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Monier-Williams, (Sir) Monier

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A SANSKRIT-ENGLISH DICTIONARY

ETYMOLOGICALLY AND PHILOLOGICALLY ARRANGED

WITH SPECIAL REFERENCE TO

GREEK, LATIN, GOTHIC, GERMAN, ANGLO-SAXON,

AND OTHER COGNATE INDO-EUROPEAN LANGUAGES

BY

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ASIAN-KIT-ENGLISH

DICTIONARY

BY JAMES H. MURPHY, M.D.

WITH THE ASSISTANCE OF

CHINESE, JAPANESE, AND HINDI-ARABIC

BY JAMES H. MURPHY, M.D.

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PREFACE.

A WORK of the kind here submitted to the students of Sanskrit must be left to prove its usefulness by actual experiment. Nevertheless the plan of the present Dictionary is so novel that I must crave permission to introduce it with a longer explanation than might otherwise be needed. To conduce to greater clearness I propose distributing my prefatory statements under the following separate heads:

1. Reasons for undertaking a New Sanskrit Dictionary.
2. Plan and Arrangement of the Present Work.
3. Extent of Sanskrit Literature comprehended.
4. Alphabet and System of Transliteration employed.
5. Principal Sources drawn upon in the Process of Compilation.
6. Aids and Encouragements received.
7. Defects and Inconsistencies acknowledged.

SECTION 1.

Reasons for undertaking a New Sanskrit Dictionary.

In the forefront must be placed the growing importance assigned by philologists to the oldest branch of the great Indo-European speech-stem, of which English is a modern offshoot. An intricate language destined to occupy the foremost rank throughout Europe as an instrument of linguistic training needs greater facilities for its acquisition. Some may smile at the idea of any Oriental language acquiring greater weight as an instrument of training among Occidental peoples whose vigorous mental faculties require a more suitable discipline for their development. Be it remembered, however, that Sanskrit is, in one sense, the property of Europe as well as of India. Its relationship to some of our own languages is as close as to some of the Hindū dialects. It is a better guide than either Greek or Latin to the structure, historical connection, and correlation of the whole Indo-European family. It is a more trustworthy authority in the solution of recondite philological problems. Its study involves a mental discipline not to be surpassed.

Not even the most superficial observer can possibly be blind to the educational movement now spreading everywhere. Perhaps, however, some of us, trained under the old system, are scarcely yet alive to the forces which are at work for infusing new blood (if I may be allowed the phrase) into the whole body of our teaching. Not only must Greek and Latin be taught more thoroughly and scientifically, if they are to hold their own as the best trainers of thought and enforcers of accuracy*, but modern languages and modern literature can no longer be thrust aside or only employed to fill up the gaps in our system of instruction. All the nations of the

* Thoroughness in our teaching of Greek and Latin will never be effected until we lead our pupils to look more into the intimate internal constitution of these languages in their correlation to each other and to the other members of the Aryan family. To this end Sanskrit is indispensable. French again will never be taught as it ought to be till our boys are made to under-

stand its connection with Latin in every part of its grammatical structure. I hail such an excellent work as the 'Historical Grammar of the French Tongue by Auguste Brachet,' translated by the Rev. G. W. Kitchin, as an evidence that we are beginning to realize the defects in our present system of linguistic training.

civilized world are being drawn into closer intercommunion. The rapid advance of science in England, Germany, France, and Italy has forced natural science upon us as a necessary element of all mental culture, making also an interchange of thought between these countries indispensable. Eastern languages too, both Semitic and Āryan, are pressing peremptorily on the attention of our Universities*. Hebrew and Aramaic must now be studied by all our younger clergy, if they are to hold their own in the conflict of theological parties or present a bold front towards sceptical assailants. A knowledge of Arabic is essential to a right understanding of the literature, religion, and social institutions of the millions of our Muslim fellow-subjects. Some of the dialects of India must be mastered by all who have communication with the tens of millions of our Hindū brethren. Lastly, all the branches of the two great stems of speech are now proved to be so closely interdependent, and the permutations of sounds in passing through the varying organs of varying types of the human family are shewn to obey such curiously definite laws, that a new science has been established†. This science has for its field of investigation not any one particular language, but the whole area of human speech, and as it inquires into the laws governing the living organs of utterance as well as the living organic growth of the actual sounds themselves, may be said to trench not only on Ethnology, but even on Biology. This 'science of language' might with more propriety be called 'Glossology' than Philology. In its method of investigation it has much in common with the natural sciences, and though its analogy to these ought not to be strained beyond a mere analogy, yet as a veritable science dealing with one of the grandest distinctive attributes of human nature, it can no more be left out of any modern educational programme than any of the natural sciences properly so called. With the 'Glossologist' every spoken word is like a plant or animal in the hands of a Biologist; its birth, growth, transformations, and decay must all be accounted for; its whole structure dissected limb by limb; every appendage traced to its appropriate use and function; its deepest internal constitution analyzed.

Will it be denied, then, that Sanskrit is destined to increasing cultivation, as the one typical scientific language whose structure is a master-key to the structure of all languages, whose very name implies 'Synthesis,' and whose literature, commencing with the R̥g-veda about 1500 B.C., extends in a continuous line for nearly 3000 years, throwing a flood of light on the operation of linguistic laws?

In point of fact the Hindūs may be said to be the original inventors of the 'science of language.' Like the Greeks, they are the only nation who have worked out for themselves the laws of thought and of grammar independently. If their system of logic is inferior to that of Aristotle, they are unequalled in their examination into the constitution of speech. The name Vyākaraṇa, which they give to their grammar, implies 'decomposition' or 'resolution of a compound into its parts,' just as Saṅskaraṇa implies the re-composition or re-construction of the same decomposed elements. Every single word in their classical language is referred to a Dhātu or Root, which is also a name for any constituent elementary substance, whether of rocks or living organisms. In short, when we follow out their grammatical system in all the detail of its curious subtleties and technicalities, we seem to be engaged, like a Geologist, in splitting solid substances, or, like a Chemist, in some elaborate process of analysis.

* See the notes on the Semitic and Āryan languages at pp. viii, ix of this Preface. Cambridge is at this moment engaged in establishing both a Semitic and Indian languages Tripos. Although our system of 'Schools' at Oxford is somewhat different, yet, I hope, we shall not be behind the Sister University in our encouragement of these languages.

† The debt which we English scholars owe to Professor Max Müller for having first introduced us to this science by his well-

known lectures, is too universally acknowledged to require notice here. I am not sure whether twelve lectures on the principles of linguistic science by William Dwight Whitney, Professor of Sanskrit in Yale College, are quite so well known in this country. If they are not, I here commend them to all interested in the study of language, merely remarking that their excellence is too obvious to require any praise from me.

Having said so much in support of an effort to facilitate and generalize the study of Sanskrit, I have now to state my reasons for having addressed myself to a task like the present.

It may not be generally known that the late Professor H. H. Wilson once intended the compilation of a Dictionary not wholly dissimilar in character and plan to that here offered to the students of Sanskrit and its cognate languages. This I have heard from himself was what he intended by the last words of the Preface to his second edition, in which he stated that it would be his wish as Boden Professor to offer to the cultivators of Sanskrit 'other and better assistance.'

It is perhaps also not known that he actually made some progress in carrying out this intention, though eventually debarred from its prosecution by his other numerous literary labours. He therefore, about the year 1852, when I had completed the printing of the English-Sanskrit Dictionary compiled by me for the East-India Company, made over a large manuscript volume, containing the commencement of his new work, to me, with a request that I would continue it on the plan sketched out by himself. At the same time he generously presented me with a copious selection of examples and quotations made by Pandits at Calcutta, under his direction, from a considerable range of Sanskrit literature. It has become necessary for me to state these circumstances at the risk of being charged with egotism, because the publication of the first part of Professor Goldstücker's Dictionary has made Orientalists aware that Professor Wilson entrusted the printing of a third edition of his Dictionary to that learned scholar, whose recent death is felt by all Sanskritists to be an irreparable loss *. From what I have now notified, however, it will, I trust, be quite understood that the work committed to me by one who was first my master, and afterwards my wisest guide and truest friend, was not a new edition of his Dictionary, but an entire remodelling of his scheme of lexicography, consisting of a re-arrangement of all the words under Roots, according to native principles of etymology, with addition of the examples collected as above described. Having already completed the English-Sanskrit part of a Dictionary of my own, I naturally undertook as a sequel the work thus assigned me, especially as the plan commended itself to my own judgment and predilections. Moreover, I actually carried on the task for a considerable period between the intervals of other undertakings. Soon, however, it began to be manifest that the third edition of Professor Wilson's Dictionary was assuming, under Professor Goldstücker's editorship, almost interminable proportions, so as to become no longer a new edition of a previous Lexicon, but rather a many-volumed Encyclopædia of Sanskrit learning, which no one scholar, however persistent, could hope to carry beyond the letter A. At the same time the Sanskrit-German Wörterbuch of Professors Böhtlingk and Roth, though conducted by two of the most energetic scholars of the day, and put forth with singular perseverance, appeared to be expanding into vast dimensions, so as to be quite beyond the compass of ordinary English students. These circumstances having forced themselves upon my observation, I suddenly determined to abandon the design of a wholly Root-arranged Dictionary—which could only be useful, like the works above-named, to the highest class of scholars—and to commence a work on a more

* It is stated in a notice of the late Professor Goldstücker's life, which appeared in a recent number of a well-known scientific periodical, that many thousands of notes and references for the new edition of Wilson's Sanskrit Dictionary and other works, the result of an unremitting study of the MSS. treasures at the India House &c., are left behind by Professor Goldstücker. With reference to this matter, I ought in justice to the present learned and courteous librarian of the India Office, as well as in justice to my own Dictionary, to put on record, that soon after his appointment, Dr. Rost offered to allow me also the use of any of these MSS. treasures if I would name any likely to be useful to myself. Knowing, however, that about eighty MSS., including those I

needed most, were doing good service at the house of Professor Goldstücker, aiding him day by day in the elaboration of his Dictionary, I did not feel justified in interrupting the prosecution of so large a work for the sake of any advantage that might have accrued to my own less weighty performance. Moreover, I felt that I could not in justice interrupt the continuity of Professor Goldstücker's labours, when I had the use of the Wilsonian Collection belonging to the Bodleian, which, however inferior to those at the India Office in the departments required by a lexicographer, were still freely placed at my command by our own learned and obliging librarian, the Rev. H. O. Coxe.

practical plan, which, although raised as far as my powers went, to the level of modern scholarship, so as to be a sufficiently trustworthy aid in studying the chief departments of literature, including the Veda, should yet be procurable at a moderate cost, and not extend beyond the limits of one compact volume. This leads me therefore to

SECTION 2.

Plan and Arrangement of the Present Work.

Those who appreciate the value of Sanskrit in its bearing on the philosophy of language will understand my motive in endeavouring so to arrange this lexicon as to exhibit most effectively that peculiarity of construction which distinguishes the highest type of the great Indo-European line of speech. Such persons will comprehend without much explanation the plan pursued by me throughout these pages in the collocation of words connected by mutual affinities. For the benefit, however, of younger students, I now proceed briefly to point out the one grand distinctive peculiarity of the Āryan dialects which the arrangement of the present Dictionary is intended to demonstrate—a peculiarity separating them by a sharp line of demarcation from the other great family of human speech usually called Semitic*.

Happily it is now a familiar fact to most educated persons that the Indo-European or Āryan languages (of which Sanskrit is the eldest sister †, and English one of the youngest) proceeded from a common but nameless and unknown parent, whose very home in Asia cannot be absolutely fixed, though the locality may conjecturally be placed somewhere in the region of Bokhāra, near the river Oxus. From this centre radiated, as it were, eight principal lines of speech; first, the two Asiatic lines, 1. Indian, 2. Irānian, (the former eventually comprising Sanskrit, Pāli, Prākṛit, and the modern Prākṛits or spoken languages of the Hindūs, such as Hindī, Marāṭhī, Gujarātī, Bengālī, &c.; the latter comprising (a) Zand, old Persian, Pahlavī, modern Persian, and Pushtū; (b) Armenian); and then the six European lines, viz. 1. Keltic, 2. Hellenic, 3. Italic, 4. Teutonic, 5. Slavonic, 6. Lithuanian, each branching into various sub-lines or ramifications as exhibited in the present languages of Europe ‡. Now, if the question be asked, What most striking feature distinguishes all

* I use the term 'Semitic' out of deference to established usage, though it leads to some confusion of ideas, because if 'Semitic,' or more properly 'Shemitic,' be used for the languages of the descendants of Shem, then 'Japhetic' (instead of 'Āryan') should be used for the descendants of Japhet. We cannot, however, give up the epithet Āryan (from the Sanskrit *ārya*, 'noble') for our own Indo-European languages, suited as it certainly is to that noblest of all families of speech. The Rev. F. W. Farrar suggests adopting the term 'Syro-Arabian' as well as Semitic for the other family. Still the name Semitic may well be applied to Hebrew, Aramaic [including perhaps one set of cuneiform inscriptions, Chaldee and Syriac], and Arabic, because in the tenth chapter of Genesis, Shem is represented as father of Elam (who peopled Elymais), Assur (Assyria), Lud (Lydia), Aram (Syria), and of Arphaxad, grandfather of Eber, from whom came the Hebrews—or Trans-Euphratian race, the name Hebrew really meaning 'one who lives beyond a river'—and Joktan, father of Sheba, father of Himyar, whence came the Arabians. Mr. Farrar states in his useful lectures that the Semitic nations may number about 40 millions, compared with about 400 millions of the Indo-Europeans. Among Semitic races come the people of Abyssinia. These have special languages of their own, viz. the Ethiopic or Geez, which is their sacred and literary language only, and the spoken dialects called Tigré, Tigriña, for the north and north-east, and Amharic, for the centre and south; the former being nearer to Ethiopic than the latter, and all being

connected with the Semitic, as derived through the ancient Himyaritic Arabic of South Arabia (Yaman).

† Though the younger sisters sometimes preserve older forms.

‡ As this is the first Oriental Dictionary put forth by any English scholar which attempts to introduce abundant comparisons between the various members of the Indo-European family, I here append a brief account of the Āryan cognate languages beginning with the Indian. 1. By Pāli or Pāli is meant one of the oldest forms of the ancient provincial Hindū language of which Sanskrit is the learned form, (see p. xiii of Preface.) It must have been spoken either in Magadha or in some district not far from Oude, where Buddha flourished, and being carried by the Buddhists into Ceylon became their sacred language, and is preserved in their canonical scriptures called Tri-piṭaka. Prākṛit is the name given to other and later provincial forms of Sanskrit, which were the precursors and parents of the present Hindū dialects, Hindī, Marāṭhī, &c., see note, p. xvii. These latter may be called modern Prākṛits. 2. Now as to the Irānian: (a) Zand or Zend (old Bactrian) is to old Persian and Pahlavī what Sanskrit is to Pāli and Prākṛit. It is that ancient language of Persia in which the sacred books are written, called Zand Avastā, belonging to the Pārsis (or fugitives from Persia scattered on the coast of India, and still believers in the religion founded by Zardusht or Zoroaster). Old Persian is a name given to the dialect preserved in one set of cuneiform inscriptions, about contemporaneous with Zand. Pahlavī (sometimes written

these languages from the Semitic? My answer is, that the main distinction lies in the character of their roots or radical sounds; for although both Āryan and Semitic forms of speech are called 'inflective *,' it should be well understood that the inflectiveness of the root in the two cases implies two wholly different processes.

Let me first briefly advert to the Semitic form. A Semitic root then may be described as a kind of hard frame-work consisting generally of three consonants which resemble three sliding but inflexible upright limbs, moveable hither and thither to admit on either side the intervenient vowels and certain merely ancillary consonants, usually called 'servile.' These subservient letters are, it is true, of the utmost importance to the diverse colouring of the radical idea, and the perfect precision of their operation is noteworthy, but their presence within and without the rigid frame of the root is, so to speak, almost overpowered by the ever prominent consonantal skeleton. In illustration of this we may take the Arabic trilateral root KTB, using capitals for these radical consonants to indicate their prominence; the third pers. sing. past tense is KaTaBa, 'he wrote,' and from the same three consonants, by means of various vowels and servile letters, are developed a number of other forms, of which the following are specimens: KaTB, writing; KāTiB, a writer; maKTūB, written; taKTiB, causing to write; muKāTaBat, corresponding by letter; iKTāB, dictating; taKāTuB, writing to one another; mutaKāTiB, one who keeps up a correspondence; maKTaB, the place of writing, a writing-school; KiTāB, a book; KiTBat or KiTāBat, inscription†.

Pehlevi) is a later Irānian dialect, which once possessed an extensive literature. A more recent Irānian dialect is Pārsī or Pāzand, leading to the modern Persian which sprang up in Persia not long after the Muhammadan conquest (about A. D. 1000), the earliest form of which, as represented in the Shāh-nāmah of Firdausī, has little admixture of Arabic, while the later is flooded with it. Pushtū is the present language of Afghānistān. (b) Armenian is of course the language of Armenia; it has two forms, the old Armenian or literary language, which is dead, and the modern Armenian, said to be split into four dialects containing many Turkish words. Connected with these is the Ossetic of the Ossetes, a Caucasian tribe. We now come to the six European lines: 1. The Keltic or Celtic (of the Κελτοί, Herod. II. 33) is the oldest of the Āryan family in Europe, and as it has had the longest life, so it presents the greatest divergence from Sanskrit: it has been driven into a corner of the continent, viz. Brittany, by Romanic French, and into the extremities of Cornwall, Wales, Ireland, and the Highlands of Scotland by Germanic English: it has two lines, (a) the principal Keltic or Gaelic (of the Galli), comprising the Irish, Highland-Scotch, and Manx, of which the Irish is most interesting in relation to Sanskrit; (b) the Kymric form of Keltic, including Welsh, Cornish (now extinct), and Armorican, which last is the name given to the language of Brittany. 2. The Hellenic comprises ancient Greek with its dialects (most interesting in its close affinity to Sanskrit, and most important in its bearing on the original of the New Testament, though far less remarkable in its bearing on other European languages than Latin), and modern Greek, usually called Romaic (infinitely nearer to the ancient Greek than the Romanic languages are to Latin). 3. The Italic comprises, of course, Latin with its Romanic (or Romance) offspring, viz. Italian, French, Spanish, Portuguese, Wallachian, and Provençal; and includes some old Italian dialects, such as the Oscan of the Samnites in southern Italy, Umbrian spoken in north-eastern Italy and Sabine. 4. The Teutonic comprises (a) Gothic, which is the Sanskrit of the Teutonic languages, especially of Low German; it was spoken by the ancient Gothic peoples who belonged to the Germanic race, and were divided into eastern and western Goths; a part of the latter being allowed by the Romans to settle in the province of Mœsia, near the mouth of the Danube, became converts to Christianity, and happily their bishop Ulfilas

fixed their language by translating nearly all the Bible; a remnant of his translation has been preserved, otherwise this dialect, sometimes called Mæso-Gothic, would have been lost, and with it a most important key to Teutonic philology; (b) German, divided into two branches, viz. 1st, Low German, which is subdivided into four, viz. Saxon (sometimes called Old Saxon), leading to Anglo-Saxon and English; Frisian, once largely spoken by the Frisian tribes (Lat. *Frisii*) who dwelt on the north-west coast of Germany, and closely connected with English; Dutch, current of course in Holland; Flemish, spoken in that part of Belgium called Flanders; and 2ndly, High German, subdivided into old, middle, and new, the last bringing us to modern German; (c) Scandinavian, divided into four, viz. Norse, i. e. old and new Icelandic (nearly alike and most valuable as preserving the original structure of the whole Scandinavian group), Swedish, Norwegian, and Danish, the two latter only differing in pronunciation. 5. The Slavonic comprises (a) old Slavonic or old Bulgarian, being to the Slavonic what Gothic is to the Teutonic, and similarly preserved in a translation of the Bible made by Cyril; (b) Russian, divided into Russian proper, Little Russian; (c) Polish, with other less noticeable Slavonic dialects, viz. Polabian, Bohemian, Sorbian, Servian, Kroatian, and Slovenian. 6. The Lithuanian is sometimes regarded as a branch of the Slavonic line, to which it is more nearly related than to the Teutonic; it is interesting as coming nearer to Sanskrit in some of its forms than any other member of the Āryan family, and as having a dual, like the Gothic, and seven cases; it is still spoken by a limited number in Russian and Prussian provinces on the coast of the Baltic, but is disappearing before Russian and German; a more modern form of it is Lettish, spoken in Livonia; another kindred dialect is Old Prussian, once spoken in north-eastern Prussia, but now extinct.

* As distinguished from 'monosyllabic,' like the Chinese; and 'agglutinative,' like the Drāviḍian, Turkish, and other members of an immense class of languages in which the termination is easily separable from the body of the word. These are still called by some Tūrānian (from Tūr, eldest son of Faridūn, to whom he assigned Turkistān, thence called Tūrān).

† For a further insight into these Arabic formations, the student is referred to a chapter on the use of Arabic words in my 'Practical Hindustāni Grammar,' published by Longman & Co.

An Āryan root on the other hand, as best typified by a Sanskrit radical, is generally a single monosyllable, which may be compared to a malleable substance capable of being drawn out to express every modification of an original conception. And this malleability, as it were, arises chiefly from the circumstance that the vowel is recognized as a constituent part of the radical, blending with its very substance, and even sometimes standing alone as itself the only root. Sanskrit exhibits better than any other member of the Āryan line of speech this characteristic root-expansibility. More than this, it exemplifies better than any other that excessive *root-accretiveness* (if I may use the term) by which not only terminations and prefixes are grafted upon or welded into the original monosyllabic stock, but affix is affixed to affix, prefix is prefixed to prefix, derivative is derived from derivative, compound is compounded with compound in an almost interminable chain. In illustration of this the student is referred to such roots as 1. *kṛi*, p. 245 ; 1. *bhū*, p. 714 ; 1. *śru*, p. 1026 ; 1. *sthā*, p. 1145 of this volume.

Hence it becomes evident that the original plan of Professor Wilson, by which every single word would have been represented in regular sequence, growing, as it were, from its own parent stem, would have realized the true conception of a perfect Sanskrit Dictionary. Verily if Greek lexicography has been occasionally so treated, much more has Sanskrit, the great type of linguistic constructiveness, a right so to be.

I have now to show how far the present work satisfies this ideal. It is sometimes calculated, that there are about two thousand distinct roots in this language. If it be supposed that there are about eighty thousand distinct words growing out of these two thousand roots, a Dictionary on the usual alphabetical plan must have consisted of a series of eighty thousand monographs, each independent of the other ; and, indeed, such a Dictionary might have been thought most agreeable to the common notion of a really practical work. It seemed to me, however, that a Dictionary so planned would have afforded little effective aid to the study of Sanskrit, in its connection with comparative philology. On the other hand, it must be confessed that the idea of taking root by root, and writing, as it were, two thousand biographies, each giving a connected history of a distinct family allied together by a common pedigree was a philological dream too impractical to be wholly realized. Some middle course, therefore, satisfying the requirements both of philology and of ordinary practice seemed most to be desired, and the following publication, though not answering the perfect philological ideal, is intended as an attempt at combining a partial root-arrangement with a convenient alphabetical order suited to ready reference.

In unison with this design, the roots of the language—always brought prominently before the eye by large Nāgarī type—will be found treated more exhaustively in the present work, both as regards the meanings given and the forms exhibited, than in any other Sanskrit-English Dictionary yet published*. It is evident that a great many of these roots, or Dhātus, as they are called by native lexicographers, are not really elementary radicals, but compounds or developments of simpler elements. I have not always ventured to pronounce categorically as to which of two or more roots is the simplest form, but when roots are evidently allied, their connection is conspicuously indicated in the following pages. Thus I hope to have drawn attention to a point which English scholars have hitherto greatly overlooked†.

* I cannot sufficiently acknowledge my debt to Westergaard's Radices. The copy I have had for about thirty years tells a tale of constant reference. Indeed we have to thank Danish, quite as much as German scholars, for what they have done towards promoting linguistic culture.

† The number of distinct radical forms in Wilkins' collection is 1750, but as many forms having the same sound have different meanings, and are conjugated differently, they are held to be

distinct roots, and the number is thereby swelled to 2490. Probably, the real number of elementary radicals in Sanskrit might be reduced to a comparatively small catalogue. Some roots containing dentals have been cerebralized or vice versa, and both forms are allowed to co-exist, as *bhan* and *bhaṇ*, *dhan* and *dhaṇ*; others whose initials are aspirated consonants have passed into other aspirated consonants or retained only the aspirate; and all forms co-exist in *bhṛi*, *dhṛi*, *dhuṛi*, *huṛi*, &c. Again, such a

Furthermore, the plan now first carried out of arranging all verbs formed from roots by prefixing prepositions in their proper alphabetical order and at the head of their own derivatives, will be noted as a marked feature of originality and individuality. The labour entailed by the simple process of thus re-arranging the verbs in a language so rich in prepositions, can only be understood by other lexicographers*. But even this re-arrangement has not caused so much difficulty as the attempt to exhibit what may be termed *the kinship of words*, by distributing the greater part of the vocabulary of the language in families, or rather, if I may so express myself, in family-groups†. These groups are, as far as possible, collected under roots or leading words, which stand, as it were, at the head of the family, and are always distinguished from the rest by Nāgarī type in the manner more fully explained in the table of directions at the end of the Preface. Such a re-distribution of the vocabulary has often necessitated the separation of roots and homonyms under two, three, or more heads, each with its train of derivatives, subderivatives, and associated words, which in other Dictionaries would be brought together under one article‡. An abundant return, however, has been reaped, if philological precision has been thus promoted, and facility afforded for viewing synoptically and comparing together the etymological history of the words so collocated.

Besides the obvious advantage of this arrangement to the philologically-minded student, great saving of space has been thus effected; all necessity for repeating derivations under each head being thus avoided, and the power gained of leaving many meanings to be inferred from one or other member of a group, instead of constantly reiterating them. For it must be borne in mind that all the series included under the same heading in Nāgarī type are to be regarded as cohering; so that all derivatives, whether primary or secondary, and all compound words following in regular sequence, may be studied in their mutual bearing and correlation both as illustrating each other and as contributing to throw light on the modifications of meaning evolved from the radical idea. These meanings, too, have not been thrown together in a heap, as they have been hitherto in some Oriental Dictionaries, but an attempt has been made to set them forth according to their logical development. The further advantage gained in space by the free use of Roman type will be explained under Section 4.

Conspicuously, again, in an enumeration of the more noteworthy features of the present publication, should certainly be placed the introduction of abundant comparisons from cognate languages, which no other Lexicon published by English scholars has, I believe, hitherto attempted to the same extent. I must at once distinctly notify that for these comparisons I have not trusted to my own judgment, but have followed the authority of the eminent German scholars whose names will be mentioned subsequently.

Another distinctive characteristic of this Dictionary consists in the articles on mythology, literature, religion, and philosophy, which will be found scattered everywhere throughout its pages. By consulting Professor Aufrecht's catalogues, Dr. Ballantyne's works, Dr. Fitz-Edward Hall's writings, Dr. Muir's Sanskrit Texts, Professor M. Müller's Ancient Sanskrit Literature, Dr. Weber's Indische Studien, Wilson's Vishṇu-Purāṇa, some Oriental Articles in Chambers' Encyclopædia—written, I believe, by the late Professor Goldstücker,—and my own collection of notes, I have been able to furnish the student with much valuable information on many subjects not hitherto treated of in any

root as *svad* is probably nothing but a compound of *su* and root *ad*, and such roots as *stubbh*, *stumbh*, *stambh* are plainly mere modifications of each other.

* Why should not Sanskrit lexicons have been brought into harmony with Greek in this respect long ere this? Greek is almost as free in its use of prepositions, e.g. *συμπαράβαλλον*, *συμπαράθεζομαι*.

† Even in English this might advantageously be done, as, for

example, it would be very instructive to see such words as *share*, *shire*, *shore*, *shears*, &c. arranged under '*shear*,' to cut off, separate. Richardson in his great Dictionary has to a certain extent carried out this idea. See on this subject 'Archbishop Trench on the Study of Words.'

‡ See, for example, the roots 1. *su*, 2. *su*, 3. *su*, 4. *su*, at p. 1117, and 1. *kāla*, 2. *kāla*, at pp. 224, 225.

Dictionary. Let him observe, for instance, what is written under the words Vishṇu, Śiva, Veda, Manas, Sāman, Soma, Sāṅkhya, Sautika-parvan. It will be doubtless said that too many names of persons, places, and books are introduced. In excuse I have to plead that greater liberty ought to be allowed to a Sanskrit Dictionary in this respect than to Greek and Latin Lexicons, because Oriental alphabets have no capital letters. As to the names of books, it may often be useful to have attention drawn to works, still unprinted, ascertained to exist either in Europe or India.

It may perhaps be objected that there are too many compound words; but again it may be urged that a Sanskrit Dictionary must not be tried by ordinary laws in this respect, for here again Sanskrit stands eminently forth as the grand typical representative of the whole Āryan line of speech, which is throughout distinguished by its love of composition. To exclude compounds from a Sanskrit Lexicon, would be, so to speak, to 'Unsanskritize' it. Not only are there certain compounds quite peculiar to Sanskrit, but in the grammar composition almost takes the place of syntax, and the various kinds of compound words are classified and defined with greater subtlety and minuteness than would be possible in any other known language of the world. When a student is in doubt whether to translate compounds like *Indra-śatru* as Bahuvrīhis or Tatpurushas, the Dictionary is surely bound to aid in clearing up his perplexities. Moreover, as few examples are given or passages quoted in the present work, a limited admission of compounds, under certain restrictions, serves to illustrate the use of a leading word; for to such words, let it be observed, they have always been subordinated. After I had formulated my plan, and a large portion of the work was in type, the Sanskrit Dictionary of Professor Benfey appeared*, and I was glad to find that, working independently, I had devised a system supported in some of these particulars by that philologist. All must agree that as Sanskrit exceeds every other language in its infinite capacity for composition, no Sanskrit Lexicon, if it admits compounds at all, ought to treat them as if they were independent entities entitled to a separate existence of their own.

Nevertheless I could never have followed Professor Benfey in placing compound words under their last member. This method, however philosophical, seems to sacrifice at the shrine of logical propriety what I have set before myself as a paramount consideration in arranging my own Dictionary—*facility of reference*. For a further explanation of points of detail the student is referred to the table of directions at the end of the Preface. I now therefore pass on to my third point.

SECTION 3.

Extent of Sanskrit Literature comprehended.

I have sometimes been gravely asked by men learned in all the classical lore of Europe, Has Sanskrit any literature? Such a question proves the urgent need for a work like the present, which aims at facilitating and making more general the study of a language closely allied to our own, and still more closely connected with the spoken dialects of our great Indian Empire—a language, therefore, about whose history every well-educated Englishman ought surely to know something.

Conscious, then, as my present office has made me of the general ignorance prevalent on Indian subjects, I may be excused if I preface this part of my Introduction by stating precisely what I conceive to me implied by the words Sanskrit and Sanskrit literature. By Sanskrit, then, is not meant any really spoken language of India or even, I hold, any once generally spoken language. What the word Sanskrit properly represents is, I conceive, *a certain form* of the

* The Sanskrit-French Dictionary of M. Emile Burnouf, which also appeared after much of my work was in type, is an independent working out of some ideas similar to my own.

language brought by the Indian branch of the great Āryan race into India, the ancient spoken language of the Hindūs being more suitably styled Hindū-ī, just as its principal later development is called Hindī*. For in fact that happened in India which has come to pass in all civilized countries. The spoken vernacular of the people has separated into two lines, the one elaborated by the learned, the other popularized and variously provincialized by the unlearned†. In India, however, from the greater exclusiveness of the educated few, the greater ignorance of the masses and the desire of a bigoted priesthood to keep the key of knowledge in their own possession, this separation became more marked, more diversified, and progressively intensified. Hence, the very grammar which with other nations was regarded only as a means to an end, came to be treated by Indian Paṇḍits as the end itself, and was subtilized into an intricate science, fenced round by a bristling barrier of technicalities. The language, too, elaborated *pari passu* with the grammar, rejected the natural name of Hindū-ī, or 'the speech of the Hindūs,' and adopted an artificial designation, viz. Sanskrīta, or 'the perfectly constructed speech,' to denote its complete severance from the common tongue (called by contrast Prākṛita), and its exclusive dedication to literary and religious purposes. This of itself is a remarkable circumstance; for although something similar has happened in Europe, yet we do not find that Latin and Greek ceased to be called Latin and Greek when they became the language of the learned, any more than we have at present two names for the common and literary languages of modern nations. These remarks will perhaps conduce to a right appreciation of the nature of a literature which, although elaborated by a learned caste, is still the only real literature of the Hindū race, the vernaculars having hitherto produced little worthy of consideration.

Sanskrit literature, it should be remembered, embraces two distinct periods, Vedic and post-Vedic. The former, beginning with the Ṛig-veda, and extending through the other three Vedas (viz. the Yajur-veda, Sāma-veda, and Atharva-veda), with their Brāhmaṇas, Upanishads, and Sūtras, is most valuable to philologists as presenting them with the nearest approach to the original Āryan language, its earlier works being composed in an ancient form of Sanskrīta, which is to the later what Chaucer's writings are to modern English. The latter commencing with the Code of Manu, with its train of subsequent important law-books, and extending through the six systems of philosophy‡, the vast grammatical literature, the immense epics||, the lyric, erotic, and didactic poems, the Nīti-śāstras, moral tales and apothegms, the dramas, the various treatises on mathematics, rhetoric, prosody, music, medicine, &c., brings us at last to the eighteen Purāṇas with their succeeding Upa-Purāṇas, and the more recent Tantras, all of which are worthy of study as the great repositories of the modern mythologies and popular creeds of India. No one person, indeed, with limited powers of mind and body, can hope to master more than one or two departments of so vast a range, in which scarcely a subject can be named, with the single exception of Historiography, not furnishing a greater number of treatises than any other language of the ancient world. In some

* I use the word Hindū-ī as a convenient term for the ancient Bhāṣhā of the Āryan settlers in the neighbourhood of the Sindhu or rather of the Hapta Hendu = *sapta sindhavas*. It may be thought that this Bhāṣhā was identical with the language of the Vedic hymns. But even Vedic Sanskrīta represents a considerable amount of elaboration scarcely compatible with the notion of a vernacular dialect (as, for example, in the use of complicated grammatical forms like Intensives). Pāṇini, in distinguishing between the common language and the Vedic, uses the terms Bhāṣhā and Loka.

† Of course the provincialized Prākṛits, though not, as I conceive, derived directly from the learned language, borrowed largely from the Sanskrīta after it was thus elaborated.

‡ The systems of philosophy are properly only three: 1. the Nyāya by Gautama, which is the most practical, and contains

the Hindū system of logic; 2. the Sāṅkhya by Kapila, which is dualistic, asserting the separate existence of soul and matter; 3. the Vedānta by Vyāsa or Bādarāyaṇa, which asserts the unity of all being; but of each of these respectively there are branches, viz. (a) the Vaiśeṣhika by Kaṇāda; (b) the Yoga by Patañjali; (c) the Pūrva-mīmāṃsā by Jaimini.

|| Some idea of the extent of Sanskrīta literature may be gained by comparing the two great epic or heroic poems called the Mahā-bhārata and Rāmāyaṇa with the Iliad and Odyssey, as I have attempted to do in the small volume called 'Indian Epic Poetry,' published by Messrs. Williams and Norgate. The Mahā-bhārata, printed at Calcutta, contains 107,389 verses, each verse being supposed to consist of two lines. See also my edition of the 'Story of Nala,' published at the Clarendon Press.

subjects too, especially in poetical descriptions of nature and domestic affection, Indian works do not suffer by a comparison with the best specimens of Greece and Rome, while in the wisdom, depth, and shrewdness of their moral apothegms they are unrivalled. More than this, the learned Hindūs had probably made great advances in astronomy, algebra, arithmetic, botany, and medicine, not to mention their admitted superiority in grammar, long before any of these sciences were cultivated* by the most ancient nations of Europe. Hence it has happened that I have been painfully reminded during the progress of this Dictionary that a Sanskrit lexicographer ought to aim at a kind of quasi omniscience. Nor will any previous classical education, such at least as has been hitherto usual, enable him to explain correctly the scientific expressions which—not borrowed from the Greeks—are liable to be brought before him. To pretend therefore that the present work, although probably containing nearly three times as much matter as any other Sanskrit Dictionary yet published (excepting of course the great Thesaurus of Professors Böhtlingk and Roth, and that of Rādhākānta-deva), is competent to satisfy the student in every branch of Sanskrit literature, would manifestly display either ignorance or conceit. Perhaps the departments in which it must be admitted to be weakest are those of the Veda and philosophy with their respective native commentaries. Still an attempt has been made to supply what has hitherto been almost entirely neglected by English lexicographers.

In truth, I have felt that no modern Lexicon ought to exclude Vedic words, important as these are in their philological bearings. I must nevertheless plainly confess that the interpretation of these words is often so doubtful—often so purely tentative—that I have been sorely perplexed in my efforts to furnish the student with trustworthy renderings. Of course with the Veda, as with every other profoundly obscure subject, there is a natural craving for an infallible guide. At the same time no priestly infallibility is here thought to be attainable; for although the great Brāhman and Ācārya, Sāyaṇa, lived about five hundred years ago at Vijaya-nagara, an ancient Indian capital and seat of learning, yet this eminent authority has been altogether put out of court by modern philological critics. When, however, it is found that modern scholars themselves frequently differ as much from each other as they do from that once trusted and certainly most learned Brāhman, it seems hopeless to expect security from error in any particular sect or section of modern critics and philologists. Notwithstanding these perplexities, I cannot express too strongly my appreciation of what German scholars have effected in this difficult field of research, and my gratitude for the aid received from the interpretations of Professors Böhtlingk and Roth. The authority of these scholars has been generally followed by me, though I have been careful to give, in addition, the renderings of Sāyaṇa (according to Professor Max Müller's edition*), feeling, as I do, rather enthusiastically that this great native commentator, even if he occasionally misleads, ought never to be ignored.

The foregoing sketch of the nature of Sanskrit literature will, I trust, explain the impossibility of covering its vast area by any Dictionary in one volume. It will also explain my non-admission into my pages of the ample store of examples made over to me by my predecessor, the late Professor H. H. Wilson. These would, at least, have swelled out my one compact volume to an inconvenient size, if they had not expanded it into two. For the same reason I have been obliged, as a rule, to forego authenticating my meanings by more than a few scattered references either to passages in

* It should be mentioned, however, that for the latter part of the Ṛig-veda I have not had the advantage of Professor Max Müller's editorial skill. The first volume of his edition of this work, with Sāyaṇa's commentary, was brought out under the patronage of the East India Company in 1849. Three other volumes have since appeared, completing as far as the end of the eighth Maṇḍala. For the remainder I have been obliged to

trust to an imperfect MS. of Sāyaṇa's commentary in the Wilsonian Collection belonging to the Bodleian Library. This is the only Ṛig-veda MS. of any value that I have had it in my power to employ, as I have not been able to consult the excellent MSS. belonging to the India Office Library, which others had a greater right to use than myself. I am informed that a fifth volume of the Ṛig-veda is about to appear.

the literature or to the modern authorities on which I have depended for guidance. In this I had better ground for abstention than my predecessor, seeing that the great work of Professors Böhrtlingk and Roth, the completion of which may be looked for in a few years, will provide advanced scholars with abundant examples and references to every department of the literature. I should add that as my main object has been to facilitate and generalize the study of a difficult language, I have of course abstained from complicating the typography of this volume by placing accents on Vedic words*. For a knowledge of these the scholar must again apply to the great German Wörterbuch.

I come in the next place to a feature in the present publication which, as the four Governments of India have liberally patronized this work, demands an ample explanation.

SECTION 4.

Alphabet and System of Transliteration employed.

I fear the great Indian Paṇḍits, if they deem this Dictionary worthy of their notice, will be somewhat surprised that a work intended as an aid to the study of their literature should exhibit their venerable Sanskrit clothed in a modern European dress†. Let me then crave leave to remind them that the Romanized character employed in these pages will be found, if its history be investigated, to be neither modern nor European, and may possibly turn out to be even more ancient than their sacred Nāgarī, and even more suited to the expression of their sacred Sanskrit.

After all, we English are not only Eastern in our origin, but in many of our most important surroundings. First, we have received our religion and our Bible through an Eastern people; next, our language is certainly Asiatic in its affinities; thirdly, we are known to have derived our invaluable decimal notation, commonly called the ten Arabic numerals, from India through the Arabs; lastly, the written symbols which I am now employing, and by which this useful vernacular of ours is, as it were, materialized and sent to the ends of the earth, are certainly Asiatic too.

The East is, we must candidly own, the first source of all our light. We cannot, indeed, localize in Asia the precise spot whence issued the springs of that grand flow of speech which spread in successive waves—commencing with the Keltic—over the whole area of Europe; but the local source of the first alphabet, without which each of these waves of speech must have been in the end swallowed up and lost in its successor, is well known to have been Phœnicia. The great centre of the commerce of antiquity naturally gave birth to what was felt to be indispensable to the intercommunion of national as well as individual life. By the very necessities of trade Phœnicia invented the first, so to speak, locomotive power which enabled language, embodied in a kind of material form, to be in a manner exported to distant countries and bartered, like any other commodity, for language imported in return.

Probably the first Phœnician graphic signs were, like the Chinese, of an ideographic character, but of this there is said to be no certain evidence. However that may be, it is tolerably clear that the first Phœnician graphic system, about which we know anything, had not advanced beyond

* See the note on Vedic accents, p. xix of this Preface.

† Though some Sanskrit books—such as Professor Aufrecht's R̥g-veda—printed in the Roman character are much used by European scholars, it is doubtful whether these have obtained even a limited circulation in India. I trust, therefore, that when this volume falls into the hands of any great Paṇḍit, to whom one of our Indian Governments may present it, he will not consider that I am degrading Sanskrit like the man who pollutes cow's milk by putting it into a dog's skin. *Nahi pūtaṃ syād go-kshiraṃ śva-dṛitaṃ dhṛitaṃ*; cf. Muir's Sanskrit Texts, vol. ii. p. 53, note 97. Of course I know that many native books are printed in

which Sanskrit words are transliterated by Roman letters, but my desire is to see some standard texts accurately printed in this character and circulated throughout India. At present the loose and careless way in which the Roman alphabet is applied tends to bring the whole system into disrepute. This is exemplified in writing the names of places and persons as well as in books. A little work called the Durga-puja [sic] by Pratāpachandra Ghosha has just been received by me from Calcutta. It contains much useful information, but here we have Sanskrit words transliterated without any attempt at exactness, e.g. *Devī, Durga, puja, Purana, ashtami, Kṛṣṇa, Savitri*, and numberless others.

the second stage of alphabetic progress. It was, in fact, essentially syllabic, and even to this day the Semitic alphabets coming immediately from it—viz. the Hebrew, Syriac, and Arabic—are very little better than syllabic systems. Such an alphabet then, though well suited to Eastern calligraphic tastes, was manifestly imperfect. It provided chiefly for consonants, as if they were the lords of sound, instead of its dependents, and often its impediments. The real want for civilized nations, eager for intercommunication, was a phonetic alphabet, by which neither ideas nor consonants, but rather *sounds* should be symbolized. As therefore vowels are the only real representatives of sound, and indeed the very life of the word which without them would be a mere hard and helpless skeleton, it was essential to an effective phonetic system of graphic symbols that vowels should have at least as prominent a position in a written word as their attendant consonants. This was very soon felt by the Greeks, who no sooner received a consonantal alphabet from Phœnicia than they began to remedy its defects, and forthwith invented a system by which the vowel sounds were properly symbolized and distributed side by side with their consonantal fellows—not as mere appendages, but as close companions. The Greek expansion of the Phœnician alphabet was still further developed by the more practical Romans, and by them spread everywhere throughout Europe*.

Now, although the Semitic origin of Indian alphabets has not yet been satisfactorily proved, it is still probable that the Eastern branch of the Āryan stock which settled down in India, derived their first idea of symbolizing language by written marks indirectly from Phœnicia through some neighbouring country whose system was borrowed from Semitic models†. They appear also, like the Greeks, to have felt the defects of a syllabic or merely consonantal method, and just as they worked out for themselves their own theory of grammar, so they elaborated for themselves their own 'vowelized' system of writing. Note, however, how the subtle-minded Hindūs, working out their own ideas in their own philosophical way, have produced an alphabet, not only free from the defects of the Semitic, but so overdone in its abundance of vowel symbols and its theory of the mutual relationship of vowels and consonants, that this very elaboration becomes practically a serious hindrance.

Let me for the benefit of those who may use this Dictionary for philological purposes, without having acquired a complete familiarity with the Nāgarī letters, briefly point out the most conspicuous merits and demerits of the European and Indian systems.

From what I have before advanced, it will, I think, be clear that it ought to be a fixed rule in all good alphabets, 1st, That every vowel, short and long, should be properly symbolized and admitted to close companionship with its consonant, no vowel symbol being ever allowed to stand for any other vowel sound but its own. For example, the 'a' sound of 'ka' should be properly symbolized; it should not be supposed to inhere in 'k,' nor should it be represented by a mere dot or stroke, above or below the 'k,' as if it were a simple appendage to the consonant, as in Semitic alphabets. Nor should the symbol 'a' be allowed to stand for different vowel sounds short and long, as in 'tape,' 'tap,' 'tall,' 'tar,' 'mortar,' in every one of which the vowel ought to be variously symbolized. 2ndly, That every simple consonant should have one single fixed symbol, and never more than one. For example, the symbol 'k' should not be interchangeable with 'c' to express the same consonantal power as in 'cap' and 'keep.' 3rdly, That modifications of any particular simple

* The Romans, however, having no proper aspirated consonantal sounds, rejected the Greek *θ*, *φ*, *χ*, and to represent these unhappily originated the clumsy *th*, *ph*, *ch*, writing also *ps* for *ψ*.

† According to Mr. Edward Thomas (Prinsep's Indian Antiquities, vol. ii. p. 42), the theory by which Professor Weber has sought to establish a Phœnician origin for the Indian alphabets is untenable. There are, however, two sets of Buddhist inscrip-

tions, and that of Kapurdigiri is decidedly traceable to a Phœnician source. Those on the rock of Gimar (Giri-nagara) in Kattywar, Gujarāt, which are said to be most important in their relation to the present Indian alphabets, are not so clearly traceable. Mr. Thomas appears to have good ground for thinking that many of the Nāgarī letters were derived from the Drāviḍians of the South.

vowel or consonantal power should not be represented by two letters, but by some modification of a single symbol. For example, the long form of the vowels *a*, *i*, *u* should not be denoted by two letters, as in our word 'hoop,' but by some mark or stroke placed over these vowels (so that 'hoop' should be written 'hūp'). Similarly, the aspiration of *k*, *t*, *p*, ought not to be represented by two letters as in *kh*, *th*, *ph*, but by some mark attached to *k*, *t*, *p*; thus such a word as *phala* should be written *ḥala*, and *dhana*, *ḍana*; or perhaps according to the Anglo-Saxon method with a horizontal stroke above, as in *ḍ* for the *dh* sound of *the*.

Tried by these rules, the Nāgarī alphabet shows itself in many respects superior to the old Roman alphabet, and certainly to our use or *abuse* of the Roman symbols commonly called the English alphabet. But tried by the same rules, it will be found, I believe, inferior to the Indo-Romanic system, by which name I call the modification of Sir William Jones' method of applying the Roman alphabet to the languages of India, adopted in the present Dictionary.

The fact of the matter is, that Hindū grammarians have so overdone the true theory of the necessary vocalization of consonants, that they declare it impossible for any consonant to stand alone without its associated vowel, not only in a single word, but in a whole sentence, unless, indeed, the consonant come at the end of all, when the mark *◌*, called a Virāma or stop, must be employed. Moreover, the dependent position of a consonant is so insisted on that every simple consonant must perforce possess an inherent vowel by a necessary condition of its own existence, so that when it is written without vowel or stop the vowel 'a' must always be pronounced after it. Hence, such a word as 'bind,' would have to be pronounced 'binada,' unless a conjunct symbol be employed, compounding *n* and *d* into one letter, the use of the Virāma or stop, except at the end of a sentence, being an infraction of orthographic laws. Thus it arises that an immense assortment of conjunct consonants is needed. More than this, the excessive elaboration of their vowel-system by the Hindūs necessitates the introduction of two new vowels, *ṛi* and *ḷi*. Again, each of the fourteen vowels (except *ā*) has two symbols, according as it is initial or non-initial, and the form of some of these obliges them to be printed before the letter after which they are pronounced and in various awkward places, thereby exposing them to fracture, and increasing the general complication. So that with unusually numerous vowel-symbols, with thirty-five consonants and an almost indefinite number of intricate conjunct consonants, the number of distinct types necessary to equip a perfect Sanskrit fount amounts to about 500 (see the table opposite to page 1).

Now will any one maintain, that in these days of railroads, electric telegraphs, cheap printing, and the Suez canal, such an overstraining of alphabetical precision can be maintained much longer for the expression of any language belonging to the same family as our own, and in any country forming an integral part of the British Empire? Indeed Sanskrit ought to be made a potent instrument for uniting England more closely with India, and a powerful means for exciting more real sympathy and fellow-feeling between Englishmen and their Indian fellow-subjects; but on this very account it requires every facility to be conceded to its acquisition, and every contrivance to be adopted for harmonizing it with those kindred European tongues whose structure it is above all capable of illustrating.

Be it remembered that we are not expecting either absurdities or impossibilities. We are not so foolish as to suppose that the Hindūs will ever abandon their own national forms of speech. On the contrary, we expect that they will tenaciously adhere to them, even as their brethren of Wales hold to their own separate and distinct branch of the same speech-stem. But because we cannot change the organs of speech or fuse the twenty-two languages* of India into one common

* Viz. Sanskrit, with its kindred Hindi, Marāṭhi, Gujarāṭi, Bengālī, Uriya, Asamese, Panjābī, Gurumukhī, Sindhī, Nepalese, Kāśmīrī, the Singhalese of Ceylon; the Pushtū of Afghānistān; the five Drāviḍian languages, Tamil, Malayālam, Telugu, Kanarese, Tulu; the half Drāviḍian Brahūī; the composite Urdū or Hindūstānī current throughout India; and lastly Burmese.

tongue, are we therefore not to do what we really can to promote intercourse and communion between kindred races united under one government and descended from the same ancestors? If our great Indian Paṇḍits are made familiar with our graphic systems, will they not be more likely to study our language and literature, to benefit by our knowledge, and to use our numerous appliances for economizing time, labour, and money? In short, is it fatuous to expect our fellow-subjects to imitate us in adopting a common system of symbols for a common line of cognate languages?—a system, be it thoroughly understood, not to be confounded with our English 'free and easy' abandonment of all system in our treatment of the Roman alphabet—but a system capable of complete adjustment to the expression of Āryan sounds, whether Roman, Greek, Welsh, English, or Indian, and probably little more different in form from the present Nāgarī than that Nāgarī is from the characters prevalent in India when Sanskrit was first committed to writing*. For since the fact is patent, that the further we go back, the more plainly do the Indian alphabets point to a foreign origin, the power of ancient and sacred association cannot certainly be pleaded for the maintenance of the present Nāgarī.

Nor can our Indian brethren shelter themselves under any plea of impossibility, when all the logic of historical facts is against them. Is any nation more tenacious of everything national than the Jews? and yet have they not abandoned their ancient character for a more modern form? Have not also the Arabs and Persians, not to mention the Keltic and Teutonic races, done the same? Have not the Hindūs themselves renounced many of their most ancient usages, and allowed the rigidity of caste to relax under the pressure of steam and other European forces. Even in the very matter of alphabets the facts of their own history are also against them, for if they deny the foreign origin of their venerated Nāgarī, they have confessedly adopted the modern Persianized Arabic alphabet—a consonantal, if not a purely syllabic system—to express Hindūstānī. Now, Hindūstānī, notwithstanding its flood of Arabic and Persian words, is as much a form of Hindī—the language of 'pakka' Hindūstān—as English with its flood of Norman French is of Anglo-Saxon. Surely then all must admit that Hindūstānī, at least, has a far better right to the Indo-Romanic alphabet derived from kindred British rulers, than it has to be saddled with the consonantal system of foreign Muslim invaders. For that system, be it noted, is wholly Semitic in its essential features, and therefore quite unsuited to the fundamental Āryan structure of a Persianized Āryan dialect.

If after what I have thus advanced, our great Indian Paṇḍits remain, as I fear some of them will, unconvinced, let any ordinary scholar who consults the pages of this work say whether they do not derive much of their typographical clearness from certain apparently trifling, but really important contrivances, possible in our Indo-Romanic, impossible in the usual Nāgarī type. One of these, of course, is the power of leaving spaces between the words of the Sanskrit examples given. Will any student say that such an example as *sādhu-mitrāṇy akuṣalād vārayanti* does not gain in clearness by being properly spaced†? Again, the power of using capitals and what are called italics (to say nothing of 'Egyptian' and other forms of European type) is manifestly an advantage to be placed to the credit of Indo-Romanic typography. Who will deny the gain in clearness by the ability to make a distinction between smith and Smith—brown and Brown—bath and Bath? And will any one examine the pages of this Dictionary, and then compare those of the Śabda-kalpadruma, without admitting the advantage gained in the power of employing italic type? Lastly, the

* It is certainly remarkable that the whole Vyākaraṇa of Pāṇini, unlike the Greek grammar or *γρᾶμμα*, appears to ignore written symbols, as if Sanskrit was never intended to have any peculiar graphic system of its own. In South India Sanskrit is written in different characters; and the first inscriptions found on rocks are in Pāli and Prākṛit, not in Sanskrit. They are referred to the Buddhist sovereigns who possessed political power in India about

three centuries B.C. The present form of Nāgarī is thought to be little older than the tenth or eleventh century of our era.

† What should we think of an English Dictionary which, dreading to aid our overtried vision by any typographical contrivances at the supposed sacrifice of euphonic propriety, should insist on presenting the corresponding example in proper phonetic conjunction thus—goodfriendsguardfromevil?

power of applying the hyphen to separate long compounds in a language where compounds prevail more than simple words*, will surely be appreciated by all. I can only say, that without that most useful little mark, the present volume must have lost much of its clearness, and probably half its compactness, for besides the obvious advantage of being able to indicate the difference between such compounds as *su-tapa* and *suta-pa*, which could not be done in Nāgarī type, it is manifest that even the simplest compounds, like *sad-asad-viveka*, *sv-alpa-keśin*, would have required without its use an extra line to explain their analysis†.

Notwithstanding all my advocacy of the Indo-Romanic graphic system, it is still my duty to point out that so long as the natives of India continue to use their own alphabets, so long is it incumbent upon us Englishmen who study Sanskrit in its bearing upon the Indian vernaculars, to master the Nāgarī character. Under any circumstances there must be a long transition period during which the Indian and Romanic systems will co-exist, and however the struggle between them may terminate, the end is not likely to be witnessed by the existing generation. For this reason the Nāgarī alphabet is by no means ignored in these pages. On the contrary, it is pressed into the service of the Romanic, and made to minister to a most useful purpose, being employed to distinguish the leading word of a group in a manner best calculated to strike the eye and arrest the attention.

Fairness, moreover, demands that a few of the obvious defects of the system of transliteration adopted in this volume should be specified. In certain cases it confessedly offends against philosophical exactness; nor does it always consistently observe the rules stated in a preceding paragraph. The vowels *ri* and *ri̇* ought to be represented by some one symbol—such as that used by many German scholars—though *r*, *ri̇* seem to me somewhat unsuitable for vowel sounds. So again the aspirated consonants ought not to be represented by a second letter attached to them. In the case of *ch* employed by Sir W. Jones for च and *chh* for च्छ, the inconvenience appeared to me so great that in the third edition of my Sanskrit Grammar, I ventured to adopt *č* for च, the pronunciation, however, being the same as *ch* in *church*, which might therefore be written *čurb*. Had I dared to innovate further, I should have written *k̂* for *kh*, *t̂* for *th*, *p̂* for *ph*; and so with the other aspirated consonants, *c* being then employed for च्. The fact, of course, is that an aspirated consonant is merely a consonant pronounced with an emphatic emission of the breath, much as an Irishman would pronounce *p* in *penny*, and to indicate this, a stroke placed on one side or over the letter seems more appropriate than the mark of the Greek hard breathing adopted by Bopp, which may well be used alone to utter a vowel, but is scarcely suitable to emphasize a consonant‡.

I also prefer the symbol *ʃ* for the cerebral sibilant. Should a second edition of this Dictionary be ever called for, some of these improvements may possibly be adopted. With regard to the letter *w*, I have discarded it, and retained only *v*, because the Nāgarī only possesses one character for the labial semivowel, viz. व, and to transliterate this or any other single Oriental character by two Roman representatives must certainly lead to confusion. As to the German method of using

* Forster gives an example of one compound word consisting of 152 syllables. I rather think this might be matched by even longer specimens from Čampū composition.

† At any rate, it is to be hoped that the hyphen will not be denied to Sanskrit for the better understanding of the more complex words, such, for example, as *vaidika-manv-ādi-praṇīta-smṛitīvāt*, *karma-phala-rūpa-śarīra-dhāri-jīva-nirmītatvābhāva-mātreṇa*, taken at hap-hazard from Dr. Muir's Texts. We may even express a hope that German scholars and other Europeans, who speak forms of Aryan speech, all of them equally delighting in composition, may condescend more frequently to the employment of the hyphen for some of their own Sesquipedalia Verba, thereby imi-

tating the practical Englishman in his Parliamentary compounds, such, for example, as *habeas-corpus-suspension-act-continuance-Ireland-bill*.

‡ A hint might be taken from Anglo-Saxon *ð*, as before observed, especially if *ʰ* be used for long vowels. The mark *ʰ* is perhaps too much like that required for accentuation. I hope, however, that the system of accentuating classical Sanskrit will never be allowed. Why complicate a subject already sufficiently intricate by introducing another element of perplexity which native scholars themselves do not sanction? Let accentuation be kept for the Veda; and in Vedic words a more upright and conspicuous stroke might, in my opinion, be used with advantage.

k, *kh* for *t*, *th*, and *g*, *gh* for *j*, *jh*, the philological advantage gained by thus exhibiting the phonetic truth of the interchange of gutturals and palatals, appears to me outweighed by the disadvantage of representing sounds differing so greatly in actual pronunciation by similar symbols.

Notwithstanding the shortcomings and inconsistencies thus fairly acknowledged, I have no hesitation in asserting that the Romanic system expanded by the marks and signs now generally agreed upon and still further to be improved hereafter, may be adapted to the Āryan languages of India quite as completely and appropriately as to the Āryan languages of Europe.

Having felt obliged by the form in which this Dictionary is printed to dwell thus at length on a point of vast importance both to the general cultivation of Sanskrit and the diffusion of knowledge in our Eastern Empire, I must now beg permission to record my sense of the great assistance this cause has received from the energetic efforts of one who has ever been a true friend to the natives of India, Sir Charles E. Trevelyan. He was the first Indian officer of eminence who appreciated the real bearing of this matter upon native education, and the first writer who in his able minute, dated Calcutta, January 1834*, cleared away the confusion of ideas with which the subject was then perplexed by many prejudiced persons and even by some scholars. He also was the first to awaken an interest in the question throughout England about thirteen years ago, aided as he was by the able advocacy of 'the Times' newspaper. To him and to 'the Times' I owe the first impressions which corrected my own prejudices. Since then, many Oriental books printed on a plan substantially agreeing with Sir W. Jones' Indo-Romanic system have been published, both by eminent scholars in Europe and by missionaries in India†, and the form in which the present Sanskrit Dictionary is now put forth affords, I trust, another evidence of the reality of the movement and of its gradual advance.

SECTION 5.

Principal Sources drawn upon in the Process of Compilation.

I have now to enumerate the various works consulted by me in compiling this Dictionary. My only reason for not indicating these authorities in the body of the various articles as they have been written, has been that the volume—which even* now has outgrown the dimensions originally fixed—would have thereby lost much of its convenient compactness, and could not have been produced at a moderate cost. The eye, too, would have been confused in passing from one meaning to another. Justice, however, requires that before commencing my enumeration, I should specially record my debt to particular authorities most frequently consulted and relied upon. I do so with a deep consciousness that nothing I am about to state can add to the celebrity of any one of the eminent scholars to whom I owe most. Indeed, it is impossible for me to express adequately my sense of obligation to the great work of Professors Böhtlingk and Roth. Although I have referred to every other dictionary, glossary, and vocabulary, including those of Professor Benfey and Westergaard and the eight-volumed Encyclopædia of Rādhākānta-

* This will be found at p. 3 of the 'Original Papers illustrating the History of the Application of the Roman Alphabet to the Languages of India,' edited by me at the request of Sir Charles Trevelyan in 1859, and published by Messrs. Longman. I commend this volume to every one interested in the diffusion of education among the natives of our Indian Empire.

† Amongst other publications the Rīg-veda itself, edited by Professor Aufrecht, has been printed and published in the Roman character; also part of the Kathā-sarit-sāgara by Dr. Hermann Brockhaus. Dr. Muir in his Sanskrit Texts has also extensively used the Indo-Romanic system, as well as Dr. Weber in the Indische Studien, where some of the Upanishads are so trans-

literated. Let any one compare Professor Aufrecht's one compact and cheap octavo volume with the six massive quartos to which the Rīg-veda will extend, now being edited in the native character. Even if the Romanized edition had the commentary, it would probably not extend beyond two moderate octavo volumes. With regard to the series of valuable Hindūstānī works printed in the Anglo-Hindūstānī character by missionaries in India, a full account of them will be found in Sir Charles Trevelyan's 'Original Papers' referred to in a previous note. The whole Bible has been beautifully printed in this form, and carried through the press by the Rev. R. Cotton Mather; also a glossary to part of the Bible by his son Mr. Cotton Mather.

deva, commonly called the Śabda-kalpa-druma*, and although I have striven to weigh and verify for myself all the words and meanings given by my fellow lexicographers, yet I have always considered an appeal to the St. Petersburg Wörterbuch as the most satisfactory available means for deciding doubtful questions.

Naturally, I have kept Professor H. H. Wilson's Dictionary on my working-table, and have constantly had recourse to its pages. Indeed, I must own that I commenced by looking to my predecessor's labours as my chief authority. And let me here assert most emphatically, not only that, considering the condition of Sanskrit scholarship when it was compiled, Professor Wilson's was a wonderful production, but that, like many other scholars, I could never have learnt Sanskrit at all without its aid. Nevertheless, sincerity obliges me to confess, what other lexicographers may perhaps admit to be not without a parallel in their own mental history, that my mind has had to pass through a kind of painful discipline involving a gradual weakening of faith in the performances of my fellow men, not excepting those of my own venerated teacher. I began, indeed, with much confidence in the thought that one man existed on whom I could lean as an almost infallible guide; but as the work grew under my hands and my sensitiveness to error sharpened, I discovered to my surprise that I was compelled to reject much of his teaching as doubtful. Moreover, the truth must be told, that as I advanced further my trustfulness in others, besides my old master, began to experience occasional disagreeable and unexpected shocks; till now that I am arrived at the end of my work, I find myself left with my confidence in the accuracy of human beings generally—certainly not excepting myself—rather painfully disturbed. Nevertheless, I am bound thankfully to acknowledge that my faith in the general scholarlike exactness of the great German authorities already named has never been materially shaken. I ought also to make particular mention of Dr. John Muir's 'Sanskrit Texts,' which have been constantly referred to by me, and have been found by experience to be invaluable, both for their general accuracy and for the judgment the author has displayed in his interpretation of Vedic words.

To these acknowledgments of special obligations I now subjoin an alphabetical list of all the principal works (not including of course all the mere texts and manuscripts) consulted by me, or in any way drawn upon for information, during the progress of my labours.

Andrew's (E. A.) Latin-English Dictionary.	Banerjea's Kumāra-sambhava (with notes).	Brockhaus' (Hermann) Kathā-sarit-sāgara.
Asiatic Researches.	Benfey's Chrestomathie (with vocabulary).	Burgess' translation of the Sūrya-siddhānta.
Asiatic Society's (Royal) Journal.	— Sāma-veda (with vocabulary).	Burnouf's (Eugène) Bhāgavata-Purāṇa (books I-III, translated by Burnouf).
Aufrecht's (Th.) Catalogue of Sanskrit MSS. in the Bodleian Library, Oxford.	— Sanskrit-English Dictionary.	Burnouf's (Émile) Sanskrit-French Dictionary.
— Catalogue of Sanskrit MSS. in the Library of Trinity College, Cambridge.	— Sanskrit Grammar.	
— Halāyudha's Vocabulary.	Böhtlingk's (and Roth's) Sanskrit-Wörterbuch.	Chambers' Encyclopædia.
— Ṛig-veda-saṃhitā.	Böhtlingk's Indische Sprüche.	Colebrooke's Amara-kosha.
— Uṇādi-sūtras.	— edition of Pāṇini's Grammar.	— Indian Algebra.
	— edition of Vopadeva's Grammar.	— Essays on the Religion and Philosophy of the Hindūs.
Ballantyne's (James) various lectures on Hindū Philosophy, and translations of some of the Aphorisms.	— (and Rieu's) Hemaçandra's Glossary.	— Dāya-bhāga.
— translation of the Sāhitya-darpaṇa.	Bombay edition of the Mahā-bhārata.	— Mitāksharā.
— Laghu-kaumudī.	— of the Rāmāyaṇa.	Cowell's (E. B.) Kusumāñjali (with translation).
Banerjea's (K. M.) Hindū Philosophy.	Bopp's Glossary (first and second editions).	
	— Comparative Grammar (Eastwick).	
	Bosworth's (Dr. J.) Anglo-Saxon Dictionary and Grammar.	

* A fine copy of this valuable work, now very difficult to procure in its perfect state, was searched for, some years ago, at Calcutta and most kindly presented to me by my friend Mr. Walter Scott Seton-Karr, Foreign Secretary to the Governments of Lord Lawrence and Lord Mayo, and Vice-Chancellor of the Calcutta University.

Cowell's (E. B.) translation of the Vi- kramorvaṣi.	Lassen's Sanskrit Anthology (with glos- sary).	Stenzler's edition of the Raghu-vaṇśa. — Yājñavalkya.
— edition of Elphinstone's History of India.	Liddell's and Scott's Greek-English Lexicon.	Tāranātha Tarkavācāspati's Dhātu- rūpādarśa.
Curtius' (Georg) Grundzüge der Griechischen Etymologie.	Ludvig's Infinitiv im Veda.	Thompson's (J. C.) Bhagavad-gītā (with translation).
Farrar's (F. W.) Families of Speech.	Molesworth's (James T.) Murathee Dictionary.	Thornton's Gazetteer.
Foucaux's (Ph. Ed.) Episodes of the Mahā-bhārata.	Moor's Hindū Pantheon.	Troyer's Rāja-taranginī.
Goldstücker's (Theodor) Sanskrit- English Dictionary (parts I-VI).	Müller's (Max) Ancient Sanskrit Litera- ture.	Vigfusson's (G.) Cleasby's Icelandic Dictionary.
Griffith's (Ralph T. H.) Specimens of Old Indian Poetry.	— Chips from a German Workshop.	Weber's (Albrecht) Vājasaneyi-saṃ- hitā.
Hall's (Fitz-Edward) edition of the Sūrya-siddhānta.	— Hymns to the Maruts.	— Śatapatha-Brāhmaṇa.
— Contribution towards an Index to the Bibliography of the Indian Philosophical Systems.	— Lectures on the Science of Language.	— Kātyāyana-śrauta-sūtra.
— translation of Nīlakaṇṭha's Rational Refutation of the Hindū Philoso- phical Systems.	— R̥g-veda-saṃhitā.	— Indische Studien.
— Sāṅkhya-pravācāna-bhāṣya.	— R̥g-veda-prātiśākhya.	— Indische Streifen.
— edition of Wilson's Viṣṇu-Purāṇa.	— Sanskrit Grammar.	Westergaard's Radices Linguae San- scritæ.
Haughton's (Graves C.) Bengālī Dic- tionary.	Muir's (John) Original Sanskrit Texts (five volumes).	Whitney's (W. D.) Atharva-veda-prā- tiśākhya.
Haug's (Martin) Aitareya-Brāhmaṇa (with translation.)	Prinsep's (James) Indian Antiquities (edited with notes and addenda by Edward Thomas).	— (and Roth's) Atharva-veda-saṃhitā.
Hilpert's (J. D.) German Dictionary.	Rādhākānta - deva's Śabda - kalpa- druma.	— Language and the Study of Language (twelve lectures).
Johnson's (Francis) Hitopadeśa (first and second editions, with transla- tion and vocabulary).	Rājendralāla-Mitra's notices of Sanskrit MSS.	Wilson's (H. H.) Glossary of Indian Terms.
— Selections from the Mahā-bhārata (with vocabulary).	Regnier's Étude sur l'idiome des Védas.	— Sanskrit-English Dictionary.
— Megha-dūta (1st and 2nd editions, with vocabulary).	— R̥gveda-prātiśākhya.	— Sanskrit Grammar.
Jones' (Sir William) translation of Manu.	Rieu's (and Böhtlingk's) Hemaçandra.	— Sāṅkhya-kārikā.
Journal of the Royal Asiatic Society.	Röer's (E.) Upanishads (with transla- tions).	— Theatre of the Hindūs.
	— (and Montriou's) Hindū Law.	— translation of the R̥g-veda (vols. I-IV).
	Roth's (and Böhtlingk's) Sanskrit-Wör- terbuch).	— translation of the Viṣṇu-Purāṇa.
	Roth's Nirukta.	Yates' (W.) octavo edition of Wilson's Sanskrit Dictionary with addenda (partly edited by J. Wenger).
	— (and Whitney's) Atharva-veda- saṃhitā.	Zeitschrift der Deutschen morgenländ- ischen Gesellschaft.
	Schlegel's (A. G.) Rāmāyaṇa.	
	Scott's and Liddell's Greek-English Lexicon.	

SECTION 6.

Aids and Encouragements received.

My first acknowledgments are due to the Delegates of the Clarendon Press, without whose kind patronage this work could never have been published. It does not become me to commend the efforts these gentlemen are making for the furtherance of education, except so far as to say that they fitly represent the mind and wishes of the University of Oxford. Nor does the Clarendon Press itself need any monument of my rearing. Let those who desire proofs of its efficiency look around and note the series of valuable educational books constantly issuing from its founts, models of clear and accurate typography, in almost every department of science.

Perhaps, however, I may be permitted to mention specially the name of one who has recently left us, but who was a member of the Press-Delegacy when the publication of this

Dictionary was undertaken, the late Master of Balliol and now Dean of Rochester, Dr. Robert Scott. He has been one of my kindest friends and wisest counsellors ever since the day I went to him for advice during my first undergraduate days at Balliol, on receiving an appointment in the Indian Civil Service. It is not too much, I think, to aver that without his support, encouragement, and sympathy,—all the more prized as coming from an experienced fellow-labourer, able to estimate the difficulties of a less experienced disciple,—I could not have persevered in this work to its termination.

My next acknowledgments must be tendered to the Representatives of the Governments of Bengal, Madras, Bombay, and the North-West Provinces of India, as well as of the India Office, for the substantial aid received from them in the patronage they have accorded to this undertaking.

I have in the third place to express in the most cordial manner my thanks to each and all of the gentlemen who have aided me in the compilation of this Dictionary.

No one but those who have taken part in similar labours can at all realize the amount of tedious toil—I might almost say drudgery—involved in the daily routine of small details, such as verifying references and meanings, making indices and lists of words, sorting and sifting an ever-increasing store of materials, revising old work, arranging and re-arranging new, correcting and re-correcting proofs, writing and re-writing and interlineating 'copy,' till reams upon reams of paper have been filled, putting the eye-sight, patience, and temper of compilers, readers, and compositors to a severe trial. I mention these matters, not to magnify the labours undergone, but to show that I could not have prosecuted them persistently single-handed. This statement may also give an idea of what I owe to the persevering co-operation of my kind assistants, whose names in the chronological order of their services are as follow: the Rev. J. Wenger, who is now I believe engaged in valuable literary work connected with the Baptist Mission in Calcutta; Dr. Franz Kielhorn, who is now Superintendent of Sanskrit Studies in Deccan College, Poona; Dr. Hermann Brunnhofer (whose assistance was not of very long duration); Mr. A. E. Gough, M.A., of Lincoln College, Oxford, now Professor of Sanskrit at the Government College, Benares; lastly, Mr. E. L. Hogarth, M.A., of Brasenose College, and formerly Head Master of the Government Provincial School at Calicut, who has been my constant and painstaking assistant for about three years and a half, continuing with me to the termination of the work. I must also thank my old friend Professor Francis Johnson, who was one of my first instructors in Sanskrit when a student at Haileybury, and afterwards my colleague as Professor, for the kind interest he has shown in my labours, and the aid I have received from him at various times, including recently a list of words collected by himself in preparing a new volume of Selections from the Mahā-bhārata, shortly to be published.

Finally, I must express my gratitude for the extreme care with which the reading of my often intricate manuscript has been conducted by the Oriental Reader, and the printing of the whole book executed by the Managers of the Clarendon Press.

SECTION 7.

Defects and Inconsistencies acknowledged.

When some one pointed out to Dr. Johnson the imperfections of his great Dictionary, he is said to have retorted on his critics that mere fault-finding was often an indication of ignorance. His work was too large, he affirmed, not to take in errors, and the quicksightedness to these was a symptom of the dulness which could not comprehend the merit of the performance as a whole. Without imitating this convenient way of disposing of criticism in my own case,

I may yet request leave to inform any mere *Īhidrānveshin*, of whom it may be said *Īhidraṃ nirūpya sahasā praviśati*, that no one can be more keenly alive to the flaws and defects of this volume than I am myself. No one, indeed, can be more desirous to criticize it, with a view to its improvement in a future edition.

If any real scholars—always considerate and temperate even if severe—having had practical experience of lexicography, will aid me in my efforts to attain greater accuracy, I shall be thankful. From them I do not fear but rather court criticism. Such critics will quite understand how a compiler's sense of responsibility may grow with the growth of a work like this, putting him out of conceit with his own performance, and filling him with earnest cravings after an accuracy more than human. Such critics will appreciate the difficulties besetting the production of so many closely printed pages abounding with countless dots and diacritical marks. Nor will they be surprised at inequalities of execution and occasional inconsistencies in a work representing efforts spread over numerous years. Nor will they need to be reminded that occasional distractions, trials of health and weariness of spirit, are incident not only to a human compiler but to his human assistants. Indeed it is no disparagement to those who have contributed to the detail of this work to assume that a compilation which has passed through many different hands must reflect the infirmities of all. No other apology will here be attempted for its errors and inadvertencies; nor do I ask that the blame be laid at the door of any one but myself, who alone am responsible. Some explanation, however, of a few intentional inconsistencies and almost unavoidable defects is here appended.

In the first place, there has not been absolute consistency in the collocation of words connected by a common etymology. I have not bound myself in this respect by any fixed rules. Hence some words are given in the usual alphabetical order of the Nāgarī type which might be expected to fall under a previous classification in the Indo-Romanic order. Facility of reference has been my only guide in this matter.

Again, in the arranging of a whole chain of words etymologically allied, some formations have been placed under compounds which ought properly to have a separate line assigned to them. Others again have separate lines which ought more consistently to come under compounds. For example, abstract nouns formed with the affixes *tā* and *tva*, and possessive adjectives formed with *vat*, *mat*, &c. are placed in the order of the compounds, when they are really not compounds at all. Still it is plain that such a word as *svāmi-tā*, 'ownership,' is really equivalent to *svāmi-bhāva*, and such a word as *śrī-mat*, 'possessed of fortune,' to *śrī-yukta*. In these cases my motive for sacrificing absolute consistency has rather been to gain space. Other liberties indulged in with regard to the use of the hyphen are noticed in the table of directions following the Preface.

With regard to the nominative cases of adjectives and of a few participles—such as those of Parasmai-pada Intensives—and even of a few substantives, I fear this Dictionary cannot always be quite trusted; though it may perhaps be conceded that I have improved upon my predecessor in this respect. In point of fact it has not been possible to settle with certainty the nominative cases, especially in the feminine forms, of all adjectives. The German Wörterbuch avoids exhibiting the nominative cases of adjectives and participles, and rarely gives their feminines, leaving also the nominative cases of substantives to be inferred from their gender. Although I studied Pāṇini's chapter on feminine formations with great care, I was unable to discover either in his Grammar or in any other Grammar or Dictionary a solution of all my difficulties. My rule has been to give the nominative cases both of substantives and adjectives in all their genders wherever there was ground for certainty or for a reasonable inference,

and in other rare cases to exhibit only the crude base. Sometimes I have merely given the nominative case masculine of adjectives, omitting the feminine when that alone appeared doubtful, and leaving the neuter to be inferred; but throughout the Dictionary the omission of a nominative case has been quite an exception. Thus I have endeavoured to increase the usefulness of this publication even at the risk of occasionally misleading.

Another point requires a few words of explanation. I shall probably be told that meanings and synonyms are needlessly multiplied; but before the book is hastily censured on this score, let it be fairly tested by a repeated and extended application to various branches of the literature. I can with truth affirm that having myself constantly put these pages to a trial during their progress through the press, so far from having to regret any superfluity or surplusage, I have too often had to lament sins of omission, and have frequently discovered, when too late, that some one meaning has been rejected, because thought to be a mere synonym, when this very apparent synonym was really the precise word required to suit a particular passage.

With reference to the philological comparisons given throughout this work, I fear that occasional inconsistencies and violations of orthography will be found. For indeed I do not pretend to even a limited knowledge of some of the numerous languages compared, and my private library has not furnished the means of verifying all the words. It should be noted that I have not generally indicated the cognate English words with the Anglo-Saxon, because these are self-evident, and will generally be found among the meanings. As to other comparisons, I can only say that when I commenced my compilation, Bopp was considered the chief authority in comparative philology. I have not generally adopted what more modern scholars substitute for his teaching, because some of these later writers have themselves yet to undergo the full test of an extended criticism, which may not always support their opinions. Besides trusting to Bopp, I have generally followed Professors Benfey and Curtius, and I request that the comparisons given be accepted on the authority of these three scholars, subject to the understanding that more recent views have been propounded on many points.

Most of the errors and omissions hitherto discovered, whether typographical or caused by my own want of knowledge, have, I trust, been corrected and supplied in the supplementary matter at the end of the volume.

With these explanations I close my present labours, profoundly conscious of their imperfection, but full of thankfulness that my life has been spared to bring them, such as they are, to a completion.

MONIER WILLIAMS.

OXFORD, *May* 1872.

DIRECTIONS TO BE STUDIED BEFORE USING THIS DICTIONARY.

THERE are two alphabetical orders: 1. that in the Nāgarī; 2. that in the Indo-Romanic type.

Roots are always in large Sanskrit type.

Verbs formed by prefixing prepositions to roots are arranged in the alphabetical order of the prepositions so affixed, e.g. *anu-kṛi* must not be looked for under the root *kṛi*, as in other Sanskrit Dictionaries, but in its own alphabetical order, as in Greek lexicons, and at the head of its own group of derivatives. See p. 32, col. 1.

All the Sanskrit words in Indo-Romanic type arranged in alphabetical order under a leading word—which leading word is always either a root in large Nāgarī type or some other word in small Nāgarī type—must be regarded as mutually connected. They must be supposed to form a family of words bound together by a common origin or dependent on each other by some tie of relationship. The derivation or etymology is generally given in a parenthesis after the leading word in Sanskrit type, and this etymology is supposed to apply to all the group which follows, until a new classification of words is introduced by a *new word in Nāgarī type*. Other derivations are sometimes noticed when authorities differ in explaining the etymology of particular words.

The Nāgarī type is thus employed to strike the eye and direct it to the leading word in each group. By this means also a repetition of the etymology is avoided.

All the meanings of a word belonging to a group are not always given in full, if they may be manifestly gathered from its other members; this applies especially to participles and participial formations, e.g. the meaning 'charged with,' which belongs to *ā-ropita*, p. 128, col. 3, may readily be inferred from *ā-ropa*, which stands above it in the same classification.

Again, all the derivatives from a Radical or Verb at the head of a family are not always given when they may be readily supplied; this applies especially to participles, and occasionally to verbal nouns, e.g. under *vi-hīṣana* at the head of a group, p. 952, it is easy to supply *vi-hīṣana, am*, n. the act of injuring.

Observe, that meanings which appear to be mere amplifications of preceding meanings are separated by a comma, whereas those which do not clearly run into each other are divided by a semicolon. All remarks upon meanings and all descriptive and explanatory statements are given between (); comparisons, between [].

Compound words are always arranged in alphabetical order under the first word in the compounds, a hyphen marking the division of each member of the compound, and when the final and initial vowel of two members of a compound blend, the separation of these vowels is denoted by a hyphen in brackets, (see, for example, *kṛitodaka* for *kṛita-udaka*, p. 248, col. 1, line 4.) For greater clearness, some words are thus treated, which are formed by Taddhita affixes, supposed to be added to the whole word, and which therefore ought not strictly to have a hyphen at all.

Compound words divided by a hyphen or hyphens have no etymology given because the employment of the hyphen makes their several elements manifest at once, so that it is always easy to refer to the separate members of the compound for the several etymologies, e.g. *an-oka-śāyin* is manifestly separable into *an + oka + śāyin*, to each of which it is easy to refer for an explanation of the several etymologies.

When no etymology of a simple word is exhibited its derivation is either unknown or too doubtful to deserve recording.

The nominative cases of all nouns, substantive and adjective, and of all participles, are given immediately after the crude base, except in the cases explained at the end of the preceding Preface. Thus *guru, us, vī, u*, means that the adjective *guru* makes in its nominative case masc. fem. and neut., *gurus, gurvī, guru*; similarly *vividvas, ān, ushī, at* (p. 919, col. 2), stands for nom. masc. fem. and neut., *vividvān, vividushī, vividvat*.

Under roots and verbs the 3rd pers. singular of the various tenses is given, other forms being noticed in parentheses. The names of the tenses are generally left to be inferred, except when an unusual tense, like the Precative, is given, and the form of the 1st Future can always be inferred from the Infinitive: thus the Infinitive being *veditum*, the 1st Future 3rd pers. sing. will be *veditā*; similarly from *dagdhum* will be inferred 1st Future 3rd pers. sing. *dagdhā*.

When words really dissimilar appear similar either in Roman or Nāgarī type, the figures 1, 2, 3, &c. are placed before them; see, for example, 1. *sa*, 2. *sa*, 3. *sa*, 4. *sa*, 5. *sa*; 1. *suta-pa*, 2. *su-tapa*; 1. *sam-āna*, 2. *samāna*; 1. *saha*, 2. *saha*; 1. *sv-ap*, 2. *svap*.

It is believed that few common words or meanings likely to be met with in the classical literature have been omitted in this work; nevertheless the Supplement at the end of the volume should occasionally be consulted: thus in the two pages, 623, 624, one or two words and the common meaning 'affix,' belonging to *praty-aya*, have accidentally dropped out, but are supplied in the supplementary pages.

ABBREVIATIONS AND SYMBOLS USED IN THIS DICTIONARY.

[In the progress of a work extending over several years it has been found almost impossible to preserve uniformity in the use of symbols, but it is hoped that most of the inconsistencies are noticed in the following table.]

<p>A. = Ātmanē-pada; the long mark over the A. has been omitted for convenience in printing.</p> <p>abl. or abl. c. = ablative case.</p> <p>acc. or acc. c. = accusative case.</p> <p>accord. = according.</p> <p>Ādi-p. = Ādi-parvan of the Mahā-bhārata.</p> <p>adj. = adjective.</p> <p>Æol. = Æolic.</p> <p>alg. = algebra.</p> <p>Angl. Sax. = Anglo-Saxon.</p> <p>anom. = anomalous, irregular.</p> <p>Aor. = Aorist.</p> <p>Arab. = Arabic.</p> <p>arithm. = arithmetic.</p> <p>Arm. or Armor. = Armoric or the language of Brittany.</p> <p>Armen. = Armenian.</p> <p>astrol. = astrology.</p> <p>astron. = astronomy.</p> <p>Atharva-v. = Atharva-veda, edited by Roth and Whitney.</p> <p>Bhāgavata-P. = Bhāgavata-Purāṇa, Burnouf's edition, or Bombay edition for the later books.</p> <p>Bhaṭṭi-k. = Bhaṭṭi-kāvya, Calcutta edition.</p> <p>Boh. or Bohem. = Bohemian.</p> <p>B. R. = Böhrling and Roth.</p> <p>Br. = Brāhmaṇa.</p> <p>Bret. = Breton.</p> <p>Buddh. = Buddhist.</p> <p>c. = case.</p> <p>Cambro-Brit. = the language of Wales.</p> <p>Caus. = Causal.</p> <p>cf. = confer, compare.</p> <p>chap. = chapter.</p>	<p>cl. = class.</p> <p>Class. = Classical.</p> <p>col., cols. = column, columns.</p> <p>comm. = commentator or commentary.</p> <p>comp., comps. = compound, compounds.</p> <p>compar. = comparative degree.</p> <p>Cond. or Condit. = Conditional.</p> <p>cons. = consonant.</p> <p>dat. or dat. c. = dative case.</p> <p>defect. = defective.</p> <p>Desid. = Desiderative.</p> <p>dimin. = diminutive.</p> <p>Dor. = Doric.</p> <p>du. = dual number.</p> <p>ed. or edit. = edition.</p> <p>c. g. = exempli gratiā.</p> <p>Eng. = English.</p> <p>Ep. or ep. = Epic, i. e. such works as the Mahā-bhārata, Rāmāyaṇa, &c.</p> <p>epith. = epithet.</p> <p>esp. = especially.</p> <p>etym. = etymology.</p> <p>explet. = expletive.</p> <p>f. or fem. = feminine.</p> <p>fr. = from.</p> <p>Fut. = Future.</p> <p>Gaël. = Gaëlic.</p> <p>gen. or gen. c. = genitive case.</p> <p>gend. = gender.</p> <p>geom. = geometry.</p> <p>Germ. = German or High-German.</p> <p>Goth. = Gothic.</p> <p>Gr. = Greek.</p> <p>Gram. = A Practical Sanskrit Grammar by Monier Williams, third edition, published at the Clarendon Press.</p>	<p>gram. = grammar.</p> <p>Hib. = Hibernian or Irish.</p> <p>Hind. = Hindi.</p> <p>Icel. = Icelandic.</p> <p>i. e. = id est.</p> <p>impers. = impersonal, i. e. used impersonally.</p> <p>Impf. = Imperfect tense.</p> <p>Impv. = Imperative.</p> <p>ind. = indeclinable, either an indeclinable participle or an adverb or a case used adverbially.</p> <p>Inf. or infin. = Infinitive mood.</p> <p>inst. or inst. c. = instrumental case.</p> <p>Intens. = Intensive.</p> <p>Ion. = Ionic.</p> <p>Island. = the German form of Icelandic.</p> <p>Kirāt. or Kirātārj. = Kirātārjunīya.</p> <p>Kumāra-s. = Kumāra-sambhava.</p> <p>Lat. = Latin.</p> <p>lat. = latitude.</p> <p>Lett. = Lettish.</p> <p>lit. = literally.</p> <p>Lith. = Lithuanian.</p> <p>loc. or loc. c. = locative case.</p> <p>long. = longitude.</p> <p>m. or masc. = masculine gender.</p> <p>Mahā-bh. &c. = Mahā-bhārata, Calcutta edition.</p> <p>mathem. = mathematics.</p> <p>medic. = medicine.</p> <p>Megh. = Megha-dūta, Johnson's second edition.</p> <p>Mod. = Modern.</p> <p>MS., MSS. = manuscript, manuscripts.</p> <p>N. = Name.</p>	<p>n. or neut. = neuter gender.</p> <p>Naigh. = Naighaṇṭuka.</p> <p>neg. = negative.</p> <p>Nir. = Nirukta.</p> <p>Nom. or nom. = Nominal verb.</p> <p>nom. or nom. c. = nominative case.</p> <p>num. or numb. = number.</p> <p>obs. = obsolete.</p> <p>occ. = occasionally.</p> <p>Osc. or Osk. = Oscan or Oscan.</p> <p>Osset. = Ossetic (see p. ix).</p> <p>P. = Parasmai-pada.</p> <p>p. = page.</p> <p>-p. = parvan or section of the Mahā-bhārata.</p> <p>Pāṇ. = Pāṇini.</p> <p>Part. or part. = Participle.</p> <p>Pass. = Passive voice.</p> <p>patron. = patronymic.</p> <p>Perf. = Perfect tense.</p> <p>Pers. = Persian.</p> <p>pers. = person.</p> <p>phil. = philosophy.</p> <p>pl. or plur. = plural number.</p> <p>poet. = poetry, poetic license.</p> <p>Pol. = Polish.</p> <p>Pot. = Potential.</p> <p>Pr. = proper.</p> <p>Prāk. = Prākṛit.</p> <p>Prep. = Preposition.</p> <p>Pres. = Present tense.</p> <p>priv. = privative.</p> <p>pronom. = pronominal.</p> <p>Pruss. = Prussian.</p> <p>q. v. = quod vide.</p> <p>Raghu-v. = Raghu-vaṇśa.</p> <p>Reflex. = Reflexive or used reflexively.</p> <p>R̥ig-v. = R̥ig-veda.</p> <p>rt., rts. = root, roots.</p> <p>Russ. = Russian.</p>	<p>Sabda-k. = Sabda-kalpa-druma.</p> <p>Sabin. = Sabine or Sabellian (old Italic dialect).</p> <p>Sāma-v. = Sāma-veda.</p> <p>Sans. = Sanskrit.</p> <p>Sax. = Saxon.</p> <p>Say. = Sāyaṇa or according to Sāyaṇa.</p> <p>Schol. = Scholiast or Commentator.</p> <p>scil. = scilicet.</p> <p>Scot. = Scotch or Highland-Scotch.</p> <p>sing. = singular number.</p> <p>Slav. = Slavonic or Slavonian.</p> <p>subst. = substantive.</p> <p>superl. = superlative degree.</p> <p>s. v. = sub voce.</p> <p>Them. = Thema or base.</p> <p>Umbr. = Umbrian.</p> <p>Uṇādi-s. = Uṇādi-sūtras (Aurefrecht's edition).</p> <p>usu. = usually.</p> <p>Vājasaneyi-s. = Vājasaneyi-saṃhitā.</p> <p>Vārt. or Vārt. = Vārttika.</p> <p>Ved. = Vedic or Veda.</p> <p>Vish.-Pur. = Vishṇu-Purāṇa.</p> <p>voc. or voc. c. = vocative case.</p> <p>= = equal, equivalent to, the same as, explained by.</p> <p>+ = plus.</p> <p>&c. = et cetera.</p> <p>◊ denotes that a vowel or syllable is to be noted as short.</p> <p>- that a vowel or syllable is long.</p> <p>° that the rest of a word is to be supplied, e. g. °<i>ri-in</i> after <i>karindra</i> is for <i>kari-indra</i>.</p>
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THE DICTIONARY ORDER OF THE NĀGARĪ LETTERS

WITH THEIR INDO-ROMANIC EQUIVALENTS AND THEIR PRONUNCIATION EXEMPLIFIED BY
ENGLISH WORDS.

VOWELS.		CONSONANTS.			
Initial. Medial. Equivalents and Pronunciation.		Equivalents and Pronunciation.			
अ	— a is mica, rural.	क	k in kill, seek.	द	d in dice (more like <i>th</i> in <i>this</i>).
आ	ā ,, tar, father (tār, fāther).	ख	kh ,, ink-horn (inkhorn).	ध	dh ,, adhere (but more dental).
इ	i ,, fill, lily.	ग	g ,, gun, get, dog.	न	n ,, not, nut, in.
ई	ī ,, police (police).	घ	gh ,, log-hut (loghut).	प	p ,, put, sip.
उ	u ,, full, bush.	ङ	n ,, sing, king, sink (sink).	फ	ph ,, uphill.
ऊ	ū ,, rude (rūde).	च	ć ,, dolce (in music).	ब	b ,, bear, rub.
ऋ	ṛi ,, merrily (merrily).	छ	čh ,, church-hill (čurčhill).	भ	bh ,, abhor.
ॠ	ṛī ,, marine (maṛine).	ज	j ,, jet, jump.	म	m ,, map, jam.
ऌ	lṛi ,, revelry (revelṛi).	झ	*jh ,, hedge-hog (hejhog).	य	y ,, yet, loyal.
ॡ	lṛī ,, the above prolonged.	ञ	ñ ,, singe (sinj).	र	r ,, red, year.
ए	e ,, prey, there.	ट	t ,, true (true).	ल	l ,, lull, lead.
ऐ	ai ,, aisle.	ठ	ṭh ,, ant-hill (anṭhill).	ळ	! ,, (sometimes for ड ḍ in Veda).
ओ	o ,, go, stone.	ड	ḍ ,, drum (ḍrum).	ॡ	lh ,, (sometimes for द ḍh in Veda).
औ	au ,, Haus (German).	ढ	ḍh ,, red-haired (reḍhaired).	व	v ,, ivy (but like <i>w</i> after cons.).
SIGNS OR SYMBOLS.		ण	ṇ ,, none (ṇone).	श	ś ,, sure, session (śure, session).
•	n or m { either the true Anu- svāra, sounded like <i>n</i> in French <i>mon</i> , or the symbol of any nasal.	त	t ,, water (in Ireland).	ष	śh ,, shun, bush.
:	h { symbol for the sibi- lant called Visarga.	थ	th ,, nuthook (more dental).	स	s ,, saint, sin, hiss.
				ह	h ,, hear, hit.

* Sometimes printed in the form ढ, see pp. 147, 354.

Note—The conjunct consonants are too numerous to be exhibited above, but the most common will be found at the end of ‘A Practical Sanskrit Grammar by Monier Williams,’ published by the Delegates of the Clarendon Press, third edition.

For the correct pronunciation of the aspirated consonants, *kh*, *čh*, *ṭh*, *th*, *ph*, &c., see p. xix of the preceding Preface.

* Sometimes printed in the form *ṛ*, see pp. 147, 354.

Note—The conjunct consonants are too numerous to be exhibited above, but the most common will be found at the end of 'A Practical Sanskrit Grammar by Monier Williams,' published by the Delegates of the Clarendon Press, third edition.

For the correct pronunciation of the aspirated consonants, *kh, čh, ṭh, th, ph, &c.*, see p. xix of the preceding Preface.

THE DICTIONARY ORDER OF THE INDO-ROMANIC LETTERS

WITHOUT THEIR NĀGARĪ EQUIVALENTS.

a, ā; i, ī; u, ū; ṛi, ṛī; lṛi, lṛī; e, ai; o, au;—n or m, h;—k, kh; g, gh; n;—ć, čh; j, jh; ṇ;—t, ṭh; ḍ, ḍh; ṇ;—t, th; d, dh; n;—p, ph; b, bh; m;—y, r, l, ḷ, lh, v;—ś, sh, s;—h.

Observe—*n* represents the true Anusvāra in the body of a word before the sibilants and *h*, as in *aṇśa, aṇśa, aṇhati*: *ṇ* as the symbol of any nasal will often be found at the end of a word, as in *dānaṇ ča*; but may also represent Anusvāra, when final *m* is followed by initial sibilants and *h*, and in words formed with preposition *saṃ*, like *saṃśaya, saṃhata*: in the word Sanskrit the second *s* is not initial, but introduced into the body of the word, so that we might properly write *Saṃskṛit*. Visarga as a substitute for final *s* is a distinctly audible aspirate, so that the *h* at the end of *devaḥ* must be clearly heard.

अ १. *a*, the first letter of the alphabet; the first short vowel inherent in consonants. — *A-kāra*, *as*, *m.* the letter or sound *a*.

अ २. *a*, ind. an interjection of pity (Ah!).

अ ३. *a* (before a vowel *an*), a prefix corresponding to Gr. *ἀ*, *Av*, Lat. *in*, Goth. and Germ. *un*, Eng. *in* or *un*, and having a negative or privative or depreciative sense; e.g. *eka* one, *an-eka* not one; *anta* end, *an-anta* endless; *paśyat* seeing, *a-paśyat* not seeing. Sometimes this prefix denotes comparison. It is occasionally an expletive.

अ ४. *a*, the base of some pronouns and pronom. forms; (substituted for *idam*, in *asya*, *atra*, &c.)

अ ५. *a*, the augment prefixed to the root in the formation of the imperfect, aorist, and conditional tenses, by some considered as connected with ३. *a*, and by others as connected with ४. *a*.

अ ६. *a, as, m.*, N. of Viṣṇu (especially as the first of the three sounds in the sacred syllable *om*), also of Brahmā, Śiva, and Vaiśvānara; (*am*), *n.* Brahma.

अकृणिन् *a-ṛiṇin*, *i*, *inī*, *i*, free from debt.

अंश् *anś*, cl. १०. P. *anśayati*, *-yitum*, to divide, distribute; also occasionally *A. anśayate*; also *anśāpayati*.

Anśa, *as*, *m.* a share, portion, part, party; partition, inheritance; a share of booty; earnest money; a fraction; the denominator of one; a degree of lat. or long.; N. of an Āditya; the shoulder or shoulder-blade, more usually spelt *anśa*, q. v. [cf. Old Germ. *ahsala*; Mod. Germ. *achsel*; Lat. *axilla*]. — *Anśa-karaṇa*, *am*, n. act of dividing. — *Anśa-bhāj*, *k*, *k*, one who has a share, an heir, a co-heir. — *Anśa-vat*, *ān*, *m.* a species of the Soma plant. — *Anśa-savarṇana*, *am*, n. reduction of fractions. — *Anśa-svara*, *as*, *m.* the key-note. — *Anśa-hara*, *as*, *ā* or *i*, *am*, or *anśa-hārīn*, *i*, *inī*, *i*, one who takes a share, a sharer. — *Anśānśa* (*śa-anś*), *as*, *m.* part of a portion (of a deity), a secondary incarnation. — *Anśānśi*, ind. share by share. — *Anśāvataraṇa* (*śa-anś*), *am*, n. descent of parts of the deities; partial incarnation; title of sections 64–67 of the first book of the Mahā-bhārata.

Anśaka, *as*, *ā* or *ikā*, *am*, having a share; *m.* f. a co-heir, a relative; *m.* a share; *n.* a day.

Anśana, *am*, n. the act of sharing or dividing.

Anśaniya or *anśayitavya*, *as*, *ā*, *am*, divisible.

Anśayitri, *tā*, *tri*, *trī*, a divider, sharer.

Anśala. See *anśala* next col.

Anśita, *as*, *ā*, *am*, divided, shared.

Anśin, *i*, *inī*, *i*, a sharer, co-heir.

Anśu, *us*, *m.* a filament, especially of the Soma plant; end of a thread; a minute particle; a point or end; a garment, decoration; a ray, light, the sun; N. of a Rishi or of a prince. — *Anśu-jāla*, *am*, n. a collection of rays, a blaze of light. — *Anśu-dhara*, *as*, *m.* the bearer of rays, the sun. — *Anśu-paṭṭa*, *am*, n. a kind of cloth. — *Anśu-patī*, *is*, or *-bhartṛi*, *tā*, *m.* the lord of rays, the sun. — *Anśu-mat*, *ān*, *atī*, *at*, fibrous, rich in filaments; radiant, luminous; pointed; (*ān*), *m.* the sun, the moon; N. of various persons, especially of a prince of the solar race, son of A-samañjas, grandson of Sagara; (*ān*), f. the celestial river Yamunā; a plant, Hedyosarum Gangeticum. — *Anśumat-phalā*, f. a plant, Musa Paradisiaca. — *Anśu-mālā*, f. a garland of light, halo. — *Anśu-mālin*, *i*, *m.* the sun. — *Anśu-vāṇa*, *as*, *m.* having rays for arrows, the sun. — *Anśu-hasta*, *as*, *m.* having rays in his hand, the sun.

Anśuka, *am*, n. a leaf; cloth; fine or white cloth; muslin, an upper garment; a mantle.

Anśula, *as*, *ā*, *am*, radiant; (*as*), *m.*, N. of the sage Cāpakya.

Anśya, *as*, *ā*, *am*, divisible.

अंस *ans*, cl. १०. P. *ansayati*, &c., = *anś*.

अंस *ansa*, *as*, *m.* (fr. rt. *am*), the shoulder, shoulder-blade; N. of a king; a share, see *anśa*; (*au*), *m.* du. the two shoulders or angles of an altar [cf. Goth. *amsa*; Gr. *ἄσπλλα*; Lat. *humerus*, *ansa*]. — *Ansa-kūṭa*, *as*, *m.* a bull's hump, the protuberance between the shoulders of the Indian ox. — *Ansa-tra*, *am*, n. armour to protect the shoulder; a bow. — *Ansa-dhri*, f. a cooking vessel (?). — *Ansa-phalaka*, *as*, *m.* upper part of the spine. — *Ansa-bhāra* or *anśe-bhāra*, *as*, *m.* a yoke or burden put upon the shoulder. — *Ansa-bhārika* or *anśe-bhārtka*, *as*, *i*, *am*, or *anśa-bhārīn* or *anśe-bhārīn*, *i*, *inī*, *i*, bearing a yoke.

Anśala, *as*, *ā*, *am*, lusty, strong.

Anśya, *as*, *ā*, *am*, belonging to the shoulder.

अंश् *anṣ* (allied to *anṣh*), cl. १. A. *anṣate*, *-hitum*, to go, set out, commence; to approach; cl. १०. P. *anṣayati*, to send; to speak; to shine. [The rt. *anṣ* seems to have had originally another meaning, viz. to press together, strangle; = Gr. *ἀνχω*.]

Anṣatī, *is*, f. (probably fr. the preceding rt., said to be here a substitute for *han*), anxiety, distress, trouble, illness [cf. Lat. *ango*]; a gift, (in this sense also *anṣati*, f.)

Anṣas, *n.* (said to be connected with rt. *am*), anxiety, trouble; sin [cf. *agha*, *āgas*; Gr. *ἀνσμαι*, *āxos*, *āyos*]. — *Anṣas-pati*, *is*, *m.*, Ved. lord of the perplexity, i. e. an intercalary month. — *Anṣav*, *ān*, *atī*, *at*, sinful. — *Anṣo-mud*, *k*, *k*, Ved. delivering from distress.

Anṣitī, *is*, f. a gift, donation. See *anṣatī*.

Anṣu, *us*, *us*, *u*, Ved. strait, narrow; (*us*), *m.*, N. of an Asura; (*u*), *n.* anxiety, distress; Pudendum Muliebri [cf. Gr. *ἐνρύς*; Goth. *aggrus*; Lat. *angustus*, *anxius*, &c.]. — *Anṣu-bhedi*, f. having a narrow slit, having the pudendum divided.

Anṣura, *as*, *ā*, *am*, straitened, distressed; sinful.

Anṣurāna, *as*, *ā*, *am*, distressing, sinful; (*am*), *n.* sin, distress.

Anṣoyu, *us*, *us*, *u*, Ved. troublesome; freed from sin.

Anṣrī, *is*, *m.* a foot, the root of a tree [cf. *anṣhrī*]. — *Anṣrī-pa*, *as*, *m.* a tree (foot-drinker).

— *Anṣrī-skandha*, *as*, *m.* a part of the foot between the ankle and the heel.

अक *ak*, cl. १. P. *akati*, *akutum*, to move tortuously, like a snake [cf. Gr. *ἀγκή*, *ānkaī*, *ānkwō*; Lat. *angulus*]. Compare rt. *ag*.

Aka, *as*, *ā*, *am*, moving tortuously; (*am*), *n.* pain, trouble, sin (also derived from *a*, not + *ka*, happiness).

अकव *a-kaṭa*, *as*, *ā*, *am*, destitute of hair, bald; (*as*), *m.*, N. of Ketu, the dragon's tail or descending node, the symbol of which is a headless trunk.

अकशटक *a-kaṣṭaka*, *as*, *ā*, *am*, free from thorns, troubles, difficulties, or enemies.

अकथन *a-katthana*, *as*, *ā*, *am*, not boastful.

अकथ्य *a-kathya*, *as*, *ā*, *am*, unspeakable; not to be uttered or mentioned.

अकनिष्ठ *a-kanishṭha*, *as*, *ā*, *am*, not the youngest; elder, superior; (*as*), *m.* a deified Buddhist saint, Buddha. — *Akanishṭha-ga*, *as*, *m.* Buddha.

अकन्या *a-kanyā*, f. no virgin.

अकवप *ind. [fr. ३ अक] kaṭa*

अकपोवत् *akapivat*, *ān*, *m.*, N. of a Rishi.

अकम्पित *a-kampita*, *as*, *ā*, *am*, unshaken, firm; (*as*), *m.*, N. of a Jain saint, a pupil of the last Tirtha-kara.

A-kampya, *as*, *ā*, *am*, not to be shaken.

अकर *a-kara*, *as*, *ā* or *i*, *am*, handless, maimed; exempt from tax or duty, privileged; not acting; (*ā*), f. Emblic Myrobalan, Phyllanthus Emblica.

अकरणी *a-karaṇa*, *am*, n. absence of action. *A-karaṇi*, *is*, f. non-accomplishment, failure, disappointment (used in imprecations, e.g. *tasyākaraṇīr evāstu*, may he experience a failure!).

A-karaṇiya, *as*, *ā*, *am*, not to be done.

अकरुण *a-karuṇa*, *as*, *ā*, *am*, merciless, relentless. — *Akaruṇa-tva*, *am*, n. harshness, cruelty.

अकर्कश *a-karkāśa*, *as*, *ā*, *am*, not hard, not rugged, soft, tender.

अकर्ण *a-karṇa* or *a-karṇaka*, *as*, *ā*, *am*, without ears, deaf.

A-karṇya, *as*, *ā*, *am*, not fit for the ears; not in the ears.

अकर्णधार *a-karṇadhāra*, *as*, *ā*, *am*, without a helmsman, destitute of a pilot.

अकर्तन *a-kartana*, *as*, *m.* a dwarf (?).

अकर्तृ *a-kartṛi*, *tā*, *m.* not an agent; an inferior agent. — *Akartṛi-tva*, *am*, n. condition of an inferior agent, a subordinate station.

अकर्मेन *a-karman*, *ā*, *ā*, *a*, without work, idle; inefficient; disqualified for performing essential rites, destitute of good works; (in grammar) intransitive; (*a*), n. absence of work; absence of essential observances; improper work, crime. — *Akarma-bhoga*, *as*, *m.* renunciation of self-righteousness; enjoyment of freedom from the fruits of action. — *A-karmānṛita* (*ma-an*), *as*, *ā*, *am*, unoccupied, disqualified; criminal. *A-karmaka*, *as*, *ā*, *am*, (in grammar) intransitive. *A-karmanya*, *as*, *ā*, *am*, improper to be done; unfit for work; inefficient.

अकल *a-kala*, *as*, *ā*, *am*, not in parts, entire.

अकल्क *a-kalka*, *as*, *ā*, *am*, free from sediment; pure; sinless; (*ā*), f. moonlight. — *Akalka-tā*, f. honesty.

अकल्कन *a-kalkana* or *a-kalkala*, *as*, *ā*, *am*, free from pride, modest, honest.

अकल्प *a-kalpa*, *as*, *ā*, *am*, not subject to rules, uncontrolled; incomparable; unable, weak.

A-kalpita, *as*, *ā*, *am*, not manufactured, not artificial, not pretended; natural, genuine.

अकल्मष *a-kalmasha*, *as*, *ā*, *am*, sinless, faultless.

अकल्माष *a-kalmāsha*, *as*, *m.*, N. of a son of the fourth Manu.

अकल्प *a-kalya*, *as*, *ā*, *am*, unwell, ill, sick.

A-kalyāṇa, *as*, *ā*, *am*, not prosperous, inauspicious; (*am*), n. adversity.

अकव *a-kava*, *as*, *ā*, *am* (fr. १. *ku*, q. v.), Ved. not contemptible, not bad. — *A-kavāri* (*va-ari*), *is*, *is*, f. Ved. not contemptible as an enemy, or to his enemies, or in his enemies; not having weak enemies.

अकवच *a-kavāṭa*, *as*, *ā*, *am*, Ved. without a coat of mail.

अकवि a-kavi, is, is, i, Ved. unwise.

अकस्मात् a-kasmāt, ind. without a why or a wherefore, accidentally, suddenly.

अकण्डा a-kāṇḍa, as, ā, am, 'without a trunk,' causeless, unexpected. — *Akāṇḍa-pāta-jāta*, as, ā, am, dying as soon as born. — *Akāṇḍa-kūla*, am, n. sudden attack of colic.

A-kāṇḍe, ind. causelessly, unexpectedly.

अकातर a-kātara, as, ā, am, not down-hearted, cheerful, hearty.

अकाम a-kāma, as, ā, am, without desire or affection, without intention; unintentional, reluctant; (in grammar) the Sandhi which causes the dropping of a final *r* before a succeeding *r*; (as), m. absence of desire or affection. — *A-kāma-karṣana*, as, m., Ved. not disappointing desires. — *Akāma-tas*, ind. unintentionally, unwillingly. — *Akāma-tā*, f. freedom from desire or affection or intention. — *A-kāma-hata*, as, ā, am, not smitten with desire or affection; free from desire, calm.

A-kāmīn, ī, inī, ī, the same as a-kāma.

अकाय a-kāya, as, ā, am, incorporeal.

अकारण a-kāraṇa, as, ā, am, causeless; (am), n. absence of a cause; ind. causelessly. — *A-kāraṇoppanna* ('*ṇa-ud*'), as, ā, am, produced spontaneously.

A-kārīn, ī, inī, ī, inactive, not performing.

अकारणवष्टिका a-kārṇaveshṭikā, as, ī, am, not adapted for ear-rings. See *karṇa-veshṭaka*.

अकार्य a-kārya, as, ā, am, not to be done, impracticable, improper; (am), n. a criminal action. — *A-kārya-kārīn*, ī, inī, ī, an evil-doer; one who neglects his duty.

अकार्ष्य a-kārṣhya, am, n. absence of blackness.

अकाल a-kāla, as, m. a wrong or bad or inauspicious time; (as, ā, am), unseasonable. — *A-kāla-kushmāṇḍa*, as, m. a pumpkin produced out of season; a useless birth. — *Akāla-kusuma*, am, n. a flower blossoming out of season. — *Akāla-ja* or *akāla-jāta* or *a-kālotpanna* ('*la-ud*'), as, ā, am, born or produced at a wrong time, unseasonable. — *Akāla-jaludodaya* ('*du-ud*') or *akāla-meghodaya* ('*gha-ud*'), as, m. unseasonable rise of clouds; a mist. — *Akāla-velā*, f. unseasonable or unusual time. — *Akāla-baha*, as, ā, am, unable to bide one's time. — *A-kālyā*, as, ā, am, unseasonable.

अकिञ्चन a-kiñcana, as, ā, am, without anything, utterly destitute, poor; disinterested; (am), n. that which is nothing, or worth nothing. — *A-kiñcana-tā*, f. voluntary poverty (as the duty of a Jaina ascetic).

A-kiñcanīman, ā, m. destitution, poverty.

अकितव a-kitava, as, m. no gambler.

अकिल्बिष a-kilvisha, as, ā, am, sinless, faultless.

अकीर्ति a-kirtti, is, f. bad reputation. — *A-kirtti-kara*, as, ā, am, disreputable.

अकुण्ठ a-kunṭha, as, ā, am, not blunted or worn out; fresh, vigorous, fixed. — *A-kunṭha-dhishnya*, am, n. heaven.

A-kunṭhita, as, ā, am, = *akunṭha* above.

अकुतस् a-kutas, ind. (usually found in composition), not from anywhere or any cause. — *A-kutas-śala*, as, m. not moveable from any cause; a title of Śiva. — *A-kuto-bhaya*, as, ā, am, not afraid or threatened from any quarter, secure.

A-kutra or *a-kutrā*, ind., Ved. nowhere, i. e. astray.

अकुत्सित a-kutsita, as, ā, am, unreplicated.

अकुध्वञ्च a-kudhryañc, an, dhriṇi, ak (ku-

dhri for *kudha* for *kuha* = *kutra*), Ved. going nowhere, coming to nothing; (Sāy.) fruitless, worthless.

अकुप्य a-kupya, am, n. 'not base metal,' gold or silver; any base metal, (see 3. a at end.)

अकुमार a-kumāra, as, m. not a boy; an epithet of Viṣṇu.

अकुल a-kula, as, ā, am, not of a good family, low; (as), m., N. of Śiva; (ā), f., N. of Pārvatī. — *Akula-tā*, f. lowness of family.

A-kulīna, as, ā, am, not of a good family.

अकुशल a-kuśala, as, ā, am, inauspicious, evil; not clever; (am), n. evil, an inauspicious or evil word.

अकुसीद a-kuśīda, as, ā, am, not wishing for interest or gain; (also a-kuśīda.)

अकुसुम a-kusuma, as, ā, am, destitute of flowers or blossoms.

अकुह a-kuha, as, m. no deceiver.

अकूपार a-kū-pāra, as, ā, am (probably fr. *akū* for *a-ku*, not bad, not contemptible, and *pāra*, opposite shore or limit), having a good issue or effect; unbounded; (as), m. the sea; the sun; the king of tortoises, who upholds the world; any tortoise or turtle. — *A-kūpāra* = *a-kū-pāra* above.

अकूच a-kūrcā, as, ā, am, guileless; (as), m. Buddha.

अकृच्छ्र a-kriśchra, as, am, m. n. absence of difficulty; facility.

A-kriśchīn, ī, inī, ī, free from trouble.

अकृत a-kṛita, as, ā, am, undone, unperformed; not made, uncreated; not prepared, not ready, incomplete; one who has done no works; (am), n. an unperformed act; an unheard-of action or crime; (ā), f. a daughter not placed on a level with sons. — *A-kṛita-kāram*, ind. as has not been done before. — *A-kṛita-jīa*, as, ā, am, ungrateful. — *A-kṛita-jīa-tā*, f. ingratitude. — *A-kṛita-buddhi*, is, ie, ī, having an unformed mind. — *A-kṛitabuddhi-tva*, am, n. ignorance. — *A-kṛita-vraṇa*, as, m., N. of an expounder of the Purāṇas. — *A-kṛitātman* ('*ta-āt*'), ā, ā, a, having an unformed mind; not yet identified with the supreme spirit. — *A-kṛitārtha* ('*ta-ar*'), as, ā, am, having one's object unaccomplished, unsuccessful. — *A-kṛitāstra* ('*ta-as*'), as, ā, am, unpractised in arms. — *A-kṛitainas* ('*ta-en*'), ās, ās, as, innocent. — *A-kṛitodvāha* ('*ta-ud*'), as, ā, am, unmarried. — *A-kṛitīn*, ī, inī, ī, unfit for work, clumsy. — *A-kṛitī-tva*, am, n. unfitness for work. — *A-kṛitya*, as, ā, am, not to be done, criminal; (am), n. crime. — *A-kṛitya-kārīn*, ī, inī, ī, evil-doer.

अकृत्त a-kṛitta, as, ā, am, uncut, unimpaired. — *A-kṛitta-ruṣk*, k, k, possessing unimpaired splendor.

अकृत्रिम a-kṛitrima, as, ā, am, inartificial, unfeigned, natural.

अकृत्स्न a-kṛitsna, as, ā, am, incomplete.

अकृप a-kṛipa, as, ā, am, merciless, unkind.

अकृपण a-kṛipana, as, ā, am, not miserly.

अकृश a-kṛiṣa, as, ā, am, not slender or emaciated; strong, full. — *A-kṛiṣa-lakṣmī*, is, ie, ī, enjoying full prosperity. — *A-kṛiṣāśva* ('*śa-as*'), as, m., N. of a king of Ayodhyā.

अकृषीवल a-kṛiṣivāla, as, ā, am, not agricultural.

अकृष्ट a-kṛiṣṭa, as, ā, am, unploughed, untilld; not drawn. — *A-kṛiṣṭa-paṇya*, as, ā, am, ripening in unploughed land, growing wild.

अकृष्णकर्मन् a-kṛiṣṇa-karman, ā, ā, a, free from black deeds, guiltless, virtuous.

अकेतन a-ketana, as, ā, am, houseless.

अकेतु a-ketu, us, us, u, Ved. shapeless, unrecognisable; (Sāy.) unconscious.

अकेश a-keśa, as, ā, am, destitute of hair.

अकोट a-koṭa, as, m. the Areca or Betel-nut palm, ('without a bend.')

अकोपन a-kopana, as, ā, am, not irascible.

अकोविद a-kovida, as, ā, am, unwise, stupid, ignorant.

अकौशल a-kaśala, am, n. want of dexterity or skill; evil [cf. a-kuśala].

अक्का akkā, f. a mother. [Supposed to be a term of foreign origin; cf. Lat. *Acca*.]

अक्त 1. akta, as, ā, am (part. of rt. *añc* or *añj*) in the sense 'to go', gone.

अक्त 2. akta, as, ā, am (part. of rt. *añj*), smeared over; diffused; debauched, tinged, characterized. It is often the last part of a compound word; as, *raktākta*, tinged with red or blood; (am), n. oil, ointment. — *Aktā*, f, Ved. night.

Aktu, us, f. (m.?), Ved. ointment; tinge, ray, light, star (?); dark tinge, darkness, night.

Aktos, *aktubhis*, ind., Ved. at night.

Aktvā (ind. part. of rt. *añj*), having besmeared.

अक्का akna, as, ā, am (fr. rt. *añc*), bent.

1. akra, as, ā, am, Ved. violent [Lat. *acer* ?].

अक्र 2. a-kra, as, ā, am (fr. 3. a and rt. 1. *kri*?), Ved. inactive, bootless.

अक्रतु a-kratu, us, us, u, Ved. destitute of will or energy; powerless, foolish; (Sāy.) without sacrifices.

अक्रम a-krama, as, m. want of order, confusion.

अक्रविहस्त a-kra-vi-hasta, as, ā, am, Ved. not having bloody hands; (Sāy.) not having nigardly hands, not close-fisted.

अक्रव्याद a-kra-vyāda, as, ā, am, or a-kra-vyād, t, t, t, not carnivorous, not eating flesh.

अक्रान्त a-kṛānta, as, ā, am, unpassed, unsurpassed, unconquered; (ā), f. the Egg plant.

अक्रिय a-kṛiya, as, ā, am, without works; inactive, torpid; abstaining from religious rites; good for nothing; (ā), f. inactivity; neglect of duty.

अक्रोडन्त a-kṛīdat, an, antī, at, not playing.

अक्रूर a-kṛūra, as, ā, am, not cruel, gentle; (as), m., N. of Krishna's paternal uncle and friend.

अक्रोध a-krodha, as, m. suppression of anger, one of the chief virtues among Hindus; (as, ā, am), free from anger.

A-krodhana, as, ā, am, free from anger; (as), m., N. of a prince, son of Ayutāyu.

अक्लम a-klama, as, m. freedom from fatigue.

अक्लिका aklikā, f. the Indigo plant.

अक्लिष्ट a-klishta, as, ā, am, untroubled; undisturbed; unwearied. — *Aklishta-karman*, ā, ā, a, or *aklishta-kārīn*, ī, inī, ī, unwearied in action. — *Aklishta-vrata*, as, ā, am, unwearied in keeping religious vows.

A-kleśa, as, m. freedom from trouble.

अक्लेद्य a-kledya, as, ā, am, incapable of moisture, not to be wetted.

अक्ष aksh (probably not a simple rt., perhaps a kind of old Desid. form of rt. 1. *aś*), cl. 1. P. *akṣati*, cl. 5. *akṣhnoti*, *ānakṣha*, *akṣhishyati*, *akṣhyati*, *ākṣhī*, *ākṣhitum* or *akṣhum*, to reach; to pass through, penetrate, pervade, embrace; to accumulate (to form the cube?); Caus. *akṣhayati*,

-yitum, ādikshat, to cause to pervade: Desid. *ādikshishati* or *ādikshati*.

अक्ष 1. aksha, as, m. (fr. rt. 1. *as* or *aj* ?), an axle, axis, pivot, (in this sense also *am*, n.); a wheel, car, cart; pole of a car; the beam of a balance or string which holds the pivot of the beam; a snake; terrestrial latitude; the lower part of the temples [cf. Lat. *axis*; Gr. *ἄξω*; Old Germ. *ahsa*; Mod. Germ. *Achse*; Lith. *asė*]. — *Aksha-karna, as, m.* the hypotenuse, especially of the triangle formed with the gnomon of a dial and its shadow; (in astronomy) argument of the latitude. — *Aksha-ja, as, m.* a diamond; a thunderbolt; a N. of Vishnu. — *Aksha-dhur, ūr, f.* the yoke attached to the fore part of the pole of a car. — *Aksha-dhūrtīla, as, m.* a bull, an ox, i. e. yoked to the pole of a cart. — *Aksha-piḍā, f.* N. of a plant. — *Aksha-bhāga, as, m.* a degree of latitude. — *Aksha-bhāra, as, m.* cart-load, carriage-load. — *Akshāṇṣa* ('*sha-an*'), *as, m.* a degree of latitude. — *Akshāgra* ('*sha-ag*'), *am, n.* the end of an axle; the anterior end of the pole of a car; an axle. — *Akshāgra-kīla* or *-kilaka, as, m.* a linchpin; the pin which fastens the yoke to the pole. — *Akshā-nah, t, t, t, Ved.* tied to a cart or its pole.

अक्ष 2. aksha, as, m. (said to be from rt. 1. *as*), a die for playing with; a cube; a seed of which rosaries are made (in compound words, like *Indrāksha, Rudrāksha*); a shrub producing that seed (Eleocarpus Ganitrus); a weight called *karsha*, equal to 16 māshas; Beleric Myrobalan (Terminalia Belerica), the seed of which is used as a die; (*am*), n. sochal salt; blue vitriol (from its crystallized shape). — *Aksha-kusala, as, ā, am*, skilled in dice. — *Aksha-glaha, as, m.* gambling, playing at dice. — *Aksha-jña, as, ā, am*, skilled in gambling. — *Aksha-tattva, am, n.* science of dice. — *Akshatattva-vid, t, t, t*, skilled in the principles of gambling. — *Aksha-devana, am, n.* gambling, dice-playing. — *Aksha-devin, ī, m.* a gamester. — *Aksha-dyū, ūs, m.* a gambler, a dice-player. — *Aksha-dyūta, as, m.* a gambler, a dice-player; (*am*), n. gambling. — *Aksha-dyūtika, am, n.* dispute at play. — *Aksha-drugha, as, ā, am*, hated by, i. e. unlucky at dice. — *Aksha-dhara, as, ā or ī, am*, one who has dice; (*as*), m. a plant, Trophis Aspera; see *sākhota*. — *Aksha-dhūrta, as, m.* a gamester, a gambler, i. e. a dice-rogue. — *Aksha-naipunya or -naipunya, am, n.* skill in gambling. — *Aksha-parājaya, as, m.* loss in gambling. — *Aksha-pāta, as, m.* cast of dice. — *Aksha-pātana, am, n.* act of casting dice. — *Aksha-priya, as, ā, am*, fond of dice, or (perhaps) favoured by the dice, lucky. — *Aksha-mada, as, m.* intoxicating passion for dice. — *Aksha-mātra, am, n.* dice, anything as big as dice; the twinkling of an eye, a moment of time. — *Aksha-mālā, f.* a rosary, a string or necklace of beads, especially of the seeds of the Eleocarpus; a N. of Arundhati, wife of Vasishtha, from her wearing a rosary; (*as, ā, am*), or *aksha-mālīn, ī, inī, ī*, wearing a rosary of seeds. — *Aksha-rāja, as, m.* the king of dice, the die called Kali. — *Aksha-vat, ān, atī, at*, having dice, relating to dice, gambling; (*tī*), f. a game of dice. — *Aksha-rāma, as, m.* an unfair gambler. — 1. *aksha-vid, t, t, t*, skillful in gambling. — *Aksha-vritta, as, ā, am*, what has occurred in gambling. — *Aksha-saundā, as, ā, am*, fond of gambling. — *Aksha-sūtra, am, n.* a string or rosary of Eleocarpus seeds. — *Aksha-stusha, as, m.* Beleric Myrobalan. — *Aksha-kridaya, am, n.* innermost nature of dice, perfect skill in gambling. — *Akshakridaya-jña, as, ā, am*, perfectly skilled in gambling. — *Aksharapana* ('*sha-an*'), *am, n.* a dice-board. — *Akshāvāpa* or *akshāvāpa* ('*sha-at*'), *as, m.* the keeper of the dice, or of a gambling table.

Akshaka or *akshika, as, m.* the tree Dalbergia Oujeinensis.

अक्ष 3. aksha, am, n. (fr. rt. 1. *as* ?), an organ of sense, an object of sense; (*ds*), m. the soul; knowledge, religious knowledge; the law; a lawsuit; a person born blind; N. of Garuda, of a son of Ravana, of a son of Nara, &c. — *Aksha-darsaka, as,*

m. a judge, i. e. one who sees lawsuits; also *aksha-dris, k*. — *Aksha-patala, am, n.* court of law; depository of legal document. — *Aksha-pāta, as, m.* an arena, a wrestling ground, place of contest. — *Aksha-pātaka* or *aksha-pātika, as, m.* a judge, i. e. arranger of a lawsuit. — *Aksha-pāda, as, m.* a follower of the Nyāya or logical system of philosophy; N. of the Rishi Gotama. — *Aksha-vāja, see aksha-pāta*. — 2. *aksha-vid, t, t, t*, versed in law.

अक्ष 4. aksha, am, n. the eye, especially substituted for *akshi* at the end of adjective compounds, the fem. being *akshī* [cf. Gr. *ὄσσο*, *ὄσσο*, for *ὄξο*; Lat. *oculus*; Germ. *Äuge*; Russ. *oko*].

अक्षय a-kshaya, as, ā, am, inopportune.

अक्षत a-kshata, as, ā, am, not crushed; uninjured, unbroken, whole; (*as*), m. Siva; thrashed and winnowed rice which has been dried in the sun; barley; (*as, am*), m. n. an eunuch; (*ā*), f. a virgin; N. of a plant, Karkaṭaśringī or Kankaḍaśringī; (*am*), n. and (*ās*), m. pl. whole grain, fried grain. — *Akshatayoni, is, f.* a virgin, an unblemished maiden.

अक्षत a-kshatra, as, ā, am, destitute of the Kshatriya caste, apart from the Kshatriya caste.

अक्षन् akshan, substituted for akshi, the eye, in the weakest cases, see Gram. 1.22 [cf. Goth. *augan*].

Akshan-vat, ān, atī, at, having eyes.

अक्षम a-kshama, as, ā, am, unable to endure, impatient; incompetent. — *A-kshamā* or *akshama-tā, is, f.* impatience, envy; incompetence.

अक्षय a-kshaya, as, ā, am, exempt from decay, undecaying; (*as*), m., N. of the twentieth year in the cycle of Jupiter; (*ās*), f. the seventh day of a lunar month, if it fall on Sunday or Monday; the fourth, if it fall on Wednesday. — *Akshaya-guṇa, as, ā, am*, possessing imperishable qualities; (*as*), m. Siva. — *Akshaya-tā, f.* or *akshaya-tra, am, n.* imperishableness. — *Akshaya-tritīyā, f.* a festival, the third day of the bright half of Vaiśākha, which is the first day of the Satya-yuga, and secures permanency to actions then performed. — *Akshaya-puruhūta, as, m.* Siva. — *Akshaya-mati, is, m.* N. of a Bodhi-sattva. — *Akshaya-loka, as, m.* the undecaying world, heaven. — *Akshaya-lalitā, f.* festival observed by women on the seventh day of the second half of Bhādra.

Akshayin, ī, inī, ī, undecaying; (*inī*), f., N. of Siva's wife.

Akshayya, as, ā, am, undecaying.

अक्षर a-kshara, as, ā, am, imperishable; unalterable; (*as*), m. a sword; Siva; Vishnu; (*am*), n. a syllable; the syllable *om*; a letter; a vowel, a sound; a word; speech; Brahma; final beatitude; abiding merit, religious austerity; sacrifice; right, justice; the sky; water; a plant (Achyranthes Aspera). — *Akshara-śūci* or *akshara-śūci, us, or akshara-śāpa* or *akshara-śāpa, as, m.* a writer, scribe. — *Akshara-śchandā, as, n.* metre regulated by the number and quantity of syllables. — *Akshara-janani, f.* a read or pen. — *Akshara-jivaka* or *akshara-jivika, as, or akshara-jivin, ī, m.* a scribe. — *Akshara-jur, ūr, m.* a sage, one who knows and enjoys Brahma. — *Akshara-tūtkā, f.* a read or pen. — *Akshara-nyāsa* or *akshara-vinyāsa, as, m.* array of syllables or letters, writing; scripture; the alphabet. — *Akshara-pankti, is, is, ī*, containing five syllables; (*is*), f., N. of a metre of four lines, each containing one dactyl and one spondee; also called *pankti* or *hanṣa*. — *Akshara-bhāj, k, k, k*, Ved. entitled to a share in the syllables (of a prayer). — *Akshara-mukha, as, m.* having the mouth full of syllables, a student, scholar. — *Akshara-vinyāsa, see akshara-nyāsa*. — *Akshara-śas, ind.* syllable by syllable. — *Akshara-sūnya, as, ā, am*, inarticulate. — *Akshara-samsthāna, am, n.* scripture, writing. — *Aksharāṅga* ('*ra-anga*'), *am, n.* part of a syllable. — *Aksharaka, am, n.* a vowel.

Aksharya, as, ā, am, relating to syllables or letters.

अक्षानि a-kshānti, is, f. impatience, jealousy, intolerance.

अक्षार a-kshāra, as, ā, am, free from factitious salt; (*as*), m. natural salt. — *Akshāra-lavaṇa* or *akshārālavaṇa, am, n.* natural salt; food that may be eaten at a season unfit for performing religious duties.

अक्षि akshi, n. (fr. rt. 1. *as* or *anj* ? Instr. *akshnā*, Dat. *akshne* &c., fr. *akshan*, substituted for *akshi* in the weakest cases. At the end of comp. *aksha* is substituted, see 4. *aksha*), the eye; the number two; (*ī*), du., Ved. the sun and moon [cf. Lith. *aki-s*]. — *Akshi-kūta* or *akshi-kūtaka, am, n.* the eyeball, the pupil of the eye. — *Akshi-gata, as, ā, am*, visibly present, seen; hated. — *Akshi-gola, as, m.* the eyeball. — *Akshi-jāha, am, n.* the root of the eye. — *Akshi-tārā, f.* the pupil of the eye. — *Akshi-pakshman, a, n.* the eyelash. — *Akshi-patala, am, n.* a coat of the eye. — *Akshi-pat, t, t, t*, Ved. (falling into the eyes), hurtful; (*t*), ind. as much as could fall into the eyes, a little. — *Akshi-bhū, ūs, ūs, u*, visible, perceptible, manifest, present. — *Akshi-bheshaja, am, n.* a medicament for the eyes, collyrium, &c.; (*as*), m. a tree, Red Lodh. — *Akshi-bhrūva, am, n.* the eyes and eyebrows together. — *Akshi-mat, ān, atī, at*, provided with eyes. — *Akshi-loma, a, n.* the eyelash. — *Akshi-vikūṇita, am, n.* a glance, a look with the eyelids partially closed. — *Akshika* or *akshika, as, m.* the tree Dalbergia Oujeinensis. See *akshaka*.

अक्षिणी akshiṇī, f. (fr. 3. *aksha* ?), one of the eight conditions or privileges attached to landed property.

अक्षित a-kshita, as, ā, am, undecayed, uninjured; undecaying; (*am*), n. water. — *Akshita-varu, us, m.* Ved. epithet of Indra (possessed of undecaying wealth). — *Akshītōti* ('*ta-ūti*'), *is, m.* Ved. epithet of Indra (granting permanent help).

A-kshiti, is, f. imperishableness; (*is, is, ī*), imperishable.

अक्षियत a-kshiyat, an, atī, at, Ved. not inhabiting, destitute of a dwelling, unsettled; (*Sāy*.) not decreasing (in riches).

अक्षिव akshiva or akshiva, as, m. a plant, Guilandina or Hyperanthera Moringa; (*am*), n. sea salt.

अक्षिक akshika, as, m. See *akshika*.

अक्षिव a-kshiva, as, ā, am, not intoxicated, sober. See also *akshiva*.

अक्षु akshu, us, m. Ved. a kind of net.

अक्षुण्ण a-kshuṇṇa, as, ā, am, unbroken, uncuttailed, unconquered; inexperienced, inexpert. — *Akshuṇṇa-tā, f.* uncuttailed condition; inexperience.

अक्षुद्र a-kshudra, as, ā, am, not small.

अक्षुध् a-kshudh, t, f. Ved. satiety.

A-kshudhya, as, ā, am, not liable to hunger.

अक्षेत्र a-kshetra, as, ā, am, destitute of fields, uncultivated; (*am*), n. not a proper field, a bad field; not a proper geometrical figure. — *Akshetra-jña, as, ā, am*, or *akshetra-vid, t, t, t*, destitute of spiritual knowledge.

A-kshetrin, ī, inī, ī, having no fields.

Akshaitrajña, am, n. spiritual ignorance.

अक्षोट akshoṭa, as, m. a walnut (Pistacio nut ?); N. of a tree, Filu; of another tree, Aleurites Triloba. Also spelt *akshoṭa*, *akshoṭaka*, *ākshoṭa*, *ākshoṭaka*, *ākhoṭa*.

अक्षोभ a-kshobha, as, ā, am, unagitated, unmoved; (*as*), m. the post to which an elephant is tied; freedom from agitation, imperturbability.

A-kshobhya, as, ā, am, immovable, imperturbable; (*as*), m., N. of a Buddha; an immense number, said by Buddhists to be 100 vivaras.

अक्षौहिणी akshauhiṇī, f. an army consisting

of ten antkils, or 21,870 elephants, 21,870 chariots, 65,610 horse, and 109,350 foot. (The antkil consists of 27 vāhins; and 27 being the cube, *aksha*, of 3, it is probable that *akshaukīnī* is a compound from *aksha* and *vāhīnī*.)

अक्ष्ण akshṇa, *am*, n. (fr. rt. 1. *as*), Ved. time (= *a-khaṇḍa* Schol. to Up-sūtras).

अक्ष्णया akshṇayā (probably the Instr. of an obs. word *akshṇā*, fr. *ani*), ind., Ved. circuitously (like a wheel), in a tortuous way; wrongly. — *Akshṇayā-drūh*, -*dhruk*, *k*, *k*, Ved. seeking to injure in a tortuous manner. — *Akshṇa-yāvan*, *ā*, *ari*, *a*, Ved. going across; (Sāy.) going through, penetrating.

अक्षट् akhaṭṭa, *as*, m., N. of a tree, Buchanania Latifolia.

अक्षट्ति akhaṭṭi, *is*, m. childish whim.

अक्षद a-khaṇḍa, *as*, *ā*, *am*, not fragmentary, entire, whole; (*am*), n. time (?). — *A-khaṇḍā dvādasi* is the twelfth day of the first half of the lunar month Mārgaśīrṣa.

A-khaṇḍana, *am*, n. not breaking; leaving entire; non-refutation, admission; (*as*), m. time.

अक्षद्विता akṣadvita, *as*, *ā*, *am*, not reduced to pieces, unbroken, undivided, unimpaired; unrefuted. — *Akhaṇḍitartu* ('*ta-ritu*'), *us*, *us*, *u*, bearing fruit every season. — *Akhaṇḍitotsava* ('*ta-ut*'), *as*, *ā*, *am*, ever festive.

अक्षर a-khara, *as*, *ā*, *am*, not hard, soft.

अक्षर्व a-kharva, *as*, *ā*, *am*, not short, not stunted, not small, not dwarfish.

अक्षात a-khāta, *as*, *ā*, *am*, not dug (by man); unburied; (*as*, *am*), m. n. a natural pond or lake, a pool before a temple.

अखाद्य a-khādyā, *as*, *ā*, *am*, uneatable.

अखिद्र a-khidra, *as*, *ā*, *am*, unwearied. — *A-khidra-yāman*, *ā*, *ā*, *a*, Ved. unwearied in course.

अखिल a-khila, *as*, *ā*, *am*, without a gap, complete, whole. — *Akhilātman* ('*la-āt*'), *ā*, m. the universal spirit, Brahma.

Akhilena, ind. completely.

अक्षेष्टिक akheṣṭika or *ākheṣṭika*, *as*, m. a dog trained to the chase.

अक्षेदिन् a-khedīn, *i*, *inī*, *i*, not wearisome; unwearied. — *Akheḍi-tea*, *am*, n. continuous flow (of speech); one of the *vāgguṇas* of the Jains.

अक्खल akkhala, ind., Ved. an exclamation of joy. — *Akhkhali-kri*, cl. 8. P. *karoti*, -*hartu*, m. Ved. to utter the exclamation *akhkhala*.

अख्यात a-khyāta, *as*, *ā*, *am*, not famous, unknown, obscure; infamous.

A-khyāti, *is*, f. want of fame; infamy, bad repute. — *Akhyāti-kara*, *as*, *ā*, *am*, disreputable.

अग ag, cl. 1. P. *agati*, *āga*, *agitam*, to move tortuously, wind: Caus. *agayati*, -*yitum*, to cause to move tortuously [cf. rt. *ang*]. 1. *aga*, *as*, m. a snake; the sun; a water-jar.

अग 2. a-ga, *as*, *ā*, *am* (fr. rt. *gam*), unable to walk; unapproachable; (*as*), m. a mountain, a tree; (in arithm.) seven. — *Aga-ja*, *as*, *ā*, *am*, produced on a mountain, or from a tree; (*am*), n. bitumen. — *Agātmanjā* (*aga-āt*'), f. N. of Pārvaṭī, the daughter of Himālaya. — *Agāvanha* (*aga-āvan*'), *as*, m., N. of a son of Kṛishṇa and of others. — *Agaukas* (*aga-ok*'), *ās*, m. a lion; a bird; the śarabha, a fabulous animal with eight legs.

A-gaṭṭha, *as*, *ā*, *am*, not going; (*as*), m. a tree.

अगणित a-gaṇita, *as*, *ā*, *am*, uncounted. — *Aganita-lajja*, *as*, *ā*, *am*, disregarding shame.

अगत a-gata, *as*, *ā*, *am*, not gone; unrequented; (*am*), n., Ved. not coming, non-return (?). — *A-gaṭi*, *is*, f. want of resort or resource, necessity.

A-gaṭṭka or *a-gaṭika*, *as*, *ā*, *am*, destitute of resort or of resources. — *Agatika-gati*, *is*, f. the resort of one who has no resort, a last resource.

अगद a-gada, *as*, *ā*, *am*, free from disease, healthy, salubrious; free from judicial affliction; (*as*), m. freedom from disease, health; a medicine, medicament, drug; the science of antidotes. — *Agadankāra*, *as*, *i*, m. f. a physician, ('who makes well.') — *Agadya*, nom. P. *agadyati*, to have good health.

अगदित a-gadita, *as*, *ā*, *am*, untold.

अगम a-gama, *as*, *ā*, *am*, not going, unable to go; (*as*), m. a mountain, a tree [cf. 2. *a-ga*].

A-gamya or *a-gantavya*, *as*, *ā*, *am*, unfit to be walked in, or to be approached; inaccessible (physically or metaphorically), inapproachable; unattainable, incomprehensible, unsurpassable. — *Agamya-rūpa*, *as*, *ā*, *am*, of unsurpassed form, nature, or beauty. — *Agamya-gamana*, *am*, n. illicit sexual intercourse. — *Agamyāgamaniya*, *as*, *ā*, *am*, relating to illicit intercourse. — *Agamyā-gāmin*, *i*, *inī*, *i*, practising illicit intercourse.

अगरी a-gari, f. a kind of grass, commonly called Deotar, *Andropogon Serratus* [cf. *gari*].

अगरु agaru, *us*, *u*, m. n. Agallochum, *Amyris Agallocha*.

अगर्व a-garva, *as*, *ā*, *am*, free from pride.

अगर्हित a-garhita, *as*, *ā*, *am*, undespised, unapproached, blameless.

अगव्यूति a-gavyūti, *is*, *is*, *i*, Ved. without good pasturage for cattle, barren.

अगस्ति agasti, *is*, m. (said to be fr. 2. *a-ga*, a mountain, and *asti*, fr. rt. 2. *as*, thrower), N. of a Rishi, author of several Vedic hymns, (he is said to have been the son of both Mitra and Varuṇa by Urvāś; to have been born in a water-jar; to have been of short stature; to have swallowed the ocean, and compelled the Vindhya mountains to prostrate themselves before him; to have conquered and civilized the South; to have written on medicine, &c.); the star Canopus, of which Agastya is the regent; a plant, *Sesbana* (or *Æschynomene*) *Grandiflora*. — *Agasti-dru*, *us*, f. a plant, *Sesbana Grandiflora*. — *Agastayas*, m. pl. the descendants of Agastya.

Agasti, f. a female descendant of Agastya.

Agastīya, *as*, *ā*, *am*, relating to Agasti.

Agastyā, *am*, = *agasti*, N. of Śiva. — *Agastyā-gītā*, *ās*, f. pl. Agastya's hymns, forming part of the *Ādi-vārāha-Purāṇa*. — *Agastyā-dāra*, *as*, m. the course of Canopus. — *Agastyā-samhitā*, f. Agastya's collection (of law). — *Agastyodaya* ('*ya-ud*'), *as*, m. the rise of Canopus; the seventh day of the second half of Bhādra.

अगा a-gā, *ās*, m. f., Ved. not going.

अगाध a-gādha, *as*, *ā*, *am* (see *gādha*), very deep, unfathomable, bottomless; (*as*, *am*), m. n. a hole, chasm; (*as*), m., N. of one of the five fires at the Svahākāra [cf. Gr. *āyabds* and Goth. *gōths*, fr. the crude form *gōda*]. — *Agādha-jala*, *as*, *ā*, *am*, having deep water; (*as*), m. a deep lake.

अगार a-gāra, *as*, *am*, m. n. house, apartment [cf. *ā-gāra*].

अगिनि agina, *as*, m. the sun (?). See *agira*.

अगिर agira, *as*, m. (fr. rt. *ag*), the sun; fire; a Rākshasa.

अगितैकस a-giraukas, *ās*, *ās*, *as* (fr. *a* + *girā*, Instr. of *gir* and *okas*), Ved. not to be stopped by threatening shouts (lit. 'having no station by speech'), epithet of the Maruts.

अगु a-gu, *us*, *us*, *u* (fr. *go* with *a*), Ved. destitute of cows, or of rays; poor; destitute of hymns, wicked; (*us*), m., N. of Rīhu or the ascending node. — *A-go*, *aus*, *aus*, *u*, Ved. destitute of cows. — *Ago-tā*, f. want of cows.

अगुण a-guṇa, *as*, *ā*, *am*, destitute of qualities or attributes (sometimes said of the supreme being); destitute of good qualities; (*as*), m. a fault. — *Aguṇa-tā*, f. absence of good qualities. — *Aguṇa-vat*, *ān*, *atī*, *at*, destitute of qualities, especially of good qualities. — *Aguṇa-vādin*, *i*, *inī*, *i*, fault-finding, censorious. — *Aguṇa-sīla*, *as*, *ā*, *am*, of a worthless character.

अगुप्त a-gupta, *as*, *ā*, *am*, unhidden, unconcealed; unprotected; not keeping a secret.

अगुरु a-guru, *us*, *ū* or *vī*, *us*, not heavy, light; (in prosody) short as a short vowel alone or before a single consonant; (*us*, *u*), m. n. the fragrant Aloe wood and tree, *Aquiluria Agallocha*, the Śiśu tree; the tree which yields Bdellium, *Amyris Agallocha*. — *Aguru-sīndapā*, f. the Śiśu tree, (probably distinct words, *sīndapā* being added to explain *aguru*.)

अगूढ a-gūḍha, *as*, *ā*, *am*, unconcealed, manifest. — *Agūḍha-gandha*, *as*, *ā*, *am*, having an unconcealed smell; (*am*), n. *Asa Foetida*. — *Agūḍha-bhāva*, *as*, *ā*, *am*, having a transparent disposition.

अग्रभीत a-grībhīta, *as*, *ā*, *am*, Ved. not seized or taken, unsubdued. — *Agribhīta-śobita*, *is*, *is*, *is*, Ved. having inconceivable splendor; (Sāy.) of unsubdued splendor.

अग्रह a-griha or *a-graha*, *as*, m. a houseless man, a Vānaprastha or Brāhman of the third order.

अगोचर a-gocara, *as*, *ā*, *am*, not obvious, imperceptible by the senses; (*am*), n. anything that is beyond the cognizance of the senses; Brahma; the not being seen, absence.

अगोपा a-gopā, *ās*, *ās*, *am*, Ved. without a cowherd, not tended by one.

अगोरुध a-go-rudha, *as*, *ā*, *am*, Ved. not repelling the cow; (Sāy.) not repelling or disdaining praise.

अगोस a-gohya, *as*, *ā*, *am*, Ved. unconcealable, not to be covered, bright.

अगौकस agaukas. See 2. *a-ga*, col. 1.

अगनायी agnāyī. See p. 6, col. 1.

अग्नि agni, *is*, m. (fr. rt. *ang* or *ag* or *aij*?), fire; sacrificial fire of three kinds, *Gārhapatya*, *Āhavanīya*, and *Dakṣhiṇa*; the number three; the god of fire; the fire of the stomach, the digestive faculty; the gastric fluid; bile; gold; N. of various plants, *Semecarpus Anacardium*, *Plumbago Zeylanica* and *Rosea*, *Citrus Acidia*; mystical substitute for the letter *r* [cf. Lat. *igni*-s; Lith. *uigni*-s; Slav. *ogni*; Goth. *auhn*-s; *αἰγλη* and *ἀγλαός* may be related to *agni*]. — *Agnā-marutau*, m. du. Agni and Marut. — *Agnā-vishṇu*, m. du. Agni and Viṣṇu. — *Agni-kāpa*, *as*, m. a spark. — *Agni-karman*, *a*, n. action of fire or of Agni; cauterization. — *Agni-kārikā*, f. and *agni-kārya*, *am*, n. kindling or feeding the sacrificial fire with clarified butter, &c. — *Agni-kāshṭha*, *am*, n. Agallochum. — *Agni-kukkuṭa*, *as*, m. a lighted wisp of straw, firebrand. — *Agni-kunda*, *am*, n. a hole or enclosed space for the consecrated fire. — *Agni-kumāra*, *as*, m. a particular preparation of various drugs. — *Agni-kṛita*, *as*, *ā*, *am*, made by fire, offered by fire. — *Agni-ketu*, *us*, m., N. of a Rākshas. — *Agni-kona*, *as*, m. the south-east quarter, ruled over by Agni. — *Agni-kriyā*, f. obsequies or any other religious act performed by means of fire. — *Agni-kriḍā*, f. firework, illumination, &c. — *Agni-garbha*, *as*, *ā*, *am*, pregnant with fire; (*as*), m. a gem supposed to contain and give out solar heat, *sūryakānta*; N. of a plant, *Agni-jāra*; (*ā*), f., N. of a plant, *Mahājyotiṣmatī*. — *Agni-griha*, *am*, n. house or place for keeping the sacred fire. — *Agni-grantha*, *as*, m., N. of a work. — *Agni-śaya*, *as*, m. a heap of fire. — *Agni-śayana*, *am*, n. or *agni-śīti*, *is*, f. or *agni-śītyā*, f. arranging or preparing the sacred or sacrificial fire-place. — *Agni-śīti*, ind., Ved. like Agni;

(*t*), m. one who has arranged a sacred fire-place. — *Agnicit-vat*, *ān*, *atī*, *at*, having householders or inhabitants that have prepared a sacred fire-place. — *Agnija* or *agni-jāta*, *as*, *ā*, *am*, produced by fire, born of or in fire; digestive; (*as*), m., N. of Vishnu; a medicinal plant, Agnijāra. — *Agni-janman*, *ā*, *m*, Skanda, the god of war. — *Agni-jāra* or *agni-jāla*, *as*, m. a medicinal plant. — *Agni-jihva*, *as*, *ā*, *am*, having a fiery tongue; (*ā*), *f*, a tongue or flame of fire; a tongue of Agni (who is said to have seven tongues); a medicinal plant, Lāngali. — *Agni-jvalita-tejana*, *as*, *ā*, *am*, having a point hardened in fire. — *Agni-jvālā*, *f*, glow or flame of fire; a plant with red blossoms, used by dyers, Griseola Tomentosa; another plant with red blossoms, Jalapipalli. — *Agni-tap*, *p*, Ved. enjoying the warmth of a fire. — *Agni-tapas*, *ās*, *ās*, *as*, hot as fire, glowing. — *Agni-tapta*, *as*, *ā*, *am*, heated by fire, glowing. — *Agni-tā*, *f*, the state of fire. — *Agni-tejas*, *ās*, *ās*, *as*, having the power of fire or of Agni; (*ās*), m., N. of one of the seven Rishis of the eleventh Manvantara. — *Agni-traya*, *am*, n. or *agni-treṭā*, *f*, the three sacred fires, called respectively Garhapatya, Ahavaniya, and Dakṣiṇa. — *Agni-trāḍās*, *as*, *ā*, *am*, Ved. protected by Agni. — *Agni-da* or *agni-dāyaka*, *as*, *ā*, *am*, supplying with fire, stomachic, tonic, incendiary. — *Agni-dagdha*, *as*, *ā*, *am*, burnt with fire; burnt on the funeral pile; burnt at once, without having fire put into the mouth, because destitute of issue; (*ās*), m. pl. a class of Pitis or those who on earth maintained the sacred fire. — *Agni-datta*, *as*, m., N. of a prince. — *Agni-damāni*, *f*, a narcotic plant, Solanum Jacquinii. — *Agni-dāyaka*, see *agnida*. — *Agni-dāha*, *as*, m., N. of a disease. — *Agni-diś*, *k*, *f*, Agni's quarter, i. e. the south-east. — *Agni-dipana*, *as*, *i*, *am*, stimulating digestion. — *Agni-dīpta*, *as*, *ā*, *am*, blazing, glowing; (*ā*), *f*, N. of a plant, Mahājyotiṣmati. — *Agni-dīpti*, *is*, *f*, active state of digestion. — *Agni-dūta*, *as*, *ā*, *am*, Ved. having Agni for a messenger. — *Agni-dūṣhita*, *as*, *ā*, *am*, branded. — *Agni-deva*, *as*, m. Agni; a worshipper of Agni; (*ā*), *f*, the third lunar mansion, i. e. the Pleiades. — *Agni-devatā*, *f*, the deity Agni. — *Agni-devatya* or *agni-dāvatya* or *agni-dāvata*, *as*, *ā*, *am*, referring to Agni or to his divinity. — *Agnidh* or *agnidh*, *t*, m. (*f*, *agni-idh*), Ved. the priest who kindles the sacred fire. — *Agni-dhāna*, *am*, n. the receptacle for keeping the sacred fire. — *Agni-nakṣatra*, *am*, n. the third lunar mansion, the Pleiades. — *Agni-nayana* or *agni-pranayana*, *am*, n. bringing out the sacrificial fire. — *Agni-niryāsa*, *as*, m. a medicinal plant, Agnijāra. — *Agni-nunna*, *as*, *ā*, *am*, Ved. struck by Agni or lightning. — *Agni-netra*, *as*, *ā*, *am*, Ved. having Agni for a guide. — *Agni-pakva*, *as*, *ā*, *am*, cooked with fire. — *Agni-pada*, *am*, n., N. of a plant or a man. — *Agni-parikriyā*, *f*, care of the sacred fire. — *Agni-paricchada*, *as*, m. the whole apparatus used in a sacrifice with fire. — *Agni-paridhāna*, *am*, n. enclosing the sacrificial fire with a kind of screen. — *Agni-parikṣhā*, *f*, ordeal by fire. — *Agni-parvata*, *as*, m. a volcano. — *Agni-puṣhka*, *as*, *ā*, *am*, m. n. end or extinction of the fire, lit. tail of the fire. — *Agni-purāṇa*, *am*, n., N. of a Purāṇa. — *Agni-purogama*, *as*, *ā*, *am*, having Agni for a leader. — *Agni-pranayana*, *am*, n. bringing out the sacrificial fire. — *Agni-pranayaniya*, *as*, *ā*, *am*, referring to the bringing out that fire. — *Agni-pratishthā*, *f*, consecration of fire, especially the nuptial fire. — *Agni-praveśa*, *as*, m. or *agni-praveśana*, *am*, n. entering the fire; self-immolation of a widow on the funeral pile of her husband. — *Agni-prastara*, *as*, m. stone producing fire; flint. — *Agni-bāhu* or *agni-vāhu*, *us*, m. smoke; N. of a son of the first Manu; N. of a son of Priyavrata and Kāmyā. — *Agni-bha*, *am*, n. (shining like fire), gold. — *Agni-bhu*, *u*, n. water. — *Agni-bhū*, *is*, m. Skanda; N. of a teacher, Kāśyapa, who was taught by Agni; (in arithm.) six. — *Agni-bhūti*, *is*, m., N. of a pupil of the last Tirthakara, being one of the eleven chiefs of the Jaina Rishis. — *Agni-bhrājas*, *ās*, *ās*, *as*, Ved. possessing fiery splendour. — *Agni-maṇi*,

is, m. the sun-stone or sūryakānta. — *Agni-mat*, *ān*, *atī*, *at*, having a fire, enjoying it; maintaining a sacrificial fire, having a good digestion. — *Agni-mantha*, *as*, *ā*, *am*, producing fire by friction; (*as*), m., N. of a plant, Premna Spinosa. — *Agni-manthana*, *am*, n. production of fire by friction. — *Agnimanthaniya*, *as*, *ā*, *am*, referring to such friction. — *Agni-maya*, *as*, *i*, *am*, fiery. — *Agni-māthara*, *as*, m., N. of an expounder of the Rig-veda. — *Agni-māndya*, *am*, n. dyspepsia. — *Agni-māruti*, *is*, m., N. of Agastya. — *Agni-mitra*, *as*, m., N. of a prince of the Sunga dynasty. — *Agnim-indha*, *as*, m. the priest who kindles the sacrificial fire. — *Agni-mukha*, *as*, m. a deity; a Brāhmaṇa; a tonic medicine; N. of two plants, Semicarpus Anacardium and Plumbago Zeylanica. — *Agni-mukhī*, *f*, Semicarpus Anacardium; Gloriosa Superba. — *Agni-mūḍha*, *as*, *ā*, *am*, Ved. made insane by Agni or lightning. — *Agni-yuta*, *as*, m., N. of the author of a hymn in the Rig-veda. — *Agni-yojana*, *am*, n. causing the sacrificial fire to blaze up. — *Agni-rakṣaṇa*, *am*, n. preservation of the sacred (especially the domestic) fire. — *Agni-raja*, *as*, or *agni-rajas*, *ās*, m. a scarlet insect. — *Agni-rahasya*, *am*, n. mystery of Agni, the title of the tenth book of the Satapatha Brāhmaṇa. — *Agni-rāśi*, *is*, m. a heap of fire, a burning pile. — *Agni-ruhā*, *f*, a plant, Mānsarohini. — *Agni-rūpa*, *as*, *i*, *am*, fire-shaped. — *Agni-retasa*, *as*, *ā*, *am*, sprung from the seed of Agni. — *Agni-rohinī*, *f*, a hard inflammatory swelling in the arm-pit. — *Agni-loka*, *as*, m. the world of Agni. — *Agni-vat*, *ān*, *atī*, *at*, having or enjoying a fire, maintaining a sacrificial fire, having a good digestion; (*vat*), ind. like Agni, fire. — *Agni-varāṣa*, *ās*, m., N. of a teacher of the Purāṇas. — *Agni-varṇa*, *as*, *ā*, *am*, having the colour of fire; closely related to fire, hot, fiery; (*as*), m., N. of a prince, the son of Sudarśana; (*ā*), *f*, a kind of strong liquor. — *Agni-varāhaka*, *as*, *ā* or *i*, *am*, feeding or exciting fire; tonic; (*as*), m. a tonic, stomachic. — *Agni-vallabha*, *as*, m. a tree, Shorea Robusta; the resinous juice of it. — *Agni-vāṇa*, *as*, m. a fiery arrow, a rocket. — *Agni-vāsa*, *ās*, *ās*, *as*, wearing a fiery or red garment. — *Agni-vāha*, *as*, m. the vehicle of fire, i. e. smoke. — *Agni-vāhu*, *us*, m. = preceding; N. of two men, see *agni-bāhu*. — *Agni-vimocana*, *am*, m. the ceremony of lowering the sacrificial fire. — *Agni-visarpa*, *as*, m. spread of inflammation, pain arising from an inflamed tumour. — *Agni-viharaṇa*, *am*, n. removing the sacrificial fire from the Agnidhra to the Sadas Maṇḍapa. — *Agni-vija* or *agni-virya*, *am*, n. gold. — *Agni-vridhi*, *is*, *f*, improved digestion. — *Agni-veśa*, *as*, m., N. of an early medical authority. — *Agni-vaśya*, *as*, *ā*, *am*, descended from Agni-veśa. — *Agni-sāraṇa* or *agni-sāla*, *am*, n. or *agni-sālā*, *f*, house or place for keeping the sacrificial fire. — *Agni-sikha*, *as*, *ā*, *am*, having a crest of fire, fiery; (*as*), m. a lamp; a fiery arrow, rocket; an arrow; the Safflower plant; saffron; N. of Vararuci's father; (*am*), n. saffron, gold. — *Agni-sikha*, *f*, a flame; N. of two plants, Gloriosa Superba and Menispermum Cordifolium. — *Agni-sūśrūṣhā*, *f*, careful attention to the sacrificial fire. — *Agni-sēkhara*, *am*, n. saffron. — *Agni-sēsha*, *as*, m. appendix to the chapter on Agni in the Taittiriya Samhitā. — *Agni-srī*, *is*, *is*, *i*, Ved. visiting Agni or fire. — *Agni-shtut*, *t*, m. (laudatory of Agni), the first day of the Agnishtoma sacrifice; one day of the Sattrā Pañcadaśarātra. — *Agni-shtubh*, *p*, m. son of the sixth Manu, Cākṣhusha, by Nadvālā; see the next. — *Agni-shtoma*, *as*, m. (praise of Agni), N. of a protracted ceremony or sacrifice, extending over several days in spring, and forming an essential part of the Jyotishṭoma; a passage of the Sāma-veda chanted at the Agnishtoma; the first day of the Sattrā Pañcadaśarātra; a species of the Soma plant; N. of the son of the sixth Manu; see *agnishtubh*. — *Agnishtoma-yājñ*, *i*, *tvī*, *i*, one who has performed the Agnishtoma. — *Agni-shṭha*, *as*, *ā*, *am*, placed in, or over, or near the fire; (*as*), *m*, an iron frying-pan; in the Āśvamedha sacrifice, the eleventh Yūpa or sacrificial post which, of all the twenty-one, is nearest the fire;

(*f*), *f*, the corner of the sacrificial post which, of all the eight, is nearest the fire. — *Agni-shvātā* or *agnishvātā*, *as*, *ā*, *am*, tasted by the funeral fire; (*ās*), m. pl. Manes, especially of those who on earth neglected the sacrificial fire. — *Agni-saṅskāra*, *as*, m. the consecration of fire; performance of any rite in which the application of fire is essential, as the burning of the dead body. — *Agni-sankāśa*, *as*, *ā*, *am*, resplendent like fire. — *Agni-saṅcāya*, *as*, m. preparing the sacrificial fire-place, see *agnicāyana*. — *Agnisakha*, *as*, m. the wind. — *Agni-sambhava*, *as*, *ā*, *am*, sprung from fire; (*as*), m. wild safflower; the result of digestion, lymph. — *Agni-sahāya*, *as*, m. the wind; a wild pigeon. — *Agni-sākshika*, *as*, *ā*, *am*, taking Agni, or the domestic or nuptial fire, for a witness. — *Agnisākshika-maryāda*, *as*, *ā*, *am*, one who, taking Agni for a witness, gives a solemn promise of conjugal fidelity. — *Agni-sāra*, *am*, n. a medicine for the eyes, a collyrium. — *Agni-sāvārṇi*, *is*, m., N. of a Manu. — *Agni-sinha*, *as*, m., N. of the father of the seventh black Vāsudeva. — *Agnisinhanandana*, *as*, m. the son of Agnisinpha. — *Agni-sūtra*, *am*, n. thread of fire; a girdle of sacrificial grass put upon a young Brāhmaṇa at his investiture. — *Agnistambha*, *as*, m. the (magical) quenching of fire. — *Agni-stoka*, *as*, m. a spark. — *Agnishvātā*, see *agnishvātā*. — *Agni-hut*, *t*, *t*, *t*, or *agni-huta*, *as*, *ā*, *am*, sacrificed by fire. — *Agni-hotri*, *tā*, m., Ved. sacrificing to Agni, or having Agni for a priest; see *agnihotrin*. — *Agni-hotra*, *as*, m., Ved. oblation to Agni; the sacred fire; (*am*), n. an oblation to Agni, chiefly of milk, oil, and sour gruel;—there are two kinds of Agnihotra, one is *nitya*, i. e. of constant obligation; the other *kāmya*, i. e. optional;—the sacred fire; the maintenance of it; the placing the sacrificial fire on the ground prepared for it, see *agny-ādihāna*; (*as*, *i*, *am*), Ved. sacrificing to Agni; destined for the Agnihotra, or connected with it. — *Agnihotrahavayī*, *f*, a ladle used for sacrificial libations. — *Agnihotra-hut*, *t*, Ved. offering the Agnihotra. — *Agnihotrāhuti* ('*tra-āh*'), *is*, *f*, invocation connected with the Agnihotra. — *Agnihotrin*, *i*, *tvī*, *i*, practising the Agnihotra; maintaining the sacrificial fire; one who has prepared the sacred fire-place, or conveyed the sacrificial fire to it. — *Agnihotrocchishṭa* ('*tra-uc*'), *am*, n. that which is left of the Agnihotra. — *Agnidh* ('*ni-idh*'), *t*, m. the priest who kindles the fire. — *Agnidhra*, *as*, m. = the preceding; N. of two men, see *agni-bāhu*. — *Agnidhri*, *f*, feeding the sacrificial fire. — *Agnidra* ('*ni-in*'), *av*, m. du., Ved. Agni and Indra. — *Agnidhrana* ('*ni-indh*'), *am*, n. kindling or feeding the fire. — *Agni-parjanya*, *av*, m. du., Ved. Agni and Parjanya. — *Agni-varuṇa*, *av*, m. du., Ved. Agni and Varuṇa. — *Agni-shoma*, *av*, m. du. Agni and Soma. — *Agnishoma-pranayana*, *am*, n. bringing out the fire and the Soma, a ceremony in the Jyotishṭoma sacrifice. — *Agnishomīya* or *agni-shomīya*, *as*, *ā*, *am*, relating or sacred to Agni and Soma. — *Agnishomīya-nirvāpa*, *as*, m. making libations with the cake sacred to Agni and Soma, a ceremony in the Darśapūrnamāsa sacrifice. — *Agnishomīya-paśu*, *us*, m. a victim, generally a sheep or goat, sacred to Agni and Soma. — *Agnishomīyapaśu-anu-shthāna*, *am*, n. the proceedings with that victim, at the Jyotishṭoma sacrifice. — *Agnishomīya-puroḍāsa*, *as*, m. cake sacred to Agni and Soma, which must be baked in eleven bowls. — *Agnishomīya-yāga*, *as*, m. one of the three sacrifices of the Pūrnamāsa. — *Agnishomīyaukādāsa-kapāla* ('*ya-ek*'), *as*, m. cake sacred to Agni and Soma, see above. — *Agni-shomīya*, see *agni-shomīya*. — *Agnya-agāra* or *agny-āgāra*, *as*, m. house or place for keeping the sacred fire. — *Agnya-abhāva*, *as*, m. lack or loss of the sacred fire; loss of appetite. — *Agnya-astara*, *am*, n. fire serving as a weapon, a rocket, fire-arms (?). — *Agnya-āgāra*, see *agnya-agāra*. — *Agnya-ātmaka*, *as*, *ā*, *am*, Ved. having Agni's nature. — *Agnya-ādihāna* or *agnya-adheya*, *am*, n. or *agnya-āhiti*, *is*, *f*, placing the fire on the sacrificial fire-place or ground previously prepared. — *Agnya-ālaya*, *as*, m. a house or place for

keeping the sacred fire; a cavity with several compartments, for the several sacred fires. — *Agnī-ākita*, as, m. one who has performed the Agnyādāna. — *Agnī-utpāta*, as, m. a fiery portent, meteor, a comet. — *Agnī-uddharāṇa*, am, n. taking the sacred fire from its usual place, previous to a sacrifice. — *Agnī-upasthāna*, am, n. worship of Agni, at the conclusion of the Agnihotra, &c. — *Agnī-edha*, as, m. an incendiary.

Agnī, f. the wife of Agni, and goddess of fire; the Tretā-yuga.

Agnika, as, m. an insect of scarlet colour, Coccinella.

Agnisāt, ind. to the state of fire, used in composition with *kṛi* and *bhu*, as *agnisāt kṛi*, to reduce to fire, to subject to fire.

Agniya, as, ā, am, referring to fire or to Agni, fiery.

अग्नन् agman, a, n. conflict, battle; see *ajman*, with which it is connected.

अग्र *agra*, as, ā, am (said to be fr. rt. *ang*, the nasal being dropped), foremost; anterior, first; chief; prominent, best; projecting, supernumerary, excessive; much; (*am*), n. foremost point or part; tip; front; uppermost part, top, summit, surface; point, and hence, figuratively, sharpness; the nearest end, the beginning; the climax or best part; goal, aim, resting-place; multitude, assemblage; a weight, equal to a pala; a measure of food given as alms; (in astronomy) the sun's amplitude; (*am*), ind. in front, before, ahead of, chiefly in answer to the question whither? [cf. Gr. *ἀπὸ*]. — *Agra-kara*, as, m. the fore part of the hand or arm; the right hand; the fore part of rays, the focal point. — *Agra-kāya*, as, m. the fore part of the body. — *Agra-ga*, as, m. a leader. — *Agra-ganya*, as, ā, am, that should be counted or regarded as the foremost, best, principal. — *Agra-gāmin*, ī, inī, ī, preceding, taking the lead. — *Agra-jā*, as, ā, am, or *agra-jā*, ā, ā, am, Ved. born first or earlier; (*as*), m. the first-born; an elder brother; a Brāhman; Vishnu; (*ā*), f. an elder sister. — *Agra-janghā*, f. the fore part of the thigh. — *Agra-janman*, ā, m. the first-born; an elder brother; a Brāhman; a member of one of the three highest castes; Brāhmā. — *Agra-jātaka*, as, or *agra-jāti*, īs, m. a Brāhman. — *Agra-jihva*, am, n. the tip of the tongue. — *Agra-jyā*, f. (in astron.) the sine of the amplitude. — *Agra-ni*, īs, īs, ī, taking the lead, foremost, first. — *Agra-niṣṭi*, īs, f. Ved. the first offering. — *Agra-dānti*, ī, m. a degraded Brāhman who receives presents from Śūdra, or takes things previously offered to the dead. — *Agra-nakha*, as, m. the tip of the nail. — *Agra-nāsikā*, f. the tip of the nose. — *Agra-nirūpaṇa*, am, n. determining beforehand, predestination, prophecy. — *Agra-pariṇi*, f. cowardice, Carpo-pogon Prius. — *Agra-pāni*, īs, or *agra-hasta*, as, m. the fore part of the hand or arm; the right hand. — *Agra-pūjā*, f. the first or highest mark or act of reverence. — *Agra-peya*, am, n. precedence in drinking. — *Agra-bhāga* or *agrāṇṣa* ('*ra-an*'), as, m. part of the top, &c., fore part; (in astron.) degree of amplitude. — *Agra-bhuj*, ī, k, k, having the precedence in eating. — *Agra-bhūmi*, īs, f. the place aimed at, goal, object. — *Agra-mahishī*, f. the principal queen. — *Agra-māṇsa*, am, n. the heart; morbid protuberance of the liver. — *Agra-yāna*, am, n. stepping in front to defy the enemy. — *Agra-yāyin*, ī, inī, ī, going before, taking the lead; (*ī*), m. a leader. — *Agra-yāvan*, ā, ā, a, Ved. going before. — *Agra-yothin*, ī, m. the foremost man or leader in a fight; a champion. — *Agra-lohitā*, f. a kind of pot-herb, red pepper (?). — *Agra-vija*, as, ā, am, (said of a plant) propagating itself by means of the top; (*as*), m. a viviparous plant, according to Hindū notions. — *Agra-vira*, as, m. the principal hero. — *Agra-sandhāni*, f. the register of human actions, kept by Yama. — *Agra-sandhyā*, f. early dawn. — *Agra-sara*, as, ī, am, going in front, taking the lead; (in Bengāl), going ahead, advancing. — *Agra-sānu*, us, m. the front part of a table land.

— *Agra-sārā*, f. a compendious method of counting immense numbers. — *Agra-sena*, as, m., N. of Janamejaya's son. — *Agra-hasta*, as, m. = *agra-pāni*, the tip of an elephant's trunk. — *Agra-hāyaya*, as, m. commencement of the year; N. of a Hindū month, commencing about the 12th of November. — *Agra-hāra*, as, m. royal donation of land to Brāhmins; land thus given. — *Agrāṇṣa*, see *agra-bhāga*. — *Agrāṇṣu* ('*ra-an*'), us, m. the end of a ray of light, the focal point. — *Agrākṣan*, a, or *agrākṣi* ('*ra-ak*'), ī, n. the fore part of the eye, sharpness of vision. — *Agrāngulī* ('*ra-ang*'), īs, m. the tip of the finger. — *Agrārdan* ('*ra-ul*'), ā, ā, a, having precedence in eating. — *Agrānika* ('*ra-an*'), as, am, m. n. the front of an army, vanguard. — *Agrāyāniya*, ('*ra-ay*'), am, n. title of the second of the fourteen oldest Jaina books. — *Agrapaharaṇa* ('*ra-up*'), am, n. first or principal supply. — *Agrapaharaṇiya*, as, ā, am, that which has to be first or principally supplied.

Agrataḥ, ind. in front of, before, in the presence of; at the head, first. — *Agratah-kṛi*, cl. 8. P. A. -karoti, -kurute, -kartum, to place in front or at the head, to consider most important. — *Agratah-sara*, as, ī, am, going in front, taking the lead; (*as*), m. a leader.

Agrima, as, ā, am, foremost; prior, preceding; elder, eldest; principal, best; furthest advanced, first ripe; further; (*ā*), f. a fruit, Annona Reticulata.

Agrīya, as, ā, am, foremost, oldest, best; (*as*), m. elder brother; (*am*), n. the first fruits, the best part.

Agrīya, as, ā, am, Ved. same as the preceding.

Agre, ind. (loc. of *agra*), in front; before; in the presence of; at the head; first; ahead, beyond, further on, i. e. subsequently to. — *Agre-ga*, as, ā, am, going in front or before; (*as*), m. a leader.

— *Agre-gā*, ās, or *agre-gū*, ūs, or *agre-ni*, īs, m. a leader. — *Agre-tvan* ('*gra-tē*'), ā, āri, a, Ved. going in front or before. — *Agre-didhishu*, us, m. a man belonging to one of the first three classes, who at his first marriage takes a wife that was married before; (*us* or *ū*, ūs), f. a married woman whose elder sister is still unmarried. — *Agre-pā*, ās, ās, or *agre-pū*, ūs, ūs, m. f. having the precedence in drinking. — *Agre-bhrū*, ūs, m. roaming in front. — *Agre-vaṇa*, am, n. the border of a forest. — *Agre-vadha*, as, m. hitting or killing whatever is in front. — *Agre-sara*, as, ā or ī, am, going in front, preceding, taking the lead.

— *Agre-sara* or *agre-sarika*, as, m. a leader.

Agrya, as, ā, am, foremost, topmost, principal, best, proficient; pointed, i. e. intent, closely attentive; (*as*), m. an elder or eldest brother; (*am*), n. a roof.

अग्रभय *a-grabhaya*, as, ā, am (fr. *grabh*, old form of rt. *grah*), Ved. having nothing which can be grasped.

A-graha, as, m. non-acceptance. — *A-graha* or *a-grāha*, as, m. a houseless man, i. e. a Vānaprastha, a Brāhman of the third class.

A-grāhin, ī, īni, ī, not taking, (said of a leech) not holding.

A-grāhya, as, ā, am, unfit or improper to be received, accepted, perceived, obtained, admitted, trusted; deserving to be rejected or refused.

अग्राम्य *a-grāmya*, as, ā, am, not rustic, town-made; not tame, wild.

अग्रु *agru*, us, m. unmarried; (*ū*), f. a finger; a river [cf. Zend *aghrū*].

अग्र *agh*, cl. 10. P. *aghayati*, -yitum, to go wrong, sin.

Agha, am, n. a going wrong; mishap, evil; misdeed, a fault; sin; passion; impurity; pain, suffering; (*as*, ā, am), evil, bad, sinful, subject to passion, miserable, unclean; (*as*), m., N. of an Asura, the general of Kaṇsa; (*ā*), f. the goddess of sin; (*ās*), f. pl. the constellation usually called Maghā. — *Agha-kṛi*, ī, ī, t, t, doing evil or harm, an evil-doer.

— *Agha-dvishṭa*, as, ā, am, Ved. hated by the wicked. — *Agha-nāśaka*, as, ā, am, or *agha-ghna*, as, ī, am, or *agha-nāśana*, as, ī, am, sin-destroying, expiatory;

(*as*), m. an expiator; an epith. of Vishnu. — *Agha-nishkṛita*, as, ā, am, freed from guilt. — *Agha-maya*, as, ī, am, sinful. — *Agha-marshaya*, as, ā, am, expiatory, usually applied to a particular prayer daily offered by Brāhmins; (*as*), m., N. of the author of that prayer, son of Madhucāṇḍas. — *Agha-malāpaha* ('*la-ap*'), as, ā, am, removing the filth of sin. — *Agha-māra*, as, ā, am, Ved. fearfully fatal. — *Agha-rud*, ī, t, t, fearfully howling. — *Agha-vat*, ān, āti, at, sinful; [voc. *aghavan* or *aghos*, see s. v.]

— *Agha-visha*, as, ā, am, Ved. fearfully venomous. — *Agha-saṇsa*, as, ā, am, wicked; sin-destroying; (*as*), m. a wicked man. — *Agha-saṇsa-han*, ā, m. slaying the wicked. — *Agha-saṇsa*, ī, inī, ī, Ved. reporting sin. — *Agha-haraṇa*, am, n. removal of guilt. — *Agha-hāra*, as, m., Ved. remover of guilt, pious (?); or, a wicked (notorious) robber (?). — *Aghāśva* ('*gha-as*'), as, m. a bad or vicious horse; N. of a snake. — *Aghāśura* ('*gha-as*'), as, m. Agha, Kaṇsa's general. — *Aghāha* ('*gha-ah*'), as, m. an inauspicious day, time of impurity from the death of a relative, &c. — *Aghaugh-marshaṇa* ('*gha-ogha*'), as, ā, am, destroying the mass or whole of sin.

Aghala, as, ā, am, Ved. evil, sinful.

Aghāya, nom. P. Ved. *aghāyati*, -yitum, to be malicious, to sin, to threaten. — *Aghāyu*, us, us, u, malicious, wicked.

अघटमान *a-ghaṭamāna*, as, ā, am, incongruous, incoherent.

अघन *a-ghana*, as, ā, am, not dense or solid, liquid.

अघमे *a-gharma*, as, ā, am, not hot, cool. — *Agharma-dhāman*, ā, m. the moon, whose light is supposed to be cool.

अघातिन *a-ghātin*, ī, inī, ī, not fatal, not injurious, harmless.

अघारिन् *a-ghārin*, ī, īni, ī, not anointing.

अघृण *a-ghṛiṇa*, us, ā, am, destitute of compassion. — *A-ghṛiṇin*, ī, inī, ī, not contemptuous, not disdainful.

अघोर *a-ghora*, as, ā, am, not terrific; (*as*), m. a euphemistic title of Śiva; a worshipper of Śiva and Durgā; (*ā*), f. the fourteenth day of the dark half of Bhādra, which is sacred to Śiva. — *Aghora-ghora-rūpa*, as, m. a name of Śiva ('having a form or nature both not terrific and terrific'). — *Aghora-pathin*, -nthās, or *aghora-mārga*, as, m. a follower of Śiva. — *Aghora-pramāṇa*, am, n. a terrific oath.

अघोष *a-ghosha*, as, m. (in grammar) the hard sound of a consonant; (*as*, ā, am), hard-sounding; destitute of cowherds.

अघोस् *aghos*, ind. n. vocative particle; properly another form for *aghavan*, voc. of *agha-vat*, q. v.

अग्न *a-ghnat*, an, antī, at (fr. rt. *han*), not killing, not injurious.

A-ghnya, as, ā, am, improper to be killed; (*as*), m. Brāhmā; a bull; (*ā*), f. a cow; a cloud (?).

अग्रय *a-ghreya*, as, ā, am (fr. rt. *ghrū*), improper to be smelled at.

अङ्क *ank*, cl. 1. A. *ankate*, ānunkte, ankishyate, ankittum, to move in a curve; to mark; cl. 10. P. *ankayati*, -yitum, to move in a curve; to mark, stamp, brand; (this rt. is related to *anē*.)

अङ्क *anka*, as, m. (fr. rt. *anē*, but connected with preceding rt. *ank*), a hook; a curve or bend; the curve in the human, especially the female, figure above the hip, where infants (sitting astride) are carried by Hindū mothers or nurses (hence often equivalent to the English breast or lap); the side or flank; the body; proximity, place; the bend in the arm; any hook or crooked instrument; a curved line; a nu-

merical figure, cipher; a figure or mark branded on an animal, &c.; any mark, line, stroke, ornament, stigma; a number; the number nine; a coefficient; an act of a drama; a drama; a military show or sham-fight; a misdeed, a sin; moving in a curve [cf. Gr. *kykos* and Lat. *uncus*]. — *Anka-karaṇa*, *am*, n. the act of marking or stamping. — *Anka-tantra*, *am*, n. title of a book treating of magical marks or figures. — *Anka-dhāraṇa*, *f*. manner of holding the body, figure. — *Anka-parivartana*, *am*, n. turning the body, turning on the other side. — *Anka-pāda-vrata*, *am*, n. title of a chapter in the Bhavishyotara Purāṇa. — *Anka-pālī*, *is*, *f*. or *anka-pālīkū*, *f*. embracing, an embrace. — *Anka-pālī*, *f*. an embrace; a nurse; a plant, Piring or Medicago Esculenta. — *Anka-pāśa*, *as*, *m*. a peculiar concatenation of numerals or numbers. — *Ankapāśa-vyavahāra*, *as*, *m*. the use of that concatenation. — *Ankapāśa-dhīyāya* (*śa-adh*), *as*, *m*. the study or use of that concatenation. — *Anka-bandha*, *as*, *m*. branding with a mark that resembles a headless body. — *Anka-bhāj*, *k*, *k*, an infant carried on the hip; forced fruit, nearly ripe, early ripe. — *Anka-mukha*, *am*, n. the act of a drama which gives a clue to the whole plot. — *Anka-lōḍya*, *as*, *m*, N. of a plant or its root, ginger, Cincōda or Cincōṭaka. — *Anka-vidyā*, *f*. arithmetic. — *Ankāṅka* (*ka-an*), *am*, n., Ved. water. — *Ankāvatāra* (*ka-av*), *as*, *m*. the closing part of a dramatic scene.

Ankāṭi, *is*, *m*. wind; fire; Brāhmā; a Brāhman who maintains the sacred fire.

Ankāna, *am*, n. the act of marking, stamping, branding, ciphering, writing; (*as*, *ā*, *am*), marking. — *Ankas*, *as*, n. tortuous motion, a mark; the body. — *Ankasa*, *am*, n. the flanks (?) or the trappings of a horse.

Ankita, *as*, *ā*, *am*, marked, branded; numbered, counted, calculated.

Ankin, *i*, *inī*, *i*, having an *anka*, *q*. v.; (*i*), *m*. a small drum; (*inī*), *f*. a number of marks, &c.

Ankī, *f*. a small drum.

Ankūṣa, *as*, *m*. a key.

Ankupa, *am*, n., Ved. water.

Ankura or *ankūra*, *as*, *m*. a sprout, shoot, blade; a hair; blood; water; a swelling, a tumour.

Ankuraka, *as*, *m*. a nest.

Ankurita, *as*, *ā*, *am*, sprouted.

Ankūṣa, *as*, *am*, *m*. n. a hook, especially an elephant-driver's hook; (*ā*) or (*i*), *f*. one of the twenty-four Jaina goddesses [cf. Gr. *ἑκατοῦρον*; Germ. *Angel*]. — *Ankūṣa-graha*, *as*, *m*. an elephant-driver. — *Ankūṣa-durdhara*, *as*, *m*. a restive elephant.

Ankūṣita, *as*, *ā*, *am*, urged on by the hook.

Ankūṣin, *i*, *inī*, *i*, having a hook, laying hold of with a hook.

Ankūyat, *an*, *anti*, *at*, Ved. (fr. a nom. *ankūya*, related to *anka*), moving tortuously (to escape).

Ankūra, *as*, *m*. a sprout. See *ankura*.

Ankūṣa, *as*, *am*, *n*. a hook; an ichneumon. — *Ankya*, *as*, *ā*, *am*, fit or proper to be marked or counted; (*as*), *m*. a small drum [cf. *ankī*].

अङ्कार *ankāra*, *as*, *m*. diminution in music.

अङ्कोट *ankōṭa* or *ankōṭha* or *ankola* or *ankolaka*, *as*, *m*. a plant, Alangium Hexapetalum. — *Ankolla-sāra*, *as*, *m*. a poison, probably prepared from the plant called Ankola, &c.

अङ्कोलिका *ankolīkā*, *f*. (a corruption of *anka-pālīkā*, *q*. v.), an embrace.

अङ्क्ता *anktvā*, ind. (part. fr. rt. *añj*), having beamed.

अङ्क *ankh*, cl. 10. P. *ankhayati*, -*yitum*, to move slowly, to crawl; to cling to, to hold back.

अङ्ग *ang*, cl. 1. P. *angati*, *ānanga*, *angitum*, to walk, go round (connected with rt. *ag*); cl. 10. P. *angayati*, -*yitum*, to walk, go round; to mark (in the last sense connected with rt. *ank*); [cf. Gr. *ἄγγος*, *ἄγγω*?].

Angana, *am*, n. walking; place to walk in, yard; see s. v.

अङ्ग 1. *anga*, ind. a particle implying attention, assent or desire, and sometimes impatience; it may be rendered by well; indeed, true; please; rather; quick. It is often used (changed to *angi*, *q*. v.) to form compound words, as *angi-kartum*, to assent, promise; see under *angi* [cf. *ἄγγυ*].

अङ्ग 2. *anga*, *am*, n. (said to be fr. rt. *am*, but rather fr. rt. *ang*), a round limb; a member; the body; a division or department, especially of a science, as the six Vedāṅgas; science; a subdivision, a supplement; (in grammar) the base of a word; (in rhetoric) an illustration; (in the drama) the whole of the subordinate characters; an expedient; a mental organ, the mind; the number six; (*as*), *m*. sing. or (*ās*), *m*. pl., N. of Bengal proper, near Bhagalpur, or its inhabitants; in the sing. it may denote the name of a king of Anga; (*as*, *ā*, *am*), having members or divisions, contiguous. — *Anga-kartana*, *am*, n. cutting off a limb. — *Anga-karman*, *a*, *n*. or *anga-kriyā*, *f*. a supplementary sacrificial act. — *Anga-graha*, *as*, *m*. seizure of a limb, i. e. spasm. — *Anga-ja*, *as*, *ā*, *am*, produced from or on the body; ornamental; produced by a supplementary ceremony; (*as*), *m*. a son; hair of the head; love personified; intoxicating passion; drunkenness; a disease; (*ā*), *f*. a daughter; (*am*), *n*. blood. — *Anga-janus*, *us*, *m*. a son. — *Anga-jāta*, *as*, *ā*, *am*, produced from or on the body, ornamental, produced by a supplementary ceremony. — *Anga-jvara*, *as*, *ā*, *am*, Ved. causing fever. — *Anga-dvipa*, *as*, *m*. one of the six minor Dvīpas. — *Anga-nyāsa*, *as*, *m*. ceremony of touching certain parts of the body. — *Anga-pālī*, *is*, *f*. an embrace. — *Anga-prāyaścitta*, *am*, n. expiation of bodily impurity, especially that arising from death in a family. — *Anga-bheda*, *as*, *ā*, *am*, Ved. causing rheumatism. — *Anga-mārda* or *angamardaka*, *as*, *m*. or *anga-mardin*, *i*, *m*. a servant who has to shampoo his master's body. — *Anga-marsha*, *as*, *m*. pain in the limbs, rheumatism. — *Angamarsha-prasamana*, *am*, n. alleviation of, or medicine for, rheumatism. — *Anga-yāga*, *as*, *m*. a subordinate sacrificial act. — *Anga-rakta*, *as*, *m*. a plant, Gundārocanī. — *Anga-rakshaṇi* or *angarakshaṇi*, *f*. a body-protector, i. e. a coat of mail, cloak, garment. — *Anga-rāga*, *as*, *m*. application of scented unguents or cosmetics to the body, especially after bathing; scented cosmetic. — *Anga-rāj*, *i*, or *angarāja*, *as*, *m*, N. of Karna, the king of Anga. — *Anga-rājya*, *am*, n. the kingdom of Anga. — *Anga-ruha*, *as*, *ā*, *am*, what grows on the body, as hair, wool, down, &c. — *Anga-lipi*, *is*, *f*. written character of Anga. — *Anga-loka*, *as*, *m*. the country called Anga. — *Anga-lōḍya*, *as*, *m*. a sort of grass, ginger, or its root, commonly cenā. — *Anga-vāk-pāṇi-mat*, *ān*, *atī*, *at*, possessing mind (?), speech, and hands. — *Anga-vikṛiti*, *is*, *f*. change of bodily appearance, collapse; fainting, apoplexy. — *Anga-vikshepa*, *as*, *m*. gesticulation; a kind of dance with movement of the arms. — *Anga-vidyā*, *f*. knowledge of lucky or unlucky marks on the body. — *Anga-vaiṣṭita*, *am*, *n*. a wink, nod, sign. — *Anga-saṅskāra*, *as*, *m*. or *anga-saṅskriyā*, *f*. embellishment of person, doing what is needed to secure a fine personal appearance, as bathing, perfuming, and adorning the body. — *Anga-samhati*, *is*, *f*. compactness, symmetry or strength of the body. — *Anga-saṅga*, *as*, *m*. bodily contact, coition. — *Anga-skandha*, *as*, *m*. a subdivision of a science. — *Anga-sparśa*, *as*, *m*. bodily contact. — *Anga-hāra*, *as*, or *anga-hāri*, *is*, *m*. gesticulation. — *Anga-hina*, *as*, *ā*, *am*, mutilated; incorporeal; (*as*), *m*. Kāmadeva. — *Angāṅgi* (*ga-an*), ind. (lit. limb and limb), jointly or reciprocally, in consequence of being related, as one limb to another or to the body. — *Angāṅgi-tā*, *f*. intimate relation, as between the limbs, or a limb and the body, or the subordinate and the principal. — *Angāṅgi-bhāva*, *as*, *m*. existence or working of such intimate relation. — *Angādhipa* (*ga-adh*), *as*, *m*. Karna, the king

of Anga. — *Angānulepana* (*ga-an*), *am*, n. anointing the body. — *Angāpūrva* (*ga-ap*), *am*, n. effect of a secondary sacrificial act. — *Angēstvara* (*ga-iṣ*), *as*, *m*. the king of Anga. — *Anga-śhāḍa*, *ās*, *ās*, *am*, Ved. situated in a member or in the body.

Angaka, *am*, n. a limb, member, body; (*ikā*), *f*. a bodice, a jacket.

Angin, *i*, *inī*, *i*, having limbs, corporeal, having subordinate parts, principal; having expedients.

Angiya, *as*, *ā*, *am*, referring to the Anga country. — *Angya*, see s. v.

अङ्गण *angana*, *am*, n. (a place to walk in), a yard, court, area; see *angana* below.

अङ्गति *angati*, *is*, *m*. (fr. rt. *ag*), fire; a Brāhman who maintains a sacred fire; Brāhmā; Vishnu.

अङ्गद *anga-da*, *as*, *m*. (fr. *anga* + *da*), N. of a brother of Rāma; of a son of Gada; of an ape son of Bālī; (*ā*), *f*. the female elephant of the south (or the north?); (*am*), *n*. a bracelet worn on the upper arm.

अङ्गन *angana*, *am*, n. (fr. rt. *ang*, *q*. v.), the act of walking; place to walk in, yard, court, area; (*ā*), *f*. a woman with well-rounded limbs; any woman or female; (in astronomy) Virgo; the female elephant of the north. — *Anganā-gaṇa*, *as*, *m*. a number of women. — *Anganā-jana*, *as*, *m*. a female person. — *Anganā-priya*, *as*, *m*. (lit. dear to women), N. of the tree *Jonesia Asoca*.

अङ्गव *angava*, *as*, *m*. (fr. *angu*?, a corruption of *agni*), dried or withered fruit.

अङ्गस् *angas*, *as*, *n*. (fr. rt. *añj*?), a bird.

अङ्गार *angāra*, *as*, *m*; (rarely *am*), *n*. (said to be fr. rt. *ag* or *ang*, cf. *agni*), charcoal, either heated or not heated; (*as*), *m*. the planet Mars; N. of a prince of the Maruts; a plant, Hitāvalī; (*ās*), *m*. pl., N. of a people and country [cf. Lith. *angli*-; Russ. *āgolj*; also Germ. *Kohle*; Old Germ. *col* and *colo*; Engl. *coal*]. — *Angāra-kushṭhaka*, *as*, *m*. a plant, Hitāvalī. — *Angāra-dhāni* or *angāradhānikā*, *f*. a portable fire-place. — *Angāra-paripācīta*, *am*, *n*. roasted food. — *Angāra-parṇa*, *as*, *m*. an epith. of Citaratha, the chief of the Gandharvas. — *Angāra-pātri*, *f*. a portable fire-place. — *Angāra-pushpa*, *as*, *m*. a plant, Ingudi; Vulg. Ingua. — *Angāra-manjari* or *angāra-manjī*, *f*. a shrub, *Cesalpinia Banduocella*. — *Angāra-vallari* or *angāravalli*, *f*. N. of various plants; Galedupa Arborea; Oviada Verticalata; Bhārgi; Guñjā. — *Angāra-śakafi*, *f*. a portable fire-place or wheels. — *Angāra-setu*, *us*, *m*. N. of a prince, father of Gāndhāra. — *Angāra-vakshayana* (*ra-av*), *am*, *n*. vessel or receptacle for extinguishing coals.

Angāraka, *as*, *m*. charcoal; heated charcoal; the planet Mars; Tuesday; N. of a prince of Sauvira; also of a Rudra; N. of two plants, Eclipta (or Verbesina) Prostrata, and white or yellow Amaranth; (*am*), *n*. a medicated oil in which turmeric and other vegetable substances have been boiled. — *Angārakadina*, *as*, *am*, *n*. a festival of Mars on the fourteenth of the latter half of Caitra. — *Angāraka-manī*, *is*, *m*. coral (amber). — *Angāraka-vāra*, *as*, *m*. Tuesday. — *Angārakita*, *as*, *ā*, *am*, charred, roasted, burnt.

Angārt, *is*, *f*. a portable fire-place.

Angārikā, *f*. the stalk of the sugar-cane; the bud of the Kiṣṣuka or Butea Frondosa.

Angāriṇī, *f*. a small fire-place; the region heated by the sun, though no longer exposed to its rays; N. of a creeper.

Angārīta, *as*, *ā*, *am*, charred, roasted, burnt; (*ā*), *f*. a portable fire-place; a bud; N. of a creeper; of a river; (*am*), *n*. the early blossom of the Kiṣṣuka. — *Angāriya*, *as*, *ā*, *am*, fit for making charcoal of. — *Angāryā*, *f*. a heap of charcoal.

अङ्गिका *angikā*, f. a bodice, a jacket. See *angaka*.

अङ्गिर *angir*, īr, m. (fr. rt. *ang* ?), N. of a Rishi, who received the Brahmanvidyā from Atharvan, and imparted it to Satyavāha, the teacher of Angiras.

Angira, as, or usually *angiras*, ās, m. (related to ἄγγερος or ἄγγαρος?), a celebrated mythological name, usually ascribed to a Rishi, the author of a number of hymns in the Rig-veda, of a code of laws, and of a treatise on astronomy; he is said by some to have been born from Brahmā's mouth, and to have been the husband of Smṛiti, of Sraddhā, of two daughters of Maitreya, of several daughters of Dakṣha, &c.; he is considered as one of the seven Rishis of the first Manvantara, as a Prajāpati, as a teacher of the Brahmanvidyā, which he had learnt from Satyavāha, a descendant of Bharadvāja, &c. Among his sons, the chief is Agni, others are Saṃvarta, Utathiya, and Brihaspati; among his daughters are mentioned Sinivālī, Kūhū, Rākā, and Anumati; but the Rīcas (or Vedic hymns), the manes of Havishmat, and mankind itself are styled his offspring. In astronomy he is the planet Jupiter, and a star in Ursa Major. (*angas*), m. pl. descendants of Angiras or of Agni, mostly personifications of luminous objects; the hymns of the Atharva-veda; priests who, by using the magical formulas of those hymns, protect the sacrifice against the effects of inauspicious accidents. — *Angiras-tama*, as, ā, am, very rapid, especially (like Agni) in devouring food. — *Angiras-vat*, ind. like Angiras; (*ān*, *ātī*, *at*), connected with or accompanied by the Angirasas.

Angirasa, as, m. an enemy of Vishnu in his incarnation of Paraśurāma.

Angirasām-ayana, am, n. a Sattrā sacrifice.

अङ्गी *angī* (substituted for *anga* in compound words) implies assent.

Angī-kṛi, cl. 3. P. A. -karoti, -kurute, -kartum, to agree to, promise, confess.

Angī-karaya, am, n. act of assenting, agreeing, promising.

Angī-kāra, as, m. agreement, promise.

Angī-kṛita, as, ā, am, agreed to, promised.

Angī-kṛitī, īs, f. agreement, promise.

अङ्गुरि *anguri*, īs, or *angurī*, f. (for *anguli*, q. v.), a finger; a toe. — *Anguriya* or *anguriyaka*, as, am, m. n. a finger-ring; the ring-finger (?).

अङ्गुल *angula*, as, m. (for rt. *ag* or *ang*), a finger; the thumb; a finger's breadth, a measure equal to eight barley-corns, twelve angulas making a vitasti or span, and twenty-four a hasta or cubit; (in astron.) a digit, or twelfth part; N. of the sage Āṇakya. — *Anguli-pramāṇa* or *angula-māna*, am, n. the measure or length of an angula; (*as*, ā, am), having the length of an angula.

Angulaka at the end of compounds = *angula*, i. e. so many angulas or fingers long.

Anguli, īs, or *angulī*, f. a finger; a toe; the thumb; the great toe; the finger-like tip of an elephant's trunk; the measure angula. — *Anguli-torāṇa*, am, n. a sectarian mark on the forehead consisting of three fingers or lines shaped like an arch or doorway (*torāṇa*), drawn with sandal or the ashes of cow-dung. — *Anguli-trāṇa*, am, n. or *anguli-trāṇa*, as, am, m. (?), n. a finger-protector, a contrivance like a thimble, used by archers to protect the thumb or finger from being injured by the bow-string. — *Angulitra-vat*, ān, ātī, at, provided with such a finger-protector. — *Anguli-mukha* or *anguli-mukha*, am, n. the tip of the finger. — *Anguli-mudrā* or *anguli-mudrikā*, f. a seal-ring. — *Anguli-motana*, am, n. snapping or cracking the fingers. — *Anguli-śhanga*, as, m. contact of the fingers; act of finger-fingering; (*as*, ā, am), sticking to the fingers. — *Anguli-sandeha*, as, m. snapping or cracking the fingers as a sign. — *Anguli-sphotana*, am, n. snapping or cracking the fingers. — *Anguli-paśāṇa*, am, n. the

five fingers. — *Anguli-parvan*, a, n. a finger-joint. — *Anguli-sambhūta*, as, m. produced from or on the finger, i. e. a finger nail.

Angulika or *anguliya* or *anguliyaka*, as, am, m. n. a finger-ring.

अङ्गुष्ठ *angushtha*, as, m. (the smallest *anga* or limb?), the thumb; the great toe; a thumb's breadth, usually regarded as equal to an *angula*. — *Angushtha-mātra*, as, ī, am, or *angushtha-mātraka*, as, ikā, am, having the length or size of a thumb.

Angushthya, as, m. the thumb nail.

अङ्गुष्ठा *angushtha*, as, m. (rapid in motion, fr. rt. *ang* or *ag*), an ichneumon; an arrow.

अङ्गोषिन् *angoshin*, ī, īṇī, ī, Ved. resonant (?), praiseworthy (?).

अङ्ग *angya*, as, ā, am (fr. *anga*), belonging to or connected with the limbs of the body, corporeal, &c.

अङ्ग *angh*, cl. 1. A. *anghate*, ānanghe, *anghitum*, to go, set out, set about, commence; to hasten; to speak hastily, scold, blame.

Angha (not in use, but equivalent to *agha*), evil, sin. — *Anghas*, as, n. sin. — *Anghārī* ('gha-ari'), īs, m. (an enemy to sin or evil), epith. of Soma, and of a particular altar.

Anghi, or better *anghri*, īs, m. a foot; the root of a tree (cf. *anhrī*). — *Anghri-nāmaka*, as, m. or *anghri-nāman*, a, n. a synonym of *anghri*, a root. — *Anghri-pa*, as, m. (drinking with the foot or root), a tree. — *Anghri-parṇī* or *anghri-vallī*, īs, or *anghri-vallikā*, f. a plant, Hedysarum Lagopodioides. — *Anghri-pāna*, as, ā, am, sucking his foot or toes (as an infant). — *Anghri-skandha*, as, m. the ankle.

अङ्ग *aṅ* (connected with *aṅc*, q. v.), cl. 1. P. A. *aṅcāti*, *aṅcāti*, -te, ānācā, -e, *aṅcītum*, to go, move, tend; to honour; to make round or carved; to request, ask; to speak indistinctly. See 2. *aṅcā*, *aṅcishṭu*.

अचक्र *a-čakra*, as, ā, am, having no wheels; immovable; not vacillating; automatus (?).

अचक्षुस् *a-čakshus*, us, n. a bad or miserable eye, no eye; (*us*, *us*, *us*), blind. — *A-čakshur-vishaya*, as, ā, am, not or no longer within reach of the eyes, invisible. — *A-čakshush-va*, am, n. blindness. — *A-čakshushka*, as, ā, am, destitute of eyes, blind.

अचरा *a-čanda*, as, ā or ī, am, not of a hot temper, gentle, tractable; (ī), f. a tractable cow.

अचतुर *a-čatura*, as, ā, am, destitute of four, having less than four; not cunning, not dexterous.

अचन्द्र *a-čandra*, as, ā, am, moonless.

अचपल *a-čapala*, as, ā, am, not oscillating or vibrating; unmoveable, steady.

A-čāpalya, am, n. freedom from unsteadiness, firmness.

अचर *a-čara*, as, ā, am, or *a-čarat*, am, anti, at, immovable.

अचरम *a-čarama*, as, ā, am, not last, not least.

अचल *a-čala*, as, ā, am, not staggering or moving, immovable; (*as*), m. a mountain or rock; a bolt or pin; the number seven; N. of Siva and of the first of the nine deified persons, called 'white Balas' among the Jains; (*ā*), f. the earth; one of the ten earths of the Buddhists. — *A-čala-kilā*, f. the earth. — *A-čala-trish*, t, m. the Kokila or Indian cuckoo. — *A-čala-dhritī*, īs, f. a metre of four lines, of sixteen short syllables each, also called Gityāryā. — *A-čala-bhrātṛ*, t, ā, m, N. of a Brāhman from Oude, who became one of the eleven heads of Gaṇas among the Jains. — *A-čala-mati*, īs, m, N.

of a Rākshasa. — *A-čala-śreshṭha*, as, m. chief of mountains. — *A-čalādhīpa* ('la-adh'), as, m. (king of mountains), the Himālaya. — *A-čalā-saptamī*, f. title of a book in the Bhavishyottara Purāṇa.

अचरा *a-čaru*, us, vī, u, not pretty, inelegant.

अचिक्रण *a-čikkṇa*, as, ā, am, not smooth, rough.

अचित् 1. *a-čit*, t, t, t (fr. rt. *čit*), without understanding.

A-čikivas, ān, ushī, as, Ved. not knowing, ignorant of.

A-čitta, as, ā, am, unnoticed, unexpected; not an object of thought; inconceivable; destitute of intellect or sense.

A-čittī, īs, f, Ved. want of sense, infatuation; an infatuated man (?).

अचित् 2. *a-čit*, t, t, t (fr. *čit* or *čiti*, a pile; rt. *čit*), neglecting the Agnicāyana, irreligious.

1. *a-čita*, as, ā, am, not collected.

अचित् 2. *a-čita*, as, ā, am (fr. rt. *ač*), gone. — *A-čishṭu*, us, us, u, Ved. going everywhere.

अचित् *a-čitra*, as, ā, am (not variegated), undistinguishable, indistinct.

अचिन्ता *a-čintā*, f. thoughtlessness, disregard.

A-čintta, as, ā, am, not thought of, unexpected, disregarded.

A-čintya, as, ā, am, surpassing all thought or conception; (*as*), m, N. of Siva. — *A-čintya-kāman*, ā, ā, a, having or performing inconceivable actions. — *A-čintya-rūpa*, as, ā or ī, am, possessing inconceivable beauty.

अचिर *a-čira*, as, ā, am, not of long duration, brief; not of long date, recent. — *A-čira-dyuti*, īs, f. or *a-čira-prabhā*, f. lightning. — *A-čira-prasūta*, f. (having recently brought forth), a cow that has recently calved. — *A-čira-bhās*, ās, f. lightning. — *A-čira-mṛita*, as, ā, am, recently deceased. — *A-čira-rocīs*, īs, f. or *a-čirāṇsu* ('ra-an'), us, f. or *a-čirābhā* ('ra-ābhā'), f. lightning.

A-čiram or *a-čirāt* or *a-čireṇa*, ind. not long, not for long; not long ago; soon, speedily.

A-čitrā, f. the mother of the Jaina-saint Sānti.

अचिष्टु *a-čishṭu*, Ved. See under 2. *a-čita*.

अचेतन *a-četana*, as, ā, am, or *a-četas*, ās, as, as, destitute of consciousness, inanimate; (of men) unconscious, insensible, senseless, fainting, &c.

A-čētāna, as, ā, am, Ved. thoughtless, infatuated. — *A-čaitanya*, am, n. unconsciousness; insensibility; senselessness, ignorance in spiritual things; that which is destitute of consciousness, i. e. the material world; matter.

अचेष्ट *a-česhṭa*, as, ā, am, effortless, motionless. — *A-česhṭa-tā*, f. loss of motion from fainting, &c.

अचोदस् *a-čodas*, ās, ās, as, Ved. free from compulsion or external stimulus, spontaneous.

अच्छ 1. *a-čcha*, as, ā, am (not shaded or covered, fr. *a* + *cha* for *chad* or *chāyā*, rt. *chud*), pellucid, transparent, clear; (*as*), m. a crystal. — *A-čchodu* (*a-čcha-udā*), as, ā, am, having clear water; (*ā*), f, N. of a river; a covering or garment of Vishnu (?); (*am*), n, N. of a lake in the Himālaya formed by the river A-čchodā.

A-čchāya, as, ā, am, without shadow, casting no shadow.

अच्छ 2. *a-čcha*, as, m. (corruption of *riksha*), a bear. — *A-čcha-bhalla*, as, m. a bear; (*bhalla* itself means 'a bear.')

अच्छ 3. *a-čcha* or usually *a-čchā*, rarely *a-čcham*, ind., Ved. to, towards (governing the accusative and

rarely the locative). It is a kind of separable preposition or prefix to verbs and verbal derivatives, as in the following.

Accha-i, cl. 2. P. -*eti*, -*tum*, or *acchā-gam*, cl. 1. P. -*gacchati*, -*gantum*, to attain, go towards.

Accha-naksh, cl. 1. P. A., Ved. -*nakshati*, -*te*, -*kshātum*, to go towards, approach.

Accha-nas, cl. 1. P., Ved. -*nasati*, -*sītum*, to come near.

Accha-nī, cl. 1. P., Ved. -*nayati*, -*netum*, to lead towards or to.

Accha-nu, cl. 2. P., Ved. -*naviti*, -*navitum* or -*navitum*, to call out to, to cheer.

Accha-pat, cl. 1. P., Ved. -*patati*, -*tītum*, and Caus. P. -*patayati*, -*yītum*, to fly towards.

Accha-rad, cl. 1. P., Ved. -*radati*, -*ditum*, to salute.

Acchā-vac, cl. 2. P., Ved. -*vakti*, -*ktum*, to invite.

—*Acchā-vāka*, as, m. 'the inviter,' title of a particular priest or Ritiṃj, one of the sixteen required to perform the great sacrifices with the Soma juice.

—*Acchāvākīya*, as, ā, am, referring to the *Acchāvāka*; containing the word *acchāvāka*.

Accheta (°*cha-ita*), as, ā, am, Ved. approached, attained.

Acchokti (°*cha-uk*), is, f., Ved. invitation.

अच्छिद्र *a-cchidra*, as, ā, am (free from clefts or flaws), unbroken, uninterrupted, uninjured; (am), n. unbroken or uninjured condition, an action free from defect or flaw; (ena), ind. uninterruptedly, from first to last. —*Acchidra-kāṇḍa*, am, n. title of a chapter of the Taittiriya-Brahmana. —*Acchidroti* (°*dra-ūt*), is, is, i, affording perfect protection. —*Acchidrotiṇī* (°*ra-ūdh*), f., Ved. (a cow) having a faultless udder.

A-cchidyamāna, as, ā, am, uncut, uncurtailed; not fragile.

A-cchinna, as, ā, am, uncut, uncurtailed, uninjured; undivided, inseparable. —*Acchinna-pattra*, as, ā, am (of a bird, or, in the Vedas, of an altar shaped like a bird), having the wings uncurtailed, uninjured; having uninjured leaves. —*Acchinna-parṇa*, as, i, am, having uninjured leaves.

A-cchedika or *a-cchaidika*, as, ā or i, am, not fit or needing to be cut.

A-cchedya, as, ā, am, improper or impossible to be cut, indivisible.

अच्छुमा *a-cchuptā*, f. (not touched by sin), N. of one of the sixteen Vidyādevīs of the Jains.

अच्छोतन *acchoṭana*, am, n. hunting.

अच्युत *a-cyuta*, as, ā, am, what has not given way or fallen; firm, solid; imperishable, permanent; not leaking or dripping; (as), m., N. of Viṣṇu or Kṛishṇa; also of a physician; N. of a plant, Morinda Tinctoria; N. of a gift to Agni. —*Acyuta-kshit*, t, m., Ved. having solid ground, an epithet of Soma. —*Acyuta-cyut*, t, t, t, Ved. throwing down that which is fixed. —*Acyuta-ja*, ās, m. pl. a class of Jaina deities produced by Viṣṇu. —*Acyuta-jallakṇa*, i, m., N. of a commentator of the Amara-Kośha. —*Acyuta-danta* or *acyutanā*, as, m., N. of the ancestor of a warrior tribe called *Acyutanti* or *Acyutanti*, though possibly the names refer to two distinct persons and tribes. —*Acyuta-mūrti*, is, m., N. of Viṣṇu. —*Acyuta-rush*, t, f. inveterate hatred. —*Acyuta-vāsa*, as, m. the sacred fig-tree, Ficus Religiosa. —*Acyuta-sthala*, am, n., N. of a place in the Pāñjāb. —*Acyutāgraja* (°*ta-ag*), as, m. (Viṣṇu's elder brother), Balarāma; Indra. —*Acyuta-pādhya* (°*ta-up*), as, m. = *acyuta-jallakṇa*. q. v.

अज *aj*, cl. 1. P. (defect. verb, supplemented fr. rt. *vī*), *ajati*, *ajit*, *ajitum*, to go, to drive, propel, throw, cast: Desid. *ajjīshati*, to be desirous of driving [cf. Gr. *ἄγω*; Lat. *ago*].

1. *aja*, as, m. a drove; a driver, mover, instigator, leader; epithet given in the Vedas to Indra, Rudra, one of the Maruts, Agni, and the sun; in later works to Brahmā, Viṣṇu, Siva, and Kāma (see also 2. *a-ja*); the leader of a flock; a he-goat or ram [cf. Gr. *αἴ*,

aiyós; Lith. *oys*]; the sign Aries; the vehicle of the sun; N. of a descendant of Viśvāmītra, and of Daśaratha's or Dīrghabāhu's father; N. of a mineral substance; of a kind of rice; of the moon; (as), m. pl., N. of a class of Rishis; of a people mentioned in the Vedas; (ā), f., N. of Prakṛiti or Nature, of Māyā or Illusion; a she-goat; N. of a plant whose bulbs resemble the udder of a goat. —*Aja-karṇa*, as, m. a goat's ear; a plant or tree, Terminalia Alata Tomentosa. —*Aja-karṇaka*, as, m. the Sāl-tree, Shorea Robusta. —*Aja-kūla*, f., N. of a town of the Bodhis. —*Aja-kshira*, am, n., Ved. goat's milk. —*Aja-gandha*, as, m. smell of a he-goat; (as, ā, am), smelling like a goat. —*Aja-gandhā* or *ajagandhikā*, f. shrubby basil, Ocimum Gratissimum. —*Aja-gandhinī*, f. a plant, also called *ajasyingī*, q. v. —*Aja-gara*, as, m. (that swallows a goat), a huge serpent, probably boa constrictor; (i), f., N. of a plant. —*Aja-gallikā*, f. 'goat's cheek,' an infantile disease. —*Aja-jiva* or *aja-jivika*, as, m. 'who lives by goats,' a goat-herd. —*Aja-tā*, f. a multitude of goats; the being a goat. —*Aja-tva* or *ajā-tva*, am, n. the being a goat. —*Aja-daṇḍī*, f. a plant, also called *brahmadandī*. —*Aja-devatā*, ās, f. pl. the 25th lunar mansion. —*Aja-nāmaka*, as, m. (named Aja or Viṣṇu), a mineral substance. —*Aja-pa*, as, m. a goat-herd. —*Aja-patha*, as, m. 'goat's road,' probably synonymous with *aja-vithi*, q. v. —*Aja-pada* or *aja-pāda*, as, ā, am, goat-footed. —*Aja-pād*, t, m., Ved. epithet of the divinity called Aja. —*Aja-pārśva*, as, m. (having black sides like a goat), epithet of Svetakarma's son Rājīvalocaṇa. —*Aja-pāla*, as, m. a goat-herd; N. of Daśaratha's father. —*Aja-bhāksha*, as, m. 'goat's food,' N. of a plant, Varvura. —*Aja-māyū*, us, m., Ved. bleating like a goat. —*Aja-māra*, as, m., N. of a tribe or a prince. —*Aja-miḍha* or *aja-miḥa*, as, m., N. of a son of Subhota, the author of some Vedic hymns; of a grandson of Subhota; surname of Yudhishtira. —*Aja-mukha*, as, i, am, goat-faced; (i), f., N. of a Rākshasi. —*Aja-meru*, N. of a place, Ajmir (?). —*Aja-moda*, as, m. or *aja-modā* or *aja-modikā*, f. 'goat's delight,' N. of various plants, common Caraway, the species called Ajwaen (Ligusticum Ajwaen), and especially a species of Parsley, Apium Involucratum. —*Ajarshabha* (°*ja-rish*), as, m. the best goat. —*Aja-lambana*, am, n. antimony. —*Aja-loman*, ā, m. or *aja-lomi*, f., N. of a plant, Cowage, Carpopogon Pruriens; (a), n. goat's hair. —*Aja-rasti*, is, m., N. of a tribe; (ayas), m. pl. the members of that tribe. —*Aja-vāha*, as, m., N. of a district. —*Aja-vithi*, f. 'goat's road,' N. of one of the three divisions of the southern path, or one of the three paths in which the sun, moon, and planets move, comprehending the asterisms *mūlā*, *pūrvaśādhā*, and *uttarāśādhā*. —*Aja-śringī*, f. 'goat's horn,' N. of a shrub, Odina Wodier, used as a charm and as a remedy for sore eyes,—the fruit resembles a goat's horn. —*Aja-stunda*, am, n., N. of a town. —*Aja-hā*, f. Cowage, Carpopogon Pruriens. —*Aja-kṛipāṇiya*, as, ā, am, like the goat and shears in the fable. —*Aja-kshira*, am, n. goat's milk. —*Aja-gala*, as, m. goat's neck. —*Ajāgala-stana*, as, m. nipple or fleshy protuberance on the neck of some Indian goats, and an emblem of any useless or worthless object or person. —*Aja-jiva*, as, m. (who lives by goats), a goat-herd. —*Aja-taulali*, is, m., N. of a Muni who lived on the milk of goats; (given by grammarians as an example of compounds in which the middle term is left out). —*Ajāda* (°*aja-ada*), as, m. 'goat-eater,' the ancestor of a warrior tribe. —*Ajādanī* (°*ja-ad*), f. a species of prickly night-shade. —*Ajantri* (°*ja-an*), f. a pot-herb, Convolvulus Argenteus. —*Aja-payas*, as, n. goat's milk. —*Aja-pālaka*, as, ā, am, tending goats; (as), m. a goat-herd. —*Ajāvika* (°*ja-ar*), am, n. goats and sheep small cattle. —*Ajāsra* (°*ja-as*), am, n. goats and horses; (as), m. Pūshan or the Sun who has goats for horses. —*Ajākapād* (°*ja-ek*), t, m. epithet of Viṣṇu; of one of the eleven Rudras. —*Ajāṭaka* (°*ja-aḍ*), am, n. goats and rams.

Ajaka, as, m., N. of a descendant of Purūravas; also of a king of Magadha; *ajakā* or *ajikā*, f. a young she-goat; a disease of the pupil of the eye, small reddish tumours (compared to kids), protruding through the transparent cornea and discharging pus. —*Ajakā-jāta*, am, n. the same disease of the eyes.

Ajana, *ajanā*, *aji*, *ajma*, &c., see s. v.

अज 2. *a-ja*, as, ā, am, not born, existing from all eternity; (as), m. Brahmā, Viṣṇu, Siva, Kāma; (ā), f. Prakṛiti or Nature, Māyā or Illusion (see also 1. *aja*, s. v. *aj* and 1. *ajana*).

अजकव *ajakava*, as, m. (etymology unknown), Siva's bow. —*Ajakāva*, as, am, m. n. Siva's bow; (as), m. a venomous kind of vermin, centipede or scorpion; (am), n. sacrificial vessel dedicated to Mitra and Varuṇa. —*Ajagava*, or *ajagāva*, am, n. Siva's bow; the southern portion of the path of the sun, moon, and planets; N. of a snake priest.

अजगय *a-jaghanya*, as, ā, am, not last; not least.

अजमिवस् *a-jaghnivas*, ān, ushī, at (perf. part. fr. rt. *han*), not having killed.

अजटा *a-jaṭā*, f. a plant, Flacourtia Cata-phracta; also *ajāḍā* and *ajhaṭā*.

अजड *a-jaḍa*, as, ā, am, not torpid or stupid; (ā), f., N. of two plants; see *Ajaṭā* and *Kapikāchhu*, Carpopogon Pruriens. —*Ajāḍa-dhī*, is, is, i, of a vigorous mind, energetic, bold.

अजय्या *ajathyā*, f. yellow jasmin (fit for goats?).

अजन 1. *ajana*, as, m. (fr. rt. *aj*), Brahmā 'the agitator'; (am), n. act of instigating or moving. —*Ajana-yoni-ja*, as, m. (born fr. *Ajana*, i. e. Brahmā); N. of Dakṣha.

Ajanā, is, f. a path, road; see also *aji*.

अजन 2. *a-jana*, as, ā, am (rt. *jan*), destitute of living beings, especially of men; desert; (as), m. an insignificant person.

A-janani, is, f. privation of birth, cessation of existence; *ajananiṣ astu tasya*, 'may he cease to exist.'

A-janya, as, ā, am, improper to be produced or born; unfit or unfavourable for mankind; (am), n. any portent or natural phenomenon unfavourable to mankind, as an earthquake.

अजप 1. *a-japa*, as, m. (rt. *jap*), one who does not repeat prayers; a reader of heterodox works; (ā), f. the mantra or formula called *hapa*, which consists only of a number of inhalations and exhalations.

अजप 2. *aja-pa*, as, m. a goat-herd. See s. v. 1. *aja*.

अजमीढ *aja-miḍha*, as, m. See s. v. 1. *aja*.

अजम्भ *a-jambha*, as, m. (toothless), a frog.

अजय *a-jaya*, as, m. non-victory, defeat; (as, ā, am), unconquered, unsurpassed, invincible; (as), m., N. of Viṣṇu; of a lexicographer; of a river; (ā), f. hemp; N. of a friend of Durgā; Māyā or Illusion. —*Ajaya*, as, ā, am, invincible, improper to be won at play.

अजर *a-jara*, as, ā, am (rt. *jri*), not subject to old age, undecaying, ever young; (ā), f., N. of two plants, Aloe Perfoliata and Jirnapañhi. —*Ajāramarat* (°*ra-am*), ind. as if undecaying and immortal.

A-jarat, am, anti, at, not suffering from old age, not decaying.

A-jarayus, us, us, u, not subject to old age or decay.

A-jaras, another form for *ajara*, used only in some cases.

A-jarya, as, ā, am, not friable, not digestible; not subject to old age or decay; (am), n. friendship.

अजवस् *a-javas*, ās, ās, as, Ved. not quick, inactive.

अजस्र a-jasra, as, ā, am (rt. jas, 'to injure' not to be killed or interrupted), perpetual. — *Ajasram* or *ajasrepa*, ind. perpetually, for ever, ever.

अजहत् a-jahat (pres. part. fr. rt. hā with a), not dropping or losing (used in compounds). — *Ajahat-svārthā*, f., N. of a rhetorical figure, an elliptical use of words in which their original meaning is not dropped, as "white ones" for "white horses," "lances" for "men with lances." — *Ajahat-linga*, as, m. (in grammar) said of a noun not dropping its original gender, when used like an adjective.

अजा ajā, f. a goat; Prakṛiti; Māyā. See s.v. i. aja, where the compounds of ajā will also be found.

अजागर a-jāgara, as, ā, am, not awake, not wakeful; (as), a plant, *Eclipta* or *Verbesina Prostrata*.

अजानि ajā-jī, is, or ajā-jī, f. (ajā with rt. ji, that overcomes goats); Cumin seed, *Cuminum Cyminum*; *Ficus Oppositifolia*; *Nigella Indica*.

अजात a-jāta, as, ā, am, unborn, not yet born, not yet developed. — *Ajāta-kakud*, t, m. a young bull whose hump (*kakud*) is yet undeveloped. — *Ajāta-paksha*, as, ā or i, am, having undeveloped wings. — *Ajāta-vyāñjana*, as, ā, am, having an undeveloped beard. — *Ajāta-vyavahāra*, as, m. having his majority unattained, a minor, a youth under fifteen. — *Ajāta-satru*, us, us, u, having no enemy; having no adversary of equal standing; (us), m., N. of Śiva, of Yudhishtīra, of a king of Kāśī, of a son of Samīka, of a son of Vidmisāra or Bimbisāra, and contemporary of Śākyaṃuni. — *Ajātānuśaya* ('ta-anu'), as, ā, am, having no regret. — *Ajātārī* ('ta-ari'), is, m. (having no enemy), Yudhishtīra.

अजानत् a-jānat, an, atī, at (pres. part. of rt. jñā with a), not knowing, unaware.

अजानि a-jāni, is, or a-jānika, as, m. having no wife.

अजनेय ajāneya, better ajāneya, as, ā, am (from ajāna, ajāni, birth, descent), of high breed; undaunted, fearless; (as), m. a horse of high breed.

अजामि a-jāmi, is, is, i, Ved. not of kin, not related; unfriendly; (in grammar) not corresponding. — *Ajāmi-tā*, f., Ved. absence of connection, friendliness, or similarity.

अजायमान a-jāyamāna, as, ā, am (rt. jan), not being born, not subject to birth.

अजि aji, f. (fr. aj, q. v.), a road.

अजिका ajikā, f. (fr. ajā), a young goat [cf. i. aja].

अजित a-jita, as, ā, am, not conquered, unsubdued, unsurpassed, invincible, irresistible; (as), m., N. of an antidote, a poisonous sort of rat; N. of various persons, viz. Viṣṇu; Śiva; one of the Saptarishis of the fourteenth Manvantara; Maitreya or a future Buddha; the second of the Arhats or saints of the present (Jaina) Avasarpinī, a descendant of Ikṣvāku; the attendant of Suvidhi, who is the ninth of those Arhats; (ās), m. pl. a class of deified beings in the first Manvantara. — *Ajita-keśa-kāṇhala*, as, m., N. of a Brāhman. — *Ajita-balā*, f., N. of a Jaina deity, who acts under the direction of the Arhat Ajita. — *Ajita-vīrakṣa*, as, m. (having invincible power), epithet of king Candragupta the second. — *Ajitātman* ('ta-āt'), ā, ā, a, having an unsubdued self or spirit. — *Ajitāpīṇa* ('ta-āp'), as, m. having an unsurpassed crown; N. of a king. — *Ajitendriya* ('ta-ind'), as, ā, am, having an unsubdued sensuous nature, whose passions are not controlled.

अजिन ajina, am, n. (probably at first the skin of a goat, aja, with the hair on, then any skin which would answer the same purpose); the hairy skin of an antelope, especially a black antelope, which serves the religious student for a couch, seat,

covering, &c.; the hairy skin of a tiger, &c.; (as), m., N. of a descendant of Pṛithu. — *Ajina-patṛā* or *ajina-patṛi* or *ajina-patṛikā*, f. a bat. — *Ajina-phalā*, f., N. of a plant (?). — *Ajina-yonī*, is, m. (origin of the skin), an antelope, deer. — *Ajina-vāsin*, i, īnī, i, clad in a skin. — *Ajina-sandha*, as, m. (who joins or prepares skins), a furrier.

अजिर ajira, as, ā, am (fr. rt. aj), agile, quick, rapid; (as), m., N. of a snake priest; (ā), f., N. of Durgā, and of a river; (am), n. place to run or fight in, area, court [Lat. *ager*?]; the body; any object of sense, air, wind; a frog; (am), ind. quickly. — *Ajira-vatī*, f., N. of the river on which the town Srāvastī was situated. — *Ajira-śocin*, is, m., Ved. having a quick light, glittering, epithet of Agni and Soma. — *Ajirādhirāja* ('ra-adh'), as, m., Ved. an agile emperor, epithet of death.

Ajirāya, nom. A. *ajirāyate*, -yitum, Ved. to be agile or quick.

Ajiriya, as, ā, am, connected (by proximity or ownership &c.) with an ajira or court &c.

अजिह्व a-jihva, as, ā, am, not crooked, straight, straightforward, upright; (us), m. a frog, a fish; see a-jihva, of which this may be a corruption. — *Ajihma-ga*, as, ā, am, going straight on; (as), m. an arrow. — *Ajīhmāgra* ('hma-ag'), as, ā, am, having a straight point.

अजिह्व a-jihva, as, ā, am, tongueless; (as), m. a frog.

अजीकाव ajikava, am, n. Śiva's bow. See *ajakava*.

अजीगर्त a-jigarta, as, m. (that has nothing to swallow), N. of a Rishi, Sunāśepha's father.

अजीत a-jita, as, ā, am (rt. jyā usually makes jina), not faded, not faint. — *Ajita-punarvānya*, am, n., Ved. (unfaded and recoverable), N. of a twofold rite to be performed by Kshatriyas.

A-jitā, is, f., Ved. unfadingness; freedom from decay, prosperity.

अजीर्ण a-jirṇa, as, ā, am (rt. jīr), not decomposed; unimpaired; undigested; (am), n. freedom from decay, indigestion.

A-jirṇi, is, f. indigestion.

A-jirṇa, ī, īnī, i, suffering from indigestion.

अजीव a-jiva, as, m. (non-life), non-existence, death; (as, ā, am), lifeless.

A-jivat, am, atī, at, not living, destitute of a livelihood.

A-jivana, am, n. non-existence, death; (as, ā, am), destitute of a livelihood.

A-jivani, is, f. non-existence, death; *ajivaniṣṭasya bhūyāt*, 'may death befall him'!

A-jivita, am, n. non-existence, death.

अजुगुप्ति a-jugupsita, as, ā, am, not blamed.

अजुर a-jura or a-jurya, as, ā, am (rt. jūr), Ved. not subject to old age or decay.

अजुष्ट a-juṣṭa, as, ā, am, Ved. not enjoyed, unsatisfactory.

A-juṣṭi, is, f., Ved. non-enjoyment, feeling of disappointment.

अजेतव्य a-jetavya, as, ā, am, invincible, insuperable, irresistible.

A-jeya, as, ā, am, invincible; (am), n., N. of an antidote.

अजेकपाद् ajaikapād (aja-eka), t, or ajai-

kapāda, as, m. an epithet of Viṣṇu; N. of one of the eleven Rudras.

अजेडक ajaidaka (aja-eḍeka), am, n. goats and sheep.

अजोष a-josha, as, ā, am, Ved. not gratified, not yet satisfied. — *A-joshya*, as, ā, am, Ved. not easily gratified, never satisfied.

अजुका ajjukā, f. (in the drama) a court-tezan; (corruption of *arjukā*.)

अज्जटा ajjhaṭā, f. a plant, Flacourtia Cataphracta. (Also *ajātā* and *ajadā*.)

अज्जल ajjhala, as, m. (corruption of *ujjala*), a burning coal; (am), n. a shield (?).

अज्ञ a-jña, as, ā, am (fr. a and rt. jñā), not knowing; ignorant, inexperienced; unconscious; unwise, stupid. — *Ajña-tva*, am, n. or *ajña-tā*, f. ignorance.

Ajñāk or *ajñikā*, f. diminutive form for *ajñā*, an ignorant woman.

A-jñāta, as, ā, am, unknown; unexpected; unaware.

— *Ajñāta-kula-sīla*, as, ā, am, whose lineage and character are unknown. — *Ajñāta-keta*, as, ā, am, Ved. having unknown or secret designs. — *Ajñāta-bhukta*, as, ā, am, eaten unawares. — *Ajñāta-yakṣma*, as, m., Ved. (insidious consumption?), N. of a disease. — *Ajñāta-vāsa*, as, ā, am, whose dwelling is unknown. — *Ajñāta-sīla*, as, ā, am, whose character is unknown.

Ajñātaka, as, ā, am, unknown, unaware.

A-jñāti, is, m. not a kinsman, not related.

A-jñātva, ind. not having known or ascertained.

अज्ञान a-jñāna, am, n. non-cognisance; ignorance, especially (in philosophy) spiritual ignorance; not merely a negative, but an active principle, which consisting of the three Guṇas (factors or qualities) *satva*, *rajas*, and *tamas*, and preventing the soul from realizing its identity with Brahma, causes self to appear a distinct personality, and matter to appear a reality; hence equivalent to Prakṛiti or Nature, and termed a divine Śakti (power), synonymous with Māyā, Illusion; (as, ā, am), ignorant, unwise. — *Ajñāna-tas* or *ajñānāt*, ind. unawares, ignorantly, inadvertently. — *Ajñāna-kṛita*, as, ā, am, done inadvertently. — *Ajñāna-tva*, am, n. or *ajñāna-tā*, f. ignorance. — *Ajñāna-bandhana*, am, n. the bond of ignorance. — *Ajñānin*, ī, īnī, i, ignorant, unwise. — *A-jñās*, ās, m., Ved. not a kinsman. — *A-jñeya*, as, ā, am, baffling or passing knowledge, unfit to be known.

अजम ajma, as, m. (fr. rt. aj), Ved. career, march, battle [cf. *byuos*].

Ajman, a, n., Ved. career, passage, battle; a house, a habitation [Lat. *agmen*].

अज्यानि a-jyāni, is, f., Ved. undecaying nature.

अज्येष्ठ a-jyeshṭha, as, ā, am, not the oldest or best; having no elder brother. — *A-jyeshṭha-vṛtti*, is, is, i, not behaving as the eldest brother ought to behave, or (*ajyeshṭha-vṛtti*) behaving like one who has no elder brother.

अज्रा ajra, as, m., Ved. a field, a plain; (as, ā, am), Ved. agile, quick [Lat. *ager*; Gr. *ἀγρός*: cf. *ajira*].

Ajrya, as, ā, am, Ved. being in or connected with a field or plain.

अज्विन् ajvin, ī, īnī, i (fr. rt. aj), Ved. active, agile.

अञ्च 1. aṇc (connected with aḥ, q. v.), cl. i. P. A. *aṇcāti*, -te, *āṇcāca*, -e, *aṇcīshyati*, -te, *aṇcītum*, to bend, curve, incline, curl; to reverence (with inclined body), to honour; to tend, move, go, wander about; to request: cl. 10. or Caus. *aṇcāyati*, -yitum, to unfold, make clear, produce: Desid. P. A. *aṇcīśhātī*, -te, to be desirous of bending: Pass. *aṇcāte* or *ācāte*, to be bent.

2. aṇc (at the end of compounds), turned to, going or directed towards; see *akulhryaṇc*, *avāṇc*, *udāṇc*, *devadryaṇc*, &c. It may also mean honouring, see *prāṇc*.

Aṇca, as, m. (only used as the last part of compound words), curling, as in *romāṇca*, sensation of the hairs of the body curling, thrill of rapture.

Anāti, *is*, m. or *anāti*, f. wind; fire.
Anāna, *am*, n. act of bending or curving.
Anāla, *as*, m. (perhaps also *am*), n. the border or corner of a garment, especially of a woman's garment, of a veil, shawl. (In Bengālī, a strip of country, district.)

Anāta, *as*, *ā*, *am*, bent, curved, curled, arched, handsome; gone, walked in; revered, honoured, distinguished.—*Anāta-patra*, *as*, m. lotus with curved leaves.—*Anātapatrāksha* ('*ra-aksha*'), *as*, *i*, *am*, having lotus eyes.—*Anāta-bhū*, *is*, f. woman with arched or handsome eyebrows.—*Anāta-lāngūla*, *as*, *ā*, *am*, having a curved tail (as a monkey).

अन *anj*, cl. 7. P. A. *anakti*, *ankte*, *anaija*, *anjishyati* or *ankshyati*, *anjit*, *anjitum* or *anktum*, to apply an ointment or pigment, smear with, anoint; to decorate, prepare; to honour, celebrate; to cause to appear, to make clear, distinguish, represent; to be beautiful; to go: Caus. *anjayati*, *-yitum*, *anjijāt*, to smear with; to speak, shine, to cause to go [cf. Lat. *ungo*].

Anjaka, *as*, m., N. of a son of Vipracitti; of a son of Yadu.

Anjana, *as*, m. a kind of domestic lizard; N. of a fabulous serpent; of a tree; of a mountain; of a king of Mithilā; of the elephant of the west or south-west quarter; (*am*), n. act of applying an ointment or pigment, embellishing, &c.; black pigment or collyrium applied to the eye-lashes or the inner coat of the eye-lids; special kind or material of this pigment, as lamp-black, Antimony, an extract of Ammonium, Xanthorrhiza, &c.; paint, especially as a cosmetic; magic ointment; ink; night; fire. (In rhetoric) suggesting the special meaning alluded to in an expression, as in a pun, &c.—*Anjana-keśi*, f., N. of a vegetable perfume.—*Anjana-nāmikā*, f. a swelling of the eyelid, stye.—*Anjana-vat*, ind. like collyrium.—*Anjanādhikā* ('*na-adh*'), f. a species of lizard.—*Anjanāmbhas* ('*na-am*'), *as*, n. eye-water.

Anjanaka, *as*, m. portion of the Vedas containing the word *anjana*.—*Anjanakī*, f., N. of a medicinal plant.

Anjanā, f., N. of Hanumat's mother; of Pravarasena's mother.—*Anjanā-giri*, *is*, m., N. of a mountain.—*Anjanā-vatī*, f. the female elephant of the north-east (or the west?) quarter.

Anjanika, *as*, *ā*, *am*, connected with collyrium; (*ā*), f. a species of lizard; a small mouse.

Anjanī, f. a woman fit for the application of ointments, pigments, sandal, &c.; N. of two medicinal plants.

Anjala, *anjali*, see s.v. below.

Anjas, *as*, n., Ved. ointment, preparation (?); smoothness, sliding, speed (?); a good fit, adaptation (?); (according to others, *ās*, *ās*, *as*), level, straight, right.—*Anjas-pā*, *ās*, *ās*, *am*, Ved. drinking the Soma preparation.—*Anjah-sava*, *as*, m. rapid preparation of Soma.

Anjasa, *as*, *ā*, *am*, straight, straightforward, honest; (*i*), f., Ved., N. of a heavenly river.

Anjasa or *anjasa*, ind. straight on, right, truly, justly; quickly, soon, instantly.

Anjasaṇya ('*ā-ay*'), *as*, *i*, *am*, having a straight course, going straight on.

Anjasiṇa, *as*, *ā*, *am*, Ved. going straight on, straightforward.

Anji, *is*, *is*, *i*, applying an ointment or pigment; ointment, brilliancy, unctuous, slimy; shining, brilliant; (*is*, *i*), m. n. the sexual organ, i. e. distinguishing the sex; (*is*), m. a sender, commander.—*Anji-mat*, *ān*, *atī*, *atī*, Ved. coloured, bright, adorned.—*Anjisaktha*, *as*, m. (a victim) that has coloured thighs.

Anjina, *i*, *inī*, *i*, Ved. making clear or manifest.

Anjiva, *as*, *ā*, *am*, Ved. slippery, smooth.

Anjihhā, *as*, m., Ved. (highly brilliant), the sun; also *anjishya*, *us*, m.

अनल *anjala* (only at the end of compounds), another form for *anjali*, q. v.

अनलि *anjali*, *is*, m. (fr. rt. *anj*), the open

hands placed side by side and slightly hollowed, as if by a beggar to receive food; hence when raised to the forehead, a mark of supplication, reverence, salutation or benediction; a libation; a measure of corn, sufficient to fill both hands when placed side by side, equal to a kuḍava.—*Anjali-karma*, *a*, n. making the *anjali* or respectful salutation.—*Anjali-kārikā*, f. an earthen doll, making the *anjali*; N. of a plant, probably Mimosa Natans.—*Anjali-puṭa*, *as*, *am*, m. n. cavity produced in making the *anjali*.—*Anjali-bandhana*, *am*, n. salutation with the *anjali* raised to the forehead.—*Anjali-kṛita*, *as*, *ā*, *am*, (hands) placed together to form the *anjali*.

Anjalika, *as*, *am*, m. n., N. of one of Arjuna's arrows; see *Karna-parva*, 4788; (*ā*), a young mouse.

अनिक *anjika*, *as*, m., N. of a son of Yadu. See *Anjaka*.

अनिरिहा *anjirishā*, f. (fr. Desid. of rt. *an*), desire of going.

अनो *anji*, f. a blessing (?).

अनोर *anjira*, *am*, n. a species of fig-tree (Ficus Oppositifolia); a fig. (In Bengālī) a guava. (*Anjira* is a Persian word.)

अर *at*, cl. 1. P. A. *atati*, *-te*, *āta*, *atishyati*, *ātīt*, *atitum*, to roam, wander about (sometimes with acc.), frequently used of religious mendicants: Intens. *atātyate*, to roam or wander about zealously or habitually, especially as a religious mendicant: Desid. *atātitahati*, to be desirous of roaming.

Ata, *as*, *ā*, *am*, roaming, wandering; (*ā*), f. the act or habit of roaming or wandering about, especially as a religious mendicant.

Ataka, *as*, *i*, *am*, roaming.

Atana, *am*, n. act or habit of wandering about.

Atanī, *is*, f. or *atani*, f. the notched extremity of a bow.

Atamāna, *as*, *ā*, *am*, roaming about, vagabond.

Atavi, *is*, f. or *atavi*, f. (place to roam in), a forest.

Atavi-sikhara, *ās*, m. pl., N. of a people or country.

Aturika, better *ātavika*, *as*, m. a woodman, forester.

Atātā, f. (habit of) roaming or wandering about.

Atātyamāna, *as*, *ā*, *am*, roaming excessively.

Atātyā, f. (habit of) roaming.

Atāya, nom. A. *atāyate*, to enter upon a roaming life, to become a religious mendicant.

Atyā, f. act or habit of roaming about as a religious mendicant.

अटनि, **अटवि**, **अटाखा**, &c., see under *at* above.

अटरुप *atarusha* or *atarusha* or *atarushaka*, *as*, m., N. of the shrub *Justicia Adhatoda*.

अटल *a-tala*, *as*, *ā*, *am*, not shaky, firm, solid.

अट्ट *att*, cl. 1. A. *attate*, *ānatte*, *attitum*, to exceed, kill; d. 10. P. *attayati*, *-yitum*, to condemn, lessen, diminish.

Atta, ind. high, lofty, loud; (*as*), m. top-heavy (?), exceeding; shaking; injuring; N. of a Yaksha; (*as*, *am*), m. n. addition to a building, apartment on the roof, upper story; tower, buttress, back of a building; (corruption of *hutta*), a market, a market-place; (*ā*), f. overbearing conduct (?); (*am*), n. (corruption of *anna* ?), boiled rice, food; (*as*, *ā*, *am*), dried, dry.

Atta-pati-bhagākhyagṛiha-kṛitya ('*ga-āk*'), *am*, n. business of the house called the market-master's department (an office in Kashmir).—*Atta-sthali*, f. (site of an *atta*), a name.—*Atta-hasita*, *am*, n. loud laughter, a horse-laugh.—*Atta-hāsa*, *as*, m. idem; a name of Siva.—*Atta-hāsaka*, *as*, m., N. of a shrub, *Jasminum Multiflorum* or *Hirsutum*.—*Atta-hāsin*, *i*, m. epithet of Siva.—*Atta-hāsa*, *am*, n. loud laughter; a horse-laugh.—*Atta-tā-hāsa* ('*ta-att*'), *as*, m. very loud laughter.

Attaaka, *as*, m. an apartment on the roof.

Attaṭṭa, ind. very high; very loud.

Attana, *am*, n. a weapon shaped like a discus.
Attā, f. overbearing conduct (?), excess (?).
Attāya (nom. fr. *attā*), A. *attāyate* (meaning doubtful), to be overbearing (?).

अट्टल *attāla*, *as*, or *attālaka*, *as*, m. an apartment on the roof, an upper story; (*ikā*), f. a house of two or more stories, a lofty house, palace; N. of a country.—*Attālikā-kāra*, *as*, m. a bricklayer, mason.—*Attālikā-bandha*, *as*, m. (in architecture) a kind of base.

अट्टिलिका *attilikā*, f., N. of a town.

अट्टार *aṭṭāra*, *as*, m. a king of Kosāla.

अट्टा *atya*, f.; see under rt. *at*.

अट् *ath*, cl. 1. P. A. *aṭhati*, *-te*, to go.

अट्ठि *aṭhillā*, f., N. of a Prākṛit metre.

अट् 1. *aṭ*, cl. 1. P. *aṭati*, to endeavour.

अट् 2. *aṭ*, cl. 5. P., Ved. *aṭnoti*, to pervade, attain; various reading for *ah* (?).

अडकवती *aḍakavati*, N. of a fabulous palace on Meru; also of a city.

अड् *aḍ*, cl. 1. P. *aḍati*, *ānaḍa*, *aḍditum*, to join; to infer, argue, meditate, discern; to attack.

Aḍana, *am*, n. a shield.

अण 1. *aṇ*, cl. 1. P. *aṇati*, *āṇa*, *aṇitum*, to sound.

अण 2. *aṇ*, cl. 4. A. *anyate*, to breathe; another form of rt. *am*, q. v.

Anaka, *as*, *ā*, *am*, insignificant, small, contemptible.

Anakiya, *as*, *ā*, *am*, connected with what is insignificant, &c.

Anavya, *am*, n. a field of (*aṇu*) Panicum Miliaecum; see *aṇu*.

Anī, *is*, m. or *anī*, f. the point of a needle; the linch-pin; the pin or bolt at the end of the pole of a carriage; the corner or part of a house which serves for slaughtering; a bound, boundary, limit.—*Anī-māṇḍavya*, *as*, m., N. of a Rishi said to have been impaled on an *anī* or linch-pin.

Anīman, *ā*, m. (fr. *aṇu*, q. v.), minuteness, fineness, thinness; atomic nature; the superhuman power of becoming as small as an atom; (*a*), n., Ved. the smallest particle.

Anīshtha, *as*, *ā*, *am* (fr. *aṇu*, q. v.), most minute.

Anīyas, *ān*, *asī*, *as* (fr. *aṇu*, q. v.), or *anīyaska*, *as*, *ā*, *am*, more minute than usual.

Aṇu, *us*, *us* or *vī*, *u*, fine, minute, atomic; (*us*), m. an atom of matter; an atom of time; the 54,675,000th part of a muhūrta (of 48 minutes); N. of a grain, Panicum Miliaceum; N. of Siva; (*u*), n. (in prosody) the fourth part of a mātrā.

—*Aṇu-tara*, *as*, *ā*, *am*, very fine or minute, gentle.

—*Aṇu-taila*, *am*, n., N. of a medicinal oil.—*Aṇu-tva*, *am*, n. or *aṇu-tā*, f. minuteness, atomic nature.

—*Aṇu-bhā*, f. lightning.—*Aṇu-madhya-vīja*, *am*, n. title of a hymn.—*Aṇu-mātra*, *as*, *i*, *am*, having the size of an atom.—*Aṇu-mātrika*, *as*, *ā*, *am*, having the size of an atom; containing the atomic elements (mātrā) of the body.—*Aṇu-reṇu*, *us*, m. f. atomic dust (as seen in sun-beams).—*Aṇu-reṇu-jāla*, *am*, n. an aggregate of such atomic dust.

—*Aṇu-revati*, f., N. of a plant, Croton Polyandrum.

—*Aṇu-vedānta*, *am*, n. title of a book.—*Aṇu-vrihi*, *is*, m., N. of a fine sort of rice.—*Aṇu-śas*, ind. into or in minute particles.—*Aṇu-bhū*, cl. 1. P. *bhāvati*, *-vītum*, to become minute or atomic.

—*Aṇu-bhūva*, *as*, m. the becoming an atom.—*Aṇu-anta*, *as*, m. a hair-splitting question.

Anuka, *as*, *ā*, *am*, fine, minute, atomic; acute, clever, subtle.

Anva, *am*, n., Ved. fine interstice or hole in the strainer used for the Soma juice.

Anvī, f., Ved. a finger.

अणुह *anūha*, as, m., N. of a son of Vibhāra.

अणुह *anṭh* or *aṭh*, cl. 1. A. *anṭhate*, *anṭhite*, *anṭhitum*, to go, move, tend. *Anṭhita*, as, ā, am, gone; pained.

अण्ड *aṇḍa*, as, am, m. n. (fr. rt. am), an egg, a testicle; the scrotum; the musk bag; Semen Virile; epithet of Siva, from his being identified with the Brahmanḍa or mundane egg. — *Aṇḍa-kūṭāha*, as, m. the shell of the mundane egg. — *Aṇḍa-koṭara-puṣpī*, f., N. of a plant, *Convolvulus Argenteus* (?). — *Aṇḍa-kūṣa* or *aṇḍa-kūṣa* or *aṇḍa-kūṣaka*, as, m. the scrotum. — *Aṇḍa-ja*, as, ā, am, born from an egg; (us), m. a bird; a fish; a snake; a lizard; (ā), f. musk. — *Aṇḍajēvara* (‘ja-iṣ’), as, m. Garuda, the king of birds. — *Aṇḍa-dhara*, as, m. epithet of Siva. — *Aṇḍa-vardhana*, am, n. or *aṇḍa-eriddhi*, is, f. swelling of the scrotum, hydrocele. — *Aṇḍa-sū*, ās, f. oviparous. — *Aṇḍakarshaya* (‘du-āk’), um, n. castration. — *Aṇḍākāra* (‘du-āk’), as, ā, am, egg-shaped, oval, elliptical; (as), m. an ellipsis. — *Aṇḍākṛiti* (‘da-āk’), is, is, ē, egg-shaped, oval, elliptical; (is), f. an ellipsis. — *Aṇḍaka*, as, m. the scrotum; (am), n. a small egg, an egg.

Aṇḍara, as, ī, am, N. or epithet of a tribe. — *Aṇḍarāya*, nom. A. *aṇḍarāyate*, -yitum, to behave like an Aṇḍara.

Aṇḍālu, us, m. a fish (full of eggs).

Aṇḍīra, as, m. a full male, a man; strong.

अत् *at*, ind. a prefix said to imply ‘surprise,’ probably a contraction of *atī*, meaning ‘extraordinary.’ — *Ad-bhūta*, as, ā, am, extraordinary, mysterious, wonderful; see s. v.

अत *at*, cl. 1. P. *atāti*, *āta*, *atishyati*, *ātī*, *atitum*, sometimes A. *atate*, &c., to go constantly, walk, run; to obtain.

Atana, as, m. a passer on; (am), n. act of passing on. — *Atana-vat*, ān, m. one who wanders.

Atasi, atka, see s. v.

अतज्ञ *a-taj-jña* (for *a-tad-jña*), as, ā, am, ignorant of (*tat*) that, i. e. Brahman and the soul’s identity with it.

अतट *a-taṭa*, as, ā, am, having no beach or shore, precipitous; (as), m. a precipice; the third hell.

अतत्त्वविद् *a-tattva-vid*, t, t, t, ignorant of (*tattva*) the soul’s identity with Brahman.

A-tattvārtha-vat (‘tva-av’), ān, atī, at, not conformable with the nature of truth.

अतथा *a-tathā*, ās, m., Ved. not such, different; saying *a-tathā*, ‘not so,’ ‘no,’ refusing; careless. — *A-tathocīta* (‘thā-u’), as, ā, am, not deserving of such (a fate), not thus deserving, not used to this (with gen.).

A-tathya, as, ā, am, untrue, unreal, not really so.

अतद्देह *a-tad-arha*, as, ā, am, not deserving that; (am), ind. undeservedly, unjustly.

A-tad-guṇa, as, m. (in rhetoric) the use of predicates not descriptive of the essential nature of the object.

अतन्त्र *a-tantra*, as, ī, am, having no ropes or no (musical) strings; unrestrained; (am), n. not the object of a rule or of the rule under consideration.

अतन्द्र *a-tandra*, as, ā, am, or *a-tandrīta*, as, ā, am, or *a-tandrī*, ī, īpi, ī, free from lassitude, alert, unwearied.

अतप *a-tapa*, as, ā, am (rt. *tap*), not hot, not excited, not eager; cool; impassible, unostentatious; unemployed; (ās), m. pl. a class of deities among the Buddhists.

A-tapas, ās, ās, or *a-tapaska*, as, ā, am, or *a-tapasya*, as, m. one who neglects *tapas* or the practice of ascetic austerities; an irreligious character.

A-tapta, as, ā, am, not heated, cool. — *Atapta-tanū*, ās, m., Ved. whose body or mass is cool. — *Atapta-tapas*, ās, m. whose ascetic austerity has not been (fully or properly) endured.

A-tapyamāna, as, ā, am, not suffering.

अतमिस्र *a-tamisra*, as, ā, am, not dark, not benighted.

अतमेरु *a-tameru*, us, us, u, Ved. not languid.

अतर्क *a-tarka*, as, m. an illogical reasoner; bad logic.

A-tarkita, as, ā, am, unconsidered, unthought of; unexpected; (am), ind. unexpectedly.

A-tarkya, as, ā, am, baffling or surpassing thought or reasoning. — *Atarkya-sahasra-śakti*, is, m. incomprehensibly endowed with a thousand powers.

अतल *a-tala*, am, n. bottomless; N. of a hell beneath the earth; (as), m. Siva. — *Atala-sparśa*, as, ā, am, or *atala-sprīṣ*, k, k, k, touching the *atala*; bottomless; (or it may be *a-tala-sparśa*, whose bottom cannot be touched or reached.)

अतव्य *a-tavyas*, ān, asī, as, Ved. not stronger, not very strong.

अतस *atas*, ind. (ablative of the pronoun. base *a*, synonymous with *asmāt*), from this, than this; hence; henceforth, from that time; from this (or from that) cause or reason. — *Ata-ūrdhvam*, ind. henceforth, afterwards. — *Ata-eva*, ind. for this very reason; therefore. — *Ataḥ-param*, ind. henceforth, further on. — *Ato-nimittam*, ind. on this ground, for this reason. — *Ato-nya* (‘tas-an’), as, ā, at, differing from this. — *Ato-rtham* (‘tas-ar’), ind. for this object.

अतस *atasa*, as, m. (fr. rt. अत्), wind, air; the soul; a (missile) weapon; a garment made of the fibre of (*atasī*) flax; (am), n., Ved. shrubs.

Atasī, f. common flax, *Linum Usitatissimum*; Sapa, Bengal sun used as hemp, *Crotalaria Juncea*.

अतसि *atasi*, is, m. (fr. rt. अत्), Ved. a wandering mendicant.

Atasāyga, as, ā, am, Ved. to be got by begging.

अति *ati*, ind. [probably neut. of an obsolete adj. *atin*, passing, going, beyond; see rt. at and cf. Old Germ. *anti*, *unti*, *inti*, *unde*, *ind*, &c.; Eng. *and*; Germ. *und*; Gr. *ἐν*, *ἀντί*; Lat. *ante*; Lith. *ant*; Arm. *tē*; Zend *anti*]. As a prefix to verbs and nouns, expresses beyond, over; too far past; as *Ati-kramitum*, to overstep. — *Ati-krama*, transgression.

When prefixed to nouns, not derived from verbs, it expresses beyond, surpassing; as *ati-kaṣa*, past the whip; *ati-mānusha*, superhuman, &c.; see s. v.

As a separable adverb or preposition (with acc.), Ved. beyond.

Ati is often prefixed to nouns and adjectives, and rarely to verbs, in the sense excessive, extraordinary, intense; excessively, too; exceedingly, very. — *Ati-kāṭhara*, as, ā, am, very hard, too hard. — *Ati-kathā*, f. an exaggerated tale; (as, ā, am), exaggerated; see also s. v. — *Ati-karṇahya*, am, n. excessive exertion. — *Ati-kalyam*, ind. very early, too early. — *Ati-kānta*, as, ā, am, excessively beloved. — *Ati-kāya*, as, ā, am, of extraordinary body or size, gigantic; (as), m., N. of a Rākshasa. — *Ati-kūṣīta*, as, ā, am, greatly despised. — *Ati-kulva*, as, ā, am, Ved. too bald. — *Ati-kṛīḍhara*, as, m. extraordinary pain or hardship; extraordinary penance. — *Ati-kṛīṭa*, as, ā, am, overdone, exaggerated. — *Ati-kṛīḍa*, as, ā, am, very thin, emaciated. — *Ati-kṛīṣhṇa*, as, ā, am, very or too dark, very or too deep blue. — *Ati-krudhā*, as, ā, am, excessively angry. — *Ati-krushṭa*, am, n. extraordinary cry or wailing. — *Ati-khara*, as, ā, am, very pungent or piercing. — *Ati-gaṇḍa*, as, ā, am, having large cheeks or temples; (as), m., N. of the *yoga* (or index), star of the 6th lunar mansion. — *Ati-gaṇḍa*, as, ā, am, having an overpowering smell; (as), m. sulphur; lemon-grass (*Andropogon Schenanthus*);

the Champac flower (*Michelia Champaca*); a kind of jasmine. — *Ati-gaṇḍhālu*, us, m., N. of a creeper, *Putrādātri*. — *Ati-guriyas*, as, n. (compar. of *ati-guru*), a higher price. — *Ati-gurrita*, as, ā, am, very conceited. — *Ati-guhana*, as, ā, am, very impenetrable. — *Ati-guṇa*, as, ā, am, having extraordinary qualities. — *Ati-gupta*, as, ā, am, closely concealed, very mysterious. — *Ati-guru*, us, us or vi, u, very heavy. — *Ati-go*, aus, f. an excellent cow. — *Ati-grāhya*, as, ā, am, very acceptable; (as), N. of three successive libations made (or cups filled) at the *Jyotishṭoma* sacrifice. — *Ati-ṇāṇḍa*, as, ā, am, very violent. — *Ati-ṇāṇḍa*, am, n. excessive practice. — *Ati-ṇāṇḍa*, am, n. extraordinary mobility or unsteadiness. — *Ati-ṇāṇḍa*, as, m. (extraordinary parasol), a mushroom; (ā), f. Anise, principally Anisum or Anethum Sowa; another plant, *Barleria Longifolia*. — *Ati-jara*, as, ā, am, or (as a supplementary form) *Ati-jaras*, ās, ās, as, very aged. — *Ati-jala*, as, ā, am, well watered. — *Ati-java*, as, m. extraordinary speed; (as, ā, am), very fleet. — *Ati-jāgara*, as, ā, am, very wakeful; (as), m. the black curlew. — *Ati-jirṇa*, as, ā, am, very aged. — *Ati-jirṇa-tā*, f. extreme old age. — *Ati-jīva*, as, ā, am, quite alive, very lively. — *Ati-jīna*, am, n. extraordinary flight (of birds). — *Ati-jāpasvin*, ī, īni, ī, very ascetic. — *Ati-jīkṣhna*, as, ā, am, very sharp. — *Ati-jīra*, as, ā, am, very sharp, pungent or acid; (ā), f. dōb grass. — *Ati-jīrṇa*, as, ā, am, seriously hurt. — *Ati-jīrṇī*, is, f. too great satiety. — *Ati-jīrṇā*, f. excessive thirst, rapacity; (as, ā, am), excessively thirsty, rapacious. — *Ati-jārasu*, us, us, u, very timid, over timid. — *Ati-jāyidha*, as, ā, am, badly burnt; (am), n. (in medicine) N. of a bad kind of burn. — *Ati-jārasa*, as, m. excessive conceit; N. of a snake; (as, ā, am), excessively conceited. — *Ati-jārasī*, ī, īni, f. very far-sighted. — *Ati-jātri*, tā, m. a very liberal man. — *Ati-jāna*, am, n. munificence. — *Ati-jāruṇa*, as, ā, am, very terrible. — *Ati-jāna*, as, m. great heat; violent inflammation. — *Ati-jāruṇa*, as, ā, am, very long, too long. — *Ati-jāruṇī*, as, ā, am, greatly afflicted. Very sad. — *Ati-jāruṇa*, as, ā, am, very hard to bear, quite unbearable. — *Ati-jāruṇa*, as, ā, am, very badly off. — *Ati-jāruṇa*, as, ā, am, very hard to approach, very haughty. — *Ati-jāruṇa*, as, ā, am, very hard to attain or obtain. — *Ati-jāruṇa*, as, ā, am, very difficult. — *Ati-jāruṇa*, as, ā, am, very distant; (am), n. a great distance. — *Ati-jāruṇa*, as, m. a great fault. — *Ati-jāruṇa*, as, ā, am, very white. — *Ati-jāruṇa*, us, us, u, distinguished for his cows. — *Ati-jāruṇa*, f. excessive sleep; (as, ā, am), given to (or overpowered by) excessive sleep; (am), ind. (past (or after) sleeping time. — *Ati-jāruṇa*, as, ā, am, very able or skilful. — *Ati-jāruṇa*, as, ā, am, excessively low. — *Ati-jāruṇa*, anthās, m. a better road than common. — *Ati-jāruṇa*, as, ā, am, (in prosody) too long by one *pada* or foot. — *Ati-jāruṇa*, as, ā, am, far out of sight, i. e. no longer discernible. — *Ati-jāruṇa*, as, ā, am, (in grammar) having a nature that is no longer discernible, i. e. obsolete. — *Ati-jāruṇa*, am, n. a very heinous sin, incest. — *Ati-jāruṇa* or *ati-jāruṇa*, as, m. a first-rate man or hero. — *Ati-jāruṇa*, as, ā, am, quite purified; refined to excess. — *Ati-jāruṇa*, as, ā, am, very dexterous or clever. — *Ati-jāruṇa*, as, ā, am, Ved. very manifest, notorious. — *Ati-jāruṇa*, ind. very early. — *Ati-jāruṇa*, as, m. excessive kindness, partiality. — *Ati-jāruṇa*, ind. having pushed far forward. — *Ati-jāruṇa*, as, m. complete continuity. — *Ati-jāruṇa*, am, n. excess in choosing. — *Ati-jāruṇa*, is, f. issuing abundantly or too freely. — *Ati-jāruṇa*, as, ā, am, enlarged to excess, overbearing. — *Ati-jāruṇa*, as, m. an extravagant question, a question regarding transcendental objects. — *Ati-jāruṇa*, as, ā, am, fit to be asked such an extravagant question. — *Ati-jāruṇa*, is, f. or *ati-jāruṇa*, as, m. excessive attachment; unwarrantable stretch of a rule or principle. — *Ati-jāruṇa*, as, ā, am, very famous, notorious.

— *Ati-prauḍha*, as, ā, am, full-grown. — *Ati-prauḍha-yauvana*, as, ā, am, being in the full enjoyment of youth. — *Ati-bala*, as, ā, am, very strong or powerful; (as), m. an active soldier; N. of a king; (ā), f., N. of a medicinal plant (Sida cordifolia and Rhombifolia, or Annona squamosa); N. of a powerful charm; N. of one of Dakṣha's daughters. — *Ati-bāla*, as, m. an infant; (as, ā, am), childish. — *Ati-bāhu*, us, m. 'having extraordinary arms'; N. of a Rishi of the fourteenth Manvantara. — *Ati-bībhatsa*, as, m. excessive aversion. — *Ati-brahmacarya*, am, n. excessive abstinence or continence. — *Ati-bhara*, usually *ati-bhāra*, as, m. an excessive burden; excessive obscurity (of a sentence); N. of a king. — *Ati-bhāra-ga*, as, m. a mule. — *Ati-bhī*, is, m. (very terrific), lightning. — *Ati-bhīṣha*, as, ā, am, very terrific or formidable. — *Ati-bhṛita*, as, ā, am, well filled. — *Ati-bhojana*, am, n. eating too much; morbid voracity. — *Ati-bhṛi*, ūs, ūs, u, having extraordinary eyebrows. — *Ati-mangalya*, as, ā, am, very auspicious; (as), m. a fruit, *Ægle* or *Crataeva* Marmelos. — *Ati-mati*, is, f. haughtiness. — *Ati-madhyandina*, am, n. the height of noon. — *Ati-marṣa*, as, m. close contact. — *Ati-māna*, as, m. great haughtiness. — *Ati-mānin*, ī, inī, f. very haughty. — *Ati-mānī-tā*, f. great haughtiness. — *Ati-mārūta*, as, ā, am, very windy; (as), m. a hurricane. — *Ati-mukta*, as, ā, am, entirely liberated; quite free from sensual or worldly desire; seedless, barren; (as), m., N. of a tree, *Dalbergia* Oujeinensis; of a creeper, *Gertnera* Racemosa. — *Ati-muktaka*, as, m. — the preceding; mountain ebony; a tree called *Harimantha*. — *Ati-mukti*, is, f. final liberation (from death). — *Ati-mūrti*, is, f. 'highest shape', N. of a ceremony. — *Ati-maithuna*, am, n. excess of sexual intercourse. — *Ati-moksha*, as, m. final liberation (from death). — *Ati-moḍā*, f. extraordinary fragrance; N. of a tree, *Jasminum* Arboreum. — *Ati-yava*, as, m. a sort of barley. — *Ati-yasā*, as, ā, am, or *ati-yasas*, ās, ūs, as, very celebrated or illustrious. — *Ati-yājya*, as, m. 'great sacrifice', N. of a Rishi. — *Ati-yuvan*, vā, vati, or ūni, vā, very youthful. — *Ati-yoga*, as, m. (in medicine) excessive union, excess. — *Ati-rapṣas*, ās, ūs, as, extremely rapid. — *Ati-rakta*, as, ā, am, very red; (ā), f. one of Agni's seven tongues. — *Ati-ratha*, as, m. a very great warrior fighting from a car. — *Ati-rabhasa*, as, m. excessive or extraordinary speed. — *Ati-rasā*, f. (very succulent); N. of various plants, as *Mūrvā*, *Rāsnā*, *Kiltanaka*. — *Ati-rājan*, ā, m. an extraordinary or excellent king; one who surpasses a king [cf. also s. v.]. — *Ati-ruḍra*, as, ā, am, very lovely; (ā), f., N. of two metres, one a variety of the *Ati-jagati*, the other also called *Cuḍikā* or *Culikā*. — *Ati-rush*, f, f, f, very angry. — *Ati-rūpa*, as, ā or ī, am, very beautiful; (am), n. extraordinary beauty. — *Ati-roga*, as, m. consumption. — *Ati-romaśa*, as, ā, am, very hairy, too hairy; (as), m. a wild goat, or a kind of monkey. — *Ati-lakṣmī*, is, is, f. very prosperous; (is), f. extraordinary prosperity. — *Ati-laghana*, am, n. excessive fasting. — *Ati-lamba*, as, ā, am, very extensive. — *Ati-lubha* or *ati-lobha*, as, ā, am, very greedy or covetous. — *Ati-lulita*, as, ā, am, closely attached or adhering. — *Ati-lobha*, as, m. or *atīlobha-tā*, f. excessive greediness or covetousness. — *Ati-loma* or *ati-lomaśa*, as, ā, am, very hairy, too hairy. — *Ati-lomaśā*, f. a pot-herb, *Convolvulus* Argenteus. — *Ati-lohita*, as, ā, am, very red. — *Ati-lauḍya*, am, n. excessive eagerness or desire. — *Ati-lakṣṇī*, ā, rī, rī, very loquacious. — *Ati-lakṣṇa*, as, ā, am, very crooked or curved; (ā), f. one of the eight descriptions of planetary motion. — *Ati-varṣa*, as, ā, am, very or quite round; (as), m., N. of a grain or pot-herb. — *Ati-vāta*, as, m. high wind, a storm. — *Ati-vāda*, as, m. extraordinary, i. e. abusive language; (reproof); N. of a Vedic verse recited on certain occasions. — *Ati-vādin*, ī, inī, f. talkative. — *Ati-vālaka*, as, ā, am, childish; (as), m. an infant. — *Ati-vāhana*, am, n. excessive toiling. — *Ati-vikāṭa*, as, ā, am, very fierce; (as), m. a vicious ele-

phant. — *Ati-vipna*, as, ā, am, having many forests. — *Ati-vilambin*, ī, inī, f. very dilatory. — *Ati-vīrabha-narodhā* ('*va-nādhā*'), f. a fond but pert young wife. — *Ati-vīṣa*, as, ā, am, exceedingly poisonous; counteracting poison; (ā), f. a very poisonous yet medicinal plant, *Aconitum* Ferrox. — *Ati-vṛiddhi*, is, f. extraordinary growth or increase. — *Ati-vṛishṭi*, is, f. excessive rain. — *Ati-vṛishṭi-hata*, as, ā, am, injured by heavy rain. — *Ati-vṛyāp, us*, m. excessive tremor; (us, us, u), or *atīvepathu-mat*, ān, atī, at, trembling excessively. — *Ati-vaiśakṣhanya*, am, n. great proficiency. — *Ati-vaiśasa*, as, ā, am, very adverse or destructive. — *Ati-vyathana*, am, n. infliction of (or giving) excessive pain. — *Ati-vyathā*, f. excessive pain. — *Ati-vyaya*, as, m. lavish expenditure. — *Ati-vyāpta*, as, ā, am, stretched too far (as a rule or principle). — *Ati-vyāpti*, is, f. unwarrantable stretch (of a rule or principle). — *Ati-śakta*, as, ā, am, or *ati-śakti*, is, is, f. very powerful; (is), f. or *atiśakti-tā*, f. great power or valour. — *Atiśakti-bhāj*, k, k, k, possessing great power. — *Ati-sankā*, f. excessive timidity. — *Ati-sarvara*, am, n., Ved. the dead of night. — *Ati-sasta*, as, ā, am, very excellent. — *Ati-śukra*, as, ā, am, too bright. — *Ati-śukla*, as, ā, am, very white, too white. — *Ati-śobhana*, as, ā, am, very handsome, distinguished. — *Ati-śrī*, is, is, f. very prosperous. — *Ati-saṃskṛita*, as, ā, am, highly finished or adorned or educated. — *Ati-sakti*, is, f. excessive attachment. — *Ati-sakti-mat*, ān, atī, at, excessively attached. — *Ati-saṃcāya*, as, m. excessive accumulation, a hoard. — *Ati-santapta*, as, ā, am, greatly afflicted. — *Ati-sandheya*, as, ā, am, easy to be settled or conciliated. — *Ati-samartha*, as, ā, am, very competent. — *Ati-samīpa*, as, ā, am, very near. — *Ati-samparka*, as, m. excessive sexual intercourse. — *Ati-sādṛśa*, am, n. excessive fear or alarm. — *Ati-sāntapana*, am, n. a species of severe penance, inflicted especially for eating unclean animal food. — *Ati-sāyam*, ind. very late or in the dusk. — *Ati-siddhi*, is, f. great perfection or proficiency. — *Ati-sujana*, as, ā, am, very moral, very friendly, very respectable. — *Ati-sundara*, as, ā or ī, am, very handsome, very beautiful; (as, ā), f. a metre belonging to the class *Aśṭī*, also called *Citra* or *Caicalā*. — *Ati-sulabha*, as, ā, am, very easily obtainable. — *Ati-sukhita*, as, ā, am, excessively kind, over-kind. — *Ati-śrīṣṭi*, is, f. an extraordinary or excellent creation. — *Ati-sevā*, f. excessive indulgence (of a habit). — *Ati-saurabha*, as, ā, am, very fragrant; (am), n. extraordinary fragrance. — *Ati-sauhitya*, am, n. excessive fondness, or the effect of it, e.g. being spoiled, stuffed with food, &c. — *Ati-stuti*, is, f. extraordinary praise. — *Ati-sthira*, as, ā, am, very stable or durable. — *Ati-sthūla*, as, ā, am, excessively thick, or stout, or big, or clumsy; excessively stupid. — *Ati-sṇigḍha*, as, ā, am, very smooth, very nice, very affectionate. — *Ati-sparśa*, as, m. too marked contact (of the tongue and palate) in pronunciation. — *Ati-sphāra*, as, ā, am, very tremulous. — *Ati-svapna*, as, m. excessive sleep; (am), n. excessive tendency to dreaming. — *Ati-svasta*, as, ā, am, enjoying excellent health. — *Ati-hasita*, as, ā, am, or *ati-hāsa*, as, m. excessive laughter. — *Ati-hrasva*, as, ā, am, excessively short. — *Ati-agnī*, is, m. morbidly rapid digestion. — *Ati-adbhuta*, as, ā, am, very wonderful. — *Ati-adhvān*, ā, m. a long way or journey, excessive travelling. — *Ati-amarsin*, ī, inī, f. quite out of temper. — *Ati-amla*, as, ā, am, very acid; (as), m. a tree, *Spondias* Mangifera; (ā), f. a tree, a species of citron. — *Atyamla-parṇī*, f. having very acid leaves, N. of a medicinal plant or creeper. — *Aty-alpa*, as, ā, am, very little. — *Aty-asana*, am, n. immoderate eating. — *Aty-asnat*, am, atī, at, eating too much. — *Aty-asama*, as, ā, am, very uneven, very rough. — *Aty-ādara*, as, m. excessive deference. — *Aty-ādāna*, am, n. taking away too much. — *Aty-āpti*, is, f. complete attainment. — *Aty-ārūḍhi*, is, f. mounting too high. — *Aty-āsā*, f. extravagant hope. — *Aty-ākāra*, as, m. excess in eating. — *Aty-ākārin*, ī, inī, f. eating immoderately, gluttonous. — *Aty-āhita*, am, n. great calamity; great danger; facing great danger; a daring

action. — *Aty-ukti*, is, f. excessive talking; exaggeration; hyperbole. — *Aty-ugra*, as, ā, am, very fierce; very pungent; (am), n. *Asa* Foetida. — *Aty-uccāis*, ind. very loudly. — *Atyuccāir-dhvani*, is, m. a very loud sound; a very high note. — *Aty-utkaṭa*, as, ā, am, very imposing, immense, extraordinary. — *Aty-utsāha*, as, m. (in medicine) excessive vigour or activity. — *Aty-udāra*, as, ā, am, very liberal. — *Aty-ulbana* or *aty-ulvana*, as, ā, am, very conspicuous, immense, excessive. — *Aty-ushṇa*, as, ā, am, very hot.

अतिकथ *ati-katha* or *iti-katha*, as, ā, am, past tradition or law, deviating from the rules of his caste, lawless; (see also under *ati*.)

अतिकन्दक *ati-kandaka*, as, m., N. of a plant or tree, *Hastikanda*.

अतिकश *ati-kaśa*, as, ā, am, past the whip, i. e. unmanageable.

अतिकुप *ati-kup*, cl. 4. P. *-kupyati*, *-kopitum*, to become very angry.

अतिकूर्द *ati-kūrd*, cl. 1. P. *-kūrdati*, *-ditum*, to jump about.

अतिकृति *ati-kṛiti* or *abhikṛiti*, is, f., N. of a metre of four lines, each containing twenty-five syllables.

अतिकृष् *ati-kṛish*, cl. 1. P. *-karshati*, *-karshṭum* or *-krashṭum*, to drag over or beyond.

अतिकेशर *ati-keśara*, as, m. an aquatic plant, *Trapa* Bipinosa.

अतिक्रम *ati-kram*, cl. 1. P. A., 4. P. *-krāmati*, *-te*, *-krāmyati*, *-kramitum*, to step or go or get beyond or over or across; to pass, cross; to surpass, excel, overcome; to pass by, neglect; to overstep, transgress, violate; to pass on or away; to step out; to part from, lose; Caus. *-krāmyati* or *-kramayati*, *-yitum*, to allow to pass, to leave unnoticed.

Ati-krama, as, m. act of passing or overstepping; lapse (of time); overcoming, surpassing, conquering; excess, imposition, transgression, violation; neglect; determined onset.

Ati-kramaṇa, am, n. passing, surpassing, overstepping; excess; spending (time).

Ati-kramaṇiya, as, ā, am, proper or practicable to be passed by or neglected or overcome.

Ati-kramin, ī, inī, f. exceeding, violating, &c.

Ati-kramya, ind. having passed beyond, behind, &c.

Ati-kṛānta, as, ā, am, having passed or transgressed; exceeded, surpassed, overcome. — *Ati-kṛānta-nishēdha*, as, ā, am, guilty of neglecting a prohibition. — *Ati-kṛāmaka*, as, ā, am, exceeding, transgressing, &c.

अतिकृष *ati-kṣhar*, cl. 1. P., Ved. *-ksharati*, *-ritum*, to overflow.

अतिकृषिप *ati-kship*, cl. 6. P. *-kshipati*, *-kshēptum*, to throw beyond.

Ati-kṣhipta, as, ā, am, thrown beyond; (am), n. (in medicine) sprain or dislocation of a particular kind.

अतिखटु *ati-khaṭva*, as, ā, am, past the bedstead, able to do without a bedstead.

अतिख्या *ati-khyā*, cl. 2. P., Ved. *-khyāti*, *-khyātum*, to survey, overlook, neglect, abandon, repudiate.

अतिगम् *ati-gam*, cl. 1. P. *-gaṭhati*, *-gantum*, or *ati-gā*, cl. 3. P. *-jigāti*, *-gātum*, to pass, overcome, succeed; to escape; to pass by, pass over, neglect; to pass away, die.

Ati-ga, as, ā, am (used at the close of compounds), exceeding, overcoming, surpassing; as *śokātiga* ('*ka-at*'), overcoming grief.

Ati-gata, as, ā, am, having passed; being past.

अतिगव *ati-gava*, as, ā, am, having passed or surpassed a cow.

अतिगाह् *ati-gāh.* cl. 1. A. *-gāhate, -hitum,* or *-gāḥm,* to emerge over; to rise upon.

अतिगुर *ati-gur.* cl. 6. P., Ved. *-gurati, -ritum,* to shout, exclaim (?).

अतिगुहा *ati-guhā,* f. a plant, Hemionites Cordifolia.

अतिग्रह *ati-grah.* cl. 9. P., Ved. *-grihñāti* or *-grihñāti, -grahitum,* to take beyond or over the usual measure; to overtake, surpass.

Ati-graha, as, m. act of overtaking or surpassing; one who takes or seizes to an extraordinary extent; (in philosophy) the same as *atigrāha.*

Ati-grāha, as, m. object of a *graha,* i. e. of an apprehensive organ; there are eight such *grahas,* viz. *prāṇa,* 'inhaling or nose'; *rāś,* 'speech'; *jihvā,* 'tongue'; *śakṣus,* 'eye'; *śrotra,* 'ear'; *manas,* 'mind'; *hastā,* 'hand'; *tvac,* 'skin'; these have eight corresponding *ati-grāhas* or objects, viz. *apāna,* 'exhaling substance'; *nāman,* 'name'; *rasa,* 'sap or taste'; *rūpa,* 'form'; *śabda,* 'sound'; *kāma,* 'desire'; *karman,* 'action'; and *sparsa,* 'touch'.

Ati-grāhya, as, m., Ved., N. of three successive libations made (or cups filled) at the Jyotishṭoma sacrifice; (very acceptable; see under *ati.*)

अतिघा *ati-gha,* as, m. (fr. *ati* and rt. *han,* 'very destructive'), a weapon, a bludgeon; wrath.

Ati-ghna, as, ī, am, Ved. very or utterly destructive; (ī), f., Ved. a happy state of utter oblivion or profound sleep obliterating all that is disagreeable in the past.

Ati-ghnya, as, ā, am, Ved. overpowering, over-coming (?).

अतिघ्म *ati-ghm,* as, m., u, victorious over armies.

अतिचर *ati-car,* cl. 1. P. *-carati, -ritum,* to pass or pass by; to overtake, surpass; to transgress, offend, be unfaithful to.

Ati-cara, as, ā, am, transient, changeable; (ā), f., N. of the shrub Hibiscus Mutabilis.

Ati-carāṇa. See s. v. *ati.*

Ati-cāra, as, m. act of passing, overtaking, surpassing; accelerated motion, especially of planets.

Ati-cārīn, ī, īnī, ī, surpassing, transgressing.

अतिचृत् *ati-çrit,* cl. 1. P. *-çartati, -titum,* to stick on, fasten together.

अतिचेष्ट *ati-çeshṭ,* cl. 1. A. *-çeshṭate, -titum,* to make extraordinary or excessive efforts.

अतिच्छन्द *ati-çchanda, -as, ā, am,* past worldly desires, free from them.

Ati-çchandas, as, as, as, Ved. past worldly desires, free from them; (as, as), f., n., N. of two extensive classes of metres; (as), n., N. of a particular brick in the sacrificial fire-place.

अतिजगती *ati-jagati,* f., N. of a genus of metres (belonging to the class *Atiçchandas*), of four lines, each containing thirteen syllables.

अतिजन *ati-jana,* as, ā, am ('past men'), uninhabited.

अतिजात *ati-jāta,* as, ā, am, superior to his parentage.

अतिजि *ati-ji,* cl. 1. P. *-jayati, -jetum,* to conquer.

अतिजीव *ati-jiv,* cl. 1. P. *-jivati, -ritum,* to survive; to surpass in the mode of living.

अतितत *ati-tata,* as, ā, am (fr. *ati-tan*), far-stretched, making one's self very big, conceited.

अतिताप *ati-tap,* cl. 1. P. *-tapati, -taptum,* to be very hot; to heat; to affect greatly; Caus. *-tāpajati, -yitum,* to heat much.

अतितराम *ati-taram,* ind. (compar. of *ati*),

above in rank (with acc.); better, higher, more (with abl.); very much, exceedingly, excessively.

अतित्रि *ati-trid,* cl. 7. P. *-triṇatti, -tarditum,* to pierce, penetrate.

अतित्रिप *ati-trip,* cl. 4. P. *-tripiyati, -tarp-tum* or *-traptum,* to be or become satisfied, satiated or glutted.

अतित्रि *ati-tri,* cl. 1. P. *-tarati, -taritum* or *-taritum,* to pass, cross, get over, overcome, escape; to attain: Desid. *-titirshati,* to be desirous of crossing or overcoming.

Ati-tārīn, ī, īnī, ī, crossing.

Ati-tārya, as, ā, am, proper or practicable to be got over or overcome.

अतित्यद *ati-tyad,* surpassing that; (a fictitious compound coined by grammarians.)

अतिवम् *ati-tvam,* surpassing thee; (a grammatical compound, see the last); *ativām, ativān* (acc. sing. and pl.), him that surpasses thee, them that surpass thee.

अतिवर् *ati-tvar,* cl. 1. A., occasionally P. *-tvarate, -it, -ritum,* to hasten greatly.

अतिथि *atithi,* is, ī, ī, m. f. n. (etymology uncertain; if, according to native authorities, fr. rt. *at,* it would then first mean 'a traveller'; if fr. *a* and *tithi*, the first idea would be 'one who has no fixed time for coming or staying'; if from *ati* and *sthā*, 'one who has the pre-eminence over the members of the household'), a guest, entitled to hospitality; (is), m. wrath; N. of Agni or an attendant of Soma; N. of Suhotra, king of Ayodhya, and grandson of Rāma. — *Atithi-kriyā,* f. hospitality, as (religiously) due to a guest. — *Atithi-gva,* as, m. ('to whom guests should go'), an epithet of Divodāsa. — *Atithi-tva,* am, n. condition of a guest, hospitality. — *Atithi-deva,* as, ā or ī, am, treating the guest as a divinity. — *Atithi-dvesha,* as, m. inhospitality. — *Atithi-dharma,* as, m. title to hospitality. — *Atithi-dharmīn,* ī, īnī, ī, entitled to hospitality. — *Atithi-pati,* as, m. the host or entertainer of a guest. — *Atithi-pūjana,* am, n. or *atithi-pūjā,* f. honourable and religious reception of a guest. — *Atithi-vaṭ,* ind. like a guest. — *Atithi-satkāra,* as, m. honourable treatment of a guest. — *Atithi-sevā,* f. attention paid to a guest.

Atithin, ī, īnī, ī (fr. rt. *at*), Ved. travelling; (ī), m., N. of a king, also called Suhotra and Atithi, q. v.

अतिदत्त *ati-datta,* as, m., N. of a brother of Datta and son of Rājadhīdeya.

अतिदह *ati-dah,* cl. 1. P., poet. also A., *-dahati, -te, -dagdhum,* to burn or blaze across; to burn or distress greatly.

अतिदा *ati-dā,* cl. 3. P. *-dadāti, -dātum,* to surpass in giving; to pass over or neglect in giving.

अतिदान *ati-dānta,* as, m., N. of a prince.

अतिदिव *ati-div,* cl. 4. P. *-diviyati, -devitum,* to play high, lose at play.

अतिदिश *ati-diś,* cl. 6. P. *-diśati, -deshtum,* to assign, make over, transfer: Pass. *-diśyate,* (in grammar) to be overruled or attracted or assimilated.

Ati-diśhā, as, ā, am, overruled, attracted, influenced, inferred, substituted.

Ati-deśa, as, m. transfer, extended application, inference, analogy, overruling influence, assimilation; a rule providing for more than the usual rule; putting one thing instead of another, substitution; *rūpāti-deśa,* as, a rule as affecting the form of a word; (as, ā, am), overruling, previously stated.

अतिदीप *ati-dīpya,* as, m. (very brilliant), a plant, Plumbago Rosea.

अतिद्रिप *ati-drip,* cl. 4. P. *-dripyati, -darptum* or *-draptum,* to be excessively conceited.

अतिद्रि *ati-driś,* cl. 1. P., Ved. *-paśyati, -draśhtum,* to look beyond, look through.

अतिदेव *ati-deva,* as, m. a superior god; surpassing the gods.

अतिधन्वन् *ati-dhanvan,* ā, m., N. of a descendant of Sunaka.

अतिधाव *ati-dhāv,* cl. 1. P. *-dhāvati, -vitum,* to run or rush over.

अतिधृति *ati-dhriti,* is, f., N. of a genus of metres belonging to the class *Atiçchandas*, and consisting of four lines, each containing nineteen syllables; (in arithm.) nineteen.

अतिनम *ati-nam,* cl. 1. P. *-namati, -nantum,* to bend aside, keep on one side.

अतिनामन् *ati-nāman,* ā, m., N. of a Saptarshi of the sixth Manvantara.

अतिनाश *ati-nāshṭra,* as, ā, am, past danger, out of danger.

अतिनिवृत् *ati-nivṛit* or *ati-nivṛit,* t, f., N. of a Vedic metre of three pādas, containing respectively seven, six and seven syllables.

अतिनिद्रम् *ati-nidram,* ind. past sleeping time. See s. v. *ati.*

अतिनिष्ठन् *ati-nishṭan* (-nis-tan), cl. 8. P., Ved. *-tanoti, -nitum,* to penetrate.

अतिनी *ati-ni,* cl. 1. P. *-nayati, -netum,* to lead over or beyond, to help a person over anything; to allow to pass away: Intens. A. *-nenīyate,* to bring forward.

अतिनु *ati-nu,* Caus. *-nāvayati, -yitum,* to turn away.

अतिनुद् *ati-nud,* cl. 6. P. A., Ved. *-nudati, -te, -nottum,* to drive by.

अतिनेद् *ati-ned,* cl. 1. P., Ved. *-nedati, -ditum,* to stream or flow over, to foam over.

अतिनौ *ati-nau,* aus, aus, u, disembarked.

अतिपञ्चा *ati-pancā,* f. a girl who is past five.

अतिपटीक्षेप *ati-paṭikshepa* or *a-paṭikshepa,* as, m. omission of removing the theatrical curtain.

अतिपथ *ati-path,* Pass. *-paṭhyate,* to be proclaimed, named or celebrated.

अतिपत् *ati-pat,* cl. 1. P. *-patati, -titum,* to fall or fly by, past, beyond, over; to neglect: Caus. *-pātayati, -yitum,* to cause to fly by; to drag away; to make effortless.

Ati-patana, am, n. act of falling or flying beyond, passing, missing, transgressing.

Ati-patila, as, ā, am; missed, transgressed, past.

Ati-pāta, as, m. passing away, lapse; neglect, transgression; ill-usage, opposition, contrariety.

Ati-pātita, as, ā, am, quite displaced or broken; (am), n. (in medicine) complete fracture of a bone.

Ati-pātn, ī, īnī, ī, overtaking, excelling in speed; (in medicine) running a rapid course, acute.

Ati-pātya, as, ā, am, fit or proper to be neglected.

अतिपत्र *ati-pattra,* as, m. the Teak tree; another tree, Hastikanda.

अतिपद् *ati-pad,* cl. 4. A. *-padyate, -pattum,* to go beyond (with acc.), jump over, neglect, transgress: Caus. *-pādāyati, -yitum,* to allow to pass by.

Ati-patti, is, f. going beyond, passing, lapse; *kriyātipatti,* the passing by of an action unaccomplished.

Ati-panna, as, ā, am, gone beyond, transgressed, missed; past.

अतिपर *ati-para,* as, ā, am, having overcome his enemy or enemies; (as), m. a great enemy.

अतिपा *ati-pā*, Caus. P. -*pāyayati*, -*yitum*, to give to drink in great quantity.

अतिपादनचतु *ati-pādanicṛit* or *ati-pādanicṛit*, *i*, f., N. of a Vedic metre of three pādas, containing respectively six, eight and seven syllables.

अतिपितृ *ati-pitṛi*, -*tā*, m. surpassing his own father. — **अतिपितामहा**, *as*, m. surpassing his own paternal grandfather.

अतिपू *ati-pū*, cl. 9. P., Ved. -*punāti*, -*pavitum*, to purify by overflowing.

अतिपृ *ati-pṛi*, P., Ved. -*pṛiṇāti* (?), Caus. -*pārayati*, -*yitum*, to convey across.

अतिप्रकिन्ति *ati-pra-kiṭ* or -*ḥit*, cl. 3. A., Ved. -*ḥekite*, to be distinct or distinguishable.

अतिप्रच्यु *ati-pra-ḥyu*, cl. 1. A. -*ḥyavate*, -*ḥyotum*, to pass by: Caus. -*ḥyāvayati*, -*yitum*, to cause or allow to pass by.

अतिप्रणश *ati-pra-naś* (rt. *naś*), cl. 4. P. -*naśyati*, -*naśitum* or -*naśhṭum*, to be deprived of (with acc.).

अतिप्रणी *ati-pra-ṇi* (rt. *ṇi*), cl. 1. P. -*ṇayati*, -*ṇetum*, to lead past.

अतिप्रनुद *ati-pra-nud* (rt. *nud*), cl. 6. P. A. -*nudati*, -*te*, -*ṇottum*, to press a person very strongly.

अतिप्रमाण *ati-pramāṇa*, *as*, *ā*, *am*, past measure, immense.

अतिप्रानम *ati-prānam*, ind. above life.

— **अतिप्राना-प्रीया**, *as*, *ā*, *am*, dearer than life.

अतिप्रेषित *ati-preshita*, *am*, n. the time after the ceremony in which the Praisha Mantras are used.

अतिब्रह्मन् *ati-brahman*, *ā*, m., N. of a king.

अतिब्रू *ati-brū*, cl. 2. P. -*braviti*, -*vaktum*, to insult, abuse.

अतिभू *ati-bhū*, cl. 1. P. -*bhavati*, -*vitum*, to excel, overcome.

अतिभूमि *ati-bhūmi*, *is*, f. extensive land; culmination, eminence, superiority; excess.

अतिभूष *ati-bhūṣh*, cl. 10. A. -*bhūṣhayate*, -*yitum*, to precede in adorning oneself.

अतिमनुष्यबुद्धि *ati-manushya-buddhi*, *is*, *is*, *i*, having a superhuman intellect.

अतिमर्त्य *ati-martya*, *as*, *ā*, *am*, superhuman.

अतिमर्याद *ati-maryāda*, *as*, *ā*, *am*, exceeding the proper limit; (*am*), ind. beyond bounds.

अतिमात्र *ati-mātra*, *as*, *ā*, *am*, exceeding the proper measure; (*am*), ind. or *atimātra-śas*, ind. beyond measure.

अतिमानुष *ati-mānusha*, *as*, *i*, *am*, superhuman, divine.

अतिमाम *ati-mām* (acc. of *aty-aham*, q. v.), him or her that surpasses me.

अतिमाय *ati-māya*, *as*, *ā*, *am*, emancipated from Māyā or Illusion; finally liberated.

अतिमार *ati-māra* or *ati-bhāra*, *as*, m., N. of a prince.

अतिमित 1. *ati-mita*, *as*, *ā*, *am*, over measured, beyond measure, exceeding.

अतिमित 2. *a-timita*, *as*, *ā*, *am*, not moistened, not wet.

अतिमुक्त *ati-mukta* and *ati-muktaka*, *as*, m. (rt. *mud*), N. of certain shrubs or trees; see under *ati* (surpassing pearls in whiteness).

अतिमुक्ति, *is*, f. final liberation. See under *ati*.

अतिमुच्य, ind. part. having dismissed or given up.

अतिमृत्यु *ati-mṛityu*, *us*, *us*, *u*, overcoming death.

अतिया *ati-yā*, cl. 2. P. -*yāti*, -*tum*, to pass by.

अतियुयम् *ati-yūyam* (nom. pl. of *ati-tvam*, q. v.), persons surpassing thee.

अतिराजन् *ati-rājan*, *ā*, m. an extraordinary king; superior to a king. — **अति-राजकुमारी**, *is*, *is* or *i*, *i*, superior to a princess.

अतिराजा, nom. P. *atirājayati*, -*yitum*, to surpass a king.

अति-राज्ञी, *f*, (a woman) superior to a king.

अतिरात्र *ati-rātra*, *as*, *ā*, *am*, Ved. prepared or performed over-night; (*as*), m. an optional part of the Jyotishṭoma sacrifice; commencement and conclusion of certain sacrificial acts; concluding Vedic verse chanted on such occasions; N. of a son of Cākshusha the sixth Manu. — **अतिरात्र-सवनीया-पाशु**, *us*, m. the victim sacrificed at the Atirātra.

अतिरि *ati-ri*, neut. of *ati-rai*, q. v.

अतिरिच *ati-riḥ*, Pass. -*riḥyate*, to be left with a surplus, to surpass (in a good or bad sense with abl. or acc.).

अति-रिक्ता, *as*, *ā*, *am*, left with or as a surplus, left apart; redundant, unequalled. — **अतिरिक्ता-ता**, *f*, redundancy, &c. — **अतिरिक्तांगा** (*ta-an*), *as*, *ā*, *am*, having a redundant limb or finger or toe; (*am*), n. a redundant limb or finger or toe.

अति-रेका or **अति-रेका**, *as*, m. surplus, excess; redundancy; difference; (*as*, *ā*, *am*), redundant.

अति-रेकित, *i*, *inī*, *i*, surpassing.

अतिरुच *ati-ruḥ*, cl. 1. P. -*roḥati*, -*ḥitum*, to outshine.

अति-रुच, *k*, m. a horse's fetlock or knee.

अतिरै *ati-rai*, *ās*, *ās*, *i* ('exceeding one's income'), extravagant.

अतिरिहा *atirihā* or *aṭhillā*, *f*, (etymology uncertain), N. of a Prākṛit metre of four lines, each containing sixteen Mātras.

अतिवयम् *ati-vayam* (nom. pl. of *aty-aham*, q. v.), persons surpassing me.

अतिवर्तन *ati-vartana*. See under *ati-vṛit*.

अतिवलित *ati-valita*, *as*, *ā*, *am*, well surrounded or covered (?), full of folds (?), well supplied (?).

अतिवह *ati-vah*, cl. 1. P. -*vahati*, -*voḥum*, to carry over or across: Caus. -*vāhayati*, -*yitum*, to let time pass, spend.

अति-वहाना, *am*, n. excessive toiling or enduring.

अति-वहिता, *as*, *ā*, *am*, swifter than the wind; (according to Colebrooke) an epithet of the Śikṣhamaśāra, also (according to Carey) of the Preta-śāra, or misery-enduring body, which is of the size of a thumb; (*as*), m. an inhabitant of the lower world.

अति-वह्या, *as*, *ā*, *am*, practicable or proper to be passed (as time, &c.); (*am*), n. the passing of time.

अति-वोहृत्, *ghā*, m. one who carries over or across.

अतिवास *ati-vāsa*, *as*, m. fast on the day before performing the Śrāddha.

अतिविद्ध *ati-viddha*, *as*, *ā*, *am* (rt. *vyadh*), transfixed, badly wounded. — **अतिविद्धा-भेशजा**, *as*, *i*, *am*, curing deep wounds.

अतिविश्व *ati-viśva*, *as*, m. ('superior to all or to the universe'), N. of a Muni.

अतिवृत् *ati-vṛit*, cl. 1. A. -*vartate*, -*titum*, to pass, surpass, cross; to get over, overcome; to transgress, violate, offend, especially by unfaithfulness; to pass away; to delay.

अति-वर्ताना, *am*, n. a pardonable offence or misdemeanor.

अति-वर्तन, *i*, *inī*, *i*, crossing, passing; guilty of a pardonable offence or of pardonable irregularity.

अति-वर्ति, *is*, f. surpassing; hyperbolic meaning; (in medicine) excessive action.

अतिवेल *ati-vela*, *as*, *ā*, *am*, passing its proper boundary, excessive; (*am*), ind. excessively.

अतिव्याधिन् *ati-vyādhiṇ*, *i*, *inī*, *i* (rt. *vyadh*), piercing, wounding.

अति-व्याध्या, *as*, *ā*, *am*, vulnerable.

अतिशक्करी *ati-śakkari* or *ati-śakvari*, *f*, a class of metres of four lines, each containing fifteen syllables. It has eighteen varieties.

अतिशक्र *ati-śakra*, *as*, *ā*, *am*, superior to Indra.

अतिशङ्क *ati-śank*, cl. 1. A. -*śankate*, -*kitum*, to suspect; to be concerned about.

अतिशय *atiśaya*, &c. See under *ati-śi* below.

अतिशस्त्र *ati-śastra*, *as*, *ā*, *am*, superior to weapons or missiles.

अतिशास्त्र *atiśakvara*, *as*, *ā*, *am*, written in or connected with the Ati-śakvari metre.

अतिशी *ati-śi*, cl. 2. A. -*śete*, -*śayitum*, to precede in lying down; to surpass, excel, exceed; to act as an incubus, annoy.

अति-शया, *as*, m. pre-eminence, eminence; superiority in quality or quantity or numbers; advantageous result; one of the superhuman qualities attributed to Jaina Arhats; (*as*, *ā*, *am*), pre-eminent, superior, abundant. — **अतिशयम्** or **अतिशयना**, ind. eminently, very. — **अतिशयक्ति** (*ya-uk*), *is*, *is*, hyperbolic language; extreme assertion; verbosity.

अति-शयाना, *as*, *ā*, *am*, eminent, abundant; (*am*), ind. excessively. — **अति-शयानि**, *f*, N. of a metre of four lines, also called *Śītralekhā*.

अति-शयिता, *as*, *ā*, *am*, superior.

अति-शयिन, *i*, *inī*, *i*, excelling, abounding.

अति-शयाना, *am*, n. act of excelling; excessiveness.

अति-शयिन, *i*, *inī*, *i*, excelling, abounding; excessiveness.

अति-शेता, *as*, *ā*, *am*, excelling, exceeding; superior.

अतिशीतम् *ati-śītam*, ind. past the cold, after the winter.

अतिशेष *ati-śeṣa*, *as*, m. remainder, remnant, especially of time.

अतिश्रेष्ठ *ati-śreṣṭha*, *as*, *ā*, *am*, superior to the best, best of all. — **अतिश्रेष्ठ-त्वा**, *am*, n. pre-eminence.

अति-श्रेयसी, *is*, m. a man superior to the most excellent woman.

अतिश्लिष *ati-ślish*, cl. 4. P. -*ślishyati*, -*śleshtum*, to fasten or tie over.

अतिश्या *ati-śya*, *as*, *i*, *am*, superior to, or worse than, a dog; (*ā*), m., N. of a tribe.

अतिशेल *ati-shel* (rt. *sel* or *śel*), Caus. P. -*shelayati*, -*yitum*, to make one go to a great distance.

अतिशक्करी *ati-śkadvari*, *f*, (rt. *skand*), (transgressor), a dissolute woman.

अतिष्ठन् *a-tiṣṭhat*, *am*, *anti*, *at*, not standing, unstable.

अतिष्ठा *ati-śthā* (rt. *sthā*), cl. 1. P. -*tiṣṭhati*, -*śthātum*, to excel.

अति-श्रुता, *f*, precedence, superiority; (*ās*), m. *f*, Ved. or *ati-śhrūvan*, *ā*, m. or *atiśhrūva-vat*, *ān*, *at*, superior in standing, surpassing.

अतिसन्धा *ati-san-dhā* (-*sam-dhā*), cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to overreach, deceive.

अति-sandham, ind. in violation of an agreement or of the settled order.

Ati-san-dhāna, *am*, *n.* overreaching, cheating.
Ati-san-dhita, *as*, *ā*, *m*, overreached, cheated.
Ati-sāra-dheya, *as*, *ā*, *am*, easy to be conciliated or settled.

अतिसर्व *ati-sarva*, *as*, *ā*, *am*, superior to all; (*as*), *m.* the supreme.

अतिसावसर *ati-sāmratsara*, *as*, *i*, *am*, extending over more than a year.

अतिसाम्या *ati-sāmyā*, *f.* the sweet juice of the Bengal Madder, *Rubia Manjith*.

अतिसृ *ati-sri*, *Caus. P.* -*sārayati*, -*yitum*, to extend; to exert (?).

Ati-sara, *as*, *m.*, *Ved.* effort, exertion.
Ati-sāra or *ali-sāra*, *as*, *m.* violent straining at stool, dysentery.

Ati-sārakin or *ati-sārakin* or *ati-sārīn* or *ati-sārīn*, *i*, *īnī*, *i*, afflicted with dysentery.

अतिसृज *ati-srij*, *cl. 6. P.* -*srijati*, -*srashṭum*, to dismiss, abandon; to leave as a remnant; to remit, forgive; to give away.

Ati-sarga, *as*, *m.* act of parting with, dismissal, giving away, granting permission.

Ati-sarjāna, *am*, *n.* liberality, granting, engaging, a gift; sending out of the world, killing.

Ati-srijya, *ind. part.* having dismissed, &c.; excessively.

अतिसृप *ati-srip*, *cl. 1. P.* -*sarpati*, -*sarptum* or -*sraptum*, to glide over, get over.

अतिसेन *ati-sena*, *as*, *m.*, *N.* of a prince, a son of Sambara.

अतिसौपर्य *ati-sauparya*, *as*, *i*, *am*, superior to Suparya's or Garuḍa's (vision, &c.).

अतिस्त्रि *ati-stri*, *is*, *is* or *i*, *i*, surpassing a woman; *Gram. 123. b.* The feminine may end in *i*.

अतिहस्तय *ati-hastaya*, *Nom. (fr. ati-hasta)*, *P.* *atihaṣṭayati*, -*yitum*, to stretch out the hands; (*fr. atihastin*), to overtake on an elephant.

अतिहिमम् *ati-himam*, *ind.* after the cold or the frost.

अती *ati* (*ati-i*), *cl. 2. P.* *aty-eti*, -*tum*, to pass, elapse, pass over, overflow; to pass on; to get over; to defer; to enter; to overcome, overtake, outdo; to pass by, neglect; to overstep, violate; to be redundant; to die: *Intens. atiyate*, to overcome.

Atīta, *as*, *ā*, *am*, gone by, past, passed away, dead; having gone through, having got over or beyond, having passed by, having neglected; negligent; passed, left behind; excessive; (*as*), *m.* modern *N.* of a particular Śaiva sect; (*am*), *n.* the past. — *Atīta-kāla*, *as*, *m.* the past time or tense. — *Atīta-nauka*, *as*, *ā*, *am*, landed.

Atitvari (*ti-ti*), *f.*, *Ved.* (transgressor), a bad woman. — *Aty-aya*, *aty-āya*, see *s. v.*

अतीक्ष्ण *a-tikṣhṇa*, *as*, *ā*, *am*, not sharp, blunt, dull.

अतीन्द्रिय *a-tīndriya* (*ati-in*), *as*, *ā*, *am*, beyond the cognisance of (*indriya*) the senses; (*as*), *m.* in the Sāṅkhya phil. the soul or *puruṣa*; (*am*), *n.* in the Sāṅkhya phil. nature or *pradhāna*; in the Vedānta phil. the mind or *manas*.

अतीरेक, *अतीसार*. See under *ati-riś*, *ati-sri*.

अतीव *atīva* (*ati-iva*), *ind.* exceedingly, very; excessively, too; quite; surpassing (with the acc.).

अतीव्र *a-tīvra*, *as*, *ā*, *am*, not sharp, blunt; not pungent.

अतुङ्ग *a-tuṅga*, *as*, *ā*, *am*, not tall, short, dwarfish.

अतुन्द *a-tunda*, *as*, *ā*, *am*, not stout, thin, lank.

अतुर *a-tura*, *as*, *ā*, *am*, *Ved.* not liberal, not rich.

अतुल *a-tula*, *as*, *ā*, *am*, unequalled; (*as*), *m.* (destitute of weight), the Sesamum seed and plant. — *A-tulya*, *as*, *ā*, *am*, unequalled.

अतुष *a-tusha*, *as*, *ā*, *am*, without husks.

अतुषारकर *a-tushāra-kara*, *as*, *m.* (having not cold rays), the sun.

अतुष्टि *a-tuṣṭi*, *is*, *f.* displeasure, discontent.

अतुहिन *a-tuhina*, *Ved.* not cold; used in compounds, thus *atuhina-dhāman*, *ā*, or *atuhina-raśmi*, *is*, or *atuhina-ruśi*, *is*, *m.* the sun.

अतुति *a-tūti*, *is*, *is*, *i*, *Ved.* not quick, slow.

अतूर्ते *a-tūrta*, *as*, *ā*, *am*, *Ved.* not in a hurry; not outrun or outdone or obstructed; unhurt; (*am*), *n.* illimitable space. — *Atūrta-dakṣha*, *as*, *m.*, *Ved.* having designs that cannot be obstructed (epithet of the Aśvins). — *Atūrta-pathin*, *anthās*, *m.*, *Ved.* having a path that cannot be obstructed.

अतृणाद *a-tṛṇāda* (*ṛṇa-ada*), *as*, *m.* (not an eater of grass), a newly-born calf.

अतृण्या *a-tṛṇyā*, *f.* a small quantity or short supply of grass.

अतृदिल *a-tṛidila*, *as*, *ā*, *am*, *Ved.* not fragile, solid, or 'having no holes.'

अतृप *a-tṛipa*, *as*, *ā*, *am*, *Ved.* not satisfied. *A-tṛipnuvat*, *ān*, *ati*, *at*, *Ved.* insatiable.

A-tṛipta, *as*, *ā*, *am*, unsatisfied, insatiable, eager. — *A-tṛipta-dṛiś*, *k*, *k*, *k*, looking with eagerness. *A-tṛipti*, *is*, *f.* unsatisfied condition, insatiability.

अतृषित *a-tṛiṣhita*, *as*, *ā*, *am*, *Ved.* not thirsty, not greedy.

A-tṛiṣhṇaj, *k*, *k*, *k*, *Ved.* not thirsty.

A-tṛiṣhya, *as*, *ā*, *am*, *Ved.* beyond the reach of thirst.

A-tṛiṣhyat, *an*, *anti*, *at*, *Ved.* not thirsting after, not greedy, not eager.

अतेजस् *a-tejas*, *n.* absence of brightness or vigour; dimness, shade, shadow; feebleness, dullness, insignificance; (*ās*, *ās*, *as*), or *a-tejaska*, *as*, *ā*, *am*, or *a-tejaśvin*, *i*, *inī*, *i*, not bright, dim, not vigorous.

अतोषणीय *a-toṣaṇīya*, *as*, *ā*, *am*, impossible or improper to be pleased or appeased.

अत्क *atka*, *as*, *ā*, *am* (*fr. rt. at*), travelling; (*as*), *m.* a traveller; a limb or member; (*Ved.*) water, liquid; lightning; armour, mail; garment; *N.* of an Asura.

अत्कील *atkila* or *utkila*, *as*, *m.*, *N.* of the author of some Vedic hymns, a descendant of Viśvāmitra.

अत्तलि *attali*, *is*, *m.*, *N.* of a man.

अत्तव्य *attavya*, *as*, *ā*, *am* (*fr. rt. ad*), fit or proper to be eaten.

Attī, *is*, *m.*, *Ved.* an eater; *f.*, see also *s. v. attā*. *Attri*, *tā*, *m.* an eater.

अत्ता *attā*, *f.* (etym. uncertain, probably a word borrowed from the Deccan, occurring chiefly in dramas); a mother; mother's sister; elder sister; (*in Prākṛit*) a mother-in-law. See *akkā*. *Attī*, *is*, or *attikā*, *f.* elder sister.

अत्त, *अत्ति*, *अत्तिन्*, *attra*, &c. See *अत्त*, *अत्ति*, *अत्तिन्*.

अत्त *atna*, *as*, or *atnu*, *us*, *m.* (*fr. at*), the sun. *Atya*, *as*, *m.*, *Ved.* a courser, steed.

अत्यहम् *aty-aṅhas*, *ās*, *ās*, *as*, *Ved.* beyond the reach of (or emancipated from) sin or evil.

अत्यग्नि *aty-agni*, *is*, *m.* morbidly rapid digestion, see *s. v. ati*; (*is*, *is*, *i*), surpassing fire. — *Aty-agni-somārka* (*ma-ar*), *as*, *ā*, *am*, brighter than fire or the moon or the sun.

अत्यग्निष्टोम *aty-agnishṭoma*, *as*, *m.*, *N.* of the optional second part of the Jyotiṣṭoma sacrifice; the Vedic verse chanted at the close of that ceremony.

अत्यकुश *aty-ankuśa*, *as*, *ā*, *am*, past the (elephant-driver's) hook, unmanageable.

अत्यङ्गुल *aty-aṅgula*, *as*, *ā*, *am*, exceeding an aṅgula (finger's breadth).

अत्यतिक्रम *aty-ati-kram*, *cl. 1. P.* -*krāmati*, -*kramitum*, to approach for sexual intercourse.

अत्यनिल *aty-anila*, *as*, *ā*, *am*, surpassing the wind.

अत्यन्त *aty-anta*, *as*, *ā*, *am*, past its proper end or limit; excessive, very great or strong, &c.; endless, unbroken, perpetual; absolute, perfect; (*am*), *ind.* excessively, exceedingly; in perpetuity; absolutely, completely; to the end. — *Atyanta-kopana*, *as*, *ā*, *am*, very passionate, outrageous. — *Atyanta-ga*, *as*, *ā*, *am*, going or walking very much or very fast. — *Atyanta-gata*, *as*, *ā*, *am*, completely, perfectly; always applicable. — *Atyanta-gati*, *is*, *f.* complete accomplishment; (*in grammar*) the sense of 'completely.'

— *Atyanta-gāmin*, *i*, *inī*, *i*, going or walking very much or very fast. — *Atyanta-guṇin*, *i*, *inī*, *i*, having extraordinary qualities. — *Atyanta-tiraskṛita-vācya-dhvant*, *is*, *f.* (*in rhetoric*) a metaphoric or hyperbolic use of depreciating language. — *Atyanta-pīḍana*, *am*, *n.* act of giving excessive pain. — *Atyanta-vāsin*, *i*, *m.* a Brāhman who perpetually lodges as a student with his teacher. — *Atyanta-samyoga*, *as*, *m.* (*in grammar*) immediate proximity. — *Atyanta-samparka*, *as*, *m.* excessive sexual intercourse. — *Atyanta-sukumāra*, *as*, *i*, *am*, very tender; (*as*), *m.* a kind of grain, Panicum Italicum. — *Atyantābhāva* (*ta-abh*), *as*, *m.* absolute non-existence.

1. *atyantika* or *atyantīna*, *as*, *ā*, *am*, going much or fast or far.

अत्यन्तिक 2. *aty-antika*, *as*, *ā*, *am*, too close, too near, very close; (*am*), *n.* too great nearness.

अत्यय *aty-aya*, *as*, *m.* (*fr. rt. i* with *ati*, see *ati*), passing, lapse, passage; passing away, perishing, death; danger, risk, evil, suffering; transgression, guilt, vice; getting at, attacking; overcoming, mastering (mentally); a class.

Ātyayika, better *ātyayika*, *as*, *ā*, *am*, temporary, occasional.

Ātyayin, *i*, *inī*, *i*, passing, surpassing.

अत्यराति *aty-arāti*, *is*, *m.*, *N.* of a son of Janantapa.

अत्यर्थ *aty-artha*, *as*, *ā*, *am* (beyond its proper worth), exorbitant, excessive. — *Atyartham*, *ind.* excessively, exceedingly.

अत्यर्द *aty-ard*, *cl. 1. P.* -*ardati*, -*ditum*, to press hard, to distress greatly.

अत्यर्ह *aty-arh*, *cl. 1. P.* -*arhati*, -*hitum*, to excel in worth.

अत्यवि *aty-avi*, *is*, *m.*, *Ved.* passing over or through the strainer, which consisted of sheep's wool or a sheep's tail (an epithet of Soma).

अत्यश *aty-aś*, *cl. 9. P.* -*aśnāti*, -*aśitum*, to precede in eating.

अत्यष्टि *aty-aṣṭi*, *is*, *f.* a metre of four lines, each containing seventeen syllables; the number seventeen. — *Atyashti-sāmagrī*, *f.* title of a particular book.

अत्यस् 1. *aty-as* (*ati-as*), cl. 2. P. *-asti*, to excel, surpass.

अत्यस् 2. *aty-as* (*ati-as*), cl. 4. P. *-asyati*, *-sītum*, to shoot beyond or at, overpower (with arrows).

Aty-asta, *as*, *ā*, *am*, having shot beyond, having surpassed.

अत्यहम् *aty-aham*, surpassing me, (a fictitious word coined by grammarians.)

अत्यह् *aty-ahna*, *as*, *ā*, *am*, exceeding a day in duration.

अत्याकार *aty-ā-kāra*, *as*, m. (rt. *kṛi*), contempt, blame.

अत्याक्रम *aty-ā-kraṇa* (*ati-ā*), cl. 1. P. *-krāmāti*, *-kramītum*, to walk past.

अत्याचार *aty-ācāra*, *as*, m. performance of works of supererogation; (*as*, *ā*, *am*), negligent of or departing from the established customs.

अत्यादित्य *aty-āditya*, *as*, *ā*, *am*, surpassing the sun.

अत्याधान *aty-ā-dhāna*, *am*, n. act of imposing or placing upon; imposition, deception.

अत्यनन्दा *aty-ānandā*, f. morbid indifference (of a wife) to the pleasure of sexual intercourse.

अत्याय *aty-āya*, *as*, m. (fr. rt. *i* with *ati*), transgression, excess; (*as*, *ā*, *am*), going beyond, transgressing.

अत्यायत् *aty-ā-yat* (*ati-ā*), cl. 1. A. *-yatate*, *-tītum*, to make extraordinary efforts.

अत्याल *aty-āla*, *as*, m., N. of a plant, Plumbago Rosea.

अत्याश्रमिन् *aty-āśramin*, *i*, m. (superior to the four Āśramas), an ascetic of the highest degree.

अत्यास *aty-āsa*, *as*, m. act of allowing to elapse; only used in the acc. as the concluding part of compound words, thus *divyāhūtyāsam*, after an interval of two days.

अत्युक्ता *aty-uktā* or *aty-ukthā*, f., N. of a class of metres of four lines, each containing two syllables.

अत्युक्ष *aty-uksh* (*ati-uksh*), cl. 1. P. *-ukshati*, *-kshītum*, to surpass.

अत्युत्क्रम *aty-ut-kram* (*ati-ut*), cl. 1. P. *-krāmāti*, *-kramītum*, to surpass, excel.

अत्युपध *aty-upadha*, *as*, *ā*, *am*, superior to any test, tried, trustworthy.

अत्युह *aty-uh*. See *aty-ūh*.

अत्यूमशा *aty-ūmaśā*, ind. (etym. unknown), particle of abuse, used in comp. with *as*, *bhū*, *kṛi*.

अत्यूर्मि *aty-ūrmi*, *is*, *is*, *i*, Ved. overflowing, bubbling over.

अत्यूह *aty-ūh* (*ati-ūh*), cl. 1. P. *ūhati*, *-hītum*, to convey across. Spelt *aty-uh* in some forms.

अत्यूह *aty-ūha*, *as*, m. close meditation; a gallinule, a peacock; (*ā*), f. a plant, Jasminum Villosum or Nyctanthus Tristis.

अत्युज *aty-rij* (*ati-rij*), cl. 1. P. A. *-arjati*, *-te*, *-jītum*, to convey across, admit; to remove.

अत्येष *aty-esh*, cl. 1. P. *-eshati*, *-shitum*, to glide over.

अत्र 1. *a-tra* or Ved. *a-trā*, ind. (fr. pronominal base *a* substituted for *etad*; the word *atra*

being often used for the loc. case *etasmīn*), in this matter, in this respect; in this place, here; at this time; there; then. — *Atra-daghna*, *as*, *i*, *am*, reaching so far up, having this (or that) stature. — *Atra-bhavat*, *ān*, *atī*, *at*, honourable (used chiefly in dramatic language, to indicate a person who is present).

Atratya, *as*, *ā*, *am*, connected with this place, produced or found here.

अत्र 2. *a-tra*, *as*, *ā*, *am* (rt. *trai*), Ved. not enjoying (or not affording) protection.

अत्र 3. *atra*, *as*, m. (for *at-tra*, fr. rt. *ad*), Ved. a devourer, demon; a Rākshasa; (*am*), n., Ved. food.

Atri, *is*, m. (etymologically *at-tri*, fr. rt. *ad*), a devourer; N. of a great Rishi, author of a number of Vedic hymns; (in astronomy) one of the seven stars of the Great Bear. — *Atrayas*, pl. m. the descendants of Atri. — *Atri-śaturaha*, *as*, m. (the four days of Atri), N. of a sacrifice. — *Atri-jāta*, *as*, m. the moon, said to have been produced by Atri's look; for *a-tri-jāta*, see below. — *Atri-dṛty-ja*, *atri-netra-ja* or *atri-netra-prasūta* or *atri-netra-prabhava* or *atri-netra-sūta*, *as*, or *atri-netra-bhū*, *ūs*, m. the moon; (in arithm.) the number one. — *Atri-bhāradvājikā*, f. marriage of Atri and Bhāradvājī. — *Atri-vat*, ind. like Atri. — *Atri-samhitā*, *ā*, or *atri-smṛiti*, *is*, f. the code ascribed to Atri.

Atrin, *i*, m. a devourer, demon; a Rākshasa.

अत्रपा *a-trapa*, *as*, *ā*, *am*, destitute of shame.

अत्रवस् *atrasas*, ind. (a doubtful word), the year before last.

अत्रसु *a-trasnu*, *us*, *us*, *u*, or *a-trāsa*, *as*, *ā*, *am*, fearless.

अत्रिजात *a-tri-jāta*, *as*, *ā*, *am* (not born thrice, but twice); a man belonging to one of the first three classes [for *atri-jāta*, see s. v. *atri*].

अत्रैव *atraiva* (*atra-eva*), ind. on this very spot.

अत्रक् *a-trak*, *k*, *k*, *k*, skinless.

अत्ररा *a-tvarā*, f. freedom from or absence of haste.

अथ *atha* or Ved. *athā*, ind. (probably fr. pronom. base *a*), an auspicious and inceptive particle, often not easily expressed in English; now; then; moreover; rather; certainly; but; else; what? how else? &c. — *Atha-kim*, ind. how else? what else? certainly, assuredly, sure enough. — *Atha-kimū*, ind. how much more; so much the more. — *Atha-ēa*, ind. moreover, and likewise. — *Atha-tu*, ind. but, on the contrary. — *Atha-vā*, ind. or; (when repeated) either or; or rather; or perhaps; what? it is not so? &c. — *Athavāpi* (*°vā-apī*), ind. or, rather. — *Athātas* (*°tha-at*), ind. now. — *Athāmantaram* (*°tha-an*), ind. now. — *Athāpi* (*°tha-apī*), ind. so much the more; moreover; therefore; thus.

Atho, ind. (has much the same meaning as *atha*, and probably the same etymology), now; likewise; next; therefore. — *Atho-vā*, ind. the same as *atha-vā*.

अथरि *athari*, *is*, or *atharī*, f. (generally in the plural; etymology doubtful; said to be fr. rt. *at*, to go, or fr. an obsolete rt. *ath*), meaning doubtful, probably spark or flame having a pointed shape; (according to others) the point of a lance; (according to others) a finger.

Atharya, *as*, m., Ved. lambent; moving constantly; or (according to some) pointed like a lance; or (according to some) shooting forth points like those of a lance.

Atharya, nom. P. *atharyati*, Ved. to move constantly.

Atharyu, *us*, m., Ved. = *atharya*, *as*.

अथर्वेन् *atharvan*, *ā*, m. (said to be fr. an obsolete word *athar*, fire), a priest who has to do with

fire and Soma; a Brāhman; N. of the priest who is said to have been the first to obtain fire and offer Soma and prayers: he is represented as a Prajāpati, as Brāhmā's eldest son, as the first learner and earliest teacher of the Brāhma-vidyā, as the author of the Atharva-veda, as identical with Angiras, as the father of Agni, &c.: epithet of Siva, Vaśiṣṭha, Soma, Prāṇa; (*ā*, *ā*), m. n. the fourth or Atharva-veda, consisting chiefly of formulas intended to obviate the effects of any mistake or untoward incident attending the performance of a sacrifice. — *Atharvāyas*, pl. m. descendants of Atharvan, often coupled with those of Angiras and Bhṛigu; the hymns of the Atharva-veda. — *Atharva-bhūta*, *ās*, m. pl. (who have become Atharvans), epithet of the twelve Mahārshis. — *Atharva-vat*, ind. like Atharvan or his descendants. — *Atharva-vid*, *t*, m. one versed in the Atharva-veda (a qualification essential to the special class of priests called Brāhmanas). — *Atharva-veda*, *as*, m., N. of the fourth Veda, which strictly speaking is not a Veda at all, like the Rig, Yajur, and Sāma-vedas, but a collection of formulas to avert the consequences of mistakes or mishaps in sacrifices. — *Atharva-sikhā*, f. title of an Upanishad. — *Atharva-śtras*, n. = preceding; (*ās*), m. an epithet of Mahāpuruṣa. — *Atharva-kṛdaya*, *am*, n. title of a Pāṇiṣha.

Atharva, *as*, m., N. of Brāhmā's eldest son, to whom he revealed the Brāhma-vidyā. See *atharvan*.

Atharvapa, *as*, m., N. of Siva.

Atharvani, *is*, better *ātharvani*, m. a Brāhman versed in the Atharva-veda; a family priest.

Atharvāngiras (*°va-an*), *ās*, m. a member of the sacerdotal race or class called *Atharvāngirasa*, m. pl., i. e. the descendants of Atharvan and of Angiras; this latter word is also a name of the hymns of the Atharva-veda.

Atharvāngirasa, *as*, *i*, *am* (fr. the preceding), connected with the sacerdotal class called *Atharvāngiras*; (*am*), n. the work or office of the *Atharvāngiras*; (*ās*), m. pl. the hymns of the Atharva-veda.

Atharvāpa, *am*, n. the work, i. e. ritual of the Atharva-veda. — *Atharvāpa-vid*, *t*, m. one versed in that ritual.

Atharvī, f., Ved. (doubtful) not moving (?); pierced by a lance (?); surrounded by fire (?).

अद् *ad*, cl. 2. P. *atti*, *āda*, *atsyati*, *attum*, to eat, devour; to destroy [cf. Lith. *edmi*; Slav. *jamj* for *jadmj*; Gr. *ēden*; Lat. *edo*; Goth. rt. *AT*, pres. *ita*; Germ. *essen*; Eng. *to eat*; Arm. *utem*].

Ad, *t*, *t*, *t*, at the end of compounds, eating; as *matsyād*, *t*, *t*, *t*, eating fish.

Ada or *adaka*, *as*, *ā*, *am*, eating.

1. *adat*, *an*, *atī*, *at*, eating. (For *a-dat*, see below.)

Adana, *am*, n. act of eating; food.

Adaniya, *as*, *ā*, *am*, to be eaten, what may be eaten.

Attavya, *atti*, *attri*, *adman*, *adya*, *advam*, &c., see s. v.

अदक्ष *a-daksha*, *as*, *ā*, *am*, not handy, unskilful, awkward.

अदक्षिण *a-dakṣiṇa*, *as*, *ā*, *am*, not handy; not right, left; not giving or bringing in a dakṣiṇā or present to the priest. — *Adakṣiṇa-tva*, *am*, n. awkwardness; peculiarity of not bringing in a dakṣiṇā. — *Adakṣiṇya* or *adakṣiṇya*, *as*, *ā*, *am*, not entitled to a dakṣiṇā.

अदग्ध *a-dagdha*, *as*, *ā*, *am*, not burnt, not scorched.

अदण्ड *a-daṇḍa*, *as*, *ā*, *am*, free from punishment; (*am*), n. impunity.

A-daṇḍya or *a-daṇḍaniya*, *as*, *ā*, *am*, not deserving punishment; exempt from it.

अदन्त 2. *a-dat*, *an*, *atī*, *at*, or *adanka*, *as*, *ā*, *am*, toothless. (For *adat*, see above.)

अदत्त *a-datta*, *as*, *ā*, *am*, not given; given unjustly; not given in marriage; having given nothing;

(ā), f. an unmarried girl; (am), n. a donation which is null and void.

A-dattā, ind. not having given, without having given.

A-datrayā, ind., Ved. not through a present.

अदद्याच् *adadya-āñc*, *am*, *īñc*, *ak* (a word coined by grammarians, fr. *adas* + *āñc*), inclining or going to that.

अदन *adana*, *adaniya*. See under *ad*.

अदन 1. *a-danta* or *a-dantaka*, *as*, *ā*, *am*, toothless; (*as*), m. a leech.

A-dantya, *as*, *ā*, *am*, not suitable for the teeth; not dental; injurious to the teeth; (*am*), n. toothlessness.

अदन 2. *ad-anta*, *as*, *ā*, *am*, (in gram.) ending in *at*, i. e. in the short inherent vowel *a*.

अदभ *a-dabha*, *as*, *ā*, *am* (rt. *dambh* or *clabh*), Ved. not deceived or tampered with, unimpaired, unbroken, pure. — *Adabha-dhiti*, *is*, *is*, *i*, Ved. whose works are unimpaired. — *Adabha-vrata*, *as*, *m*, Ved. whose devotions or religious observances are unbroken. — *Adabha-vrata-pramati*, *is*, *m*, Ved. of unbroken observances and superior mind; of superior mind from having unbroken observances. — *Adabdhāyu* (*°dha-āyu*), *us*, *m*, Ved. having unimpaired vigour or pure food; leaving uninjured the man who sacrifices. — *Adabdhāsu* (*°dha-asu*), *us*, *u*, Ved. having a pure life.

A-dabha, *as*, *ā*, *am*, Ved. free from deceit, unimpaired.

A-dabhra, *as*, *ā*, *am*, not scanty, plentiful.

A-dambha, *as*, *ā*, *am*, free from deceit, straightforward; (*as*), m. an epithet of Śiva; freedom from or absence of deceit; straightforwardness.

A-dambhī-tva, *am*, n. sincerity.

अदमुद्यच् *adamudry-āñc*, *an*, *īñc*, *ak*, inclining or going to that. (Like *Adadrya-ñc*, coined by grammarians from *adas* + *āñc*.)

Adamuy-āñc or *adamūy-āñc* = the preceding.

अदम्य *a-damya*, *as*, *ā*, *am*, untameable.

अदय *a-daya*, *as*, *ā*, *am* (rt. *day*), merciless, unkind; (*am*), ind. ardently.

A-dayālu, *us*, *us*, *u*, unkind.

अदर *a-dara*, *as*, *ā*, *am*, not little, much. — *Adaraka*, *as*, *m*, N. of a man.

अदर्श 1. *a-darśa* (for *ā-darśa*), *as*, *m*, a mirror.

अदर्श 2. *a-darśa*, *as*, *m*, day of new moon.

A-darśana, *am*, n. non-vision, not seeing; disregard, neglect; non-appearance, latent condition, disappearance; (*as*, *ā*, *am*), invisible, latent. — *Adarśana-patha*, *am*, n. a path beyond the reach of vision.

A-darśantiya, *as*, *ā*, *am*, invisible; (*am*), n. invisible condition.

अदल *a-dala*, *as*, *ā*, *am*, leafless; (*as*), m. a plant, *Eugenia* (or *Barringtonia*) *Acutangula*; (*ā*), f. *Scototrine Aloe*, a *Perfoliata* or *Indica*.

अदशन् *a-daśan*, *a*, not ten. — *A-daśa-māsyā*, *as*, *ā*, *am*, not ten months old.

अदस 1. *adas*, *m*, *asau*, f. *asau*, n. *adas*, pron. that; a certain. — *Adas*, ind. thus, so; ever. — *Adah-kṛitya*, having done that. — *Ado-bhavatī*, he becomes that. — *Ado-māya*, *as*, *i*, *am*, made of that, containing that. — *Ado-mūla*, *as*, *ā*, *am*, rooted in that. *Adasya*, nom. P. *adasyati*, to become that.

अदस् 2. *adas*, eating, (only at the close of compound words.)

अदक्षिण्य *a-dakṣhiṇya*, *am*, n. unkindness, rudeness.

अदत्त *a-dattī*, *tā*, *trī*, *trī*, not giving; not liberal, miserly; not giving (a daughter) in marriage; not paying, not liable to payment.

अदादि *ad-ādī*, *is*, *is*, *i*, having *ad* at the head, i. e. belonging to the second class of roots headed by *ad*.

अदान *a-dāna*, *am*, n. (rt. *dā*), not giving, act of withholding; (*as*, *ā*, *am*), not giving.

A-dānya, *as*, *ā*, *am*, not giving, miserly.

A-dāman, *ā*, *ā*, *a*, Ved. not liberal, miserly.

A-dāyīn, *i*, *īñc*, *i*, not giving.

A-dāsu, *us*, *us*, *u*, Ved. or *a-dāsurī*, *is*, *m*, or *a-dāsvas*, *ān*, *m*, not giving, not sacrificing, impious, 1. *a-dīti*, *is*, *f*, Ved. having nothing to give, destitution; for 2. *adīti*, 3. *a-dīti*, see below.

अदान *a-dānta*, *as*, *ā*, *am*, unsubdued.

अदाभ्य *a-dābhya*, *as*, *ā*, *am*, Ved. free from deceit, trusty; not to be trifled with; (*as*), *m*, N. of a libation (*graha*) in the Jyotiṣṭoma sacrifice.

अदायद् *a-dāyāda*, *as*, *ā*, *am*, not entitled to be an heir; destitute of heirs.

A-dāyika, *as*, *i*, *am*, unclaimed from want of persons entitled to inherit; not relating to inheritance.

अदार 1. *a-dāra*, *as*, *m*, having no wife.

अदार 2. *a-dāra*, *as*, *m*, (rt. *dṛī*), non-injuring. — *Adāra-ṣṛī*, *t*, *t*, *t*, Ved. escaping unhurt.

अदास *a-dāsa*, *as*, *m*, (not a slave), a free man.

अदास्य *a-dāhya*, *as*, *ā*, *am*, incombustible.

अदिक *a-dikka*, *as*, *ā*, *am*, Ved. having no share in the horizon, banished from beneath the sky.

अदिति 2. *aditi*, *is*, *m*, (fr. rt. *ad*), Ved. devourer, i. e. death; for 1. *a-dīti*, see above.

अदिति 3. *a-dīti*, *is*, *is*, *i* (rt. *dā* or *do*, *dyati*; for 1. *a-dīti*, see above), not tied, free; boundless; unbroken, entire, unimpaired; happy; pious; (*is*), f. freedom, security, safety; boundlessness, immensity; inexhaustible abundance; unimpaired condition, perfection; creative power; *Adīti*, the mother of the *Ādityas*, or of the gods; a cow; a wife; milk; the earth; speech (as symbols of the above ideas). — *Adīti*, *du*, Ved. heaven and earth. — *Adīti-ja* or *aditi-nandana*, *as*, *m*, a son of Aditi, an *Āditya*, a divine being. — *Adīti-tva*, *am*, n. the condition of Aditi, or of freedom, unbrokenness, &c.

अदिसत् *a-dīsat*, *an*, *antī*, *at*, or *a-ditsu*, *us*, *us*, *u* (Desid. fr. rt. *dā*), not inclined to give.

अदिप्रभृति *adi-prabhṛti*, *is*, *m*, *ad* &c., i. e. belonging to the second class of roots [cf. *ad-ādī*].

अदीक्षित *a-dikṣita*, *as*, *ā*, *am*, one who has not performed the consecrating ceremony (*dikṣā*) connected with the Soma sacrifice; one who is not concerned in that ceremony; one who has not received Brāhmanical consecration.

अदीन *a-dīna*, *as*, *ā*, *am*, not depressed; not low; noble-minded; rich, happy; (*as*), *m*, N. of a prince, also called *Ahīna*. — *Adīna-sattva*, *as*, *ā*, *am*, possessing undepressed (or unimpaired) goodness or mettle. — *Adīnātman* (*°na-āt*), *ā*, *ā*, *a*, undepressed in spirit; high-spirited.

अदीपित *a-dīpita*, *as*, *ā*, *am*, not illuminated.

अदीर्घ *a-dīrgha*, *as*, *ā*, *am*, not long. — *Adīrgha-sūtra*, *as*, *ā*, *am*, not dilatory, not tedious, prompt.

अदुःख *a-duḥkha*, *as*, *ā*, *am* (free from evil or trouble), propitious. — *Aduḥkha-navamī*, f. the propitious ninth day in the first fortnight of Bhādrapada, when the women worship Devī to avert evil for the ensuing year.

अदुग्ध *a-dugdha*, *as*, *ā*, *am*, not milked out, not sucked out.

अदुष्कृत *a-duṣṭhuna*, *as*, *ā*, *am*, Ved. free from evil, propitious.

अदुर्ग *a-durga*, *as*, *ā*, *am*, not difficult of access; destitute of a strong hold or fort. — *Adurga-rishaya*, *as*, *m*, an unfortified country.

अदुर्मेख *a-durmakha*, *as*, *ā*, *am*, Ved. not reluctant, unremitting, cheerful.

अदुर्मङ्गल *a-durmangala*, *as*, *ā*, *am*, Ved. not inauspicious.

अदुर्वृत्त *a-durvṛtta*, *as*, *ā*, *am*, not of a bad character or disposition.

अदुष्ट *a-duṣṭa*, *as*, *ā*, *am*, not vitiated, not bad, not guilty; innocent. — *Aduṣṭa-tva*, *am*, n. the being not vitiated; innocence.

अदू *a-dū*, *ūs*, *ūs*, *u*, Ved. dilatory, without zeal, not worshipping.

अदून *a-dūna*, *as*, *ā*, *am* (rt. *du*), uninjured, unimpaired.

अदूर *a-dūra*, *as*, *ā*, *am*, not distant, near; (*am*), n. vicinity. — *Adūre* or *adūrāt* or *adūratas*, ind. (with abl. or gen.) not far, near; soon. — *Adūra-bhava*, *as*, *ā*, *am*, situated at no great distance.

अदूषित *a-dūṣita*, *as*, *ā*, *am*, unvisited; unspotted, irreproachable. — *Adūṣhita-dhī*, *is*, *m*, possessing an uncorrupted mind.

अदृढ *a-dṛiḥa*, *as*, *ā*, *am*, not firm; not decided, irresolute.

अदृपित *a-dṛipita*, *as*, *ā*, *am* (rt. *dṛip*), Ved. not treated haughtily (?), not thoughtless.

Adṛipta, *as*, *a*, *am*, Ved. not concealed, not vain. — *Adṛipta-kratu*, *us*, *us*, *u*, having not vain designs; sober-minded.

Adṛipyat, *an*, *antī*, *at*, Ved. not concealed.

अदृग् *a-dṛiś*, *k*, *k*, *k* (rt. *dṛiś*), sightless, blind.

A-dṛiśya, *as*, *ā*, *am*, invisible, latent; not fit to be seen. — *Adṛiśya-karāṇa*, *am*, n. act of rendering invisible; title of a part of a treatise on magic.

A-dṛiśyat, *am*, *antī*, *at*, invisible; (*i*), *f*, *N*, of Vasishṭha's daughter-in-law.

A-dṛiṣṭa, *as*, *ā*, *am*, unseen, unforeseen; invisible; not experienced; unobserved, unknown; unsanctioned; (*as*), *m*, Ved. N. of some venomous substance or vermin; (*am*), n. unforeseen danger or calamity; that which is beyond the reach of observation or consciousness; especially the merit or demerit attaching to a man's conduct in one state of existence (such as a former birth), and the corresponding (apparently arbitrary) reward or punishment with which he is visited in another (which may be either the present life or a future birth); destiny, fate; luck, bad luck. — *Adṛiṣṭa-karman*, *ā*, *ā*, *a*, one who has not seen practice. — *Adṛiṣṭa-kāma*, *as*, *m*, passionate attachment to an object that has never been seen. — *Adṛiṣṭa-ja*, *as*, *ā*, *am*, produced or resulting from fate. — *Adṛiṣṭa-nara* or *adṛiṣṭa-purusha*, *as*, *m*, (no third person or mediator being seen), a treaty concluded by the parties personally. — *Adṛiṣṭa-pāra-sāmarthyā*, *as*, *m*, one who has not experienced the power of an enemy. — *Adṛiṣṭa-pūrva*, *as*, *ā*, *am*, never seen before. — *Adṛiṣṭa-phala*, *as*, *ā*, *am*, having consequences that are not yet visible; (*am*), n. result or consequence which is not yet visible, i. e. hidden in the future. — *Adṛiṣṭa-rūpa*, *as*, *ā*, *am*, having an invisible shape. — *Adṛiṣṭa-vat*, *ān*, *atī*, *at*, connected with or coming from destiny; lucky or unlucky; fortunate. — *Adṛiṣṭa-han*, *ā*, *m*, Ved. destroyer of venomous vermin. — *Adṛiṣṭārtha* (*°ta-ar*), *as*, *ā*, *am*, having a transcendental object, metaphysical, having an object not evident to the senses (as a science). — *Adṛiṣṭāśruta-pūrvatva* (*°ta-as*), *am*, n. quality of never having been seen or heard before.

A-drishṭi, *is*, or *a-drishṭikā*, *f.* a displeased or malicious look, an evil eye.

अदेय *a-deya*, *as, ā, am*, improper or unfit to be given; (*am*), *n.* an object which, in law, it is either not right or not necessary to give or surrender. — *Adeya-dāna*, *am*, *n.* an illegal gift.

अदेव *a-deva*, *as, ā, am* (*rt. div*), not divine, not of divine origin, not referring to any deity; godless, impious; (*as*), *m.* one who is not a god. — *Adeva-mātrika*, *as, ā, am*, not having the gods as mothers, not suckled by any deity, i. e. not reared upon.

A-devaka, *as, ā, am*, not referring to or intended for any deity.

A-devatā, *f.* one who is not a deity.

A-devatrā or *a-devatrā*, *ind.*, Ved. not towards the gods.

A-devayat, *an, antī, at*, or *adevayu*, *us, us, u*, Ved. indifferent to the gods, irreligious.

A-daiva, *as, ī, am*, not referring to or connected with the gods or with their action; not predetermined by them or by fate.

अदेवृणी *a-devri-ghnī*, *f.*, Ved. not destructive to her brother-in-law.

अदेश *a-deśa*, *as, m.* (*rt. diś*), a wrong place, an improper place. — *A-deśa-kāla*, *am, n.* wrong place and time. — *A-deśa-ja*, *as, ā, am*, grown in a wrong place. — *A-deśa-stha*, *as, ā, am*, out of place, in the wrong place, one absent from his country, an absentee.

A-deśya, *as, ā, am*, improper or unfit to be ordered or advised or indicated; not on the spot, not present on the occasion referred to.

अदोमद *a-doma-da* or *a-doma-dha*, *as, ā, am*, Ved. not occasioning inconvenience.

अदोमय *ado-maya*, &c. See *adas*.

अदोह *a-doha*, *as, m.* (*rt. duh*), season when milking is impracticable.

A-dogdhri, *dhā, dhri*, *dhri* (not milking), not exacting; considerate.

अदग *adga*, *as, m.* (*fr. rt. ad*), a sacrificial cake, also called *puṛoḍāsa*; (according to others) an oblation of clarified butter.

अदट् *adṭ* or *चदट्* *adṭ*. See *s. v. aṭṭ*.

अद्धा *ad-dhā*, *ind.* (*fr. ad* or *a*, this), Ved. in this way; manifestly; certainly, truly. — *Ad-dhā-tamām*, *ind.*, Ved. most certainly. — *Ad-dhā-purusha*, *as, m.*, Ved. a veritable or true man. — *Ad-dhā-bodheya*, *ās, m. pl.* adherents of a particular *Sākhā* or recension of the white *Yajur-veda*.

Ad-dhātī, *is, m.*, Ved. a wise man, a seer.

अदालोहकणी *ad-dhā-loha-karṇa*, *as, ā* or *ī, am*, Ved. having ears quite red (?).

अद्भुत *adbhuta*, *as, ā, am* (perhaps corrupted from *ati-bhūta*, 'exceeding that which is'; see *I. at*), transcendental, supernatural, prodigious, wonderful, marvellous; (*as*), *m.* the marvellous (in style); surprise; *N.* of the Indra of the ninth *Manvantara*; (*am*), *n.* a marvel, a wonder, a prodigy. — *Adbhuta-karman*, *ā, ā, a*, performing wonderful works; exhibiting wonderful workmanship. — *Adbhuta-kratu*, *us, us, u*, Ved. possessing wonderful intelligence. — *Adbhuta-gandha*, *as, ā, am*, having a wonderful smell. — *Adbhuta-tama*, *am, n.* an extraordinary wonder. — *Adbhuta-tva*, *am, n.* wonderfulness. — *Adbhuta-darśana*, *as, ā, am*, having a wonderful aspect. — *Adbhuta-dharma*, *as, m.* a system or series of marvels or prodigies. — *Adbhuta-brāhmaṇa*, *am*, title of a portion of a *Brāhmaṇa* belonging to the *Sāma-veda*. — *Adbhuta-bhima-karman*, *ā, ā, a*, performing wonderful and fearful works. — *Adbhuta-rasa*, *as, m.* the marvellous style (of poetry). — *Adbhuta-rāmāyaṇa*, *am, n.* title of a work ascribed to *Vālmiki*. — *Adbhuta-rūpa*, *as, ā*

or *ī, am*, having a wonderful shape. — *Adbhuta-sānti*, *is, m.* or *f. (?)*, *N.* of the sixty-seventh *Parīśiṣṭa* of the *Atharva-veda*. — *Adbhuta-sankāsa*, *as, ā, am*, resembling a wonder. — *Adbhuta-sāra*, *as, m.* the wonderful resin (of the *Khadi* tree, *Mimosa Catechu*); title of a book on the "Essence of Prodigies." — *Adbhuta-svana*, *as, m.* (having a wonderful sound or voice), a *N.* of *Siva*. — *Adbhutainas* (*ta-en*), *ās, ās, as*, Ved. one in whom no fault is visible. — *Adbhutottarakāṇḍa* (*ta-ut*), *am, n.*, *N.* of a work, an appendix to or rather an imitation of the *Rāmāyaṇa*. — *Adbhutopama* (*ta-up*), *as, ā, am*, resembling a wonder.

अद्मन् *adman*, *a, n.* (*fr. rt. ad*), Ved. eating; a meal; a house. — *Adma-sad*, *t, m.*, Ved. seated (with others) at a meal (?); seated at or busy in the preparation of a meal (?); a cook (?); a mother (?). — *Admasadya*, *am, n.*, Ved. the condition of an *admasad*. — *Admasadvan*, *ā, ā, a*, Ved. fit to be a companion at a meal.

Admani, *is, m.* fire.

Admara, *as, ā, am*, gluttonous.

1. adya, *as, ā, am*, fit or proper to be eaten; (*am*), *n.* food, anything eatable.

अद्य 2. a-dya or *Ved. adyā*, *ind.* (*fr. pronom. base a*, this, with *dya* for *dyu*, Lat. *ho-die*), to-day; now-a-days; now. — *Adya-dina* or *adya-divasa*, *as, am, m. n.* the present day. — *Adya-pūrcam*, *ind.* before now. — *Adya-prabhriti*, *ind.* from and after to-day. — *Adya-svina*, *as, ā, am*, likely to happen to-day or (*svas*) to-morrow; (*ā*), *f.* a female near delivery. — *Adya-sutyā*, *f.* preparation and consecration of the *Soma* on the same day. — *Adyāpi* (*ya-api*), *ind.* even now, just now; to this day; down to the present time; henceforth. — *Adyāvadhī* (*ya-as*), *is, is, ī*, beginning or ending to-day; from or till to-day. — *Adyatva* (*adya-eva*), *ind.* this very day.

Adyatana, *as, ī, am*, extending over or referring to to-day; occurring or current to-day or now-a-days, modern; (*as*), *m.* the period of a current day, either from midnight to midnight, or from dawn to dark; (*ī*), *f.* (in gram.) the aorist tense from its relating what has occurred on the same day. — *Adyatana-bhūta*, *as, m.* the aorist.

Adyataniya, *as, ā, am*, extending over or referring to to-day; current now-a-days.

अद्यु *a-dyu*, *us, us, u*, Ved. blunt.

अद्युत *a-dyut*, *t, t, t*, Ved. destitute of brightness.

अद्युत्य *a-dyūtya*, *am, n.*, Ved. unlucky gambling; (according to others) the watch just before the dawn; (*as, ā, am*), not derived from gambling, honestly obtained.

अद्रव *a-drava*, *as, ā, am*, not liquid.

अद्रव्य *a-dravya*, *am, n.* a nothing, a worthless thing.

अद्रि *adri*, *is, m.* (said to be *fr. rt. ad*, but perhaps from *a*, not, and *drī*, to split, not liable to be split), a stone, a rock, a mountain; a stone for pounding *Soma* with or grinding it on; a stone for a sling, a thunderbolt; a mountain-shaped mass of clouds; a cloud (the mountains are the clouds personified, and regarded as the enemies of *Indra*); a tree; the sun; *N.* of a measure; the number seven; *N.* of a grandson of *Prithu*. — *Adri-karṇi*, *f.* a plant, *Clitoria Ternatea* Lin. — *Adri-kiṭā*, *f.* the earth. — *Adri-krīta-sthālī*, *f.*, *N.* of an *Apsaras*. — *Adri-ja*, *as, ā, am*, produced from or found among rocks or mountains; (*ā*), *f.*, *N.* of a plant, *Saiphall*; *N.* of *Pārvaṭi* or *Durgā*; (*am*), *n.* red chalk. — *Adri-jā*, *ās, m.*, Ved. produced from (the friction of) stones. — *Adri-jūta*, *as, ā, am*, Ved. excited by (the friction of) stones. — *Adri-tanayā*, *f.* the mountain-daughter, i. e. *Pārvaṭi*; *N.* of a metre of four lines, each containing twenty-three syllables. — *Adri-dugdha*, *as, ā, am*, Ved. milked,

i. e. expressed with stones. — *Adri-dvish*, *t, m.* the enemy of mountains or clouds, i. e. *Indra*. — *Adri-nandinī*, *f.*, *N.* of *Pārvaṭi*. — *Adri-pati*, *is, m.* the *Himālaya* as the lord of mountains. — *Adri-varhas*, *ās, ās, as*, Ved. mountain-high. — *Adri-budhna*, *as, ā, am*, Ved. rooted in or produced on a rock or mountain. — *Adri-bhid*, *t, t, t*, Ved. splitting mountains or clouds; (*t*), *m.*, *N.* of *Indra*. — *Adri-bhū*, *ūs, ūs, u*, mountain-born, found or living among mountains; (*ūs*), *f.* a plant, probably *Salvinia Cucullata*. — *Adri-mātri*, *tā, trī, trī*, Ved. having a rock or mountain for a mother. — *Adri-mūrdhan*, *ā, m.* the head or summit of a mountain. — *Adri-rāj*, *t, or adri-rāja*, *as, m.* *Himālaya* as the king of mountains. — *Adri-val*, *ān, voc. as, m.*, Ved. armed with stones or thunderbolts. — *Adri-vahni*, *is, m.* fire on or in a mountain or rock. — *Adri-saṅga*, *as, m.* having the mountain for his couch, i. e. *Siva*. — *Adri-sringa*, *am, n.* a mountain-peak. — *Adri-shuta*, *as, ā, am*, Ved. prepared with stones. — *Adri-samhata*, *as, ā, am*, Ved. expressed with stones. — *Adri-sānu*, *us, us, u*, Ved. lingering on the mountains. — *Adri-sāra*, *as, m.* essence of stones, i. e. iron. — *Adri-sāra-maya*, *as, ī, am*, made of iron. — *Adriṇḍra* (*dri-ṇ*) or *adriṣa* (*dri-ṣ*), *as, m.* the lord of mountains, i. e. *Himālaya*.

Adrikā, *f.*, *N.* of an *Apsaras*.

अद्रुह *a-druh*, *dhruk, k, k*, or *adruhvān*, *ā, ā, a* (*rt. dhruk*), Ved. free from malice or treachery. — *Adrogha*, *as, ā, am*, Ved. free from falsehood, true; (*am*), *ind.* without falsehood. — *Adrogha-vāc*, *k, k, k*, Ved. free from malice or treachery in speech. — *Adroghāvatī* (*gha-as*), *as, ā, am*, Ved. loving freedom from malice or treachery.

Adroha, *as, m.* freedom from malice or treachery. — *Adroha-vṛtti*, *is, f.* conduct free from malice or treachery.

Adrohin, *is, īnī, ī*, free from malice or treachery.

अद्रन् *adran*, *ā, ā, a* (*fr. rt. ad*), eating; (used at the end of compound words.)

अद्वय *a-dvaya*, *as, ā, am*, not two, without a second, only, unique; (*as*), *m.*, *N.* of *Buddha*; (*am*), *n.* non-duality, unity; identity, especially the identity of *Brahma* with the universe or with the soul, or of spirit and matter; the ultimate truth. — *Advaya-vādin* or *advaita-vādin*, *ī, m.* *Buddha*; a *Jaina*; one who teaches *advaya* or identity. — *Advayānanda* (*ya-ān*), *as, m.*, *N.* of an author, and of a founder of the *Vaiṣṇava* sect in *Bengal*, who lived at the close of the fifteenth century. — *Advayat*, *am*, or *a-dvayas*, *ās, m.*, Ved. free from duplicity.

Advayārin, *ī, or a-dvayu*, *us, m.*, Ved. free from double dealing or duplicity.

अद्वार *a-dvāra*, *am, n.* a place without a door; an entrance which is not the proper door.

अद्विज *a-dvija*, *as, ā, am*, destitute of *Brāhman*.

अद्वितीय *a-dvītiya*, *as, ā, am*, without a second, sole, unique; matchless.

अद्विष्य *a-dviṣhya*, *as, ā, am* (*rt. dviṣ*), Ved. not to be disliked; not malevolent.

Advesha, *as, ā, am*, Ved. not malevolent. — *Advesha-rāgin*, *ī, īnī, ī*, free from malevolence and passionate desire.

Adveshas, *ind.*, Ved. without malevolence, without opposition.

Adveshin, *ī, īnī, ī*, free from malevolence.

Adveshtri, *ā, m.* not an enemy; a friend.

अद्वैत *a-dvaita*, *as, ā, am*, destitute of duality, having no duplicate; peerless; sole, unique; epithet of *Viṣṇu*; (*am*), *n.* non-duality; identity, especially the identity of *Brahma* with the universe or with the soul, or of spirit and matter; the ultimate truth; title of an *Upanishad*. — *Advaitena*, *ind.* solely. — *Advaitānanda* (*ta-ān*), *as, m.* =

advayānanda, q. v. — *Advaitopaniṣad* ("ta-up"), f, f, N. of an Upaniṣad.

अध *adha* or *adhā*, ind., Ved. (much the same as *atha*, used chiefly as an inceptive particle), now; then, therefore; moreover, so much the more; and, partly. — *Adha-adha*, as, as, as, partly-partly. — *Adha-priya*, as, ā, am, or *adha-prī*, is, is, i, Ved. pleased or glad then.

अधः *adhaḥ*, &c. See **अधस्**.

अधन *a-dhana*, as, ā, am, destitute of wealth or property.

A-dhanya, as, ā, am, not richly supplied with corn or other produce; not prosperous; unhappy, wretched.

अधम *adhama*, as, ā, am (see etymology of *adhara*), lowest, vilest, worst; very low or vile or bad; often used at the close of comp., as in *narādhama*, the vilest or worst of men; (*as*), an unblushing paramour; (*ā*), a low or bad mistress [cf. Lat. *infimus*]. — *Adhama-bhrita* or *adhama-bhṛitaka*, as, m, a servant of the lowest class, a porter. — *Adhamarjya* ("ma-rj"), as, or *adhamarnika*, as, m, one reduced to inferiority by debt, a debtor. — *Adhama-sāka*, as or am (?), m. or n. (?), N. of a region. — *Adhamānga* ("ma-ān"), am, n. (the lowest member), the foot. — *Adhamācāra* ("ma-āc"), as, ā, am, guilty of vile conduct. — *Adhamārdha* ("ma-ar"), am, n. the lower half, the lower part. — *Adhamārdhya*, as, ā, am, connected with or referring to the lower part.

अधमर्ण, **अधमर्णीक**, &c. See above, under *adhama*.

अधर *adhara*, as, ā, am (said to come from *adhas* or from a base *adh*, whence *adhas* may be derived), lower, inferior; tending downwards; low, vile; worsted, silenced; prior; (*as*), m. the lower lip, the lip; (*ā*), f. the lower region, nadir; (*am*), n. the lower part; a reply; Pudendum Muliebre [Ossetic, *dalag*; Goth. *dala-thrō*; Lat. *inferus*]. — *Adhara-tas* or *adhara-tāt* or *adharamāt* or *adharāt* or *adharepa*, ind. below, beneath; in the lower region. — *Adhara-kāṇṭha*, as, am, m. n. the lower neck. — *Adhara-kāya*, as, m. the lower part of the body. — *Adhara-pāna*, am, n. drinking the lower lip, kissing. — *Adhara-madhu*, u, n. the moisture of the lips. — *Adhara-śvastika*, am, n. the nadir. — *Adharā-mṛite* ("ra-am"), am, n. the nectar of the lips. — *Adharāraṇṇī* ("ra-ar"), is, f., Ved. the lower of the two pieces of wood used in producing fire by friction. — *Adharāvalopa* ("ra-av"), as, m. biting the lip. — *Adharottara* ("ra-ut"), as, ā, am, lower and higher; worse and better; question and answer; nearer and further; sooner and later; upside down, topsy-turvy. — *Adharashtha* or *adharashtha* ("ra-ash"), as, m. the lower lip; (*am*), n. the lower and upper lip.

Adharāk, ind. beneath, in the lower region.

Adharācīna or *adharācya*, as, ā, am, or *adharācī*, ān, ācī, āk, Ved. tending downwards, to the nadir or the lower region, tending towards the south (or west?).

Adharātāt, ind., Ved. below, beneath.

Adhari-kṛita, as, ā, am, worsted; invalidated.

Adhariṇa, as, ā, am, vilified.

Adhari-bhūta, as, ā, am, worsted; invalidated.

Adhare-dyus, ind. the day before yesterday; on a previous day.

Adhareya, as, ā, am, inferior in quality or worth.

अधर्म *a-dharma*, as, m. unrighteousness, injustice, irreligion, wickedness; demerit, guilt; N. of a Prajāpati, son of Brahmā, husband of Hīgā or Mṛishā; N. of an attendant of the sun; (*ā*), f. unrighteousness personified and represented as the bride of death. — *Adharma-cārin*, i, īnī, i, practising wickedness. — *Adharma-tas*, ind. unrighteously, unjustly. — *Adharma-daṇḍana*, am, n. unjust punish-

ment. — *Adharma-maya*, as, i, am, made up of wickedness; downright wicked. — *Adharmātman* ("ma-āt"), ā, ā, a, having a wicked spirit or disposition. — *Adharmāstikāya* ("ma-as"), as, m. the category (*astikāya*) of *adharmas*.

Adharmin, i, īnī, i, unrighteous, wicked, impious.

Adharmishtha, as, ā, am, most wicked, impious.

Adharmya, as, ā, am, unlawful, contrary to law or religion, wicked.

अधवा *a-dhavā*, f. a widow (usually *vidhavā*, without a husband).

अधस् *adhas*, ind. (said to come from *adh*, see *adhara*), below, down; in the lower region; beneath, under; from under (with acc., gen., and abl.); also applied to the lower region and to the Pudendum Muliebre [cf. Lat. *infra*]. — *Adhas-taram*, ind. very far down. — *Adha-upāsana*, am, n. sexual intercourse. — *Adhaḥ-kara*, as, m. the lower part of the body. — *Adhaḥ-kāya*, as, m. the lower part of the body. — *Adhaḥ-kṛita*, as, ā, am, put down, cast down. — *Adhaḥ-kṛishṇājina* ("ra-aj"), ind. under the black skin. — *Adhaḥ-khanana*, am, n. undermining. — *Adhaḥ-padma*, am, n. (in architecture) a certain part of the cupola. — *Adhaḥ-pāta*, as, m. a downfall. — *Adhaḥ-pushpī*, f. (having flowers looking downwards), N. of two plants, Pimpinella Anisum and Elephantopus Scaber (or Hieracium?). — *Adhaḥ-pravāha*, as, m. a downward current. — *Adhaḥ-prastara*, as, m. seat or bed of turf or grass for persons in a state of impurity. — *Adhaḥ-prān-sāyin*, i, īnī, i, sleeping on the ground, towards the east. — *Adhas-cara*, as, m. a thief ('creeping on the ground'). — *Adhaḥ-sāya*, as, ā, am, sleeping on the ground. — *Adhaḥ-sāyya*, as, ā, am, having a peculiar couch on the ground; (*ā*), f. act of sleeping on the ground and on a peculiar couch. — *Adhaḥ-sīras*, ās, ās, as, holding the head downward; head foremost; (*as*), n., N. of a hell. — *Adhas-tala*, am, n. the room below anything. — *Adhas-pada*, am, n. the place under the feet. — *Adhaspadam*, ind. under foot. — *Adhaḥ-stha*, as, ā, am, placed low or below; inferior. — *Adhaḥ-sthita*, as, ā, am, standing below; situated below. — *Adhaḥ-svastika*, am, n. the nadir. — *Adho-nṣuka*, am, n. a lower garment. — *Adho-ksha* or *adho-aksha*, as, ā, am, Ved. (situated) below the axle or under a car; (*am*), ind. under the axle. — *Adho-ksha-ja*, as, m. an epithet of Vishṇu or Krishna; the sign Śravaṇa. — *Adho-gaṇṭā*, f. a plant, Achyranthes Aspera. — *Adho-gata*, as, ā, am, gone down, descended. — *Adho-gati*, is, f. or *adho-gama*, as, m. or *adho-gamana*, am, n. descent, downward movement, degradation. — *Adho-gati*, is, is, i, going downwards, descending. — *Adho-gamin*, i, īnī, i, preceding. — *Adho-gaṇṭā*, f. a plant, Achyranthes Aspera. — *Adho-ngā*, am, n. the anus, Pudendum Muliebre. — *Adho-jānu*, ind. below the knee. — *Adho-jihvikā*, f. the uvula. — *Adho-dāru*, u, n. the under timber. — *Adho-dīś*, k, f. the lower region, the nadir. — *Adho-dṛishṭi*, is, f. a downcast look; (*is*, is, i), having a downcast look. — *Adho-deśa*, as, m. the lower or lowest part, especially of the body. — *Adho-dvāra*, am, n. the anus, Pudendum Muliebre. — *Adho-nābham*, ind. below the navel. — *Adho-para*, am, n. the anus. — *Adhopahāsa* ("dhas-up"), as, m., Ved. sexual intercourse. — *Adho-bandhana*, am, n. an under girth. — *Adho-bhakta*, am, n. a dose of medicine to be taken after eating. — *Adho-bhava*, as, ā, am, lower. — *Adho-bhāga*, as, m. the lower or lowest part, especially of the body. — *Adho-bhāga-dosha-hara*, as, ā, am, curing or strengthening the lower part of the body. — *Adho-bhuvana*, am, n. the lower world. — *Adho-bhūmī*, is, f. lower ground; land at the foot of a hill. — *Adho-marman*, a, n. the anus. — *Adho-mukha*, as, ā or i, am, having the face downwards; headlong; upside down; (*as*), m. Vishṇu; (*ā*), f. a plant, Premna Esculenta; (*am*), n. a division of hell. — *Adho-gantra*, am, n. the lower part of an apparatus; a still. — *Adho-raktapitta*, am, n. discharge of blood from the anus and the urethra. — *Adho-rāma*, as, m., Ved. (a goat) having

peculiar white or black marks on the lower part of the body. — *Adho-lāmba*, as, m. a plummet; the perpendicular; (*as*), m. the lower world. — *Adho-vadana*, as, ā, am, the same as *adho-mukha*. — *Adho-varāas*, ās, ās, as, powerful in the lower regions. — *Adho-vasā*, as, m. the bottom, Pudendum Muliebre. — *Adho-vāyu*, us, m. vital air passing downwards; flatulency. — *Adho-rekshi* (*adhas* + *ava* + *ikshīn*), looking down. — *Adho-sra-pitta*, see *adho-raktapitta*. — *Adho-śvām*, ind. under the horse.

Adhastana, as, i, am, lower, being underneath.

Adhastāt, ind. the same as *adhas*, q. v.

Adhastād-dīś, k, f. the lower region, the nadir.

अधा *adhā*, Ved. See *adha*.

अधामार्गव *adhāmārgava*, as, m. a plant, Achyranthes Aspera.

अधारणक *a-dhāraṇaka*, as, ā, am, unable to support, unremunerative.

अधार्मिक *a-dhārmika*, as, i, am, unjust, unrighteous, wicked.

अधार्थ *a-dhārya*, as, ā, am, unfit or improper to be held or carried or kept up.

अधि 1. *adhi*, is, m. (better *अधि*, q. v.), anxiety, perplexity; f. a woman in her courses.

अधि 2. *adhi*, ind., as a prefix to verbs and nouns, expresses above, over and above, besides.

As a separable adverb or preposition; (with abl.) Ved. over; from above; from; from the presence of; for; (with gen.) Ved. among; (with loc.) Ved. over; on; at; subject to; (with acc.) over, upon, concerning. — *Adhy-adhi*, ind. on high, just above.

Adhika, as, ā, am, additional; subsequent, later; surpassing (in number or quantity or quality), superior, more numerous; abundant; excellent; supernumerary, redundant; secondary, inferior; intercalated; (*am*), n. surplus; abundance; redundancy; hyperbole: ind. exceedingly; too much; more. — *Adhikaṁ-tu*, more-over. — *Adhika-kshaya-kārin*, i, īnī, i, causing excessive waste. — *Adhika-tā*, f. or *adhika-tva*, am, n. addition, excess, redundancy, preponderance. — *Adhika-tithi*, is, m. f. an intercalary lunar day. — *Adhika-danta* or *adhi-danta*, as, m. a redundant tooth which grows over another. — *Adhika-dīna* or *adhi-dīna*, am, n. an intercalated day. — *Adhika-mānsārman* ("sa-ar"), as, n. proud flesh in the eye; see *adhimānsa*. — *Adhika-māsa*, as, m. an intercalated month. — *Adhikarāddhi* ("ka-rā"), is, is, i, abundantly prosperous. — *Adhika-vākyokti* ("kya-uk"), is, f. exaggeration, hyperbole. — *Adhika-shāshṭhika*, as, i, am, (containing or costing) more than sixty. — *Adhika-saṁvatsara*, as, m. an intercalated month. — *Adhika-sāptatika*, as, i, am, (containing or costing) more than seventy. — *Adhikāṅga* ("ka-am"), as, ā or i, am, having some redundant member or members; (*am*), n. belt worn over the coat of mail. — *Adhikādhika* ("kha-adh"), as, ā, am, outdoing one another. — *Adhikārtha* ("ka-ar"), as, ā, am, exaggerated. — *Adhikārtha-caṇa*, am, n. exaggeration, hyperbole.

अधिकर्मकर *adhi-karmakara*, as, m. or *adhi-karmakṛit*, t, m. an overseer of workmen.

अधिकल्पिन् *adhi-kalpin*, i, m., Ved. a sharp gambler.

अधिकर्मा *adhi-kārma*, am, n., N. of some place unknown.

अधिकृ *adhi-kṛi*, cl. 8. P. -karoti, -kartum, to place at the head, appoint; to aim at, regard; to refer or allude to; to superintend, be at the head of; A. -kurute, to be or become entitled to; to be or become superior to.

Adhi-karaṇa, am, n. the act of placing at the head or of subordinating government, supremacy, magistracy, court of justice; a receiptable, support; a claim; a topic, subject; (in philosophy) a

substratum; a subject (e.g. *ātma* is the *adhi-karaṇa* of knowledge); a category; a relation; (in grammar) regimen, government, comprehension, location, the sense of the locative case; relationship of words in a sentence, which agree together, either as adjective and substantive, or as subject and predicate, or as two substantives in apposition; (in rhetoric) a topic; a paragraph or minor section; (*as*, *i*), m. f. one who has to superintend. — *Adhikaraṇa-bhojaka*, *as*, m. a judge. — *Adhikaraṇa-maṇḍapa*, *as*, *am*, m. n. the hall of justice. — *Adhikaraṇa-siddhānta*, *as*, m. a syllogism or conclusion which involves others. — *Adhikaraṇatāvatva* (°*na-e*), *am*, n. fixed quantity of a substratum.

Adhi-karaṇika or better *ādhi-karaṇika*, *as*, m. a government official; a judge or magistrate.

Adhi-karaṇya, *am*, n. authority, power. — *Adhi-karman*, *as*, n. superintendence. — *Adhi-karmakṛit* or *adhi-karmakara*, see s. v. — *Adhi-karma-kṛita*, *as*, m. person appointed to superintend an establishment.

Adhikarmika, *as*, m. the overseer of a market.

Adhi-kāra, *as*, m. authority; office; government, rule, administration, jurisdiction; royalty, prerogative; title; rank; claim, right, especially to perform sacrifices with benefit; privilege; ownership; possession; property; reference, relation; exertion, effort; a topic, subject; a paragraph or minor section; (in grammar) government; a heading-rule; (*as*, *i*), m. f. having much to superintend. — *Adhikāra-stha*, *as*, *ā*, *am*, established in an office. — *Adhikārādhyā* (°*ra-ādhyā*), *as*, *ā*, *am*, invested with authority.

Adhi-kārin, *i*, *inī*, *t*, possessing authority; entitled to; fit for; (*i*), m. a superintendent, governor; an official; a rightful claimant; a proprietor, master; one possessing the right of sacrificing; a man proficient in the Vedānta; man as the lord of creation. — *Adhikārit-va*, *am*, n. or *adhikārit-tā*, f. authority; rightful claim; ownership, &c.

Adhi-kṛita, *as*, *ā*, *am*, placed at the head of; appointed; ruled, administered; claimed; (*as*), m. a superintendent, especially a comptroller of public accounts. — *Adhikṛita-va*, *am*, n. the being engaged in or occupied with.

Adhi-kṛit, *is*, f. a right, privilege; possession. — *Adhi-kṛitya*, ind. having placed at the head, having made the chief subject; regarding; concerning; with reference to.

अधिक्रम *adhi-kram*, cl. 1. P. -*kramati*, -*kramitum*, to ascend, mount up to; to attack, scale. — *Adhi-krama*, *as*, m. an invasion, attack.

Adhi-kramaṇa, *am*, n. act of invading or scaling.

अधिक्षि *adhi-kshi*, cl. 6. or cl. 2. P., Ved. -*kshiyati* or -*ksheti*, -*kshetum*, to be settled in or over, rest upon; to inhabit, to obtain; (occasionally *adhi-kship* occurs for this rt. by mistake.)

अधिक्षित् *adhi-kshit*, *t*, m., Ved. a lord, ruler (fr. rt. 2. *kshi* and not fr. *adhī-kshī* above).

अधिक्षिप *adhi-kship*, cl. 6. P. -*kshipati*, -*kshiptum*, to lay upon; to bespatter; to insult, abuse, scold; to superinduce (disease); (occasionally this rt. appears to be used by mistake for *adhi-kshī*, q.v.)

Adhikshipad-ajya-netra, *as*, *ā* or *i*, *am*, having eyes which eclipse the lotus.

Adhi-kshipta, *as*, *ā*, *am*, insulted; scolded; thrown down; placed, fixed; despatched.

Adhi-kshepa, *as*, m. abuse, contempt; dismissal.

अधिगण *adhi-gaṇ*, cl. 10. P. -*gaṇayati*, -*yitum*, to enumerate, to value highly.

अधिगम *adhi-gam*, cl. 1. P. -*gaśati*, -*gantum*, to go up to, approach, overtake; to have sexual intercourse with; to fall in with; to meet, find, discover, obtain; to accomplish; to study, read; Desid. P. *adhi-jigamishati*, to seek; A. *adhi-jigamāte*, to be desirous of studying or reading.

Adhi-gata, *as*, *ā*, *am*, found, obtained, acquired; gone over, studied, learnt.

Adhi-gantavya, *as*, *ā*, *am*, attainable.

Adhi-gantṛi, *t*, *ā*, m. one who attains or acquires.

Adhi-gama, *as*, m. the act of attaining, acquisition; acquirement, mastery, study, knowledge; mercantile return, profit, &c.

Adhi-gamana, *am*, n. acquisition; finding; acquirement, reading, study; marriage, copulation.

Adhi-gamanīya or *adhi-gamyā*, *as*, *ā*, *am*, attainable, practicable to be learnt.

अधिगर्त्य *adhi-gartya*, *as*, *ā*, *am*, Ved. (found) on the driver's seat.

अधिगव *adhi-gava*, *as*, *i*, *am*, Ved. (found) on or in a cow, derived from a cow.

अधिगा *adhi-gā*, cl. 2. P. A. or cl. 3. P. -*gāti*, -*te*, *jigāti*, -*gātum*, to fall in with, obtain; to notice, to go over, learn, read, study, remember; to attempt, resolve; Caus. P. *adhi-gāpayati*, -*yitum*, to cause to go over or teach; Desid. of the Caus. *adhi-jigāpayishati*, to be desirous of teaching.

अधिगुण *adhi-guṇa*, *as*, *ā*, *am*, possessing superior qualities.

अधिगुप्त *adhi-gupta*, *as*, *ā*, *am*, protected, guarded.

अधिचक्रम् *adhi-cankrama*, *as*, *ā*, *am*, Ved. walking or creeping over something.

अधिचर् *adhi-car*, cl. 1. P. -*carati*, -*ritum*, to walk or move on or over something.

Adhi-carana, *am*, n. the act of walking or moving or being on or over something.

अधिचि *adhi-či*, cl. 5. P. -*cinoti*, -*cetum*, to pile or build upon.

अधिजन् *adhi-jan*, cl. 4. A. -*jāyate*, -*janitum*, to be born.

Adhi-ja, *as*, *ā*, *am*, born, superior by birth. — *Adhi-janana*, *am*, n. birth.

अधिजानु *adhi-jānu*, ind. on the knees.

अधिजि *adhi-ji*, cl. 1. P. -*jayati*, -*jetum*, to win in addition, conquer.

अधिजिह्व *adhi-jihva*, *as*, m. or *adhi-jihvikā*, f. a peculiar swelling of the tongue or epiglottis.

अधिज्य *adhi-jya*, *as*, *ā*, *am*, having the bowstring (*jyā*) up or stretched, i. e. strung.

अधिज्योतिषम् *adhi-jyotisham*, ind. on the subject of light or the mundane luminaries (a chapter in the Upanishads).

अधितिष्ठति *adhi-tishthati*. See *अधिष्ठा*.

अधित्य *adhitya*, *as*, *ā*, *am* (fr. *adhi*), being above.

Adhityakā, f. land on the upper part of a mountain, table land.

अधिदण्डनेतृ *adhi-daṇḍa-netṛi*, *tā*, m. (ruler appointed to punish), epithet of Yama.

अधिदन्त *adhi-danta*, *as*, m. a redundant tooth which grows over another.

अधिदार्वा *adhi-dārva*, *as*, *i*, *am* (fr. *dāru*), wooden.

अधिदिन *adhi-dina*, *am*, n. an intercalated day.

अधिदेव *adhi-deva*, *as*, m. or *adhi-devatā*, f. a presiding or tutelary deity. — *Adhi-devam* or *adhi-devatam*, ind. concerning the gods or the deity.

अधिदेवन *adhi-devana*, *am*, n., Ved. part of the house allotted to gambling; the table or board for gambling.

अधिदैव *adhi-daiva* or *adhi-daivata*, *am*, n. a presiding or tutelary deity; the supreme deity; the

divine agent operating in material objects. — *Adhi-datvam* or *adhidaivatam*, ind. on the subject of the deity or the divine agent.

Adhi-daivika, *as*, *i*, *am*, spiritual.

अधिधा *adhi-dhā*, cl. 3. P. -*dadhāti*, -*dhātum*, to give, present; A. -*dhatte*, to acquire additionally.

अधिधृ *adhi-dhri*, Caus. P. -*dhārayati*, -*yitum*, to carry over or across.

अधिनाथ *adhi-nātha*, *as*, m., N. of the author of the *Kālayoga-śāstra*.

अधिनिधा *adhi-ni-dhā*, cl. 3. P. -*dadhāti*, -*dhātum*, to deposit, impart.

अधिनिर्णिज् *adhi-nirñij*, *k*, *k*, Ved. veiled.

अधिनिवस् *adhi-ni-vas*, cl. 1. P. -*vasati*, -*vastum*, to dwell.

अधिनी *adhi-nī*, cl. 1. P. -*nayati*, -*netum*, to lead away from (with abl.); to raise above the ordinary measure, enhance.

अधिनृत् *adhi-nṛit*, cl. 4. P. -*nṛityati*, -*nartitum*, to dance upon (with acc.).

अधिप *adhi-pa*, *as*, m. a ruler, commander, regent, king.

Adhi-pati, *is*, m. same as *adhi-pa*, (in medic.) a particular part of the head, where a wound proves instantly fatal. — *Adhipati-vatī*, f., Ved., N. given to certain female divinities.

Adhi-patnī, f. a female sovereign or ruler.

Adhi-pā, *ās*, m., Ved. a ruler, king, sovereign.

अधिपथम् *adhi-patham*, ind. over or across a road.

अधिपांशुल *adhi-pāṇśula*, *as*, *ā*, *am*, become dusty from above; dusty. Also *adhi-pāṇśula*.

अधिपुरुष *adhi-purusha*, *as*, m. the supreme spirit.

अधिपू *adhi-pū*, cl. 9. P., Ved. -*punāti*, -*paritum*, to besprinkle, to sprinkle.

अधिपूतभृत् *adhi-pūta-bhṛit*, ind., Ved. over the (vessel) full of purified Soma.

अधिपेषण *adhi-peshana*, *as*, *ā*, *am*, serving to pound or grind upon.

अधिप्रजन् *adhi-prajam*, ind. on the subject of procreation as a means of preserving the world (a chapter in the Upanishads).

अधिप्रश्रियुग *adhi-prashṭi-yuga*, *am*, n. yoke laid upon the *prashṭi* or foremost of three horses, used on certain sacrificial occasions, to which a fourth horse could be attached; (*as*), m. the fourth horse thus attached (?).

अधिवाप *adhi-bādha*, cl. 1. A. -*bādhatte*, -*dhātum*, to vex, annoy.

अधिब्रू *adhi-brū*, cl. 2. P. -*bravīti*, -*vaktum*, to give orders to.

अधिभुज् *adhi-bhuj*, cl. 7. A. -*bhunkte*, -*bhoktum*, to enjoy.

अधिभू *adhi-bhū*, *ūs*, m. (rt. *bhū* with *adhi*), a master, a superior.

Adhi-bhūta, *am*, n. the spiritual or fine substratum of material or gross objects; the all-penetrating influence of the supreme spirit; the supreme spirit himself; nature. — *Adhi-bhūtam*, ind. on the subject of material objects (a chapter in the Upanishads).

Adhi-bhautika (better *ādhibhautika*, q.v.), *as*, *i*, *am*, natural (?).

अधिभोजन *adhi-bhojana*, *am*, n. an additional gift.

अधिमन्य *adhi-mantha* or *adhī-mantha*, *as*, m. (churning of the eyes), severe ophthalmia.

Adhi-manthana, *am*, n., Ved. friction for producing fire; (*as*, *ā*, *am*), suitable for such friction (*as* wood).

Adhi-manthita, *as*, *ā*, *am*, suffering from ophthalmia.

अधिमांस *adhi-māṃsa* or *adhi-māṃsaka*, *as*, m. proud flesh or cancer, especially in the eyes or the back part of the gums. — *Adhimāṃsārman* ('*sar*'), *a*, n. ophthalmic disease produced by proud flesh or cancer.

अधिमात्र *adhi-mātra*, *as*, *ā*, *am*, past or above measure, excessive; (*am*), ind. on the subject of prosody. — *Adhimātra-kāṇḍika*, *as*, m. (exceedingly merciful), N. of a Mahā-brāhmaṇa among the Buddhists.

अधिमास *adhi-māsa*, *as*, m. an intercalary month.

अधिमुक्ति *adhi-mukti*, *is*, f. (with Buddhists) intuition (?); implicit faith (?). — *Adhimukti-sāra*, *as*, *ā*, *am*, wholly given to intuition or to implicit faith (?).

Adhi-muktika, *as*, m. (with Buddhists) an epithet of Mahā-kāla.

अधिमुख *adhi-mukhya*, *as*, m., N. of Śākya-muni in one of his thirty-four former births.

अधियज्ञ *adhi-yajña*, *as*, m. the chief or principal sacrifice; influence or agency affecting a sacrifice; (*as*, *ā*, *am*), relating to a sacrifice; (*am*), ind. on the subject of sacrifices.

अधियत् *adhi-yat*, cl. 1. A., Ved. -*yatate*, -*titum*, to fasten, fix, stick.

अधियम् *adhi-yam*, cl. 1. P. -*yatthati*, -*yantum*, to give, present.

अधिया *adhi-yā*, cl. 2. P. -*yāti*, -*tum*, to escape.

अधियाङ्ग *adhiyāṅga*, *am*, n. a redundant limb; (better *adhikāṅga*.)

अधियोध *adhi-yodha*, *as*, m. a warrior who fights in the first lines (?).

अधिरज्जु *adhi-rajju*, *us*, *us*, *u*, Ved. carrying a rope, fastening, fettering.

अधिरथ *adhi-ratha*, *as*, *ā*, *am*, being upon or over a car; (*as*), m. a charioteer; N. of a charioteer who was a prince of Anga and Karpā's foster-father; (*am*), n. a cart-load.

Adhi-rathā, *īś*, m. (various reading for *uda-rathī*), the sun (?); the sea (?).

Adhi-rathyam, ind. on the high road.

अधिराज *adhi-rāj*, *t*, m. a supreme king, emperor.

Adhi-rāja, *as*, or *adhi-rājan*, *ā*, m. an emperor.

Adhi-rāja or *adhi-rāshtra*, *am*, n. supremacy, imperial dignity; an empire; N. of a country. — *Adhirāja-bhāj*, *k*, m. possessor of imperial dignity.

अधिरुक् *adhi-rukma*, *as*, *ā*, *am*, wearing gold.

अधिरुह *adhi-ruh*, cl. 1. P. or poet. A. *adhi-rohati*, -*te*, -*roythum*, to rise above, to ascend, mount; Caus. -*royayati*, -*yitum*, to raise, place above. *Adhi-rūḍha*, *as*, *ā*, *am*, ascended, mounted. — *Adhirūḍha-samādhi-yoga*, *as*, *ā*, *am*, engaged in profound meditation.

Adhi-ropana, *am*, n. the act of raising or causing to mount.

Adhi-roṣita, *as*, *ā*, *am*, raised, placed above.

Adhi-roha, *as*, m. ascent, mounting, overtopping.

Adhi-rohana, *am*, n. act of ascending or mounting or rising above; (*t*), f. a ladder, flight of steps.

Adhi-rohin, *i*, *iṇī*, *i*, rising above, ascending, &c.; (*iṇī*), f. a ladder, flight of steps.

अधिलोकम् *adhi-lokam*, ind. on the subject

of the universe (a chapter in the Upanishads). — *Adhi-loka-nātha*, *as*, m. lord of the universe.

अधिवक् *adhi-vac*, cl. 2. P., Ved. -*vakti*, -*vaktum*, to speak in favour of; to advocate; to side with.

Adhi-vaktṛi, *tā*, m., Ved. an advocate; a comforter; an orator.

Adhi-vācna, *am*, n. advocacy; speaking in favour of; an appellation, epithet.

Adhi-vāka, *as*, m., Ved. advocacy, protection.

अधिवप् *adhi-vap*, cl. 1. A., Ved. -*vapate*, -*vaptum*, to put on; to shatter.

अधिवस् 1. *adhi-vas*, cl. 1. P. -*vasati*, -*vastum*, to inhabit; to settle or perch upon.

1. *adhi-vāsa*, *as*, m. an inhabitant, a neighbour; one who dwells above; a habitation, abode, settlement, site; sitting before a person's house without taking food till he ceases to oppose or refuse a demand, commonly called 'sitting in dharmā'; pertinacity; (for 2. 3. *adhi-vāsa*, see below.) — *Adhivāsa-bhūmi*, *īś*, f. a dwelling-place, settlement.

1. *adhi-vāsana*, *am*, n. act of causing the divinity to take up its abode in an image; sitting in dharmā [cf. s. v. *adhi-vāsa* above]. (For 2. *adhi-vāsana*, see below.)

Adhi-vāsin, *ī*, *inī*, *t*, inhabiting, settled in.

— *Adhivāsi-tā*, f. settled residence.

Adhy-ushita, see s. v.

अधिवस् 2. *adhi-vas*, cl. 2. A. -*vaste*, -*vasitum*, to put on or over (as clothes &c.).

Adhi-vastra, *as*, *ā*, *am*, clothed.

2. *adhi-vāsa* or *adhi-vāsa*, *as*, m. an upper garment, mantle.

1. *adhi-vāsita*, *as*, *ā*, *am*, invested with, clothed with; see also s. v. *adhi-vās* below.

अधिवान्य *adhi-nājya*, *am*, n., N. of a country; correctly *adhi-rājya*.

अधिवाम *adhi-vās*, cl. 10. P. -*vāsayati*, -*yitum*, to scent, perfume.

3. *adhi-vāsa*, *as*, m. application of perfumes or fragrant cosmetics. (For 1. 2. *adhi-vāsa*, see above.)

2. *adhi-vāsana*, *am*, n. application of perfumes, &c.; touching a vessel containing fragrant objects, that have been presented to an idol, as a ceremony; preliminary purification of the image.

2. *adhi-vāsita*, *as*, *ā*, *am*, scented.

अधिवाहन *adhi-rāhana*, *as*, m., N. of a man, said to be a son of Anga.

अधिविकर्तन *adhi-vi-kartana*, *am*, n. the act of cutting off.

अधिविद्रम् *adhi-vi-kram*, cl. 1. A. -*kramate*, -*mitum*, to step forth towards or for some one.

अधिविद् *adhi-vid*, cl. 6. P. -*vindati*, -*veditum*, to obtain; to marry in addition to.

Adhi-vinnā, f. a wife whose husband has married again; a neglected or superseded wife.

Adhi-vedtaryā or *adhi-vedaniyā* or *adhi-vedyā*, f. a wife in addition to whom it is proper to marry another.

Adhi-vettri, *tā*, m. a husband who marries an additional wife.

Adhi-vedana, *am*, n. marrying an additional wife.

अधिविद्यम् *adhi-vidyam*, ind. on the subject of science (a chapter in the Upanishads).

अधिवेदम् *adhi-vedam*, ind. concerning the Veda.

अधिशो *adhi-śi*, cl. 2. A. -*śete*, -*śayitum*, to lie down upon, to lie upon, to sleep upon.

Adhi-śayana, *as*, *ā*, *am*, lying on, sleeping on.

Adhi-śayita, *as*, *ā*, *am*, recumbent upon; used for lying or sleeping upon.

अधिषि *adhi-śri*, cl. 1. P. -*śrayati*, -*yitum*, Ved. -*śrayitavā*, to ascend; to put on fire, make hot.

Adhi-śraya, *as*, m. a receptacle.

Adhi-śrayana, *am*, n. act or ceremony of putting (a kettle) on the fire; (*t*), f. a fire-place, oven.

— *Adhi-śrayaniya*, *as*, *ā*, *am*, relating to or connected with the *Adhi-śrayana*.

Adhi-śrita, *as*, *ā*, *am*, put on the fire (as a pot).

अधिषव *adhi-shavaṇa*, *am*, n. (fr. rt. *su* with *adhi*), Ved. hand-press for extracting and straining the Soma juice; (*as*, *ā*, *am*), used for extracting and straining the Soma juice.

अधिष्ठा *adhi-shthā* (*adhi-sthā*), cl. 1. P. or poet. A. -*tishthati*, -*te*, -*shthātum*, to stand upon, depend; to inhabit, abide; to be, stand; to superintend, govern; to step over or across; to overcome; to ascend, mount.

Adhi-shthātṛi, *tā*, *trī*, *tri*, superintending, presiding, governing, tutelary; (*ā*), m. a ruler; especially the supreme ruler, or Providence personified and identified with one or another of the Hindū gods; a chief; a protector.

Adhi-shthāna, *am*, n. standing by, being at hand, approach; standing or resting upon; a basis, base; a wheel (as the basis of a car); a position, site, residence, abode, seat; a settlement, town; government, authority, power, dominion; a precedent, rule; a benediction. — *Adhishthāna-śarira*, *am*, n. (in Sāṅkhya phil.) a body which forms the medium between the subtle and the gross body.

Adhi-shthāyaka, *as*, *ā*, *am*, governing, superintending, guarding.

Adhi-shthita, *as*, *ā*, *am*, settled; inhabited; superintended; regulated; appointed; superintending.

अधिसि *adhi-stri*, ind. concerning a woman or a wife. — *Adhi-stṛi*, f. a superior or distinguished woman.

अधिहरि *adhi-hari*, ind. concerning Hari.

अधी *adhi* (*adhi-t*), cl. 2. P. *adhy-eti*, -*tum*, to meet with, attain, notice, observe, understand; to mind, remember, care for, long for; to know, know by heart; to go over; study, learn, read, recite, declare; A. *adhite*, to study, learn by heart, read, recite, declare; Caus. P. *adhy-āpayati*, -*yitum*, to make one read or study, teach, instruct; Desid. of the Caus. *adhy-āpāyishati*, to be desirous of teaching; Desid. *adhyishishati*, to be desirous of teaching.

Adhita, *as*, *ā*, *am*, attained; studied, read; well read, learned. — *Adhita-veda*, *as*, m. one who has studied the Vedas or whose studies are finished.

Adhiti, *īś*, f. perusal, study; Ved. desire, recollection.

Adhitiṇ, *i*, *inī*, *i*, well read, proficient.

Adhitya, ind. having gone over, having studied.

Adhityat, *an*, *ati*, *at*, remembering, proficient in study.

Adhityāna, *as*, m. a student; one who goes over the Veda either as a student or a teacher.

Adhy-āyana, *adhy-āpaka*, *adhy-āpana*, *adhy-ātarya*, *adhy-ātṛi*, &c., see s. v.

अधीकार *adhi-kāra* = *adhi-kāra*, q. v.

अधीक्ष *adhiksh* (*adhi-iksh*), cl. 1. A. *adhikshate*, -*kshitum*, to discover.

अधीन *adhina*, *as*, *ā*, *am* (fr. *adhi*), subject, subservient (generally forming the last member of a compound). — *Adhina-tā*, f. or *adhina-tra*, *am*, n. subjection, dependence.

अधीमन्य *adhī-mantha* = *adhi-mantha*, q. v.

अधीर *a-dhira*, *as*, *ā*, *am*, not fixed, moveable; confused; deficient in calm self-command; excited, excitable; fitful, capricious; querulous; weak-minded, foolish; (*ā*), f. lightning; a capricious or bellicose mistress. — *Adhira-tā*, f. want of confidence.

अधीवाम *adhi-vāsa* = *adhi-vāsa*, q. v.

Adhi-vāsa, ind. over the garment.

अधीश *adhīśa* (*adhi-īśa*), *as*, m. a lord, a master over (others).

Adhiśvara (*adhi-īś*), *as*, m. a supreme lord or king, an emperor; (among the Jains) an Arhat.

अधी अधिष्ठा (*adhi-ishṭa*), *as, ā, am*, solicited, honorary; (*am*), *n.* solicitation; honorary office.

अधुना *a-dhunā*, ind. (fr. the pronom. base *a*, substituted for *idam*), at this time, now.

अधुनाता, *as, ī, am*, belonging to or extending over the present time.

अधुर *a-dhura*, *as, ā, am*, not laden.

अधूमक *a-dhūmaka*, *as, ā, am*, smokeless.

अधृत *a-dhṛita*, *as, ā, am*, not held, unrestrained, uncontrolled; (*as*), *m.* an epithet of Vishṇu.

अधृति, *is, f.* want of firmness or fortitude; laxity, absence of control or restraint; incontinence; (*is, īs, ī*), unsteady.

अधृष्ट *a-dhṛishṭa*, *as, ā, am* (rt. *dhṛishṭ*), not bold, modest; not put down, invincible, irresistible.

अधृश्या, *as, ā, am*, unassailable, invincible; unapproachable; proud; (*ā*), *f.*, *N.* of a river.

अधनु *a-dhenu*, *us, us, u*, Ved. yielding no milk or advantage; not nourishing.

अधैर्य *a-dhairya*, *am, n.* want or loss of calm self-command; paroxysm of excitement; excitability; (*as, ā, am*), deficient in self-command; swayed by excitement or violent feeling.

अधो *adho*. See under *adhas*.

अधंस *adhy-anṣa*, *as, ā, am*, (placed) on the shoulder.

अध्यक्ता *adhy-akta*, *as, ā, am* (rt. *añj*), equipped, prepared.

अध्यक्ष *adhy-aksha*, *as, ā, am*, observable; exercising supervision; (*as*), *m.* an eye-witness; an inspector, superintendent; *N.* of a plant, *Minusops Kauki* (*Kshirikā*).

अध्यक्षरम् *adhy-aksharam*, ind. on the subject of syllables; above all syllables (as the mystic *om*).

अध्यग्नि *adhy-agni*, ind. over or by the nuptial fire, property given to the bride. — *Adhyagnī-kṛita*, *am, n.* property given to the wife at the wedding. — *Adhyagny-upāgata*, *am, n.* property received by a wife at the wedding.

अध्यक्ष *adhy-añc*, *am, īcī, ak*, tending upwards, eminent, superior.

अध्यक्षा *adhyañḍā*, *f.*, *N.* of two plants, Cowage (*Carpopogon Pruriens*) and Flacourtia *Cataphracta*.

अध्यक्षेप *adhy-adhikshepa*, *as, m.* excessive censure; gross abuse.

अध्यधीन *adhy-adhīna*, *as, ā, am*, completely subject or dependent, as a slave.

अध्यय *adhy-aya* or better *adhy-āya*, *as, m.* (fr. *adhi-i*, see *adhi*), a lesson, lecture, chapter.

अध्ययाना, *am, n.* reading, studying, especially the Vedas (one of the six duties of a Brāhman). — *Adhyayanatapasī*, *n.* nom. du. study and penance. — *Adhyayanapunya*, *am, n.* religious merit acquired by studying.

अध्ययानिया, *as, ā, am*, fit or proper to be read or studied.

अध्यर्ध *adhy-ardha*, *as, ā, am*, having an additional half, i. e. one and a half; (in compounds synonymous with) *adhy-ardhaka*, *as, īkā, am*, amounting to or worth one and a half. — *Adhyardhakaṇṣa*, *as, am, m.* *n.* one and a half *kaṇṣa*; (*as, ī, am*), amounting to or worth one and a half *kaṇṣa*. — *Adhyardha-kākinika*, *as, ā, am*, amounting to or worth one and a half *kākinī*. — *Adhyardha-kāshāpana* or *adhyardha-kāshāpanika*, *as, ī, am*, amounting to or worth one and a half *kāshāpana*. — *Adhyardha-khārika*, *as, ā, am*, amounting to or worth one and a half *khāri*. — *Adhyardha-*

panya, *as, ā, am*, amounting to or worth one and a half *pana*. — *Adhyardha-pādyā*, *as, ā, am*, amounting to one foot and a half. — *Adhyardha-pratika*, *as, ī, am*, amounting to one and a half *kāshāpana*. — *Adhyardha-māshya*, *as, ā, am*, amounting to or worth one and a half *māsha*. — *Adhyardha-rīnsatikina*, *as, ā, am*, amounting to or worth one and a half score or thirty. — *Adhyardha-sata* or *adhyardha-satya*, *as, ā, am*, amounting to or bought with one hundred and fifty. — *Adhyardha-satamāna* or *adhyardha-satamāna*, *as, ī, am*, amounting to or worth one and a half *satamāna*. — *Adhyardha-sāna* or *adhyardha-sānya*, *as, ā, am*, amounting to or worth one and a half *sāna*. — *Adhyardha-sūrpa*, *as, ī, am*, amounting to or worth one and a half *sūrpa*. — *Adhyardha-sahasra* or *adhyardha-sahasra*, *as, ī, am*, amounting to or worth one thousand five hundred. — *Adhyardha-savarṇa* or *adhyardha-savarṇika*, *as, ī, am*, amounting to or worth one and a half *savarṇa*.

अध्युद *adhy-urbuda* or *adhy-arvuda*, *am, n.* a tumour, goitre (dating from the time of birth).

अध्यवसो *adhy-ava-so*, cl. 4. P. *-syati*, *-sātum*, to undertake, grapple with, attempt; to determine, consider.

अध्यवसाना, *am, n.* determining; attempt, effort, exertion; energy, perseverance; (in rhetoric) concise and forcible language.

अध्यवसाया, *as, m.* = the preceding; (in philosophy) mental effort, apprehension. — *Adhyavasa-ya-yukta*, *as, ā, am*, or *adhyavasāyin*, *ī, īnī, i*, resolute.

अध्यवसायिता, *as, ā, am*, attempted.

अध्यवसाया, *as, ā, am*, mentally apprehended, ascertained, determined.

अध्यवहन *adhy-avahanana*, *as, ā, am*, Ved. serving as an implement on which anything is peeled.

अध्यशन *adhy-aśana*, *am, n.* eating too soon after a meal, before the last meal is digested.

अध्यस *adhy-as*, cl. 4. P. *-asyati*, *-situm*, to throw or place over or upon.

अध्यस्ता, *as, ā, am*, placed over; disguised; supposed.

अध्यस्थि *adhy-asthi*, *i, n.* a bone growing over another.

अध्यह *adhy-ah*, Defect. Perf. *-āha*, to address; to bless.

अध्यक्रम *adhy-ākram*, cl. 1. P. *-krāmati*, *-kramitum*, to attack; to fix upon, occupy.

अध्यगम *adhy-āgam*, cl. 1. P. *-gacchati*, *-gantum*, to fall in with, meet with.

अध्यार *adhy-ācar*, cl. 1. P. *-carati*, *-ritum*, to bestride, occupy as a seat.

अध्यारक्षा *adhy-āṇḍā*, *f.*, *N.* of a plant. See *adhyāṇḍā*.

अध्यात्म *adhy-ātma*, *am, n.* the supreme spirit; (*as, ā, am*), own, belonging to self; (*am*), ind. concerning self or individual personality. — *Adhy-ātma-śāstra*, *as, m.* one who meditates on the supreme spirit. — *Adhy-ātma-jñāna*, *am, n.* of *adhy-ātma-vidyā*, *f.* knowledge of the supreme spirit or of *ātman*. — *Adhy-ātma-tris*, *k, or adhyātma-tris*, *t, m.* a sage proficient in that knowledge. — *Adhy-ātma-rati*, *is, m.* a man delighting in the contemplation of the supreme spirit or of *ātman*. — *Adhy-ātma-rāmāyana*, *am, n.* a Rāmāyana, in which everything is referred to the universal spirit; it forms part of the *Brahmāṇḍa-Purāṇa*. — *Adhyātma-sāstra*, *am, n.*, *N.* of a work. — *Adhyātmottara-kāṇḍa* ('*mu-ut*'), *am, n.*, *N.* of the last book of the *Adhyātmārāmāyana*.

अध्यत्मिका or better *ādhyātmika*, *as, ī, am*, connected with or relating to the soul or the supreme spirit.

अध्यापक *adhy-āpaka*, *as, m.* (fr. *adhi-i*, see

adhi), a teacher or professor, especially of sacred knowledge; *N.* of a priest (?). — *Adhyāpakodita* ('*ka-ud*'), *as, m.* entitled an *adhyāpaka*, styled a professor.

अध्यपाना, *am, n.* instruction or lecturing, especially on sacred knowledge.

अध्यपयित्री, *t, ā, m.* a teacher.

अध्यपिता, *as, ā, am*, instructed.

अध्यप्या, *as, ā, am*, fit or proper to be instructed.

अध्यया, *as, m.* a lesson, lecture, chapter; reading; proper time for reading or for a lesson; (at the close of comp. words) a reader, student, as *Vedādhya*, a reader or student of the Vedas. — *Adhyāya-satāpāṭha*, *as, m.* an index of the One Hundred Chapters, *N.* of a work.

अध्ययिन, *ī, īnī, ī*, studious, engaged in reading or study.

अध्याह *adhy-ā-ruh*, cl. 1. P., poet. A.

-rohati, *-te*, *-roḍhum*, to ascend, mount; Caus. *-ropayati*, *-yitum*, to cause or order to mount.

अध्यारुद्धा, *as, ā, am*, mounted, ascended; (with the instr.) above, superior; (with the abl.) below, inferior.

अध्यारोपा, *as, m.* or *adhy-āropāna*, *am, n.* act of making one mount or of raising; act of attributing, especially through mistake.

अध्यारोपिता, *as, ā, am*, falsely attributed; hyperbolic.

अध्यावस *adhy-ā-vas*, cl. 1. P. *-vasati*, *-vastum*, to inhabit, dwell in (with acc. or loc.).

अध्यावाप *adhy-ā-vāpa*, *as, m.* (rt. *vap*), the act of sowing or scattering upon.

अध्यावाहनिक *adhy-ā-vāhanika*, *am, n.* that part of a wife's property which she receives when on a visit to her parents.

अध्यास *adhy-ās*, cl. 2. A. *-āste*, *-situm*, to sit down or (of beasts) lie down upon, to settle upon; to occupy as one's seat or habitation; to get into, enter upon; to be directed to or upon; to affect, concern; to influence, rule; to cohabit with; Caus. P. *adhy-āsāyati*, *-yitum*, to make (one) sit down: Des. *adhy-āstishate*, to be about to get upon (a seat &c.).

अध्यासाना, *am, n.* act of sitting down upon; presiding over; a seat, settlement.

अध्यासायोग, *as, m.* (with Buddhists) a kind of meditation (?).

अध्यसिता, *as, ā, am*, seated on; seated in the presidential chair; settled, inhabited.

अध्यस्ता, *ī, īnī, ī*, sitting down or seated upon.

अध्यसिना, *as, ā, am*, seated upon.

अध्यास *adhy-āsa*, *as, m.* (rt. 2. *as*), imposing; erroneously attributing; an appendage.

अध्याहार *adhy-ā-haraṇa*, *am, n.* or *adhy-ā-hāra*, *as, m.* (rt. *hr̥t*), act of supplying (elliptical language); supplement; act of inferring or arguing.

अध्याहारण्या or *adhy-āhartarya* or *adhy-āhārya*, *as, ā, am*, proper to be supplied; proper to be argued.

अध्यारुता, *as, ā, am*, supplied, argued.

अधुयित *adhy-ushita*, *as, ā, am* (rt. *vas*, see 1. *adhi-vas*), inhabited; obtained (?). — *Adhy-ushitāśra* or *adhyushitāśra* ('*tu-as*'), *as, m.*, *N.* of a prince descended from Dāsāratha.

अधुष्ट *adhy-ushṭa*, *as, ā, am* (rt. *ush* = *uśch*), coiled up three and a half times. — *Adhy-ushita-valaya*, *as, m.* (snake) forming a ring coiled up three and a half times.

अधुष्ट *adhy-ushṭa*, *as, m.* conveyance borne or drawn by camels.

अधुष्ट *adhy-ūḍha*, *as, ā, am* (past pass. part. fr. rt. *vah* with *adhi*), raised, exalted; affluent; abundant; (*as*), *m.* Siva; (*ā*), *f.* a wife whose husband has married an additional wife.

अधुमी *adhy-ūdhni*, *f.* (fr. *ūdhan* or *ūdhas*,

udder, with *adhā*), a tubular vessel above the udder, or above the scrotum, i. e. urethra (?).

अध्विविषयः *adhy-ūshivas*, *ān*, *ushī*, *as* (perf. part. of *rt. vas* with *adhā*), having inhabited.

अध्वी *adhy-ūh*, cl. 1. P. *-ūhati*, *-hitum*, to lay on, overlay; to place upon, to raise above.

अध्वी-ūhana, *am*, n. putting on a layer (of ashes or cinders).

अध्वी *adhy-ridh*, cl. 5. P. *-ridhnoti*, *-ardhitum*, to expand.

अध्येतव्य *adhy-etavya* or *adhy-eya*, *as*, *ā*, *am* (fr. *rt. i* with *adhā*, see *adhā*), fit or proper to be studied or read.

अध्यै-ṛṣi, *t*, *ā*, *m*, a student, reader.

अध्यै-ṣyamāṇa, *as*, *ā*, *am* (fut. part.), intending to study.

अध्यै *adhy-edh*, cl. 1. A. *-edhate*, *-dhitum*, to increase, prosper.

अध्येषण *adhy-eshana*, *am*, *ā*, n. f. (fr. *rt. 3. śh* with *adhā*), solicitation, entreaty.

अध्रि *a-dhri*, *is*, *is*, *i* (rt. *dhri*), unrestrained, irresistible. — *Adhri-gu*, *us*, plur. *āvas*, m., Ved. irresistible; N. of a heavenly killer of victims; N. of a formula concluding with an invocation of Agni. — *Adhri-ja*, *as*, *ā*, *am*, Ved. irresistible. — *Adhri-pushpalikā*, *f*, a species of the Pān plant, Piper Betel. — *Adhriyamāṇa*, *as*, *ā*, *am* (pres. pass. part. of *rt. dhri* with *a*), not held; not to be got hold of, not forthcoming, not surviving or existing, dead.

अध्रुव *a-dhruva*, *as*, *ā*, *am*, not fixed, not permanent; uncertain, doubtful; separable, admitting of severance without disastrous effects.

अध्रुष *adhrusha*, *as*, m. quinsy, a kind of sore throat (etymology doubtful).

अध्वान् *adhvan*, *ā*, m. (said to be from *ad*, 'to eat', *d* being changed to *dh*, or fr. *rt. at*), a road, way, orbit; a journey, course; distance; time; means, method, resource; the zodiac (?), sky, air; a place; a recession of the Vedas and the school upholding it; assault (?). *Adhvan* becomes *adhva*, *as*, at the end of some compounds. — *Adhva-ga*, *as*, *ā*, *am*, travelling; (*as*), m. a traveller; a camel, a mule; the sun; (*ā*), f. Gangā (the river). — *Adhva-gat*, *t*, m. a traveller. — *Adhva-gaty-anta* or *adhva-gantavya*, *as*, m. measure of length applicable to roads. — *Adhva-ga-bhogyā*, *as*, m. (traveller's delight), N. of a tree (Spondias Mangifera). — *Adhva-gamana*, *am*, n. act of travelling. — *Adhva-gāmin*, *i*, *īnī*, *is*, wayfaring. — *Adhva-jā*, *f*, a plant, also called *Svarṇmūl*. — *Adhva-pati*, *is*, m. (lord of the orbits or of the zodiac), the sun. — *Adhva-ratha*, *as*, m. a travelling car. — *Adhva-sūlya*, *as*, m. a plant, Achyranthes Aspera. — *Adhva-dhīpa* ('*va-adh*') or *adhveṣa* ('*va-ś*'), *as*, m. officer in charge of the police on the public roads.

Adhvanīna or *adhvanya*, *as*, *ā*, *am*, speeding on a journey; (*as*), a traveller.

Adhvat, *an*, *antī*, *at*, Ved. running, quick.

अध्वर *a-dhvara*, *as*, *ā*, *am* (fr. *a*, not, and *dhvara*, crookedness, injury), Ved. not crooked, unbroken, uninterrupted; durable; sound; intent; (*as*), m. a religious or liturgical service, a sacrifice, especially the Soma sacrifice; N. of a Vasi; of the chief of a family; (*am*), n. sky or air. — *Adhvara-karmaṇ*, *a*, n. performance of the Adhvara or connected with it. — *Adhvara-kalpā*, *f*, N. of an optional sacrifice (Kāmyeshṭi). — *Adhvara-kāṇḍa*, *am*, n. title of the book in the Śatapatha-Brahmana which refers to Adhvaras. — *Adhvara-kṛit*, *t*, m. performing an Adhvara. — *Adhvara-ga*, *as*, *ā*, *am*, intended for an Adhvara. — *Adhvara-dīkṣanīyā*, *f*, consecration connected with the Adhvara. — *Adhvara-prāyocṣṭī*, *is*, *f*, expiation connected with the Adhvara. — *Adhvara-ṛat*, *ān*, *atī*, *at*, containing the word Adhvara.

— *Adhvara-śrī*, *is*, m., Ved. glory (i. e. patron) of the Adhvara. — *Adhvara-samishṭa-yajus*, *us*, n., N. of an aggregate of nine libations connected with the Adhvara. — *Adhvara-sṭha*, *as*, *ā*, *am*, or *adhvare-śṭhā*, *ās*, *ās*, *am*, Ved. standing at (or engaged in) an Adhvara.

Adhvarayū, etymological substitute for *adhvara*.

Adhvariya or *adhvaryā*, nom. (fr. *adhvara*), P. *adhvariyaṭi* or *adhvaryati*, P. to be desirous of having an Adhvara performed; to institute one (?).

Adhvaryu, *us*, m. one who institutes an Adhvara; any officiating priest; technical name of a priest of a particular class (as distinguished from the *Hotṛi*, the *Udgātṛi*, and the *Brahman* classes). The *Adhvaryas* "had to measure the ground, to build the altar, to prepare the sacrificial vessels, to fetch wood and water, to light the fire, to bring the animal and immolate it." Whilst engaged in these duties, they had to repeat, without interruption or mistake, the hymns of the Yajur-veda; hence that Veda itself is also called *Adhvaryu* or *Adhvaryas*, and the latter word also means adherents of the Yajur-veda. — *Adhvaryu-kāṇḍa*, *am*, n. title of a book of mantras or prayers intended for *Adhvaryas*. — *Adhvaryu-kṛatu*, *us*, m. sacrificial act performed by the *Adhvaryu*. — *Adhvaryu-veda*, *as*, m. the Yajur-veda.

अध्वसन् *a-dhvasman*, *ā*, *ā*, *a*, Ved. imperishable (?); not causing to fall (?); unveiled, open to the light (?).

अध्वान्त *a-dhvānta*, *am*, n. (not positive darkness), twilight, gloom, shade. — *Adhvānta-śātrava*, *as*, m. a plant, Cassia Fistula or Bignonia Indica (not an enemy to darkness, i. e. blossoming in the shade).

अन् 1. *an-*, occasionally **अन** *ana-*, (before a vowel) the substitute for *a*, *ā*, or a privative. (Before terminations commencing with vowels) the substitute for the pronominal base *a*, as in *anena* (*ana-ina*).

अन् 2. *an*, cl. 2. P. *aniti* or Ved. *anati*, *āna*, *anishyati*, *ānit*, *anitum*, to breathe, gasp, move, go, live [cf. Gr. *ἄνέμω*; Lat. *animus*]: Caus. *ānayati*, *-yitum*: Desid. *anīshati*.

Ana, *as*, m. breath, spiration.

Anana, *am*, n. breathing, living.

अनश् *an-aśa*, *as*, *ā*, *am*, or *an-aśin*, *i*, *īnī*, *t*, portionless; not entitled to a share in an inheritance.

अनंशुमाफल *an-aṇsumat-phalā*, *f*, a plantain (the same as *aṇsumat-phalā*).

अनक *anaka*, *as*, *ā*, *am*, inferior = *apaka*, q. v.

अनकुन्दुभ *anaka-dundubha*, *as*, m. a name of Kṛishṇa's grandfather. — *Anaka-dundubhī* or better *ānakadundubhī*, *is*, m. a name given to Kṛishṇa's father, Vasudeva; (a name said to be derived from the beating of drums at his birth.)

अनकस्मात् *an-akasmāt*, ind. not without a cause or an object; not accidentally, not suddenly.

अनक्ष *an-akṣh*, *k*, *k*, Ved. or *an-akṣha*, *as*, *i*, *m*, sightless, blind.

An-akṣh, n. a bad eye.

अनक्षर *an-akṣhara*, *as*, *ā*, *am*, unfit to be uttered; unable to articulate.

अनक्षस्तम्भ *an-akṣha-stambham*, ind. so as not to interfere with the axle-tree.

अनगार *an-agāra*, *as*, m. (houseless), an ascetic who has adopted a houseless or vagrant condition.

An-agārikā, *f*, the houseless life of such an ascetic.

अनग्न *a-nagna*, *as*, *ā*, *am*, not naked. — *Anagna-tā*, *f*, the not being naked.

अनग्नि *an-agni*, *is*, m. non-fire; substance

differing from fire; absence of fire; (*is*, *is*, *i*), requiring no fire or fire-place; not maintaining the sacred fire, irreligious; unmarried; dispensing with the use of fire; dyspeptic. — *An-agni-trā*, *as*, *ā*, *am*, or *an-agni-trā*, *ās*, *ās*, *am*, not maintaining the sacred fire, irreligious (?); not enjoying Agni's protection (?). — *An-agni-dagdha*, *as*, *ā*, *am*, not burnt with fire; not burnt on the funeral pile (but buried); (*ās*), m. pl. N. of a class of manes. — *Anagni-shvāta*, *ās*, m. pl. = preceding; see *agni-dagdha* and *agni-shvāta* under *agni*.

अनघ *an-agma*, *as*, *ā*, *am*, sinless, innocent; faultless; handsome; (*as*), m. white mustard; N. or epithet of various persons, especially Siva. — *Ana-ghāshṭamī* ('*gha-ash*'), *f*, N. of the fifty-fifth Adhyāya of the Bhaviṣhyottara-Purāṇa.

अनकुश *an-ankuśa*, *as*, *ā*, *am*, unrestrained, ungovernable.

अनङ्ग *an-anga*, *as*, *ā*, *am*, incorporeal; (*as*), m. Love, N. of Kāma, the god of love, so called because he was reduced to ashes by a flash from the eye of Siva, for having attempted to disturb his penance by filling him with love for Pārvatī; (*am*), n. the ether, air, sky; the mind, *manas*; that which is not the *anga*, q. v. — *Ananga-kṛiḍā*, *f*, N. of a metre of two verses, the first containing sixteen long syllables, the second thirty-two short ones. — *Ananga-devī*, *f*, N. of a queen-consort of Kāshmir. — *Ananga-pāla*, *as*, m., N. of a king's chamberlain at Kāshmir. — *An-angam-ajaya*, *as*, *ā*, *am*, not shaking the body (?). — *Ananga-ranga*, N. of an erotic work. — *Ananga-lekhā*, *f*, a love letter; N. of a queen of Kāshmir. — *Ananga-śekhara*, *as*, m., N. of a metre of four verses, each containing fifteen iambi. — *An-anga-senā*, *f*, N. of a dramatic personage. — *An-angāpīḍa* ('*ga-āp*'), *as*, m., N. of a king of Kāshmir. — *Anangāsuhṛid* ('*ga-as*'), *t*, m. Kāma's enemy, i. e. Siva.

An-angaka, *am*, n. the mind.

अनङ्गुरि *an-anguri*, *is*, *is*, *i*, destitute of fingers.

अनल *an-aśha*, *as*, *ā*, *am*, not pellucid, turbid.

अनजका *an-ajakā* or *an-ajikā*, *f*, a miserable little goat.

अनज्जन *an-añjana*, *as*, *ā*, *am*, free from collyrium or pigment or paint; (*am*), n. the sky, atmosphere; Vishṇu.

अनुद *anad-uh*, *dvān*, m. (fr. *anas*, a cart, q. v., and *vah*, to drag), an ox; bull; the sign Taurus. — *Anadu-jihvā*, *f*, a plant, also called *Gojihvā*, Elephantopus Scaber. — *Anadud-dā*, *as*, m. donor of a bull or ox. — *Anadūhī* or *anadvāhī*, *f*, a cow.

Anadutka, *as*, *ā*, *am*, having oxen (?).

Anaduha, *as*, m., N. of the chief of a certain Gotra.

अनयु *an-ayu*, *us*, *us* or *vī*, *n*, not minute or fine, coarse; (*us*), m. coarse grain, peas, &c.

अनत *a-nata*, *as*, *ā*, *am*, not bent, not bowed down; erect; stiff; haughty.

अनति *an-ati*, not very-, not too-, not past-. (Words commencing with *an-ati* are so easily analysed by referring to *ati*, &c., that few need be enumerated). — *An-ati-krama*, *as*, m. moderation, propriety. — *An-atikramagīya*, *as*, *ā*, *am*, not to be avoided, not to be transgressed, inviolable. — *An-atidṛṣya*, *as*, *ā*, *am*, Ved. not transparent, opaque; (or equivalent to *aty-adṛṣya*), quite indiscernible. — *An-atidhṛta*, *as*, m., Ved. unsurpassed. — *An-ativṛitti*, *is*, *f*, congruity. — *An-ativyādhyā*, *as*, *ā*, *am*, Ved. invulnerable. — *An-atyanta-gatī*, *is*, *f*, the sense of "not exceedingly," sense of diminutive words. — *An-atyaya*, *as*, *ā*, *am*, unperishable, unbroken. — *An-atyudya*, *as*, *ā*, *am*, Ved. (equivalent to *aty-an-udyā*), quite unfit to be mentioned.

अनदत् *an-adat, an, atī, at*, not eating, not consuming.

अनद्धा *an-addhā* or (with part. u) *an-addho*, ind., Ved. not truly, not really; not clearly. — *An-addhā-purusha*, as, m., Ved. one who is not a true man, one who is of no use either to gods or men or the manes.

अनद्य *an-adya*, as, ā, am, not fit to be eaten; (as), m. white mustard.

अनद्यतन *an-adyatana*, as, m. tense which is not applicable to the current day.

अनधिक *an-adhika*, as, ā, am, incapable of being enlarged or excelled; boundless; perfect.

अनधिकार *an-adhikāra*, as, m. absence of authority or right or claim. — *Anadhikāra-cārcā*, f. intermeddling, officiousness.

An-adhikārīn, ī, inī, ī, not entitled to. *An-adhikṛita*, as, ā, am, not placed at the head of, not appointed.

अनधिगत *an-adhigata*, as, ā, am, not obtained, not acquired; not studied. — *Anadhigata-manoratha*, as, ā, am, disappointed. — *Anadhigata-sāstra*, as, ā, am, unacquainted with the Sāstras. *An-adhigamyā*, as, ā, am, unattainable.

अनधिष्ठान *an-adhishthāna*, am, n. want of superintendence.

An-adhishthīta, as, ā, am, not appointed; not present.

अनधीन *an-adhīna* or *an-adhinaka*, as, ā, am, independent; (as), m. an independent carpenter who works on his own account, see *kaṣṭa-lakṣa*.

अनध्यक्ष *an-adhyakṣa*, as, ā, am, not observable; destitute of a superintendent.

अनध्ययन *an-adhyayana*, am, n. not studying; intermission of study.

An-adhyāya, as, m. = the preceding; time when there is or ought to be an intermission of study. — *Anadhyāya-divasa*, as, m. a vacation day.

अनन *anana*, am, n. (fr. rt. an), breathing, living.

अननङ्गमेजय *an-anangamejaya*, as, ā, am, not leaving the body unshaken; see under *an-ang*.

अननुज्ञात *an-anujñāta*, as, ā, am, not agreed to, not permitted, denied.

अननुभावक *an-anubhāvaka*, as, ī, am, unable to comprehend. — *Ananubhāvaka-tā*, f. non-comprehension; unintelligibility.

अननुभाषण *an-anubhāṣaṇa*, am, n. not repeating (for the sake of challenging) a proposition; tacit assent.

अननुभूत *an-anubhūta*, as, ā, am, not perceived, not experienced, unknown.

अननुमत *an-anumata*, as, ā, am, not honoured, not liked, disagreeable, unfit.

अननुपङ्क्ति *an-anushangin*, ī, inī, ī, not attached to, indifferent to.

अननुष्ठान *an-anusṭhāna*, am, n. non-ob-servance, neglect; impropriety.

अननुक्त *an-anūkta*, as, ā, am, not recited or studied; not responded to.

अनन्त *an-anta*, as, ā, am, endless, boundless, eternal, infinite; (as), m., N. of many persons, particularly of Vishnu; of Vishnu's couch, the snake king Sesha; of Sesha's brother Vāsuki; of Kṛishṇa; of his brother Baladeva; of Śiva, Rudra, one of the Viśva-devas, the 14th Arhat, &c.; a plant, Sinduvāra, Vitex Trifolia; Talc; the 23rd lunar asterism, Śravaṇa; a silken cord tied round the right arm at a particular

festival; and the letter ā; a periodic decimal fraction?; (ā), f. the earth; the number one; N. of various females, especially of Pārvatī; N. of various (perennial?) plants, particularly one also called Śārivā, Periploca Indica or Asclepias Pseudosarsa (or Asthmatica), the root of which supplies a valuable medicine; (am), n. the sky, atmosphere; Talc. — *Ananta-kara*, as, ī, am, rendering endless, magnifying indefinitely. — *Ananta-ga*, as, ā, am, going or moving for ever or indefinitely. — *Ananta-guṇa*, as, ā, am, having boundless excellencies. — *Ananta-tatvadaśi*, f. the fourteenth lunar day (or full moon) of Bhādra, when Ananta is worshipped. — *Ananta-cāritra*, as, m., N. of a Bodhisattva. — *Ananta-jit*, ī, m., N. of the fourteenth Jaina Arhat of the present Avastarpiṇī. — *Ananta-tā*, f. or *ananta-tva*, am, n. eternity, infinity. — *Ananta-tāna*, as, ā, am, extensive. — *Ananta-tīrtha*, as, m., N. of an author. — *Ananta-tīrtha-kṛit*, ī, m. the same as Anantajit. — *Ananta-trītiyā*, f. the third day of Bhādra, said to be sacred to Vishnu. — *Anantatrītiyā-vrata*, the twenty-fourth Adhyāya of the Bhavishyottara-Purāṇa. — *Ananta-dṛishṭi*, īs, m. epithet of Śiva. — *Ananta-deva*, as, m., N. of various persons, especially of a king of Kashmir. — *Ananta-nemi*, īs, m., N. of a king of Mālava, a contemporary of Śākyamuni. — *Ananta-pāra*, as, ā, am, of boundless width. — *Ananta-pāla*, as, m., N. of a warrior chief in Kashmir. — *Ananta-bhaṭṭa*, as, m., N. of a man. — *Ananta-matī*, īs, m., N. of a Bodhisattva. — *Ananta-māyīn*, ī, inī, ī, endlessly illusory or delusive or deceitful. — *Ananta-mūla*, as, m. a medicinal plant, also called Śārivā. — *Ananta-rāma*, as, m., N. of a man. — *Ananta-rāśi*, īs, m. (in arithm.) an infinite quantity; a periodic decimal fraction (?). — *Ananta-rūpa*, as, ā or ī, am, having innumerable forms or shapes. — *Ananta-vat*, ān, atī, at, eternal, infinite; (ām), m. (in the Upanishads) one of Brahmā's four feet, earth, intermediate space, heaven, and ocean. — *Ananta-varma*, ā, m., N. of a king. — *Ananta-vāta*, as, m. a disease of the head, somewhat like tetanus. — *Ananta-vikramīn*, ī, m., N. of a Bodhisattva. — *Ananta-vijaya*, as, m., N. of Yudhishtira's conch-shell. — *Ananta-vīrya*, as, m., N. of the twenty-third Jaina Arhat of a future age. — *Ananta-vrata*, am, n. ceremony or festival in honour of Ananta or Vishnu on the day of the full moon in Bhādra; title of the 102nd Adhyāya of the Bhavishyottara-Purāṇa. — *Ananta-sakti*, īs, īs, ī, omnipotent; (īs), m., N. of a king. — *Ananta-sāyana*, am, n. Travancore. — *Ananta-sirshā*, f., N. of the snake king Vāsuki's wife. — *Ananta-bhukma*, as, ā, am, Ved. possessing boundless strength (?); endlessly blowing (?). — *Anantātman* (°ta-āt), ā, m. the infinite spirit. — *Anantāśrama*, *anantēvara*, &c., names of persons unknown. *Anantaka*, as, ā, am, endless, boundless, eternal, infinite; (am), n. (among the Jains) the eternal (i. e. the aggregate of spirit and matter); the infinite (i. e. infinite space). *Anantya*, as, ā, am, infinite, eternal; (am), n. infinity, eternity.

अनन्तर *an-antara*, as, ā, am, having no interior; having (or leaving) no interstice or interval or pause; uninterrupted, unbroken; continuous; immediately adjoining, contiguous; next of kin, &c.; compact, close; (am), n. contiguity; Brahman, the supreme soul, as being of one entire essence; (am), ind. immediately after; after; afterwards.

Anantara-jā, as, m. (next-born), the son of a Kshatriya or Vaisya mother by a father belonging to the caste immediately above the mother's. — *Anantara-jāta*, as, m. = preceding; also the son of a Sudrā mother by a Vaisya father.

An-antarāgām, ind. without a break.

An-antarita, as, ā, am, not separated by any interstice; unbroken.

Anantariya, as, ā, am, concerning (or belonging to) the next of kin, &c.

अनन्तहित *an-antar-hita*, as, ā, am (past

part. Pass. of *antar-dhā*, q. v., with an), not concealed, manifest; not separated by a break.

अनन्द *a-nanda*, as, ā, am, joyless, cheerless; (ās), m. pl., Ved., N. of a purgatory.

अन्न *an-anna*, am, n. rice or food underserving of its name.

अनन्य *an-anya*, as, ā, am, no other, not another, not different, identical; self; not having a second, unique; not more than one, sole; having no other (object), undistracted. — *Ananya-gati*, īs, f. sole resort or resource. — *Ananya-gati*, īs, ī, or *ananya-gatika*, as, ā, am, having only one (or no other) resort or resource left. — *Ananya-gāmin*, ī, inī, ī, going to no other. — *Ananya-cinta*, as, ā, am, or *ananya-cetas*, ās, ās, as, giving one's undivided thought to, (with loc.). — *Ananya-codita*, as, ā, am, self-impelled. — *Ananya-ja*, as, m. epithet of Kāma or Love. — *Ananya-tā*, f. or *ananyatva*, am, n. identity. — *Ananya-dṛishṭi*, īs, īs, ī, gazing intently. — *An-anya-deva*, as, ā, am, having no other god. — *Ananya-nishpādya*, as, ā, am, (requiring) to be accomplished by no other. — *An-anya-pūrvā*, f. a female who never belonged to another, a virgin. — *Ananya-pratikriya*, as, ā, am, having no other means of resistance or redress. — *Ananya-bhava*, as, ā, am, originating in or with no other. — *Ananya-bhāva*, as, ā, am, thinking of the only one, i. e. of the supreme spirit. — *Ananyamanas*, ās, ās, as, or *ananya-manaska*, as, ā, am, or *ananya-mānasa*, as, ī, am, exercising undivided attention. — *Ananya-yoga*, as, m. not suitable to any others. — *Ananya-vishaya*, as, ā, am, exclusively applicable. — *Ananya-vishayātman* (°ya-āt), ā, ā, as, having the mind fixed upon one (or the sole) object. — *Ananya-vritti*, īs, īs, ī, closely attentive. — *An-anya-hṛita*, as, ā, am, not carried off by another, safe. — *Ananyānubhava* (°ya-an), as, m., N. of the teacher of Prakāśātman. — *Ananyārtha* (°ya-ar), as, ā, am, not subservient to another object; principal. — *Ananyāśrita* (°ya-ās), as, ā, am, not having resorted to another; independent; (am), n. (in law) unencumbered property.

An-anyāśrita, as, ī, am, not like others, singular.

अनन्य *an-ancaya*, as, m. want of connexion; (in rhetoric) comparison of an object with its own ideal, (as, a lady-like lady.)

An-anvita, as, ā, am, unconnected, inconsecutive, desultory, incoherent, irrelevant, irregular; not attended with, destitute of.

अनप *an-apa*, as, ā, am, destitute of water.

अनपकरण *an-apakaraṇa*, am, n. (rt. kṛi), not injuring; (in law) non-payment, non-delivery.

An-apakarman, a, n. or *anapakriyā*, f. = preceding.

An-apakāra, as, m. harmless.

An-apakārīn, ī, inī, ī, innocuous.

An-apakṛita, as, ā, am, unharmed.

अनपकर्ष *an-apakarsha*, as, m. (rt. kṛish), m. non-degradation, superiority.

अनपग *an-apaga*, as, ā, am, not departing from.

अनपद्युत *an-apadyuta*, as, ā, am, Ved. not fallen off, not declined; not displaced.

अनपजय *an-apajayya*, as, ā, am (rt. jī). Ved. impossible to have its victorious character reversed or neutralized.

अनपत्य *an-apatyā*, as, ā, am, childless; Ved. causing childlessness, unpropitious; (am), n. childlessness. — *Anapatya-tā*, f. childlessness. — *Anapatya-vat*, ān, atī, at, Ved. childless. *Anapatyaka*, as, ā or ī, am, childless.

अनपत्त्रप *an-apatrapa*, as, ā, am, shameless,

अनपनिहित an-apanihita, as, ā, am, Ved. not curtailed or mutilated.

अनपयति an-apayati, ind., Ved. (before the sun makes a start); very early. (Apayati is said to be fr. rt. *ī* with *apa*, perhaps the loc. of the pres. part.)

अनपर an-apara, as, ā, am, without another; having no follower; sole (as an epithet of Brahma).

अनपराद्ध an-aparāddha, as, ā, am, having sustained no injury; (am), ind. without injury.

An-aparāddha, as, m. innocence, innocuousness; (as, ā, am), innocent, faultless; free from defects. — **Anaparāddha-tva**, am, n. freedom from fault. **Anaparādhin**, i, īnī, i, innocent.

अनपलापुक an-apalāshuka, as, ā, am, not thirsty.

अनपवाचन an-apavācana, as, ā, am, Ved. impossible to be talked away or wished away.

अनपवृज्य an-apavṛjya, as, ā, am, Ved. clear of objects that should be shunned as impure.

अनपव्ययत an-apavyayat (apa-vy-ayat), an, antī, at, Ved. unremitting, not letting go, able.

अनपसर an-apasara, as, ā, am (having no hole to creep out of), inexcusable, unjustifiable; (as), m. an usurper.

An-apasaraṇa, am, n. absence of an outlet.

अनपस्पृश an-apasprīś, k, k, k, Ved. not refusing, not obstinate.

अनपस्फुर an-apasphur, ūs, or an-apasphura, as, ā, am, or an-apasphurat, an, antī, at, Ved. (a cow) not withdrawing, i. e. not refusing to be milked.

अनपहतपाप्मन an-apahata-pāpman, ā, ā, a, Ved. not freed from evil (epithet of the Pitṛis).

अनपहत an-apahrita, as, ā, am, not carried off, not stolen.

अनपाकरण an-apākaraṇa, am, n. or an-apākarma, a, n. (in law) non-payment, non-delivery.

अनपाय an-apāya, as, ā, am, free from loss, undiminished; not passing away, imperishable; (as), m. freedom from loss or from wear and tear; permanence, imperishable nature; epithet of Śiva.

Anapāyīn, ī, īnī, ī, not transient, imperishable; unfailing.

अनपावृत् an-apāvṛt, ind., Ved. not turned away, unremittingly.

अनपाश्रय an-apāśraya, as, ā, am, not dependent.

अनपुंसक a-napūnsaka, am, n. (in gram.) not a neuter.

अनपूपीय an-apūpiya or an-apūpya, as, ā, am, unfit for (apūpa) cakes. See *apūpa*.

अनपेक्ष an-apeksha, as, ā, am, regardless, careless; indifferent; impartial; irrespective; irrelevant; (ā), f. disregard, carelessness, indifference; (am), ind. without regard to; regardlessly, carelessly, accidentally. — **Anapeksha-tva**, am, n. disregard; irrelevance; irrespectiveness; (-trāt), from having no reference to, since (it) has no reference to.

An-apekshita, as, ā, am, disregarded; unheeded; unexpected.

An-apekshīn, ī, īnī, ī, regardless, careless; indifferent; &c.

An-apekshya, ind. disregarding, irrespective of.

अनपत an-apeta, as, ā, am, not gone off, not past; not separated, faithful to, possessed of.

अनप्त an-apta, as, ā, am, Ved. not watery.

अनप्तस an-apnas, ās, ās, as, Ved. destitute of means (?), merit (?), shape (?), [cf. Lat. *inops*.]

अनप्सरस an-apsaras, ās, f. unlike an Apsaras, unworthy of an Apsaras.

अनप्ता anapthā, f. a particular configuration of the planets. [Gr. *ἀναφθ*.]

अनभिज्ञ an-abhijña, as, ā, am, unacquainted with, ignorant.

अनभिद्रुह an-abhidruh, dhruk, k, k, Ved. not malicious.

अनभिप्रेत an-abhipreta, am, n. something different from (or the reverse of) what was intended.

अनभिभूत an-abhibhūta, as, ā, am, not overcome, unsurpassed; not beset, unobstructed.

अनभिमत an-abhimata, as, ā, am, not to one's mind, disliked.

अनभिज्ञात an-abhi-mlāta, as, ā, am, unfaded. — **Anabhimlāta-varṇa**, as, ā, am, Ved. of unfaded colour or brightness.

An-abhimlāna, as, m. (non-fading), N. of the chief of a Gotra.

अनभिरूप an-abhirūpa, as, ā or ī, am, not handsome, not pleasing.

अनभिलक्षित an-abhilakshita, as, m. destitute of (masonic?) marks or symbols, an impostor.

अनभिलाष an-abhilāsha, as, m. non-relish; want of appetite; want of desire.

An-abhilāshīn, ī, īnī, ī, not desirous.

अनभिव्यक्त an-abhivyakta, as, ā, am, indistinct.

अनभिज्ञस्त an-abhisasta, as, ā, am, or an-abhisasti, is, is, i, or an-abhisastya, as, ā, am, Ved. blameless, faultless. — **Anabhisaste-nī**, is, is, i, Ved. leading to perfection or to heaven.

अनभिषङ्ग an-abhishanga or an-abhishvanga, as, m. absence of connection or attachment.

अनभिषन्धान an-abhisandhāna, am, n. or an-abhisandhi, is, m. absence of a (latent) design; disinterestedness. — **Anabhisandhi-kṛta**, as, ā, am, done undesignedly.

अनभिषम्बन्ध an-abhisambandha, as, ā, am, unconnected.

अनभिचेह an-abhisneha, as, ā, am, not affectionate, impassible.

अनभिहित an-abhihita, as, ā, am, not named; (Ved.) not fastened; (as), m., N. of the chief of a Gotra.

अनभिषु an-abhiśu, us, us, u, Ved. unbridled; epithet of the sun.

अनभ्यनुज्ञा an-abhyyanujñā (abhy-anu-jñā), f. non-permission.

अनभ्यारुढ an-abhyārūḍha, as, ā, am, not ascended, not mounted.

अनभ्याश an-abhyāśa or an-abhyāsa, as, ā, am, not near, distant. — **Anabhyāsam-itya**, as, ā, am, improper to be approached.

अनभ्यास an-abhyāsa, as, m. want of practice or skill.

अनभ्रक an-abhraka, as, m. 'cloudless'; N. of a class of Bauddha divinities (generally in m. pl.).

अनभ्रि an-abhri, is, is, i, Ved. (requiring) no shovel or scraper; epithet of rain-water.

अनम a-nama, as, m. one who needs not make a salutation to others; a Brāhman.

A-namasya, as, ā, am, unworthy of a salutation.

अनमितम्पच an-amitam-pāca, as, ā, am, (the same as *mitam-pāca*), not cooking what has not first been weighed, niggardly, miserly.

अनमित्र an-amitra, as, ā, am, having no enemies; (am), n. condition of having no enemies; (as), m., N. of various persons, particularly a king of Ayodhyā.

अनमोघ an-amogha, as, ā, am, Ved. free from disease, well, comfortable; salubrious, salutary; sinless; (am), n. good health, happy state, comfort, prosperity.

अनम्वर an-ambara, as, ā, am, wearing no clothing, naked; (as), m. a Buddhist mendicant.

अनय 1. a-naya, as, m. bad management; bad conduct (gambling, &c.).

अनय 2. an-aya, as, m. evil course, ill luck; misfortune, adversity. — **Anayan-gata**, as, ā, am, unfortunate.

अनारम्य an-aranya, as, m., N. of a king of Ayodhyā, said by some to have been Priṭhu's father.

अनरुस an-arus, us, us, us, Ved. not sore or wounded, healed, well, sound.

अनर्गल an-argala, as, ā, am, free from bars, free, licentious.

अनर्घ an-argha, as, ā, am, priceless, invaluable; (as), m. wrong value. — **Anargha-rāghava**, am, n. title of a drama by Mūrāri, treating of Rāma. **An-arghya**, as, ā, am, priceless, not to be had at any price; anything but valuable. — **Anarghya-tva**, am, n. pricelessness.

अनर्थ an-artha, as, m. non-value; a worthless or useless object; disappointing occurrence, reverse, evil; nonsense; (as, ā, am), worthless, useless; unfortunate; having no meaning; having not that (but another) meaning; nonsensical. — **Anartha-kara**, as, ī, am, doing what is useless or worthless; unprofitable; producing evil or misfortune. — **Anartha-tva**, am, n. uselessness, &c. — **Anartha-darśin**, ī, īnī, ī, minding useless or worthless things. — **Anartha-nāśin**, ī, m. (destroyer of evil), Śiva. — **Anartha-buddhi**, is, is, i, having a nonsensical intellect. — **Anartha-bhāva**, as, ā, am, malicious. — **Anartha-lupta**, as, ā, am, freed from all that is worthless. — **An-artha-saṃśaya**, as, m. not a risk of one's money; safety of one's money or wealth.

An-arthaka, as, ā, am, useless, vain, worthless; meaningless, nonsensical.

An-arthya, as, ā, am, worthless, useless.

अनर्पण an-arpaṇa, am, n., Ved. non-sur-rendering, not giving up.

अनर्व an-arva, as, ā, am, or an-arvan, ā, ā, a, Ved. not liable to be stayed or limited; unobstructed; irresistible; permanent.

अनर्विज 1. anar-viś, f, m., Ved. seated on the car (anas) or cart; a driver.

अनर्विश 2. an-ar-viś, f, m. (ar for aram, rt. *ṛi*), one who fails to reach his destination.

अनर्शनि an-arśani, is, m., Ved., N. of a demon slain by Indra; (etym. doubtful.)

अनर्शरति an-arśa-rāti, is, is, i, Ved. giving of injurious things, one whose gifts do not hurt.

अनर्ह an-arha, as, ā, am, or an-arhat, an, antī, at, undeserving of punishment or of reward; unworthy; inadequate, unsuitable.

Anarhya-tā, f. condition of not being properly estimated; inadequacy, unsuitableness.

अनल anala, as, m. (fr. rt. an, q. v.), fire;

Agni, the god of fire; digestive power, gastric juice, bile; wind; N. or epithet of Vasudeva; of a certain Muni; of one of the eight Vasus; of a certain monkey; N. of various plants, as Plumbago Zeylanica and Rosea, and Semicarpus Anacardium; the letter *r*; the number three; (in astron.) the fiftieth year of Brihaspati's cycle; the third lunar mansion or Kṛittikā(?). — *Anala-dīpana*, *as*, *ā*, *am*, stomachic. — *Anala-prabhā*, *f.* a plant, Halicacabum Cardiospermum. — *Anala-priyā*, *f.* Agni's wife. — *Anala-vāta*, *as*, *m.*, N. of ancient Pattana. — *Anala-sāda*, *as*, *m.*, dyspepsia. — *Analānanda* ([°]*la-ān*), *as*, *m.*, N. of a Vedantic writer, author of the Vedāntakalpataru.

अनलङ्करीषु *an-alankarishṣu*, *us*, *us*, *u*, not given to the use of ornaments; not ornamented.

अनलम् *an-alam*, ind. not enough; insufficiently.

अनलस *an-alasa*, *as*, *ā*, *am*, not lazy, active.

अनलि *anali*, *is*, *m.* a tree, Sesbana Grandiflora.

अनल्प *an-alpa*, *as*, *ā*, *am*, not a little, much, numerous. — *Analpa-ghosha*, *as*, *ā*, *am*, very clamorous, very noisy. — *Analpa-manyu*, *us*, *us*, *u*, greatly enraged.

अनव *anava*, *as*, *m.*, N. of a man or a tribe, = *anu*.

अनवकाश *an-avakāsa*, *as*, *ā*, *am*, having no opportunity; uncalled for (there being no "occasion" for it), inapplicable.

अनवगाहिन् *an-avagāhin*, *i*, *inī*, *i* (rt. *gāh*), not dipping into, not studying.

An-avagāhya, *as*, *ā*, *am*, unfathomable.

अनवगीत *an-avagīta*, *as*, *ā*, *am*, not made an object of a contemptuous song, not blamed.

अनवग्रह *an-avagraha*, *as*, *ā*, *am*, resistless; not to be intercepted.

अनवगायत् *an-avagāyat*, *an*, *anti*, *at*, Ved. not growing remiss.

अनवच्छिन्न *an-avacchinnā*, *as*, *ā*, *am*, not intersected, uninterrupted; not marked off, unbounded, unlimited, immoderate; undefined, indiscriminated. — *Anavacchinnā-hāsa*, *as*, *m.* continuous or immoderate laughter.

अनवत् *an-avat*, *ān*, *atī*, *at* (fr. *ana*, see under rt. *an*), endowed with breath or life. — *Anavat-tva*, *am*, *n.* condition of being endowed with life.

अनवतप्त *an-avatapta*, *as*, *m.* (among Buddhists) N. of a serpent king; N. of a lake, = Rāvaṇa-hrada.

अनवद्य *an-avadya*, *as*, *ā*, *am*, irreproachable, faultless; unobjectionable; (*ā*), *f.*, N. of an Apsaras. — *Anavadya-tā*, *f.* or *anavadya-tva*, *am*, *n.* faultlessness. — *Anavadya-rūpa*, *as*, *ā* or *i*, *am*, of faultless form or beauty. — *Anavadyāṅga* ([°]*ya-an*), *as*, *ā* or *i*, *am*, having faultless body or limbs.

अनवद्राण *an-avadrāṇa*, *as*, *ā*, *am* (rt. *drā*), Ved. not going to sleep, not sleepy.

अनवधये *an-avadharshya*, *as*, *ā*, *am*, Ved. not to be defied.

अनवधान *an-avadhāna*, *am*, *n.* inattention, inadvertence; (*as*, *ā*, *am*), inattentive, careless. — *Anavadhāna-tā*, *f.* inadvertency.

अनवधि *an-avadhi*, *is*, *is*, *i*, unlimited.

अनवधृष्य *an-avadhṛishya*, *as*, *ā*, *am*, impossible to be put down or injured.

अनवन *an-avana*, *as*, *ā*, *am*, affording no help or protection.

अनवनमितवैजयन्त *an-avanāmīta-vaijayan-*

ta, *as*, *m.* (having victorious banners unlowered, ever prosperous; Buddhist term for) a future universe.

अनवपृष्ण *an-avapṛiṣṇa*, *as*, *ā*, *am* (rt. *pṛiṣ*), Ved. not closely united, but spreading all around.

अनवबुध्यमान *an-avabudhyamāna*, *as*, *ā*, *am*, deranged.

अनवब्रव *an-avabrava*, *as*, *ā*, *am*, Ved. not speaking without effect; speaking authoritatively; or irreproachable(?).

अनवध *an-avabhra*, *as*, *ā*, *am*, Ved. not carried off(?); undiminished(?); enduring(?). — *An-avabhra-rādhās*, *ās*, *ās*, *as*, Ved. having undiminished (or durable) wealth; able to give a lasting reward.

अनवम *an-avama*, *as*, *ā*, *am*, not low; exalted.

अनवमर्शम् *an-avamarsam*, ind. without touching.

अनवर *an-avara*, *as*, *ā*, *am*, not inferior; excellent.

अनवरत *an-avarata*, *as*, *ā*, *am*, incessant; (*am*), ind. incessantly.

अनवरथ *an-avaratha*, *as*, *m.*, N. of a son of Madhu and father of Kuruvatsa.

अनवरार्थ *an-avarārthya*, *as*, *ā*, *am*, chief, principal.

अनवलम्ब *an-avalambu*, *as*, *ā*, *am*, having no prop or support.

An-avalambana, *am*, *n.* independence.

An-avalambita, *as*, *ā*, *am*, not propped up, not supported, not dependent.

अनवलेप *an-avalepa*, *as*, *ā*, *am*, free from (moral) veneer, unvarnished, unassuming.

अनवलम्बन *an-avalobhana*, *am*, *n.* ('non-longing'), N. of a ceremony to be observed by a pregnant woman; title of a particular treatise in an Upanishad.

अनवस *an-avasa*, *as*, *ā*, *am*, Ved. not stopping to eat by the way.

अनवसर *an-avasara*, *as*, *ā*, *am*, having no interval of leisure, busy; coming when there is no such interval, inopportune; (*as*), *m.* absence of leisure; unseasonableness.

अनवसाद्य *an-avasādyā*, ind. (part. of Caus. of *ava-sad* with 3. *a*), without annoying.

अनवसान *an-avasāna*, *as*, *ā*, *am* (rt. *so*), having no setting, free from death; endless.

An-avasita, *as*, *ā*, *am*, not set, not terminated; (*ā*), *f.*, N. of a species of the Trishtubh metre, consisting of four lines with eleven feet in each.

An-avasyat, *an*, *anti*, *at*, unceasing.

अनवस्कर *an-avaskara*, *as*, *ā*, *am*, free from dirt, clean, cleansed.

अनवस्थ *an-avastha*, *as*, *ā*, *am*, unsettled, unstable; (*ā*), *f.* unsettled condition or character; instability, unsteady or loose conduct; (in phil.) non-finality (of a proposition), endless series of statements. — *An-avasthāna*, *as*, *ā*, *am*, unstable, fickle; (*as*), *m.* wind; (*am*), *n.* instability; unsteadiness or looseness of conduct.

An-avasthāyīn, *i*, *inī*, *i*, transient.

An-avasthita, *as*, *ā*, *am*, unsettled, unsteady, loose in conduct. — *Anavasthita-citta*, *as*, *ā*, *am*, or *an-avasthitātman* ([°]*ta-āt*), *ā*, *ā*, *a*, unsteady-minded. — *Anavasthita-citta-tva*, *am*, *n.* unsteadiness of mind. — *Anavasthita-tva*, *am*, *n.* unsteadiness, instability.

An-avasthiti, *is*, *f.* instability; unsteadiness; looseness of character.

अनवस्यत् *an-ava-syat*. See *an-avasāna*.

अनवहित *an-avahita*, *as*, *ā*, *am*, heedless, inattentive.

अनवहर *an-avahvara*, *as*, *ā*, *am*, Ved. not crooked, straightforward.

अनवाच *an-avāc*, *k*, *k*, *k*, not speechless, the reverse of speechless.

अनवाञ्च *an-avāñc*, *ān*, *ācī*, *āk*, not inclining downwards, looking up or straightforward.

अनवानम् *an-avānam*, ind. without breathing (between), in one breath, without interruption, *uno tenore*. — *Anavāna-tā*, *f.* uninterruptedness, continuity.

अनवाप्त *an-avāpta*, *as*, *ā*, *am*, not obtained. — *An-avāpti*, *is*, *f.* non-attainment.

अनवायम् *an-avāyam*, ind., Ved. uninterruptedly, unyieldingly.

अनविध्य *an-avithya*, *as*, *ā*, *am* (fr. *avi*, *q. v.*), not suited to sheep.

अनवेक्ष *an-aveksha*, *as*, *ā*, *am*, regardless; (*am*), ind. irrespectively; without regard to; (*ā*), *f.* or *an-avekshāna*, *am*, *n.* regardlessness.

अनव्रत *an-avrata*, *as*, *ā*, *am*, not (wholly) destitute of ascetic performances; (*as*), *m.* a Jaina devotee of that description.

अनशन *an-aśana*, *am*, *n.* abstinence from food, fasting, especially as a form of suicide adopted from vindictive motives; (*as*, *ā*, *am*), fasting. — *Anaśana-tā*, *f.* not eating.

An-aśanāya, *as*, *ā*, *am*, Ved. not hungry.

An-aśita, *am*, *n.* condition of not having eaten, fasting.

An-aśnat, *am*, *atī*, *at*, not eating, not enjoying. — *Anaśnant-sāngamana*, *as*, *m.*, Ved. the sacrificial fire in the Sabhā (which is approached before breakfast).

An-aśnāna, *as*, *ā*, *am*, not eating.

अनश्रु *an-aśru*, *us*, *us*, *u*, tearless.

अनश्व *an-aśva*, *as*, *ā*, *am*, having no horse or horses; (*as*), *m.* something that is not a horse. — *An-aśva-dā*, *ās*, *ās*, *am*, Ved. one who does not give horses.

अनश्वन् *an-aśvan*, *ā*, *m.*; N. of Parikshit's father.

अनश्वर *a-naśvara*, *as*, *i*, *am*, imperishable. — *Anaśhta*, *as*, *ā*, *am*, undestroyed, unimpaired.

— *Anaśhta-paśu*, *us*, *us*, *u*, Ved. having his cattle unimpaired. — *Anaśhta-vedas*, *ās*, *ās*, *as*, Ved. having his property unimpaired.

अनस *anas*, *as*, *n.* (said to be fr. rt. *an*), a cart; a mother; birth; offspring, living creature; boiled rice. — *Anas-vat*, *ān*, *atī*, *at*, Ved. yoked to a cart.

Anaś-uh, *anar-viś*, see *s. v.* (*s* changed to *ś* and *r*).

अनसूय *an-asūya*, *as*, *ā*, *am*, not spiteful, not envious; (*ā*), *f.* freedom from spite; absence of ill-will or envy; N. of a daughter of Dakṣha, and of one of Sakuntalā's friends.

An-asūyaka, *as*, *ā*, *am*, or *an-asūyu*, *us*, *us*, *u*, not spiteful or envious.

अनसूरि *an-a-sūri*, *is*, *is*, *i*, Ved. not unwise, wise.

अनस्तमित *an-astam-ita*, *as*, *ā*, *am*, not gone down; not subject to setting or declining.

अनस्थ *an-astha*, *as*, *ā*, *am*, or *an-asthi*, *is*, *is*, *i*, or *anasthika*, *as*, *ā*, *am*, or *anasthi-mat*, *ām*, *atī*, *at*, boneless.

अनहकार *an-ahankāra*, *as*, *m.* (non-ego-tism), absence of or freedom from self-conceit, or the tendency to regard self as something distinct from

the supreme spirit; freedom from pride; (*as, ā, am*), free from self-conceit or pride.

An-ahankṛita, as, ā, am, or *an-aham-vādin, ī, inī, ī*, free from self-conceit or pride.

An-ahankṛiti, is, f. = *an-ahankāra*; (*is, is, ī*), free from self-conceit or pride.

अनहन *an-ahan, as, n.* a day which is no day, an evil or unlucky day.

अना *anā, ind., Ved.* (inst. of pronom. base *a*), hereby, thus, indeed; also said to be a substitute for *an* or *ana*, 'not,' in one or two words.

अनाकार *an-ākāra, as, ā, am*, shapeless.

अनाकारित *an-ākārīta, as, ā, am*, not claimed, not exacted.

अनाकाल *an-ākāla, as, m.* unseasonable time; famine. — *Anākāla-bhṛita, as, m.* a slave who became one voluntarily to avoid starvation in a time of scarcity; also spelt *annākāla-bhṛita*.

अनाकाश *an-ākāśa, as, ā, am*, having no transparent atmosphere, differing from it; opaque, dark; (*as, am*), *m.* n. air or atmosphere undeserving of its name.

अनाकुल *an-ākula, as, ā, am*, not beset; not confused; unperplexed, calm, consistent, regular.

अनाकृत *an-ākṛita, as, ā, am, Ved.* unreclaimed, unreclaimable.

अनाक्रान्त *an-ākṛānta, as, ā, am*, unassailed, unassailable; (*ā*), *f.* a plant, Prickly Nightshade, *Solanum Jacquinii*.

अनाक्षरित *an-ākṣhṛita, as, ā, am*, unreproached.

अनाश्रित *an-ākṣhit, t, t, t, Ved.* not siding or resting.

अनाग *an-āga, as, ā, am, Ved.* sinless; see *an-āgas*; (*ā*), *f.*, *N.* of a river.

अनागत *an-āgata, as, ā, am* (rt. *gam*), not come, not arrived; future; not attained, not learnt; unknown; (*am*), *n.* the future. — *Anāgata-vat, ān, atī, at*, connected with or relating to the future. — *Anāgata-vādhātṛī, ā, m.* (disposer of the future), provident; *N.* of a fish. — *Anāgata-bādha* (*ta-āb*), *as, m.* future trouble. — *Anāgataṭṭavā* (*ta-āṭ*), *f.* a girl who has not yet attained to puberty. — *An-āgata-āveksṣhaṇa* (*ta-āve*), *am, n.* act of looking at that which is to come next.

An-āgati, is, f. non-arrival; non-attainment, non-accession.

An-āgama, as, m. non-arrival, non-attainment; (*as, ā, am*), not come, not present; (in law) not constituting an accession to previous property, but possessed from time immemorial, and therefore without documentary proof. — *Anāgama-nopabhoga* (*ma-up*), *as, m.* enjoyment of such property.

An-āgamīśhyat, an, antī, at, one who will not approach.

An-āgamya, as, ā, am, unapproachable, unattainable.

An-āgāmīn, ī, inī, ī, not coming, not arriving; not future, not subject to returning; (*ī*), *m.* epithet of the third among the four Buddhist orders.

An-āgāmuka, as, ā, am, not in the habit of coming, not likely to come.

अनागम *an-āgas, ās, ās, as*, sinless, blameless; conferring sinlessness or bliss. — *Anāgān-tra, am, n.*, Ved. sinlessness. — *Anāgo-hatyā, f.* murder of an innocent person.

अनाचार *an-ācāra, am, n.* or better *an-ācāra, as, m.* improper behaviour; departure from that which is customary or right.

An-ācāra, us, ā, am, or *an-ācārīn, ī, inī, ī*, improper in behaviour; regardless of custom or propriety or law; unprincipled.

अनाचार्यभोगीन *an-ācārya-bhogīna, as, ā, am*, unfit or improper for a spiritual teacher to eat or enjoy.

अनाज्ञप्त *an-ājñapta, as, ā, am* (rt. *jñā*), not commanded. — *Anājñapta-kārīn, ī, inī, ī*, doing what has not been commanded.

अनाज्ञात *an-ājñāta, as, ā, am*, unknown, surpassing all that has ever been known.

अनाद्य *an-ādya, as, ā, am*, not wealthy, poor. — *An-ādhyam-bhaviṣṭu, us, us, u*, not becoming wealthy; becoming poor (?).

अनातत *an-ātata, as, ā, am*, not stretched or strung (as a bow).

अनातप *an-ātapa, as, m.* freedom from the blaze of the sun; shade; coolness.

अनातुर *an-ātura, as, ā, am, Ved.* free from suffering or weariness; well.

अनात्मन् *an-ātman, ā, m.* not self, another; something different from spirit or soul; (*ā, ā, a*), not spiritual, corporeal; 'destitute of spirit or mind. — *An-ātma-jña, as, ā, am*, destitute of spiritual knowledge or true wisdom. — *Anātma-pratyavekṣā, f.* (with Buddhists) reflection that there is no spirit or self. — *An-ātma-vat, ān, atī, at*, not self-possessed; (*vat*), *ind.* unlike one's self.

An-ātmaka, as, ā, am, (with Buddhists) unreal.

An-ātmanīna, ās, ā, am, not adapted to self; disinterested.

An-ātmya, as, ā, am, impersonal; (*am*), *n.* want of affection for one's own family.

अनात्यन्तिक *an-ātyantika, as, ī, am*, not perpetual, not final; intermittent, recurrent.

अनाथ *a-nātha, as, ā, am*, having no master or natural protector; widowed; fatherless; helpless, poor; (*am*), *n.*, Ved. want of a protector, helplessness. — *Anātha-piṇḍa-da* or *a-nātha-piṇḍika, as, m.* ('giver of cakes or food to the poor'), *N.* of a merchant, in whose garden Śākyamuni used to instruct his disciples. — *Anātha-sabhā, f.* a poor-house.

अनाद *a-nāda, as, m.* absence of sound (in pronouncing aspirated letters).

A-nādin, ī, inī, ī, not sounding.

अनाददान *an-ādadāna, as, ā, am*, not accepting.

अनादर *an-ādara, as, m.* disrespect, contemptuous neglect; (*as, ā, am*), Ved. not awestruck, calm; indifferent.

An-ādaraṇa, am, n. disrespectful behaviour, neglect.

An-ādārīn, ī, inī, ī, disrespectful, irreverent.

अनादि *an-ādi, is, is, ī*, having no beginning, existing from eternity. — *Anādi-tva, am, n.* state of having no beginning. — *An-ādi-nidhana, as, ā, am*, having neither beginning nor end, eternal. — *Anādi-mat, ān, atī, at*, having no beginning. — *An-ādi-matthiyānta* (*dhyā-an*), *as, ā, am*, having no beginning, middle or end. — *Anādy-ananta, as, ā, am*, without beginning and without end. — *An-ādyanta, as, ā, am*, without beginning and end; (*as*), *m.*, *N.* of Śiva.

अनादिष्ट *an-ādiṣṭa, as, ā, am*, not indicated; not commanded or instructed; not allowed.

अनादीनव *an-ādinava, as, ā, am*, faultless.

अनादृत *an-ādṛita, as, ā, am*, not respected, disrespected, despised.

An-ādṛitya, ind. without respecting, regardless of.

अनादेय *an-ādeya, as, ā, am*, unfit or improper to be received, unacceptable, inadmissible.

अनादिशकर *anādeśa-kara, as, ā, am*, doing what is not commanded or not allowed.

अनाद्य 1. *an-ādya, as, ā, am*, = *an-ādi*, having no beginning.

अनाद्य 2. *an-ādya, as, ā, am*, = *an-adya*, not eatable.

अनाद्यृष *an-ādhyṛish, k, k, k* (rt. *dhyṛish*), Ved. not checking.

An-ādhyṛishṭa, as, ā, am, Ved. unchecked, unimpaird, invincible, perfect.

An-ādhyṛishṭi, is, m. ('superior to any check'), *N.* of a son of Śūra; also of a son of Ugrasena and general of the Yādava.

An-ādhyṛishya, as, ā, am, Ved. invincible, not to be meddled with.

अनानत *an-ānata, as, ā, am*, Ved. unbent, not humbled; (*as*), *m.*, *N.* of a Rishi.

अनानुकृत्य *an-ānukṛitya, as, ā, am* (rt. *kṛi* with *ānu* for *anu*), Ved. inimitable, unparalleled.

अनानुद *an-ānuda, as, ā, am* (rt. *dā* with *ānu* for *anu*), Ved. not giving way, unyielding, obstinate; unaided (?), unsurpassed in giving (?).

अनानुदिष्ट *an-ānudiṣṭa, as, ā, am* (rt. *diṣ* with *ānu* for *anu*), Ved. unsolicited.

अनानुपूर्य *an-ānupūrya, am, n.* separation of the different parts of a compound word by the intervention of others; the not coming in regular order, umesis. — *An-ānupūrya-saṃhitā, f.* the manner of constructing a sentence with the above times.

अनानुभूति *an-ānubhūti, is, f.*, Ved. inattention, neglect; (*tayās*), *pl.* neglectful or irreligious people.

अनापद *an-āpad, t, f.* absence of misfortune or calamity.

अनापन्न *an-āpanna, as, ā, am*, not realized, unattained.

अनापान *an-āpāna, as, m.*, *N.* of a prince, son of Anga.

अनापि *an-āpi, is, is, ī*, Ved. having no kindred or friends (epithet of Indra).

अनापूयित *an-āpūyita, as, ā, am, Ved.* not stinking.

अनाप्त *an-āpta, as, ā, am*, unattained; unobtained; unsuccessful in the effort to attain or obtain; not apt, unfit; (*as*), *m.* a stranger.

An-āpti, is, f. non-attainment.

An-āpya, as, ā, am, unattainable, unobtainable.

अनाप्लुत *an-āpluta, as, ā, am*, unbathed, unwashed. — *An-āplutāṅga* (*ta-an*), *as, ā* or *ī, am*, having an unwashed body.

अनाबाध *an-ābādha, as, ā, am*, free from obstacles or troubles.

अनाभयिन् *an-ābhayīn, ī, inī, ī*, Ved. fearless (epithet of Indra).

अनाभु *an-ābhū, ūs, ūs, u*, Ved. neglectful, disobliging, irreligious.

अनाभ्युदयिक *an-ābhyudayika, as, ī, am*, inauspicious, ill-omened, unlucky.

अनामन् *a-nāman, ā, ā, a*, nameless; infamously; (*ā*), *m.* the ring-finger. — *Anāma-tva, am, n.* namelessness.

A-nāmuka, as, ā, am, nameless, infamous; (*as*), *m.* the intercalary month; (*am*), *n.* piles, hemorrhoids. *A-nāmikā, f.* the ring-finger.

अनामय *an-āmayā, as, ā, am*, free from disease, healthy, salubrious; (*as*), *m.* Śiva; (*am*), *n.* health.

An-āmayat, an, antī, at, Ved. not causing pain, not hurting; (*t*), *n.*, Ved. health.

An-āmayitnu, us, us, u, Ved. salubrious, curative.

अनामिन *a-nāmin*, ī, inī, i, Ved. unbending. *A-nāmya*, as, ā, am, impossible to be bent.

अनामिष *an-āmisha*, as, ā, am, without flesh; bootless, profitless.

अनामृण *an-āmṛṇa*, as, ā, am, Ved. having no enemy that can injure.

अनामृत *an-āmṛita*, as, ā, am, immortal.

अनायक *a-nāyaka*, as, ā, am, having no leader or ruler, disorderly.

अनायत *an-āyata*, as, ā, am, unchecked, unrestrained; not propped or supported; close, continuous, unseparated; unextended, having no length.

अनायतन *an-āyatana*, am, n. that which is not really a resting-place or an altar; (as, ā, am), having no resting-place or altar. — *Anāyatana-vat*, ān, atī, at, = the last.

अनायतन *an-āyātana*, as, ā, am, independent, uncontrolled. — *Anāyātana-vṛitti*, is, is, i, having an independent livelihood. — *Anāyātavṛitti-tā*, f. independence.

अनायस्य *an-āyasāgra* (°sa-ag°), as, ā, am, having no iron point.

अनायास *an-āyāsa*, as, m. absence of exertion, facility, ease, idleness, neglect; (as, ā, am), easy, ready; (ena), ind. easily. — *Anāyāsa-kṛita*, as, ā, am, done readily or easily; (am), n. an infusion prepared extemporaneously (in medicine).

अनायुध *an-āyudha*, as, ā, am, Ved. weaponless; having no implements (for sacrifice).

अनायुषा *an-āyushā*, f. or *an-āyus*, f., N. of the mother of Bala and Vṛitra. *An-āyushya*, as, ā, am, not imparting long life, fatal to long life.

अनारत *an-ārata*, as, ā, am, eternal; (am), ind. eternally.

अनारभ्य 1. *an-ārabhya*, as, ā, am, improper or impracticable to be commenced or undertaken. — *Anārabhya-tva*, am, n. impossibility of being commenced.

2. *an-ārabhya*, ind. without commencing: this is used in compounds in the sense 'detached'; thus, *an-ārabhya-vāda*, as, m. a detached remark (upon sacrifices, &c.); *an-ārabhyādhitā* (°ya-adh°), as, ā, am, taught or studied or read as a detached subject (not as part of a regular or authoritative treatise).

An-ārambha, as, m. absence of beginning, non-commencement, not attempting or undertaking; (as, ā, am), having no commencement.

अनारम्भण *an-ārambhaṇa*, as, ā, am, Ved. (for *anālambana*) having no support.

अनारम्भण *an-ārambhaṇa*, as, ā, am, Ved. without support (?), or intangible (?).

अनारुह्य *an-ārūhya*, ind. not having surmounted.

अनारोग्य *an-ārōgya*, am, n. sickness; (as, ā, am), unhealthy. — *Anārōgya-kara*, as, ā or ī, am, unwholesome, unhealthy, causing sickness.

अनार्जव *an-ārjava*, am, n. crookedness, moral or physical; disease.

अनार्तव *an-ārtava*, as, ī, am, unseasonable.

अनार्त्विजीन *an-ārtvijīna*, as, ā, am, unfit or unsuitable for a priest.

अनार्य *an-ārya*, as, ā, am, not respectable, vulgar, unworthy, inferior, bad, vile; destitute of Āryas; (as), m. not an Ārya. — *Anārya-karmīn*, ī, m. doing work unbecoming an Ārya or becoming only a non-Ārya. — *Anārya-ja*, as, ā, am, of vile or unworthy origin; (am), n. Agallochum, being a pro-

duce of the country of Mlecchhas or barbarians. — *An-ārya-jushṭa*, as, ā, am, practised, observed, or possessed by men who are not Āryas. — *Anārya-tā*, f. or *anārya-tva*, am, n. villainess, unworthiness, baseness. — *Anārya-tikṭa*, as, m. a medicinal plant, a kind of Gentian (Gentiana Cherayta Rox).

An-āryaka, am, n. Agallochum or Aloe wood (Aquila Agallocha Rox).

अनार्ष *an-ārsha*, as, ī, am, not referring or belonging to a Rishi or to the genuine text of a Vedic hymn; e.g. the word *iti*, added for grammatical purposes in the Pada-pāṭha to certain words, which in the Saṃhitā-pāṭha are not followed by *iti*; not applied to a Rishi, not added to his name, as an affix. *An-ārshaya*, as, ī, am, the same as the last.

अनारलम्ब *an-ālambā*, as, ā, am, unsupported, without stay or support; (as), m. want of support; despondency.

An-ālambana, as, ā, am, unsupported; desponding. *An-ālambī*, f. Śiva's lute.

An-ālambukā or *an-ālambhukā*, f. a woman during menstruation.

अनारालप *an-ālāpa*, as, ā, am, reserved, taciturn; (as), m. reserve, taciturnity.

अनारलोचित *an-āloṇita*, as, ā, am, unseen, unhehld; unweighed, unconsidered, rash, imprudent. *An-āloṇya*, ind. not having considered.

अनावया *an-āvayā*, ās, ās, am, Ved. unyielding, not desisting.

अनावर्ति *an-āvartī*, is, f. non-return, i. e. final emancipation. See *an-āvṛit* below.

अनाविड *an-āviddha*, as, ā, am, not wounded, unhurt, unmoved by.

अनाविल *an-āvila*, as, ā, am, not turbid, clear, pure, not marshy.

अनावृत् *an-āvṛit*, t, t, t, Ved. not returning. *An-āvṛita*, as, ā, am, not turned about or round; not retreating; not frequented or approached; not chosen. *An-āvṛitti*, is, f. non-return; final emancipation.

अनावृत्त *an-āvṛita*, as, ā, am, uncovered, undressed, unclothed, open.

अनावृष्टि *an-āvṛishṭi*, is, f. want of rain, drought.

अनावेदित *an-āvedita*, as, ā, am, not notified, not made known.

अनाव्याध *an-āvyaḍha*, as, ā, am, Ved. impossible to be broken or forced open.

अनाव्रस्क *an-āvraska*, as, m. (rt. *vraś*), uninjured condition; (as, ā, am), not injurious.

अनाश 1. *an-āśa*, as, ā, am (fr. *āśā*), hopeless, despairing.

अनाश 2. *a-nāśa*, as, ā, am (rt. *naś*), undestroyed, living.

A-nāśin, ī, inī, i, imperishable. *A-nāśya*, as, ā, am, indestructible.

अनाशक *an-āsaka*, am, n. fasting, abstaining from food even to death. — *Anāsaka-nṛ-vṛita*, as, m. one who has abandoned the practice of fasting. — *Anāsakāyana* (°ka-ay°), am, n. a course of fasting (as a penance).

अनाशस्त *an-āsasta*, as, ā, am, not praised; not commendable (?), inglorious (?), hopeless (?).

अनाशीदी *an-āśīr-dā*, ās, m. not giving a blessing; ungrateful.

अनाशु 1. *an-āśu*, us, us, u, not quick, slow.

अनाशु 2. *an-āśu*, us, us, u (rt. *as*), not diffusive, not pervading.

अनाशु 3. *a-nāśu*, us, us, u, Ved. indestructible.

अनाश्रय *an-āścārya*, as, ā, am, not wonderful.

अनाश्रमिन् *an-āśramin*, ī, m. one who does not belong to or follow any of the four Āśramas or religious orders to which Brāhmanas at different periods of life are bound to attach themselves.

An-āśrama-vāsa or *an-āśrame-vāsa*, as, m. one who does not belong to the Āśramas; non-residence in a religious retreat.

अनाश्रय *an-āśraya*, as, m. absence or want of any person or thing to depend upon; defencelessness, self-dependence, isolation; (as, ā, am), defenceless; unprotected; isolated.

An-āśrita, as, ā, am, detached; disengaged; unconnected with, independent; non-inherent.

अनाश्वस् *an-āśvas*, vān, ushī, vat, not having eaten, fasting.

अनाश्र *a-nāshra*, as, ā, am, free from dangers or dangerous opponents.

अनास् *an-ās*, ās, m. f. having no mouth or face.

अनास *a-nāsa*, as, ā, am, Ved. without a nose (epithet of demons).

A-nāstka, as, ā, am, noseless.

अनासादित *an-āsādita*, as, ā, am, not met with, not found or obtained, not encountered or attacked; not occurred; not having happened; non-existent. — *Anāsādita-vigraha*, as, ā, am, unused to war.

अनास्था *an-āsthā*, f. unfixedness, want of confidence; disrespect; want of consideration; want of faith or devotedness; unconcern, indifference.

An-āsthāna, as, ā, am, having or yielding no basis or fulcrum; without a fixed seat or site.

अनास्वाद *an-āsvāda*, as, m. want of taste, insipidity; (as, ā, am), without taste, insipid. *An-āsvādita*, as, ā, am, untasted.

अनाहत *an-āhata*, as, ā, am, unbeaten, unwounded, intact; new and unbleached (as cloth); produced otherwise than by beating; not multiplied; (as), m. the fourth of the mystical *cakras* or circles of the body. — *Anāhata-nāda*, as, m. a sound produced otherwise than by beating; the sound *om*.

अनाहार *an-āhāra*, as, m. abstinence, not taking food; non-seizure; non-production; (as, ā, am), one who abstains from food.

An-āhāra, ī, inī, i, not taking (food); fasting. *An-āhārya*, as, ā, am, not to be seized or taken, not producible; not to be eaten.

अनाहिताग्नि *an-āhitāgni* (°ta-ag°), is, m. a householder who has neglected to perform the *Agnyaḍhāna*.

अनाहुति *an-āhuti*, is, f. non-sacrificing; a sacrifice unworthy of its name.

अनाहूत *an-āhūta*, as, ā, am, uncalled, uninvited. — *Anāhūtopajalptn* (°ta-up°), ī, m. an uncalled-for boaster. — *Anāhūtoparishṭa* (°ta-up°), as, ā, am, seated as an uninvited guest.

अनाह्लाद *an-āhlāda*, as, m. absence of joy; (as, ā, am), gloomy, not cheerful.

An-āhlādita, as, ā, am, not exhilarated.

अनिःशस्त *a-niśasta*, as, ā, am, unpraised.

अनिकामतस् *a-nikāmatas*, ind. involuntarily, unintentionally.

अनिकेत *a-niketa* or *a-niketana*, as, ā, am, houseless.

अनिक्षिप्रधूर *a-nikshipta-dhūra*, as, m., N. of a Bodhisattva or deified Buddhist saint.

अनिक्षु *an-ikshu*, us, m. not (true) sugarcane; a sort of long grass or reed, *Saccharum Spontanum*. (*An* may here denote 'comparison,' see 3. a.)

अनिगीरे a-nigīra, as, ā, am, not swallowed, not supplied (as an ellipsis).

अनिग्रह a-nigraha, as, ā, am, unrestrained; (as), m. non-restraint; non-refutation; not owning one's self refuted. — *Anigraha-sāhāna*, am, n. (in philosophy) occasion of non-refutation.

अनिघातेषु a-nighāteshu (°ta-ishu), us, m., N. of a man (having arrows that strike no one).

अनिङ्ग्य an-ingya, as, ā, am, not divisible; a word not divisible.

अनिच्छ an-iccha or an-icchaka, as, ā, am, or an-icchat, am, anī or atī, at, or an-icchu, us, us, u, or an-icchuka, as, ā, am, undesirous, averse, unwilling; not intending.

An-icchā, f. absence of wish or design, indifference.

अनिजक a-nijaka, as, ā, am, not one's own, belonging to another.

अनिता anita, as, ā, am (etym. doubtful), destitute of. — *Anita-bhā*, f., Ved. not endowed with splendor, N. of a river (?).

अनित्य a-nitya, as, ā, am, not everlasting, transient; occasional, incidental; irregular, unusual; unstable; uncertain; (am), ind. occasionally. — *Anitya-karman*, a, n. or *anitya-kriyā*, f. an occasional act of worship, sacrifice for a special purpose. — *Anitya-tā*, f. or *anitya-tva*, am, n. transient or limited existence. — *Anitya-datta* or *anitya-dattaka* or *anitya-datrima*, as, m. a son surrendered by his parents to another for temporary or preliminary adoption. — *Anitya-pratyavekshā*, f. (Buddhist) consciousness that all is passing away. — *Anitya-bhāva*, as, m. transitoriness. — *Anitya-sama*, as, ā, m. f. sophism, consisting in generalizing what is exceptional (as perishableness). — *Anitya-sama-prakarana*, am, n. a section in the Nyāya discussing that sophism. — *Anitya-samāsa*, as, m. a compound, the sense of which may be equally expressed by resolving it into its constituent parts.

अनिदान a-nidāna, as, ā, am, causeless, groundless.

अनिद्र a-nidra, as, ā, am, sleepless, awake; (ā), f. sleeplessness.

Anidrita, as, ā, am, not asleep, awake.

अनिष्ट a-nidhrishṭa, as, ā, am, unchecked, unsubdued.

अनिभ an-idhma, as, ā, am, having or requiring no fuel.

अनिन an-ina, as, ā, am, Ved. having no master.

अनिन्दित a-nindita, as, ā, am, irreproachable, not despised, pious, virtuous, free.

A-nindya or *a-nindanīya*, as, ā, am, unblamable, faultless.

अनिन्द an-indra, as, ā, am, deprived of Indra; dispensing with or disregarding Indra.

अनिन्दि an-indriya, am, n. that which is not the senses, the soul, the reason.

अनिपद्यमान a-nipadyamāna, as, ā, am, not falling down (to sleep), untiring.

अनिपात a-nipāta, as, m. (not a fall), continuance of life.

अनिपुण a-nipuṇa, as, ā, am, unskilled, not clever or conversant.

अनिबद्ध a-nibaddha, as, ā, am, not tied down, not bound, unattached, incoherent, unconnected. — *Anibaddha-pralāpini*, i, inī, i, chattering incoherently, talking at random.

अनिबाध a-nibādha, as, ā, am, unobstructed, unlimited; (as), m. liberty.

अनिभूत a-nibhūta, as, ā, am, not private, not reserved, immodest, bold, public.

अनिभृष्ट a-nibhrishṭa, as, ā, am, Ved. unabated; unimpaired; undefeated. — *Anibhrishṭa-tavi-hi*, i, m., Ved. having unabated power.

अनिभ्य an-ibhya, as, ā, am, not wealthy.

अनिमन् animan, ā, m. a mote. See *aṇiman*.

अनिमन्त्रित a-nimantrita, as, ā, am, uninvited. — *A-nimantrita-bhojin*, i, inī, i, eating without being invited.

अनिमान a-nimāna, as, ā, am, Ved. unbounded, immense.

अनिमित्त a-nimitta, as, ā, am, having no adequate occasion, causeless, groundless; (am), n. absence of an adequate cause or occasion, groundlessness. — *Animitta-tas*, ind. groundlessly. — *A-nimitta-nirākṛita*, as, ā, am, groundlessly rejected. — *Animitta-linga-nāsa*, as, m. (unaccountable loss of distinct vision); N. of an ophthalmic disease, ending in total blindness, perhaps amaurosis.

अनिमिष a-nimish, f., Ved. absence of winking (only used in acc. and inst. cases). — *Animisham* or *animishā* or *animesham*, ind., Ved. without winking, i. e. vigilantly or incessantly.

A-nimisha or *a-nimesha*, as, ā, am, not winking, looking steadily, vigilant; open as eyes or flowers; (as), m. not winking; a god; a fish. — *Animishāksha* (°sha-ak'), as, i, m. f. one whose eyes are fixed. — *Animishācārya* (°sha-āc'), as, m., N. of Vṛhaspati.

Animishīya, as, ā, am, relating to those who do not wink (i. e. to the gods).

अनियत a-niyata, as, ā, am, not regulated, uncontrolled, not fixed, uncertain, unrestricted, irregular, casual. — *A-niyata-puṅskā*, f. a woman irregular or unchaste in conduct. — *Aniyata-vṛtti*, i, i, i, having no fixed or regular employment or income. — *Aniyatāṅka* (°ta-āṅ'), as, m. (in arithm.) an indeterminate digit. — *A-niyatātman* (°ta-āt'), ā, m. one whose self or spirit is not regulated or under proper control.

A-niyama, as, m. absence of control or rule or fixed order or obligation, unsettledness; indecorous or improper conduct; uncertainty, doubt; (as, ā, am), having no rule, irregular.

A-niyamita, as, ā, am, having no rule or law; irregular.

अनियुक्त a-niyukta, as, ā, am, not appointed, not authoritative; (as), m. an assessor at a court who has not been formally appointed and is not entitled to vote.

A-niyogin, i, inī, i, not attached or clinging to.

अनिर an-ira, as, ā, am, Ved. destitute of food (or vigour?), or of a sacrificial offering; (ā), f. want of food (languor?).

अनिराकरिष्णु a-nirākarishṇu, us, us, u, not obstructive, not censorious.

A-nirākṛita, as, ā, am, unobstructed.

अनिरुक्त a-nirukta, as, ā, am, unuttered, not articulated, not clearly explained, unspeakable, not plain, vague. — *Anirukta-gāna*, am, n. indistinct singing; humming (of hymns), a particular mode of chanting the Sāma-veda.

अनिरुद्ध a-niruddha, as, ā, am, unobstructed, ungovernable, self-willed; (as), m. a spy, a secret emissary (?); the son of Pradyumna, a form of Kāma, and husband of Ushā; Siva; N. of an Arhat contemporary of Śākyamuni; N. of a descendant of Vṛishni; (am), n. the rope for fastening cattle. — *A-niruddha-patha*, am, n. an unobstructed path; the atmosphere, ether. — *A-niruddha-bhāvinī*, f. Aniruddha's wife.

अनिरूपित a-nirūpita, as, ā, am, not determined, undefined.

अनिरिजित a-nirjita, as, ā, am, unconquered, unvanquished.

अनिरण्य a-nirṇaya, as, m. uncertainty, want of decision.

A-nirṇāta, as, ā, am, unascertained, undetermined.

A-nirṇeya, as, ā, am, not to be decided.

अनिर्देश a-nirdaśa or a-nir-daśāha (°sa-ah'), as, ā, am, within the ten days of impurity after childbirth or a death; (am), ind. = preceding, used adverbially.

अनिर्दिष्ट a-nirdishṭa, as, ā, am (rt. diś'), unexplained, undefined.

A-nirdēśa, as, m. absence or unsatisfactoriness of rule or direction.

A-nir-deśya or *a-nirdiśya*, as, ā, am, undefinable, inexplicable, incomparable.

अनिर्धारित a-nirdhārita, as, ā, am, undetermined, unascertained, undefined.

A-nirdhārya, as, ā, am, undeterminable, not to be agreed upon.

अनिर्भर a-nirbhara, as, ā, am, little, slight, light.

अनिर्भेद a-nirbheda, as, m. (the act of not blurring out), not revealing.

अनिर्मल a-nirmala, as, ā, am, dirty, foul, turbid.

A-nirmālyā, f. a plant (Mendicago Esculenta, Rox).

अनिलोचित a-nirlocita, as, ā, am, not carefully looked at, not considered.

अनिर्वचनीय a-nirvācāniya or a-nirvācya, as, ā, am, unutterable, indescribable; improper to be mentioned.

अनिर्वर्त्यमान a-nirvartyamāna, as, ā, am, not being brought to a close.

अनिर्वण a-nirvāṇa, as, ā, am, unextinguished.

अनिर्वाह a-nirvāha, as, m. non-accomplishment, non-completion; inconclusiveness; insufficiency of income, the state of being straitened in means.

A-nirvāhya, as, ā, am, difficult to be managed.

अनिर्विण a-nirvinṇa, as, ā, am, not down-cast.

A-nirvid, t, t, t, free from causes of depression.

A-nirveda, as, m. non-depression, self-reliance.

अनिर्वृत a-nirvrita or a-nirvṛita, as, ā, am, unaccomplished, unfulfilled; discontented; unhappy, ill at ease, quiet, discomposited.

A-nirvṛiti or *a-nirvṛitti*, i, f. incompleteness, discontent, misery.

अनिर्वेश a-nirveśa, as, ā, am, destitute of employment, wretched.

अनिल anila, as, m. (fr. rt. an, cf. Irish anal), air or wind, considered also as a deity; one of the subordinate deities, forty-nine of whom form the class of Anilas or winds; one of the eight demi-gods, called Vasus; wind, as one of the humors or rasas of the body; rheumatism, paralysis, or any affection referred to disorder of the wind; N. of a Rishi and other persons; the letter y; the number forty-nine; (?), f. the fifteenth Nakshatra (?). — *Anila-kumāra*, ās, m. pl. among the Jāinas, a class of deities. — *Anila-ghna*, as, i, am, or *anila-han*, hā, -ghnī, ha, or *anila-hrit*, t, t, t, or *anilāpaha* (°la-ap'), as, ā, am, curing disorders arising from wind. — *Anila-ghnaka*, as, m. a large tree (Terminalia Belerica). — *Anila-paryaya* or *anila-paryāya*, as, m. pain and swelling of the eyelids and outer parts of the eye. — *Anila-prakṛiti*, i, i, i, having an airy or windy nature. — *Anila-vyādhi*,

is, m. derangement of the (internal) wind. — *Anila-sakha*, as, m., N. of fire (the friend of wind). — *Anilāmaja* ('*la-āt*'), as, m. the son of the wind, Hanumat or Bhima. — *Anilāntaka* ('*la-an*'), as, m., N. of a plant, Ingudi or Angāra-pushpa (wind-destroying). — *Anilāmaya* ('*la-ām*'), as, m. morbid affection of the wind, flatulence, rheumatism. — *Anilāyana* ('*la-ay*'), am, n. way or course of the wind. — *Anilāśin* ('*la-ās*'), ī, īnī, ī, fasting, lit. feeding on the wind.

अनिलभ्रमसाधि *a-nilambha-samādhī*, is, m. (i. e. unroped meditation), N. of a peculiar kind of meditation among Buddhists.

अनिलयन *a-nilayana*, as, ā, am, having no (fixed) home.

अनिलोचित *a-nilocita*. See *anirlocita*.

अनिलोडित *a-niloḍita*, as, ā, am, inexperienced.

अनिवर्तन *a-nivartana*, as, ā, am, not turning away, firm, steadfast; improper to be abandoned, right.

A-nivartin, ī, īnī, ī, not turning back, brave, not returning. — *Anivartī-tva*, am, n. not turning back, brave resistance.

अनिवारित *a-nivārita*, as, ā, am, unchecked, unimpeded, unopposed, unforbidden.

A-nivārya, as, ā, am, not to be warded off, inevitable, unavoidable, irresistible.

अनिविशमान *a-nivīśamāna*, as, ā, am, Ved. not retiring to rest, restless.

अनिवृत्त *a-nivṛta*, as, ā, am, unchecked, not impeded.

अनिवेदित *a-nivedita*, as, ā, am, untold, unmentioned. — *Anivedita-vijñāta*, as, ā, am, known without being told.

A-nivedya, ind. not having announced.

अनिवेशन *a-niveśana*, as, ā, am, Ved. having no place of rest.

अनिश *a-niśa*, as, ā, am, Ved. nightless, i. e. sleepless, uninterrupted, incessant. — *Aniśam*, ind. incessantly.

A-niśita, as, ā, am, Ved. incessant. — *Aniśita-sarga*, as, ā, am, Ved. having an incessant flow.

अनिश्चित *a-niścita*, as, ā, am, unascertained, not certain.

A-niścītya, ind. not having ascertained.

अनिश्चिन्त्य *a-niścīntya*, as, ā, am, not to be comprehended (by thought), inconceivable.

अनिमङ्ग *a-nishanga*, as, ā, am, Ved. having no quiver, unarmed.

अनिमव्य *a-nishavya*, as, ā, am, Ved. not to be killed.

अनिमिद्ध *a-nishiddha*, as, ā, am, unprohibited, unforbidden.

A-nishiddha, as, ā, am, Ved. unimpeded, unchecked.

अनिषु *an-ishu*, us, us, u, having no arrows, having bad arrows.

अनिष्कृत *a-nishkrīta*, as, ā, am, not done with, unfinished, not settled. — *Anishkrītatāna* ('*ta-en*'), ās, ās, as, having one's guilt not settled, i. e. unexpiated.

अनिष्ट 1. *an-ishṭa*, as, ā, am (rt. *ish*), unwished, undesirable, disadvantageous, disagreeable, unfavourable; bad, wrong, evil, unlucky, ominous; (ā), f. a plant, Sida Alba; (am), n. evil, detriment, disadvantage, calamity, crime. — *Anishṭa-graha*, as, m. an evil planet. — *Anishṭa-dushṭa-dhī*, īs, īs, ī, having an evil and corrupt mind. — *Anishṭa-prasanga*, as, m. connection with a wrong object or a wrong argument or a wrong rule. — *Anishṭa-phala*, am, n. evil result.

— *Anishṭa-sankā*, f. foreboding or fear of evil or misfortune. — *Anishṭa-sūcaka*, as, ikā, am, foreboding evil, ominous. — *Anishṭa-hetu*, us, m. an evil omen. — *An-ishṭāpādāna* ('*ṭa-āp*'), am, n. not obtaining what is desired or (fr. *anishṭa* and *āpādāna*) obtaining what is not desired. — *An-ishṭāpti* ('*ṭa-āp*'), īs, f. = preceding. — *Anishṭāśansin* ('*ṭa-ās*'), ī, īnī, ī, indicating or boding evil. — *Anishṭotprekshaṇa* ('*ṭa-ut*'), am, n. expectation of evil.

अनिष्ट 2. *an-ishṭa*, as, ā, am (rt. *yaj*), not offered in sacrifice, not honoured with a sacrifice.

An-ishṭin, ī, m. one who does not sacrifice or has not sacrificed.

अनिष्टृत *a-nishṭṛita*, as, ā, am, Ved. unhurt, unchecked.

अनिष्टा *a-nishṭhā*, f. unsteadfastness, unsteadiness.

अनिष्टुर *a-nishṭhura*, as, ā, am, not harsh, not scurrilous.

अनिष्णात *a-nishṭhāta*, as, ā, am, unskilled.

अनिष्पत्ति *a-nishpatti*, is, f. non-accomplishment, incompletion.

A-nishpanna, as, ā, am, imperfect, incomplete.

अनिष्पन्नम् *a-nish-patram*, ind. so that the arrow does not come out (on the other side), i. e. not with excessive force.

अनिसर्ग *a-nisarga*, as, ā, am, unnatural, unnaturally affected.

अनिसम्भ *a-nistabha*, as, ā, am, not rendered immovable or stiff; not paralysed; not fixed.

अनिसीर्ण *a-nistirṇa*, as, ā, am, not crossed over; not set aside; not rid of; unanswered, unrefuted. — *Anistirṇābhīyoga* ('*ṇa-abh*'), as, m. (a defendant) who has not yet (by refutation) got rid of a charge.

अनीक *anika*, as, am, m. n. (fr. rt. *an*), face; appearance, splendor; edge, point; front, row, array, march; army, forces; war, combat. — *Anika-vat*, ān, m., Ved. having a face, or constituting the face, or occupying the front or foremost rank (epithet of Agni). — *Anika-vidāraṇa*, as, m. (shatterer of armies), N. of a man. — *Anika-śas*, ind. in rows or marching columns. — *Anika-sṭha*, as, m. a warrior or combatant; an armed or royal guard, a sentinel; the trainer of an elephant, an elephant-driver; a mark, a sign, signal; a military drum.

Anikīnī, f. an army, a host, forces; a certain force; three Camūs or one-tenth of an Akshaubhinī, i. e. a complete army; 2187 elephants and as many cars, 6561 horses, and 10935 foot; a lotus.

अनीक्षण *an-ikṣhaṇa*, am, n. not seeing or looking at.

अनीच *a-nīca*, as, ā, am, not low, decent, respectable; not pronounced with the Anudātta accent. — *A-nīcānūvartin* ('*ca-an*'), ī, īnī, ī, not keeping low company; (ī), m. a faithful lover or husband. — *A-nīcī-darśin*, ī, m., N. of a Buddha saint (?). — *Anīcāta*, ind. not in a low voice, loudly.

अनीड *a-nīḍa*, as, ā, am, having no nest or settled abode, i. e. incorporeal; (as), m. an epithet of Agni or fire.

अनीति 1. *a-nīti*, is, f. impropriety, immorality, injustice; impolicy, foolish conduct, indiscretion. — *Anīti-jīa*, as, ā, am, or *anīti-vīd*, t, t, t, clever in immoral conduct or (fr. *a* and *nīti-jīa*) ignorant of morality or policy, not politic or discreet.

अनीति 2. *an-īti*, is, f. freedom from a calamitous season.

अनीदृश *an-idṛśa*, as, ī, am, unlike, dissimilar.

अनीप्सित *an-ipsita*, as, ā, am, undesired.

अनीरसन *a-nīrasana* (*a-nīr-rasana*), as, ā, am, not destitute of a waistband.

अनीश *an-īśa*, as, ā, am, one who has not a lord or superior, paramount; powerless, unable; (as), m. Vishnu; (ā), f. powerlessness, helplessness. — *Anīśa-tva*, am, n. powerlessness.

An-īśvara, as, ā, am, without a superior; unchecked, uncontrolled, paramount; without power, powerless, unable; not belonging to the deity; atheistical. — *Anīśvara-tā*, f. or *anīśvara-tva*, am, n. absence of a supreme ruler. — *An-īśvara-vādin*, ī, m. an atheist, one who denies a supreme ruler of the universe.

अनीह *an-īha*, as, ā, am, listless, indifferent; (as), m., N. of a king of Ayodhya.

An-īhā, f. indifference, apathy, disinclination. — *An-īhita*, as, ā, am, disagreeable, displeasing, unwished; (am), n. displeasure.

अनीळ *a-nīḷa*, Ved. See *a-nīḍa*.

अनु 1. *anu*, us, vī, u. See *anu*.

अनु 2. *anu*, us, m., Ved. man; N. of a king, one of Yayāti's sons; (possibly) N. of a non-Aryan tribe.

अनु 3. *anu*, ind. as a prefix to verbs and nouns, expresses after, along, alongside, lengthwise, near to, under, subordinate to, with.

(When prefixed to nouns, especially in adverbial compounds) it implies repetition, according to, severally, each by each, orderly, methodically.

(As a separable preposition, with accusative) after, along, over, near to, through, to, towards, at, according to, in order, agreeably to, in regard to.

(As a separable adverb) after, afterwards, thereupon, again, further, then, next.

अनुक *anu-ka*, as, ā, am, lustful (fr. *anu-kam*, q. v.; or, according to others, fr. 3. *anu* with affix *ka*).

अनुकथ *anu-kath*, cl. 10. P. -*kathayati*, -*yitum*, to relate after (some one else); to repeat (what has been heard).

Anu-kathana, am, n. orderly narration, discourse, conversation.

Anu-kathita, as, ā, am, related, repeated.

अनुकनीयस् *anu-kanīyas*, ān, asi, as, the next youngest.

अनुकम् *anu-kam*, Caus. P. -*kāmayati*, -*yitum*, to desire.

Anu-ka, as, ā, am, libidinous; see s. v. above. — *Anu-kāma*, as, m., Ved. desire; (as, ā, am), according to one's desire, agreeable; (am), ind. as desired, at pleasure; wish after wish (?), after one's wish (?). — *Anukāma-kṛit*, t, t, t, Ved. fulfilling one's desire.

Anukāmīna, as, m. one who acts as he pleases.

अनुकम्प *anu-kamp*, cl. 1. A. -*kampate*, -*pitum*, to sympathize with, compassionate: Caus. -*kampayati*, -*yitum*, = the same.

Anu-kampaka, as, m. (sympathizer), N. of a king; (as, ā, am), (at the close of compounds) sympathizing with, compassionate.

Anu-kampana, am, n. or *anu-kampā*, f. sympathy, compassion.

Anu-kampayin, ī, īnī, ī, condoling.

Anu-kampya, as, ā, am, compassionate. — *Anu-kampitātman* ('*ta-āt*'), ā, ā, a, having a compassionate spirit.

Anu-kampin, ī, īnī, ī, sympathizing with, compassionate.

Anu-kampya or *anu-kampāniya*, as, ā, am, pitiable, worthy of sympathy; (as), m. an ascetic; a courier.

अनुकषे *anu-karsha*. See under *anu-kṛish*.

अनुकल्प *anu-kalpa*. See under *अनुकृप*.

अनुकाङ्क्ष anu-kāṅksh, cl. 1. P. A. -kāṅkshati, -te, -kshītum, to long for, desire, seek. Anu-kāṅkshā, f. desire after. Anu-kāṅkshin, ī, īnī, ī, longing for.

अनुकाला anu-kāla, as, ā, am, opportune, occasional; (am), ind. opportunely, occasionally, on a proper occasion.

अनुकीर्तन anu-kīrtana. See anu-kīrti.

अनुकुञ्चित anu-kuñcita, as, ā, am, bent, made crooked.

अनुकुप anu-kush, cl. 9. P. -kushṇāti, -kushītum, to pull or drag along (to lift?).

अनुकूज anu-kūj, cl. 1. P. -kūjati, -jītum, to follow in cooing or singing or groaning.

अनुकूल anu-kūla, as, ā, am, following the bank (kūla), slope or declivity, according to the current, favourable, agreeable; conformable to; friendly, kind, well-disposed; (as), m. a faithful or kind and obliging husband; (ā), f. Croton Polyandrum; N. of a metre; (am), n. favour, kindness (often in an ironical sense). — Anukūla-tā, f. concord, good-will, favour, conformity, consent; prosperity. — Anukūla-nāyaka, as, m. a kind husband or lover. — Anukūla-vāyu, as, m. a favourable wind.

अनुकूलया, nom. P. anukūlayati, -yītum, to act in a friendly way.

अनुकृ anu-kṛi, cl. 8. P. or poet. A. -karoti, -kurute, -kartum, to do afterwards, to follow in doing, imitate, equal, requite, adopt: Caus. -kārayati, -yītum, to cause one to imitate.

अनुकरा, as, ā, am, imitating; (as), m. an assistant.

अनुकराप, am, n. imitation, following an example; resemblance, similarity.

अनुकर्तृ, tā, trī, trī, an imitator, imitating; (tā), m. a mimic, actor, performer.

अनुकरान, a, n. imitation; a subsequent rite or ceremony.

अनुकरा, as, m. imitation, resemblance.

अनुकरिन, ī, īnī, ī, imitating, an imitator, acting, mimicking.

अनुकर्या, as, ā, am, fit to be imitated or (dramatically) acted; (am), n. subsequent business; subsequent day (?).

अनुकृता, as, ā, am, copied, imitated, made or done like.

अनुकृति, ī, f. imitation, a copy, compliance.

अनुकृति, as, ā, am, fit to be imitated or represented.

अनुकृति, f. imitation, doing anything subsequently or in like manner; a subsequent rite.

अनुकृति, f. a subsequent rite or ceremony.

अनुकृति anu-kṛit, cl. 6. P. -kṛintati, -karti-tum, to go on shattering or destroying.

अनुकृप anu-kṛip, cl. 6. A., Ved. -kṛipate, to mourn; nom. A. -kṛipāyate, -yītum, to compassionate, condole with.

अनुकृष anu-kṛish, cl. 1. P. -karshati, -karshītum or -krashītum, to drag after one's self, attract: Caus. -karshayati, -yītum, = the same; to subject.

अनुकरशा, as, m. or anu-karshapa, am, n. attraction, drawing; invoking, summoning by incantation; the bottom or the axle-tree of a carriage; grammatical attraction; including a subsequent in a preceding rule; lagging behind in a ceremony; delayed performance of a duty.

अनुकरशान, ā, m. the bottom of a carriage.

अनुकृषिता, as, ā, am, attracted; included or implied in a subsequent rule.

अनुकृ anu-kṛi, cl. 6. P. -kirati, -karitum, -ritum, to scatter along, to crowd: Pass. -kiryate, to become crowded or filled.

अनुकिर्ण, as, ā, am, crowded.

अनुकृति anu-kṛit, cl. 10. P. -kīrtayati, -yītum, to relate after (or in order), to narrate.

अनुकिर्तना, am, n. act of proclaiming or publishing.

अनुकृप anu-kṛip, cl. 1. A. -kalpate, -kalpitum, -kalptum, to follow duly: Caus. -kalpayati, -yītum, to get (others) to follow or imitate duly.

अनुकल्पा, as, m. permission to adopt an alternative or substitute, as "instead of Kusā grass you may use Dūrbā."

अनुकल्पिता, as, ā, am, followed, attended.

अनुकृ an-ukta, as, ā, am (rt. vac), unuttered, unsaid, unheard of, extraordinary. — Anukta-nīrmita, am, n. a reason which is unuttered or unheard of or extraordinary; (as, ā, am), having such a reason.

अनुक्ति, ī, f. the not speaking, improper speech.

अनुकथ an-uktha, as, ā, am, Ved. hymnless, not singing hymns.

अनुक्रकच anu-krakaca, as, ā, am, serrated, dentated like a saw.

अनुक्रन्द anu-krand, cl. 1. A. -krandate, -ditum, to shout or cry after one.

अनुक्रम anu-kram, cl. 1. P. -krāmati, -krāmītum, to go on, go after, follow; to go through in order, enumerate, supply with an abstract or index.

अनुक्राम, as, m. succession, arrangement, order, method; an index showing the successive contents of a book; (am), ind. in due order.

अनुक्रामया, am, n. proceeding methodically or in order; following.

अनुक्रामपिका or **अनुक्रामपि**, f. a table or chapter of contents, especially of the collection of hymns &c. in Vedic books.

अनुक्रान्ता, as, ā, am, gone over, read, or done in due order.

अनुक्रीड anu-kṛiḍ, cl. 1. A. -kṛiḍate, -ḍitum, to play.

अनुकृञ्ज anu-kṛuṣ, cl. 1. P. -kṛoṣati, -kṛoṣītum, to shout at: Caus. -kṛoṣayati, -yītum, to join in lamenting, show sympathy.

अनुकृञ्ज, as, m. tenderness, compassion.

अनुक्षणम् anu-kṣhaṇam, ind. momentarily, perpetually, every instant.

अनुक्षन् anu-kṣhatṛi, tā, m. the door-keeper's or charioteer's mate or attendant.

अनुक्षपम् anu-kṣhapam, ind. night after night.

अनुक्षर anu-kṣhar, cl. 1. P. -kṣharati, -ritum, to flow into or upon.

अनुक्षि anu-kṣhi, cl. 6. P., Ved. -kṣhiyati, -kṣhetum, to overspread, reach: Pass. -kṣhiyate, to decay or vanish gradually.

अनुक्षेत्र anu-kṣhetra, am, n. stipend (in commutation probably of the proceeds of an endowment) given to temple-servants in Orissa.

अनुक्षज्ञ anu-kṣhaja, as, m., N. of a country.

अनुक्ष्या anu-kṣyā, cl. 2. P., Ved. -kṣhyāti, -tum, to decry.

अनुक्ष्याति, ī, f. act of decrying or revealing or reporting.

अनुक्ष्यात्रे, tā, m. a discoverer, revealer, reporter.

अनुगङ्गम् anu-gangam, ind. along the Ganges.

अनुगण anu-gaṇ, cl. 10. P. -gaṇayati, -yītum, to count over.

अनुगणिता, as, ā, am, counted over.

अनुगणित, ī, īnī, ī, one who has counted over.

अनुगम anu-gam, cl. 1. P. -gaṇchati, -gantum, to go after, follow, seek, approach, visit, arrive; to practise, observe, obey, imitate; to enter into; to die out, be extinguished: Caus. -gamayati, -yītum, to imitate, cause to die out.

अनुगा, as, ā, am, going after, following, corresponding with, adapted to; a companion; a follower, a servant; (at the close of compounds) having followers, as *balānuga*, having a force following him, i. e. leader of a force or army; (ā), f., N. of an Apsaras.

अनुगता, as, ā, am, followed (lit. or fig.), as by a dependant; covered (as by a dress hanging behind); following; a follower; acquired; extinguished; tallying with; (am), n. moderate time in music. — **अनुगतार्था** (Ta-ar), as, ā, am, having a corresponding (easily discoverable) meaning.

अनुगति, as, m., a follower, an imitator.

अनुगत्या or **अनुगम्या**, as, ā, am, proper to be followed (especially in death); worthy of being imitated.

अनुगमा, as, m. or **अनुगमना**, am, n. following, going after in life or death; postcremation of a widow; imitating, approaching.

अनुगम्या, as, ā, am, to be followed or imitated.

अनुगमिन, ī, īnī, ī, following, a follower, a companion.

अनुगमुका, as, ā, am, habitually or constantly following or attending.

अनुगर्ज anu-garj, cl. 1. P. anu-garjati, -jītum, to shout or roar after.

अनुगर्जिता, am, n. roaring echo.

अनुगवम् anu-gavam, ind. so as to suit the oxen.

अनुगवीन anu-gavīna, as, m. a cowherd.

अनुगा anu-gā, cl. 3. P. -jigāti, -gātum, to go after, follow, seek, be guided by.

अनुगादिन् anu-gādin, ī, īnī, ī, following in speaking, echoing.

अनुगाह anu-gāh, cl. 1. A. -gāhate, -gāhitum, -gāḍhūm, to plunge after, be immersed in.

अनुगाह, as, ā, am, plunged, immersed.

अनुगिरम् anu-giram, ind. on the mountain.

अनुगु anu-gu, ind. behind the oxen or cows.

अनुगुण anu-guṇa, as, ā, am, having similar qualities, congenial with; according or suitable to; (am), ind. naturally; (as), m. natural peculiarity.

अनुगुप anu-gup, cl. 1. P. -gopayati, -gop-tum, to protect.

अनुगुप्ता, as, ā, am, protected, sheltered, concealed.

अनुगृध anu-gridh, cl. 4. P. -gridhyati, -gardhītum, to be greedy after.

अनुगृ anu-grī, cl. 9. P. -griṇāti, -garitum, -ritum, Ved. to join in praising; to rejoin, answer, repeat.

अनुगी anu-gai, cl. 1. P. -gāyati, -gātum, to sing after or to (a person or a tune); to celebrate in song: Caus. -gāpayati, -yītum, to make one sing after or to.

अनुगीति, ī, f., N. of a metre of two verses, the first containing twenty-seven, the second thirty-two mātrās.

अनुग्रह an-ugra, as, ā, am, not harsh or violent, mild, gentle.

अनुग्रह an-ugra, cl. 9. P. -grihṇāti or Ved. -grihṇāti, or cl. 9. A. -grihṇite, -grahitum, to follow in taking or plundering; to support; uphold; to receive, welcome; treat with kindness, favour, oblige; foster.

Anu-grihṇita, as, ā, am, favoured, obliged.

Anu-graha, as, m. or anu-grahana, am, n. favour, kindness, showing favour, conferring benefits, promoting or furthering a good object; assistance; facilitating by incantations; rear-guard; (in the Purāṇas) N. of the eighth or fifth creation. — Anugraha-kāra, as, ā, am, anxious to please or for favour. — Anugraha-sarga, as, m. (in Sāṅkhya phil.) creation of the feelings or mental conditions.

Anu-grahin, ī, m., Ved. proficient in magic skill.

Anu-grāhaka, as, ikā, am, favouring, furthering, facilitating; favourable, kind, gracious.

Anu-grāhita or anu-grahita(?), as, ā, am, favoured.

Anu-grāhin, ī, ī, ī, gracious, favourable.

Anu-grāhya, as, ā, am, fit or deserving to be favoured or furthered.

Anu-jighṛikshā, f. desire to show favour or kindness.

अनुग्राम anu-grāmam, ind. village after village.

अनुयासक anu-grāsaka, as, m. a mouthful (of boiled rice), the equivalent of a mouthful.

अनुघट्ट anu-ghaṭṭ, cl. 10. P. -ghaṭṭayati, -yitum, to stroke, rub lengthwise.

अनुघुष anu-ghush, cl. 1. P., Ved. -ghoshati, -shitum, to name aloud.

अनुचक्ष anu-śaksh, cl. 2. A., Ved. -śashte, -śashtum, to look at or up to.

अनुचर anu-śar, cl. 1. P. -śarati, -ritum, to walk or move after or along, to follow, pursue, traverse, seek after; to follow out, adhere to, attend, to behave: Caus. -śarayati, -yitum, to let or cause to traverse.

Anu-śara, as, ī, am, following, attending; (as), m. companion, follower, servant; (ā or ī), f. a female attendant.

Anu-śaraka, as, m. a follower, attendant; (ā), f. a female follower or attendant.

Anu-śarin, ī, inī, ī, following, attending.

अनुचरि anu-śarī, is, is, ī, Ved. reciting or repeating (in a chorus).

अनुचि 1. anu-śi, cl. 5. P. -śinoti, -śetum, to set or place along or in regular order.

1. anu-śita, as, ā, am, set or placed along or lengthwise or in rows.

अनुचि 2. anu-śi, cl. 3. P., Ved. -śiketi, to remember.

अनुचित 2. an-uśita, as, ā, am, improper, wrong, unusual, strange. — Anuśitārtha ('ta-ar'), as, m. an unusual meaning.

अनुचिन्त anu-śint, cl. 10. P. -śintayati, -yitum, to meditate, consider, recal to mind: Caus. to make to consider.

Anu-śintā, f. or anu-śintana, am, n. thinking of, meditating upon, recalling, recollecting; anxiety. Anu-śintita, as, ā, am, recollected, recalled, thought of.

अनुश an-uśā, as, ā, am, not high, low, humble.

An-uśāis, ind. not aloud, in a low voice.

अनुचार an-uśāra, non-pronunciation, skipping words. See uś-āra.

अनुच्छाद anu-śchāda, as, m. (fr. rt. śhad with anu), a garment which hangs down, or probably

that part of the lower garment which hangs down in front from the waist to the feet.

अनुच्छिन्ति an-uśchitti, is, f. or an-uśchēda, as, m. (rt. śhid with ud), not cutting off, non-extirpation, non-destruction, indestructibility. — Anu-śchitti-dharmā, ā, ā, a, possessing the virtue (or law) of being indestructible.

1. an-uśchindat, am, atī, at, not destroying.

An-uśchinnā, as, ā, am, not cut off, unextirpated, undestroyed.

An-uśchēdya, as, ā, am, indestructible, not severable.

अनुच्छिद् anu-śchid (anu-śchid), cl. 7. P. -śchinatti, -śchettum, to cut along or lengthwise.

2. anu-śchindat, an, atī, at, cutting lengthwise.

अनुच्छिष्ट an-uśchishṭa, as, ā, am (rt. śish with ud), not rejected, pure (by austerity and devotion).

अनुच्छो anu-ścho (anu-śho), cl. 4. P. -śchyati, -śchātum, to cut open or cut up.

अनुजन anu-jan, cl. 4. A. -jāyate, -janitum, to follow in being born or produced or arising; to take after (one's parents).

Anu-ja, as, ā, am, born after, later, younger; (as), m. a younger brother, a cadet; N. of a plant, also called Trāyamāṇa; (am), n., N. of a plant, also called Prapaundarikā; (ā), f. a younger sister.

Anu-janman, ā, m. a younger brother, younger.

Anu-jāta, as, ā, am, after-born, later, younger; taking after (the parents); after teething (?); born again, i. e. invested with the sacred cord; (as), m. a younger brother; (ā), f. a younger sister.

अनुजनम् anu-janam, ind. according to people, popularly.

अनुजप anu-jap, cl. 1. P. -japati, -pitum, to follow or imitate in muttering.

अनुजल्प anu-jalp, cl. 1. P. -jalpati, -pitum, to follow in talking; A. -jalpate, to entertain by conversation.

अनुजागृ anu-jāgri, cl. 2. P. -jāgati, -jāgaritum, to watch as an attendant.

अनुजि anu-ji, cl. 1. P. -jayati, -jetum, to subdue: Desid. -jigishate, to be desirous of subduing.

अनुजिघृक्षा anu-jighṛikshā. See under anu-grah.

अनुजीव anu-jiv, cl. 1. P. -jivati, -vitum, to follow or imitate in living; to live for any one; to live by or upon something; to live submissively under: Caus. -jivayati, -yitum, to restore to life.

Anu-jivin, ī, inī, ī, living by or upon; dependent; (ī), m. a dependent, follower. — Anujivi-sāt-kṛita, as, ā, am, made wholly subservient.

Anu-jivya, as, ā, am, to be followed in living.

अनुजुष anu-jush, cl. 6. A., Ved. -jushate, -joshitum, to seek.

अनुजृ anu-jṛi, cl. 4. P. -jīryati, or cl. 1. P., Ved. -jarati, -jaritum, -rītum, to follow in getting old or decaying.

Anu-jṛṇa, as, ā, am, grown old or decayed after or in consequence of.

अनुज्झत an-ujjhat, an, antī or atī, at, not quitting, not leaving.

An-ujjhita, as, ā, am, undiminished, unimpaired, not left or lost.

अनुज्ञा 1. anu-jñā, cl. 9. P. rarely A. -jānāti, -jānīte, -jñātum, to permit, grant, allow, consent; to excuse, forgive; to authorize; to allow one to take leave, dismiss, bid farewell; to entreat; to behave kindly: Caus. -jñāpayati, -yitum, to request, ask permission, ask for leave, to take leave: Desid. -jñānāsati or -te, to be willing to grant.

2. anu-jñā, f. or anu-jñāna, am, n. assent, assenting, permission; leave to depart; allowance made for faults; an order or command. — Anujñā-prārthanā or anujñāishanā (jñā-śhā), f. asking permission, taking leave.

Anu-jñāta, as, ā, am, assented to, permitted, allowed; ordered, directed, instructed; accepted; authorized, honoured; allowed to depart, dismissed.

Anu-jñāpaka, as, m. one who commands or enjoins.

Anu-jñāpana, am, n. or anu-jñāpti, īs, f. authorization; issuing an order or permission.

अनुज्येष्ठ anu-jyeshṭha, as, ā, am, next eldest; (am), ind. after the eldest, according to seniority.

अनुतक्ष anu-taksh, cl. 1. P., Ved. -takshati, -kshītum, -tashṭum, to sharpen or stimulate by offerings.

अनुतन् anu-tan, cl. 8. P. -tanoti, -tanitum, to extend along, to carry on, continue, develop.

अनुतप anu-tap, cl. 1. P. -tapati, -taptum, to heat, to vex, annoy: Pass. -tapyate or poet. -tapyati, to suffer afterwards, repent; to desiccate, miss: Caus. -tāpayati, -yitum, to distress.

Anu-tapta, as, ā, am, heated; filled with regret.

Anu-tāpa, as, m. repentance, heat.

Anu-tāpana, as, ī, am, occasioning remorse, repentance or sorrow.

Anu-tāpin, ī, inī, ī, penitent, regretting.

अनुतर anu-tara. See anu-tṛi below.

अनुतर्क anu-tark, cl. 10. P. or post. A. -tarkayati, -te, -yitum, to follow in thought, to regard as or take for.

अनुतर्ष anu-tarsha, as, m. thirst, wish, desire; a drinking vessel, one used for drinking spirituous liquors.

Anu-tarshaṇa, am, n. a vessel from which spirituous liquor is drunk; distributing liquor.

अनुतिलम् anu-tilam, ind. grain after grain (of Sesamum), i. e. very minutely or by grains.

अनुतिष्ठमान anu-tishṭhāmāna. See anu-śhṭhā.

अनुतुन्न anu-tunna, as, ā, am (rt. tud), Ved. depressed or repressed (in sound), muffled.

अनुतूलय anu-tūlaya, nom. P. -tūlayati, -yitum, to rub lengthwise (with a brush or cotton?).

अनुतृद anu-tṛid, cl. 7. P. -tṛipatti, -tarditum, to let go, let out; split, sever, open.

अनुतृप anu-tṛip, cl. 4. A. -tṛipyate, -tarpitum, -tarpitum, -traptum, to take one's fill (or refreshment) after or later than another.

अनुतृ anu-tṛi, cl. 1. P. -tarati, -ritum or -rītum, to follow across or to the end; to stretch lengthwise or prostrate: Pass. -tīryate, to be laid or lay one's self lengthwise.

Anu-tara, am, n. fare, freight.

अनुत्क an-utka, as, ā, am, free from regret, not regretting, self-complacent, not repenting of.

अनुत्कर्ष an-utkarsha, as, m. inferiority, non-elevation.

अनुत्त a-nutta, as, ā, am, Ved. not cast down, invincible; (or, not moistened, = an-utṭa?). — Anutta-manyu, us, m. of invincible wrath, i. e. Indra.

अनुत्तम an-uttama, as, ā, am, unsurpassed, incomparably the best or chief, excellent; not the best; (in gram.) not used in the uttama or first person. — An-uttamāmbhas ('ma-am'), as, n. (in Sāṅkhya phil.) indifference to and consequent absti-

nence from sensual enjoyment, as fatiguing. — *Anuttamāmbhasika*, *am*, n. indifference to and abstinence from sensual enjoyment as involving injury to external objects.

अनुत्तर *an-uttara*, *as*, *ā*, *am*, chief, principal; best, excellent; without a reply, unable to answer, silent; fixed, firm; low, inferior, base; south, southern; (*am*), n. a reply which is coherent or evasive and therefore held to be no answer; (*as*), m. a class of gods among the Jains. — *Anuttara-yoga-tantra*, *am*, n. title of the last of the four Bauddhāntas. — *An-uttaropapātika* (*°ra-up*), *ās*, m. pl. the same class of gods. — *Anuttaropapātika-dasā*, *ās*, f. pl. title of a book treating of those gods.

अनुत्तान *an-uttāna*, *as*, *ā*, *am*, lying with the face towards the ground; not supine.

अनुत्थान *an-utthāna*, *am*, n. (rt. *sthā*), the not rising, want of exertion.

अनुत्थिता, *as*, *ā*, *am*, not risen, not grown up (as grain).

अनुत्पत्ति *an-utpatti*, *is*, f. failure, non-production; (*is*, *i*, *ī*), or *an-utpattika*, *as*, *i*, *am*, not (yet) produced. — *Anutpattika-dharma-kahānti*, *is*, f. (with Buddhists) acquiescence in the state (and moral condition) which is still future, preparation for a future state. — *Anutpatti-sama*, *as*, *ā*, m. f. (in Nyāya phil.) arguing against a thing by trying to show that nothing exists from which it could spring.

अनुत्पन्ना, *as*, *ā*, *am*, unborn, unproduced; uneffected, unaccomplished.

अनुत्पदा, *as*, m. the not coming into existence; the not taking effect. — *Anutpāda-kahānti*, *is*, f. acquiescence in not having to undergo another birth.

अनुत्पदाना, *am*, n. not producing, non-production.

अनुत्पद्या, *as*, *ā*, *am*, not to be produced or created, i. e. eternal.

अनुत्साह *an-utsāha*, *as*, m. want of adequate effort; want of energy or determination; listlessness; (*as*, *ā*, *am*), deficient in determination. — *Anutsāha-tā*, f. want of determination.

अनुत्सुक *an-utsuka*, *as*, *ā*, *am*, not eager, calm, retiring; moderate. — *Anutsuka-tā*, f. moderateness.

अनुत्सूल *an-utsūtra*, *as*, *ā*, *am*, not anomalous.

अनुत्सेक *an-utseka*, *as*, m. absence of arrogance or highmindedness.

अनुत्सेकिन, *i*, *inī*, *i*, not arrogant or puffed up.

अनुदक *an-udaka*, *as*, *ā*, *am*, waterless.

अनुदग्र *an-udagra*, *as*, *ā*, *am*, not lofty, low; not projecting.

अनुदय *an-udaya*, *as*, m. non-rising, the not rising (of a luminary).

1. *an-udita*, *as*, *ā*, *am*, not risen, not appeared. (For 2. *an-udita*, see next column.)

अनुदर *an-udara*, *as*, *ā*, *am*, thin, lank.

अनुदह *anu-dah*, cl. 1. P. -*dahati*, -*dagdhum*, to burn over again, to burn up.

अनुदा *anu-dā*, cl. 3. P. -*dadāti*, -*dātum*, to give back, restore, give way, yield, grant, remit; to pay one out (?).

अनुदा, *as*, *ā*, *am*, Ved. yielding, emulating others in giving, a follower.

अनुदत्ता, *as*, *ā*, *am*, granted, remitted, given back.

अनुदेया, *as*, *ā*, *am*, to be given back or restored. **अनुदेयि**, f., Ved. restitution; a female follower or companion.

अनुदाह *an-udāta*, *as*, *ā*, *am*, not raised,

not elevated, not pronounced with the Udātta accent, grave; accentless, having the neutral general tone neither high nor low: the term *Anudātta* is used by Pāṇini both for the grave or non-elevated accent (explained by him as *sannatara*, q. v.) which immediately precedes the Udātta, and also for the general accentless, neutral tone, neither high nor low, explained as *eka-śruti*, i. e. the one monotonous ordinary intonation which belongs to the generality of syllables in a sentence; (*as*), m. one of the three accents to be observed in reading the Vedas, the grave accent. — *Anudātta-tara*, *as*, m. more than *Anudātta*, still lower in sound than *Anudātta*, i. e. the very *Anudātta* accent (or a syllable having this accent) which immediately precedes a syllable having the Udātta or Svarita accent, and is therefore more depressed than the ordinary *Anudātta*. — *Anudātādī* (*°ta-ād*), n. (in gram.) a nominal base of which the first syllable is *Anudātta*. — *Anudātēt* (*°ta-it*), *i*, m. a verbal root having for its Anubandha the *Anudātta* accent to indicate that it takes the *Ātmane-pada* terminations only; also *anulātopa-deśa*. — *Anudāttodaya* (*°ta-ud*), *am*, n. a syllable immediately preceding the *Anudātta* accent.

अनुदार 1. *an-udāra*, *as*, *ā*, *am*, niggardly, mean; liberal, munificent.

अनुदार 2. *an-dāra*, *as*, *ā*, *am*, adhered to or followed by a wife.

अनुदित 2. *an-udita*, *as*, *ā*, *am*, unsaid, unuttered, interdicted (see 1. *an-udita* under *an-udaya*).

अनुदिनम् *anu-dinam* or *anu-divasam*, ind. daily, every day.

अनुदिश *anu-diś*, cl. 6. P. -*diśati*, -*deshtum*, to point out, to assign.

अनुदिशम्, ind. in every quarter.

अनुदेसा, *as*, m. a rule or injunction, especially one that points back to a previous rule; reference to something prior.

अनुदेसिन, *i*, *inī*, *i*, pointing back, referring back; being the object of an *Anudeśa*.

अनुदूम् *anu-dūbh*, cl. 6. P., Ved. -*dribhati*, -*darbhītum*, to make into bundles or chains.

अनुदृश *anu-drīś*, cl. 1. P. -*paśyati*, -*draśhtum*, to survey, behold; to keep in view or in mind, to foresee: Caus. P. -*darsayati*, -*yitum*, to show, tell, teach: Pass. -*drīśyate*, to become or be visible.

अनुदार्शना, *am*, n. consideration, regard, reference.

अनुदार्शिन, *i*, *inī*, *i*, considering, foreseeing.

अनुद्रीष्टि, *is*, f., N. of the ancestress of Ānu-drīṣṭineya.

अनुदृशय्या, *as*, *ā*, *am*, capable of being observed, visible.

अनुद्री *anu-drī*, Pass. -*diryate*, to break through after (another); to be scattered or confused (in consequence of the confusion of others).

अनुदेहम् *anu-deham*, ind. behind the body.

अनुदैर्ये *anu-dairghya*, *as*, *ā*, *am*, longitudinal.

अनुद्वीर्य *an-udvīra*, *as*, *ā*, *am*, not vomited forth, not disdained; not spurned.

अनुद्धत *an-uddhata*, *as*, *ā*, *am* (rt. *han*), not lifted up, humble, unsurpassed, unequalled, unopposed.

अनुद्धराण *an-uddharaṇa*, *am*, n. (rt. *hri*), non-removal; not offering, not establishing or proving. **अनुद्धारा**, *as*, m. non-partition, not taking a share; non-removal.

अनुद्धृता, *as*, *ā*, *am*, non-removed, not taken away; uninjured, undestroyed; unoffered; undivided, unpartitioned; unestablished, unproved. — *An-udhritābhyaṣtamaya* (*°ta-abh*), *as*, m. sunset (*abhy-*

astamaya), taking place whilst the Āhavanīya fire continues (*an-uddhṛita*) unremoved from the *Gārhapatya*.

अनुद्धत *an-udbhāta*, *as*, *ā*, *am*, not exalted, unassuming.

अनुद्य *an-udya*, *as*, *ā*, *am*, unutterable.

अनुद्यत *an-udyata*, *as*, *ā*, *am* (rt. *yam*), inactive, idle, destitute of perseverance.

अनुद्योग *an-udyoga*, *as*, m. absence of exertion or effort, inactivity, laziness.

अनुद्योगिन, *i*, *inī*, *i*, inactive, lazy, indifferent.

अनुद्र *an-udra*, *as*, *ā*, *am*, waterless.

अनुद्रु *anu-dru*, cl. 1. P. -*dravati*, -*drotum*, to run after, follow; accompany; to pursue.

अनुद्रुता, *as*, *ā*, *am*, followed, pursued; (*am*), n. a measure of time in music, half a *Druta*, or one-fourth of a *Mātrā* or of the time taken to articulate a short vowel.

अनुद्राह *an-udvāha*, *as*, m. non-marriage, celibacy.

अनुद्विग्न *an-udvigna*, *as*, *ā*, *am*, free from apprehension or perplexity, easy in mind.

अनुद्वेगा, *as*, *ā*, *am*, free from anxiety; (*as*), m. freedom from uneasiness. — *An-udvega-kara*, *as*, *i*, *am*, not causing apprehension, not overawing.

अनुधा *anu-dhā*, cl. 3. P. -*dadhāti*, -*dhātum*, to welcome, receive kindly.

अनुधाव 1. *anu-dhāv*, cl. 1. P. -*dhāvati*, -*vītum*, to run after, to run up to.

अनुधावत, *an*, *anti*, *at*, running after.

1. *anu-dhāvana*, *am*, n. chasing, pursuing, running after; close pursuit of any object, going after a mistress.

अनुधावता, *as*, *ā*, *am*, pursued, run after, literally or figuratively.

अनुधाव 2. *anu-dhāv*, cl. 1. P. A. -*dhanati*, -*te*, -*vītum*, to cleanse.

2. *anu-dhāvana*, *am*, n. cleansing, purification.

अनुध्ये *anu-dhyai*, cl. 1. P. -*dhyāyati*, -*dhīyātum*, to consider attentively, to think of, to muse, to be anxious.

अनुध्याना, *am*, n. meditation, religious contemplation, solicitude.

अनुध्यायिन, *i*, *inī*, *i*, contemplating, meditating.

अनुनद *anu-nad*, cl. 1. P. -*nadati*, -*dītum*, to sound towards, (with acc.): Caus. P. -*nādayati*, -*yitum*, to make resonant or musical.

अनुनदा, *as*, m. sound, vibration, reverberation, echo.

अनुनदिता, *as*, *ā*, *am*, made to resound.

अनुनदिन, *i*, *inī*, *i*, resounding, echoing, resonant.

अनुनम् *anu-nam*, cl. 1. P. -*namati*, -*nantum*, to incline to.

अनुनय *anu-naya*, *anu-nayin*, &c. See *anu-nī*.

अनुनासिक *anu-nāsika*, *as*, *ā*, *am*, nasal, uttered through the nose (as one of the five nasal consonants, or a vowel, or the three semivowels *y*, *v*, *l*, under certain circumstances; in the case of vowels and semivowels, the mark 'ṃ' is used to denote this nasalization); the nasal mark 'ṃ'; (*am*), n. a nasal twang. — *Anunāsika-tea*, *am*, n. nasality. — *Anunāsika-lopa*, *as*, m. dropping of a nasal sound or letter. — *Anunāsikātva* (*°ka-āt*), *am*, n. nasal pronunciation of *ā*. — *Anunāsikādi* (*°ka-ādī*), *is*, m. a compound letter commencing with a nasal. — *Anunāsikānta* (*°ka-an*), *as*, m. a radical ending in a nasal. — *Anunāsikopadha* (*°ka-up*), *as*, *ā*, *am*, having a nasal penultimate; succeeding a syllable with a nasal sound.

अनुनिक्रम *anu-ni-kram*, cl. 1. P. *-krāmati*, *-kramītum*, to follow in the steps.

अनुनिक्ष *anu-nikṣh*, cl. 1. P., Ved. *-nikṣhati*, *-kṣhitum*, to pierce along.

अनुनितुद् *anu-ni-tud*, cl. 6. P. *-tudati*, *-totum*, to wound with a stab, to goad.

अनुनिपद् *anu-ni-pad*, cl. 4. A. *-padyate*, *-pattum*, to lie down by the side of.

अनुनिर्गहान *anu-nir-jahāna*, *as, ā, am* (rt. *hā*), proceeding out of (?).

अनुनिर्दह *anu-nir-dah*, cl. 1. P. *-dahati*, *-dagdhum*, to burn down in succession.

अनुनिर्देश *anu-nirdeśa*, *as, m.* description or relation following a previous model.

अनुनिर्वाप *anu-nirvāpa*, *as, m.* subsequent libation (with clarified butter).

Anu-nirvāpyā, f. ceremony connected with this subsequent libation.

अनुनी *anu-nī*, cl. 1. P. *-nayati*, *-netum*, to bring near, to lead after; to persuade, induce, win over, conciliate, to coax, pacify, supplicate.

Anu-nāya, *as, m.* conciliation, salutation, courtesy, civility, showing respect or adoration to a guest or a deity; humble entreaty or supplication, reverential deportment; regulation of conduct, discipline, tuition; (*as, ā, am*), conciliatory, kind; (*am*), ind. fitly, becomingly. — *Anunaya-pratigha-prahāṇa*, *am, n.* (with Buddhists) abandoning the obstacles to conciliatory behaviour. — *Anunayāmantraṇa* (*°ya-ām*), *am, n.* conciliatory address.

Anu-nayamāna, *as, ā, am*, conciliating, honouring, showing respect.

Anu-nayin, *i, ī, nī, t*, courteous, humble, supplicating.

Anu-nāyaka, *as, ikā, am*, submissive, humble.

Anu-nāyikā, f. a female character, subordinate to a *nāyikā* or leading female character in a drama.

Anu-nānīshu, *us, us, u*, desirous of conciliating or gratifying.

Anu-nīta, *as, ā, am*, trained, disciplined, obtained, acquired, taught, respected; pleased, pacified, appeased, humbly entreated.

Anu-nīti, *ie, f.* conciliation, courtesy, supplication.

Anu-neya, *as, ā, am*, easily conciliated.

अनुनु *anu-nu* or *-nū*, cl. 6. and cl. 2. P., Ved. *-nuvati* or *-nauti*, *-navitum* or *-nuvitum*, to praise again and again: Intens. *-nonaviti*, to cheer after.

अनुनृत *anu-nṛit*, cl. 4. P. *-nṛityati*, *-nartitum*, to dance after (with acc.); to dance before (with acc.).

अनुन्नत *an-unnata*, *as, ā, am*, not elevated, not lifted up. — *Anunnata-gātra*, *as, ā, am*, (with Buddhists) having limbs that are not too stout, prominent or protuberant. — *Anunnatānata* (*°ta-ān*), *as, ā, am*, not raised nor lowered, level.

अनुन्मत्त *an-unmatta* or *an-unmadita* or *an-unmāda*, *as, ā, am*, sane, sober, not wild, not mad.

अनुप *anupa*, *as, ā, am*, watery, marshy; see *anūpa*. — *Anupa-ja* or better *anūpa-ja*, *am, n.* ginger (in its undried state).

अनुपकारिन् *an-upakārin*, *i, ī, i*, not assisting, disobliging, ungrateful, not making a return for benefits received; unserviceable, useless.

An-upakṛita, *as, ā, am*, unassisted.

अनुपक्षित *an-upakṣhita*, *as, ā, am*, uninjured, undestroyed.

अनुपगीत *an-upagita*, *as, ā, am*, not praised or celebrated (?); not accompanied in singing (?); (*am*), ind. so that no other person accompanies in singing.

अनुपघातार्जित *an-upaghātārjita* (*°ta-arj*), *as, ā, am*, acquired without detriment (to the paternal estate).

An-upaghnat, *an, atī, at*, not detrimental (to the paternal estate).

अनुपक्व *anu-pac*, cl. 1. P. *-pacati*, *-paktum*, to make ripe by degrees: Pass. *-pacyate*, to become ripe by degrees.

अनुपजीवनीय *an-upajīvaniya*, *as, ā, am*, yielding (or granting) no livelihood; having no livelihood.

अनुपद् *anu-paṭh*, cl. 1. P. *-paṭhati*, *-ṭhitum*, to say after, repeat.

Anu-paṭhita, *as, ā, am*, read through (aloud), recited.

Anu-paṭhītin, *i, m.* (one who has read through or recited), proficient.

अनुपत् *anu-pat*, cl. 1. P. *-patati*, *-titum*, to fly to (with acc.); fly after, run after, go after, follow: Caus. *-pātayati*, *-yitum*, to fly to; to throw a person down together with oneself.

Anu-pātana, *am, n.* falling on or upon; following; (in mathem.) proportion.

Anu-patita, *as, ā, am*, fallen, descended; followed.

Anu-pāta, see s. v.

अनुपति *anu-pati*, ind. after the husband.

अनुपथ *anu-patha*, *as, ā, am*, following the road; having favourable roads?; (*as*), m. a road; (*am*), ind. along the road.

अनुपद् 1. *anu-pad*, cl. 4. A. *-padyate*, *-pattum*, to follow, attend, be fond of; to enter; to enter upon; to notice, understand; to handle.

2. *anu-pad*, *t, t, t*, Ved. coming to pass; or (*t*), f. food (?).

Anu-pāda, *as, ā, am*, following closely; (*as*), m., N. of a man or tribe; (*am*), n. a chorus, burden of a song or words sung again after regular intervals; (*am*), ind. step by step, word for word; on the heels of, close behind or after. — *Anupada-sūtra*, *am, n.* title of a commentary explaining the text (of a Brāhmaṇa) word for word.

Anu-pādavi, f. a way.

Anu-pādin, *i, m.* a searcher, an inquirer, one who follows or seeks for.

Anupadīnā, f. a boot, a buskin.

अनुपदस्वत् *an-upadasvat*, *ān, atī, at*, Ved. not drying up, not decaying (?).

अनुपदिष्ट *an-upadiṣṭa*, *as, ā, am*, untaught, uninstructed.

An-upadeshtṛ, *fā, m.* one who does not point out or teach.

अनुपध *an-upadha*, *as, m.* (having no penultimate), a letter or syllable (as a sibilant or *h*) when not preceded by another.

अनुपधिषेय *an-upadhi-śeṣa*, *as, m.* that in which there is no longer a condition of individuality (?).

अनुपनाह *an-upanāha*, *as, m.* (with Buddhists) want of close attachment or adherence (?).

अनुपन्यस्त *an-upanyasta*, *as, ā, am*, not laid down clearly, not established.

An-upanyāsa, *as, m.* failure of proof or determination, uncertainty, doubt.

अनुपपत्ति *an-upapatti*, *is, f.* non-accomplishment, failure, inconclusive argumentation; irrelevancy, inapplicability, impossibility, insufficiency of means, penury, adversity.

An-upapanna, *as, ā, am*, not done, unaccomplished, unexecuted; unproved, undemonstrated; irrelevant, inconclusive, inapplicable, impossible, inadequately supported.

An-upapādaka, *ās, m. pl.* (having no material parent), N. of a class of Buddhas, called Dhyāni-buddhas.

अनुपप्लव *an-upaplava*, *as, ā, am*, free from any overwhelming calamity.

An-upapluta, *as, ā, am*, not overwhelmed (with calamity).

अनुपबाध *an-upabādhā*, *as, ā, am*, Ved. unobstructed, unimpaired.

अनुपभुक्त *an-upabhukta*, *as, ā, am*, unenjoyed, unpossessed.

An-upabhujyamāna, *as, ā, am*, not being enjoyed.

अनुपम *an-upama*, *as, ā, am*, incomparable, matchless; excellent, best; (*ā*), f. the female elephant of the south-east or of the north-east. — *Anupama-matī*, *is, m.*, N. of a contemporary of Śākya-muni.

An-upamita, *as, ā, am*, uncomparated, matchless.

An-upameya, *as, ā, am*, incomparable.

अनुपमर्दन *an-upamardana*, *am, n.* non-demolition or refutation of a charge.

अनुपयुक्त *an-upayukta*, *as, ā, am*, unsuited, unsuitable, improper; useless, unserviceable.

An-upayoga, *as, m.* unserviceableness, uselessness.

An-upayogin, *i, ī, i*, *t*, unsuitable, useless.

अनुपरत *an-uparata*, *as, ā, am*, uninterrupted, not stopped.

अनुपरापत् *anu-parā-pat*, cl. 1. P. *-patati*, *-titum*, to fly or hasten by the side of another.

अनुपरिक् *anu-pari-kṛī*, cl. 6. P. *-kirati*, *-karitum*, *-ritum*, to scatter alongside, to bestrew.

अनुपरिक्रम *anu-pari-kram*, cl. 1. P. *-krāmati*, *-kramītum*, to walk round in order, to make the circuit of, visit in a regular round.

अनुपरिगा *anu-pari-gā*, cl. 3. P. *-jigāti*, *-gātum*, to make the round of, traverse.

अनुपरिणी *anu-pari-nī* (*-nī*), cl. 1. P. *-ṇayati*, *-ṇetum*, to lead or carry about.

अनुपरिधि *anu-paridhi*, ind. along or at the three Paridhis of the sacrificial fire.

अनुपरिस्थित *anu-parisṛit*, ind. along or at the surrounding fence.

अनुपरी *anu-parī* (*-pari-i*), cl. 2. P. *-paryeti*, *-tum*, to follow in going round, to make the round of.

अनुपरे *anu-pare* (*-parā-i*), cl. 2. P. *-paraiti*, *-tum*, to follow in walking off.

अनुपर्ययागा *anu-pary-ā-gā*, cl. 3. P. *-jigāti*, *-gātum*, to revolve, accomplish a revolution.

अनुपर्ये *anu-parye* (*-pari-ā-i*), cl. 2. P. *-paryaiti*, *-tum*, to make the whole round of.

अनुपलक्षित *an-upalakṣhita*, *as, ā, am*, untraced, unperceived, unmarked, undiscriminated.

An-upalakṣhya, *as, ā, am*, not to be traced. — *Anupalakṣhya-varīman*, *ā, ā, a*, having ways (or a way) that cannot be traced.

अनुपलब्ध *an-upalabdha*, *as, ā, am*, unobtained, unperceived, unascertained.

An-upalabdhī, *is, f.* non-perception, non-recognition. — *Anupalabdhī-sama*, *as, ā, m. f.* sophism, trying to establish a fact (e. g. the reality and eternity of sound) from the impossibility of perceiving the non-perception of it.

An-upalabhyamāna, *as, ā, am*, not being perceived.

An-upalambha, *as, m.* non-perception.

An-upalambhana, *am, n.* want of apprehension or knowledge.

अनुपवीतिन् an-upavitin, ī, m. one who does not wear the sacred cord, uninvested with the sacrificial thread.

अनुपशय an-upasaya, as, m. any aggravating thing or circumstance that increases a disease.

अनुपशान्त an-upasānta, as, ā, am, not calm; (as), m., N. of a Buddhist mendicant.

अनुपश्य anu-pasya, as, ā, am, following with his looks, keeping in view or in mind.

अनुपसर्ग an-upasarga, as, m. a word that is not an Upasarga, that has not the force of one, that is destitute of one; that which needs no additions or supplements (as a divine being).

अनुपसेचन an-upasecana, as, ā, am, having nothing (e.g. no sauce) for moistening.

अनुपस्कृत an-upaskṛita, as, ā, am, unfinished, unpolished; not cooked, i. e. genuine, blameless; unrequited.

अनुपस्थान an-upasthāna, am, n. absence, the not being at hand.

An-upasthāpana, am, n. not producing, not offering, not placing; not having ready or at hand.

An-upasthāpayat, an, anti, at, not presenting, not having at hand.

An-upasthāpita, as, ā, am, not ready, not at hand, not offered or produced.

An-upasthāyin, ī, inī, ī, absent, distant.

An-upasthita, as, ā, am, not come near, not present, not at hand, not current; (am), n. a word not *upasthita* (q. v.) in the grammatical sense of that term.

An-upasthiti, ī, f. absence, not being at hand.

अनुपहत an-upahata, as, ā, am, unpaired, unvisited; not rendered impure. — **An-upahata-krusha**, as, ā, am, (with Buddhists) neither affected by injury nor by anger.

अनुपहूत an-upahūta, as, ā, am, not called upon or invited; not called upon aloud; not accompanied with invitations.

अनुपा 1. anu-pā, cl. 1. P. -pibati, -pātum, to drink after or thereupon, follow in drinking, drink at; Caus. -pāyayati, -yitum, to cause to drink afterwards.

Anu-pāna, am, n. a fluid vehicle in medicine; drink taken with or after medicine; drink close at hand.

Anu-pāniya, am, n. drink close at hand; (as, ā, am), fit to be drunk after; serving as a liquid vehicle of medicine.

अनुपा 2. anu-pā, Caus. P. A. -pālayati, -te, -yitum, to preserve, keep.

Anu-pālana, am, n. preserving, keeping up. **Anu-pālayat**, an, anti, at, keeping, maintaining. **Anu-pālīn**, ī, inī, ī, preserving, keeping up. **Anu-pālu**, n., N. of a plant, wild Calladium (?).

अनुपाकृत an-upākṛita, as, ā, am, not rendered fit for sacrificial purposes. — **Anupākṛita-māṇsa**, am, n. flesh of an animal not prepared for sacrifice.

अनुपाख्य an-upākhyā, as, ā, am, not clearly discernible.

अनुपात anu-pāta, as, m. falling subsequently upon, alighting or descending upon in succession; following; going, proceeding in order, or as a consequence; a degree of latitude opposite to one given, the Antzei (?); proportion (in arithm.); arithmetical progression, rule of three.

Anu-pātaka, am, n. a heinous crime, as falsehood, fraud, theft, adultery.

Anu-pātam, ind. in succession.

Anu-pātin, ī, inī, ī, following as a consequence or result.

अनुपान anu-pāna. See s. v. 1. anu-pā.

अनुपानत्क an-upānatka, as, ā, am, shoeless.

अनुपायिन् an-upāyin, ī, inī, ī, not using means or expedients.

अनुपार्श्व anu-pārśva, as, ā, am, lateral; along or by the side.

अनुपावृत्त an-upāvṛtta, ās, m. pl., N. of a people.

अनुपासन an-upāsana, am, n. want of attention to.

An-upāsita, as, ā, am, not attended to, neglected.

अनुपुरुष anu-purusha, as, m. the before-mentioned man, a follower.

अनुपुष्प anu-pushpa, as, m. a kind of reed (Saccharum Sara Roxb.).

अनुपूर्व anu-pūrva, as, ā, am, regular, orderly, successive, from the preceding. **Anupūrveṇa** or **anupūrva-śas**, ind. in regular order or succession, from the first, from the beginning, from above downwards. — **Anupūrva-keśa**, as, m. one who has regular hair. — **Anupūrva-gātra**, as, m. one who has regularly shaped limbs. — **Anupūrva-ja**, as, ā, am, descended in a regular line. — **Anupūrva-danśhira**, as, ā, am, having regular teeth. — **Anupūrva-nābhī**, ī, m. having a regularly shaped navel. — **Anupūrva-pāni-lekha**, as, ā, am, having regular lines in the hands. — **Anupūrva-vatsā**, f. a cow which calves regularly.

Anupūrva, as, ā, am, regular, orderly, successive.

अनुपृक्त anu-prikta, as, ā, am, mixed with.

अनुपृष्ठ anu-prishṭhya, as, ā, am (held or extended), lengthwise.

अनुपू anu-pri, Caus. P. -pūrayati, -yitum, to fill, to fulfil.

अनुपेत an-upeta, as, ā, am, not endowed with, not invested with (the sacred cord).

अनुपोषण an-upoṣhaṇa, am, n. not fasting.

अनुप an-upta, as, ā, am (rt. vap), unsown (as seed). — **Anupta-śasya**, as, ā, am, fallow, meadow (ground, &c.).

An-uptrīma, as, ā, am, grown without being sown.

अनुप्रकम्प anu-pra-kamp, Caus. A. -kampayate, -yitum, to follow in swinging or agitating.

अनुप्रच्छ anu-prach, cl. 6. P. -pricchéti, -prashṭum (with two acc. cases of the person and thing), to ask, to inquire after.

Anuprasna, see s. v.

अनुप्रजन् anu-pra-jan, cl. 4. A. -jāyate, -janitum, to be born after; to procreate again and again; Caus. -janayati, -yitum, to cause to be born subsequently.

अनुप्रज्ञा anu-pra-jñā, cl. 9. P. -jānāti, -jñātum, to track, trace, discover.

Anu-prajñāna, am, n. tracking, tracing.

अनुप्रमुद anu-pra-mud (-nud), cl. 6. P. A. -nudati, -te, -nothum, to push away from one's self; to frighten away, put to flight.

अनुप्रतिक्रम anu-prati-kram, cl. 1. P. -krāmati, -kramitum, to return.

अनुप्रथ anu-prath, cl. 1. A. -prathate, -thitum, to praise, celebrate.

अनुप्रदा anu-pra-dā, cl. 3. P. -dadāti, -dātum, to surrender, make over.

Anu-pradāna, am, n. a gift, donation.

अनुप्रधाव् anu-pra-dhāv, cl. 1. P. -dhāvati, -vitum, to rush after.

Anu-pradhāvita, as, ā, am, hurried, eager.

अनुप्रपत् anu-pra-pat, cl. 1. P. -patati, -titum, to fly towards.

Anu-prapātam, ind. going in succession.

अनुप्रपद् anu-pra-pad, cl. 4. A. -padyate, -pattum, to follow.

Anu-prapanna, as, ā, am, following after, conformed to.

Anu-prapādam, ind. going in succession.

अनुप्रपा anu-pra-pā, cl. 1. P. A. -pibati, -te, -pātum; P. to drink one after the other; A. to drink after another (with acc.).

अनुप्रमाण anu-pramāṇa, as, ā, am, having a suitable size or length.

अनुप्रयुज् anu-pra-yuj, cl. 7. A. -yunkte, -yoktum, to employ, apply.

Anu-prayujyamāna, as, ā, am, employed in addition.

Anu-prayoktavya, as, ā, am, proper to be joined or employed in addition.

Anu-prayoga, as, m. additional use.

अनुप्ररोह anu-praroḥa, as, ā, am, coming up or growing in accordance with.

अनुप्रवह् anu-pra-vah, cl. 1. P. -vahati, -voḍhum, to drag (or carry) about.

अनुप्रविश् anu-pra-viś, cl. 6. P. -viśati, -veshṭum, to follow in entering, to attack, enter; to sleep with.

Anu-praviśya, ind. having entered.

Anu-praveśa, as, m. or **anu-praveśana**, am, n. return, entrance; imitation.

Anu-praveśanīya, as, ā, am, connected with returning or with entering.

अनुप्रशुच् anu-pra-śuc, cl. 1. P. -śocati, -ditum, to regret or mourn deeply.

अनुप्रश्न anu-prasna, as, m. (fr. anu-prach), a subsequent question having reference to what has been previously said by the teacher.

अनुप्रसक्त anu-prasakta, as, ā, am, strongly attached, closely connected.

Anu-prasakti, ī, f. close connection with.

अनुप्रस्थ anu-prastha, as, ā, am, latitudinal; according to width, following the breadth or latitude.

अनुप्रहरण anu-praharaṇa, am, n. knocking into or throwing into.

अनुप्राण anu-prāṇ (-pra-an), cl. 2. P. -prāṇīti, -nītum, to breathe after.

अनुप्राप anu-prāp (-pra-āp), cl. 5. P. -āpnoti, -āptum, to come or go up to, reach, attain, overtake (?); to arrive, to get, obtain; to get back; to imitate.

Anu-prāpta, as, ā, am, arrived, returned; obtained; having reached, having got.

अनुप्रास anu-prās (-pra-as), cl. 4. P. -asyati, -asitum, to throw or shoot after.

Anu-prāsa, as, m. alliteration, repetition of similar letters, syllables, and words.

अनुप्रे anu-pre (-pra-i), cl. 2. P. -praiti, -tum, to follow; to follow in death; to seek after.

अनुप्रेक्ष anu-preksh (-pra-iksh), cl. 1. A. -prekshate, -kshitum, to follow with the eyes.

अनुप्रेष anu-presh (-pra-ish), Caus. P. -preśhayati, -yitum, to send forth after.

अनुप्रव anu-plava, as, m. (rt. plu), a companion or follower.

अनुबन्ध *anu-bandh*, cl. 9. P. *-badhnāti*, *-banddhum*, to attach, tie; to bind (by an obligation); to stick, adhere, follow, endure.

Anu-baddha, *as*, *ā*, *am*, bound to, obliged to, connected with, related to, belonging to.

Anu-bandha, *as*, *m*, binding, connection, attachment, the encumbrance or clog of a family; uninterrupted succession; sequence, consequence, result; intention, design, motive or cause of an action; obstacle; the inseparable adjunct or sign of anything, secondary or symptomatic affection, supervening on the principal disease; an indicatory letter or syllable, marking some peculiarity in the inflection of the word to which it is attached (for instance, an *ā* attached to roots, denotes the insertion of a nasal before their final consonant); a child or pupil, who imitates an example set by the parent or preceptor; commencement, beginning; anything small or little, a part, a small part; (in arithm.) the junction of fractions; (in phil.) an indispensable element of the Vedānta; (*ī*), *f*, hiccup; thirst.

Anu-bandhaka, *as*, *ikā*, *am*, connected, allied; related.

Anu-bandhana, *am*, *n*, binding, connection, succession, unbroken series.

Anu-bandhin, *ī*, *ini*, *ī*, connected with, attached; having in its train or as a consequence, resulting. — *Anubandhi-tva*, *am*, *n*, the state of being accompanied.

Anu-bandhya, *as*, *ā*, *am*, principal, primary, what may receive an adjunct, as a root, a disease; (*as*), *m*, one of the three principal sacrificial animals at the Jyotishṭoma sacrifice.

अनुबल *anu-bala*, *am*, *n*, rear-guard, or an auxiliary army following another.

अनुबाध *anu-bād*, cl. 1. A. *-bādhatē*, *-dhātum*, to press closely, pursue.

अनुबुध *anu-budh*, cl. 4. A. *-budhyate*, *-bodhitum*, to awake, to recollect, to learn (by information).

Anu-bodha, *as*, *m*, reviving the scent of a faded perfume, replacing perfumes removed by bathing; an after-thought.

Anu-bodhana, *am*, *n*, recollecting.

Anu-bodhita, *as*, *ā*, *am*, informed or convinced by recollection.

अनुब्राह्मण *anu-brāhmaṇa*, *am*, *n*, a work resembling a Brāhmaṇa.

Anu-brāhmaṇika (or perhaps more correctly *ānu-brāhmaṇika*), *as*, or *anu-brāhmaṇin*, *ī*, *m*, a knower of an *anu-brāhmaṇa*.

अनुब्रू *anu-brū*, cl. 2. P. *-bravīti*, *-vaktum*, to pronounce, utter, vow.

अनुभाष *anu-bhāsh*, cl. 1. A. *-bhāshate*, *-shītum*, to pronounce clearly, to confess.

Anu-bhāshana, *am*, *n*, repeating what has been said; repeating a proposition in order to refute it.

अनुभास *anu-bhāsa*, *as*, *m*, a species of crow.

अनुभिद् *anu-bhid*, cl. 7. P. *-bhinatti*, *-bhettum*, to split, break.

Anu-bhitti, *ind*, along a cleft.

अनुभुज *anu-bhuj*, cl. 7. A. *-bhunkte*, *-bhoktum*, to suffer the due consequence of one's actions.

Anu-bhoga, *as*, *m*, (in law) enjoyment, a grant of hereditary land in return for service.

अनुभू *anu-bhū*, cl. 1. P. *-bhavati*, *-vitum*, to be after, to notice, perceive, understand; to experience, to attempt.

Anu-bhāva, *as*, *m*, perception, apprehension, fruition; understanding; impression on the mind not derived from memory; experience, knowledge derived from personal observation or experiment; result, consequence. — *Anubhava-siddha*, *as*, *ā*, *am*, established

by experience or perception. — *Anubhavarūḍha* (*°va-ār*), *as*, *ā*, *am*, subjected to trial or experiment.

Anu-bhāva, *as*, *m*, a sign or indication of a feeling (*bhāva*) by look or gesture; dignity, authority, consequence; firm opinion, ascertainment, good resolution, belief.

Anu-bhāvaka, *as*, *ikā*, *am*, causing to apprehend, making to understand. — *Anubhāvaka-tā*, *f*, understanding.

Anu-bhāvana, *am*, *n*, the act of indicating feelings by sign or gesture.

Anu-bhāvin, *ī*, *ini*, *ī*, perceiving, knowing, an eye-witness; showing signs of feeling.

Anu-bhū, *ūs*, *ūs*, *u*, perceiving, understanding.

Anu-bhūta, *as*, *ā*, *am*, perceived, understood, judged, experienced, apprehended; resulted, followed as a consequence; that has experienced, tasted, tried or enjoyed.

Anu-bhūti, *is*, *f*, perception, apprehension; knowledge from any source but memory; (in phil.) knowledge from four sources, viz. perception by the senses, inference, comparison, and verbal knowledge; dignity, consequence. — *Anubhūti-prakāśa*, *as*, *m*, title of a metric paraphrase of the twelve principal Upanishads, by Vidyāranya-muni. — *Anubhūti-svarūpācārya* (*°pa-āc*), *as*, *m*, *N*, of the author of the grammar *Sārasvati-prakriyā*.

Anu-bhūya, *ind*, having perceived, having experienced.

Anu-bhūyamāna, *as*, *ā*, *am*, under trial, under enjoyment.

अनुभृ *anu-bhṛi*, cl. 1. P. Ved. *-bharati*, *-bhartum*, to praise conformably (?), to commit to, throw into.

Anu-bhartri, *tā*, *trī*, *trī*, Ved. praising conformably, imitating.

अनुभ्राज *anu-bhrāj*, cl. 1. P. *-bhrājati*, *-jitum*, to illuminate.

अनुभ्रातृ *anu-bhrātri*, *tā*, *m*, a younger brother.

अनुमद् *anu-mad*, cl. 1. P. Ved. *-madati*, *-ditum*, to rejoice over, to gladden, to praise.

Anu-matta, *as*, *ā*, *am*, intoxicated (with joy, &c.); recovered from intoxication (?).

Anu-mādyā, *as*, *ā*, *am*, to be praised in succession, to be granted with acclamation or praise.

अनुमध्यमम् *anu-madhyamam*, *ind*, next oldest to the middle.

अनुमन् *anu-man*, cl. 4. A. *-manyate*, *-mantum*, to approve, assent to, permit, grant: Caus. P. *-mānayati*, *-yitum*, to ask for permission, to honour.

Anu-mata, *as*, *ā*, *am*, approved, assented to, permitted, allowed; agreeable, pleasant; loved, beloved; concurred with, being of one opinion; (*am*), *n*, consent, permission, approbation. *Anumate*, *loc*, *c*, with consent of. — *Anumata-karma-kārin*, *ī*, *īpi*, *ī*, doing what is allowed, acting according to an agreement.

Anu-mati, *is*, *f*, assent, permission, approbation; the fifteenth day of the moon's age, on which it rises one digit less than full, when the gods or manes receive oblations with favour; the former personified as a goddess and worshipped especially in the Rājasthya sacrifice; oblation made to this goddess. — *Anumatt-patra*, *am*, *n*, (in law) a deed expressing assent.

Anu-manana, *am*, *n*, assenting; independence. *Anu-mantri*, *tā*, *trī*, *trī*, consenting to, permitting. *Anu-manyamāna*, *as*, *ā*, *am*, minding, assenting.

अनुमन्त्र *anu-mantr*, cl. 10. A. (P.?) *-mantrayate*, *-ti*, *-yitum*, to accompany with or consecrate by magic formulas; to dismiss with a blessing.

Anu-mantrana, *am*, *n*, consecration by hymns and prayers. — *Anumantrana-mantra*, *as*, *m*, a hymn used in consecrating.

Anu-mantrita, *as*, *ā*, *am*, so consecrated.

अनुमरणम् *anu-marana*. See *anu-mṛi*.

अनुमरु *anu-maru*, *us*, *m*, a country next to a desert.

अनुमा 1. *anu-mā*, cl. 3. A. *-mimite*, *-mātum*, to infer, conclude, guess, conjecture; to reconcile, to equal: Pass. *-mīyate*, to be inferred or supposed.

2. *anu-mā*, *f*, inference, a conclusion from given premises.

Anu-māna, *am*, *n*, the act of inferring or drawing a conclusion from given premises; inference, consideration, reflection; guess, conjecture; one of the means of obtaining knowledge (*pramāṇa*) according to the Sāṅkhya or Nyāya systems, but not according to the Vedānta. — *Anumāna-khaṇḍa*, *am*, *n*, *N*, of a work on inference, by Cintāmaṇi. — *Anumāna-prakāśa*, *as*, *m*, a similar work by Rūcīdatta. — *Anumāna-maṇi-dīdhiti*, *is*, *f*, a similar work by Raghunātha. — *Anumānokti* (*°na-uk*), *is*, *f*, reasoning, logic.

Anu-māpaka, *as*, *ikā*, *am*, causing an inference, as an effect.

Anu-mita, *as*, *ā*, *am*, inferred, conjectured.

Anu-mitti, *is*, *f*, inference, conclusion from given premises.

Anu-mimāna, *as*, *ā*, *am*, concluding, inferring.

Anu-mīyamāna, *as*, *ā*, *am*, being inferred.

Anu-meya, *as*, *ā*, *am*, inferable, to be inferred, proved or conjectured.

अनुमाद्य *anu-mādyā*. See under *anu-mad*.

अनुमाषम् *anu-māsham*, *ind*, like a kidney bean.

अनुमास *anu-māsa*, *as*, *m*, the following month.

अनुमुद् *anu-mud*, cl. 1. A. *-modate*, *-ditum*, to join in rejoicing, to sympathize with, to rejoice; to allow with pleasure, to express approval, applaud, permit. *Anu-moda*, *as*, *m*, a subsequent pleasure, the feeling of pleasure from sympathy.

Anu-modaka, *as*, *ikā*, *am*, assenting, showing sympathetic joy.

Anu-modana, *am*, *n*, pleasing, causing pleasure, applauding; assent, acceptance; sympathetic joy.

Anu-modita, *as*, *ā*, *am*, pleased, delighted, applauded; agreeable, acceptable.

अनुमुह *anu-muh*, cl. 4. P. *-muhyati*, *-mogdhum* or *-moḍhum*, to feel distressed at, to be troubled about.

अनुमृ *anu-mṛi*, cl. 6. A. *-mriyate*, *-martum*, to follow in death.

Anu-marāya, *am*, *n*, following in death; post-cremation of a widow whose husband's corpse is not on the spot, and with part of whose dress she therefore ascends the pile; this is prohibited to Brāhmaṇa women: it is often synonymous with the opposite term *saha-marāya*, con-cremation or burning with the body.

Anu-marishyat, *an*, *atī* or *anti*, *at*, about to follow in death.

Anu-mṛitā, *f*, the woman who burns with a part of her husband's dress.

अनुमृग्यदाशु *anumṛigyā-dāśu*, *us*, *m*, (rt. *mṛig* and *dā*), granting all that is sought.

अनुमृज् *anu-mṛij*, cl. 2. P. *-mārshjī*, *-mārjitum* or *-māreḥṭum*, to purify.

अनुमृश *anu-mṛiś*, cl. 6. P. *-mṛīśati*, *-mārshjū* or *-mrashjū*, to consider, think of, reflect.

Anu-mṛśam, *ind*, having repeatedly considered.

अनुम्लोच *anu-mlocā* or *anu-mlochantī*, *f*, *N*, of an Apsaras.

अनुयजुस् *anu-yajus*, *ind*, (rt. *yaj*), according to the Yajur-veda.

Anu-yāga, *as*, *m*, a subsequent or after-sacrifice.

Anu-yāja, *as*, *m*, a secondary or final sacrifice or offering. — *Anuyāja-prasava*, *as*, *m*, permission to

perform an Anuyāja. — *Anuyāja-prāśha*, *ās*, m. pl. the formulas belonging to the Anuyāja. — *Anuyāja-rat*, *ān*, *āśi*, *āt*, having secondary sacrifices. — *Anuyājānumantrapa* ('ja-*an*'), *am*, n. reciting those formulas. — *Anuyājārtha* ('ja-*ar*'), *as*, *ā*, *am*, belonging to or used at an Anuyāja.

अनुयम् *anu-yam*, cl. 1. P., Ved. -*yac̥hati*, -*yantum*, to covet.

अनुयवम् *anu-yavam*, ind. like barley.

अनुया 1. *anu-yā*, cl. 2. P. -*yāti*, -*tum*, to follow, attend; to take (off) seatim.

2. *anu-yā*, *ās*, *āś*, *am*, following; (*ās*), f., Ved. food. *Anu-yata*, *as*, *ā*, *am*, followed, pursued, practised. *Anu-yātarya*, *as*, *ā*, *am*, to be followed. *Anu-yātri*, *tā*, m. a follower, companion. *Anu-yātra*, *am*, *ā*, n. f. retinue, attendance, that which is required for a journey.

Anu-yātrika, *as*, *ā*, *am*, following as attendant. *Anu-yāna*, *am*, n. going after, following. *Anu-yāyin*, *i*, *inī*, *i*, going after; a follower, a dependant or attendant; following, consequent upon. *Anu-yāyi-tā*, f. or *anuyāyi-tra*, *am*, n. the state of being a follower, succession.

अनुयुज् *anu-yuj*, cl. 7. A. -*yunkte*, -*yoktum*, to examine, question, put upon trial; to order; enjoin; to select (a husband).

Anu-yukta, *as*, *ā*, *am*, ordered, enjoined; asked, inquired; examined, questioned, reprehended, censured.

Anu-yuktin, *i*, m. one who has enjoined, examined.

अनुयुगम् *anu-yugam*, ind. according to the Yugas or four ages.

Anu-yoktrī, *tā*, m. an examiner, inquirer, teacher. *Anu-yoga*, *as*, m. a question, examination, asking, solicitation; censure, reproof; religious meditation, spiritual union. — *Anuyoga-kṛtī*, *t*, m. an Ācārya or spiritual teacher.

Anu-yogin, *i*, *inī*, *i*, what combines or unites; connected or combined with, situated in or on, questioning, examining.

Anu-yojana, *am*, n. question, questioning, examining.

Anu-yojya, *as*, *ā*, *am*, to be examined or questioned; to be enjoined or ordered; censurable; a servant, agent, delegate.

अनुयूपम् *anu-yūpam*, ind. along the Yūpa or sacrificial post.

अनुरक्ष *anu-raksh*, cl. 1. P. -*rakshati*, -*ṣhitum*, to preserve.

Anu-rakshana, *am*, n. the act of preserving.

अनुरज्जु *anu-rajju*, ind. along the rope.

अनुरज्ज् *anu-ranj*, cl. 4. A. -*rajyate*, -*ranktum*, to be attached or devoted; P. -*rajyati*, to blush, be deeply affected; Caus. P. -*ranjayati*, -*yitum*, to win, conciliate, gratify.

Anu-rakta, *as*, *ā*, *am*, fond of, attached or devoted to, pleased; beloved. — *Anurakta-praja*, *as*, *ā*, *am*, beloved by his subjects. — *Anurakta-loka*, *as*, m. a person to whom every one is attached.

Anu-rakti, *te*, f. affection, attachment, love, devotion.

Anu-ranjaka, *as*, *ikā*, *am*, attaching, conciliating, causing affection, gratifying, pleasing.

Anu-ranjana, *am*, n. attachment, the act of attaching or conciliating affection, love; pleasing, giving delight to.

Anu-ranjita, *as*, *ā*, *am*, conciliated, inspired with affection, pleased, delighted.

Anu-rāga, *as*, m. attachment, affection, love, passion, goodwill. — *Anurāga-vat*, *ān*, *atī*, *at*, affectionate, attached, in love with. — *Anurāgengita* ('ga-ing'), *am*, n. gesture expressive of passion.

Anu-rāgin, *i*, *inī*, *i*, impassioned, attached, enamoured, causing love; (*inī*), f. personification of a

musical note. — *Anurāgi-tā*, f. the state of being in love with.

अनुरागन् *anu-rāgana*, *am*, n. sounding conformably to.

अनुरत *anu-rata*, *as*, *ā*, *am*, fond of, attached, devoted to.

Anu-rati, *te*, f. love, affection; attachment, goodwill.

अनुरथ *anu-ratha*, *as*, m., N. of a son of Kuruvatsa and father of Purubotra.

Anu-rathya, f. a path along the margin of a road; a side road, the margin of a street.

अनुरस *anu-rasa*, *as*, m. (in poetry) a subordinate feeling or passion; (in medic.) a secondary flavour, as a little sweetness in a sour fruit, &c.

अनुरहस *anu-rahasa*, *as*, *ā*, *am*, solitary, private; (*am*), ind. in secret, apart.

अनुरात्रम् *anu-rātram*, ind. every night.

अनुराद्ध *anu-rāddha*, *as*, *ā*, *am* (rt. *rādh*), effected, accomplished.

Anu-rādha, *as*, *ā*, *am*, causing welfare; see *anurādha*; born under the asterism Anurādhā; (*ā*), f. the seventeenth of the twenty-eight Nakshatras or lunar mansions, a constellation described as a row of oblations. — *Anurādha-grāma*, *as*, m. or *anurādha-pura*, *am*, n. the ancient capital of Ceylon founded by a man named Anurādha.

अनुरी *anu-rī*, cl. 4. A. -*riyate*, -*retum*, to flow after.

अनुरु *an-uru*, *us*, *us* or *vī*, *u*, not great, not large.

अनुरुच् *anu-ruç*, Caus. P. -*roçayati*, -*yitum*, to choose, prefer.

अनुरुद् *anu-rud*, cl. 2. P. -*roditi*, -*tum*, to lament.

अनुरुध् 1. *anu-rudh*, cl. 7. P. -*runadhi*, -*roddhum*, to retain, keep back; cl. 4. A. -*rudhyate* or poet. P. -*rudhyati*, to love, to be fond of or to spare; to coax, soothe, entreat (especially in Bengal).

Anu-ruddha, *as*, *ā*, *am*, checked, restrained, opposed; soothed, coaxed, pacified; (*as*), m., N. of a cousin of Śākya-muni.

2. *anu-rudh*, *t*, *t*, *t*, Ved. loving, adhering to, favouring.

Anu-rudha, *as*, m. or *anu-rodhana*, *am*, n. obliging another or fulfilling his wishes; obligingness, compliance, gratification, satisfaction, conformity, consideration, respect; reference or bearing of a rule.

Anu-rodhaka, *as*, *ikā*, *am*, or *anu-rodhin*, *i*, *inī*, *i*, complying with, compliant, obliging, conforming to, having respect or regard to. — *Anurodhi-tā*, f. the state of being so.

अनुरुहा *anu-ruhā*, f., N. of a grass (Cyperus Pertenius).

अनुरुप *anu-rūpa*, *as*, *ā*, *am*, following the form, conformable, corresponding, like, resembling; fit, suitable; adapted to, agreeable to, according to; (*as*), m. the Antistrophe which has the same metre as the Stotriya or Strophe (understand *pragātha* or *trīca*); the second of three verses recited together; (*am*), n. conformity, suitability. *Anurūpam* or *anurūpena* or *anurūpatas*, *am*, ind. conformably, agreeably to, according. — *Anurūpa-śeṣha*, *as*, *ā*, *am*, endeavouring to act becomingly.

अनुरेवती *anu-revati*, f., N. of a plant.

अनुरलग्न *anu-lagna*, *as*, *ā*, *am*, attached to; followed; intent on, pursuing after.

अनुला *anulā*, f., N. of a female Arhat or Buddhist saint; also of a queen of Ceylon.

अनुलाप *anu-lāpa*, *as*, m. (rt. *lap*), repetition of what has been said, tautology.

अनुलास *anu-lāsa*, *as*, m. or *anu-lāśya*, *as*, m. a peacock.

अनुलिप् *anu-lip*, cl. 6. P. -*limpati*, -*leptum*, to anoint, besmear; cl. 6. A. -*limpate*, to anoint one's self (previous to or after bathing); to bathe: Caus. -*lepayati*, -*yitum*, to get one anointed.

Anu-lipta, *as*, *ā*, *am*, smeared, anointed. — *Anu-liptānga* ('*ta-an*'), *as*, *ā*, *am*, having the limbs anointed.

Anu-lepa, *as*, m. unction, anointing, smearing, bedaubing.

Anu-lepaka, *as*, *ikā*, *am*, or *anu-lepin*, *i*, *inī*, *i*, anointing the body with unguents, who or what anoints.

Anu-lepana, *am*, n. anointing the body; unguent so used; oily or emollient application.

अनुलुभ् *anu-lubbh*, Caus. -*lobhayati*, -*yitum*, to entice; to go astray (?).

अनुलोम *anu-lōma*, *as*, *ā*, *am*, in a natural direction, in regular order, regular, successive, with the hair (*lōman*) or grain (opposed to *prati-lōma*); (*ā*), f. a woman of a lower caste than that of the man's with whom she is connected; (*ās*), pl. mixed castes. — *Anuloma-kalpa*, *as*, m. the thirty-fourth of the Pārisiṣtas belonging to the Atharva-veda. — *Anuloma-kriṣṭha*, *as*, *ā*, *am*, ploughed in the regular direction (with the grain). — *Anuloma-ja*, *as*, *ā*, *am*, produced or born in due gradation; applied especially to the mixed tribes; or offspring of a mother inferior in caste to the father, as the Mūrdhāvasikta of a Brāhman father and Kshatriya mother, and so on with the Ambashtha, Nishāda or Pārasava, Māhishya, Ugra, Karana. — *Anuloma-parinitā*, f. married in regular gradation. — *Anulomāyā* ('*ma-aya*'), *as*, *ā*, *am*, having fortune favourable.

Anu-lomana, *am*, n. due regulation, sending or putting in the right direction; (in medicine) carrying off by the right channels, purging.

Anu-lomaya, nom. P. *anu-lomayati*, -*yitum*, to stroke or rub with the hair or the grain, to go with the grain, to send in the right direction or carrying off by the right channels.

अनुलवण *an-ulbana* or *an-ulvana*, *as*, *ā*, *am*, not excessive, not prominent, smooth (?), free from disturbing circumstances.

अनुवंश *anu-vaṇśa*, *as*, m. a genealogical list or table; (*am*), ind. according to race or family, a new family.

Anuvaṇśya, *as*, *ā*, *am*, relating to a genealogical list or table.

अनुवक्र *anu-vakra*, *us*, *ā*, *am*, somewhat crooked or oblique. — *Anuvakra-ga*, *as*, *ā*, *am*, having a somewhat oblique course (as a planet, &c.).

अनुवच् *anu-vaç*, cl. 2. P. -*vakti*, -*tum*, to repeat, reiterate, recite, speak after, reply.

Anu-vaktarya, *as*, *ā*, *am*, to be repeated.

Anu-vaktrī, *tā*, *trī*, *trī*, speaking after, repeating, replying.

Anu-vaçana, *am*, n. or *anu-vāç*, *k*, f. speaking after, repetition, reciting, reading; lecture; a chapter, a section; recitation of certain texts (*mantra*) in consequence of and in connection or conformity with injunctions (*prāśha*) spoken by other priests.

Anu-vaçaniya, *as*, *ā*, *am*, referring to the *anu-vaçana*.

Anu-vāka, *as*, m. saying after, reciting, repeating, reading; a chapter of the Vedas, a subdivision or section; a compilation from the Rīg or Yajur-vedas. — *Anuvāka-sankhyā*, the fourth of the eighteen Pārisiṣtas of the Yajur-veda. — *Anuvākānukramanī* ('*ka-an*'), f. a work referring to the Rīg-veda, attributed to Sāunaka.

Anu-vākyā, f. the verse to be recited by the Hotṛi priest, in which the god is invoked to partake of the

offering intended for him. — *Anuvākya-vat* or *anuvākya-vat*, *an*, *at*, *at*, furnished or accompanied with an *Anuvākya*.

Anu-vācāna, *am*, n. the act of causing to recite; the recitation of mantras or passages of the Rīg-veda by the Hotṛi in obedience to the injunction (*praiśha*) of the Adhvaryu priest. — *Anuvācāna-praiśha*, *as*, m. an injunction to recite as above.

Anu-vācīta, *as*, *ā*, *am*, before-mentioned, before-named.

Anūkta, &c. See s. v., p. 42.

अनुवत्सर *anu-vatsara*, *as*, m. a year; (in astronomy) the fifth of five cycles of twelve years in the Vīṣṇu cycle. — *Anu-vatsaram*, ind. every year, yearly.

अनुवद् *anu-vad*, cl. 1. P. -*vadati* (with acc.), or *A. -vadate*, -*ditum* (with gen.), to imitate in speaking, to mock, to repeat.

Anu-vāda, *as*, m. saying after or again, repeating by way of explanation, explanatory repetition or reiteration with corroboration or illustration, explanatory reference to anything already said, translation; any portion of the Brāhmaṇas which comments on, explains or illustrates an injunction (*vidhī*) previously propounded, and which does not itself propound rules (such a passage is sometimes called *anuvāda-vācāna*); confirmation; report, rumour, on dit; slander, reviling.

Anu-vādaka, *as*, *ikā*, *am*, or *anu-vādīna*, *i*, *inī*, *i*, repeating with comment and explanation, corroborative, concurrent, conformable, in harmony with. The masculine of the last is also the name of any one of the three notes of the gamut.

Anu-vādyā, *as*, *ā*, *am*, to be explained by an *Anuvāda*, to be made the subject of one; (*am*), n. the subject of a predicate. — *Anuvādyā-tva*, *am*, n. the state of requiring to be explained by an *Anu-vāda*.

Anūdīta. See s. v., p. 42.

अनुवनम् *anu-vanam*, ind. along side of the wood.

अनुवर्ण *anu-varṇ*, cl. 10. P. -*varṇayati*, -*yitum*, to mention, describe, recount.

अनुवर्तन, *अनुवर्तित*, &c. See *anu-vṛt*.

अनुवश *anu-vaśa*, *as*, m. obedience to the will of another; (*as*, *ā*, *am*), obedient to the will of another.

अनुवश्टकार *anu-vaśaṭkāra*, *as*, m. or *anu-vaśaṭkārita*, *am*, n. a secondary exclamation of *vaśaṭ*, on making an oblation to a deity.

अनुवस *anu-vas*, cl. 1. P. -*vasati*, -*vastum*, to dwell near to; to inhabit along with.

Anu-vāsin, *i*, *inī*, *i*, residing, resident.

अनुवसित 1. *anu-vasita*, *as*, *ā*, *am* (fr. rt. *vas*, to put on), dressed up, wrapped.

अनुवसित 2. *anu-va-sita*, *as*, *ā*, *am* (for *anu-ava-sita*, rt. *si*), fastened to, bound to, attached.

अनुवह *anu-vaha*, *as*, m. (rt. *vah*), one of the seven tongues of fire; ('bearing after.')

अनुवा *anu-vā*, cl. 2. P. -*vāti*, -*tum*, to blow upon, fan.

Anu-vāte, ind. with the wind blowing in the same direction, with the wind from behind, to windward.

अनुवाक *anu-vāka*. See under *anu-vaś*.

अनुवारम् *anu-vāram*, ind. time after time, repeatedly.

अनुवास *anu-vāsa*, *as*, m. or *anu-vāsana*, *am*, n. (rt. *vās*), perfuming the clothes, especially dipping the ends of the clothes in perfumes; perfuming, scenting in general; an oily enema; administering oily enemata.

Anu-vācīta, *as*, *ā*, *am*, scented, perfumed, fumigated; prepared or administered as an enema.

Anu-vāśya, *as*, *ā*, *am*, or *anu-vāśaniya*, *as*, *ā*, *am*, to be scented or fumigated, requiring an enema.

अनुविकस् *anu-vi-kas*, cl. 1. P. -*kasati*, -*ritum*, to blow, expand, as a flower.

अनुविकृ *anu-vi-kṛi*, cl. 8. P. -*karoti*, -*kar-tum*, to follow in shaping.

अनुविकृ *anu-vi-kṛi*, cl. 6. P. -*kirati*, -*kari-tum*, -*ritum*, to bestrew.

अनुविक्रम् *anu-vi-kram*, cl. 1. A., Ved. -*kramate*, -*mitum*, to walk after, follow.

अनुविचर् *anu-vi-čar*, cl. 1. P. -*čarati*, -*ritum*, to walk or pass through, to walk up to.

अनुविचल *anu-vi-čal*, cl. 1. P. -*čalati*, -*litum*, to follow in changing place.

अनुविचाकश् *anu-vi-čākaś*, Intens., Ved. -*čākaśīti*, to penetrate with one's vision.

अनुविचिन् *anu-vi-čint*, cl. 10. P. -*čintayati*, -*yitum*, to recollect to mind.

अनुवितन् *anu-vi-tan*, cl. 8. A. -*tanute*, -*nitum*, to extend all along or all over.

अनुविद् 1. *anu-vid*, cl. 2. P., Ved. -*vetti*, -*veditum*, to know thoroughly.

अनुविद् 2. *anu-vid*, cl. 6. P. A. -*vindati*, -*te*, -*veditum*, to find, discover; to deem; to marry.

Anu-vitta, *as*, *ā*, *am*, found.

Anu-vitti, *is*, f. finding, obtaining.

अनुविदृश् *anu-vi-dṛiś*, cl. 1. P. -*paśyati*, -*drashtum*, to perceive, view.

अनुविधा *anu-vi-dhā*, cl. 3. P. -*dadhāti*, -*dhātum*, to regulate, lay down a rule: Pass. -*dhīyate*, to be trained to follow rules; to obey.

Anu-vidhātavya, *as*, *ā*, *am*, to be performed according to an order.

Anu-vidhāna, *am*, n. obedience, acting conformably to order.

Anu-vidhāyīn, *i*, *inī*, *i*, conforming to, compliant, obedient.

अनुविनद् *anu-vi-nad*, Caus. P. -*nādayati*, -*yitum*, to make resonant or musical.

अनुविनद् *anu-vi-nard*, cl. 1. P. -*nardati*, -*ditum*, to answer with roars.

अनुविनश् *anu-vi-naś*, cl. 4. P. -*naśyati*, -*naśitum* or -*naśhūm*, to disappear, perish, vanish after or with another.

Anu-vi-nāśa, *as*, m. perishing after.

अनुविन्द *anu-vinda*, *as*, m., N. of a king of Oujein.

अनुविपत् *anu-vi-pat*, cl. 1. P. -*patati*, -*titum*, to fly away towards (with acc.).

अनुविमृश् *anu-vi-mṛiś*, cl. 6. P. -*mṛisati*, -*marshūm*, -*mraśhūm*, to consider, think over.

अनुविष् *anu-viś*, cl. 6. P. -*viśati*, -*veshūm*, to follow.

Anu-veśa, *as*, m. or *anu-veśana*, *am*, n. entering after, following.

अनुविष्य *anu-viśva*, *ās*, m. pl., N. of a people in the north-east.

अनुविष्टम्भ *anu-viśṭambha*, *as*, m. the being impeded in consequence of.

अनुविष्णु *anu-viṣṇu*, ind. after Viṣṇu.

अनुवी *anu-vi* (-*vi*), cl. 2. P. -*vyeti*, -*tum*, to follow or join in going off or separating.

अनुवीक्ष *anu-vikṣ* (-*vi-ikṣ*), cl. 1. A. -*vikṣate*, -*kehitum*, to survey, examine.

अनुवीज् *anu-vij*, cl. 10. P. -*vijayati*, -*yitum*, to fan.

अनुवृत् *anu-vṛt*, cl. 1. A. -*vartate*, poet. P. -*vartati*, -*titum*, to go after; to follow, pursue; to attend; obey, respect, imitate; to resemble; to assent, to expect: Caus. P. -*vartayati*, -*yitum*, to roll after or forward; to follow up, carry out.

Anu-vartana, *am*, n. obliging, serving or gratifying another; compliance, obedience; following, attending; concurring; consequence, result; continuance; supplying from a previous rule.

Anu-vartaniya, *as*, *ā*, *am*, to be supplied from a previous rule.

Anu-vartin, *i*, *inī*, *i*, following, compliant, obedient, resembling. — *Anuvarti-tva*, *am*, n. the state of being so.

Anu-vartman, *ā*, *ā*, *a*, following, attending. *Anu-vṛtta*, *as*, *ā*, *am*, following, obeying, complying; rounded off; (*am*), n. obedience, conformity, compliance.

Anu-vṛitti, *te*, f. following, acting suitably to, having regard or respect to, complying with, the act of continuance, continued course or influence of a preceding rule or assertion on what follows; reverting to; imitating, doing or acting in like manner.

अनुवृध् *anu-vṛidh*, cl. 1. A. -*vardhate*, -*dhitum*, to grow, increase.

Anu-vṛiddhi, *is*, *te*, *i*, Ved. increasing (as in clearness or emphasis) in regular ratio.

अनुवेदि *anu-vedi*, ind. along the ground prepared for sacrifice. — *Anu-vedy-antam*, ind. along the edge of this sacrificial ground.

अनुवेल्म *anu-velam*, ind. constantly.

अनुवेलित *anu-velita*, *am*, n. (rt. *vel* or *vehl*), bandaging, securing with bandages (in surgery); a kind of bandage applied to the extremities; (*as*, *ā*, *am*), bent in conformity with, bent under.

अनुवैनेय *anuvaineya*, N. of a country.

अनुव्यञ्जन *anu-ryanjana*, *am*, n. a secondary mark or token.

अनुव्यध *anu-vyadh*, cl. 4. P. -*vidhyati*, -*vyad-dhum*, to follow in striking; to hit again and again; to wound.

Anu-viddha, *as*, *ā*, *am*, pierced; obstructed, checked, variegated; full of, abounding in; set (as a jewel).

Anu-vedha or *anu-vyādha*, *as*, m. piercing; obstructing; blending.

अनुव्यम् *anu-vyam*, ind. (rt. *vī* with *anu*), Ved. behind, after, following.

अनुव्यवगा *anu-vy-ava-gā* (-*vi-ava-gā*), cl. 3. P. -*jigāti*, -*gātum*, to come between successively or in succession to another.

अनुव्यवे *anu-vy-ave* (-*vi-ava-i*), cl. 2. P. -*avāti*, -*tum*, to follow in intervening or coming between.

अनुव्यश *anu-vy-aś* (-*vi-aś*), cl. 3. A. -*vyas-nute*, -*titum*, to overtake, reach.

अनुव्याख्या *anu-vy-ā-khyā* (-*vi-ā-khyā*), cl. 2. P. -*khyāti*, -*tum*, to explain further.

Anu-vyākhyāna, *am*, n. that portion of a Brāhmaṇa which explains or illustrates difficult Sūtras, texts, or obscure statements occurring in another position.

अनुव्याहारण *anu-vyāharaṇa* (-*vi-ā-haraṇa*), *am*, n. or *anu-vyāhāra*, *as*, m. cursing, execration; repeating, repeated utterance.

Anu-vyāhārīn, ī, īṣi, ī, execrating, cursing.

अनुव्युच्चर *anu-vy-uc-ṣar* (-vi-ud-ṣar), cl. 1. P. -*ṣarati*, -*ritum*, to follow in going forth or stepping forward.

अनुव्यूह *anu-vy-ūh* (-vi-ūh), cl. 1. P. -*vy-ūhati*, -*hītum*, to distribute.

अनुव्रज *anu-vraj*, cl. 1. P. -*vrajati* or poet. A. -*vrajate*, -*jītum*, to follow, especially a departing guest, as a mark of respect; to visit seriatim; to obey, do homage.

Anu-vrajana, am, n. or *anu-vrajyā*, f. following as above.

Anu-vrajya, as, ā, am, to be followed, as by the relatives of a dead person to the cemetery.

अनुव्रत *anu-vrata*, as, ā, am, devoted to, faithful to, ardently attached to; (as), m. a particular kind of Jaina devotee.

अनुशक *anu-śak*, Desid. Caus. P. -*śikshayati*, -*yītum*, to teach, instruct.

Anu-śikshīn, ī, īṣi, ī, exercising one's self in, practising.

अनुशक्तिक *anu-śatika*, as, ā, am, accompanied with or bought for a hundred (the derivative *ānusatika* has Vpiddhi in both members).

अनुशय *anu-śaya*, &c. See under *anu-śi*.

अनुशर *anu-śara*, as, m. (rt. *śrī* with *anu*), a Rākshasa, a sort of demon.

अनुशस्त्र *anu-śastra*, am, n. anything used in place of a regular surgical instrument, as a fingernail or bambu; any subsidiary weapon or instrument.

अनुशास *anu-śās*, cl. 2. P. or poet. A. -*śāsti*, -*te*, -*sītum*, to rule, govern; to order; to teach, direct, advise, address; to punish, chastise, correct.

Anu-śāsaka, as, ikā, am, or *anu-śāśin*, ī, īṣi, ī, or *anu-śāstri*, tā, trī, trī, one who governs, instructs, directs or punishes.

Anu-śāsat, t, tī, t, instructing, ruling.

Anu-śāsana, am, n. instruction, direction, command, giving rules, order, precept, law. — *Anuśāsana-para*, as, ā, am, obedient.

Anu-śāsaniya or *anu-śāśya*, as, ā, am, to be instructed.

Anu-śāśta, as, ā, am, directed, governed, defined by rule.

Anu-śāśtrī, tā, trī, trī, ruling, governing, commanding, directing, a ruler.

Anu-śikṣā, as, ā, am, taught, revealed; adjudged, done conformably to law.

Anu-śikṣī, ī, īṣi, ī, instruction, teaching, ordering.

Anu-śikṣya, ind. part. having ruled or ordered.

अनुशिक्षिन् *anu-śikṣin*. See *anu-śak*.

अनुशिक्ष *anu-śikṣa*, as, m., N. of a serpent which at a certain sacrifice officiated as Potri priest.

अनुशिवम् *anu-śivam*, ind. after Siva.

अनुशिशु *anu-śīśu*, us, f. (an animal) followed by its young (as by a foal, &c.).

अनुशी *anu-śi*, cl. 2. A. -*śete*, -*śayitum*, to sleep or spend the night with, to lie along or close, to adhere closely to.

Anu-śaya, as, m. close connection as with a consequence, close attachment to any object; (in phil.) the consequence itself, the evil result of an act which clings to it and causes the soul after enjoying the temporary freedom from transmigrating, which is the reward of its good deeds, to enter other bodies; repentance, regret; hatred; ancient or intense enmity; (i), f. a disease of the feet, a boil or abscess on the upper part; also one on the head. — *Anuśāya-vat*, ān, atī, at; see *anu-śayin*.

Anu-śayāna, as, ā, am, repenting, regretting;

(ā), f. a particular kind of heroine or female character.

Anu-śayitavya, as, ā, am, to be regretted.

Anu-śayin, ī, īṣi, ī, having the consequence of an act, connected as with a consequence; devotedly attached to, faithful; repentant, penitent, regretful, sorry for; hating deeply.

Anu-śayīn, ī, īṣi, ī, adhering to, lying along or upon.

अनुशीलन *anu-śilana*, am, n. constant study or pursuit (of a science, &c.), repeated and devoted service.

Anu-śīlita, as, ā, am, studied carefully, attended to.

अनुशुच *anu-śuc*, cl. 1. P. -*śocati*, -*ṣītum*, to mourn over, regret, bewail: Caus. P. -*śocayati*, -*yītum*, to mourn over.

Anu-śucikā, f. any ceremony enjoined by the Vedas? (This word, given by Wilson, is very doubtful.)

Anu-śoka, as, m. sorrow, repentance, regret.

Anu-śocaka, as, ikā, am, grieving, one who repents; occasioning repentance.

Anu-śocana, am, n. sorrow, repentance.

Anu-śocita, as, ā, am, regretted, repented of.

Anu-śocin, ī, īṣi, ī, penitent, regretful, sorrowful.

अनुशोभिन् *anu-śobhin*, ī, īṣi, ī, shining.

अनुश्रु *anu-śru*, cl. 5. P. -*śṛiṇoti*, -*śrotum*, to hear repeatedly, especially from a sacred authority: Desid. A. -*śṛiśṛishate*, to obey.

Anu-śrava, as, m., Vedic tradition (acquired by repeated hearing).

Anu-śruta, as, ā, am, handed down by Vedic tradition.

अनुश्रय *anu-śanji* (-*sanji*), cl. 1. A. or Pass. -*śhajate*, -*śhajyate*, -*śhanktum*, to cling to, adhere, be attached to.

Anu-śhak or *anu-śhat*, ind. in continuous or close order; one after the other [cf. *anu-śhak*].

Anu-śhakta, as, ā, am, closely connected with, supplied from something preceding.

Anu-śhanga, as, m. close adherence, connection, association, conjunction, coalition, commixture; connection of word with word, or effect with causes; necessary consequence, the connection of a subsequent with a previous act; the nasals connected with certain roots ending in consonants (such as *trīṃph*); tenderness, compassion.

Anu-śhangika, as, ī, am, consequent, following as a necessary result; connected with, adhering to, inherent, concomitant.

Anu-śhagin, ī, īṣi, ī, addicted or attached to; connected with; common, prevailing.

Anu-śhanjana, am, n. connection with what follows, concord; grammatical relation.

Anu-śhanjaniya, as, ā, am, to be connected, supplied.

अनुशण्ड *anushaṇḍa*, as or am (?), m. or n. (?), N. of a place or country (?).

अनुशिव *anu-śiḥ*. See *anu-śiḥ*.

Anu-śhikta, as, ā, am, re-watered or sprinkled.

Anu-śheka, as, m. or *anu-śhecana*, am, n. re-watering or sprinkling over again.

अनुशिष्य *anu-śidh* (-*sidh*), Ved., Intens. -*śeshidhiti*, to bring back.

अनुश्रुति *anu-śhṛuti*, is, f. (rt. *stu*), praise.

अनुशुभ 1. *anu-śhṛubh* (-*stubbh*), cl. 1. P., Ved. -*śhṛubhati*, -*bhītum*, to praise after, to follow in praising.

2. *anu-śhṛubh*, p. f. following in praise or invocation; speech; Sarasvatī; a kind of metre consisting of four Pādas or quarter-verses of eight syllables each (so called because it *anushṛubhati* follows with its praise the Gāyatri, which consists of three Pādas); in later metrical systems, the *Anushṛubh* constitutes a whole class of metres, consisting of four times eight syllables.

— *Anushṛub-garbhā*, f. a metre in the Vedas of the class *Ushnih*.

Anu-śhṛobhana, am, n. praising after.

अनुश्रु *an-ushṛa*, as, m. no camel, i. e. a bad camel.

अनुश्रु *anu-śhṛā* (-*sthā*), cl. 1. P. -*tishṭhati*, -*śhṛātum*, to stand near or by, to follow out, to carry out, attend to, perform, do, practise; to govern, rule, superintend; to appoint: Pass. -*śhṛīyate*, to be done, to be followed: Desid. -*tishṭhāsat*, to be desirous of doing, &c.

Anu-śhṛāmaṇa, as, ā, am, following, performing, attending to.

Anu-śhṛā, as, ā, am, standing after, i. e. in succession.

Anu-śhṛātavya, as, ā, am, to be done or accomplished.

Anu-śhṛātrī, tā, m. the undertaker of any work.

Anu-śhṛāna, am, n. commencing, undertaking; doing or engaging in any work, performance, religious practice; acting in conformity to; (i), f. performance, action. — *Anushṛāna-krama*, as, m. the order of performing religious ceremonies. — *Anushṛāna-sarira*, am, n. (in Sāṅkhya phil.) a body presumed to be intermediate between the *linga-sarira* or *sūkshma-sarira* and the *sthūla-sarira*. — *Anushṛāna-smrakā*, as, ikā, am, reminding of religious ceremonies.

Anu-śhṛāpaka, as, ikā, am, causing to perform. *Anu-śhṛāpana*, am, n. the causing to perform an act.

Anu-śhṛāyīn, ī, īṣi, ī, doing, performing an act.

Anu-śhṛī, ī, f., Ved. proper order, succession; only used in inst. *anu-śhṛīyā*.

Anu-śhṛīta, as, ā, am, done, practised; effected, executed, accomplished; followed, observed; done conformably.

Anu-śhṛī, us, f., Ved. proper order, succession; only used in inst. *anu-śhṛīyā*; (u), ind. in proper order, in regular succession, properly.

Anu-śhṛīya, as, ā, am, to be effected, done or accomplished; to be observed; to be proved or established.

अनुशण *an-ushṇa*, as, ā, am, not hot, cold, chilly, apathetic; lazy, sluggish; (am), n. a blue lotus, *Nymphaea Cærulea*; (ā), f., N. of a river. — *Anushṇa-gu*, us, m. (having cold rays), the moon. — *Anushṇa-vallikā*, f., N. of a plant, *Nila-dūrbā*. — *Anushṇāsita* (°*ṇa-as*), as, ā, am, neither hot nor cold.

Anu-ushṇaka, as, ā, am, not hot, cold, chilly, &c.

अनुशयन् *anu-shyanda*, as, m. (rt. *syand*), a hind-wheel.

अनुशय *anu-shvadha*, as, ā, am, accompanied by food; (am), ind. according to food, through food; after food; after every sacrifice; according to one's will, voluntary.

अनुशया *anu-saṁ-yā*, cl. 2. P. -*yāti*, -*tum*, to advance against seriatim, attack one after the other.

अनुशरत्त *anu-saṁrakta*, as, ā, am, attached or devoted to.

अनुशवत्सरम् *anu-saṁvatsaram*, ind. year after year.

अनुशविचर *anu-saṁ-vi-ṣar*, cl. 1. P. -*ṣarati*, -*ritum*, or Ved. -*radhyai*, -*ritave*, -*rase*, to visit successively, make the round of.

अनुशविश *anu-saṁ-viś*, cl. 6. P. -*viśati*, -*veshṭum*, to follow in retiring for sleep.

अनुशसर्पम् *anu-saṁsarpam*, ind. at each occasion of approaching.

अनुशसृ *anu-saṁ-sri*, Caus. P. -*sarayati*, -*yītum*, to dismiss.

अनुसंस्मृ *anu-sam-smṛi*, cl. 1. P. -*smarati*, -*smartum*, to remember, to long for (the dead or absent).

अनुसंहितम् *anu-samhitam*, ind. according to the Samhitā text.

अनुसङ्गले *anu-saṅkal* (-*sam-kal*), cl. 10. P. -*kālayati*, -*yitum*, to follow in driving.

अनुसङ्क्रम *anu-saṅkram* (-*sam-kram*), cl. 1. P. -*krāmati*, -*kramitum*, to walk or go up to, to reach.

अनुसङ्गमा *anu-saṅkhyā* (-*sam-khyā*), Caus. P., Ved. -*khyāpayati*, -*yitum*, to show, to cause one to observe.

अनुसङ्गह *anu-saṅgrah* (-*sam-grah*), cl. 9. P. -*grīhṣati*, -*grahitum*, to oblige, favour; to salute one by laying hold of the feet.

अनुसङ्खर *anu-saṅ-car* (-*sam-car*), cl. 1. P. -*carati*, -*ritum*, Ved. -*radhyat*, -*ritave*, -*rase*, to walk along side, to follow, join; to visit; to pursue, seek after; to penetrate, traverse, cross; to become assimilated: Caus. P. -*cārayati*, -*yitum*, to join, become identified or assimilated with.

Anu-saṅcāraṇam, ind. at each occasion of coming.

अनुसङ्खिन् *anu-saṅ-cint* (-*sam-cint*), cl. 10. P. -*cintayati*, -*yitum*, to meditate.

अनुसङ्खर *anu-saṅ-jvar* (-*sam-jvar*), cl. 1. P. -*jvarati*, -*ritum*, to take after (another) in feeling distressed, to be troubled, become envious.

अनुसन्तन *anu-saṅ-tan* (-*sam-tan*), cl. 8. P. -*tanoti*, -*nitum*, to overspread, diffuse, extend everywhere, to join on, continue.

अनुसन्त *anu-saṅ-tī* (-*sam-tī*), cl. 1. P. -*tarati*, -*ritum*, Ved. -*taradhyat*, to follow to the end.

अनुसन्तह *anu-saṅ-dah* (-*sam-dah*), cl. 1. P. -*dahati*, -*dagdhum*, to burn up along the whole length.

अनुसन्दिश *anu-saṅ-diś* (-*sam-diś*), cl. 6. P. -*dīśati*, -*deshtum*, to assign, to make over.

अनुसन्दिश *anu-saṅ-driś* (-*sam-driś*), cl. 1. P. -*pratyati*, -*drashtum*, to consider successively.

अनुसन्धा *anu-saṅ-dhā* (-*sam-dhā*), cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to explore, ascertain, inspect, plan, arrange, calm, compose, set in order, aim at.

Anu-sandhātavya, as, ā, am, to be explored, to be investigated, to be looked after, &c.

Anu-sandhāna, am, n. investigation, inquiry, searching into, close inspection, setting in order, arranging, planning, aiming at, plan, scheme, congruous or suitable connection; (in the Vaiśeṣika phil.) the fourth step in a syllogism, i. e. the application.

Anu-sandhānīn or *anu-sandhāyīn*, ī, īnī, ī, investigating, searching, skilful at concerting plans or continuing schemes.

Anu-sandheya, as, ā, am, to be investigated, worthy of inquiry or scrutiny, &c.

अनुसन्ध्यम् *anu-sandhyam*, ind. evening after evening, every twilight.

अनुसमय *anu-samaya*. See under *anu-sam-i* next col.

अनुसमश *anu-sam-aś*, cl. 5. A. -*aśnute*, -*aśitum* or -*aśhtum*, to overtake, reach.

अनुसमस *anu-sam-as*, cl. 4. P. -*asyati*, -*situm*, to add further.

अनुसमाचर *anu-sam-ā-car*, cl. 1. P. -*carati*, -*ritum*, Ved. -*radhyat*, -*ritave*, -*rase*, to carry out, accomplish.

अनुसमाधा *anu-sam-ā-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to calm, compose.

अनुसमाप *anu-sam-āp*, Caus. P. -*āpayati*, -*yitum*, to complete or accomplish further or subsequently.

Anu-samāpana, am, n. regular completion.

अनुसमि *anu-sam-i*, cl. 2. P. -*eti*, -*tum*, to visit conjointly or successively; to join in following or being guided by; to join, become assimilated with.

Anu-samaya, as, m. regular connection (as of words).

अनुसमोक्ष *anu-sam-ikṣh*, cl. 1. A. -*ikshate*, -*kṣhitum*, to keep in view, have in view.

अनुसमुद्रम् *anu-samudram*, ind. along the sea.

अनुसम्प्राप *anu-sam-prāp* (-*pra-āp*), cl. 5. P. -*prāpnoti*, -*prāptum*, to arrive, reach, get.

Anu-samprāpta, as, ā, am, arrived, come.

अनुसम्बद्ध *anu-sambaddha*, as, ā, am (rt. *bandh*), connected with, accompanied by.

अनुसवनम् *anu-savanam*, ind., Ved. at every sacrifice.

अनुसातम् *anu-sātam*, ind. according to delight.

अनुसाम *anu-sāma*, as, ā, am, conciliated, appeased, friendly.

अनुसायम् *anu-sāyam*, ind. evening after evening, every evening.

अनुसार *anu-sāra*, *anu-sārin*, &c. See under *anu-sri* below.

अनुसिच *anu-siś*, cl. 6. P. -*siñcati*, -*sektum*, to water or sprinkle consecutively; (better spelt *anushic*, q. v.)

अनुसीतम् *anu-sītam*, ind. along the furrow.

अनुसीरम् *anu-sīram*, ind. along the plough.

अनुसू *anu-sū*, ūs, m., N. of a work.

अनुसूचक *anu-sūcaka*, as, ikū, am (rt. *sūc*), indicative of, pointing out.

Anu-sūcāna, am, n. pointing out, indication.

अनुसूपम् *anu-sūpam*, ind. in every con-diment.

अनुसृ *anu-sri*, cl. 1. P. -*sarati*, -*sartum*, to follow: Caus. P. -*sārayati*, -*yitum*, to pursue.

Anu-sara, as, m. a companion.

Anu-sarāna, am, n. following, going after; conformity to, consequence of; custom, habit, usage.

Anu-sāra, as, m. going after, following; custom, usage; nature, natural state or condition of anything; prevalence, currency; received or established authority, especially of codes of law; conformity to usage; consequence, result. = *Anusāra-tas* or *anusāreṇa*, ind. conformably to.

Anu-sāraka, as, ā, am, or *anu-sārīn*, ī, īnī, ī, following, attendant on, according or conformable to; penetrating, scrutinizing, investigating.

Anu-sāryaka, am, n. a fragrant substance.

Anu-srita, as, ā, am, followed, conformed to.

Anu-srīti, īs, f. going after, following, conforming to; N. of a woman (?).

अनुसृप *anu-srip*, cl. 1. P. -*sarpati*, -*sarp-tum* or -*sraptum*, to glide after or towards, to approach.

Anu-sarpa, as, m. a serpent-like being.

अनुसृष्ट *anu-sriṣṭa*, as, ā, am (rt. *srij*), Ved. created in succession.

अनुसेव *anu-sev*, cl. 1. A. -*sevate*, -*vitum*, to practise, observe.

Anu-sevīn, ī, īnī, ī, practising, observing, habitually addicted.

अनुसैन्य *anu-sainya*, am, n. the rear of an army.

अनुसोमम् *anu-somam*, ind. near the Soma, as with the Soma.

अनुस्कन्दम् *anu-skandam*, ind. having gone into in succession.

अनुस्तरण *anu-staraṇa*, as, ī, am (rt. *stri*), strewing round; (ī), f. the cow sacrificed at the funeral ceremony.

अनुस्तोत्र *anu-stotra*, am, n. praising after; N. of a treatise relating to the Sāma-veda.

अनुस्रवम् *anu-sneham*, ind. after (adding) oil.

अनुस्पष्ट *anu-spashṭa*, as, ā, am, plain, manifest.

अनुस्फुर *anu-sphura*, as, ā, am, Ved. whizzing (as an arrow).

अनुस्मृ *anu-smṛi*, cl. 1. P. -*smarati*, -*smartum*, to remember, recollect: Caus. P. -*smārayati* or -*smarayati*, -*yitum*, to remind (painfully).

Anu-smaraṇa, am, n. remembering, repeated recollection.

Anu-smṛita, as, ā, am, remembered.

Anu-smṛitī, īs, f. cherished recollection, recalling some idea to the exclusion of all others.

अनुस्यूत *anu-syūta* or *anu-shyūta*, as, ā, am (rt. *siv*), sewed consecutively, strung together or connected regularly and uninterruptedly.

अनुस्रयामन् *an-usra-yāman*, ā, m., Ved. not going (in a waggon drawn) by oxen.

अनुस्वान *anu-svāna*, as, m. sounding con-formably.

अनुस्वार *anu-svāra*, as, m. (rt. *svri*), after-sound, the nasal sound which is marked by a dot above the line, and which always belongs to a preceding vowel. = *Anusvāra-vat*, ān, āti, at, having the Anusvāra. = *Anusvāra-vyavāya*, as, m. separation between two sounds caused by an Anusvāra. = *Anusvārāgama* ('*ra-āg*'), as, m. an augment consisting in the addition of an Anusvāra.

अनुह *anuha*, as, m., N. of a son of Vibhātra and father of Brahma-datta.

अनुहव *anu-hava*, as, m. (rt. *hvā* for *hoe*), Ved. inviting, stirring up.

अनुहा *anu-hā*, cl. 3. A., Ved. -*jihīte*, -*hātum*, to grant.

अनुहुक् *anu-hun-kri*, cl. 8. A. -*kurute*, -*kartum*, to roar in imitation of.

अनुहृ *anu-hri*, cl. 1. P. -*harati*, -*hartum*, to imitate, to exhibit; A. -*harate*, to take after (one's parents).

Anu-harāṇa, am, n. or *anu-hāra*, as, m. imitation; resemblance.

Anu-harat, an, antī, at, imitating; (an), m., N. of a man (?); (the deriv. *ānuhārati* takes Vṛiddhi in both members.)

Anu-haramāṇa, as, ā, am, imitating.

Anu-hāraka, as, ikā, am, imitating.

Anu-hārya, as, ā, am, to be imitated; (as), m. monthly obsequies on the day of the new moon.

अनुहोड *anu-hoḍa*, as, m. a cart (?); (the deriv. *ānuhauḍika* takes Vṛiddhi in both members.)

अनुह्राद *anu-hrāda* or *anu-hlāda*, as, m., N. of a son of Hiranya-kaśipu.

अनुक anūka, as, am, m. n. (fr. *anūc* with *anu*), the backbone, spine; the back part of the altar; a former state of existence; (am), n. race, family; peculiarity of race, disposition, character; (ā), f., N. of an Apsaras.

अनुक्या anūkyā, am, n. backbone; flesh on the skull.

अनूकाश anū-kāśa, as, m. (rt. *kāś*), reflection (of light), clearness; regard, reference.

अनुक्ष anūksh (anu-uksh), cl. 1. A. anū-kshate, -kshītum, to sprinkle, bedew.

अनुचीन anūcīna, as, ā, am (fr. *anv-anūc*), coming after, successive; anūcīnāham, on the following day. — **अनुचीन-गर्भ** anūcīna-garbha, as, ā, am, born in successive order.

1. **अनुच्या** anūcya, am, n., Ved. the board on the side of a couch. (For 2. **अनुच्या**, see below.)

अनुच्यते anūcyate ('nu-uc'), Pass. of *anuvac*, q. v., p. 38.

अनुक्ता anūkta, as, ā, am, spoken after, recited after; occurring in the (sacred) text; studied; (am), n. = the next.

अनुक्ति anūkti, f., mentioning after, repeated mention, repetition by way of explanation; study of the Veda. — **अनुक्ति-त्वा** anūkti-tva, am, n. state of requiring repetition or explanation.

अनुद्वेष्टा anūdva, as, ā, am, devoted to study; one so well versed in the Vedas and Vedāngas as to be able to repeat them; one who repeats his lesson after his master; well-behaved.

2. **अनुच्या** anūcya, as, ā, am, to be studied.

अनुजि anūji (anu-ud-ji), cl. 1. P. -jayati, -jatum, to follow in being victorious.

अनुद an-udha, as, ā, am (rt. *vah*), not borne, not carried; unmarried; (ā), f. an unmarried woman. — **अनुद-मान** anūd-māna, as, ā, am, bashful. — **अनुद-गमन** anūd-gamana, am, n. fornication. — **अनुद-भ्रातृ** anūd-bhrātṛ, tā, m. the brother of an unmarried woman; the brother of the concubine of a king.

अनूति an-ūti, is, f., Ved. not helping, not coming to aid.

अनुक्रम anūt-kram (anu-ud-kram), cl. 1. P. -krāmati, -krāmītum, to follow in going up or out.

अनूत anūta, as, ā, am (for anu-datta, rt. *dā*), given back.

अनुत्था anūthā (anu-ud-sthā), cl. 1. P. anūttishthati, anūttithātum, to follow in rising; Ved. to approach.

अनुत्प anūt-pat (anu-ud-pat), cl. 1. P. -patati, -itum, to fly up after another (with acc.), raise one's self into the air, jump up afterwards.

अनुत्पा anūt-pā (anu-ud-pā), cl. 1. P., Ved. -pibati, -pātum, to empty by drinking after another.

अनूदक an-ūdaka, am, n. (for an-udaka), want of water, aridity.

अनूदस anūd-as (anu-ud-as), cl. 4. P. -anyati, -situm, to toss up behind or after.

अनुदि anūd-i (anu-ud-i), cl. 2. P. -eti, -tum, to follow in going up or out.

अनुदित anūdita ('nu-ud'), as, ā, am (rt. *vad*), spoken after, spoken according to.

1. **अनुद्या** anūdyā, as, ā, am, to be spoken to afterwards or in reply to.

2. **अनुद्या** anūdyā, ind. having said in reply. **अनुद्यमान** anūdyamāna, as, ā, am, spoken in reply to, according to.

अनूदे anūd-e (anu-ud-ā-i), cl. 2. P. anūd-riti, -tum, to follow in coming up or rising.

अनुदेश anūddeśa (anu-ud'), as, m. (rt. *dis*), describing, mentioning according to or conformably with.

अनुधस an-ūdhas, ās, f., Ved. udderless.

अनून an-ūna or an-ūnaka, as, ā, am, whole, entire; having full power; not less, not inferior; (ā), f., N. of an Apsaras. — **अनूना-गुरु** anūna-guru, us, us or vī, u, of undiminished weight, very heavy. — **अनूना-वर्चा** anūna-varcā, ās, m., Ved. having full splendour.

अनूनी anūn-nī (anu-ud-nī), cl. 1. P. -nayati, -netum, to take out and fill after another.

अनूप 1. anūpa, as, ā, am (fr. *ap*, q. v., with *anu*), situated near the water, watery, wet, a watery country; (as), m. pond, bank of a river; a buffalo; N. of a king. — **अनूपा-जा** anūpa-ja, am, n. moist ginger. — **अनूपा-देश** anūpa-deśa, as, m. a marshy country. — **अनूपा-प्रया** anūpa-prāya, as, ā, am, marshy. — **अनूपा-विला** anūpa-vilā, as, m. title of a work.

अनूप्या anūpya, as, ā, am, being in ponds or bogs (as water).

अनूप 2. anūpa, as, ā, am (fr. *anu-vap*), Ved. bestowing in order. (For 1. **अनूपा**, see above.)

अनूपदस anūpa-das (anu-upa-das), cl. 4. P. -dasyati, -situm, to fail (or become extinct) in consequence.

अनूपसदम् anūpasadam ('anu-up'), ind. at every Upasāda (a kind of religious ceremony).

अनूबन्ध anū-bandhya, as, ā, am (rt. *bandh*), Ved. to be fastened (as a sacrificial animal); see also *anu-bandhya*, p. 37.

अनूयाज anū-yāja. See *anu-yāja*, p. 37.

अनूराध anū-rādha, as, ā, am, Ved. causing welfare, happiness; (ā), f. = *anu-rādha*, q. v., p. 38.

अनूरु an-ūru, us, u, thighless; (us), m. the charioteer of the sun, the dawn. — **अनूरु-साराथी** anūru-sāra-thī, f., m. whose charioteer is Anūru, i. e. the sun.

अनूजित an-ūrjita, as, ā, am, not strong, weak; not proud.

अनूध्वे an-ūrdhva, as, ā, am, not high, low. — **अनूध्वा-भ्वा** anūdhva-bhā, ās, m., Ved. one whose splendour does not rise, who lights no sacred fires.

अनूर्मि an-ūrmi, is, is, i, Ved. not waving, not fluctuating; inviolable.

अनूला anūlā, f., N. of a river in Kāśmīra.

अनूवृज् anū-vrij, f, m. f. (?), Ved. a part of the body near the ribs.

अनूपर 1. an-ūshara, as, ā, am (fr. *ūshara* with 3. a as an expletive or denoting comparison), saline.

अनूपर 2. an-ūshara, as, ā, am, not saline.

अनूषित anūshita, as, ā, am (rt. *vas* with *anu*), living near another.

अनूष्मपर an-ūshma-para, as, ā, am, (in gram.) not followed by a sibilant.

अनूह an-ūha, as, ā, am, thoughtless, careless.

अनूक्क an-rikka. See *an-ric* below.

अनूक्षर an-rikshara, as, ā, am, Ved. thornless (as a path or a couch).

अनूच an-ric, k, k, k, or an-ricā, as, ā, am, not containing a verse from the Rīg-veda, hymnless, not conversant with the Rīg-veda.

अन-रिका or **अन-रिका**, as, ā, am, containing no Rīc.

अनूज an-riju, us, us, u, not straight, crooked, perverse, wicked.

अनूया an-riya, as, ā, am, free from debt. — **अनूया-ता** an-riya-tā, f. or *an-riya-tva*, am, n. freedom from debt.

अन-रित an-rit, i, inī, i, unindebted, free from debt.

अनूत an-rita, as, ā, am, not true, false; (am), n. falsehood, lying, cheating; agriculture. — **अनूता-देवा** an-rita-deva, as, m., Ved. one whose gods are not true; playing unfairly (?). — **अनूता-द्वेष** an-rita-dvish, f, f, f, Ved. persecuting untruth. — **अनूता-मया** an-rita-maya, as, i, am, full of untruth, false. — **अनूता-वादना** an-rita-vadana, am, n. or *an-rita-bhāṣana*, am, n. or *an-ritākhyāna* ('ta-āk'), am, n. speaking falsehood, lying. — **अनूता-व्रत** an-rita-vrata, as, ā, am, false to vows or engagements.

अनूति an-riti, i, inī, i, one who tells untruths, lying, a liar.

अनूतु an-ritu, us, m. unfit season. — **अनूतु-कन्या** an-ritu-kanyā, f. a girl before menstruation.

अनूशंस a-nrīśaṁsa, as, ā, am, not cruel, mild. — **अनूशंसा-ता** an-riśaṁsa-tā, f. mildness, kindness.

अनेक an-eka, as, ā, am, not one, many, much; separated. — **Aneka-kālam**, ind. a long time, for a long time. — **Aneka-kālāvadit** ('la-av'), ind. long since. — **Aneka-kṛit**, t, m. doing much, epithet of Śiva. — **Aneka-gotra**, as, m. having more families than one, i. e. two, belonging to two families (or to one as an adopted son). — **Aneka-cara**, as, ā, am, gregarious. — **Aneka-citta-mantra**, as, m. one whose counsels are many-minded. — **Aneka-ja**, as, ā, am, born more than once; (as), m. a bird. — **Aneka-tā**, f. or *aneka-tva*, am, n. muchness, manifold condition. — **Aneka-tra**, ind. in many places. — **Aneka-dharma-kathā**, f. different exposition of the law. — **Aneka-dhā**, ind. in various ways, often. — **Aneka-dhā-prayoga**, as, m. using several times. — **Aneka-ru**, as, ā, am, drinking offener than once; (as, ā), m. f. an elephant, because he drinks with his trunk and with his mouth. — **Aneka-bhārya**, as, ā, am, having more wives than one. — **Aneka-mukha**, as, ā, am, having several faces, having different ways. — **Aneka-yuddha-vijayin**, i, m. victorious in many battles. — **Aneka-randhra**, as, ā, am, having many holes, weaknesses or troubles. — **Aneka-rūpa**, as, ā, am, multifarious; of various kinds or sorts; fickle, of variable mind. — **Aneka-locana**, as, m. having several (three) eyes, N. of Śiva. — **Aneka-vaṇana**, am, n. the plural number. — **Aneka-varṇa**, (in arithmetic compounded with various words to denote) many unknown quantities (colours representing x, y, z, &c.), e. g. *aneka-varṇa-guṇana*, multiplication of many unknown quantities. (Similarly, if for *guṇana* be substituted *bhājana* 'division', *madhyamāharaṇa* 'taking away the middle term', *ryavakalana* 'subtraction', *sankalana* 'addition', other algebraical processes may be expressed). — **Aneka-vāram**, ind. many times, repeatedly. — **Aneka-vidha**, as, ā, am, of many kinds, in different ways, various. — **Aneka-sapha**, as, ā, am, cloven-hoofed. — **Aneka-sabda**, as, ā, am, expressed by several words, synonymous. — **Aneka-śas**, ind. in great numbers, several times, repeatedly, by large numbers or quantities. — **Anekākāra** ('ka-āk'), as, ā, am, multifarious. — **Anekākshara** ('ka-āk'), as, ā, am, polysyllabic, having more than one syllable. — **Anekāgra** ('ka-ag'), as, ā, am, engaged in various pursuits. — **Anekāś** ('ka-aś'), having more than one vowel or syllable (aś in gram. being the technical term for vowel). — **Anekārtha** ('ka-ar'), as, ā, am, having more than one meaning (as a word). — **Anekārtha-dhvani-mañ-jari**, f. and *anekārtha-sangraha*, as, m. titles of two works on such words. — **Anekāl** ('ka-al'), consisting of more than one *al* or letter (in the technical phras. of gram.). — **Anekāśraya** ('ka-aś'), as, m. or

anekāśrita ('ka-ās'), *as, ā, am*, (in Vaiśeṣika phil.) dwelling, abiding in more than one.

An-ekāśin, *i, inī, ī*, not alone, accompanied by.
An-ekāśita, *as, ā, am*, not alone and excluding every other, uncertain. — **Anekānta-tva**, *am, n.* uncertainty. — **Anekānta-vāda**, *as, m.* scepticism. — **Anekānta-vādin**, *i, m.* a sceptic; a Jaina, an Arhat of the Jinas.

Aneki-karaṇa, *am, n.* making manifold.
Aneki-bhavat, *an, antī, at*, being manifold, i. e. divided in two.

Anekiya, *as, ā, am*, having several.

अनेजत् an-ajat, *an, antī, at* (rt. *ej* with *am*), not moving, immovable.

अनेड an-eḍa, *as, m.* (an being an expletive or denoting comparison), stupid, foolish.

An-eḍa-mūka, *as, ā, am*, deaf and dumb; blind; wicked, fraudulent.

अनेद्य I. a-nedya, *as, ā, am* (rt. *nid*), Ved. not to be blamed.

अनेद्य 2. a-nedya, *as, ā, am* (fr. *a* and *nedyas*, a contraction of *nediyas* ?), Ved. not near, infinite.

अनेन 1. an-ena, *as, ā, am*, Ved. (according to native authorities) sinless, faultless; (according to German scholars) without a variegated set (of horses). See *eta*.

An-enas, *ās, ās, as*, blameless, sinless, not liable to error; N. of various personages.

An-enasya, *am, n.* freedom from fault, sin.

अनेन 2. anena, *as, m.* (fr. *ina* and *ana* for *an*); this doubtful word may signify one who has no superior, 'a sovereign or paramount lord'; see *ina* and *ana* for *an*.

अनेनम् a-neman, *ā, ā, a*, Ved. to be praised.

अनेव an-evas, ind. otherwise (?), or (?).

अनेहम् an-eḥas, *ā, ā, as* (fr. rt. *ih* with *am*), Ved. without a rival, incomparable, unattainable; unmenaced, unobstructed; (*ā*), m. time.

अनेकान्त an-aikānta, *as, ā, am* (fr. *ekānta*), variable, unsteady; (in logic) occasional, as a cause not invariably attended by the same effects.

An-aikāntika, *as, ī, am*, unsteady, variable, having many objects or purposes. — **Anaikāntika-tva**, *am, n.* unsteadiness, uncertainty.

अनेक्य an-aihya, *am, n.* (*eka*), want of oneness, plurality, the existence of many; want of union, anarchy.

अनैपुण a-naipūṇa or *a-naipūṇya*, *am, n.* unskillfulness. See *ānaipūṇa*.

अनैश्वर्य an-aiśvarya, *am, n.* weakness. See *ānaishvarya*.

अनो ano, ind. no, not. (An unusual form of *no*.)

अनोकाशयिन् an-okaśayin, *i, m.* not sleeping in a house (as a beggar).

An-oka-ha, *as, m.* not quitting the house, a tree; (*oka* is for *okas*, q. v.)

अनोक्त an-on-kṛta, *as, ā, am*, not accompanied by the holy syllable *om*.

अनोदित anodita (*ana-ud*), *as, ā, am*, unaddressed (?).

अनोवाह an-o-vāhya, *as, ā, am*, to be carried on a carriage.

अनौचित्य an-auṇitya, *am, n.* unfitness.

अनौजस्य an-aujasya, *am, n.* want of vigour.

अनौद्धय an-uddhatya, *am, n.* freedom from haughtiness.

अनौपम्य an-aupamyā, *as, ā, am*, unparalleled.

अनौरस an-aurasa, *as, m.* not one's own son, adopted.

अन् ant, cl. I. P. *antati*, -*titum*, to bind [cf. *and*, *int*].

अन्त anta, *as, m.* (fr. *rt. am* ?), end, limit, boundary, term; end of a texture; end, conclusion; end of life, death, destruction (in these latter senses sometimes neut.); a final syllable, termination; last word of a compound; pause, settlement, definite ascertainment, certainty; whole amount; border; nearness, proximity, presence (e. g. *grāmānte*, in the neighbourhood of the village); inner part, inside; condition, nature; *ante*, loc. c. in the end, at last; in the inside; *antam* at the end of a compound means 'as far as'; thus *udakāntam*, as far as the water; (*as, ā, am*), near, handsome, agreeable [cf. Goth. *andels*, Theme *andja*; Germ. *Ende*; Eng. *end*: with *anta* are also compared the Greek *ἄντα*, *ἄντι*; Lat. *ante*; the Goth. *anda* in *anda-vaurd*, &c.; and the Germ. *ent*, e. g. in *entsagen*]. — **Anta-kara**, *as, ī, am*, or *anta-karaṇa*, *as, ī, am*, or *anta-kārin*, *i, inī, ī*, causing death, mortal, destructive. — **Anta-kāla**, *as, m.* time of death, death. — **Anta-kṛit**, *t, t, t*, making an end; (*t*), m. death. — **Antakṛid-daśa**, *ās, f. pl.* a sacred book of the Jinas, containing ten chapters. — **Anta-ga**, *as, ā, am*, going to the end, thoroughly conversant with. — **Anta-gati**, *is, ī, ī*, or *anta-gāmin*, *i, inī, ī*, going to the end, perishing. — **Anta-gamana**, *am, n.* the going to the end of something, finishing; the going to the end, dying. — **Anta-cara**, *as, ī, am*, going to the frontiers, walking about the frontiers. — **Anta-ja**, *as, ā, am*, last born. — **Anta-jāt**, see *antya-jāti*. — **Anta-tas**, ind. from the end, from the term; lastly, finally; in the lowest way; in part; within. — **Anta-dipaka**, *am, n.* a figure in rhetoric. — **Anta-pāla**, *as, m.* a frontier-guard. — **Anta-bhava**, *as, ā, am*, being at the end, last. — **Anta-bhāj**, *k, k, k*, standing at the end (of a word). — **Anta-rata**, *as, ā, am*, delighting in destruction. — **Anta-lina**, *as, ā, am*, hidden, concealed. — **Anta-lopa**, *as, m.* the dropping of the final of a word (in grammar). — **Anta-val**, *ān, alī, at*, having an end or term, limited, perishable; (-*val*), ind. like the end. — **Antavat-tva**, *am, n.* limited existence, perishableness. — **Anta-vahni**, *is, m.* the fire of the end, by which the world is to be burnt. — **Anta-vāsin** or *ante-vāsin*, *i, inī, ī*, dwelling near the boundaries, dwelling close by; (*i*), m. a pupil who dwells near or in the house of his teacher; a Candāla (who lives at the end of the town). — **Anta-velā**, *f.* hour of death. — **Anta-sayyā**, *f.* a bed or mat on the ground; death; the place for burial or burning; bier. — **Anta-sakṛiyā**, *f.* the funeral ceremonies. — **Anta-sad**, *t, m.* a pupil (who dwells near his teacher). — **Anta-stha**, *as, ā, am*, standing at the end; see also *antah-stha*. — **Anta-svarita**, *as, m.* the Svarita accent on the last syllable of a word; (*am*), n. a word thus accentuated. — **Antādī** ('*ta-ādī*'), *i, du. m.* end and beginning. — **Antāvāsāyin** or *antāvāsāyin* ('*ta-av*'), *i, m.* a barber; a Candāla; N. of a Muni or saint; see *antya-vāsāyin*. — **Ante-vāsa**, *as, m.* a neighbour, a companion, a pupil. — **Ante-vāsi**, ind. in statu pupillari; see *anta-vāsin* above. — **Antolāṭta** ('*ta-ud*'), *as, m.* the acute accent on the last syllable; (*as, ā, am*), having the acute accent on the last syllable.

Antaka, *as, m.* border, boundary; (*as, ā, am*), making an end, causing death; (*as*), m. death; Yama, king or lord of death. — **Antaka-druh**, -*dhruk*, *k, k*, Ved. offending or provoking destructive demons, or death, or Yama.

Antaki, *is, m.* wind (?).

Antama, *as, ā, am*, next, nearest, intimate (as a friend); Ved. last.

Antaya, nom. P. *antayati*, -*yitum*, to make an end of.

Antika, *antima*, *antya*, &c. See *antika*, p. 45.

अन्तः antah. See *as, m.* worms in the intestines.

अन्तःस्था antah-kṛ Ved. -*khyāti*, -*tum*, I. P. *andati*, -*ditum*, to

अन्तम् antama.

अन्तर antar, ind. in the middle or in the chain for an elephant's feet; a ring to; (with acc.) be.

(When used at the end of a word, (for *antikā*, q. v.), fire in the middle of, between, out.

Zend antarē; Lat. *inter*; Goth. *u. andolayati*,

Sometimes *antar* is compounded with a word like an adjective, meaning interior, intermediate. — **Antah-karaṇa**, *am, n.* the in-

and spiritual part of man, the seat of thought and feeling, the mind, the thinking faculty, the heart, the conscience, the soul. — **Antah-kalpa**, *as, m.* a certain number of years (in Buddhism). — **Antah-kuṭila**, *as, ā, am*, internally crooked; fraudulent; (*as*), m. a couch. — **Antah-kṛimī**, *is, m.* a disease caused by worms in the body. — **Antah-koṭara-push-**

pī, a various reading for *anda-koṭara-pushpī*, q. v. — **Antah-koṇa**, *as, m.* the inner corner. — **Antah-kopa**, *as, m.* inward wrath. — **Antah-koṣa**, *am, n.*, Ved. the interior of a store-room. — **Antah-paṇa**, *as, am, m.* n. a cloth held between two persons who are to be united (as bride and bridegroom, or pupil and teacher) until the right moment of union is arrived. — **Antah-padam**, ind. in the middle of an inflected word. — **Antah-paridhāna**, *am, n.* the innermost garment. — **Antah-paridhī**, ind. in the inside of an enclosure. — **Antah-parśvya** or *antah-pār-*

śvya, *as, ā, am*, being between the ribs (as flesh). — **Antah-pavitra**, the Soma when in the straining-vessel (?). — **Antah-paśu**, ind. from evening till morning (while the cattle is in the stables). — **Antah-pāta** or *antah-pātya*, *as, m.* (in gram.) insertion of a letter; a post fixed in the middle of the place of sacrifice. — **Antah-pātita**, *as, ā, am*, or *antah-pātīn*, *i, inī, ī*, inserted, included in. — **Antah-pātra**, *am, n.*, Ved. the interior of a vessel. — **Antah-pādam**, ind. within the Pāda of a verse. — **Antah-pāla**, *as, m.* one who watches the inner apartments of a palace.

— **Antah-pura**, *am, n.* the king's palace, the female apartments, gynæceum; those who live in the female apartments; a queen. — **Antah-pura-cara**, *as, m.* guardian of the women's apartments. — **Antah-pura-jana**, *as, m.* the women of the palace. — **Antah-pura-pracāra**, *as, m.* the gossip of the women's apartments. — **Antah-pura-rakshaka**, *as, m.* or *antah-pura-vartin*, *i, m.* or *antahpurādhyaksha* ('*ra-*

ad'), *as, m.* superintendent of the gynæceum, chamberlain. — **Antah-pura-sahāya**, *as, m.* belonging to the gynæceum (as an eunuch, &c.). — **Antah-purika**, *as, m.* superintendent of the gynæceum; (*ā*), *f.* a woman in the gynæceum. — **Antah-pūya**, *as, ā, am*, ulcerous. — **Antah-peya**, *am, n.*, Ved. supping up, drinking. — **Antah-prakṛitī**, *is, f.* the heart, the soul, the internal nature or constitution of a man.

— **Antah-prajña**, *as, ā, am*, internally wise, knowing one's self. — **Antah-pratishṭhāna**, *am, n.* residence in the interior. — **Antah-pratishṭhita**, *as, ā, am*, residing inside. — **Antah-śara**, *as, m.* an internal arrow or disease. — **Antah-śarīra**, *am, n.* the internal and spiritual part of man. — **Antah-śalya**, *as, ā, am*, having a pin or extraneous body sticking inside. — **Antah-śilā**, *f.* N. of a river. — **Antah-sleshu**, *as, m.* or *antah-sleshana*, *am, n.*, Ved. internal support. — **Antah-sañjña**, *as, ā, am*, internally conscious. — **Antah-sattvā**, *f.* a pregnant woman; the marking nut (*Semecarpus Anacardium* L.). — **Antah-sada-**

sam, ind. in the middle of the assembly. — **Antah-sāra**, *as, ā, am*, having internal essence; (*as*), m. internal treasure, inner store or contents. — **Antah-sukha**, *as, ā, am*, internally happy. — **Antah-senam**, ind. into the midst of the armies. — **Antah-stha**, *as, ā, am*, being in the midst or between; a term applied to the semivowels, as standing between the consonants and vowels; (*ā*), *f.* the god of the vital

अनुक *anuka*, *as*, *am*, of the Rig-veda mantras. *anu*, the backbone, spine; *m*. (in anatomy) the altar; a former state of existence; *as*, *m*. an elephant; peculiarity of race, disposition ('*rā-an*'), *as*, *f*. N. of an Apsaras.

Anūka, *am*, *n*. backbone; *fles*, *m*. the interior fire, *ā*, *am*, interior.

अनुकाश *anū-kāśa*, *as*, *m*, or having reflection (of light), clearness; *regarogya* or base of a

अनुक्ष *anuksh* (*anu-uksh*), *am*, not essential beyond or external to it.

kahate, *-kshitum*, *ām*, *n*. the state or condition of

अनुचीन *anuchina*, *as*, *m*. an inner coming art. — *Antar-ākāśa*, *as*, *m*. the sacred ether

ānna in the interior part or soul of man.

— *Antar-ākūta*, *am*, *n*. hidden intention. — *Antar-āgama*, *as*, *m*. an additional augment between two

letters (in gram.). — *Antar-āgāra*, *as*, *m*. the interior of a house — *Antar-ātmā*, *ā*, *m*. the soul, the inherent supreme spirit; the internal feelings, the heart or mind. — *Antar-ātmeshakam* ('*man-ish*'), *ind*. in the space between one's self and the (sacrificial)

bricks. — *Antar-āpaṇa*, *as*, *m*. a market inside (a town). — *Antar-āya*, see *antar-i*. — *Antar-ārdana*, *as*, *ā*, *am*, rejoicing in one's self (not in the exterior world). — *Antar-ālu* or *antar-ālaka*, *am*, *n*. intermediate space; *antarāle*, in the midst, in midway; (*ālu* is probably for *ālaya*). — *Antar-intriya*, *am*, *n*. an internal organ, of which there are four, viz.

manas, *buddhi*, *ahankāra*, and *chitta*. — *Antar-īpa*, *as*, *am*, *m*. *n*. (*fr. ap*), an island, a promontory.

— *Antar-īshya*, *am*, *n*. (*rt. ras*), Ved. a secret abode.

— *Antar-gangā*, *f*. the Ganges, as supposed to communicate under-ground with a sacred spring in Mysore.

— *Antar-gadu*, *us*, *us*, *u*, unprofitable, useless (filled with worms). — *Antar-gata*, &c.; see under *antar-gam*. — *Antar-garbha*, *as*, *ā*, *am*, inclosing young; pregnant. — *Antar-gīram* or *antar-gīrī*, *ind*. among the mountains. — *Antar-guda-valaya*, *as*, *m*. (in medicine) the sphincter muscle. — *Antar-gūdhavisha*, *as*, *ā*, *am*, having hidden poison within.

— *Antar-grīha*, *am*, *n*. an inner apartment of the house; *antar-grikham* or *antar-geham*, *ind*. in the interior of a house. — *Antar-ghana*, *as*, or *antar-ghana*, *as*, *m*. a place between the entrance-door and the house; *N*. of a village. — *Antar-ghāta*, *as*, *m*. striking in the middle. — *Antar-ja*, *as*, *ā*, *am*, bred in the interior (of the body, as a worm). — *Antar-jathara*, *am*, *n*. the stomach. — *Antar-janman*, *a*, *n*. inward birth. — *Antar-jambha*, *as*, *m*. the inner part of the jaws. — *Antar-jala-cara*, *as*, *i*, *am*, going in the water. — *Antar-jāta*, *as*, *ā*, *am*, inborn, inbred, innate. — *Antar-jānu*, *ind*. between the knees; (*us*, *us*, *u*), being between the knees. — *Antar-jñāna*, *am*, *n*. inward knowledge. — *Antar-īyotis*, *is*, *is*, *i*, *is*, having the soul enlightened, illuminated. — *Antar-jvalana*, *am*, *n*. internal heat, inflammation. — *Antar-dyūjha*, *as*, *ā*, *am*, burnt inwardly. — *Antar-dadhana*, *am*, *n*. the distillation of spirituous liquor, or a substance used to cause fermentation. — *Antar-dadhāna*, *as*, *ā*, *am*, vanishing, disappearing, hiding one's self [cf. *antar-dhā*]. — *Antar-dasā*, *f*. a technical term in astrology. — *Antar-dasāha*, *am*, *n*. an interval of ten days; so *antar-dasāhāt*, before the end of ten days. — *Antar-dāva*, *as*, *ā*, *am*, Ved. containing fire. — *Antar-dāha*, *as*, *m*. internal heat, or fever. — *Antar-duḥkha*, *as*, *ā*, *am*, afflicted in mind, sad. — *Antar-duḥṣa*, *as*, *ā*, *am*, internally bad, wicked, vile. — *Antar-dryekṣṭ*, *is*, *is*, *i*, looking into one's own soul. — *Antar-deśa*, *as*, *m*. Ved. an intermediate region of the compass. — *Antar-dvāra*, *am*, *n*. a private or secret door within the house. — *Antar-dhā*, &c.; see *s.v. antar-dhā*, p. 45. — *Antar-dhyānu*, *am*, *n*. profound inward meditation. — *Antar-nagara*, *am*, *n*. the palace of a king. — *Antar-nivishṭa*, *as*, *ā*, *am*, gone within, being within. — *Antar-nishṭha*, *as*, *ā*, *am*, engaged in internal reflection. — *Antar-bharana*, *am*, *n*. the interior of a house. — *Antar-bhāna*, &c.; see *antar-bhā*, p. 45. — *Antar-bhāvanā*, *f*. inward meditation or anxiety; a technical term in arithmetic; rectification of numbers by the differences

of the products. — *Antar-bhūmi*, *is*, *f*. the inner part of the earth. — *Antar-bhāuma*, *as*, *ā*, *am*, being in the interior of the earth; subterranean. — *Antar-manas*, *ās*, *ās*, *as*, sad, perplexed. — *Antar-mukha*, *as*, *ā*, *am*, going into the mouth; (*am*), *n*. a kind of scissors used in surgery. — *Antar-mudra* (?), sealed inside; *N*. of a certain form of devotion. — *Antar-myṭa*, *as*, *ā*, *am*, still-born. — *Antar-yāma*, *as*, *m*. the suppression of the breath and voice; a Soma libation during this act. — *Antar-yāma-graha*, *as*, *m*. the Soma libation *Antar-yāma*; the performing of such a libation. — *Antar-yāmīn*, *i*, *m*. checking or regulating the internal feelings; the soul; providence; the supreme spirit as regulating and guiding mankind; Brahmi. — *Antar-yoga*, *as*, *m*. deep thought, abstraction. — *Antar-lamba*, *as*, *ā*, *am*, acute-angular; (*as*), *m*. a triangle in which the perpendicular falls within, an acute-angled triangle. — *Antar-līna*, *as*, *ā*, *am*, inherent. — *Antar-loma*, *as*, *ā*, *am*, covered with hair on the inner side. — *Antar-vanśa*, *as*, *m*. the gynaeceum; see *antah-pura*. — *Antar-vanśika*, *as*, *m*. superintendent of the women's apartments.

— *Antar-vaṇa*, *as*, *ā*, *am*, situated in a forest; (*am*), *ind*. within a forest. — *Antar-vat*, *ā*, *at*, *at*, being in the interior. — *Antar-vatī*, Ved. or *antar-vatnī*, *f*. a pregnant woman. — *Antar-vāmī*, *is*, *m*. flatulence, indigestion. — *Antar-vartīn*, *i*, *īnī*, *i*, or *antar-vasat*, *am*, *antī*, *at*, internal, included, dwelling in. — *Antar-vasu*, *us*, *m*. *N*. of a Soma sacrifice.

— *Antar-vastra*, *am*, *n*. an under garment. — *Antar-vāpt*, *is*, *is*, *i*, skilled in sacred sciences. — *Antar-vāvat*, *ā*, *antī* or *atī*, *at*, Ved. abounding internally with precious things, hidden; (*vat*), *ind*. inwardly. — *Antar-vāṣpa*, *as*, *m*. suppressed tears; (*as*, *ā*, *am*), containing tears. — *Antar-vāsa*, *as*, *n*. an inner or under garment. — *Antar-vigāhana*, *am*, *n*. entering within. — *Antar-vivras*, *vān*, *ushī*, *vas*, Ved. knowing (the paths) between (earth and heaven); knowing exactly. — *Antar-vega*, *as*, *m*. internal uneasiness or anxiety; inward fever. — *Antar-vedī*, *is*, *is*, *i*, belonging to the inside of the sacrificial ground; (*i*), *ind*. within this ground; (*is* or *i*), *f*. the Doab or district between the Gangā and Yamunā rivers. — *Antar-veśman*, *a*, *n*. the inner apartments, the interior of a building. — *Antar-veśmika*, *as*, *m*. superintendent of the women's apartments.

— *Antar-haṇana*, *am*, *n*. striking in the middle. — *Antar-hanana*, *as*, *m*. *N*. of a village. — *Antar-hastam*, *ind*. in the hand, within reach of the hand. — *Antar-hastina*, *as*, *ā*, *am*, being in the hand or within reach. — *Antar-hāsa*, *as*, *m*. laughing inwardly; suppressed laughter; (*am*), *ind*. with suppressed laugh. — *Antar-hita*, see *antar-dhā*, p. 45. — *Antar-hri-daya*, *am*, *n*. the interior of the heart. — *Antar-tapta*, *as*, *ā*, *am*, internally heated or harassed. — *Antar-tāpa*, *as*, *m*. inward heat; (*as*, *ā*, *am*), burning inwardly, burning with passion. — *Antar-tushāra*, *as*, *ā*, *am*, having dew in the interior. — *Antar-toya*, *as*, *ā*, *am*, containing water. — *Antar-patha*, *as*, *ā*, *am*, Ved. going within the clefts or hollows (of mountains), being on the way.

— *Antar-tat*, *t*, *i*, *t* (*rt. tan*), spreading death or destruction. — *Antara-tama*, *as*, *ā*, *am*, nearest;

immediate, intimate, internal; like, analogous; (*as*), *m*. a congenial letter, one of the same class. — *Antara-tara*, *as*, *ā*, *am*, nearer, more intimate. — *Antara-da*, *as*, *ā*, *am* (*rt. dā for do*), cutting or hurting the interior or heart. — *Antara-dīśā*, *f*. or *antarā-dīś*, *k*, *f*. or *antarā-deśa*, *as*, *m*. an intermediate region or quarter of the compass. — *Antara-pūruṣha*, *as*, *m*. the internal man, the soul. — *Antara-prabhava*, *as*, *ā*, *am*, of mixed origin or caste. — *Antara-prasna*, *as*, *m*. an inner question; a question which is contained in and arises from what has been previously stated. — *Antara-stha*, *as*, *ā*, *am*, or *antarā-sthāyīn*, *i*, *īnī*, *i*, or *antarā-sthīta*, *as*, *ā*, *am*, interposed, internal, situated inside, inward; separate, apart. — *Antarāpatyā* ('*ra-ap*'), *f*. a pregnant woman. — *Antar-rābhava*, *as*, *m*. Ved. (if *fr. antara* and *ābhava*) taking away intervals; (if *fr. antara* and *bhava*) bringing into the midst or near; procuring.

Antarā, *ind*. in the middle, in the interior, inside, within, among, between; on the way, by the way; in the neighbourhood, near, nearly, almost; in the meantime, now and then; for some time; (with acc. and loc.) between, during, without. — *Antarāṇsa*, see under *antar*. — *Antarā-bhava-deśa*, *as*, *m*. or *antarā-bhava-sattva*, *am*, *n*. the soul in its middle existence between death and regeneration. — *Antarā-vedī*, *is* or *i*, *f*. a veranda resting on columns. — *Antarā-śringam*, *ind*. between the horns.

Antariya, *am*, *n*. an under or lower garment.

Antare, *ind*. amidst, among, between.

Antarepa, *ind*. amidst, between; (with acc.) within, between, amidst, during; except, without, with regard to, with reference to, on account of.

Antarya, *as*, *ā*, *am*, interior.

अन्तरञ्ज *antar-anj*, *cl*. 7. P., Ved. -*anakti*, -*anktum*, -*anjitum*, to assume, take upon one's self.

अन्तरय, *अन्तराय*, &c. See *antar-i*.

अन्तराल *antar-āla*. See under *antar*.

अन्तरि *antar-i*, *cl*. 1. P. -*ayati*, -*etum*, to come between; *cl*. 2. P. -*eti*, -*itum*, to stand in any one's way, to separate; to exclude from (with abl.); to pass over, omit; to disappear: Ved., Intens. or Pass. -*īyate*, to walk to and fro between (as a mediator).

Antar-aya, *as*, *m*. impediment, hindrance.

Antar-ayana, *am*, *n*. going under, disappearing.

Antar-āya, *as*, *ā*, *am*, going between; (*as*), *m*. intervention, obstacle, impediment.

Antar-ita, *as*, *ā*, *am*, gone within, interior, hidden, concealed, screened, shielded; departed, retired, withdrawn, disappeared, vanished, perished, dead; separated, detached; impeded, hindered; (*am*), *n*. (?) remainder (in arithmetic); a technical term in architecture.

अन्तरिक्ष *antariksha* or *antariksha*, *am*, *n*. (either *fr. antar*, 'within,' and *ikṣh*, 'to see,' or *fr. antari*, loc., and *kṣha*, 'dwelling within bodies,' *kṣha* being *fr. rt. kṣhī*), the intermediate space between heaven and earth; (in the Veda) the middle of the three spheres or regions of life; the atmosphere or sky; the air; talc. — *Antariksha-kṣhī*, *t*, *i*, *t*, dwelling in the atmosphere. — *Antariksha-ga* or *antariksha-cara*, *as*, *m*. a bird. — *Antariksha-prā*, *ās*, *ās*, *m*. *f*. Ved. filling the sky, irradiating the firmament; travelling through the atmosphere (?). — *Antariksha-prut*, *t*, *t*, *i* (*rt. prut for plu*), Ved. floating over the atmosphere. — *Antariksha-loka*, *as*, *m*. the intermediate region or sky as a peculiar world. — *Antariksha-samśita*, *as*, *ā*, *am*, sharpened in the atmosphere. — *Antariksha-sad*, *t*, *i*, *t*, Ved. dwelling in the atmosphere. — *Antariksha-sadya*, *am*, *n*. Ved. residence in the atmosphere. — *Antarikshodara* ('*kṣha-ul'*'), *as*, *ā*, *am*, having an interior as comprehensive as the atmosphere. — *Antariksha-ga*, *as*, *ā*, *am*, going in the atmosphere; (*as*), *m*. a bird. — *Antariksha-cara*, *as*, *i*, *am*, moving through the atmosphere. — *Antariksha-jala* or *antariksha-jala*, *am*, *n*. the water of the atmosphere. — *Antarikshya*, *as*, *ā*, *am*, atmospheric, aerial.

अन्तरुपाती antar-upātī (-upa-ati-i), cl. 2. P. -upāyati, -tum, to enter over a threshold or boundary.

अन्तर्गम antar-gam, cl. 1. P. -gacchati, -gantum, to go between (so as to exclude from, with abl.); to disappear.

Antar-gata, as, ā, am, or **antar-gāmin**, ī, inī, ī, gone between or into, being in, included in; being in the interior, internal, hidden, secret; disappeared, perished; slipped out of the memory, forgotten. — **Antargata-manas**, ās, ās, as, whose mind is turned inwards, engaged in deep thought, sad, perplexed. — **Antargatopamā** ('ta-up'), f. a concealed simile (the particle of comparison being omitted).

अन्तर्गा antar-gā, cl. 3. P. -jigāti, -gātum, to go between, separate (so as to exclude from; with abl.).

अन्तर्दृश antar-drīś, cl. 1. P., Ved. -paśyati, -drashṭum, to look between or into.

अन्तर्धा 1. antar-dhā, cl. 3. A. -dhatte, -līhātum, to place within, deposit; to receive within; to hide, conceal, obscure; to hide one's self: Pass. -dhiyate, to be received within, to be absorbed; to be rendered invisible; to disappear, vanish; to cease: Caus. -dhāpayati, -yitum, to render invisible, to cause to disappear.

2. **antar-dhā**, f. concealment, covering, disappearing. **Antar-dhāna**, am, n. disappearance, invisibility; **antar-dhānam** ī or gam, to disappear; (as); m., N. of a son of Prithu. — **Antar-dhāna-gata**, as, ā, am, disappeared. — **Antar-dhāna-čara**, as, ī, am, going invisibly.

Antar-dhāpita, as, ā, am, rendered invisible. **Antar-dhāyaka**, as, ikā, am, rendering invisible, concealing.

Antar-dhā, īs, m. concealment, covering, disappearance.

Antar-hita, as, ā, am, placed between, separated; covered, concealed, hidden, made invisible, vanished, invisible; hidden from (with abl.). — **Antar-hitātman** ('ta-āt'), ā, m. epithet of Siva ('of concealed mind').

अन्तर्भू antar-bhū, cl. 1. P. -bhavati, -vitum, to be (contained or inherent or implied) in.

Antar-bhava, as, ā, am, being within, inward, internal, generated internally.

Antar-bhavana, **antar-bhāvanā**. See s. v. **antar**. **Antar-bhāva**, as, m. the being included by, internal or inherent nature or disposition.

Antar-bhāvita, as, ā, am, included, involved, implied.

Antar-bhūta, as, ā, am, being within, internal, inner. — **Antarbhūta-tva**, am, n.; see **antar-bhāva**.

Antar-bhūmi. See under **antar**.

अन्तरार antar-ār (**antar-ār**), cl. 1. P. A. -arati, -ie, -ritum, Ved. -radhyai, to move between, to move within.

अन्तरिक्ष antar-īśid (**antar-īśid**), cl. 7. P. -chīnatti, -chettum, to cut off, to intercept.

अन्तस् antas. See **antar**.

अन्ति 1. anti, ind. before, in the presence of, near; (with gen.) within the proximity of, to [cf. Lat. ante, Gr. ἄντι]. — **Anti-griha**, am, n., Ved. a house near one's own dwelling; a place before the house, the neighbourhood of the house. — **Anti-tama**, as, ā, am, very near. — **Anti-tas**, ind., Ved. from near. — **Anti-deva**, as, ā, am, Ved. being in the presence of the gods, near the gods; playing against another, an adversary (at dice). — **Anti-mitra**, as, ā, am, Ved. near or at hand with friendship. — **Anti-vāma**, as, ā, am, Ved. near with wealth or loveliness. — **Anti-śhad**, ī, ī, Ved. sitting near. — **Antishumna**, as, ā, am, Ved. near with happiness or kindness. — **Anty-ātī**, īs, īs, ī, Ved. near with help.

1. **antika**, as, ā, am, (with gen. or abl.) near, proximate; compar. **nediyas**, superl. **nedishṭha**; (am), n. vicinity, proximity, near, e. g. **antika-etha**, remaining near; (am), ind. (with abl., gen., or as last member of a compound) until, near to, into the presence of; (āt), ind. from the proximity; near, close by; within the presence of; (e), ind. (with gen. or as last member of a compound) near, close by, in the proximity or presence of; (ena), ind. (with gen.) near. — **Antika-gati**, īs, f. going near. — **Antika-tā**, f. nearness, vicinity, contiguity. — **Antikāśraya** ('ka-ās'), as, m. contiguous support (as that given by a tree to a creeper).

1. **antima**, as, ā, am, immediately following (in this sense as the last member of a compound, e. g. **dasāntima**, 'the eleventh'); very near.

Antiya, as, ā, am, Ved. near; (am), n. a proximate place.

अन्ति 2. anti, īs, f. an elder sister (in theatrical language). For 1. **anti**, see last col.

Antikā, f. an elder sister (in theatrical language; perhaps a corruption of **attikā**); a fire-place; a plant, Echites Scholaris.

Antī, f. an oven.

अन्तिक 2. antika, as, ā, am (fr. **anta**), reaching to the end of, reaching to (e. g. **nāsāntika**, reaching to the nose), lasting till, until.

2. **antima**, as, ā, am, final, ultimate, last. — **Antimāka** ('ma-am'), as, m. the last unit, nine.

Antya, as, ā, am, last in place, in time, or in order; immediately following (used as the last member of a compound, e. g. **ashāmāntya**, 'the ninth'); lowest in place or condition, undermost, inferior, belonging to the lowest caste; (as), m., N. of the plant Cyperus Hexastachyus Communis; (am), n. the number 1000 billions; the twelfth sign of the zodiac; the last member of a mathematical series. — **Antya-karman**, a, n. or **antya-kriyā**, f. funeral rites. — **Antya-ja**, as, ā, am, younger, latest born; of the lowest caste; (as), m. a Sūdra; a man of one of seven inferior tribes; a washerman, currier, mimic, Varuṇa, fisherman, Meda or attendant on women, and mountaineer or forester. — **Antya-gamana**, am, n. intercourse (between a woman of the higher caste) with a man of the lowest caste. — **Antya-janman**, ā, ā, a, or **antya-jāti**, īs, īs, ī, or **antya-jātiya**, as, ā, am, of the lowest caste. — **Antyājā-gamana**, am, n. intercourse (between a man of the higher caste) with a woman of the lowest caste. — **Antya-dhana**, am, n. last member of an arithmetical series. — **Antya-pada** or **antya-māla**, am, n. (in arithm.) the last or greatest root (in the square). — **Antya-bha**, am, n. the last Nakshatra (Revati); the last sign of the zodiac, the sign Pisces. — **Antya-yuga**, as, m. the last or Kali age. — **Antya-yoni**, īs, f. the lowest source; (īs, īs, ī), of the lowest origin. — **Antya-varṇa**, as, ā, m. f. a man or woman of the last tribe, a Sūdra. — **Antya-vipulā**, f. N. of a metre. — **Antyavasāyin** ('ya-av'), ī, inī, m. f. a man or woman of low caste, the son of a Cāṇḍāla by a Niśādi, especially one of the following classes: Cāṇḍāla, Svapācha or executioner, Kshattrī, Sūta, Vaidehaka, Māgadha or bard, and Āyogava. — **Antyāhuti** ('ya-ah'), īs, f. funeral oblation or sacrifice. — **Antyeshṭi** ('ya-ish'), īs, f. funeral sacrifice. — **Antyeshṭi-kriyā**, f. funeral ceremonies.

Antyaka, as, m. a man of the lowest tribe.

अन्त antra, am, n. (contraction of **antara**; or fr. rt. am ī; Gr. ἄντρον), entrail, intestine; (ī), f., N. of a plant, either Convolvulus Argenteus or Ipomoea Pes Capræ Roth (?). — **Antra-kiya**, as, m. or **antra-kiyana**, am, n. or **antra-vikyana**, am, n. rumbling of the bowels. — **Antran-dhami**, īs, f. indigestion, inflation of the bowels from wind. — **Antra-pācaka**, as, m., N. of a plant, Echinomene Grandiflora. — **Antra-maya**, as, ī, am, consisting of entrails. — **Antra-vridhī**, īs, f. inguinal hernia, rupture. — **Antra-silā**, f., N. of a river. — **Antra-sraj**, k, f. a kind of garland worn by Nara-sigha.

— **Antrāda** ('ra-ād'), as, m. worms in the intestines.

अन्ध and, cl. 1. P. **andati**, -ditum, to bind.

Anda, as, m. binding.

Andu, as, f. or **andū**, ūs, f. or **anduka** or **anduka**, us, m. the chain for an elephant's feet; a ring or chain worn on the ankle.

अन्दिका andikā, f. (for **antikā**, q. v.), fire-place.

अन्दोलय andolaya, nom. P. **andolayati**, -yitum, to agitate, to swing.

Andolana, am, n. swinging, oscillating.

Andolita, as, ā, am, agitated, swung.

अन्द्रक andraka, as, m., N. of a king.

अन्ध andh, cl. 10. P. **andhayati**, -yitum, to be or become blind.

Andha, as, ā, am, blind; making blind, preventing the sight, dark; (am), n. darkness; turbid water, water; (ās), m. pl., N. of a people. — **Andhakāra**, as, am, m. n. darkness. — **Andhakāra-maya**, as, ī, am, dark. — **Andhakāra-saṇḍaya**, as, m. intensity of darkness. — **Andha-kārita**, as, ā, am, made dark, dark. — **Andha-kūpa**, as, m. a well of which the mouth is hidden; a well over-grown with plants, &c.; a particular hell. — **Andhar-karṇa**, as, ī, am, making blind. — **Andha-tamasa** or **andha-tāmasa** or **andhā-tāmasa**, am, n. great darkness. — **Andha-tā**, f. or **andha-tva**, am, n. blindness. — **Andha-tāmitra**, as, m. complete darkness of the soul; (am), n. a division of Tartarus, the second or eighteenth of the twenty-one hells; doctrine of annihilation after death. — **Andha-dhī**, īs, īs, ī, mentally blind. — **Andha-pūtanā**, f. a female demon causing diseases in children. — **Andha-mūṣhā**, f. a small covered crucible with a hole in the side. — **Andha-mūṣhikā**, f., N. of a grass, Lepeocercis serrata. — **Andham-bhāvuka**, as, ā, am, or **andha-bharishṇu**, us, us, u, becoming blind. — **Andha-rātri**, f., Ved. dark night. — **Andhālajī** ('dha-al'), f. a blind boil, one that does not suppurate. — **Andhāhi** ('dha-ah'), īs, or **andhāhika**, as, m. a blind snake, not poisonous; (īs, īs), m. f., N. of a fish, commonly called kučikā.

Andhaka, as, ā, am, blind; (as), m., N. of an Asura, a son of Kāśyapa and Diti; N. of a descendant of Yadu and ancestor of Kṛishṇa and his descendants; N. of a Muni. — **Andhaka-ghātīn**, ī, m. or **andhaka-ripu**, us, m. or **andhakāri** ('ka-ari'), īs, m. or **andhakānuhrīd** ('ka-as'), m. epithet of Siva, the slayer or enemy of the Asura Andhaka. — **Andhaka-vara**, as, m., N. of a mountain. — **Andhaka-vriṣhṇi**, ayas, pl. m. descendants of Andhaka and Vriṣhṇi.

1. **andhas**, as, n., Ved. darkness, obscurity.

Andhikā, f. night; a kind of game, blindman's buff; a woman of a particular character; one of the classes of women; a disease of the eye; another disease; see **śarshapī**.

Andhī-kṛī, cl. 8. P. -karoti, -kartum, to make blind, to blind. — **Andhī-kṛtiya**, as, ā, am, made or become blind. — **Andhikṛitātman** ('ta-āt'), ā, ā, a, blinded in mind.

Andhī-gu, us, m., N. of a Rishi.

Andhī-bhū, cl. 1. P. -bhavati, -vitum, to become blind. — **Andhī-bhūta**, as, ā, am, become blind.

अन्धस 2. andhas, as, n. (fr. rt. ad, to eat; Gr. ἄνθος), food, Soma, ghee, boiled rice; herb in general, herb of the Soma plant, Soma juice, juicy, grassy ground. (For 1. **andhas**, see above.)

अन्धु andhu, us, m. (fr. rt. am or andh?), a well.

अन्धुल andhula, as, m., N. of a tree, Acacia Sirissa.

अन्ध andhra, as, m., N. of a people, probably modern Telingana; N. of a dynasty; a man of N

a low caste, the offspring of a Vaideha father and Kārāvra mother, who lives by killing game. — *Andhra-jāti*, *is*, f. the Andhra tribe. — *Andhra-jātiya*, *as*, *ā*, *am*, belonging to this tribe. — *Andhra-bhṛītya*, *ās*, m. pl. a dynasty of the Andhras.

अन्न 1. *anna*, *as*, m. (fr. rt. *at* or *am*?), the sun.

अन्न 2. *anna*, *as*, *ā*, *am* (fr. rt. *ad*), eaten; (*am*), n. food or victuals in general; food in a mystical sense, or the lowest form in which the supreme soul is manifested, the coarsest envelope of the supreme spirit; boiled rice; bread corn; Ved. water; Vishnu; earth. — *Anna-kāma*, *as*, *ā*, *am*, desirous of food. — *Anna-kāla*, *as*, m. meal-time, proper hour for eating. — *Anna-koshthaka*, *as*, m. cupboard, granary; Vishnu; the sun. — *Anna-gati*, *is*, f. the oesophagus, gullet. — *Anna-gaulhi*, *is*, m. dysentery, diarrhoea. — *Anna-ja* or *anna-jāta*, *as*, *ā*, *am*, springing from or occasioned by food as the primitive substance. — *Anna-jāla*, *am*, n. food and water, bare subsistence. — *Anna-jit*, *t*, *t*, *t*, Ved. obtaining food by conquest. — *Anna-jivana*, *as*, *i* (?), *am*, living by food. — *Anna-tejas*, *ās*, *ā*, *am*, Ved. having the vigour of food. — *Anna-da*, *as*, *ā*, *am*, or *anna-dātri*, *tā*, *tri*, *trī*, or *anna-dāyin*, *i*, *ini*, *t*, or *anna-prāda*, *as*, *ā*, *am*, giving food; epithet of Śiva and Durgā. — *Anna-dāna*, *am*, n. the giving of food. — *Anna-devatā*, *f*. the divinity supposed to preside over articles of food. — *Anna-doshā*, *as*, m. a fault committed by eating prohibited food. — *Anna-dvesha*, *as*, m. want of appetite, dislike of food. — *Anna-pati*, *is*, m. possessor of food, an epithet of Savitṛi, Agni, Śiva. — *Anna-pū*, *ās*, m., Ved. purifying food, epithet of the sun. — *Anna-pūrṇa*, *as*, *ā*, *am*, filled with or possessed of food; (*ā*), *f*. a goddess, a form of Durgā. — *Anna-pūrvā* (?), *f*, N. of Durgā. — *Anna-peya*, *am*, n., Ved. another name for the Vāja-peya sacrifice. — *Anna-pralaya*, *as*, *ā*, *am*, being resolved into food or the primitive substance after death. — *Anna-prāsa*, *as*, m. or *anna-prāsana*, *am*, n. putting rice into a child's mouth for the first time, after oblations to fire, a ceremony performed between the fifth and eighth month: it is one of the sixteen Saṅskāras mentioned in the second book of Manu. — *Anna-bhukhehu*, *us*, *us*, u, desirous of eating food. — *Anna-brahman*, *a*, n. or *annātman* ('*na-āt*'), *ā*, m. Brahman as represented by food. — *Anna-bhāksha*, *as*, m. or *anna-bhākshana*, *am*, n. or *anna-bhukti*, *is*, *f*. eating of food. — *Anna-bhāgu*, *as*, m., Ved. a share of food. — *Anna-bhuj*, *k*, *ē*, *t*, eating food; (*k*), m. an epithet of Śiva. — *Anna-maya*, *as*, *i*, *am*, made from food, composed of food or of boiled rice; (*am*), n. plenty of food. — *Annamaya-kōśa* or *annamaya-kōsha*, *as*, m. the gross material body, that which is sustained by food (the *sthūla-śarīra*). — *Anna-mala*, *am*, n. excrement; spirituous liquor. — *Anna-rakṣā*, *f*. caution in eating food. — *Anna-rasa*, *as*, m. essence of food, chyle; meat and drink, nutriment, taste in distinguishing food. — *Anna-lipsā*, *f*. desire for food, appetite. — *Anna-vat*, *am*, *atī*, *atī*, *atī*, possessed of food. — *Anna-vastra*, *am*, n. food and clothing, the necessities of life. — *Anna-vāhi-srotas*, *as*, n. the oesophagus, gullet. — *Anna-vikāra*, *as*, m. transformation of food; disorder of the stomach from indigestion; the seminal secretion. — *Anna-vīd*, *t*, *t*, *t*, Ved. knowing food; possessed of food. — *Anna-śeṣa*, *as*, m. leavings, offal. — *Anna-saṅskāra*, *as*, m. consecrating of food. — *Anna-hartri*, *tā*, *tri*, *trī*, taking away food. — *Anna-homa*, *as*, m. a sacrifice connected with the *Śiva-medha*. — *Annākāla*, see *annākāla*. — *Annāchādāna* ('*na-āc*'), *am*, n. food and clothing. — *Annātri* ('*na-āt*'), *tā*, m. or *annādin* ('*na-ād*'), *i*, *ini*, *t*, eating food. — *Annāda* ('*na-ad*'), *as*, *ā*, *am*, eating food; (*as*), m. N. of Vishnu. — *Annādāna* ('*na-ad*'), *am*, n. eating of food. — *Annādya* ('*na-ad*'), *am*, n. food in general, proper food. — *Annādya-kāma*, *as*, m. desirous of food. — *Annāyu* or *annāyus* ('*na-āy*'), *us*, m. living by food, desirous of food. — *Annārthīn*

('*na-ar*'), *i*, *ini*, *t*, asking for food. — *Annā-vīd* (final *a* lengthened), *t*, *t*, *t*, Ved. increasing food. — *Annāhārin* ('*na-āh*'), *i*, *ini*, *t*, eating food.

अनम्बट्ट *anambhaṭṭa*, *as*, m., N. of the author of the *Tarka-sangraha*, or compendium of the *Nyāya* philosophy, especially the *Vaiśeṣika* branch.

अन्य *anya*, *as*, *ā*, *at* (according to native authorities fr. rt. *an*, but more probably from a pronom. base *a* or *an*), other, different; (with *abl*. or as the last member of a compound) other than, different from, opposed to; another; another person; one of a number; *anya anya* or *eka anya*, the one, the other [cf. *Zend anya*; Armen. *ail*; Lat. *alius*; Goth. *aljis*, Them. *alja*; Gr. *ἄλλος* for *ἄλjos*; cf. also *ἑναι*]. — *Anyā-kāma*, *as*, *ā*, *am*, loving another. — *Anyā-kārūka*, *f*. a worm bred in excrement. — *Anyā-kṛta*, *as*, *ā*, *am*, or *anya-kārta*, *as*, *ā*, *am*, done by another. — *Anyā-kṣetra*, *am*, n. another territory or sphere. — *Anyā-ga*, *as*, *ā*, *am*, or *anya-gāmin*, *i*, *ini*, *t*, going to another, adulterous. — *Anyā-gotra*, *as*, *ā*, *am*, of a different family. — *Anyā-ditta*, *as*, *ā*, *am*, whose mind is fixed on some one or something else. — *Anyā-dodita*, *as*, *ā*, *am*, moved by another. — *Anyā-dā* ('*ya-dā*'), ind. and another, besides, moreover, on the contrary. — *Anyā-ja* or *anya-jāta*, *as*, *ā*, *am*, born of another (family, &c.), of a different origin. — *Anyā-janman*, *a*, n. another birth, being born again, metempsychosis. — *Anyā-tā*, *f*. difference. — *Anyat-kāma*, *as*, *ā*, *am*, desirous of something else. — *Anyat-kṛi*, to make a mistake in reading, &c. — *Anyad-artha* or *anyārtha* ('*ya-ar*'), *as*, *ā*, *am*, having another meaning, purpose, sense. — *Anyā-durraha*, *as*, *ā*, *am*, difficult to be borne by another. — *Anyā-devata* or *anya-devatya* or *anya-daivata*, *as*, *ā*, *am*, having another divinity, i. e. addressed to another divinity. — *Anyā-dharma*, *as*, m. different characteristic; characteristic of another; (*as*, *ā*, *am*), having different characteristics. — *Anyā-dhī*, *is*, *t*, *t*, one whose mind is alienated (from God). — *Anyā-nābhi*, *is*, *t*, *t*, of another family. — *Anyā-para*, *as*, *ā*, *am*, devoted to something else, zealous in something else. — *Anyā-puṣhṭa* or *anya-bhṛta*, *as*, *ā*, m. f. the kokila or Indian cuckoo, supposed to be reared by the crow. — *Anyā-pūrvā*, *f*. a woman previously promised or betrothed to one and married to another. — *Anyā-bhṛt*, *t*, m. a crow ('nourishing another'; the crow being supposed to sit upon the eggs of the kokila). — *Anyā-manas*, *ās*, *ās*, *as*, or *anya-mānaska* or *anya-mānasa*, *as*, *ā*, *am*, one whose mind is fixed on something else, absent, fickle, versatile; having another mind in one's self, possessed by a demon. — *Anyā-mātri-ja*, *as*, m. a half-brother, who has the same father but another mother. — *Anyā-rājan*, *ā*, *ā*, *am*, having another for king, subject to another. — *Anyā-rāshṭriya*, *as*, *ā*, *am*, from another kingdom, belonging to another kingdom. — *Anyā-rūpa*, *am*, n. another form; (*epa*), in another form, disguised; (*as*, *ā*, *am*), changed, altered. — *Anyā-rūpin*, *i*, *ini*, *t*, having another shape. — *Anyā-linga* or *anya-lingaka*, *ās*, *ā*, *am*, having the gender of another (word, viz. of the substantive), an adjective. — *Anyā-varṇa*, *as*, *ā*, *am*, having another colour. — *Anyā-vāpa*, *as*, m. the kokila or Indian cuckoo ('sowing for others,' i. e. leaving his eggs in the nests of other birds). — *Anyā-vīja-ja* or *anya-vīja-samudbhava* or *anya-vījotpanna* ('*ja-ul*'), *as*, m. ('born from the seed of another'), an adopted son. — *Anyā-vrata*, *as*, m., Ved. following other (than Vedic) observances; devoted to other (gods), infidel, unbelieving. — *Anyā-sādhaka*, *as*, m. a Brahman who has left his school; an apostate. — *Anyā-saṅgama*, *as*, m. intercourse with another, adulterous intercourse. — *Anyā-sādhāraṇa*, *as*, *ā*, *am*, common to others. — *Anyā-stri-ga*, *as*, m. going to another's wife, an adulterer. — *Anyā-dṛikṣa*, *as*, *ā*, *am*, or *anya-dṛiṣṭi*, *k*, *k*, *k*, or *anya-dṛiṣṭa*, *as*, *i*, *am*, of another kind, like another. — *Anyādhina* ('*ya-adh*'), *as*, *ā*, *am*, subject to others, dependent. — *Anyāśrayaya* ('*ya-āś*'), *am*,

n. going to another (as an inheritance). — *Anyā-śṛita* ('*ya-āś*'), *as*, *ā*, *am*, gone to another. — *Anyāśakta* ('*ya-āś*'), *as*, *ā*, *am*, intent on something else. — *Anyāśādhāraṇa* ('*ya-āś*'), *as*, *i*, *am*, not common to another, peculiar. — *Anyodhā* ('*ya-ād*'), *f*. married to another, another's wife. — *Anyotpanna* ('*ya-ul*'), *as*, *ā*, *am*, begotten by another. — *Anyodarya* ('*ya-ul*'), *as*, *ā*, *am*, born from another womb; (*as*), m. a step-mother's son. — *Anyaka*, *as*, m. another, other.

Anyā-tama, *as*, *ā*, *am*, any one of many, either, any.

Anyā-tara, *as*, *ā*, *at*, either of two, other, different; *anyatara anyatara*, the one, the other; *anyataraśyām*, loc. f. either way. — *Anyatara-tas*, ind. on one of two sides. — *Anyatarato-danta*, *as*, *ā*, *am*, having teeth on one side (only). — *Anyatāre-dyus*, ind. on either of two days.

Anyā-tas, ind. from another; from another motive; on one side (*anyatāh anyatāh*, on the one, on the other side); elsewhere; on the other side, on the contrary, in one direction; towards some other place. — *Anyā-ta-eta*, *etas*, *ent*, m. f., Ved. variegated on one side. — *Anyatāh-kṣhṇut*, *t*, *t*, *t*, Ved. sharp on one side. — *Anyatāh-plakṣhā*, *f*, N. of a Lotus pond in Kurukṣetra. — *Anyato-ghātin*, *i*, m., Ved. striking in one direction. — *Anyato-rānya* ('*tas-ar*'), *am*, n., Ved. a land which is woody here and there, or only on one side (?). — *Anyato-vāta*, *as*, m. a certain disease of the eye.

Anyatasya, *as*, m. opponent, adversary.

Anyā-tra, ind. (equivalent to *anyasmīn*, loc. of *anya*), elsewhere, in another place (with *abl*.); on another occasion; (as last member of a comp.) at another time than; otherwise, in another manner; to another place; except, without [cf. Goth. *aljahrō*]. — *Anyātra-manas*, *ās*, *ās*, *as*, whose mind is directed to something else, inattentive.

Anyā-thā, ind. otherwise, in a different manner (with *atas*, *itas* or *tatas* = in a manner different from this; *anyathā anyathā*, in one way, in another way); inaccurately, untruly, falsely, erroneously; from another motive; in the contrary case, otherwise [cf. Lat. *aliut*]. — *Anyathā-kāra*, *as*, m. doing otherwise, changing; (*am*), ind. otherwise, in a different manner. — *Anyathā-kṛt*, to act otherwise, alter, violate (a law), destroy (a hope), &c. — *Anyathā-kṛta*, *as*, *ā*, *am*, changed. — *Anyathā-khyāti*, *is*, *f*. erroneous conception of spirit; title of a philosophical work. — *Anyathā-iva*, *am*, n. an opposite state of the case, difference. — *Anyathā-bhāva*, *as*, m. alteration, difference. — *Anyathā-bhūta*, *as*, *ā*, *am*, changed. — *Anyathā-vādin* or *anya-vādin*, *i*, *ini*, *t*, speaking differently; (*i*), m. speaking inconsistently; (in law) prevaricator or a prevaricator. — *Anyathā-vṛttī*, *is*, *is*, *t*, altered, disturbed by strong emotion. — *Anyathā-siddha*, *as*, *ā*, *am*, wrongly defined, wrongly proved or established; effected otherwise, unessential. — *Anyathā-siddha-iva*, *am*, n. or *anyathā-siddhi*, *is*, *f*. wrong arguing, wrong demonstration; that demonstration in which arguments are referred to which are not the true causes. — *Anyathā-stotra*, *am*, n. irony. — (From *anyathā* comes the nom. verb *anyathayati*, P. *anyathayati*, -*yitum*, to alter.)

Anyā-dā, ind. at another time; sometimes; one day, once; in another case [cf. Old Slav. *inogda*, *inūda*].

Anyādīya, *as*, *ā*, *am*, belonging to another.

Anyārhi, ind. at another time.

Anyē-dyus, ind. on the other day, on the following day; the other day, once. — *Anyēdyushka*, *as*, *ā*, *am*, occurring every other day, daily, diurnal; (*as*), m. a quotidian fever.

Anyonya or *anyo-nya*, *as*, *ā*, *am*, one another, mutual [this word is said to be fr. *anyas*, nom. sing. m., and *anya*; cf. *para-para*]. In most cases, accordingly, it will be found that the first *anya* may be regarded as the subject of the sentence, while the latter assumes the acc., inst., gen., or loc. cases as required by the verb; there are many instances, however, in which the first *anya*, originally a nominative, must

be regarded as equivalent to an oblique case]; *anyonyam* or *anyonya-tas*, ind. mutually. — *Anyonya-kalaha*, *as*, m. mutual quarrel. — *Anyonya-ghāta*, *as*, m. mutual conflict, killing one another. — *Anyonya-pakeha-nayana*, *am*, n. transposing (of numbers) from one side to another. — *Anyonya-bheda*, *as*, m. mutual division or enmity. — *Anyonya-mithuna*, *am*, n. mutual union; (*as*), m. united mutually. — *Anyonya-vibhāga*, *as*, m. mutual partition (of an inheritance). — *Anyonya-vṛitti*, *is*, m. mutual effect of one upon another. — *Anyonya-vyatikara*, *as*, m. reciprocal action, relation or influence. — *Anyonya-saṁśraya*, *as*, m. reciprocal relation (of cause and effect). — *Anyonya-sāpeksha*, *as*, *ā*, *am*, mutually relating. — *Anyonya-kārābhīhata* (*ya-abh*), *as*, *ā*, *am*, (two quantities) mutually multiplied by their denominators. — *Anyonya-pāpāhṛita* (*ya-ap*), *as*, *ā*, *am*, taken or secreted from one another, taken secretly. — *Anyonyābhāva* (*ya-abh*), *as*, m. mutual non-existence, mutual negation, relative difference. — *Anyonyāśraya* (*ya-āś*), *as*, m. mutual or reciprocal support, connection or dependence; mutually depending. — *Anyonyāśrita* (*ya-āś*), *as*, *ā*, *am*, mutually supported or depending. — *Anyonyokti* (*ya-uk*), *is*, f. conversation.

अन्यङ्ग *a-nyanga*, *as*, *ā*, *am*, Ved. spotless. — *A-nyanga-śveta*, *as*, *ā*, *am*, Ved. white and without spot (as a sacrificial animal).

अन्यच्च, अन्यत्, अन्यथा, अन्यदा, अन्योनः. See under *anya*.

अन्या *a-nyā*, f., Ved. (*nyā* contracted fr. *niyā* ?), not drying up (as the milk of a cow ?); or *anyā*, f. of *anya*, other (the accent being altered ?).

अन्याय *a-nyāya*, *as*, m. unjust or unlawful action; impropriety, indecorum; irregularity, disorder. — *Anyāya-vartin*, *i*, *īnī*, *i*, or *anyāya-vṛitta*, *as*, *ā*, *am*, acting unjustly; following evil courses.

A-nyāyin, *i*, *īnī*, *i*, or *a-nyāyia*, *as*, *ā*, *am*, unjust, improper, indecorous, unbecoming.

अन्यून *a-nyūna*, *as*, *ā*, *am*, not defective, entire, complete. — *A-nyūnādhika* (*na-adh*), *as*, *ā*, *am*, not too little and not too much; neither deficient nor excessive.

अन्योक्त *a-ny-okas*, *ās*, *ās*, *as*, not remaining in one's own (*okas*) habitation.

अन्यक्ष *anv-aksha*, *as*, *ā*, *am* (fr. *aksha*), the eye, with *anu*, following; (*am*), ind. afterwards; immediately after; directly.

अन्यक्षरसन्धि *anv-akshara-sandhi*, *is*, m. a kind of Sandhi in the Vedas, euphonic conjunction of a vowel and consonant.

अन्यङ्गम् *anv-angam*, ind. after every member or part.

अन्यच्च *anvāc*, *an*, *ūcī*, *ak* (fr. rt. *anūc* with *anu*), following the direction of another, going after, following; lying lengthwise; *anūcī*, loc. c. in the rear, behind; (*ak*), ind. afterwards. — *Anvaghāva*, ind. afterwards; friendly disposed. — *Anvaghāya*, ind. becoming friendly disposed.

अन्यती *anv-atī* (*anu-ati-i*), cl. 2. P. *-atyeti* -*tum*, to follow in crossing or passing.

अन्यध्यायम् *anv-adhyāyam*, ind. according to the chapters (especially of the Veda), according to the sacred texts.

अन्यथा *anv-aya*, *as*, *am*, m. n. (fr. rt. *i* with *anu*, see *anv-i*), following, succession; (*as*), m. connection, association, being linked to or concerned with; the natural order or connection of words in a sentence, syntax, construing; logical connection of words; logical connection of cause and effect, or proposition and conclusion; drift, tenor, purport; descendants, race, lineage, family. — *Anvaya-jña*, *as*, m. a genealogist. — *Anvaya-vat*, *ān*, *atī*, *at*, having

a connection (as a consequence), following, agreeing with; belonging to race or family. — *Anvaya-vat*, ind. in connection with, in the sight of. — *Anvaya-vyatireka*, *am*, n. a positive and negative proposition; agreement and contrariety; species and difference; rule and exception; logical connection and disconnection. — *Anvaya-vyatirekin*, *i*, *īnī*, *i*, (in phil.) affirmative and negative. — *Anvaya-vyāpti*, *is*, f. an affirmative argument.

Anvayin, *i*, *īnī*, *i*, connected (as a consequence). — *Anvayi-tva*, *am*, n. the state of being a necessary consequence.

अन्यच्च *anv-arā* (*anu-arā*), cl. 1. P. *-arāti*, -*citum*, to honour with shouts or songs of jubilee.

अन्यर्ज *anv-arj* (*anu-arj*), cl. 1. P. *-arjati*, -*jitum*, to let go.

अन्यर्तितु *anv-artitri*, *tā*, m. (fr. *anu-art* for *anu-arti*), Ved. an inviter, one who allows to take.

अन्यर्थ *anv-ārtha*, *as*, *ā*, *am*, having the meaning obvious, intelligible, clear. — *Anvārtha-grahana*, *am*, n. the literal acceptance of the meaning of a word (as opposed to the conventional). — *Anvārtha-sañjñā*, f. a term whose meaning is intelligible in itself (opposed to such technical terms as *bha*, *ghu*, &c.).

अनव *anv-av* (*anu-av*), cl. 1. P. *-avati*, -*vitum*, to encourage.

अनवकु *anv-ava-kṛī* (*anu-ava*), cl. 6. P. *-kīrati*, -*karitum* or *-rītum*, to scatter or strew about: Caus. P. *-kīrayati*, -*yītum*, to make one scatter about.

Anv-avakirāṇa, *am*, n. scattering about successively.

अनवक्रम *anv-ava-kram* (*anu-ava*), cl. 1. P. *-krāmāti*, -*kramitum*, to descend or enter in succession.

अनवगा *anv-ava-gā* (*anu-ava*), cl. 3. P. *-jigāti*, -*gātum*, to go and join another.

अनवचर् *anv-ava-car* (*anu-ava*), cl. 1. P. *-carati*, -*ritum*, to insinuate one's self into, enter stealthily.

Anv-avacāra, *as*, m., Ved. descending and going after.

अनवपा *anv-ava-pā*, cl. 1. P. *-pibati*, -*pātum*, to drink after others.

अनवसर्ग *anv-avasarga*, *as*, m. (fr. rt. *sṛj* with *anu* and *ava*), letting down, slackening; friendly invitation; permission to do as one likes.

अनवसित *anv-avasita*, *as*, *ā*, *am* (fr. rt. *si* with *anu* and *ava*), fastened to, bound to, attached; see *anuvāsita*.

अनवार्ज *anv-avārj* (*anu-ava-arj*), cl. 1. P. *-avārjati*, -*jitum*, to cause to go after or in a particular direction; to visit with anything.

अनववे *anv-ave* (*anu-ava-i*), cl. 2. P. *-avaiti*, -*tum*, to follow, walk up to or get into.

Anv-avāya, *as*, m. race, lineage.

Anv-avāyana, *am*, n., Ved. descending and going after.

अनवेक्ष *anv-aveksh* (*anu-ava-iksh*), cl. 1. A. *-avekshate*, -*kshitum*, to look at, inspect.

Anv-avekshā, f. regard, consideration.

अनवश *anv-aś* (*anu-aś*), cl. 5. P. A. *-aśnoti*, -*nute*, -*aśitum* or -*aśtūm*, to reach, come up to, equal.

अनवष्टका *anv-aśṭakā*, f. the ninth day in the latter half of the three months following the full moon in Āgrahāyana, Pausa, Māgha, Phālguna. *Anv-aśṭakya*, *am*, n. a Śrāddha or funeral ceremony performed on the Anvashṭakā.

अनवस् *anv-as* (*anu-as*), cl. 2. P., Ved. *-asti*, to be at hand, to reach.

अनवस्त *anv-asta*, *as*, *ā*, *am* (fr. rt. 2. *as*, *asyati*), shot along, shot; interwoven (as in silk), chequered.

अनवह *anv-ah* (*anu-ah*), perf. *-āha*, to pronounce, especially a ceremonial formula (Gram. 384 b).

अनवहम् *anv-aham* (*anu-aham*), ind. day after day, every day.

अनवाक्रम *anv-ā-kram* (*anu-ā*), cl. 1. A. *-kramate*, -*mitum*, to ascend towards or to; P. *-krāmāti*, to visit in succession.

अनवाख्या *anv-ā-khyā* (*anu-ā*), cl. 2. P. *-khyāti*, -*tum*, to enumerate. *Anv-ākhyāna*, *am*, n. enumeration; section; chapter.

अनवागम् *anv-ā-gam* (*anu-ā*), cl. 1. P. *-gacchati*, -*gantum*, to follow, come after: Desid. *-jigāṁsati*, to wish or intend to follow.

अनवागा *anv-ā-gā* (*anu-ā*), cl. 3. P., Ved. *-jigāti*, -*gātum*, to follow.

अनवाचक्ष *anv-ā-caksh* (*anu-ā*), cl. 2. A. *-cāshē*, Ved. Inf. *-cākshase*, to name after.

अनवाचम् *anv-ā-cam* (*anu-ā*), cl. 1. P. *-cāmāti*, -*cāmitum*, to follow in rinsing the mouth.

अनवाचय *anv-ācāya*, *as*, m. (rt. *ci*), laying down a rule of secondary importance after that which is *pradhāna* or primary; connecting of a secondary action with the main action (e.g. the conjunction *ca* is sometimes used *anvācāye*). — *Anvācāya-śiṣṭa*, *as*, *ā*, *am*, propounded as a rule or matter of secondary importance.

Anv-ācīta, *as*, *ā*, *am*, secondary, inferior.

अनवाचर् *anv-ā-car* (*anu-ā*), cl. 1. P. *-carati*, -*ritum*, to follow or imitate in doing.

अनवाजे *anvāje* (fr. *anu* and *aj* ?), only used in connection with rt. *kṛī*, e.g. *anvāje kṛī*, to support, aid, assist.

अनवातन् *anv-ā-tan* (*anu-ā*), cl. 8. P. *-tanoti*, -*nitum*, to extend, spread; to overspread, extend over.

अनवादा *anv-ā-dā* (*anu-ā*), cl. 3. A. *-datte*, -*dātum*, to resume.

अनवादिश *anv-ā-diś* (*anu-ā*), cl. 6. P. *-diśati*, -*deśhṭum*, to name or mention afresh; to employ again.

Anv-ādīśṭa, *as*, *ā*, *am*, mentioned after or according to, employed again; inferior.

Anv-ādēśa, *as*, m. mentioning after, a repeated mention, referring to what has been stated previously, re-employment of the same word in a subsequent part of a sentence, the employment again of the same thing to perform a subsequent operation.

अनवाधान *anv-ādāna*, *am*, n. (fr. rt. *dhā* with *anu* and *ā*), putting fuel (on the three sacred fires), depositing.

i. *anv-ādhi*, *is*, m. a bail or deposit delivered to a third person, see *anv-āhita* below; a second deposit.

Anv-ādheya or *anv-ādheyaka*, *am*, n. property presented after marriage to the wife by her husband's family.

Anv-āhita, *as*, *ā*, *am*, deposited with a person to be delivered ultimately to the right owner.

अनवाधि 2. *anv-ādhi*, *is*, m. (rt. *dhya*), repentance, remorse, melancholy reflection after (the commission of a bad act).

Anv-ādhyā, *as*, m. a kind of divinity.

अन्यानी *anv-ā-nī*, cl. 1. P. *-nayati*, -*netum*, to lead to, to lead along.

अन्वानु *anv-ā-nu*, Intens., Ved. -*nonaviti*, to sound through.

अन्वान्य *anv-ānrya*, as, ā, am, Ved. being in the entrails.

अन्वायतन *anv-āyatana*, as, ā, am, latitudinal.

अन्वायत्त *anv-āyatta*, as, ā, am (fr. rt. *yāt* with ā and *anu*), Ved. following after, in accordance with.

अन्वायाया *anv-āyāyā*, f. a deity invoked by the verb *anv-ā-yā*.

अन्वारभ *anv-ā-rabh* (*anu-ā°*), cl. 1. A. -*rabhate*, -*rabdhum*, to commence; to receive; to touch.

अन्वारब्ध *anv-ā-rabdh*, as, ā, am, in contact with. *Anv-ā-rabhya*, as, ā, am, to be touched, tangible.

अन्वारम्भा *anv-ā-rambha*, as, m. or *anv-ā-rambhaṇa*, am, n. touching, contact.

अन्वारम्भायि *anv-ā-rambhāyī*, f. an initiatory ceremony.

अन्वारुह *anv-ā-ruh* (*anu-ā°*), cl. 1. P. -*rohati*, -*roḥum*, to follow or join by ascending. *Anv-ā-rohana*, am, n. (a widow's) ascending the funeral pile after or with the body of a husband.

अन्वारोहणीया *anv-ā-rohṇīya*, as, ā, am, belonging to the *Anvārohana*, or rite of cremation.

अन्वाविश *anv-ā-viś* (*anu-ā°*), cl. 6. P. -*viśati*, -*veshṭum*, to enter, occupy, possess, engross.

अन्वाश्रि *anv-ā-śri* (*anu-ā°*), cl. 1. P. -*śrayati*, -*yitum*, to resort to, repair, to go (or come) up to.

अन्वास् *anv-ās* (*anu-ās*), cl. 2. A. -*āste*, -*situm*, to follow in taking a seat; to be seated at or near or round; to be engaged in (especially in a religious act).

अन्वासान *anv-āsana*, am, n. sitting down after (another), service; regret, affliction; a place where work is done, a manufactory, a house of industry; an unctuous or cooling enema.

अन्वासित *anv-āsita*, as, ā, am, made to sit down after or alongside.

अन्वासिना *anv-āsina*, as, ā, am, sitting down after, seated alongside of.

अन्वास्यामना *anv-āsyamāna*, as, ā, am, being accompanied by, attended by.

अन्वास्था *anv-ā-sthā* (*anu-ā°*), cl. 1. P. -*tishṭhāti*, -*sthātum*, to go towards, to meet.

अन्वाहार्य *anv-āhārya*, as, am, m. n. or *anv-āhārya*, am, n. (rt. *hṛī*), a certain gift presented to the priests; (am or *akam*), n. the monthly Śrāddha or funeral repast in honour of the manes, held on the day of new moon; according to Manu, it should be of meat eaten after the presentation of a Piṇḍa or ball of rice. — *Anvāhārya-pācana*, as, m. the southern sacrificial fire, used in the *Anvāhārya* sacrifice.

अन्वाहिक *anv-āhika*, as, i, am, daily, diurnal.

अन्वाहित *anv-āhita*. See *anv-ādhāna*, p. 47.

अन्वि *anv-i* (*anu-i*), cl. 2. P., Ved. -*eti*, -*tum*, -*tave*, -*tavaś*, to go after or alongside, to follow; to seek; to be guided by; to fall to one's share.

अन्व-या. See s. v., p. 47, col. 1.

अन्व-िता or *anv-ita*, as, ā, am, joined, attended, connected with, linked to; having as an essential or inherent part, endowed with, possessed of, possessing; acquired, reached by the mind, understood; following; connected as in grammar or construction. — *Anv-itārtha* ('*ta-er*'), as, ā, am, having a clear meaning understood from the context, perspicuous.

अन्व-ति, is, f. following after; food (as the companion of the body?).

अन्व-त्यमना, as, ā, am, being followed.

अन्विध *anv-idh* or *anv-indh* (*anu-indh*), cl. 7. or cl. 1. A. -*ānvldhe* or -*indhate*, -*dhitum*, to kindle.

अन्विष 1. *anv-ish* (*anu-ish*), cl. 1. P. -*icchati*, -*eshitum*, -*eshṭum*, to desire, seek, seek after, search, aim at.

अन्विष 2. *anv-ish* (*anu-ish*), cl. 4. P. -*ishyati*, -*eshitum*, to go after, seek, search: Caus. -*eshayati*, -*yitum*, to seek.

अन्विषा or *anv-ishyamāna*, as, ā, am, sought, required.

अन्विषा, as, m. or *anv-eshāṇa*, am, ā, n. f. seeking for, searching, investigating.

अन्विषाका, as, ikā, am, or *anv-eshin*, i, ī, ī, i, or *anv-eshtri*, tā, tṛi, tṛi, searching, enquiring.

अन्विषाव्या or *anv-eshya*, as, ā, am, to be searched, to be investigated.

अन्विष *anv-iksh* (*anu-iksh*), cl. 1. A. -*ikshate*, -*shitum*, to follow with one's looks, to keep looking or gazing, to keep in view.

अन्विषाणा, am, n. or *anv-ikshā*, f. reflection, meditation, searching.

अन्विप *anv-īpa*, as, ā, am (fr. *ap*, q. v., with *anu*), near the water; or (fr. rt. *āp* with *anu*), attainable; friendly (?).

अन्व-रि *anv-ri* (*anu-ri*), cl. 3. P. -*iyarti*, -*artum* or -*aritum* or -*aritum* (?), to follow; to follow in rising.

अन्व-रिचम *anv-ričam*, ind. verse after verse.

अन्व-रिध *anv-riḍh* (*anu-riḍh*), cl. 6. P., Ved. -*riḍhati*, -*arḍhitum*, to carry out, accomplish.

अन्वे *anv-e* (*anu-ā-i*), cl. 2. P. -*aiti*, -*tum*, to come after, to follow as an adherent or attendant.

अप *ap* (in the Vedas used in sing. and plur., but in the classical language only in plur.), *āpas*, f. water; air, the intermediate region; the star δ Virginis. Sometimes, particularly in the Vedas, the *Āpaḥ* are considered as divinities. As the last member of a compound, *ap* may become *apa*, *īpa*, *ūpa*. [Cf. Lat. *aqua*; Goth. *ahva*, 'a river'; Old Germ. *aha*, and *ajfa* at the end of compounds; Lith. *upplē*, 'a river'; perhaps Lat. *amnis*, 'a river' for *apnīs*; cf. also *āpōs*]. — *Apā-vat*, ān, atī, at, Ved. watery. — *Apāḥ-samvarta*, as, m. (Buddh.) destruction (of the world) by water. — *Apām-vatsa*, as, m., N. of a star ('calf of the waters'). — *Apām-napāt*, t, or *apām-napṛi*, tā, or *apām-garbha*, as, or *apām-napāt*, or *apo-napāt*, t, &c., m., Ved., N. of Agni or fire as sprung from water. — *Apām-napṛiya* or *apām-napṛiya* or *apo-napṛiya* or *apo-napṛiya*, as, ā, am, Ved. relating to Agni. — *Apām-nātha*, as, m. the ocean. — *Apām-nidhī*, is, m. the ocean. — *Apām-pati* or *ap-pati*, is, m. the ocean; N. of Varuṇa. — *Apām-pitta* or *ap-pitta*, am, n. fire; a plant. — *Ap-kṛtsna*, am, n. deep meditation performed by means of water. — *Ap-čara*, as, m. an aquatic animal. — *Ap-saras*, see s. v.

Apṭya, *apya*. See s. v.

Āpsara, *apsarya*, *apā*. See s. v.

Āpu, for words beginning thus. See *āpu*.

Ab, for words beginning thus. See *ab-indhana*, &c.

अप *apa*, ind. (as a prefix to nouns and verbs, expresses) away, off, back (opposed to *upa*, *anu*, *sam*, *pra*), down (opposed to *ud*).

When prefixed to nouns, it may sometimes = the neg. particle *a*, e. g. *apa-bhī*, fearless; or may express deterioration, inferiority, &c., e. g. *apa-pātha*, q. v.

(As a separable preposition or adverb, with abl.) away from, on the outside of, without, with the exception of. It is separated only in the Vedas [cf. Gr. *ἀπὸ*; Lat. *ab*; Goth. *af*; Eng. *of*].

अपकरुण *apa-karuṇa*, as, ā, am, cruel.

अपकलङ्क *apa-kalanka*, as, m. an indelible disgrace, a deep stain.

अपकल्मष *apa-kalmasha*, as, ā, am, stainless.

अपकष *apa-kash*, cl. 1. P. -*kashati*, -*shitum*, to scrape off.

अपकाम *apa-kāma*, as, m., Ved. aversion, abhorrence; abominableness; deprivation of what is dear; (am), ind. against one's liking, unwillingly.

अपकीर्ति *apa-kīrti*, is, f. infamy, disgrace.

अपकुक्षि *apa-kukshi*, is, m. a bad or ill-shaped belly (?). This word may also be used as a *Bahu-vrihi* and as an *Ayayī-bhāva*.

अपकुञ्ज *apa-kunja*, as, m., N. of a younger brother of the serpent king *Śeṣha*.

अपकृ *apa-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to carry away, remove, drag away; (with gen. or acc.) to hurt, wrong, injure (any one): Caus. -*kārayati*, -*yitum*, to hurt, wrong.

आपा-कराणा, am, n. acting improperly; doing wrong; ill-treating, offending, injuring.

आपा-कर्त्रि, tā, tṛi, tṛi, injurious, offensive, hostile, inimical, an enemy.

आपा-कर्मान, a, n. discharge (of a debt); evil doing, improper conduct, wickedness; oppression, violence; laziness, incompetence; any impure or degrading act or rite.

आपा-करा, as, ā, am, acting wrong, offending; (as), m. wrong, offence, injury, hurt; wickedness; oppression, enmity. — *Apakāra-gir*, is, f. or *apakāra-śabda*, as, m. an offending or menacing speech. — *Apakāra-tā*, f. wrong, offence. — *Apakārārthīn* ('*ra-ar*'), i, ī, ī, i, malicious, malevolent.

आपा-कराका, as, ikā, am, or *apa-kārīn*, i, ī, ī, i, (with gen.) acting wrong, doing ill (to any one), offending, injuring.

आपा-कृता, as, ā, am, done wrong, maliciously, offensively or wickedly committed; observed or practised as a degrading or impure act, as servile duties, funeral rites, &c.; (am), n. injury, offence.

आपा-कृति, is, f. oppression, wrong, injury; enmity, opposition; any degrading or impure act or rite.

आपा-कृतिya, am, n. damage, injury, hurt.

आपा-कृया, f. delivery, clearing off (debts); offence; any impure act or rite.

अपकृत् *apa-kṛit*, cl. 6. P. -*kṛintati*, -*kar-titum*, to cut off.

अपकृष *apa-kṛish*, cl. 1. and 6. P. A. -*karshati*, -*te*, -*kṛishati*, -*te*, -*karshṭum* or -*krashṭum*, to draw off or aside, drag down, carry away, take away, remove; to omit, diminish; to put away; to anticipate something which occurs later (as a word of a sentence); to bend (a bow); to detract, debase, dishonour: Caus. -*karshayati*, -*yitum*, to remove, diminish, detract.

आपा-करशा, as, m. drawing or dragging off or down, detraction, deficiency, diminution, decay; lowering, deterioration, depression; decline, degradation, inferiority, infamy; anticipated performance of a duty; (in poetry) anticipation of a word occurring later. — *Apakarsha-sama*, as, ā, m. f. a sophism in the *Nyāya*, e. g. 'sound has not the quality of shape as a jar has, therefore sound and a jar have no qualities in common.'

आपा-करशका, as, ikā, am, drawing down, detracting (with gen.).

आपा-करशाना, as, i, am, taking away, forcing away, removing, diminishing; (am), n. taking away, depriving of; drawing down; abolishing, denying.

आपा-कृशिता, as, ā, am, drawn away, taken away, removed, lost; dragged down, brought down, depressed; low, vile, inferior; (as), m. a crow. — *Apakṛishṭa-četana*, as, ā, am, mentally debased. — *Apakṛishṭa-jāti*, is, i, i, i, of a low tribe. — *Apakṛishṭa-tā*, f. or *apakṛishṭa-tva*, am, n. inferiority, vileness.

अपक् *apa-kṛi*, cl. 6. P. -*kirati*, -*karitum*, -*ritum*, to spout out, spurt, scatter; to throw down; to scrape with the feet.

अपकौशली *apa-kauśalī*, f. news, information.

अपक्ति *a-pakti*, is, f. (rt. *pac*), immaturity; indigestion.

अपक्वा, *as, ā, am*, unripe, immature; undigested. — **अपक्वा-ता**, f. immaturity; incompleteness. — **अपक्वा-बुद्धि**, *is, īs, ī*, of immature understanding. — **अपक्वाशन** (*°va-ās*), *ī, inī, ī*, eating raw, uncooked food.

अपक्रम *apa-kram*, cl. 1. P. -*krāmati*, poet. A. -*kramate*, -*mitum*, to go away, fly, retreat, retire from; to glide away; to measure off by steps.

अपक्रामा, *as, m.* going away; passing off or away; flight, retreat.

अपक्रामाणा, *am, n.* or *apa-kṛāma*, *as, m.* passing off or away, retiring.

अपक्रामिन्, *ī, inī, ī*, going away, retiring.

अपक्री *apa-kṛi*, cl. 9. P. A. -*kriṇāti*, -*ṇite*, -*kretum*, to buy, purchase.

अपक्रुश *apa-kruś*, cl. 1. P. -*krośati*, -*krosh-tum*, to revile.

अपक्रोश, *as, m.* reviling, abusing.

अपक्श *a-paksha*, *as, ā, am*, without wings; not on the same side or party; adverse, opposed to. — **अपक्शा-ता**, f. opposition, hostility. — **अपक्शा-पाता**, *as, m.* impartiality.

अपक्षि *apa-kshi*, cl. 5. 9. or 1. P. -*kshinoti*, -*kshināti*, -*kshayati*, -*kshetum*, to destroy, annihilate; bring to an end: Pass. -*kshiyate*, to decline, wane (as the moon).

अपक्शया, *as, m.* decline, decay, wane.

अपक्शिता, *as, ā, am*, waned.

अपक्शाना, *as, ā, am*, declined, decayed, diminished.

अपक्षिप *apa-kship*, cl. 6. P. A. -*kshipati*, -*te*, -*ksheptum*, to throw away or down, take away, remove.

अपक्षिप्ता, *as, ā, am*, thrown or cast down or away.

अपक्षेपणा, *am, n.* casting away, throwing down.

अपगम् *apa-gam*, cl. 1. P. -*gacchati*, -*gan-tum*, to go away, depart; to give way, vanish.

अपा-गा, *as, ā, am*, going away, turning away; (*ā*), f. a river.

अपा-गता, *as, ā, am*, gone, departed, remote, gone off; dead, diseased. — **अपागता-व्यादृति**, *is, īs, ī*, one who has recovered from a disease.

अपा-गमा, *as, m.* or *apa-gamana*, *am, n.* going away; giving way; separation, departure, death.

अपगार *apa-gara*, *as, m.* (rt. *grī*), reviler.

अपगर्जित *apa-garjita*, *as, ā, am*, thunder-loud (as a cloud).

अपगल्भ *apa-galbha*, *as, m.*, Ved. failing in boldness; abortive; being on the side (not in the middle?); separated from the oldest by one.

अपगा *apa-gā*, cl. 3. P. -*jigāti*, -*gātum*, to go away, vanish, retire.

अपगुर *apa-gur*, cl. 6. A. -*gurati*, sometimes P. -*gurati*, -*ritum*, to reject, disapprove, threaten; to inveigh against any one; to deprive of (?): part. of the Intens. *apa-jargurāna*, *as, ā, am*, Ved. rejecting, &c.

अपा-गारम or *apa-goram*, ind. having raised.

अपगुह *apa-guh*, cl. 1. P. A. -*gūhati*, -*te*, -*gūhitum*, -*goḍhum*, to conceal, hide.

अपा-गोहा, *as, m.*, Ved. hiding place; secret.

अपगोपुर *apa-gopura*, *as, ā, am*, without gates (as a town).

अपग्रह *apa-grah*, cl. 9. P. A. -*grihṇāti*, -*ṇite*, -*grahitum*, to take away, disjoin, tear off.

अपघन *apa-ghana*, *as, m.* (fr. rt. *han* with *apa*), a limb or member, as a hand or foot.

अपा-घाता, *as, m.* striking or cutting off; warding off; killing; a violent death.

अपा-घातका, *as, ikā, am*, warding off.

अपा-घातिन्, *ī, inī, ī*, murderous, killing. See *apa-han*.

अपङ्क्य *apanktya*. See *apānktya*.

अपच *a-pača* or *a-pačamāna*, *as, m.* not cooking; not being able to cook; a bad cook.

अपचर *apa-čar*, cl. 1. P. -*čarati*, -*ritum*, to depart; to act wrongly.

अपा-चरिता, *as, ā, am*, gone away, departed, dead; (*am*), n. fault, offence.

अपा-चरा, *as, m.* want, absence; defect; fault, improper conduct, offence; unwholesome or improper regimen.

अपा-चार्त्त, *ī, inī, ī*, doing wrong, wicked, bad.

अपचाय *apa-čāy*, cl. 1. P. A. -*čāyati*, -*te*, -*yitum*, to fear; to respect, honour.

अपा-चायिता, *as, ā, am*, honoured, respected.

अपचि 1. *apa-či*, cl. 3. P., Ved. -*čiketi*, -*četum*, to pay attention to, to respect; to invite respectfully.

1. *apa-čita*, *as, ā, am*, honoured, respected, saluted; (*am*), n. honouring, esteeming.

1. *apa-čiti*, *is, f.* honouring, worship, reverence. — **अपा-चिति-मात**, *ān, atī, at*, honoured.

अपचि 2. *apa-či*, cl. 5. P. A. -*činoti*, -*nute*, -*četum*, to gather, collect: Pass. -*čiyate*, to be injured in health or prosperity; to grow less; to wane; (with abl.) to lose anything.

अपा-चाया, *as, m.* diminution, decay, decrease, loss, privation, decline; N. of several planetary mansions.

2. *apa-čita*, *as, ā, am*, diminished, expended, wasted; emaciated, thin.

2. *apa-čiti*, *is, f.* loss; expense; exclusion; compensation; punishing; N. of a daughter of Marīci.

अपा-चि, f. a disease consisting in an enlargement of the glands of the neck.

अपा-चेत्ति, *tā, m.* a spendthrift.

अपचिकीर्षा *apa-čikīrṣā*, f. (rt. *kṛi* in Desid.), desire of hurting any one.

अपचित 1. *apa-čit*, Caus. P. A. -*četayati*, -*te*, or Ved. -*čitayati*, -*te*, -*yitum*, to become faithless: Desid. -*čikīrṣati*, -*te*, to wish to leave or to abandon any one.

2. *apa-čit*, t, f., Ved. a noxious flying insect.

अपच्छत्र *apa-čchatra*, *as, ā, am*, not having a parasol.

अपच्छाय *apa-čchāya*, *as, ā, am*, shadowless, having no shadow, as a deity or celestial being; having a bad or unlucky shadow; (*ā*), f. an unlucky shadow, a phantom, apparition.

अपच्छेद *apa-čcheda*, *as, m.* or *apa-čchedana*, *am, n.* (rt. *chid*), cutting off or away; loss; interruption.

अपच्यु *apa-čyu*, cl. 1. A. -*čyavate*, poet. P. -*čyarati*, -*čyotum*, to fall off, to perish, to go off, desert, withdraw: Caus. -*čyāvayati*, to expel.

अपा-चया, *as, m.*, Ved. going or coming out; moving down (as a pestle?).

अपा-च्युता, *as, ā, am*, fallen off, departed, gone away, perished.

अपजात *apa-jāta*, *as, m.* a bad son who has turned out ill.

अपजि *apa-ji*, cl. 1. P. -*jayati*, -*jetum*, to defeat, conquer, to ward off, keep off or out.

अपा-जाया, *as, m.* defeat, discomfiture, overthrow.

आपा-जय्या, *as, ā, am*, conquerable, to be defeated.

अपजिघांसु *apa-jighānsu*, *us, us, u* (fr. *apa-han* in Desid.), desirous of keeping off, wishing to avert.

अपजिहीर्षु *apa-jihirshu*, *us, us, u* (fr. *apa-hṛi*, q. v., in Desid.), wishing to carry off or take away.

अपज्ञा *apa-jñā*, cl. 9. A. -*jānite*, -*jñātum*, to deny, repudiate; to dissemble, conceal; to cause not to be recognized.

आपा-जानाना, *as, ā, am*, denying, concealing.

अपञ्चीकृत *a-pañcī-kṛita*, *am, n.* simple elementary substance, not compounded of the five (*pañcan*) gross elements; the five subtle elements.

अपटान्तर *a-paṭāntara* (*°ta-ant*), *as, ā, am*, not separated by a curtain; adjoining, contiguous.

अपटी *apaṭi*, f. a screen or wall of cloth, especially the *kanāt* or screen surrounding a tent. — **अपा-टि-क्षेपा** or **अपा-टि-क्षेपा**, *as, m.* tossing aside the curtain; **अपा-टि-क्षेपेणा**, with a toss of the curtain, precipitate entrance on the stage, indicating hurry and agitation.

अपटु *a-paṭu*, *us, us* or *vī, v*, not clever, awkward, uncouth; ineloquent; sick, diseased. — **अपा-पु-ता**, f. or **अपा-पु-त्वा**, *am, n.* awkwardness; sickness.

अपठ *a-paṭha*, *as, m.* unable to read, not reading.

अपठित *a-paṭhita*, *as, ā, am*, unlearned, illiterate.

अपथ्य *a-panya*, *as, ā, am*, unsaleable, unfit for sale.

अपतक्ष *apa-takṣ*, cl. 1. P., Ved. -*takshati*, -*shitum* or -*tashitum*, to chip off.

अपतन्त्रक *apa-tantraka*, *as, m.* spasmodic contraction of the body or stomach, emprosthotonos.

अपतानक *apa-tānaka*, *as, m.* spasmodic contraction.

आपा-तानकिन्, *ī, inī, ī*, affected with spasmodic contraction.

अपति *a-pati*, *is, m.*, Ved. not a husband or master; (*is, īs, ī*), without a husband or master, unmarried. — **अपा-ति-घ्न**, f. not killing the husband. — **अपा-ति-ता**, f. state of being without a husband. — **अपा-ति-पुत्रा**, *as, ā, am*, without a husband and children. — **अपा-ति-व्रता**, f. an unfaithful or unchaste wife.

अपा-तिका, *as, ā, am*, without a husband.

अपतीर्थ *apa-tirtha*, *as, am, m. n.* a bad or improper Tirtha, q. v.

अपतृप *apa-tṛip*, Caus. P. -*tarpayati*, -*yitum*, to starve, cause to fast.

आपा-तृपाणा, *am, n.* fasting (in sickness).

अपत्र *a-patra*, *as, ā, am*, leafless; (*ā*), f., N. of a plant.

अपत्नीक *a-patnīka*, *as, ā, am*, without a wife.

अपत्य *apatya*, *am, n.* (fr. *apa* or according to native etym. fr. rt. *pat* with *a*, because a family is by offspring prevented from falling into decay); offspring, child, descendant; a patronymical affix. — **अपा-त्या-कामा**, *as, ā, am*, desirous of offspring. — **अपा-त्या-जिवा**, *as, m., N.* of a plant. — **अपा-त्या-ता**, f. state of childhood. — **अपा-त्या-दा**, *as, ā, am*, giving offspring; (*ā*), f., N. of various plants. — **अपा-त्या-पाथा**, *as, m.* the vulva. — **अपा-त्या-प्रतयया**, *as, m.* a patronymical affix. — **अपा-त्या-वत्**, *ān, atī, at*, possessed of offspring. — **अपा-त्या-विक्रयिन्**, *ī, m.* a seller of his offspring; a father who receives a gratuity from his son-in-law. — **अपा-त्या-शत्रु**, *us, m.* 'having his de-

scendants for enemies,' a crab (said to perish in producing young). — *Apatya-sāc*, *k*, *k*, *k*, Ved. accompanied with offspring. — *Apatyārtha-sābda* ('*ya-ar*'), *as*, *m*, a patronymic.

अपत्रप *apa-trap*, cl. 1. A. or poet. P. -*trapate*, -*ti*, -*traptitum*, -*traptum*, to be ashamed or bashful, turn away the face.

Apa-trapaṇa, *am*, n. or *apa-trapā*, *f*, bashfulness; embarrassment.

Apa-trapiṣṭhū, *us*, *us*, *u*, bashful.

अपत्रस *apa-tras*, cl. 1. 4. P. -*trasati*, -*syati*, -*situm*, to be deterred, to be afraid of, to flee from in terror.

Apa-trasta, *as*, *ā*, *am*, (with abl.) afraid of, fleeing or retiring from in terror.

अपथ *a-patha*, *am*, n. not a way, absence of a road, pathless state, irregularity, deviation; heresy, heterodoxy; the vulva; (*as*, *ā*, *am*), pathless, roadless; (*ā*), *f*, N. of various plants. — *Apatha-gāmin*, *i*, *īnī*, *ī*, going by a wrong road, pursuing bad practices, heretical. — *Apatha-prapanna*, *as*, *ā*, *am*, out of place, in the wrong place, misapplied. — *A-pathin*, -*nīhā*, *m*, absence of road, pathless state.

A-pathya, *as*, *ā*, *am*, unfit; unsuitable; inconsistent; (in medic.) unwholesome as food or drink in particular complaints. — *Apathya-nimitta*, *as*, *ā*, *am*, caused by unfit food or drink. — *Apathya-bhuj*, *k*, *k*, *k*, eating what is forbidden.

अपद् *a-pad*, *t*, *t*, *t*, or *āt*, *āt* or *ādī*, *āt*, Ved. footless, having no feet; going on a road which does not exist or is unknown (?).

A-pada, *as*, *ā*, *am*, footless; having no office; (*as*), *m*, a reptile; (*am*), *n*, no place, no abode; the wrong place or time; either. — *A-pada-ruhā* or *a-pada-rohinī*, *f*, N. of a parasitical plant, Epidendron Tesseloides. — *A-pada-stha*, *as*, *ā*, *am*, out of office. — *A-padāntara* ('*da-an*'), *as*, *ā*, *am*, not separated by a foot, adjoining, contiguous; (*am*), *n*, proximity.

अपदक्षिणम् *apa-dakṣiṇam*, ind. away from the right, to the left side.

अपदम *apa-dama*, *as*, *ā*, *am*, without self-restraint; of wavering fortune.

अपदव *apa-dava*, *as*, *ā*, *am*, free from forest-fire. — *Apadavāpad* ('*va-āp*'), *t*, *t*, *t*, free from the calamity of fire.

अपदश *apa-daśa*, *as*, *ā*, *am*, (any number) off ten.

अपदस् *apa-das*, cl. 4. P., Ved. -*dasyati*, -*situm*, to fail, i. e. become dry.

अपदह *apa-dah*, cl. 1. P. -*dahati*, -*dagdhum*, to burn up, to burn out so as to drive out.

अपदान *apa-dāna* or *apa-dānaka*, *am*, n. (rt. *da*), correct or pure conduct, approved occupation; a great or noble work; work well or completely done (for *avadāna*, q. v.).

अपदार्थ *a-padārtha* ('*da-ar*'), *as*, *m*, non-entity, nothing.

अपदिश *apa-diś*, cl. 6. P. -*diśati*, -*deshtum*, to assign, to point out, indicate, betray, to pretend, hold out as a pretext or disguise.

Apa-diśam, ind. in an intermediate region (of the compass), half a point.

Apa-diśha, *as*, *ā*, *am*, assigned as a reason or pretext.

Apa-deśa, *as*, *m*, turning away, refusal; pretence, feint, pretext, disguise, contrivance; the second step in a syllogism, according to the Vaiśeṣika, i. e. the statement of the reason, adducing a reason or cause; a butt or mark; place, quarter; fame, reputation.

Apa-deśin, *i*, *īnī*, *ī*, assuming the appearance or semblance of.

Apa-deśya, *as*, *ā*, *am*, to be shown, to be stated.

अपद् *apa-dri*, used in part. of Intens. Ved.

apa-dārdrat, *at*, *atī*, *at*, tearing open.

अपदेवता *apa-devatā*, *f*, an evil spirit, a goblin.

अपदोष *apa-dosha*, *as*, *ā*, *am*, free from blame.

अपद्रव्य *apa-dravya*, *am*, n. any bad thing.

अपद्वार *apa-dvāra*, *am*, n. a side-entrance (not the regular door).

अपधा *apa-dhā*, *f*, Ved. hiding, shutting up.

अपधाव *apa-dhāv*, cl. 1. P. -*dhāvati*, -*vitum*, to depart (from a previous statement), prevaricate.

अपधूम *apa-dhūma*, *as*, *ā*, *am*, free from smoke.

अपधृ *apa-dhri*, Caus. P. -*dhārayati*, -*yitum*, to carry off.

अपध्मा *apa-dhmā*, cl. 1. P. -*dhamati*, -*dhmātum*, to blow away or off.

अपध्ये *apa-dhyai*, cl. 1. P. -*dhyāyati*, -*dhyātum*, to have a bad opinion of, to curse mentally.

Apa-dhyāna, *am*, n. evil thoughts, wickedness.

अपध्वंस *apa-dhvaṇs*, cl. 1. P., better A., -*dhvaṇsati*, -*te*, -*situm*, to scold, revile, repel; to fall away, be degraded.

Apa-dhvaṇsa, *as*, *m*, falling away, degradation, disgrace; concealment. — *Apadhvaṇsa-ja*, *as*, *m*, a man of a mixed or impure caste (whose father belongs to a lower caste than his mother's).

Apa-dhvaṇstīn, *i*, *īnī*, *ī*, causing to fall, destroying, abolishing.

Apa-dhvaṇsa, *as*, *ā*, *am*, reviled, cursed; abandoned, pounded or pounded badly; (*as*), *m*, a vile wretch lost to all sense of right.

अपध्वान्त *apa-dhvānta*, *as*, *ā*, *am* (rt. *dhvan*), sounding wrong.

अपनत *apa-nata*, *as*, *ā*, *am*, bulging out.

अपनश *apa-naś*, cl. 4. P. -*naśyati*, -*naśitum* and -*naśhūm*, to disappear, go away.

अपनस *apa-nasa*, *as*, *ā*, *am*, without a nose.

अपनह *apa-nah*, cl. 4. P. A. -*nahyati*, -*te*, -*naddhum*, to unbind; to loosen.

अपनामन् *apa-nāman*, *a*, n. a bad name; (*ā*, *ā*, *a*), having a bad name.

अपनिद्र *apa-nidra*, *as*, *ā*, *am*, sleepless.

अपनिर्वीण *apa-nirvāṇa*, *as*, *ā*, *am*, not yet extinct.

अपनी *apa-nī*, cl. 1. P. -*nayati*, -*netum*, to lead away or off; to rob, steal, take or drag away; to remove, frighten away; to put off or away (as garments, ornaments, or fetters); to extract, take from; to deny; to except, exclude from a rule; Desid. -*ninishatī*, to wish to remove.

Apa-naya, *as*, *m*, leading away, taking away; bad policy.

Apa-nayana, *am*, n. taking away, withdrawing, removing; destroying, healing; acquittance of a debt or obligation.

Apa-nīta, *as*, *ā*, *am*, taken away, removed; paid, discharged; led away from, contradictory; badly executed, spoiled; (*am*), *n*, imprudent or bad behaviour.

Apa-netri, *tā*, *m*, a remover, taking away.

अपनुद् *apa-nud*, cl. 6. P. A. -*nudati*, -*te*, -*nottum*, to remove.

Apa-nutti, *is*, *f*, or *apa-noda* or *apa-nolaka*, *as*, *m*, removing, taking or sending away; expiation.

Apa-nuda, *as*, *ā*, *am*, removing, driving away. — *Apa-nunutu*, *us*, *us*, *u*, desirous of removing, expiating.

Apa-nodana, *as*, *ī*, *am*, removing, driving away; (*am*), *n*, removing, destroying.

Apa-nodya, *as*, *ā*, *am*, to be removed.

अपन्नगृह *a-panna-grīha*, *as*, *ā*, *am*, Ved. having an indestructible house.

अपपद् *apa-pad*, cl. 4. A. -*padyate*, -*pattum*, to escape, run away.

अपपाठ *apa-pāṭha*, *as*, *m*, a mistake in reading; a wrong reading in a text.

अपपात्र *apa-pātra*, *as*, *ā*, *am*, using separate vessels (from which no one else will eat); of low caste.

Apa-pātrita, *as*, *m*, a person not allowed by his kindred to eat or drink from a common vessel; a person who has lost his caste.

अपपादत *apa-pādatra*, *as*, *ā*, *am*, having no protection for the feet, shoeless.

अपपान *apa-pāna*, *am*, n. a bad or improper drink.

अपपित्त *apa-pitva*, *am*, n. (for *apa-apitva*, fr. rt. *āp* or *ap* with *apa*), Ved. severance; turning away, separation.

अपपूत *apa-pūta*, *au*, *m*, du. badly formed buttocks; (*as*, *ā*, *am*), having badly formed buttocks.

अपपृ *apa-pṛi*, cl. 3. P., Ved. -*piparti*, to take away, remove.

अपप्रजाता *apa-prajātā*, *f*, a female that has had a miscarriage.

अपप्रदान *apa-pradāna*, *am*, n. a bribe.

अपप्रे *apa-pre* (-*pra-i*), cl. 2. P. -*praiti*, -*tum*, to go away, to withdraw.

अपप्रोषित *apa-proshita* (-*pra-ush*°, rt. *vas*), *am*, *n*, Ved. the having departed, a wrong departure or evil caused thereby.

अपवध *apa-badh* or *apa-vadh* (defect. verb), to repel, avert.

अपवहिस *apa-barkhis*, *is*, *is*, *is*, not having the portion constituting the Barhis.

अपवाध *apa-bādḥ*, cl. 1. A. -*bādḥate*, -*dhitum*, to drive away, repel, remove.

अपवाहुक *apa-bāhuka*, *as*, *m*, a bad arm, stiffness in the arm.

अपभय *apa-bhaya*, *as*, *ā*, *am*, or *apa-bhī*, *is*, *is*, *ī*, fearless, undaunted.

अपभरणी *apa-bharanī*, *f*, (fr. rt. *bhri* with *apa*), the last lunar mansion.

Apa-bhartrī, *tā*, *trī*, *trī*, Ved. taking away, destroying.

अपभाष *apa-bhāṣh*, cl. 1. A. -*bhāṣhate*, -*shitum*, to revile.

Apa-bhāṣhaya, *am*, n. abuse, bad words, vituperation.

अपभू *apa-bhū*, cl. 1. P. -*bhavati*, -*ritum*, to be absent.

Apa-bhūti, *is*, *f*, Ved. defect, damage.

अपभ्रंश *apa-bhraṇśa* or *apa-bhraṇsa*, *as*, *m*, falling down or away; a bad fall; a corrupted word, a corruption; ungrammatical language, the most corrupt of the Prakṛit dialects. (The spelling *apabhraṇsa* is incorrect according to some grammarians.)

Apa-bhraṇśa, *as*, *ā*, *am*, fallen away, corrupted (as a Prakṛit dialect).

अपम *apama*, *as*, *ā*, *am* (fr. *apa*), Ved. the

most distant, the last; (*as*), m. the declination in astronomy; the ecliptic. — *Apama-kshetra*, see *krānti-kshetra*. — *Apama-jyā*, f. the sine of the ecliptic. — *Apama-maṇḍala* or *apa-maṇḍala* or *apama-vṛtta*, *am*, n. the ecliptic.

अपमन्यु *apa-manyu*, *us*, *us*, *u*, free from grief.

अपमर्द *apa-marda*, *as*, m. (rt. *mṛid*), what is swept away, dirt.

अपमर्श *apa-marśa*, *as*, m. (rt. *mṛś*), touching, grazing.

अपमान *apa-māna*, *as*, *am*, m. n. (rt. *man*), disrespect, contempt, disgrace.

Apa-mānita, *as*, *ā*, *am*, dishonoured, disgraced. *Apa-mānin*, *i*, *inī*, *t*, dishonouring, despising. *Apa-mānya*, *as*, *ā*, *am*, disreputable, dishonourable.

अपमार्ग *apa-mārga*, *as*, m. a by-way.

अपमित्य 1. *apa-mitya*, *as*, *ā*, *am* (rt. *mi* ?), Ved. to be thrown away; see under *apa-me* below.

अपमुख *apa-mukha*, *as*, *ā*, *am*, having the face averted; having an ill-formed face or mouth; (*am*), ind. except or without the face, &c.

अपमूर्धन *apa-mūrdhan*, *ā*, *ā*, *a*, headless.

अपमृज् *apa-mṛj*, cl. 2. P. -*mārśhṭi*, -*mār-jitum*, -*mārśhṭum*, to wipe off, remove.

Apa-mārjana, *am*, n. cleansing; shaving, paring, chips.

Apa-mṛśhṭa, *as*, *ā*, *am*, cleansed.

अपमृत्यु *apa-mṛtyu*, *us*, m. sudden death, dying by some accident, not of sickness or decay; a great danger or illness, from which a person, contrary to expectation, recovers.

अपमृषित *apa-mṛshita*, *as*, *ā*, *am*, unintelligible (as a speech).

अपमे *apa-me*, cl. 1. A. -*mayate*, -*mātum*, to change.

2. *apa-mitya* or *apa-mityaka*, *am*, n. debf.

अपयशस् *apa-yaśas*, *as*, n. disgrace, infamy. — *Apayasas-kara*, *as*, *i*, *am*, occasioning infamy, disgraceful.

अपया *apa-yā*, cl. 2. P. -*yāti*, -*tum*, to go away, to depart, fall off, go over to.

Apa-yāta, *as*, *ā*, *am*, gone away, having retired. *Apa-yātavya*, *am*, n. to be gone away (used impersonally).

Apa-yāna, *am*, n. retreat, flight.

अपयु *apa-yu*, cl. 3. P., Ved. -*yuyoti*, to repel, disjoin.

अपर 1. *a-para*, *as*, *ā*, *am*, having nothing beyond or after, having no rival or superior. — *Apara-vat*, *ān*, *atī*, *at*, having nothing following.

अपर 2. *apara*, *as*, *ā*, *am* (fr. *apa*), posterior, hinder, later, latter (opposed to *pūra* and often occurring as the first member of a comp.); following; western; inferior, lower (opposed to *para*); other, another (opposed to *sva*); different (with *abl.*); distant, opposite. Sometimes *apara* is used as a conjunction to connect words or sentences, e.g. *aparaiva*, moreover. (*as*), m. the hind foot of an elephant; (*ā*), f. the west; the hind quarter of an elephant; the womb; (*i*), f., Ved. the future times, future; (*am*), n. the future; the hind quarter of an elephant; (*am*), ind. in future, for the future; again, moreover; (*ena*), ind. (with *acc.*) behind, west, to the west of [cf. Goth. and Old Germ. *afar*; and the Mod. Germ. *aber*, in such words as *Aber-mal*, *Aber-witz*]. — *Apara-kānyakubja*, *as*, *i*, *am*, situated in the western part of Kānyakubja. — *Apara-kāya*, *as*, m. the hind part of the body. — *Apara-kāla*, *as*, m. another or later period. — *Apara-godāna*, *am*, n. (in Buddhist cosmogony) a country west of

the Mahā-meru. — *Apara-ja*, *as*, m., Ved. born later, or at the end of the world (the destroying fire). — *Apara-jana*, *as*, m. an inhabitant of the west. — *Apara-tā*, f. or *apara-tva*, *am*, n. distance; posteriority (in place or time); opposition, contrariety, relativity; nearness. — *Apara-tva*, ind. in another place; *ekatra*, *aparatra*, in one place, in the other place. — *Apara-dakṣiṇam*, ind. south-west. — *Apara-nidāgha*, *as*, m. the latter part of the summer. — *Apara-pakṣa*, *as*, m. the latter half of the month, the other or opposing side, the defendant. — *Apara-pakṣhiya*, *as*, *ā*, *am*, belonging to the latter half of the month. — *Apara-pañcāla*, *ās*, m. pl. the western Pañcālas. — *Apara-para*, *ās* or *e*, *ās*, *ānī*, pl. one and the other, various. — *Apara-praṇeya*, *as*, *ā*, *am*, easily led by others, tractable. — *Apara-bhāva*, *as*, m. existing after, succession, continuation. — *Apara-rātra*, *as*, m. the latter half of the night, the end of the night, the last watch. — *Apara-loka*, *am*, n. another world, paradise. — *Apara-vaktrā*, f. a kind of metre of four lines, having every two lines the same. — *Apara-vat*, ind. like what comes after. — *Apara-varṣhā*, *ās*, f. pl. the latter part of the rains. — *Apara-sarad*, *t*, f. the latter part of the autumn. — *Apara-saktha*, *am*, n. the hind thigh. — 1. *aparas-para*, *as*, *ā*, *am*, one after another; continued, uninterrupted. — *Apara-svastika*, *am*, n. the western point in the horizon. — *Apara-hemanta*, *as*, *am*, m. n. the latter part of winter. — *Apara-haimana*, *as*, *i*, *am*, belonging to the latter half of the winter season. — *Aparāgni* ('*ra-ag*'), *i*, m. du. the *dakṣiṇa*, i.e. southern, and *gārhapatya*, i.e. western fire (of a sacrifice). — *Aparānta* ('*ra-an*'), *as*, *ā*, *am*, living at the western border; (*as*), m. the western extremity, the country or the inhabitants of the western border; the extreme end or term; death. — *Aparāntaka*, *as*, m. the same as *aparānta*; N. of a song; (*ikā*), f. a metre consisting of four times sixteen mātrās. — *Aparānta-jñāna*, *am*, n. prescience of one's latter end. — *Aparāpara* ('*ra-ap*'), *ās* or *e*, *ās*, *ānī*, pl. another and another, various. — *Aparārka* ('*ra-ar*'), *as*, m. the oldest known commentator of Yājñavalkya's law-book. — *Aparārka-śāndrikā*, f. the name of his comment. — *Aparār-dha* ('*ra-ar*'), *as*, m. the latter, the second half.

Aparāhṇa ('*ra-ah*'), *as*, m. afternoon, the last watch of the day. — *Aparāhṇātana* or *aparāh-ṇetana*, *as*, *i*, *am*, belonging to or produced in the close of the day.

Aparetarā ('*ra-it*'), f. opposite to or other than the west, the east.

Apare-dyus, ind. on the following day.

अपरक्त *apa-rakta*, *as*, *ā*, *am*, colourless, bloodless, pale.

अपरति *apa-rati*, *is*, f. (rt. *ram*), stopping, ceasing.

अपरव *apa-rava*, *as*, m. contest, dispute; discord. — *Aparavajjhita* ('*ra-uj*'), *as*, *ā*, *am*, free from dispute, undisturbed, undisputed.

अपरस्पर 2. *a-paraspara*, *as*, *ā*, *am*, not reciprocal, not one (by) the other. — *A-paraspara-sambhūta*, *as*, *ā*, *am*, not produced one by the other; or (fr. 1. *aparas-para* above), produced by an uninterrupted series (?).

अपराग *apa-rāga*, *as*, m. (rt. *rañj*), aversion, antipathy, enmity.

अपराक् *a-parāk*, *ān*, *ācī*, *āk*, not averted, i.e. fronting, in front. — *A-parān-mukha*, *as*, *ā* or *i*, *am*, with unaverted face, not turned away; presenting a firm front.

अपराजित *a-parājita*, *as*, *ā*, *am* (rt. *jī*), unconquered, unsurpassed; (*as*), m. a poisonous insect; Vishnu; Siva; one of the eleven Rudras; a class of divinities, constituting one portion of the so-called Anuttara divinities of the Jains; N. of a sage; (*ā*), f. Durgā; a name applied to several plants, *Clitoria Ternatea*, *Marsilea Quadrifolia*, Ses-

bania *Ægyptiaca*; a species of the Sankarī metre of four lines, each containing fourteen syllables. — *Aparā-jitā-dīś*, *k*, f. the north-east quarter.

A-parājishṭu, *us*, *us*, *u*, or *a-parājeya*, *as*, *ā*, *am*, unconquerable, invincible.

अपराध *apa-rādh*, cl. 4. or 5. P. -*rādhyati*, -*rādhnōti*, -*rāddhum*, to wrong (with *gen.*), to offend, sin; to annoy, prohibit.

Apa-rāddha, *as*, *ā*, *am*, sinned; criminal, guilty; erring. — *Aparāddha-prīṣhatka*, *as*, or *aparād-dheshu* ('*dha-ish*'), *us*, m. an archer whose arrows always miss the mark.

Apa-rāddhi, *is*, f. wrong, mistake.

Apa-rāddhri, *dhā*, *dhrī*, *dhrī*, offending, an offender.

Apa-rādha, *as*, m. offence, transgression, fault; mistake; e.g. *aparāddham kṛt*, (with *gen.*) to offend any one. — *Aparāddha-bhāṇjana*, *as*, m. the destroyer of sin, epithet of Siva. — *Aparāddhabhāṇjana-stotra*, *am*, n. a poem of Sankarācārya, in praise of Siva.

Apa-rādhin, *i*, *inī*, *t*, offending; criminal; guilty. — *Aparādhī-tā*, f. or *aparādhī-tva*, *am*, n. criminality, guilt.

अपरापरण *a-parāparaṇa*, *as*, m. not having descendants or offspring.

अपरानृष्ट *a-parāmṛśhṭa*, *as*, *ā*, *am*, not touched.

अपरिकलित *a-parikalita*, *as*, *ā*, *am*, unknown, unseen.

अपरिक्रम *a-parikrama*, *as*, *ā*, *am*, unable to walk round.

Aparikramam, ind. without going about, standing still.

अपरिक्लिन्न *a-pariklinna*, *as*, *ā*, *um*, not moist, not liquid, dry.

अपरिगण्य *a-pariganya*, *as*, *ā*, *am*, incalculable.

अपरिगत *a-parigata*, *as*, *ā*, *am*, unobtained, unknown.

अपरिग्रह *a-parigraha*, *as*, m. non-acceptance, renouncing; deprivation, destitution, poverty; (*as*, *ā*, *am*), destitute of or without attendants.

Aparigrāhya, *as*, *ā*, *am*, unfit or improper to be accepted, not to be taken.

अपरिचयिन् *a-paricayin*, *i*, *inī*, *i* (rt. *ci*), having no acquaintances, misanthropic.

A-paricīta, *as*, *ā*, *am*, unacquainted with, unknown to.

A-paricēya, *as*, *ā*, *am*, unsociable.

अपरिच्छद *a-pariccheda*, *as*, *ā*, *am* (rt. *chad*), without retinue, not wealthy, poor.

A-paricchedanna or *a-paricchedāṭa*, *as*, *ā*, *am*, uncovered, unclothed.

अपरिच्छिन्न *a-paricchinna*, *as*, *ā*, *am*, without interval or division, continuous, connected, undistinguished.

A-pariccheda, *as*, m. want of distinction or division; want of arrangement or order; want of discrimination or discernment; want of judgment; continuance.

अपरिज्यानि *a-parijyāni*, *is*, f. not growing old; not losing; (*ishṭāpūrtasyāparijyāni* ('*ya-ap*'), *is*, f., N. of a sacrificial ceremony).

अपरिणयन *a-parinayana*, *am*, n. (rt. *nī*), celibacy.

A-pariṇitā, f. an unmarried woman.

अपरिणाम *a-pariṇāma*, *as*, m. (rt. *nam*), unchangeableness. — *A-pariṇāma-darśin*, *i*, *inī*, *i*, not providing for a change, improvident.

A-pariṇāmin, *i*, *inī*, *i*, unchanging.

अपरितोष *a-paritoshā*, *as*, *ā*, *am*, unsatisfied, discontented.

अपरिपक्व *a-paripakva*, as, ā, am, not quite mature.

अपरिपर *a-paripara*, as, ā, am, Ved. not going by a tortuous course.

अपरिमाण *a-parimāṇa*, as, ā, am, without measure, immeasurable, immense.

A-parimīta, as, ā, am, unmeasured, unlimited, unbounded. — *Aparimīta-guṇa-gaṇa*, as, ā, am, of unbounded excellences.

A-parimeya, as, ā, am, immeasurable, illimitable.

अपरिम्लान *a-parimlāna*, as, ā, am, not withering, not decaying; (as), m., N. of a plant, Gomphrena Globosa.

अपरियाणि *a-pariyāṇi*, is, f. not walking about (used in excretions only); a various reading has *a-paripāṇi*.

अपरिलोप *a-parilopa*, as, m. non-violation.

अपरिवर्तनीय *a-parivartaniya*, as, ā, am, not to be exchanged.

अपरिव्याद्य *a-parivādyā*, as, ā, am (rt. vad), not to be reprimanded.

अपरिविष्ट *a-parivishṭa*, as, ā, am, Ved. not enclosed, unbounded.

अपरिवृत *a-parivṛita*, as, ā, am, uninclosed, unsurrounded.

अपरिशेष *a-pariśeṣa*, as, ā, am, not leaving a remainder, all-surrounding, all-enclosing.

अपरिष्कार *a-pariṣhkāra*, as, m. want of polish or finish, moral or physical; coarseness, rudeness.

A-pariṣhkṛita, as, ā, am, unpolished, unadorned, coarse, rude, morally or physically.

अपरिसमाप्तिक *a-parisamāptika*, as, ā, am (rt. āp with pari and sam), not ending, endless.

अपरिसर *a-parisara*, as, ā, am, non-contiguous, distant.

अपरिस्कन्द *a-pariskanda*, as, ā, am, not moving, motionless.

अपरिहरणीय *a-pariharaṇīya* or *a-parihārya*, as, ā, am, not to be avoided, inevitable; not to be abandoned or lost; not to be degraded.

अपरिहृत *a-parihṛita*, as, ā, am, Ved. unafflicted, not endangered; going straightforward.

अपरोक्षित *a-parikṣhita*, as, ā, am (rt. ikṣh), inconsiderate; untried, unproved.

अपरोत *a-parita*, as, ā, am (rt. ī), Ved. unobstructed, irresistible; (as), m., N. of a nation.

अपरुष *a-paruṣha*, as, ā, am, not rough, not harsh.

अपरूप *apa-rūpa*, as, ā or ī, am, deformed, ugly, ill-looking, ill-made, strange, odd-shaped; (am), n. monstrosity, deformity.

अपरेद्युस *aparedyus*. See under *apara*.

अपरोक्ष *a-parokṣha*, as, ā, am, not invisible; perceptible; (am), ind. (with gen.) in the sight of; (āt), ind. perceptibly, manifestly.

Aparokṣhaya, nom. P. *aparokṣhayati*, -yitum, to make perceptible.

अपरोध *apa-rodha*, as, m. (rt. rudh), exclusion, prohibition.

अपरी *a-parī*, as, ā, am, leafless; (ā), f. N. of Durgā or Parvati; (the goddess not having even leaves for food during her performance of religious austerities.)

अपरी *apartu* (*apa-ritu*), us, us, u, Ved. untimely, unseasonable.

अपर्यन्त *a-paryanta*, as, ā, am, unbounded, unlimited.

अपर्याप्त *a-paryāpta*, as, ā, am (rt. āp), incomplete, unable, insufficient; not enough; unlimited, unbounded.

अपर्याय *a-paryāya*, as, m. want of order or method.

अपर्यन्त *a-parvan*, a, n. no joint or point of junction; a day which is not a *parvan*, i. e. a certain day in the lunar month, as the full and change of the moon, and the eighth and fourteenth of each half month; (ā, ā, ā), without a joint. — *Aparva-danḍa*, as, m. a kind of sugar-cane.

A-parvaka, as, ikā, am, jointless.

अपल 1. *apala*, am, n. a pin or bolt.

अपल 2. *a-pala*, as, ā, am, fleshless.

अपलप *apa-lap*, cl. 1. P. or poet. A. -*lapati*, -*te*, -*pitum*, to explain away, to deny, refuse, conceal; to detract from slander: Caus. A. -*lāpayate*, -*yitum*, to outwit.

Apa-lapana, am, n. or *apa-lāpa*, as, m. denial or concealment of knowledge, evasion, turning off the truth, detraction; concealing, hiding; affection, regard; (in medic.) the part between the shoulder and the ribs. — *Apalāpa-danḍa*, as, m. (in law) a fine laid on one who denies his conviction.

Apa-lapita, as, ā, am, denied, concealed.

Apa-lāpin, ī, inī, ī, one who denies, evades; concealing (with the object in the gen. case).

अपलाल *a-palāla*, as, m., N. of a Rakshas or of a Nāga ('not fond of flesh?').

अपलाश *a-palāśa*, as, ā, am, Ved. leafless.

अपलाशिका *apa-lāshikā* or *apa-lāsikā*, f. thirst.

Apa-lāshin, ī, inī, ī, or *apa-lāshuka*, as, ā, am, thirsty; free from desire.

अपलित *a-palita*, as, ā, am, not grey.

अपलुप *apa-lup*, used in the acc. case *apa-lupam* as Ved. inf. of the verb *apa-lup*, to cut off.

अपलूलनकृत *a-palyūlana-kṛita*, as, ā, am, not cleaned by cleansing substances. Some read *palpūlana*.

अपवक्तृ *apa-vaktṛi*, tā, m., Ved. speaking away, i. e. warning off, averting.

Apa-vācana, am, n. the act of speaking away or warning off, removing.

अपवद् *apa-vad*, cl. 1. P. A. -*vadati*, -*te*, -*ditum*, to revile, abuse; (A. only) to disown, deny, contradict: Caus. -*vādayati*, -*yitum*, to oppose as unadvisable.

Apa-vadamāna, as, ā, am, (with dat.) reviling.

Apa-vaditṛi. See *apa-vaktṛi*.

Apa-vāda, as, m. evil speaking, reviling, blaming (with the gen.); denial, refutation, contradiction; a special rule setting aside a general one; exception (opposed to *utsarga*); order, command. — *Apavāda-pratyaya*, as, m. an exceptional affix. — *Apavāda-sthala*, am, n. case for a special rule or exception.

Apa-vādaka, as, ikā, am, or *apa-vādin*, ī, inī, ī, reviling, blaming, defaming; opposing, objecting to; excepting, excluding.

Apa-vārita, as, ā, am, blamed, censured; opposed, objected to.

Apa-vādyā, as, ā, am, to be censured, to be excepted.

अपवध *apa-vadh* (defective in most of its tenses, see *vadh*), to repel, avert.

अपवन 1. *a-pavana*, as, ā, am, without air, sheltered from wind.

अपवन 2. *apa-vana*, am, n. a grove.

अपवरक *apa-varaka*, *apa-varaṇa*, *apa-vāraṇa*. See *apa-vṛi* below.

अपवर्ग *apa-varga*, *apa-varjita*. See *apa-vṛij* below.

अपवर्त *apa-varta*, &c. See under *apa-vṛit*.

अपवह *apa-vah*, cl. 1. P. -*vahati*, -*voḍhum*, to carry off; to deduct: Caus. P. -*vāhayati*, -*yitum*, to have (something) carried off or taken away.

Apa-vāha, as, m. or *apa-vāhana*, am, n. deduction, subtraction (of fractions); N. of a metre; N. of a people.

Apa-vāhya, as, ā, am, to be carried away.

Apodha. See s. v., p. 56.

अपवाद *apa-vāda*, &c. See *apa-vad* above.

अपवास *apa-vāsa*, as, m. (rt. vas), Ved. disappearance, going away, vanishing; N. of a plant.

अपविशत *apa-vikṣhata*, as, ā, am, unwounded; unviolated.

अपविम *apa-vighna*, as, ā, am, unobstructed, unimpeded; (am), ind. free from obstruction.

अपवित *a-pavitra*, as, ā, am, impure, unclean.

अपविद्ध *apa-viddha* and *apa-vedha*. See *apa-vyadh*, p. 53.

अपविष *apa-visha*, as, ā, am, free from poison; (ā), f. a species of grass, *Kyllingia Monoccephala*.

अपविष्णु *apa-vishṇu*, ind. except or without *Vishṇu*.

अपवीण *apa-viṇa*, as, ā, am, having a bad or no lute; (ā), f. a bad lute; (am), ind. without a lute.

अपवीरवत् *a-pavira-vat*, ān, atī, at, Ved. not armed with a lance.

अपवृ *apa-vṛi*, cl. 5. P. -*vṛiṇoti*, -*varitum*, -*ritum*, to open, uncover, exhibit.

Apa-varaka, as, m. an inner apartment, the lying-in chamber.

Apa-varaṇa, am, n. covering, screening; garment.

Apa-vāraṇa, am, n. covering, concealment, disappearance.

Apa-vārita, as, ā, am, covered, concealed, disappeared.

Apa-vāritaka, am, n. concealed, secret manner; *apavāritakena*, (in theatrical language) apart, aside (speaking so that only the addressed person may hear; opposed to *prakāśam*).

Apa-vārya, ind. apart, aside; having concealed.

Apa-vṛita, as, ā, am, uncovered, opened.

Apa-vṛiti, is, f. uncovering; concealing (?).

अपवृज *apa-vṛij*, Caus. P. -*varjayati*, -*yitum*, to quit, get rid of, to pay, to fulfil.

Apa-varga, as, m. completion, end (e. g. *pañcā-pavarga*, coming to an end in five days); exception (to a rule); gift, donation; the emancipation of the soul from the body and exemption from further transmigration; final beatitude. — *Apavarga-da*, as, ā, am, conferring final beatitude.

Apa-varjana, am, n. abandoning, abandonment; gift or donation, making good a promise, discharging a debt or obligation; final emancipation or beatitude.

Apa-varjanīya or *apa-vṛijya*, as, ā, am, to be abandoned, to be avoided.

Apa-varjita, as, ā, am, abandoned, quitted, got rid of, given or cast away; made good as a promise, discharged as a debt.

Apā-varjya, ind. excepting, except.
Apā-vrikta, as, ā, am, finished, completed.
Apā-vrikṭi, ie, f. fulfilment, completion.

अपवृत्त *apā-vrit*, cl. 1. A. -*varṭate*, -*titum*, to turn away, depart; to turn back, to come to an end.

Apā-varṭa, as, m. taking away; (in arithmetic or algebra) reduction to a common measure; the divisor, which is applied to both or either of the quantities of an equation.

Apā-varṭaka, as, m. a common measure.

Apā-varṭana, am, n. taking away; removal; transferring from one place to another; abbreviation, abridging; reduction of a fraction to its lowest terms; division without remainder; divisor.

Apā-varṭita, as, ā, am, taken away; removed; divided by a common measure without remainder.

Apā-vṛitta, as, ā, am, reversed, inverted, overturned; ended; (am), n. ediptic (in astronomy).

Apā-vṛitti, is, f. end.

अपव्यध *apā-vyadh*, cl. 4. P. -*vidhyati*, -*vyāddhum*, to pierce badly, to throw away, to neglect.

Apā-vīddha, as, ā, am, pierced; thrown away, rejected, dismissed, removed. — *Apāviddha-putra*, as, m. a son rejected by his natural parents and adopted by a stranger; one of the twelve objects of filiation in law. — *Apāviddha-loka*, as, ā, am, dead.

Apā-vedha, as, m. piercing anything in the wrong direction or manner (spoiling a jewel by so piercing it).

अपव्यय *apā-vyaya*, as, m. (rt. i with *apa* and *vi*), prodigality.

Apā-vyayat, an, anti, at, going away.

Apā-vyayamāna, as, ā, am, squandering; denying a debt.

Apā-vyayān, ī, īnī, ī, squandering, wasting, prodigal.

अपव्यादा *apā-vyā-dā* (-*vi-ā-dā*), cl. 3. P. -*dadāti*, -*dātum*, to open.

अपव्रत *apā-vrata*, as, ā, am, Ved. disobedient, unfaithful; not performing holy acts, irreligious; perverse.

अपशकुन *apā-śakuna*, am, n. a bad omen.

अपशङ्क *apā-śanka*, as, ā, am, fearless, having no fear or hesitation; (am), ind. fearlessly.

अपशद *apā-śada* or *apā-sada*, as, m. a low man.

अपशब्द *apā-śabda*, as, m. common or vulgar speech; a bad word; any form of language not Sanskrit; ungrammatical language. See *apā-bhraṇṣa*.

अपशम *apā-śama*, as, m. cessation.

अपशिरस *apā-śiras*, ās, ās, as, or *apā-śir-śa*, as, ā, am, or *apā-śir-śam*, ā, ā, a, headless.

अपशु *a-paśu*, us, m. not cattle; (us, us, u), deprived of cattle, poor. — *A-paśu-han*, hā, ghñī, ha, not killing cattle.

अपशुच 1. *apā-śuc*, Intens. P., Ved. -*śokti*, to disappear, vanish.

2. *apā-śuc*, k, m. (without sorrow), the soul.

Apā-śoka, as, ā, am, sorrowless; (as), m. a tree, *Jonesia Asoka*.

अपश्चादघ्न *a-paścā-daghn* or *a-paścād-daghn*, ā, m., Ved. not staying behind; not coming short of, not being a loser.

अपश्चिम *a-paścīma*, as, ā, am, not having another in the rear, last; having no end.

अपश्य *a-paśya*, as, ā, am Ved., or *a-paśyat*, an, anti, at, not seeing.

A-paśyanā, f. not seeing (?).

अपश्रय *apā-śraya*, as, m., Ved. a bolster; see *upa-śraya*.

अपश्री *apā-śrī*, is, is, i, deprived of beauty.

अपश्चास *apā-śāsa*, as, m. one of the five vital airs; see *apāna*.

अपश्व *apā-śhṭha*, am, n. (rt. *sthā*), the end or point of the hook for driving an elephant.

Apā-śhṭhu, us, us, u, contrary, opposite; perverse; left; (u), ind. contrary, perversely, badly; well, properly; handsomely; (us), m. time.

Apā-śhṭhura or *apā-śhṭhula*, as, ā, am, opposite, contrary.

अपस *apas*, as, n. (fr. obs. rt. *ap*), Ved.

work, action; sacred act, sacrificial act; water; (ās), m. f. (*asas*), m. f. pl., Ved. active, skilful in any art: *apasas*, f. pl., is a name of the hands and fingers which are busy in kindling the sacred fire and in performing the sacrifices; also a name of the three goddesses of sacred speech, or of the three divinities, fire, wind, and sun; also of the active or running waters [cf. Lat. *opus*].

Apas-tama, as, ā, am (superl.), Ved. most active or rapid.

1. *apasya*, as, ā, am, active, fit for an act, running away; watery; (ā), f. a kind of brick (twenty are used in building the sacrificial altar); activity; water.

2. *apasya*, nom. P. *apasyati*, to be active.

Apasyu, us, us, u, Ved. active.

अपसद *apā-sada*, as, m. the children of six degrading connections, viz. of a Brāhman with the women of the three lower classes, of a Kshatriya with women of the two lower, and of a Vaiśya with one of the Śūdra; a low man; an outcast (in this sense generally as last member of a comp., e.g. *brāhmanāpasada*).

अपसमम् *apā-samam*, ind. last year (?).

अपसर्जन *apā-sarjana*, am, n. (rt. *srij*), abandonment; gift or donation; final emancipation of the soul [cf. *apa-vṛj*].

अपसलवि *apā-salavi*, ind., Ved. to the left (opposed to *pra-salavi*); the space between the thumb and the forefinger (sacred to the Manes).

अपसव्य *apā-savya*, as, ā, am, or *apā-savyaka*, as, ikā, ā, m, not on the left side, right; opposite, contrary; (am), ind. to the right; the same as *apā-salavi*. — *Apasavyam kri* = *pradakṣiṇam kri*, to circumambulate a person keeping the right side towards him; to put the sacred cord on the right shoulder. — *Apasavya-vat*, ān, atī, at, having the sacred thread worn on the right shoulder, (as during a Śrāddha, &c.).

अपसिद्धान्त *apā-siddhānta*, as, m. (rt. 1. *sidh*), an erroneous conclusion.

अपसिध *apā-sidh*, cl. 1. P. -*sedhati*, -*sed-dhum*, -*sedhitum*, to ward off, remove, drive away.

अपसृ *apā-sri*, cl. 1. P. -*sarati*, -*sartum*, to walk off, go away: Caus. -*sārayati*, -*yītum*, to make or let one go away, to remove.

Apā-sara, as, m. excuse, apology.

Apā-saraṇa, am, n. going away, retreating; egress.

Apā-sāra, as, m. going out; egress, passage for going forth; escape.

Apā-sāraṇa, am, n. removing to a distance.

Apā-sārika, as, ā, am, removed, put away, thrown aside.

अपसृप *apā-srip*, cl. 1. P. -*sarpati*, -*sarp-tum*, -*srap-tum*, to glide or move off.

Apā-sarpa or *apā-sarpaka*, as, m. a secret emissary or agent, spy.

Apā-sarpaṇa, am, n. going back, retreating.

Apā-sriptī, is, f. going away.

अपस्कम्भ *apā-skambha*, as, m., Ved. fastening, making firm.

अपस्कर *apā-skara*, as, m. any part of a carriage, a wheel, &c.; faeces; anus; vulva.

Apā-skāra, as, m. the root or under part of the knee.

अपस्खल *apā-skhalā*, as, m. leaping off, jumping off; outside of a threshing floor (?).

अपस्तम *apas-tama*. See under *apas*.

अपस्तम्भ *apā-stambha*, as, m. a vessel in the side of the breast containing vital air.

Apā-stambhīnī, f., N. of a plant.

अपस्नात *apā-snāta*, as, ā, am, bathed or bathing after death or mourning, or upon the death of a connection, preparatory to other ceremonies.

Apā-snāna, am, n. funeral bathing, upon the death of a connection, after mourning, &c.; impure bathing, or bathing in water in which a person has previously washed.

अपस्पति *apas-pati*, is, m., N. of a son of Uttānapāda.

अपस्पृश 1. *apā-sprīś*, cl. 6. P. -*sprīśati*, -*sparśhṭum*, -*sparśhṭum*, to touch.

Apā-sparśa, as, ā, am, having no touch, insensible.

2. *apā-sprīś*, k, k, k, Ved. not letting one's self be touched.

अपस्पृश 3. *a-pasprīś*, k, k, k, Ved. not touching, not hurting.

अपस्फिग *apā-sphiga*, as, ā, am, one who has badly formed buttocks; (am), ind. except the buttocks.

अपस्फुर *apā-sphur*, ūs, ūs, ūs, or *apā-sphura*, as, ā, am, or *apā-sphurat*, an, anti, at, Ved. bounding or bursting forth, swelling, increasing. According to native authorities, both *apā-sphura* and *apā-sphurat* may mean 'injured'.

अपस्मार *apā-smāra*, as, m. or *apā-smṛiti*, is, f. forgetfulness; epilepsy, falling sickness.

Apā-smārīn, ī, īnī, ī, epileptic, convulsed.

Apā-smṛitti, is, is, ī, forgetful.

अपस्य *apasya*, *apasyu*. See under *apas*.

अपस्वर *apā-svara*, as, m. an unmusical note or sound.

अपहन् *apā-han*, cl. 2. P. -*hanti*, -*tum*, to beat off, ward off, repel, destroy.

Apā-ha, as, ā, am, keeping back, repelling, removing, destroying (e.g. *śokāpaha*, as, ā, am, removing sorrow).

Apā-hata, as, ā, am, destroyed, warded off, killed.

Apā-hatī, is, f. removing, destroying.

Apā-hanaṇa, am, n. or *apā-ghāta* (q.v.), warding off.

Apā-hantī, tā, m. beating off, destroying.

Apā-ghātīn, *apā-jighāṇu*. See s. v.

अपहल *apā-hala*, as, ā, am, having a bad plough.

अपहस *apā-has*, cl. 1. P. -*hasati*, -*situm*, to deride: Caus. P. -*hāsayati*, -*yītum*, to deride, ridicule.

Apā-hasita, am, n. or *apā-hāsa*, as, m. silly or causeless laughter.

Apā-hāsyā, as, ā, am, to be laughed at.

अपहस्त *apā-hasta*, am, n. taking or throwing away or off; stealing, plundering.

Apā-hastaya, nom. P. *apā-hastayati*, -*yītum*, to throw away, lose.

Apā-hastīla, as, ā, am, thrown away, lost, parted with.

अपहा 1. *apā-hā*, cl. 3. A. -*jihīte*, -*hātum*, to go off, come to an end.

अपहा 2. *apa-hā*, cl. 3. P. -*jahāti*, -*hātum*, to leave, abandon.

Apā-hāna, as, ā, am (or fr. i. *apa-hā* ?), leaving, abandoning; also written *apa-hāyana*.

Apā-hānī, ī, f. leaving; leaving off, abandonment, stopping, vanishing; exception, exclusion.

Apā-hāya, ind. leaving out of view, excepting, except, besides.

अपहिङ्कार *apa-hin-kāra*, as, ā, am, without the syllable *hīm*, which is pronounced in singing the Sāma verses.

अपहृ *apa-hṛi*, cl. 1. P. A. (?) -*karati*, -*te*, -*hartum*, to snatch away, carry off, plunder; to remove, to throw away; Caus. -*hārayati*, -*yitum*, to have (anything) carried off.

Apā-haraya, am, n. taking away, carrying off; stealing.

Apā-haraṇīya or *apa-hartavya* or *apa-hārya*, as, ā, am, to be taken away, carried off, stolen, &c.; to be taken back or resumed.

Apā-hartṛi, tā, m. (with gen. or acc.) taking away; expiating.

Apā-hāra, as, m. taking away, stealing; spending another person's property; secreting, concealment; e.g. *ātmāpahāraṇaṁ kṛi*, to conceal one's real character.

Apā-hāraka, as, ā, am, or *apa-hārīn*, ī, īpī, ī, one who takes away, seizes, steals, &c.; a plunderer, a thief.

Apā-hāraṇa, am, n. causing to take away, spoiling.

Apā-hṛita, as, ā, am, taken away, carried off, stolen, &c.; taken back, resumed. — *Apāhṛita-vijāna*, as, ā, am, bereft of sense.

अपहेला *apa-helā*, f. disrespect, contempt.

अपह्नु *apa-hnu*, cl. 2. A. -*hnute*, -*hnutum*, to conceal, disguise; to refuse, deny, disown.

Apā-hnava, as, m. concealment of knowledge; denial of or turning off of the truth; dissimulation; appeasing, satisfying; affection, love.

Apā-hnuta, as, ā, am, concealed, denied.

Apā-hnūtī, ī, f. denial, concealment of knowledge; a figure of rhetoric, applying a description or simile to other than its obvious application.

Apā-hnūvāna, as, ā, am, concealing, denying.

Apā-hnotṛi, tā, trī, trī, one who conceals or denies or disowns.

अपहास *apa-hāsa*, as, m. diminishing, reducing.

अपाक *apāk*, ind. westward, southward; see *apāc* next col.

अपाक 1. *apāka*, as, ā, am (fr. *apa*), situated aside or behind; distant; coming from a distant place; incomparable. — *Apāka-śakṣas*, ās, m., Ved. looking or shining far; of incomparable brightness.

Apākā or *apākāt*, ind., Ved. aside, distant. — *Apāke-stha*, as, ā, am, Ved. standing behind.

Apāktāt, ind., Ved. from behind, from the west.

अपाक 2. *a-pāka*, as, ā, am (rt. *paś*), immature, raw, unripe, undigested; (as), m. immaturity, indigestion. — *A-pāka-ja*, as, ā, am, not produced by cooking or ripening; original; natural. — *Apāka-sāka*, am, n. ginger.

A-pākin, ī, īnī, ī, unripe, undigested.

अपाकृ *apā-kṛi* (apa-ā°), cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, or Ved. -*karto*, to remove, drive away, keep away; to take away; to reject (an opinion); to cast off, reject; to desist from, to drop; to free one's self from; to pay.

Apā-karaṇa, am, n. driving away, removal; payment, liquidation.

Apā-karishṇu, us, us, u, driving away; excelling.

Apā-karmaṇ, a, n. payment, liquidation.

Apā-kṛita, as, ā, am, taken away, removed, destroyed, void of; paid.

Apā-kṛitī, ī, f. taking away, removal.

अपाकृ *apā-kṛish* (apa-ā°), cl. 1. 6. P. A. -*karishatī*, -*te*, *kṛishatī*, -*te*, -*karishātum*, -*kṛishātum*, to turn off or away, to avert.

अपाकृ *apā-kṛi* (apa-ā°), cl. 6. P. -*kirati*, -*karitum*, -*ritum*, to throw any one off; to abandon, to contemn.

अपाक्रम *apā-kram* (apa-ā°), cl. 1. P. poet. A. -*krāmati*, -*kramate*, -*kramitum*, to retire from.

अपाक्ष *apāksha* (apa-ak°), as, ā, am, present, perceptible; (as, ī, am), eyeless, having bad eyes.

अपाङ्क *a-pāṅkta* or *a-pāṅkteya* or *a-pāṅktya*, as, ā, am, not in a line or row; not in the same degree or class, unworthy, inadmissible into society, ejected from caste, excluded, outcast. — *A-pāṅktyopahata* (°*ya-up*°), as, ā, am, defiled or contaminated by the presence of impure or improper persons.

अपाङ्ग *apāṅga* (apa-an°) or *apāṅgaṇa*, as, ā, am, maimed, crippled; wanting or deformed in some limb; (as), m. the outer corner of the eye (sometimes as last member of a feminine comp. ending in ā or ī); a sectarian mark or circlet on the forehead; N. of Kāma, the god of love; a plant, Achyranthes Aspera. — *Apāṅga-darśana*, am, n. a side glance, a leer, a wink. — *Apāṅga-deśa*, as, m. the place round the outer corner of the eye. — *Apāṅga-netra*, as, ā, am, having eyes with beautiful outer angles.

अपाच् *apāc* or *apāñc*, n, ī, k (fr. *añc* with *apa*), going or situated backwards, behind; western (opposed to *prāñc*); southern (opposed to *udāñc*); (k), ind. behind, westward, southward.

Apācī, f. the south. — *Apācītarā* (°*śi-it*°), f. the north, i. e. other than the south.

Apācīna, as, ā, am, situated backwards, behind; western; turned back; southern.

Apācīya, as, ā, am, western, southern.

अपाज् *apāj* (apa-aj°), cl. 1. P. *apājati*, -*jitum*, to drive away.

अपाञ्च *apāñc* (apa-añc°), cl. 1. P. A. *apāñc-ati*, -*te*, -*ñitum*, to push away, to drive away.

अपाटव *a-pāṭava*, am, n. awkwardness, inelegance; sickness, disease.

अपाठ्य *a-pāṭhya*, as, ā, am, illegible.

अपाणिग्रहण *a-pāṇigrahaṇa*, am, n. celibacy.

A-pāṇi-pāda, as, ā, am, without hands and feet.

अपात्र *a-pātra*, am, n. a worthless or common utensil; an inferior, undeserving or worthless person, unfit as a recipient, unworthy to receive gifts.

— *A-pātra-kṛtyā*, f. or *a-pātri-karaṇa*, am, n. acting unbecomingly, doing degrading offices (as for a Brāhman to receive wealth improperly acquired, to trade, to serve a Śūdra, and to utter an untruth); excommunication, disqualification. — *Apātra-dāyin*, ī, īnī, ī, giving to the undeserving. — *Apātra-bhṛī*, ī, ī, supporting the unworthy, cherishing the undeserving.

अपाद *a-pād*, footless. See *apad*, p. 50.

A-pādya, as, ā, am, anything (as water) unfit for the feet.

अपादा *apā-dā* (apa-ā°), cl. 3. A. -*datte*, -*dātum*, to take off or away, to remove.

Apā-dāna, am, n. taking away, removal, ablation; a thing from which another thing is removed; the sense of the fifth or ablative case.

अपादादिभाज् *a-pādādi-bhāj* (°*dā-ād*°), k, k, k, not standing at the beginning of a Pāda.

A-pādāntīya, as, ā, am, not standing at the end of a Pāda.

अपाध्वन् *apādhvan* (apa-adh°), ā, m. a bad road.

अपान् *apān* (apa-an°), cl. 2. A. *apāniti*, -*nītum*, to breathe out or away, to expire, respire.

Apāna, as, m. expiration, breathing out (opposed to *prāṇa*); that of the five vital airs which goes downwards and out at the anus; (am), n. the anus; ventris crepitus. — *Apāna-dā*, ās, m., Ved. giving the vital air Apāna. — *Apāna-dvāra*, am, n. the anus. — *Apāna-pavana*, as, m. the vital air Apāna. — *Apāna-pā*, ās, m., Ved. protecting the Apāna. — *Apāna-bhṛī*, ī, f. cherishing the vital air, a sacrificial brick. — *Apāna-vāyu*, us, m. the air Apāna; ventris crepitus.

अपानुद् *apā-nud* (apa-ā°), cl. 6. P. A. -*nudati*, -*te*, -*notitum*, to remove, repel, repudiate.

अपानृत *apānṛita* (°*pa-an*°), as, ā, am, free from falsehood, true.

अपात्रपात *apān-ṇapāt* or *apaṇ-ṇapāt*, &c. See under *ap*, p. 48.

अपाप *a-pāpa*, as, ā, am, or *a-pāpin*, ī, īnī, ī, sinless, virtuous, pure. — *A-pāpa-kāśīn*, ī, īnī, ī, not ill-looking; not revealing evil. — *A-pāpa-kṛit*, t, t, t, not committing sin. — *A-pāpa-vasyasa*, am, n., Ved. non-increase of evil; health, prosperity. — *A-pāpa-viddha*, as, ā, am, not afflicted with evil.

अपाम् *apām*. See under *ap*, p. 48.

अपामाग्रे *apā-mārga*, as, m. (rt. *mṛij*), N. of a plant (Achyranthes Aspera), employed very often in incantations, in medicine, in washing linen, and in sacrifices.

Apā-mārjana, am, n. cleansing, keeping back, removing (of diseases and other evils).

अपामृत्यु *apā-mṛityu*, us, m. sudden death; see *apa-mṛityu*.

अपाय *apāya*. See under *ape*.

अपार *apār* (apa-ri°), cl. 5. P. *apārṇoti*, *apārtum*, -*ritum* or -*ritum* (?), to remove; to open.

अपार 1. *apāra*, am, n. the opposite bank of a river; the same as *pāra*, q. v.

अपार 2. *a-pāra*, am, n. (in the Sān-khya) a bad shore, i. e. a kind of mental indifference or acquiescence (*tushṭi*); it may also mean the reverse of *pāra* or of *pārapāra*, i. e. the reverse of mental acquiescence; (as, ā, am), shoreless, unbounded, boundless, interminable; an epithet of heaven and earth; out of reach; inexhaustible. — *A-pārapāra*, am, n. non-acquiescence.

A-pāraka, as, īkā, am, or *a-pārayat*, am, antī, at, incompetent, impotent.

A-pāraṇīya, as, ā, am, out of reach.

अपारमार्थिक *a-pāramārthika*, as, ī, am, not concerned about the highest truth.

अपारि *apārī* (apa-ri°), cl. 6. P. *apārīcchati*, -*chitum*, to go away, retire.

अपारिजित *apārjita*, as, ā, am (rt. *rij* with *apa*), flung away.

अपारी *apārīya*, as, ā, am (rt. *ard*), distant, far.

अपार्थ *apārtha* (apa-ar°), as, ā, am, or *apārthaka*, as, īkā, am, without any object, useless, unprofitable; unmeaning; (am), n. incoherent argument. — *Apārtha-karaṇa*, am, n. a false plea in a lawsuit.

अपाल *a-pāla* or *a-pālana* or *a-pālita*, as, ā, am, unguarded, unprotected, undefended.

अपालङ्कु *apālanka*, as, m., N. of a plant, Cassia Fistula.

अपालम्ब *apā-lamba*, as, m., Ved. the

hinder part of a carriage; mechanism to stop a carriage (?).

अपालि *apāli* (*apa-ali*), is, is, i, free from *ali* or bees, &c.

अपावृ *apā-vṛi* (*apa-ā*), cl. 5. P., Ved. *-vṛiṇoti*, *-varitum*, *-ritum*, to open; to cover; (in the first sense *apā-vṛi* is said to be for *apa-vṛi*, the final of *apa* being lengthened.)

Apā-vṛita, as, ā, am, open, laid open; covered, concealed, enclosed; unrestrained, self-willed.

Apā-vṛiti, is, f. or *apā-varaṇa*, am, n. laying open, enclosing, surrounding; covering, concealing, screening.

अपावृत् *apā-vṛit* (*apa-ā*), cl. 1. A. *-vartate*, *-titum*, to turn away, to return, to abstain from, to come to nought.

Apā-vartana, am, n. turning away or from; retreat, returning; repulse.

Apā-vṛit, t, t, t, Ved. returning.

Apā-vṛita, as, ā, am, (with abl.) turned away from; averted; abstaining from, rejecting, despising; reversed, repelled; (am), n. the rolling on the ground (of a horse).

Apā-vṛitti, is, f. retreat, returning; repulse.

अपाश्या *a-pāśyā*, f. no great number of nooses or fetters (i. e. a few).

अपाश्रय 1. *apāśraya* (*apa-ās°*), as, ā, am, helpless, destitute.

अपाश्रि 1. *apā-śri* (*apa-ā*), cl. 1. P. *-śrayati*, *-yitum*, to resort to; to use, practice.

2. *apā-śraya*, as, m. refuge, recourse, the person or thing to which recourse is had for refuge; an awning spread over a court or yard.

Apā-śrita, as, ā, am, resting on; resorting to.

अपाष्टि *apāṣṭi*, is, f., Ved. the heel.

अपाश *apā-śhṭha*, as, m., Ved. barb of an arrow; (am), n. what remains of the Soma plant after it has been pressed out. — *Apāśhṭha-vat*, ān, atī, at, Ved. having barbs; (vat), ind. like the remainder of the Soma plant (?).

अपास *apās* (*apa-as*), cl. 4. P. *apāsyati*, *-situm*, to fling away, throw away or off, to discard; to scare, drive away; leave behind, leave in a deserted condition; to desert, to take no notice of, disregard; reject.

Apāsana, am, n. throwing away; quitting, foregoing, discarding; killing, slaughter.

Apāśita, as, ā, am, thrown or cut down, injured, destroyed.

Apāśta, as, ā, am, thrown off, set aside; driven away, expelled; abandoned, discarded; disregarded, contemned.

Apāśya, ind. having thrown away or discarded, having left, having disregarded, having excepted.

Apāśyat, am, antī, at, discarding, throwing off, &c.

अपासङ्ग *apā-saṅga*, as, m. (rt. *saṅj*), a quiver; also *upāsanga*.

अपासरण *apā-saraṇa*, am, n. (rt. *sṛi*), departing, departure, removal.

Apā-śrita, as, ā, am, gone, departed, gone away.

अपासि *apāsi* (*apa-asi*), is, is, i, having a bad or no sword.

अपासु *apāsu* (*apa-asu*), us, us, u, lifeless.

अपाहा *apā-hā* (*apa-ā*), cl. 3. P. *-jahāti*, *-hātum*, to leave, omit, reject.

Apā-hāya, ind. excepting; except.

अपि *api*, or sometimes *pi* (as a particle or preposition prefixed to verbs and nouns), expresses placing near or over, uniting to, annexing, reaching to, proximity, &c. [cf. Gr. *enī*; Zend *api*; Germ. and Eng. prefix *be*]; in later Sanskrit its place seems frequently supplied by *abhi*.

(As a separable adv.) and also, moreover, besides, assuredly, surely; *api* *api* or *api-ā*, as well as; *na vāpi* or *na apivā* or *na načāpi*, neither, nor; *čāpi*, (and at the beginning of a sentence) *api-ā*, moreover.

Api is often used to express emphasis, in the sense of even, also, very; e. g. *anyad api*, also another, something more; *adyapi*, this very day, even now; *tathāpi*, even thus, notwithstanding; *yady api*, even if, although; *yadyapi tathāpi*, although, nevertheless; *na kadācid api*, never at any time; sometimes in the sense of but, only, at least, e. g. *mukhūrtam api*, only a moment.

Api may be affixed to an interrogative to make it indefinite, e. g. *ko 'pi*, any one; *kutrāpi*, anywhere.

Api imparts to numerals the notion of totality, e. g. *čaturṇām api varṇānām*, of all the four castes.

Api may be interrogative at the beginning of a sentence.

Api may strengthen the original force of the potential, or may soften the imperative, like the English 'be pleased to'; sometimes it is a mere expletive.

Api tu, but, but yet.

Api-tva, am, n., Ved. having part, share. — *Apitvin*, i, tni, t, Ved. having part, sharing.

Api-nāma, perhaps, in all probability.

अपिकक्ष *api-kaksha*, as, m., Ved. the region of the arm-pits and shoulder-blades, especially in animals; N. of a man; (*āś*), m. pl. the descendants of this man.

Api-kakshya, as, ā, am, Ved. connected with the region of the arm-pits, or that which binds to the *kaksha*.

अपिकर्ण *api-karṇa*, am, n., Ved. the region of the ears.

अपिकृत् *api-kṛit*, cl. 6. P. *-kṛintati*, *-kṛitum*, to cut off.

अपिक्षि *api-kshi*, Caus. *-kshāpayati*, *-yitum*, to annihilate, to make away with.

अपिगम् *api-gam*, cl. 1. P. *-gačhati*, *-gantum*, to go into, enter, approach, join; to approach a woman.

Api-gata, as, ā, am, gone into, entered, come near, approached, joined.

अपिगा *api-gā*, cl. 3. P. *-jigāti*, *-gātum*, to enter, get into, mingle with.

अपिगीरी *api-girṇa*, as, ā, am, praised, celebrated.

अपिग्रह *api-grah*, cl. 9. P. A. *-grihṇāti*, *-grāhitum*, to receive; to stop; to close (the mouth, nose, &c.).

Api-grihya Ved., or *api-grāhya*, as, ā, am, to be received.

अपिघस् *api-ghas*, cl. 1. P. *-ghasati*, *-ghasatum*, to eat off or away.

अपिच्छिल *a-pičhila*, as, ā, am, clear, free from sediment or soil.

अपिज *api-ja*, as, m. born after, born again; epithet of several divinities.

अपिण्ड *a-piṇḍa*, as, ā, am, without funeral cakes.

अपित् 1. *a-pit*, t, t, t (rt. *pi*), Ved. not swelling, dry; waterless.

अपित् 2. *a-pit*, t, t, t, (in gram.) not having the *it* or Anu-bandha p.

अपितृ *a-pitṛi*, tū, m. not a father.

A-pitṛika, as, ā, am, not ancestral or paternal, uninherited; fatherless.

A-pitṛya, as, ā, am, uninherited, not ancestral or paternal.

अपिदह *api-dah*, cl. 1. P., Ved. *-dahati*, *-dagāhum*, to singe.

अपिद्रु *api-driḥ*, cl. 6. P., Ved. *-driḥbhati* or *-driḥbhati*, *-darbhātum*, to rely upon.

अपिदो *api-do*, cl. 4. P., Ved. *-dyati*, *-dātum*, to cut off.

अपिधा *api-dhā*, cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to put to, shut, close, cover, conceal.

Api-dhāna or *pi-dhāna*, am, n. covering, concealment; a cover, a lid, a cloth for covering. — *Api-dhāna-vat*, ān, atī, at, Ved. having a cover; concealed.

Api-dhi, is, m. concealment.

Api-hita or *pi-hita*, as, ā, am, shut, covered, concealed.

अपिन्ह *api-nah* or *pi-nah*, cl. 4. P. *-nahyati*, *-naddhum*, to tie on, fasten.

Api-naddha or *pi-naddha*, as, ā, am, tied on; clothed, accoutred.

अपिनी *api-nī*, cl. 1. P. *-nayati*, *-netum*, to lead towards or to, bring to a state or condition.

अपिपद् *api-pad*, cl. 4. A. *-padyate*, *-pattum*, to go in, enter.

अपिपास *a-pipāsa*, as, ā, am, free from thirst; satisfied.

अपिपृच *api-pṛiç*, cl. 7. P. A., Ved. *-pṛiçakti*, *-pṛiçkte*, *-parçitum*, to mix with.

अपिप्राण *api-prāṇa*, as, i, am, Ved. breathing upon, vivifying, animating (?).

अपिबद्ध *api-baddha*, as, ā, am, fastened; connected with.

अपिभाग *api-bhāga*, as, ā, am, Ved. having part in, sharing in.

अपिमृष *api-mṛish*, cl. 4. P. A. *-mṛishyati*, *-te*, *-marshitum*, to forget, neglect.

अपिवृ *api-vṛi*, cl. 5. P. *-vṛiṇoti*, *-varitum*, *-ritum*, to conceal.

Api-vṛita, as, ā, am, concealed, covered.

अपिव्रत *api-vrata*, as, m. sharing in the same religious acts, related by blood.

अपिशर्वर *api-śarvara*, as, ā, am, Ved. contiguous to the night; being at the beginning or end of the night; (am), n. evening-time or morning-time.

अपिशल *apiśala*, as, m., N. of a man; (*āś*), m. pl. the descendants of *Apiśala*.

अपिशस् *api-śas*, f. (only used in abl.), Ved. slitting, ripping up.

अपिशुन *a-piśuna*, as, ā, am, unmalicious, upright, honest.

अपिशुत *api-śhṭuta*, as, ā, am (rt. *stu*), praised.

अपिसिच *api-siç*, cl. 6. P. *-siñçati*, *-sektum*, to sprinkle with.

अपिहित *api-hita*. See *api-dhā*.

अपी *api* (*api-i*), cl. 2. P. *-apy-eti*, *-tum*, to go in or near, to enter into or upon; to come near, approach; to partake, have a share in; to suffer; to join; to pour out (as a river); to dissolve; to enter the other world, to die.

Api-yat, am, atī, at, coming near.

1. *apita*, as, ā, am, gone into, entered, approached. *Apiti*, is, f., Ved. entering into, encountering, joining battle, junction; dissolving.

Apy-aya, coming near, union. See s. v.

अपीच्य *apīcya*, as, ā, am (fr. *api-añç*), Ved. secret, hidden (incorrectly for *apivya*, q. v.).

अपीजू *apī-jū*, *ūs*, *ūs*, *u*, Ved. stirring up, impelling.

अपीडन *a-pīḍana*, *am*, *n.* or *a-pīḍā*, *f.* not giving pain, gentleness, kindness.

A-pīḍayat, *am*, *antī*, *at*, without distressing, not paining.

अपीत २. *a-pīta*, *as*, *ā*, *am*, not drunk.

A-pītvā, *ind.* not having drunk, without drinking.

अपीनस *api-nasa* or *pī-nasa*, *as*, *m.* (*apī* for *api* and *nasa* for *nāśikā*), dryness of the nose, want of the pituitary secretion and loss of smell, cold.

अपीवृत *api-vṛita* = *api-vṛita*, *as*, *ā*, *am*, covered.

अपीव्य *apīvyā*, *as*, *ā*, *am*, very handsome, most excellent (?).

अपुंस *a-puṣṣ*, *-pumān*, *m.* not a man, a eunuch. — *Apuṣṣ-tva*, *am*, *n.* the state of a eunuch.

A-puṣṣkā, *f.* without a husband.

अपुच्छ *a-puṣṭha*, *as*, *ā*, *am*, tailless; (*ā*), *f.* the tree *Dalbergia Sida*.

अपुण्य *a-puṇya*, *as*, *ā*, *am*, unclean, impure, wicked, bad. — *Apuṇya-kṛit*, *t*, *t*, *t*, acting wickedly, wicked, bad.

अपुत्र *a-putra*, *as*, *m.* not a son; (*as*, *ā*, *am*), or *a-putraka*, *as*, *ikā*, *am*, having no son, sonless. — *Aputra-tā*, *f.* sonlessness.

A-putrikā, *f.* the daughter of a sonless father, who herself has no male offspring; (*as*), *m.* the father of such a daughter.

अपुनर *a-punar*, *ind.* not again, once for ever. — *A-punah-prāpya*, *as*, *ā*, *am*, irrecoverable. — *A-punah-anvaya*, *as*, *ā*, *am*, not returning, dead. — *A-punar-āvṛitti*, *is*, *f.* final exemption from life or transmigration. — *A-punar-diyamāna*, *as*, *ā*, *am*, not being given back. — *A-punar-bhava*, *as*, *m.* not being again; exemption of the soul from further transmigration, final beatitude. — *A-punar-bhāva*, *as*, *m.* not being born again.

अपुराण *a-purāṇa*, *as*, *ā*, *am*, or *a-purātana*, *as*, *t*, *am*, not old, modern, new.

अपुरुष *a-puruṣa*, *as*, *ā*, *am*, unmanly. — *A-puruṣārtha* (*śha-ar*), *as*, *m.* a rite which is not for the benefit of the sacrificer; not the chief object of the soul.

अपुरोऽनुवाक्य *a-puro-’nūvākya*, *as*, *akā* or *ikā*, *am*, without a *Purovākya*.

A-purorukka, *as*, *ā*, *am*, without a *Purovākya*.

अपुष्कल *a-puṣṭkala*, *as*, *ā*, *am*, not eminent; mean, low.

अपुष्ट *a-puṣṭa*, *as*, *ā*, *am*, unnourished, lean; soft.

अपुष्प *a-puṣṭpa*, *as*, *ā*, *am*, not flowering; (*as*), *m.* the glomerous fig tree. — *A-puṣṭpa-phala* or *a-puṣṭpa-phala-da*, *as*, *ā*, *am*, bearing fruits without flowering; having neither flowers nor fruits; (*as*), *m.* the jack tree, *Artocarpus Integrifolia*, the glomerous fig tree.

अपुस *apus*, *us*, *n.*, Ved. shape; the same as *rapus*, *q. v.*

अपूजक *a-pūjaka*, *as*, *ikā*, *am*, irreverent, irreligious.

A-pūjā, *f.* irreverence, disrespect.

A-pūjita, *as*, *ā*, *am*, not revered or worshipped, contemned, disregarded.

A-pūjya, *as*, *ā*, *am*, not to be worshipped or revered.

अपूत *a-pūta*, *as*, *ā*, *am*, impure; not having received the invocatory rite.

अपूप *apūpa*, *as*, *m.* cake of flour, meal, &c.; a sort of bread; wheat; honey-comb (?). — *Apūpa-nābhi*, *is*, *m.* Ved. having a navel which consists of or is decorated with cake. — *Apūpa-maya*, *as*, *t*, *am*, consisting of cake. — *Apūpa-rat*, *ān*, *atī*, *at*, accompanied with cake. — *Apūpāpīḥita* (*pa-ap*), *as*, *ā*, *am*, covered with cake.

Apūpīya, *as*, *ā*, *am*, belonging to cake.

Apūpya, *am*, *n.* flour, meal.

अपूरणी *apūrāṇī*, *f.* the silk cotton tree, *Bombax Heptaphyllum*.

अपूरुष *a-pūruṣa*, *as*, *ā*, *am*, lifeless, inanimate; soulless; unpeopled. — *A-pūruṣa-ghna*, *as*, *m.*, Ved. not killing men.

अपूर्य *a-pūrya*, *as*, *ā*, *am*, not full or entire, imperfect, incomplete, deficient; (*am*), *n.* an incomplete number, a fraction. — *Apūrya-kāla*, *as*, *ā*, *am*, premature; (*as*), *m.* incomplete time. — *Apūrya-kāla-ja*, *as*, *ā*, *am*, born before the proper time, abortive. — *Apūrya-tā*, *f.* incompleteness.

A-pūryamāna, *as*, *ā*, *am*, not being full, incomplete.

अपूर्व *a-pūrva*, *as*, *ā*, *am*, unprecedented, unprecedented; not having existed before, quite new; unparalleled, incomparable, wonderful, extraordinary; not first; (in *Pāṇini*) preceded by *a* or *ā*; (*am*), *n.* the remote or unforeseen consequence of an act, as heaven of religious rites; a consequence not immediately preceded by its cause. — *Apūrva-karman*, *a*, *n.* a religious rite or sacrifice, the power of which on the future is not before seen. — *Apūrva-tā*, *f.* or *apūrva-tva*, *am*, *n.* the being unprecedented, not having existed before, incomparableness, &c. — *A-pūrva-pati*, *is*, *f.* one who has had no husband before. — *Apūrva-rat*, *ind.* singularly, unlike anything else. — *A-pūrveṇa*, *ind.* never before.

A-pūrvīya, *as*, *ā*, *am*, referring to the remote or unforeseen consequence of an act.

A-pūrvya, *as*, *ā*, *am*, Ved. unprecedented, first; having nothing similar before one's self, incomparable, unheard of.

अप्रिक्त *a-prikta*, *as*, *ā*, *am*, unmixed, uncombined; (*as*), *m.* (in *Pāṇini*) a word or an affix consisting of a single letter, i. e. of one not combined with another; (in the *Prātisākyas*) the preposition *ā* and the particle *u*.

अप्रिणत *a-pṛiṇat*, *an*, *atī*, *at*, Ved. not filling, not propitiating by gifts; stingy.

अप्रिथक् *a-pṛithak*, *ind.* not separately, with, together with, collectively. — *Aprithag-dharma-śīla*, *as*, *ā*, *am*, of the same religion. — *Aprithag-dhī*, *is*, *is*, *t*, regarding God in all things.

अप्रिष्ट *a-pṛiṣṭa*, *as*, *ā*, *am*, unasked, undressed, not spoken to.

अपे *ape* (*apa-i*), *cl. 2. P.*, *cl. 1. A.* *apaiti*, *apāyate*, *apaitum*, to go away, withdraw, retire, run away, escape, vanish; to be wanting, to be omitted; to start.

Apāya, *as*, *m.* going away, departure; destruction, death, annihilation; injury, detriment, loss; misfortune, evil, ill, calamity, danger; end (of a word).

Apāyin, *i*, *ini*, *t*, going away, departing, vanishing, perishable.

Apeta, *as*, *ā*, *am*, escaped, departed, gone; having retired from, free from (with *abl.* or as last member of a comp.). — *Apeta-bhī*, *is*, *is*, *t*, one whose fear is gone. — *Apeta-rāksha*, *t*, *N.* of a plant, *Ocimum Sanctum*.

Apeya, *as*, *ā*, *am*, removed (?).

Apehī. See *s. v.* next col.

अपेक्ष *apeksh* (*apa-iksh*), *cl. 1. A.* *apekshate*, *-shitum*, to look away, to look round, to look about for something; to have some design; to have regard to, to respect; to look for, wait for,

expect, hope; to require, to have an eye to; with *na*, not to like.

Apekshana, *am*, *n.* or *apekshā*, *f.* looking round or about; (with the object either in *loc.* or as the preceding member of a compound) consideration, reference, regard; connection of cause with effect or of individual with species; expectation, hope, desire, need, requirement. — *Apekshayā*, with reference to. — *Apekshā-buddhi*, *is*, *f.* a mental process in the *Vaiśeṣika* philosophy, the faculty of arranging and methodising; clearness of understanding.

Apekshā, *as*, *ā*, *am*, to be considered or regarded, to be looked for or expected, to be wished, desired, or required; desirable.

Apekshita, *as*, *ā*, *am*, considered, regarded, referred to, looked for, expected; wished, hoped, required; (*am*), *n.* consideration, reference, regard.

Apekshin, *i*, *ini*, *t*, (with the object in *gen.* or as the preceding member of a compound) considering, respecting, regarding, looking to; looking for, expecting, hoping, requiring.

Apekshya, *ind.* having considered, having regard to, with regard or reference to.

अपेज *apej* (*apa-ef*), *cl. 1. A.* *apejate*, *-jitum*, to remove, drive away. (See *Gram.* 784. a.)

अपेन्द्र *apendra* (*pa-in*), *as*, *ā*, *am*, without *Indra*.

अपेय *a-peya*, *as*, *ā*, *am*, unfit for drinking, undrinkable.

अपेशल *a-peśala*, *as*, *ā*, *am*, not clever, inexperienced.

अपेशस *a-peśas*, *ās*, *ās*, *as*, Ved. formless, shapeless.

अपेष् १. *apesh* (*apa-ish*), *cl. 4. A.* *apeshyate*, *-shitum*, to strive after, aspire to.

अपेष् २. *apesh* (*apa-ish*), *cl. 1. A.* *apeshate*, *-shitum*, to withdraw from, to retire.

अपेहि *apehi* (imperative of *rt. i* with *apa*), at the beginning of several compounds, means excluding, expelling, denying admission; e. g. *apehī-prakāśā*, *f.* a ceremony where people are not admitted. — *Apehī-dāntjā*, *f.* a ceremony from which merchants are excluded. — *Apehī-vātā*, *f.* *N.* of a plant useful in expelling wind (*Poderia*).

अपैशुन *a-paiśuna*, *am*, *n.* integrity, honesty, uprightness.

अपोगस *a-pogaṇḍa*, *as*, *ā*, *am*, not under sixteen years of age; a child or infant; timid, fearful; flaccid; having a limb too many or too few.

अपोच्छद् *apocēhad* (*apa-ud-chad*), *cl. 10. P. A.* *chādayati*, *-te*, *-yitum*, to uncover.

अपोद्ध *apodha*, *as*, *ā*, *am* (fr. *rt. vāk* with *apa*), carried off, removed, taken away.

अपोत्क्रप *apot-krish* (*apa-ud-krish*), *cl. 1. 6. P. A.* *-karshati*, *-te*, *-krishati*, *-te*, *-karshitum*, *-krashitum*, to separate, disjoin.

अपोदक *apodaka* (*pa-ud*), *as*, *ā*, *am*, waterless, water-tight; not watery, not fluid; (*ikā*), *f.* a pot-herb, *Basella Rubra* or *Lucida*.

अपोदि *apod-i* (*apa-ud-i*), *cl. 2. P.* *-eti*, *-tum*, to go away altogether, to give way, to withdraw.

Apod-itya, *as*, *ā*, *am*, to be completely gone away from or left.

अपोद्धार्य *apod-dhārya*, *as*, *ā*, *am* (fr. *rt. hṛi* with *apa* and *ud*), liable to have something taken away.

अपोनपात *apo-napāt*, &c. See under *ap*.

अपोभ *apobh* (*apa-ubh*), *cl. 6. P.*, Ved. *apobhati*, *-ombhati*, *-bhritum*, to bind, fetter.

अपोरु *apornu* (*apa-ürnu*), cl. 2. P. A. *apornauti*, -*noti*, -*nute*, -*navitum*, -*navitum*, to uncover, to unveil, to open; A. to uncover one's self.

अपोष *aposh* (*apa-ush*), cl. 1. P., Ved. *aposhati*, *aposhñati*, to dispel darkness (said of the dawn).

अपोह *apoh* (*apa-üh*), cl. 1. P. A. *apohati*, -*te*, -*hitum*, to strip off, to push away, to frighten away; to remove, to heal (sickness); A. to keep away from one's self, to avoid, to give up; (in disputation) to object, to deny, to reason, argue.

Apoka, as, m. or *apohana*, as, n. pushing away, removing; removal of doubt by the exercise of the reasoning faculty; reasoning, arguing.

Apohanäya or *apohya*, as, *ä*, am, to be taken away, or removed, or expiated.

Apohita, as, *ä*, am, taken away, removed; established by reason.

अपोरुष *a-paurusha*, as, n. unmanliness, cowardice; superhuman power; (as, *ä*, am), unmanly, cowardly; superhuman.

अपोक्कल्य *a-paushkala*, as, n. immaturity.

अप *apta*, as, *ä*, am (fr. obs. rt. *ap* for later *äp*), Ved. obtained; watery (?).

Aptas, as, n. a sacrificial act.

Aptu, us, m., Ved. busy, active, diligent; the body; Soma; a sacrificial animal.

Aptur, *äs*, m., Ved. active, busy; giving water; running as water.

Aptürya, as, n., Ved. zeal, activity; the giving of water.

Aptor-yäma, as, or *aptor-yäman*, *ä*, m., Ved., N. of a sacrificial ceremony, and of a verse in the Sāma-veda closing that ceremony [cf. *vaśāja*].

Aptya, as, *ä*, am, active, spacious; watery (?).

Apna, as, m. or *apnas*, as, n., Ved. possession, property; work, sacrificial act; progeny; shape [cf. Lat. *ops*]. — *Apnañ-stha*, as, m., Ved. superintending work. — *Apna-rāj*, *t*, m., Ved. possessing property; illustrious through work. — *Apnas-vat*, *am*, *atī*, *at*, Ved. productive, having sacrificial acts or work.

Apnavāna, as, m., Ved. having progeny; the arm; N. of a Rishi; poor (?).

Apya, as, *ä*, am, obtainable, to be reached; active, belonging to or connected with work or sacrificial acts, watery.

अप्य *appa*, as, m., N. of an author of a book on prosody.

अप्यति *appati*, is, m. See under *ap*.

अप्यदोक्षित *appadiḥṣita* or *apyadiḥṣita* or *apyayadiḥṣita*, as, m., N. of an author of the sixteenth century.

अप्यिज्ञ *ap-pitta*, as, n. fire; see under *ap*.

अप्यञ्च *apy-aś*, *yan*, *śē*, *yak* (rt. *añc*), reaching, gone into, hidden.

अप्यत्यज *apy-aty-arj* (*api-atī*), cl. 1. P., Ved. -*arjati*, -*jītum*, to add over and above.

अप्यय *apy-aya*, as, m. (fr. rt. *i* with *api*, see *api*), approach, meeting, joining; pouring out; entering, vanishing; junction; (e.g. *svāpyaya*, entering into one's self, absorption.) — *Apyaya-dīkṣita*, as, m., N. of a Drāviḍa saint and writer, the author of various works, celebrated as a Śaiva, and thought to be an incarnation of Śiva; (also *apyāya* or *apyai*, &c.)

Apy-ayana, as, n. union, joining; copulating.

अप्यर्थम् *apy-ardham*, ind., Ved. within proximity, near.

अप्यस् *apy-as* (*api-as*), cl. 2. P. -*asti*, (with loc. or with an adv. of place) to be in anything; to be closely connected with, to belong to.

अप्युत *apy-uta* = *api* and *uta*, q. v.

अप्रकट *a-prakaṭa*, as, *ä*, am, unmanifested, unapparent, obscure.

अप्रकम्प *a-prakampa*, as, *ä*, am, unshaken, literally and metaphorically; firm, steady; unanswered, unrefuted. — *Aprakampa-tā*, f. firmness, stability, unanswerableness.

अप्रकर *a-prakara*, as, *ä*, am, not acting excellently.

A-prakarana, as, n. not the principal topic, not relevant to the main subject.

A-prakṛita, as, *ä*, am, not principal, not relevant to the main topic under discussion, not chief; occasional or incidental, not natural.

A-prakṛiti, is, f. not the inherent or inseparable property, accidental property or nature; spiritual being.

अप्रकर्षित *a-prakarṣita*, as, *ä*, am, not exceeded, not more than; unsurpassed.

A-prakṛiṣṭa, as, *ä*, am, low, vile; (as), m. a crow.

अप्रकल्पक *a-prakalpaka*, as, *ikā*, am, not prescribing as obligatory.

A-prakṛipta, as, *ä*, am, not explicitly enjoined.

अप्रकाण्ड *a-prakāṇḍa*, as, *ä*, am, stemless; (as), m. a bush, a shrub.

अप्रकाश *a-prakāśa*, as, *ä*, am, not shining, dark; self-illuminated; not visible, hidden, secret; not manifest or evident; (am), ind. in secret; (as), m. indistinctness, secrecy, a secret.

A-prakāśaka, as, *ikā*, am, not rendering bright; making dark.

A-prakāśamāna or *a-prakāśita*, as, *ä*, am, not manifested, undivulged, unrevealed, not evident or public.

A-prakāśya, as, *ä*, am, not to be manifested or divulged.

अप्रकृत *a-praketa*, as, *ä*, am, Ved. indiscriminate, unrecognizable.

अप्रक्षित *a-prakṣita*, as, *ä*, am, Ved. undiminished, undecayed.

अप्रखर *a-prakhara*, as, *ä*, am, dull, obtuse; bland, mild.

अप्रगम *a-pragama*, as, *ä*, am, going too fast for others to follow, not to be surpassed.

अप्रगल्भ *a-pragalbha*, as, *ä*, am, not arrogant, modest.

अप्रगीत *a-pragīta*, as, *ä*, am, not chaunted aloud.

अप्रगुण *a-praguna*, as, *ä*, am, confounded, perplexed.

अप्रग्राह *a-pragrāha*, as, *ä*, am, unrestrained, unbridled.

अप्रचक्षुश *a-pracankṣa*, as, *ä*, am, Ved. without power of seeing; not beautiful (?).

अप्रचुर *a-pracura*, as, *ä*, am, little, few.

अप्रचेतस् *a-pracetas*, as, *äs*, as, Ved. deficient in understanding, foolish.

A-pracetita, as, *ä*, am, unknown.

अप्रचोदित *a-pracodita*, as, *ä*, am, undesired, not bidden or commanded; undeclared, not said; unasked.

अप्रच्छेद्य *a-pracchedya*, as, *ä*, am, inscrutable.

अप्रच्युत *a-pracyuta*, as, *ä*, am, unmoved; (with abl.) not fallen or deviating from, observing, following.

अप्रज *a-praja*, as, *ä*, am (rt. *jan*), without progeny, childless; unborn; unpeopled; (*ä*), f. not bearing, unprolific, having no child.

1. *a-prajāñi*, is, is, i (rt. *jan*), without progeny.

A-prajas, as, *äs*, as, without progeny, childless. — *Aprajas-tā*, f. or *aprajas-tva* or *aprajās-tva*, as, n. childlessness.

A-prajāta, as, *ä*, am, childless, having no progeny.

अप्रजिज्ञ 2. *a-prajāñi*, is, is, i (rt. *jñā*), Ved. inexperienced, inexpert.

अप्रणीत *a-praṇīta*, as, *ä*, am (rt. *nī*), unconsecrated, profane, common; (am), n. the act of frying clarified butter without consecrated water.

अप्रणोद्य *a-praṇodya*, as, *ä*, am (rt. *nud*), not to be turned away.

अप्रत् *a-prat*, *n*, *tī*, *t* (rt. *prā*), Ved. not affluent; *apratā*, inst. c. without wealth.

अप्रतर्क्य *a-pratarkya*, as, *ä*, am, not to be discussed; incomprehensible by reason, undefinable.

अप्रताप *a-pratāpa*, as, m. want of brilliancy, dulness; meanness, want of dignity.

अप्रति *a-prati*, is, is, i, Ved. without opponents, irresistible; unequalled; (*i*), ind. irresistibly. — 1. *apratī-rūpa*, as, *ä*, am, of unequalled form, incomparable [cf. 2. *a-pratīrūpa*, p. 58]. — *Apratīrūpa-kathā*, f. incomparable or unanswerable discourse. — *Apratī-vīrya*, as, *ä*, am, of irresistible power.

अप्रतिकर *a-pratikara*, as, *ä*, am, trusted, trusting, confidential.

A-pratikarmam, *ä*, *ä*, a, of unparalleled deeds.

A-pratikāra or *a-pratikāra*, as, m. not remedying, non-requital, non-retaliation; (as, *ä*, am), irremediable, helpless, defenceless.

A-pratikārin, *i*, *inī*, *t*, not remedying, not counteracting.

अप्रतिगृह्य *a-pratigrihya*, as, *ä*, am, one from whom one must not accept anything.

A-pratigrahaka, as, *ikā*, am, not accepting.

A-pratigrāhya, as, *ä*, am, not to be taken, unacceptable.

अप्रतिघ *a-pratigha*, as, *ä*, am (rt. *han*), not to be kept off, not to be vanquished.

अप्रतिद्वन्द्व *a-pratidvandva*, as, *ä*, am, not having an adversary in battle; not to be vanquished; irresistible. — *Apratidvandva-tā*, f. unrivalledness.

अप्रतिधुर *a-pratidhura*, as, *ä*, am, Ved. without a match in carrying burdens or the yoke (said of a horse).

अप्रतिधृष्ट *a-pratidhrīṣṭa*, as, *ä*, am, not to be opposed, irresistible. — *Apratidhrīṣṭa-śavas*, as, *äs*, as, Ved. of irresistible power.

A-pratidhrīṣhya, as, *ä*, am, Ved. irresistible.

अप्रतिपक्ष *a-pratipakṣa*, as, *ä*, am, without a rival or opponent.

अप्रतिपक्ष्य *a-pratipaṇya*, as, *ä*, am, not to be bartered or exchanged.

अप्रतिपत्ति *a-pratipatti*, is, f. non-ascertainment; non-performance, failure; neglect, disregard. *A-pratipad*, *t*, *t*, *t*, not stopping; not to be depended on.

A-pratipanna, as, *ä*, am, unascertained, unaccomplished, neglected.

अप्रतिबन्ध *a-pratibandha*, as, m. absence of obstruction; (as, *ä*, am), unimpeded, undisputed, direct (inheritance), not collateral or presumptive.

अप्रतिबल *a-pratibala*, as, *ä*, am, of unequalled power.

अप्रतिबोधवत् *a-pratibodhavat*, *an*, *atī*, *at*, without the sense of personal consciousness.

अप्रतिब्रुवत् *a-pratibruvat*, *an*, *atī*, *at*, Ved. not speaking against, not contradicting.

अप्रतिभ *a-pratibha*, as, *ä*, am, modest, bashful; (*ä*), f. shyness, timidity.

अप्रतिम a-pratima, as, ā, am, unequalled, incomparable, without a match.

अप्रतिमन्यमान a-pratimanyūyamāna, as, ā, am, Ved. being unable to show one's resentment to another, or to retaliate anger for anger.

अप्रतिपत्ति a-pratipatti, as, m. natural or spontaneous state or condition.

अप्रतियोगिन् a-pratīyogin, ī, inī, i, without adversary; not opposed (to one another), having no opposite.

अप्रतिरथ a-pratiratha, as, m. having no antagonist, an invincible warrior; N. of a Rishi; (am), n., N. of a hymn composed by Apratiratha.

अप्रतिरथ a-pratirava, as, ā, am, uncontented, undisputed.

अप्रतिरूप 2. a-pratirūpa, as, ā, am, not corresponding with, unfit. (For 1. see under a-prati.)

अप्रतिरुद्धकाम a-pratiruddha-kāma, as, ā, am, unsatisfied in one's desires.

अप्रतिषिद्ध a-pratishiddha, as, ā, am (rt. 2. sidh), unprohibited, unforbidden.

अप्रतिषेध a-pratishēdha, as, m. non-prohibition, non-negation.

अप्रतिष्कृत a-pratishkuta, as, ā, am, Ved. not to be kept off, not to be resisted, not contradicted, not refused.

अप्रतिष्ठ a-pratishṭha, as, ā, am, having no solid ground, fluctuating; thrown away, unprofitable; infamous, disreputable; (as), m., N. of a hell; (ā), f. instability, absence of reputation, ill-fame, dishonour.

अप्रतिष्ठहाना, as, ā, am, Ved. without solid or firm ground; (am), n. instability.

अप्रतिष्ठिता, as, ā, am, unsettled, unfixed; unconsecrated; uncelebrated, obscure.

अप्रतिसंक्रम a-pratisankrama, as, ā, am, having no intermixture.

अप्रतिसंख्या a-pratisankhya, as, ā, am, unobserved. — **Apratisankhya-nirodha**, as, m. the unobserved nullity or annihilation of an object.

अप्रतिहत a-pratihata, as, ā, am, uninterrupted, unobstructed, irresistible; unaffected, unimpaired, indestructible, uninjured; not disappointed. — **Apratihata-netra**, as, m., N. of a Buddhist deity (whose eyes are unimpeded).

अप्रतीकार a-pratikāra. See under a-pratikāra, p. 57.

अप्रतीक्षम् a-pratiksham, ind. without looking backward.

अप्रतीति a-pratīti, as, ā, am (rt. i with prati); unapproached, unattainable; unopposed; unintelligible, not understood. — **Apratīti-tā**, f. unintelligibility.

अप्रतीति, īs, f. the state of not being understood; mistrust, want of confidence.

अप्रतीति a-pratīti, as, ā, am (for a-pratīdatta, fr. rt. dā with prati), Ved. not given back.

अप्रतीप a-pratīpa, as, m., N. of a king of Magadha.

अप्रतुल a-pratula, as, m. want of weight, want, necessity.

अप्रत a-pratta, as, ā, am (for a-pradatta, fr. rt. dā with pra), not given away; (ā), f. not given away in marriage, a girl.

अप्रत्यक्ष a-pratyaksha, as, ā, am, not present to the sight, invisible, imperceptible; unknown. — **Apratyaksha-tā**, f. imperceptibility. — **Apratyaksha-tishṭha**, as, ā, am, not distinctly taught.

अप्रत्यय a-pratyaya, as, m. distrust, disbelief, doubt; not an affix; (as, ā, am), distrustful (with loc.); having no affix. — **A-pratyaya-sṭha**, as, ā, am, (in gram.) not pertaining to an affix.

अप्रत्याख्यात a-pratyākhyāta, as, ā, am, uncontradicted, unrefuted, assented to.

A-pratyākhyāna, am, n. non-refutation.

A-pratyākhyeya, as, ā, am, not to be contradicted, undeniable.

अप्रत्युत a-pratyūta, as, ā, am, not attacked.

अप्रथित a-prathita, as, ā, am, unpublished; unnoted, unknown, not celebrated.

अप्रदीप्तगिन् a-prādiptāgni (*ta-ag°), is, īs, i, dyspeptic.

अप्रदुग्ध a-pradugdha, as, ā, am, Ved. not milked to the end.

अप्रदृष्टित a-pradṛṣṭita, as, ā, am, Ved. not proud, not arrogant; not humbled, not careless (?).

अप्रधान a-pradhāna, as, ā, am, not principal, subordinate, secondary. — **Apradhāna-tā**, f. or **apradhāna-tva**, am, n. subordination, inferiority.

अप्रधृष्य a-pradhṛṣhya, as, ā, am, not to be vanquished, invincible.

अप्रपदन a-prapadana, am, n., Ved. a bad place of refuge.

अप्रबल a-prabala, as, ā, am, inefficacious, weak.

अप्रभ a-prabha, as, ā, am, without radiance, obscure; dull; mean.

अप्रभु a-prabhu, us, us, u, wanting power, unable, incompetent (with loc.). — **Aprabhu-tva**, am, n. want of power, insufficiency.

A-prabhūta, as, ā, am, insufficient, inadequate.

A-prabhūti, īs, f. little effort.

अप्रमत्त a-pramatta, as, ā, am, not careless, careful, attentive, vigilant, sober.

A-pramāda, as, m. care, vigilance; (as, ā, am), careful, cautious, steady; (am), ind. attentively, carefully; without interruption.

A-pramādin, ī, inī, i, careful, attentive.

अप्रमद a-pramada, as, ā, am, without pleasure, joyless.

अप्रमय a-pramaya, as, ā, am, Ved. unlimited, imperishable.

अप्रमा a-pramā, f. a rule which is no authority (see a-pramāṇa); incorrect knowledge.

अप्रमाणा a-pramāṇa, as, ā, am, immeasurable, unlimited; without weight or proof, without authority; (am), n. a rule which is no standard of action.

— **A-pramāṇa-vid**, t, t, t, incapable of weighing evidence. — **Apramāṇa-śubha**, ās, m. pl. of immeasurable virtue; N. of a class of Buddhist divinities.

— **Apramāṇābha** (*ṇa-ābha), ās, m. pl. of unlimited splendor; N. of a class of divinities in Buddhism.

A-pramāṇika, as, ā, am, unauthorized; properly a-pramāṇika, q. v.

A-pramāta, as, ā, am, unbounded, unmeasured; not proved, not established by authority.

A-prameya, as, ā, am, immeasurable; unfathomable, inscrutable; not to be proved. — **Aprameyātman** (*ya-āt°), ā, m. of inscrutable spirit, an epithet of Śiva. — **Aprameyānubhāva** (*ya-an°), as, ā, am, of unlimited energy.

अप्रमायुक a-pramāyuka, as, ā, am, Ved. not dying suddenly (?), immeasurably long (?).

अप्रमीय a-pramīya, as, ā, am, Ved. not to be killed.

अप्रमूर a-pramūra, Ved. or a-pramūrēhita, as, ā, am, not foolish, prudent.

अप्रमृष्य a-pramṛṣhya, as, ā, am, not to be destroyed, indestructible.

अप्रमोद a-pramoda, am, n. inability to remove pain.

अप्रयत्न a-prayatna, as, m. absence of effort, indifference, laziness; (as, ā, am), not energetic, indifferent, apathetic, not devoted to (with loc.).

अप्रयाणि a-prayāṇi, is, f. not going, not moving.

A-prayāpani or **a-prayāpani**, īs, f. not causing to go on; not allowing to progress.

अप्रयाचम् a-prayācam, ind. (rt. yu), Ved. without interruption, attentively.

A-prayacchat, an, anti, at, Ved. unceasing, careful, attentive.

A-prayuta, as, ā, am, Ved. unaltered, continual.

A-prayutvan, ā, ā, a, Ved. not separate, combined, careful.

अप्रयास a-prayāsa, as, m. ease, absence of trouble.

अप्रयोग a-prayoga, as, m. non-applicability, bad application.

A-prayojaka, as, ā, am, inapplicable, causeless, irrelevant.

अप्रलम्ब a-pralamba, as, ā, am, not slow, quick, expeditious.

अप्रवर्तक a-pravartaka, as, ikā, am, ab-staining from action, inert; not exciting to action.

A-pravartana, am, n. the act of refraining from, not engaging in; not exciting to any action.

A-pravṛtta, as, ā, am, not acting, not engaged in, not commenced, not instigated.

A-pravṛtti, īs, f. not proceeding; abstaining from action, inaction; non-excitement; (in medic.) suppression of the natural evacuations, constipation, ischuria, &c.

अप्रवीण a-praviṇa, as, ā, am, unskilful.

अप्रवीत a-praviṭa, as, ā, am, Ved. unapproached; not approaching (to impregnate); not impregnated.

अप्रवृद्ध a-pravṛddha, as, ā, am, not excessively grown.

अप्रवेद a-praveda, as, ā, am, Ved. difficult to be found or obtained; silent (?).

अप्रसक्त a-prasakta, a-prasakti, probably for a-prasakta, a-prasakti, q. v. below.

अप्रसस्त 1. a-prasasta, as, ā, am (rt. śaps), not praised, worthless, contemptible; not approved, forbidden.

A-prasasya, as, ā, am, not praiseworthy, not good.

अप्रसस्त 2. a-prasasta, as, ā, am (rt. śās), Ved. indocile, disobedient.

अप्रसक्त a-prasakta, as, ā, am (rt. sañ), not addicted, not attached to; moderate, temperate.

A-prasakti, īs, f. or a-prasanga, as, m. non-addiction, non-attachment, moderation.

अप्रसन्न a-prasanna, as, ā, am (rt. sad), not quiet, not clear, turbid, muddy; displeased, dissatisfied, unfavourable.

A-prasāda, as, m. disfavour, disapprobation.

A-prasādyā, as, ā, am, not to be propitiated; unappeasable, implacable.

अप्रसव a-prasava, as, ā, am (rt. su or sū), not being prolific; (as), m. the not being born.

A-prasūta, as, ā, am, not having offspring, barren, childless.

अप्रसह्य a-prasahya, as, ā, am, intolerable, insufferable.

अप्रसिद्ध a-prasiddha, as, ā, am, not settled or established; unknown, uncelebrated; unusual, uncommon, of no real existence, not current or generally known. — *Aprasiddha-pada*, am, n. an obsolete word.

अप्रस्तुत a-prastuta, as, ā, am, unconnected with, irrelevant, unsuitable to the time or subject; not principal, not being the chief subject-matter; accidental or extraneous; not ready.

A-prastāvika, as, ī, am, irrelevant to the subject-matter.

अप्रहत a-prahata, as, ā, am, unhurt, intact; untitled, waste; uncultivated.

A-prahan, ā, ā, a, or *a-prahantri*, tā, trī, trī, not hurting.

अप्रहित a-prahita, as, ā, am, Ved. not stirred up, not sent out, unassailed (by foes).

अप्रकृत a-prākṛita, as, ā, am, not principal; not original; special, particular; not vulgar.

अप्रगम्य a-prāgrya, as, ā, am, secondary, subordinate.

अप्राचीन a-prācīna, as, ā, am, modern, recent; not eastern, western.

अप्राज्ञ a-prājña, as, ā, am, unlearned, ignorant; unconscious. — *Aprājña-tā*, f. ignorance, unconsciousness.

अप्राण a-prāṇa, as, ā, am, or *a-prāṇin*, ī, inī, ī, inanimate, lifeless.

अप्राधान्य a-prādhānya, am, n. inferiority, subordination.

अप्राप्त a-prāpta, as, ā, am (rt. āp with pra), unobtained; unarrived; unproved. — *Aprāpta-kāla*, as, ā, am, out of season, inopportune, ill-timed; under age; (am), n. an irregular debate. — *Aprāpta-yauvana*, as, ā, am, not arrived at puberty. — *Aprāpta-vyavahāra* or *apṛāpta-vayas*, ās, ās, as, a minor in law; under age, not of years to engage in law or public business. — *Aprāptāvasara* ('*ta-av*'), as, ā, am, unseasonable, inopportune.

A-prāpti, īs, f. non-attainment, non-acquisition, scarcity.

A-prāpya, ind. not having found; (as, ā, am), unobtainable, unattainable, scarce.

अप्रामाणिक a-prāmāṇika, as, ī, am, unauthentic, unwarranted, unauthorized, unworthy of being trusted or believed.

A-prāmānya, am, n. absence or insufficiency of proof or authority.

अप्रामिसत्य a-prāmi-satya, as, ā, am (rt. mī with pra), Ved. of unimpaired truthfulness; unalterable true.

अप्रायतय a-prāyatya, am, n. impurity, un-governableness.

अप्रायु a-prāyu, us, us, u, Ved. assiduous, unceasing, not going forth (?).

A-prāyus, us, m., Ved. not ceasing; with undeparted life, with unimpaired or ever brilliant vigour.

अप्रिय a-priya, as, ā, am, disagreeable, disliked; unkind, unfriendly; (as), m. a foe, an enemy; N. of a Yaksha; (ā), f. a sort of skate fish, *Silurus Pungentissimus*. — *Apriya-kara*, as, ā or ī, am, or *apriya-kārin*, ī, inī, ī, doing an unkindness; unfriendly, ill-disposed. — *Apriya-bhāgin*, ī, inī, ī, unfortunate. — *Apriya-vādin*, ī, inī, ī, or *apriyam-vada*, as, ā, am, speaking unkindly or harshly.

A-prīti, īs, f. dislike, aversion, unfriendliness, enmity; pain. — *Aprīti-kara*, as, ī, am, unkind, adverse; disagreeable, offensive. — *Aprīty-ātmaka*, as, ikā, am, consisting of pain.

अप्रेतरक्षसी apreta-rākshasī, f., N. of a plant, *Ocimum Sanctum*; see *apeta-rākshasī*, p. 56.

अप्रेमन् a-preman, a, n. dislike, aversion; (ā, ā, a), unfriendly.

अप्रेष a-praisha, as, ā, am, not invoked with a *praisha* (q. v.) mantra.

अप्रोषिवस् a-proshivas, -vān, -shushī, -vat (rt. vas, perf. part.), Ved. not gone away, staying.

अप्रौढ a-praudha, as, ā, am, not arrogant, timid, gentle; (ā), f. an unmarried girl, or one very recently married and not come to womanhood.

अप्रव a-plava, as, ā, am, without a ship; not swimming. — *A-plaveśa* ('*va-īśa*'), as, ā, am, unable to swim.

अपा apā, f. (fr. apa or fr. obs. rt. ap ?), disease; danger; the region of the throat or neck.

अप 1. ap-sa, as, m., Ved. giving or yielding (ap) water [cf. *ap-sā* below].

अप 2. a-psa, as, m., Ved. not destroying.

अप्सर ap-sara, as, m. water-goer, any aquatic animal (see etym. of next).

अप्सरस् apsaras, ās, or *apsarā*, f. (fr. ap, q. v., and rt. sṛī, 'going in the waters or between the waters of the clouds'); certain female divinities, who reside in the sky and are the wives of the Gandharvas; they have the faculty of changing their shapes, are very fond of bathing, and are said to have been produced at the churning of the ocean. — *Apsara-rah-pati*, īs, m. Indra, lord of the Apsarasas. — *Apsara-tirtha*, am, n. a pool in which the Apsarasas bathe. — *Apsarā-pati*, īs, m. lord of the Apsarasas; N. of the Gandharva Śikhaṇḍin.

Apsarāya, nom. A. *apsarāyate*, -yitum, to behave like an Apsaras.

अप्सव ap-sava, as, ā, am, Ved. (if from *apsas*) possessed of form or shape; (if from *ap*) giving water.

Apsavya, as, ā, am, fit for water, being in the water.

अप्सस् apsas, as, n. (fr. obs. rt. ap), Ved. cheek; shape, beauty (?).

अप्सा ap-sā, ās, m. (fr. ap and rt. sam), Ved. giving water.

अप्सु 1. a-psu, us, us, u, Ved. without food; not beautiful (?).

अप्सु 2. apsu (loc. pl. of ap, q. v.), in the water or waters. This word forms the first member of various compounds, thus:—*apsu-kshiti*, t, m., Ved. dwelling within the clouds, in the region between heaven and earth. — *Apsu-cara*, as, ī, am, Ved. going in the waters. — *Apsu-ja*, as, ā, am, or *apsu-jā*, ās, ās, m. f., Ved. born in the waters. — *Apsu-jit*, t, t, t, Ved. vanquishing between the waters or in the region of the clouds. — *Apsu-mat*, ān, atī, at, possessed of what is in the waters; not losing one's nature in the water (e. g. the lightning does not lose his fiery nature in the clouds); containing the word *apsu*. — *Apsu-yoga*, as, m. the connecting power in water. — *Apsu-yoni*, īs, m., Ved. born from the waters. — *Apsu-vāh*, t, m., Ved. driving in water. — *Apsu-shad*, t, t, t, Ved. dwelling in the waters. — *Apsu-shoma*, as, m. Soma in water; a cup filled with water. — *Apsu-samśita*, as, ā, am, Ved. raised or excited in the waters.

अफल a-phala, as, ā, am, unfruitful, barren; vain, unproductive; deprived of virility; (as), m., N. of a plant, *Tamarix Indica*; (ā), f. the Aloe plant, *Aloes Perfoliata*; another plant, *Flacourtia Cataphracta*. — *A-phala-kānksht*, ī, inī, ī, disinterested, not looking to beneficial consequences. — *Aphala-tā*, f. or *aphala-tva*, ān, n. barrenness, unprofitableness. — *A-phala-prepsu*, us, us, u, one who desires no recompense.

अफलु a-phalgu, us, us, u, not vain, productive, profitable.

अफुल्ल a-phulla, as, ā, am, unblown.

अफेन 1. a-phena, as, ā, am, frothless, without scum or foam.

अफेन 2. a-phena, am, n. (corruption of *ahi-phena*, foam of a snake?), opium.

अबद्ध a-baddha, as, ā, am, or *a-baddhaka*, as, ikā, am (rt. bandh), unbound, at liberty; unmeaning, nonsensical. — *Abaddha-mukha*, as, ā, am, foul-mouthed, scurrilous; mendacious.

1. *a-badhya*, as, ā, am, unmeaning, nonsensical. — *A-bandhaka*, as, ikā, am, not binding; (as), m., N. of a man; (ās), m. pl. the descendants of this man.

A-bandhana, as, ā, am, without fetters, free.

A-bandhya. See s. v. below.

A-bandhra, as, ā, am, Ved. without bonds or ligatures, falling asunder.

अबध a-badha, as, m. (rt. badh), not killing; (ā), f. a segment of the base of a triangle, see *a-vadha*. — *Abadhārha* ('*dha-ar*'), as, ā, am, not worthy of death.

2. *a-badhya*, as, ā, am, not to be killed, inviolable; see also *a-vadhya*. — *Abadhya-uhāva*, as, m. immunity, sacredness of character, as that of an ambassador.

अबन्धु a-bandhu, us, us, u, without kindred, without companions, friendless. — *Abandhu-kṛt*, t, t, t, Ved. causing want of companions.

A-bāndhava, as, ā, am, having no relation or kindred, lone, unacknowledged, unowned.

अबन्ध्य a-bandhya, as, ā, am, not barren, not unfruitful, fruitful, productive.

अबल a-bala, as, ā, am, weak, feeble, infirm; (as), m., N. of a plant, *Tapia Crateva*; N. of a king of Magadha; (ā), f. a woman; one of the ten Buddhist earths; (am), n. want of strength, weakness [with *abala* have been compared, *Goth. ubils*, Them. *ubila*; Mod. Germ. *uibel*; Eng. 'evil']. — *Abala-dhanvan*, ā, ā, a, possessing a weak bow. — *Abalābala* ('*la-ab*'), as, m. 'neither powerful nor powerless'; an epithet of Śiva.

A-balāsa, as, ā, am, not consumptive.

Abaliyas, ān, asī, as, weaker.

A-balya, am, n. weakness, sickness.

अबहु a-bahu, us, us, or *vī*, u, not many, few. — *Abahv-akshara*, as, ā, am, or *abahv-ac*, ā, ā, c, having not more than two syllables.

अबाध a-bādha, as, ā, am, unobstructed, unrestrained; free from pain; (ā), f. segment of the base of a triangle [cf. *a-badhā* under *a-badha* above].

A-bādha, as, ikā, am, or *a-bādhitā*, as, ā, am, unimpeded, unobstructed; unrefuted.

A-bādhya, as, ā, am, improper to be opposed or pained.

अबान्धव a-bāndhava. See *a-bandhu*.

अबालिश a-bālīśa, as, ā, am, not childish.

अबालेन्दु a-bāleṇḍu ('*la-in*'), us, m. full-moon.

अबाह्य a-bāhya, as, ā, am, not exterior, internal; without an exterior.

अबिन्धन ab-inḍhana, as, m. 'having (ap) water for fuel,' submarine fire.

अबिभोवस् a-bibhivas, ān, bhyushī, at, or *a-bibhyat*, at, atī, at, Ved. fearless, confident.

अबुद्ध a-buddha, as, ā, am, unwise, foolish. — *A-buddha-tva*, am, n. foolishness.

A-buddhi, īs, f. want of understanding; ignorance; stupidity; (ās, īs, ī), ignorant, stupid. — *A-buddhi-pūrva* or *a-buddhi-pūrvaka*, as, ā, am, not

preceded by intelligence; beginning with non-intelligence; (*am*), ind. ignorantly. — *Abuddhi-mat*, *ān*, *ati*, *at*, unwise, ignorant, foolish.

A-buddh, *bhūt*, *t*, *t*, or *a-buddha*, *as*, *ā*, *am*, stupid, foolish; (*as*), *m*, a fool.

A-budhya, *as*, *ā*, *am*, Ved. not to be perceived; not to be awakened.

A-budhyamāna, *as*, *ā*, *am*, not being awake.

A-bodha, *as*, *m*, ignorance, stupidity; (*as*, *ā*, *am*), ignorant, stupid; puzzled, perplexed. — *A-bodha-gamya*, *as*, *ā*, *am*, incomprehensible.

A-bodhaniya, *as*, *ā*, *am*, unintelligible; not to be awakened or aroused.

अबुध् ab-budhna, *am*, *n*, Ved. 'having no bottom or root,' the air or intermediate region.

अब्ज ab-ja, *as*, *ā*, *am* (fr. *ap* and *rt. jan*), born in water; (*as*), *m*, the conch; the moon; the tree *Barringtonia Acutangula*; *Dhanvantari*, physician of the gods, produced at the churning of the ocean; *N*, of a son of *Viśala*; (*am*), *n*, a lotus; a large number of millions. — *Abja-ja*, *as*, *m*, an epithet of *Brahmā* (sprung at the creation from the lotus, which arose from the navel of *Viṣṇu*). — *Abja-drist*, *k*, *k*, *k*, or *abja-nayana*, *as*, *ā*, *am*, or *abja-netra*, *as*, *ā*, *am*, lotus-eyed, having large fine eyes. — *Abja-bāndhava*, *as*, *m*, the sun (friend of the lotus).

— *Abja-bhava*, *as*, *m*, *Brahmā*, a *Brāhman*. — *Abja-bhoga*, *as*, *m*, the root of a lotus. — *Abja-yoni*, *is*, *m*, epithet of *Brahmā* [cf. *abja-ja*]. — *Abja-vāhana*, *as*, *m*, epithet of *Siva*, 'carrying the moon' on his forehead. — *Abja-hasta*, *as*, *m*, the sun (represented as holding a lotus in one hand).

Abjā, *ās*, *m*, Ved. born in water.

Abjini, *f*, a multitude of lotus flowers. — *Abjini-pati*, *is*, *m*, the sun.

अजस abjas, *as*, *n*, shape, beauty [cf. *apsas*].

अजित ab-jit, *t*, *t*, *t* (fr. *ap* and *rt. ji*), Ved. conquering waters.

अब्द ab-da, *as*, *ā*, *am* (fr. *ap* and *rt. dā*), giving water; (*as*), *m*, a cloud; a year; the grass *Cyperus Rotundus*; *N*, of a mountain. — *Abda-tantra*, *am*, *n*, *N*, of an astronomical work. — *Abda-vāhana*, *as*, *m*, *N*, of *Siva* (? borne on a cloud or bearing the clouds). — *Abda-sata*, *am*, *n*, a century. — *Abda-sahasra*, *am*, *n*, a thousand years. — *Abda-sāra*, *as*, *m*, a kind of camphor. — *Abdārdha* (*dā-ar*), *am*, *n*, a half year.

Abdayā, *ind*, Ved. out of desire of giving water.

Ab-dī, *is*, *m*, Ved. a cloud. — *Abdi-mat*, *ān*, *ati*, *at*, Ved. possessed of clouds, giving water, impregnating (?).

अदुर्ग ab-durga, *am*, *n*, (see *ap*), a fortress surrounded by a moat or lake.

अदेवताक ab-devatāka or *ab-daivata*, *as*, *ā*, *am* (see *ap*), having the waters as divinities, praising the waters.

अभि ab-dhi, *is*, *m*, (fr. *ap* and *rt. dhā*), a pond, lake; the ocean; sometimes used to denote the numerals 4 or (?) 7. — *Abdhi-kapha*, *as*, *m*, cuttle fish bone, being considered as the froth of the sea. — *Abdhi-ja*, *as*, *ā*, *am*, born in the ocean; (*au*), *m*, the *Asvins*; (*ā*), *f*, spirituous liquor. — *Abdhi-jhusha*, *as*, *m*, a sea-fish. — *Abdhi-dvipā*, *f*, earth; an island surrounded by the ocean. — *Abdhi-nagari*, *f*, *N*, of *Dvārakā*, the capital of *Krishna*. — *Abdhi-navanitaka*, *as*, *m*, the moon. — *Abdhi-phena*, *as*, *m*, cuttle fish bone. — *Abdhi-mandūki*, *f*, the pearl oyster. — *Abdhi-sayana*, *as*, *m*, *N*, of *Viṣṇu*, sleeping on the ocean at the periods of the destruction and renovation of the world. — *Abdhi-sāra*, *as*, *m*, a gem. — *Abdhy-agnī*, *is*, *m*, submarine fire.

अभक्ष ab-bhaksha, *as*, *ā*, *am* (fr. *ap* and *rt. bhaksh*), living upon water; (*as*), *m*, a snake. — *Ab-bhakshaṇa*, *am*, *n*, living upon water, a kind of fasting.

अभ्र ab-bhra. See *abhra*, &c.

अब्रह्मचर्य a-brahmacārya, *as*, *ā*, *am*, unchaste.

A-brahma-cāryaka, *am*, *n*, incontinence, coition.

अब्रह्मण्य a-brahmanyā, *am*, *n*, act not proper for a *Brāhman*; an unbrahmanical or sacrilegious act; in theatrical language an exclamation, meaning 'help' 'to the rescue' 'a disgraceful deed is perpetrated'.

A-brahman, *ā*, *ā*, *a*, Ved. unaccompanied by devotion or devotional hymns, wanting in knowledge or divine wisdom; separated from the *Brāhmans*. — *Abrahma-tā*, *f*, Ved. want of devotion or true divine knowledge. — *A-brahma-vīd*, *t*, *t*, *t*, not knowing *Brahma* or the supreme spirit.

A-brāhmaṇa, *as*, *m*, not a *Brāhman*; (*as*, *ā*, *am*), without *Brāhmans*.

A-brāhmaṇya, *am*, *n*, violation of sanctity, or of the duty of a *Brāhman*.

अब्रुवत् a-bruvat, *am*, *ati*, *at*, not speaking, silent.

अब्रूकृत abrū-kṛta, *am*, *n*, making (*abrū*) a growling; indistinctness of speech caused by shutting the lips.

अलिङ्ग ab-linga, *am*, *n*, (see *ap*), a *Sūkta* or verse addressed to the waters.

अविन्दु ab-vindu, *us*, *m*, (see *ap*), a tear.

अम् abh. See *ambh*.

अभक्त 1. a-bhakta, *as*, *ā*, *am*, unbelieving, not devoted, not worshipping; not attached to, detached, unconnected with; not accepted.

A-bhakti, *is*, *f*, want of devotion to, want of faith, unbelief, incredulity. — *Abhakti-mat*, *ān*, *ati*, *at*, undevoted to, unbelieving.

अभक्त 2. a-bhakta, *as*, *ā*, *am*, not eaten. — *A-bhakta-cchandas*, *as*, *n*, or *a-bhakta-ruc*, *k*, *f*, want of appetite.

अभक्ष्य a-bhaksha, *as*, *m*, or *a-bhakshaṇa*, *am*, *n*, not eating anything, fasting.

A-bhakshya, *as*, *ā*, *am*, not to be eaten. — *A-bhakshya-bhakshaṇa*, *am*, *n*, eating of prohibited food. — *Abhakshya-bhakshin*, *i*, *ini*, *i*, eating forbidden food.

अभग a-bhaga, *as*, *ā*, *am*, without enjoyment, unfortunate.

अभग्न a-bhagna, *as*, *ā*, *am*, unbroken, entire; uninterrupted.

A-bhāngura, *as*, *ā*, *am*, unbroken; firm; undisturbed.

A-bhāgyamāna, *as*, *ā*, *am*, not being detached, associated, attended with.

अभद्र a-bhadra, *as*, *ā*, *am*, not good, bad, wicked; (*am*), *n*, badness, sin, wickedness.

अभय a-bhaya, *as*, *ā*, *am*, unfeared, not dangerous, secure; fearless, undaunted; (*as*), *m*, *N*, of *Siva*; a son of *Dharma*; (*ā*), *f*, a plant, *Terminalia Citrina*; (*am*), *n*, absence or removal of fear, peace, safety, security; *N*, of a sacrificial hymn; the root of a fragrant grass, *Andropogon Muricatum*. — *Abhaya-gīrī-vāsin*, *i*, *m*, dwelling on the mountain of safety; *N*, of a division of *Kātyāyana*'s pupils. — *Abhaya-gīrī-vihāra*, *as*, *m*, Buddhist monastery on the *Abhayagiri*. — *Abhayan-kara*, *as*, *ā*, *am*, or *abhayan-kṛt*, *t*, *t*, *t*, causing peace or safety. — *Abhaya-jāta*, *as*, *m*, *N*, of a man. — *Abhaya-dīndīma*, *as*, *m*, a war-drum. — *A-bhaya-da* or *abhayan-dāda* or *abhayam-prada*, *as*, *ā*, *am*, giving fearlessness or safety; (*as*), *m*, an *Arhat* of the *Jainas*; *N*, of a king, the son of *Manasyu* and father of *Su-dhanvan*. — *Abhaya-dakṣiṇā*, *f*, promise or present of protection from danger; a gift to a *Brāhman*, which he may receive even from a *Sūdra*.

— *Abhaya-dāna* or *abhaya-pradāna*, *am*, *n*, giving assurance of safety or protection. — *Abhaya-pattra*, *am*, *n*, (a modern term), a written document or paper granting assurance of safety, a safe conduct. — *Abhaya-vaśana*, *am*, *n*, or *abhaya-vāc*, *k*, *f*, assurance of safety, encouragement. — *Abhaya-sani*, *is*, *is*, *t*, Ved. giving safety. — *Abhayānanda* (*ya-ān*), *as*, *m*, *N*, of a man.

अभर्तुका a-bhartṛikā, *f*, an unmarried woman; a widow.

अभव a-bhava, *as*, *m*, non-existence; destruction, end of the world.

A-bhavanīya or *a-bhavitavya*, *as*, *ā*, *am*, what is not to be, what will not be.

A-bhavan-mata-yoga or *a-bhavan-mata-sambandha*, *as*, *m*, (in rhetoric) a defect in composition; want of harmony between the ideas, which are to be expressed, and the words by which they are expressed.

A-bhavya, *as*, *ā*, *am*, not to be, not predestined; what ought not to be, improper, inauspicious.

अभस्त्र a-bhastra, *as*, *ā*, *am*, without bellows.

A-bhastrakā or *a-bhastrikā* or *a-bhastrākā*, *f*, a badly made or inferior pair of bellows. The former two are said to mean also, 'a small woman who has no bellows.'

अभाग a-bhāga, *as*, *ā*, *am*, or *a-bhāgin*, *i*, *ini*, *i*, not sharing or dividing.

A-bhāgya, *as*, *ā*, *am*, unfortunate, wretched.

अभाव a-bhāva, *as*, *m*, non-existence, absence; non-entity, negation, nullity, the seventh category in *Kaṇāda*'s system; annihilation, death.

A-bhāvanā, *am*, *f*, *n*, absence of judgment or right perception; absence of religious meditation or contemplation.

A-bhāvanīya, *as*, *ā*, *am*, not to be inferred or contemplated, inconceivable.

A-bhāvayitrī, *īā*, *tri*, *trī*, not perceiving, not inferring, not comprehending.

A-bhāvin, *i*, *ini*, *i*, or *a-bhāvya*, *as*, *ā*, *am*, what is not to be or will not be, not destined to be.

अभाषण a-bhāṣaṇa, *am*, *n*, not speaking, silence.

अभि abhi, *ind*, (a prefix to verbs and nouns, expressing) to, towards, into, over, upon.

(As a prefix to verbs of motion) it expresses the notion of moving or going towards, approaching, &c. (As a prefix to nouns not derived from verbs) it expresses superiority, intensity, &c.; e. g. *abhi-tāmra*, *abhi-nava*, *q*, *v*.

(As a separable adverb or preposition) it expresses (with acc.) to, towards, in the direction of, against; in, into, to; for, for the sake of; on account of; on, upon, with regard to; by, before, in front of; over. It may even express one after the other, severally; e. g. *vrīkṣham vrīkṣham abhi*, tree after tree [cf. *Gr. ἀπὸ*; Lat. *ob*; Zend *aibi*; Goth. *bi*; Old High Germ. *bi*].

Abhika, *as*, *ā*, *am*, lustful, libidinous; (*as*), *m*, a lover, a husband. Some regard this as derived from *abhi-kam* [cf. *anuka*].

Abhi-tarām, *abhi-tas*. See *s*, *v*.

अभिकम् abhi-kam, *perf*, -*śakame*, -*kamitum*, to desire, love.

Abhi-kāma, *as*, *m*, affection, desire; (*as*, *ā*, *am*), affectionate, loving, desirous, with obj. in acc. or gen.; (*am*), *ind*, with desire.

Abhi-kāmika, *as*, *ā*, *am*, voluntary.

अभिकम्प abhi-kamp, *cl*, 1. *A*, -*kampate*, -*pitum*, to tremble vehemently, to shake; Caus. -*kampayati*, -*yitum*, to stir, allure.

अभिकाङ्क्ष abhi-kāṅkṣh, *cl*, 1. *P*, -*kāṅkṣati*, -*śṣtūm*, to ask, request, long for, desire; to strive.

Abhi-kāṅkṣhā, *f*, longing, wish, desire.

Abhi-kāṅkṣhita, *as*, *ā*, *am*, longed for, wished, desired.

Abhi-kāṅkshin, ī, īṇī, ī, longing for, wishing, desiring.

अभिकाल *abhi-kāla*, as, m., N. of a town; see Rāmāyaṇa II. 68.

अभिकाश *abhi-kāś*, Intens., Ved. -*čākaśiti*, -*čākaśyate*, to illuminate, irradiate; to look on, to perceive.

अभिकुम् *abhi-kuts*, cl. 10. P. A. -*kutsayati*, -*te*, -*yitum*, to revile, to inveigh against.

अभिकुप *abhi-kush*, cl. 9. P. -*kushṇāti*, -*koshitum*, to pull, to tear.

अभिकूज *abhi-kūj*, cl. 1. P. -*kūjati*, -*jitum*, to twitter, warble, coo.

अभिकृ *abhi-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to do with reference to or in behalf of; to procure, effect; to render, make: Desid. -*čikīrshati*, to wish to do; to long for.

Abhi-karaṇa, am, n. effecting; incantation.

Abhi-kṛīti, īs, ī, N. of a metre, containing one hundred syllables.

Abhi-kṛīṭaan, vā, vari, m. f., Ved. magical; a magician, a spirit (producing diseases?).

अभिकृष *abhi-kṛish*, cl. 1. 6. P. A. -*karshati*, -*te*, -*kṛishati*, -*te*, -*karshṭum* or -*krashṭum*, to overpower, to pull down.

अभिकृ *abhi-kṛi*, cl. 6. P. -*kirati*, -*karitum* or -*ritum*, to pour over, throw over, cover; to fill.

अभिकृप *abhi-kṛip*, cl. 1. A. -*kalpate*, -*pīṭum* or -*ptum*, to be adequate to, to answer; to have the same meaning: Caus. -*kalpayati*, -*yitum*, to put in order.

Abhi-kṛipta, as, ā, am, prepared, produced.

अभिकृप *abhi-kṛūy*, cl. 1. A. -*knūyate*, -*yitum*, to bemoisten, bedew.

अभिक्रुतु *abhi-kṛatu*, us, m., Ved. insolent, haughty (as an enemy).

अभिक्रान्त *abhi-krand*, cl. 1. P. -*krandati*, -*ātum*, to shout at, roar at, to neigh or whinny at. *Abhi-kranda*, as, m. a shout.

अभिक्रम *abhi-kram*, cl. 1. P. A., cl. 4. P. -*krāmāti*, -*kramate*, -*krāmyati*, -*kramitum*, to step or go near to, approach; to fly at, attack; to step upon; to undertake, begin: Caus. -*kramayati*, -*yitum*, to bring near.

Abhi-krama, as, m. assault, attack; ascending, mounting; undertaking, attempt, beginning. — *Abhi-krama-nāśa*, as, m. unsuccessful effort.

Abhi-kramaṇa, am, n. or *abhi-kṛānti*, īs, f. stepping near, approaching.

Abhi-kṛānta, as, ā, am, approached; attacked, begun.

Abhi-kṛāntin, ī, īṇī, ī, one who has undertaken; conversant with (with loc.).

Abhi-kṛāmam, ind. having stepped near.

अभिक्री *abhi-kṛi*, cl. 9. P. A. -*kṛīṇāti*, -*ṇīte*, -*kretum*, to buy for a certain purpose.

अभिकृष *abhi-kṛudh*, cl. 4. P. -*krudhyati*, -*kroddhum*, to be angry with (with acc.).

अभिकृश *abhi-kṛuś*, cl. 1. P. -*krośati*, -*krōshṭum*, to cry out at, call out to; to call to any one in a scolding manner; to lament with tears, to bemoan.

Abhi-krośaka, as, m. a reviler, one who calls out; a herald (?).

अभिकृष *abhi-kshatṛi*, tā, m., Ved. murderer, destroyer.

अभिकृषा *abhi-kshadā*, f., Ved. (according to native interpretation) destroying, a destroyer. It is better, perhaps, to divide thus, *a-bhiksha-dā*, ās, m. giving without having been asked.

अभिकृष *abhi-ksham*, cl. 1. A. -*kshamate*, -*kshantum*, to be gracious, propitious, to allow, to pardon.

अभिकृष *abhi-kshar*, cl. 1. P. A. -*ksharati*, -*te*, -*ritum*, Ved. -*radhyai*, to flow near or round, to pour on.

अभिकृष *abhi-kship*, cl. 6. P. -*kshipati*, -*ksheptum*, to fling at (as the lash of a whip at a horse), to insult; to excel.

Abhi-kshipat, an, atī or antī, at, surpassing.

अभिकृष *abhi-khan*, cl. 1. P. A. -*khanati*, -*te*, -*nitum*, to dig up, to turn up (the soil).

अभिकृष 1. *abhi-khyā*, cl. 2. P., Ved. -*khyāti*, -*tum*, to see, view, perceive; to cast a kind or gracious look upon any one, to be gracious: in later Sanskrit the rt. *khyā* conveys the idea of telling, making known: Caus. -*khyāpayati*, -*yitum*, to make known.

2. *abhi-khyā*, f. look, view; splendor; beauty; fame, glory; notoriety; telling; calling, addressing; a name, appellation.

Abhi-khyāta, as, ā, am, become known, manifested.

Abhi-khyātrī, tā, trī, trī, Ved. looking, superintending.

Abhi-khyāna, am, n. fame, glory.

अभिकृष *abhi-gam*, cl. 1. P. -*gačhati*, -*gantum*, to go near to, approach (with acc.); to follow; to meet with, to find; to cohabit, have intercourse with a woman; to undertake; to get, gain, obtain: Caus. -*gamayati*, -*yitum*, to cause to obtain, to cause to apprehend, to explain.

Abhi-gačhat, an, antī, at, approaching, &c.

Abhi-gata, as, ā, am, approached, &c.

Abhi-gantṛi, tā, m. one who approaches, one who has intercourse with a woman; one who understands.

Abhi-gama, as, m. or *abhi-gamana*, am, n. approaching, visiting; sexual intercourse.

1. *abhi-gamya*, as, ā, am, to be visited; accessible; inviting.

2. *abhi-gamya*, ind. having approached.

Abhi-gāmin, ī, īṇī, ī, having intercourse with.

अभिकृष *abhi-gara*. See *abhi-grī* below.

अभिकृष *abhi-garj*, cl. 1. P. -*garjati*, -*jitum*, to roar at, to bawl at; to raise savage or ferocious cries.

Abhi-garjana, am, n. ferocious roaring, uproar.

Abhi-garjita, am, n. a savage cry, uproar.

अभिकृष *abhi-gā*, cl. 3. P. -*jigāti*, -*gātum*, to go near to, to approach, arrive at; to get, gain.

अभिकृष *abhi-gāh*, cl. 1. A. -*gāhate*, -*hitum*, -*gādhum*, to penetrate into.

अभिकृष *abhi-gup*, cl. 1. P. -*gopāyati*, -*gop-*

tum, or Caus. -*gopayati*, -*yitum*, to guard, protect.

Abhi-gupta, as, ā, am, guarded, protected, hidden, concealed.

Abhi-gupṭi, īs, f. guarding, protecting.

Abhi-gopṭṛi, tā, trī, trī, guarding, protecting.

अभिकृष *abhi-gur*, cl. 6. P. A. -*gurati*, -*te*, -*ritum*, to assent, agree, approve of.

Abhi-gūrta, as, ā, am, approved of, destined for (an offering, &c.), accompanied with applause (?).

Abhi-gūrṭi, īs, f., Ved. making resolution or effort, song of praise, hymn (?).

अभिकृष *abhi-grī*, cl. 9. P. A., Ved. -*grīṇāti*, -*ṇīte*, -*garitum* or -*ritum*, to call to or address with approbation; to join in; to welcome, praise; to approve of, to accept propitiously, to allow.

Abhi-gara, as, m., Ved. song of praise; praising.

अभिकृष *abhi-gai*, cl. 1. P. -*gāyati*, -*gātum*, to call to, to sing to; to fill with song; to enchant; to sing, celebrate in song.

अभिकृष *abhi-gras*, cl. 1. A. -*grasate*, -*si-*

tum, to overcome.

अभिकृष *abhi-grah*, Ved. -*grābh*, cl. 9. P. A. -*grīṇāti*, -*ṇīte*, Ved. -*grībhṇāti*, -*ṇīte*, -*grahātum*, to seize, catch, take hold of; accept; to set (as a blossom); to lay together, to fold; to receive (as a guest): Caus. -*grāhayati*, -*yitum*, to catch, surprise in the act; to let one's self be caught; e. g. *rūpābhi-grāhita*, as, ā, am, taken in the very act.

Abhi-grīhita, as, ā, am, seized, taken hold of.

— *Abhigrīhita-pānti*, īs, īs, f., having the hands joined.

Abhi-graha, as, m. attack, onset; defiance, challenge; seizing, robbing, plundering; authority, weight.

Abhi-grahāṇa, am, n. robbing, seizing anything in presence of the owner.

अभिकृष *abhi-gharshana*, am, n. (rt. *ghṛish*), rubbing, friction; possession by an evil spirit.

अभिकृष *abhi-ghāta*, as, m. (rt. *han*), striking, attack, infliction of injury, damage; striking back, driving away, warding off; abrupt or vehement articulation of Vedic texts; (am), n. the combination of the fourth letter of any class with the first or third letter; of the second with the first letter; and of the third with the second letter of any class.

Abhi-ghātaka, as, ikā, am, keeping back, removing.

Abhi-ghātin, ī, īṇī, ī, striking, attacking, hurting; inflicting injury; (ī), m. an assailant, enemy.

अभिकृष *abhi-ghri*, Caus. P. -*ghṛayati*, -*yi-*

tum, to cause to trickle down; to sprinkle with.

Abhi-ghāra, as, m. ghee or clarified butter, dropping it on the oblation.

Abhi-ghāraṇa, am, n. the act of sprinkling ghee, besprinkling.

Abhi-ghārīta, as, ā, am, sprinkled (as ghee), dropped upon.

Abhi-ghārya, as, ā, am, to be sprinkled.

अभिकृष *abhi-ghrā*, cl. 1. P. -*jighrati*, -*ghrā-*

tum, to snuffle, smell at; to bring the nose close to another's forehead in caressing, or as a token of affection.

अभिकृष *abhi-čaksh*, cl. 2. A. -*čashṭe*, -*shṭum*, to look at, view, perceive; to oversee; to cast a kind or gracious look upon any one; to address, to assail with harsh language; to call.

Abhi-čakshana, am, n., Ved. caution, means of defence; magic remedy; (ā), f., Ved. viewing, indicating (?).

Abhi-čakshya, as, ā, am, to be spoken of everywhere.

अभिकृष *abhi-čar*, cl. 1. P. -*čarati*, -*ritum*, Ved. -*ritare*, -*vai*, -*rase*, -*radhyai*, to act wrongly towards any one; to be faithless (as a wife); to charm, enchant, exorcise; to possess.

Abhi-čara, as, m. a servant.

Abhi-čaraṇa, am, n. enchanting, exorcising.

Abhi-čaraṇiya, as, ā, am, fit for enchanting or exorcising.

Abhi-čarat, an, antī, at, employing spells or enchantments.

Abhi-čaritu, us, f., Ved. enchanting. — *Abhi-čaritos*, to enchant.

Abhi-čāra, as, m. exorcising, incantation, employment of spells for a malevolent purpose; magic, one of the Upapātakas or minor crimes. — *Abhičāra-kalpa*, as, m. title of a work on incantations, belonging to the Atharva-veda. — *Abhičāra-jvara*, as, m. a fever caused by magical spells. — *Abhičāra-mantra*, as, m. a formula or prayer for working a charm, an incantation. — *Abhičāra-yajña* or *abhičāra-homa*, as, m. a sacrifice for the same purpose.

Abhi-čāraka, as, ikā, am, or *abhi-čārin*, ī, īṇī, ī, enchanting, exorcising, conjuring; a conjurer, a magician.

Abhi-čaraṇiya or *abhi-čārya*, as, ā, am, to be enchanted.

Abhi-čārīta, as, ā, am, enchanted, charmed.

अभिचाकशीति *abhi-čākāṣīti*. See *abhi-kās*, p. 61, col. 1.

अभिचिन्त *abhi-čint*, cl. 10. P. *-čintayati*, *-yitum*, to reflect on.

अभिचिह्न *abhi-čihna*, nom. P. *-čihnayati*, *-yitum*, to mark, characterize.

अभिचुद *abhi-čud*, Caus. P. *-čodayati*, *-yitum*, to impel, drive; to inflame, animate, embolden; to invite; to fix, settle; to announce, inquire for.

अभिचैद्य *abhi-čaidya*, as, m., N. of Śiśupāla.

अभिच्छद *abhi-čhad* (*-čhad*), cl. 10. P. *-čchādayati* or *-čchādāyati*, *-yitum*, to cover over.

अभिच्छायन् *abhi-čchāyam*, ind., Ved. in darkness.

अभिजग्मिवस् *abhi-jagmivas*, *vān*, *mushī*, *vat*, perf. part. of *abhi-gam*, q. v., p. 61, col. 2.

अभिजन् *abhi-jan*, cl. 4. A. *-jāyate*, *-janitum*, to be born for or to; to claim as one's birth-right; to be born or produced; to be reproduced or born again; to become.

Abhi-ja, as, ā, am, produced all around.
Abhi-jana, as, m. family, race; descendants; ancestors; native descent; the head or ornament of a family; native country; fame, notoriety. = *Abhijana-vaś*, ān, āti, āt, of noble descent.

Abhi-janitu, us, f., Ved. the being born or produced. = *Abhi-janito*, to produce.

Abhi-jāta, as, ā, am, produced all around; born in consequence of; born, produced; noble, well-born; obtained by birth, inbred; fit, proper; wise, learned; handsome; (am), n. nativity. = *Abhijāta-tā*, f. high birth, nobility.

Abhi-jāti, is, f. descent, birth.

अभिजप *abhi-jap*, cl. 1. P. *-japati*, *-pitum*, to mutter over or whisper to.

अभिजम् *abhi-jabh*, Intens., Ved. *-janjabhyate*, to try to swallow, open the mouth to do so.

अभिजल्प *abhi-jalp*, cl. 1. P. *-jalpati*, *-pitum*, to address, to accompany with remarks; to advocate, to settle by conversation.

अभिजि *abhi-ji*, cl. 1. P. *-jayati*, *-jetum*, to conquer completely, to acquire by conquest: Desid. *-jigishati*, to try to win, to attack.

Abhi-jaśa, as, m. conquest, complete victory.

Abhi-jīti, t, t, t, victorious; born under the constellation Abhijit; (t), m., N. of Viṣṇu; of a Soma sacrifice, part of the great sacrifice Gavām-ayana; N. of a son of Pūnarvasu, or of his father; (t), f., N. of a star (α Lyrae); one of the Nakṣatras or lunar mansions; (t), n. the eighth Muhūrta of the day; midday. = *Abhijin-muhūrta*, as, m. the eighth Muhūrta, or period comprising twenty-four minutes before and twenty-four after midday.

Abhi-jīta, as, m., N. of an asterism.

Abhi-jitū, is, f., Ved. victory, conquest.

अभिजिघ्रन् *abhi-jighraṇ*, am, n. the act of smelling at or touching the forehead of another with the nose. See *abhi-ghrā*, p. 61, col. 3.

अभिजुष *abhi-jush*, cl. 6. A., or Ved. P. *-jushate*, *-ti*, *-joshitum*, to visit, to frequent, to be pleased with, to be contented with, to like.

Abhi-jushā, as, ā, am, visited, frequented, surrounded by, possessed of.

अभिजृम्भ *abhi-jṛimbh*, cl. 1. A. *-jṛimbhate*, *-bhītum*, to open the mouth wide (for swallowing).

अभिज्ञा *abhi-jñā*, cl. 9. P. A. *-jñāti*, *-nīte*, *-jñātum*, to recognize, perceive, know, be or become aware of; to acknowledge, agree to, own.

Abhi-jña, as, ā, am, knowing, skilful, clever; (with gen.) one who understands or is conversant with;

(ā), f. remembrance, recollection, recognition; supernatural science or faculty, of which five are enumerated, viz. 1. taking any form at will; 2. hearing to any distance; 3. seeing to any distance; 4. penetrating men's thoughts; 5. knowing their state and antecedents.

Abhi-jñāna, am, n. remembrance, recollection; knowledge; ascertainment; a sign or token of remembrance. = *Abhijñāna-patra*, am, n. certificate. = *Abhijñāna-sakuntala*, am, n. title of a play of Kālidāsa, i. e. (the *nāṭaka* or play) on the subject of 'token-(recognized)-Sakuntalā.'

Abhi-jñāpaka, as, ikā, am, making known, informing.

Abhi-jñāya, ind. having recognized.

अभिजु *abhi-jñu*, ind., Ved. on the knees, up to the knees.

अभिज्जल *abhi-jval*, cl. 1. P. *-jvalati*, *-litum*, to blaze forth, burst into flame.

अभिडीन *abhi-ḍina*, am, n. (rt. ḍi), act of flying towards.

अभितंस *abhi-tans*, cl. 1. 10. P. Ved. *-tansati*, *-situm*, *-sayati*, *-yitum*, to shake out of, to rob.

अभितड *abhi-taḍ*, cl. 10. P. *-tādayati*, *-yitum*, to thump, hit, knock, beat, wound, bruise; (in astron.) to eclipse the greater part of a disk.

Abhi-tāḍita, as, ā, am, knocked, struck.

अभितान् *abhi-tan*, cl. 8. P. *-tanoti*, *-nitum*, to stretch or spread in front of or across or over; to place in front of.

अभितप *abhi-tap*, cl. 1. P. *-tapati*, *-ptum*, to irradiate with heat, to heat; to pain, distress: Pass. *-tapyate*, to suffer intensely: Caus. *-tāpayati*, *-yitum*, to distress.

Abhi-tapta, as, ā, am, scorched, burnt, afflicted.

Abhi-tāpa, as, m. extreme heat; agitation, affliction, emotion; great pain.

अभितराम् *abhi-tarām*, ind. (compar. fr. *abhi*), nearer to.

अभितर्ज *abhi-tarj*, cl. 1. P. or poet. A. *-tarjati*, *-te*, *-jiturum*; cl. 10. P. or poet. A. *-tarjayati*, *-te*, *-yiturum*, to scold, abuse.

अभितस् *abhi-tas*, ind. (Lat. *apud*, Eng. *about*), near to, towards; near, in the proximity or presence; (with acc.) on both sides; before and after; on all sides, everywhere, about, round; quickly; entirely. = *Abhito-bhāva*, as, m. the state of being on both sides. = *Abhito-rātram*, ind., Ved. near the night, i. e. either just at the beginning or end. = *Abhito-śhi* (*'śas-as'*), is, is, t, surrounded by bones.

अभितास *abhi-tāmra*, as, ā, am, dark-red, very red, murky-coloured.

अभित्तिमरश्मि *abhi-tigmaraśmi*, ind. towards the sun.

अभितृद *abhi-trid*, cl. 7. P., Ved. *-trīnatti*, *-tarāditum*, to burst open; to let out; get at, procure.

अभितृप *abhi-trip*, Caus. P. *-tarpayati*, *-yitum*, to satiate, refresh.

Abhi-tripta, as, ā, am, satiated, refreshed.

अभितृ *abhi-tri*, cl. 1. P. *-tarati*, *-ritum* or *-ritum*, to overtake, get up to.

अभित्ति *a-bhitti*, is, f. not splintering or breaking.

अभित्वर *abhi-tvar*, cl. 1. A. *-tvarate*, *-ritum*, to be in haste.

अभित्तर *abhi-tsar*, cl. 1. P., Ved. *-tsarati*, *-ritum*, to catch, entrap.

अभिदक्षिणम् *abhi-dakṣiṇam*, ind. to or towards the right.

अभिदधत् *abhi-dadhat*, at, at, at, address-ing. See 1. *abhi-dhā* below.

अभिदर्शन *abhi-darśana*. See *abhi-dṛś* below.

अभिदष्ट *abhi-dashṭa*, as, ā, am (rt. *daṣṭ*), bitten.

अभिदह *abhi-dah*, cl. 1. P. *-dahati*, *-dagdhum*, to singe, burn.

अभिदा *abhi-dā*, cl. 3. P. *-dadāti*, *-dātum*, to give, bestow (for a purpose).

Abhi-dāpana, am, n. the being trampled on by elephants as a punishment(?).

अभिदास *abhi-dās*, cl. 1. P., Ved. *-dāsati*, *-situm*, to consider and treat as an enemy.

अभिदिग्ध *abhi-digdha*, as, ā, am (rt. *dih*), besmeared, especially with poison.

अभिदिप्सु *abhi-dipsu*, us, us, u (dips, Desid. of rt. *dambh*), Ved. wishing to deceive, inimical, cunning.

अभिदिश *abhi-diś*, cl. 6. P. *-diśati*, *-deshtum*, to point out.

Abhi-diśṭa, as, ā, am, pointed out.

अभिदुष *abhi-dush*, cl. 10. or Caus. P. *-dūshayati*, *-yitum*, to contaminate, to wound.

Abhi-dushā, as, ā, am, contaminated, polluted. = *Abhi-dūshita*, as, ā, am, wounded, injured.

अभिदूति *abhi-dūti*, ind. to or towards a female messenger.

अभिदृश *abhi-dṛś*, cl. 1. P. *-paśyati*, *-draśhtum*, to look at: Caus. P. *-darśayati*, *-yitum*, to show, point out; to show one's self, i. e. appear: Pass. *-dṛśyate*, to be visible, be in view, appear; to be considered or thought.

Abhi-darśana, am, n. seeing; becoming visible, appearance.

अभिद्यु *abhi-dyu*, us, us, u, Ved. directed to heaven, tending or going to heaven; heavenly, bright; (us), m. a half month.

अभिद्युत *abhi-dyut*, cl. 1. A. *-dyotate*, *-titum*, to burn.

अभिद्रु *abhi-dru*, cl. 1. P. and poet. A. *-dravati*, *-te*, *-drotum*, to run up to or near; to attack, overrun, infest.

Abhi-druta, as, ā, am, run towards, attacked.

Abhi-drutya, ind. having attacked.

अभिद्रुह 1. *abhi-druh*, cl. 4. P. *-druhyati*, *-drogdhum*, *-droghum*, to hate, seek to injure or maliciously assail.

Abhi-drugdha, as, ā, am, injured, oppressed.

2. *abhi-druh*, *-dhruk*, k, k, Ved. seeking to injure, inimical, cunning.

Abhi-druhyamāna, as, ā, am, being injured or oppressed.

Abhi-droha, as, m. injuring, hurting, oppression, cruelty.

अभिधन्व *abhi-dhanv*, cl. 1. P. A., Ved. *-dhanvati*, *-te*, *-vitum*, to come up in haste.

अभिधर्म *abhi-dharma*, as, m. the supreme truth according to the Buddhists, the dogmas of Buddhist philosophy or metaphysics. = *Abhidharma-kosa*, as, m. title of a work on the preceding. = *Abhidharma-pitaka*, as, m. 'basket of metaphysics,' title of that section of Buddhist writings which contains the *abhi-dharma*.

अभिधर्षण *abhi-dharṣaṇa*, am, n. (rt. *dhr̥ṣh*), possession by demoniac spirits.

Abhi-dhr̥ṣhṇu, us, us, u, Ved. overpowering, subduing (with acc.).

अभिधा 1. *abhi-dhā*, cl. 3. P. A. *-dadhāti*,

-āhatte, -dhātum, to set forth, explain, tell, speak to, address, say, name; A. Ved. to receive; P. (corruption of *abhi-dhāvati*!), to assail: Pass. -dhigate, to be named or called.

2. *abhi-dhā*, f. name, appellation; the literal power or sense of a word; a word, sound; (*ās, ās*), m. f., Ved. naming; praised; invoked (?). — *Abhidhā-dhvaṣṭin*, ī, *inī*, i, losing one's name. — *Abhidhā-mūla*, as, ā, am, founded on the literal meaning of a word.

Abhi-dhātavya, as, ā, am, to be told or named, to be manifested.

Abhi-dhāna, am, n. telling, naming, speaking, speech, manifesting; (*as, am*), m. n. a name, title, appellation, expression, word; a vocabulary, a dictionary. — *Abhidhāna-śāntāmaṇi*, ī, m. title of Hemachandra's vocabulary of synonyms (the jewel that gives every word that can be imagined). — *Abhidhāna-tva*, am, n. the state of being used as a name or expression. — *Abhidhāna-mālā*, f. a dictionary. — *Abhi-dhāna-ratnamālā*, f. title of Halāyudha's vocabulary.

Abhi-dhānaka, am, n. a sound, a noise. *Abhi-dhāni*, ī, Ved. a halter, a rope. *Abhi-dhāniya*, as, ā, am, to be named. *Abhi-dhāya*, ind. having said, having called. *Abhi-dhāyaka*, as, ā, am, or *abhi-dhāyīn*, ī, *inī*, i, naming, expressing, expressive of, denominating; telling, speaking. — *Abhidhāyaka-tva*, am, n. the state of being expressive.

Abhi-dhāyam, ind. expressing. *Abhi-dhātā*, f. desire of expressing or naming. *Abhi-dhēya*, as, ā, am, to be named or mentioned; to be expressed, to be spoken of; (*am*), n. signification, meaning. — *Abhidhēya-rahitā*, as, ā, am, having no sense or meaning, unmeaning, nonsensical. *Abhi-hita*, *abhi-hiti*. See s. v. below.

अभिधाव् *abhi-dhāv*, cl. I. P. A. -*dhāvati*, -*te*, -*vitum*, to run up towards, to rush upon, attack. *Abhi-dhāvaka*, as, ā, am, running up, hastening towards, assailing; an assailant. *Abhi-dhāvana*, am, n. running up, pursuit, chase, attack.

अभिध् *abhi-dhri*, Caus. P. -*dhārayati*, -*yitum*, to uphold, maintain.

अभिधै *abhi-dhyai*, cl. I. P. -*dhyāyati*, -*dhyātum*, to consider, reflect, meditate upon. *Abhi-dhyā*, f. coveting another's property; desire, wish, longing for in general.

Abhi-dhyāna, am, n. desiring, longing for; wish; meditation, profound thought.

Abhi-dhyāyat, am, *anti*, at, coveting, desiring. *Abhi-dhyāyamāna*, as, ā, am, being meditated on.

अभिध्वन् *abhi-dhvan*, cl. I. P. -*dhvanati*, -*nitum*, to resound, shout.

अभिनक्ष *abhi-naksh*, cl. I. P. -*nakshati*, -*kṣitum*, to encompass; Ved. to bring, to approach, come to, arrive at.

अभिनद् *abhi-nad*, cl. I. P. -*nadati*, -*ditum*, to sound towards a person (with acc.); to sound, raise a noise: Caus. -*nādayati*, -*yitum*, to cause to sound, fill with noise: Pass. to resound.

अभिनद्ध *abhi-naddha*, as, ā, am (rt. *nah*), bound, tied round, fastened on or upon. — *Abhi-naddhāksha* (°*dha-ak*), as, ī, am, blindfold.

अभिनन्द *abhi-nand*, cl. I. P. A. -*nandati*, -*te*, -*ditum*, to rejoice at, salute, welcome, address, congratulate; to praise, applaud, approve, respect, care for; to acknowledge: Caus. -*nandayati*, -*yitum*, to gladden.

Abhi-nanda, as, m. rejoicing, delighting; applauding; wish, desire; N. of a commentator or commentary on the Amara-kosha; N. of another author; (*ā*), f. delight, wish.

Abhi-nandana, am, n. delighting, rejoicing; praising, applauding, approving; wish, desire; (*as*), m. the fourth Jaina Arhat of the present Avastarpiṇī.

Abhi-nandanīya or I. *abhi-nandya*, as, ā, am, to be acknowledged or applauded.

Abhi-nandita, as, ā, am, delighted, made happy, saluted, applauded, &c.

Abhi-nandin, ī, *inī*, i, rejoicing at, wishing, desiring, &c.

2. *abhi-nandya*, ind. having rejoiced at, having gladdened.

अभिनभ्यम् *abhi-nabhyam*, ind., Ved. towards the clouds or heaven.

अभिनम् *abhi-nam*, cl. I. P. -*namati*, -*namtum*, to bow, bend, curve; to turn towards a person.

Abhi-nata, as, ā, am, bent, inclined.

Abhi-namra, as, ā, am, bent, deeply bowed or curved.

अभिनय *abhi-naya*. See I. *abhi-nī*, p. 64.

अभिनर्द *abhi-nard*, cl. I. P., ep. also A. -*nardati*, -*te*, -*ditum*, to roar towards.

अभिनव *abhi-nava*, as, ā, am, quite new or young, very young, fresh; not having experience. — *Abhinava-candrārgha-vidhī* (°*ra-ar*), ī, m. a ceremony performed at the time of the new moon.

— *Abhinava-yauvana*, as, ā, am, youthful. — *Abhi-nava-vaiyākaraṇa*, as, m. one who has just begun grammar. — *Abhinavodbhīd* (°*va-ud*), ī, m. a new bud. *Abhinavi-bhā*, cl. I. P. -*bhavati*, -*vitum*, to become new. — *Abhinavi-bhūta*, as, ā, am, renewed.

अभिनश *abhi-naś*, cl. I. P. A., Ved. -*naśati*, -*te*, -*ditum*, to attain, seize; to assail.

अभिनह *abhi-nah*, cl. 4. P. A. -*nahyati*, -*te*, -*naddhum*, to bind up (as the eyes).

Abhi-nahana, am, n. a bandage (especially over the eyes).

अभिनसिकाविवरम् *abhi-nāsikāvivaram*, ind. to the opening of the nose.

अभिनस्तन् *abhi-niṣ-*stan** (-*nir-*stan**), cl. I. P. -*stanati*, -*nitum*, to sound. *Abhi-niṣṭāna*, as, m. a sound which dies away; the Visarga; a letter of the alphabet.

अभिनिक्रम *abhi-ni-kram*, cl. I. P. A., cl. 4. P. -*krāmati*, -*kramate*, -*krāmyati*, -*kramitum*, to tread down.

अभिनिगद् *abhi-ni-gad*, cl. I. P. -*gadati*, -*ditum*, to speak to.

अभिनियन् *abhi-nidhana*, am, n., N. of certain verses of the Sāma-veda.

अभिनितान *abhi-nidhāna*, am, n. putting on; an euphonic suppression or weakening (in the pronunciation of words), especially the suppression of an initial *a* after *e*, *o*.

Abhi-nidhiyamāna, as, ā, am, being suppressed.

अभिनियै *abhi-ni-dhyai*, cl. I. P. -*dhyāyati*, -*dhyātum*, to investigate.

अभिनित्ति *abhi-ni-nī*, cl. I. P. A. -*nayati*, -*te*, -*netum*, to pour out (water &c.) upon.

अभिनितृत् *abhi-ni-nṛit*, cl. 4. P., Ved. -*nṛityati*, -*nṛitum*, to accomplish step by step, repeat separately.

अभिनितृत् *abhi-ni-pat*, Caus. P. -*pātayati*, -*yitum*, to throw down.

अभिनितृत् *abhi-ni-piḍ*, cl. I. O. P. -*pīḍayati*, -*yitum*, to press, squeeze, trouble.

Abhi-nipīḍita, as, ā, am, exceedingly pained, tormented.

अभिनितृत् *abhi-ni-mruc*, cl. I. P. -*mlocati*, -*ditum*, to set (as the sun) upon a person (while some act is being done by him).

अभिनितृत् *abhi-niyukta*, as, ā, am (rt. *yuj*), occupied in.

अभिनिरगम् *abhi-nir-gam*, cl. I. P. -*gaṇṇhati*, -*gantum*, to go out, go away from.

अभिनिरजित *abhi-nirjita*, as, ā, am (rt. *jī*), conquered.

अभिनिरुद् *abhi-nir-nud* (-*nir-nud*), cl. 6. P. A. -*rudati*, -*te*, -*notum*, to drive out, frighten away, remove.

अभिनिरिद् *abhi-nir-diś*, cl. 6. P. -*diśati*, -*deśtum*, to point out, indicate, appoint, characterize.

अभिनिरिर्भत् *abhi-nir-bharts*, cl. 10. A. or P. -*bhartsayate*, -*ti*, -*yitum*, to scold, threaten.

अभिनिरिमित *abhi-nirmita*, as, ā, am (rt. *mā*), made, created.

अभिनिरुक्त *abhi-nirmukta*, as, ā, am (rt. *muṣ*), left, quitted (by the sun when it sets), i. e. one asleep at sunset.

अभिनिर्या *abhi-nir-yā*, cl. 2. P. -*yāti*, -*tum*, to march out.

Abhi-niryāna, am, n. march of an assailant, invasion.

अभिनिरुत्त *abhi-nirvṛtta*, as, ā, am, accomplished.

Abhi-nirvṛtth, ī, f. accomplishment.

अभिनिरुत्त *abhi-nirvarta*, as, m. turning towards; (*am*), ind. having turned towards.

अभिनिरिष *abhi-ni-ṛiṣ*, cl. I. A. -*ṛiṣate*, -*veshtum*, to enter into possession of; to sit down in or be settled in, to occupy: Caus. -*vesayati*, -*yitum*, to make one enter into or sit down, apply, &c.

Abhi-nirvishṭa, as, ā, am, well versed or proficient in, conversant or familiar with; intent on; attentive, engrossed; endowed with; determined; (*am*), n. persevering. — *Abhinirvishṭa-tā*, f. state of being so.

Abhi-niveśa, as, m. application, perseverance, intention, study, affection, devotion; determination to effect a purpose or attain an object; tenacity, adherence; ignorant fear causing death (?).

Abhi-niveśita, as, ā, am, made to enter into, plunged into.

Abhi-niveśin, ī, *inī*, i, intent upon, devoted to, determined.

अभिनिरिषम् *abhi-ni-ṣam*, cl. 4. P. -*ṣamyati*, -*ṣamitum*, or Caus. P. -*ṣāmayati*, -*yitum*, to observe, perceive.

अभिनिरिषित *abhi-niṣṭita*, as, ā, am (rt. *ṣi*), quite convinced of.

अभिनिरिष्कारिन् *abhi-niṣ-kārin*, ī, *inī*, i (rt. *kṛ*), Ved. intending anything evil against, injuring.

Abhi-niṣkṛita, as, ā, am, directed against (as an evil action).

अभिनिरिष्काम *abhi-niṣ-kram* (-*niṣ-kram*), cl. I. P. A., cl. 4. P. -*krāmati*, -*kramate*, -*krāmyati*, -*kramitum*, to go out or forth, to lead towards.

Abhi-niṣkramana, am, n. going forth; (with Buddhists) leaving the house in order to become an anchorite.

Abhi-niṣkṛanta, as, ā, am, gone out or forth.

अभिनिरिष्टान *abhi-niṣṭāna*. See *abhi-niṣ-*stan** last col.

अभिनिरिष्यत् *abhi-niṣ-pat* (-*niṣ-pat*), cl. I. P. -*patati*, -*titum*, to fly away, rush out; to spring forth, shoot forth.

Abhi-niṣpatana, am, n. issuing, sallying.

अभिनिरिष्यद् *abhi-niṣ-pad* (-*niṣ-pad*), cl. 4. A. -*padate*, -*patum*, to come to; to enter into, become (with acc.); to appear: Caus. -*pādayati*, -*yitum*, to bring to, help to.

Abhi-niṣpatti, ī, f. completion, end, termination; appearance (?).

Abhi-nishpanna, as, ā, am, finished, completed.

अभिनिहव *abhi-nihava*, as, m. (rt. *hnu*), denial.

अभिनी 1. *abhi-nī*, cl. 1. P. -*neyati*, -*netum*, to bring near, conduct towards, adduce, introduce, quote; represent dramatically, act.

Abhi-naya, as, m. indication of a passion or purpose by look, gesture, &c.; acting, dramatic action expressive of sentiment, dramatic personification.

Abhi-nīta, as, ā, am, brought near, adduced; performed; highly finished or ornamented; fit, proper; friendly, kind, patient; impatient, passionate (?).

Abhi-nīti, is, f. gesture, expressive gesticulation; friendship, civility, kindness.

Abhi-nīyamāna, as, ā, am, being brought near, &c.

Abhi-nīyarya or *abhi-neya*, as, ā, am, to be represented dramatically.

Abhi-nītrī, tā, trī, m. f. an actor, an actress.

अभिनी 2. *abhi-nī* (*abhi-nī-i*), cl. 2. P. -*nyeti*, -*rum*, to go in to, to approach a woman.

अभिनील *abhi-nīla*, as, ā, am, very black, very dark.

अभिनु 1. *abhi-nu*, cl. 2. 6. P. -*nauti*, -*navati*, -*navitum* or -*navitum*, to extol, praise.

अभिनु 2. *abhi-nu*, cl. 1. A., Ved. -*navate*, to turn one's self towards.

अभिनुद् *abhi-nud*, cl. 6. P. A. -*nudati*, -*te*, -*notum*, to push, press: Caus. -*nodayati*, -*yitum*, to excite, to spur or urge on.

अभिन्न *a-bhinna*, as, ā, am (rt. *bhid*), uncut, unbroken; unchanged, unaltered, not different; undivided, one; same, identical; (as), m. an integer, a whole number (in arithmetic). - *Abhinna-tā*, f. wholeness, identity. - *Abhinna-parikarmāshṭaka* ('*ma-ash*'), am, n. eight processes in working integers or whole numbers. - *Abhinna-tman* ('*na-āt*'), ā, ā, a, of undaunted spirit, firm.

अभिन्त्यस् *abhi-ny-as* (-*ni-as*), cl. 4. P. -*nyati*, -*situm*, to depress.

Abhi-nyāsa, as, m. a kind of fever.

अभिनुज् *abhi-ny-uj* (-*ni-uj*), cl. 6. P. -*ujati*, -*jitum*, to press down, to hold down.

अभिपक्व *abhi-pac*, cl. 1. P. A. -*pacati*, -*te*, -*paktum*, to boil up (as milk).

अभिपठित *abhi-paṭhita*, as, ā, am; denominated, named.

अभिपत 1. *abhi-pat*, cl. 1. P. -*patati*, -*titum*, to fly near, hasten near; to assail; to fall down, fall; to fall into, come into; to overtake in flying: Caus. -*pātayati*, -*yitum*, to throw on or down.

Abhi-patana, am, n. approaching, assailing, seizing; falling into.

अभिपत 2. *abhi-pat*, cl. 4. A., Ved. -*patyate*, to be master or lord over, to possess.

अभिपद् *abhi-pad*, cl. 4. A. -*padyate*, -*patum*, to draw near, approach; to come up (as an auxiliary), assist; to honour; to seize, catch, overpower, master; to take possession of; to accept; to undertake, devote one's self to anything.

Abhi-patṭi, is, f. drawing near, approaching.

Abhi-panna, as, ā, am, gone near; approached, obtained; flown, fugitive; seeking refuge; subdued; unfortunate, calamitous; guilty; removed to a distance, dead.

अभिपद्म *abhi-padma*, as, ā, am, exceedingly handsome (lit. superior to the lotus).

अभिपरिलान *abhi-pariglāna*, as, ā, am (rt. *glai*), tired, exhausted.

अभिपरिप्लु *abhi-pari-plu*, cl. 1. A. -*plavate*,

-*plotum*, to stream or flow so as to inundate, to overflow.

Abhi-paripṛṣṭa, as, ā, am, overwhelmed, overflowed, filled with; shaken; attacked, affected by.

अभिपरिवृज् *abhi-pari-shvañj* (-*svañj*), cl. 1. A. -*shvajate*, -*shvanktum*, to embrace.

अभिपरीत *abhi-parita*, as, ā, am (rt. *i* with *abhi-pari*), surrounded, overpowered by, overwhelmed with.

अभिपरे *abhi-pare* (-*parā-i*), cl. 2. P. -*paraiti*, -*tum*, to go away towards.

अभिपर्ये *abhi-pary-e* (-*pari-ā-i*), cl. 2. P. -*paryaiti*, -*tum*, to go about; glide away, pass away.

अभिपा 1. *abhi-pā*, cl. 1. P. -*pibati*, -*pātum*, to drink of.

Abhi-pīta, as, ā, am, watered (as cattle), filled with drink.

अभिपा 2. *abhi-pā*, cl. 2. P. -*pāti*, -*tum*, to protect: Caus. P. -*pālayati*, -*yitum*, to protect, to assist.

अभिपित्त *abhi-pitva*, am, n. (for *abhi-apitva*, fr. obs. rt. *ap*; see *apa-pitva*), Ved. approaching, visiting, putting up (for the night at an inn), close or departure of day, evening; dawn; sacrifice.

अभिपीड *abhi-piḍ*, cl. 10. P. -*piḍayati*, -*yitum*, to oppress, torment, afflict.

Abhi-piḍita, as, ā, am, harassed.

अभिपुय *abhi-puth*, Caus. P. -*pothayati*, -*yitum*, to throw with violence; dash against.

अभिपुष्प *abhi-pushpa*; as, ā, am, covered with flowers; (am), n. an excellent flower.

अभिपू *abhi-pū*, cl. 1. A., Ved. -*pavate*, -*vitum*, to be cleared, to flow purified towards or for; to blow against; to make bright, glorify.

अभिपूज् *abhi-pūj*, cl. 10. P. -*pūjayati*, -*yitum*, to honour, approve, assent to.

Abhi-pūjita, as, ā, am, honoured; approved.

Abhi-pūjyamāna, as, ā, am, being greatly revered.

अभिपूर्वम् *abhi-pūrvam*, ind. one after the other.

अभिपृण *abhi-priṇ*, cl. 6. P. -*priṇati*, -*partum*, to be filled; to be glad.

अभिपृ *abhi-prī*, cl. 3. 9. P. -*piparti*, -*priṇāti*, -*paritum* or -*ritum*, to fill: Pass. -*pūryate*, to fill one's self, become full: Caus. -*pūrayati*, -*yitum*, to fill, make full; to load with, cover with; to present with; to master completely.

Abhi-pūraṇa, am, n. filling.

Abhi-pūrṇa, as, ā, am, full of (with inst. or gen.); filled; fraught; laden.

अभिप्यै *abhi-pyai*, cl. 1. A., Ved. -*pyāyate*, -*pyātum* or -*pyāyitum*, to swell, to abound with.

अभिप्रकम्प *abhi-pra-kamp*, Caus. P. -*kampayati*, -*yitum*, to stir, allure.

अभिप्रकाश *abhi-pra-kāś*, cl. 1. 4. A. -*kāśate*, -*kāśyate*, -*situm*, to become visible, to show one's self.

अभिप्रक्रम *abhi-pra-kram*, cl. 1. P. A., cl. 4. A. -*kramati*, -*kramate*, -*kramyati*, -*kramitum*, to go up to, approach.

अभिप्रक्षर *abhi-pra-kshar*, cl. 1. P. A. -*ksharati*, -*te*, -*ritum*, Ved. -*radhyaṣi*, to stream towards a place.

अभिप्रक्षल *abhi-pra-kshal*, cl. 10. P. -*kshalayati*, -*yitum*, to clean thoroughly, polish up.

अभिप्रगाह *abhi-pra-gāh*, cl. 1. A. -*gāhate*,

-*hītum*, -*gādhum*, to penetrate, dip or plunge into, join: Caus. -*gāhayati*, -*yitum*, to immerse, dip.

अभिप्रगै *abhi-pra-gai*, cl. 1. P. -*gāyati*, -*gātum*, to begin to praise.

अभिप्रचक्ष *abhi-pra-śaksh*, cl. 2. A., Ved. -*śakṣe*, -*śhītum*, to throw light upon; to see (?).

अभिप्रचुद् *abhi-pra-śud*, Caus. P. -*śodayati*, -*yitum*, to impel, induce, persuade.

अभिप्रच्यु *abhi-pra-śyu*, cl. 1. A. -*śyavate*, -*śyotum*, to move towards, arrive at.

अभिप्रह *abhi-pra-śh*, cl. 6. P. -*śhīchati*, -*prashītum*, to ask or inquire after.

अभिप्रजन् *abhi-pra-jan*, Caus. P. -*janayati*, -*yitum*, to beget for (a purpose).

अभिप्रजल *abhi-pra-jval*, cl. 1. P. -*jvalati*, -*lītum*, to flare up.

अभिप्रणक्ष *abhi-pra-ṇaksh* (-*naksh*), cl. 1. P., Ved. -*ṇakshati*, -*śhītum*, to overpower.

अभिप्रणद् *abhi-pra-ṇad* (-*nad*), cl. 1. P. A. -*ṇadati*, -*te*, -*ādītum*, to shout at, to scream; to begin to roar or sound.

अभिप्रणम *abhi-pra-ṇam* (-*nam*), cl. 1. P. A. -*ṇamati*, -*te*, -*ṇantum*, to bow before (with dat. or acc.).

Abhi-praṇata, as, ā, am, bent, bowing before.

अभिप्रणी *abhi-pra-ṇī* (-*ṇī*), cl. 1. P. -*ṇayati*, -*ṇetum*, to lead forth; bring towards.

Abhi-praṇaya, as, m. propitiation; affection, favour.

Abhi-praṇīta, as, ā, am, brought, attracted; consecrated; invoked, propitiated.

अभिप्रणु *abhi-pra-ṇu* (-*nu*), cl. 2. 6. P., Ved. -*ṇauti*, -*ṇavati*, -*ṇavitum* or -*ṇuvitum*, to praise highly, extol.

अभिप्रतप्त *abhi-pratapta*, as, ā, am (rt. *tap*), intensely heated; dried up; exhausted with pain or fever.

अभिप्रतारिन् *abhi-pratārin*, ī, m., N. of a descendant of Kaksha-sena.

अभिप्रतिगृ *abhi-prati-grī*, cl. 9. P. A. -*grīṇāti*, -*ṇīte*, -*garitum* or -*ritum*, to call out to; to welcome; to answer in singing; to assent.

अभिप्रतिपद् *abhi-prati-pad*, cl. 4. A. -*pad-yate*, -*pattum*, to begin with or at.

अभिप्रतिपिष् *abhi-prati-pish*, cl. 7. P., Ved. -*pinashṭi*, -*peshtum*, to dash or crush out.

अभिप्रत्यवे *abhi-praty-ave* (-*prati-ava-i*), cl. 2. P. -*pratyavaiti*, -*tum*, to step down towards.

अभिप्रत्ये *abhi-praty-e* (-*prati-ā-i*), cl. 2. P. -*pratyaiti*, -*tum*, to come back towards, return.

अभिप्रथन *abhi-prathana*, am, n. (rt. *prath*), spreading or extending over.

अभिप्रदक्षिणम् *abhi-pra-dakṣhiṇam*, ind. to the right; (e.g. with *kṛt*, to circumambulate keeping the object on the right.)

अभिप्रदिश *abhi-pra-diś*, Caus. P. -*deśayati*, -*yitum*, to urge on.

अभिप्रदृश् *abhi-pra-driś*, cl. 1. P., Ved. -*paśyati*, -*drashtum*, to look at, look out for.

अभिप्रदृ *abhi-pra-dri*, Pass. -*dīryate*, to be scattered or divided asunder.

अभिप्रपक्व *abhi-pra-pac*, cl. 1. P. A. -*pacati*, -*te*, -*paktum*, to cause to cook, ripen; to develop.

अभिप्रपद् *abhi-pra-pad*, cl. 4. A. -*padyate*,

-*pattum*, to come towards, enter, hasten towards, resort to (with acc.); to undertake.

Abhi-prapanna, *as*, *ā*, *am*, approached, attained.

अभिप्रीड *abhi-pra-pīḍ*, Caus. P. -*pīḍayati*, -*yitum*, to cause pain, torture.

अभिपूर *abhi-pra-pūri*, Pass. -*pūryate*, to be filled, fill one's self completely.

अभिप्रभङ्गिन *abhi-pra-bhaṅgin*, *i*, *inī*, *i* (rt. *bhaṅj*), Ved. breaking completely.

अभिप्रमन्द *abhi-pra-mand*, cl. 1. P., Ved. -*mandati*, -*ditum*, to gladden.

अभिप्रमुर *abhi-pra-mur*, *ūr*, *ūr*, Ved. (if fr. rt. *murch* or *mur*) completely raised, surrounded; (if fr. rt. *mṛi*) destroying (?).

अभिप्रमृश *abhi-pra-mṛś*, cl. 6. P., Ved. -*mṛśati*, -*marshatūm*, -*mrashatūm*, to offer, grant.

अभिप्रया *abhi-pra-yā*, cl. 2. P. -*yāti*, -*tum*, to march against.

Abhi-prāyāyam, ind. by approaching, having approached.

अभिप्रवृत् *abhi-pra-vrit*, cl. 1. A. -*vartate*, -*titum*, to advance up to; to flow or fall into; to become conversant with.

Abhi-pravartana, *am*, *n*. coming forth, flowing; advancing up to.

Abhi-pravṛtta, *as*, *ā*, *am*, advancing; occurring; occupied or engaged in.

अभिप्रवृध *abhi-pra-vridh*, Caus. P. -*vardhayati*, -*yitum*, to enlarge, render prosperous.

अभिप्रवृष *abhi-pra-vṛsh*, cl. 1. P. -*varshati*, -*śhitum*, to pour down rain.

अभिप्रशंस *abhi-pra-śaṅs*, cl. 1. P. -*śaṅsati*, -*śitum*, to praise highly.

अभिप्रश्निन *abhi-praśnin*, *i*, *inī*, *i* (rt. *praśh*), desirous of asking many questions.

अभिप्रसद *abhi-pra-sad*, cl. 1. P., Ved. -*sīdati*, -*sattum*, to come near, approach; Caus. P. -*sād-ayati*, -*yitum*, to propitiate, make happy, console.

अभिप्रस्था *abhi-pra-sthā*, cl. 1. P. -*tishṭhati*, -*sthātum*, to step up towards.

अभिप्रहत *abhi-prahata*, *as*, *ā*, *am* (rt. *han*), struck at, hurt.

अभिप्राण *abhi-prāṇ* (-*pra-an*), cl. 2. P. -*prāṇīti*, -*ṇitum*, to exhale, breathe forth. *Abhi-prāṇana*, *am*, *n*. exhaling (opposed to *apānana*, q. v.).

अभिप्रातर *abhi-prātar*, ind., Ved. towards morning, early.

अभिप्राप *abhi-prāp* (-*pra-āp*), cl. 5. P. -*prāpnoti*, -*ptum*, to reach, obtain, arrive at.

Abhi-prāpta, *as*, *ā*, *am*, reached, obtained, arrived. *Abhi-prāpti*, *is*, *f*. teaching, obtaining, arrival. *Abhi-prepsu*, *us*, *us*, *u*, desirous of gaining, &c.

अभिप्राय *abhi-prāya*. See *abhi-pre*.

अभिप्राचे *abhi-prācē* (-*pra-arcē*), cl. 1. P. -*prārccati*, -*ccitum*, to celebrate in song.

अभिप्राथे *abhi-prārth* (-*pra-arth*), cl. 10. A. -*prārthayate*, -*yitum*, to long for, desire.

अभिप्रास *abhi-prās* (-*pra-as*), cl. 4. P. -*prāsyati*, -*prāsitum*, to throw on or upon.

अभिप्री *abhi-prī*, *is*, *is*, *i*, Ved. gladdening, pleasing, gaining.

Abhi-prīti, *is*, *f*. rejoicing in; wish, desire.

अभिप्रुष *abhi-pruṣh*, cl. 5. A., 1. P., Ved. -*pruṣhate*, -*pruṣhayati*, -*proshatūm*, to sprinkle with.

अभिप्रे *abhi-pre* (-*pra-i*), cl. 2. P. -*praiti*,

-*tum*, to go near to, approach; to approach with one's mind, to think of, aim at, intend.

Abhi-prāya, *as*, *ā*, *am*, going near, approaching; aiming at; (*as*), *m*. aim, purpose, intention, wish, desire; goal; meaning, sense, reference.

Abhi-preta, *as*, *ā*, *am*, meant, intended; wished; accepted, approved; wishing, desirous.

Abhi-pṛetya, ind. aiming at, intending, meaning by.

अभिप्रेक्ष *abhi-preksh* (-*pra-iksh*), cl. 1. A.

-*prekshate*, -*śhitum*, to look at, to see, view.

Abhi-prekshya, ind. having looked at or towards.

अभिप्रेसु *abhi-prepsu*. See *abhi-prāp* above.

अभिप्रेर *abhi-prer* (-*pra-ir*), Caus. -*prerayati*, -*yitum*, to drive forward, impel towards; Pass. -*preryate*, to be impelled towards.

Abhi-preryamāna, *as*, *ā*, *am*, being driven towards.

अभिप्रेष *abhi-presh* (-*pra-ish*), cl. 4. P.

-*preshyati*, -*śhitum*, to summon, command.

अभिप्रोक्ष *abhi-prokshana*, *am*, *n*. (rt. *uksh*), sprinkling upon, affusion.

अभिप्लु *abhi-plu*, cl. 1. A. -*plavate*, -*plotum*, to overflow, to overwhelm.

Abhi-plava, *as*, *m*, *n*. of a religious ceremony, performed as part of the sacrifice *Gavām-ayana*.

Abhi-pluta, *as*, *ā*, *am*, overflowed, overrun; filled with; overwhelmed, affected by, labouring under.

अभिबल *abhi-bala*, *am*, *n*. an agreement to meet at some place of rendezvous in disguise (the technical name of a dramatic scene in rhetoric).

अभिबुद्धि *abhi-buddhi*, *is*, *f*. a Buddhindriya or organ of apprehension.

अभिभङ्ग *abhi-bhanga*, *as*, *m*. (rt. *bhaṅj*), Ved. breaking down, one who destroys.

Abhi-bhaṅyat, *an*, *ati*, *at*, breaking down, &c.

अभिभर्तृ *abhi-bhartṛi*, ind. to a lover, before a husband.

अभिभर्त *abhi-bharts*, cl. 10. A. P. -*bhartsayate*, -*ti*, -*yitum*, to scold at, threaten so as to terrify.

अभिभव *abhi-bhava*. See *abhi-bhū* below.

अभिभा 1. *abhi-bhā*, cl. 2. P. -*bhāti*, -*tum*, to glitter (around).

2. *abhi-bhā*, *f*, Ved. apparition, phenomenon, inauspicious omen; state of being overpowered, calamity; act of overpowering, superiority. — *Abhibhāyatana* (-*bhā-āy*), *am*, *n*. abode of superiority; N. of the eight sources of superiority with Buddhists.

अभिभार *abhi-bhāra*, *as*, *ā*, *am*, very heavy.

अभिभाष *abhi-bhāsh*, cl. 1. A. -*bhāshate*, -*śhitum*, to address, converse with, speak to, confess.

Abhi-bhāshana, *am*, *n*. the act of addressing or speaking to.

Abhi-bhāshamāna, *as*, *ā*, *am*, speaking to.

Abhi-bhāshita, *as*, *ā*, *am*, addressed, spoken to.

Abhi-bhāshin, *i*, *inī*, *i*, addressing, speaking to.

Abhi-bhāshya, *as*, *ā*, *am*, to be addressed.

Abhi-bhāshyamāna, *as*, *ā*, *am*, being addressed.

अभिभू 1. *abhi-bhū*, cl. 1. P. -*bhavati*, -*vitum*, to overcome, overpower, predominate, conquer, surpass, overspread; to attack, defeat, humiliate.

Abhi-bhava, *as*, *ā*, *am*, overpowering; (*as*), *m*. addition; prevailing, overpowering, excessive power, predominance; defeat, subjugation; disregard, disrespect; humiliation, mortification, disgrace.

Abhi-bhavana, *am*, *n*. overpowering, overcoming. *Abhi-bhavanīya*, *as*, *ā*, *am*, to be overcome or surpassed.

Abhi-bhāvaka, *as*, *ikā*, *am*, or *abhi-bhāvin*, *i*, *inī*, *i*, or *abhi-bhāvuka*, *as*, *ā*, *am*, overpowering, surpassing, overspreading.

Abhi-bhāvana, *am*, *n*. causing to overcome, making victorious.

Abhi-bhu, *us*, or 2. *abhi-bhū*, *ūs*, *m*, Ved. one who surpasses, a superior.

Abhi-bhūta, *as*, *ā*, *am*, surpassed, defeated, subdued, humbled; overcome, aggrieved, injured.

Abhi-bhūti, *is*, *f*. superior power, overpowering, defeating; disrespect, disgrace, humiliation; (*is*, *is*, *i*), Ved. overpowering, superior. — *Abhibhūty-ajas*, *as*, *n*, Ved. superior power; (*ās*, *ās*, *as*), having superior power.

Abhi-bhūya, *am*, *n*, Ved. superiority.

Abhi-bhūvan, *vā*, *varī*, *m*. *f*, Ved. superior, victorious over.

अभिमाद *abhi-mad*, cl. 1. P., Ved. -*madati*, -*ditum*, to gladden, inebriate.

Abhi-māda, *as*, *m*. intoxication, inebriety.

Abhi-mādyat, *an*, *anti*, *at*, being inebriated.

Abhi-mādyatka, *as*, *ā*, *am*, partially intoxicated, half-drunk, stammering.

अभिमान *abhi-man*, cl. 8. A. -*manute*, -*ntum*, to think one's self equal to, to think of self; cl. 4. A. and poet. P. -*manyate*, -*ti*, to assent to, approve of; to covet, desire; to consider, imagine, fancy, think.

Abhi-mata, *as*, *ā*, *am*, admitted, assented to; agreed, accepted; wished, desired; honoured, respected; (*am*), *n*. desire, wish. — *Abhimata-tā*, *f*. agreeableness, desirableness; desire, love.

Abhi-manas, *ās*, *ās*, *as*, having the mind directed towards; desirous of, longing for.

Abhi-manāya, nom. A. -*nāyate*, -*yitum*, to be desirous of, to long for.

Abhi-mantavya, *as*, *ā*, *am*, to be considered; to be desired.

Abhi-mantu, *us*, *f*. injuring, destroying. — *Abhi-mantos*, ind., Ved. to injure.

Abhi-mantri, *tā*, *trī*, *trī*, admonishing, longing for, referring all objects to self, self-conceited.

Abhi-manyamāna, *as*, *ā*, *am*, conceiving, imagining, regarding.

Abhi-māna, *as*, *m*. high opinion of one's self, self-conceit, pride, haughtiness, honourable feeling; consciousness; referring all objects to self (as the act of Ahankāra or personality); conception, conceit; affection, love, desire; laying claim to; injury, hurting. — *Abhimāna-tā*, *f*. pride, arrogance. — *Abhi-māna-vat*, *an*, *ati*, *at*, conceiving or having ideas about self; proud, arrogant. — *Abhimāna-sūnya*, *as*, *ā*, *am*, void of conceit, humble.

Abhi-mānita, *am*, *n*. the condition of an egotist; copulation, sexual intercourse.

Abhi-mānin, *i*, *inī*, *i*, thinking of one's self, proud, self-conceited, arrogant; imagining; (*i*), *m*, *n*. of a deity. — *Abhimāni-tā*, *f*. or *abhimāni-tva*, *am*, *n*. the state of self-conceitedness.

Abhi-mānuka, *as*, *ā*, *am*, Ved. striving to hurt.

अभिमान् *abhi-mantr*, cl. 10. A. -*mantrayate*, -*yitum*, to consecrate or accompany with Mantras or magic formulas; to address, invite.

Abhi-mantraya, *am*, *n*. calling out to, addressing, inviting; counselling; charming, consecrating; making anything sacred by a special formula, called *abhi-mantraya-mantra*.

Abhi-mantrita, *as*, *ā*, *am*, consecrated, charmed; made sacred by a certain formula.

अभिमान्य *abhi-mantha*, *as*, *m*. ophthalmia, disease of the eyes.

अभिमान्यु *abhi-manyu*, *us*, *m*, N. of a son of Manu Cākshusha; of a son of Arjuna by Subhadrā; of two kings. — *Abhtmanyu-pura*, *am*, *n*, N. of a town. — *Abhtmanyu-svāmīn*, *i*, *m*, N. of a temple.

अभिमार *abhi-mara*, *as*, *m*. (rt. *mṛi*), killing, slaughter; war, combat; treachery, danger from one's own party or friends; binding, confinement.

अभिमर्द *abhi-marda*. See *abhi-mṛid*, p. 66.

अभिमर्शन. See *abhi-mṛś* next col.

अभिमाति *abhi-māti*, *is*, *is*, *i* (rt. *mā* = *man*),

Ved. striving to injure, hurting, inimical; (*is*, *ās*), m. f. striving to injure, hurting, plotting against; an enemy, foe. — *Abhimāti-jit*, *t*, *t*, *t*, Ved. subduing enemies. — *Abhimāti-shāh*, *t*, *t*, *t*, Ved. conquering enemies. — *Abhimāti-han*, *ā*, m., Ved. striking, destroying one's enemies.

Abhi-mātin, *i*, m., Ved. injuring; an enemy.

अभिमाद *abhi-māda*. See *abhi-mad* above.

अभिमान *abhi-māna*. See *abhi-man* above.

अभिमाय *abhi-māya*, *as*, *ā*, *am*, perplexed, bewildered, stupid, ignorant.

अभिमिश्र *abhi-miśya*, *as*, *ā*, *am* (rt. *mih*), Ved. to be wetted (by urining upon).

अभिमीलित *abhi-mīlita*, *as*, *ā*, *am*, closed (as the eyes).

अभिमुख *abhi-mukha*, *as*, *ā* or *i*, *am*, with the face directed towards; turned towards, facing; going near, approaching; disposed to, intending to, ready for; taking one's part; nearly related to; friendly disposed; (*i*), f. one of the ten earths of Buddhists; (*am*), ind. towards, in the direction of, in front or presence of, near to. — *Abhimukha-tā*, f. presence, proximity.

Abhimukhi-karaya, *am*, n. causing to turn the face towards, addressing.

Abhimukhi-bhūta, *as*, *ā*, *am*, being in presence of or facing.

अभिमूर्च्छित *abhi-mūrccita*, *as*, *ā*, *am*, distracted, utterly confused.

अभिमृद् *abhi-mṛid*, cl. 1. P. -*mardati*, -*ditum*, to oppress, to devastate.

Abhi-marda, *as*, m. rubbing, friction; oppression, devastation of a country &c. by an enemy; war, battle; spirituous liquor.

Abhi-mardana, *as*, *ā*, *am*, oppressing; (*am*), n. oppression.

Abhi-mardān, *i*, *īnī*, *t*, oppressing, one who devastates.

अभिमृश *abhi-mṛśi*, cl. 6. P. -*mṛśati*, -*marshatūm* or -*mraśatūm*, to touch, stroke, come in contact with.

Abhi-marśa, *as*, m. or *abhi-marśana*, *am*, n. (less correctly) *abhi-marśa*, *as*, m. or *abhi-marśana*, *am*, n. touching, contact; (*as*, *ā*, *am*), rubbing, destroying.

Abhi-marśaka or (less correctly) *abhi-marshaka*, *as*, *ikā*, *am*, touching, coming in contact with.

Abhi-mṛśiṣṭa, *as*, *ā*, *am*, touched, rubbed, brought close to, grazing.

अभिमेयिका *abhi-methikā*, f. (rt. *meth*), Ved. insulting or injurious speech; obscene expression; imprecation.

अभिमात *abhi-mīlita* or *abhi-mīlāna*, *as*, *ā*, *am* (rt. *mīlāt*), Ved. altogether withered, faded; decayed.

अभियज्ञगाथा *abhi-yajha-gāthā*, f. a sacrificial verse.

अभिया 1. *abhi-yā*, cl. 2. P. -*yāti*, -*tum*, to go up to, approach, encounter, attack, assail.

2. *abhi-yā*, *ās*, *ās*, m. f. going up to, approaching, assailing.

Abhi-yāt, *ān*, *āt* or *ānti*, *āt*, assailing, an assailant.

Abhi-yāta, *as*, *ā*, *am*, approached, attacked.

Abhi-yāti, *is*, m. or *abhi-yātin*, *i*, m. or *abhi-yātrī*, *tā*, m. an assailant, foe, enemy.

Abhi-yāna, *am*, n. coming near, approaching, attacking.

Abhi-yāyān, *i*, *īnī*, *t*, coming near, approaching, attacking.

अभियाय *abhi-yāc*, cl. 1. A. or ep. P. -*yācate*, -*tī*, -*ktum*, to ask for, solicit, request.

Abhi-yācāna, *am*, n. or *abhi-yācānā*, f. asking for, entreaty, request.

Abhi-yācāta, *as*, *ā*, *am*, asked for, requested.

अभियुज् 1. *abhi-yuj*, cl. 7. A. -*yunkte*, -*yuktum*, to apply to, exert effort, make one's self ready; to encounter, attack, assail; to accuse; to hurt: Pass. -*yuyjate*, to be accused, &c.

Abhi-yukta, *as*, *ā*, *am*, applied, intent on, diligent, absorbed in meditation, versed in; appointed; said, spoken; attacked by an enemy, assaulted, assailed; blamed, rebuked; (in law) charged, prosecuted, a defendant.

Abhi-yugvan, *ā*, m., Ved. hurting, attacking; an enemy.

2. *abhi-yuj*, *k*, f. attacking; an enemy.

Abhi-yuyjyamāna, *as*, *ā*, *am*, being prosecuted (as a defendant).

Abhi-yoktavya or *abhi-yojya*, *as*, *ā*, *am*, to be reproved or rebuked; to be prosecuted, indictable; assailable.

Abhi-yoktrī, *tā*, *trī*, *trī*, assailing, attacking; (*tā*), m. an enemy; a plaintiff, a claimant, a pretender, an accuser; a stronger party.

Abhi-yoga, *as*, m. application; energetic effort, exertion, perseverance, learning; attack, assault, challenging to fight, war, battle; (in law) a plaint, a charge, an accusation. — *Abhiyoga-patra*, *am*, n. a petition or writing of complaint.

Abhi-yogin, *i*, *īnī*, *t*, intent upon, absorbed (in meditation); attacking; (*i*), m. a plaintiff, a prosecutor.

Abhi-yogya, *as*, *ā*, *am*, assailable.

Abhi-yojana, *am*, n., Ved. harnessing (one horse) on to another.

अभियुध *abhi-yudh*, cl. 4. A. P. -*yudhyate*, -*ti*, -*yoddhum*, to fight against, to acquire by fighting, to conquer for (another).

अभिरक्ष *abhi-raksh*, cl. 1. P. or ep. A. -*rakshati*, -*te*, -*shritum*, to succour, to protect, to preserve; to govern or command.

Abhi-rakshā, f. universal protection, wide benevolence.

Abhi-rakshita, *as*, *ā*, *am*, protected, preserved, guarded; governed.

Abhi-rakshitṛī, *tā*, *trī*, *trī*, preserving, protecting, guarding.

Abhi-rakshya, *as*, *ā*, *am*, to be protected or governed.

अभिरञ्ज *abhi-ranj*, cl. 4. A. or Pass. -*rajjate*, -*ranktum*, to be coloured, to be flushed with pleasure: Caus. P. -*ranjayati*, -*yktum*, to colour.

Abhi-ranjita, *as*, *ā*, *am*, tinted, flushed, kindly affected.

अभिरन् *abhi-ram*, cl. 1. A. -*ramate*, -*rantum*, to delight in, to be delighted.

Abhi-rata, *as*, *ā*, *am*, pleased or contented with, satisfied; engaged in; attentive to; performing, practising.

Abhi-ratī, *ās*, f. pleasure, delighting in; occupation, practice.

Abhi-ramaya, *am*, n. delighting in, delighting.

Abhi-ramaniya, *as*, *ā*, *am*, to be delighted in, delightful.

Abhi-rāma, *as*, *ā*, *am*, pleasing, delightful, agreeable, beautiful; an epithet of Siva; (*am*), ind., see s. v. next col. — *Abhirāma-tā*, f. or *abhirāma-ṭra*, *am*, n. loveliness, beauty, splendor.

अभिरम्भित *abhi-rambhita*, *as*, *ā*, *am*, obtained (?).

अभिराज् 1. *abhi-rāj*, cl. 1. A. -*rājate*, -*jktum*, to shine, be brilliant.

2. *abhi-rāj*, *t*, *t*, *t*, reigning everywhere.

Abhi-rāja, *as*, m., N. of a Burmese king.

Abhi-rāshṭra, *as*, *ā*, *am*, Ved. one who has gained dominion.

अभिराप् *abhi-rādḥ*, Pass. -*rādhyate*, to be rendered propitious.

अभिरामम् *abhi-rāmam*, ind. referring to Rāma (see also under *abhi-ram* last col.).

अभिरुच् *abhi-ruç*, Caus. P. -*roçayati*, -*yitum*, to long for, desire, be inclined to, have a taste for, to like.

Abhi-ruçī, *is*, f. desire, delight, taste, relish, pleasure; desire of fame, ambition; splendor.

Abhi-ruçita, *as*, *ā*, *am*, pleased, delighted, delighting in.

Abhi-ruçira, *as*, *ā*, *am*, very pleasant, desirable or pretty.

अभिरुत *abhi-ruta*, *as*, *ā*, *am* (rt. *ru*), sounded; cooed, vocal (as the voices of birds, &c.).

अभिरुह *abhi-ruh*, cl. 1. P. -*rohati*, -*roḍhum*, to ascend, mount.

Abhi-ruhya, ind. having ascended.

अभिरूप *abhi-rūpa*, *as*, *ā*, *am*, corresponding with; conformable to, congruous; in accordance with; pleasing, handsome, desirable, well formed, beautiful; wise, learned; (*as*), m. the moon; Siva; Vishnu; Kāmadeva. — *Abhirūpa-pati*, *is*, m. having an agreeable master (a rite) to secure such a master in the next world.

Abhi-rūpaka, *as*, *ā*, *am*, corresponding; pleasing, handsome; learned.

अभिरुद् *abhi-roruda*, *as*, *ā*, *am* (Intens. of rt. *rud*), Ved. causing tears (of earnest desire).

अभिरुक्षित *abhi-lakshita*, *as*, *ā*, *am*, marked with signs, bearing marks.

Abhi-lakshya, *as*, *ā*, *am*, to be marked or noted; (*am*), ind. towards a mark or aim.

अभिरुह *abhi-langh*, cl. 10. P. -*langhayati*, -*yktum*, to jump across or over.

Abhi-langhana, *am*, n. jumping across or over.

अभिरुभ *abhi-labh*, Desid. A. or poet. P. -*līpsate*, -*ti*, to desire to obtain, covet.

Abhi-lāmbhana, *am*, n. obtaining transition (?).

Abhi-līpsā, f. desire of obtaining.

अभिरुप् *abhi-lash*, cl. 1. 4. P. -*lashati*, -*lashyati*, -*shritum*, to desire or wish for, covet, crave.

Abhi-lashaya, *am*, n. craving after, desiring.

Abhi-lashaniya, *as*, *ā*, *am*, desirable, to be coveted.

Abhi-lashita, *as*, *ā*, *am*, desired, wished; (*am*), n. desire, wish, will, pleasure.

Abhi-lāsha or (less correctly) *abhi-lāsa*, *as*, m. desire, wish, covetousness, affection, love.

Abhi-lāshaka, *as*, *ikā*, *am*, or *abhi-lāshin*, *i*, *īnī*, *t*, or *abhi-lāshuka*, *as*, *ā*, *am*, or (less correctly) *abhi-lāsin*, *i*, *īnī*, *t*, wishing, desiring, desirous, covetous, greedy.

अभिराप *abhi-lāpa*, *as*, m. (rt. *lap*), expression, word, speech; declaration of the object of a vow or religious obligation.

अभिराव *abhi-lāva*, *as*, m. (rt. *lū*), cutting, reaping, mowing.

अभिरुक्षित *abhi-likhita*, *as*, *ā*, *am*, inscribed, inserted in writing.

Abhi-lekhana, *am*, n. writing upon, inscribing.

अभिलीन *abhi-līna*, *as*, *ā*, *am* (rt. *lī*), adhering to, shrouding; embraced; embracing.

अभिरुम्भ *abhi-lupta*, *as*, *ā*, *am*, disturbed, injured.

अभिरुलित *abhi-lulita*, *as*, *ā*, *am*, playful, unsteady; agitated, disturbed, injured.

अभिरुता *abhi-lūtā*, f. an insect, a kind of spider.

अभिवच् *abhi-vaç*, cl. 2. P. -*vakti*, -*ktum*, to speak to, address; to tell.

अभिवक्षित *abhi-vāṅṭita*, *as*, *ā*, *am* (rt. *vāṅṭ*), cheated, deceived.

अभिवत् *abhi-vat*, *ān*, *afī*, *at*, containing the word *abhi*.

अभिवद् *abhi-vad*, cl. 1. P. A. -*vadati*, -*te*, -*ditum*, to address or salute with reverence: Caus. -*vādāyati*, -*te*, -*yitum*, to address or salute reverently; to salute through another person; to play on an instrument.

Abhi-vādāna, *am*, n. addressing, salutation.

Abhi-vāda, *as*, m. reverential salutation; (for *ati-vāda*), opprobrious or unfriendly speech, abuse.

Abhi-vādaka, *as*, *ikā*, *am*, a saluter, saluting, offering salutation; civil, polite.

Abhi-vādāna, *am*, n. respectful salutation, including sometimes the name or title of the person so addressed and followed by the mention of the person's own name; salutation of a superior or elder by a junior or inferior, and especially of a teacher by his disciple; (in general it is merely lifting the joined hands to the forehead and saying *aham abhivādāye*, I salute). -*Abhivādāna-sīla*, *as*, *ā*, *am*, one who habitually salutes, respectful.

Abhi-vādāyitrī, *tā*, *trī*, m. f. a respectful saluter.

Abhi-vādita, *as*, *ā*, *am*, saluted respectfully.

Abhi-vādīn, *i*, *inī*, *i*, telling, enunciating, describing.

Abhi-vādya or *abhi-vādāniya*, *as*, *ā*, *am*, to be respectfully saluted.

अभिवन्द *abhi-vand*, cl. 1. A. -*vandate*, -*ditum*, to salute respectfully.

Abhi-vandana, *am*, n. saluting respectfully.

अभिवप *abhi-vap*, cl. 1. P., Ved. -*vapati*, -*ptum*, to join, come together.

अभिवयस् *abhi-vayas*, *ās*, *ās*, *as*, Ved. very youthful, fresh; possessed of food.

अभिवर्त *abhi-varṭa*, &c. See *abhi-vṛt*.

अभिवर्षण *abhi-varṣaṇa*, &c. See *abhi-vṛish*.

अभिवस् *abhi-vas*, Caus. P. -*vāsayati*, -*yitum*, to clothe, cover.

Abhi-vāsa, *as*, m. or *abhi-vāsana*, *am*, n. covering.

Abhi-vāsas, ind. over the cloth or covering.

अभिवह *abhi-vaha*, *as*, *ā*, *am*, conveying near or towards, driving near.

Abhi-vahana, *am*, n. conveying towards or near

Abhi-vāhya, *as*, *ā*, *am*, to be carried near; (*am*), n. conveyance, transmission; presentation, offering.

अभिवा *abhi-vā*, cl. 2. P. -*vāti*, -*tum*, to blow upon or towards.

Abhi-vātam, ind. towards the wind, windwards.

अभिवान्छ *abhi-vāñch*, cl. 1. P. -*vāñchati*, -*chitum*, to long for, desire.

अभिवान्या *abhi-vānyā* or *abhivānya-vatsū*, f. (fr. *abhivā*, obtained?, and *anya*), Ved. a cow who suckles an adopted calf.

अभिविक्षा *abhi-vi-khyā*, cl. 2. P. -*khyāti*, -*tum*, Ved. to look at, view. In later Sanskrit, to tell, to call.

Abhi-vikhyāta, *as*, *ā*, *am*, universally known, renowned, known as, called.

अभिविचक्ष *abhi-vi-śakṣ*, cl. 2. A. -*śakṣte*, Ved. to look towards. In later Sanskrit the idea of speaking is usually inherent in *śakṣ*.

अभिविचर *abhi-vi-śar*, cl. 1. A. -*śarate*, -*ritum*, Ved. -*tave*, -*tarat*, -*rase*, -*radhyai*, to approach; cl. 10. P. -*śarāyati*, -*yitum*, to discuss.

अभिविजह *abhi-vi-jah* Ved., Intens. 3rd sing. -*jangahe*, to twitch convulsively.

अभिविज्ञा *abhi-vi-jñā*, cl. 9. P. -*jñāti*, -*jñātum*, to be aware, to know, perceive.

Abhi-vijñapta, *as*, *ā*, *am*, notified, made known.

अभिविज्जल *abhi-vi-jval*, cl. 1. P. -*jvalati*, -*litum*, to flame or blaze against or opposite to.

अभिवितन् *abhi-vi-tan*, cl. 8. P. A., Ved. -*tanoti*, -*nute*, -*nitum*, to stretch (the string) over or across (the bow); to stretch over, cover.

अभिविद् *abhi-vid*, cl. 6. P. A. -*vindati*, -*te*; -*veditum*, to find, obtain; to seek.

अभिविदृश *abhi-vi-dṛś*, cl. 1. P., Ved. -*paśyati*, -*drashtum*, to look at, behold.

अभिविधि *abhi-vidhi*, *is*, m. complete coincidence, complete comprehension or inclusion.

अभिविनद *abhi-vi-nad*, cl. 1. P. -*nadati*, -*ditum*, to raise a loud noise.

अभिविनी *abhi-vi-nī*, cl. 1. P. A. -*nayati*, -*te*, -*netum*, to inform, instruct.

Abhi-vinita, *as*, *ā*, *am*, well-behaved; well-disciplined; pious, pure, devout.

अभिविनुद *abhi-vi-nud*, Caus. P. -*nodayati*, -*yitum*, to gladden, cause to rejoice.

अभिविभा *abhi-vi-bhā*, cl. 2. P., Ved. -*bhāti*, -*tum*, to illuminate.

अभिविमान *abhi-vimāna*, *as*, *ā*, *am*, of unlimited dimensions.

अभिविया *abhi-vi-yā*, cl. 2. P., Ved. -*yāti*, -*tum*, to approach, visit.

अभिविराज *abhi-vi-rāj*, cl. 1. A. -*rājate*, -*jītum*, to shine, be radiant.

अभिविशङ्किन *abhi-vi-śankin*, *i*, *inī*, *i*, afraid.

अभिविश्रुत *abhi-viśruta*, *as*, *ā*, *am*, widely celebrated.

अभिविश्वास *abhi-vi-śvas*, Caus. P. -*śvāsaya*, -*yitum*, to render confident or secure.

अभिवी *abhi-vī* (-*vi-i*), cl. 2. P. -*vyeti*, -*tum*, to come together towards, meet together in.

अभिवीक्ष *abhi-vikṣh* (-*vi-ikṣh*), cl. 1. A. -*vikṣhate*, -*kṣhitum*, to look at, view, perceive; to aim at, to examine; to be affected towards.

Abhi-vikṣhita, *as*, *ā*, *am*, seen, perceived.

Abhi-vikṣhya, ind. having seen or observed.

अभिवीर *abhi-vīra*, *as*, m., Ved. surrounded by men or heroes.

अभिवृत् *abhi-vṛt*, cl. 1. A. -*vartate*, -*titum*, to go towards, to face, to approach, come up, attack, to turn up, arise.

Abhi-vartin, *i*, *inī*, *i*, going towards, approaching, attacking.

Abhi-vṛtta, *as*, *ā*, *am*, gone towards; turning towards.

अभिवृत्त *abhi-vṛta*, *as*, *ā*, *am* (rt. *vṛi*), chosen, selected.

अभिवृध् *abhi-vṛdh*, cl. 1. A. -*vardhate*, -*dhitum*, to increase, prosper.

Abhi-vṛddha, *as*, *ā*, *am*, increased, augmented.

Abhi-vṛddhī, *is*, f. increase, addition, success.

अभिवृष् *abhi-vṛṣh*, cl. 1. P. -*varṣati*, -*skhitum*, to rain upon, water, bedew, cover with a shower (e. g. of blossoms); to shower down; to cause to rain.

Abhi-varṣhaṇa, *am*, n. watering, bedewing; raining upon.

Abhi-varṣhān, *i*, *inī*, *i*, bedewing; raining upon.

Abhi-vṛṣhṭa, *as*, *ā*, *am*, bedewed; rained upon.

अभिवेग *abhi-vega*, *as*, m. (rt. *vij*), consideration, determination.

अभिव्यञ्ज *abhi-vy-ñj* (-*vi-ñj*), cl. 7. P. -*anakti*, -*añjitum* or -*anktum*, to manifest, reveal.

Abhi-vyakta, *as*, *ā*, *am*, manifest, evident, distinct,

plain; declared, revealed; (*am*), ind. manifestly, plainly.

Abhi-vyakti, *is*, f. manifestation, distinction; declaration, revelation.

Abhi-vyāgya, *as*, *ā*, *am*, to be manifested or made clear.

Abhi-vyāgyamāna, *as*, *ā*, *am*, being manifested.

Abhi-vyāñjaka, *as*, *ikā*, *am*, revealing, manifesting; indicative, showing.

Abhi-vyāñjana, *am*, n. making manifest, act of revealing.

अभिव्यन *abhi-vy-an* (-*vi-an*), cl. 2. P. -*aniti*, -*nitum*, to breathe through, to fill with breath.

अभिव्यादा *abhi-vy-ā-dā* (-*vi-ā-dā*), cl. 3. P. A. -*dadāti*, -*datte*, -*dātum*, to open one's mouth (for swallowing).

Abhi-vyādāna, *am*, n. suppressed sound; repetition of the same sound.

अभिव्याधिन *abhi-vyādhin*, *i*, *inī*, *i* (rt. *vyadh*), striking at, hurting much, injuring greatly.

अभिव्याप *abhi-vy-āp* (-*vi-āp*), cl. 5. P. -*āpnoti*, -*āptum*, to extend to, to comprehend, include, pervade, surround.

Abhi-vyāpaka, *as*, *ikā*, *am*, or *abhi-vyāpīn*, *i*, *inī*, *i*, including, comprehending.

Abhi-vyāpta, *as*, *ā*, *am*, included, comprehended, co-extended, &c.

Abhi-vyāpti, *is*, f. co-extending, universal pervasion, inclusion, comprehension.

1. *abhi-vyāpya*, ind. up to a certain point inclusive.

2. *abhi-vyāpya*, *as*, *ā*, *am*, to be included; (*am*), n. validity of a rule (?).

अभिव्याह *abhi-vy-ā-hri* (-*vi-ā-hri*), Caus. P. -*hārayati*, -*yitum*, to utter, pronounce, tell, explain.

Abhi-vyāharaṇa, *am*, n. or *abhi-vyāhāra*, *as*, m. pronunciation, utterance; an articulate significant word or phrase.

Abhi-vyāhārīn, *i*, *inī*, *i*, pronouncing, telling.

Abhi-vyāhṛta, *as*, *ā*, *am*, pronounced, spoken, told.

अभिव्युक्ष *abhi-vy-ukṣh* (-*vi-ukṣh*), cl. 1. P. -*ukṣhātī*, -*śhitum*, to sprinkle towards.

अभिवृल्ल *abhi-vṛlṅga*, *as*, m. (rt. *vṛlṅg*), Ved. assault, shaking off.

अभिविज्ञप्ति *abhi-śaṅs*, cl. 1. P. -*śaṅsati*, -*situm*, to accuse, blame, calumniate, abuse.

Abhi-śaṅsaka, *as*, *ikā*, *am*, or *abhi-śaṅsīn*, *i*, *inī*, *i*, accusing; insulting; abusive.

Abhi-śaṅsana, *am*, n. accusation; insult.

1. *abhi-śas*, *as*, f., Ved. accusation, imprecation, solicitation (?). For 2. see next col.

1. *abhi-śasta*, *as*, *ā*, *am*, falsely accused, calumniated; defamed, infamous; sinful, wicked. See next col.

Abhi-śastaka, *as*, *ikā*, *am*, falsely accused, cursed; caused by imprecation.

Abhi-śastī, *is*, f. imprecation; curse, damnation; effect of imprecation, misfortune, evil; one who curses or injures; calumny, defamation, scandal; asking, begging. - *Abhisasti-śātana*, *as*, m., Ved. keeping off imprecation. - *Abhisasti-pā*, *ās*, or *abhisasti-pāvan*, *ā*, m., Ved. defending from insults or imprecations.

अभिशक् *abhi-śak*, Desid. Caus. -*śikṣhayati*, -*yitum*, to teach.

अभिशङ्क *abhi-śank*, cl. 1. A. -*śankate*, -*kitum*, to doubt, suspect, be suspicious.

Abhi-śankā, f. doubt, alarm, suspicion.

Abhi-śankīta, *as*, *ā*, *am*, doubtful, frightened, alarmed.

अभिशप *abhi-śap*, cl. 1. P. A. -*śapati*, -*te*, -*śaptum*, to execrate, curse.

Abhi-śapana, *am*, n. or *abhi-śāpa*, *as*, m. curse,

imprecation; charge, accusation; false accusation, calumny. — *Abhiśāpa-jvara*, *as*, *m*. fever caused by a curse.

Abhiśāpta, *as*, *ā*, *am*, cursed, accursed; falsely accused, calumniated; reviled.

Abhiśāpana, *am*, *n*. pronouncing a curse or malediction.

अभिशादित *abhi-śabdita*, *as*, *ā*, *am*, declared, announced.

अभिशास 2. *abhi-śas*, *cl. 1. P. -śasati*, *-situm*, to hurt, injure, attack. (See under *abhi-śas*.)
3. *abhi-śas*, *f*, Ved. injuring (?). For 1. *abhi-śas*, see under *abhi-śas*, p. 67, col. 3.

2. *abhi-śasta*, *as*, *ā*, *am*, injured, hurt, attacked.
Abhi-śastri, *tā*, *trī*, *trī*, an injurer, an enemy.

अभिशास्त्र, **अभिशास्त्रि**. See *abhi-śas* and *abhi-śas*.

अभिशांत *abhi-śānta*, *cl. 10. P. -śāntva*, *-yati*, *-yitum*, to pacify, appease, reconcile, comfort. See *abhi-śānta*.

Abhi-śāntva, *am*, *n*. graciousness, complaisance.

अभिशीत *abhi-śīta* or *abhi-śyāta*, *as*, *ā*, *am* (*rt. śyā*), cold, chilly.

Abhi-śīna or *abhi-śyāna*, *as*, *ā*, *am*, coagulated, congealed.

अभिशीक 1. *abhi-śoka*, *as*, *m*. (*rt. 1. śuc*), Ved. intense grief.

1. *abhi-śoka*, *as*, *ā*, *am*, Ved. causing great grief.
Abhi-śocana, *am*, *n*. great grief, pain; a tormenting spirit or demon.

1. *abhi-śocayishnu*, *us*, *us*, *u*, tormenting.

अभिशीक 2. *abhi-śoka*, *as*, *m*. (*rt. 2. śuc*), Ved. ardour.

2. *abhi-śocā*, *as*, *ā*, *am*, shining, glowing with heat.

2. *abhi-śocayishnu*, *us*, *us*, *u*, glowing with heat.

अभिशीरि *abhi-śauri*, *ind.* towards Sauri or Kṛishṇa.

अभिश्चवण *abhi-śravaṇa*, *am*, *n*. (*rt. śru*), repeating Vedic texts, sitting down to a Śrāddha.

Abhi-śrāva, *as*, *m*. hearing, becoming renowned.

अभिश्चि *abhi-śri*, *cl. 1. P. -śrayati*, *-yitum*, to resort to.

Abhi-śrī, *is*, *is*, *m*. *f*. (from *śrī* connected with *śrī*), Ved. joining, connecting one's self with, mixing; combining, holding together, arranging, putting in order, united, approaching; having recourse to, worthy to be had recourse to; respected; shining; powerful.

अभिश्चिष् *abhi-śrīsh* or *abhi-ślish*, *t* (*rt. ślish*), Ved. a ligature.

Abhi-śleshana, *am*, *n*. a bandage, ligature.

अभिश्वास *abhi-śvas*, *as*, *m*, Ved. one who breathes upon or towards.

Abhi-śvasa, *as*, *m*, Ved. breathing forth or on, excretion.

Abhi-śvāsa, *as*, *m*. breathing upon or towards, blowing into a flame.

अभिश्चय *abhi-śhay* (*-sanj*), *cl. 1. P. -śhayati*, *-shanktum*, to be in contact with; to revile, curse.

Abhi-śhata, *as*, *ā*, *am*, possessed by evil spirits, humiliated, defeated, reviled, cursed.

Abhi-śhanga, *as*, *m*. or *abhi-śhānjana*, *am*, *n*. complete contact, union; connection, copulation, association, company; embracing; possession by evil spirits; oath; curse or imprecation; false accusation, calumny; defeat, blow, shock, sudden affliction. — *Abhiśhanga-jvara*, *as*, *m*. a fever supposed to be caused by evil spirits.

अभिश्चय *abhi-śhaya*. See *abhi-shu*.

अभिश्चह *abhi-śhah* (*-sah*), *cl. 1. A. -shahate*, *-hitum* or *-shodhum*, to attack.

Abhi-shahya, *ind.* violently, by force, insolently.

अभिषाच *abhi-shōc*, *k*, *k*, *k* (*rt. sac*), Ved.

following; honouring, paying attention to, devoted; defeating.

अभिषिच *abhi-shiē* (*-siē*), *cl. 6. P. A.*

-shināti, *-te*, *-shēktum*, to sprinkle; to water, wet; to consecrate, anoint, appoint by consecration; *A.* to be consecrated or inaugurated: Desid. *-shishikeshati*, to be desirous of watering, &c.: Caus. *-shēdayati*, *-yitum*, to have (another) consecrated.

Abhi-shikta, *as*, *ā*, *am*, sprinkled; anointed, installed, inaugurated, enthroned.

Abhi-shishikeshat, *an*, *anti*, *at*, desiring to inaugurate.

Abhi-shēka, *as*, *m*. sprinkling, anointing; inaugurating or consecrating by sprinkling water; inauguration of a king, royal unction; the water or liquid used at an inauguration; religious bathing; ablution; bathing of the divinity to whom worship is offered. — *Abhi-shēka-sālā*, *f*. the hall of coronation. — *Abhi-shēkārāra-sīras* (*'ka-ār*'), *ās*, *ās*, *as*, wet on the head with the royal unction. — *Abhi-shēkāha* (*'ka-ah*'), *as*, *m*. day of inauguration.

Abhi-shēktri, *tā*, *m*. an anointer, one who inaugurates.

Abhi-shēcana, *am*, *n*. sprinkling; initiation, inauguration.

Abhi-shēcanīya or *abhi-shēcya* or *abhi-shēkya*, *as*, *ā*, *am*, worthy of inauguration; belonging to inauguration; (*-niyas*), *m*. *N.* of a sacrificial ceremony performed at the inauguration of a king.

Abhi-shēcīta, *as*, *ā*, *am*, caused to be sprinkled, inaugurated.

अभिषु *abhi-shu* (*-su*), *cl. 5. P. -shuṇoti*, *-shotum*, to express the Soma juice or any other juice; to moisten.

Abhi-shava, *as*, *m*. or *abhi-shavaṇa*, *am*, *n*. pressing out the juice of the Soma plant; distillation; religious bathing, ablution preparatory to religious rites; drinking Soma juice, sacrifice; ferment, yeast, any substance producing vinous fermentation; (*am*), *n*. sour gruel.

Abhi-shavaṇi, *f*. an apparatus for pressing the Soma.

Abhi-shavaṇīya, *as*, *ā*, *am*, to be expressed as Soma juice.

Abhi-shāvaka, *as*, or *abhi-shotrī*, *tā*, *m*. the priest or any one who expresses the Soma juice.

Abhi-shāvākīya, *nom. P. -yati*, *-yitum*, to long for such a priest.

Abhi-shuta, *as*, *ā*, *am*, expressed as Soma juice; (*am*), *n*. sour gruel.

अभिषुक *abhi-shuka*, *as*, *m*, *N.* of a plant.

अभिषेण *abhi-shēṇa*, *as*, *m*, Ved. approaching as an enemy with an army; directing arrows against.

Abhi-shēṇana, *am*, *n*. march to attack or repel an enemy.

Abhi-shēṇaya, *nom. P. -shēṇayati*, *-yitum*, to approach with an army, to march with an army against the enemy. — *Abhi-shishenayishu*, *us*, *us*, *u*, desirous of approaching with an army.

अभिषो *abhi-sho* (*-so*), *cl. 4. P. -shyati*, *-shātum*, to put an end to, to destroy.

Abhi-shyat, *an*, *anti*, *at*, destroying, killing.

अभिषन *abhi-shāna*, *as*, *m*. (*rt. stan*), Ved. roaring, bawling, a shout.

अभिषि *abhi-shī*, *is*, *m*. (*fr. 1. abhy-as*; according to other authorities *fr. abhiśh* or *fr. abhi-shīhā*, *q. v.*), Ved. an assistant, a protector; one who is to be praised or worshipped (as a protector); one who approaches in order to assist, one who approaches to attack; one who assails an enemy, one who overpowers an enemy, one who approaches in order to obtain; desiring, desire; (*is*), *f*. assistance, protection, favour, help, worshipping, praising; a sacrifice, a hymn; approach-

ing in order to assist, approaching in general, access. — *Abhiśhī-krit*, *t*, *t*, *t*, Ved. assisting; granting desires. — *Abhiśhī-dyuma*, *as*, *ā*, *am*, Ved. giving happiness. — *Abhiśhī-pā*, *ās*, *m*, Ved. guarding from enemies, keeping off enemies. — *Abhiśhī-mat*, *ān*, *atī*, *at*, Ved. desirable, favourable. — *Abhiśhī-savas*, *ās*, *m*, Ved. rendering assistance, able to overcome enemies.

अभिषु *abhi-shṭu* (*-stu*), *cl. 2. P. -shṭauti*, *-shṭotum*, to praise, extol.

Abhi-shṭava, *as*, *m*. praise, eulogy.

Abhi-shṭuta, *as*, *ā*, *am*, praised.

Abhi-shṭvata, *an*, *atī*, *at*, praising.

अभिषा *abhi-shthā* (*-sthā*), *cl. 1. P. -tishthati*, *-shthātum*, to trample upon, destroy.

अभिष्यत *abhi-shyat*. See under *abi-sho*.

अभिष्यन्द *abhi-shyanda* or *abhi-syanda*, *as*, *m*. (*rt. syand*), oozing or flowing; weakness of or running at the eyes; great increase or enlargement.

Abhi-shyandin or *abhi-syandin*, *i*, *inī*, *i*, oozing, trickling; laxative; causing defluxions or serous effusion. — *Abhi-shyandi-ramaṇa* or *abhi-shyandi-ramaṇa*, *am*, *n*. a suburb, a smaller city appended to a larger one.

अभिष्वङ्ग *abhi-shvanga*, *as*, *m*. (*rt. svāṅj*), intense attachment or affection.

अभिषंयोग *abhi-samyoga*, *as*, *m*. intimate union, close contact.

अभिषंरभ *abhi-sam-rabh*, *cl. 1. A.*, Ved. *-rabhate*, *-raddhum*, to support one's self on.

अभिषंरुध *abhi-sam-rudh*, *cl. 7. P. -ruṇaddhi*, *-rodḍhum*, to ward off.

अभिषंवृत *abhi-samvṛita*, *as*, *ā*, *am* (*rt. vṛi*), covered, clad, clothed.

अभिषंशीन *abhi-samśīna* or *abhi-samśyāna*, *as*, *ā*, *am* (*rt. śyās*), coagulated, congealed.

अभिषंश्रय *abhi-samśraya*, *as*, *m*. (*rt. śri*), refuge.

अभिषंसार *abhi-samsāra*, *as*, *m*. (*rt. sri*), approaching together or in multitudes; (*am*), *ind.* having approached together.

अभिषंसकृ *abhi-sans-kṛi* (*-sam-kṛi*), *cl. 8. P. -karoti*, *-kartum*, to shape, form; to make, render; to consecrate.

Abhi-sanskāra, *as*, *m*. imagination; vain or profitless performance.

अभिषंसत्म्भ *abhi-sam-stambh*, *cl. 5. P. -stabhnoti*, *-stambhitum*, to support, render firm.

अभिषंसत्व *abhi-samstava*, *as*, *m*. (*rt. stu*), praise, praising highly.

Abhi-samstuta, *as*, *ā*, *am*, highly praised.

अभिषंसपृष्ट *abhi-sam-sprīś*, *cl. 6. P. -sprīśati*, *-sprashṭum*, *-sparshṭum*, to wash one's self.

अभिषंसु *abhi-sam-smṛi*, *cl. 1. P. -smarati*, *-smartum*, to recollect.

अभिषंसहन् *abhi-sam-han*, *cl. 2. P. -hanti*, *-tum*, to surround, enclose.

Abhi-samhata, *as*, *ā*, *am*, joined, united.

अभिषंसिहत्. See under *abhi-sandhā*.

अभिषंसक्रुध *abhi-sam-krudh* (*-sam-krudh*), *cl. 4. P. -krudhyati*, *-krodḍhum*, to be angry with. *Abhi-sankrudḍha*, *as*, *ā*, *am*, angry with (with *gen.*).

Abhi-sankrudhyat, *an*, *anti*, *at*, being angry with (with *acc.*).

अभिषंसक्रुश *abhi-sam-kruś* (*-sam-kruś*), *cl. 1. P. -krośati*, *-kroshṭum*, to call out to.

अभिसङ्क्षिप् *abhi-sam-kship* (-sam-kship), cl. 6. P. *-kshipati*, *-kshiptum*, to compress, to crowd together in a small space.

Abhi-sankshipta, as, ā, am, thrown together or at; casting, throwing, shooting, aiming or aimed at. *Abhi-sankshepa*, as, m. compressing, comprehending.

अभिसङ्ख्या *abhi-sam-khyā* (-sam-khyā), cl. 2. P. *-khyāti*, -tum, to enumerate; infer.

Abhi-sankhya, as, ā, am, inferable, clearly ascertainable.

Abhi-sankhyeya, as, ā, am, to be enumerated.

अभिसङ्गम् *abhi-sam-gam* (-sam-gam), cl. 1. P. *-gaṇḍhāti*, -gantum, to approach together; to join in welcoming; to meet with.

अभिसङ्गुम् *abhi-sam-gupta*, as, ā, am, guarded, protected.

अभिसङ्गृ *abhi-sam-grī* (-sam-grī), cl. 9. P. A. *-grīṇāti*, -ṇite, -garitum, -ritum, to promise.

अभिसङ्गृह *abhi-sam-grah* (-sam-grah), cl. 9. P. A. *-grīṇāti*, -ṇite, -grahitum, to grasp at once with all the fingers.

अभिसत् *abhi-sat*, cl. 1. A., Ved. *-saṭate*, -ṭitum, to follow; to revere, favour.

अभिसत्तर् *abhi-saṭ-ṭar* (-sam-ṭar), cl. 1. P. *-carati*, -ritum, Ved. *-ritave*, -rase, -radhyat, to go up to, to seek for, to move or wander about.

Abhi-saṭcārin, i, īnī, i, moving in every direction, inconstant, changeable.

अभिसत्ति *abhi-saṭ-ṭi* (-sam-ṭi), cl. 5. P. A. *-ṭinoti*, -nute, -ṭetum, to arrange with reference to (anything).

अभिसत्तिन् *abhi-saṭ-ṭint* (-sam-ṭint), cl. 10. P. *-ṭintayati*, -yitum, to remember.

अभिसत्ता *abhi-saṭ-jāta*, as, ā, am (rt. *jan*), produced, coming into existence.

अभिसत्ता *abhi-saṭ-jñā* (-sam-jñā), cl. 9. A. *-jñānīte*, -jñānīte, to allow, acquiesce in.

अभिसत्तर् *abhi-saṭ-jvar* (-sam-jvar), cl. 1. P. *-jvarati*, -ritum, to envy, regard with spite.

अभिसत्त्वं *abhi-satvan*, ā, m., Ved. surrounded by brave beings or heroes.

अभिसन्त *abhi-sam-tan* (-sam-tan), cl. 8. P., Ved. *-tanoti*, -nitum, to spread or stretch across, to use for bridging over or stretching across.

Abhi-santata, as, ā, am, stretched across, spread over, covering.

अभिसन्तप *abhi-sam-tap* (-sam-tap), cl. 1. P. *-tapati*, -ptum, to press hard on all sides.

Abhi-santapta, as, ā, am, tormented. *Abhi-santāpa*, as, m. war, battle.

अभिसन्तृ *abhi-sam-tṛi* (-sam-tṛi), cl. 1. P. *-tarati*, -ritum, -ritum, to cross over towards.

अभिसन्त्यज *abhi-sam-tyaj* (-sam-tyaj), cl. 1. P. *-tyajati*, -tyaktum, to abandon, give up, desist from.

अभिसन्तस्त *abhi-santrasta*, as, ā, am (rt. *traś*), terrified, much alarmed.

अभिसन्दष्ट *abhi-sandashṭa*, as, ā, am (rt. *dans*), compressed, tightened.

अभिसन्देह *abhi-sandeha*, as, m. (rt. *dih*), exchange; organ of generation. In the last sense also written *abhi-sandoha*.

अभिसन्धा 1. *abhi-sam-dhā* (-sam-dhā), cl. 3. P. *-dadhāti*, -dhātum, to aim at; overcome; deceive; calumniate; declare; add; prefer.

Abhi-sandhita, as, ā, am, agreed, contracted; attached to, interested, following any object eagerly.

Abhi-sandha or *abhi-sandhaka*, as, m. a deceiver, a calumniator.

2. *abhi-sandhā*, f. speech, declaration, promise.

Abhi-sandhāna, am, n. speech, deliberate declaration; attachment or interest in any object; special agreement; cheating, deceiving; making peace or alliance.

Abhi-sandhāya, ind. having aimed at, shooting at. *Abhi-sandhi*, is, m. speaking or declaring deliberately, purpose, intention, object, meaning; special agreement; cheating, deceiving; making peace or alliance; joint, junction. = *Abhisandhi-kṛita*, as, ā, am, done intentionally or on purpose.

अभिसन्धन् *abhi-sam-nam* (-sam-nam), cl. 1. P. *-namati*, -nantum, to infect.

अभिसन्धह *abhi-sam-nah* (-sam-nah), cl. 4. P. A. *-nahyati*, -te, -naddhum, to bind or string together; to arm one's self against (?).

Abhi-sannaddha, as, ā, am, accoutred, armed.

अभिसन्धी *abhi-sam-nī* (-sam-nī), cl. 1. P. A. *-nayati*, -te, -netum, to lead to or upon.

अभिसन्धु *abhi-sam-nu* (-sam-nu), cl. 2. P., Ved. *-navati*, -navitum, -nuvitum, to rejoice or cheer together at or towards.

अभिसमवाय *abhi-samavāya*, as, m. (rt. *i*), union, association.

अभिसमागम् *abhi-sam-ā-gam*, cl. 1. P. *-gaṇḍhāti*, -gantum, to approach together, come to.

अभिसमापद् *abhi-sam-ā-pad*, cl. 4. A. *-pad-yate*, -pattum, to approach, enter upon.

अभिसमि *abhi-sam-i*, cl. 2. P. *-eti*, -tum, to come together or meet at (a particular place); to invade.

अभिसमीक्ष *abhi-sam-iksh*, cl. 1. A. *-ikshate*, -shritum, to see, look at, have in view; to comprehend, examine.

अभिसमीर् *abhi-sam-ir*, Caus. P. *-irayati*, -yitum, to put in motion.

अभिसमूह *abhi-sam-ūh*, cl. 1. P. A. *-ūhati*, -te, -hitum, to cover by bringing together.

अभिसमु *abhi-sam-ri*, cl. 5. A., Ved. *-riṇate*, -artum, -ritum, -ritum, to reach, seize.

अभिसमे *abhi-sam-e* (-ā-i), cl. 2. P. *-aiti*, -tum, to join in coming near or approaching, to go in quest of.

अभिसम्पच् *abhi-sam-paṭ*, Pass. *-paṭyate*, to become ripe at a certain time (with acc.).

अभिसम्पत् *abhi-sam-pat*, cl. 1. P. *-patati*, -titum, to fly to, hasten to, jump upon; to fly along.

Abhi-sampāta, as, m. concourse, war, battle.

अभिसम्पद् 1. *abhi-sam-pad*, cl. 4. A. *-pad-yate*, -pattum, to become anything, become similar to be changed to; to come to, arrive at; to obtain: Caus. *-pādāyati*, -yitum, to make equal, change into.

Abhi-sampatti, is, f. becoming or being effected completely; transition.

2. *abhi-sampad*, t, f. becoming complete, complete number.

Abhi-sampanna, as, ā, am, complete, completely effected.

अभिसम्पराय *abhi-sam-parāya*, as, m. (rt. *i* with *parā* and *sam*), futurity.

अभिसम्पूज *abhi-sam-pūj*, cl. 10. P. *-pūjayati*, -yitum, to honour, revere greatly.

अभिसम्पृपद् *abhi-sam-pra-pad*, cl. 4. A. *-padyate*, -pattum, to come towards, share in.

अभिसम्प्राप *abhi-sam-prāp* (-pra-āp), cl. 5. P. *-āpnōti*, -āptum, to reach, come to, arrive at, get, obtain.

अभिसम्प्रेक्ष *abhi-sam-preksh* (-pra-iksh), cl. 1. A. *-prekshate*, -shritum, to look at, perceive.

अभिसम्बन्ध *abhi-sam-bandh*, Pass. *-badhyate*, to be connected with, to relate or refer to.

Abhi-sambaddha, as, ā, am, connected with, referring to.

Abhi-sambandha, as, m. connection; contact, conjunction, relation; sexual connection.

अभिसम्बाध *abhi-sambādha*, as, ā, am, very confined or contracted.

अभिसम्भू *abhi-sam-bhū*, cl. 1. P., Ved. *-bhavati*, -vītum, to be near to, to enjoy.

अभिसम्मुख *abhi-sammukha*, as, ā or ī, am, fronting, facing; looking respectfully towards.

अभिसर *abhi-sara*, *abhi-sarga*, &c. See *abhi-sri*, *abhi-srij*.

अभिसर्पण *abhi-sarpaṇa*, am, n. (rt. *sṛip*), coming near.

अभिसान्त् *abhi-sāntv* or better *abhi-sāntv*, cl. 10. P. *-sāntvayati*, -yitum, to conciliate, pacify, comfort.

Abhi-sāntva or *abhi-sāntva*, as, m. consolation, conciliation.

अभिसायम् *abhi-sāyam*, ind. about evening, at sunset.

अभिसावक *abhi-sāvaka*, &c. See *abhi-shu*.

अभिसुष *abhi-susūsh*, ūs, ūs, ūs, or *abhi-sushyat*, an, atī or antī, at, desirous of expressing Soma juice. See *abhi-shu*.

अभिसूच *abhi-sūc*, cl. 10. P. *-sūcayati*, -yitum, to point out, show.

Abhi-sūcīta, as, ā, am, pointed out.

अभिसूद *abhi-sūd*, cl. 10. P. *-sūdayati*, -yitum, to kill outright, destroy utterly.

अभिसृ *abhi-sri*, cl. 1. P. *-sarati*, -sartum, to approach, go towards, advance in order to meet, to attack: Caus. P. *-sārayati*, -yitum, to visit, approach.

Abhi-sara, as, m. a companion, a follower; N. of a people.

Abhi-sarāṇa, am, n. approaching, meeting, rendezvous, going to meet.

Abhi-sarat, an, antī, at, going to meet, attacking. *Abhi-sartrī*, tā, trī, trī, attacking, assailant.

Abhi-sāra, as, m. attack, assault; meeting, rendezvous; companion, follower; war, battle; a purificatory rite; going to meet a lover, an assignation, appointment; (ās), m. pl., N. of a people; (ī), f., N. of a town.

Abhi-sārikā, f. a woman who goes to meet her lover or keeps an assignation.

Abhi-sārin, i, īnī, i, going to meet, visiting, attacking; (īnī), f. a woman who keeps an assignation or goes to meet her lover; N. of a species of the Trishubh metre, in which two Pādas contain twelve instead of eleven syllables, and which therefore is said to approach another metre called Jagatī.

Abhi-sāryamāna, as, ā, am, being approached. *Abhi-srītya*, ind. having gone near.

अभिसृज *abhi-srij*, cl. 6. P. *-srijati*, -sra-shritum, to pour forth, to give.

Abhi-sarga, as, m. creation. *Abhi-sarjana*, am, n. gift, donation; killing (?).

Abhi-srīṣṭa, as, ā, am, given.

अभिसेवन *abhi-sevana*, am, n. practising, cultivating.

अभिसन्द *abhi-skanda*, as, m., Ved. assault; an assailant; (am), ind. by assailing.

अभिस्यत् *abhi-sthiram*, ind. very firmly.

अभिसेह *abhi-sneha*, as, m. attachment, affection, desire.

अभिस्फुरित *abhi-sphurita*, *as*, *ā*, *am*, expanded to the full (as a blossom).

अभिस्मि *abhi-smi*, cl. 1. A., poet. P. -*sma-yate*, -*ti*, -*smetum*, to smile upon.

अभिस्यन्द *abhi-syanda*, &c. See *abhi-shyanda*, &c.

अभिस्यमानस्यन् *abhi-svayamātrīṇam*, ind., Ved. on the brick (used in sacrifices and called) *svayam-ātrīṇa* (perforated in itself, i. e. full of holes).

अभिसृ *abhi-sṛi*, cl. 1. P., Ved. -*svarati*, -*svartum*, -*ritum*, to approve, praise, invoke.

अभिस्वर, *ar*, f., Ved. invocation; calling into (one's) presence; a hymn or song of praise.

अभिस्वर्तृ, *tā*, m., Ved. invoking, praising, an invoker.

अभिहन् *abhi-han*, cl. 2. P. -*hanti*, -*tum*, to thump at, strike, kill; to beat off, drive off.

अभि-हता, *as*, *ā*, *am*, struck; beaten; smitten; killed; humbled, subdued, broken down; obstructed; multiplied.

अभि-हति, *is*, f. striking; (in arithm.) multiplication. **अभि-हयामाणा**, *as*, *ā*, *am*, being smitten, killed, &c.

अभि-घाता. See s. v.

अभिहव 1. *abhi-hava*, *as*, m. (rt. *hve*), invocation; (for 2. see under *abhi-hu* below.)

अभि-हृति, *is*, f. invocation, worshipping.

अभिहस्य *abhi-hasya*, *as*, *ā*, *am* (rt. *has*), Ved. ridiculous, laughable.

अभि-हासा, *as*, m. jest, joke, mirth.

अभिहित *abhi-hita*, *as*, *ā*, *am* (fr. *abhi-dhā*, q. v.), held forth, said, declared, spoken; determined; spoken to, addressed, accosted; whispered, prompted to say; placed upon; (*as*), m., N. of a chief; (*am*), n. a name, expression, word. — **अभिकृता-त्वा**, *am*, n. the state of being said or spoken; a holding forth, declaration; authority, test.

अभृ-हृति, *is*, f. telling, manifesting, title. See *abhi-dhāna*.

अभिहु *abhi-hu*, cl. 3. P. -*juhōti*, -*hotum*, Ved. -*hotava*, to make an oblation, sacrifice.

2. **अभि-हवा**, *as*, m. oblation, sacrifice. See above.

अभृ-हमा, *as*, m. making the oblation of clarified butter.

अभिहृ *abhi-hri*, cl. 1. P. -*harati*, -*hartum*, to snatch away, carry off; to bring: Caus. P. -*hārayati*, -*gītum*, to make a sudden attack.

अभि-हारा, *as*, *ā*, *am*, carrying off, removing.

अभि-हाराणा, *am*, n. bringing near, conveying, robbing.

अभि-हाराण्या or **अभि-हाराण्या** or **अभि-हाराण्या**, *as*, *ā*, *am*, to be brought near.

अभि-हर्तृ, *tā*, *tri*, *trī*, one who snatches away, seizes, takes by violence; a ravisher.

अभि-हारा, *as*, m. robbing, seizing anything in the owner's presence; a bribe attack; effort; arming, taking up arms; mingling together.

अभिहृत् *abhi-hṛat*, *t*, *t*, *t* (rt. *hṛi*), Ved. bending, causing crookedness, acting injuriously; (*t*), f. fall, defeat, damage.

अभि-हृति, *is*, f. causing to fall; defeat, damage, offence; offensive, injurious.

अभि-ह्वारा or **अभि-ह्वारा**, *as*, *ā*, *am*, falling off; crookedness, sin.

अभू 1. *a-bhi*, *is*, *i*, *i*, without fear, fearless.

अभू 2. *abhi* (*abhi-i*), cl. 2. P. *abhy-eti*, -*tum*, to come near, approach; to go up to or towards (with acc.); to go along, go after; to go into, enter; to join; to go over to; to reach; to come to, to fall to one's share (with acc.); to get; to fall into: Ved. Intens. or Pass. -*iyate*, to ask, request; *sakāsam* or *samīpam* *abhi*, to go near.

1. **अभृति**, *is*, f., Ved. approach, assault. See next col.

अभृतेम, *vā*, *vāri*, m. f., Ved. approaching, attacking: also written *abhiteara*, *as*, *i*, *am*.

अभृ-या. See s. v., p. 71, col. 2.

अभृक 1. *abhika*, *as*, *ā*, *am* (= *abhika*, q. v., fr. *abhi*), longing after; lustful, libidinous; anxious, desirous; (*as*), m. a lover, a husband, a master.

अभृक 2. *abhika*, *am*, n. (fr. *abhi-ac*; cf. *anūka*, *apāka*, *pratika*), Ved. meeting together, closeness, nearness; collision, combat, opposition; *abhike*, ind. in the neighbourhood, at the same place or time, at the right time, just in time; in a moment, instantaneously; (with abl.) from, out of; on account of, with regard to; from (in connection with verbs expressing defending from, &c.).

अभृक 3. *a-bhika*, *as*, *ā*, *am* (fr. *bhi*), fearless; (*as*), m. a poet; a master.

अभृक्ष *abhiksh* (*abhi-iksh*), cl. 1. A. -*ikshate*, -*ahitum*, to look towards.

अभृक्ष्ण *abhikshṇa*, *as*, *ā*, *am* (contraction of *abhi-kshana*), repeated, frequent; constant, perpetual; (*am*), ind. repeatedly, again and again; perpetually, constantly; very, exceedingly; quickly.

— **अभृक्ष्ण-सा**, ind. repeatedly.

अभृघात *abhi-ghāta*. See *abhi-ghāta*.

अभृज्य *abhijya*, *as*, *ā*, *am* (rt. *yaj*), to be sacrificed to, one to whom sacrifice is offered; (*as*), m. a god.

अभृता *a-bhita*, *as*, *ā*, *am*, not terrified, fearless. — **अभृता-वत्**, ind. as one not afraid, fearlessly.

2. *a-bhiti*, *is*, f. fearlessness. See last line first col.

अभृन्ध *abhinḍh* (*abhi-inḍh*), cl. 7. A. -*inddhe*, -*indhitum*, to surround with flames, to inflame.

अभृद्धा, *as*, *ā*, *am*, inflamed, shining.

अभृपत् *abhipat*, m. (fr. *abhi* and *ap*; cf. *anūpa*), Ved. a pond or any spot in which water collects; favour (?).

अभृपत्स *abhipatas*, ind. (fr. rt. *āp* with *abhi*), Ved. according to the event, at the right time (?).

अभृप्सित *abhipṣita*, *as*, *ā*, *am* (*ips*, Desid. of rt. *āp*; see *abhy-āp*), desired, wished.

अभृप्स, *i*, *ī*, *i*, or *abhipsu*, *us*, *us*, *u*, desirous of obtaining, wishing.

अभृम *a-bhima*, *as*, *ā*, *am*, unterrific, causing no fear; (*as*), m., N. of Vishnu.

अभृमान *abhi-māna*, *as*, m. (rt. *man*), pride, &c. See *abhi-māna* under *abhi-man*.

अभृमोद *abhi-moda*, *as*, m. (rt. *mud*), joy. — **अभृमोदा-मूद** (only used in pl.), Ved. intense joy and pleasure; or *abhi-modamud*, excessively joyful (fr. irreg. intens. of rt. *mud*).

अभृमर *abhira*, *as*, m. a cowherd; N. of a people; (*i*), f. the language of this people; (*am*), n., N. of a metre, containing four Pādas with eleven Mātrās in each Pāda.

अभृरणी *abhirāṇi*, f. (rt. *ir*?), a kind of serpent.

अभृराजी *abhirāji*, f. a kind of poisonous insect.

अभृरु *a-bhiru*, *us*, *us* or *ūs*, *u*, unterrific; fearless, undaunted; (*us*), m., N. of Bhairava or Siva; (*us* or *ūs*), f., N. of a plant, Asparagus Racemosus.

— **अभृरु-पत्रि**, f. a plant, the leaves of which are like those of the plant *Abhiru* (see above); the plant *Abhiru*.

अभृरुणा, *as*, *ā*, *am*, unterrific, fearless, innocent.

अभृरु, *us*, *us*, *u* (for *a-bhiru*), or *abhiruka*, *as*, *ā*, *am*, fearless.

अभृरुह *abhi-ruḥ*. See *abhi-ruḥ*.

अभृलापलप *abhilāpa-lap* (only used in pl.), Ved. discourse and talk; or *abhi-lāpalap*, talking excessively, whimpering (fr. irreg. intens. of rt. *lap*, cf. *abhi-modamud* last col.).

अभृवर्ग *abhi-varga*, *as*, m. (rt. *vrij*), circuit, compass.

अभृवर्त *abhi-varta*, *as*, m. (fr. *abhi-vrit*, q. v.), Ved. existing everywhere, going towards, approaching, attacking successfully; successful assault, victory; a hymn recited in attacking the enemy.

अभृवर्त, *t*, *t*, *t*, Ved. abiding everywhere.

अभृवृत् *abhi-vṛta*, *as*, *ā*, *am* (rt. *vri*), covered, surrounded.

अभृशाप *abhi-śāpa*, *as*, m. (rt. *śap*), curse, imprecation. See *abhi-śāpana*.

अभृशु *abhiśu* or less correctly *abhiśu*, *us*, m. (rt. *ś* or *i*, *as* with *abhi* ?), Ved. rein, bridle; arm, finger; ray of light. — 1. *abhiśu-mat*, *ān*, *atī*, *at*, splendid, brilliant.

अभृश *abhiśh* (*abhi-ish*), cl. 6. P. *abhiśhati*, *abhiśhitum*, -*śhitum*, to seek for, long for, endeavour to gain.

अभृश्चात, *an*, *atī* or *anti*, *at*, wishing, desiring.

अभृशु, *us*, m. attachment, love, lust, passion [cf. *abhiśu* above]. — 2. *abhiśhu-mat*, *ān*, *atī*, *at*, attached, enamoured.

अभृश्चा, *as*, *ā*, *am*, wished, desired; acceptable, dear, favourite, darling; optional; (*ā*), f. a mistress; betel. — **अभृश्चा-त**, f. state of being desired.

— **अभृश्चा-देवा**, f. beloved goddess, favourite deity. — **अभृश्चा-ल**, *as*, m. or *abhiśhā-lā*, *is*, f. the gaining a desired object.

अभृशङ्गा *abhi-shanga*, *as*, m. curse, imprecation. See *abhi-shanj*.

अभृशया *a-bhishayā*, ind. (inst. case of *abhiśhā*), fearlessly.

अभृशह *abhi-shāh*, *t*, *t*, *t*, Ved. overpowering; (*t*), f. immense power.

अभृशु *a-bhukta*, *as*, *ā*, *am* (rt. *bhu*), uneaten; unenjoyed, unused, unexpended; one who has not eaten, enjoyed or expended. — **अभृशु-वत्**, *ān*, *atī*, *at*, one who has not eaten.

अभृशु, *k*, *k*, *k*, Ved. one who has not experienced or enjoyed, one who does not keep (a promise).

अभृशुज, *an*, *atī*, *at*, not eating; Ved. not allowing to enjoy; not protecting.

अभृशुग *a-bhugna*, *as*, *ā*, *am*, not bent, straight; well, free from disease.

अभृशुज *a-bhujā*, *as*, *ā*, *am*, armless, maimed.

अभृशुज *a-bhujishya*, *as*, *ā*, m. f. not a slave, not a servant.

अभृ *a-bhū*, *is*, m. unborn; an epithet of Vishnu.

अभृता, *as*, *ā*, *am*, non-existent, whatever is not or has not been. — **अभृता-तदभृता**, *as*, m. the coming into being of that which has not existed before.

— **अभृता-पिरा**, *as*, *ā*, *am*, unprecedented. — **अभृता-प्रदुर्भवा**, *as*, m. the becoming manifest of what has not been before. — **अभृता-राजा**, *asas*, m. pl., N. of some deities supposed to have existed in the fifth Manvantara. — **अभृता-सत्र**, *us*, *us*, *u*, having no enemy.

अभृति, *is*, f. non-existence; want of power; poverty.

अभृमि *a-bhūmi*, *is*, f. non-earth, anything but earth; no proper object, unfit place or object.

— **अभृमि-जा**, *as*, *ā*, *am*, produced in unfit or unsuitable ground.

अभृय *a-bhūyishka*, *as*, *ā*, *am*, few, scanty.

अभृरि *a-bhūri*, *is*, *is*, *i*, few, some, several.

अभ्य *a-bhūsha* or *a-bhūshita*, *as*, *ā*, *am*, unadorned.

अभृत *a-bhṛita* or *a-bhṛitrima*, *as*, *ā*, *am*, not receiving hire, not hired, not paid.

अभृश *a-bhṛīśa*, *as*, *ā*, *am*, not much, little, few.

अभेद *a-bheda*, *as*, *m*. absence of difference or distinction; identity; not breaking, compactness, closeness of array; (*as*, *ā*, *am*), undivided, identical, alike.

A-bhedaka, *as*, *ikā*, *am*, not dividing, not distinguishing.

A-bhedyā, *as*, *ā*, *am*, or *a-bhaidika*, *as*, *i*, *am*, not to be divided or broken or pierced; indivisible; (*-yam*), *n*. a diamond. — **Abhedyā-tā**, *f*. indivisibility, impenetrability.

अभोक्तृ *a-bhoktri*, *tā*, *trī*, *tri*, or *a-bhogin*, *i*, *inī*, *i*, not enjoying, not using, abstemious.

A-bhoktavya, *as*, *ā*, *am*, not to be enjoyed or used.

A-bhoga, *as*, *m*. non-enjoyment, not making use of.

A-bhogyā, *as*, *ā*, *am*, not to be enjoyed.

A-bhag, *k*, *m*. Ved. not affording enjoyment (to the gods, i. e. refusing to sacrifice). — **Abhog-ghan**, *ā*, *m*. Ved. killing the stingy (who will not sacrifice).

A-bhojana, *am*, *n*. not eating, fasting, abstinence.

A-bhojita, *as*, *ā*, *am*, not fed, not feasted.

A-bhojin, *i*, *inī*, *i*, not eating, fasting.

A-bhojya, *as*, *ā*, *am*, not to be eaten, prohibited as food, impure. — **A-bhojyāna** (*“ya-an”*), *as*, *ā*, *am*, one whose food is not allowed to be eaten.

अभौतिक *a-bhautika*, *as*, *i*, *am*, not elemental, not relating to or produced by the gross elements, mental.

अभ्यग्नि *abhy-agni*, *is*, *m*. N. of a son of Etāsa or Aitāsa; (*ī*), *ind*. towards the fire.

अभ्यग्रा *abhy-agra*, *as*, *ā*, *am*, near; fresh, new; (*am*), *n*. proximity.

अभ्यङ्क *abhy-anka*, *as*, *ā*, *am*, recently marked.

अभ्यज् *abhy-aj* (*abhi-aj*), *cl*. 1. P. *-ajati*, *-jītum*, to unite, join.

अभ्यञ्ज *abhy-anj* (*abhi-anj*), *cl*. 7. P. *-anakti*, *-anjītum*, *-anktum*, to smear, anoint; to decorate.

Abhy-akta, *as*, *ā*, *am*, oiled, anointed.

Abhy-anga, *as*, *m*. rubbing with unctuous substances, smearing the body with oil, inunction; unguent, liniment.

Abhy-anjana, *am*, *n*. smearing the body with oil, inunction; oil; applying collyrium to the eyelashes; ornament; embellishment.

अभ्यत *abhy-at* (*abhi-at*), *cl*. 1. P. *-atati*, *-titum*, to visit.

अभ्यतिक्रम *abhy-ati-kram* (*abhi-ati*), *cl*. 1. P. A. *-krāmati*, *-kramate*, *-krāmyati*, *-kramītum*, to step over, to walk through; to overpower; to transgress; to violate.

अभ्यतिक्षर *abhy-ati-kshar* (*abhi-ati*), *cl*. 1. P. A. *-ksharati*, *-te*, *-ritum*, Ved. *-radhyai*, to flow over to.

अभ्यतिनी *abhy-ati-nī* (*abhi-ati*), *cl*. 1. P. A. *-nayati*, *-te*, *-netum*, to mix with (?).

अभ्यती *abhy-ati* (*abhi-ati*), *cl*. 2. P. *abhy-ati-eti*, *-tum*, to go past, glide away; to pass over; to get through.

Abhy-ātita, *as*, *ā*, *am*, dead, passed away.

अभ्यधिक *abhy-adhika*, *as*, *ā*, *am*, surpassing (in number, power, kind); exceeding the common measure, excellent; pre-eminent, extraordinary; superior, more excellent, having more authority or power; (*am*), *ind*. exceedingly.

अभ्यध्वम् *abhy-adhvam*, *ind*. towards the way, on the way; (*e*), *ind*. on the way, near.

अभ्यनुज्ञा 1. *abhy-anu-jñā* (*abhi-anu*), *cl*. 9. P. *-jñānāti*, *-jñātum*, to allow, permit; to authorize, direct; to allow one to depart, dismiss; to take leave; Caus. *-jñāpayati*, *-yītum*, to ask for leave to depart, to take leave.

2. *abhy-anujñā*, *f*. or *abhy-anujñāna*, *am*, *n*. assent, permission; granting leave of absence, dismissing; order, command.

Abhy-anujñāta, *as*, *ā*, *am*, allowed, permitted, assented to, dismissed; ordered, commanded.

अभ्यनुप्रश्न *abhy-anu-praśh* (*abhi-anu*), *cl*. 6. P. *-prīcchati*, *-praśhṭum*, to inquire after, ask for.

अभ्यनुमुद *abhy-anu-mud* (*abhi-anu*), Caus. P. *-modayati*, *-yītum*, to permit one to leave, to dismiss.

अभ्यनुक्त *abhy-anukta* (*-anu-uk*), *as*, *ā*, *am* (*rt. vac*), said conformably to what was declared before.

अभ्यन्तर *abhy-antara*, *as*, *ā*, *am*, interior, being inside; initiated in, conversant with; next, nearly related, intimate; (*am*), *n*. inner part, interior, inside, middle; included space; (*am* or *atas*), *ind*. in the interior, inwards. — **Abhyantara-karaṇa**, see *antahkaraṇa*. — **Abhyantara-kalā**, *f*. the secret art or the art of coquetry. — **Abhyantarāyāma** (*“ra-āy”*), *as*, *m*. curvature of the spine by spasm; emprosthothos.

Abhy-antaraka, *as*, *m*. an intimate friend.

Abhyantari-kṛī, *cl*. 8. P. *-karoti*, *-kartum*, to initiate, inaugurate; to make a near friend (of a person); to familiarize. — **Abhyantari-karaṇa**, *am*, *n*. initiating in, inaugurating; making a near friend (of a person). — **Abhyantari-kṛita**, *as*, *ā*, *am*, put between, made interior; initiated; made intimate or familiar with.

अभ्यपक्रम *abhy-apa-kram* (*abhi-apa*), *cl*. 1. P. A. *-krāmati*, *-kramate*, *-krāmyati*, *-kramītum*, to go away to, to go up to.

अभ्यपान् *abhy-apān* (*abhi-apa-an*), *cl*. 2. P. Ved. *-apānīti*, *-nītum*, to breathe on.

अभ्यम् *abhy-am* (*abhi-am*), *cl*. 1. P. Ved. *-amati*, *-mītum*, to advance violently against, to attack, to pain, hurt; to be angry with; to overcome.

Abhy-amana, *am*, *n*. attacking, assault, disease. — **Abhyamana-vat**, *ān*, *atī*, *at*, with assaults or attacks, with diseases.

Abhy-amita, *as*, *ā*, *am*, diseased, sick.

Abhy-amīn, *i*, *inī*, *i*, attacking, inclined to attack.

Abhy-ānta. See *s. v*.

अभ्यमित *abhy-amitra*, *am*, *n*. assault on an enemy; (*am*), *ind*. towards or against the enemy.

Abhy-amitṛiṇa or **abhy-amitṛiya** or **abhy-amitṛya**, *as*, *m*. a soldier who faces the enemy valiantly.

अभ्यय *abhy-aya*, *as*, *m*. (fr. *abhi-i*, see *abhi*), going near, approaching, arriving; entering; setting (of the sun).

अभ्यरि *abhy-ari*, *ind*. towards or against the enemy.

अभ्यर्कविग्रह *abhy-arkabimbam*, *ind*. towards the disk of the sun.

अभ्यर्च *abhy-arā* (*abhi-arā*), *cl*. 1. P. *-arācīti*, *-cītum*, to praise, celebrate in song; to worship, reverence: Pass. *-arāyate*, to be honoured.

Abhy-arāt, *an*, *amī*, *at*, worshipping, reverencing.

Abhy-arācana, *am*, *n*. or **abhy-arācā**, *f*. worship, reverence.

Abhy-arācāniya or **abhy-arācya**, *as*, *ā*, *am*, to be worshipped, to be revered.

Abhy-arācīta, *as*, *ā*, *am*, praised, worshipped.

अभ्यर्ण *abhy-arṇa*, *as*, *ā*, *am* (fr. *rt. ṛi* or *ard* with *abhi*), near, proximate; (*am*), *n*. nearness, proximity.

अभ्यर्थ *abhy-arth* (*abhi-arth*), *cl*. 10. A. *-arthayate*, *-yītum*, to ask, request.

Abhy-arthana, *am*, *ā*, *n*. f. petition, request.

Abhy-arthaniya or **abhy-arthya**, *as*, *ā*, *am*, to be requested or asked. — **Abhy-arthayamāna**, *as*, *ā*, *am*, asking, one who asks.

Abhy-arthita, *as*, *ā*, *am*, asked, invited.

Abhy-arthin, *i*, *inī*, *i*, asking.

अभ्यर्द *abhy-ard* (*abhi-ard*), *cl*. 1. P. *-ardati*, *-ditum*, to oppress, afflict, pain.

Abhy-ardita, *as*, *ā*, *am*, distressed, oppressed.

अभ्यर्ध *abhy-ardha*, *as*, *ā*, *am* (fr. *ardh* for *ard* with *abhi*, cf. *abhy-arṇa*), Ved. being on this side; proximate, near; increasing; (*am*), *n*. the being situated on this side, near. — **Abhyardha-yajvan**, *ā*, *m*. Ved. granting gifts; increasing the worshipper's prosperity.

अभ्यर्श *abhy-arsh* (*abhi-arsh*), *cl*. 1. P. *-arshati*, *-shītum*, to flow near, to run near (with acc.); to cause to flow near.

अभ्यर्हाण्य *abhy-arhaṇiya*, *as*, *ā*, *am* (*rt. arh*), to be greatly honoured, venerable. — **Abhy-arhaṇiya-tā**, *f*. honourableness, honour.

Abhy-arhita, *as*, *ā*, *am*, greatly honoured, venerable; fit, proper, becoming.

अभ्यलङ्कृ *abhy-alankṛi* (*abhi-alam-kṛi*), *cl*. 8. P. *-karoti*, *-kartum*, to decorate.

Abhy-alankṛita, *as*, *ā*, *am*, decorated.

अभ्यवकर्षण *abhy-avakarṣhaṇa*, *am*, *n*. (*rt. kṛtish*), extraction, drawing out.

अभ्यवकाश *abhy-avakāśa*, *as*, *m*. (*rt. kās*), an open space.

अभ्यवक् *abhy-ava-kṛi* (*abhi-ava*), *cl*. 6. P. *-kīrati*, *-karitum*, *-ritum*, to throw or cast on, to pour on, to cover.

अभ्यवचर *abhy-ava-car* (*abhi-ava*), *cl*. 1. P. *-carati*, *-ritum*, Ved. *-tave*, *-tavai*, *-rase*, *-radhyai*, to press on, penetrate: Caus. *-cārayati*, *-yītum*, to send away.

अभ्यवतन् *abhy-ava-tan* (*abhi-ava*), *cl*. 8. P. Ved. *-tanoti*, *-nītum*, to extend along or to.

अभ्यवदान *abhy-avadānya*, *as*, *ā*, *am*, Ved. withholding gifts, not liberal.

अभ्यवदो *abhy-ava-do* (*abhi-ava*), *cl*. 4. P. *-dyātī*, *-dātum*, to divide into pieces for any purpose.

अभ्यवधा *abhy-ava-dhā* (*abhi-ava*), *cl*. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to lay down on all sides, overlay.

Abhy-avahita, *as*, *ā*, *am*, allayed, laid, e. g. dust.

अभ्यवनम् *abhy-ava-nam* (*abhi-ava*), Caus. P. *-nāmayati*, *-yītum*, to bow, incline.

अभ्यवनिज् *abhy-ava-nij* (*abhi-ava*), *cl*. 3. P. A. *-nenekti*, *-nenikte*, *-nektum*, to wipe or wash off, clean: Caus. *-nejayati*, *-yītum*, to cause to wash off.

अभ्यवनी *abhy-ava-nī* (*abhi-ava*), *cl*. 1. P. A. *-nayati*, *-te*, *-netum*, to lead down, pour into.

अभ्यवपत *abhy-ava-pat* (*abhi-ava*), *cl*. 1. P. *-patati*, *-titum*, to fly or fall down.

अभ्यवमन *abhy-ava-man* (*abhi-ava*), *cl*. 4. A. *-manyate*, *-mantum*, to despise, scorn, reject.

अभ्यवस्कन्द *abhy-ava-skand* (*abhi-ava*), *cl*. 1. P. *-skandati*, *-skantum*, to jump up (or out?).

Abhy-avaskandā, *as*, *m*. or **abhy-avaskandana**, *am*, *n*. impetuous assault, facing an enemy; striking so as to disable an enemy.

अभ्यवह *abhy-ava-hri* (*abhi-ava*), Caus.

-*hārayati*, -*yitum*, to get one to oppose another; to cause one to take or eat.

Abhy-avaharāṇa, *am*, n. throwing away or down; taking food, eating.

Abhy-avahāra, *as*, m. taking food, eating, enjoying; food.

Abhy-avahārya, *as*, *ā*, *am*, eatable, fit for eating; (*am*), n. food, eating.

Abhy-avahṛita, *as*, *ā*, *am*, taken (as food), devoured.

अभ्यवास *abhy-avās* (*abhi-ava-as*), cl. 4. P. -*asyati*, -*situm*, to throw upon.

अभ्यवे *abhy-ave* (*abhi-ava-i*), cl. 2. P. -*avaiti*, -*tum*, to go down; to descend; to get an insight, to comprehend; to perceive.

Abhy-avāyana, *am*, n. going down, descending.

Abhy-aveta, *as*, *ā*, *am*, descended, immersed.

अभ्यवेक्ष *abhy-aveksh* (*abhi-ava-iksh*), cl. 1. A. -*avekshate*, -*śhitum*, to look at or upon.

अभ्यग *abhy-as* (*abhi-as*), cl. 5. P. A. -*as-noti*, -*nute*, -*asitum*, -*ashtum*, to pervade, reach to, gain; to make one's self master of.

Abhy-āsana, *am*, n. reaching to, pervading, gaining.

Abhy-āsa, *as*, m. reaching to, pervading; proximity, neighbourhood, result, consequence, prospect, hope of gaining; (*as*, *ā*, *am*), near, proximate (also written *abhy-āsa*). *Abhy-āsam* or *abhy-āse*, ind. near (also written *abhy-āse*). *Abhyāsād-āgata*, *as*, *ā*, *am*, arrived from near at hand.

अभ्यस 1. *abhy-as* (*abhi-as*), cl. 2. P. -*asti*, to fall to one's share; to be over; to excel; to reign over, tyrannize over.

अभ्यस 2. *abhy-as* (*abhi-as*), cl. 4. P. -*asyati*, -*asitum*, to throw down, throw to, heap one on the other, accumulate, to shoot off at, to concentrate one's attention in one direction; to repeat, practice, exercise; to study, read, recite; to learn by heart.

Abhy-asana, *am*, n. concentrating of the faculties of the mind in one direction; practice, exercise; repetition, study.

Abhy-asantiya or *abhy-asitavya* or *abhy-asya*, *as*, *ā*, *am*, to be studied, to be repeated or reduplicated.

Abhy-asta, *as*, *ā*, *am*, accumulated, practised, exercised; learnt by heart, repeated, studied; multiplied; reduplicated in grammar; (*am*), n. the reduplicated base of a root.

Abhy-asyat, *am*, *anti*, *at*, studying, practising.

Abhy-āsa, *as*, m. repetition; practice, military practice, permanent or repeated exercise, discipline, use, habit, custom; repeated reading, reciting, study; learning by heart; education; practising archery; (in grammar) repeating twice, reduplication; the first syllable of a reduplicated radical; (in poetry) repetition of the last verses of a stanza; (in arithmetic) multiplication: see also under *abhy-as*. — *Abhyāsāgata*, *as*, *ā*, *am*, approached, gone near (see *abhy-āsa* above). — *Abhyāsā-tā*, *f*, constant practice, use, habit. — *Abhyāsā-nimitta*, *am*, n. the cause of the reduplication in grammar. — *Abhyāsā-parivartin*, *i*, *ini*, *i*, wandering about or near, for *abhyāsā*. — *Abhyāsā-yoga*, *as*, m. the practice of frequent and repeated meditation on any deity or on abstract spirit, repeated recollection. — *Abhyāsā-vyavāya*, *as*, m. interval caused by the reduplication-syllable.

Abhyāśin, *i*, *ini*, *i*, practising, repeating.

Abhyāse, ind. near; more correctly written *abhyāse*.

अभ्यसय *abhy-asūya*, nom. P. A. -*asūyati*, -*te*, -*yitum*, to show indignation, to detract.

Abhy-asūya, *as*, *ā*, *am*, angry, vexed, impatient.

Abhy-asūyaka, *as*, *ikā*, *am*, detracting, a detractor, calumniator; envious.

Abhy-asūyā, *f*, detraction, envy, calumny.

अभ्यस्तमि *abhy-astam-i*, cl. 2. P. -*eti*, -*tum*,

or *abhy-astan-gā*, cl. 3. P. -*jigāti*, -*gātum*, to go down or set (as the sun) during or with reference to (some act).

Abhy-astamaya, *as*, m. setting of the sun during or with reference to.

Abhy-astamita, *as*, *ā*, *am*, one on whom the sun has gone down while asleep.

अभ्याकर्ष *abhy-ākārsha*, *as*, m. (rt. *krish*), a striking of the flat of the hand upon the breast in defiance (a practice common to wrestlers and pugilists).

अभ्याकाङ्क्षित *abhy-ākāṅkshita*, *am*, n. a groundless complaint, a false accusation.

अभ्याकु *abhy-ākṛi* (*abhi-ā*), cl. 8. P. -*karoti*, -*kartum*, to draw near to one's self, attract.

Abhy-ākāram, ind. by or in drawing near to one's self.

अभ्याक्रम *abhy-ākram* (*abhi-ā*), cl. 1. P. A., cl. 4. P. -*krāmati*, -*kramate*, -*krāmyati*, -*kramitum*, to step near.

Abhy-ākramam, ind. by or in stepping near or mutually, in stepping rapidly.

अभ्याक्रुश *abhy-ākruś* (*abhi-ā*), cl. 1. P. -*krośati*, -*krośitum*, to assail with harsh language, to revile.

अभ्याख्यात *abhy-ākhyāta*, *as*, *ā*, *am*, accused falsely, calumniated.

Abhy-ākhyāna, *am*, n. a false or groundless accusation, calumny.

अभ्यागम *abhy-āgam* (*abhi-ā*), cl. 1. P. -*gaśchati*, -*gantum*, to come near to, approach, visit; to come to, fall into.

Abhy-āgata, *as*, *ā*, *am*, come, arrived; (*as*), m. a guest, a visitor.

Abhy-āgama, *as*, m. or *abhy-āgamana*, *am*, n. approaching, arrival, visit, visitation; neighbourhood; arriving at or enjoying a result; rising, getting up; war, battle; encountering, striking, killing; enmity.

अभ्यागा *abhy-ā-gā* (*abhi-ā*), cl. 3. P. -*jigāti*, -*gātum*, to come to, approach, arrive.

अभ्यागारिक *abhy-āgarika*, *as*, *ā*, *am* (fr. *āgara*, q. v., with *abhi*), diligent in supporting a family.

अभ्याघात *abhy-āghāta*, *as*, m. (rt. *han*), assault, attack.

Abhy-āghātīn, *i*, *ini*, *i*, attacking, assailing.

अभ्याचक्ष *abhy-ācāksh* (*abhi-ā*), cl. 2. A. -*cākṣte*, -*śhitum*, to look at; to speak.

अभ्याचर *abhy-ā-car* (*abhi-ā*), cl. 1. P. A. -*carati*, -*te*, -*ritum*, Ved. -*itave*, -*itavai*, -*rase*, -*radhyai*, to approach, practice.

Abhy-ācāra, *as*, m., Ved. approaching (as an enemy), disturbing.

अभ्याज *abhy-āj* (*abhi-ā-aj*), cl. 1. P. -*ājati*, -*jitum*, to drive near.

अभ्याज्ञाय *abhy-ājñāya*, *as*, m. (rt. *jñā*), Ved. order, command.

अभ्यातन *abhy-ā-tan* (*abhi-ā*), cl. 8. A., Ved. -*tanute*, -*nitum*, to take aim at, shoot.

Abhy-ātāna, *as*, m. spreading over; expansion.

अभ्यातप *abhy-ā-tap* (*abhi-ā*), cl. 1. P. -*tapati*, -*ptum*, to distress, torment.

अभ्यातृ *abhy-ā-tṛi* (*abhi-ā*), cl. 1. P. -*tarati*, -*ritum*, -*ritum*, to come up.

अभ्यात्म *abhy-ātma*, *as*, *ā*, *am*, Ved. directed towards one's self; (*am*), ind. towards one's self. — *Abhyātma-taram*, ind. more towards one's self.

अभ्यादा *abhy-ā-dā* (*abhi-ā*), cl. 3. A. -*datte*, -*dātum*, to seize, snatch away; to put on; to take up the conversation, or commence speaking after another.

Abhy-ātta, *as*, *ā*, *am* (for *abhy-ādatta*), obtained; having gained, encompassing.

Abhy-ādāna, *am*, n. beginning, commencement; first beginning.

अभ्यादिश *abhy-ā-diś* (*abhi-ā*), cl. 6. P. -*diśati*, -*deśitum*, to aim at (in talk), to have in view.

अभ्याधा *abhy-ā-dhā* (*abhi-ā*), cl. 3. P. -*dadhāt*, -*dhātum*, to lay on (fuel, &c.), to add, apply.

Abhy-ādāna, *am*, n. laying or placing on, adding.

Abhy-āhita, *as*, *ā*, *am*, laid on, put on. — *Abhyāhita-pāṇi*, *us*, m. a present usual in some districts of India.

अभ्यानी *abhy-ā-ni* (*abhi-ā*), cl. 1. P. A. -*nyati*, -*te*, -*netum*, to pour into, mix with.

अभ्यानृत *abhy-ā-nṛit* (*abhi-ā*), cl. 4. P., Ved. -*nṛityati*, -*nartitum*, to dance towards, to hasten near.

अभ्यान्त *abhy-ānta*, *as*, *ā*, *am* (fr. rt. *am* with *abhi*, see *abhy-am*), sick, diseased.

अभ्याप *abhy-āp* (*abhi-āp*), cl. 5. P. -*āpnoti*, -*ptum*, to reach to, to get, to obtain: Caus. -*āpāyati*, -*yitum*, to bring to an end: Desid. -*īpsati*, to strive to reach, to ask for, to desire.

Abhiṣepta, *as*, *ā*, *am*, desired, acceptable, dear.

अभ्यापत *abhy-ā-pat* (*abhi-ā*), cl. 1. P. -*patati*, -*tītum*, to jump on, to hasten near to, rush towards.

Abhy-āpāta, *as*, m. calamity, misfortune.

अभ्यापद् *abhy-ā-pad*, cl. 4. A. -*padyate*, -*pattum*, to come to, to approach.

अभ्यामर्द *abhy-āmarda*, *as*, m. or *abhy-āmardana*, *am*, n. (rt. *mṛd*), war, battle, fighting.

अभ्यायम् *abhy-ā-yam* (*abhi-ā*), cl. 1. P. -*yaśchati*, -*yantum*, to restrain.

Abhy-āyasaenya, *as*, m., Ved. to be restrained; to be made subject.

अभ्याया *abhy-ā-yā* (*abhi-ā*), cl. 2. P. -*yāti*, -*tum*, to come up to, attain.

अभ्यारम् *abhy-ā-rabh* (*abhi-ā*), cl. 1. A. or P. -*rabhate*, -*ti*, -*rabdhum*, to commence.

Abhy-ārambha, *as*, m. beginning, commencement.

अभ्याराम *abhy-āram*, ind. (rt. *ri*), near, at hand, by coming near.

अभ्यारूढ *abhy-ārūḍha*, *as*, *ā*, *am* (rt. *ruh*), ascended; gone up to; surpassed.

Abhy-āroha, *as*, m. or *abhy-ārohaṇa*, *am*, n. going up to, ascending; transition from one place to another; progress; ascending in devotion, praying.

Abhy-ārohaṇiya, *as*, m., N. of a sacrificial ceremony.

Abhy-ā-rohya, *as*, *ā*, *am*, to be ascended, to be gained.

अभ्यावृत् *abhy-ā-vṛit* (*abhi-ā*), cl. 1. A., Ved. P. -*varīate*, -*ti*, -*tītum*, to come up to, come towards, approach.

Abhy-āvarta, *as*, m. repetition; a hymn, the verses of which are repeated in singing; (*am*), ind. repeatedly, by repeating.

Abhy-āvartin, *i*, *ini*, *i*, repeatedly coming; (*i*), m., N. of a king.

Abhy-āvṛita, *as*, *ā*, *am*, come near to, approached, repeated.

Abhy-āvṛitti, *is*, *f*, repetition.

अभ्याश *abhy-āśa*, *as*, m. See *abhy-as*.

अभ्यास *abhy-āsa*. See 2. *abhy-as*.

अभ्यासद् *abhy-ā-sad* (*abhi-ā*), cl. 1. P. -*śidati*, -*sattum*, to attain, obtain.

Abhy-āsādana, *am*, n. striking so as to disable an enemy, facing an enemy.

अभ्याहन *abhy-ā-han* (*abhi-ā°*), cl. 2. P. *-hanti, -tum*, to strike, wound, smite, impede.

Abhy-āhata, *as, ā, am*, struck, wounded, impeded.

Abhy-āhanana, *am, n.* striking, hurting, killing, impeding.

अभ्याहिति *abhy-āhita*. See under *abhy-ā-dhā*, p. 72, col. 3.

अभ्याहृ *abhy-ā-hṛi* (*abhi-ā°*), cl. 1. P. *-hara-ti, -hartum*, to bring towards, bring near; to give, hand over.

Abhy-āhāra, *as, m.* bringing near; robbery.

Abhy-āhārya, *as, ā, am*, to be eaten.

अभ्युक्त *abhy-ukta*, *as, ā, am* (rt. *vac*), declared with reference to (some particular point).

अभ्युक्ष *abhy-uksh* (*abhi-uksh*), cl. 6. 1. P. A. *-ukshati, -te, -shitum*, to sprinkle over, besprinkle.

Abhy-ukshana, *am, n.* sprinkling over, wetting.

Abhy-ukshita, *as, ā, am*, besprinkled.

Abhy-ukshya, *ind.* having sprinkled over.

अभ्युत् *abhy-ut* (*abhi-ut*), cl. 4. P. *-utyati, -titum*, to like, to take pleasure in visiting.

अभ्युचित *abhy-ucita*, *as, ā, am*, usual, customary.

अभ्युच्चगामिन *abhy-ucca-gāmin*, *i, inī, i*, going exceedingly high; (*i*), *m.*, N. of a Buddha.

अभ्युच्चय *abhy-uccaya*, *as, m.* (rt. *śi*), increase, augmentation.

Abhy-uccita, *as, ā, am*, increased, augmented.

अभ्युत्तर *abhy-ut-tar* (*abhi-ut-tar*), cl. 1. P. *-carati, -ritum*, Ved. *-tave, -tavai, -rase, -radhyai*, to rise over.

अभ्युच्छित *abhy-ucchrīta*, *as, ā, am* (fr. rt. *śrī* with *abhi* and *ud*), raised aloft, elevated. — *Abhy-ucchrīta-kara*, *as, ā, am*, with uplifted proboscis.

अभ्युज्जीव *abhy-uj-jīva* (*abhi-ud°*), cl. 1. P. *-jivati, -vitum*, to live for others.

अभ्युत्क्रम *abhy-ut-kram* (*abhi-ud°*), cl. 1. P. A., cl. 4. P. *-krāmati, -kramate, -krāmyati, -krāmitum*, to go up to: Caus. P. *-krāmyati, -yitum*, to cause to go up to, to cause to ascend.

अभ्युत्क्रुश *abhy-ut-krus* (*abhi-ud°*), cl. 1. P. *-krośati, -krośtum*, to raise loud acclamations.

Abhy-utkrusha, *as, ā, am*, applauded with loud acclamations.

Abhy-utkrośana, *am, n.* loud acclamation. — *Abhy-utkrośana-mantra*, *as, m.* a hymn of applause.

अभ्युत्तरि *abhy-ut-tri* (*abhi-ud°*), cl. 1. P., Ved. *-tarati, -ritum, -ritum*, to cross over towards, penetrate to.

अभ्युत्था *abhy-ut-thā* (*abhi-ud-sthā*), cl. 1. P. *-tishthati, -sthātum*, to rise, rise from a seat to do any one honour.

Abhy-utthāna, *am, n.* rising from a seat through politeness; rising, elevation, obtaining a high position, gaining authority, dignity, respectability; sunrise.

Abhy-utthāyina, *i, inī, i*, rising from a seat to do any one honour.

Abhy-utthita, *as, ā, am*, risen, arisen, elevated, exalted. — *Abhyutthitāsava* (*‘ta-as°*), *as, m.*, N. of a prince descended from Daśaratha.

Abhy-uttheya, *as, ā, am*, to be greeted reverentially, i. e. by rising from one's seat.

अभ्युत्पत *abhy-ut-pat* (*abhi-ud°*), cl. 1. P. *-patati, -titum*, to fly up to, jump up to: Caus. *-pātayati, -yitum*, to cause to fly up to (with acc.).

Abhy-utpatana, *am, n.* springing or leaping against any one.

अभ्युत्सह *abhy-ut-sad* (*abhi-ud°*), Caus. P., Ved. *-sādayati, -yitum*, to destroy (?).

अभ्युत्सह *abhy-ut-sah* (*abhi-ud°*), cl. 1. A. *-sahate, -sahitum, -soḍhum*, to feel competent, to venture, to dare.

अभ्युत्सि *abhy-ut-smi* (*abhi-ud°*), cl. 1. A. or poet. P. *-smayate, -ti, -smetum*, to smile.

अभ्युदन् *abhy-ud-an* (*abhi-ud°*), cl. 2. P. *-aniti, -anati, -anitum*, to breathe on or upon.

अभ्युदाहरण *abhy-udāharāṇa*, *am, n.* (rt. *hṛi*), an example or illustration of a thing by its reverse.

अभ्युदि *abhy-ud-i* (*abhi-ud°*), cl. 2. P. *-eti, -tum*, to go up; to rise over; to happen; to engage in combat with.

Abhy-udaya, *as, ā, am*, rising; (*as*), *m.* the rise of luminaries (especially with reference to some other occurrence), sunrise; beginning, commencing; elevation, increase, prosperity; happiness; good result; a festival, any religious celebration; accident, occurrence. — *Abhyudayaśakti* (*‘ya-śak°*), *is, f.*, N. of a particular expiatory sacrifice.

Abhy-udayin, *i, inī, i*, rising, arising.

1. abhy-udita, *as, ā, am*, risen (as the sun); arisen, happened; elevated, exalted; asleep at sunrise; celebrated as a festival; (*ā*), *f.*, N. of a religious ceremony; (*am*), *n.* rising, sunrise.

अभ्युदित 2. abhy-udita, *as, ā, am* (rt. *vac*), mentioned, referred to.

अभ्युदीक्ष *abhy-ud-iksh* (*abhi-ud°*), cl. 1. A. *-ikshate, -shitum*, to look towards.

अभ्युदीर *abhy-ud-ir* (*abhi-ud°*), Caus. P. *-irayati, -yitum*, to raise (one's voice); to speak aloud; to incite, stir up.

Abhy-udirita, *as, ā, am*, thrown over or upon.

अभ्युदूह *abhy-ud-ūh* (*abhi-ud°*), cl. 1. P. A. *-ūhati, -te, -hitum*, to move or push farther out.

अभ्युदे *abhy-ude* (*abhi-ud-ā-i*), cl. 2. P. *-aiti, -tum*, to go up to, approach.

अभ्युद्गम *abhy-ud-gam* (*abhi-ud°*), cl. 1. P. *-gacchati, -gantum*, to extend; to go out to meet.

Abhy-udga, *as, ā, am*, rising, uprisen.

Abhy-udgata, *as, ā, am*, extended; gone out in order to meet (another); risen, elevated. — *Abhy-udgata-rāja*, *as, m.*, N. of a Buddhist Kalpa.

Abhy-udgama, *as, m.* or *abhy-udgamaṇa*, *am, n.* rising from a seat to honour any one; setting out to pay a visit.

अभ्युद्गा *abhy-ud-gā* (*abhi-ud°*), cl. 3. P. *-jigāti, -gātum*, to rise over or before.

अभ्युद्गृह *abhy-uddrīṣṭa*, *am, n.* (rt. *drīś*), the becoming visible (of a star); (*ā*), *f.*, N. of a ceremony.

अभ्युद्गृही *abhy-ud-dhṛi* (*abhi-ud-hṛi*), cl. 1. P. *-uddharati, -rtum*, to take up, take out; to destine, set apart: Caus. *-uddhārayati, -yitum*, to snatch away.

Abhy-uddhṛita, *as, ā, am*, taken out, taken up, delivered.

अभ्युद्यम *abhy-ud-yam* (*abhi-ud°*), cl. 1. P. *-yacchati, -yantum*, to bring, offer; to lift up.

Abhy-udyata, *as, ā, am*, brought or given unsolicited; prepared, exerting one's self, lifted up.

अभ्युद *abhy-und* (*abhi-und*), cl. 7. P. *-unati, -unditum*, to wet, bedew; flow over.

Abhy-undat, *an, atī, at*, bedewing, wetting; flowing over.

अभ्युन्नत *abhy-unnata*, *as, ā, am* (rt. *nam*), raised, elevated; projecting upwards, very high or full.

Abhy-unnati, *is, f.* great elevation or prosperity.

अभ्युनी *abhy-un-ni* (*abhi-ud-ni*), cl. 1. P. A. *-nayati, -te, -netum*, to pour upon, scoop towards.

अभ्युपगम *abhy-upa-gam* (*abhi-upa°*), cl. 1. P. *-gacchati, -gantum*, to go near to, approach, arrive at; to obtain; to assent, agree to, promise, believe: Caus. *-gamayati, -yitum*, to prevail on any one to assent.

Abhy-upagata, *as, ā, am*, gone near to, approached, arrived at; promised, agreed, assented to; admitted, implied; inferred, probable; similar, analogous.

Abhy-upagantavya, *as, ā, am*, to be approached or assented to, to be admitted.

Abhy-upagantṛi, *tā, tri, tri*, one who approaches or assents, &c.

Abhy-upagama, *as, m.* going near to, approaching, arriving at; a promise, an agreement, contract; granting, allowing, admitting, believing; probable ascertainment; supposition, inference, analogy, affinity. — *Abhyupagama-siddhānta*, *as, m.* an admitted axiom.

Abhy-upagamita, *as, ā, am*, made to consent, obtained by assent or free consent; (*as*), *m.* a slave for a fixed term.

अभ्युपपद् *abhy-upa-pad* (*abhi-upa°*), cl. 4. A. *-padyate, -pattum*, to approach in order to help; to deliver; to honour, to comfort; to ask for help; to furnish with.

Abhy-upapatṭi, *is, f.* approaching in order to assist, protection, defence; favour, the conferring of a benefit or kindness, affection; agreement, assent; impregnation of a woman (especially of a brother's widow, as an act of duty).

Abhy-upapanna, *as, ā, am*, protected, rescued, delivered, agreed to, agreeing to, proved, admitted.

अभ्युपयुक्त *abhy-upayukta*, *as, ā, am* (rt. *yuj*), employed, used.

अभ्युपशान्त *abhy-upasānta*, *as, ā, am* (rt. *śam*), allayed, calmed.

अभ्युपसेव *abhy-upa-sev* (*abhi-upa°*), cl. 1. A. *-sevate, -ritum*, to observe religiously.

अभ्युपस्था *abhy-upa-sthā* (*abhi-upa°*), cl. 1. P. *-tishthati, -sthātum*, to accompany, attend, assist.

Abhy-upasthita, *as, ā, am*, accompanied, attended, assisted by.

अभ्युपाकृत *abhy-upākṛita*, *as, ā, am*, summoned to take part (in a ceremony?).

अभ्युपागम *abhy-upāgam* (*abhi-upa-ā-gam*), cl. 1. P. *-gacchati, -gantum*, to come to.

अभ्युपादा *abhy-upādā* (*abhi-upa-ā-dā*), cl. 3. A. *-datte, -dātum*, to pick up.

अभ्युपावृत्त *abhy-upāvṛitta*, *as, ā, am* (rt. *vṛit*), approached, come to.

अभ्युपे 1. *abhy-upe* (*abhi-upa-i*), cl. 2. P. *-upaiti, -tum*, to go near, approach, arrive at, enter; to enter a state or condition; to agree with, approve of; to be faithful, obey, submit.

Abhy-upāya, *as, m.* an agreement, a promise, an engagement; a means, an expedient.

Abhy-upāyana, *am, n.* a bribe, douceur, complimentary gift, an inducement.

Abhy-upeta, *as, ā, am*, approached; promised, assented or agreed to (as by contract, &c.), admitted.

— *Abhyupetārthakṛitya* (*‘ta-ar°*), *as, ā, am*, pledged to the performance of a required act.

Abhy-upetavya or *abhy-upeya*, *as, ā, am*, to be admitted or assented to.

Abhy-upetya, *ind.* having arrived at, having assented or agreed to. — *Abhyupetyāsusrūṣhā* (*‘tya-as°*), *f.* a head or title of law, breach of engagement or contract between master and servant.

Abhy-upeyivas, *vān, yuṣhī, vat*, (having) arrived at.

अभ्युपे 2. *abhy-upe* (*abhi-upa-ā-i*), cl. 2. P. *-upaiti*, -tum, to go towards, approach.

अभ्युपेक्ष *abhy-upēksh* (*abhi-upa-iksh*), cl. 1. A. *-upēkshate*, -shitum, to leave, abandon.

अभ्युष *abhy-usha* or *abhy-ūsha* or *abhy-usha*, as, m. (rt. *ush*), a kind of cake of grain &c. half dressed, slightly scorched, or parched so as to be eaten from the hand; bread.

Abhyushya or *abhyūshya* or *abhyushya* or *abhyūshya* or *abhy-ushya* or *abhy-ūshya*, as, ā, am, consisting of, or belonging to, or fit for the above cake or preparation of parched grain.

अभ्युषित *abhy-ushita*, as, ā, am (rt. 1. *vas*), dwelling near to, dwelling with.

अभ्युद 1. *abhy-ūdha*, as, ā, am (fr. rt. *vah* with *abhi*), brought near.

अभ्युर्गु *abhy-ūrṅu* (*abhi-ūrṅu*), cl. 2. P. A. *-ūrṅoti*, -nute, -ūrṅavītum or -nūvitum, to cover, hide, conceal; to cover one's self (?).

अभ्युह *abhy-ūh* (*abhi-ūh*), cl. 1. P. A. *-ūh-ati*, -te, -ūhītum, to cover over, to clothe; A. *-ūhate*, Ved. *-ūhate*, to watch for, to form a plot against; to infer, to guess.

2. *abhy-ūdha*, as, ā, am, reasoned upon, concluded, inferred.

Abhy-ūha, as, m. discussion, reasoning, deduction, inference; supplying an ellipsis; understanding.

Abhy-ūhātaya or *abhy-ūhya*, as, ā, am, to be inferred or guessed.

Abhy-ūhya (the *u* being shortened after *abhi* before the *ya* of the ind. part., but sometimes wrongly written with long *ū*), ind. having concluded or inferred, having reasoned; having supplied an ellipsis.

अभ्यु *abhy-ri* (*abhi-ri*), cl. 3. 5. P. *abhiyarti*, -rīṇoti, -artum, -ritum, -ritum, to go to, to pervade. *Abhy-arpa*. See s. v., p. 71, col. 2.

अभ्युक्ष *abhy-riśh* (*abhi-riśh*), cl. 6. P. *-riśh-ati*, -chitum, to come to, to visit or afflict with; to strive against, to strive to overpower.

अभ्युञ्ज *abhy-riñj* (*abhi-riñj*), cl. 6. P. A. *-riñjati*, -te, -jītum, to stretch out the hand for, to hasten to or towards.

अभ्युप *abhy-rish* (*abhi-rish*), cl. 1. P. *-arsh-ati*, -shitum, to flow or run towards a place; to let flow or run towards a place.

अभ्ये *abhye* (*abhi-ā-i*), cl. 2. P. *-aiti*, -tum, to go near, to come to.

Abhy-etya, ind. having approached, having come to.

अभ्येषा 1. *abhy-eshāṇa*, am, n. (rt. 3: *ish*), desiring, wishing for.

Abhy-eshāṇiya, as, ā, am, to be desired.

अभ्येषा 2. *abhy-eshāṇa*, am, n. (rt. 1. *ish*), going towards, attacking.

अभ्र *abhr*, cl. 1. P. *abhrati*, *abhrītum*, to go; to err or wander about.

अभ्र *abhra* (sometimes spelt *abhhra*, according to the derivation *ab-bhra*, 'water-bearer'), am, n. cloud; sky, atmosphere, ether, heaven; dust (?); talc, mica; gold; camphor; the ratan (Calamus Rotang); Cyperus Rotundus; (in arithmetic) a cypher; [cf. Gr. *ὑμῖνος* and Lat. *imber*.] — *Abhram-līha*, as, ā, am, cloud-licking; what touches or sweeps the clouds; sky-scraper; (as), m. wind. — *Abhra-gghana*, as, ā, am, thickly covered with clouds. — *Abhra-kasha*, as, ā, am, grazing (hurting) the clouds, very high; (as), m. air, wind, a mountain. — *Abhra-jā*, as, ās, am, Ved. born from clouds, caused by vapours. — *Abhra-nāga*, as, m. one of the elephants supporting the globe. — *Abhra-pīśāca* or *abhra-pīśācaka*, as, m. sky-demon, N. of Rāhu, the descending node personified. — *Abhra-pushpa*, as, m.,

N. of a cane, Calamus Rotang; (am), n. water; a flower in the clouds, castle in the air, anything impossible. — *Abhra-prush*, f, f., Ved. the sprinkling of the clouds, rain. — *Abhra-mānsi*, f, N. of a plant, Valeriana Jatāmānsi. — *Abhra-mātanga*, as, m. Airāvata, Indra's elephant. — *Abhra-mālā*, f, a line or succession of clouds. — *Abhra-roha*, am, n. Lapis Lazuli. — *Abhra-līpta*, as, ā, am, overspread with clouds. — *Abhra-varsha*, as, ā, am, Ved. pouring water from the clouds. — *Abhra-rātika*, as, m., N. of a plant, Spondias Magnifera. — *Abhra-sīras*, as, n. a head formed of the sky. — *Abhrāvakāsa* ('*ra-ut*'), as, m. fall of rain, clouds as the only shelter. — *Abhrāvakāśika*, as, ā, am, or *abhrāvakāśin*, ī, īnī, ī, exposed to the rain (and so doing penance), not seeking shelter from the rain, having the clouds for shelter, open to the sky. — *Abhrottha* ('*ra-ut*'), as, m. sky-born, i. e. Indra's thunderbolt.

Abhraka, am, n. talc, mica; the same as *abhra*, q. v. — *Abhraka-bhaṣman*, a, n. calx of talc. — *Abhraka-sattva*, am, n. steel.

Abhrāya, nom. A. *abhrāyate*, -yitum, to create clouds, make cloudy.

Abhrita, as, ā, am, clouded, covered with clouds. *Abhriya*, as, ā, am, belonging to or produced from clouds; (as), m. lightning; (am), n. a collection of thunder-clouds.

Abhrya, as, m. a naked ascetic, who is clothed only by the air.

अभ्रम *a-bhrama*, as, ā, am, not blundering; steady, clear; (as), m. steadiness, composure.

A-bhramu, us, f. the female elephant of the east, the mate of Airāvata. — *Abhramu-priya* or *abhramu-vallabha*, as, m. the male elephant of the east or Airāvata.

अभ्रतु *a-bhrātri*, tā, tri, Ved. or *a-bhrātri*, as, ā, or *a-bhrātri-mat*, ān, atī, m. f. brotherless. — *A-bhrātri-han*, hā, ghnī, m. f., Ved. not killing a brother.

अभ्रतुव्य *a-bhrātrivya*, as, ā, am, having no rival, without an enemy.

अभ्रान्त *a-bhrānta*, as, ā, am, unperplexed, not mistaken or in error, clear, composed.

A-bhrāntī, is, f. absence of perplexity or error.

अभि *abhi* or *abbhi*, is, or *abhri*, f. (fr. rt. *abhr*), a wooden scraper or shovel for cleaning a boat, a spatula, a spade, a pointed stick. — *Abhri-khāta*, am, n., Ved. dug up with the above instrument, as a ploughed field.

अभ्रेश *a-bhresha*, as, m. non-deviation, fitness, propriety.

अभ्र *a-bhra*, as, ā, am (etymology doubtful, *bhra* = *bhava* or *bhuva*?), Ved. huge, immense, mighty; monstrous, terrible; (as), m. a powerful man, applied to an enemy; (am), n. immense power, monstrosity, the great pervading principle of the universe; embarrassed state, great calamity; sultriness (?); a monster; offspring; water, a cloud.

अम् 1. *am*, ind. quickly, a little.

अम् 2. *am*, cl. 1. P. *amati*, -mitum, Ved. *amiti* or *amittī*, to go; to go to or towards; to serve or honour; to sound: Caus. *amayati*, -yitum, to afflict with sickness or pain from disease; to be afflicted of sick.

1. *ama*, as, m., Ved. going, pressure, heavy weight, violence, strength, power, depriving of sensation, fright, terror; disease, sickness; a servant; companion; (as, ā, am), unripe; unfortunate (?). — *Ama-rat*, ān, atī, at, Ved. impetuous, violent, strong; powerful, bold, persevering, constant; attended by ministers, attended by diseases, possessed of self; (rat), ind. impetuously. — *Ama-hata*, as, ā, am, injured by disease, &c. — *Ama-han*, hā, ghnī, ha, destroying diseases, &c.

1. *amata*, as, m. sickness; disease; death; time. 1. *amati*, is, m. moon, time; (is), f., Ved. form,

shape, a splendid shape; splendor, glitter; (is, is, ī), Ved. poor, indigent; (is), f. want, indigence.

1. *amati-van*, ā, m., Ved. poor, indigent. *Amatra*, *amanī*, *amarishṇu*. See s. v.

अम 2. *ama*, as, m. (connected with *amu*), this; self; (ā), f. soul.

Amā, ind., Ved. at home, in the house; with; together with; near: see also p. 75, col. 3. — *Amā kri*, to take or carry with one's self.

1. *amāt*, ind., Ved. from near at hand, from the neighbourhood. (For 2. see p. 75, col. 3.)

अम 3. *a-ma*, as, m. or *a-mā*, f. (rt. *mā*), unmeasured state.

2. *a-mati*, is, is, ī, Ved. of unmeasured lustre (the sun).

अमङ्गल *a-mangala* or *a-mangalya*, as, ā, am, inauspicious, unlucky, evil; (las), m. the castor oil tree, Ricinus Communis; (am), n. inauspiciousness, ill-luck.

अमण्ड *amaṇḍa*, as, m. the castor oil tree, Ricinus Communis.

अमण्डित *a-maṇḍita*, as, ā, am, unadorned.

अमत 2. *a-mata*, as, ā, am (rt. *man*), not felt, not perceptible by the mind; (for 1. *amata*, see under 2. *am*). — *Amata-parārtha*, as, ā, am, incompatible with the principal subject or subject-matter.

अमति 3. *a-mati*, is, f. unconsciousness, ignorance, feebleness of intellect, absence of forethought, knowledge or intention; (is, is, ī), evil-minded, unworthy of credit, depraved. — *Amati-pūra*, as, ā, am, unconscious, unintentional, without forethought.

2. *amati-van*, ā, m., Ved. evil-minded, weak-minded.

अमत्र *amatra*, as, ā, am (rt. *am*), Ved. overpowering, overcooming, strong, violent, impetuous; (am), n., Ved. strength, power; a vessel, a utensil.

Amatrin, ī, īnī, ī, Ved. strong, powerful; having a drinking-vessel.

अमत्सर *a-matsara*, as, ā, am, unenvious, charitable.

अमद *a-mada*, as, ā, am (rt. *mad*), cheerless, grave, sorrowful.

A-matta, as, ā, am, not inebriated, sober, sane, not mad.

अमधव्य *a-madhavya*, as, ā, am, not worthy of the sweetness (of the Soma).

अमधुपर्क *a-madhuparka*, as, ā, am, not worthy of the *madhu-parka*, q. v.

अमध्यम *a-madhyama*, as, ā, am, non-central, not being in the middle.

अमध्यस्थ *a-madhyastha*, as, ā, am, not in-different.

अमनस् *a-manas*, as, n. not the organ of desire, non-perception, want of perception; (ās, ās, as), = the next.

A-manaska, as, ā, am, without the organ of desire, without perception; without intellect, unconscious.

A-manasvin, ī, īnī, ī, unintelligent, inhuman (as a Rākshasa).

अमनाक् *a-manāk*, ind. not little, much, greatly.

अमनि *amani*, is, f. (fr. rt. *am*), a road, a way.

अमनुष्य *a-manushya*, as, ā, am, not human, unfrequented by men; (as), m. not a man, a demon. — *Amamushya-tā*, f. unmanliness. — *A-manushya-nishveta*, as, ā, am, not inhabited by men.

अमनोगत *a-manogata*, as, ā, am, unthought of, unknown.

अमनोस *a-manojña*, as, ā, am, unwelcome to the mind, disagreeable, disliked.

अमनोनीति a-manonīti, as, ā, am, disapproved; reprobate.

अमनोयोग a-manoyoga, as, m. inattention. A-manoyogin, ī, inī, i, inattentive.

अमनोहर a-manohara or a-manorāmya, as, ā, am, or a-manohārīn, ī, inī, ī, disagreeable, displeasing, unattractive.

अमन्त्य a-mantvya or a-manāniya, as, ā, am (rt. man), not to be regarded, inadmissible.

A-mantu, us, us, u, Ved. unwise, foolish, indocile; (for a-mantu), despising.

अमन्त्र a-mantra, as, m. not a Vedic verse or text; (as, ā, am), or a-mantraka, as, ikā, am, unaccompanied by Vedic verses or texts; unentitled to or not knowing Vedic texts, as a Śūdra, a female, &c. — A-mantra-vid, t, t, t, not knowing the formulas or texts of the Veda; (t), m., N. of a man.

अमन्द a-manda, as, ā, am, not slow, active, violent; not stupid; not little, important; (as), m., N. of a tree.

अमन्यमान a-manyamāna, as, ā, am, Ved. not understanding, offering no homage; not expecting, not being aware of.

अमन्युत a-manyuta, as, ā, am, Ved. not affected with secret anger, not bearing ill-will against a person.

अमम a-mama, as, ā, am, without egotism, devoid of all selfish or wordly attachment or desire; (as), m. the twelfth Jaina saint of a future Utparipi. — Amama-tā, f. or amama-tva, am, n. disinterestedness, indifference.

अमम्रि a-mamri, is, is, ī (rt. mri), Ved. immortal, undying.

अमर a-mara, as, ā, am (rt. mri), undying, immortal, imperishable; (as), m. a god, a deity; N. of a Marut; a plant, Euphorbia Tirucalli; another plant, Tiaridium Indicum; a species of pine; quicksilver, gold; N. of Amara-siṅha; of a mountain; mystical signification of the letter u; the number 33, such being the number of gods according to the later mythology; (ā), f. the residence of Indra; the umbilical cord; the womb; a house-post; N. of several plants, Panicum Dactylon, Cocculus Cordifolius, &c.; (ī), f. the same as amarā in many of its senses. — A-mara-kapṭaka, am, n. 'peak of the immortals,' N. of part of the Vindhya range near the source of the Soṇā and Narmadā. — Amara-koṣa, as, m. the fortress of immortals; N. of the capital of a Rājput state. — Amara-koṣha, as, m., N. of the Sanskrit dictionary of Amara or Amara-siṅha. — Amara-koṣha-kaumudī, f. title of a commentary on Amara-siṅha's dictionary. — Amara-gaṇa, as, m. the assemblage of immortals. — Amara-candra, as, m., N. of the author of the Bāla-bhārata. — Amara-ja, as, m., N. of a plant. — Amara-tāṇī, f. river of the gods; an epithet of the Ganges. — Amara-tā, f. or amara-tva, am, n. immortality; the condition of the gods. — Amara-datta, as, m., N. of a lexicographer. — Amara-dāru, us, m., N. of a tree (Pinus Deodaru Roxb.). — Amara-deva, as, m. a N. of Amara-siṅha. — Amara-dolja, as, m. a Brāhmaṇ who lives by attending a temple or idol; superintending a temple. — Amara-pati, is, m. the lord of the gods; an epithet of Indra. — Amara-pura, am, n. the residence of the immortals, paradise; N. of various towns. — Amara-pushpa or amara-pushpaka, as, m., N. of several plants; a kind of grass, Saccharum Spontaneum, Pandanus Odoratissimus, Magnifera Indica. — Amara-pushpikā, f. a kind of anise, Anethum Sowa Roxb. — Amara-prakhyā or amara-prabha, as, ā, am, like an immortal. — Amara-prabha, us, m. 'lord of the immortals,' one of the thousand names of Viṣṇu. — Amara-bhartṛi, tā, m. lord of the gods; an epithet of Indra. — Amara-māla, f. title of a dictionary, said to be by the same

author as the Amara-koṣha. — Amara-ratna, am, n. crystal. — Amara-rāja, as, m. king of the gods; an epithet of Indra. — Amara-rāja-śatru, us, m. an enemy of the king of the gods; an epithet of Rāvaṇa. — Amara-loka, as, m. the abode of the gods, heaven. — Amara-loka-tā, f. the bliss of heaven. — Amara-vat, ind. like an immortal. — Amara-vallārī, f. N. of a plant, Cassia Filiformis Lin. — Amara-sakti, is, m., N. of a king. — Amara-sarīt, t, f. the river of the gods; epithet of the Ganges. — Amara-siṅha, as, m. 'god-lion,' N. of a renowned lexicographer; he was a Buddhist, and is supposed to have adorned the court of Vikramāditya, being included among the nine gems. — Amara-strī, f. an Apsaras or nymph of heaven. — Amara-cārya ('ra-āc'), as, m. Vṛihaspati, teacher of the gods. — Amara-gaṇā ('ra-ang'), f. a nymph of Indra's heaven. — Amara-dri ('ra-ad'), is, m. the mountain of the gods; an epithet of the mount Sumeru or Meru. — Amara-dhipa ('ra-adh'), as, m. lord of the gods; an epithet of Indra. — Amara-pagā ('ra-ap'), f. the river of the gods; an epithet of the Ganges. — Amara-jiya ('ra-ij'), as, m., N. of Vṛihaspati. — Amara-śa ('ra-iś'), as, m. lord of the gods; an epithet of Śiva or Indra. — Amara-śvara ('ra-iś'), as, m. an epithet of Viṣṇu, Śiva, or Indra. — Amara-tama ('ra-ut'), as, ā, am, best of the immortals. — Amara-pama ('ra-up'), as, ā, am, like an immortal. — Amara-ṇa, am, n. the not dying, immortality.

A-maraṇiya, as, ā, am, immortal. — Amaraṇiya-tā, f. immortality.

Amara-vatī, f. the abode of the immortals, residence of Indra; N. of a town in Berar.

A-mariṣṇu, us, us, u, Ved. immortal.

A-marta, as, ā, am, Ved. immortal.

A-martya, as, ā, am, immortal, imperishable, divine; (as), m. god. — Amartya-tā or amartya-tva, am, n. immortality. — Amartya-bhuvana, am, n. the world of the immortals, heaven.

अमरु amaru, us, m., N. of a king, the author of the Amaru-śataka, am, n. or the hundred verses of Amaru.

अमरुत a-maruta, as, ā, am, without wind, calm.

अमर्दि a-mardita, as, ā, am (rt. mrid), unthreshed, unsubdued, not trodden down.

अमर्धत a-mardhat, an, anti, at, Ved. not injuring; indefatigable (?).

अमर्मन् a-marman, ā, m., Ved. not a vital part of the body, without a joint, having no joint, having no vital part. — A-marma-jāta, as, ā, am, not produced in a vital organ. — A-marma-vedhin, ī, inī, i, not injuring vital organs, mild.

अमर्याद a-maryāda, as, ā, am, having no limits, transgressing every bound; (ā), f. the transgressing or overstepping due bounds; disrespect, impropriety of conduct; violation of decorum or due reverence; forwardness or pertness.

अमर्य a-marsha, as, m. (rt. mriṣh), non-endurance; impatience; impetuosity, determination of purpose; anger, passion; (as, ā, am), unenduring, not bearing; (as), m., N. of a prince. — Amarsha-ja, as, ā, am, springing from impatience or indignation. — Amarsha-hāsa, as, m. an angry laugh, a sarcastic sneer.

A-marshaṇa, as, ā, am, or amarsha-vat, ān, atī, at, or a-marshita, as, ā, am, or a-marshīn, ī, inī, i, not suffering, not bearing; impatient, intolerant; passionate, wrathful, angry, impetuous, determined.

अमल a-mala, as, ā, am, spotless, stainless, clean, pure, shining, white; (ā), f., N. of the goddess Lakṣmī; the umbilical cord; N. of a tree, Emblica Officialis Gaertn.; N. of a plant; (am), n. purity; the supreme spirit; talc. — A-mala-garbha, as, m., N. of a Bodhi-sattva. — Amala-patārin, ī, inī, m.

f. the wild goose. — Amala-ratna, am, n. or amala-maṇi, te, m. f. crystal. — Amalātman ('la-āt'), ā, ā, a, of undefiled mind.

Amalaya, nom. P. amalayati, -yitum, to make spotless.

A-malina, as, ā, am, stainless, free from dirt, clean.

अमलानक amalānaka, am, n. globe-amaranth (Gomphrena Globosa). See amilātaka.

अमवत् ama-vat, ān, atī, at. See under I. ama.

अमविष्णु amaviṣṇu, us, us, u (fr. rt. am), going in different directions, up and down.

Amasa, as, m. disease; stupidity, a fool, time.

अमसृण a-masṛiṇa, as, ā, am, not soft, harsh, hard; violent, intense.

अमस्तक a-mastaka, as, ā, am, headless.

अमस्तु a-mastu, n. curds. See mastu.

अमा 1. amā, f. day of conjunction of sun and moon or new moon; see amā-vasī, p. 76, col. 1. — Amānta (amā-anta), as, m. the end of the day of new moon.

अमा 2. amā, ind. at home, in the house; see also under 2. ama, p. 74. — Amākta (amā-akta), as, ā, am, Ved. met, come together. — Amā-jur, ūr, f., Ved. living at home during life, growing old at home; being without husband in the same dwelling with her parents (as a maiden).

अमांस a-māṇsa, am, n. not flesh, anything but flesh; (as, ā, am), without flesh, feeble, thin. — A-māṇsaudanika ('sa-oḍ'), as, ī, am, not relating to a preparation of rice with meat.

अमात 2. a-māt, ān, atī or anti, āt, not measuring. (For 1. see p. 74, col. 3.)

अमातृक a-mātrika, as, ā, am, without a mother, motherless.

A-mātā-putra, as, m. having neither mother nor son.

A-mātrībhoga, as, ā, am, not fit for the use of a mother.

अमात्य amātya, as, m. (fr. 2. amā above), inmate of the same house, belonging to the same house or family; a companion, follower, counsellor, minister.

अमात्र a-mātra, am, n. non-measure, not a measure or quantity (said of the universal spirit); (as, ā, am), boundless; not whole or entire; not elementary; having the measure or quantity of the letter a. — Amātravat-tva, am, n. deficiency, defect; spirit, spiritual essence.

अमानन a-mānana, am, n. disrespect, contempt, disobedience.

अमानव a-mānava, as, ā, am, not human, animal; superhuman.

अमानस्य a-mānasya, am, n. pain.

अमानिता a-mānitā, f. or a-mānītva, am, n. (rt. man), modesty, humility.

A-mānīn, ī, inī, i, humble, modest.

A-mānya or a-mānītavya or a-mānaniya, as, ā, am, to be disrespected.

अमानुष a-mānusha, as, ī, am, not human, anything but man; supernatural, inhuman, a monster; not well disposed towards man.

A-mānushya, as, ā, am, not human, superhuman, &c.

अमासरी amā-masī or amā-māsī for amā-vasī, p. 76, col. 1.

अमाय a-māya, as, ā, am, not cunning, not sagacious; free from error or deceit, guileless,

sincere; (ā), f. absence of delusion, deceit, or guile; knowledge of the truth; sincerity, honesty.

A-māyika, as, ā, am, or a-māyīn, ī, īnī, ī, without illusion or deceit, void of trick or guile; true, honest; real.

अमर a-māra, as, m. not dying.

अमार्ग a-mārga, as, m. want of a road; (as, ā, am), pathless, without a road.

अमार्गित a-mārgita, as, ā, am, unsought, not hunted after.

अमार्जित a-mārjita, as, ā, am, uncleansed, unwashed, unadorned.

अमावसु amā-vasu, us, m., N. of a son of Purūdrava, of a son of Kuśa and others.

अमावास्या amā-vāsyā, f. (fr. rt. vas, 'to dwell,' with amā, 'together,' i. e. rātri, night of new moon), the first day of the first quarter on which the moon is invisible; a sacrifice offered at that time; the sacrificial cake?; (as, ā, am), or amā-vāsyaka, as, ā, am, produced in a night of new moon.

Amā-vasī or amā-vāsyā or amā-vāsi, f. the night of new moon; that night during which the moon dwells together with or in the same quarter as the sun.

अमाश a-māsha, as, ā, am, or a-māshaka, as, ikā, am, having no kidney-beans.

अमित 1. amita, as, ā, am (fr. rt. am), gone, served, honoured, sounded.

अमित 2. a-mita, as, ā, am (rt. mā), unmeasured, boundless, infinite; without a certain measure; neglected; unpolished, unclean. — Amita-kṛatu, us, m., Ved. of unbought wisdom; of unbounded energy. — Amita-gaṭi, īs, m., N. of a Jaina author. — Amita-tejas, ās, ās, as, of boundless glory. — Amita-dyuti, īs, īs, ī, of infinite splendor. — Amita-dhvaṣa, īs, m., N. of a son of Dharmadhvaṣa. — Amita-vikrama, as, m. of unbounded valour, a N. of Vishnu. — Amita-virya, as, m. of immense strength. — Amitākshara ('ta-ak'), as, ā, am, not containing a fixed number of syllables, unbound, prosaic. — Amitābha ('ta-ābh'), as, ā, am, of unmeasured splendor; (as), m. a kind of deity; N. of a Dhyanī-buddha. — Amitāyus ('ta-āy'), us, m., N. of a Dhyanī-buddha. — Amitaṣṭas ('ta-aṣ'), ās, ās, as, of unbounded energy, all-powerful, almighty.

अमित्र a-mitra, as, ā, m. f. not a friend, an enemy, adversary, foe. (According to some authorities this is not derived from a and mitra, a friend, but fr. rt. am, 'to attack.') — Amitra-khāda, as, m., Ved. swallowing or devouring his enemies; an epithet of Indra. — Amitra-gaṇa-sūdana, as, ā, am, destroying the hosts of one's enemies. — Amitra-ghāta, as, ā, am, Ved. killing enemies; (as), m. a N. of Vindusara, the son of Candragupta. — Amitra-ghāta, ī, īnī, ī, or amitra-ghna, as, ā or ī, m., the same as the preceding. — Amitra-jit, ī, m., conquering one's enemies; a son of Suvarṇa. — Amitra-tā, f. enmity. — Amitra-dambhana, as, ā, am, Ved. hurting enemies. — Amitra-sāha, as, m., Ved. enduring or overcoming enemies; epithet of Indra. — Amitra-senā, f. hostile arrow. — Amitra-hau, ā, m., Ved. killing enemies. — Amitra-yudh, ī, t, t, Ved. subduing one's enemies.

Amitraya or amitraya, nom. amitrayati, -trāyate, -yitum, to act like an enemy, have hostile intentions, to hate.

A-mitrīn, ī, īnī, ī, hostile, an adversary, enemy.

A-mitrīya, as, ā, am, or a-mitrīya, as, ā, am, hostile; inimical.

अमिथित a-mithita, as, ā, am, Ved. not reviled; unprovoked.

अमिथ्या a-mithyā, ind. not falsely, truthfully.

अमिन् amin, ī, īnī, ī (fr. āma, see am), sick, diseased.

1. amīna, as, ā, am (fr. rt. am), Ved. going everywhere, violent, tempestuous (?); loved by all (?).

अमिन 2. a-mina, as, ā, am, Ved. unmeasured, unparalleled, inviolable.

अमिनत् a-minat, an, atī, at (rt. nī), Ved. not hurting; unhurt.

अमिलतक amilātaka, am, n. globe-amaranth.

अमिश्र a-miśra, as, ā, am, unmixed, unmixing; without participation of others.

A-miśraṇīya, as, ā, am, immiscible.

A-miśrita, as, ā, am, unmixed, unblended.

अमिश्र 1. amisha, am, n. luxury, object of enjoyment, flesh. See āmisha.

अमिश्र 2. a-misha, am, n. honesty, simplicity, absence of fraud; dishonesty (?).

अमीतवर्ण a-mita-varṇa, as, ā, am (mita fr. rt. mī), Ved. of infinite hue; of unhurt or unextinguishable colour.

अमीमांसा a-mīmāṃsā, f. (rt. man), absence of reasoning or investigation.

A-mīmāṃsya, as, ā, am, not to be reasoned about or discussed, not to be demonstrated by reason.

अमीवा amivā, f. (fr. rt. am), pain, distress, terror, fright; tormenting spirit, demon; affliction, disease; (as), m. an enemy, one who afflicts; (am), n. affliction, pain, grief. — Amīva-cātana, as, ī, am, Ved. driving away pains, diseases, enemies, or tormenting spirits. — Amīva-han, ā, m., Ved. killing evil spirits, destroying pains.

अमु amu, a pronominal base, used in the declension of the pronom. adas.

Amuka, as, ā, am, a certain person or thing, anything or person referred to without a name.

Amuta, ind. from there, there; from that place, from above, i. e. from the other world, from heaven; hereupon, upon this; henceforth.

Amutra, ind. there; there, i. e. in what precedes or has been said; there above, i. e. in the other world, in the life to come; here. — Amutra-bhūya, am, n., Ved. being there above or in the other world; dying.

Amutatya, as, ā, am, belonging to a future state, being of the next world.

Amuthā, ind. thus, in that manner, like that; amuthā as, to be thus, a euphemistic expression used in the sense of, to fare very ill.

Amuyā, ind. Ved. in that manner, thus or thus; (with rt. as or bhū) to be thus; to be gone, to be lost.

Amurhī, ind. at that time, then.

Amu-vat, ind. like a person or thing referred to without name.

Amushmin (loc. sing. of adas), in the other world.

Amushya (gen. sing. of adas), of such a one.

Amushya-kula, as, ā, am, belonging to the family of such a one. — Amushya-putra, as, ī, m. f. the son or daughter of such a one; of a good family, of known origin. — Amushyāyana ('ya-ay'), as, ā, m. f. offspring of such a one; of respectable birth, of known origin.

Amū-dris, k, k, k, or amū-driśa, or amū-drik-śha, as, ā, am, like that, such like, such a one, of such form or kind.

अमुक्त a-mukta, as, ā, am, not loosed, not let go; not liberated from birth and death; (am), n. a weapon that is always grasped and not thrown, as a knife, a sword, &c. — Amukta-hasta, as, ā, am, one whose hand is not open (to give); sparing; stingy; frugal, prudent.

A-mukti, īs, f. non-liberation; want of freedom or liberty.

A-muc, k, f., Ved. non-liberation.

A-mucī, f., Ved. not unbinding, not setting at liberty (epithet of an evil spirit).

अमुख a-mukha, as, ā, am, having no mouth.

A-mukhya, as, ā, am, not chief, inferior, ordinary.

अमुग्ध a-mugdha, as, ā, am, not confounded, not perplexed, not foolish.

अमूढ a-mūḍha, as, ā, am (rt. muh), not infatuated, wise; not perplexed.

अमूर् a-mūra, as, ā, am (for a-mūḍha, q. v.), Ved. without error or mistake, infallible, not ignorant, not bewildered.

अमूर्त a-mūrta, as, ā, am, formless, shapeless, incorporeal, unembodied; (as), m., N. of Siva. — Amūrta-rajasa, ās, or amūrta-rajasa, as, m. a son of Kuśa by Vaidarbhi.

A-mūrti, īs, f. shapelessness, absence of shape or form; (īs, īs, ī), formless; (īs), m., N. of Vishnu; (-ayas), m. pl. a class of Manes, who have no definite form. — Amūrti-mat, ān, atī, at, formless.

अमूल a-mūla or a-mūlaka, as, ā, am, rootless, baseless; without support; without authority; without material cause or origin; not fixed in the earth; having locomotive powers; (ā), f., N. of a plant, Methonica Superba Lam.

अमूल्य a-mūlya, as, ā, am, invaluable, not to be purchased, priceless.

अमृक्त a-mṛikta, as, ā, am, Ved. unhurt, unharmed, safe.

अमृणाल a-mṛiṇāla, am, n. the root of a fragrant grass, used for tates or screens, &c., commonly called Kaskas, Andropogon Muricatus.

अमृत a-mṛita, as, ā, am, not dead; immortal, imperishable, causing immortality; beautiful, beloved, desired; (as), m. a god, an immortal; N. of Indra, of the sun, of Prajāpati, of the soul, of Vishnu, of Siva, of Dhyanvanti as physician of the gods, &c.; N. of a plant, Phaseolus Trilobus Ait.; N. of the root of a plant; (ā), f. spirituous liquor; N. of several plants, Emblica Officinalis, Terminalia Citrina Roxb., Coccus Cordifolius, Piper Longum, Ocimum Sanctum, &c.; N. of the mother of Parikshit; (am), n. immortality; the collective body of immortals; the world of immortality, heaven, paradise, eternity; the immortal light; the nectar conferring immortality, ambrosia; the Soma juice; antidote against poison; a drug; the residue of a sacrifice; unsolicited alms; water; clarified butter; milk; food; boiled rice; anything sweet, a sweetmeat; property; gold, quicksilver; poison; splendour; final emancipation; N. of a sacred place; N. of various conjunctions of planets supposed to confer long life; the number 'four.' — Amṛita-kunda, am, n. the vessel containing the Amṛita or nectar. — Amṛita-keśava, as, m., N. of a temple, built by Amṛita-prabhā. — Amṛita-kshāra, am, n. sal ammoniac. — Amṛita-gatī, īs, f., N. of a metre consisting of four times ten syllables. — Amṛita-garbhā, as, m., Ved. the immortal fetus, i. e. sleep; (as, ā, am), filled with nectar. — Amṛita-ṭī, īs, f. the accumulation or arrangement of sacrificial bricks conferring immortality. — Amṛita-ja, as, ā, am, produced by the Amṛita; (ā), f., N. of a plant, Yellow Myrobalan. — Amṛita-jafā, f., N. of a plant, Valeriana Jafāmaṅsi. — Amṛita-tarāṅgīnī, f. moonlight. — Amṛita-tā, f. or amṛita-tva, am, n. immortality. — Amṛita-dīdhi or amṛita-dyuti, īs, m. the moon. — Amṛita-drava, as, ā, am, shedding ambrosia. — Amṛita-dhāra, as, ā, am, shedding or distilling ambrosia; (ā), f., N. of a metre. — Amṛita-nāḍopanishad ('da-up'), t, f., N. of an Upanishad, lit. 'the sound of immortality.' — Amṛita-pa, as, ā, am, drinking nectar; (as), m. a deity.

—*Amṛita-pakṣa*, *as*, m. the immortal or golden wing (of sacrificial fire); having immortal or golden wings. —*Amṛita-prabhā*, *f*, N. of several women. —*Amṛita-phala*, *as*, *am*, m. n., N. of a plant, *Trichosanthes Dieca*, Roxb.; (*ā*), *f*, a bunch of grapes; the plant *Embellica Officialis* Gertn. —*Amṛita-bandha*, *us*, m., Ved. friend of immortality, keeper of immortality; a horse (so called because a horse was produced in the ocean along with the *Amṛita*). —*Amṛita-bhavana*, *am*, n., N. of a monastery. —*Amṛita-bhuj*, *k*, m. an immortal, a deity. —*Amṛita-bhū*, *ūs*, *ūs*, *u*, free from birth and death. —*Amṛita-matī*, *is*, *f*, N. of the metre *Amṛitagati*. —*Amṛita-manthana*, *as*, m. the churning for the *Amṛita*. —*Amṛita-maya*, *as*, *ī*, *am*, immortal; consisting of or full of *Amṛita*. —*Amṛitamālīnī*, *f*, N. of Durgā. —*Amṛita-rasa*, *as*, m. nectar, ambrosia; (*ā*), *f*, dark-coloured grapes. —*Amṛita-latā* or *amṛita-latikā*, *f*, a nectar-giving creeping plant. —*Amṛita-vapus*, *us*, m. of immortal form, *Siva*. —*Amṛita-varsha*, *as*, m. a shower of nectar. —*Amṛita-vallari* or *amṛita-vallī*, *f*, a creeping plant, *Cocculus Cordifolius*. —*Amṛita-vākā*, *f*, a kind of bird. —*Amṛita-vindūpanishad* ('*du-up*'), *t*, *f*, N. of an Upanishad of the *Atharva-veda*, lit. 'drop of nectar'. —*Amṛita-sambhava*, *f*, a creeping plant, *Cocculus Cordifolius*. —*Amṛita-sāra*, *as*, m. essence of ambrosia. —*Amṛitasāra-jā*, *as*, m. raw sugar, molasses. —*Amṛita-sū*, *ūs*, m. the moon (as distilling nectar). —*Amṛita-sodara*, *as*, m. a horse, lit. 'brother of nectar' born together with the *Amṛita* at the churning of the ocean. —*Amṛita-sravā*, *f*, N. of a plant and tree. —*Amṛita-sruṭ*, *t*, *i*, *t*, shedding nectar. —*Amṛitākara* ('*ta-āk*'), *as*, m. 'a mine of nectar'; N. of a man. —*Amṛitākshara* ('*ta-āk*'), *as*, *ā*, *am*, immortal and imperishable. —*Amṛitānanda* ('*ta-ān*'), *as*, m., N. of a man. —*Amṛitānandhas* ('*ta-ān*'), *ās*, m. a deity, whose food is ambrosia. —*Amṛitā-phala*, *am*, n. the fruit of the *Trichosanthes*. —*Amṛitāsa* ('*ta-āsa*'), *as*, m., N. of Vishnu. —*Amṛitāsana* ('*ta-as*'), *as*, or *amṛitāsīn* ('*ta-ās*'), *ī*, m. eating ambrosia; a deity. —*Amṛitāsanga* ('*ta-ās*'), *am*, n. a collyrium, extracted from the *Amo-mum* *Authoriza*. —*Amṛitāsu* ('*ta-asu*'), *us*, *us*, *u*, whose soul is immortal. —*Amṛitāharana* ('*ta-āh*'), *as*, m., N. of Garuda, the bird of Vishnu, who upon one occasion stole the *Amṛita*. —*Amṛitāhva* ('*ta-āh*'), *am*, n. a kind of fruit. —*Amṛitāsa* or *amṛitāśvara* ('*ta-īs*'), *as*, m. epithet of *Siva*. —*Amṛitāśaya*, *as*, m. sleeping on the *Amṛita*, epithet of Vishnu. —*Amṛitēshikā* ('*ta-īsh*'), *f*, a kind of sacrificial brick, shaped like golden heads (of men, animals, &c.). —*Amṛitopatti* ('*ta-uṭ*'), *is*, *f*, the production of the *Amṛita*. —*Amṛitopannā* ('*ta-uṭ*'), *f*, a fly; (*am*), n. a kind of collyrium. —*Amṛitodana* ('*ta-od*'), *as*, m., N. of a son of *Siphahanu*. —*Amṛitodhava* ('*ta-ud*'), *am*, n. a kind of collyrium. —*Amṛitaka*, *am*, n. the nectar of immortality. —*Amṛitāya*, nom. A. *amṛitāyate*, -*yitum*, to be like nectar.

अमृत्यु *a-mṛityu*, *us*, m. not death, immortality; (*us*, *us*, *u*), immortal, causing immortality.

अमृध *a-mṛidhra*, *as*, *ā*, *am*, Ved. uninjured, not to be impaired, invulnerable; unremitting, unceasing, indefatigable (?).

अमृषा *a-mṛishā*, ind. not falsely, certainly, surely; rightly. —*Amṛishā-bāshin*, *ī*, *īnī*, *ī*, speaking truly.

अमृष्ट *a-mṛishṭa*, *as*, *ā*, *am* (rt. *mṛij*), not rubbed. —*Amṛishṭa-mṛija*, *as*, *ā*, *am*, of unimpaired purity.

अमृष्य *a-mṛishya*, *as*, *ā*, *am*, unbearable, insufferable.

A-mṛishyamāna, *as*, *ā*, *am*, not enduring, not bearing or tolerating.

अमेक्षणा *a-mekṣhāṇa*, *as*, *ā*, *am*, having no *mekṣhāṇa* or mixing-instrument.

अमेघ *a-megha*, *as*, *ā*, *am*, cloudless.

अमेदस्क *a-medaska*, *as*, *ā*, *am*, without fat, lean.

अमेधम् *a-medhas*, *ās*, *ās*, *as*, foolish; an idiot.

अमेध्य *a-medhya*, *as*, *ā*, *am*, not able or not allowed to sacrifice, not fit for sacrifice, impure, unholy, nefarious, foul; (*am*), n. faeces, excrement; an unlucky omen. —*Amedhya-kunapāsīn* ('*pa-ās*'), *ī*, *īnī*, *ī*, feeding on carrion. —*Amedhya-tā*, *f*, or *amedhya-tva*, *am*, n. impurity, foulness, filthiness. —*A-medhya-yukta*, *as*, *ā*, *am*, filthy, foul. —*A-medhya-līpta*, *as*, *ā*, *am*, smeared with ordure, foul, defiled. —*Amedhya-lepa*, *as*, m. smearing with ordure. —*Amedhyākta* ('*ya-ak*'), *as*, *ā*, *am*, soiled by ordure.

अमेन *a-mena*, *as*, m., Ved. having no wife, a widower.

अमेनि *a-meni*, *is*, *is*, *i*, Ved. not shooting, not able to shoot, not injuring.

अमेय *a-meya*, *as*, *ā*, *am*, immeasurable. —*Ameṃātman* ('*ya-āt*'), *ā*, *ā*, *a*, possessing extraordinary powers of mind, magnanimous; (*ā*), m. a N. of Vishnu.

अमेष्ट *ameṣṭa* ('*mā-ish*'), *as*, *ā*, *am*, Ved. sacrificed at home. See 2. *amā*, p. 75.

अमोक्य *a-mokya*, *as*, *ā*, *am* (rt. *muṭ*), Ved. that cannot be unloosed.

A-moṇana, *am*, n. not loosening or letting go; non-liberation.

A-moṇāniya, *as*, *ā*, *am*, not to be liberated, not to be let go.

A-moṇita, *as*, *ā*, *am*, not liberated, confined.

अमोक्य *a-moksha*, *as*, *ā*, *am* (rt. *mokṣ*), unliberated, unloosed; (*as*), m. want of freedom, bondage, confinement; non-liberation from mundane existence.

अमोघ *a-mogha*, *as*, *ā*, *am*, unerring, un-failing, not vain, efficacious, succeeding, reaching the mark; productive, fruitful; (*as*), m. the not erring, the not failing; unerringness; N. of *Siva* and *Vishnu*; N. of a river; (*ā*), *f*, trumpet flower, *Bignonia Suaveolens*, Roxb.; a plant of which the seed is used as a vermifuge, *Erycibe Paniculata*, Roxb.; *Terminalia Citrina*, Roxb.; N. of a spear; N. of *Siva*'s wife; mystical name of the double consonant *kṣh*. —*Amogha-danḍa*, *as*, m. (unerring in punishment), N. of *Siva*. —*Amogha-darsin*, *ī*, m., N. of a *Bodhi-sattva*. —*Amogha-dṛṣṭi*, *is*, *is*, *ī*, of unerring view or mind. —*Amogha-bala*, *as*, *ā*, *am*, of never-failing strength. —*Amogha-bhūti*, *is*, m., N. of a king of the *Pañjāb*. —*Amogha-rāja*, *as*, m., N. of a *Bhikṣu*. —*Amogha-vāc*, *k*, *f*, words that are not vain or idle. —*Amogha-vācchita*, *as*, *ā*, *am*, never disappointed. —*Amogha-vikrama*, *as*, m. of unerring valour; N. of *Siva*. —*Amogha-siddha*, *as*, m., N. of the fifth *Dhyāni-buddha*. —*Amoghācārya* ('*gha-āc*'), *as*, m., N. of an author.

अमोत *amota* (*amā-uta*), *as*, *ā*, *am*, Ved. woven at home, taken care of at home; see 2. *amā*.

—*Amota-putrakā*, *f*, Ved. a maiden protected at home.

Amotaka, *as*, m., Ved. protected at home (a child); a weaver (?).

अमोतथीत *a-mautra-dhauta*, *as*, *ā*, *am*, not washed by a washerman.

अमौन *a-mauna*, *am*, n. non-silence; knowledge of soul.

अमन्न *amnas* (liable to become *amnar*), Ved. unawares, quickly; at present; a little. (The etymology is doubtful, but cf. *ī. am*.)

अम्ब *amb*, cl. I. P. *ambati*, -*bitum*, to go; cl. I. A. *ambate*, to sound.

Amba, *as*, m. a father; sound, the Veda, one who

sounds; (*ā*), *f*, a mother, see *ambā*; (*am*), n. the eye; water?; (*a*), ind. a particle of affirmation, well! well now! —*Amba-sthala*, *am*, n., N. of a mountain peak.

Ambaka, *am*, n. a father (?), an eye [cf. *try-ambaka*]; copper?; (*ikā*, *f*), see under *ambā*.

Ambayā, *f*, Ved. mother, good woman (as a respectful title?), conveying water (?).

अम्बरा *ambara*, *am*, n. (fr. rt. *amb*? or *rt. vṛi*, to surround, with *am* prefixed), circumference, compass; surrounding country, neighbourhood; clothes, apparel; cotton; sky, atmosphere, ether; saffron; talc; a perfume (*Ambergris*); N. of a people. —*Ambara-ga*, *as*, *ā*, *am*, sky-going. —*Ambara-da*, *am*, n. cotton. —*Ambara-yuga*, *am*, n. the two principal female garments, or upper and lower cloths or mantles. —*Ambara-sāila*, *as*, m. a high mountain touching the sky. —*Ambara-sthālī*, *f*, the earth. —*Ambarānta* ('*ra-an*'), *as*, m. the end of a garment; the horizon. —*Ambaraukas* ('*ra-ok*'), *ās*, m. dwelling in heaven; a god.

Ambaryā, nom. P. *ambaryati*, -*yitum*, to bring together.

अम्बरीष *ambarisha*, *as*, *am*, m. n. (fr. rt. *amb*?), a frying-pan (in this sense also written with short *i*, *ambarisha*); one of the hells; remorse, war, battle; (*as*), m. a young animal, a colt; the sun; the hog-plum plant, *Spondias Magnifera*; N. of *Vishnu*; of *Siva*; of a king of the solar race, celebrated as a worshipper of *Vishnu*. —*Ambarisha-putra*, *as*, m. son of *Ambarisha*, whence the N. of a country.

अम्बश *amba-shṭha*, *as*, m. (fr. *amba* and *stha*?), N. of a country and of its inhabitants; the offspring of a man of the *Brāhman* and a woman of the *Vaiśya* tribe, a man of the medical caste; (*ā*), *f*, N. of several plants, *Jasminum Auriculatum*, *Clypea Hernandifolia*, *Oxalis Corniculata*; (*ā*) or (*ī*), *f*, an *Ambasṭha* woman.

Ambashṭhaki, *f*, the plant *Clypea Hernandifolia*.

Ambashṭhikā, *f*, the plant *Clerodendrum Siphonanthus*.

अम्बा *ambā*, *f*. (fr. rt. *amb*? the voc. case in the Veda is *ambe* or *amba*; in later Sanskrit *amba* only), a mother, good woman (as a title of respect); N. of a plant; N. of Durgā, the wife of *Siva*; N. of an *Apsaras*; N. of a daughter of a king of *Kāśī*; a sister of *Pāṇḍu*'s mother; a term in astrology to denote the fourth condition (?). In the South-Indian languages, *ambā* is corrupted into *ammā*, and is often affixed to the names of goddesses, and females in general [with *ambā* has been compared the Germ. *Amme*, 'a nurse'; Old Germ. *amma*, Them. *ammōn*, *ammān*]. —*Ambā-gangā*, *f*, a river in Ceylon. —*Ambā-janman*, *a*, *n*, N. of a *Tīrtha*.

Ambādā or *ambālā* or *ambāyū*, *us*, *f*, mother.

Ambālīkā, *f*, mother, good woman (as a term of respect); N. of a plant; N. of a daughter of a king of *Kāśī*, wife of *Vicitra-vīrya*, and mother of *Pāṇḍu*.

Ambī, *is*, *f*, Ved. water; woman, mother, nurse. —*Ambī-tamā*, *f*, Ved. the best of waters or mothers.

Ambikā, *f*, mother, good woman (as a term of respect); N. of the plant *Wrightia Antidysenterica*; a sister of *Rudra*; N. of *Pārvatī*, the wife of *Siva*; the wife of *Rudra Ugraretas*; one of the female domestic deities of the *Jainas*; daughter of a king of *Kāśī*, wife of *Vicitra-vīrya*, and mother of *Dhṛita-rāshṭra*; N. of a place in Bengal. —*Ambikā-pati*, *is*, m., N. of *Siva*. —*Ambikā-putra*, *as*, m., N. of *Dhṛita-rāshṭra*.

Ambikeya or *ambikeyaka*, *as*, m., N. of *Gaṇeśa*, *Kārtikeya*, and *Dhṛita-rāshṭra*. See *āmbikeya*.

अम्बु *ambu*, n. (fr. rt. *amb*?), water; the watery element of the blood [cf. *ὕδρος*, *hūder*]; the plant *Andropogon Schoenanthus*; N. of a metre; a term in astrology = *ambā*. —*Ambu-kaṇa*, *as*, m. a drop of water. —*Ambu-kaṇṭaka*, *as*, m. the short-

nosed alligator. — *Ambu-kirāta*, as, m. an alligator. — *Ambu-kīsa* or *ambu-kūrma*, as, m. a porpoise, especially the Gangetic, Delphinus Gangeticus. — *Ambu-kesūra*, as, m. lemon tree. — *Ambu-kriyā*, f. a funeral rite = *jala-kriyā*. — *Ambu-ga*, as, ā, am, water-goer, living in water. — *Ambu-ghana*, as, m. hail, frozen rain. — *Ambu-āra*, as, i, am, moving in the water, aquatic. — *Ambu-cāmura*, am, n. water-chowri, an aquatic plant, Valisneria. — *Ambu-cārin*, i, īpi, ī, moving in water, as a fish, &c. — *Ambu-ja*, as, ā, am, produced in water, water-born, aquatic; (as), m., N. of a plant, Barringtonia Acutangula Gertn.; a lotus, Nymphaea Nelumbo; the thunderbolt of Indra. — *Ambu-janman*, a, n. a lotus, Nymphaea Nelumbo. — *Ambuja-bhū*, īs, m. the god Brahmā. — *Ambuja-sthā*, as, ā, am, sitting on a lotus. — *Ambu-taskara*, as, m. water-thief, the sun. — *Ambu-tāla*, as, m. the plant Valisneria. — *Ambu-da*, as, ā, am, shedding or giving water; (as), m. a cloud; the plant Cyperus Hexastichus Communis. — *Ambu-dhara*, as, m. a cloud. — *Ambu-dhī*, īs, m. (receptacle of waters), the ocean; the number 'four'. — *Ambudhi-sravā*, f., N. of a plant, Aloe Perfoliata. — *Ambu-nidhi*, īs, m. (treasury of waters), the ocean. — *Ambu-pa*, as, ā, am, drinking or imbibing water; (as), m. a plant, Cassia Tora or Alata. — *Ambu-patirā*, f., N. of a plant, Cyperus Hexastichus Communis Nees. — *Ambu-paddhati*, īs, f. or *ambu-pāta*, as, m. current, stream, flow of water. — *Ambu-prasāda*, as, m. or *ambu-prasādāna*, am, n. the clearing nut tree, Strychnos Potatorum; the nuts of this plant are generally used in India for purifying water; they are rubbed upon the inner surface of a vessel, and so precipitate the impurities of the fluid it contains. — *Ambu-bhrit*, t, m. a cloud; the ocean (?); a grass, Cyperus Pertenuis; tale. — *Ambu-mat*, ān, atī, at, watery, having or containing water; (ti), f., N. of a river. — *Ambu-mātra-ja*, as, ā, am, produced only in water; (as), m. a bivalve shell. — *Ambu-muc*, k, m. a cloud. — *Ambu-rāja*, as, m. the ocean; N. of Varuṇa. — *Ambu-rāsi*, īs, m. (heap of waters), the ocean. — *Ambu-ruha*, am, n. the lotus; (ā), f. Hibiscus Mutabilis. — *Ambu-rohini*, f. the lotus. — *Ambu-vāci*, f. four days in Āshāḍha, the tenth to the thirteenth of the dark half of the month, when the earth is supposed to be unclean, and agriculture is prohibited. — *Ambu-rāci-tyāga*, the thirteenth of the same. — *Ambu-rāci-prada*, am, n. the tenth in the second half of the month Āshāḍha. — *Ambu-rāsi* or *ambu-rāsi*, f. the trumpet flower, Bignonia Suaveolens. — *Ambu-rāha*, as, m. a cloud; the grass Cyperus Pertenuis; a water-carrier; tale; the number 'seventeen'. — *Ambu-rāhin*, i, īni, i, carrying or conveying water; (ini), f. a wooden baling vessel; N. of a river. — *Ambu-velasa*, as, m. a kind of cane or reed growing in water. — *Ambu-sirishikā*, f., N. of a plant. — *Ambu-sitā*, f., N. of a river. — *Ambu-sarpini*, f. a leech. — *Ambu-secani*, f. a wooden baling vessel.

Ambū-kṛta, as, ā, am, pronounced indistinctly, so that the words remain too much in the mouth; sputtered (as speech, accompanied with emission of saliva).

अम्ब्य *ambya*, as, m., Ved. a chanter.

अम्भ *ambh*, cl. 1. A. *ambhate*, -*bhitum*, to sound.

अम्भस 1. *ambhas*, n. also *ind*, power, splendor, fruitfulness; a philos. term = *tushji*: (the etymology is doubtful; perhaps connected with obs. rt. *ap*, or fr. *bhā*, 'to shine,' with prefix *am*.)

अम्भस 2. *ambhas*, n. (said to be fr. rt. *ap*; perhaps connected with 1. *ambhas* or with *ap*, *abhra*, *ambu*), water; the sky; the fourth sign of the zodiac; collective N. for gods, men, manes, and Asuras; mystical name of the letter *r* [cf. *ūṣpos*, *imber*]. — *Ambhaḥ-sāra*, am, n. a pearl. — *Ambhaḥ-sū*, ās, m. smoke; cloudiness. — *Ambhaḥ-stha*, as, ā, am, what holds or contains water; abiding in water. — *Ambhaḥ-kṛta*, as, ā, am, done by water. — *Ambho-ja*, as, ā, am, produced in water, water-

born, aquatic; (as), m. the moon; the *sāra* or Indian crane; (am), n. the lotus. — *Ambhoja-khaṇḍa*, am, n. a group of lotus flowers. — *Ambhoja-janman*, ā, m. or *ambhoja-jant*, īs, m. or *ambhoja-yoni*, īs, m. an epithet of Brahmā, being born secondarily from a lotus. — *Ambhojinī*, f. an assemblage of lotus flowers or a place where they abound. — *Ambho-da*, as, m. a cloud; the plant Cyperus Hexastichus Communis Nees. — *Ambho-dhara*, as, m. a cloud. — *Ambho-dhī*, īs, m. (receptacle of waters), the ocean. — *Ambhodhī-vallabha*, as, m. coral. — *Ambho-nidhi* or *ambho-rāsi*, īs, m. a pool, the ocean. — *Ambho-ruh*, t, n. or *ambho-ruha*, am, n. the lotus; (as), m. the Indian crane.

अम्भिणी *ambhinī*, f., Ved., N. of an instructress, who transmitted the white Yajur-veda to Vāc (speech).

अम्भृय 1. *ambhṛiṇa*, as, ā, am (connected with 1. *ambhas*). Ved. powerful, great, violent [cf. *ḥṣṛios*, *ḥṣṛimos*].

अम्भृय 2. *ambhṛiṇa*, as, ā, am (fr. rt. *bhraṇ*), crying violently, roaring terribly.

अम्भृय 3. *ambhṛiṇa*, as, m. (rt. *bhṛi* with *am*?). Ved. a vessel used in preparing the Soma juice; N. of a Rishi, the father of Vāc. See *āmbhṛiṇi*.

अमय *am-maya*, as, i, am (for *ap-maya*), formed from or consisting of water, watery.

अम्यक् *amyak*, ind., Ved. (rt. *ac* with *am*, i being inserted), towards, here (?).

अम्र *amra*, as, m. (fr. rt. *am*?), the mango tree. See *āmra*.

अम्रता or **अम्रताका**, as, m. a species of Spondias or hog-plum, Spondias Magnifera. See *āmra*.

अम्ल *amla*, as, ā, am (fr. rt. *am*, to make sick), sour, acid; (as), m. sourness; acidity; vinegar; wood sorrel, Oxalis Corniculata; (t), f. Oxalis Corniculata; (am), n. sour curds. — *Amla-kāṇḍa*, am, n., N. of a plant. — *Amla-keśara*, as, m. citron tree. — *Amla-śukrikā*, f. or *amla-śūda*, as, m. a kind of sorrel. — *Amla-jambira*, as, m. lime tree. — *Amla-tā*, f. sourness. — *Amla-nāyaka*, as, m. sorrel. — *Amla-nimbūka*, as, m. the lime. — *Amla-nisā*, f., N. of a plant, Curcuma Zerumbet, Roxb. — *Amla-pañcaka* or *amla-pañcā-phala*, am, n. a collection of five kinds of sour vegetables and fruits. — *Amla-pattra*, as, m., N. of the plant Oxalis, and other plants. — *Amla-panasa*, as, m. a tree, Artocarpus Lacucha, Roxb. — *Amla-pitta*, am, n. acidity of stomach. — *Amla-phala*, as, m. the tamarind tree, Magnifera Indica; (am), n. the fruit of this tree. — *Amla-bhe-dana*, as, m. sorrel. — *Amla-meha*, as, m. a urinary disease. — *Amla-rasa*, as, ā, am, sour, having a sour taste; (as), m. sourness, acidity. — *Amla-ruhā*, f. a kind of betel. — *Amla-lonikā* or *amla-loṇi* or *amla-lolikā*, f. wood sorrel, Oxalis Corniculata. — *Amla-varga*, as, m. a class of plants with acid leaves or fruits, as the lime, orange, pomegranate, tamarind, sorrel, and others. — *Amla-vallī*, f., N. of a plant, Pythonium Bulbiferum Schott. — *Amla-rātaka*, as, m. hog-plum, Spondias Magnifera. — *Amla-rātikā*, f. a sort of betel. — *Amla-vastika*, am, n. sorrel. — *Amla-triksha*, as, m. the tamarind tree. — *Amla-velasa*, as, m. a kind of dock or sorrel, Rumex Vesicarius. — *Amla-śāka*, as, m. a sort of sorrel, commonly used as a pot-herb. — *Amla-sāra*, as, m. the lime; a sort of sorrel; (am), n. rice water after fermentation. — *Amla-haridra*, f. the plant Curcuma Zerumbet, Roxb. — *Amlākta* ('*la-ak*'), as, ā, am, acidulated. — *Amlānkaśa* ('*lu-an*'), as, m. a kind of sorrel. — *Amlādhyushita* ('*lu-adh*'), am, n. a disease of the eyes. — *Amlodgāra* ('*la-ud*'), as, m. sour eructation.

अम्लका, as, m. the plant Artocarpus Lacucha.

अम्लिका or **अम्लिका**, f. a sour taste in the mouth, acidity of stomach; the tamarind tree; wood sorrel,

Oxalis Corniculata. — **अम्लिका-वाफका**, as, m. a sort of cake.

अम्लिमान, ā, m. sourness.

अम्लि-भूता, as, ā, am, become sour.

अम्लता, as, m. sourness.

अम्लान *a-mlāna*, as, ā, am (rt. *mlai*), not withered, clean, clear; bright, unclouded; (as), m. globe-amaranth, Gomphrena Globosa L.

अ-म्लानि, īs, f. vigour, freshness, verdure; (is, ie, ē), vigorous, unfading.

अ-म्लानि, i, īni, i, clean, clear; (ini), f. an assemblage of globe-amaranths.

अय *ay* (connected with rt. *i*, q. v.), cl. 1.

अ. अयते, -*yitum*, to go.

आया, as, m. (fr. rt. *i*), going; a move towards the right at chess; good luck, favourable fortune; a die; N. of a Prajapati; (as, ā, am), going, moving. — **आया-तā**, f. good luck. — **आया-वत**, ān, atī, at, happy. — **आया-śobhin**, i, īni, i, bright with good fortune. — **आयान्विता** (*aya-an*'), as, ā, am, fortunate, lucky.

आयुथा, am, n., Ved. a leg, foot (?).

आयाना, as, ā, am (fr. rt. *i*), going; especially at the end of a compound, e. g. *eamudrāyana*, going to the ocean; (am), n. going, walking, walk; a road, a path; a place, a site (?); course, circulation, period; final emancipation; a commentary, treatise; N. of certain sacrificial performances; the sun's road north and south of the equator, the half year; the equinoctial and solstitial points; way, progress, manner; a Śāstra or inspired writing. — **आयाना-kāla**, as, m. the interval between the equinoxes. — **आयाना-devatā**, f. a deity or an idol placed near a road (?). — **आयाना-bhāga**, as, m. or *ayanānśa* ('*na-an*'), as, m. the arc between the vernal equinoctial point and the beginning of the fixed zodiac or first point in Aries. — **आयाना-valana**, am, n. deviation of the ecliptic. — **आयाना-vṛitta**, am, n. the ecliptic.

अयक्ष्मा *a-yakshma*, as, ā, am, Ved. not consumptive; not sick, healthy; causing health; (am), n. health. — **अयक्ष्मा-karāṇa**, as, i, am, Ved. producing health. — **अयक्ष्मा-tāti**, īs, f. or *ayakshma-tva*, am, n., Ved. freedom from consumption; health.

अयक्ष्यमाण *a-yakshyamāṇa*, as, m. not wishing or not about to sacrifice.

अयजुष्क *a-yajushka*, as, ā, am, Ved. without a sacrificial formula or verse.

अयज्ञ *a-yajña*, as, m. no sacrifice; a bad sacrifice; (as, ā, am), not offering sacrifice. — **आयज्ञा-sāt**, k, k, k, Ved. not performing a sacrifice, performing worthless sacrifices.

आयज्ञिका, as, ā, am, unfit for sacrifice.

आयज्ञीया, as, ā, am, not fit for sacrifice; not worthy of sacrifice, profane, common.

आयज्यु, us, us, u, Ved. not sacrificing, impious, profane, wicked.

आयज्वान, ā, ā, ā, Ved. not offering sacrifice, profane.

अयज्ञदत्त *a-yajñadatta*, as, m. not Yajñadatta, i. e. the vile Yajñadatta.

अयत् *a-yat*, t, t, t (rt. *yam*), not making efforts.

आयता, as, ā, am, unrestrained, uncontrolled, unchecked.

आयतिन, i, īni, i, of unsubdued appetite; incontinent.

आयतना, as, m. absence of effort or exertion; *ayatnena* or *ayatnāt* or *ayatnatas*, without effort or exertion. — **आयतना-kārīn**, i, īni, i, making no exertion, indifferent, idle. — **आयतना-kṛta** or *ayatna-ja*, as, ā, am, easily or readily produced, spontaneous. — **आयतना-vat**, ān, atī, at, inactive, indifferent, idle.

अयथा *a-yathā*, ind. not as it should be, unfitly, unsuitably. — **आयथाम**, Ved. without effort. — **आयथा-tatha**, as, ā, am, not so as it should be,

unfit, unsuitable; useless, unprofitable, vain; (*am*), ind. unfitly, unsuitably. — *A-yathā-tathya*, *am*, n. unsuitableness, unprofitableness, incompatibility. — *A-yathā-dyotana*, *am*, n. intimation of something unexpected. — *A-yathā-pūrva* or *a-yathā-pura*, *as*, *ā*, *am*, unprecedented. — *A-yathā-balam*, ind. not according to one's power. — *A-yathā-mātra*, *as*, *ā*, *am*, not according to measure. — *A-yathā-mukhina*, *as*, *ā*, *am*, having the face turned away. — *A-yathā-rtha* (*thā-ar*), *as*, *ā*, *am*, not according to the sense or object, incongruous, unmeaning, nonsensical; improper, unfitting. — *A-yathā-vat*, ind. inaccurately, erroneously. — *A-yathāśāstra-kārin*, *i*, *inī*, *i*, not acting in accordance with the scripture. — *A-yatheshita* (*thā-ish*), *as*, *ā*, *am*, not as wished; disliked, disapproved of; insufficient, not enough. — *A-yathocita* (*thā-uc*), *as*, *ā*, *am*, unworthy, unsuitable.

अयदीक्षित *aya-dīkshita*, *as*, *m*, N. of an author.

अयन *ayana*, &c. See under *ay*, p. 78.

अयन्त्र *a-yantra*, *am*, n., Ved. non-restraint, not a means of restraining; having no restraint; a powerful weapon for restraining enemies.

A-yantrita, *as*, *ā*, *am*, unhindered, unrestrained, self-willed.

अयमित *a-yamita*, *as*, *ā*, *am*, unchecked, untrimmed, unpaired, unclipped.

अयव 1. *ayava*, *as*, *ā*, *am*, deficient; (*as*), *m*, N. of a worm bred in the intestines.

अयव 2. *a-yava*, *as*, *m*, or *a-yavan*, *ā*, *m*, or *a-yavas*, *as*, *n*, the dark half of the month.

अयव 3. *a-yava*, *as*, *ā*, *am*, or *a-yavaka*, *as*, *ikā*, *am*, having worthless or no barley. *A-yavya*, *as*, *ā*, *am*, unfit for barley.

अयश *a-yasas*, *as*, *n*, infamy; (*ās*, *ās*, *as*), infamous, disagreeable. — *A-yasas-kara*, *as*, *ā*, *am*, disgraceful, degrading. *A-yasasya*, *as*, *ā*, *am*, infamous.

अयस् *ayas*, *ās*, *ās*, *as* (fr. rt. *i*), going, nimble; (*as*), *n*, iron, steel, gold, metal [cf. Lat. *aes*, *æris* for *æs-is*; Goth. *ais*, Them. *alsa*; Old Germ. *ēr*, 'iron'; Goth. *eisarn*; Mod. Germ. *Eisen*]; (*ās*), *m*, fire. — *Ayah-pāna*, *am*, n. a particular hell. — *Ayah-pratimā*, *f*, iron image. — *Ayah-sanku*, *us*, *m*, N. of an Asura. — *Ayah-saya*, *as*, *ā*, *am*, Ved. lying in iron, made of iron (said of fire). — *Ayah-sipra*, *as*, *ā*, *am*, Ved. having jaws or a nose of iron. — *Ayah-siras*, *ās*, *m*, N. of an Asura. — *Ayah-srishaṇ*, *ā*, *ā*, *am*, Ved. having a head of iron. — *Ayah-sūla*, *am*, n. an iron lance; fraudulent or cunning artifice. — *Ayah-sthūna* or *ayas-sthūna* or *aya-sthūna*, *as*, *i*, *am*, Ved. having iron pillars or spikes; (*as*), *m*, N. of a Rishi. — *Ayas-cārṇa*, *am*, *n*, iron filings. — *Ayas-kāṣa*, *as*, *am*, *n*, an iron goblet. — *Ayas-kāṇḍa*, *as*, *am*, *n*, an iron arrow. — *Ayas-kānta*, *as*, *m*, a precious stone, the loadstone. — *Ayas-kāra*, *as*, *m*, a blacksmith; the upper part of the thigh (?). — *Ayas-kīṭa*, *am*, *n*, rust of iron. — *Ayas-kumbha*, *as*, *i*, *m*, f. an iron pot or boiler. — *Ayas-kuśā*, *f*, a rope partly consisting of iron. — *Ayas-kṛtī*, *i*, *f*, preparation of iron. — *Ayas-tāpa*, *as*, *ā*, *am*, making iron red-hot. — *Ayas-pātra*, *am*, *n*, an iron vessel. — *Ayas-maya*, *as*, *i*, *am*, Ved. made of iron or of metal; (*as*), *m*, N. of a son of Manu Svārociṣa; (*i*), *f*, N. of one of the three residences of the Asuras.

For compounds beginning *ayo*, see s. v. *ayo-guḍa*. *Ayasa* may be used for *ayas* at the end of compounds, as *kṛishṇāyasa*, q. v.

अया *ayā*, ind. (fr. pronominal base *a = anayā*), Ved. in this manner, thus.

अयाचक *a-yācaka*, *as*, *ikā*, *am* (rt. *yāc*), one who does not ask or solicit.

A-yācītu, *as*, *ā*, *am*, unasked, unsolicited; *ayā-*

citam, ind. without being asked; (*as*), *m*, N. of the Rishi Upavarsha. — *Ayācīta-vṛtti*, *i*, *f*, or *ayācīta-vrata*, *am*, n. subsisting on alms without begging.

A-yācīn, *i*, *inī*, *i*, not soliciting.

अयज्य *a-yājya*, *as*, *ā*, *am* (rt. *yaj*), a person or thing for whom or for which one must not offer sacrifices; outcast, degraded; not competent to offer sacrifice; incapable of or inadmissible to religious ceremonies. — *Ayājya-tva*, *am*, n. the state of an outcast. — *Ayājya-yājana* or *ayājya-samyājya*, *am*, n. sacrificing for an outcast.

अयतपूर्व *a-yāta-pūrva*, *as*, *ā*, *am*, following, subsequent to, succeeding.

अयतयाम *a-yātayāma*, *as*, *ā*, *am*, Ved. not weak; not worn out by use; fresh; (*am*), *n*, N. of certain texts of the Yajur-veda, revealed to Yājñavalkya. — *Ayātayāma-tā*, *f*, Ved. unweakened strength, freshness.

A-yātayāman, *ā*, *mni*, *a*, Ved. not weak, fresh.

अयानु *a-yānu*, *us*, *us*, *u*, Ved. not demoniacal; free from evil spirits; (*us*), *m*, not a demon, the opposite of an evil spirit.

अयाचार्यिक *a-yāthārthika*, *as*, *i*, *am*, improper, unjust; not genuine, not real, incongruous, absurd. — *A-yāthārthya*, *am*, n. impropriety, unfitness, absurdity, nonsense.

अयान *a-yāna*, *am*, n. not moving, halting, stopping; natural disposition or temperament: (in the last sense the etymology is doubtful.)

अयानय *ayānaya* (*ya-an*), *am*, n. good and bad luck; (*as*), *m*, a particular position of the pieces on a chess or backgammon board.

Ayānayina, *as*, *m*, a piece at chess or backgammon so moved.

अयावक *a-yāvaka*, *as*, *ā*, *am*, unstained with lac-dye, naturally red.

अयावन *a-yāvana*, *am*, n. not causing to unite.

अयाशु *a-yāśu*, *us*, *us*, *u*, Ved. unfit for copulation.

अयास् *a-yās* (?), *ās*, *m*, (rt. *yas*), Ved. agile (without effort), dexterous, nimble; (*ās*), ind. fire (?). — *A-yāśya*, *as*, *ā*, *am*, Ved. not to be obtained by effort, indefatigable; valiant; enterprising; (*as*), *m*, N. of an Angiras; mystical name of the chief vital air.

अयासोमय *ayāsomīya*, *am*, n., N. of some verses of the Sāma-veda.

अयि *ayi*, ind. a vocative particle; a particle of encouragement or introducing a kind enquiry.

अयिन् *ayin*, *i*, *inī*, *i* (rt. *i*), at the end of compounds, going, e. g. *atyayin*, q. v.

अयुक्त *a-yukta*, *as*, *ā*, *am* (rt. *yuj*), not yoked, not joined, not united, not married; not harnessed; not connected; not suited, unfit, unsuitable; not attentive, not devout; negligent, not dexterous, unpractised, untrue, wrong; indecent. — *A-yukta-kṛt*, *t*, *t*, committing wrong acts. — *Ayukta-cāra*, *as*, *m*, (a king &c.) who does not appoint spies. — *Ayukta-tā*, *f*, or *ayukta-tva*, *am*, n. the not being 'used'. — *Ayukta-padārtha*, *as*, *m*, the sense of a word to be supplied. — *Ayukta-rūpa*, *as*, *ā*, *am*, unfit, unsuitable.

A-yukti, *i*, *f*, disunion, separation; unreasonable-ness, want of conformity to correct principles or to analogy; impropriety, unfitness.

A-yuga or *a-yugala*, *as*, *ā*, *am*, separate, single, odd. — *Ayugārēṣ* (*ga-ar*), *i*, *m*, fire.

A-yugapad, ind. not at once, gradually, seriatim. — *Ayugapad-grahana*, *am*, n. apprehending gradually and not simultaneously. — *Ayugapad-bhava*, *as*, *m*, successiveness.

A-yugma, *as*, *ā*, *am*, not in couples, separate, single; odd, uneven. — *Ayugma-cēhada*, *as*, *m*, N. of the plant *Alstonia Scholaris*. — *Ayugma-netra*, *as*, *m*, N. of Siva. — *Ayugma-sara*, *as*, *m*, N. of the god of love ('having an odd number of arrows').

A-yuj, *k*, *k*, *k*, not existing in couples; odd, uneven. — *Ayuk-chāda*, *as*, *m*, N. of a plant, *Alstonia Scholaris*. — *Ayuk-palāśa*, *as*, *m*, N. of a tree. — *Ayuk-pāda-yamaka*, *am*, n. a kind of alliteration, viz. the same syllables in the first and third Pāda of a word in a different sense. — *Ayuk-sakti*, *i*, *m*, N. of Siva. — *Ayug-ishu*, *us*, *m*, N. of Kāma, from his having five arrows; see *pañcēshu*. — *Ayug-dhātu*, *us*, *us*, *u*, having an odd number of elements. — *Ayug-vāna*, *as*, *m*, N. of Kāma. — *Ayur-netra* or *ayug-akṣha*, *as*, *m*, N. of Siva, from his having three eyes; see *tri-netra*.

A-yuja, *as*, *ā*, *am*, Ved. without a companion, not having an equal; not existing by pairs, separate, odd.

A-yoga, *as*, *m*, separation, disjunction; interval; unfitness, unsuitableness, unconformity; inefficacy of a remedy; medical treatment counter to the symptoms; non-application or mis-application of remedies; vigorous effort, exertion; a widower, an absent lover or husband; inauspicious conjunction of the planets; a conjunction of two planets; (*as*, *ā*, *am*), unconnected with; indistinctly connected with; making vigorous efforts. — *Ayoga-vāha*, *as*, *m*, a term for *Anuvāra*, *Visarjanīya*, *Upadhānīya*, and *Jihvāmūlīya*, as standing between vowels and consonants. (For *ayo-ga*, hammer, see *ayo-ga* below.)

A-yogyā, *as*, *ā*, *am*, unfit, unsuitable, useless; immaterial; (in phil.) not ascertainable &c. by the senses. — *Ayogyā-tā*, *f*, or *ayogyā-tva*, *am*, n. unfitness, unsuitableness.

A-yojana, *am*, n. disunion, separation.

A-yauktika, *as*, *i*, *am*, not conformable to, inconsistent with.

A-yaugapadya, *am*, n. untemporaneous existence, unsimultaneity.

A-yaugika, *as*, *i*, *am*, having no regular derivation.

अयुङ्ग *a-yunga*, *as*, *ā*, *am*, Ved. not existing in couples; odd, uneven.

अयुत 1. *a-yuta*, *as*, *ā*, *am* (rt. 2. *yu*), Ved. not disturbed or interrupted; (*as*), *m*, N. of a son of Rādhika. — *Ayuta-siddha*, *as*, *ā*, *am*, proved to be not separated or interrupted, proved to be inherent. — *Ayuta-siddhi*, *i*, *f*, proof that certain things or notions are not separable.

A-yuva, *as*, *ā*, *am*, Ved. undisturbed, unshaken.

अयुत 2. *a-yuta*, *as*, *ā*, *am* (rt. 1. *yu*, to mix), disjointed, detached, not counted; (*am*), *n*, ten thousand, a myriad. — *Ayuta-jit*, *t*, *m*, N. of a son of Bhajamāna. — *Ayuta-nāyīn*, *i*, *m*, N. of a king. — *Ayuta-śas*, ind. by myriads. — *Ayuta-homa*, *as*, *m*, a kind of sacrifice. — *Ayutādhyāpaka* (*ta-adh*), *as*, *m*, a good teacher. — *Ayutāyus* (*ta-āy*), *us*, *m*, N. of a son of Jayasena Āravin; of a son of Srutavat. — *Ayutāśva* (*ta-aś*), *as*, *m*, N. of a son of Sindhu-dvīpa.

अयुद्ध *a-yuddha*, *as*, *ā*, *am* (rt. *yudh*), Ved. unconquered; not fighting; (*am*), *n*, not war, absence of war, peace. — *A-yuddha-sena*, *as*, *m*, Ved. whose arrows or armies are unconquered, irresistible.

A-yuddhvī, ind. Ved. without fighting.

A-yudha, *as*, *m*, a non-fighter.

A-yudhya, *as*, *ā*, *am*, unconquerable.

A-yudhvin, *i*, *m*, Ved. not conquering, not a valiant warrior.

A-yoddhri, *dhā*, *m*, no warrior, a bad fighter; unmatched by other warriors.

A-yodhya, *as*, *ā*, *am*, Ved. not to be warred against, irresistible; (*ā*), *f*, the capital of Rāma, the modern Oude, on the river Sarayu. — *Ayodhyādhī-pati* (*yā-adh*), *i*, *m*, the sovereign of Ayodhyā. — *Ayodhyā-vāsin*, *i*, *inī*, *i*, inhabiting Ayodhyā. — *A-yaudhika*, *as*, *m*, not a warrior.

अयूप a-yūpa, as, m. no sacrificial post.

अये aye, ind. a vocative particle, an interjection of surprise, recollection, fatigue, fear, passion; used also in the same meanings as *ayi*.

अयोगव ayogava, as, ā or ī, m. f. or ayo-gū? (etymology uncertain; perhaps connected with *ayas*, iron, or fr. *a-yoga*), the offspring of a Śōdra man and Vaisya woman, whose business is carpentry. See *ayogava*.

अयोगुड ayo-guḍa, as, m. (*ayo* for *ayas*, iron), a chalybeate pill, one made of some preparation of iron; an iron ball.

Ayo-gra or **ayo-graka** (*ayas-ag*), am, n. a hammer, a forge hammer; a mace or club tipped with iron; a pestle for cleaning grain. (A form *ayo-ga*, as, m., is also given in the sense 'iron hammer'.)

Ayo-ghana, as, m. a hammer, a forge hammer.

Ayo-chhishṭa (*ayas-u*?), am, n. rust of iron.

Ayo-jāla, as, ā, am, furnished with iron nets; (am), n. iron net-work.

Ayo-daneshtra, as, ā, am, Ved., or *ayo-dat*, at, atī, at, iron-toothed, having iron weapons.

Ayo-dāha, as, m. the burning quality of iron.

Ayo-pāshṭi (*ayas-ap*), is, is, ī, Ved. furnished with iron claws or heels.

Ayo-maya, as, ī, am, made of iron. See also s. v. *ayas*.

Ayo-mala, am, n. rust of iron.

Ayo-mukha, as, ā, am, having an iron mouth, face, or beak; tipped or pointed with iron; (as), m. an arrow; N. of a Dānava; N. of a mountain.

Ayo-raja, am, n. or *ayo-rajas*, as, n. rust of iron.

Ayo-rasa, as, m. iron rust or filings.

Ayo-vatsa, as, m., N. of a man.

Ayo-vikāra, as, m. iron-work, any iron fabric.

Ayo-hata, as, ā, am, Ved. embossed in iron-work; made or performed by a priest &c. who wears a golden ring on his finger.

Ayo-hanu, us, us, u, Ved. iron-jawed.

Ayo-hridaya, as, ā, am, iron-hearted, stern, unrelenting.

अयोद्ध, **अयोध**. See a-yuddha, p. 79, last col.

अयोनि a-yoni, is, f. not the womb; anything but the womb; not a particular verse of the Śāma-veda; (is, is, ī), without origin; not born from the womb, born in a manner not approved by law or religion; (is), m., N. of Brahṃa and Siva; a pestle (for *ayo-gra* above?). — **A-yoni-ja**, as, ā, am, not born from the womb, not produced in the ordinary course of generation, generated equivocally; (am), n., N. of a Tirtha. — **Ayonija-tva**, am, n. the state of not being born from a womb. — **Ayonijesa** (*ja-isa*), as, m., N. of Siva. — **Ayonijeshvara** (*ja-isa*) or **ayonijeshvara-tirtha**, am, n., N. of a Tirtha. — **A-yoni-sambhava**, as, ā, am = *ayonija*, q. v.

A-yonika, as, ā, am, without the verse containing the word *yonis*.

अर ara, as, ā, am (fr. rt. *ri*), swift, speedy; little; (at end of comp.) going; (as, am), m. n. the spoke or radius of a wheel, see also *aram*, col. 3; (as), m. a spoke of the time-wheel, viz. a Jaina division of time, the sixth of an Avasarpinī or Uttarpiṇī; the eighteenth Jaina saint of the present Avasarpinī; N. of an ocean in Brahṃa's world. — **Ara-ghaṭṭa** or **ara-ghaṭṭaka**, as, m. a wheel or machine for raising water from a well (Hind. *अरु*); a deep well. — **Ara-nemi**, is, m., N. of Brahṃa-datta, king of Kośala. — **Arāntareṣu** (*ra-an*), loc. pl. in the intervals of the spokes.

Araka, as, m. the spoke of a wheel; a Jaina division of time [cf. *ara*]; the plant *Blyxa Octandra*; another plant, *Gardenia Enneandra*.

अरक्ष a-rakshas, ās, ās, as, Ved. harmless, honest; not disturbed &c. by evil spirits.

अरक्षित a-rakshita, as, ā, am, unprotected, undefended; not preserved, not kept.

अरगराट aragarāṭa, as, m., Ved. a valley (?).

अरकु aran-kṛi, cl. 8. P., Ved. -karoti, -kartum, to prepare, make ready; serve. See *aram*, col. 3. **Aran-kṛit**, ī, ī, ī, Ved. acting satisfactorily; preparing, serving as a worshipper.

Aran-kṛita, as, ā, am, Ved. prepared, ready; gratified.

Aran-kṛiti, is, f., Ved. service, gratification.

अरङ्गम् aran-gam, cl. 1. P., Ved. -gaṇchati, -gantum, to be present, come near (in order to help), become visible, appear. See *aram*, col. 3.

Aran-gama, as, ā, am, Ved. coming near or into the presence, appearing (in order to help), becoming visible.

अरङ्गर aran-gara, as, m., Ved. praising readily (?); factitious or made up poison. See *aram*.

अरङ्गिन् a-rangin, ī, inī, ī, passionless. — **Arangi-sattva**, as, m. a passionless being, a class of gods with Buddhists.

अरङ्गध aran-ghusha, as, ā, am, Ved. praising readily, sounding aloud. See *aram*, col. 3.

अरङ्ग a-rajag, ās, ās, as, or a-rajā or a-rajaska, as, ā, am, dustless; free from passion or desire; clean, pure; not having the monthly courses; (ās), f. a young girl.

Arājāya, nom. A. *arājāyate*, -yitum, to become dustless; to lose the monthly courses.

अरज्जु a-rajju, us, us, u, Ved. not consisting of cords; not furnished with cords.

अरदु aradu or aradu, us, m., N. of the tree *Calosanthus Indica* Bl.

Arāṭva, as, ā, am, made of the wood of the above tree; (as), m., N. of a man.

अरणि 1. arāṇa, as, ī, am (fr. *ri*), Ved. departed, gone away; strange, foreign; distant; (am), n. moving, entering; being inserted; a refuge.

2. **arāṇi**, is, ī, m. f. the wood of the *Ficus Religiosa* used for kindling fire by attrition; the lower one (*adharārāṇi*) of the two *Arāṇi*; (ī), du. the two pieces of wood used in kindling the sacred fire; (is), m., N. of several plants, especially *Premna Integrifolia*; the sun; fire; a flint?; (is), f. a way, a path. — **Arāṇi-mat**, ān, atī, at, related to the two *Arāṇi*; to be produced by the *Arāṇi*. — **Arāṇi-ketu**, us, m. the *Premna Integrifolia*.

अरण 2. a-raṇa, as, ā, am, not fighting, without fighting.

अरणि 2. a-raṇi, is, f., Ved. stinginess.

अरल्य aranya, as, am, m. n. (fr. rt. *ri*), land neither cultivated nor grazed; a wilderness, desert, forest; N. of a plant; N. of a Sādhyā. — **Aranya-kaṇā**, f. wild cumin seed. — **Aranya-kadali**, f. the wood or wild plantain. — **Aranya-kāṇḍa** (?), am, n. title of the third book of the *Rāmāyaṇa*. — **Aranya-kārpāsi**, f. the wild cotton. — **Aranya-kulathikā**, f., N. of the plant *Glycine Labialis* Lin. — **Aranya-kusumbha**, as, m., N. of the plant *Carthamus Tinctorius*. — **Aranya-gaja**, as, m. a wild elephant. — **Aranya-gata**, as, ā, am, gone into a forest. — **Aranya-gāna** (?), am, n. one of the four *Gānas* or hymn-books of the *Śāma-veda*. — **Aranya-ghoṭi**, f., N. of a plant. — **Aranya-ḍaṭaka**, as, m. a wild pigeon. — **Aranya-dara**, as, ī, am, living in forests, wild. — **Aranya-ja**, as, ā, am, produced or born in a forest. — **Aranya-jādrakā** (*ja-drā*), f. wild ginger. — **Aranya-jira**, as, m. wild cumin. — **Aranya-jiva**, as, ā, am, living in a forest. — **Aranya-damana**, as, m. a wild plant, called *Dona*. — **Aranya-dvādasi**, f. or **aranyadvādasi-erata**, am, n., N. of a ceremony performed on the twelfth day of the month *Mārgaśīrsha*. — **Aranya-**

dharma, as, m. forest usage, wild or savage state. — **Aranya-dhānya**, am, n. wild rice. — **Aranya-nripati**, is, m. king of the forest. — **Aranya-bhava**, as, ā, am, growing in a forest, wild. — **Aranya-makshikā**, f. the gad-fly. — **Aranya-mār-jāra**, as, m. wild cat. — **Aranya-mudga**, as, m. a kind of bean. — **Aranya-yāna**, am, n. going into a forest. — **Aranya-rakshaka**, as, m. forest-keeper, superintendent of a forest district. — **Aranya-rāj**, f., m. king of the forest; epithet of a lion or tiger. — **Aranya-rājya**, am, n. the sovereignty of the forest. — **Aranya-rudita**, am, n. weeping in a forest, i. e. weeping in vain, with no one to hear. — **Aranya-rat**, ind. like a wilderness. — **Aranya-vāyasa**, as, m. a raven. — **Aranya-vāsa**, as, m. a hermitage. — **Aranya-vāsin**, ī, inī, ī, living in a forest, wild; (ī), m. forest-dweller, a hermit, anchorite; (nī), f., N. of a plant. — **Aranya-vāstuka** or **aranya-vāstuka**, as, m., N. of a plant. — **Aranya-sāl**, is, m. wild rice. — **Aranya-śūkara**, as, m. a wild hog. — **Aranya-śūraṇa**, as, m., N. of a plant. — **Aranya-śvan**, ā, m. a wolf. — **Aranya-shashthi**, f., N. of a festival celebrated by females in the month *Jyāishtha*. — **Aranya-sabhā**, f. a forest court. — **Aranyādhyaksha** (*ya-adh*), as, m. forest-keeper or ranger, a head-man or superintendent of a forest district. — **Aranyāyana** (*ya-ay*), am, n. going into the forest, becoming a hermit. — **Aranye-tilaka**, as, m. wild sesamum growing in a forest and containing no oil; hence, anything which disappoints expectation. — **Aranye-nūcyā** (*ye-an*), as, m., Ved. a kind of oblation. — **Aranyaukas** (*ya-ok*), ās, m. living in a forest, a Brahṃan who has left his family and become an anchorite.

Aranyaka, am, n. a forest, a desert; N. of a plant. **Aranyāni**, is, or **aranyāni**, f. a wilderness, desert, large forest; the goddess of the wilderness and desert, and mother of wild animals.

Aranyiya, as, ā, am, containing a forest, near to one.

अरत a-rata, as, ā, am (rt. *ram*), dull, languid, apathetic; disgusted, discontented; (am), n. non-copulation. — **A-rata-trapa**, as, ā, am, not ashamed of copulation; (as), m. a dog.

1. **a-rati**, is, f. dissatisfaction, discontent; absence of pleasure, pain; dullness, languor; anxiety, distress, regret; a bilious disease; (is, is, ī), discontented, unhappy; dull, languid, restless. — **Arati-jña**, as, ā, am, dull, spiritless.

अरति 2. arati, is, m. (fr. rt. *ri*, cf. *ara*, *aram*), Ved. going, approaching; moving quickly; moving flame; occupying; attacking; a servant, assistant, manager, administrator; a master; an intelligent being of all-piercing intellect; anger, passion; anxiety.

अरति aratni, is, m. (said to be fr. rt. *ri*), the elbow, a corner; a cubit of the middle length, from the elbow to the tip of the little finger, a fist. — **Aratni-mātra**, as, ī, am, one ell in length. **Aratnika**, as, m. the elbow.

अरथ a-ratha, as, ā, am, having no carriage.

A-rathin, ī, m. a warrior who does not fight in a car, or owns no car.

A-rathī, is, m., Ved. not a charioteer.

अरध a-radhra, as, ā, am, Ved. not lazy; not to be subdued; unprosperous.

अरनुक arantuka, as, m., N. of a Tirtha.

अरप a-rapa, as, ā, am, Ved. unhurt; sinless, pure.

A-rapas, ās, ās, as, Ved. unhurt, safe; not hurting, beneficial, charitable; sinless, pure.

अरपचन arapačana, as, m. a mystical collective N. of the five Buddhas, each being represented by a letter.

अरम् aram, ind. (fr. rt. *ri*, see *ara*), Ved. swiftly, at hand, near, present; readily, fitly, suitably, so as to answer a purpose; enough, sufficient [cf. *alam*

and Gr. āpa]. — *Aran-kṛi* and *aran-gam*, see p. 80, col. 2. — *Aramaṇas*, *ās*, *ās*, *as* (for *aram-*), Ved. ready to serve, obedient, devoted to the worship of God; (according to native interpretation) having hostile intentions. — *Aramati*, *is*, *f*. (for *aram-m*), Ved. readiness to serve, obedience, devotion; a goddess, described in the Vedas as protecting the worshippers of the gods and pious works in general; (according to others) not resting, active, going everywhere; splendor. — *Aram-ish*, *ī*, *f*, *f*, Ved. hastening near (?).

अरमण्य *a-ramaṇa*, *as*, *ī*, *am* (rt. *ram*), not gratifying, not pleasing.

A-ramaṇiya, *as*, *ā*, *am*, unpleasant, disagreeable. — *Aramaṇiya-tā*, *f*. disagreeableness.

A-ramamāṇa, *as*, *ā*, *am*, not gratifying; Ved. unremitting, unceasing.

A-ramayitri, *tā*, *tri*, *f*, not causing gratification.

अरमुडि *aramuḍi*, *is*, *m*. a king of Nepāl.

अरर *arara*, *am*, *n*. a covering, a sheath; (*as*, *ī*, *am*), *m*. *f*. *n*. the leaf of a door, a door; the sheath of the shoot of a bamboo; (*as*), *m*. an awl; a part of a sacrifice; fighting, war.

Arari, *īs*, *ī*, *m*. *n*. a door; a door-leaf.

अररका *ararakā*, *f*. *N*. of the ancestress of a celebrated Hindū family.

Ararakya, *as*, *m*. a descendant of Ararakā.

अररिन्द *ararinda*, *am*, *n*. Ved. water; a vessel used in preparing the Soma juice (?).

अररिवस *a-rarivas*, *vān*, *uśhī*, *m*. *f*. (rt. *rā*), Ved. not offering; envious, hard, cruel, unfriendly; an epithet of evil spirits, who strive to disturb the happiness of man; an enemy.

1. *a-raru*, *us*, *m*. = the preceding; *N*. of an Asura; (*us*), *m*. *f*. (?) a weapon.

अररु 2. *araru*, *us*, *us*, *u* (rt. *ri*), Ved. moving.

अरे *arare*, *ind*. a vocative particle, expressing haste.

अरये *ararya*, *nom*. *P*. *araryati*, *-yitum*; to work with an awl; to try, put to the proof (?).

अरलु *aralu*, *us*, or *araluka*, *as*, *m*. a plant, *Bignonia Indica*.

अरव *a-rava*, *as*, *ā*, *am* (rt. *ru*), noiseless.

अरविन्द *aravinda*, *am*, *n*. (fr. *a*, 'like,' and *ravinda*, *q*. v. for *ravi-da*), a lotus, *Nelumbium Speciosum* or *Nymphaea Nelumbo*; (*as*), *m*. the Indian crane; copper. — *Aravinda-dala-prabha*, *am*, *n*. copper. — *Aravinda-nābhī*, *is*, *m*. Vishnu, from whose navel sprung the lotus that bore Brahmā at the creation. — *Aravinda-saḍ*, *t*, *m*. *N*. of Brahmā, 'sitting on a lotus.'

Aravindini, *f*. an assemblage of lotus flowers.

अरश्मन् *a-raśman*, *ā*, *ā*, *a*, Ved. having no ropes or reins.

अरस *a-rasa*, *as*, *ā*, *am*, sapless, tasteless; weak, effectless, having no strength; dull, flat; insipid; (*as*), *m*. no juice, absence of juice. — *Arasāḍa* ('*sa-āḍa*'), *as*, *m*. the eating of sapless food; maceration of the body. — *Arasāḍin* ('*sa-āḍ*'), *ī*, *īnī*, *t*, eating sapless food; macerating the body.

A-rasika, *as*, *ā*, *am*, devoid of taste, unfeeling, dull; insipid, flavourless.

अरहस *a-rahās*, *as*, *n*. absence of secrecy.

Arāhā, *nom*. *A*. *-yate*, *-yitum*, to become public.

अरहित *a-rahita*, *as*, *ā*, *am*, not deprived of, possessed of, having.

अराग *a-rāga*, *as*, *ā*, *am*, or *a-rāgin*, *ī*, *īnī*, *ī*, unimpassioned, cool.

अराजक *a-rājaka*, *as*, *ā*, *am*, having no king or governor, anarchical.

A-rājan, *ā*, *m*. Ved. not a king.

A-rājabhogina, *as*, *ā*, *am*, not fit for the enjoyment or use of a king.

A-rājasthāpita, *as*, *ā*, *am*, not allowed or licensed by government.

A-rājān, *ī*, *īnī*, *ī*, Ved. having no splendor; unchecked, uncontrolled.

अराटकी *arāṭakī*, *f*. Ved., *N*. or epithet of the plant *Ajaśringī*.

अराति *a-rāti*, *is*, *f*. (rt. *rā*), Ved. the non-offering (of sacrifices); stinginess, hardness, disfavour, severity; malignity, malevolence; failure; adversity; malignity personified; particular evil spirits, who frustrate the good intentions and disturb the happiness of man; (*is*), *m*. an enemy; the number 'six'. — *Arāti-dūshana*, *as*, *ī*, *am*, or *arāti-dūshī*, *īs*, *īs*, *ī*, or *arāti-ha*, *as*, *ā*, *am*, Ved. destroying enemies or adversity. — *Arāti-bhanga*, *as*, *m*. defeat of a foe.

Arātiya or *arātiya*, *nom*. *P*. Ved. *-yati*, *-yitum*, to desire not to offer; to act like an enemy. — *Arātiyat*, *an*, *anti*, *at*, Ved. envious, unfriendly, not offering; behaving like an enemy, striving to cause adversity.

Arātiyu, *us*, *us*, *u*, Ved. not in the habit of offering.

Arāti-van, *ā*, *m*. Ved. not offering, not giving; unfriendly, malicious.

अराद्धि *a-rāddhi*, *is*, *f*. Ved. transgression, sin, envy.

अराधस *a-rādhās*, *ās*, *ās*, *as*, Ved. too poor to perform sacrifices, not making oblations, unkind, hard, stingy, selfish.

अराया *a-rāya*, *as*, *m*. Ved. too poor to make oblations, obstructing a sacrifice; niggard, stingy; (*as*, *ī*), *m*. *f*. any evil spirit. — *Arāya-kehaṇa*, *as*, *īs*, *am*, Ved. overpowering malignant spirits; (*am*), *n*. destruction of malignant spirits. — *Arāya-śātana*, *as*, *īs*, *am*, Ved. destroying evil spirits; (*am*), *n*. destruction of evil spirits.

अराल *arāla*, *as*, *ā*, *am* (connected with *ara*, fr. rt. *ri*; Intens. for *arāra*?), crooked, curved; spreading like the spokes of a wheel; (*as*), *m*. a bent or crooked arm; the resin of the plant *Shorea Robusta*; an elephant in rut; (*ā*), *f*. a disloyal or unchaste woman; a modest woman. — *Arāla-pakshmanayana*, *as*, *ā*, *am*, whose eyelashes are curved.

अरावन् *a-rāvan*, *ā*, *vñī*, *a*, Ved. not offering, envious, inimical, odious; an epithet of evil spirits.

अराष्ट *a-rāshṭra*, *am*, *n*. Ved. loss of royal power or of a kingdom.

अरि 1. *ari*, *is*, *is*, *ī* (fr. rt. *ri*), Ved. going, moving; reaching, obtaining, making an effort to get; aspiring after; desiring, sacrificing, devoted to; (*is*), *m*. the wind; a lord, a master; a pious man. — *Ari-gūrta*, *as*, *m*. Ved. praised by devoted men or by worshippers; (according to others) ready for the destruction of enemies. — *Ari-dhāyas*, *ās*, *ās*, *as*, Ved. willingly yielding milk (as a cow); (according to others) to be held by lords only, very precious. — *Ari-śhṭuta*, *as*, *ā*, *am*, Ved. praised with zeal.

अरि 2. *a-ri*, *is*, *m*. (rt. *rā*; but by some written *ari*, and identified with 1. *ari*), Ved. ungenerous, malicious; not worshipping; inimical, hostile; an enemy; a species of *Khadira* or *Mimosa*; *N*. of the numeral 'six'; *N*. of a condition in astronomy. — *Ari-karshaṇa*, *as*, *m*. tamer of enemies. — *Ari-kula*, *am*, *n*. family of an enemy. — *Ari-kshāpa*, *as*, *m*. *N*. of a son of Svaphalka. — *Ari-gṇa*, *as*, *m*. a destroyer of enemies. — *Ari-śintana*, *am*, *n*. or *ari-śintā*, *f*. a plot directed against an enemy, administration of foreign affairs. — *Ari-tā*, *f*. or *ari-tva*, *am*, *n*. enmity. — 1. *ari-tva*, *as*, *ā*, *am*, protecting from enemies (for 2. see next col.). — *Ari-dānta*, *as*, *m*. enemy-subdued; *N*. of a man. — *Ari-nandana*, *as*, *ā*, *am*, gratifying an enemy, affording triumph to an enemy; an enemy's joy. — *Ari-nipāta*, *as*, *m*. an invasion made by enemies. — *Ari-nuta*,

as, *ā*, *am*, praised even by enemies. — *Arin-dama*, *as*, *ā*, *am*, conquering, victorious; (*as*), *m*. a conqueror of enemies; *N*. of a man; *N*. of a Muni.

— *Ari-pura*, *am*, *n*. an enemy's town or country.

— *Ari-narḍa*, *as*, *m*. *N*. of a plant. — *Ari-mardana*,

as, *ā*, *am*, foe-trampling, enemy-destroying; (*as*),

m. *N*. of a son of Svaphalka. — *Ari-mitra*, *as*, *m*.

an ally or friend of an enemy. — *Arim-ajaya*, *as*, *m*.

N. of a son of Kuru, or of Svaphalka. — *Ari-medā*,

as, *m*. a fetid Mimosa, *Vachellia Farnesiana*; *N*. of

a country. — *Ari-medaka*, *as*, *m*. *N*. of an insect.

— *Ari-rāshṭra*, *am*, *n*. an enemy's country. — *Ari-*

loka, *as*, *m*. a hostile tribe or an enemy's country.

— *Ari-śhṭhānaka*, *am*, *n*. consternation, defeat. — *A-*

ri-sūdāna or *ari-hīnsaka*, *as*, *m*. destroyer of foes.

— *Ari-ha*, *as*, *m*. a son of Avācīna, a son of Devātithi.

अरिक्त *a-rikta*, *as*, *ā*, *am*, not empty.

अरिक्थभाज *a-riktha-bhāj*, *k*, *k*, *k*, not entitled to a share of property, not an heir.

A-rikthiya, *as*, *ā*, *am* = the preceding.

अरिणिन् *ariṇin*, *ī*, *m*. a cock.

अरिणु *ariri*, *tā*, *m*. (fr. rt. *ri*), Ved. a rower; a helmsman [cf. Gr. ἑρῆρς, ἑρῆρῶν, &c.; Lat. *ratis*, *remex*, &c.].

2. *aritra*, *as*, *ā*, *am*, Ved. propelling, driving; (*am*), *n*. an oar; a rudder, helm; a ship, a boat; a part of a carriage; a Soma vessel; (*as*), *m*. a Soma vessel; *N*. of a person. [For 1. see under 2. *a-ri*; also cf. Lat. *araturum*.] — *Aritra-gādha*, *as*, *ā*, *am*, oar-deep, shallow. — *Aritra-parāṇa*, *as*, *ī*, *am*, Ved. passing over by means of oars.

अरिन् *arin*, *ī*, *n*. a wheel, a discus.

अरिपु *a-ripu*, *us*, *m*. the father of Nala.

अरिप्र *a-ripṛa*, *as*, *ā*, *am*, Ved. spotless, clean, clear; faultless, blameless.

अरिफित *a-riphita*, *as*, *ā*, *am*, not changed to *r*, said of Visarga.

A-repha, *as*, *ā*, *am*, without the letter *r*.

अरिषय *a-rishanya*, *as*, *ā*, *am* (rt. *rish*), Ved. not hurting, defending from injury.

A-rishanyat, *an*, *anti*, *at*, Ved. not being hurt.

A-rishṭa, *as*, *ā*, *am*, unhurt; unharmed; perfect; secure, safe; (*as*), *m*. a heron; a crow; *N*. of several

plants, the soap-berry tree, *Sapindus Detergens* Roxb.; *Azadirachta Indica*; garlic; a distilled mixture; *N*. of

an Asura, son of Bali, slain by Krishna (Vishnu); *N*. of a son of Manu Vaivasvata; (*ā*), *f*. a bandage; a

medical plant; *N*. of a daughter of Daksha and one of the wives of Kaśyapa; (*am*), *n*. bad or ill-luck, mis-

fortune; a natural phenomenon boding misfortune; sign or symptom of approaching death; good fortune,

happiness; buttermilk; vinous spirit; a woman's apartment, the lying-in chamber. — *Ariṣṭa-karman*,

ā, *m*. *N*. of a king of the Andhra dynasty. — *A-*

rishṭa-gātu, *us*, *us*, *u*, Ved. having a secure residence.

— *Ariṣṭa-gu*, *us*, *us*, *u*, Ved. whose cattle are unhurt. — *Ariṣṭa-griha*, *am*, *n*. a lying-in chamber.

— *Ariṣṭa-grāma*, *as*, *m*. Ved. whose troop is complete in number (said of the Maruts). — *Ariṣṭa-*

tāti, *īs*, *f*. Ved. safeness, security; (*īs*, *īs*, *ī*), auspicious, making fortunate or happy. — *Ariṣṭa-dush-*

dhi, *īs*, *īs*, *ī*, apprehensive of death, alarmed at its approach. — *Ariṣṭa-nemi*, *īs*, *īs*, *ī*, Ved. the felly

of whose wheel is unhurt; an epithet of Tārksya; the twenty-second of the twenty-four Jaina Tīrtha-

kāras of the present Avasarpinī. — *Ariṣṭa-pura*, *am*, *n*. *N*. of a town. — *Ariṣṭa-bharman*, *ā*, *m*. Ved. yielding security. — *Ariṣṭa-mathana*, *as*, *m*. Vishnu (Siva?) as killer of the Asura. — *Ariṣṭa-ratha*, *as*, *m*. Ved. whose carriage is unhurt. — *Ariṣṭa-vīra*, *as*, *m*. Ved. whose heroes are unhurt. — *Ariṣṭa-sayyā*, *f*. a lying-in couch. — *Ariṣṭa-sūdāna*, *as*, *m*. or *ariṣṭa-han*, *ā*, *m*. Vishnu as killer of the Asura. — *Ariṣṭā-śrīta-pura* ('*śa-āḍ*'), *am*, *n*. *N*. of a town. — *Ariṣṭāsu* ('*śa-asu*'), *us*, *us*, *u*, Ved. whose vital power is unhurt.

A-rishṭaka, as, m. the same as *arishṭa*, m. above.
A-rishṭi, is, f., Ved. safeness, security.

A-rishyat, an, *anti*, at, Ved. not being hurt.

अरिष्ठह a-rīṣṭha, as, ā, am (for a-rīḍha, rt. rīḥ=lik), Ved. not licked.

अरु aru, us, m. the sun; N. of a plant.

अरुषिका aruṣhikā, f. scab on the head.

अरुष a-ruṣ, k, k, k, Ved. having no light, lightless.

अरुषि a-ruṣi, is, f. aversion, dislike; want of appetite, disrelish, disgust.

A-ruṣāra, as, ā, am, disagreeable, disgusting.

A-ruṣya, as, ā, am, disagreeable.

अरुज a-ruj, k, k, k, not breaking, not suppurating, not festering; free from disease, sound, healthy.

A-ruṇa, as, ā, am, not broken, not diseased.

A-ruja, as, ā, am, not breaking; not suppurating; sound; (as), m., N. of a plant, Cassia Fistula; N. of a Dānava.

अरुण aruṇa, as, ā or ī, am (said to be fr. rt. ṛi), reddish-brown, tawny, red; ruddy; the colour of the morning opposed to the darkness of night; perplexed; dumb; (as), m. red colour, the colour of the dawn; dawn; the dawn personified as the charioteer of the sun; the sun; a kind of leprosy, with red spots and insensibility of the skin; a little poisonous animal; N. of a plant, Rottleria Tinctoria; molasses; N. of several persons; (ā), f., N. of several plants; a plant Betula; madder, Rubia Manjith; another plant, commonly Téori; a black kind of the same; Colocynth or bitter apple; the plant that yields the red and black berry used for the jewellers' weight, called Retti; N. of a river; (i), f. a red cow; the dawn; (am), n. red colour; gold. — *Arūṇa-kamala*, am, n. the red lotus. — *Arūṇa-jyotis*, is, m. an epithet of Siva. — *Arūṇa-tā*, f. red colour. — *Arūṇa-datta*, as, m., N. of an author. — *Arūṇa-dūrvā*, f. reddish fennel. — *Arūṇa-priyā*, f., N. of an Apsaras. — *Arūṇa-pu*, us, us, u, Ved. having a red shape. — *Arūṇa-babhrū*, us, us, u, Ved. reddish-yellow. — *Arūṇa-yuj*, k, k, k, Ved. furnished with red (rays of light), an epithet of the dawn. — *Arūṇa-locana*, as, ā, am, red-eyed; (as), m. a pigeon. — *Arūṇa-sārathī*, is, m. whose charioteer is Arūṇa; epithet of the sun. — *Arūṇa-ga-ja* ('ṇa-ag'), as, m. Garuḍa, the bird of Vishnu. — *Arūṇa-maja* ('ṇa-āt'), as, m., N. of Jātāyū, a fabulous bird, said by some to be the son of Arūṇa, but more generally of Garuḍa. — *Arūṇārtis* ('ṇa-ar'), is, m. the sun. — *Arūṇāvara-ja* ('ṇa-ar'), as, m. the younger brother of Arūṇa, a N. of Garuḍa. — *Arūṇāśva* ('ṇa-aś'), as, m., Ved. driving with red horses, an epithet of the Maruts. — *Arūṇekshaṇa* ('ṇa-ik'), as, ā, am, red-eyed. — *Arūṇoda* ('ṇa-ud'), as, m., N. of a lake. — *Arūṇodaya* ('ṇa-ud'), as, m. break of day, dawn, the period preceding sunset. — *Arūṇopala* ('ṇa-up'), as, m. a ruby.

Arūṇita, as, ā, am, reddened, dyed red, impurpled.

Arūṇiman, ā, m. redness, ruddiness.

Arūṇi-kṛta, as, ā, am, reddened, turned or become red.

Arūṇiya or *arūṇiya-yoga*, as, m. the twenty-fifth Upanishad of the Atharva-veda.

अरुतहनु a-ruta-hanu, us, us, u, Ved. whose cheeks or jaws cannot be broken.

अरुद्ध a-ruddha, as, ā, am (rt. rudh), not obstructed, not hindered.

अरुनुद arun-tuda, as, ā, am, inflicting wounds, causing torments; sharp, corrosive; acrimonious, sour (as disposition). — *Aruntuda-tra*, am, n. infliction of pain; acrimoniousness, causticity.

अरुन्धती a-rundhatī, f. (rt. rudh), a medi-

cinal climbing plant; the wife of Vasishṭha; the wife of Dharma; the morning star, personified as the wife of Vasishṭha or of the seven Rishis; also one of the Pleiades. At marriage ceremonies Arundhati is invoked as a pattern of conjugal excellence by the bridegroom. — *Arundhati-jāni*, is, or *arundhati-nātha*, as, m. Vasishṭha, one of the seven Rishis or saints, and stars in the great bear.

अरुर्मेघ arur-magha, as, m., Ved., N. of certain miserly evil spirits (as the Pajis, &c.).

अरुशहन् aruśa-han, ā, m. (aruśa = aruśaḥ), Ved. striking the red (clouds), an epithet of Indra.

अरुष a-rush, t, t, t, not angry, good-tempered.

A-rushā, as, ā, am, not angry, calm.

अरुष aruśa, as, ī, am (said to be fr. rt. ṛi and connected with *aruṇa*), Ved. red, reddish; the colour of Agni and his horses; (as), m. the red horse of Agni, flame; the sun, the day; the red storm-cloud; (i), f. the dawn; a red horse; flame; N. of the wife of Bhṛigu and the mother of Aurva. — *Arusha-stūpa*, as, ā, am, Ved. having brilliant masses of flame.

Arusha or *arushya*, nom. P. *arushati* or *arushyati*, -shittum, -yitum, to go.

अरुस् aruś, us, us, us (fr. rt. ṛi), wounded, sore; (us), n. a sore or wound; ind. a joint. — *Arush-kara*, as, ā, am, causing wounds, wounding; (as), m. the plant Semecarpus Anacardium; the nut of this tree. — *Arush-kṛta*, as, ā, am, wounded. — *A-ruṣ-srāṇa*, am, n., Ved. a kind of medical preparation for wounds.

Arushka, as, m., N. of a tree, Semecarpus Anacardium.

Arusikā, f. eruptions on the scalp with acute pain (?). *Arū-kṛi*, cl. 8. P. -karoti, -kartum, to wound.

अरुहा a-ruhā, f., N. of a plant.

अरुक्ष a-rūksha, as, ā, am, Ved. soft. — *A-rūksha-tā*, f., Ved. softness.

A-rūkshita, as, ā, am, Ved. soft, supple.

A-rūkshya, as, ā, am, Ved. soft, tender.

अरूप a-rūpa, as, ā, am, formless, shapeless; ugly, ill-formed; dissimilar, unlike. — *Arūpa-tā*, f. shapelessness, ugliness; dissimilarity. — *Arūpa-vaṭ*, ān, atī, at, shapeless, ugly.

A-rūpaka, as, ā, am, without figure or metaphor, not figurative, literal.

A-rūpini, ī, inī, ī, shapeless.

अरुष arūṣha, as, m. (fr. rt. ṛi), the sun, a kind of snake.

अरे are, ind. interjection of calling.

अरेणु a-reṇu, us, us, u, Ved. not dusty, not touching the dust (of the earth); (u), n. what is not dusty, the ether.

अरेतस् a-retas, ās, ās, as, or a-retaska, ās, ā, am, seedless, not receiving seed.

अरेपस् a-repas, ās, ās, as, Ved. spotless, clear, clean, shining.

अरेरे arere, ind. interjection of calling to inferiors or of calling angrily.

अरोक a-roka, as, ā, am (rt. ruṣ), darkened, obscured, dimmed. — *Aroka-dat*, at, atī, at, or *aroka-danta*, as, ā, am, having black or discoloured teeth, having bad teeth.

अरोग a-roga, as, ā, am, free from disease, healthy, well; (as), m. health.

A-rogaṇa, as, ā, am, Ved. not rendering sick, freeing from disease.

A-rogin, ī, inī, ī, or a-rogya, as, ā, am, healthy. — *Arogi-lā* or *arogya-tā*, f. healthiness, health.

अरोचक a-roṇaka, as, ikā, am (rt. ruṣ), not shining; causing want of appetite or disgust; (as), m. want or loss of appetite, disgust, indigestion.

A-roṇakin, ī, inī, ī, suffering from want of appetite or indigestion.

A-roṇamāna, as, ā, am, not shining.

A-roṇishṭu, us, us, u, dark, disagreeable, ugly.

अरोदन् a-rodana, am, n. (rt. rud), not weeping.

अरोध a-rodhya, as, ā, am (rt. rudh), not to be hindered or obstructed, unobstructed.

अरोपण a-ropana, am, n. (rt. ruh), not planting or fixing.

अरोष a-rosha, as, m. calmness, gentleness.

अरोद्र a-raudra, as, ī, am, not formidable or fierce.

अर्क ark, cl. 10. P. *arkayati*, -yitum, to heat or warm; to praise.

अर्के arka, as, m. (fr. rt. arṇ), a ray, flash of lightning; the sun; fire; crystal; copper; a N. of Indra; Sunday; membrum virile; N. of the plant Calotropis Gigantea; a religious ceremony; praise, hymn; praising; a singer; a learned man; an elder brother; food. — *Arka-kāntā*, f., N. of the plant Polanisia Icosandra W. — *Arka-kshetra*, am, n. 'the field of the sun,' N. of a sacred place in Orissa. — *Arka-śikṛitā*, f. 'the medical art of the sun,' title of a work on medicine. — *Arka-ja*, au, m. du. the two sons of Sūrya or the sun and Aśvinī, and physicians of Svarga or heaven. — *Arka-tanaya*, as, m. offspring of the sun, an epithet of Karṇa, Manu Vaivasvata, Manu Sāvarni, and Sani; (ā), f. an epithet of the rivers Yamunā and Tapati. — *Arka-tva*, am, n. brightness, &c. — *Arka-tvish*, t, f. a ray of light, the light of the sun. — *Arka-dina*, am, n. a solar day. — *Arka-nandana*, as, m. a son of the sun; a N. of the planet Saturn; an epithet of Karṇa. — *Arka-nayana*, as, m., N. of an Asura. — *Arka-pattra*, as, m., N. of the plant Calotropis Gigantea; (ā), f. a kind of birth-wort, Aristolochia Indica; (am), n. the leaf of the plant Calotropis Gigantea. — *Arka-parṇa*, as, m. the plant Calotropis Gigantea; (am), n. the leaf of this plant. — *Arka-pādapa*, as, m., N. of the tree Melia Azadirachta Lin. — *Arka-putra*, as, m. the child of the sun, i. e. Karṇa. — *Arka-pushpikā*, f., N. of the plant Gynandropsis Pentaphylla. — *Arka-pushpi*, f., N. of the plant Kutumbini. — *Arka-prakāśa*, as, m. 'the revelation of the sun,' title of a work on medicine and jurisprudence. — *Arka-priyā*, f., N. of the plant Hibiscus Rosa Sinensis L. — *Arka-bāndhu*, us, or *arka-bāndhava*, as, m. a N. of Buddha Śākya-muni. — *Arka-bhaktā*, f., N. of the plant Polanisia Icosandra W. and A. — *Arka-maṇḍala*, am, n. the disc of the sun. — *Arka-mūlā*, f. a kind of birth-wort, Aristolochia Indica. — *Arka-reto-ja*, as, m. Revanta, the son of Sūrya. — *Arka-lūsha*, as, m., N. of a man. — *Arka-vaṭ*, ān, atī, at, containing flashes of lightning. — *Arka-varsha*, as, m. a solar year. — *Arka-valla-bha*, as, m., N. of the plant Pentapetes Phoenicea Lin. — *Arka-vedha*, as, m., N. of a plant. — *Arka-vrata*, as, m. the rule or law of the sun; i. e. levying taxes, subjecting the people to imposts, or drawing their wealth as imperceptibly as the sun evaporates water. — *Arka-śoka*, as, m., Ved. brilliancy of rays. — *Arka-sāṭi*, is, f., Ved. invention of hymns, poetical inspiration. — *Arka-sūnu*, us, m. son of the sun, an epithet of Yama. — *Arka-sodara*, as, m. Airāvata, the elephant of Indra. — *Arka-hitā*, f., N. of the plant Polanisia Icosandra W. — *Arkāṇṣa* ('ka-an'), as, m. a digit or the twelfth part of the sun's disc. — *Arkāśman* ('ka-aś'), ā, m. heliotrope, girasol, crystal. — *Arkāhva* ('ka-āh'), as, m. swallow wort. — *Arkendu-sangama* ('ka-in'), as, m. the instant of conjunction of the sun and moon. — *Arkopala* ('ka-up'), as, m. the sun-stone, a ruby.

Arkin, ī, inī, ī, Ved. shining; praising.

Arkiya or *arkya*, *as*, *ā*, *am*, belonging to *arka*.

अर्ग *argāḍa*, *as*, *ā*, *m. f.* (for *argala*), an impediment.

अर्गल *argala*, *as*, *ā* or *i*, *am*, *m. f. n.* (said to be fr. *rt. arj*), a wooden bolt or pin for fastening a door or the cover of a vessel; a bar; a wave or billow. *Argalikā*, *f.* a small door pin, a bolt.

Argalita, *as*, *ā*, *am*, fastened by a bolt or pin.

Argaliya or *argalya*, *as*, *ā*, *am*, belonging to a bolt or pin.

अर्घ *argh*, *cl. i. P. arghati*, *-ghitum*, to be worth, to cost; to hurt? [cf. Germ. *arg*, *ärgern*; Old Germ. *arg*, *ark*, and with a inserted, *arag*, *arak*, miserly, wicked, impious; *arg*, evil].

अर्घ *argha*, *as*, *m.* (fr. *rt. arh*), worth, value, price; a respectful offering of various ingredients to a god or Brāhman. — *Argha-dāna*, *am*, *n.* presentation of a respectful offering. — *Argha-balābala* (*‘la-ab’*), *am*, *n.* rate of price, proper price, the cheapness or dearness of commodities. — *Argha-sankhyāpana*, *am*, *n.* fixing the price of commodities, appraising, assize: it is the act of the king or ruler, in concert with the traders, and should be done once a week or once a fortnight. — *Arghārha* (*‘gha-ar’*), *as*, *ā*, *am*, worthy of or requiring a respectful offering, a superior. — *Arghāshṭa-puraka* (*‘gha-ash’*), *am*, *n.* N. of a town. — *Arghīṣa* (*‘gha-īṣa’*), *as*, *m.* a N. of Siva.

Arghya, *as*, *ā*, *am*, valuable; venerable; deserving a respectful oblation; (*am*), *n.* a respectful oblation to gods or venerable men, of rice, dūrva-grass, flowers, &c., with water; or of water only in a small boat-shaped vessel; a kind of honey. — *Arghya-tas*, *ind.* of true value.

अर्घट *arghaṭa*, *am*, *n.* ashes. See *pārghaṭa*.

अर्च *arç*, *cl. i. P. arçati*, *ānarçā*, *arçish-yati*, *arçit*, *arçitum*, to shine; to praise; to honour or treat with respect; to worship; to salute: Caus. *arçayati*, *-te*, *-yitum*, to cause to shine; to praise; to honour; worship, salute: Desid. *arçīṣhati*, to wish to honour: Ved. Pass. *riçyate*.

Arçā, *as*, *ā*, *am*, Ved. shining. See also *arçā* below.

Arçaka, *as*, *ā*, *am*, worshipping; (*as*), *m.* a worshipper.

Arçātri, *is*, *is*, *ī*, Ved. sounding, neighing, roaring.

Arçātrya, *as*, *ā*, *am*, Ved. to be praised.

Arçād-dhūma, *as*, *ā*, *am*, Ved. whose smoke is shining.

Arçāna, *as*, *i*, *am*, praising, celebrating with praise; (*ā* or *am*), *f. n.* worship, the homage paid to deities and to superiors. — *Arçānāna* (*‘na-an’*), *ās*, *m.*, Ved., N. of a Rishi (‘he who has a sounding carriage’).

Arçāniya, *as*, *ā*, *am*, to be worshipped, respectable, venerable, adorable.

Arçā, *f.* worship, adoration; an image or idol destined to be worshipped. — *Arçā-vat*, *ān*, *atī*, *at*, worshipped. — *Arçā-vidambana*, *am*, *n.* false or feigned worship.

Arçī, *is*, *m.* ray, flame (of fire or of the dawn, &c.).

— *Arçī-keṭu*, *us*, *m.* N. of a man. — *Arçī-netrā-dhipati* (*‘ra-adh’*), *is*, *m.* N. of a Yaksha. — *Arçī-mat*, *ān*, *atī*, *at*, shining, blazing; (*ān*), *m.* N. of a man. — *Arçī-vat*, *ān*, *atī*, *at*, Ved. blazing.

Arçita, *as*, *ā*, *am*, honoured, worshipped, respected, saluted; offered with reverence.

Arçitā, *i*, *inī*, *t*, honouring.

Arçitri, *tā*, *m.* a worshipper.

Arçin, *i*, *inī*, *t*, Ved. praising, honouring; shining (as a ray of light), radiating; (*i*), *m.* N. of a man; a ray of light.

Arçis, *is*, *f. n.* ray of light, flame; light, lustre; (*is*), *f. n.* of the wife of Kṛiṣṇa and mother of Dhūmaketu. — *Arçish-mat*, *ān*, *atī*, *at*, brilliant, resplendent; (*ān*), *m.* fire, the god of fire; (*atī*), *f.* one of the ten earths with Buddhists.

1. *arçya*, *as*, *ā*, *am*, to be honoured or worshipped.

2. *arçya*, *ind.* having honoured or worshipped.

अर्ज 1. *arj*, *cl. i. P. arjati*, *ānarja*, *arjish-yati*, *-jītum*, to procure; to acquire, reach, gain, earn: Caus. *arjayati*, *-yitum*, to procure, acquire; to work or manufacture; to make or prepare. *Arjaka*, *as*, *ikā*, *am*, procuring, acquiring; (*as*), *m.*, N. of several plants, *Ocimum Gratissimum* L., &c.

Arjana, *am*, *n.* procuring; acquiring; gaining, earning; gathering.

Arjita, *as*, *ā*, *am*, acquired, gained, earned.

अर्ज 2. *arj* (a doubtful root, probably distinct from the last, and connected with *raj*, *rāj*, and *arç*), to shine, to be white (?).

Arjuna, *as*, *ā* or *i*, *am*, white, clear, the colour of day; of silver; (*as*), *m.* the white colour; a peacock; cutaneous disease; the tree *Terminalia Arjuna* W. and A.; a N. of Indra; N. of the third of the Pāṇḍava princes, who was a son of Indra and Kuntī; N. of a son of Kṛitavīrya, who was slain by Parāsurāma; N. of a Sākyā; N. of a country; the only son of his mother; (*i*), *f.* a procuress, a bawd; cow; a kind of serpent; Ushā, wife of Aniruddha; N. of a river, more commonly called Bhūdā or Karatoyā; (*nyau* or *nyas*), *du.* or *pl.* N. of the constellation Phalgunī; (*am*), *n.* silver; gold; slight inflammation of the conjunctiva or white of the eye; grass; (*ās*), *m.* pl. the descendants of Arjuna. — *Arjuna-kāṇḍa*, *as*, *ā*, *am*, Ved. having a white appendage. — *Arjuna-dhāvī*, *is*, *is*, *i*, of a white colour, white. — *Arjunatas*, *ind.* on the side or party of Arjuna. — *Arjuna-dhvaṇa*, *as*, *m.* having a white banner, an epithet of Hanumat. — *Arjuna-pāki*, *f.* N. of a plant and its fruits. — *Arjunārishṭa-saichannā* (*‘na-ar’*), *as*, *ā*, *am*, covered with Arjuna and Nimb trees. — *Arjunapama* (*‘na-up’*), *as*, *m.* the teak tree, *Tectona Grandis* L.

Arjunaka, *as*, *ā*, *am*, belonging to Arjuna; (*as*), *m.* a worshipper of Arjuna.

Arjunasa, *as*, *ā*, *am*, overgrown with Arjuna plants.

अर्य *arjya*, *as*, *ā*, *am* (fr. *rt. ri*), being in motion, agitated; foaming, effervescing; restless; (*as*), *m.* a wave, flood, stream; the teak tree, *Tectona Grandis* L.; a letter; N. of a metre, comprising ten feet, and belonging to the class called *Danḍaka*; N. of a man; (*am*), *n.* tumult or din of battle. — *Arjya-sāti*, *is*, *f.* Ved. tumult of battle.

Arjya, *as*, *ā*, *am*, being agitated; foaming; restless; (*as*), *m.* a wave, flood, stream; the foaming sea, high water; the ocean of air; N. of a metre; title of a work on jurisprudence. — *Arjya-ja*, *as*, *ā*, *am*, sea-born, marine; (*as*, *am*), *m.* n. cuttle fish. — *Arjya-pola*, *as*, *m.* a boat or ship. — *Arjya-mandira*, *as*, *m.* an epithet of Varuṇa, regent of the waters. — *Arjya-yāna*, *am*, *n.* a boat or ship. — *Arjya-vānta* (*‘va-an’*), *as*, *m.* the extremity of the ocean. — *Arjya-vibhava* (*‘va-ud’*), *as*, *m.* N. of a plant.

Arjya, *as*, *n.* a wave, flood, stream; the sea, ocean; the ocean of air; river, water. — *Arjya-vat*, *ān*, *atī*, *at*, Ved. containing many waves. — *Arjya-da*, *as*, *m.* a cloud; N. of the plant *Cyperus Rotundus*. — *Arjya-bhava*, *as*, *m.* a shell. — *Arjya-vrit*, *t*, *t*, *t*, Ved. including the waters.

अर्तगल *arta-gala*, *as*, *m.* N. of a plant, *Barleria Cærolea* Roxb.

अर्तन *artana*, *as*, *ā*, *am* (rt. *rit*), blaming, reviling; (*am*), *n.* censure, approach, abuse.

Artuka, *as*, *ā*, *am*, Ved. provoking, contentious, quarrelsome.

अर्ति *arti*, *is*, *f.* (a weakened form of *ārti*, fr. *rt. ri* with *ā*), pain; the end of a bow.

अर्तिक *artikā*, *f.* an elder sister (in theatrical language), [cf. *attikā* and *antikā*].

अर्थ *arth*, *cl. 10. A. arthayate*, *-yitum*, Aor. *ārthata*, *ep. cl. i. A. arthate*,

-thitum, to strive to obtain, to desire, wish, request; to supplicate or entreat any one, to sue.

Artha, *as*, *am*, *m. n.*, in Rīg-veda generally *n.*, but in later Sanskrit only *m.* (said to be fr. *rt. ri*, but connected with *rt. arth*), object; purpose; cause, motive, reason; advantage, use, utility; thing; substance, wealth, property, opulence; affair, concern; request, suit, petition; asking, begging, want, need; sense, meaning, notion; manner, sort, kind; prohibition, prevention, abolition; price; N. of a son of Dharma. (*Artha* in some of its first senses may govern an inst. case; e. g. *ko me jīvītena arthah*, ‘what concern have I with life?’). — *Arthakara*, *as*, *ā* or *i*, *am*, producing or yielding advantage or wealth; useful; enriching. — *Arthakarma*, *a*, *n.* a principal or main action. — *Arthakāma*, *au*, *m. du.* utility and desire, wealth and pleasure; (*as*, *ā*, *am*), desirous of wealth. — *Arthakricchra*, *am*, *n.* a difficult matter. — *Artha-kṛit*, *t*, *t*, *t*, causing profit, useful. — *Artha-kṛityā*, *am*, *f. n.* an action aiming at profit. — *Artha-gata*, *as*, *ā*, *am* (= *gatārtha*), without an object, useless. — *Arthagariyas*, *ān*, *asī*, *as*, highly significant. — *Arthaghaṇa*, *as*, *t*, *am*, wasteful, extravagant. — *Arthajāta*, *as*, *ā*, *am*, significant, full of meaning; worth the money. — *Arthajña*, *as*, *ā*, *am*, understanding the meaning of anything. — *Arthataṭṭva*, *am*, *n.* truth, the real object, nature or cause of anything; the true state of the case, the fact of the matter.

— *Arthataṭṭva*, *ind.* towards a particular object; with reference to the meaning; in fact, really, truly; namely, that is to say; on account of, (at the end of a compound). — *Artha-da*, *as*, *ā*, *am*, conferring advantage; profitable, useful, compliant, favourable; liberal, munificent. — *Arthadishana*, *am*, *n.* spoiling of another's property; unjust seizure of property, or a withholding of what is due; waste, prodigality, extravagance; finding fault with the meaning of a passage. — *Artharibandhana*, *as*, *ā*, *am*, having its cause in wealth, contingent on affluence and respectability. — *Artharishāya*, *as*, *m.* determination, decision. — *Artharpati*, *is*, *m.* the lord of riches; a king; an epithet of Kuvera; N. of a man. — *Arthapara*, *as*, *ā*, *am*, intent on gaining wealth; parsimonious, niggardly. — *Arthaprayoga*, *as*, *m.* application of wealth, as to trade, usury, &c.; the profession of usury. — *Arthapṛāpti*, *is*, *f.* acquisition of wealth; attainment of an object. — *Arthabandha*, *as*, *m.* that which binds together the sense; the text. — *Arthabuddhi*, *is*, *is*, *i*, selfish. — *Arthabodha*, *as*, *m.* indication of the real import. — *Arthabhāj*, *k*, *k*, *k*, entitled to a share in the division of property. — *Arthabhṛita*, *as*, *ā*, *am*, having high wages (as a servant). — *Arthabheda*, *as*, *m.* distinction, difference of meaning. — *Arthamātra*, *ā*, *am*, *f. n.* property, money. — *Arthālābha*, *as*, *m.* acquisition of wealth. — *Arthālābha*, *as*, *ā*, *am*, greedy of wealth, covetous, niggardly. — *Arthaleṣa*, *as*, *m.* a little wealth. — *Arthāllobha*, *as*, *m.* desire of wealth, avarice. — *Arthavat*, *ān*, *atī*, *at*, wealthy, rich; significant, full of sense or meaning; (*ān*), *m.* a man; (*-vat*), *ind.* according to a purpose. — *Arthavartīva*, *am*, *n.* significance, importance. — *Arthavarjya*, *as*, *ā*, *am*, concerning the category of objects. — *Arthavāda*, *as*, *m.* explanation of an affair, explanatory remark, exegesis; affirmation or narrative; declaration of purpose or object; speech or expression having a certain object; sentence; praise, eulogium. — *Arthavijñāna*, *am*, *n.* comprehension of meaning, one of the six exercises of the understanding. — *Arthavid*, *t*, *t*, *t*, sagacious, sensible, wise. — *Arthavinīśāya*, *as*, *m.* title of a Buddhist Sūtra work. — *Arthavṛiddhi*, *is*, *f.* accumulation of wealth. — *Arthavaikalpa*, *am*, *n.* deviation from truth, perversion or disguise of fact; prevarication. — *Arthavyaya*, *as*, *m.* expenditure. — *Arthavyaya-jña*, *as*, *ā*, *am*, liberal in giving and using. — *Arthavyaya-saha*, *as*, *ā*, *am*, prodigal. — *Arthasāstra*, *am*, *n.* institutes of the science of what is useful in life; science of polity or moral and political government. — *Arthasauca*, *am*, *n.* purity, honesty in money matters. — *Arthasau-*

sthāna, *am*, n. accumulation of wealth; treasury. — *Artha-sangraha*, *as*, m. accumulation of wealth; treasure. — *Artha-saṁcāya*, *as*, m. acquisition of wealth; wealth, property. — *Artha-sambandha*, *as*, m. connection of the sense with the word or sentence. — *Artha-sādhaka*, *as*, m. bringing any matter to a conclusion; N. of a minister of king Daśaratha. — *Artha-sāra*, *as*, m. a considerable property. — *Artha-siddhaka*, *as*, m. N. of the plant Vitex Negundo L. — *Artha-siddhi*, *is*, f. success. — *Arthahara*, *as*, *ā*, *am*, inheriting or taking wealth. — *Artha-hina*, *as*, *ā*, *am*, unmeaning, nonsensical; poor, deprived of wealth; failing. — *Arthāgama* ('*tha-ag*'), *as*, m. receipt or collection of property; income, acquisition of wealth. — *Arthādhikāra* ('*tha-adh*'), *as*, m. office of treasurer, charge of money or property. — *Arthādhikārin* ('*tha-adh*'), *i*, m. a treasurer, a paymaster. — *Arthāntara* ('*tha-an*'), *am*, n. another matter, a different or new circumstance, a new affair; a different meaning; opposite or antithetical meaning, difference of meaning or purport. — *Arthāntara-nyāsa*, *as*, m. antithesis. — *Arthānvita* ('*tha-an*'), *as*, *ā*, *am*, possessed of wealth, rich; significant. — *Arthāpatti* ('*tha-ap*'), *is*, f. an inference from circumstances; one of the five arguments of the Mīmāṃsakas; presumption, supposition. — *Arthārthin* ('*tha-ar*'), *i*, *ini*, *i*, one who solicits wealth, or endeavours to gain any object. — *Arthet* ('*tha-it*'), *t*, *i*, *t*, Ved. active, industrious; hasty. — *Arthepsu* ('*tha-ip*'), *us*, *us*, *u*, desirous of wealth. — *Arthepu-tā*, f. desire of wealth. — *Arthetā* ('*tha-iā*'), f. desire of wealth. — *Arthopama* ('*tha-up*'), *am*, n. a simile in which the object of comparison is stated without any particle of comparison, e. g. 'he is a dog.' — *Arthopārjana* ('*tha-up*'), *am*, n. acquisition of wealth or property. — *Arthoshman* ('*tha-ush*'), *a*, n. wealth, the glow or pride of wealth, the condition of being wealthy; (so, Anglice, 'a warm man'). — *Arthaugha* ('*tha-ogh*'), *as*, m. a treasure.

Arthanā, f. request, begging, asking, entreaty. — *Arthanāya*, *as*, *ā*, *am*, to be requested, asked, &c. — *Artham* or *arthe*, ind. (generally at the end of compounds) on account of, in behalf of, for the sake of. — *Arthāt*, ind. according to the state of the case, according to the circumstances, as a matter of fact; in fact; that is to say.

Arthāpaya, Nom. P. *arthāpayati*, -yitum. See *rt. arth*.

Arthāya, ind. on account of, for the sake of. — *Arthika*, *as*, m. a crier, a watchman, a minstrel, a servant, whose duty it is to announce, by song or music, fixed periods of the day, such as the hours of rising and going to rest.

Arthita, *as*, *ā*, *am*, asked, desired, requested; (*am*), n. wish, desire, supplication, petition.

Arthitavya, *as*, *ā*, *am*, to be asked, requested.

Arthīn, *i*, *ini*, *i*, one who seeks to effect or gain a purpose or object; one who asks or begs for anything (with inst.); desirous of (with inst.); supplicating or entreating any one (with gen.); a beggar, a petitioner, suitor; a plaintiff, a prosecutor; a servant; a follower, a companion or partizan. — *Arthi-tā*, f. the condition of a beggar, asking, wishing; begging. — *Arthi-tva*, *am*, n. the condition of a suppliant. — *Arthi-sāt*, ind. with *kṛi*, to dispose of anything in favour of one who asks or begs for it.

Arthiya, *as*, *ā*, *am*, (as last member of a compound) destined for; relating to.

Arthe, ind. on account of; see *artham*. — *Arthet*, to act on behalf of (?).

Arthya, *as*, *ā*, *am*, proper, fit; rich; to be asked or sought for; intelligent, wise; (*am*), n. red chalk.

अर्ध *ard* cl. 1. P. *ardati*, *anarda*, *ardishyati*, *ārdit*, *arditum*, Ved. 3 pl. impv. *riḍantu* and cl. 7. P. *riṇatti*, to move; to be moved; to be scattered as dust; to dissolve; to go; to ask, beg; to torment, hurt, kill: Caus. *ardayati*, -yitum, to make agitated or restless; to stir up, shake vehemently; to distort; to torment, distress; to strike, hurt, kill: Desid. *ardidishati* [cf. Lat. *ardeo*].

Ardana, *as*, *ā*, *am*, moving restlessly; disturbing, distressing; (*ā*), f. going; asking, begging, giving pain, killing; (*am*), n. pain, trouble, excitement, disturbance.

Ardani, *is*, m. sickness, disease; asking, begging; fire.

Ardita, *as*, *ā*, *am*, gone; asked, requested, begged; killed, injured, pained, afflicted; (*am*), n. a disease, spasm of the jaw-bones; trismus, tetanus; or hemiplegia, i. e. paralysis of the muscles on one side of the face and neck.

Arditin, *i*, *ini*, *i*, having spasms of the jaw-bones. — *Ardyamāna*, *as*, *ā*, *am*, being distressed.

अर्ध 1. *ardha*, *as*, m. (said to be fr. *rt. riḍh*), Ved. side, part; place, region, country [cf. Lat. *ordo*, Germ. *ort*]. The accent is on the first syllable.

2. *ardha*, *as*, *ā*, *am*, half, halved, forming a half [cf. Osset. *ardag*]; *ardha ardha*, one part, the other part; (*as*, *am*), m. n. the half; one part of two, a part, a party; half a short syllable. The accent is on the last syllable. (*Ardha* may be compounded in a peculiar way with an ordinal, e. g. *ardha-trītiya*, containing (two and) the third (only) half, i. e. two and a half; *ardha-catvurtha*, three and a half, &c.)

— *ardha-kīla* or *ardha-kūṭa*, *as*, m. an epithet of Siva. — *ardha-kṛita*, *as*, *ā*, *am*, half-done, half-performed. — *ardha-ketu*, *us*, m. N. of a Rudra. — *ardha-koṭi*, f. half a crore, five millions. — *ardha-kosha*, *as*, m. a moiety of one's treasure.

— *ardha-kroḍa*, *as*, m. half a league. — *ardha-khāra*, *am*, *i*, n. f. a measure, half a khārī. — *ardha-gangā*, f. N. of the river Kāverī. — *ardha-garbha*, *as*, *ā*, *am*, Ved. in the middle of the womb. — *ardha-guṣṭha*, *as*, m. a necklace of twenty-four strings. — *ardha-gola*, *as*, m. a hemisphere. — *ardha-śakravartin* or *ardha-śakrin*, *i*, m. half a śakravartin; N. of the nine black Viśudevas and the nine enemies of Viṣṇu. — *ardha-śandra*, *as*, m. half-moon; the semicircular marks on a peacock's tail; the semicircular scratch of the finger nail; an arrow, the head of which is like a half-moon; the hand bent into a semicircle or the shape of a claw, as for the purpose of seizing or clutching anything; (*ā*), f. N. of the plant *Convolvulus Torpetum*; (*as*, *ā*, *am*), crescent-shaped, of a semilunar form. — *ardha-śāṅkara* ('*ra-āk*'), *as*, *ā*, *am*, or *ardha-śāṅkarī*, *is*, *is*, *i*, half-moon-shaped, crescent-shaped; (*as*), m. or (*is*), f. a meniscus. — *ardha-śāṅkrikā*, f. N. of a climbing plant. — *ardha-śolaka*, *as*, m. a short bodice. — *ardha-jāhnuvī*, f. N. of the river Kāverī. — *ardha-tanu*, *us*, f. half a body. — *ardha-tikta*, *as*, m. N. of a plant. — *ardha-tūra*, *as*, m. a particular kind of musical instrument. — *ardha-dagdha*, *as*, *ā*, *am*, half-burnt.

— *ardha-dīvasa*, *as*, m. half a day, midday; a day containing one half of a whole day, a day of twelve hours. — *ardha-deva*, *as*, m., Ved. demi-god.

— *ardha-dhāra*, *am*, n. a knife or lancet with a single edge, the blade two inches long, the handle six.

— *ardha-nārāyaṇa*, *as*, m. a form of Viṣṇu. — *ardha-nārīṣa* ('*ri-īṣa*'), *as*, m. one of the forms of Siva (half male and half female). — *ardha-nāva*, *am*, n. half a boat. — *ardha-niṣā*, f. midnight. — *ardha-panicāśat*, f. twenty-five. — *ardha-paṇa*, *am*, n. a measure containing half a paṇa. — *ardha-patha*, *am*, n. half-way; (*e*), ind. midway. — *ardha-pādika*, *as*, *ā*, *am*, having only half a foot. — *ardha-pārā-rata*, *as*, m. a kind of pigeon. — *ardha-pulāyita*, *am*, n. a half-gallop, canter. — *ardha-pūrṇa*, *as*, *ā*, *am*, half-full. — *ardha-prahara*, *as*, m. half a watch, one hour and a half. — *ardha-bṛihatī*, f. Ved. half the usual breadth. — *ardha-bhāga*, *as*, m. a half; a part. — *ardha-bhāyika*, *as*, *i*, *am*, or *ardha-bhā-gīn*, *i*, *ini*, *i*, taking or sharing half. — *ardha-bhāj*, *k*, *k*, taking or sharing half; (*k*), m. a sharer, companion. — *ardha-bhāskara*, *as*, m. midday. — *ardha-bhoṭikā*, f. a kind of cake. — *ardha-mā-gadhī*, f. a variety of the Māgadhī dialect. — *ardha-māṇava* or *ardha-māṇavaka*, *as*, m. a necklace of twelve strings. — *ardha-mātrā*, f. half a short syl-la-

ble. — *ardha-mārge*, ind. half-way, midway. — *ardha-māsa*, *as*, m. half a month; *ardhamāsa-śas*, ind. every half month, or fortnight. — *ardhamāsa-tama*, *as*, *ā*, *am*, or *ardhamāṣika*, *as*, *ā*, *am*, done or happening every half month; lasting half a month, or a fortnight. — *ardha-muṣṭi*, *i*, m. f. a half-clenched hand. — *ardha-yāma*, *as*, m. half a watch, an hour and a half. — *ardha-ratha*, *as*, m. a warrior who fights on a car along with another. — *ardha-rātra*, *as*, m. midnight; a night containing half a whole day of twenty-four hours. — *ardha-rātra-samaya*, *as*, m. the time of midnight. — *ardharātrārādhāśiva* ('*rātra-ardha*'), *am*, n. the equinox. — *ardharāśa* ('*dha-riśa*'), *as*, *am*, m. n. half a verse or hemistich. — *ardharāśa-śas*, ind. in every hemistich. — *ardha-vastra-samvita*, *as*, *ā*, *am*, clothed or enveloped in half-garments. — *ardha-visarga*, *as*, m. the sound Visarga before *k*, *kh*, *y*, *ph*, so called because its sign (x) is the half of that of Visarga (g). — *ardha-vikṣhapa*, *am*, n. a side-look, a glance, a leer. — *ardha-vṛiddha*, *as*, *ā*, *am*, middle-aged. — *ardha-vatnāśika*, *as*, m., N. of the middle of Kaṇḍa ('arguing half-perishableness').

— *ardha-vyāsa*, *as*, m. the radius of a circle. — *ardha-śata*, *am*, n. fifty; one hundred and fifty. — *ardhaśuna*, *am*, for *ardhāśuna* ('*dha-aś*'), *am*, n. half a meal. — *ardha-śaphara*, *as*, m. a kind of fish. — *ardha-śabala*, *as*, *ā*, *am*, having a low voice. — *ardha-śeṣa* or *ardhavaśeṣa* ('*dha-av*'), *as*, *ā*, *am*, having only half left. — *ardha-śyāma*, *as*, *ā*, *am*, half-clouded. — *ardha-śloka*, *as*, m. half a Sloka. — *ardha-saṁjātā-śasya*, *as*, *ā*, *am*, having its crops half-grown. — *ardha-sirīn*, *i*, m. a cultivator, a ploughman, who takes half the crop for his labour. — *ardha-hāra*, *as*, m. a necklace of sixty-four or of forty strings. — *ardha-hrasva*, *am*, n. half a short syllable. — *ardha-śāṅka* ('*dha-an*'), *as*, m. a half, the half. — *ardha-śāṅsin* ('*dha-an*'), *i*, *ini*, *i*, sharing a half. — *ardhā-kāra* ('*dha-a*'), *as*, m. half the letter *a*; another name for *avagraha*, q. v. — *ardhāṅga* ('*dha-an*'), *am*, n. half the body. — *ardhārīḥa* ('*dha-av*'), *as*, m. half of a half, a quarter; half and half. — *ardhāvabhedaka* ('*dha-av*'), *as*, m. pain in half the head, hemicrania; (*am*), n. dividing in equal parts. — *ardhavaśeṣa* ('*dha-av*'), *as*, *ā*, *am*, having only one half left. — *ardhāśama* ('*dha-aś*'), *am*, n. half a meal. — *ardhāśuna* ('*dha-aś*'), *am*, n. half a seat (it is considered a mark of high respect to make room for a guest on the same seat with one's self); greeting kindly or with respect; exemption from censure. — *ardhendū* ('*dha-in*'), *us*, m. a half-moon or crescent; the semicircular impression of a finger nail; an arrow with a crescent-shaped head; the hand expanded in a semicircular form like a claw. — *ardhendū-mauli* ('*dha-tu*'), *is*, m. Siva, whose diadem is a half-moon. — *ardhendra* ('*dha-in*'), *as*, *ā*, *am*, that of which a half belongs to Indra. — *ardhokta* ('*dha-uk*'), *as*, *ā*, *am*, half-uttered, said imperfectly or indistinctly. — *ardhoktā* ('*dha-uk*'), *is*, f. speaking indistinctly or incompletely, broken or interrupted speech. — *ardhodaya* ('*dha-ud*'), *as*, m. the rising of the half-moon. — *ardhodita* ('*dha-ud*'), *as*, *ā*, *am* (rt. *i* with *ud*), half-risen; (rt. *vai*), half-uttered. — *ardhoruka* ('*dha-uru*'), *as*, *ā*, *am*, reaching to the middle of the thighs; (*am*), n. a short petticoat.

ardhaka, *as*, *am*, m. n. the same as *ardha*. — *ardhaka-ghātin*, *i*, m., N. of Rudra.

ardhan-kṛi, cl. 8. P., Ved. -karoti, -kartum, to prefer, to favour.

ardhika, *as*, *i*, *am*, measuring a half, relating to a half.

ardhin, *i*, *ini*, *i*, entitled to half or sharing a half.

अर्धुक *ardhuka*, *as*, *ā*, *am* (fr. *rt. riḍh*), Ved. succeeding, prospering.

ardhya, *as*, *ā*, *am*, to be accomplished; to be obtained.

अथर्व *arpayā*, Caus. of *rt. ri*; *arpayati*,

-yitum, to throw, cast; insert, fix; pierce, place in or upon; offer, deliver, consign, entrust, give back.

Arpana, *am*, n. throwing, casting; inserting, fixing; piercing; placing in or upon; offering, delivering, consigning, entrusting; giving back.

Arpaniya, *as, ā, am*, to be delivered, to be placed.

Arpita, *as, ā, am*, delivered, consigned; placed in or upon. — **Arpita-kara**, *as, ī, am*, extending or giving the hand; married.

Arpisa, *as, m*, the heart.

Arpya, *as, ā, am*, to be delivered, consignable.

अर्ब *arb*, cl. i. P. *arbatī, ānarba, arbitum*, to go, to go to or towards; to hurt or kill.

अर्बुद *arbuda*, *as, am*, m. n. (said to be fr. the preceding *rt.*), a serpent; a serpent-like demon conquered by Indra; a long round mass; a swelling, a tumour, a polypus; a hundred millions; N. of a mountain in the west of India, commonly called Abū, a place of pilgrimage, especially of the Jains; N. of a people; N. of a hell.

Arbudī, *īś, m.*, Ved. a serpent-like demon conquered by Indra.

Arbudin, *ī, īnī, ī*, afflicted with swelling or tumour.

अर्भ *arbhā*, *as, ā, am* (said to be fr. *rt. rī*), little, small, unimportant; (*as*), m. child, pupil [cf. Lat. *orbis*; Gr. *ὀφθαλμός*].

Arbhaka, *as, ā, am*, small, minute; weak, little; emaciated; young, childish; like, similar; (*as*), m. a boy, a child, the young of any animal; a fool, an idiot.

Arbhaga, *as, ā, am*, Ved. youthful.

अर्भे *arma*, *as, am*, m. n. (said to be fr. *rt. rī*), a disease of the eyes.

Armaaka, *as, ā, am*, narrow, thin; (*am*), n. narrowness.

Armana, *as, m*, a measure of one droṇa.

Arman, *a, n*, a disease of the eyes.

अर्य *arya*, *as, ā, am* (fr. *rt. rī*), attached to, true, devoted, dear; kind; excellent; (*as*), m. a master, lord; an Aryan; a man of the third tribe, a Vaiśya; (*ā*), f. a woman of the third tribe, the wife of a Vaiśya. — **Arya-jārā**, *ī, Ved.* the mistress of an Aryan. — **Arya-patnī**, *f.*, Ved. wife of a true, legitimate husband. — **Arya-varya**, *as, m.* a Vaiśya of rank. — **Arya-śveta**, *as, m.*, N. of a man.

Aryaman, *ā, m.*, Ved. a bosom friend, play-fellow, companion, especially a friend who asks a woman in marriage for another; N. of an Āditya, who is commonly invoked together with Varuṇa and Mitra; N. of the chief of the manes; the sun; the Asclepias plant. — **Aryama-datta**, *as, m.*, N. of a man. — **Aryama-devā**, *f.*, N. of the twelfth lunar mansion.

Aryamiya, *as, ā, am*, Ved. intimate, very friendly; (*as*), m. bosom friend, companion.

Aryāṇī, *f.* a multitude of women of the Vaiśya tribe (?).

Aryāṇī, *f.* a mistress; a woman of the third or Vaiśya tribe.

अर्व *arv*, cl. i. P. *arvati, ānarva, arvitum*, to hurt, kill.

अर्व *arva*, (in comp.) hither, towards, near to. — **Arva-vasu**, *us, m.* one of the seven principal rays of the sun.

अर्वट *arvaṭa*, *am, n.* (said to be fr. *rt. arv*), ashes.

अर्वन् *arvan*, *ā, m.* (fr. *rt. rī*), going, running; epithet of a horse or its driver; a horse; one of the ten horses of the moon; epithet of Indra; a short span; (*ī*), f. a mare; a bawd, a procuress; (*ā, atī, at*), low, contemptible, inferior, vile. — **Arvanas**, *ās, ās, am*, whose nose is like that of a horse.

Arvaśa, *as, ā, am*, Ved. possessed of coursers, quick.

अर्वा *arvā*, *vān, vācī, vāk* (fr. *rt. arv* with *arva*; cf. *arvan*), coming hitherward; turned towards, coming to meet any one; being on this side

(as the bank of a river); being below or behind, turned down or downwards; following, subsequent.

Arvāk, *ind.* (with abl.) hitherward; on this side; from a certain point; before, after; on the lower side of, behind, downwards; (with loc.) within; near. — **Arvākālīka**, *as, ā, am*, belonging to proximate time, modern. — **Arvākālīka-tā**, *f.* modernness, posteriority of time. — **Arvāk-kūla**, *am, n.* the near bank of a river. — **Arvāk-sāman**, *ā, ā, a, Ved.* epithet of three days, during which a Soma sacrifice is performed. — **Arvāk-śrotas**, *ās, ās, am*, N. of a creation of beings in which the current of nutriment tends downwards. — **Arvāk-bīla**, *as, ā, am*, Ved. having the mouth hitherward. — **Arvāk-vasu**, *us, u, Ved.* offering riches.

Arvāke, *ind.*, Ved. in the proximity of, near to.

Arvācīna, *as, ā, am*, turned towards; favouring; being on this side or below (with abl.); born afterwards, posterior, recent, modern; reverse, contrary. — **Arvācīna-tā**, *f.* or **arvācīna-tea**, *am, n.* state of being posterior, recent or contrary.

Arvācīnam, *ind.* (with abl.) on this side of; thenceforward, thence onward; less than.

अर्वावत् *arvāvat*, *t, f.*, Ved. proximity [cf. *parāvat*]; being near.

अर्वावसु *arvāvasu*, *us, m.*, Ved., N. of the Hotri; N. of the Brahman of the gods.

अर्वुक *arvuka*, *as, m.*, N. of a tribe or people in the Mahābhārata.

अर्श *arśa*, *as, m.* (fr. *rt. rīś*), damage, hurt; hemorrhoids, piles.

Arśas, *as, n.* piles, hemorrhoids. — **Arśo-ghna**, *as, ī, am*, destroying the hemorrhoids; (*as*), m., N. of the plant *Amorphophallus Campanulatus* Blume; one part of buttermilk with three parts of water; (*ī*), f., N. of the plant *Curculigo Archioides* Lin. — **Arśo-yuj**, *k, k, k*, afflicted with hemorrhoids. — **Arśo-roga**, *as, m.* the hemorrhoids. — **Arśoroga-yuta**, *as, ā, am*, or **arśorogin**, *ī, īnī, ī*, afflicted with hemorrhoids, having hemorrhoids. — **Arśo-hita**, *as, m.* the marking nut plant, *Semecarpus Anacardium*.

Arśasa, *as, ā, am*, afflicted with hemorrhoids.

Arśasāna, *as, ā, am*, Ved. striving to hurt, malicious; (*as*), m. fire.

Arśin, *ī, īnī, ī*, afflicted with hemorrhoids.

अर्शण *arshaṇa*, *as, ā, am* (fr. *rt. rīśh*), flowing, movable.

Arshaṇī, *f.*, Ved. a pricking or piercing pain.

अर्सेम् *arsas*, *as, n.* hemorrhoids. See *arśas* above.

अर्ह *arh*, cl. i. P., ep. A. *arhati, -te*, *ānarha*, *arhishyati*, *arhit*, *arhitum*, Ved. *arhase*, to deserve, merit, be worthy; to have a claim to anything, to be entitled to (with acc.); to be allowed to do anything (with inf.); to be obliged or required to do anything (with acc.); to be worthy; to be worth; to counterbalance; to be able; (the 2nd pers. pres. of *arh* with an infinitive is often used as a softened form of imperative; e.g. *dātum arhasi*, 'be pleased to give'; *śrotum arhasi*, 'deign to listen,' for *śṛṇu*); Caus. *arhayati* (aor. *ārjihat*), -yitum, to honour; Desid. *ārjishhātī* [cf. Gr. *ἀρξω*].

Arha, *as, ā, am*, meriting, deserving, worthy of, having a claim or being entitled to (with acc. or inf.); being required, obliged, or allowed (with inf.); becoming, proper, fit; worth (in money), costing; (*as*), m. a N. of Indra; (*ā*), f. worship; (*ānī*), Ved. n. pl. worship.

Arhāṇa, *am, ā, n.* f. worship, adoration, honour, treating with veneration or respect; (*ā*), ind., Ved. according to what is due; according to one's means.

Arhat, *am, antī, at*, deserving, entitled to; able, allowed to; worthy; venerable, respectable; praised, celebrated; (*an*), m. a Buddha; the highest rank in the Buddhist hierarchy; an Arhat or superior divinity with the Jains. — **Arhat-tama**, *as, ā, am*, most worthy, best, most venerable.

Arhanta, *as, ā, am*, worthy; (*as*), m. a Buddha; a Buddhist mendicant; N. of Śiva.

Arhita, *as, ā, am*, honoured, worshipped, saluted.

Arhya, *as, ā, am*, worthy; respectable; right, fit.

अर्हिरिष्यणि *arhari-shvaṇi*, *is, is, ī*, Ved. making enemies (*arhari*) cry aloud; (if formed by redupl. of *hrish* with affix *vanī*) exultant.

अल् *al*, cl. i. P. *alati, alitum*, to adorn; to be competent or able; to prevent.

See *alam*.

अल *ala*, *am, n.* (said to be fr. *rt. al*), the sting in the tail of a scorpion; yellow orpiment. See *āla*.

अलक *alaka*, *as, am*, m. n. (said to be fr. *rt. al*), a curl, lock; (*as*), m. a mad dog [cf. *alarka*]; (*ā*), f. a girl from eight to ten years of age; N. of the capital of Kuvera, situated on a peak of the Himālaya inhabited also by Śiva. — **Alaka-tva**, *am, n.* the state of a curl or tress. — **Alaka-nandā**, *f.* a young girl from eight to ten years old; N. of the Gangā river; N. of a river that runs from the Himālaya mountains and falls into the Gangā. — **Alaka-prabhā**, *f.* the capital of Kuvera. — **Alaka-priya**, *as, m.*, N. of the plant *Terminalia Tomentosa* W. and A. — **Alaka-samhati**, *is, f.* rows of curls. — **Alakā-dhīpa** (*"kā-adh"*), *as, m.* or **alakādhīpati** (*"kā-adh"*), *īś, m.* a N. of Kuvera. — **Alakānta** (*"ka-am"*), *as, m.* the end of a curl, a ringlet. — **Alakesvara** (*"kā-īś"*), *as, m.* a N. of Kuvera.

अलकम् *alakam*, *ind.*, Ved. in vain, for nothing.

अलक्त *alakta* or *alaktaka*, *as, m.* (said to be fr. *a-rakta*), the red resin of certain trees; or perhaps the cochineal or the red sap. — **Alakta-rasa**, *as, m.* the Alakta juice [cf. the preceding].

अलक्ष *a-lakṣhaṇa*, *am, n.* (rt. *lakṣh*), a bad, inauspicious sign; (*as, ā, am*), having no signs or marks; without characteristic, having no good marks, inauspicious, unfortunate.

A-lakṣhita, *as, ā, am*, unseen, unperceived, unobserved, unlooked for; uncharacterized, having no particular mark. — **Alakṣhitāntaka** (*"ta-an"*), *as, ā, am*, suddenly dead. — **Alakṣhitopasthita** (*"ta-up"*), *as, ā, am*, one who has approached unobserved.

A-lakṣhya or **a-lakṣhaya**, *as, ā, am*, invisible; unmarked, not indicated; having no particular marks, insignificant in appearance; (*as*), m., N. of a certain weapon. — **Alakṣhya-gatī**, *īś, īś, ī*, moving invisibly. — **Alakṣhya-linga**, *as, ā, am*, disguised, incognito.

अलक्ष्मी *a-lakṣmī*, *īś, f.* evil fortune, bad luck, distress, poverty.

अलखान *alakhāna*, *as, m.*, N. of a king of Gurjara.

अलगद *alagarda* or *alagardha*, *as, m.* a water-serpent, the black variety of the Cobra de Capello (Coluber Nāga); (*ā*), f. a large poisonous leech: (etymology doubtful.)

अलग्न *a-lagna*, *as, ā, am* (rt. *lag*), not joined or connected.

अलगु *a-lagla*, *as, ā, am*, speaking unconsciously; stammering.

अलगु *a-laghu*, *us, vī, u*, not light, heavy; not short, long; weighty; serious, solemn; intense, violent. — **Alaghu-pratīṇa**, *as, ā, am*, solemnly pledged or promised. — **Alaghūpala** (*"ghu-up"*), *as, m.* a rock. — **Alaghūshman** (*"ghu-ush"*), *ā, m.* intense heat.

अलङ्करण *alankaraṇa*, *alankāra*. See under *alam*, p. 86, col. i.

अलङ्घन *a-langhana*, *am, n.* (rt. *langh*), not surmounting, not transgressing, not passing over or beyond.

A-langhaniya or **a-langhya**, *as, ā, am*, insurmountable, impassable, not to be crossed; not to be

transgressed, inviolable, venerable. — *Alāṅghaniyā-tā* or *alāṅghyā-tā*, f. impassableness, insurmountableness, inaccessibility; inviolability; respectability; authoritative or absolute rule; superiority.

अलज *alaja*, as, m. a kind of bird.

अलजी *alajī*, f. inflammation of the eye, at the edge of the cornea.

अलज्ज *a-lajja*, as, ā, am, shameless.

अलज्जर *alājara*, as, m. an earthen water-jar. See *alinjara*.

अलति *alati*, is, m. a kind of song.

अलपत् *a-lapat*, an, anti, at, not speaking.

अलभ *a-labha*, as, ā, am (rt. *labh*), unobtainable. — *Alabdhā-nātha*, as, ā, am, friendless, without a patron. — *Alabdhābhipṣita* (°*dha-abh*), as, ā, am, disappointed in one's desire.

A-labhamāna, as, ā, am, not gaining, &c.

A-labhya, as, ā, am, unobtainable, unattainable.

अलम् *alam*, ind. (said to be fr. rt. *al*), enough, sufficient, adequate, equal to, competent, able. (*Alam* may govern a dat., e.g. *alam jīvanāya*, sufficient for living; also a loc. or inf., e.g. *alam vijñāne* or *vijñātum*, able to conceive; also inst., e.g. *alam sankayā*, enough, i.e. away with fear! It may be used with the future tense, e.g. *alam hanishyati*, he will be able to kill; or with an indecl. part., e.g. *alam bhuktvā*, enough of eating, i.e. do not eat more; *alam vicārya*, enough of consideration.)

Alan-kṛt, cl. 8. P. -*karoti*, -*kartum*, to prepare, make ready; to ornament, decorate; to prevent from, impede (with gen.).

Alan-karāṇa, am, n. preparation, the act of decorating, decoration; ornament.

Alan-karishnu, us, us, u, fond of ornament; decorating, skilled in decorating; ornamented; (us), m. an epithet of Śiva.

Alan-kartrī, tā, trī, trī, decorating, skilled in decoration, a decorator.

Alankarmīna, as, ā, am, competent to any act, skilful, clever.

Alan-kāra, as, m. the act of decorating; ornament, decoration; a figure or rhetorical expression. — **Alan-kāra-candrikā**, f. title of a commentary on Kuvalayaṇanda. — **Alankāra-vat**, ān, alī, at, decorated, ornamented; (ti), f. title of the ninth Lambaka in the Kathāsarit-sāgara; (vat), ind. like an ornament. — **Alankāra-sāstra**, am, n. a manual or text-book of rhetoric. — **Alankāra-svarāṇa**, am, n. gold used for ornaments. — **Alankāra-sūra**, as, m., N. of a kind of meditation in Buddhism. — **Alankāra-hina**, as, ā, am, unadorned.

Alankāraka, as, m. ornament, decoration.

Alan-kṛta, as, ā, am, prepared, made ready; ornamented, adorned.

Alan-kṛtī, is, f. ornament; rhetorical ornament, figure or rhetorical expression.

Alan-kriyā, f. adorning, ornamenting.

Alan-gāmnī, ī, inī, ī, going after or following in due or proper manner.

Alan-jīvika, as, ā, am, sufficient for livelihood.

Alan-jusha, as, ā, am, sufficient, adequate to.

Alan-tama, as, ā, am, able, sufficient, having power.

Alan-dhana, as, ā, am, possessing sufficient wealth.

Alan-dhūma, as, m. thick smoke, smoke enough.

1. alam-paṭa, as, m. the interior of a house; woman's apartment.

Alan-paṣu, us, us, u, able to keep cattle.

Alampurushīna, as, ā, am, fit for a man, becoming a man; sufficient for a man.

Alan-bala, as, m. strong enough, having sufficient power; an epithet of Śiva.

Alan-bhūṣṇu, us, us, u, able, competent.

अलम्पट 2. a-lampaṭa, as, ā, am, not libidinous, chaste.

अलम्बुष *alambusha*, as, m. (etymology doubtful, though connected with *alam* above), the palm of the hand with the fingers extended; vomiting; N. of a Rākshasa or evil spirit; (ā), f. a barrier, a line or anything not to be crossed; a sort of sensitive plant; N. of an Apsaras.

अलय *a-laya*, as, m. (rt. *lī*, to be dissolved, or to rest, cling to), non-dissolution, permanence; (as, ā, am), houseless, homeless; vagrant.

अलर्क *alarka*, as, m. (etymology doubtful), a mad dog or one rendered furious; a fabulous animal, like a hog with eight legs; N. of the plant *Calatropis Gigantea Alba*; N. of a prince.

अलर्षि *alarshi*. See s. v. *ṛi*.

Alarshi-rāti, is, is, ī, Ved. eager to bestow, ready to grant gifts, one whose gifts are granted quickly.

अललभवत् *alalā-bhavat*, an, anti, at, Ved. becoming active or lively.

अलले *alale*, ind. a word of no import occurring in the dialect or gibberish of the Piśācas, a class of imps or goblins, introduced in plays, &c.

अलवाल *alavāla* or *alavālaka*, am, n. a basin for water at the root of a tree.

अलस *a-las*, as, as, as (rt. *las*, to shine), not shining.

अलस *a-lasa*, as, ā, am (rt. *las*, to labour), inactive, without energy, lazy, idle, indolent, tired, faint; (as), m. sore or ulcer between the toes; N. of a small poisonous animal; N. of a plant; (ā), f., N. of the climbing plant *Vitis Pedata* Wall. — *Alasa-tā*, f. or *alasa-tva*, am, n. idleness. — *Alasekshaṇā* (°*sa-ik*), f. a woman with languishing looks.

A-lasaka, as, ā, am, indolent; (as), m. tympanitis, flatulence, intumescence of the abdomen, with constipation and wind.

A-lāsyā, as, ā, am, idle, lazy.

अलारु *alāru*, us, m., N. of a small noxious insect or other animal.

अलात *alāta*, am, n. a fire-brand, coal.

अलातृ *a-lātrīṇa*, as, m. (rt. *lā* = *rā*?), Ved. not granting anything; a cloud.

अलाबु *a-lābu*, us or ū, ūs, f. (fr. a, 'not,' and *lab*, 'to sink?'), the bottle-gourd, *Lagenaria Vulgaris* Ser; (us, ū), m. n. a vessel made of the preceding. — *Alābu-pātra*, am, n. a jar made of the bottle-gourd. — *Alābu-maya*, as, ī, am, made of a bottle-gourd. — *Alābū-kaṭa*, am, n. the down of the bottle-gourd.

अलभ *a-lābha*, as, m. (rt. *labh*), non-acquirement; loss.

अलाय *alāyā*, as, m. (fr. rt. *ṛi*?), Ved. epithet of Indra or N. of a man; an assailant.

अलार *alāra*, am, n. (said to be fr. rt. *ṛi*), a door.

अलास *a-lāsa*, as, m. (said to be fr. a + *lāsa*, saliva), inflammation and abscess at the root of the tongue.

अलाय *a-lāsyā*. See *a-lasa* above.

अलि *ali*, is, m. (fr. rt. *al*?), a crow; the Indian cuckoo; a scorpion; a large black bee; spirituous liquor. — *Alī-kula*, am, n. a flight or number of bees. — *Alīkula-sankula*, as, m. the water plant *Trapa Bispinosa*. — *Alī-jihvā* or *alī-jihvikā*, f. the uvula or soft palate. — *Alī-dūrvā*, ā, N. of a plant. — *Alī-patirikā*, f., N. of a shrub. — *Alī-parṇī*, f., N. of the plant *Tragia Involucrata* Lin. — *Alī-priya*, am, n. the red lotus, *Nymphaea Rubra*; (ā), f. the trumpet flower, *Bignonia Suaveolens*. — *Alī-mālā*, f. a flight of bees. — *Alī-modā*, f., N. of a plant, *Premna*

Spinosa. — *Alī-virāva*, as, m. or *alī-viruta*, am, n. song or hum of the bee.

Alīn, ī, m. a scorpion; a large black bee.

Alīnī, f. a swarm of bees.

अलिश *alīśa*, as, m., Ved. a kind of demon.

अलिक *alika*, am, n. (fr. rt. *al*?), the forehead.

अलिक्क *alīkka*, as, m., Ved. a kind of carrion bird.

अलिगर्द *aligarda*, as, m. a snake. See *alagarda*.

अलिङ्ग *a-līṅga*, am, n. absence of marks; (as, ā, am), having no marks; (in gram.) having no gender.

A-līṅgin, ī, inī, ī, an impostor, a pretended ascetic or student, one wearing the usual frontal marks, skin, staff, &c., without belonging to a religious order.

अलिज्जर *alīnjara*, as, m. a small earthen water-jar.

अलिन *alina*, as, m., Ved., N. of a tribe(?).

अलिन्द *alinda* or *alindaka*, as, m. (fr. rt. *al*?), a terrace before a house-door; (ā), pl., N. of a people.

अलिपक *alipaka*, as, m. a dog; the Indian cuckoo; a bee.

अलिप्सा *a-līpsā*, f. (Desid. of rt. *labh*), freedom from desire or cupidity.

अलिमक *alimaka* or *alimpaka* or *alimbaka*, as, m. the Indian cuckoo; a frog; a bee; N. of the plant *Bassia Latifolia*; the filaments of the lotus.

अलीक *alika*, as, ā, am (said to be fr. rt. *al*, 'to adorn,' i.e. dress out in false colour; perhaps fr. *a*, 'not,' and *lika*, but the latter does not occur), unpleasant, disagreeable; untrue, false; small, little; (am), n. anything displeasing; falsehood, untruth; the forehead; heaven. — *Alīka-tā*, f. falsehood, vanity. — *Alīka-mateya*, as, m. a kind of dish resembling the taste of fish ('mock-fish'), made of the flour of a sort of bean fried with Sesamum oil.

Alīkayn, us, m., N. of a Brāhman.

Alīkāya, nom. A. *alīkāyate*, -*yitum*, to be deceived.

Alīkīn, ī, inī, ī, disagreeable; false, deceiving.

Alīkya, as, ā, am, belonging to falsehood, false.

अलीगर्द *aligarda*, as, m. a snake. See *aligarda*.

अलु *alu*, us, f. a small water-pot. See *ālu*.

अलुप्त *a-lupta*, as, ā, am (rt. *lup*), not cut off, undiminished. — *Alupta-mahīman*, ā, ā, a, of undiminished glory.

अलुभ *a-lubha*, as, ā, am, or *a-lubhyat*, an, anti, at (rt. *lubh*), Ved. moderate, content, not covetous. — *Alubha-tva*, am, n. freedom from covetousness, moderation, contentment.

A-lubha, as, m. non-confusion; right process(?); absence of cupidity, moderation.

A-lubhin, ī, inī, ī, not wanting or desiring anything.

अलृक्ष *a-lūksha*, as, ā, am, soft. See *a-rūksha*.

अलून *a-lūna*, as, ā, am (rt. *lū*), uncut, unshorn.

अले *ale* or *alele*, ind. unmeaning words in the dialect of the demons or Piśācas, introduced in plays, &c.

अलेपक *a-lepaka*, as, ikā, am, stainless.

अलेश *a-leśa*, as, ā, am, not little, much, large; (am), ind. not at all. — *A-leśaija* (°*sa-ēj*), as, ā, am, firm, steady.

अलोक a-loka, as, m. (rt. lok), not the world; the end of the world; the immaterial or spiritual world; not the people; (as, ā, am), not having space, finding no place.

A-lokana, am, n. invisibility, disappearance.

A-lokaniya, as, ā, am, invisible, imperceptible.

A-lokita, as, ā, am, unseen.

A-lokyā, as, ā, am, unusual, unallowed. — **Alokyā-tā**, f. unfitness for heaven.

A-laukika, as, i, am, not current in the world, not relating to this world, uncommon, supernatural; (in gram.) not current in the usual language; unusual, rare; theoretical; Vedic (as opposed to the later usage of a word). — **A-laukika-tva**, am, n. rare occurrence of a word.

अलोपाङ्ग a-lopāṅga ('pa-an'), as, ā, am, Ved. not defective in a single limb.

अलोमहर्षण a-lomaharṣaṇa, as, ā, am, not causing erection of the hair of the body (from joy).

अलोल a-lola, as, ā, am, unagitated, firm, steady, tranquil; (ā), f., N. of a metre containing four lines, each of fourteen syllables. See *lola*.

A-lolu, us, us, indifferent to sensual objects.

A-lolu-tva, am, n. indifference to sensual objects.

अलोलुप a-lolupa, as, ā, am, free from desire; not greedy or covetous, apathetic.

अलोह aloha, as, m., N. of a person? (Gaṇa to Pāṇini IV. 2. 97). See *aloha*.

अलोहित a-lohita, as, ā, am, bloodless; (am), n. Nymphæa Rubra.

अलौकिक a-laukika. See above.

अल्क alka, as, m. (a doubtful word), a tree; a member of the body.

अल्प alpa, as, ā, am (fr. rt. al? perhaps connected with *arbhā*), small, minute, trifling; little; seldom, rare; of short existence. **Alpam**, ind. little; **alpāt**, ind. without much trouble, easily; **alpēna**, ind. easily [cf. Lith. *alpetu*, *ap-alpetu*, 'to faint'].

Alpa-kārya, am, n. small matter. — **Alpa-keśi**, f., N. of a plant; or perhaps the root of sweet flag.

Alpa-kṛita, as, ā, am, bought for little money, cheap. — **Alpa-gandha**, am, n. the red lotus.

Alpa-śeṣita, as, ā, am, inert. — **Alpa-śhada**, as, ā, am, scantily clad. — **Alpa-jña**, as, ā, am, knowing little, ignorant, shallow, superficial. — **Alpa-tanu**, us, us, v, small-bodied; short, thin. — **Alpa-tā**, f. or **Alpa-tva**, am, n. smallness, minuteness; inferiority, insignificance. — **Alpa-dakṣhiṇa**, as, ā, am, defective in presents (as a ceremony). — **Alpa-dṛiṣṭi**, is, is, f., of confined views, narrow-minded.

Alpa-dhana, as, ā, am, of little wealth, not affluent. — **Alpa-dhī**, is, is, f., weak-minded, having little sense, foolish. — **Alpa-pattra**, as, m., N. of a plant, a species of the Tulasi. — **Alpa-pādma**, am, n. the red lotus. — **Alpa-parivāra**, as, ā, am, having a small train or retinue. — **Alpa-paśu**, us, us, v, Ved. having a small number of cattle. — **Alpa-puṇya**, as, ā, am, whose religious merits are small.

Alpa-praja, ās, ās, as, having few descendants or few subjects. — **Alpa-prabhāva**, as, ā, am, of little weight or consequence, insignificant. — **Alpa-prabhāva-tva**, am, n. insignificance. — **Alpa-pramāṇa** or **alpapramāṇaka**, as, ā, am, of little weight or measure; of little authority, resting on little evidence; (as), m. common cucumber, Cucumis Sativus. — **Alpa-prayoga**, as, ā, am, of rare application or use. — **Alpa-prāṇa**, as, m. (in gram.) slight breathing or weak aspiration; the effort in uttering the vowels, the semivowels y, r, l, v, the consonants k, c, t, p, g, j, d, b, and the nasals, is said to be accompanied with slight aspiration, but practically *alpa-prāṇa* is here equivalent to unspirited, as opposed to *mahā-prāṇa*, q. v.; (as, ā, am), having little or short breath, asthmatic. — **Alpa-bala**, as, ā, am, of little strength, feeble. — **Alpa-**

bādha, as, ā, am, causing little annoyance or inconvenience. — **Alpa-buddhi**, is, is, f., weak-minded, unwise, ignorant, silly. — **Alpa-bhāgya**, as, ā, am, having little fortune. — **Alpa-bhāṣin**, i, iṇi, i, speaking little, taciturn. — **Alpa-madhyama**, as, ā, am, thin-waisted. — **Alpa-mātra**, am, n. a little, a little merely; a short time, a few moments. — **Alpa-mā-risha**, as, m. a kind of amaranth, Amaranthus Polygamus. — **Alpa-mūrti**, is, is, f., small-bodied, diminutive; (is), f. a small figure or object. — **Alpa-mūlya**, as, ā, am, of small value. — **Alpa-medhas**, ās, ās, as, of little understanding, ignorant, silly. — **Alpa-paśa**, as, ā, am, cooking little, stingy. — **Alpa-vayas**, ās, ās, as, young in age. — **Alpa-vādīn**, i, iṇi, i, speaking little, taciturn. — **Alpa-vidya**, as, ā, am, ignorant, ill-taught, uneducated. — **Alpa-vishaya**, as, ā, am, of limited range or capacity, engaged in trifling matters. — **Alpa-saṅkṛānti**, is, is, f., N. of a metre. — **Alpa-śakti**, is, is, f., of little strength, weak, feeble. — **Alpa-sam**, ind. in a low degree, a little; separately; seldom, now and then. — **Alpa-saras**, as, n. a basin, a small pond, one which is shallow or dry in the hot season. — **Alpa-māyū**, us, us, u, having few sinews. — **Alpākāṅkṣhīn** ('pa-āk'), i, iṇi, i, desiring little, contented or satisfied with little. — **Alpāñji** ('pa-ñji'), is, is, f., Ved. covered with minute spots. — **Alpāyus** ('pa-āy'), us, us, u, short-lived; young, of few years; (us), m. a goat. — **Alpārambha** ('pa-ār'), as, m. a gradual beginning. — **Alpālpa** ('pa-al'), as, ā, am, very little, minute; little by little. — **Alpāhāra** ('pa-āh'), as, m. the taking little food; moderation, abstinence; (as, ā, am), abstinent. — **Alpāhārīn** ('pa-āh'), i, iṇi, i, eating little, moderate, abstemious. — **Alpēdṛus** ('pa-ēd'), us, us, u, moderate in wishes, seeking little. — **Alpetara** ('pa-it'), as, ā, am, large, lit. other than small. — **Alpēśākhyā** (alpa-īśa-ākhyā), as, ā, am, named after an insignificant chief or master, of low origin. — **Alpōna** ('pa-ūn'), as, ā, am, slightly defective, not quite complete or not finished. — **Alpōpāya** ('pa-up'), as, m. small means.

Alpaka, as, ā, am, small, minute, trifling; (am), ind. little; (as), m., N. of a plant, Hedysarum Alhagi.

Alpita, as, ā, am, diminished.

Alpiśthā, as, ā, am, least, smallest, very small.

Alpiśthā-kṛiti, is, is, f., of little note.

Alpī-kṛi, cl. 8. P. -karoti, -kartum, to make small.

Alpī-kṛita, as, ā, am, made small; comminuted; reduced in number.

Alpī-bhūta, as, ā, am, become small; diminished, reduced in number.

Alpiyas, ān, asī, as, smaller, less, very small.

अल्लā allā, f. a mother; voc. *allā*.

अव् av, cl. 1. P. *avati*, *āva*, *āvīt*, *avi-* *śhyati*, *avitum*, to be glad, to enjoy one's self, to satisfy one's self with (with loc.); to do good to any one; to satisfy, to fill; to like, wish, desire, love; to be pleased with, to bestow great care upon; to favour, promote, animate; to help, guard, defend, protect. (The following meanings are doubtful): to move; to know or apprehend; to enter; to be near; to have a right; to obey; to shine; to embrace; to kill or hurt; to take; to be; to grow, to burn, to divide: Caus. P. *āvayati*, -*yitum*, to consume, devour [cf. Lat. *aveo*; Gr. *ἄω*].

1. *ava*, as, ā, am, Ved. desiring, loving.

Avana, *avant*, &c. See s. v.

अव् 2. ava or sometimes *va*, ind. (as a prefix to verbs and nouns expresses) off, away, down; implying sometimes depreciation, disrespect, diminution, &c.

(As a separable adverb or preposition with abl.) away, off, away from or down [cf. the Zend pron. *ava*, to which corresponds the Slav. *ovo*, *ova*, 'this, that' cf. also the syllable *av* in *av-rōs*, *av*, *avōs*, *avōis*, *avōis*, *avōre*, *avōrdp*; Lat. *av-t*, *av-tem*, &c.].

Avakaṣa, as, ā, am, opposite, contrary; backwards, downwards; (am), n. opposition, contrariety, reverse.

Avakāṭikā, f. dissimulation.

Avakūṭāra, as, ā, am, opposite, contrary; backwards, downwards; (am), n. reverse, contrariety.

Avakūṭārikā, f. dissimulation.

अवश a-vaṣa, as, m. a low or despised family; (am), n., Ved. that which has no beams or support, the ether.

अवकट, अवकुटार. See above.

अवकलित ava-kalita, as, ā, am, seen, observed; wicked, perverse (?).

अवका अवका, f. a grassy plant growing in marshy land, Blyxa Octandra Rich; otherwise called *Saivāla*. — **Avakāda** ('kā-ada'), as, ā, am, Ved. eating the plant Blyxa Oct. R. — **Avakolba** ('kā-ul'), as, ā, am, covered or surrounded with *Avakā* plants.

अवकाश ava-kāś, cl. 1. 4. A. -*kāśate*, -*kāśyate*, -*śitum*, to be visible, to be manifest: Caus. P. -*kāśayati*, -*yitum*, to cause to look at: Intens. part. -*kāśat*, at, atī, at, shining; seeing.

Avakāśa, as, m. a glance cast on anything; N. of certain verses, during the recitation of which the eyes must be fixed on certain objects; place, space, open or wide space, room, occasion, opportunity; interval, aperture; intermediate time; *avakāśam kṛi* or *dā*, to make room, to give way, to admit; *avakāśam labh*, to get a footing; to obtain a favourable opportunity; to find scope, happen, take place; *avakāśam rudh*, not to give way; to hinder, impede. — **Avakāśa-vat**, ān, atī, at, spacious.

Avakāśya, as, ā, am, admitted in the recitation of the *Avakāśa* verses.

अवकुञ्चन ava-kunṣana, am, n. bending, curving, flexure, contraction.

अवकुट्टित ava-kutṭita, as, ā, am, vexed, inflamed; cut off.

अवकुण्ठन ava-kunṭhana, am, n. investing, surrounding; attracting.

Avakunṭhita, as, ā, am, invested, surrounded, attracted.

अवकुत्स ava-kuts, cl. 10. P. A. -*kutsayati*, -*te*, -*yitum*, to blame, revile, contemn.

Avakutsita, as, ā, am, reviled, despised; (am), n. blame, censure.

अवकुष् ava-kush, cl. 9. P. -*kushṇāti*, -*koshitum*, to draw or rub downwards; to prove (?); to display (?).

अवकुल् ava-kul, cl. 10. P. -*kūlayati*, -*yitum*, to singe, burn.

अवकृत् ava-kṛit, cl. 6. P. -*kṛintati*, -*kartitum*, to cut off or away: Caus. P. -*kartayati*, -*yitum*, to cause to cut off.

Avakarta, as, m. a part cut off, a strip.

Avakartana, am, n. cutting off, excision.

Avakartān, i, ini, i, cutting off, cutting out.

अवक्राश ava-kṛiś, Caus. -*karṣayati*, -*yitum*, to emaciate, make lean or meagre or mean-looking; to deform.

अवक्रुष् ava-kṛiś, cl. 1. P. -*karshati*, -*karshṭum*, to draw off or away, to pull off or out, to extract, to take off; to drag down.

Avakarṣhana, am, n. taking or pulling out, off or down, extraction; expulsion.

Avakṛiṣṭa, as, ā, am, drawn away or down, sent away, removed, dropped; expelled, turned out; dragged down; being below; inferior, low; degraded, outcast; (as), m. a servant who performs the lowest office, a sweeper, a waterman, &c.

Avakṛiṣhya, ind. having drawn away or down.

अवकृ अवकृ, cl. 6. P. -*kirati*, -*karitum*,

-ritum, to pour out or down, to spread, to scatter; to shake off, throw off, leave; to bestrew, pour upon, cover with, fill: A. -karate, to extend; to fall asunder; to pass away, fall off, become faithless.

Ava-kara, as, m. dust or sweepings.

Ava-kirpa, as, ā, am, thrown off, left; scattered, disregarded, violated, coarsely pounded.

Ava-kirṣa, ī, īnī, ī, violating a vow or engagement of chastity, continence, temperance, &c.; (ī), m. a religious student who has committed an act of incontinency. — **Avakirṣ-vrata**, am, n. penance for an act of incontinency.

Ava-kiryamāṇa, as, ā, am, being scattered or strewn.

अवक्लृप् **ava-klrip**, cl. 1. A. -kalpate, -pitum, -ptum, to correspond with, to answer; to be right; to be fit; to help to, to serve: Caus. -kalpayati, -yitum, to put in order; to prepare, make ready; to employ becomingly; to consider as possible: Desid. of Caus. -**Alkalpayishati**, to wish to prepare or to make ready.

Ava-kalpita, as, ā, am, corresponding with, right, fit.

Ava-klīpti, īs, f. considering as possible; possibility, suitability.

अवकेश **ava-keśa**, as, ā, am, Ved. having the hair hanging down.

Ava-keśin, ī, īnī, ī, unfruitful, barren; (ī), m. a tree without fruit.

अवकोकिल **ava-kokila**, as, ā, am, called down to by the koil (singing in a tree above?).

अवकोल्ब **avakolba**. See s. v. **avakā**.

अवक्तव्य **a-vaktavya**, as, ā, am (rt. **vac**), not to be said, improper; indescribable.

अवक्त्र **a-vaktra**, as, ā, am, having no mouth (as a vessel).

अवक्र **a-vakra**, as, ā, am, not crooked, straight, upright, honest.

अवक्रक्षिन् **ava-krakshin**, ī, īnī, ī (rt. **kraksh** connected with **kṛśh**?), Ved. dashing down, over-coming.

अवक्रन्द **ava-krand**, cl. 1. P. A. -krandati, -te, -ditum, or Caus. P. -krandayati, -yitum, to cry out, roar.

Ava-kranda, as, m., Ved. roaring, neighing.

Ava-krandam, am, n. crying out, weeping aloud.

अवक्रम **ava-kram**, cl. 1. 4. P. -krāmati, -krāmyati, -kramitum, to step down or away, run away, escape; to tread down, overcome; to descend: Caus. P. -kramayati, -yitum, to cause to go down.

Ava-krānti, īs, f. descending, descent; approach.

Ava-krāntin, ī, īnī, ī, Ved. running away, escaping.

अवक्रिया **ava-kriyā**, f. neglect, omission, non-performance of prescribed acts.

अवक्री **ava-kri**, cl. 9. P. A. -krīpāti, -pitē; -kriṣum, to purchase; to let out to hire; to bribe.

Ava-kraya, as, m. letting out to hire; rent; revenue; price.

अवक्रिड **ava-kriḍ**, cl. 1. P. A. -kriḍati, -te, -ditum, to play (?).

अवक्रुश **ava-kruś**, cl. 1. P. -krośati, -kroshum, to call down to; to revile.

Ava-kruśha, as, ā, am, sounded ill or badly; reviled, abused.

Ava-krośa, as, m. a discordant noise; a curse, an imprecation; abuse.

अवक्लम **ava-klam**, ? Caus. P. -klamayati, -yitum, to bring water for washing; (this word, given by Westergaard, is doubtful.)

अवक्लद **ava-kleda**, as, m. (rt. **klid**), trickling, descent of moisture; ichor, malignant or fetid discharge.

Ava-kledana, am, n. trickling, falling as dew or moisture.

अवक्लप **ava-kvaṇa**, as, m. a discordant or false note.

अवक्लप **ava-kvātha**, as, m. imperfect digestion or decoction.

अवक्लर **ava-kshar**, Caus. P. -kshārayati, -yitum, to cause to flow down upon.

अवक्लत् **ava-kshal**, cl. 10. P. -kshālayati, -yitum, to wash by dipping in.

अवक्लम **ava-kshāma**, as, m., Ved. propitiatory offering, satisfaction of claims, compensation.

अवक्लि **ava-kshi**, cl. 9. 5. 1. P. -kshināti, -noti, -kshayati, -kshetum, to remove: Pass. -kshiyate, to waste away.

Ava-kshaya, as, m. destruction, waste, loss.

Ava-kshayana, am, n. a means for extinguishing (a fire, &c.).

Ava-kshipa, as, ā, am, wasted, emaciated.

अवक्लिप् **ava-kship**, cl. 6. P. A. -kshipati, -te, -kshiptum, to throw down; to cause to fly down or away; to hurl; to reprimand, revile any one; to grant, yield: Caus. P. -kshēpayati, -yitum, to cause to fall down.

Ava-kshipta, as, ā, am, thrown down, badly thrown; said sarcastically, imputed, insinuated; blamed, reviled.

Ava-kshēpa, as, m. blaming, reviling, scolding.

Ava-kshēpana, am, n. throwing down, overcoming; censure, blame; despising; (ṇī), f. rein, bridle.

अवक्लु **ava-kshu**, cl. 2. P. -kshauti, -kshavitum, to sneeze upon.

Ava-kshuta, as, ā, am, sneezed upon.

अवक्लुद् **ava-kshud**, cl. 1. P. -kshodati, -ditum, to stamp or pound; to rub to pieces.

अवक्लै **ava-kshai**, cl. 1. P. -kshāyati, -kshā-tum, to burn down or to the end.

Ava-kshāna, as, ā, am, burnt down.

अवक्लु **ava-kshu**, cl. 2. P. -kshnauti, -kshnavitum, to rub to pieces.

अवक्लण्ड **ava-khaṇḍ**, cl. 10. P. -khaṇḍayati, -yitum, to divide, annihilate, destroy.

Ava-khaṇḍana, am, n. dividing, destroying.

अवक्लद **ava-khāda**, as, m., Ved. a bad or contemptible meal, eating to no purpose, an unworthy oblation.

अवक्ल्य **ava-khyā**, cl. 2. P., Ved. -khyāti, -khyātum, to look down, perceive: Caus. P. -khyāpayati, -yitum, to cause to look at.

अवक्लण **ava-gaṇ**, cl. 10. P. -gaṇayati, -yitum, to disregard, disrespect, pay no attention; to despise.

Ava-gaṇana, am, n. contempt, disregard.

Ava-gaṇita, as, ā, am, disregarded, despised.

अवक्लण **ava-gaṇa**, as, ā, am, separated from one's companions, isolated, alone.

अवक्लण्ड **ava-gaṇḍa**, as, m. a boil or pimple upon the face.

अवक्लथ **ava-gatha**, as, ā, am (rt. **gā**, to go), bathing or bathed early in the morning.

अवक्लदित **ava-gadita**, as, ā, am (rt. **gad**), unsaid, unuttered.

अवक्लग **ava-gaṇ**, cl. 1. P. -gaṇthati, -gaṇtum, to go down, descend; to come to, visit; to go near, undertake; to reach, obtain; to hit upon, think of, conceive; to learn, understand, assure one's self, be convinced; to recognize, consider: Caus. P. -gamayati, -yitum, to bring near, procure; to cause to know, teach.

Ava-gata, as, ā, am, gone, gone away; obtained,

conceived, known, learnt, understood, comprehended; assented, promised.

Ava-gatī, īs, f. perception, knowledge, comprehension.

Ava-gantavya or **ava-gamya**, as, ā, am, to be known or understood, to be judged, intended to be understood, meant.

Ava-gama, as, m. or **ava-gamāna**, am, n. going near, descending, understanding, comprehension, intelligence; knowledge, getting acquainted with.

अवक्लणित **ava-garhita**, as, ā, am, despised.

अवक्लग **ava-gal**, cl. 1. P. -galati, -litum, to fall down, slip down.

अवक्लग **ava-galbha**, cl. 1. A. -galbhatē, -bhitum, to be brave, valiant.

अवक्लगद **avagāda**, as, m. a small wooden bason for baling water out of a boat; (etym. doubtful.)

अवक्लगह **ava-gāh**, cl. 1. A. -gāhate, -gāhitum, -gādhum, to plunge into; to go deep into, to be absorbed in (with loc. or acc.).

Ava-gādhā, as, ā, am, immersed, bathed, plunged into; that in which one bathes; deepened, low; concealed, curdling (as blood). — **Avagādhā-vat**, ān, atī, at, bathing, plunging, diving.

Ava-gāha, as, m. plunging, bathing; a bucket (?).

Ava-gāhana, am, n. immersion, plunging, diving, bathing.

Ava-gāhita, as, ā, am, bathed, immersed.

अवक्लगण्ड **ava-guṇṭh**, cl. 10. P. -guṇṭhayati, -yitum, to cover with; to draw over, conceal.

Ava-guṇṭhana, am, n. hiding, veiling, a veil; a peculiar joining of the fingers in certain religious ceremonies; sweeping. — **Avagunṭhana-vat**, ān, atī, at, covered with a veil.

Ava-guṇṭhikā, f. a veil.

Ava-guṇṭhita, as, ā, am, covered, concealed, veiled, screened. — **Avagunṭhita-mukha**, as, ī, am, having the face veiled.

अवक्लगण्डित **ava-guṇḍita**, as, ā, am, pounded, ground, pulverulent.

अवक्लग **ava-gur**, cl. 6. A. -gurate, -ritum, to assail with threats, to attack, to raise a weapon for the purpose of striking a blow.

Ava-gorapa, am, n. menacing, assaulting with intent to kill, assailing with weapons.

अवक्लग **ava-guḥ**, cl. 1. P. A. -gūhati, -te, -gūhitum, -godhum, to cover; to hide, conceal; to put into or inside; to embrace.

Ava-gūhana, am, n. hiding, concealing, embracing.

अवक्लग **ava-gri**, cl. 6. A. -girate or -gilate, -gartum or -galitum, -garitum or -galitum, to swallow up.

Ava-girṇa, as, ā, am, swallowed up.

अवक्लगै **ava-gai**, cl. 1. P. -gāyati, -gātum, to sing in a discordant tone, sing depreciatingly, satirize in song, reproach, revile.

Ava-gūta, as, ā, am, sung in a discordant tone, sung badly; sung depreciatingly, satirized in song, destroyed by incantation; reproached, abused, censured; wicked, vile; seen frequently (= **muhur-dṛishṭa**), sung of frequently, well known, 'decantatus'; (am), n. satire in song; reproach, blame, bad or discordant singing.

अवक्लग **ava-grah**, cl. 9. P. A. -grāhṇāti, -nīte, or Ved. -grābhayati, -nīte, -grahitum, to let loose, to let go; to divide; (in gram.) to break off, separate, discontinue; to distinguish: Caus. P. -grāhayati, -yitum, to knead, make dough.

Ava-grīhita, as, ā, am, obstructed, impeded, restrained.

1. **ava-grīhya**, as, ā, am, (in gram.) separable.
2. **ava-grīhya**, ind. having separated, laying hold with the feet, leaning against with force or violence.

Ava-grāha, *as*, m. separation of the component parts of a compound, or of other grammatical forms, occurring in some Pāthas, e.g. in the Pada-text of the Vedas; the mark or the interval of such a separation; the syllable or letter after which the separation occurs; the chief member of a word so separated; obstacle, impediment, restraint; drought; nature, original temperament; a sort of knowledge, a false idea (?); an imprecation or term of abuse; an elephant's forehead; a herd of elephants; an iron hook with which elephants are driven.

Ava-grāhaṇa, *am*, n. obstacle, impediment, restraint, disrespect.

Ava-grāha, *as*, m. breaking off, discontinuing; obstacle, impediment, imprecation; drought; the forehead of an elephant.

Ava-grāham, *ind.* in breaking off or discontinuing.

अवग्रह *ava-graḥ*, cl. 1. A. -*grāḥate*, -*ṭṭitum*, cl. 10. P. -*grāḥayati*, -*yitum*, to push or brush away or off; to touch, feel, rub; to stir up.

Ava-grāḥita, *as*, m. a hole in the ground, a cave, a cavern.

Ava-grāḥana, *am*, n. rubbing away or off. *Ava-grāḥita*, *am*, n. pushing or rubbing together; rubbing off.

अवघात *ava-ghāta*, *as*, m. (rt. *han*), striking, hurting, killing; a violent or fatal blow; threshing corn by bruising it with a wooden pestle in a mortar of the same material.

Ava-ghātin, *i*, *inī*, *i*, striking, killing.

अवघुष *ava-ghuṣh*, cl. 1. P. -*ghuṣhati*, -*shitum*, to proclaim aloud; to convoke, send for, summon; to fill with cries or clamour.

Ava-ghuṣhita, *as*, *ā*, *am*, proclaimed, summoned. *Ava-ghuṣhāṇa*, *am*, n. crying, proclaiming, denouncing.

अवघूर्ण *ava-ghūrṇ*, cl. 1. P. A. -*ghūrṇati*, -*te*, -*yitum*, to whirl round, brandish, move to and fro. *Ava-ghūrṇa*, *as*, m. a whirling round; a whirlpool. *Ava-ghūrṇana*, *am*, n. rolling or whirling round. *Ava-ghūrṇita*, *as*, *ā*, *am*, whirled round.

अवघृष *ava-ghrīṣh*, cl. 1. P. A. -*gharshati*, -*te*, -*shitum*, to rub off, rub to pieces: Caus. -*gharshayati*, -*yitum*, to rub off, scratch off.

Ava-gharshāṇa, *am*, n. rubbing off, scrubbing. *Ava-gharshita*, *as*, *ā*, *am*, rubbed off, scrubbed.

अवघोषित *ava-ghoṣita*, *as*, *ā*, *am* (rt. *ghuṣ*), cf. rt. *guṣṭh* with *ava*), covered, concealed.

अवघ्रा *ava-ghrā*, cl. 1. P. -*jighrati*, -*ghrātum*, to smell at, to touch with the mouth; to kiss: Caus. -*ghrāpayati*, -*yitum*, to cause to smell at.

Ava-ghrāṇa, *am*, n. the act of smelling at. *Ava-ghrāta*, *as*, *ā*, *am*, smelled, smelled at; kissed.

अवच *avaca*, lower. This word is connected with *ava* as *ucca* is with *ud*, but only found in *uccāvacā*, q. v.

अवचक्ष *ava-śakṣh*, cl. 2. A. -*śakṣhe*, -*śakṣitum*, to look down upon, to perceive.

Ava-śakṣāṇa, *am*, n. looking down upon? (Gaṇa to Pāṇini VIII. 1. 27, 57).

अवचन *a-vacāna*, *am*, n. absence of assertion, silence, taciturnity: (*as*, *ā*, *am*), not speaking, silent. — *Ava-vacāna-kara*, *as*, *ā*, *am*, not doing what one is bid, disobedient.

Ava-vacāniya, *as*, *ā*, *am*, not to be spoken, improper. — *Ava-vacāniya-tā*, *f.* or *avacāniya-tva*, *am*, n. impropriety of speech.

Ava-vaca-kara, *as*, *ā* or *i*, *am*, silent, not speaking, taciturn.

अवचन्दमस *ava-candramasa*, *am*, n., Ved. the looking down of the moon.

अवचर *ava-car*, cl. 1. P. A. -*carati*, -*te*, -*ritum*, Ved. -*ritave* or -*vai*, -*rare*, -*radhyat*, to move or come down; to go down towards: Caus.

-*cārayati*, -*yitum*; to cause to move or descend upon; to employ.

Ava-cara, *as*, *ā*, *am*, going or moving down or in or upon; (*as*), m. place of descent, road, field of action.

Ava-cāraṇa, *am*, n. employing, application, mode of proceeding.

Ava-cārya, *as*, *ā*, *am*, to be cast down, to be given, to be put on or applied.

अवचि 1. *ava-ci*, cl. 3. P., Ved. -*čiketi*, -*četum*, to worship, honour, respect.

अवचि 2. *ava-ci*, cl. 5. P. A. -*činoti*, -*nute*, -*četum*, to gather, pick off; to take off; to let down (one's cloak) behind, to open (one's cloak).

Ava-caya, *as*, m. gathering, especially flowers, fruits, &c.

Ava-cāyin, *i*, *inī*, *i*, gathering, picking off. *Ava-cāta*, *as*, *ā*, *am*, gathered; filled, inhabited.

अवचूड *ava-cūda*, *as*, m. the pendent crest or streamer of a standard. See *ava-cūla*.

अवचूर्ण *ava-cūrṇ*, cl. 10. P. -*cūrṇayati*, -*yitum*, to sprinkle with meal, dust, &c.; to cover. *Ava-cūrṇana*, *am*, n. sprinkling with powder; pounding, reducing to powder.

Ava-cūrṇita, *as*, *ā*, *am*, sprinkled with powder; coarsely pounded, ground, crushed.

अवचूल *ava-cūla*, *as*, m. (fr. *cūla* for *cūda*), an ornament hanging downwards from the top of a banner, the top ornaments (such as streamers, peacocks' tails, &c.) of a standard hanging downward; a chowrl. *Ava-cūlaka*, *as*, m. a chowrl or brush, formed of a cow's tail, peacock's feathers, &c., for fanning off flies.

अवचृत् *ava-črit*, cl. 6. P. -*čritati*, -*čartitum*, to let loose.

अवच्छद् *ava-cēhad* (-*čhad*), cl. 10. P. -*cēhadayati*, -*yitum*, to cover over, overspread; to conceal, to obscure, leave in darkness.

Ava-cēhada, *as*, m. a cover, covering.

Ava-cēhanna, *as*, *ā*, *am*, covered over, overspread, filled.

Ava-cēhādya, *ind.* having covered over; having obscured.

अवच्छिद् *ava-cēhid* (-*čhid*), cl. 7. P. A. -*cēhinatti*, -*cēhinte*, -*cēhettum*, to cut off, detach, separate, to tear in pieces, break asunder; to excerpt, distinguish, discriminate; to interrupt.

Ava-cēhinna, *as*, *ā*, *am*, cut off, separated, divided, detached, excerpted; broken; (in logic) predicated, i. e. separated from everything else by the properties predicated; bounded.

Ava-cēheda, *as*, m. anything cut off; part, portion; separation, distinction; discrimination; distinguishing; boundary, limit; a predicate, the property of a thing by which it is distinguished from everything else. — *Ava-cēhedāvācēheda* (-*da-av*), *as*, m. generalising, removing distinctions.

Ava-cēhedaka, *as*, *ikā*, *am*, separating, distinguishing, particularising, determining; bounding, separating one thing from another; peculiar; (*as*), m. that which distinguishes, &c.; a predicate, characteristic, property; boundary, limit.

Ava-cēhedana, *am*, n. cutting off; separating, dividing; discriminating, distinguishing.

Ava-cēhedyā, *as*, *ā*, *am*, to be cut off, separated, &c.

अवच्छुरित *ava-cēhurita* or *ava-cēhuritaka*, *am*, n. (fr. rt. *chur*, 'to split,' with *ava*, 'that which splits one's sides?'), a horse-laugh.

अवच्छो *ava-cēho* (-*čho*), cl. 4. P. -*cēhyati*, -*cēhātum*, to cut off or away, to flay, to skin, to reap. *Ava-cēhāta*, *as*, *ā*, *am*, cut off, flayed, emaciated by abstinence; reaped.

अवजनि *ava-janita*, *as*, *ā*, *am* (rt. *jan*), born, brought forth.

अवजि *ava-ji*, cl. 1. P. -*jayati*, -*jetum*, to spoil (i. e. deprive by conquest), to win; recover; to ward off; conquer: Desid. -*jigīṣhati*, to wish to win or recover.

Ava-jaya, *as*, m. the act of overcoming, victory. *Ava-jita*, *as*, *ā*, *am*, conquered; contemned, disregarded.

अवनुष्ट *ava-jushta*, *as*, *ā*, *am* (rt. *jush*), visited.

अवज्ञा 1. *ava-jñā*, cl. 9. P. -*jñānati*, -*jñānum*, to disesteem, have a low opinion of, despise, treat with contempt.

2. *ava-jñā*, *f.* or *ava-jñāna*, *am*, n. contempt, disesteem, disrespect (with obj. in loc. or gen.). — *Ava-jñāpahata* (-*jñā-up*), *as*, *ā*, *am*, treated with contempt, humiliated, degraded.

Ava-jñāta, *as*, *ā*, *am*, despised, disrespected. *Ava-jñeya*, *as*, *ā*, *am*, contemptible, to be treated with disrespect, disreputable.

अवज्युत् *ava-jyut* (rt. *jyut* for *dyut*), Caus. -*jyotayati*, -*yitum*, to light up or bring a light to bear upon, to illumine.

Ava-jyotyā, *ind.* having lighted (a lamp).

अवज्जल् *ava-jval*, Caus. -*jvālayati*, -*yitum*, to set on fire.

अवट *avata*, *as*, m. (fr. 2. *ava*, q. v.), a hole, a vacancy; a hole in the ground, a chasm, a pit; any depressed part of the body, a cavity, a fosse, a sinus; a well; a juggler; N. of a man. — *Avata-kacēhapa*, *as*, m. a tortoise in a hole (said of an inexperienced man, who has seen nothing of the world). — *Avata-virodhana*, *am*, n. a particular hell.

Avatā, *i*, *m.* a hole in the ground; a sinus; a hollow, a cavity.

Avatāta, *as*, *ā*, *am*, flat-nosed.

Avatu, *us*, m. f. the back or nape of the neck; a hole in the ground; a well; N. of a tree; (*u*), n. a hole, a rent. — *Avatu-ja*, *as*, m. a hind curl, the hair on the back of the head.

Avatya, *as*, *ā*, *am*, Ved. being in a hole.

Avata, *as*, m., Ved. a well, a cistern.

अवडङ्ग *avadanga* or *avadranga* or *avataṅka* (?) or *avataṅga* (?), *as*, m. a market, a mart.

अवडीन *ava-ḍina*, *am*, n. (rt. *ḍi*), the flight of a bird, flying downwards.

अवशड *a-vanḍa*, *as*, *ā*, *am*, Ved. not without a tail.

अवतंस *ava-taṇsa* or *ava-taṇsaka*, *as*, *am*, m. n. (rt. *taṇsa*), a garland; a ring-shaped ornament, ear-ring, crest.

Ava-taṇsita, *as*, *ā*, *am*, having a garland or ear-ring, crested.

अवतक्ष *ava-takṣaṇa*, *am*, n. (rt. *takṣh*), anything cut in pieces; chopped straw.

अवतड् *ava-tad*, Caus. P. -*tādayati*, -*yitum*, to strike downwards.

अवतन् *ava-tan*, cl. 8. P. -*tanoti*, -*nitum*, to stretch or extend downwards; to overspread, cover; to loosen, undo, especially a bowstring.

Ava-tata, *as*, *ā*, *am*, overspread, canopied, covered; loosened. — *Avatata-dhanvan*, *ā*, m., Ved. whose bow is unbent.

Ava-tati, *i*, *f.* stretching, extending.

Ava-tāna, *as*, m. stretching, extending; unbending of a bow; cover; awning.

अवतप *ava-tap*, cl. 1. P. -*tapati*, -*taptum*, to radiate heat (or light) downwards: Caus. -*tāpayati*, -*yitum*, to irradiate; to heat; to illuminate.

Ava-tapta, *as*, *ā*, *am*, heated. — *Avatapte-nakula-sthita*, *am*, n. an ichneumon's standing on hot ground (metaphorically said of the inconstancy of man).

Ava-tāpin, ī, inī, ī, a place where the sun strikes vertically down.

अवतमस *ava-tamasa*, am, n. slight darkness, obscurity.

अवतारम् *ava-taram*, ind. (fr. *ava* with compar. affix), Ved. farther away, more distantly.

Ava-tas, ind. below, in the lower world.

अवतपेय *ava-tarpaṇa*, am, n. (rt. *trip*), soothing remedy.

अवनद् *ava-trid*, cl. 7. P., Ved. -*trīṇatti*, -*tarāṭṭum*, to chip off, sever; to silence.

अवनृ *ava-trī*, cl. 1. P. -*tarati*, -*taritum* or -*ritum*, to descend (especially as a deity in becoming incarnate); to alight; to betake one's self to; to make one's appearance; to undertake, overcome: Caus. -*tārayati*, -*yitum*, to make or let one descend, to bring or fetch down; to pour down, take down, take off, remove; to bring down towards; to introduce, set a-going, render current; to descend (?).

Ava-tarāṇa, am, n. descending, alighting; rushing along, sudden disappearance; crossing; translating.

Ava-tarāṇikā, f. the short prayer (e.g. *ganeśāya namaḥ*) at the beginning of a work, which causes the divinity so addressed to descend from heaven.

Ava-tarīṭya, as, ā, am, to be descended.

Ava-tāra, as, m. descent (especially of a deity from heaven), the appearance of any deity upon earth, but more particularly the incarnations of Viṣṇu in ten principal forms, viz. the fish, tortoise, boar, man-lion, dwarf, the two Rāmas, Kṛishṇa, Buddha, and Kalki; any new and unexpected appearance; (any distinguished person in the language of respect is called an *Avatār* or incarnation of a deity); aiming at an object (with gen.); a landing-place, a Tīrtha or sacred place; a pond; translation, translating, crossing; *ava-tārāṇi labh*, to gain one's aim or object with regard to anything (with gen.).—*Avatāra-kathā*, f. account of an *Avatār*; N. of a chapter in the work entitled 'Sāṅkara-vijaya,' supposed to have been composed by Anantānanda-giri.—*Avatāra-dvādaśa-kīrtana*, am, n. title of a chapter of the work 'Īrḍhymāya-saṃhitā'.—*Avatāra-mantra*, as, m. a prayer causing the descent of a deity.—*Avatāra-vādāvalī*, f. N. of a controversial work by Puruṣottama.

Ava-tāraka, as, ikā, am, making one's appearance; making a descent.

Ava-tārāṇa, am, n. causing to descend; translation; worship, adoration; possession by an evil spirit; the ends or border of a garment.

Ava-tārīta, as, ā, am, taken off or out, laid down or aside; descended; translated.

Ava-tārīn, ī, īṇī, ī, making one's appearance; making a descent.

Ava-tārya, ind. having caused to alight.

Ava-tārīṇa, as, ā, am, descended, alighted; crossed, passed over; translated.—*Avalīṇarṇa* ('*na-rīṇa*'), as, ā, am, freed from debt.

Ava-tārya, ind. having alighted or descended.

अवतोका *ava-tokā*, f. a woman or a cow miscarrying from accident.

अवतक *avatka*, am, n. (fr. *avata*, q. v.), Ved. a small well.

अवतन्, **अवतन्ति**. See under *ava-do*.

अवतस्त *ava-trasta*, as, ā, am (rt. *tras*), terrified.

अवतस्त्रि *ava-trish*, cl. 1. P. -*treshati*, -*tpesh-tum*, to glitter, shine; to move (?); to take (?).

अवतस्त्र *ava-tsar*, cl. 1. P. -*tsarati*, -*ritum*, to fly away.

Ava-tsāra, as, m., N. of a descendant of Kaśyapa.

अवत्सीय *a-vatsiya*, as, ā, am, not suitable for a calf.

अवदंश *ava-daṇṣa*, as, m. any pungent food which excites thirst; a stimulant.

अवदत्त *ava-datta*, as, ā, am (fr. rt. *dā* with *ava*), given away; finished, accomplished.

अवदय *ava-day*, cl. 1. A. -*dayate*, -*yitum*, to give or pay an instalment (for the purpose of silencing or keeping one off).

अवदल *ava-dal*, cl. 1. P. -*dalati*, -*litum*, to burst, to crack asunder.

Ava-dalita, as, ā, am, burst, cracked, destroyed.

अवदह *ava-dah*, cl. 1. P. -*dahati*, -*dagdhum*, to burn down, destroy.

Ava-dāgha, as, m. (Gaṇa to Pāṇini VII. 1. 3. 53.)

Ava-dāha, as, m. burning down, the root of the fragrant grass *Andropogon Muricatus*.—*Avadā-heshṭa* ('*ha-ish*'), am, n. = the last.

अवदान *ava-dāta*, as, ā, am, or *ava-dātaka*, as, ā, am (fr. rt. *dā* with *ava*), clean, clear; white; yellow; beautiful; (as), m. white colour.

1. *ava-dāna*, am, n. a pure or approved occupation; an act accomplished; a great or glorious act, achievement; object of a legend.

2. *ava-dāna*, am, n. See under *ava-do*.

अवदान्य *a-vadānya*, as, ā, am, niggardly, stingy [cf. *abhy-avadānya*].

अवदावद *a-vadāvada*, as, ā, am, Ved. having no bad reputation.

अवदिश *ava-diś*, cl. 6. P. -*diśati*, -*deshtum*, to show or practice (kindness &c.): Caus. -*deśayati*, -*yitum*, to inform.

अवदिह *ava-dih*, cl. 2. P. -*degdhi*, -*dhum*, to besmear.

अवदृश *ava-drīś*, cl. 1. P. A. -*paśyati*, -*te*, -*draśhtum*, P. to look at, observe; A. to see, live to see: Pass. -*drīśyate*, to be inferred or inferrible.

अवदृ *ava-drī*, cl. 9. P. -*drīṇāti*, -*daritum* or -*ritum*, to split or force open, to rend or tear asunder: Caus. -*dārayati*, -*yitum*, to cause to burst, to rend or split: Pass. -*dīryate*, to be split, to burst.

Ava-daraṇa, am, n. breaking (as a boil &c.), bursting, separating.

Ava-dārāṇa, am, n. tearing, dividing; a spade or hoe.

Ava-dārīta, as, ā, am, torn off or away, rent.

Ava-dārīṇa, as, ā, am, torn, rent; melted, fused, liquefied; bewildered.

अवदो *ava-do*, cl. 4. P. -*dyati*, -*dātum*, to cut off, divide; Ved. A. to take away (anger), pacify.

Ava-tta, as, ā, am, cut off, divided.

Avattin, ī, inī, ī, (after a cardinal num.) dividing into so many parts; e.g. *pañcāvattin*, dividing into five parts.

2. *ava-dāna*, am, n. cutting or dividing into pieces, a part, portion; the root of a fragrant grass, see *ava-dāha*. (For 1. *ava-dāna*, see under *ava-dāta*.)

अवदोह *ava-doha*, as, m. (fr. rt. *dūh* with *ava*), milk.

अवद्य *a-vadya*, as, ā, am (rt. *vad*), not to be praised; low, inferior; disagreeable, blamable, disliked; (am), n. anything blamable, or not to be spoken of with praise; want, imperfection, vice, sin; blame, censure; shame, reproach.—*Avadya-gohana*, as, ā, am, Ved. concealing or keeping off want.—*Avadya-bhī*, ī, f., Ved. fear of vices or sin.—*Avadya-val*, ān, atī, at, Ved. disgraceful, lamentable.

अवद्योतिन् *ava-dyotin*, ī, inī, ī (rt. *dyut*), shining down upon, illuminating [cf. *ava-yyut*].

अवदृङ्ग *avadranga*, as, m. a market. See *avadānga*.

अवध *a-vadha*, as, m. (rt. *vadh* or *badh*), no murder; (as, ā, am), Ved. inviolable, invulnerable; see *a-badha*.—*A-vadhārha* ('*dha-ar*'), as, ā, am, not worthy of death.

A-vadhya, as, ā, am, not to be killed, inviolable.—*Avadhya-tā*, f. or *avadhya-tva*, am, n. inviolability.

अवधर्ष *ava-dharshya*, as, ā, am (rt. *dhrish*), to be defied.

अवधा *ava-dhā*, cl. 3. A. -*dhatte*, -*dhātum*, to place down, deposit, apply (as the mind &c.); to be attentive: Pass. -*dhiyate*, to be placed, applied or directed (as the mind).

Ava-dhātavya or *ava-dhāniya* or *ava-dheya*, as, ā, am, to be attended to, deserving attention and care.

Ava-dhāna, am, n. attention, attentiveness, interest; care, carefulness, devotion.—*Avadhāna-tā*, f. or *avadhāna-tva*, am, n. attentiveness.

Ava-dhāntin, ī, inī, ī, attentive.

Ava-dhi, ī, m. application, attention, care; a term, a limit, conclusion, termination; a district, division, department; period, time; agreement, engagement; a hole, a pit.—*Avadhi-tā*, f. or *avadhi-tva*, am, n. limit, limitation.—*Avadhi-mat*, ān, atī, at, limited, bounded.

Ava-dhīyamāna, as, ā, am, being placed down or in, deposited.

Ava-hīta, as, ā, am, deposited, applied; attentive, careful, done with care; celebrated, known.—*Avahīta-karaṇa-kalāpa*, as, ā, am, having all the senses at rest, imperturbable.—*Avahīta-tā*, f. application, attention.—*Avahītānjali* ('*ta-anj*'), ī, ī, with joined hands.

अवधाव *ava-dhāv*, cl. 1. P. A. -*dhāvati*, -*te*, -*ritum*, to run down, drop down; to run after.

1. *ava-dhāvana*, am, n. running after, pursuing; seizure.

Ava-dhāvāniya, as, ā, am, to be run after.

1. *ava-dhāvita*, as, ā, am, chased, pursued.

अवधावन 2. *ava-dhāvana*, am, n. (rt. 2. *dhāv*), cleaning, washing.

2. *ava-dhāvita*, as, ā, am, cleaned, cleansed.

अवधीर *avadhir*, cl. 10. P. -*dhirayati*, -*yitum*, to disregard, disrespect; to despise, repudiate.

Avadhīraṇa, am, n. treating with disrespect, despising, repudiating.

Avadhīrita, as, ā, am, disrespected, disregarded, despised.

Avadhīrtin, ī, inī, ī, despising, scorning, excelling.

अवधू *ava-dhū*, cl. 5. P. A. -*dhinoti*, -*dhūnute*, -*dhavitum* or -*dhotum*, to shake off or out, shake, toss; to discard; to lie down (?): Caus. -*dhūnayati*, -*yitum*, to shake.

Ava-dhūta, as, ā, am, shaken off, removed, shaken, tossed, compelled; discarded, rejected, spurned; trodden upon; separated from worldly feeling and obligation.—*Avadhūta-praṇipāta*, as, ā, am, rejecting an act of homage.—*Avadhūta-veda*, as, ā, am, undressed, naked.

Ava-dhūnana, am, n. shaking, causing to shake; expelling; agitation, trembling; trampling on, treading on.

अवधूक *a-vadhūka*, as, m. having no wife.

अवधूपित *ava-dhūpita*, as, ā, am, perfumed with incense.

अवधृ *ava-dhri*, Caus. P. -*dhārayati*, -*yitum*, to consider, ascertain, determine accurately, make out, limit, restrict.

Ava-dhāra, as, m. accurate determination, limitation.

Ava-dhāraka, as, ikā, am, determining accurately, restricting one's self to anything.

Ava-dhāraṇa, *am*, n. ascertainment, affirmation, emphasis; stating or holding with positiveness or assurance, accurate determination, limitation (of the sense of words); restriction to a certain instance or instances with exclusion of any other; (*as*, *ā*, *am*), restrictive. *Ava-dhāraṇīya* or *ava-dhārya*, *as*, *ā*, *am*, to be ascertained, determined or known. *Ava-dhārita*, *as*, *ā*, *am*, ascertained, known, certain.

अवध *a-vadhya*. See *a-vadha*.

अवधे *ava-dhyai*, cl. 1. P. (A. ?) *-dhyāyati*, *-te*, *-dhyātum*, to think ill of, despise. *Ava-dhyāta*, *as*, *ā*, *am*, spurned, disdained.

अवध *a-vadhra*, *as*, *ā*, *am*, Ved. innoxious, beneficent.

अवध्वंस *ava-dhvans*, Caus. P. *-dhvansayati*, *-yitum*, to cast down.

Ava-dhvansa, *as*, m. falling off or from; sprinkling; meal, dust; abandoning, quitting; disrespect, censure, blame.

Ava-dhvāsa, *as*, *ā*, *am*, sprinkled; pounded coarsely; abandoned, quitted; censured; scattered.

अवन *avana*, *am*, n. (rt. *av*), satisfaction; joy, happiness; desire; favour, preserving, protection, defence; speed; going, obtaining, asking; seizing, killing; power; increase; existence; adorning; embracing; bearing; entrance.

Avanī, *is*, f. (said to be fr. rt. *av*, but rather connected with ? *ava*, down), course, bed of a river; stream, river; the earth; a finger. — *Avanī-gata*, *as*, *ā*, *am*, prostrate on the ground. — *Avanī-cara*, *as*, *ā*, *am*, roving over the earth, vagabond. — *Avanī-pati*, *is*, m. lord of the earth, a king; Vishnu; Yudhishtira. — *Avanī-pāla*, *as*, m. protector of the earth, a king. — *Avanī-maṇḍala*, *am*, n. the globe. — *Avanī-ruh*, *f*, m. a tree.

1. *avanī*, f. the earth; N. of a plant. — *Avanī-pati*, *is*, m. or *avanīśa* or *avanīśvara* ("nī-īś"), *as*, m. lord of the earth, a king. (For 2. see next col.)

अवनक्ष *ava-naksh*, cl. 1. P. Ved. *-nakshat*, *-shitum*, (with gen.) to overtake (a person). *Ava-nakshatra*, *am*, n. the disappearance of the stars.

अवनम *ava-nam*, cl. 1. P. *-namati*, *-nāntum*, to bow down, to bend down, bend: Caus. *-nāmāyati*, *-yitum*, to bend down, bend.

Ava-nata, *as*, *ā*, *am*, bowed; bent down, downcast; bending, stooping, deepened, not projecting. — *Avanata-kāya*, *as*, *ā*, *am*, bending the body, crouching down. — *Avanata-mukha*, *as*, *ī*, *am*, with downcast countenance. — *Avanata-sīrsha*, *ā*, *ā*, *am*, bowing the head.

Ava-natī, *is*, f. bowing down, stooping; setting. *Ava-nāmra*, *as*, *ā*, *am*, bowed, bent. *Ava-nāma*, *as*, m. causing to bend down, bending, bowing.

Ava-nāmaka, *as*, *ikā*, *am*, what depresses or causes to bow or bend.

Ava-nāminī, *ī*, *inī*, *ī*, bending or bowing down.

अवनदी *ava-nadī*, cl. 1. P. *-nardati*, *-ditum* (a technical term applicable to chanting in the Hindu ritual), to slur or trill, &c.

अवनश *ava-naś*, cl. 4. P. *-naśyati*, *-naśitum* and *-nashktum*, to disappear, perish.

अवनह *ava-nah*, cl. 4. P. A. *-nahyati*, *-te*, *-naddhum*, to bind on, tie on, put over, cover with. *Ava-naddha*, *as*, *ā*, *am*, bound on, tied, covered; (*am*), n. a drum.

Ava-nāha, *as*, m. binding, girding, putting on.

अवनाट *ava-nāṭa*, *as*, *ā*, *am*, flat-nosed; (*am*), n. the condition of having a flat nose.

अवनि *avani*. See *avana*.

अवनिज *ava-nij*, cl. 3. P. A. *-nenekti*,

-nenekte, *-nektum*, to wipe or wash off, purify, clean; A. to wash one's self: Caus. *-nejayati*, *-yitum*, to cause to wash off.

Ava-negya, *as*, *ā*, *am*, used for washing off. *Ava-najana*, *am*, n. washing, washing off, ablution; water for washing, foot-bath.

अवनिनी *ava-ni-nī*, cl. 1. P. A. *-nayati*, *-te*, *-netum*, to put or bring into (water); to pour down.

अवनिश्चय *ava-niścaya*, *as*, m. deduction, ascertainment.

अवनिश्चिव *ava-ni-shchiv* (or *-shthiv*), cl. 1. P. *-shchivati*, *-shchivritum*, to spit upon. *Ava-niśchivana*, *am*, n. spitting upon.

अवनी 2. *ava-nī*, cl. 1. P. *-nayati*, *-netum*, to lead or bring down, to push into, to cause to descend or to flow; to lead away; to pour down or over.

Ava-naya or *ava-nāya*, *as*, m. causing to descend; throwing down, precipitating.

Ava-nayana, *am*, n. leading down, pouring down. *Ava-nāyaka*, *as*, *ikā*, *am*, causing to descend.

अवनु *ava-nu*, cl. 1. A. Ved. *-navate*, to move or go towards.

अवनुद् *ava-nud*, Caus. *-nodayati*, *-yitum*, (with two acc.) to cause a person to drive away another.

अवन्ति *avanti*, *is*, m., N. of a country and its inhabitants; N. of a city, the modern Oujein (one of the seven sacred cities of the Hindus, to die at which secures eternal happiness); N. of a river.

— *Avanti-kharḍa*, *am*, n. a portion of the Skandapurāṇa. — *Avanti-deva*, *as*, m. = *avanti-varman*, q. v. — *Avanti-pura*, *am*, n. the city of the Avantis, Oujein; N. of a town in Kāśmīra, built by Avanti-varman; (ī), f. Oujein. — *Avanti-brahma*, *as*, m., N. of a district inhabited by Brāhmins. — *Avanti-bhūpāla*, *as*, m. the king of Avanti, i. e. Bhoja. — *Avanti-varman*, *ā*, m., N. of a king; also of a poet. — *Avanti-soma*, *as*, m. sour gruel, prepared from the fermentation of rice-water.

Avantikā, f. the modern Oujein.

Avanti, f. Oujein; the queen of Oujein; N. of a river. — *Avanti-deśa*, *as*, m. the region of Avanti. — *Avantisvara* ("ī-īś"), *as*, m., N. of a sanctuary built by Avanti-varman.

अवन्ध्य *avandhya*, *as* (?) or (*ā*), m. f., N. of a place.

अवपद् *ava-paṭ*, cl. 10. P. *-pātyati*, *-yitum*, to split: Pass. *-pātyate*, to split one's self; to be split. *Ava-pāṭikā*, f. laceration of the prepuce.

अवपत *ava-pat*, cl. 1. P. *-patati*, *-titum*, to fly down, jump down, fall down, alight: Caus. *-pātayati*, *-yitum*, to throw down.

Ava-pātana, *am*, n. alighting, descending.

Ava-pāta, *as*, m. falling down; descent, descending; flying down; a hole or pit for catching game in. *Ava-pātana*, *am*, n. felling, knocking or throwing down.

अवपद् *ava-pad*, cl. 4. A. *-padyate*, *-pattum*, to go down, glide down, descend; to be deprived of (with abl.); to fall, meet with an accident: Caus. *-pādāyati*, *-yitum*, to cause to glide or go down.

Ava-panna, *as*, *ā*, *am*, fallen on or into; descended, alighted; thrown down.

अवपाक *a-vapāka*, *as*, *ā*, *am*, without a net.

अवपात्रित *ava-pātrita*, *as*, *ā*, *am*, a person not allowed by his kindred to eat or drink from a common vessel; one who has lost his caste [cf. *apa-pātrita*].

अवपान *ava-pāna*, *am*, n. Ved. drinking, giving to drink; a pond or pool for watering.

अवपालित *ava-pālita*, *as*, *ā*, *am* (fr. *pāl*, Caus. of rt. 3. *pā* with *ava*), unprotected, neglected.

अवपाशित *ava-pāśita*, *as*, *ā*, *am*, snared, having a snare laid over.

अवपीड *ava-pīḍ*, cl. 10. P. *-pīḍayati*, *-yitum*, to press down, compress.

Ava-pīḍa, *as*, m. pressing down; a sternutatory; any drug producing sneezing.

Ava-pīḍana, *am*, n. the act of pressing down; a sternutatory; (*ā*), f. damage, violation.

अवपूर्ण *ava-pūrṇa*, *as*, *ā*, *am* (rt. *pri*), full of, filled.

अवप्रजन *ava-prajjana*, *as*, m. (rt. *prij*), the end of the warp of a web.

अवप्लु *ava-plu*, cl. 1. A. *-plavate*, *-plotum*, to jump down or off.

Ava-plutya, ind. having jumped down.

अवफ *ava-pha*, *as*, m. flatulence, wind from the bowels.

अववधा *ava-badhā*, f. segment of the base of a triangle [cf. *a-badhā* and *ā-bādha*].

अवबन्ध *ava-bandha*, *as*, m. falling or palsy of the eyelids, Blepharoptosis.

अवबाहुक *ava-bāhuka*, *as*, m. spasm in the arm.

अवबुध *ava-budh*, cl. 4. A. *-budhyate*, *-boddhum*, to awake, become sensible or aware of, perceive, know: Caus. *-bodhayati*, *-yitum*, to make one aware of, inform, explain.

Ava-bodha, *as*, m. waking, being awake; perception, knowledge; discrimination, judgment; teaching.

Ava-bodhaka, *as*, m. an awakener, a teacher. — *Avabodhaka-tva*, *am*, n. instruction, guidance, explanation.

Ava-bodhana, *am*, n. perception, knowledge, &c.

अवब्रव *ava-brava*, *as*, m. (rt. *brū* with *ava*), ill report, defamation.

अवभञ्ज *ava-bhañj*, cl. 7. P. *-bhanakti*, *-bhanktum*, to break off, smash.

Ava-bhājya, ind. having broken off.

Ava-bhānjana, *am*, n. breaking off, tearing.

अवभर्त्त *ava-bharts*, cl. 10. P. (or A. ?) *-bhartsayati*, *-yitum*, to deter by scolding or threatening, to menace.

अवभा *ava-bhā*, cl. 2. P. *-bhāti*, *-tum*, to shine downwards.

अवभाषण *ava-bhāṣaṇa*, *am*, n. speaking.

अवभास *ava-bhās*, cl. 1. A. *-bhāsate*, *-situm*, to shine forth, become manifest: Caus. *-bhāsayati*, *-yitum*, to illuminate.

Ava-bhāsa, *as*, m. splendor, lustre, light; appearance, manifestation; space, reach, compass. — *Ava-bhāsa-kara*, *as*, m., N. of a divinity. — *Avabhāsa-prabha*, *ās*, m. pl., N. of a whole class of deities. — *Avabhāsa-prāpta*, N. of a world.

Ava-bhāsaka, *as*, *ikā*, *am*, irradiating, luminous. — *Avabhāsa-tva*, *am*, n. luminousness.

Ava-bhāṣita, *as*, *ā*, *am*, illumined, lighted, radiant; evident, manifest.

Ava-bhāsin, *ī*, *inī*, *ī*, shining, bright; (*nī*), f. the outer skin or cuticle.

अवभिद् *ava-bhid*, cl. 7. P. *-bhinatti*, *-bhetum*, to break off, shatter.

Ava-bhinna, *as*, *ā*, *am*, broken off, pierced, divided.

Ava-bhedīn, *ī*, *inī*, *ī*, breaking off, shattering, dividing.

अवभुज *ava-bhuj*, cl. 6. P. *-bhujati*, *-bhoktum*, to bend down, curve.

Ava-bhugna, *as*, *ā*, *am*, contracted, bent.

अवभृथ *ava-bhṛitha*, *as*, m. (fr. rt. *bhṛi* with

ava), carrying off, removing; purification by bathing of the sacrificer and the sacrificial vessels after a sacrifice; the water of purification; a supplementary sacrifice to atone for defects in a principal and preceding one. — *Avabhṛitha-snāna*, *am*, n. bathing or ablution after a sacrificial ceremony.

Ava-bhra, *as*, m. abduction, carrying off.

अवधट *ava-bhraṭa*, *as*, *ā*, *am*, flat-nosed; (*am*), n. state of having a flat nose.

अवम *avama*, *as*, *ā*, *am* (fr. 2. *ava*), undermost, inferior, lowest, base; next, intimate; last, youngest; growing less, decreasing; (*am*), n. a lunar day exactly coinciding with a solar one.

अवमन् *ava-man*, cl. 4. A. or poet. P. *-manyate*, *-ti*, *-mantum*, to despise, treat contemptuously: Caus. *-mānayati*, *-yitum*, to despise, &c.

Ava-mata, *as*, *ā*, *am*, despised, disregarded, contemned. — *Avamatānkuśa* ('*ta-an*'), *as*, m. a restive elephant that disdains the hook, one in rut.

Ava-mati, *is*, m. a master, an owner; (*is*), f. aversion, dislike; disregarded, contempt.

Ava-matyā, ind. having scorned, despising.

Ava-mantavya or *ava-manya*, *as*, *ā*, *am*, contemptible, to be treated with disrespect.

Ava-mantṛi, *tā*, *trī*, *trī*, despising; contemptuous, disrespectful; arrogant.

Ava-māna, *as*, m. disrespect, contempt. — *Avamāna-tā*, *f* or *avamāna-tva*, *am*, n. dishonourableness, contempt.

Ava-mānana, *am*, *ā*, n. f. disrespect.

Ava-mānaniya or *ava-mānya*, *as*, *ā*, *am*, to be disrespected, contemptible, despicable.

Ava-mānita, *as*, *ā*, *am*, disrespected, despised. *Ava-mānī*, *i*, *inī*, *i*, contemning, despising, behaving disrespectfully. — *Avamānī-tā*, *f* or *avamānī-tva*, *am*, n. disrespectfulness.

अवमन्य *ava-mantha* or *ava-manthaka*, *as*, m. (rt. *manth*), swellings caused by boils or contusions.

अवमर्श *ava-marśa*, *as*, m. See *ava-mṛś*.

अवमर्षण *ava-marśaṇa*, *am*, n. (rt. *mṛś*), intolerance, impatience; effacing, obliterating, banishing from recollection.

अवमुच *ava-muc*, cl. 6. P. *-muñcati*, *-moktum*, to loosen; to let go; to take off (a garment, &c.); to unharness.

Ava-mucya, ind. having unloosed or unharnessed.

Ava-moçana, *am*, n. letting go, loosening; setting at liberty.

अवमूत्र *ava-mūtr*, cl. 10. P. *-mūtrayati*, *-yitum*, to urinate upon.

Ava-mūtrayati, *an*, *anti*, *at*, urinating upon.

अवमूर्धशय *ava-mūrdha-śaya*, *as*, *ā*, *am*, lying with the head hanging down.

अवमृज *ava-mṛj*, cl. 2. P. *-mārshṭi*, *-mārjī-tum* or *-mārshṭum*, to wipe or rub off, to strip off, remove; to efface.

Ava-mārjana, *am*, n. Ved. what is stripped or rubbed off.

Ava-mṛjiya, ind. having stripped, having pulled off; having wiped away.

अवमृद *ava-mṛd*, cl. 9. P. *-mṛdnāti*, *-mardī-tum*, to grind down, to reduce by friction (or otherwise); to crush, to tread down; to rub.

Ava-marda, *as*, m. trampling, oppression, driving one into straits; giving pain; devastation, inflicting pain or punishment on an enemy by laying his country waste, &c.

Ava-mardana, *as*, *ā*, *am*, treading down, grinding, crushing, oppressing; (*am*), n. rubbing, washing; oppression.

Ava-mardita, *as*, *ā*, *am*, ground, rubbed, crushed, oppressed.

अवमृश *ava-mṛś*, cl. 6. P. *-mṛśati*, *-marsh-tum*, *-mrashṭum*, to touch.

Ava-marśa, *as*, m. touch, contact.

Ava-mṛśīya, *as*, *ā*, *am*, to be touched.

अवय *avaya*. See *śatāvaya*.

अवयज् *ava-yaj*, cl. 1. A. *-yajate*, *-yashtum*, to expiate; not to worship, to abandon.

Ava-yajma, *am*, n. Ved. expiating; purification.

Ava-yāj, *ās*, f. Ved. a particular portion of a sacrifice; m. a kind of priest. Gram. 176. f.

अवयव *ava-yava*, *as*, m. (fr. rt. 1. *yu* with *ava*), a limb, a member; a part, a portion; a member or component part of a logical argument or syllogism. — *Avayava-śas*, ind. part by part, severally. — *Avayavārtha* ('*va-ar*'), *as*, m. the meaning of the component parts of a word.

Avayavin, *i*, *inī*, *i*, limbed, having limbs; having portions or subdivisions; a whole; (*i*), m. a syllogism, a logical argument.

अवया 1. *ava-yā*, cl. 2. P. A. *-yāti*, *-te*, *-yātum*, to go down, to give way, desist; to remove.

2. *ava-yā*, *ās*, *ā*, *am*, Ved. giving way, desisting, ceasing.

Avayāta-heḷas, *ās*, m. Ved. one whose anger is appeased.

Ava-yātṛi, *tā*, m. Ved. turning away; appeasing, one who appeases.

Ava-yāna, *am*, n. going down, retreat; appeasing, expiation.

अवयुन *a-vayuna*, *as*, *ā*, *am*, Ved. not to be recognized; indistinct, confused.

अवर *avara*, *as*, *ā*, *am* (fr. 2. *ava*), below, inferior; low, mean, unimportant, of small value; posterior, hinder, later, last, younger; western; nearer; (at the end of a compound signifying quantity) the least, the lowest degree, lowest value; (*ā*), f. the hind thigh of an elephant; a N. of Durgā; (*am*), n. the hind thigh of an elephant; [with *avara* have been compared Gr. *ὀψα*, *ὀψος*, *ὀψον*, *ὀπος*, *ὀππος*; Lat. *eurus*; also the Lat. *aver-nus*]. — *Avara-ja*, *as*, *ā*, *am*, of low birth, inferior; younger, junior; (*as*), m. a Sūdra; a younger brother; (*ā*), f. a younger sister. — *Avara-tas*, ind. behind, afterwards, hinder, posterior, downwards. — *Avara-param*, ind. Ved. one after another. — *Avara-purusha*, *ās*, m. pl. the descendants. — *Avara-varṇa*, *as*, m. a low or despised tribe; (*as*, *ā*, *am*), belonging to a low caste or tribe; a Sūdra, a man or woman of the fourth tribe. — *Avara-varṇaka* or *avara-varṇa-ja*, *as*, *ā*, *am*, belonging to or born in a low tribe. — *Avara-vrata*, *as*, m. the sun [cf. *arka-vrata*]. — *Avara-śīla*, *f*, N. of a Buddhist monastery. — *Avara-śāla*, *ās*, m. pl., N. of a Buddhist school. — *Avaras-para*, *as*, *ā*, *am*, Ved. having the last first, or the hindmost foremost; inverted, confused. — *Avarārḍha* ('*ra-ar*'), *as*, m. the least part, the minimum; the last half; (*am*), ind. in a certain succession of parts; successively. — *Avarārḍha-tas*, ind. from below. — *Avarārḍhya*, *as*, *ā*, *am*, being on the lower or nearer side; beginning from below; belonging to the last half; (*am*), n. the least or smallest part, the minimum. — *Avarāvāra* ('*ra-av*'), *as*, *ā*, *am*, lowest, most inferior of all. — *Avarakta* ('*ra-uk*'), *as*, *ā*, *am*, named last.

Avarastāt, ind. behind, hinder, posterior; below, downwards.

Avariṇa, *as*, *ā*, *am*, degraded, debased; censured, blamed.

Avarega, ind. (with acc.) below.

Avarya, nom. P. *avaryati*, *-yitum*, to become lower.

अवरङ्गसाह *avaranga-sāha*, the Sanskrit form of the Muhammadan name Aurungzeb. (*Sāha* = the Persian *شاه*).

अवरम् *ava-ram*, cl. 1. A. *-ramate*, *-rantum*, to leave off, cease.

Ava-rata, *as*, *ā*, *am*, stopped, ceased, desisted from. *Ava-rati*, *is*, f. stopping, ceasing, cessation, relaxation, repose, end.

अवरीयस् *a-variyas*, *ān*, m., N. of a son of Manu Sāvartya.

अवरुज् *ava-ruj*, cl. 6. P. *-rujati*, *-roktum*, to break off, to break.

Ava-rugna, *as*, *ā*, *am*, broken off, torn; diseased.

Ava-rujya, ind. having broken off.

अवरुद् *ava-rudh*, cl. 7. P. A. *-ruṇaddhi*, *-rundhe*, *-roddhum*, to obstruct, restrain, hinder, shut up, besiege; to keep back: Pass. *-rudhyate*: Intens. P. *-roroḍdhi*, to injure, hurt.

Ava-rudha, *as*, *ā*, *am*, checked, stopped, hindered; shut up or in, enclosed; imprisoned, secluded, as in the inner apartments. — *Avaruddha-deha*, *as*, *ā*, *am*, incarcerated.

Ava-rudhī, *is*, f. restraint, besieging; gaining.

Ava-rudhyamāna, *as*, *ā*, *am*, being enclosed or surrounded.

1. *ava-rodha*, *as*, m. hindrance, obstruction; restraint; an enclosure, confinement, besieging, a siege; a covering, lid; a fence, a pen; a watchman; the inner apartments of a palace, the queen's or women's apartments; a palace; pl. the wives of a king. (For 2. *ava-rodha*, see below under *ava-ruh*.) — *Avarodhāyana* ('*dha-ay*'), *am*, n. a seraglio.

Ava-rodhaka, *as*, *ikā*, *am*, obstructive, hindering, impeding; (*as*), m. a guard; (*ikā*), f. a female of the inner apartments; (*am*), n. a barrier, a fence.

1. *ava-rodhana*, *am*, n. siege, blockade; hindering, obstructing; obstacle, impediment; a closed or private place, the innermost part of anything; the inner or women's apartments in a royal palace. (For 2. *ava-rodhana*, see below under *ava-ruh*.)

Ava-rodhika, *as*, *i*, *am*, obstructive, impeding; (*as*), m. a guard of the queen's apartments.

Ava-rodhin, *i*, *inī*, *i*, obstructing, hindering.

अवरुह *ava-ruh*, cl. 1. P. *-rohati*, *-roddhum*, to descend, alight, dismount: Caus. *-ropayati* or *-rohayati*, *-yitum*, to cause to descend; to bring down; to lower, lessen.

Ava-rūḍha, *as*, *ā*, *am*, descended, dismounted, alighted.

2. *ava-rodha*, *as*, m. (rt. *rudh* for *ruh*), Ved. moving down, descending; a shoot sent out by the root of a plant, a slip (for planting), the pendent shoots of the Indian fig tree.

2. *ava-rodhana*, *am*, n. (rt. *rudh* for *ruh*), Ved. descending motion, descending.

Ava-ropana, *am*, n. causing to descend; uprooting; taking away, depriving, diminishing; descending; setting (as of the sun).

Ava-ropita, *as*, *ā*, *am*, caused to descend; uprooted, deprived of, curtailed, diminished, lost.

Ava-ropya, ind. having made to descend; rooting up.

Ava-roha, *as*, m. descent, passing from or over; mounting, ascending (?); a shoot sent out by a plant; a pendent branch, one that strikes fresh root into the earth, as those of the Indian fig tree; the growth of a creeping plant or vine; a creeping plant climbing up to the top of a tree; heaven or Svarga. — *Avarohavat*, *ān*, or *avaroha-śāyin*, *i*, m. the Indian fig tree.

Ava-rohaṇa, *am*, n. alighting, descending, dismounting; ascending.

Ava-rohikā, *f*, N. of the plant *Physalis Flexuosa* L.

Ava-rohin, *i*, *inī*, *i*, descending, what descends, what ascends; (*i*), m. the Indian fig tree.

अवरूप *ava-rūpa*, *as*, *ā*, *am*, mis-shapen, deformed; degenerated.

अवरोकिन् *ava-rokin*, *i*, *inī*, *i* (fr. rt. *ruç* with *ava*), Ved. shining, brilliant.

Ava-roçaka, *as*, m. want of appetite.

अवर्चम् *a-varças*, *ās*, *ās*, *am*, Ved. without splendor, insignificant in form, mean-looking.

अवजिवस् *a-varjivas*, *ān*, *jushī*, *at*, Ved. not hindering, not being able to prevent.

अवर्ण *a-varṇa*, *as*, *ā* or *i*, *am*, colourless; having no marks; bad, low, destitute of good qualities; (*as*), *m*. blame, censure. — *Avarṇa-vāda*, *as*, *m*. censure, blame, reproach.

अवर्तन *avartana*, *N*. of an *upa-dvīpa* or island, mentioned in the Purāṇic descriptions of the earth.

अवर्तमान *a-vartamāna*, *as*, *ā*, *am*, non-existent, not present, absent.

अवर्ति *avarti*, *is*, *f*. (*ava-riti*, *fr*. *rt*. *ri* with *ava*), Ved. bad fortune, poverty, distress, want.

अवर्त्त *a-varṭa*, *as*, *ā*, *am*, Ved. (*rt*. *vṛti*), not turning back; (if *fr*. *rt*. *vṛti*) not to be kept back.

अवर्धमान *a-vardhamāna*, *as*, *ā*, *am*, not increasing, not growing, not thriving.

अवर्मन् *a-varman*, *ā*, *ā*, *a*, Ved. having no armour.

अवर्ष *a-varsha*, *as*, *m*. or *a-varshaṇa*, *am*, *n*. want of rain, drought.

A-varshuka, *as*, *ā*, *am*, Ved. not raining. *Avarshya*, *as*, *ā*, *am*, Ved. being active in rainless bright weather.

अवलक्ष *avalaksha* or *valaksha*, *as*, *ā*, *am*, white; (*as*), *m*. the white colour.

अवलग्न *ava-lagna*, *as*, *ā*, *am* (*rt*. *lag*), hanging down; placed contiguously, impressed, attached, &c.; (*as*, *am*), *m*. *n*. the waist.

अवलङ्घ *ava-langh*, *cl*. 10. *P*. *A*. *-langhayaṭi*, *-te*, *-yitum*, to pass (time), spend.

अवलम्ब *ava-lamb*, *cl*. 1. *A*. or poet. *P*. *-lambate*, *-ti*, *-bitum*, to hang, glide or slip down, descend; to catch hold of, cling to, hang to, hold on or support one's self by; rest upon as a support, to depend upon: Caus. *-lambayati*, *-yitum*, to make one rest upon or catch hold of.

Ava-lamba, *as*, *m*. hanging down; hanging on or from; depending; resting upon; asylum, dependence, support; a prop, a stay; suspender; an appendage; a perpendicular.

Ava-lambaka, *as*, *m*. *N*. of a metre.

Ava-lambana, *am*, *n*. depending upon, dependence; hanging on or from; a prop.

Ava-lambita, *as*, *ā*, *am*, hanging on or upon, suspended from, clinging to; depending upon, trusting to, supported by, protected, cherished; alighting, descending; expeditious (?).

Ava-lambitavya, *as*, *ā*, *am*, to be caught hold of or grasped, to be clung to; expeditious, quick.

Ava-lambin, *i*, *īnī*, *i*, hanging down so as to rest upon, hanging on or from, depending on; clinging to, reclining, resting upon.

Ava-lambya, *ind*. leaning on, having depended or relied on, supporting one's self; trusting to; waiting.

अवलिप्त *ava-lipta*, *as*, *ā*, *am* (*rt*. *lip*), anointed, plastered, smeared; proud, arrogant, vain. — *Avalipta-tā*, *f*. or *avalipta-tva*, *am*, *n*. unction; pride, arrogance, vanity.

Ava-lepa, *as*, *m*. smearing, anointing; ornament; union, association; pride, haughtiness.

Ava-lepana, *am*, *n*. anointing; proud behaviour; daring, proud or arrogant purpose.

अवलिह *ava-lih*, *cl*. 2. *P*. *A*. *-leḍhi*, *-liḍhe*, *-leḍhum*, to lick off, to lick, to lap: Intens. *-leleḍhi*, to lick again and again.

Ava-liḍha, *as*, *ā*, *am*, licked, lapped; devoured, destroyed; (*ā*), *f*. disregard, contempt.

Ava-leha, *as*, *m*. or *ava-lehikā*, *f*. licking, lapping; an extract, an electuary, confection.

Ava-lehana, *am*, *n*. licking with the tongue, lapping.

Ava-lehya, *as*, *ā*, *am*, to be licked; thick, viscid.

अवली *ava-lī*, *cl*. 4. *A*. *-liyate*, *-letum* or *-lātum*, to stick to, hang to.

Ava-līna, *as*, *ā*, *am*, sticking to, cleaving to.

अवलीला *ava-līlā*, *f*. sport, play, mirth.

अवलुञ्च *ava-luñc*, *cl*. 1. *P*. *-luñcati*, *-cītum*, to pull down or out.

Ava-luñcana, *am*, *n*. tearing or cutting off, pulling out.

अवलुण्ठन *ava-luṇṭhana*, *am*, *n*. (*rt*. *luṇṭh*), robbing; rolling or wallowing on the ground.

Ava-luṇṭhita, *as*, *ā*, *am*, robbed; rolled on the ground.

अवलुप *ava-lup*, *cl*. 6. *A*. or *P*. *-lumpate*, *-ti*, *-loptum*, to rush or dash upon as a wild beast on its prey, to burst or break in upon.

Ava-lumpana, *am*, *n*. leaping on suddenly.

Ava-lopya, *as*, *ā*, *am*, that can be broken in upon or assailed with a sudden rush.

अवलून *ava-lūna*, *as*, *ā*, *am*, cut off.

अवलेख *ava-lekha*, *as*, *m*. (*rt*. *likh*), anything scraped off.

Ava-lekhana, *am*, *i*, *n*. *f*. scraping off.

Ava-lekhā, *f*. rubbing; adorning the person.

अवलेप *ava-lepa*. See under *ava-lipta* last col.

अवलोक *ava-lok*, *cl*. 1. *A*. *-lokate*, *-kitum*, or *cl*. 10. *P*. *-lokeyati*, *-yitum*, to look down upon, look at, view, behold, see, consider.

Ava-loka, *as*, *m*. sight, seeing; looking down upon with compassion.

Ava-lokaka, *as*, *ikā*, *am*, looking at, wishing to see.

Ava-lokana, *am*, *n*. act of looking at; beholding; sight; seeing; review.

Ava-lokayitrī, *tā*, *trī*, *trī*, looking upon, considering.

Ava-lokta, *as*, *ā*, *am*, seen; (*as*), *m*. *N*. of a Bodhi-sattva; (*am*), *n*. a look, a glance. — *Avalokiteśvara* (*“ta-iś”*), *as*, *m*. *N*. of a Bodhi-sattva, worshipped by the northern Buddhists.

Ava-lokin, *i*, *īnī*, *i*, looking at, beholding; considering.

अवलोभन *ava-lobhana*, *am*, *n*. (*rt*. *luḥ*), sensual desire.

अवलुञ्ज *a-valgu-ja*, *as*, *m*. *N*. of the plant *Vernonia Anthelmintica*.

अवलुलि *avalulī*, *f*. *N*. of a poisonous insect.

अववद *ava-vada*, *as*, *m*. or *ava-vadana*, *am*, *n*. (*rt*. *vad*), evil report or reputation.

Ava-vaditrī, *tā*, *m*. Ved. one who speaks finally or decisively (?), an adjudicator.

Ava-vāda, *as*, *m*. evil report or reputation; censure, reproach; a command, an order; trust, confidence; information.

अववर्षण *ava-varshaṇa*, *am*, *n*. raining upon.

अववा *ava-vā*, *cl*. 2. *P*. *V*. *-vāti*, *-tum*, to radiate (?), to prevail (?), to rage (as fire ?).

अवविद्ध *ava-viddha*, *as*, *ā*, *am* (*rt*. *vyadh*), east down.

अवव्रश्च *ava-vraśc*, *cl*. 6. *P*. *-vriścati*, *-vraścītum*, *-vraśhum*, to splinter, cut off.

Ava-vraśca, *as*, *m*. splinter, chip.

अववा *a-vaśa*, *as*, *ā*, *am* (*rt*. *vaś*), unsubmitive to another's will; independent, unrestrained, free; not having one's own free will; doing something against one's liking or unwillingly; necessary, certain. — *Avaśan-gama*, *as*, *ā*, *am*, not submitting to another's will. — *Avaśendriya-śitta* (*“śa-in”*), *as*,

ā, *am*, whose mind and senses are not held in subjection.

A-vaśi-bhūta, *as*, *ā*, *am*, unrestrained, independent; uninfluenced by magic.

A-vaśya, *as*, *ā*, *am*, untameable, ungovernable, inevitable; (*am*), *ind*. necessarily, inevitably, certainly, at all events, by all means; *avaśyam eva*, most surely. If compounded with a fut. pass. part. the final nasal is dropped; e.g. *avaśya-pācya*, to be necessarily cooked; *avaśya-kārya*, to be necessarily done: but retained in *avaśyan-kārīn*, doing what is necessary; *avaśyam-bhāvin*, necessarily being.

A-vaśyaka, *as*, *ā*, *am*, necessary, inevitable, indispensable. — *Avaśyaka-tā*, *f*. or *avaśyaka-tva*, *am*, *n*. necessity, obligation, certainty.

अवशक्थिका *ava-śakthikā*, *f*. a cloth tied round the legs and knees of a person sitting on his hams [cf. *ava-śakthikā*].

अवशस् *ava-śas*, *as*, *f*. (*rt*. *śas*), Ved. wrong desire.

अवशा *a-vaśā*, *f*. Ved. not a cow, a bad cow.

अवशातन *ava-śātana*, *am*, *n*. (Caus. of *rt*. *śad*), withering, drying up.

अवशिरस् *ava-śiras*, *ās*, *ās*, *as*, or *ava-śirshaka*, *as*, *ā*, *am*, having the head turned down.

अवशिष्य *ava-śish*, *Pass*. *-śishyate*, to be left last or as a remnant, to remain over.

Ava-śiṣṭa, *as*, *ā*, *am*, left, remaining; (*am*), *n*. or *ava-śiṣṭaka*, *am*, *n*. rest, remainder.

Ava-śeṣa, *as* (*am* ?), *m*. (*n* ?) leavings, remainder; end, close, termination. Frequently as the last member of a compound; thus, *ardhāvaśeṣa*, having only one half left; *kāthāvaśeṣa-tā*, the condition of one who survives only in narrations.

Ava-śeṣṭa, *as*, *ā*, *am*, left remaining.

अवशृ *ava-śrī*, *Pass*. *-śiryate*, to be shattered.

अवश्या *ava-śyā*, *f*. (*rt*. *śyai* with *ava*), hoar-frost; a fog or mist.

Ava-śīma, *as*, *m*. a scorpion.

Ava-śyāya, *as*, *m*. hoar-frost; white dew; pride.

अवश्रयण *ava-śrayaṇa*, *am*, *n*. (*rt*. *śrī*), taking (anything) from off the fire (opposed to *adhī-śrayaṇa*, *q*. v.).

अवश्वसम् *ava-śvasam*, *ind*. (*rt*. *śvas*), Ved. as if blown away.

अवश्वकयणी *avashkayāṇī*, *f*. (= *vashkayāṇī*), a cow that bears a calf after a long interval.

अवश्रम्भ *ava-śṭambh* (*-stambh*), *cl*. 5. 9. *P*. *-śṭabhnōti* or *-nāti*, *-śṭambhātum*, to lean or rest upon; to be contiguous or near; to be astounded or bewildered.

Ava-śṭabdhā, *as*, *ā*, *am*, supported, rested on, protected; hanging from or upon; stopped, obstructed, stayed; paralysed; bound, tied, attached; wrapped up, enfolded; opposed; surpassed, overcome; near.

Ava-śṭabhya, *ind*. leaning upon, resting on, holding; stopping, arresting.

Ava-śṭambhā, *as*, *m*. leaning or resting upon, having recourse to any one; stopping, standing still, staying; self-confidence, resoluteness; commencement, beginning; excellence; obstruction, impediment; support, stay; paralysis; a post or pillar; gold. — *Ava-śṭambha-maya*, *as*, *i*, *am*, golden, made of gold.

Ava-śṭambhana, *am*, *n*. resting upon, having recourse to; supporting, protecting; stopping, staying; paralysing; a pillar or post.

अवश्वन् *ava-shvan* (*-svan*), *cl*. 1. *P*. *-shva-nati*, *-nītum*, to smack (one's lips) or otherwise make a noise in eating.

Ava-shvāṇa, *as*, *m*. noisy eating, smacking.

अवस् 1. *avas*, *n*. (*fr*. *rt*. *av*), Ved. satisfac-

tion, pleasure, enjoyment; wish, desire, aspiring; favour, furtherance, protection, assistance. — *Avas-vat*, *ān*, *atī*, *at*, Ved. striving, desirous.
Avasa, *am*, n., Ved. refreshment, food, provisions, viaticum; preserving, protecting; (*as*), m. a king; the sun.

अवस 2. *avas*, ind. (fr. 2. *ava*), Ved. adv. below, downwards, hitherward.

(As a prep. with *inst.* or *abl.* it expresses) below, at the lowest place of; without, on the outside.

Avastāt. See *s. v.*

अवसक्थिका *ava-sakthikā* or *ava-saktikā*, f. a cloth tied round the legs and knees of a person sitting on his hams; a wrapper; a girth or band [cf. *ava-sakthikā*].

अवसञ्ज *ava-sañj*, cl. 1. P. *-sajati*, *-sanktum*, to suspend, attach, cling to.

Ava-sakta, *as*, *ā*, *am*, suspended from, attached to or by, in contact with, bound round, begirt; engaged in, intent on, eager, placed upon.

Ava-sañjana or *ava-sañjana*, *am*, n. embracing, clinging.

अवसन्दीन *ava-sandīna*, *am*, n. (rt. *ḍi*), the united downward flight of birds.

अवसथ *a-vasatha*, *as*, m. (for *ā-vasatha*, q. v.), habitation; a village; a college, a school; (*am*), n. a house. See *ā-vasatha*.

Avasathya, *as*, m. a college, a school.

अवसद् *ava-sad*, cl. 1. P. *-sidati*, *-sattum*, to sink down, to faint; become disheartened, be exhausted, perish, come to an end: Caus. *-sādayati*, *-yitum*, to cause to sink, dispirit, render downhearted, to ruin.

Ava-sanna, *as*, *ā*, *am*, sunk down, bowed, bent; languid, enervated; melancholy, dispirited, unhappy; ended, terminated, separated; non-suited. — *Ava-sanna-tā*, f. or *avasanna-tva*, *am*, n. affliction, low spirits; dejection; termination, completion.

Ava-sāda, *as*, m. sitting down; sinking, fainting; exhaustion, fatigue, lassitude, want of energy or spirit, especially as proceeding from doubtful or unsuccessful love; (in law) badness of a cause; end, termination.

Ava-sādaka, *as*, *ikā*, *am*, causing to sink, frustrating; exhausting, tiresome, wearisome; ending, finishing.

Ava-sādana, *am*, n. oppressing, disheartening; finishing; an escharotic; removing proud flesh by escharotic applications.

Ava-sādita, *as*, *ā*, *am*, made to sink, exhausted, faint, languid.

अवसभ *ava-sabha*, *as*, *ā*, *am*, Ved. excluded from society.

अवसर *ava-sara*, *as*, m. (fr. rt. *spi* with *ava*), descent, place of descent; descent of water; rain, raining; occasion, moment, favourable opportunity; leisure, advantageous situation; consultation in private; a year. — *Avasara-kāle*, at a favourable opportunity, at a time of leisure.

Ava-sāraṇa, *am*, n. removing, causing to move.

अवसर्ग *ava-sarga*. See *ava-srij*.

अवसर्प *ava-sarpa*, *as*, m. (rt. *srīp*), a spy, a secret emissary.

Ava-sarpana, *am*, n. stepping down.

Ava-sarpin, *i*, *inī*, *i*, stepping down; (*inī*), f. a long period of time with the Jains.

अवसव्य *ava-savya*, *as*, *ā*, *am*, not left, right.

अवसान 1. *a-vasāna*, *as*, *ā*, *am* (rt. 2. *vas*), Ved. not dressing. (For 2. *ava-sāna*, see under *ava-seo* next col.)

अवसिञ्च *ava-siñ*, cl. 6. P. *-siñcati*, *-sektum*, to sprinkle, bedew, bespatter.

Ava-sikta, *as*, *ā*, *am*, sprinkled. — *Avastiktāṅga* ('*ta-am*'), *as*, *i*, *am*, having the limbs sprinkled.

Ava-seka, *as*, m. sprinkling, irrigating, bedewing. *Avasekīma*, *as*, m. a kind of cake, pulse ground and fried with oil or butter.

Ava-secana, *am*, n. sprinkling, water used for sprinkling; bleeding.

अवसुप्त *ava-supta*, *as*, *ā*, *am* (rt. *svap*), asleep.

अवसृज *ava-srij*, cl. 6. P. *-srijati*, *-srash-tum*, to let off, to let loose, let go, fling down, pour out, dismiss, remit, liberate.

Ava-sarga, *as*, m. letting off, letting go, emission, remission, laxity, relaxation, following one's own inclinations, independence.

Ava-sarjana, *am*, n., Ved. liberation.

Ava-sriṣṭa, *as*, *ā*, *am*, dismissed, let go.

अवसो *ava-so*, cl. 4. P. *-syati*, *-sātum*, to finish, accomplish; to destroy: Caus. *-sāyayati*, *-yitum*, to destroy; to cause to be completed.

Ava-sā, f., Ved. liberation, setting free, deliverance.

Ava-sātri, *tā*, m., Ved. a deliverer, liberator.

2. *ava-sāna*, *am*, n. place of dismounting from a horse or alighting from a carriage, stopping, resting-place, residence; conclusion, termination, cessation; death; boundary, limit; (in gram.) the last part of a word or period, disjunction of letters; a pause; the end of a verse or the verse itself: (for 1. *a-vasāna*, see last col.) — *Avasāna-darśa*, *as*, *ā*, *am*, Ved. looking at one's place of destination or residence.

Ava-sānaka, *as*, *ikā*, *am*, coming to an end, perishing.

Avasānya, *as*, *ā*, *am*, Ved. belonging to the end of a verse.

1. *ava-sāya*, *as*, m. conclusion, end; termination, completion; remainder; determination, ascertainment, certainty.

2. *ava-sāya*, ind. having finished; having loosened, having set free.

Ava-sāyin, *i*, *inī*, *i*, residing, dwelling in.

Ava-sāya, ind. having caused to be completed.

Ava-sāta, *as*, *ā*, *am*, having settled in a place, residing; ended, terminated; finished, completed; standing in a pause; known, understood; stored (as grain, &c.); gone; (*am*), n. a dwelling-place. — *Avasita-mati*, *is*, *is*, *i*, frustrated, disappointed.

Ava-seya, *as*, *ā*, *am*, to be destroyed, destructible, perishable.

अवस्कन्द *ava-skand*, cl. 1. P. *-skandati*, *-skantum*, to storm, to assault.

Ava-skanda, *as*, m. assault, attack, storm; a camp; descending, bathing.

Ava-skandana, *am*, n. attacking, assaulting, storm; refutation; descending; bathing.

Ava-skandita, *as*, *ā*, *am*, attacked; gone down; refuted; bathed, bathing.

Ava-skandin, *i*, *inī*, *i*, leaping upon, covering; attacking, assaulting.

अवस्कर *avas-kara*, *as*, m. (fr. rt. *kri* with *avas*), something to be concealed or swept away; a privy; ordure, faeces; dirt; sweepings; the privies; a place for faeces, &c. — *Avaskara-mandira*, *am*, n. a privy, water-closet.

Avas-karaka, *as*, m. existing in the faeces, an insect; a sweeper; a brush, broom, &c.

अवस्कव *ava-skava*, *as*, m. a kind of worm.

अवस्तात् *avastāt*, ind. (fr. 2. *avas*, q. v.), below, from below, downwards, hitherwards; (with gen.) below. — *Avastāt-prapadana*, *as*, *ā*, *am*, (anything) attained from below (as heaven, &c.).

अवस्तु *a-vastu*, *u*, n. a worthless thing; nothing; insubstantiality, the unreality of matter. — *Avastu-tā*, f. or *avastu-tva*, *am*, n. insubstantiality, unreality.

अवस्तृ *ava-stri*, cl. 9. P., Ved. *-strīṇāti*, *-startum*, *-staritum* or *-ritum*, to cover; to spread or lay down a covering.

Ava-starana, *am*, n. spreading out or laying down a covering.

Ava-stāra, *as*, m. a screen or wall of cloth surrounding a tent.

अवस्त्र *a-vastra*, *as*, *ā*, *am*, without clothes, garmentless, naked. — *Avastra-tā*, f. nakedness.

अवस्था *ava-sthā*, cl. 1. A. *-tishṭhate*, *-sthātum*, to take one's stand, remain standing; to stay, abide, stop, stand apart, stand by or near; Ved. to place: Caus. *-sthāpayati* or *-te*, *-yitum*, to cause to stand or stop, to place, fix, settle, set, array.

Ava-stha, *as*, m. membrum virile, see *upa-stha*; (*ā*), f. appearance (in a court of justice); stability, consistence; state, condition, situation, circumstance of age or position; degree, proportion; the female organ of generation. — *Avasthā-cātusṭhaya*, *am*, n. the four periods or states of human life, viz. childhood, youth, manhood, and old age. — *Avasthā-traya*, *am*, n. the three states, or waking, dreaming, and sound sleep. — *Avasthā-dvaya*, *am*, n. the two states of life, viz. happiness and misery.

Ava-sthāna, *am*, n. standing on or placing one's self on (anything), residing, abiding, dwelling; residence, abode; place or period of abiding or staying; situation, station.

Ava-sthāpana, *am*, n. fixing, settling.

Ava-sthāpita, *as*, *ā*, *am*, fixed.

Ava-sthāpya, ind. having fixed, placed, set or put.

Ava-sthāya, ind. having stayed or remained.

Ava-sthāyin, *i*, *inī*, *i*, staying, residing in; placed.

Ava-sthita, *as*, *ā*, *am*, standing on or in, remaining, staying, abiding, residing, lasting, remaining firm or fixed, &c.; firm of purpose, steady; engaged in, prosecuting, following. — *Avasthita-mati*, *is*, *is*, *i*, of fixed mind.

Ava-sthiti, *is*, f. abiding; residence; following, practising.

अवस्पृ *ava-spri*, cl. 5. P., Ved. *-sprīṇoti*, *-spartum*, to defend, preserve from.

Ava-spartri, *tā*, m., Ved. a preserver, saviour.

अवस्य *avasya* (fr. 1. *avas*), nom. P. *avasyati*, Ved. to seek favour or assistance.

Avasyu, *us*, *us*, *u*, Ved. desiring favour or assistance.

अवसंसन *ava-sraṇsana*, *am*, n. falling off or down.

अवसन *ava-svan*, cl. 1. P. *-svanati*, *-nitum*, to sound, to smack (the lips) or otherwise make a noise in eating. See *ava-shvan*.

Ava-svanya, *as*, *ā*, *am*, Ved. roaring, boisterous.

अवहन् *ava-han*, cl. 2. P. *-hanti*, *-tum*, to strike, hit, beat off.

Ava-hata, *as*, *ā*, *am*, beaten, bruised; threshed, winnowed.

Ava-hanana, *am*, n. threshing, pounding of rice, winnowing; the lungs.

अवहस् *ava-has*, cl. 1. P. *-hasati*, *-situm*, to smile at, laugh at, deride.

Ava-hāsa, *as*, m. jest, joke.

Ava-hāsyā, *as*, *ā*, *am*, to be derided, exposed to jest, ridiculous.

अवहस्त *ava-hasta*, *as*, m. the back of the hand.

अवहा *ava-hā*, Pass. *-hiyate*, to be left remaining.

अवहालिका *avahālikā*, f. (rt. *hal*), a wall, a bound hedge.

अवहित *ava-hita*. See under *ava-dhā*.

अवहिन्त्या *a-vahi-tthā*, f., *am*, n. (corrupted fr. *a-vahiṣṭhā*), dissimulation.

अवहृ *ava-hri*, cl. 1. P. *-hurati*, *-hartum*, to lay aside, throw away, take away; Ved. to throw or knock down (?).

Ava-haraṇa, *am*, n. throwing away; taking away; stealing, plundering; taking back, redeeming; fining, mulcting.

Ava-hāra, *as*, m. truce, suspension of arms, cessation of gambling, fighting, &c.; a thief; a shark; a water elephant; summoning, inviting; any object fit or able to be brought near; apostacy, abandoning a sect or cast; re-delivery.

Ava-hāra, *as*, *ikā*, *am*, one who stops fighting, &c.; (*as*), m. a shark, a marine monster.

Ava-hārya, *as*, *ā*, *am*, to be made to restore or compensate; finable, punishable; recoverable, redeemable; (anything) which one is compelled to restore.

Ava-hṛita, *as*, *ā*, *am*, taken off, back, or away; seized; stolen; fined.

अवहेल *ava-hela*, *am*, *ā*, n. f. or *ava-helana*, *am*, n. (fr. rt. *hel* for *heḍ* with *ava*), disrespect.

Ava-helita, *as*, *ā*, *am*, disrespected; (*am*), n. disrespect.

अवहृ *ava-hvara*, *as*, m. (rt. *hṛi*), a crooked way; trick; deceit.

अवाकिन् *a-vākin*, *i*, *inī*, *i* (rt. *vac*), not speaking.

1. *a-vākka*, *as*, *ā*, *am*, Ved. speechless.

1. *a-vāc*, *k*, *k*, *k*, speechless, dumb. — *Avāk-śruti*, *ś*, *ś*, *i*, deaf and dumb.

1. *a-vādyā*, *as*, *ā*, *am*, not to be addressed; improper to be uttered; vile, bad; not distinctly expressed. — *Avādyā-tā*, *f*, or *avādyā-tva*, *am*, n. impropriety; reproach, calumny. — *Avādyā-deśa*, *as*, m. unmentionable region, the vulva.

अवाकृ *avā-kṛi* (*ava-ā-kṛi*), cl. 8. 5. P. *-karoti*, *-kṛiṇoti*, *-kartum*, to remove.

अवाकृ *avā-kṛi* (*ava-ā-kṛi*), cl. 6. P. *-kirati*, *-karitum*, *-ritum*, to strew, pour upon.

Avā-kara, *as*, m. a mint (?).

अवाक्ष *avāksha*, *as*, *i*, *am* (fr. 2. *aksha* for *akshi* with *ava*), who or what looks down upon or defends, a guardian, a keeper.

अवाग्र *avāgra* (*ava-ag*), *as*, *ā*, *am*, having a bent top; stooping, bending, bowed.

अवाच 2. *avāc*, *ān*, *ācī*, *āk* (fr. 2. *ava* and *ait*), turned downwards, being or situated below, lower than (with abl.); looking downwards, headlong; south; (*ī*), f. the south quarter, the lower regions [with *avāc* has been compared the Lat. *au-ster* for *ava-ster*].

Avāk, ind. downwards; south, southward, southern.

— *Avāk-pushpī*, *f*, N. of the plant Anethum Sowa Roxb. — *Avāk-sākha*, *as*, *ā*, *am*, having the branches turned downwards; epithet of the Ficus Religiosa. — *Avāk-śtras*, *ās*, *ās*, *as*, having the head downwards, headlong. — *Avāg-bhāga*, *as*, m. the part below. — *Avān-mukha*, *as*, *i*, *am*, looking down or away, having the face turned downwards, headlong; (*as*), m. N. of a weapon. — *Avān-jñāna*, *am*, n. disrespect.

2. *avākka*, *as*, *ā*, *am*, Ved. a word formed for the etymology of *avākā*.

Avācīna, *as*, *ā*, *am*, down-looked, headlong; south, southern; descended, gone down; (*as*), m. N. of a king.

2. *avācya*, *as*, *ā*, *am*, southern, southerly.

अवाचि *avā-či* (*ava-ā-či*), cl. 5. P. A. *-cīnoti*, *-nute*, *-cētum*, to heap up, accumulate, gather.

अवाच्छिद् *avā-čchid* (*ava-ā-čhid*), cl. 7. P. A. *-čchinnati*, *-čchinte*, *-čchettum*, to tear or snatch away.

Avā-čchidya, ind. having snatched away.

अवान् *avāj* (*ava-aj*), cl. 1. P. *avājati*, *-jī-tum*, to drive down, to throw down.

अवाजिन् *a-vājīn*, *i*, m., Ved. a bad horse.

अवात *avāt* (*avy-at*), cl. 1. P., Ved. *avātati*, *-titum*, to go down; (formed for the etym. of *avata*, q. v.)

Avātita (*ava-at*), *as*, *ā*, *am*, gone down.

अवात 1. *a-vāta*, *as*, *ā*, *am*, Ved. windless, not moved by wind, calm.

अवात 2. *a-vāta*, *as*, *ā*, *am* (rt. *van*, whence the part. pass. *vāta*), Ved. unattacked, untroubled, untouched; unconquered.

अवानुल *a-vātula*, *as*, *ā*, *am*, not flatulent.

अवाद् *avād* (*ava-ad*), cl. 2. P., Ved. *avātti*, *-ttum*, to cause to eat food.

अवादिन् *a-vādin*, *i*, *inī*, *i*, no speaker, no disputer, one who does not prosecute or bring an action, peaceable.

अवान् *avān* (*ava-an*), cl. 2. P. *avāniti*, *-nitum*, to breathe or inhale.

1. *avāna*, *as*, m. breathing, inhaling.

अवान 2. *a-vāna*, *as*, *ā*, *am* (for *an-avāna*?), dried, dry. See *vāna*.

अवान्तर *avāntara* (*ava-an*), *as*, *ā*, *am*, situated between; included, involved. — *Avāntara-dīś*, *k*, or *avāntara-dīśā*, *f*, an intermediate region of the compass. — *Avāntara-deśa*, *as*, m. a place situated in an intermediate region.

Avāntarām, ind., Ved. between.

अवाप् *avāp* (*ava-āp*), cl. 5. P. A. *-āpnoti*, *-nute*, *-āptum*, to reach, enter; to receive; to attain, obtain, gain; to get, suffer.

Avāpta, *as*, *ā*, *am*, reached, received, obtained, got. — *Avāpta-vat*, *ān*, *atī*, *at*, reaching, obtaining, receiving, taking; entertaining (as a belief).

Avāptavya, *as*, *ā*, *am*, to be obtained or gained.

Avāpti, *ś*, *f*, obtaining, getting, receiving.

1. *avāpya*, ind. having obtained.

2. *avāpya*, *as*, *ā*, *am*, to be obtained or gained; unattainable, unobtainable (?).

अवापित *a-vāpita*, *as*, *ā*, *am* (rt. *vap*), not sown (as grain) but planted.

अवापोह *avāpoh* (*ava-apa-ūh*), cl. 1. P. A. *avāpohati*, *-te*, *-hitum*, to remove.

अवाय *avāya*, *as*, *ā*, *am* (fr. rt. *i* with *ava*), giving way, yielding, complying.

अवार *avāra*, *as*, *am*, n. (fr. 2. *ava* or 2. *avas*, as *pāra* fr. *para* or *paras*, q. v.), this side, the near bank of a river. — *Avāra-tas*, ind., Ved. to this side. — *Avāra-pāra*, *as*, m. the ocean. — *Avāra-pāriṇa*, *as*, *ā*, *am*, belonging to the ocean; crossing a river.

Avāriṇa, *as*, *ā*, *am*, crossing a river.

1. *avārya*, *as*, *ā*, *am*, being on the near side of a river.

अवारण *a-vāraṇa*, *as*, *ā*, *am* (rt. *vṛi*), incurable, not to be remedied.

1. *avāraṇīya*, *as*, *ā*, *am*, treating of incurable sicknesses.

2. *a-vāraṇīya*, *as*, *ā*, *am*, not to be warded off.

Avārikā, *f*, N. of the plant Coriandrum Sativum.

A-vārīta, *as*, *ā*, *am*, unimpeded, unobstructed; innumerable. — *Avārīta-dvāra*, *as*, *ā*, *am*, having open doors.

A-vārītavya, *as*, *ā*, *am*, not to be impeded or hindered, not to be kept off.

2. *a-vārya*, *as*, *ā*, *am*, unrestrainable, irresistible; not to be warded off; incurable. — *A-vārya-kratu*, *us*, *us*, *u*, Ved. of irresistible courage. — *Avārya-tā*, *f*, incurableness.

अवाह *avāh* (*ava-rīh*), cl. 6. P., Ved. *avāhēhāt*, *-ēhītum*, to unharness, to fall down.

अवाजि *avāj* (*ava-arj*), cl. 1. P., Ved. *avār-jati*, *-jītum*, to dismiss.

अवालोक *avā-loc* (*ava-ā-loc*), cl. 1. A. *-locate*, *-cītum*, to consider.

अवावट *avāvāṭa*, *as*, m. the son of a woman by any other man than her first husband.

अवावन् *avāvan*, *ā*, m. (fr. rt. *on*), a thief.

अवाश्य *a-vāśya*, *as*, *ā*, *am* (rt. *vaś*), undesirable.

अवास *avās* (*ava-as*), cl. 4. P. *avāsyati*, *-situm*, to throw down.

अवासस् *a-vāsas*, *ās*, *ās*, *as*, unclothed, naked.

अवास्तव *a-vāstava* or *a-vāstavika*, *as*, *i*, *am*, unsubstantial, unreal; fictitious; unfounded, irrational (as an argument).

अवास्तु *a-vāstu*, *us*, *us*, *u*, Ved. having no dwelling, homeless.

अवाहन *a-vāhana*, *as*, *ā*, *am*, Ved. having no team or carriage, not driving in a carriage.

अवि *avi*, *is*, *is*, *i* (fr. rt. *av*), Ved. favourable, attached to, kindly disposed; (*ś*), m. f. a sheep; the woollen Soma strainer; (*ś*), m. a master; the sun; air, wind; a mountain; a wall or enclosure; a cover made of the skin of mice; a rat; a blanket; the shawl goat; (*ś*), f. an ewe; a woman in her courses [cf. Lith. *avi-s*; Slav. *vojza*; Lat. *ovi-s*; Gr. *ōis*; Goth. *avistr*]. — *Avi-kaṣorāṇa*, *as*, m. a kind of tribute (perhaps consisting of sheep). — *Avi-gandhikā*, *f*, N. of a plant = *Aja-gandhā*. — *Avi-dugdha* or *avi-dūsa* or *avi-marisa* or *avi-sodha*, *am*, n. the milk of an ewe. — *Avi-paṭa*, *as*, m. sheep's skin, woollen cloth. — *Avi-pāla*, *as*, m. a shepherd. — *Avi-priya*, *as*, m. 'liked by sheep,' N. of the grass *Opismenus Frumentaceus*; (*ā*), *f*, N. of another plant. — *Avi-mat*, *ān*, *atī*, *at*, Ved. possessing sheep. — *Avi-sthala*, *am*, n. 'sheep-place,' N. of a town.

Avika, *as*, m. a sheep; (*ā*), f. an ewe; (*am*), n. a diamond.

Avikaṭa, *as*, m. a flock of sheep.

Avitā, *f*, an ewe, a sheep.

Avithya. See below, s. v.

अविकच *a-vikaṭa*, *as*, *ā*, *am*, closed, shut (as a flower).

A-vikaṭita, *as*, *ā*, *am*, unblown.

अविकथ *a-vikatha*, *as*, *ā*, *am*, not boasting, not talking vainly or idly.

A-vikathana, *as*, *ā*, *am*, one who does not boast; (*am*), n. not boasting.

अविकर्ष *a-vikarsha*, *as*, m. absence of separation.

A-vikrīṣṭa, *as*, *ā*, *am*, not drawn apart, not separated.

अविकल *a-vikala*, *as*, *ā*, *am*, unimpaired, perfect, entire; regular, orderly, consistent.

अविकल्प *a-vikalpa*, *as*, m. absence of doubt or alternative, positive act or precept; (*as*, *ā*, *am*), unchangeable; (*am*), ind. without any doubt.

अविकार *a-vikāra*, *as*, *ā*, *am*, or *a-vikārya*, *as*, *ā*, *am*, immutable, unchangeable; permanent; (*am*), n. unchangeableness.

A-vikrīta, *as*, *ā*, *am*, unchanged, permanent.

A-vikrīya, *as*, *ā*, *am*, showing no alteration or difference, unchangeable, always alike.

अविक्रम *a-vikrama*, *as*, *ā*, *am*, powerless, feeble, without courage; (*as*), m. cowardice.

A-vikrānta, *as*, *ā*, *am*, unsurpassed; feeble, powerless.

अविक्रय *a-vikraya*, *as*, m. (rt. *krī*), non-sale. *A-vikrīta*, *as*, *ā*, *am*, unsold; one who has not sold.

A-vikreya, as, ā, am, unsaleable, not to be sold.

अविक्रम *a-vikrama*, as, m. vigour, freshness, absence of fatigue.

A-viklānta, as, ā, am, unwearied, vigorous.

अविक्रव *a-viklava*, as, ā, am, calm, composed, firm.

अविक्षत *a-vikshata*, as, ā, am, undiminished, entire; unhurt.

अविक्षित *a-vikshit*, t, m., N. of a king.

A-vikshita, as, ā, am, Ved. undiminished, unhurt.

अविक्षिप *a-vikshipa*, as, m. unable to distribute, dispense, &c.; distributing badly; different from one who distributes; one who is no distributor.

A-vikshipta, as, ā, am, not thrown away, retained; attentive, composed.

अविक्षोभ *a-vikshobha*, as, m. (rt. *kshubh*), quiet, quiescence.

A-vikshobhita, as, ā, am, undisturbed, tranquil.

अविक्षिप्त *a-vikshipta*, as, ā, am, undisturbed. — *Avikshipta-manas*, ās, ās, as, imperturbable.

अविगत *a-vigata*, as, ā, am, unseparated, retained, present.

A-vigama, as, ā, am, unseparated, unremoved; (as), m. non-separation, association, inherence, presence.

अविगर्हित *a-vigarhita*, as, ā, am, unreproached.

अविगीत *a-vigīta*, as, ā, am, uncensured, unreproached.

अविगुण *a-viguṇa*, as, ā, am, compatible, consistent with, not contrary to.

अविग्न *a-vigna*, as, m., N. of the fruit tree Carissa Carandas L.

अविग्रह *a-vigraha*, as, ā, am, bodiless, incorporeal.

अविघात *a-vighāta*, as, ā, am (rt. *han*), unimpeded, having no obstacle. — *Avighāta-gati*, īs, īs, ī, unimpeded or unobstructed in (its) course.

A-vighna, as, ā, am, uninterrupted, unimpeded; (am), n. undisturbedness, want of obstacle; *avighnena*, ind. without obstacle, uninterruptedly.

अविचक्षण *a-vicakṣaṇa*, as, ā, am, unlearned, ignorant.

अविचल *a-vicāla*, as, ā, am, immovable.

अविचाल *a-vicācala*, as, ā, am, or *a-vicācalat*, at, atī, at, or *a-vicācalī*, īs, īs, ī, Ved. not staggering or fluctuating, standing firmly.

अविचार *a-vicāra*, as, ā, am, undiscriminating, ill-judging, unwise; unhesitating, prompt; (as), m. want of judgment or discrimination, error, folly; promptitude.

A-vicārīta, as, ā, am, ill-judged, badly investigated, unconsidered; determined, certain, clear, not requiring deliberation. — *Avicārīta-nṛṇaya*, as, m. prejudice.

A-vicārin, ī, īnī, ī, unthinking, inconsiderate.

A-vicārya, ind. without considering, inconsiderately, unreflectingly.

अविचालित *a-vicālita*, as, ā, am, unmoved; unshaken; victorious.

अविचृत *a-vicṛitya*, as, ā, am, Ved. not to be loosened.

अविचतन *a-vicetana*, as, ā, am, Ved. unintelligible.

अविच्छिन्न *a-vicchinna*, as, ā, am, unseparated, undivided, uninterrupted. — *Avicchinna-pātam*, ind. fallen on one's knees.

A-viccheda, as, ā, am, uninterrupted; undivided, entire, whole; (as), m. the not being separated, entireness; connection, continuity. — *Avicchedena*, ind. uninterruptedly.

अविच्युत *a-vicṛyuta*, as, ā, am, not deviated from, observed, followed; eternal, permanent.

अविजात *a-vijāta*, as, ā, am (rt. *jan*), Ved. not having brought forth, not having offspring.

A-vijātiya, as, ā, am, of the same species.

अविजानत *a-vijānat*, an, atī, at (rt. *jñā*), Ved. not understanding.

A-vijña, as, ā, am, ignorant, untaught; clumsy, stupid. — *Avijña-tā*, f. or *avijña-tva*, am, n. ignorance, folly.

A-vijñāta, as, ā, am, unknown; undistinguished, unintelligible, indistinct, doubtful. — *Avijñāta-gatī*, īs, m., N. of a son of Anila and Sivā. — *Avijñāta-gada*, as, ā, am, Ved. speaking in an unintelligible manner.

A-vijñāya, ind. not having understood, without distinguishing.

A-vijñeya, as, ā, am, undistinguishable, undiscernible, unintelligible, not to be recognized or known.

अविजित *a-vijitya*, ind. not having conquered.

अविडीन *a-viḍina*, am, n. a direct flight.

अवित *avita*, as, ā, am (rt. *av*), preserved, protected.

Avitri, tā, trī, m. f., Ved. a favourer, patron, protector.

अवितथ *a-vitatha*, as, ā, am, not untrue, true; not vain, not false or futile; effective; (am), n. truth; a species of the Atyaṣṭi metre; (am), ind. not falsely, according to truth.

अवितारिन् *a-vitārin*, ī, īnī, ī (rt. *trī*), Ved. not passing away, not departing, remaining.

अवितृप्त *a-vitṛipta*, as, ā, am, unsatisfied. — *Avitṛipta-kāma*, as, ā, am, having the desires unsatisfied.

अवित्त *a-vitta*, as, ā, am (rt. *vid*, to find), not found; unknown, poor.

A-vitti, īs, f., Ved. the not finding, the not possessing, poverty.

अवित्यज *a-vityaja*, as, am, m. n. quicksilver.

अविथुर *a-vithura*, as, ā, am, Ved. not staggering; not fragile.

अविथ्य *avithya*, as, ā, am (fr. *avi*), fit or suited to a sheep.

अविदग्ध *a-vidagha*, as, ā, am (rt. *dah*), unlearned, inexperienced, stupid; undigested.

A-vidāhin, ī, īnī, ī, imperfectly digested, producing heartburn.

अविदस्य *a-vidasya*, as, ā, am (rt. *das*), Ved. not ceasing, inexhaustible.

A-vidāsin, ī, īnī, ī, perennial, perpetual.

अविदित *a-vidita*, as, ā, am, unknown.

A-viditvā, ind. not knowing, without having ascertained.

अविदीधयु *a-vididhayu*, us, us, u (rt. *dhi*), Ved. not deliberating, not delaying; shining, resplendent.

अविदूर *a-vidūra*, as, ā, am, not very distant, near, contiguous; (am), n. proximity; (am), ind. near to. — *Avidūrāt* or *avidūra-tas* or *avidūre*, ind. near, not far off (with abl.).

अविद्ध *a-vidha*, as, ā, am, unpierced. — *Avidha-karṇā* or *avidha-karṇī* (also *vidha-karṇī*), f., N. of the plant *Cissampelos Hexandra*.

— *Avidha-dṛv*, k, k, k, all-seeing. — *Avidha-varcas*, ās, ās, as, of unimpaired glory.

अविद्य *a-vidya*, as, ā, am (rt. *i. vid*, to know), unlearned, unwise, foolish; not relating to knowledge; (ā), f. ignorance, spiritual ignorance, illusion, personified illusion or Māyā; (with Buddhists) ignorance together with non-existence. — *Avidyā-maya*, as, ī, am, caused by ignorance or illusion.

A-vidvas, ān, uṣhī, as, unwise, unlearned.

अविद्यमान *a-vidyamāna*, as, ā, am (rt. *2. vid*, to find), not present, absent; non-existent.

अविद्रिय *a-vidriya*, as, ā, am (rt. *dṛi*), Ved. without a rent; impenetrable, solid, dense.

अविद्विष *a-vidviṣ*, t, t, t (rt. *dvish*), not hating, not an enemy.

A-vidvesha, as, m., Ved. absence of hatred or hostility.

अविधवा *a-vidhavā*, f. not a widow.

अविधा *avidhā*, ind. an interjection corresponding to the Prakṛit *avihā* or *aviha*, used in calling for help in danger.

अविधान *a-vidhāna*, am, n. (rt. *dhā*), deviation from or absence of fixed rule, irregularity. — *Avidhāna-tas*, ind. irregularly.

A-vidhi, īs, īs, ī, void of or contrary to rule; (īs), f. irregularity. — *A-vidhi-pūrvaka*, as, ā, am, not according to rule.

अविन *avina*, as, m. (rt. *av*), a sacrificer, one who performs a sacrifice or causes it to be performed; an officiating priest at a sacrifice.

अविनय *a-vinaya*, as, ā, am (rt. *nī*), without proper training, ill-behaved, indecorous; (as), m. want of good manners or modesty; bad training; rude behaviour; indecorum, impropriety, fault; incivility, disrespect; offence, crime.

A-vinīta, as, ā, am, badly trained, badly brought up, ill-mannered, misbehaving, acting ill or improperly, wicked, vile; (ā), f. an immodest, unchaste, or disloyal woman.

अविनश्य *a-vinaśvara*, as, ī, am, or *a-vināśya*, as, ā, am, indestructible.

A-vinaśyat, an, antī, at, not perishing.

A-vināśa, as, m. non-destruction, preservation.

A-vināśin, ī, īnī, ī, indestructible.

अविनाभाव *a-vinābhāva*, as, m. inherent and essential character.

अविनिगम *a-vinigama*, as, m. an illogical conclusion.

अविनिर्मोक *a-vinirmoka*, as, ā, am, without an exception.

अविनिवर्तिन् *a-vinivartin*, ī, īnī, ī, not turning back, holding on, advancing.

अविन्ध्य *avindhya*, as, m., N. of a minister of Rāvaṇa; (ā), f., N. of a river.

अविपक्व *a-vipakva*, as, ā, am (rt. *paś*), not ripe, immature, undigested. — *Avipakva-buddhi*, īs, īs, ī, inexperienced.

A-vipāka, as, m. indigestion; immaturity; not suffering the consequence of actions in a former life; (as, ā, am), suffering from indigestion.

अविपक्ष *a-vipakṣa*, as, ā, am, having no adversary, unopposed.

अविपद् *a-vipad*, t, f. (rt. *pad*), prosperity, ease.

A-vipanna, as, ā, am, uninjured, unhurt; not soiled or contaminated, pure, clean.

अविपश्चित् *a-vipaścit*, t, t, t, unwise, ignorant.

अविपुल *a-vipula*, as, ā, am, small, insignificant, slender.

अविप्र a-vipra, as, ā, am, Ved. not spiritually excited, not inspired; not a worshipper, not a praiser.

अविप्रकृष्ट a-viprakṛiṣṭa, as, ā, am, not remote, near.

अविप्रिय avi-priya. See under avi.

अविप्लुत a-vipluta, as, ā, am, undeviating, steadily observing; unviolated, observed without deviation.

अविफल a-viphala, as, ā, am, fruitful, productive.

अविफुल्ल a-viphulla, as, ā, am, unblown.

अविभक्त a-vibhakta, as, ā, am (rt. bhaj), undivided, unpartitioned; unseparated, joint, not sharing (applied to co-heirs who have not divided their inheritance).

A-vibhāga, as, ā, am, unpartitioned, unportioned; (as), m. undivided inheritance.

A-vibhāgin, ī, inī, ī, one who does not share; not sharing, not dividing.

A-vibhājya, as, ā, am, not to be divided, not to be partitioned. — **Avibhājya-tā**, f. or **avibhājya-tva**, am, n. indivisibility, unfitness for partition.

अविभावना a-vibhāvanā, f. or a-vibhāvana, am, n. (rt. bhū), non-perception, non-discrimination, imperceptibility, disappearance.

A-vibhāvanīya, as, ā, am, imperceptible, undistinguishable.

A-vibhāvita, as, ā, am, unperceived, unobserved.

A-vibhānya, as, ā, am, undistinguishable, imperceptible.

अविधान a-vibhānta, as, ā, am, uninterrupted.

अविमत्त a-vimatta, as, m., N. of a man (?).

अविमल a-vimala, as, ā, am, not clear, foul, turbid.

अविमुक्त a-vimukta, as, ā, am (rt. muc), unloosed, not quitted; (as), m., N. of a Tirtha near Benares. — **Avimuktāpīḍa** (ta-āp), as, m., N. of a king. — **Avimuktesvara** (ta-iś), as, m. a celebrated Śiva-linga at Benares.

A-vimokya, as, ā, am, Ved. not to be loosened.

अवियुक्त a-viyukta, as, ā, am (rt. yuj), undivided, conjoined; not separated or absent.

A-viyoga, as, m. conjunction, association; the not being parted or absent, presence. — **Aviyoga-tritīyā**, f., N. of a certain festival or holiday. — **Aviyogatri-tīyā-vrata**, N. of the sixteenth Adhyāya of the Bhaviṣyottara-Purāṇa.

अविरक्त a-virakta, as, ā, am, not indifferent or estranged; attached to, interested in.

अविरण a-viraṇa, as, m., Ved. continuation.

अविरत a-virata, as, ā, am (rt. ram), not desisting from (with abl.); uninterrupted, continual, eternal; abandoned; (am), ind. eternally, continually.

A-virati, īs, f. incontinence, intemperance.

A-virāma, as, ā, am, uninterrupted, continuous; (as), m. uninterrupted succession, continuance; (am), ind. uninterruptedly.

अविरल a-virala, as, ā, am, contiguous, close; coarse, gross, substantial; uninterrupted; (am), ind. contiguously, closely. — **Avirala-dhārāsāra**, as, m. incessant down-pour of heavy rain.

अविरहित a-virahita, as, ā, am, not separated from, abounding in.

अविराधयत a-virādhayat, an, antī, at, Ved. not withdrawing one's self, not avoiding; not desisting.

अविरुद्ध a-viruddha, as, ā, am (rt. rudh), unobstructed, unimpeded; allowed, permitted, proper; compatible, consistent with.

A-virodha, as, m. absence of impediment; assent, concurrence, non-opposition; consistency, compatibility.

A-virodhita, as, ā, am, unimpeded, unobstructed.

अविरेचन a-virecana, am, n. anything which constipates or stops the passage of the food.

A-virecya, as, ā, am, not to be purged.

अविलक्षित a-vilakṣita, as, ā, am, concealed, veiled.

अविलङ्घन a-vilanghana, am, n. non-transgression, not exceeding, not trespassing.

A-vilanghaniya, as, ā, am, not to be exceeded or transgressed; prescribed, fixed.

अविलम्ब a-vilamba or a-vilambana, as, ā, am, not delaying, prompt, quick, expeditious; (baś), m. non-delay. — **A-vilambam** or **a-vilambena**, ind. without delay, quickly.

A-vilambita, as, ā, am, not delaying, not slow, quick, expeditious; (am), ind. going quickly, a swift pace.

अविला avilā, f. an ewe. See under avi.

अविलास a-vilāsa, as, ā, am, free from caprice, faithful, constant.

अविलिख a-vilikha, as, m. unable to write or paint, writing or painting badly; different from one who writes or paints; one who is not a writer or painter.

अविलुप्त a-vilupta, as, ā, am, uninterrupted.

अविवक्षित a-vivakṣita, as, ā, am (rt. vac), not intended to be said, unasserted, undeclared.

A-vivākya, as, ā, am, not admitting censure or correction; N. of the tenth day of a certain Soma sacrifice.

अविवाद a-vivāda, as, m. non-disagreement, concurrence, consent.

A-vivādīn, ī, inī, ī, uncontentional, quiet, peaceable.

अविवाहित a-vivāhita, as, ā, am (rt. vah), unmarried.

A-vivāhin, ī, inī, ī, not marrying, single; not relating to marriage; interdicted as to marriage.

अविविक्त a-vivikta, as, ā, am (rt. vic), undiscriminated, uninvestigated; indiscriminate, confounded; common, public. — **A-vivikta-dṛiś**, k, k, viewing all as one with God.

A-viveka, as, ā, am, without judgment or discrimination; (as), m. absence of discrimination or judgment, ignorance. — **Aviveka-kṛita**, as, ā, am, done thoughtlessly. — **Aviveka-tā**, f. or **aviveka-tva**, am, n. want of judgment, inconsiderateness, imprudence.

A-vivekin, ī, inī, ī, or **a-vivecaka**, as, ā, am, undiscriminating, ignorant, having no judgment, superficial, short-sighted.

A-vivecanā, f. want of judgment or discrimination.

अविवेन a-vivena, as, ā, am, Ved. not disaffected; (am), ind., Ved. not disaffectedly, favourably.

अविशङ्क a-viśanka, as, ā, am (rt. śank), having no fears or doubts, fearless; (ā), f. unapprehensiveness, confidence, certainty. — **A-viśankena**, ind. undoubtedly, without hesitation.

A-viśankita, as, ā, am, unapprehensive, confiding, trusting.

अविशस्त a-viśastri, tā, m., Ved. an unskilful cutter up or killer (of animals at a sacrifice).

अविशुद्ध a-viśuddha, as, ā, am, pure, clear, free from fault or defect; valid, perfect, unimpeached.

अविशेष a-viśeṣa, as, ā, am, uniform, alike, without any difference; (am), n. equality, uniformity. — **A-viśeṣa-jña**, as, ā, am, not perceiving the difference in things, undiscriminating.

अविश्रान्त a-viśrānta, as, ā, am, unwearied.

अविश्रमिन्व a-viśvam-inva, as, ā, am, Ved. not all-embracing, not pervading everything.

अविश्रविन्न a-viśva-vinna, as, ā, am, Ved. not perceived everywhere.

अविश्र्वास a-viśvāsa, as, ā, am (rt. śvas), not causing confidence, mistrusted; (as), m. mistrust, suspicion; (ā), f. a cow calving after long intervals.

A-viśvasta, as, ā, am, not trusted, suspected, doubted.

A-viśvāsin, ī, inī, ī, mistrustful, unbelieving.

अविष a-viṣa, as, ā, am, not poisonous, anti-venomous, antidote; (as), m. the ocean; sky; (ā), f., N. of the plant Curcuma Zedoaria; (ī), f. a river; the earth; heaven.

अविषक्त a-viṣakta, as, ā, am, unimpeded, unrestrained, unchecked.

अविषय a-viśaya, as, ā, am, unperceived, invisible; insensible; disregarding objects of sense; (as), m. disappearance; absence; disregard of objects of sense. — **A-viśayi-karaṇa**, am, n. the not making anything an object.

अविषाद a-viśhāda, as, ā, am, not dejected, unwearied, persevering; (as), m. cheerfulness.

अविष्ट aviṣṭha, as, ā, am (superl. of rt. av), Ved. gladly accepting; very attentive.

अविष्ठा aviṣhyā, f. (fr. avi), Ved. wish, desire, ardour; wish to go.

Aviṣhyu, us, us, us, Ved. assailing; desirous, vehement, violent; wishing to eat; wishing to protect.

अविस avis, is, m. an extender, enlarger(?).

अविसंवादिन् a-viśamvādin, ī, inī, ī, not contradictory.

अविसर्गिन् a-viśargin, ī, inī, ī, not quitting, retaining, adhering to; (ī), m. an intermittent fever.

अविसोढ avi-soḍha. See under avi.

अविस्तर a-vistara, as, ā, am (rt. strī), of small extent or circuit.

A-vistāra, as, m. absence of amplification.

A-viśtīrṇa, as, ā, am, not extended, not amplified, contracted.

A-viśtrīta, as, ā, am, compact, compressed, close.

अविस्पष्ट a-viśpaṣṭa, as, ā, am, not clear or plain, indistinct, obscure; (am), n. indistinct speech.

अविस्मरण a-viśmaraṇa, am, n. or a-viśmṛiti, is, f. not forgetting, remembering, recollection.

अविहत a-vihata, as, ā, am, unobstructed, unimpeded. — **Avihata-gatī**, is, is, ī, one whose course is unobstructed.

अविहयतक्रतु a-viharyata-kratu, us, us, us, Ved. whose will cannot be averted; (Sāy.) doer of acts undesired (by his foes).

अविहित a-vihita, as, ā, am, undone, uneffected; unprescribed, not directed or ruled.

अविहृत a-vihṛuta, as, ā, am (rt. hṛi), Ved. unent, unbroken; not curved.

A-viharat, an, antī, at, Ved. not slipping, not falling; undeviating.

अविहल a-vihvala, as, ā, am, unagitated, composed, calm.

अवी 1. avi, wrong reading for ambya, q. v.

अवी 2. a-vī, is, f. (fr. rt. vī with a), a woman in her courses.

अवीक्षण a-vikṣhaṇa, am, n. (rt. īkṣh), not looking at, not regarding.

A-vikṣhita, as, ā, am, unseen, unbeheld.

अवीचि *a-vīci*, is, is, i, waveless; (is), m. a particular hell. — *Avīci-maya*, as, m. a hell, the place of punishment for liars.

अवीज *a-vīja*, as, ā, am, seedless, impotent; (am), n. bad seed, bad grain; absence of seed. — *Avījaka*, as, ā, am, seedless; unson.

अवीर *a-vīra*, as, ā, am, unmanly, effeminate, weak; helpless; having no sons; destitute of men; (ā), f. a woman who has neither husband nor son. — *Avīra-tā*, f., Ved. want of sons. — *Avīra-han*, ā, ghnī, a, Ved. not killing men, not pernicious to men.

A-vīrya, as, ā, am, Ved. weak, ineffective.

अवृक *a-vṛika*, as, ā, am, Ved. not hurting, inoffensive, true; unendangered, safe; free from one who obscures; (am), n. safety, peace; quiet.

अवृक्ष *a-vṛiksha* or *a-vṛikshaka*, as, ā, am, treeless; destitute of trees.

अवृजिन *a-vṛijina*, as, ā, am, Ved. not intriguing, straightforward, sincere, not deserting (friends), an epithet of the Ādityas.

अवृत् *a-vṛita*, as, ā, am, Ved. unchecked, unimpeded; unsubdued; unselected; uncovered, unprotected.

अवृत्ति *a-vṛitti*, is, f. inadequate support, absence of subsistence or allowance; want; (is, is, i), not existing, not present. — *Avṛitti-tva*, am, n. non-existence.

अवृथा *a-vṛithā*, ind. not in vain, successfully, profitably. — *Avṛthārtha* ('ithā-ar'), as, ā, am, successful, gaining one's object.

अवृद्धि *a-vṛiddhika*, as, i, am (rt. *vṛidh*), not augmentative; not bearing interest.

A-vṛidha, as, ā, am, Ved. not promoting, not honouring.

अवृष्टि *a-vṛishṭi*, is, f. want of rain, drought; famine.

अवृह *a-vṛiha* or *a-bṛiha*, ās, m. pl. (rt. *vṛih*), a class of Buddhist divinities.

A-vṛikṣta, as, ā, am, few, not much or large.

अवे *ave* (*ava-i*), cl. 2. P. *avaiti*, -tum, to go away, to move away; to go to (with acc.); to come down upon, rush upon; to look upon, consider; perceive, conceive, understand, learn, know; Intens. or Pass. *aveyate*, to beg pardon for, conciliate.

Aveta, as, ā, am, elapsed, past; one who has gained, obtained, attained; joined with.

अवेक्ष *aveksh* (*ava-iksh*), cl. 1. A. *avekshate*, -ṣhitum, to look towards, look at, consider; to perceive, observe, experience; to have in view, aim at; to have regard to, respect; to expect, hope for: Caus. *avekshayati*, -yitum, to cause to look at. *Avekshana*, am, n. looking towards or at; the act of considering, attention, observation.

Avekshayāya, as, ā, am, to be looked at, to be respected.

Avekshamāna, as, ā, am, looking at, inspecting, examining.

Avekshā, f. seeing, looking at; observation, care, regard, attention to (with loc.); agreement, engagement.

अवेक्षित *avekṣhita*, as, ā, am, looked at, perceived, regarded.

अवेक्षिन् *ī*, īpi, i, observing, seeing, looking at. 1. *avekshya*, as, ā, am, to be regarded, to be respected.

2. *avekshya*, ind. having beheld, having regarded.

अवेपि *a-vepi*, is, is, i, not braided, having no braid of hair; not commingled (as the waters of rivers).

अवेद्यान *a-vedayāna*, as, ā, am (rt. 1. *vid*), not knowing, not ascertaining.

A-veda-vid, t, m. a Brahman who has not studied the Vedas.

A-veda-vikṣita, as, ā, am, not enjoined in the Vedas, unscriptural.

1. *a-vedya*, as, ā, am, not to be known; unascertainable, secret.

अवेद्य 2. *a-vedya*, as, ā, am (rt. 2. *vid*), not to be married; (as), m. a calf.

अवेनत् *a-venat*, am, antī, at, Ved. unconscious, not perceiving.

अवेन्व *avenv* (*ava-inv*), cl. 1. P., Ved. *avenvati*, -vitum, to send away.

अवेल् *avela* (*ava-ilā*?), as, m. denial or concealment of knowledge; (ā), f. chewed betel.

अवेष्टि *avesṭi*, is, f. (fr. rt. *yaj* with *ava*), Ved. appeasing or expiation by sacrifices.

अवेदिक *a-voidika*, as, i, am, not Vedic, not belonging to the Veda.

अवेध *a-voidha*, as, i, am, irregular, heterodox, contrary or not conformable to rule.

अवेधव्य *a-voidhavya*, as, ā, am, free from widowhood.

अवेरहस्य *a-vairahasya*, am, n., Ved. the non-destruction of men, security from slaughter.

अवोक्षण *avokṣhaṇa*, am, n. (fr. rt. *uksh* with *ava*), Ved. besprinkling, bedewing.

अवोद *avoda*, as, m. (fr. rt. *ud* with *ava*), dripping down, sprinkling, moistening; (as, ā, am), wet, moist.

अवोदेव *avo-deva*, as, ā, am (fr. 2. *avas*, q. v.), Ved. bringing down the gods.

अवोह *avoh* (*ava-ūh*), cl. 1. P. A. *avohati*, -te, -hitum, to push down.

अव्द *avda*, as, m. (= *abda*), a cloud; a year.

अव्य *avya*, as, ā, am (fr. *avi*), Ved. coming from or belonging to sheep.

अव्यक्त *a-vyakta*, as, ā, am (rt. *anḥ*), unapparent, indistinct, not manifest, not to be discerned, invisible, imperceptible, unperceived, undetermined; (in algebra) unknown as quantity or number; (as), m. a fool; primary matter which has not yet entered into real existence; N. of Vishnu; of Siva; of Kāma or Kāndarpa; (am), n. the supreme being or universal spirit; (in Sāṅkhya phil.) 'the undiscrete', the primary germ of nature, the primordial element or productive principle whence all the phenomena of the material world are developed; the soul; nature, temperament; (am), ind. imperceptibly, indistinctly, secretly. — *Avyakta-kriyā*, f. algebraic calculation; any act of an indistinct character or aim. — *Avyakta-gati*, is, is, i, going imperceptibly. — *Avyakta-pada*, as, ā, am, inarticulate. — *Avyakta-mūrti*, is, is, i, whose form is incomprehensible. — *Avyakta-rāga*, as, m. dark-red, the colour of the dawn. — *Avyakta-rāsi*, is, f. an unknown number or indistinct quantity (in algebra). — *Avyaktalakṣhaṇa* or *avyakta-vyakta*, as, m. epithet of Siva, whose qualities are not perceptible. — *Avyakta-vartman*, ā, ā, a, or *avyakta-mārga*, as, ā, am, mysterious in his ways. — *Avyakta-vāc*, k, k, k, speaking indistinctly. — *Avyakta-sāmya*, am, n. equation of unknown quantities. — *Avyaktādi* ('tā-ādi'), is, is, i, whose beginning is inscrutable. — *Avyaktānukarāṇa* ('tā-an'), am, n. the imitating of unarticulated or unmeaning sound.

A-vyāñjana, as, ā, am, indistinct; plain, not figurative; (as), m. an animal without horns, though of an age to have them.

अव्यग्र *a-vyagra*, as, ā, am, steady, cool, deliberate; indifferent, undisturbed; attentive.

अव्यङ्ग *a-vyanga*, as, ā, am, not mutilated, sound, perfect; not figurative, plain; (ā), f., N. of the plant *Carpopogon Pruriens* Roxb. [cf. *Zend avyāṇhanem*]. — *Avyāṅga* ('ga-anga'), as, i, am, well made, symmetrical, perfect, entire.

अव्यचस् *a-vyacas*, ās, ās, as, Ved. not spacious.

अव्यङ्गा *avyāṅdā*, f. (for *adhy-āṅdā*?), N. of the plant *Carpopogon Pruriens* Roxb.

अव्यति *avyati*, is, f. (fr. rt. *av*), Ved. the act of satiating, satisfaction; desire.

अव्यतिकरी *a-vyatikīṇa*, as, ā, am, unmixed, unblended, distinct, specific, separate.

अव्यथ *a-vyatha*, as, ā, am (rt. *vyath*), free from pain; not inflicting pain, merciful; (as), m. a snake; (ā), f., N. of the plant *Terminalia Citrina* Roxb., and of the plant *Hibiscus Mutabilis* L.; Ved. firmness, steadiness, absence of tremor.

A-vyathamāna, as, ā, am, Ved. not moving unsteadily, not trembling.

A-vyathi, is, is, i, Ved. not tremulous, not tottering; not unsteady, stepping firmly and safely, sure-footed, undaunted; epithet of the horses of the Āsvinis; (is), f. a firm step, sure-footedness; undauntedness. — *A-vyathi-dhī*, is, f. the earth; night.

A-vyathin, i, inī, i, free from pain, not inflicting pain.

A-vyathisha, as, m. the ocean; the sun; (i), f. the earth; midnight.

A-vyathya, as, ā, am, free from pain, not giving pain, not paining.

अव्यनत् *a-vyanat*, am, atī, at (rt. *an*), Ved. not breathing, lifeless.

अव्यपदेश्य *a-vyapadesya*, as, ā, am, not to be defined.

अव्यभिचार *a-vyabhicāra*, as, m. steadiness, consistency, constancy.

A-vyabhicārin, i, īpi, i, not going astray, constant; virtuous, moral; steady, steadfast, permanent, faithful.

अव्यय 1. *avyaya*, as, i, am (fr. *avi*, q. v.), Ved. coming from sheep, made of sheep's skin.

अव्यय 2. *a-vyaya*, as, ā, am (rt. i with *a* and *va*), not liable to change, imperishable, undecaying, immutable, eternal; unexpended, unwasted; economical, parsimonious; (as), m. a N. of Vishnu or of Siva; N. of a son of Manu Raivata; (as, am), m. n. an indeclinable word, a particle; (am), n. (in the Vedānta) a member or corporeal part of an organized body. — *Avyaya-tva*, am, n. imperishableness. — *Avyaya-varga*, as, m. the class of indeclinables. — *Avyayātman* ('ya-āt'), ā, ā, a, imperishable, eternal; (ā), m. soul, spirit.

Avyayi-bhāva, as, m. unchangeable state, imperishableness; an indeclinable compound.

अव्यर्थ *a-vyarthā*, as, ā, am, not useless, profitable, fruitful; effectual, efficacious.

अव्यलीक *a-vyalīka*, as, ā, am, not false, true, veracious, not disagreeable.

अव्यवधान *a-vyavadhāna*, as, ā, am (rt. *dhā*), close, contiguous, immediate; not screened, not concealed, open, careless. — *Avyavadhāna-tā*, f. or *avyavadhāna-tva*, am, n. contiguity, carelessness.

A-vyavahita, as, ā, am, adjoining, contiguous.

अव्यवसाय *a-vyavasāya*, as, m. (rt. *so*), negligence, inactivity. — *Avyavasāya-vat*, ān, atī, at, negligent, inactive, remiss.

A-vyavasāyin, i, inī, i, negligent, inactive, remiss.

अव्यवस्था *a-vyavasthā*, f. (rt. *sthā*), irre-

gularity, deviation from established rule; incorrect legal opinion.

A-vyavasthita, *as, ā, am*, not conformable to law or practice; unacquainted with the law or custom; ill-regulated; displaced, disordered, not in due order, unmethodical.

अव्यवहारीय *a-vyavahārya, as, ā, am* (rt. *hri*), unactionable, not to be discussed in law.

A-vyavahārita, *as, ā, am*, not determined or investigated by law; not spoken.

अव्यवाय *a-vyavāya, as, m.* absence of interval, non-separation.

अव्यसन *a-vyasana, as, ā, am*, or *a-vyasaniṇ*, *ī, īnī, ī*, free from evil practices, not vicious, moral, correct, steady.

अव्यस्त *a-vyasta, as, ā, am*, undecomposed, simple; not separated, undispersed, collected.

अव्याकुल *a-vyākula, as, ā, am*, not disturbed, composed, calm, firm.

अव्याकृत *a-vyākṛita, as, ā, am*, undecomposed, simple; (*am*), n. elementary substance from which all things were created, considered as one with the substance of Brahma.

अव्याख्या *a-vyākhyā, f.* (rt. *khyā*), want of clearness of explanation, obscurity.

A-vyākhyāta, *as, ā, am*, unexplained, obscure.

A-vyākhyāna, *am, n.* non-explanation, absence of explicitness.

A-vyākhyeya, *as, ā, am*, inexplicable, unintelligible; not requiring to be explained, easy.

अव्याज *a-vyāja, as, m.* absence of fraud, simplicity, honesty.

अव्यापक *a-vyāpaka, as, ā, am* (rt. *āp*), not spread over or pervading the whole, not an invariable concomitant, special, individual, peculiar.—**A-vyāpaka-tā**, *f.* or **avyāpaka-tva**, *am, n.* non-comprehensiveness or generalization, speciality, individuality.

A-vyāpin, *ī, īnī, ī*, not pervading, not comprehensive, not invariably concomitant, special, individual; partial, limited.—**A-vyāpi-tā**, *f.* or **avyāpi-tva**, *am, n.* non-generalization, speciality.

A-vyāpta, *as, ā, am*, not pervaded with, peculiar, individual, limited.

A-vyāpti, *ī, f.* inadequate pervasion or extent (of a definition); e.g. 'man is a cooking animal,' which does not extend to savages who eat raw food.

A-vyāpya, *as, ā, am*, not to be pervaded generally, not extending to the whole circumstances, peculiar; (*a*), ind. not pervading.—**A-vyāpya-vṛitti**, *ī, ī, ī*, (in logic) a category of limited application, partial inheritance, with reference to place and time, as pain, pleasure, love, hatred, virtue, vice, &c.

अव्यापन्न *a-vyāpanna, as, ā, am*, not dead, not quite extinct, just alive.

अव्यापार *a-vyāpāra, as, m.* vacation from work, state of being unemployed; a business not practised or understood, not one's own business.

अव्यायाम *a-vyāyāma, as, m.* (rt. *yam*), non-exertion, absence of lassitude or of fatigue from exertion.

A-vyāyata, *as, ā, am*, not occupied, not detached, holding firm (?).

अव्यावर्तन *a-vyāvartana, am, n.* not returning, not coming back, not circulating.

अव्याहत *a-vyāhata, as, ā, am*, unresisted, unimpeded; not disappointed.

अव्याहारिन् *a-vyāhārin, ī, īnī, ī*, not uttering (?).

अव्याहित *a-vyāhita, as, ā, am*, undisputed.

अव्युच्छिन्न *a-vy-ucchinna, as, ā, am*, not interrupted.

अव्युत्पन्न *a-vyutpanna, as, ā, am*, not accomplished, not proficient, inexperienced.

अव्युष्ट *a-vyushṭa, as, ā, am*, Ved. not yet shining (as the dawn).

अव्युद्धि *a-vyuddhi, ī, f.*, Ved. not failing.

अव्येष्यत् *a-vyeshyat, am, atī* or *antī, at* (rt. *ī*), Ved. not disappearing, not vanishing.

अव्रण *a-vraṇa, as, ā, am*, without rents or scars, without splinters; unhurt, unscarred, sound; **avraṇam śukram**, a peculiar disease of the eyes.

अव्रत *a-vrata* or *a-vratika, as, ā, am*, lawless, disobedient, wicked; not observing religious rites or obligations, uninitiated.

Avratya, *am, n.*, Ved. offence against the rule of an ascetic, violation of a religious obligation.

A-vratya, *as, m.*, Ved. one who is not a Vratya.

अव्रजिन् *a-vrajin, ī, īnī, ī*, not wandering or travelling as a mendicant (?).

अश 1. *as*, cl. 5. P. A. (in classical Sanskrit A. only), *asnoti, -nute, āsa, ānāsa, ānāse, asishyate* or *akshyate, āśishṭa* and *āśhṭa, asīṭum*, to reach, come to, arrive at; to get, gain, obtain; to become master of, to master, to be able; to pervade, penetrate, pierce through, fill; to heap, accumulate: Caus. *āśayati, āśīṣat*: Desid. *asīśishate*: Intens. *asāśyate*.

Asan, *ā, m.*, Ved. a missile-stone, or stone for slinging, stone, rock; a cloud.

1. *asana, as, ā, am*, reaching, reaching across.

Asantī, *ī, m. f.* a missile, especially the thunderbolt and flash of lightning; the tip of a missile; N. of a warrior-tribe.—**Asanti-prabha**, *as, m.*, N. of a Rākshasa.—**Asanti-mat, ān, atī, at, Ved. throwing the thunderbolt, endowed with it.**

1. *asitra, as, m.* a thief.

Asin, *ī, īnī, ī*, reaching far, enduring; Vedic superlative *asītama* and *asīshṭa*.

अश 2. *as*, cl. 9. P. *asnāti, āsa, asīshyati, āśit, asīṭum*, to eat, consume; to taste, enjoy: Caus. *āśayati, -yitum*, to cause to eat, to give to eat, to feed: Desid. *asīśishatī*, to wish to eat: Intens. *asāśyate*.

2. *asana, am, n.* eating, feeding; food (often at the end of compounds, e.g. *mūla-phalāsana, as, ā, am*, having roots and fruit for food).—**Asana-kṛit, t, ī, t, Ved. preparing food.—**Asana-pati, ī, m., Ved. lord of food.—**Asana-val, ān, atī, at, Ved. possessed of food.******

Asanāya, nom. P. *-yati, -yitum*, to desire food, to be hungry.

Asanāya, *f.* hunger.

Asanāyita or **asanāyuka**, *as, ā, am*, Ved. hungry.

Asita, *as, ā, am*, eaten, satisfied.—**Asitan-gavina** or **āsitan-gavina**, *as, ā, am*, formerly grazed by cattle.

Asitavya, *as, ā, am*, to be eaten.

Asitṛi, *tā, m.* eating, an eater.

2. *asitra, am, n.* an oblation of rice, &c.

Asita, *as, ā, am*, fed, satiated, satiate; given to eat; (*am*), n. food.

अशकुन् *a-śakuna, am, n.* an inauspicious omen.

अशकुम्भी *śa-kumbhī, f.*, N. of the aquatic plant *Pistia Stratiotes* Lin.

अशक्त *a-śakta, as, ā, am* (rt. *śak*), unable, incompetent.—**Asakta-tā**, *f.* or **asakta-tva**, *am, n.* weakness, inability.

A-śakti, *ī, f.* inability, incapability, weakness, impotence.

A-śakya, *as, ā, am*, impossible, impracticable; not to be done.—**Asakyārtha** (*ya-ar°*), *as, ā, am*, unavailing.

अशम *śama, as, m.*, N. of the author of the Śāntipūraṇa.

अशङ्क *a-śanka, as, ā, am* (rt. *śank*), fearless, undaunted; secure, certain.

A-śankita, *as, ā, am*, certain, undoubted; fearless.

अशठ *a-śaṭha, as, ā, am*, virtuous, sincere.

अशत्रु *a-śatru, us, us, u*, Ved. one who has no adversary; one whom no enemy defies; without opposition from enemies; (*us*), m. the moon; (*u*), n. condition of having no enemy.

अशन 3. *āsana, as, m.* = *asana*, N. of the tree *Terminalia Tomentosa* W. and A.—**Asana-parṇī** or **asana-parṇī**, *f.*, N. of a plant.

अशन, अशनि. See under 1. *as*, 2. *as*.

अशपत् *a-śapat, an, antī, at*, Ved. not cursing, not imprecating.

अशम *a-śam*, ind. (rt. *śam*), Ved. non-welfare, harm, mischief.

A-śama, *as, m.* disquietude, uneasiness.

A-śānta, *as, ā, am*, unappeased, indomitable, violent, wild; restless, anxious, unresigned; unconsecrated, not sacred, irreligious, profane.—**Asānta-tā**, *f.* want of tranquillity, passionateness.

A-śānti, *ī, f.* restlessness, anxiety.—**Asānti-kara**, *as, ī, am*, causing anxiety.

A-śāmya, *as, ā, am*, unappeasable.

अशरण *a-śaraṇa, as, ā, am*, destitute of refuge, defenceless.

अशरीर *a-śarīra, as, ā, am*, bodiless, incorporeal; (*as*), m. a N. of Kāma, the god of love.

A-śarīrin, *ī, īnī, ī*, incorporeal.

अशर्मेन् *a-śarman, a, n.* unhappiness, pain, affliction; (*ā, ā, a*), unhappy, afflicted.

अशस *a-śas, as, as, as* (rt. *śas* for *saṣ*), Ved. not blessing, not wishing well, not praising, cursing, hating.

A-śasta, *as, ā, am*, Ved. inexpressible, ineffable, not esteemed, hated, ill-starred.—**Asasta-vāra**, *as, ā, am*, Ved. having indescribable treasures; (Śāy.) who is not asked for wealth, i.e. who grants it of his own accord.

A-śastī, *ī, f.*, Ved. not wishing well, imprecation, evil design, curse; a curser, hater.—**Asasti-han, ā, ghnī, a, Ved. averting imprecations or curses.**

अशस्त्र *a-śastra, as, ā, am* (rt. *śas*, to hurt), weaponless, unarmed.

अशाखा *a-śakhā, f.*, N. of a grass.

अशारीरिक् *a-śārīrika, as, ī, am*, not relating to or endowed with body, incorporeal.

अशाश्वत् *a-śāśvata, as, ī, am*, perishable, transient, temporary.

अशासन *a-śāsana, am, n.* (rt. *śās*), want of government, anarchy, disorder.

A-śāsanīya or **a-śāya**, *as, ā, am*, ungovernable.

A-śānta, *as, ā, am*, ungoverned, undisciplined.

A-śāstra, *as, ā, am*, unscripural, not conformable to sacred authority, heterodox.—**A-śāstra-vihṭa** or **a-śāstra-viddha**, *as, ā, am*, not enjoined by the Śāstras.

A-śāstriya, *as, ā, am*, unscripural, heterodox, illegal, immoral, irreligious.

अशिक्षित *a-śikshita, as, ā, am*, untaught.

अशित *asita, asitavya, &c.* See under 2. *as*.

अशित *asitra*. See under 1. *as*, 2. *as*.

अशितिल *a-śithila, as, ā, am*, not loose, firm, tight, hard.

अशिन *asin*. See under 1. *as*.

अशिपद् *a-śipada, as, ā, am*, Ved. not causing the sickness called śipada.

अशिमिद *a-śimida, as, ā, am*, Ved. not destructive like a Śimida.

असिमिविद्विष् *asimi-vidvish*, f, f, Ved. epithet of the seven Parjanya or rain-clouds (perhaps the true reading may be *Simi-vidvish*, 'hater of the Simis').

असिर *asira*, as, m. (fr. rt. 2. *as*), fire; a N. of the sun, 'consumer or devourer'; N. of a Rākshasa or goblin; (*ā*), f., N. of the wife of this Rākshasa; (*am*), n. a diamond.

असिरस् *a-siras*, ās, ās, as, or *a-siraska*, as, ā, am, headless [cf. *ākāṇvos*]. — *A-sirah-snāna*, am, n. bathing the whole body except the head.

असिर्व *a-sirva*, as, ā, am, unfriendly, unkind, envious; pernicious, dangerous; causing or threatening mischief; unlucky, unfortunate; (*as*), m., N. of a certain divine being; (*i*), f. a female demon or goblin; (*am*), n. ill-luck, evil fortune, mischief.

असिशिर *a-sisira*, as, ā, am, not cold, warm. — *A-sisira-tā*, f. heat, warmth.

असिशिषु *asishishu*, us, us, u (fr. rt. 2. *as*, in Desid.), hungry.

असिशु *a-sisu*, us, vī, u, childless, without young ones. — *Asisivi* or *asishivikā*, f. a childless woman.

असिष्ट *a-sishṭa*, as, ā, am (rt. *sās*), untrained, badly trained, ill-regulated, ill-behaved, rude, barbarous, profligate. — *Asishṭa-tā*, f. or *asishṭa-tva*, am, n. rudeness. — *Asishṭācāra* (°*ta-āc*), as, m. bad behaviour, rudeness, profligacy.

A-sishya, as, ā, am, not to be taught, not to be informed.

असिष्ठ *asishṭha*, as, ā, am (superl. of *asīn*, see 1. *as*), Ved. reaching very far.

अशीत 1. *aśita*, as, ī, am, the eightieth. *Aśiti*, īs, f. eighty. — *Aśiti-bhāga*, as, m. the eightieth part, one part out of eighty.

Aśitka, as, ā, am, an octogenarian, one eighty years of age.

अशीत 2. *a-śita*, as, ā, am, not cold, warm, hot. — *Aśita-kara*, as, or *aśita-ruḍ*, k, m. the sun, 'having hot rays.'

A-śitala, as, ā, am, hot.

अशीर्य *a-śirya*, as, ā, am, undecayed, unimpaired.

अशीर्यन् *a-śirshan*, ā, ā, a, Ved. or *a-śirshika*, as, ā, am, headless.

अशील *a-śila*, as, ā, am, ill-behaved, vulgar, offensive; indifferent; (*am*), n. bad manners, bad conduct, depravity.

अशुचि *a-śuci*, īs, īs, ī (rt. 2. *śuc*), foul, impure; (*is*), f. impurity, disgrace, degradation. — *Aśuci-tā*, f. or *aśuci-tva*, am, n. impurity.

A-śauca, am, n. impurity, foulness; legal impurity, contamination, defilement contracted by the death of a relation, or by the commission of prohibited acts, &c. — *Aśauca-tva*, am, n. impure or abandoned nature or disposition; defilement, contamination.

अशुद्ध *a-śuddha*, as, ā, am (rt. *śudh*), impure; inaccurate; unknown, unascertained. — *Aśudha-vāsaka*, as, m. a vagrant, a suspicious character.

A-śuddhi, īs, īs, ī, impure; (*is*), f. impurity.

A-śodhana, am, n. uncleanness; inaccuracy.

A-śodhita, as, ā, am, uncleansed, unclean; inaccurate, uncorrected, unrevised.

अशुभ *a-śubha*, as, ā, am, unlucky, inauspicious; (*am*), n. sin, a shameful deed, misfortune. — *Aśubhodaya* (°*bha-ud*), as, m. inauspicious omen.

अशुश्रूषा *a-śuśrūṣā*, f. inattention, neglect of service or respect.

अशुष *aśuṣa*, as, ā, am (fr. rt. 2. *as*), Ved. eating, consuming, voracious; (Sāy.) not causing to dry up, not extinguished (as if fr. rt. *śuṣh*).

अशुष्क *a-śushka*, as, ā, am (rt. *śuṣh*), not dry, moist, fresh, green.

A-śoṣaṇiya or *a-śoṣhya*, as, ā, am, not to be dried up.

अशुद्र *a-śudra*, as, m. one who is not a Śūdra.

अशून्य *a-śūnya*, as, ā, am, not empty. — *Aśūnya-sayana*, am, n., *aśūnyaśayana-dvitiyā*, f., *aśūnyaśayana-vrata*, am, n., N. of certain ceremonies.

अशूल *a-śulā*, f. the tree Vitex Alata.

अशृङ्ग *a-śringa*, as, ā, am, having no horn or top.

अशृण्य *a-śrinya*, as, ā, am, untameable, unbridled.

अशृत *a-śrita*, as, ā, am, not cooked, unripe.

अश्रथित *a-śrithita*, as, ā, am (rt. *śrath*), Ved. not loosened.

अश्वेव *a-śeva*, as, ā, am, Ved. pernicious, dangerous, not causing pleasure.

अशेष *a-śeṣa*, as, ā, am, without remainder, entire, perfect, all, whole, every; infinite, endless; (*as*), m. non-remainder; *aśeṣam* or *aśeṣeṇa* or *aśeṣataḥ*, ind. entirely, wholly. — *Aśeṣa-tā*, f. totality. — *Aśeṣa-sāmrājya*, as, m. an epithet of Śiva.

Aśeshaya, nom. P. *aśeshayati*, -yitum, to finish entirely.

A-śeṣas, ās, ās, as, Ved. without offspring or descendants.

अशैक्ष *a-śaiksha*, as, m. an Arhat (lit. 'no longer a pupil').

अशोक 1. *a-śoka*, as, ā, am (rt. 2. *śuc*), Ved. without heat.

अशोक 2. *a-śoka*, as, ā, am (rt. 1. *śuc*), without sorrow, not feeling or not causing sorrow; (*as*), m., N. of the tree *Jonesia Aśoka* Roxb. (it is a tree of moderate size, belonging to the leguminous class, with magnificent red flowers); N. of a minister of king Daśaratha; N. of a king in Pātāliputra; (*ā*), f., N. of a medicinal plant; one of the female domestic deities of the Jains; (*am*), n. the blossom of the *Aśoka* plant; quicksilver. — *Aśoka-taru*, us, m. or *aśoka-naga*, as, m. or *aśoka-vriksha*, as, m. an *Aśoka* tree. — *Aśoka-trivātra*, as, m., N. of a feast which lasts during three nights. — *Aśoka-datta* or *aśoka-vega*, as, m., N. of a man. — *Aśoka-pūrṇimā*, f., N. of a certain holiday. — *Aśoka-mañjarī*, f., N. of a metre. — *Aśoka-rohiṇī*, f., N. of a medicinal plant. — *Aśoka-varidhana*, as, m., N. of a king. — *Aśoka-shashthī*, f., N. of a certain holiday. — *Aśokāri* (°*ka-arī*), īs, m., N. of the plant *Nauclea Kadamba* Roxb. — *Aśokāshṭamī* (°*ka-aṣṭ*), f. the eighth day in the first half of the month Caitra.

A-śoka, as, m. absence of care or vanity; content, tranquillity, modesty.

A-śocyā, as, ā, am, not to be sorrowed for.

अशोधन *a-śodhana*. See under *a-śuddha*.

अशोषणीय, **अशोष्य**. See under *a-śushka*.

अशौच *a-śauca*. See under *a-śuci*.

अशौर्य *a-śaurya*, am, n. want of heroism, cowardice.

अस्र 1. *aśra*, as, ā, am (fr. rt. 2. *as*), Ved. voracious; (*as*), m., N. of a demon.

Aśrayā, ī, Ved. hunger.

Aśrita-pibātū, f. invitation to eat and to drink.

— *Aśritapibatiyati*, nom. he invites to eat and drink.

1. *aśman*, ā, m., Ved. eating.

अस्र 2. *aśna*, as, m. (fr. rt. 1. *as*?), Ved. a stone; a cloud.

Aśma, as, m. a mountain, a rock; Ved. a cloud. *Aśmaka*, as, ī, m. f., N. of several persons.

2. *aśman*, ā, m. a stone, especially one fit for slinging; flint; hard stone, rock; a cloud; thunderbolt; sky (?); N. of a Brāhman [cf. Zend *aśman*; Pers. *aemān*; Lith. *akmū*, Them. *akmen*; Slav. *kamy*, Them. *kamen*]. — *Aśma-kādulī*, f., N. of a plant. — *Aśma-kutṭa* or *aśma-kutṭaka*, as, ā, am, breaking or bruising anything with a stone, bruised or broken by stones. — *Aśma-ketu*, us, m., N. of a plant. — *Aśma-gandhā*, f., N. of a plant. — *Aśma-garbha*, am, n. or *aśmagarbha-ja*, am, n. an emerald. — *Aśma-ghna*, as, m., N. of a plant. — *Aśma-śakra*, as, ā, am, Ved. furnished with a disk of stone. — *Aśma-ja*, am, n. red chalk; iron. — *Aśma-jatuka*, am, n. bitumen. — *Aśma-dāraṇa*, as, m. an axe or crow for breaking stones; (*am*), n. splitting stones or rocks. — *Aśma-didyū*, us, us, u, Ved. throwing rocks or thunderbolts; (Sāy.) one who has obtained a weapon, having adamant weapons. — *Aśman-maya*, as, ī, am, Ved. made of stone. — *Aśman-vat*, ān, atī, at, Ved. of stone, stony. — *Aśma-pushpa*, am, n. benzoin (styrax). — *Aśma-bhāla*, am, n. a mortar of stone or iron. — *Aśma-bhīd*, ī, m. the plant *Coleus Scutellarioides*, supposed to dissolve stone in the bladder. — *Aśma-bheda* or *aśma-bhedaka*, as, m. the same. — *Aśma-maya*, as, ī, am, made or consisting of stone, stony. — *Aśma-yoni*, īs, m. an emerald. — *Aśma-vat*, ān, atī, at, stony, of stone. — *Aśma-varman*, a, u, Ved. a wall or shield of stone. — *Aśma-vraja*, as, ā, am, Ved. included in rocks. — *Aśma-sāra*, as, am, m. n. iron; sapphire. — *Aśmasāra-maya*, as, ī, am, made or consisting of iron. — *Aśma-hanman*, a, n., Ved. a stroke of the thunderbolt. — *Aśmāśya* (°*man-āś*), as, ā, am, Ved. having a stone-mouth or stone-source, i. e. flowing from a rock. — *Aśmottha* (°*man-ut*), am, n. asphalt, bitumen.

Aśmara, as, ā, am, stony, rocky, appertaining to stone or rock; (*i*), f. strangury, stone or gravel (the disease). — *Aśmārī-ghna*, as, m., N. of the tree *Crataeva Roxburghii* R. Br. used as a lithontriptic. — *Aśmārī-bhedana*, am, n. a lithontriptic. — *Aśmārī-hara*, as, m., N. of the tree *Pentaptera Arjuna*, used as a lithontriptic.

Aśmīra, as, am, m. n. stone or gravel (the disease).

अश्मन्त *aśmanta*, am, n. (fr. 2. *aśman*?), a fire-place; a field; a plain; death; (*as*, ā, am), un- auspicious, unlucky; unbounded, unlimited; (*as*), m., N. of a Marut; [with this word compare Gr. *κρυμνος* and Lat. *caminus*.]

Aśmantaka, am, n. a fire-place; a shade for a lamp; (*as*), m., N. of a plant, from the fibres of which a Brāhman's girdle may be made.

अस्र 1. *aśra*, as, m. (fr. rt. 1. *as*), wrongly spelt *asra*), a corner [cf. *asrī*].

अस्र 2. *aśra*, am, n. = *aśru*, a tear, q. v. *Aśraya*, nom. A. *aśrayate*, -yitum, to shed tears. *Aśrin*, ī, īnī, ī, having tears, in tears.

अस्र 3. *aśra*, am, n. = *asra*, blood, q. v. — *Aśra-pa*, as, m. fiend, a cannibal, 'a blood-drinker.'

अस्रद्ध *a-śraddha*, as, ā, am (rt. *dḥā* with *śrad*), not trusting in (with loc. c.); unbelieving; (*ā*), f. want of trust, unbelief.

A-śraddadhāna, as, ā, am, unbelieving, incredulous, having no faith.

A-śraddheya, as, ā, am, not to be believed, incredible.

A-śrāddha, as, ā, am, not performing funeral rites, not entitled to them, not belonging or relating to them; (*as*), m. non-performance of funeral rites. — *A-śrāddha-bhojin*, ī, īnī, ī, one who has taken the vow not to eat during the performance of the Śrāddha ceremonies.

अश्वम a-śrama, as, m. (rt. śram), freedom from fatigue, freshness; absence of toil, laziness; (*as, ā, am*), Ved. indefatigable.

A-śramana, as, ā, am, Ved. indefatigable; (as), m. one who is not an ascetic or Buddhist mendicant.

A-śrānta, as, ā, am, untired, unwearied, eternal, continual; (am), ind. unweariedly, continually, uninterruptedly.

अश्रवण a-śravaṇa, am, n. (rt. śru), loss of hearing, deafness.

A-śrāvya, as, ā, am, not to be heard, unfit to be heard, not to be spoken of.

अश्रातस a-śrātas, ind. (rt. śrā), Ved. in an uncooked manner, raw.

अश्री aśrī, is, or aśrī, f. (fr. rt. i. aś?), the sharp side of anything, a corner, angle of a room or house; the edge of a sword [cf. Lat. *acies, acer*; Lith. *asmiū*]. — **Aśrī-mat, ān, atī, at;** cornered.

अश्रित a-śrita, as, ā, am, Ved. unapproached, difficult of access; not stopping (?).

अश्रिन aśrin. See under 2. aśru.

अश्रीक a-śrika, as, ā, am (fr. śrī, q. v.), unlucky, unpropitious.

A-śrīmat, ān, atī, at, unfortunate, inglorious.

A-śrīra, as, ā, am, Ved. unpleasant, ugly.

A-śrīla, as, ā, am, unprosperous, unlucky.

A-ślika, as, ā, am (ślī substituted for śrī), unlucky, unpropitious.

A-ślīla, as, ā, am, unpleasant, ugly; coarse, vulgar; abusive, blackguard; (am), n. rustic language, untruth, low abuse.

अश्रु aśru, u, n. a tear [supposed to stand for *daśru* fr. rt. *daś*: cf. Gr. *δάκρυ*; Lat. *lacryma* for *dacryma*; Goth. *tagre*, Them. *tagra*; Eng. *tear*; Mod. Germ. *Zähre*; Lith. *aszara*]. — **Aśru-kulā, f. a tear-drop.** — **Aśru-nālī, f. Fistula Lachrymalis.** — **Aśru-paripūrṇakṣha** ('*ṇa-ak*'), *as, i, am*, whose eyes are filled with tears. — **Aśru-paripluta, as, ā, am, bathed in tears.** — **Aśru-pāta, as, m. flow of tears.** — **Aśru-pūrṇa, as, ā, am, filled with tears.** — **Aśru-pūrṇakūla** ('*ṇa-ak*'), *as, ā, am, troubled and filled with tears. — **Aśru-pūrṇakṣha** ('*ṇa-ak*'), *as, i, am*, whose eyes are filled with tears. — **Aśru-mukha, as, i, am, having tears on the face.** — **Aśru-locana, as, ā, am, having tears in the eyes.** — **Aśrū-pahata** ('*ru-up*'), *as, ā, am, affected by tears.**

अश्रुत a-śruta, as, ā, am (rt. śru), unheard, inaudible; contrary to the Vedas; (*as*), m., N. of a son of Krishna, also of Dyuimat. — **Aśruta-vat, ind.** as if it were not heard. — **Aśruta-vraṇa, as, m., N. of a man.**

A-śruti, is, f. not hearing, forgetfulness; not being directed by the Vedas. — **A-śruti-dhara, as, ā, am, not striking the hearing; not knowing the Veda.**

अश्रेयस a-śreyas, ān, asī, as, not the better, inferior, worse; worthless, useless, unprofitable, bad; (as), n. mischief, unhappiness.

A-śreshṭha, as, ā, am, not the best, inferior, worse; bad, vile.

अश्वमेन् a-śreshman, ā, ā, a, Ved. without bands (?).

अश्रोत्रिय a-śrotriya, as, m. a Brāhmaṇ who has not read the Vedas; not a theologian

अश्राया a-ślāghā, f. (rt. ślāgh), absence of self-applause, modesty, reserve.

A-ślāghya or a-ślāghaniya, as, ā, am, undeserving of honour or praise, worthless; base, mean.

अश्लेषा a-śleshā, f. (rt. ślīsh), the ninth Nakṣatra or lunar mansion, containing five stars; disunion, disjunction. — **Aśleshā-bhava, as, or aśleshā-bhū, ās, m. a N. of Ketu, i. e. the descending**

node or dragon's tail; (as formed of the lower extremities of the Daitya Saighika, who was cut in two by Vishnu at the churning of the ocean.)

अश्वेन a-ślona, as, ā, am, Ved. not lame, not crippled.

अश्व 1. aśva, as, m. (rt. i. aś?), a horse, especially a stallion; the number 'seven' (that being the number of the horses of the sun); a race of men horse-like in strength; N. of a son of Citraka, also of a Dānava; (*ā*), f. a mare; (*au*), du. a horse and a mare [cf. Zend *aspa*; Lat. *equus*; Gr. *ἵππος*; Lith. *aszu*; Old Sax. *chuscal*]. — **Aśva-kandikā, f., N. of the plant Physalis Flexuosa.** — **Aśva-karpa, as, m. the ear of a horse; N. of the tree Vatica Robusta W. and A., so called from the shape of its leaves; a term in surgery for a particular fracture of the bones; N. of a mountain.** — **Aśva-karpaka, as, m. = the preceding in all but its last sense.** — **Aśva-kufī, f. a stable for horses.** — **Aśva-kusala or aśva-kovida, as, ā, am, skilled in horses.** — **Aśva-krandā, as, m., N. of a bird.** — **Aśva-khura, as, m. a horse's hoof; a perfume, apparently a dried shell-fish; (ā or i), f. the plant Clitoria Ternata Lin.** — **Aśva-gatī, is, f. the pace of a horse; N. of a metre containing four verses of sixteen syllables each.** — **Aśva-gandhā, f. the plant Physalis Flexuosa Lin.** — **Aśva-goyuga, am, n. a pair of horses.** — **Aśva-goshṭha, am, n. a stable.** — **Aśva-grīva, as, m. 'horse-neck,' N. of a demon, a foe of Vishnu, more commonly called Haya-grīva.** — **Aśva-ghāma, as, m., N. of a place.** — **Aśva-ghāsa, as, m. pasture for horses.** — **Aśva-ghoṣa, as, m., N. of a Buddhist.** — **Aśva-ghna, as, m. 'horse-bane,' N. of a kind of Oleander, Nerium Odorum Ait.** — **Aśva-cālana-sālā, f. a riding-house.** — **Aśva-cikitsaka, as, m. a farrier, a veterinary surgeon.** — **Aśva-cikitsā, f. farriery.** — **Aśva-jaghana, as, m. a kind of centaur, a being with lower limbs like those of a horse.** — **Aśva-jit, t, t, t, Ved. gaining horses by conquest; (i), m., N. of a Buddhist Bhikshu.** — **Aśva-tīrtha, am, n., N. of a place of pilgrimage near Kānyakubja on the Gangā.** — **Aśva-da, as, ā, am, giving horses.** — **Aśva-dānshṭrā, f. the plant Tribulus Lanuginosus Lin.** — **Aśva-dā, ās, m., Ved. or aśva-dāvan, ā, m., Ved. giving horses.** — **Aśva-dūta, as, m. a riding messenger.** — **Aśva-nadī, f., N. of a river.** — **Aśva-nāga, as, m. a horse-herd, i. e. one who has the charge of a drove of grazing horses.** — **Aśva-nibandhika, as, m. lit. 'a horse-fastener, a groom.** — **Aśva-nirmīj, k, k, k, Ved. decorated or embellished with horses.** — **Aśva-pa, as, m., Ved. a groom.** — **Aśva-patī, is, m., Ved. lord of horses; N. of several persons, of a king of Madra and father of Śāvitṛi; and of an Asura.** — **Aśva-parṇa, as, ā, am, Ved. having horses for wings.** — **Aśva-pastyā, as, ā, am, Ved. having horses for (its) home or seat or source, consisting in horses (?), depending on horses (?).** — **Aśva-pāda, as, ā, am, horse-footed.** — **Aśva-pāla, as, m. a groom.** — **Aśva-pūcchī, f. the plant Glycine Debilis Ait.** — **Aśva-prishṭha, am, n. horseback.** — **Aśva-pesās, ās, ās, as, Ved. decorated or embellished with horses.** — **Aśva-badava or aśva-vaḍava, am, n. horses and mares; (au), m. du. a horse and a mare.** — **Aśva-bandha, as, m. lit. 'a horse-fastener,' a groom, an ostler.** — **Aśva-bandhana, am, n. fastening of horses; (as, i, am), used for fastening horses.** — **Aśva-balā, f., N. of a vegetable.** — **Aśva-bāla or aśva-vāla, as, m. tail or hair of a horse; a kind of reed, Saccharum Spontaneum Lin.** — **Aśva-bāhu, us, m., N. of a son of Citraka.** — **Aśva-budhna, as, ā, am, Ved. based on horses, having its origin in horses, standing on horses, i. e. on a carriage drawn by horses.** — **Aśva-budhya, as, ā, am, Ved. based on horses, having its origin in horses (as wealth), distinguished by horses.** — **Aśva-bhā, f. lightning.** — **Aśva-mahishikā, f. the natural enmity of a horse and a buffalo.** — **Aśva-māra or aśva-māraka, as, or aśva-hantṛī, tā, m. 'horse-destroying,' a kind of Oleander, Nerium Odorum.** — **Aśva-māla, as, m. a kind of serpent.** — **Aśvam-iṣṭī, is, is, i,**

Ved. seeking or wishing for horses; procuring horses, an epithet of Agni; (Sāy.) whose rites are pervasive, or who desires quick worship. — **Aśva-mukha, as, i, am, having the head or countenance of a horse; (as), m. a Kinnara or celestial chorister (so represented); according to others, a kind of demi-god distinct from the preceding; N. of a peculiar race of people.** — **Aśva-muḍ, k, m. a horse-stealer.** — **Aśva-medha, as, m. the horse-sacrifice; (a celebrated ceremony, the antiquity of which reaches back to the Vedic period. For example, hymns 162 and 163 in the first Maṇḍala of the Rīg-veda were used at this sacrifice. In later times its efficacy was so exaggerated, that a hundred such sacrifices entitled the sacrificer to displace Indra from the dominion of Svarga; kings who engaged in it spent enormous sums in gifts to the Brāhmaṇs. It is said that the horse was sometimes not immolated, but kept bound during the ceremony); N. of a son of Bharata.** — **Aśvamedha-kāṇḍa, am, n., N. of the thirteenth book of the Satapatha-Brāhmaṇa.** — **Aśva-medha-datta, as, m., N. of a king.** — **Aśvamedhika or aśvamedhiya, as, ā, am, relating to the horse-sacrifice; (as), m. a horse fit for the sacrifice, called Aśva-medha.** — **Aśva-yuj, k, k, k, Ved. harnessing horses; having horses put to (as a carriage); (k), f., N. of a constellation, the head of Aries; the first lunar mansion; m. the month Āsvina (Sept.-Oct.); (k, k, k), born under the constellation Āsvayuj.** — **Aśva-yuja, as, m. the month Āsvina.** — **Aśva-yūpa, as, m., Ved. the post to which the sacrificial horse was bound.** — **Aśva-yoga, as, ā, am, Ved. causing the yoking of horses, joining or reaching as quickly as horses.** — **Aśva-raksha, as, m. the keeper or rider of a horse, a groom.** — **Aśva-ratha, as, m. a carriage drawn by horses; (ā), f., N. of a river.** — **Aśva-rādhas, ās, ās, as, Ved. furnishing horses.** — **Aśva-radhaka, as, m., N. of the plant Nerium Odorum Ait.** — **Aśva-lālita, N. of a species of the Vikṛiti metre.** — **Aśva-lālā, f. a kind of snake.** — **Aśva-loman, ā, m. horse-hair; a kind of snake.** — **Aśva-raktra, as, m. a Kinnara or Gandharba.** — **Aśva-vaḍava, am, n. a stud of horses and mares; (au), m. du. a horse and a mare; (ās), m. horses and mares, see *aśva-badava*.** — **1. aśva-vat, ind. like a horse.** — **2. aśva-vat, or Ved. aśva-vat, ān, atī, at, possessed of horses, consisting of horses.** — **Aśva-vadana, as, m., N. of a people.** — **Aśva-vaha, as, m. a horseman.** — **Aśva-vāra or aśva-vāla, as, m. a horseman, a groom.** — **Aśva-vāraka, as, m. a horseman, a groom.** — **Aśva-vāraṇa, as, m., N. of the Bos Gaveus.** — **Aśva-vāha or aśva-vāhaka, as, m. a horseman.** — **Aśva-vikrayin, i, m. a horse-dealer.** — **Aśva-vīd, t, t, t, skilled in taming horses, an epithet of Nala; a jockey; Ved. procuring horses.** — **Aśva-vṛisha, as, m., Ved. a stallion.** — **Aśva-vaidyā, as, m. a farrier, a veterinary surgeon.** — **Aśva-saka, am, n., Ved. excrements of a horse.** — **Aśva-sakṛit, t, n. excrements of a horse, horse-dung; N. of a river.** — **Aśva-sanku, us, m., N. of a Dānava.** — **Aśva-sālā, f. a stable.** — **Aśva-sāva, as, m. a foal, a colt.** — **Aśva-sāstra, am, n. a manual or text-book of veterinary science.** — **Aśva-sṛas, as, n. a horse's head; (ās, ās, as), having the head of a horse, an epithet of Nārāyaṇa; (ās), m., N. of a Dānava.** — **Aśva-sṛgālikā, f. the natural enmity between the horse and the jackal.** — **Aśva-sāndra, as, ā, am, Ved. causing joy (by means of) horses; brilliant with horses.** — **Aśva-shangava, am, n. a set or team of six horses.** — **Aśva-santī, is, is, i, Ved. or aśva-sā or aśva-shā, ās, ās, am, Ved. gaining or procuring horses.** — **Aśva-sāda, as, or aśva-sādin, i, m. a horseman, a rider, a horse-soldier.** — **Aśva-sārathya, am, n. management of horses and cars, horsemanship and driving, coachmanship, charioteership.** — **Aśva-sūkti, is, m., N. of an author of Vedic hymns.** — **Aśva-sūrita, as, ā, am, Ved. praised sincerely for (the gift of) horses; whose praise for (giving) horses is agreeable and true.** — **Aśva-sena, as, m., N. of a Nāga.** — **Aśvasena-nṛpa-nandana, as, m., N. of a king and saint, also Sanatkumāra.**

—*Asvastomīya*, *as*, *ā*, *am*, Ved. relating to the praise of the sacrificial horse. —*Asva-sthāna*, *am*, n. a stable or stall for horses; (*as*, *ā*, *am*), born in a stable. —*Asva-haya*, *as*, *ā*, *am*, Ved. driving or spurring a horse. —*Asva-hāraka*, *as*, *m*, a horse-stealer. —*Asva-hridaya*, *m*, n. horse-manship. —*Asvāksha* ('*va-ak*'), *as*, *m*, N. of a plant. —*Asvājani* ('*va-aj*'), *f*, a whip. —*Asvādika* ('*va-adh*'), *as*, *ā*, *am*, strong in cavalry, superior in horses. —*Asvādhyaksha* ('*va-adh*'), *as*, *m*, a guardian of horses. —*Asvā-magha*, *as*, *i*, *am*, Ved. rich in horses. —*Asvāyur-veda* ('*va-ay*'), *as*, *m*, veterinary science. —*Asvāri* ('*ca-ari*'), *i*, *m*, a buffalo. —*Asvārūḍha* ('*va-ār*'), *as*, *ā*, *am*, mounted, sitting on horseback. —*Asvāroha* ('*va-ār*'), *as*, *ā*, *am*, riding or mounted on a horse; (*as*), *m*, a horseman; (*ā*), *f*, N. of the plant *Asvagandhā*. —*Asvārōhaka* ('*va-ār*'), *as*, *m*, N. of the plant *Asvagandhā*. —*Asvārōhita* ('*va-ār*'), *i*, *ini*, *i*, mounted or riding on horseback. —*Asvā-val*, *ān*, *ati*, *at*, furnished with horses. —*Asvāvarōhaka* ('*va-ār*'), *as*, *m*, N. of the plant *Asvagandhā*. —*Asveshita* ('*va-esh*'), *as*, *ā*, *am*, hurried along by horses. —*Asvorasa* ('*va-u*'), *as*, *i*, *am*, broad-chested like a horse.

2. *asva*, nom. P. *asvati*, to behave like a horse.

Asvaka, *as*, *ā*, *am*, horse-like, acting like a horse, &c.; (*as*), *m*, a small horse; a bad horse; a hack; a stray horse, one whose owner is not known; any horse. *Asvakini*, *f*, the first Nakshatra or lunar mansion. *Asvatarā*, *as*, *ā*, *am*, swift, speedy; (*as*, *i*), *m*, *f*, a mule; (*as*), *m*, a male calf; N. of a Gandharva; one of the chiefs of the Nāgas or serpent-race, inhabiting the regions under the earth.

Asvattha, *as*, *m*, the holy fig tree, *Ficus Religiosa* L. (under which horses stand; *thā* = *stha*); Ved. a vessel made of its wood; N. of another tree (= *garda-bhāṇa*); the fruit of the *Ficus Religiosa*; the time at which it bears; an epithet of the sun; N. of a man; N. of a people; (*ā*), *f*, day of full moon in the month *Āśvina*, in which month the fruits of the *Ficus Religiosa* generally become ripe; day of full moon; (*i*), *f*, N. of a plant. —*Asvattha-kūṇa*, *as*, *m*, the fruit season of the holy fig tree. —*Asvattha-bheda*, *as*, *m*, N. of a tree, *Bignonia Suaveolens*.

Asvatthaka, *as*, *ā*, *am*, to be given or to be done &c. when the *Asvattha* tree bears; (*am*), *n*, the petals of the Arabian jasmine.

Asvatthāman, *ā*, *m*, (*ttāman* for *sthāman* ?), N. of a saint and warrior, the son of Drona and one of the chiefs of the Kurus.

Asvatthikā, *f*, N. of a plant.

Asvaya, nom. P. *asvayati*, -*yitum*, to wish for horses.

Asvayā, *f*, Ved. desire to get horses.

Asvaya, *us*, *u*, Ved. desiring horses.

Asvala, *as*, *m*, N. of the Hotri-priest of Janaka, king of Videha.

Asvaya, nom. P. *asvayati*, -*yitum*, to wish for the stallion.

Asvāya, nom. P. *asvāyati*, -*yitum*, Ved. to wish for horses.

Asvika, *as*, *i*, *am*, drawn by horses, carried by horses.

Asvin, *i*, *ini*, *i*, Ved. possessed of horses, consisting of horses; (*i*), *m*, a cavalier, a horse-tamer; (*navi*), *m*, du. the two charioteers; N. of two divinities, who appear in the sky before the dawn in a golden carriage drawn by horses or birds; they bring treasures to men and avert misfortune and sickness; in later times they are considered as the physicians of Svarga or heaven; (in astronomy) they are the twins of the zodiac; (*ini*), *f*, a nymph, considered in later times as the mother of the *Āsvins*; she was the wife of *Sūrya* or the sun, who concealed herself in the form of a mare; (in astronomy) the head of Aries or the first of the twenty-eight Nakshatras or lunar mansions; (*i*), *n*, Ved. richness in horses. —*Asvi-devatāku*, *as*, *ā*, *am*, whose divinities are the *Āsvins*. —*Asvinikūmarā* or *asvinī-putra* or *asvinī-suta*, *au*, *m*, du. the twin sons of *Sañjñā*, the sun's wife, in the form of *Āsvins*, commonly called the *Āsvins*. —*Asvi-mat*,

ān, *ati*, *at*, (any Mantra &c.) containing the word *Āsvin*. —*Asvi-sālokyā*, *am*, *n*, the heaven or station of the *Āsvins*, to which the giver of a horse is raised.

Asviya, *as*, *ā*, *am*, Ved. referring to horses; (*ā*), Ved. neut. pl. a troop of horses.

Asvina, *as*, *ā*, *am*, distant a day's journey for a horse; more usually *Āsvina*.

Asviya, *as*, *ā*, *am*, belonging or relating to a horse, conducive to horses; (*am*), *n*, a number of horses.

Asvya, *as*, *ā*, *am*, Ved. belonging to or coming from horses; consisting of horses; (*am*), *n*, Ved. a number of horses, possession of horses; (*as*), *m*, N. of *Vaśa*, the son of *Āsva*.

अश्वन्त *asvanta*, *am*, *n*, (connected with *asmanta*, q. v.), death; a field; a fire-place; termination, limit; (*as*, *ā*, *am*), unlucky, inauspicious, unbounded, unlimited. [In the first sense *asvanta* may be for *asu-anta*, 'end of life.']

अश्वस्तन *a-svastana*, *as*, *i*, *am*, or *a-svastanika*, *as*, *ā*, *am*, of to-day, not of or not for to-morrow; one who makes no provision for to-morrow. —*A-svastana-vid*, *t*, *t*, *t*, ignorant of the future.

अश् *ash*, cl. I. P. A. *ashati*, -*te*, -*shitum*, to go or move; to take or receive; to shine.

अषडक्षिण *ashadakhṣiṇa*, *am*, *n*, (fr. *a*, *shash*, *akṣi*), anything not seen by six eyes, i. e. known or determined by two persons to the exclusion of a third; a secret.

अषतर *ashatara*, *as*, *ā*, *am*, Ved. (fr. *a* positive, which is not preserved, but may be referred to rt. 1. *as*), more accessible or acceptable.

अषाढ *a-shāḍha*, or Ved. *a-shālha*, *as*, *ā*, *am*, not to be overcome, invincible; born under the constellation *Āshāḍhā*; (*as*), *m*, the month *Āshāḍha* (or *Āshāḍha*), commencing with the sun's entrance into Gemini (June-July); a staff made of the wood of *Palāśa*, carried by a student during the performance of certain vows; N. of a teacher; N. of the Malaya mountain; (*ā*), *f*, N. of a sacred brick; N. of a constellation; pl. the eighteenth and nineteenth or twentieth and twenty-first lunar mansions.

Āshāḍhaka, *as*, *m*, the month *Āshāḍha* (or *Āshāḍha*).

अष्टान *ashṭan*, *a* or *au* (but *ashṭau* is more common for *nam*, acc. and voc. cases), pl. eight [cf. Lat. *octo*; Gr. *ὀκτώ*; Goth. *ahtau*; Mod. Germ. *acht*; Eng. *eight*; Lith. *aszṭini*; Slav. *osm*]; in comp. with other numerals often *ashtā*, e. g. *ashtā-dāśan*, eighteen; *ashtādaśa*, *as*, *i*, *am*, the eighteenth, divided into eighteen parts; *ashtādaśa-ihā*, eighteen-fold; *ashtā-rinśati*, twenty-eight; *ashtā-rinśa*, *as*, *i*, *am*, the twenty-eighth, divided into twenty-eight parts; *ashtātrinśa*, *as*, *i*, *am*, the thirty-eighth, containing thirty-eight; *ashtā-cātrīnśa*, *as*, *i*, *am*, the forty-eighth. —*Ashtā-karṇa*, *as*, *ā*, *am*, one who has the number 'eight as a mark burnt in his ear; (*as*), *m*, eight-eared, an epithet of *Brahmā*, who is supposed to have four heads; (*i*), *m*, N. of a man. —*Ashtā-kṛitras*, ind. eight times. —*Ashtā-kopa*, *as*, *m*, an octagon. —*Ashtā-khaṇḍa*, *as*, *m*, the title of a collection of several sections of the *Rig-veda*. —*Ashtā-gava*, *am*, *n*, a flock of eight cows. —*Ashtā-gādh* (?), *t*, *m*, a fabulous animal (called *Sarabha*), supposed to have eight legs; a spider (?). —*Ashtā-guṇa*, *as*, *ā*, *am*, eight-fold; (*am*), *n*, the eight qualities. —*Ashtā-guṇāśraya* ('*ṇa-ās*'), *as*, *ā*, *am*, endowed with the eight qualities, epithet of a king. —*Ashtā-tva*, *am*, *n*, condition of eight. —*Ashtā-danśtra*, *as*, *m*, N. of a son of *Virūpa*, author of a hymn of the *Rig-veda*; N. of a *Dānava*. —*Ashtā-dāla*, an octagon. —*Ashtā-dik-pāla*, *ās*, *m*, pl. the regents of the cardinal points, as *Indra* of the East, *Agni* or *Vahni* of the S. E., *Yama* of the South, *Nairṛita* of the S. W., *Varuṇa* of the West, *Marut* of the N. W.,

Kuvera of the North, and *Isa* or *Siva* of the N. E. —*Ashtā-dīś*, *k*, *f*, the eight cardinal points of the compass collectively. —*Ashtā-dhā*, ind. eight-fold, eight times, in eight parts or sections. —*Ashtā-dhātu*, *u*, *n*, the eight metals collectively, as gold, silver, copper, tin, lead, brass, iron, and steel. —*Ashtā-pāda*, *as*, *m*, a Vedic metre of eight Padas. —*Ashtā-pād*, *t*, *t*, *t*, having eight legs; (*t*), *m*, a spider; a fabulous animal with eight legs. —*Ashtā-pāda*, *as*, *ā*, *am*, having eight legs; (*as*), *m*, a kind of spider with a small body and long legs. —*Ashtā-pādikā*, *f*, *N*, of the plant *Vallis Dichotomus* Wall. —*Ashtā-mangala*, *as*, *m*, a horse with a white face, tail, mane, breast, and hoofs; (*am*), *n*, a collection of eight lucky things to be assembled on certain occasions (such as a coronation &c.), e. g. a lion, a bull, an elephant, a water-jar, a fan, a flag, a trumpet, and a lamp; or, according to others, a *Brahman*, a cow, fire, gold, ghee, the sun, water, and a king. —*Ashtā-māna*, *am*, *n*, a measure, one *kuḍava*. —*Ashtā-māśika*, *as*, *ā*, *am*, occurring once in eight months. —*Ashtā-mūrti*, *i*, *m*, eight-formed, an epithet of *Siva* (as identified with the five elements, mind, egotism, and matter; or, according to the opening of the *Sakuntalā*, with the five elements, the sun and moon and the sacrificing priest). —*Ashtāmūrti-dhara*, *as*, *m*, possessing eight forms, an epithet of *Siva*. —*Ashtā-ratna*, *am*, *n*, the eight jewels, title of a collection of eight *Slokas* on ethics. —*Ashtā-rasāśraya* ('*va-ās*'), *as*, *ā*, *am*, endowed or furnished with the eight rasas or sentiments of poetry. —*Ashtārca* ('*ṇan-ri*'), *as*, *m*, a psalm or hymn consisting of eight verses. —*Ashtā-lohaka*, *am*, *n*, a class of eight metals, gold, silver, copper, tin, lead, the magnet, *mūḍaloha* (?), and *tikṣṇaloha* or steel (?). —*Ashtā-varga*, *as*, *m*, a class of three principal medicaments (mostly the roots of plants from the hills), named *Rishabha*, *Jivaka*, *Medā*, *Mahāmedā*, *Riddhi*, *Vṛiddhi*, *Kākoli*, and *Kṣhirākākoli*. —*Ashtā-ridha*, *as*, *ā*, *am*, eight-fold, of eight kinds. —*Ashtā-sata*, *am*, *n*, eight hundred. —*Ashtā-śravaṇa*, *as*, or *ashtā-śravaṇa*, *ās*, *m*, N. of *Brahmā* (eight-eared, see *ashtā-karṇa*). —*Ashtasāhasrika*, *as*, *ā*, *am*, consisting of eight thousand. —*Ashtā-kapāla*, *as*, *i*, *am*, (an oblation) prepared or offered in eight pans; (*as*), *m*, a sacrifice in which ghee or clarified butter is offered in eight pans. —*Ashtākshara* ('*ṇan-ak*'), *as*, *ā*, *am*, containing eight syllables; (*as*), *m*, N. of an author. —*Ashtā-gava*, *am*, *n*, a car or wain, one drawn by eight oxen. —*Ashtāṅga* ('*ṇan-an*'), *am*, *n*, eight parts of the body with which very profound obeisance is performed (viz. the hands, breast, forehead, eyes, throat, and middle of the back; or the first four, with the knees and feet; or these six, with the speech and mind); the eight parts of a court, or the law, the judge, assessors, scribe, and astrologer, gold, fire, and water; any whole consisting of eight parts or members; a die, dice; (*as*, *ā*, *am*), consisting of eight parts or members. —*Ashtāṅga-naya*, *as*, *m*, = *ashtāṅga*. —*Ashtāṅga-pāta* or *ashtāṅga-praṇāma*, *as*, *m*, prostration of the eight parts of the body as in reverence. —*Ashtāṅga-hṛidaya*, *am*, *n*, title of a medicinal work. —*Ashtāṅgarāghya* ('*ga-ar*'), *as*, *m*, an offering of eight articles, water, milk, *kuśa* grass, curds, ghee, rice, barley, and mustard; or honey, red oleander flowers, and sandal are substituted for the last three. —*Ashtā-danśtra* = *ashtā-danśtra*, q. v. —*Ashtā-dāśa-lhujā*, *f*, *N*, of the wife of *Siva*. —*Ashtā-dasāṅga* ('*san-an*'), *as*, *m*, a decoction of eighteen ingredients. —*Ashtādhyāyī* ('*ṇan-adh*'), *f*, title of the eleventh *Kāṇḍa* of the *Satapatha-Brahmana*, consisting of eight lectures. —*Ashtānavata*, *as*, *i*, *am*, the ninety-eighth. —*Ashtā-pāda*, *as*, *m*, a spider; a worm; a fabulous animal with eight legs, the *Sarabha*; a wild sort of jasmine; a pin or bolt; the mountain *Kailāsa* or abode of *Kuvera*; (*as*, *am*), *m*, *n*, a kind of chequered cloth or board for drafts, dice, &c.; gold. —*Ashtā-pāda-pattra*, *am*, *n*, gold-leaf; a sheet of gold. —*Ashtā-pād*, *t*, -*pādī*, *m*, *f*, Ved. having eight legs, consisting of eight members; (in

ritual language) a term for a pregnant animal; (*padī*), f. a wild sort of jasmīn. — *Ashṭa-pāda*, *as*, *ā*, *am*, quartered by eight, having eight for the root. — *Ashṭa-pādya*, *as*, *ā*, *am*, eight-fold. — *Ashṭāra-akrāva* (*tan-ar*), *an*, m. having a wheel with eight spokes, an epithet of Mañjuśrī, a Jaina saint and ruler. — *Ashṭā-ratha*, *as*, *m*, N. of a son of Bhīma-ratha. — *Ashṭā-vakra*, *as*, *m*, N. of a Brāhman, a son of Kahoda. — *Ashṭāra* (*tan-as*), *am*, n. an octagon. — *Ashṭāraya* (*tan-as*), *as*, *ā*, *am*, octangular. — *Ashṭāha* (*tan-ah*), *as*, *ā*, *am*, lasting eight days.

Ashṭaka, *as*, *ā*, *am*, consisting of eight parts, eight-fold; one who studies or is acquainted with the eight books of Pāṇini's grammar or the formulas of the Veda; (*as*), m. the eighth part, e. g. of the Rīg-veda; N. of a son of Viśvāmītra; (*ā*), f. the eighth day after full moon; especially the eighth day of three months, on which the progenitors or manes are worshipped; worship of the progenitors or manes on certain days, vegetables, flesh, and cake being severally offered upon these occasions, and the Brāhman feasted; (*am*), n. a whole consisting of eight parts, e. g. the eight sections of Pāṇini's grammar. — *Ashṭakāṅga* (*ka-an*), *am*, n. a kind of board or cloth for playing with dice on, having eight divisions.

Ashṭakṛt, *i*, m. one who performs an Ashṭaka.

Ashṭataya, *am*, n. a conjunction or aggregate of eight.

Ashṭama, *as*, *i*, *am*, the eighth; (*as*), m. the eighth part; (*i*), f. (scil. *rātri*), the eighth day (night) in a half-month; N. of the medicinal plant *Kshirakakoli*, the last of a class of eight medicinal plants. — *Ashṭama-kālīka*, *as*, *ā*, *am*, one who omitting seven meals partakes only of the eighth.

— *Ashṭamāṇḍa* (*ma-an*), an eighth part.

Ashṭamaka, *as*, *ā*, *am*, the eighth.

Ashṭamika, f. a sukṛti or weight of four tolas.

Ashṭātaya, *as*, *i*, *am*, consisting of eight parts; (*am*), n. collection of eight things.

1. *ashṭi*, *is*, f., N. of a metre consisting of sixty-four syllables.

Ashṭin, *i*, *īnī*, *ī*, consisting of eight members or syllables.

अष्टि 2. *ashṭi*, *is*, f. (fr. rt. 1. *as*), Ved. reaching.

अष्टा *ashṭrā*, f. (fr. rt. 1. *as*), Ved. a prick or goad for driving cattle; (sometimes regarded as the badge of the agriculturist, as the staff is of the Brāhman); [cf. Zend *astrā*; Lith. *akstinas*.] — *Ashṭrā-vin*, *i*, *īnī*, *ī*, Ved. obeying the goad.

अष्टि *ashṭhi*, *is*, f. (fr. rt. 1. *as*), connected with *āsan* and *asman*, seed; a kernel, a stone.

Ashṭhīlā, f. a globular body; a round pebble or stone; kernel; seed-corn; a globular swelling below the navel, produced by wind; contusion.

Ashṭhīlikā, f. a kind of abscess; a pebble.

Ashṭhī-vat, *vān*, *rat*, m. n. the knee, knee-bone; (by native grammarians derived fr. *asthi*.)

अस् 1. *as*, cl. 2. P. *astī*, (2nd sing. *asi*, Impf. *āsīt*, Pot. *syāt*, Impv. *astu*, 2nd sing. *edhi*, Perf. *āsa*), to be, live, exist, be present; to take place, happen; to belong to, be in the possession of (e. g. *tasya na kīṇāt svam asti*, there is no property belonging to him); to fall to the share of, to happen to any one (with gen.); to abide, dwell, stay; to turn out, tend towards any result, prove (with dat.); to be sufficient for (with dat.); to become: *na as*, to be lost, to perish; [cf. Gr. *es-ti*; Lat. *es-t*; Goth. *is-t*; Lith. *es-ti*; Slav. *jes-ti*.]

अस् 2. *as*, cl. 4. P. *asyati*, *āsa*, *asishyati*, *āsthat*, *astum*, to throw, cast, shoot at (with dat., loc., or gen. of the mark); to drive or frighten away; to throw away, take away, let go, leave. *Asana*, *am*, n. the act of throwing, &c. See s.v.

अस् 3. *as*, cl. 1. P. *asati*, *-te*, *-situm*, to go; to shine; to take.

असंयत *a-samyat*, *an*, *atī*, *at* (rt. *i*), Ved. not entering, not pleasing.

असंयत्त *a-samyatta*, *as*, *ā*, *am* (rt. *yat*), Ved. undisturbed, (various reading for *a-samyata*.)

असंयम *a-samyama*, *as*, *m*. (rt. *yam*), absence of check or restraint, especially of the senses.

A-samyata, *as*, *ā*, *am*, unrestrained, unassailed. — *Asamyatātman* (*ta-āt*), *ā*, *ā*, *a*, having the soul uncontrolled.

असंयुक्त *a-samyukta*, *am*, n. (rt. *yuj*), non-combination, hiatus (in Vedic grammar).

A-samyoga, *as*, m. absence of union or connection.

असंयुत *a-samyuta*, *as*, m. unmixed, unblended; an epithet of Viṣṇu.

असंरुद्ध *a-samruddha*, *as*, *ā*, *am*, unobstructed.

असंलग्न *a-samlagna*, *as*, *ā*, *am*, disjoined, detached, separate.

असंवत्सरभृत *a-samvatsara-bhṛta*, *as*, *ā*, *am*, Ved. not supported a whole year (as a sacred fire).

A-samvatsarabhṛtin, *i*, *īnī*, *ī*, Ved. one who does not support (a fire) a whole year.

असंविदान *a-samvidāna*, *as*, *ā*, *am*, ignorant, unwise; not promising or covenanting.

असंवृत *a-samvṛita*, *as*, *ā*, *am*, uncovered, exposed; imperfectly or scarcely covered.

असंष्वहितम् *a-samṣvayahitam*, ind. immediately, without interval.

असंशय *a-saṁśaya*, *as*, m. absence of doubt; (*as*, *ā*, *am*), free from doubt, certain. — *A-saṁśayam*, ind. without doubt, certainly, verily.

असंश्रव *a-saṁśrava*, *as*, m. (rt. *śru*), the being out of hearing; (*e*), ind. out of the hearing of; (*as*, *ā*, *am*), out of hearing, inaudible.

A-saṁśrāvam, ind. inaudibly, out of the hearing of (with gen. of the person).

असंश्लिष्ट *a-saṁśliṣṭa*, *as*, m. not joined, not in contact, an epithet of Siva.

असंसाक्त *a-saṁsakta*, *as*, *ā*, *am*, not attached to, not joined together, disunited, indifferent to.

असंसिद्ध *a-saṁsiddha*, *as*, *ā*, *am*, unaccomplished, incomplete.

असंसृज्जिल *a-saṁsūkta-gila*, *as*, *ā*, *am*, Ved. swallowing whole or without chewing (said of Rudra's dogs).

असंस्मृति *a-saṁsmṛiti*, *is*, f. not returning to a new course of existence, absorption into the supreme spirit.

असंसृष्ट *a-saṁsṛiṣṭa*, *as*, *ā*, *am*, unmixed with, separate, not living in common.

असंस्कृत *a-saṁskṛita*, *as*, *ā*, *am*, not perfect, unpolished, rude, common; uninitiated, not having gone through the proper rites of caste, state, sex, or age.

असंस्तुत *a-saṁstuta*, *as*, *ā*, *am*, unknown, unacquainted, not known as acquaintances; not on terms of friendship.

असंस्थान *a-saṁsthāna*, *am*, n. (rt. *sthā*), absence of cohesion or configuration; disorder, confusion; want, destitution.

A-saṁsthita, *as*, *ā*, *am*, not arranged or arrayed, disordered, irregular; not collected; not finished, not accomplished; not ceasing, not stopping; destitute.

A-saṁsthiti, *is*, f. disorder, confusion; want, destitution.

असंहत *a-saṁhata*, *as*, *ā*, *am*, not joined;

scattered, loose, straggling, uncompressed; (*am*), n. a form of array, loose or open order of troops.

असंहार्य *a-saṁhārya*, *as*, *ā*, *am*, irresistible, insuperable.

असंहित *a-saṁhita*, *as*, *ā*, *am*, not included in the *Saṁhitā* of the Veda.

असकल *a-sakala*, *as*, *ā*, *am*, not all, not entire, a part.

असकृत् *a-sakṛit*, ind. not once, oftener than once, again and again, repeatedly. — *Asakṛit-samādhā*, *is*, m. repeated meditation. — *Asakṛid-garbhā-vāsa*, *as*, m. repeated birth.

असक्त *a-sakta*, *as*, *ā*, *am*, detached, disunited; detached from worldly feelings or passions; not interested in, unattached to, indifferent to.

असकथ *a-saktha*, *as*, *ā*, *am*, without thighs, thighless.

असक्र *a-sakra*, *as*, *ā*, *am* (rt. *saś*), Ved. not ceasing to flow, not drying up; not going elsewhere.

असखि *a-sakhi*, *ā*, m. an untrustworthy friend.

A-sakhin, *ā*, m. an enemy, an adversary.

असगोत्र *a-sagotra*, *as*, *ā*, *am*, of a different family.

असंकल्प *a-saṁkalpa*, *as*, *am*, m. n. absence of predetermination, absence of interested purpose, sincerity.

A-saṁkalpita, *as*, *ā*, *am*, not purposed, not resolved or determined on.

असंकुसुक् *a-saṁkasuka*, *as*, *ā*, *am*, not fickle, unfluctuating, firm, steady.

असंकीर्ण *a-saṁkīrṇa*, *as*, *ā*, *am*, unmixed, uncompounded, uncollected.

असंकुल *a-saṁkula*, *as*, *ā*, *am*, not crowded, open, clear, broad; (*as*), m. a broad road.

असंकेत *a-saṁketa*, *as*, *ā*, *am*, not appointed, not agreed upon.

A-saṁketita, *as*, *ā*, *am*, uninvited.

असंख्य *a-saṁkhyā*, *as*, *ā*, *am* (rt. *khyā*), without number, innumerable, exceedingly numerous. — *A-saṁkhyā-tā*, f. or *asāṁkhyā-tva*, *am*, n. innumerableness, immensity, infinity.

A-saṁkhyāta, *as*, *ā*, *am*, uncounted, innumerable.

A-saṁkhyeya, *as*, *ā*, *am*, innumerable; (*as*), m. an epithet of Siva; (*am*), n. Ved. an innumerable multitude; an exceedingly large number. — *A-saṁkhyeya-guṇa*, *as*, *ā*, *am*, innumerable, unnumbered. — *A-saṁkhyeya-tā*, f. innumerableness.

असङ्ग 1. *a-saṅga*, *as*, m. (rt. *saṅj*), non-attachment; (*as*, *ā*, *am*), not attached, having no attachment or inclination for or interest in, independent, free from ties, not hindered, moving without hindrance. — *A-saṅga-vat*, *an*, *atī*, *at*, not attached to.

A-saṅgin, *i*, *īnī*, *ī*, not attached to the world.

Asaṅgītātman (*ta-āt*), *ā*, *ā*, *a*, having a soul free from attachments.

असङ्ग 2. *a-saṅga*, *as*, *ā*, *am* (rt. *gam* with *saṁ* and a prefixed), not united, unassociated, solitary; (*as*), m., N. of a son of Yuyudhāna.

A-saṅgata, *as*, *ā*, *am*, ununited, unaccompanied, unassociated with; uneven, unequal; improbable, inconsistent; unpreferred, disesteemed; unbecoming, unseemly; rude, ill-mannered, unpolished, clownish. — *A-saṅgatācāraṇa* (*ta-āc*), *am*, n. inconsistent conduct.

A-saṅgati, *is*, f. not associating; incongruity, improbability.

A-saṅgaṇa, *as*, m. not associating with; separation, disunion; incongruity; inequality.

असत्तु *a-sat-dvish*, *f*, *t*, *f*, Ved. persecuting those who are not (his) worshippers; having no enemies.

असज्जासा *asaj-ṭhākhā*, *asaj-jana*, &c. See under *asat*.

असजात *a-sajāta*, *as*, *ā*, *am*, Ved. not related by blood.

A-sajātya, *as*, *ā*, *am*, Ved. without consanguinity.

असंज्ञ *a-sañña*, *as*, *ā*, *am*, insensible; (*ā*), *f*, Ved. disunion, disagreement, discord.

A-saññi-sattva, *ās*, *m*, *pl*. a class of Buddhist divinities (otherwise *a-rangi-sattva*).

असत् *a-sat*, *an*, *at*, *at*, not being, not existing, unreal; not as it should be, not answering its purpose, untrue, wrong, wicked, bad, vile; (*i*), *f*, an unfaithful or unchaste wife; (*n*), *m*, Indra; (*i*), *n*, non-existence, non-entity; untruth, falsehood, a lie; evil. — *Asat-ṭhākhā* (*asat-sākhā*), *f*, Ved. an unreal branch, a seeming member (?). — *Asat-ṭhāstra* (*asat-sāstra*), *am*, *n*, heretical or heterodox doctrine. — *Asaj-jana*, *as*, *m*, a bad, wicked, or contemptible man. — *Asaj-jātī-miśra*, *as*, *m*, *N*, of a person. — *Asat-kalpanā*, *f*, an untrue action, or one which never took place; fabrication of falsehood. — *Asat-tā*, *f*, non-existence; untruth; wickedness. — 1. *asat-tva*, *am*, *n*, non-existence; untruth; wickedness. — *Asat-patha*, *as*, *m*, a bad road; evil practice or doctrine. — *Asat-parigraha*, *as*, *m*, receiving unfit presents, or from improper persons. — *Asat-putra*, *as*, *m*, a childless man; a wicked or disreputable son. — *Asat-samsarga*, *as*, *m*, evil company. — *Asat-sanga*, *as*, *ā*, *am*, attached to evil; (*as*), *m*, *N*, of a doorkeeper or porter in the Prabhodhācāndrodaya. — *Asad-adhyetṛi*, *tā*, *m*, a Brāhman who reads heterodox works; a heterodox student. — *Asad-ācāra*, *as*, *ā*, *am*, following evil practices, wicked; (*as*), *m*, evil practice. — *Asad-ācārīn*, *i*, *īnī*, *f*, one who follows bad or heterodox practices, wicked, vile. — *Asad-graha* or *asad-grāha*, *as*, *m*, mischievous or wicked trick; caprice, idle or childish desire. — *Asadgrahīn*, *i*, *īnī*, *f*, performing mischievous or malicious tricks. — *Asad-dṛṣṭi*, *k*, *k*, *ā*, evil-eyed. — *Asad-bhāva*, *as*, *m*, non-existence, absence; an evil temperament or disposition. — *Asad-vṛtti*, *i*, *f*, low or degrading occupation or profession; wickedness. — *Asad-vyavahāra*, *as*, *ā*, *am*, following evil practices; (*as*), *m*, evil practices. — *Asadvavahārīn*, *i*, *īnī*, *f*, following evil courses. — *Asan-mantra*, *as*, *m*, Ved. untrue or false counsel or speech.

A-satī, *f*, wickedness.

A-satī, *f*, an unfaithful or unchaste wife. See above.

Asat-rūta, *as*, *m*, the son of an unchaste wife, a bastard.

Asat-kṛt, *cl*. 8. P. -karoti, -kartum, to do no good, to harm, injure, dishonour.

Asat-karman, *ā*, *ā*, *a*, wicked; (*a*), *n*, wickedness.

Asat-kāra, *as*, *m*, offence, doing injury; (*a-sat-kāra*), not honouring.

Asat-kṛta, *as*, *ā*, *am*, ill-done, done from improper motives or in an unbecoming manner; (*a-sat-kṛta*), not honoured; (*am*), *n*, wicked deed.

Asat-kṛitya, *as*, *ā*, *am*, one who has done evil or wicked actions.

2. *a-sattva*, *as*, *ā*, *am*, strengthless, without energy; (for 1. *asat-tva*, see under *a-sat* above.)

A-satya, *as*, *ā*, *am*, false, untrue; lying, a liar; (*am*), *n*, untruth, falsehood. — *Asatya-vādīn*, *i*, *īnī*, *f*, speaking falsely, giving false evidence, a liar.

Asatya-sandha, *as*, *ā*, *am*, treacherous, base, wicked. — *A-satya-sannibha*, *as*, *ā*, *am*, improbable, unlikely.

असदृश *a-sadṛśa*, *as*, *i*, *am*, unlike, dissimilar. — *Asadṛśa-vyavahārīn*, *i*, *īnī*, *f*, behaving improperly.

असद्यस *a-sadyas*, *ind*, not on the same day, not immediately.

असन *asan*, the base of some of the cases of *asṛj*, blood, *q.v.*; thus, inst. *asnā*, gen. *asnas*, &c.

असना *asana*, *am*, *n*, (fr. rt. 2. *as*), throwing, sending; a shot; (*as*), *m*, *N*, of the tree Terminalia Tomentosa, see *āsana*. — *Asana-parṇi*, *f*, *N*, of the plant Marsilea Quadrifolia, see *āsana-parṇi*. — *Asanā*, *f*, Ved. a missile, an arrow.

असन्तति *a-santati*, *is*, *is*, *i* (rt. *tan*), childless, having no posterity; (*is*), *f*, want of posterity.

A-santāna, *as*, *ā*, *am*, childless; (*as*), *m*, want of posterity.

असनाप *a-santāpa*, *as*, *ā*, *am* (rt. *tap*), Ved. not suffering pain or sorrow; not causing pain or sorrow.

असनुष्ट *a-santushṭa*, *as*, *ā*, *am* (rt. *tush*), discontented, displeased.

A-santosha, *as*, *m*, displeasure.

असन्दिग्ध *a-sandigdha*, *as*, *ā*, *am* (rt. *dih*), not indistinct; not vanished; certain, confident; undoubted, unsuspected; (*am*), *ind*, without any doubt, certainly.

असन्दिता *a-sandita* or *a-sandina*, *as*, *ā*, *am* (rt. 4. *dā*, to bind), Ved. unbound, unrestrained.

असन्दिष्ट *a-sandishṭa*, *as*, *ā*, *am* (rt. *diś*), unapprised, uncommunicated.

असन्धान *a-sandhāna*, *am*, *n*, (rt. *dhā*), want of aim or object, disjunction.

A-sandhi, *is*, *m*, want of union or connection. — *A-sandhita*, *as*, *ā*, *am*, untied, unbound, at liberty, loose.

A-sandheya, *as*, *ā*, *am*, not to be made peace with.

असन्न *a-sanna*, *as*, *ā*, *am*, Ved. restless, without rest or repose.

असन्नद्ध *a-sannaddha*, *as*, *ā*, *am* (rt. *nah*), unarmed; born, produced; pretending to knowledge, conceited as a Paṇḍit or teacher; proud.

असन्निकर्ष *a-sannikarsha*, *as*, *m*, (rt. *kṛish*), non-perception of objects, not bringing them to the mind, remoteness.

A-sannikṛishṭa, *as*, *ā*, *am*, unperceived, undistinguished; not near, remote.

असन्निधि *a-sannidhi*, *is*, *m*, or *a-sannidhāna*, *am*, *n*, (rt. *dhā*), absence, distance; confidence, absence of doubt.

A-sannihita, *as*, *ā*, *am*, not near, far.

असन्न्यस्त *a-sannyasta*, *as*, *ā*, *am*, one who has not renounced the world.

असन्नान *a-sannāna*, *am*, *n*, disrespect, impropriety.

असपत्न *a-sapatna*, *as*, *i*, *am*, Ved. without another wife, without a rival; not attacked; without an adversary; not rivalling; (*am*), *n*, undisturbed condition, peace.

असपिण्ड *a-sapiṇḍa*, *as*, *ā*, *am*, unconnected by funeral offerings.

असबन्धु *a-sabandhu*, *us*, *us*, *u*, Ved. not related.

असभ्य *a-sabhya*, *as*, *ā*, *am*, unfit for an assembly, vulgar, low.

असम *a-sama*, *as*, *ā*, *am*, uneven, unequal either in surface or number; odd; unequalled, individual, without a fellow or equal; (*as*), *m*, a *N*, of Buddha or a Buddha. — *Asama-ratha*, *as*, *ā*, *am*, Ved. possessed of an unequalled chariot. — *Asama-rāna* or *asama-sāyaka*, *as*, *m*, or *asameshu* ("ma-śh"), *us*, *m*, having an odd number of arrows, *i.e.*

the five-arrowed, an epithet of Kāma. — *Asamaujas* ("ma-oj"), *ās*, *m*, *N*, of a person.

A-samana, *as*, *ā*, *am*, going asunder or in different directions; uneven, unequal; (if, according to Śāy., derived fr. *manas*), of different minds, of different colours.

A-samāna, *as*, *ā*, *am*, not the same, not homogeneous, not of equal birth; unlike, unequal, different. — *Asamāna-kāraṇa*, *as*, *ā*, *am*, not having the same cause.

असमक्ष *a-samaksha*, *as*, *ā*, *am*, not visible, not present, absent.

असमग्र *a-samagra*, *as*, *ā*, *am*, incomplete, unentire, partial, part.

असमञ्ज *a-samañja*, *as*, or *a-samañjas*, *ās*, *m*, *N*, of a descendant of Ikshvāku, a son of Sagara by Keśini and father of Aṅsumat.

A-samañjasa, *as*, *ā*, *am*, unequal, unlike; (*am*), *n*, unconformity, disparity, difference; (*am*), *ind*, unity, unbecomingly; in a fluctuating or confused manner.

असमत् *a-samad*, *t*, *f*, Ved. non-conflict, harmony, concord.

असमय *a-samaya*, *as*, *m*, unseasonableness; unfit or unfavourable time.

असमर्थ *a-samartha*, *as*, *ā*, *am*, unable, incompetent; feeble, weak.

असमर्पण *a-samarpaṇa*, *am*, *n*, non-delivery, not committing or intrusting anything to another.

A-samarpita, *as*, *ā*, *am*, unconsigned, unintrusted, undelivered.

असमवायिन् *a-samavāyin*, *i*, *inī*, *i* (rt. *i* with *sam* and *ava*), accidental, not inherent, not intimate and inseparable. — *Asamavāyi-kāraṇa*, *am*, *n*, (in logic) accidental cause, not intimate or inherent relation (e.g. the separable conjunction of two different objects). — *Asamavāyi-tva*, *am*, *n*, the condition of something that is not inherent and inseparable.

A-samaveta, *as*, *ā*, *am*, not classed together, not connected, incoherent. — *Asamaveta-rūpam*, *ind*, incoherently.

असमष्टकाय *a-samashṭa-kāya*, *as*, *ā*, *am*, Ved. of unattainable wisdom.

असमस्त *a-samasta*, *as*, *ā*, *am*, unpounded, separate, several; uncollected; incomplete, imperfect.

असमाति *a-samāti*, *is*, *is*, *i*, Ved. having nothing equal, unparalleled; (*is*), *m*, *N*, of a king. — *Asamāty-ojas*, *ās*, *ās*, *as*, Ved. of unequalled strength.

असमान *a-samāna*. See *a-sama* above.

असमापित *a-samāpita* or *a-samāpta*, *as*, *ā*, *am*, unfinished, unaccomplished, incomplete.

A-samāpti, *is*, *f*, incompleteness.

असमावर्तक *a-samāvartaka*, *as*, or *a-samāvṛttika*, *as*, *m*, a religious student who has not completed the period of his residence with his teacher.

असमाहार *a-samāhāra*, *as*, *m*, non-recovery of anything; disjunction, disconnection.

A-samāhārya, *as*, *ā*, *am*, irrecoverable, not to be combined or united.

असमीक्ष्य *a-samikshya*, *ind*, not having considered. — *Asamikshya-kārīn*, *i*, *īnī*, *f*, acting inconsiderately.

असमीचीन *a-samīcīna*, *as*, *ā*, *am*, improper, incorrect.

असम्पद *a-samṛiddha*, *as*, *ā*, *am*, Ved. not increased, not prosperous; one whose wishes are frustrated.

A-samṛiddhi, *is*, *f.* non-increase; failing, perishing; (*is*, *is*, *i*), unfortunate.

असम्पत्ति *a-sampatti*, *is*, *f.* (rt. *pad*), ill-luck, want of success; non-accomplishment, failure. *A-sampanna*, *as*, *ā*, *am*, uneffected, unaccomplished.

असम्पर्क *a-samparka*, *as*, *ā*, *am* (rt. *prīḥ*), destitute of contact, without connection or relation.

A-samparkīya, *as*, *ā*, *am*, unconnected with, not belonging to.

असम्पूर्ण *a-sampūrṇa*, *as*, *ā*, *am*, incomplete, not entire.

असम्प्रति *a-samprati*, *ind.*, Ved. not according to the moment or to present circumstances.

असम्प्राप्य *a-samprāpya*, *ind.* without reaching.

असम्बद्ध *a-sambaddha*, *as*, *ā*, *am* (rt. *bandh*), not closely associated, distant, not related; unconnected, incoherent, unmeaning; improper, wrong; speaking unconnectedly or unmeaningly.

A-sambandha, *as*, *ā*, *am*, unconnected, not relating or belonging to; (*as*), *m.* non-connection.

असम्बाध *a-sambādha*, *as*, *ā*, *am* (rt. *bādha*), unconfined, spacious, wide, large; open, accessible; (*ā*), *f.* a species of the Sārkari metre, consisting of fifty-six syllables; (*am*), *n.* Ved. non-confinement, open space.

असम्भव *a-sambhava*, *as*, *ā*, *am* (rt. *bhū*), inconsistent, improbable, unlikely; non-existent; (*am*, *ā*), *n. f.* any extraordinary event; non-existence.

A-sambhāvayam, *ind.*, Ved. in an incomprehensible or extraordinary manner.

A-sambhāvanā, *f.* difficulty or impossibility of conceiving or comprehending.

A-sambhāvanīya or *a-sambhāvya*, *as*, *ā*, *am*, inconceivable, incomprehensible, impossible. — *A-sambhāvya*, *ind.* in an incomprehensible or impossible manner.

A-sambhūta, *as*, *ā*, *am*, unproduced.

A-sambhūti, *is*, *f.*, Ved. non-existence, the not being born again.

असम्भोग *a-sambhoga*, *as*, *m.* non-enjoyment, not using or enjoying.

असम्भ्रम *a-sambhrama*, *as*, *ā*, *am*, free from flurry, composed, cool; (*as*), *m.* calmness, steadiness.

असम्मत *a-sammata*, *as*, *ā*, *am* (rt. *man*), disapproved, despised; dissentient, differing from; averse, contrary. — *A-sammataḍāyīn* ("ta-ād"), *i*, *īnī*, *i*, taking without the consent of the possessor; a thief.

A-sammati, *is*, *f.* dissent, difference of opinion; dislike, aversion.

A-sammāna, *am*, *n.* disrespect, disgrace.

असमित *a-sammita*, *as*, *ā*, *am*, Ved. not measured, immeasurable.

असमृद्ध *a-sammūḍha*, *as*, *ā*, *am* (rt. *muh*), calm, deliberate, cool, clear seeing, judging well.

A-sammoha, *as*, *m.* steadiness, calmness, composure.

असमृष्ट *a-samṛiṣṭa*, *as*, *ā*, *am*, Ved. unpurified, uncleansed.

असम्मोष *a-sammōṣa*, *as*, *m.* the allowing nothing to escape (one's cognizance?).

असम्यक् *a-samyak*, *myan*, *mīcī*, *myak*, improper, incorrect; imperfect, incomplete. — *Asamyak-kārin*, *i*, *īnī*, *i*, acting unskillfully, inexpert, incompetent; acting improperly, ill-conducted, profligate.

असरु *asaru*, *us*, *m.* (rt. 2. *as*), the medicinal plant *Blumea Lacera*.

असर्वज्ञ *a-sarva-jñā*, *as*, *ā*, *am*, not knowing everything.

असर्ववीर *a-sarva-vīra*, *as*, *ā*, *am*, Ved. not having all one's men collected round.

असल *asala*, *am*, *n.* iron; arms; a mantra.

असवरी *a-savarṇa*, *as*, *ā*, *am*, of a different caste, of a different colour.

असवस् *asavas*, *m. pl.* (of *asu*, *q. v.*), the vital airs or breath.

असञ्चत *a-saścat*, *an*, *antī*, *at* (rt. *saś*), Ved. not ceasing, not sticking, not closed up, not drying up, untouched (as by any one attempting to enter a door). — *Asaścatas*, *f. pl.* (i. e. *dhārās*), inexhaustible streams. — *Asaścatā*, *ind.* in an inexhaustible manner.

A-saścīvas, *ān*, *śuśhī*, *as*, Ved. not ceasing, not drying up.

अससत् *a-sasat*, *an*, *atī*, *at*, Ved. not sleeping.

असह *a-saha*, *as*, *ā*, *am* (rt. *sah*), not bearing, not enduring, intolerant, impatient; (*am*), *n.* the middle of the breast.

A-sahana, *as*, *ā*, *am*, unenduring, envious, jealous; (*as*), *m.* an enemy; (*am*), *n.* intolerance, impatience.

A-sahaniya or *a-sahitavya* or *a-sahya*, *as*, *ā*, *am*, unbearable, insufferable, insuperable. — *Asahya-pīḍa*, *as*, *ā*, *am*, causing intolerable pain.

A-sahamāna, *as*, *ā*, *am*, impatient, not bearing, not enduring.

A-sahishnu, *us*, *us*, *u*, impatient, unenduring, envious; quarrelsome. — *Asahishnu-tā*, *f.* impatience, envy.

असहाय *a-sahāya*, *as*, *ā*, *am*, without companions, friendless, lonely, solitary. — *Asahāya-tā*, *f.* or *asahāya-tva*, *am*, *n.* loneliness, solitude, the life of a hermit; friendlessness, being without a friend or patron. — *A-sahāya-vat*, *ān*, *atī*, *at*, without companions, friendless.

A-sahita, *as*, *ā*, *am*, unassociated, unaccompanied.

असाक्षत *a-sākṣāt*, *ind.* [cf. 2. *akṣha* and *akṣhi*, the eye], not before the eyes, invisible, imperceptible; not present.

A-sākṣhika, *as*, *i*, *am*, unattested, unwitnessed.

A-sākṣhīn, *i*, *īnī*, *i*, incompetent as a witness, not an eye-witness.

A-sākṣhya, *am*, *n.* want of evidence.

असाह्य *a-sātmya*, *as*, *ā*, *am*, unwholesome, disagreeing (as food?).

असाद *a-sāda*, *as*, *ā*, *am*, Ved. seatless, not sitting.

असाधन *a-sādhanā*, *as*, *ā*, *am* (rt. *sādha*), without means, destitute of means, resources, materials, instruments or implements; (*am*), *n.* non-accomplishment, not proving or establishing.

A-sādhanīya or *a-sādhyā*, *as*, *ā*, *am*, not to be effected or completed, not proper or able to be accomplished; incurable, irremediable, not susceptible of proof.

A-sādhitā, *as*, *ā*, *am*, unaccomplished.

असाधारण *a-sādharāṇa*, *as*, *ā*, *am*, not common, special, specific; (*am*), *n.* speciality, species, special property.

असाधु *a-sādhu*, *us*, *us* or *vī*, *u*, not good, wicked, bad; (*vī*), *f.* an unchaste wife. — *Asādhu-tā*, *f.* or *asādhu-tva*, *am*, *n.* wickedness. — *Asādhu-ṛittā*, *f.* an unchaste woman.

असान्द्र *a-sāndra*, *as*, *ā*, *am*, not close, fine, delicate but with interstices, transparent.

असान्निध्य *a-sānnidhya*, *am*, *n.* non-proximity, distance.

असामयिक *a-sāmāyika*, *as*, *i*, *am*, unseasonable.

असामर्थ्य *a-sāmarthya*, *am*, *n.* weakness.

असामान्य *a-sāmānyā*, *as*, *ā*, *am*, peculiar, not common; (*am*), *n.* peculiar or special property.

असामि *a-sāmi*, *is*, *i*, *i*, Ved. not half, entire, whole, complete; (*i*), *ind.* completely. — *Asāmi-savas*, *ās*, *ās*, *as*, Ved. having complete strength.

असाम्यत *a-sāmprata*, *as*, *i*, *am*, not fit, not becoming, improper. — *A-sāmpratam*, *ind.* unfitly, improperly, inopportunistly.

असाम्य *a-sāmya*, *am*, *n.* (fr. *a-sama*), difference, dissimilarity; unsuitableness (in medicine or diet), unwholesomeness; disagreeableness.

असारा *a-sāra*, *as*, *ā*, *am*, sapless; without genuine strength and value; without vigour, spoiled, unfit, vain, unprofitable; weak, feeble, infirm, fragile; (*as*), *m.*, *N.* of the plant *Ricinus Communis* or castor-oil tree; (*am*), *n.* *Agallochum*. — *Asāra-tā*, *f.* saplessness; unfitness, fragility.

असावधान *a-sāvadhāna*, *as*, *ā*, *am*, careless, inadvertent. — *Asāvadhāna-tā*, *f.* or *asāvadhānā-tva*, *am*, *n.* carelessness.

असाहस *a-sāhasa*, *am*, *n.* absence of violence, gentleness.

A-sāhasika, *as*, *i*, *am*, not violent, peaceable, gentle.

असाहाय्य *a-sāhāyya*, *am*, *n.* want of assistance or co-operation.

असि *asi*, *is*, *m.* (fr. rt. 2. *as*), a sword, a cimeter, a knife used for killing animals. — *Asi-gaṇḍa*, *as*, *m.* a small pillow for the cheek. — *Asi-danṣh-ṭra* or *asi-danṣhṭraka*, *as*, *m.* the marine monster Makara, painted on the banner of Kāmādeva. — *Asi-danta*, *as*, *m.* a crocodile. — *Asi-dhārā*, *f.* the edge of a sword. — *Asidhārā-vrata*, *am*, *n.* a vow of standing on the edge of a sword, used figuratively for any hopelessly difficult task. — *Asi-dhāva* or *asi-dhāvaka*, *as*, *m.* an armourer, a furbisher, a sword or tool cleaner. — *Asi-dhenu*, *us*, or *asi-dhe-nukā*, *f.* a knife. — *Asi-pattra*, *as*, *am*, *m.* *n.* the blade of a sword; a sheath, a scabbard; (*as*, *ā*, *am*), whose leaves are swords, having sword-shaped leaves; (*as*), *m.* the sugar-cane, Scipus Kysoor Roxb.; a kind of tree which grows in the lower world; a hell paved with swords. — *Asi-patṭraka*, *as*, *m.* sugar-cane. — *Asipatṭra-vana*, *am*, *n.* a hell where the trees have leaves as sharp as swords. — *Asi-patha*, *am*, *n.* Ved. the course of a sacrificial knife (?). — *Asi-puṭhaka*, *as*, *m.* the Gangetic porpoise, Delphinus Gangeticus. — *Asi-putrikā* or *asi-putrī*, *f.* a knife, lit. daughter of a sword. — *Asi-mat*, *ān*, *atī*, *at*, Ved. furnished with knives or daggers. — *Asi-medā*, *as*, *m.* the fetid Mimosa Vachellia Farnesiana W. and A. — *Asi-loman*, *ā*, *m.* *N.* of a Dānava. — *Asi-hatya*, *am*, *n.* fighting with knives or swords. — *Asi-heti*, *is*, *m.* a swordsman or soldier armed with a sword. — *Asy-asī*, *ind.* sword to sword, sword against sword.

Asika, *am*, *n.* (fr. *asi*), the part of the face between the underlip and the chin.

असिक्नि *asiknī*. See 2. *asita*.

असित 1. *a-sita*, *as*, *ā*, *am* (rt. *si*), Ved. unbound.

असित 2. *asita*, *as*, *f.* *asitā* or Ved. *f.* *asiknī*, *am*, (*sita*, 'white', appears to have been formed from this word, which is probably original, and not a compound of *a* and *sita*; cf. the formation of *sura* fr. *asura*), dark-coloured, black, dark-blue; (*as*), *m.* the black colour; *N.* of the planet Saturn; the dark fortnight of a lunar month; *N.* of a being presiding over darkness and magic; *N.* of a descendant of Kāśyapa and several other persons; *N.* of a mountain; a black snake; (*tā*), *f.* the indigo plant; *N.* of an Apsaras; (*asiknī*), *f.*, Ved. 'the dark one, the night; a girl attending upon the inner or women's apartments (whose hair is not whitened by age); *N.* of a

daughter of Virāṇa and wife of Dakṣa; N. of the river Akesines (afterwards Candra-bhāga) in the Pañjāb. — *Asita-keśānta*, *as, ā, am*, having black locks. — *Asita-grīva*, *as, ā, am*, Ved. having a black neck. — *Asita-jīu*, *us, ūs, u*, Ved. having black knees. — *Asita-nayana*, *as, ā, am*, black-eyed. — *Asita-bhrū*, *ās, ūs, u*, having black eyelids. — *Asita-nṛiga*, *as, m.*, N. of a family. — *Asitābhra-sekhara* ('*ta-abh*'), *as, m.*, N. of a Buddha. — *Asitāmburuha* ('*ta-am*'), *as, m.*, the blue lotus. — *Asitārōis* ('*ta-ar*'), *is, m.*, fire. — *Asitālu* ('*ta-āl*'), *us, m.*, N. of a plant. — *Asitāśman* ('*ta-as*'), *ā, m.*, the lapis lazuli; any black or dark-blue stone. — *Asitotpalā* ('*ta-ut*'), *am, n.*, the blue lotus, Nymphaea Cærulea. — *Asitopala* ('*ta-up*'), *am, n.*, lapis lazuli.

Asiknikā, *f.*, a woman-servant [cf. *asiknī*].

Asitaki, *f.*, N. of a plant.

असिद्ध *a-siddha*, *as, ā, am*, imperfect, incomplete; unaccomplished, uneffected; unproved; unripe.

A-siddh, *is, f.*, imperfect or incomplete accomplishment, failure; (in logic) want of proof, conclusion not warranted by the premises.

असिन्व *a-sinva*, *as, ā, am*, or *a-sinvat*, *an, atī, at*, Ved. insatiable.

असिर *asira*, *as, m.* (fr. rt. 2. *as*, to throw), Ved. a beam, a ray; an arrow, a bolt. — *Asishīha*, *as, ā, am*, (superl.) Ved. most skilful in shooting (arrows &c.).

असी *asī*, *f.*, N. of a river, = *asi*.

असीमकृष्ण *asima-kṛishṇa*, *as, m.*, N. of a prince.

असु *asu*, *us, m.* (fr. rt. 1. *as*, to be), breath, life, spiritual life; life of the spiritual world or departed spirits; water? [cf. *ἀἰς*, *ἕρμα*]; (*asavas*), nom. pl. the five vital breaths or airs of the body; animal life; (*u*), n. reflection, thought or the heart as the seat of it; grief. — *Asu-dhārana*, *am, n.*, life, existence. — *Asu-nīta*, *am, n.*, Ved. the world of spirits, or (*as*), m. the lord of the spirits. — *Asu-nīti*, *is, f.*, Ved. the life or the world of spirits; that life personified as a female deity invoked for the preservation of life, or as Yama, lord of the dead. — *Asu-bhanga*, *as, m.*, breaking of life; fear about life; danger of life. — *Asu-bhṛit*, *t, m.*, breathing, living, a creature. — *Asu-mat*, *ān, atī, at*, living, breathing; (*mān*), *m.*, life, the principle of vitality, the portion of spirit connected with the attributes of existence. — *Asu-sama*, *as, ā, am*, dearly loved, as dear as life; (*as*), *m.*, a husband, a lover.

Asura, *as, ā, am*, Ved. living, alive, spiritual; an epithet of the supreme spirit; Varuṇa; incorporeal, superhuman, divine; (*as*), *m.*, spirit; an incorporeal being of an evil kind; an evil spirit, a demon; a ghost or spectre; a general name for the chief of the Asuras [these Asuras are often regarded as the children of Diti by Kāśyapa, see *daitya*]; as such they are demons of the first order in perpetual hostility with the gods, and must not be confounded with the Rākshasas or imps who animate dead bodies and disturb sacrifices; the sun; Rāhu; an elephant; N. of a warrior-tribe; (according to Śāy.) a cloud; (*ā*), *f.*, night; a zodiacal sign; a prostitute; (*ī*), *f.*, a female demon, the wife of an Asura; N. of the plant *Sinapis Racemosa* Roxb. [Observe, in later Sanskrit, *sura* has been formed from *asura*, as *sita* from *asita*, q. v.] — *Asuri-kumāra*, *ās, m.*, pl. a class of deities belonging to the Bhavānādīśas. — *Asura-kshayaṇa*, *as, ā, am*, or *asura-kshiti*, *is, is, i*, Ved. destroying the Asuras. — *Asura-tva*, *am, n.*, Ved. spirituality, supernatural or divine dignity. — *Asura-māyā*, *f.*, Ved. demoniacal magic. — *Asura-rakshasa*, *āni, n.*, pl., Ved. the Asuras and Rākshasas; (*am*), *n.*, sing. a demoniacal being, partaking of the qualities of both the classes of evil spirits. — *Asura-rāj*, *t, m.*, king of the Asuras,

epithet of the Asura Baka. — *Asura-rūpu*, *us, m.*, enemy of the Asuras, epithet of Viṣṇu. — *Asura-sūdana*, *as, m.*, destroyer of the Asuras, epithet of Viṣṇu. — *Asura-han*, *ā, ghnī, a*, Ved. destroying the Asuras, epithet of Agni, Indra, &c. — *Asurā-dārya* ('*ra-ād*'), *as, m.*, teacher of the Asuras; epithet of the regent of the planet Venus. — *Asurā-dhīpa* ('*ra-adh*'), *as, m.*, lord of the Asuras; N. of Bali Vairocana and of Māyadhara. — *Asurāhva* ('*ra-āh*'), *am, n.*, bell-metal, named after an Asura.

Asurya, *as, ā, am*, Ved. incorporeal, spiritual, divine; demoniacal, belonging to the Asuras; (*am*), *n.*, spirituality, divine nature; the incorporeal, the collective body of spiritual beings; (according to Śāy.) the water of the clouds.

असुकर *a-sukara*, *as, ā, am*, not easy to be done, difficult, arduous.

असुख्य *asukshaya*, a various reading for *asukshaya*, *q. v.*

असुख *a-sukha*, *as, ā, am*, unhappy, sorrowful, melancholic; (*am*), *n.*, sorrow, pain, affliction. — *Asukha-jivikā*, *f.*, a joyless life. — *Asukha-piḍita*, *as, ā, am*, pained with grief. — *Asukhāvaha* ('*kha-āv*'), *as, ā, am*, producing unhappiness. — *Asukhā-vishṭa* ('*kha-āv*'), *as, ā, am*, afflicted with grief, pain, or unhappiness. — *Asukhodaya* ('*kha-ud*'), *as, ā, am*, causing or ending in unhappiness. — *Asukhodarka* ('*kha-ud*'), *as, ā, am*, productive of or ending in unhappiness.

A-sukhin, *ī, īni, ī*, unhappy, sorrowful, afflicted.

असुगम *a-sugama*, *as, ā, am*, difficult of attainment or accomplishment, hard, unattainable; difficult to be understood.

असुत 1. *a-suta*, *as, ā, am* (rt. 2. *su*), Ved. not pressed out, not cleared or purified, not ready (as the Soma juice).

A-sunva, *as, ā, am*, or *a-sunvat*, *an, atī, at*, or *a-sushvi*, *is, is, i*, Ved. not pressing out the Soma juice, not worshipping the gods, wicked.

असुत 2. *a-suta*, *as, ā, am* (rt. 1. *su*), childish. See *a-sū*.

असुतर *a-sutara*, *as, ā, am* (rt. *tri*), not to be easily passed.

असुतृप *a-sutrip*, *p, p, p*, Ved. insatiable, not easily satiated.

असुनिरस *a-sunirasa*, *as, ā, am*, disagreeable, unpleasant, offensive.

असुन्दर *a-sundara*, *as, ā or ī, am*, plain, ugly; improper, unbecoming.

असुप्त *a-supta*, *as, ā, am*, not asleep. — *A-supta-dṛiṣ*, *k, k, k*, never closing the eyes in sleep, ever-seeing.

असुम्न *a-sumna*, *as, ā, am*, Ved. contrary, adverse.

असुर *asura*. See under *asu*.

असुरक्ष *a-suraksha*, *as, ā, am*, perishable, volatile, transitory.

A-surakshya, *as, ā, am*, difficult of retention or preservation.

असुरसा *a-surasā*, *f.*, the plant *Basilicum Pilosum* Benth.

असुलभ *a-sulabha*, *as, ā, am*, difficult of attainment.

असुश्वि *a-sushvi*. See under 1. *a-suta*.

असुस्थ *a-sustha*, *as, ā, am*, unwell, indisposed, not well placed, uncomfortable. — *Asustha-tā*, *f.*, indisposition, sickness.

असुहृद् *a-suhṛid*, *t, m.*, not a friend, an enemy.

असू *a-sū*, *is, ūs, m. f.* (rt. 1. *su*, to bring forth), Ved. not bringing forth, barren.

A-sūta or *a-sūtika*, *as, ā, am*, Ved. one who has not brought forth, barren.

A-sūti, *is, f.*, non-production; obstruction, removal; barrenness.

A-sūsus, *us, us, u*, Ved. not bringing forth, barren.

असूक्ष्ण *asukshaya* or *asukshaya* or *asur-kshaya* or *asurkshaya* or *astarkshaya*, *am, n.* (etymology doubtful), disrespect.

असूक्ष्म *a-sukshma*, *as, ā, am*, not fine, not minute, large, thick, gross.

असूय *asūya* (fr. *asu*), nom. P. A. *asūyati*, *-te, -yitum*, to murmur at, to detract from, depreciate; to envy, scorn, be displeased or discontented with, or grumble at (with dat. or acc.): Caus. *asūyayati*, *-yitum*, to cause to murmur or be displeased or discontented.

Asūyaka, *as, ā, am*, detracting, envious, calumnious, discontented, displeased; (by some written *asūka*?).

Asūyana, *am, n.*, calumny, detraction.

Asūyayitū, ind. having scorned, having cursed.

Asūyā, *f.*, displeasure, indignation, especially at the merits or the happiness of another, envy, jealousy; calumny, detraction; aversion; N. of the wife of Atri.

Asūyitṛi, *tā, trī, trī*, murmuring, detracting, displeased.

Asūyu, *us, us, u*, envious, displeased; (*us*), *m.*, calumny.

असूर *a-sūra*, *am, n.*, Ved. absence of a person to press out the Soma juice; (Śāy.) a place or country devoid of praise or worship.

असूक्ष्ण *asurkshaya*, *am, n.*, disrespect. See *asukshaya*.

असूर्त *a-sūrta*, *as, ā, am*, Ved. not moving, remote(?).

असूर्य *a-sūrya*, *as, ā, am*, Ved. sunless.

A-sūryam-paśyā, *f.*, the wife of a king who being shut up in the inner apartments never sees the sun; a chaste and loyal wife.

असृज *asrij*, *k, n.* (said to be fr. rt. *srij* with *a*, which may stand for *ava* or *ā*), blood; saffron; (*k*), *m.*, a kind of religious abstraction; [cf. Lat. *sanguis*.] — *Asrik-kara*, *as, m.*, the essence of the body, lymph, serum, &c. — *Asrik-pa*, *as, m.*, a Rākshasa or imp of malicious propensities, who drinks blood. — *Asrik-pāta*, *as, m.*, the falling of blood; (*ās*), *m.*, pl. drops of blood, as from a wound. — *Asrik-pāvan*, *ā, ā, a*, Ved. drinking blood. — *Asrik-śrava*, *as, m.*, bleeding, letting blood. — *Asrik-śrāvin*, *ī, īni, i*, bleeding, who or what takes away blood. — *Asrig-dara*, *as, m.*, irregular or excessive menstruation, menorrhagia. — *Asrig-doha*, *as, ā, am*, shedding blood, bleeding. — *Asrig-dhārā*, *f.*, the skin. — *Asrig-dhārā*, *f.*, a stream of blood; the skin. — *Asrig-vahā*, *f.*, a blood-vessel. — *Asrig-vimokshaya*, *am, n.*, blood-letting, bleeding. — *Asrin-misra*, *as, ā, am*, mixed or covered with blood. — *Asrin-mukha*, *as, ī, am*, Ved. whose face is bloody. — *Asri-pāta*, *as, ī, m. f.* (for *asrik-pāta*), a stream of blood.

असृणि *a-sṛiṇi*, *is, is, i*, unrestrained.

असृष्ट *a-sṛishṭa*, *as, ā, am* (rt. *srij*), uncreated; undistributed, not presented; continued. — *Asṛishṭāna* ('*ta-an*'), *as, ā, am*, one who does not distribute food.

असेवन *a-sevana* or *a-secanaka*, *as, ā, am*, that on which one cannot look enough; charming, lovely [cf. *ā-secanaka*].

असेन्य *a-senya*, *as, ā, am*, Ved. not worthy of an army; not striking, not wounding(?).

असेवन *a-sevana*, *am, n.* or *a-sevā*, *f.* (rt.

sev), disregarding, neglecting; not following or practising, shunning; disregard, inattention, disobedience. *A-sevita*, as, ā, am, neglected, unattended to, disobeyed; abstained from, disused. — *A-seviteśvara-dvāra* ('ta-iś'), as, ā, am, not waiting at the doors of the great.

A-sevya, as, ā, am, not to be served or attended to; not to be used or practised, not to be eaten, drank, &c.

असौक्य *asau-kṛi*, cl. 8. P. -karoti, -kartum, to do such and such a thing.

Asau-nāman, ā, ā, a, Ved. having such and such a name.

असौन्दर्य *a-saundarya*, am, n. ugliness.

असौम्य *a-saumya*, as, ā, am, ugly, unlovely; disagreeable, displeasing. — *Asaumya-ṣvara*, as, ā, am, having a bad or croaking voice.

असौष्ठव *a-sauṣṭhava*, am, n. ugliness, deformity; demerit, worthlessness.

अस्कन्न *a-skanna*, as, ā, am (rt. skand), Ved. not split, not effused, not fallen; not sprinkled, not covered; permanent, durable.

A-skandita, as, ā, am, not split, not fallen, not gone, not attacked. — *A-skandita-vrata*, as, ā, am, true to vows.

अस्कम्भन *a-skambhana*, am, n., Ved. want of a pillar or support.

अस्कृद्यो *a-skṛidhoyu*, us, us, u, Ved. not narrow or deficient, abundant.

अस्खलित *a-skhalita*, as, ā, am, unshaken, unyielding, firm, permanent; not stumbling or slipping, undeviating. — *A-skhalita-prayāna*, as, ā, am, not stumbling in progress, with unfaltering step.

अस्त 1. *asta*, as, ā, am (fr. rt. 2. as), thrown, cast; expelled, sent away; sent, despatched; removed, laid or set aside; finished; (ā), f., Ved. a missile, an arrow. — *Asta-kopa*, as, ā, am, whose anger is laid aside. — *Asta-dhī*, is, is, i, foolish. — *Asta-vat*, ān, atī, at, obstructed (?). — *Asta-vyasta*, as, ā, am, scattered hither and thither, confused, disordered, irrelevant. — *Asta-sankhya*, as, ā, am, innumerable. *Astrī*, tā, m., Ved. throwing, a shooter.

अस्त 2. *asta*, am, n. (fr. rt. 1. as?), Ved. home; death, end; (as), m. the western mountain, behind which the sun is supposed to set; sunset; (in astronomy) the seventh lunar mansion. — *Astam*, ind. at home, home. — *Astam* ṣ or gam or yā, to go home; to go down, to set; *astam* nā or vah, to conduct or lead home; to lead to setting, to cause to set; *astam* gam or ṣ or prap, to go to one's eternal home, to cease, to vanish, to die. — *Asta-gata*, as, ā, am, set (as the sun). — *Asta-gamana*, am, n. setting. — *Asta-giri*, is, m. the western mountain. — *Astam-aya*, as, m. or *astam-ayana*, am, n. disappearance, setting. — *Astam-ita*, as, ā, am, set (as the sun). — *Astācala* ('ta-ā'), as, m. the western mountain. — *Astācalāvalambin* ('ta-āv'), ī, inī, i, reclining on the western mountain, about to set. — *Astādri* ('ta-ād'), is, m. the western mountain. — *Astāvalambana* ('ta-āv'), am, n. the resting of a heavenly body on the western part of the horizon. — *Astāvalambin*, ī, inī, i, setting as the sun, on the point of setting.

Astaka, am, n., Ved. home; (as), m. going to one's eternal home, beatitude, eternal felicity.

Astātātī, is, f., Ved. home.

Astāmāti, f. (perhaps a corruption of *anśu-mati*), the plant *Desmodium Gangeticum*.

Astamana, am, n. corruption of (*astam-ayana*), setting.

Astāmike, ind., Ved. at home, near.

Astā, ind., Ved. at home.

अस्तब्ध *a-stabha*, as, ā, am, not firm or self-possessed, confounded. — *Astābha-tva*, am, n. being confused or confounded, want of self-possession.

अस्तर्क्ष *astarksha*, am, n. disrespect. See *asūkshaṇa*.

अस्ताग *astāga*, as, m., N. of the fifteenth Arhat of the past Utsarpiṇi.

अस्ताय *astāgha*, as, ā, am, very deep. See *astāgha*.

अस्ति *asti*, ind. (3rd sing. pres. of rt. 1. as), being, existent, present; (is), f., N. of a sister of Prāpti, daughter of Jarāsandhas and wife of Kapsa. — *Asti-kāya*, as, m. a category or predicament. — *Asti-keṣha*, as, ā, am, having milk. — *Asti-tva*, am, n. existence. — *Asti-nāsti* ('na-as'), ind. doubtful, partly true and partly not. — *Astināsti-tva*, am, n. or *astināsti-tā*, f. uncertain or doubtful existence; partial existence. — *Asti-pravāda*, am, n. title of the fourth of the fourteen Pūrvas or older writings of the Jainas. — *Asti-mat*, ān, atī, at, possessed of property, wealthy, opulent.

Astu (3rd sing. imprv. of rt. 1. as), let it be, be it so, implying assent, also reluctance and pain. — *Astum-kāra*, as, ā, am, efficacious, as a medication; (*astum* is here the acc. of *astu*, 'producing that which the physician promises shall be.') — *Astuevam*, ind. be it so.

अस्तुत *a-stuta*, as, ā, am (rt. stu), Ved. not praised, not deserving praise; not recited in prayer.

A-stuti, is, m. the absence of praise.

अस्तुत *a-strita*, as, ā, am, Ved. not overcome, invincible, indestructible. — *Astrita-yajvan*, ā, ā, a, Ved. sacrificing indefatigably or invincibly.

अस्तेन *a-stena*, am, or *a-steya*, am, n. absence of theft, honesty.

अस्त्य *astya*, am, n., Ved. a house. See 2. *asta*.

अस्त्यान *a-styāna*, am, n. reproach, blame.

अस्त्र *astra*, am, n. (fr. rt. 2. as), a missile weapon, bolt, arrow; bow; a weapon in general, a sword; [with *astra* cf. Gr. *ἀστρον* and *ἀστρον*, perhaps that which throws out or emits rays of light.] — *Astra-kaṇṭhaka*, as, m. an arrow. — *Astra-kāraka* or *astra-kāra*, as, or *astra-kārin*, ī, m. an armourer, maker of weapons. — *Astra-kṣepaka*, as, ā, am, shooting arrows. — *Astra-śikṣaka*, as, m. a surgeon. — *Astra-śikṣitā*, f. surgery. — *Astra-jit*, t, n., N. of a plant. — *Astra-jiva*, as, m. a soldier, a warrior. — *Astra-dhāraṇa*, am, n. the bearing of arms. — *Astra-dhārin*, ī, m. one who bears arms, a soldier. — *Astra-nivāraṇa*, am, n. warding off a blow. — *Astra-mārja* or *astramārjaka*, as, m. an armourer, a sword-polisher or tool-cleaner, refurbisher. — *Astra-yuddha*, as, m. fighting with weapons. — *Astra-lāghava*, am, n. dexterity in arms. — *Astravid*, t, t, t, skilled in the science of arms or war. — *Astra-vidyā*, f. the military science. — *Astravidvas*, ān, uṣhī, as, skilled in the use of arms. — *Astra-vṛṣhī*, is, f. shower of arrows. — *Astraveda*, as, m. the science of arms and war. — *Astra-sāstra*, am, n. all sorts of arms (as arrows and swords). — *Astra-śikṣā*, f. military exercise, passage of arms. — *Astra-sāyaka*, as, m. an iron arrow. — *Astra-hina*, as, ā, am, unarmed, defenceless. — *Astrāgāra* ('tra-āg'), as, m. an arsenal, an armoury. — *Astrāghāta* ('tra-āgh'), as, m. a wound, a cut. — *Astrāhata* ('tra-āk'), as, ā, am, struck, wounded, killed.

Astrin, ī, inī, i, fighting with a missile weapon, an archer.

अस्त्री *a-strī*, f. not a woman; (in gram.) the masculine and neuter genders.

A-strika, as, ā, am, having no wife, without a woman.

A-straiṇa, as, ī, am, Ved. without a wife.

अस्थन् *asthan*, the base of some of the cases of *asthi*, 'a bone,' q. v.; thus, inst. *asthnā*, &c.

Astha = *asthi* at the end of some compounds.

अस्थला *a-sthalā*, f., N. of an Apsaras.

अस्थ्या *asthā*, f. (ṛ), Ved. a thunderbolt.

अस्थ्याग *asthāga*, as, ā, am (rt. sthā with a ṛ), very deep; also written *astāga*, *asthāgha*, *asthāna*, *asthāra*.

अस्थ्यान *a-sthāna*, as, ā, am (rt. sthā), very deep; (am), n. no place, a place where there is no firm footing, a bad or wrong place; (am), ind. unsuitably, unseasonably; *a-sthāne*, ind. unseasonably, inopportunistly.

A-sthāyin, ī, inī, i, not permanent, perishable, transient.

A-sthāvara, as, ā, am, moveable, moving, not fixed; (in law) personal, as property, money, cattle, &c., opposed to land.

A-sthīta, as, ā, am, not standing still, not fixed.

A-sthīti, is, f. want of place or condition, want of firm continuance.

अस्थि *asthi*, i, Ved. *asthan*, a, n. (said to be fr. rt. 2. as; perhaps fr. *a-sthā* for *ā-sthā*), a bone; the kernel or stone of a fruit. At end of compounds *astha* is found, e. g. *an-astha*, q. v. The weakest cases of *asthi* are derived from *asthan*, q. v.; the Veda has also *asthāni*, *asthābhis*, &c. [cf. Lat. *os*, *ossis*, assimilated fr. *ostle*; Gr. *ὀστέον*; Slav. *košti*, with *k* prefixed]. — *Asthan-vat*, ān, atī, at, Ved. having bones, bony. — *Asthi-kṛit*, t, t, t, m. f. n. marrow. — *Asthi-śchallita*, am, n. a particular fracture of the bones. — *Asthi-ja*, as, ā, am, Ved. produced in the bones; (as), m. marrow; the thunderbolt; in the last sense a various reading for *aksha-ja*. — *Asthi-jna*, as, m. marrow. — *Asthi-tuṇḍa*, as, ā, m. f. a bird (whose mouth or beak consists of bone). — *Asthi-tejas*, as, n. marrow. — *Asthi-toda*, as, m. pain in the bones. — *Asthi-tvad*, k, f. the periosteum. — *Asthi-dhanvam*, ā, m, a N. of Siva. — *Asthi-panjara*, as, m. a skeleton; lit. a cage of bones. — *Asthi-bhaksha*, as, m. a dog (eating bones). — *Asthi-bhanga*, as, m. fracture of the bones; N. of the plant *Vitis Quadrangularis*. — *Asthi-bhuj*, k, m. a bone-eater, a dog. — *Asthi-bhūyas*, ān, asī, as, Ved. consisting chiefly of bones, dried up. — *Asthi-bheda*, as, m. fracturing, breaking or wounding a bone; a sort of bone, a bone. — *Asthi-bhēdaka*, as, ā, am, a bone-breaker, who or what breaks bones. — *Asthi-mat*, ān, atī, at, having bones, vertebrated. — *Asthi-maya*, as, ī, am, bony, consisting of bones. — *Asthi-mālā*, f. a necklace of bones. — *Asthi-mālin*, ī, m. an epithet of Siva (this deity being commonly represented with a necklace of skulls). — *Asthi-yoga*, as, m. the joining of a broken bone. — *Asthi-vat*, ān, atī, at, bony, osseous. — *Asthi-vigraha*, as, m. a N. of Bhṛingīn, one of Siva's attendants. — *Asthi-sṛṅghalā*, f. or *asthi-samhāra*, as, ī, m. f. N. of the plant *Heliotropium Indicum*. — *Asthi-sōsha*, as, m. dryness and decay of the bones. — *Asthi-samhāra*, as, m. 'bone-seizer,' the adjutant bird. — *Asthi-saṅcaya*, as, m. collecting the bones or their ashes after burning a corpse. — *Asthi-sandhi*, is, m. a joint, an articulation; uniting of a broken bone. — *Asthi-samarpaṇa*, am, n. throwing the bones of a dead body into the Ganges. — *Asthi-sāra*, as, m. marrow. — *Asthi-sthāna*, as, m. the body, 'having the bones for its pillars.' — *Asthi-sneha*, as, m. marrow. — *Asthi-sraṇa*, as, ī, am, Ved. causing the bones to fall asunder.

Asthika, am, n. a bone; used at the end of compounds, e. g. *an-asthika*, as, ā, am, boneless.

अस्थिर *a-sthira*, as, ā, am, unsteady; trembling, shaking; uncertain, unascertained; unworthy of confidence. — *Asthira-tā*, f. or *asthira-tva*, am, n. unsteadiness, fickleness, mutability.

A-stheyas, ān, asī, as, unsteady, not firm.

A-sthairyā, am, n. instability, unsteadiness.

अस्थूरि *a-sthūri*, is, is, i, Ved. furnished with more than one horse; not one-sided.

अस्थूल a-sthūla, as, ā, am, not bulky, delicate.

अस्नान a-snātri, tā, tri, tri, Ved. not fond of bathing, not a bather.

अस्नाविर a-snāvira, as, ā, am, Ved. without sinews, without bands.

अस्निग्ध a-sniḡdha, as, ā, am (rt. snih), not smooth, harsh, hard, dry; unkind. — *Asnigdha-dāru*, n, n. a kind of pine tree.

A-sneha, as, ā, am, unkind; harsh, hard, dry; (as), m. unkindness, want of affection; absence of oiliness.

अस्पन्द a-spanda, as, ā, am, not trembling, not moving, fixed, unchangeable.

अस्पृशी a-sparśa, as, ā, am (rt. sprīś), not touching, not in contact; (as), m. not touching, non-contact.

A-sparśana, am, n. non-contact, avoiding the contact of anything, especially of one who is impure.

A-sparśaniya, as, ā, am, not to be touched, impure.

A-sparśita, as, ā, am, untouched.

A-sprīśya, as, ā, am, not to be touched, intangible.

A-sprīṣhta, as, ā, am, untouched. — *Asprīṣhta-rajas-tamaka*, as, ā, am, perfectly pure. — *Asprīṣhta-vahni*, īs, īs, ī, unscathed by fire.

A-sprīṣhṭa, īs, ī, not touching, avoiding contact.

अस्पृष्ट a-sparṣhta, as, ā, am, indistinct.

अस्पृता a-sprita, as, ā, am, Ved. unconquered, irresistible.

अस्पृह a-spriha, as, ā, am, undesirous, content; indifferent.

A-sprihaniya, as, ā, am, undesirable.

अस्पृष्ट a-sphuṭa, am, n. indistinct speech; (as, ā, am), indistinct, obscure, invisible, unblown. — *A-sphuṭa-phala*, am, n. indistinct result; (in geom.) gross area of a triangle, &c. — *A-sphuṭa-vāc*, k, k, k, lisping, speaking indistinctly.

अस्मा a-sma, a pronominal base (supposed to be compounded fr. *a* and *sma*) from which several cases of the pronoun of the 1st person plur. and of the 3rd sing. are derived. See also the next.

अस्मद् *asmad*, the plural base of the 1st personal pronoun (said to be fr. 2. *as*, 'to throw', *Uṇ-sūt* I. 138; or fr. 1. *as*, 'to be'), nom. sing. *aham*, 'I', du. *āvām*, 'we two', pl. *vayam*, 'we'; acc. pl. *asmān*, inst. *asmābhis*, dat. *asmābhyam*, abl. *asmāt* or *asmattas*, gen. *asmākam*, loc. *asmāu*. Native grammarians derive the sing. as well as plur. from the base, *asmad*. The form *asme*, common to all oblique cases of the plur., is confined to the Vedas; and sometimes a form *asmāka* is used for the gen. *asmākam*. The form *nas* for acc., dat., and gen. is enclitic. The form *asma* is met with in the Vedas as well as the *asmad* of the classical language, especially at the beginning of compounds [cf. Gr. *ἄσματος* fr. *ἀσματος*; Goth. *unsa* for *usna*; Mod. Germ. *unsere*]. — *Asma-trā*, ind., Ved. to us, with us, among us. — *Asmatrāñc*, ān, āñ, āk, Ved. turned towards us. — *Asmad-rāta*, as, ā, am, Ved. given by us. — *Asma-druḥ*, -dhruḥ, k, k, Ved. forming a plot against us or me, inimical. — *Asmad-viḥa*, as, ā, am, or *asmadrīṣa*, as, ī, am, or *asmadrīś*, k, k, k, similar, or like us or me; one of us. — *Asmo-hiti*, īs, f., Ved. errand or message for us.

Asmadīya, as, ā, am, our, ours.

Asmadryāñc, ān, drīñ, āk, Ved. turned towards us; (k), ind. towards us.

Asmayu, us, us, u, Ved. endeavouring to attain us, desiring us, favourable to us.

Asmāka, as, ā, am, Ved. our, ours.

अस्मन् *asmanta*, am, n. a furnace or fireplace. See *āsmanta*.

अस्मरण a-smaraṇa, am, n. (rt. smṛi), forgetfulness, forgetting.

A-smaraṇiya, as, ā, am, not to be recollected.

A-smārta, as, ī, am, immemorial, not within memory; illegal, not according to law; not belonging to the Hindū institutes.

A-smṛita, as, ā, am, not remembered, forgotten.

A-smṛitā, īs, f. want of memory, forgetfulness; the not being part of the institutes of law; (ī), ind., Ved. inattentively.

अस्मिता *asmi-tā*, f. (abstract noun formed fr. *asmi*, 1st pers. sing. pres. of 1. *as*, 'I am'), egotism.

अस्मेर a-smera, as, ā, am (rt. smi), Ved. not sullen, confiding.

अस्पन्दमान a-syandamāna, as, ā, am, Ved. not gliding away.

अस्यवामीय *asyavāmiya*, am, n. the hymn beginning with the words *asya vām* (Rig-veda I. 164).

अस्यहय *asya-hatya*, **अस्यहेति** *asya-heti*. See *Gaṇa Anuśatikādi* to Pāṇini VII. 3, 20.

अस्युद्यत *asy-udyata*, as, ā, am (for *udya-tāst*), having the sword raised.

अस्र *asra*, as, m. (said to be fr. 2. *as*), hair of the head; a corner, an angle, see *asra*; (am), n. blood; a tear, see *asrij* and *asam*. — *Asra-kanṭha*, as, m. an arrow; (perhaps a variation from *asra-kanṭha* f.). — *Asra-khadira*, as, m. a red Mimosa. — *Asra-ja*, am, n. flesh. — *Asra-jit*, t, m. a plant; see *asra-jit*. — *Asra-pa*, as, m. a Rākshasa or goblin; (ā), f. a leech; a Dākinī or female imp. — *Asra-patiraka*, as, m., N. of a plant, *Rubia Cordifolia* L. (?). — *Asra-pitta*, am, n. plethora, hemorrhage, epistaxis, involuntary discharge of blood from the mouth, nostrils, anus, &c. — *Asra-phalā*, f. the plant *Boswellia Thurifera* Roxb. — *Asra-mātrikā*, f. chyle, chyme. — *Asra-rodhinī*, f. the plant *Mimosa Pudica*. — *Asra-vindurādhā*, f., N. of a tuberous plant. — *Asrārjaka* ('*ra-ar*'), as, m. the white Tulasi plant.

Asrāya, nom. A. *asrāyate*, -yitum, to shed tears.

अस्रवन् a-sravat, am, antī, at (rt. sru), not flowing; Ved. not leaky (as a ship).

A-sruva, am, n. granulation (of a running sore).

अस्राम a-srāma, as, ā, am, Ved. not stiff, not lame.

अस्रि *asri*, īs, f. an angle; ten millions. See *asri*.

अस्रिध a-sridh, t, t, t, or a-sridhāna, as, ā, am, or a-sredhat, am, antī, at, Ved. not doing harm; uninjured, unfatigued; pious, peaceable.

अस्रिवयस् *asri-vayas*, Ved. having food which falls or drops down (?).

अस्रु *asru*, n. a tear, &c. See *asru*.

अस्मेन् *asreman*, ā, m., Ved. praiseworthy, to be praised; (if fr. rt. *sri*) undecaying, immortal.

अस्व a-sva, as, ā, am, or a-svaka, as, akā or ikā, am, or a-svakiya, as, ā, am, not one's own, belonging to another. — *A-sva-ga*, as, ā, am, Ved. not going to one's own home, homeless. — *A-sva-jāt*, īs, īs, ī, of a different caste, of a different species. — *A-sva-tva*, am, n. or *asva-tā*, f. want of claim or right to anything, having no indefeasible property in it, absence of ownership.

A-svācchanda, as, ā, am, docile; not self-willed, dependant.

A-svatantra, as, ā, am, not self-willed, dependant, subject; docile, humble.

A-svabhāva, as, m. unnatural or unusual character or temperament; (as, ā, am), of a different nature.

A-svarūpa, as, ā, am, essentially different or unlike.

A-svaveśa, as, ā, am, Ved. having no home of one's own, expelled from home.

A-svādhyāya ('*sva-adh*'), as, m. a Brāhman who has not performed his studies, who has not read the Vedas previously to his investiture; interruption or interval of study, prohibited on certain days of the moon, at eclipses, &c.

A-svārtha ('*sva-ar*'), as, ā, am, not for one's self; not for a proper object; having a different meaning.

A-svikāra, as, m. non-acquiescence, dissent.

A-svikṛita, as, ā, am, dissented from, refused, not promised.

अस्वच्छ a-svaccha, as, ā, am, not clear, opaque.

अस्वन्त a-svanta (a-su-anta), as, ā, am, ending ill, leading to or having an unfavourable issue; (fr. *asu-anta*?) approaching the end of life; a fire-place, see *āsvanta*.

अस्वप्न a-svapna, as, ā, am, Ved. sleepless, awake; (as), m. sleeplessness, the being awake; a god, a deity [cf. *ἄπνους*].

A-svapnāj, k, k, k, Ved. not sleepy, sleepless.

अस्वर a-svara, as, ā, am, not aloud, speaking in an under tone, indistinct; having a bad or croaking voice; (am), ind. not aloud, in a low tone, indistinctly.

अस्वर्ग्य a-svargya, as, ā, am, not leading to heaven, unheavenly.

अस्वस्थ a-sva-stha, as, ā, am, not in good health, not one's self, sick. — *A-svastha-tā*, f. want of firmness; weakness, illness.

A-svāsthya, am, n. indisposition, sickness, discomfort, indigence.

अस्वादु a-svādu, us, us, u, tasteless, insipid.

अस्वामिक a-svāmika, as, ā or ī, am, unowned, unclaimed.

A-svāmīn, ī, inī, ī, having no right or title to anything, not being master of it; that which has no master or owner. — *A-svāmī-vikraya*, as, m. sale without ownership.

A-svāmīya, am, n. absence of right or title to property.

अस्वार्थ a-svārtha, as, ā, am, unselfish, disinterested.

अस्वेद a-sveda, as, m. suppressed perspiration; (as, ā, am), not perspiring.

अह 1. *ah* (connected with rt. *nah*), cl. 1. P., Ved. *ahati*, 2nd pl. perf. *anāha*, to string together (?), to compose, to celebrate, to prepare, to increase.

अह 2. *ah*, cl. 5. P., Ved. *ahnoti* or *adnoti*, to pervade or occupy; to go or move; cl. 10 (?) to cause to shine (?).

Ahana, as, ā, am, illuminating, spreading light (epithet of the dawn).

अह 3. *ah* (defect. verb, preserved only in five persons of the perfect, viz. *āttha*, *āha*, *āhatus*, *āhatus*, *āhus*, which may have a present signification), to say, speak; to acknowledge, accept, state; to declare, express, signify; to call; to attribute; to call (with two acc.); to hold, consider, regard; to adjudge anything (acc.) to any one (gen.). [To this rt. are referred, Hib. *ag-all*, 'speech'; *ag-aill*, 'to speak'; *egh-ām*, 'I call'; Goth. *af-aika*, 'I deny'; Lat. *nego* for *n*—*ego*, 'to say no'; also *ajo*.]

अह aha, ind. (as a particle implying ascertainment, affirmation, certainty, &c.) surely, certainly, yes, well; (as explaining, defining, admitting, limiting, &c.) namely; I grant you, granted, indeed, of course; at least. This particle is also said to imply rejecting, sending; deviation from custom, impropriety.

अहंयति, अहंयु, &c. See under *aham*.

अहत a-hata, *as, ā, am* (rt. *han*), unhurt, uninjured, not struck, not killed; unbeaten (as clothes in washing); unwashed, new; unblemished, unsoiled; not disappointed; (*am*), *n.* unwashed or new clothes.

A-hati or *a-hanti*, *is, f.*, Ved. safeness.

A-hatvā, ind. not having killed.

A-hanāniya or *a-hantavya*, *as, ā, am*, not to be killed.

A-hantiya or *a-hantra* or *a-hanya*, *as, ā, am*, Ved. indestructible, invincible.

अहन ahan and **ahas**, *n.* (said to be fr. 2.

hā with *a*, 'not;' according to others, who compare the Goth. *daga*, Germ. *tag*, Eng. *day*, a corruption of *dahan* fr. rt. *dah*; the nom. acc. voc. sing. and the middle cases come fr. *ahas*, the others fr. *ahan*; in the Vedas the middle cases also are sometimes formed fr. *ahan*, e.g. *ahabhyas*, *ahabhis*; a day; a sacrificial or festival day; a day's work; a portion of a book appointed for one day's reading; day personified as one of the eight Vasus; *N.* of a Tirtha; *ahany-ahant* or *ahar-ahant*, day by day, daily; *ahani*, du. day and night; *tad ahas*, on that very day; *yad ahas*, on which day. (As the last member of a compound *ahan* generally appears in the form *aha*, *m.*, rarely *n.*, but sometimes also in the form *ahan*, e.g. *punyāha*, *ekāhan*, q. v. As the first member of a compound *ahas* and *ahar* are the usual forms; as in the following examples.)—*Aha-pati*, *is, m.* lord of the day, the sun; see *ahar-pati*.—*Ahaś-śeṣa*, *am, n.* evening.—*Ahar-āgama*, *as, m.* the approach of day.—*Ahar-gaṇa*, *as, m.* a series of sacrificial days; a month; any calculated term.—*Ahar-jara*, *as, m.* Ved. the year (as making days become old).—*Ahar-jāta*, *as, ā, am*, Ved. born in the day or from day, not belonging to night or to the spirits of darkness.—*Ahar-diva*, *as, ā, am*, Ved. existing every day; (*am*), ind. daily, day by day.—*Ahar-dvī*, ind., Ved. day by day, every day, constantly.—*Ahar-dvīś*, *k, k, k*, Ved. beholding the day, living.—*Ahar-nīda*, *am, n.* day and night, a whole day; (*am*), ind. day and night, during the whole day, continually.—*Ahar-pati*, *is, m.* Ved. lord of the day; the sun; epithet of Śiva; also written *ahat-pati*.—*Ahar-bāndhava*, *as, m.* the sun.—*Ahar-bhāj*, *k, k, k*, Ved. partaking of the day.—*Ahar-manāś*, *is, m.* the sun.—*Ahar-mukha*, *am, n.* commencement of the day, morning, dawn.—*Ahar-loka*, *as, ā, am*, Ved. taking the place of day.—*Ahar-vid*, *t, t, t*, Ved. existing (many) days; known long ago; knowing the (fit) time or season.—*Ahaś-śas*, ind., Ved. every day.—*Ahas-kara*, *as, m.* the sun.—*Ahas-pati*, *is, m.* the sun; swallow wort.

Aho-rātra, &c. See s. v.

अहन ahana. See 2. *ah*.

अहम् aham, nom. sing. 'I.' The supposed base of this 1st personal pronoun is *asmad*, q. v. [cf. Zend *azem*; Gr. *ἐγών*, *ἐγώ*, *ἰών*; Lat. *ego*; Goth. *ik*; Mod. Germ. *ich*; Lith. *as*; Slav. *az*; Cambro-brit. *ym*; Bret. *am*, *em*].

Aham-yāti, *is, m.*, *N.* of a son of Saṃyāti.

Ahamyu, *us, us, u*, selfish, proud, haughty; (*us*), *m.* a warrior.

Aham-vādīn, *t, inī, t*, speaking only of one's self, presumptuous, haughty.

Aham-śreyas, *as*, or *aham-śreyasa*, *am, n.* claiming superiority for one's self.

Aham-sana, *as, ā, am*, Ved. gaining for one's self, obtaining for one's self.

Ahan-kartavya, *as, ā, am*, to be referred to self; (*am*), *n.* the object of *Ahan-kāra*.

Ahan-kāra, *as, m.* the making of self, sense of self, thinking of self, egotism, individuality; self-consciousness, pride, haughtiness; (in the Sāṅkhya phil.) the third of the eight producers or elements of creation, viz. the conceit or conception of individuality, individualization.—*Ahan-kāra-vat*, *ām, atī, at*, conscious, selfish, proud.

Ahan-kārin, *t, inī, t*, self-important, proud.

Ahan-kārya, *am, n.* that which is to be done by one's self, any personal object, business or matter.

Ahan-kṛta, *as, ā, am*, egotistic; proud, haughty; conscious.

Ahan-kṛtī, *is, f.* egotism, high opinion of one's self, pride.

Aham-agrikā, *f.* or *aham-uttara*, *am, n.* a contest for superiority, rivalry.

Aham-ahamikā, *f.* assertion or conceit of superiority, boasting, egotism; military vaunting.

Aham-pūrva, *as, ā, am*, Ved. desirous of being first.

Aham-pūrvikā, *f.* or *aham-prathamikā*, *f.* emulative onset, the running forward of soldiers with emulation; conceit, vaunting.

Aham-bhādra, *am, n.* self-conceit, a high notion of one's own superiority.

Aham-matī, *is, f.* or *aham-māna*, *am, n.* self-illusion, spiritual ignorance, conceit, self-love.

अहर a-hara, *as, m.* (rt. *hri*), *N.* of the twelfth Manu; a Dānava.

A-haraṇiṣya, *as, ā, am*, not to be taken away.

A-hārin, *t, inī, t*, not taking (?).

A-hārya, *as, ā, am*, not to be stolen, not to be removed; (*as*), *m.* a mountain.—*Ahārya-tā*, *f.* or *ahārya-iva*, *am, n.* the state of not being liable to be taken away, security.

अहरित a-harita, *as, ā, am*, Ved. not yellow.

अहर्षे a-harsha, *as, ā, am* (rt. *hriṣh*), unhappy, gloomy, sorrowful.

A-harshita, *as, ā, am*, unhappy, sorrowful.

अहल a-hala, *as, ā, am*, or *a-hali*, *is, is, t*, unploughed, unfurrowed.

A-halya, *as, ā, am*, not arable, unploughed; (*ā*), *f.*, *N.* of an Apsaras; *N.* of the wife of Gautama or Saradvat; *N.* of a sea.

अहल्लिक ahallika, *as, m.* Ved. a talker, tattler (?).

अहवनीय a-havaniya, *as, ā, am* (rt. *hu*), not to be offered as an oblation, not fit or proper to be sacrificed.

A-havīś, *is, is, is*, Ved. without oblations, sacrificeless.

अहस्त a-hasta, *as, ā, am*, handless.

अहह aha or **ahahā**, ind. a particle or interjection, as *Ah! Ah!* &c., implying surprise, fatigue, pain, sorrow, pleasure, calling.

अहार्य a-hārya, &c. See under *a-hara*.

अहावम् ahāvas, Ved., said to be a sound like a flourish at the end of a hymn.

अहि ahi, *is, m.* (fr. rt. *aph*; according to Sāy. fr. rt. *han* with *a* prefixed and shortened, 'one that destroys on all sides'), a snake; the serpent of the sky, the demon Vṛitra; a cloud; water; lead; a traveller; the sun; a *N.* of Rāhu, the ascending node; the navel; [cf. *agha* and *anhu*, pp. 1, 6; Lat. *anguis*; Gr. *ἐχίς*, *ἐχίδνα*, *ἐχέλευς*, and *ὄφις*; Lith. *ungury-s*; Russ. *úgorj*; Armen. *ōz*; Germ. *unc*; Mod. Gr. *ἀχέλις*].—*Ahi-kānta*, *as, m.* air, wind; (snakes being supposed to feed upon air).—*Ahi-kosha*, *as, m.* the slough or cast skin of a snake.—*Ahi-kshatra* and *ahi-kshetra*, *as, m.*, *N.* of a country.—*Ahi-gopa*, *as, ā, am*, Ved. guarded by a serpent.—*Ahi-ghna*, *am, n.*, Ved. the slaying of the serpent or demon (Vṛitra) who ob-

structs the heavenly waters.—*Ahi-ghnī*, *is, m.*, Ved. killing snakes.—*Ahi-ēchatra*, *as, m.* a kind of vegetable poison; the plant *Gymnema Sylvestre* (?); *N.* of a country; (*ā*), *f.* sugar; the city of *Ahi-ēchatra*.—*Ahi-ēchatraka*, *am, n.* a mushroom.—*Ahi-jit*, *t, m.*, *N.* of Kṛishṇa, also of Indra.—*Ahi-tuṇḍika*, *as, m.* a snake-catcher or exhibitor; see *ahitūṇḍika*.—*Ahi-dat*, *am, atī, at*, or *ahi-danta*, *as, ī, am*, having the teeth of a serpent.—*Ahi-dvīś*, *t, t, t*, enemy of the serpents or of Vṛitra; (*t*), *m.* an ichneumon; a peacock; Garuḍa, the bird of Vishṇu; Indra.—*Ahi-nakulikā*, *f.* the natural enmity between a snake and an ichneumon.—*Ahi-nāma-bhṛit*, *t, m.*, *N.* of Baladeva (as identified with Seshā).—*Ahi-nirmoka*, *as, m.* or *ahinirvāyānī*, *f.* the cast off skin of a snake.—*Ahi-patāka*, *as, m.* a kind of snake, not venomous.—*Ahi-pati*, *is, m.*, *N.* of Seshā, sovereign of the snakes, also of Vāsuki and others; any large serpent.—*Ahi-putraka*, *as, m.* a kind of boat.—*Ahi-pūtana*, *as, ā, m.* *f.* sores on the hinder part of the body (of children).—*Ahi-phena*, *am, n.* opium, the saliva or venom of a snake [cf. 2. *ā-phena*].—*Ahi-bradhna*, *as, m.*, *N.* of Śiva; one of the Rudras; corrupted fr. *ahir-budhnyas*.—*Ahi-bradhna-devatā*, *f.* the twenty-sixth lunar mansion.—*Ahi-bhaya*, *as, m.* fear of a lurking snake; apprehension of treachery.—*Ahibhaya-dā*, *f.*, *N.* of the plant *Flacourtia Cataphracta* Roxb.—*Ahi-bhānu*, *us, us, u*, Ved. shining like serpents; epithet of the Maruts.—*Ahi-bhuj*, *k, m.* Garuḍa, the bird of Vishṇu; a peacock; *N.* of a plant.—*Ahi-bhṛit*, *t, m.* 'carrying serpents'. *N.* of Śiva.—*Ahi-manyu*, *us, us, u*, Ved. enraged like serpents, epithet of the Maruts; (Sāy.) 'endowed with destructive anger,' or 'with unimpaired knowledge'.—*Ahi-mardamī*, *f.*, *N.* of a plant.—*Ahi-māya*, *as, ā, am*, Ved. multi-form or versatile like a snake, showing the same variety of colour and shape.—*Ahi-māra* or *ahimedaka*, *as, m.*, *N.* of a plant.—*Ahi-ripu*, *us, m.* a peacock.—*Ahir-budhna*, *as, m.*, *N.* of Śiva; corrupted fr. *ahir-budhnyas*.—*Ahirbudhna-devatā*, *dē, f.* pl. the twenty-sixth lunar mansion.—*Ahir-bradhna*, *as, m.*, *N.* of a Rudra.—*Ahi-latā*, *f.*, the plant Betel; another plant.—*Ahi-locana*, *as, m.*, *N.* of a servant of Śiva.—*Ahi-vidashta*, *as, ā, am*, snake-bitten.—*Ahi-vidvish*, *t, m.* Garuḍa; Indra.—*Ahi-sushmasattvam*, *ā, m.*, Ved. one whose men (the Maruts) hiss like serpents; epithet of Indra; (according to Sāy. *ahi-sushma* means 'of all-pervading strength,' and is to be separated from *sattvam*).—*Ahi-hatiya*, *am, n.* the slaying of the serpent or demon (Vṛitra) who obstructs the heavenly waters.—*Ahi-han*, *ā, m.*, Ved. killing serpents or Vṛitra.—*Ahy-arshu*, *us, us, u*, Ved. gliding like a snake.

1. *ahika*, *as, m.* a blind snake, not venomous, see *andhāhika*; (*ā*), *f.*, *N.* of the silk-cotton tree, *Bombax Heptaphyllum Salmalia Malabarica*. (For 2. *ahika*, see below.)

अहिंसक a-hinsaka, *as, ā, am*, or *a-hinsat*, *an, anti, at*, or *a-hinsāna*, *as, ā, am* (rt. *hins*), Ved. not hurting, harmless, innocuous.

A-hinsā, *f.* harmlessness, not injuring anything, one of the cardinal virtues of most Hindū sects, but particularly of the Buddhists and Jinas; security, safeness.—*Ahinsā-nirata*, *as, ā, am*, devoted to harmlessness or gentleness.

A-hinsita or *a-hinsyamāna*, *as, ā, am*, Ved. uninjured, being unharmed.

A-hinsara, *as, ā, am*, innocuous, innocent, harmless; (*am*), *n.* harmless behaviour; (*ā*), *f.*, *N.* of the plant *Momordica Cochinchinensis*, Spreng. (commonly called Kūrkavāli).

अहिक 2. ahika, *as, ā, am* (fr. *ahan*, q. v.), is found at the end of a few compounds in the sense of lasting a certain number of days, e.g. *dasāhika*, lasting for ten days. See 1. *ahika* above.

अहिङ्कुका ahiṇḍukā, *f.* a kind of small poisonous animal.

अहित a-hita, *as, ā, am* (rt. *dhā*), not placed, not put, not fixed; unfit, improper; unadvantageous, noxious; hurtful, prejudicial; hostile, inimical; (*as*), m. an enemy; (*am*), n. damage; food &c. contra-indicated in a disease. — *Ahita-kārin*, *i, ī, iṅ, ī, ī*, adverse, inimical, acting unkindly. — *A-hita-nāman*, *ā, ā, a*, Ved. having as yet no name. — *A-hita-manas*, *ās, ās, as*, not friendly-minded, hating, adverse, inimical. — *Ahita-hita-vicāra-sūnya-buddhi*, *īs, īs, ī*, whose intellect is incapable of discriminating between good and evil. — *Ahitēchu* ("ta-ic"), *us, us*, u, not wishing well, malevolent.

अहिमकर a-hima-kara, *as, or a-hima-tejas*, *ās, or a-hima-ruči, is, or a-himānsu* ("ma-an"), *us, m*, the sun.

अही ahi, *is, m.*, Ved., N. of a demon conquered by Indra and his companions; a serpent (see *ahi*); a cow; (ī), du. heaven and earth.

अहीन 1. ahina, *as, ā, am* (fr. *ahan*), lasting several days; (*as*), m. a sacrifice lasting several days; one lasting twelve days (i. e. *stoma* or *yajña*).

अहीन 2. ahina, *as, m.* (fr. *ahi*, q. v.), a large snake (?).

अहीन 3. a-hina, *as, ā, am* (rt. 2. *hā*), unimpaired, whole, entire; full, luxurious; not deprived of, not withdrawing; possessed of; not outcast or vile. — *A-hina-gu*, *us, m.*, N. of a prince, son of Devānīka. — *A-hina-vādīn*, *i, m.* a witness capable of giving evidence.

अहीर ahira, *as, m.* a cowherd. See *abhira*.

अहीरणि ahirani, *is, or ahiranin*, *i, m.* a kind of snake, said to be two-headed.

अहीगुव ahisuvā, *as, m.*, Ved., N. of a demon conquered by Indra.

अहु ahu, *us, vi, u*, (in compounds) narrow. See *anhu*.

अहुत a-huta, *as, ā, am* (rt. *hu*), unsacrificed, unoffered, not yet sacrificed; one who has not received any sacrifice; not gained or obtained by sacrifice; (*as*), m. religious meditation, prayer, and study of the Veda, considered as one of the five great sacraments, otherwise called *Brahma-yajña*. — *A-hutād* ("ta-ad"), *t, t, t*, Ved. not eating of a sacrifice; not allowed to partake of a sacrifice.

अहुत a-hūta, *as, ā, am* (rt. *hve*), uncalled, unsummoned, unchallenged. (The form *a-huta* with the sense 'uncalled,' given by Wilson, is very questionable.)

अहृणान a-hriṇāna, *as, ā, am*, Ved. not being angry, friendly.

अहृणियमāna, *as, ā, am*, Ved. not being angry, jealous, or envious; not discontented, willing; that which is bestowed willingly.

अहृय a-hridya, *as, ā, am*, not desired, not agreeable. — *Ahridya-kṛt*, *t, t, t*, disagreeable, causing disgust.

अहे ahe, ind. a particle implying reproach, rejection, separation.

अहेतु a-hetu, *us, m.* absence of cause or reason. — *Ahetu-tā*, *f. or ahetu-tva*, *am, n.* absence of cause, reason, or necessity.

A-hetuka, *as, ā, am*, causeless, groundless.

A-haktuka, *as, i, am*, having no reason or foundation; causeless, having no motive, disinterested.

अहेरु aheru, *us, f.* the plant *Asparagus Racemosus*.

अहेलत a-helat, *an, anti, at, or a-helamāna*, *as, ā, am, or a-helayat, an, anti, at* (rt. *hed*, Ved. *hel* with *a*), Ved. not angry, not displeased, favourable.

अहो aho, ind. (as a particle and inter-

jection of joyful or painful surprise) Ah! (of enjoyment or satisfaction) Oh! (of fatigue, discontent, compassion, sorrow, regret) Alas! Ah! (of praise) Bravo! (of reproach) Fie! (of calling) Ho! Halo! (of doubt, deliberation) either, or; (of contempt) Pshaw! It is also sometimes an expletive.

Aho-purushikā, *f.* self-confidence; boasting.

अहोत a-hotri, *tā, m.*, Ved. not sacrificing; not competent to sacrifice.

अहोरात्र aho-rātra, *as, am, m. n.* (fr. *ahan*, q. v. + *rātri*, q. v.), a day and night, *वृथथेपु*; a day of twenty-four hours or thirty Muhūrtas, from sunrise to sunrise; a day and night of the Pitṛis = a month of the gods = a year of Brahmā = 2000 Yugas of the gods; (*am*), ind. day and night, continually, always.

Aho-rūpa, *am, n.* the appearance of day.

अहोवत ahovata, ind. a particle of calling, of compassion, of fatigue.

अहोही ahohi, ind. in a variegated or wonderful manner (?).

अह्ना ahna, *as, m.* as last member of a compound = *aham*, a day, q. v.; e. g. *madhyāhna*, midday; *aparāhṇa*, afternoon.

Ahnāya, ind. formerly; instantly; soon, speedily.

Ahnika, *as, ā, am*, as last member of a compound = *ahan*; e. g. *dry-ahnika*, *as, ā, am*, lasting two days.

Ahnī, *f.* and **ahnīya**, *as, ā, am, or ahnya*, *as, ā, am* (all fr. *ahan*), used at the end of compounds; e. g. *rathāhnya*, *am, n.* the daily journey of a chariot.

अह्नावय्य a-hnavāyya, *as, ā, am* (rt. *hnu*), Ved. not to be denied or set aside; (*as*), m. according to Śāy. the N. of a king.

अहर्षु ahy-arshu. See under *ahi*.

अहय a-hriya or **a-hrayāna**, *as, ā, am* (fr. *hri*, shame, q. v.), Ved. luxurious, proud, bold, conscious of one's own power.

A-hri, *is, is, i*, Ved. luxurious, fat.

A-hri, *is, is, i*, Ved. shameless, importunate.

A-hrika, *as, ā, am*, shameless; (*as*), m. a Buddhist mendicant.

अहृत a-hruta, *as, ā, am* (rt. *hṛi*), Ved. not fluctuating, not stumbling; going in a straight line; not crooked, straight. — *Ahruta-psu*, *us, us*, u, Ved. of straight or upright appearance.

अहृला a-hvalā, *f.*, Ved. not fluctuating, not stumbling, firmness; the plant *Semecarpus Anacardium*.

आ

आ 1. ā, the second letter of the alphabet, corresponding to a long, as in *far*.

आ 2. ā, (as a particle or interjection of assent) yes, verily; (of compassion or pain) Ah! Alas! in the latter sense it is more correctly written *ās*; (of reminiscence) Ah! Oh! (a conjunction disjunctive) but; (a conjunction copulative) and. This particle remains unaltered in orthography even before vowels.

आ 3. ā, a prefix to verbs and nouns, (expressing) near, near to, towards, from all sides, all around; and sometimes redundant. As a prefix to verbs of motion it expresses the notion of moving or going towards; e. g. *ā-kṛmati*, he goes towards. When prefixed to roots like *gam*, *yā*, and *i*, to go, and *dā*, to give, it reverses the action; e. g. *ā-gacchati*, he comes; *ā-datte*, he takes.

As unconnected with verbs and prefixed to nouns it forms with them either compound adverbs or adjectives, implying the limit conclusive (until, unto, as far as),

or the limit inceptive (from, from thence or that time); e. g. *ā-maraṇam*, till death; *ā-kumāram*, from childhood [cf. *a puero*]; *ā-gopālā dvijātayah*, the twice-born including the cowherds.

(Prefixed to adjectives &c. it implies) diminution; e. g. *ā-pāṇḍu*, a little pale; *ā-pakva*, half-cooked.

(As a separable adverb *ā* implies) near, near to, towards; thereto, further, also, and; especially, even. In many places in the Vedas *ā* gives force to the word which precedes it (e. g. *mahimā vām Indrāgnī pañishṭha ā*, 'your greatness, O Indra and Agni, is praiseworthy indeed'); and in a similar manner we find it in the Veda placed after prepositions, the sense of which is strengthened by it.

(As a separable preposition with acc. or abl.) near to, up to, to, as far as; e. g. *śatam ā jāti*, as far as a hundred births; *ā samudrāt*, as far as the ocean: (with abl.) away from, from; out of, of, from among; e. g. *ā mulāt*, from the beginning; *bahubhya ā*, from among many: (with loc.) in, at; e. g. *dama ā*, in a house.

आ 4. ā, *ās, m.*, N. of Śiva; (*ā*), *f.*, N. of Lakshmi.

आ-इ ā-i. See *e*.

आ-इन्ध ā-indh. See *endh*.

आ-इन्व ā-inv. See *env*.

आ-इष् ā-ish. See *esh*.

आ-इक्ष ā-iksh. See *eksh*.

आ-ईर् ā-ir. See *er*.

आ-ईष् ā-iṣh. See *esh*.

आ-उ ā-u. See *o*.

आ-उक्श् ā-uksh. See *oksh*.

आ-उर्णु ā-urṇu. See *orṇu*.

आ-उह ā-uh. See *oh*.

आ-उर् ā-ri. See *ār*.

आ-उर्च ā-riṭh. See *ārṭh*.

आ-उर्ज ā-rinj. See *ārīj*.

आ-उर्ध ā-riḍh. See *ārḍh*.

आकच् ā-kaṭ, cl. 1. A. -*kaṭate*, -*ṭitum*, to tie on, to fasten on.

आकत्थन ā-katthana, *as, ā, am*, boasting, swaggering.

आकन् ā-kan, cl. 1. P. -*kanati*, -*nitum*, or Intens. -*ākanti*, to be pleased with (with loc.); to endeavour to obtain; to love, to desire, solicit, praise.

आकम्प ā-kamp, cl. 1. A. -*kampate*, -*pitum*, to tremble; Caus. -*kampayati*, -*yitum*, to cause to tremble.

A-kampa, *as, m.* or **A-kampana**, *am, n.* trembling motion, shaking, trembling.

A-kampita or **A-kampra**, *as, ā, am*, shaken, trembling; moved, agitated.

आकर ā-kara, *ākara*, &c. See under *ā-kṛi*.

आकरण ā-karaṇa. See under *ā-kṛi*.

आकर्ण ā-karṇ, cl. 10. P. -*karṇayati*, -*yitum*, to give ear to, listen to, hear.

A-karṇa, up to the ear, (occurs at the commencement of several compounds to denote the end of an arrow reaching to the ear in drawing a bow.)

A-karṇana, *am, n.* hearing, listening.

A-karṇita, *as, ā, am*, heard, listened to; overheard.

A-karṇya, ind. having heard or listened to.

आकर्ष ā-karṣha, *ā-karṣin*, &c. See under *ā-kṛiḥ*.

आकल् ā-kal, cl. 10. P. *-kalayati*, *-yitum*, to shake, agitate, throw, cast; to lay hold of, seize; to tie, fasten; to surrender, transfer; to observe, take into consideration; to consider [cf. Gr. *ἀκῆλλω*].

Ā-kalana, am, n. binding, confinement; counting, reckoning; laying hold of; wish, desire.

Ā-kālita, as, ā, am, bound; counted, reckoned; seized, held.

आकल् ā-kalpa, as, m. (rt. *klrip* with ā), adding to, improving, increasing; ornament, decoration; sickness, disease.

Ā-kalpaka, as, m. remembering with regret, missing; joy; fainting, loss of sense or perception; darkness; a knot or joint.

Ā-kalpam, ind. till the end of a kalpa.

आकल् ākalya, am, n. (fr. *a-kalya*), sickness, disease.

आकष ā-kasha, as, m. (fr. rt. *kash*, 'to rub,' with ā), a touchstone.

Ā-kashaka, as, ikā, am, cutting, rubbing, or testing with a touchstone, touching, assaying.

Ā-kashika, as, ī, am, touching, testing.

आकस्मिक ākasmika, as, ī, am (fr. *a-kasmāt*), causeless, unforeseen, unexpected, sudden. — **Ākasmika-tva**, am, n. suddenness, &c.

आकङ्क्ष ā-kāṅksh, cl. 1. P. A. *-kāṅkshati*, *-te*, *-shitum*, to desire, long for, hope for, endeavour to gain, expect (with acc.); to endeavour to reach a place, turn to; (in gram.) to require some word or words to be supplied for the completion of the sense.

Ā-kāṅksha, as, ā, am, desiring, wishing; (in gram.) requiring a word or words to complete the sense; (ā), f. desire, wish; (in gram.) the requiring of a word or period for the completion of the sense; looking at or towards; purpose, intention; enquiry, asking; the significance of a word.

Ā-kāṅkshanīya or **ā-kāṅkshitavya**, as, ā, am, to be desired or expected, desirable.

Ā-kāṅkshat, an, antī, at, wishing, expecting; looking at, looking to or towards.

Ā-kāṅkshita, as, ā, am, wished, desired; asked, enquired; regarded, looked at; wanted, necessary.

Ā-kāṅkshin, ī, īpi, ī, wishing, desirous, wishful, hopeful; asking, enquiring, expectant.

Ā-kāṅkshya, as, ā, am, desirable; (am), n. need of supplying a word or words for the completion of the sense.

आकाय ā-kāya, as, m. (fr. rt. *ci* with ā), a funeral pile; abode, residence.

आकाय्य ā-kāyya, as, ā, am (fr. rt. *ki* with ā), Ved. desirable; in every way praiseworthy or commendable.

आकार ā-kāra. See under *ā-kri*.

आकाल ā-kāla, as, m. the right time; (for *a-kāla*) wrong or inauspicious time.

Ākālika, as, ā or ī, am, not filling a space of time, momentary, instantaneous; unseasonable; (ī), f. lightning. — **Ākālika-tva**, am, n. unseasonableness, suddenness.

आकाश ā-kāś, cl. 1. A. *-kāśate*, *-śitum*, to shine, be bright; to view, recognize.

Ā-kāśa, as, am, m. n. (in Ved. m.) light, clearness; a free space, vacuity; the ether, the sky or atmosphere considered as the fifth element; Brahma as identical with ether. **Ākāśa** is the subtle and ethereal fluid, supposed to fill and pervade the universe and to be the peculiar vehicle of life and of sound. **Ākāśe**, ind. in the air; a stage direction implying something said by or to a person out of sight. — **Ākāśa-kakshā**, f. the horizon, 'girdle of the sky.' — **Ākāśa-ga**, as, ā, am, going through the atmosphere. — **Ākāśa-garbha**, as, m., N. of a Bodhisattva. — **Ākāśa-dāmasa**, as, m. the moon, ('a cup

or vessel with ether.') — **Ākāśa-ja**, as, ā, am, produced in the sky. — **Ākāśa-janamin**, ī, m. a loophole, a casement, an embrasure. — **Ākāśa-dīpa** or **ākāśa-pradīpa**, as, m. a lamp or torch lighted in honour of Lakshmi or Vishnu and elevated on a pole in the air at the Divāli (Dipālī) festival, in the month Kārtika; a beacon, a lantern on a pole. — **Ākāśa-pratishthita**, as, m., N. of a Buddha. — **Ākāśa-buddha-laksha**, as, m. (in theatrical language) fixing the gaze on some object out of sight of the audience. — **Ākāśa-bhāshita**, am, n. (in dramatic language) speaking outside or off the stage; a supposed speech, which is replied to as if it had been spoken; a voice or sound in the air. — **Ākāśa-maṇḍala**, am, n. the celestial sphere; the atmosphere. — **Ākāśa-maya**, as, ī, am, consisting of ether. — **Ākāśa-mānā**, f. the plant *Nardostachys Jatāmāṅsi*. — **Ākāśa-mūli**, f. the aquatic plant *Pistia Stratiotes*. — **Ākāśa-yāna**, am, n. a heavenly car, one moving through the air. — **Ākāśa-rakshin**, ī, m. a warder, a watchman on the outer battlements. — **Ākāśa-vat**, an, atī, at, filling a certain place, spacious, extensive. — **Ākāśa-vartman**, a, n. the atmosphere, the firmament, the air. — **Ākāśa-vallī**, f. a sort of creeper, a parasite, *Cassyta Filiformis*. — **Ākāśa-vāṇī**, f. a voice from heaven; m., N. of the author of a *Hanumat-stotra*. — **Ākāśa-salila**, am, n. rain. — **Ākāśa-stha**, as, ā, am, abiding in the sky, aerial. — **Ākāśa-sphatika**, as, m. a kind of crystal supposed to be formed in the atmosphere. It is of two kinds, *Śrīra-kānta* and *Candra-kānta*, q.v. — **Ākāśānantyāyātana** ('*śa-anantya-āy*'), am, n. abode of infinity or of infinite space; N. of a world with Buddhists. — **Ākāśa** ('*śa-is*'), as, m. epithet of Indra, as ruler of the firmament; (in law) any helpless person, as a child, a woman, a pauper or invalid (who has no other possession than the air).

Ākāśiya, as, ā, am, or **ākāśin**, ī, īni, ī, atmospheric.

Ākāśya, as, ā, am, being in the atmosphere.

आकिञ्चन ākinčana or **ākinčanya**, am, n. (fr. *a-kinčana*), want of any possession, poverty.

आकिदन्ति ākidanti, is, and **ākidantiya**, as, m., N. of a warrior-tribe and its chief.

आकिम् ā-kim, ind., Ved. (with abl.) from.

आकुञ्च ā-kuñc, cl. 6. P., 1. A. *-kuñcati*, *-kuñcate*, *-citum*, to bend; Caus. *-kuñcayati*, *-yitum*, to draw together, contort, contract; to bend inwards, shorten.

Ā-kuñcana, am, n. compression, contraction, shrinking; collecting, heaping; curving, flexure; contortion.

Ā-kuñcita, as, ā, am, bent, contorted, contracted; twisted, crooked.

आकुण्ठित ā-kunṭhita, as, ā, am, confounded, abashed.

आकुर्वती ā-kurvati. See under *ā-kri*.

आकुल ā-kula, as, ā, am (rt. *kul*, to compact or compress together), filled, full, overburdened with (with inst.); confounded, confused, agitated, flurried; confused (in order), disordered; taken out of one's natural condition; incoherent, contradictory; (am), n. an inhabited place. — **Ākula-tā**, f. or **ākula-tva**, am, n. accumulation, multitude; perplexity, confusion, bewilderment. — **Ākulendriya** ('*la-in*'), as, ā, am, confused in mind.

Ākulaya, nom. P. *ākulayati*, *-yitum*, to confound, make disordered.

Ākūli, īs, m., N. of an Asura priest.

Ākulita, as, ā, am, confounded; bewildered, flurried, agitated; distressed.

Ākūli-kṛī, cl. 8. P. *-karoti*, *-kartum*, to fill with; to confound. — **Ākūli-karāṇa**, am, n. confounding. — **Ākūli-kṛita**, as, ā, am, confounded; perplexed, bewildered.

Ākūli-bhū, cl. 1. P. *-bhavati*, *-vitum*, to become

perplexed. — **Ākūli-bhūta**, as, ā, am, perplexed, confounded.

आकुष्ट ā-kushta, as, ā, am, expelled, extracted.

आकूज ā-kūj, cl. 1. P. *-kūjati*, *-jitum*, to twitter, warble, coo.

आकूत ā-kūta, am, n. (rt. *kū* or *ku*, to sound), meaning, intention, purpose; wish, desire.

Ā-kūti, īs, f. intention, wish, desire; N. of a daughter of Manu Svāyambhuva and of Satarūpā. — **Ākūti-pra**, as, ā, am, Ved. accomplishing one's intentions.

आकूवार ākūvāra, as, m. = *a-kū-pāra*, q. v.

आकु ā-kṛī, cl. 8. 5. P. *-karoti*, *-kṛiṇoti*, *-kartum*, to bring near or towards, to bring down, to make or form wholly; to drive near to or together; Caus. P. *-kārāyati*, *-yitum*, to ask any one (acc.) for anything (acc.); to invite to a place, to call into existence, to cause to appear; Desid. *-kīkṛishati*, to intend to accomplish; Intens. *-karikrati*, 3rd pl., Ved. to attract repeatedly towards one's self.

Ā-kāra, as, m. form, figure, shape, stature, appearance, aspect, behaviour, external gesture or aspect of the body, the expression of the face, as furnishing a clue to the disposition of mind; hint, sign, token; the letter ā. — **Ākāra-guṇī**, īs, f. or **ākāra-gopana**, am, n. dissimulation, suppressing all sign or indication of the feelings. — **Ākāra-vat**, an, atī, at, having a shape, embodied, symmetrical, handsome, well-formed. — **Ākāra-varṇa-usulakṣhya**, as, ā, am, delicate in shape and colour.

Ā-kāraṇa or **ā-karaṇa**, am, ā, n. f. calling, inviting, a call or summons; challenging, a challenge.

Ā-kārāṇiya, as, ā, am, to be called.

Ā-kārīta, as, ā, am, called, summoned; stipulated, agreed; demanded, exacted.

Ā-kurvati, f., N. of a certain rocky hill. (Rām. II, 71. 3.)

Ā-kṛita, as, ā, am, Ved. brought near to; being near.

Ā-kṛiti, īs, f., Ved. a constituent part; form, figure, shape, appearance, aspect; character, specimen; the body; tribe, species; a metre consisting of four lines with twenty-two syllables to each line. — **Ākṛiti-gaṇa**, as, m. a list of specimens, a collection of words belonging to a certain grammatical rule, which does not exhibit every word belonging to that rule, but only specimens; whereas a simple *Gaṇa* exhibits every word; (explained by native authorities to mean a list of words, the fact of a word belonging to which can only be determined by observing the forms used by classical authors.) — **Ākṛiti-śātra**, f. the plant *Achyranthes Aspera*. — **Ākṛiti-mat**, an, atī, at, having shape, embodied.

आकृष ā-kṛish, cl. 1. P., 6. P. A. *-karshati*, *-krishati*, *-te*, *-karshṭum* or *-krashṭum*, to draw towards, attract, put on, draw away; to bend (e.g. *cāpam*, a bow); to draw or tear off, draw out of; to withdraw, deprive of, take away; to borrow; Caus. *-karshayati*, *-yitum*, to draw near to one's self.

Ā-karsha, as, m. drawing or attracting towards one's self, pulling to or towards, dragging, attracting, hawling; drawing the bow; attraction, fascination; spasm; playing with dice; a die or dice; a board for such a game; an organ of sense; magnetic attraction; a magnet; a loadstone; N. of a prince.

Ā-karshaka, as, ikā, am, attractive, what draws or attracts; (as), m. a magnet or loadstone; (ikā), f., N. of a town.

Ā-karshana, am, n. pulling, drawing, attracting; (ī), f. a crooked stick for pulling down fruit, &c.; any instrument for pulling.

Ā-karshika, as, ī, am, magnetic, attractive.

Ā-karshita, as, ā, am, drawn, attracted.

Ā-karshin, ī, īpi, ī, attractive; (īpi), f. a rod with a hook at the end for pulling down boughs in order to gather fruit,

Ā-kṛishṭa, *as, ā, am*, drawn, pulled, attracted.
 —Ā-kṛishṭa-mānasa, *as, ā, am*, distracted in mind.
 —Ā-kṛishṭa-vat, *an, ati, at*, pulling, dragging, pulling up or out; pulling to, attracting; charming, fascinating.

Ā-kṛishṭi, *is, f.* attracting, drawing near, bending of a bow. —Ā-kṛishṭi-mantra, *as, m.* an incantation by which another person is attracted.

Ā-kṛishṭya, *ind.* having drawn, extracted, pulled or dragged.

Ā-kṛishyamāṇa, *as, ā, am*, being drawn or attracted.

आकृ ā-kṛi, *cl. 6. P. -kirati, -karitum* or *-ritum*, to scatter or sprinkle over, fill, fill up, give abundantly, cover, replenish, heap up, accumulate.

Ā-kara, *as, m.* one who scatters over or fills; accumulation, collection, plenty, multitude; a mine, a rich source of anything; best, excellent; N. of a country; N. of the Mahā-bhāṣya.

Ākarin, *i, īgi, i*, produced in a mine, mineral.

Ā-kirṇa, *as, ā, am*, scattered, spread; overspread, filled; crowded, impervious; covered, surrounded.
 —Ā-kirṇa-tā, *f.* or *ākirṇa-tva, am, n.* fulness, crowd, multitude.

आके āke, *ind.* (fr. rt. *anē* with *ā*), Ved. hitherward, near, in the neighbourhood. —Āke-nipa, *as, ā, am*, Ved. considering or regarding from a near place; wise; (Say.) falling down near at hand, advancing near (as rays of light).

आकै ā-kai, *cl. 1. P. A., Ved. -kāyati, -te, -kātum*, to implore, appeal to, solicit; praise.

आकोकिर ākoṭera, *as, m.* the constellation Capricornus (Αἰγόςκερος).

आकोशल ākaśala, *am, n.* (fr. *a-kuśala*), inexperience, want of skill or practice.

आक्रन् ākna, *as, ā, am* (rt. *ac* or *anē*), bent, curved.

आक्रन्द ā-krand, *cl. 1. P. A. -krandati, -te, -ditum*, to shout at, roar at; to invoke; to cry with sorrow, lament, weep; Caus. P. *-krandayati, -yitum*, to cause to weep or cry; inspire courage by its sound (as a drum?); to shout at, roar at; to cry without interruption.

Ā-krandā, *as, m.* calling, crying, crying out; shouting; weeping, sobbing; sound; war-cry; furious or violent combat; war, battle; violence; a friend; a brother; a king; a lord; usurper; a king who prevents an ally from aiding another; (*as, ā, am*), one who checks or restrains.

Ā-krandāna, *am, n.* lamentation, weeping.

Ākranāṭka, *as, i, am*, going to where cries of distress are heard.

Ā-krandīta, *as, ā, am*, roaring, crying wofully; invoked; (*am*), n. a cry, a roar; lamentation.

Ā-krandin, *i, īni, i*, shouting at; invoking in a weeping tone, weeping.

आक्रम ā-kram, *cl. 1. P. A., cl. 4. P. -krāmati, -kramate, -krāmyati, -kramitum*, to step near to; to come towards, approach; to enter; to visit; arrive at; to step or tread upon, to lie heavily on, to press; to hold fast with the hands, seize; to attack, invade, take possession of, become master of, conquer, overcome; to undertake, begin; to rise, mount, ascend; to cover; Caus. P. *-kramayati, -yitum*, to cause to come or step near; Desid. *-cikraṇate*, to wish to ascend.

Ā-krama, *as, m.* coming near, approaching, arriving, attaining; overcoming, obtaining; invading, attacking, falling upon, an attack; spreading or going over or upon, surpassing, overloading; might, valour.

Ā-kramaṇa, *as, ā, am*, Ved. coming near, approaching, stepping upon; (*am*), n. attacking, marching against, invading; overpowering, subduing; spreading or extending over or upon; going over or beyond; attacking.

1. ā-kramya or ā-kramaṇiya, *as, ā, am*, to be

approached; to be attacked; to be ascended or surpassed or overcome, to be seized.

2. ā-kramya, *ind.* having attacked, invaded, seized upon, overrun or encroached.

Ā-kṛānta, *as, ā, am*, come near; obtained; possessed; overspread; overcome, overrun; attacked; surpassed, surmounted; accompanied, attended; agitated or overcome by (any feeling); pained, distressed.
 —Ā-kṛānta-matī, *is, is, i*, mentally overcome or overpowered; having the mind engrossed or deeply impressed.

Ā-kṛānti, *is, f.* ascending, rising; stepping upon; going over or beyond; overpowering; might, valour.

Ā-kṛāmaka, *as, ikā, am*, an invader, attacker.

आक्री ā-kṛi, *cl. 9. P. A. -kṛiṇāti, -pūte, -kretum*, to purchase.

Ā-kṛaya, *as, m.*, Ved. a dealer, small trader, pedlar.

आक्रीड ā-kṛiḍ, *cl. 1. P. A. -kṛiḍati, -te, -ḍitum*, to play, sport, take one's pleasure.

Ā-kṛiḍa, *as, m.* a play, sport, pleasure; (*as, am*), m. n. a playing-place, pleasure-grove, garden, royal garden; (*as*), m., N. of a son of Karuṭhāma.

Ā-kṛiḍana, *am, n.* sporting, taking pleasure.

Ā-kṛiḍin, *i, īni, i*, sporting, playing.

आक्रुश ā-kṛuś, *cl. 1. P. -krośati, -krośtum*, to cry out at, call out aloud to; to call to any one in an abusive manner, to assail with angry and menacing words; to scold at any one; to curse, revile, express displeasure.

Ā-kṛuṣṭa, *as, ā, am*, scolded, reviled; vociferated; abused, calumniated, accused; cursed; (*am*), n. calling out.

Ā-krośa, *as, m.* calling or crying out, vociferation; scolding, reviling, blaming, censuring, abuse; a curse or oath.

Ā-krośaka, *as, i, am*, vociferous, abusing, abusive.

Ā-krośana, *am, n.* assailing with harsh language, scolding, censuring; imprecation, curse.

Ā-krośanīya or ā-krośitavya or ā-krośya, *as, ā, am*, censurable, to be reviled or cursed.

Ā-krośita, *as, ā, am*, cursed, abused.

Ā-krośitrī, *tā, m.* a reviler; one who vociferates.

आक्री ā-kṛi, an undeclinable word joined to the roots *as, kṛt*, and *bhū*. See Gaṇa to Pāṇini I. 4, 61.

आक्रीद ā-kṛiḍa, *as, m.* moistening, sprinkling.

आखद्युतिक ākshadyūtika, *as, i, am*, effected or completed by gambling. See *aksha-dyūta* under 3. *aksha*.

आखपाण ā-kshapaṇa, *am, n.* (rt. 1. *kshap*), fasting, purification by fasting, abstinence.

आखपाटिक ākshapātika, *as, m.* a judge. See *aksha-pātaka* under 2. *aksha*.

आखपाद ākshapāda, *as, m.* a follower of the Nyāya doctrine; a logician. See under 2. *aksha*.

आखभाटिक ākshabhāṭika. See Gaṇa to Pāṇini V. 1, 50.

आखर ā-kshaṛ, *cl. 10. P. -kshārayati, -yitum*, to abuse, revile, accuse, punish. (Sometimes regarded as a nom. fr. the next.)

Ā-kshāra, *as, m.* calumny, accusation.

Ā-kshāraṇa, *am, ā, n.* f. abuse; calumnious accusation (especially of adultery).

Ā-kshārita, *as, ā, am*, calumniated, falsely accused; accused of adultery or fornication; guilty, criminal; reviled, abused.

आखि ā-kshi, *cl. 2. 6. P. -ksheti, -kshiyati, -kshetum*, to abide, dwell in, stay at (with acc.); to inhabit; to exist; to possess, take possession of (with acc.).

Ā-kshit, *t, t, t*, Ved. abiding, dwelling in, staying at.

आखिक ākshika, *as, i, am* (fr. 3. *aksha*), relating or belonging to a die or to gambling, &c.; won at dice; (*am*), n. a gambling debt, money lost at play; (*as*), m., N. of the tree Morinda Tinctoria. —Ākshika-papa, *as, m.* a stake, a wager, a bet.

आखिप् ā-kship, *cl. 6. P. A. -kshipati, -te, -kshiptum*, to cast or throw at or down; to strike with a bolt; to draw near or together, to contract, convulse, cause to tremble; to draw or take off or away, withdraw; to chase or drive out of a place; to hang out or expose to view; put into; point to, apply to, refer to, hint, indicate; to refuse, not to have regard to, refuse as wrong; to insult, deride; to say or state ironically; Caus. P. *-kshipayati, -yitum*, to cause to throw down.

Ā-kshipat, *an, ati* or *anti, at*, casting, striking, tossing, sending; reviling, abusing; excelling so as to reproach or put to shame.

Ā-kshipta, *as, ā, am*, cast, thrown, tossed; thrown down or away; taken away; borne, carried; insulted, reviled, abused, blamed, ridiculed; equal or equivalent to.

Ā-kshiptikā, *f.* a particular air or song which is sung by a person approaching the stage.

Ā-kshippya, *ind.* having spurned, having insulted.

Ā-kshēpa, *as, m.* throw, toss, drawing together or near to one's self, attraction, convulsion, palpitation; hinting; applying, laying on (as a colour); throwing away, giving up; sustaining (as a sound); reviling, abuse, censure, blame, reproach; objection; doubt, irony (as a figure in rhetoric).

Ā-kshēpaka, *as, ikā, am*, blaming, censuring, reviling; (*as*), m. a thrower, a detractor, a calumniator or accuser; sickness, disease; convulsion, spasm.

Ā-kshēpaṇa, *am, n.* throwing, tossing.

Ā-kshēpin, *i, īni, i*, applying to, concerning; (also = ā-kshēpaka.)

आखिव ākshiva, *as, m.*, N. of the plant Morunga Guilandina and Hyperanthera. See *akshiva*.

आखैत्रय ākshaitrajña, *am, n.* (fr. *a-kshetrajña, q. v.*), spiritual ignorance.

आखोट ākshoṭa or ākshoḍa, *as or am (?)*, m. or n. (?) a walnut (Pistacio nut?); N. of a tree, Plu; also of another tree, Aleurites Triloba. See *akshoṭa*.

आखोदन ākshodana, *am, n.* hunting (also *ācchodana*).

आखण ā-kshṇu, *cl. 2. P. -kshṇauti, -kshṇa-vitum*, to rub, polish up; sharpen.

आख्यत ākshyat, *an, anti, at* (fut. part. fr. *aksh* or *as* with *ā*?); ākshyanti *ahānti*, days leading to completion, complementary days; the N. of certain days on which the ceremony Ayana, performed for the Ādityās and Angirasas, is finished.

आखण ākhaṇa, *as, ā, am*, hard.

आखण्डयितृ ā-khaṇḍayitṛi, *tā, m.* (rt. *khaṇḍ*), a breaker, a destroyer.

Ā-khaṇḍula, *as, ā, am*, breaking, destroying; destroying enemies; (*as*), m. a N. of Indra.

आखन ā-khan, *cl. 1. P. -khanati, -nitum*, to dig. (It is doubtful whether *ā-khan* is used as a verb, but the nouns which follow are all derived from it.)

Ā-kha, *as, m.* a spade, a hoe.

Ā-khana, *as, m.* a digger, a spade.

Ā-khanika, *as, m.* a digger, a ditcher, a miner; a thief; a hog; a rat; a mouse; a spade. —Ākhanika-baka or ākhanika-vaka, *as, m.* a stork in relation to a mouse; (metaphorically) a man who behaves as an hero towards a weak person; a digger, a spade.

Ā-khara, as, m., Ved. the hole or cover of any animal; a stable; a spade, a digger. — Ākhare-shūha, as, ā, am, Ved. abiding or dwelling in a hole.

Ā-khāta, as, am, m. n. a natural pond. See a-khāta.

Ā-khāna, as, m. a spade, a digger.

Ā-khu, us, m. a mouse, a rat, a mole; the grass *Lipeocercis Serrata*; a thief; a hog; a digger, a spade. — Ākhu-karisha, am, n., Ved. a mole-hill. — Ākhu-karni, f, N. of the plant *Salvinia Cucullata*. — Ākhu-ga, as, m. (riding on a rat), an epithet of Gaṇeśa and of Kārttikeya. — Ākhu-ghāta, as, m. a Śūdra or man of low caste and profession, lit. 'a rat-catcher.' — Ākhu-parṇikā or ākhu-parṇi, f, N. of the plant *Salvinia Cucullata* Roxb. (?) — Ākhu-pā-shāna, as, m. a kind of mineral, a loadstone. — Ākhu-bhuj, k, m. 'a mouse-eater,' a cat. — Ākhu-ratha, as, m. a N. of Gaṇeśa, 'having a rat for his vehicle.' — Ākhu-risha-hā, f. a kind of grass, *Andropogon Serratus*, considered as a remedy for a rat's bite. — Ākhūtaka (°khu-ut°), as, m. a mole-hill. — Ākhūttha (°khu-ut°), as, m. the rising up or appearance of rats or moles, a swarm of rats or moles.

आखाद् ā-khād, cl. 1. P. -khādati, -ditum, to chew, to bite into pieces; to eat, consume.

आखिद् ā-khid, cl. 6. P., Ved. -khidati, Class. -khindati, -khetum, to take away and appropriate to one's self, to draw to one's self.

आखिल्य ākhilya, am, n. (fr. a-khila), the whole.

आखेट ā-kheṭa, as, m. (rt. khit°), chase, hunting; terror, fright. — Ākheṭa-śirshaka, am, n. a cavern, a mine.

Ā-khetaka, as, ā, am, hunting, a hunter; frightening, frightful; (am), n. hunting, chase.

Ā-kheṭika, as, ī, am, who or what hunts; terrible, frightful; (as), m. a hound; a hunter.

आखोट ākhoṭa, as, m. the walnut tree. See akshota.

आख्या 1. ā-khyā, cl. 2. P. -khyāti, -tum, Ved. to look at; to count, number; to recite; to tell, notify; inform, communicate, declare, make known; to announce; to call, signify (with two acc.); Caus. P. -khyāpayati, -yitum, to make known, declare; A. to cause to tell.

Ā-khyas, ās, m., N. of Prajāpati, the lord of creation. 2. ā-khyā, f. appellation, name; (as, ā, am), often at the end of a compound in the sense of 'named,' 'called.'

Ā-khyāta, as, ā, am, counted, recited; said, spoken; called; declared, made known; inflected, declined, conjugated; (am), n. a verb.

Ā-khyātavya, as, ā, am, to be told; to be declared, to be made known.

Ā-khyāti, is, f. telling, communication, publication of a report; fame; name, appellation.

Ākhyātika, adj. fr. ā-khyāta. Pāṇini IV. 3. 72. Ā-khyātri, tā, m. one who tells or speaks.

Ā-khyāna, am, n. saying, declaring; speech; a tale, story, legend.

Ākhyānaka, am, n. a tale, a short narrative; (ī), f, N. of a metre, being a combination of the *Indravajrā* and *Upeṇḍravajrā*.

Ā-khyāpana, am, n. causing one to tell, making known.

Ā-khyāyaka, as, m. a messenger, a teller, an announcer or relater; (ikā), f. a tale or short narrative; a true or probable story.

Ā-khyāyin, ī, inī, ī, telling, declaring, informing.

Ā-khyeya, as, ā, am, to be told or related; fit or proper to be said.

आग 1. āga = āgas in an-āga, q. v.

आगम् ā-gam, cl. 1. P. -gacchati, -gantum, to come; to make one's appearance; to come near, go towards or to into; to arrive at, attain, reach,

strike; to return; to fall into (any state of mind); have recourse to: Caus. P. -gamayati, -yitum, to cause to come near; to lead towards; to convey; to announce the arrival (of any one); to obtain information about anything, ascertain (with acc.); A. to wait for, to have patience: Intens. Ved. -ganiganti, to approach repeatedly: Desid. -jigamishati, to be about to come.

2. ā-ga, as, ā, am, accidental; happening accidentally. — Āga-tva, am, n. accident, chance.

Ā-gata, as, ā, am, come, arrived; occurred, happened; living or residing in; returned; fallen to one's share; fallen into; received, obtained; passed; (am), n. occurrence, event [cf. an-āgata, sv-āgata]. — Āgata-kshobha, as, ā, am, confounded, perplexed. — Āgata-sādhrasa, as, ā, am, terrified, afraid.

Ā-gati, is, f. arrival, coming; return; origin; accident, chance.

Ā-gatyā, ind. having come, having arrived.

Ā-gantavya, as, ā, am, to be arrived, what is likely to arrive; to be come to (with acc. or loc. of the place); obliged to come.

Ā-gantu, us, us, u, coming, arriving; what is added, adhering; coming from the outside, external; adventitious, incidental; (us), m. a new comer, a stranger, a guest; an accident, any accidental hurt or wound. — Āgantu-ja, as, ā, am, arising accidentally.

Āgantuka, as, ā or ī, am, coming, arriving; arriving of one's own accord; stray; incidental, accidental, adventitious (as pleasure, pain, ornament, &c.); (as), m. a new comer, a stranger, a guest; an interpolated pāṭha or various reading (which has crept in without authority).

Ā-gama, as, ā, am, coming near, approaching, supplying; (as), m. arrival, appearance; coming, approach; addition; course; the mouth of a river; supply of money, income, revenue; increase of property (especially in the compound *arthāgama*), lawful acquisition of anything; increase of knowledge (especially in the compound *vidyāgama*); knowledge, science, intelligence; a traditional doctrine or precept, a collection of such doctrines or precepts, a sacred work, scripture; a manual; an affix; the interpolation of a letter in grammar, a grammatical augment, a meaningless syllable or letter inserted in any part of the radical word; record, title-deed, legal title, a voucher or written testimony; (am), n. a Tantra or any work inculcating the mystical worship of Siva and Sakti. — Āgama-nirapeksha, as, ā, am, independent of a written voucher or title. — Āgama-nita, as, ā, am, studied, read, examined. — Āgama-rahita, as, ā, am, devoid of a written title or a voucher; without a Śāstra. — Āgama-vat, ān, atī, at, having an augment or addition of any kind; having approached for sexual intercourse. — Āgama-sāpeksha, as, ā, am, with or supported by legal vouchers. — Āgamā-pāyin ('ma-ap°'), ī, inī, ī, transient, of short duration. — Āgamā-vartā ('ma-āv°'), f, N. of the plant *Tragia Involucrata* Lin.

Ā-gamana, am, n. coming, approaching, arriving; returning; arising; approaching a woman for sexual intercourse. — Āgamana-kāraṇa, am, n. reason of one's coming. — Āgamana-tas, ind. on account of an arrival.

Ā-gamayya, ind. having explored or discovered.

Ā-gamita, as, ā, am, read over, perused, studied; understood, ascertained.

Ā-gamin, ī, inī, ī, (in gram.) receiving an augment.

Ā-gamishtha, as, ā, am (superl.), Ved. coming with pleasure or very quickly.

1. ā-gamya, as, ā, am, to be approached, accessible; to be acquired.

2. ā-gamya, ind. having arrived or come.

Ā-gantu, us, m. a guest. See ā-gantu.

Ā-gāmika, as, ā, am, relating or belonging to the future.

Ā-gāmin, ī, inī, ī, coming, about to come, arriving, impending; future. — Āgāmi-kāla, as, m. future time.

Ā-gāmuka, as, ā, am, coming, arriving; future.

आगर āgara, Ved. = ā-gāra (?).

आगलित ā-galita, as, ā, am, drooping, languishing, dejected.

आगविद् ā-gavishṭha, as, ā, am (either a false reading for ā-gamishṭha or fr. an adj. ā-gu), Ved. coming near (?).

आगवीन ā-gavina, as, ā, am, occupied with any business till the return of the cows.

आगस् āgas, as, n. (said to be fr. rt. ī with āga substituted), transgression, offence, sin, fault [cf. Gr. ἄγος]. — Āgas-kṛita, as, ā, am, offending; offended.

आगस्त्य āgastya, as, ā, am, referring to the sage Agastī, q. v.; originating from the plant *Agastī Grandiflorum*.

Āgastīya, as, ā, am, relating to or tending to the advantage of Agastī.

आगा 1. ā-gā, cl. 2. P. -gāti, -tum, to come towards or into; to approach, make one's appearance; to meet with; to visit.

2. ā-gā, ās, ās, am, coming towards, &c.

आगाथ āgātha = a-gāḍha, q. v.

आगार ā-gāra, am, n. (probably fr. ā-grī, 'to swallow down,' and denoting first any inner receptacle), room, covered place, dwelling, house, receptacle [cf. ā-gāra]. — Āgāra-godhikā, f. a lizard (?). — Āgāra-dāha, as, m. arson, setting a house on fire. — Āgāra-dāhin, ī, m. an incendiary. — Āgāra-dhūma, as, m., N. of a plant.

आगुर 1. ā-gur, cl. 6. A. -gurate, -ritum (gur = rt. grī, see ā-grī), to approve, to agree or assent to, to promise, to pronounce the Āgura.

2. ā-gur, ūr, f, Ved., N. of a class of plauditory or approving exclamations or formulae used by the priests in sacrificial rites; assent, an agreement.

Ā-gurana or ā-gūraṇa or ā-gūrṇa, am, n. recitation of the Āgura.

Ā-gū, ūs, f. an agreement (?).

Ā-gūrtin, ī, inī, ī, Ved. performing or pronouncing the Āgura.

आगुरव āgurava, as, ī, am (fr. ā-guru), originating from or formed of *Agallochum*. See ā-guru.

आगु ā-grī, cl. 9. P. A., Ved. -grīṇāti, -ṇite, -garitum or -ritum, to approve, to praise.

आगै ā-gai, cl. 1. P., Ved. -gāyati, -gātum, to sing to, to obtain by singing.

Ā-gātri, tā, trī, trī, obtaining by singing.

Ā-gāna, am, n. the act of obtaining by song.

आगनापौष्ण āgnāpauṣha, as, ī, am, Ved. belonging or referring to Agni and Pūshan.

Āgnāvatsiṣṭava, as, ī, am, Ved. belonging or referring to Agni and Vishnu.

आग्निक āgnika, as, ī, am (fr. agni), fiery, belonging to fire or to a sacrifice performed with fire.

Āgnīmāruta, as, ī, am, belonging or referring to Agni and the Maruts; (as), m. an epithet of Agastya; (am), n. a hymn praising Agni and the Maruts [cf. Pāṇini VII. 3. 21; VI. 3. 28].

Āgnivārūṇa, as, ī, am, belonging or referring to Agni and Varuṇa.

Āgniveśya, as, ī, am, belonging to the Agniveśya; one who recites or is conversant with the Agniveśya.

Āgnishṭomika, as, ī, am, belonging to the Agnishṭoma; one who recites or is conversant with the Agnishṭoma.

Āgnihotra, as, ī, am, fit for the Agnihotra.

Āgnīdhra, as, ā, am, Ved. originating from or belonging to the Agnīdh, i. e. to the priest who kindles the fire; (as), m. the priest who kindles the fire; (ā), f. care of the sacred fire; (am), n. the place

where a sacrificial fire is kindled; the function of the priest who kindles the sacred fire.

Āgnīdhriya, *as, ā, am*, being within the Āgnīdhra or the place where a sacrificial fire is kindled; (*as*), m. the fire (*agnis*) within the Āgnīdhra; the fire-place (*dhīshya*) within the Āgnīdhra.

Āgnīdhrya, *as, ā, am*, belonging to the Āgnīdhra or the priest who kindles the sacred fire.

Āgnendra, *as, ī, am*, Ved. consecrated to Agni and Indra.

Āgneya, *as, ī, am*, fiery, belonging or relating or consecrated to fire or its deity Agni; similar to fire or Agni; belonging to Agnāyī, wife of Agni; (*as*), m. epithet of Skanda; of Agastya; (*ās*), m. pl., N. of a people; (*ī*), f., N. of Agnāyī, wife of Agni; the wife of Ūru and daughter of Agni (?); the south-east quarter, of which Agni is the regent; (*am*), n. blood; ghee or boiled butter; gold; N. of a region. — **Āgneya-kīṭa**, *as, m.* an insect (*kīṭa*) which flies into the fire (applied to a thief who breaks into a room and extinguishes the lamp). — **Āgneya-purāṇa**, *am, n.* the same as the *agnī-purāṇa*, q. v.

Āgnyādheya, *as, ā, am*, belonging to the Agnyādheya. See under *agni*.

आग्रन्थ ā-granth, cl. 9. 1. P. -*granthāti*, -*granthati*, -*thitum*, to wind round, to intertwine.

आग्रभोजनिक āgrabhojanika, *as, ī, am* (fr. *agra-bhojana*), one to whom food is first offered.

आग्रयण āgrayaṇa, *as, m.* (fr. *agra*), the first Soma libation at the Agnishtoma sacrifice (see *graha*); a form of Agni; (*ī*), f. an oblation consisting of first-fruits or firstlings; (*am*), n. oblation consisting of first-fruits at the end of the rainy season.

आग्रस्त ā-grasta, *as, ā, am*, bored, perforated.

आग्रह ā-grah, Ved. -*grabh*, cl. 9. P. A. -*grīhṇāti*, -*grīte*, Ved. -*grīhṇāti*, -*grīte*, -*grāhitum*, to seize, take hold of; to draw tight (as reins).

Ā-graha, *as, m.* seizing, taking; attack; surpassing, surmounting; favour; patronage; power, ability; moral power, courage.

Āgrahikā, f. favour, patronage, help.

आग्रहयण āgrahayana, *as, ī, am*, belonging to the month Āgra-hayana (= *agra-hāyana*, q. v.).

Āgrahāyana, *as, m.* 'commencement of the year', N. of a Hindī month commencing about the 12th of November, see *agra-hāyana*; (*ī*), f. the day of full moon (*purnamāsī*) in the month Āgra-hāyana; a particular kind of Pīṣka-yajña, q. v.; N. of a constellation consisting of three stars, one of which is α Orionis, figured by an antelope's head, hence also called Mṛiga-siras.

Āgrahāyana, *as, ī, am*, to be paid (as a debt &c.) on the day of full moon in the month Āgra-hāyana.

Āgrahāyana, *as, m.* the month Āgra-hāyana; (*as, ī, am*), to be paid on the day of full moon in the month Āgra-hāyana.

आग्रहारिक āgraharika, *as, ī, am*, one who appropriates to himself an Āgra-hāra, viz. an endowment of lands or villages conferred upon Brāhmins.

आग्रायण āgrayaṇa, *as, m.* N. of a grammarian; a sacrifice offered when the new rice or wheat ripens; (see *āgrayaṇa*, which is the correct reading.) — **Āgrayaṇeshī** ('*na-ishī*'), *is, f.* the ceremony Āgrayaṇa.

आघट्टक ā-ghaṭṭaka, *as, m.* (rt. *ghaṭṭ* or *ghat*), a rubber; anything which causes friction; the plant *Desmodium Atropurpurea*.

Ā-ghaṭṭana, *am, n.* friction, rubbing, contact, shaking.

Ā-ghaṭṭita, *as, ā, am*, rubbed, touched, shaken.

Ā-ghāṭa, *as, m.* Ved. a musical instrument used for accompanying a dance; a cymbal or rattle; boundary, limit; the plant *Achyranthes Aspera*; (at the end of some compounds) = *ā-ghāta*, see next col.

Ā-ghaṭṭi, *is, is, m. f.* Ved. a musical instrument which sounds on being shaken, a cymbal or rattle.

आघर्ष ā-gharsha, *as, m.* (rt. *gharish*), rubbing, friction.

Ā-gharshana, *as, ī, am*, scratching, rubbing; (*am*), n. rubbing, friction; (*ī*), f. a brush, a rubber.

Ā-gharshita, *as, ā, am*, rubbed, brushed.

आघात ā-ghāta, *as, m.* (fr. rt. *han* with *ā*), striking, a blow, a wound; killing; a beater, striker; retention of urine; misfortune, pain; a slaughter-house, a place for killing animals or victims.

Ā-ghātana, *am, n.* striking, killing; a slaughter-house.

Ā-ghnat, *am, atī, at*, striking, beating.

आघार ā-ghāra. See under *ā-ghri*.

आघुष ā-ghush, cl. 1. P. -*ghoshati*, -*ghoshitum*, to make one's self audible; to cry aloud, to proclaim; to praise; to listen to; Caus. -*ghoshayati*, -*yitum*, to make a noise, to cause to sound; to proclaim or cause to proclaim aloud; to complain continually.

Ā-ghosha, *as, m.* calling out to, invocation.

Ā-ghoshaya, *am, ā, n. f.* a crying or proclaiming, public announcement.

आघूर्ण ā-ghūrṇ, cl. 6. P., 1. A. -*ghūrṇati*, -*ghūrṇate*, -*ṇitum*, to fluctuate, stagger; to roll, whirl.

Ā-ghūrṇana, *am, n.* rolling, tossing; fluctuating, whirling round.

Ā-ghūrṇita, *as, ā, am*, rolled, rolling; whirled round, fluctuating.

आघृ ā-ghri, cl. 1., and Ved. cl. 3. P. -*gharati*, -*jigharti*, -*ghartum*, to sprinkle towards or upon; Caus. -*ghārayati*, -*yitum*, to sprinkle.

Ā-ghāra, *as, m.* sprinkling, sprinkling clarified butter upon the fire at certain sacrifices; ghee or clarified butter.

आघृणि ā-ghṛiṇi, *is, is, ī*, Ved. glowing with heat; endowed with splendor; epithet of the god Pūshan. — **Āghṛiṇi-casu**, *us, us, u*, Ved. rich with heat, epithet of Agni; (Sāy.) having splendid wealth.

आघ्रा ā-ghrā, cl. 1. P. -*jighrati*, -*ghrātum*, to smell, smell at; to kiss; Caus. -*ghrāpayati*, -*yitum*, to cause to smell at.

Ā-ghrāṇa, *am, n.* smelling; satisfaction, satiety; (*as, ā, am*), satisfied, satiated.

Ā-ghrāta, *as, ā, am*, smelled, scented; satisfied, satiated; surmounted, surpassed.

Ā-ghreya, *as, ā, am*, to be smelled at.

आकुशयन ākushayana, *adj.* formed fr. *ankuśa*. See Gaṇa to Pāṇini IV. 2, 80.

आकृति ākṛiti, *is, m.*, N. of a prince.

आङ्गी āṅgī, f. a musical instrument, a tabor.

आङ्ग ānga, *as, ī, am* (fr. 3. *anga*), relating to the base (*anga*) of a word in grammar; bodily, corporeal; having limbs or parts or relating to them; relating to the inferior persons of a drama, to a portion of the Vedas, &c.; (*am*), n. a soft delicate form or body; (*as, ī, am*, pl. *āṅgās*), produced or born in the country Ānga; a prince of that country.

Āngaka, *as, m.* the ruler of the country Ānga; an inhabitant of the same.

Āngavidya, *as, ī, am*, occurring in or being familiar with chiromancy or the knowledge of lucky and unlucky marks on the body. See *anga-vidyā*.

Āṅgika, *as, ī, am*, bodily, corporeal; gesticulated, expressed by bodily action (dramatic sentiment, passion &c., exhibited by attitude, gesture &c.); (*as*), m. a player on a tabor or drum.

आङ्गदी āṅgādī, f., N. of the capital of Āngada's kingdom.

आङ्गार āṅgāra, *am, n.* (fr. *āṅgāra*), a multitude of firebrands.

आङ्गिरस āṅgirasa, *as, ī, am* (fr. *āṅgiras*), descended from or belonging to or referring to the Āṅgirasas or to Āṅgiras; (*as*), m. a descendant of Āṅgiras; especially a N. of Vṛhaspati, the preceptor of the gods; a Kshatriya by will of Brahmā and by profession.

आङ्गलिक āṅgulika, *as, ī, am* (fr. *āṅguli*, q. v.), like a finger.

आङ्गुष āṅguṣa, *as, m.*, Ved. praising aloud, a hymn [cf. *āṅguṣa*, *āṅgoshin*].

Āṅguṣhya, *as, ā, am*, Ved. praising aloud, sounding; fit for praise.

आङ्गेयी āṅgeyī probably = *āṅgī*. See *āṅga*.

Āṅgya, *adj.* fr. *āṅga*, q. v.

आच 1. āca, *as, m.*, N. of a man.

आच 2. āca, in the words *āca-parāca* and *ācōpaca*, 'turned towards and away from' (?).

आचक्ष ā-caksh, cl. 2. A. -*cashṭe*, -*shṭum*, to look at, inspect; to tell, relate, make a communication about anything (with acc.); to announce, declare; to make known, confess; to acquaint, introduce to; to address any one (with acc.); to call, name.

Ā-cakshamāna, *as, ā, am*, saying, declaring.

Ā-cakshus, *us, m.* a learned man, a Paṇḍit.

आचतुर्म् ā-caturam, *ind.* till the fourth generation.

आचतुर्य ācaturya, *am, n.* (fr. *a-catura*), clumsiness, stupidity.

आचम् ā-cam, cl. 1. P. -*cāmati*, -*cāmitum*, to sip; to rinse the mouth (with inst. of the thing); to lap up, lick up, to cause to disappear (as the wind licks up moisture); Caus. -*cāmayati*, -*yitum*, to cause to sip water.

Ā-cama, *as, m.* rinsing the mouth.

Ā-camana, *am, n.* rinsing the mouth, sipping water (before religious ceremonies, before meals &c., from the palm of the hand. It is usual to spit the water out again; the ceremony also includes touching the body in various parts; gargling the throat; the water used for rinsing the mouth).

Ā-camanaka, *as, m.* a spitting pot.

Ācamaniya, *as, ā, am*, used for rinsing the mouth; (*am*), n. water for rinsing the mouth, a gargle.

Ā-cāmya, *ind.* having rinsed the mouth, having sipped and ejected a little water.

Ā-cānta, *as, ā, am*, sipped and ejected (as water); one who has rinsed his mouth.

Ā-cāma, *as, m.* sipping water, rinsing the mouth; the water or foam of boiled rice.

Ā-cāmaka, *as, ā, am*, rinsing the mouth.

Ā-cāmanaka, *as, m.* a spitting pot.

Ā-cāmya, *am, n.* rinsing the mouth, water so used, a gargle; (*as, ā, am*), to be rinsed.

आचय ā-cāya, *as, m.* (fr. rt. *cī* with *ā*), collection, plenty.

Ācāyaka, *as, ā, am*, collecting, skilful in collecting.

आचर ā-car, cl. 1. P. ep. A. -*carati*, -*te-ritum*, Ved. -*radhyai*, -*ritave*, -*rase*, to come near to, approach; to step upon, pass through; to proceed, manage, behave one's self towards (with loc.); to treat; to have intercourse with, frequent; to act, undertake, do, exercise, practice, perform; to devour, eat into; to help forward, put into.

Ā-carana, *am, n.* approaching, arrival; following, observing, conduct, usage, practice; an institute, rite or rule of conduct; a cart, carriage.

Ā-čaraṇīya, as, ā, am, to be done or performed; to be followed or observed, right, proper.

Ā-čarat, an, anti, at, following, practising, observing.

Ā-čarita, as, ā, am, observed, practised, as a rite or usage; usual, customary; enjoined, fixed by rule.

Ā-čarīṭavya, as, ā, am, to be performed in a customary manner; to be done or performed.

Ā-čarya, as, ā, am, to be gone to or approached; to be done or performed.

Ā-čāra, as, m. conduct, manner of action; behaviour; good conduct, good behaviour; custom, practice, usage; an established rule of conduct, an ordinance, an institute, a precept; manner of conducting one's self, diet; rule; [cf. Hib. *acara*, 'convenience, convenience, use.']. — *Ā-čāra-čandrikā*, f. title of a work on the religious customs of the Sūtras. — *Ā-čāra-tantra*, am, n. one of the four classes of Tantras with Buddhists. — *Ā-čāra-dīpa*, as, m. 'lamp of religious customs,' title of a work. — *Ā-čāra-bhrashta*, as, ā, am, fallen from established usage, apostate. — *Ā-čāra-mayūkha*, as, m. 'ray of religious customs,' title of a work. — *Ā-čāra-vat*, an, atī, at, well-conducted, virtuous. — *Ā-čāra-varjita*, as, ā, am, irregular, out of rule; outcast. — *Ā-čāra-viruddha*, as, ā, am, contrary to custom. — *Ā-čāra-vedi*, f. 'altar of religious customs,' a N. of Āryāvarta. — *Ā-čāra-hina*, as, ā, am, deprived of established ordinances, outcast. — *Ā-čārāṅga* ('*ra-an*'), am, n. title of the first of the twelve sacred books of the Jains. — *Ā-čārādarsa* ('*ra-ād*'), as, m. 'looking-glass of religious customs,' title of a work. — *Ā-čārārka* ('*ra-ar*'), as, m. 'sun of religious customs,' title of a work. — *Ā-čārallāsa* ('*ra-ul*'), as, m. 'light of religious customs,' title of a work.

Ā-čārika, as, ī, am, conformable to rule or practice, prescriptive, authorized; (am), n. rules for the preservation of health, habit of life, regimen, diet.

Ā-čārīn, ī, inī, ī, following established rites or practice.

Ā-čārī, f. the plant Hingsha Repens, also called Hilamocika.

Ā-čārya, as, m. lit. 'one to whom one must have recourse' or 'one who is to be attended to or waited on' or 'one whose precepts are to be followed' or 'one who knows the ā-čāra or rules'; a spiritual guide or teacher, especially one who invests the student with the sacrificial thread, and instructs him in the Vedas, in the law of sacrifice and religious mysteries (Manu 2. 140, 171); an epithet of Droṇa the teacher of the Pāṇḍus; (ā), f. a spiritual preceptor.

The title ā-čārya affixed to names of learned men is rather like our Dr.; e.g. *Rāghavā-čārya*, &c.

— *Ā-čārya-karaṇa*, am, n. acting as teacher. — *Ā-čārya-tā*, f. or *ā-čārya-tva*, am, n. the office or proficiency of a holy teacher. — *Ā-čārya-deva*, as, m. one whose preceptor is his god. — *Ā-čārya-bhoga*, as, ā, am, delighting the holy teacher. — *Ā-čārya-mītra*, as, ā, am, venerable, honourable. — *Ā-čārya-vat*, an, atī, at, one who has a teacher. — *Ā-čāryopāsana* ('*ya-up*'), am, n. waiting upon or serving the spiritual preceptor.

Ā-čāryaka, as, ā, am, originating from a spiritual teacher; (am), n. the proficiency of a holy teacher.

Ā-čāryānī, f. (with dental n, Pāṇini IV. 1, 49. Vārt. 6), the wife of an Ā-čārya or holy teacher.

Ā-čārṇa, as, ā, am (anom. past pass. part.), devoured, eaten into.

आचारण्य ā-čaraṇya (nom. fr. *čaraṇa*), P. -čaraṇyati, -yitum, to move one's self, to move or extend towards.

आचल ā-čal, Caus. P. -čalayati, -yitum, to move, draw away from one's place, stir up.

आचान, आचाम. See under ā-čam.

आचि ā-či, cl. 5. P. A. -čīnoti, -nute, -cetum, to accumulate; to collect; to heap up, load with; to cover.

Ā-čīta, as, ā, am, collected, accumulated, heaped; filled, loaded with, covered; spread, diffused; inlaid, set (e.g. *arḥācītā rasanā*, a girdle half set with gems); larded; (as, am), m. n. a cart-load; a measure of ten bhāras or cart-loads.

Ā-čītika, as, ī, am, or ā-čīṭina, as, ā, am, holding or being equal to or cooking a quantity equal to the preceding measure; (a numeral may be placed before these forms, e.g. *dvya-čītika*, &c.).

आचिख्यासा ā-čikhyāsā, f. (fr. Desid. of rt. *khyā* with ā), desire or intention of expressing or denoting something.

आचित् 1. ā-čit, cl. 1. 3. P. -četati, -čiketti, A. -čikite, -čettum, to attend to, to keep in mind; to comprehend, understand, know; to invent; to appear, become visible, distinguish one's self; Desid. -čikitsati, -te, to wait for, watch clandestinely, lurk.

2. ā-čit, t, f, Ved. taking notice or cognizance, attention to; (according to Śāy. the form ā-čitā may stand for ā-čile fr. ā-čīta above.)

आचीरी ā-čīrīna, as, ā, am. See under ā-čar last col.

आचूषण ā-čūṣaṇa, am, n. suction; sucking out; application of cupping-glasses to the skin.

आचूत् ā-čūt, cl. 6. P. -čritati, -čartitum, to fasten, tie, affix.

आचेष्टर ā-čēṣṭara ('*ča-iṣ*'), as, m., N. of a sanctuary built by Ā-čā.

आचेष्ट ā-čēṣṭ, cl. 1. P. A. -čēṣṭati, -te, -čitum, to undertake; to do.

आचोपच ā-čōpaca. See 2. ā-čā.

आच्छद् 1. ā-čchad (-chad), cl. 10. P. -čchadayati or -čchādayati, -yitum, to cover, hide; to clothe, to dress, put on clothes; to conceal.

2. ā-čchad, t, f, Ved. a cover, covering; a sheath. — *Ā-čchad-vihāna*, am, n., Ved. an arrangement made for defence, a means of covering; or (as, ā, am), one who has such means.

Ā-čchanna, as, ā, am, covered, concealed, clothed. Ā-čchāda, as, m. cloth, clothes.

Ā-čchādaka, as, ā, am, concealing, hiding.

Ā-čchādana, am, n. covering, concealing, hiding; disappearance; a covering, a sheath; cloth, clothes; mantle, cloak, &c.; the wooden frame of a roof.

Ā-čchādita, as, ā, am, covered, clothed.

Ā-čchādīn, ī, inī, ī, covering, concealing.

1. ā-čchādya, ind. having clothed or put on.

2. ā-čchādya, as, ā, am, to be covered or clothed.

आच्छाक ā-čchāka, as, m., N. of the tree Morinda Tinctoria; (better ā-čchuka, q.v.)

आच्छिद् ā-čchid (-chid), cl. 7. P. A. -čchinnati, -čchīnte, -čchettum, to tear or cut off; to cut or break in pieces; to take out of; to draw off; remove; to cut off, exclude; to snatch away, to tear from, to rob; to disregard, not to take notice of.

Ā-čchīda, ind. cutting off; cutting, excluding, disregarding; setting aside, in spite of, notwithstanding.

Ā-čchīna, as, ā, am, cut, cut off.

Ā-čcheda, as, m. cutting, cutting off, excision.

Ā-čchedana, am, n. excision, cutting off, exclusion.

आच्छुक ā-čchuka, as, m., N. of the plant Morinda Tinctoria. See ā-čchika and ā-čchāka.

आच्छुरित ā-čchurita, as, ā, am (fr. rt. *čhur* with ā), scratched; irritated; (am), n. making a noise with the finger-nails by rubbing them on one another; a horse-laugh.

Ā-čchuritaka, am, n. a scratch with a finger-nail; a horse-laugh.

आच्छृद् ā-čchrid (-chrid), cl. 7. P. A. -čchri-natti, -čchrinte, -čcharditum, to pour upon, to fill.

आच्छो ā-čcho (-cho), cl. 4. P. -čchhyati, -čchātum, to skin, to fly.

आच्छोदन ā-čchodana, am, n. (rt. *čhud* for *čud*), hunting, the chase. See ā-čchoṭana, ā-čchodana.

आच्यु ā-čyu, Caus. P. A. -čyāvayati, -te, -yitum, to cause to flow over, pour out; to draw or bring near; to induce (any one) to come near.

आच्युतदन्ति ā-čyutadanti (fr. *ā-čyutadanta*) or *ā-čyutanti* (fr. *ā-čyutanta*), ayas, m. pl., N. of a warrior-tribe.

आज् āj (ā-aj), cl. 1. P. A. ā-jati, -te, -jitum, to drive or bring towards; to procure; to drive near, i. e. to come near in a carriage.

Ājant, īs, f, Ved. a stick for driving.

1. āji, īs, m. f. (Ved. m.), a running-match; (ājim aj or ī or *dhāv* or *spī*, to run with or against any one for the prize); a fighting-match, fighting, combat, battle, war; place for running, course, level ground; abuse, invective; an instant; [cf. Scot. *agh*, 'fight'; Hib. *agh*.] — *Āji-krit*, t, t, Ved. running or fighting for a prize; making war. — *Āji-kriyā*, f. fighting, making war. — *Āji-tur*, ūr, ūr, ūr, Ved. victorious in battles. — *Āji-pati*, īs, m., Ved. lord of the battle. — *Āji-anta*, as, m. the goal in a race-course.

आज् āja, as, ī, am (fr. 1. *aja*), coming from goats, belonging to goats, produced by goats; (as), m. a vulture; (am), n. boiled or clarified butter; ghee.

Ājaka, am, n. a flock of goats.

आजकार ājakāra, as, m. Śiva's bull.

आजगर ājagara, as, ī, am (fr. *aja-gara*), treating of the boa or large serpent; (a chapter in the Mahā-bhārata.)

आजगव ājagava, as, m. the bow of Śiva [cf. *ajakāra*].

आजन् ā-jan, cl. 4. A. Ved. -jāyate, -janitum, to be born or come into existence, to be produced or born from; to beget, cause to be born, render prolific.

Ā-janana, am, n. birth, origin.

Ā-janma, ind. from birth, since birth. — *Ājanma-surabhi-pattra*, as, m., N. of a plant (the leaves of which are fragrant from their first appearance).

Ā-jāti, īs, f. birth, origin.

Ā-jāna, am, n. birth, descent, species; birth-place.

Ā-jāni, īs, f, Ved. birth, descent; noble birth; (Śāy.) a mother.

Ā-jāneya, as, ī, am, of noble origin, of good breed (as a horse), fearless, undaunted; (as), m. a well-bred horse.

Ā-jāneyya, as, ā, am, Ved. of good breed, well-bred.

आजप् ā-jap, cl. 1. P. -japati, -pitum, to mutter or whisper to.

आजमीढ ājamīḍha, as, m., N. of a king in the Mahā-bhārata.

आजस्म ā-jarasam or ā-jarasāya, ind., Ved. till old age.

आजवन ā-javana, am, n. (fr. rt. *ju* with ā), rushing at, attacking, fighting.

आजवस्तेय ājavasteya (patronymic fr. *aja-vasti* Pāṇini IV. 1, 136).

आजवाह ājavāha or ājavāhaka fr. *aja-vāha* Pāṇini IV. 2, 133.

आजातशत्रव ājātaśatrava, as, m. (fr. *ajāta-satru*), epithet of Bhadrāsena in the Śatapatha-Brahmaṇa V. 5. 5. 14.

आजाह ājāha, as, ā, am, originating from the warrior-tribe called Ajādas or a chief of that tribe.

आजान ā-jāna, ā-jāneya. See under ājan.

आजि 1. āji. See under āj above.

आजि २. ā-ji, cl. 1. P. -jayati, -jetum, to conquer, win, acquire: Desid. -jigishatī, to try or desire to conquer or win.

Ā-jayana, am, n. conquering.

Ā-jigishu, us, us, u, ambitious, wishing to excel or overcome.

आजिग्रह ā-jigraha, as, ā, am (rt. grah), who or what takes or seizes.

आजिज्ञासेन्य ā-jijñāsenya, as, ā, am (fr. Desid. of rt. jñā with ā), Ved. liable to investigation; (ās), f. pl., N. of a short section of the Kuntāpa hymns in the Aitareya-Brāhmaṇa; (the word rīcās must be supplied.)

आजिहीषु ā-jihirshu, us, us, u (fr. Desid. of rt. hṛ with ā), about to bring towards (with acc.); wishing to take.

आजीकूल ājīkūla, N. of a region.

आजीगति ājigati, a patronymic fr. ājigarta.

आजीव ā-jīva, cl. 1. P. -jivati, -vitum, to live by; to have the use or enjoyment of; to subsist. Ā-jīva, as, m. livelihood, subsistence; a Jaina beggar.

Ā-jīvaka, as, m. a beggar, one who obtains his livelihood everywhere.

Ā-jivana, am, n. livelihood, subsistence. — Ā-jivā-nārtha ('na-abhy'), as, m. (am, n. ?) means of livelihood or subsistence, business, profession.

Ā-jivin, ī, m. having a livelihood; a peculiar kind of beggar.

Ā-jivya, as, ā, am, to be practised as a means of living; fit for or affording a livelihood; habitable, fertile; fruitful; (am), n. means of living.

आजुर ā-jur, ūr, f. or ā-jū, ūs, f. (fr. rt. jṛ with ā), unpaid labour, working without wages; consigning to hell; infirm age (?).

आज्ञा 1. ā-jñā, cl. 9. P. -jñāti, -jñātum, to know, understand, learn, obtain information, ascertain, notice, perceive: Caus. -jñāpayati, -yitum, to publish, order, command, direct; to assure.

Ā-jñāpta, as, ā, am, ordered, commanded.

Ā-jñāptī, īs, f. order, injunction, command.

2. ā-jñā, f. an order, a command; allowance, permission; [cf. Hib. agna, 'wisdom']. — Ā-jñā-kara, as, ī, am, executing an order, obeying, obedient; (as), m. a servant. — Ā-jñā-karāṇa, am, n. execution of orders, obedience. — Ā-jñā-kara-tva, am, n. the office of a servant. — Ā-jñā-kārin, ī, īnī, ī, one who obeys or executes orders, obedient, ministrant. — Ā-jñā-śakra, am, n. a mystical circle or diagram, one of six described by the Tantras. — Ā-jñā-nuyāyīn or ā-jñānuyāyīn ('jñā-an-'), ī, īnī, ī, obeying or executing orders, obedient. — Ā-jñānuyāyīn ('jñā-an-'), ī, īnī, ī, executing orders, obedient. — Ā-jñā-pattra, am, n. an edict, written order. — Ā-jñā-pratighāta, as, m. disobedience, rebellion. — Ā-jñā-bhanga, as, m. disobedience, insubordination, disloyalty. — Ā-jñā-vaha, as, ā, am, obedient, subject, ministrant. — Ā-jñā-sampādīn, ī, īnī, ī, executing an order, obedient, submissive.

Ā-jñāta, as, ā, am, ordered, commanded; (as), m., N. of one of the first five pupils of Śākya-muni.

Ā-jñātrī, tā, m., Ved. one who orders or directs.

Ā-jñāna, am, n. the act of noticing, perceiving.

Ā-jñāpaka, as, ā, am, giving orders, commanding, a commander.

Ā-jñāpana, am, n. ordering, commanding, making known.

Ā-jñāpita, as, ā, am, ordered, commanded.

Ā-jñāpya, as, ā, am, to be directed or commanded.

Ā-jñāyīn, ī, īnī, ī, perceiving, understanding.

आज्य ājya, am, n. (fr. rt. ānj with ā), melted or clarified butter used for oblations, or for pouring into the holy fire at the sacrifice, or for anointing anything sacrificed or offered; (in a wider

sense) oil and milk used instead of clarified butter at a sacrifice; N. of a sort of chant or religious service; turpentine. — Ājya-pa, as, ā, am, Ved. drinking the clarified butter; (ās), m. pl. a class of Manes who are the sons of Pulastya and the ancestors of the Vaiśya order. — Ājya-pātra, am, n. a vessel or dish to hold clarified butter. — Ājya-bhāga, as, m. a portion of clarified butter; (au), m. du. the two portions of clarified butter belonging to Agni and Soma; (as, ā, am), partaking of the clarified butter; offering clarified butter at certain ceremonies. — Ājya-bhuja, k, m. 'consumer of clarified butter,' epithet of Agni. — Ājya-vāri, īs, m. 'sea of clarified butter,' one of the seven seas. — Ājya-sthālī, f., see ājya-pātra.

आञ्च āñc (ā-āñc), cl. 1. P. A. āñcati, -te, -cītum, to bend, crook, curve.

Āñcana, am, n. partial extraction of thorns or arrows and the like from the body.

आञ्च āñch, cl. 1. P. āñchati, āñcha or āñāñcha, āñchitum, to make straight; to lengthen or stretch; to regulate, draw into the right position; to set (a bone or leg).

Āñchana, am, n. setting (a bone or leg), bringing back into the right place by stretching, bending, or drawing.

आञ्ज āñj (ā-āñj), cl. 7. P. āñakti, āñj-tum or āñktum, to anoint; to smooth, polish, prepare; to honour, receive respectfully.

Āñjana, am, ī, n. f. ointment, especially for the eyes; fat. — Āñjanābhyāñjanīya ('na-abhy'), am, ā, n. f., N. of a certain ceremony. — Āñjanī-kāri, f. a woman who anoints or makes ointments.

आञ्जनेय āñjaneya, as, m. (fr. āñjanā, his mother), N. of the monkey Hanumat.

आञ्जलिक āñjalika (fr. āñjalika). See Gaṇa to Pāṇini V. 1, 128.

आञ्जिक āñjika, as, m., N. of a Dānava.

आञ्जिनेय āñjineya, as, m. an insect, a kind of lizard, Lacerta Unjinensis. See āñjana and āñjanika.

आट āṭa, as, m., N. of a serpent.

आटरुष āṭarūsha, as, m., N. of the tree Justicia Adhenatata. See āṭarūsha or āṭarūshaka.

आटविक āṭavika, as, in. (fr. āṭavi), the inhabitant of a forest; a woodman, a pioneer.

Āṭavi, f., N. of a town in the Mahā-bhārata (2. 1175).

आटव्य āṭavya, as, m., N. of a teacher in the Vāyu-Purāṇa.

आटि āṭi, is, f. (rt. aṭ, to wander), N. of the bird Turdus Ginginianus [cf. āṭi and āṭī]. — Āṭi-mukha, as or am?, m. or n.? a surgical instrument employed in blood-letting, the top of which is like the beak of the bird āṭi.

Āṭika, as, ī, am, able to wander; (ī), f., N. of the wife of Ushasti.

Āṭikya, as, ā, am, being on a voyage.

आटोकिन ā-ṭikana or ā-ṭilaka, am, n. (fr. rt. fīk with ā), the leaping motion of a calf [cf. āṭhīlaka and āṭhīlaka].

Ā-ṭikara, as, m. a bull (etym. probably the same as the last).

आटोप āṭopa, as, m. (said to be fr. a Sautra rt. fup with ā), puffing, swelling; flatulence, borborygmi; pride, self-conceit.

आटस्थलक āṭasthalaka (fr. āṭa-sthalī) Gaṇa to Pāṇini IV. 2, 127.

आटनार āṭnāra, as, m. (fr. āṭnāra), Ved., N. of Para in the Satapatha-Brāhmaṇa; (as, ā, am), fond of wandering (?).

आडम्बर āḍambara, as, m. (etym. doubtful, probably rt. ḍamb with ā), a drum used in battle; charge sounded by musical instruments; the sounding of a trumpet as a sign of attack; the roaring of elephants; pride, arrogance (in this sense perhaps connected with saṃrambha?); commencement (in this sense perhaps connected with ārambha?); anger, passion; happiness, pleasure; the eyelid; (am), n. rubbing and kneading the body; (sometimes this word is written āḍampara). — Āḍambarāghāta ('ra-agh'), as, m., Ved. one who beats a drum.

Āḍambarīn, ī, īnī, ī, arrogant, proud.

आडि āḍi, is, f. a bird, the Sarālī (Turdus Ginginianus); a kind of fish. See āṭi.

आडु āḍu, us, us, u (fr. rt. aḍ), striving to obtain anything.

आडू āḍū, ūs, m. (or f.?) a raft, a float. See āṭu.

आढक āḍhaka, as, am, m. n. (etym. doubtful, a measure of grain, the 4th of a dropa and equal to 4 prasthas = 16 kuḍavas = 64 palas = 256 karshas = 4096 māshas; or containing nearly 7 lbs. 11 ozs. avoirdupois. In Bengal an āḍhaka is equal to two mans or 164 lbs. avds.; (ṭ), f. a kind of pulse, Cajanus Indicus Spreng.; a kind of fragrant earth. — Āḍhaka-jambu, N. of a country. — Āḍhakajambuka, as, ī, am, relating to that country.

Āḍhakika, as, ī, am, or āḍhakina, as, ā, am, holding or containing an āḍhaka; sown with an āḍhaka of seed, as a field &c.

आढीलक āḍhīlaka, a various reading for ā-ṭilaka. See ā-ṭikana.

आढ्य āḍhya, as, ā, am (etym. doubtful, perhaps for ārdhya fr. rīdh), opulent, wealthy, rich; (with an inst. or as last member of a comp.) rich in, abounding in, productive; possessing abundantly; mixed with, watered with; abundant, existing in abundance. — Āḍhyakulīna, as, ā, am, descended from a rich family. — Āḍhyam-karāṇa, as, ī, am, enriching; (am), n. the means of enriching, wealth, prosperity. — Āḍhya-kara, as, ī, am, once opulent (?). — Āḍhyatā, f. opulence, wealth. — Āḍhyam-bhaviṣhyu, us, us, u, or āḍhyam-bhāvika, as, ī, am, becoming rich or eminent. — Āḍhya-vāta, as, m. (abundant wind), a convulsive or rheumatic palsy of the loins. — Āḍhyāḍu ('ḍhya-āḍu), us, us, u, striving to get wealth.

Āḍhyaka, am, n. wealth, opulence, abundance.

आणक āṇaka, as, ā, am (fr. aṇu, q. v.), low, inferior. See āṇaka.

Āṇava, am, n. exceeding smallness; (as, ī, am), very small, fine (?).

Āṇavīna, as, ā, am, bearing or fit to bear Panicum Miliaceum.

आणि āṇi, is, m. f. [cf. aṇi], the pin of the axle of a cart, the linch-pin; the part of the leg just above the knee; the corner of a house; a limit, a boundary; the edge of a sword.

आण्ड āṇḍa, am, n. (fr. āṇḍa, q. v.), an egg; a multitude of eggs, a brood; (au), m. du., Ved. the testicles [cf. āṇḍa]. — Āṇḍa-ja, as, ā, am, born from an egg. — Āṇḍa-val, ān, atī, at, possessed of eggs or testicles. — Āṇḍād ('ḍa-ad), t, m., Ved. one who eats eggs, N. of a demon.

Āṇḍi, f., Ved. a testicle.

Āṇḍika, as, ā, am, Ved. bearing eggs, as a plant with egg-shaped fruits or bulbs.

Āṇḍira, as, ā, am, having many eggs.

आत āt, ind. (fr. 4. a), Ved. afterwards, then; (in which senses it is often used in a concluding paragraph antithetically to yad, yadā, yadī, being then sometimes strengthened by the particles aha, id, im, u; e.g. yadēd ayukta haritāḥ sadhasthād ād rātri vāras tanute smasmai, 'at the very time when he has unyoked his coursers from his car, then

night extends the veiling darkness over all; *Vṛitram yad Indra savasāvāhīr ahim ād it sūryam divy ārohayo drīṣe*, 'when, O Indra, thou didst slay with thy power the dragon Vṛitra, then indeed thou didst raise the sun in the sky, that it might be seen.' In other passages *āt* is simply used like a conjunction, equivalent to 'then, further, also, and.' Sometimes it only serves to strengthen the meaning of another word, or to give emphasis to an interrogative pronoun, in the same way as *u*, *nu*, *anga*, &c.; e.g. *ya eka id apratir manyamāna ād asmād anyo ajaniṣṭa tavyām*, 'he who considered himself alone irresistible, another was born mightier even than he'; *Kim āt pra bravāma*, 'How can we at all proclaim?'

आत āta, *as*, *ā*, *m*. f. (fr. *ā-tan* below?), Ved. a scaffold; the frame of a door; (Śāy.) a quarter of the sky.

आतंस ā-taṁs, Caus. A., Ved. -*tansayate*, -*yitum*, to shake out; (Śāy) to decorate from all sides.

आतक ātaka, *as*, *m*., N. of a Nāga.

आतक्ष ā-taksh, cl. 1. P. A., Ved. -*takshati*, -*te*, -*kṣhitum*, -*tashṭum*, to bring from all sides, to procure.

आतञ्ज ā-tañc, cl. 7. P. -*tanakti*, -*tanktum* or -*tanṣitum*, to cause to shrink or contract, to coagulate.

Ā-tanka, *as*, *m*. (this word may also be connected with rt. *tank*, q. v.), disease or sickness of the body; pain or affliction of mind, disquietude, apprehension, fear; fever; the sound of a drum or tabor.

Ā-tañcana, *am*, *n*. casting one thing into another to effect some change, as butter-milk into fresh milk to turn it; the act of causing to contract; that which causes coagulation; runnet; curdled milk; a sort of whey; calcining, adding a powder or flux to metals in fusion; the flux so used; casting away, destroying; danger, calamity (as a pestilence or epidemic); speed, velocity; gratifying; satisfying; making fat.

आतड् ā-taḍ, cl. 10. P. -*tāḍayati*, -*yitum*, to thump, strike.

आतन् ā-tan, cl. 8. P. -*tanoti*, -*nitum*, to extend over, stretch over, penetrate, to spread, over-spread; to illuminate; to take hold of, seek to attain, assume a (hostile) attitude; to stretch (as a bow for shooting); to diffuse; to bring to pass, effect: Caus. -*tānayati*, -*yitum*, to stretch (a bow); [cf. rt. *tāy*, with which some of the following forms are connected.]

Ā-tata, *as*, *ā*, *am*, spread, extended, stretched (as a bow), &c.

Ātāyān, *i*, *inī*, *i*, one whose bow is stretched to take another's life; endeavouring to kill some one; a felon, a thief, a murderer, incendiary, ravisher. — **Ātāyī-tā**, *f*. or **Ātāyī-tva**, *am*, *n*. persecuting, murdering, destroying, stealing.

Ātālā-vin, *i*, *inī*, *i*, Ved. one whose bow is stretched. See **Ātāyān**.

Ā-tana, *am*, *n*. spreading, expanding; sight, view. **Ā-tant**, *is*, *is*, *i*, Ved. spreading, penetrating.

Ā-tāna, *as*, *m*., Ved. an extended cord, string, &c.

Ā-tāyin, *i*, *m*. a falcon, a kite. See **Ātāpīn**.

आतप् 1. ā-tap, cl. 1. P. -*tapati*, -*taptum*, to radiate heat; to blaze, to heat; to cause to glow: Pass. -*tapayate*, to suffer pain, be afflicted; to inflict (austerities) upon one's self.

2. **ā-tap**, *p*, *f*., Ved. heat.

Ā-tapa, *as*, *ā*, *am*, Ved. causing pain or affliction; (*as*), *m*. heat of the sun, sunshine. — **Ā-tapa-tra**, *am*, *n*. a large umbrella of silk or leaves used in the East as a parasol. — **Ā-tapatraka**, *am*, *n*. a small umbrella, a mat or basket carried on the head as one.

— **Ā-tapa-rat**, *an*, *atī*, *atī*, *atī*, irradiated by the sun.

— **Ā-tapa-varshya**, *as*, *ā*, *am*, Ved. (water &c.) produced by rain during sunshine. — **Ā-tapa-vārana**, *am*, *n*. a parasol. — **Ā-tapa-sushka**, *as*, *ā*, *am*, dried in

the sun, evaporated by the solar heat. — **Ā-tapābhāva** ('*pa-abh*'), *as*, *m*. non-existence of sunshine, shadow. **Ā-tapana**, *as*, *m*. causing heat, an epithet of Siva.

Ātāpīya, *as*, *ā*, *am* (adj. fr. *ā-tapa*), sunshiny (?). **Ātāpya**, *as*, *ā*, *am*, Ved. being in the sunshine.

आतम् ā-tam, cl. 4. P. -*tāmyati*, -*tamitum*, to faint, to swoon, to become senseless; to despond, to languish, fade away.

आतमान् ā-tamām ? (a superlative form fr. 3. *ā* ?).

आतर ā-tara. See under *ā-tṛi*.

आतर्ज् ā-tarj, cl. 10. P. -*tarjayati*, -*yitum*, to scold, abuse.

आतर्दन ā-tardana. See under *ā-tṛid*.

आतर्पण ā-tarpaṇa. See under *ā-tṛip*.

आतव ātava, a proper N. (whence the patron. *ātavāyana* Pāṇini IV. 1, 110. Gāṇa.)

आतान ā-tāna. See under *ā-tan*.

आतापिन् ātāpin or *ātāyin*, *i*, *m*., N. of the bird Falco Cheela. See under *ā-tan*.

आतार ā-tāra, *ā-tārya*. See under *ā-tṛi*.

आताली ātālī, an indeclinable word compounded with *as*, *bhū*, and *kṛi* (see Pāṇini I. 4, 61).

आति āti, *is*, *m*. f. (fr. rt. *at*), Ved. a kind of water-bird; the bird *Turdus Ginginianus* (see *ātī*); going.

आतिथ्ये ātithya, *as*, *i*, *am* (fr. *atithi*, q. v.), proper for a guest, hospitable, attentive to a guest; (*i* or *am*), *f*. n. hospitality.

Ātithya, *as*, *ā*, *am*, proper for a guest, hospitable, attentive to a guest; (*as*), *m*. a guest; (*am*), *n*. hospitable reception; hospitality; a particular rite, the reception of the Soma when it is brought to the place of sacrifice, also called *ātithyeshā*. — **Ātithyārūpa**, *as*, *ā*, *am*, Ved. being in the place of the Ātithya rite. — **Ātithya-satkāra**, *as*, *m*. the rites of hospitality.

आतिदेशिक ātideshika, *as*, *i*, *am* (in gram.) connected with an *ati-deśa*, q. v.; having reference to substitution or putting one thing for another.

आतिरश्चीन् ā-tirāścīna, *as*, *ā*, *am*, a little transverse or across.

आतिरेक्य ātiraikeya, *am*, *n*. (fr. *ati-reka*), superfluity, excess.

आतिविज्ञान्य ātivyijñānya, *as*, *i*, *am* (fr. *ativyijñāna*), surpassing the perception or understanding.

आतिशय्य ātisayya, *am*, *n*. (fr. *ati-saya*), excess, quantity.

आतिष्ठ ātiṣṭha, *am*, *n*. (fr. *ati-shṭha*), Ved. the being placed at the head of something, being a universal ruler.

आतु ātu, *us*, *m*. (said to come fr. *ā-tṛi* next col.; but probably fr. rt. *at*), a raft, a float. See *ādū*.

आतुच् ā-tuḥ, *k*, *f*., Ved. growing dusk, evening.

आतुज् 1. ā-tuj, cl. 1. 6. P., Ved. -*tojati*, -*tujati*, -*tojitum*, to bring near, to procure.

2. **ā-tuj**, *m*. (Śāy.) destroyer of enemies, or giver of wealth.

Ā-tuji, *is*, *is*, *i*, Ved. rushing on, hastening towards; carrying off (as booty), injuring.

आतुद् ā-tud, cl. 6. P. A. -*tudati*, -*te*, -*totum*, to strike, to push, spur on, stir up.

Ā-todin, *i*, *inī*, *i*, Ved. striking, pushing, pricking.

Ā-todya, *am*, *n*. 'to be struck,' a musical instrument.

आतुर ā-tura, *as*, *ā*, *am* (fr. rt. *turn* with *ā*), hurt, injured; suffering; sick in body or mind, disabled, diseased; feeble, weak, incapable of doing anything (with inf.).

आतुल् ā-tul, cl. 10. P. -*tolayati*, -*yitum*, to lift up, raise, elevate.

आतृद् ā-tṛid, cl. 7. P. -*tṛipatti*, -*tarditum*, to split, sever, pierce; to push open, open; A. -*tṛinte*, to become split or severed, to sever one's self.

Ā-tardana, *am*, *n*. pushing open, opening.

Ā-tṛipṇa, *am*, *n*. an opening, hole; an open wound.

आतृप् ā-tṛip, cl. 4. 5. 6. P. -*tṛipyati*, -*tṛipnoti*, -*tṛippati*, -*tṛiptum* or -*tṛaptum*, to be satisfied: Caus. -*tarpayati*, -*yitum*, to satisfy.

Ā-tarpaṇa, *am*, *n*. satisfying, gratification, satisfaction; whitening the wall, floor or seat on festive occasions; the pigment used for that purpose.

Ā-tṛipya, *as*, *ā*, *am*, satisfiable, to be satisfied; (*as*), *m*. the custard apple tree *Annona Reticulata*; (*am*), *n*. the fruit of this tree.

आतृ ā-tṛi, cl. 1. P., Ved. -*tarati*, -*taritum* or -*tṛitum*, to pass through or over; to cross over; to overcome; to enlarge, increase.

Ā-tara, *as*, *m*. fare for being ferried over a river, passage money, freight.

Ā-tāra, *as*, *m*. landing, coming to shore, fare, freight.

Ā-tārya, *as*, *ā*, *am*, to be crossed; (Ved.) landing, coming to shore, relating to landing.

आत ā-tta, *as*, *ā*, *am* (contracted fr. *ā-datta*, part. pass. of *ā-dā*, q. v.), taken, accepted; assumed; attracted. — **Ātta-gandha**, *as*, *ā*, *am*, one whose smell is taken away, one who is throttled; hence one whose pride is humbled, insulted. — **Ātta-garva**, *as*, *ā*, *am*, whose pride has been taken down, humiliated, degraded. — **Ātta-manaska**, *as*, *ā*, *am*, whose mind is transported or carried away (with joy). — **Āttalakhmī**, *is*, *is*, *i*, stripped of wealth. — **Ātta-vaśas**, *ās*, *ās*, *as*, Ved. destitute of speech.

आतथ ātta, thou saidst. See under rt. 3. *ah*.

आत्मन् ātman, *ā*, *m*. (fr. rt. *an*, to breathe, or *at*, to go; or, according to some, fr. rt. *ah* and connected with *aham*, I; or, according to others, a contraction of *avatman* fr. rt. *av* = *vā*; but the existence of the old Vedic form *tman* makes all these etymologies doubtful); the breath, soul, the principle of life and sensation, the individual soul, the self, the abstract individual (e.g. *ātman* Ved. loc. *dhatte*, 'he places in himself, he makes his own'; *ātmanā vi-yu*, 'to lose one's life'; *ātmanā saptaṁas*, 'made the seventh by one's self', i. e. 'being one's self the seventh with six others'); self, one's self, used as a reflexive pronoun for all three persons (e.g. *ātmānam sā hanti*, 'she strikes herself'); and used in the singular even when it refers to a dual or plural (e.g. *putram ātmanah sprishvā nipetatuh*, 'they two having touched their son fell down'); the natural temperament or disposition; essence, nature, character, peculiarity; the person or whole body considered as one and opposed to the separate members of the body; the body; the understanding, intellect, the mind, the faculty of thought or reason, the thinking faculty; the highest personal principle of life, Brahma, the supreme deity and soul of the universe (but *paramātmāna* is more usual in this latter sense); care, effort, pains; firmness; the sun; fire; wind; air; a son; [cf. Goth. *ahma*; Old Germ. *ātum*, Them. *ātuma*; Angl. Sax. *æðhm*; Mod. Germ. *Athem*, *Athem*; Hib. *adh*, 'knowledge,' and *adhma*, 'knowing'; Gr. *ἀνθρώπου*, *ἀνθρώπου* (?); *ἀνθρώπος*, *ἀνθρώπου* (?): cf. also rt. *thw* &c. = rt. *vā*.] — **Ātma** is used at the end of

some compounds for *ātman*; e.g. *pratyayātma*, as, ā, am, whose natural disposition is confidence. — *Ātma-karman*, a, n. one's own act. — *Ātma-kāma*, as, ā, am, loving one's self, possessed of self-conceit; loving Brahma, the supreme spirit. — *Ātma-kāmeya*, as, m. pl., N. of a people. — *Ātma-kāmeyakā*, as, ā, am, inhabited by the *Ātmakāme-yas*. — *Ātma-kārya*, am, n. one's own business, private affairs. — *Ātma-kṛta*, as, ā, am, self-executed, done of one's self; done against one's self. — *Ātma-gatam*, ind. lit. 'gone to one's self,' aside (used in theatrical language, like the English 'aside,' to denote that the words which follow are supposed to be spoken privately, as if to the speaker's self and not in the hearing of any one but the audience). — *Ātma-gatī*, is, f. course of the soul's existence, life of the spirit; one's own course. — *Ātma-gatyā*, ind. by one's own act (without the intervention of another). — *Ātma-guṇā*, f., N. of the plant *Mucuna Pruriens* Hook.; (according to others) Cowhage or Cowhage. — *Ātma-guṇī*, is, f. a cave, the hiding-place of an animal. — *Ātma-grāhin*, ī, inī, i, selfish, greedy, taking care of one's self, appropriating, taking for one's self. — *Ātma-grāhā*, as, m. suicide; heresy, schism. — *Ātma-grāhīn*, ī, inī, i, a suicide, a heretic, a schismatic, one who disregards moral or religious institutions. — *Ātma-ghoṣa*, as, m. a crow; a cock ('one who calls out to himself'). — *Ātma-jā*, as, m. a son; (ā), f. a daughter; a descendant; the reasoning faculty, understanding. — *Ātma-janman*, a, n. the birth of one's self, i.e. the birth of a son; (ā), m. a son. — *Ātma-jaya*, as, m. one's own victory; victory over one's self. — *Ātma-jyā*, as, m. a sage, one who knows his own nature and that of spirit, self-knowing. — *Ātma-jñāna*, am, n. knowledge of the soul or supreme spirit, spiritual knowledge, philosophical knowledge of the spiritual principle in creation; self-knowledge, true wisdom. — *Ātma-tattva*, am, n. the true nature of the soul or of the supreme spirit. — *Ātmatattva-jyā*, as, m. a sage versed in the Vedānta doctrines. — *Ātma-tā*, f. or *ātma-tva*, am, n. identity with self, spirituality. — *Ātma-tyāga*, as, m. self-sacrifice, giving up one's own life, suicide. — *Ātma-tyāgin*, ī, inī, i, m. one who gives up his own life, a suicide; a heretic, an unbeliever. — *Ātma-trāṇa*, am, n. self-preservation, a body-guard. — *Ātma-darśa*, as, m. 'self-shower,' a mirror. — *Ātma-darśana*, am, n. seeing one's self; knowledge of man's real nature, spiritual knowledge. — *Ātma-dā*, as, ā, am, Ved. granting personal existence or life. — *Ātma-dāna*, am, n. gift of self, self-sacrifice, resignation. — *Ātma-dūṣhī*, is, ī, i, Ved. corrupting the soul, soul-destroying. — *Ātma-devatā*, f. a tutelary deity. — *Ātma-drohin*, ī, inī, i, self-tormenting, fretful, miserable. — *Ātma-nitya*, as, ā, am, constantly in the heart, greatly endeared to one's self. — *Ātma-nirāḍa*, f. self-reproach. — *Ātma-nivedana*, am, n. offering one's self as a living sacrifice to the deity. — *Ātman-vat*, ān, atī, at, Ved. having a soul, animated, alive, personal. — *Ātman-vin*, ī, inī, i, Ved. animated, having a soul. — *Ātma-parājita*, as, ā, am, Ved. one who has lost himself. — *Ātma-parityāga*, as, m. self-sacrifice. — *Ātma-prabodha*, as, m. cognition of soul or supreme spirit; title of an Upanishad. — *Ātma-prabha*, as, ā, am, shining by one's own light, self-illuminated. — *Ātma-pravāḍa*, as, m. conversation about the soul or supreme spirit; N. of the seventh of the fourteen Pūrvas or most ancient sacred writings of the Jains. — *Ātma-praśaṅga*, f. self-applause. — *Ātma-ṛitī*, is, f. self-enjoyment, self-indulgence. — *Ātma-badha*, see *ātma-vadha*. — *Ātma-bandha*, us, m. one's own kinsman, a first cousin or father's sister's son, mother's brother's son, mother's sister's son. — *Ātma-buddhi*, is, f. self-knowledge. — *Ātma-bodha*, as, m. knowledge of soul or supreme spirit; self-knowledge; N. of a work of Śaṅkarācārya; N. of one of the Upanishads of the *Ātharva-veda*; (as, ā, am), possessed of a knowledge of soul or the supreme spirit. — *Ātma-bhava*, as, m. becoming or existing of one's self; (as, ā, am), produced in one's self, caused by one's self. — *Ātma-*

bhāva, as, m. existence of the soul; the self, proper or peculiar nature; the body. — *Ātma-bhū*, is, m. self-born, self-existent; an epithet of Brahmā, Viṣṇu, Śiva, and Kāmadeva, the god of love. — *Ātma-bhūta*, as, ā, am, self-produced, become one's self, own, peculiar, belonging to; attached to, faithful. — *Ātma-bhūya*, am, n. peculiarity, own nature. — *Ātma-māya*, as, ī, am, spiritual. — *Ātma-mātrā*, f. a particle of the supreme spirit. — *Ātma-mānīn*, ī, inī, i, self-honouring, self-respecting, decorous, respectable. — *Ātma-mūla*, as, ā, am, self-existent; (ī), f., the plant *Alhagi Maurorum* ('striking root in self'). — *Ātma-mbhari*, is, ī, i, self-nourishing, one who takes care only of his own person, selfish, greedy. — *Ātma-yajin*, ī, inī, i, sacrificing for one's self; one who sacrifices himself; (ī), m. a wise or learned man, one who studies his own nature and that of the soul. — *Ātma-yonī*, is, m. one whose birth-place is self; an epithet of Brahmā, Viṣṇu, Śiva, and Kāmadeva, the god of love. — *Ātma-rakṣā*, f. the plant *Cucumis Colocynthis* or *Trichosanthes Bracteata* (a creeper with a poisonous fruit). — *Ātma-rāma-yogendra* (°ga-in°), as, m., N. of a man. — *Ātma-loma*, a, n. the hair of the body; the beard. — *Ātma-vaśikā*, as, ā, am, self-deceiver. — *Ātma-vaśanā*, f. self-delusion. — *Ātma-rat*, ān, atī, at, self-possessed, composed, prudent; knowing spirit; (ī), ind. like one's self. — *Ātma-rat-tā*, f. self-possession, self-regard, prudence; self-resemblance, proportion, analogy. — *Ātma-vadha*, as, m. or *ātma-vadhya*, f. suicide. — *Ātma-vaśa*, as, m. subjection of the mind, self-control, self-government; (as, ā, am), depending on one's own will. — *Ātma-vikraya*, as, m. sale of one's self, sale of one's liberty. — *Ātma-vid*, t, m. a wise man, a sage, one who knows the nature of the soul or spirit; a sensible man, one who knows himself; a N. of Śiva. — *Ātma-vidyā*, f. knowledge of soul or the supreme spirit; spiritual knowledge. — *Ātma-vivṛiddhi* or *ātma-vṛiddhi*, is, f. self-advantage. — *Ātma-vira*, as, ā, am, existent, sentient; appropriate, good for one's self, suitable as diet &c.; (as), m. a mighty man; a son; a wife's brother; the jester or *Viddhaka* in a play. — *Ātma-vṛittānta*, as, m. one's own story, account of one's self, autobiography. — *Ātma-vṛitti*, is, f. one's own circumstances; practising one's own duties or occupation. — *Ātma-sakti*, is, f. inherent or own power or effort. — *Ātma-dāyā*, f. the plant *Asparagus Racemosus* Willd. — *Ātma-suddhi*, is, f. self-purification. — *Ātma-sāgāhā*, f. self-praise, boasting. — *Ātma-samyama*, as, m. self-restraint, stoicism. — *Ātma-sad*, t, t, Ved. dwelling in self. — *Ātma-santi*, is, ī, i, Ved. granting the breath of life. — *Ātma-sandeha*, as, m. internal doubt, personal risk. — *Ātma-sambhava*, as, m. a son; (ā), f. a daughter. — *Ātma-sāt*, ind. one's own; (used in connection with *rt. kṛt*, see *ātmāsāt-kṛt* next col.). — *Ātma-viddhi*, is, f. personal aggrandizement, self-advantage. — *Ātma-sukha*, as, m., N. of a man. — *Ātma-stuti*, is, f. self-praise. — *Ātma-hatyā*, f. self-destruction, suicide. — *Ātma-han*, ā, m. one who kills his soul, or does not concern himself about the welfare of his soul; a heretic, an unbeliever; a self-murderer, a suicide; a priest in a temple, a servant or attendant upon an idol; (the priest subsisting by appropriating to himself offerings to deities, for which future punishment is assigned) — *Ātma-hanana*, am, n. suicide. — *Ātma-hita*, as, ā, am, beneficial to one's self; (am), n. one's own profit or advantage. — *Ātmā-dishā* (°ma-ād°), as, ā, am, self-counselled; (as), m. a treaty dictated by the party wishing it himself. — *Ātmādhina* (°ma-adh°), as, ā, am, depending on self, independent; sentient, existent; (as), m. a son; a wife's brother; the jester or *Viddhaka* in a play, see *ātmanina* and *ātma-vira*. — *Ātmāparādha* (°ma-ap°), as, m. own offence, personal transgression. — *Ātmāpahāraka* (°ma-ap°), as, m. an impostor, one who pretends to belong to a higher class than his own. — *Ātmābhilāsha* (°ma-abh°), as, m. the soul's desire. — *Ātmārtha* (°ma-ar°), as, ā, am, for the sake of one's self. — *Ātmāśin* (°ma-āś°), ī, m. a fish, supposed to eat its young.

— *Ātmāśraya* (°ma-āś°), as, m. self-dependance; innate idea, abstract knowledge which is independent of the thing to be known. — *Ātmēśvara* (°ma-iś°), as, m. master of one's self, self-possessed; God. — *Ātmodaya* (°ma-ud°), as, m. self-advantage or elevation. — *Ātmodbhava* (°ma-ud°), as, ā, am, born or produced from one's self; (as), m. a son; (ā), f. a daughter; N. of the plant *Glycine Debilis* Roxb. — *Ātmopajivin* (°ma-up°), ī, inī, i, one who lives by his own labour; one who lives by his wife; a public performer, actor, singer, dancer, &c.; a day-labourer. — *Ātmopaniṣad* (°ma-up°), t, f. title of an Upanishad which treats of the supreme spirit. — *Ātmopama* (°ma-up°), as, ā, am, like one's self. — *Ātmaupama* (°ma-avp°), am, n. likeness to self, analogy to one's own self.

Ātmaka, as, ikā, m. f. = *ātman*, essence, nature, character, property, peculiarity; (as, ā, am), belonging to the nature or essence of a thing, of the same nature as. *Ātmaka* often occurs as the last member of a compound; e.g. *sankalpātmaka*, whose characteristic is *sankalpa*; *pañcātma*, five-fold, composed of five; *viṣhātma*, poisonous; *Rig-ātmaka*, belonging to the *Rig-veda*.

Ātmakiya or *ātmīya*, as, ā, am, belonging to one's self, one's own, own; cognate, related of kin. Used reflexively for all three persons.

Ātmanina, as, ā, am, belonging to self, own; appropriate, good for, fit for, suitable (as diet &c.), existent, sentient; (as), m. a son; any living being; a wife's brother; the jester or *Viddhaka* (q. v.) in a drama.

Ātmane-pada, am, n. 'word to one's self,' form for one's self; that form of the verb which implies an action belonging or reverting to self; that voice which corresponds to the Greek middle; the terminations of that voice.

Ātmanepadīn, ī, inī, i, taking the terminations of the middle voice, inflected in this voice.

Ātmane-bhāṣā, f. the Sanskrit middle voice.

Ātmasāt-kṛt, to make one's own, to acquire or gain for one's self, to place upon one's self.

Ātmasāt-kṛta, as, ā, am, made one's own, appropriated.

Ātmī-bhāva, as, m. becoming part of the supreme spirit.

Ātmya, as, ā, am, belonging to self, personal; (at the end of a comp.) having the nature of.

आत्यन्तिक *ātyantika*, as, ī, am (fr. *aty-anta*), continual, uninterrupted, infinite, endless; excessive, superlative, abundant; supreme. — *Ātyantika-pralaya*, as, m. the grand or universal destruction of the world.

आत्ययिक *ātyayika*, as, ī, am (fr. *aty-aya*), having a rapid course, rushing quickly to a termination, not suffering delay, pressing, urgent; destructive, disastrous, distressing, painful, ill-omened, unpropitious.

आत्युह *ātyūha*, as, m. a gallinule. See *dātyūha*.

आत्रेय *ātreya*, as, ī, am (fr. *atri*), originating from Atri; (as), m. a descendant of Atri; a priest who is closely related to the *Sadasya* (perhaps because this office was generally held by a descendant of Atri); an epithet of Śiva; an essential humor or juice of the body; (ī), f. a female descendant of Atri; a woman in her courses; any woman of the Brāhmanical order; N. of a river in the north of Bengal, otherwise called *Tistā*. — *Ātreya-putra*, as, m., N. of a teacher.

Ātreyikā, f. a woman in her courses.

आथर्वण *ātharvaṇa*, as, ī, am (fr. *ātharvan*), originating from, or belonging or relating to *Ātharvan* or the *Ātharvans*; (as), m. a descendant of *Ātharvan*; a priest whose ritual is comprised in the *Ātharva-veda*; a Brāhman versed in the *Ātharva-veda*; a house-priest; the *Ātharva-veda*; (am), n. a private apartment in which, after a sacrifice, the sacrificer is informed of the happy event of the sacrifice by the officiating Brāhman.

Ātharvanika, *as*, m. a Brāhman who has studied the Atharva-veda.

Ātharvanīya-rudropanishad (°ra-up°), *t*, *f*, *N*. of an Upanishad.

आद् ād (ā-ad), *cl. 2. P.*, Ved. *atti*, *attum*, to eat.

आदंश ā-daṁś, *cl. 1. P.* -*daṁśati*, -*daṁśtum*, to nibble, bite or peck at.

Ā-daṁśa, *as*, m. a bite, a wound caused by biting.

Ā-dashṭa, *as*, *ā*, *am*, nibbled, pecked at.

आदम् ā-daghma, *as*, *i*, *am* (fr. ās-d°), Ved. reaching up to the mouth (as water).

आदम्भ ā-dambh, *cl. 5. P.*, Ved. -*dabhnōti*, -*dambhitum*, to harm, hurt, injure, treat injuriously.

आदर ā-dara. See under *ā-dri*.

आदरश ā-darśa. See under *ā-driś*.

आदह ā-dah, *cl. 1. P.* -*dahati*, -*dagdhum*, to burn, burn up; Caus. -*dāhayati*, -*yitum*, to cause to burn; Caus. Pass. -*dāhyate*, to be burnt.

Ā-dahana, *am*, *n*, Ved. a place where anything is burnt.

आदा 1. ā-dā, *cl. 3. A.* (Ved. sometimes *P.*) -*dāte*, -*dādātī*, -*dātum*, to give to one's self, appropriate to one's self, take, receive, accept, seize, take away, separate; to carry off, to put on (as clothes), to perceive, comprehend; to agree to; to undertake, begin; to begin to speak; to repeat (with *punar*); Caus. -*dāpayati*, -*yitum*, to cause one to take; Desid. *Ā-dātsate*, to desire to take, to be on the point of taking or seizing.

Ā-da, *as*, *ā*, *am*, (at the end of some compounds) taking, receiving.

Ā-datta, *as*, *ā*, *am* (sometimes contracted to *atta*, *q. v.*), taken, seized, put on; agreed to, undertaken, begun.

Ā-datlāna, *as*, *ā*, *am*, taking, accepting, undertaking, beginning.

Ā-dadī, *is*, *is*, *i*, Ved. procuring, gaining; taking or carrying away or off.

Ā-dātavya, *as*, *ā*, *am*, to be taken or received.

Ā-dātṛ, *tā*, *m*, a receiver.

1. **ā-dāna**, *as*, *n*, taking, seizing; receipt, acceptance; taking for one's self, drawing near to one's self; receiving; taking away or off; a symptom; (for 2. *ā-dāna* see below under 2. *ā-dā*).

2. **ā-dāna**, *as*, *ā*, *am*, one who goes away after having taken anything.

Ā-dāna, *ān*, *atī*, *at*, one who receives something.

Ā-dānī, *f*, *N*. of a plant, commonly called *hastighoshā*.

Ā-dāpana, *am*, *n*, inviting or causing another to accept something.

1. **ā-dāya**, *as*, *ā*, *am*, receiving, taking.

2. **ā-dāya**, *ind.* having taken. — **Ā-dāya-āra**, *as*, *ā*, *am*, one who goes away after having taken anything.

Ā-dāyamāna, *as*, *ā*, *am* (epic form for *ā-dadāna*), taking, seizing.

Ā-dāyin, *i*, *īnī*, *i*, receiving, inclined to receive (gifts), taking gifts for one's self.

Ā-dāya, *as*, *ā*, *am*, to be taken or received, receivable, leviable.

आदा 2. ā-dā, *cl. 2. 4. P.* -*dāti*, -*dyati*, -*dātum*, to bind, fasten.

2. **ā-dāna**, *am*, *n*, Ved. binding, fettering; a horse's trappings. (For 1. *ā-dāna* see under 1. *ā-dā*.)

आदादिक ādādika, *as*, *i*, *am* (fr. *ad-ādi*), belonging to that class of roots of which the first is *ad*, i. e. to the second class.

आदि ādi, *is*, *m*. (fr. 1. *ā-dā* ?), beginning, commencement; a firstling, first-fruits; first, prior, prime, pre-eminent; (very often at the end or in the middle of a compound in the sense) beginning with, et cetera, and so on (e. g. *Indrādāyāh surāh*, the gods beginning with Indra, i. e. Indra &c.; *grihādīyukta*, possessed of houses, &c.; *evam-ādini vas-*

tūni, such and similar things; *śayyā khatvādih*, the word *śayyā* means a bed &c.); *ādau*, *ind.* in the commencement or beginning, at first; [with this word has been compared the Slav. *jedin*, 'one.']

— **Ādi-kara**, *as*, *m*, the creator; an epithet of Brahṁā. — **Ādi-kartṛi**, *tā*, *m*, the creator; an epithet of Brahṁā, Kṛishṇa or Viṣṇu. — **Ādi-karman**, *a*, *n*. (in gram.) the beginning or commencement of an action (as in the example *sūryah pradyotitah*, 'the sun has begun to shine'; see Gram. 895. a).

— **Ādi-kavi**, *is*, *m*, the first poet; an epithet of Brahṁā, or of Vālmiki. — **Ādi-kāṇḍa**, *am*, *n*. first part or chapter; title of the first book of the Rāmāyaṇa. — **Ādi-kāraṇa**, *am*, *n*. a primary cause; analysis, algebra. — **Ādi-kāla**, *as*, *m*, primitive time, remote antiquity. — **Ādi-kāvya**, *am*, *n*. the first poem, an epithet of the Rāmāyaṇa. — **Ādi-kṛit**, *t*, *m*, the creator; see *ādi-kartṛi* above. — **Ādi-keśava**, *as*, *m*, the first keśava, an epithet of Viṣṇu. — **Ādi-tas**, *ind.* from the beginning, from the first, in the beginning, at first, at the head of (with gen.). — **Ādi-tā**, *f*, or *ādi-tva*, *am*, *n*. priority, precedence.

— **Ādi-deva**, *as*, *m*, the first god, the creator; *N*. of Brahṁā, Viṣṇu or Kṛishṇa, or Nārāyaṇa; the sun. — **Ādi-dāitya**, *as*, *m*, epithet of Hiranyakaśipu. — **Ādi-nātha**, *as*, *m*, *N*. of Ādi-buddha; *N*. of an author. — **Ādi-parvan**, *a*, *n*. first section or chapter, title of the first book of the Mahā-bhārata. — **Ādi-purāṇa**, *am*, *n*. the primitive Purāṇa. *N*. of the Brahṁa-Purāṇa. — **Ādi-purusha** or *ādi-purusha*, *as*, *m*, the first male or progenitor, usually applied to Viṣṇu; the primeval spirit. — **Ādi-bala**, *am*, *n*. generative power (first vigour). — **Ādi-buddha**, *as*, *ā*, *am*, perceived in the beginning; (*as*), *m*, the primitive Buddha, the chief deity of the northern Buddhists. — **Ādi-bhava**, *as*, *ā*, *am*, produced at first; (*as*), *m*, epithet of Brahṁā. — **Ādi-bhūta**, *as*, *ā*, *am*, first-born or existent; (*as*), *m*, a *N*. of Brahṁā. — **Ādi-mat**, *ān*, *atī*, *at*, having a beginning. — **Ādi-mūla**, *am*, *n*. primitive foundation, primeval cause. — **Ādi-yogācārya** ('ga-āc°'), *as*, *m*, primitive teacher of devotion; an epithet of Śiva. — **Ādi-rasa**, *as*, *m*, the first or chief of the eight rasas, the principal sentiment or emotion, i. e. śṅgāra or love. — **Ādi-rasa-śloka**, *as*, *m*, *N*. of a poem supposed to be written by Kālidāsa. — **Ādi-rāja**, *as*, *m*, the first king; an epithet of Manu; of a son of Kuru; of Priṭhu. — **Ādi-vaṇśa**, *as*, *m*, primeval race, primitive family. — **Ādi-varāha**, *as*, *m*, the first boar; *N*. of Viṣṇu, alluding to his incarnation in that form. — **Ādi-vārāha**, *as*, *i*, *am*, relating to the first boar. — **Ādi-vipulā**, *f*, *N*. of a metre. — **Ādi-śarira**, *am*, *n*. the primitive body. — **Ādi-sarga**, *as*, *m*, primitive creation. — **Ādi-sūra**, *as*, *m*, *N*. of a prince. — **Ādi-śvara** ('dī-ś°'), *as*, *m*, *N*. of a prince. — **Ādi-anta**, *as*, *ā*, *am*, having beginning and end; from the beginning to the end; (*am*), *n*. beginning and end, first and last. — **Ādi-anta-vat**, *ān*, *atī*, *at*, having beginning and end, finite. — **Ādi-antāntara-vartin**, *i*, *īnī*, *i*, containing beginning, end, and middle; being all in all. — **Ādi-udātta**, *as*, *ā*, *am*, having the acute accent on the first syllable. — **Ādyudāt-ta-tva**, *am*, *n*. the condition of having the acute accent on the first syllable. — **Ādyopāntam** ('dya-up°'), *ind.* from first to last.

Ādika, *as*, *ā*, *am*, (used like *ādi*, *q. v.*, at the end of compounds) beginning with, et cetera, and so on.

Ādima, *as*, *ā*, *am*, first, prior, primitive, original.

1. **ādiya**, *as*, *ā*, *am*, being at the beginning, first, primitive; beginning with (used in this sense like *ādi*; e. g. *Indrādāyāh surāh*, the gods beginning with Indra, i. e. Indra &c.); immediately preceding (e. g. *ekādśāśādyā*, immediately before the eleventh, i. e. the tenth; *saṃyuktādyā*, immediately preceding a double consonant); being at the head, unparallelled, unprecedented, excellent; (*am*), *n*. the beginning; *ādiye*, in the beginning; (*ā*), *m*, pl., *N*. of a class of deities; (*ā*), *f*, an epithet of Durgā. — **Ādiya-kavi**, *is*, *m*, the first poet, a *N*. of Vālmiki, the author of the Rāmāyaṇa. — **Ādiya-māshaka**, *as*, *m*, a māsha, a weight equal to five guṇja or retti

seeds, about 17½ grains troy. — **Ādiya-vija**, *am*, *n*. a primary cause.

आदिघ ā-digdha, *as*, *ā*, *am* (rt. *dih*), be-meared.

आदितेय āditeya, *as*, *m*. (fr. *aditi*), a son of Aditi; a god, a deity, a divinity.

Āditya, *as*, *ā*, *am*, belonging or devoted to, or originating from Aditi; belonging or relating to, or originating from the Ādityas; (*as*), *m*, a son of Aditi. In the earliest times this is the *N*. of seven deities of the heavenly sphere, of whom Varuṇa is the chief and to whom therefore especially belongs the title Āditya. The names of six of the seven are Varuṇa, Mitra, Aryaman, Bhaga, Dakṣha, and Apṣa; that of the seventh is not clearly ascertained. Sometimes their number is supposed to be eight; and in the period of the Brāhmanas twelve, as representing the sun in the twelve months of the year. The name Āditya was afterwards applied to any god, though especially applicable to Śūrya, the sun; *N*. of Viṣṇu in his Vāmana or dwarf avatār, as son of Kaśyapa and Aditi and younger brother of Indra; the plant Calotropis Gigantea; *N*. of a man; (*au*), *m*, *du*, *N*. of a constellation, the seventh lunar mansion. — **Āditya-keṭu**, *us*, *m*, *N*. of a son of Dhṛiti-rāshṭra. — **Āditya-garbha**, *as*, *m*, *N*. of a Bodhi-sattva. — **Āditya-candrau**, *m*, *du*, *sun* and moon. — **Āditya-dāsa**, *as*, *m*, *N*. of a man. — **Āditya-pattra**, *as*, *m*, a plant = *arka-pattra*. — **Āditya-parvīnī**, *f*, a creeping plant with gold-coloured flowers, growing near the banks of water. — **Āditya-purāṇa**, *am*, *n*, *N*. of an Upa-purāṇa. — **Āditya-pushpikā**, *f*, red swallow wort. — **Āditya-prabha**, *as*, *m*, *N*. of a king. — **Āditya-bhaktā**, *f*, = *arka-bhaktā*, *q. v.* — **Āditya-maṇḍala**, *am*, *n*, the disc or orb of the sun. — **Āditya-vat**, *ān*, *atī*, *at*, surrounded by the Ādityas. — **Āditya-vaṇī**, *is*, *is*, *i*, Ved. winning the (favour of the) Ādityas. — **Āditya-varṇa**, *as*, *ā*, *am*, having the colour of the sun; (*as*), *m*, *N*. of a man. — **Āditya-varman**, *ā*, *m*, *N*. of a king. — **Āditya-vrata**, *am*, *n*, = *arka-vrata*, *q. v.* — **Āditya-sadriśa**, *as*, *i*, *am*, like the sun. — **Āditya-sūnu**, *us*, *m*, son of the sun; *N*. of Sugriva, the monkey-king; of Yama, Saturn, Sāvarni Manu, and Vaivasvata Manu. — **Āditya-sena**, *as*, *m*, *N*. of a king of Ujjayini. — **Ādityācārya** ('tya-āc°'), *as*, *m*, *N*. of an author.

आदित्सा ā-ditsā, *f*. (fr. Desid. of 1. *ā-dē*), desire to seize or take.

Ā-ditsu, *us*, *us*, *u*, wishing to take or have (with acc.).

आदिन् ādin, *i*, *ini*, *i* (rt. *ad*), eating (used at the end of compounds; cf. *annādin* &c.).

आदिनच ādinava, *am*, *n*. (?), Ved. misfortune, hindrance, want of luck (in dice); see *ādinava*.

Ādinava-darśa, *as*, *ā*, *am*, Ved. having evil designs towards a fellow-player at dice.

आदिश 1. ā-diś, *cl. 6. P. A.* -*diśati*, -*te*, -*śeṣtum*, to aim at, to assign; to point out, indicate, report, announce, teach, determine, specify, foretell; to order, direct, command; to provoke, challenge; to undertake, try; to profess as one's purpose or duty; Caus. -*deśayati*, -*yitum*, to indicate, announce.

2. **ā-diś**, *k*, *f*, Ved. aiming at, design, intention; project, proposition; proposal, declaration; region, quarter; (Sāy.) a sacrifice offered or assigned (to a particular deity).

Ā-diśya, *ind.* announcing, apprising, aiming at.

Ā-diśṭa, *as*, *ā*, *am*, advised, enjoined; directed, commanded; said; (*am*), *n*. command, order; fragments or leavings of a meal.

Ā-diśṭin, *i*, *īnī*, *i*, or (*i*), *m*. one who receives instruction, a pupil, a student, a Brāhman in the first order or quarter of his life; a penitent, one engaged in any expiatory rite.

Ā-deśa, *as*, *m*, account, information; advice, instruction, precept, rule; an order, command; foretelling; (in gram.) a substitute, substituted form or

seeds, about 17½ grains troy. — **Ādiya-vija**, *am*, *n*. a primary cause.

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Ā-deśa, *as*, *m*, account, information; advice, instruction, precept, rule; an order, command; foretelling; (in gram.) a substitute, substituted form or

letter, &c.; (in astrology) event, result, consequence of stellar conjunctions. — *Ādeśa-kārin*, ī, īpi, ī, obedient.

Ā-deśana, am, n. the act of instructing, commanding or prescribing.

Ā-deśin, ī, īni, ī, ordering, commanding, instigating, exciting (e.g. *kapola-pāṭalādeśin*, exciting a glow on the cheek); (ī), m. a commander, a director; an astrologer, a fortune-teller.

Ā-deśya, as, ā, am, to be ordered or commanded. *Ā-deśhī*, fā, m. an adviser, a director, a commander; an employer of priests.

आदीनव ādinava, as, m. distress, pain, uneasiness; fault, transgression; an afflictor of distress.

आदीप् ā-dip, Caus. P. *-dipayati*, -yitum, to cause to blaze, kindle, set on fire, illuminate.

Ā-dīpana, am, n. setting on fire, inflaming, exciting, embellishing; whitening the wall, floor or seat &c. upon festival occasions.

Ā-dīpita, as, ā, am, illuminated, inflamed. *Ā-dīpta*, as, ā, am, set on fire, blazing up.

आदु ā-du, cl. 5. P. A. *-dunoti*, -te, -dotum, to feel pain.

आदु ā-dri, cl. 6. A. or poet. P. *-driyate*, -ti, -dārtum, to feel timid from veneration; to respect, mind; to honour, reverence; to enjoy honour, be honoured.

Ā-dara, as, m. respect shown to a person or thing, notice, care; reverence; commencement, beginning; [cf. Hib. *adharadh*, 'adoration'; *adharach*, 'one who adores'.]

Ā-darāṇa, am, n. notice, respect. *Ā-darāṇiya*, as, ā, am, venerable, respectable; to be attended to.

Ā-dartarya, as, ā, am, to be respected or regarded. *Ā-darya*, as, ā, am, venerable, respectable.

Ā-dāra, as, m., Ved. allurements, attraction; (Sāy.) an instigator; N. of a plant used instead of the Soma plant, if this cannot be had. — *Ā-dāra-bimbī*, f., N. of a plant.

1. *ā-dārin*, ī, īni, ī, Ved. attracting, alluring; (Sāy.) destroying (as if fr. *ā-dri*).

1. *ā-durt*, īs, īs, ī, Ved. careful, attentive. (For 2. *ā-durt* see under *ā-dri* below.)

Ā-dṛta, as, ā, am, respected, honoured, worshiped; zealous, diligent; respectful.

1. *ā-dṛitya*, as, ā, am, venerable, respectable. 2. *ā-dṛitya*, ind. having respected, having honoured.

आदृश् ā-driś, cl. 1. P., Ved. *-paśyati*, -draśitum, to look at: Caus. P. *-darśayati*, -yitum, to show, exhibit.

Ā-darśa, as, m. a looking-glass, a mirror; copy of a work; the original manuscript from which a copy is taken; a commentary; N. of a son of the eleventh Manu; N. of a country. — *Ā-darśa-maṇḍaka*, having mirror-like spots; N. of a snake.

Ā-darśaka, as, m. a mirror.

Ā-darśana, am, n. showing, making apparent or seen; a mirror.

Ā-darśita, as, ā, am, shown, made apparent.

Ā-dṛishṭi, īs, f. looking at, power of looking.

आदु ā-dri, cl. 9. P. A. *-driṇāti*, -ṇite, -daritum or -ritum, to crush, to force or split open, make accessible, bring to light: Intens. *-dardariti*, to crush.

Ā-dardarī, īs, īs, ī, Ved. crushing, splitting.

2. *ā-dārin*, ī, īpi, ī, crushing, destroying.

Ā-dārya, ind. having split, showing fissures.

2. *ā-durt*, īs, īs, ī, Ved. crushing, bruising.

आदेय ā-deya. See under 1. *ā-dā* last page.

आदेवक ā-devaka, as, ī, am (fr. rt. *div* with ā), one who sports or plays.

Ā-devana, am, n. a place for playing.

1. *ā-dyūna*, as, ā, am, shamelessly voracious (said to come fr. *ā-dv*, but the connection of this meaning with rt. *dv* is not very apparent). For 2. *ādyūna* see next col.

आदो ā-do, cl. 4. P. *-dyati*, -dātum, to reduce to pieces or fragments; to tie, fetter. (In this last sense, the rt. is better written *dā*; see 2. *ā-dā*.)

आद्य 2. ādya, as, ā, am (fr. rt. *ad*), to be eaten, edible; (am), n. grain, food. (For 1. *ādya* see s. v. *ādi* last page, col. 2.)

आद्यून 2. ādy-ūna, as, ā, am, without beginning. (For 1. *ā-dyūna* see last col.)

आद्योत ā-dyota, as, m. (rt. *dyut*), light, brilliance.

आद्रिसार ādriśāra, as, ī, am (fr. *adri-sāra*), made of iron, iron.

आद्रु ā-dru, cl. 1. P., Ved. A. *-dravati*, -te, -drotum, to run towards, to hasten towards, to approach running; to bring running.

आद्वादशम् ā-dvādaśam, ind., Ved. up to twelve.

आधमन ā-dhamana, am, n. (fr. *ā-dhā* below or fr. *ā-dham* for *ā-dhmā* ?), a deposit, pledge; fraudulent puffing of goods at a sale (?).

आधमर्त्य ādhamarṇya, am, n. (fr. *adhamarṇa*), the state of being indebted.

आधर्मिक ādharmika, as, ī, am (fr. *a-dharma*), unjust, unrighteous.

आधर्षण ā-dharṣaṇa. See *ā-dhṛish*.

आधा ā-dhā, cl. 3. P. A. *-dadhāti*, -dhatte, -dhātum, to place, deposit, apply, appoint, direct, propose, supply, give, make, constitute; (only A.) to appropriate to one's self, hold, possess, take.

Ā-dadhāna, as, ā, am, having, possessing.

Ā-dhāna, am, n. putting near or upon, placing; taking, having; receiving, recovering; the containing anything, the being in possession of a thing; a ceremony performed with consecrated fire (see *agnyā-dhāna*); a ceremony performed previous to conception (see *garbhādhāna*); a pledge, a deposit; a surety; assigning, attributing, employing; the place in which anything is deposited or rests; a receptacle; enclosure, circuit.

Ādhānika, am, n. a ceremony performed after cohabitation to procure or favour conception.

Ā-dhāya, ind. having deposited or placed.

Ā-dhāyaka, as, ikā, am, placing, assigning, attributing, applying.

1. *ā-dhī*, īs, m. (for 2. *ā-dhī* see under *ā-dhyai*), place, situation; a pledge, deposit; a pawn, a mortgage; location fixing, site; definition, epithet. — *Ā-dhī-tva*, am, n. the nature or circumstance of a pledge. — *Ādhītvopādhi* ('*tva-up*'), īs, m. the object or purpose with which a pledge is given, the conditions or terms of a mortgage. — *Ādhī-bhoga*, as, m. enjoyment or use of a deposit, use of a horse, cow, &c., when pledged.

Ādhī-kṛt, cl. 8. P. *-karoṭi*, -kartum, to pledge, mortgage, pawn, make a deposit.

Ādhī-karāṇa, am, n. pledging, mortgaging, a pledge.

Ādhī-kṛita, as, ā, am, pledged, pawned, mortgaged.

Ādhī-kṛitya, ind. having pledged, mortgaged, &c.

Ā-dhīyamāna, as, ā, am, being placed, being deposited. — *Ādhīyamāna-ditta*, as, ā, am, having the heart applied or intent on.

Ā-dheya, as, ā, am, to be deposited or placed; to be pledged or mortgaged; what is put down or has a place assigned to it; to be assigned, attributed or given; to be received, held or supported; (am), n. = *ā-dhāna*, q. v.

आधार ā-dhāra. See under *ā-dhṛi*.

आधाव् ā-dhāv, cl. 1. P. *-dhāvati*, -vitum, to come running, to run towards.

Ā-dhāvamāna, as, ā, am, running, rushing onwards or at.

आधि ā-dhi. See under *ā-dhā* above for 1. *ā-dhī*, and under *ā-dhyai* for 2. *ā-dhī*.

आधिकारण ādhikāraṇya, am, n. (fr. *adhi-karāṇya*), possession, location.

Ādhikārīka, as, ī, am (fr. *adhi-kāra*), supreme, superior, relating or belonging to anything or person in authority; official, relating to any office or duty.

आधिक्य ādhikya, am, n. (fr. *adhika*), excess, abundance, superabundance, high degree, overweight, preponderance; superiority.

आधिदैविक ādhidairika, as, ī, am (fr. *adhi-deva*), relating to a tutelary or presiding deity.

आधिपत्य ādhipatya, am, n. (fr. *adhi-pati*), supremacy, sovereignty, power.

आधिभौतिक ādhibhautika, as, ī, am (fr. *adhi-bhūta*), relating to beings; elementary, derived or produced from the primitive elements, material.

आधिराज्य ādhirājya, am, n. (fr. *adhi-rājan*), royalty, royal government, supreme sway.

आधिवेदनिक ādhivedanika, am, n. (fr. *adhi-vedana*), property, gifts &c. given to a first wife upon marrying a second.

आधु ā-dhu or *-dhū*, cl. 5. 9. P. *-dhnuti*, -dhnūti or -dhnūti, -nāti, -dhavitum or -dhotum, to stir, agitate.

Ā-dhava, as, m., Ved. one who stirs up or agitates; that which is agitated, mixture; throwing; also = *ā-dhavanīya* (?).

Ā-dhavana, am, n. agitating, moving.

Ā-dhavanīya, as, m. a vessel in which the Soma plant is shaken and cleansed.

Ā-dhāva, as, m., Ved. that which is shaken or cleansed by shaking.

Ā-dhuta or *ā-dhūta*, as, ā, am, shaken, agitated, trembling.

आधुनिक ādhunika, as, ī, am (fr. *adhunā*), new, recent, of the present moment.

आधूर्य ādhūrya, am, n. weakness (?).

आधु ā-dhṛi, cl. 1. P. *-dharati*, -dhartum, to hold, keep, support: Caus. P. *-dhārayati*, -yitum, to bring, supply: Pass. *-dhṛiyate*, to be brought.

Ā-dhāra, as, m. support, prop, stay; the power of sustaining, or the support given, aid, patronage, assistance; that which contains; a vessel or receptacle; a dike, dam; a canal; a basin round the foot of a tree; comprehension, location, the sense of the locative case; relation. — *Ādhārādheya-bhāva* ('*ra-ād*'), as, m. the influence or action of the support or recipient upon the thing received or supported.

Ā-dhāraka, as, m. foundation.

Ā-dhāraṇa, am, n. bearing, holding, supporting.

Ā-dhārya, as, ā, am, to be located, that to which a location is to be assigned. — *Ādhāryādhāra-sambandha*, as, m. the relation of the recipient or receptacle and the thing to be received or located.

Ā-dhṛita, as, ā, am, Ved. contained, supported.

आधृष् ā-dhṛish, cl. 5. P., Ved. *-dhrishṇoti*, -dharashitum, to assail, defy, injure, overcome; cl. 10. P. *-dharashayati*, -yitum, to injure, hurt, overcome, defy; refute, convict: Intens. Ved. *-dudharashati* or Let of Caus. to overcome.

Ā-dharṣaṇa, am, n. conviction of crime or error; sentence, refutation; injuring, annoying.

Ā-dharṣhṭa, as, ā, am, convicted, sentenced; refuted in argument, disproved, injured, aggrieved.

Ā-dhṛishṭa, as, ā, am, checked, overcome.

Ā-dhṛishṭi, īs, f. assailing, attacking.

आधनव ādhenava, am, n. (fr. *a-dhenu*), want of cows.

आधोरण ādhorāṇa, as, m. the rider or driver of an elephant.

आध्मा ā-dhmā, cl. 1. P. *-dhamati*, -dhmātum, to inflate, puff up; to sound.

Ā-dhmāta, as, ā, am, sounded, sounding; inflated, burnt; (as), m. flatulence, borborygmi, swelling of the abdomen with noise, war, battle.

Ā-dhmāna, am, n. blowing, inflation; boasting; a bellows; intumescence, swelling of the body, dropsy.

Ā-dhmāpana, am, n. a means of inflating.

आध्यक्ष ādhyakṣya, am, n. (fr. adhy-akṣha), Ved. superintendence.

आध्यक्षि ādhyakṣi, N. of a place.

आध्यात्मिक ādhyātmika, as, ī, am (fr. adhy-ātman), relating to self (as ādhyātmiki rīc, a hymn sung by any deity or other personage in praise of himself); relating to the supreme spirit; spiritual, holy.

आध्यान ā-dhyāna. See under ā-dhyai.

आध्यापक ādhyāpaka, as, m. a teacher, a scriptural preceptor; = adhy-āpaka, q. v.

आध्यायिक ādhyāyika, as, ī, am (fr. adhy-āya, q. v.), occupied or employed with reading or studying.

आध्यायि ā-dhyai, cl. I. P. -dhyāyati, -dhyātum, to think on, meditate on, remember.

2. ā-dhī, is, m. (for I. see under ā-dhā), thought, care, anxious reflection, mental agony, anxiety, pain; misfortune; reflection on religion or duty; hope, expectation; a man solicitous for his family's livelihood. — Adhi-ja, as, ā, am, produced by pain, &c. — Adhi-jña, as, ā, am, suffering pain, distressed; crooked. — Adhi-manya, as, m. pl. feverish heat or burning. — Adhi-māna, as, ā, am, withered with anxiety. — Adhī, f., Ved. thinking, longing, care. — Adhi-parṇa, as, ā, am, Ved. winged with longing or hope.

Ā-dhīta, as, ā, am, Ved. reflected or meditated upon; (am), n. the object or subject of one's thoughts, anything intended or hoped for.

Ā-dhyā, f. recollection, remembering especially with regret.

Ā-dhyāna, am, n. remembering with regret, pensive or sorrowful recollection, dwelling or meditating upon, &c.

आध्र ādhra, as, ā, am (rt. dhrai?), Ved. poor, destitute, indigent, weak.

आध्वनिक ādhvanika, as, ī, am (fr. adhvan), being on a journey.

आध्वरिक ādhvarika, as, ī, am (fr. a-dhvara), belonging to a Soma sacrifice.

आध्वर्यव ādhvaryava, as, ī, am (fr. adh-varyu), belonging to the Adhvaryu or to the Yajurveda; (am), n. service at a sacrifice, especially the office of an Adhvaryu priest.

आन āna, as, m. (fr. rt. an), inhalation, breath inspired; Ved. mouth, nose; breathing, blowing.

Ānana, am, n. the mouth, the face. — Ānānbja ('na-ab'), m. n. face-lotus (i. e. lotus-like face).

आनक ānaka, as, m. (fr. rt. an?), a large military drum beaten at one end, a double drum, a small drum or tabor; the thunder-cloud or a cloud to which the noise of the thunder is ascribed. — Ānaka-dundubhī, is, m. (a patronymic fr. ānaka-dundubha, q. v.), an epithet of Vasudeva the father of Kṛishṇa; (is, ī), m. f. a large drum beaten at one end, a large dhol, a kettle-drum. — Ānaka-ṭhālī, f., N. of a country.

आनक्य ānakyā, as, m. (?), N. of a sage (for Cāṇakya?).

आनक्ष ā-nakṣ, cl. I. P. -nakṣhati, -shitum, to approach, obtain, reach, present.

आनडुह ānaḍuḥa, as, ī, am (fr. anad-uh), originating from a bull; (am), n., N. of a Tirtha.

आनद् ā-nad, Caus. P. -nādayati, -yitum, to make resonant, cause to sound.

Ā-nādayat, an, antī, at, causing to sound, making to ring.

आनद्ध ā-naddha. See under ā-nah.

आनन ānana. See s. v. āna above.

आनन्तर्य ānantarya, am, n. (fr. an-antara), immediate consequence or succession; proximity, absence of interval.

आनन्त्य ānantya, am, n. (fr. an-anta), infinity; immortality, future happiness.

आनन्द ā-nand, cl. I. P. -nandati, -ditum, to rejoice: Caus. P. -nandayati, -yitum, to gladden; A. to amuse one's self.

Ā-nanda, as, m. happiness, joy, enjoyment, sensual pleasure; N. of the forty-eighth year of the cycle of Jupiter; an epithet of Śiva; N. of a Bala-rāma according to the Jaina doctrine of many Kṛishṇas and many Bala-rāmas; N. of a cousin and a zealous follower and favourite disciple of Buddha Śākyamuni, compiler of the Sūtras; (ā and ī), f., N. of two plants; (am), n. God, the supreme spirit according to the Vedānta.

— Ānanda-giri, is, or ānanda-jñāna, as, or ānanda-jñāna-giri, is, m., N. of an annotator on Sankarācārya. — Ānanda-tā, f. joyfulness, joy. — Ānanda-tīrtha, as, m., N. of a scholiast. — Ānanda-da or ānanda-kara, as, ā, am, exhilarating, delighting.

— Ānanda-datta, as, m. membrum virile. — Ānanda-paṭa, am, n. a bridal garment. — Ānanda-piṇḍa, as, m., N. of a man. — Ānanda-prabhava, am, n. the seminal fluid. — Ānanda-bodhendra ('dha-in'), as, m., N. of a scholiast. — Ānanda-bhāirava, as, ā, am, causing both enjoyment and fear. — Ānanda-maya, as, ī, am, blissful, made up or consisting of happiness; (am), n. the supreme spirit. — Ānandamaya-kosha, as, m. the innermost case of the body, or causal frame enshrining the soul.

— Ānanda-rāma, as, m., N. of a man. — Ānanda-lahari, is or ī, f. 'wave of enjoyment,' title of a hymn by Sankarācārya, addressed to Pārvaṭī. — Ānanda-rāna, as, m., N. of a scholiast. — Ānanda-vardhana, as, ā, am, enhancing enjoyment; (as), m., N. of a poet. — Ānanda-vallī, f. title of the second part of the Taittiriya-Upanishad. — Ānanda-veda, as, m., N. of a man. — Ānandānandana ('da-ān'), as, m. a king. — Ānandāśrama ('da-ās'), as, m., N. of a scholiast.

— Ānandaka, as, ā, am, gladdening, rejoicing. — Ānandathu, us, us, u, happy, joyful; (us), m. happiness, joy.

— Ānandana, am, n. delighting, making happy; civility, courtesy, courteous treatment of a friend or guest at meeting and parting; what gives or occasions delight.

— Ānandayitānya, am, n. the object of enjoyment or sensual pleasure.

— Ānandayitrī, tā, m. one who gladdens or makes joyful.

— Ānandī, is, ī, m. f. happiness, enjoyment, pleasure.

— Ānandīta, as, ā, am, rejoiced, delighted, happy; (as), m., N. of a man.

— Ānandīn, ī, inī, ī, happy, joyful.

आनपत्य ānapatya, am, n. (fr. an-apatya), childlessness.

आनभिम्लत ānabhīmīlāta, as, m. a descendant of An-abhimīlāta.

आनम ā-nam, cl. I. P. -namati, -nantum, to bend, bend down, bow, incline; to humble; to salute reverently: Caus. P. -nāmayati, -yitum, to cause to bend.

— Ānata, as, ā, am, bending, stooping, bowed; pacified, conciliated; humbled; submissive, obedient; saluted reverently. — Ānata-ja, ās, m. pl. a class of divine beings.

— Ānati, is, f. bending, bowing, stooping; saluting.

— Ānata, as, m. bending, stretching (a bow).

— Ānamīta, as, ā, am, bent, bowed down.

1. ā-namya or ā-nāmya, as, ā, am, to be bent.

2. ā-namya or ā-natya, ind. having bent.

— Ānamra, as, ā, am (3. ā prefixed in the sense of diminution), a little bent, bowing, stooping, bowed down.

आनय ā-naya, &c. See under ā-nī.

आनर्त ā-narta, as, m. (fr. ā-nrit, q. v.), a stage, a theatre; war; N. of a country and its inhabitants in the peninsula Gujarat with its capital Dvārakā or Kuśasthali. — Ānarta-nagari, f. the capital of Ānarta.

— Ānartiya, as, ā, am, belonging to or coming from Ānarta; (as), m., N. of a man.

आनर्थक्य ānarthakya, am, n. (fr. an-arthaka), unfitness, impropriety; uselessness, unprofitableness.

आनलवि ānalavi, is, m., N. of a man.

आनव ānava, as, ī, am (fr. anu), Ved. kind to men, benevolent (?); human; (as), m. men, people; foreign men or people.

आनस ānasa, as, ī, am (fr. anas), Ved. belonging to a waggon.

आनह ā-nah, cl. 4. P. A. -nahyati, -te, -naddhum, to bind to; A. to be stopped up.

— Ā-naddha, as, ā, am, bound, tied, costive; (am), n. a drum in general, dressing, putting on clothes or ornaments. — Ānaddha-eastī-lā, f. retention of urine.

— Ā-nāha, as, m. epistaxis, suppression of urine, or constipation; length, especially of cloth.

— Ānāhika, as, ī, am, to be used in cases of epistaxis.

आनाथ ānātha, am, n. (fr. a-nātha), state of being unprotected or without a guardian, orphanism.

आनिर्हत ānirhata, as, ī, am (fr. a-nirhata), Ved. indestructible nature; (according to Mahī-dhara) wholly gone out of the world.

आनिल ānila, as, ī, am (fr. anila), proceeding from or produced by wind, windy; (as), m., N. of Hanumat and Bhīma; (ī), f., N. of the fifteenth lunar mansion.

— Ānīlī, is, m., N. of Hanumat and Bhīma.

आनी ā-nī, cl. I. P. -nayati, -netum, to lead towards or near; to bring, fetch, bring back or take back: Caus. P. -nāyayati, -yitum, to have anything brought, to cause to be fetched: Pass. -niyate, to be brought or fetched.

— Ā-naya, as, m. bringing, investiture with the sacred thread.

— Ā-nayana, am, n. bringing or leading near to; investiture with the sacred thread.

— Ā-nayitavya, as, ā, am, to be brought or led near.

1. ā-nāya, as, m. a net.

2. ānāya, nom. A. ānāyate, -yitum, to form or represent a net.

— Ānāyin, ī, m. a fisherman, a fisher.

1. ā-nāyāya, as, ā, am, to be brought near; (as), m. consecrated fire, taken from the Gārhapatya or household fire, and placed on the south side, whence it is called Dakṣiṇāgni.

2. ā-nāyāya, ind. having caused to be brought, having caused to be introduced, having brought together, having convened.

— Ā-nīta, as, ā, am, taken, brought, obtained.

— Ā-nīti, is, f. leading near.

— Ā-nīya, ind. having taken, having brought.

— Ā-netarya or ā-nēya, as, ā, am, to be brought, to be fetched.

— Ā-netrī, tā, m. a bringer, bringing.

आनील ā-nīla, as, ā, am, darkish; slightly black or blue; (as), m. a black horse.

आनु ā-nu, cl. 2. P. -nauti, -navitum or -navitum, Ved. I. A. -navate, to sound, scream, warble: Intens. Ved. -navinoti, to sound through.

आनुकल्पिक ānukalpika, as, m. one who knows the anu-kalpa, q. v.

आनुकूलिक ānukūlika, as, ī, am (fr. *anu-kūla*), favourable, conformable.
आनुकूल्या am, n. conformity, suitableness; favour, kindness.

आनुकृष्ट ānukṛṣṭa = *anu-kṛṣṭa*, q. v.

आनुगत्य ānugatyā, am, n. (fr. *anu-gata*), acquaintance, familiarity.

आनुगता ānugata, as, ī, am, relating to a follower.

आनुगादिक ānugādika = *anu-gādin*, q. v.

आनुग्रामिक ānugrāmika, as, ī, am (fr. *anu-grāma*), about or belonging to a village, rustic, rural.

आनुजावर ānujāvara, as, ī, am (fr. *anu-jāvara*, rt. *jan*), Ved. posthumous.

आनुदृष्टिनेय ānudṛṣṭineya, as, m. a patronymic from *anu-dṛṣṭi*, q. v.

आनुनासिक्य ānunāsikya, am, n. (fr. *anu-nāśika*), nasality (of a sound).

आनुपदिक ānupadika, as, ī, am (fr. *anu-pada*), following, pursuing, tracking.

आनुपूर्वे ānupūrva, am, ī, n. f. (fr. *anu-pūrva*), order, series, succession; (in law) direct order of the castes; (in logic) a conclusion, regularly or syllogistically deduced. — *Ānupūrveṇa* or *ānupūryā*, ind. one after the other, in due order.

Ānupūrya, am, n. order, series, succession.

आनुमत ānumata, as, ī, am (fr. *anu-mata*, rt. *man*), relating to the consent or favour (of another).

आनुमानिक ānumānika, as, ī, am (fr. *anu-māna*, rt. *mā*), relating to a conclusion; derived from inference, subject to inference, inferable, inferred. — *Ānumānika-tva*, am, n. the state of being inferable.

आनुरक्ति ānurakti, is, f. passion, affection; the same as *anu-rakti*, q. v.

आनुलोम्य ānulomya, as, ī, am (fr. *anu-loma*), in the direction of the hair, produced in natural or direct order; (am), n. a direction similar to that of the hairs, natural or direct order; favourable direction, fit disposition, favourableness; regular series or succession; bringing to one's right place.

Ānulomika, as, ī, am, regular, orderly, in due course or series; favourable.

आनुविधित्सा ānuvidhitsu, f. (corrupted fr. *an-anuvidhitsu* fr. rt. *dhā*?), ingratitude.

आनुवेश्य ānuveśya, as, m. (fr. *anu-veśa*), a neighbour who lives in the same house.

आनुशासनिक ānuśāsanika, as, ī, am (fr. *anu-śāsana*), relating to or treating of instruction.

आनुशूक ānushūka, as, ī, am (fr. *anu-śūka*), being with or within the awns (as rice).

आनुश्रविक ānuśravika or *ānuśrāvika*, as, ī, am (fr. *anu-śrava*), according to hearing, resting on tradition.

आनुशक ānushak, ind. (fr. *anu-śanj*, q. v.), Ved. in continuous order, uninterruptedly, one after the other.

Ānushangika, as, ī, am, connected with, concomitant, necessarily following, adherent, inherent, implied; proportionate, like, analogous, relative; necessary as a result or consequence, inevitable; (in gram.) elliptical, including or agreeing with words not comprised in the sentence.

आनुषण्ड ānuṣaṇḍa or *ānuṣaṇḍaka*, as, ī, am. See *Gaṇa* by Pāṇini IV. 2, 133, 134.

आनुषूक ānushūka, as, ī, am (either = *ānushūka* or fr. rt. *sū* ?), promoting, driving forward.

आनुषुभ ānushubha, as, ī, am (fr. *anu-shubh*), consisting of *Anushubha*, formed like the *Anushubh* metre (e.g. composed of four divisions).

आनुसूय ānusūya, as, ī, am, coming from *Anusūyā*.

आनुकम् ānūkam, ind. (fr. *ā-anūkam*?), Ved. in abundance.

आनूप ānūpa, as, ī, am (fr. *ānūpa*), wet, watery, marshy; (as), m. any animal frequenting watery or marshy places, as a buffalo, &c. — *Ānūpa-māṇsa*, as, m. the flesh or meat of animals frequenting marshes.

Ānūpaka, as, ī, am, living or happening in marshy places.

आनृण्य ānṛṇya, am, n. (fr. *an-ṛiṇa*), acquittance of debt or obligation, the not being indebted to (with gen.).

आनृत ānṛit, cl. 4. P. *-nṛityati*, *-nartitum*, to dance towards, hasten near, dance: Caus. P. *-nartayati*, *-yitum*, to agitate gently.

Ā-narta, as, m. a stage, theatre; war. See s. v.

आनृता ānṛita, as, ī, am (fr. *an-ṛita*), untruthful; (as), m. N. of a people (?).

Ānṛitaka, as, ī, am, inhabited by the *Ānṛitas*.

आनृशंस ānṛiśaṇsa or *ānṛiśaṇsyā*, am, n. (fr. *a-nṛiśaṇsa*), mildness, kindness, mercy, compassion; cruelty (?).

आनेतव्य ā-netavya, ā-neya. See under *ā-ni*.

आनैपुण्य ānaipuṇya, am, n. (fr. *a-nipuṇya*), clumsiness, stupidity; = *a-naipuṇya*, q. v.

आनैश्वर्ये ānaiśvarya, am, n. (fr. *an-īśvara*), absence of power or supremacy. See *an-aiśvarya*.

आन्त 1. ānta, as, ā, am (fr. rt. *am*), gone.

आन्त 2. ānta, as, ī, am (fr. *anta*), final, terminal, relating to the end.

Āntya, as, m., Ved. one who finishes; personified as *Bhauvana*.

आन्तम् āntam, ind. (fr. *ā + antam*), to the end, completely, from head to foot.

आन्तरात्म्य āntaratamyā, am, n. (fr. *antaratama*), nearest or closest relationship (as of two letters).

Āntarya, am, n. (fr. *antara*), near relationship (of two letters).

आन्तरिक्ष āntariksha or *āntariksha*, as, ī, am (fr. *antariksha*), belonging to the intermediate space between earth and heaven, atmospheric, heavenly, celestial, produced in the atmosphere; (am), n. the firmament, the intermediate region between earth and sky.

आन्तरंगिक āntarganika, as, ī, am (fr. *antargana*), included, comprehended (as in a class or troop).

आन्तर्गहिक āntargehika, as, ī, am (fr. *antargeha*), being inside a house.

आन्तर्वेष्टिक āntarveśmika, as, ī, am (fr. *antarveśman*), produced or occurring within a house.

आन्तिका āntikā, f. an elder sister. See *antikā*.

आन्त ānta, am, n., Ved. the bowels, entrails.

Āntika, as, ī, am, visceral, within, or relating to the bowels.

आन्द ānda, as, m., N. of a despised class of men.

आन्दोल्य āndolay, cl. 10. P. *āndolayati*, *-yitum*, to swing. See *andolay*.

Āndola, as, m. swinging.

Āndolana, am, n. swinging, a swing; trembling, oscillation.

Āndolita, as, ā, am, swung, shaken.

आन्धस āndhasa, as, m. (fr. *andhas*, q. v.), the scum of boiled rice.

Āndhasika, as, m. a cook.

आन्ध āndhya, am, n. (fr. *andha*), blindness.

आन्ध्र āndhra, ās, m. pl. the Telugu country, Telingana, see *andhra*; (as, ā, am), anything relating to this country (as the Telugu language).

आन्न ānna, as, ī, am (fr. *anna*), fed, having food; relating to food, derived from it, &c.

आन्यतरेय ānyatareya, as, m., N. of a grammarian.

आन्यविक ānvayika, as, ī, am (fr. *anv-aya*), of a good family, well born; orderly, according to order or arrangement.

आन्वाहिक ānvāhika, as, ī, am (fr. *anv-aham*), daily.

आन्वीक्षिकी ānvīkshikī, f. (fr. *anv-ikshā*), logic, logical philosophy, metaphysics.

आप āp, cl. 5. 1. P. *āpnōti* or *āpati*, *āpa*, *āpsyati*, *āpat*, *āptum*, to reach, overtake, meet with, fall upon; to obtain, gain, take possession of, undergo, suffer; to enter, pervade, occupy, to equal: Pass. *āpyate*, to be reached, found, met with, obtained; to arrive at one's aim or end, become filled: Caus. P. *āpayati*, *-yitum*, aor. *āpipat*, to cause to reach or obtain or gain; to cause any one to feel; to hit: Desid. P. *āpsati*, to strive to reach or obtain: Desid. of the Caus. *āpipayishati*, to strive to reach; [cf. Lat. *apio*, *aptus*; *adipiscor*: Old Germ. *uoban*: Mod. Germ. *üben*.]

1. *āpa*, as, ā, am, at the end of compounds; e. g. *dur-āpa*, difficult to be obtained.

Āpana, am, n. reaching, obtaining; pepper.

Āpaneya, as, ā, am, to be reached or obtained.

Āpayitṛi, tā, trī, trī, one who procures, procuring.

Āpi, is, m., Ved. an ally, a friend, an acquaintance.

— *Āpt-tva*, am, n., Ved. confederation, friendship.

Āpta, as, ā, am, reached, overtaken, equalled; got, gained, obtained; reaching to, extending; abundant, full; apt, fit, true, exact, clever, trusted, trustworthy, confidential; intimate, related, acquainted; appointed; generally received; commonly used; authentic; accused, prosecuted; (as), m. a fit person, a credible person, a warrantor, guarantee; a friend; an Arhat; N. of a Nāga; (ā), f. a twisted band or lock of hair; (am), n. a quotient; equation of a degree. — *Āpta-kāma*, as, ā, am, one who has gained his wish, satisfied. — *Āpta-kārin*, ī, īnī, ī, managing things in a fit or confidential manner; (ī), m. a trusty agent, a confidential servant. — *Āpta-garbhā*, f. a pregnant woman. — *Āpta-garva*, as, ā, am, proud, arrogant. — *Āpta-lakṣhina*, as, ā, am, having proper gifts, or furnished with gifts. — *Āpta-vaśana*, am, n. received text, revelation, authority. — *Āpta-vajra-sūci*, is, f., N. of an Upanishad. — *Āpta-vākya*, am, n. a correct sentence. — *Āpta-vāc*, k, f. the evidence of a credible person; (k), m. one whose evidence is credible. — *Āptokti* ('*ta-uk*'), is, f. augment or affix; a word of received acceptance and established by usage only.

Āptavya, as, ā, am, to be reached, obtainable.

Āpti, is, f. reaching, meeting with; obtaining, gain, acquisition; binding, connection, relation, fitness, aptitude; (ayas), f. pl., N. of twelve sacrificial verses beginning with *āpaye* (dat. case of *āpti*).

1. *āpya*, as, ā, am, obtainable. See *āptavya*.

2. *āpya*, am, n., Ved. confederation, alliance, relationship, friendship.

आप 2. *āpa*, as, m. (probably connected with *ap*, *apas*, q. v.), N. of one of the eight demigods called *Vasus*. (For 1. *āpa* see above.)

आपकर āpakara, as, ī, am (fr. *apa-kara*), offensive, mischievous, unfriendly.

आपक्व ā-pakva, as, ā, am (rt. *pać* with 3. ā, implying diminution), half-baked, crude, raw; nearly ripe, not quite ripe; undressed, what is eaten without further preparation (as bread &c.).

आपागा āpāga, f. (fr. rt. *gā* with *apa*?), a river, a stream; N. of a stream.

Apageya, as, m. the son of a river; an epithet of Krishna or Bhima.

आपट् ā-paṭ, cl. 10. P. *-pāṭayati*, -*yitum*, to split; to sever.

आपण ā-pana, as, m. (rt. *paṇ* with ā), a market, a shop.

Āpaṇika, as, ī, am, mercantile, relating to traffic, to a market &c.; (as), m. a merchant, a dealer, a shop-keeper; tax on markets or shops; assize, market-rate.

आपत् ā-pat, cl. 1. P. *-patati*, -*titum*, to fly towards, to come flying, to come in haste, to rush in or on; to assail; to approach; to fall to one's share, to befall, happen: Caus. P. *-pāṭayati*, -*yitum*, to throw down, let fall, shed; *-pāṭayati*, -*yitum*, to go towards, approach.

Ā-patat, an, anti, at, approaching, preparing to assail.

Ā-patana, am, n. coming, approaching; descending, alighting, happening.

Ā-pati, īs, īs, ī, Ved. coming in haste, rushing on.

Ā-patika, as, ī, am, accidental, unforeseen, sent from heaven; (as), m. a hawk, a falcon.

Ā-patita, as, ā, am, happened, befallen; alighted, descended.

Ā-pāta, as, ā, am, rushing upon, attacking, approaching; (as), m. rushing upon, pressing against, falling, descending; throwing down; causing to descend; happening, becoming apparent, appearance; the instant, the current moment; (atas), ind. at the first attack, instantly, immediately.

Ā-pātn, ī, īni, ī, falling on, descending, happening.

आपातलिका āpatālikā, f. (fr. *apa-tāla*?), N. of a metre.

आपत्य āpatya, as, ī, am (fr. *apatya*), relating to offspring; (in gram.) relating to the formation of patronymic nouns.

आपथि ā-pathi, is, is, ī (fr. *pathin* with ā), Ved. being on the way or on a voyage.

Ā-pathi, is, or *ā-pathya*, as, m., Ved. a traveller, wanderer.

आपद् 1. ā-pad, cl. 4. A. *-padyate*, -*pattum*, to come, walk towards; to enter into, attain; to get into trouble, fall into misfortune; to happen: Caus. P. *-pādayati*, -*yitum*, to bring on, bring to pass.

Ā-patti, īs, f. entering into a state or condition, entering into relationship with anything, changing into; obtaining, procuring; misfortune, calamity, fault, transgression; remonstrance, expostulation.

2. **ā-pad**, t, f. misfortune, calamity; [cf. Hib. *āpadh*, 'death'; *āphack*, 'mortal'.] — **Āpat-kāla**, as, m. season of distress. — **Āpatkālikā**, as, ā or ī, am, occurring in a time of calamity, belonging to such a time. — **Āpat-prāpta**, as, ā, am, unfortunate, unhappy, afflicted. — **Āpad-gata**, as, ā, am, fallen into misfortune. — **Āpad-grasta**, as, ā, am, seized by misfortune, unfortunate, unhappy, in misfortune. — **Āpad-dharma**, as, m. practice or profession other than that proper to caste, but allowable in time of distress.

Ā-padā, f. misfortune, calamity.

Ā-panna, as, ā, am, gained, obtained, acquired; afflicted, unfortunate. — **Āpanna-sattva**, as, ā, am, impregnated, pregnant; (ā), f. a pregnant woman. — **Āpanmārti-prasamana-phala** ('na-ār'), as, ā, am, fruitful in the relieving of the pains of the afflicted.

Ā-pāda, as, m. reward, remuneration.

Ā-pādana, am, n. causing to arrive at, leading to.

आपान āpana, āpaneya. See under rt. *āp*.

आपानिक āpanika, as, m. an emerald; a kirāta or barbarian.

आपमित्यक āpamityaka, as, ī, am (fr. *apa-mitya*, rt. *mā* with *apa*; cf. *apa-mityaka*), received by barter; (am), n. property &c. obtained by barter.

आपया āpayā, f., Ved., N. of a river near the Sarasvatī.

आपयित् āpayitri. See under rt. *āp*.

आपराह्निक āparāhṇika, as, ī, am (fr. *aparāhṇa*), occurring in the afternoon.

आपर्तुक āpartuka, as, ī, am (fr. *apa-ritu*), not bound to fixed times, not restricted to particular seasons.

आपव āpava, as, m. an epithet of Vasiṣṭha.

आपवर्ग्य āpavargya, as, ī, am (fr. *apa-varga*), conferring final beatitude.

आपस् āpas, n. a religious ceremony; water (see *ap*); sin [cf. *apas*].

आपस्कार āpaskāra, am, n. (fr. *apa-skara*), the root or extremity of the trunk or body.

आपस्तम्ब āpastamba, as, m., N. of a renowned sage and writer on ritual.

Āpastamb, īs, m. a patronymic from the preceding.

आपस्तम्भिनी āpastambhinī, f., N. of a plant, perhaps Eriocaulon Quinquangulare Lin.

आपा ā-pā, cl. 1. P. *-pibati* or *-pivati*, -*pātum*, to drink up, to drink out of or at; to drink with the ears or eyes, hear; see: Caus. *-pāyayati*, -*yitum*, to cause to drink.

Ā-pāna, am, n. a drinking-party, a banquet; a tavern, a liquor shop, a place for drinking in company.

Āpānta-manyu, us, us, u, Ved. giving zeal or courage when drunk (said of the Soma juice).

Ā-pāyin, ī, īni, ī, fond of drinking.

1. **ā-pīta**, as, ā, am, drunk up, exhausted.

आपाक ā-pāka, as, m. (fr. rt. *pać* with ā), a baking oven, a potter's kiln. — **Āpāke-stha**, as, ā, am, Ved. standing in an oven.

आपाङ्ग्य āpāngya, am, n. (fr. *apānga*), anointing the corners of the eyes.

आपाङ्गुर ā-pāṇḍura, as, ā, am, slightly pale, palish.

आपात ā-pāta. See under *ā-pat*.

आपाद ā-pāda, ā-pādana. See under *ā-pad*.

आपालि ā-pāli, is, m. a louse.

आपि āpi. See under rt. *āp*.

आपिञ्जर ā-piñjara, as, ā, am, somewhat red, reddish.

आपिश ā-piś, cl. 6. P., Ved. *-piñsati*, -*peṣitum*, to shape, configure; to decorate, ornament.

आपिशलि āpiśali, is, m., N. of an old grammarian.

Āpiśala, as, ī, am, originating from Āpiśali; (as), m. a pupil of Āpiśali.

आपिष् ā-piśh, cl. 7. P., Ved. *-pinasṭhi*, -*peṣṭum*, to press, touch.

आपी āpi, **आपीन ā-pīna**. See *ā-pyai*.

आपीड् ā-pīḍ, cl. 10. P. *-pīḍayati*, -*yitum*, to press, weigh down; to press hard, give pain, perplex.

Ā-pīda, as, m. compressing, squeezing; giving

pain, hurting; a chaplet tied on the crown of the head; (ā), f., N. of a metre.

Ā-pīḍana, am, n. compressing, squeezing, tying or drawing tightly; embracing, clasping; giving pain, hurting.

Ā-pīḍita, as, ā, am, compressed, squeezed; bound tightly, embraced; hurt; decorated with chaplets.

आपीत 2. ā-pīta, as, ā, am, yellowish; (am), n. a pyritic mineral. (For 1. *ā-pīta* see under *ā-pā*.)

आपू ā-pū, cl. 1. A. *-pavate*, -*vitum*, to be pure; to flow towards after purification; to carry towards in its course (said of a stream).

आपूपिक āpūpika, as, ī, am (fr. *apūpa*), selling cakes; accustomed to eat cakes; fond of cakes, eating cakes (with benefit); a good maker of cake; (as), m. a baker; a confectioner; (am), n. a multitude of cakes.

Āpūpya, am, n. flour, meal.

आपूय ā-pūy, cl. 1. P. *-pūyati*, -*yitum*, to be putrescent, putrify.

आपूष āpūsha, am, n. tin.

आपृच् ā-prić, cl. 7. P. A. *-priṇakti*, -*prinkte*, -*parēṭum*, to fill, pervade; A. to satiate one's self; to mix with.

Ā-prik, ind., Ved. in a mixed manner, confusedly.

आपृच्छा ā-prićhā, &c. See under *ā-praćh*.

आपू ā-pri, Caus. P. *-pūrayati*, -*yitum*, to fill, fulfil: Pass. *-pūryate*, to be filled, become full.

Ā-pūra, as, ā, am, becoming full.

Ā-pūraṇa, as, ā, am, becoming full; (as), m., N. of a Nāga; (am), n. filling, making full.

Ā-pūrti, īs, f. filling; fullness, satisfaction.

Ā-pūrya, ind. filling, having filled.

Ā-pūryamāṇa, as, ā, am, becoming full, being filled. — **Āpūryamāṇa-paksha**, as, m. the crescent or waxing moon.

आपेक्षिक āpekshika, as, ī, am (fr. *apekshā*), raising expectations.

आपोक्लिम āpoklima, as, m., in astronomy = Gr. ἀποκλιμα.

आपोनय āpo-maya, as, ī, am (fr. *āpas*, nom. pl. of *ap*, q. v.), consisting of water. — **Āpo-mātrā**, f. the subtle elementary principle of water. — **Āpo-mūrti**, īs, m., N. of a deity under Manu Svārociṣha, one of the seven Rishis of the tenth Manvantara.

आपोशान āpośāna, as, m., N. of a kind of prayer spoken before and after eating; perhaps contracted from *āpo 'śāna*, 'drink the water,' with which words the prayer began.

आप्त, आप्ति, आप्तोक्ति, &c. See under rt. *āp*.

आप्तोर्यामन् āptor-yāman. See *āptor-yāma*.

आप्त्य āptya, as, m., Ved., N. of a class of deities, and especially of the deity Trita, as one of that class.

आप्य 3. āpya, as, ā, am (fr. *ap*), belonging or relating to water; watery; consisting of water; living in water. (For 1. 2. *āpya* see under rt. *āp*.)

आप्य 4. āpya, as, m. (for *āptya*); N. of a class of deities in the sixth Manvantara.

आप्य 5. āpya, am, n., N. of a plant, a kind of Costus. See *vāpya*.

आप्यै ā-pyai, cl. 1. A. *-pyāyate*, -*pyātum*, to grow fat or comfortable, to increase, become full, enlarge: Caus. P. *-pyāyayati*, -*yitum*, to make fat or comfortable, to enlarge.

Āpi, īs, f. the twentieth Nakshatra or lunar mansion.

Ā-pīna, as, ā, am, stout, fat; (as), m. a well;

(am), n. an udder. — *Āpīna-vat*, ān, atī, at, Ved. containing the rt. *pyat* with ā (said of a *ric* or verse).

Ā-pyāna, as, ā, am, stout, robust.

Ā-pyāya, as, m. becoming full or fat.

Āpyāyana, as, ā, am, causing fullness or stoutness, increasing welfare; (am), n. the act of making full or fat; satisfying, refreshing, pleasing; satiety, satisfaction; advancing; anything which causes corpulency or good condition; strengthening medicine; corpulency, growing or being fat or stout; (in certain ceremonies) the act of pouring water &c. on the Soma and so causing it to swell. — *Āpyāyana-śīla*, as, ā, am, satisfying.

Ā-pyāyita, as, ā, am, satisfied, increased, improved, pleased, gratified; stout, fat.

आम āpra, as, ā, am (fr. rt. *prī* with ā?), Ved. busy, zealous; (Sāy.) able to reach.

आम्र ā-prath, cl. 6. A. or poet. P. -*prīchate*, -ti, -prashat, to bid farewell; to salute on receiving or parting with a visitor; to extol.

Ā-prīchā, f. conversation, speaking to or with; bidding farewell.

1. *ā-prīchya*, as, ā, am, Ved. to be saluted, to be welcomed, to be honoured; laudable, commendable, beautiful.

2. *ā-prīchya*, ind. having saluted, having bid adieu. (In *Rāmāyaṇa* I. 72, 20, a form *ā-prīchvā* occurs.) *Ā-prīchana*, am, n. expressions of civility on receiving or parting with a visitor, welcome, bidding adieu, &c.

आप्रतिनिवृत्त ā-pratinivṛtta, as, ā, am, prevented, turned back (?).

आप्रदिवम् ā-pradivam, ind., Ved. for ever.

आप्रपद ā-prapada, am, n. a dress reaching to the feet; (am), ind. to the end of the foot, reaching to the feet.

Āprapadina, as, ā, am, reaching from the shoulders to the feet (as a dress).

Āprapadinaka, am, n. a dress reaching to the feet.

आप्रवृषम् ā-prāvṛṣham, ind. until the rainy season.

आप्री ā-pri, f. (fr. rt. *prī* with ā), Ved. gaining one's favour, conciliation, propitiation; (*ā-pri-ya*as), propitiatory verses; N. of certain invocations addressed to a series of deified objects in order, and said to be introductory to the animal sacrifice. According to others, the objects propitiated by these hymns are the real *āpīs* or *āpriyas*; whence the hymns themselves are called *āpī* hymns. The objects invoked are in a series of twelve verses, as follows: 1. *Su-samiddha* (or the fuel); 2. and 3. *Tanūnāpāt* and *Narāṅga* (these are sometimes invoked in one verse as mystic names of fire); 4. The divine being who bears the invocations to the gods (see under *īd*); 5. *Barhis* (or the sacred grass); 6. The doors of the chambers in which the sacrifice is offered; 7. Night and dawn; 8. The two divine beings, sometimes called *Pracetasas*, who preside over and protect the sacrificial rite; 9. The three goddesses, *Ilā* (see under *īdā*), *Sarasvatī* (goddess of eloquence), and *Mahl* (a form of *Bhārati* or speech); 10. *Tvashtṛi* (the maker or creator); 11. *Vanas-pati* (the tree or wooden column to which the victim is tied); 12. *Svāhā* (the exclamation used in inviting the gods to the sacrifice when finally offered in the fire). All these are by *Sāy.* regarded as forms of *Agni*. See *Rig-veda* I. 13.

Ā-priṭa-pā, ās, m., Ved. epithet of *Vishṇu*, 'guarding those who have appeased his anger.'

आपु ā-plu, cl. 1. A. -*plavate*, -*plotum*, to bathe, wash, immerse one's self; to jump up, dance: Caus. P. -*plāvayati*, -*yitum*, to cause to be bathed or washed; to wash or wet; to overflow, overwhelm; to set in commotion; A. -*plāvayate*, to bathe.

Ā-plava, as, m. bathing, sprinkling with water. — *Āplava-vratin*, ī, m. an initiated householder,

who has passed through the first order (*Brahma-čārin*), and is admitted into the second. See *snātaka*.

Ā-plavana, am, n. immersing, bathing, sprinkling with water.

Ā-plāva, as, m. bathing, sprinkling, wetting; a submerging; a flood, an inundation.

Ā-plāvita, as, ā, am, inundated, overflowed.

Ā-plāvya, ind. having wetted or sprinkled.

Ā-pluta, as, ā, am, bathed; wetted, sprinkled.

In comp. sometimes used figuratively (e.g. *enehā-pluta*, overflowing with affection); (as), m. an initiated householder, see *āplava-vratin*; (am), n. bathing. — *Āpluta-vratin*, ī, m. an initiated householder; see *āplava-vratin*. — *Āplutāṅga* ('*ta-an*'), as, ī, am, bathed all over.

Ā-plutya, ind. having bathed, having washed; having jumped up.

आवन् āpvan, ā, m. (fr. rt. *āp*), air, wind.

Āpva, f. the neck.

आप्सव āpsava, as, m. (fr. *apsu*, loc. pl. of *ap*), epithet of a *Manu*.

आपूक āphūka, am, n. opium. See 2. *a-phena*.

आबन्ध ā-bandh, cl. 9. P. -*badhnāti*, -*bandhum*, to bind or tie on.

Ā-baddha, as, ā, am, tied, bound, joined; (as), m. a binding, a yoke; ornament; affection. — *Ābadha-māla*, as, ā, am, forming a wreath.

Ā-bādha, as, m., Ved. binding.

Ā-bandha, as, m. a tie or bond; the tie of a yoke, that which fastens the ox to the yoke, or the latter to the plough; ornament, decoration; affection.

Ā-bandhana, am, n. tying, binding on or round.

आबय ābayu, us, Ved., perhaps the N. of a plant.

आबहे ā-barha, as, ā, am (rt. *vrih* or *brih* with ā), having the property or power of tearing or pulling out; (as), m. tearing out.

Ā-barhana, am, n. the act of tearing out.

Ā-barhin, ī, īpi, ī, fit for tearing out.

आबल्य ābalya, am, n. (fr. *a-bala*), weakness.

आबाध ā-bād, cl. 1. A. -*bādhat*, -*dhitum*, to check, rein in, restrain; to interrupt, molest, attack. *Ā-bādha*, as, m., Ved. attack; molestation, trouble, interruption, damage; (ā), f. pain, distress, segment of the base of a triangle.

आबाल्य ā-bālya, am, n. age ending with infancy.

आबिलम् ā-bilam, ind., Ved. to the hole or aperture [cf. *vila*].

आवुत् ābutta, as, m. (perhaps corrupted fr. *ārya-putra*), a sister's husband (in theatrical language).

आबुध ā-budh, cl. 1. P., Ved. -*bodhati*, -*boddhum*, to perceive, notice, understand.

Ā-bodhana, am, n. knowledge, understanding; instructing, informing.

आब्दिक ābdika, as, ī, am (fr. *abda*), annual, yearly.

आभज् ā-bhaj, cl. 1. P., Ved. -*bhajati*, -*bhak-tum*, to make one share, cause one to partake.

Ā-bhaga, as, m., Ved. a partaker of (with loc.); (Sāy.) to be shared in.

आभरण ā-bharaṇa, am, n. See under *ā-bhri*.

आभा 1. ā-bhā, cl. 2. P. -*bhāti*, -*tum*, to shine, blaze; to irradiate; to outshine; to appear, to look like.

2. *ā-bhā*, f. splendor, light; a flash; colour, appearance, beauty; a reflected image, shade; likeness, resemblance: (as, ā, am, at the end of compounds)

like, resembling, appearing; e.g. *hemābha*, as, ā, am, shining like gold; [cf. *Hib. aoihb*, 'likeness, similitude'; *aoibe*, 'neatness, elegance'; *aoibheal*, 'a spark of fire.']

Ā-bhāt, īs, f. splendor, light; shade.

आभाप् ā-bhāsh, cl. 1. A. -*bhāshate*, -*shitum*, to address, speak to; to talk, shout.

Ā-bhāsha, as, m. addressing; introduction, preface.

Ā-bhāshana, am, n. addressing, speaking to.

1. *ā-bhāshya*, as, ā, am, to be addressed, worthy of being spoken to.

2. *ā-bhāshya*, ind. having addressed, having spoken to.

आभास् 1. ā-bhās, cl. 1. A. -*bhāsate*, -*situm*, to shine, blaze; to be bright: Caus. -*bhāsayati*, -*yitum*, to illuminate.

2. *ā-bhās*, f. splendor, lustre, light.

Ā-bhāsa, as, m. splendor, light, colour, appearance; semblance, phantom; mere appearance; fallacious appearance; reflection; intention, purpose; (in logic) fallacy, semblance of a reason, sophism, an erroneous though plausible argument (regarded by logicians as of various kinds).

Ā-bhāsana, am, n. illuminating, making apparent or clear.

Ā-bhāsura, as, m., N. of a class of deities or demi-gods, sixty in number.

Ā-bhāsvara, as, m. a demi-god, of a class consisting of sixty-four.

आभिचरणिक् ābhīcaranika, as, ī, am (fr. *abhi-čaraṇa*), maledictory, imprecatory, serving for malediction or cursing.

Ābhīcarika, as, ī, am (fr. *abhi-čara*), magical, relating to magic; (am), n. incantation, magic.

आभिजन ābhijana, as, ī, am (fr. *abhi-jana*, rt. *jan*), relating to descent; (am), n. loftiness of birth.

Ābhijātya, am, n. (fr. *abhi-jāta*, rt. *jan*), the nature or state of a man of noble birth, nobility; birth, family, rank, learning.

आभिजित ābhijita, as, ī, am (fr. *abhi-jit*), born under the constellation *Abhijit*.

आभिधा ābhidhā, f. or *ābhidhātaka*, am, n. a sound, a word, a name. See *abhi-dhā*.

Ābhidhānika, as, ī, am, contained in a dictionary, lexicographical; (as), m. a lexicographer.

Ābhidhānīyaka, as, ī, am (fr. *abhi-dhāna*), relating or belonging to a name or word; (am), n. the property of a name.

आभिप्रविक ābhipravika, as, ī, am (fr. *abhi-plava*), relating to the religious ceremony called *Abhi-plava*.

आभिमुख्य ābhimukhya, am, n. (fr. *abhi-mukha*), direction towards anything; wish or desire directed towards anything; presence, being in front of or face to face.

आभिषेचनिक ābhishecanika, as, ī, am (fr. *abhi-shecana*), relating to the inauguration of a king; serving for it.

आभिहारिक ābhihārika, as, ī, am (fr. *abhi-hāra*), taken by force or fraud; (am), n. a room.

आभीक ābhika, am, n., N. of a *Sāma* melody.

आभीक्ष्ण ābhikṣhṇa, as, ī, am (fr. *ābhikṣhṇa*), much, exceeding, eternal; (am), ind. exceedingly, eternally.

Ābhikṣhnya, am, n. continued repetition.

आभीय ābhīya, as, ā, am (fr. *ā-bhāt*, 'up to *bha*'), contained in a chapter of *Pāṇini* which ends with *bha*.

आभीर ābhira, as, m., N. of a people; a cowherd sprung from a *Brāhman* and female of the

Ambashtha or medical tribe; N. of a metre; (३), f. a cowherd's wife or woman of the Ābhira tribe; the language of the Ābhira. — *Ābhira-palli*, *is* or *i* or *ika*, f. a station of herdsmen, a village inhabited by cowherds only, an abode of cowherds &c.

आभील ā-bhīla, *as*, *ā*, *am* (fr. rt. *bhī* with *ā*), formidable, fearful; suffering pain; (*am*), n. bodily pain; [cf. Hib. *abhēil*, 'terrible, dreadful.']

आभु ābhū, *us*, *us*, *u*, Ved. empty; one whose hands are empty; stingy; (Sāy.) pervading, reaching.

Ābhūka, *as*, *ā*, *am*, Ved. empty, having no contents, powerless.

आभुन ā-bhugna, *as*, *ā*, *am* (rt. *i*. *bhuj* with 3. *ā* implying diminution), a little curved or bent.

आभू *i*. ā-bhū, cl. *i*. P. -*bhavati*, -*vitum*, to be present, continue one's existence.

2. ā-bhū, *ūs*, *ūs*, *u*, Ved. strong, sufficient, efficacious; (Sāy.) approaching (as a praiser); a prison, a place of confinement; applied according to rule (as a hymn); very prosperous.

Ā-bhūt, *is*, f. Ved. capability, efficiency; (Sāy.) overpowering strength; (*is*), m., N. of a man.

Ā-bhūshenya, *as*, *ā*, *am*, Ved. to be obeyed; (Sāy.) praiseworthy.

आभूष ā-bhūsh, cl. *i*. P., Ved. -*bhūshati*, -*shītum*, to adorn, to adorn with one's presence, i.e. to come.

आभृ ā-bhri, cl. *i*. P., Ved. -*bharati*, -*bhar-tum*, to bring; to carry; to bear; to support.

Ā-bharāṇa, *am*, n. ornament, decoration (as jewels &c.); act of nourishing; title of several works.

Ā-bharat, *as*, *anti*, *āt*, bringing. — *Ābharad-rasu*, *us*, *us*, *u*, Ved. bringing property, goods, &c.; (*us*), m., N. of a man.

आभेरी ābherī, f. one of the Rāginīs or modes of music, personified as a female.

आभोग *i*. ā-bhoga, *as*, m. (fr. rt. *i*. *bhuj*, to curve, bend, with prep. *ā*), winding, curving, curve, crease; crumpling; circuit, circumference, environs, extension, fullness, expanse; a serpent; the expanded hood of the Cobra Capella (used by Varuṇa as his umbrella); effort, pains.

आभोग 2. ā-bhoga, *as*, m. (fr. rt. 2. *bhuj*, to eat, enjoy), enjoyment, satiety, fullness, completion.

Ā-bhogaya, *am*, n., Ved. means of supporting life, livelihood; (Sāy.) to be enjoyed (as Soma juice).

Ā-bhogi, *is*, f., Ved. living, supporting life; (Sāy.) enjoyment.

आभ्यन्तर ābhyantara, *as*, *i*, *am* (fr. *abhy-antara*), being inside, interior, inner.

आभ्यवकाशिक ābhyavakāśika, *as*, *i*, *am* (fr. *abhy-avakāśa*), living in the open air.

आभ्याशिक ābhyāśika, *as*, *i*, *am* (fr. *abhy-āśa*), being near to each other, neighbouring; (less correctly in this sense written *ābhyāśika*.)

आभ्यासिक ābhyāsika, *as*, *i*, *um* (fr. *abhy-āsa*), resulting from practice, practising, repeating.

आभ्युदयिक ābhyudayika, *as*, *i*, *am* (fr. *abhy-udaya*), connected with the rising or beginning of anything; relating to or granting prosperity; high, exalted, important; (*am*), n. a Śrāddha or offering to ancestors on occasions of rejoicing.

आधिक ābhika, *as*, *i*, *am* (fr. *abhri*), one who digs with a spade or a hoe.

आम् *ām*, ind. an interjection of assent or recollection, (a vocative following this particle is *anu-dātta*.)

आम *i*. āma, *as*, *ā*, *am* (fr. rt. 2. *am* ?), raw, uncooked (the opposite to *pakva*, q. v.; in the Veda

often an epithet of the cow considered as the raw material which produces the milk); unbaked, unannealed; undressed; unripe, immature; undigested; (*am*), n. condition of being raw; constipation, passing hard and unhealthy excretions; grain freed from chaff; [cf. Gr. *ἄμυρός*; Hib. *amh*, 'raw, unsodden, crude, unripe.']. — *Āma-kumbha*, *as*, m. a water-jar of unbaked clay. — *Āma-gandhi*, *as*, m. the smell of raw meat or of a burning corpse. — *Āma-gandhika*, *am*, n. the smell of raw meat. — *Āma-tā*, f. rawness, unreadiness. — *Āma-tvaḥ*, *k*, *k*, *k*, tender-skinned. — *Āma-pātra*, *am*, n. an unannealed vessel. — *Āma-pinasa*, *am*, n. running at the nose, defluxion. — *Āma-māṇsa*, *as*, m. raw flesh. — *Āmamāṇsāśin* ('*sa-āś*'), *i*, m. a cannibal, eater of raw flesh. — *Āma-rakta*, *as*, m. dysentery. — *Āma-rasa*, *as*, m. imperfect chyme. — *Āma-vāta*, *as*, m. constipation or torpor of the bowels with flatulence and intumescence. — *Āma-sūla*, *as*, m. the cholic, pain arising from indigestion. — *Āmātisāra* ('*ma-āt*'), *as*, m. dysentery or diarrhoea produced by vitiated mucus in the abdomen; the excretion being mixed with hard and fetid matter. — *Āmād* ('*ma-ad*'), *t*, *t*, *t*, eating raw flesh or food. — *Āmāṇna* ('*ma-an*'), *am*, n. undressed rice. — *Āmāśaya* ('*ma-āś*'), *as*, m. the receptacle of the undigested food, the upper part of the belly to the navel, the stomach.

Āmaka, *as*, *ā*, *am*, raw, uncooked, &c. See 1. āma.

Āmisha, *am*, n. flesh. See s. v. next col.

आम 2. āma, *as*, m. or āmana, *am*, n. (fr. rt. 2. *am*), sickness, disease.

Āmaya, *as*, m. damage, hurt; disease, sickness; indigestion; (*am*), n., N. of the medical plant *Cos-tus Speciosus*.

Āmayāvin, *i*, *inī*, *i*, sick, diseased, affected with indigestion, dyspeptic. — *Āmayāvi-tva*, *am*, n. indigestion, dyspepsia.

आमण्ड āmaṇḍa, *as*, m. the castor-oil plant [cf. *amaṇḍa* and *maṇḍa*].

आमन ā-mana, *am*, n. (rt. *man*), Ved. friendly disposition, inclination, affection.

Ā-manas, *ās*, *ās*, *as*, friendly disposed, kind, favourable.

आमनस्य āmanasya or āmanasya, *am*, n. (fr. *a-manas*), pain.

आमन्त्र ā-mantr, cl. *io*. A. -*mantrayate*, -*vitum*, to address, especially in saluting and in bidding farewell; to ask, invite.

Ā-mantrāṇa, *am*, *ā*, n. f. addressing, speaking to, calling or calling to; greeting, courtesy, welcome, bidding adieu, taking leave; inviting, invitation; deliberation, interrogation; the vocative case.

Ā-mantrāpiya, *as*, *ā*, *am*, Ved. to be addressed or asked, to be asked for advice or consulted.

Ā-mantrayitrī, *tā*; *trī*, *trī*, asking, inviting, calling; (*tā*), m. an inviter, entertainer, especially of Brāhmanas.

Ā-mantrita, *as*, *ā*, *am*, invited, summoned, called; (*am*), n. addressing; the vocative case.

1. *ā-mantrīya*, *as*, *ā*, *am*, to be addressed or called to; to be invited; (*am*), n. a word standing in the vocative case.

2. *ā-mantrīya*, ind. having taken leave, bidding farewell.

आमन्थ ā-manth or ā-math, cl. *i*. P. -*man-thati*, -*thītum*, to agitate.

आमन्द्र ā-mandra, *as*, *ā*, *am*, having a slightly deep tone, making a low muttering sound (like thunder).

आमरणान्त ā-maraṇānta, *as*, *ā*, *am*, or ā-maraṇāntika ('*na-ant*'), *as*, *i*, *am*, having death as the limit, continuing till death, lasting for life.

आमरित ā-maritri, *tā*, m. (rt. *mri* or *mriṇ* with *ā*), Ved. one who hurts or destroys; a destroyer.

आमर्दे, **आमर्दिन**. See under *ā-mṛid*.

आमर्ष ā-marsha, *as*, m. (for *a-marsha*, q. v.), impatience, anger, wrath. (For *ā-marśa* see under *ā-mṛś*.)

Ā-marshaṇa, *am*, n. anger.

आमलक āmalaka, *as*, *i*, *am*, m. f. n. the plant Emblic Myrobalan, Emblica Officialis Gaertn.; (*as*), m. another plant, Gendarussa Adhatoda; (*am*), n. the fruit of the Emblic Myrobalan.

आमहीया āmahīyā, f. designation of a particular (*ric*) verse of the Rīg-veda (viz. Rīg-veda VIII. 48, 3).

Āmahīyava, *as*, m., N. of a Rishi.

आमा ā-mā, cl. 3. A. -*mimite*, -*mātum*, to effect, accomplish.

आमात्य āmatya, *as*, m. a minister, a counsellor, an adviser; a general. See *āmatya*.

आमालक āmalaka, *as*, *am*, m. n. land near a mountain (?).

आमावास्या āmāvāsya, *as*, *i*, *am* (fr. *amā-vāsya*), belonging to the new moon or its festival; born at the time of new moon; occurring on the day of conjunction; (*am*), n. the new moon oblation.

आमिक्षा āmikshā, f. curd of two-milk whey, a mixture of boiled and coagulated milk.

Āmikshya or *āmikshīya*, *as*, *ā*, *am*, suitable for the preparation of *Āmikshā*; made of curds.

आमित्र āmitra, *as*, *i*, *am* (fr. *a-mitra*), produced by an enemy, inimical, odious.

आमिस्र ā-misra, *as*, *ā*, *am*, Ved. having a tendency to mix, readily mixing.

आमिश्र āmisha, *am*, n. (connected with *i*. *āma*), flesh, enjoyment; an object of enjoyment, a pleasing or beautiful object &c.; a bribe; coveting, longing for; lust, desire; food; form. — *Āmisha-priya*, *as*, *ā*, *am*, fond of flesh-meat, carnivorous; (*as*), m. a heron. — *Āmisha-bhuj*, *k*, *k*, *k*, carnivorous. — *Āmishaśin* ('*sha-āś*'), *i*, *inī*, *i*, carnivorous, eating flesh and fish.

Āmie, m. (occurring in loc. c. *āmīśhī*), Ved. raw flesh, meat; a dead body.

आमी ā-mī, cl. 9. P., Ved. -*mināti*, -*mātum*, to destroy, neutralize, curtail; A. -*minīte*, to destroy or neutralize mutually.

आमीक्षा āmikshā, f. = *āmikshā*, q. v.

आमील ā-mil, cl. *i*. P. -*mīlati*, -*lītum*, to close the eyes.

Ā-milana, *am*, n. closing of the eyes.

आमीवत् ā-mīvat, *an*, *anti*, *at*, or *āmīvatka*, *as*, *ā*, *am*, Ved. attacking, pressing.

आमुख ā-mukha, *am*, n. commencement; prelude, prologue; (*am*), ind. to the face.

आमुच ā-muc, cl. 6. P. -*muñcati*, -*moktum*, to loosen, let go; to put on a garment.

Ā-mukta, *as*, *ā*, *am*, loosed, let go; liberated; discharged, cast, shot off; put on as clothes or armour; dressed, accoutred.

Ā-mukti, *is*, f. liberation, the being let loose; final liberation; (*i*), ind. to the end of existence.

Ā-moçana, *am*, n. the act of loosing, liberating; emitting, shedding, letting forth, putting or tying on.

आमुप āmupa, *as*, m. the cane Bambusa Spinosa Hamilt. Roxb.

आमुर ā-mur, *ūr*, or *ā-muri*, *is*, m. (fr. rt. *mṛ* with *ā*), Ved. destroying, hurting.

आमुष्मिक āmushmika, *as*, *i*, *am* (fr. *amush-min*, loc. of *i*. *adās*), of that state, being there, belonging to the other world.

Āmushyakulaka, *am*, n., āmushyaputrika, *am*, n., Gaṇa to Pāṇini V. 1, 133.

Āmushyāyaya, *as*, m. (fr. *amushya*, gen. of 1. *adas*), son or descendant of such a one, son or descendant of an illustrious person; (*as*, *i*, *am*), well-born, well descended.

आमूलम् ā-mūlam, ind. to the root, by the root, entirely, radically.

आमृज् ā-mrij, cl. 1. 2. P. -mārjati, -mārshṭi, -mārjītam, -mārshṭum, to wipe, rub.

Ā-mrījya, ind. having wiped or rubbed.

Ā-mrīṣṭa, *as*, ā, *am*, wiped, rubbed.

आमृण् ā-mrīṣa, *as*, ā, *am*, vulnerable. See *an-āmriṣa*.

आमृत ā-mṛita, *as*, ā, *am* (fr. rt. *mṛi* with ā), mortal.

आमृत्योस् ā-mṛityos, ind. until death.

आमृद् ā-mṛid, cl. 9. P. -mṛidnāti, -mardītum, to crush by rubbing; to crumple; to press, to squeeze.

Ā-marda, *as*, m. crushing, handling roughly; pressing, squeezing; N. of a town.

Ā-mardīn, *i*, īnī, *i*, crushing; pressing.

आमृश् ā-mṛiś, cl. 6. P. -mṛiśati, -marshṭum or -mrashṭum, to touch, handle roughly, rub, injure.

Ā-mārśa, *as*, m. advice, counsel.

Ā-marśana, or less correctly ā-marshaṇa, *am*, n. rubbing, wiping.

आमेन्य ā-menya, *as*, ā, *am* (fr. *meni* with ā), Ved. to be reached with an arrow or bolt; (Sāy.) to be measured from all sides.

आमोक्ष्ण ā-mokshaṇa, *am*, n. the act of fixing or tying on or to.

आमोचन ā-moçana. See under ā-muç.

आमोद ā-moda, *as*, ā, *am* (fr. rt. *mud* with ā), gladdening, cheering up; (*as*), m. joy, serenity, pleasure; fragrance, a diffusive perfume; strong smell.

Ā-moçana, *am*, n. rejoicing, delighting.

Ā-moçita, *as*, ā, *am*, pleased, delighted, fragrant.

Ā-moçin, *i*, īnī, *i*, fragrant; happy, delighted; (at the end of compounds) fragrant or perfumed with, e. g. kadambāmōçin, perfumed with kadambas; (*i*), m. a perfume for the mouth made up in the form of a pill or bolus of camphor &c.

आमोष ā-moṣa, *as*, m. (fr. rt. *mush* with ā), robbing, stealing.

Ā-moṣhīn, *i*, īnī, *i*, who or what steals, a thief.

आमोहनिक्ता ā-mohanikā, f. (fr. rt. *muh* with ā), a particular fragrant odour.

आम्रा ā-mnā, cl. 1. P. Ved. -manati, -mnātum, to keep in mind, to repeat, commit to memory, hand down in sacred texts; to celebrate, to hail.

Ā-mnāta, *as*, ā, *am*, kept in mind, remembered, committed to memory, learnt by heart, repeated, handed down in sacred texts, celebrated.

Ā-mnāna, *am*, n. mention, repetition, handing down by sacred texts.

Ā-mnāya, *as*, m. sacred tradition, sacred texts handed down by repetition; that which is to be remembered, studied or learnt by heart; a Veda or the Vedas in the aggregate; received doctrine; traditional usage, family or national customs; advice, instruction in past and present usage; a Tantra; an element of being, a property of substance (?); a family, series of families. - Āmnāya-sārīn, *i*, īnī, *i*, observing the Vedas and traditional customs, pious; containing the essence of the Veda.

आमप्रत्यय ām-pratyaya, *as*, ā, *am*, having ām for its affix (e. g. a root like *iś*).

आमरीषपुत्रक āmarīṣaputrika, *as*, m. a country inhabited by the Ambarīṣa-putras.

आम्बश्थ āmbashṭha, *as*, m. an inhabitant of Ambashṭha.

आम्बिकेय āmbikeya, *as*, m. (fr. *ambikā*), an epithet of Dhṛita-rāṣṭra; also of Kārtikeya.

आम्बस āmbhasa, *as*, ī, *am* (fr. 2. *ambhas*), watery, fluid.

Āmbhasika, *as*, ī, *am*, living in water, aquatic; (*as*), m. a fish.

आम्बृणी āmbṛiṇī, f. a N. of Vāc, the daughter of the Rishi Ambhriṇa. See 3. *ambhriṇa*.

आम्ब्र āmbra, *as*, m. (said to be fr. rt. 2. *am*), the mango tree, Mangifera Indica; (*am*), n. the fruit of the mango tree. - Āmbra-kūṭa, *as*, m., N. of a mountain. - Āmbra-gandhaka, *as*, m., N. of a plant. - Āmbra-gupta, *as*, m., N. of a man. - Āmbra-pāli, f., N. of a woman. - Āmbra-peṣi, f. a portion of dried mango fruit. - Āmbra-maya, *as*, ī, *am*, made of mangoes (as sauce). - Āmbra-vapa, *am*, n. a mango forest. - Āmrāvarta (°ra-ā°), *as*, m. inspissated mango juice.

Āmrāta, *as*, m. the hog-plum, Spondias Mangifera.

Āmrātaka, *as*, m. the hog-plum, Spondias Mangifera; inspissated mango juice; N. of a mountain.

Āmrāvati, f., N. of a town.

Āmrīman, ā, m., Gaṇa to Pāṇini V. 1, 123.

आम्रेदन् ā-mreḍana, *am*, n. tautology, reiteration of words or sounds.

Ā-mreḍita, *as*, ā, *am*, reiterated, repeated; (*am*), n. repetition of a sound or word; (in gram.) reduplication, the second word in reduplications.

आम्ल āmla, *as*, ā, m. f. (fr. *amla*), the tamarind tree, Tamarindus Indica; (*am*), n. sourness, acidity. - Āmla-vetasa, *as*, m. the plant Rumex Vesicatorius.

Āmlikā, f. the tamarind tree; sourness in the mouth, acidity of stomach.

Āmlīka, f. the tamarind tree.

आय āya, *as*, m. (fr. rt. *i* with ā), arrival, approach; income, revenue; gain, profit; the guard of the women's apartments; the eleventh lunar mansion. - Āya-nyaya, *am* or *au*, n. or m. du. receipt and disbursement, income and expenditure. - Āyasthāna, *am*, n. a place where revenues are collected.

1. ā-yat, *an*, *ati*, *at*, coming, approaching. - Āyati-gavam, ind. at the time when the cows come home. - Āyad-vasu, *us*, *us*, *u*, Ved. one to whom goods come.

Āyana, *am*, n., Ved. coming.

Āyān, *i*, īnī, *i*, Ved. driving near.

आयःशूलिक āyahśūlika, *as*, ī, *am* (fr. *ayahśūla*), active, diligent, indefatigable; (*as*), m. a man who, in order to obtain an object, uses forcible instead of gentle means; *as*, for instance, a beggar who holds a lance to your breast in asking for alms.

आयज् ā-yaj, cl. 1. A. -yajate, -yasṭum, to honour (the gods); to give, present.

Ā-yaji, *iś*, *iś*, *i*, Ved. procuring, granting; (Sāy.) accomplishing sacrifices from all sides.

Ā-yajishṭha, *as*, ā, *am*, Ved. procuring most or best; (Sāy.) sacrificing best.

Ā-yajyu, *us*, *us*, *u*, Ved. endeavouring to gain; inclined to sacrifice.

Ā-yāga, *as*, m. a gift given at a sacrifice. - Āyāga-bhūta, *as*, ā, *am*, obtained by sacrifice.

आयत 2. ā-yat, cl. 1. A. -yatate, -titum, to make effort; to rest on, to depend on, to have the upper hand (?).

Ā-yatana, *am*, n. resting-place, support, seat, place, home, house, abode; the place of the sacred fire, an altar, a shed for sacrifices; a sanctuary; a ground-plot, the site of a house; a barn; (with Buddhists) an inner seat (the five senses and Manas are considered as the six inner seats or āyatana); the

cause of disease. - Āyatana-tra, *am*, n. state of being an altar or seat. - Āyatana-rat, ān, *ati*, *at*, Ved. having a certain seat or home; (*ān*), m., N. of the fourth foot of Brāhma.

Ā-yatta, *as*, ā, *am*, dependant, tractable, docile. - Āyatta-tā, f. or āyatta-tva, *am*, n. dependence, humility, tractableness, docility.

Ā-yatti, *iś*, f. dependence, subjection, subjecting; affection; power, strength; day; boundary, limit; sleeping; length (? for ā-yati below); majesty, dignity; future time (? for ā-yatī); continuance in the right way, steadiness of conduct.

आयथातथ्य āyathātathya, *am*, n. (fr. *a-yathātatha*), unsuitableness, unfitness, incompatibility.

आयम् ā-yam, cl. 1. P. -yacchati, -yantum, to stretch, lengthen out, extend, restrain; A. -yacchate, to stretch one's self or be stretched, to grow long; to grasp, possess; Caus. -yāmayati, -ic, -yitum, to lengthen, &c.

Ā-yata, *as*, ā, *am*, long; diffuse, prolix; (*as*), m. an oblong figure (in geometry). - Āyata-śchādā, f. the plantain tree Musa Paradisiaca Lin. - Āyata-stū, *iś*, m. a panegyrist. - Āyatāksha (°ta-ak°), *as*, ī, *am*, having large eyes or long eyelids. - Āyatā-pānga (°ta-ap°), *as*, ī, *am*, having a long-cornered eye. - Āyatāyati (°ta-āy°), *iś*, f. long continuance, remote futurity. - Āyatārtha (°ta-ardh°), *as*, m. (in geometry) half an oblong. - Āyatekshaṇa (°ta-ik°), *as*, ā, *am*, long-eyed, having long or large eyes.

Ā-yati, *iś*, f. extension, length; stretching the hand, accepting, obtaining; connection, junction; meeting; following or future time; the future, 'the long run'; majesty, dignity; restraint of mind; N. of a daughter of Meru. - Āyati-mat, ān, *ati*, *at*, long, extended; stately, dignified; self-restrained.

Ā-yanti, *tā*, *tā*, m., Ved. one who fastens or raises; (Sāy.) one who approaches.

Ā-yamana, *am*, n. stretching (as a bow).

1. ā-yamya, *as*, ā, *am*, to be stretched; to be restrained.

2. ā-yamya or ā-yatya, ind. having restrained, suppressed or stretched.

Ā-yāma, *as*, m. stretching, extending; restraining, restraint, stopping; expansion, length (either in space or time), breadth (in mensuration). - Āyāma-vat, ān, *ati*, *at*, extended, long.

Ā-yāmita, *as*, ā, *am*, lengthened out, extended.

Ā-yāmin, *i*, īnī, *i*, one who restrains, long in space or time.

आयल्लक āyallaka, *am*, n. impatience, long-
ing for, missing, regretting (etym. doubtful).

आयवन ā-yavana, *am*, n. (fr. rt. *yu* with ā), Ved. a spoon for stirring, any similar implement.

आयवस् ā-yavasa, *as* or *am* (?), m. n., Ved. pasture-ground, place for feeding; (*as*), m., N. of a man (?).

आयस् ā-yas, cl. 4. P. -yasyati, -situm, to exert one's self, to weary one's self, become exhausted; Caus. -yāsayati, -ic, -yitum, to weary, worry.

Ā-yasta, *as*, ā, *am*, pained, distressed; vexed, angry; hurt, killed; managed or effected with difficulty; labouring, toiling, making effort or exertion; sharpened, whetted; thrown, cast, sent.

Ā-yāsa, *as*, m. effort, exertion (of bodily or mental power), trouble, labour; fatigue, weariness.

Ā-yāsaka, *as*, ī, *am*, causing effort, fatigue or weariness.

Ā-yāśin, *i*, īnī, *i*, making exertion, active, laborious; exhausted by labour, wearied.

आयस āyasa, *as*, ī, *am* (fr. *ayas*), of iron, made of iron or metal, metallic; armed with an iron weapon; zealous (?); (ī), f. armour for the body, a breastplate, a coat of mail; (*am*), n. iron; anything made of iron; a weapon; a wind-instrument.

आयस्कार āyaskāra, *as*, m. the upper part of the thigh of an elephant. See *ayas-kāra*.

आया ā-yā, cl. 2. P. -*yāti*, -*tum*, to come, arrive, approach, reach, attain; Ved. to bring.

Ā-yāta, *as*, *ā*, *am*, come; (*am*), n. excess, superabundance.

Ā-yāti, *is*, f. coming near, arrival; (*is*), m., N. of a son of Nahusha.

Ā-yāna, *am*, n. coming, arrival; the natural temperament or disposition.

Ā-yāpana, *am*, n. causing to come, inviting.

आयाचित ā-yācīta, *as*, *ā*, *am* (rt. *yāc*), urgently requested or desired.

आयु āyu, *us*, *us*, *u* (perhaps fr. rt. *an*, but said to be fr. rt. *ay*, to go), Ved. living, movable; (*us*), m. a living being, man; living beings collectively; mankind; the human race; the first man; life, duration of life; wind; a son, descendant, offspring; the son of Purūrasas and Urvastī; N. of a man persecuted by Indra, also of one protected by him; N. of a Rishi; of a son of Hrada; of a king of frogs. — *Āyushak*, ind. (*shak* fr. rt. *śac*), Ved. joined with men, with the co-operation of men; (*Sāy*.) attached to.

Āyus, n. life, vital power, health, duration of life, long life, vital power; N. of a ceremony, commonly called *Āyush-toma*, performed to obtain longevity and forming part together with the Go and Jyotis of the Abhi-plava ceremony; food; [cf. Dor. *aiēs*; perhaps also *aiōr*]; (*us*), m. the son of Purūrasas and Urvastī. — *Āyush-śeṣa*, *as*, m. end of life, death. — *Āyush-śeṣa-tā*, *f*, the state of having nothing left but life. — *Āyur-dad*, *t*, *t*, *t*, or *āyur-dā*, *ās*, *ās*, *am*, or *āyur-dāvan*, *ā*, *ā*, *a*, Ved. giving life. — *Āyur-dravya*, *am*, n. a medicament. — *Āyur-veda*, *as*, m. the science of health or medicine; it is classed among sacred sciences, and considered as a supplement of the Atharva-veda; it contains eight departments: 1. *Salya*, surgery; 2. *Sālākya*, inquiry into diseases of the head and its organs; 3. *Kāya-śikṣita*, treatment of diseases affecting the whole body; 4. *Bhūta-vidyā*, treatment of diseases of the mind supposed to be produced by demoniacal influence; 5. *Kaumāra-bhṛitya*, treatment of children; 6. *Āgāda-tantra*, doctrine of antidotes; 7. *Rāsāyana-tantra*, doctrine of elixirs; 8. *Vajīkaraṇa-tantra*, rules for increasing generative power. — *Āyurveda-drīṣ*, *k*, m. a physician. — *Āyurveda-māya*, *as*, *i*, *am*, acquainted with medical science. — *Āyurvedika*, *as*, m. acquainted or familiar with medical science, a physician. — *Āyurvedin*, *i*, *ini*, *i*, belonging to medicine, of the medical profession, medical, medicinal, &c.; (*i*), m. a practitioner of physic, a physician or surgeon. — *Āyush-kāma*, *as*, *ā*, *am*, wishing for life or health. — *Āyush-kṛit*, *t*, *t*, *t*, Ved. producing or creating life. — *Āyush-toma*, *as*, m. (fr. *āyus-stoma*), a sacrifice to obtain longevity. — *Āyush-pā*, *ās*, *ās*, *am*, Ved. preserving life. — *Āyush-pratārana*, *as*, *i*, *am*, Ved. prolonging life. — *Āyush-mat*, *ān*, *atī*, *at*, possessed of vital power, healthy, long-lived; alive, living; lasting; old; (*ān*), m. the third of the twenty-seven Yogas or divisions of the ecliptic; the Yoga star in the third lunar mansion; N. of a son of Uttānapāda, also of Saṃhāra. — *Āyus-kāra*, *as*, *ā* or *i*, *am*, promoting longevity, supporting life. — *Āyus-tejas*, *ās*, m., N. of a Buddha.

Āyushka, *am*, n. (at the end of some compounds) = *āyus*, life.

Āyushka, (with Jains) union or connection with the body or person; that which proclaims (*kāyate*) age (*āyus*) or duration of life.

Āyushya, *as*, *ā*, *am*, giving long life, vital, preservative of life, for the sake of life, relating or belonging to it; (*am*), n. vital power, abundance of life; 'vivifying', N. of a ceremony performed after a child's birth.

आयुज् 1. *ā-yuj*, cl. 7. P. A. -*yunakti*, -*yunkte*, -*yoktum*, to yoke to (anything); to join; to appoint.

Ā-yukta, *as*, *ā*, *am*, appointed, charged with; united, joined, obtained; (*as*), m. a minister, an agent or deputy.

2. *ā-yuj*, *k*, *k*, *k*, Ved. uniting, joining.

Ā-yoga, *as*, m. appointment; action, the performance of an act; presenting or offering flowers, perfumes, &c.; a shore or bank, a quay to which boats are attached.

Ā-yojana, *am*, n. effort, exertion; taking, seizing; collecting.

Ā-yojita, *as*, *ā*, *am*, collected together.

आयुत ā-yuta, *as*, *ā*, *am* (rt. *yū*), melted, mixed, mingled; (*am*), n. (with *ā* implying diminution), half-melted butter.

Ā-yuvamāna, *as*, *ā*, *am*, Ved. mixing, mingling.

आयुध ā-yudh, cl. 4. P. A. -*yudhyati*, -*te*, -*yoddhum*, to war against, attack, oppose: Caus. -*yodhayati*, -*te*, -*yitum*, to attack, oppose.

Ā-yudha, *as*, *am*, m. n. a weapon; Ved. a vessel; (*ān*), n. pl., Ved. water; (*am*), n. gold used for ornaments. — *Āyudha-jivīn*, *i*, *ini*, *i*, living by one's weapon; (*i*), m. a warrior. — *Āyudha-dharmīn*, *i*, the plant *Sesbania Ægyptiaca*, commonly called *Jayanti*. — *Āyudhāgāra* (°*āha-āg*), *am*, n. an armoury, arsenal.

Āyudhika, *as*, *i*, *am*, relating to arms; (*as*), m. a soldier, warrior.

Āyudhin, *i*, *ini*, *i*, bearing weapons; (*i*), m. a warrior.

Āyudhiya, *as*, *ā*, *am*, relating to or connected with arms; (*as*), m. a warrior.

Ā-yodhana, *am*, n. war, battle; slaughter, killing; battle-field.

आये āye, ind. an interjection of calling, expressive of affection.

आयोगव āyogava, *as*, m. a man belonging to the tribe of Ayogava; a man of a mixed tribe sprung from a Śūdra man and Vaisya woman; his business is carpentry &c.; (*i*), f. a woman of this tribe.

आयोद āyoda, *as*, m., N. of a Rishi.

आ 1. ār, āryati Ved. to praise; (*Sāy*.) to approach or to make master of.

आ 2. ār (ā-ri), cl. 3. P. *eyarti*, or cl. 5. P. *ārnoti*, *āritum*, *āritum* or *āritum*, to come; to reach, obtain, fall into; to inflict; to insert, place in: Caus. *ārpayati*, -*yitum*, to cause to partake of; to fix, settle, annex; to ordain.

1. *āra*, *as*, *am*, m. n. (? fr. rt. *ṛ*), an angle, a corner; N. of a tree; N. of a lake; brass; oxide of iron; (*as*), m. the planet Mars, 'Aps'; the planet Saturn; (*ā*), f. a shoemaker's awl or knife, a bore, a probe, a spoke. — *Āra-kūṭa*, *as*, *am*, m. n. brass. — *Ārāgra* (°*rā-ag*), *am*, n. the point of an awl; the iron thong at the end (of a whip); the edge of a semicircular arrow-head; (*as*, *ā*, *am*), sharpened, sharp at the top and broad at the bottom like an awl. — *Ārāvalī* (°*rā-āv*), *f*, N. of a chain of mountains, a spur of the Vindhya.

Ārta, *as*, *ā*, *am*, afflicted, pained. See s. v.

Ārptā, *as*, *ā*, *am*, fastened to, annexed; depending on.

आ 2. āra (contained in *ārāt*, *āre*, q. v.), distance; proximity (?).

Ārakāt, ind., Ved. (with abl.) far from.

आ 3. āra, probably a wrong reading for *ara*, a spoke, q. v.

आरक् ā-rakta, *as*, *ā*, *am* (see 3. *ā*), reddish.

आरक्ष ā-raksha, *as*, *ā*, *am* (rt. *raksh*), preserved, defended, proper or worthy to be preserved; (*as*), m. protection, guard, preservation; the junction of the frontal sinuses of an elephant; the part of the forehead below this junction.

Ā-rakshaka, *as*, *ā*, *am*, who or what guards or protects; (*as*), m. a watchman; see the next.

Ā-rakshika, *as*, m. a watchman, a patrol; a village or police magistrate.

Ā-rakshya, *as*, *ā*, *am*, to be preserved or guarded.

आरग्व ārag-badha, *as*, m. the tree *Ca-thartocarpus* (Cassia) *Fistula*; (*am*), n. its fruit.

आरङ्गर ārangara, *as*, m., Ved. epithet of a bee.

आरचित ā-raçita, *as*, *ā*, *am* (rt. *raç*), arranged, prepared.

आरट āraṭa, *am*, n. flesh. (This word is also one of the Gaṇa *gaurādi* Pāṇini IV. 1. 41.)

आरट्ट āraṭṭa, *ās*, m. pl., N. of a people and country in Pañca-nada or the Pañjab. — *Āraṭṭa-ja*, *as*, *ā*, *am*, born in Āraṭṭa; (*as*), m. an inhabitant of this country; a horse from it.

आरडव āraḍava, *as*, *i*, *am* (fr. *araḍu*), Pāṇini IV. 2. 71.

आराण āraṇa, *am*, n. (probably related to 1. *araṇa*), Ved. depth, abyss, precipice.

आरण्य āraṇya, *ās*, m. pl., N. of a class of deities forming part of the *Kalpa-bhavas*.

आरणि āraṇi, *is*, m. an eddy.

आरण्ये āraṇya, *as*, *i*, *am* (fr. *araṇi*, q. v.), relating to the *Āraṇis* or two pieces of wood by the attrition of which sacred fire is kindled; (*am*), n. or *āraṇya-parvan*, *a*, n. title of the last section of the third book of the *Mahā-bhārata*.

आरण्य āraṇya, *as*, *ā*, *am* (fr. *araṇya*), forest, relating to a forest, forest-born, wild; (*ās*), m. pl. wild animals. — *Āraṇya-gāna*, *am*, n. one of the four *Gānas* or psalm-books of the *Sāma-veda*. — *Āraṇya-parvan*, *a*, n., N. of the third book of the *Mahā-bhārata*, more usually called *vana-parvan*. — *Āraṇya-paśu*, *us*, m. a wild or forest animal (as a buffalo, monkey, &c.). — *Āraṇya-mudgā*, *f*, a kind of bean, *Phaseolus Trilobus* Ait. — *Āraṇya-rāsi*, *is*, m. (in the zodiac) the sign Leo; Aries and Taurus; the former half of Capricorn.

Āraṇyaka, *as*, *ā*, *am*, forest, wild, forest-born, produced in a forest, relating to a forest; the *āraṇyaka-parva* of the *Mahā-bhārata* is either the whole third book or only the first section of it; (*as*), m. a forester, an inhabitant of the woods; (*am*), n. an *āraṇyaka*, i. e. one of a class of religious and philosophical writings (closely connected with the *Brāhmaṇas*) which are either composed in forests or must be studied there; the *Upanishads* are considered to be attached to them. — *Āraṇyaka-kāṇḍa*, *am*, n. title of the third book of the *Rāmāyaṇa* and of the fourteenth book of the *Satapatha-Brāhmaṇa*.

आरद्ध āradḍha, *as*, or *āradvat*, *ān*, m., N. of a son of Setu.

आरनाल āranāla or *āranālaka*, *am*, n. sour gmel made from the fermentation of boiled rice.

आरम्भ ā-rabh, cl. 1. A. -*rabhate*, -*rabdhum*, to commence, begin, undertake; to be active or energetic; to rely, obtain.

Ā-rabdhā, *as*, *ā*, *am*, begun, commenced.

Ā-rabdhī, *is*, f. beginning, commencement.

Ā-rabhāṭa, *as*, m. an enterprising, courageous man; (*as*, *i*), m. f. boldness, confidence; (*i*), f. a branch of the dramatic art, the machinery of the drama, the representation of supernatural and horrible events on the stage.

Ā-rabhamāna, *as*, *ā*, *am*, beginning, commencing resolutely with a determination to finish.

Ā-rabhya, ind. having begun, beginning from.

Ā-rabhyamāna, *as*, *ā*, *am*, being commenced.

Ā-rambha, *as*, m. undertaking, beginning; a thing begun; commencement; haste, speed; effort, exertion; pride; killing, slaughter; an introduction, a prologue, &c. — *Ārambha-tā*, *f*, beginning.

Ā-rambhaka, *as*, *i*, *am*, undertaking, beginning.

Ā-rambhaṇa, *am*, *n.* taking hold of, seizing, using; the place of seizing, a handle. — **Ārambhaṇa-vat**, *ān*, *ātī*, *at*, seizable.

Ā-rambhaṇīya, *as*, *ā*, *am*, that with which one must begin, forming the commencement.

Ā-rambhān, *i*, *īqī*, *ī*, enterprising, one who makes many new projects.

आरम् ā-ram, *cl. 1. P. -ramati, -rantum*, to delight in; to rest; to leave off.

Ā-rata, *as*, *ā*, *am*, quiet, gentle.

Ā-ratī, *is*, *f.* stopping, ceasing; waving lights before an image.

Ā-ramaṇa, *am*, *n.* taking delight; cessation, pause; resting-place.

Ā-rāma, *as*, *m.* delight, pleasure; place of pleasure, a garden, a grove; [with this word cf. ἄρμα and ἔρμος.] — **Ārāma-sītālā**, *f.*, *N.* of a fragrant plant.

Ārāmika, *as*, *m.* a gardener.

आरम्भण ā-rambhaṇa, *am*, *n.* (= ā-lambhaṇa), support.

आरव, आराव. See under 1. ā-ru.

आरस् ā-ras, *cl. 1. P. -rasati, -situm*, to bewail, to lament.

आरस्य ā-rasya, *am*, *n.* (fr. *a-rasa*), insipidity, want of flavour or spirit.

आरा ā-rā, *f.* a probe, an awl. See under 2. ā-r.

आराग ā-rāga, *as*, *m.* (fr. *rt. rāj* with *ā*), one of the seven suns at the end of a period of the world.

आराज्ञी ā-rājñī, *f.* (fr. *rājan* with 3. *a*), *N.* of a region.

आराड ā-rāḍa, *as*, *m.* with the epithet *kālāpa*, *N.* of a teacher of Śākya-muni.

आराडि ā-rāḍi, *is*, *m.* a patronymic of a teacher named Saugata in the *Āitareya-Brāhmaṇa*.

आरात् ā-rāt, *ind.* (see 2. *āra*), from a distant place; distant; to a distant place; far from (with *abl.*); near; directly, immediately.

Ā-rātīya, *as*, *ā*, *am*, remote; near, proximate.

Ā-rātāt, *ind.*, *Ved.* from a distant place.

आराति ā-rāti, *is*, *m.* an enemy. See *a-rāti*.

आरात्रिक ā-rātrika, *am*, *n.* the light or the vessel containing it which is waved at night before an idol; *N.* of this ceremony; *N.* of another ceremony.

आराध ā-rādh, *cl. 5. P. -rādhnoti, -rāddhum*, or *Caus. P. -rādhayati, -yitum*, to conciliate, propitiate; strive to obtain the favour of; to honour, worship; to deserve, merit; *Pass. -rādhya*, to be effected or accomplished.

Ā-rādhaka, *as*, *ā*, *am*, who or what worships, a worshipper.

Ā-rādhana, *am*, *n.* propitiating, rendering favourable to one's self; (*am*), *n.* accomplishment, undertaking; cooking; acquirement, attainment; gratifying, propitiating, worshipping; (*ā*), *f.* service; (*ī*), *f.* worship, adoration, propitiation of the deities.

Ā-rādhaniya or **ā-rādhitavya**, *as*, *ā*, *am*, to be worshipped or adored, to be conciliated or propitiated.

Ā-rādhayitrī, *tā*, *trī*, *trī*, endeavouring to conciliate or propitiate.

Ā-rādhayishṇu, *us*, *us*, *u*, propitiatory; = the preceding.

Ā-rādhita, *as*, *ā*, *am*, accomplished, effected; propitiated, pleased; worshipped, honoured, revered.

Ā-rādhya, *as*, *ā*, *am*, to be made favourable, to be worshipped.

Ā-rādhyaṁāna, *as*, *ā*, *am*, being in course of fulfilment, being accomplished; being worshipped, receiving worship.

Ā-rivādhayishṇu, *us*, *us*, *u*, endeavouring to gain one's favour, desirous of worshipping.

आरालिक ā-rālika, *as*, *i*, *m. f.* a cook, (etymology doubtful, said to be fr. *arāla*, *i. e.* bending over dishes.)

आरावली ā-rāvālī, *f.* See under 2. ā-r.

आरिक् ā-riē, *cl. 7. P. A. -riṇakti, -rinkte, -rektum*, to empty.

Ā-reka, *as*, *m.* emptying, doubt.

Ā-recita, *as*, *ā*, *am*, emptied, contracted, mixed.

आरित्रिक āritrika, *adj.* fr. *aritra*. Pāṇini IV. 2, 116.

आरिन्दम ā-rindama, *as*, *m.* patronymic of the prince Sana-śruta.

आरी ā-rī, *cl. 4. A. -riyate, -retum*, to trickle or flow upon, to flow over, water.

आरु 1. ā-ru, *cl. 2. P. -rauti or -raviti, -ravitum*, to shout, to cry out; to praise.

Ā-rava, *as*, *m.* cry, crying, howling, crash, sound; *N.* of a people.

Ā-rāva, *as*, *m.* cry, crying; humming (of bees &c.); sound.

Ā-rāvin, *i*, *m.* epithet of Jayasena.

आरु 2. āru, *us*, *m.* a hog; a crab; the tree *Lagerstroemia Regina*; (*us*), *f.* a pitcher.

आरुक āruka, *am*, *n.* a medicinal plant of cooling properties growing on the Himalaya mountains.

आरुक् ā-ruē, *Caus. -roçayati, -yitum*, to regard as pleasant, to choose.

Ā-roka, *as*, *m.* shining through; small points of light between the threads of a web.

Ā-roçana, *as*, *ā*, *am*, shining.

आरुज ā-ruj, *k, k, k* (*rt. ruj*), breaking.

Ā-ruja, *as*, *ā*, *am*, *Ved.* breaking, destroying; (*as*), *m.*, *N.* of a Rakshas attendant on Ravana.

Ā-rujatmu, *us*, *us*, *u*, *Ved.* breaking.

Ā-roga, *as*, *m.*, *N.* of a sun [cf. *ā-rāga*].

आरुणपराजिन āruṇaparājīn, *i*, *m.*, *N.* of an ancient Kalpa work on the ritual of the Brāhmaṇas.

आरुणि āruṇi, *is*, *m.* (fr. *aruṇa*), *N.* of Uddālaka, a renowned Brāhmaṇa teacher, son of Aruṇa Aupaveśi and father of Svetaketu; *N.* of Uddālaki, *i. e.* of Svetaketu; of Suparṇeya, son of Prajāpati; of Vainateya, son of Vinatā.

Āruṇeya, *as*, *m.* epithet of Svetaketu.

आरुणिन āruṇin, *inas*, *m. pl.*, *N.* of a school derived from Vaiśāmpayana Āruṇi.

आरुणी āruṇī, *f.*, *Ved.* 'the red one,' a *N.* given to the horses of the Maruts, which are females. See *aruṇa*.

आरुध ā-rudh, *cl. 7. P. -ruṇaddhi, -roddhum*, to keep off; *Caus. -rodhayati, -yitum*, to obstruct, impede.

Ā-rodhana, *am*, *n.*, *Ved.* secret place, innermost part.

आरुषी ārushī, *f.* (fr. *arusha*), *N.* of a daughter of Manu and mother of Aurva.

आरुष्कर ārush-kara, *am*, *n.* the fruit of the Semecarpus Anacardium.

आरुह 1. ā-ruh, *cl. 1. P. -rohati, -roddhum*, to ascend, mount, bestride; to venture upon, undertake; to attain, gain; *Caus. -rohayati or -ropayati, -yitum*, to cause to mount or ascend, raise; to cause to grow; to plant; to place, fasten; to attribute.

Ā-rurukshamāṇa, *as*, *ā*, *am* (*Desid.*), wishing to ascend.

Ā-rurukshu, *us*, *us*, *u*, desirous to rise or ascend or advance, &c.

2. **ā-ruh**, *k, k, k*, *Ved.* ascending; (*k*), *f.* excrecence, shoot (of a plant).

Ā-ruha, *as*, *ā*, *am*, leaping up, mounting, ascending; (*as*), *m.* ascent.

Ā-rūhya, *ind.* having mounted, having ascended.

Ā-rūḍha, *as*, *ā*, *am*, mounted, ascended, risen; raised up, elevated on high: often used in compounds, *e. g.* *indriyārūḍha*, brought under the cognizance of the senses, perceived. — **Ārūḍha-vat**, *ān*, *ātī*, *at*, mounting, rising.

Ā-rūḍhi, *is*, *f.* ascent, mounting, ascending.

Ā-roḍhavya, *as*, *ā*, *am*, to be ascended or mounted.

Ā-roḍhrti, *qhā*, *qhri*, *qhrti*, who or what mounts or rides, &c.

Ā-ropa, *as*, *m.* imposing (as a burden), burdening with, charging with; placing in or on; assigning or attributing to; relating to; superior position.

Ā-roṇaka, *as*, *ā*, *am*, planting, fixing, causing to ascend.

Ā-roṇaṇa, *am*, *n.* the act of placing or fixing in or on; causing to mount or ascend, raising to heaven; planting; trusting, delivering; the stringing of a bow.

Ā-roṇāṇīya, *as*, *ā*, *am*, to be made to ascend; to be raised, placed, &c.

Ā-roṇita, *as*, *ā*, *am*, raised, elevated; fixed, placed, made; strung (as a bow); deposited, intrusted; consecrated; accidental, adventitious.

1. **ā-roṇya**, *as*, *ā*, *am*, to be placed or fixed on or in.

2. **ā-roṇya**, *ind.* having made to ascend, having caused to mount, having placed upon.

Ā-roṇyamāṇa, *as*, *ā*, *am*, being strung, being tried to be strung.

Ā-roha, *as*, *m.* one who mounts or ascends, a rider (on a horse &c.), one who is seated in a carriage; ascent, rising, creeping up, mounting, riding; haughtiness, pride; elevation, elevated place, altitude; a heap, mountain; a woman's waist, the buttocks; length; measure; descending (= *ava-roha*!); a mine.

Ā-rohaka, *as*, *ā*, *am*, ascending; rising; raising up; (*as*), *m.* a rider; a tree.

Ā-rohaṇa, *am*, *n.* the act of rising, ascending; the rising or growing of new shoots, growing (of plants); *Ved.* a carriage; an elevated stage for dancing; a ladder, a staircase; riding on (a horse &c.).

Ārohanika, *as*, *i*, *am*, relating to ascent or mounting.

Ā-rohin, *i*, *īnī*, *i*, ascending, mounting; one who mounts or rides.

आरु āru, *ūs*, *ūs*, *u*, of a tawny colour; (*ūs*), *m.* tawny (the colour).

आरे āre, *ind.* (see 2. *āra*), *Ved.* far, far from (with *abl.*); near. — **Āre-agma**, *as*, *ā*, *am*, *Ved.* having evil far removed. — **Āre-avadya**, *as*, *ā*, *am*, *Ved.* one from whom blame or insult is far removed. — **Āre-satru**, *us*, *us*, *u*, *Ved.* one whose enemies are driven far away.

आरेवत ārevata, *as*, *m.* a tree, = *ārag-badha*, *q. v.*; (*am*), *n.* the fruit of this tree.

आरेहण ā-rehaṇa, *am*, *n.* (fr. *rt. rih* for *lih* with *ā*), *Ved.* licking, kissing.

आरोग्य ārogya, *am*, *n.* (fr. *a-roga*), freedom from disease, health.

आर्कि ārki, *is*, *m.* a son of Arka or the sun; epithet of the planet Saturn.

आर्क्षी ārksha, *as*, *i*, *am* (fr. *riksha*), stellar, regulated by the stars or constellations; (*as*), *m.* a son or descendant of Riksha; epithet of Āśvamedha, of Śrutarvan, of Saṁvarana. — **Ārksha-varsha**, *as*, *m.* a stellar year or revolution of a constellation.

Ārkshya, patronymic of *riksha* Pāṇini IV. 1, 105.

आर्क्षोद ārkshoda, *as*, *i*, *am*, inhabiting the mountain Rikshoda.

आर्गल ārgala, *as*, *i*, *m. f.* a bolt or bar. See *argala*.

आर्गवध ārgbadha, *as*, *m.* = *ārag-badha*, *q. v.*

आर्षा ārghā, *f.* a sort of yellow bee.

Ārghya, as, ā, am, relating to this bee; (am), n. its honey.

आर्चि arca, as, ī, am (fr. *arcā* or fr. *ric*), devout, worshipping; relating to the *Ric* or *Rig-veda*.

Ārśika, as, ī, am, relating to the *Rig-veda*; (am), n. an epithet of the *Sāma-veda*.

आर्चक arcatka, as, m. a patronymic of *Sara*.

आर्चाभिन arcābhin, inas, m. pl., N. of a school, founded by a pupil of *Vaiśampāyana*.

आर्छि arcch (ā-*ricch*), cl. 6. P. *ārcchati*, -*chitum*, to fall into (mischief); to obtain; to partake of.

आर्जव arjava, am, n. (fr. *riju*), straightness, straight direction; rectitude, propriety of act or observance; honesty, open behaviour; sincerity.

आर्जीक arjika, as, m. (cf. *rijika*), Ved. originally perhaps a milk-vessel. This word probably denotes a celestial vessel, in which the heavenly *Soma* is purified, or one of the rivers which it forms in the sky; (Sāy.) a lake in the country *Rijikā*.

Ārjikiya, as, m. = the preceding; (ā), f. a terrestrial river; N. of the river *Vipāśā*.

आर्जुनायन arjunāyana, ās, m. pl. (fr. *arjuna*), N. of a people.

Ārjunāyana, as, ī, am, inhabited by the *Ārjunāyanas*.

आर्जुनि arjuni, is, m. a patronymic from *Arjuna*.

Ārjuneya, as, m. a patronymic of *Kutsa*.

आर्ञ्ज arñj (ā-*riñj*), cl. 1. A. *arñjate*, -*jītum*, to strive after, to endeavour to obtain, to wish to possess.

आर्ति arta, as, ā, am (probably past pass. part. of *rt. ri* with prep. *ā*, but according to some fr. *rt. rit*, and according to others an irreg. formation fr. *rt. ard*, which ought to form *arna* with prep. *sam*, *ni* and *vi*, and *ardita* in other cases), struck by calamity, afflicted, pained, disturbed; injured; oppressed, suffering, sick, unhappy. — *Ārta-gala*, as, m., N. of the plant *Barleria Cœrulea*. — *Ārta-tara*, as, ā, am, extremely pained, disturbed, confounded. — *Ārta-tā*, f. state of affliction, pain. — *Ārta-nāda* or *ārta-ēvara*, as, m. a cry of pain. — *Ārta-bandhu*, us, m. friend of the distressed.

Ārti, is, f. painful occurrence, pain, injury, mischief, evil; sickness; the end of a bow [cf. *arti* and *ārti*]. — *Ārti-mat*, ān, *ati*, at, having or suffering pain; (ān), m., N. of a serpent. — *Ārti-han*, ā, ā, a, or *ārti-hara*, as, ā, am, destroying pain. — *Ārti-apaharaṇa*, am, n. the relieving of distress, pain, &c.

आर्तना ārtanā, f. (according to *Sāy*. derived fr. *ārta* above), Ved. a destructive combat; (as an adj.?) uncultivated, wild ground (? connected with *āra*, *arāṇa*, *aranya*, &c.).

आर्तिपति ārtipati, is, m. the son of *Rita-parṇa*, a patronymic of *Sudāsa*.

आर्तिभाग ārtabhāga, as, m. son of *Rita-bhāga*, a patronymic of *Jarat-kārava*.

आर्तिव artava, as, ā or ī, am (fr. *ritu*), belonging or conforming to the seasons or periods of time, seasonable; menstrual, relating to or produced by this discharge; (as), m. a section of the year, a combination of several seasons; (ī), f. a mare; (am), n. the menstrual discharge, certain days after the menstrual discharge fit for generation; fluid discharged by the female of an animal at the time of rut; a flower.

Ārtveyī, f. a woman during her courses.

आर्त्ति artni, f., Ved. the end of a bow, the place where the string or sinew is fastened; (kopóvη).

आर्त्तिजीन artvijina, as, ī, am (fr. *ritvij*), fit for the office of a priest.

Ārtvijya, am, n. the office or business of a sacrificing priest, his rank or order.

आर्त्वि artvya, as, m. a patronymic of *Dvi-mūrdhan*, a kind of *Asura*.

आर्थ artha, as, ī, am (fr. *artha*), relating to a thing or object; material, significant (opposed to *śābda*, q. v.).

Ārthapatya, am, n. (fr. *artha-pati*), power over or possession of a thing.

Ārthika, as, ī, am, significant, wise, rich; substantial, real, pertaining to the true substance of a thing.

आर्द्र ardra, as, ā, am (said to be fr. *rt. ard*), wet, moist, damp; fresh, not dry, succulent, green (as a plant), living; fresh, new; soft, tender, full of feeling, warm; loose, flaccid; (as), m., N. of a grandson of *Prithu*; (ā), f. the fourth or sixth *Nakshatra* or lunar mansion. — *Ārdra-kūśhīha*, am, n. green wood, timber not dry. — *Ārdra-tā*, f. or *ārdra-tva*, am, n. wetness, moisture; freshness, greenness; softness, tenderness. — *Ārdra-dānu*, us, us, u, Ved. granting moisture. — *Ārdra-nayana*, as, ā, am, moist-eyed, weeping, suffused with tears. — *Ārdra-pati*, is, is, ī, Ved. having moist or dripping fellicies (said of a carriage). — *Ārdra-pavitra*, as, ā, am, Ved. having a wet strainer; epithet of the *Soma*. — *Ārdra-māshā*, f. a leguminous shrub, *Glycine Debilis*. — *Ārdra-śāka*, am, n. fresh ginger. — *Ārdra-hasta*, as, ā, am, Ved. moist-handed. — *Ārdrā-bhūdhaka*, as, m. the dragon's tail or descending node.

Ārdraka, am, n. ginger in its undried state; (as, ī, am), born under the constellation *Ārdrā*; (as), m., N. of a son of *Vasumitra*.

Ārdraya, nom. P. *ārdrayati*, -*yitum*, to make wet, moisten.

आर्ध ardh (ā-*ridh*), Desid. A. *ertsate*, to wish to obtain or to collect.

आर्ध ardha (fr. *ardha*), used at the beginning of compounds to express 'half'.

Ārdhadraupika, as, ī, am, bought with half a *drona*, containing it, &c.

Ārdhadhātuka, as, ī, am, applicable to half the root or to the shorter form of the verbal base; this is the name of those terminations and affixes which belong to the six non-conjugational or general tenses. These terminations are supposed to be affixed immediately to the root or with the interposition only of an augment, such as the inserted *ī*.

Ārdhaprasthika, as, ī, am, bought &c. with half a *prastha*.

Ārdhamāsika, as, ī, am, lasting &c. for half a month; observing or practising (continence &c.) for a fortnight.

Ārdharātrika, ās, m. pl. (fr. *ardha-rātra*), N. of an astronomical school who reckoned the beginning of the motions of the planets from midnight.

Ārdhika, as, ī, am, sharing half, an equal partner; relating to half; (as), m. one who ploughs the ground for half the crop.

आर्धुक ardhuka, as, ī, am (fr. *rt. ridh*), Ved. conducive to success, useful, beneficial.

आर्षय arpay, Caus. fr. *rt. ri* with *ā*: See 2. *ār*. *Ārpayitrī*, tā, m., Ved. one who injures or hurts.

आर्षव arbhava, as, ī, am (fr. *ribhu*), belonging or sacred to the *Ribhus*.

आर्ष arya, as, ā, m. f. (fr. *arya*, *rt. ri*), a loyal or faithful man, a man of one's own race; one who is faithful to the deities of his country; N. of the Hindū and Iranian people (opposed to *an-arya*, *dasyu*, *dāsa*); in later times N. of the first three castes (opposed to *sūdra*); a man highly esteemed, a respectable, honourable man; a master, an owner; a friend; a *Vaiśya*; *Buddha*; (with *Buddhists*) a man who has thought on the four chief principles of Buddhism and lives according to them; a son of *Manu Sāvarnā*;

(as, ā or ī, am), *Āryan*, favourable to the *Āryan* people; behaving like an *Āryan*, worthy of one, honourable, respectable, noble; of a good family; excellent; wise; suitable; (ā), f. a name of *Pārvatī*; a kind of metre of two lines, each line consisting of seven and a half feet; each foot containing four instants, except the sixth of the second line, which contains only one, and is therefore a single short syllable; hence there are thirty instants in the first line and twenty-seven in the second; [with *ārya* cf. the Old Germ. *ēra* and Mod. Germ. *Ehre*.] — *Ārya-grīhya*, as, ā, am, easily to be got by honourable men, to be received with honour by noble men; decorous, respectable, right. — *Ārya-tā*, f. or *ārya-tva*, am, n. honourable behaviour. — *Ārya-deva*, as, m., N. of a pupil of *Nagārjuna*. — *Ārya-deśa*, as, m. a region inhabited by *Āryans* or followers of the *Āryan* laws. — *Āryadeśya*, as, ā, am, originating from such a region. — *Ārya-putra*, as, m. son of an *Āryan* or honourable man; the son of a spiritual preceptor; honorific designation of the son of an elder brother; of a husband by his wife; of a prince by a general; a husband (in theatrical language). — *Ārya-prāya*, as, ā, am, inhabited by *Āryan* people; abounding with respectable persons. — *Ārya-bhaṭṭa*, as, m., N. of a renowned astronomer, the inventor of algebra, among the *Hindūs*. — *Ārya-bhāva*, as, m. honourable character or behaviour. — *Ārya-mārga*, as, m. the way of the honourable, the respectable way. — *Ārya-miśra*, ās, m. pl. an assembly of respectable or honourable men; (as, ā, am), distinguished, respectable; (as), m. a gentleman, a man of consequence. — *Ārya-yuvan*, ā, m. an *Āryan* youth. — *Ārya-rāja*, as, m., N. of a king. — *Ārya-rūpa*, as, ā, am, one who has only the form of an *Āryan*; a hypocrite, an impostor. — *Āryalingin*, ī, nī, ī, one who bears the external semblance of an *Āryan* or honourable man, an impostor. — *Ārya-vārman*, ā, m., N. of a king. — *Ārya-vrīta*, am, n. the behaviour of an *Āryan* or noble man; (as, ā, am), behaving like an *Āryan*; virtuous, good, pious. — *Ārya-veśa*, as, ā, am, dressed like an *Āryan*, well clothed, fine. — *Ārya-vrata*, as, ā, am, one who observes the laws and ordinances of the *Āryans* or honourable men. — *Ārya-saṅgha*, as, m. the whole body of the *Āryans*, the collective body of noblemen; N. of a renowned philosopher, founder of the school of the *Yogākāras*. — *Ārya-satya*, am, n. a noble or sublime truth; four such truths form the four chief principles of Buddhism. — *Ārya-siṅha*, as, m., N. of a Buddhist patriarch. — *Ārya-hṛidyā*, as, ā, am, beloved by the noble. — *Ārya-gītī*, is, f. a variety of the *Āryā* metre, containing eight equal feet or thirty-two syllabic instants in each verse of the couplet. — *Āryāvarta* ('*ya-āv*'), as, m. abode of the noble or excellent; the sacred land or place of residence of the *Āryans*; N. of the land extending from the eastern to the western sea, and bounded on the north and south by the *Himālaya* and *Vindhya* mountains. — *Āryā-vilāsa*, as, m. title of a work. — *Āryāśhṭasata* ('*ya-ashṭa-sa*'), am, n. title of a work of *Ārya-bhaṭṭa*'s, consisting of eight hundred distichs.

Āryaka, as, m. an honourable, respectable man; a grandfather; N. of a cowherd who became king; of a *Nāga*. — *Āryikā* or *āryikā*, f. a respectable woman; (*ikā*), f., N. of a *Nakshatra*; (*akam*), n. a ceremony performed to the manes, the vessel &c. used in sacrifices made to the manes.

Āryāṇaka, N. of a country.

आर्षक arṣak, ind. after, afterwards, behind. See *arvāk*.

आर्श arśa, as, ī, am (fr. *riśya*), Ved. belonging to the antelope.

आर्ष arsha, as, ī, am (fr. *rishi*), relating or belonging to or derived from *Rishis*, i. e. the poets of the Vedic and other old hymns, archaistic; (as), m. a form of marriage derived from the *Rishis*, the father of the bride receiving one or two pairs of kine from the bridegroom; (am), n. the speech of a

Rishi, the holy text, the Vedas; sacred descent; the derivation (of a poem) from a Rishi author; (ā), f. a class of Vedic metres. — *Ārshodhā* ('śha-ūdh'), f. a wife married according to the Ārsha form.

Ārshaya, as, ī, am, relating or belonging to or derived from a Rishi, of sacred descent; venerable, respectable; (am), n. sacred descent. — *Ārshaya-vat*, ān, atī, at, Ved. connected with sacred descent.

आर्षभ *ārshabha*, as, ī, am (fr. *ṛishabha*), derived from a bull, produced by one.

Ārshabhī, īs, m., N. of the first Cakravartin in Bhārata; a son of the first Tirthakṛit Rishabha.

Ārshabhya, as, ā, am, a steer sufficiently full-grown to be used or one fit to be castrated.

आर्षिषेण *ārshīṣeṇa*, as, m. a patronymic of Devāpi.

आर्हत *ārhatā*, as, ī, am (fr. *arhat*), belonging to the doctrine of Jina or the Jains; (as), m. a Jaina, a follower of the doctrines of Jina.

Ārhatya, am, n. the quality or practice of an Arhat or Jain saint.

आल *āla*, am, n. spawn, any discharge of venomous matter from poisonous animals; yellow arsenic, ornament; (as, ā, am), not small, large, extensive. — *Ālākta* ('la-ak'), ūs, ā, am, Ved. anointed with poison (as an arrow).

आलक्ष *ā-laksh*, cl. 10. P. A. -*lakshayati*, -te, -yitum, to descry, behold.

1. *ā-lakshya*, as, ā, am, to be observed, visible, apparent.

आलक्ष्य *ālakshya*, am, n. (fr. *a-lakshana*), misfortune, crime.

आलक्ष्य 2. *ā-lakshya*, as, ā, am (3. *ā* prefixed in the sense of diminution), scarcely visible.

आलगर्द *ālagarda*, as, m. a species of Cobra. See *ālagarda*.

आलप *ā-lap*, cl. 1. P. -*lapati*, -pitum, to address, speak to, converse: Caus. -*lāpayati*, -yitum, to engage (another) in conversation, to question.

Ā-lāpa, as, m. speaking to, addressing, speech, conversation, communication; statement of the question in an arithmetical or algebraic sum; a question. — *Ā-lāpa-vat*, ān, atī, at, speaking, addressing.

Ā-lāpana, as, ā, am, causing to speak or converse about; (am), n. speaking to, conversing with.

Ā-lāpaniya or *ā-lāpya*, as, ā, am, to be said or spoken, to be spoken to or addressed.

Ā-lāpin, ī, īnī, ī, speaking or conversing with; (īnī), f. a lute made of a gourd.

आलभ *ā-labh*, cl. 1. A. -*labhate*, -*labdhum*, to take hold of, touch, handle.

Ā-labhana, am, n. taking hold of, bringing (?).

1. *ā-labhya*, as, ā, am, Ved. fit to be killed or sacrificed.

2. *ā-labhya*, ind. having received or obtained.

Ā-lambha, as, m. taking hold of, seizing, touching; tearing off, rooting out (of plants); the killing of the animal at a sacrifice.

Ā-lambhana, am, n. taking hold of, touching; killing.

Ā-lambhaniya, as, ā, am, to be taken hold of or handled, to be touched.

Ā-lambhān, ī, īnī, ī, touching, taking hold of.

Ā-lambhya, as, ā, am, obtainable, to be obtained; fit or proper to be killed.

आलम्ब *ā-lamb*, cl. 1. A. -*lambate*, -*bitum*, to rest or lean upon; to hang from; to depend; to lay hold of, support, seize; to strike up (a tune or note).

Ā-lamba, as, ā, am, hanging down; (as), m. that on which one rests or leans; support; receptacle; a prop; an asylum; depending on or from; a perpendicular; (ā), f., N. of a plant with poisonous leaves.

Ā-lambana, am, n. depending on or resting upon,

hanging from; supporting, sustaining; fundament, base; reason, cause; (in rhetoric) the natural and necessary connection of feeling with the cause which excites it; the mental exercise practised by the Yogin in endeavouring to realize the gross form of the eternal; silent repetition of a prayer; (with Buddhists) the five attributes of things corresponding to the five senses, viz. form, sound, smell, taste, and touch; also dharma or law corresponding to *manas*.

Ālambāyana or *ālambāyāni-putra*, as, m., N. of a teacher.

Ā-lambī, īs, m., N. of a pupil of Vaiśampāyana.

Ā-lambita, as, ā, am, pendent, suspended, hanging from or on; supported, upheld; protected.

Ā-lambin, ī, īnī, ī, hanging from, resting or leaning upon; depending on or from; laying hold of, supporting, maintaining; wearing; (īnas), m. pl. N. of a school.

Ā-lambya, ind. having supported; supporting, sustaining; taking by the hand.

आलय *ā-laya*. See under 2. *ā-lī*.

आलर्क *ālarka*, as, ī, am (fr. *alarka*), caused by or relating to a mad dog.

आलवण्य *ālavanya*, am, n. (fr. *a-lavana*), ugliness, insipidity.

आलवाल *ālavāla*, am, n. a basin for water round the root of a tree. See *alavāla*, *āvāla*.

आलस *ālasa*, as, ī, am (fr. *a-lasa*), idle, slothful, lazy.

Ālasya, as, ī, am, idle, slothful, apathetic; (am), n. idleness, sloth, want of energy. — *Ālasya-nībandhana*, as, ā, am, originating in indolence.

आलाक्त *ālākta*. See under *āla*.

आलाट्ठा *ālāṭṭha*, as, ā, am (rt. *laṭ* for *raṭ*), Ved. being amongst the breakers of the sea (?).

आलात *ālāta*, am, n. a firebrand; a coal burning or extinguished. See *ālāta*.

आलान *ālāna*, am, n. (etym. doubtful), the post to which an elephant is tied; the rope that ties him; a fetter, a tie; a rope or string; tying, binding; (as), m., N. of a minister of Śiva.

Ālānka, as, ā, am, serving as a post to which an elephant is tied.

आलाप *ā-lāpa*, &c. See under *ā-lap*.

आलाबु *ālābu*, us, or *ālābū*, ūs, f. a pumpkin gourd. See *ā-lābū*.

आलावर्त *ālāvarta* ('la-āv°'), am, n. a fan made of cloth.

आलास *ālāsa* ('la-ās°'), as, m. a crocodile ('poison-mouthed'; see *āla*).

आलि *ālī*, īs, m. (see *ālī*), a scorpion; a bee; (īs), f. a woman's female friend; a row, range, continuous line [cf. *āvālī*]; a ridge or mound of earth crossing ditches, dividing fields, &c.; a dike; a line, a race, family; (īs, īs, ī), useless, idle, unmeaning; pure, honest, sincere.

Ālin, ī, m. a scorpion [cf. *ālīn*].

Ālī, f. a female friend, row, range, line, &c.

आलिक्ख *ā-likh*, cl. 6. P. -*likhati*, -*lekkhitum*, to write, delineate.

Ā-likhat, am, m. scratching; N. of an evil spirit.

Ā-likhya, ind. pouring, delineating, sketching.

Ā-lekhana, as, ā, am, scratching, painting; (as), m., N. of a teacher; (ī), f. a brush, a pencil; (am), n. scratching, writing, painting.

Ā-lekhya, as, ā, am, to be written, to be delineated or painted; (am), n. a painting, writing. — *Ālekhya-lekhā*, f. painting. — *Ālekhya-śeṣa*, as, ā, am, having nothing left but a painting, deceased.

आलिगी *ālīgī*, f., Ved., N. of a serpent.

आलिङ्ग *ā-ling*, cl. 1. P. A. -*lingati*, -te,

-*gitum*, or cl. 10. P. -*lingayati*, -yitum, to clasp, join the limbs closely; to encircle, embrace.

Ā-linga, as, m. embracing; a kind of drum.

Ā-lingana, am, n. clasp, embracing, an embrace.

Ā-lingita, as, ā, am, embraced; (am), n. an embrace. — *Ālingita-vat*, ān, atī, at, one who has embraced.

Ā-lingin, ī, īnī, ī, embracing; (ī), m. a small drum, shaped like a barley corn and carried upon the breast.

1. *ā-lingya*, as, ā, am, to be embraced; (as), m. a small drum.

2. *ā-lingya*, ind. having embraced.

आलिज्जर *ālīnjara*, as, m. a large clay water-jar.

आलिन्द *ālinda* or *ālindaka*, as, m. a terrace before a house, a raised place or terrace for sleeping upon. See *ālinda*.

आलिप *ā-lip*, cl. 6. P. -*limpati*, -*leptum*, to anoint, besmear.

Ā-lipta, as, ā, am, anointed, smeared, plastered.

Ā-līpana, am, n. whitening or painting the floor, wall, &c., on festival occasions.

Ā-lepa, as, m. smearing, plastering, anointing; liniment.

Ā-lepana, am, n. smearing, plastering; liniment.

आली 1. *ālī*, f. See under *ālī* last col.

आली 2. *ā-lī*, cl. 4. A. -*liyate*, -*letum* or -*lātum*, to settle down upon; to melt; faint.

Ā-laya, as, am, m. n. a house, a dwelling, a receptacle, an asylum; (frequently at the end of a compound, e. g. *hīmālaya*, the abode of snow.)

Ā-līna, as, ā, am, melted, fused.

Ālīnaka, am, n. tin; lead (from its melting easily).

आलीढ *ā-līḍha*, as, ā, am (rt. *liḥ*), eaten, licked, lapped by the tongue, scraped; (as), m., N. of a man; (am), n. an attitude in shooting, the right knee advanced, the left leg retracted.

आलीढक *ālīḍhaka*, am, n. the frolic of a calf; (etym. doubtful, perhaps for *ādhilaka*.)

आलु *ālu*, us, m. (said to be for *āru* fr. *rt.* *ṛs*), an owl; an esculent root, *Arum Campanulatum*; in the modern dialects this name is applied to the yam, potatoe, &c.; ebony, black ebony; (us or ūs), f. a pitcher, a small water-jar; (ū), n. a raft, a float. *Āluka*, as, m. a kind of ebony; an epithet of Śeṣha, the chief of the Nāgas or serpent race; (am), n. the esculent root of *Amorphophallus Campanulatus*.

आलुञ्चन *ā-luñcana*, am, n. (rt. *luñc*), tearing in pieces, rending.

आलुङ् *ā-luḍ*, cl. 1. P. -*loḍati*, -*loḍitum*, to stir up, mix, agitate.

Ā-loḍana, am, n. mixing, blending; stirring, shaking, agitating.

Ā-loḍita, as, ā, am, mixed, blended, shaken, agitated.

आलून *ā-lūna*, as, ā, am (rt. *lū*), cut, cut off.

आलिखन *ā-lekhana*, &c. See under *ā-likh*.

आलोक् *ā-lok*, cl. 1. A., 10. P. -*lokate*, -*kī-tum*, -*lokayati*, -*yitum*, to look forth; to behold; to consider, contemplate, regard.

Ā-loka, as, m. looking, seeing, beholding, sight, aspect; light, lustre, splendor; flattery, praise, complimentary language, panegyric; section, chapter.

Ā-lokana, am, n. seeing, looking, sight, beholding.

Ā-lokaniya, as, ā, am, visible; to be considered, regarded. — *Ālokaniya-tā*, f. the being visible.

Ā-lokita, as, ā, am, seen, beheld.

Ā-lokīn, ī, īnī, ī, seeing, beholding.

Ā-lokyā, ind. having seen or looked at, beholding.

आलोच *ā-loč*, cl. 1. A. -*ločate*, -*čitum*, to behold, view, perceive, consider, reflect.

Ā-ločaka, *as, ā, am*, beholding; causing to see; (*am*), n. the faculty of vision or the cause of sight.

Ā-ločana, *am, ā, n. f.* seeing, perceiving; considering, reflecting.

Ā-ločita, *as, ā, am*, seen, beheld, considered.

1. **ā-ločya** or **ā-ločaniya**, *as, ā, am*, to be seen, thought of or considered.

2. **ā-ločya**, ind. having considered, having reflected.

आलोल ā-lola, *as, ā, am*, trembling slightly, rolling (as an eye); shaken, agitated; (*as*), m. trembling, agitation.

Ā-lolita, *as, ā, am*, shaken, agitated.

आव āva, the base of the dual cases of the pronoun of the 1st person; Nom. Acc. **āvām** (Ved. **āvam**); Inst. Dat. Abl. **āvābhyām**; Gen. Loc. **āvayos**.

आवद् ā-vad, cl. 3. P., Ved. **-vivakti**, **-vak-tum**, to invoke.

आवत् ā-vat, *t, f.* (fr. 3. **ā**), Ved. proximity, (opposed to **parā-vat**.)

आवद् ā-vad, cl. 1. P., Ved. **-vadati**, **-ditum**, to shout at, invoke, celebrate.

आवनेय āvaneya, *as, m.* (fr. **avani**), son of the earth; epithet of the planet Mars.

आवन्तिका āvantika, *as, ī, am* (fr. **avanti**), coming from or belonging to Avanti, or the district of Oujein; (*ās*), m. pl., N. of a Buddhist school; (*ā*), *f.*, N. of the daughter of a Brāhman.

Āvantya, *as, ā, am*, coming from or being in the country Avanti; (*as*), m. a prince or an inhabitant of Avanti or of Oujein; the offspring of a degraded Brāhman.

आवप ā-vap, cl. 1. P. A. **-vapati**, **-te**, **-vap-tum**, to sow, scatter; to pour out; to offer; Caus. P. **-vāpayati**, **-yitum**, to shave, cut off, trim.

Ā-vapana, *am, n.* the act of sowing, throwing, scattering, placing upon; instilling, inserting; capacity, a vessel, a jar, a ewer; sowing seed, weaving; (*i*), *f.*, Ved. a vessel, a jar.

Ā-vapantika, *as, ā, am*, Ved. scattering.

Ā-vāpa, *as, ā, am*, scattering, throwing; (*as*), m. scattering, throwing; sowing seed; casting, directing; (in pharmacy) throwing additional ingredients into any compound in course of preparation; mixing, inserting; setting out or arranging vessels, jars, &c.; a kind of drink; a bracelet; a basin for water round the root of a tree; uneven ground; hostile purpose, intention of going to war; a vessel; principal oblation to fire.

Āvāpaka, *as, m.* a bracelet of gold, &c.

Ā-vāpana, *am, n.* a loom, an implement for weaving; a reel or frame for winding thread.

Āvāpika, *as, ā, am*, additional, inserted, supplementary.

आवय 1. āvaya, *am, n.* (fr. 2. **a-vī**), Ved. non-conception, barrenness.

आवय 2. āvaya, *as, ā, m. f.* water.

आवयान् āvayān, *s, m.* (fr. **ava-yāj**), Ved. one who expiates or averts by means of sacrifice; (*Sāy.* as if from *rt. vī* with *ā*) one who causes the sacrifice to go to the gods.

आवारसक āvarasamaka, *as, ī, am* (fr. **avarasama**), to be paid in the following year.

आवर्जित ā-varjita. See under **ā-vrij**.

आवर्त ā-varta, &c. See under **ā-vrit**.

आवर्हित ā-varhita, *as, ā, am*, eradicated, plucked up by the roots.

आवलि āvali, is or *i, f.* (fr. *rt. val* with *ā*?), a row, a range, a continuous line; a series, dynasty, a lineage.

आवल्ग ā-valg, cl. 1. P. A. **-valgati**, **-te**, **-gitum**, to spring, to jump, to leap up.

आवल्गुज āvalguja, *as, ī, am* (fr. **a-valgu-ja**), produced from the plant Vernonia Anthelmintica.

आवशीर āvaśira, *ās, m. pl., N.* of a people.

आवश्य āvaśya, *am, n.* (fr. **avaśya**), necessity, inevitable act or conclusion.

Āvaśyaka, *as, ī, am*, necessary, inevitable; (*am*), n. necessity, inevitable act or conclusion; (**āvaśya-kam kṛi**), to do what nature makes necessary. — **Āvaśyaka-iva**, *am, n.* or **āvaśyaka-tā**, *f.* necessity, inevitability.

आवस् ā-vas, cl. 1. P. **-vasati**, **-vastum**, to inhabit, be occupied or engaged in (with acc.): Caus. P. **-vāsayati**, **-yitum**, to cause or allow one to dwell, receive hospitably; to inhabit, settle in a place.

Ā-vasatī, *te, f.* the night, i. e. the time during which one rests.

Ā-vasatha, *as, m.* a dwelling-place, habitation; a house; a fire-temple or place where sacrificial fire is preserved; a dwelling for pupils and ascetics; a particular religious observance; a treatise on the Āryā metre.

Āvasathika, *as, ī, am*, inhabiting a house, household, domestic; keeping a sacred fire in one's house.

Āvasathya, *as, ā, am*, being in a house; (*as*), m. the sacred fire kept in a house; (*as, am*), m. n. a dwelling for pupils and ascetics; (*am*), n. placing a sacred fire within a house.

Ā-vāsa, *as, m.* abode, residence, dwelling, house.

आवसायिन् āvasāyin, *ī, inī, i* (fr. **avasa-ayin**), Ved. going after a livelihood or provisions.

आवसित āvasita, *as, ā, am*, stored (as grain), winnowed; ripe, full-grown. See **ava-sita**.

आवस्थिक āvasthika, *as, ī, am* (fr. 2. **ava-sthā**), founded on circumstances, suitable, adapted to.

आवह ā-vah, cl. 1. P. **-vahati**, **-vodhum**, to bring, to bring to pass; Caus. P. **-vāhayati**, **-yitum**, to have brought, cause to be brought, send for; to make one bring.

Ā-vaha, *as, ā, am*, bringing, bringing to pass, producing; what bears or conveys; (*as*), m., N. of one of the seven winds or bands of air, that which is usually assigned to the **bhūvar-loka** or atmospheric region between the **bhūr-loka** and **svar-loka**; one of the seven tongues of fire.

Ā-vahat, *am, antī, at*, bringing, receiving.

Ā-vahana, *am, n.* bringing near.

Ā-vahamāna, *as, ā, am*, bearing along, bringing near, followed by, succeeded, bringing in succession.

Ā-vāha, *as, m.* marrying; N. of a son of Svaphalka.

Ā-vāhana, *am, n.* sending for, inviting, calling; offering oblations with fire; (*i*), *f.* a particular position of the hands, the palms being placed together, and the thumbs turned towards the root of the ring-finger.

Ā-vāhita, *as, ā, am*, invoked, invited.

आवा ā-vā, cl. 2. P. **-vāti**, **-tum**, to blow from all quarters, to blow upon; Desid. P. A. **-vivāsatī**, **-te**, to care for, be attentive to, favour.

Ā-vāt, *ān, āti or antī, āt*, blowing.

आवाधा ā-vādā, *f.* (see **ā-bādā**), pain, distress; segment of the base of a triangle.

आवाप āvāpa, &c. See under **ā-vap**.

आवाल āvala, *am, n.* a basin of water round the foot of a tree. See **ālavāla**.

आवास ā-vāsa. See under **ā-vas**.

आविक āvika, *as, ī, am* (fr. **avi**), relating to or derived from sheep; woollen; (*am*), n. a woollen cloth, blanket. — **Āvika-sautrika**, *as, ī, am*, made of woollen thread.

आविक्षित āvikshita, *as, m.* (fr. **a-vikshit**), a patronymic of Marutta.

आविग्न āvigna, *as, m.* the fruit tree Carissa Carandas L. See **a-vigna**.

आविज्ञान्य āvijñānya, *as, ī, am* (fr. **a-vijñā-na**), Ved. undistinguishable.

आवितन ā-vi-tan, cl. 8. A. **-tanute**, **-nitum**, to diffuse light over, illuminate.

आविद् 1. ā-vid, Caus. P. **-vedayati**, **-yitum**, to make known, report, declare, announce.

2. **ā-vid**, *t, f.*, Ved. knowledge, the being or becoming known; technical designation of the Vedic formulas beginning with **āvis** and **āvitā**.

Ā-vidvas, *ān, ushī, as*, Ved. acquainted with, knowing thoroughly, skilled in.

Ā-vedaka, *as, ā, am*, making known, reporting, announcing; (*as*), m. an appellant, a suitor; one who makes known, an informer.

Ā-vedana, *am, n.* representation, stating a complaint, addressing or apprising respectfully.

Ā-vedaniya, *as, ā, am*, to be declared or reported or announced.

Ā-vedita, *as, ā, am*, made known, communicated, represented.

Ā-vedin, *ī, inī, t*, announcing, declaring.

1. **ā-vedya**, ind. having made known.

2. **ā-vedya**, *as, ā, am*, to be represented or made known.

Ā-vedyamāna, *as, ā, am*, being made known, stated or represented.

आविदूय āvidūrya, *am, n.* (fr. **a-vidūra**), proximity.

आविभा ā-vi-bhā, cl. 2. P., Ved. **-bhāti**, **-tum**, to kindle on all sides (with dat. of the thing kindled, **Rig-veda** I. 71, 6).

आविभाव āvir-bhāva. See under **āvis**.

आविल āvila, *as, ā, am* (said to be fr. *rt. vil* with *ā*), turbid (as a fluid), foul, not clear. — **Āvilakanda**, *as, m.* N. of a root.

Āvilaya, nom. P. **āvīlayati**, **-yitum**, to make turbid, to blot.

आविष् ā-viṣ, cl. 6. P. **-viṣati**, **-veshṭum**, to go towards, approach; to enter; to take possession of; to arise; Caus. **-veśayati**, **-yitum**, to cause to enter.

Ā-viṣat, *am, atī or antī, at*, approaching, entering.

Ā-viṣṭa, *as, ā, am*, entered; possessed (by a demon &c.); possessed, engrossed, filled (by any sentiment or feeling), intent. — **Āviṣṭa-linga**, *as, ā, am*, (a noun) which possesses or has the force of all three genders (or which in every relationship preserves its own gender, e. g. **pradhānam**, **upa-sarjanam**, &c.).

Ā-veśa, *as, m.* joining one's self; entering, entrance, taking possession of; absorption of the faculties in one wish or idea, intentness, devotedness to an object; demoniacal frenzy, possession, &c.; pride, arrogance; indistinctness of idea, apopleptic or epileptic giddiness.

Ā-veśana, *am, n.* entering, entrance; possession by devils, &c.; passion, anger, fury; a house in which work is carried on, a workshop, a manufactory, &c.; the disk of the sun or moon.

Āveśika, *as, ī, am*, own, peculiar; inherent; (*as, ī, am*), m. f. n. a guest, a visitor; (*am*), n. entering into; hospitable reception, hospitality.

आविष् ā-viṣ, cl. 3. P. A., Ved. **-veveshṭi**, **-veviṣṭe**, **-veshṭum**, to pervade, penetrate, visit, go through.

आविस् āvis, ind. (said to be connected with **vahis** and **ava**; or, according to others, fr. **ā-vil**: cf. Gr. *ἐξ*; Lat. *ex*?), before the eyes, openly, manifestly, evidently; (very often joined to the roots *as*, *bhū*, and *kṛi*.)

Āvir-bhū, cl. 1. P. **-bhavati**, **-vītum**, to be or become apparent or visible, to appear, become manifest, be present before the eyes. — **Āvir-bhāva**, *as, m.* manifestation, becoming visible, presence. — **Āvir-bhūta**, *as, ā, am*, manifest, become visible, appeared.

Āviṣh-kṛi, cl. 8. P. **-karoti**, **-kartum**, to make

apparent, reveal, uncover, show. — *Āviṣh-karaṇa*, *am*, n. or *āviṣh-kāra*, *as*, m. making visible, manifestation. — *Āviṣh-kṛtā*, *as*, *ā*, *am*, made visible, revealed, uncovered, evident, manifest, known.

Āviṣhṭya, *as*, *ā*, *am*, Ved. apparent, manifest.
Āviṣ-tarām, ind., Ved. in a more manifest way.

आवी 1. *ā-vī*, cl. 2. P., Ved. -*veti*, -*tum*, to go towards, approach, enter.

2. *ā-vī*, f. the pangs of child-birth. (For *āvi*, f. of *āvyā*, see *āvyā* next col.)

Ā-vīta, *as*, *ā*, *am*, entered, passed, gone; placed, hung; (*as*), m. the sacrificial cord worn in a particular manner.

Ā-vītān, *i*, m. a Brāhman who wears the sacrificial cord in a particular manner, especially on the right shoulder.

आवुक *āvuka*, *as*, m. a father (in theatrical language).

आवृ *ā-vri*, cl. 5. 9. P. A. -*vrinoti*, -*vrinute*, -*vrināthi*, -*nite*, -*varitum* or -*ritum*, to choose, desire; to cover, hide, conceal; fill, surround; to enclose, comprehend, shut, hem in; to keep off: Caus. P. -*vāryati*, -*yitum*, to cover, enclose, ward off, keep off.

Ā-varaka, *as*, *ā*, *am*, what covers or conceals, a cover, a veil.

Ā-varaṇa, *as*, *ā*, *am*, covering, hiding, concealing; (*am*), n. covering, concealing, hiding; shutting, enclosing, an obstruction, interruption; a covering, a garment, cloth; anything that protects, an outer bar or a fence, a wall; a shield; a bolt, lock; mental blindness. — *Ā-varaṇa-sakti*, *is*, f. the power of illusion, that which veils the real nature of things.

Ā-vāra, enclosing, keeping off, in the words *dur-āvāra*, *skandhāvāra*, q. q. v. v.

Ā-vāri, *is*, m. a shop, a stall.

Ā-vārya, ind. having enclosed, having covered; concealing; warding off.

Ā-vṛita, *as*, *ā*, *am*, enclosed, encompassed, surrounded (by a ditch, wall, &c.); covered, screened, concealed; invested, involved; spread, overspread, overcast; filled with, abounding with; (*as*), m. a man of mixed origin, the son of a Brāhman by a woman of the Ugra caste.

Ā-vṛiti, *is*, f. covering, enclosing, hiding.

आवृज *ā-vrij*, cl. 1. A. -*varjate*, -*yitum*, to bestow, give: Caus. P. -*varjayati*, -*yitum*, to turn over, incline, bend, pour out, to cause to yield, overcome.

Ā-varjita, *as*, *ā*, *am*, inclined, poured down, made to flow downwards.

Ā-varjya, ind. turning down slantwise, inclining, pouring out.

आवृत् 1. *ā-vrit*, cl. 1. A. -*varitate*, -*titum*, to turn, go towards, to turn round, turn back, revolve, return: Caus. P. -*varitayati*, -*yitum*, to cause to turn; to roll; to cause to roll down, shed; to attract; A. -*variyate*, to turn round or back.

Ā-varta, *as*, m. turning, winding, turning round, revolving; whirl, gulf, whirlpool; deliberation, revolving (in the mind); a lock of hair that curls backwards, especially on a horse; the two depressions of the forehead above the eyebrows; a crowded place where many men live close together; a kind of jewel; N. of a form of cloud personified; (*ā*), f., N. of a river; (*am*), n. a mineral substance, pyrites, marcasite.

Ā-vartaka, *as*, m. a kind of poisonous insect; N. of a form of cloud personified; depression above the frontal ridge or over the eyebrows; whirlpool; revolution; revolution of the mind from the influence of the senses; a curl of hair; (*i*), f., N. of a creeping plant.

Ā-vartana, *as*, *ā*, *am*, Ved. turning round or towards; revolving; (*am*), n. turning, turning round, returning; circular motion, gyration, churning, stirring anything in fusion; melting metals together, alligation; the time when the sun begins to cast shadows towards the east or when shadows are cast in an

opposite direction; repeating, doing over again; study, practising; (*i*), f. a crucible. — *Āvartana-maṇi*, *is*, m. a gem of secondary order, generally known as *Rājāvarta*.

Ā-vartaniya, *as*, *ā*, *am*, to be turned round or whirled; to be reversed; to be repeated.

Ā-vartamāna, *as*, *ā*, *am*, going round, revolving; advancing, proceeding.

Ā-vartita, *as*, *ā*, *am*, turned round, stirred round.

Ā-vartān, *i*, *īni*, *ī*, what whirls or turns upon itself; returning; (*i*), *ā*, m. a horse having curls of hair on various parts of his body, considered as a lucky mark; (*īni*), f. a whirlpool; N. of the plant *Odina Pinnata*.

2. *ā-vṛit*, *i*, f. turning towards or round, entering; (*Sāy.*) causing to turn towards; turn of a path or way, course, process, direction; progress of an action, occurrence, a series of actions, order, method. — *Ā-vṛit-va*, *ān*, *atī*, *at*, Ved. turned or turning towards.

Ā-vṛitta, *as*, *ā*, *am*, turned round, stirred, whirled; reverted, averted; retreated, fled.

Ā-vṛitti, *is*, f. turning towards, entering, turning back or from, reversion, retreat, flight; recurrence to the same point; repetition; turn of a way, course, direction; occurrence; revolving, going round; worldly existence, the revolution of births; use, employment, application. — *Ā-vṛitti-dīpaka*, *am*, n. (in rhetoric) laying stress upon a word by repeating it.

Ā-vṛitya, ind. having turned, turning towards.

आवृध *ā-vṛidh*, cl. 1. A. -*vardhate*, -*dhitum*, to increase.

आवृष *ā-vṛish*, cl. 1. P. A., Ved. -*varshati*,

-*te*, -*śitum*, to rain, to pour out (a libation).

Ā-vṛiṣṭi, *is*, f. raining, pouring.

आवेग *ā-vega*, *as*, m. (rt. *vij*), hurry, haste produced by excitement; flurry, agitation; (*i*), f. the plant *Convolvulus Argenteus*.

आवेणिक *āveṇika*, *as*, *i*, *am* (fr. *a-veṇi*), not connected with anything else; independent.

आवेदक, आवेदन, &c. See under 1. *ā-vi*.

आवेश *ā-veśa*, &c. See under *ā-viś*.

आवेश *ā-veshṭa*, *as*, m. (rt. *veshṭ*), surrounding, covering with.

Ā-veshṭaka, *as*, m. a wall, a fence, an enclosure.

Ā-veshṭana, *am*, n. wrapping round, binding, tying; a wrapper, an envelope, a bandage; an enclosure.

Ā-veshṭita, *as*, *ā*, *am*, surrounded, enveloped, inclosed, bound or tied.

आव्य *āvya*, *as*, f. *āvī*, *am*, Ved. belonging to sheep; woollen.

आव्यध *ā-vyadh*, cl. 4. P. -*vidhyati*, -*vyad-dhum*, to pierce, wound, to shoot at, to throw; to hit, pierce, wound; to pin on.

Ā-viddha, *as*, *ā*, *am*, cast, thrown, sent; pierced, wounded; disappointed; crooked; false, fallacious; stupid, foolish. — *Āviddha-karṇi* or *āviddha-karṇikā*, f., N. of a plant.

Ā-vidha, *as*, m. an awl, a drill, a kind of gimlet worked by a string.

Ā-vedhya, *as*, *ā*, *am*, to be pierced, pinned on, put on.

Ā-vyādhin, *i*, *īni*, *ī*, Ved. wounding, attacking; (*īni*), f. a band of robbers.

आव्युषम् *ā-vyusham* Ved., ind. till the dawn.

आव्रज *ā-vraj*, cl. 1. P. A. -*vrajati*, -*te*, -*yitum*, to walk towards or up to; to return.

आव्रश्च *ā-vraśc*, cl. 6. P., Ved. -*vriścati*, -*vraścitum* or -*vraśṭum*, to tear off, cut off, tear in pieces, interrupt.

Ā-vraścana, *am*, n., Ved. the stump of a tree.

Ā-vraśka, *as*, m., Ved. the being torn off or tearing itself off.

आश 1. *āś* (*ā-āś*), cl. 5. P. A. (Class. only A.) *āśnoti*, -*nute*, *āśitum*, to reach to; to obtain, gain; to addict one's self to.

आश 2. *āś* (*ā-āś*), cl. 9. P. *āśnāti*, *āśitum*, to eat: Caus. *āśayati*, -*yitum*, to give to eat.

आशा *āśa*, *as*, *ā*, *am* (fr. rt. 2. *āś*), an eater, eating; often in this sense at the end of compounds; (*as*), m. eating.

Āśaka, *am*, n. eating.

Āśayitṛi, *tā*, *trī*, *trī*, feeding, a feeder, one who gives food; protecting, a protector.

1. *āśi*, *is*, f. the act of eating food.

Āśita, *as*, *ā*, *am*, eaten; given to eat; voracious. — *Āśitaṅ-gavina*, *as*, *ā*, *am*, formerly grazed by cattle. — *Āśitaṅ-bhava*, *as*, *ā*, *am*, satiating; (*am*), n. food, victuals; (*as* or *am*), m. n. satisfaction, satiety.

Āśitṛi, *tā*, *trī*, *trī*, voracious, gluttonous, eating excessively.

Āśin, *i*, *īni*, *ī*, eating.

1. *āśtra*, *as*, *ā*, *am*, voracious; (*as*), m. fire; a Rakshas. (For 2. *āśtra* see under *āśtr*.)

आशंस *ā-saṁs*, cl. 1. P. -*śaysati*, -*situm*, to tell; A. or ep. P. -*śānsate*, to hope for, desire, believe: Caus. P. Ved. -*śānsayati*, -*yitum*, to render famous or celebrated.

Āśānsana, *am*, n. expecting, wishing; declaring, asserting.

Āśānsā, f. wish, desire, hope; speech, declaration.

Āśānsita, *as*, *ā*, *am*, wished, hoped, expected; declared, said.

Āśānsitṛi, *tā*, *trī*, *trī*, wishing, desiring; asserting.

Āśānsin, *i*, *īni*, *ī*, declaring, announcing.

Āśānsu, *us*, *us*, *u*, wishing, hoping, desiring.

Āśas, *as*, f. Ved. wish, desire, hope; (*Sāy.*) praise.

1. *āśā*, f. wish, desire, hope, expectation, prospect; hope personified as the wife of a Vasu (for 2. *āśā* see next page.) — *Āśā-kṛta*, *as*, *ā*, *am*, lit. 'made expectation,' attended with the expectation (of being gratified) or hope of success. — *Āśānvita* (*°śā-an*), *as*, *ā*, *am*, having hope. — *Āśā-pisācika*, f. fallacious hopes. — *Āśā-prāpta*, *as*, *ā*, *am*, successful, possessing the object hoped for. — *Āśā-bandha*, *as*, m. band of hope, confidence, trust, expectation; a spider's web. — *Āśā-bhanga*, *as*, m. disappointment. — *Āśā-vat*, *ān*, *atī*, *at*, hoping, having hope, trusting. — *Āśā-vaha*, *as*, m. bringing hope; N. of a son of heaven; of a Vṛishni. — *Āśā-nibhinna*, *as*, *ā*, *am*, disappointed in expectation. — *Āśā-hina*, *as*, *ā*, *am*, one who has lost all hope, despairing, despairing.

आशक *ā-śak*, cl. 5. P., Ved. -*śaknoti*, -*śak-tum*, to render one capable, to make one master or possessor of: Desid. Ved. -*śikshati*, to render one master of, impart.

Ā-śakta, *as*, *ā*, *am*, able, powerful, capable.

Ā-śakti, *is*, f. power, ability, might.

Ā-śikshā, f., Ved. desire of learning.

आशङ्क *ā-śank*, cl. 1. A. -*śankate*, -*kitum*, to fear, suspect, doubt, hesitate.

Ā-śankaniya, *as*, *ā*, *am*, to be doubted; to be apprehended; questionable.

Ā-śankamāna, *as*, *ā*, *am*, fearing, apprehending.

Ā-śankā, f. fear, apprehension; doubt, uncertainty; distrust, suspicion. — *Āśānkānvita* (*°śā-an*), *as*, *ā*, *am*, apprehensive, doubting, uncertain; afraid.

Ā-śankita, *as*, *ā*, *am*, feared, dreaded; doubted.

Ā-śankin, *i*, *īni*, *ī*, fearing, doubting, hesitating.

Ā-śankya, ind. having suspected, fearing, apprehending, doubting.

आशद् *ā-śad*, cl. 6. A. -*śiyate*, -*śattum*, to go.

आशान *āśana*, *as*, m., N. of the tree *Pentaptera Tomentosa*. See 3. *āśana*.

आशय *āśaya*. See under 3. *ā-śi*.

आशयाश āśayaśa. See under ā-śaya below.

आशर āśara, as, m. (rt. śrī), fire; a Rakshas, a goblin; the wind? [cf. 1. āśra].
 Āśarika, as, m., Ved., N. of a disease, violent and acute pain in the limbs.

आशल āśala, as, m. a tree. See jivaka.

आशव āśava, am, n. (fr. āśu), speed, quickness; (for ā-sava, q.v.) a spirit distilled from molasses.

आशसन āśasana, am, n. (rt. śas), Ved. cutting up an animal when killed.

आशा 2. āśā, f. (fr. rt. 1. āś; for 1. ā-sā see last page under ā-sā), space, region, quarter of the compass, an intermediate region. — Āśā-gaja, as, m. an elephant of a quarter or point of the compass, supporting one division of the globe. — Āśā-dāman, ā, m., N. of a king. — Āśāditya (°śā-ād) or āśārka (°śā-ar°), as, m., N. of a commentator. — Āśā-pāla, as, m., Ved. a defender or guardian of the regions or quarters. — Āśā-pura, am, n., N. of a town. — Āśā-pura-guggulu, us, or āśā-pura-sambhava, as, m. a kind of Bdellium.

आशाद āśādha for āshādha, q.v.

आशार ā-sāra, as, m. (fr. rt. śrī with ā), shelter. — Āśāraishin (°ra-esh°), ī, inī, ī, Ved. seeking shelter.

आशास ā-sās, cl. 2. P. -śāsti, -śāsitum, to order, command, relate; A. -śāste, to wish well towards, pray for; to praise; to desire.

Āśāśya, as, ā, am, to be wished, desirable; (am), n. wish, benediction.

1. ā-śis, īs, f. asking for, prayer, wish; blessing, benediction; bestowing or praying for a blessing upon others; one of the eight chief medicaments. — Āśir-vāda or āśir-vāda, as, m. expression of a prayer or wish, benediction. — Āśir-geya, am, n. a song accompanied with benedictions. — Āśir-dā, f., Ved. the offering of a prayer. — Āśir-vācana, am, n. a blessing, a benediction.

1. ā-śi, f. wishing or bestowing a blessing.

आशि 2. ā-śi, cl. 3. P., Ved. -śiśeti, -śetum, to incite. (For 1. āśi see under āśa last page.)

आशिक्षा ā-sikshā. See under ā-śak.

आशिक्षित ā-siñjita, as, ā, am, tinkling (as of the ornaments worn on the hands and feet).

आशित, आशिन, आशिर. See under āśa last page.

आशिन āśina, as, ā, am (fr. 1. āś), Ved. aged; (reaching to many years.)

आशिमन् āśiman. See under āśu next col.

आशिर āśir, īs, f. (fr. rt. śrī for śrī with ā), Ved. the milk which is mixed with the Soma juice to purify it (e.g. dadhyāstrāḥ Somāsaḥ = Soma offerings purified by mixture with thickened milk). — Āśir-vat, ān, atī, at, Ved. mixed with milk (as Soma).

2. āśira, a form sometimes used for āśir. See also under āśa.

आशिरःपादम् āśirah-pādam, ind. from head to foot.

आशिस 2. āśis, īs, f. (fr. rt. 1. āś), a serpent's fang; (for 1. ā-śis see above.) — Āśir-visha, as, m. a snake (having venom in its fang).

2. āśi, f. a serpent's fang; a kind of venom, the venom of a snake. — Āśi-visha, see āśir-visha.

आशी 3. ā-śī, cl. 2. A. -śete, -śayitum, to lie or sleep on, pass (the night) in sleep; to inhabit, have for one's home.

Āśaya, as, m. bed-chamber, resting-place, seat, place, an asylum, an abode or retreat; a receptacle; any recipient, any vessel or viscus of the body (e.g. raktāśaya, the heart; āmāśaya, the stomach, &c.);

the stomach in particular; the seat of feelings and thoughts, the mind, heart; the thought lying in the mind, meaning, intention; disposition of mind, mode of thinking; will or pleasure; virtue, vice; fate, fortune; property, possessions; a miser, a niggard; N. of the plant Artocarpus Integrifolia. — Āśayaśa (°ya-āśa), as, m. fire; [cf. āśrayāśa under 1. ā-śrī.]

आशु āśu, us, us, u (said to be fr. 1. āś), fast, quick, going quickly; (u), ind. quickly, quick, immediately, directly; (us), m., Ved. the quick one, a horse; (us or u), m. n. rice ripening quickly in the rainy season; [cf. Gr. ὀκός, ὀκιστος; Lat. acu in acupedeus, ὀκισσimus: of the same origin may be the Lat. aquila and accipiter.] — Āśu-kārin, ī, inī, ī, doing anything quickly, smart, active; (in medic.) operating speedily. — Āśu-kopin, ī, inī, ī, easily provoked, irritable. — Āśu-kriyā, f. quick procedure. — Āśu-ga, as, ā, am, going or moving quickly, swift, fleet; (as), m. the wind; the sun; an arrow; N. of one of the first five followers of Śākya-muni. — Āśu-gāmin, ī, inī, ī, going or moving quickly; (ī), m. an epithet of the sun. — Āśu-ga, as, m., Ved. N. of an animal, perhaps a bird; going to the horse (?). — Āśu-tosha, as, ā, am, easily pleased or appeased; (as), m., N. of Śiva. — Āśu-tva, am, n. quickness. — Āśu-pattri, f. a tree which yields frankincense, Boswellia Serrata. — Āśu-patvan, ā, m., Ved. flying quickly. — Āśu-phala, as, m. a kind of weapon. — Āśu-bodha, 'easily understood,' 'teaching quickly,' title of a grammar. — Āśu-mat, ān, atī, at, Ved. quick; (at), ind. quickly. — 1. āśu-yā, ās, ās, am, Ved. (Śāy.) going quickly. — Āśu-ratha, as, ā, am, Ved. possessing a fast chariot. — Āśu-vrihi, īs, m. rice ripening quickly in the rainy season. — Āśu-shēpa, as, ā, am, Ved. having swift arrows. — Āśu-heman, ā, m., Ved. urged to fast course, running on quickly; inciting his horses (as an epithet of Agni, especially when regarded as Apām-nepāt). — Āśu-hesha, ās, ās, as, Ved. having neighing horses; (Śāy.) having quick horses or quickly praised; epithet of the Āśvins. — Āśv-apaś, ās, ās, as, Ved. acting quickly. — Āśv-ātva, as, ā, am, Ved. possessed of quick horses; an epithet of the Maruts. — Āśvaśya, am, n., Ved. possession of quick horses.

Āśiman, ā, m. quickness, rapidity; = āśava, q.v.

2. āśuyā, ind., Ved. quickly, rapidly.

आशुशुशुणि āśuśukshani, is, is, ī (fr. rt. śut with ā), Ved. shining forth; (Śāy.) 'being worshipped on account of shining very quickly' or 'causing sorrow (to one's enemies)'; (īs), m. fire, wind; air.

आशुकुटिन āśekutīn, ī, m. a mountain (etymology doubtful).

आशोपण āśoṣaṇa, am, n. the act of drying.

आशौच āśauca, am, n. (fr. a-śuci), impurity.

आश्रय 1. āścarya, as, ā, am (fr. rt. śar with ā, with a sibilant inserted), appearing rarely, curious, marvellous, astonishing, wonderful, extraordinary; (am), ind. rarely, wonderfully; (am), n. strange appearance; a wonder, miracle, marvel, prodigy; wonder, surprise, astonishment. — Āścarya-tā, f. or āścarya-tva, am, n. wonderfulness, wonder, astonishment. — Āścarya-bhūta, as, ā, am, having a marvellous appearance, wonderful. — Āścarya-maya, as, ī, am, wonderful, marvellous, miraculous.

2. āścarya, nom. P. (?) -yati, -yitum, to be wonderful.

आश्रोतन āśrotana or āśeyotana, am, n. (fr. rt. śrut or śeyut with ā), aspersion, sprinkling; applying ghee &c. to the eyelids.

आशम āśma, as, ī, am (fr. āśman), stony, made of stone. — Āśmabhārta, as, ī, am (fr. āśma-bhāra), having a mass of stones. — Āśmarathya, as, m., N. of a teacher of ritual.

Āśmana, as, ī, am, stony, made of stone; (as), m., N. of Aruṇa, the charioteer of the sun.

Āśmarika, as, ī, am, suffering from stone in the bladder.

Āśmika, as, ī, am, made of stone, consisting of stone, &c.

आश्ये ā-syāi, cl. 1. A. -śyāyate, -śyātum, to become coagulated or congealed, to congeal, to become dry.

1. ā-śyāna, as, ā, am, consolidated, coagulated, congealed.

2. ā-śyāna, as, ā, am (ā implying diminution), partially dried.

आश्रपण āśrapaṇa, am, n. (rt. śrī with ā), the act of cooking slightly.

आश्रम āśrama, as, am, m. n. (fr. rt. śram with ā), a hermitage, the abode of ascetics, the cell of a hermit or of retired saints or sages; a period in the religious life of a Brāhman, of which there are four referable to the different periods of life (viz. 1st, that of the Brāhma-čārin or student; 2nd, that of the Griha-stha or householder; 3rd, that of the Vānaprastha or anchorite; and 4th, that of the Bhikshu or beggar: in some places the law-givers mention only three such periods of religious life, the first period being then omitted); a college, a school; a wood or thicket. — Āśrama-guru, us, m. the head of a religious order, a preceptor, a principal. — Āśrama-dharma, as, m. the special duty or duties of each order or period of life. — Āśrama-pada, am, n. a hermitage; a period in the religious life of a Brāhman. — Āśrama-parvan, a, n. the first section of the fifteenth book of the Mahā-bhārata. — Āśrama-bhṛa-śṭa, as, ā, am, fallen or apostatising from an āśrama or religious order. — Āśrama-maṇḍala, am, n. the circle of a hermitage, a hermitage. — Āśramavāsika, as, ī, am, relating to residence in a hermitage; āśramavāsikam parva, title of the fifteenth book of the Mahā-bhārata. — Āśrama-vāstin, ī, or āśrama-eat, ī, m. an inhabitant of a hermitage, an ascetic. — Āśrama-sthāna, am, n. the abode of hermits, a hermitage. — Āśramālaya (°ma-āl°), as, m. an inhabitant of a hermitage, an ascetic. — Āśramopant-śhad (°ma-up°), ī, f. title of an Upanishad.

Āśramika, as, ī, am, or āśramin, ī, inī, ī, belonging to one of the four orders or periods of religious life; belonging to a hermitage, a hermit, an anchorite, &c.

आश्रव 1. āśrava, as, m. (more correctly written ā-srava, q.v.), stream, flow, river; distress, fatigue; fault, transgression. (For 2. āśrava see under āśru next page.)

आश्रि 1. āśrī, cl. 1. P. A. -śrayati, -te, -yitum, to resort to, betake one's self to; seek refuge in, enter, inhabit; depend on, choose, prefer; to assist, adhere to, be subject to, keep in mind.

Āśraya, as, m. that to which anything is annexed, or with which anything is closely connected, or on which anything depends or rests; a recipient, the person or thing in which any quality or article is inherent or retained or received; seat, resting-place; dwelling, asylum, place of refuge, shelter; depending on, having recourse to; help, assistance, protection; authority, sanction, warrant; a plea, an excuse; being inclined or addicted to, following, practising; attaching to, choosing, taking; joining, union, attachment; dependence, contiguity, vicinity; relation; connection; appropriate act or one consistent with the character of the agent; (in gram.) the subject, that to which the predicate is annexed; (with Buddhists) the five organs of sense with manas or mind (the six together being the recipients of the āśrita or objects which enter them by way of their ālambana or qualities); source, origin. Āśraya may occur at the end of compounds in the sense of 'depending on, resting on, endowed or furnished with' (e.g. āśṛta-guṇāśraya, see under āśṛta). — Āśraya-tas, ind. in consequence of the proximity. — Āśraya-tva, am, n. the state of āśraya above. — Āśraya-bhuj, k, m. fire; see āśrayāśa. — Āśraya-bhūta, as, ā, am, one who is the refuge

or support of another person, protecting, supporting.
—Āśraya-linga, as, ā, am, a word the gender of which must agree with the gender of the word to which it is referred, an adjective. —**Āśraya-vat, ān, atī, at,** having help or support. —**Āśrayāśa** (°ya-āśa), **as, ā, am,** consuming everything with which (it) comes in contact; (as), m. fire; a forfeiter of an asylum, one who by misconduct &c. loses patronage or protection.

Āśrayaṇi, as, ī, am, resorting to, seeking refuge in; relating to; (am), n. betaking one's self to; joining, accepting, choosing; refuge, asylum, means of protection or security.

Āśrayaṇīya, as, ā, am, to be had recourse to, to be practised or followed.

Āśrita, as, ā, am, inhabiting, dwelling in, resorting to as a retreat or asylum; having recourse to; following, practising, observing; using, employing; receiving anything as an inherent or integral part; taking one's station at a window or seat &c.; dependant on, a dependant; (āni), n. pl. the objects perceived by the senses and *manas* or mind. —**Āśrita-tva, am,** n. dependance.

Āśritya, ind. having sought or obtained an asylum; having recourse to, employing, practising.

आश्रि 2. āśri, is, f. the edge of a sword. See *asri*.

आश्रु āśru, cl. 5. P. -*śrinoti, -śrotum*, to listen to, to hear; to accept, promise: Caus. -*śrāvayati, -yitum*, to cause to hear, to call, to tell: Desid. -*śrāvishati*, to wish to hear; to listen.

2. āśrava, as, ā, am, obedient, compliant; (as), m. a promise, an engagement. (For 1. *āśrava* see last page.)

Āśrāvāṇa, am, n. calling out so as to make one listen; designation of certain short words uttered at ceremonies.

Āśrāvya, as, m., N. of a man.

Āśruta, as, ā, am, heard, promised, agreed; (am), n. calling so as to make one listen.

Āśruti, ī, f., Ved. hearing; range of hearing.

Āśrut-karna, as, ī, am, Ved. one whose ears listen all around.

आश्लिष āślish, cl. 4. P. A. -*ślishyati, -te, -śleshtum*, to embrace.

Āśresha, as, m. (fr. āślesha), Ved. one who embraces; N. of an evil spirit or goblin; (ās), f. pl., N. of the seventh Nakshatra or lunar mansion.

Āślishṭa, as, ā, am, embraced; embracing, who or what embraces; connected, interwoven, blended; attaching to, joining, who or what adheres to; invested, spread; connected as a consequence, deduced, concluded.

Āślesha, as, m. embracing, embrace, intertwining; intimate connection, contact; site of any act; (ās), f. pl., N. of the seventh Nakshatra.

आश्व āśva, as, ī, am (fr. āśva), relating or belonging to a horse, equestrian, coming from a horse (e.g. *āśvam mūtram*, 'the urine of a horse'); drawn by horses (e.g. *āśvo rathaḥ*, 'a chariot drawn by horses'); (am), n. a number of horses, a chariot drawn by horses; the state or action of a horse. —**Āśva-ghna, as, m., Ved., N.** of a man.

Āśvatara, as, m. (fr. āśva-tara), patronymic of Būḍila (Būḍila); a descendant of Āśvatara, son of Āśva.

Āśvattha, as, ī, am (fr. āśvattha), taken from or made of the tree *Ficus Religiosa*; relating to the fruit-bearing season of this tree; (am), n. the fruit of the holy fig tree.

Āśvatthika, as, ī, am, relating to or produced by the Āśvattha tree; relating to its fruit-bearing season. —**Āśvapejīn, inas, m. pl. (fr. āśva-peja),** the pupils or followers of Āśva-peja.

Āśvabala, as, ī, am (fr. āśva-balā), produced by the plant *Āśva-balā*.

Āśvāhala or āśvarāla, as, ī, am (fr. āśva-bālā), made of the cane *Āśva-bālā*.

Āśvamedhika, as, ī, am (fr. āśva-medha), belonging to the horse-sacrifice; (*āśvamedhikam parva*) is the N. of the fourteenth book of the *Mahābhārata*.)

Āśvayuja, as, ī, am (fr. āśva-yuj), born under the constellation Āśvayuj, belonging to or occurring in the month Āśvina; (as), m. the month Āśvina; (ī), f. the day of full moon in Āśvina.

Āśvayujaka, as, ī, am, sown at the day of full moon in the month Āśvina.

Āśvaratha, as, ī, am (fr. āśva-ratha), belonging to a chariot drawn by horses.

Āśvalakṣaṇika, as, ī, am (fr. āśva-lakṣaṇa), knowing the marks of horses; (as), m. a farrier, a groom.

Āśvāyana, as, m. (fr. āśva + ayana), a descendant of Āśva.

Āśvika, as, ī, am, equestrian, cavalier, relating to a horse, drawn by horses.

Āśvina, as, ī, am, (if fr. 1. āśvin) Ved. like riders; belonging to or devoted to the Āśvins; (if fr. rt. 1. *ās*, to pervade), pervading, penetrating; (as), m., N. of a month of the rainy season, during which the moon is near to the constellation Āśvinī; (ī), f., N. of certain (*śaṭakā*) bricks; (am), n. a day's journey for a horse or rider.

Āśvineya, as, m. (a patronymic fr. āśvinau, the fathers of the twins Nakula and Sahadeva), N. of Sahadeva, the youngest of the Pāṇḍava princes; (fr. their mother *Āśvinī*), an epithet of either of the two Āśvins.

Āśvina, as, ī, am, passed over by a horse in one day; (am), n. a day's journey for a horse.

Āśviya, am, n. a number of horses.

Āśveya, as, m. a patronymic from Āśva.

आश्वपस āśv-apas, &c. See under *āśu*.

आश्वलायन āśvalāyana, as, m. (patronymic fr. āśvala), N. of the author of a ritual work, called the *Āśvalāyana Sūtras*; he was a disciple of Saunaka; (as, ī, am), belonging to Āśvalāyana.

आश्वस āśvas, cl. 2. P. -*śvasiti, -situm*, to breathe, breathe again, breathe freely, take breath, recover breath, take heart or courage; to revive: Caus. P. -*śvāsayaṭi, -yitum*, to cause one to take breath; to encourage, comfort, cheer up; to conciliate.

Āśvasat, an, atī, at, taking breath, breathing anew; reviving; recovering.

Āśvasita, as, ā, am, encouraged, cheered, consoled.

Āśvāsa, as, m. breathing again, taking breath, breathing freely, recovery; cheering up, consolation; a chapter or section, the division of a book; a probable story; cessation, completion.

Āśvāsaka, as, ikā, am, consolatory, consoling, comforting; (as), m. clothing.

Āśvāsana, am, n. making or letting one take breath, consoling, encouraging, reviving; cheering up.

Āśvāsayaṭi, an, atī, at, encouraging, animating.

Āśvāsita, as, ā, am, encouraged, animated, comforted, consoled.

Āśvāsīn, ī, inī, ī, breathing freely, reviving, becoming cheerful; consoling.

Āśvāsya, ind. having consoled, having cherished; having recovered or revived.

आषाढ āṣāḍha, as, m. (fr. a-shāḍhā), N. of a month, corresponding to part of June and July, in which the full moon is near the constellation Āṣāḍhā; a staff of the wood of the *Palāśa*, carried by an ascetic during certain vows in the month Āṣāḍhā; N. of a prince; the Malaya mountain; (ā), f. the twenty-first and twenty-second lunar mansions, commonly compounded with *pūrva* and *uttara*; (ī), f. the day of full moon in the month Āṣāḍhā. —**Āṣāḍha-bhava, as, ā, am,** produced in the month Āṣāḍhā; (as), m. the planet Mars. —**Āṣāḍha-bhūti, ī, m., N.** of a man. —**Āṣāḍhā-**

bhū, ī, m. produced in the month Āṣāḍhā; the planet Mars.

Āṣāḍhaka, as, m. the month Āṣāḍhā; N. of a man.

Āṣāḍhikā, f., N. of a Rākṣasī.

Āṣāḍhiya, as, ā, am, born under the constellation Āṣāḍhā.

आष्टक āṣṭaka, N. of a region.

आष्टम āṣṭama, as, m. (fr. aṣṭama), the eighth part.

आश्र āśtra, am, n. (fr. rt. 1. āś), ether, sky, atmosphere.

आश्री āśtrī, f., Ved. kitchen, fire-place; (if fr. rt. 1. *ās*, according to Sāy.) an extensive forest.

आश्री āśhī, f. [cf. 2. āśā], region, quarter.

आस 1. ās, ind. (an interjection implying joy, anger, menace, pain, affliction, recollection) Ah! Oh! &c.

आस 2. ās (ā-as), cl. 4. P., Ved. *āsyati, -situm*, to enclose, border; to admit (as water) into.

3. ās (fr. 2. ās above? or fr. rt. 2. ās; cf. Lat. as), mouth, face; only used in two forms, as follows: *āsas*, abl., Ved. from mouth to mouth, in close proximity; *āsā*, inst., Ved. before one's eyes; by word of mouth, personally; present; in one's own person; immediately. —**Ās-pātra, am, n., Ved.** a vessel which is as it were the mouth of the gods. *āsān to one's face?*

आस 4. ās, cl. 2. A. āste (Ved. and poet.

also cl. 1. A. *āste*), *āsān-ākre, āśishyate, āśishṭa, -situm*, to sit, sit down, rest, lie; to be present, to exist, to inhabit, dwell in; to make one's abode in; to sit quietly, abide, remain, continue; to cease, have an end; to solemnize, celebrate; to do anything without interruption, to continue doing anything, to continue in any situation, to last. It is used in the sense of 'continuing,' with a participle, adj., or subst. (e.g. *etat sāma gāyann āste*, 'he continues singing this verse'); with an indeclinable participle in *tvā, ya, or am* (e.g. *uparudhya arim āsita*, 'he should continue blockading the foe'); with an adverb (e.g. *tūshṇim āste*, 'he continues quiet'; *sukham āśva*, 'continue well'); with an inst. case (e.g. *sukhena āste*, 'he continues well'); with a dat. case (e.g. *ātām tūshṭaye*, 'may it be to your satisfaction'); Caus. *āsayati, -yitum*, to cause any one to sit down: Desid. *āśishate*; [cf. Gr. ἵ(σ)-μαι, ἵ(σ)-ται: Lat. *āsa* changed to *āra*; *ā-nus* for *ās-nus*.]

1. āsa, seat (e.g. in the compound *svāsa-sṭha*, 'staying in one's own seat'); (am), n. the seat or lower part of the body; proximity.

1. āsana, am, n. sitting, sitting down; sitting in peculiar postures, according to the custom of devotees, (five or, in other places, even eighty-four postures are enumerated; see *padmāsana, bhadrāsana, vajrāsana, virāsana, svastikāsana*: the manner of sitting forming part of the eight-fold observances of ascetics); halting, stopping, encamping; abiding, dwelling; seat, place, stool; the withers of an elephant, the part where the driver sits; maintaining a post against an enemy; (ā), f. stay, abiding; (ī), f. stay, abiding, sitting; a shop, a stall; a small seat, a stool.

Āsita, as, ā, am, seated, at rest, one who has sat down, one who is seated or dwells; (am), n. sitting, sitting down; a seat; place where one has lived, place of abode, a city; *dur-āsita*, an improper way of sitting.

Āsina, as, ā, am, sitting, seated. —**Āsina-praśalāyita, am, n.** nodding, nodding when seated, falling asleep.

Āsyā, f. sitting, abiding, abode, state of rest.

आस 5. ās (ā-ās), cl. 2. P., Ved. *āste, -situm*, to sit down upon.

आस 2. āsa, as, m. (fr. rt. 2. as, to throw),

Ved. ashes, dust which easily flies away; (*as*, *am*), m. n. a bow. (For 1. *āsa* see under 4. *ās*.)

2. *āsana*, *am*, n. throwing; (*as*), m., N. of a tree. See *asana*.

आसंसार ā-saṃsāra, *as*, *ā*, *am* (rt. *sri*), liable to continuous flow, progress or alteration; (*am*), ind. as long as the world goes on, till the end of the world.

आसङ्गत्य āsaṅgatyā, *am*, n. (fr. *a-sangata*), detachment, disunion.

आसन्न ā-saṅj, cl. 1. P. -*saṅjati*, -*sanktum*, to fasten on, attach, fix; to fasten on one's self, put on (as dress, armour, &c.); to take up: Caus. -*saṅjaya*ti, -*yitum*, to cause to attach, have (anything) fastened or put on: Pass. -*saṅjate*, to adhere, cohere, to be attached.

Ā-śakta, *as*, *ā*, *am*, attached strongly to or intent on; zealously following or pursuing; trusting to, confiding in, eternal; (*am*), ind. eternally. — **Āśakta-citta**, *as*, *ā*, *am*, having the mind deeply engaged in, intent on, devoted to, absorbed in. — **Āśakta-cetas**, *ās*, *ās*, *as*, having the mind fixed or intent on any object. — **Āśakta-manas**, *ās*, *ās*, *as*, having the mind fixed upon any object.

Ā-śakti, *is*, f. devotedness or attachment (as to one object or pursuit), diligence, application; Ved. lying wait for, way-laying; (*ś*), ind., Ved. purposely, intentionally.

Ā-saṅga, *as*, m. fastening to, fixing; association, connection; attachment to any object; proximity, contact; Ved. way-laying; N. of a man; (*am*), n. a kind of fragrant earth; (*as*, *ā*, *am*), uninterrupted, eternal; (*am*), ind. without interruption; eternally.

Ā-saṅgini, f. a whirlwind.

Āsaṅgima, *as*, m. (in surgery) a kind of bandage.

Ā-saṅjana, *am*, n., Ved. putting on (dress, armour, ornaments, &c.); fastening to, fixing; a handle, a hook. — **Āsaṅjana-vat**, *ān*, *atī*, *at*, having a handle, hook, loop, &c.

आसद् ā-sad, cl. 1. P. -*sīdati*, -*sattum*, to sit down, sit near; to place; to approach, meet with, find; encounter, attack, commence, undertake; cl. 10. P. -*sādāyati*, -*yitum*, to approach, meet with, find; encounter, attack; commence, undertake; Ved. to make one sit down.

Ā-satti, *is*, f. intimate union, meeting, junction; gain, profit, acquirement; (in logic) connection or relation between two or more proximate terms and the sense they convey.

Ā-sādana, *am*, n. the act of sitting down; a seat.

Ā-sanna, *as*, *ā*, *am*, near, proximate; (*as*), m. the setting sun. — **Āsanna-kāla**, *as*, m. the hour of death; one whose last hour is at hand. — **Āsanna-tara**, *as*, *ā*, *am*, nearer. — **Āsannatara-tā**, f. greater nearness. — **Āsanna-prasava**, *as*, *ā*, *am*, near parturition, about to bring forth or to lay eggs.

Ā-sāda, *as*, m., Ved. a cushion.

Ā-sādana, *am*, n. putting or laying down; attacking, making war upon; going to or towards; meeting with; obtaining, attaining; accomplishing.

Ā-sādāyitavya, *as*, *ā*, *am*, to be attacked, to be encountered; attainable.

Ā-sādita, *as*, *ā*, *am*, obtained, acquired, gained, reached, gone to; spread, extended, overspread; effected, completed; met with, attacked.

1. **Ā-sādya**, *as*, *ā*, *am*, attainable, obtainable.

2. **Ā-sādya**, ind. having attained or reached; having obtained, according to.

Ā-sīśādāyishu, *us*, *us*, *u*, about to attack; wishing to attack.

आसन् āsan, n. [cf. 2. *ās* and *āsyā*], Ved. the mouth, the jaws; (this word occurs in inst. dat., abl., loc. sing., and inst. plur.) — **Āsann-īshu**, *us*, *us*, *u*, Ved. one who has arrows in his mouth.

Āsanya, *as*, *ā*, *am*, Ved. being in the mouth.

आसन āsana. See under 4. *ās* and 2. *āsa*.

आसन्द āsanda, *as*, m. (fr. rt. *sad* with *ā*?),

an epithet of Viṣṇu; (*ī*), f. a small couch or oblong chair, the seat of which is made of basket work; a chair, arm-chair. — **Āsandi-vat**, *ān*, m., N. of a country.

आसन्वत् āsanvat, *ān*, *atī*, *at* (fr. rt. 1. *as*?), Ved. what exists or is present (?).

आसमुद्रात् ā-samudrāt, ind. as far as the ocean.

आसम्बाध ā-sambādha, *as*, *ā*, *am*, blocked up, obstructed, confined.

आसया āsayā, ind. (irreg. inst. case fr. 3. *ās*, q. v.), Ved. together with, from mouth to mouth, near to, in the presence of.

आसव ā-sava. See under *ā-su*.

आसात् āsāt, ind. (fr. 1. *āsa*), Ved. from or in the proximity, near.

आसाधन ā-sādhana, *am*, n. (rt. 1. *sidh*), accomplishment, attainment.

1. **ā-siddha**, *as*, *ā*, *am*, accomplished, effected. (For 2. *ā-siddha* see below.)

आसार ā-sāra, *as*, m. (rt. *sri*), surrounding an enemy; incursion; attack; a hard shower; the army of an ally or of a king, whose dominions are separated by other intervening states; provision, food.

आसाय ā-sāya. See under 2. *ā-su*.

आसिक āsika, *as*, m. (fr. *asi*), a swordsman.

आसिका āsikā, f. (fr. rt. 4. *ās*), turn or order of sitting; sitting; (*as*, *ā*, *am*), one who sits.

आसिच् 1. ā-sic, cl. 6. P. -*siñcati*, -*sektum*, to pour in or on, besprinkle, wet, water: Caus. -*seciyati*, -*yitum*, to have (anything) poured in.

Ā-sikta, *as*, *ā*, *am*, poured in or on; sprinkled.

2. **ā-sic**, *k*, f., Ved. a dish, vessel; (Sāy.) an oblation which is poured out.

Ā-seka, *as*, m. wetting, sprinkling, pouring in.

Ā-secana, *am*, n. the act of pouring into, wetting, sprinkling; Ved. a reservoir or vessel for fluids; (*as*, *ī*, *am*), charming, lovely, beloved [cf. *a-secana*, for which it may be a substitute]. — **Āsecana-vat**, *ān*, *atī*, *at*, containing a reservoir or cavity, hollow, concave.

Āsecanaka, *as*, *ā*, *am* (?), beloved, desired, charming [cf. *a-secana*].

आसिद्ध 2. ā-siddha, *as*, *ā*, *am* (rt. 2. *sidh*), put under restraint, imprisoned. (For 1. see above.)

Ā-siddhri, *dhā*, m. one who confines or arrests another.

Ā-sedha, *as*, m. arrest, custody, legal restraint of four kinds, viz. *kālāsedha*, limitation of time; *sthānāsedha*, confinement to a place; *pravāśāsedha*, prohibition against removal or departure; *karmāsedha*, restriction from employment.

Ā-sedhaka, *as*, *ā*, *am*, restraining, confining.

Ā-sedhaniya or **ā-sedhya**, *as*, *ā*, *am*, to be placed in custody, restrained; confined, prohibited, interrupted.

आसु 1. ā-su, cl. 5. P., Ved. -*sunoti*, -*sotum*, to press out Soma juice, to distil.

1. **ā-sava**, *as*, m. distilling, distillation; decoction; rum, spirit distilled from sugar or molasses, spirituous liquor in general: (for 2. *ā-sava* see next col.) — **Āsava-dru**, *us*, m., N. of the Palmyra tree, *Borassus Flabelliformis*; (its juice on fermenting affording a spirituous liquor.)

Ā-sāva, *as*, m., Ved. one who presses out the Soma juice; (Sāy.) a praiser (?).

1. **ā-suti**, *is*, f. distilling; decoction; a draught so prepared; distillation: (for 2. *ā-suti* see next col.)

— **Āsuti-vala**, *as*, m. a sacrificing priest; a sacrificer at the full and change of the moon; one who prepares or sells spirituous liquors, a distiller; one who sells female slaves (?).

आसु 2. ā-su, cl. 2. P., Ved. -*sauti*, -*sotum*, to bring forth, excite.

2. **ā-sava**, *as*, m., Ved. exciting, enlivening.

Ā-savitrī, *tā*, *trī*, *trī*, Ved. exciting, an exciter.

2. **ā-savya**, *as*, *ā*, *am*, to be born.

2. **ā-suti**, *is*, f., Ved. exciting, enlivening.

आसुर āsura, *as*, *ī*, *am* (fr. *asura*), spiritual, divine; belonging to or devoted to evil spirits; belonging or relating to the Asuras; infernal, demoniacal; (*as*), m. an Asura or demon; a form of marriage in which the bridegroom purchases the bride from her father and paternal kinsmen; (*ās*), m. pl. the stars of the southern hemisphere; a prince of the warrior-tribe Asura; (*ī*), f. a division of medicine, surgery, curing by cutting with instruments, applying the actual cautery; N. of the plant *Sinapis Ramosa*; (*am*), n. blood; black salt.

Āsurāyana, *as*, m., N. of a teacher.

Āsuri, *is*, m. (patron fr. *asura*), N. of a teacher.

— **Āsuri-vāsin**, *ī*, m. an epithet of Prāśinputra.

Āsuriya, *as*, *ā*, *am*, belonging to or coming from Asuri.

आसू ā-sū, cl. 6. P., Ved. -*suṇati*, -*savitum*, to bring or send quickly, yield, grant.

आसूत्रित ā-sūtrita, *as*, *ā*, *am*, tied on or round, forming or wearing a garland.

आसृज् ā-srij, cl. 6. P., Ved. -*srijati*, -*śrash-tum*, to pour out upon, pour in.

आसिध ā-sedha. See 2. *ā-siddha* last col.

आसेव ā-sev, cl. 1. A. or poet. P. -*sevate*, -*ti*, -*vitum*, to attend to, accomplish; carry out, practice, perform assiduously; to indulge in, enjoy.

Ā-sevana, *am*, n. assiduous practice or performance of any action.

Ā-sevā, f. zealous cultivation of any pursuit; commerce, intercourse.

Ā-sevita, *ī*, *ini*, *ī*, performing assiduously, acting.

आस्कन्द ā-skand, cl. 1. P. -*skandati*, -*skantum*, to invade, attack.

Ā-skanda, *as*, m. ascending, mounting; assault, attack; an assailant.

Ā-skandana, *am*, n. going towards, assailing, attack; battle, war; reproach, abuse; effacing, destroying; drying (?).

Ā-skandita or **ā-skanditaka**, *am*, n. the walk of an horse.

Ā-skandin, *ī*, *ini*, *ī*, jumping upon, assailing; causing to flow; granting.

आसु ā-sku, cl. 5. P., Ved. -*skunoti*, -*skotum*, to snatch up.

आस्क्र ā-skra, *as*, *ā*, *am* (fr. *skri* = rt. *kri* ?), Ved. joined, united; (Sāy.) attacking, assailing enemies, approaching.

आस्तर, आस्तरण, &c. See under *ā-stri*.

आस्ताव ā-stāva, *as*, m. (rt. *stū*), Ved. the place of reciting a particular hymn.

आस्तिक āstika, *as*, *ī*, *am* (fr. *asti*, 3rd pers. sing. of rt. 1. *as*), a believer in sacred tradition; one who believes in God and another world; believing, pious, faithful; (*as*), m., N. of a Muni or saint, more correctly written *āstika*, q. v. — **Āstika-tā**, f. or *āstika-tva*, *am*, n. belief in God.

Āstikārthada or **āstikārthada** (*ka*-*artha*-*da*), *as*, m. an epithet of king Janam-ejaya (who granted the request of the sage Āstika, and spared the Nāga Takshaka from the destruction to which he had doomed the serpent-race).

Āstikya, *am*, n. belief in God, piety, faithfulness, a believing nature or disposition.

Āstika, *as*, m., N. of an old saint, the son of Jarat-kāru; (*as*, *ī*, *am*), relating to or treating of that saint; *āstikam parva*, a section of the first

book of the Mahā-bhārata. — *Āstika-janani*, f. the wife of Jarat-kāru and mother of Āstika.

Āstikya, am, n. (? error for *āstikya*), belief.

आस्तु ā-stri or **ā-stri**, cl. 5. 9. P. A. -*stri-noti*, -*nute*, -*nāti*, -*nūte*, -*startum*, -*ritum*, -*ritum*, to spread (as a carpet &c.), deck, bestrew, scatter over, cover.

Āstara, as, m. a covering, coverlet, blanket thrown over the back of a horse or elephant; a carpet, bed; spreading (clothes &c.); N. of a man.

Āstaraṇa, am, ī, n. f. the act of spreading; a carpet, a rug, a cushion, a quilt, bed-clothes; a bed; a layer of sacred grass spread out at a sacrifice; an elephant's housings, a painted cloth or blanket worn on his back. — *Āstaraṇa-vat*, ān, atī, at, covered with a cloth or carpet.

Āstaraṇika, as, ā, am, resting on a cloth or carpet.

Āstāra, as, m. spreading, strewing, scattering. — *Āstāraṇa-pānti*, īs, f., N. of a metre, the first verse of which consists of two Pādas of eight syllables each, the second of two Pādas of twelve syllables each.

Āstirṇa, as, ā, am, spread, strewed, scattered.

Āstṛita, as, ā, am, spread, covered, strewed.

आस्तबुध āstrabudhna, as, m., Ved., N. of a man.

आस्था 1. ā-sthā, cl. 1. P. or poet. A. -*sthihātī*, -*te*, -*sthitum*, to stand or remain on or by; to stay near, go towards, resort to; to ascend, mount; to undertake, perform, do, carry out, practise, use; to behave; to exhibit, aim at; to undertake, i. e. promise.

2. *ā-sthā*, f. consideration, regard, care, care for (with loc., e. g. *mayi āsthā*, care for me); assent, promise; confidence, hope; prop, stay, support; place or means of abiding; an assembly; state, condition.

Āsthātrī, tī, trī, trī, Ved. standing on, mounting on.

Āsthāna, am, n. place, site, ground, base; an assembly; a hall of audience; (ī), f. an assembly. — *Āsthāna-griha*, am, n. an assembly-room.

Āsthāpāna, am, n. placing, fixing, causing to stay or remain; a strengthening remedy; an enema of oil, ghee, &c.

Āsthāpita, as, ā, am, placed, fixed, &c.

Āsthāya, ind. having recourse to, using, employing; having ascended; standing, standing by.

Āsthāyikā, f. audience; (e. g. *āsthāyikāṃ dā*, to give an audience.)

Āsthitā, as, ā, am, stayed, dwelt, abiding, abode; having recourse to; applied to; occupied, engrossed by, engaged in; spread, overspread; obtained; observing, adhering to, following, practising.

Āstheya, as, ā, am, to be approached, to be seized, to be applied or practised.

आस्नान ā-snāna, am, n. (rt. *snā*), Ved. water for washing, a bath.

आस्रय āsneya, as, ā, am (fr. *asan*), Ved. bloody, being in blood.

आस्पद āspada, am, n. (fr. *pada* with ā prefixed, s being inserted), place, site, seat, office; rank, station; dignity, authority; business, affair. Often used in comp.; e. g. *ahankārāspadam*, the seat of consciousness.

आस्पन्द ā-spandana, am, n. trembling, throbbing.

आस्पद्यो ā-spardhā, f. emulation, rivalry, endeavour after.

Ā-spardhān, ī, īnī, ī, emulous, striving after.

आस्पृश ā-sparsa, as, m. (rt. *spṛś*), contact; *āsparsa-tas*, by the contact.

आस्पात्र ās-pātra. See 3. ās.

आस्फल ā-sphal or **ā-sphul**, Caus. -*sphālā-yati*, -*yitum*, to cause to flap, rock or shake.

Ā-sphāla, as, m. striking, rubbing, causing to move gently; flapping, clapping; the flapping motion of an elephant's ear.

Ā-sphālana, am, n. rubbing, stirring, flapping, moving gently; striking; pride, arrogance.

Ā-sphālita, as, ā, am, struck gently, rubbed, touched, stirred; flapped, clapped, struck together.

आस्फाय ā-sphāy, cl. 1. A. -*sphāyate*, -*yitum*, to grow, increase.

आस्फुजित āsphujit = 'Aφφoδίτη, N. of the planet Venus.

आस्फुल ā-sphul. See *ā-sphal* above.

आस्फोट ā-sphoṭa, as, m. (rt. *sphuṭ*), moving or flapping to and fro, quivering, trembling, shaking, the sound of clapping or striking on the arms as made by combatants, wrestlers, &c.; a plant, see *ā-sphoṭa*; (ā), f. a wild variety of Jasmin.

Ā-sphoṭaka, as, m., the plant *Careya Arborea*.

Ā-sphoṭana, am, n. moving to and fro, flapping, trembling; shaking; blowing, expanding; contracting, closing, sealing; slapping or clapping the arms, or the noise made by it; (ī), f. a gimlet or auger.

Ā-sphoṭa or *ā-sphoṭaka*, as, m. (probably an incorrect form of *ā-sphoṭa*), N. of several plants, *Calotropis Gigantea*, *Bahinia Variegata* L., *Echites Dichotoma* Roxb.; (ā), f., N. of several plants, *Jasminum Sambac*, *Clitoria Terneata*, *Echites Frutescens* or *Echites Dichotoma*.

आस्माक āsmāka, as, ī, am, or *āsmākina*, as, ā, am (fr. *asmākam*), our, ours.

आस्य āsya, am, n. (see 3. ās), mouth, jaws; face; a part of the mouth as the organ of pronouncing letters; mouth, opening; (as, ā, am), belonging or relating to the mouth or face. — *Āsya-dhaya*, as, ī, am, drinking the mouth, kissing.

Āsya-patra, am, n. a lotus. — *Āsya-lāngala*, as, m. 'whose face is a plough'; a hog, a boar.

Āsya-loma, a, n. the hair of the face, the beard.

Āsyāsava ('*ya-ās*'), as, m. spittle, saliva.

आस्यन्दन ā-syandana, am, n. flowing near.

Āsyandana-vat, ān, atī, at, flowing near.

आस्यहात āsyahatya, as, ā, am, containing the word *asyahatya* (a chapter).

आस्या āsyā, f. See under 4. ās.

आस्रप āsrapa, as, m. (fr. *asra-pa*), the nineteenth lunar mansion.

आस्रव ā-srava, as, m. (fr. rt. *sru* with prep. ā), the foam on boiling rice; flowing, running, discharge; distress, pain, affliction; (with Jains) that which directs the embodied spirit towards eternal objects, (viz. the occupation or employment of the senses or organs on sensible objects; or the association or connection of body with right and wrong deeds.)

Ā-srāva, as, m. flow, issue, running, discharge; pain, affliction; a disease of the body. — *Āsra-vā-bheshaja*, am, n., Ved. a medicament, medicine.

Āsra-vin, ī, īnī, ī, flowing, emitting fluid, discharging humor; an epithet of the elephant (a fluid issuing from its temples during the rutting-time).

आसस्त ā-srasta, as, ā, am, fallen off, loose.

आसद् ā-svad or **ā-svād**, cl. 1. A. -*svadate* or *svādāte*, -*āttum*, to taste, eat.

Ā-svāda, as, ā, am, tasting, eating; (as), m. tasting, enjoying, eating; flavour. — *Āsvāda-vat*, ān, atī, at, having a good taste, palatable; delicious in flavour.

Ā-svādaka, as, ikā, am, tasting, enjoying.

Ā-svādāna, am, n. tasting, enjoying, eating.

Ā-svādita, as, ā, am, tasted, enjoyed, possessed; eaten.

Ā-svādya, as, ā, am, to be tasted or enjoyed, to be eaten; having a good taste, palatable, delicious. — *Āsvādya-toya*, as, ā, am, having sweet or palatable water.

आस्वन ā-svan, cl. 1. P. -*svanati*, -*nitum*, to sound.

Ā-svanita or *ā-svānta*, as, ā, am, sounded.

आह 1. āha, ind. (an interjection implying reproof, severity, command, casting, sending) Ah! Aha! &c.

आह 2. āha. See rt. 3. ah.

आहक āhaka, as, m. a peculiar disease of the nose, inflammation of the Schneiderian membrane.

आहङ्कार āhankārya, am, n. (fr. *ahan-kāra*), conceitedness.

आहन् ā-han, cl. 2. P. A. -*hanti*, -*hate*, -*hantum*, to strike at, hit, beat, kill; commit slaughter.

Ā-hata, as, ā, am, struck, beaten; injured, killed; multiplied; known, understood; uttered falsely; (as), m. a drum; (am), n. old cloth or raiment; new cloth or clothes; assertion of an impossibility. — *Āhata-lakshaya*, as, ā, am, noted for good qualities.

Ā-hati, īs, f. hitting, striking, a blow, a hit; killing.

Ā-hanana, am, n. the act of striking at, beating; killing of an animal.

Āhananya, as, ā, am, Ved. making one's self known by beating (a drum &c.).

आहन् āhanas, ās, ās, as (fr. rt. *han*?), Ved. swelling, tumid, crammed full; fat, luxuriant, lascivious; (Sāy.) to be beaten or pressed out (as Soma).

Āhanasya, am, n., Ved. luxuriancy, lasciviousness; (ās), f. pl. verses (*ricās*) of a lascivious character. — *Āhanasya-vādin*, ī, īnī, ī, Ved. uttering lascivious words.

आहलक् āhalak, ind., Ved. a smacking sound.

आहव, आहवन, आह्व, &c. See under *ā-hu* and *ā-hve*.

आहिक āhika, as, m. (fr. *ahi*), the descending node; an epithet of the grammarian Pāṇini.

आहिकम् āhikam, a particle = *ā hi kam* (?).

आहिङ् अ-hiṇḍ, cl. 1. A. -*hiṇḍate*, -*ḍitum*, to roam about.

आहिङ्गिक āhiṇḍika, as, m. a man of mixed origin, the son of a Nishāda father and a Vaidehī mother, employed as a watchman on the outside of gaols &c.

आहित ā-hita, as, ā, am (fr. rt. *dhā* with prep. ā), placed, deposited; entertained, felt; comprising, containing; performed, done. — *Āhita-klama*, as, ā, am, exhausted. — *Āhita-lakshana*, as, ā, am, noted or known for good qualities; [cf. *āhata-lakshana*]. — *Āhita-ryatha*, as, ā, am, pained, grieved. — *Āhita-srana*, as, ā, am, uttering or making a sound, noisy. — *Āhitāpmi* ('*ta-ag*'), īs, īs, ī, one who has placed the sacred fire upon the altar, a sacrificer; a Brāhman who has kept alive a sacred fire perpetually in a family &c. — *Āhitāṅka* ('*ta-an*'), as, ā, am, marked, spotted, stained.

Ā-hiti, īs, f., Ved. placing on; anything placed on.

आहितुङ्गिक āhituṇḍika or **āhituṇḍika**, as, m. (fr. *ahi-tuṇḍa*), a snake-catcher, a juggler.

आहोरिण् āhiraṇin, ī, m. a two-headed snake.

आहु ā-hu, cl. 3. P. A. -*juhote*, -*juhute*, -*hotum*, to sacrifice, to offer an oblation, to worship.

1. *ā-hava*, as, m. sacrificing, sacrifice. (For 2. *ā-hava* see under *ā-hve*.)

Ā-havana, *am*, *n.*, Ved. offering an oblation, offering sacrifice, sacrifice.

Ā-havanīya, *as*, *ā*, *am*, to be offered as an oblation; (*as*), *m.* a consecrated fire taken from the householder's perpetual fire and prepared for receiving oblations; the eastern of the three fires burning at a sacrifice.

Āhavanīyaka, *as*, *ā*, *am*, fit for a burnt offering; (*as*), *m.* a consecrated fire.

Ā-hava, *as*, *m.*, Ved. a trough, a pail, a vessel; a trough near a well for watering cattle.

Ā-huta, *am*, *n.* an offering made to men, hospitality; the nourishment of all created beings considered as one of the five sacraments or principal sacrifices of the Hindus.

Ā-huti, *is*, *f.* offering oblations with fire to the deities; any solemn rite accompanied with oblations: (for 2. *ā-huti* see under *ā-hve*).—*Āhuti-vrādh*, *t*, *t*, *i*, Ved. delighting in sacrifices.

आहुक āhuka, *as*, *m.*, N. of a prince, great-grandfather of Krishpa, a son or grandson of Abhi-jit; (*i*), *f.* a sister of this prince; (*as*), *m.* pl., N. of a people.

आहुल्य āhulya, *am*, *n.*, N. of the leguminous shrub *Tabernaemontana Coronaria*.

आहु ā-hri, *cl. 1. P. A.* *-harati*, *-tē*, *-hartum*, to fetch, bring, bring near, give; to recover, bring back; to get, take; to offer in sacrifice: Caus. *P. -hārayati*, *-yitum*, to make one pay or give or fetch or bring; to exact; to exert, exhibit: Desid. *A. -jīhīrshate*, to seek to recover or get back.

Ā-hara, *as*, *ā*, *am*, (at the end of compounds) bringing, fetching; (*as*), *m.* taking, seizing; accomplishing, offering of a sacrifice; drawing in breath, inhaling, inhaled air; breath inspired, inspiration.

Ā-harāṇa, *as*, *ā*, *am*, taking away, robbing; (*am*), *n.* taking, seizing, bringing near; extracting, removing; accomplishing, offering at a sacrifice; causing, inducing.

Āharāṇī-kri, *cl. 8. P. -karoti*, *-kartum*, to give as a present.

Ā-hartī, *tā*, *trī*, *tri*, one who takes, seizes, brings or procures; inducing, causing; offering; (*tā*), *m.* a copy holder (in law).

Ā-hāra, *as*, *ā* or *i*, *am*, bringing near, procuring; going to fetch; (*as*), *m.* taking, fetching, bringing near; employing; taking food, food (e.g. *āhāraṇ kṛi*, to take food, eat).—*Āhāra-vīraha*, *as*, *m.* want of food.—*Āhāra-sambhava*, *as*, *m.* the juice of the body, chyle, lymph, serum.—*Āhārārthīn* (*'ra-ar'*), *i*, *īnī*, *i*, begging or seeking for food.

Ā-hāraka, *as*, *ā*, *am*, going to fetch.

Ā-hārīka, (with Jainas) one of the five bodies belonging to the soul; described by Colebrooke as a minute form, issuing from the head of a meditative sage to consult an omniscient saint and returning with the desired information.

Ā-hārya, *as*, *ā*, *am*, to be taken or seized; to be fetched or brought near; to be extracted or removed; what may be removed, adventitious, accessory, incidental; to be eaten; (*as*), *m.* a kind of bandage; (*am*), *n.* any disease to be treated by the operation of extracting; extraction; a vessel; the ornamentative part of the drama, the dress, decorations, &c.—*Āhārya-sobhā*, *f.* adventitious beauty, beauty not natural but the effect of paints, ornaments, &c.

Ā-hṛita, *as*, *ā*, *am*, brought, taken, collected.—*Āhṛita-yajña-kṛatu*, *us*, *us*, *v.* Ved. intending (to offer) a prepared sacrifice; preparing a sacrificial act (?).

Ā-hṛitya, *ind.* having taken or received, having brought.

आहेय āheya, *as*, *i*, *am* (fr. *ahi*), belonging or relating to a snake.

आहो āho, *ind.* (an interjection of doubt and of asking) or, perhaps.—*Āho-purushikā*, *f.* great self-conceit, boasting, military vaunting; a vain determination to accomplish an object, vaunting of

one's power.—*Āho-ṣrit*, *ind.* a particle implying doubt.

आह्ना āhna, *as*, *am*, *m. n.* (fr. *ahan*), a series of days, many days.

Āhnika, *as*, *i*, *am*, daily, diurnal, performed on a day, performed every day; (*am*), *n.* a religious ceremony to be performed every day at a fixed hour; a day's work, what may be read on one day, the division or section of a book; constant occupation, daily work; daily food, &c.—*Āhnikācāra* (*'ka-āc'*), *as*, *m.* daily observance, the prayers and practices necessary for bodily and mental purification.

Āhneya, *as*, *m.* a patronymic of Sāuca.

आह्लाद् āhlād, *Caus. P. -hlādayati*, *-yitum*, to gladden.

Āhlāda, *as*, *m.* joy, delight.—*Āhlāda-dugha*, *as*, *ā*, *am*, conferring delight.

Āhlādāna, *am*, *n.* gladdening.

Āhlādī, *is*, *m.* N. of a son of Babhru.

Āhlādīta, *as*, *ā*, *am*, delighted, rejoiced.

आहु ā-hvri, *cl. 1. P.*, Ved. *-hvarati*, *-hvar-tum*, to make crooked, to injure.

Ā-hūrya, *as*, *ā*, *am*, Ved. to be bent down or brought near; to be made favourable, one towards whom one must bow; (Sāy.) to be invoked (fr. *rt. hve*).

Ā-hruta, *as*, *ā*, *am*, injured.—*Āhruta-bheshaja*, *as*, *ā*, *am*, Ved. curing what is bent or injured.

Ā-hvara, *as*, *m.*, N. of a fortress of the Uśmaras.
Ā-hvaraka, *as*, *m.* a low or expelled-man who, after having offered a sacrifice to the manes, takes the sacrificial food for himself.

Āhvāraka, *ās*, *m.* pl. the Āhvārakas, a recension of the black Yajur-veda (distinct from the Taittirīya) named from Āhvāra or Āhvāra.

Ā-hvritī, *is*, *m.*, N. of a prince.

आहे ā-hve, *cl. 1. P. or poet. A. -hvayati*, *-te*, *-hvātum*, to call near; to summon; to invite, ask; *A.* to provoke, challenge, emulate: Caus. *-hvāyati*, *-yitum*, to send for; to cause to invite or summon or challenge; provoked: Desid. *-juhū-shatī*, to wish to call near or invite: Intens. *-johavīti*, to call.

2. *ā-hava*, *as*, *m.* challenge, provoking, calling; war, battle.—*Āhava-kāmya*, *f.* desire of war: (for 1. *ā-hava* see under *ā-hu*, page 136, col. 3.)

2. *ā-hāva*, *as*, *m.* calling, invoking; battle, war.

2. *ā-huti*, calling, invoking. (This word may sometimes have this sense in the oldest Vedic texts, but see the more correct form *ā-hūti*. For 1. *ā-huti* see under *ā-hu* last col.)

Ā-huva, *as*, *ā*, *am*, Ved. (Sāy.) to be invoked.

Ā-hū, *f.*, Ved. calling, invoking.

2. *ā-hūta*, *as*, *ā*, *am*, called, summoned, invoked, invited.—*Āhūta-prapalāytn*, *i*, *m.* a defendant or witness absconding or not appearing when summoned.

Ā-hūti, *is*, *f.* calling, invoking.

Ā-hūya, *ind.* having invited.

Ā-hva, *as*, *ā*, *am*, who or what calls, a crier; named, called; (*ā*), *f.* a name, appellation.

Ā-hvaya, *as*, *m.* a lawsuit arising from a dispute about games with animals, as cock-fighting &c.; appellation, name (generally as last member of a compound, the first member of which, though commonly an appellative noun, is used as a proper name).

Ā-hvayat, *an*, *anti*, *at*, calling, challenging.

Ā-hvayana, *am*, *n.* appellation, name.

Ā-hvayitavya, *as*, *ā*, *am*, to be summoned or invited.

Ā-hvāna, *am*, *n.* calling, invitation, a call or summons; invocation of a deity; challenge; legal summons; an appellation, a name; designation of a liturgical formula.—*Āhvāna-darśana*, *am*, *n.* day of trial.

Āhvānaya, *nom. P. āhvānayati*, *-yitum*, (in law) to summon.

Ā-hvāya, *as*, *m.* a summons, a name.

Ā-hvāyaka, *as*, *m.* a messenger, a courier.

Ā-hvāyitavya, *as*, *ā*, *am*, to be called before a tribunal.

इ

इ 1. *i*, the third vowel of the alphabet, corresponding to *i* short, and pronounced as that letter in *kūl* &c.—*Ī-kāra*, *as*, *m.* the letter or sound *ī*.

इ 2. *i*, *ind.* an interjection of anger, calling, sorrow, distress, compassion, &c.

इ 3. *i*, pronominal base of the 3rd person; [cf. *itara*, *itas*, *iti*, *id*, *idam*, *idā*, *iyat*, *iva*, *iha*: cf. also Lat. *id*; Goth. *ita*; Eng. *it*; Old Germ. *is*; Mod. Germ. *es*.]

इ 4. *i*, *is*, *m.* a N. of Kāmādeva.

इ 5. *i*, *cl. 2. P.*, *1. P. A.* *eti*, *ayati*, *-te*, *iyāya*, *eshyati*, *etum*, Ved. *etave*, *etavai*, *etos*, to go; to go to or towards (with acc.); to come; to go away, escape, pass, retire; to return; to arrive at, reach, obtain; to fall into; to arise from, come from; to approach with prayers, ask; to undertake anything (with acc.); to appear, to be; to go on well, to prosper (e.g. *tasmān yuktasya eti pretakṛityā*, 'the funeral ceremony of one engaged in that goes on well or prospers'); to be employed in, go on with, be in any condition or relation (with a part, or inst., e.g. *Asura-rakshasānāṁ mṛidyamānānāṁ yanti*, 'the Asuras and Rakshas are being trampled upon'; *Gavāmāyanaṁ iyuh*, 'they were engaged in the Gavāmāyana'): Intens. or *cl. 4. A.* *iyate*, *inf.*, Ved. *iyādhyat*, to go quickly or repeatedly; to come, wander, run; to appear, make one's appearance; to approach any one with requests (with two acc.), ask, request; to be asked or requested: Caus. *āyayati*, *-yitum*, to cause to come; [cf. Gr. *ei-mi*, *i-mev*; Lat. *eo*, *imus*; Lith. *ei-mi*, 'I go'; Slav. *i-dā*, 'I go'; *i-ti*, 'to go'; Goth. *i-dāja*.]
It, (at the end of a few compounds) going; cf. *arheth*.

Ita, *as*, *ā*, *am*, gone; returned; obtained; remembered; (*am*), *n.* way.—*Itāsu* (*'ta-as'*), *us*, *us*, Ved. whose vital spirits have departed.

1. *itī*, *is*, *f.*, Ved. going, moving.

Itya, *as*, *ā*, *am*, to be gone to or towards.

Ityā, *f.*, Ved. going, a way; a litter, a palanquin.

Ithan, *ā*, *ā*, *am*, going.

Itvara, *as*, *i*, *am*, going, travelling, a traveller; cruel, harsh; poor, indigent; low, vile; contemned; (*i*), *f.* a disloyal or unchaste woman.

इकट ikkṭa, *as*, *m.* a kind of reed. See *ikkṭa*.

इक्काल ikkavāla in astrology = **اقبال** *iqbal*, good fortune, prosperity.

इक्षु ikshu, *us*, *m.* (fr. *rt. 3. ish* ?), the sugar-cane (twelve species of it are enumerated); N. of a river.—*Ikshu-kāṇḍa*, *as*, *am*, *m. n.* the stem or cane of the Saccharum Officinale, the sugar-cane; (*as*), *m.*, N. of two different species of sugar-cane, viz. Saccharum Munja Roxb. and Saccharum Spontaneum L.—*Ikshu-kuttaka*, *as*, *m.* a gatherer or reaper of sugar-cane.—*Ikshu-gandha*, *as*, *m.* Saccharum Spontaneum; a kind of Asteracantha Longifolia; (*ā*), *f.* Saccharum Spontaneum, Asteracantha Longifolia, Capparis Spinosa, Batatas Paniculata.—*Ikshu-gandhikā*, *f.* Batatas Paniculata.—*Ikshu-ja*, *as*, *ā*, *am*, coming from sugar-cane.—*Ikshu-tulyā*, *f.* Saccharum Spontaneum.—*Ikshu-dāṇḍa*, *am*, *n.* the stem or cane of the Saccharum Officinale.—*Ikshu-darbhā*, *f.* a kind of grass or sugar-cane.—*Ikshu-dā*, *f.*, N. of a river; see *ikshulā*, *ikshu-mālīnī*, *ikshu-mālavi*.—*Ikshu-netra*, *am*, *n.* a kind of sugar-cane.—*Ikshu-pattra*, *as*, *m.* the grain Penicillaria Spicata.—*Ikshu-pāka*, *as*, *m.* molasses.—*Ikshu-pra*, *as*, *m.* the plant Saccharum Sara.—*Ikshu-bālikā*, *f.* Saccharum Spontaneum.—*Ikshu-tulyā*.—*Ikshu-bhakhshikā*, *f.* a meal of sugar or

molasses. — *Ikshu-matī*, f., N. of a river in Kurukshetra. — *Ikshu-mālavi* or *ikshu-mālinī*, f., N. of a river; see *ikshu-dā*. — *Ikshu-mūla*, am, n. a kind of sugar-cane; the root of sugar-cane. — *Ikshu-meha*, as, m. diabetes or diabetes mellitus; see *madhu-meha*. — *Ikshumehin*, ī, tñi, ī, diabetic. — *Ikshu-yānta*, am, n. a sugar-mill. — *Ikshu-yonī*, īs, m. Saccharum Officinatum. — *Ikshu-rasa*, as, m. the juice of the sugar-cane; molasses, unrefined sugar; the cane Saccharum Spontaneum. — *Ikshurasakvātha*, as, m. raw or unrefined sugar, molasses. — *Ikshurasoda* ('sa-ud'), as, m. the sea of syrup. — *Ikshu-vāṇa*, am, n. a sugar-cane wood. — *Ikshu-vallari* and *ikshu-vallī*, f. Batatas Paniculata. — *Ikshu-vāṭikā* or *ikshu-vāṭī*, f. Saccharum Officinatum, the common yellow cane. — *Ikshu-vāṭī*, as, m. the sea of syrup, one of the seven seas. — *Ikshu-vikāra*, as, m. sugar, molasses; any sweetmeat. — *Ikshu-veshṭana*, as, m. a kind of sugar-cane. — *Ikshu-sākaṭa* or *ikshu-sākina*, am, n. a kind of sugar-cane. — *Ikshu-samudra*, as, m. the sea of syrup, one of the seven seas. — *Ikshu-sāra*, as, m. molasses, raw or unrefined sugar. — *Ikshvārī*, īs, m. (for *ikshu-vārī* ?), Saccharum Spontaneum. — *Ikshvālīka*, as, m. (for *ikshu-bālīka*), Saccharum Spontaneum; (ā), f. another sort, Saccharum Fuscum, (native reed-pens are made from its stem.)

Ikshuka, as, m. sugar-cane.
Ikshukiya, f. a region abounding in sugar-cane.
Ikshura, as, m. Capparis Spinosa; Asteracantha Longifolia; Saccharum Spontaneum.
Ikshuraka, as, m. Capparis Spinosa; Saccharum Spontaneum.

Ikshulā, f., N. of a river. See *ikshu-dā*.

इक्ष्वाकु *ikshvāku*, us, m., N. of a son of Manu Vaivasvata, father of Kulkshi and first king of the solar dynasty in Ayodhyā; a descendant of Ikshvāku; the Jains derive their Cakravartins and many of their Arhats from Ikshvāku; (ās), m., N. of a warrior-tribe derived from Ikshvāku; (us), f. a bitter gourd; according to some, the Coloquintida (Citrullus Colocynthis), the fruit of a wild species of Lagerania Vulgaris. — *Ikshvāku-kula-ja*, as, ā, am, born in the family of Ikshvāku.

इक्ष् *ikh*, cl. 1. P. *ekhati*, *iyekha*, *ekkhishyati*, *ekhitum*, to go, move; [cf. Gr. *έκω*, *εἰχωμαι* ?].

इक्ष्वा *in-kāra* and *in-kṛita* = *hin-kāra*, *hin-kṛita*, q. v.

इक्ष् *inkh*, cl. 1. P. *inkhati*, *inkhān-śakāra*, *inkhishyati*, *inkhitum*, to go, move; [cf. Hib. *inchim*, 'I go on, proceed, march.']

इङ्ग *ing*, cl. 1. P., ep. A. *ingati*, -te, *ingān-śakāra*, *ingishyati*, *ingitum*, to go, to go to or towards; to move or agitate: Caus. P. *ingayati*, -yitum, to move, agitate, shake; (in gram.) to divide or separate the members of a compound word, to use a word or bring it into such a grammatical relation that it is considered *ingya*; see below; [cf. Hib. *ing*, 'a stir, a move.']

Ingā, as, ā, am, movable, locomotive; surprising, wonderful; (as), m. a hint or sign, an indication of sentiment by gesture, knowledge; (ā), f. a kind of counting.

Ingana, am, n. shaking; (in gram.) the operation by which one member of a compound is separated from another, as by the *ava-graha* or mark of tmesis.

Ingita, am, n. palpitation, change of the voice, internal motion, motion of various parts of the body as indicating the intentions; hint, sign, gesture; aim, intention, real but covert purpose. — *Ingita-kovidā* or *ingita-jña*, as, ā, am, understanding signs, acquainted with the gesture of another, skilled in the expression or interpretation of the internal sentiments by the external gesture.

Ingya, as, ā, am, movable from its place; in the Prāśasthikas a term for those words or rather parts of a compound word which in certain grammatical

operations may be separated from the preceding parts, a word which in the Pada-pāṭha is divided by the *ava-graha* or mark of tmesis.

इङ्गिद *ingida*, N. of a plant, = *inguda* (?).

इङ्गुद *inguda*, as, ī, m. f., N. of a medicinal tree, Terminalia Catappa; in Bengal confounded with Putrajiva Roxburghii Wall.; (am), n. the nut of the tree Terminalia Catappa.

Ingula, as, ī, m. f., N. of the tree Terminalia Catappa.

इचिकिल *icikila*, as, m. a pond, mud, mire.

इच्छक 1. *icchaka*, as, m. the citron, Citrus Medica L.

इच्छक 2. *icchaka*, *iccha* *icchā*, &c. See under 3. *icā* at page 142.

इञ्जल *ijjala*, as, m. a small tree growing in wet and saline soil, or on low grounds near the sea, Barringtonia Acutangula Gaertn.

इज्य *ijya*, as, m. (fr. rt. *yaj*), a teacher; an epithet of Bṛihaspati the teacher or Guru of the gods; (ā), f. a sacrifice, making offerings to the gods or manes; a gift, a donation; worship, reverence; meeting, union; a cow; a bawd or procuress. — *Ijyā-śīla*, as, m. a frequent sacrificer.

इञ्चाक *incāka*, as, m. a shrimp or prawn.

इट् *iṭ*, cl. 1. P. *etati*, *etitum*, to go, to go to or towards; Ved. to make haste, to err.

इट् *iṭa*, as, m., Ved. cane or grass; a web made of it, a mat. — *Iṭa-sūna*, am, n., Ved. a texture of reed, a mat.

इटत *iṭata*, as, m., N. of a Bhārgava, author of a hymn of the R̥g-veda.

इट्चर *iṭ-čara*, as, m. (fr. 4. *ish* and *čara*), a bull or steer allowed to go at liberty.

इडिमिका *iḥimikā*, f. title of a section of the Kāthaka recension of the Yajur-veda.

इडि *iḍ*, Ved. (only in inst., gen., abl. sing., and acc. pl. *iḍā* and *iḍas*; or, according to the spelling in the R̥g-veda, *iḍā* and *iḍas*), a refreshing draught, refreshment, libation offered to the gods; the flow of speech, the stream of sacred words and worship, prayer; (Sāy.) the earth, food; (*iḍas* or *iḷas*), pl. the object of devotion, addressed in the third or fourth verses of the Āpṛi hymns, (so used only in R̥g-veda 3, 4, 3; but also erroneously referred to in the Brāhmaṇas &c. as if etymologically connected with the words *iḍya*, *iḍita*, *iḷita*, 'the praiseworthy', 'the praised', which are used in the third or fourth verses of the other Āpṛis as the designation of the same object of worship.) — *Iḍas-pati*, īs, m., N. of Vishnu. — *Iḍa-devatā*, f. deity of the libation. — *Iḷas-pati*, īs, m., Ved. a N. of Pūshan. — *Iḷas-pade*, in the place of sacred libation, i. e. at the altar or place of offering.

Iḍā, as, m., Ved. This word occurs only in one sacred formula as an epithet of Agni, who is to be addressed with prayers, or invoked with the stream or flow of praise.

Iḍā, f. or (in R̥g-veda) *iḷā*, (not to be confounded with the inst. case of *iḍ* above), refreshing draught, refreshment, animation, recreation, comfort, vital spirit; food; offering, libation, especially a holy libation, coming between the Prayāga and Anuyāga, and consisting of four preparations of milk, poured into a vessel containing water, and then partially drunk by the priest and sacrificer; (metaphorically cf. *iḍ*) stream or flow of praise and worship, personified as the goddess of sacred speech and action, invoked together with Aditi and other deities, but especially in the Āpṛi hymns together with Sarasvatī and Mahī or Bhārati; (Sāy.) the earth, food; (*iḍā*, as the libation and offering of milk is personified in the cow, the symbol of feeding and giving, whence the word *iḍā* is given as a synonym of 'cow'. The goddess *Iḍā* or

Ilā is the daughter of Manu or of man thinking on and worshipping the gods; she is the wife of Budha and mother of Purūravas; in another aspect she is called Maitravarūṇi as daughter of Mitra-Varuṇa, two gods who were objects of the highest and most spiritual devotion. *Ilā* is also a N. of Durgā, of a daughter of Dakṣa and wife of Kaśyapa, of a wife of Vasudeva and of the Rudra, Rita-dhvaja; a tubular vessel, one of the principal channels of the vital spirit, that which is on the right side of the body. *Ilāyās-pade*, at the place of Iḍā, i. e. of worship and libation, earth. — *Iḍā-vat*, ān, atī, at, Ved. refreshing, granting fresh vital spirits; possessed of refreshment, refreshed; (Sāy.) possessed of sacrificial food.

Iḍāḍikā, f. (fr. *iḍā* ?), a wasp.

Iḍikā, f. the earth.

इडिक्क *iḍikka*, as, m. a wild goat.

इडुर *iḍara*, as, m. a bull fit to be set at liberty. See *iṭ-čara*.

इड्डीन्थ *iḍdīntha*, as, m. a knife (?).

इड्ढु *iḍḍa*, am, n., Ved. (used in du.) two round small plates made of Muḍja reed, used as coverings for the hands in taking the fire-pans from the fire.

इस्वीन्दु *iṣvīndu*, us, m. the tree Trochis Aspera (?).

इस्वेरिका *iṣverikā*, f. a kind of cake.

इतर *i-tara*, as, ā, at, Ved. am (comparative form of pronom. base 3. *i*; cf. Lat. *iterum*; Hib. *iter*), the other (of two), another; (pl.) the rest; (with abl.) different from; low, vile; expelled, rejected; *itaru itara*, the one—the other, this—that. (*Itara* connected antithetically with a preceding word often signifies the contrary idea, e. g. *vijayāya itarāya vā*, to victory or defeat; so in Dvandva compounds, *sukhetareṣhu*, in happiness and distress. It sometimes, however, forms a Tat-purusha compound with another word to express the one idea implied in the contrary of that word, e. g. *dakṣiṇetara*, the left hand.) — *Itara-jana*, ās, m. pl. other men; a euphemistic title of certain beings who appear to be considered as spirits of darkness; Kuvera belongs to them. — *Itara-tas*, ind. otherwise than, different from; *itāścetarataśca*, hither and thither. — *Itara-ithā*, ind. in another manner, in a contrary manner; per-
versely; on the other hand, else.

Itarā, f., N. of the mother of Aitareya.

Itaredara, as, ā, am (occurring chiefly in oblique cases of sing. and in comp.; fr. *itarā-itarā*, which may be for *itaras-itarā*, cf. *anyo'nya*, *paraspara*), one another, one with another, mutual, respective, several; (am), n. or adv. mutually, &c. — *Itaretara-kāmyā*, f. respective or several fancies or inclinations. — *Itaretarāśraya* ('ra-āś'), as, ā, am, affecting or concerning mutually.

Itare-dyus, ind. at another or different day.

Itama, as, ā, at (superlative form of 3. *i*), another (of many ?).

इतस *i-tas*, ind. (fr. 3. *i* with affix *tas*, used like the abl. case of the pronoun *idam*), from hence, hence, here (opposed to *amu-tas* and *amu-tra*); from this point; from this world, in this world; *itas itas*, here—there; *itāścetaśca*, hence and thence, hither and thither, here and there, to and fro; from this time, now; therefore. — *Itā-iti*, īs, īs, ī, Ved. extending or reaching from hence; existing or lasting longer than the present time, future; (Sāy.) one who has obtained help. — *Itas-tatas*, ind. here and there, hither and thither.

इति 2. *iṭi*, ind. (fr. pronominal base 3. *i*), in this manner, thus. In its original signification *iṭi* refers to something that has been said or thought, or lays stress on what precedes. In the Brāhmaṇas it is often equivalent to 'as you know,' reminding the hearer or reader of certain customs, conditions, &c., supposed to be known to him.

In quotations of every kind *iti* means that the preceding words are the very words which some person has or might have spoken, and placed thus at the end of a speech it serves the purpose of inverted commas (e.g. *ity ukhvā*, having so said; *itī kṛtvā*, having so considered, having so decided). It may often have reference merely to what is passing in the mind, e.g. *bālo 'pi nācamantaryo manushya itī bhūmipah*, a king, though a child, is not to be despised, saying to one's self, 'he is a mortal,' (Gram. 928.) In theatrical language *itī tathā karoti* = after these words he acts so.

Sometimes *itī* is used to include under one head a number of separate objects aggregated together (e.g. *tjyādhayyanadānāni tapah satyaṃ kṣamā damah alobha itī mārgo 'yam*, 'sacrificing, studying, liberality, penance, truth, patience, self-restraint, absence of desire,' this course of conduct, &c.).

Itī is sometimes followed by *evam*, *iva*, or a demonstrative pronoun pleonastically (e.g. *tām brūyād bhavatyīva*, her he may call 'lady,' thus).

Itī may form an adverbial compound with the name of an author (e.g. *itipāṇini*, thus according to Pāṇini). It may also express manifestation (lo! behold!), something additional (as in *ity-ādī*, et cetera), order, arrangement specific or distinctive, and identity. It is used by native commentators after quoting a rule to express 'according to such a rule' (e.g. *anudātta-mita ity Ātmanepadam bhavati*, according to the rule of Pāṇini I. 3, 12, the Ātmanepada takes place). *Kim itī* = *kim*, wherefore, why? (In the Sātapatha-Brahmana *tī* occurs for *itī*; cf. Prākṛit *tī* and *itī*). — *Itī-katha*, *as*, *ā*, *am*, unworthy of trust, not fit to be credited; wicked, lost; (*ā*), *f*, unmeaning or nonsensical discourse; (? for *atī-katha*, *q. v.*) — *Itī-karaṇa*, *am*, *n*. or *itī-kāra*, *as*, *m*, the word *itī*. — *Itī-kartavya*, *as*, *ā*, *am*, proper or necessary to be done according to certain conditions; (*am*), *n*. duty, obligation. — *Itīkartaṇya-tā*, *f*. or *itīkārya-tā* or *itī-kṛtya-tā*, *f*. any proper or necessary measure, obligation. — *Itīkartaṇyatā-mūḍha*, *as*, *ā*, *am*, embarrassed, dumfounded, wholly at a loss what to do. — *Itī-tha*, *as*, *i*, *am*, Ved. such a one, such, e.g. *pureti-thyaṣ* (? *rātryaṣ* dat. sing.) *marīkhyat*, before such and such a day thou wilt die. — *Itī-mātra*, *as*, *ā*, *am*, of such extent or quality. — *Itī-va*, ind. in the same manner. — *Itī-vṛtta*, *am*, *n*. occurrence, event. — *Itī-artham*, ind. for this purpose. — *Itī-ādī*, *is*, *īs*, *ī*, having such (thing or things) at the beginning, thus beginning, and so forth, et cetera. — *Itī-ukta*, *am*, *n*. information, report, narrative.

Itī-ha, ind. thus indeed, (according to tradition.)

Itī-hāsa, *as*, *m*. (*itī-ha-āsa*, 'so indeed it was'), talk, legend, tradition, history, traditional accounts of former events, heroic history, as the Mahā-bhārata.

इतिहास itī-hāsa. See under 2. *itī* above.

इतीक itīka, *as*, *m*. *N.* of a people.

इकट itkaṭa, *as*, *m*. a kind of reed or grass. See *ikṛta*.

इत्तिला itkilā, *f*. *N.* of a perfume. See *roḍā*.

इथ ittha, *am*, *n*. in astronomy = *ixōs*.

इथम् ittham, ind. (fr. *id*, *q. v.*), thus, in this manner; [cf. Lat. *item*]. — *Ittham-vidha*, *as*, *ā*, *am*, of such a kind, endowed with such qualities. — *Ittham-kāram*, ind. in this manner. — *Ittham-bhāva*, *as*, *m*. the being thus endowed. — *Ittham-bhūta*, *as*, *ā*, *am*, become thus, being thus or in such manner; so circumstanced.

इथशाल itthasāla, (in astrology) *N.* of the third Yoga, = Arabic *إتصال*.

इथा itthā, ind., Ved. thus; (often used in the R̥g-veda, and sometimes only to lay stress on a following word; therefore by native etymologists

considered as a particle of affirmation.) *Itthā* is often connected with words expressing devotion to the gods &c. in the sense of thus, truly, really; especially with *dhi* as an adjective. Hence *itthā-dhi* = such, i. e. true (*satya*) or real worship. Similarly, *itthā-dhī*, *is*, *īs*, *ī*, so devout, so pious, i. e. very devout; (Sāy.) performing such or true works.

इथात् itthāt, ind. (= *ittham*), Ved. thus, in this way.

इद् id, ind., Ved. (probably the neut. form of the pronom. base *i*, see 3. *i*); a particle of affirmation, even, just, only; (especially in strengthening an antithesis, e.g. *yathā vāsanti devās tathā id asat*, as the gods wish it, thus indeed it will be; *dīp-santa id ripavo nāha dēbhuh*, the enemies wishing indeed to hurt were in nowise able to hurt.)

Id is often added to words expressing excess or exclusion (e.g. *viśva it*, everyone indeed; *śaśvad it*, constantly indeed; *eka it*, one only). At the beginning of sentences it often adds emphasis to pronouns, prepositions, particles (e.g. *tvam it*, thou indeed; *yadi it*, if indeed, &c.).

Id occurs often in the R̥g-veda, seldom in the Brāhmaṇas, and its place is taken in classical Sanskrit by *eva* and other particles.

इदम् idam, *ayam*, *iyam*, *idam* (fr. *id*, a kind of neut. of the pronom. base *i* with *am*; cf. Lat. *is*, *ea*, *id*, and *idem*: the regular forms are partly derived from the pronom. base *a*; see Gram. 224). The Veda exhibits various irregular formations, e.g. fr. pronom. base *a*, an inst. *enā*, *ayā*, and gen. loc. *da*. *ayos*; fr. the base *ima*, a gen. sing. *imasya*, &c.: the forms derived fr. *a* are used enditically if they take the place of the third personal pronoun, do not stand at the beginning of a verse or period, and have no peculiar stress laid upon them), this, this here, referring to something near the speaker; known, present; (opposed to *adas*, e.g. *ayam lokaḥ* or *idam vīśvam* or *idam sarvam*, this earthly world, this universe; *ayam agnīḥ*, this fire which burns on the earth; but *asāv agnīḥ*, that fire in the sky, i. e. the lightning; so also *idam* or *iyam* alone signifies 'this earth'; *ime smaḥ*, here we are.)

Idam often refers to something immediately following, whereas *etad* points to what precedes (e.g. *śrutvā etad idam ūcuh*, having heard that they said this).

Idam occurs connected with *yad*, *tad*, *etad*, *kim*, and a personal pronoun, partly to point out anything more distinctly and emphatically, partly pleonastically (e.g. *tad idam vākyaṃ*, this speech here following; so 'yam *Vidūṣhakah*, this *Vidūṣhaka* here).

Idam, ind., Ved. here, to this place; now, even, just; there; with these words. — *Idam-rūpa*, *as*, *ā*, *am*, Ved. having this shape. — *Idam-vid*, *t*, *i*, *t*, knowing this or conversant with this. — *Idam-kārya*, *f*. the plant *Hedysarum* Alhagi. — *Idam-vasu*, *us*, *us*, *u*, Ved. rich in this and that. — *Idam-tā*, *f*. identity. — *Idam-prakāram*, ind. in this manner. — *Idam-prathama*, *as*, *ā*, *am*, doing anything for the first time. — *Idam-maya*, *as*, *i*, *am*, Ved. made or consisting of this.

Idamyu, *us*, *us*, *u*, wishing this.

इदा idā, ind. (fr. pronom. base 3. *i*), Ved. now, at this moment; (often connected with a gen. of *aham*, e.g. *idā ahaṇ* or *ahna idā*, this present day, 'now-a-days'; and with *hyas*, e.g. *idā hyah*, only yesterday.) — *Idā-vatsara*, *as*, *m*. originally perhaps 'the present or current year,' then one of the names given to the single years of a period of five years; one of the five years in which gifts of clothes and food are productive of great rewards. — *Idā-vatsariya*, *as*, *i*, *am*, belonging to such a year. — *Idū-vatsara* and *id-vatsara* = *idā-vatsara* above. — *Id-vatsariya* = *idā-vatsariya* above.

I-dānim, ind. now, at this moment, in this case, just, even; (with gen. of *aham*, e.g. *idānim ahaṇ*,

this present day, 'now-a-days'; *idānim eva*, just now; immediately; *idānim api*, in this case too; *tata idānim*, thereupon, then.) In rare cases it is an expletive, affecting but slightly the sense. *Idānim* as a measure of time is the fifteenth part of an *etarhi*, and is then declinable (e.g. *yāvanti Etarhiṇi tāvanti pañcadasakṛitva Idānint*, as many *Etarhis*, so many *Idānims* fifteen times repeated). — *Idānintana*, *as*, *i*, *am*, present, momentary, of the present moment.

इद्, इध्, &c. See under *indh*.

इन् in, cl. 8. P., Ved. *inoti*, *ainot*, 2nd sing. impv. *inuhi* or *inu*, cl. 9. P., 1st pl. *inimasi*, cl. 6. P. (fr. *inv*) *invati*, perf. 3rd pl. *invre*, to advance upon, press upon, drive; to infuse strength, invigorate; to use force, to force; drive away, keep back, remove; to have in one's power, to take possession of, pervade; dispose; to be lord or master of a thing or an art. See *inv*.

Ina, *as*, *ā*, *am*, Ved. able, strong, energetic, determined, bold; powerful, mighty, wild; glorious; (*as*), *m*. a lord, a master; a king; the sun; the lunar mansion *Hasta*. — *Ina-sabha*, *am*, *n*. a royal court or assembly.

इनक्ष inaksh, *inakshati* (a Ved. Desid. of *naksh*), to endeavour to reach, strive to obtain.

इनानी ināni, *f*. *N.* of a plant (= *Vatapattri*).

इनु inu, *us*, *m*. *N.* of a Gandharva.

इन्धिहा inthihā, *f*. an astrological term taken from the Arabic.

इन्द ind, cl. 1. P. *indati*; *aindat*, *indām-babhūva*, *inditum*, to be powerful; (this root seems to be formed merely for the etymology of the word *indra*, *q. v.*)

इन्दमर indambara, *am*, *n*. the blue lotus, *Nymphaea Cærulea*. See *indī-vara*.

इन्दिर indindira, *as*, *m*. a large bee.

इन्दिरा indirā, *f*. epithet of Lakshmi, wife of Vishnu. — *Indirā-mandira*, *as*, *m*. epithet of Vishnu. — *Indirālaya* ('*rā-āl*'), *am*, *n*. (lit. 'the abode of *Indirā* or Lakshmi'), the blue lotus, *Nymphaea Stellata* and *Cyanea*. (The goddess *Indirā* issued at the creation from the petals of the flower.) — *Indirā-vara*, *am*, *n*. = preceding.

इन्दिवर indī-vara or *indī-vāra* or *indī-vara*, *am*, *m*. (contracted fr. *indirā-vara*), the blue lotus, *Nymphaea Stellata* and *Cyanea*, see *indirā*; (*i*), *f*. the plant *Asparagus Racemosus*; (*ā*), *f*. *N.* of another plant.

Indivariṇi, *f*. a group of blue lotuses.

इन्दु indu, *us*, *m*. (said to be fr. rt. *und*; perhaps connected with *vindu*, which last is unknown in the R̥g-veda), Ved. a drop, especially of Soma, Soma; a bright drop, a spark; the moon; (*avas*), *m*. pl. the moons, i. e. the periodic changes of the moon; time of moonlight, night; (*us*), *m*. camphor. (In the Brāhmaṇas *indu* is used only for the moon; but the connection between the senses 'Soma juice' and 'moon' in the word *indu* has led to the same two ideas being transferred in classical Sanskrit to the word *Soma*, although the latter has properly only the sense 'Soma juice'.) — *Indu-kamala*, *am*, *n*. the white lotus. — *Indu-kālā*, *f*. a digit of the moon; *N.* of several plants, *Cocculus Cordifolius*, *Sarcostema Viminalis*, *Ligusticum Ajowan*. — *Indu-kalikā*, *f*. the plant *Pandanus Odoratissimus*. — *Indu-kānta*, *as*, *m*. the lunar gem, the moon-stone; (*ā*), *f*. night. — *Indu-ja*, *as*, *m*. epithet of the planet mercury, 'son of the moon'; (*ā*), *f*. *N.* of the river *Revā* or *Narmadā* in the Dekhan. — *Indu-janaka*, *as*, *m*. the ocean, lit. 'father of the moon,' (the moon being produced amongst other things at the churning of the ocean.) — *Indu-dala*, *as*, *m*. a portion of the moon, a digit, crescent. — *Indu-putra*, *as*, *m*. epithet

of the planet Mercury. — *Indu-pushpikā*, f. the plant *Methonica Superba*. — *Indu-bhrit*, t, m. epithet of Siva, 'bearing the crescent on his forehead.' — *Indu-mani*, s, m. the moon-stone. — *Indu-maṇḍala*, am, n. the orb or disc of the moon. — *Indu-mat*, s, m., Ved. (in liturgical language) an epithet of Agni, because in the verses in which he is addressed the word *indu* occurs; (tī), f. day of full moon; N. of the sister of Bhoja and wife of Aja; N. of a river. — *Indu-mauli*, is, m. epithet of Siva; see *indu-bhrit*. — *Indu-ratna*, am, n. a pearl. — *Indu-rāj*, t, m. the moon, king of the stars. — *Indu-rekhā*, f. a digit of the moon. — *Indu-lekhā*, f. a digit of the moon; the plant *Menispermum Glabrum*; the moon-plant *Asclepias Acida*; a kind of lovenge, *Ligusticum Ajwa*. — *Indu-lohaka*, am, n. silver. — *Indu-vadanā*, f. a metre of four verses of which each contains fourteen syllables. — *Indu-vallī*, f. the plant *Sarcostemma Viminalis*. — *Induvāra* in astrology = the Arabic *إندبا*. — *Indu-vrata*, am, n. a religious observance depending on the age of the moon; diminishing the quantity of food by a certain portion daily, for a fortnight or a month, &c. — *Indu-sekhara*, as, m. 'moon-crested,' an epithet of Siva.

Induka, as, m., N. of a plant, = *āsmantaka*.

इन्दुर indūra, as, m. a rat, a mouse [cf. *undura*, *unduru*].

इन्द्र indra, as, m. (fr. rt. in or ind or obsoleto rt. *idā*), the god who in Vedic mythology reigns over the deities of the intermediate region or atmosphere; he fights against and conquers with his thunderbolt (*vajra*) the demons of darkness, and is in general a symbol of generous heroism; (*Indra* was not originally lord of the gods of the sky, but his deeds were most useful to mankind, and he was therefore addressed in prayers and hymns more than any other deity, and ultimately superseded the more lofty and spiritual Varuṇa. In the later mythology *Indra* is subordinated to the triad *Brahmā*, *Vishṇu*, and *Śiva*, but remained the chief of all other deities in the popular mind; he is also regent of the east quarter, and considered one of the twelve *Ādityas*: in the *Vedānta* he is identified with the supreme being; the first, the chief (of any class of objects); a prince; the pupil of the right eye (that of the left being called *Indrāṇi* or *Indra's wife*); N. of the plant *Wrightia Antidyenterica*, &c. see *kutaja*); a vegetable poison; N. of the twenty-sixth Yoga or division of a circle on the plane of the ecliptic; the Yoga star in the twenty-sixth Nakṣatra, γ Pegasi; the human or animal soul, the portion of spirit residing in the body; night; one of the nine divisions of *Jambu-dvīpa* or the known continent; best, excellent (in compounds); (ā), f. the wife of *Indra*, see *indrāṇi*; N. of a plant, Marjoram (?), see *phaniijhava*. — *Indra-rishabha*, as, ā, am, Ved. having *Indra* as a bull, or impregnated by *Indra*, epithet of the earth. — *Indra-karman*, ā, m. epithet of *Vishṇu*, 'performing *Indra's* deeds.' — *Indra-kila*, as, m., N. of a mountain; a rock. — *Indra-kujara*, as, m. *Indra's* elephant; see *airāvata*. — *Indra-kūṭa*, as, m., N. of a mountain. — *Indra-kṛishṭa*, as, ā, am, wounded by *Indra*, growing in a wild state. — *Indra-sentiment* by *Indra's* banner; N. of a man. — *Indra-cūting*. — *Indra-śa* or *indrakoshaka*, as, m. a by which one member of balcony or terrace; a pin or from another, as by the *ara*- wall. — *Indra-gīri*, is, internal motion, motion of various parts. — *Indra-gīri*, as, ā, am, as indicating the intentions; his teacher of *Indra*; aim, intention, real but covert purpose, as, ā, ās, *komṭa* or *ingitajia*, as, ā, am, tor; (as), m. signs, acquainted with the gesture of *Indra* in this sense in the expression or interpretation of it, m., Ved. sentiments by the external gesture. — *Indra*. — *Indra*, as, ā, am, movable from its place. — *Indra-Pratīśākyas* a term for those words or rats. — *Indra* of a compound word which in certain grantha, n. a

necklace consisting of 1008 strings. — *Indra-janana*, am, n. *Indra's* birth. — *Indra-jananiya*, as, ā, am, treating of *Indra's* birth. — *Indra-jā*, ās, ās, am, Ved. originating from *Indra*. — *Indra-jānu*, us, m., N. of a monkey. — *Indra-jāla*, am, n., Ved. the net of *Indra*; a weapon employed by *Arjuna*, stratagem or trick in war; deception, cheating; conjuring, juggling. — *Indra-jālika*, as, ī, am, a juggler, a conjurer; deceptive, unreal. — *Indra-jālin*, ī, m., N. of a Bodhi-sattva. — *Indra-jit*, t, m. 'conqueror of *Indra*,' N. of the son of *Rāvana*; of a *Dānava*; of the father of *Rāvana* and king of *Kāśmīra*; an author of the seventeenth century. — *Indrajit-vijayin*, ī, m. 'conqueror of *Indrajit*,' an epithet of *Lakṣmana*. — *Indra-jūta*, as, ā, am, Ved. promoted, excited, or procured by *Indra*. — *Indra-jyeshtha*, as, ā, am, Ved. whose chief is *Indra*, led by *Indra*. — *Indra-tama*, as, ā, am, Ved. most *Indra-like*, mighty, powerful. — *Indra-tā*, f. power and dignity of *Indra*. — *Indra-tāpana*, as, m., N. of a *Dānava*. — *Indra-tūla* or *indrātūlaka*, am, n. a flock of cotton, a flocculent seed &c. blown about in the air. — *Indra-toyā*, f., N. of a river. — *Indra-tva*, am, n. *Indra's* power and dignity; kingship. — *Indra-tvota*, as, ā, am (fr. *indra-tvā-ūta*), Ved. favoured or protected by thee, O *Indra*. — *Indra-datta*, as, m., N. of a *Brāhman*. — *Indra-dāru*, us, m., the tree *Pinus Devadāru*. — *Indra-devī*, f., N. of the wife of king *Meghavāhana*, who built a monastery called *indradevi-bhavana*. — *Indra-dymna*, as, m., N. of a man with the patronymic *Bhāllaveya*; (am), n., N. of a lake. — *Indra-dru*, us, m. the plants *Terminalia Arjuna* and *Wrightia Antidyenterica*. — *Indra-druma*, as, m. the plant *Terminalia Arjuna*. — *Indra-dvīpa*, as, am, m. n. one of the nine *dvīpas* or divisions of the known continent. — *Indra-dhanus*, us, n. *Indra's* bow, the rainbow. — *Indra-dhva*, as, m., N. of a *Tathāgata* or of a *Nāga*. — *Indra-nakṣatra*, am, n., Ved., *Indra's* lunar mansion; an epithet of *Phalguni*. — *Indra-nīla*, as, m. a sapphire. — *Indranīlaka*, as, m. an emerald. — *Indra-patnī*, f., Ved. the wife of *Indra*. — *Indra-parjī*, f., N. of a plant, perhaps *Methonica Superba*. — *Indra-parvata*, as, m., N. of a mountain. — *Indra-pātama*, as, ā, am, Ved. drunk by *Indra* with more pleasure than by any one else. — *Indra-pāna*, as, ā, am, Ved. drunk by *Indra* (anything which serves as his drink). — *Indra-pālita*, as, m. 'protected by *Indra*,' N. of a king; also of a *Vaiśya*. — *Indra-pita*, as, ā, am, Ved. drunk by *Indra*. — *Indra-putrā*, f., Ved. daughter of *Indra*. — *Indra-purogama*, as, ā, am, preceded or led on by *Indra*, having *Indra* as leader. — *Indra-purohitā*, f. the asterism *Pushya*. — *Indra-pushpā* or *indra-pushpikā* or *indra-pushpi*, f. the medicinal plant *Methonica Superba*. — *Indra-pramatī*, t, m. a descendant of *Vaiśiṣṭha*, author of some verses of the *Rig-veda*. — *Indra-pramada*, as, m. of a man. — *Indra-prasūta*, as, ā, am, Ved. caused or impelled by *Indra*. — *Indra-prastha*, am, m. n., N. of a city on the *Yamunā* (now *Delhi*), the residence of the *Pāṇḍavas*. — *Indra-praharaṇa*, am, n. *Indra's* weapon, the thunderbolt. — *Indra-brāhmaṇa*, as, m., N. of a man. — *Indra-bhaginī*, f. 'Indra's sister,' epithet of the wife of *Siva*. — *Indra-bhūti*, t, m., N. of one of the eleven *Gaṇādhīpas* of the *Jainas*. — *Indra-bheshaja*, am, n. dried ginger. — *Indramaha*, am, n., N. of a ceremony beginning with the words *indram aham*. — *Indramaha-kāmika*, as, m. a dog. — *Indra-mādana*, as, ā, am, Ved. animating or delighting *Indra*. — *Indra-mārga*, as, m., N. of a *Tirtha*. — *Indra-medhi*, ī, īni, ī, Ved. whose friend or ally is *Indra*. — *Indra-yava*, am, n. *Indra-grain*; the seed of the *Wrightia Antidyenterica*. — *Indra-yoga*, as, m., Ved., *Indra's* union or uniting power. — *Indra-lypta*, as, am, m. n. or *indra-lyptaka*, am, n. morbid baldness of the head; loss of beard. — *Indra-loka*, as, m., N. of *Indra's* world; *Svarga* or paradise. — *Indralokāgamanu* ('ka-āy'), am, n. (*Arjuna's*) approach to *Indra's* world. — *Indralokeśa* ('ka-īś'), as, m. the lord of *Indra's* world, i. e. *Indra*; a guest (as conferring paradise on his

host). — *Indra-vansā*, f. a metre of four lines, each of which contains twelve syllables. — *Indra-vajrā*, f. a metre of four lines occurring frequently in epic poetry; each line contains eleven syllables. — *Indra-vat*, or in some cases *indrā-vat*, ās, atī, at, Ved. associated with or accompanied by *Indra*. — *Indra-varman*, ā, m., N. of a warrior. — *Indra-vallari* or *indra-vallī*, f. the plant *Cucumis Colocynthis* (?). — *Indra-vasti*, t, m. f. (?) the calf (of the leg). — *Indra-vātātama*, as, ā, am, Ved. much desired by *Indra*. — *Indra-vāyu*, ā, m. du. *Indra* and *Vāyu*. — *Indra-vāruṇikā* or *indra-vāruṇī*, f. *Colocynthis*, a wild bitter gourd, *Cucumis Colocynthis*; the favourite plant of *Indra* and *Varuṇa*. — *Indra-vāh*, t, m., Ved. carrying *Indra*. — *Indra-vija*, am, n. the seed of the *Wrightia Antidyenterica*. — *Indra-vikṣha*, as, m. — *indra-dāru*. — *Indra-vṛiddhā*, f. a kind of abscess. — *Indra-vṛiddhika*, as, m. a kind of horse. — *Indra-vaidūrya*, am, n. a kind of precious stone. — *Indra-vrata*, am, n. 'Indra's rule of conduct,' one of the duties of a king, viz. to distribute benefits as *Indra* pours down rain. — *Indra-sakti*, t, f. *Indra's* wife or personified energy of *Indra*. — *Indra-satru*, us, us, u, Ved. whose enemy or conqueror is *Indra*, conquered by *Indra* (with the *Udatta* on the first syllable; differently accented the word might mean 'an enemy of *Indra*'); (us), m. 'Indra's enemy,' epithet of *Prahlāda*. — *Indra-salabha*, as, m., N. of a man. — *Indra-saila*, as, m., N. of a mountain. — *Indra-sreshtha*, as, ā, am, Ved. having *Indra* as chief, led by *Indra*; see *indra-jyeshtha*. — *Indra-sakti*, ā, m., Ved. one whose ally or companion is *Indra*. — *Indra-sandhā*, f. connection or alliance with *Indra*. — *Indra-sārathi*, t, t, t, Ved. driving in the same carriage with *Indra*, an epithet of *Vāyu*. — *Indra-sāvartī*, t, m., N. of the fourteenth *Manu*. — *Indra-suta*, as, m. 'son of *Indra*,' N. of the monkey-king *Bali*; also an epithet of *Arjuna* and *Jayanta*. — *Indra-suras*, as, m. a shrub, the leaves of which are used in discutient applications, *Vitex Negundo*. — *Indra-surā*, f. or *indra-surisa*, as, m., N. of the same plant (?). — *Indra-sūnu*, us, m. 'the son of *Indra*,' epithet of the monkey-king *Bali*. — *Indra-sena*, as, m., N. of several men; N. of a *Nāga*; (ā), f., N. of several women. — *Indrasena-dvitiya*, as, ā, am, attended by *Indrasena*. — *Indra-senā*, f., Ved., *Indra's* missile. — *Indra-stut*, t, m. or *indra-stoma*, as, m. 'praise of *Indra*,' N. of particular hymns to *Indra* in certain ceremonies. — *Indras-val*, ās, atī, at, Ved. similar to *Indra*; (*Sāy*.) accompanied by *Indra*, possessed of power (?). — *Indra-hava*, as, m., Ved. invocation of *Indra*. — *Indra-hasta*, as, m. a kind of medicament. — *Indrāgni-devatā* ('ra-ay'), f. the sixteenth lunar mansion. — *Indrāgni-dhūma*, as, m. frost, snow. — *Indrānuja* ('ra-an'), as, m. 'the younger brother of *Indra*,' an epithet of *Vishṇu* or *Kṛishṇa*. — *Indrābha* ('ra-ābh'), as, m., N. of a grandson (?). — *Indrāraja* ('ra-av'), as, m. 'the younger brother of *Indra*,' an epithet of *Vishṇu* or *Kṛishṇa*. — *Indrāsana* ('ra-as'), as, m. hemp, dried and chewed; the shrub which bears the seed used as a jeweller's weight, *Albus Precatorius*. — *Indrāsana* ('ra-ās'), am, n. the throne of *Indra*, any throne; a foot of five short syllables. — *Indreya* ('ra-ī'), as, m., N. of *Viphaspati*, the preceptor of the gods. — *Indreshita* ('ra-īsh'), as, ā, am, Ved. sent or driven or instigated by *Indra*. — *Indrota* ('ra-ūta'), as, m., N. of a son of *Riksha* and of *Devāpi*. — *Indro-tava* ('ra-ul'), as, m. a festival honouring *Indra*.

Indraka, am, n. an assembly-room, a hall.

Indraya, nom. A., Ved. *indrayate*, -yitum, to behave like *Indra*.

Indrayu, us, us, u, Ved. longing for or wishing to approach *Indra*.

Indrāṇikā, f. the plant *Vitex Negundo*.

Indrāṇi, f. the wife of Indra; N. of Durgā, reckoned as one of the eight mothers (*mātṛikā*) or divine energies; a kind of coitus; the plant *Vitex Negundo*.

Indriya, *as, ā, am*, fit for or belonging to or agreeable to Indra; (*as*), m. a companion of Indra; (*am*), n. power, force, the quality which belongs especially to the mighty Indra; exhibition of power, powerful act; bodily power, power of the senses; virile power; semen virile; faculty of sense, sense, organ of sense; the number five as symbolical of the five senses. (In addition to the five organs of perception, *buddhindriyāṇi* or *jñānendriyāṇi*, i. e. eye, ear, nose, tongue, and skin, the Hindus enumerate five organs of action, *karmendriyāṇi*, i. e. larynx, hand, foot, anus, and parts of generation; between these ten organs and the soul or *ātman* stands *manas* or mind, considered as an eleventh organ. In the Vedānta, *manas*, *buddhi*, *ahankāra*, and *citta* form the four inner or internal organs, *antar-indriyāṇi*, so that according to this reckoning the organs are fourteen in number, each being presided over by its own ruler or *niyantri*; thus, the eye by the Sun, the ear by the Quarters of the world, the nose by the two Aśvins, the tongue by Praçetas, the skin by the Wind, the voice by Fire, the hand by Indra, the foot by Vishnu, the anus by Mitra, the parts of generation by Prajāpati, *manas* by the Moon, *buddhi* by Brahman, *ahankāra* by Siva, *citta* by Vishnu as Ācūta. In the Nyāya philosophy each organ is connected with its own peculiar element, the nose with the Earth, the tongue with Water, the eye with Light or Fire, the skin with Air, the ear with Ether. The Jains divide the whole creation into five sections, according to the number of organs attributed to each being.)—**Indriya-kāma**, *as, ā, am*, Ved. desiring or endeavouring to obtain power.—**Indriya-gocāra**, *as, ā, am*, perceptible, capable of being ascertained by the senses.—**Indriya-grāma**, *as, m.* the assemblage of the organs, the senses or organs of sense collectively.—**Indriya-jñāna**, *am, n.* the faculty of perception, sense, consciousness.—**Indriya-nigraha**, *as, m.* restraint of the organs of sense.—**Indriya-buddhi**, *is, f.* perception by the senses, the exercise of any sense, the faculty of any organ.—**Indriya-bōdhana**, *as, ā, am*, exciting power, arousing or sharpening the senses; (*am*), n. any excitement of sense, an object of perception, a stimulus, &c.—**Indriya-varga**, *as, m.* the assemblage of organs, the organs of sense collectively.—**Indriya-vipratipatti**, *is, f.* perversion of the organs, erroneous or perverted perception.—**Indriya-svāpa**, *as, m.* sleep of the senses, unconsciousness, insensibility, the end of the world.—**Indriyagocāra** ('*ya-a-go*'), *as, ā, am*, imperceptible.—**Indriyātman** ('*ya-āt*'), *ā, m.* an epithet of Vishnu.—**Indriyāyatana** ('*ya-āy*'), *am, n.* the residence of the senses; the body.—**Indriyārtha** ('*ya-ar*'), *as, m.* an object of sense (as sound, smell, &c.), anything exciting the senses.—**Indriyā-vat**, *ān, atī, at*, or *indriyā-vin*, *i, inī, ī*, Ved. powerful, mighty; sometimes also *indriya-vat*.—**Indriyā-saṃga** ('*ya-a-s*'), *as, m.* non-attachment to sensual objects, stoicism, philosophy.

इन्द्रिय indriya. See above.

इन्ध *indh*, cl. 7. A. *inddhe*, *indhān-ākare* or *idhe*, *indhishyate*, *aindishīta*, *indhī-tum*, to kindle, light, set on fire: Pass. *indhīyate*, to be lighted; to blaze, flame; [with *indh* cf. Gr. *αἶθω*, *idapōs*; *αἶθρο*, *Altrōn*; 'Hφ-αἶθ-ros': Lat. *ce-tus*, *ce-tas*: Old Germ. *elt*, 'fire.']

Idhā, *as, ā, am*, kindled, lighted, alight; shining, glowing, blazing; clean, clear, bright; wonderful; obeyed, unresisted?; (*am*), n. sunshine, light, heat; a wonder.—**Iddhā-manyu**, *us, us, u*, having the anger excited or kindled.—**Iddhāgni** ('*dha-ag*'), *is, is, ī*, Ved. one whose fire burns.

Idh, (at the end of compounds) lighting; [cf. *agnidh*.]

Idhma, *as, am, m. n.* fuel, especially that which

is used for the sacred fire; [cf. Hib. *adhmad*; Zend *aiśma*.]—**Idhma-jihva**, *as, m.*, N. of a son of Priya-vrata.—**Idhma-pravracāna**, *as, m.* a hatchet, an axe.—**Idhma-bhṛiti**, *is, is, ī*, Ved. bringing fuel.—**Idhma-vāha**, *as, m.* epithet of Dṛiḍhasyu or Dṛiḍhadasyu.

Idhyā, f. kindling, lighting. See *vājedyā*.

Idhā, *as, ā, am*, lighting, kindling.

Idhana, *am, n.* kindling, lighting; [cf. *agnidhana*]; fuel; wood, grass &c. used for this purpose.

—**Idhana-vat**, *ān, atī, at*, possessed of fuel.

—**Idhananvan**, *ā, ā, a*, Ved. possessed of fuel; flaming.

इन्व *inv*, cl. 6. P. *invati*, *invān-ākāra*, *invishyati*, *ainvīt*, *invitum*, to pervade, surround, embrace, seize, take possession of; to invigorate, gladden. See *in*.

Inva, *as, ā, am*, pervading (in *viśvam-inva*).

इन्वका invakā, *ās, f. pl.* stars in the head of Orion.

इभ *ibha*, *as* or *am*?, *m. or n.*? (said to be fr. rt. *i*, to go), Ved. servants, dependants, domestics, household, family; (Sāy.) fearless power; (*as, ā, am*), followed by attendants; (*as*), m. an elephant; (*i*), f. a female elephant; [with this word cf. the Gr. *ἐλεphas* and the Lat. *ebur*.]—**ibha-kapā**, f. a plant with an aromatic seed, *Scindapsus Officialis*.—**ibha-keśara**, *as, m.* the tree *Mesua Roxburghii*.—**ibha-gandhā**, f. N. of a poisonous fruit.—**ibha-dantā**, f. the plant *Tiaridium Indicum*.—**ibha-nmilikā**, f. smartness, shrewdness, sagacity (like that of an elephant).—**ibha-pālaka**, *as, m.* the driver or keeper of an elephant.—**ibha-poṭā**, f. a young elephant, a cub.—**ibham-ācala**, *as, m.* a lion.—**ibha-yuvati**, *is, f.* an elephant's cub.—**ibhākhyā** ('*bha-ākh*'), *as, m.* the plant *Mesua Roxburghii*.—**ibhāri** ('*bha-ar*'), *is, m.* a lion ('enemy of the elephant').—**ibho-shanā** ('*bha-ush*'), f. a kind of aromatic plant.

Ibha, *as, ā, am*, Ved. belonging to one's servants or attendants; wealthy, opulent, having many attendants; (Sāy.) (*as*), m. an enemy; (*ā*), f. a female elephant; N. of the Olibanum tree, *Boswellia Serrata*.—**Ibha-tīvala**, *as, ā, am*, Ved. abundantly possessed of household requisites.

इम *ima*, a pronominal base. See *idam*.

Imaka, *as, ā, am*, diminutive of *ima*.

Imathā, ind., Ved. as in this place, as here, as now.

इयक्ष *iyaksh* (Anomalous Intens. of rt. *yaj*), Ved. occurring only in the part. pres. *iyakshat* and *iyakshamāna*, and in impf. subj. *iyakshān*, to go towards, approach; to request, endeavour to gain; to long for, seek.

Iyakshu, *us, us, u*, Ved. longing for, seeking to gain.

इयत् *iyat*, *ān, atī, at* (fr. pronominal base 3. *i*), so large, only so large; so much, only so much; [with *iyat* cf. the syllable *iens* or *ies* in such Lat. words as *totiens*, *toties*, *quotiens*, *quoties*, and in numeral adverbs as *quingues*.]—**Iyat-tā**, f. or *iyat-tva*, *am, n.* quantity, fixed measure or quantity, so much.

Iyattaka, *as, ikā, am*, Ved. so small, very small, wee.

इयस्य *iyasya* (Anomalous Intens. of rt. *yas*), A., Ved. *iyasyate*, to relax, weaken; to vanish. **Iyasā**, f., Ved. lassitude, dejection, low spirits.

इर *ir*, cl. 6. P. *irati*, to go; [cf. *il*.]

इरज *iraja* (Anomalous Intens. of *raj*, *rāj*), P. rarely A., Ved. *irajyati*, -*te*, to order, prepare, arrange; to lead; to dispose, be master of; (Sāy.) to grow.

Irajyu, *us, us, u*, Ved. busy with preparations for the sacrificial rite.

इरण *irana*, desert; salt or barren (soil); = *irīna*, q. v.

इर *iradh* (Anomalous Intens. of *rād*h), *iradhate* and *iradhyaṭi*, Ved. to endeavour to gain; (Sāy.) to worship. The inf. *iradhyai* is by some referred to this form, and regarded as a shortened form of *iradhadyai*; but Sāy. refers it to rt. *ir*.

इरमद *iram-mada*, *as, m.*, Ved. delighting in drink; an epithet of Agni, in the form of lightning and Apām-napāt; a flash of lightning or the fire attending the fall of a thunderbolt; submarine fire.

इरस्य *irasya*, P., Ved. *irasyati*, to behave insolently, be angry; (with dat.) to be ill-affected towards; [cf. Lat. *ira*, *irasci*.]

Irasyā, f., Ved. ill-will, malevolence; (Sāy.) wish for food.

इरा *irā*, f. (closely allied to *idā* and *ilā*), Ved. any drinkable fluid; a draught (especially of milk); refreshment, comfort, enjoyment; N. of an Apsaras, a daughter of Daksha and wife of Kaśyapa; water; ardent spirits; the earth; speech; the goddess of speech, Sarasvatī; [cf. *idā*.]—**Irā-kshira**, *as, ā, am*, Ved. whose milk is a refreshment or enjoyment.—**Irā-čara**, *am, n.* hail; (*as, ā* or *i, am*), earth-born, terrestrial, aquatic.—**Irā-ja**, *as, m.* a N. of Kāma, god of love, 'born from water'.—**Irā-mukha**, *am, n.*, N. of an Asura-town near Meru.—**Irā-vat**, *ān, atī, at*, Ved. granting drink or refreshment, satiating, giving enjoyment; endowed with provisions; comfortable; (*ām*), m., N. of a son of Arjuna; the ocean, a cloud; a king; (*i*), f., N. of a plant; N. of Durgā, the wife of Rudra, daughter of the Nāga Śuśravas; N. of a river in the Panjāb, now called Rāvi.—**Irā-veltikā**, f. pimples or pustules on the head.—**Ireṣa** ('*rā-is*'), *as, m.* a N. of Vishnu; a king, a sovereign; Varuṇa.

इरिका *irikā*, f., N. of a plant or tree.—**Irīkā-vana**, *am, n.* a grove of such trees.

इरिण *irīna*, *am, n.* (said to be fr. rt. *ri*, to go; connected with *irā*), Ved. a water-course, a rivulet, a well; any incision in the ground, a hollow, hole; a desert, an inhospitable region; a bare plain, barren soil; salt soil.

Irīnya, *as, ā, am*, Ved. belonging or relating to a desert &c.

इरिन् *irin*, *i, inī, i* (connected with *ina*?), Ved. powerful, violent; an overbearing fellow; (Sāy.) an instigator; [cf. *irasya* &c.]

इरिमद *irimeda*, *as, m.*, N. of a plant, = *ari-meda*.

इरिन्निठि *irimbithi*, *is, m.*, N. of a man of the family of Kāṇva, author of several hymns of the Rīg-veda.

इरिविह्व *irivillā* or *irivellikā*, f. pimples or pustules on the head.

इयै *irya*, *as, ā, am*, Ved. active, powerful, energetic; epithet of Pūshan and of the Aśvins; (Sāy.) instigating; destroying enemies; a lord.

इवार *irvāru*, *us, m. f.*, N. of an eatable cucumber, *Cucumis Utilissimus*; of another kind, *Cucumis Colocynthis*; see *irvālu*, *irvāru*, *urvāru*, *ervāru*.—**Irāvāru-śuktikā**, f. a kind of melon, commonly Sphuti or Sphut, *Cucumis Momordica*.—**Irāvāruka**, *as, m.* an animal living in caves.

Irvalū, *us, m. f.* *Cucumis Utilissimus* Roxb. or *Cucumis Colocynthis*.

इल *il*, cl. 6. P. *ilati*, *iyela*, *elishyati*, *ailit*, *elitum*, or cl. 10. P. *ilayati* or *elayati*, -*yitum*, aer. *aililat* or *ailayit*, to keep still, not to move; to become quiet; to send, to cast; to sleep; to move, to go; [a various reading has the form *il*: cf. Old Germ. *illu*, *illo*, for *ilju*; Mod. Germ. *Elle*; Cambro-Brit. *il*, 'progress, motion'; Gr. *ἐλάω*.]

Ilaya, *as*, *ā*, *am*, Ved. resting, motionless.

इलव *ilava*, *as*, *ā*, *am*, Ved. sounding, noisy, loud; [cf. *alaba*.]

इलविल *ilavila*, *as*, *m.*, N. of a son of Dāśaratha; (*ā*), *f.*, N. of a daughter of Triṇavindu, wife of Viśravaś and mother of Kuvera.

इला *ilā*, *f.* flow, speech, the earth, &c.; see *idā*. — *Ilā-gola*, *am*, *n.* the earth, the globe. — *Ilā-tala*, *am*, *n.* the fourth place in the circle of the zodiac; the surface of the earth. — *Ilā-dadha*, *as*, *m.*, N. of a certain sacrifice. — *Ilān-da*, *am*, *n.* 'granting refreshment or food,' N. of a ceremony or of a verse; N. of a Sāman. — *Ilā-vṛita*, *as*, *m.*, N. of a son of Agnīdhra, who received the Varsha *ilā-vṛita* as his kingdom; (*am*), *n.* one of the nine Varshas or divisions of the known world, comprehending the highest and most central part of the old continent.

Ilkā, *f.* the earth.

इलिनी *ilīnī*, *f.*, N. of a daughter of Medhātithi.

इली *ilī*, *f.* a cudgel, a stick shaped like a sword or a short sword. See *ilī*.

इलीबिश *ilībīśa*, *as*, *m.*, Ved., N. of a demon conquered by Indra.

इलीश *ilīśa*, *as*, *m.* (said to be fr. *il*, to go), a fish, commonly the hilsa or sable, *Clupea Alosa*; the fish being one of high flavour, and very abundant at certain seasons, is generally eaten both by the natives of Bengal and by Europeans residing there; [cf. *illīśa*.]

इलूष *ilūṣa*, *as*, *m.*, N. of the father of Kavasha. See *alūṣa*.

इल्य *ilpa*, *as*, *m.*, N. of a wonderful tree in the other world.

इल्लक *illaka*, *as*, *m.*, N. of a merchant's son.

इल्लल *illala*, *as*, *m.*, N. of a bird.

इल्लिश *illīśa*, *as*, *m.* the fish *Clupea Alosa*; [cf. *illīśa*.]

इल्लका *ilvakā*, *ās*, *f.* pl. the five stars in Orion's head. See *ilvala*.

इल्लल *ilvala*, *as*, *m.* a kind of fish; N. of a Daitya, the brother of Vātāpi; (*ās*), *f.* pl., N. of the five stars in Orion's head.

इव *iva*, *ind.* (fr. pronominal base 3, *i*), like, in the same manner as (in this sense = *yathā*, and used correlatively to *tathā*); as it were (after a metaphorical expression, e.g. *pathā iva yantau*, on a path going as it were); in a certain manner, in some measure, a little, perhaps (in qualification or mitigation of a strong assertion); nearly, almost, about (e.g. *muhūrtam iva*, almost an hour); so, just so, just, exactly, indeed, very (especially after words which involve some restriction, e.g. *ishad iva*, just a little; *kinīcid iva*, just a little bit; and after a negation, e.g. *nastrād iva*, very soon). *Iva* is connected vaguely, and somewhat pleonastically, with an interrogative pronoun or adverb (e.g. *kim iva*, what? *katham iva*, how could that possibly be? *kveva*, where, I should like to know?). In the Pāda texts of the R̥g, Yajur, and Atharva-veda, and by native grammarians, *iva* is considered to be compounded with the word after which it stands, and is therefore enclitic.

इवीलक *ivilaka*, *as*, *m.*, N. of a son of Lambodara.

इशीका *īśikā*, *f.* an elephant's eyeball. See *īśikā*.

इष 1. *ish*, cl. 4. P. *ishyati*, *iyēsha*, *eshishyati*, *aishit*, *eshitum*, to move, to cause to move; to let fly, to throw, cast; to raise (as one's voice); to sprinkle; cl. 9. P. *īshnāti*, to cause to

move quickly, to cast, let fly, swing; to strike; to fly off, escape; to impel, incite, animate, promote: Caus. P. *eshayati*, *-yitum*, to bring, offer: Desid. *eshishishati*.

2. *ish*, (at the end of some compounds) moving quickly, speedy. See *aram-ish*.

Ishanya, *nom.* (from the next) A., Ved. *īshanyate*, *-yitum*, to move, excite.

1. *īshani*, *is*, *f.*, Ved. impulse, desire. (For 2. see under 3. *ish*.)

Ishanya, *nom.* P., Ved. *īshanyati*, *-yitum*, to cause to make haste, to excite, drive.

Ishanyā, *f.*, Ved. impulse, desire.

Isharya, *as*, *ā*, *am* (fr. *ishu* below), Ved. skilled in archery.

Ishikā = *īshikā* and *īshikā*, *q.v.*

Ishita, *as*, *ā*, *am*, moved, driven, tossed, sent; caused, excited, animated; quick: *Ishita-vatā*, *ind.*, Ved. by impulse or excitement.

Ishika, *as*, *m.*, N. of a people, = *atshika*; (*ā*), *f.* reed, rush, stem or stalk of grasses; an arrow; a sort of sugar-cane, Saccharum Spontaneum; a brush; a small stick of wood or iron used for trying whether or not the gold in a crucible is melted; the eyeball of an elephant; see *īshikā*, *īshikā*, *īshikā*, *īshikā*. — *Ishika-tūla*, *am*, *n.* the point or upper part of a reed.

Ishu, *us*, *m.* *f.* an arrow; (in mathematics) a versed sine; N. of a Soma ceremony. — *Ishu-kāra*, *as*, or *ishu-kṛtī*, *t*, *m.*, Ved. an arrow-maker. — *Ishu-dhara*, *as*, *m.* an archer. — *Ishu-dhī*, see *s.v.* below. — *Ishu-pa*, *as*, *m.*, N. of an Asura, who appeared on earth as king Magna-jit. — *Ishu-patha*, *as*, *m.* the range of an arrow. — *Ishu-pushpā*, *f.*, N. of a plant. — *Ishu-bala*, *as*, *ā*, *am*, Ved. powerful by arrows. — *Ishu-bhrīt*, *t*, *t*, *t*, carrying arrows, an archer. — *Ishu-mat*, *ān*, *atī*, *at*, Ved. possessed of arrows. — *Ishu-mātra*, *as*, *i*, *am*, having the length of an arrow, i.e. about five short spans or three feet; (*am*), *ind.* as far as the range of an arrow. — *Ishu-trikāṇḍā*, *f.* the threefold arrow, N. of a constellation, perhaps the girdle of Orion. — *Ishu-hasta*, *as*, *ā*, *am*, 'arrow-handed,' carrying arrows in the hand. — *Ishu-agra*, *am*, *n.* the point of an arrow. — *Ishu-anika*, *am*, *n.* the point of an arrow. — *Ishvarga*, *as*, *m.* (for *ishu-varga*), Ved. one who averts arrows, a shield-bearer. — *Ishv-asana* or *ishv-astra*, *am*, *n.* a bow ('arrow-thrower'). — *Ishv-āyudha*, *am*, *n.*, Ved. arrow and weapons. — *Ishv-āsa*, *as*, *ā*, *am*, throwing arrows; (*as*), *m.* a bow; an archer, a warrior.

Ishuka, *as*, *i*, *am*, arrow-like; (*ā*), *f.*, Ved. an arrow.

Ishu-dhī, *is*, *m.* *f.* (rt. *dhā*), a quiver. — *Ishudhī-mat*, *ān*, *atī*, *at*, Ved. possessed of a quiver.

Ishudhya, *nom.* P., Ved. *-dhyati*, *-yitum*, to be a quiver, to contain arrows; to implore, request; (Say.) to desire oblations.

Ishudhyā, *f.*, Ved. imploring, request.

Ishudhyu, *us*, *us*, *u*, Ved. imploring, requesting; (Say.) going.

1. *īshṭi*, *is*, *f.* impulse, acceleration, hurry; invitation, order, despatch.

Ishmin, *i*, *inī*, *t*, Ved. going quickly, speedy, impetuous; an epithet of the winds.

इष 3. *ish*, cl. 6. P., ep. also A. *icchati*, *-te*, *tyesha*, *eshishyati*, *aishit*, *eshitum* or *eshitum*, to endeavour to obtain, strive, seek for; to endeavour to make favourable; desire, wish, long for; to request; to be willing, to be about to do anything, to intend; to strive to obtain anything (acc.) from any one (abl. or loc.); to expect anything from any one; to assent; to be favourable; to ask anything (acc.) from any one (loc.); to acknowledge, to regard: Pass. *īshyate*, to be wished or liked; to be asked, requested, prescribed; to be approved, acknowledged, accepted, regarded as; to be worth; to be wanted as a desideratum, see 2. *ishṭi*: Caus. P. *eshayati*, *-yitum*, *aishishat*: Desid. *eshishishati*: [with *ish* cf. Old Germ. *eiscōm*, 'I ask'; Mod. Germ. *heische*: cf.

also Gr. *πρωτοσπουαι*, *προ-ιτης*, *προ-ις*; and perhaps Gr. *ιδ-της* and *ι-μερος*.]

icchaka, *as*, *īkā*, *am*, wishing, desirous of; (*as*), *m.* demand, the sum sought (in arithmetic).

icchāt, *an*, *atī* or *antī*, *at*, wishing, wishful, desirous.

icchā-tā, *f.* or *icchā-tva*, *am*, *n.* desire, wishfulness.

icchā, *f.* wish, desire, inclination; (in mathematics) a question or problem; (in gram.) the desiderative form; *icchayā*, according to one's wish or desire; *icchām nī-grah*, to suppress one's desire. — *icchā-dāna*, *am*, *n.* the granting or gratification of a wish. — *icchā-nivṛitti*, *is*, *f.* suppression of desire. — *icchānṛita* ('*chā-an*'), *as*, *ā*, *am*, having a desire, wishing, wishful. — *icchā-phala*, *as*, *m.* (in mathematics) the solution of a question or problem. — *icchāvat*, *ān*, *atī*, *at*, wishing, wishful, desirous; (*tī*), *f.* a woman desirous of anything. — *icchā-vasu*, *us*, *m.* an epithet of Kuvera ('possessing wealth according to wish'). — *icchā-sampad*, *t*, *f.* fulfilment or attainment of wishes.

icchū, *us*, *us*, *u*, wishing, desiring (with acc. or inf.).

icchhu, *as*, *ā* or *i*, *am*, wishing, desirous.

4. *ish*, *t*, *f.* wish; [cf. *it-tara*.]

2. *īshani*, *is*, *f.*, Ved. wish, desire. (For 1. see under 1. *ish*.)

Ishūya, *P.*, Ved. *īshūyati*, *-yitum*, to request, ask; (Say.) to wish for food, wish to approach.

1. *īshā*, *as*, *ā*, *am* (for 2. see next page), sought; wished, desired; liked, beloved; agreeable; cherished; worshipped, revered, respected; regarded as good, approved; valid; (*as*), *m.* a lover, a husband; the plant *Ricinus Communis*; (*ā*), *f.*, N. of a plant; (*am*), *n.* wish, desire; (*am*), *ind.* voluntarily. — *īshā-karman*, *a*, *n.* (in arithmetic) rule of supposition, operation with an assumed number. — *īshā-kāpa-tha*, *as*, *m.* the root of the fragrant grass *Andropogon Muricatus*. — *īshā-kāma-duh*, *dhuk*, *f.* 'granting the wished-for desires,' epithet of the cow of plenty. — *īshā-gandha*, *as*, *ā*, *am*, fragrant; (*as*), *m.* any fragrant substance; (*am*), *n.* sand. — *īshā-jana*, *as*, *m.* a beloved person, man or woman; a loved one. — *īshā-tama*, *as*, *ā*, *am*, most desired, best beloved, beloved, dearest. — *īshā-tara*, *as*, *ā*, *am*, more desired, more dear, dearer. — *īshā-tas*, *ind.* according to one's wish or desire. — *īshā-tā*, *f.* or *īshā-tva*, *am*, *n.* desirableness, the state of being beloved or revered. — *īshā-deva*, *as*, *m.* or *īshā-devatā*, *f.* a chosen or tutelary deity, a favourite god, one particularly worshipped. — *īshā-yāman*, *ā*, *ā*, *a*, Ved. going according to one's desire. — *īshā-rasmi*, *is*, *is*, *t*, Ved. having desired or best reins or brides. — *īshā-vrata*, *as*, *ā*, *am*, Ved. obeying one's wish; (Say.) that by which good works succeed. — *īshā-kṛta*, *am*, *n.*, Ved. wish and deed, i.e. accomplishment of a wish (?); N. of a certain sacrificial ceremony. — *īshā-pūrta*, *am*, *n.*, Ved. wish and fulfilment, i.e. fulfilment of one's wishes; any religious duty or pious act, as oblation, sacrifice, penance, holy study, digging a well, planting a tree, &c. — *īshā-rtha* ('*īa-ar*'), *as*, *m.* anything desired or agreeable. — *īshārtthyukta* ('*tha-ud*'), *as*, *ā*, *am*, zealously active, diligent for a desired object. — *īshāśva* ('*īa-as*'), *as*, *ā*, *am*, Vpd. having desired or best horses.

2. *īshṭi*, *is*, *f.* seeking, endeavouring to obtain; wish, request, desire; any desired object, a desired rule, a desideratum (a term applied to Patañjali's additions to Pāṇini's rules); (*is*), *m.*, Ved. seeking, going after, guarding.

īshṭu, *us*, *f.* wish, desire.

Ishma, *as*, *m.* the spring; love or the deity Kāma.

Ishya, *as*, *am*, *m.* *n.* the spring season.

Ishva, *as*, *m.* a spiritual teacher. See *īshva*.

इष 5. *ish*, *t*, *f.*, Ved. that which is drunk, a draught, refreshment, enjoyment; libation; the refreshing waters of the sky; sap, strength, freshness, comfort, increase; good condition, affluence.

Isha, *as*, *m.* one who possesses sap and strength;

the month *Ātvinā* (September-October); strength, vigour (?). — *Isha-vat*, *ān*, *atī*, *at*, Ved. vigorous. — *Isha-stut*, *t*, m., Ved. a praiser of the desired (Sun); (*t*), f. praise of comfort.

Ishaya, nom. P. A., Ved. *ishayati*, -*te*, -*yitum*, to be succulent, swell; to be fresh, active, powerful; to refresh, strengthen, animate.

Ishira, *as*, *ā*, *am*, Ved. succulent, refreshing, fresh, flourishing; vigorous, active, quick; [cf. Gr. *iepos*]; (*as*), m. fire ?; (*am*), ind. quick.

Ishetvāka, *as*, *ā*, *am* (an *Adhyāya* or *Anuvāka*), containing the words *ishe tvā*, 'for rain thee.'

इषु *ishu*, *ishu-dhi*, &c. See 1. *ish* last page.

इक् *ish-kri*, cl. 8. P., Ved. -*karoti*, -*kar-tum*, to arrange, set in order, prepare.

Ish-kartri, *tā*, *trī*, *tri*, Ved. arranging, preparing, setting in order.

Ish-krita, *as*, *ā*, *am*, Ved. arranged. — *Ishkritā-hāva* ('*ta-āk*'), *as*, *ā*, *am*, Ved. whose Soma vessel is prepared or ready.

इष्ट 2. *ishṭa*, *as*, *ā*, *am* (fr. rt. *yaj*; for 1. *ishṭa* see last page), sacrificed, worshipped with sacrifices; (*as*), m. sacrifice; (*am*), n. sacrificing; sacred rite, sacrament. — *Ishṭa-yajus*, *us*, *us*, Ved. one to whom sacrificial verses have been offered or addressed. — *Ishṭa-vat*, *ān*, *atī*, *at*, possessed of sacrifices.

Ishṭakā, f. a brick, especially one used in building the altar of a sacrifice. — *Ishṭakā-grīha*, *am*, n. a brick house. — *Ishṭakā-ṭita*, *as*, *ā*, *am*, built of bricks. — *Ishṭakā-nyāsa*, *as*, m. laying the foundation of a house. — *Ishṭakā-rāśi*, *is*, m. a pile of bricks.

3. *ishṭi*, *is*, f. sacrificing, sacrifice; oblation consisting of butter, fruits, &c., opposed to the sacrifice of an animal or of Soma. — *Ishṭi-pāśa*, *as*, or *ishṭi-mush*, *t*, m. an Asura, a demon. — *Ishṭi-ayana*, *am*, n. a series of oblations, a sacrifice lasting a long time.

Ishṭikā, f. a brick, especially one used in building the sacrificial altar. See *ishṭakā* above.

Ishṭin, *i*, *inī*, *i*, one who has sacrificed.

Ishṭvā, ind. having sacrificed or worshipped.

इष्टनि *ishṭani*, *is*, *is*, *i*, Ved. (if fr. rt. *yaj*), to be worshipped; (if instead of *ni-ishṭani*, fr. rt. *etan*), rustling, rushing.

इम *is*, ind. an interjection of anger, pain, or sorrow.

इह *iha*, ind. (fr. pronom. base 3. *i*), in this place, here; to this place; in this world; in this book or system; in this case (e.g. *tena iha na*, 'therefore not in this case,' i.e. the rule does not apply here); now, at this time; [cf. Zend *idha*, 'here;'] Gr. *idā* or *idai* in *idā-yeuhs* and *idai-yeuhs*; Goth. *ith*; perhaps Lat. *igt-tur*.] — *Iha-kāla*, *as*, m. this life. — *Iha-kratu*, *us*, *us*, *u*, or *iha-citta*, *as*, *ā*, *am*, Ved. whose intentions or thoughts are in this world or place. — *Iha-tra*, ind. here, in this world. — *Iha-bhojana*, *as*, *ā*, *am*, Ved. whose goods and gifts come hither. — *Iha-loka*, *as*, m. this world, this life; (*e*), ind. in this world. — *Iha-samaye*, ind. here, now, on the present occasion, at such a time as this. — *Iha-stha*, *as*, *ā*, *am*, standing here. — *Iha-sthāna*, *as*, *ā*, *am*, whose place or residence is on the earth; (*e*), ind. in this place. — *Ihagata* ('*ha-āg*'), *as*, *ā*, *am*, come or arrived hither. — *Ihāmutra* ('*ha-am*'), ind. here and there, in this world and in the next. — *Iheha* ('*tha-ia*'), ind. here and there, now and then, repeatedly. — *Iheha-mātrī*, *tā*, m., Ved. of whose mothers one is here and one there; (Say.) whose mother is here and there, i.e. everywhere.

Ihatya, *as*, *ā*, *am*, or *ihatyaka*, *as*, *ikā*, *am*, being here.

ई 2. *i*, *is*, m., N. of Kandarpa, the god of love; *i* or *is*, f., N. of Lakshmi.

ई 3. *i*, ind. an interjection of pain, anger, consciousness or perception, consideration, compassion.

ई 4. *i* for rt. *i*. See under 5. *i*.

ईक्ष *iksh*, cl. 1. A. *ikshate*, *ikshān-ākre*, *ikshishyate*, *atksishṭa*, *ikshittum*, to see, look, view, behold, look at, gaze at (with acc. or rarely loc.); to see in one's mind, think, have a thought, regard, consider; to look to the welfare of any one (with dat.): Caus. *ikshayati*, -*yitum*, to make one look at (with acc.). (This root is perhaps connected with *akshī*, q. v.)

Ikshaka, *as*, m. a spectator, a beholder.

Ikshana, *am*, n. a look, view, aspect, sight; regarding, looking after, caring for; an eye.

Ikshanika, *as*, *ā*, m. f. a looker into the future, a fortune-teller.

Ikshamāna, *as*, *ā*, *am*, looking at, surveying.

Ikshā, f. sight, viewing, considering.

Ikshita, *as*, *ā*, *am*, seen, beheld, regarded.

Ikshitrī, *tā*, *trī*, *tri*, seeing, beholding, a beholder.

Ikshenya, *as*, *ā*, *am*, Ved. deserving to be seen, curious.

Ikshyamāna, *as*, *ā*, *am*, being beheld, being viewed.

ईक्ष *ikh* or *ikkh*, cl. 1. P. *ekhati*, *iyekha*, or *ikhati*, *ikhān-ākāra*, *ekhitum* or *ikhittum*, to go, move.

ईह *inkh* or *inkh*, cl. 1. P. *inkhati*, *inkhān-ākāra*, or *inkhati*, *inkhān-ākāra*, *inkhitum* or *inkhitum*, to go, move: Caus. *inkhayati*, -*yitum*, to move backwards and forwards, to move up and down, to swing.

ईज *ij* or *inj*, cl. 1. P. *ijati*, *ijān-ākāra*, *ijitum* or *injati*, &c., to go; to blame or censure.

ईजिक *ijika*, *ās*, m. pl., N. of a people.

ईड 1. *id*, cl. 2. A. *idte* (2nd sing. pres. *idishē*, Ved. *idishē*), *idān-ākre*, *idishyate*, *aidishṭa*, *iditum*, Ved. *idē*, &c., to implore, request, ask for (with two acc.); to praise: Caus. P. *idayati*, -*yitum*, to ask; to praise.

Idana, *am*, n. the act of praising.

Idā, f. praise, commendation.

Idita or *idita*, *as*, *ā*, *am*, praised, commended.

Idenya or *idenya* or *idya*, *as*, *ā*, *am*, Ved. to be invoked or implored, to be praised or glorified, praiseworthy, laudable.

Idyamāna, *as*, *ā*, *am*, being praised.

ईड 2. *id*, *it*, f., Ved. = *id*, refreshment, libation.

ईड *idha*, *as*, *ā*, *am* (if fr. *ik*), sought (?).

इति *iti*, *is*, f. (fr. 4. *i*?), plague, distress, any calamity of the season (as drought, excessive rain, swarm of rats, foreign invasion, &c.); infectious disease; an affray; travelling in foreign countries, sojourning.

इद्रिक् *idriksha*, *as*, *i*, *am* (fr. *id*, neut. of pronom. base 3. *i*, and *drishka*, rt. *dris*, dropping one *d* and lengthening the preceding *i*, as in *tādrishka* from *taḍ*, &c.), of this aspect, of such a kind, endowed with such qualities, such like.

I-drīś, k, Ved. *n*, endowed with such qualities, such; (*k*), n., Ved. such a condition, such occasion. — *Idrik-tā*, f. quality.

Idrīsa, *as*, *i*, *am*, or *idrīśaka*, *as*, *ikā*, *am*, endowed with such qualities, such; [with the final syllables *drīś* and *drīśa* of these words cf. the Gr. *λυκ* in *δωλίκ*, *λυκ* in *τηλικο*-s, &c.; Goth. *leika* in *helleik*, 'welcher,' *svalaik*-s, 'such;'] Mod. Germ. *solcher*; Slav. *liko*, nom. *lik*, e.g. *tolik*, 'such;'] Lat. *lī* in *tālis*, *quālis*.]

ईन् *int*, cl. 1. P. *intati*, -*titum*, to bind; [cf. *ant* and *and*.]

ईप् *ips* (Desid. of rt. *āp*, q. v.), to wish to obtain.

Ipsana, *am*, n. desiring, wishing to obtain.

Ipsā, f. asking, desire, wish to obtain.

Ipsita, *as*, *ā*, *am*, wished, desired.

Ipsu, *us*, *u*, striving to obtain; wishing to get or obtain, desirous of (with acc.). — *Ipsu-yajña*, *as*, m. a particular Soma sacrifice.

इम् *im*, ind. (fr. pronominal base 3. *i*), Ved. a particle of affirmation and restriction, generally after short words at the beginning of a period, or after the relative pronouns, the conjunction *yad*, prepositions and particles such as *āt*, *uta*, *attha*, &c. *Im* has also the sense 'now' (= *idānim*), and is by Sāy. sometimes considered as an acc. case for *enam*.

इयच्छस् *iya-śakshas*, *ās*, *ās*, *as* (iya fr. rt. *i*), Ved. one whose eyes go or look about everywhere; (Sāy.) of pervading sight.

Iyivas, *ān*, -*yushī*, *as*, gone, having gone, having obtained.

ईर् *ir*, cl. 2. A. *irte*, *irān-ākre*, *irishyati*, *airishṭa*, *iritum*, Ved. inf. *irādhyat*, to go, move, rise, arise from; to go away, retire; to agitate, elevate, raise (one's voice): Caus. P. *irayati*, -*yitum*, to agitate, throw, cast; to excite; to cause to rise; to bring to life; to raise one's voice, utter, pronounce, proclaim, cite; to elevate; A. to raise one's self.

Irāya, *as*, *ā*, *am*, agitating, driving; (*as*), m. the wind.

Irta, *as*, *ā*, *am*, sent, despatched; said, uttered. — *Iritākūta* ('*ta-āk*'), *am*, n. declared purpose or intention.

Irya, *as*, *ā*, *am*, to be excited. — *Irya-tā*, f., Ved. the condition of one who is to be excited.

Iryā, f. wandering about as a religious mendicant. — *Iryā-patha*, *as*, m. the observances of a religious mendicant; the four positions of the body, viz. going, standing upright, sitting and lying down.

ईरामा *irāmā*, f., N. of a river.

ईरिण *irīṇa*, *as*, *ā*, *am* (fr. rt. *ir*?), desert; (*am*), n. salt and barren soil. See *irīṇa*.

ईरिन् *irin*, *i*, m., N. of a man; (*inas*), m. pl. the descendants of this man.

ईर्क्ष *irkshy*. See *irshy*.

ईर्म 1. *irma*, ind., Ved. in this place, here, to this place; (Sāy.) going constantly, or instigating everything.

ईर्म 2. *irma*, *as*, m., Ved. the arm, the fore-quarter of an animal; (*am*), n. a sore or wound.

ईर्मन्त *irmānta*, *as*, *ā*, *am*, Ved. epithet of a team of horses or of the horses of the sun's car; full-haunched (lit. full-ended); thin-haunched; (perhaps) having the biggest horses on both sides of the team.

ईर्वारु *irvāru*, *us*, m. a cucumber, Cucumis Utilissimus. See *irvāru*.

ईर्ष *irshy* or *irkshy*, cl. 1. P. *irshyati*, *irshyān-ākāra*, *irshyitum* or *irkshyati*, &c., to envy, to feel impatient at another's prosperity (with dat.): Desid. *irshyishishati* or *irshyiyishati*.

Irshā, f. impatience, envy of another's success; more properly read *irshyā*.

Irshālu, *us*, *u*, impatient of another's success, envious.

Irshita, *as*, *ā*, *am*, envied; (*am*), n. envy.

Irshitavya, *as*, *ā*, *am*, to be envied.

Irshu, *us*, *u*, envious, jealous.

Irshya, *as*, *ā*, *am*, envious, envying; (*ā*), f. envy or impatience of another's success; spite, malice.

— *Irshyā-vat*, *ān*, *atī*, *at*, or *irshyā-maya*, *as*, *i*, *am*, envious, spiteful. — *Irshyā-vaśa*, *as*, *ā*, *am*, overcome with envy.

ई 1. *i*, the fourth letter of the alphabet, corresponding to *i* long, and having the sound of *ee* in *feel*.

Irshyaka, *as, ā, am*, envious, envying.
Irshyamāna, *as, ā, am*, envying, envying.
Irshyāṁs, *us, us, u*, envious, jealous.
Irshyān, *i, ī, ī, i*, envious, spiteful.
Irshya, *us, us, u*, Ved. zealous.

इलिन ilina, *as, m.*, N. of a son of Tansu and father of Dushyanta.

इली ilī or *ilī*, *is, f.* a weapon, sometimes considered as a cudgel and sometimes as a short sword or stick shaped like a sword.

इळ il, ilā, &c. See under *il*.

इवत् i-vat, ān, afi, at (fr. pronominal base 3. *i*), Ved. so large, so stately, so magnificent, so much.

इश् *i. īś*, cl. 2. *A. īshṭe*, or Ved. *īśe, īśān-ākre, īśishyati, īśitum*, to own, possess; to belong to; to dispose of, be valid or powerful, to be master of (with gen., or Ved. with gen. of an inf., or with a common inf., or the loc. of an abstract noun); to command; to rule, reign; to behave like a master, allow; [with this word are perhaps connected Goth. *algan*, 'to have'; Old Germ. *eigan*, adj. *eigan*, 'own'; Mod. Germ. *eigen*.]

2. *īś, f, m.*, Ved. master, lord, the supreme spirit. — *īśā-vāsyā*, *am, n.* 'to be clothed or pervaded by the supreme,' a title of the *īśa*-upanishad, which commences with that expression.

īśa, *as, ā, am*, owning, possessing, sharing; one who is completely master of anything; capable of (with gen.); powerful, supreme; a ruler, a master, a lord; (*as*), *m.* a husband; a Rudra; the number 'eleven' (as there are eleven Rudras); N. of *Siva* as regent of the north-east quarter; (*ā*), *f.* faculty, power, dominion. — *īśa-tva*, *am, n.* supremacy, superiority. — *īśa-sakhi*, *ā, m.* *Siva's* friend, an epithet of Kuvera. — *īśādhyāya* (*śa-adh*), *as, m.*, N. of the *īśa*-upanishad. — *īśopanishad* (*śa-up*), *t, f, n.*, N. of an Upanishad.

īśāna, *am, n.* commanding, reigning.
īśāna, *as, ā, am*, owning, possessing, wealthy; reigning; (*as*), *m.* a ruler, master, one of the older names of *Siva*-Rudra; one of the Rudras; the sun as a form of *Siva*; a Sādhyā; epithet of Vishnu; N. of a man; (*ī*), *f.* an epithet of Durgā; (*as* or *ī*), *m.* or *f.* the silk-cotton tree, *Bombax Heptaphyllum*; (*am*), *n.* light, splendor. — *īśāna-kṛt*, *t, f, t, Ved.* acting like a competent person, making use of one's possessions or faculties; (*Sāy*) rendering one a master or able. — *īśāna-candra*, *as, m.*, N. of a physician. — *īśāna-ja*, *ās, m. pl.* a class of deities forming a section of the *Kalpa-bhavas*. — *īśāna-devī*, *f, n.* N. of a woman.

īśīrī, tā, m. a master, an owner or proprietor; a king.

īśān, ī, īnī, ī, commanding, reigning; (*īnī*), *f.* supremacy. — *īśī-tā, f.* or *īśī-tva, am, n.* superiority, supremacy, one of the eight attributes of *Siva*.

īśvara, *as, ā, am*, able to do, capable of (with gen. of Vedic inf., or with common inf.), liable, exposed to; (*as, ī*), *m. f.* master, lord, prince, king, mistress, queen; (*as*), *m.* a husband; god, the supreme, especially *Siva*, one of the Rudras, the god of love, the soul or supreme soul (*ātman*); N. of a prince; (*ā* or *ī*), *f, n.* N. of Durgā; of Lakshmi or of any other of the Saktis or female energies of the deities.

— *īśvara-kṛishṇa*, *as, m.*, N. of the author of the *Sāṅkhya-kārikā*. — *īśvara-gītā*, *f. pl.* a section of the *Kūrma-Purāṇa*. — *īśvara-tā, f.* or *īśvara-tva, am, n.* superiority, supremacy. — *īśvara-datta*, *as, m.*, N. of a prince. — *īśvara-nishedha*, *as, m.* atheism. — *īśvara-nishikha*, *as, ā, am*, trusting in God. — *īśvara-pūjaka*, *as, ā, am*, pious. — *īśvara-pūjā*, *f.* worship of God. — *īśvara-prasāda*, *as, m.* divine grace. — *īśvara-bhava*, *as, m.* royal or imperial state. — *īśvara-salman*, *a, n.* a temple. — *īśvara-sabha*, *am, n.* a royal court or assembly. — *īśvara-sevā*, *f.* the worship of God. — *īśvarādhipa* (*śa-adh*), *as, ā, am*, subject to a king, dependant on a master or on God. — *īśvarādhipa-tā, f.* or *īśvarādhipa-tva,*

am, n. dependance upon God, subjection to a ruler. — *īśvarānanda* (*śa-an*), *as, m.*, N. of a scholiast.

ईष *ish*, cl. 1. *A.* (with prep. also *P.*) *ishate, -tī, īshān-ākre* or *-ākāra*, and Ved. *īshe, īshitum*, to go, to fly away, escape; to attack, to hurt; to glean, to collect a few grains; to look.

īshaya, *as, ā, am*, hastening; (*ā*), *f.* haste. *īshayin*, *i, inī, ī*, hastening.

ईष isha, *as, m.* the month *Āśvina*; see *īsha*; a son of the third Manu; a servant of *Siva*.

ईषत् ishāt, ind. (said to be a pres. part. fr. *rt. ish*), little, a little, slightly. — *īshāt-śhveṇa*, *as, ā, am*, slightly resounding. — *īshāt-jala*, *am, n.* shallow water, a little water. — *īshāt-kara*, *as, i, am*, doing little; easy to be accomplished. — *īshāt-kārya*, *as, ā, am*, connected with slight effort. — *īshāt-pāṇḍu*, *us, m.* a pale or light brown colour. — *īshāt-pāna*, *as, ā, am*, that of which a little is drunk; (*am*), *n.* a little draught. — *īshāt-purusha*, *as, m.* a mean man. — *īshāt-pralambha*, *as, ā, am*, to be gained for little. — *īshāt-sprishṭa*, *as, ā, am*, slightly touched (applied to the semivowels). — *īshād-ushya*, *as, ā, am*, tepid, slightly warm. — *īshād-ūna*, *as, ā, am*, not quite complete or entire. — *īshād-guṇa*, *as, ā, am*, of little merit. — *īshād-darśana*, *am, n.* a glance, a slight inspection. — *īshād-dhāsa* (*īshāt-hāsa*), *as, m.* slight laughter, a smile. — *īshād-akta*, *as, ā, am*, pale red. — *īshād-vipṛita*, *as, ā, am*, slightly open. — *īshan-nāda*, *as, ā, am*, slightly sounding (applied to unspirated soft consonants). — *īshan-nmāya*, *as, ā, am*, exchanged for a little. — *īshal-labha*, *as, ā, am*, to be obtained for a little.

ईषा ishā, *f.* (said to be fr. *ish*), the pole or the shafts of a carriage or plough; (*e*), *du.* the double or fork-shaped pole. — *īshā-danḍa*, *as, m.* the handle of a plough. — *īshā-danta*, *as, m.* an elephant with a large tusk or tooth, the tusk of an elephant. — *īshādharma* (*śhā-adh*), *as, m.*, N. of a Nāga.

ईषिका ishikā, *f.* an elephant's eyeball; a painter's brush, &c.; a weapon, a dart or arrow. See *īshikā* and *īshikā*.

ईषिर ishira, *as, m.* fire. See *ishira*.

ईषीका īshikā, *f.* a painter's brush, a fibrous stick used as one; an ingot-mould; a dipping rod or something cast into a crucible to examine if the metal it contains is in fusion. See *īshikā*.

ईष्म ishma and *īshva*, *as, m.* *Kāmadeva*; spring. See *ishma* and *īshva*.

ईश्व ishva, *as, m.* a spiritual teacher.

ईह *ih*, cl. 1. *A.* *ihate, ihān-ākre, ihish-yate, īhitum*, rarely *P. ihati, &c.*, to endeavour to obtain; to aim at or attempt; to long for, desire; to take care of; to have in mind, think of (with acc.). Caus. *ihayati, -yitum*, to impel.

Iha, *as, m.* attempt (e.g. *īrādheha*, attempt to rise). *Ihamāna*, *as, ā, am*, attempting, undertaking, performing.

īhā, *f.* effort, exertion, activity; request, desire, wish. — *īhā-tas*, ind. diligently, energetically, by or with labour or exertion. — *īhā-mṛga*, *as, m.* a wolf; a division of the drama. — *īhārthīn* (*īhā-ar*), *i, inī, ī*, aiming at any object, seeking wealth. — *īhā-erika*, *as, m.* a wolf.

īhita, *as, ā, am*, sought, attempted, striven for; wished, desired; (*am*), *n.* desire, request, wish, effort.

उ

उ 1. *u*, the fifth letter and third short vowel of the alphabet, pronounced as the *u* in full. — *U-kāra*, *as, m.* the letter or sound *u*.

उ 2. *u*, ind. an interjection of assent, calling, compassion, anger, and command.

उ 3. *u*, ind. an enclitic copula, used frequently in the Vedas; (as a particle implying restriction and antithesis, generally after pronominals, prepositions, particles, and before *nu* and *su*, equivalent to) and, also, further; on the other hand (especially in connection with a relative, e.g. *yā u*, he on the contrary who &c.).

This particle may serve to give emphasis, like *id* and *eva*, especially after prepositions or demonstrative pronouns, in conjunction with *nu*, *va*, *hi*, *id*, &c. (e.g. *ayam u vām purutamo jōhavimī*, I this very person invoke you constantly). It is especially used in the figure of speech called Anaphora, and particularly when the pronouns are repeated (e.g. *tam u stusha Indram tam grīṇishe*, him I praise, Indra, him I sing). It may be used in drawing a conclusion, like the English 'now' (e.g. *tad u tathā na kuryāt*, that now he should not do in such a manner), and is frequently found in interrogative sentences (e.g. *ka u tād ōketa*, who, I ask, should know that?).

Pāṇini calls this particle *ut* to distinguish it from the interrogative *u*. In the Pāda-pāṭha it is written *ūp*.

In the classical language *u* occurs only after *atha*, *na*, and *kim*, with a slight modification of the sense, and often only as an expletive (see *kim*); *u-u* or *u-uta*, on the one hand—on the other hand; partly—partly; as well—as.

उ 4. *u*, cl. 1. *A.* *avate, ūve, oshyate, aushṭa, otum*, to sound, to make a noise; to roar, bel-low: Caus. *P. āvayati, -yitum*, to cause to sound.

उ 5. *u*, cl. 5. *P.* Ved. *moti, otum*, to animate, ask, demand.

उ 6. *u*, *us, m.*, N. of *Siva*; also of *Brahmā*.

उकनाह *ukanāha*, *as, m.* a horse of a red and yellow or red and black colour, a bay or chestnut horse.

उकुण *ukūṇa*, *as, m.* a bug; also *utkūṇa*.

उक्त *ukta*, *as, ā, am* (past pass. part. of *rt. vac*), uttered, said, spoken; (*am*), *n.* word, sentence; (*am, ā*), *n. f.* a stanza of four lines with one syllabic instant, one long or two short syllables in each; [cf. Zend *uktha*.] — *Ukta-tva*, *am, n.* the being spoken or uttered. — *Ukta-nirvāha*, *as, m.* maintaining an assertion. — *Ukta-puṅska*, a (feminine or neuter) word, of which also a masculine is mentioned or exists, and whose meaning only differs from that of the masculine by the notion of gender (e.g. the word *Gangā* is not *ukta-puṅska*, whereas the word *sobhanā* is so; cf. *bhāṣita-puṅska*). — *Ukta-pratyukta*, *am, n.* speech and reply, discourse, conversation. — *Ukta-vat, ān, afi, at*, one who has spoken. — *Ukta-varjam*, ind. except the cases mentioned. — *Ukta-vākya*, *as, ā, am*, one who has given an opinion; (*am*), *n.* a dictum, a decree. — *Uktānukta* (*ta-an*), *as, ā, am*, spoken and not spoken. — *Uktopasaphāra* (*ta-up*), *as, m.* any brief or compendious phrase or description.

Ukti, *is, f.* sentence, proclamation, speech, expression, word.

Uktvā, ind. having spoken or said.

Uktha, *am, n.* saying, sentence, verse, eulogy, praise; (in the ritual) a kind of recitation or certain recited verses forming a subdivision of the *Sūtras*. They generally form a series, and are spoken or recited in opposition to those verses which are sung (*Sāman*) and to the muttered sacrificial formulas (*Yajus*). The great *Uktha* (*Mahad-uktham* or *Bṛihad-uktham*) forms a series of verses, in three sections, each containing eighty threefold verses (*Trīda*), recited at the end of the *Agnīcayana*; a N. of the *Sāma-veda*; (*ā*), *f.* a kind of metre, a stanza of four lines having one long or two short syllables in each; (*as*), *m.* a form of *Agni*; N. of a prince. — *Uktha-patira*, *as, ā, am*, Ved. having verses as wings. — *Uktha-pātra*, *am, n.* vessels or libations offered during the recitation of an *uktha*. — *Uktha-bhṛt, t, t, t*, Ved. offering

ukthas. — *Uktha-vat*, ān, aśi, at, Ved. connected with an *uktha*. — *Uktha-vardhana*, as, ā, am, Ved. strengthening one's self by or delighting in praise; (Sāy.) to be celebrated in praise. — *Uktha-vāhas*, ās, ās, as, Ved. offering verses; one to whom verses are offered. — *Uktha-sansin*, ī, inī, ī, Ved. praising; uttering the *ukthas*. — *Uktha-sās*, as, ās, or *uktha-sās*, ās, ās, m. f. or *uktha-sāsā*, as, ā, am, Ved. uttering a verse, praising. — *Uktha-śushma*, as, ā, am, Ved. loudly resonant with verses, moving on with the sound of verses (as with the roaring of waters), accompanied by sounding verses; (Sāy.) whose strength is praise. — *Uktha-mada*, am, n., Ved. praise and rejoicing. — *Ukthārka* (*tha-ar*), am, n., Ved. recitation and hymn. — *Ukthā-vi*, īs, īs, ī, Ved. fond of verses. — *Ukthā-śastra*, am, n., Ved. recitation and praise.

Ukthān, ī, inī, ī, Ved. uttering verses, praising, lauding; accompanied by praise, or (in ritual) by *ukthas*.

Ukthya, as, ā, am, Ved. accompanied by verse or praise, consisting of praise, deserving praise, skilled in praising; accompanied by *ukthas*; (as), m. a libation (*graha*) at the morning and midday sacrifice; (scil. *kratu*) N. of a liturgical ceremony, forming part e. g. of the *Yjotishṭoma*; a Soma-yajña.

उक्श *uksh*, cl. 1. 6. P. A. *ukshati*, -te, *ukshānī-śakāra* (Ved. *vavaksha*, -she), *ukshētum*, to sprinkle, moisten, wet; to sprinkle or scatter in small drops, to emit; to throw out, scatter (as sparks); to clean; [cf. Lith. *akana*: Hib. *uisge*, 'water, a river'; *uisgeach*, 'aquatic, watery, fluid, moist, pluvial'.]

1. *uksha*, as, m. (at the end of some compounds) = *ukshan* below; (as, ā, am), clean (?).

Ukshana, am, n. sprinkling, consecrating. *Ukshanya*, nom. P., Ved. *ukshanyati*, to do or behave like *Ukshan*; (Sāy.) to desire one who pours down riches &c.

Ukshanyāyana, as, m., Ved. a patronymic from *Ukshanya*.

Ukshanyu, us, us, u, Ved. behaving or doing like *Ukshan*; (Sāy.) desirous of one who pours down riches &c.

Ukshan, ā, m. an ox or bull (especially as drawing the chariot of Ushas or dawn); epithet of the Soma (as sprinkling or scattering small drops); of the Maruts; of the sun and Agni; one of the eight chief medicaments (*riṣabha*); N. of a man; (ā, ā, a), large (?); [cf. Zend *ukshān*; Goth. *auhsa* and *auhsu*; Armen. *em*.] — *Uksha-tara*, as, m. a small bull or ox; a large bull. — *Uksha-vaśa*, as, m., Ved. a bull-calf, male calf. — *Uksha-vehat*, at, m., Ved. an impotent bull (?). — *Ukshāna* (*ksha-an*), as, ā, am, Ved. one whose food is oxen.

1. *ukshita*, as, ā, am, sprinkled, moistened, cleansed, perfumed.

उक्श *uksh*, cl. 1. P., Ved. *ukshati*, *vavaksha*, and A. *vavaksha*, *ukshītum*, to grow up, to grow strong; A. to strengthen one's self; become strong; Caus. *ukshayate*, -yitum, to strengthen.

2. *uksha*, as, ā, am, large. *Ukshāla*, as, ā, am (?), swift, excellent, terrible, high, much; (as), m. a monkey (?).

2. *ukshita*, as, ā, am, adult, of full growth, strong; old.

उक् *ukh*, cl. 1. P. *okhati*, *vokha*, *okhitum*, to go, move.

उक् *ukha*, as, m. (fr. rt. *khan* with *ud* ?), Ved. a boiler, a pot, a vessel; N. of a pupil of Tittiri; (ā), f. a boiler, any saucpan, a pot or vessel which can be put on the fire; a part of the body. — *Ukha-śhīd*, ī, ī, Ved. breaking the pot.

Ukhyā, as, ā, am, Ved. being in a dish; boiled, dressed in a pot (flesh, &c.).

उक्खल *ukharala* or *ukhala*, as, m. a kind of grass, a sort of *Andropogon*.

उखुली *ukhulī*, f., N. of a deity.

उगण *ugana*, as, ā, am (corrupted fr. *ud-gana* or *uru-gana* ?), Ved. consisting of extended troops (used as an epithet of *senā*, an army).

उग्र *ugra*, as, ā, am (said to be fr. rt. *uś*, but probably fr. a rt. *uj* or *vaj*, fr. which also *ojas*, *vāja*, *vajra*, may be derived; comparative *ugratarā* and *ojtyas*; superl. *ugratama* and *ojishtha*), powerful, violent, mighty, strong beyond measure, huge, formidable, terrible; high, noble; cruel, fierce, ferocious, savage; angry, passionate, wrathful; hot, sharp, pungent, acrid; (as), m., N. of Rudra or Siva; N. of a mixed tribe, from a Kahatriya father and Sūdra mother, (the employment of this caste, according to Manu, is the killing or catching of animals that live in holes, as of snakes &c.; but according to the Tantras the Ugra is an encomiast or bard); the tree *Hyperanthera Moringa*; N. of a Dānava; a son of Dhṛita-rāshtra; the Guru of Narendrāditya, who built a temple called *Ugrēśa*; a group of asterisms (viz. *pūrvaphālgunī*, *pūrvāshādhā*, *pūrvabhādrapada*, *maghā*, *bharanī*); N. of the Malabar country; (ā), N. of different plants, *Artemisia Stenotatoria*, *Coriandrum Sativum*, &c.; (ī), f. a being belonging to the class of demons; (am), n. a certain poison, the root of *Aconitum Ferox*; wrath, anger; [cf. Zend *ughra*.] — *Ugra-karman*, ā, ā, a, fierce in action, violent, cruel. — *Ugra-kāṇḍa*, as, m. a sort of gourd, Momordica *Charantia*. — *Ugra-gandha*, as, ā, am, strong-smelling; (as), m. the plant *Michelia Champaca*; garlic; (ā), f. orris root; a medicinal plant; *Artemisia Stenotatoria*; *Pimpinella Involucrata*; the common caraway (*Carum Carui*, &c.); *Ligusticum Ajowan*; (am), n. *Asa Foetida*. — *Ugragandhin*, ī, inī, ī, strong-smelling. — *Ugrācāya*, as, m. strong desire. — *Ugra-cāriṇī*, f., N. of Durgā. — *Ugra-jātī*, īs, īs, ī, base-born. — *Ugra-jit*, t, f., Ved., N. of an Apsaras. — *Ugra-tā*, f. or *ugratā*, am, n. violence, passion, anger; pungency, acrimony. — *Ugra-tejas*, ās, ās, as, endowed with great or terrible energy; (ās), m., N. of a Nāga; of a Buddha; of another divine being. — *Ugra-dānshtra*, as, ā, am, having terrific teeth. — *Ugra-dāṇḍa*, as, ā, am, lit. 'stern-sceptred' or holding a terrible rod; relentless, remorseless. — *Ugra-dārsana*, as, ā, am, of a frightful appearance, frightful, terrible. — *Ugrādūhitrī*, tā, f. daughter of a powerful man. — *Ugrā-dhanvan*, ā, ā, a, Ved. having a powerful bow, epithet of Indra. — *Ugra-nāśika*, as, ā, am, large-nosed. — *Ugra-putra*, as, m. son of a powerful man; (as, ā, am), having mighty sons. — *Ugrābāhu*, us, us, u, Ved. whose arms are large or powerful. — *Ugram-paśya*, as, ā, am, frightful, hideous, fierce looking; malignant, wicked; (ā), f., N. of an Apsaras. — *Ugra-retas*, ās, m. a form of Rudra. — *Ugra-vīra*, as, ā, am, Ved. having powerful men. — *Ugra-vīrya*, as, ā, am, terrible in might. — *Ugravega*, as, ā, am, of terrible velocity. — *Ugra-vyagra*, as, m., N. of a Dānava. — *Ugra-sakti*, īs, m., N. of a son of king Amara-sakti. — *Ugra-sācana*, as, ā, am, severe in command, strict in orders. — *Ugra-sekharā*, f. 'crest of Siva' N. of the Gangā. — *Ugra-śoka*, as, ā, am, sorely grieving. — *Ugrāśravaṇa-dārsana*, as, ā, am, terrible to hear and see. — *Ugra-śravas*, ās, m., N. of a man. — *Ugrasena*, as, m., N. of several princes, e. g. of a brother of Janam-ejaya; (ā), f., N. of the wife of Akūrta. — *Ugrasena-ja*, as, m. a N. of Kapsa, the uncle and enemy of Krishna. — *Ugrācārya* (*gra-āc*), as, m., N. of an author. — *Ugrā-deva*, as, m., Ved. having mighty deities, N. of a Rishi. — *Ugrāyudha* (*gra-āy*), as, ā, am, Ved. having powerful weapons; (as), m., N. of a prince. — *Ugrēśa* (*gra-īś*), as, m. the mighty or terrible lord, an epithet of Siva; N. of a sanctuary built by Ugra.

Ugraka, as, m., N. of a Nāga.

उग्रार *um-kāra*, as, m., N. of a companion of Vishnu.

उकुण *unkuṇa*, as, m. a bug. See *ut-kuṇa*.

उच *uc*, cl. 4. P. *ucyati*, *uwoā*, *ucishyati*, *ucitum*, to take pleasure in; to delight in, to be fond of; to be accustomed, to be suitable, to suit, to fit.

Ucāta, as, ā, am, delightful, pleasurable, agreeable; customary, usual; proper, suitable, convenient; acceptable, fit or right to be taken; known, understood; intrusted, deposited; measured, adjusted, accurate; delighting in, used to.

उचथ *ucatha*, am, n. (fr. rt. *vaś*), Ved. verse, praise.

Ucāthya, as, ā, am, Ved. deserving praise; (as), m., N. of an Āngirasa, author of some hymns of the Rīg-veda.

उच्चा *uccā*, as, ā, am (said to be fr. 1. *ud* with *ca* fr. rt. *anś*), high, lofty, elevated; tall; deep; high-sounding, loud, pronounced with the Udātta accent; intense, violent; (as), m. the apex of the orbit of a planet; [cf. Hib. *uchdan*, 'a hillock'; Cambro-Brit. *uched*, 'cleve'.] — *Uccā-tama*, as, ā, am, highest. — *Uccā-tara*, as, ā, am, higher, more lofty. — *Uccā-taru*, us, m. the cocoa-nut tree; any lofty tree. — *Uccā-tā*, f. or *uccā-tva*, am, n. height, superiority. — *Uccā-tāla*, am, n. music and dancing at feasts, drinking parties, &c. — *Uccā-deva*, as, m. an epithet of Vishnu or Krishna. — *Uccā-devatā*, f. time personified, chronos. — *Uccā-dhvoja*, as, m., N. of Śākya-muni as teacher of the gods among the Tushitas, q. v. — *Uccā-nīca*, as, ā, am, high and low, variegated, heterogeneous; (am), n. the upper and lower station of the planets; change of accent. — *Uccā-pada*, am, n. a high situation, a high office. — *Uccā-bhāṣhana*, am, n. speaking aloud. — *Uccā-bhāṣhin*, ī, inī, ī, speaking with a loud voice, shouting, bawling. — *Uccā-lālāṭā* or *-ikā*, f. a woman with a high or projecting forehead. — *Uccāvaśa*, as, ā, am (fr. *uccā* = *ud* + *ca* and *ava* + *ca* ?), high and low, great and small, variegated, heterogeneous; various, multifarious; uneven, irregular, undulating. — *Uccakāśa*, ind. excessively lofty; tall; loud.

Uccā, ind., Ved. above (in heaven), from above, upwards; *uccā kṛt*, to carry upwards. — *Uccā-śakra*, as, ā, am, Ved. having a wheel above (epithet of a well). — *Uccā-budhna*, as, ā, am, Ved. having the bottom upwards.

Uccāis, ind. (used adjectively in comp.) aloft, high, above, upwards, from above; loud, accentuated; intensely, much, powerfully. — *Uccāish-kara*, as, ā, am, making acutely accented. — *Uccāish-kula*, am, n. a high family; (as, ā, am), of high family. — *Uccāish-ghushta*, am, n. making a loud noise, clamour. — *Uccāish-ghosha*, as, ā, am, Ved. sounding aloud, crying, neighing, roaring, rattling. — *Uccāish-bhujatara*, us, us, u, having trees like outstretched arms. — *Uccāish-śtras*, ās, ās, as, carrying one's head high, a man of high rank. — *Uccāish-śravas*, ās, m. long-eared or neighing aloud; epithet of the horse of Indra, produced at the churning of the ocean, (regarded as the prototype and king of horses). — *Uccāish-śravana*, as, m. = the same. — *Uccāish-svara*, as, m. a loud sound or voice; (as, ā, am), making a loud sound. — *Uccāis-tama*, as, ā, am, very high, tall or lofty; very loud. — *Uccāis-tamām*, ind. exceedingly high; on high; loudly, aloud. — *Uccāis-tara*, as, ā, am, higher, very high, loftier, louder; pronounced with a higher accent. — *Uccāistara-tva*, am, n. state of being too high. — *Uccāis-tva*, am, n. height. — *Uccāish-śthāna*, am, n. a high place; (as, ā, am), of high rank or family. — *Uccāish-athya*, am, n. lofty, firmness (of character).

उचक *uc-śak* (*ud-śak*), cl. 1. P. A. *śakati*, -te, -kitum, to look up at, behold.

उच्चक्षुस् *uc-cakshus* (*ud-ca*), us, us, us, whose eyes are directed upwards.

उच्चयन् *uccaghana*, am, n. laughter in the mind not expressed in the countenance.

उज्जन् *uj-jan* (ud-jan), cl. 3. P. *-jajanti*, *-janitum*, to beget, produce; cl. 4. A. *-jāyate*, to be born, originate.

उज्जयन् *uj-jayana*, &c. See s.v. *uj-ji* below.

उज्जस् *uj-jas* (ud-jas), Caus. *-jāsāyati*, *-yitum*, to destroy, extirpate (with gen.).

Uj-jāsana, am, n. killing, slaughter.

उज्जानक *ujjānaka*, as, m., N. of a Tirtha; also spelt *ujjālaka*.

उज्जि *uj-ji* (ud-ji), cl. 1. P. *-jayati*, *-jetum*, to win, conquer, acquire by conquest; to be victorious; Caus. *-jāpāyati*, *-yitum*, to assist any one to win; to cause to conquer (with two acc.): Desid. *-jigishati*, to wish to conquer.

Uj-jayana, as, m., N. of a man; (f.) *Ujjayini* or *Ujjein*, the Gr. *Oḥryn*, a city so called in *Avanti* (Mālava), formerly the capital of *Vikramāditya*; it is one of the seven sacred cities of the *Hindūs*, and the first meridian of their geographers, from which they calculate longitude; the modern *Onjein* is about a mile south of the ancient city.

Uj-jayanta, as, m., N. of a mountain in *Surāshtra* in the west of India, part of the *Vindhya* range. See *raivata*.

Uj-jayanti, f. the city *Onjein*. See *uj-jayani*.

Uj-jit, is, f., Ved. victory; N. of certain verses in the *Vijāsaneyi-Samhitā*, so called because the words *udajayat tam vijesham* occurs in them.

Uj-jesha, as, ā, am, Ved. victorious. — *Ujjeshavat*, ān, āti, at, Ved. containing the word *ujjeshā*.

उज्जिहाना *ujjihāna*, N. of a region.

उज्जिहीषी *uj-jihirshā*, f. (fr. Desid. of *rt. hr̥t* with *ud*), wishing to take or seize.

उज्जीव *uj-jiv* (ud-jiv), cl. 1. P. *-jivati*, *-vītum*, to revive, return to life; Caus. P. *-jivayati*, *-yitum*, to restore to life, animate.

Uj-jivin, i, m., N. of a counsellor of *Meghavarna*, the king of the crows.

उज्जम्भ *uj-jimbh* (ud-jimbh), cl. 1. A., poet. P. *-jimbhate*, *-ti*, *-bhītum*, to gape, to open; to part asunder; to show one's self, become visible, come forth, break forth, expand, arise.

Uj-jimbha, as, ā, am, gaping, parting asunder, open, apart; blown, expanded.

Uj-jimbhāna, am, n. the act of gaping, opening the mouth.

Uj-jimbhāta, as, ā, am, opened, stretched; expanded, blown; (am), n. effort, exertion.

उज्ज्य *uj-jya*, as, ā, am (fr. *ud* + *gyā*), having the bow-sinew loosened.

उज्जल *uj-jval* (ud-jval), cl. 1. P., ep. A. *-jvalati*, *-te*, *-litum*, to blaze up, flame, shine; Caus. P. *-jvalayati*, *-yitum*, to light up, cause to shine, illuminate.

Uj-jvala, as, ā, am, blazing up, luminous, splendid, light; burning; clean, clear; lovely, beautiful; blown, expanded; (as), m. love, passion; (am), n. gold; (ā), f. splendor, clearness, brightness; a form of the *Jagati* metre. — *Uj-jvala-tā*, f. or *ujjvala-tva*, am, n. splendor, radiance; beauty. — *Uj-jvala-datta*, as, m., N. of the author of a commentary on the *Upādi-sūtras*.

Uj-jvalana, am, n. burning, shining; fire, gold (?).

Uj-jvalita, as, ā, am, lighted, shining, flaming, &c.

उज्ज् *ujjh*, cl. 6. P. *-ujjhati*, *-ujjhān-ākāra*, *-ujjhītum*, &c., to leave, abandon, quit; to avoid, escape.

Ujjha, as, ā, am, quitting, forgetting.

Ujjhaka, as, m. a cloud, a devotee.

Ujjhana, am, n. abandoning, removing.

Ujjhita, as, ā, am, left, abandoned; left off, discontinued.

Ujjhīti, tā, trī, trī, who or what leaves.

उज्जटित *uj-jhatita*, as, ā, am (rt. *jhaṭ*), perplexed, bewildered.

उज्ज *ujj*, cl. 1. 6. P. *-ujjhati* (cl. 1. and 6. differing only in the accent), *-ujjhitum*, to gather, glean.

Ujja, am, n. gleaning, gathering grains. — *Ujjha-vr̥thi*, is, is, f., one who lives by gleaning, a gleaner.

— *Ujjha-sīla*, am, n. gleaning corn or grains.

— *Ujjha-sīla*, as, ā, am, one who lives by gleaning &c.

Ujjhana, am, n. gleaning, gathering grains of corn in market-places &c.

उट *uta*, as, m. leaves, grass, &c., used in making huts, thatches, &c. — *Uta-ja*, as, am, m. n. a hut made of leaves, the residence of hermits or saints; a house in general.

उद *ud* or *ūth*, cl. 1. P. *-oṭhati* or *-ūṭhati*, *-ṭhitum*, to strike or knock down.

उदु *udu*, us, u, f. n. a lunar mansion or constellation in the moon's path; (u), n. water.

— *Udu-pa*, as, am, m. n. a raft or float; (as), m. the moon, (the half-moon being formed like a boat.)

— *Udu-pati*, is, m. or *udu-rāj*, f, m. the moon; the *Soma*. — *Udu-patha*, as, m. the ether, firmament (the path of the stars). — *Udu-rāj*, f, m. the moon. — *Udu-loman*, ā, m., N. of a man. — *Udu-pa*, as, am, m. n. a raft, a float; (as), m. the moon.

उदुम्बर *udumbara*, as, m. (in Ved. written with *d*, in Class. generally with *q*), the tree *Ficus Glomerata*; a species of leprosy with coppery spots; the threshold of a house; a eunuch; a kind of worm supposed to be generated in the blood and to produce leprosy; (am), n. the fruit of the tree *Ficus Glomerata*; copper; a karsha, a measure of two tolas.

— *Udumbara-dalā* or *udumbara-parāṇi*, f. the plant *Croton Polyandra*. — *Udumbarā-vatī*, f., N. of a river; see also *udumbara*.

उद्दामर *uddāmara*, as, ā, am (fr. *ud-dā* + *ṛ*), excellent, respectable, of high rank or consequence.

उड्डी *ud-dī* (ud-dī), cl. 1. 4. A. *-ḍayate* or *-ḍiyate*, *-ḍayitum*, to fly up; Caus. *-ḍapayati* (*-ḍāpayati*), to scare.

Uḍ-dāyana, am, n. flying up, flying, soaring.

Uḍ-dāna, as, ā, am, flown up, flying up; (am), n. flying as a bird; flying up, soaring.

Uḍ-dīyana, am, n. flying up, soaring.

Uḍ-dīyamāna, as, ā, am, flying up, soaring, one who flies or soars.

उड्डीश *uddīśa*, as, m. a work so called, containing charms and incantations; a N. of *Siva*.

उड्डी *ud-dī*, as, m. pl., N. of a people.

उड्डी *ud-dī*, as, m. pl., N. of a people.

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उड्डी *ud-dī*, as, m. pl., N. of a people.

उड्डी *ud-dī*, as, m. pl., N. of a people.

उड्डी *ud-dī*, as, m. pl., N. of a people.

takah, how can it be decided whether he be a friend without a motive or a violator of confidence (?). In this sense it may be strengthened by *āho* (e. g. *kaṭṭhi tam asi mānushi utāho surāṅganā*, art thou a mortal woman or divine?), or by *āho-svit* (e. g. *Sālihotra kim nu syād utāhosvit rājā Nalāḥ*, can it be *Sālihotra* or king *Nala*?). Rarely *kim* is repeated before *uta* used in this sense (e. g. *kim nu svargāt prāptā tasyā rūpeṇa kimuta anyā āgatā*, has she arrived from heaven or has another come in her form?).

(As a particle of wishing, especially at the beginning of a sentence followed by a potential) would that I utinam! (e. g. *uta adhīyita*, would that he would read!).

(*Uta* preceded by *kim*) on the contrary, how much more, how much less (e. g. *sumartha 'ei cahasram api jetaṃ kimuta ekam*, thou art able to conquer even a thousand, how much more one?).

(*Uta* preceded by *prati*) on the contrary, rather (e. g. *esha priṣṭho 'mābhīr na jalpati hanti pratyuta pāshāpāṭh*, this one questioned by us does not speak, but rather throws stones at us). *Uta vā*, or else, and (e. g. *samudrād uta vā purīṣāt*, from the sea or from the moisture in the air); *vā-uta vā* or *utāho vāpi-vā*, either—or; *uta-uta*, both—and (e. g. *uta balavān uta abalāḥ*, both the strong and the weak); *kim-uta vā*, whether—or else.

उतङ्क *utanka*, as, m., N. of a *Rishi*.

— *Utanka-megha*, as, m. a kind of cloud named after that *Rishi*.

उतथ्य *utathya*, as, m., N. of a son of *Angiras* and elder brother of *Bṛhaspati*. — *Utathya-tanaya*, as, m. an epithet of *Gantama*. — *Utathyā-nuja*, as, m. or *utathyānūjanman* ('*ya-anu-ja*'), ā, m. a N. of *Bṛhaspati*, regent of the planet *Jupiter* (younger brother of *Utathya*).

उताहो *utāho*, ind. (fr. *2. uta* + *āho*), a particle of doubt or deliberation = either, or; see under 2. *uta* above. — *Utāho-svit*, see under 2. *uta*.

उतूल *utūla*, ās, m. pl., N. of a people; also *kulūṭa* or *ulūṭa*.

उत्का *utka*, as, ā, am (fr. 1. *ud*), excited by the desire of obtaining anything; wishing for (with inf.), desirous of, longing for; regretting, sad, sorrowful; absent, thinking of something else; (ā), m. desire; opportunity, occasion. — *Utka-tā*, f. a state of longing or regret; the plant *Pothos Officialis* having aromatic seeds.

Utkāya, nom. A. *-yate*, *-yitum*, to long for.

उत्कच *ut-kaṭa*, as, ā, am, having the hairs erect.

उत्कच्छा *ut-kaṭchā*, f. a metre of six verses, each verse containing eleven syllabic instants.

उत्कचुक *ut-kaṭchuka*, as, ā, am, having no coat of mail, without bodice or jacket.

उत्कट *ut-kaṭa*, as, ā, am (fr. 1. *ud*), exceeding the usual measure, important; richly endowed with, abounding in; drunk, mad, furious; excessive, much; superior, high, proud, haughty; uneven; difficult; (as), m. fluid dropping from the temples of an elephant in rut; the plant *Saccharum Sara*, or a similar kind of grass; intoxication, pride; (ā), f. the plant *Laurus Cassia*; N. of a town; (am), n. the fragrant bark of *Laurus Cassia*.

उत्कटकासन *utkaṭukasāna*, am, n. sitting on the hams, squatting.

उत्कणिका *ut-kaṇikā*, f. a raised particle.

उत्काण्ड 1. *ut-kaṇṭha*, as, ā, am, having the neck uplifted, on the point of doing anything; (as or ā), m. f. longing for a beloved person or thing; regretting, missing anything or person.

2. *utkaṇṭha*, nom. A. *utkaṇṭhate*, *-ṭhitum*, to long

for, regret, sorrow for : Caus. *utkanṭhayati*, -*yitum*, to excite longing, inspire with tender emotions.

Utkanṭhita, as, ā, am, regretting, wishing or sorrowing for, distressed, sorrowful; (ā), f. a woman longing after her absent lover or husband.

उत्कन्द *ut-kand* (ud-skand), cl. 1. P. -*kandati*, -*kantum*, to leap, jump over.

Ut-kandaka, as, m. a kind of disease.

उत्कन्धर *ut-kandhara*, as, ā, am, having the neck erect or uplifted; (am), n. bending back the neck.

उत्कम्प *ut-kamp* (ud-k°), cl. 1. A. -*kampate*, -*pitum*, to tremble : Caus. P. -*kampayati*, -*yitum*, to cause to tremble; to cause to swing upwards, agitate, shake.

Ut-kampa, as, ā, am, trembling, tremor, agitation; (as), m. trembling.

Ut-kampana, am, n. the act of trembling, agitation.

Ut-kampin, ī, īni, ī, trembling, agitating, causing to tremble.

उत्कर *ut-kara*. See under *ut-kṛi*.

उत्कर्कर *ut-karkara*, as, m. a kind of musical instrument.

उत्कर्ण *ut-karṇa*, as, ā, am, having the ears erect; (as), m. an erect ear.

उत्कर्ष *ut-karsha*, &c. See under *ut-kṛish*.

उत्कल 1. *ut-kal* (ud-k°), cl. 10. P. -*kala-yati*, -*yitum*, to unbind, loosen.

Ut-kalita, as, ā, am, unbound, loosened; opened, blossoming; prosperous, rising, increasing; regretting, grieving for.

उत्कल 2. *ut-kal* (ud-k°), cl. 10. P. -*kālayati*, -*yitum*, to drive out, expel.

उत्काल *utkala*, ās, m. pl., N. of the inhabitants of Orissa, in the south of India; a subdivision of Brāhmins, derived from *Utkala*, a son of Sudyumna; (as, ā, am), m. f. n. a porter, one who travels with a burden or load; (as), m. a fowler, a bird-catcher.

उत्कलाप *ut-kalāpa*, as, ā, am, having the tail erect and expanded.

Utkalāpaya, nom. P. -*payati*, -*yitum*, to cause the peacock to spread its tail, to cause any one to be proud; to inspire conceit by an acknowledgment of merit; to return thanks(?).

उत्कलि *utkali*, is, m., N. of a deity; (a various reading has *utkharin*.)

उत्कलिका *utkalikā*, f. (fr. 1. *ut-kal*?), longing for, regretting, missing anything or person; wanton sportfulness, dalliance; a bud, an unblown flower; a wave. — *Utkalikā-prāya*, (prose) abounding in compound words.

उत्कषण *ut-kashaṇa*, am, n. (rt. *kash*), tearing or pulling up, drawing through (as a plough).

उत्कस *ut-kas* (ud-k°), cl. 1. P., Ved. -*kasati*, -*situm*, to gape, to open.

उत्काका *ut-kākā*, f. a cow calving every year.

उत्काश *ut-kāś* (ud-k°), cl. 1. A. -*kāśate*, -*situm*, to flash upwards, shine.

Utkāśana, am, n. giving orders, commanding.

उत्कास *utkāsa*, as, m., N. of a man.

उत्कासन *ut-kāsana*, am, n. (rt. *kās*), hemming, clearing the throat of mucus.

उत्कीर्ण *ut-kīrṇa*. See under *ut-kṛi* 3rd col.

उत्कीर्त्त *ut-kīrt*. See *ut-kṛit* 3rd col.

उत्कीर्तन *ut-kīrtana*, &c. See *ut-kṛit*.

उत्कील *utkila*, as, m., N. of a man.

उत्कुच *ut-kuč* or *ut-kuhē* (ud-k°), cl. 6. P.,

1. A. -*kučati*, -*kuñcate*, -*kuñcītum*, to bend upwards; to bend aside, to bend from the right course, to go or lead any one astray, to corrupt.

Ut-kuñcikā or *ut-kuñcītā*, f. the plant *Nigella Indica*.

Ut-koča, as, m. a bribe.

Utkočka, as, ikā, am, corrupted with bribes; (as), m. the receiver of a bribe, a bribe; N. of a Tirtha.

उत्कुट *ut-kuṭ* (ud-k°), Caus. -*koṭayati*, -*yitum*, to bend upwards.

Ut-kuṭa, am, n. lying stretched out on the back, lying with the face upwards, sleeping with the head erect.

Ut-kuṭaka, as, ā, am, stretched out on the back with the face upwards, erect. — *Utkuṭaka-prahāna*, am, n. avoiding the above position. — *Utkuṭakāsana* ("ka-ās"), am, n. a position like that just described.

उत्कुण *ut-kuṇa*, as, m. a bug; a louse.

उत्कुल *ut-kula*, as, ā, am, degenerating, dishonouring one's family.

उत्कुन *ut-kūj* (ud-k°), cl. 1. P. -*kūjati*, -*jitum*, to utter monotonous sounds.

Ut-kūja, as, m. the singing of the kokila.

उत्कुट *ut-kūṭa*, as, m. an umbrella or parasol.

उत्कुट्ट *ut-kūṛṭ* (ud-k°), cl. 1. P. A. -*kūṛṭati*, -*te*, -*ḍitum*, to jump up, spring upwards.

Ut-kūṛṭana, am, n. jumping up, springing upwards.

उत्कुल *ut-kūla*, as, ā, am, Ved. being on an elevation, going up-hill; (am), ind. up-hill.

Ut-kūlita, as, ā, am, brought to the bank or shore.

उत्कु *ut-kṛi* (ud-k°), cl. 8. A. -*kurute*, -*kartum*, to inform against.

Ut-kṛiti, is, f. a metre of four times twenty-six syllables.

उत्कृत् *ut-kṛit* (ud-k°), cl. 6. P. -*kṛintati*, -*kṛitum*, to cut out or off, to tear out or off; to cut up, cut in pieces, carve, butcher.

Ut-kṛtana, am, n. cutting up, cutting to pieces, cutting off.

Ut-kṛitya, ind. having cut off or up, having cut out.

Ut-kṛityamāna, as, ā, am, being cut to pieces, being cut up.

उत्कृष *ut-kṛish* (ud-k°), cl. 1. P. sometimes A. -*karshati*, -*te*, -*karshṭum* or -*krashtum*, to draw or drag or pull up; to raise; to draw or take out, to extract; to pull or put off; to bend (as a bow); to tear asunder : Caus. -*karshayati*, -*yitum*, to elevate, raise, increase : Pass. -*kṛishyate*, to be lifted or drawn up, to be raised, to rise, become powerful, become eminent.

Ut-karsha, as, ā, am, superior, eminent; much, excessive; exaggerated, boastful; attractive; (as), m. pulling upwards, drawing, pulling; elevation, increase, rising to something better, prosperity; excellence, eminence; excess, abundance; self-conceit; boasting; joy, pleasure(?).

Ut-karshaka, as, ikā, am, drawing upwards, raising.

Ut-karshaṇa, am, n. drawing upwards, taking off.

Ut-karshita, as, ā, am, drawn upwards, elevated.

Ut-kṛishṭa, as, ā, am (opposed to *apa-kṛishṭa* and *ava-kṛishṭa*), drawn up or out; attracted; extracted; taking a high position; excellent, eminent; superior, best; much, most, excessive; *jñānotkṛishṭa* ("na-ut"), as, ā, am, eminent through knowledge.

— *Utkṛishṭa-tā*, f. or *utkṛishṭa-tva*, am, n. excellence, superiority, eminence. — *Utkṛishṭa-bhūma*, as, m. a good soil. — *Utkṛishṭa-vedana*, am, n. marrying a man of a higher caste; the best or most respectable form of marriage(?). — *Utkṛishṭopādhitā* ("ta-up°"), f. state of high illusion.

उत्कृ *ut-kṛi* (ud-k°), cl. 6. P. A. -*kirati*, -*te*, -*kartum* or -*ritum*, to scatter upwards, pile up, heap up; to dig up or out, excavate; to engrave.

Ut-kara, as, ā or ī, am, what piles or heaps, what makes up or raises; (as), m. what is dug out, rubbish; heap, multitude; a pile, a stack.

Ut-karikā, f. a sort of sweetmeat made with milk, treacle, and ghee.

Utkariya, as, ā, am, relating or belonging to a heap &c.

Ut-kāra, as, m. winnowing corn; piling it up.

Ut-kārikā, f. a poultice.

Ut-kirṇa, as, ā, am, heaped up, scattered, dug out, perforated.

उत्कृत् *ut-kṛit* (ud-k°), cl. 10. P. -*kīrtayati*, -*yitum*, to proclaim, celebrate, praise, promulgate.

Ut-kīrtana, am, n. crying out, proclaiming; praising, celebrating.

Ut-kīrtita, as, ā, am, proclaimed, promulgated; praised, celebrated, renowned.

उत्कृप *ut-klṛip* (ud-k°), Caus. P. -*kalpayati*, -*yitum*, to form, fashion, create.

उत्कोच *ut-koča*. See under *ut-kuč*.

उत्क्रम *ut-kram* (ud-k°), cl. 1. P. A., 4. P. -*krāmati*, -*kramate*, -*krāmyati*, -*kramitum*, to step up, go up, ascend; to step out, go out or away; to pass away, die; to go over; pass over; omit; not to notice; to neglect, transgress : Caus. P. -*kramayati*, -*yitum*, to cause to go up or ascend : Desid. Ved. -*ōkramīshati* or -*ōkramishyati*, to wish to go up or out.

Ut-krama, as, m. going up or out; progressive increase; going astray, acting improperly, deviation, transgression.

Ut-kramaṇa, am, n. going up or out, soaring aloft, stepping out; surpassing, exceeding; (*prānot-kramaṇa*, am, n. the flight of the soul.)

Ut-kramāṇiya, as, ā, am, to be abandoned, to be given up.

Ut-kṛānta, as, ā, am, gone forth or out, gone over or beyond, passed, surpassed; trespassing, exceeding.

Ut-kṛānti, ts, f. stepping up to, going out.

Utkṛāntin, ī, īni, ī, passing, passing away, gone, departed.

Ut-kṛāma, as, m. going from or out, going above, surpassing, deviating from propriety, transgression; opposition, contrariety.

Ut-kṛāmat, an, anti, at, going out, going over or above, surpassing.

उत्क्रुश *ut-krush* (ud-k°), cl. 1. P. -*krośati*, -*krōshṭum*, to cry out, to call to (with acc.), exclaim; proclaim.

Ut-krushṭa, as, ā, am, crying, speaking out or aloud; (am), n. crying out, calling, exclaiming, conversation.

Ut-krośa, as, m. clamour, outcry, proclamation; an osprey.

उत्क्रोद *ut-kroda*, as, m. (fr. *krud* = *kurd* with *ut*?), Ved. exultation(?); cf. *ut-kūṛḍ*.

उत्क्लिश *ut-kliś* (ud-k°), cl. 9. P. -*kliśnati*, -*kliśitum* or -*kliśṭum*, to feel uneasy, to be uncomfortable or distressed : Caus. P. -*kliśayati*, -*yitum*, to excite, stir up, expel.

Ut-kleśa, as, m. excitement, disquietude; disorder or corruption of the humors (of the body); sickness, nausea.

Ut-kleśaka, as, m. a kind of poisonous insect.

Ut-kleśana, as, ā, am, or *ut-kleśin*, ī, īni, ī, exciting, stirring up, causing disorder (e. g. *kaphot-kleśin*, exciting phlegm).

उत्क्लिद *ut-kleda*, as, m. (fr. rt. *kliḍ* with *ud*), the becoming wet or moist.

Ut-kledin, ī, īni, ī, wet, becoming moist.

उत्क्वथ *ut-kvath* (ud-k°), cl. 1. P. -*kvathati*, -*thitum*, to boil out, extract by boiling &c.

उत्क्षिप् *ut-kship* (ud-k°), cl. 6. P. A. -kshipati, -te, -ksheptum, to throw up, raise, set up, erect; to throw away, reject, get rid of, vomit up.

Ut-kshipā, as, ā, am, thrown upwards, tossed, raised; thrown out, ejected; vomited; rejected, dismissed; (*as*), m. the thorn apple (*Datura Metel* and *Fastuosa*).

Utksiptikā, f. an ornament in the shape of a crescent worn in the upper part of the ear.

Ut-kshepa, as, m. throwing or tossing up; throwing away; sending, despatching; bringing up, vomiting; the region above the temples; N. of a country; also of a man.

Ut-kshepaka, as, ā, am, throwing, a thrower, who or what elevates or raises; one who sends or orders; (*as*), m. a stealer of clothes &c.

Ut-kshepaṇa, am, n. throwing upwards, tossing; sending, sending away; vomiting, taking up; a kind of basket or bowl used for cleaning corn; a fan; a measure of sixteen panas.

उत्क्षचित *ut-khacita, as, ā, am,* intermixed with.

उत्खन् *ut-khan* (ud-kh°), cl. 1. P. A. -khanati, -te, -nitum, to dig up or out, to excavate; to tear out by the roots, root up; to draw or tear out; to destroy entirely.

Ut-khāta, as, ā, am, dug up; excavated, eradicated, pulled up by the roots; destroyed, annihilated; (*am*), n. a hole, a cavity, a deepening, uneven ground.

Utkhātin, ī, īm, ī, having cavities or holes, uneven; destructive.

उत्खरिन् *ut-kharin, ī, m.,* N. of a deity; (a various reading has *utkalī*.)

उत्खला *utkhalā, f.* (fr. *ud* and *khala* ?), a kind of perfume.

उत्खिद् *ut-khid* (ud-kh°), cl. 6. P. -khandati (Ved. -*khidati*), -*khetum*, to draw out, extract.

उत्त *utta, as, ā, am,* wet, moistened. See 2. *ud*, page 153.

उत्तंस *ut-taṇsa, as, am, m. n.* (rt. *taṇs*), an earring; a crest, a chaplet, a wreath worn on the crown of the head.

Uttanika, as, m., N. of a Nāga.

Uttanika, as, ā, am, having earrings, crested.

उत्तश् *ut-taksh* (ud-t°), cl. 1. 5. P., Ved. -takshati, -kshoti, -kshitum or -tashitum, to form (anything) out of any other thing; (*Sāy.*) to take (anything) out of any other thing.

उत्तङ्ग *uttanga, as, m.,* N. of a servant of Siva.

उत्तट *ut-taṭa, as, ā, am,* overflowing its banks (as a river).

उत्तन् *ut-tan* (ud-t°), cl. 8. P. A. -tanoti, -nute, -nitum, to stretch upwards, stretch out; endeavour to rise.

Ut-tāna, as, ā, am, stretched out, spread out, lying on the back, sleeping supinely or with the face upwards; upright; turned so that the mouth or opening is uppermost (as a vessel), concave; spreading out over the surface; shallow; open. — ***Uttāna-kūrmaka, am, n.*** a particular posture in sitting. — ***Uttāna-patraka, as, m.*** a species of *Ricinus*. — ***Uttāna-pad, f.*** Ved. one whose legs are extended (in parturition or creation); epithet of a peculiar creative agency described in *Rig-veda* X. 72; (*Sāy.*) vegetation, the whole creation of upward-germinating plants. — ***Uttāna-parṇa, as, ā, am,*** Ved. having extended leaves. — ***Uttāna-pāda, as, m.*** the star β in the little bear, personified as son of Vira or Manu Svāyambhuva and father of Dhruva, the polar-star. — ***Uttānapāda-ja, as, m.*** a N. of Dhruva or the polar-star. — ***Uttāna-barhis, ī, m.,*** N. of a prince. — ***Uttāna-sāya, as,***

ā, am, lying on the back, sleeping with the face upwards; (*as, ā*), m. f. a little child. — ***Uttāna-śivan, ā, ari, ā, Ved.*** lying extended, stagnant. — ***Uttāna-haeta, as, ā, am,*** Ved. having the hands extended, extending them in prayer; (*au*), m. du. the two hands with the fingers stretched out, but with the backs towards the ground.

Uttānaka, as, m. a species of *Cyperus* grass.

Uttānikā, f., N. of a river.

उत्तप *ut-tap* (ud-t°), cl. 1. P. rarely A. -tapaṭi, -te, -ptum, to make warm or hot, to heat thoroughly; to pain, torment; to excite, urge on, press hard; Caus. P. -*tāpayati, -yitum*, to warm up, heat.

Ut-tapta, as, ā, am, burnt, seared; bathed, washed; anxious, excited; (*am*), n. dried flesh.

Ut-tāpa, as, m. great heat, affliction, distress, anxiety, excitement, ardour, effort, energy.

Ut-tāpita, as, ā, am, heated, made hot, pained, distressed, roused, excited.

उत्तम् *ut-tam* (ud-t°), cl. 4. P. -tāmyati, -tamitum, to be distressed, to lose heart, to faint.

उत्तम *ut-tama, as, ā, am* (superlative fr. I. *ud*; opposed to *avama, adhama, &c.*; cf. *an-uttama*), uppermost, highest, chief; most elevated, principal; best, excellent (often at the end of compounds, e.g. *dvijottamas*, best of the twice-born); first, greatest; the highest (tone); the most removed or last in place, order, or time; (*am*), ind. most, in the highest degree; (*as*), m. the last person (= in European grammars the first person); N. of a brother of Dhruva, son of Uttāna-pāda and nephew of Priya-vrata; a son of Priya-vrata and third Manu; the twenty-first Vyāsa; (*ās*), m. pl. N. of a people; (*ā*), f. a kind of pīḍakā or pustule; the plant *Oxystelma Esculentum* (*Asclepias Rosea* Roxb.); an excellent woman, one who is handsome, healthy, and affectionate. — ***Uttama-gandhādhyā* (‘āha-ādhi’), as, ā, am,** possessing abundantly the most delicate scent or delicious fragrance. — ***Uttama-tā, f.*** or ***uttama-tva, am, n.*** excellence, superiority; goodness, good quality. — ***Uttama-pāda, am, n.*** a high office. — ***Uttama-puruṣa* or *uttama-pūruṣa, as, m.*** the last person in verbal conjugation, i.e. I, we two, we (= in European grammars the first person, our third person being regarded in Hindī grammars as the *prathama-puruṣa*, q. v.; cf. also *madhyama-puruṣa*); the supreme spirit; an excellent man. — ***Uttama-phalini, f.*** the plant *Oxystelma Esculentum* (*Asclepias Rosea* Roxb.). — ***Uttamarjya* (‘ma-rjya’), as, m.** a creditor; (*ās*), m. pl. N. of a people. — ***Uttamarjika, as, m.*** a creditor. — ***Uttamarjīn, ī, m.*** a creditor. — ***Uttamalābha, as, m.*** great profit, a double return. — ***Uttama-veśa, as, m.*** ‘having the most excellent dress,’ N. of Siva. — ***Uttama-sākha, as, m.,*** N. of a region. — ***Uttama-sangraha, as, m.*** intriguing with another man’s wife, addressing her privately, casting amorous looks &c. — ***Uttama-sāhasa, am, n.*** the highest of the three fixed mulcts or fines; a fine of 1000 or of 80,000 panas; capital punishment, branding, banishment, confiscation, mutilation, and death. — ***Uttamasukha, as, m.,*** N. of a man. — ***Uttamārga* (‘ma-ar’), am, n.** the highest or chief part of the body, the head. — ***Uttamādharma* (‘ma-adh’), as, ā, am,** high and low. — ***Uttamādharma-madhyama, as, ā, am,*** good, bad, and indifferent; high, low, and middling. — ***Uttamārāṇi* (‘ma-ar’), f.** the plant *Asparagus Racemosus*. — ***Uttamārāha* (‘ma-ar’), as, m.** the last half or part; the best half. — ***Uttamārādhyā, as, ā, am,*** relating to or connected with the last part or the best half. — ***Uttamāha* (‘ma-ah’), as, m.** the last or latest day, a fine day, a lucky day (?). — ***Uttamopapada* (‘ma-up’), as, ā, am,** one to whom the best term is applicable, best, good. — ***Uttamavjas* (‘ma-oj’), ās, m.** ‘of excellent valour,’ N. of one of the warriors of the Mahā-bhārata.

Uttamāyya, as, ā, am (fut. pass. part. fr. a nom. *uttamāya* ?), Ved. to be raised or celebrated.

Uttamīya, as, ā, am, uppermost, highest, chief, best.

1. *ut-tara, as, ā, am* (comparative fr. I. *ud*; opposed to *adhara*; declined Gram. 238. a), upper, higher, superior (e.g. *uttare dantāḥ*, the upper teeth); northern (because the northern part of India is high); left (opposed to *dakṣiṇa* or right, because in praying the face being turned to the east the north would be on the left-hand); later, following, subsequent, latter, concluding, posterior, future (opposed to *pūrva*, &c., e.g. *uttarah kālāḥ*, future time; *uttaram vākyaṃ*, a following speech, answer, reply; *phalam uttaram*, subsequent result, future consequence; *varahottareṣu*, in future years); superior, chief, excellent, dominant, predominant, more powerful; better, more excellent; (*as*), m., N. of a son of Virāṭa; a king of the Nāgas; N. of a mountain; (*ā*), f. the north (i.e. the northern *dīś* or quarter); N. of a daughter of Virāṭa and daughter-in-law of Arjuna; (*am*), n. upper surface or cover; the north; the following member, the last part of a compound; answer, reply; (in law) a defence, a rejoinder; (in the Mīmāṃsā philosophy) the answer, the fourth member of an *adhikaraṇa* or case; superiority, excellence, competency; result, the chief or prevalent result or characteristic, what remains or is left, conclusion, remainder, excess, over and above, (often at the end of a compound, e.g. *śaśhyuttaram sahasram*, one thousand with an excess of sixty, i.e. 1060; *saptottaram śatam*, 107; *bhayottara*, attended with danger, having danger as the result; *dharmaottara*, chiefly characterized by virtue); remainder, difference (in arithmetic); N. of a song; (*am*), ind. at the conclusion, at the end, e.g. *bhavad-uttaram*, with the word ‘bhavad’ at the end; *asrot-taram ikṣitā*, looked at with tears at the end, i.e. with a glance ending in tears; [cf. Gr. *ὑπερος*]. — ***Uttara-kāṇḍa, am, n.*** following or concluding book; the seventh book of the Rāmāyaṇa. — ***Uttara-kāya, as, m.*** the upper part of the body. — ***Uttara-kāla, as, m.*** future time; time reckoned from full moon to full moon. — ***Uttara-kuru, as or m, n.*** one of the nine divisions of the world, the country of the northern Kurus, situated in the north of India, and described as the country of eternal beatitude. — ***Uttara-kosalā, f.*** the city Ayodhyā, the modern Oude. — ***Uttara-kriyā, f.*** the last sacred action, funeral rites, obsequies. — ***Uttara-khaṇḍa, am, n.*** last section; the concluding book of the Padma-purāṇa, also of the Siva-purāṇa. — ***Uttara-khaṇḍana, am, n.*** cutting off a reply, refutation. — ***Uttara-grantha, as, m.*** title of a supplement of the Yoni-grantha. — ***1. uttaran-ga, am, n.*** a wooden arch surmounting the door frame. — ***Uttara-śhada, as, m.*** a cover, what is thrown over anything. — ***Uttara-ja, as, ā, am,*** born in the latter (or last-mentioned kind of wedlock); born subsequently or afterwards, posterity. — ***Uttara-jyā, f.*** the versed sine of an arc, or rather the second half of the chord halved by the versed sine. — ***Uttara-jyotiṣa, am, n.,*** N. of a country. — ***Uttara-lantra, am, n.*** ‘concluding doctrine,’ N. of a supplementary section in the medical manual of Sūśruta. — ***Uttara-tara, as, ā, am*** (compar. fr. *uttara*), still further removed, still more distant, still higher. — ***Uttara-tas, ind.*** at the top, above, from the north, northward, to the left (opposed to *dakṣiṇa-tas*); afterwards; behind. — ***Uttarataḥ-pasāś, ind.*** north-westward (with gen.). — ***Uttara-tāpaniya, f.*** title of the second part of the Nṛsiṅha-tāpanīyopaniṣad. — ***Uttara-tra, ind.*** in what follows, after, subsequently, later, further on, beyond, below (in a work), northward; (*pūrvatra uttaratra*, in the first case or place—in the second.) — ***Uttara-dāyaka, as, ā, am,*** replying, giving an answer, impertinent. — ***Uttaradkṣha, as, ā, am,*** situated in the north, northern. — ***Uttara-dīś, k, f.*** the north quarter. — ***Uttara-dēśa, as, m.*** the country towards the north, the up-country. — ***Uttara-dheya, as, ā, am,*** to be done subsequently. — ***Uttara-paksha, as, m.*** the northern or left wing (side); second or following part of an argument, the reason *pro*, the reply, refutation;

the answer to the first or objectionable argument, the right argument, demonstrated truth, or conclusion; the minor proposition in a syllogism. — *Uttarapaksha-tā*, f. or *uttarapaksha-tva*, am, n. conclusion, demonstration, reply. — *Uttara-paṭa*, as, m. an upper garment. — *Uttara-patha*, as, m. the northern way, the way leading to the north. — *Uttarapathika*, as, f, am, inhabiting the northern country. — *Uttara-pada*, am, n. the last member of a compound word. — *Uttarapadika*, as, f, am, or *uttarapadikiya*, as, ā, am, relating to or studying the last word or term. — *Uttara-parvata*, as, m. the northern mountain. — *Uttara-pasārdha* (°*śa-ar*°), as, m. the north-western half. — *Uttara-pasārdha*, as, ā, am, north-western; (d), f. the north-west (scil. diś). — *Uttara-pāda*, as, m. a division of legal practice, that part which relates to the reply or defence, four divisions being admitted in every suit. — (*Uttara-purastāt*, ind. north-eastward [with gen.]). — *Uttara-puruṣa*, as, m. = *uttama-puruṣa* (?). — *Uttara-pūrva*, as, ā, am, north-eastward; one who takes the north for the east. — *Uttara-pracchada*, as, m. a coverlid, a quilt. — *Uttara-pratyutara*, am, n. a dispute, an altercation, a discussion; the pleadings in a law-suit. — *Uttara-phalguni* or *uttara-phālguni*, f. the twelfth lunar mansion, containing two stars, figured by a bed. — *Uttara-bhādrapad*, f. or *uttara-bhādrapadā*, f. the twenty-sixth lunar mansion, figured by a couch, and comprehending two stars, of which one is a Andromedæ. — *Uttara-matī*, is, m., N. of a man. — *Uttara-mandrā*, f. a loud but slow manner of singing. — *Uttara-mātra*, am, n. a mere reply, even a reply. — *Uttara-mānasa*, am, n., N. of a Tirtha. — *Uttara-mīmāṃsā*, f. the Vedānta philosophy, an inquiry into the Jhāna-kāṇḍa or second portion of the Veda (opposed to *pūrva-mīmāṃsā*; see *mīmāṃsā*). — *Uttara-rahita*, as, ā, am, devoid of reply, having no answer. — *Uttara-rāma-larita* or *-arita*, am, n. the further or later deeds of Rāma; title of a drama of Bhavabhūti. — *Uttara-lakṣaṇa*, am, n. the indication of an actual reply; (as, ā, am), marked on the left side. — *Uttara-loman*, ā, ā, am, having the hairs turned upwards or outwards. — *Uttara-vayasa*, am, n. the latter or declining years of life. — *Uttara-vallī*, f. title of the second section of the Kāthakopaniṣad when divided into two Adhyāyas. — *Uttara-vasti*, is, f. a small syringe, a urethra injection pipe. — *Uttara-vastra*, am, n. an upper garment. — *Uttara-vādīn*, ī, m. a replicant; a defendant; one whose claims are of later date than another's. — *Uttara-vāsa*, as, n. an upper garment. — *Uttara-vedī*, is or ī, f., Ved. the northern altar made for the sacred fire. — *Uttara-saktha*, am, n. the left thigh. — *Uttara-saṅgīta*, as, ā, am, designated in the reply (a witness &c.); hear-say evidence, see the next. — *Uttara-sākṣin*, ī, m. witness for the defence; a witness testifying from the report of others. — *Uttara-sādhaka*, as, ā, am, finishing what remains or follows, assisting at a ceremony, befriending, an assistant, a helper, a friend; who or what establishes a reply. — *Uttara-hanu*, us, m., Ved. the upper jawbone. — *Uttarādharma* (°*ra-adh*°), as, ā, am, superior and inferior, higher and lower; (am), n. the upper and under lip; the lips; see *adharottara*. — *Uttarādhikāra* (°*ra-adh*°), as, m. right to property &c. in succession to another person, heirship, inheritance. — *Uttarādhikāri-tā*, f. or *uttarādhikāri-tva*, am, n. right of succession. — *Uttarādhikārin*, ī, īnī, ī, an heir or claimant subsequent to the death of the original owner, an heir who claims as the second in succession. — *Uttarānvita* (°*rā-an*°), as, ā, am, accompanied by Uttarā. — *Uttarā-patha*, am, n. the northern road or direction, the northern country, north. — *Uttarābhāsa* (°*ra-abh*°), as, m. a false, indirect or prevaricating reply. — *Uttarābhāsa-tā*, f. or *uttarābhāsa-tva*, am, n. inadequacy of a reply, the semblance without the reality. — *Uttarāyana* (°*ra-ay*°), am, n. the progress (of the sun) to the north; the period of the sun's progress to the north of the equator, the summer solstice. — *Uttarāraṇi* (°*ra-ar*°), is or ī, m. f. the upper araxi (q. v.) which

by cutting becomes the *pramantha* or churner. — *Uttarārtha* (°*ra-ar*°), as, ā, am, for the sake of what follows. — *Uttarārtha* (°*ra-ar*°), am, n. the upper part (of the body); the northern part; the latter half; the further end. — *Uttarārdhya*, as, ā, am, Ved. being on the northern side. — *Uttarā-vat*, ān, atī, at, Ved. victorious, overpowering. — *Uttarāsā* (°*ra-āsā*°), f. the northern quarter, the north. — *Uttarāsādhipati* (°*sā-adh*°) or *uttarāsā-pati*, is, m. the regent of the northern quarter, an epithet of Kuvera. — *Uttarāsman* (°*ra-as*°), ā, m., N. of a rocky river in the north. — *Uttarāśādhā* (°*ra-aśh*°), f. the twenty-first of the lunar mansions, figured by an elephant's tooth or a bed, and containing two stars, one of which is β in Sagittarius. — *Uttarāsanga* (°*ra-ās*°), as, m. an upper or outer garment. — *Uttarāha* (°*ra-aśh*°), as, m. the following day. — *Uttarētarā* (°*ra-ē*°), f. the southern quarter. — *Uttarottara* (°*ra-ut*°), as, ā, am, more and more, higher and higher, further and further; always increasing, always following; (am), ind. higher and higher, more and more, in constant continuation, one on the other; (am), n. reply to an answer, reply on reply; conversation; a rejoinder; excess, exceeding quantity or degree; succession, gradation; descending. — *Uttarottarin*, ī, īnī, ī, constantly increasing; one following the other. — *Uttaroshtha* or *uttaraushtha* (°*ra-osh*°), as, m. the upper lip.

Uttaram, ind. further on, forward; hereafter, in the following part (of a book). — *Uttarā*, ind. north, northerly, northward (with gen. or abl.). — *Uttarā-sad*, t, t, ī, Ved. seated northward or on the left.

Uttarāt, ind. from the left, from the north, northward.

Uttarāttāt, ind., Ved. from the north.

Uttarāhi, ind. northerly, from the north (with abl.).

Uttarin, ī, īnī, ī, superior.

Uttariya or *uttariyaka*, am, n. an upper or outer garment.

Uttareṇa, ind. (with gen., abl., acc., or at the end of a compound) northward, on the left side of; posterior, subsequent.

Uttare-dyus, ind. a subsequent day, a day following, to-morrow.

उत्तमर्ण *uttamarna*. See under *ut-tama*.

उत्तम्भ *ut-tambh* (ud-stambh), cl. 5. 9. P. -*tabhnoti*, -*nāti*, -*tambhitum*, to stay, prop, support.

Ut-tambhana, am, n. upholding, staying, supporting; stopping, arresting; a prop, a stay.

Ut-tambhita, as, ā, am, upheld, supported; stopped, arrested; erect (as the hair of the head), standing on end.

Ut-tambhitavya, as, ā, am, to be upheld.

उत्तर *ut-tara*. See above and under *ut-tri*.

उत्तराङ्ग 2. *ut-taranga*, as, ā, am (for 1. see under 1. *ut-tara*, p. 149), flooded, inundated, washed over by waves.

उत्तरज *ut-tarjana*, am, n. violent threatening.

उत्तान *ut-tāna*. See under *ut-tan*, p. 149.

उत्ताप *ut-tāpa*. See under *ut-tap*, p. 149.

उत्तार *ut-tāra*. See under *ut-tri* next col.

उत्ताल *ut-tāla*, as, ā, am (fr. *ud* and *tāla*°), great, strong; formidable; arduous, difficult; speedy, swift, best, excellent; elevated, lofty, tall, loud; (as), m. an ape; (am), n. a particular number.

उत्तिज *ut-tij* (ud-t°), Caus. P. -*tejayati*, -*yitum*, to excite, stimulate, incite, instigate, urge on, stir up, animate.

Ut-tejaka, as, ā, am, instigating, stimulating.

Ut-tejana, am, ā, n. f. incitement, instigation, exciting, animating; sending, despatching; urging, driving; whetting, sharpening, furnishing, polishing; an inspiring or exciting speech; an incentive, inducement, stimulant.

Ut-tejita, as, ā, am, incited, animated, excited, urged; sent, despatched; whetted, sharpened, furnished, polished; (am), n. an incentive, inducement; sidling, one of a horse's five paces; moderate velocity in a horse's pace.

उत्तु *ut-tu* (ud-tu), cl. 2. P., Ved. -*taviti* or -*tauti*, -*totum* or -*tavitum*, to effect, bring about; (Sāy.) to increase, prosper.

उत्तुङ्ग *ut-tunga*, as, ā, am, lofty, high, tall, swollen (as a stream). — *Uttunga-tā*, f. or *uttunga-tva*, am, n. height, loftiness, elevation.

उत्तुङ्गित *ut-tuṅḡita*, am, n. the head of a thorn &c. which has entered the skin.

उत्तुद *ut-tud* (ud-t°), cl. 6. P. A., Ved. -*tudati*, -*te*, -*tottum*, to push up, tear up, stir up, push open.

Ut-tuda, as, m., Ved. one who stirs up.

उत्तुल *ut-tul* (ud-t°), cl. 10. P. -*tolayati* or -*tulayati*, -*yitum*, to raise up (by means of a counterpoise), to erect, set up; to weigh.

Ut-tolana, am, n. lifting up, raising, elevating (by means of a counterpoise or balance).

Ut-tolita, as, ā, am, raised, lifted up.

उत्तुष *ut-tusha*, as, m. fried grain; (freed from the husks.)

उत्तृद *ut-trid* (ud-t°), cl. 7. P. A. -*tripatti*, -*trinte*, -*tarditum*, to split, cut through.

उत्तृ *ut-tri* (ud-t°), cl. 1. 6. P. -*tarati*, -*tirati*, -*taritum* or -*ritum*, to pass out of (especially *jalāt*, the water &c., with abl. c.), to disembark, to come out of; to escape from (a misfortune, affliction, &c.); to come down, descend, alight, put up at; to pass over; to cross (as a river, with acc.), to vanquish; to give up, leave; to elevate, strengthen, increase: Caus. -*tārayati*, -*yitum*, to cause to come out, to deliver, assist, rescue; to make any one alight, take down, take off; to cause to pass over, to convey or transport across, land, disembark; to vomit up: Desid. -*tīrīshatī*, to wish to cross.

2. *ut-tara*, as, ā, am (for 1. see p. 149, col. 3), crossing over; to be crossed (in the word *dur-uttara*, difficult to be come out of or escaped from).

Ut-tarāna, as, ā, am, coming out of, crossing over; (am), n. coming forth or out of (especially out of water), landing, disembarking; crossing rivers &c.

Ut-tarat, am, anti, at, coming out of (a water &c.), crossing, going over.

Ut-tarkā, ī, N. of a river.

Ut-tāra, as, m. transporting over; landing; delivering, rescuing; ejecting, getting rid of; vomiting; passing away, instability; (as, ā, am), surpassing others, excellent, pre-eminent. — *Uttāra-locana*, as, ā, am, having the eyes turned up.

Ut-tāraka, as, m. a deliverer, epithet of Śiva.

Ut-tārāna, as, ā, am, transporting over, bringing over, rescuing; (am), n. the act of landing, delivering, rescuing, helping to cross over or escape, transportation.

Ut-tārin, ī, īnī, ī, transporting across; unsteady; inconstant, changeable, tremulous, sick.

Ut-tārya, as, ā, am, to be made to land, to be ejected, to be thrown up by vomiting.

Ut-tīrīshu, us, us, u, about to pass out of (water), wishing to land.

Ut-tīram, ind. on the bank, on land, ashore.

Ut-tīrna, as, ā, am, landed, crossed, traversed; rescued, liberated, escaped; released from obligation; thrown off; one who has completed his studies, experienced, clever.

Ut-tīrya, ind. having crossed, having landed.

उत्तरित *utterita*, am, n. (said to be fr. *ut-tri*, but perhaps connected with *rt. ṛ*), one of the five paces of a horse in Hindū jockeyship.

उत्तोरण *ut-torana*, as, ā, am, decorated with raised or upright arches.

उत्तोलन ut-tolana. See under *ut-tul*.

उत्त्यक्त ut-tyakta, as, ā, am (fr. rt. *tyaj* with *ud*), abandoned, left; thrown, tossed; free from passion or affection.

Ut-tyāga, as, m. abandonment, quitting; throwing, throwing up; secession from worldly attachments.

उत्त्रस्त ut-tras (ud-^o), Caus. P. -trāsayati, -yitum, to frighten, alarm.

Ut-trasta, as, ā, am, frightened.

Ut-trāsa, as, m. fear, terror.

उत्त्रिपद् ut-tripada, am, n. an upright tripod.

उत्था ut-thā (ud-sthā), cl. I. P. A. -tishthati, -te, thātum, to stand up, rise, raise one's self; come forth, arise, originate from; to rise (from the dead); to become animated; to be active or brave; to make efforts, take pains with, to excel: Caus. -*thāpayati, -yitum,* to cause to stand up, raise, set up, erect; to lift up; to arouse, awaken, raise to life, make alive.

Ut-tishthamāna, as, ā, am, standing up, rising; increasing, augmenting.

Ut-tha, as, ā, am, (generally at the end of a compound) rising, arising; coming forth, originating, derived from; standing up; (*as*), m. arising, coming forth; [cf. *Zend usta*.]

Ut-thātri, tā, m., Ved. one who rises; resolving.

Ut-thāna, am, n. the act of standing up or rising; rising (of the moon &c.); resurrection; rising up to depart; leaving off; starting on a warlike expedition; rise, origin; effort, exertion; manly exertion, manhood; evacuating (by stool &c.); an army; joy, pleasure; a book; a court-yard; a shed where sacrifices are offered; a term, a limit; business of a family or realm, the care of subjects or dependants; reflection; proximate cause of disease; (*as, ā, am*), causing to arise or originate. — *Utthāna-vat, ān, atī, at*, ready for action. — *Utthānaikādasi* (*na-ek*), f. the eleventh day in the light or former half of the month Kārtikā, when Vishnu rises from his sleep.

Ut-thāpaka, as, ā, am, lifting up, causing to get up, who or what raises &c.; exciting, animating.

Ut-thāpana, am, n. causing to rise or get up; raising, elevating; causing to leave (a house &c., with acc. of the person made to leave); causing to come forth, bringing forth; exciting, instigating; bringing about; causing to cease, finishing; (in mathem.) the finding of the quantity sought, answer to the question, substitution of a value; (*i*), f. a concluding verse (*ric*).

Ut-thāpita, as, ā, am, raised, lifted up, elevated; made to get up (from a seat, bed, &c.); aroused, instigated.

1. **ut-thāpya, ind.** having raised or caused to rise, having roused or instigated.

2. **ut-thāpya, as, ā, am,** to be raised; Ved. to be sent away.

Ut-thāya, ind. having risen (from a seat &c.); having risen (in rank &c.). — *Utthāyothāya* (*ya-ut*), every time one rises (from one's bed).

Ut-thāyān, ī, inī, ī, rising, coming forth, becoming visible.

Ut-thita, as, ā, am, risen or rising (as from a seat &c.); arisen, born, produced; happened, occurring; endeavouring, striving; advancing, increasing; high, lofty, eminent; extended; N. of a Pragātha consisting of ten Pādas. — *Utthita-tā, f.* state of activity or of readiness to serve others. — *Utthitān-gulī* (*ta-am*), *is, m.* the palm of the hand with the fingers extended.

Ut-thiti, ī, f. elevation, rising up.

उत्पक्षन् ut-pakshman, ā, ā, a, or ut-pakshma, as, ā, am, with upraised eyelids.

उत्पचिषु ut-pacishnu, us, us, u, apt to ripen or cook.

उत्पद ut-pat (ud-p^o), Caus. -pātayati, -yitum, to tear up or out, root up, eradicate, extirpate.

Ut-pāta, as, m. sap issuing from the cleft of a tree.

Ut-pāta, as, m. pulling up by the roots, destroying; a disease of the external ear.

Ut-pātaka, as, m. the above disease; (*ikā*), f. the external bark of a tree.

Ut-pātana, am, n. pulling up by the roots, eradicating; destroying, destruction.

Ut-pātita, as, ā, am, pulled up by the roots, eradicated, torn out.

Ut-pātin, ī, inī, ī, (often at the end of compounds) eradicating, extirpating.

Ut-pātya, ind. having plucked up.

उत्पत् ut-pat (ud-p^o), cl. I. P. -patati, -titum, to fly or jump up, to rise, to be produced, originate: Caus. -*pātayati, -yitum,* to cause to fly up.

Ut-pata, as, m. a bird; going upwards or up. — *Ut-pata-nipatā, f.* flying up and down.

Ut-patat, an, anti, at, flying upwards or onwards.

Ut-patana, am, n. rising, ascending, going up; birth, production.

Ut-patita, as, ā, am, springing up, risen, ascended.

Ut-patitavya, as, ā, am, to be flown upwards.

Ut-patitri, tā, tri, tri, rising, jumping up, going upwards.

Ut-patishnu, us, us, u, rising, jumping up.

Ut-pāta, as, m. flying up, a spring, jump; an unusual or startling event boding calamity, a portent, prodigy, phenomenon; any public calamity, as an eclipse, meteor, earthquake. — *Ut-pāta-vāta, as, m.* a whirlwind, a hurricane.

Ut-pātaka, as, m. a fabulous animal with eight legs, (written also *ut-pādaka*, q. v.); N. of a Tirtha.

उत्पाताक ut-patāka, as, ā, am, with raised flags; with uplifted banners; (*ā*), f. a raised banner or flag. — *Ut-patāka-dhvaja, as, ā, am,* with raised banners and flags.

उत्पथ ut-patha, as, m. wrong road, bad way, error, evil; (*am*), ind. astray, on the wrong road.

उत्पद् ut-pad (ud-p^o), cl. 4. A. -padyate, -pattum, to arise, rise, originate, be produced: Caus. -*pādayati, -yitum,* to produce, beget, generate, cause, effect; to cause to issue or come forth, bring forward.

Ut-patti, ī, f. arising, birth, production, origin; becoming visible, coming into existence; production in general, profit, productiveness; producing as an effect or result, giving rise to or generating as a consequence; resurrection. — *Ut-patti-kālina, as, ā, am,* taking place at the time of birth. — *Ut-patti-prayoga, as, m.* production by the joint operation of cause and effect; purport, meaning. — *Ut-patti-mat, ān, atī, at,* produced, born. — *Ut-patti-vyavijaka, as, m.* a type of birth (as investiture); a mark of the twice-born.

Ut-panna, as, ā, am, risen, gone up; arisen, born, produced; produced unexpectedly; acquired, gained; occurred, happened; effected, accomplished; known, ascertained. — *Ut-panna-tantu, us, us, u,* having a line of descendants. — *Ut-panna-tva, am, n.* origin, production. — *Ut-panna-bhakhshin, ī, inī, ī,* living from hand to mouth. — *Ut-panna-vināśin, ī, inī, ī,* perishing as soon as produced.

Ut-pāda, as, m. coming forth, birth, production. — *Ut-pāda-pūra, am, n.* title of the first of the fourteen Pūras or older sacred writings of the Jains. — *Ut-pāda-śayana*, see s. v. next col.

Ut-pādaka, as, ā, am, bringing forth, producing, productive, effective; (*as*), m. a producer, a generator; a fabulous animal, called Sarabha, with eight legs; written also *utpādaka*; (*ikā*), f. a certain insect, perhaps the white ant (termes); N. of the pot-herb *Enhydra Hingstha*, also of *Basilla Rubra* or *Lucida*; (*am*), n. origin, cause.

Ut-pādana, as, ā, am, bringing forth, producing, productive; (*am*), n. producing, generating, begetting, causing.

Ut-pādita, as, ā, am, produced, effected; generated, begotten.

Ut-pādin, ī, inī, ī, produced, born; (at the end of compounds) bringing forth, producing.

Ut-pādya, ind. having produced; having begotten; having inspired.

Ut-pādyamāna, as, ā, am, being produced or generated.

उत्पल 1. utpala, am, n. (fr. rt. *pal* for *paṭ* with *ud*, to burst upwards as a blossom?), the blue lotus, *Nymphaea Cærulea*, a seed of the *Nymphaea*; the plant *Costus Speciosus*; any water-lily; a plant in general; (*as*), m., N. of a man who built a sanctuary, of an astronomer; N. of a lexicographer; (*ā*), f., N. of a river; (*i*), f. a kind of cake made with unwinnowed corn. — *Utpala-gandhika, am, n.* a species of sandal of the colour of brass and very fragrant. — *Utpala-lakshus, us, us, us*, lotus-eyed, fine-eyed. — *Utpala-pattra, am, n.* the leaf of a *Nymphaea*; a wound caused by the finger-nail of a woman; a Tilaka or mark on the forehead, made with sandal &c. by the Hindūs; a broad-bladed knife or lancet. — *Utpala-pattra, am, n.* a broad-bladed knife or lancet used by surgeons. — *Utpala-pura, am, n.* N. of a town built by Utpala. — *Utpala-bhedyaka, as, m.* a kind of bandage. — *Utpala-mālā, f.* N. of a lexicon. — *Utpala-rāja, as, m.* N. of a poet. — *Utpala-vatī, f.* N. of a river. — *Utpala-varṇā, f.* N. of a woman. — *Utpala-sāka, as, m.* N. of a plant. — *Utpala-sārtvā, f.* the plant *Ichocarpus Frutescens*. — *Utpalāksha* (*la-ak*), *as, m.*, and *utpalāpīḍa* (*la-āp*), *as, m.*, N. of two princes. — *Utpalābha* (*la-ābh*), *as, ā, am*, lotus-like, resembling a lotus. — *Utpalāvana, am, n.* N. of a region in Pañcāla.

Utpalaka, as, m. N. of a man; of a king of the Nāgas.

Utpalin, ī, inī, ī, abounding in lotus flowers; (*inī*), f. an assemblage of lotus flowers; a species of the Atijāpī metre, the same as *Candrikā*; N. of a river; title of a dictionary.

उत्पल 2. ut-pala, as, ā, am (fr. *ud* and *pala*, flesh), fleshless, emaciated; (*am*), n., N. of a hell.

उत्पवन ut-pavana. See under *ut-pū*.

उत्पश्य ut-pasya, as, ā, am, looking up or upwards.

उत्पादशयन ut-pāda-śayana, as, m. a kind of partridge, *Parra Jacana* or *Gænsis*, (sleeping with legs erect.)

उत्पारण ut-pāraṇa, am, n. Ved. transporting over, transportation.

उत्पाली ut-pālī, f. health (etym. doubtful).

उत्पिञ्जर ut-pinjara, as, ā, am, uncaged, unconfined.

Ut-pinjala, as, ā, am (l substituted for r), out of order, disordered, excessively confused; uncaged.

उत्पित्सु ut-pitsu, us, us, u (Desid. of *ut-pat*, q. v.), desirous of rising or flying away or proceeding.

उत्पिष ut-pish (ud-p^o), cl. 7. P. -pinashti, -peshtum, to rub together; to crush, grind.

Ut-pishṭa, as, ā, am, rubbed, ground; (*am*), n. a disease, a grating of the bones or of the joints upon each other.

उत्पीड ut-pīḍ (ud-p^o), cl. 10. P. -pīdayati, -yitum, to press upwards, to press out of.

Ut-pīḍa, as, m. pressing out, pressure; foam, froth, a gush.

Ut-pīḍana, am, n. the act of pressing out.

उत्पुच्छ ut-pucchaya, nom. (fr. *ud-pucchā*) A. *utpucchayate*, to raise or cock the tail; P. *-yati*, to make one raise the tail.

उत्पुटक ut-puṭaka, as, m. a disease of the external ear; [cf. *ut-pāta*.]

उत्पलक ut-pulaka, *as, ā, am*, joyful, delighted.

उपू ut-pū (*ud-pū*), cl. 9. P. A. -*punāti*, -*punite*, -*pavitum*, to cleanse, purify; to extract anything that has been purified.

Ut-pavana, *am*, n. cleaning, cleansing; straining liquids for domestic or religious uses; any implement for cleaning; the act of sprinkling clarified butter or other fluids on the sacrificial fire with two blades of Kuśa grass, the ends of which are held in either hand and the centre dipped into the liquid.

Ut-pavitri, *tā, trī, trī*, purifying; a purifier.

Ut-pāva, *as, m.* purifying ghee &c.

उपोषध ut-poshadha, *as, m., N.* of an old king.

उपप्रभ ut-prabha, *as, ā, am*, flashing forth or diffusing light, shining.

उपप्रसव ut-prasava, *as, m.* abortion.

उप्रास ut-prāsa, *as, m.* (fr. rt. 2. *as* with *pra* and *ud*), hurling, throwing afar; violent burst of laughter; ridicule, derision; excess.

Ut-prāsana, *am*, n. = the preceding.

उपप्रुष ut-prush, *t, f.*, Ved. that which bubbles up, a bubble.

उप्रेक्ष ut-preksh (*ud-pra-iksh*), cl. 1. A. -*prekshate*, -*śhītum*, to look up to with attention (as a pupil to his teacher); to perceive; to transfer (with loc.); to compare one thing with another, illustrate by a simile.

Ut-prekshana, *am*, n. looking into, perceiving, foreseeing, comparing.

Ut-prekshā, *f.* overlooking, disregarding, carelessness, indifference; (in rhetoric) comparison in general, simile, illustration, metaphor; a parable; an ironical comparison. — **Ut-prekshā-vallabha**, *as, m., N.* of a poet.

Ut-prekshita, *as, ā, am*, compared (as in a simile).

Ut-prekshya, *as, ā, am*, that with which anything is compared.

उप्लु ut-plu (*ud-p°*), cl. 1. A. -*plavate*, -*plotum*, to jump up, leap up; to bound; to spring or jump upon; to float upon.

Ut-plava, *as, m.* a jump, leap, bound; (*ā*), *f.* a boat.

Ut-plavana, *am*, n. jumping or leaping up, springing upon; skimming off impure oil or ghee, or any dirt floating on a fluid, by passing a blade of Kuśa grass over it.

Ut-pluta, *as, ā, am*, jumped up or upon, sprung upon suddenly.

Ut-plutya, ind. having sprung up or jumped upon.

उपल ut-phal (*ud-ph°*), cl. 1. P. -*phalati*, -*lītum*, to spring; to part asunder, to expand (as a flower); Caus. P. -*phālayati*, -*yītum*, to open, open wide, cause to expand.

Ut-phala, *as, m.* a jump, a spring, leaping up or out of, moving or shuffling of feet.

Ut-phulla, *as, ā, am* (*phulla* pass. part. of rt. *phal*), widely opened (as the eyes); blown as a flower; swollen, increased in bulk; sleeping supinely; (*am*), n. a kind of coitus.

उपल ut-phala, *am*, n. excellent fruit.

उत्स utsa, *as, m.* (fr. 2. *ud*), Ved. a spring, a fountain (metaphorically applied to the clouds). — **Utsa-dhi**, *is, m.*, Ved. the receptacle of a spring, a well.

उत्सक्य ut-saktha, *as, ī, am*, Ved. opening the thighs.

उत्सङ्ग ut-sanga, *as, m.* (fr. rt. *sañj* with *ud*), embrace, association, union; slope, side; the haunch or part above the hip; the lap; the acclivity or edge of a hill; the roof of a house; the bottom or deep part of an ulcer; a high number = 100 Vivāhas.

Ut-sangita, *as, ā, am*, associated, combined, joined.

Ut-sargin, *ī, īnī, ī*, associating or combining with, an associate, a partner; deep-seated, as an ulcer; (*ī*), m. an ulcer, a deep sore; (*īnī*), *f.* pimples on the inner edge of the eyelids.

Ut-sanjana, *am*, n. leading upwards.

उत्सद ut-sad (*ud-s°*), cl. 1. P. -*sīdati*, -*sat-tum*, to sink, settle down, fall into ruin or decay; to leave off; to rise up; Caus. P. -*sādayati*, -*yītum*, to destroy, overturn.

Ut-sanna, *as, ā, am*, decayed, in ruins; destroyed, overturned; disused, fallen into disuse; risen, increased. — **Utsanna-dharma**, *as*, or **utsanna-yajña**, *as, m.* an interrupted or suspended sacrifice.

Ut-sāda, *as, m.*, Ved. a particular part of the sacrificial animal.

Ut-sādaka, *as, ā, am*, destroying, overturning.

Ut-sādana, *am*, n. destroying, overturning; suspending, interrupting, omitting; cleaning the person with perfumes, rubbing or chafing the limbs; healing a sore, causing it to fill up; going up; ascending, rising; raising, elevating; ploughing a field twice or thoroughly.

Ut-sādaniya, *as, ā, am*, to be destroyed; to be effected; to be gone up or ascended; (*am*), n. any application to a sore producing granulations.

Ut-sādita, *as, ā, am*, destroyed, overturned; cleansed, purified with oil, perfumes, &c.; risen, ascended; raised, elevated.

Ut-sādītavya or **ut-sādyā**, *as, ā, am*, to be destroyed.

उत्सर, उत्सारक, &c. See under *ut-sri*.

उत्सर्ग ut-sarga. See under *ut-sri*.

उत्सव utsava, *as, m.* (fr. rt. 2. *su* with *ud*?), enterprise, beginning; a festival, a jubilee; joy, gladness; merry-making; height, elevation, insolence; passion, wrath; wish; rising of a wish; a section of a book. — **Utsava-sanketa**, *as, m. pl.*, N. of a people.

उत्सह ut-sah (*ud-s°*), cl. 1. A. -*sahate*, -*sahitum* or -*soḍhum*, to be able, to be adequate, to have power (with inf., or with dat. of an abstract noun); to act with courage or energy; Caus. -*sāhayati*, -*yītum*, to animate, encourage, excite; Desid. of the Caus. -*sisāhayishatī*, to wish to excite.

Ut-sāha, *as, m.* power, strength, strength of will, resolution; effort, perseverance, strenuous and continued exertion, energy; firmness, fortitude; happiness; a thread. — **Utsāha-vat**, *am, atī, at*, active, energetic, persevering. — **Utsāha-cārīhana**, *as, m.* the heroic *rāsa* or feeling; (*am*), n. increase of energy, heroism. — **Utsāha-sampanna**, *as, ā, am*, active, persevering.

Ut-sāhana, *am*, n. effort, perseverance.

Utsāhin, *ī, īnī, ī*, active, persevering.

उत्सिक्त ut-siṭ (*ud-s°*), cl. 6. P. A. -*siñcati*, -*te*, -*sektum*, to sprinkle, pour, to spread; to make proud; Pass. -*siṭyate*, to spout or foam up or over; to be puffed up; to overflow, increase.

Ut-sikta, *as, ā, am*, sprinkled; flooded, abundantly furnished; elevated, raised, haughty, proud, rude; enlarged, increased; disordered, disturbed in mind &c.

Ut-siṭyamāna, *as, ā, am*, foaming or spouting up, showering; increasing, overflowing, growing.

Ut-seka, *as, m.* sprinkling, pouring; foaming upwards, spouting out or over, showering; overflow, increase, enlargement; haughtiness, pride.

Utsēkin, *ī, īnī, ī*, overflowing; proud, haughty, puffed up.

Ut-secana, *am*, n. the act of showering or spouting upwards, boiling or foaming over.

उत्सुक ut-suka, *as, ā, am* (fr. 1. *ud* and *suka*; the latter does not exist separately, but may be derived from the particle *su*, as *anuka* fr. *anu*, *abhika* fr. *abhi*; cf. also *utka*), restless, uneasy, unquiet, anxious; anxiously desirous, zealously active, striving

or making exertions for any object (e.g. *jayotsuka*, anxiously striving for victory); eager for, fond of, attached to; regretting, repining, missing, sorrowing for; (*as*), m. (?) longing for. — **Utsuka-tā**, *f.* or **utsuka-tva**, *am*, n. restlessness, uneasiness, unquietness, zeal; attachment, affection; sorrow, regret.

Utsukāya, nom. A. **utsukāyate**, to become unquiet &c.

उत्सूत ut-sūtra, *as, ā, am*, unstrung; irregular, out of rule, loose, detached.

उत्सूर ut-sūra, *as, m.* evening, twilight (when the sun sets).

Utsūrya. See under *otsūryam*.

उत्सृ ut-sri (*ud-sri*), Caus. P. -*sārayati*, -*yītum*, to expel, turn out, drive away.

Ut-sara, *as, m.* a species of the *Ati-śakvari* metre, consisting of four verses of fifteen syllables each.

Ut-saryā, *f.* a cow when grown up and fit to take the bull.

Ut-sāraka, *as, m.* one who drives away the mob from a person of rank, a policeman; a guard, a guardian.

Ut-sāraṇa, *am*, n. moving, causing to move, removing, keeping at a distance, driving out of the way; assisting any one to step out (of a palanquin &c.); reception of a guest.

उत्सृज ut-srij (*ud-s°*), cl. 6. P. -*srijati*, -*śraṣhītum*, to pour out, emit, send forth; to let loose; to cast forth or away; to lay aside, quit, leave, abandon, avoid, eschew; to abolish (a rule &c.).

Ut-sarga, *as, m.* pouring out, pouring forth, emission, dejection, excretion, voiding by stool &c.; laying aside, abandoning, resigning, quitting, retiring from, suspending; loosening, delivering; oblation, libation; presentation of anything promised to a god or Brāhman with suitable ceremonies; giving, donation; a particular ceremony on suspending a Vedic lecture; (in gram.) any general precept or rule (opposed to *apavāda*, special rule or exception, and so called because only abolished in express cases by a substitute). — **Utsarga-tas**, ind. generally, i. e. without any special limitation.

Utsargin, *ī, īnī, ī*, leaving out or off; omitting, abandoning, quitting.

Ut-sarjana, *am*, n. letting loose, abandoning, leaving, &c.; gift, donation, oblation; suspending (a lecture in the Veda) a ceremony connected with it.

Ut-sarīkshu, *us, us, u*, wishing to create.

Ut-sriya, ind. having abandoned, having quitted.

Ut-sriṣṭa, *as, ā, am*, left, abandoned; given up, given, presented; poured forth, cast into or upon. — **Utsriṣṭa-paṭu**, *us, m.* a ball set at liberty upon particular occasions, as on a marriage &c., and allowed to go about at will. — **Utsriṣṭa-vat**, *am, atī, at*, one who has let fall, who has shed (a tear &c.).

Ut-sriṣṭi, *is*, *f.* abandonment, letting go, emission. **Utsriṣṭu-kāma**, *as, ā, am*, wishing to let go or put down.

उत्सृप ut-srip (*ud-s°*), cl. 1. P. -*sarpati*, -*sarptum* or -*sraptum*, to go, glide or soar upwards, to spread out.

Ut-sarpa, *as, m.* going or gliding upwards; swelling, heaving.

Ut-sarpaṇa, *am*, n. gliding upwards; swelling, heaving.

Ut-sarpita, *as, ā, am*, gliding or going upwards; heaving, heaved, undulating.

Ut-sarpiṇ, *ī, īnī, ī*, moving or gliding upwards; rising; soaring; (*īnī*), *f.* a Jaina division of time, a long period described as ten crores of crores of oceans of years; this period alternates with one of similar duration. See *ava-sarpiṇī*.

उत्सेध ut-sedha, *as, m.* (fr. rt. 1. *sidh* with *ud*), height, elevation; thickness, fatness, obesity; intumescence; excelling, sublimity; the body; (*am*), n. killing, slaughter.

उत्थल ut-sthala, am, n., N. of an island.

उत्सि ut-smi (ud-s^o), cl. 1. A. -smayate, -smetum, to smile at, deride: Caus. P. -smāyayati, -yitum, to make a fool of one.

Ut-smaya, as, m. a smile.

Ut-smayat, an, anti, at, smiling.

उत्स ut-sya, as, ā, am (fr. utsa), Ved. coming from a well or fountain (as water).

उत्स्वप्राय utsvapnāya, nom. (fr. ud-svapna) A. utsvapnāyate, to talk in one's sleep; to dream uneasily.

उद् 1. ud, a particle and prefix to verbs and nouns. (As implying superiority in place, rank, station, or power) up, upwards; upon, on; over, above. (As implying separation and disjunction) out, out of, from, off, away from, apart. (According to native authorities ud may also imply publicity, pride, indisposition, weakness, helplessness, binding, loosing, existence, acquisition.)

Ud is not used as a separable adverb or preposition; in those rare cases, in which it appears in the Veda uncompounded with a verb, the latter has to be supplied from the context (e.g. ud utsam satadhāram, out (pour) a fountain of a hundred streams).

Ud is sometimes repeated in the Veda to fill out the verse (e.g. kiṃ na ud ud u harshase).

[Cf. Zend us; Hib. was and in composition os, ois, e.g. os-car, 'a leap, bound,' &c. See also ut-tama, 1. ut-tara, &c.]

उद् 2. ud or und, cl. 7. P. unatti, undān-śākāra, undishyati, aundit, unditum, to flow or issue out, to spring (said of water); to wet, bathe: Caus. undayati, aor. aundidat: Desid. undidishati; [cf. Gr. ὕδω; Lat. unda; Goth. vato; Lit. vandūi.]

Uda, am, n. (only at the beginning or end of a compound) water. — Uda-kirṇa or uda-kirya, as, m. the tree Galeudupa Piscidia, the bark of which is rubbed and scattered into water to stun the fishes. — Uda-kumbha, as, m. a water-jar, a jar with water. — Uda-grābha, as, m., Ved. holding water. — Uda-śamasa, as, m. a cup containing water. — 1. uda-ja, as, ā, am (for 2. see ud-aj 3rd col.), aquatic, watery, produced in or by water. — Uda-jña, as, m., N. of a man. — Uda-dhāna, as, ā, am, containing water. — Uda-dhi, is, īs, ī, Ved. containing water; (ās), m. a water-jar, a reservoir for water; a cloud; a lake; the ocean. — Uda-dhi-kumāra, ās, m. pl. a class of divinities, belonging to the Bhavānādhīśās. — Uda-dhi-krama, as, m. or uda-dhi-kṛā, ās, m., Ved. a voyager, a mariner. — Uda-dhi-mala, as, m. cuttle-fish bone. — Uda-dhi-mekhalā, f. the earth (girdled by the ocean). — Uda-dhi-rāja, as, m. the king of the waters, the ocean. — Uda-dhi-utā, f. the daughter of the ocean; an epithet of Lakshmi; and of Dvārakā, the capital of Kṛishna. — Uda-pa, as, ā, am, crossing the water, as a boat. — Uda-pātra, am, ī, n. f. a water-jug, a ewer. — Uda-pāna, as, am, m. n. a well. — Uda-pāna-manjūka, as, m. a frog in a well; (metaphorically) an inexperienced man of limited ideas who knows only his own neighbourhood. — Uda-pi, ās, īs, u, Ved. cleansing one's self with water, purified with water. — Uda-pesha, am, n. a paste, anything ground with water; (am), ind. by grinding in water. — Uda-prut, t, t, t, Ved. swimming or splashing in water; (Say.) causing water to flow. — Uda-pluta, as, ā, am, Ved. swimming in water. — Uda-bhāra, as, m. a water-carrier, a cloud. — Uda-bhṛija and uda-majja, as, m., N. of two men. — Uda-mantha, as, m. barley-water. — Uda-megha, as, m. a watery cloud; a shower of rain. — Uda-lāvanika, as, ī, am, salted, prepared with brine. — Uda-vajra, as, m. a thunder-shower, a water-spout. — Uda-vāpa, as, m., N. of a man. — Uda-vāsa, as, m. residence in water; (am), n. a house on the margin of a stream or pond, a marine grotto &c. — Uda-vāha, as, ā, am, Ved. bringing water; epithet of the Maruts. — Uda-vāhana, am, n. any

water-vessel; a cloud. — Uda-vindu, us, m. a drop of water. — Uda-vivadha, as, m. a yoke for carrying water. — Uda-vraja, as, m., N. of a man. — Uda-sarāva, as, m. a jar filled with water. — Uda-suddha, as, m. a water-jar. — Uda-svit, t, n. two portions of buttermilk and one portion of water. — Uda-sthāli, f. a caldron, a kettle. — Uda-haraṇa, as, m. a vessel for drawing water. — Uda-hāra, as, ī, am, Ved. fetching or carrying water; (as), m. a water-carrier, a cloud. — Udaudana, see udakaudana.

Udaka, am, n. water; udakam dā or pradā or kṛt, to offer a libation of water to a dead person (with gen. or dat. of the person); udakam upasprīṣ, to touch certain parts of the body with water, as prescribed by law; (the word udaka may be used alone to express this ceremony, e.g. udakārtham, for the sake of the udaka ceremony.) — Uda-karman, a, n. or udaka-kriyā, f. presentation of water to dead ancestors as far as the fourteenth degree. — Uda-kārya, am, n. a religious ceremony performed with water; ablution of the body; oblations to the dead. — Uda-kumbha, as, m. a water-jar. — Uda-kṛidana, am, n. sporting about in water. — Uda-gāha or uda-gāha, as, m. entering the water. — Uda-giri, īs, m. a mountain abounding in streams of water. — Uda-kāndra, a kind of magic. — Uda-da, as, ā, am, a giver of water, yielding water, offering water to the manes; (as), m. an heir, a near kinsman. — Uda-dātrī, tī, or uda-dāyini, ī, m. one who presents libations of water to the manes, an heir or kinsman. — Uda-dāna, am, n. gift of water, especially to the manes, as a religious or obsequial rite. — Uda-dānika, as, ā, am, referring to the above obsequial rite. — Uda-dhara, as, m. 'water-holder,' a cloud. — Uda-parvata, as, m.; see udaka-giri. — Uda-pārvakam, ind. preceded by the water-rite, i. e. by pouring water on the hand as preparatory to or confirmatory of a gift or promise. — Uda-pratikāśa, as, ā, am, like water, watery, fluid. — Uda-bhāra, as, m. a yoke for carrying water. — Uda-bhūma, as, m. humid soil. — Uda-manjari, f. title of a work on medicine. — Uda-manḍalu, us, m., Ved. a water-pitcher. — Uda-mantha or uda-mantha, as, m. a kind of peeled grain. — Uda-meha, as, m. a sort of diabetes, passing watery urine. — Uda-kamehin, ī, inī, ī, suffering from this disease. — Uda-vajra, as, m. a thunder-shower, a thunderstorm with rain; [cf. uda-vajra]. — Uda-vat, ān, atī, at, furnished with water. — Uda-vindu, us, m. a drop of water. — Uda-vivadha, as, m. a yoke for carrying water; [cf. uda-vivadha]. — Uda-sāka, am, n. any aquatic herb. — Uda-sānti, īs, f. sprinkling consecrated water over a sick person to allay fever. — Uda-sakti, us, m. ground rice moistened with water. — Uda-sparśa, as, ā, am, touching different parts of the body with water; touching water in confirmation of a promise. — Uda-hāra, as, m. a water-carrier. — Uda-kātman ('ka-āt'), ā, ā, a, chiefly consisting of water, whose chief substance is water. — Uda-kādhara ('ka-ād'), as, m. a reservoir, a cistern, a well. — Uda-kānta ('ka-an'), as, m. margin of water, bank, shore. — Uda-kārthin ('ka-ar'), ī, inī, ī, desirous of water, thirsty. — Uda-kāhara ('ka-āh'), as, m. the drawing up of water. — Uda-kāra, as, ā, am, moving or living in or inhabiting water. — Uda-kā-viśṛṇa, as, ā, am, dried in water, (a metaphorical expression for anything unheard of or impossible.) — Uda-kodānjana ('ka-ud'), as, m. a water-jar. — Uda-kodara ('ka-ud'), am, n. dropsy. — Uda-kodarin, ī, inī, ī, dropsical. — Uda-kaudana ('ka-od'), as, m. rice boiled with water.

Udakala, as, ā, am, watery, containing water. — Udakila, as, ā, am, watery, containing water. — Uda-ka, as, ā, am, being in water; (ā), f. a woman in her courses (requiring water for purification).

1. udan, n. (not used in the nom. sing. du. plur. and the acc. sing. and du.), Ved. a wave, water. — Udan-vat, ān, atī, at, Ved. wavy, watery, abounding in water; (ān), m. the ocean; N. of a Rishi.

Udani-mat, ān, atī, at, Ved. abounding in waves or water.

1. udanya, nom. P., Ved. udanyati, to irrigate; to thirst, be thirsty.

2. udanya, as, ā, am, Ved. watery; (ā), f. thirst. — Udan-ja, as, ā, am, Ved. born in or living in water.

Udanys, us, as, u, Ved. liking or seeking water, walking in water.

Undana, unna, &c. See under und, p. 159.

उदक् udak. See under 2. ud-ant.

उदग्र ud-agra, as, ā, am, with elevated top, having the top upwards, over-topping, towering or pointing upwards; projecting; high, tall, long; advanced (in age); increased, large, vast, fierce, intense; excited, enraptured. — Udagra-dat, an, atī, at, having projecting teeth, large-toothed; (an), m. an elephant with a large tusk.

उदज ud-aj, cl. 1. P. A. -ajati, -te, -ajitum, to drive out, expel, pull off.

2. ud-aja, as, m. (for 1. see under uda 1st col.), the driving out or forth (of cattle &c.).

Ud-aja, as, m. leading up or out.

उदजलक udajalaka, as, m., N. of a wheelwright in the Pañca-tantra.

उदक्ष 1. ud-ānē or ud-āc, cl. 1. P. A. -ān-āti, -te, -āitum, to elevate, raise up, lift up, throw up; to send forth, utter, cause to raised.

Ud-akta, as, ā, am, gone up, raised up, risen, ascended; sent forth; uttered.

Ud-anka, as, m. a vessel or bucket (for oil &c., but not for water); Pāpini III. 3, 123, N. of a man.

2. ud-ānē or ud-āc, an, īcī, ak, turned or going upwards; upper, upwards; turned to the north, northern (opposed to adharānē and dakṣhiṇa); subsequent, posterior; (k), ind. above; northward; subsequently; udiṣī, the northern dīś or quarter, the north. — Uda-kāt, ind., Ved. towards the north, northward. — Uda-katha, as, m. the northern country. — Uda-kpravaṇa, as, ā, am, sloping towards the north; proceeding well (as a sacrifice?). — Uda-k-sena, as, m., N. of a prince. — Uda-adri, īs, m. the northern mountain; the Hīmalāya mountain to the north of Hindūstan. — Uda-ayana, am, n. the sun's progress north of the equator, the half-year from the winter to the summer solstice. — Uda-daśa, as, ā, am, having the border turned upwards or to the north. — Uda-bhūma, as, m. fertile soil (turned upwards or towards the north). — Uda-bhūmī, īs, m. good or fertile soil. — Uda-mukha, as, ī, am, facing the north.

Uda-ācāna, 'am, n. a bucket, a pail for drawing water out of a well; (am), n. directing or throwing upwards; rising, ascending; a cover or lid.

Uda-ācīta, as, ā, am, raised up, thrown up, tossed; worshipped.

Uda-ācū, us, m., N. of a man.

उदञ्जल ud-anjali, īs, ī, hollowing the palms and then raising them.

उदण्डपाल ud-aṇḍa-pāla, as, m. a kind of fish; a sort of snake.

उदधि uda-dhi. See under uda.

उदन 2. ud-an, cl. 2. P. -aniti, -nitum, to breathe upwards, emit the breath in an upward direction; to breathe.

Ud-āna, as, m. breathing upwards, breathing, breath; one of the three or five vital airs, that which rises up the throat and passes into the head; (with Buddhists) an expression of joy or praise; the navel; an eyelash; a kind of snake.

उदन्त ud-anta, as, ā, am, reaching to the end or border of anything; (as), m. 'telling to the end,' full tidings, intelligence; news; a pure and virtuous man; supporting one's self by sacrificing for others; one who gets a livelihood by a trade &c.

Udantaka, as, m. news, tidings, intelligence.

Ud-antika, f. satisfaction, satiety.

Udantya, as, ā, am, living beyond a limit or boundary.

उदन्य udanya. See under 2. *ud*.

उदय ud-aya, &c. See under *ud-i* 3rd col.

उदर udara, am, n. (fr. rt. *ṛi* with *ud*), the belly; a cavity, the interior or inside of anything (e.g. *udare*, inside, in the interior); enlargement of the abdomen from dropsy or flatulence, any morbid abdominal affection, as liver, spleen, &c., a class of eight different diseases; the thick, inner side of the *angushtha* or thumb; slaughter; [cf. Lat. *uterus*.]

— *Udara-granthi*, is, m. disease of the spleen, lit. 'knot of the belly' (a chronic affection of this organ not uncommon in India). — *Udara-trāṇa*, am, n. a cuirass, armour covering the front of the body; a girth, a belly-band. — *Udara-dāra*, as, m., Ved. a particular disease of the belly. — *Udara-pisāca*, as, m. a glutton, voracious, one who devours everything, flesh, fish, &c. — *Udara-pūram*, ind. till the belly is full. — *Udara-poshaya*, am, n. feeding the belly, supporting life. — *Udara-bharaṇa-mātra-kevalācchu* ('*la-ā*'), us, us, u, desirous only of the mere filling of the belly. — *Udaram-bhāri*, is, is, i, nourishing only one's own belly, selfishly voracious, gluttonous. — *Udara-vat*, ān, atī, at, having a large belly, corpulent. — *Udara-saya*, as, ā, am, sleeping on the face or belly. — *Udara-sāṇḍilya*, as, m., N. of a sage. — *Udara-arvasva*, as, m. an epicure, a glutton. — *Udarādhmāna* ('*ra-ādh*'), am, n. flatulence of the body. — *Udarāmāya* ('*ra-ām*'), as, m. disease of the belly, dysentery, diarrhoea. — *Udarāmayān*, ī, īṣi, ī, suffering from dysentery or diarrhoea. — *Udarāvarta* ('*ra-āv*'), as, m. the navel. — *Udarāveshṭa* ('*ra-āv*'), as, m. tape worm.

Udaraka, as, ī, am, abdominal.

Udarika, as, ā, am, having a large belly.

Udarin, ī, īṣi, ī, having a large belly, fat, corpulent; abdominal; (īṣi), f. a pregnant woman.

Udarila, as, ā, am, fat, corpulent.

Udarya, as, ā, am, belonging to the belly; (am), n., Ved. contents of the belly or what forms the belly.

उदारयि ud-arathi, is, m. (fr. rt. *ṛi* with *ud*), the sun; the ocean.

उदके ud-arka. See under *ud-ri* at p. 155.

उदरिस् ud-arśis, is, is, is, shining or blazing upwards, luminous; (is), m. a N. of fire; of Siva, of Kandarpa.

उदर्ये ud-arj, cl. 1. P., Ved. -*arjati*, -*jitum*, to drive out, remove.

उदर्ये ud-ard, cl. 1. P. -*ardati*, -*ditum*, to strike or beat upon.

Ud-arda, as, m. (in medic.) erysipelas.

उदर्ये ud-arddha, as, m. (fr. rt. *ṛidh* with *ud*), scarlet fever.

उदल udala, as, m., N. of a man.

उदव ud-av, cl. 1. P. -*avati*, -*vitum*, to regard, attend to; to wait for; to promote, impel.

उदवग्रह ud-avagraha, as, m. a Svarita accent depending on an Udātta which stands in the *ava-graha* (q. v.). See *tairovīramā*.

उदवसानीय ud-avasāniya, as, ā, am (fr. rt. *va* with *ava* and *ud*), Ved. concluding, final.

Ud-avasāta, am, n. a house, dwelling.

उदश ud-as, cl. 5. P. A. -*asnoti*, -*nute*, -*astum* or -*ashum*, to reach to the top of, reach, attain; to be able, be master of.

उदशु ud-asru, us, us, u, one whose tears gush forth, weeping.

उदस् ud-as, cl. 4. P. -*asyati*, -*situm*, to cast

or throw up; to raise, erect, elevate; to throw out, expel.

Ud-asana, am, n. throwing up, raising, erecting.

Ud-asta, as, ā, am, thrown or cast up, raised, thrown; cast out, expelled; removed, scattered, humbled, ashamed.

Ud-asya, ind. having cast up, having tossed upwards, having thrown; having expelled, having scattered; having made efforts, having taken pains.

1. *ud-āsa*, as, m. throwing or directing upwards, elevation.

उदाकृ ud-ā-kṛi, cl. 8. 5. P. A. -*kṛiṇoti*, -*nute*, -*karoti*, -*kurute*, -*kartum*, to expel; to fetch out of; to select; to A. to overpower.

उदास्या ud-ā-khyā, cl. 2. P. -*khyāti*, -*tum*, to relate aloud; enunciate.

उदागा ud-ā-gā, cl. 3. P. -*jigāti*, -*gātum*, to come up or out towards.

उदावक्ष ud-ā-śakṣh, cl. 2. A. -*śashte*, to declare aloud.

उदावर ud-ā-ṭar, cl. 1. P., Ved. -*ṭarati*, -*ritum*, -*ritum*, Ved. -*ritave*, -*ṭarai*, -*rāse*, -*radh-ya*, to rise from or out of.

उदाजन ud-ā-jan, cl. 4. A., Ved. -*jāyate*, -*janitum*, to arise from; to become visible above.

उदानन् ud-ā-tan, cl. 8. P. A. -*tanoti*, -*nute*, -*nitum*, to erect one's self, to rise.

उदादा ud-ā-dā, cl. 3. P., Ved. -*dadāti*, -*dātum*, to lift up, elevate.

Ud-ātta, as, ā, am (for *ud-ā-datta*), elevated, high, praised, lofty; highly or acutely accented; great, illustrious; generous, gentle, and bountiful; giving, a donor; dear, beloved; (as), m. the acute accent, a high or sharp tone; a gift, donation; a kind of musical instrument, a large drum; an ornament or figure of speech in rhetoric; work, business; (am), n. an ornament or figure in rhetoric. — *Udātta-tara*, as, ā, am, more elevated, more acute. — *Udātta-tva*, am, n. the state of having the acute accent. — *Udātta-maya*, as, ī, am, similar to the high tone or accent. — *Udātta-rāghava*, am, n. title of a drama. — *Udātta-val*, ān, atī, at, pronounced with the acute accent. — *Udātta-śrutī*, is, is, ī, pronounced with the Udātta accent. — *Udāttaśrutī-tā*, f. the state of being pronounced with the acute accent.

उदाद्यन् ud-ādy-anta, as, ā, am, preceded and followed by an Udātta.

उदान ud-āna. See under 2. *ud-an*, p. 153.

उदानी ud-ā-ni, cl. 1. P. A. -*nayati*, -*te*, -*netum*, to lead up (out of water); to elevate.

उदाप ud-āp, cl. 5. P., Ved. -*āpnoti*, -*āptum*, to reach up to, reach, attain.

उदापि ud-āpi, is, m., N. of a son of Sahadeva.

उदाप्यम् ud-āpyam, ind., Ved. up the stream, against stream.

उदायम् ud-ā-yam, cl. 1. P. -*yaśchati*, -*yan-tum*, to show, to make known.

उदायम् ud-āyasa, as, m., N. of a prince.

उदायुष ud-āyudha, as, ā, am, with uplifted weapon, upraising weapons.

उदार ud-āra, as, ā or ī, am (fr. rt. *ṛi* with *ud*), high, lofty, exalted, noble, illustrious, generous, liberal, gentle, munificent, great, best; upright, honest, sincere; proper, right; eloquent; unperplexed; Ved. causing to rise, exciting, driving forth; (am), ind. aloud; (as), m., Ved. a rising fog or vapour; a sort of grain with long stalks; a figure in rhetoric, attributing nobleness to an inanimate object; (ās), pl. nebulous forms, spirits (?). — *Udāra-śarita*, as, ā, am, of a generous disposition, noble-minded. — *Udāra-*

śetas, ās, ās, as, high-minded, magnanimous. — *Udāra-tā*, f. liberality, generosity. — *Udāra-dhī*, is, is, ī, highly intelligent, wise, sagacious, noble-minded. — *Udāra-vīrya*, as, ā, am, of great power. — *Udāra-sattva*, as, ā, am, generous-minded. — *Udāraka*, as, m., N. of a man.

उदारपि ud-arathi, is, is, ī (fr. rt. *ṛi* with *ud*), Ved. steaming (as a hot dish); (Say.) rising, or enlightening the organs of sense; (is), m. an epithet of Viṣṇu.

उदावत्सर udāvatsara, as, m. a year, one of the five years forming a period. See *idāvatsara*.

उदावर्ते ud-āvarta, as, m. a class of diseases, marked by the retention of the excrements; disease of the bowels, iliac passion; (ā), f. painful menstruation with foamy blood.

Udāvartin, ī, īṣi, ī, suffering from such diseases.

उदावसु udāvāsu, us, m., N. of a king of Videha, a son of Janaka; [cf. *upāvāsu*.]

उदावह ud-ā-vah, cl. 1. P. A. -*vahati*, -*te*, -*vodhum*, to extol, to praise; to draw, lead along; to marry.

उदास् ud-ās, cl. 2. A. -*āste*, -*āsītum*, to sit separate or away from, to sit on one side or apart, not to share in, not to show interest in; to be unconcerned about, to be indifferent or passive.

2. *ud-āsa*, as, ā, am (for *ud-ā* see under *ud-as*), indifferent, unconcerned, apathetic; (as), m. a stoic, a philosopher; indifference, apathy, stoicism.

Ud-āsitrī, tā, trī, trī, indifferent, disregarding, stoical, one void of concern or affection.

Ud-āsin, ī, īṣi, ī, indifferent, disregarding; (ī), m. a stoic, a philosopher; one who has no passion nor affection for anything; in popular acceptance, a religious mendicant in general, or one of a particular order.

Ud-āsina, as, ā, am, sitting apart, indifferent, free from affection; (in law) not involved in the dispute; (as), m. a stranger, a neutral, a common acquaintance, a person neither a friend nor a foe. — *Udāsina-tā*, f. indifference, apathy.

उदास्थित ud-āsthita, as, m. (fr. rt. *sthā* with *ā* and *ud*), a superintendent, a doorkeeper; a spy, an emissary; an ascetic who has given up his vow; (as, ā, am), set over.

उदाहित ud-āhita, as, ā, am (fr. rt. *dhā* with *ā* and *ud*), elevated, raised.

उदाह ud-ā-hri, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to relate, declare, announce; illustrate.

Ud-āharaṇa, am, n. relating, saying, declaring, declaration; referring a general rule to a special case, an example or illustration; an apposite argument, the third of the five premises of rhetorical reasoning; the example or third member in a fivefold syllogism.

Ud-āhara, as, m. an example or illustration; the beginning of a speech.

Ud-āhārya, as, ā, am, to be referred as a general rule to a special case.

Ud-āhṛita, as, ā, am, said, illustrated, called, named, entitled.

Ud-āhṛti, is, f. an example, an illustration.

उदि ud-i, cl. 2. P. -*eti*, -*etum*, to go up or proceed; to rise (e.g. as a star), to come up (as a cloud); to go out of; to come out or arise from; to escape; to start up; to rise up against.

Ud-aya, as, ā, am, (in gram.) following, coming after or upon (as one letter, accent &c. upon another); (as), m. going upwards; rising (of the sun or planets or of a cloud); the eastern mountain behind which the sun is supposed to rise; coming forth, creation, production, becoming visible, appearance, development; light, splendor; conclusion, result, consequence; rising, reaching one's aim, elevation; profit, advantage, income, revenue, interest; outlet, exit; N. of the seventh Arhat of the future Utsarpiṇi, = *Udayā-*

śva; a son of Yājñika; a follower of Śākya-muni.

Udaya-gupta, *as, m., N. of a man.* — **Udaya-jit**, *t, m., N. of a son of Guṇala.* — **Udaya-dhavalā**, *as, m., N. of a prince.* — **Udaya-parvata**, *as, m. or udaya-gīrī*, *is, m. or udaya-sūila*, *as, m. or udayācala* ('*ya-āc*'), *as, m. or udayādri* ('*ya-ād*'), *is, m.* the eastern mountain behind which the sun rises. — **Udaya-pura**, *am, n., N. of the capital of Marva.* — **Udaya-prastha**, *as, m.* the plateau of the mountain behind which the sun rises. — **Udaya-rāja**, *as, m., N. of a man.* — **Udaya-vaś**, *ān, at, at, risen.* — **Udaya-siṅha**, *as, m., N. of a king.* — **Udayāditya** ('*ya-ād*'), *as, m., N. of a man.* — **Udayāśva** ('*ya-āś*'), *as, m., N. of a grandson of Ajāta-satru.* — **Udayāt**, *an, anti, at*, going upwards, rising.

Udayana, *am, n.* rising, ascending (of the sun); exit, result; conclusion, end; (*as*), *am* an epithet of Agastya; *N. of a king of Vata*; *N. of a Parohita of king Suddhodana.* — **Udayana** or **Udayanācārya**, *as, m.* a philosopher and violent persecutor of the Buddhists. — **Udayana-śārīta**, *am, n.* title of a play.

Udayaniya, *as, ā, am*, belonging to an end or conclusion, finishing (as a ceremony).

Udayin, *i, inī, i*, rising, ascending, prosperous, flourishing; (*ā*), *m., N. of a man.* — **Udayi-bhadra**, *as, m., N. of a son of Ajāta-satru.*

Udaya. See *s. v. try-udaya*.

Ud-ita, *as, ā, am*, risen, ascended, being above; high, tall, lofty; grown, augmented, born, produced; incurred, experienced. — **Uditā-homīn**, *i, inī, i*, Ved. sacrificing after sunrise.

Ud-itt, *is, f.*, Ved. ascending, rising (of the sun); going away or down, setting (of the sun).

Ud-iyamāna, *as, ā, am*, rising.

Ud-ir, *ud-ir*, Caus. *P. -ingayati, -yitum*, to impart a tremulous motion, to vibrate; to utter with a whirling or vibratory sound; to cause to whirl (said of the pronunciation of certain letters).

Udit 2. **udita**, *as, ā, am* (fr. *rt. vad*), said, spoken. — **Uditodita**, *as, ā, am* (fr. 2. *udita* with *i. ud-ita*), well-grounded in the Śāstras.

2. **uditi**, *is, f.*, Ved. speech.

Udit 3. **udita**, *as, ā, am* (incorrectly spelt for *ud-ita*, see 4. *dā*), bound, tied.

Udinaksh *ud-inaksh* (irreg. Desid. of *rt. naksh*), Ved. *-inakshati*, to attain, obtain, reach; to wish to gain, to pretend to.

Udiksh *ud-iksh*, cl. 1. *A. -ikshate, -shitum*, to look up to; to look at, regard, view, behold; to wait, to delay, to expect: Caus. *-ikshayati, -yitum*, to cause to look up.

Udikshana, *ām, n.* looking up, seeing, beholding. **Udikshya**, ind. having looked up at, having seen.

Udīcīna *udīcīna*, *as, ā, am* (fr. 2. *ud-ahē*), turned towards the north, northern.

Udīcya, *as, ā, am*, being or living in the north; (*as*), *m.* the country to the north and west of the river Sarasvatī, the northern region; (*ās*), *m.* the inhabitants of this country; (*am*), *n.* a kind of perfume. — **Udīcya-vṛitta**, *am, n.* the metre of the inhabitants of the northern country, a species of the Vaitāliya metre.

Udīpa *ud-īpa*, *as, m.* (fr. 1. *ud* and *ap*, water), high water, an inundation; (*as, ā, am*), flooded.

Udīr *ud-ir*, cl. 2. *A. -irte, -iritum*, to rise; to start (in order to go or to come); to move upwards, ascend; to arise, originate: Caus. *-irayati, -yitum*, to cause to rise or move; to throw or cast upwards, to cast, throw, discharge, to drive forward; to rouse up, excite; to raise one's voice; to utter, speak; to effect; to make visible: Pass. *-iryaṭe*, to be cast or thrown upwards; to be excited; to be uttered, announced, enunciated; to sound; to issue forth.

Udīraṇa, *am, n.* throwing, casting, discharging (a missile); speaking, saying.

Udīrita, *as, ā, am*, said, uttered; excited, ani-

mated. — **Udīrita-dhī**, *is, is, i*, whose mind is active, acute-minded.

Ud-irya, *as, ā, am*, issued out, excited, increased, intense; generous, great, excellent. — **Udīrṇa-tā**, *f.* excitement, activity, agility. — **Udīrṇa-dīdhīti**, *is, is, i*, intensely bright. — **Udīrṇa-vega**, *as, ā, am*, impetuous in its course (as a torrent), violent.

Ud-irya, *as, ā, am*, to be raised, uttered, spoken. 2. **ud-irya**, ind. having uttered, having spoken.

Ud-iryamāna, *as, ā, am*, being cast or discharged; being spoken or uttered.

Udīsh *ud-ish*, cl. 1. *A. -ishate, -ishitum*, to rise.

Ud-ishita, *as, ā, am*, risen, elevated.

Udush *ud-uksh*, cl. 1. *P. Ved. -ukshati, -shitum*, to sprinkle upwards or outwards.

Uduj *ud-ubj*, cl. 6. *P. -ubjati, -jitum*, to cleave asunder (?); to set up, erect.

Udumbara *udumbara*, *as, m.* (Ved. written with *d*, in later books generally with *ḍ*), the glomerous fig tree, Ficus Glomerata; a kind of leprosy; a threshold; a eunuch; (*am*), *n.* the fruit of the glomerous fig tree; copper; the weight karsha. — **Udumbara-parṇi** or **udumbara-dalā**, *f., N.* of the plant Croton Polyandra. — **Udumbarā-vatī**, *f., N.* of a river.

Udumbala, *as, ā, am*, Ved. copper-coloured (?); (*Say.*) of extended power (for *uru-bala*; said of the two dogs, the messengers of Yama).

Udumbhara, a word coined for the etymological explanation of *udumbara*.

Uduṣ *ud-ush*, cl. 1. *P. -oshati, -shitum*, to expel by heat.

Uduṣṭa-mukha, *as, ā, am*, Ved. having a red mouth (as a horse).

Udūkhala *udūkhala*, *as, am, m. n.* a wooden mortar used for pounding rice and separating the husk; any mortar; bdellium; a mortar-shaped joint.

Udūḍ *ud-ūḍha*, *as, ā, am* (fr. *rt. vāh* with *ud*), married; coarse, gross, heavy, fat; material, substantial; much, exceeding.

Udūh *ud-ūh*, cl. 1. *P. A. -ūhati, -te, -hitum*, to push or press upwards, move or bear upwards.

Udū *ud-ri*, cl. 3. *P. -iyarti* (Ved. aor. *A. -ārita*), *-artum, -aritum* or *-ritum*, to start up, rise; to move up, raise, excite: Caus. *-arpayati, -yitum*, to cause to rise.

Udū *ud-ri*, *k, f.* (fr. *rt. ri* with *ud*), Ved. that which reaches beyond (the present time) or what follows, future time; remainder, conclusion, end, aim; concluding part or hymn (?).

Ud-arka, *as, m.* reaching or extending beyond, surpassing; the future result of actions; consequence, futurity, future time; a remote consequence, reward; conclusion, end; elevation of a building, a tower, look-out place; the plant Vanguiera Spinosa.

Udū *ud-rish*, cl. 6. *P. Ved. -rishati, -arshitum*, to split, pierce through.

Ude *ud-e* (*ud-ā-i*), *-aiti, -tum*, to come up, come out of, arise from; to step up (to an altar), to go out.

Udeṇ *ud-ej*, cl. 1. *P. -ejati, -ejitum*, to move, rise, shake, tremble.

Udejaya, *as, ā, am*, shaking, making tremble.

Udojas *ud-ojas, ās, ās*, *as, Ved.* exceedingly powerful or violent.

Udgandhi *ud-gandhi*, *is, is, i*, fragrant.

Udgam *ud-gam*, cl. 1. *P. -gaṇṇhati, -gantum*, to go up, rise, ascend; to shoot up; to go out, come from, break out, depart; to spread.

Udgata, *as, ā, am*, gone up, risen, ascended;

gone, departed; proceeded forth or from; vomited, cast up; (*ā*), *f.* a stanza of four lines, with ten syllables in the first three and thirteen in the last. — **Udgata-śrīṅga**, *as, ā, am*, (a calf) whose horns are just appearing. — **Udgatāsu** ('*ta-ani*'), *us, us, u*, deceased, dead.

Ud-gati, *is, f.* going up, rising, ascent; coming forth; bringing up, vomiting.

Ud-gama, *as, m.* going up, rising, ascending, elevation (as of a mountain); rising (of the stars); going out or away; coming forth, becoming visible, production, creation; shoot (of a plant); bringing up, vomiting.

Ud-gamana, *am, n.* rising, ascending; coming forth, becoming visible.

Ud-gamanīya, *as, ā, am*, to be gone up or ascended; (*am*), *n.* a pair of bleached cloths or sheets.

Ud-gal *ud-gal*, cl. 1. *P. -galati, -litum*, to trickle out, ooze out; issue in drops.

Udgā *ud-gā*, cl. 3. *P. -jigāti, -gātum*, to rise (as the sun &c.); to come forward, to begin.

Udgā *ud-gātri*, &c. See *ud-gai* below.

Udgā *ud-gāra*, &c. See *ud-grī* below.

Udgāh *ud-gāh*, cl. 1. *A. -gāhate, -gāhitum* or *-gādhum*, to emerge.

Udgāha, *as, ā, am*, excessive, violent, much; (*am*), ind. excessively, much.

Udgur *ud-gur*, cl. 6. *A. -gurate, -ritum*, to raise the voice in a threatening manner.

Udgūrṇa, *as, ā, am*, raised, lifted, held up; erected, excited.

Udguh *ud-guh*, cl. 1. *P. A. -gūhati, -te, -gūhitum* or *-godhum*, to pierce through and through, to twist through.

Udgrī *ud-grī*, cl. 6. *P. -girati* or *-gilati, -garitum* or *-litum*, or *-garitum* or *-litum*, to eject (from the mouth), spit out, vomit out or up, belch out, pour out, discharge; breathe out; to rise from: Caus. *P. -gīrayati, -yitum*, to cause to pour forth, to raise (a sound), to cause to utter sounds.

Ud-gāra, *as, m.* spitting out, ejecting anything from the mouth, vomiting; belching, eructation; relating repeatedly; spittle, saliva; speaking in the throat, sound, roaring, hissing.

Ud-gārṇ, *i, iṇī, i*, ejecting, spitting, vomiting.

Ud-gīraṇa, *am, n.* vomiting; ejecting anything (as saliva &c.) from the mouth, slaverling.

Ud-gīrṇa, *as, ā, am*, vomited forth, ejected, cast forth, breathed out, exhaled, disdained.

Udgai *ud-gai*, cl. 1. *P. -gāyati, -gātum*, to begin to sing; to sing or chant (applied especially to the singing or chanting of the Sāma-veda, from which one order of priests take the name of Udgātri); to announce, to celebrate in song; to sing before any one (with acc.); to fill with song.

Udgātu-kāma, *as, ā, am*, wishing to sing.

Udgātri, *tā, m.* one of the four chief-priests, viz. the one who chants the hymns of the Sāma-veda; a chanter.

Udgāthā, *f.* a variety of the Ārya measure, the same as the Gīti, a stanza of four half-lines, containing alternately twelve and eighteen instants.

Udgīt, *is, f.* singing; chanting of the Sāma-veda; a variety of the Ārya metre, a verse of four half-lines, containing twelve, fifteen, twelve, eighteen instants.

Udgītha, *as, m.* chanting of the Sāma-veda, the office of the Udgātri; the second part of the Sāma-veda; *N. of a son of Bhava*; *N. of a commentator of Vedic texts*; designation of *Om* or the triliteral name of God.

Udgranth *ud-granth*, cl. 9. 1. *P. A. -grathnāti, -nīte, or -granthati, -te, -granthitum*, to bind up, tie into bundles; to tie up, truss; to fasten, wind; to unbind, loosen.

Ud-grathita, as, ā, am, interlaced; unbound, loosened.

Ud-grantha, as, m. a section, chapter.

Ud-granthi, is, is, i, untied, free from worldly ties.

उद्धृ ud-grah, cl. 9. P. A. -*grihāti* or Ved. -*grihāti*, -*grāh*, to take or lift up; to set up, erect, elevate; to take out, draw out, take away; to take away from, to preserve; to cease, especially to cease to rain; to break off, discontinue (speaking); A. to raise one's self: Caus. -*grāhayati*, -*yitum*, to cause to take up or out, to cause to pay; to extol, extol with praise.

Ud-grāhita, as, ā, am, taken up, turned up, up-raised.

Ud-grāhāna, am, n. Ved. taking up, raising.

Ud-grāha, as, m. taking up; any object that may be accomplished by religious or other acts.

Ud-grāhāna, am, n. taking up, lifting up, taking away or out.

Ud-grābha, as, m. Ved. raising, elevating.

Ud-grāha, as, m. taking up or away; (in the Prātiśākhya) the rule of Sandhi which causes the change of the terminations *ah*, *e*, and *o*, to *a* before a following vowel; replying in argument; objection. — *Ud-grāha-padavritti*, is, f. the Sandhi called *Udgrāha* before a long vowel. — *Udgrāha-vat*, ind. (in the Prātiśākhya) 'like the *Udgrāha*,' a term applied to that kind of Sandhi by which final *a* and *ā* appear as *ā* before *ri*.

Udgrāhanikā, f. replying in argument.

Ud-grāhita, as, ā, am, taken away, lifted up; deposited, delivered; seized; bound, tied; excellent, exalted; recalled, remembered.

उद्धृ ud-griva, as, ā, am, or *ud-grivin*, ī, īnī, ī, one who lifts up or raises the neck (in trying to see anything).

उद्ग ud-gha, as, m. (fr. rt. *han* with *ud*), excellence, happiness; the hollow hand; fire; a model, a pattern; organic air in the body.

Ud-ghana, as, m. a carpenter's bench, a plank on which he works.

Ud-ghāta, as, m. striking, wounding, inflicting a hurt; a wound, a blow; slipping, tripping; raising, elevation; a beginning, a thing begun; breathing through the nostrils as a religious exercise; a club, a mallet, a weapon; the division of a book, a chapter, a section.

Udghātin, ī, īnī, ī, uneven, having elevations, rough.

उद्धृ ud-ghat, Caus. -*ghātayati*, -*yitum*, to open, unlock, unfasten; to peel, shell; to reveal, expose; to undertake, commence; to rub over, stroke, tickle.

Ud-ghāta, as, m. a watch or guard-house.

Ud-ghātaka, as, m. an opener, the instrument or implement for opening anything, a key; (am), n. the rope and bucket of a well, a leather bucket used for drawing water.

Ud-ghātana, am, n. opening, unlocking; an opener, the instrument or means of opening, a key, &c.; the rope and bucket of a well, a leather bucket used for drawing water; hoisting, raising, lifting up.

Ud-ghātaniya, as, ā, am, to be opened.

Ud-ghāṭita, as, ā, am, opened, manifested; undertaken, commenced; raised, hoisted or lifted up; done with effort, exerted. — *Udghāṭita-jña*, as, ā, am, wise, intelligent. — *Udghāṭitānga* ('*ta-an*'), as, ā, am, naked; intelligent, wise.

Ud-ghāṭin, ī, īnī, ī, opening, commencing.

उद्धृ ud-ghattaka, as, m. (fr. rt. *ghat* with *ud*), a kind of time (in music).

Ud-ghattana, am, n. kicking of a horse(?); friction; opening, opening upwards as a lid.

Ud-ghattita, as, ā, am, opened, unlocked.

उद्ग ud-ghasa, as, m. (fr. rt. *ghas*), flesh.

उद्ग ud-ghush, cl. 1. P. -*ghoshati*, -*shitum*, to sound, cry out, fill with cries: Caus. -*ghoshayati*,

-*yitum*, to cause to sound aloud, to declare aloud; proclaim, noise abroad.

Ud-ghushita, as, ā, am, sounded out; proclaimed; (am), n. sound, noise.

Ud-ghosha, as, m. announcing or proclaiming aloud; popular talk, general report.

उद्ग ud-ghrish, cl. 1. P. -*gharshati*, -*shitum*, to rub, comminute by rubbing; to rub over, strike against.

Ud-gharshāna, am, n. rubbing, rubbing up; rubbing the skin with hard substances, as vitrified brick &c.; a cudgel.

Ud-ghrishita, am, n. a peculiar fault in pronunciation.

उद्ग ud-danśa, as, m. (rt. *danś*), a bug; a mosquito, a gadfly.

उद्ग ud-daṇḍa, as, ā, am, whose staff is raised, whose stalk is erect; raised on a staff or pole.

— *Uddanḍa-pāla*, as, m. a punisher, whether king or magistrate; a sort of snake, a kind of fish; [cf. *ud-anḍa-pāla*.]

उद्ग ud-dantura, as, ā, am, large-toothed, having projecting teeth; high, tall; terrific, formidable.

उद्ग ud-dam, cl. 4. P. -*dāmyati*, -*damitum*, cl. 10. P. -*damayati*, -*yitum*, to subdue, to overpower, become master of.

Ud-dama, as, m. subduing, overpowering.

Ud-dānta, as, ā, am, energetic, humble, elevated; (? for *ud-vānta*), vomited by an elephant.

उद्ग ud-dā, cl. 3. P. -*dadāti*, -*dātum*, to take away, snatch away.

उद्ग ud-dāna, am, n. (fr. rt. 4. *dā*, to bind, with *ud*), binding, confinement; taming, subduing; the middle, the waist; a fire-place; submarine fire; entrance of the sun into a sign of the zodiac.

Ud-dāna, as, ā, am (fr. *ud* and *dāman*, a bond), unrestrained, unbound, set free; self-willed; unlimited, extraordinary; proud, haughty; large, great; (as), m. an epithet of Yama ('whose noose is raised'); an epithet of Varuna; (am), ind. in an unrestrained manner, without any limits.

Ud-dāta, as, ā, am, bound, tied.

उद्ग ud-dāla, as, m. (fr. *dri* with *ud*?), the plant *Cordia Myxa* or *Latifolia*; also *Paspalum Frumentaceum*. — *Uddāla-vat*, ān, m., N. of a Gandharba.

Uddālaka, as, m., N. of the above plants; N. of a teacher; (am), n. a kind of honey. — *Uddālaka-pushpa-bhanjikā*, f. 'breaking of *Uddālaka* flowers,' a sort of game played by people in the eastern districts.

Uddālīn, ī, m., N. of a teacher.

उद्ग ud-didhīrshā. See under 1. *ud-dhri*.

उद्ग ud-dina, am, n. midday.

उद्ग 1. ud-diś, cl. 6. P. A., 3. P. -*diśati*, -*te*, -*dideshat*, -*deshtum*, to show or direct towards; to point out, signify, declare, determine; to enunciate, prophesy; to mean; to aim at, intend, destine; to explain, instruct, teach.

2. *ud-diś*, k, f, Ved. a particular direction or quarter of the sky.

Ud-diśya, ind. having shown or explained; stipulating for, demanding; aiming at, in the direction of, with reference to; towards; with regard to, for, for the sake of, in the name of.

Ud-diśhita, as, ā, am, mentioned, particularized, described, promised.

Ud-deśa, as, m. pointing to or at, direction; ascertainment; brief statement; exemplification, illustration, explanation; mentioning a thing by name; assignment, prescription; stipulation, bargain; quarter, spot, region, place; an object, a motive; upper region, high situation; (in Nyāya phil.) the enunciation of a thing that is to be further discussed and elucidated;

(at the end of compounds) relative to. — *Uddeśa-tas*, ind. pointedly, distinctly; by way of explanation.

Ud-deśaka, as, ā, am, illustrative, explanatory; (as), m. an illustration, an example; an illustrator; a guide; (in mathematics) a question, problem.

Ud-deśya, as, ā, am, to be illustrated or explained; anything to which one refers or which one has in view; (am), n. the end in view, an incentive.

Ud-deśhṛt, tā, tri, tri, pointing out &c.; one who acts with a certain scope or design.

उद्ग ud-dih, cl. 2. P. A., Ved. -*degdhi*, -*digdhe*, -*degdhum*, to throw or heap up.

Ud-dehika, as, m., N. of a people; (ā), f. the white ant.

उद्ग ud-dip, cl. 4. A. -*dīpyate*, -*dīpitum*, to flame, blaze up, be kindled: Caus. -*dīpayati*, -*yitum*, to light up, inflame, illuminate, excite, animate.

Ud-dīpa, as, m. inflaming, lighting; an inflamer; animating, who or what animates; (am), n. a gummy and resinous substance, bellium.

Ud-dīpaka, as, ā, am, inflaming, exciting, rendering more intense; lighting, setting alight.

Ud-dīpana, am, n. inflaming (as passion), exciting, animating; illuminating; burning of a body &c.; any aggravating thing or circumstance, giving poignancy to feeling or passion.

Ud-dīpamāna, as, ā, am, lighting up, brightening, becoming light.

Ud-dīpta, as, ā, am, lighted, set on fire or alight; shining; inflamed, aggravated (as passion).

Ud-dīpra, am, n. bellium.

उद्ग ud-driś, cl. 1. P. -*paśyati*, -*drashtum*, to see above (in the sky), to look upwards; to look into the future, expect; to become aware of; to doubt: Caus. -*darśayati*, -*yitum*, to make visible, cause to appear.

Ud-darśana, as, m., N. of a king of the Nāgas.

उद्ग ud-dri, cl. 9. P. -*driṇāti*, -*daritum* or -*ritum*, to tear out.

उद्ग ud-dyut, cl. 1. A. -*dyotate*, -*titum*, to blaze up, shine: Caus. -*dyotayati*, -*yitum*, to cause to shine: Intens. Ved. -*darīdyutit*, to shine intensely.

Ud-dyota, as, ā, am, flashing up, shining; (as), m. light, lustre; revelation.

Ud-dyotita, as, ā, am, lighted up, emblazoned.

उद्ग ud-drāva, as, m. (rt. *dru*), flight, retreat, going upwards; (as, ā, am), running away. — *Ud-druta*, as, ā, am, fled, retreated, run away; ascended; gone up or upwards.

उद्ग ud-dhan (*ud-han*), cl. 2. P. -*dhanti* (Ved. cl. 1. P. -*dhanati*), -*dhantum*, to raise up, elevate.

Ud-dhata, as, ā, am, raised, elevated; exceeding, excessive; haughty, vain, puffed up; excited, intense; rude, ill-behaved; (as), m. a king's wrestler. — *Ud-dhata-manasa*, ās, ās, as, or *uddhata-manaska*, as, ā, am, high-minded, haughty, proud. — *Uddhata-manaska-tva*, am, n. pride, arrogance. — *Uddhatārava-nisvana* ('*ta-an*'), as, ā, am, raising a noise like the ocean.

Ud-dhātī, is, f. elevation; pride, haughtiness; a stroke, shaking.

उद्ग ud-dhama. See under *ud-dhmā*.

उद्ग ud-dhaya, as, ā, am (fr. rt. *dhe* with *ud*), who or what drinks.

उद्ग ud-dhara, &c. See 2. *ud-dhri*.

उद्ग 1. ud-dharsha, as, m. (fr. rt. *dhriśh* with *ud*), courage to undertake a thing.

1. *ud-dharshana*, as, ā, am (or fr. next?), animating, encouraging; (am), n. animating, encouraging.

उद्ग 2. ud-dharsha, as, m. (fr. rt. *hriśh* with *ud*), great joy; a festival (especially a religious one).

2. *ud-dharṣaṇa*, *am*, n. erection of the hair of the body, occasioned by great pleasure.

Ud-dharṣin, *i*, *ini*, *i*, Ved. whose hair is erected; (*iṇi*), f., N. of a metre of four verses, of fourteen syllables each.

उद्धव *ud-dhava*, *as*, m. (fr. *rt. hu* with *ud*), a sacrificial fire; a festival, a holiday; N. of a Yādava, the friend and counsellor of Kṛṣṇa. — *Uddhava-dūta* and *uddhava-sandēśa*, *as*, m. title of two poems. — *Uddhava-brāhmaṇa*, *as*, m., N. of a copyist.

उद्धस्त *ud-dhastā*, *as*, *ā*, *am* (fr. *hastā* and *ud*), extending the hands, raising the hands.

उद्धा 1. *ud-dhā*, cl. 3. P., Ved. -*dadhāti*, -*dhatum*, to abandon or expose (an infant); to set up, erect, build up.

Ud-dhī, *is*, m., Ved. a particular part of a carriage, perhaps the part which rests on the axles; an earthen stand on which the Ukhā rests.

Ud-dhita, *as*, *ā*, *am*, set up, erected.

उद्धा 2. *ud-dhā* (*ud-hā*), cl. 3. A. *uj-jihīte*, *ud-dhātum*, to go upwards, move upwards; to raise; to go away from.

1. *ud-dhāna*, *as*, *ā*, *am*, gone up, ascended.

उद्धान 2. *uddhāna*, *as*, *ā*, *am* (for *ud-vānta*, *ud-dhmāta*, and *ud-dhmāna*?), ejected, vomited; inflated, corpulent; (*am*), n. ejecting, vomiting; a fire-place.

उद्धान *uddhānta*, *as*, *ā*, *am* (for *ud-vānta*?), ejected, vomited; (*as*), m. an elephant out of rut (from whose temples the juice ceases to flow).

उद्धुर *ud-dhura*, *as*, *ā*, *am* (fr. *ud* and *dhur*), freed from a yoke or burden; ceasing from, leaving off; unrestrained, lively, cheerful; heavy, thick, gross, firm; high.

उद्धुषण *uddhushaṇa*, a corruption of 2. *ud-dharṣaṇa*, q. v.

उद्धू *ud-dhū*, cl. 5. P. A. -*dhūnoti* or -*dhūnoti*, -*nute*, -*dharitum* or -*dhotum*, to rouse up, shake up, move; to disturb, excite; to shake off, throw off; to expel.

Ud-dhūta, *as*, *ā*, *am*, shaken off, fallen from or off; tossed up, scattered above; exalted; high, loud. — *Ud-dhūta-pāpa*, *as*, *ā*, *am*, one who has shaken off (his) sins.

उद्धूपन *ud-dhūpana*, *am*, n. fumigating.

उद्धूलय *uddhūlaya*, nom. P. -*dhūlayati*, -*yitum*, to powder, sprinkle with dust or powder.

उद्धुषण *uddhushaṇa*, *am*, n. horripilation; also *uddhushaṇa*. See 2. *ud-dharṣaṇa*.

Uddhūṣhita, *as*, *ā*, *am*, having the hairs erected.

उद्ध 1. *ud-dhri*, cl. 1. P. A. -*dharati*, -*te*, -*dharitum*, to draw out, raise up, make honoured.

Ud-didhārṣhā, f. wish to remove.

उद्ध 2. *ud-dhri* (*ud-hri*), cl. 1. P. A. -*dharati*, -*te*, -*dharitum*, to draw out, take out, to extricate, deliver; to tear out, pull out, eradicate; to extend, elevate, raise; Caus. -*dhārayati*, -*yitum*, to cause to draw out; to raise; Desid. *uj-jihīṣhātī*, to wish to elevate or draw out, to elevate.

Ud-dhara, *as*, m., N. of a Rakshas; (*as*, *ā*, *am*) = *ud-dhura* (?).

Ud-dharaṇa, *am*, n. the act of drawing out, taking out, tearing out; taking off (clothes); extricating, delivering, rescuing; raising, lifting; eradication; extermination; act of destroying; taking a part or share; taking from the Gāṛhapatya fire to supply the other sacred fires; vomiting, bringing up; vomited food; final emancipation; (*as*), m., N. of the father of king Santanu, the author of a commentary on a portion of the Mārkaṇḍeya-Purāṇa.

Ud-dharaṇiya, *as*, *ā*, *am*, to be raised or taken up, to be extracted.

Ud-dhartavya, *as*, *ā*, *am*, to be drawn out.

Ud-dhartṛi, *tā*, *tri*, *tri*, one who raises or lifts up; a sharer, a coheir; one who recovers property; (*tā*), m. a destroyer, exterminator; redeemer, deliverer.

Ud-dhāra, *as*, m. raising, elevating, lifting up; drawing out, extraction, deliverance, redemption, extrication; taking away; deduction, a part to be set aside, selected part; a portion, share, a surplus given by the Hindū law to the eldest son beyond the shares of the younger ones; the first division of a patrimony; the sixth part of booty taken in war which belongs to the prince; debt, especially a debt not bearing interest, obligation; recovering property; selecting (a passage), quoting; (*ā*), f. the plant *Cocculus Cordifolius*; (*am*), n. a fire-place. — *Uddhāra-vibhāga*, *as*, m. division of shares, partition.

Ud-dhāraka, *as*, *ā*, *am*, who or what raises or lifts, drawing out.

Ud-dhāraṇa, *am*, n. raising, elevating; drawing out (a danger), delivering; sharing, dividing.

Ud-dhārīta, *as*, *ā*, *am*, taken out, drawn forth, extricated, released.

Ud-dhṛita, *as*, *ā*, *am*, drawn up or out as water from a well &c., raised, elevated; lifted up, thrown up or upwards; extracted, pulled up or out, eradicated or broken off; separated, set apart; divided, partitioned; selected, taken from or out of, recovered; uncovered; dispersed, scattered; holding, containing; vomited. — *Uddhṛita-eneha*, *as*, *ā*, *am*, skimmed (as milk). — *Uddhṛitārī* (*ta-arī*), *is*, *is*, *i*, destroying an enemy. — *Uddhṛitoddhāra* (*ta-nu*), *as*, *ā*, *am*, one who has received his share; that from which a share has been deducted.

Ud-dhṛitī, *is*, f. drawing out; extraction, an extract; delivering, rescue.

Ud-dhṛitya, ind. having raised up or drawn out.

उद्धमा *ud-dhmā*, cl. 1. P. -*dhamati*, -*dhmātum*, to breathe out, to puff, to pant, to blow; to inflate, to make known by blowing (a trumpet &c.).

Ud-dhama, *as*, *ā*, *am*, who or what blows; (*as*), m. breathing hard, panting; blowing, sounding.

Ud-dhmāna, *am*, n. a stove.

Ud-dhmāya, ind. breathing out &c.

उद्धया *uddhya*, *as*, m. (fr. *rt. uj*h?), a river; N. of a river.

उद्धंस *ud-dhvaṇsa*, *as*, m. (rt. *dhvaṇs*), hoarseness.

उद्धन्ध *ud-bandh*, cl. 9. P. -*badhnāti*, -*bandhmu*, to tie up, hang.

Ud-baddha, *as*, *ā*, *am*, tied up, hung.

Ud-bandha, *as*, m. or *ud-bandhana*, *am*, n. tying up, hanging; hanging one's self.

Ud-bandhaka, *as*, *ā*, *am*, Ved. one who hangs up.

उद्धल *ud-bala*, *as*, *ā*, *am*, strong, powerful.

उद्धाहु *ud-bāhu*, *us*, *us*, *u*, having the arms raised; extending the arms; having the trunk up-raised (as an elephant).

उद्धिल *ud-bila*, *as*, *ā*, *am*, out of the hole, (an animal) that has quitted its hole.

उद्धुष *ud-budh*, cl. 1. P. A., Ved. -*bodhati*, -*te*, -*bodhitum*, to awaken, arouse, excite, remind.

Ud-buddha, *as*, *ā*, *am*, awakened, excited, reminded, made to think of, recalled; blown, budded.

— *Udbuddha-aṅgskāra*, *as*, m. association of ideas, recalling anything to remembrance.

Ud-bodha, *as*, m. awaking, reminding, incipient knowledge.

Ud-bodhaka, *as*, *ā*, *am*, exciting; reminding, what reminds or calls to remembrance; discovering, exhibiting.

Ud-bodhana, *am*, n. awaking, arousing; recalling, reminding.

उद्धट *udbhaṭa*, *as*, *ā*, *am*, excellent; exalted, magnanimous; (*as*), m. a tortoise; a fan for winnowing corn; the sun (?).

उद्धव *ud-bhava*. See 1. *ud-bhū* below.

उद्भा *ud-bhā*, cl. 2. P. -*bhāti*, -*tum*, to become visible, appear.

उद्भास *ud-bhās*, Caus. P. -*bhāsayati*, -*yitum*, to illuminate, render beautiful.

Ud-bhāsa, *as*, m. radiance, splendor. — *Udbhāsa-vat*, *an*, *atī*, *at*, shining, radiant.

Ud-bhāsayat, *an*, *antī*, *at*, lighting up, irradiating.

Ud-bhāsita, *as*, *ā*, *am*, lighted up, illuminated, splendid; ornamented, graced, beautified.

Ud-bhāsin, *i*, *ini*, *i*, or *ud-bhāsura*, *as*, *ā*, *am*, shining, radiant.

उद्भिद् 1. *ud-bhid*, cl. 7. P. A. -*bhinatti*, -*bhinke*, -*bhettum*, to break out, burst forth.

2. *ud-bhid*, *i*, *t*, *t*, breaking forth, sprouting, germinating; penetrating, coming to the top, destroying; (*Sāy*.) causing to come forth; (*t*), m. a sprout or shoot of a plant, a plant; a spring, a fountain; a kind of sacrifice. — *Udbhij-ja* (*bhīd-ja*), *as*, *ā*, *am* (less correctly *udbhija*), sprouting, germinating (as a plant or some lower animals). — *Udbhid-vidyā*, f. the science of plants, botany.

Ud-bhīda, *as*, *ā*, *am*, sprouting, germinating; (*am*), n. culinary salt.

Ud-bhinna, *as*, *ā*, *am*, opened, burst, budded.

Ud-bhedā, *as*, m. breaking through or out, becoming visible; a spring of water; treason.

Ud-bhedana, *am*, n. a spring of water, fountain.

उद्भू 1. *ud-bhū*, cl. 1. P. -*bhavati*, -*vitum*, to exist, spring from, arise; Caus. -*bhāvayati*, -*yitum*, to cause to exist; to produce; to use, employ.

Ud-bhava, *as*, m. existence, generation, production, birth, springing from, growing. (Often at the end of adj. compounds, e.g. *madhya-vṛkṣeshodbhavānt phalāni*, fruits produced by pure trees.) — *Ud-bhava-kara*, *as*, *ā* or *i*, *am*, productive.

Ud-bhāva, *as*, m. production, generation; magnanimity.

Ud-bhāvāna, *am*, n. passing over, inattention, neglect, disregard; saying, speaking.

Ud-bhāvayitṛi, *tā*, *tri*, *tri*, raising upwards, exalting, lifting up.

Ud-bhāvita, *as*, *ā*, *am*, neglected, disregarded; said, declared.

2. *ud-bhū*, *ūs*, *ūs*, *u*, Ved. having persistency, lasting.

Ud-bhūta, *as*, *ā*, *am*, born, produced; lofty, literally or figuratively; visible, perceptible, present. — *Ud-bhūta-rūpa*, *am*, n. visible shape or form.

Ud-bhūti, *is*, f. elevation, increase.

उद्ध *ud-bhri*, cl. 1. 3. P. A. -*bharati*, -*te*, -*bharti*, -*bhṛite*, -*bhartum*, to carry off, bear away.

उद्भास *ud-bhyasa*, *as*, *ā*, *am*, Ved. raising, elevating.

उद्धम *ud-bhram*, cl. 1. 4. P. -*bhramati*, -*bhrāmyati*, -*bhramitum*, to move about in a wide space, wander, err.

Ud-bhrama, *as*, m. whirling, flourishing; regret; N. of a class of beings attending on Śiva.

Ud-bhramaya, *am*, n. moving or wandering about, ascending, rising.

Ud-bhrānta, *as*, *ā*, *am*, agitated, bewildered, distressed; whirled, flourished, waved (as a sword); (*am*), n. waving a sword.

Udbhrāntaka, *am*, n. rising into the air.

उदमन *udman*, *a*, n. (fr. *rt. ud*), Ved. surging, flooding.

उद्य *udya*, *as*, m. a river; [cf. *uddhya*.]

उद्यत *ud-yat*, *an*, *atī*, *at* (fr. *ud-i*, q. v.), rising; (*am*), m. a star; N. of a mountain.

उद्यम् *ud-yam*, cl. 1. P. -*yacchati*, -*yantum*, to raise, elevate, uplift, raise in a menacing manner; S 5

to offer; to strive, be diligent: Intens. Ved. -yamyamiti, to raise.

Ud-yata, *as, ā, am*, raised, held up; active, persevering, labouring diligently and incessantly; trained, exercised, disciplined; eager, prepared, ready; (*as*), *m.* time (in music); a section, a chapter, the division of a book. — **Udyata-kārmuka**, *as, ā, am*, with raised bow. — **Udyata-gada**, *as, ā, am*, with uplifted mace. — **Udyata-sūla**, *as, ā, am*, with raised spear. — **Udyata-eruc**, *k, k, k*, Ved. raising the ladle to offer a libation. — **Udyatāyudha** ('*ta-āy*'), *as, ā, am*, with uplifted weapon or weapons.

Ud-yati, *is, f.*, Ved. raising, elevation.

Ud-yantṛi, *tā, trī, trī*, raising, elevating.

Ud-yama, *as, m.* raising or lifting up, elevation; raising the hands for work, undertaking anything; strenuous and continued effort, exertion, perseverance. — **Udyama-bhanga**, *as, m.* breaking the efforts, discouragement, dissuasion; desisting. — **Udyama-bhṛit**, *t, t, t*, bearing or undergoing exertions.

Ud-yamana, *am, n.* raising, elevation.

Ud-yamān, *i, inī, i*, undertaking, persevering, making effort, active.

Ud-yamiyas, *ān, asī, as*, Ved. extending more widely; (*Sāy.*) excessively raising.

1. **ud-yamiya**, *as, ā, am*, requiring exertion.

2. **ud-yamiya**, *ind.* having lifted or taken up, having made exertion.

Ud-yāma, *as, m.* erecting, stretching out; a rope, cord.

उद्या ud-yā, *cl. 2. P. -yāti, -tum*, to go up or out, to rise, originate.

Ud-yāna, *am, n.* going out; walking out; a garden, a royal garden, a park; purpose, motive; N. of a country to the north of India. — **Udyāna-pāla**, *as, m.* a gardener; the master or owner or keeper of a garden. — **Udyāna-pālaka**, *as, ikā, m. f.* a gardener; superintendent or keeper of a garden. — **Udyāna-rakshaka**, *as, m.* a keeper of a garden; a gardener.

Udyānaka, *am, n.* a garden, a park.

Ud-yāpana, *am, n.* bringing to a conclusion, finishing, performing, accomplishing.

Ud-yāpita, *as, ā, am*, brought to a conclusion, finished, accomplished.

उद्याव ud-yāva, *as, m. (rt. 1. yu)*, mixing, joining.

उद्यास ud-yāsa, *as, m. (rt. yas)*, Ved. exertion, effort.

उद्युज ud-yuj, *cl. 7. P. A. -yunakti, -yunkte, -yoktum*, to excite, incite, make active or quick, stimulate to exertion.

Ud-yukta, *as, ā, am*, zealously active, labouring for some desired end.

Ud-yoga, *as, m.* undertaking anything, exertion, perseverance, strenuous and continuous endeavour; active preparation. — **Udyoga-parvan**, *a, n.* title of the fifth book of the Mahā-bhārata. — **Udyoga-samartha**, *as, ā, am*, capable of exertion.

Ud-yogin, *i, inī, i*, active, laborious, persevering, energetic, one who makes effort.

उद्र udra, *as, m. (fr. 2. ud)*, a kind of aquatic animal, perhaps a crab, or an otter; (at the end of some compounds = *udaka*) water; see *an-udra*. — **Udra-pāraka**, *as, m., N.* of a Nāga.

Udraka, *as, m., N.* of a Rishi.

Udrin, *i, inī, i*, Ved. springing (said of water), abounding in water.

उद्रङ्क udraṅka or **udranga**, *as, m., N.* of the town of Hariścandra, floating in the air; a town in general, = *dranga*.

उद्रथ ud-ratha, *as, m.* the pin of the axle of a carriage; a cock.

उद्राव ud-rāva, *as, m. (fr. rt. ru)*, a loud noise.

उद्रिच ud-ric, *Pass. -ricyate*, to excel, increase, exceed, preponderate; to abound in: Caus. -*rečayati, -yitum*, to cause to excel, augment.

Ud-rikta, *as, ā, am*, increased, augmented; distinct; evident.

Ud-reka, *as, m.* excess, preponderance, increase, overplus, abundance, commencement; (*ā*), *f.* the plant *Melia Sempervirens*. — **Udreka-bhanga**, *as, m.* the stifling or discouraging a thing at the outset.

Udrekin, *i, inī, i*, (*t* at the end of compounds) abounding in, giving preponderance.

उद्रुज ud-ruja, *as, ā, am (rt. ruj)*, destroying, breaking down; undermining, rooting up.

उद्रोधन ud-rodhana, *am, n. (rt. rudh = ruh)*, rising, growing.

उद्रत् ud-vat, *t, f. (fr. 1. ud)*, Ved. elevation, a hill.

उद्रत्सर ud-vatsara, *as, m.* a year; (a wrong reading for *id-vatsara*, *q. v.*)

उद्रप ud-vap, *cl. 1. P. A. -vapati, -te, -vap-tum*, to pour out; to raise, elevate.

Ud-vapana, *am, n.* pouring out, shaking out.

Ud-vāpa, *as, m.* ejection; (in logic) non-existence of a subsequent resulting from the absence of an antecedent.

उद्रम् ud-vam, *cl. 1. P. -vamati, -mitum*, to throw up, eject, vomit.

Ud-vamat, *as, anti, at*, casting up, vomiting.

Ud-vamana, *am, n.* ejecting, emitting, vomiting.

Ud-vānta, *as, ā, am*, vomited; (*as*), *m.* an elephant out of rut.

Ud-vānti, *is, f.* ejecting, vomiting.

उद्रयस् ud-vayas, *ās, ās, as*, Ved. (perhaps) exciting or increasing the strength.

उद्रते ud-varta, &c. See *ud-vṛit* next col.

उद्रधेन ud-vardhana, *am, n.* sly or suppressed laughter.

उद्रहित ud-varhita. See under *ud-vṛih*.

उद्रस् ud-vas, *Caus. P. -vāsayati, -yitum*, to cause to live away, to banish, expel.

1. **ud-vāsa**, *as, m. (for 2. see next col.)*, banishment, exile; abandonment, setting free; carrying out for slaughter, killing.

Ud-vāana, *am, n.* taking out of or away (from the fire); expelling, banishing; quitting, abandoning; taking out in order to kill, killing, slaughter.

Udvāsiya, *as, ā, am*, relating to the killing of a sacrificial animal.

उद्रह ud-vah, *cl. 1. P. A. -vahati, -te, -vadhūm*, to carry out or away, elevate; to take or lead away; to bear up, raise up, elevate; to marry; to vomit (?): Caus. P. -*vāhayati, -yitum*, to cause to marry, to allow any one to expel his wife.

Ud-vaha, *as, ā, am*, carrying or leading up, carrying away, taking up or away; continuing, propagating; eminent, superior, best; (*as*), *m.* son, offspring; the fourth of the seven winds or courses of air, viz. that of the Nakshatras supporting these lunar constellations and causing their revolution; the vital air that conveys nourishment upwards; one of the seven tongues of fire; N. of a prince; (*ā*), *f.* a daughter.

Ud-vahat, *an, anti, at*, upholding, supporting, bearing, containing; having, possessing, assuming.

Ud-vahana, *am, n.* lifting or bringing up; carrying, drawing; being carried on, riding; possessing; leading home, marrying.

Ud-vāha, *as, m.* bearing up, supporting, marriage, wedding. — **Udvāha-karman**, *a, n.* the marriage ceremony. — **Udvāha-tattva**, *am, n.* N. of a work of Raghunandana on marriage ceremonies; [*cf. vtvāha-tattva*].

Ud-vāhana, *as, ā, am*, drawing up, that which raises or draws up; (*am*), *n.* lifting up; ploughing a field twice; anxiety, anxious regret; marriage; (*i*), *f.* a cord, rope; the small shell used as a coin, a cowrie.

Udvāhika, *as, ā, am*, relating to marriage, matrimonial.

Ud-vāhita, *as, ā, am*, raised, lifted or pulled up; eradicated.

Ud-vāhin, *i, inī, i*, what raises or draws up; who or what marries, relating to marriage; (*inī*), *f.* a rope.

Udvoḍhu-kāma, *as, ā, am*, desirous of marrying.

उद्वाचन ud-vācana, *as, ā, am*, Ved. crying out (?).

उद्वादन ud-vādana, *am, n.* crying aloud.

उद्वाहन udvāna, *as, ā, am* (probably a corrupt form), ejected, vomited; (*am*), *n.* ejecting, vomiting; a stove; [*cf. uddhāna, ud-dhāna, ud-vānta*].

उद्वाप्स ud-vāshpa, *as, ā, am*, shedding tears. — **Udvāshpa-tra**, *am, n.* the act of shedding tears.

उद्वास 2. ud-vāsa, *as, ā, am*, or **ud-vāsa**, *ās, ās, as*, one who has put off his clothes. (For 1. *ud-vāsa* see under *ud-vas*.)

उद्रिघुष ud-vi-ghush, *Caus. P. -ghoshayati, -yitum*, to declare or proclaim aloud, to cause to declare aloud.

उद्रिज ud-vij, *cl. 6. A. (ep. also cl. 6. P. and cl. 1. P. A.) -vijate, -ti, -vejati, -te, -vejitum*, to tremble, shake; to be agitated, grieved, or afflicted; to fear, be afraid of (with *abl.* or *gen.*); to grieve, afflict, frighten: Caus. P. -*vejayati, -yitum*, to terrify, frighten.

Ud-vigna, *as, ā, am*, sorrowful, anxious, grieving for an absent lover. — **Udvigna-kṛta**, *as, ā, am*, or **udvigna-manas**, *ās, ās, as*, depressed in mind, sorrowful, anxious, distressed.

Ud-vijamāna, *as, ā, am*, agitated, afraid.

Ud-vega, *as, ā, am*, going swiftly, an express messenger, a runner, a courier, &c.; steady, composed, tranquil; ascending, mounting, going up or upwards; an ascetic whose arms by long habit continue always raised above the head; (*as*), *m.* trembling, waving, shaking; agitation, anxiety; regret, fear, distress occasioned by separation from a beloved object; admiration, astonishment; *udvegam kṛti*, to disturb, to be disturbed in mind; (*am*), *n.* the fruit of the *Areca* *Fauvel*; the *Areca* nut, called betel nut because eaten with the betel leaf.

Udvegīn, *i, inī, i*, causing anxiety or agitation of mind; suffering distress, anxious, unhappy.

Ud-vejaka, *as, ā, am*, agitating, distressing, annoying, causing pain or sorrow.

Ud-vejana, *as, ā, am*, causing to shake with terror, hurting the feelings; (*am*), *n.* shaking with terror, agitation, anxiety, affliction; infliction of pain, torture; regret, sorrowing for one absent. — **Udvejana-kara**, *as, ā or i, am*, inflicting pain, punishing, torturing, painful.

Udvejaniya, *as, ā, am*, causing terror or shaking (with *gen.* of the person).

Ud-vejita, *as, ā, am*, grieved, pained, afflicted.

उद्रिक्श ud-viksh (ud-vi-iksh), *cl. 1. A. -vikshate, -shitum*, to look up or upwards, view, look at, perceive; to examine, consider.

Ud-vikshana, *am, n.* looking up or upwards; seeing, looking at.

Ud-vikshya, *ind.* having looked upwards.

उद्रिज ud-vij, *cl. 10. P. -vijayati, -yitum*, to blow upon, blow towards; to fan upon.

उद्रि ud-vri, *cl. 5. 9. 1. P. A. -vriṇoti, -nute, -vriṇāti, -nute, -varati, -te, -raritum or -ritum*, to elect, select, choose.

उद्रिहण ud-vriṇhana, *am, n.* increase.

उद्रित ud-vrit, *cl. 1. A. -vartate, -titum*, to go upwards, rise, ascend, swell; to be puffed up with pride, to be haughty: Caus. -*vartayati, -yitum*, to cause to come out, extirpate, eradicate, destroy.

Ud-varta, *as, ā, am*, superfluous, redundant, plentiful; left over as a remainder; (*as*), *m.* a remainder, a surplus.

udvāla : coming out of one's hole

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Ud-vartaka, *as, ā, am*, causing to rise, increasing; rubbing and cleaning the body, who or what does so; (*as*), *m.* a mathematical term, the quantity assumed for the purpose of the operation.

Ud-vartana, *am, n.* going up, rising, ascending; prosperity, elevation; springing up of plants or grain &c.; drawing out metal, laminating, wire drawing; grinding, pounding; rubbing or kneading the body; rubbing and cleaning it with fragrant unguents; the unguents used for that purpose or to relieve pains in the limbs &c.; bad behaviour, bad conduct.

Ud-varita, *as, ā, am*, risen, elevated; sprung up, drawn out; perfumed, scented, rubbed, kneaded, shampooed.

Ud-vrīta, *as, ā, am*, raised, elevated; exalted, prosperous; vomited up; left as a remainder; ill-conducted, ill-mannered.

उद्ग्रह ud-vrih, *cl. 6. P. -vrihati, -varhitum* or *-vardhum*, to raise up, elevate; to draw up, pull out by the roots, eradicate.

Ud-varhita, *as, ā, am*, raised, drawn or lifted up, eradicated.

उद्देग ud-vega. See under *ud-vij*, p. 158.

उद्देदि ud-vedi, *is, is, i*, furnished with an elevated altar.

उद्देप ud-vep, *cl. 1. A. -vepate, -pitum*, to tremble, to be agitated.

उद्देल ud-vela, *as, ā, am*, overflowing its banks (as a river).

उद्देलित ud-vellita, *as, ā, am*, tossed up.

उद्देष्ट ud-veshta, *as, ā, am*, investing, enveloping, surrounding; (*as*), *m.* surrounding, enclosing; investing a town, besieging or surrounding it.

Ud-veshtana, *am, n.* the act of surrounding; oppressing; an enclosure; pain in the back of the body; (*hrīdayodveshtana*, convulsive pain in the heart); (*as, ā, am*), unbound, unfettered, freed from bonds or ties.

Ud-veshtaniya, *as, ā, am*, to be unbound or unfettered.

Ud-veshṭita, *as, ā, am*, surrounded, invested, enclosed.

उधस् udhas, *as, n.* an udder. See *ūdhas*.

उध udhya, *as, m.*, *N.* of a river.

उध्रस् udhras (another form of *rt. dhras*, *q.v.*), *cl. 9. 10. P. udhrasnāti, udhrāsati*, to glean or gather by little at a time; to throw or cast upwards.

उद् und. See 2. *ud*, p. 153.

Undana, *am, n.* moistening.

Unna, *as, ā, am*, wetted, wet, moist; kind, humane.

उन्दरु undaru, *us, or undura, as, or unduru, us, m.* a rat. — *Unduru-karnikā* or *unduru-karni*, *f.* the plant *Salvinia Cucculata*.

उन्नत un-naṭ (*ud-naṭ*), *Caus. P. -nāṭayati, -yitum*, to play a trick upon (with gen.).

उन्नत un-nata. See *un-nam* below.

उन्नद् un-nad (*ud-nad*), *cl. 1. P. -nadati, -ditum*, to cry out, sound, roar.

Un-nāda, *as, m.* crying out, humming, chirping.

उन्नम् un-nam (*ud-nam*), *cl. 1. P. -namati, -nantum*, to rise, ascend; to bend up, raise, elevate, erect; *Caus. P. -namayati, -yitum*, to bend upwards, raise, erect.

Un-nata, *as, ā, am*, raised, held or lifted up; high, tall; projecting, plump, full; great, eminent; (*as*), *m.* a box (*āja-gara*); *N.* of a Buddha; (*am*), *n.* elevation, ascension. — *Unnata-carapa*, *as, ā, am*,

with uplifted paws, rampant. — *Unnata-tva*, *am, n.* height, sublimity, majesty. — *Unnata-nābhi*, *is, is, i*, having a projecting navel, i. e. corpulent. — *Unnata-sīras*, *ās, ās, as*, holding up the head, carrying the head high; with head upraised. — *Unnatāna* (*‘ta-ān’*), *as, ā, am*, elevated and depressed, uneven, undulating, wavy.

Un-nati, *is, f.* elevation, height; rising, ascending; increase, advancement, prosperity; *N.* of a daughter of Dakṣa and wife of Dharmā; the wife of Garuḍa. — *Unnati-mat*, *ān, atī, at*, elevated, projecting, plump; high, sublime. — *Unnatīsa* (*‘ti-īsa*), *as, m.* a *N.* of Garuḍa.

Un-namana, *am, n.* bending upwards, raising, lifting up.

Un-namayya, *ind.* having raised.

Un-namita, *as, ā, am*, raised, elevated, lifted or pulled up; heightened, increased.

Un-namra, *as, ā, am*, erect, upright, elevated, lofty, high. — *Unnamra-tā*, *f.* erectness, uprightness (of the body).

Un-nāma, *as, m.* bending upwards, raising, lifting up.

उन्नय un-naya. See under 1. *un-nī* below.

उन्नयनपङ्क्ति un-nayana-pankti, *is, is, i*, having the line of the eyelids uplifted.

उन्नस un-nasa (*ud-nas*), *as, ā, am*, having a prominent nose.

उन्नह un-nah (*ud-nah*), *cl. 4. P. -nahyati, -naddhum*, to tie up, bind up.

Un-naddha, *as, ā, am*, tied up; swelled, increased; unbound.

Un-nāha, *as, m.* sour gruel made from the fermentation of rice.

उन्नभ un-nabha, *as, m.* (*fr. ud + nābhi*), *N.* of a prince.

उन्नद्र un-nidra (*ud-nō*), *as, ā, am*, sleepless, awake; expanded as a flower; budded, blown; shining (as the moon, supposed to be awake when others are asleep). — *Unnidra-tā*, *f.* sleeplessness.

उन्नी 1. un-nī (*ud-nī*), *cl. 1. P. -nayati, -netum*, to lead upwards or up to, bring up; to set up, erect; to bring out of, free from, help, rescue, redeem; to draw up (as water); to lead away; to stroke, smooth; to lead out; press out, extract; to find out, ascertain by inference, infer; lead off (in singing); *Desid. A. -nīnīskate*, to intend or wish to lead out &c.

Un-naya, *as, m.* raising, elevating, hoisting, leading upwards; analogy, resemblance, consequence.

Un-nayana, *am, n.* raising, elevating, lifting up; taking out of, drawing water; the vessel out of which a fluid is taken; leading away; making straight, smoothing; deliberation, discussion, logic, reasoning, inference.

Un-nāya, *as, m.* raising, elevating.

Un-nāyaka, *as, ā, am*, what raises; what leads to an inference or conclusion.

2. *un-nī*, *is, is, i*, bringing or leading upwards.

Un-nīta, *as, ā, am*, led up, led away, inferred.

Un-neṭrī, *tā, m.* one who pours a fluid out of one vessel into another, especially the priest who pours the Soma juice into the cups.

Unnetra, *am, n.* the office of the Unnetṛi.

Un-neya, *as, ā, am*, to be inferred, to be ascertained by analogy.

उन्नज्ज un-majj (*ud-mō*), *cl. 6. P. -majjati, -marktum*, to emerge; *Caus. -majjayati, -yitum*, to cause to emerge.

Un-majjana, *as, m.*, *N.* of an attendant of Siva.

उन्नत्त un-matta. See *un-mad* next col.

उन्नय un-math or *un-manth* (*ud-mō*), *cl. 1. 9. P. -mathati* or *-manthati, mathnāti, -manthitum*, to shake up, disturb, excite; to shake, tear, or cut off; to strike, kill.

Un-mathana, *am, n.* shaking off, throwing off or down, slaughter.

Un-mathita, *as, ā, am*, shaken, agitated.

Un-mantha, *as, m.* agitation; killing, slaughter; a disease of the outer ear.

Un-manthaka, *as, ā, am*, shaking up or off, agitating, stirring; throbbing, beating; (*as*), *m.* inflammation of the outer ear.

Un-manthana, *am, n.* the act of shaking or agitating; hurting, killing; probing, stirring a weapon &c. lodged in the body.

Un-manthita, *as, ā, am*, shaken up, moved, agitated, distressed.

Un-mātha, *as, ā, am*, destroying, killing; (*as*), *m.* shaking; killing, slaughter; a snare or trap.

Un-māthin, *i, īni, i*, shaking, agitating.

उन्मद् un-mad (*ud-mō*), *cl. 4. P. -mādyati, -maditum*, to be or become mad; *Caus. P. -madayati* or *-mādayati, -yitum*, to madden, inebriate, render drunk.

Un-matta, *as, ā, am*, insane, frantic, mad; drunk, intoxicated; (*as*), *m.* the thorn-apple, *Datura Metel* and *Fastuosa*; another tree, *Pterospermum Acerifolium*; *N.* of a Rakṣas. — *Unmatta-kīrti*, *is, m.* an epithet of Siva. — *Unmatta-gaṅga*, *am, n.*, *N.* of a region ('where the Gaṅgā roars'). — *Unmatta-tā*, *f.* or *unmatta-tva*, *asa, n.* insanity, intoxication.

— *Unmatta-darsana* or *unmatta-rūpa*, *as, ā, am*, maniac-like, mad. — *Unmatta-pralāpita*, *as, ā, am*, spoken in drunkenness or madness. — *Unmatta-bhāṣa-rava-tantra*, *am, n.*, *N.* of a Tantra. — *Unmatta-lingin*, *i, īni, i*, feigning madness. — *Unmatta-vat*, *ind.* like one mad, as if mad, like a maniac. — *Unmatta-veśa*, *as, m.* an epithet of Siva. — *Unmattā-vanti* (*‘ta-av’*), *is, m.*, *N.* of a prince.

Unmattaka, *as, ā, am*, insane, mad; drunk.

Un-mada, *as, ā, am*, mad, furious, extravagant; drunk, intoxicated; (*as*), *m.* insanity, either morbid or as the effect of temporary excitement, intoxication, ecstasy.

Un-madana, *as, ā, am*, inflamed with love.

Un-madishya, *us, us, u*, mad, insane, crazed, intoxicated; in rut (as an elephant).

Un-māda, *as, ā, am*, mad, insane, extravagant; (*as*), *m.* madness, extravagance; (in medicine) mania. — *Unmāda-vat*, *ān, atī, at*, mad, insane, wild, extravagant.

Un-mādāna, *as, ā, am*, maddening, exciting, intoxicating; (*as*), *m.* one of the five arrows of the god of love.

Unmādin, *i, īni, i*, mad, intoxicated; (*nī*), *f.*, *N.* of a princess.

Un-māduka, *as, ā, am*, Ved. fond of drinking.

उन्मनस् un-manas, *ās, ās, as*, or *un-manasaka* (*ud-mā*), *as, ā, am*, excited or disturbed in mind, perplexed, disturbed; regretting, missing, repining for a lost or departed friend.

Unmanāya, *nom. A. unmanāyate, -yitum*, to become excited or disturbed in mind, to repine.

Unmani-kṛi, *cl. 8. P. -karoti, -kartum*, to make excited, to excite, disturb.

Unmani-bhū, *cl. 1. P. -bhavati, -vītum*, to become disturbed in mind, to repine.

उन्नयूख un-mayūkha (*ud-mō*), *as, ā, am*, shining, radiant.

उन्नदेन un-mardana, *am, n.* (*fr. rt. mṛid* with *ud*), rubbing off, rubbing; a fragrant essence used for this purpose.

उन्मा un-mā, *f.* (*fr. rt. mā* with *ud*), Ved. a measure.

Un-māna, *am, n.* a measure of size or quantity; price.

Un-mita, *as, ā, am*, meted, measured.

Un-miti, *is, f.* measure, price.

Un-meya, *as, ā, am*, to be weighed, what is weighed; (*am*), *n.* weight.

उन्मार्ग un-mārga (*ud-mō*), *as, ā, am*, *m. f. n.*

a wrong road, deviation from the right way, improper conduct, an evil course, error. — *Unmārga-gata*, *as*, *ā*, *am*, erred, erring, going wrong. — *Unmārga-gamana*, *am*, *n*. going on a wrong road, following evil courses. — *Unmārga-gāmin*, *i*, *īnī*, *ś*, or *unmārga-vartin*, *i*, *īnī*, *ś*, going wrong, erring, following evil courses; taking a wrong road. — *Unmārga-jala-nāhin*, *i*, *īnī*, *ś*, carrying its waters on a wrong way.

Unmārgin, *i*, *īnī*, *ś*, going astray, finding an outlet.

उन्मार्जन *un-mārjana*. See *un-mrj* below.

उन्मिश्र *un-miśra* (*ud-m°*), *as*, *ā*, *am*, mixed with, variegated.

उन्मिष *un-miṣ* (*ud-miṣ*), cl. 6. P. -*mishati*, -*meshitum*, to open the eyes.

Un-miṣha, *as*, *m*. opening the eyes.

Un-miṣhat, *am*, *ati* or *anti*, *at*, opening the eyes, drawing up the eyelids, looking at, seeing.

Un-miṣhita, *as*, *ā*, *am*, opened (as the eye); blown as a flower.

Un-miṣha, *as*, *m*. opening the eyes, looking at; winking, twinkling or upward motion of the eyelids; blowing or blossoming of a flower; awaking, becoming visible.

Un-miṣhaṇa, *am*, *n*. awaking, becoming visible.

उन्मील *un-mīl* (*ud-mīl*), cl. 1. P. -*mīlati*, -*litum*, to open the eyes; to open; to expand, be diffused: Caus. P. -*mīlayati*, -*yitum*, to open.

Un-mīla, *as*, *m*. opening of the eyes, awaking, becoming visible.

Un-mīlana, *am*, *n*. winking, twinkling, opening of the eye; awaking, becoming visible; blowing, expanding.

Un-mīlita, *as*, *ā*, *am*, opened (as the eyes); blown as a flower; (*am*), *n*. unconcealed or open reference or allusion to anything, in rhetoric.

उन्मुख *un-mukha* (*ud-m°*), *as*, *i*, *am*, raising the face, looking at; waiting for, expecting; near to; (*as*), *m*. N. of an antelope (in the Hari-vaṅśa, in former births a hunter and a Brāhman). — *Unmukha-tā*, *f*. the state of one whose face is raised; state of watching or expectancy.

उन्मुखर *un-mukhara* (*ud-m°*), *as*, *ā*, *am*, loud-sounding, noisy.

उन्मुष *un-muṣ*, cl. 6. P. A. -*muñcati*, -*te*, -*moktum*, to unfasten, pull off; take off (clothes &c.); to loosen, liberate; to elevate, raise: Caus. P. -*moṣayati*, -*yitum*, to loosen, deliver.

Un-muṣa, *as*, *m*. N. of a man.

Un-moṣana, *am*, *n*. unfastening, loosening.

उन्मुद्र *un-mudra* (*ud-m°*), *as*, *ā*, *am*, unsealed, opened; blown as a flower.

उन्मूल *un-mūla* (*ud-m°*), *as*, *ā*, *am*, eradicated, pulled up by the root.

Un-mūlana, *am*, *n*. eradicating; pulling up by the roots; destroying.

Unmūlaya, *nom*. P. *unmūlayati*, -*yitum*, to eradicate, pull up by the roots; to extirpate, destroy.

Un-mūlita, *as*, *ā*, *am*, eradicated, pulled up by the roots; destroyed.

उन्मृज *un-mrj* (*ud-m°*), cl. 2. P. -*mārṣṭi*, -*mārjūm* or -*mārṣṭum*, to rub off, wipe off; efface; blot out.

Un-mārjana, *as*, *ā*, *am*, rubbing or wiping off.

Unmrjāvamrjā (*°ja-av°*), *f*. repeatedly rubbing up and down.

Un-mrjṣṭa, *as*, *ā*, *am*, worn off, blotted out, effaced.

उन्मृश्य *un-mrīśya*, *as*, *ā*, *am* (rt. *mrīś* with *ud*), Ved. to be reached, to be touched.

उन्मेदा *un-medā*, *f*. (fr. rt. *mid* with *ud*), corpulence, fatness.

उप *upa*, a prefix to verbs and nouns (ex-

pressing) towards, near to (opposed to *apa*, away), by the side of, with, together with, under, down (e.g. *upa-gam*, to go near, undergo; *upa-gamana*, approaching. In the Veda the verb has sometimes to be supplied from the context, and sometimes *upa* is placed after the verb with which it ought to have been compounded, e.g. *āyayur upa* = *upāyayuh*, they approached).

(As unconnected with verbs and prefixed to nouns *upa* expresses) direction towards, nearness, contiguity in space, time, number, degree, resemblance, and relationship, but with the idea of subordination and inferiority (e.g. *upa-kanishṭhikā*, the finger next to the little finger; *upa-purāṇam*, a secondary or subordinate Purāṇa; *upa-dāsa*, nearly ten); sometimes forming with the nouns to which it is prefixed compound adverbs (e.g. *upa-mūlam*, at the root; *upa-pūrva-rātram*, towards the beginning of night; *upa-kūpe*, near a well), which adverbs lose their adverbial terminations if they are again compounded with nouns (e.g. *upakūpa-jalāsaya*, a reservoir in the neighbourhood of a well). Prefixed to proper names *upa* may express in classical literature 'a younger brother' (e.g. *Upendra*, 'the younger brother of Indra'), and in Buddhist literature 'a son.'

(As a separable adverb *upa* rarely expresses) thereto, further, moreover (e.g. *tatra upa brahma yo veda*, who further knows the Veda).

(As a separable preposition with locative) near to, towards, in the direction of, under, below (e.g. *upa āsāh*, towards the regions); near to, at, on, upon; at the time of, upon, up to, in, above (with loc., e.g. *upa sāmushu*, on the tops of the mountains); with, together with, at the same time with, according to (with inst., e.g. *upa dharmabhiḥ*, according to the rules of duty).

Besides the meanings given above *upa* is said to imply disease, extinction; ornament; command; reproof; undertaking; giving; killing; diffusing; wish; power; effort; resemblance, &c.; [cf. Gr. *ὕπο*; Lat. *sub*; Goth. *up*; Old Germ. *oba*; Mod. Germ. *ob* in *obdach*, *obliegen*, &c.]

Upaka, *as*, *m*. a diminutive of all proper names beginning with *upa*.

उप-क्व *upa-ṛi*. See *upār*.

उपकक्ष *upa-kaksha*, *as*, *ā*, *am*, Ved. reaching to the shoulder.

उपकण्ठम् *upa-kaṇṭham*, ind. upon the neck, near the throat; in the proximity of; (*am*), *n*. proximity, neighbourhood, contiguous space; space near a village or its boundary; one of a horse's paces; (*as*, *ā*, *am*), near, proximate.

उपकथा *upa-kathā*, *f*. a short story, tale.

उपकनिष्ठिका *upa-kanishṭhikā*, *f*. the last finger but one; the finger next to the little finger.

उपकन्यापुरम् *upa-kanyāpuram*, ind. near the women's apartments.

उपकरण, उपकार, &c. See *upa-kṛi* next col.

उपकर्णम् *upa-karṇam*, ind. close to the ear, into the ear, (whispered &c.)

Upakarnikā, *f*. what goes from ear to ear, rumour, report.

उपकल्पन *upa-kalpana*. See *upa-kṛip*, p. 161.

उपकान्तम् *upa-kāntam*, ind. near a friend.

उपकाल *upa-kāla*, *as*, *m*. N. of a king of the Nāgas.

उपकिरण *upa-kiraṇa*. See *upa-kṛi* next col.

उपकीचक *upa-kīcaka*, *as*, *m*. a relation or follower of the Kīcakas.

उपकुचि *upa-kuñci*, *iṣ*, or *upa-kuñcikā*, *f*. the plant Nigella indica; small cardamoms.

उपकुम्भ *upa-kumbha*, *as*, *ā*, *am*, near, proximate; solitary, lonely, retired; (*am*), ind. near the water-jar.

उपकुर्वण *upa-kurvāṇa*. See *upa-kṛi* below.

उपकुल्या *upa-kulyā*, *f*. the plant Piper Longum; a canal, a trench, a ditch.

उपकुश *upa-kuśa*, *as*, *m*. gum-boil; N. of a Cakravartin, a son of Kuśa.

उपकुञ्ज *upa-kūj*, cl. 1. P. -*kūjati*, -*jītum*. to fill with cooing, to make resonant.

Upa-kūjita, *as*, *ā*, *am*, made to resound (with cooing).

उपकूपे *upa-kūpe*, ind. near a well; (*am*), *n*. a well (?). — *Upakūpa-jalāsaya*, *as*, *m*. a trough near a well for watering cattle.

उपकूलम् *upa-kūlam*, ind. on the shore.

Upakūlaka, *as*, *m*. N. of a man.

उपक् *upa-kṛi*, cl. 5. 8. P. A. -*kṛiṇoti*, -*ṇute*, -*karoti*, -*kurute*, -*kartum*, to place or bring near, to furnish with, provide; to assist, serve; favour, benefit; to foster, take care of; to serve, render homage to (with acc.); to undertake, begin, set about anything (with dat.); to place under, subdue; *upa-s-kṛi* (*s* inserted) A. to add, supply; to furnish with; to elaborate, prepare, furnish with anything beautiful, to adorn, ornament; to care for, take care of (with acc.); to furnish badly, deform; corrupt; to bring together.

Upa-karaṇa, *am*, *n*. doing anything for another, doing a service or favour, helping, assisting; instrument, implement, machine, engine, apparatus, paraphernalia, as the vessels and offerings at a sacrifice; anything added over and above, contribution, expedient, means of subsistence, anything supporting life; object of art or science, fabricating, composing, &c.; the insignia of royalty; the attendants of a king. — *Upakaraṇa-vat*, *ān*, *ati*, *at*, furnished with means, instruments or implements, competent to do anything.

Upa-karṭṛi, *tā*, *trī*, *trī*, doing one a favour, assisting, befriending, one who helps or befriends.

Upa-kāra, *as*, *m*. help, assistance, benefit, service, favour, use, advantage, (*upakāre vrīti*, to be of service to another); preparation, ornament, garlands suspended at gateways as an embellishment on festivals, a flower &c.; (*ī*), *f*. a royal tent, a palace, a caravansera. — *Upakāra-para*, *as*, *ā*, *am*, beneficent, diligent in doing good. — *Upakārapākārau* (*°ra-ap°*), *m*. du. kindness and injury.

Upa-kāraka, *as*, *ikā*, *am*, doing a service or favour, assisting, protecting, befriending; (*ikā*), *f*. a protectress, a female assistant; a palace, a caravansera; a kind of cake. — *Upakāraka-tra*, *am*, *n*. assistance, protection.

Upa-kārin, *i*, *īnī*, *ś*, helping, assisting, doing one a favour, a benefactor; subsidiary, subservient; (often used in comp., e.g. *paropakārīn*, helping others.) — *Upakāri-tā*, *f*. or *upakāri-tva*, *am*, *n*. aid, succour, protection.

Upa-kārya, *as*, *ā*, *am*, deserving assistance or favour; to be assisted; (*ā*), *f*. a king's house, a palace, a caravansera; a royal tent.

Upa-kurvāṇa, *as*, *m*. a Brāhman when passing from the state of a pupil (*Brahma-cārin*) to that of a householder (*Grtha-stha*).

Upa-kṛita, *as*, *ā*, *am*, assisted, benefited; rendered as assistance, done kindly or beneficently; (*am*), *n*. a favour, a benefit.

Upa-kṛīti, *iṣ*, *f*. aid, assistance, favour, kindness.

Upa-kṛītin, *i*, *īnī*, *ś*, or *upakṛīti-mat*, *ān*, *ati*, *at*, one who has done a favour to any body.

Upa-kṛiyā, *f*. service, favour.

उपकृत *upa-kṛit*, cl. 6. P. -*kṛintati*, -*kartitum*, to trim, clip off, carp at.

उपकृष *upa-kṛiṣ*, cl. 1. P. -*karṣhati*, -*karṣhṭum* or -*kraṣhṭum*, to draw towards, take; to take away, remove, set aside.

उपक् *upa-kṛi*, cl. 6. P. -*kirati*, -*karitum* or -*ritum*, to scatter or throw down, to scatter upon,

pour upon, besprinkle, bestrew. — *Upa-s-kṛi*, to cut up, split, hurt.

Upa-kṛāṇa, *am*, n. scattering or throwing over, covering up (with earth &c.), burying.

Upa-kṛiṇa, *as*, *ā*, *am*, besprinkled, strewed with, covered.

उपकृप *upa-kṛip*, cl. 1. A. -*kalpatē*, -*kalpitum* or -*kalptum*, to be fit for; to be ready at hand; to serve as, lead to (with dat.); to take shape or form, become, be: Caus. -*kalpayati*, -*yitum*, to prepare, make ready, equip; to bring near, to fetch; to allot, assign; to set up, exhibit; to render (homage), to communicate; to assume.

Upa-kalpana, *am*, *ā*, n. f. preparation, preparing articles of food, medicine, &c.; fabricating, making, substituting.

Upa-kalpita, *as*, *ā*, *am*, prepared, made; secondary, substituted.

Upa-kṛipta, *as*, *ā*, *am*, brought near, at hand, ready, prepared, equipped, adapted, fitted for; formed, produced.

उपकोशा *upa-kośa*, f., N. of a daughter of Upa-varsha and wife of Vararuci.

उपकोसल *upa-kosala*, *as*, m., N. of a man.

उपक्रम *upa-kram*, cl. 1. P. A., 4. P. -*krāmatī*, -*kramate* (ep. also -*krāmāte*), -*krāmyati*, -*kramitum*, to go near, approach, come to; to go against, attack; to step over, stride; to approach with any object, have recourse to, to undertake, begin, set about (with acc. or dat. or inf.), to treat, act towards, attend on (as a physician).

Upa-krantri, *tā*, *trī*, *trī*, a beginner, one who undertakes.

Upa-krama, *as*, m. going near to, approach; undertaking; commencement, beginning; enterprise, planning, original conception, plan; what leads to any result, a means, an expedient, a stratagem, exploit; attendance (on a patient), treatment, practice of medicine, application of remedies, physicking; a particular ceremony preparatory to reading the Vedas; trying the fidelity &c. of a counsellor or friend; retiring from flight, retreat (?).

Upa-kramaṇa, *am*, n. approaching, undertaking, attendance (on a patient), treatment.

Upakramāṇya, *as*, *ā*, *am*, to be gone to, to be approached, to be commenced or undertaken; relating to the attendance (on a patient).

Upa-kramitavya, *as*, *ā*, *am*, to be undertaken, to be commenced.

Upa-kramitṛi, *tā*, *trī*, *trī*, one who begins &c.

Upa-kṛāmya, *as*, *ā*, *am*, to be attended, to be treated.

उपक्री *upa-kṛi*, cl. 9. P. A. -*kṛiṇāti*, -*ṇīte*, -*kṛetum*, to purchase.

Upa-kṛiya, ind. having bought or purchased.

उपक्रीड *upa-kṛiḍ*, cl. 1. P. (ep. also A.) -*kṛiḍatī*, -*te*, -*ḍitum*, to approach playing, play around.

Upa-kṛiḍā, f. place for playing, play-ground.

उपक्रुष्य *upa-kṛuśya*, ind. (rt. *kṛuś*), chiding, blaming, affecting to be angry.

Upa-krośa, *as*, m. censure, reproach.

Upa-krośana, *am*, n. censuring, blaming.

Upa-krośṭṛi, *ṭṛi*, m. a censorer, a reprover; an ass (which brays).

उपकृण *upa-kṛaṇa*, *as*, m. (rt. *kṛaṇ*), the sound of a lute.

उपकृस *upa-kṛasa*, *as*, m., Ved. a kind of worm or insect.

उपकृश *upa-kṛsh*, cl. 1. P. (ep. also A.) -*kṛshatī*, -*te*, -*ṛitum*, Ved. -*radhya*, to flow or stream towards.

उपक्षि 1. *upa-kṣhi*, Pass. -*kṣhiyate*, to waste away, decay, be consumed, be exhausted, disappear.

Upa-kṣhaya, *as*, m. waste, decay, loss, expenditure, outlay.

Upa-kṣhāya, *as*, *ā*, *am*, decayed, exhausted, consumed, disappeared.

उपक्षि 2. *upa-kṣhi*, cl. 2. 6. P. -*kṣheti*, -*kṣhiyati*, -*kṣhetum*, to stay or dwell near or at (with acc.).

Upa-kṣhāt, *t*, *t*, *t*, Ved. dwelling near; clinging to, attached to.

Upa-kṣhetri, *tā*, *trī*, *trī*, Ved. one who dwells near, attached to, a follower; (Śāy.) one who approaches.

उपक्षिप *upa-kṣhip*, cl. 6. P. A., 4. P. -*kṣhipati*, -*te*, -*kṣhipyati*, -*kṣheptum*, to throw at, hurl against; to throw down; to strike with words, insult, accuse, insinuate, charge with (a crime).

Upa-kṣhepa, *as*, m. throwing at, mention, allusion, threatening; poetical or figurative style in composition.

Upa-kṣhepaṇa, *am*, n. throwing down, casting down, accusing.

उपक्ष्या *upa-kṣhyā*, cl. 2. P., Ved. -*kṣhyāti*, -*tum*, to see.

उपगण *upa-gaṇa*, *as*, *ā*, *am*, constituting a small or subordinate class; (*as*), m. a small or inferior class; a small number less than a troop; N. of a man.

उपगन्ध *upa-gandha*, *as*, m. perfume, scent.

उपगम *upa-gam*, cl. 1. P. -*gaśchati*, -*gantum*, to go near to, come towards, approach, arrive at, visit, reach, attain; to come upon, attack; to occur, happen, present itself; to undertake, begin; to approach a woman (for intercourse); to enter any state or relation, undergo; to suffer, participate in, make choice of; to admit, agree to, allow, confess: Caus. -*gamayati*, -*yitum*, to cause to come near or approach: Desid. -*ḡgamishati*, to wish to approach, desire to go.

Upa-ga, *as*, *ā*, *am*, (at the end of a compound) approaching, following, joining; receiving.

Upa-gata, *as*, *ā*, *am*, gone to, met, approached, near at hand, approximate, arrived, occurred, happened, attained, obtained; undergone, experienced; become; furnished with; promised, agreed; feeling, suffering, entertaining; passed away, dead; (*am*), n. receipt, acquittance. — *Upagata-vat*, *ān*, *atī*, *at*, going to, having gone to or approached; possessing; feeling, suffering (as sorrow &c.); promising.

Upa-gatī, *is*, f. going near, approach; undergoing.

Upa-gama, *as*, m. approach, approximation, coming to; obtaining; having; acquaintance, society, intercourse (as of the sexes); undergoing; suffering, feeling; agreement, promise; a particular high number.

Upa-gamana, *am*, n. coming to, obtaining; undertaking, adding one's self to.

1. *upa-gamya*, *as*, *ā*, *am*, approachable, to be approached, attainable.

2. *upa-gamya* or *upa-gatya*, ind. having approached.

Upa-gāmin, *i*, *ṇmī*, *i*, coming near, approaching.

उपगहन *upa-gahana*, *as*, m., N. of a Rishi.

उपगा 1. *upa-gā*, cl. 3. P. -*ḡgati*, -*gātum*, to go near to, arrive at, come into, undergo.

उपगाह *upa-gāh*, cl. 1. A. -*gāhate*, -*gāhitum* or -*gādhum*, to penetrate, force one's way into.

उपगिरम *upa-giram*, ind. at a mountain.

Upa-girī, *is*, m. a country near a mountain; (*i*), ind. near a mountain.

उपगु *upa-gu*, *us*, m. (fr. *upa* and *go*), N. of a prince; (*u*), ind. near a cow.

उपगुप्त *upa-gupta*, *as*, *ā*, *am*, hidden, concealed; (*as*), m., N. of a man, the son of Gupta.

— *Upagupta-vitta*, *as*, *ā*, *am*, of concealed resources.

उपगुरु *upa-guru*, *us*, m. an assistant teacher; N. of a prince; (a various reading has *upa-gu*.)

उपगुह *upa-guh*, cl. 1. P. A. -*gūhati*, -*te*, -*gūhitum* or -*goḍhum*, to hide, cover, conceal, clasp, embrace.

Upa-gūḍha, *as*, *ā*, *am*, hidden, concealed; lulled, suppressed; embraced; (*am*), n. an embrace. — *Upa-gūḍha-vat*, *ān*, *atī*, *at*, one who has embraced.

Upa-gūhana, *am*, n. hiding, concealing; embracing, an embrace; astonishment, surprise.

Upa-gohya, *as*, m. a kind of fire considered as impure (and therefore to be hidden).

उपगृ 1. *upa-gṛi*, cl. 9. P. A., Ved. -*gṛiṇāti*, -*ṇīte*, -*garitum* or -*ritum*, to call out to, invoke with hymns of praise; to approach with praise (with acc. of the person).

उपगृ 2. *upa-gṛi*, cl. 6. P. -*girati* or -*gilati*, -*garitum*, -*litum* or -*ritum*, -*ṭitum*, to swallow down.

उपगे *upa-gai*, cl. 1. P. -*gāyati*, -*gātum*, to sing to any one (with dat. or acc.), to join in singing; to sing before any one (with acc.); to fill with song, praise in song, sing, celebrate.

2. *upa-gā*, f. accompaniment of a song.

Upa-gātrī, *tā*, m. one who accompanies the song or recitation of the Udgātrī priest, a chorister.

Upa-gīta, *as*, *ā*, *am*, celebrated, proclaimed, sung by bards &c.

Upa-gītī, *is*, f. a variety of the Āryā metre, a stanza of four lines, containing twice 12 + 15 syllabic instants.

Upa-gīya, ind. having sung, having celebrated.

Upa-gīyamāna, *as*, *ā*, *am*, being celebrated.

Upa-geya, *as*, *ā*, *am*, to be sung or celebrated.

उपग्रन्थ *upa-granth*, cl. 9. 1. 10. P. -*grathnāti*, -*granthati*, -*granthayati*, -*granthitum*, -*yitum*, to intertwine or wind round.

Upa-grantha, *as*, m. title of a writing or of a class of writings.

उपग्रस *upa-gras*, cl. 1. P. A. -*grasati*, -*te*, -*grastum*, to swallow down, devour; to eclipse.

उपग्रह *upa-grah*, cl. 9. P. A. -*grihṇāti*, -*ṇīte* (Ved. -*grihṇāti*, -*ṇīte*), -*grahitum*, to collect (a fluid by holding one vessel under another), to hold under; to seize from below; to seize, take possession of, take, obtain; to subdue, become master of; to bring near to (one's self), take as one's ally, conciliate, make favourable; to conceive with one's mind (*dhiyā*); to decide, to determine; to accept, approve.

Upa-graha, *as*, m. seizure, confinement; a prisoner; subjoining, annexing; making favourable, appeasing, favour, encouragement, assistance; peace purchased by the cession of everything; the voice or pada of a verb; a heap of Kuśa grass; the presiding spirit or cause directing a planet's motion; (with *upa* implying inferiority) a minor planet or any heavenly body of a secondary kind, as a comet, a meteor, a falling star, &c.

Upa-grahana, *am*, n. holding up, seizing from below; the taking any one prisoner, seizure, capture, taking, supporting, forwarding, promoting; holy study, reading the Vedas after initiation.

Upa-grāha, *as*, m. oblation, present, (what is accepted.)

Upa-grāhya, *as*, *am*, m. n. a present, an offering to a king or great man, a Nazr.

उपघात *upa-ghāta*, *as*, m. (fr. rt. *han* with *upa*), a stroke, injury, damage, offence; touch, contact, especially with intent to injure; personal violence, assault; disease, sickness; a kind of oblation offered in small portions at a time.

Upa-ghāta, *as*, *ikā*, *am*, or *upa-ghātīn*, *i*, *inī*, *i*, injuring, hurting, offending.

Upa-ghna, *as*, m. contiguous support; a contiguous resting-place, shelter, support, stay, protection; what rests upon or is supported by.

उपघुष *upa-ghush*, cl. 1. P. -*ghoshati*, -*shītum*, to fill with noise, make resonant.

Upa-ghuṣhṭa, *as*, *ā*, *am*, resounding with; resonant; sounding.

Upa-ghoṣhaṇa, *am*, n. proclaiming, publication, making known.

उपमा *upa-ghrā*, cl. 1. P. *-jighrati, -ghrātum*, to smell, smell at; to kiss: Caus. *-ghrāpayati, -yitum*, to cause to smell at or kiss.

उपचक्र *upa-čakra*, as, m. a variety of the ruddy goose, Cakra or Cakravāka.

उपचतुर *upa-čatura*, ās, ās, āni, pl. almost four, nearly four.

उपचय *upa-čaya*. See 1. *upa-či*.

उपचर *upa-čar*, cl. 1. P. A. *-čarati, -te, -čartum*, Ved. *-ritave, -vaś, -rase, -radhyai*, to come near, approach, go towards; to approach with the intention of serving, to assist, serve, attend, wait on (with acc.); to attend on a patient, to tend, nurse; to undertake; begin: Pass. *-čaryate*, to be used figuratively or metaphorically, to be applied figuratively to any one (with loc.).

Upa-čara, as, m. approach; attendance, cure.

Upa-čaraṇa, am, n. going near to, approaching.

Upa-čarita, as, ā, am, waited on, served, adored.
1. *upa-čarya*, as, ā, am, to be served or waited on, to be worshipped; (ā), f. service, attendance; practice of medicine, physicking.

2. *upa-čarya*, ind. having approached or attended to; having groomed or tended (horses).

Upa-čāra, as, m. approach, service, attendance, act of civility, obliging or polite behaviour; proceeding, practice; profession, usage; physicking, the practice of medicine, tending the sick, nursing; behaviour, conduct; a ceremony, presenting offerings of water, betel, flowers, &c.; a present, a bribe; solicitation, request; incomplete act; a figure of speech, pretence, pretext, ellipsis, metaphor (e.g. *upa-čārāt*, metaphorically); occurrence of *s* and *śh* in the place of Visarga in grammar; N. of a Paṇiṣṭa of the Sāma-veda. — *Upa-čāra-karāṇa*, am, n. or *upa-čāra-karman*, a, n. or *upa-čāra-kriyā*, f. offering presents, especially of perfumes, flowers, &c.; attention, service. — *Upa-čāra-para*, as, ā, am, diligent in service, serving diligently. — *Upa-čāra-paribhṛaśṭa*, as, ā, am, void of civility, destitute of kindness, churlish, uncourteous.

Upa-čārīn, ī, īni, ī, attending, serving.

Upa-čārya, as, m. practice of medicine.

उपचर्म *upa-čarma* or *am*, ind. on the skin, near the skin.

उपचार *upa-čāru*, us, m. and *upa-čāru-mat*, ān, m., N. of two Cakravartins.

उपचि 1. *upa-či*, cl. 5. P. A. *-čīnoti, -nute, -čētum*, to gather together; to heap up, collect, hoard up, accumulate, increase, strengthen; to cover over with: Pass. *-čīyate*, to be heaped together or accumulated, to increase, become strong; to better one's circumstances, be prosperous; to gain advantage, succeed, to be covered with.

Upa-čaya, as, m. accumulation, increase, growth, prosperity; quantity, heap; elevation, excess; addition; the third, sixth, tenth, and eleventh degrees from the first of a zodiacal sign. — *Upa-čaya-bhavana*, am, n. (?) according to some, a species of the Daṇḍaka metre. — *Upa-čayāpācayau* ('*ya-ap*'), m. du. prosperity and decay, rise and fall.

Upa-čāyin, ī, īni, ī, increasing, being in good circumstances.

Upa-čāyga, as, m. a certain sacrificial fire; a place for holding sacrificial fire, a hearth, an altar.

Upa-čāṭ, t, f, Ved. a kind of disease, perhaps a swelling.

Upa-čāṭa, as, ā, am, collected, gathered together, heaped up, increased, assembled; thriving, increasing; abundantly furnished with, plastered, smeared; burnt (?). — *Upa-čāṭa-rasa*, as, ā, am, augmented in feeling.

Upa-čāṭṭ, īs, f. accumulation, collection, abundance.

Upa-čāyamāna, as, ā, am, being collected or filled.

Upa-čāya, as, ā, am, to be collected or heaped up.

उपचि 2. *upa-či*, cl. 3. P. Ved. *-čīketi, -čētum*, to honour, worship.

उपचिञ्चित *upa-čitta-činta*, as, m., N. of a son of Pāpyas.

उपचित्र *upa-čitra*, as, m., N. of a man; (ā), f. the plants *Salvinia Cucullata* and *Croton Polyandra*; N. of several metres, namely, 1. a variety of *Mātrāsamaka*, containing 4 X 16 syllabic instants; 2. a metre of four lines of eleven syllables each; 3. a metre of two lines of twenty-two syllables each.

उपचूलन *upa-čūlana*, am, n. heating, burning (?).

उपचृत् *upa-črit*, cl. 6. P. *-čritati, -čartitum*, to fasten, tie, bind on.

उपच्छद् 1. *upa-čchad* (*upa-čhad*), cl. 10. P. A. *-čchādayati, -te, -yitum*, to cover, hide, conceal, keep secret.

Upa-čchanna, as, ā, am, secret, concealed.

उपच्छद् 2. *upa-čchad* or *-čchand* (*upa-čhad*), Caus. *-čchandayati, -yitum*, to present any one (acc.) with anything (inst.); to persuade a person to do anything; to coax, to seek to seduce a person; to conciliate.

Upa-čchandana, am, n. persuasion, persuading, coaxing.

उपच्यव *upa-čyava*, as, m. (rt. *čyu*), Ved. pressing close to (in sexual intercourse); (Sāy.) going into (the chamber).

उपजगती *upa-jagati*, f. a variety of the Trishṭubh metre, in which three Pādas contain twelve syllables instead of eleven.

उपजन् *upa-jan*, cl. 4. A. *-jāyate, -janitum*, to be produced in addition, to be born, originate; to happen, become visible, appear; to be born again; to exist, be: Caus. *-jāmayati, -yitum*, to produce, cause.

Upa-ja, as, ā, am, being produced in addition, increasing; (as), m., N. of a divine being (?).

Upa-jana, as, m. additional production, addition, increase; appendage; addition of a letter in the formation of words; letters, syllables or affixes added.

Upa-jā, f, Ved. distant or not immediate posterity.

Upa-jāta, as, ā, am, produced, engendered, aroused. — *Upajāta-kopa* or *upajāta-krodha*, as, ā, am, provoked, excited, moved to anger. — *Upajāta-viśāsa*, as, ā, am, believing, confiding, confident, trusting.

Upa-jāṭ, īs, f. a mixed metre, especially a conjunction of *Indravajrā* and *Upendravajrā*, and a conjunction of *Vapṛāstha* and *Indravapṛāstha*.

उपजप *upa-jap*, cl. 1. P. *-japati, -japitum*, to whisper into the ears (of another), to bring over to one's own party by secretly suggesting anything in the ear, to instigate to rebellion or treachery; to make mischief.

Upa-jāpya, as, ā, am, to be brought over or instigated to rebellion by secret suggestions or whispering in the ear.

Upa-jāpa, as, m. the act of whispering into the ears, rousing to rebellion, bringing over to one's own party; treason, treachery; disunion, separation.

Upa-jāpaka, as, ā, am, whispering anything into the ears, rousing to rebellion; a traitor, treacherous; a mischief-maker, one who foment quarrels.

उपजस्म *upa-jarasam*, ind. towards old age, in old age.

उपजला *upa-jalā*, f., N. of a river.

उपजल्प *upa-jalp*, cl. 1. P. *-jalpati, -pitum*, to talk to, chatter, advise.

Upa-jalpita, am, n. talk.

Upa-jalpin, ī, īni, ī, talking to a person, giving advice.

उपजायम् *upa-jāyam*, ind. near a wife.

उपजिगमिषु *upa-jigamishu*, us, us, u (fr. Desid. of rt. *gam*), desirous of going near.

उपजिहीषे *upa-jihirshā*, f. (fr. Desid. of rt. *hri* with *upa*), desire, intention to rob.

उपजिह्व *upa-jihvā* or *upajihvikā*, f. the uvula or soft palate, the epiglottis; enlargement of the under side of the tongue; a kind of ant.

उपजीक *upajika*, as, m., Ved. a water deity.

उपजीव *upa-jīv*, cl. 1. P. *-jīvati, -vitum*, to live or exist upon (food), subsist, support one's self on, be supported by, derive profit from, make use of (with acc.); to live under, be dependant on, to serve; to live for a profession, practice.

Upa-jīva, as, ā, am, Ved. living on &c. (?).

Upa-jīvaka, as, ā, am, living upon, subsisting by (with inst.); living under, depending upon, subject to a dependant; (am), n. means of subsistence, act.

Upa-jīvana, am, n. means of living, subsistence.

Upa-jīvaniya, as, ā, am, granting means of subsistence, affording a livelihood.

Upa-jīvikā, f. subsistence, livelihood.

Upa-jīvin, ī, īni, ī, living on, subsisting by (with acc. or gen.); living in dependence, dependant, subject.

Upa-jīvyā, as, ā, am, that by which one lives, affording a livelihood; (am), n. means of subsistence, cause.

उपजोषम् *upa-josham*, ind. (rt. *jush*), according to one's desire or pleasure, quietly; an expression indicative of joy.

Upa-joshana, am, n. enjoying, frequenting.

उपज्ञा 1. *upa-jñā*, cl. 9. A. *-jānīte, -jñātum*, to ascertain; excogitate, invent, find out, hit upon: Desid. A., ep. also P. *-jñānāte, -tā*, to seek to ascertain or invent.

Upa-jñāṣya, as, ā, am, Ved. enigmatical, unintelligible, mysterious.

2. *upa-jñā*, f. a knowledge obtained by one's self and not handed down by tradition, primitive or untaught knowledge, invention; commencement of a thing not previously done; (at the end of a compound used in neut., e.g. *Pāṇīny-upajñam*, the grammar invented by Pāṇini.)

उपजम्न *upa-jman*, ā, m., Ved. striding or stepping upon (?).

उपज्योतिष *upa-jyotiṣa*, N. of a region.

उपजि *upa-jri*, cl. 1. P., Ved. *-jrayati, -jretum*, to extend to; (Sāy.) to go near to, approach.

उपज्वलित *upa-jvalita*, as, ā, am, lighted up.

उपदौक *upa-dhauk*, Caus. P. *-dhaukayati, -yitum*, to present an offering, make a respectful offering; carry out, accomplish.

Upa-dhaukana, am, n. a respectful offering or present, a Nazr.

उपतक्ष *upa-taksha*, as, m., N. of a certain semi-divine being, belonging to the class of *Gandharvas* or of *Nāgas*.

उपतटम् *upa-taṭam*, ind. near the skirt; (as), m. (?) the skirt.

उपतप *upa-tap*, cl. 1. P. *-tapati, -taptum*, to make warm, to heat; to feel pain, become sick; to afflict, befall (as an illness; sometimes used impersonally with gen. or acc.): Pass. *-tapyate*, to feel pain, become ill, be afflicted with; to be emaciated with penance (*tapas*): Caus. *-tāpayati, -yitum*, to kindle, ignite, burn, consume; to cause pain, macerate the body by penance; torment, hurt, offend, oppress.

Upa-tapat, am, m., Ved. (scil. *agni*) interior heat, a disease.

Upa-tapta, as, ā, am, heated, parched; distressed, pained.

Upa-taptṛi, tā, m. morbid heat; any cause of heat, burning or inflammation.

Upa-tapyamāna, as, ā, am, being distressed.

Upa-tāpa, as, m. heat, warmth, heating, paining, pain, trouble, misfortune; sickness, disease, injury; haste, hurry.

Upa-tāpana, am, n. heating, distressing.

Upa-tāpin, ī, īnī, ī, heating, inflaming, exciting, causing pain; suffering heat or pain, sick.

उपतारक *upa-tāraka*, as, ikā, am (rt. *trī*), overflowing.

उपतिष्य *upa-tishya*, as, m., N. of a son of Tishya by Śārikā.

उपतीरम् *upa-tīram*, ind. on the shore.

उपतुष *upa-tush*, Caus. -*toshayati*, -*yitum*, to content, satisfy.

उपतूलम् *upa-tūlam*, ind. at the cotton.

उपतृष्य *upa-trīnya*, as, m., Ved. epithet of a snake (lurking in grass).

उपत्य *upatyā*, as, ā, am (fr. *upa*), situated under or below.

Upatyakā, f. low-land, land at the foot of a hill or mountain; a forest at the foot of a mountain; a vale, valley.

उपदंश् *upa-danś*, cl. 1. P. -*daśati*, -*danśh-*
ṭum, to bite or eat anything as a relish.

Upa-danśa, as, m. a relish, anything to excite drinking or appetite, anything eaten in addition; biting, stinging; the venereal disease, chancre; a tree, the scraped root of which is used for horse-radish, Morunga Hyperanthera.

Upadānśm, ī, īnī, ī, afflicted with the above disease.

उपदधि *upa-dadhi*. See under 1. *upa-dhā*.

उपदम्भ *upa-dambh*, Caus. P., Ved. -*dambha-*
yati, -*yitum*, to lesson, diminish, destroy.

उपदश *upa-daśa*, ās, ās, āni, pl. almost ten, nearly ten.

उपदस् *upa-das*, cl. 4. P. -*dasyati*, -*situm*, to fail, be wanting, be extinguished, be exhausted, dry up; (in Ved. used impersonally with inst. or abl.): Caus. P. -*dāsyati*, -*yitum*, to cause to fail or cease, extinguish.

Upa-dāsuka, as, ā, am, Ved. failing, wanting.

उपदह *upa-dah*, cl. 1. P. -*dahati*, -*dagdhum*, to burn, set fire to.

उपदा 1. *upa-dā*, cl. 3. P. A. -*dadāti*, -*datte*, -*dātum*, to give in addition, offer, grant, give; to add: Ved. cl. 1. A. -*dadate*, to take upon one's self; to erect, support.

2. *upa-dā*, ās, ās, am, Ved. giving a present; (ā), f. a present, an offering to a king or great man &c.; a Nazir.

Upa-dāna or *upadānaka*, am, n. an oblation, a present; a gift which is for the purpose of procuring favour or protection.

उपदानवी *upa-dānavī*, f., N. of the daughter of the Dānava Vṛisha-parvān and mother of Dush-manta.

उपदिग्ध *upa-digdha*, as, ā, am (fr. rt. *dih* with *upa*), smeared, covered; spotted over.

Upa-deha, as, m. a cover; liniment, ointment; (*upa* implying inferiority) a minor or secondary body growing on diseased parts of the body.

Upa-dehikā, f. a kind of ant; [cf. *upajihvā*.]

उपदिश 1. *upa-diś*, cl. 6. P. A. -*diśati*, -*te*, -*deśhṭum*, to point out, to indicate, specify, explain, instruct, teach; advise, admonish; to assign the right place to anything, arrange; to mention, exhibit; to inform; to settle, prescribe; to dictate, command, govern; to name: Pass. -*diśyate*, to be taught &c., to be called.

2. *upa-diś*, k, or *upa-diśā*, f. an intermediate region, as north-east &c.

Upa-diśa, as, m., N. of a son of Vasu-deva.

Upa-diśya, ind. having advised or instructed.

Upa-diśhā, as, ā, am, specified, particularized; taught, instructed, advised; assigned as a plea or reason; initiated; (am), n. council, advice.

Upa-deśa, as, m. pointing out to, instruction, teaching, informing, advice, prescription; specification; plea, pretext; initiation, communication of the initiatory Mantra or formula; (in gram.) a form in a rule, an indicative form, i. e. a root, base, affix, augment, or any other word or part of a word furnished with indicative letters (anubandhas) which serve as a guide to the application of particular grammatical rules and are rejected when the word or part of a word is ready for use. — *Upadeśa-tā*, f. the state of being a precept or rule; injunction; manner of instructing; doctrine. — *Upadeśa-sahasrī*, f. title of a work of Saṅkara on philosophy. — *Upadeśārthavakya* (°śa-ar°), am, n. a parable.

Upa-deśaka, as, ā, am, giving instruction, instructing, instructive, didactic; (as), m. an instructor, a guide, especially a spiritual guide.

Upa-deśana, am, n. advising, instructing; (ā), f. information, doctrine.

Upa-deśm, ī, īnī, ī, advising, instructing, informing; (ī), m. a teacher, adviser; a word or affix &c. in the shape in which it appears in grammatical works.

Upa-deśya, as, ā, am, Ved. to be taught; that which is to be taught or learnt.

Upa-deśhavya or *upa-deśaniya*, as, ā, am, to be taught or advised, fit or proper to be taught.

Upa-deśhṛī, tā, trī, trī, one who points out, an adviser, teacher; a Guru or spiritual guide.

उपदी *upadī*, f. the plant Vanda Roxburghii or Aërides Tesselata.

उपदीका *upadikā*, f. a kind of ant; also *upa-dehikā*.

उपदीक्षिन् *upa-dikshin*, ī, īnī, ī, sharing in an initiatory or other religious rite; a near relation.

उपदीप *upa-dīp*, Caus. P. -*dīpayati*, -*yitum*, to kindle, set fire to.

उपदृग् 1. *upa-dṛś*, cl. 1. P. -*paśyati*, -*drashṭum*, to look at; to perceive, observe: Pass. -*drīśyate*, to be or become visible, appear: Caus. -*darsayati*, -*yitum*, to cause to see, show, exhibit; to present a false show, impose upon another person by sham appearances; to illude; to explain, illustrate.

Upa-darsaka, as, m. a guide, one who shows the way, a door-keeper.

Upa-darsana, am, n. a commentary.

Upa-darsita, as, ā, am, perceived, distinguished.

2. *upa-dṛś*, k, f., Ved. a view, aspect.

Upa-dṛśhṛī, īs, f. aspect, view, show.

Upa-dṛshṛī, tā, trī, trī, Ved. a supervisor, inspector; overseeing, overlooking; (tā), m. a witness.

उपदृषद् *upa-dṛshad* or *upa-dṛshadam*, ind. near a boundary stone.

उपदेव *upa-deva*, as, m. an inferior deity; N. of a son of Akṛūra; also of Devaka; (ī), f., N. of the wife of Vasu-deva; of a daughter of Devaka. *Upa-devatā*, f. a minor deity, as a Yaksha, Gandarba, Apsaras, &c.

उपदेश *upa-deśa*, &c. See under 1. *upa-diś*.

उपदीह *upa-doha*, as, m. (fr. rt. *duh* with *upa*), a nipple of the udder of a cow.

उपद्रु *upa-dru*, cl. 1. P. -*dravati*, -*drotum*, to run near to, run towards, run at, rush at, assault, attack.

Upa-drava, as, m. that which befalls suddenly, an unhappy accident, misfortune, calamity, mischief; national distress (whether the act of the seasons or the king, famine, exaction, &c.); national commotion, rebellion; violence, outrage; a symptom, a super-

venient disease, one brought on whilst a person labours under another.

Upa-dravin, ī, īnī, ī, attacking, falling on; tyrannical, violent, factious; (ī), m. a tyrant, an oppressor, a rebel.

Upa-druta, as, ā, am, visited by calamities, oppressed, attacked, persecuted, tyrannized over; (in astron.) eclipsed; boding evil, inauspicious; (am), n. a term of the Bāshkalas for that kind of Sandhi, which is also called *udgrāhavat*, q. v.

उपद्वीप *upa-dvīpa*, as, m. an island.

उपधर्म *upa-dharma*, as, m. a minor or subordinate duty; a by-law; a heretic, a schismatic.

उपधा 1. *upa-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to place or lay upon, place near to, put into; to place, lay; to put to (as horses to a carriage); to impose, lay upon, bestow upon, charge with (as a duty); to lay a command upon, enjoin, instruct in (with acc.); to place under one's self, to lie down upon; to place over, cover, conceal; to locate; to place in addition, to add; to communicate, cause to share in; (in gram.) to lie or be placed close to, to precede without the intervention of another syllable.

Upa-dadhī, īs, īs, ī, Ved. placing upon.

2. *upa-dhā*, f. imposition, forgery, fraud, deceit, trick, a false pretence; trial or test of honesty &c., of four kinds, viz. of loyalty, disinterestedness, continence, and courage; (in gram.) a penultimate letter. — *Upadhā-bhṛita*, as, m. a servant who has been guilty of dishonesty. — *Upadhā-ranjana*, am, n. nasalization of the penultimate (?). — *Upadhā-śuś*, īs, īs, ī, approved, tried, of approved loyalty &c.

Upa-dhāna, am, n. placing or resting upon; that on which one rests, a pillow, cushion; individuality, peculiarity; affection, kindness; religious observance or obligation; poison; excellence, excellent quality; (as, ā, am), employed in placing upon, i. e. used (as a Mantra) in the putting up (of the sacrificial bricks).

Upadhāniya, am, n. a pillow, cushion.

Upa-dhāya, ind. having placed or rested upon.

Upa-dhāytn, ī, īnī, ī, placing under.

Upa-dhāt, īs, m. the part of a wheel between the nave and the circumference; fraud, circumvention; fear, terror; foundation, (with Buddhists) substratum (?).

Upadhāka, as, m. a cheat, a knave, especially one who imposes by threats, fraud.

Upa-dhīyamāna, as, ā, am, being preceded by.

Upa-dheya, as, ā, am, to be placed upon.

Upa-hita. See p. 170, col. 3.

उपधातु *upa-dhātu*, us, m. an inferior mineral, a semi-metal, (seven are specified; pyrites, sulphate of copper, talc, antimony, red ornament, yellow ornament, and calx of brass); secondary secretion of the body, as the milk, menses, aeps, sweat, teeth, hair, and lymph.

उपधारण *upa-dhāraṇa*. See under *upa-dhṛi* below.

उपधाव् *upa-dhāv*, cl. 1. P. A. -*dhāvati*, -*te*, -*yitum*, to run near to, approach hastily; have recourse to for assistance; A. to run, glide, soar.

Upa-dhāvana, as, m. a follower.

उपधि *upa-dhi*. See *upa-dhā* above.

उपधूपित *upa-dhūpita*, as, ā, am, fumigated; one to whom decline or death is near; being at the point of death; suffering extreme pain.

उपधृ *upa-dhṛi*, Caus. P. -*dhārayati*, -*yitum*, to hold up, support, bear, carry; to hold as, consider as, regard as; to hold in the mind, to comprehend, perceive, hear, experience, observe; to reflect or meditate on.

Upa-dhāraṇa, am, n. considering, consideration, reflection.

Upa-dhārya, ind. having taken or held up.

Upa-dhṛitī, īs, f. a ray of light.

उपये *upa-dhe*, Caus. A., Ved. -*dhāpayate*, -*yitum*, to rear by suckling.

उपध्मा 1. *upa-dhmā*, cl. 1. P. -*dhmatī*, -*dhmātum*, to blow or breathe at or upon, fan.

2. *upa-dhmā*, f. blowing upon, breathing; the effort of the voice which produces the sound *Upa-dhmāniya*.

Upa-dhmāna, am, n. blowing upon, breathing.

Upadhmanīn, ī, inī, ī, blowing upon, fanning, breathing.

Upa-dhmāniya, as, m. the aspirate Visarga before the letters *p* and *ph*.

उपध्मे *upa-dhyai*, cl. 1. P., ep. also A. -*dhyāyati*, -*te*, -*dhyātum*, to think of, remember.

उपध्वस्त *upa-dhvasta*, as, ā, am (fr. rt. *dhwans* with *upa*), Ved. spotted.

उपनक्षत्र *upa-nakshatra*, am, n., Ved. a secondary star.

उपनख *upa-nakha*, am, n. a disease of the finger-nails, whitlow, agnail.

उपनगर *upa-nagara*, am, n. a suburb.

उपनति *upa-nati*. See under *upa-nam*.

उपनदम् *upa-nadam* and *upa-nadi*, ind. near a river.

उपनन्द *upa-nanda*, as, m., N. of a son of Vasu-deva; a pupil of Śākya-muni; a king of the Nāgas.

Upa-nandaka, as, m., N. of a son of Dhṛitarāshtra.

उपनम् *upa-nam*, cl. 1. P. A. -*namati*, -*te*, -*nantum*, to bend towards, tend towards, approach; to come to, arrive at; to fall to the share of; share in (with acc., dat., or gen.): Caus. -*nāmayati*, -*yitum*, to lead towards or into the presence of (with gen.), introduce to; to offer.

Upa-nata, as, ā, am, bent towards, bent inwards; brought under, subjected, surrendered; dependent on (for protection &c.); brought near to; fallen to one's share; approached, approximate, near (either in time or space); brought about, produced, existing.

Upa-nati, īs, f., Ved. inclination, affection.

Upa-nāmuka, as, ā, am, Ved. bending towards.

उपनय *upa-naya*. See under 1. *upa-nī*.

उपनर *upa-nara*, as, m., N. of a king of the Nāgas.

उपनह *upa-nah*, cl. 4. P. A. -*nahyati*, -*te*, -*naddhum*, to tie up, tie together; to make up into a bundle, bind together; to inlay; to set with: Caus. -*nāhayati*, -*yitum*, to cause to bind together.

Upa-nahana, am, n., Ved. a cloth in which anything is bound up.

Upa-nāha, as, m. a bundle; a plaster, an unguent applied to a wound or sore; the tie of a lute, the lower part of the tail-piece where the wires are fixed; inflammation of the ciliary glands, styte.

Upa-nāhana, am, n. putting a plaster upon, applying an unguent, unction, anointing, plastering.

उपनामन् *upa-nāman*, a, n. a nickname, surname.

उपनासिक *upa-nāsika*, am, n. the part surrounding the nose, that which is near the nose.

उपनिक्षिप *upa-ni-kship*, cl. 6. P. A., 4. P. -*kshipati*, -*te*, -*kshipyati*, -*ksheptum*, to throw down, place down, deposit.

Upa-nikshepa, as, m. a deposit sealed or covered up so that the contents are unknown; any article intrusted to one's keeping.

उपनिगम् *upa-ni-gam*, cl. 1. P. -*gaṇṇhati*, -*gantum*, to meet with, fall into, fall upon, fall into any state.

उपनिग्रह *upa-ni-grah*, cl. 9. P. A. -*grih-ṇāti*, -*ṇite* (Ved. -*grihṇāti*, -*ṇite*), -*grahitum*, to press down upon, bring near to.

उपनिधा *upa-ni-dhā*, cl. 3. P. A. -*dadhāti*, -*dhate*, -*dhātum*, to put or place near, to put down, place before any one (as a meal &c.), bring near, lead near to; to produce, cause; to deposit, to intrust.

Upa-nidhātri, tā, tri, tri, putting down, laying down.

Upa-nidhāna, am, n. a deposit.

Upa-nidhī, īs, m. a deposit, pledge, property put under the care of a creditor, friend, &c.; in law this word ordinarily implies especially a sealed deposit, but according to some, any article intrusted to a friend which he may use whilst in his keeping; N. of a son of Vasu-deva.

Upa-nihṭa, as, ā, am, deposited with, intrusted to; placed near to; offered, presented.

उपनिपत् *upa-ni-pat*, cl. 1. P. -*patati*, -*titum*, to fly down to; to take place in addition; to be mentioned incidentally.

Upa-nipāta, as, m. sudden and unexpected attack. *Upa-nipātin*, ī, inī, ī, falling into; attacking suddenly.

उपनिपीड *upa-ni-pīḍ*, cl. 10. P. -*pīḍayati*, -*yitum*, to oppress, disturb.

उपनिमन्त्र *upa-ni-mantr*, cl. 10. A. -*mantrayate*, -*yitum*, to invite, consecrate, inaugurate.

Upa-nimantrāṇa, am, n. invitation, inauguration.

उपनिवपन् *upa-nivapana*, am, n. (rt. *vap*), scattering or pouring down upon.

उपनिवेशिन् *upa-niveśin*, ī, inī, ī (rt. *viś*), attached to, inherent, annexed.

उपनिषद् *upa-nishad*, t, f. (rt. *sad* with *upa* and *ni*, implying originally sitting down at the feet of another in order to listen to his words, and hence confidential information given in this manner; but according to native authorities *upa-ni-śad* means 'to destroy ignorance by revealing the knowledge of the supreme spirit'; esoteric doctrine, secret doctrine, mysterious or mystical meaning, words of mystery &c.; certain mystical writings attached to the Brāhmaṇas, the aim of which is the ascertainment of the secret sense of the Veda, (they are more than a hundred in number, and are said to have been the source of the six darśanas or systems of philosophy; perhaps the most celebrated is the Bṛihad-āraṇyaka-upanishad attached to the Sāta-patha-Brāhmaṇa); true knowledge; a neighbouring mansion; a lonely place; (at the end of compounds *upanishad* sometimes becomes *upanishada*). — *Upa-nishat-kṛī*, to regard as a mystical or secret doctrine.

Upa-nishādīn, ī, inī, ī, sitting at the feet of a person; subjected.

उपनिष्कार *upa-nishkara*, am, n. (rt. *kṛī*), a street, a principal or royal road.

उपनिष्क्रम *upa-nish-kram* (-*nis-kram*), cl. 1. P. A., 4. P. -*krāmati*, -*kramate* (ep. also -*krāmate*), -*krāmyati*, -*kramitum*, to go out towards, step out, go out.

Upa-nishkramaṇa, am, n. going out towards; a particular religious rite, one of the Saṅskāras, taking a child in the fourth month of its age for the first time into the open air (see Manu II. 34); a main or royal road.

उपनी 1. *upa-nī*, cl. 1. P. A. -*nayati*, -*te*, -*netum*, to lead near to, bring near, bring, adduce, offer; bring information, communicate; to bring about, produce; to employ, to bring into any state, bring into one's possession, lead away, lead; to bring near to one's self (as a teacher receives a pupil for instruction), to invest with the sacred thread, initiate; A. to take into one's service: Caus. -*nāyayati*, -*yitum*, to cause (a master) to receive (a pupil), to cause to invest with the sacred thread.

Upa-naya, as, m. bringing near, procuring; attaining, gaining; employing; the fourth member in a fivefold syllogism, the application to the special case in question; leading a youth of the three first castes to a teacher; initiation; investiture with a peculiar thread or cord worn over the left shoulder and under the right, by which act spiritual birth is conferred and the youth is reckoned a member of the twice-born classes; (the cord of the Brāhmaṇa is of cotton, Munja or Kuśa grass; of the Kshatriya, of Sana or hemp; and of the Vaiśya, of wool: the youths should be invested, respectively, from eight to sixteen, from eleven to twenty-two, and from twelve to twenty-four years of age.)

Upa-nayana, am, n. leading to, bringing; leading to a teacher, initiation. See *upa-naya*.

Upa-nāya, as, m. or *upa-nāyana*, am, n. leading to a teacher, initiation. See the preceding.

Upa-nāyika, as, ā, am, leading to; N. of a Sūtra work.

Upa-nīta, as, ā, am, brought near, approximated; presented; known; obtained, attained; cited, adduced; (as), m. the youth led to a teacher and invested with the characteristic cord.

Upa-nīya, ind. having led towards or brought, having invested (with the sacred thread).

Upa-nīyamāna, as, ā, am, being initiated.

Upa-nētarva, as, ā, am, to be brought near; to be employed or observed.

Upa-nētrī, tā, m. one who leads or brings near.

उपनी 2. *upa-nī* (*upa-ni-ī*), cl. 2. P. -*nyeti*, -*tum*, to enter into, penetrate.

उपनुद् *upa-nud*, cl. 6. P. A. -*nudati*, -*te*, -*notum*, to drive or waft near, impel towards.

Upa-nunna, as, ā, am, sent, despatched; wafted, driven (by the wind).

उपनृत् *upa-nṛit*, cl. 4. P. A. -*nṛityati*, -*te*, -*nartitum*, to dance before any one (with acc.), to dance before any one with insulting gestures.

Upa-nṛitya, am, n. a place for dancing.

उपन्यस *upa-ny-as* (-*ni-as*), cl. 4. P. -*asyati*, -*asitum*, to lay upon, place down, put down, deposit, intrust to any one (with dat.), commit to the care of; to explain minutely, describe in detail; suggest, plead, put forth or adduce arguments, state.

Upa-nyasta, as, ā, am, placed near to or upon; pledged, intrusted, deposited; given, communicated; brought forward as an example &c., adduced, hinted, suggested.

Upa-nyasya, ind. having delivered up, delivering up.

Upa-nyāsa, as, m. placing near to, juxta-position; intrusting, a deposit, pledge, a pawn, a hostage; statement, suggestion, hint, pretext, an exordium or introduction; a precept, a law.

Upa-nyāsa, as, ā, am, to be adduced or stated.

उपन्यास *upa-ny-ā-car* (-*ni-ā*), cl. 1. P. A. -*carati*, -*te*, -*ritum* (Ved. -*ritave*, -*vai*, -*rāse*, -*ra-dhyat*), to enter into, penetrate.

उपपक्ष *upa-paksha*, as, m., Ved. the shoulder.

Upa-pakshya, as, ā, am, Ved. near the shoulder.

उपपत् *upa-pat*, cl. 1. P. -*patati*, -*titum*, to fly near, hasten towards.

Upa-pāta, as, m. accident, occurrence, misfortune, unlucky accident.

Upa-pātaka, am, n. (with *upa* implying inferiority) a crime or sin in the second degree (as killing a cow, selling a daughter, &c.).

Upapātākin, ī, inī, ī, one who has committed a crime in the second degree; a sinner in any but the first degree.

Upa-pātin, ī, inī, ī, falling into, hastening towards.

उपपति *upa-pati*, īs, m. a paramour, a gallant.

उपपथम् *upa-patham*, ind. near the road.

उपपद् *upa-pad*, cl. 4. A. -*padyate*, -*pattum*,

to go near, approach, come to, arrive at, to be obtained or gained, fall to one's share; to go against, attack; to take place, occur, to be produced, to be present, to be possible, to be adapted, to be fit for or adequate for (with loc.); put in a word or statement: Caus. -*pādāyati*, -*yitum*, to bring into any state, cause to arrive or be obtained, offer, present any one (acc.) with (inst.); to cause to occur or happen; to accomplish, effect, cause; to make a statement, mention; to justify; to make fit or adequate for, to make conformable to; to furnish with; to pronounce, declare; to find out, ascertain; examine.

Upa-patti, *is*, f. happening, occurring, becoming visible, appearance, production, birth; gaining, effecting, accomplishing; cause, reason; termination, end; fitness, propriety; association, connection, possession; religious abstraction; proof, ascertained or demonstrated conclusion; (in arithm. or geom.) proof, demonstration; *upapattiyā*, ind. suitably, in a fit manner. — **Upapatti-mat**, *am*, *atī*, *at*, or *upapattiyukta*, *as*, *ā*, *am*, right, fit, reasonable, proper; united, associated.

Upa-panna, *as*, *ā*, *am*, produced, effected, obtained, gained, demonstrated, proved, manifested, offered, presented, endowed with, possessed of, furnished with (e.g. *gṛhapanna*, endowed with good qualities); fit, suited to the occasion, adequate; physicked, cured.

Upa-pādaka, *as*, *ā*, *am*, producing, effecting, making visible.

Upa-pādana, *am*, n. effecting, doing, causing to appear; giving, delivering, presenting; proving or establishing by argument; explaining; examination; (*as*, *ā*, *am*), examining.

Upa-pādita, *as*, *ā*, *am*, effected, accomplished, performed, done; given, delivered, presented; proved, demonstrated.

1. *upa-pāduka*, *as*, *ā*, *am*, self-produced; (*as*), m. a superhuman being, a god, a demon, &c.; hell (?).

Upa-pādya, *as*, *ā*, *am*, to be effected, done, shown or proved; being produced, coming into existence.

उपपद् *upa-pada*, *as*, m. a secondary word of a sentence (as for instance a subordinate word in a compound generally forming the first member; or a preposition, particle &c. prefixed to a verb or a noun derived from a verb qualifying or determining the idea contained in the verb; or a secondary word of any kind which is governed by or limits the general idea contained in the principal word); small, diminutive; a little.

उपपरीक्षण *upa-parikṣhaṇa*, *am*, n. or *upa-parikṣhā*, f. (fr. rt. *ikṣh* with *parī* and *upa*), inquiring into, investigation, examination.

उपपरे *upa-pare* (-*parā-i*), cl. 2. P. -*paraṣīti*, -*tum*, to go towards, approach.

उपपर्चन *upa-parcāna*, *as*, *ā*, *am* (rt. *pric*), closely touching; in close contact; (*am*), n., Ved. admixture; (Sāy.) impregnation.

Upa-pric, *k*, *k*, Ved. closely attached, in close contact with.

उपपशुका *upa-parśukā*, f. the false ribs.

उपपत्नी *upa-patī* (for *upa-pari-i*), cl. 2. P. -*palyeti*, -*tum*, to return, turn back.

उपपादक 2. *upa-pāduka*, *as*, *ī*, *am*, having shoes, shod.

उपपाप *upa-pāpa*, *am*, n. a crime in the second degree; [cf. *upa-pātaka*.]

उपपार्श्व *upa-pārśva*, *as*, *am*, m. n. a shoulder; flank; the lesser ribs, the lesser flank; the opposite side.

उपपालित *upa-pālita*, *as*, *ā*, *am* (fr. rt. 2. *pā*), protected, nurtured.

उपपीड *upa-pīḍ*, cl. 10. P. -*pīḍayati*, -*yitum*, to press down, disturb, distress; (in astron.) to eclipse.

Upa-pīḍana, *am*, n. pressing down, oppressing, devastating, laying waste; inflicting pain; pain, agony, torture.

Upa-pīḍita, *as*, *ā*, *am*, devastated; tortured, pained, distressed.

उपपुर *upa-pura*, *am*, n. a suburb, 'near the city.'

Upapaurika, *as*, *ī*, *am*, belonging to a suburb.

उपपुराण *upa-purāṇa*, *am*, n. a secondary or minor Purāṇa, a number of writings subordinate to the eighteen principal Purāṇas: viz. Ādi (by Sanat-kumāra), Nṛsiṅgha, Vāyu, Śivadharmā, Durvāsa, Nārada, Nandikeśvara, Uśanas, Kapila, Varuṇa, Śāmba, Kālikā, Mahēśvara, Padma, Deva, Parāśara, Marīcā, Bhāskara.

उपपुष्पिका *upa-pushpikā*, f. yawning, gaping.

उपपौर्णमासम् *upa-paurṇamāsam* or *upa-paurṇamāsī*, ind. at the time of full moon.

उपप्रगो *upa-pra-gā*, cl. 3. P. -*jigāti*, -*gātum*, to come near to, approach.

उपप्रश्न *upa-praśh*, cl. 6. P. -*pricchéti*, -*prashṭum*, to ask a person (acc.) about anything.

उपप्रजन *upa-pra-jaṇ*, cl. 4. A. -*jāyate*, -*janitum*, to be born in addition.

उपप्रजिन्व *upa-pra-jinv*, cl. 1. P. -*jinvati*, -*vitum*, to impel, stir up; (Sāy.) to gratify or please in approaching.

उपप्रतृ *upa-pra-trī*, Caus. -*tārāyati*, -*yitum*, to convey or transport across.

उपप्रदर्शन *upa-pradarśana*, *am*, n. pointing out, showing, indication.

उपप्रदा *upa-pra-dā*, cl. 3. P. A. -*dadāti*, -*datte*, -*dātum*, to deliver over, commit to (any one). **Upa-pradāna**, *am*, n. delivering over, presenting; a present, a bribe.

उपप्रया *upa-pra-yā*, cl. 2. P. -*yāti*, -*tum*, to approach, attack.

उपप्रलोभन *upa-pralobhana*, *am*, n. (rt. *luh*), seducing, alluring.

उपप्राण *upa-prāṇa*, *as*, m. a secondary or inferior vital air belonging to the body.

उपप्राप *upa-prāp* (-*pra-āp*), cl. 5. P. -*prāpnoti*, -*ptum*, to come near, approach.

उपप्राया *upa-prā-yā* (-*pra-ā-yā*), cl. 2. P., Ved. -*yāti*, -*tum*, to go near, approach.

उपप्रुत *upa-prut*, *t*, *t*, Ved. flowing or rushing near; (Sāy.) approaching.

उपप्रे *upa-pre* (-*pra-i*), cl. 2. P. -*praiti*, -*tum*, to go near, approach, invade; to undertake, begin; to set about anything (with acc. or dat.).

उपप्रेक्ष *upa-preksh* (-*pra-iksh*), cl. 1. A. -*prekshate*, -*śhṭum*, to overlook, pass over unnoticed, disregard.

Upa-prekṣhaṇa, *am*, n. overlooking, looking at without interest, disregarding.

उपप्रेष *upa-presh* (-*pra-ish*), cl. 4. P. -*preshyati*, -*preshitum*, to drive, impel; to invite or request (a priest to do anything at a sacrifice), to summon.

Upa-praisha, *as*, m. invitation, summons.

उपप्लु *upa-plu*, cl. 1. A. -*plavate*, -*plotum*, to assault violently, assail.

Upa-plava, *as*, m. (fr. rt. *plu* with *upa*), violent

assault or attack; unlucky accident, misfortune, great calamity, disturbance; a portent or natural phenomenon, especially an eclipse; a N. of Rāhu, the ascending node, the author of eclipses; N. of Śiva.

Upaplavin, *ī*, *īnī*, *ī*, one who has met with a calamity.

Upa-plavya, *am*, n., N. of the capital of Virāṭa's country, Matsya.

Upa-pluta, *as*, *ā*, *am*, violently assaulted, assailed, beset; distressed, pained; harassed (by Rāhu &c.); eclipsed; marked by prodigies; wet, moistened; (*ā*), f. morbid sensibility of the uterus. — **Upaplutāksha** (*ta-ak*), *as*, *ī*, *am*, weeping.

उपबन्ध *upa-bandha*, *as*, m. (rt. *bandh*), connection; an affix; a mode of sitting.

Upa-baddha, *as*, *ā*, *am*, connected.

उपबर्ह *upa-barha*, *as*, m. (rt. *br̥h* or *br̥h̥*; cf. *upa-br̥h̥*, p. 168), a pillow.

Upa-barhāṇa, *am*, n., Ved. a cushion, coverlet, covering.

Upa-br̥h̥hin, *ī*, *īnī*, *ī*, supplementary, additional.

उपबहु *upa-bahu*, *us*, *us*, *u*, a few, a tolerable number.

उपबाहु *upa-bāhu*, *us*, m. the lower arm (from the elbow to the wrist); N. of a man.

उपब्ध *upabda*, *as*, or *upabdi*, *is*, m., Ved. noise, sound, rattling, clanking. — **Upabdi-mat**, *am*, *atī*, *at*, Ved. noisy, loud.

उपब्रू *upa-brū*, cl. 2. P. A. -*bravīti*, -*brūte*, to praise, celebrate.

उपभङ्ग *upa-bhanga*, *as*, m. (rt. *bhaṅ*), a division or member (of a verse).

उपभाषा *upa-bhāṣhā*, f. a secondary dialect.

उपभुज *upa-bhuj*, cl. 7. P. A. -*bhuvakti*, -*bhunkte*, -*bhoktum*, to enjoy, eat, possess, use; make use of, receive (as a reward).

Upa-bhukta, *as*, *ā*, *am*, enjoyed, used, possessed. — **Upabhukta-dhana**, *as*, *ā*, *am*, one who has enjoyed or makes use of his riches; (*as*), m., N. of a merchant's son.

Upa-bhujāna, *as*, *ā*, *am*, enjoying, using.

Upa-bhoktr̥, *tā*, *tr̥ī*, *tr̥ī*, an enjoyer, enjoying, possessing.

Upa-bhoga, *as*, m. enjoyment, use, eating; usufruct; pleasure, satisfaction, cohabitation.

Upa-bhagin, *ī*, *īnī*, *ī*, enjoying, using.

Upa-bhogyā or *upa-bhoktavyā* or *upa-bhojanīyā*, *as*, *ā*, *am*, to be enjoyed, to be used; (*am*), n. object of enjoyment.

Upa-bhojin, *ī*, *īnī*, *ī*, eating, enjoying.

Upa-bhojya, *as*, *ā*, *am*, serving as food.

उपभू *upa-bhū*, cl. 1. P., Ved. -*bhavati*, -*vitum*, to be near to.

उपभृत् *upa-bhrit*, *t*, f., Ved. a sacrificial vessel made of wood; a cup of round shape, made of the wood of the banian tree, and used in sacrifices.

उपम 1. *upama*, *as*, *ā*, *am* (fr. *upa*), Ved. uppermost, highest; nearest, next, first; most excellent, eminent, best. — **Upamā-śravaṣa**, *ās*, *ās*, *as*, Ved. of highest fame; (*ās*), m., N. of a son of Kuru-śravaṇa and grandson of Mitrātiṭhi.

1. *upamā*, ind., Ved. in the closest proximity or neighbourhood.

Upamām, ind., Ved. in the highest degree.

उपम 2. *upama*, at the end of compounds. See under 3. *upa-mā*.

उपमद्गु *upa-madgu*, *us*, m., N. of a son of Svaphalka and younger brother of Madgu.

उपमन्त्र *upa-mantr*, cl. 10. A. -*mantrayate*, -*yitum*, to address, invoke, invite, persuade.

Upa-mantrana, *am*, n. the act of addressing, inviting, persuading.

Upa-mantrin, ī, inī, ī, inviting, persuading.

उपमन्थनी *upa-manthanī*, f. (rt. *math*), a staff for stirring.

Upa-manthtrī, tā, trī, tri, Ved. stirring up.

उपमन्नु *upa-manyu*, us, us, u, Ved. zealous, striving after; (Sāy.) knowing, understanding, intelligent; (us), m., N. of a pupil of Dharmya Ayoda.

उपमा १. *upa-mā*, cl. 2. P., 3 or 4. A. -*māti*, -*mimite*, -*māyate*, -*mātum*, to measure one thing by another, compare; Ved. to give, grant.

3. *upa-mā*, f. resemblance, equality, similarity; a resemblance, as a picture, portrait, image, &c.; a simile; comparison, a particle of comparison; (as, ā, am, at the end of a Bahuvrīhi compound) like, similar to, resembling (e. g. *amaropama*, resembling an immortal). — *Upamā-dravya*, am, n. any object used for a comparison. — *Upamā-rūpaka*, am, n. a figure in rhetoric combining comparison and metaphor. — *Upamāta* (mā-ita ?), as, ā, am, compared with?; (as), m., N. of the tree *Vatica Robusta*.

1. *upa-mātrī*, tā, m. an image-maker, a portrait-painter.

Upa-māna, am, n. comparison, resemblance, analogy; a simile; that with which anything is compared; a particle of comparison; (in the Nyāya phil.) recognition of likeness, comparison, the third of the four pramāṇas or means of correct knowledge. — *Upamāna-dīptamāsi*, ī, m. title of a philosophical work. — *Upamānopameya-bhāva* ('na-up'), as, m. the connection between the subject of comparison and the comparison adduced.

Upa-mīta, as, ā, am, compared, illustrated by comparison, similar.

Upa-mīti, ī, f. resemblance, comparison, a likeness, a picture, image, &c.; analogy; knowledge of things derived from analogy or resemblance; inference, induction.

Upa-meya, as, ā, am, (with inst. or as last member of a compound) to be compared, comparable with; (am), n. the subject of a comparison, that which is compared (opposed to *upa-māna*, that with which it is compared). — *Upameyopamā* ('ya-up'), f. the resemblance of any object to that compared with it; reciprocal comparison, as of the moon to a beautiful face.

उपमाति *upa-māti*, ī, f. (fr. rt. *man* with *upa*), Ved. approaching with a prayer; addressing, address; (Sāy.) comparison; (ī), m. approaching in a friendly way; obliging; one who may be addressed, affable, especially as an epithet of Agni; (Sāy.) granting wealth. — *Upamāti-vant*, ī, ī, ī, Ved. one who receives addresses in a friendly way; (Sāy.) destroyer of an enemy.

Upa-mīmāṃsā, f., Ved. deliberation, investigation, consideration.

उपमातृ २. *upa-mātrī*, tā, f. (a second mother), a wet nurse; a near female relative.

उपमाद *upa-māda*, as, m., Ved. enjoyment, delight.

उपमारण *upa-māraṇa*, am, n. (fr. rt. *mri*), Ved. submerging (in water &c.).

उपमालिनी *upa-mālīnī*, f. a species of the *Ati-śakvarī* metre.

उपमास्य *upa-māsyā*, as, ā, am, Ved. occurring every month, monthly.

उपमित *upa-mit*, t, f., Ved. a prop, a stay.

उपमूलम् *upa-mūlam*, ind. at the root.

उपमृद *upa-mṛid*, cl. 9. P. -*mṛidnāti*, -*mṛiditum*, to crush, bruise, dash to pieces, destroy; rub down.

Upa-marda, as, m. friction, rubbing down, bruising; destruction; reproach, abuse, refutation of a charge.

Upa-mardaka, as, ā, am, crushing, destroying, destructive; (as), m. refutation of a charge.

उपयज् *upa-yaj*, d, f., Ved., N. of eleven additional formulas at a sacrifice.

Upa-yashtrī, tā, m., Ved. the priest who utters these verses.

Upa-yāja, as, m. additional formulas at a sacrifice; N. of a younger brother of Yāja.

उपयन्त्र *upa-yantr*, cl. 10. P. -*yantrayati*, -*yitum*, to solicit or compel any one to do anything.

उपयम् *upa-yam*, cl. 1. P. A. -*yaśhṭhati*, -*te*, -*yantum*, to take a wife, marry; to seize, take, receive, hold; to offer.

Upa-yantrī, tā, m. a husband.

Upa-yantra, am, n. (with *upa* implying inferiority) a minor surgical instrument or implement; a secondary application of any kind, as actual cautery, escharotics, &c.

Upa-yama, as, m. marriage, marrying.

Upa-yamana, am, n. marrying; taking a wife; (ī), f. any support of stone, clay, gravel &c. for holding fire-wood; a sacrificial ladle; (as, ā, am), that upon which anything is placed, a support.

Upa-yāma, as, m., Ved. taking up with a ladle; a ladle (?); the verses or formulas uttered in ladling out the Soma juice; marriage.

उपया *upa-yā*, cl. 2. P. -*yāti*, -*tum*, to approach, undergo.

Upa-yāta, as, ā, am, arrived; (am), n. arrival, return.

Upa-yāna, am, n. coming near, approaching.

Upa-yāyīn, ī, inī, ī, coming towards, approaching.

उपयाचक *upa-yācaka*, as, ā, am (rt. *yāc*), an asker, solicitor, begging.

Upa-yācana, am, n. soliciting, approaching with a request or prayer.

Upa-yācīta, as, ā, am, requested, solicited; offered, especially to the deities to render them propitious; (am), n. prayer, request (to a deity).

उपयिचारिक *upayicārika*, as, m. any one employed to guard a Vihāra; a wrong reading for *upavihārika* (?).

उपयुज् *upa-yuj*, cl. 7. P. A. -*yunakti*, -*yunkte*, -*yoktum*, to harness (as horses to a carriage); to occupy, take possession of; to use, employ, apply; to bestow upon; to attach one's self to, be devoted to; to appropriate, consume, eat.

Upa-yukta, as, ā, am, attached, adapted, suitable, appropriate, useful; worthy, serviceable; proper, right; taken, eaten, touched.

Upa-yujjāna, as, ā, am, attaching, taking, appropriating.

Upa-yuyukshu, us, us, u, about to employ or apply.

Upa-yuktavya, as, ā, am, to be employed.

Upa-yoga, as, m. application, employment, use, service, utility; administration of medicines, preparation of them; fitness, suitability; contact, proximity; any act tending to effect a desired object; good conduct, observing established practices. — *Upayogam gam* or *traj*, to be employed or used.

Upa-yogin, ī, inī, ī, employing, using; what is employed, conducive or contributing to, serviceable, useful, convenient; appropriate; favourable, propitious; touching, in contact with. — *Upayogi-tā*, f. or *upa-yogi-tva*, am, n. usefulness; fitness, suitability; occasion, need; favour, propitiousness.

Upa-yojana, am, n. harnessing a horse (by the side of another); a team.

Upa-yojya, as, ā, am, to be employed or used.

उपयोयम् *upa-yosham*, ind. a word expressing great pleasure; [cf. *upa-josham*.]

उपर *upara*, as, ā, am (fr. *upa*), Ved. situated below, under; posterior, later; nearer, approximate; *uparāsu* (loc. fem. pl.), in the proximity of, near to; (as), m. the lower stone on which the Soma is laid that it may be ground by means of other stones held in the hands; the lower part of the sacrificial post; a cloud; region (?). — *Upara-tāt*, ind., Ved. in the proximity or circumference.

उपरक्त *upa-rakta*, as, ā, am (fr. rt. *rañj*

with *upa*), afflicted, overtaken by calamity; (as), m. eclipsed (as sun or moon), Rāhu the ascending node.

Upa-rāga, as, m. colour; darkening, an eclipse of the sun or moon; Rāhu or the ascending node; an inauspicious event, calamity, affliction; misbehaviour, ill conduct; reproach, abuse.

उपरक्षण *upa-rakṣaṇa*, am, n. a guard, an outpost.

उपरचित *upa-raṭita*, as, ā, am, made, prepared.

उपरत्न *upa-ratna*, am, n. a secondary or inferior gem, a diamond of low value.

उपरम् *upa-ram*, cl. 1. P. A. -*ramati*, -*te*, -*rantum*, to cease, end, terminate, be finished; to desist; to cause to cease or desist: Caus. -*ramayati*, -*yitum*, to cause to cease or desist, stop, render quiet.

Upa-rata, as, ā, am, ceased, stopped; dead; withdrawn or retired from. — *Uparata-karman*, ā, ā, a, ceasing from works or from relying on them. — *Uparata-rāsa*, as, ā, am, ceasing to dance or play. — *Uparata-vishayābhilāsha* ('ya-abh'), as, ā, am, ceasing from all desire after worldly things. — *Uparata-sprīha*, as, ā, am, void of desire. — *Uparatārī* ('ta-arī'), ī, ī, ī, having no foe, being at peace with all.

Upa-rati, ī, f. ceasing, stopping; death; refraining from sensual enjoyment, abstaining from prescribed acts; great or exquisite pleasure (?).

Upa-rama, as, m. stopping, ceasing; abstaining from, giving up; death.

Upa-ramaṇa, am, n. abstaining from the pleasures of sense or from ceremonial acts (with abl.); ceasing, discontinuance.

Upa-rāma, as, m. ceasing, stopping.

उपरव *upa-rava*, as, m. (fr. rt. *ru* with *upa*), a sound-hole, (designation of certain holes which increase the sound of the stones when the Soma is being ground.)

उपरस *upa-rasa*, as, m. a secondary mineral, as red chalk, bitumen, &c.; a secondary passion or feeling; a subordinate flavour.

उपरान *upa-rāja*, as, m. a viceroy.

Upa-rājam, ind. near a king.

उपरि *upari*, ind. (as a separable adverb) above, upon, on, upwards, towards the upper side of (opposed to *adhas* and *nīca*, e. g. *upari yā*, to go upwards; sometimes written with a following word as if compounded with it, e. g. *upari-śikhita*, marked above); besides, in addition to, further (*sahasraṇ satāny upari śāstau*, 1000 and 800 in addition); afterwards (e. g. *upari payaḥ pibet*, he should drink milk afterwards); *upari upari*, higher and higher; repeatedly, continuously.

(As a separable preposition, with acc., loc., or gen.) over, above, upon, on, at the head of, on the upper side of, beyond (e. g. *upari śailaṇ gam*, to go over the mountain; *upari Lankāyām samprāptāḥ sah*, he arrived over *Lankā*; *upari upari sarveśam atishṭhat*, he stood at the very head of all; *ātmānaḥ tasya upari kṣhīptvā*, having thrown himself upon him); in connection with, with reference to, with regard to, towards (with gen., e. g. *mama upari vikāritāḥ*, changed in feeling with regard to me; *putrasya upari kṛuddhāḥ*, enraged towards his son); after (with abl., e. g. *muhūrtiāḥ upari*, after a minute); [cf. Zend *upara*; Goth. *ufar*; Old Germ. *ubar*; Mod. Germ. *über*; Eng. *over*; Gr. *ὑπέρ*; Lat. *super*.]

Upari may also be used at the end of a compound; e. g. *tadupari gantum*, to fall upon him, to attack him.

Upari often stands at the beginning of a compound, as in the following examples. — *Upari-gata*, as, ā, am, gone up, ascended. — *Upari-ṭara*, as, m. epithet of the king *Vasu* ('walking in the air'). — *Upari-ṭta*, as, ā, am, piled over or above.

— *Upari-ja*, as, ā, am, growing up, produced above, elevated, high. — *Upari-nihita*, as, ā, am, laid over. — *Upari-purusha*, as, ā, am, having a man above. — *Upari-prut*, t, t, Ved. coming from above. — *Upari-babhrava*, as, m., N. of a teacher of the ritual. — *Upari-budhna*, as, ā, am, Ved. raised above the ground. — *Upari-bhāga*, as, m. the upper portion or side. — *Upari-bhāva*, as, m. the being above or higher. — *Upari-bhūmi*, as, f. the ground above. — *Upari-bhram*, cl. 1. 4. P. -bhramati, -bhrāmyati, -bhrāmītum, to wander over or above. — *Upari-mariya*, as, ā, am, Ved. above men. — *Upari-sayana*, am, n., Ved. a place of rest. — *Upari-sreṇika*, as, ā, am, being in the upper series. — *Upari-sad*, t, t, Ved. sitting or dwelling above. — *Upari-sadya*, am, n., Ved. the act of sitting above. — *Upari-stha*, as, ā, am, staying or being above, upper. — *Upari-ethāpana*, am, n. placing upon or above. — *Upari-skhita*, as, ā, am, standing above, being above, upper. — *Upari-sprīṣ*, k, k, Ved. raised, elevated. — *Upariṭaka* (‘ri-ṭē’), as, m. a kind of coitus. — *Upary-āsana*, am, n. sitting on high.

Upariṭana, as, i, am, upper (opposed to *adhas-tana*).

Upariśatāt, ind. (as an adverb) above, from above; behind (opposed to *purvāt*), further on (in a book), later; afterwards; (as a preposition) over, upon, down upon (with acc. and gen.); behind (with gen.). — *Upariśatāj-iyotishmati*, f., N. of a Vedic metre consisting of forty-three or forty-four syllables, the end of which is like the beginning of the metre *iyotishmati*. — *Upariśatāj-iyotis*, īs, f. a verse of the Trishtubh metre, the last Pāda of which consists of eight syllables. — *Upariśatād-brihati*, f., N. of a Vedic metre consisting of four Pādas, the first of which contains twelve, each of the three others only eight syllables.

उपरुच् upa-ruć, cl. 1. A. -roćate, -roćitum, to shine, be brilliant.

उपरुध् upa-rudh, cl. 7. P. A. -ruṇaddhi, -rundhe, -roddhum, to obstruct, hinder, molest, trouble, disturb; to prevent; to conceal.

Upa-rudha, as, ā, am, obstructed, impeded, molested, disturbed; covered, spread; protected, favoured.

Upa-rudhya, ind. having kept in check or obstructed, having blockaded or hemmed in.

Upa-rudhyamāna, as, ā, am, being besieged, besieged.

Upa-rodha, as, m. surrounding, blockading; obstruction, impediment, opposition, check, refusal; trouble, disturbance; binding, tying, taking hold of; protection, favour. — *Upa-rodha-kārin*, i, īni, ī, causing trouble, obstructing.

Upa-rodhaka, am, n. an inner room, a private apartment.

Upa-rodhana, am, n. obstruction, impediment. — *Upa-rodhin*, i, īni, ī, obstructing, impeding; obstructed, impeded.

उपरुह् upa-ruh, cl. 1. P. -rohati, -rodhum, to ascend, rise.

Upa-ruhya, ind. having ascended.

उपरुपक् upa-rūpaka, am, n. a drama of an inferior class, of which eighteen are enumerated.

उपल upala, as, m. (connected with *upara*, q. v.), a rock or stone; a precious stone or jewel; (ā), f. the upper and smaller mill-stone which rests on the *drishad*; refined or candied sugar; [cf. Gr. *ὄπᾱλος*; Lat. *opalus*.] — *Upala-prakshin*, i, īni, ī, Ved. arranging stones; (Sāy.) throwing grain on the mill-stone. — *Upala-bhedin*, i, m., N. of a plant.

Upalaka, as, m. a stone.

उपलक्ष् upa-laksh, cl. 10. P. A. -lakshayati, -te, -yitum, to look at, observe, behold; to regard as, value as; to imply in addition: Pass. -lakshyate, to be observed &c.; to be likely.

Upa-lakshaka, as, ā, am, observing, designating.

Upa-lakshana, am, n. looking at; observation; designation; implying something that has not been expressed, implying something in addition or any analogous object where only one is specified, using a term in a generic sense, metaphorical or elliptical expression, synecdoche of a part for the whole, of an individual for the species or of a quality for that in which it resides; mark. — *Upalakshana-tva*, am, n. the being implied.

Upa-lakshayitavya, as, ā, am, to be observed. — *Upa-lakshita*, as, ā, am, comprehended, discovered, included, implied, metaphorically expressed, understood, characterized.

Upa-lakshya, as, ā, am, inferable; (as), m. a prop, stay, support, asylum; an inference.

उपलधिप्रिय upaladhipriya, as, m. the Bos grunniens; perhaps a wrong form for *bāladhipriya*, ‘valued for its tail.’

उपलभ् upa-labh, cl. 1. A. -labhate, -labdhum, to acquire, receive, accept, obtain, find; to conceive, become pregnant; to perceive, observe, hear, understand; [cf. Gr. *ὕπολαμβάνω*.]

Upa-labha, as, ā, am, obtained, received; conceived; perceived, understood, known, guessed. — *Upalabha-sukha*, as, ā, am, one who has experienced pleasure. — *Upalabdhārtha* (‘dha-ar’), as, ā, am, having the meaning understood; (ā), f. a tale, a true or probable story.

Upa-labdhavya, as, ā, am, to be observed.

Upa-labhi, īs, f. obtaining, acquisition, gain; observation, perception, knowledge (especially religious), understanding, mind; a guess; appearance, perceptibility; [cf. Gr. *ὑπόληψις*.] — *Upalabdhimat*, ān, āti, at, perceptible, intelligible.

1. *upa-labhya*, as, ā, am, obtainable, perceivable, to be understood.

2. *upa-labhya*, ind. having perceived or observed. — *Upa-labhyamāna*, as, ā, am, being perceived. — *Upalabhyamāna-tva*, am, n. the being known.

— *Upa-lambha*, as, m. acquisition; apprehension, conception, comprehension otherwise than from memory.

Upa-lambhaka, as, ā, am, causing to observe, reminding.

Upa-lambhana, am, n. apprehension.

Upa-lambhya, as, ā, am, obtainable, to be acquired; respectable, commendable, praiseworthy.

Upa-lābha, as, m., Ved. seizing or taking hastily.

Upa-lipsā, f. desire of obtaining.

Upa-lipsita, as, ā, am, wishing to take or seize.

Upa-lipsu, us, us, u, wishing to obtain or know.

उपलालिका upalālīkā, f. thirst, oppression (?).

उपलिङ्ग upa-linga, as, m. a portent, a natural phenomenon considered as boding evil.

उपलिप् upa-lip, cl. 6. P. A. -līmpati, -te, -leptum, to defile, anoint, smear, besmear: Caus. -lepayati, -yitum, to cause to anoint or besmear.

Upa-lipta, as, ā, am, anointed, smeared, plastered.

Upa-lepa, as, m. smearing, anointing, plastering; obstruction, the being concealed; becoming deadened or dull.

Upa-lepana, am, n. smearing, anointing, plastering; an ointment, an unguent.

Upa-lepin, i, īni, ī, serving as an ointment; anointing, smearing, obstructing.

उपलिप्सा upa-lipsā. See *upa-labh* above.

उपलेख upalekha, as, m. (fr. rt. *likh* with *upa*), title of a grammatical work connected with the *Prātiśākhya*.

उपवक्त्र upa-vaktri, tā, m., Ved. one who directs and animates by his words; animating.

उपवङ्ग upa-vanga, ās, m. pl., N. of a country.

उपवच् upa-vañć, Caus. -vañćayati, -yitum, to deceive; to repudiate.

उपवट upa-vaṭa, as, m. the tree *Buchanania Latifolia*.

उपवद् upa-vad, cl. 1. A. -vadate, -ditum, to talk over, conciliate; to flatter, cajole.

Upa-vāda, as, m., Ved. censure, blame.

Upa-vādin, i, īni, ī, Ved. censuring, blaming.

उपवन upa-vana, am, n. a small forest, a grove, a garden; a planted forest.

उपवर्ण upa-varṇ, cl. 10. P. -varṇayati, -yitum, to tell or describe copiously.

Upa-varṇa, as, m. minute description, detail.

Upa-varṇana, am, n. description, minute description, delineation.

Upa-varṇita, as, ā, am, described.

उपवर्त upa-varta. See under *upa-vrit*.

उपवर्ष upa-varsha, as, m., N. of a son of Sankara-svāmin and younger brother of Varsha, author of writings on the *Mīmāṃsa* philosophy.

उपवलिगतनयन upavalgita-nayana, as, ā, am, swollen or dimmed with tears; (a various reading has *apavalgita*.)

उपवल्गिका upa-vallikā, f., N. of a plant.

उपवल्ह upa-valha, as, m., Ved. emulation, rivalry.

उपवस् upa-vas, cl. 1. P. -vasati, -vastum, to dwell in or at; to abide in a state of abstinence, abstain from food, to fast: Caus. -vāśayati, -yitum, to cause to fast.

Upa-vasatha, as, m., Ved. a fast-day, day of preparation for the Soma sacrifice, the day preceding a Soma sacrifice, day of a Soma sacrifice; a village (?).

Upavasathiya or *upavasathya*, as, ā, am, Ved. selected for an *Upavasatha* (as a day), belonging to or prepared for a Soma sacrifice.

Upa-vasta, am, n. a fast, fasting.

Upa-vastrī, tā, trī, trī, one who fasts.

Upa-vāsa, as, am, m. n. a fast, fasting (as a religious act comprising abstinence from all sensual gratification, from perfumes, flowers, unguents, ornaments, betel, music, dancing, &c.); kindling a sacred fire, a fire altar.

Upa-vāsaka, am, n. a fast, fasting.

Upa-vāsin, i, īni, ī, fasting, one who observes a fast.

Upashana, uposhita, uposhya. See p. 173.

उपवह् upa-vah, cl. 1. P. A. -vahati, -te, -vodhum, to bear or lead near, to lead towards, lead back; to bring about, commence.

Upa-vaha, am, n., Ved. anything placed on the neck of an ox under the yoke, to raise it to the right level for a yoke-fellow of greater height.

Upa-vāhana, am, n. carrying, bringing back.

Upa-vāhin, i, īni, ī, flowing or streaming towards.

Upa-vāhya, as, ā, am, to be drawn or led near to; (as), m. a king's elephant, any royal vehicle.

Upahyamāna, as, ā, am, being brought near, being commenced; [cf. *upoh*, fr. which this participle may also be derived.]

उपवा upa-vā, f., Ved. blowing at.

उपवाक् 1. upa-vāka, as, m. (fr. rt. *vac* with *upa*), Ved. addressing, speaking to, praise.

Upavākya or *upa-vācya*, as, ā, am, Ved. to be addressed or praised.

उपवाक् 2. upavāka, as, ā, m. f., Ved., Indra-grain (see *Indra-yava*).

उपवाजन upa-vājana, am, n. (said to be derived fr. rt. *vā*), a fan.

उपवाद upa-vāda. See under *upa-vad*.

उपवासन upa-vāsana, am, n. (rt. 2. *vas*), Ved. a dress, a garment, a cover.

उपविद् *upa-vid*, t, f., Ved. investigating, inquiring into.

Upa-vidyā, f. profane science, inferior sort of knowledge.

Upa-veda, as, m. secondary knowledge, a class of writings subordinate or appended to the four Vedas. According to the Bhāgavata-Purāṇa their number is four, viz. *Āyur-veda*, *Dhanur-veda*, *Gāndhārva-veda*, and *Sihāpatya-veda*, or medicine, military art, music, and mechanics.

उपविन्दु *upa-vindu*, as, m., N. of a man.

उपविपाशम् *upa-vipāśam*, ind. at or near the river Vipāśā.

उपविश *upa-viś*, cl. 6. P. -*viśati*, -*veshtum*, to sit down, take a seat; to pitch a camp; to enter; to seize, take possession of: Caus. -*veśayati*, -*yitum*, to cause to sit down.

Upa-viśya, ind. having sat down, sitting down.

Upa-viśhā, as, ā, am, seated, sitting; arrived, entered.

Upa-veśa, as, m. sitting down, sitting, resting; fixing one's mind upon, being attached to; voiding by stool.

Upa-veśana, am, n. sitting down, resting; causing to sit down; devoting one's self to; voiding by stool.

Upa-veśita, as, ā, am, made to sit; seated.

Upa-veśin, ī, īnī, ī, sitting down; fixing one's mind upon, devoting one's self to.

Upa-veśya, ind. having seated or caused to sit.

Upa-veśhī, fā, frī, frī, he who sits, a sitter, sitting down.

उपविष *upa-viśa*, am, n. factitious poison; a narcotic, any detestable drug, as opium, datura, &c.; (ā), f. a plant, Atis, Aconitum or Betula. See *atishā*.

उपवीक्ष *upa-vīksh* (-*vi-īksh*), cl. 1. A. -*vīkshate*, -*śhītum*, to look at or towards.

उपवीज *upa-vij*, cl. 10. P. -*vijayati*, -*yitum*, to blow upon, fan.

उपवीणय *upavīṇaya*, nom. (fr. *upa-vīṇā*) P. -*vīṇayati*, -*yitum*, to play on the Vīṇā or Indian lute before or in the presence of any one.

उपवीत *upa-vīta*, am, n. (fr. rt. *vye* with *upa*), investiture with the sacred thread; the thread or cord worn by the first three classes of the Hindūs over the left shoulder and under the right arm.

Upavītin, ī, īnī, ī, wearing the string in the usual manner, or over the left shoulder and under the right arm.

उपवीर *upa-vīra*, am, n. a kind of demon.

उपवृ *upa-vri*, Intens. P., Ved. -*varvarti*, to put or place over or upon.

उपवृह *upa-vriṣh* or -*vrih*, Caus. P. -*vriṣhayati*, -*yitum*, to increase.

Upa-varha, as, m. a pillow; [cf. *upa-barha*, p. 165.]

Upa-vriṣhāna, am, n. increasing, increase, collection.

Upa-vriṣhita, as, ā, am, increased, collected from, possessed of.

उपवृत् *upa-vrit*, cl. 1. A. -*avartate*, -*titum*, to go towards, approach; to return.

Upa-varita, as, m. a particular high number.

Upa-varitana, am, n. a place for exercise, a country inhabited or not; a division, a district or Pargana; a kingdom.

Upa-vritti, ī, f. motion towards.

उपवेण *upa-veṇā*, f., N. of a river.

उपवेद *upa-veda*. See under *upa-vid*.

उपवेशि *upaveśi*, ī, m., N. of a man.

उपवेश *upa-vesha*, as, m. (fr. rt. *vish* with

upa), Ved. a stick (of green wood) used for stirring the sacrificial fire.

उपवेश *upa-vesht*, cl. 1. A. -*veshtate*, -*ṭitum*, to surround, cover, dress.

उपवेणय *upavainava*, am, n. (fr. *upa-veṇu*?), the three periods of the day, morning, midday, and evening.

उपव्याख्यान *upa-vyākhyāna*, am, n. subsidiary or supplementary explanation or interpretation.

उपव्याघ्र *upa-vyāghra*, as, m. the small hunting leopard.

उपशक् *upa-śak*, Desid. P. -*śikshati*, to learn.

Upa-śikshamāna, as, ā, am, training.

Upa-śikshā, f. learning, desire of learning, training.

Upa-śikshita, as, ā, am, learnt, studied, trained.

उपशम *upa-śam*, cl. 4. P. -*śamyati*, -*śamī-tum*, to become calm or quiet, to cease: Caus. -*śamayati*, -*yitum*, to calm, tranquillize, appease, pacify, assuage, mitigate, make quiet, extinguish, kill.

Upa-śama, as, m. becoming quiet, assuagement, ceasing, stopping, cessation, relaxation, intermission; tranquillity, calmness, patience. = *Upaśama-sīla*, as, ā, am, placid, calm.

Upa-śamaka, as, ā, am, calming, affording repose, making patient.

Upa-śamana, am, n. quieting, calming, appeasing, mitigation, ceasing to burn, extinction; an anodyne.

Upa-śamanīya, as, ā, am, to be made quiet, to be appeased.

Upa-śānta, as, ā, am, calmed, appeased, pacified; calm, tranquil; intermitted, diminished. = *Upaśāntātman* ('*ta-āt*'), ā, ā, a, one whose mind is pacified, placid.

Upa-śānti, ī, f. cessation, intermission, remission; appeasing, allaying, assuaging; abatement; tranquillity, calm.

Upaśāntin, ī, īnī, ī, appeased, tame, tranquil, calm; (ī), m. a tame elephant.

उपशय *upa-śaya*, &c. See *upa-śi* below.

उपशरदम् *upa-śaradam*, ind. at the time of autumn.

उपशाल *upa-śāla*, am, n. a place near a house, a court before a house; (am), ind. near a house.

उपशास्त्र *upa-śāstra*, am, n. a minor science or treatise.

उपशिक्षा *upa-śikshā*, f. a secondary branch.

उपशान्त *upa-śāntv*, cl. 10. P. -*śāntvayati*, -*yitum*, to appease, console, tranquillize.

Upa-śāntvana, am, n. appeasing, making quiet.

उपशाल *upa-śāla*, am, n. a place near a house, a court before a house; (am), ind. near a house.

उपशास्त्र *upa-śāstra*, am, n. a minor science or treatise.

उपशिक्षा *upa-śikshā*. See *upa-śak* above.

उपशिङ्ग *upa-śingh*, cl. 1. P. -*śinghati*, -*ghītum*, to kiss.

Upa-śinghana, am, n. (fr. rt. *śingh* with *upa*), anything given to smell at (in medicine).

उपशिष्य *upa-śishya*, as, m. the pupil of a pupil.

उपशी *upa-śi*, cl. 2. A. -*śete*, -*śayitum*, to lie near.

Upa-śaya, as, ā, am, Ved. lying by the side of, lying down; productive of happiness or rest; (ā), f. a prepared piece of clay, i.e. *mrid*; (as), m. lying by the side of; ascertainment of disease or diagnosis by the effect of certain articles of food or medicine; allaying disease by diet, regimen, &c.

Upa-śāya, as, m. turn or rotation for sleeping with (another).

Upa-śāyin, ī, īnī, ī, lying near to; lying, sleeping; going to bed; allaying, tranquillizing, what calms &c.; (in medicine) composing, narcotic. = *Upa-śāyi-tā*, f. or *upaśāyi-tva*, am, n. tranquillizing, calming; secondary means of cure, as diet &c.

उपशुनम् *upa-śunam*, ind. near a dog.

उपशुभ *upa-śubh*, Caus. P. -*śobhayati*, -*yitum*, to adorn, ornament.

Upa-śobhana, am, n. adorning, ornamenting.

Upa-śobhita, as, ā, am, ornamented, adorned.

उपशुष्प *upa-śush*, Caus. P. -*śoshayati*, -*yitum*, to make dry, dry up.

Upa-śoshana, as, ā, am, drying up.

उपश्रुत *upa-ścyut* or -*ścut*, cl. 1. P. -*ścyotati*, -*titum*, to ooze or trickle down, fall in drops.

उपश्रि *upa-śri*, cl. 1. A. -*śrayate*, -*yitum*, to approach, go towards, go against; to attack; to surround.

Upa-śrī, f. a covering, anything thrown over.

उपश्रु *upa-śru*, cl. 5. P. -*śrīṇoti*, -*śrotum*, to listen to, give ear to, to hear.

Upa-śrūta, as, ā, am, listened to; promised, agreed.

Upa-śrūti, ī, f. giving ear to, listening to; range of hearing; a supernatural voice heard at night and personified as a nocturnal deity revealing the future; judicial astrology, aspect of the stars, fortune-telling; promise, assent.

Upa-śrūtya, ind. listening to.

Upa-śrōtri, tā, trī, trī, a listener, hearer, listening to.

उपश्लिष *upa-ślish*, cl. 4. P. -*ślishyati*, -*śleshtum*, to embrace: Caus. -*śleshayati*, -*yitum*, to cause to lay hold of, bring near, place at hand.

Upa-ślishā, as, ā, am, placed near, contiguous, adjoining.

Upa-śleśha, as, m. juxta-position, contiguity, an embrace.

उपश्लोकय *upaślokaya*, nom. (fr. *upa-śloka*) P. -*ślokayati*, -*yitum*, to praise in ślokas.

उपश्रस *upa-śvasa*, as, ā, am, Ved. sounding, roaring.

उपश्रुत *upa-śhūt*, ind. (fr. rt. *stu* with *upa*), Ved. at command, (ready) at one's call.

उपसंयम *upa-śamyama*, as, m. the end of the world.

उपसंयोग *upa-śamyoga*, as, m. (rt. *yuj*), a secondary or subordinate connection, a modification.

उपसंरोह *upa-śamroha*, as, m. (rt. *ruh*), growing over, growing together, cicatrizing.

उपसवाद *upa-śamvāda*, as, m. (rt. *vad*), agreeing together, agreement.

उपसंव्यान *upa-śamvyāna*, am, n. an under garment.

उपसंन्न *upa-śam-vraj*, cl. 1. P. -*vrajati*, -*jitum*, to enter, go towards, approach.

उपसंस्कृ *upa-śam-skrī* (-*śam-skrī*), cl. 5. 8. P. A. -*krīṇoti*, -*nute*, -*karoti*, -*kurute*, -*kartum*, to prepare (as a meal); to ornament.

Upa-sanskṛita, as, ā, am, cooked, dressed (as a meal).

उपसंह *upa-śam-hri*, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to draw together, bring together, collect, to contract; to withdraw, take away, withhold.

Upa-samharana, am, n. withdrawing, taking away; excluding; refusing, withholding; attacking, invading.

Upa-samharat, am, antī, at, withdrawing, taking away; refusing, excepting; going against, invading.

Upa-samhāra, as, m. drawing towards one's self,

drawing in or together, contracting; drawing away, taking away, withholding, excepting, excluding; collection, assemblage, winding or summing up, a compendium, brevity, conciseness, résumé; perfection; subduing, destruction, death, end; attacking, invading; (in logic) refutation; N. of the fourth section of the Vāyu-purāṇa.

Upa-samhārin, ī, īṇī, ī, comprehending; exclusive; non-exclusive (?).

Upa-samhṛita, ā, ā, am, withheld, refused, denied; excepted; excluded, compressed, comprehended, dead.

Upa-samhṛiti, īs, f. comprehension, seizing, taking; a compound expressive of various meanings (?).

उपसङ्कृप् *upa-san-kṛip* (-sam-k°), Caus. P. -*kalpayati*, -*yitum*, to fix, deposit, settle; to appoint, choose.

Upa-sankṛipta, ās, ā, am, placed over, built over.

उपसङ्क्रम *upa-san-kram* (-sam-k°), cl. 1. P. A., 4. P. -*krāmāti*, -*kramate* (ep. also -*krāmāte*), -*krāmyati*, -*kramitum*, to go near to, approach; Caus. P. -*kramayati*, -*yitum*, to cause to approach.

उपसंक्षेप *upa-sankshepa*, ās, m. (rt. *kship*), a concise abridgment, a summary; an abstract, compendium.

उपसङ्ख्यान *upa-sankhyāna*, ām, n. (rt. *khyā*), annumeration, adding, addition; further enumeration; (in gram.) a substitute in form or sense, a insignificant term or affix.

उपसङ्गम *upa-san-gam* (-sam-g°), cl. 1. P. -*gaśchati*, -*gantum*, to approach together, join in approaching, to enter into any condition or relation.

उपसङ्गह *upa-san-grah* (-sam-g°), cl. 9. P. A. -*grīhāti*, -*nīte* (Ved. -*grīhñāti*, -*nīte*), -*grāhitum*, to clasp or embrace; to take upon one's self, to experience, suffer; to receive, accept; to seize, take into custody; to win over, conciliate, make favourable.

Upa-sangrāhya, ind. having clasped, having taken, holding.

Upa-sangraha, ās, m. clasping (e. g. the feet of a person as a mark of great respect), respectful salutation; polite address; obeisance; bringing together, collecting, joining.

Upa-sangrahaṇa, ām, n. respectful salutation (by clasping the feet of a person with the hands), polite address.

Upa-sangrāhya, ās, ā, am, to be saluted reverentially, respectable, venerable.

उपसङ्घ *upa-san-śar* (-sam-ś°), cl. 1. P. A. -*śarati*, -*te*, -*śaritum*, Ved. -*ritave*, &c., to enter, approach; to have sexual intercourse with.

Upa-saṅcara, ās, m. manoeuvre, flattery (?).

उपसद् 1. *upa-sad*, cl. 1. 6. P. -*śidati*, -*satum*, to sit near to, to go near to, approach; to worship; to obtain.

Upa-satti, īs, f. connection with, union; service, worship; gift, donation.

Upa-satṛi, tā, trī, trī, one who approaches, a worshipper; an inhabitant.

2. *upa-sad*, ī, ī, Ved. one who goes near to, serving, attending, waiting upon; (ś), f. siege, assault; laying up, accumulating; service; N. of a ceremony lasting several days and forming part of the Jyotiṣoma ceremony. — *Upasād-van*, ā, ā, Ved. one who has attendants or worshippers, one who is worshipped. — *Upasād-vratin*, ī, īṇī, ī, observing the rules of the Upasād, viz. drinking milk in certain quantities, sleeping on the bare earth, chastity, silence, &c.

Upa-sada, ās, ā, am, going near to; (as), m. approach; gift, donation; N. of a ceremony. See 2. *upa-sad*.

Upa-sadana, ām, n. approaching, going to (a teacher), sitting near (a master), becoming a pupil;

going near to, being present at, partaking of; a neighbouring abode, a neighbourhood.

Upa-sadī, f., Ved. attendants collectively (?).

Upa-sadya, ās, ā, am, to be attended on or worshipped.

Upa-sanna, ās, ā, am, approached, approximate; worshipped. — *Upasanna-tā*, f. or *upasanna-tva*, am, n. proximity, approach.

Upa-sādita, ās, ā, am, approached, come near to.

उपसन्तन् *upa-san-tan* (-sam-t°), cl. 8. P. A. -*tanoti*, -*nute*, -*nitum*, to bring into immediate connection with.

Upa-santāna, ās, m. immediate connection, joining together; a descendant.

उपसन्धा *upa-san-dhā* (-sam-dhā), cl. 3. P. A. -*dhāhāti*, -*dhāte*, -*dhātum*, to put together, add, increase; to join, connect, cause to partake of; to aim at.

Upa-samhita, ās, ā, am, connected with, furnished with, accompanied or surrounded by; having regard or reference to, attached to one another.

उपसन्ध्यम् *upa-sandhyam*, ind. near or towards evening.

उपसन्ध्यास *upa-sannyāsa*, ās, m. (rt. 2. *as*), laying down, giving up.

उपसमञ्ज *upa-sam-aś*, cl. 5. P. A. -*aśnoti*, -*nute*, -*śtum*, to reach, obtain.

उपसमस् *upa-sam-as*, cl. 4. P. -*asyati*, -*situm*, to put or place upon.

उपसमाकृ *upa-sam-ā-kṛi*, cl. 5. 8. P. A. -*kṛi-ṇoti*, -*nute*, -*karoti*, -*kurute*, -*kartum*, to connect, combine together.

उपसमाधा *upa-sam-ā-dhā*, cl. 3. P. A. -*dhāhāti*, -*dhāte*, -*dhātum*, to put on (as wood on a fire), to place in order, arrange.

Upa-samādhāna, ām, n. placing in or on, laying one upon the another.

उपसमाहार्ये *upa-samāhārya*, ās, ā, am (rt. *hṛi*), to be brought together, to be arranged.

उपसमि *upa-sam-i*, cl. 2. P. -*eti*, -*tum*, to approach together.

उपसमिद् *upa-samid* or *upa-samidham*, ind. near the fire-wood.

उपसमूह *upa-sam-ūh*, cl. 1. P. -*ūhati*, -*hitum*, to draw together, contract, to collect together, to bring near.

उपसमे *upa-sam-e* (-ā-i), cl. 2. P. -*aiti*, -*tum*, to meet, meet with (with acc.).

उपसम्यद् *upa-sam-pad*, cl. 4. A. -*padyate*, -*pattum*, to come to, arrive at; Caus. P. -*pādayati*, -*yitum*, to bring near to, lead near, to give, grant; (with Buddhists) to receive into the order of priests, to ordain.

Upa-sampatti, īs, f. approaching, arriving at, entering into any condition.

Upa-sampanna, ās, ā, am, arrived at; gained, obtained; furnished with; familiar with; finished; enough, sufficient; dead, deceased; immolated, sacrificed as a victim &c.; dressed, cooked.

उपसम्यह *upa-sam-prach*, cl. 6. P. -*prīchati*, -*prashṭum*, to ask a person about anything.

उपसम्याप *upa-sam-prāp* (-pra-āp), cl. 5. P. -*āpnoti*, -*ptum*, to reach, obtain, approach.

Upa-samprāpya, ind. having arrived at.

उपसम्भाषा *upa-sambhāṣā*, f. talking over, friendly persuasion.

उपसर *upa-sara*. See *upa-sri* next col.

उपसर्ग *upa-sarga*. See *upa-srij* next col.

उपसर्पण *upa-sarpaṇa*. See *upa-srip* next col.

उपसान् *upa-sānto*. See *upa-sānto*.

उपसि *upasi*, ind., Ved. in the lap, on the hip.

उपसुन्द *upa-sunda*, ās, m., N. of a Daitya, son of Nikumbha and younger brother of Sunda.

उपसूर्यक *upa-sūryaka*, ām, n. the disk of the sun.

उपसृ *upa-sri*, cl. 1. and Ved. 3. P. -*śarati*, -*śisartī*, -*sartum*, to go towards, approach, go against, attack; to have intercourse (as a woman with a man).

Upa-sara, ās, ā or ī, am, who or what approaches; (as), m. approaching (a cow); the first pregnancy or impregnation of a cow.

Upa-sarasa, ām, n. going or flowing towards, rapid flowing of the blood towards the heart in sickness; what is approached as a refuge.

Upa-sartavya, ās, ā, am, to be approached for help, to be had recourse to.

Upa-saryā, f. 'to be approached,' a cow fit for a bull.

Upa-sārya, ās, ā, am, to be approached or gone to.

Upa-sṛitya, ind. having gone towards, having approached.

उपसृज् *upa-srij*, cl. 6. P. -*srijati*, -*srasṭum*, to pour out or on, to offer, make an oblation; to join, attach, connect with; to beset with, oppress; to eclipse.

Upa-sarga, ās, m. addition; trouble, misfortune; a portent, a natural phenomenon supposed to forebode future evil, an eclipse; a disease, possession by an evil spirit; change occasioned by any disease; indication or symptom of death; a disease superinduced on another; an inseparable particle or preposition prefixed to roots; see *karma-pravācāniya*. — *Upa-sarga-ṛiṣṭi*, īs, īs, ī, having the character of a preposition, to be treated like one.

Upa-sarjana, ām, n. pouring on; misfortune, inauspicious phenomenon, portent, eclipse; passing by, leaving, eclipsing; any person or thing subordinate or subsidiary to another, a substitute, a representative; (in gram.) a word which by composition or derivation loses its original independence, while it also determines the sense of another word; for instance, in the derivative *Apiśāla*, a pupil of Apiśāli, *Apiśāli* has become the *upasarjana*; so also in the compound *rāja-purusha* (fr. *rājan* and *purusha*) the first loses its independent character when compounded and is therefore the *upasarjana*; (ī), f. an infusion.

Upa-sriṣṭā, ās, ā, am, joined, attached, connected to or with, attended by or accompanied with; seized or possessed by (evil demons &c.); eclipsed, as the sun or moon; furnished with an *upasarga* or preposition (e. g. the root *dā* with *ā* prefixed is said to be *upasriṣṭā*); (am), n. coition, copulation.

उपसृप् *upa-srip*, cl. 1. P. A. -*sarpati*, -*te*, -*sarptum* or -*sraptum*, to creep near, approach; move onward, attack; [cf. *ὀφείπω*.]

Upa-sarpa, ās, m. approach, access, following a person.

Upa-sarpaṇa, ām, n. approaching, advancing towards.

Upa-sarpin, ī, īṇī, ī, creeping near, approaching.

Upa-sarpya, ind. having approached.

उपसेकृ *upa-sekṛi*, tā, m. (rt. *śic*), Ved. one who sprinkles or pours one thing on another.

Upa-secana, ās, ā, am, pouring or sprinkling one thing on another; (am), n. pouring or sprinkling upon, watering; infusion, juice; (ī), f. a ladle or cup for pouring.

उपसेन *upa-sena*, ās, m., N. of a pupil of Śākyamuni.

उपसेव् *upa-sev*, cl. 1. A. -*sevate*, -*vitum*, to serve, worship, honour; to practise, pursue, culti-

vate, study, make use of, be addicted to, frequent, inhabit.

Upa-sevaka, as, ā, am, worshipping, following, practising.

Upa-sevana, am, n. worshipping, honouring; service, addition to; using, enjoying.

Upa-sevā, f. service, worship, honour.

Upa-sevini, ī, inī, ī, serving, worshipping, honouring; liking, pleased with.

उपसृक् upa-s-kṛi (s inserted, see upa-kṛi), cl. 8. A. -kṛute, -kartum, to prepare, elaborate, perfect, adorn, &c.

Upa-s-kara, as, m. any article which serves to make complete, an ingredient, condiment, spice or seasoning (mustard, pepper, &c.); an appurtenance, utensil, implement or instrument; an article of household use (as a broom, a basket, &c.), apparatus; blame, censure.

Upa-s-kāra, as, m. anything additional, a supplement.

Upa-s-kṛita, as, ā, am, prepared; blamed, censured.

Upa-s-kṛitī, īs, f. a supplement, anything additional.

उपस्तम्भ upa-stambh, cl. 5. 9. P. -stabhnōti, -nāti, -stabdhum, to stay, prop, support.

Upa-stambha, as, m. (also written upa-shāmbha?), stay, support, support of life (as food, sleep, and government of the passions); encouragement, incitement; base, basis, ground, occasion.

Upa-stambhaka, as, ā, am, supporting, promoting, encouraging.

Upa-stambhana, am, n., Ved. a support.

उपस्तरण upa-staraṇa. See upa-stṛi below.

उपस्ति upa-sti, īs, m. (fr. rt. 1. as with upa), Ved. an attendant, a follower, a servant, a subject.

उपस्तु upa-stu, cl. 2. P. A. -stanti or -stānti, -stute or -stuvite, -stotum, to praise, invoke.

Upa-stuṭi, t, f., Ved. invocation, praise, invitation.

Upa-stuta, as, ā, am, invoked, praised; (as), m., N. of a Rishi.

Upa-stuṭi, īs, f., Ved. invocation, praise.

Upa-stuṭya, as, ā, am, to be praised or invoked.

उपस्त्रि upa-stṛi or -stṛī, cl. 5. 9. P. A. -stṛinoti, -nute, -nāti, -nute, -startum, -ritum or -ritum, to spread, arrange, set in order; [cf. Lat. *substerno*.]

Upa-staraṇa, am, n., Ved. spreading out, scattering; what is spread out; a covering.

Upa-stir, f., Ved. scattering about, spreading; what is spread; a covering.

Upa-stirṇa, as, ā, am, spread out, arranged.

उपस्त्री upa-stṛī, f. a concubine.

उपस्था 1. upa-sthā, cl. 1. P. A. -tishṭhati, -te, -sthātum, to stand near, stand by the side of in order to serve, wait on, attend on, serve (with acc.); to be or remain near; stay with; to come near, approach; to approach a god with prayer, worship; to stand under in order to support; to approach for intercourse, have intercourse with; to approach for assistance; to approach with hostile intentions, attack; to occur, come to pass, arise, be present; to meet with, obtain; to fall to one's share, come to the possession of; to conciliate: Caus. P. -sthāpayati, -yitum, to cause to stand near, to provide, present, furnish with, place upon or near; to produce.

Upa-stha, ab, m. the lap, middle part in general, a secure place; (as, am), m. n. the organs of generation, especially of a woman; the anus; the haunch or hip; (as, ā, am), near, proximate; **upastham** kṛi, to sit down with the legs bent, make a lap; **upasthe** kṛi, to take on one's lap. = **Upastha-daghna**, as, ī, am, reaching to the lap. = **Upastha-nigraha**, as, m. restraint of sensual appetite; continence. = **Upastha-pattra**, as, m. the Indian fig tree. = **Upastha-sad**, t, ī, ī, Ved. sitting in the lap.

2. **upa-sthā**, ās, ās, am, Ved. standing on.

3. **upa-sthātṛi**, tṛi, m. an attendant, servant.

Upa-sthāna, am, n. standing near, presence, proximity, nearness; approaching, appearing, coming into the presence of, introducing one's self; worshipping, waiting on; attendance; obeisance; abode; an assembly; any object approached with respect, a sanctuary; obtaining, getting; **upasthānam** kṛi, to give access or scope for action. = **Upasthāna-sālā**, f. the assembly-room of a Buddhist monastery.

Upa-sthāniya, as, ā, am, to be stayed with or near, to be kept near; to be attended on or served.

Upa-sthāpaka, as, ā, am, placing or bringing near, causing to obtain; explaining, teaching, a teacher.

Upa-sthāpana, am, n. placing near; attendance, service.

Upa-sthāpaniya or **upa-sthāpayitavya**, as, ā, am, to be placed near.

Upa-sthāpita, as, ā, am, placed near, attended.

Upa-sthāpya, as, ā, am, to be placed near, to be produced or made visible.

Upa-sthāya, ind. having approached, having brought near to or assembled.

Upa-sthāyaka, as, m. a servant; (with Buddhists) a follower of Buddha.

Upa-sthāyini, ī, inī, ī, standing near, being present, appearing.

Upa-sthāvara, as, ā, am, Ved. stopping, not moving.

Upa-sthita, as, ā, am, approached, arrived, arisen, appeared, present; staying by or near at hand, impending, ready; received, obtained, gained; accomplished, taken place, happened; caused, occasioned; felt; known; clean, cleansed; (in Ved. gram.) in the Pada text followed by the particle *iti*; (am), n. the particle *iti* used in this manner; the position of words before and after *iti*; (ā), f., N. of a metre of four lines of ten syllables each; N. of another metre of four lines of eleven syllables each. = **Upasthita-prakṛpita**, N. of a metre consisting of four lines and fifty-one syllables. = **Upasthita-vaktrī**, tṛi, m. a ready speaker, an eloquent man. = **Upasthita-samprahāra**, as, ā, am, about to engage in a battle, having battle at hand.

Upa-sthiti, īs, f. standing near, approach, presence, proximity, arrival; obtaining, getting; effecting, accomplishing; remaining.

Upa-stheya, as, ā, am, to be attended to, to be worshipped.

उपस्नेह upa-sneha, as, m. (rt. snih), moistening, attracting moisture.

उपस्मिज् upa-spij (only used in acc. -jam), Ved. inconsiderate curiosity or jest (?).

उपस्पृग् 1. upa-sprīś, cl. 6. P. -sprīśati, -sprashtum or -sparshum, to touch (water); to wash or rinse the mouth; to sip water, to sprinkle; to wash off; to gnash (the teeth).

Upa-sparśa, as, m. touching, contact; washing, bathing, ablution; rinsing the mouth, sipping water and ejecting it.

Upa-sparśana, am, n. touching; bathing; rinsing the mouth.

Upa-sparśin, ī, inī, ī, touching, sipping water.

2. **upa-sprīś**, k, k, k, Ved. touching.

Upa-sprīśya, ind. having sipped water.

Upa-sprīśhta, as, ā, am, touched, sipped.

उपस्मृति upa-smṛiti, īs, f. a minor law-book; eighteen such books are mentioned.

उपस्रवण upa-sravaṇa, am, n. (rt. sru), flowing, the periodical flow of a woman.

उपसन्न upasanna-tra, am, n. revenue, profit, what is derived from land or other capital.

Upasvā-vat, ān, m., N. of a son of Satrājīti.

उपस्वेद upa-sveda, as, m. (rt. svid), moisture.

उपहन् upa-han, cl. 2. P. -hanti, -tum, to kill, injure, destroy, disturb, vex; to waste.

Upa-hata, as, ā, am, injured, impaired, evilly affected by; struck by lightning &c.; pained, hurt;

destroyed; infected, polluted, vitiated; impure. = **Upa-hata-dṛiś**, k, k, k, dazzled, blinded. = **Upahata-dhī**, īs, īs, ī, infatuated. = **Upahatātman** ('ta-āt'), ā, ā, a, agitated in mind, mentally affected as by passion.

Upahataka, as, ā, am, ill-fated, unfortunate, unlucky.

Upa-hatnu, us, us, u, Ved. assailing.

Upa-hatyā, f. dazzling of the eyes.

Upa-hantavya, as, ā, am, to be killed.

Upa-hantrī, tṛi, tṛi, tṛi, having a contrary effect, disturbing.

उपहरण upa-haraṇa. See under upa-hṛi.

उपहस् upa-has, cl. 1. P. -hasati, -situm, to laugh at, deride.

Upa-hasita, am, n. satirical laughter, laughing; (as, ā, am), laughed at, derided.

Upa-hasvan, ā, ā, a, Ved. laughing at, a derider.

Upa-hāsa, as, m. fun, play, ridicule, derision, laughing at any one, satirical laughter. = **Upahāsa-spada** ('sa-āś'), am, n. a laughing-stock.

Upa-hāsaka, as, ā, am, ridiculing others, jocular; (as), m. a jester.

Upa-hāya, as, ā, am, to be laughed at, ridiculous, laughable. = **Upahāya-tā**, f. ridiculousness. = **Upahāya-tām** gam, to expose one's self to laughter.

उपहस्तिका upahastikā, f. (fr. upa-hasta), a small bag or box containing condiments or betel.

उपहा upa-hā, cl. 3. A. -jihite, -hātum, to go down, descend.

उपहालक upahālaka, ās, m. pl., N. of a country, part of the peninsula of India.

उपहिंस upa-hins, cl. 7. 1. P. -hinasti, -hin-sati, -situm, to injure, hurt, wound; to overpower.

उपहित upa-hita, as, ā, am (past pass. part. of 1. upa-dhā, p. 163), placed, deposited, placed in or upon; preceded by; laid aside, joined; mixed; ready, deputed to act as a spy, connected with. = **Upahita-bhara**, as, ā, am, having the weight carried; (a better reading has *upa-hrita*.)

उपहृ upa-hṛi, cl. 1. P. A. -harati, -te, -hartum, to bring near, offer; to take away, destroy: Caus. -hārayati, -yitum, to cause to offer: Desid. -jihīrshati, to wish to offer.

Upa-haraṇa, am, n. bringing near; offering gifts to superiors; presenting victims; distributing or serving out food; taking, seizing.

Upa-haraṇiya or **upa-hartavya**, as, ā, am, to be presented, to be offered as a victim.

Upa-hartrī, tṛi, tṛi, tṛi, offering victims, serving out food &c.

Upa-hāra, as, m. oblation; a complimentary gift, a present to a superior &c.; an offering to a deity, a victim &c.; honour; tribute, indemnification, presents as the price of peace; food distributed to guests &c.; exultation, mirth (consisting in laughter, dance, song, bellowing as a bull, bowing, recital of prayer &c.).

Upa-hāraka, as, m. an oblation &c.

Upa-hārin, ī, inī, ī, giving, presenting; sacrificing.

Upahārī-kṛi, cl. 8. P. A. -karoti, -kṛute, -kartum, to make an oblation, to offer.

Upa-hṛita, as, ā, am, offered, presented; immolated, offered as a victim; served out as food; taken, collected, gathered.

उपहोम upa-homa, as, m. a supplementary sacrifice.

उपहर upa-hvara, as, m. (rt. hvṛi), Ved. bend, curve, arch, slope; dedivity; the curved form of the Soma vessel; (am), n. proximity; a solitary or private place; (as), m. a car, a carriage; (e), ind. in the proximity of, near to, in a private place.

उपह्वे upa-hve, cl. 1. P. A. -hvayati, -te, -hvātum, to invoke, call near to.

Upa-hava, as, m. calling to, inviting, invitation; summoning, invoking; **upahavam** ish, to wish to

receive an invitation from (with loc., e.g. *taṣmin* *Indra upahavam atēchata*, Indra wished to receive an invitation from him).

Upa-havya, *as*, *m.*, *N.* of a ceremony.

Upa-hūta, *as*, *ā*, *am*, invoked, invited.

Upa-hūya, *ind.* having invoked or called or addressed.

Upa-hvāna, *am*, *n.* act of inviting.

उपांशु *upāṁśu*, *ind.* in a low voice, in a whisper; secretly, in secret (e.g. *upāṁśu-vrata*, a vow observed in secret); (*us*), *m.* a prayer uttered in a low voice; muttering prayers, reciting them in a low voice so as not to be overheard; *N.* of a Soma offering. — *Upāṁśu-kriḍita*, *as*, *ā*, *am*, played with in secret, made the companion of (a king's) private amusements.

उपाक *upāka*, *as*, *ā*, *am* (fr. rt. *anē* with *upa*), *Ved.* brought near to one another, joined, approximate; (*e*), *Ved. du.* an epithet of night and morning; (*e*), *ind.* in the next neighbourhood, in the presence of, before. — *Upāka-śakṣas*, *ās*, *ās*, *as*, *Ved.* standing present before the eyes.

उपाकृ *upā-kṛi* (*upa-ā-kṛi*), *cl.* 5. *S. P. A.* *-kṛipoti*, *-nīte*, *-karoti*, *-kurute*, *-kartum*, to bring near or towards, to fetch; to summon, invite; to deliver, commit to, offer, grant, bestow; to acquire, obtain; to bring about, make preparations for a sacred action; to undertake, begin; to enter.

Upā-karaṇa, *am*, *n.* bringing near, inviting, invitation to begin; a term applied to certain sentences, called *Praishas* &c., with which one priest invites another to perform a sacrifice; immolation, sacrifice of an animal duly consecrated; preparation, beginning; commencement of reading the Veda after the performance of a preparatory rite.

Upā-karman, *a*, *n.* preparation, beginning; a ceremony performed before reading the Vedas; beginning to read the Vedas.

Upā-kṛita, *as*, *ā*, *am*, brought near, invited, addressed with invitational sentences; (*as*), *m.* a sacrificial animal killed during the recitation of prescribed prayers; attended with evil omens, disastrous, calamitous; (*as*), *m.* misfortune; a portent, a phenomenon announcing calamity.

उपाक्रम *upā-kram* (*upa-ā-kram*), *cl.* 1. *P. A.*, *4. P.* *-krāmāti*, *-kramate* (ep. also *-krāmāte*), *-krāmīyati*, *-krāmītum*, to advance against in order to seize, to fall upon, take possession of.

उपाक्षम् *upākṣham* (*upa-ak*), *ind.* before the eyes.

उपाख्या *upā-khyā* (*upa-ā-*), *cl.* 2. *P.* *-khyāti*, *-tum*, to tell a story, narrate; to relate or give an account about anything (with acc.); to observe(?).

Upā-khyā, *as*, *ā*, *am*, observable by the eyes; [cf. *nir-upākhyā*]; (*as*), *m.*, *N.* of a man.

Upākhyāna (*upa-āk*), *am*, *n.* a tale, a short narrative, an episode; telling or repetition of a story already heard from another.

Upākhyānaka, *am*, *n.* a short tale.

उपागम् *upā-gam* (*upa-ā-*), *cl.* 1. *P.* *-gaśchati*, *-gantum*, to go near or towards, to approach, visit; to return; to pass into any condition or relation; to undergo, suffer, endure; to occur, to come or fall to one's share.

Upā-gata, *as*, *ā*, *am*, approached, arrived; occurred, happened; promised; suffering, feeling.

Upā-gama, *as*, *m.* approach, arrival; occurrence; promise, agreement; the state of suffering, feeling.

Upā-gamya or *upā-gatya*, *ind.* having approached, having gone near or towards.

उपागा *upā-gā* (*upa-ā-gā*), *cl.* 3. *P.* *-jigāti*, *-gātum*, to come near, approach, come to.

उपाग्नि *upāgni* (*upa-agni*), *ind.* near a fire.

उपाग्र *upāgra* (*upa-ag*), *am*, *n.* the part which is next to the end or top; a secondary member.

उपाग्रह *upā-grah* (*upa-ā-grah*), *cl.* 9. *P. A.* *-grihnāti*, *-nīte* (*Ved.* *-grihṇātī*, *-nīte*), *-grahitum*, to comprehend, embrace.

Upā-grahaṇa, *am*, *n.* reading the Vedas after initiation.

उपाग्रहायणम् *upāgrahāyaṇam* or *upāgrahāyaṇi* (*upa-ag*), *ind.* towards the day of full moon in the month *Agrahāyaṇa*.

उपाग्रा *upā-ghrā* (*upa-ā-ghrā*), *cl.* 1. *P.* *-jighrati*, *-ghrātum*, to smell at; to kiss.

उपाङ्क *upāṅkya*, *as*, *ā*, *am* (fr. *upa-anka*), to be marked.

उपाङ्ग *upāṅga* (*upa-am*), *am*, *n.* a subdivision; any minor limb or member; a subsidiary or supplementary work of low value; a supplement of a supplement; secondary portion of science; (twelve *Angas* and *Upāṅgas* constitute the sacred writings of the Buddhists); the sectarian mark made with Sandal &c. on the forehead. — *Upāṅga-gīta*, *am*, *n.* a kind of song.

उपाचर *upā-car* (*upa-ā-*), *cl.* 1. *P. A.* *-cārati*, *-te*, *-ritum*, *Ved.* *-tave*, &c., to come near to; to attend upon, be attached to, to wait on, serve; to be obedient; to treat.

Upā-cārta, *as*, *ā*, *am*, attached to any one's service, obedient; (in gram.) that rule of Sandhi by which the sound *Visarga* becomes *s* before *k* and *p*.

Upā-cāra, *as*, *m.* position (as of a word in a sentence); procedure; Sandhi by which the sound *Visarga* becomes *s* before *k* and *p*.

उपाच्छिद् *upā-śchid* (*upa-ā-śchid*), *cl.* 7. *P. A.* *-śchinnati*, *-śchinte*, *-śchettum*, to tear away from, cut off from.

उपाज् *upāj* (*upa-aj*), *cl.* 1. *P. A.*, *Ved.* *upājati*, *-te*, *-jītum*, to bring near to.

Upāje-kṛi, to support. — *Upāje-kṛīya* or *upāje-kṛitvā*, having supported.

उपाञ्च *upāñc* (*upa-anē*) or *upāc* (*upa-ac*), *cl.* 1. *P. A.* *upāñcāti*, *-te*, or *upācāti*, *-te*, *-ctum*, to draw (water).

उपाञ्जन *upāñjana*, *am*, *n.* (fr. rt. *añj* with *upa*), anointing, plastering the ground with cow dung &c.

उपातिगम् *upāti-gam* (*upa-ati-gam*), *cl.* 1. *P.* *-gaśchati*, *-gantum*, to pass over, cross (a river).

उपाती *upāti* (*upa-ati-i*), *cl.* 2. *P.* *upātyeti*, *-tum*, to pass over; to be added as a surplus.

Upāty-aya, *as*, *m.* neglect or disobedience of customs; disorderly behaviour.

उपादा *upā-dā* (*upa-ā-dā*), *cl.* 3. *A.* *-datte*, *-dātum*, to receive, accept; to gain, acquire; to take, appropriate to one's self; to take away or off, carry off, steal; to seize, lay hold of, gather; to draw (water); to assume a form; to feel, perceive, consider, regard; to take in addition, include, comprise; to employ, apply, use; to undertake, begin; to mention, enumerate; *Caus.* *-dāpayati*, *-yītum*, to cause to employ or apply; to make use of; *Desid. P.* *-dītsati*, to strive to obtain.

Upā-tta, *as*, *ā*, *am*, received, accepted, acquired, gained, obtained; appropriated; taken away; seized, gathered; shaped; felt, perceived, regarded; comprised; employed, used; begun; enumerated; allowed in argument, granted, conceded; (*as*), *m.* an elephant out of rut. — *Upātta-raṅhas*, *ās*, *ās*, *as*, acquiring speed, quick, fleet. — *Upātta-śastra*, *as*, *ā*, *am*, taking up arms, armed.

Upā-dāna, *am*, *n.* taking, acquiring, taking away, abduction, appropriating to one's self, accepting, employment, using, becoming familiar with; mentioning, enumeration; saying, speaking; including, containing; abstraction, withdrawing the organs of sense and perception from the outer world; cause, motive; imme-

diate or proximate cause; the formal or distinct form, the material cause; a double meaning, an expression conveying a sense besides that which appears intended; (with Buddhists) conception; effort or exertion of body or speech. — *Upādāna-kāraṇa*, *am*, *n.* a proximate cause.

Upā-dāya, *ind.* having seized, containing; including, inclusive of; together with; by means of.

Upā-dēya, *as*, *ā*, *am*, to be taken or received, acceptable, admissible; to be chosen; to be selected, excellent, admirable.

उपादिक *upādika*, *as*, *m.* a sort of insect; [cf. *utpādaka*.]

उपादिश *upā-diś* (*upa-ā-*), *cl.* 6. *P. A.* *-diśati*, *-te*, *-deshṭum*, to advise, show, point out, to indicate, inform, declare; to prescribe, give an order.

उपाद्रु *upā-dru* (*upa-ā-*), *cl.* 1. *P.* *-dravati*, *-drotum*, to run near to.

उपाधा *upā-dhā* (*upa-ā-*), *cl.* 3. *P. A.* *-dadhāti*, *-dhatte*, *-dhātum*, to place near, place upon; to offer; render, make, effect, fix; to keep, hold.

1. *upā-dhi*, *is*, *m.* (for 2. see below), deceit, deception, disguise (in the Vedānta this is especially applied to certain natural forms or properties, considered as disguises of the spirit); that which more closely defines, a discriminative or distinguishing property, an attribute, a peculiarity, an indispensable condition; limitation (e.g. *an-upādhi-ramanīyo deśah*, a country beautiful without limitation, i.e. altogether beautiful); a title, a discriminative appellation, a nickname; a purpose, an occasion, an object; (in logic) a special cause for a general effect; (in rhetoric) the natural character of species, quality or action. *Upādhi-tas*, *ind.* in consequence of a peculiarity. (At the end of a compound the affix *ka* may be added to *upādhi*, e.g. *asty-upādhi-ka*, having 'is' as an attribute.)

Upā-dhita, *as*, *ā*, *am*, deposited, placed; put on, worn; joined, annexed; agreed upon, made or done mutually; (*as*), *m.* a fiery portent, a meteor, a comet.

उपाधि 2. *upā-dhi*, *is*, *m.* (fr. rt. *dhyai* with *upa-ā*), reflection on duty; virtuous reflection; a man who is careful to support his family. (For 1. see under *upā-dhā* above.)

उपाधिक *upādhi-ka* (*upa-adh*), *as*, *ā*, *am*, exceeding, supernumerary.

उपाध्याय *upādhy-āya*, *as*, *m.* (fr. rt. 5. *i* with *upa-adhi*), a sub-teacher who instructs in a part only of the Veda or in grammar and the other *Vedāṅgas*, and is therefore inferior to the *Ācārya* who instructs in the whole Veda with the *Kalpa* and *Upanishads* (see *Manu* II. 141); a spiritual teacher, a teacher in general; (*ā*), *f.* a female preceptor; (*ī*), *f.* a female teacher or the wife of a teacher.

Upādhyāyāni, *f.* the wife of a teacher.

उपानस *upānasa*, *as*, *ā*, *am* (fr. *upa* and *anas*), *Ved.* being on a carriage; (*am*), *n.* the space in a carriage; carriage-load; anything placed on a carriage.

उपानह *upā-nah*, *t*, *f.* (rt. *nah*), a sandal, a shoe. — *Upānad-gūḍha*, *as*, *ā*, *am*, covered with a shoe.

उपानी *upā-nī* (*upa-ā-*), *cl.* 1. *P. A.* *-nayati*, *-te*, *-netum*, to lead or carry or bring near or towards; lead away, carry off; to initiate, consecrate; [cf. *upa-nī*.]

उपानुवाक्य *upānuvākya* (*upa-an*), *as*, *ā*, *am*, *Ved.* an epithet of *Agni*; (*am*), *n.*, *N.* of a section of the *Taittiriya-Saṃhitā*.

उपान्त *upānta* (*upa-an*), *am*, *n.* proximity to the edge or margin, border, edge; the angle of the eye; immediate proximity; the last letter but one; (*as*, *ā*, *am*), near to the end, last but one; near. — *Upānta-sarpin*, *i*, *ī*, *i*, coming near.

Upāntika, *as, i, am*, near, proximate, neighbouring; (*am*), *n.* proximity.

Upāntya, *as, ā, am*, last but one; (*as*), *m.* the corner of the eye; (*am*), *n.* vicinity.

उपाप *upāp* (*upa-āp*), *cl. 5. P. -āpnoti*, -*ptum*, to reach, to arrive at: Desid. *upepsati*, to wish to reach, to desire to win over or conciliate.

Upāpa in *dur-upāpa*, *as, ā, am*, difficult to be obtained.

Upāpti, *is, f.* reaching, obtaining.

Upepsā, *f.* desire to obtain.

उपाप्रश् *upā-prāśh* (*upa-ā-*), *cl. 6. P. -prīchati*, -*prashṭum*, to take leave of.

उपाभृति *upā-bhṛiti*, *is, f.* (fr. *rt. bhṛi* with *upa-ā*), Ved. act of bringing near.

उपामन्य *upā-mantrya* (*upa-ā-*), *ind.* having taken leave, having received permission to go.

उपाय *upāya*. See under *1. upe* 3rd col.

उपाया *upā-yā* (*upa-ā-*), *cl. 2. P. -yāti*, -*tum*, to approach, arrive at.

Upāyāta, *as, ā, am*, approached; (*am*), *n.* arrival; an event, an accident.

उपार *upār* (*upa-rī*), *cl. 3. P.*, Ved. *upeyarti*, *upārtum*, -*ritum* or -*ritum*, to offend against, make a mistake; to injure: Caus. *P. upārpayati*, -*yitum*, to bring near.

Upāra, *as, m.* or *upārāṇa*, *am, n.*, Ved. a mistake, offence, sin.

उपारम *upā-ram* (*upa-ā-*), *cl. 1. A. -ramate*, -*rantum*, to sport, take one's pleasure, delight in; to cease; to rest.

Upārata, *as, ā, am*, delighted; engaged in, occupied with; frequenting, resorting to.

Upārāma, *as, m.* engaging in, going to or in.

उपारध *upā-rādh* (*upa-ā-*), *cl. 5. P. -rādhnoti*, -*rāddhum*, to serve, wait upon.

Upārādhya, *ind.* having served, having waited on.

उपारुद् *upā-rud* (*upa-ā-*), *cl. 2. P. -roditi*, -*roditum*, to weep, deplore.

उपारुह *upā-ruh*, *k, f.* (fr. *rt. ruh* with *upa* and *ā*), Ved. the shoot of a plant.

Upārūdhā, *as, ā, am*, grown, increased. — **Upārūdhā-sneha**, *as, ā, am*, whose affection has increased.

उपार्ज *upārj* (*upa-arj*), *cl. 1. P. upārjati*, -*jitum*, to bring near to: Caus. *upārjayati*, -*yitum*, to cause to bring near, convey near, acquire, gain.

Upārjaka, *as, ikā, am*, acquiring, obtaining, earning, gaining.

Upārjana, *am, n.* bringing near to, acquiring.

Upārjaniya, *as, ā, am*, to be acquired, to be earned.

Upārjita, *as, ā, am*, gained, acquired, earned.

उपार्थ *upārtha* (*upa-ar°*), *as, ā, am*, of little worth.

उपार्थ *upārth* (*upa-ridh*), Desid. *P. upert-sati*, to wish to accomplish, persevere, hold out.

उपार्थ *upārsh* (*upa-rish*), *cl. 6. P. upārshati*, -*śhitum*, to pierce, prick, goad.

उपालम्भ *upā-labh* (*upa-ā-*), *cl. 1. A. -labhate*, -*labdhum*, to obtain; to censure, revile, abuse, scold.

Upālabdha, *as, ā, am*, reproached, reviled.

Upālabhya, *as, ā, am*, censurable, blamable.

Upā-lambha, *as, m.* or *upā-lambhana*, *am, n.* abuse, reviling, censure; deferring, delaying.

Upā-lambhya, *as, ā, am*, Ved. to be taken in addition.

उपालि *upālī*, *is, m.*, *N.* of a man who arranged the Buddhist Vinaya.

उपाव *upāv* (*upa-av*), *cl. 1. P. -vati*, -*vitum*,

to cherish, behave friendly towards; to encourage (with dat. or acc.).

Upāvi, *is, is, i*, Ved. encouraging; attractive.

उपावह *upāva-ruh* (*upa-ava-*), *cl. 1. P. -rohati*, -*roddhum*, to descend towards.

उपावर्तन *upā-vartana*. See under *1. upā-* *vrti* below.

उपावसायिन *upāva-sāyin*, *i, inī, i* (fr. *rt. so* with *upa-ava*), Ved. submissive, compliant, obeying, accommodating.

उपावसु *upā-vasu*, *us, us, u*, Ved. bringing riches, granting wealth.

उपावद *upāva-hṛi* (*upa-ava-*), *cl. 1. P. A. -harati*, -*te*, -*hartum*, to bring or lead down towards. **Upāva-harāṇa**, *am, n.* taking down, bringing down.

उपावृत् *1. upā-vṛit* (*upa-ā-*), *cl. 1. A. -vartate*, -*titum*, to turn towards, go towards, approach; to turn away, return: Caus. *P. -vartayati*, -*yitum*, to cause to turn, lead back.

Upā-vartana, *am, n.* turning round, revolving; turning back, returning; approaching; ceasing.

2. upā-vṛit, *t, f.*, Ved. return.

Upā-vṛitta, *as, ā, am*, turned round, rolling on the ground; ceased, ceasing, refraining; come, arrived; fit, proper; (*as*), *m.* a horse rolling on the ground; (*ās*), *m. pl.*, *N.* of a people.

उपावे *upāve* (*upa-ava-i*), *cl. 2. P.*, Ved. -*vaiti*, -*tum*, to go down, descend (into a bath &c.); to join in (singing &c.); to assent, show one's self willing.

उपावेक्ष *upāveksh* (*upa-ava-iksh*), *cl. 1. A. -shate*, -*shitum*, to look at, look down at.

उपाव्याध *upā-vyādha*, *as, m.* (fr. *vyadh*), Ved. a vulnerable or unprotected spot.

उपाश *1. upās* (*upa-as*), *cl. 5. P. A. -śnoti*, -*śnute*, -*śitum*, to obtain, become master of.

उपाश *2. upās* (*upa-as*), *cl. 9. P. -śnāti*, -*śitum*, to eat, consume; to taste, enjoy.

उपाशंसनीय *upā-śaṁsaniya*, *as, ā, am*, to be expected (as anything future).

उपाश्रि *upā-śri* (*upa-ā-*), *cl. 1. P. A. -śrayati*, -*te*, -*śrayitum*, to have recourse to.

Upā-śraya, *as, m.* recourse (for aid), asylum, support; reliance, dependence upon.

Upā-śrita, *as, ā, am*, relying on or depending upon; supporting (literally or figuratively), bearing, holding, protecting.

उपास *1. upās* (*upa-as*), *cl. 2. P.*, Ved. *upāsti*, to be near to or in.

उपास *2. upās* (*upa-as*), *cl. 4. P. upāsyati*, -*śitum*, to throw near or upon or among, cast down upon.

1. upāsana, *am, n.* injuring, hurting; archery.

उपास *3. upās* (*upa-ās*), *cl. 2. A. upāste*, -*śitum*, to sit near to (with acc.), sit at the side of (as a mark of submission and respect); to sit; to occupy, reside, abide in, be present at; to approach, go towards, invest (as an enemy's town); be intent upon, be engaged in; to undergo, suffer; to remain or continue in any action (with indecl. part., e. g. *kr̥tvā upāsata*, they continued doing); to remain in expectation, expect, wait for; to approach respectfully, to serve, worship, honour; attach one's self to; to respect, recognize, acknowledge; to regard as; to employ, make subservient.

Upāsaka, *as, ikā, am*, serving, a servant; a Śūdra, a low fellow; worshipping, a worshipper, a follower; (with Buddhists) a worshipper of Buddha (as distinguished from the *Bhikkhu* or Buddhist priest). — **Upāsaka-dāsa**, *ās, m. pl.* title of the seventh of the twelve sacred books of the Jains.

2. upāsana, *am, n.* sitting by the side of; being intent on, engaging in, serving, service, attendance, worship, respect, adoration; regarding as, reflecting on, religious meditation; the sacred fire; (*ā*), *f.* service, worship, adoration. — **Upāsanaṛtha** (*°na-ar°*), *as, ā, am*, worthy of attendance.

Upāsaniya, *as, ā, am*, to be attended on, worthy of attendance.

Upāsā, *f.* religious reflection or meditation; service, worship.

Upāśta, *as, ā, am*, served, honoured, worshipped; serving, paying worship or service.

Upāśitavya, *as, ā, am*, to be served or worshipped; to be attended to, to be accomplished; to be regarded or considered.

Upāśitṛi, *tā, trī, trī*, a worshipper.

Upāśina, *as, ā, am*, sitting near to, occupying.

Upāstī, *is, f.* service, especially of a deity, worship, veneration.

1. upāśya, *as, ā, am*, to be served or worshipped; to be attended to or accomplished; to be respected; to be regarded or considered. — **Upāśya-tā**, *f.* or *upāśya-tva*, *am, n.* respectability, placability.

2. upāśya, *ind.* having served or worshipped; having associated (?).

Upāśyamāna, *as, ā, am*, being served, waited upon, attended, worshipped, receiving homage.

उपासङ्ग *upā-sanga*, *as, m.* (fr. *sañj*), proximity; a quiver.

उपास्तमन *upāstamana*, *am, n.* sunset.

Upāstamayam (*upa-as°*), *ind.* about the time of sunset.

उपास्त *upāstra* (*upa-as°*), *am, n.* a secondary or minor weapon.

उपास्था *upā-sthā* (*upa-ā-*), *cl. 1. P. A. -tishthati*, -*te*, -*sthātum*, to stand near, go near to, have intercourse with.

उपाह *upā-hṛi* (*upa-ā-*), *cl. 1. P. A. -harati*, -*te*, -*hartum*, to offer; to make, prepare.

Upāhāra (*upa-āh°*), *as, m.* slight refreshment (consisting of fruits, sweetmeats, &c.).

Upā-hṛita, *as, ā, am*, offered, prepared; seized.

उपाह्व *upā-hve* (*upa-ā-*), *cl. 1. P. A. -hva-yati*, -*te*, -*hvaātum*, to challenge, invite.

उपे *1. upe* (*upa-i*), *cl. 2. P. upaiti*, -*tum*, to go near, approach (as a friend or enemy); come near to, arrive at, reach; to go to (a master), become a pupil; to undergo, perform, undertake, devote one's self to; to pass into any state, to fall into (misfortune &c.), incur, be present at; to obtain; to fall to one's share; to befall; to regard as, admit, acknowledge.

Upāya, *as, m.* approaching, approach; that by which one reaches an aim, a means, an expedient, a way, stratagem, a means of success against an enemy (four of which are usually enumerated, sowing dissension, negotiation, bribery, and open attack); joining (in singing &c.). — **Upāya-śatushtaya**, *am, n.* the four expedients against an enemy; see above. — **Upāya-śintā**, *f.* devising an expedient, thinking of a resource. — **Upāya-jña**, *as, ā, am*, fertile in expedients, contriving, provident. — **Upāya-tas**, *ind.* by some means or expedient. — **Upāya-turiya**, *as, m.* a fourth means, punishment. — **Upāya-tva**, *am, n.* state of being provided with means. — **Upāya-yoga**, *as, m.* application of means or combination of expedients. — **Upāyāntara** (*°ya-an°*), *am, n.* a remedy.

Upāyana, *am, n.* approaching, going near to, going to a teacher, becoming a pupil, engaging in any religious observance; undertaking, accepting; a present, a gift, a complementary or respectful gift.

Upāyika, *as, i, am*, conducive to.

Upāyin, *i, inī, i*, approaching; having sexual intercourse with; expert in the use of means.

Upāyu, *us, us, u*, Ved. going near to, approaching.

Upeta, *as, ā, am*, come near, approached, arrived at, come near to, present, existent; accompanied by,

endowed with, possessed of, having, possessing; surrounded, invested; fallen into.

Upeti, *ie*, *f*, Ved. approach, arrival.

Upetri, *tā*, *tri*, *tri*, approaching, going near to; contriving, a contriver, one who employs expedients, one who comes as an assailant.

Upetya, ind. having approached, having gone near.

Upeya, *as*, *ā*, *am*, to be gone to or approached, to be effected by any means; assailable; to be sought, to be had recourse to.

Upeyitas, *ān*, *yushī*, *at*, accompanied or followed by, associated with, united; obtained, got.

उपे 2. upe (*upa-ā-i*), cl. 2. P. *upaīti*, -*tum*, to come near to, go to, approach, visit; to have sexual intercourse with; to undergo, incur, fall into (misfortune &c.).

उपेक्ष *upeksh* (*upa-iksh*), cl. 1. A. *upekshate*, -*shitum*, to look at, regard; to perceive; to notice, have regard to; to consider, expect; to overlook, disregard; to neglect, to quit, abandon; to despise.

Upeksha, *as*, *m*, N. of a son of Svaphalka.

Upekshaka, *as*, *ā*, *am*, disregarding, neglecting, looking at inattentively, disdain; patient, enduring.

Upekshapa, *am*, n. overlooking, looking at without interest or attention, disregarding, neglecting, disdain; leaving, abandoning.

Upekshaniya, *as*, *ā*, *am*, to be neglected or disregarded.

Upekshā, *f*, overlooking, negligence, neglect; indifference, contempt, disdain; abandoning, leaving; endurance, patience; dissent; trick, deceit (as one of the minor expedients in war); regard.

Upekshita, *as*, *ā*, *am*, disregarded, disesteemed, neglected, disdained.

Upekshitavya, *as*, *ā*, *am*, to be looked at, to be regarded, to be examined; to be disregarded.

Upekshya, *as*, *ā*, *am*, to be regarded or examined; to be disregarded or neglected.

उपेन *upen* (*upa-in*), cl. 8. P. *upenoti* (cl. 6. P. fr. *inu*, *upenoti*), to press in, force in.

Upenita, *as*, *ā*, *am*, driven or pressed in, turned in.

उपेन्द्र *upendra*, *as*, *m*, (fr. *upa-in*), N. of Vishnu or Krishna as the younger brother of Indra, (born subsequently to Indra, especially as son of Aditi, either as an Āditya or in the Vāmana Avatār); N. of a king of the Nāgas; (*ā*), *f*, N. of a river. — **Upendra-datta**, *as*, *m*, N. of a man. — **Upendra-bala**, *as*, *m*, N. of a man. — **Upendra-vajrā**, *f*, a metre of four lines of eleven syllables each.

उपेप्सा *upepsā*. See under *upāp*.

उपेष् 1. upesh (*upa-ish*), cl. 1. A., Ved. *upeshate*, -*shitum*, to attack.

उपेष् 2. upesh (*upa-ā-ish*), cl. 1. A., Ved. *upeshate*, -*shitum*, to approach with a request &c., to request.

उपेष् 3. upesh (*upa-esh*), cl. 1. P. *upeshati*, -*shitum*, to creep near, approach.

उपोक्ष *upoksh* (*upa-uksh*), cl. 6. P. *upokshati*, -*shitum*, to sprinkle in addition.

उपोढ 1. upodha, *as*, *ā*, *am* (fr. *upa-vah*), brought near; brought about, advanced, begun; arranged, arrayed; near, proximate; married.

उपोढ 2. upodha. See *upoh* next col.

उपोती *upoti*, *f*, the pot-herb *Basella Rubra* or *Lucida*. See *upodikā*.

उपोत्क्रम *upot-kram* (*upa-ud-kram*), cl. 1. and 4. P. *-krāmāti*, *-krāmāyati*, *-krāmātum*, to go up towards, rise upwards, ascend.

उपोत्तम *upottama* (*upa-ut*), *as*, *ā*, *am*, last but one; (*am*), *n*, (scil. *aksharam*) the last vowel but one.

उपोत्थित *upot-thita*, *as*, *ā*, *am* (rt. *sthā*), risen up.

उपोद् *upod* (*upa-ud*), cl. 7. P. *uponatti*, *uponditum*, to moisten.

उपोदक *upodaka* (*upa-ud*), *as*, *ā*, *am*, near to water; (*aki* or *ikā*), *f*, the plant *Basella Cordifolia*.

उपोदयम् *upodayam* (*upa-ud*), ind. about the time of sunrise.

उपोदि *upod-i* (*upā-ud-i*), cl. 2. P. *-eti*, -*tum*, to approach.

उपोदीका *upodikā*, *f*, the plant *Basella Cordifolia*. See *upodikā*.

उपोदे *upode* (*upa-ud-ā-i*), cl. 2. P. *-aiti*, -*tum*, to go up towards, go up to.

उपोद्गृह *upod-grah* (*upa-ud-grah*), cl. 9. P. A. *-grihnāti*, -*nīte* (Ved. *-grihnāti*, -*nīte*), *-grahītum*, to erect, set up.

उपोद्गत *upod-ghāta*, *as*, *m*, (fr. rt. *han* with *upa-ud*), an example, an apposite argument or illustration; analysis, the ascertainment of the elements of anything; a beginning, a thing begun; an introduction, a preface. — **Upodghāta-pāda**, *as*, *m*, N. of the third part of the *Vāyu-purāṇa*.

उपोद्बल *upodbala* (fr. *upa-udbala*), nom. P. *-balayati*, -*yitum*, to confirm.

Upodbalaka, *as*, *ā*, *am*, confirming.

उपोपविश *upopa-viś* (*upa-upa-viś*), cl. 6. P. *-viśati*, -*veshītum*, to sit down near, to take a seat near.

उपोष् *uposh* (*upa-ush*), cl. 1. P. *-oshati*, -*shitum*, to burn down, burn.

उपोषण *uposhana*, *am*, *n*, (fr. rt. *I. vas* with *upa*), a fast, fasting.

Uposhita, *as*, *ā*, *am*, fasted; (*am*), *n*, fasting.

Uposhya, ind. having fasted.

उपोपथ *uposhadha*, *as*, *m*, N. of a Brāhman.

उपोह *upoh* (*upa-uh*); in some of its senses connected with *upa-vah*), cl. 1. P. *upohati*, -*hitum*, to push or impel towards; to push under, insert; to bring near, produce; to accumulate: Pass. *upohyate*, to be brought about, to advance, begin.

2. *upodha*, *as*, *ā*, *am*, brought near, brought about, advanced, commenced.

Upoha, *as*, *m*, Ved. adding, accumulating.

Upohyamāna, *as*, *ā*, *am*, being brought about or commenced.

उप्त *upta*, *as*, *ā*, *am* (past pass. part. of rt. *vap*), sown (as seed). — **Upta-kṛishṭa**, *as*, *ā*, *am*, ploughed after sowing.

Upti, *śa*, *f*, sowing seeds. — **Upti-vid**, *t*, *m*, an agriculturist.

Uptrina, *as*, *ā*, *am*, sown, cultivated.

Uppa, *as*, *ā*, *am*, to be scattered or sown.

Uppamāna, *as*, *ā*, *am*, being sown.

उब्ज *ubj*, cl. 6. P. *ubjati*, *ubjān-śākāra*, *ubjishyati*, *ubjīti*, *ubjītum*, to press down, subdue, keep under; to make straight: Desid. *ubjijishati*.

Ubja, *as*, *m*, N. of a man.

Ubjita, *as*, *ā*, *am*, pressed down, subdued.

उम् *ubh* or *umbh*, cl. 6. 9. 7. P., Ved. *ubhati* or *umbhati*, *ubhnāti*, *unapti*, impf. *aumap*, *uwoha* or *umbhān-śākāra*, *ubhītum* or *umbhītum*, to compact together; to confine; to cover over, fill with; (Sāy.) to break.

उम् *ubha*, pron. (nom. du. *ubhau*, pl. *ubhe*; said to be fr. rt. *ubh* above, and connected with Gr. *ὑμῶν*; Lat. *ambo*; Slav. *oba*; Lith. *abbū*; Goth. *baī*, *ba*), both.

Ubhaya, *as*, *i*, *am*, (pl. m. f. n. *e*, *ās*; *ānti*, only used in sing. and pl., but by some authorities also in dual), both. — **Ubhaya-guṇa**, *as*, *ā*, *am*, possessed of both qualities. — **Ubhayan-kara**, *as*, *ā*, *am*, Ved. effecting or accomplishing both. — **Ubhaya-āra**, *as*, *ā*, *am*, 'moving in or on both,' living in water and on land or in the air, amphibious. — **Ubhaya-dyus**, ind., Ved. on both days, on two subsequent days; the day past and to come. — **Ubhaya-bhāga-hara**, *as*, *ā*, *am*, applicable to two purposes, taking two shares or parts; (*am*), *n*, a medicine that acts in two ways, as an emetic and a purge. — **Ubhaya-vat**, *ān*, *atī*, *at*, Ved. furnished with or containing both. — **Ubhaya-vidyā**, *f*, the twofold science, i.e. religious knowledge and acquaintance with worldly affairs. — **Ubhaya-vidha**, *as*, *ā*, *am*, appearing under two forms. — **Ubhaya-vipulā, *f*, N. of a metre. — **Ubhaya-velana**, *as*, *ā*, *am*, serving two masters, receiving wages from both. — **Ubhaya-vyanjana**, *as*, *ā*, *am*, having the marks of both sexes. — **Ubhaya-sambhava**, *as*, *m*, a dilemma. — **Ubhayātmaka** (*ya-āt*), *as*, *ā*, *am*, belonging to both. — **Ubhayānumata** (*ya-an*), *as*, *ā*, *am*, agreed to or accepted mutually or on both sides. — **Ubhayārtham** (*ya-ar*), ind. for a double object, as for prosperity on earth and happiness in heaven.**

Ubhayatas, ind. from both sides, on both sides, to both sides; in both cases. — **Ubhayatah-kshnut, *i*, *t*, *t*, Ved. two-edged. — **Ubhayato-dat**, *an*, *atī*, *at*, having a double row of teeth (man, animal, &c.). — **Ubhayato-mukha**, *as*, *i*, *am*, looking either way, two-faced. — **Ubhayato-hrasva**, *as*, *ā*, *am*, having a short vowel on both sides, (an accented vowel) produced by two short vowels.**

Ubhayatra, ind. in both places, on both sides; in both cases, both times. — **Ubhayatro-datta** (*ya-ud*), *as*, *ā*, *am*, having an Udatta accent on both sides; resulting from the blending of two Udatta accents.

Ubhayathā, ind. in both ways; in both cases.

Ubhayā, ind., Ved. in both ways. — **Ubhayā-dāt**, *an*, *atī*, *at*, Ved. having teeth on both sides. — **Ubhayā-vin**, *i*, *inī*, *i*, Ved. being on both sides, partaking of both. — **Ubhayā-hastī**, ind., Ved. as much as may be grasped with both hands. — **Ubhayā-hastya**, *as*, *ā*, *am*, Ved. filling both hands.

Ubhayiya, *as*, *ā*, *am*, belonging to both.

Ubhaye-dyus, ind. on both days, on two subsequent days.

उम् *um*, ind. an interjection of anger, interrogation, promise or assent, of cordiality or pacification.

उम् *uma*, *as*, *m*, a city, a town; a wharf, a landing-place.

उम् *umā*, *f*, (in the first sense perhaps fr. rt. *ve*), flax (Linum Usitatissimum); the plant *Curcuma*; N. of the daughter of Himavat and Menā, and wife of Rudra or Siva (she is also called Pārvatī and Durgā); light, splendor; fame, reputation; quiet, tranquillity; night. According to the Kumārasambhava I. 26, the name *Umā* is derived from *u mā*, O do not (practice austerities)! the exclamation addressed to Pārvatī by her mother. — **Umā-kaṭa**, *as* or *am*, *m*, or *n*, the pollen of flax. — **Umā-guru**, *as*, *m*, N. of the mountain Himālaya as father of *Umā*. — **Umāguru-nadī**, *f*, N. of a river. — **Umā-patī**, *śa*, *m*, epithet of Siva as husband of *Umā*. — **Umā-patī-dhara**, *as*, *m*, N. of a poet. — **Umā-patī-sevīn**, *i*, *inī*, *i*, worshipping Siva. — **Umā-vana**, *as*, *m*, N. of the town Vana-pura or Devī-koṭa (Devī Cote). — **Umā-sahāya**, *as*, *m*, N. of Siva as companion of *Umā*. — **Umā-suta**, *as*, *m*, N. of Kārtikeya as son of *Umā*. — **Umesa** (*umā-śa*), *as*, *m*, N. of Siva as lord of *Umā*.

Umya, *am*, *n*, a field of linseed or of *Curcuma*.

उम्बर *umbara*, *as*, *m*, the upper timber of a door frame; N. of a Gandharva.

उम्बी *umbi*, *f*, the stalks of wheat or barley fried over a fire of wet grass, considered as a tonic.

उमुर umbura, as, m. the upper timber of a door frame; [cf. *umbara*.]

उमोवा umloā, f., N. of an Apsaras.

उर ur, to go; (a Sautra root, i. e. one occurring only in grammatical Sūtras and not in the Dhātu-pāṭha.)

उरा ura, as, m., N. of a Rishi said to be of the family of Vāta.

उरक uraka, as, m., N. of one of Śiva's attendants.

उराग ura-ga, as, m. (fr. *ura* = *uras* and *rt. gam*), a snake ('going on the breast'); in mythology a Nāga or semi-divine serpent usually represented with a human face of great beauty; lead; (i), f. a female snake; (ā), f., N. of a town. — *Uragapratishara*, as, ā, am, having a serpent for a wedding ring. — *Uragabhūṣaṇa*, as, m. an epithet of Śiva, whose ornaments consist of snakes. — *Uragarāja*, as, m. the king of snakes, Śeṣha or Vāsuki. — *Uragasāra-bandana*, as, am, m. n. a kind of sandal-wood. — *Uraga-sihāna*, am, n. the abode of the Nāgas, i. e. Pātāla, a region below the earth (not to be confounded with hell). — *Uragāri* ('ga-art'), te, m. Garuḍa, the bird of Vishṇu; a large crane; (lit. 'the enemy of the snakes.') — *Uragāṣana* ('ga-as'), as, m., N. of Garuḍa; a gigantic crane; ('whose food consists of serpents.') — *Uragāya* ('ga-āo'), am, n. a kind of spade. — *Uragendra* ('ga-in'), as, m. the king of the snakes, Śeṣha or Vāsuki.

Uran-ga and *uran-gama*, as, m. a snake.

उराण uraṇa, as, m. (said to be fr. *rt. 4. ri*), a ram, a sheep, a young ram; a certain demon slain by Indra; a cloud?; (i), f. a ewe. — *Uranākha* ('na-ak') or *uranākshaka*, as, m. the plant Cassia Alata or Tora. — *Uranākhyā* ('na-akh'), or *uranākhyaka*, as, m. the plant Tora.

Uranaka, as, m. a ram; a cloud.

उरभ urabha, as, m. (fr. *ura* = *urnā* and *rt. bhri*), a ram; a kind of poisonous insect.

उररी urarī, ind. (perhaps connected with *uru*; cf. *uri*, *ūrī*, *ūrari*), a particle implying assent, admission, extension, expansion, diffusion; often compounded with the roots *as*, *bhū*, and *kṛi*.

Urari-kṛi, to allow, admit, assent. — *Urari-kāra*, as, m. a promise, agreement; admission. — *Urari-kṛita*, as, ā, am, promised, agreed; spread, extended, diffused.

उराśa uraśa, as, m., N. of a country inhabited by a warrior-tribe; (ā), f., N. of a town; also *uraśa*.

उरस uras, n. (fr. *rt. vri*, to cover; cf. *uru*), the breast, the bosom; (ās, ās, as), best, excellent; *urast kṛi*, to press any one to one's breast; to assent. — *Uraś-kaḥata*, am, n. injury to the chest, breaking a blood-vessel in the chest, consumption. — *Uraś-sūtrikā*, f. a pearl necklace hanging over the breast. — *Uraś-sthala*, am, n. the breast, the bosom. — *Uraś-chada*, as, m. a cuirass, breastplate, armour, mail. — *Urast-ja* or *urast-ruha*, as, m. the female breast (lit. 'produced on the chest'). — *Urast-loman*, ā, ā, a, having hairs on the breast. — *Uras-kaṣa*, as, m. the sacrificial thread hung round the neck and upon the breast, as sometimes worn. — *Uras-tas*, ind. from the breast, in the direction of the breast. — *Uras-trāṇa*, am, n. a breastplate, cuirass, coat of mail. — *Uras-vat*, ān, atī, at, broad-chested, full-breasted, strong. — *Uro-gāmin*, i, ini, i, going on the breast (as a reptile), creeping, crawling. — *Uro-graha*, as, m. disease of the chest, pleurisy. — *Uro-ghāta*, as, m. striking or beating the breast; pain in the chest. — *Uro-ja*, as, m. the female breast (lit. 'born on the chest'). — *Uro-bṛihatī*, f., N. of a metre. — *Uro-bhūṣaṇa*, am, n. an ornament of the breast.

Urasa, as, ā, am, having a strong broad breast;

(am), n. (at the end of compounds) best, most excellent.

Urasīla, as, ā, am, broad-chested, having a full or broad breast.

1. *urasya*, nom. P. *urasyati*, -yitum, to be strong. 2. *urasya*, as, ā, am, situated in the breast; pectoral; (labour or exertion) requiring an effort of the chest; legitimate (as a son or daughter); one born from a married couple of the same tribe or caste; excellent (i. e. the very heart, the breast or best part).

उरā urā, f. (fr. *rt. vri*?), Ved. a ewe. — *Urā-mathī*, is, is, i, Ved. killing sheep.

उराह urāha, as, m. a horse of a pale colour with dark legs; (probably a foreign word.)

उरी urī, ind. (cf. *urari*, *ūrari*, *ūrī*), a particle implying (especially in composition with the roots *as*, *bhū*, and *kṛi*) promise, assent, admission, extension, diffusion, &c.

Uri-kṛi, to promise, allow, admit, assent. — *Uri-kāra*, as, m. promise, admission, extension. — *Uri-kṛita*, as, ā, am, promised, extended, spread.

उर uru, us, us or vī, u (fr. *rt. vri*, to cover), wide, spacious; extended, great, large; much, excessive; excellent, precious, valuable; (u), n., Ved. wide space, space, room; *uru kṛi*, to grant space or scope, give opportunity; (u), ind. far, far off; (vī), f. the wide earth, see *urvi* next col.; comparative *varīyas*, superlative *varīṣṭha*; [cf. Gr. *εὐρύς*; Hib. *ur*, 'very'; *ur-ard*, 'very high'; *uras*, 'power, ability'.] — *Urū-kāla* or *urukāla*, as, m. the creeper Cucumis Colocynthis. — *Urū-kṛit*, t, t, t, Ved. making room, granting space. — *Urū-krama*, as, ā, am, Ved. far-stepping, making wide strides; of high rank; (as), m. an epithet of Vishṇu. — *Urū-kaḥaya*, as, m., Ved. a spacious dwelling, a wide habitation; (as, ā, am), occupying spacious dwellings, an epithet of Mitra and Varuṇa and the Maruts; (as), m., N. of a prince. — *Urū-kaḥiti*, is, f., Ved. a spacious or comfortable dwelling. — *Urū-kaḥaya*, as, m., N. of a prince. — *Urū-gavyūti*, is, is, i, Ved. having a wide domain or territory. — *Urū-gāya*, as, ā, am (gāya fr. *rt. gā*), Ved. far-going, far-striding; an epithet of Vishṇu, the Aśvins, Soma, and Indra; offering wide space or scope for movement; (Sāy.) praised by the great; (as), m. an epithet of Vishṇu; (am), n. wide space, scope for movement or free and unconfined motion.

— *Urūgāya-vat*, ān, atī, at, offering ample space for motion, unconfined. — *Urū-gāla* (?), f., Ved., N. of a snake. — *Urū-ākra*, as, ā, am, Ved. having wide wheels. — *Urū-akṛit*, is, is, i, Ved. allowing unrestrained motion; (Sāy.) granting ample assistance. — *Urū-akshas*, ās, ās, as, Ved. far-seeing; epithet of Mitra-Varuṇa and of the Ādityas. — *Urū-jman*, ā, ā, a, Ved. having a wide path or range. — *Urū-jrayas*, ās, ās, as, or *urū-jrī*, is, is, i, Ved. moving in a wide course, extending over a wide space; (Sāy.) of great impetuosity, of mighty impetus; epithet of Agni and of Indra. — *Urū-tama*, as, ā, am, widest, greatest. — *Urū-tara*, as, ā, am, wider, greater, larger. — *Urū-tā*, f., Ved. wideness; opening. — *Urū-tāpa*, as, m. great heat. — *Urū-tva*, am, n. magnitude, vastness. — *Urū-dhāra*, as, ā, am, Ved. giving a broad stream (of milk, as a cow). — *Urū-prathas*, ās, ās, as, Ved. wide-spreading, widely extended, far-spread. — *Urū-bhla*, as, i, am, Ved. having a wide opening. — *Urubja* (*uru-ubja*), as, ā, am, Ved. widely opened; (Sāy.) excellent, pre-eminent. — *Urū-mārga*, as, m. a long road. — *Urū-muṇḍa*, as, m., N. of a mountain. — *Urū-yuga*, as, ā, am, Ved. furnished with a broad yoke. — *Urū-loka*, as, ā, am, Ved. containing wide space, widely extended; (Sāy.) widely illuminating. — *Urū-vikrama*, as, ā, am, valiant, mighty. — *Urū-vindu*, us, m., N. of a Flamingo (in the Hari-vaṇṣa, whose condition was that of a hunter in a former birth). — *Urū-vilvā*, f., N. of a village. — *Urūvilvā-kalpa*, N. of a place. — *Urū-tyācas*, ās, ās, as, Ved. occupying wide space, widely extending, widely capacious; (ās), m. a ma-

lignant spirit, an imp or goblin. — *Urū-ryanā*, as, urūti, ak, Ved. extending far; far-reaching, capacious; perceived in a distant place (as a sound); containing wide spaces. — *Urū-vraja*, as, ā, am, Ved. having a wide domain or territory. — *Urū-śaṇa*, as, ā, am, Ved. praising aloud; (Sāy.) to be praised by many; reigning over a wide territory; (Sāy.) praised by many; epithet of Varuṇa, Pushan, the Ādityas, Indra, and Soma. — *Urū-sarman*, ā, ā, a, Ved. finding refuge everywhere throughout the universe, widely pervading. — *Urū-shā*, ās, ās, am (rt. san), Ved. granting wide space or free scope; (Sāy.) granting much. — *Urū-sattva*, as, ā, am, magnanimous, of a generous or noble nature. — *Urū-svana*, as, ā, am, stentorian. — *Urū-hāra*, as, m. a valuable necklace. — *Urū-nasa*, as, ā, am, Ved. broad-nosed, having a good scent (as a hound). — *Urū-anga*, as, m. a mountain; the ocean. — *Urū-ajra*, as, m., Ved. an extensive field.

Uruvu, us, m. or *uruvika*, as, m. or *uruvika*, as, am, m. n. the plant Ricinus Communis.

Urushya, nom. P., Ved. *urushyati*, to desire wide scope or freedom, to escape from (with acc.); to protect, preserve, secure, defend from (with abl.), to avert.

Urushyā, f., Ved. (only in inst.) with protecting hands; (Sāy.) with desire to protect.

Urushyu, us, us, u, Ved. going to a distant place; (Sāy.) desiring to protect.

Urūla, as, ā, am, liking space; fond of expatiating; free, unrestrained, disobedient.

Urūvī, ind., Ved. far, far off, far and near, widely.

Urvi, f. the wide earth, the earth, the soil; space, the open space or great expanse comprising the six spaces, viz. the four quarters of the sky with the upper and lower spaces; a river; (vī), du., Ved. the two worlds, or heaven and earth. — *Urvi-dhara*, as, m. a mountain; the serpent Śeṣha. — *Urvi-pati*, is, m. a king. — *Urvi-bhṛit*, t, m. a mountain. — *Urvi-ruha*, as, m. a tree, 'growing on the earth'. — *Urviśa* ('vī-śa'), as, m. a king.

Urūyā, f. protection, security.

Urūy-ātī, is, is, i (fr. *urūyā-ūti*), Ved. able to help or defend far and near; (Sāy.) granting extensive protection.

उरुण uruṇa, as, m., N. of a demon; also of a man.

उरुरी ururī, ind. a particle of assent and admission. See *urari*.

उरुक urūka, as, m. an owl; [cf. *ulūka*.]

उरुची urūcī. See *uru-ryaṇāc* under *uru*.

उरुजित urujita, as, ā, am (fr. *rt. vri*), abandoned, left.

उरुजिहाना urujihānā, f., N. of a town.

उरुणाम uruṇa-nābha, as, m. a spider; [cf. *ūṇa-nābha*.]

उरुण uruṇā, f. wool, felt, the hair of camels &c.; a circle of hair between the eyebrows. See *ūrṇā*.

उरु urd, cl. 1. A. *ūrdate*, *ūrdān-ṣakre*, *ūrdiṣhyate*, *aurdāṣṭha*, *ūrditum*, to measure; to play; to be easy or cheerful.

उरु urdra, as, m. an otter. See *udra*.

उर्व urv, cl. 1. P. *ūrvati*, *ūrvān-ṣakāra*, *ūrvitum*, to kill or hurt.

उर्व urva, as, m., N. of a man.

उर्वट urvaṭa, as, m. a year.

उर्वरा urvarā, f., Ved. fertile soil, yielding every kind of crop, field sown with corn; land in general; a mixed mass of fibres, wool, &c.; jocular term for curled hairs; N. of an Apsaras. — *Urvarā-jit*, t, t, t, Ved. acquiring fields. — *Urvarā-pati*, is, m., Ved. master of the fields sown with corn. — *Urvarā-sā*, ās, ās, am, Ved. granting fields.

Urvarī, f., Ved. tow, fibres drawn out of the distaff.

Urvarya, *as*, *ā*, *am*, Ved. belonging to a field which is sown with corn.

उर्वशी *urvaśī*, *f.* (fr. *uru-vaśī*), Ved. wish, ardour, hot desire; N. of an Apsaras or nymph of Indra's heaven, who became the wife of Purūravas; she is also identified with the Gaṅgā.—*Urvaśī-nāma-mālā*, *f.*, N. of a glossary of synonymous words by an anonymous author.—*Urvaśī-ramaṇa*, *as*, *m.* epithet of Aila or Purūravas, the second king of the lunar race and the husband of the Apsaras Urvaśī.—*Urvaśī-vallabha* or *urvaśī-sahāya*, *as*, *m.* epithet of Purūravas; see the preceding.

उर्वार *urvāru*, *us*, *m.* a kind of cucumber, Cucumis Uditatissimus. See *īrvāru*.
Urvāruka, *am*, *n.* the fruit of the above plant.
Urvāru, *us*, *f.*, Ved. = the preceding.

उल *ul*, *ulati*, to burn; (a Sautra root, i.e. one mentioned only in grammatical Sūtras but not occurring in the Dhātu-pāṭha.)

उल *ula*, *as*, *m.*, Ved. a kind of wild animal; N. of a man.

उलप *ulapa*, *as*, *m.*, Ved. a shrub, bush; a wick; the stalk of a shrub used as a wick (?); a creeping plant, a spreading creeper; the grass or reed *Saccharum Cylindricum*; N. of a pupil of Kalāpin.
Ulapya, *as*, *ā*, *am*, Ved. connected with or referring to a shrub &c.

उलन्द *ulinda*, *as*, *m.*, N. of a country; an epithet of Siva.

उलप *ulupa*, *as*, *am*, *m. n.* a spreading creeper; (*as*), *m.* the reed *Saccharum Cylindricum*. See *ulapa*.

उलुपिन् *ulupin* or *ulapin* or *ulūpin*, *i*, *m.* a guinea-pig, a porpoise or fish resembling it.

उलुलि *ululi*, *is*, *is*, *i* or *is*, *m.*, Ved. ululation, howling, a howl; [cf. Lat. *ululablis*, *ululatus*.]

उलूक *ulūka*, *as*, *m.* (said to be fr. rt. *val*), an owl; N. of a country and people (pl.), and of their king, who appears in the Mahā-bhārata as a hero on the side of the Kurus; a son of Viśvā-mitra; of Sakuni; an epithet of Indra; N. of a king of the Nāgas; (*am*), *n.*, N. of the reed *Saccharum Cylindricum*; [cf. Lat. *ulula*; Germ. *Eule*; Old Germ. *uwila*, *ūla*; Eng. *owl*; Fr. *hulotte*.]—*Ulūka-yātu*, *us*, *m.*, Ved. a demon in the shape of an owl.—*Ulūkaśrama* ('*ka-āś*'), *as*, *m.* Indra's hermitage.

उलूकल *ulūkhala*, *am*, *n.* a wooden mortar used for cleansing rice from the husk &c.; bdellium, a gummy substance; (*as*), *m.* a staff of Udumbara wood, carried on certain occasions; N. of an evil spirit.—*Ulūkhala-suta*, *as*, *ā*, *am*, Ved. pressed out or pounded in a mortar.

Ulūkhala, *am*, *n.*, Ved. a mortar; bdellium, a gummy substance, or the plant which produces it.

Ulūkhali, *as*, *ā*, *am*, pounded in a mortar, cleansed from the husk; (at the end of a compound) using as a mortar (e.g. *dantolūkhali*, using the teeth as a mortar).

उलूत *ulūta* or *utūla* or *kuḷūta*, *ās*, *m. pl.*, N. of a people.

उलूत *ulūta*, *as*, *m.* a large snake, the Boa.

उलूप *ulūpa*, *as*, *m.* a spreading creeper; (*am*), *n.* a sort of grass; (*i*), *f.*, N. of a daughter of Nāga Kauravya, married to Arjuna.

उलूलु *ulūlu*, *us*, *us*, *u* or *us*, *m.* ululation, howling. See *ulūli*.

उल्का *ulkā*, *f.* (said to be fr. rt. *i. uśh*), a fiery phenomenon in the sky, a meteor, fire falling from heaven; a firebrand; torch; fire, a flame, title of a grammar; [cf. Cambro-Brit. *ulw*, 'ashes'.]—*Ulūkā-jihva*, *as*, *m.*, N. of a Rakshas.—*Ulūkā-dhārta*, *i*,

iñi, *i*, a torch-bearer.—*Ulūkā-pāta*, *as*, *m.* the fall of a meteor.—*Ulūkā-mālin*, *i*, *m.*, N. of one of Siva's attendants.—*Ulūkā-mukha*, *as*, *m.* a demon or goblin (with a face or mouth of fire who eats what is vomited, having been a negligent Brāhman in his lifetime); N. of a descendant of Ikṣvāku; (*i*), *f.* a fox.

Ulkushī, *f.* a fiery phenomenon in the sky, a meteor; firebrand.—*Ulkushī-mat*, *ān*, *atī*, *at*, Ved. accompanied by fiery phenomena.

Ulmuka, *am*, *n.* a firebrand, wood burning or burnt as charcoal; N. of a son of Bala-rāma.

Ulmukya, *as*, *ā*, *am*, belonging to or connected with a firebrand.

उल्ब *ulba* or *ulva*, *am*, *n.* (fr. rt. *vṛi*), Ved. the bag which surrounds the embryo; the vulva; the womb; a cave; [cf. Lat. *alvus*, *vulva*; Lith. *urva*, *ūla*; Hib. *uile*, 'a corner'.]

Ulbaṇa or *ulvaṇa*, *as*, *ā*, *am*, thick, clotted, abundant; much, exceeding, superfluous, immense, strong, powerful; abundantly furnished with; manifest; (*as*), *m.*, N. of a son of Vasishṭha.

Ulbya, *as*, *ā*, *am*, with *āpah*, the fluid connected with the embryo; (*am*), *n.* excess and vitiation of any of the three humors of the body, bile, phlegm or wind; any calamity.

उलकसन *ullakasana*, *am*, *n.* horripilation, erection of the hairs of the body.

उलग्न *ullagna*, *as*, *m.* the lagna (q. v.) of any particular place.

उलङ्घ *ul-langh* (*ud-l°*), cl. 1. P. A. -*langhati*, -*te*, -*ghātum*, to leap over, pass over or beyond, to cross over; transgress, exceed, violate, spurn.

Ullanghana, *am*, *n.* leaping or passing over or beyond; transgression, exceeding.

Ullanghaniya, *as*, *ā*, *am*, to be transgressed.
Ullanghita, *as*, *ā*, *am*, jumped over or across, passed over or beyond; exceeded, transgressed, violated, apostatized.—*Ullanghita-sāsana*, *as*, *ā*, *am*, transgressing orders, rebellious, disobedient.—*Ullanghītādhan* ('*ta-adh°*'), *ā*, *ā*, *a*, having passed over the road.

Ullanghya, *as*, *ā*, *am*, to be passed over or beyond, to be crossed; to be disregarded or neglected.

उलभ *ul-labh* (*ud-labh*), cl. 1. A. -*labhate*, -*labdhum*, to obtain.

उलबित *ul-lambita* (*ud-l°*), *as*, *ā*, *am*, erected, elevated.

उलल *ul-lala*, *as*, *ā*, *am* (rt. *lal*), covered with thick hair; shaking, trembling.

Ullalat, *an*, *antī*, *at*, shaking, trembling; moving irregularly or convulsively.

Ullalita, *as*, *ā*, *am*, shaken, trembling, agitated.

Ullāla, *N.* of a metre of two verses, each containing 15 + 13 syllabic instants.

उलस *ul-las* (*ud-las*), cl. 1. P. -*lasati*, -*situm*, to jump up, sport, play, dance, flash, shine; Caus. P. -*lāsayaṭi*, -*yitum*, to cause to jump up or play; to cause to shine; to divert, delight.

Ullasa, *as*, *ā*, *am*, sporting, bright, shining; merry, happy; going out, issuing.—*Ullasa-tā*, *f.* splendor, brilliancy; mirth, happiness, going forth, issuing.

Ullasat, *an*, *antī*, *at*, sporting, dancing, brilliant, shining; wantoning.

Ullasita, *as*, *ā*, *am*, shining, bright, splendid; happy; ejected, brought to the top or surface, drawn up, uplifted, brandishing.—*Ullasita-hariṇa-ketana*, *as*, *ā*, *am*, having its deer-marked banner gleaming or fluttering.

Ullāsa, *as*, *m.* jumping or leaping up, happiness, joy; light, splendor; (in rhetoric) giving prominence to any subject by comparison or opposition; division of a book, chapter, section (e.g. *ācārallāsa*, a chapter treating of customs and observances).

Ullāsana, *as*, *ā*, *am*, causing to leap or dance; (*am*), *n.* splendor.

Ullāsita, *as*, *ā*, *am*, delighted, overjoyed, rejoicing.

उल्लाघ *ullāgha*, *as*, *ā*, *am* (said to be fr. rt. *lāgh*; in some of its senses perhaps related to *laghu*), recovered from sickness, convalescent; dextrous, clever, intelligent; pure; happy, delighted; wicked; black.

उल्लाप *ul-lāpa*, *as*, *m.* (fr. rt. *lap* with *ud*), calling out in a loud voice; change of voice in grief, sickness, &c.

Ullāpika, *as*, *ā*, *am*, betraying, indicating.

Ullāpin, *i*, *inī*, *i*, calling out.

Ullāpya, *am*, *n.* a kind of drama.

उल्लिख *ul-likh* (*ud-likh*), cl. 6. P. -*likhati*, -*lekhitum*, to scratch, scrape, cut up, scarify.

Ullikhat, *an*, *antī* or *anti*, *at*, scratching, scraping; scarifying, making lines or streaks above or on high; painting, writing; bearing, raising.

Ullikṣita, *as*, *ā*, *am*, scraped, scratched; scarified; thrown up, tossed; painted, delineated; written over or above; pared, made thin.

Ullikha, *as*, *m.* description; (in rhetoric) description of an object according to the different impressions caused by its appearance; speaking, utterance, pronunciation.

Ullikhana, *am*, *n.* scraping, scratching, scarifying, paring; digging; vomiting; raising up, elevating; uttering, utterance; writing, painting.

Ullikhya, *as*, *ā*, *am*, to be scraped or pared; to be written.

उल्लिङ्गित *ul-lingita* (*ud-l°*), *as*, *ā*, *am*, discriminated, distinguished, known.

उल्लुचन *ul-luṇcana*, *am*, *n.* plucking out the hair; cutting the hair; pulling.

उल्लुग *ul-lunṭhā*, *f.* (fr. rt. *lunṭh* with *ud*), irony.

उल्लु *ul-lū*, *ūs*, *ūs*, *u* (fr. rt. *lū* with *ud*), cutting up.

उल्लेख *ul-lekha*. See *ul-likh* above.

उल्लोष *ul-loṣa*, *as*, *m.* (rt. *loṣ*), an awning, a canopy.

उल्लोप *ul-lopya*, *am*, *n.* (rt. *lup*), N. of a song.

उल्लोल *ul-lola* (*ud-l°*), *as*, *m.* a large wave or billow; a surge.

उल *ulva* and *ulvaṇa*. See *ulba* and *ulbaṇa*.

उवट *uvaṭa*, *as*, *m.*, N. of a scholiast on Vedic works.

उशङ्गव *uśangava*, *as*, *m.*, N. of a king.

उशात *uśat*, *an*, *antī*, *at* (fr. rt. *vaś*, to desire), loving, desirous, auspicious, pleasant.

Uśa-dhak, Ved. only in connection with *vana*, wood (fr. *uśa*, i.e. rt. *vaś* and *dhaj*, i.e. rt. *dhe*); according to native etym. connected with rt. *dah*, (fire) consuming (wood &c.) with desire(?); (Sāy.) desiring and burning.

Uśanaś, *ā*, *m.*, N. of a sage mentioned in the Veda and having the epithet *kāvya* (*uśanā kāvyah*); in the epic poems he is identified with Sukra, the regent of the planet Venus, and described as the preceptor of the Asuras or Daityas, and possessor of vast knowledge; N. of the author of a Dharma-śāstra.

Uśanā, ind., Ved. with desire, joyfully, with haste.

Uśānā, *f.*, Ved. the desired one; N. of a plant, from which the Soma juice is produced.

Uśij, *k*, *k*, *k*, Ved. desiring, striving earnestly; devoted to, willing; (*k*), *m.* ghee or boiled butter; fire; (*k*), *f.*, N. of a female slave, the mother of Kakshivat.

Uṣṭa, as, ā, am, wished, desired.

Uṣi, is, f. wish, desire.

Uṣṇya, as, ā, am, Ved. to be wished, to be longed for.

उशती *uṣatī*, f. (for *ruṣatī*, scil. *vād*), injurious discourse; cutting speech.

उशनस *uśanas*. See under *uśat*.

उशीनर *uśinara*, ās, m. pl., N. of a people or country, Kandahar; (as), m. the king of this country.

उशीर *uśira*, as, am, m. n. (said to be fr. rt. *vaś*), the fragrant root of the plant *Andropogon Muricatus*; (ā), f. a sort of grass, a small sort of *Saccharum*. — *Uśira-giri*, is, m., N. of a mountain. — *Uśira-vija*, as, m., N. of a mountain.

Uśiraka, am, n. the fragrant root of the plant *Andropogon Muricatus*.

Uśirika, as, ī, am, trading in or selling *Uśira*.

उष 1. *ush*, cl. 1. P. *oṣhati*, *auśhat*, *uvośha* or *ośhānī-śākāra*, *ośhiśhyatī*, *auśhāt*, *ośhitum*, to burn; to punish; to consume; to kill, injure: Caus. *ośhayati*, -*yitum*: Desid. *ośhiśhishatī*: [cf. Lat. *uro*, *ustis*; Gr. *αῦω*, *αῖος*; Hib. *usga*, 'incense'.]

1. *usha*, as, m. bdellium; saline earth; (am), n. fossile salt. See *ūsha*.

Ushapa, am, n. black pepper; the root of *Piper Longum*; (ā), f. *Piper Longum*; *Piper Chaba*; dried ginger. See *ūshapa*.

Ushapa, as, m. fire; the sun.

1. *ushā*, f. burning, scorching. (For 2. see next col.)

1. *ushita* or *ushā*, as, ā, am, burnt; quick, expeditious. (For 2. see next col.)

Ushna, as, ā, am (opposed to *sita*), hot, warm; pungent, acid; sharp, active; impetuous, warm, passionate; (as, am), m. n. heat, warmth, the hot season (June and July); sunshine; a deep or feverish sigh; (as), m. an onion; N. of a prince; (ā), f. heat; consumption; bile. — *Ushna-kara*, as, m. the sun ('having hot rays'). — *Ushna-kāla*, as, m. the hot season. — *Ushna-ga*, as, m. the hot season. — *Ushna-gu*, us, m. the sun ('having hot rays'). — *Ushna-karapa*, as, ī, am, making hot or warm, heating. — *Ushna-tā*, f. or *ushna-tva*, am, n. heat, warmth. — *Ushna-didhiti*, is, m. the sun ('having hot rays'). — *Ushna-nadi*, f. the hot river; N. of the *Vaitaraṇī* or river of hell. — *Ushna-raśmi* or *ushna-ruṣi*, is, m. the sun ('having hot rays'). — *Ushna-vāraṇa*, as, am, m. n. an umbrella or parasol, a chattr. — *Ushna-vāshpa*, as, m. hot vapour, steam; tears. — *Ushna-vīrya*, as, m. *Delphinus Gangeticus*. — *Ushna-veatī*, f., N. of a female deity. — *Ushnānsu* ('*na-āṇ*'), us, m. the sun ('having hot rays'). — *Ushnāgama* ('*na-āṇ*'), as, m. approach of the heat, the hot season, consisting of two months, about June and July. — *Ushnābhigama* ('*na-abh*'), as, m. the hot season. — *Ushnāsaha* ('*na-as*'), as, m. the cold season. — *Ushnodaka* ('*na-ud*'), am, n. warm or hot water, to be drunk on certain occasions; it belongs to the six *prāṇa-karāṇi*. — *Ushnopagama* ('*na-up*'), as, m. the hot season, summer.

Ushnaka, as, ā, am, sharp, smart, active; suffering pain; sick of fever; warming, heating; bent, inclining, stooping; (as), m. the heat, the hot season (lasting for two months, about June and July); revolving, turning round.

Ushnalu, us, us, u, suffering from heat.

Ushnikā, f. rice-gruel.

Ushnman, ā, m. heat.

Ushni-kṛt, cl. 8. 5. P. A. *-karoti*, *-kurute*, *-kri-noti*, *-nute*, *-kartum*, to make warm.

Ushni-ganga, the hot *Gangā*, i.e. the *Badarī*, having hot sources; (perhaps merely a wrong reading for *tūshnīnganga*.)

Ushma, as, m. heat; the hot season (June and July); spring (April and May); anger, warmth of temper; ardour, eagerness; [cf. *ushman* and *ūshman*.] — *Ushma-tā*, f. = *ushna-tā*, q. v. — *Ushma-pā*, ās, m. a spirit of an inferior order, a deceased

ancestor; [cf. *āshma-pa*.] — *Ushma-lhās*, s, m. the sun ('having hot beams'). — *Ushma-vat*, ān, atī, at, heated, burning, smoking. — *Ushma-sveda*, as, m. a vapour bath. — *Ushmāgama* ('*ma-āṇ*'), as, m. the hot season. — *Ushmānvita* ('*ma-an*'), as, ā, am, enraged.

— *Ushmopagama* ('*ma-up*'), as, m. the hot season.

Ushmaka, as, m. the hot season.

Ushman, ā, m. heat, ardour, steam; the hot season.

Ushmāya, nom. A. *ushmāyate*, to emit heat or steam. See *ūshmāya*.

Ushmāyana, as, m. the hot season.

उष 2. *ush* (connected with rt. 3. *vas*, to shine; used as a noun but only in the form *ushas*), Ved. light, morning, dawn; *ushas tīraṣ*, morning, midday, and evening. (The words *ushas* and *ushā* below are connected by native authorities with 1. *ush*.)

2. *usha*, ās, ā, am, Ved. shining, brilliant; (as), m. early morning, dawn, day-break.

Usha, ās, f. morning light, dawn, morning; personified as the daughter of Heaven and sister of the *Ādityas*; evening light; *ushasau* or *ushāsau*, du. the two dawns, i.e. night and day; the outer passage of the ear; the *Malaya* range; (ā), f. the end of the day, twilight; [cf. Gr. *ἠώς*; Lat. *aurora*; Lith. *aušra*; Goth. *uh-twō*; Old Germ. *uohta*.] — *Ushar-budh*, bhūt, t, Ved. awaking with the morning light, early awaked. — *Ushar-budha*, as, m. fire; a child. — *Ushāsā-naktā*, f. du. Ved. dawn and night. — *Usho-devatya*, as, ā, am, whose deity is the dawn.

1. *ushasya*, nom. P. *ushasyati*, -*yitum*, to become day.

2. *ushasya*, as, ā, am, sacred to the dawn.

2. *ushā*, f. morning light, dawn, morning; twilight, night; a cow; N. of a wife of *Bhava* (who was a manifestation of *Rudra*); of a daughter of *Bāṇa* and wife of *Aniruddha*; (ā), ind. at day-break; at night; at twilight (?). — *Ushā-kāla*, as, m. a cock. — *Ushā-patī*, is, m. an epithet of *Aniruddha*, the son of *Kāmadeva* and husband of *Ushā*. — *Ushā-ramaṇa*, as, m. an epithet of *Aniruddha*. — *Ushesa* (*ushā-śa*), as, m. the same.

1. *usra*, as, ā, am, Ved. relating to or seen in the morning; bright; shining; clear; (Śāy. *utsarapa-sila*) rising on high; (as), m. a ray of light; (ā), f. morning light, dawn, morning; light, bright sky. — *Usra-dhanvan*, ā, m. having a bright bow; an epithet of *Indra*. — *Usra-yāman*, ā, ā, am, Ved. going out in the early morning light (as the carriage of the *Āśvins*); going out at daylight.

Uśriyā, f., Ved. brightness, light.

उष 3. *usha*, as, ā, am (connected with rt. *vas*), wishing, desiring; (as), m. a lover.

Ushat, an, m., N. of a son of *Suyajīta*.

उषङ्गु *ushangu*, us, m. an epithet of *Śiva*; [cf. *uśangava*.]

उपती *uṣatī*, f. injurious discourse; cutting speech. See *uṣatī*.

उषद्गु *ushadgu*, us, m., N. of a son of *Svāhi*.

उषद्रथ *ushadratha*, as, m. a son of *Titikshu*.

उषस्त *ushasta*, as, m., N. of a man, with the patronymic *śākṛāyana*.

उषित 2. *ushita*, as, ā, am (rt. 1. *vas*), inhabited, dwelt; fixed, remaining in or on; stale. — *Ushitan-gavina*, as, ā, am, formerly inhabited by cattle.

Ushitvā, ind. having resided in.

Ushya, ind. (irreg. form for *ushitvā*), having resided or dwelt.

उशीर *ushira*, as, am, m. n. the root of *Andropogon Muricatus*. See *uśira*.

उश्र *ushtra*, as, m. (said to be fr. 1. *ush*), a buffalo; a bull with a hump; a camel; a cart, a waggon; N. of an *Asura*; (ī), f. a she-camel; an earthen vessel in the shape of a camel. — *Ushtra-karṇika*, ās, m. pl., N. of a people. — *Ushtra-*

kāṇḍī, f. a flower of a red colour. — *Ushtra-krośin*, ī, inī, ī, making a noise like a camel. — *Ushtra-goyuga*, am, n. a couple of camels. — *Ushtra-grieva*, as, m. hemorrhoids. — *Ushtra-āhūcara-pūśhikā*, f. the plant *Tragia Involucrata*. — *Ushtra-pādikā*, f. the plant *Jasminum Sambac*. — *Ushtra-yāna*, am, n. a camel-litter, a vehicle drawn by camels. — *Ushtra-śiro-dhara*, am, n. hemorrhoids, piles, bleeding piles. — *Ushtra-śhāna*, am, n. a stable for camels; (as, ā, am), born in a camel-stable.

Ushtrī, tā, m., Ved. a bull drawing a plough.

Ushtrikā, f. a she-camel; an earthen vessel of the shape of a camel.

उष्ण *ushṇā*. See under 1. *ush* 1st col.

उष्णिह *ushṇih*, k, f. (fr. *ud-sniḥ*?), N. of a Vedic metre of three *Pādas*, the first two containing eight each, and the third twelve syllables; a classical metre of four *Pādas* of seven syllables; a brick sacred to the metre *Ushṇih*. — *Ushṇikchandaska*, as, ā, am, having the metre *Ushṇih*. — *Ushṇig-garbha*, f., N. of a *Gāyatrī* of three *Pādas* of six, seven, eleven syllables respectively.

Ushṇihā, f. the metre *Ushṇih*; (ās), pl., Ved. the nape of the neck.

उष्णीष *ushṇiṣha*, as, am, m. n. (said to be connected with *usha*), anything wound round the head; a turban, a diadem; a bandage of any kind; a distinguishing mark; the hair with which a *Buddha* is born and which indicates his future sanctity. — *Ushṇiṣha-dhārin*, ī, inī, ī, wearing a turban, turbaned.

Ushṇiṣhān, ī, inī, ī, furnished with a turban; an epithet of *Śiva*.

उष्म *ushma*. See under 1. *ush*.

उष्य *ushya*. See under 2. *ushita*.

उष्यल *ushyala*, am, n., Ved. the frame (of a bed).

उस 2. *usra*, as, m. a bull; (ā), f. a cow; the plant *Anthericum Tuberosum*. (For 1. see last col.)

Usri, is, f., Ved. a cow (?).

Usrika, as, m., Ved. a small ox.

Usriya, as, ā, am, Ved. belonging to or coming from a cow or ox; (as), m. an ox; (ā), f. a cow; a calf; milk.

Usriya, nom. P. *usriyati*, -*yitum*, to desire or wish for a cow.

उह *uh*, cl. 1. P. *oḥati*, *uoha*, *ohitum*, to hurt or give pain; to kill, to destroy. See *ūh*.

Uhan, Ved. a wrong reading for *udan*.

Uhāna, as, m., N. of a country.

उहू *uhū*, ūs, ūs, u (fr. rt. *vah*), Ved. bearing, carrying.

Uhyamāna, as, ā, am, being conveyed, borne along.

उह्यगान *uhyagāna*, a various reading for *ūhyagāna*, q. v.

उ

उ 1. *ū*, the sixth letter of the alphabet, corresponding to *u* long, and having the sound of that letter in the word *rule*. — *U-kāra*, as, m. the letter or sound *ū*.

उ 2. *ū*, ind. an interjection of compassion, of regard; an incipient particle used at the beginning of a sentence.

उ 3. *ū*, ūs, m. the moon; epithet of *Śiva*.

उ 4. *ū* (fr. rt. *av*), 'a preserver' (?).

1. *ūta*, as, ā, am, favoured, preserved, promoted, loved.

1. *ūtī*, is, f. favouring, protecting, promoting, aid, assistance, help, favour, kindness, friendly feeling, affection, wish, desire, striving after, hastening towards, delight, enjoyment, sport, play, distillation; (*ayas*), pl. objects of enjoyment, as food &c.

Uma, as, m., Ved. a good friend, an affectionate companion, an intimate associate; (am), n., N. of a town or country.

ऊवाट ūṭa, a various reading for **uṭa**, q. v.

ऊह ūh, a various reading for **uḥ**, q. v.

ऊढ 1. ūḍha, as, ā, am (fr. rt. **vah** or 1. **ūh**, for 2. **ūḍha** see 2. **ūh**), carried as a load or burden; married; (ā), f. a bride, a wife espoused according to the ritual. — **Ūḍha-karkāṭa**, as, ā, am, armed, mailed. — **Ūḍha-bhārya**, as, ā, am, one who has married a wife. — **Ūḍha-vayas**, ās, m., a young man.

Ūḍhaya, nom. (fr. **ūḍha** or **ūḍhi**) P. **ūḍhayati**, aor. **auḍadhāt** or **auḍīḍhāt**, or **auḍīḍhāt**, to carry (?). **Ūḍhi**, īs, f. carrying, bearing.

ऊपीतेजस ūpi-tejas, ās, m., N. of a Buddha; (a various reading has **ūrṇitejas**.)

ऊत 2. ūta, as, ā, am (fr. rt. **ve**), woven.

2. **ūtī**, īs, f. weaving, sewing.

ऊधन् ūdhan and **udhar**, forms used in the Veda for some of the cases of **ūḍhas** below.

ऊधस ūdhas, n. (said to be fr. rt. **vah**). In the Veda the forms **ūḍhar** and **ūḍhan** are used for some of the cases, e. g. sing. nom. **ūḍhar**, gen. abl. **ūḍhas**, loc. **ūḍhan** or **ūḍhani**; pl. inst. **ūḍhabhis**, loc. **ūḍhasau**, an udder; a covered secret place where only friends are admitted; the bosom; the breast of a mother; the udder of the sky, i. e. the clouds. In classical Sanskrit the form **ūḍhan** appears only in the fem. of adjective compounds, cf. **adhy-ūḍhni**, **kundodhni**, **ghatodhni**, **pinodhni**; [cf. Gr. **oṓthap**; Lat. **uber**; Germ. **atar**, **euter**; Angl. Sax. **uder**; Eng. **udder**; Hib. **uít**, **uítche**.] — **Ūḍhas-vaṭī**, f. having a full udder.

Ūḍhanya, as, ā, am, produced from the udder; (am), n. milk.

Ūḍhasya, am, n. milk, 'produced from the udder.'

ऊन ūna, as, ā, am (said to be fr. rt. **av** and opposed to **pūrṇa**, **atī-rikta**, **adhika**), wanting, deficient, defective, short of any quantity, less than the right number, not sufficient; less (in number, size, or degree), minus, fewer, smaller, inferior, &c. (e. g. **ūna-dvīvarsha**, not quite two years old; **dvābhyām ūna**, less by two; **alpona**, 'less by a little,' 'a little less.' Prefixed to any even decimal numeral from twenty up to a hundred, **ūna** serves to denote one less than the even ten, e. g. **ūna-vīṣatī**, twenty minus one or nineteen; **ūna-trīṣatī**, thirty minus one; **ūnatrīṣa**, the thirtieth minus one or twenty-ninth; so also with other numerals prefixed, e. g. **pañcōna-trīṣatī**, thirty minus five or twenty-five; **ekomadatrīṣatī**, the fortieth minus one or thirty-ninth.)

Unaka, as, ā, am, not sufficient, less, inferior.

Unaya, nom. P. **ūnayati**, -yitum, to leave deficient or unfinished; to deduct or lessen; to mete out in small quantities; to measure.

Ūnita, as, ā, am, lessened by subtraction or deduction, less, fewer, &c.

ऊम् ūm, ind. an interjection of interrogation; of anger; of reproach, abuse, envy, and arrogance.

ऊम ūma. See under 4. **ū**.

ऊय ūy, cl. 1. A. **ūyate** = **ve**, **vayati**, to weave, sew.

ऊररी ūrari, ind. a particle of assent and diffusion; **ūrari-kṛita**, as, ā, am, allowed, promised. See **urari**.

Ūri, ind. = **ūrari**; see **urī**. — **Ūri-kṛitya**, ind. having promised, agreed, assented to.

ऊर ūru, us, m. (said to be fr. **ūrṇu**), the thigh; N. of a son of Manu **Ākshusha**; (**vī**), f. the middle of the thigh or a principal vein situated there. When **ūru** is used at the end of a compound the fem. form may end in either short or long **u**, but

more properly in the latter (e. g. **vāmoru** or **vāmorū**, a beautiful-thighed woman; **rambhoru** and **varoru**, O beautiful-thighed one; voc. cases of **varorū** and **rambhorū**). — **Ūru-glānī**, īs, f. weakness of the thigh. — **Ūru-ja**, as, ā, am, born from the thigh; (as), m. a Vaiśya. — **Ūru-daghna** or **ūru-dwayasa** or **ūru-mātra**, as, ī, am, reaching to the thighs, as high as the thighs. — **Ūru-parvan**, ā or a, m. n. the knee. — **Ūru-phalaka**, am, n. the thigh-bone, the hip-bone. — **Ūru-bhinna**, as, ī, am, having a rent in the thigh (according to Pāṇini IV. 1, 52, used as a **Bahu-vrīhi**). — **Ūru-sambhava**, as, ā, am, sprung from the thigh. — **Ūru-stambha**, as, m. paralysis of the lower extremities, rheumatism of the thigh; (ā), f. the plantain tree. — **Ūrūḍbhava** (**ūru-ud**), as, ā, am, sprung from the thigh. — **Ūre-ashtihva**, am, n. thigh and knee.

Ūravya, as, m. a man of the third or Vaiśya tribe as born from the thighs of Brahmā.

ऊरुरी ūrurī, ind. a particle implying assent, admission, promise, diffusion, &c.; [cf. **ūrari**.]

ऊर्ज ūrj, k, f. (fr. rt. **vrj**; cf. Eng. **work**), food, strength, vigour, sap, juice; often occurring in conjunction with **ish** (e. g. **īsham ūrjam aśyuh**, 'may they obtain food and strength'); [cf. Gr. **ōpyda** and **ōpyds**; Lat. **urgeo**; Hib. **orc**, 'a prince, a hero'; **orcaim**, 'I kill, I destroy'.]

Ūrja, as, m., N. of the month **Kārtika**, i. e. November–December (as imparting food or strength); power, strength; effort, exertion; procreative power; life, breath; N. of a son of the second Manu; of **Satyahita**; of **Vatsara**; of the sons of **Hiranya-garbha** who are reckoned among the seven **Rishis** of the third **Manvantara**; (ā), f. food, strength, sap; N. of a daughter of **Daksha** and wife of **Vasishtha**; (am), n. water. — **Ūrja-yonī**, īs, m., N. of a son of **Viśvā-mitra**. — **Ūrja-nāha**, as, m., N. of a son of **Suci**. — **Ūrja-saṇī**, īs, īs, ī, Ved. granting strength. — **Ūrja-stambha**, as, m., N. of one of the seven **Rishis** of the second **Manvantara**. — **Ūrjād** (**ṛjā-ad**), ī, t, t, Ved. an eater of strengthening food. — **Ūrjā-val**, ān, atī, at, abounding in food. — **Ūrjāhuti** (**ṛjā-āh**), īs, īs, ī, Ved. offering nourishing or strength-giving sacrifices.

Ūrjaya, nom. P. **ūrjayati**, -yitum, to feed, strengthen; A. to become strong, to be powerful.

Ūrjayat, an, antī, at, Ved. strong, full of sap or juice, succulent; feeding, strengthening, nourishing.

Ūrjavya, as, ā, am, Ved. abounding in food or strength.

Ūrjas, a form for **ūrj**, used in compounds and with affixes, thus **ūrjas-kara**, as, ā, am, causing strength. — **Ūrjas-vaṭ**, ān, atī, at, rich in food, abounding in sap or juice, juicy, succulent, powerful, vigorous, robust, strong; (ī), f., N. of a daughter of **Daksha** and wife of **Dharma**; of a daughter of **Priyavrata** and wife of **Uśana**; wife of **Prāna**. — **Ūrjas-vala**, as, ā, am, strong, powerful. — **Ūrjas-vin**, ī, īnī, ī, strong, powerful; (ī), n. a figure of rhetoric, speaking of anything with disdain.

Ūrjānī, f., Ved. **ūrjā** personified.

Ūrjita, as, ā, am, powerful, strong, mighty, great, excellent, exceeding, much; (as), m., N. of a prince. — **Ūrjitāśraya** (**ṛta-āś**), as, ā, am, spirited, magnanimous.

Ūrjīm, ī, īnī, ī, abounding in food.

ऊर्ण ūrṇa, am, ā, n. f. (fr. rt. **vrī**, to cover, and connected with rt. **ūrṇu** next col.), wool; (ā), f. a circle of hair between the eyebrows; N. of the wife of **Citra-ratha** and mother of **Sarmāj**; [cf. Lat. **villus**, **vellus**; Goth. **vulla**; Old Germ. **wolla**; Mod. Germ. **Wolle**; Eng. **wool**; Lith. **vilna**; Russ. **vōlna**; Gr. **ēpos**, **ēpov**, **ēpā**, **ēpos**, **ēpov**; Hib. **olaun**.] — **Ūrṇa-nābha**, as, m. a spider (as having wool on the navel or belly). N. of a son of **Dhṛita-rāshṭra**; of a **Dānava**. — **Ūrṇa-ṇaṭa**, as, m. a spider. — **Ūrṇa-mradas**, ās, ās, as, or **ūrṇa-mrada**, as, ā, am, soft as wool. — **Ūrṇa-vāhi**, īs, m. a spider ('wool-weaver?'; perhaps the original form of **ūrṇa-nābhi**, derived from

an obsolete rt. **vāhi**, to weave). — **Ūrṇā-deśa**, as, m., N. of a country. — **Ūrṇā-piṇḍa**, as, m. a ball of wool. — **Ūrṇā-maya**, as, ī, am, woollen, made of wool. — **Ūrṇā-vaṭ**, ān, atī, at, woollen; (ān), m., N. of a man. — **Ūrṇā-vala**, as, ā, am, woollen. — **Ūrṇā-sūtra**, am, n., Ved. a thread of wool. — **Ūrṇā-stukā**, f., Ved. a tuft of wool.

Ūrṇāyu, us, us, u, woollen; (**us**), m. a ram; a woollen blanket; a spider; N. of a **Gandharva**.

ऊर्ण ūrṇu (connected with rt. **vrī**), cl. 2.

P. A. **ūrṇoti** and **ūrṇautī**, **ūrṇute**, **ūrṇu-nāva**, **ūrṇunuvu**, **ūrṇavishyati**, -te, **ūrṇavishyati**, -te, **aurṇāvīt**, **aurṇavīt**, **aurṇuvīt**, **aurṇavishṭa**, **aurṇavishṭa**, **ūrṇavitum**, **ūrṇavitum**, to cover, surround, hide; A. to cover one's self: Caus. **ūrṇā-vayati**, aor. **aurṇunuvat**: Desid. **ūrṇunūshatī**, -te, **ūrṇunavishatī**, -te, **ūrṇunuvishatī**, -te: Intens. **ūrṇonūyate**, **ūrṇonavīti**, **ūrṇonautī**.

Ūrṇuta, as, ā, am, covered.

ऊर्द ūrd, a various reading for rt. **urd**, q. v.

ऊर्द ūrdara, as, m. (said to be in some of its meanings fr. **ūrj** and rt. **dṛī**), Ved. a vessel for measuring corn, a bushel; a hero, a champion; a **Rakshas**, a goblin or fiend.

ऊर्ध्वा ūrdha and **ūrdhaka**, a wrong reading for **ūrdhva** and **ūrdhaka**.

ऊर्ध्व ūrdhva, as, ā, am (fr. rt. **vrīdh**), rising, upwards, tending upwards, raised, elevated, erected, erect, upright; being above; above, high, superior, upper. In classical Sanskrit an example of the un-compounded adjective as in **ūrdhvaiḥ pādath**, 'with raised feet,' is rare. (am), n. elevation, height, anything situated above; (am), ind. upwards, towards the upper part, aloft, above, in the upper regions, on the upper side of (with abl.); in the sequel (as of a book, the upper leaves of a MS. being read last); subsequent, after (with abl.); in a high tone, aloud; **ūrdhvam dvitīyād acaḥ**, after the second vowel; **ūrdhvam pītuh**, after the father's death; **saṃvat-sarād ūrdhvam**, after a year; **ata ūrdhvam**, henceforward, from that time forward, hereafter; **ūrdhvam gam**, to go upwards, to die; [cf. Gr. **ōpōds**; Lat. **arduus**; Gæl. **ard**.] — **Ūrdhva-kāśa**, as, m. an epithet of **Ketu** (whose hair streams upwards in the sky). — **Ūrdhva-kantha**, ās, m. pl., N. of a people; (ī), f., N. of a plant. — **Ūrdhva-karṇa**, as, ā, am, having the ears pricked up or erect. — **Ūrdhva-karmān**, a, n. motion or action tending upwards; (ā), m., N. of **Vishnu** (going upwards). — **Ūrdhva-kāya**, as, m. the upper part of the body. — **Ūrdhva-kṛisana**, as, ā, am, Ved. effervescing, fermenting; epithet of the **Soma**; (**Sāy**) having its sharp qualities stirred up. — **Ūrdhva-ketu**, us, m., N. of a son of **Sanad-rāja**. — **Ūrdhva-keśa**, as, ā, am, having the hair erect. — **Ūrdhva-kṛtyā**, f. motion or action tending upwards. — **Ūrdhva-ga**, as, ā, am, going upwards, ascending, hovering; being on high. — **Ūrdhva-gata**, as, ā, am, gone up, risen, ascended. — **Ūrdhva-gatī**, īs, īs, ī, going upwards; (ī), f. ascent, elevation. — **Ūrdhva-ga-pura**, am, n. the city of **Hariścandra**, who with his subjects is supposed to be suspended in the atmosphere. — **Ūrdhva-gama**, as, m. upward motion of any kind. — **Ūrdhva-gamana**, am, n. going upwards, ascending; elevation in the scale of being. — **Ūrdhva-gāmin**, ī, īnī, ī, going up or above, ascending. — **Ūrdhva-grāvan**, ā, ā, a, Ved. raising the stones to press out the **Soma** plant. — **Ūrdhva-carana**, as, ā, am, supine, having the feet upwards. — **Ūrdhva-ctī**, t, t, t, Ved. piling up, heaping up. — **Ūrdhva-jānu**, us, us, u, or **ūrdhva-jña**, as, ā, am, or **ūrdhva-jnu**, us, us, u, raising the knees, sitting on the hams; long-shanked. — **Ūrdhva-tlakin**, ī, īnī, ī, having a sectarian mark on the forehead. — **Ūrdhva-tva**, am, n. or **ūrdhva-tā**, f. height, elevation. — **Ūrdhva-thā** or **ūrdhva-āhā**, ind., Ved. upwards, erect. — **Ūrdhva-danshṭrī-kēśa**, as, m. whose teeth and hair are erect; an epithet of **Siva**. — **Ūrdhva-drishṭi**.

is, is, i, looking upwards, of high views, aspiring.
 — Ūrdhva-deva, as, m. a superior deity; an epithet of Vishnu. — Ūrdhva-deha, am, n. ('the body gone above'), a funeral ceremony. — Ūrdhva-nabhas, ās, ās, as, Ved. being above in the clouds. — Ūrdhva-nama, as, ā, am, going upwards, erected, exalted, elevated; (perhaps a wrong reading for ūrdhva-nama.) — Ūrdhva-patha, as, m. the upper region, the ether. — Ūrdhva-pātana, am, n. causing to ascend, sublimation. — Ūrdhva-pātra, am, n. a sacrificial vessel. — Ūrdhva-pāda, as, ā, am, heels upwards; (as), m. a fabulous animal with eight legs; see śarabha. — Ūrdhva-pundra or ūrdhva-pundra-ka, am, n. a perpendicular line on the forehead of a Brahman made with sandal &c., a Vaishnava mark. — Ūrdhva-pāram, ind. full to the brim, full to overflowing. — Ūrdhva-prānti, is, is, i, Ved. spotted above. — Ūrdhva-barhis, is, is, i, Ved. being over the sacrificial grass. — Ūrdhva-bāla, as, ā, am, having the hair erect. — Ūrdhva-bāhu, us, us, u, having the arms raised; (us), m. a devotee who holds his arms above his head constantly till they are fixed in that position; N. of one of the seven Rishis of the fifth Manvantara; one of the seven Rishis of the south; one of the seven sons of Vasishtha. — Ūrdhva-budhna, as, ā, am, Ved. bottom upwards, upside down. — Ūrdhva-brihati, i, N. of a metre. — Ūrdhva-bhāga, as, m. the upper part; any part of a word coming after another part. — Ūrdhva-bhāj, k, k, k, partaking of the upper part; a N. of Baḍa-vāgni or submarine fire. — Ūrdhva-manthān, living in perpetual chastity; see ūrdhva-retas. — Ūrdhva-māna, am, n. an instrument for measuring altitudes. — Ūrdhva-māyu, us, us, u, giving forth a loud noise. — Ūrdhva-māruta, am, n. pressure of the wind (of the body) upwards. — Ūrdhva-mukha, as, i, am, having the mouth or opening turned upwards. — Ūrdhva-mauhūrtika, as, i, am, happening after a short time. — Ūrdhva-rekhā-savala, as, ā, am, variegated with lines above. — Ūrdhva-retas, ās, ās, as, 'having the semen above,' abstaining from sexual intercourse, one who lives in perpetual chastity; a N. of Siva, also of Bhishma. — Ūrdhva-roman, ā, ā, a, having the hairs of the body erect; N. of a mountain. — Ūrdhva-linga, as, m., N. of Siva. — Ūrdhva-loka, as, m. the upper world, the world above, heaven. — Ūrdhva-varman, ā, m. the atmosphere, heaven. — Ūrdhva-vāta, as, m. or ūrdhva-vāyu, us, m. the wind in the upper part of the body. — Ūrdhva-vṛta, as, ā, am, put on above, put on over the head or shoulder (as the sacred thread of the Brahman). — Ūrdhva-sāyin, i, i, i, sleeping upright; epithet of Siva. — Ūrdhva-sōdhana, am, n. 'purifying upwards,' i.e. vomiting. — Ūrdhva-sōdha, ind. so as to dry (anything) above. — Ūrdhva-sōdha, as, m. expiration. — Ūrdhva-sānu, us, us, u, Ved. carrying the neck high, with lofty or uplifted neck; (Sāy.) rising higher and higher. — Ūrdhva-atha, as, ā, am, being above, superior, situated on high. — Ūrdhva-sthita, as, ā, am, being or standing above. — Ūrdhva-sthiti, is, f. the bearing of a horse; a horse's back, the part where the rider sits; elevation, superiority. — Ūrdhva-srotas, ās, ās, as, N. of a creation of beings whose stream of life or current of nutriment tends upwards. — Ūrdhva-nyūli ('va-an'), is, is, i, with raised finger. — Ūrdhva-māyā-samhita ('va-ān'), f. the doctrines of a particular Vaishnava sect. — Ūrdhva-yana ('va-ay'), ās, m. pl., N. of a caste in Plaksha-dvīpa. — Ūrdhva-varta ('va-ān'), as, m. rearing of a horse. — Ūrdhva-vista ('va-ās'), as, m. the plant Momordica Charantia. — Ūrdhva-cha ('va-tha'), as, m. motion or tendency upwards.

Ūrdhva-ka, as, m. a kind of drum.

Ūrdhva-sāna, as, ā, am, Ved. rising, erecting one's self.

Ūrdhva-kṛi, cl. 5. 8. P. A. -krinoti, -nute, -karoti, -kurute, -kartum, to raise aloft, to elevate.

ऊर्ध्व ūrmi, is, m. f. (fr. rt. vṛi), a wave; a current, the flowing of water; human infirmity (as

grief, illusion, hunger, thirst, decay, death); speed, velocity; a fold or plait in a garment; a line, a row; manifestation, light; mental suffering, distress, uneasiness, pain; missing, regretting; association, number, quantity; [cf. Lith. vilni-s; Old Germ. vella; Mod. Germ. Welle; Eng. well.] — Ūrmi-mat, ān, atī, at, wavy, undulating, billowy; crooked; plaited, curled (as hair). — Ūrmi-mat-tā, f. undulation; crookedness. — Ūrmi-mālin, i, ini, i, wreathed with waves, adorned with waves; (i), m. the ocean.

Ūrmi-ka, f. a wave; a plait or fold in a garment; a finger ring; regret, sorrowing for anything lost; the buzzing of a bee.

Ūrmi-n, i, i, i, Ved. having waves, undulating.

Ūrmi-lā, f. N. of a daughter of Janaka and wife of Lakshmana, mother of Gandharvi Somadā.

Ūrmya, as, ā, am, Ved. undulating, having waves, agitated; (ā), f. night.

ऊर्व 1. ūrva, as, m. (fr. rt. vṛi), Ved. a receptacle (for water), a reservoir; a cloud; an enclosed place, a stable for cattle; a prison, captivity (?); an epithet of the Pitris or manes of deceased ancestors.

Ūrva, as, ā, am, Ved. being in reservoirs, lakes, &c.

ऊर्व 2. ūrva, as, m. (fr. ūru ?), N. of a saint from whose thighs sprang Aurva, a fiery being received by the ocean; the submarine fire; N. of a prince.

ऊर्वरा ūrvārā, f. fertile soil, land bearing any and every crop. See ūrvārā.

ऊर्वशी ūrvāśi, f., N. of an Apsaras. See ūrvāśi.

ऊर्वशीव ūrv-ashthiva, f. See under ūru.

ऊर्वी ūrvī, f. See under ūru.

ऊर्वीङ्ग ūrvyanga, am, n. (said to be fr. ūrvī = ūrvī, 'earth,' and anga), a mushroom.

ऊर्षा ūrshā, f. a kind of grass, Andropogon Serratum.

ऊलपिन् ūlupin, i, m. a porpoise. See ūlupin.

ऊलूक ūlūka, as, m. an owl. See ūlūka.

ऊवट ūvaṭa, a various reading for ūvaṭa and ūvaṭa, q. v.

ऊवध्य ūvadhya or ūbadhya, am, n., Ved. undigested grass &c. in the stomach (of an animal).

ऊष् ūsh, cl. 1. P. ūshati, -shitum, to be diseased or disordered, to be sick or ill.

ऊष् ūsha, as, m. (fr. rt. 1. ūsh or fr. ūsh above ?), salt ground, soil impregnated with saline particles; a cleft, a hole; the cavity of the ear; dawn, day-break (in the latter sense neut. according to some); the mountain Malaya; (i), f. soil impregnated with saline particles or not fertile. — Ūsha-puṣa, am, n. particles of salt wrapped up in paper. — Ūsha-vat, ān, atī, at, consisting of saline soil.

Ūshaka, am, n. salt, pepper; dawn, day-break.

Ūshana, am, n. black pepper; (ā), f. long pepper.

Ūshara, as, ā, am, impregnated with salt; (am), n. a barren spot with saline soil. — Ūshara-ja, am, n. salt produced from salt soil; a kind of magnet.

ऊषा ūshā, f., N. of the wife of Aniruddha. See ūshas, &c.

ऊष्मन् ūshman, ā, m. (fr. rt. 1. ūsh), heat, steam, vapour, exhalation; ardour, passion, violence; the hot season; (in gram.) the sounds s, sh, s, h; shk, shp, am, aḥ, and more especially the first four of these sounds. — Ūshma-pa, as, ā, am, imbibing the steam of hot food; (ās), m. pl. a class of manes or deceased ancestors; (as), m. fire. — Ūshma-para, as, ā, am, followed by an Ūshman. — Ūshma-prakṛiti, is, is, i, produced from an Ūshman. — Ūshma-vat, ān, atī, at, hot, steaming. — Ūshmānta ('ma-an'), as, ā, am, ending in an Ūshman. — Ūshmāntahetha ('ma-an'), ās, m. pl. the sounds called Ūshman and

the semivowels. — Ūshmapagama ('ma-up'), as, m. the approach of the heat.

Ūshmana or ūshmanya, as, ā, am, Ved. steaming. Ūshmayā, nom. A. ūshmayate, -yitum, to emit heat or steam, to steam, perspire.

ऊह 1. ūh, cl. 1. P. (with prep. also A.) ūhati, -te, aushit, ūhitum, to change, modify; (with prep.) to push, thrust, move, remove, touch lightly. (This root is connected with rt. vah; and it is often difficult to decide to which of these two roots forms like 1. ūdha, p. 177, are to be assigned.)

1. ūha, as, m. change, modification. — Ūha-gāna, am, n. or ūha-giti, is, f., N. of the third Gāna or song book of the Sāma-veda.

Ūhanī, f. a broom.

Ūhya-gāna, am, n., N. of the fourth Gāna or song book of the Sāma-veda.

ऊह 2. ūh, cl. 1. P. A. ūhati, -te (Ved. ūhate), ūhe and ūhān-akre, ūhishyate, aushishya, ūhitum, to observe, mark, note, attend to (with acc.): to reckon on (with loc.); to wait for; to comprehend, conceive, conjecture, suppose, infer, reason, deliberate about; to be regarded as: Caus. ūhayati, -yitum, aor. aushat, to cause to think, reason, infer, or conjecture; to attend to (?); to do, accomplish (?): Desid. ūjishishate; [cf. Hib. uige; Lat. augeo; Goth. auka; Hib. ugtar, 'augmentation.'] 2. ūdha, as, ā, am, observed, inferred, &c.

2. ūha, as, m. deliberation, examination; reasoning; understanding; completing a defective sentence or verse, supplying an ellipsis; [cf. Hib. uga, 'choice, election.']

Ūhana, am, n. reasoning, inferring, concluding.

Ūhān, i, ini, i, who or what reasons; who or what assembles, infers, or conjectures; (ini), f. an assemblage, a collection; arrangement, a multitude reduced to order; [cf. akshauhīni.]

Ūhya, as, ā, am, inferable, to be investigated, requiring to be supplied, elliptical.

च

च 1. ri, the seventh vowel of the Sanskrit alphabet and peculiar to it, resembling the sound of ri in merrily. — Ri-kāra, as, m. the letter or sound ri.

च 2. ri, ind. an interjection of abuse, laughter; a sound inarticulate or reiterated as in stammering.

च 3. ri, ā, f. a N. of Aditi.

च 4. ri, cl. 1. 9. (Ved. also 3-4. 5. P.) ri-chati, ri-chati (Ved. iyarti, āryate, ri-tyoti or rinoti), āra or arān-akāra, arishyati or arishyati (?), ārat, artum, aritum or aritum (?), (Ved. 3rd pl. impf. ranta), to rise, tend upwards; to go, move; to meet with, fall upon or into, reach, obtain; to fall to one's share (with acc.); to move, excite, raise, raise (in singing, e.g. vācam iyarti, he raises his voice; stomān iyarti, he sings hymns); to display; to injure, hurt: Caus. arpayati, -yitum, to throw, cast; to put, place, insert, fix, fasten; to direct towards, cast upon; to pierce; to place on, apply; to offer, give, give up, surrender; to give back, restore: Intens. Ved. and pers. alarehi, 3rd pers. alartī, to move, come; strive, make effort, exert one's strength: Intens. Class. arāryate, to wander about; to run or fly towards: Desid. aririshati; [cf. Goth. aīrus, 'a messenger'; Hib. riā or rather do riā, 'he will come or arrive'; riā, 'running, speed'; riach, 'he came'; riachtaim, 'I arrive'; ar, 'guiding, conducting.' With the Caus. have been compared Old Germ. arbjān, 'to inherit'; kī-erpt, 'possession'; Goth. arbi, Themo. arbjā, 'inheritance': cf. also Lat. aro; Goth. arja; Old Germ. erru; Lith. arū; Lith. orjā; Gr. alpo; Hib. ar, 'slaughter, destruction, plague, the slain in fight'; aor, 'a satire, a course.']

चक्रस rik-thas. See under 2. ri.

चक्र 1. *rikna*, as, ā, am (for *vikna* fr. rt. *vraś*), wounded. — *Rikna-vaha*, as, ā, am, whose shoulders are wounded or made sore by drawing.

चक्र 2. *rikna* = *riktha* below.

चक्र *riktha*, am, n. (fr. rt. *ric*), property, wealth, possessions, effects (especially left at death); gold; see *riktha*. — *Riktha-grahana*, am, n. receiving or inheriting property. — *Riktha-grāha*, as, ā, am, an inheritor or receiver of property; (as), m. inheriting or receiving property. — *Riktha-jāta*, as, ā, am, formed into property, accumulated (as property). — *Riktha-bhāga*, as, m. division of property, inheritance, partition, a share. — *Riktha-bhāgin*, ī, īnī, ī, an heir, a coheir; inheriting or sharing property. — *Riktha-hara*, as, ī, am, an heir, a coheir. — *Riktha-harin*, ī, īnī, ī, inheriting or sharing property; an heir. — *Rikthādāna* ('tha-ād'), as, m. an inheritor.

चक्र *rikva*, as, ā, am, or *rikvan*, ā, ā, a (fr. rt. *arc*), Ved. praising, rejoicing.

चक्र *riksh*, cl. 5. P. *rikshnoti*, to kill; to hurt or seek to hurt; (a doubtful root.)

चक्र 1. *riksha*, as, ā, am, Ved. bald, bare.

चक्र 2. *riksha*, as, m. (fr. preceding rt. *riksh*? or fr. rt. *ris*? or fr. rt. *vraś*?, cf. 1. *rikna*; or fr. rt. *ric* connected with rt. *ark*, to shine?; connected with *rakshas*?), Ved. one who hurts or destroys (?); a bear (as having a shining coat?); (ī), f. a female bear; (ās), m. pl. the seven stars, the Pleiades, 'Apros, Ursa; in later times the seven Rishis; (as, am), m. n. a star, a constellation in general, a lunar mansion; the particular star in the twenty-seven mansions of the moon under which a person happens to be born; (as), m., N. of the plant *Bignonia Indica*, and of a similar species; N. of a man, a son of Ajamidha, or Ariha, or Viduratha, or Revata; of Akrodhana; a descendant of Bhṛigu, identified with Valmiki; N. of a mountain; (ā), f., N. of the wife of Ajamidha; [cf. Gr. *ἄπρος*; Lat. *ursus*; Hib. *art*; Lith. *lokys* for *olky*; Armen. *arg*]. — *Riksha-gandhā*, f. the plant *Argyrea Argentea*. — *Riksha-gandhikā*, f. the plant *Batatas Paniculata*. — *Riksha-grīva*, as, m., Ved. a kind of imp or demon. — *Riksha-nātha*, as, m. lord of the stars, an epithet of the moon. — *Riksha-nemī*, īs, m. a N. of Vishnu. — *Riksha-rāja*, as, m. the king of the bears; king of the stars, an epithet of the moon. — *Riksha-vat*, ān, m., N. of a mountain. — *Riksha-vanta*, am, n., N. of a town. — *Riksha-vibhavana*, am, n. observing the stars. — *Riksha-harivara* ('ri-īś'), as, m. the lord of bears and apes. — *Rikshesa* ('sha-īśa'), as, m. lord of the stars, an epithet of the moon. — *Riksheshī* ('sha-īś'), īs, f. offering worship to the planets and stars. — *Rikshoda* ('sha-uda'), as, m., N. of a mountain.

Rikshikā, f., Ved., N. of certain demons or evil spirits.

चक्र 3. *riksha*, as, ā, am (perhaps a wrong reading for *rikna*), pierced, cut, divided.

चक्र *rikshara*, as, m. (fr. rt. 1. or 2. *riksh*?), a thorn; a family priest; (am), n. a shower, a stream.

चक्र *rikshalā*, f., Ved. a fetter; [cf. *riccharā*.]

चक्र *rikhāya*, nom. P. A. (fr. an obsolete noun *rikha*), Ved. *rikhāyati*, -te, -yitum, to tremble; to tremble with passion, rage, rave; [cf. Zend *ereghata*; Germ. *arg*.]

Rikhā-vat, ān, atī, at, Ved. raving, impetuous.

चक्र 1. *ric* (connected with rt. *arc* and with rt. *ark*, q. q. v. v.), cl. 6. P. *ricati*, *ānarā*, *arcīshyati*, *arcitum*, Ved. inf. *ricāse*, to praise, extol, laud, celebrate; to cover, screen; to shine(?).

2. *ric*, k, f. (fr. preceding rt. or fr. rt. *arc*), lustre, splendor; a hymn; a single verse, stanza or text, especially verses recited or spoken at a sacrifice or religious ceremony (whereas the verses called *sāman* [pl. *sāmāni*] are sung, and the verses called *yajus* [pl. *yajūṣahī*] are some of them not metrical and are muttered in a peculiar manner; these three kinds of verse constitute the Mantra and are considered as sacred speech); a verse of the Rīg-veda, the particular verse or text on the authority of which a ceremony is prescribed and to which the explanation in the Brāhmaṇa refers; the collective body of the Rīc, i. e. the Rīg-veda (but in this sense generally pl. *ricās*). — *Rik-chas* or *rik-sas*, ind. verse by verse, one verse after the other. — *Rik-tantra-vyākaraṇa*, am, n. one of the Parīśiṣṭas of the Sāma-veda. — *Rik-tas*, ind. from a Rīc, with reference to a Rīc. — *Rik-pratīśākhyā*, am, n. the Pratiśākhyā of the Rīg-veda. — *Rik-sāta*, am, n. a hundred texts. — *Rik-shama* (fr. *ric* and *sama*), as, ā, am, Ved. similar to a Rīc; N. of a Sāman. — *Rik-samśita*, as, ā, am, Ved. instigated by the Rīc. — *Rik-samhitā*, f. the arranged collection of the hymns of the Rīg-veda. — *Rik-sama*, as, ā, am, Ved. similar to a Rīc (as a Sāman). — *Rik-sāma*, e, n. du., Ved. the verses called Rīc and Sāman. — *Rik-sāman*, a, n., N. of a Sāman. — *Riksāma-śringa*, as, m. an epithet of Vishnu. — *Rig-āvanam*, ind. (*āvanam* fr. rt. *ve* with *ā*), Ved. connecting one Rīc with another, not interrupting their continuance. — *Rig-gāthā*, f., N. of a certain song. — *Rig-bhāj*, k, k, k, partaking of a Rīc, as a deity who is addressed with it. — *Rig-yajuh-sāma-vedin*, ī, m. one who is familiar with the Rīg, Yajur, and Sāma-veda. — *Rig-vidhāna*, am, n. title of a work of Saunaka. — *Rig-veda*, as, m. the Rīg-veda; the collective body of sacred verses which as being recited are called Rīcas and differ from Sāmāni and Yajūṣhi in the manner described above; the arranged collection of these hymns as the most ancient sacred book of the Hindūs. (The Rīg-veda consists of ten books or Maṇḍalas; the first eight books contain groups of hymns, each group ascribed to one author or to the members of one family; the ninth book contains the songs recited at the Soma ceremonies; the tenth contains hymns of a very different character, composed by a greater variety of individual authors. In its wider sense the term Rīg-veda comprehends the Brāhmaṇas and the Sūtra works on the ritual connected with the hymns.) — *Rigveda-pratīśākhyā*, am, n. the Pratiśākhyā of the Rīg-veda, attributed to Saunaka. — *Rigveda-vid*, t, m. a Brāhman familiar with the Rīg-veda. — *Rigvedānukramanikā* ('da-an'), f. the index of the Rīg-veda, attributed to Kātyāyana. — *Rig-vedin*, ī, īnī, ī, conversant with the Rīg-veda. — *Rinmaya*, as, ī, am, consisting of Rīcas.

Rigma, as, ā, am, Ved. having the character of a Rīc.

Rigmīn, ī, īnī, ī, Ved. praising, exulting with joy, jubilant with praise.

Rigmīya, as, ā, am, Ved. deserving praise, laudable.

Rīca (at the end of some compounds) = *Rīc*; (as), m., N. of a prince, a son of Sunika.

चक्र *ricika*, as, m., N. of the father of Jamadagni, a son of Heaven; N. of a country.

चक्र *ricisha*, am, n. a frying-pan; (as), m. a hell.

चक्र *ricishama*, as, ā, am, Ved. (Sāy. fr. *ric* and *sama*) equal to the Rīc; epithet of Indra; (perhaps this word is related to *riśha*, *riśhin*, q. v.)

चक्र *ricēyu*, us, m., N. of a man; a son of Raudrāśva.

चक्र *ricē*, cl. 6. P. *ricēhati*, *ānarētha*, *arcēhitum*, to go, move; to fail in faculties; to become hard or stiff; [cf. Lat. *rigere*.]

चक्र *ricchakā*, f. (fr. rt. 4. *ri*), wish, desire.

चक्र *riccharā*, f., Ved. a fetter; a harlot, a courtesan.

चक्र 1. *rij*, cl. 1. P. *arjati*, *ānarja*, *ar-jitum*, to bring near, obtain, get, acquire: Caus. *arjayatī*, -yitum, to obtain, get, acquire.

चक्र 2. *rij*, cl. 1. A. *arjate*, -jitum, to go; to stand or be firm; to acquire; to be healthy or strong; [cf. Lat. *rego*, *rectus*; Goth. *rahts*; Mod. Germ. *recht*; Gr. *ῥέγω*; Hib. *righim*, 'I reach, arrive, stretch.']

चक्र *rijipya*, as, ā, am (fr. rt. 2. *riñj*?), Ved. going quick, striving upwards; [cf. Zend *ērēzija*.]

चक्र *rijisvan*, ā, m., Ved., N. of a man (protected by Indra) who has the epithet Vaidathina.

चक्र *rijika*, as, ā, am (fr. 2. *arj*), Ved. coloured, variegated; mixed with; polluted; (as), m. smoke; an epithet of Indra; N. of a mountain.

Rijiti, īs, īs, ī, Ved. burning, sparkling.

चक्र *rijisha*, as, ā, am (fr. rt. 2. *riñj*?), Ved. epithet of Indra, carrying or driving away, (or perhaps = *riśhin* below); (am), n. the sediment or residue of Soma; a frying-pan; N. of a hell; (Sāy.) water.

Rijishin, ī, īnī, ī, Ved. hastening towards, seizing; consisting of or receiving the sediment or residue of Soma.

चक्र *riju*, us, us, u (fr. rt. 2. *riñj*), tending in a straight direction, straight; straight metaphorically as in morals, right, honest, upright; (in Ved. = *sādhu* and opposed to *erijina*; in classical Sanskrit opposed to *jihma* and *tiryac*); comparative *rijīyas*, Ved. *rajīyas*; superlative *rijiśtha*, Ved. *rajiśtha*; (us), m., N. of a son of Vasu-deva; [cf. Hib. *aroch*; Zend *ērēsu*.]

Riju-kāya, as, ā, am, having a straight body; (as), m., N. of the saint Kātyapa.

Riju-kratu, us, us, u, Ved. intending what is honest; (Sāy.) acting honestly. — *Riju-ga*, as, ā, am, Ved. going straight. — *Riju-gātha*, as, ā, am, Ved. singing correctly. — *Riju-tā*, f. or *riju-tva*, am, n. straight direction, straightness; uprightness, sincerity, honesty. — *Riju-dāsa*, as, m., N. of a son of Vasu-deva. — *Riju-dhā*, ind. straight, right. — *Riju-nīti*, īs, f., Ved. right conduct. — *Riju-mitāksharā*, f. title of a commentary on Yājñavalkya's law-book, generally called *Mitāksharā*. — *Riju-mushka*, as, ā, am, Ved. having straight generative organs; (Sāy.) strong and muscular. — *Riju-raśmī*, īs, īs, ī, Ved. having straight rope-traces (said of a chariot). — *Riju-rohita*, am, n. the straight red bow of Indra. — *Riju-vanī*, īs, īs, ī, Ved. striving straightforward; (Sāy.) granting auspicious gifts. — *Riju-saṇsa*, as, ā, am, Ved. desiring what is right. — *Riju-sarpa*, as, m. a kind of snake. — *Riju-hasta*, as, ā, am, Ved. extending the hand. — *Riju-nas*, ās, m., N. of a man.

Rijūka, as, m., N. of a mountain.

Rijū-kri, cl. 8. P. *-karotī*, *-kartum*, to straighten, rectify. — *Riju-karaṇa*, am, n. straightening. — *Rijū-krita*, as, ā, am, made straight.

Rijūya, nom. Ved. *rijūyati*, -te, -yitum, to walk straightforward, on the right or honest way; to direct one's way towards anything.

Rijūyā, ind., Ved. in a straight line.

Rijūyu, us, us, u, Ved. honest; upright.

Rijūvac, ān, ūcī (?), ak, Ved. going straightforward.

चक्र 1. *rijra*, as, ā, am (fr. rt. 2. *arj*), Ved. reddish, dark red, reddish brown.

Rijriya, as, ā, am, Ved. reddish, red.

चक्र 2. *rijra*, as, m. (fr. rt. 2. *riñj*?), a leader. — *Rijrāśva* ('ra-aś'), as, m., N. of a man.

चक्र 1. *riñj*, cl. 1. A. *riñjate*, *riñjān*, -cakre, -jittum, to fry.

चक्र 2. *riñj*, cl. 6. P. A. *riñjati*, -te, -jittum, to spring forward, run; to strive after, long for; (Sāy.) to decorate.

Riñjasāna, as, ā, am, running towards, striving after; (as), m. a cloud.

चक्र *riṇa*, as, ā, am (said to be fr. rt. 4. *ri*).

cf. Lat. *reus*, Ved. guilty; (*am*), n. guilt; obligation, debt (opposed to *dhana* and *ṛikṭha*, 'property'); a fort, a stronghold; water; a negative quantity, minus; (*as*), m. a N. of Vyāsa; *anyam ṛiṇam*, the last debt, a debt to the manes, i.e. the generation of a son; *ṛiṇam kṛt*, to get into debt; *ṛiṇam dhṛi*, to be indebted; *ṛiṇam dā* or *pratyam* or *saṁ-nī*, to pay a debt; *ṛiṇam prāp*, to become indebted; *ṛiṇam parips* (Desid. fr. *ṛt. āp* with *pari*), to require payment of a debt, call in a debt. — *Ṛiṇa-kartṛi*, *tā*, *trī*, *trī*, getting into debt, indebted. — *Ṛiṇa-kāṭh*, *is*, *is*, *is*, Ved. requiring payment of debts, 'taking revenge' (Sāy.) one to whom praise is due as a debt, or one who receives praise as a debt to be repaid in benefits. — *Ṛiṇa-grasta*, *as*, *ā*, *am*, indebted, involved in debt. — *Ṛiṇa-graha*, *as*, *m*, borrowing; a borrower. — *Ṛiṇa-grāhin*, *i*, *ini*, *i*, borrowing; a borrower. — *Ṛiṇa-ṭh*, *i*, *i*, *i*, Ved. punishing offences or guilt; (Sāy.) acknowledging (praise) as an obligation to be paid for. — *Ṛiṇa-ḥyut*, *i*, *i*, *i*, Ved. granting quittance of a debt or an offence. — *Ṛiṇai-ḥaya*, *as*, *m*, N. of a prince of the Rūṣāmas; N. of an author of a hymn in the R̥g-veda (IX. 108). — *Ṛiṇa-da*, *as*, *ā*, *am*, or *ṛiṇa-dātri*, *tā*, *trī*, *trī*, or *ṛiṇa-dāyini*, *i*, *ini*, *i*, one who pays a debt. — *Ṛiṇa-dāna*, *am*, n. payment of a debt. — *Ṛiṇa-dāsa*, *as*, *m*, lit. 'a debt-slave,' i.e. one who becomes a slave to his creditor till his debt is paid. — *Ṛiṇa-matkuṣa*, *as*, *m*, a security, a bail (which sticks to the debtor like an insect). — *Ṛiṇa-mārgaṇa*, *as*, *m*, a security. — *Ṛiṇa-mukta*, *as*, *ā*, *am*, released from debt. — *Ṛiṇa-mukti*, *is*, *f*, discharge of a debt. — *Ṛiṇa-moksha*, *as*, *m*, paying a debt. — *Ṛiṇa-yā*, *ās*, *ā*, *am*, or *ṛiṇa-yāvan*, *ā*, *ā*, *am*, Ved. punishing or prosecuting guilt; keeping off debt or guilt. — *Ṛiṇa-vat*, *āt*, *at*, *at*, one who is in debt, one who is under obligation (to another), indebted. — *Ṛiṇa-van*, *ā*, *ā*, *am*, Ved. guilty, indebted; obliged, under obligation (to another). — *Ṛiṇa-śo-dhana*, *am*, n. payment or discharge of a debt. — *Ṛiṇādāna* ('*ṇa-ād*'), *am*, n. recovery of a debt, receipt of money &c. lent (as one of the eighteen titles or subjects of judicial procedure). — *Ṛiṇāntaka* ('*ṇa-an*'), *as*, *m*, the planet Mars (as the patron of debtors). — *Ṛiṇāpanayana* ('*ṇa-ap*'), *am*, n. discharge of a debt. — *Ṛiṇāpanodana* ('*ṇa-ap*'), *am*, n. payment of a debt. — *Ṛiṇāpākāraṇa* ('*ṇa-ap*'), *am*, n. paying off a debt. — *Ṛiṇārṇa* ('*ṇa-r*'), *am*, n. debt of a debt, compound interest; [cf. Gram. 38. d.] — *Ṛiṇodgrahaṇa* ('*ṇa-ud*'), *am*, n. recovering a debt in any way from the creditor by friendly or legal proceedings, by stratagem or by arrest.

Ṛiṇika, *as*, *m*, a debtor.

Ṛiṇin, *i*, *ini*, *i*, a debtor, one under any obligation (to another), indebted, or of belonging to a debt; [cf. *an-riṇin*.]

चतुर् *ṛi*, A. *ṛitiyate*, to reproach, condemn, pity; to rival, have power, domineer; hate; go; (a Sautra root, i.e. a root occurring only in grammatical Sūtras and not in the Dhātu-pāṭha.) [To this root have been referred Goth. *rit* in *leittha*, *laith*, *liithum*; Hib. *ritth*, 'course, flight, gallop, race'; *ritthim*, 'I run, range, rush.']

चतुर् *ṛita*, *as*, *ā*, *am* (fr. rt. 4. *ṛi*), proper, right; honest, brave, competent; true; worshipped, respected; enlightened, luminous; gone, risen, moved, affected by; (*am*), ind. right, duly, properly, energetically; *ṛitam i*, to go the right way, to live virtuously; (*as*), *m*, N. of a Rudra; of a prince; (*am*), n. fixed or settled order, law, rule (especially in religion); sacred or pious custom, pious action; divine law, faith, divine truth; (Sāy.) water, sacrifice, sacrificial rite; the sun (e.g. *ṛitam brihat*, the great divine law, supreme truth, or according to Sāy. a great sacrifice; *ṛitasya garbhaḥ* or *prajāḥ*, the offspring of divine truth, or according to Sāy. the offspring of the water or of sacrifice, as an epithet of Agni, of Soma, or of Vishnu; *prathamajā ṛitasya*, the first-born of divine truth or Prajapati; *ṛitasya sadanam* or *sadaḥ* or *sadma* or *padam* or *nābhīḥ*,

the seat or centre of religious faith, as the altar &c., or according to Sāy. the seat of water or of the sun; *ṛitasya yonih*, water; *ṛitasya gopāḥ* or *netā* or *rathīḥ* or *patīḥ*, the protector or leader or lord of divine truth, or according to Sāy. of the sacrifice, as an epithet of Agni, of Soma, of the Ādityas, and other gods, or sometimes applied to men who are guardians of the truth; truth in general, right (e.g. *pathyā* or *panthā ṛitasya*, the path of truth, the right way, a virtuous life, or according to Sāy. the way of the water); truth personified (as an object of worship, and hence enumerated among the sacred objects in the last chapter of the Nighaṇṭavas. In later Sanskrit he is regarded as a child of Dharma); gleaming, i.e. the lawful and right means of getting a livelihood for Brāhmins as opposed to the cultivation of the ground (this latter being metaphorically called *an-ṛita*, improper). — *Ṛita-ḥi*, *i*, *i*, *i*, Ved. observing the sacred law, conversant or familiar with it; (Sāy.) knowing the sacrifice or water. — *Ṛita-jā*, *ās*, *ā*, *am*, or *ṛita-jāta*, *as*, *ā*, *am*, Ved. happening at the right time, of a true nature, sprung from sacred truth, according to sacred truth. — *Ṛita-jāta-satya*, *as*, *ā*, *am*, Ved. realizing what is according to the sacred law; (Sāy.) born for the sake of the sacrifice and having true result. — *Ṛita-jit*, *i*, *i*, *i*, Ved. gaining the right. — *Ṛita-jur*, *ūr*, *ūr*, *ur*, Ved. grown quite old; (Sāy.) growing old in religious worship. — *Ṛita-jñā*, *ās*, *ā*, *am*, Ved. well informed; familiar with the sacred law; (Sāy.) knowing the sacrifice. — *Ṛita-jya*, *as*, *ā*, *am*, Ved. furnished with a good bow-string; (Sāy.) whose string is truth, truth-strung (said of a bow). — *Ṛita-dyumna*, *as*, *ā*, *am*, Ved. filled with sacred strength. — *Ṛita-dhāman*, *ā*, *ā*, *am*, Ved. of true or pure nature; (*ā*), *m*, N. of Vishnu; of the thirteenth Manu; of the Indra in the twelfth Manvantara. — *Ṛita-dhiti*, *is*, *is*, *i*, Ved. of true or sacred disposition; epithet of the gods; (Sāy.) receiving true praise; whose actions are unobstructed. — *Ṛita-dhruva*, *as*, *m*, epithet of Rudra; N. of a sage; a son of Kanka; epithet of Prātardana. — *Ṛita-nī*, *is*, *is*, *i*, Ved. leading in the right way; (Sāy.) leader of truth (as the Ādityas). — *Ṛita-parṇa*, *as*, *m*, N. of a prince (son of Ayutājiti and friend of Nala). — *Ṛita-pā*, *ās*, *ā*, *am*, Ved. observing the truth; observing the law; (Sāy.) protecting truth or the sacrifice. — *Ṛita-peya*, *as*, *m*, N. of a certain ceremony. — *Ṛita-peśas*, *ās*, *ā*, *am*, Ved. having a perfect shape; epithet of Varuṇa; (Sāy.) one whose form consists of water. — *Ṛita-prajāta*, *as*, *ā*, *am*, Ved. happening at the right time, of true nature, born from sacred truth, according to sacred truth; (Sāy.) produced from water. — *Ṛita-pravita*, *as*, *ā*, *am*, Ved. conceived in the right manner; (Sāy.) invested with truth, or with water, or with the sacrifice. — *Ṛita-pu*, *us*, *us*, *u*, Ved. having a perfect shape or aspect; (Sāy.) whose form is truth, or who consumes the sacrificial food. — *Ṛita-bhāga*, *as*, *m*, N. of a man, *ApraBdṛs*. — *Ṛitam-bhara*, *as*, *ā*, *am*, bearing the truth in one's self, an epithet of Brahmā, also of Vishnu; (*ā*), *f*, intellect; N. of a river. — *Ṛita-yukti*, *is*, *f*, Ved. right union; (Sāy.) true application of a hymn. — *Ṛita-yu*, *k*, *k*, *k*, Ved. well harnessed; well allied; (Sāy.) going to the sacrifice. — *Ṛita-vat*, *āt*, *at*, *at*, being right, saying the truth. — *Ṛita-vāka*, *as*, *m*, Ved. true or pious speech, speaking of truth. — *Ṛita-vādin*, *i*, *ini*, *i*, Ved. saying right, speaking truth. — *Ṛita-vrata*, *ās*, *m*, pl., N. of the inhabitants of Śākadvīpa. — *Ṛita-vaḍ*, *i*, *i*, *i*, Ved. dwelling or seated in truth; (Sāy.) dwelling in the sacrifice. — *Ṛita-vadana*, *am*, *i*, *n*, *f*, Ved. the right or usual seat. — *Ṛita-sāp*, *p*, *p*, *p*, Ved. practising pious acts, of a pious disposition; steady in religious belief; (Sāy.) pervading truth. — *Ṛita-stubh*, *p*, *m*, 'praising in the right manner,' N. of a Rishi. — *Ṛita-ethā*, *ās*, *ā*, *am*, Ved. standing right. — *Ṛitas-patī*, *is*, *m*, Ved. lord of divine truth; an epithet of Vāyu; (Sāy.) lord of sacrifices. — *Ṛita-sprīḥ*, *k*, *k*, *k*, Ved. loving sacred truth; an epithet of the Ādityas and of Mitra-Varuṇa; (Sāy.) touching water. — *Ṛitāṁṛita* ('*ta-an*'), *am*, n. truth and falsehood. — *Ṛitā-van*, *ā*,

arī, *a*, Ved. of true nature or character, according to fixed order, epithet of any object in nature subject to fixed laws (e.g. of the moon, of plants, of waters, the dawn, &c.); true to sacred law; just, pious, faithful, believing; epithet of Agni, as always present at and presiding over sacrificial rites and the worship of the deities; epithet of Brihaspati, of Sarasvatī, of Soma, and especially of the Ādityas; (Sāy.) bestowing food; possessed of sacrifice. — *Ṛitā-vrīdh*, *i*, *i*, *i*, Ved. rejoicing in justice and piety, holy-minded, especially as an epithet of the Ādityas; (Sāy.) increasers of water, or of sacrifice, or of truth. — *Ṛitā-shah*, *-shāt*, *i*, *f*, Ved. maintaining the sacred law. — *Ṛitokti* ('*ta-uk*'), *is*, *f*, speaking truth. — *Ṛitodya* ('*ta-ud*'), *am*, *n*, Ved. true speech, truth; (Sāy.) born for sacrifice or religious rites.

Ṛitaya, nom. P. A. *ṛitayati*, *-te*, *-yitum* (generally used in pres. part. *ṛitayat* or *ṛitāyat*), to submit to divine ordinances, to act piously; to observe the sacred law, be obedient or pious; (Sāy.) to desire sacrifice.

Ṛitāy, inst. Ved. in right manner; (Sāy.) through desire of reward.

Ṛitayu or *ṛitāyu*, *us*, *us*, *u*, Ved. observing the sacred law, obedient, pious; (Sāy.) desirous of sacrifice.

Ṛitāyin, *i*, *ini*, *i*, Ved. observing the sacred law. See *ṛitaya*.

Ṛite, ind. except, excepting, with the exception of, to the exclusion of, besides, without (with abl. or acc.); sometimes used at the beginning of a compound, e.g. *ṛite-rakshas*, *ās*, *ās*, *as*, (any rite &c.) from which the Rakshasas are excluded. — *Ṛite-karmam*, ind., Ved. acting according to fixed rule or settled law; (Sāy.) granting rain. — *Ṛite-jā*, *ās*, *ā*, *am*, Ved. living in truth, true to the law.

Ṛitena, ind. according to settled law, duly, properly, rightly, regularly, in the prescribed manner, justly, strictly, fairly, truly, honestly.

चतुर् *ṛiti*, *is*, *f*. (fr. rt. 4. *ṛi*, and therefore connected with *ṛita* above), going, motion; assault, combat; abuse, censure, reproach; emulation, envy; manner of proceeding, manner; road, way; prosperity, felicity; fitness, truthness (?); remembrance; protection; misfortune; (some of the latter meanings are only found in lexicons); [cf. Hib. *raithe*, 'prosperity, increase, profit, benefit, good'; *raithe*, 'ways, passages, road.']; — *Ṛitin-kara*, *as*, *i*, *m*, unfortunate, propitious. — *Ṛiti-shah*, *-shāt*, *i*, *f*, Ved. enduring an assault, able to resist, enduring; (Sāy.) subduing an assailant.

Ṛitiya, nom. A. P. *ṛitiyate*, *-ti*, *-yitum*, to quarrel, litigate; to be in discord with one's self, be ashamed.

Ṛitiyā, *f*, censure, reproach; (according to others) shame.

चतुर् *ṛitu*, *us*, *m*. (fr. rt. 4. *ṛi* ?), any settled point of time, a fixed time, time appointed for sacrifices and other regular worship, right time, fit season (especially in the inst. pl. *ṛitubhis*, at the right time or at the appointed time for sacrifice or for a festival); an epoch, a period, a period of the year, a season; (the number of seasons is sometimes limited to three, or sometimes to five, viz. *Vasanta*, 'spring'; *Grishma*, 'the hot season'; *Varsha*, pl. 'the rains'; *Sarad*, 'the autumn'; *Hemanta-sīśira*, du. 'the cold and dewy season'; but is more commonly reckoned as six, *Hemanta* and *Sīśira* being regarded as distinct; occasionally as seven, or even as twelve, in the latter case each season lasting one month. The *Ritms* or seasons are occasionally addressed in the Veda and libations offered to them); the menstrual evacuation, the time favourable for procreation, or sixteen days in each month; fixed order, rule; light, splendor; the number six (from the six seasons); a kind of collyrium; N. of the twelfth Manu; [cf. Hib. *raithe*, 'a quarter of a year'; *ait*, 'time, a joint, an article.']; — *Ṛitukāla*, *as*, *m*, the duration of a season; the period of menstruation, the period favourable for procreation, sixteen days of each month. — *Ṛitu-gaṇa*, *as*, *m*, the

seasons collectively. — *Ritu-gāmin*, *i*, m. having intercourse with a wife after the period of menstruation. — *Ritu-graha*, *as*, m., Ved. a libation offered to the seasons. — *Ritu-jit*, *i*, m., N. of a prince of Mithilā. — *Ritu-dhāman*, *ā*, m. epithet of Vishnu; N. of the Indra of the twelfth Manvantara. — *Ritu-pati*, *is*, m., Ved. lord of the seasons; an epithet of Agni. — *Ritu-parṇa*, *as*, m., N. of a king of Ayodhya. — *Ritu-paryāya*, *as*, m. the revolution of the seasons. — *Ritu-pā*, *ās*, *ām*, Ved. drinking or coming to the libation regularly or at the appointed seasons. — *Ritu-pātra*, *am*, n., Ved. the cup in which the libation to the seasons is offered. — *Ritu-prāpta*, *as*, *ā*, *am*, productive in due season, fruitful, fertile. — *Ritu-mat*, *ān*, *atī*, *at*, Ved. observing regular times, coming at regular times; enjoying the seasons; (*tī*), f. a woman during her courses, a woman during menstruation or in the period favourable for procreation; (*tī*), n., N. of Varuṇa's grove or garden. — *Ritu-maya*, *as*, *i*, *am*, consisting of the seasons. — *Ritu-mukha*, *am*, n. the beginning or first day of a season. — *Ritu-yāja*, *as*, m. sacrifice offered to the seasons; N. of a ceremony of the Prātaḥ-savana, just before the Ājya-śastra. — *Ritu-rāja*, *as*, m. the spring (king of the seasons). — *Ritu-linga*, *am*, n. characteristic or sign of the season; symptom of menstruation. — *Ritu-ṛitti*, *is*, m. revolution of the seasons, a year. — *Ritu-velā*, f. the period of menstruation; the period favourable for procreation; sixteen days of each month. — *Ritu-śas*, ind., Ved. in order, duly; at the right or fixed time. — *Ritu-śāhā* and *ritu-śhā*, *ās*, *ā*, *am*, Ved. fixed at the proper seasons. — *Ritu-saṅghāra*, *as*, m. 'collection of the seasons,' title of a poem ascribed to Kālidāsa in praise of the six seasons. — *Ritu-sandhi*, *is*, m. the interval or junction between two seasons, the last seven days of one season and the first seven of the next. — *Ritu-samaya*, *as*, m. the period favourable for procreation. — *Ritu-sāmya*, *am*, n. diet &c. suited to the season. — *Ritu-sthalā*, f., N. of an Apsaras. — *Ritu-snātā*, f. a woman who has bathed after menstruation and so prepared herself for sexual intercourse. — *Ritu-snāna*, *am*, n. bathing after menstruation. — *Ritu-anta*, *as*, m. the close of a season, the termination of menstruation.

Ritavya, *as*, *ā*, *am*, devoted to the seasons, one who worships them as divinities, relating to the season, seasonable.

Rituthā, ind. in order, duly; distinctly, precisely, exactly; (Sāy.) at a right or fixed time.

Ritu-ij, *k*, *k*, *i* (if fr. rt. *yaj*), Ved. sacrificing at the proper seasons, sacrificing regularly; (*k*), m. a priest; (the four chief Ritvijas or priests are the Hotri, Udgātri, Adhvaryu, and Brahman; sometimes eight are enumerated, and at very grand ceremonies sixteen, viz. Hotri, Udgātri, Adhvaryu, Brahman, Brāhmaṇācchāsin, Pra-stōtri, Maitrā-varuṇa, Prati-prasthātri, Potri, Prati-hartri, Aśchāvāka, Neshtri, Agnidh, Subrahmanya, Grāva-stut, and Un-netri.)

1. *ritviya*, *as*, *ā*, *am*, due, regular; happening at fixed or regular times; conforming to ceremonial rules, familiar with those rules. — *Ritviyā-vat*, *ān*, *atī*, *at*, Ved. conformable to law or rule, formal.

2. *ritviya* or *ritviya*, *as*, *ā*, *am*, menstruating; being in the period most favourable for procreation; (*am*), n. menstruation.

रिते *rite*. See under *rita*, p. 180.

रित्विन् *ritv-i*. See above.

रिदूदर *ridūdara*, *as*, *ā*, *am* (perhaps related to *mridu*), Ved. mild, soft, kind, gracious.

Ridūpā, f. (for *mridu-pā*?), Ved. a bee or any other insect fond of sweets.

Ridū-vidh, *t*, *t*, *t*, Ved. rejoicing in sweets.

रिद्ध *ridh*, cl. 4. 5. 7. P. *ridhyati*, *ridh-noti*, *ṛinaddhi* (pot. 1st pl. *ṛidhyāma*, impf. 1st pl. *ārādhma*), *ānārdha*, *ārādhishyati*, *ārādhī*, *ārādhitum*, to succeed, prosper; to grow, increase, flourish; to be prosperous and happy, to

make prosperous, cause to succeed; to accomplish; to gratify, satisfy: Caus. *ardhayati*, *-yitum*, to cause to prosper, accomplish; to satisfy: Desid. *irīṣati*; [cf. Lat. *ol-esco*, *ad-ul-tus*, *radix*; Goth. *aurti*, 'plant,' in *aurti-gards*; Lat. *alo*; Gr. *ἀλδαiva*; Goth. *alja*; Hib. *alt*, 'nursing.']

Riddha, *as*, *ā*, *am*, prosperous; increased; thriving, rising; stored, as grain; (*am*), n. stored grain; a demonstrated conclusion, a distinct result.

Riddhi, *is*, f. success, prosperity, good fortune, affluence, increase, growth, accomplishment; perfection, supernatural power or supremacy; N. of a medicinal plant; prosperity personified as the wife of Kuvera; N. of the goddess Pārvatī. — *Riddhi-kāma*, *as*, *ā*, *am*, desiring increase or prosperity. — *Riddhi-mat*, *ān*, *atī*, *at*, being in a prosperous state, prosperous, wealthy, respectable, rich; making a fine appearance, bringing happiness. — *Riddhi-sākshāt-kṛtyā*, f. manifestation of supernatural power.

Ridhat, *an*, *atī*, *at* (pres. part. from a form in cl. 2), prospering, thriving, &c. — *Ridhad-ri*, *is*, m. (*ri* = *rai*), N. of a man. — *Ridhad-vāra*, *as*, *ā*, *am*, Ved. increasing one's goods; (Sāy.) having desirable or prosperous wealth.

Ridhila, *as*, m., N. of a man.

रिधक् *ridhak*, ind. (related to *ardha*), Ved. separately; aside, apart; singly, one by one; in a distinguished manner, particularly. — *Ridhan-mantra*, *as*, *ā*, *am*, Ved. one who is destitute of speech.

रिधुक *ridhuka*, *as*, *ā*, *am*, short (?).

रिफ *riph* or *rinph* or *rimph*, cl. 6. P. *riphati*, *ānapha* or *rimphān-ākāra*, to injure, kill; [cf. rt. *riph*.]

रिबीस *ribisa*, *am*, n., Ved. a fissure, rent, gulf, abyss; warmth of the earth.

रिभु *ribhu*, *us*, *us*, *u* (fr. rt. *rabh*), Ved. clever, skilful, inventive, prudent (often as an epithet of the gods Indra, Agni, and the Adityas); handy (as a weapon), easy to be used; (Sāy.) shining far, diffusing light; (*us*), m. an artist, one who works in iron, a smith, a builder (especially of carriages); N. of three semi-divine beings (called Ribhu, Vibhvan, and Vāja, sons of Su-dhanvan, a descendant of Angiras, and called Ribhu from the name of the elder. Through their performance of good works [*sv-apas*] they obtained divinity, exercised superhuman powers, and became entitled to worship. They are supposed to dwell in the solar sphere, and are the artists who formed the horses of Indra, the carriage of the Aśvins, and the miraculous cow of Brihaspati; they made their aged parents young, and constructed four cups at a sacrifice from the one cup of Tvashtri who, as the proper artificer of the gods, was in this respect their rival; they appear generally as accompanying Indra, especially at the evening sacrifice. In later mythology *Ribhu* is a son of Brahman; a deity, a divinity in general; [cf. 'Opferer.']) — *Ribhu-mat*, *ān*, *atī*, *at*, Ved. clever, skilful, prudent; connected with or accompanied by the Ribhus; (Sāy.) wide-shining.

Ribhuksha, *as*, m. Indra; Indra's heaven or paradise; the thunderbolt of Indra. (This word does not seem to be used, but appears to owe its origin to the next.)

Ribhukshin, *ās*, m. (in the Ved. only the following forms occur, nom. sing. *-kshās*, acc. sing. *-kshānam*, nom. pl. *-kshās* and *-kshānas*), the first of the three Ribhus, who is the Ribhu par excellence; a Ribhu in general; a N. of Indra; N. of the Maruts; (the word means, according to the scholiasts, 'governing far or reigning over the Ribhus.')

Ribhva, *as*, *ā*, *am*, Ved. attacking, assailing, courageous, determined; extending far; clever; skilful.

Ribhvan, *ā*, *ā*, *am*, or *ribhvas*, *ās*, *ās*, *am*, Ved. attacking, assailing, courageous, determined; (Sāy.) shining widely or far extended.

रिलक *rilla*, *as*, m. a player on a kind

of musical instrument; (perhaps a wrong reading for *jhallaka*.)

Rillari, f. a kind of musical instrument.

रिष्य *ṛisya* or *ṛisā*, *as*, m. the male of a species of antelope, the painted or white-footed antelope; [cf. *ṛishya* and *ṛisya*.] — *Ṛisya-ketu*, *us*, m. an epithet of Anuruddha; (a various reading for *ṛisva-ketu*). — *Ṛisya-da*, *as*, m. (*da* fr. rt. 4. *dā*, 'to bind'), a pit for catching antelopes. — *Ṛisya-pad*, *āt*, *adī*, *at*, Ved. having the feet of an antelope.

रिष *i*, *ṛish* (connected with rt. *ṛish*), cl. 1. P. *arshati*, *ānarsha*, *arshitum*, to flow, flow quickly; to bring anything near by flowing; to glide, to move with a gliding or quick motion; [cf. Goth. *air-ja*; Old Germ. *irru*; Lat. *erro*.]

Rishad-gu, *us*, m., N. of a son of Vṛjijivrat.

Rishabha, *as*, m. (fr. rt. *ṛish* as *ṛishabha* fr. *ṛish*, 'to sprinkle,' the idea of impregnating being involved), a bull, a young bull; (in comp. with other names of animals) the male animal; (in comp. with other nouns) the best or most excellent of any species or race (e. g. *purusharshabha*, an excellent man; *Bharatarshabha*, the most eminent of the Bharata race); the second of the seven notes of the Hindū gamut, in abbreviation *Ri*; the hollow of the ear; a boar's tail; a crocodile's tail; a dried plant, one of the eight principal medicaments; N. of an antidote; N. of a ceremony; N. of a king of the Svīkṇas; of a descendant of Viśva-mitra and author of several hymns of the Rīg-veda; of a Nāga; of a prince, a son of Nābhi and Meru; of a son of Kuśāgra; of one of the seven Rishis of the second Manvantara; of the first Arhat of the present Avasarpinī, a son of Nābhi and Marudvā; of a mountain; (*i*), f. a woman with masculine peculiarities, as with a beard &c.; a widow; the plant *Carpopogon Pruriens*; N. of another plant; [cf. Zend *arshan*; Gr. *ἀρσν*.] — *Rishabhakūta*, *as*, m., N. of a mountain. — *Rishabha-gajavilasita*, *am*, n., N. of a metre consisting of four lines of sixteen syllables each. — *Rishabha-tara*, *as*, m. a small bull. — *Rishabha-dāyin*, *i*, *ini*, *i*, giving a bull. — *Rishabha-dvīpa*, *as*, m., N. of a country. — *Rishabha-dhva*, *as*, m. an epithet of Siva; N. of an Arhat or Jaina saint.

Rishabhaka, *as*, m., N. of a medicinal plant.

रिष *i*, *ṛish*, cl. 6. P. *ṛishati*, *ānarsha*, *arshishyati*, *arshit*, *arshitum*, to push; to pierce; to go, approach.

रिषि *ṛishi*, *is*, m. (said to be either fr. rt. *ṛis*, 'to see,' or fr. *i*, *ṛish*; perhaps related to *ard* or *ṛid*, 'to praise'), a singer of sacred hymns, an inspired poet or sage, any person who alone or with others invokes the deities in rhythmic speech or song, especially in song of a sacred character (e. g. the ancient hymn-singers Kutsa, Atri, Rebha, Agastya, Kuśika, Vasishtha, Vy-āśva, who were regarded by later generations as patriarchal sages or saints, occupying the same position in Indian history as the heroes and patriarchs of other countries. These Rishis constitute a peculiar class of beings in the early mythical system, as distinct from gods, men, Asuras, &c.; they are the authors or rather seers of the Vedic hymns, i. e. according to orthodox Hindū ideas they are the inspired personages to whom these hymns were revealed, and such an expression as 'the Rishi says' is equivalent to 'so it stands in the sacred texts.' Seven Rishis, *sapta ṛishayah* or *saptarishayah* or *saptarshayah*, are often mentioned in the Brāhmaṇas and later works as typical representatives of the character and spirit of the pre-historic or mythical period; in the Sātapatha-Brāhmaṇa their names are given as follows, Gotama, Bharadvāja, Viśva-mitra, Jamadagni, Vasishtha, Kaśyapa, and Atri; in the Mahā-bhārata thus, Marīci, Atri, Angiras, Pulaha, Kratu, Pulastya, Vasishtha; in Manu they are called Prajāpatis or patriarchs, and are reckoned as ten, three other names being added, viz. Prācetas or Dakṣa, Bhṛigu, and Nārada, these ten being created by Manu Svāyambhuva

for the production of all other beings including gods and men. The seven Rishis form in astronomy the constellation of 'the Great Bear.' Metaphorically, the seven Rishis may stand for the seven senses or the seven vital airs of the body; in later times a saint or sanctified sage in general, an ascetic, an anchorite, (sometimes three orders of these Rishis are enumerated, viz. Devarshis, Brahmarshis, and Rājārshis; sometimes seven, four others being added, viz. Maharshis, Paramarshis, Śrutārshis, and Kāṇḍārshis); a ray of light; an imaginary circle; the fish *Cyprinus Rishi*; [cf. *Hib. arsan*, 'a sage, a man old in wisdom'; *arrach*, 'old, ancient, aged.']. — *Rishi-kulyā*, f. 'the river of the Rishis,' a sacred river, as the Sarasvatī or Gaṅgā; a river in general; N. of the wife of Bhūman and mother of Udgitha. — *Rishī-kṛt*, t, t, Ved. rendering a poet inspired, inspiring; (Sāy.) making one's appearance, appearing. — *Rishī-gaṇa*, as, m. a company or number of sages, the host of patriarchal sages. — *Rishī-gīri*, t, m., N. of a mountain in Magadha. — *Rishī-gupta*, as, m., N. of a Buddha. — *Rishī-codana*, as, ā, am, Ved. inspiring the singer. — *Rishī-ēchandas*, as, n. the metre of a Rishi. — *Rishī-jāṅgala*, as, m. or *rishī-jāṅgalikī*, f. the plant *Convolvulus Argenteus*. — *Rishī-tarpana*, am, n. libation offered to the Rishis. — *Rishī-tva*, am, n. the order or state of a Rishi. — *Rishī-deva*, as, m., N. of a Buddha. — *Rishī-dvish*, t, t, Ved. hating an inspired poet. — *Rishī-paṇcamī*, f., N. of a festival on the fifth day in the second half of the month Bhādra. — *Rishī-patana*, N. of a country near Varāṇasī. — *Rishī-putra*, as, m., N. of an author. — *Rishī-praśiṣṭa*, as, ā, am, Ved. instructed by the Rishi. — *Rishī-proktā*, f. the plant *Glycine Debilis*. — *Rishī-bandhu*, as, m., u, Ved. related to a Rishi, connected with a Rishi. — *Rishī-brāhmaṇa*, am, n. title of a work. — *Rishī-manas*, ā, ā, as, Ved. having the mind of a sacred poet, inspired. — *Rishī-mukha*, am, n. the beginning of a Maṇḍala composed by a Rishi. — *Rishī-yaṇī*, as, m. sacrifice offered to a Rishi, consisting of a prayer uttered in a low voice. — *Rishī-loka*, as, m. the world of the Rishis. — *Rishī-vat*, ind., Ved. like a Rishi. — *Rishī-vadana*, N. of a country; see *rishī-patana*. — *Rishī-vaha*, as, ā, am, bearing or conveying a Rishi. — *Rishī-shah*, shā, t, t, Ved. intoxicating and inspiring the singer, as the Soma. — *Rishī-shēṇa*, as, m., N. of a man. — *Rishī-śhṭuta*, as, ā, am, praised by the sacred poets. — *Rishī-sattama*, as, m. best or most excellent of the sages. — *Rishī-stoma*, as, m. praise of the Rishis. — *Rishī-svara*, as, ā, am, Ved. praised by a Rishi. — *Rishī-tata*, as, ā, am, celebrated by the sacred singers. — *Rishī-van*, ā, ā, a, Ved. equal to the Rishis; (Sāy.) accompanied by the Rishis. — *Rishīka*, ās, m. pl., N. of a people; (as), m. sing. a prince of this people; (ā), f., N. of a river. — *Rishishāṇa*, as, ā, am, Ved. attracted by the pious singer; (Sāy.) worshipped by the praiser.

ऋषु *rishu* (occurring only in gen. plur. *rishūṇām*), Ved. a firebrand; glowing fire; (Sāy.) one who approaches; a Rishi.

रिषि *rishī*, is, m. f. (fr. rt. 2. *rish* ?), a spear, a lance, a sword, the weapon of the Maruts; [cf. *rishī*.] — *Rishī-mat*, ān, atī, at, Ved. furnished with spears as the Maruts. — *Rishī-vidyut*, t, t, Ved. casting spears like lightning; (Sāy.) shining with weapons. — *Rishī-shēṇa*, as, m., N. of a man.

रिष्या *rishya*, as, m. [cf. *riśya*], the painted or white-footed antelope; N. of a son of Devātīthi; (am), n. a kind of leprosy. — *Rishya-ketana*, as, and *rishya-ketu*, us, m., N. of Anuruddha. — *Rishya-gatā*, f. the plant *Asparagus Racemosus*. — *Rishya-gandhā*, f. the plant *Convolvulus Argenteus*. — *Rishya-jihva*, am, n. a kind of leprosy. — *Rishya-proktā*, f., N. of several plants, *Carpopogon Pruriens*, *Asparagus Racemosus*, *Sida Cordifolia* or *Rhombifolia*. — *Rishya-māka*, as, m. a mountain in the Dehkan, the temporary abode of Rāma with the monkey-chief

Sugriva. — *Rishya-śringa*, as, m., N. of a personage (son of the Rishi Vibhāṇḍaka) whose story is told in Rāmāyana I. 9; N. of a legislator. — *Rishyāṅka* ('*ya-on*'), as, m. an epithet of Anuruddha.

रिष्याका *rishyaka*, as, m. the painted or white-footed antelope.

रिष्व *rishva*, as, ā, am (fr. rt. 1. *rish*), Ved. elevated, high, sublime, great; epithet of several deities, especially of Agni and Indra. — *Rishva-vira*, as, ā, am, Ved. inhabited by sublime beings (as the sky). — *Rishvaujas* ('*va-oj*'), ās, ās, as, Ved. possessing high power.

रिहत *rihat*, am, atī, at, Ved. small, weak, powerless.

रि

No Sanskrit word begins with any of these vowels; *rī* appears only in the gen. plur. of nouns terminating in *rī*, in the acc. plur. of fem. nouns of relationship in *rī*, and in the nom. and acc. plur. of neuter nouns in *rī*. As to the vowel *rī* it occurs only in some forms of the root *krīp*. The long *rī* is a mere invention of grammarians.

रि १. *rī*, ind. a particle uttered at the beginning of a speech; an interjection of warding off reproach and terror; (*rīs* or *rī*), f. the mother of the gods; also of the demons; recollection; (*ā*), m. a N. of Bhairava; a Dānava or demon; the breast; motion, going. — *Rī-kāra*, as, m. the letter or sound *rī*.

रि २. *rī* for rt. 4. *rī*, q. v.

रि *rī*, ind. the earth; a mountain; the mother of the gods; the divine nature; a mystical letter. — *Rī-kāra*, as, m. the letter or sound *rī*. — *Rī-varṇa*, am, n. the vowel *rī*.

रि *rī*, ind. a mother; a divine female; female nature; (*līs*), m. a N. of Siva; (*līs*), f. the mother of the Dānavas; wife of a Daitya; the mother of the all-bestowing cow of plenty; ind. a mystical letter used once or repeatedly in Mantras or mystical formularies; (the letters *rī* and *lī* are employed in the same manner; they have apparently no signification, but are personified and invested with mystical properties in the Tantras.)

ए

ए १. *e*, the eleventh vowel of the alphabet, corresponding to the letter *e* as pronounced in most languages, and having the sound of *e* in *prey*, *grey*. In English, however, this sound is rarely given to *e*. — *E-kāra*, as, m. the letter or sound *e*.

ए २. *e*, ind. an interjection of remembering, addressing, censure or contempt, and compassion.

ए ३. *e*, es, m. a N. of Vishṇu.

ए ४. *e* (ā-ī), cl. 2. P. *aiti*, -tum, to come, come near, come to, to fall to one's share (with acc.); to arrive at, enter; to add one's self to; to fall into; to gain: Intens. Ved. *eyate*, to hasten towards; to request, to intend by entreaty.

एक *eka*, as, ā, am (said to be fr. rt. 5. *i*; perhaps fr. the pronom. base *e* contained in *etad*), one, alone, solitary, single, happening only once; the same, one and the same, identical; single of its kind, unique, singular, chief, pre-eminent, excellent; one of two or many [cf. *eka-tara*, *eka-tama*]; in later Sanskrit used as an indefinite article; (as), m., N. of a man, the son of Raja.

Eka follows the declension of pronominals (see Gram. 200, 237), and may be declined in the plural (e.g. *eke*, some, several; *eke*—*eke* or *eke*—*apare* or *eke*—*anyoreke*—*eke*—*apare* or *eke*—*anye*—*eke*—*apare*—*apare*, some—others). Sometimes *eka* may be repeated in the sense of 'the one—the other, one—the other' (e.g. *eka*—*eka* = *eka*—*anya* or *eka*—*dvitīya*,

one—the other), or in the sense of 'one after another' (e.g. *eka ekaḥ puruṣah*, one man after another). It is often used in the middle of compounds either substantively or adverbially (e.g. *punyaika-karmā*, practising only virtue; *svargāka-sammukhī*, f. looking only up to the sky; *kara-pālaika-hinas*, deprived of one foot and one hand). In Vedic Sanskrit it may sometimes be placed, together with *na*, before a deced to lessen it by one, being then used in the inst. or acc. fem., inst. or abl. neut. (e.g. *ekayā na trīṣat* or *ekām na trīṣat* = twenty-nine; *ekena na vīṣatīḥ* or *ekād na vīṣatīḥ* = nineteen). In compounds and derivatives *eka* never appears in its fem. form *ekā* (e.g. *ekasyāḥ kṣhīram*, the milk of one female, is compounded into *eka-kṣhīram* not *ekā-kṣhīram*); [cf. Lith. *nī-ėkas*, 'no'; *Hib. each*, 'any'; *neach*, 'any one, some one, he'; *neachtar*, 'neither'; *neachtarach*, 'neutral'; Gr. *ἑκάρετος*; *ἑκα-στος*: Lat. *equus*, *co-ocles* fr. *eco-ocles*: Goth. *ha* in compounds, as *haihs*, Them. *haihs*, *ha-īhs*, 'one-eyed'; *ha-nfs*, Them. *ha-nfs*, 'one-handed'; *halts*, Them. *ha-lts*, 'lame'; *ha-lhs*, Them. *ha-lbs*, 'half.']. — *Eka-rikthin*, &c.; see *eka-rikthin*, &c. — *Eka-kapāla*, as, ā, am, consisting of one cup, contained in one cup. — *Eka-kāra*, as, ā, am, doing only one thing; (as, ā, am), one-handed, one-rayed. — *Eka-karma-kāra*, as, ā, am, doing the same thing, of the same profession. — *Eka-kārya*, am, n. sole business, the same business or work; (as, ā, am), performing the same work, answering the same end. — *Eka-kāla*, as, m. one time, the same time; (am), ind. at one time, only once; (e), ind. at the same time, at once. — *Eka-kāla-bhojana*, am, n. eating but one meal in any given time. — *Eka-kālka*, as, ā, am, happening only once; happening once a day. — *Eka-kālina*, as, ā, am, contemporary, coeval, simultaneous. — *Eka-kūṇḍala*, as, m. an epithet of Kuvera; of Balabhadra; and of Śeṣha, the king of the Nāgas. — *Eka-kushtha*, am, n. a kind of leprosy, ichthyosis. — *Eka-kahira*, am, n. the milk of one (nurse &c.). — *Eka-guru*, us, or *eka-guruka*, as, m. a spiritual brother, pupil of the same preceptor; having the same preceptor. — *Eka-grāma*, as, m. the same village. — *Eka-grāma* or *eka-grāmīya*, as, ā, am, inhabiting the same village. — *Eka-ākra*, as, ā, am, having only one wheel; passed over by the wheel (of the carriage) of only one (king), i.e. governed by only one king; (as), m., N. of a Dānava; (ā), f., N. of a town of the Kīcākas. — *Eka-ākravartī-tā*, f. state of being sole master of the whole earth. — *Eka-ākra-vartin*, ī, m. sole master of the whole earth. — *Eka-ātvā-riṣa*, as, ī, am, the forty-first. — *Eka-ātvā-riṣat*, t, f. forty-one. — *Eka-āra*, as, ā or ī, am, wandering or living alone, not living in company, segregious, solitary, alone; having one follower; going together or at the same time; gregarious; (as), m. a rhinoceros. — *Eka-āraṇa*, as, ā, am, having only one foot; (ās), m. pl., N. of a fabulous race. — *Eka-āraṇī*, ī, īnī, ī, living alone, not in society; going alone or with one follower only; (ī), m. a Pratyeka-buddha; a follower of Buddha; (īnī), f. a loyal wife. — *Eka-ātta*, am, n. fixedness of thought on one object; one and the same thought, unanimity; (as, ā, am), thinking of one thing only, intent upon, absorbed in (e.g. *tad-eka-ātta*, f. thinking only of him); having the same thought, of one mind, agreeing, concurring. — *Eka-ātta-tā*, f. fixedness of mind, agreement, unanimity. — *Eka-ātīti-bhūya*, ind. having become unanimous. — *Eka-cintana*, am, n. thinking of only one thing. — *Eka-cūrnī*, īs, m., N. of an author. — *Eka-cetas*, ās, ās, as, of one mind, unanimous. — *Eka-codana*, am, n. mentioning in the singular number; (as, ā, am), resting upon one rule. — *Eka-cāhaya*, as, ā, am, having only shadow, quite dark. — *Eka-ja*, as, ā, am, Ved. born alone or single, produced alone; growing alone (said of a tree); alone of its kind; of one kind, unchanging. — *Eka-janman*, ā, m. a king, a sovereign (whose birth is pre-eminent); once-born, a Sūdra (opposed

to *divi-janman*, 'twice-born'. — *Eka-jāta*, *as*, *ā*, *am*, of one parentage, born of the same parents. — *Eka-jāti*, *is*, *is*, *i*, once-born; belonging to the same family or kind, of the same caste; (*is*), *m*, a *Sūdra*. — *Eka-jāti-pratibaddha*, *as*, *ā*, *am*, bound only to one birth, not born again. — *Eka-jātiya*, *as*, *ā*, *am*, belonging to the same family or kind; of the same kind. — *Eka-jyā*, *f*, the cord of an arc; sine of 30° or of the radius. — *Eka-jyotī*, *is*, *m*, an epithet of Siva. — *Eka-tama*, *as*, *ā*, *at*, one of many; one of two; one (used sometimes as an indefinite article). — *Eka-tara*, *as*, *ā*, *am* (neut. *am* not at by Pāṇini VII. 1, 26), of one of two, either, other, different; one of many; [Gr. *ἑκδρεος*; Hib. *n'eachtar*, 'neither of two.']. — *Eka-tā*, *f*, oneness, unity, union, coincidence, identity. — *Eka-tāna*, *as*, *ā*, *am*, directed to one object only, having the mind fixed on one object only, closely attentive; (*as*), *m*, attention fixed on only one object; musical harmony, (? a various reading for the next.). — *Eka-tāla*, *as*, *m*, harmony, unison, the accurate adjustment of song, dance, and instrumental music; (*i*), *f*, an instrument for beating time, any instrument having but one note. — *Eka-tīrthī*, *i*, *ini*, *i*, bathing in the same holy water, inhabiting the same hermitage; (*i*), *m*, an associate in religious offices or objects, a spiritual brother. — *Eka-tejana*, *as*, *ā*, *am*, Ved. having one shaft (as an arrow). — *Eka-trīṇṣat*, *as*, *i*, *am*, the thirty-first. — *Eka-trīṇṣat*, *t*, *f*, thirty-one. — *Eka-trika*, *as*, *m*, *N*, of a ceremony. — *Eka-tva*, *am*, *n*, oneness, unity, union, coincidence, identity; (in gram.) the singular number. — *Eka-danśhtra*, *as*, *m*, single-toothed or tusked; a *N*, of Gaṇeśa, as having one tusk, the fellow-tusk being broken off in a scuffle by Kārttikeya, or according to another legend by Paraśu-rāma. — *Eka-dandīn*, *i*, *ini*, *i*, having only one stick; designation of a class of beggars; [cf. *tri-dandīn*]. — *Eka-dantā*, *as*, *m*, a *N*, of Gaṇeśa; [cf. *eka-danśhtra*]. — *Eka-dīś*, *k*, *f*, the same region. — *Eka-duḥkha-niḥka*, *as*, *ā*, *am*, sympathizing, having the same joys and sorrows. — *Eka-dīś*, *k*, *k*, *k*, one-eyed; (*k*), *m*, a crow (as having excellent sight); an epithet of Siva (as having one eye in his forehead). — *Eka-dīśya*, *as*, *ā*, *am*, alone worthy of being beheld, the sole object of vision. — *Eka-dīśhī*, *is*, *f*, gaze fixed upon one object. — *Eka-devatā* or *eka-devatya*, *as*, *ā*, *am*, devoted or offered to one deity; directed to one deity. — *Eka-deśa*, *as*, *m*, one spot; a part, a portion or division of a whole; (*ena*), *inst*, partly; (*as*, *ā*, *am*), occupying the same place. — *Eka-deśa-stha*, *as*, *ā*, *am*, situated in the same region. — *Eka-deśin*, *i*, *ini*, *i*, consisting of parts or portions, divided into parts (as a whole). — *Eka-deha*, *as*, *ā*, *am*, having only one body, single-bodied, consisting of only one individual; elegantly formed; (*as*), *m*, the planet Mercury. — *Eka-dyū*, *us*, *m*, *N*, of a son of Nodhas (mentioned Rīg-veda VIII. 69, 6. Anukram.). — *Eka-dhana*, *am*, *n*, an excellent gift, an honorific offering; (*as*), *m*, a kind of jug with which water is taken up at certain religious ceremonies; (*ās*), *f*, pl. (scil. *āpāh*) the water taken up by means of these vessels. — *Eka-dhana-vid*, *t*, *t*, *t*, Ved. taking or obtaining the vessels of water called Ekadhana; obtaining an honorific offering. — *Eka-dhanīn*, *i*, *ini*, *i*, Ved. carrying the vessels called Ekadhana. — *Eka-dharmīn*, *i*, *ini*, *i*, having the same properties, of the same kind, professing the same religion. — *Eka-dhur*, *ur*, *f*, a particular load or conveyance (?). — *Eka-dhura* or *ekadhurā-vaha* or *ekadhurīna*, *as*, *ā*, *am*, fit for but one kind of labour, or for only one yoke; cattle for special burden. — *Eka-nakṣatra*, *am*, *n*, a lunar mansion consisting of only one star. — *Eka-naṭa*, *as*, *m*, the principal actor in a drama, the manager, who recites the prologue. — *Ekanavata*, *as*, *i*, *am*, the ninety-first. — *Ekanavattī*, *is*, *f*, ninety-one. — *Ekanavati-tama*, *as*, *i*, *am*, the ninety-first. — *Eka-nātha*, *as*, *ā*, *am*, having one master; (*as*), *m*, sole master or lord; *N*, of a copyist. — *Eka-nāyaka*, *as*, *m*, an epithet of Siva. — *Eka-niśāya*, *as*, *m*, general agreement

or conclusion; (*as*, *ā*, *am*), having come to the same conclusion or resolution, having the same aim. — *Eka-nishtha*, *as*, *ā*, *am*, intently fixed on one object. — *Eka-niḍa*, *as*, *ā*, *am*, having only one seat; having a common home. — *Eka-netra*, *as*, *m*, an epithet of Siva ('one-eyed'). — *Eka-nemi*, *is*, *is*, *i*, Ved. having one circumference. — *Eka-pakṣa*, *as*, *ā*, *am*, of the same side or party, an associate, a firm partisan; partial, taking one view only; (*as*), *m*, one side; (*e*), *ind*, in one point of view. — *Eka-pañcāśa*, *as*, *i*, *am*, the fifty-first. — *Eka-pañcāśat*, *t*, *f*, fifty-one. — *Eka-pañcāśat-tama*, *as*, *i*, *am*, the fifty-first. — *Eka-patika*, *as*, *ā*, *am*, having the same husband. — *Eka-patrikā*, *f*, the plant *Ocimum Gratiissimum*. — *Eka-patnī*, *is*, *is*, *i*, having only one wife. — *Eka-patnī*, *f*, only one wife; the wife of one man, a faithful wife, one devoted to her husband; the wife of a man who has no other wives; the wife of the same man. — *Eka-pād* or *eka-pād*, *pād*, *pādī*, *pat*, having only one foot, limping, lame, incomplete; (*pād*), *m*, an epithet of Siva or of Vishnu; *N*, of a *Dānava*; (*pādī*), *f*, a foot-path; a path, a way, a road. (*Aja ekapād*, *t*, *m*, Ved. 'the one-footed driver,' probably a deity presiding over storms; according to the commentator a *N*, of the sun.) — *Eka-pada*, *am*, *n*, only one step; a simple word, a simple nominal formation; present time, same time; (*e*), *ind*, at the same moment, at once, suddenly; (*as*, *ā*, *am*), having only one foot; consisting of a single word, named with a single word; (*as*), *m*, a kind of coitus; (*ā*), *f*, (scil. *ric*) a verse consisting of only one Pāda or quarter-stanza; (*ās*), *m*, pl., *N*, of a fabulous race. — *Ekapada-vat*, *ind*, like one word. — *Ekapada-stha*, *as*, *ā*, *am*, standing in the same word. — *Eka-padī*, *ind*, upon one foot, with one foot. — *Eka-para*, *as*, *ā*, *am*, Ved. deciding by one (mark of the dice), an epithet of the dice in which one is decisive or of pre-eminent importance. — *Eka-parī*, *ind*, one over or under, a term at dice. — *Eka-parṇā*, *f*, *N*, of a younger sister of Durgā and wife of Asita-Devala; an epithet of Durgā. — *Eka-parvata*, *as*, *m*, the same mountain, or *N*, of a certain mountain. — *Eka-pālāśa*, *as*, *m*, a single *Butea Frondosa*. — *Eka-pātālā*, *f*, *N*, of a younger sister of Durgā and wife of Jaigīshavya; an epithet of Durgā. — *Eka-pāṇa*, *as*, *m*, a single wager or stake. — *Eka-pāta*, *as*, *ā*, *am*, happening at once, sudden, rapid, coming suddenly. — *Eka-pātnī*, *i*, *ini*, *i*, standing alone or solitary, independent; (*ini*), *f*, (scil. *ric*) a verse to be taken by itself or regarded independently of the hymn to which it belongs. — *Eka-pāda*, *as*, *m*, one foot; one and the same Pāda; (*as*, *ā*, *am*), having only one foot; standing on one foot, using only one foot; (*ās*), *m*, pl., *N*, of a fabulous race. — *Eka-pādīkā*, *f*, title of the second book of the *Satapatha-Brahmana*. — *Eka-pādūka*, *ās*, *m*, pl., *N*, of a fabulous race ('wearing only one shoe'). — *Eka-piṅga* or *eka-piṅgala*, *as*, *m*, an epithet of Kuvera ('having a yellow mark in the place of one of his eyes'). — *Eka-piṇḍa*, *as*, *ā*, *am*, related, near of kin, united by the offering of the funeral cake. — *Eka-piṇḍa-tā*, *f*, or *ekapiṇḍa-tva*, *am*, *n*, connection by the funeral cake, consanguinity. — *Eka-putra*, *as*, *m*, having only one son. — *Eka-purusha*, *as*, *m*, the one supreme spirit; (*as*, *ā*, *am*), consisting of only one man. — *Eka-pushpā*, *f*, *N*, of a plant. — *Eka-prithaktva*, *am*, *n*, unity and distinctness. — *Eka-prakāra*, *as*, *ā*, *am*, of the same kind. — *Eka-prakhyā*, *as*, *ā*, *am*, singularly like, pre-eminently similar. — *Eka-prabhutva*, *am*, *n*, the sovereignty of one, monarchy. — *Eka-prayātna*, *as*, *m*, one effort (of the voice). — *Eka-prahārīka*, *as*, *ā*, *am*, killed by one blow. — *Eka-prāṇa-yoga*, *as*, *m*, union in one breath. — *Eka-phala*, *as*, *ā*, *am*, having one or a principal result or object; (*ā*), *f*, *N*, of a plant. — *Eka-buddhī*, *is*, *is*, *i*, having only one thought; (*is*), *m*, *N*, of a frog in the *Pañca-tantra*. — *1. eka-bhaktā*, *as*, *ā*, *am*, serving one and the same master; worshipping one deity. — *2. eka-bhaktā*, *as*, *ā*, *am*, eating together; (*am*), *n*, eating but one meal (a day). — *Eka-bhaktā-vrata*,

am, *n*, eating but once a day as a religious obligation. — *1. eka-bhaktī*, *is*, *is*, *i*, of one faith, believing in one deity. — *2. eka-bhaktī*, *is*, *f*, eating but one meal (a day). — *Eka-bhāva*, *as*, *ā*, *am*, of the same nature; of a simple or single nature or temperament; (*as*), *m*, becoming one, oneness, agreement. — *Eka-bhukta*, *as*, *ā*, *am*, eating but one meal (a day &c.); eating together. — *Eka-bhūta*, *as*, *ā*, *am*, being one, undivided; not distracted, closely attentive. — *Eka-bhojana*, *am*, *n*, eating one meal a day; eating in common, feeding together. — *Eka-maitī*, *is*, *f*, the mind fixed upon one object; (*is*, *is*, *i*), unanimous. — *Eka-manas*, *ās*, *ās*, *as*, fixing the mind upon one object, having only one thought, attentive; unanimous. — *Eka-maya*, *as*, *i*, *am*, consisting of one. — *Eka-mātra*, *as*, *ā*, *am*, of one syllabic instant. — *Eka-mukha*, *as*, *ā* or *i*, *am*, having the face directed towards one spot, having the same aim; having one chief or head, having one overseer. — *Eka-mūrdhan*, *ā*, *ā*, *a*, Ved. having the face directed to one spot, directed towards the same aim. — *Eka-mūlā*, *f*, the plants *Linum Usitatissimum* and *Desmodium* (*Hedysarum*) *Gangeticum*. — *Eka-yakāra*, *as*, *ā*, *am*, containing only one *y*. — *Eka-yashī*, *is*, *f*, a single string of pearls. — *Eka-yashīkā*, *f*, a single string of flowers, pearls, &c. — *Eka-yāvan*, *ā*, *m*, *N*, of a man. — *Eka-yonī*, *is*, *is*, *i*, of the same womb, uterine; of the same mother, family or caste. — *Eka-raja*, *as*, *m*, the plant *Verbesina Scandens*; see *bhrīṅga-raja*. — *Eka-rasa*, *as*, *m*, the only flavour, the only pleasure; (*as*, *ā*, *am*), of one flavour, relishing or finding pleasure in only one thing. — *Eka-rasika*, *as*, *ā*, *am*, influenced by one feeling, relishing one thing only. — *Eka-rāj*, *t*, *f*, *f*, shining alone; (*f*), *m*, single or absolute king, the king by himself as distinct from the people. — *Eka-rāja*, *as*, *m*, an absolute king. — *Eka-rātra*, *as*, *m*, a ceremony lasting one night; (*am*), *n*, duration of one night, one night, a night. — *Eka-rātrika*, *as*, *ā*, *am*, sufficient for one night (or day). — *Eka-rāśī*, *is*, *f*, a heap, a crowd. — *Eka-rāśī-bhūta*, *as*, *ā*, *am*, heaped or collected together. — *Eka-rikthīn*, *i*, *m*, a coheir. — *Eka-rūpa*, *am*, *n*, one form, one kind; (*as*, *ā*, *am*), uniform, of one kind, one-coloured. — *Ekarūpa-tas*, *ind*, in one form, unalterably. — *Ekarūpa-tā*, *f*, uniformity, unvariableness. — *Ekarūpya*, *as*, *ā*, *am*, formed or arising from one. — *Ekarāea* (*eka-rāea*), *as*, *ā*, *am*, consisting of one verse; (*am*), *n*, Ved. a hymn consisting of only one verse. — *Ekaritu* (*eka-ritu*), *us*, *m*, Ved. one time or season. — *Ekarishi* (*eka-rishi*), *is*, *m*, the only or chief Rishi. — *Eka-lavya*, *as*, *m*, *N*, of a son of Hiranya-dhanus and king of the Nishādas. — *Eka-linga*, *am*, *n*, a place or district in which for five Krośas there is but one Phallus, an isolated Linga; (*as*), *m*, an epithet of Kuvera; [cf. *eka-piṅga*]. — *Eka-lū*, *us*, *m*, *N*, of a man. — *Eka-vakra*, *as*, *m*, *N*, of a *Dānava*; perhaps a wrong form for *eka-ākra*. — *Eka-vācana*, *am*, *n*, the singular number. — *Eka-vat*, *ind*, like one, simple. — *Eka-vad-bhāva*, *as*, *m*, an aggregate of many, as in grammar, the formation of a compound noun of several nouns. — *Eka-varṇa*, *as*, *ā*, *am*, of one colour, one-coloured; identical; of one tribe, of one caste; consisting of only one letter; of one quality; (*i*), *f*, beating time, marking musical measure by clapping the hands, or the instrument which does so, a castanet; see *eka-tālī*. — *Eka-varṇa-vat*, *ind*, like one letter. — *Eka-varṇa-samīkaraṇa*, *am*, *n*, an equation involving only one unknown quantity; unilateral equation. — *Eka-varṇika*, *as*, *ā*, *am*, of one colour, of one caste. — *Eka-varshikā*, *f*, a heifer one year old. — *Eka-vasana*, *as*, *ā*, *am*, having only one garment or robe. — *Eka-vastra*, *as*, *ā*, *am*, having only one garment, in one dress. — *Eka-vastra-tā*, *f*, the state of having only one garment. — *Eka-vastra-samvīta*, *as*, *ā*, *am*, clothed in one garment. — *Eka-vastrārṇaka-samvīta*, *as*, *ā*, *am*, clothed in half a single garment. — *Eka-vākya*, *am*, *n*, one opinion. — *Eka-vākya-tā*, *f*, unanimity. — *Eka-vādyā-vat*, *ind*, as one arrow. — *Eka-vāda*, *as*, *m*, a musical instrument, a kind of drum or tabor. — *Eka-vādyā*, *f*, Ved. a kind

of imp or demon. — *Eka-vāram* or *eka-vāre*, ind. only once, at once, at one time, suddenly. — *Eka-vāsa*, *as*, *ā*, *am*, having one house or one residence. — *Eka-vāsa*, *as*, *ā*, *am*, having only one garment, in one dress. — *Ekaviṃśa*, *as*, *ī*, *am*, the twenty-first; consisting of twenty-one; connected with the *Ekaviṃśa-stoma*; (*as*), m. the *Ekaviṃśa-stoma*; N. of one of the six *Prishṭhya-stomas*. — *Ekaviṃśaka*, *as*, *ī*, *am*, the twenty-first; containing twenty-one. — *Ekaviṃśat*, *t*, or *eka-viṃśati*, *is*, *f*. twenty-one, a combination or collection of twenty-one. — *Ekaviṃśatī-tama*, *as*, *ī*, *am*, the twenty-first. — *Ekaviṃśatī-dhā*, ind. twenty-one-fold, in twenty-one parts. — *Ekaviṃśat-vat*, *ān*, *atī*, *at*, Ved. connected with the *Ekaviṃśa-stoma*. — *Ekaviṃśa-stoma*, *as*, m. Ved. a *Stoma* consisting of twenty-one parts. — *Eka-viḍha*, *as*, *ā*, *am*, of one kind, simple. — *Eka-vilōcana*, *as*, *ā*, *am*, one-eyed; (*ās*), m. pl., N. of a fabulous race of people. — *Ekaviṣṭayin*, *ī*, m. having one common object or end, a rival. — *Eka-vira*, *as*, m. a pre-eminent hero or warrior; N. of a plant. — *Eka-vṛksha*, *as*, m. an isolated tree; a desert place in which but one tree is seen for four *Krośas*. — *Eka-vṛit*, *t*, *t*, *t*, Ved. simple. — *Eka-vṛinda*, *as*, m. a peculiar disease of the throat. — *Eka-vṛisha*, *as*, m., Ved. the chief bull, the master of the herd. — *Eka-vepi*, *is* or *ī*, *f*. a single braid of hair (worn by a woman as a mark of mourning for an absent husband &c.); a woman whose hair is tied in a single braid. — *Eka-veśman*, *a*, n. a solitary house or room. — *Eka-nyavasaṅgin*, *ī*, m. following the same employment. — *Eka-vṛāya*, *as*, m., Ved. the chief or principal *Vṛāya*. — *Eka-sata*, *am*, n. 101; (*as*, *ī*, *am*), the 101st. — *Eka-sata-tama*, *as*, *ī*, *am*, the 101st. — *Eka-sata-dhā*, ind. 101-fold; in 101 parts. — *Eka-sata-viḍha*, *as*, *ā*, *am*, 101-fold. — *Eka-sapha*, *as*, *ā*, *am*, Ved. whole-hoofed, not cloven-hoofed; (*as* or *am*), m. n. any animal whose hoof is not cloven; (*as*), m. a horse. — *Eka-sarāṇa*, *am*, n. one only hope or refuge, especially applied to a deity. — *Eka-sarira*, *as*, *ā*, *am*, of one body or blood; consanguineous. — *Eka-sarirānvaya* (*°ra-an*), *as*, m. consanguineous descent. — *Eka-sarirānvabha* (*°ra-ān*), *as*, m. commencement of consanguinity by the union of father and mother. — *Eka-sarirāvayava* (*°ra-av*), *as*, m. a descendant in a right line, a blood-kinsman. — *Eka-sarirāvayava-tva* (*°ra-av*), *am*, n. consanguineous descent or connection. — *Eka-sākha*, *as*, m. a *Brāhman* of the same branch or school. — *Eka-sāla*, *am*, n., N. of a town. — *Eka-sitt-pad*, *pāṭ*, *pādī*, *paṭ*, Ved. having one white foot. — *Eka-sīrṣam*, *ā*, *ā*, Ved. having the face turned towards the same place. — *Eka-sīla-samācāra*, *as*, *ā*, *am*, one who leads one manner of life, whose manners are always the same. — *Eka-sūnga*, *as*, *ā*, *am*, Ved. having one sheath. — *Eka-sṛṅga*, *as*, *ā*, *am*, having only one horn; (*as*), m. a unicorn, a rhinoceros, an epithet of *Vishṇu*; (*ās*), m. a class of *Pitris*; (*ā*), *f*. N. of the mind-born daughter of the *Pitris* called *Sukālas*. — *Eka-sepa*, *as*, m., N. of a man. — *Eka-seṣa*, *as*, m. 'the remainder of one only,' a term in grammar denoting that of two or more words only one remains or is retained (e.g. the dual *rāmau* is the one remainder of *rāmaḥ + rāmah*). — *Eka-srūta*, *as*, *ā*, *am*, once heard. — *Eka-srūta-dhara*, *as*, *ā*, *am*, keeping in mind what one has heard once. — *Eka-srūta-dhara-tva*, *am*, n. state of such a person. — *Eka-srūti*, *is*, *f*. the hearing of only one sound, monotony; the neutral accentless tone; (*ī*), ind. in a monotonous manner. — *Eka-srūṣhī*, *is*, *is*, *f*. Ved. obedient to one command. — *Eka-shaṣṭa*, *as*, *ī*, *am*, the sixty-first; connected with sixty-one. — *Eka-shaṣṭī*, *is*, *f*. sixty-one. — *Eka-shaṣṭī-tama*, *as*, *ī*, *am*, the sixty-first. — *Eka-saptata*, *as*, *ī*, *am*, the seventy-first. — *Eka-saptatī*, *is*, *f*. seventy-one. — *Eka-saptatī-tama*, *as*, *ī*, *am*, the seventy-first. — *Eka-sabha*, *am*, n. a common or general place of meeting. — *Eka-sarga*, *as*, *ā*, *am*, closely attentive, having the mind intent upon one object. — *Eka-sahasra*, *am*, n. 1001. — *Eka-sākṣika*, *as*, *ā*, *am*, witnessed by one. — *Eka-sārtham*, ind. to-

gether, in one company. — *Eka-sūtra*, *am*, n. a small double drum played by a string and ball attached to the body of it. — *Eka-sūnu*, *us*, m. an only son. — *Eka-stoma*, *as*, m. 'consisting of one *Stoma*,' N. of a *Soma* ceremony. — *Eka-sṭha*, *as*, *ā*, *am*, standing together, remaining in one place, remaining in the same place, conjoined, collected, combined, assembled. — *Eka-sṭhāna*, *am*, n. one place, the same place. — *Eka-haṇsa*, *as*, m. the chief or highest *Haṇsa* (an allegorical designation of the soul); N. of a *Tirtha*. — *Eka-hāyana*, *as*, *ī*, *am*, one year old; (*ī*), *f*. a heifer one year old; (*am*), n. the period of one year. — *Ekāṇṣa* (*eka-an*), *as*, m. a distinct or separate part, a part in general. — *Ekāṇṣha* (*eka-ak*), *as*, *ī*, *am*, having only one axle; one-eyed; having an excellent eye; (*as*), m. a crow; an epithet of *Siva*; N. of a *Dānava*. — *Ekākṣhara* (*eka-ak*), *am*, n. a monosyllable; the sacred monosyllable *om*. — *Ekākṣhara-kṣha*, *as*, m. a vocabulary of monosyllabic words by *Purushottamadeva*. — *Ekākṣhara-gaṇapati-stotra*, *am*, n. a hymn in honour of *Gaṇeśa*, a portion of the *Rudrayāmala*. — *Ekākṣharī-bhāva*, *as*, m. the production of only one syllable, contraction. — *Ekāgra* (*eka-ag*), *as*, *ā*, *am*, having one point, fixing one's attention on only one point or object, closely attentive, intent; undisturbed, unperplexed; known, celebrated; single-pointed; (*as*), m. (in mathematics) the whole of the long side of a figure which is subdivided. — *Ekāgra-ṣitta*, *as*, *ā*, *am*, having the mind intent on one object. — *Ekāgrata*, ind. with undivided attention. — *Ekāgra-tā*, *f*. or *ekāgra-tva*, *am*, n. intentness in the pursuit of one object, close and undisturbed attention. — *Ekāgra-dṛiṣṭi*, *is*, *ī*, *f*. fixing one's eyes on one spot. — *Ekāgra-manas*, *as*, n. intentness. — *Ekāgrya*, *as*, *ā*, *am*, closely attentive; (*am*), n. close attention. — *Ekāṅga* (*eka-an*), *am*, n. a single member, a single part; (*as*), m. a body-guard; the planet *Mercury*; the planet *Mars*; an epithet of *Vishṇu*; (*am*), n. sandal-wood. — *Ekāṅgikā*, *f*. a preparation made with sandal-wood. — *Ekātāpatra* (*eka-āt*), *as*, *ā*, *am*, characterized by one umbrella (said of universal sovereignty having an umbrella as one of its insignia). — *Ekātmā-tā*, *f*. the unity of spiritual essence, the doctrine of one universal spirit. — *Ekātman* (*eka-āt*), *ā*, m. the one spirit; (*ā*, *ā*, *ā*), depending solely on self, solitary. — *Ekātmya*, *as*, *ā*, *am*, only, alone, homogeneous. — *Ekādāsa*, *as*, *ī*, *am*, the eleventh; consisting of eleven, lasting eleven months; (*ī*), *f*. the eleventh day of the half month, especially sacred to *Vishṇu*, when fasting is very efficacious; presentation of offerings to deceased ancestors or *Pitris* on the eleventh day after his decease, on which occasion *Brāhmanas* are fed and the period of impurity for a *Brāhman* terminates; (*am*), n. the number eleven. — *Ekādāsaka*, *as*, *ā*, *am*, consisting of eleven, consisting of eleven parts; (*am*), n. the number eleven. — *Ekādāsa-kṛtvā*, ind. eleven times. — *Ekā-dāsa*, *a*, pl. eleven. — *Ekādāsama*, *as*, *ī*, *am*, the eleventh. — *Ekādāsa-vidha*, *as*, *ā*, *am*, eleven-fold. — *Ekādāsāha* (*°śa-aha*), *as*, m. a sacrifice lasting eleven days. — *Ekādāśin*, *ī*, *īnī*, *ī*, consisting of eleven; (*īnī*), *f*. Ved. the number eleven. — *Ekādāśina*, *as*, *ā*, *am*, belonging to eleven (?). — *Ekādāśi-tattva*, *am*, n. part of the *Smṛiti-tattva*. — *Ekādāśi-vrata*, *am*, n. fasting on the eleventh day. — *Ekādāśottama* (*°śa-ut*), *as*, m. chief of eleven; epithet of *Siva* (chief among the eleven *Rudras*). — *Ekādēśa* (*eka-ād*), *as*, m. one substitute for two or more letters (e.g. one vowel substituted for two other vowels either by the blending of the two vowels together or by the dropping of one). — *Ekādāhpati* (*eka-aḥ*), *is*, m. a sole monarch. — *Ekānayaṣ* (*eka-an-aṣa*), *f*. 'the only (day) receiving no part (of the moon),' an epithet of *Kuḥl* or the day of the new moon personified as a daughter of *Angiras* and identified with *Durgā*, born together with *Kṛishṇa*, worshipped with *Kṛishṇa* and *Baladeva*. — *Ekānu-dīkṣhā* (*eka-an*), *am*, n. (scil. *śrāddha*) a funeral ceremony performed for only one ancestor recently dead; (*as*, *ā*, *am*), left as a funeral feast; one who

has recently partaken of it. — *Ekānta* (*eka-an*), *as*, m. the only end or aim, exclusiveness; a lonely, retired or secret place; devotion to one, worship of one being, unitarian doctrine, monotheism; (*am* or *ena* or *e*), ind. solely, only exclusively, absolutely; necessarily; alone, apart, privately; much, exceedingly; (*as*, *ā*, *am*), directed towards one point or object; worshipping only one; excessive; solitary, lonely, retired; aside, apart. — *Ekānta-karūṇa*, *as*, *ā*, *am*, very compassionate, weakly charitable. — *Ekānta-tas*, ind. solely, only exclusively, apart; see *ekāntam*. — *Ekānta-tva*, *am*, n. exclusive worship. — *Ekānta-duṣhamā* (*°du-samā*), *f*. 'containing only bad years,' with *Jainas* an epithet of two spokes in the wheel of time, the sixth of the *Avasarpinī* and the first of the *Utsarpinī*. — *Ekānta-bhūta*, *as*, *ā*, *am*, being alone or solitary. — *Ekānta-matī*, *is*, *ī*, *f*. devoted to one object. — *Ekāntara* (*eka-an*), *as*, *ā*, *am*, separated by one intermediate member, next but one. — *Ekānta-rāj*, *f*, m. N. of a *Bodhi-sattva*. — *Ekānta-vihārin*, *ī*, *īnī*, *ī*, a solitary wanderer. — *Ekānta-sushamā* (*°su-samā*), *f*. 'containing exclusively good years,' with *Jainas* an epithet of two spokes in the wheel of time, the first of the *Avasarpinī* and the sixth of the *Utsarpinī*. — *Ekānta-sthita*, *as*, *ā*, *am*, staying or remaining alone or apart. — *Ekāntika*, *as*, *ā*, *am*, final, conclusive. — *Ekāntika-tva*, *am*, n. the being devoted to one object. — *Ekānti-tva*, *am*, n. devotion to one (with loc.). — *Ekāntin*, *ī*, *īnī*, *ī*, devoted to only one, having the mind fixed on only one object, worshipping only one (with gen.). — *Ekāmma* (*eka-an*), *am*, n. one and the same food; (*as*), m. a mess-mate. — *Ekāmma-bhuj*, *k*, m. a mess-mate. — *Ekānnādīn* (*eka-anna-ād*), *ī*, *īnī*, *ī*, eating a supply of food from one person only. — *Ekābdā* (*eka-ab*), *f*. a heifer one year old. — *Ekāyana* (*eka-ay*), *am*, n. a lonely, retired place; a meeting-place; rendezvous of all thoughts, union of thoughts; devotion to one, doctrine of unity, monotheism; N. of a *Sākhā* or branch of the *Veda*; (*as*, *ā*, *am*), passable for only one, as a foot-path; fixing one's thoughts on one object, closely attentive, intent. — *Ekāyana-gata*, *as*, *ā*, *am*, one who has fixed all his thoughts on one object. — *Ekāyu* (*eka-ayu*), *us*, *us*, *u*, Ved. assembling or collecting all living beings; the first living being; (*Sāy*) providing the most excellent food. — *Ekāyava* (*eka-ay*), *as*, *am*, m. n. a general inundation. — *Ekārtha* (*eka-ar*), *as*, m. the same object; (*as*, *ā*, *am*), having one or the same aim or object; having one meaning; N. of a glossary; expressing one thing, forming only one notion. — *Ekārtha-tā*, *f*. or *ekārtha-tva*, *am*, n. state of having only one aim or object. — *Ekārtha-samupeta*, *as*, *ā*, *am*, arrived at one object. — *Ekārthī-bhāva*, *as*, *ā*, *am*, having one meaning. — *Ekāvama* (*eka-av*), *as*, *ā*, *am*, inferior or less by one. — *Ekāvayava* (*eka-av*), *as*, *ā*, *am*, made up of the same members or constituent parts. — *Ekāvalī* (*eka-āv*), *f*. a single line, a single string of pearls, beads, flowers, &c.; (in rhetoric) a series of periods in which there is a regular transition from a predicate to a subject or from a subject to a predicate. — *Ekāṣṭita*, *as*, *ī*, *am*, the eighty-first. — *Ekāṣṭī* (*eka-aṣ*), *is*, *f*. eighty-one. — *Ekāṣṭī-tama*, *as*, *ī*, *am*, the eighty-first. — *Ekāśrama* (*eka-aś*), *as*, m. a solitary hermitage. — *Ekāśrita* (*eka-aś*), *as*, *ā*, *am*, resting upon or clinging to one object. — *Ekāśrita-guṇa*, *as*, m. a simple attribute or predicate, as form, taste, smell, &c. — *Ekāśhtakā* (*eka-aṣh*), *f*. the first or chief *Aṣhtakā*, either the first *Aṣhtakā* after full moon (= *Aṣhtakā*) or the first *Aṣhtakā* of a year or a longer period of time. — *Ekāśhī*, *f*. a pod or one seed of cotton. — *Ekāśh* (*hila* (*eka-aṣh*), *as*, *ā*, *am*, having one kernel; (*as*), m., N. of the plant *Agati Grandiflora* Desv.; (*ā*), *f*. the plant *Clypea Hemandifolia*. — *Ekāśanika*, *as*, *ā*, *am* (fr. *eka* and *ānana*), having only one seat. — *Ekāha* (*eka-aha*), *as*, m. the period of one day; a ceremony or sacrifice lasting only one day, a *Soma* sacrifice in which *Soma* is only once prepared; (*am*), ind. during one day.

—*Ekāha-gama*, *as*, *m.* a day's journey. —*Ekāhāra* (*eka-āh*), *as*, *ā*, *am*, taking food only once a day. —*Ekesha* (*eka-ishā*), *as*, *ā*, *am*, Ved. furnished with one pole. —*Ekaika* (*eka-eka*), *as*, *ā*, *am*, one by one, single, every single one; (*am*), ind. singly, one by one. —*Ekaika-tara*, *as*, *ā*, *am*, one by one (of many). —*Ekaika-vrittī*, *is*, *is*, *i*, existing in every single one. —*Ekaika-sus*, ind. one by one, severally, seriatim. —*Ekaikasya*, *am*, *n.* single state, severally; (*ena*), ind. severally. —*Ekaishikā* (*eka-esh*), *f.*, *N.* of a medicinal plant. —*Ekokti* (*eka-uk*), *is*, *f.* a single expression, a single word. —*Ekottara* (*eka-ut*), *as*, *ā*, *am*, greater or more by one, increasing by one. —*Ekottarikā*, *f.* title of the fourth Āgama of the Buddhists. —*Ekodaka* (*eka-ud*), *as*, *ā*, *am*, connected (as relatives) by the offering of funeral oblations of water to the same deceased ancestor. —*Ekodatta* (*eka-ud*), *as*, *ā*, *am*, having one Udātta accent. —*Ekoddishta* (*eka-ud*), *am*, *n.* (scil. *śrāddha*) the Śrāddha or funeral rite performed for one definite individual deceased, not including other ancestors. —*Ekona* (*eka-ina*), *as*, *ā*, *am*, less by one, minus one; (used in composition with *vin-* *sati* and the following decads, e. g. *ekonavinsati* = nineteen.) —*Ekośikā*, *f.* the plant *Cissampelos Hexandra* (?). —*Ekaugha-bhūta* (*eka-ogha-bh*), *as*, *ā*, *am*, collected into one mass, heaped or crowded together.

Ekaka, *as*, *ā*, *am*, single, alone, solitary.
Ekata, *as*, *m.*, *N.* of a deity [cf. *devita* and *trita*], one of the seven Dharmarjartivjas; *N.* of a Brāhman.
Ekatas, ind. from one side, on one side, on one part; singly, one by one; used sometimes as an abl. c. of *eka* (e. g. *ekato 'pi padāt*, 'after the same word'); *ekatas* = *ekatas*, on the one hand—on the other hand, on the one side—on the other side, here—there. —*Ekato-dat*, *am*, *atī*, *at*, having teeth on only one side.

Ekatra, ind. in one place, on one spot, in close connection; in a combined manner, together; used sometimes as a loc. c. of *eka* (e. g. *ekatra kare*, 'on one hand'); *ekatra*—*aparatra* or *ekatra*—*anyam*, on the one side—on the other side, here—there.

Ekadā, ind. at the same time, at once; once, sometimes; once on a time, one day; at one time.

Ekadhā, ind. simply, singly; in one way, together; at once, once.

Ekaia, *as*, *ā*, *am*, alone, solitary.

Ekaśas, ind. one by one, singly.

Ekaīn, *i*, *ini*, *i* (fr. *eka* and *rt. aiē*), alone, solitary.

Eki-kri, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to unite, associate, join together; combine.

Eki-bhū, cl. 1. P. -*bhavati*, -*vittum*, to become one, to join together, blend, combine, mingle. —*Eki-bhavat*, *an*, *anti*, *at*, blending together, contracted.

—*Eki-bhāva*, *as*, *m.* becoming one, combination, association; common nature or property. —*Eki-bhāva*, *i*, *ini*, *i* relating to the blending of vowels or accents.

Ekiya, *as*, *ā*, *am*, belonging to one, proceeding from one; belonging to the same party; a partisan or associate, a companion.

एकान, एकैक, &c. See under *eka* above.

एक्ष *eksh* (*ā-iksh*), cl. 1. A. *ekshate*, -*shitum*, to look at.

एज *ej*, cl. 1. P. A. *ejati*, -*te*, *ejān*-*ākre*, *ejāyati*, *ejitum*, to stir, move, tremble, shake; A. to shine: Caus. *ejayati*, -*yitum*, to move: Desid. *ejijishati*.

Ejaka, *as*, *ā*, *am*, shaking.

Ejat, *t*, *n.*, Ved. anything moving or living.

Ejataka, *as*, *ā*, *am*, trembling; (*as*), *m.*, Ved. a kind of insect.

Ejathu, *us*, *m.*, Ved. trembling, shaking (of the earth).

Ejana, *am*, *n.* trembling, shaking.

Ejaya, *as*, *ā*, *am*, or *ejayat*, *an*, *anti*, *at*, causing to shake or tremble, driving away.

Ejita, *as*, *ā*, *am*, shaken, agitated, trembling.

Ejitaraya, *as*, *ā*, *am*, to be shaken.

Ejītri, *tā*, *tri*, *tri*, a shaker, shaking, trembling.

एजि *ejī*, *is*, *m.*, *N.* of a man.

एज्य *ejya*, *as*, *ā*, *am* (fr. *rt. yaj* with *ā*), Ved. to be offered (as an oblation or sacrifice).

एह *eth*, cl. 1. A. *ethate*, to annoy, resist or oppose.

एड *ēda*, *as*, *ā*, *am*, deaf; (*as*), *m.* a kind of sheep. —*Eda-gaja*, *as*, *m.* the medicinal plant *Cassia Tora* or *Alata*, used for the cure of ring-worm. —*Eda-mūka*, *as*, *ā*, *am*, deaf and dumb; wicked, perverse.

Edaka, *as*, *m.* a kind of sheep, a ram, a wild goat; a certain medicinal plant; (*ā*), *f.* a ewe.

एडुक *eduka*, *am*, *n.* or *edūka* or *edoka*, *as*, *am*, *m.* n. a building constructed of rubbish, bones, &c., or of hard substances resembling bones; a wall enclosing bones, a tomb, &c.; (with Buddhists) a sanctuary filled with relics.

एण *ēpa*, *as*, *i*, *m.* *f.* or *ēpaka*, *as*, *m.* a kind of deer or antelope, described as being of a black colour with beautiful eyes and short legs; (in astron.) Capricorn. —*Ena-tilaka*, *as*, *m.* the moon; (the marks of an antelope being fancifully visible on its disk.) —*Ena-dris*, *k*, *m.* Capricorn. —*Ena-bhrī*, *t*, *m.* the moon. —*Enājina* (*ēna-aj*), *am*, *n.* deer-skin. —*Eni-pācana*, *ās*, *m.* pl., *N.* of a race (cooking antelopes for food). —*Eni-pada*, *as*, *m.* a kind of snake; (*i*), *f.* a kind of poisonous insect.

एत 1. *eta*, *etas*, *etā* or *enī*, *etam* (said to be fr. *rt. 5. i*), of a variegated colour, shining, varying the colours; (Sāy.) going, flowing; (*as*), *m.* a deer or antelope; the hide of one; a variegated colour; (*nī*), *f.* Ved. a river.

Elagea, *as*, *ā*, *am*, Ved. of a variegated or dark colour; (Sāy.) also going on their way; epithet of the horses of the gods.

Etāsa, *as*, *ā*, *am*, Ved. of variegated colour, shining; epithet of Brahmanaspati; (*as*), *m.* a horse of variegated colour, a dappled horse, especially the horse or horses of the sun; *N.* of a favourite of Indra, who defends him from Sūrya; *N.* of one of the seven sons of Vātaraṣana, author of two Ṛig-veda hymns; a Brāhman.

Etāśas, *ās*, *m.* a Brāhman.

एत 2. *eta*, *as*, *ā*, *am* (rt. 5. i with *ā*), arrived, come.

Eti, *is*, *f.* Ved. arrival, approach.

Etya, ind. having gone near to or approached.

एतद् *etad*, *eshas*, *eshā*, *etad* (fr. *e* with pronom. base *ta*). The vowel *e* appears also in *eka*, *eva*, &c.; and just as the simple base *ta* substitutes *sa* for the nom. sing. *m.* and *f.*, so *etā* makes *eshas*, *eshā*; but *etā* appears in all the other cases, and the neut. *etad* is used as the base to form derivatives such as *etadiya* &c., and at the beginning of compounds, this, this here, here, especially as pointing to what is nearest to the speaker (e. g. *esha vāṇah*, this arrow here in my hand; *esha yāti panthāh*, here goes the way; *esha kālah*, here, i. e. now, is the time; *etad*, this here, i. e. this world here below). *Etad* is sometimes used in this sense to give emphasis to the personal pronouns (e. g. *esko 'ham*, I this very person here) or with omission of those pronouns (e. g. *esha tvām svargam nayāni*, I standing here will convey you to heaven; *etau pravishṭau svah*, we two here have entered). *Etad* as the subject of a sentence agrees in gender and number with the predicate without reference to the noun to be supplied (e. g. *etad me dhanam*, this [scil. cow] is my wealth); but may sometimes remain in the neut. sing. (e. g. *etad gurusu vṛttih*, this is the custom among Gurus).

Etad often refers to what precedes, especially when it is associated with *idam*, the latter then referring to what follows (e. g. *esha prathamah kalpa-*

anukalpas to *ayam jñeyah*, this before-mentioned is the first rule, but this following may be considered a secondary rule).

Etad may be used in connection with a relative clause, in which case the relative generally follows (e. g. *esha śaiva gurur dharma yam pravakshyāmy aham tava*, this is the important law, which I will proclaim to you).

Etad, ind. in this manner, thus, so, here, at this time, now (e. g. *etat sūptah*, asleep in this manner; *na vā u etad mriyase*, not at this time dost thou die).

Etad appears at the beginning of compounds, as in the following examples. —*Etaj-ja*, *as*, *ā*, *am*, arising from this. —*Etat-kāla*, *as*, *m.* the present time; (*e*), ind. now. —*Etatkālina*, *as*, *ā*, *am*, belonging to the present time. —*Etat-kshanāt*, ind. from this moment, henceforth; (*e*), ind. now. —*Etat-tulya*, *as*, *ā*, *am*, similar to this. —*Etat-prahama*, *as*, *ā*, *am*, one who does anything for the first time. —*Etat-sama*, *as*, *ā*, *am*, equal to this. —*Etad-atirikā*, *as*, *ā*, *am*, besides this. —*Etad-anantaram*, ind. immediately after this. —*Etad-anta*, *as*, *ā*, *am*, terminating with this, ending thus. —*Etad-artha*, *as*, *m.* this matter; (*am* or *e*), ind. on this account, for this end, therefore; *etad-artham—yat*, for this end—that. —*Etad-avadhi*, ind. to this limit, so far. —*Etad-avastha*, *as*, *ā*, *am*, of such a state or condition. —*Etad-ātmya*, *as*, *ā*, *am*, being in this Ātman or supreme soul. —*Etad-ādī*, *is*, *is*, *i*, beginning thus, and so forth. —*Etad-eva*, ind. this very same. —*Etad-dvitiya*, *as*, *ā*, *am*, one who does anything for the second time. —*Etad-yonin*, *i*, *ini*, *i*, residing or having one's origin in that. —*Etad-vat*, ind. like this, thus. —*Etan-na*, ind. not so. —*Etan-maya*, *as*, *i*, *am*, consisting of this, of such a kind; [cf. *Zend aīša*, *aīta*; Old Pers. *aīta*; Armen. *aīs*, *aīd*; Osk. *eīso*; Hib. *ise*, 'he, himself'; *isa* and *isē*, 'she, herself']

Etadiya, *as*, *ā*, *am*, belonging to this.

Etarhi, ind., Ved. (very often in the Brāhmanas), now, at this time, at present, now-a-days; then (correlative to *yarhi*); a certain measure of time = fifteen *idānims* or one fifteenth of a *kshipra*.

Etādrīksha, *as*, *i*, *am*, Ved., or *etādris*, *k*, *k*, *k*, or *etādrīśa*, *as*, *i*, *am*, such, such like; so formed, of this kind, similar to this.

Etāvat, *ān*, *atī*, *at*, so great, so much, so many, of such a measure or compass, of such extent, so far, of such quality or kind; often found in connection with a relative clause, in which case the latter generally follows (e. g. *etāvan eva puruṣho yaj jayātmā prajeti ha*, a man is of such a measure as [i. e. is made complete by] himself, his wife, and his progeny); (*vat*), ind. so far, thus far, so much, in such a degree, thus, &c. —*Etāvat-tva*, *am*, *n.* quantity, number; greatness; (with following *yad*) such a state or condition that; such extent.

एतन *etana*, *as*, *m.* expiration, breathing out, discharging air from the lungs; the fish *Silurus Pelorius*.

एतृ *etṛi*, *tā*, *m.* (rt. 5. i), Ved. going, approaching, asking, requesting.

Ema, *as*, *m.* or *eman*, *a*, *n.*, Ved. a course, way.

एदिधुःपति *edidhishukpati*, *is*, *m.*, Ved. the husband of a younger sister, whose elder sister has not yet been married. See *didhishu*.

एध *edh* (connected with *rt. ridh*), cl. 1. A. (rarely P.) *edhate*, *edhān*-*ākre*, *edhishyate*, *aidhishṭa*, *edhitum*, to prosper, increase, grow, become happy, grow strong, become great; to extend; to swell, rise (as waters): Caus. *edhayati*, -*yitum*, to cause to prosper, increase, celebrate, honour: Desid. *edidhishate*; [said to be related to Gr. *oīdos*, *oīdōs*; perhaps also to Lat. *oculus*.]

1. *edhatu*, *us*, *m.* (for 2. see *endh* next page), Ved. prosperity, happiness; a man; (*us*, *us*, *u*), increased, grown.

Edhaniya or **edhitavya** or **edhya**, *as, ā, am*, to be increased or enlarged.

Edhamāna, *as, ā, am*, prospering, increasing. — **Edhamāna-dvish**, *f, t, f*, Ved. hating the prosperous, especially those rendered insolent by prosperity; (Sāy.) hating the impious who prosper.

1. **edhas**, *as, n.* (in comp.) prosperity.

Edhā, *f*, happiness, prosperity.

Edhita, *as, ā, am*, grown, increased.

Edhitri, *tā, trī, trī*, increasing, growing, enlarging.

Ena, a pronom. base (used for certain cases of the 3rd personal pronoun, and occurring only in the acc. sing. du. pl. (*enam, enām, enad*, &c.), inst. sing. (*enena, enayā*), gen. loc. du. (*enayos*, Ved. *enos*); the other cases are formed fr. the pronom. base *a*, see under *idam*), he, she, it; this, that. This pronoun is enclitic and cannot begin a sentence. It is generally used alone, so that *enam purusham*, 'that man,' would be very unusual if not incorrect. Grammarians assert that the substitution of *enam* for *imam* or *etam* takes place in case of the re-employment of these pronouns in the subsequent part of a sentence; see Gram. 836; [cf. Gr. *ēv, olos*; Goth. *atns*; Old Pruss. *ains*; Lat. *oīnos, unus*.]

Enā, ind., Ved. in this manner, thus; here, there; then, at that time; *para enā*, further on; *para enā prithivyā*, beyond the earth here.

Enas, *as, n.* (fr. *in*, but said to be fr. rt. 5. 4), mischief, crime; curse, unhappiness; sin, offence, fault; censure, blame. — **Enas-vat**, *ān, atī, at*, or *enas-vān*, *ī, īnī, ī*, wicked, sinful, a sinner.

Enasya, *as, ā, am*, Ved. caused by crime; sinful, wicked, wrong.

Eni *enī*. See under 1. *eta*.

Endh (*ā-indh*), cl. 7. A. *endhe, endhitum*, to kindle, inflame; to be inflamed, to flame.

Edha, *as, ā, am* (fr. simple rt. *indh*), kindling, one who kindles, cf. *agny-edha*; (*as*), m. fuel, as wood, grass, &c.; [cf. Gr. *αἰδός*.] — **Edhāhāra** (*edha-āh*), *as, m.* one who collects fuel.

2. **edhatsu**, *us, m.* fire.

2. **edhas**, *as, n.* fuel.

Env (*ā-iv*), cl. 1. P. *envati, -vitum*, to bring near, to bestow.

Ema. See under *etri* above.

Emūsha, *as, m.*, Ved. corrupted from *emusham*, the part. perf. of rt. *am*.

Er (*ā-ir*), cl. 2. A. *erte, eritum*, to go to or into; Caus. *erayati, -te, -yitum*, to bring near, procure; to obtain; to raise (the voice in singing &c.).

Eraka, *as, m.*, N. of a Nāga; (*ā*), f. a sort of grass of emollient and diluent properties; (in the Mausala-parva of the Mahā-bh. this grass when plucked by Krishna and his family turned to clubs); (*am*), n. a woollen carpet; [cf. *ātrakya*.]

Eranga, *as, m.* a kind of fish; [cf. *elanga*.]

Eraṇḍa, *as, m.* the castor-oil plant, Palma Christi or Ricinus Communis; (*ā*), f. long pepper. — **Eraṇḍa-patrikā**, f. or **eraṇḍa-phalā**, f. the plant Croton Polyandrum.

Eraṇḍaka, *as, m.* the plant Ricinus Communis.

Eramattaka, *as, m.*, N. of a man.

Eru, a word of doubtful meaning in Atharva-veda VI. 22, 3.

Ert, Desid. of *ārdh*, q. v.

Ervāru, *us, m.* f. or **ervārūka**, *as, m.* a kind of cucumber, Cucumis Utilissimus.

Ela, *am, n.* a particular number.

Elada, *am, n.* a particular number.

Elaka, *as, m.* a ram. See *edaka*.

Elanga, *as, m.* a kind of fish; [cf. *eranga*.]

Elapura, *am, n.*, N. of a town.

Elavālu, *elavālu, n.* or **elavāluka** or **elavā-luka**, *am, n.* the fragrant bark of Feronia Elephantum; a granular substance, apparently a vegetable of a reddish-brown colour (it is used as a drug and perfume).

Elavila, *as, m.* an epithet of Kureva. See *ailavilla*.

Elā, f. cardamoms, the seed of the Elettaria Cardamomum or Alpinia Cardamomum, it applies to both the large and small cardamom, but more commonly to the former; N. of a river; N. of a metre consisting of four lines of fifteen syllables each. — **Elā-patira**, *as, m.*, N. of a Nāga. — **Elā-parṇī**, f. the plant Mimosa Octandra. — **Elā-pura**, *am, n.*, N. of a town.

Elāka, *as, m.*, N. of a man.

Elīkā, f. small cardamoms.

Elāya (*less correctly ilāya*), nom. P. *elāyati, -yitum*, to be wantonly mischievous or wild in behaviour, to be merry.

Elu, *n.* a particular number.

Eluka, *N.* of a medicinal substance or plant.

Elūka, *am, n.* probably identical with *edūka*, a wall enclosing bones.

Eva 1. *eva* (fr. pronom. base *e*, see *etad*, Zend *eva*), so, just so, exactly so (e. g. *ya evadam itā bravat*, who may say 'it is so'; in this sense *eva* = the more modern word *evam*); like (e. g. *tvam eva yantā*, a driver like you; but examples of *eva* in the sense of *eva* are rare); indeed, truly, really (often in this sense found in the Veda at the beginning of a verse in conjunction with other particles of affirmation, especially with *id, id nu kam, hi, &c.*, e. g. *evennu kam tatāra*, he most certainly crossed; *evā hy asi vīrayah*, thou art indeed hero-like).

(In its most frequent use of strengthening the idea expressed by any word, *eva*, if translatable, must be variously rendered by such adverbs as) just, exactly, very, merely, only, even, at the very moment, immediately on, scarcely, still, already, &c. (e. g. *tāvatiṃ eva rātrīm*, just so long a night; *evam eva*, exactly so; *tān eva*, these very persons; *nātrād eva*, in no very long time; *apah sprishatva*, by merely touching water; *japyenava*, by sole repetition; *abhuktvaiva*, even without having eaten; *iti vadām eva*, at the very moment of saying so; *nāmnī kirtita eva*, scarcely had the name been mentioned; *sa jivann eva*, he while still living).

Eva may often be connected with other adverbs in the sense of 'also,' 'likewise,' &c., as in the following examples: *tathāiva*, so also; *tathāiva ā*, and so likewise; *eva ā*, and also; *āiva*, and also; *eva vā*, or also; *na tv eva*, but not also. Grammarians assert that *eva* cuts off the final of *eva* when it follows that adverb, as *kv-eva*, where possibly? i. e. nowhere. Lexicographers affirm that *eva* may imply emphasis, affirmation, detraction, diminution, command, restraint; or be used as an expletive; [cf. Goth. *atv*, Them. *atva*; Old Germ. *eo, io*; Mod. Germ. *je*: perhaps also Lat. *evum*; Goth. *ihus*; Old Germ. *ebanēr*; Mod. Germ. *ebener, eben*.]

Evathā, ind., Ved. indeed, certainly, even; (Sāy. either fr. rt. 5. 4) assailing the strongholds of enemies, going to war; (or fr. rt. *av*) protecting, protection, assistance.

Eva 2. *eva*, *as, ā, am* (fr. rt. 5. 1), Ved. going, moving, speedy, quick; (*as*), m. a course, way, (often in inst. pl., e. g. *anād divam pari bhūmā svebhīr evaīr aktoshā charatah*, from all eternity day and night move round heaven and earth in their accustomed course); earth, world?; (Sāy.) a courser, a

fleet horse; (*ās*), m. pl. way or manner of acting, mode of proceeding, custom, usage, habit; (Sāy.) desire, a hymn which goes or is directed to the object of praise (e. g. *abhi cāshṭe sūro arya evān*, the sun sees into the conduct of the worshipper; or according to Sāy. the sun being a lord makes manifest or grants desires). When the inst. c. is used, the meaning is hardly to be distinguished from that in the first example (e. g. *svaīr evāh*, in his usual way of proceeding; *pūrvyebhīr evāh*, in the ancient mode; or according to Sāy. with ancient hymns).

— **Eva-yā**, *ās, ās, am*, Ved. going in ways or courses, i. e. either going quickly or going the usual way; epithet of Vishnu; (Sāy.) granting protection.

— **Evayā-marut**, Ved., (Sāy.) N. of the author of a Rig-veda hymn, but perhaps rather an exclamation meaning either *eva-yā*, i. e. 'Vishnu (cf. the preceding word) and the Maruts' or 'moving Maruts.'

— **Eva-yāvan**, *ā, ā, a*, Ved. going quickly, or going the usual way; epithet of Vishnu and of the Maruts; (Sāy.) going with horses; granting desires.

Evam, ind. (cf. 1. *eva* and *etad*), so, thus, in this way, in such a manner, such. *Evam* is not found in the oldest hymns of the Veda, where its place is taken by *eva*, but occurs in later hymns and in the Brāhmaṇas, especially in connection with the rt. *vid*, 'to know,' and its derivatives (e. g. *ya evam veda*, he who knows so; cf. *evam-vid* below). In classical Sanskrit *evam* occurs very frequently, especially in connection with the roots *vac*, 'to speak,' and *śru*, 'to hear,' and refers to what precedes as well as to what follows (e. g. *evam uktvā*, having so said; *evamevaitat*, this is so; *evam astu* or *evam bhavatu*, be it so, I assent; *asty evam*, it is so; *yady evam*, if this be so; *kim evam*, how so? what is the meaning of it? what does this refer to? *naivam*, not so! *evam-yathā* or *yathā-eva*, so—as). *Evam* is often used like an adjective (e. g. *evam te vacane ratah*, rejoicing in such words of thine; where *evam* = *evam-vidhe*). Sometimes *evam* is merely an expletive. According to lexicographers *evam* may imply likeness (so); sameness of manner (thus); assent (yes, verily); affirmation (certainly, indeed, assuredly); command (thus, &c.); and be used as an expletive. — **Evam-rūpa**, *as, ā, am*, of such a form or kind. — **Evam-vāda**, *as, m.* such an expression. — **Evam-vid**, *t, t, t*, or **evam-vidvas**, *ān, uṣhī, as*, Ved. knowing so or such, well instructed, familiar with what is right. — **Evam-vāda**, *as, ā, am*, of such a kind, in such form or manner, such. — **Evam-vīrya**, *as, ā, am*, strong in such a manner, possessing such a power. — **Evam-vṛtta**, *as, ā, am*, behaving or acting thus, of such a kind. — **Evam-vṛtti**, *is, is, t*, behaving thus. — **Evan-kāram**, ind. in this manner. — **Evan-kāla**, *as, ā, am*, containing so many syllabic instants. — **Evan-kratu**, *us, us, u*, Ved. thus minded. — **Evan-gata**, *as, ā, am*, being in such a condition or state, so circumstanced, of such kind; (*e*), ind. under such circumstances. — **Evan-guṇa**, *as, ā, am*, possessing such qualities or such good qualities. — **Evan-duṣṭa**, *as, ā, am*, so hard to bear. — **Evan-nāman**, *ā, ā, a*, Ved. so called. — **Evam-avastha**, *as, ā, am*, so situated. — **Evam-ādī**, *is, is, t*, or **evam-ādya**, *as, ā, am*, having such a beginning, of such qualities or kind. — **Evam-prakāra** or **evam-prāya**, *as, ā, am*, of such a kind. — **Evam-prabhāva**, *as, ā, am*, possessed of such power. — **Evam-bhūta**, *as, ā, am*, of such quality, of such a description, in such a manner, so, such. — **Evambhūta-vat**, *ān, atī, at*, furnished with anything similar. — **Evam-bhūmi**, *is, f*, such a place, a place like the one just described.

Evāra, *as, ā, am* (fr. 1. *eva* and *aram*?), Ved. so prepared, ready; (Sāy.) N. of a man.

Evavād, *evā-vada*, *as, ā, am*, Ved. so speaking, true; (*as*), m., (Sāy.) N. of a man.

Eṣ 1. *esh* (*ā-ish*), cl. 6. P. *eṣṭati, aishitum* or *-shṭum*, to wish, desire.

Esha, as, ā, am, desired, wished.

एष 2. esh (ā-ish), cl. 1. P. A., Ved. *eshati*, -te, *eshantum*, to hasten near to or towards; to fly at; to attack any one; to endeavour to reach or gain; to desire; to request.

Eshāi, ia, f. Ved. seeking to go towards, desire, wish; (Sāy.) wishing; (or fr. rt. *yaj*) worshipping.

एष 3. esh, cl. 1. P. A. *eshati*, -te, *eshān-śākara*, *eshān-śakre*, *eshantum*, to creep, glide; to go or approach: Caus. *eshayati*, -yitum, to probe.

1. *esha*, as, ā, am, Ved. gliding, running; an epithet of Vishnu; (Sāy.) to be desired, desirable; to be obtained.

एष 2. esha. See *etad*.

एष 3. esha, as, ā, am (fr. rt. 3. *ish*), seeking; (as), m. running or hastening towards; (according to Sāy. *eshe* is an inf. fr. rt. ī, 'to go') seeking; wish, election; (ā), f. wish. — *Eshaishya* (*esha-esh*'), as, ā, am, Ved. to be sought, desirable.

Eshana, as, ā, am, seeking; (as), m. an iron arrow; (am), n. driving, pressing; seeking; probing; wish, desire; (ā), f. seeking, wish, desire, begging, solicitation, request; (ī), f. an iron or steel probe; a goldsmith's balance, assay scales.

Eshaṇikā, f. a goldsmith's balance.

Eshaṇin, ī, īnī, ī, seeking, striving.

Eshaṇiya, as, ā, am, to be desired, desirable; to be aimed at; (at the end of a compound) relating to medical examination.

Eshitrī, tā, trī, trī, wishing, desirous.

Eshin, ī, īnī, ī, driving, impelling; (at the end of compounds) seeking, desiring, desirous of, wishing (e. g. *hitaishin*, well-wishing).

Eshavya, as, ā, am, to be sought, desirable, wished.

Eshtrī, tā, trī, trī, seeking, desiring.

Eshya, as, ā, am, to be sought for; to be investigated or probed.

एषवीर esha-vīra, as, m. designation of a despised Brāhmaṇic family.

एष्यत eshyat, am, atī or antī, at (fut. part. fr. rt. 5. ī), what is to come, future. — *Eshyatkalīya*, as, ā, am, future.

एह eha, as, ā, am (fr. rt. īh), Ved. desirous, wishing.

Ehas, as, n., Ved. anger.

एहि ehi (imperative of rt. 5. ī with ā), come!

एहिमाय ehimāya, as, ā, am, Ved., = *ahimāya*, q. v., an epithet of the *Viśvedevās*; (Sāy.) of all-pervading intelligence; or these deities may be so named because they uttered on one occasion the words 'Come near, do not go away' (*ehi mā yāsīh*). See *Rig-veda* I. 3, 9).

ऐ

ऐ 1. ai, the twelfth vowel of the alphabet, having the sound of *ei* in *height*. — *Ai-kāra*, as, m. the letter or sound *ai*.

ऐ 2. ai, ind. (an interjection of calling or summoning) *Hola*, *Ho*, *Heigh*; (and of remembering) *Aye*, *Ha*.

ऐ 3. ai, ais, m. an epithet of *Siva*.

ऐक्य aikadhyā, am, n. (fr. *ekadhā*), singleness of time or occurrence; (am or *atas*), ind. at once, together.

Aikapatyā, am, n. (fr. *eka-pati*), the sovereignty of one, absolute monarchy; supreme authority.

Aikapadika, as, ī, am (fr. *eka-pada*), belonging to a simple word; consisting of single words; the N.

given to the Naigama section of Yaska's commentary on the *Nighaṭṭavas*, or collection of Vedic words.

Aikapadya, am, n. unity of words.

Aikabhāvya, am, n. (fr. *eka-bhāva*), singleness of nature.

Aikamatya, am, n. (fr. *eka-mati*), unanimity, sameness of doctrine or of opinion, agreement, consent, concurrence, confederation; (as, ī, am), connected with sameness of opinion.

Aikarājya, am, n. (fr. *eka-rāj*), monarchy.

Aikalavya, as, m. a patronymic fr. *eka-lū*.

Aikaśatika, as, ī, am (fr. *eka-śata*), provided with 101.

Aikaśapha, as, ī, am (fr. *eka-śapha*), produced by or belonging to animals with unclown hoofs.

Aikaśrutya, am, n. (fr. *eka-śrutī*, q. v.), the one accentless monotonous tone, monotony.

Aikasaṅgha, as, ī, am (fr. *eka-saṅgha*), provided with 1001.

Aikavarya, am, n. (fr. *eka-svara*), oneness of accent (as in the case of a compound which has only one accent, though the separate members when uncompounded are each accented).

Aikāgāraka, as, ī, m. f. (fr. *eka-āgāra*), a thief, a robber breaking into lonely houses; the possessor of one residence.

Aikāgrya, am, n. (fr. *ekāgrya*), intentness on one object.

Aikānga, as, m. (fr. *ekānga*), a soldier of the body-guard.

Aikātmya, am, n. (fr. *eka-ātman*), unity of the soul, unity of being; oneness with the supreme spirit.

Aikādasāksha, as, m. (fr. *ekādasā + aksha*), N. of a man.

Aikādasīna, as, ī, am (fr. *ekādasīnī*), Ved. belonging to a collection or association of eleven.

Aikādhitkaranya, am, n. (fr. *eka + adhitkaranya*), oneness of relation.

Aikāntika, as, ī, am (fr. *ekānta*), absolute, complete, perfect.

Aikānyika, as, ī, am (fr. *eka + anyā*), one who commits a single error in reading (who makes one thing another or otherwise than right).

Aikārthya, am, n. (fr. *ekārtha*), oneness of aim or intention.

Aikāhika, as, ī, am (fr. *ekāha*), ephemeral, quotidian, of one day, of the same day; belonging to a ceremony which lasts one day, belonging to a simple oblation.

Aikyā, am, n. (fr. *eka*), oneness, unity, singleness, identity, harmony, sameness; the identity of the human soul or of the universe with the Deity; an aggregate, whole, total; (in alg.) the product of the length and depth of the portions, or of the little excavations differing in depth.

ऐक्षव aikshava, as, ī, am (fr. *ikshu*), produced from or relating to the sugar-cane, sugary; (am), n. sugar.

Aikshavya, as, ī, am, Ved. produced from or relating to the sugar-cane.

Aikshuka, as, ī, am, suitable for sugar-cane; bearing sugar-cane; (as), m. a carrier of sugar-canes; (ās), m. pl. the inhabitants of *Ikshuktyā*.

Aikshubhārika, as, ī, am (fr. *ikshu-bhāra*), carrying a load of sugar-canes.

ऐक्ष्वाक aikshvāka, as, ī, am (fr. *ikshvāku*), belonging to *Ikshvāku*, of the family of *Ikshvāku*; (as), m. a descendant of *Ikshvāku*; epithet of *Puru-kutsa*, and of *Daśaratha*.

Aikshvāku, us, m. a descendant of *Ikshvāku*; epithet of *Trīśanku*, and of *Rāma*.

ऐङ्गुद ainguda, as, ī, am, produced from the *Inguda* plant; (am), n. scil. *phalam*, the fruit of the *Inguda* plant.

ऐच्छिक aicchika, as, ī, am (fr. *icchā*), optional, voluntary, arbitrary, at will.

ऐड aida, as, ī, am (fr. *idā*), Ved. containing anything refreshing or strengthening; containing

the word *idā*; (as), m. the son of *Idā*, epithet of *Purūravas*; [cf. *aila*.]

ऐडक aīdaka, as, ī, am (fr. *ēdaka*), produced from the animal *Edaka*; (as), m. a species of sheep.

ऐडविड aīdaviḍa, as, m. an epithet of *Kuvera*; N. of a son of *Daśaratha*; also *aīdaviḷa*; [cf. *ailavila*.]

ऐडुक aīduka or *aīḍuka*, am, n. a wall &c. of bones and rubbish. See *eduka*.

ऐण aīṇa, as, ī, am (fr. *ēṇa*), produced from or belonging to the male black antelope.

Aṇika, as, ī, am, hunting black antelopes, a deer-killer.

Aīṇya, as, ī, am (fr. *ēṇī*), produced from the black doe or female antelope; produced from anything belonging to a black doe or female antelope; (as), m. the black antelope; (am), n. a kind of coat.

ऐडिनेय aīḍineya, ās, m. pl., N. of a *Sakhā* or branch of the *Veda*.

ऐतदात्म्य aītaḍātmya, am, n. (abstr. noun of *etadātman*), the state of having this property or peculiarity.

ऐतरेय aitareya, as, m. a descendant of *Itarā*, to whom the *Aitareya-Brāhmaṇa* and *Āraṇyaka* were revealed; (as, ī, am), originating from *Aitareya*. — *Aitareya-brāhmaṇa* or *aitareyaka*, am, n. (scil. *brāhmaṇa*) title of a *Brāhmaṇa* attached to the *Rig-veda* and prescribing the duties of the *Hotri* priest. It consists of forty *Adhyāyas*, divided into eight *Pañcikās*. — *Aitareyopaniṣad* ('*ya-up*'), ī, f., N. of an *Upaniṣad* forming part of the *Aitareya-Āraṇyaka*. — *Aitareyopaniṣad-bhāṣya*, am, n. a commentary on the last by *Śaṅkarācārya*. — *Aitareyopaniṣadbhāṣya-tīppaṇī*, f., N. of a commentary on the last work by *Anantānandagiri*.

Aitareyin, ī, m. a follower of *Aitareya*, a reader of the *Aitareya-Brāhmaṇa*.

ऐतश aītaśa, as, m., N. of a *Muni* of the family of *Aura* (*Bhṛigu*), author of the *Aītaśa-pralāpa* forming part of the *Kuntāpa* hymns of the *Atharva-veda* and used with these hymns in the ritual belonging to the *Rig-veda*.

Aītaśayana, ās, m. pl. the descendants of *Aītaśa*.

Aītīśayana, as, m., N. of a teacher.

ऐतिहासिक aītihasika, as, ī, am (fr. *iti-hāsa*), derived from ancient legends, legendary, historical, traditional; (as), m. one who relates or knows ancient legends, an historian.

ऐतिथ्य aītiṭhya, am, n. (fr. *iti-ha*; see under *iti*, p. 139), traditional instruction.

ऐदयुगीन aīdayugīna, as, ā, am (fr. *idaṃ-yuga*), fit for this yoke or team.

ऐध aīdh, f. or *aīdha*, as, m. or *aīdhā*, f. (fr. rt. *indh* with ā), Ved. flaming, a flame, splendor.

ऐन aīna, ās, m. pl., N. of a people.

ऐनस aīnasa, am, n. (fr. *enas*), sin.

ऐन्द्र aīndava, as, ī, am (fr. *indu*), lunar, belonging or relating or similar to the moon; (ē), f. the plant *Serratula Anthelmintica*; (am), n. the asterism *Mṛgaśīras*.

ऐन्द्र aindra, as, ī, am (fr. *indra*), belonging to or sacred to *Indra*, proceeding from *Indra*, similar to *Indra*; (as), m. the part of a sacrifice offered to *Indra*; (ī), f. (scil. *ric*) a verse addressed to *Indra*; (scil. *diś*) the east quarter, of which *Indra* is regent (e. g. *āndryām diśi*, in the east); the eighteenth lunar mansion; the eighth day in the second half of the month *Mārgaśīra*, and of the month *Pauṣa*; *Indra's* energy, personified as his wife and by some identified with *Durgā*; epithet of *Durgā*; misfortune,

misery (personified); N. of a plant, a kind of cucumber, *Cucumis Madraspatanus*; (*am*), n. the eighteenth lunar mansion (*jyeshthā*); wild ginger.

Aindrajālika, *as*, *i*, *am* (fr. *indra-jāla*), familiar with or relating to magic, magical, deceptive, illusory; (*as*), m. a juggler.

Aindraturīya, *as*, *i*, *am*, a libation (*graha*) &c., the fourth part of which is offered to Indra.

Aindraadyumna, *as*, *i*, *am*, relating to *Indra-dyumna*; N. of a country.

Aindrāluptika, *as*, *i*, *am* (fr. *indra-lupta*), afflicted with morbid baldness of the head.

Aindravāyava, *as*, *i*, *am*, Ved. belonging to Indra and *Vāyu*.

Aindraśira, *as*, m. a species of elephant.

Aindrāgna, *as*, *i*, *am*, Ved. sacred to or belonging to Indra and Agni, proceeding from Indra and Agni.

Aindrānātrīka, *as*, *i*, *am*, belonging to Indra and *Nirṛiti*.

Aindrāpaushpa, *as*, *i*, *am*, belonging to Indra and *Pūshan*.

Aindrābārhaspatya, *as*, *i*, *am*, belonging to Indra and *Bṛihaspati*.

Aindrāmāruta, *as*, *i*, *am*, belonging to Indra and the Maruts.

Aindrāyudha, *as*, *i*, *am*, relating to Indra's bow or the rainbow.

Aindrāvaruṇa, *as*, *i*, *am*, sacred to Indra and *Varuṇa*.

Aindrāvaiṣṇava, *as*, *i*, *am*, belonging to Indra and *Vishṇu*.

Aindraśaumya, *as*, *i*, *am*, belonging to Indra and *Soma*.

Aindri, *is*, m. a patronymic of Jayanta, the son of Indra; N. of Arjuna; N. of the monkey-king *Bālī*; a crow.

Aindriya, *as*, *i*, *am* (fr. *indriya* and connected with *Indra*, q.v.), relating to or belonging to the senses, sensual; perceptible, perceived, present; (*am*), n. the world of the senses; a section of the *Āyur-veda* treating on the senses.

Aindriyaka, *as*, *i*, *am*, relating to the senses; perceptible.

Aindriye-dhī, *is*, *is*, *i*, thinking only of sensual pleasure.

Aindhana, *as*, *i*, *am* (fr. *indhana*), consisting of fuel; an epithet of the *śam*.

Aibhāvata, *as*, m. (fr. *ibhā-vat*), a patronymic of *Pratidra*.

Aibhi, *f*, N. of a plant; = *ibhyā*?

Aiyatya, *am*, n. (fr. *iyat*), quantity, number, value.

Airamada, *as*, m. (fr. *iramada*), a patronymic of *Deva-muni*, author of a *Ṛig-veda* hymn.

Airamādīya, *am*, n., N. of a sea in *Brahmā's* world.

Airāvata, *as*, m. (fr. *irā-van* = *irā-vat*, 'possessed of or proceeding from water'), N. of a king of the *Nāgas*; Indra's elephant, produced at the churning of the ocean.

Aśrāvata, *as*, m. a patronymic of a fabulous serpent-like being called *Dhṛita-rāshtra*; a serpent, one of the chiefs of the *Nāgas* or serpent-race, inhabiting the lower world or *Pātāla*; N. of the elephant of Indra, produced at the churning of the ocean, and the prototype of the elephant race, considered also as the elephant of the east quarter; [cf. *nāga*, which means both serpent and elephant]; an excellent elephant; (*as*, *am*), m. n. a kind of rainbow, considered as the long and unbent bow of Indra; a kind of lightning; (*as*), m. the orange tree; another tree, *Artocarpus Lacucha*; (*as*, *am*), m. n. a vast and waterless region; (*ānti*), n. pl., N. of a Varsha; N. of the northern path of the moon; the fruit of the tree *Artocarpus Lacucha*; (*i*), f. the female of Indra's elephant; lightning; N. of a plant; N. of the Ravi

river in the *Pañjāb*; N. of a particular portion of the moon's path.

Airiya, *am*, n. (fr. *iriya*), fossil or rock salt.

Aireya, *am*, n. (fr. *irā*), a spirituous liquor.

Airmya, *as*, *i*, *am* (fr. *irmā*), good for healing wounds, (a plaster &c.)

Aila, *as*, m. (= *aīda*), N. of *Purūravas* as son of *Ilā*; (*am*), n. a particular number. — *Ailadhāna*, *am*, n., N. of a town.

Ailaba, *as*, m., Ved. noise, roaring, cry. — *Ailaba-kāra*, *as*, *ā*, *am*, Ved. making a noise, roaring (epithet of *Rudra's* dogs).

Ailabrida, *as*, *ā*, *am*, Ved. bringing food; (perhaps related to *ailaba*.)

Ailavāluka, *am*, n. a perfume. See *elavālu*.

Ailavila, *as*, m., N. of *Kuvera* as son of *Ilavilā*; (also *aīdavidā*, *aīdaviḷa*, and *elavila*); N. of a king.

Ailūsha, *as*, m. (fr. *ilūsha*), a patronymic of *Kavasha*, the author of two *Ṛig-veda* hymns.

Aileya, *am*, n. a perfume; = *elavālu*.

Aīsa, *as*, *i*, *am* (fr. *isa*), proceeding from or relating to *Siva*; divine, supreme, regal.

Aīśāna, *as*, *i*, *am* (fr. *iśāna*), belonging to *Siva*; (*i*), f. (scil. *dīśa*) the quarter of *Siva*, the north-east quarter. — *Aīśāna-ja*, *ās*, m. pl. = *iśāna-ja*, q.v.

Aīśika, *as*, *i*, *am*, belonging to *Siva*; divine, heavenly; royal, regal.

Aīśvara, *as*, *i*, *am* (fr. *iśvara*), fit for or belonging to or produced by a master, or by the supreme lord; mighty, majestic; divine, relating to God; supreme, royal; belonging to *Siva*.

Aīśvarika, *as*, m. (with Buddhists) a theist.

Aīśvarya, *am*, n. power, might, sway; dominion; supremacy; superhuman power; the divine faculties of omnipresence, omnipotence, invisibility, &c. (sometimes their number is given as five, with reference to the five elements). — *Aīśvarya-vat*, *ān*, *atī*, *at*, endowed with superhuman faculties, possessed of supernatural powers, connected with them.

Aīshamas, ind. (*ai* related to *e* or *i* in *etad* or *idam*, and *samas* from *samā*, 'year'), during this year in the present year; [cf. Gr. *σήμερον*, *σήμερον*.]

Aīshamastana, *as*, *i*, *am*, or *aīshamastyā*, *as*, *ā*, *am*, of or belonging to the present year.

Aīshāvira, *as*, *i*, *am* (fr. *isha-vira*), Ved. weak, powerless.

Aīshika, *as*, *i*, *am* (fr. *ishikā*), consisting of stalks made of reeds or cane; (*ās*), m. pl., N. of a people; *aīshikam parva*, a section of the tenth book or *Saṃpūṭika-parva* of the *Mahā-bhārata* (*Adhyāya* 10–18).

Aīshukāri, *ayās*, m. pl. (fr. *ishukāra*), N. of a tribe or caste. — *Aīshukāri-bhakta*, *am*, n. the country inhabited by this tribe.

Aīshṭaka, *am*, n. (fr. *ishṭakā*), Ved. the sacrificial bricks collectively.

Aīshṭika, *as*, *i*, *am* (fr. 3. *ishṭi*), sacrificial, ceremonial.

Aīshṭikapauritika, *as*, *i*, *am*, belonging to the *Ishtāpūrta*, ceremonial and meritorious.

Aīhalaukika, *as*, *i*, *am* (fr. *īha-loka*), of this world, happening in this world, terrestrial, sublunary; (opposed to *pāralaukika*.)

Aīhika, *as*, *i*, *am* (fr. *īha*), of this place, of this world, temporal, worldly, secular, local; (opposed to *āmushmika*.) — *Aīhika-darsin*, *i*, *inī*, *i*, worldly-minded, concerned about worldly affairs.

ओ

ओ 1. *o*, the vowel *o*, the thirteenth letter of the alphabet. — *O-kāra*, *as*, m. the letter or sound *o*.

ओ 2. *o*, ind. a vocative particle, Oh; an interjection of calling, Ho, Holla; of reminiscence, Ho, Ah; of compassion, Ah, Oh.

ओ 3. *o*, *aus*, m. a N. of *Brahmā*.

ओ 4. *o* (*ā-u*), only occurring in the past pass. part. — *o*, *as*, *ā*, *am*, Ved. invoked, summoned.

ओक *oka*, *as*, m. (fr. rt. *uē*), a house; an asylum, a refuge (see *okas* below); a bird?; [cf. Lith. *akis*, 'a dwelling'; *ākininkas*: Gr. *oikos* belongs to rt. *vis*.]

Okas, *as*, n. gratification, pleasure; place of happiness or pleasure, a resting-place, a home, house; an asylum, a refuge.

Okṣas, *ān* (irreg. perf. part. Par.?), Ved. delighting in anything; (*Sāy*.) meeting together, united.

Okya, *as*, *ā*, *am*, Ved. favourable to the (inmates of a) house; good for a house, kind to a household; (*am*), n. gratification, pleasure; a comfortable place; a resting-place, a house.

ओकण *okaṇa*, *as*, or *okaṇi*, *is*, m. a bug. See *okodani*.

ओकुल *okula*, *as*, m. a cake of flour.

ओकोदनी *okodanī* or *okkanī*, f. a bug. See *okana*.

ओक्ष *oksh* (*ā-uksh*), cl. 1. P. *okshati*, *-shītum*, to sprinkle over or upon.

ओख *okh*, cl. 1. P. *okhati*, *okhān-ākāra*, *okhitum*, to be dry or arid; to be able or competent; to adorn, suffice; to refuse, prevent, ward off: Caus. *okhayati*, *-yitum*: Desid. *okkhiṣhātī*.

ओगण *ogaṇa*, *as*, *ā*, *am* (fr. *ava-gaṇa*?), Ved. repudiated by one's companions, solitary, despised; (*Sāy*.) collected, united.

ओगीयस *ogīyas* = *ojīyas*, comparative of *ugra*, q.v.

ओघ *ogha*, *as*, m. (fr. rt. *vah*), flood, stream; a torrent, a rapid flow of water, an inundation; a heap or quantity, flock, multitude, abundance; the whole; quick time in music; tradition, traditional advice or instruction; [cf. Gr. *ὄχλος*]. — *Ogha-ratha*, *as*, m., N. of a son of *Oghavat* and brother of *Oghavati*. — *Ogha-vat*, *ān*, *atī*, *at*, having a strong stream; (*ān*), m., N. of a prince, father-in-law or brother-in-law of *Sudarśana*; (*ti*), f., N. of a daughter of *Oghavat*; N. of the river *Sarasvatī*.

ओङ्कार *onkāra*. See under *om*.

ओज *oj* (connected with *ojas* below), cl. 1. 10. P. *ojati*, *ojitum*, or *ojayati*, *-yitum*, to be strong or able; to increase, to have vital power.

ओज *oja*, *as*, *ā*, *am*, odd (as the first, third, fifth, &c., in a series).

ओजस *ojas*, *as*, n. (fr. *uj* = *vaj*: see *ugra*), bodily strength, vigour, energy, ability; vitality, the principle of vital warmth and action diffused throughout the body; virility, the generative faculty; support, stay; (in rhetoric) a form of style, elaborate style, abounding with compounds; (in astrology) each alternate sign of the zodiac (as the first, third, fifth, &c.); water; light, splendor; metallic lustre;

manifestation, appearance; *ojasā*, with strength, resolutely, energetically (sometimes used at the beginning of a compound, e.g. *ojasā-kṛtā*, done energetically); [cf. *amitaujas*, *uttamaujas*, &c.: cf. also Gr. *ἰνῆς*; Zend *auso*; Hib. *og*, 'young, juvenile, fresh'; *oig*, 'a champion'; *oighe*, 'entireness, virginity'.]
 — *Ojas-tara*, *as*, *ā*, *am* (comparative), more strong.
 — *Ojas-val*, *ān*, *at*, *at*, or *ojas-vin*, *i*, *ini*, *i*, vigorous, powerful, strong, energetic; splendid, bright. — *Ojasvītā*, *f*, strength, power. — *Ojo-dā*, *ās*, *ās*, *am*, Ved. granting power, strengthening, possessed of strength. — *Ojo-bālā*, *f*, (with Buddhists) N. of a goddess of Bodhidharma.

Ojasina, *as*, *ā*, *am*, Ved. showing strength, powerful.
Ojasya, *as*, *ā*, *am*, showing strength, powerful.

Ojāya, nom. A. *ojāyate*, *-yitum*, to exhibit strength or energy, to make effort; to be strong.

Ojishtha, *as*, *ā*, *am* (regarded as superlative of *ugra*, q. v.), strongest, most vigorous or vehement.

Ojīyas, *ān*, *asī*, *as* (regarded as comparative of *ugra*, q. v.), stronger, more vigorous or vehement.

Ojman, *ā*, *m*, Ved. strength; (Sāy.) speed; an instigator.

ओड *oḍa*, *as*, *m*, N. of a minister of Prati-pāditya.

ओडक *oḍaka* or *oḍava*, *as*, *m*, a musical mode which omits two of the notes of the scale, *Ri* and *Pa*.

ओडिका *oḍikā* or *oḍi*, *f*, wild rice.

ओड्रा *oḍra*, *ās*, *m*, pl., N. of a people and country, the northern part of Orissa; (*as*), *m*, the China rose. — *Odra-pushpa*, *am*, *n*, Hibiscus Rosa Sinensis, and its flowers. — *Odrākhyā* ('*ra-āk*'), *f*, the China rose.

ओदहा, *as*, *ā*, *am* (past pass. part. of *ā-vaḥ*, q. v.), brought or carried near.

ओरा *oṛa*, cl. 1. P. *oṛati*, *oṛān*-*śakāra*, *oṛitum*, to remove, take away, drag along; Caus. *oṛayati*, *-yitum*, *auṛinat*: Desid. *auṛinīshati*.

ओरि *oṛi*, *is*, *m* or *f*. (generally in du. *i*: said to be fr. preceding *rt.*), Ved. a vessel used in the preparation of the Soma juice, and said to consist of two pieces (?), heaven and earth; preserving power; protection.

ओत 1. *ota*. See 4. o.

ओत 2. *ota*, *as*, *ā*, *am* (fr. *rt.* *ve* with *ā*), woven, sewn with the threads across; [cf. *protā*.] — *Ota-protā*, *as*, *ā*, *am*, sewn crosswise and lengthwise, extending to every quarter?; (*am*), ind. crosswise and lengthwise, vertically and horizontally.

Otu, *us*, *m*, the woof or cross-threads of a web; (*us*), *m*, *f*, a cat, (in this sense said to be fr. *rt.* *av*). In a compound a final *a* preceding may optionally be dropped (e.g. *sthūlotu* or *sthūlautu*, a fat cat).

ओत्स *otsa*, *as*, *m*, N. of an Agrahāra.

ओदती *odati*, *f*. (part. of *rt.* 2. *ud*), Ved. flowing forth, issuing out, rising upwards; epithet of the dawn.

Odana, *as*, *am*, *m*, *n*, grain mashed and cooked with milk, boiled rice; a cloud; (*nī*), *f*, the plant *Sida Cordifolia*. When a name is given to a pupil to indicate his attachment to any particular master, *odana* may be prefixed to denote that the pupil's object is rather food than instruction (e.g. *odana-pāṇinīyaka*, a pupil of Pāṇini whose object is only to be fed by Pāṇini). — *Odanaḥvayā* ('*na-āh*') or *odanāhvā* or *odanikā*, *f*, *N*, of a plant.

Odaniya, nom. P. *odaniyati*, *-yitum*, to wish to make mashed food of anything.

Odma, *as*, *m*, or *odman*, *a*, *n*, flowing, flooding; wetting, moistening.

ओधस् *odhas*, *as*, *n*, an udder; = *ūdhas*.

ओपश *opasa*, *as*, *m*. (fr. *rt.* *paś*?), Ved.

an ornament of the head, lock of hair, curl; tuft of hair?; (Sāy.) a horn (fr. *upa-śi* with *ā*).

Opasīn, *i*, *ini*, *i*, Ved. adorned with curls.

ओम *om*, ind. (said to be fr. *rt.* *av*; perhaps originally *onā*, which may be derived fr. *ān*, and this fr. *ā*), a word of solemn affirmation and respectful assent (sometimes translated by yes, verily, so be it, and in this sense compared with Amen). It is placed at the commencement of most Hindū works, and as a sacred exclamation may be uttered (but not so as to be heard by ears profane) at the beginning and end of a reading of the Vedas or previously to any prayer. It is also regarded as a particle of auspicious salutation (Hail!). *Om* appears first in the Upanishads as a mystic monosyllable, and is there set forth as the object of profound religious meditation, the highest spiritual efficacy being attributed not only to the whole word but also to the three sounds *a*, *u*, *m*, of which it consists. In later times *om* is the mystic name for the Hindū triad, and represents the union of the three gods, viz. *a* (Viṣṇu), *u* (Śiva), *m* (Brahmā). It may also be typical of the three Vedas. *Om* is usually called *pranava*, more rarely *aksharam* or *ekaksharam*, and only in later times *om-kāra*. The Buddhists use *om* at the commencement of their *vidyā śhāḍ-aksharī* or mystical formula in six syllables (viz. *om māni padme hūm*). Lexicographers affirm that besides the above uses, *om* may imply command or injunction, removal or warding off (Away! Hence!), and be used as an inceptive particle. Grammarians assert that before *om* a preceding *a* or *ā* at the end of a word should be cut off (e.g. *vijayonkārah* for *vijayaonkārah* ('*ya-on*'), thanksgiving for victory; see Gram. 38. b). — *Om-kāra*, *as*, *m*, the sacred and mystical syllable *om*; the exclamation *om*; pronouncing the syllable *om*; (*ā*), *f*, a Buddhist Śakti or female personification of divine energy. — *Om-kāra-grantha*, *as*, *m*, title of a work of Nārāyaṇa. — *Om-kāra-tīrtha*, *N*, of a Tīrtha. — *Om-kāra-bhaṭṭa*, *as*, *m*, N. of a man.

ओम *oma*, *as*, *m*. (fr. *rt.* *av*, cf. 4. *ū*), Ved. a protector; any one favourably disposed (towards another); any one worthy of favour or protection.

Oman, *ā*, *m*, Ved. protection, assistance; favour, kindness; a kind person. — *Oman-val*, *ān*, *atī*, *at*, Ved. friendly, agreeable; favourable, kind; satiating. — *Omātrā*, *f*, Ved. protection, assistance, kindness, readiness to help.

Omyā, *f*, Ved. favour, protection. — *Omyā-val*, *ān*, *atī*, *at*, Ved. friendly, favourable.

ओमिल *omiḷa*, *as*, *m*, N. of a man.

ओरिमिका *orimikā*, *f*, title of a section of the Kāthaka Recension of the Yajur-veda.

ओरु *oru* (*ā-ūrṇu*), cl. 2. P. A. *oṛnoti* or *-nauti*, *-nute*, *-navitum* or *-navitum*, to cover.

ओल *ola* or *olla*, *as*, *ā*, *am*, wet, damp; (*as*), *m*, an esculent root, *Arum Campanulatum*.

ओलराड *olaṇḍ*, cl. 10. P. *olaṇḍayati*, *-yitum*, to cast upwards, throw up; (various readings have *olaj* and *olj*.)

ओशिष्ठहन् *ośishṭha-han*, *ā*, *ghnī*, *a* (fr. *ośi-shṭha* = *ośishṭha* and *han*), Ved. striking very quickly; [cf. *ośishṭha-dāvan*.]

ओष *oṣha*, *as*, *m*. (fr. 1. *uṣh*), burning, combustion; [cf. Goth. *azgō*; Angl. Sax. *asga*; Old Germ. *asga*; Mod. Germ. *asche*; Eng. *ashes*.]

Oshaṇa, *as*, *m*, pungency, biting or pungent taste, sharp flavour; (*i*), *f*, a pot-herb, commonly called *Pūrya*.

ओषधि *oṣadhi*, *is*, or *i*, *f*. (a contraction fr. *avasa* and *dhi*, 'containing refreshment or food?'; according to Pāṇini VI. 3. 132, the form in *i* is only used for the oblique cases in the Veda; but this restriction does not seem to be universal), a herb, a plant, medicinal plant; an annual plant or herb, one that dies after becoming ripe. — *Oṣadhi-garbhā*, *as*, *m*.

the moon (as containing the herbs in its interior). — *Oṣadhi-ja*, *as*, *ā*, *am*, Ved. born or living among herbs; produced from plants. — *Oṣadhi-pati*, *is*, *m*, a physician (master of the medicinal plants); the moon. — *Oṣadhi-prastha*, *as*, *m*, N. of a mythic town, the town of Himavat. — *Oṣadhi-pati*, *is*, *m*, the moon. — *Oṣadhi-mat*, *ān*, *atī*, *at*, Ved. connected with herbs. — *Oṣadhiśā* ('*dhi-śā*'), *as*, *m*, the moon (presiding over the plants). — *Oṣadhi-samsīta*, *as*, *ā*, *am*, Ved. impelled or influenced by herbs. — *Oṣadhi-sūktā*, *am*, *n*, N. of a hymn.

ओषम् *oṣam*, ind. (fr. *rt.* 1. *uṣh*?), Ved. quickly, immediately.

Oṣishṭha-dāvan, *ā*, *ā*, *a*, Ved. giving very quickly.

ओष्ठ *oṣṭha*, *as*, *m*. (contracted fr. *ava-ṣṭha*), the down-hanging lip, i. e. the upper lip (opposed to *adhara*), a lip in general; *oṣṭhau* or *dvāv oṣṭhau*, *du*, the lips, the two lips; (*i*), *f*, a creeper bearing a red flower, to which the lip is commonly compared (*Coccinia Grandis*); [cf. *bimba*: cf. also Slav. *ūsta*, neut. pl.; *ūstna*, *f*: Lat. *ostium*.] In compounds a final *a* or *ā* before *oṣṭha* may be optionally dropped (e.g. *bimba* + *oṣṭha* becomes either *bimboshṭha* or *bimbaushṭha*, 'red-lipped', and the fem. of the comp. adj. may be formed in *ā* or *i*). — *Oṣṭha-karnaka*, *ās*, *m*, pl., N. of a fabulous race who have their ears and lips very near each other. — *Oṣṭha-kopa* or *oṣṭha-prakopa*, *as*, *m*, a disease of the lips. — *Oṣṭha-ja*, *as*, *ā*, *am*, produced by the lips, labial. — *Oṣṭha-jāha*, *am*, *n*, the root of the ear. — *Oṣṭha-pallava*, *am*, *n*, a lip or the lips. — *Oṣṭha-puṭa*, *am*, *n*, the cavity made by opening the lips. — *Oṣṭha-pushpa*, *am*, *n*, the plant *Pentaptera Tomentosa*. — *Oṣṭha-roga*, *as*, *m*, any morbid affection of the lips. — *Oṣṭhādharma* ('*ṭha-adh*'), *au*, *du*, or *am*, *n*, the upper and lower lip. — *Oṣṭhopama-phalā* ('*ṭha-upama-ph*'), *f*, the creeper *Bryonia Grandis*, whose flower resembles a lip.

Oṣṭhaka (at the end of compounds) = *oṣṭha*; (*as*, *ā*, *am*), taking care of the lips.

Oṣṭhya, *as*, *ā*, *am*, being at the lips; belonging to or fit for the lips, labial (as the sounds *u*, *ū*, *o*, *au*, *y*, *ph*, *b*, *bh*, *m*, *v*, and the *Upadhmanīya*). — *Oṣṭhya-yoni*, *is*, *i*, *f*, produced from labial sounds. — *Oṣṭhya-sthāna*, *as*, *ā*, *am*, pronounced with the lips, as *o* and *au*.

ओष्ण *oṣṇa*, *as*, *ā*, *am* (fr. *ū*, implying diminution, and *uṣṇa*), a little warm, tepid.

ओह *oh* (rt. 2. *ūh* with *ā*), cl. 1. A. *ohate*, *-hitum*, to understand, admit, receive.

Oha, *as*, *m*. (fr. 2. *ūh*), Ved. meditation; (Sāy.) bringing, performing; reaching. — *Oha-brahman*, *ā*, *m*, Ved. really a Brāhman, a Brāhman valued as one; (Sāy.) one who has sacred knowledge.

Ohala, *as*, *m*, N. of a man.

Ohas, *as*, *n*, Ved. idea, true notion; (Sāy.) praise.

Ohāna, *as*, *ā*, *am*, considering, reflecting on.

औ

औ 1. *au*, the fourteenth letter of the alphabet, having the same sound as *ou* in *our*. — *Au-kāra*, *as*, *m*, the letter or sound *au*.

औ 2. *au*, ind. an interjection of calling, *Ho*, *Hola*; of addressing, *Oh*; of prohibition and of asseveration.

औ 3. *au*, *aus*, *m*, sound; an epithet of *Sesha* or *Ananta*; (*aus*), *f*, the earth.

औक्थिक *aukthika*, *as*, *m*. (fr. *uktha*), a Brāhman acquainted with the *Ukthas*, reciting them. — *Aukthīkya*, *am*, *n*, the text of the *Ukthas*. — *Aukthya*, *am*, *n*, a peculiar mode of recitation.

औक्ष *auksha*, *as*, *i*, *am* (fr. *ukshan*), Ved.

relating to an ox, derived from one, &c. — *Auksha-gandhi*, *is*, *f*, *N.* of an Apsaras.

Aukshaka, *am*, *n.* a multitude of oxen.

Auksha, *as*, *i*, *am*, relating to an ox, derived from one; (*as*), *m.* a patronymic from Ukshan.

शौखीय *aukhiya*, *ās*, *m.* pl. the followers of Ukha.

शौख्य *aukhya*, *as*, *ā*, *am* (fr. *ukhā*), boiled or dressed in a pot.

शौग्रसेनि *augraseni*, *is*, *m.* or *augrasenya*, *as*, *m.* a patronymic fr. *ugra-sena*.

Augrasatnya, *as*, *m.* an epithet of Yudhāṁśtraushtī.

Augrya, *am*, *n.* (fr. *ugra*), horribleness, dreadfulness, fierceness.

शौघ *augha*, *as*, *m.* (fr. *rt. vah*), a flood; [cf. *ogha*.]

शौच्य *aucāthya*, *as*, *m.* (fr. *ucāthya*), a patronymic of Dirgha-tamas of the family of Angiras; [cf. *autāthya*.]

शौच्य *aucitya*, *am*, *n.* or *aucitī*, *f.* (fr. *ucitā*), aptness, fitness, propriety, suitableness; taking pleasure in anything, habituation.

शौचैश्रवस *aucāishravasa*, *as*, *m.* (fr. *ucāishravasa*), *N.* of Indra's horse.

शौजस *aujasa*, *am*, *n.* (fr. *ojas*), gold.

Aujastka, *as*, *i*, *am*, energetic, vigorous, acting with strength or energy; (*as*), *m.* a hero.

Aujasya, conducive to vitality or energy; (*am*), *n.* freshness or vigour of life, energy.

शौजिहायनक *aujijhāyanaka*, *ās*, *m.* pl., *N.* of a grammatical school.

शौज्जल्य *aujajalya*, *am*, *n.* (fr. *uj-jvala*), brightness, brilliancy.

शौडवि *audavi*, *ayas*, *m.* pl., *N.* of a warrior-tribe.

Audaviya, *as*, *m.* a prince of this tribe.

शौडुपिक *audupika*, *as*, *i*, *am* (fr. *udupa*), crossing in a boat; (*as*), *m.* a passenger, one going in a raft or boat.

शौडुमुर *audumbara*. See *audumbara*.

शौडुलोमि *audulomi*, *is*, *m.* (fr. *uduloman*), *N.* of a philosopher.

शौड्र *audra*, *ās*, *m.* pl., *N.* of a people and the country inhabited by them. See *odra*.

शौटङ्क *autanka*, *as*, *i*, *am*, belonging to Utanka.

शौतथ्य *autathya*, *as*, *m.* (fr. *utatha*), an epithet of Dirgha-tamas.

शौत्करथ्य *autkanthya*, *am*, *n.* (fr. *utkantha*), desire, longing for. — *Autkanthya-vat*, *ān*, *atī*, *at*, desirous, longing for.

शौत्कर्य *autkarshya*, *am*, *n.* (fr. *ut-karsha*), excellence, superiority.

शौत्तमि *auttami*, *is*, *m.* (fr. *uttama*), epithet of the third Manu.

Auttamika, *as*, *i*, *am*, relating to the gods who are in the highest place (in the sky).

शौत्तर *auttura*, *as*, *i*, *am* (fr. *1. uttura*), living in the north.

Auttarapathika, *as*, *i*, *am* (fr. *uttara-patha*), going or coming in a northerly direction.

Auttarapadika, *as*, *i*, *am* (fr. *uttara-pada*), comprehending the last word or term (?).

Auttaravedika, *as*, *i*, *am*, belonging to the Ut-tara-vedi.

Auttarādharma, *am*, *n.* (fr. *uttarādharma*), state of being below and above.

Auttarāha, *as*, *i*, *am* (fr. *uttarāha*), of or belonging to the following day.

Auttareya, *as*, *m.*, *N.* of a son of Uttarā.

शौत्तानपाद *auttānapāda*, *as*, and *auttāna-pādi*, *is*, *m.* (fr. *uttāna-pāda*), a *N.* of Dhruva; (in mythology) the son of Uttāna-pāda, and grandson of the first Manu; (in astronomy) the polar star or the north pole itself.

शौत्पत्तिक *autpattika*, *as*, *i*, *am* (fr. *ut-patti*), inborn, innate; natural; produced at the same time.

शौत्पात *autpāta*, *as*, *i*, *am* (fr. *ut-pāta*), treating of portents.

Autpātika, *as*, *i*, *am*, portentous, prodigious, astounding, calamitous; (*am*), *n.* a portent.

शौत्पाद *autpāda*, *as*, *i*, *am* (fr. *ut-pāda*), relating to or treating of birth or production.

शौत्पुटिक *autpuṭika*, *as*, *i*, *am* (fr. *utpuṭa*), receiving anything with the mouth or beak turned upwards.

शौत्त्र *autra*, *as*, *i*, *am* (for *auttara*?), gross, rough, inexact.

शौत्स *autsa*, *as*, *i*, *am* (fr. *utsa*), born or produced in a well or fountain.

शौत्सङ्गिक *autsangika*, *as*, *i*, *am* (fr. *ut-sanga*), carried or placed upon the hip or flank.

शौत्सर्गिक *autsargika*, *as*, *i*, *am* (fr. *ut-sarga*), that which is abandoned (*utsarjyate*) or liable to be abolished in exceptional cases, but valid generally (as a rule of grammar); general as opposed to special, not particular, not restricted, abandoning, omitting, leaving; terminating, completing, relating or belonging to a final ceremony by which a rite is dismissed; natural, inherent; produced directly and naturally; derivative. — *Aut-sargika-tra*, *am*, *n.* the generality of a rule.

शौत्सुक्य *autsukya*, *am*, *n.* (fr. *utsuka*), anxiety, disquietude, uneasiness, regret; ardent desire, longing, eagerness, zeal.

शौदक *audaka*, *as*, *i*, *am* (fr. *udaka*), aquatic, watery, of or belonging to water. — *Audaka-ja*, *as*, *ā*, *am*, produced by aquatic plants.

Audaki, *ayas*, *m.* pl., *N.* of a warrior-tribe.

Audakiya, *as*, *m.* a prince of this warrior-tribe.

शौदङ्कि *audanki*, *ayas*, *m.* pl., *N.* of a warrior-tribe.

Audankiya, *as*, *m.* a prince of this tribe.

शौदचन *audācana*, *as*, *i*, *am* (fr. *ud-aicāna*), contained in a pitcher.

शौदनिक *audanika*, *as*, *i*, *am* (fr. *odana*), one who knows how to cook mashed grain &c., a cook; one to whom mashed grain is given at regular times.

Audanya, *as*, *m.* a patronymic of Muṇḍibha.

शौदपान *audapāna*, *as*, *i*, *am* (fr. *uda-pāna*), raised from wells or drinking fountains (as a tax); coming from the village Udpāna.

शौदमेधीय *audameghiya*, *as*, *i*, *am*, belonging to Audameghi.

शौदयक *audayaka*, *ās*, *m.* pl. (fr. *ud-aya*), a school of astronomers who reckoned the first motion of the planets from sunrise.

शौदरिक *audarika*, *as*, *i*, *am* (fr. *udara*), greedily voracious, gluttonous.

Audarya, being in the womb.

शौदल *audala*, a patronymic from Udala; *N.* of a Sāman.

शौदवापि *audavāpi*, a patronymic from Uda-vāpa.

Audavāpiya, *as*, *ā*, *am*, belonging to Audavāpi.

शौदवाहि *audavāhi*, a patronymic from Uda-vāha; *N.* of a teacher.

शौदशित *audaśvita* or *audaśvika*, *as*, *i*, *am* (fr. *uda-śvit*), made of buttermilk; (*am*), *n.* buttermilk with an equal proportion of water.

शौदस्थान *audasthāna*, *as*, *i*, *am* (fr. *uda-sthāna*), accustomed to stand in water.

शौदात्य *audāttya*, *am*, *n.* (fr. *udātta*), the state of having the high tone.

शौदारिक *audārika*, (with Jainas) the gross body which invests the soul.

शौदार्य *audārya*, *am*, *n.* (fr. *udāra*), generosity, nobility, magnanimity, greatness.

शौदासीन्य *audāsīnya*, *am*, *n.* (fr. *ud-āsina*), indifference, apathy.

Audāsya, *am*, *n.* indifference, stoicism, philosophy, solitariness, loneliness.

शौदुमुर *audumbara*, *as*, *i*, *am* (fr. *udumbara*), coming from the Udumbara tree, made of its wood; (*as*), *m.*, *N.* of a region abounding in Udumbara trees; a form of Yama, the regent of death; (*ās*), *m.* pl., *N.* of a people; (*i*), *f.* (scil. *śākhā*) a branch of the Udumbara tree; (*am*), *n.* the wood of the Udumbara tree or a piece of the wood; the Udumbara fruit; a kind of leprosy; copper.

Audumbaraka, *as*, *m.* the country inhabited by the Udumbaras.

Audumbarāyana, *as*, *m.*, *N.* of a grammarian.

Audumbari, *is*, *m.* a prince of the Udumbaras.

शौदगत्रि *audgātra*, *as*, *i*, *am* (fr. *ud-gātri*), relating to the Udgātri priest; (*am*), *n.* the office of the Udgātri priest. — *Audgātra-sāra-sangraha*, *as*, *m.*, *N.* of a commentary of Rudraskanda on the Drāhyāyana Sūtras.

शौदग्भण *audgrabhaṇa*, *am*, *n.* (fr. *ud-grabhaṇa*; scil. *yajus*), *N.* of certain sentences recited at the Dikṣā.

शौदालक *audālaka*, *am*, *n.* (fr. *uddāla* or *uddālaka*; scil. *madhu*), a bitter and acrid substance like honey, said to be found in the nest of the white ant; *N.* of a Tirtha.

Audālaki, *is*, *m.* an epithet of Svetaketu, of Kuruvinḍa, and of Ārūpi.

शौदेशिक *auddeśika*, *as*, *i*, *am* (fr. *ud-deśa*), pointing out, showing, indicative of; enumerating.

शौद्वत्य *audhatya*, *am*, *n.* (fr. *ud-dhata*), arrogance, insolence, overbearing manner, disdain.

शौद्वारिक *auddhārika*, *as*, *i*, *am* (fr. *ud-dhāra*), belonging to a portion or share, selected, portionable, heritable; (*am*), *n.* a portion or inheritance.

शौद्वित्य *audbitya*, *am*, *n.* (fr. *udbila*), joyful excitement.

शौद्वारि *audbhāri*, *is*, *m.* (fr. *ud-bhāra*), a patronymic of Kṣaṇḍika.

शौद्विज्ज *audbhijja*, *as*, *m.* (fr. *udbhijja*), *N.* of a man; (*am*), *n.* fossil salt.

Audbhīda, *as*, *i*, *am* (fr. *ud-bhīd*), springing forth, issuing (as from a well); forcing one's way towards an object, victorious; (*am*), *n.* spring water; fossil salt, rock or sambher salt.

Audbhīdya, *am*, *n.*, Ved. forcing one's way to victory, victoriousness.

शौद्वहिक *audvāhika*, *as*, *i*, *am* (fr. *ud-vāha*), relating to marriage; (*am*), *n.* a gift made to a woman at her marriage.

शौधस *audhasa*, *as*, *i*, *am* (fr. *ūdhas*), being in the udder, contained in the udder (as milk).

औपेय *audheya*, *ās*, m. pl., N. of a family; N. of a school.

औनत्य *aunnatya*, *am*, n. (fr. *un-nata*), height.

औनेत्र *aunnetra*, *am*, n. (fr. *un-netri*), the office of the Un-netri.

औपकर्णिक *aupakarnika*, *as*, *ī*, *am* (fr. *upa + karna*), being near the ears.

औपकलाप *aupakalāpya*, *as*, *ā*, *am* (fr. *upa + kalāpa*), being near the girdle.

औपकार्य *aupakārya*, *am*, n. (fr. *upa-kārya*), a residence; a tent.

Aupakurvāṇaka, *as*, *ī*, *am* (fr. *upa-kurvāṇa*, q. v.), belonging to the Upa-kurvāṇa.

औपगव *aupagava*, *as*, *ī*, *am* (fr. *upa-gu*), belonging to Upagu; a patronymic from Upagu.

Aupagavaka, *as*, *ī*, *am*, belonging to the Aupagavas, coming from the Aupagavas; worshipping Aupagava; (*am*), n. an assemblage of Aupagavas.

औपग्रस्तिक *aupagrastika*, *as*, m. (fr. *upa-grasta*) or *aupagrahika*, *as*, m. (fr. *upa-graha*), an eclipse, the sun or moon in eclipse.

औपचारिक *aupacārika*, *as*, *ī*, *am* (fr. *upa-čāra*), metaphorical; figurative.

औपच्छन्दसिक *aupacchandāsika*, *am*, n. (fr. *upa + chandas*), N. of a metre of two lines, each containing 16 + 18 syllabic instants or 12 + 13 feet; see Gram. 970.

औपजन्धनि *aupajandhani*, *is*, m. a patronymic, N. of a teacher; also spelt *aupačandhani*.

औपजानुक *aupajānuka*, *as*, *ī*, *am* (fr. *upa + jānu*), being upon or near the knees.

औपतस्विनि *aupatasvini*, *is*, m. patronymic of a Rāma mentioned in the Satapatha-Brahmaṇa.

औपदेशिक *aupadesika*, *as*, *ī*, *am* (fr. *upa-deśa*), living by teaching.

औपद्रविक *aupadravika*, *as*, *ī*, *am* (fr. *upa-drava*), relating to symptoms, treating of them.

औपद्रष्टव्य *aupadrashṭrya*, *am*, n. (fr. *upa-drashṭri*), Ved. the state of being an eye-witness; superintendence.

औपधर्म्य *aupadharmya*, *am*, n. (fr. *upa-dharma*), false doctrine, heresy; inferior virtue.

औपधिक *aupadhika*, *as*, *ī*, *am* (fr. *upa-dhi*), deceitful, deceptive.

औपधेनव *aupadhenava*, *as*, m. (fr. *upa + dhenu*), N. of a physician.

औपधेय *aupadheya*, *as*, *ī*, *am* (fr. *upa-dhi*), serving for the part of the wheel of a carriage, called Upadhi; (*am*), n. the wheel of a carriage.

औपनायनिक *aupanāyanika*, *as*, *ī*, *am* (fr. *upa-nāyana*), relating to or serving for the rite of investiture, belonging to it.

औपनासिक *aupanāsika*, *as*, *ī*, *am* (fr. *upa + nāsā*), being near the nose.

औपनिधिक *aupanidhika*, *as*, *ī*, *am* (fr. *upa-nidhi*), forming a deposit, relating to a deposit, deposited; (*am*), n. a deposit, the thing pledged or deposited.

औपनिषत् *aupanishatka*, *as*, *ī*, *am* (fr. *upa-nishad*), living by an Upanishad.

Aupanishada, *as*, *ī*, *am*, contained in or taught in an Upanishad, scriptural, theological; (*as*), m. the follower of an Upanishad.

औपनिविक *aupanivika*, *as*, *ī*, *am* (fr. *upa +*

nivi), being near the Nivi, i. e. a cloth with which women cover their loins.

औपपक्ष्य *aupapakshya*, *as*, *ā*, *am* (fr. *upa-paksha*), being in the arm-hole.

औपपत्तिक *aupapattika*, *as*, *ī*, *am* (fr. *upa-patti*), present, ready, at hand, within reach, fit, proper, answering a purpose.

औपपातिक *aupapātika*, *as*, *ī*, *am*, one who has committed an Upa-pātaka, q. v.; (*am*), n. title of a Jaina Upāṅga.

औपपादुक *aupapāduka*, *as*, *ī*, *am* (fr. *upa-pāduka*), produced by one's self.

औपभृत *aupabhṛita*, *as*, *ī*, *am*, belonging to or being in the ladle called Upa-bhrit.

औपमन्यव *aupamanyava*, *as*, m. a patronymic from Upa-manyu; N. of Mahāśāla Jābāla; of Prācīnaśāla; of a grammarian.

औपमिक *aupamika*, *as*, *ī*, *am* (fr. 3. *upa-mā*), serving for or forming a comparison.

Aupamya, *am*, n. condition of resemblance or equality, similitude, comparison; often used in composition (e. g. *an-aupamya*, having no equal, unparalleled).

औपयज *aupayaja*, *as*, *ī*, *am*, belonging to the sentences called Upa-yaj.

औपयिक *aupayika*, *as*, *ī*, *am* (fr. *upāya*), leading to an object, answering a purpose, proper, fit, right; (*am*), n. a means, an expedient.

औपयौगिक *aupayauṅika*, *as*, *ī*, *am* (fr. *upa-yoga*), relating to the employment or application of (a remedy &c.).

औपर *aupara*, *as*, m. (fr. *upara*), a patronymic of Daṇḍa.

औपराजिक *auparājika*, *as*, *ā* or *ī*, *am* (fr. *upa-rāja*), relating to a viceroy.

औपरिष्ट *aupariṣṭa*, *as*, *ī*, *am* (fr. *upa-riṣṭāt*), being above, produced above.

Aupariṣṭaka, *am*, n. part of the Kāma-sūtra, an amatory work by Vātsyāyana.

औपरैधिक *auparaidhika*, *as*, m. (fr. *upara + edha*†; scil. *daṇḍa*), a staff made of the wood of the Pīlu tree.

औपरोधिक *auparaudhika*, *as*, *ī*, *am* (fr. *upa-rodha*), proceeding from or relating to kindness or favour; opposing, impeding, connected with or relating to a check or hindrance; (*as*), m. a staff of the wood of the Pīlu tree (used in guarding the women's apartments?).

औपल *aupala*, *as*, *ī*, *am* (fr. *upala*), stony, of stone; raised from stones (as a tax).

औपवसयिक *aupavasathika*, *as*, *ī*, *am*, or *aupavasathya*, *as*, *ā*, *am* (fr. *upa-vasatha*), designed for or belonging to the Upa-vasatha; (*am*), n., N. of a Pāriśiṣṭa of the Sāma-veda.

Aupavasta, *am*, n. (fr. *upa-vasṭa*), fasting, a fast.

Aupavastra, *am*, n. fasting; food suitable for a fast.

Aupavastraka, *am*, n. food suitable for a fast.

Aupavāsa, *as*, *ī*, *am*, given during fasting, to be done during fasting.

Aupavāstika, *as*, *ī*, *am*, proper for fasting, able to fast.

Aupavāṣya, *am*, n. fasting.

औपवाह *aupavāha*, *as*, *ā*, *am* (fr. *upa-vāha*), designed for driving in a carriage or for riding; (a carriage) drawn for pleasure; (*as*), m. a king's elephant, any royal vehicle.

औपविन्दवि *aupavindavi*, *is*, m. a patronymic from Upavindu.

औपवेशि *aupaveśi*, *is*, m. (fr. *upa-veśa*), Ved. a patronymic of Aruṇa.

Aupaveśika, *as*, *ī*, *am*, living by entire devotion to any employment.

औपशिवि *aupaśivi*, *is*, m. a patronymic of Upaśiva; N. of a grammarian.

औपश्लेषिक *aupasleshika*, *as*, *ī*, *am* (fr. *upa-slesha*), relating to close or immediate contact.

औपसङ्क्रमण *aupasankramaṇa*, *as*, *ī*, *am*, anything presented or proper to be done at the Upa-sankramaṇa.

औपसङ्ख्यानिक *aupasankhyānika*, *as*, *ī*, *am* (fr. *upa-sankhyāna*), depending on the authority of any addition or supplement, mentioned in one; supplementary.

औपसद *aupasada*, *as*, *ī*, *am*, an Adhyāya or Anuvāka in which the word Upasada occurs; (*as*), m., N. of an Ekāha ceremony.

औपसर्गिक *apasargika*, *as*, *ī*, *am* (fr. *upa-sarga*), superior to adversity, able to cope with calamity; portentous; relating to change &c.; superinduced, produced in addition to (or out of another disease); connected with a preposition, prepositive; (*as*), m. irregular action of the humors of the body, producing cold sweats &c.

औपसीर्य *aupasīrya*, *as*, *ā*, *am* (fr. *upa + sira*), being near a plough.

औपस्थान *aupasthāna*, *as*, *ī*, *am* (fr. *upa-sthāna*), one whose business is to serve, wait on, or worship.

Aupasthānika, *as*, *ī*, *am*, living by waiting on or worshipping.

Aupasthika, *as*, *ī*, *am* (fr. *upa-stha*), living by fornication.

Aupasthya, *am*, n. cohabitation, sexual enjoyment.

औपस्थूय *aupasthūnya*, *as*, *ā*, *am* (fr. *upa + sthūnā*), being near a post.

औपस्वस्ती *aupasvastī*, f. a patronymic of a woman. — *Aupasvasī-putra*, *as*, m., N. of a teacher.

औपहस्तिक *aupahastika*, *as*, *ī*, *am*, living by Upa-hasta (?).

औपहारिक *aupahārika*, *am*, n. (fr. *upa-hāra*), an offering, oblation.

औपाधिक *aupādhika*, *as*, *ī*, *am* (fr. *upā-dhi*), conditional; pertaining to attributes or properties, an effect produced, a property or quality communicated (as colour, taste, &c.).

औपाध्यायक *aupādhyāyaka*, *as*, *ī*, *am* (fr. *upādhyāya*), preceptor, or of relating to a spiritual teacher, coming from a teacher.

औपानस *aupānahya*, *as*, *ā*, *am* (fr. *upā-nah*), used for making shoes; to be tied or bound on (as grass, leather, &c.).

औपायिक *aupāyika* = *aupayika*, q. v.

औपावि *aupāvi*, *is*, m. (fr. *upāva*), a patronymic of Jānaśruteya.

औपासन *aupāsana*, *as*, m. (fr. *upāsana*; scil. *agnī*), the fire used for domestic worship; (scil. *pīṇḍa*), a small cake offered to the manes; (*as*, *ī*, *am*), performed with the fire called Aupāsana; connected with or belonging to worship or service, devotional, holy.

औपेय *aupeya*, a patronymic from Upeya (?).

औपोदिति *aupoditi*, *is*, m. (fr. *upodita*), Ved. a patronymic of Tumihja.

Aupoditeya, *as*, m., N. of the son of Upoditā.

औम *aum*, ind. the sacred syllable of the Sūtras; [cf. om.]

औम *auma* or *aumaka* or *aumika*, *as*, *i*, *am* (fr. *umā*), flaxen, made of flax.

Aumina, *am*, *n.* a field of flax.

औरग *auraga*, *as*, *i*, *am* (fr. *ura-ga*), serpent, serpentine, relating or belonging to a snake; (*am*), *n.* the constellation Āśleṣā.

औरभ *aurabhra*, *as*, *i*, *am* (fr. *ura-bhra*), belonging to or produced from a ram or sheep; (*as*), *m.* a coarse woollen blanket; *N.* of a physician; (*am*), *n.* mutton, the flesh of sheep; woollen cloth.

Aurabhṛaka, *am*, *n.* a flock of sheep.

Aurabhṛika, *as*, *i*, *am*, relating to, produced by, &c., sheep; (*as*), *m.* a shepherd.

औरस *aurasā*, *as*, *m.* (fr. *urāsū*), an inhabitant of Urasā.

औरस 1. *aurasa*, *as*, *i*, *am* (fr. *uras*), belonging to or being in the breast; produced from the breast, i. e. the seat of manly strength, produced by one's self; legitimate; (*as*, *i*), *m.* f. a legitimate child, i. e. one by a wife of the same caste.

Auraska, *as*, *i*, *am*, excellent, distinguished; [cf. *urasya*.]

Aurasya (?), belonging to or being in the breast; legitimate.

औरस 2. *aurasa*, *as*, *i*, *am* (fr. *urāsū* or *urasā*), coming from Urasā.

औरुक्षयस *aurukshayasa*, a patronymic from Uru-kshaya = Uru-kshaya.

औरी *aurṇa* or *aurṇaka*, *as*, *i*, *am* (fr. *ūrṇā*), made of wool, woollen.

Aurṇanābha, a patronymic from Ūrṇa-nābha.

Aurṇanābhaka, *as*, *i*, *am*, inhabited by the tribe of the Ūrṇa-nābhas.

Aurṇavābha, a patronymic of Ūrṇa-vābhi; *N.* of a grammarian.

Aurṇika, *as*, *i*, *am*, woollen.

और्ध्वकालिक *aurdhvakālika*, *as*, *ū* or *i*, *am* (fr. *ūrdhva-kāla*), relating to subsequent or later time.

Aurdhvadeha, *am*, *n.* (fr. *ūrdhva + deha*), a funeral ceremony.

Aurdhvadehika, *as*, *ā*, *am*, referring to the state after death, relating to a deceased person, any rite performed in honour of the dead; funereal, funeral; (*am*), *n.* the obsequies of a deceased person; funeral solemnities; whatever is given or performed on a person's decease, as burning of the body, offering cakes, distributing alms, &c.

Aurdhvadaṭhika, *as*, *i*, *am*, funereal, funeral.

Aurdhvasadmana, *am*, *n.* (fr. *ūrdhva + sadman*), *N.* of a Sāman.

Aurdhvasrotasika or *aurdhvasrotasika*, *as*, *i*, *am* (fr. *ūrdhva-srotas*), a *N.* of Siva, 'above whom or in whose head is the river or the Ganges', a Saiva or adherent of the sect which gives Siva the pre-eminence in the Hindū triad.

और्व *aurva*, *as*, *m.* (a patronymic fr. *urva*), *N.* of a Rishi, a son of Ūrva and descendant of Bhṛigu, mentioned in Rīg-veda VIII. 102, 4. (This Aurva, who is called Bhārgava and described in Mahā-bh. I. 2610. as a son of Cyavana by his wife Āruṣhī and therefore grandson of Bhṛigu, is the subject of a legend told in Mahā-bh. I. 6802. There it is said that the sons of Kṛitavīrya, wishing to destroy the descendants of Bhṛigu in order to recover the wealth left them by their father, slew even the children in the womb. One of the women of the family of Bhṛigu, in order to preserve her embryo, secreted it in her thigh (ūru), whence the child at its birth was named Aurva; on beholding whom, the sons of Kṛitavīrya were struck with blindness, and from whose wrath proceeded a flame that threatened to destroy the world, had not Aurva at the persuasion of the

Bhārgavas cast it into the ocean, where it remained concealed, and having the face of a horse. Aurva was afterwards preceptor to Sagara and gave him the Āgneyāstram, with which he conquered the barbarians who invaded his possessions; cf. *badavā-mukha*, *badavāgni*); a *N.* of a son of Vasishṭha; (*as*, *i*, *am*), produced by Aurva, relating to Aurva; (*as*), *m.* submarine fire; (*am*), *n.* fossil salt. — *Auroānala* ('*va-an*'), *as*, *m.* submarine fire.

और्वेश *aurvaśa*, *as*, *i*, *am*, an Adhyāya or Anuvāka containing the word Urvaśi.

Aurvaśeya, *as*, *m.* an epithet of Agastya, the son of Urvaśi.

औलपि *aulapi*, *ayas*, *m.* pl. (a patronymic fr. *ulapa*), *N.* of a warrior-tribe.

Aulapin, *inas*, *m.* pl., *N.* of a school.

Aulapiya, *as*, *m.* a prince of the Aulapis.

औलान *aulāna*, Ved. a reservoir for water (?), a sacrificial oblation (?).

औलूक *aulūka*, *am*, *n.* (fr. *ulūka*), a number of owls.

Aulūkyā, a patronymic from Ulūka; (*as*), *m.* a follower of the Vaiśeshika doctrine; ('like an owl'; this etymology, and perhaps the epithet itself, owes its origin to controversial animosity.) — *Aulūkyadarśana*, *am*, *n.* *N.* of the system of these philosophers treated of in the Sarvadarśana-sangraha.

औलूल *aulūkhala*, *as*, *i*, *am* (fr. *ulūkhala*), coming from a mortar; ground or pounded in a mortar.

औलव्य *aulvanya*, *am*, *n.* excess, superabundance.

औवणक *auveṇaka*, *am*, *n.*, *N.* of a song (Gītaka).

औशन *ausāna* or *ausānasa*, *as*, *i*, *am*, originating from Uśanas, peculiar to him; (*as*, *i*), *m.* f. a patronymic from Uśanas; (*am*), *n.* (scil. *sāstra*) the law-book of Uśanas; *N.* of an Upa-purāṇa; *N.* of a Tirtha.

औशिज *auśija*, *as*, *i*, *am* (fr. *uśij*), Ved. desirous, zealous, wishing; a patronymic of Kakshīvat and others; (*as*), *m.*, *N.* of a Muni.

औशीनर *auśinara*, *as*, *i*, *m.* f. a prince of the Uśīnara; (*i*), f. the wife of Purūravas.

Auśinari, *is*, *m.* a prince of the Uśīnara.

औशीर *auśira*, *as*, *am*, *m.* n. ('made of Uśira'), the stick which serves as a handle to the cow's tail used as a fan or chowri; the cow's tail used as a fan, the chowri; (*am*), *n.* a bed, used also as a seat; a seat, a chair or stool; the root of a fragrant grass, *Andropogon Muricatum*; an unguent, made of Uśira.

Auśirikā, f. the shoot (of a plant); a basin, a bowl.

औषण *auṣaṇa*, *am*, *n.* (fr. *uṣaṇa*), pungency; black pepper.

औषदश्वि *auṣadaśvi*, *is*, *m.* (fr. *oṣadaśva*), a patronymic of Vasumat.

औषध *auśadha*, *as*, *i*, *am* (fr. *oṣadhi*), consisting of herbs; (*am*), *n.* a herb, herbs collectively; herbs used in medicine, a medicament, a drug, a medicine in general; a vessel for herbs; a mineral. — *Auśadhāvali* ('*dha-āv*'), f. a medical work composed by Prānakṛishna.

Auśadhī, *is* or *i*, f. a herb, a plant, a medicinal herb, an annual or deciduous plant, as grass &c.; a plant in general, = *oṣadhī*, q. v.; (*i*), f., *N.* of a goddess. — *Auśadhī-pati*, *is*, *m.* an epithet of the Soma, lord of the plants.

Auśadhī-kṛt, cl. 8. P. A. -*karoti*, -*kurute*, -*kar-tum*, to reduce to a medicament.

Auśadhīya, *as*, *i*, *am*, medicinal, consisting of herbs, herby.

औषर *auṣhara* or *auṣharaka*, *am*, *n.* (fr. *ūṣhara*), fossil salt; iron stone.

औषस *auṣhasa*, *as*, *i*, *am* (fr. *uṣhas*), relating to dawn, early, matutinal; (*i*), f. day-break; morning.

Auṣhasya, *as*, *ā*, *am*, sacred to Ushas or the dawn.

Auṣhika, *as*, *i*, *am* (fr. 2. *uṣhā*), walking out at day-break; early, matutinal, &c., with the dawn.

औषिज *auṣhija* or *auṣhija*, desirous &c.; = *auśija* above.

औष्ट्र *auṣṭra*, *as*, *i*, *am* (fr. *uṣṭra*), derived from or relating to a camel; abounding in camels; (*am*), *n.* the camel genus or species, camel-nature.

Auṣṭraka, *as*, *i*, *am*, coming or derived from a camel; (*am*), *n.* a herd or multitude of camels.

Auṣṭraratha, *as*, *i*, *am* (fr. *uṣṭra-ratha*), belonging to a carriage drawn by camels.

Auṣṭrākṣhi, *is*, *m.* (fr. *uṣṭra + akṣha*), epithet of a teacher.

Auṣṭrika, *as*, *i*, *am*, coming from or relating to a camel.

औष्ठ *auṣṭha*, *as*, *i*, *am* (fr. *oṣṭha*), lip-shaped.

औष्णिह *auṣṇihā*, *as*, *i*, *am*, Ved. in the Uṣṇih metre.

औष्णिक *auṣṇika*, perhaps a wrong reading for *auṣṇīṣha*, = *uṣṇīṣhīn*.

औष्ण्य *auṣṇya*, *am*, *n.* (fr. *uṣṇa*) or *auṣhmya*, *am*, *n.* (fr. *uṣhman*), heat, warmth; burning.

क

क 1. *ka*, the first consonant of the alphabet, and the first of the guttural letters, corresponding in sound to *k* in *keep* or *king*. — *Ka-kāra*, *as*, *m.* the letter or sound *ka*. — *Kakāra-varga*, *as*, *m.* the guttural consonants collectively.

क 2. *ka*, *kas*, *kā*, *kim*, interrog. pron. (see *kim* and 2. *kad*, and cf. the following words in which the interrogative base *ka* appears, *katama*, *katara*, *kati*, *katham*, *kadā*, *karhī*, *kā*, &c.), who? which? what? In its declension *ka* follows the pronoun *tad* (Gram. 223) except in nom. acc. sing. neut., where *kim* has taken the place of *kad* or *kat* in classical Sanskrit; but the old form *kad* is found in the Veda.

The interrogative sentence introduced by *ka* is often terminated by *iti* (e. g. *kasya sa putra iti kathayātām*, let it be said, 'whose son is he?'), but *iti* may be omitted and the sentence lose its direct interrogative character (e. g. *kasya sa putro na jñāyate*, it is not known whose son he is). *Ka* with or without *as*, 'to be', may express 'how is it possible that?' 'what power have I, you, they, &c.?' (e. g. *ke mama dhanvino'nye*, what can the other archers do against me? *ke āvām paritrātum*, what power have we to rescue you?). *Ka* is often connected with a demonstrative pron. (e. g. *ko 'yam āyāti*, who comes here?) or with the potential (e. g. *ko Hariṃ nindet*, who will blame Hari?). *Ka* is sometimes repeated (e. g. *kaḥ ko 'tra*, who is there? *kān kān*, whom? whom? i. e. which of them? cf. Gram. 53. a), and the repetition is often due to a kind of attraction (e. g. *keśhām kim sāstram adhyayanīyam*, which book is to be read by whom? Gram. 836. a). When *kim* is connected with the inst. c. of a noun or with the indecl. participle it may express 'what is gained by doing so, &c.?' (e. g. *nirujāḥ kim auśhadhāt*, what is the use of medicine to the healthy? *kim vilambena*, what is gained by delay? *kim bahunā*, what is the use of more words? *kim pauruṣaḥ hatvā suptam*, what manliness is there in killing one asleep?).

Ka is often followed by the particles *iva*, *u*, *nāma*, *nu*, *vā*, *vid*, some of which serve merely to generalize the interrogation (e.g. *kim tva etad*, what can this be? *ka u śravat*, who can possibly hear? *ko nāma jānāti*, who indeed knows? *ko vā ayam*, who is this? *kim nu kāryam*, what is to be done? *ko vā devād anyah*, who possibly other than a god? *kasya vid hṛdayam nāsti*, of what person is there no heart?).

Ka is occasionally used alone as an indefinite pronoun, especially in negative sentences (e.g. *na kasya ko vallabhaḥ*, no one is a favourite of any one; *nānyo jānāti kaḥ*, no one else knows; *katham sa ghātayati kaḥ*, how does he kill any one? More usually, however, *ka* is only made indefinite when connected with the particles *ca*, *āna*, *cid*, *vā*, and *api*, in which case *ka* may sometimes be preceded by the relative *ya* (e.g. *ye ke ca*, any persons whatsoever; *yaśyat kasyaś ca devatāyat*, to any deity whatsoever; *yāni kani ca mitrāni*, any friends whatsoever; *yat kiñca*, whatever). The particle *āna*, being composed of *ca* and *na*, properly gives a negative force to the pronoun (e.g. *yasmād Indrād rīte kiñcāna*, without which Indra there is nothing), but the negative sense is generally dropped (e.g. *kaścāna*, any one; *na kaścāna*, no one), and a relative is sometimes connected with it (e.g. *yat kiñcāna*, anything whatsoever). Examples of *cid* with the interrogative are common; *vā* and *api* are not so common, but the latter is often found in classical Sanskrit (e.g. *kaścid*, any one; *kecid*, some; *na kaścid*, no one; *na kiñcid api*, nothing whatsoever; *yaḥ kaścid*, any one whatsoever; *kecit*—*kecit*, some—others; *yāmin kaśmin vā deśe*, in any country whatsoever; *na ko 'pi*, no one; *na kimapi*, nothing whatever).

Ka may sometimes be used, like २. *kad*, at the beginning of a compound. See *ka-pūya*, &c.

क ३. *ka*, *as*, *m*, the Who? the Inexplicable, the Unknown. By a forced and erroneous interpretation of the interrogative pronoun occurring in a hymn of the Rīg-veda (X. 121. *kaśmat devāya havishā vidhema*, what god shall we worship with oblations?) the word *ka* is applied as a name to any chief god or object of worship, as Prajāpati, Brahmā, Viṣṇu; air or wind; the sun; the mind; the soul; Yama; Kāma-deva, the god of love; fire; a peacock; a N. of Dakṣa (a clever or dexterous man?); a knot, joint; the king of the birds; a prince in general; the body; time; wealth, property; sound; light, splendor.

क ४. *ka*, *am*, *n*, (also regarded as ind.), happiness, joy, pleasure; water; the head, hair; a head of hair. (Perhaps this word has arisen from a far-fetched etymology of the word *nāka*, 'pleasure', i. e. *na-a-ka*, 'not-not-pleasure'.) — *Ka-ja*, *as*, *ā*, *am*, produced in or by water, watery, aquatic; (*am*), *n*, a lotus. — *Kā-da*, *as*, *m*, 'giving water', a cloud.

Kam, ind. See १. *kam*, *s*, *v*.

क ५. *ka*, a Taddhita affix much used in forming adjectives. It may also be added to nouns to express diminution, deterioration, or similarity (e.g. *putraka*, a little son; *aśvaka*, a bad horse or like a horse).

कम्प *kamya*, *as*, *ā*, *am*, or *kamyu*, *us*, *us*, *u* (fr. १. *kam*), happy, prosperous; according to other authorities also written *kamya* or *kamyu* or *kaṃva*.

कवूल *kaṃvūla* or *kaṃvūla*, *am*, *n*, N. of the eighth Yoga, = Arabic *قبول*.

कण्ठ *kaṇṭha*, *as*, *am*, *m*, *n*. = *kaṇṭha*, *q*, *v*.

कम् *kaṃs*, cl. २. *A*. *kaṃste*, -*situm*, to go; to command; to destroy. See *kas*.

कंस *kaṇsa*, *as*, *am*, *m*, *n*. (said to be fr. rt. २. *kam*; according to others fr. the last), a vessel made of metal, a drinking vessel, a cup, a goblet (a noun ending in *as* followed by *kaṇsa* in a compound does not change its final, e.g. *ayas-kaṇsa*, *payas-*

kaṇsa, &c.); a particular measure; a metal, tutanag or white copper, brass, bell-metal; cf. *kaṇsāsthī* and *kāṇsa*; (*as*), *m*, N. of a king of Mathurā, son of Ugra-sena and cousin of the Devaki who was mother of Kṛṣṇa, (Ugra-sena being brother of Devaka, who was father of Devaki.) He is usually called the uncle, but was really a cousin of Kṛṣṇa, and became his implacable enemy because it had been prophesied to him that he would be killed by a child of Devaki (Viṣh. Pur. p. 493); as the foe of the deity he is identified with the Asura Kālanemi; and, as he was ultimately slain by Kṛṣṇa, the latter receives epithets like *Kaṇsa-jit*, the conqueror of Kaṇsa, &c.; (*ā*), *f*. N. of a daughter of Ugra-sena and sister of Kaṇsa. — *Kaṇsa-kāra*, *as*, *i*, *m*, *f*. a worker in pewter or white brass, a bell-founder, considered as an intermediate caste. — *Kaṇsa-jit*, *t*, *m*, an epithet of Kṛṣṇa, the conqueror of Kaṇsa. — *Kaṇsa-banij*, *k*, *m*, a brazier or seller of brass vessels. — *Kaṇsa-badha*, *as*, *m*, the slaying of Kṛṣṇa; title of a comedy of Śeṣha-Kṛṣṇa. — *Kaṇsa-mākṣhika*, *am*, *n*, a metallic substance in large grains, a sort of pyrites. — *Kaṇsa-yajña*, *as*, *m*, a particular sacrifice. — *Kaṇsa-vatī*, *f*, N. of a daughter of Ugra-sena and sister of Kaṇsa and Kaṇsā. — *Kaṇsa-han*, *ā*, *m*, an epithet of Kṛṣṇa, the destroyer of Kaṇsa. — *Kaṇsa-hanana*, *am*, *n*, the slaying of Kaṇsa. — *Kaṇsārāt* ('*sa-ar*'), *is*, or *kaṇsāri* ('*sa-arī*'), *is*, *m*, epithet of Kṛṣṇa, the enemy of Kaṇsa. — *Kaṇsāsthī* ('*sa-as*'), *ś*, *n*, tutanag, white copper, any alloy of tin and copper. — *Kaṇsodbhava* ('*sa-ud*'), *f*, a fragrant earth.

Kaṇsaka, *am*, *n*, a mineral substance, a salt of iron used as an application to the eyes.

Kaṇsika, *as*, *i*, *am*, made of bell-metal &c.

Kaṇsiya, *as*, *ā*, *am*, fit for or relating to a cup; (*am*), *n*, bell-metal.

कसार *kaṃ-sāra*, *as*, *ā*, *am*, Ved. (rice) the grain of which hardens in the centre.

कक् *kak*, cl. १. *A*. *kakate*, *śakake*, *kakitum*, to be unsteady; to be proud; to be thirsty; [cf. Lat. *vacillo* for *quacillo*.]

ककजाकृत *kakajā-kṛta*, *as*, *ā*, *am*, Ved. mutilated, torn to pieces.

ककन्द *kakanda*, *as*, *m*, gold; N. of a king.

ककर *kakara*, *as*, *m*, Ved. a kind of bird.

ककर्दु *kakardu*, *us*, *m*, (?), Ved. destruction of enemies.

ककाटिका *kakāṭikā*, *f*, Ved. a part of the back of the human head, (enumerated together with *mastishka*, *lalāṭa*, and *kapāla*.)

ककुञ्जल *kaṇujala*, *as*, *m*, the bird Cātaka; [cf. *kaṇijala*.]

ककासल *kakutsala*, *as*, *m*, Ved. an expression of endearment applied to a child (?).

ककुद् *kakud*, *t*, *f*, a peak or summit (culmen); chief, head; any projecting corner; the hump on the shoulders of the Indian bull; a horn; an ensign or symbol of royalty, as the white parasol &c.; N. of a daughter of Dakṣa and wife of Dharmā. (According to native grammarians *kakud* is the form which must be substituted for *kakuda* at the end of compounds, e.g. *tri-kakud*, three-peaked.) — *Kakut-etha*, *as*, *m*, N. of a grandson of Ikṣvāku and son of Śaśāda, said to be so called because in a battle he stood on the hump of Indra, who had been changed into a bull; according to the Rāmāyaṇa he is a son of Bhagīratha. — *Kakud-mat* or *kakum-mat*, *ān*, *atī*, *at*, running high (as a wave); furnished with a hump; (*ān*), *m*, a mountain; a buffalo with a hump on his shoulders; N. of a medicinal plant; (*tī*), *f*, the hip and loins; N. of a metre; [cf. Lat. *cacumen* and *culmen* for *crucum*.] — *Kakudmī-kanya*, *f*, a river ('mountain-daughter'). — *Kakud-mīn*, *i*, *inī*, *ś*, peaked, humped; (*mī*), *m*, a mountain; a buffalo with a hump on his shoulders; an epithet of Viṣṇu;

N. of a prince of the Ānartas; (*inī*), *f*, N. of a river. — *Kakudruma*, *as*, *m*, (for *kakud-druma*?), N. of a jackal in the Pañcatantra. — *Kakud-vat*, *ān*, *m*, a buffalo with a hump on his shoulders; (*tī*), *f*, N. of the wife of Pradyumna.

Kakuda, *as*, *am*, *m*, *n*, the summit of a mountain; chief, pre-eminent; the hump on the shoulders of the Indian bull; a species of serpent; an ensign or symbol of royalty, as the white parasol, &c. — *Kakuda-kātyāyana*, *as*, *m*, N. of a Brāhman who was a violent adversary of Śākya-muni. — *Kakudāksha* ('*da-ak*'), *as*, *m*, N. of a man.

ककुन्दर *kakundara*, *am*, *n*, the cavities of the loins; (*kakudmatī-dara* ?; cf. *kakudmatī* and *kakundara*.)

ककुम्भ *kakubh*, *p*, *f*, (connected with *kakud*), a peak or summit (cacumen); space, region or quarter, as east, west, &c.; N. of a metre of three Pādas consisting of eight, twelve, and eight syllables respectively, so called because the second Pāda exceeds the others by four syllables; unornamented hair or the hair hanging down as a tail; a wreath of Campaka flowers; splendor, beauty; a Śāstra or sacred treatise; a Rāgini or personified mode of music; the personified quarter of the sky; a daughter of Dakṣa and wife of Dharmā.

Kakubha, *as*, *ā*, *am*, Ved. excelling, distinguished; (*as*), *m*, a kind of goblin or evil spirit; the tree Terminalia Arjuna; a part of a lute called the belly, a wooden vessel covered with leather placed under its neck to render the sound deeper, or a crooked piece of wood at the end of the lute; one of the Rāgas or personified musical modes; N. of a man; N. of a mountain; (*ā*), *f*, space, region, quarter; one of the Rāgini or female personifications of music. — *Kakubhādānī* ('*bhā-ad*'), *f*, 'food of the sky', a kind of fragrance or perfume; [cf. *nālī*.]

Kakuba, *as*, *ā*, *am*, Ved. eminent, excelling others, excellent; (*as*), *m*, Ved. a part of a carriage, perhaps the seat.

ककेरुक *kakeruka*, *as*, *m*, a worm in the stomach.

कक्क *kakk*, a various reading for *kakh*, *q*, *v*.

कक्कट *kakkaṭa*, *as*, *m*, Ved. a species of animal, perhaps a kind of bird.

ककुल *kakkula*, *as*, *m*, N. of a Bhikṣhu.

ककूल *kakkola*, *as*, *m*, N. of a plant bearing a berry, the inner part of which is a waxy and aromatic substance; (*am*), *n*, or *kakkolaka*, *am*, *n*, a perfume prepared from the berries of this plant.

ककुल *kakkvalla*, *as*, *m*, a patronymic of Guṇaṇḍra.

कक्ख *kakkh*, a various reading for *kakh*, *q*, *v*.

कक्खट *kakkhata*, *as*, *ā*, *am*, hard, solid; (*i*), *f*, chalk. — *Kakkhata-patraka*, *as*, *m*, the plant Corchorus Olitorius; (rope is made from its fibre.)

कक्ष *kaksha*, *as*, *m*, (said to be fr. rt. *kash*), a lurking or hiding-place; an inner recess, the interior of a forest; a forest of dead trees, a dry wood (the lair of wild beasts), grass, dry grass; a spreading creeper, a climbing plant; the armpit (as the most concealed part of the human body); the side or flank; the orbit of a planet or the circle anciently termed a deferent; sin; a buffalo; a gate; the Beleric Myrobalan or Terminalia Belerica; (*ā*), *f*, painful boils in the armpit, side, shoulder, &c.; an elephant's rope, the string round his neck, also his girth; a woman's girdle or zone; a surrounding wall, a wall; a place surrounded by walls; a court or court-yard; an enclosure; a secluded portion of an edifice; a private or inner chamber, the private apartment for women &c., a room in general; a particular part of a carriage;

resemblance, similarity; objection or reply in argument; emulation, rivalry, object of emulation; the jeweller's weight, the Reti; (as, ā), m. f. the end of the lower garment which, after the cloth is carried round the body, is brought up behind and tucked into the waistband; a border, lace; the scale or basin of a balance; (am), n. a star, a constellation (perhaps a wrong reading for riksha); (ās), m. pl., N. of a people. — *Kaksha-dhara*, am, n. the part of the body where the upper arm is connected with the shoulder, the shoulder-joint. — *Kaksha-pa*, as, m. one of the nine treasures of Kuvera; [cf. *kaśchapa*]. — *Kaksha-puṣṭa*, as, m. the armpit; title of a work on magic. — *Kaksha-ruhā*, f. a fragrant grass, Cyperus. — *Kaksha-sāya*, as, m. a dog; [cf. *kankasāya*]. — *Kaksha-sena*, as, m., N. of a Rājshri. — *Kaksha-sṭha*, as, ā, am, situated on the side, seated on the hip or flank. — *Kakshādhyāya* ('sha-adh'), as, m., N. of a part of a commentary by Bhḍhara on the Sūrya-siddhānta. — *Kakshāntara* ('sha-an'), am, n. the inner or private apartment. — *Kakshā-paṭa*, as, m. a cloth passed between the legs to cover the privities. — *Kakshā-puṣṭi*, as, m., N. of a physician; (wrong reading for *kakshapūṣṭi*?). — *Kakshāveśhaka*, as, m. (*kakshā + aveśhaka* fr. *it* *īksh* with *ava*), a guard of the inner or queen's apartments; keeper of a royal garden; a door-keeper; a poet; a debauchee; a player, a painter; warmth of feeling, strength of sentiment. — *Kakshī-kṛtā*, as, ā, am, assented, promised, (touching the armpit with the hand was perhaps a manner of affirming anything; cf. *uravī* *kṛ* under *urav*). — *Kakshothā* ('sha-uf'), f. a fragrant grass, Cyperus.

Kakshaka, as, m., N. of a Nāga.
Kakshatu, us, m., N. of a plant.
Kakshāya, nom. A. *kakshāyate*, -yitum, to wait for any one in a hidden place, lie in ambush; to intend anything wicked.
Kakshīvāt, ān, m. (fr. *kakshyā*), N. of a renowned Rishi, sometimes called Pajriya; he is the author of several hymns of the Rīg-veda, and is described in legends as a son of Uśij and Dirgha-tamas; (*antas*), m. pl. the family or the descendants of Kakshivāt.
Kakshēyū, us, m., N. of a son of Raudrāsya and Ghritāci.

Kakshya, as, ā, am, Ved. consisting of shrubs or dry grass; secret; (Sāy.) filling the girth, as a well-fed horse; (ā), f. the girth of an elephant or horse, consisting of rope or leather; a woman's girdle or zone; metaphorically the fingers (encircling the Soma cup); an upper garment, the border or lace of one; the enclosure of an edifice, i. e. either the wall &c. so enclosing it, or the court or chamber constituting the enclosure, the inner apartment of a palace; similarity; effort, exertion; a shrub yielding the black and red berry that serves as a jeweller's weight, the Reti or Ganja, Abrus Precatorius; (am), n. the cup or receptacle of a balance; a part of a carriage. — *Kakshya-pa*, as, ā, am, Ved. filling the girth (as a well-fed horse). — *Kakshyā-vat*, ān, āti, at, furnished with a girth. — *Kakshyāveśhaka*, as, m. — *kakshā-veśhaka*, q. v. — *Kakshyā-stotra*, am, n., N. of a hymn by Divākara-vatsa.

कख *kakh*, cl. 1. P. *kakhati*, -khitum, to laugh, laugh at or deride; Caus. P. *kakhayati*, -yitum, to cause to laugh; [cf. Lat. *cachinnare*; Gr. *καχάζω*, *καχάζω*.]

कख्या *kakhyā*, f. an enclosure, a division of a large building; (a wrong reading for *kakshyā*.)

कग *kag*, cl. 1. P. *kagati*, -gitum, to act, perform.

कङ्क *kank*, cl. 1. A. *kankate*, -kitum, to go; [cf. Hib. *cichet*, 'walking'; *cicatr*, 'a way, a road'; Lith. *kankū*; *ifs-kankū*, 'to come to.']

कङ्क *kanka*, as, m. a heron (a bird of prey?); a kind of mango; an epithet of Yama; N. of a king; a Vrishni; a son of Ugra-sena, a son of Sōra;

pl., N. of a people; a title of Yudhishtira (from his assuming the disguise of a Brāhma before king Virāṭa); a false or pretended Brāhma; a man of the second or military tribe (perhaps a man of that caste pretending to be a Brāhma); one of the eighteen divisions of the continent; the brother of Kasya; (ā), f. a sort of sandal; scent of the lotus; N. of a daughter of Ugra-sena and sister of Kanka. — *Kanka-āt*, t, t, t, Ved. collected into a heap resembling a heron. — *Kanka-tuṇḍa*, as, m., N. of a Rakshas. — *Kanka-troṭa*, as, or *kanka-troṭi*, as, m. a kind of fish, commonly *kānkilā*; Esox *Kankila*. — *Kanka-pattra*, am, n. a heron's feather fixed on an arrow; (as, ā, am), furnished with the feathers of a heron; (as), m. an arrow furnished with heron's feathers. — *Kankapattin*, i, ī, t, furnished with heron's feathers. — *Kanka-parvan*, ā, m., N. of a serpent. — *Kanka-mālā*, f. a kind of musical instrument; beating time by clapping the hands. — *Kankamukha*, as, i, am, shaped like a heron's mouth; (as, am), m. n. a pair of tongs, a sort of forceps. — *Kanka-satru*, us, m. the plant *Desmodium Gangeticum*. — *Kanka-sāya*, as, m. a dog (sleeping like a heron).

कङ्कट *kankatā* or *kankatāka*, as, m. (said to be fr. *rt. kank*), mail, defensive armour; an iron hook to goad an elephant.

कङ्कटरी *kankatērī*, f. turmeric.

कङ्कण *kankana*, as, am, m. n. (said to be fr. *rt. kas*), a bracelet, an ornament of the wrist (used also as a weapon); a string or ribbon tied round the wrist; an ornament round the foot of an elephant; any ornament or trinket; a crest; (i), f. a small bell or tinkling ornament; an ornament furnished with bells: see *kinkini*; [cf. Lith. *kankala-s*]. — *Kankana-pura*, am, n., N. of a town, called from *Kankana-varsha*. — *Kankana-priya*, as, m., N. of a servant of Siva. — *Kankana-bhūshana*, as, ā, am, adorned with tinkling ornaments. — *Kankana-maṇi*, f. the jewel in a bracelet. — *Kankana-varsha*, as, m., N. of an alchemist; epithet of the king Kshemagupta.

Kankanin, i, ī, t, ornamented with a bracelet.
Kankanikā, f. an ornament furnished with bells; a string tied round the wrist.

कङ्कत *kankata*, as, i, am, m. f. n. or *kankatikā*, f. a comb, a hair-comb; (as), m. a tree; (according to Sāy.) a poisonous animal, a slightly venomous reptile (mentioned in a verse of Rīg-veda I. 191, used as a mystical spell against poison).

Kankatiya, ās, m. pl., N. of a family.

कङ्कर *kankara*, as, i, am, vile, bad; (am), n. buttermilk mixed with water; a high number, = 100 niyutas.

कङ्करोल *kankarola*, as, m. the plant *Alan-gium Hexapetalum*. See *nikotaka*.

कङ्कलोद्य *kankalodya*, am, n. a kind of drug, = *alkalodya*.

कङ्काल *kankāla*, as, am, m. n. a skeleton; [cf. Mod. Gr. *κῶκαλον*]. — *Kankāla-ketu*, us, m., N. of a Dānava. — *Kankāla-bhairava-tantra*, am, n., N. of a Tantra. — *Kankālamālīn*, i, m, an epithet of Siva, whose necklace is formed of bones.

कङ्कालय *kankālaya* or *kalkālaya*, as, m., N. of an author.

कङ्कु *kanku*, us, m. = *kangu*, N. of a son of Ugra-sena and brother of Kasya.

कङ्कुष *kankushtha*, as, m. a medicinal earth, described as of two colours, one of a silvery and one of a gold colour, or one of a light and one of a dark yellow.

कङ्कुष *kankūsha*, (?) Atharva-veda IX. 8, 2.

कङ्कर *kankeru*, us, m. a kind of crow.

कङ्कल *kānkella*, as, m. the tree *Jonesia Asoka*; a kind of pot-herb, *Chenopodium Esculentum*.
Kānkellī, ts, m. *Jonesia Asoka*.

कङ्कोल *kankola*, as, m. a king of the Nagas; N. of the author of a hymn called *Gaṇapatyārādhanā*.

कङ्क *kankha*, am, n. enjoyment, fruition; (perhaps a combination of *ka* and *kha*.)

कङ्कु *kangu*, us, f. or *kangunī*, f. a kind of Panic seed, *Panicum Italicum*; several varieties of it are cultivated and form articles of food for the poor. — *Kangunī-pattrā*, f. a kind of grass, = *panyāndhā*.

कङ्गुल *kangula*, as, m. the hand; [cf. *angulī*.]

कच *kaś*, cl. 1. A. *kaśate*, *kaśate*, *kaśitum*, to bind; to shine; P. *kaśati*, to sound, cry; [cf. *kaś*; cf. also Hib. *cacht*, 'a strait, a narrow place; bonds, fetters.']

Kaca, as, m. the hair (especially of the head); a cicatrix, a dry or healed sore, a scar; a binding, band; the hem of a garment; a cloud; N. of a son of Brihaspati; N. of a place; (ā), f. a female elephant; beauty, brilliancy; [cf. *a-kaśa*, *ut-kaśa*, &c.]. — *Kaca-pa*, as, m. 'cloud-drinker'; grass; a leaf; (am), n. a vessel for vegetables; a leaf of a vegetable (?). — *Kaca-paksha* or *kaca-pāśa*, as, m. thick or ornamented hair. — *Kaca-māla*, as, m. smoke; (perhaps a wrong reading for *khatamāla*!). — *Kaca-ripu-phalā*, f., N. of a tree; see *samī*. — *Kaca-hasta*, as, m. thick or ornamented hair, a beautiful head of hair. — *Kacā-kaśi*, ind. hair against hair, pulling each other's hair. — *Kacāśīta* ('ca-aś'), as, ā, am, having long or dishevelled hair. — *Kacāmōda* ('ca-ām'), am, n. a fragrant ointment for the hair.

कचङ्गल *kačangana*, am, n. a free market, a place of sale paying no duty or custom; [cf. *karāṅgana*, *angana*, and *angana*.]

कचङ्गल *kačangala*, am, n. the ocean; N. of a region.

कचाकु *kačaku*, us, us, u, ill-disposed, wicked; intolerable, difficult to be borne; difficult to be attained; (us), m. a snake.

काचदुर *kačātura*, as, m. a gallinule. See *dātyūha*.

कचु *kaču*, us, f. an esculent root, *Arum Colocasia* and other kinds, many of which are cultivated for food. See *kačēvī*.

कचेल *kačela*, am, n. a string or cover containing and keeping together the leaves of a manuscript; (perhaps a various reading for *kācana*.)

कचट *kačāṭa*, am, n. an aquatic plant, = *jalahippali*.

कचर *kačāra* (*kač-āra*), as, ā, am, dirty, foul; spoiled, spoiled by dirt; vile, wicked, bad; (am), n. buttermilk diluted with water; [cf. *kankara*, *kačura*, &c.].

काचिद् *kač-id* (= *kač-id*). See under 2. *kač*.

कक्ष *kačṣa*, as, am, m. n. (in the first sense a Prakṛit form for *kaksha*; cf. *kačṣatikā*), the hem or end of a lower garment tucked into the girdle or waistband; (according to some m. f. n. in the next senses, according to others only m.) a bank or any ground bordering on water, as the margin of a river, lake, tank, &c.; a mound or causeway, watery soil, marshy ground, a marsh, a morass, low or flat land skirting mountains; N. of several places; (ā), m. pl. the people inhabiting them; (as), m. a part of a boat; a particular part of a tortoise; a tree, the timber of which is used for making furniture &c., *Cedrela Toona* or common *Tūn*; another tree, *Hibiscus Populneoides*; (ā), f. a cricket; the plant *Lycopodium Imbricatum*; see *vārāhī*. — *Kačṣa-*

deśa, as, m., N. of a place. — *Kaṭṭha-pa*, as, m. a turtle, a tortoise (as inhabiting marshy places); a tumour on the palate; an apparatus used in the distillation of spirituous liquor; a flat kind of still; an attitude in wrestling; the tree Cedrela Toona; one of the nine nidhis or treasures of Kuvera; N. of a Nāga; a son of Viśvā-mitra; N. of a country; (i), f. a female tortoise or a small species of tortoise; a cutaneous disease, wart or blotch; a kind of lute, also the lute of Sarasvatī (so named from being similar in shape to the tortoise). — *Kaṭṭha-pa-deśa*, as, m., N. of a place. — *Kaṭṭha-bhū*, ūs, f. marshy ground, a swamp, a morass. — *Kaṭṭha-ruḥā*, f. a kind of grass, Dūrvā, Agrostis Linearis, Panicum Dactylon. — *Kaṭṭha-vihāra*, as, m., N. of a marshy region. — *Kaṭṭhānta* ('cha-an'), as, m. the border of a lake or stream. — *Kaṭṭhesvara* ('cha-iś'), as, m., N. of a town.

Kaṭṭhāṭikā or *kaṭṭhāṭikā* or *kaṭṭhāṭi*, f. the end or hem of a lower garment or cloth gathered up behind and tucked into the waistband.

Kaṭṭhapikā, f. a pimple, a blotch or wart; a wart accompanying gonorrhoea.

Kaṭṭhara, ās, m. pl., N. of a people.

Kaṭṭhotikā, f. = *kaṭṭhāṭikā*, q. v.

कञ्जिय *kañjiya*, ās, m. pl., N. of a people; (various readings have *kañsha* and *kañcha*.)

कञ्जु *kañju*, us, or *kañchū*, ūs, f. (said to be fr. rt. *kash*), itch, formation of watery pustules on the hands &c., scab. (The form *kañchū* is the older and more correct form.) — *Kañchū-ghnī*, f. the plant Trichosanthes Dioeca; another plant, = *hapuyābheda*. — *Kañchū-matī*, f. the plant Carpopogon Pruriens, said to cause itching on being applied to the skin.

Kañchura, as, ā, am, scabby, itchy; unchaste, libidinous; (ā), f. the plant Alhagi Maurorum; a species of Curcuma; the plant Carpopogon Pruriens.

Kañchora, am, n. a kind of Curcuma.

कषी *kaśī*, f. a plant with an esculent root (Arum Colocasia) cultivated for food.

कज् *kaj*, cl. 1. P. *kajati*, -jitum, to be happy; to be confused with joy, pride or sorrow; to grow, (in the last sense a Sautra root.)

कज *ka-ja*. See under 4. *ka*.

कजिङ्ग *kajinga*, ās, m. pl., N. of a people.

कज्जल *kajjala*, as, m. (in the first sense from *kad-jala*), a cloud; (am), n. lampblack, considered as a collyrium and applied to the eyelashes or eyelids medicinally or as an ornament, also sulphuret of lead or antimony so used; (ā, i), f. the fish Cyprinus Atratus, or any kind peculiar to stagnant waters, whence the name; (i), f. sulphuret of mercury, Æthiops mineral; ink. — *Kajjala-dhruva*, as, m. a lamp. — *Kajjala-roṭaka*, as, am, m. n. the wooden stand or tripod on which a lamp is placed, a candlestick. — *Kajjali-tirtha*, am, n., N. of a Tirtha.

Kajjalita, as, ā, am, covered with lampblack or with a collyrium prepared from it.

कज्जल *kajjala*, am, n. lampblack, especially considered as an application to the eyes; [cf. *kajjala*.]

कञ्च *kañc*, cl. 1. A. *kañcate*, *śakañce*, *kañcētum*, to bind; to shine; [cf. *kañc* and *kāñc*.]

कञ्चट *kañcaṭa*, as, m. the aquatic plant Commelina Salicifolia and C. Bengalensis.

Kañcaṭa, as, m. the plant Commelina Bengalensis.

कञ्चार *kañcāra*, as, m. the sun.

कञ्चिका *kañcīkā*, f. a small boil; the branch of a bamboo.

कञ्चुक *kañcuka*, as, m. (fr. rt. *kañc*?), a dress fitting close to the upper part of the body; armour, mail; a bodice, jacket; the skin of a snake; cloth, clothes; a kind of drawers or short breeches; a strap

of leather; the cast-off skin of a snake; (i), f., N. of a plant.

Kañcukālu, us, m. a snake.

Kañcukita, as, ā, am, furnished with armour or mail.

Kañcukin, i, inī, i, furnished with armour or mail; (i), m. an attendant on or overseer of the women's apartments, a chamberlain; a libidinous man, a debauchee, one addicted to women; a serpent; N. of several plants, Agallochum, barley, Cicer Arietinum. — *Kañcuki-reṭaka*, au, m. du. the chamberlain and the forester.

Kañculikā, f. a bodice or jacket.

Kañcūla, as, am, m. n. an article of female dress, perhaps a bodice.

कञ्ज *kañ-ja*, as, m. (fr. *kañ* = head), the hair; (fr. *kañ* = water), an epithet of Brahmā; (am), n. a lotus; the Amṛita or food of the immortals; (as, ā, am), produced in or from water; (in composition *kañja* may follow or precede the term compounded with it, e.g. *kañja-vadana* or *vaṇa-kañja*, a lotus-face.) — *Kañja-ja*, as, m. an epithet of Brahmā (born from a lotus). — *Kañja-nābha*, as, m. an epithet of Viṣṇu.

कञ्जक *kañjaka*, as, m. a kind of bird, Gracula Religiosa.

Kañjana, as, m. the bird Gracula Religiosa, the bird of Kandarpa; N. of Kandarpa, the deity of love.

Kañjala, as, m., N. of the bird Gracula Religiosa.

कञ्जर *kañjara*, as, m. the belly; an elephant; the sun; an epithet of Brahmā.

Kañjāra, as, m. (said to be fr. rt. *kañj*), a peacock; the belly; an elephant; a Muni or holy sage, an hermit; the sun; an epithet of Brahmā; also = *vyañjana* (?).

कञ्जण *kañjāṇa*, as or am, m. or n. (?), N. of a place.

कञ्जिका *kañjikā*, f. the plant Siphonanthus Indica.

कट 1. *kaṭ* or *kaṇṭ*, cl. 1. P. *kaṭati* or *kaṇṭati*, -ṭitum, to go.

कट 2. *kaṭ*, cl. 1. P. *kaṭati*, *śakāṭa*, *kaṭi-tum*, to rain; surround; to encompass, to cover or screen.

Kaṭa, as, m. a twist of straw or grass, a straw mat; a screen of straw; the hip; the hollow above the hip or the loins; the hip and loins; the temples of an elephant; a particular throw of the dice in hazard; (at the end of some compounds) much, excessive (but in the words *avakaṭa*, *utkaṭa*, *prakaṭa*, and *sankaṭa* considered as an affix); N. of a Rakshas; a corpse; a hearse, a bier, a bed &c. used for conveying a dead body; a place where dead bodies are burnt or buried, a place of sepulture; a time or season; excess, superabundance; the plant Saccharum Sara; an annual plant; grass; a thin piece of wood, a plank; (am), n. (considered as an affix at the end of compounds), dust of flowers; (i), f. long pepper; (as, i, am), an agent in any action. — *Kaṭa-khādaka*, as, ā, am, eating much, one who eats voraciously; (as), m. a jackal; a crow; a glass vessel, a tumbler or bowl. — *Kaṭa-ghoṣha*, as, m., N. of a region in the east of India. — *Kaṭa-nagara*, N. of a place in the East. — *Kaṭa-pallikūñcīkā*, f. a straw hut (?). — *Kaṭa-palvala*, N. of a place in the East. — *Kaṭa-pūṭana*, as, m. a kind of demon (a Kshatriya not performing his duties is born after his death as such a goblin); a kind of Preta or inhabitant of the lower regions; see *pūṭana* and *andhapūṭana*. — *Kaṭa-prū*, ūs, m. a worm; one who gambles or plays with dice; an epithet of Śiva or Mahādeva; a Rakshas, an imp or goblin; a kind of demi-god, one of the class of Vidyādhara. — *Kaṭa-protha*, as, m. the buttocks. — *Kaṭa-bhanga*, as, m. gleaming, plucking or gathering corn with the hands; the destruction of a prince; royal misfortune, as depose, defeat, &c. — *Kaṭa-bhī*, f., N. of several plants, Cardiospermum Halicacabum (an annual plant);

Clitoria Ternatea = *aparājita*; N. of a tree. — *Kaṭa-mālinī*, f. wine or any vinous liquor. — *Kaṭam-bhara*, as, m. the plant Bignonia Indica; another plant, = *kaṭabhī*; (ā), f. several plants, Poederia Tetida; a medicinal plant, Kaṭukī; a sort of cucumber, Cucumis Madraspatanus; Boerhavia Diffusa, Aletris Hyacinthoides; hog-weed; a female elephant; red arsenic. — *Kaṭa-vraṇa*, as, m. 'wounding in the hips,' a N. of Bhīma-sena. — *Kaṭa-sarkarā*, f. a fragment of a mat broken off, or of straw; the plant Guilandina Bonducella; [cf. *kaṭa-karañja*.] — *Kaṭa-sṭhala*, am, n. the hip and loins, an elephant's temples. — *Kaṭāksha* ('ta-ak'), as, m. a glance or side look, a leer. — *Kaṭāksha-kshetra*, N. of a place. — *Kaṭāksha-muṣhṭa*, as, ā, am, caught by a glance. — *Kaṭāksha-viśikha*, as, m. an arrow-like look of love. — *Kaṭākshāveksṣhaṇa* ('sha-av'), am, n. casting lewd or amorous glances, ogling. — *Kaṭāgni* ('ta-ag'), i, m. a fire kept up with dry grass or straw; the straw placed round a criminal who is to be burnt.

Kaṭaka, as, am, m. n. a string; a ring placed as an ornament upon an elephant's tusk; a bracelet of gold or of shell &c.; a zone; the link of a chain; a mat; the side or ridge of a hill or mountain; table land; a circle, a wheel, an army, a camp; a royal metropolis, a city or town, a village, a house or dwelling; N. of the capital of Orissa (Cuttack); sea-salt.

Kaṭakin, i, m. a mountain.

Kaṭasi, f. a cemetery.

Kaṭāyana, am, n. the plant Andropogon Muricatus.

Kaṭi, i, f. the hip. See below.

Kaṭin, i, inī, i, matted, screened; having handsome loins &c.; (i), m. an elephant.

कटक *kaṭaka*. See above

कटकट *kaṭakaṭa*, as, m. an epithet of Śiva. See *kaṭankaṭa*.

कटकटा *kaṭakaṭa*, an onomatopoeic word supposed to represent the noise of rubbing together.

Kaṭakaṭāpaya, nom. P. *kaṭakaṭāpayaṭi*, -yitum, to rub together, utter a creaking or grating noise.

कटकोल *kaṭakola*, as, m. a spitting-vessel.

कटकुट *kaṭankaṭa*, as, m. an epithet of Śiva or Gaṇeśa; [cf. *kaṭakaṭa*, *kaṭāṅka*.]

कटकुटेरी *kaṭankaṭeri*, f. turmeric; yellow saunders; [cf. *dāru-haridrā*.]

कटन *kaṭana*, am, n. roof or thatch of a house.

कटम्ब *kaṭamba*, as, m. (said to be fr. rt. 2. *kaṭ*), a kind of musical instrument; an arrow.

कटम्बरा *kaṭambarā*, f. a medicinal plant, See *kaṭu-rohiṇī*.

कटाकु *kaṭaku*, us, m. a bird.

कटाक्ष *kaṭāksha*. See under *kaṭa* above.

कटाटङ्क *kaṭāṅka*, as, m. an epithet of Śiva. See *kaṭankaṭa*.

कटार *kaṭāra*, as, m. a libidinous man, a lecher.

कटाह *kaṭāha*, as, m. (according to the Schol. m. f. n.), a frying-pan, a boiler or a frying-vessel of a semispherical shape and with handles; a shallow boiler for oil or butter; a turtle's shell; a well; a winnowing basket; a hill of earth; hell, the infernal regions; a young female buffalo whose horns are just appearing; a dvīpa or division of the known continent, so called, (perhaps the Katai of the Muhammadans or China.)

Kaṭāhaka, am, n. a pan, a pot.

कटि *kaṭi*, is, or *kaṭi*, f. (fr. rt. 2. *kaṭ*?), the hip; the buttocks; an elephant's cheek; (i), f. long pepper. — *Kaṭi-kushṭha*, am, n. leprosy of the hip. — *Kaṭi-kūpa*, as, m. the hollow above the hip, the loins. — *Kaṭi-taṭa*, am, n. the loins, the hip. — *Kaṭi-tra*, am, n. anything to protect the hips; a cloth tied

round the loins; a zone; an ornament of small bells worn round the loins; armour for the hip or loins. — *Kaṭi-deśa*, *as*, *m*. the loins. — *Kaṭi-protha* or *kaṭi-protha*, *as*, *m*. the buttocks; [cf. *kaṭa-protha*.] — *Kaṭi-mālikā*, *f*. a woman's zone. — *Kaṭi-rohaka*, *as*, *m*. the rider of an elephant who sits upon the hinder parts of the elephant, as distinct from the driver or the person sitting upon the loins. — *Kaṭi-sirshaka*, *as*, *m*. the hip (as projecting like a head); the hip and loins or the hollow above the hip. — *Kaṭi-srīṣṭhaka*, *f*. a girdle of small bells. — *Kaṭi-sūtra*, *am*, *n*. a female zone or waistband.

Kaṭikā, *f*. the hip.
Kaṭira, *as*, *am*, *m*. n. the cavity of the loins or the iliac region; (*as*), *m*. Mons Veneris; a cave; (*am*), *n*. a hip.

Kaṭiraka, *am*, *n*. the posteriors.

कटिलक *kaṭillaka*, *as*, *m*. a species of the balsam apple, *Momordica Charantia*; [cf. *kaṭhillaka*.]

कटीतल *kaṭitala*, *as*, *m*. a crooked sword; a sabre or scymitar; [cf. *kaṭitula*.]

कटु *kaṭu*, *us*, *us* or *vi*, *u* (said to be fr. rt. *kaṭ*), pungent, acrid, sharp (one of the six kinds of flavour); pungent, stimulating (smell); strong-scented, ill-smelling; bitter, caustic (words); displeasing, disagreeable; fierce, impetuous, hot; envious; (*us*), *m*. pungency, acerbity (as a flavour); the plants *Michelia Champaca*, *Trichosanthes Dioeca*, camphor, &c.; (*us*), *f*. various plants, = *kaṭu-rohinī*, a medicinal plant; *Sinapis Ramosa*; (*vi*), *f*. N. of a plant; (*u*), *n*. an improper action, an act which ought not to have been done; blaming, reviling, scandal. — *Kaṭu-kanda*, *as*, *am*, *m*. n. ginger, the fresh root or the plant; garlic; the plant *Hyperanthera Moringa*. — *Kaṭu-karanja*, *as*, *m*. the plant *Guilandina Bonducella*. — *Kaṭu-kiṭa* or *kaṭukiṭaka*, *as*, *m*. a gnat or mosquito. — *Kaṭu-kvāna*, *as*, *m*. a species of chicken, *Parra Jacana* or *Goniis* (making a sharp or piercing noise). — *Kaṭu-granthi*, *i*, *n*. dried ginger; the root of long pepper. — *Kaṭu-cātvarjātaka*, *am*, *n*. an aggregate of four acid substances, as of cardamoms, the bark and leaves of *Laurus Cassia* and of black pepper. — *Kaṭu-śhāda*, *as*, *m*. N. of a tree with pungent leaves; [cf. *tagara*.] — *Kaṭu-ja*, *as*, *ā*, *am*, prepared from acid substances, as a kind of drink. — *Kaṭu-tikṭika*, *as*, *m*. the plants *Gentiana Cheryta* and *Cannabis Sativa*; (*ā*), *f*. N. of a plant. — *Kaṭu-tuṇḍikā* and *kaṭu-tuṇḍi*, *f*. N. of a plant. — *tikṭa-tuṇḍi*, commonly *kaṭutarāṭ*. — *Kaṭu-tumbi*, *f*. a kind of bitter gourd. — *Kaṭu-traya*, *am*, *n*. the aggregate of three black substances or spices, ginger, black and long pepper. — *Kaṭu-dalā*, *f*. N. of a plant, = *karkāṭi*. — *Kaṭu-nṣhplāva*, *as*, *m*. grain not inundated. — *Kaṭu-patira*, *as*, *m*. the medicinal plant *Oldenlandia Biflora*, and of another plant *Sitārjaka*. — *Kaṭu-patrikā*, *f*. N. of a tree, = *kāri*. — *Kaṭu-padra*, *N*. of a place. — *Kaṭu-pāka*, *as*, *ā*, *am*, or *kaṭu-pākin*, *i*, *īnī*, *t*, producing acid humors in digestion. — *Kaṭu-phala*, *as*, *m*. a sort of cucumber, *Trichosanthes Dioeca*. — *Kaṭu-badāri*, *f*. N. of a plant and of a village called from this plant. — *Kaṭu-bhanga*, *as*, *m*. dried ginger. — *Kaṭu-bhadra*, *am*, *n*. dried ginger, or ginger in general. — *Kaṭu-maijariṭikā*, *f*. the plant *Achyranthes Aspera*. — *Kaṭu-moda*, *am*, *n*. a certain perfume. — *Kaṭu-rava*, *as*, *m*. a frog. — *Kaṭu-rohinī*, *f*. the medicinal plant *Helleborus Niger*. — *Kaṭu-vārtāki*, *f*. a variety of *Solanum*. — *Kaṭu-vipāka*, *as*, *ā*, *am*, producing acid humors in digestion. — *Kaṭu-vijā*, *f*. long pepper. — *Kaṭu-śringāla*, *am*, *n*. N. of a vegetable. — *Kaṭu-sneha*, *as*, *m*. the mustard-seed plant, *Sinapis Dichotoma*. — *Kaṭulkaṭa* (*tu-ut*), *as*, *m*. ginger. — *Kaṭulkaṭaka*, *am*, *n*. dry ginger. — *Kaṭuphala*, *as*, *m*. (for *kaṭu-ph*), a small tree found in the north-west of Hindūstan, the bark and seeds of which are used in medicine, and as aromatics; the fruit also is eaten; the common name is *Kāyaphal*; (*ā*), *f*. N. of several plants, as of *Gmelina Arborea* and different kinds of

Solanum, = *devadālī* and *mrigervāru*. — *Kaṭu-anga*, *as*, *m*. the tree *Calosantes Indica*; an epithet of *Dillpa*.

Kaṭuka, *as*, *ā*, *am*, sharp, pungent, bitter, fierce, impetuous, hot; (*as*), *m*. pungency, acerbity; N. of several plants, *Trichosanthes Dioeca*, a fragrant kind of grass; gigantic swallow wort, *Calotropis Gigantea*; a plant the bark and seed of which have an acrid and bitter taste, and are used in medicine for worms, dysentery, &c., *Wrightia Antidysenterica*; *Sinapis Dichotoma* or *Ramosa*; N. of a man; (*ā*), *f*. N. of several plants, = *kaṭvi* and *kaṭu-rohinī*; *Areca Fufel* or *Catechu*; *Ruellia Longifolia*; (*i*), *f*. = *kaṭu-rohinī*; (*am*), *n*. pungency, acerbity (at the end of compounds in a bad sense, e.g. *dadhi-kaṭukam*, bad coagulated milk); a compound of pungent substances, as black pepper, long pepper, dry ginger. — *Kaṭuka-traya*, *am*, *n*. an aggregate of three pungent substances, as black pepper, long pepper, and ginger. — *Kaṭuka-tva*, *am*, *n*. pungency. — *Kaṭuka-phala*, *am*, *n*. N. of a perfume prepared from the berries of the plant *Kakkola*. — *Kaṭuka-bhākshin*, *i*, *m*. N. of a man. — *Kaṭuka-rohinī*, *f*. = *kaṭu-rohinī*. — *Kaṭuka-vallī*, *f*. = *kaṭvi*. — *Kaṭukālābu* (*ka-aḷ*), *us*, *m*. a kind of bitter gourd, *Trichosanthes Dioeca*.

कटुकता *kaṭunkatā*, *f*. rough manners.

कटुर *kaṭura*, *am*, *n*. buttermilk mixed with water, = *takra*; [cf. *kankara*, *kaḍāra*, *kaṭvara*, *kaḍara*, *kaḍvara*.]

कटरग्राम *kaṭeraka-grāma*, *as*, *m*. N. of a village.

कटोदक *kaṭodaka*, *am*, *n*. (fr. *kaṭa* = *karta* = *garta* + *udaka*), water for a funeral libation, a funeral rite.

कटोरा *kaṭorā*, *f*. a shallow cup.

कटोल *kaṭola*, *as*, *m*. (said to be fr. rt. *kaṭ*), a pungent flavour; a man of an inferior and degraded tribe, a *Caṇḍāla*, a *Pariah*, &c.; (*as*, *ā*, *am*), pungent. — *Kaṭola-vijā*, *f*. a kind of lute played by the common people or *Caṇḍālas*.

कट्टार *kaṭṭāra*, *as*, *m*. a weapon, a dagger.

कट्टर *kaṭṭara*, *as*, *ā*, *am*, despised; (*am*), *n*. the skim or whey of curds; buttermilk with water; a sauce, condiment; [cf. *kankara*, *kaḍāra*, *kaṭvara*, *kaḍara*, *kaḍvara*.]

कट्टाङ्ग *kaṭvāṅga*, a wrong reading for *khaṭvāṅga*, *q. v*.

कट *kaṭh*, *cl*. 1. *P. kaṭhati*, -*ṭhitum*, to live in distress.

कठ *kaṭha*, *as*, *m*. N. of a sage, a pupil of *Vaiśampāyana* and founder of a branch of the *Yajurveda*, called after him; a *Brāhman*; a note or simple sound; (*ās*), *m*. pl. the followers or pupils of *Kaṭha*; (*i*), *f*. a female follower of *Kaṭha*; the wife of a *Brāhman*. — *Kaṭha-kālāpāḥ*, the schools of *Kaṭha* and *Kālāpin*. — *Kaṭha-kāuthumāḥ*, the schools of *Kaṭha* and *Kuthumin*. — *Kaṭha-dhūrta*, *as*, *m*. a *Brāhman* skilled in the *Kaṭha* branch of the *Yajurveda*. — *Kaṭha-vallī* or *kaṭhavally-upanishad*, *t*, or *kaṭha-sruti*, *is*, or *kaṭhupanishad* (*ṭha-up*), *t*, *f*. N. of an *Upanishad* consisting of two *Adhyāyas* of three *Vallī* each. — *Kaṭha-sākhā*, *f*. a branch of the *Yajurveda*; also of the *Rig-veda* (?). — *Kaṭha-sātha*, *as*, *m*. N. of a man; *Kaṭhasāthin*, *inas*, *m*. pl. N. of a school. — *Kaṭha-śrottriya*, *as*, *m*. a *Brāhman* who has studied the *Kaṭha* branch of the *Yajurveda*. — *Kaṭhādhyāpaka* (*ṭha-adh*), *as*, *m*. a teacher of the *Kaṭha* branch of the *Yajurveda*. — *Kaṭhapanishad-bhāṣhya-tikā*, *f*. a commentary by *Anantānanda* on a *Kaṭhapanishadbhāṣhya*. — *Kaṭhapanishadbhāṣhyatikā-vivaraṇa*, *am*, *n*. a commentary by *Vyāsātirtha* on the last.

कठमर्दे *kaṭhamarda*, *as*, *m*. an epithet of *Siva*; (fr. *kaṭha*, distress? *marda*, dissipating.)

कठर *kaṭhara*, *as*, *ā*, *am*, hard; [cf. *kaṭhina* and *kaṭhōra*.]

कठस्थ *kaṭhalya* or *kaṭhalla*, *as* or *am*, *m*. or *n*. (?), gravel.

कठाकु *kaṭhāku*, *us*, *m*. (said to be fr. rt. *kaṭh*), a bird (or more probably a particular bird).

कठाहक *kaṭhāhaka*, *as*, *m*. a gallinule. See *dātyūha*.

कठिका *kaṭhikā*, *f*. chalk; the plant commonly called *Tulasī*; [cf. *kaṭhīni* and *kaṭhīnjara*.]

कठिन्नर *kaṭhīnjara*, *as*, *m*. the tree *Ocymum Sanctum*, commonly *Tulasī*.

कठिन *kaṭhina*, *as*, *ā*, *am* (said to be fr. rt. *kaṭh*), hard, stiff (opposed to *mridu*); inflexible; violent, as pain; (*as*), *m*. a thick; (*ā*), *f*. crystallized sugar, a sweetmeat made with refined sugar; (*i*), *f*. chalk; (*am*), *n*. an earthen vessel for cooking (according to some also *f*.); [cf. *Lat. catinum*; Gr. *καθινος*.] — *Kaṭhina-tā*, *f*. or *kaṭhina-tva*, *am*, *n*. hardness, firmness; severity; difficulty, obscurity. — *Kaṭhina-prīṣṭha* or *kaṭhina-prīṣṭhaka*, *as*, *m*. a tortoise. — *Kaṭhina-hrīdaya* or *kaṭhina-ṭitta*, *as*, *ā*, *am*, hard-hearted, cruel, unkind. — *Kaṭhinaṇṭah-karaṇa* (*na-an*), *as*, *ā*, *am*, harsh, cruel, severe.

Kaṭhīnikā, *f*. chalk.

Kaṭhīni-bhūta, *as*, *ā*, *am*, hardened, indurated.

कठिष्ठ *kaṭhilla*, *as*, *m*. the plant *Momordica Charantia*.

Kaṭhīllaka, *as*, *m*. the plant *Momordica Charantia*; *Ocymum Sanctum* [cf. *kaṭhīnjara*]; *Boerhavia Diffusa*.

कठेर *kaṭhēra*, *as*, *m*. (said to be fr. rt. *kaṭh*), a needy or distressed man, a pauper.

कठेरणि *kaṭheraṇi*, *is*, *m*. N. of a man; (*ayaḥ*), *m*. pl. the descendants of this man.

कठेरु *kaṭheru*, *us*, *m*. N. of *Kuvera* (?).

कठोर *kaṭhōra*, *as*, *ā*, *am* (said to be fr. rt. *kaṭh*), hard, solid, stiff; offering resistance; sharp, piercing; severe, cruel, hard-hearted; full, complete, full-grown; full (as the moon); [cf. *kaṭhina*.] — *Kaṭhōra-giri-māhātmya*, *am*, *n*. a portion of the *Brahmaṇḍa-Purāṇa*. — *Kaṭhōra-tā*, *f*. or *kaṭhōra-tva*, *am*, *n*. hardness, firmness; severity, rigour.

Kaṭhōla, *as*, *ā*, *am*, resisting, hard, &c., = *kaṭhōra*.

कड *kaḍ*, *cl*. 1. *P. kaḍati*, -*ḍitum*, to be confused or disturbed by pleasure or pain, to be elated or intoxicated; *cl*. 6. *P. kaḍati*, to consume; *cl*. 10. *P. kaḍayati*, -*yitum*, to break off a part, to tear, to separate or detach; to remove the chaff or husk of grain &c.; to preserve; [cf. *kaṇḍ*.]

Kaḍa, *as*, *ā*, *am* (said to be fr. preceding), dumb, hoarse; ignorant, stupid; [cf. *jaḍa*.] — *Kaḍar-kara* or *kaḍar-gara*, *as*, *m*. straw, the stalks of various sorts of pulse &c. (rendering hoarse). — *Kaḍankariya* or *kaḍankariya* or *kaḍangariya*, *as*, *ā*, *am*, to be fed with straw.

कडक *kaḍaka*, *am*, *n*. sea-salt obtained by evaporation.

कडङ्ग *kaḍaṅga*, *as*, *m*. (fr. rt. *kaḍ*?), a spirituous liquor, a kind of rum.

कडत *kaḍatra*, *am*, *n*. (said to be fr. rt. *gaḍ*), a kind of vessel or receptacle. See *kalatra*.

कडन्दिका *kaḍandikā*, *f*. science, = *kalan-dikā*, *kalindikā*.

कडम्ब *kaḍamba*, *as*, *m*. (said to be fr. rt. *kaḍ*), the end or point; the stalk of a pot-herb; (*i*), *f*. the pot-herb *Convolvulus Repens*. See *kalamba*.

कडार *kaḍāra*, *as*, *i*, *am* (said to be fr. rt. *gaḍ*), tawny; (*as*), *m*. tawny (the colour); a servant.

कडितुल *kaḍitula*, as, m. a sword, a scymitar, a sacrificial knife; [cf. *kaṣi-tala*.]

कड़ *kaḍḍ*, cl. 1. P. *kaḍḍati*, -*ḍitum*, to be hard, rough; to be harsh or severe.

करा *kaṛ*, cl. 1. P. *kaṛati*, *ḥakāṇa*, *kaṇi-śhyati*, *akanṣi* or *akāṇi*, *kaṇṣtum*, to become small; to sound, cry as in distress; to go or approach: Caus. *kāṇayati*, -*yitum*, aor. *aḥikāṇat* and *aḥikāṇat*, to sigh, sound; cl. 10. P. *kāṇayati*, -*yitum*, to wink; to close the eye with the lids or lashes.

Kaṇita, am, n. crying out with pain.

करा *kaṛa*, as, m. (said to be fr. rt. *kaṇ*; according to others related to *kanā*, *kaṇṣhṭha*, *kaṇiyas*, *kaṇyā*, in all of which the notion of smallness prevails), a grain, a single seed; a grain or particle of dust; flake (of snow); a drop of water; a spark of fire, the spark or facet of a gem; an ear of corn; an atom, a minute particle; small, minute; (*ā*), f. a kind of fly, commonly *kumirāpokā*; long pepper; cummin seed; (*i*), f. a drop, an atom; the plant *Premna Spinosa* or *Longifolia*; a kind of corn; see *kanikā*. — *Kaṇa-guggulu*, us, m., N. of a plant; [cf. *gandharāja*, *svarṇakarna*, and others.] — *Kaṇa-jira*, as, m. a white kind of cummin seed. — *Kaṇa-jiraka*, am, n. small cummin seed. — *Kaṇa-bhāksha*, as, m. 'eating atoms or grains' (?), i.e. living on minute particles of food; a nickname of the philosopher *Kaṇāda*. — *Kaṇa-bhāksha*, as, m. a kind of bird; [cf. *bhāṛiṣa*, *syāmacātaka*, *śaṣīra*.] — *Kaṇa-bhākshaṇa*, am, n. the eating of grains. — *Kaṇa-bhuj*, k, m. nickname of *Kaṇāda*; see *kaṇa-bhāksha*. — *Kaṇa-lābha*, as, m. a whirlpool. — *Kaṇa-śas*, ind. in small parts, in minute particles. — *Kaṇāṇna* ('*ṇa-an*'), as, ā, am, one whose food consists of grains. — *Kaṇāṇna-tā*, f. the state of one who is made to feed on grains (of rice).

Kaṇika, as, m. a grain, an ear of corn; the meal of parched wheat, the heart of wheat (commonly *suji* or *semoule*); a small particle, as a crystal &c.; an enemy; N. of a purificatory ceremony, viz. whirling round lamps at sacrificial rites [cf. *nirājana*]; N. of a minister of king *Dhṛita-rāshṭra*; (*ā*), f. a drop, an atom, a small particle; small, minute; the plant *Premna Spinosa* or *Longifolia*; a kind of corn or rice.

Kaṇiśa, as, am, m. n. an ear or spike of corn.

Kaṇiśhṭha, as, ā, am [cf. *kaṇiśhṭha*], the smallest, the most minute.

Kaṇika, as, ā, am, small, diminutive.

Kaṇiyas, ān, asi, as, very small; young, younger; [cf. *kaṇiyas*.]

कराण *kaṇaṇa*, as, m. a kind of spear or lance; (various readings have *kaṇaya* and *kanaya*.)

कराभ *kaṇabha*, as, m. a kind of fly with a sting; [cf. *kaṇā*.]

कराटीन *kaṇāṭina* or *kaṇāṭira* or *kaṇāṭiraka*, as, m. a wagtail.

कराड *kaṇāḍa*, as, m., N. of a celebrated sage, considered as the author of the *Vaiśeshika* philosophy, a branch of the *Nyāya*. He is also called *Kāśyapa*, and considered as a *Devarshi*; the nicknames *kaṇa-bhāksha* and *kaṇa-bhuj* refer to the etymology of this name *kaṇa-āda*, 'eating atoms or grains'; a goldsmith; [cf. *kalāḍa*.]

कणित *kaṇita*. See under *kaṇ*.

कणीचि *kaṇiṣi*, is, and *kaṇiṣi*, f. a sound; a tree (*pallavin*); a creeper in flower; the plant *Abrus Precatorius*; a cart; [cf. *kaṇiṣi*.]

कणकय *kaṇukaya*, nom. P. (connected with *rt. kaṇ*), Ved. to desire to utter words of blame or censure.

कणे *kaṇe*, ind. a particle expressing the satisfying of a desire. — *Kaṇe-hatya*, ind. (rt. *han*),

satiating one's self (e.g. *kaṇe-hatya payaḥ pibati*, he drinks milk till he is satiated.)

कणे *kaṇera*, as, m., N. of a tree, *Cascaria Ovata* [cf. *kaṇikāra*]; (*ā*), f. a she-elephant; a courtesan.

Kaṇeru, us, m., N. of a tree; f. a she-elephant; a courtesan.

करा *kaṇ*, cl. 1. P. *kaṇati*, -*ṭitum*, to go, to move.

कराक *kaṇṭaka*, as, am, m. n. (fr. rt. *kaṇ* ?), a thorn; anything pointed, the point of a pin or needle, a prickle, sting; a fish-bone; a finger-nail [cf. *kara-kaṇṭaka*]; the erection of the hair of the body in thrilling emotions, horripilation; any troublesome seditious person who is, as it were, a thorn to the state and an enemy of order and good government, a paltry foe (*kshudra-śatru*); a sharp stinging pain, symptom of a disease; a vexing or injurious speech; any annoyance or source of vexation; a term in the *Nyāya* philosophy implying refutation of argument, detection of error, &c.; impediment, obstacle; the first, fourth, seventh, and tenth lunar mansion; (*as*), m., N. of a barber; N. of the horse of *Sākya-muni* (a wrong form for *kaṇṭhaka*); N. of an *Agrahāra*; (according to lexicographers also) a bamboo; a workshop, a manufactory; fault, defect; N. of *Makara* or the marine monster, the symbol of *Kāma-deva*; (*i*), f. a species of *Solanum*. (*Kaṇṭaka* takes the form *kaṇṭa* at the beginning of some compounds and in *kaṇṭala*, *kaṇṭālu*, *kaṇṭin*; cf. Gr. *κεντός*, *κεν-ρός*, *κεν-ρπος*). — *Kaṇṭaka-druma*, as, m. a tree with thorns, a thorn bush, the *Sālmali* or silk-cotton tree, *Bombax Heptaphyllum*. — *Kaṇṭaka-prāvṛitā*, f. the plant *Aloe Perfoliata*. — *Kaṇṭaka-phala*, as, m. the *Jaka* or bread-fruit tree, *Artocarpus Integrifolia*; another plant, *Ruellia Longifolia* (commonly called *Go-kshura*); the castor-oil tree; the *Datura*; the term is applicable to any plant the fruit of which is invested with a hairy or thorny coat; [cf. *kaṇṭaki-phala*]. — *Kaṇṭaka-bhuj*, k, m. a camel ('eating thorns'). — *Kaṇṭaka-mardana*, as, i, am, treading down thorns; suppressing disturbances, annoyances, &c.; (*am*), n. the act of beating or treading down thorns; suppressing disturbances &c. — *Kaṇṭaka-yukta*, as, ā, am, having thorns, thorny. — *Kaṇṭaka-vṛintāki*, f. the plant *Solanum Jacquinii*, a species of nightshade with thorny leaves. — *Kaṇṭaka-śreṇī*, f. the *Solanum Jacquinii*; a porcupine. — *Kaṇṭaka-sṭhālī*, f. N. of a region. — *Kaṇṭakā-hhya* ('*ka-ākhya*'), as, m. the plant *Trapa Bispinosa*. — *Kaṇṭakāgāra* ('*ka-ag*'), as, m. a kind of lizard; a porcupine. — *Kaṇṭakāśana* ('*ka-aś*'), as, m. the camel (eating thorns, thistles, &c.; cf. *kaṇṭaka-bhuj*). — *Kaṇṭakāśhṭhila* ('*ka-aśh*'), as, m. a kind of fish, having many bones. — *Kaṇṭaki-kāri*, f., Ved. working in thorns. — *Kaṇṭaki-druma*, as, m. *Acacia Catechu*. — *Kaṇṭaki-phala* = *kaṇṭaki-phala*. — *Kaṇṭa-kuraṇṭa*, as, m. = *jhūṇī*, *Barleria Cristata*. — *Kaṇṭakodddharana* ('*ka-aṭ*'), am, n. weeding, extracting thorns &c.; removing annoyances; extirpating thieves, rogues, &c., or all national and public nuisances. — *Kaṇṭa-tanu*, f. a species of *Solanum*. — *Kaṇṭa-dalā*, f. the plant *Pandanus Odoratissimus*. — *Kaṇṭa-pattra*, as, m. the plant *Flacourtia Sapida*. — *Kaṇṭa-pattra-phalā*, f. N. of a plant, = *brahmadaṇḍī*. — *Kaṇṭa-pāṭa* = *kaṇṭa-pattra*. — *Kaṇṭa-phala*, as, m., N. of several plants, = *gokshura*; bread-fruit tree, *Datura Fastuosa*, = *latākaraṇi* = *tejakkhala* (?); *Ricinus Communis*; (*ā*), f. = *devadālilātā*. — *Kaṇṭa-vallī*, f. = *śrīvallī-vriksha*. — *Kaṇṭa-vriksha*, as, m. = *tejakphala-vriksha*. — *Kaṇṭa-phala*, as, m. = *kaṇṭa-phala*. — *Kaṇṭartagalā* ('*ṭa-ār*'), f. the plant *Barleria Cærulea*. — *Kaṇṭakeya* ('*ṭa-āḥ*'), am, n. the tuberos root of the lotus.

Kaṇṭakāra, as, m., N. of a plant; (*i*), f., N. of several plants, *Solanum Jacquinii*; *Bombax Heptaphyllum*, the silk-cotton tree; *Flacourtia Sapida*.

Kaṇṭakārikā, f. *Solanum Jacquinii*; also the fruit of this plant.

Kaṇṭakāla, as, m. = *kaṇṭaka-phala*, q. v.

Kaṇṭakāluka, as, m. *Hedysarum Alhagi*.

Kaṇṭakita, as, ā, am, thorny; covered with erect hairs.

Kaṇṭakin, i, inī, i, thorny, prickly; vexatious, annoying; (*i*), m., N. of several thorny plants, *Acacia Catechu*; *Vanguiera Spinosa*; *Ruellia Longifolia*; *Zizyphus Jujuba*, bamboo; a fish; (*nī*), f., N. of several plants, *Solanum Jacquinii*, red amaranth. — *Kaṇṭaki-ja*, as, ā, am, produced from a fish; produced by the *Mimosa* tree. — *Kaṇṭaki-phala*, as, m. the Indian bread-fruit tree or *Jaka*; see *kaṇṭaka-phala*. — *Kaṇṭaki-latā*, f. a gourd.

Kaṇṭakila, as, m. a thorny kind of bamboo, *Bambusa Spinosa*.

Kaṇṭala, as, m. the plant *Mimosa Arabica*; generally *Vāvala*, a tree yielding a species of Gum Arabic; the branches are prickly, whence the name.

Kaṇṭālu, us, m., N. of different plants; *Solanum Jacquinii*; another species of *Solanum*; a bamboo.

Kaṇṭin, i, m., N. of several plants, *Achyranthes Aspera*; *Acacia Catechu*; *Ruellia Longifolia*.

कराड *kaṇṭh*, cl. 1. P. A., 10. P. *kaṇṭhati*, -*te*, -*ṭhitum*, *kaṇṭhayati*, -*yitum*, to mourn; to long for; [cf. *utkaṇṭh*; cf. also Gr. *πένθος*, *πόθος*; Lat. *patior*.]

कराड *kaṇṭha*, as, am, m. n. (said to be fr. *rt. kaṇ*), the throat, the neck (e.g. *ākaṇṭha-tripta*, filled up to the throat, quite satiated); the voice (e.g. *sanna-kaṇṭhena*, with broken voice); sound, especially guttural sound; the neck (of a pitcher or other vessel); the opening of the womb; metaphorically a bud on a stalk; immediate proximity; the space of an inch from the edge of the hole in which sacrificial fire is deposited; the tree *Vanguiera Spinosa*; N. of a *Maharshi*; (*i*), f. neck, throat; a rope or leather round the neck of a horse; a necklace, a collar; [cf. *adhara-kaṇṭha*, *ut-kaṇṭhā*; cf. also Lat. *collum*?]. — *Kaṇṭha-kubja*, as, m. a kind of fever. — *Kaṇṭha-kubja-pratikāra*, as, m. the cure of the preceding disease. — *Kaṇṭha-kūṇikā*, f. the *Vipā* or Indian lute. — *Kaṇṭha-ga*, as, ā, am, reaching or extending to the throat. — *Kaṇṭha-gata*, as, ā, am, being at or in the throat; approaching or reaching the throat. — *Kaṇṭha-taṭa*, as, am, m. n. the side of the neck. — *Kaṇṭha-talāśikā* ('*ṭa-aś*'), f. the leather or rope passing round the neck of a horse. — *Kaṇṭha-daghna*, as, i, am, reaching to the neck. — *Kaṇṭha-dhāna*, ās, m. pl., N. of a people. — *Kaṇṭha-nidāka*, as, m. *Falco Cheela*; a kite. — *Kaṇṭha-nilaka*, as, m. a torch, a whisp of lighted straw &c. (= *ulka*, commonly *masāla*). — *Kaṇṭha-panḍita*, as, m., N. of a poet. — *Kaṇṭha-pāsaka*, as, m. a halter; a rope passing round an elephant's neck. — *Kaṇṭha-bandha*, as, m. a rope tied round an elephant's neck. — *Kaṇṭha-bhūṣhā*, f. a collar or short necklace. — *Kaṇṭha-maṇi*, is, m. a jewel worn on the throat, a dear or beloved object. — *Kaṇṭha-rava*, as, m., N. of an author; N. of a certain medical writer. — *Kaṇṭha-lagna*, as, ā, am, fastened or suspended round the throat; clinging to, embracing. — *Kaṇṭha-latā*, f. a collar; a horse's halter. — *Kaṇṭha-varṭin*, i, inī, i, being in the throat; [cf. *kaṇṭha-gata*]. — *Kaṇṭha-sālūka*, am, n. a hard tumour in the throat. — *Kaṇṭha-sundī*, f. swelling of the tonsils. — *Kaṇṭha-śośha*, as, m. drying the throat; fruitless exostulation. — *Kaṇṭha-śruty-upanishad*, t, f., N. of an *Upanishad* belonging to the *Atharva-veda*. — *Kaṇṭha-sajjana*, am, n. hanging on or round the throat. — *Kaṇṭha-sātra*, am, n. a kind of embrace. — *Kaṇṭha-sṭha*, as, ā, am, sticking in the throat; being in or upon the throat; guttural; being in the mouth ready to be repeated by rote, learnt and ready to be recited. — *Kaṇṭhagata* ('*ṭha-ag*'), as, ā, am, come to the throat (as the breath or soul of a dying person). — *Kaṇṭhāgni* ('*ṭha-ag*'), is, m. a bird (digesting in the throat or gizzard). — *Kaṇṭhā-*

bharāṇa (°*tha-ābh*°), *am*, n. a neck-ornament, a necklace; a shorter *N.* of the work called *Sarasvatī-kāṇṭhābharaṇa*. — *Kāṇṭhābharaṇa-darpaṇa*, *as*, m. a commentary of Rāmasiṅha-deva on the last. — *Kāṇṭhābharaṇa-mārjana*, a commentary by Hari-nātha on the same work. — *Kāṇṭhāvasakta* (°*tha-as*°), *as*, *ā*, *am*, clinging to the neck, embracing. — *Kāṇṭhī-rava*, *as*, m. a lion (roaring from the throat); an elephant in rut; a pigeon; (i), f. the plant *Gendarussa Vulgaris*. — *Kāṇṭhe-kāla*, *as*, m. an epithet of Śiva ('blue on the neck'). — *Kāṇṭhe-viḍha*, *as*, m., *N.* of a man. — *Kāṇṭhe-svara-tirtha* (°*tha-iṣ*°), *N.* of a Tirtha. — *Kāṇṭhokta* (°*tha-uk*°), *am*, n. personal testimony.

Kāṇṭhaka, *as*, m., *N.* of a horse of Śākya-muni; [cf. *kaṇṭhaka*.]

Kāṇṭhataḥ, *ind.* from the throat, with distinct words, explicitly.

Kāṇṭhikā, f. a necklace of one string or row.

Kāṇṭhīm, i, ī, ī, belonging to the throat.

Kāṇṭhya, *as*, *ā*, *am*, being at or in the throat; suitable to the throat; belonging to the throat, pronounced from the throat, guttural; (according to a Prāśākyha the guttural letters are *a*, *h*, and the *Jihvāmūliya*: according to Pāṇini *a*, *h*, *kh*, *g*, *gh*, *n*, and *ṣ*; according to Vopadeva also *e*). — *Kāṇṭhya-varṇa*, *as*, m. a guttural letter. — *Kāṇṭhya-svara*, *as*, m. a guttural vowel, i. e. *a* and *ā*.

काण्डल *kaṇḍhāla*, *as*, m. a boat, a ship; a hoe, a spade; war; an esculent root, *Arum Campanulatum*; a camel [cf. *kaṇḍakāśana* and *kaṇḍola*]; a churning-vessel; (*ā*), f. a churning-vessel.

काण्डिला, *as*, m. a camel; (*as*, *ā*), m. f. a churning-vessel.

काण्ड *kaṇḍ*, cl. 1. P. A. *kaṇḍati*, -*te*, -*ditum*, to be glad; cl. 10. P. *kaṇḍayati*, -*yitum*, to separate the chaff from the grain; to protect; [cf. *kaḍ*: cf. also Lith. *kāndu*, 'to bite'; Cambro-Brit. *cat*, 'a fragment'.]

काण्डना, *am*, n. threshing, separating the chaff from the grain in a mortar; that which is separated from the grain, chaff; (i), f. a wooden bowl or mortar in which the cleaning or threshing of grain is performed.

काण्डरा *kaṇḍarā*, f. a sinew (of which sixteen are considered to be in the human body); a principal vessel of the body, a large artery, vein, &c.

काण्डरीक *kaṇḍarika*, *as*, m., *N.* of a son of Kauśika.

काण्डानक *kaṇḍānaka*, *as*, m., *N.* of a servant of Śiva.

काण्डिका *kaṇḍikā*, f. a short section, the shortest subdivision in the arrangement of certain Vedic compositions, as in the White Yajur-veda; [cf. *kāṇḍu* and *kāṇḍikā*.]

काण्डु *kaṇḍu*, *us*, m. f. or usually *kaṇḍū*, *ūs*, f. (fr. rt. *kaṇḍ*), scratching; itching, the itch; (*us*), m., *N.* of a Rishi. — *Kaṇḍū-karī*, f. the plant *Mucuna Prurius*. — *Kaṇḍū-ghna*, *as*, m. the plant *Cathartocarpus* (*Cassia*) *Fistula*; white mustard. — *Kaṇḍumakā*, f. (*makā* = *makṣhikā* or *masaka*), a kind of insect with a poisonous bite. — *Kaṇḍu-mat*, *ān*, *atī*, *at*, scratching, itching. — *Kaṇḍo-ādī*, *ayas*, m. pl. the nominal verbs, in the list of which *kaṇḍayati* is the first.

काण्डुका, *as*, m., *N.* of a barber.

काण्डुरा, *as*, *ā*, *am*, scratching; (*as*), m. the plant *Momordica Charantia*, a species of reed; (*ā*), f. the plants *Mucuna Prurius* and *Aty-amlaparni*.

काण्डुति, *te*, f. scratching; itching, the itch.

काण्डुया, *nom.* P. A. *kaṇḍuyati*, -*te*, -*yitum*, to scratch, scrape, rub: Desid. *kaṇḍuyiyishati*.

काण्डुयत, *am*, *anti*, *at*, scratching, rubbing.

काण्डुयाना, *am*, n. scratching, scraping, rubbing, itching; (i), f. a brush for rubbing.

काण्डुयानका, *as*, i, *am*, scratching, scraping; (*us*), m. a tickler, one who tickles or scratches.

काण्डुयामना, *as*, *ā*, *am*, scratching.

काण्डुया, f. scratching, itching.

काण्डुयिता, *am*, n. scratching.

काण्डुयित्री, *tā*, *trī*, *tri*, scratching, a scratcher.

काण्डुरा, f. the plant *Mucuna Prurius*; 'what causes itching,' alluding to the irritating property of this plant.

काण्डुला, *as*, *ā*, *am*, having or feeling the itch, itchy; (*as*), m. an esculent root (*Arum Campanulatum*).

काण्डोल *kaṇḍola*, *as*, m. a basket for holding grain, made of bamboo or canes; a safe, any place in which provisions are kept; a camel; [cf. *kaṇṭhāla*; (i), f. the lute of the *Cāṇḍāla*; [cf. *kaṭola*, *gaṇḍola*.] — *Kaṇḍola-viṇā*, f. the lute of the *Cāṇḍāla*, a vulgar lute.

काण्डोला, *as*, m. a basket, a safe, a store-room.

काण्डोष *kaṇḍoṣa*, *as*, m. a caterpillar.

काण्व *kaṇva*, *as*, *ā*, *am* (said to be fr. rt. *kaṇ*), deaf; (*us*), m., Ved. a peculiar class of evil spirits, against whom charms are used; a praiser; *N.* of a renowned Rishi, author of several hymns of the *Rig-veda*; he is called a son of Ghora and is said to belong to the family of Angiras; (*ās*), m. pl. the family or descendants of Kaṇva; (besides the celebrated Rishi there occur a Kaṇva Nāṇshada, Kaṇva Śrāyasa, Kaṇva Kāśyapa, the founder of a Vedic school; a prince, son of Pratiṛatha and father of Medhātithi; a son of Apratiṛatha; a son of Ajāmīdha and father of Medhātithi; the author of a law-book; a grammarian.) The name *Kaṇva* was perhaps originally mythic, and afterwards transferred to a human family, as was the case with the name Angiras; (*am*), n. sin, evil. — *Kaṇva-jambhana*, *as*, i, *am*, Ved. consuming or destroying the evil spirits called Kaṇvas. — *Kaṇva-tama*, *as*, *ā*, *am*, Ved. very much like Kaṇva, very wise. — *Kaṇva-mat*, *ān*, *atī*, *at*, Ved. prepared after the manner of the Kaṇvas (as *Soma*); (Say.) united with praisers or with the Kaṇvas (as *Indra*). — *Kaṇva-val*, *ind.* like Kaṇva. — *Kaṇva-sakhi*, *ā*, m., Ved. a friend of the Kaṇvas, friendly disposed towards them. — *Kaṇva-hotṛ*, *tā*, m., Ved. one whose Hotṛi priest is a Kaṇva.

काण्वया, *nom.* A. *kaṇvā-yate*, -*yitum*, to do mischief; perhaps originally 'to act like a Kaṇva or evil spirit.'

कात *kata*, *as*, m. the clearing nut plant; see the following; *N.* of a Muni or saint. — *Kata-phala*, *as*, m. the clearing nut plant.

Kataka, *as*, m. the clearing nut plant, *Strychnos Potatorum*, (one of the seeds of this plant being rubbed upon the inside of the water-jars used in Bengal occasions a precipitation of the earthly particles diffused through the water and removes them.)

कतम *katama*, *as*, *ā*, *at* (superlative of 2. *ka*; declined as a pronom., Gram. 236), who or which of many? (e. g. *katamena pathā yātās te*, by which road have they gone?). *Katama* is often a mere strengthened substitute for *ka*, the superlative affix imparting emphasis. Hence it may occasionally be used for 'who or which of two?' (e. g. *tayoḥ katamaśmat*, to which of these two?). It may optionally be compounded with the word to which it refers (e. g. *katamaḥ Kaṭhaḥ* or *katama-kaṭhaḥ*, which *Kaṭha* out of many?). When followed by *ca* and preceded by *yatama* an indefinite expression is formed equivalent to 'any whosoever,' 'any whatsoever,' &c. (e. g. *yatamad eva katamad ca vidyāt*, he may know anything whatsoever). In negative sentences *katama* with *āna* or *katama* with *api* = not even one, none at all (e. g. *na katamaś-cānāḥ*, not even on a single day, on no day at all). In addition to the above uses *katama* is said to mean 'best,' 'excessively good-looking'; [cf. 3. *ka*.] — *Katamoraga* (°*ma-ur*°), *as*, m., *N.* of a man.

Katara, *as*, *ā*, *at* (comparative of 2. *ka*; declined

as a pronom., Gram. 236), who or which of two? whether of two? Analogously to *katama* above *katara* may occasionally be used to express 'who or which of many?' (e. g. *kataraśyām dīśi*, in which quarter?), and may optionally be compounded with the word to which it refers (e. g. *kataraḥ Kaṭhaḥ* or *katara-kaṭhaḥ*). In negative sentences *katara* with *āna* = neither of the two (e. g. *na kataras-cāna jigyē*, neither of the two was conquered; [cf. Gr. *κότερος*, *κότερος*; Goth. *hvathar*; Eng. *whether*; Lat. *uter*; Old Germ. *huedar*; Slav. *kotoryi*.])

Kataratas, *ind.* on which of the two sides?

1. *kati* (fr. 2. *ka*, declined in pl. only, Gram. 227. *a*, all the cases except the nom. voc. and acc. taking terminations, whereas the correlative *iti* has become fixed as an indeclinable adverb), how many? quot? several (e. g. *kati devāḥ*, how many gods? *kati vyāpādayati kati vā tādayati*, some he kills and some he strikes). In the sense of 'several,' 'some,' *kati* is generally followed by *cid* or *api* (e. g. *katicid ahāni*, for several or some days). *Kati* may be used as an adverb with *cid* in the sense of 'oftentimes,' 'much,' 'in many ways' (e. g. *katicit stutaḥ*, much or often praised). *Kati-kṛitva*, *ind.* how many times? *kati-viḍha*, *as*, *ā*, *am*, of how many kinds? *kati-śas*, how many at a time?

Katitha, *as*, i, *am*, to what place or stage or degree advanced? (the how-maniest?) with *cid* = advanced to such and such a point (e. g. *aḥam katithascid āsa*, I was so far advanced on to such and such a point).

Katidhā, *ind.* in how many places? in how many parts? how often? *katidhā it*, everywhere.

Katipaya, *as*, *ā* or *i*, *am* (pl. m. *e* and *ās*), several, some; a certain number, so many; *kati-payena ahargaṇena*, after some days; also *kati-payatr ahobhīḥ*, *katipayāḥasya*, &c. — *Katipayena* or *katipayāt*, *ind.* with some exertion; [the affix *paya* has been compared with Gr. *ποῖος*.]

Katipayatha, *as*, i, *am*, advanced to a certain place or degree.

कतमाल *katamāla*, *as*, m. fire; the right form is *khatamāla*; [cf. also *kaṭamāla* and *karamāla*.]

कति 2. *kati*, *iṣ*, m., *N.* of a sage, son of Viśvā-mitra and ancestor of Kātyāyana. (For 1. see above.)

Katikā or *katikā*, f., *N.* of a town.

कतिमुष *katimusha*, *am*, n., *N.* of an Agra-hāra.

कत्ताशब्द *kattā-śabda*, *as*, m. the rattling sound of dice.

कट्टण *kat-triṇa*, *kat-toya*, *kat-tri*. See under 2. *kat*.

कथ *kath*, cl. 1. A. *katthate*, -*thitum*, to boast; to mention with praise, to praise or celebrate; to flatter or coax; to abuse, revile.

Kathana, *as*, *ā*, *am*, boasting, praising; a boaster, praiser; (*am*), n. boasting.

कथय *kat-paya*, *as*, *ā*, *am* (fr. 2. *kaḍ* and *paya* fr. *pi* = *pyati*), Ved. swelling, rising; (Say.) one whose waters cause happiness.

कच *katr*, cl. 10. P. *katrayati*, -*yitum*, to loosen, slacken, remove.

कत्तवर *katsavara*, *am*, n. the shoulder, the shoulder-blade.

कथ *kath* (this rt. is perhaps connected with *katham*), cl. 10. P., ep. also A. *kathayati*, -*te*, aor. *acākathat* or *acikathat*, -*yitum*, to converse with any one (with inst. c. alone or after *saha*); to tell, relate, narrate, report, inform, speak about, declare, explain (with acc. of the thing or person spoken about); to describe; to denounce, betray; to suppose, state: Pass. *kathayate*, to be

called; be regarded or considered as: Desid. *śikathayishati*, to desire to tell; [cf. Goth. *qvath*; Eng. *quoth* and *quote*; Gr. *καθίλος*, *καθίλλω*.]

Kathaka, *as*, *ā*, *am*, a narrator, a relater, one who recites a story or who publicly reads and expounds the Purāṇas &c., one who speaks or tells; (*as*, *ā*), m. f. the speaker of a prologue or monologue; a professional story-teller; chief actor; (*as*), m., N. of a man.

Kathana, *as*, *ā*, *am*, telling, talkative; (*am*), n. the act of telling, narration, relating, informing.

Kathanīya, *as*, *ā*, *am*, to be said, to be told or declared; worthy of relation, to be named.

Kathayāna, *as*, *ā*, *am*, telling, speaking.

Kathayitavya, *as*, *ā*, *am*, to be told, to be mentioned, to be communicated.

1. *kathā*, f. conversation, speech, tale; a fable, a feigned story; talk, mention; (in phil.) disputation; *kā kathā* (with gen. or more commonly with loc. and sometimes with *prati*), what should one say of? how should one speak of? (e.g. *eko 'pi kṛicīhrād varteta*, *bhūyasām kathāiva kā*, even one person would live with difficulty, what should one say of many? i. e. how much more many?).

— *Kathākrama* ('*thā-āk*'), *as*, m. the commencement of a conversation. — *Kathā-chala*, *am*, n. the device of a fable. — *Kathā-java*, *as*, m., N. of a man. — *Kathānūrāga* ('*thā-an*'), *as*, m. attention, taking pleasure in a discourse. — *Kathānta* ('*thā-an*'), *as*, m. end of a conversation. — *Kathāntara* ('*thā-an*'), *am*, n. the course of a conversation.

— *Kathā-pīṭha*, N. of the first Lambaka or book of the Kathā-sarīt-sāgara. — *Kathā-prabandha*, *as*, m. a narrative, a tale, a composed story, a fiction. — *Kathā-prasanga*, *as*, m. connection of speeches or discourse, talking, conversation, speaking to or with, rumour, report; (*as*, *ā*, *am*), talkative, talking much and foolishly, half-witted, foolish; a conjuror, a dealer in antidotes &c. — *Kathā-prāna*, *as*, m. an actor, the speaker of a prologue or monologue, the introducer of a drama; a professed story-teller. — *Kathā-maya*, *as*, *ī*, *am*, consisting of tales. — *Kathā-mukha*, *am*, n. the introduction to a tale; N. of the second Lambaka or book of the Kathā-sarīt-sāgara. — *Kathā-yoga*, *as*, m. conversation, talk, discourse. — *Kathā-rambha* ('*thā-ār*'), *as*, m. beginning of a story or narrative, story-telling. — *Kathā-rambha-kāla* ('*thā-ār*'), *as*, m. story-beginning-time. — *Kathārāma* ('*thā-ār*'), *as*, m. garden of fable. — *Kathārāva* ('*thā-ār*'), *as*, m., N. of a collection of stories attributed to Sivadāsa. — *Kathālāpa* ('*thā-āl*'), *as*, m. speech, conversation. — *Kathāvaśeṣa* ('*thā-av*'), or *kathā-śeṣa*, *as*, *ā*, *am*, one of whom only the narrative remains, i. e. deceased, dead; *kathāvaśeṣatām gataḥ*, deceased, dead. — *Kathā-virakta*, *as*, *ā*, *am*, reserved, taciturn, disliking conversation.

— *Kathā-saṅgraha*, *as*, m. a collection of tales or fables. — *Kathā-sarīt-sāgara*, *as*, m. the ocean of the rivers of stories; title of a work of Somadeva. — *Kathodāya* ('*thā-ud*'), *as*, m. the beginning of a tale, introduction to a tale. — *Kathodghāta* ('*thā-ud*'), *as*, m. the opening of a drama by the character that first enters, overbearing and repeating the last words of the prelude. — *Kathopakathana* ('*thā-up*'), *am*, n. conversation, conference, narration. — *Kathopākhyāna* ('*thā-up*'), *am*, n. narration, narrative, relation, telling a story.

Kathānaka, *am*, n. a small tale; [cf. *kṛayānaka*, *bhāyānaka*, &c.]

Kathāpaya, nom. P. *kathāpayati*, -yitum, to tell, relate, &c.

Kathika, *as*, *ī*, *am*, a narrator, a relater, a story-teller by profession.

Kathita, *as*, *ā*, *am*, told, said, related; (*am*), n. a conversation, discourse. — *Kathita-pada*, *am*, n. repetition, tautology.

Kathī-kṛi, cl. 8. P. A. -karoti, -kurute, -kartum, to transform into a tale. — *Kathī-kṛita*, *as*, *ā*, *am*, transformed into a tale, deceased, dead (e.g. *kathī-kṛitam vapuḥ*, a body of which one can only give a history, a deceased body).

Kathya, *as*, *ā*, *am*, to be spoken about, to be told, fit to be mentioned.

Kathyamāna, *as*, *ā*, *am*, being told or mentioned, under narration.

कथन् *katham* (fr. 2. *ka*), ind. how? in what manner? whence? (e.g. *katham etat*, how is that? *katham idānim*, how now? what is now to be done? *katham mārātmake trayi vīśvāsāt*, how can there be reliance on thee of murderous mind? *katham uterīya tvām gaścheyam*, how can I go away deserting you? *katham buddhvā bhavishyati ā*, how will she be when she awakes? *katham mṛityuḥ prabhavati vedavāidām*, whence is it that death has power over those that know the Veda? *katham avagamyate*, whence is it inferred?). Sometimes *katham* merely introduces an interrogation (e.g. *katham ātmānam nīvelayāmi katham vā ātmā-pahāram karomi*, shall I declare myself or shall I withdraw?).

Katham is often found in connection with the particles *iva*, *nāma*, *nu*, *svid*, which appear to generalize the interrogation (how possibly? &c.); with *nu* it sometimes = *kimsu* or *kutas* (e.g. *katham nu*, how much more! *na katham nu*, how much less!).

Katham is often connected, like *kim*, with the particles *ēna*, *ēid*, and *api*, which give an indefinite sense to the interrogative (e.g. *katham ēna*, in no way, not at all). When not itself negative *katham ēna* = in some way, some how; scarcely, with difficulty; *na katham ēna*, in no way; *kathanēit*, some how or other, by some means or other, in any way, with some difficulty, scarcely, in a moderate degree, a little; *na kathanēit*, not at all, in no way whatever; *na kathanēid*, in no way not, i. e. most decidedly; *yathā kathanēit*, in any way whatsoever; *kathanēid yadi jīvati*, it is with difficulty that he lives; *katham api*, some how or other, with some difficulty, scarcely, a little; *katham api na*, by no means, not at all. In addition to the above senses lexicographers assert that *katham* may imply 'amazement, surprise, pleasure, abuse'; [with *katham* cf. Gr. *καρδ*.]

At the beginning of an adjective compound *katham* may have the same sense as *kim*. — *Katham-rūpa*, *as*, *ā*, *am*, of what shape? — *Katham-vīrya*, *as*, *ā*, *am*, of what power? — *Katham-kathika*, *as*, *ā*, *am* (fr. *katham katham*), one who is always asking questions, an inquisitive person. — *Kathan-kathika-tā*, f. questioning, inquiring, inquisitiveness. — *Kathan-kathita* (f), *as*, m. an interrogant, one who puts questions. — *Kathan-karman*, *ā*, *ā*, *a*, how acting? — *Kathan-kāram*, ind. in which manner? — *Kathan-tā*, f. enquiry, question, demand. — *Katham-pramāṇa*, *as*, *ā*, *am*, of what measure? — *Katham-bhāva*, *as*, m. what state? — *Katham-bhūta*, *as*, *ā*, *am*, how being? of what kind?

2. *kathā*, ind. (for *katham*), Ved. how? whence? why? Sometimes merely a particle of interrogation (e.g. *kathā śrīṇoti Indrah*, does Indra hear? *yathā kathā ēa*, in any way whatsoever).

कद I. *kad*, cl. 1. A. *kadate*, -ditum, perf. *śakāda*, to be confused, suffer mentally; to grieve; to confound; to kill or hurt; to call; to cry or shed tears; *śakāda kadānam*, he accomplished a destruction; [cf. Gr. *καθός*; Goth. *hatan*: cf. also *kand*.]

Kadana, *am*, n. destruction, killing, slaughter; war, sin. — *Kadana-pura*, *am*, n., N. of a town. — *Kadana-priya*, *as*, *ā*, *am*, loving slaughter.

कद 2. *kad*, ind. (originally the neuter form of the interrogative pronoun *ka*), Ved. a particle of interrogation, where? *Kad* is used like *kim*, with the particles *ēna* and *ēid* (e.g. *na kaccāna upadīḥ śrīṇve rathasya*, not at any time or in any manner is heard the noise of thy chariot; *etā dvāḥ kaccēd ā*, he comes from heaven now and then). *Kaccēd* is sometimes used, like the simple *kad*, as a particle of interrogation (e.g. *ka cēd dṛishṭā trayā Damayanti*, was Damayanti seen by thee?). *Kaccēd* may some-

times be equivalent to 'I hope that' (e.g. *vyādhir na kaccēt te śarīram pratibādhate*, I hope no illness afflicts thy body).

Kad at the beginning of a compound marks the uselessness, badness or defectiveness of anything; as in the following examples. — *Kat-trīṇa*, *am*, n. a fragrant grass; the plant *Pistia Stratiotes*. — *Kat-toya*, *am*, n. an intoxicating drink, wine or vinous spirit. — *Kat-trī*, *ayas*, m. pl. three inferior articles. — *Kad-akshara*, *am*, n. a bad letter, bad writing. — *Kad-agni*, *ts*, m. some or a little fire. — *Kad-adhvan*, *ā*, m. a bad road. — *Kad-anna*, *am*, n. bad food. — *Kad-apatya*, *am*, n. bad posterity; bad children. — *Kad-abhyāsa*, *as*, m. a bad habit. — *Kad-artha*, *as*, m. a useless thing; (*as*, *ā*, *am*), useless, unmeaning; having what purpose or aim? — *Kadarthana*, *am*, *ā*, n. f. tormenting, torture. — *Kadarthaya*, nom. P. *kadarthayati*, -yitum, to despise, to estimate lightly; to torment, torture, trouble. — *Kadarthita*, *as*, *ā*, *am*, despised, disdained, rejected; rendered useless. — *Kadarthī-kṛi*, cl. 8. P. A. -karoti, -kurute, -kartum, to disdain, despise, to estimate at small value. — *Kadarthī-kṛita*, *as*, *ā*, *am*, despised, disdained, rendered useless and unavailing. — *Kad-arya*, *as*, *ā*, *am*, avaricious, miserly; little, insignificant, mean; bad, disagreeable; (*as*), m. a miser. — *Kadarya-tā*, f. or *kadarya-tva*, *am*, n. avarice; insignificance; badness. — *Kadarya-bhāva*, *as*, m. avarice, stinginess. — *Kad-asva*, *as*, m. a bad horse. — *Kad-ākāra*, *as*, *ā*, *am*, ill-formed, ugly. — *Kad-ākhyā*, *am*, n. the plant *Costus Speciosus* ('having a bad name,' i. e. *kushṭha* or *dusṭa*). — *Kad-ācāra*, *as*, *ā*, *am*, wicked, abandoned, following evil practices; (*as*), m. bad conduct. — *Kad-indriya*, *āpi*, n. pl. bad organs of sense. — *Kad-ushṭra*, *as*, m. a bad camel. — *Kad-ushṇa*, *as*, *ā*, *am*, tepid, lukewarm; (*am*), n. warmth, lukewarmness, gentle warmth; [cf. *kavoshṇa*, *koshṇa*.] — *Kad-ratha*, *as*, m. a bad carriage. — *Kad-vaṭ*, *ān*, *atī*, at, containing the word *ka*. — *Kad-vāṭ*, *as*, *ā*, *am*, speaking ill or inaccurately or indistinctly; contemptible, vile, base. — *Kal-lola*, see s. v.

कद *ka-da*, *as*, m. a cloud. See 4. *ka*.

कदक *kadaka*, *as*, m. an awning; [cf. *kandaka*.]

कदन *kadana*. See under 1. *kad*.

कदम्ब *kadamba*, *as*, m. (said to be fr. 1. *kad*), the tree *Nauclea Cadamba*, a tree with orange-coloured fragrant blossoms; the mustard-seed plant, *Sinapis Dichotoma*; a kind of grass, *Andropogon Serratus*; a particular mineral substance; turmeric; (f), f., N. of a plant; (*am*), n. a multitude, an assemblage or collection. — *Kadamba-pushpā* or *ī*, f. a plant, the flowers of which resemble those of the *Kadamba*, commonly called *Mandri*. — *Kadamba-vāyu*, *us*, m. a fragrant breeze. — *Kadambānila* ('*ba-an*'), *as*, m. a fragrant breeze, spring.

Kadambaka, *as*, m. the plant *Nauclea Cadamba*, *Sinapis Dichotoma*; = *harīdru*; (*am*), n. a multitude.

Kadambada, *as*, m. the mustard-seed plant, *Sinapis Dichotoma*.

कदर *kadara*, *as*, m. a saw; an iron goad for guiding an elephant; N. of a tree, which may be substituted for *Khadira* as a sacrificial post; a white sort of *Mimosa*; (*as*, *am*), m. n. a corn, a callosity of the feet caused by external friction; (*am*), n. coagulated milk; [cf. *kankara*, *kaccāra*, *kaṭura*, &c.]

कदल *kadala*, *as*, *ī*, m. f. the plantain tree (*Musa Sapientum*), called also banana. It has a soft perishable stem, poetically a symbol of the frailty of human life; (*ā*), f., N. of several plants, *Pistia Stratiotes*; *Bombax Heptaphyllum*; (f), f. a kind of deer, the hide of which is used as a seat &c.; a flag, a banner, a flag carried by an elephant. — *Kadali-skandha*, *as*, m. a kind of illusion.

Kadalaka, *as*, m. the plantain or banana tree, *Musa Sapientum*.

Kadalim, i, m. a kind of antelope.

कदलीक्षता *kadalīkṣatā*, f. a sort of cucumber; a fine woman.

कदा *kadā*, ind. (fr. 2. *ka*), when? at what time? (with following fut. or pres. tense); how? *Kadā* is sometimes found with a following *ca* and preceding *yadā* (e.g. *yadā kadā ca sunavāsa somam*, let us press out the Soma as often as may be or at all times); *kadā čana*, (though originally negative, generally =) at some time, one day, once; *na kadā čana*, never at any time; *kadā čit*, at some time or other, sometimes, once; *na kadā čit*, never; *kadāpi* (*kadā-api*), sometimes, now and then; *na kadāpi*, never; [cf. Gr. *ότε* and *ποτε*; Lat. *quando*; Lith. *kadā*; Slav. *kogda*.] — *Kadā-matta*, as, m., N. of a man.

कदूहि *kadūhi*, is, m., N. of a man.

कद्रु *kadru*, us, us or ūs, u (said to be fr. rt. *kav*), tawny, reddish-brown; (us), m. tawny (the colour); N. of a Rishi; (*ūs*), f. a Soma vessel (?); a personification described in certain legends which relate to the bringing down of the Soma from heaven, according to the Brāhmaṇas 'the earth personified'; N. of a daughter of Dakṣa, wife of Kaśyapa and mother of the Nāgas or the serpent-race; N. of a plant. — *Kadru-putra*, as, m. or *kadru-nūta*, as, m. a serpent.

कद्र्या *kadryā*, ān, *kadričī*, ak (fr. 2. *ka* and rt. *anč*), Ved. turned towards what?

कडन *kad-vat*. See under 2. *kad*.

कडर *kadvara*, as, n. whey; buttermilk mixed with water; [cf. *kankara*, *kaččara*, *kačura*, *kačvara*, and *kadara*.]

कधप्रिय *kadha-priya*, as, ā, am, or *kadha-pri*, īs, īs, ī, Ved. friendly towards whom?; (Sāy.) fond of praise.

कन *kan*, cl. 1. P., Ved. *kanati*, *čakāna*, *akānūt*, *kantum* (of the simple root only the aor. is used), to be satisfied; to be contented with, to accept anything (acc.) with satisfaction; (Sāy.) to love, wish, desire; to shine; to go: Intens. *čakanti*, impf. *čakan*, perf. *čakana* and *čake*, to be satisfied, to like, enjoy anything (with loc., gen., or inst.); to be liked, wished, desired (with gen.); to strive after, seek, desire (with acc. or dat.); [cf. *kam* and *čun*: cf. also Lat. *canus*, *caneō*, *candeo*, *candela*; Hib. *canu*, 'full moon'.]

कन *kana*, a substitute for *alpa*, little, small, not occurring alone, but regarded as the source of the following derivatives; [cf. *kaṇa*.]

कनया, nom. P. *kanayati*, -yitum, to make less or smaller, diminish.

कनā, f., Ved. a girl.

कनिश्ठा, as, ā, am, the smallest, least (opposed to *bhūyishtha*); the youngest, younger born (opposed to *jyēshtha* and *vriddha*); (*ā*), f. (with or without *angulī*) the little finger; (*ās*), m. pl., N. of a class of deities of the fourteenth *Manvantara*; (*ā*), f. a kind of heroine. — *कनिश्ठा-tā*, f. or *कनिश्ठा-tva*, am, n. the state of being younger or smaller. — *कनिश्ठा-pada* or *कनिश्ठा-mūla*, am, n. the least or first root; that quantity of which the square multiplied by the given multiplicator and having the given addend added or subtrahend subtracted is capable of affording an exact square root.

कनिश्ठिका, as, *ikā*, am, Ved. the smallest; (*ā*), f. the little finger; (am), n. a kind of grass.

कनि, f. a girl, a maiden.

कनिना, as, ā, am, Ved. young; (*i*), f. the pupil of the eye; the little finger.

कनिना, as, m. a boy, a youth; the pupil of the eye; the caruncula lacrymalis; (*ā*), f. a maiden, a young girl, a virgin; the pupil of the eye; (*ikā*), f. the pupil of the eye; the little finger.

कनियस, ān, asī, as (opposed to *bhūyas*, *jyāyas*,

uttama), smaller, less; younger, a younger brother or sister, a younger son or daughter.

कनियसा, as, ā, am, smaller, less; younger; (am), n. copper ('of less value'); [cf. *kanyasa*.]

कन्याक, *kanyā*. See s. v.

कनक *kanaka*, am, n. (said to be fr. rt. *kan*), gold; N. of several plants, *Datura Metel* and *Fastuosa*, thorn apple; *Mesua Ferrea*; *Michelia Champaka*; *Butea Frondosa*; *Bauhinia Variegata*; a black sort of *Agallochum* or sandal-wood; (as), m., N. of a prince, a son of *Durdama*; N. of a son of a goddess; N. of a minister of *Narendrāditya*; (*ās*), m. pl., N. of a people; (*ā*), f. one of the seven tongues of fire. — *Kanaka-kundalā*, f. the mother of *Harikēśa*.

— *Kanaka-kshara*, as, m. borax. — *Kanaka-giri*, īs, m., N. of the founder of a sect. — *Kanaka-tanka*, as, m. a golden hatchet. — *Kanaka-tālābha* (*talābhā*), as, ā, am, bright as a golden palm tree.

— *Kanaka-dāṇḍaka*, as, m. the royal parasol (golden-sticked). — *Kanaka-datta*, as, m. the son of *Nidhipati*. — *Kanaka-dhvaja*, as, m., N. of a son of *Dhṛita-rāshtra*. — *Kanaka-parāga*, as, m. gold-dust. — *Kanaka-pala*, as, m. a Pala, a weight of gold and silver equal to sixteen *Māshakas*, or about 280 grains troy. — *Kanaka-pīngala*, N. of a Tirtha. — *Kanaka-pura*, am, ī, n. f., N. of a town. — *Kanaka-prabhā*, f., N. of a plant; N. of a metre consisting of four lines of thirteen syllables each; N. of a princess; (as, ā, am), bright as gold. — *Kanaka-prasavā*, f., N. of a plant. — *Kanaka-bhanga*, as, m. a piece of gold. — *Kanaka-maya*, as, ī, am, golden, consisting or made of gold. — *Kanaka-muni*, īs, m., N. of a Buddha. — *Kanaka-rambhā*, f., N. of a plant. — *Kanaka-rasa*, as, m. fluid gold; a yellow ornament. — *Kanaka-rekhā*, f., N. of a daughter of *Kanaka-prabhā*. — *Kanakalodbhava*, as, m. (fr. *kanaka-kala-udbhava* ?), resin of the plant *Shorea Robusta*. — *Kanaka-vatī*, f., N. of the residence of king *Kanaka-varjya*; [cf. *kanakā-vatī*.]

— *Kanaka-varjya*, as, m., N. of a king supposed to be a former manifestation of *Śākya-muni*. — *Kanaka-vahini*, f., N. of a river ('gold stream'). — *Kanaka-vigraha*, as, m., N. of a king of *Viśālapuri*. — *Kanaka-śakti*, īs, m. an epithet of *Kārtikeya*; [cf. *śakti-dhara*.] — *Kanaka-sūtra*, am, n. a gold cord. — *Kanaka-stambha-ručira*, as, ā, am, shining with columns of gold. — *Kanaka-sthālī*, f. a gold mine, golden soil. — *Kanakāngada* (*ka-anč*), as, m., N. of a son of *Dhṛita-rāshtra*. — *Kanakācala* (*ka-ač*), as, m. the golden mountain; an epithet of the mountain *Sumeru*. — *Kanakādri-khaṇḍa* (*ka-ač*), am, n. a section of the *Skanda-purāṇa*. — *Kanakādhyaksha* (*ka-adh*), as, m. the treasurer or superintendent of the gold. — *Kanakāyū* (*ka-āyū*), us, m., N. of a son of *Dhṛita-rāshtra*; (a various reading has *karakāyū*). — *Kanakākūḍā* (*ka-āl*), f. a golden jar or vase. — *Kanakā-vatī*, f. a proper name. — *Kanakāvātī-mādhava*, as, m. title of a work. — *Kanakāhva* (*ka-āh*), am, n. the blossom of the tree *Mesua Ferrea*. — *Kanakāhva*, as, m. the thorn apple; *Mesua Ferrea*; N. of a Buddha. — *Kanakesvara-tirtha* (*ka-īs*), am, n., N. of a Tirtha.

कनकरा, as, m. the tree *Bauhinia Variegata* Lin.; [cf. *kāncanāra* and *kāntāra*.]

कनकल *kanakala*, as, ā, am, Ved. epithet of a kind of poison.

कनखल *kanakhala*, am, n. and (*ās*), m. pl., N. of a Tirtha and the mountains surrounding it.

कनटी *kanāṭi*, f. red arsenic, = *kunāṭi*.

कनदेव *kanadeva*, as, m., N. of a Buddhist patriarch.

कनन *kanana*, as, ā, am, one-eyed; [cf. *kāṇa*.]

कनप *kanapa*, a various reading for *kanapa*, q. v.

कनवक *kanavaka*, as, m., N. of a son of *Śūra*.

कनाट *kanāṭha*, as, m., N. of a man.

कनिक्रद *kanikrada*, as, ā, am (an Intens. form of rt. *krand*), Ved. neighing.

कनिष्क *kanishka*, as, m., N. of an Indo-scythic king, celebrated in the history of Buddhism. — *Kanishka-pura*, am, n., N. of a town founded by *Kanishka*.

कनिष्ठ, कनी, कनीन, कनीयस्. See under *kana*.

कनीचि *kanīci*, is, f. a cart; a creeping plant with blossoms; the plant *Abrus Precatorius*.

कनूज *kanūja*, a corruption of *kanyā-kubja*, q. v. — *Kanūja-deśa*, as, m. the country round *Kanyā-kubja*.

कनेरा *kanerā*, f. a female elephant; a harlot. See *kanerā*.

कन्त *kanta*, as, ā, am, or *kanti*, is, is, i (fr. 1. *kam*), happy.

Kantu, us, us, u, happy; (us), m. the heart as the seat or faculty of perception and feeling; *Kāma-deva*, the deity of love; a granary.

कन्थक *kanthaka*, as, m., N. of a man.

कन्थरी *kanthārī*, f., N. of a tree. See *kanthā*, *kanthārī*, *krūragandhā*, *tikṣhṇakṣatā*, &c.

कन्था *kanthā*, f. a rag, a patched garment, especially one worn by certain ascetics; a wall; a town (in composition the word is neuter if the compound imply a town of the *Uśināras*); a kind of tree; N. of a country. — *Kanthā-dhārāṇa*, am, n. wearing a patched garment as practised by certain Yogis. — *Kanthā-dhārin*, i, īnī, m. f. a Yogi, a religious mendicant. — *Kanthesvara-tirtha* (*thā-īs*), am, n., N. of a Tirtha.

कन्थारी *kanthārī*, f., N. of a tree.

कन्द *kand*, cl. 1. P. *kandati*, -ditum, to cry, utter lamentations; A. *kandate*, to be confounded, confound; [cf. 1. *kad*, *krand*, *kland*.]

कन्द *kanda*, as, am, m. n. (said to be fr. rt. *kan*), a bulbous or tuberous root; a bulb; the bulbous root of *Amorphophallus Campanulatus*; garlic; a lump, swelling, knot; an affection of the feminine organ, considered as a fleshy excrescence, but apparently prolapsus uteri; N. of a metre of four lines of thirteen syllables each; a cloud (in this sense fr. *kam*, water, and *da*). — *Kanda-guḍī*, f., N. of a plant. — *kanda-rohitī*, &c. — *Kanda-ja*, as, ā, am, growing from bulbs. — *Kanda-da*, as, ā, am, giving or forming bulbs. — *Kanda-phalā*, f., N. of a plant. — *Kanda-bahulā*, f., N. of a plant. — *Kanda-mūla*, am, n. a radish. — *Kanda-latā*, f., N. of a plant with a bulbous root. — *Kanda-val*, ān, m. a species of the Soma plant. — *Kanda-vardhana*, as, m. the esculent root of *Amorphophallus Campanulatus*. — *Kanda-vallī*, f., N. of a plant. — *Kanda-sūraṇa*, as, m. the plant *Amorphophallus Campanulatus*. — *Kanda-saṅgīta*, am, n. prolapsus uteri; [cf. *kaula*.] — *Kanda-sambhava*, as, ā, am, growing from bulbs. — *Kanda-sāra*, am, n. the garden or grove of *Indra*. — *Kandādhyā*, (*da-ādh*), as, m. a kind of tuberous plant. — *Kandāmrītā* (*da-am*), f., N. of a plant. — *kanda-guḍācī*. — *Kandārha* (*da-ar*), as, m. the plant *Amorphophallus Campanulatus*. — *Kandodbhavā* (*da-uč*), f., N. of a plant. — *kanda-guḍī*.

Kandālu, us, m., N. of several plants; an esculent root; a sort of *Arum* &c.

Kandān, i, īnī, ī, having a bulbous root; (*i*), m. the plant *Amorphophallus Campanulatus*.

कन्दक *kandaka*, as, m. a palanquin, = *kadaka*.

कन्दट *kandaṭa*, am, n. the white esculent water-lily; [cf. *kandōṭa* and *kandōta*.]

कन्दर *kandara*, *as*, *ā* or *i*, *am*, *m. f. n.* (perhaps fr. *kam-dara*), an artificial or natural cave; a glen, a defile, a valley; (*as*), *m.* a hook for driving an elephant; (*am*), *n.* dry ginger (in this sense fr. *kanda*, 'consisting of bulbs'?). — *Kandara-vat*, *ān*, *atī*, *at*, containing caves or valleys (as a mountain). — *Kandarākāra* ('*ra-āk*'), *as*, *m.* a mountain. — *Kandarāntara* ('*ra-an*'), *am*, *n.* the interior of a cave. — *Kandarāla* ('*ra-āla* = *ālaya*'), *as*, *m.* *N.* of several plants, *Hibiscus Populneoides*; *Ficus Infectoria*. — *Kandarālaka*, *as*, *m.* the tree *Ficus Infectoria*. — *Kandarodbhāvā* ('*ra-ud*'), *f.*, *N.* of a plant.

कन्दर्प *kandarpa*, *as*, *m.* (fr. *kam-darpa*, 'how haughty'; or, according to others, 'the inflamer even of the chief of gods'; see 3. *ka*), *N.* of the deity *Kāma*, or the god of love, the Cupid of the Hindū mythology; love; (*ā*), *f.* one of the presiding female deities of the Jains executing the orders of the fifteenth Arhat. — *Kandarpa-kūpa*, *as*, *m.* pudendum muliebre, ('a well of love'). — *Kandarpa-ketu*, *us*, *m.* *N.* of a prince. — *Kandarpa-keli*, *is*, *m.* title of a work. — *Kandarpa-jīva*, *as*, *m.* *N.* of a plant, = *kāma-vṛiddhi*. — *Kandarpa-jvara*, *as*, *m.* passion, desire. — *Kandarpa-dahana*, *am*, *n.* a section of the *Siva-purāṇa*. — *Kandarpa-musala*, *as*, *m.* membrum virile. — *Kandarpa-śrīṅkhala*, *as*, *m.* a kind of coitus. — *Kandarpa-siddhānta*, *as*, *m.* *N.* of a scholiast on *Supadma*.

कन्दल *kandala*, *as*, *ā*, *am*, *m. f. n.* the skull (= *kapāla*); the cheek, or the cheek and temple; a new shoot or sprig; a low soft tone; a portent, a natural phenomenon supposed to forbode evil; reproach, censure; (*as*), *m.* gold; war, battle; (*i*), *f.* a species of deer of which the hide is used; a plant, the plantain tree or banana tree (*Musa Sapientum*; see *kadalī*); lotus seed; a flag, a banner; (*am*), *n.* the flower of *Musa Sapientum*; perhaps a mushroom. — *Kandalī-kāra*, *as*, *m.* *N.* of an author. — *Kandalī-kusuma*, *am*, *n.* a mushroom.

Kandalīta, *as*, *ā*, *am*, covered with mushrooms (?); budded, blown; put forth, emitted.

Kandalin, *i*, *īnī*, *i*, covered with mushrooms; (*i*), *m.* a kind of antelope (?).

कन्दिरी *kandirī*, *f.* the plant *Mimosa Pudica*.

कन्दु *kandu*, *us*, *m. f.* (said to be fr. *rt. skand*), a boiler, a saucepan, or other cooking utensil of iron; an oven, or vessel serving for one; (*us*), *m.* *N.* of a Muni. — *Kandu-pakva*, *as*, *ā*, *am*, parched, roasted (as grain), fried &c. in a pan, dressed without water.

कन्दुक *kanduka*, *as*, *am*, *m. n.* (said to be fr. the preceding), a ball of wood or pith for playing with; (*am*), *n.* a pillow; a germ (?). — *Kanduka-prastha*, *as*, *m.* *N.* of a town. — *Kanduka-līlā*, *f.* any game with a ball, fives. — *Kandukeśa* ('*ka-śa*'), *as*, *m.* *N.* of a man. — *Kandukeśvara-linga* ('*ka-śa*'), *am*, *n.* *N.* of a *Linga*.

कन्दोट *kandoṭa*, *as*, *m.* the white lotus, *Nymphaea Esculenta*; (*am*), *n.* the blue lotus.

Kandota, *as*, *m.* the white lotus, *Nymphaea Esculenta*. See *kandaṭa*.

कन्ध *kan-dha*, *as*, *m.* (fr. *kam*, water, and *dha* fr. *rt. dhā*), a cloud.

Kan-dhara, *as*, *ā*, *m. f.* (fr. *kam*, head, and *dharma* fr. *rt. dhṛī*), the neck; (*as*), *m.* the plant *Amaranthus Oleraceus*; (*kam* = water), a cloud.

Kan-dhī, *is*, *m.* (fr. *kam*, water, and *dhi* fr. *rt. dhā*), the ocean; (*is*), *f.* (*kam* = head), the neck.

कन्ध *kanna*, *as*, *m.* *N.* of a *Rishi*; (*am*), *n.* fainting, falling in a fit or state of insensibility; sin; (a various reading has *kalla*.)

कन्यका *kanyakā*, *f.* (see *kana*), a girl, a

maiden; a young virgin; a daughter; the constellation Virgo in the zodiac; the plant *Aloe Perfoliata*. — *Kanyakā-guṇa*, *ās*, *m. pl.* *N.* of a people. — *Kanyakā-śhala*, *am*, *n.* beguiling a maiden, seduction, betrayal. — *Kanyakā-jana*, *as*, *m.* a maiden. — *Kanyakā-jātā*, *as*, *m.* the son of an unmarried woman. — *Kanyakā-patī*, *is*, *m.* a daughter's husband.

Kanyānā or *kanyālā*, *f.* *Ved.* a girl.

Kanyā, *f.* (the gen. pl. in *Rig-veda* is *kanīnām*), a girl, a virgin, a daughter; (*kanyām dā* or *pra-dā* or *pra-yam* or *upa-pad* in *Caus.*, to give one's daughter in marriage; *kanyām prati-grah* or *hrī* or *vah*, to receive a girl in marriage, to marry); the sign of the zodiac Virgo; an epithet of *Durgā*; *N.* of a metre of four lines, each of them containing four long syllables; an annual plant; *N.* of several plants, the plant *Aloe Perfoliata*, a tuberous plant growing in *Kāsmīra*; large cardamoms; [cf. *Zend kainē*; *Hib. cain*, 'chaste, undefiled'; *caile*, 'a country-woman, a harlot'; *caileamhuil*, 'girlish, effeminate.']. — *Kanyā-kāla*, *as*, *m.* the time of virginity. — *Kanyā-kubja* or *kanya-kubja*, *am*, *n.* *N.* of an ancient city of great note, in the north of Hindūstan, situated on the *Kālī nadi*, a branch of the Ganges, in the modern district of Furruckabad. The popular spelling of the name presents, perhaps, greater variations than that of any place in India (e.g. *Kunnoj*, *Kunnowj*, *Kinnoge*, *Kinnawj*, *Kanoj*, *Kannawj*, *Kunowj*, *Canowj*, *Canaje*, *Canawj*, &c.). In antiquity this city ranks next to *Ayodhyā* in *Oude*. It is known to classical geography as *Canogya*; but the name applies also to its dependencies and the surrounding district; the etymology (*kanyā*, a girl, and *kubja*, round-shouldered or crooked) refers to a legend relating to the hundred daughters of *Kuśanābha*, the king of this city, who were all rendered crooked by *Vāyu* for non-compliance with his licentious desires. The ruins of the ancient city are said to occupy a site larger than that of London. — *Kanyākubja-deśa*, *as*, *m.* the country round *Kanyākubja*. — *Kanyā-kumārī* or *kanya-kumārī*, *is*, *f.* the youthful goddess, an epithet of *Durgā*. — *Kanyā-kūpa*, *as*, *m.* *N.* of a *Tirtha*. — *Kanyā-gata*, *as*, *ā*, *am*, inherent in or pertaining to a virgin; the position of a planet in the sign Virgo. — *Kanyā-garbha*, *as*, *m.* the offspring of an unmarried woman. — *Kanyā-grahaṇa*, *am*, *n.* taking a girl in marriage. — *Kanyājāta* ('*yā-āta*'), *as*, *ā*, *am*, following after young girls; (*as*), *m.* the middle of a house, the inner or private apartments for women. — *Kanyā-tirtha*, *am*, *n.* *N.* of a *Tirtha*. — *Kanyā-tva*, *am*, *n.* virginity. — *Kanyā-dātṛī*, *tā*, *m.* a father who gives a girl in marriage. — *Kanyādāna* (either '*yā-d*' or '*yā-ād*'), *am*, *n.* giving a girl in marriage; receiving a girl in marriage. — *Kanyā-dūshaka*, *as*, *m.* the violator or defiler of a virgin; the calumniator of a girl. — *Kanyā-dūshana*, *am*, *n.* defiling a virgin, calumniating a girl. — *Kanyā-dosha*, *as*, *m.* a blemish in a virgin, disease, bad repute, &c. — *Kanyā-dhana*, *am*, *n.* a portion, dowry. — *Kanyā-patī*, *is*, *m.* a daughter's husband. — *Kanyā-pāla*, *as*, *m.* a dealer in slave girls; the father of a maiden; [cf. *kalyā-pāla*]. — *Kanyā-putra*, *as*, *m.* the offspring of an unmarried daughter. — *Kanyā-pura*, *am*, *n.* the women's apartments. — *Kanyā-pradāna*, *am*, *n.* giving a daughter in marriage. — *Kanyā-bhartṛi* or *kanyā-hartṛi* (?), *tā*, *m.* an epithet of *Kārtikēya*. — *Kanyā-bhāva*, *as*, *m.* virginity. — *Kanyā-maya*, *as*, *ī*, *am*, consisting in a girl (as property &c.), being a girl. — *Kanyā-ratna*, *am*, *n.* a jewel of a damsel, a lovely girl. — *Kanyā-rāma*, *as*, *m.* *N.* of a *Buddha*. — *Kanyā-rāśi*, *is*, *m.* the sign Virgo. — *Kanyā-vedin*, *ī*, *m.* a son-in-law. — *Kanyā-śulka*, *am*, *n.* the purchase-money of a maiden, money given to the bride's father. — *Kanyā-śrama* ('*yā-śā*'), *as*, *m.* *N.* of a hermitage. — *Kanyā-samvedya*, *am*, *n.* *N.* of a *Tirtha*. — *Kanyā-samudbhava*, *as*, *m.* the son of an unmarried girl. — *Kanyā-sampradāna*, *am*, *n.* the giving away a maiden in marriage. — *Kanyā-sva-gamvara*, *as*, *m.* the choice of a husband by a

maiden. — *Kanyā-harāṇa*, *am*, *n.* carrying off a girl, rape, ravishment. — *Kanyā-hrada*, *as*, *m.* *N.* of a *Tirtha*.

Kanyākā or *kanyikā*, *f.* a young girl, a virgin.

कन्यस *kanyasa*, *as*, *i*, *am* (fr. *kanīyas*), younger; (*ā*), *f.* the little finger.

कन्युष *kanyusha*, *am*, *n.* the hand below the wrist.

कप *kap*, a various reading for *krap*, *q. v.*

कप *kapa*, *ās*, *m. pl.* a class of demons.

कपट *kapāṭa*, *as*, *am*, *m. n.* (said to be fr. *rt. kamp*), fraud, deceit, cheating, circumvention; (*as*), *m.* *N.* of a *Dānava*; (*i*), *f.* a measure equal to the capacity of the hollows of the two hands joined. — *Kapāṭa-tā*, *f.* or *kapāṭa-tva*, *am*, *n.* deceitfulness. — *Kapāṭa-tāpasa*, *as*, *m.* one who deceitfully pretends to be an ascetic. — *Kapāṭa-daitya-badhā*, *as*, *m.* title of a chapter of the *Gaṇeśa-Purāṇa* ('destruction of the *Daitya Kapāṭa*'). — *Kapāṭa-prabandha*, *as*, *m.* fraud, trick, fraudulent plot or contrivance. — *Kapāṭa-lekhyā*, *am*, *n.* a forged document, a false or fraudulent statement. — *Kapāṭa-vaśūna*, *am*, *n.* deceitful talk. — *Kapāṭa-veśa*, *as*, *ā*, *am*, assuming a false dress or appearance, masked, disguised; (*as*), *m.* disguise. — *Kapāṭa-veśin*, *i*, *īnī*, *i*, disguised, in masquerade. — *Kapāṭeśvari* ('*ṭa-ś*'), *f.*, *N.* of a plant.

Kapāṭika, *as*, *i*, *am*, acting deceitfully, fraudulent, dishonest, a rogue, a cheat.

Kapāṭin, *i*, *īnī*, *i*, fraudulent, dishonest, a cheat; (*īnī*), *f.* a kind of perfume, = *śiḍā*.

कपना *kapana*, *f.* (said to be fr. *rt. kamp*), *Ved.* a worm, a caterpillar; [cf. *κέρμη*.]

कपटै *kaparda*, *as*, *m.* a small shell or cowrie used as a coin and as a die in gambling, *Cyprea Moneta*; braided and knotted hair, especially that of *Siva* (knotted so as to resemble the cowrie shell).

Kapardaka, *as*, *m.* = *kaparda* above; (*ikā*), *f.* *Cyprea Moneta*. See *kaparda*.

Kapardīn, *i*, *īnī*, *i*, shaggy; wearing braided and knotted hair like the cowrie shell; epithet of *Rudra*, of *Pūshan*, of the descendants of *Vasiṣṭha* and of *Durgā*; (*i*), *m.* *N.* of *Siva*; *N.* of one of the eleven *Rudras*. — *Kapardī-kārṅkā*, *ās*, *f. pl.* *N.* of a work. — *Kapardī-svāmīn*, *i*, *m.* *N.* of a scholiast.

कपल *kapala*, *am*, *n.* *Ved.* a half, a part.

कपाट *kapāṭa*, *as*, *i*, *am*, *m. f. n.* a door, the leaf or panel of a door. — *Kapāṭa-gṇa*, *as*, *m.* one who breaks the door, a house-breaker, a thief. — *Kapāṭa-sandhi*, *is*, *m.* the junction of the leaves of a door; a mode of multiplying in which the multiplicand is placed in a certain manner under the multiplying quantity. — *Kapāṭasandhika*, *as*, *ā*, *am*, term used for a kind of bandage; similarly *ardha-kapāṭasandhika*. — *Kapāṭodghātana* ('*ṭa-ud*'), *am*, *n.* a door-key.

कपाल *kapāla*, *am*, *n.* (said to be fr. *rt. kamp*), a cup, a jar, a dish, used especially for the *Puroḍāśa* offering (often at the end of a compound, the first member of which is a numeral, e.g. *trī-kapāla*, 'consisting of three cups'); the shell of an egg, shell of a tortoise; the cotyla of the leg of a man or animal, any flat bone; a kind of leprosy; (*as*, *am*), *m. n.* the fragment of a vessel, a potsherd; a cover or lid; the skull, the cranium, the skull-bone; either half of a water-jar; multitude, assemblage, collection; a treaty of peace on equal terms, = *kapāṭa*?; (*as*), *m.* *N.* of an intermediate caste; *N.* of a man; (*am*, *i*), *n. f.* a beggar's bowl; [cf. *Gr. κεφαλή*; *Lat. caput*; *Germ. haupt*; *Goth. haubith*, *Them. haubida*.] — *Kapāla-nālikā*, *f.* a sort of pin or spindle for winding cotton, thread, &c. — *Kapāla-pāṇā*, *is*, *is*, *i*, having a pot in hand to receive food (as a beggar). — *Kapāla-bhāti*, *f.* a

particular sort of penance, consisting in alternate suppression and emission of the breath. — *Kapāla-bhṛit*, *t*, m. an epithet of Śiva or Mahā-deva (who wears skulls). — *Kapālamālīn*, *i*, *īnī*, *ī*, bearing a garland of skulls; epithet of Śiva. — *Kapāla-moṇa*, *am*, n., N. of a Tirtha. — *Kapāla-sīras* (?), *ās*, m., N. of a Muni; (a various reading has *kalāpa-sīras*). — *Kapāla-sandhi*, *is*, m. a treaty of peace on equal terms (= *kapāṭa-sandhi*?). — *Kapāla-sphoṭa*, *as*, m., N. of a Rakshas ('splitting the skull').

Kapālikā, *f*, a potsherd; the tartar of the teeth; [*cf. kṛpālika*.]

Kapālīn, *i*, *īnī*, *ī*, furnished with or bearing skulls; (*i*, *īnī*), m. f. a man or woman of low caste, son or daughter of a Brāhmaṇa mother and a fisherman father; the follower of a certain Śaiva sect, [*cf. kṛpālika*]; (*ī*), m. an epithet of Śiva (as wearing skulls); N. of one of the eleven Rudras; N. of a servant of Śiva; (*īnī*), f. the goddess Durgā as the wife of Śiva-kapālīn.

कपि *kapi*, *is*, *i*, *ī* (said to be fr. rt. *kamp*), brown; (*is*), m. an ape or monkey; an elephant; the plant *Emblia Officinalis* or a species of *Karāñja*; incense, storax or impure benzoin, [*cf. kapi-ja*, *kapi-taila*, &c.]; the sun; an epithet of Viṣṇu or Kṛiṣṇa; N. of a Muni, the author of a Vedic verse, son of Uru-kshaya; (*is* or *ī*), f. a female ape or monkey; [*cf. Gr. κῆπος, keînos*; Old Germ. *affo*; Angl.-Sax. *apa*; Eng. *ape*.] — *Kapī-kacchu*, *us* or *ū*, *us*, f. the plant *Mucuna Pruritus*. — *Kapī-kacchuphalopamā* ('*la-up*'), f., N. of a plant. — *Kapī-kacchūrā*, f. the plant *Mucuna Pruritus*. — *Kapī-kanduka*, *am*, n. the skull, the cranium ('playing-ball of monkeys'). — *Kapī-ketana*, *as*, m. an epithet of Arjuna, the third son of Pāṇḍu. — *Kapī-keśa*, *as*, m. monkey's hair (?). — *Kapī-koli*, *is*, m., N. of a plant. — *Kapī-śūḍā*, f. or *kapī-śūta*, *as*, m. the tree *Spondias Magnifera*. — *Kapī-ja*, *as*, *ā*, *am*, born of a monkey; (*as*), m. incense, benzoin. — *Kapī-taila*, *am*, n. benzoin or storax. — *Kapī-tva*, *am*, n. the state of an ape, apishness. — *Kapī-dhava*, *as*, m. an epithet of Arjuna (having a monkey as his symbol, his ensign or arms). — *Kapī-nāman*, *ā*, m. incense. — *Kapī-pippalī*, f., N. of two different kinds of plants. — *Kapī-prabhā*, f. the plant *Mucuna Pruritus*. — *Kapī-prabhū*, *us*, m. an epithet of Rāma, general of the monkey-force, with which he invaded Lankā. — *Kapī-priya*, *as*, m. the tree *Spondias Magnifera* and the tree *Feronia Elephantum*. — *Kapī-bhākha*, *as*, m. the food of apes; N. of a certain eatable substance. — *Kapī-ratha*, *as*, m. an epithet of Rāma; [*cf. kapi-prabhū*.] — *Kapī-roma-phalā*, f. the plant *Mucuna Pruritus*. — *Kapī-loma-phalā*, f. the plant *Mucuna Pruritus*. — *Kapī-lomā*, f. a kind of perfume. — *Kapī-loha*, *am*, n. brass (monkey-coloured metal). — *Kapīlīkā*, f. (contracted from *kapt-vallīkā*?), a plant which bears a seed resembling pepper, *Scindapsus Officinalis*, = *gaja-pippalī*. — *Kapī-vaktra*, *as*, m. a N. of Nārada, a saint and philosopher and friend of Kṛiṣṇa, having a face like a monkey. — *Kapī-vana*, *as*, m., N. of a man. — *Kapī-vallī*, f. the plant *Scindapsus Officinalis*. — *Kapī-sāka*, *as*, *am*, m. n. a cabbage. — *Kapī-sīrsha*, *am*, n. the upper part or coping of a wall. — *Kapī-sīrshaka*, *am*, n. vermilion, the red sulphure of mercury. — *Kapī-sīrshāṇī*, f. a kind of musical instrument. — *Kapī-śikhā* ('*pī-śthā*'), *as*, m., N. of a Rishi; (*ās*), m. pl. the descendants of this Rishi. — *Kapī-śkan-dha*, *as*, m., N. of a Dānava. — *Kapī-sthala*, *am*, n. a place frequented by monkeys. — *Kapī-svara*, *as*, m., N. of a man. — *Kapī-kacchu*, *us*, f. the plant *Mucuna Pruritus*; see *kapi-kacchu*. — *Kapī-ja*, *as*, m. (*kapi-ijyā*?), the tree *Mimusops Kauki*. — *Kapī-pindra* ('*pī-ān*'), *as*, m. the chief of the monkeys; an epithet of Viṣṇu; of Jāmbavat, the father-in-law of Kṛiṣṇa; of Hanumat; of Sugriva, &c. — *Kapī-vat*, *ān*, m., N. of a sage; one of the seven sages of the fourth Manvantara; (*tī*), f., N. of a river. — *Kapīśthā* ('*pī-īś*'), *as*, m. the tree *Feronia Elephantum*. — *Kapī-ākha*, *as*, m. incense.

Kapīkā, f., N. of a plant.

Kapīthā, *as*, m. (*ttha* = *stha* fr. rt. *sthā*, 'on which monkeys dwell'; cf. *asvattha*), the elephant or wood apple tree, *Feronia Elephantum*; a particular position of the hands and fingers; (*am*), n. the fruit of *Feronia Elephantum*. — *Kapīthā-tva*, *k*, n. the bark of the tree *Feronia Elephantum*. — *Kapīthā-parṇi* and *kapīthānī*, f., N. of a plant, = *Ātra-patirikā*, &c. — *Kapīthāsya* ('*thā-āya*'), *as*, m. a kind of monkey (having a roundish face, in shape like the wood apple).

Kapīthaka, N. of a place in Avanti.

Kapīthīnī, f. a region abounding in *Kapīthas*.

Kapīraka = *kāpīlaka*, q. v.

Kapila, *as*, *ā*, *am*, 'monkey-coloured,' brown, tawny, reddish; (*as*), m. the brown or tawny colour; a (brown) dog; incense; N. of an ancient sage, identified by some with Viṣṇu and considered as the founder of the Sāṅkhya system of philosophy; a son of Vitatha; or a son of Vasu-deva by Nārāci; or a son of Kardama by Devahūti; a form of fire; an epithet of the sun, considered as king of the Nāgas; N. of a Dānava; N. of a mountain; (*ās*), m. pl., N. of a people; (*ā*), f. a brown cow, a fabulous cow celebrated in the Purāṇas; N. of two plants, a kind of *Siṅṣapā* or *Siṅṣapā* itself; the plant *Aloe Perfoliata*; a sort of perfume; a kind of brass; the common leech; N. of a daughter of Dakṣa; N. of the female elephant of the south-east, the male being called *Puṇḍarikā*; N. of a river. — *Kapila-deva*, *as*, m., N. of the author of a Smṛiti. — *Kapila-dyut*, *is*, m. a N. of Sūrya or the sun. — *Kapila-drākṣhā*, f. a vine with brown or tawny coloured grapes. — *Kapila-druma*, *as*, m., N. of a perfume or sweet scented wood (*kākṣhī*). — *Kapila-dhārā*, f. an epithet of the Gaṅgā; N. of a Tirtha; a holy place, a place of pilgrimage. — *Kapila-phalā*, f. a vine with brown grapes. — *Kapila-bhadrā*, f., N. of a woman. — *Kapila-mata*, *am*, n., N. of a work. — *Kapila-rudra*, *as*, m., N. of a poet. — *Kapila-vastu*, *u*, n., N. of the town in which Śākya-muni or Buddha was born. — *Kapila-siṅṣapā*, f. a variety of *Siṅṣapā* with reddish flowers. — *Kapila-samhitā*, f. title of an Upa-purāṇa, a dialogue between Kapila and Satyajit. — *Kapīlākṣhī* ('*la-ak*'), f. a kind of deer ('with brown eyes'); a variety of *Siṅṣapā* with reddish flowers. — *Kapīlāñjana* ('*la-an*'), *as*, m. an epithet of Śiva; [*cf. kapiśāñjana*.] — *Kapīlā-tirtha*, *am*, n., N. of a Tirtha, (any one bathing there obtains 1000 brown cows). — *Kapīlāvata* ('*la-av*'), *as*, m., N. of a Tirtha. — *Kapīlāva* ('*la-as*'), *as*, m. an epithet of the god of Indra; N. of a man, a son of Dhundhumāra. — *Kapīlā-hrada*, *as*, m., N. of a Tirtha.

Kapīlaka, *as*, *ikā*, *am*, reddish; (*kā*), f., N. of a woman.

Kapīlī-kṛī, cl. 8. P. A. -*karotī*, -*kurute*, -*kar-tum*, to colour brown or reddish.

Kapīśa, *as*, *ā*, *am*, 'ape-coloured,' brown, reddish-brown; (*as*), m. brown or reddish colour, a compound of black and yellow; incense, storax or coarse benzoin; (*ā* or *ī*), f. a spirit, a sort of rum; (*ā*), f. the mother of the demons called Piśācas; N. of a river. — *Kapīśāñjana* ('*śa-an*'), *as*, m. an epithet of Śiva. — *Kapīśa-putra*, *as*, m. a Piśāca, an imp or goblin. — *Kapīśāyana* ('*śa-ay*'), *as*, m. a deity; a sort of spirit or rum. — *Kapīśāvadāna* ('*śa-av*'), N. of a Buddhist work.

Kapīśita, *as*, *ā*, *am*, embrowned, made brown or dusky red.

Kapīśikā, f. a kind of spirituous liquor.

Kapita, *as*, m., N. of a tree.

Kapitana, *as*, m., N. of several plants; a tree bearing an acid fruit, *Spondias Magnifera*; the plant *Thespesia Populnea*; *Acacia Siris*; the holy fig tree, *Ficus Religiosa*; the betel nut tree, *Areca Fausel*; *Ægle Marmelos*.

कपिजङ्घिका *kapijāṅghikā*, f. a kind of ant; also spelt *kapijāṅghikā*.

कपिञ्जल *kapiñjala*, *as*, m. (fr. *ka* + *piñjala*?, sometimes *kapiñjala*), a bird, the francoline partridge; the *Caṭaka*; N. of a man; also of a sparrow; (*ā*), f., N. of a river. — *Kapīñjalārma* ('*la-ar*'), *am*, n., N. of a region (?).

कपुच्छल *ka-puṣṭhala*, *am*, n., Ved. the fore part of a sacrificial ladle, i. e. the part with which the fluid is skimmed off; hair hanging down to the ground, or a lock of hair tied on the right side of the crown of a young Brāhmaṇa, when he is invested with the sacerdotal thread.

कपुष्टिका *kapuṣṭikā*, f. a patch of hair on each side of the head; also written *kapuṣṭhika*.

कपूय *ka-pūya*, *as*, *ā*, *am* (see 2. *ka*), smelling badly, disgusting, disagreeable.

कपूष *ka-prīth*, *t*, or *ka-prītha*, *as*, m. (see 4. *ka*), Ved. 'causing pleasure,' membrum virile.

कपोत *ka-pota*, *as*, m. (2. *ka* + *pota*, q. v.), a dove, pigeon, especially the spotty-necked pigeon; (in the Vedas often a bird of evil omen); a bird in general; a particular position of the hands; the gray colour of a pigeon; the brightness of antimony (of a gray colour). — *Kapota-taraṇā*, f. a kind of perfume. — *Kapota-pāka*, *ā*, m. pl., N. of a mountain-tribe; (*ā*), f. a princess of this tribe. — *Kapota-pāda*, *as*, *ī*, *am*, having feet like those of a pigeon. — *Kapota-pālkā* or *kapota-pālī*, f. a dove-cot, an aviary or pigeon-house. — *Kapota-rāja*, *as*, m. the king of the pigeons. — *Kapota-retasa*, *as*, m., N. of a man. — *Kapota-roman*, *ā*, m., N. of a prince. — *Kapota-vankā*, f., N. of a medicinal plant (used as a remedy for the stone). — *Kapota-varṇa*, *as*, *ī*, *am*, of the colour of a pigeon, of a bright gray, lead-gray; (*ī*), f. small cardamoms. — *Kapota-vallī*, f., N. of a plant. — *Kapota-vāṇā*, f. a kind of perfume. — *Kapota-vegā*, f., N. of a plant. — *Kapota-sāra*, *am*, n. the brightness of antimony, antimony. — *Kapota-hasta* or *kapota-hastaka*, *as*, m. a mode of joining the hands in prayer, entreaty, or fear, &c. — *Kapotāṅghri* ('*ta-an*'), *is*, f. a kind of perfume. — *Kapotāñjana* ('*ta-aij*'), *am*, n. = *kāpotāñjana*, the brightness of antimony, antimony. — *Kapotābha* ('*ta-ābhā*'), *as*, *ā*, *am*, of the colour of a pigeon, of a bright gray; (*as*), m. a pale or dirty white colour. — *Kapotāri* ('*ta-ari*'), *is*, m. a hawk, a falcon.

Kapotaka, *as*, m. a small pigeon or dove; a mode of joining the hands; (*am*), n. antimony.

Kapotakiyā, f. a region abounding in pigeons.

Kapotin, *i*, *īnī*, *ī*, having pigeons, pigeon-shaped.

कपोल *kapola*, *as*, m. (said to be fr. rt. *kamp*), a cheek; (*ī*), f. the fore part of the knee, the knee-cap or pan; [*cf. kapāla*.] — *Kapola-kavi*, *is*, m., N. of a poet. — *Kapola-kāsha*, *as*, m. any object against which the cheeks or temples are rubbed; the elephant's temples and cheeks. — *Kapola-phalaka*, *as*, m. the cheek; (perhaps) the cheek-bone. — *Kapola-bhittī*, *is*, m. the temples and cheek, the upper part of the face; (perhaps) the opening in the temples of an elephant during rut. — *Kapola-rāga*, *as*, m. colour or flush in the cheek.

कप्पिण *kapphina*, *as*, m., N. of a man; (various readings have *kapphilla*, *kaphina*, *kaphin*, *kaphila*, *kamphilla*.)

कफ *kapha*, *as*, m. phlegm, one of the three humors of the body (the other two are *vāyu* and *pitta*), watery froth or foam in general. — *Kapha-kara*, *as*, *ā* or *ī*, *am*, or *kapha-da*, *as*, *ā*, *am*, producing phlegm; occasioning colds. — *Kapha-kūrīkū*, f. saliva, spittle. — *Kapha-kshaya*, *as*, m. pulmonary consumption. — *Kapha-ghna*, *as*, *ī*, *am*, removing phlegm, antiphlegmatic, curing colds (epithet of many plants); (*ī*), f., N. of a plant. — *Kapha-ja*, *as*, *ā*, *am*, arising from or produced by phlegm. — *Kapha-jvara*, *as*, m. fever arising from excess of phlegm. — *Kapha-nāšana*, *as*, *ī*, *am*,

antiphlegmatic. — *Kapha-prāya*, as, ā, am, phlegmatic. — *Kapha-vardhaka*, as, ī, am, exciting or increasing phlegm. — *Kapha-vardhana*, as, ī, am, exciting or increasing phlegm; (as), m., N. of a plant, a species of *Tabernaemontana*. — *Kapha-virodhin*, ī, īnī, ī, obstructing the phlegm; (ī), n. pepper. — *Kapha-sambhava*, as, ā, am, arising from phlegm. — *Kapha-hara*, as, ā, am, or *kapha-hrti*, ī, t, t, removing phlegm, antiphlegmatic. — *Kaphātmaka* ('pha-āt'), as, ā, am, phlegmatic. — *Kaphāntaka* ('pha-an'), as, m. a kind of plant, = *varvūra*. — *Kaphārti* ('pha-art'), īs, m. dry ginger.

Kaphala, as, ā, am, phlegmatic, having phlegm. *Kaphnī*, ī, īnī, ī, phlegmatic; filled with mucus; (ī), m. an elephant; a various reading for *kapphina*; (īnī), f., N. of a river.

Kaphelū, ūs, ūs, u, phlegmatic, causing or exciting phlegm; (ūs), m. a plant, *Cordia Latifolia*.

कफणि *kaphaṇi*, īs, m. f. the elbow.

Kaphonī, īs, ī, m. f. the elbow. — *Kaphonī-gāta*, as, m. a stroke with the elbow.

कफौड *kaphauḍa*, as, m., Ved. the elbow (?).

कव *kab*, cl. 1. A. *kabate*, -bitum, to colour, to tinge with various hues; to praise; [cf. *kav*.]

कवन्ध *ka-bandha* or *ka-vandha*, as or am, m. or n. a big barrel or cask; a large-bellied vessel; (metaphorically) a cloud; the belly; the clouds which obscure the sun at sunset and sunrise (sometimes they are personified); water; a N. of Rāhu; a headless trunk (shaped like a barrel), especially one retaining vitality; (as), m., N. of an Ātharvaṇa and Gandharva; N. of a Muni; N. of the Dānava or Rākṣasa called Danu, who was son of Sṛī. (His story is told in Rāmāy. III. 75. It is there related that Indra punished him for his insolence in challenging the god to combat, by striking his head and thighs with his thunderbolt and so pressing them into his body. He had enormously long arms and a huge mouth in his belly. It was predicted that he would not recover his original shape until killed in a battle with Rāma and Lakṣmīnā. The whole story probably represents one of Indra's battles with the clouds.) — *Ka-bandha-tā*, f. or *kabandha-tva*, am, n. headlessness, decapitation. — *Kabandha-vadha*, as, m. 'the slaying of Kabandha,' title of a chapter of the *Padma-purāṇa*.

Kabandhin or *kavandhin*, ī, īnī, ī, Ved. 'bearing huge vessels of water or the clouds' (Sāy.) 'endowed with water,' an epithet of the Maruts who open the clouds and send down rain; (ī), m., N. of a Kātyāyana.

कबित्थ *kabitha*, as, m. the elephant or wood apple tree, *Feronia Elephantum*. See *kaptitha*.

कबिल *kabila*, as, ā, am, tawny-coloured; (as), m. tawny (the colour). See *kapila*.

कबुलि *kabuli*, īs, f. the hinder part of an animal.

कब्रु *kabru*, *Atharva-veda* II. 3. 6.

कम् 1. *kam*, ind. (Gr. *κεν*), well, bene (opposed to *akam*, 'badly'), a particle placed after the word to which it belongs with an affirmative sense (Well, Yes), which sense, however, is generally so weak that the Indian grammarians are perhaps right in enumerating *kam* among the expletives; it is often found attached to a dat. case, giving to the latter a stronger meaning, and is generally placed at the end of the Pāda (e.g. *ujjāna ośadhīr bhajanāya kam*, thou didst create the plants for alms food); it is also used as an enclitic with the particles *nu*, *su*, and *hi*, but is nevertheless treated in the *Padapāṭha* as a separate word. Rarely *kam* seems to be used, like *kad* and *kīm*, as an interrogative particle; sometimes it occurs, like *kīm* and *kad*, at the beginning

of compounds, marking the strange or unusual character of anything, [cf. *kandarpa*]: according to native lexicographers *kam* means also head; water; food. — *Kam-vat*, ān, atī, at, Ved. loudly.

Kamba or *kambha*, as, ā, am, well (?).

कम् 2. *kam*, A. (not used in the conjugational tenses) *śakame*, *kamishyate*, *śakamata*, *kamitum*, to wish, desire, long for; to love, be in love with; to have sexual intercourse with: Caus. A. (ep. also P.) *kāmayate*, -it, *kāmayān-śakre*, *kāmayishyate*, *śakamata*, *kāmayitum*, to wish, desire, long for (with pot. or inf., e.g. *kāmaye bhuijita*, I wish he may eat; *kāmaye dātum*, I wish to give); to love, have sexual intercourse with; to be inflamed with love; (with *bahu* or *atyartham*) to rate or value highly; to cause any one to love, [cf. also *kan*]: Desid. *śikamishate* and *śikamayishate*: Intens. *śankamyate*; [cf. Lat. *comis*; also *amo* with loss of the initial; *cōrus* for *cam-rus*; Hib. *caemh*, 'love, desire; fine, handsome, pleasant'; *caomhach*, 'a friend, a companion'; *caomhalm*, 'I save, spare, protect'; perhaps Old Germ. *scim*, *scimo*, 'splendor'; Armen. *kamim*.]

Kamana, as, ā, am, wishing for, desirous; libidinous, beautiful, desirable, lovely; (as), m., N. of Kāma, the god of love; N. of Brahmā; the tree *Jonesia Asoka*. — *Kamana-śchada* ('na-cha'), as, m. a heron (having beautiful plumage).

Kamaniya, as, ā, am, to be desired or wished for, desirable; lovely, pleasing, beautiful. — *Kamaniya-tā*, f. or *kamaniya-tva*, am, n. loveliness, beauty; desirableness.

Kamara, as, ā, am, desirous, lustful.

Kamala, as, ā, am, desirous, lustful; (as), m. a species of deer; the Indian crane, *Ardea Sibirica*; an epithet of Brahmā; N. of a man; (am), n. (according to some m. or n.) the lotus, *Nelumbium*; water; copper; the bladder; a medicament, a drug; N. of a town built by Kamalā; a particular high number; Ved., N. of a certain colour; (am or ā), n. f., N. of a metre of four lines of three short syllables each; (ā), f. an epithet of Lakṣmī; an excellent woman; N. of a female dancer who afterwards became the wife of king Jayāpīḍa. — *Kamala-kikara* and *kamala-kiṭa*, N. of two Grāmas or villages. — *Kamala-khaṇḍa*, am, n. an assemblage of lotuses. — *Kamala-garbha* ('bha-ābhā'), as, ā, am, bright as the lotus-cup. — *Kamala-devī*, f., N. of the wife of king Lalitāditya and mother of king Kuvalayāpīḍa. — *Kamala-patrāksha* ('ra-ak'), as, ā, am, one whose eyes are like lotuses. — *Kamala-bhava*, as, m. or *kamala-yoni*, īs, m. 'sprung from the lotus,' an epithet of Brahmā. — *Kamala-bhidā*, f., N. of a Grāma or village. — *Kamala-vatī*, f., N. of the wife of king Lalitāditya. — *Kamala-vadana*, am, n. a lotus face, i. e. a lovely face.

— *Kamala-vardhana*, as, m., N. of a king of Kampana. — *Kamala-sambhava*, as, m. an epithet of Brahmā. — *Kamalākara* ('la-āk'), as, m. an assemblage of lotuses; a lake &c. where lotuses abound; N. of several authors. — *Kamalā-keśava*, as, m., N. of a sanctuary built by Kamalavati. — *Kamalāksha* ('la-ak'), N. of a place. — *Kamalā-nandana*, as, m. son of Kamalā, an epithet of Mīśra-dinakara. — *Kamalā-pati*, īs, m., N. of a copyist. — *Kamalāyātāksha* ('la-āyata-ak'), as, ā, am, having large lotus eyes. — *Kamalāyudha* ('la-āy'), as, m., N. of a poet. — *Kamalāyā* ('la-ā'), f. an epithet of Lakṣmī. — *Kamalāsana* or *kamalāsana-stha* ('la-ās'), as, m. an epithet of Brahmā. — *Kamalā-haṭṭa*, as, m., N. of a market-place founded by Kamalavati. — 1. *kamalāhāsa* ('la-āk'), as, m. the shutting or opening of a lotus. — 2. *kamalāhāsa*, nom. (fr. the last) P. *-hāsati*, -sītum, to smile like a lotus. — *Kamalekshaṇa* ('la-ik'), as, ā, am, lotus-eyed. — *Kamalottara* ('la-ut'), am, n. safflower, *Carthamus Tinctorius*.

Kamalaka, am, n., N. of a town.

Kamalīnī, f. a number of lotus flowers or a lake or place abounding with them.

Kamā, f. loveliness, beauty, radiance.

Kamītrī, tā, trī, trī, lustful, desirous, cupidinous.

Kamra, as, ā, am, desirous, cupidinous; beautiful, desirable.

कमक *kamaka*, as, m., N. of a man; (ās), m. pl. the descendants of this man.

कमठ *kamaṭha*, as, m. (said to be fr. 2. *kam*), a tortoise; a porcupine; a water-jar, especially one made of a hollow gourd or cocoa-nut, and used by ascetics; a bamboo; N. of a prince; of a Muni; and of a Daitya; (ī), f. a female tortoise, a small one. — *Kamaṭha-pati*, īs, m. the king of tortoises. — *Kamaṭhāsura-vadha* ('tha-as'), as, m. 'the slaying of the Daitya Kamaṭha,' a section of the *Gaṇeśa-Purāṇa*.

कमण्डलु *kamaṇḍalu*, us, u, m. n. an earthen or wooden water-pot used by the ascetic and religious student; a vessel with a spout; the waved-leaf fig tree, *Ficus Infectoria*. — *Kamaṇḍalu-taru*, us, m. the tree *Ficus Infectoria*. — *Kamaṇḍalu-dhara*, as, m. an epithet of Siva.

कमयू *kamayū*, ūs, f. (fr. *kama* derived fr.

2. *kam* and *dyū* ?), Ved., N. of a woman.

कमन्तक *kamantaka* and *kamandaka*, as, m., N. of two men; (ās), m. pl. the descendants of these men.

कमन्ध *kamandha*, am, n. water; (a various reading for *kabandha*; considered also as a compound of *kam* and *andha*, both being, according to native lexicographers, synonyms of water.)

कमल *kamala*. See under rt. 2. *kam* above.

कम्प *kamp*, cl. 1. A. (ep. also P.) *kampate*, *kampati*, *śakampe*, *kampishyate*, *śakampishā*, *kampitum*, to tremble, shake: Caus. P. *kampayati*, -yitum, to cause to tremble, make tremble, shake; to pronounce in a tremulous manner, i. e. with a trill or shake: Desid. *śikampishate*: Intens. *śankampyate*, *śankampiti*; [cf. Gr. *κἀμπτω*, *κἀμπτω*; Hib. *cabhóg*, 'hastening'.]

Kampa, as, m. trembling, tremor, trembling motion, shaking; a tremulous or trilling pronunciation, a modification of the Svarita accent, which may take place if the Svarita syllable is followed by an Udatta syllable; N. of a man. — *Kampa-rāja*, as, m., N. of a man. — *Kampa-lakṣmān*, ā, m. air, wind. — *Kampānvita* ('pa-an'), as, ā, am, affected with trembling, agitated.

Kampana, as, ā, am, trembling, shaken, unsteady; causing to tremble, shaking; (as), m. a kind of weapon; the dewy season (November-December); N. of a prince; N. of a country near Kāśmīra; (ā), f., N. of a river; (am), n. trembling, quivering; quivering pronunciation, a modification of the Svarita accent (see *kampa*); shaking, swinging.

Kampāniya, as, ā, am, to be shaken, movable, vibratory.

Kampamāna, as, ā, am, trembling, shaking.

Kampayati, an, anti, at, shaking, causing to tremble.

Kampāka, as, m. (a wrong reading for *kampānka*), wind.

Kampita, as, ā, am, trembling, shaking; caused to tremble, shaken, swung; (am), n. trembling, a trembling, a tremor.

Kampin, ī, īnī, ī, trembling, quivering, shaking.

Kampila or *kampilya* or *kampilla* or *kampilaka* or *kampila*, as, m., N. of a plant, *Crinum Amaryllaceae* (?); commonly *kamalāgūḍī*; [cf. *kāmpilla* and *śūṇḍā-roḍanī*.]

Kampya, as, ā, am, to be shaken, to be made to tremble, to be moved away from one's place; to be pronounced in a quivering manner.

Kampra, as, ā, am, trembling, shaken, movable; agile, quick.

कम्बु kamb, cl. 1. P. kambati, -bitum, to go, move; (a various reading for karb.)

कम्बुर kambara, as, ā, am, variegated, spotted; (as), m. variegated colour; [cf. karbura.]

कम्बल kambala, as, am, m. n. (said to be fr. 2. kam), a woollen blanket or cloth; an upper cloth or garment of wool; (as), m. a dew-lap; a small worm or insect; a sort of deer; N. of a Nāga; N. of a man; (am), n. water; [cf. kamala.] — **Kambala-kāraka**, as, m. a woollen cloth manufacturer. — **Kambala-cārāyaṇiya**, ās, m. pl. a nickname of a school of Cārāyaṇa. — **Kambala-dhāvaka**, as, m. one who cleans woollen clothes. — **Kambala-barhishka**, as, m., N. of a man. — **Kambala-vāhya**, as, m. or **kambala-vāhyaka**, am, n. a kind of carriage covered with a coarse blanket or woollen cloth and drawn by oxen. (The more correct spelling seems to be **kambali-vāhya** and **kambali-vāhyaka**.) — **Kambala-hāra**, as, m., N. of a man; (ās), m. pl. the descendants of this man. — **Kambalaka**, as, am, m. n. a woollen cloth, a garment of wool.

Kambalin, ī, īni, ī, covered with a woollen cloth or blanket. — **Kambali-vāhyaka**, am, n. a carriage so covered and drawn by oxen.

Kambaliya, as, ā, am, fit for woollen blankets. — **Kambalya**, am, n. 100 Palas of wool (so much being necessary for making a woollen blanket).

कम्बालायिन kambālayin, ī, m. a sort of kite.

कम्बि kambī, is, f. a ladle or spoon; a shoot, a branch or joint of a bamboo.

कम्बु kambu, us, u, m. n. a conch, a shell; a bivalve shell; a bracelet, a ring made of shells; (us), m. an elephant; the neck; a tube-shaped bone; a vein or tubular vessel of the body; a sort of Curcuma. — **Kambu-kāshthā**, f. the tree Physalis Flexuosa. — **Kambu-grīva**, as, m., N. of a tortoise; (ā), f. a neck marked with three lines like a shell, and considered to be indicative of exalted fortune; a shell-shaped neck. — **Kambu-pushpi** and **kambu-mālīni**, f., N. of a plant. — **Kambo-ātāyin**, ī, m. the bird Falco Cheela.

Kambuka, as, m. a conch, a shell; a mean person; (ā), f. the tree Physalis Flexuosa; (am), n., N. of a town.

कम्बु kambū, ūs, ūs, u (said to be fr. 2. kam), stealing; (ūs), m. a thief, a plunderer; a bracelet.

कम्बुक kambūka, as, m., Ved. the husk of rice.

कम्बोज kamboja, ās, m. pl., N. of a country and its inhabitants; (as), m. the prince of this country; a shell; a kind of shell; a species of elephant; [cf. kambu and kamboja.]

कम्भारी kambhārī, f. = gambhārī, the plant Gmelina Arborea.

कम्भु kambhu, u, n. the fragrant root of Andropogon Muricatus.

कम्प kaya, a Vedic form for 2. ka, occurring only in the genitive case with ād; e.g. *kayasya ād*, of every one; (*nī shū nama atimatim kayasya ād*, bow well down the haughtiness of every one); [cf. Zend kaya; Armen. uī.]

कम्पस्या kayasthā, f. a medicinal plant, = *kakoli*; (probably a various reading for *vayasthā*: cf. *kayasthā*.)

कम्पा kayā, ind., Ved. (fr. 2. ka inst. fem.), in what manner?

कम्पाद् kayād, t, t, ī (fr. *kaya* for *kāya*? and fr. *ad*), Ved. consuming the body; (a various reading for *krayād*.)

कम्पाय kayādhu, ūs, f., N. of the wife of Hiranyakaśipu.

कम्प kayya, as, m., N. of a prince, founder of a sanctuary (*śrīkayya-svāmīn*) and of a Vihāra (*kayya-vihāra*) called after him.

कम्पक kayyaka, as, m., N. of a man.

कर 1. kara, as, ā or ī, am (fr. rt. kṛi, to do; for 2. kara see p. 205), who or what does or makes or causes; causing, doing, making (especially at the end of compounds, e.g. *bhayan-kara*, causing fear, frightful; *dūkhā-kara*, causing pain; *viddhi-kara*, causing increase; *sampat-kara*, causing prosperity; *artha-karī vidyā*, a science productive of wealth &c.); (as), m. the hand ('the active one'); a measure, the breadth of twenty-four thumbs; an elephant's trunk; the act of doing, making, &c.; (at the end of several compounds with a passive sense, e.g. *ishat-kara* and *su-kara*, easy to be done; *dush-kara*, difficult to be done; *ishad-ādhyān-kara*, easy to be made rich); [cf. Lith. *kaire*, 'the left hand'.] — **Kara-kaṇṭhaka**, as, m. a finger-nail ('thorn of the hand'). — **Kara-kamala**, am, n. the hand, especially of a lover or a mistress &c. (lit. 'hand-lotus'; similar compounds are *kara-padma*, *kara-pankaja*, *kara-pallava*, &c.). — **Kara-karṇa**, as, m., N. of a man. — **Kara-kalāsa**, as, m. the hand hollowed to receive water. — **Kara-kisalaya**, as, am, m. n. a hand which is like a branch; the finger ('shoot of the hand'). — **Kara-kudmala**, am, n. the finger ('bud of the hand'). — **Kara-kosha**, as, m. the hand hollowed to receive water; [cf. *kara-kalāsa*.] — 1. **kara-graha**, as, m. (for 2. see under 2. *kara*, p. 205), taking the hand (of the bride in the marriage ceremony; one part of the ceremony of marriage is the placing of the right hand of the bride, with the palm uppermost, in the right hand of the bridegroom), marriage. — 1. **kara-grahana**, am, n. (for 2. see under 2. *kara*), taking the hand, marriage. — 1. **kara-grāhin**, ī, īni, ī, taking the hand. — **Kara-gharshana**, as, m. a churning-stick; (am), n. rubbing the hands together. — **Kara-gharshin**, ī, m. the churning-stick. — **Kara-ghāta**, as, m. a kind of poisonous tree. — **Kara-śhāda**, as, m. the teak tree, *Trophis Aspera*; (ā), f. a tree, commonly called *śindūra-pushpi-śrīksha*. — **Kara-ja**, as, ā, am, produced in or from the hand; (as), m. a finger-nail; N. of a timber tree, = *karajia* or *Pongamia Glabra*; (am), n. a perfume. — **Kara-ja**. — **Kara-jyoti**, īs, m., N. of a tree, = *hasta-jyoti*. — **Kara-tala**, as, m. the palm of the hand; *karatalī-kṛi*, to take in the palm of the hands. — **Karatala-gata**, as, ā, am, being in the hand or in one's possession. — **Karatala-dhṛita**, as, ā, am, held in the hand. — **Karatala-sitha**, as, ā, am, held in the hand, resting in the palm of the hand. — **Kara-tāla**, ind. from the hand, out of the hand. — **Kara-tāla**, am, n. a musical instrument, a cymbal; (ī), f. beating time by clapping the hands. — **Karatālaka**, am, n. a musical instrument, a cymbal. — **Karatāla-dhvani**, īs, m. the sound of cymbals. — **Kara-toyā**, f. the Karatoyā river in the north-east of Bengal, (at the wedding of Siva and Pārvatī the water which had been poured into the hand of the former constituted, upon its being thrown on the ground, the source of this river.) — **Karatoyinī**, f., N. of a river, perhaps the same as the preceding (?). — 1. **kara-da**, as, ā, am (for 2. see under 2. *kara*), one who gives his hand &c. — **Kara-daksha**, as, ā, am, handy, dexterous, ready. — **Kara-druma**, as, m., N. of a tree, = *kārasaka*. — **Kara-dhṛita**, as, ā, am, held or supported by the hand. — **Kara-nihita**, as, ā, am, held in the hand. — **Karan-dhama**, as, m., N. of two princes. — **Karan-yasta-kapolāntam**, ind. the end of the cheek held in the hand. — **Kara-patra**, am, n. a saw; splashing water about while bathing, playing or gamboling in water; see *kara-pātra*. — **Karapattra**, am, n. a saw. — **Karapattra-vat**, ān, m. the palmyra tree,

Borassus Flabelliformis, (the leaves being compared to a saw.) — **Karapattrikā**, f. playing with water or in it, splashing it about &c.; [cf. *kara-patra* and *kara-pātra*.] — **Kara-parṇa**, as, m., N. of two plants, commonly called *bhīṇḍī-śrīksha* and *raktatrapāda*. — **Kara-pallava**, as, m. a finger, the hand; conversation with the fingers. — **Kara-pātra**, am, n. splashing water about while bathing, throwing water about in sport; the hand hollowed so as to hold anything; [cf. *kara-patra* and *karapattrikā*.] — **Kara-pāla**, as, m. a sword, a scymitar ('protecting the hand'). — **Karapālīkā**, f. a cudgel, a short club or wooden sword, a sword or one-edged knife. — **Kara-puṭa**, as, m. joining the palms of the hands in token of respect; the hands joined and hollowed to receive anything. — **Kara-prishtha**, am, n. the back of the hand. — 1. **kara-pradeya**, as, ā, am (for 2. see under 2. *kara*), to be held, to be taken hold of by the hand. — 1. **kara-prada**, as, ā, am, giving the hand &c. — **Kara-prāpta**, as, ā, am, held in the hand; obtained, secured. — **Karabāla** and **karavāla**, as, m. (corruptions of *kara-pāla*), a sword, a scymitar; a finger-nail. — **Karabālīkā**, f. a small sword; [cf. *karapālīkā*.] — **Kara-bhānjika**, ās, m. pl., N. of a people; (a various reading has *kara-bhānjika*.) — **Karu-bhājana**, as, m., N. of a Brahman. — **Kara-bhūi**, ūs, m. a finger-nail. — **Kara-bhūshana**, am, n. a bracelet, an ornament worn round the wrist. — **Kara-marda**, as, ī, m. f. a small tree bearing an acid fruit, *Carissa Carandas*; (am), n. the fruit of this tree. — **Karamardaka**, as, m. the tree *Carissa Carandas*; see the preceding. — **Kara-mālā**, f. the hand used as a rosary, the joints of the fingers corresponding to the beads. — **Kara-mukta**, am, n. (scil. *astram*) a missile weapon thrown with the hand, a dart, a javelin, &c. — **Kara-ruddha**, as, ā, am, stopped by the hand, held tight or fast. — **Kara-ruha**, as, m. a finger-nail (growing from the hand). — **Kararddhī** ('*ra-riddhi*'), īs, f. a cymbal; a small musical instrument used for marking time, (a castanet?); clapping the hands together for that purpose; [cf. *kara-tāla*.] — **Kara-vāraka**, as, m. an epithet of Skanda. — **Karavālīkā**, f. a small club; see *karabālīkā*. — **Kara-vira**, as, m. a fragrant Oleander, *Nerium Odorum*; a species of Soma; a sword or scymitar; a particular magical formula or spell for recovering or attracting back a missile weapon of mystic properties after its discharge; a cemetery, a place for burning or interring the dead; N. of a Nāga; of a Daitya; of a mountain; of a town on the river Vepṣā, founded by Padma-varṇa; of a town on the river Dṛishadvatī, the residence of Candra-śekhara; (ā), f. red arsenic; (ī), f. a woman who has borne a son, a mother; a good cow; N. of Aditi, the mother of the gods; (am), n. the flower of *Nerium Odorum*. — **Karaviraka**, as, m. the poisonous root of the fragrant Oleander, a poison; the tree *Terminalia Arjuna*; a sword; N. of a Nāga. — **Kara-vira-kanda-saijina**, as, m. a species of onion or bulb, = *taila-kanda*. — **Karavira-pura**, am, n., N. of a town founded by Padma-varṇa. — **Karavira-bhujā**, f. *Cajanus Indicus*. — **Kara-virya**, as, m., N. of a physician. — **Kara-sākhā**, f. a finger. — **Kara-sikara**, as, m. water expelled by an elephant's trunk. — **Kara-sūka**, as, m. a finger-nail. — **Kara-sōtha**, as, m. cedematous swelling of the hands. — 1. **kara-sāda**, as, m. languor or weakness of the hands. — **Kara-ethālin**, ī, m. an epithet of Siva, who uses his hands as a vessel for holding food. — **Kara-avana**, as, m. sound produced by beating the hands together. — **Karāgra** ('*ra-ag*'), am, n. the tip of an elephant's trunk. — **Karāgra-pallava**, as, m. finger. — **Karāghāta** ('*ra-agh*'), as, m. a thumb, a blow with the hand. — **Kara-marda**, as, m. the tree *Carissa Carandas*; [cf. *kara-marda*.] — **Karāmbuka** or **karāmlaka**, as, m., N. of the same tree. — **Karāroja**, as, m. a finger-ring; (fr. *kara* and ?). — **Karārīpta** ('*ra-ar*'), as, ā, am, taken in the hand. — **Karālamba** ('*ra-āl*'), as, m. the act of supporting with the hand, giving a helping hand;

(*as*, *ā*, *am*), stretching out one's hand to support or raise another. — *Karāmbana*, *am*, n. extending the hand, taking by the hand, helping, sustaining. — *Karotpala* ('*ra-ut*'), *am*, n. a lotus-hand. — *Karodaka* ('*ra-ut*'), *am*, n. water held in or poured into the hand.

1. *karaka*, *as*, *am*, m. n. the water-pot of the student or ascetic; the shell of the cocoa-nut hollowed to form a vessel; shell of the cocoa-nut in general; (*as*), m. hand; a species of bird; N. of several plants, the pomegranate tree, = *dādīma*; Pongamia Glabra; Butea Frondosa; Bauhinia Variegata; Mimusops Eleni; Capparis Aphylla; (*ās*), m. pl. N. of a people. — *Karaka-pātrikā*, f. a leather vessel for holding water. — *Karakāmbhas* ('*ka-am*'), *ās*, m. the cocoa-nut tree, Cocos Nucifera.

Karāṇa, *as*, *i*, *am*, doing, making, effecting, causing (especially at the end of compounds; cf. *anta-karāṇa*, *andhan-karāṇa*, *ushnaw-karāṇa*, &c.); Ved. clever, skilled; (*as*), m., Ved. an assistant; a man of a mixed class, the son of a Śūdra woman by a Vaiśya, or (according to some) of an outcast Kshatriya (the occupation of this class is writing, accounts, &c.); a writer, a scribe; (*am*), n. making, doing, producing, effecting, accomplishing (very often as last member of a compound, e.g. *mushṭi-karāṇa*, committing theft; *virūpa-karāṇa*, producing deformity); an action, especially a religious action; business, occupation (as trade &c.); the special business of any tribe or caste; plastering, spreading anything with the hand; the usage or practice of the writer-caste; an act, a deed; an instrument or means of action, an expedient; an organ, an organ of sense or of speech; (in gram.) the immediate cause of an action, the idea expressed by the instrumental case, instrumentality; the body; (in law) an instrument, document, a bond; a cause, motive; the posture of an ascetic; posture in sexual intercourse, copulation; pronunciation, articulation; (in gram.) the term used in designating a sound or word when referring to it as an independent part of speech or as separated from its context, (*karāṇa* may be used in this way, like *kāra*, e.g. *iti-karāṇa*, the word *iti*); rhythm, time; dramatic action (?), singing (?); an astrological division of the day, (these Karāṇas are eleven, viz. *vava*, *vālava*, *kaulava*, *taitila*, *gara*, *banija*, *viṣṭi*, *śakuni*, *śatushpada*, *kintughna*, and *nāga*, two being equal to a lunar day, or the time during which the moon's motion amounts to 6°; the first seven are called *a-dhruvāṇi* or movable, and fill, when eight times repeated, the space from the second half of the first day in the moon's increase to the first half of the fourteenth day in its wane; the four others are *dhruvāṇi* or fixed, and occupy the four half-days from the second half of the fourteenth day in the wane of the moon to the first half of the first day in its increase); title of a treatise of Varāha-mihira on the motions of the planets; a field; grain (?); the mind or heart (?); (*i*), f. a woman of a mixed caste; a surd or irrational number, a surd root in arithmetic. — *Karāṇa-kutūhala*, *am*, n. title of a work on practical astronomy by Bhāskara. — *Karāṇa-grāma*, *as*, m. the senses collectively. — *Karāṇa-trāṇa*, *am*, 'n. the head ('protecting the organs of sense'). — *Karāṇa-tva*, *am*, n. instrumentality, mediate agency. — *Karāṇa-niyama*, *as*, m. suppression or restraint of the organs of sense. — *Karāṇa-vinyaya*, *as*, m. manner of pronunciation. — *Karāṇa-sāra*, *as*, m. title of a work on practical astronomy by Bhāskara. — *Karāṇa-sthāna-bheda*, *as*, m. difference of articulation or organ. — *Karāṇādhikāra* ('*ṇa-adh*'), *as*, m. a section on articulation.

Karāṇi, *śa*, f. doing, making, effecting (only occurring with a privative, e.g. *a-karāṇi*, q. v.).

Karāṇiya, *as*, *ā*, *am*, to be done or made; feasible, to be accomplished; to be caused or effected.

Karabha, *as*, m. the metacarpus, the hand from the wrist to the root of the fingers; the trunk of an elephant; a young elephant; a camel; a young camel or any young animal; a camel three years old; a perfume (= *nakha*, commonly called *nakhā*); an

epithet of Danta-vakra, prince of the Karūshas; (*i*), f. a she-camel; the plant *Tragia Involucrata*; [cf. Gr. *καρπός*]. — *Karabha-kāṇḍikā*, f., N. of a plant; [cf. *ushṭra-kāṇḍi*]. — *Karabha-priyā*, f. a plant, a sort of Hedysarum. — *Karabha-vallabha*, *as*, m. the tree *Feronia Elephantum*. — *Karabhādāni* ('*bha-adana*'), f., N. of a plant; [cf. *karabha-priyā*]. — *Karabhorū* ('*bha-ūru*'), *ās*, f. a woman whose thighs resemble the trunk of an elephant; see *ūru*.

Karabhaka, *as*, m., N. of a messenger.

Karabhīn, *i*, m. an elephant ('having a trunk').

Karas, *as*, n., Ved. an action, a deed.

Karāsna, *as*, m., Ved. the arm, the fore part of the arm; a finger-nail.

Karī, *is*, *is*, *i*, causing, accomplishing (at the end of a compound, e.g. *śakrīt-karī*, q. v.).

Karīkā, f. a wound caused by a finger-nail.

Karīn, *i*, m. 'having a trunk,' an elephant; (*nī*), f. a female elephant. — *Karī-kāṇā-vallī*, f. a species of pepper, Piper Chaba. — *Karī-kumbha*, *as*, m. the frontal globe of an elephant. — *Karī-kusumbha*, *as*, m. a fragrant powder prepared from the flowers of *Nāga-keśara*. — *Karī-kusumbhaka*, *as*, m. the same.

— *Karī-garjita*, *am*, n. the roaring of elephants.

— *Karī-carman*, *ā*, n. an elephant's hide. — *Karī-ja*, *as*, m. a young elephant. — *Karīṇi-sahāya*, *as*, m. the mate of the female elephant. — *Karī-danta*, *as*, m. an elephant's tusk; ivory. — *Karī-dāraka*, *as*, m. a lion. — *Karī-nāsikā*, f. a musical instrument. — *Karī-pattra*, *am*, n., N. of a plant; see *tālisa-pattra*.

— *Karī-patha*, *as*, m. the way or habits of an elephant. — *Karī-pippalī*, f. a plant bearing a pungent fruit, *Pothos Officialis*. — *Karī-pota*, *as*, m. a young elephant, one under ten years old. — *Karī-bandha*, *as*, m. the post to which an elephant is tied. — *Karī-makara*, *as*, m. a fabulous monster. — *Karī-mācala*, *as*, m. a lion, this animal being considered as the natural enemy and destroyer of the elephant; [cf. *gaja-mācala*]. — *Karī-mukha*, *as*, m. an epithet of Gaṇeśa, this deity having an elephant's trunk on his face. — *Karī-yādas*, n. a water-elephant, a hippopotamus. — *Karī-vara*, *as*, m. an excellent elephant. — *Karī-vaṇṇayanti*, f. a flag carried by an elephant. — *Karī-sāvaka*, *as*, m. a young elephant under five years old, (according to some) also until ten years. — *Karī-skandha*, *as*, m. a troop of elephants. — *Karīndra* ('*ri-an*'), *as*, m. a large elephant, a war or state elephant; Indra's elephant (?).

कर 2. kara, *as*, m. (fr. rt. 1. *kṛī*, to scatter; for 1. *kara* see p. 204), a ray of light, a sun-beam, a moon-beam; hail; royal revenue, toll, tax, import, tribute. — 2. *kara-graha*, *as*, m. levying or gathering taxes, a tax-gatherer. — 2. *kara-grahāṇa*, *am*, n. levying or gathering taxes. — 2. *kara-grāhīn*, *i*, *inī*, *i*, levying a tax, a tax-collector. — *Kara-jāla*, *am*, n. a pencil of rays, a stream of light. — 2. *kara-da*, *as*, *ā*, *am*, paying taxes, subject to tax or duty, tributary. — *Karadi-kṛī*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to render tributary. — *Karadi-kṛīta*, *as*, *ā*, *am*, made tributary, subjugated. — *Kara-panya*, *am*, n. a commodity given as tribute. — 2. *kara-praṇaya*, *as*, *ā*, *am*, to be collected by taxes. — 2. *kara-prada*, *as*, *ā*, *am*, paying taxes, subject to tax or duty, tributary. — *Kara-rudh*, *t*, *i*, *t*, ray-obstructing. — 2. *kara-sāda*, *as*, m. the fading away of rays. — *Karotkara* ('*ra-ut*'), *as*, m. a bundle of rays; a heavy tax.

2. *karaka*, *as*, *ā*, *am*, m. f. n. (according to some only m. and f.), hail; a thunderstone (?); (*as*), m. toll, tax, tribute (?). — 1. *karakāsāra* ('*ka-ās*'), *as*, m. a shower of hail. — 2. *karakāsāra*, nom. P. *karakāsārati*, to pour or shower down like hail.

Karī-kṛī, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to offer as a tribute.

कर 3. kara, *as*, *ā*, *am* (fr. rt. 2. *kṛī*, to praise), Ved. devoted, pious.

करकायु *karakāyū*, *us*, m., N. of a son of Dhṛita-rāshṭra. See *kanakāyū*.

करक *karanka*, *as*, m. the skull, the head; a cocoa-nut hollowed to form a cup or vessel, a water-

pot made from a cocoa-nut; [cf. *i. karaka*]; a kind of sugar-cane; any bone of the body. — *Karanka-śālī*, *is*, m. a sort of sugar-cane.

करङ्गा *karāṇa*, *am*, n. a market or fair; (a various reading for *karāṇa*.)

करञ्ज *karāja*, *as*, m. the tree Pongamia Glabra, used medicinally; N. of an enemy of Indra, slain by this god. — *Karāja-phalaka*, *as*, m. *Feronia Elephantum*; see *kupṭha*. — *Karāja-ha*, *as*, *ā*, *am*, Ved. pernicious to Karāja.

Karājaka, *as*, m., N. of the tree Pongamia Glabra; also of *Verbesina Scandens*.

करट *karata*, *as*, m. an elephant's cheek; a crow; a man of a low or degraded profession; a bad Brāhman; an atheist, an unbeliever, an impugner of the doctrines of the Vedas; a musical instrument (castanets?); the plant *Carthamus Tinctorius*; the first Śrāddha or ceremony performed in honour of a deceased relative; (*ās*), m. pl., N. of a people; also of a family; (*ā*), f. an elephant's cheek; a cow difficult to be milked.

Karāṭaka, *as*, m. a crow; N. of a jackal in the *Hitopadeśa*.

Karāṭin, *i*, m. an elephant; *karāṭi-kautuka*, a treatise on the elephant and his diseases.

करदु *karatu*, *us*, m. the numidian crane; [cf. *karēṭavyā*, *karēṭu*, *karkaṭa*, &c.]

करण *karāṇa*. See under 1. *kara*.

करणीसुता *karāṇisutā*, f. an adopted daughter.

करण्ड *karāṇḍa*, *as*, m. (said to be fr. rt. 1. *kṛṣ*), a basket or covered box of bamboo wicker-work; a bee-hive, a honey-comb; a sword; a sort of duck; an aquatic weed called *Vallisneria*; (*i*), f. a basket for flowers; [Lat. *corbis*]. — *Karāṇḍavyūha*, *as*, m. title of a Buddhist work.

Karāṇḍaka, *as*, m. a basket. — *Karāṇḍakanivāpa*, *as*, m., N. of a region near Rājagṛiha.

Karāṇḍin, *i*, m. a fish; (so called because caught in a basket?).

करथ *karatha*, *as*, m., N. of a physician,

करफु *karaphu*, a particular high number; [cf. *kalahu*.]

करभ *karabha*. See under 1. *kara*.

करभीर *karabhīra*, *as*, m. a lion.

करमट्ट *karamaṭṭa*, *as*, m. the betel-nut tree. See *guvākā*.

करमरिण *karamarin*, *i*, m. a prisoner, a captive; [cf. *kārā*.]

करमाल *karamāla*, *as*, m. smoke; (probably a corruption of *khatamāla*.)

करमु *karamba*, *as*, *ā*, *am* (said to be fr. 1. *kṛī*), mixed, intermingled; set, inlaid; (*as*), m. flour or meal mixed with curds. See *karambha*.

Karambāta, *as*, *ā*, *am*, intermingled, mixed, blended, &c.; pounded, reduced to grains or dust; set, inlaid.

करम्भ *karambha*, *as*, m. groats or coarsely ground oats &c.; a dish of parched grain; a cake, flour or meal mixed with curds, a kind of gruel, generally offered to Pūshan (as having no teeth to masticate hard food); a mixture, a mixed odour; N. of a species of poisonous plant; N. of a son of Sakuni and father of Devarāta; N. of a brother of Rambha; (*ā*), f. the plant *Asparagus Racemosus*; another plant, = *priyangu-eriksha*; N. of a daughter of a king of Kalinga and wife of Akrodhana. — *Karambhād* ('*bha-ad*'), *t*, *i*, *t*, Ved. eating groats or gruel, epithet of Pūshan.

Karambhaka, *as*, m., N. of a man; (*am*), n. groats, coarsely ground oats &c.; a cake, flour or meal mixed with curd.

Karambhi, *is*, m., N. of a son of Sakuni and father of Devarāta.

Karambhin, *i*, *ī*, *ī*, Ved. having groats.

करवी karavi, f. the leaf of the plant *Asa Foetida*; [cf. *karvari*, *kavari*, *kāvari*.]

करवीक karavika, as, m., N. of a mountain; [cf. *kara-vira*.]

करस karas. See under *i. kara*.

करस karasna. See under *i. kara*.

करहा karahā, f., N. of a metre of four lines, each consisting of seven syllables.

करहाट karahāṭa, as, m. the tree *Vangueria Spinosa*; the fibrous root of a lotus; N. of a region.

Karahāṭaka, as, m. the tree *Vangueria Spinosa*; N. of an heretical prince.

कराङ्गण karāṅgaṇa, as, m. a market or fair visited by many men; [cf. *angaṇa*.]

करायिका karāyikā, f. a bird, a small kind of crane.

कराल karāla, as, ā, am, opening wide, cleaving asunder, gaping (as a wound); having formidable projecting teeth, formidable, dreadful, terrible (especially as an epithet of the *Rākshasas* of *Siva*, of *Kāla*, of *Vishnu*, and of a certain *Devagandharva*); great, large, high, lofty; spacious, wide; deformed; (as), m. a certain species of animal; resin, pitch, or a mixture of oil and the resin of the tree *Shorea Robusta*; N. of a region; (ā), f. the plant *Hemidesmus Indicus*; an epithet of *Durgā*; N. of a certain woman; (ī), f. one of the seven tongues and nine *Samidhs* of *Agni*; (am), n. a kind of *Ocimum*. — *Karāla-kara*, as, ā, am, having a powerful arm or hand; having a large trunk, as an elephant. — *Karāla-keśara*, as, m., N. of a lion in the *Pañcātānta*. — *Karāla-tripuṣṭā*, f. a species of corn. — *Karāla-danśhtra*, as, ā, am, having terrific teeth. — *Karāla-locana*, as, ā, am, terrific. — *Karāla-vadana*, f. an epithet of *Durgā*. — *Karālānana* ('*la-ān*'), as, ā, am, terrific.

Karālaka, am, n. a kind of *Ocimum*.

Karālīka, as, m. a tree; a sword; (ā), f. an epithet of *Durgā*.

Karālita, as, ā, am, rendered formidable; afraid of, alarmed by or at; magnified.

करि kari, &c. See under *i. kara*.

करिभ karibha, as, m. the tree *Ficus Religiosa*.

करिर karira, as, am, m. n. the shoot of a bamboo. See *karira*.

करिष्ठ karishṭha, as, ā, am (superlative fr. *i. kara*), doing most, doing very much.

Karishnu, used in comp. See *alan-karishnu* and *nir-akarishnu*.

Karishya, as, ā, am (?), Ved. to be done (?).

Karishyat, an, *atī* or *antī*, at, willing to do, about to do.

Karishyamāya, as, ā, am, about to do, going to do.

Kariyas, ān, *asī*, as (comparative fr. *i. kara*), doing more; one who does much.

करिकृ kari-kṛi. See under *2. kara*.

करीति kariti, *ayas*, m. pl., N. of a people.

करीर karira, as, am, m. n. (said to be fr. *i. kṛi*), the shoot of a bamboo; (as), m. a water-jar; a thorny plant, described as growing in deserts and fed upon by camels, *Capparidaphylla*; (am), n. the fruit of this plant; (ā or ī), f. the root of an elephant's tusk; a cricket, a small grasshopper. — *Karira-kuna*, as, m. the fruit season of *Capparidaphylla*. — *Karira-prastha*, as, m., N. of a town; (a various reading has *kariri-prastha*.)

Karirikā, f. the root of an elephant's tusk.

करीरक kariraka, am, n. fight, battle.

करीलदेश karila-deśa, as, m., N. of a region.

करीष karisha, as, am, m. n. (fr. *i. kṛi*), rubbish, refuse, dung; dry cow-dung; N. of a mountain; [cf. *āluhu-karisha*.] — *Karisha-gandhi*, *is*, m., N. of a man. — *Karishan-kasha*, as, ā, am, sweeping away dung; (ā), f. a strong wind, a gale. — *Karishāgni* ('*sha-ag*'), *is*, m. a fire of dry cow-dung; (this substance is very generally used as fuel in Hindūstan.)

Karishaka, ās, m. pl., N. of a people.

Karishin, *i*, *ī*, *ī*, abounding in dung; (ī), f. a region abounding in cow-dung; N. of a river.

करुण karuṇa, as, ā, am (said to be fr. *rt. i. kṛi*), but in some of its meanings fr. *i. kṛi*), mournful, miserable, lamenting; (am), ind. mournfully, wofully, pitifully, in distress; (as), m. that which causes pity, sorrow, affliction, tenderness, pity, compassion; one of the nine *Rasas* or sentiments of a poem, the pathetic sentiment; a fruit tree, the pamplemousse, *Citrus Decumana*; N. of a Buddha; a Jaina saint; N. of an Asura; (ā), f. pity, compassion; (ī), f., N. of a plant, also called *grishma-pushpi*, *āriṇi*, &c.; (am), n., Ved. an action, a holy work. — *Karuṇa-dhvaṇi*, *is*, m. a cry of distress. — *Karuṇa-puṇḍarika*, am, n. title of a Buddhist work. — *Karuṇa-malli*, f. the plant *Jasminum Sambac*; also read *karuṇa-malli*. — *Karuṇa-vedī*, am, n. compassion, sympathy. — *Karuṇa-vedin*, *i*, *ī*, *ī*, knowing affliction or distress, sympathising, pitiful. — *Karuṇākara* ('*ṇa-āk*'), as, m. the father of *Padmanābha*. — *Karuṇātmaka* ('*ṇa-āt*'), as, ā, am, compassionate, tender-hearted. — *Karuṇātman* ('*ṇa-āt*'), ā, ā, a, kind. — *Karuṇa-para*, as, ā, am, compassionate, tender. — *Karuṇa-maya*, as, *i*, am, gentle, compassionate. — *Karuṇārambha* ('*ṇa-ār*'), as, ā, am, engaging in deplorable actions. — *Karuṇārdra* ('*ṇa-ār*'), as, ā, am, tender-hearted, soft, sensitive. — *Karuṇārthita* ('*ṇa-ār*'), as, ā, am, kind. — *Karuṇa-rat*, ān, *atī*, at, being in a pitiful state, pitiable. — *Karuṇa-vipralambha*, as, m. grief of separation with the uncertainty of meeting again, fears occurring in absence. — *Karuṇa-vṛitti*, *is*, *is*, *i*, disposed to pity. — *Karuṇa-veditā*, f. charitableness, kindness, sympathy.

Karuṇāya, nom. P. A. -*ṇāyati*, -*te*, -*yitum*, to be in a pitiful condition.

Karuṇin, *i*, *ī*, *ī*, being in a pitiful condition, pitiable.

करुणाम karutthāma, as, m., N. of a prince, a son of *Dushyanta* and father of *Ākṛiḍa*; [cf. *asvatthāma*.]

करुन्धक karundhaka, as, m., N. of a son of *Sūra* and brother of *Vasu-deva*.

करुम karuma, as, ā, am, Ved. an epithet of certain spectral or ghost-like appearances.

करुकर karukara, am, n., Ved. the joint of the neck and the chine.

करुळतिन् karūlatin, *i*, *inī*, *i*, Ved. one whose teeth are decayed and broken; [cf. the next.]

करुष karuṣa, ās, m. pl., N. of a people descended from a son of *Manu* *Vaivasvata*, (a prince of this people is named *Danta-vakra*.)

Karushaka, as, m., N. of a son of *Manu* *Vaivasvata*; (am), n., N. of a species of fruit.

करेट kareṭa, as, m. a finger-nail.

करेट्या kareṭavyā, f. or *kareṭu*, us, m. the numidian crane; [cf. *karaṭu*, *karkaṭa*, &c.]

करेणु kareṇu, us, m. f. (said to be fr. *rt. i. kṛi*; cf. *i. kara*), a male or female elephant, generally used for the latter; according to some also *kareṇū*; (us), m. the tree *Pterospermum Acerifolium*; (us), f., N. of a plant used as a drug and supposed to grow in *Kāśmīra*. — *Kareṇu-pāla*, as,

m. the groom or keeper of a female elephant; N. of a man; [cf. *kāreṇupāli*.] — *Kareṇu-bhū*, *is*, m. an epithet of *Pālākāpya*. — *Kareṇu-mati*, f., N. of the wife of *Nakula*, daughter of a king of *Cedi*. — *Kareṇu-varya*, as, m. a large or powerful elephant. — *Kareṇu-sula*, as, m. an epithet of *Pālākāpya*.

Kareṇuka, am, n. the poisonous fruit of the plant *Kareṇu*.

Kareṇū, *is*, m. f. a male or female elephant.

कोनर karenara, as, m. benzoin or storax. See *karevara*.

कोन्दुक karenduka, as, m. a species of grass, = *bhū-triṇa*.

कोवर karevara, as, m. benzoin or storax.

कोट karoṭa, as, m. f. a basin, a cup; the bones of the head, the skull.

Karoṭaka, as, m., N. of a Nāga.

Karoṭi, *is*, or *karoṭi*, f. a basin, a cup; the skull.

कोत्कर karotkara, *karotpala*, &c. See under *1. and 2. kara*.

कर्क kark, to laugh; a Sautra root, or one occurring in grammatical Sūtras but not in the *Dhātu-pāṭha*.

कर्क karka, as, ā, am (said to be fr. *i. kṛi*), white; good; excellent; (as), m. a white horse; a crab; the sign Cancer; a water-jar; fire; a mirror; N. of various plants, = *karkaṭa*, *karketana*, and *karketila*; beauty; N. of a commentator on *Kātyāyana's* *Srauta-sūtras*; (ī), f., Ved. a white cow (?). — *Karka-khaṇḍa*, ās, m. pl., N. of a people. — *Karka-śirbhīṭi* (?), f. a small cucumber. — *Karka-phala*, am, n., N. of a plant. — *Karka-sāra*, am, n. flour or meal mixed with curds. — *Karki-prastha*, as, m., N. of a town.

Karkaṭa, as, m. a crab; the sign Cancer; a kind of bird, the numidian crane, *Lanius Excubitor*; N. of a plant with poisonous tubers, the fibrous root of a lotus; the curved end of the beam of a balance (to which the strings supporting the scale are attached); a kind of coitus; the radius of a circle; compass, circuit; (ā), f. the plant *Momordica Mixta*; (ī), f. a female crab; a snake (?); a kind of cucumber, *Cucumis Utilissimus*; the fruit of the plant *Bombax Heptaphyllum*; the curved end of the beam of a balance &c.; a small water-jar; [cf. *karkara*, *karkaṣa*: cf. also *Gr. kapkivos*; Lat. *cancer*.] — *Karkaṭa-pura*, am, n., N. of a town. — *Karkaṭa-śringa*, am, n. the claw of a crab. — *Karkaṭa-śringikā* or *karkaṭa-śringi*, f. a plant, the fruit of which is compared to the claw or feelers of a crab, the horn of a goat &c., see *āja-śringi*; other names of this plant are *kāma-nāśini*, *kaulirā*, *kūlingi*, &c. — *Karkaṭāksha* ('*ṭa-āk*'), as, m. the plant *Cucumis Utilissimus*. — *Karkaṭākhyā* ('*ṭa-ākh*'), f. the plant *Karkaṭa-śringi*. — *Karkaṭāṅgā* ('*ṭa-an*'), f. the same plant. — *Karkaṭāsthī* ('*ṭa-as*'), n. the shell or crust of a crab. — *Karkaṭāhva* ('*ṭa-āh*'), as, m. the plant *Ægle Marmelos*; (ā), f. the plant *Karkaṭa-śringi*. — *Karkaṭeṣa* ('*ṭa-ēṣa*'), as, m., N. of a sanctuary.

Karkaṭaka, as, m. a crab; the sign Cancer; the plant *Momordica Mixta* (?); a kind of sugar-cane; a hook shaped like the claw of a crab; N. of a Nāga; (ī), f. a female crab; (am), n. a poisonous root; a particular fracture of the bones. — *Karkaṭaka-raju*, us, m. a rope with a hook attached to it, shaped like the claw of a crab. — *Karkaṭakāsthī* ('*ka-as*'), n. the shell or crust of a crab.

Karkaṭi, *is*, f. a sort of cucumber, *Cucumis Utilissimus*.

Karkaṭikā, f., N. of a plant, a kind of gourd; a kernel.

Karkaṭinī, f. the plant *Curcuma Xanthorrhiza*.

Karkaṭu, us, m. the numidian crane; [cf. *karaṭu*, &c.]

कर्कन्धु karkandhu, us, *is*, m. f. (considered

by some as an irregular compound of *karka* and *andhu*, the jujube tree, *Zizyphus Jujuba*; a species of this tree with a larger fruit; (*u*), n. the fruit of this tree, or the uneatable fruits of a wild species; (*ū*), f. the berry of this tree; (*us*), m., N. of a man. — *Karkandhu-kūṇa*, *am*, n. the fruit season of the Karkandhu tree. — *Karkandhu-prastha*, *as*, m., N. of a town. — *Karkandhu-matī*, f., N. of a woman (?). — *Karkandhu-rohita*, *as*, *ā*, *am*, red like the berries of the jujube tree.

कर्कफल *karka-phala*. See under *karka*.

कर्कर *karkara*, *as*, *ā*, *am*, hard, firm; (*as*), m. a bone; a hammer; a mirror [cf. *karphara*]; a strap of leather (?); N. of a Nāga; (*am*), n. stone, limestone, especially the nodule found in Bengal under the name of Karkar; [cf. *karkaṭa*, *karkaṣa*.] — *Karkarākeṣa* (*ra-ak*), *as*, m. a wagtail. — *Karkarāṅga* (*ra-an*), *as*, m. a kind of bird, a gallinule (?). — *Karkarāndhuka* (*ra-an*), *as*, m. a blind well, one of which the mouth is overgrown with grass &c. so as to be hidden; also read *karkarāndhaka*; see *andha-kūpa*.

कर्करादु *karkarāṭu*, *us*, m. a glance, a side-look.

कर्करादुक *karkarāṭuka*, *as*, m. the numidian crane.

कर्करेतु, *us*, m. = the preceding; [cf. *karāṭu*, &c.]

कर्कराल *karkarāla*, *as*, *am*, m. n. a curl, a ringlet.

कर्करि *karkari*, *is* or *i*, f., Ved. a kind of musical instrument, a lute; (*i*), f. a water-jar.

कर्करिकā, *f*, a small water-jar.

कर्करेतु *karkareṭu*, *am*, n. the hand curved as a claw for the purpose of grasping anything.

कर्करेतु *karkareṭu*. See *karkarāṭuka*.

कर्कश *karkaṣa*, *as*, *ā*, *am*, hard, harsh, rough (opposed to *komala*, *ślakṣhṇa*); intangible; violent, cruel; unfeeling, unmerciful; harsh, unkind, miserly; (*as*), m. a sword, a scymitar; N. of several plants, = *kāmpilla* = *guṇḍarōcani* (commonly called Sunda Rochani); a kind of cassia, *Cassia* or *Senna Esculenta*; a species of sugar-cane; (*ā*), f. a thorny plant, *Tragia Involucrata*; (*i*), f. the wild jujube; [cf. *karkaṭa*, *karkara*.] — *Karkaṣa-śhāda*, *as*, m. the plants *Trophis Aspera* and *Trichosanthes Dioeca*; (*ā*), f. the plant *Luffa Acutangula*. — *Karkaṣa-tva*, *am*, n. hardness, harshness, rough manners. — *Karkaṣa-dala*, *as*, m. the plant *Trichosanthes Dioeca*; (*ā*), f. another plant. — *Karkaṣa-vākyā*, *am*, n. harsh or contumelious speech.

कर्कास्तिकā, *f*, wild jujube.

कर्कसार *karka-sāra*. See under *karka*.

कर्करु *karkaru*, *us*, *u*, m. n. a kind of gourd, *Beninkasa Cerifera*.

कर्करुका, *as*, m. the plant *Convolvulus Paniculatus*.

कर्कि *karki*, *is*, m. the sign of the zodiac, Cancer; also read *karkin*, *i*, m.

कर्किप्रस्थ *karki-prastha*. See under *karka*.

कर्केतन *karketana* or *karketara*, *as*, m. (?) a kind of gem or precious stone.

कर्कोट *karkoṭa*, *as*, m. one of the principal serpents or Nāgas of Pātāla; (*ā*), m. pl., N. of a people; (*am*), n. a poisonous fruit.

कर्कोतका, *as*, m. several plants, Momordica Mixta; Ægle Marmelos; the sugar-cane; N. of a Nāga or serpent; (*ā*), m. pl., N. of a barbarous tribe of low origin; (*i*), f., N. of a plant; (*kā*), f. the plant Momordica Mixta. — *Karkoṭaka-visha*, *am*, n. the poison of Karkoṭaka.

कर्कूर *karṭūra*, *as*, m., N. of a plant, a kind of Curcuma; (*am*), n. gold; an ornament; [cf. *karbura* and *karbūra*.]

कर्कुराका, *as*, m. the plant Curcuma Zerumbet; also read *karbūra*.

कर्ज *karj*, cl. I. P. *karjati*, -*jītu*, to pain or make uneasy.

कर्ण *karṇ*, cl. 10. P. *karṇayati*, -*yītu*, to pierce, bore. See *ā-karṇ*.

कर्ण *karṇa*, *as*, m. (said to be fr. rt. I. *krī*), the ear, the handle or ear of a vessel; the helm or rudder of a ship; the plants *Cassia Fistula* and *Calotropis Gigantea*; (in prosody) a spondee, a foot of two long syllables; (in geometry) the hypotenuse of a triangle or the diagonal of a tetragon; N. of a renowned hero in the Mahā-bhārata, king of Anga and elder brother by the mother's side of the Pāṇḍu princes, being the son of the god Sūrya by Prithā or Kuntī, before her marriage with Pāṇḍu. (Afraid of the censure of her relatives, Kuntī deserted the child and exposed it in the river, where it was found by a charioteer named Adhī-ratha and nurtured by his wife Rādā; hence *Karṇa* is sometimes called Sūta-putra or Sūta-ja, sometimes Rādheya, though named by his foster-parents Vasu-shepa; N. of a son of Viśvajit; (with Buddhists) a son of Mahā-sammata and king in Potāla; N. of a king, father of Viśoka-deva; (*as*, *ā*, *am*), Ved. eared, furnished with long ears; furnished with chaff (as grain). *Karṇe*, (in theatrical language) into the ear, in a low voice, aside; *api karṇe*, Ved. behind the ear or back, from behind, after [cf. *api-karṇa*]; *karṇam dā*, to give ear to, listen to; *karṇam ā-gam*, to come to one's ears, become known to. — *Karṇa-kāṇḍu*, *us* or *ū*, *is*, m. f. painful itching of the ear. — *Karṇa-kīṭā*, *f*, an insect or worm with many feet and of a reddish colour, *Julus Cornifex*; a small centipede; according to some *karṇa-kīṭi*. — *Karṇa-kūṭya*, *am*, n., N. of an imaginary town. — *Karṇa-kṣheḍa*, *as*, m. an affection of the ear, a roaring or constant noise in it. — *Karṇa-kharika*, *as*, m., N. of a Vaiśya. — *Karṇa-ga*, *as*, *ā*, *am*, touching the ear, hanging on it, next to the ear, extending to the ear. — *Karṇa-gūṭha*, *am*, n. ear-wax; (*as*), m. or *karṇa-gūṭhaka*, *as*, m. hardening of the wax of the ear. — *Karṇa-grihīta*, *as*, *ā*, *am*, seized by the ear. — *Karṇa-grihya*, ind. seizing by the ear. — *Karṇa-goḍara*, *as*, *ā*, *am*, perceptible to the ear, audible. — *Karṇa-grāha*, *as*, m. a helmsman. — *Karṇa-grāha-vat*, *ān*, *atī*, *at*, furnished with a helmsman (as a ship). — *Karṇa-śhāda*, *am*, n. the outer auditory passage; [cf. *karṇa-puta*, *karṇa-randhra*, &c.] — *Karṇa-japa*, *as*, m. 'ear-whisperer,' an informer. — *Karṇa-jalukā*, *f*, an insect, *Julus*; a small centipede; [cf. *karṇa-kīṭā*.] — *Karṇa-jalaukā*, *f*, or *karṇa-jalaukas*, *ās*, *f*, the same. — *Karṇa-jāpa* or *karṇa-japa*, *as*, m. whispering in the ear, tale-bearing, ealumniating. — *Karṇa-jāha*, *am*, n. the root of the ear. — *Karṇa-jit*, *t*, m. 'the conqueror of Karṇa,' an epithet of Arjuna; (Karṇa having taken the part of the Kurus, was killed by Arjuna in one of the great battles between them and the Pāṇḍus). — *Karṇa-tas*, ind. away from the ear. — *Karṇa-tāla*, *as*, m. the flapping of an elephant's ears. — *Karṇa-darpaṇa*, *as*, m. an ear-ring, an ornament for the ear. — *Karṇa-dundubhī*, *is*, *f*, a kind of worm (making a noise in the ear like a drum); see *karṇa-kīṭā*. — *Karṇa-deva*, *as*, m., N. of a king. — *Karṇa-dhāra*, *as*, m. a helmsman, a pilot. — *Karṇadhāra-tā*, *f*, the office of an helmsman. — *Karṇa-dhārīṇī*, *f*, a female elephant. — *Karṇa-nāda*, *as*, m. ringing in the ear. — *Karṇa-nāśā*, *f*, the ears and the nose. — *Karṇandu*, *us*, *f*, a woman's ear-ring; see *karṇāṇḍu*. — *Karṇa-pa*, *as*, m., N. of a man. — *Karṇa-patraka*, *as*, m. the tragus, a part of the external ear. — *Karṇa-patha*, *as*, m. the compass or range of hearing; *karṇapatham ā-yā* or *upe* (*upa-ā*), to come within the range of the ear, to be heard. — *Karṇa-para*,

as, m. an ornament for the ear. — *Karṇa-param-parā*, *f*, going from one ear to another. — *Karṇa-parākrama*, *as*, m. title of a work. — *Karṇa-parvaṇ*, *a*, n. 'the Karṇa section,' title of the eighth book of the Mahā-bhārata. — *Karṇa-pāka*, *as*, m. inflammation of the outer ear. — *Karṇa-pālī*, *is*, *f*, the lobe of the ear; the outer and curving edge of the ear; (*i*), *f*, an ornament of the ear, a garland or string of jewels pendent from it; N. of a river. — *Karṇa-pāśa*, *as*, m. a beautiful ear. — *Karṇa-puta*, *am*, n. the auditory passage of the ear. — *Karṇa-pur*, *ūr*, *f*, or *karṇa-purī*, *f*, the capital of Karṇa, i. e. Campā, the ancient N. of Bhagalpur. — *Karṇa-pushpa*, *as*, m., N. of a plant, = *morāṭa*. — *Karṇa-pūra*, *as*, m. an ornament of flowers worn round the ears; an ear-ring; N. of several plants, blue lotus; *Acacia Sirissa*; *Jonesia Aśoka*; N. of the father of Kaviāndra, author of the *Alankāra Kautubha*. — *Karṇa-pūraka*, *as*, m. the Kadamba tree, *Naucllea Cadamba*; N. of a servant. — *Karṇa-pūrāṇa*, *am*, n. the act of filling the ears (with cotton &c.), any substance used for that purpose; (*as*), m. = *karṇa-pūra*. — *Karṇa-pratināha* or *karṇa-pratināha*, *as*, m. a disease of the ear, suppression of its excretion or wax, which is supposed to have dissolved and pass by the nose and mouth. — *Karṇa-prayāga*, *as*, m., N. of the confluence of the river Gangā and Pindar. — *Karṇa-prānta*, *as*, m. the lobe of the ear. — *Karṇa-prāvaraṇa*, *as*, *ā*, *am*, using the ears for a covering; (*ā*), m. pl., N. of a fabulous people. — *Karṇa-phala*, *as*, m. a sort of fish, *Ophiocephalus Kurrawey*. — *Karṇa-bhūṣhaṇa*, *am*, n. or *karṇa-bhūṣhā*, *f*, an ear ornament. — *Karṇa-madgura*, *as*, m. a sort of sheat fish, *Silurus Unites*. — *Karṇa-mala*, *am*, n. the excretion or wax of the ear. — *Karṇa-mukura*, *as*, m. an ear ornament; an ear-ring. — *Karṇa-mukha*, *as*, *i*, *am*, headed by Karṇa, having Karṇa as leader. — *Karṇa-mūla*, *am*, n. the root of the ear. — *Karṇamūliya*, *as*, *ā*, *am*, near the root of the ear. — *Karṇa-moṭī*, *is*, *f*, an epithet of Devī or Durgā in one of her forms or incarnations (Cāmūṇḍā). — *Karṇa-yonī*, *is*, *ā*, *i*, Ved. having the ear as a source or starting-point, going forth from the ear, an epithet of an arrow, because in shooting the bow-string is drawn back to the ear. — *Karṇa-randhra*, *as*, *am*, m. n. the orifice or auditory passage of the ear; [cf. *karṇa-śhāda*, *karṇa-puta*, &c.] — *Karṇa-roga*, *as*, m. disease of the ear. — *Karṇaroga-pratiśhedha*, *as*, m. cure of a disease of the ear. — *Karṇaroga-vijñāna*, *am*, n. diagnosis of any disease of the ear. — *Karṇa-latā*, *f*, or *karṇa-latikā*, *f*, the lobe of the ear. — *Karṇa-vaṇṣa*, *as*, m. an elevated platform of bamboo. — *Karṇa-vat*, *ān*, *atī*, *at*, having ears, long-eared; furnished with tendrils or hooks; having a helm. — *Karṇa-varjita*, *as*, *ā*, *am*, earless; (*as*), m. a snake. — *Karṇavīṭka*, *as*, *ā*, *am*, furnished with ear-wax. — *Karṇa-vīdradhī*, *is*, *f*, ulceration of the ear. — *Karṇa-vivara*, *am*, n. the auditory passage of the ear. — *Karṇa-vish*, *f*, *f*, ear-wax. — *Karṇa-vedha*, *as*, m. 'ear-piercing,' a religious ceremony performed to prevent a person from dying, if the birth of a third son be expected; piercing the ear to receive ear-rings. — *Karṇa-vedhani* or *karṇa-vedhanikā*, *f*, an instrument for piercing the ear of an elephant. — *Karṇa-veṣṭa*, *as*, m. an ear-ring; N. of a prince. — *Karṇa-veṣṭaka*, *as*, m. the flaps of a cap protecting the ears; (*as* or *am*), m. n. (?) an ear-ring. — *Karṇa-veṣṭhana*, *am*, n. an ear-ring. — *Karṇa-sashkūli*, *f*, the outer part of the ear, the exterior cartilaginous portion leading to the auditory passage. — *Karṇa-sīrisha*, *as*, m. a *Sirisha* flower fastened to the ear as an ornament. — *Karṇa-sūla*, *as*, *am*, m. n. ear-ache. — *Karṇasūlin*, *i*, *ini*, *t*, having ear-ache. — *Karṇa-sobhana*, *am*, n., Ved. an ear ornament. — *Karṇa-srāva*, *as*, *ā*, *am*, audible, loud. — *Karṇa-srāvas*, *ās*, m., N. of a Brāhman. — *Karṇa-srut*, *t*, m., N. of the author of several hymns of the Rīg-veda. — *Karṇa-samsrāva* or *karṇa-srāva* or *karṇa-srāva*, *as*, m. running of the ear, discharge of pus or ichorous matter from the ear.

— *Karṇa-sū*, *ūs*, m. the father of Karṇa, an epithet of Śūrya or the sun. — *Karṇa-sūśi*, *is*, m. a kind of insect. — *Karṇa-sphoṭā*, f. a sort of creeper (commonly *kānapāṭā*). — *Karṇā-karṇi*, ind. from ear to ear, whispering into each other's ears. — *Karṇānjali* (*ṇa-an*), *is*, m. the auditory passage of the outer ear. — *Karṇādhaka* (*ṇa-ādh*), *as*, m., N. of a man; (*ās*), m. pl. the descendants of this man. — *Karṇādeśa* (*ṇa-ād*), *as*, m. an ear-ring (?). — *Karṇānija* (*ṇa-an*), *as*, m. an epithet of Yudhishtira, the younger brother of Karṇa, one of the five Pāṇḍu princes. — *Karṇāntika* (*ṇa-an*), *as*, *ā*, *am*, near or close to the ear. — *Karṇāndu* (*ṇa-an*), *us* or *ū*, *is*, f. an ornament for the ear; an ear-ring. — *Karṇābhavaṇaka* (*ṇa-ābh*), *as*, m. the tree *Cathartocarpus* (*Cassia*) *Fistula*. — *Karṇārū* (*ṇa* and *rt. ārt*), f. an instrument for perforating the ear of an elephant. — *Karṇāri* (*ṇa-ar*), *is*, m. an epithet of Arjuna (as the enemy of Karṇa); the tree *Terminalia* *Arjuna*. — *Karṇāraṇa* (*ṇa-ar*), *am*, n. applying the ear, giving ear, paying attention, listening to. — *Karṇāṇkāra* (*ṇa-ān*), *as*, m. or *karṇāṇkāriyā*, f. or *karṇāṇkāritā*, *is*, f. an ear ornament, an ear-ring. — *Karṇāśva* (*ṇa-aś*), *as*, m., N. of a man. — *Karṇāśphāla* (*ṇa-āś*), *as*, m. the flapping to and fro of an elephant's ears. — *Karṇe-śrūṇurā*, f. tale-bearing. — *Karṇe-japa*, *as*, *ā*, *am*, a slanderous whisperer, a secret traducer, a tale-bearer, an informer. — *Karṇe-śrī-śrā*, f. tale-bearing. — *Karṇendu* (*ṇa-in*), *us*, f. a semicircular ornament of the ear, an ear-ring; [cf. *karṇāndu*]. — *Karṇotpala* (*ṇa-ut*), *as*, m., N. of a poet. — *Karṇodaya* (*ṇa-ud*), N. of a book. — *Karṇopakarṇikā* (*ṇa-up*), f. a female tale-bearer or informer. — *Karṇorna* (*ṇa-ur*), *as*, *ā*, *am*, having wool on the ears (as any animal).

Karṇaka, *as*, m., Ved. a prominence, handle, or projection on the side or sides (of a vessel &c.); a tendril; applied also to the legs when spread out; N. of a man; (*ās*), m. pl. the descendants of this man. — *Karṇaka-vat*, *ān*, *atī*, *at*, Ved. furnished with tendrils or side branches.

Karṇakṛta, *as*, *ā*, *am*, furnished with tendrils.

Karṇaka, *as*, *ā*, *am*, furnished with ears.

Karṇika, *as*, *ā*, *am*, having ears, having large or long ears; having a helm; (*as*), m. a steersman; pl., N. of a people; N. of a king in Potalā; (*ās*), f. an ear-ring or ornament for the ear; a knot, tubercle; round protuberance (e.g. the round protuberance at the end of a reed or cane); the pericarp of a lotus; a fruit-stalk; the tip of an elephant's trunk; the middle finger; chalk; a pen or small brush; a trowel; the plants *Premna* *Spinosa* or *Longifolia*, and *Odina* *Pinnata*; a bawd; N. of an Apsaras; N. of the wife of Kanka. — *Karṇikāśala*, *as*, m. an epithet of the fabulous mountain Meru; (*fr. karṇikā*, the seed vessel of a lotus, and *āśala*, a mountain, Meru being compared to the leaves of a lotus); also *karṇikāśātri*, &c.

Karṇikāra, *as*, m. the tree *Pterospermum* *Acerifolium*; also *Cassia* *Fistula*; the pericarp of a lotus; (*am*), n. the flower of the tree *Pterospermum* *Acerifolium* and of *Cassia* *Fistula*. — *Karṇikāra-prīya*, *as*, m. an epithet of Siva.

Karṇikīn, *i*, m. an elephant.

Karṇin, *i*, *inī*, *i*, having ears, relating to the ear; long-eared; (at the end of compounds) having anything attached to the ear; furnished with flaps or anything similar (said of shoes); barbed, furnished with knots &c. (as an arrow); having a helm; (*i*), m. the side of the neck, the part near the ear; a steersman; N. of a mountain, one of the seven principal ranges of the mountains, dividing the universe; (*inī*), f. (scil. *yoni*) a disease of the uterus, prolapsus or polytup uteri. — *Karṇi-rāṭha*, *as*, m. (for *karṇi-rāṭha*), a covered car, or (according to some) a litter for the conveyance of women &c., borne on men's shoulders.

Karṇila, *as*, *ā*, *am*, long-eared.

Karṇi, a fem. form related to *karṇa* and appear-

ing in compounds (e.g. *ayas-karṇi*). — *Karṇi-suta*, *as*, m. an epithet of Kaṣya, the enemy of Kṛishṇa; according to the scholiast the author of a thieves' manual.

Karṇya, *as*, *ā*, *am*, being in or at the ear; suitable to the ear.

कर्णाट *karṇāṭa*, *ās*, m. pl., N. of a country and the people inhabiting it, whence the modern Karnatic; the name, however, was anciently applied to the central districts of the peninsula, including Mysore; (*i*), f. a princess of Karṇāṭa; a plant, commonly Haṣapadi; one of the Rāgīnīs or female personifications of the musical modes, the bride of the Rāga Mālava. — *Karṇāṭa-deśa*, *as*, m. the Karṇāṭa country.

Karṇāṭaka, *ās*, m. pl., N. of a country and the people inhabiting it. — *Karṇāṭaka-deśa*, *as*, m. the Karṇāṭa country. — *Karṇāṭaka-bhāṣā*, f. the dialect of Karṇāṭa.

कर्णार्षण *karṇārpaṇa*. See under *karṇa*.

कर्त *kart* (a various reading for *katr*, *katr*), cl. 10. P. *kartayati*, -yitum, to slacken or unloose, to remove.

कर्त *karta*, *as*, m. (fr. 1. *kṛt* ?), Ved. a hole, a cavity; (a more recent form is *garta*.)

कर्तन 1. *kartana*, *am*, n. (fr. 1. *kṛt*), cutting, cutting off or in pieces, excision; (*i*), f. scissors.

Kartari, *is*, f. scissors.

Kartarikā, f. a knife, a small sword or cutlass; a hunter's knife or sword, a couteau de chasse; scissors.

Kartari, f. a scissors or shears; a knife; a small sword or cutlass; the part of an arrow to which the feathers are attached.

कर्तन 2. *kartana*, *am*, n. (fr. 2. *kṛt*), spinning cotton or thread.

कर्तरीय *kartariya*, a kind of poisonous plant.

कर्तव्य *kartavya*, *as*, *ā*, *am* (fut. pass. part. fr. 1. *kṛt*), to be done, made or accomplished, what ought to be done; to be imposed (as a punishment); to be turned towards (as the mind); to be offered; to be acted; (*am*), n. what ought to be done, obligation, duty, task. — *Kartavya-tā*, f. or *kartavya-tva*, *am*, n. necessity, obligation; propriety, fitness; suitable measures.

Kartu, the base of several cases, used as infinitives of the verb *kṛt* in the Veda (e.g. *kartum*, *kartave*, *kartavai*, *kartos*). — *Kartu-kāma*, *as*, *ā*, *am*, desirous or intending to do.

Kartṛi, *tā*, *trī*, *trī*, a doer, a maker, one who makes or does, an agent, one who practises what he knows; one who acts in a religious ceremony, a priest; (very often at the end of compounds, e.g. *bhaya-kartṛi*, *rājya-kartṛi*, &c.); (*tā*), m. the creator of the world, an epithet of Brahmā, of Viṣṇu, and of Siva; (in gram.) an agent, one who acts of his own accord (*eva-tantrah*), the active noun, the nominative case. — *Kartṛi-tā*, f. the state of being the agent of an action. — *Kartṛi-tva*, *am*, n. agency, the act or property of an agent. — *Kartṛi-pura*, *am*, n., N. of a town. — *Kartṛi-vācya*, *as*, m. the active voice. — *Kartṛi-stha*, *as*, *ā*, *am*, standing or being within the agent. — *Kartṛiṣṭha-kṛiyaka*, *as*, *ā*, *am*, any (root &c.) whose action stands within the agent. — *Kartṛiṣṭha-bhāvaka*, *as*, *ā*, *am*, any (root &c.) whose state or bhāva stands within the agent.

Kartṛika, *as*, *ā*, *am*, an agent, one who does anything. — *Kartṛika-tva*, *am*, n. agency, action.

Kartṛa, *am*, n., Ved. an incantation, charm.

Kartva, *as*, *ā*, *am*, Ved. to be done or accomplished; (*am*), n. obligation, duty; task.

कर्तित *kartita*, *as*, *ā*, *am* (fr. rt. 1. *kṛt*), cut, cut off.

Kartishyat, *an*, *atī* or *antī*, *at*, or *kartishya-māna*, *as*, *ā*, *am*, intending or wishing to cut.

Kartavya, *as*, *ā*, *am*, to be cut down, to be killed.

Kartṛikā, f. a small sword, a knife; [cf. the next.]

Kartṛikā, f. a hunter's knife.

Kartṛi, f. a pair of scissors.

Kartya, *as*, *ā*, *am*, to be cut down.

कर्च *kartr*, cl. 10. P. *kartrayati*, -yitum, to unloose, remove; [cf. *kart* and *katr*.]

कर्द *kard*, cl. 1. P. *kardati*, -ditum, to rumble, as the bowels; to caw, as a crow; or to make any similar noise; [cf. *pard*; Gr. *χρῶδῃ*.]

Kardana, *am*, n. rumbling of the bowels, borborygm; (*i*), f. the day of full moon in the month Caitra.

कर्द *karda*, *as*, m. (said to be fr. rt. *kard*), mud; clay.

Kardaṭa, *as*, m. mud, dirt; the fibrous root of the lotus (= *karahāṭa*); any aquatic weed, as *Vallisneria* &c.

Kardama, *as*, m. mud, slime; mire, clay; dirt, filth, sin; a kind of plant; a poisonous kind of bulb; N. of a Nāga; N. of a Prajāpati, born from the shadow of Brahmā, or son of that god by Chāyā, and the husband of Devahūtī and father of Kapila; a son of Prajāpati Pulaha; (*i*), f., N. of a plant; (*am*), n. flesh; (*as*, *ā*, *am*), furnished with mud, mire, dirt, filth. — *Kardama-rāja*, *as*, m. or *Kardama-rājan*, *ā*, m., N. of a man, a son of Kāśema-gupta. — *Kardamāṭaka* (*ṇa-āṭ*), *as*, m. a receptacle for filth, a sewer, &c.; [cf. *kanyāṭa*, *patnyāṭa*.]

Kardamaka, *as*, m. a kind of granulous fruit; a poisonous kind of bulb; a kind of serpent.

Kardamāta, *as*, *ā*, *am*, furnished with mud, dirty.

Kardamīni, f. a marshy region.

Kardamila, *am*, n., N. of a region.

कर्पट *karpaṭa*, *as*, *am*, m. n. old or patched or ragged garments; [cf. *kārpaṭika* and *pañca-karpaṭa*.] — *Karpaṭa-dhārin*, *i*, m. a religious mendicant, a beggar in patched or ragged clothes, or sometimes with merely a cloth to cover the privities.

Karpaṭika, *as*, *ā*, *am*, or *karpaṭin*, *i*, *inī*, *i*, covered with patched or ragged garments, clothed in beggar's raiment.

कर्पण *karpaṇa*, a kind of lance or spear; [cf. *kanapa* and *karpara*.]

कर्पर *karpara*, *as*, m. a cup, a pot, an iron saucepan or frying-pan (according to some also n. in this sense); the skull, the cranium; a kind of weapon; the plant *Ficus* *Glomerata*, [cf. *udumbara*]; (*i*), f. a collyrium extracted from the *Amomum* *Anthorhiza*, [cf. *ghaṭa-karpara*, *kharpara*.]

Karparāla, *as*, m. a tree described as a *Pilu* growing in the hills; (a various reading for *kandarāla*.)

Karparāsa, *as*, m. sand, gravel, a sandy soil; (a wrong reading for *karparāśa*, a potsherd.)

Karparikā, f. (diminutive fr. *karpari*) in *karparikāvuttha*, *am*, n. a collyrium extracted from the *Amomum* *Anthorhiza*.

Karparika (?), *as*, m. fire.

कर्पास *karpaśa*, *as*, *am*, m. n. (said to be fr. 1. *kṛt*), cotton, *Gossypium* *Herbaceum*; (*i*), f. the cotton tree; [cf. *kārpāsa*: cf. also Gr. *καρπασος*; Lat. *carbasus*.]

कर्पूर 1. *karpūra*, *as*, *am*, m. n. (said to be fr. rt. *kṛp*), camphor (the plant and resinous exudation and fruit); (*as*), m., N. of a poet; N. of the father of Gajamalla and uncle of Kalyāṇamalla.

Karpūra-kavi, *is*, m., N. of a poet. — *Karpūra-khaṇḍa*, *as*, m. a field of camphor. — *Karpūra-gaurā*, *am*, n., N. of a lake or pond (yellowish-white like camphor). — *Karpūragaurāḥkya* (*ṇa-ākh*), *as*, *ā*, *am*, called *Karpūragaurā*. — *Karpūra-tilaka*, *as*, m., N. of an elephant; (*ā*), f. an epithet of Jayā, one of Durgā's female attendants or confidantes. — *Karpūra-taila*, *am*, n. camphor liniment. — *Karpūra-nālikā*, f. a kind of food prepared with

camphor, rice dressed with spices and camphor and ghee. — *Karpūra-prakarāṇa*, *am*, *n*. a Jaina work by Hari. — *Karpūra-mañjarī*, *f*. title of a dramatic work by Rāja-śekhara. — *Karpūra-mañi*, *śa*, *m*. a white mineral used medicinally. — *Karpūra-saras*, *as*, *n*. N. of a lake or pond.

2. *karpūra*, *nom*. P. *karpurātī*, *-ritum*, to spread like the smell of camphor.

Karpūrakā, *as*, *m*. zedoary, Curcuma Zerumbet.

कर्पूर *karphara*, *as*, *m*. a mirror; [cf. *kar-hara*.]

कर्ब *karb*, *cl*. 1. P. *karbatī*, *-bitum*, to go, move, approach.

कर्बर *karbara*. See *karvara*.

कर्बु *karbu*, *us*, *us*, *u* (said to be fr. *rt. kav*, to paint, colour), variegated, spotted. — *Karbu-dāra*, *as*, *m*. the tree Bauhinia Candida or Barleria Cærulea. — *Karbu-dāraka*, *as*, *m*. the tree Cordia Latifolia. — *Karbuca*, *ās*, *m*. pl. N. of a people.

Karbura and *karvura*, *as*, *ā*, *am*, variegated, of a spotted or variegated colour; white; (*as*), *m*. a variegated colour; sin; a Rakshas; the plant Curcuma Amhaldi or Zerumbet; rice growing amidst inundation; (*ā*), *f*. the plant Bignonia Suaveolens; another plant, commonly called Varvā; (*ī*), *f*. an epithet of the goddess Durgā; (*am*), *n*. gold; the plant Datura, and the fruit of it; water. — *Karburaphala*, *as*, *m*. a plant, commonly called Sākuruṇḍa.

Karbura or *karvura*, *as*, *m*. a Rakshas; the plant Curcuma Amhaldi or Zerumbet; (*ā*), *f*. a leech; (*am*), *n*. gold; a yellow ornament.

Karbūraka, *as*, *m*. the plant Curcuma Amhaldi or Zerumbet.

Karbūrta, *as*, *ā*, *am*, variegated, many-coloured.

कर्बेल *karbela*, *as*, *m*. an epithet of the copyist Vishnu-bhaṭṭa.

कर्मेन् *karman*, *a*, *n*. (fr. *rt. kṛi*; according to some also *m*.), action, work, deed; performance, business; office; specific action, moral duty, the obligation imposed by peculiarities of tribe, occupation, &c.; labour (as opposed to rest, *prasānti*); any religious action or rite (as sacrifice, ablution, &c.), especially as originating in the hope of future recompense and as opposed to speculative religion or knowledge of spirit; action consisting in motion as the third among the seven categories of the Nyāya philosophy, (of these motions there are five, viz. *ut-kṣhepaṇa*, throwing upwards; *ava-kṣhepaṇa*, throwing downwards; *ā-kūṭāna*, contraction; *prāsāraṇa*, extension or dilatation; and *gamana*, going or motion in general); product, result, effect; organ of sense [cf. *karmendriya*]; natural or active property (as maturity, of heat; support, of earth; dispersion, of wind, &c.); the immediate object of an agent or act; (in grammar) the idea or notion expressed by the act. case, (this object is of four kinds, viz. a. *nirvartya*, when anything new is produced, e. g. *kaṭam karoti*, 'he makes a mat'; *putram prasūte*, 'she bears a son'; b. *vikārya*, when change is implied either of the substance and form, e. g. *kāṣṭham bhasma karoti*, 'he makes ashes out of fuel'; or of the form only, e. g. *suvarṇam kuṇḍalam karoti*, 'he fashions gold into an ear-ring'; c. *prāpya*, when any desired object is attained, e. g. *grāmaṃ gaṇḍhātī*, 'he goes to the village'; *cāndram paśyati*, 'he sees the moon'; d. *anipṣita*, when an undesired object is abandoned, e. g. *pāpaṃ tyajati*, 'he leaves the wicked'; fate, the certain consequence of previous acts [cf. *karma-pāka* and *karma-vipāka*]; (in astronomy) the tenth lunar mansion. — *Karma-kāra*, *as*, *ī*, *am*, working for other people, a hired labourer, a servant of any kind (as a pupil &c.) who is not a slave, an agent, any one who does work or business; (*as*), *m*. an epithet of Yama, the regent of the dead; (*ī*), *f*. the plant Sansevieria Zeylonica; the plant Momordica Monodelpha. — *Karma-kartrī*, *tā*, *m*. 'an object-agent' or 'object-containing agent,' i. e. an agent which

is at the same time the object of an act on (this is the idea expressed by the reflexive passive, as in *odanaḥ paṭyate*, 'the mashed grain cooks of itself,' see Gram. 461. c); *karma-kartāra*, *m*. du. the work and the person accomplishing it. — *Karma-kāṇḍa*, *as*, *am*, *n*. that department of the Veda which relates to ceremonial acts and sacrificial rites; N. of a Jaina work. — *Karma-kāra*, *as*, *ī*, *am*, a worker, one who does any business, an artisan, a mechanic; one who performs any act (without receiving wages for it, according to native lexicographers); (*as*), *m*. a bull; a blacksmith (forming a mixed caste regarded as the progeny of the divine artist Viśvakarman and a Sūdrā woman); (*ī*), *f*. the plants Sansevieria Zeylonica and Momordica Monodelpha. — *Karma-kāraka*, *as*, *ā*, *am*, one who does any act or work. — *Karmakārāpaya*, *nom*. (fr. *karma-kāra*) A. *karmakārāpayate*, *-yitum*, to cause any one to work as a servant. — *Karma-kārīn*, *ī*, *īnī*, *t*, working, doing any work or act, (in compounds preceded by an adjective or pronoun, e. g. *śubha-karma-kārīn*, doing good works; *at-karma-kārīn*, performing the same business.) — *Karma-kārmuka*, *as* or *am* (?), *m*. or *n*. 'the bow of action,' i. e. an efficacious or strong bow. — *Karma-kilaka*, *as*, *m*. a washerman. — *Karma-kṛt*, *t*, *t*, *t*, performing any work, skilful in work (e. g. *tikṣhṇa-karma-kṛt*, working with zeal); a workman, an artisan; a servant; one who has done any work. — *Karma-kṛtāvat*, *ān*, *m*. the director of a religious rite, the reciter of Mantras or formularies. — *Karma-kṛtya*, *am*, *n*. Ved. activity, the state of active exertion. — *Karma-kṣhama*, *as*, *ā*, *am*, competent to perform an act, able to do it. — *Karma-kṣhetra*, *am*, *n*. the district or region of religious acts; [cf. *karma-bhūmi*.] — *Karma-granthi-prathama-vicāra*, title of a Jaina work. — *Karma-gṛhāta*, *as*, *m*. lit. 'the killing of work,' i. e. the act of leaving off work. — *Karma-āndra*, *as*, *m*. N. of a prince of Mālava. — *Karma-ēt*, *t*, *t*, *t*, Ved. collected or accomplished by work. — *Karma-kṣhṛta*, *f*. active exertion, action. — *Karma-bodanā*, *f*. the motive impelling to ritual acts. — *Karma-ja*, *as*, *ā*, *am*, resulting from or produced by any act whether religious or immoral; (*as*), *m*. the holy fig tree, Ficus Religiosa; the Kali-yuga or fourth and present age of the world, the age of iniquity. — *Karmaja-guṇa*, *as*, *m*. a property resulting from human acts (as separation, reunion, &c.). — *Karma-jit*, *t*, *m*. N. of a prince. — *Karma-jña*, *as*, *ā*, *am*, skilled in any work; acquainted with religious rites. — *Karma-jī-vācya*, *as*, *m*. the passive voice in grammar, (but according to Pāṇini the passive is an Ātmane-pada verb with the affix *yak* in four tenses, and *karman* expresses only one idea of the passive.) — *Karma-tyāga*, *as*, *m*. abandonment of worldly duties or ceremonial rites. — *Karma-tva*, *am*, *n*. or *karma-tā*, *f*. state of action, any act, the active discharge of the duties and functions of life. — *Karma-dusṭa*, *as*, *ā*, *am*, corrupt in action, wicked in practice, immoral, disreputable. — *Karma-deva*, *as*, *m*. Ved. a god by actions (opposed to *ājāna-deva*, a god by birth). — *Karma-dosha*, *as*, *m*. a sinful work, sin, vice; error, blunder; the evil consequence of human acts, discreditable conduct or business. — *Karma-dhāraya*, *as*, *m*. N. of a class of compounds (see Gram. 755); according to native grammarians a subdivision of the Tat-puruṣa class, the members of which are in the same relationship either as adjective and substantive or as two substantives in apposition (e. g. *śvetāśva*, 'a white horse'; Pāṇini I. 2, 42, calls a *Karma-dhāraya* comp. a Samānādhikarāṇa-tatpuruṣa; cf. *adhi-karāṇa*). — *Karma-dhvaṇa*, *as*, *m*. loss of benefit arising from religious acts, destruction of any work, disappointment. — *Karma-nāman*, *a*, *n*. a participle. — *Karma-nāśa*, *f*. N. of a river between Kāśī and Vihāra, contact with which destroys the merit of works. — *Karma-nibāṇḍha*, *as*, *m*. necessary consequence of works. — *Karma-nirhāra*, *as*, *m*. removal of (bad) deeds or their effects. — *Karma-nishṭhā*, *ās*, *ās*, *am*, Ved. diligent in

religious actions, engaged in active duties; (*as*), *m*. a Brāhman who performs sacrifices &c. — *Karma-patha*, *as*, *m*. the way or direction of an action. — *Karma-paddhati*, *is*, *f*. title of a work. — *Karma-pāka*, *as*, *m*. the ripening of actions, i. e. recompense for actions done in a former life; [cf. *karma-vipāka*.] — *Karma-pradīpa*, *as*, *m*. title of a work of Kātyāyana; N. of a work of Mīśra. — *Karmapradīpa-vivṛitī*, N. of Sivarāma's commentary on the Karmapradīpa. — *Karma-pradīpikā*, *f*. title of a work of Kāma-deva. — *Karma-pravaṇḍāniya*, employed for the definition of an action; (*as*), *m*. (scil. *śabdāḥ*) a term for certain prepositions, particles, or adverbs, not connected with a verb, but with a case of a noun; (according to Pāṇini the first and general category to which prepositions belong is that of Nipātas or particles; they are Upasargas and Gatis when they are in connection with verbal action, i. e. with the tenses of a verb; but the term *gati* is more comprehensive than *upasarga*, and is applicable also when the verbal root becomes developed into a noun substantive, adjective, or participle. Moreover, the term *upasarga* is confined to the prepositions with *su* and *du*, whereas the Gatis include many other adverbial prefixes such as *alam* and the nouns and adjectives which take the affix *evi* &c. Lastly, prepositions are Karmapraṇānyas if they are unconnected with verbs and govern a noun either separated from it or forming a compound with it. A Karmapraṇānya never loses its accent, and exercises no euphonic influence on the initial letters of a following verb.) — *Karma-pravāḍa*, *as*, *m*. N. of the eighth of the fourteen Pūrvas or oldest religious writings of the Jainas. — *Karma-phala*, *am*, *n*. the fruit or recompense of actions; pain, pleasure, &c., considered as the consequence of acts; the fruit of the tree Averrhoa Carambola; [cf. *karmaranga*.] — *Karmaphalodaya* ('*la-ud*'), *as*, *m*. the occurrence of consequences. — *Karma-baṇḍha*, *as*, *m*. the tie of works (by which the soul is attached to pleasure &c.). — *Karma-bandhana*, *as*, *ā*, *am*, bound by acts; (*am*), *n*. confinement to repeated exercises, as the consequence of acts. — *Karma-bhū*, *us*, *f*. tilled or cultivated ground. — *Karma-bhūmī*, *śa*, *f*. the land or region of religious actions, i. e. where such actions are performed; (according to Hemaṇḍra the Karmabhūmis are Bharata, Airāvata, and Videha, but not the district of the Kurus; the other Varshas are *phala-bhūmayas*, i. e. lands of recompense; cf. *karma-kṣhetra*.) — *Karma-māya*, *as*, *ī*, *am*, consisting of works, resulting from works. — *Karma-mārga*, *as*, *m*. the way of work; a technical term used by thieves for the breaking of walls &c. — *Karma-mīmāṃsā*, see s. v. *mīmāṃsā*. — *Karma-mūla*, *am*, *n*. Kuśa or sacrificial grass, used as an essential part in many religious and sacred rites. — *Karma-yuga*, *am*, *n*. the fourth and present age of the world, the iron age, the Kali-yuga. — *Karma-yoga*, *as*, *m*. performance of a work or business or of worldly functions and religious duties; active exertion, industry; connection with a sacrifice. — *Karmayoni*, *is*, *m*. f. source of action. — *Karmargha*, *as*, *m*. (fr. *karman* and *ṛgha* in *ṛghāya*), N. of a teacher. — *Karma-vaṇa*, *am*, *n*. (with Buddhists) the ritual. — *Karma-vajra*, *as*, *ā*, *am*, 'whose thunderbolt is work'; an epithet of the Sūdra. — *Karma-vat*, *ān*, *atī*, *atī*, *atī*, busy with a work, employed in it. — *Karma-vaśa*, *as*, *ā*, *am*, being in the power of or subject to former actions; (*as*), *m*. the necessary influence of acts; fate, considered as the inevitable consequence of actions done in a former life. — *Karmavaśī-tā*, *f*. the condition of having power over works, a quality of a Bodhi-sattva. — *Karma-vaśin*, *ī*, *īnī*, *t*, having power over works. — *Karma-vāṣī*, *f*. a lunar day or the thirtieth division of a lunar month (regulating all ceremonies, observances, religious actions, &c.). — *Karma-vaighna*, *as*, *m*. an impediment to work, obstruction. — *Karma-vidhī*, *is*, *m*. rule of action, observance, practice, mode of conducting any ceremony. — *Karma-viparyaya*, *as*, *m*. succession of office or employment,

revolving or alternating duty; contrariety or reverse of any act or business. — *Karma-vipāka*, *as*, m. 'the ripening of actions,' i.e. the good or evil consequences in this life of human acts performed in previous births; title of a work on this subject, explaining expiatory rites to be performed in cases of disease &c., supposed to be the punishment of offences committed in a previous existence (written in Śloka in the form of a dialogue between Sakuntalā-Bharata and Sātātapa-Bhṛigu), a work of Viśveśvara-bhaṭṭa. — *Karma-vipāka-saṅgraha*, title of a book. — *Karmavipāka-sāra*, title of a book composed by Dinakara, the brother of Kamalākara-bhaṭṭa. — *Karma-viśeṣa*, *as*, m. variety of act or actions. — *Karma-viṣa*, *am*, n. the seed of works. — *Karma-sālā*, *f*, a workshop, a house of business. — *Karma-sālī*, *f*, N. of a river in Caturgrāma. — *Karma-sīla*, *as*, *ā*, am, assiduous, laborious; one who perseveres in his duties without looking to their reward. — *Karma-suddha* (?), *am*, n. approved occupation. — *Karma-sūra*, *as*, *ā*, am, assiduous, laborious; (*as*), m. a skilful or clever workman. — *Karma-sauca*, *am*, n. humility. — *Karma-sreṣṭha*, *as*, m., N. of a son of Pulaha by Gati. — *Karma-saṅgraha*, *as*, m. assemblage of acts, comprising the act, its performance and the performer. — *Karma-saṁvāda*, *as*, m. a minister, any officer employed upon active duties, as a judge, a deputy, &c. — *Karma-saṁnyāṣṭika*, *as*, m. an ascetic, a religious person who has withdrawn from works. — *Karma-samādhi*, *ī*, m. devotion, abstraction (?). — *Karma-sambhava*, *as*, *ā*, am, produced by or resulting from acts. — *Karma-sākehin*, *i*, m. 'the witness of all acts,' epithet of the sun. — *Karma-sādhaka*, *as*, *īkṣa*, *am*, accomplishing a work. — *Karmā-sādhana*, *am*, n. implement, means; articles essential to the performance of any religious act. — *Karma-siddhi*, *ī*, *f*, accomplishment of an act, success. — *Karma-sena*, *as*, m., N. of the father of Rāma-āndra. — *Karma-stha*, *as*, *ā*, am, standing or being within the object. — *Karmastha-kriyaka*, *as*, *ā*, am, any (root) whose action stands within the object. — *Karmastha-bhāvaka*, *as*, *ā*, am, any (root &c.) whose state (*bhāva*) stands within the object. — *Karma-sthāna*, *am*, n. a public office or place of business. — *Karmakṣeta*, *us*, *us*, *us*, caused by acts, arising from acts. — *Karmakṣhama* ('*ma-ak*'), *as*, *ā*, am, incapable of business. — *Karmāṅga* ('*ma-an*'), *as*, m. part of any act, part of a sacrificial rite. — *Karmātman* ('*ma-āt*'), *ā*, *ā*, *ā*, one whose character is action, endowed with principles of action, active, acting. — *Karmāditya* ('*ma-āt*'), *as*, m., N. of a king. — *Karmādhikāra* ('*ma-adh*'), *as*, m. the right of action (in the Mīmāṃsā philosophy). — *Karmānu-bandha* ('*ma-an*'), *as*, m. connection with or dependence upon acts. — *Karmānubandhin*, *i*, *ī*, *ī*, connected with or involved in works. — *Karmānūrūpa* ('*ma-an*'), *as*, *ā*, am, according to action, according to function or duty. — *Karmānūrūpātā*, *ī*, *ī*, conformably to act, function &c. — *Karmānu-shīkṣāna* ('*ma-an*'), *am*, n. practising one's duties, discharging peculiar functions. — *Karmānushīkṣyān* ('*ma-an*'), *i*, *ī*, *ī*, practising duties, performing rites &c. — *Karmānusāra* ('*ma-an*'), *as*, m. consequence of or conformity to acts. — *Karmānusāratas*, *ī*, *ī*, difference or contrariety of action; penance, expiation. — *Karmāntika*, *as*, *i*, *am*, final, completing; (*as*), m. a workman, a servant, one who finishes a work. — *Karmābhīdhāyaka*, *as*, *ā*, am, or *karmābhīdhāyīn* ('*ma-abh*'), *i*, *ī*, *ī*, enjoining or prescribing duties or acts. — *Karmārambha* ('*ma-ār*'), *as*, m. commencement of any act. — *Karmārha* ('*ma-ār*'), *as*, *ā*, am, fit for work, able to do any work, suitable to any rite; (*as*), m. a man. — *Karmendriya* ('*ma-in*'), *am*, n. an organ of action (opposed to the *buddhindriyān*) or

perceptive organs of sense; five are reckoned, viz. the hand, the foot, the larynx or organ of the voice, the organ of generation and of excretion). — *Karmadāra* ('*ma-ud*'), *am*, n. any honourable or valiant act, magnanimity, prowess. — *Karmadyukta* ('*ma-ud*'), *as*, *ā*, am, actively labouring, busily engaged. — *Karmadyoga* ('*ma-ud*'), *as*, m. engaging actively in any work.

Karma, *as*, *am*, m. n. according to some lexicographers = *karma*.

Karmaka (at the end of some compounds) = *karma*, q. v.

Karmātha, *as*, *ā*, am, skilful or clever in work, clever; working diligently, accomplishing any rite, anxious to perform anything; (*as*), m. the director and performer of a sacrifice.

Karmānya, *as*, *ā*, am, Ved. skilful in work, clever, diligent; proper or fit for any act, suitable to it; (at the end of compounds) relating to any business or to the accomplishment of anything; (*ā*), *f*, wages, hire; (*am*), *n*, energy, activity. — *Karmānya-tā*, *f*, skilfulness, cleverness. — *Karmānya-bhuj*, *k*, *k*, *k*, receiving wages, working for hire; (a various reading for *bharānya-bhuj*.)

Karmatas, *ind*. according to actions.

Karmāra, *as*, m., Ved. an artificer, a mechanic, a blacksmith, a brazer, a carpenter, &c.; a bamboo; the plant *Averrhoa Carambola*, = *karmaranga* below.

— *Karmāra-vana*, *am*, n., N. of a place.

Karmāraka, *as*, m. the plant *Averrhoa Carambola*.

Karmika, *as*, *ā*, am, acting, active.

Karmīn, *i*, *ī*, *i*, acting, active, busy; performing a religious action; engaged in any work or business; belonging or relating to any act.

Karmishtha, *as*, *ā*, am (said to be a superlative of the last), very active, assiduous, diligent.

Karmīṇa = *karma* at the end of a compound; [*cf. alankarmīṇa*.]

कर्मन्द् *karmānda*, *as*, m., N. of a man, author of a Bhikṣu-sūtra.

Karmandin, *i*, m. a beggar, a religious mendicant, a member of the fourth order (lit. 'a follower of Karmanda').

कर्मर *karmara* and *karmaraka*, *as*, m. the plant *Averrhoa Carambola*.

Karmaranga, *as*, m., N. of the same plant; (*am*), *n*, the acid fruit of this plant.

कर्मरी *karmarī*, *f*. the manna of the bamboo; [*cf. vanṣa-rocanā*.]

कर्मष *karmasha* = *kalmasha*, q. v.

कर्मस *karmasa*, *as*, m., N. of a son of Pulaha and Kshamā; [*cf. karma-sreṣṭha*.]

कर्मर *karmira*, *as*, *ā*, am, variegated; (a various reading for *kirmira*.)

Karmiraka, *as*, m. a small tree, *Trophis Aspera*.

कर्व *karv*, *cl*. I. P. *karvati*, -*vitum*, to be proud, to boast; [*cf. kharv* and *garv*.]

कर्व *karva*, *as*, m. (said to be fr. rt. I. *kṛī*), love, desire; a rat.

कर्वट *karvaṭa*, *as*, *am*, m. n. declivity of a mountain; a village, market-town, the capital of a district (of two or four hundred villages) in a pleasant site and of handsome construction; (*as*), m., N. of a country or a people; (*i*), *f*, N. of a river; (*am*), *n*, a city.

Karvaṭaka, *as* or *am*, m. or n. (?) declivity of a mountain.

कर्वर 1. *karvara*, *am*, n. (fr. rt. I. *kṛī*), Ved. a deed, action.

कर्वर 2. *karvara* or *karbara*, *as*, *ā*, am (said to be fr. rt. I. *kṛī*), variegated, spotted; (*as*), m. sin; a tiger; a Rakshas; a sort of medicament; (*i*), *f*, an epithet of Durgā; night; a Rakshasi; a tigress; the leaf of the plant *Asa Foetida*; [*cf. karavi*, *kavari*, *kāravi*.] See *karbura*.

कर्शन *karšana*, *as*, *ā*, am (fr. rt. *kṛī*), rendering lean, attenuating, causing emaciation; (*as*), m. fire; [*cf. kṛtsānu*.]

कर्शफ *karśapha*, *as*, m., Ved. an epithet of imps or goblins.

कर्श्य *karśya*, *as*, m., N. of a plant, = *kar-cūra*; [*cf. kārśya* and *kārshya*.]

कर्ष *karsha*, *as*, m. (fr. rt. *kṛī*), drawing, dragging, pulling; attracting; ploughing; a furrow, a trench; a scratch; (*as*, *am*), m. n. a weight of gold or silver, equal to 16 Māshas = $\frac{1}{16}$ Pala = $\frac{1}{16}$ of a Tula = 11,375 French grains; according to the ancient division of 5 Retis to the Māsha the Karsha would be equal to about 176 grains troy; in common use 8 Retis are given to the Māsha, and the Karsha is then about 280 grains troy. — *Karsha-phala*, *as*, m. the tree *Terminalia Bellerica*; this tree is also called Aksha, because its fruits are used as dice; (*ā*), *f*, the plant *Emblia Officialis*. — *Karshārṣha* ('*sha-ar*'), *am*, n. a 'Tolaka', a weight of 16 Māshas (according to some calculations).

Karshaka, *as*, *ā*, am, a cultivator of the soil, one who ploughs or lives by tillage; a husbandman; who or what draws or drags, attractive, what attracts.

Karshaṇa, *as*, *ā*, am, pulling to and fro, dragging, attracting, overpowering, injuring; tormenting; harassed; extending (in time); (*am*), *n*, the act of dragging or pulling; drawing to and fro; removing, hurting, injuring; bending (a bow); ploughing, cultivating the ground; cultivated land.

Karshaṇī, *ī*, *f*, an unchaste woman (attracting the men).

Karshaṇī, *f*, N. of a plant; [*cf. karshinī* and *kshirīnī*.]

Karshaṇīya, *as*, *ā*, am, to be drawn or pulled; to be attracted; to be conciliated or won.

Karshayat, *an*, *anti*, *at*, dragging, pulling; attracting; harassing, annoying.

Karshita, *as*, *ā*, am, drawn, attracted; distracted, tormented, harassed; worn out; ploughed.

Karshin, *i*, *ī*, *i*, who or what pulls or draws or attracts; attractive; inviting; who or what ploughs or furrows, a ploughman, peasant; (*ī*), *f*, the bit of a bridle; a medicinal moon-plant; [*cf. karshaṇī*, *kshirīnī*.]

Karshū, *us*, *f*, a furrow, trench, incision; a river; a canal; a shallow trench for receiving the sacrificial fire; (*us*), *m*, a fire of dried cow-dung; agriculture, cultivation; livelihood.

कर्षापण *karshāpaṇa* = *kārshāpaṇa*, q. v.

कर्हि *karhi*, *ind*. (fr. *ā*, *ka*), Ved. when? at what time? (followed by the future or present tense) *karhi-tid* or *karhi-api*, at any time; [*cf. Goth. hvar*, 'where? Eng. where? Germ. war and wor in *warum*, *woraus*, &c.; Lith. *kur*.]

कल 1. *kal*, *cl*. I. A. *kalate*, -*litum*, to sound; to count; [*Gr. καλέω*? Lat. *calculo*.]

कल 2. *kal*, *cl*. 10. P. *kālayati*, -*yitum*, to push on, drive forward, drive away; carry off; to drive together, collect; to throw; to announce the time.

कल 3. *kal*, *cl*. 10. P. *kālayati*, -*yitum*, to impel, incite, urge on; to bear, carry; to do, make, accomplish; to tie on, attach, affix; to utter a sound, murmur; to furnish with; to observe, perceive, take notice of; to regard, consider, count, reckon, calculate; to go; to take hold of the die called Kali (in this last sense *kal* may be considered as a nom. fr. *kali*).

Kala, *as*, *ā*, am, dumb, hoarse, indistinct, inarticulate (especially in composition with *vāṣha* and *asru*, e. g. *vāṣha-kala*, *asru-kala*, having the speech impeded by tears, sobbing); emitting a low or soft tone, as humming, buzzing, &c.; weak; crude,

undigested; (*as*), m. (scil. *svārā*) a low or soft and inarticulate tone, as humming, buzzing, &c.; the tree *Shorea Robusta*; (in poetry) time equal to four *Mātras* or instants; (*am*), m. pl. a class of manes or deceased ancestors; (*ās*), m. semen virile; the jujube, *Zizyphus Jujuba*; (for *kalā* see below, s. v.)

— *Kala-kaṇṭha*, *as*, m. a pleasing tone or note; a low murmuring tone; having a sweet voice, N. of several birds, as of the Indian cuckoo; a dove, a pigeon; a goose. — *Kala-kala*, *as*, m. a confused noise, the murmuring or buzz of a crowd; resin, pitch, the resinous exudation of the tree *Shorea Robusta*; an epithet of *Siva*; [cf. *kaṭakaṭa*, *kaṭa-kaṭa*.] — *Kalaka-vaṭ*, *ān*, *atī*, *at*, causing humming or murmuring. — *Kala-kīṭa*, *as*, m., N. of a *Grāma*. — *Kala-kūṭikā*, *f*, a wanton, a lascivious woman. — *Kala-kūṭa*, *as*, m., N. of a warrior-tribe and the country inhabited by it. — *Kala-kūṇikā*, *f*, a wanton, a lascivious woman. — *Kala-ghoṣa*, *as*, m. the Kokila or Indian cuckoo. — *Kalan-kasha*, *as*, m. a lion; a musical instrument; see *kara-tālī*. — *Kalan-kura*, *as*, m. an eddy, a whirlpool. — *Kala-tā*, *f*, or *kala-tva*, *am*, n. melody, music. — *Kala-tūlikā*, *f*, a wanton or lascivious woman; [cf. *kala-kūṇikā*.] — *Kala-dhūta*, *am*, n. silver; (wrong reading for *kala-dhauta* ?). — *Kala-dhauta*, *am*, n. gold and silver (sounding and shining); (*as*, *am*), m. n. a low or pleasing tone. — *Kaladhautā-līpt*, *ī*, *f*, a streak of gold, illumination of a manuscript with gold. — *Kala-dhvanī*, *ī*, m. a low sweet tone; the Kokila or Indian cuckoo; the turtle-dove; a peacock. — *Kala-nāda*, *as*, m. a sort of goose; see *kala-haṇsa*. — *Kala-bhāṣa*, *am*, n. the prattle of childhood. — *Kala-bhāṣava*, *as* or *am*, m. or n. (?), N. of a deep ravine in the mountains between the rivers *Tāpī* and *Narmadā*. — *Kala-rava*, *as*, m. a low sweet tone; a dove; the Indian cuckoo; [cf. Lat. *columba*.] — *Kala-vācas*, *ās*, *ās*, *as*, speaking sweetly, singing. — *Kala-svāna*, *as*, *ā*, *am*, having a charming voice (a bird). — *Kala-svara*, *am*, n. a low musical sound. — *Kala-haṇsa*, *as*, m. a kind of duck or goose; a gander; another bird, *Gallinula Porphyria*; a drake (according to some) a teal; an excellent king; *Brahma* or the supreme spirit; N. of a metre consisting of four lines of thirteen syllables each. — *Kalāmunādin* ('*la-an*'), *ī*, m. a sparrow; a bee, but particularly one of a very large kind; the *Cātaka* bird. — *Kalālāpa* ('*la-āl*'), *as*, m. a sweet humming sound, discourse; a bee. — *Kalottāla* ('*la-uṭ*'), *as*, *ā*, *am*, high, sharp.

Kalana, *as*, *ā*, *am* (at the end of compounds), causing, effecting; (*as*), m. a sort of cane; (*ā*), *f*, doing, making, effecting; subjection, submission; emitting (?); *kāla-kalanā*, fulfilling one's time, dying; (*am*), n. an embryo at the first stage after conception; a spot, a stain; an offence, fault, defect; murmuring, sounding.

Kalita, *as*, *ā*, *am*, impelled, driven, borne onwards; held, laid hold of; attached, affixed, furnished, endowed with; gained, acquired; considered, known, understood; numbered, counted, reckoned; separated, divided; sounded indistinctly, buzzed, murmured.

कलकल *kalaka*, *as*, m. a kind of fish; a kind of prose.

कलकल *kalanka*, *as*, m. a spot, a mark; the rust of iron; a fault, defamation, abuse. — *Kalanka-kara*, *as*, *ī*, *am*, censorious, calumniating, defaming; spotting, staining. — *Kalanka-kalā*, *f*, a digit of the moon in shadow. — *Kalanka-maya*, *as*, *ī*, *am*, spotted, stained; calumniated, defamed. — *Kalanka-hṛī*, *ī*, m. an epithet of *Siva*.

Kalankaya, nom. P. *kalankayati*, -*yitum*, to spot, defame.

Kalanika, *as*, *ā*, *am*, spotted, soiled, stained; calumniated, defamed.

Kalankin, *ī*, *īnī*, *ī*, soiled, stained; disgraced, reviled, rusty.

कलकल *kalanja*, *as*, m. an animal struck with a poisoned weapon; tobacco.

कलकल *kalata*, *as*, *ā*, *am*, = *khalati*, bald-headed.

कलकल *kalatra*, *am*, n. (see *kaṭatra*), a wife; any female; the hip and loins; pudendum muliebri; a royal citadel, a strong hold or fastness; the seventh lunar mansion in astronomy. — *Kalatra-vaṭ*, *ān*, *atī*, *at*, or *kalatrin*, *ī*, *īnī*, *ī*, having a wife, united to a wife.

कलकल *kalantaka* or *kalandaka*, *as*, m. a species of bird.

कलकल *kalandana*, *as*, m., N. of a man.

कलकल *kalandara*, *as*, m. a man of a mixed caste, the son of a *Leṭa* (?) man and a *Tivara* woman.

कलकल *kalandikā*, *f*, knowledge, intelligence, wisdom in general; (a various reading for *kalandikā*, q. v.)

कलकल *kalandhu*, *us*, m. a kind of vegetable; [cf. *ghoṭī*.]

कलकल *kalabha*, *as*, m. (said to be fr. 3. *kal*), a young elephant; an elephant thirty years old; a young camel (perhaps also the young of other animals); the tree *Datura Fastuosa* [cf. *dhustūra*]; (*ī*), *f*, a sort of *Ricinus* (*cañcu*). — *Kalabha-vallabha*, *as*, m., N. of a tree; [cf. *pilu*.]

कलकल *kalama*, *as*, m. (said to be fr. 3. *kal*), rice, which is sown in May and June, and ripens in December or January; a white rice growing in deep water; a pen, a reed for writing with; a thief, a rogue; [cf. Gr. *kalamos*; Lat. *calamus*, *culmus*; and Arab. *قلم*.]

कलकल *kalamba*, *as*, m. the stalk of a pot-herb; an arrow; the tree *Naucea Cadamba*; (*ī*), *f*, (according to a scholiast also m.), the pot-herb *Convolvulus Repens*; (*am*), n. *Calumba* root, *Menispermum Calumba*; [cf. *kaḍamba*, *kaḍamba*.]

Kalambaka, *as*, m., N. of a plant; [cf. *dhārā-kadamba*.]

Kalamābikā, *f*, the nape of the neck (in this sense usually used in du.); the pot-herb *Convolvulus Repens*; [cf. *kalambi*.]

Kalambū, *ī*, *f*, the same pot-herb.

कलकल *kalambuṭa*, *am*, n. fresh butter.

कलकल *kalala*, *as*, *am*, m. n. the womb, the uterus; a small round lump, a term for the embryo a short time after conception; [cf. *kalana*.]

कलकल *kalalāpa*, *as*, m. the resinous exudation of the *Shorea Robusta*; [cf. *kala-kala*.] — *Kalalajodbhava* ('*ja-uṭ*'), *as*, m. the tree *Shorea Robusta*.

कलकल *kalavinka*, *as*, m. a sparrow; a spot, a stain [cf. *kalanka*]; a white *Cāmara*; the plant *Echites Antidysenterica* [cf. *kalingaka*]; N. of a *Tirtha*.

कलकल *kalāṣa*, *as*, *ī*, *am*, m. f. n. a water-pot, a pitcher, a jar, a dish; (*as*), m., N. of a poet; (*ī*), *f*, the plant *Hemionitis Cordifolia*; N. of a *Tirtha*; a churn; [cf. *kalasa* and *droṇa-kalāṣa*; Gr. *κάλυξ*; Lat. *calix*.] — *Kalāṣa-dīr*, *ī*, m., Ved. one whose pot or pitcher is broken. — *Kalāṣa-potaka*, *as*, m., N. of a *Nāga*. — *Kalāṣi-kaṇṭha*, *as*, m., N. of a man; (*ās*), m. pl. the descendants of this man. — *Kalāṣi-paḍī*, *f*, having feet like a water-jar. — *Kalāṣi-mukha*, *as*, m. a sort of musical instrument. — *Kalāṣi-suta*, *as*, m. an epithet of *Agastya*. — *Kalāṣodara* ('*sa-uṭ*'), *as*, m., N. of a *Daitya*.

Kalāṣī, *ī*, *f*, a water-pot, pitcher, dish, water-jar; the plant *Hemionitis Cordifolia*.

Kalasa, *as*, *ī*, *am*, m. f. n. a pot, a water-jar; (*as*), m. a *Droṇa* measure; a rounded pinnate or ball on the top of a temple; (*ī*), *f*, the plant *Hemionitis*

Cordifolia. — *Kalasodadhī* ('*sa-uṭ*'), *ī*, m. the ocean.

कलकल *kalaha*, *as*, *am*, m. n. strife, contention, quarrel, war, battle; the sheath of a sword, a scabbard; a road, a way; deceit, falsehood; violence without murderous weapons, abuse, beating, kicking, &c. — *Kalaha-kandala*, *as*, m., N. of an actor. — *Kalaha-kāra*, *as*, *ī*, *am*, quarrelsome, turbulent; contentious, pugnacious; (*ī*), *f*, N. of the wife of *Vikramaśaṇḍa*. — *Kalaha-kārīn*, *ī*, *īnī*, *ī*, quarrelsome, contentious. — *Kalaha-nāṣana*, *as*, m. the tree *Cesalpina Bonducella*. — *Kalaha-priya*, *as*, *ā*, *am*, fond of contention, quarrelsome, turbulent; (*as*), m. an epithet of *Nārada*; (*ā*), *f*, the bird *Gracula Religiosa*. — *Kalahāntarītā* ('*ha-an*'), *f*, a heroine separated from her lover in consequence of a quarrel; an appeased wife, one who has been angry and is sorry for it. — *Kalahāpahrīta* ('*ha-ap*'), *as*, *ā*, *am*, taken away by force.

Kalahāya, nom. A. *kalahāyate*, -*yitum*, to quarrel, contend.

Kalahin, *ī*, *īnī*, *ī*, contentious, quarrelsome.

कलकल *kalahu*, a particular high number; [cf. *karaphu*.]

कलकल *kalā*, *f*, (said to be fr. 3. *kal*), a small part of anything, any single part or portion of a whole, but especially a sixteenth part; a digit or one sixteenth of the moon's diameter (personified as a daughter of *Kardama* and wife of *Mariṣi*); interest on capital, considered as a certain part of it; a division of time (according to some $\frac{1}{16}$ of a day, i. e. 1 minute and 36 seconds; according to others $\frac{1}{16}$ of a day, i. e. 48 seconds; according to others $20 \frac{1}{16}$ *Kalās* = 1 *Muhūrta* or $\frac{1}{16}$ of a day, therefore 1 *Kalā* = 2 minutes and $26 \frac{1}{16}$ seconds; according to others $30 \frac{1}{16}$ *Kalās* = 1 *Muhūrta*, therefore 1 *Kalā* = 1 minute and $35 \frac{1}{16}$ seconds; according to others 1 *Kalā* = 8 seconds; the sixtieth part of one thirtieth of a zodiacal sign, a minute of a degree; (in prosody) a syllabic instant; a term for the seven substrata of the elements or *Dhātus* of the human body (which according to one reckoning are seven, as follows, flesh, blood, fat, phlegm, urine, bile, and semen; but according to *Hemaṇḍra rasa* 'chyle', *asthi* 'bone', and *majja* 'marrow' take the place of phlegm, urine, and bile); an atom (there are 3015 *Kalās* or atoms in every one of the six *Dhātus*, not counting the *rasa*, therefore in all 18090); a small round lump, a term for the embryo shortly after conception [cf. *kalana*]; the menstrual discharge; any practical art, any mechanical or fine art (sixty-four such are enumerated, as carpentering, architecture, jewellery, farrery, acting, dancing, music, medicine, poetry, &c.); skill, ingenuity, contrivance, fraud, deceit; a boat; title of a grammatical commentary; N. of a deity; [cf. *a-kala*, *nishkala*, *sakala*.] — *Kalā-kusala*, *as*, *ā*, *am*, skilled in the elegant arts, singing, dancing, &c. — *Kalā-kell*, *ī*, *ī*, *ī*, gay, frolicsome, wanton; (*ī*), m. an epithet of *Kāma*, the god of love. — *Kalā-dhara*, *as*, m. 'bearing a digit of the moon'; an epithet of *Siva*; N. of a copyist. — *Kalā-nidhī*, *ī*, m. 'a treasure or storehouse of digits', the moon. — *Kalāntara* ('*lā-an*'), *am*, n. interest, profit. — *Kalāpa* ('*lā-āpa* fr. rt. āp'), *as*, m. 'that which holds together the single parts', a band, a bundle (e. g. *muktā-kalāpa*, an ornament consisting of several strings of pearls; *raṣaṇā-kalāpa*, a zone consisting of several strings, worn by women round the waist; *jaṭā-kalāpa*, a tuft or knot of braided hair); totality, whole body or collection of a number of separate things, a zone, a string of bells worn by women round the waist; the rope round an elephant's neck; a bundle of arrows, a quiver with arrows, a quiver; a peacock's tail (as consisting of a multitude of single feathers); an ornament in general; N. of a grammar, supposed to be revealed by the god *Kumāra* or *Kārtikeya* to *Sarva-varman*; a village where the destroyer *Kalki* is to be born; the moon; a clever and intelligent man; a poem written in one metre;

(*ī*), f. a bundle of grass. — *Kalāpaka*, *as*, m. a band, a bundle; a string of pearls; the rope round an elephant's neck; a sectarian mark on the forehead; (*am*), n. a number of verses in one metre; a series of four stanzas on one subject; the eye in a peacock's feather?; (*as*, *ikā*, *am*), to be repaid when the peacocks spread their tails. — *Kalāpa-grāma*, *as*, m., N. of a Grāma or village. — *Kalāpa-śchanda*, *as*, m. an ornament of pearls consisting of twenty-four strings. — *Kalāpa-tattvārṇava* ('*va-ar*'), title of a commentary on the *Kalāpa* grammar. — *Kalāpa-dvīpa*, N. of a place, perhaps the same as *kalāpa-grāma*. — *Kalāpa-śiras*, *ās*, m., N. of a Muni; (a various reading for *kapāla-śiras*). — *Kalāpānūsārīn* ('*pa-an*'), *ī*, m. a follower of the *Kalāpa* grammar. — *Kalāpīn*, *ī*, *īnī*, *ī*, furnished with a bundle of arrows, bearing a quiver with arrows; spreading its tail (said of a peacock &c.); (*ī*), m. a peacock; the Indian cuckoo; the waved-leaf fig tree, *Ficus Infectoria*; N. of an old teacher, a pupil of Vaiśampāyana; (according to some) the author of the *Kalāpa* grammar; the time (scil. *kālāh*) when peacocks spread their tails; (*īnī*), f. night; the moon; a species of *Cyperus*. — *Kalā-pūrṇa*, *as*, *ā*, *am*, filled up by single or separate parts; (*as*), m. the moon. — *Kalā-bhṛt*, *t*, m. 'digit-bearer', the moon; an artist, a mechanic, &c. — *Kalāyana* ('*lā-ay*'), *as*, m. a tumbler, a dancer, but especially one who dances or walks on a sharp edge, as the edge of a sword &c. — *Kalā-vat*, *ām*, m. 'having digits', the moon; (*tī*), f. a mystical ceremony, the initiation of the Tantrika system, in which the goddess Durgā is supposed to be transferred from the water-jar to the body of the novice; N. of an Apsaras; N. of the mother of Rādhā; N. of the wife of Kṛita-varman, king of Ayodhyā; N. of the wife of Dāśarha; N. of the lute of the Gandharva Tumburu. — *Kalā-vāda-tantra*, *Kalā-vidhī-tantra*, *Kalā-sāra-tantra*, names of Tantras. — *Kalā-vilāsa*, *as*, m. a work on rhetoric. — *Kalā-śāstra*, *am*, n. a work by Viśākha.

Kalkā, f. a digit of the moon. See below, s. v.

कलाकन्द *kalākanda* = *kanda*, a species of the *Atijagati* metre.

कलाकुल *kalākula*, *am*, n. poison; [cf. *halāhala*.]

कलाकुर *kalākura*, *as*, m. the bird *Ardea* *Sibirica*, a crane; an epithet of the *Asura* *Kapsa*.

कलाङ्गल *kalāṅgala*, *as* or *am*, m. or n. (?) a kind of weapon (?).

कलाचिक *kalācika*, *as* or *am*, m. or n. (?) a ladle; (*ā*), f. or *kalācī*, f. the fore-arm, the arm below the elbow.

कलादीन *kalādīna*, *as*, m. the white water wagtail.

कलाद *kalāda*, *as*, m. a goldsmith.

कलाधिक *kalādhika*, *as*, m. (fr. *kala* and *adhika* ?), a cock; [cf. *kalāvika* and *ushākala*.]

कलानक *kalānaka*, *as*, m., N. of one of the attendants of *Siva*.

कलाप *kalāpa*, &c. See under *kalā*.

कलापूर *kalāpūra*, *as* or *am* (?), m. or n. (?), and *ā*, f. a kind of musical instrument.

कलामक *kalāmaka*, *as*, m. a kind of rice ripening in the cold season; [cf. *kalama*.]

कलाञ्चि *kalāmbi*, *is*, f. or *kalāmbikā*, f. lending, a loan; usury.

कलाय *kalāya*, *as*, m., N. of various leguminous seeds, chiefly of the order *Phaseolus*, particular kinds of pulse or vetches; (*ā*), f. a kind of *Panicum*, = *ganḍatūrva*. — *Kalāya-khaṇja*, *as*, m. one who trembles and totters as he walks.

कलाविक *kalāvika*, *as*, m. a cock; [cf. *kalādhika*.]

कलाविकल *kalāvikala*, *as*, m. a sparrow; [cf. *kalavinka*.]

कलाहक *kalāhaka*, *as*, m. a kind of musical instrument; [cf. *kāhala*.]

कलि *kali*, *is*, m. (said to be fr. rt. 3. *kal*), N. of the die or side of a die, which is marked with one point (personified as a deity or evil genius in the poem of Nala); the plant *Terminalia Bellerica*, the nuts of which in olden times were used as dice; N. of the last and worst of the four Yugas, the present or iron age, the age of vice; (the four Yugas or ages have received their names from the marks on dice, the best mark being four points and the worst one; the *Kali* or fourth age contains, inclusive of the two dawns, 1200 years of the gods or 432,000 years of men, and begins the eighteenth of February 3102 B. C.; at the end of this Yuga the world is to be destroyed); strife (considered as the son of *Krodha* 'Anger' and *Himsā* 'Injury', and as generating with his sister *Durukṛt* 'Calumny', two children, viz. *Bhaya* 'Fear' and *Mṛtyu* 'Death'); dissension, war, battle; the worst in any class; a hero; an arrow; Ved., N. of a class of mythic beings related to the Gandharvas, and supposed by some to be fond of gambling; in epic poetry *Kali* is held to be the fifteenth of the *Devagandharvas* or children of the *Munis*; N. of a man; (*is* or *ī*), f. an unblown flower, a bud. — *Kali-kāra*, *as*, m., N. of several birds, the fork-tailed shrike; *Loxia Philippensis*, a small bird with a yellow head; a kind of chicken; a plant bearing a nut which is used as a febrifuge, *Grey Bonduc*, = *karaija* and *pūtṭkaraija*; an epithet of *Nārada*; (*ī*), f. the poisonous plant *Metatheca Superba*. — *Kali-kāraka*, *as*, m. the plant *Cesalpinia Bonducella*; (a various reading has *kali-māraka*); an epithet of *Nārada* ('the quarrelsome'). — *Kali-druma*, *as*, m. the plant *Terminalia Bellerica* or the tree of strife, being supposed to be the favourite haunt of imps or goblins. — *Kali-dharma-nirṇaya*, *as*, m., N. of a work. — *Kali-nātha*, *as*, m., N. of a writer on music. — *Kali-priya*, *as*, *ā*, *am*, quarrelsome, mischievous, mischief-making; (*as*), m. a monkey, an ape; an epithet of *Nārada*. — *Kali-māraka*, *as*, m. the plant *Cesalpinia Bonducella*; (a various reading for *kali-kāraka*, q. v.). — *Kali-mālaka*, *as*, m. and *kali-mālya*, *as*, m. the plant *Cesalpinia Bonducella*. — *Kali-yuga*, *am*, n., N. of the fourth age, the present or iron age. — *Kali-vriksha*, *as*, m. the tree *Terminalia Bellerica*. — *Kali-saṃśraya*, *as*, m. the act of betaking one's self to *Kali*.

कलिक *kalika*, *as*, m. a curlew.

कलिका *kalikā*, f. (fr. *kalā*), a digit or the sixteenth part of the moon; an unblown flower [cf. *kalā*]; the bottom or peg of the Indian lute, made of cane; N. of several metres, a metre containing 4 × 8 + 16 syllabic instants; a metre of four lines, each containing fifteen syllables; a metre consisting of 12 + 8 + 16 + 20 syllables; title of a work on medicine.

कलिकाता *kalikātā*, f. the modern name *Calcutta*.

कलिकापूर्व *kalikāpūrvā*, *am*, n. (fr. *kalikā* and *apūrvā* ?), acts leading to future consequences not connected with those of a previous birth.

कलिङ्ग *kaliṅga*, *as*, m., N. of a country; the name is applied in the *Purāṇas* to several places, but especially signifies a district on the Coromandel coast, extending from below *Cuttack* (*Katakā*) to the vicinity of *Madras*; in this sense, like some other names of countries, it is usually confined to the plural number, confounding the place with the people inhabiting it, (these people are said to owe their origin to *Kalinga*, the son of *Dirgha-tamas* and *Sudeshṇā*; *Kalinga* being sometimes identified with the epic

Bali); N. of a scholiast on the *Amara-kosha*; N. of a poet; the fork-tailed shrike, *Lanius Forficatus*, (in this sense derived from *kalim* and *ga* ?; cf. *kali-kāra*); the plants *Cesalpinia Bonducella*, *Wrightia Antidysenterica*, *Acacia Siris*, *Ficus Infectoria*; (*ā*), f. a beautiful woman; the plant *Ipomoea Turpethum*; (*am*), n. *Indra-grain* [cf. *indra-yava*]; (*as*, *ā*, *am*), clever; cunning.

Kalingaka, *as*, m. the seed of the *Coraiya*, *Indra-grain*.

Kalingaḍī, f. (?) an epithet of *Durgā*.

कलिङ्ग *kaliṅja*, *as*, m. a mat, a screen; (a various reading for *kiliṅja*.)

कलित *kalita*. See 3. *kal*.

कलिन्द *kalinda*, *as*, m. the tree *Terminalia Bellerica*; the sun; (in these meanings perhaps a compound of *kalim* and *da*); N. of a mountain on which the river *Yamunā* rises; (*ās*), m. pl., N. of a people; (*ī*), f. a N. of the river *Yamunā* or *Jumnā*. — *Kalinda-kanyā* or *kalinda-nandini* or *kalinda-saila-jātā*, f. epithets of the river *Yamunā* or *Jumnā*.

कलिन्दिका *kalindikā*, f. science; (a various reading has *kalandikā*.)

कलि *kalila*, *as*, *ā*, *am* (fr. rt. 1. *kṛī* ?), covered with, full of; mixed, blended; impenetrable, impervious; (*am*), n. a large heap, thicket, confusion; [cf. *kalusha*.]

कलुक *kalukka*, *as*, m. a musical instrument, a cymbal; (*ā*), f. a tavern; a meteor.

कलुष *kalusha*, *as*, *ā*, *am* (fr. rt. 1. *kṛī* ?), said to be fr. rt. 3. *kal*), turbid, foul, muddy, unclean; dark, opaque, without brilliancy; hoarse (as the voice); wicked, bad; lazy, idle; (*as*), m. a buffalo; (*am*), n. dirt, uncleanness; sin, wrath. — *Kalushatā*, f. or *kalusha-tva*, *am*, n. foulness, turbidness; darkness, opacity; agitation, trouble, anger. — *Kalusha-yoni*, *is*, *ī*, *ī*, of impure origin.

Kalushāya, nom. A. *kalushāyate*, -*yitum*, to become turbid.

Kalushita, *as*, *ā*, *am*, foul, impure; defiled, contaminated; wicked.

Kalushin, *ī*, *īnī*, *ī*, foul, impure; defiled, depraved; wicked.

Kalushī-kṛī, cl. 8. P. A. -*karoti*, -*kurute*, -*karutū*, to make turbid or unclean.

कलूतर *kalūtara*, *as* or *am* (?), m. or n. (?), N. of a place.

कलेवर *kalevara*, *as*, *am*, m. n. the body; [cf. Lat. *cadaver*.]

कल्क *kalka*, *as*, *am*, m. n. (said to be fr. 3. *kal*), a viscous sediment deposited by oily substances when ground; a kind of tenacious paste; dirt, filth; the wax of the ear; ordure, faeces; meanness, falsehood, deceit, sin, hypocrisy, pride; the tree *Terminalia Bellerica*; incense; levigated powder; (*as*, *ā*, *am*), sinful, wicked; [cf. *kalusha*, *kalmaśha*, *kilviśha*.] — *Kalka-phala*, *as*, m. the pomegranate plant (*dādīma*). — *Kalkāya* ('*ka-ā*'), *as*, m., N. of a man.

Kalkana, *am*, n. falsehood, deceit, cheating, quarrelling.

Kalkī, *ī*, m. a N. of *Vishṇu* in his future capacity of destroyer of the wicked and liberator of the world from its enemies. This will constitute the tenth and last *Avatāra* or descent of the deity, and is to take place at the end of the four Yugas or ages. — *Kalki-prādurbhāva*, *as*, m. the apparition of *Kalki*.

Kalkin, *ī*, *īnī*, *ī*, foul, turbid, having sediment, dirty, wicked; (*ī*), m. = *kalkī* above.

कल्कल *kalkala*, *ās*, m. pl., N. of a people.

कल्प *kalpa*, *as*, *ā*, *am* (fr. rt. *kṛip*), practicable, feasible, possible; proper, fit, able, competent (with *gen.*, *loc.*, *inf.*, and at the end of a compound,

e.g. *dharmasya kalpaḥ*, competent for duty; *sva-karmanā na kalpaḥ*, not competent for his own work; *yadā na sāvitum kalpaḥ*, if he is not able to rule; strong, vigorous; *kalpe vayasī*, in the vigorous period of life; (*as*), m. a sacred precept, law, ordinance [cf. *vidhi*, *nyāya*]; manner of acting, proceeding, practice prescribed by the Vedas (e.g. *prathamāḥ kalpāḥ*, a rule to be observed before any other rule, first duty; *etena kalpena*, in this way; *pasu-kalpa*, the rites at the animal sacrifice; *na kalpa-mātre*, not according to the mere letter of the rule without regard to its spirit); the most complete of the six Vedāṅgas, that which prescribes the ritual and gives rules for ceremonial or sacrificial acts; (in medic.) treatment of the sick, manner of curing (e.g. *kalpetara*, one cured or treated differently); the doctrine of poisons and antidotes; (at the end of an adjective compound) having the manner or form of anything, similar to, resembling, like but with a degree of inferiority (e.g. *prabhāta-kalpā sarvārī*, the night which is something similar to dawn, i.e. the night at the approach of dawn; *mṛta-kalpa*, similar to a dead person, almost dead; *abhedyā-kalpa*, almost impenetrable; according to native grammarians *kalpa* so used is an acentless affix, before which a final *s* is left unchanged, and final *ī* and *ū* shortened; native authorities also connect *kalpa* with a simple verb, thus *pacati-kalpam*, he cooks pretty well); a resolve, a determination; propriety, fitness (?); optionality, alternative [cf. *vi-kalpa*], doubt; a fabulous period of time, a day of Brahmā or 1000 Yugas, a period of four hundred and thirty-two million years of mortals, measuring the duration of the world; (a month of Brahmā is supposed to contain thirty such Kalpas; according to the Mahābhārata twelve months of Brahmā constitute his year, and one hundred such years his lifetime; fifty years of Brahmā are supposed to have elapsed, and we are now in the *śvetāvārāḥ-kalpa* of the fifty-first. The Kalpa, in the same way as the Samvatsara or year, is personified as son of Dhruva and Bhrami; at the end of a Kalpa the world is annihilated; hence *kalpa* is sometimes used for *kalpānta* or the destruction of the world); N. of certain sentences or verses containing the verb *klrip*; one of the trees of paradise, see *kalpa-taru* below; (with Jains) a term for a particular abode of the deities [cf. *kalpa-bhava* and *kalpātita*]; (*am* or *ā*), m. f. a kind of intoxicating liquor; [cf. *a-kalpa*, *anu-kalpa*, *upa-kalpa*, &c.]; *Kalpa-kāra*, as, m. an author of ritual or ceremonial rules. — *Kalpa-keḍāra*, a medical work by Kāṭhīva. — *Kalpa-keḍāra*, as, m. the end of a Kalpa, end of the world, destruction of all things. — *Kalpa-gā*, f., N. of a river. — *Kalpa-taru*, us, m. one of the trees of Svarga or Indra's paradise, a fabulous tree, granting all desires, hence figuratively a generous person; title of a work on jurisprudence; also a work of Lakṣmīdhara; also one of Vācaspati. — *Kalpa-dru*, us, m. = *kalpa-taru*, also N. of a lexicon by Keśava. — *Kalpa-druma*, as, m. = *kalpa-taru*; a work on jurisprudence; also a Tantra work; the collection of roots by Vopadeva is called *Kavī-kalpadruma*, the tree from which poets obtain all desired roots; and the modern encyclopedia of Rādhākānta is entitled *Sabda-kalpadruma*, the tree which satisfies every desire for words. — *Kalpa-pā-dapa*, as, m. = *kalpa-taru* above. — *Kalpa-pāla*, as, m. a protector of order, a legitimate prince; a person who distils or sells spirituous liquors. — *Kalpa-bhava*, as, m. pl., N. of a certain class of deities. — *Kalpa-mahiruh*, f., m. = *kalpa-vriksha*. — *Kalpa-yukti*, title of a work by Buddha. — *Kalpa-latā*, f. a creeper yielding everything desired; *Kalpalatā-valāra*, title of a commentary of Kṛṣṇa on the *Vijā-gaṇita*; *Kalpalatā-prakāśa*, title of a commentary on the *Vishnu-bhakti-lāṭā*. — *Kalpa-latikā*, f. = *kalpa-latā* above; (*Sabda-k*), title of a dictionary. — *Kalpa-varsha*, as, m., N. of a son of Vasu-deva and Ūpa-devā. — *Kalpa-valli*, f. = *kalpa-latā* above. — *Kalpa-vāyu*, us, m. the wind that is to blow at the end of the world. — *Kalpa-viṭapin*,

ī, m. or *kalpa-vrikshā*, as, m. the fabulous tree of Indra's heaven; see above. — *Kalpa-vidhi*, is, m. a rule resembling a ceremonial injunction. — *Kalpa-vriksha-latā*, f. a work by Lollaṭa. — *Kalpa-sūtra*, am, n. a Sūtra manual of ritual; also a medicinal work and a work of the Jaina sect so called. — *Kalpa-sūtra-vyākhyā*, f. a Jaina work on the *Kalpasūtras*. — *Kalpātita* (°pa-at'), as, m. pl., N. of a certain class of deities. — *Kalpādi* (°pa-ādī), is, m. the beginning of a Kalpa, the renovation of all things. — *Kalpānupada* (°pa-an'), am, n. title of a work belonging to the Sāma-veda. — *Kalpānta* (°pa-an'), as, m. the end of a Kalpa, the destruction of the world. — *Kalpāntara* (°pa-an'), am, n. another Kalpa. — *Kalpānta-sthāyin*, ī, inī, f., lasting to the end of a Kalpa.

Kalpaka, as, m. a rite, a ceremony; a barber [cf. *kalpanī*]; a kind of Curcuma, commonly *karṣūra*. — *Kalpaka-taru*, us, m., N. of a tree of Indra's paradise; [cf. *kalpa-taru*.]

Kalpāna, am, n. forming, fashioning; doing, performing; fixing, constituting; anything fixed or placed upon another thing for ornament; act of clipping, cutting; (*ā*), f. fixing, constituting, settling; making, performing; fabrication; composing, composition (of a poem &c.); inventing, invention; forgery; a fancy, an idea or image formed in the mind; an imagination, intention; contrivance, plan, inference; caparisoning or decorating an elephant; (*ī*), f. a scissors or shears. — *Kalpānā-śakti*, is, f. the power of forming ideas.

Kalpāniya, as, ā, am, to be made, fashioned or contrived, to be accomplished, possible, to be substituted or supplied.

Kalpika, as, ā, am, fit, proper.

Kalpita, as, ā, am, made, fabricated, artificial; composed, invented; arranged, put in order; prepared; brought; inferred; (*as*), m. an elephant armed or caparisoned for war. — *Kalpītārgha* (°ta-ar'), ā, ā, am, one for whom a respectful offering is prepared.

Kalpīn, ī, inī, ī, Ved. a term used in gambling with dice.

Kalpya, as, ā, am, to be made or contrived or performed, to be prescribed; relating to ritual; to be substituted.

कल्मन् *kalman*, a, n. according to native grammarians = *karmān*.

कल्मलि *kalmali*, Ved. splendor (of the stars?).

Kalmalika, am, n. brightness, splendor.

Kalmalīn, ī, inī, ī, Ved. burning, shining.

कल्मष *kalmasha*, as, am, m. n. stain, dirt, sin, dregs; *jala-kalmasha*, the dirt or sediment of water; (*am*), n. darkness, a division of the infernal regions; the hand below the wrist; (*as*, ā, am), dirty, foul. — *Kalmasha-dhvaṅsa-kānta*, ī, inī, ī, destroying darkness or sin; preventing the commission of crime.

कल्माष *kalmāsha*, as, ī, am, variegated, spotted; black, black and white; (*as*), m. a variegated colour; a mixture of black and white, the black colour; a Rakshas, demon or goblin; a species of fragrant rice; N. of a Nāga; a form of fire; N. of a servant of the sun, identified with Yama; Śākya-muni in a former birth; (*ī*), f. the spotted cow of Jamadagni, the giver of all desires; N. of a river; (*am*), n. a stain. — *Kalmāsha-kāṇṭha*, as, m. an epithet of Śiva. — *Kalmāsha-grīva*, as, ā, am, Ved. having a variegated neck. — *Kalmāsha-tantura*, as, m., N. of a man. — *Kalmāsha-tā*, f. spottedness, the state of being variegated. — *Kalmāsha-pāda*, as, m., N. of a king; also Śaudāsa, a descendant of Ikṣhvāku, transformed to a Rākshasa by Vasishtha. — *Kalmāshāṅghrī* (°sha-an'), is, m. another N. of the same king.

कल्य *kalya*, as, ā, am (rt. 3. kal'), well,

sound, healthy, free from sickness; ready, prepared, armed; clever, dexterous; agreeable, auspicious (as a speech or discourse); instructive, admonitory; deaf and dumb [cf. *kala* and *kalla*]; (*am*), n. dawn, day-break; to-morrow; yesterday (?); *kalyam* or *kalye*, ind. at day-break; (*am* or *ā*), n. f. spirituous liquor; congratulation; good wishes; good tidings; (*ā*), f. Emblic Myrobalan, see *haritaki*; [cf. Gr. *καλός*, *καλλίων*, *καλλιστος*, &c., for *kalyos* &c.]. — *Kalya-jatā*, is, f. the morning-meal, breakfast. — *Kalya-tva*, am, n. or *kalya-tā*, f. health; recovery, convalescence. — *Kalya-pāla* or *kalyā-pāla* or *kalya-pālaka* or *kalyā-pālaka*, as, m. a distiller. — *Kalya-varta*, as, m. the morning-meal, breakfast; a light meal; (*am*), n. anything light, a trifle, a trivial or unimportant matter; [cf. *pratarāṣa*.]

Kalyāna, as, ā or ī, am, beautiful, agreeable, friendly, illustrious, noble, excellent, happy, beneficial, salutary, prosperous; propitious, lucky, well, right, good; (*as*), m., N. of a prince, also called *Bhaṭṭasārikalyāna*; N. of the author of the poem *Gītāgan-gādhara*; (*ī*), f. a cow; a leguminous shrub, *Glycine Debilis*; N. of two cities; N. of a river in Ceylon; N. of a deity; (*am*), n. good fortune, happiness, prosperity; virtue; a festival; gold; heaven; N. of the eleventh of the fourteen *Pūrvas* or most ancient writings of the Jains. — *Kalyāna-kaṭaka*, as, m., N. of a place. — *Kalyāna-kāra*, as, ī, am, propitious, auspicious, conferring good fortune &c. — *Kalyāna-kāra*, as, ī, am, or *kalyāna-kāraka*, as, ā, am, creating prosperity or profit. — *Kalyāna-kṛt*, t, t, t, virtuous, good; propitious, lucky. — *Kalyāna-āndra*, as, m., N. of an astronomer in the twelfth century A. D. — *Kalyāna-āra*, as, ī, am, following virtuous courses; lucky, fortunate. — *Kalyāna-devī*, f., N. of the wife of Jāyapīḍa. — *Kalyāna-dharmān*, ā, ā, a, virtuous, good. — *Kalyāna-paṇḍamika*, as, m. a fortnight, the fifth lunar day of which is lucky. — *Kalyāna-pura*, am, n., N. of a town. — *Kalyāna-malla*, as, m., N. of a prince; N. of the author of a work called *Anangaranga*; N. of a son of Gajamalla, author of the commentary called *Mālatī*. — *Kalyāna-mitra*, am, n. a friend of virtue, a religious counsellor. — *Kalyāna-rāja-āritra*, am, n. 'the life of king Kalyāna' by Madana. — *Kalyāna-vaśanā*, am, n. friendly speech, good wishes. — *Kalyāna-vaś*, ān, atī, at, happy. — *Kalyāna-vartman*, ā, f., N. of a princess, who erected a statue of Vishnu, called *Kalyāna-svāmi-keśava*. — *Kalyāna-varman*, ā, m., N. of an astronomer. — *Kalyāna-vīja*, as, m. a sort of pulse, *Ervum Hirsutum*. — *Kalyāna-śarman*, ā, m., N. of a scholiast on Varāha-mihira. — *Kalyāna-sūtra*, as, m., N. of a Brāhman. — *Kalyānāśāra* (°na-āś'), as, ā, am, following good practices, virtuous. — *Kalyānābhijana* (°na-abh'), as, ī, am, of illustrious birth. — *Kalyānī-panḍamā*, as, f. pl. (scil. *rātraya*) nights of which the fifth is lucky.

Kalyāṇaka, as, ikā, am, auspicious, efficacious (as a drug), prosperous, happy; (*ikā*), f. red arsenic.

Kalyāṇin, ī, inī, ī, happy, lucky, prosperous; illustrious; virtuous, good; (*inī*), f. the water-plant *Sida Cordifolia*.

कल्युष *kalyusha*, am, n. the wrist (?).

कल्ल *kall*, cl. 1. A. *kallate*, -litum, to sound indistinctly; to sound; to be mute.

Kalla, as, ā, am, deaf; (also a various reading for *kanna*, q. v.). — *Kalla-tva*, am, n. or *kalla-tā*, f. deafness; indistinct articulation, hoarseness. — *Kalla-mūka*, as, ā, am, deaf and dumb. — *Kalla-vivānta*, a Buddhist work, also called *Caṇḍamahā-roshana-tantra*. — *Kallārya*, as, m., N. of an author.

कल्लटा *kallaṭa*, as, m., N. of a prince; *Śrī-kallaṭa*, N. of a sage.

कल्लि *kalli*, ind. to-morrow.

कल्लिनाथ *kallinātha*, as, m., N. of a writer on music.

कल्लोल *kallola*, as, ā, am (fr. 2. kad + lola),

inimical, hostile; (*as*), m. a wave; a surge, a billow; an enemy; joy, happiness, pleasure.

Kallolita, *as*, *ā*, *am*, surging, billowy.

Kallolīni, *f*, a surging stream, a river in general.

कलहण *kalhaṇa*, *as*, m., N. of the author of the *Rāja-tarangīnī* (often spelt *kahlana*); N. of the father of the copyist Rāma.

कलहार *kalhāra*, *am*, n. a water-lily.

कव *kav*, cl. 1. A. *kavate*, -*vitum*, to describe (as a poet); to paint; to picture, colour; [*cf. kab.*]

कव 1. *kava*, a form substituted for *ka*, *kā*, and 1. *ku*, to express deterioration or deficiency. — *Kava-patha*, *as*, m., Ved. a bad way. — *Kavāgni* (*va-āg*), *is*, m. a little fire. — *Kavoshṇa* (*va-ush*), *as*, *ā*, *am*, slightly warm, tepid; (*am*), n. slight warmth. 2. *kava* in *a-kava* and *kavāsakha*; [*cf. kavatnu* and *kavāri*.]

कवक *kavaka*, *am*, n. a fungus, a mushroom; a mouthful.

कवाच *kavāca*, *as*, *am*, m. n. (said to be fr. 3. *ku*), armour, mail, a coat of mail, a cuirass; the jacket of a boy; an amulet, a charm, the mystical syllable *hum* or *hūm*, forming part of a Mantra and considered as a preservative like armour; it is also inscribed on a birch leaf &c. and worn as an amulet, being carried about the person as a charm (this is the probable meaning in the titles *durgā-kavāca*, *sūryak*, *śivak*, *bhavanīk*, &c.); a drum used in battle, a kettle-drum; the tree Hibiscus *Populneoides*. — *Kavāca-pattra*, *am*, n. the leaf of a birch tree; [*cf. bhūrja-pattra*]. — *Kavāca-pāsa*, *as*, m., Ved. the fastening of a cuirass or coat of mail. — *Kavāca-hara*, *as*, *ā* or *i*, *am*, wearing armour or mail, or a jacket; wearing amulets; (*as*), m. a boy, a child.

Kavācīta, *as*, *ā*, *am*, dressed in armour.

कवाचित, *i*, *īnī*, *i*, dressed in armour; (*i*), m. an epithet of Śiva; N. of a son of Dhṛita-rāshtra.

कवाटी *kavāṭi*, *f*, the leaf or panel of a door; [*cf. kavāṭa*.]

कवड *kavaḍa*, *as*, m. water &c. for washing the mouth; [*cf. kavala*.]

कवतु *kavatnu*, *us*, *u* (fr. 1. *ku*), Ved. selfish, stingy; (*Sāy*.) a bad deed.

कवन *kavana*, *am*, n. water; (*as*), m., N. of a son of Sṛjgin.

कवन्तक *kavantaka*, *as*, m., N. of a man; (*ās*), m. pl. the descendants of this man.

कवन्ध *kavandha* and *kavandhin*. See *kabandha* and *kabandhin*.

कवपथ *kava-patha*. See under 1. *kava*.

कवयी *kavayī*, *f*, the fish *Cojus Cobojus* (commonly called *Kavay* or *Kay*), remarkable for going by land from one spot to another; [*cf. karikā*.]

कवर *kavara*, *as*, *ā* or *i* (?), *am* (fr. rt. 3. *ku*), mixed, intermingled, blended; set, inlaid; (*as*), m. a lecturer; (*as*, *i*), m. f. (according to some also n.) a braid or fillet of hair; (*as*, *am*), m. n. salt; sourness or acidity; (*ā*), *f*, the plant *Ocimum Gratissimum*; (*i*), *f*, the leaf of the *Asa Foetida* plant, *Hingupatṛi*. — *Kavara-pucchī*, *f*, having a twisted tail or one which resembles a braid. — *Kavari-bhara* or *kavari-bhāra*, *as*, m. a fine head of hair. — *Kavari-bhṛtī*, *t*, *t*, *t*, wearing a fillet of hair.

कवरकी *kavarakī*, *f*, a captive, a prisoner; [*cf. vandī*.]

कवल *kavala*, *as*, *am*, m. n. (fr. 3. *ku* ?), a mouthful; an astringent wash for cleansing the mouth, a gargle; a kind of fish, commonly called *Baliya*; [*cf.*

Hib. *caomhna*, *caomhnadh*, 'food, nourishment.'] — *Kavala-prastha*, *as*, m., N. of a town.

कवालिका, *f*, a piece of cloth over a sore or wound, a bandage.

कवालित, *as*, *ā*, *am*, swallowed as a mouthful, eaten.

कवप *kavasha*, *as*, *i*, *am*, Ved. according to Mahidhara either 'sounding, creaking' or 'pierced' (said of the leaves of a door); (*as*), m. a shield; N. of a man, son of Ilūsha or Ailūshi, author of several hymns of the *Rig-veda*; N. of a Muni; N. of the author of a *Dharma-śāstra*.

कवस *kavasa*, *as*, m. (said to be fr. rt. 3. *ku*), armour, a coat of mail; a prickly shrub.

कवाट *kavāṭa*, *as*, *i*, *am*, m. f. n. (for *ka-pāṭa*), the leaf or panel of a door; a door; (at the end of a compound *kavāṭaka*; *cf. kavāṭi*). — *Kavāṭa-ghna*, *as*, m. breaking the door, a thief; [*cf. kavāṭa-ghna*]. — *Kavāṭa-kakra*, *am*, n., N. of a plant; commonly called *kavāṭaveṣu*; or according to others *kavāḍaveṣyū*.

कवार *kavāra*, *as*, m. the bird Tantalus *Falcinellus*; (*am*), n. a lotus; [*cf. kavala*.]

कवारि *kavāri*, *is*, *is*, *i*, Ved. selfish, stingy; [*cf. a-kavāri*, *a-kava*, *kavatnu*.]

कव-सकहा, *as*, *ā*, *am*, Ved. a companion of the selfish man, selfish.

कवि *kavi*, *is*, *is* or *i*, *i* (said to be fr. rt. 3. *ku*; but perhaps related to *ākūta*, *ākūti*), sensible, intelligent, prudent, clever, wise, learned; a thinker, a wise man, a sage, an intelligent man; (metaphorically) epithet of the gates of the sacrificial enclosure; epithet of the Ribhus (as skilful in contrivance); epithet of the old sages or patriarchs, now as spirits surrounding the sun; epithet of the gods, especially of Agni, Indra, Varuṇa, the Maruts, and Adityas; epithet of the Soma priest &c.; (*is*), m. a poet, especially one who composes artificial poems; N. of a man, according to some genealogies a son of Brahmā, according to others a son of Bhṛigu and father of Sukra; epithet of Sukra, the regent of the planet Venus and preceptor of the demons; the sons of several Manus are also called Kavis; N. of a son of Kauśika and pupil of Garga; also a son of Rishabha; N. of Vālmiki, the inventor of poesy and author of the *Rāmāyana*; the sun?; (*is* or *i*), *f*, the bit of a bridle or the reins altogether; a ladle. — *Kavī-kaṇṭha-hāra*, *as*, m. 'the ornament of the neck of a poet,' title of a work on rhetoric. — *Kavī-kalpa-druma*, *as*, m. title of a collection of roots written in verse by Vopadeva. — *Kavī-kalpa-latā*, *f*, title of a work on rhetoric by Devendra. — *Kavī-kratu*, *us*, *u*, Ved. having wise designs, wise; (*Sāy*.) one who possesses wisdom or sacrifices. — *Kavī-āndra*, *as*, m. the son of Karpā-pūra and father of Kavi-vallabha, author of the *Kāvya-āndrikā*; the author of the *Dhātu-āndrikā*; the author of the *Ratnāvalī*; the author of the *Rāmacandra-āmpṭi*; the author of the *Śānti-āndrikā*; the author of a grammar called *Sārāla-harī*; the author of a book named *Stavāvalī*. — *Kavī-śāhad*, *t*, *t*, *t*, Ved. delighting in wise men; (*Sāy*.) causing pleasure to the wise. — *Kavī-jyeshtha*, *as*, m. an epithet of Vālmiki, the author of the *Rāmāyana*, 'the oldest of poets.' — *Kavī-tama*, *as*, *ā*, *am*, wisest. — *Kavī-tara*, *as*, *ā*, *am*, wiser. — *Kavī-tā*, *f*, poesy, poetic style or composition. — *Kavī-tāmrīta-kūpa* (*tā-am*), *as*, m. title of a modern collection of verses, 'a well of nectar of poetry.' — *Kavī-tā-vednī*, *i*, *īnī*, *i*, understanding poesy, wise, learned, a poet, a genius. — *Kavī-tva*, *am*, n. wisdom; poesy. — *Kavī-tvaṇa*, *am*, n., Ved. wisdom. — *Kavī-tva-ratnākara*, *as*, m. title of a modern work on rhetoric. — *Kavī-darpana*, N. of a work by Raghu. — *Kavī-putra*, *as*, m., N. of a dramatic author. — *Kavī-prasasta*, *as*, *ā*, *am*, Ved. highly esteemed or praised by sages. — *Kavī-priyā*, *f*, a work on rhetoric by Keśava-

dāsa. — *Kavī-bhaṭṭa*, *as*, m., N. of a poet. — *Kavī-bhūma*, *as*, m., N. of a man. — *Kavī-bhūṣaṇa*, *as*, m. the son of Kavi-āndra. — *Kavī-ratha*, *as*, m., N. of a prince, a son of Citra-ratha. — *Kavī-rahasya*, *am*, n. 'the secret of the learned,' title of a collection of roots by Halayudha. — *Kavī-rāja*, *as*, m. king of the poets, N. of the author of the *Rāghavapāṇḍaviya*. — *Kavī-rāmāyana*, *as*, m. an epithet of Vālmiki, the author of the *Rāmāyana*, (an incorrect form for *rāmāyana-kavī*). — *Kavī-lāstikā* or *kavī-lāśikā*, *f* (?) a kind of lute. — *Kavī-vallabha*, *as*, m., N. of the son of Kavi-āndra. — *Kavī-vidha*, *as*, *ā*, *am*, Ved. prospering the wise. — *Kavī-śasta*, *as*, *ā*, *am*, Ved. praised by wise men. — *Kavīśvara* (*vi-īś*), *as*, m. a king of poets; N. of a poet.

Кавіка, *am*, n. the bit of a bridle or the reins altogether; (*ā*), *f*, the bit of a bridle; N. of a flower, = *kevikāpushya*, a sort of fish, commonly called *Kay*.

Кавіті, *tā*, *trī*, *trī* (?), wise, learned.

Кавіа, *as*, *am*, m. n. the bit of a bridle or the reins. 1. *kaviya*, nom. P., Ved. *kaviyati*, -*yitum*, to act like a wise man; A. to claim wisdom for one's self, pretend to it.

2. *kaviya*, *as*, *am*, m. n. the bit of a bridle or the reins; [*cf. kaviya*.]

Кавіа, *ān*, *asī*, *as*, Ved. (comparative for *kavī-tara*), wiser.

Кавіа, *as*, *ā*, *am*, Ved. a wise, intelligent man; (*as*), m. a class of inanes; N. of one of the seven sages of the fourth *Manvantara*; (*am*), n. the qualities or the actions of a sage; 'what must be offered to sages,' an oblation or offering of food to deceased ancestors; (generally connected with *havya*). — *Кавіа-त*, *f*, Ved. the qualities or the actions or the state of a sage, wisdom. — *Кавіа-व* or *कव्या-व*, *as*, m. (formed fr. *kavya-vāh*), a class of manes or deified ancestors. — *कव्या-व*, *t*, *t*, *t*, or *कव्या-व*, *as*, *ā*, *am*, Ved. an offering to sages, what must be offered or what belongs to them; (*as*), m. fire; an epithet of Śiva; (the word is formed like *havya-vāhana*.)

कविजुक *kaviñjuka*, *as*, m. a kind of bird.

कवूल *kavūla* (in astrol.) = Arabic **قَبُول**.

कवल *kavala*, *am*, n. a lotus; [*cf. kavāra*.]

कवोष्ण *kavoshṇa*. See under 1. *kava*.

कश *kaś*, cl. 1. P. *kaśati*, -*śitum*, to sound; (*kaś* occurs also as a various reading for *kans*, *kas*, *jhash*, and *śas*); [*cf. rt. kaś*; *cf. also* Hib. *casgatrīm*.]

कश *kaśa*, *as*, m. (fr. rt. *kaś* above?; in the sense 'whip' connected with rt. *kash*), Ved. a species of small animal; a whip; (*ā*), *f*, a whip; whipping, flogging; a string, a rope; the mouth; a quality; (sometimes spelt *kashā*). — *काश-कृत्स्ना*, *as*, m., N. of a man. — *काश-त्रया*, *am*, n. three modes of whipping (a horse), good, bad, and middling. — *काश-र* (*śā-ar*), *as*, *ā*, *am*, deserving a whipping. — *काश-व*, *ān*, *atī*, *atī*, furnished with a whip. — *काश्या*, *as*, *ā*, *am*, deserving the whip; (*am*), n. a horse's flank; spirituous liquor.

काश *kaśas*, *as*, n. water. — *काश-जू*, *ūs*, *ūs*, *u*, Ved. running near the water; (perhaps a Pr. N.?)

कशिपु *kaśipu*, *us*, *u*, m. n. a mat; a pillow; (*us*), m. food; clothing; (*ū*), du. food and clothing; (sometimes spelt *kaśipu*; *cf. hīranya-kaśipu*). — *काशिपुपारहणा* (*pu-up*), *am*, n., Ved. a cover of a pillow, cloth.

कशीका *kaśikā*, *f*, Ved. a weasel.

कशु *kaśu*, *us*, m., Ved., N. of a man.

कशेरक *kaśeraka*, *as*, m., N. of a Yaksha.

कशेरु *kaṣeru* or *kaseru*, *us*, *u*, m. n. (fr. rt. *śrī* with *ka* prefixed?), the back-bone; a kind of

grass, *Scirpus Kysoor*; (*us*), m. one of the nine divisions of Jambu-dvīpa; (*us*), f., N. of a daughter of Tvashṭri; (sometimes spelt *kaṣeru*). — *Kaṣeru-mat* or *kaṣeru-mat*, ān, m., N. of a Yavana; N. of a part of Bharata-varsha.

Kaṣeruka or *kaṣeruka*, as, ā, am, m. f. n. a sort of grass, *Scirpus Kysoor*; (*ā*), f. the back-bone.

Kaṣeru, us, n. or *kaṣerū*, ūs, f. a sort of grass, *Scirpus Kysoor*.

कशोक *kaśoka*, as, m., Ved., N. of a class of demons.

कश्चन *kaścana*, &c. See under *a. ka*.

कश्मल *kāsmala*, as, am, m. n. (fr. rt. *kaś* ?), consternation, alarm; fainting, syncope; dejection of mind, depression of spirit, lowness, weakness; (*as*, ā, am), foul, dirty. — *Kāsmala-cetas*, ās, ās, as, mentally debased.

कश्मश *kaśmaśa*, as or am (?), m. or n. (?), Ved. consternation (?).

कश्मीर *kaśmīra*, as, m. (said to be fr. rt. *kaś*), N. of a country; according to Burnouf a contraction of *Kaśyapamīra*; [cf. *kaśmīra*.] — *Kaśmīra-janman*, ā or a, m. n. saffron.

कश्य *kaśya*. See under *kaśa*.

कश्यत *kaśyata*, as, m., N. of a man.

कश्यप *kaśyapa*, as, ā, am, having black teeth; (*as*), m. a tortoise; a sort of fish; a kind of deer; a class of divine beings similar to or equal to Prajāpati, (also in pl. a peculiar class of semi-divine spirits or genii connected with or regulating the course of the sun); a mythical Rishi; N. of an old sage, conversant with the Mantras, author of several hymns of the Rīg-veda, and according to the Anukramanī a descendant of Marīci. (In the later mythology he is the husband of Aditi and twelve other daughters of Dakṣha, and father by them of gods, demons, men, fish, reptiles, and all animals; he is also regarded as one of the seven sages, and in some legends as father of Vivasvat and of Viṣṇu. He is supposed by some to be a personification of the race who resided in Caucasus, the Caspian, Kashmir, &c.); the author of a Dharma-śāstra; (*ās*), m. pl. the descendants of *Kaśyapa*; *Kaśyapa* is also a constellation; (*ā*), f., N. of the authoress of a verse in the White Yajur-veda. — *Kaśyapa-nandana*, as, m. an epithet of Garuḍa, the bird of Viṣṇu; ('son of *Kaśyapa*'). — *Kaśyapa-saṃhitā*, f. and *kaśyapa-smṛitī*, īs, f., N. of two works.

कष *kaś*, cl. i. P. A. *kaśati*, -te, *śakā-śha*, *kaśishyati*, *akāśāt* and *akāśhāt*, *kaśhitum*, to rub, scratch, scrape; to itch; to rub with a touchstone, test, try; to injure, hurt, destroy, kill; to leap: cl. 10. P. *kāśhayati*, -yitum, to hurt.

Kaśa, as, ā, am, rubbing, scraping, rubbing down; (*as*), m. rubbing; the touchstone; (*ā*), f. a whip; see *kaśa*. — *Kaśa-pāśhāna*, as, m. a touchstone. — *Kaśāghāta* ('*śhā-agh*'), as, m. a cut, a stroke with a whip.

Kaśapa, as, ā, am, unripe, immature; (*am*), n. rubbing, marking; touch or test of gold by the touchstone.

Kaśan-mukha, as, m., N. of a man.

Kaśaku, us, m. fire, the sun.

Kaśi, īs, īs, f., injurious, mischievous.

Kaśhā, as, ā, am, hurt, injured.

Kaśhī, īs, f. test, trial; pain, trouble.

कषापुत्र *kaśāputra*, as, m. a Rakshas;

[cf. *nīkaśhāmaja*.]

कषाय *kaśāya*, as, ā, am (fr. rt. *kaś* ?), astringent; fragrant; red, dark-red; brown, of a colour composed of red and yellow; (*as*, *am*), m. n. an astringent flavour or taste; the red colour; a decoction or infusion, that form of a decoction which has one part of a drug combined with four or (according to other authorities) with eight or sixteen

parts of water, the whole being then boiled down until only one quarter is left; a kind of ointment, gum, resin, extract, exudation from a tree; plastering, anointing; colouring or perfuming the person; dirt, uncleanness, dullness, stupidity; decay, ruin; a mark of decay (of which, according to Buddhists, there are five, viz. *āyus-kāśhāya*, *drishṭi°*, *kleśa°*, *satva°*, *kalpa°*); attachment to worldly objects; (*as*), m. passion, emotion; the Kali-yuga; the tree *Bignonia Indica*; N. of a teacher; (*as*, ā, am), m. f. n. the tree *Grislea Tomentosa*; (*ā*), f., N. of a plant, a small sort of *Hedysarum*; [cf. *kāśhāya* and *paśāca-kāśhāya*.] — *Kāśhāya-kṛit*, t, m. the tree *Symplocos Racemosa*, the bark of which is used in dyeing; also *rakta-lodhra*. — *Kāśhāya-citra*, as, ā, am, dyed or stained of a dull red colour. — *Kāśhāya-tā*, f. contraction. — *Kāśhāya-pāna*, ās, m. pl. a nickname of the Gāndhāras ('drinking decoctions'). — *Kāśhāya-yāvanāla*, as, m. a sort of grain. — *Kāśhāya-nāsika*, as, m. a kind of poisonous insect. — *Kāśhāyānvita* ('*ya-an°*'), as, ā, am, astringent, harsh, styptic.

Kāśhāyita, as, ā, am, red, coloured; prepared for dyeing or colouring.

Kāśhāyin, ī, īni, f., yielding a resinous exudation, astringent, dyed of a red colour, worldly-minded; (*i*), m., N. of several plants, *Shorea Robusta*; *Artocarpus Lacucha*; the wild *Datura* tree.

Kāśhāyi-kṛita, as, ā, am, made red. — *Kāśhāyi-kṛita-locana*, as, ā, am, with reddened eyes.

Kāśhāyī-bhūta, as, ā, am, become red, reddened.

कषि *kaśi*, &c. See under *kaśh*.

कषिका *kaśikā*, f. (said to be fr. rt. *kaśh*), a bird in general.

Kaśhikā, f. a species of bird.

कषेरुका *kaśerukā*, f. the back-bone, the spine; [cf. *kaṣerukā*.]

कषकष *kaśkasha*, as, m. (fr. *kaśh* ?), Ved. a kind of poisonous insect.

कष्ट *kaśṭa*, as, ā, am, bad; ill, evil, wrong; painful; grievous, severe; difficult; most grievous, most painful; mischievous, noxious, injurious; boding evil; (*am*), n. evil, difficulty, a bad state of things, misery, wretchedness, pain, suffering, hardship, uneasiness; *kaśṭena*, with great difficulty or effort; (*am*), ind. an exclamation of grief or sorrow, Ah! Alas! [cf. Hib. *ceas*, 'sorrow, grief, sadness.']. — *Kaśṭa-kara*, as, ī, am, giving pain or trouble. — *Kaśṭa-kāraka*, as, ā, am, causing trouble or annoyance; (*as*), m. the world. — *Kaśṭa-tapas*, ās, ās, as, one who performs many penitential exercises. — *Kaśṭa-tara*, as, ā, am, more difficult, inconvenient or painful. — *Kaśṭa-labhya*, as, ā, am, difficult to be obtained. — *Kaśṭa-śrīta*, as, ā, am, suffering pain or misfortune, undergoing hardships, performing penance. — *Kaśṭa-sādhya*, as, ā, am, accomplishable with difficulty. — *Kaśṭa-sthāna*, am, n. a bad situation, a disagreeable place or site. — *Kaśṭāgata* ('*ta-ag°*'), as, ā, am, with difficulty or hardly arrived.

Kaśṭāya, nom. A. *kaśṭāyate*, -yitum, to have wicked intentions.

कष्टि *kaśṭi*. See under *kaśh*.

कष्मिल *kaśphila*, as, m., N. of a Bhikshu.

कस 1. *kaś*, cl. i. P. *kaśati*, *śakāsa*, *kaśitum*, to go, move, approach: Intens. *śanikaśitī*, *śanikaśyate*; [cf. Hib. *cas*, *cos*, 'a foot'; *coisighim*, 'to go'.]

Kasvara, as, ī, am, going, moving.

कस् 2. *kaś*, *kaste*, a various reading for *kans*, *kanste*.

कस *kaśa*, as, m. = *kasha*, a touchstone; (*ā*), f. = *kaśā*, a whip.

कसना *kaśanā*, f. a kind of poisonous spider.

कसनोत्पादन *kaśanotpādana*, as, m. the plant *Gendarussa Vulgaris*; (perhaps a wrong reading for *kāśanot°*.)

कसणीर *kaśaṇīra* or *kaśaṇīla*, as, m., Ved. a certain snake; also personified.

कसाम्बु *kaśambu*, n., Ved. a heap of wood (?).

कसारस *kaśāras*, a kind of bird.

कसिपु *kaśipu*, us, m. food, boiled rice; [cf. *kaśipu*.]

कसेरु *kaṣeru*, us, m. a kind of grass. See *kaṣeru*, &c.

Kaṣerukā, f. a sort of grass, back-bone, &c.

कस्तभी *ka-stambhī*, f., Ved. the prop of a carriage-pole.

कस्तोर *kaśtira*, am, n. tin; [cf. *kaśtorepos*.]

कस्तुरिका *kaśturikā* or *kaśtūrikā* or *kaśtūrī*, f. musk, the animal perfume so called, as brought from Kashmir, Nepal, and Western Asam or Butan, (the latter is said to be the best); the plant *Hibiscus Abelmoschus*, or the plant *Amaryllis Zeylanica*; (this word may be derived from the Gr. *καστωρ*). — *Kaśtūra-mallikā* or *kaśtūrī-mallikā*, f. the musk bag. — *Kaśtūrī-kāṇḍa-ja*, as, m. musk. — *Kaśtūrī-mṛiga*, as, m. the musk animal.

कस्मिल *kaśphila*, as, m., N. of a Bhikshu; [cf. *kaśphila*.]

कस्मल *kāsmala*, am, n. consternation; fainting, syncope. See *kāsmala*.

कस्मात् *kāsmāt*, ind. (abl. fr. *a. ka*), where from? whence? why?

कस्वर *kaśvara*. See under rt. 1. *kaś*.

कहय *kaḥaya*, as, m., N. of a man.

कहाह *kaḥāha*, as, m. a buffalo.

कहूय *kaḥūya*, as, m., N. of a man.

कहोड *kaḥoḍa*, as, m., N. of a man, with the patronymic *kaushitaki* or *kaushitakeya*; (*am*), n. title of a work derived from him.

कहण *kaḥṇa*. See under *kaḥṇa*.

कह्लार *kaḥlāra*, am, n. the white esculent water-lily, *Nymphaea Lotus*; sometimes spelt *kaḥlāra*.

कहू *kaḥva*, as, m. a kind of crane, *Ardea Nivea*.

का 1. *kā* = 2. *kad* and 1. *ku*, at the beginning of some compounds (e. g. *kākaśha*), and perhaps a corruption of *kad*.

का 2. *kā*, a form for rt. *kaś* in the Ved. participle *kāyamāna*, as, ā, am, wishing, desiring, loving, and in one or two other forms.

कांशि *kāṇśi*, is, m. a cup; [cf. *kāṇśya*.]

कांस *kāṇs*, cl. i. A. *kāṇsate*, -situm, to shine, glitter; [cf. *kāś*.]

कांस *kāṇsa*, as, ī, am, born in *Kaṇsa*.

कांसीय *kāṇsiya*, am, n. white copper; [cf. the following.]

कांस्य *kāṇśya*, as, ā, am (fr. *kaṇsa*), consisting of white copper or brass; (*am*), n. white copper or brass, queen's metal, an amalgam of zinc and copper; a musical instrument, a sort of gong or plate of bell-metal struck with a stick or rod; a kind of measure; (*as*, *am*), m. n. a drinking vessel of brass, a goblet. — *Kāṇśya-kāra*, as, ī, m. f. a brazier, a pewterer, a worker in white or bell-metal. — *Kāṇśya-ja*, as, ā, am, made of brass. — *Kāṇśya-tāla*, as, m.

a cymbal. — *Kāṁsya-nīla*, as, m. blue vitriol considered as a collyrium; N. of a monkey; occasionally written *kāṁsya-nīla*. — *Kāṁsya-bhājana*, am, n. brass. — *Kāṁsya-maya*, as, ī, am, consisting or made of brass. — *Kāṁsya-mala*, am, n. verdigris. — *Kāṁsya-mākshika*, am, n. a metallic substance, probably a kind of pyrites. — *Kāṁsyābha* ('*ya-abha*'), as, ā, am, coloured like brass.

Kāṁsyaka, am, n. brass.

काक *kāka*, as, m. (said to be fr. rt. *kai*, to caw), a crow, (metaphorically an expression of contempt, e. g. *na tvāṁ kākam manye*, I value thee less than a crow); an impudent, insolent fellow; a lame man, a cripple; washing the head, bathing by dipping the head only into the water as crows do; a sectarian mark (*tīlaka*); a particular measure; the plant *Ardisia Humilis* (see *kāka-jambū*); N. of a *Dvīpa* or division of the world; (*ā*), f. N. of several plants, *Lea Hirta*, also = *kāka-janghā*, *kāka-nāśā*; *Solanum Indicum*, = *kāka-māci*; *Ficus Oppositifolia*, = *kāko-dūmbara*; another medicinal plant, = *kākolī*; another plant, commonly *raktikā*; (*am*), n. a multitude or assemblage of crows; a modus coeundi. — *Kāka-kangu*, us, f. a kind of panic-grass, *Panicum Millicum*. — *Kāka-kālā*, f. the plant *Lea Hirta*; [cf. *kāka-janghā*]. — *Kāka-kūrma-mṛigākhu* ('*ga-ākhu*'), avas, m. pl. the crow, tortoise, deer, and mouse. — *Kāka-kūrmādi* ('*ma-ādi*'), ayas, m. pl. the crow, the tortoise, and the rest. — *Kāka-ghni*, f. a tree, said to be a large kind of *Karajia*, *Galedupa Arborea*, = *mahā-karajia*. — *Kāka-chaṇḍīvara*, as, m., N. of a man. — *Kāka-ctiā*, f. the shrub which yields the red and black berry used in India as a jeweller's weight, *Abrus Precatorius*; also *kāka-ctiā* and *kāka-ctiā*. — *Kāka-ctiā*, N. of a kind of soft substance; another reading of the word is *kāci-lindī*. — *Kāka-ēchada*, as, m. a wagtail; side-locks of hair. — *Kāka-ēchadī*, ī, m. or, according to another reading, *kāka-ēchadī*, ī, m. a wagtail; a crow's vomit. — *Kāka-janghā*, f. the plant *Lea Hirta*; also *Abrus Precatorius*. — *Kāka-jambū*, us, f. the plant *Ardisia Humilis*, commonly *Bhumijamb*; (*is*), f. another species of *Jambū*. — *Kāka-jāta*, as, m. the Indian cuckoo. — *Kāka-tā*, f. the state of a crow. — *Kāka-tāliya*, as, ā, am, unexpected, as in the fable of the fruit of the palm falling unexpectedly at the moment of the alighting of a crow and killing it; accidental; (*am*), ind. unexpectedly, suddenly; (*am*), n. the fable of the crow and the fruit of the palm. — *Kākatāliya-vat*, ind. suddenly, (said of any unexpected casualty). — *Kāka-tālukīn*, ī, īnī, ī, having the palate of a crow, contemptible, vile. — *Kāka-tiktā*, f. the plant *Abrus Precatorius*. — *Kāka-tinduka*, as, m. a kind of ebony, *Diospyros Tomentosa*. — *Kāka-tuṇḍa*, as, m. the dark species of *Agallochum*; (*ī*), f., N. of a tree, in Hindi called *Kauāḍoḍi*; a sort of brass. — *Kāka-tuṇḍikā*, f. the plant *Abrus Precatorius*. — *Kāka-tulya*, as, ā, am, like a crow, crow-like, crafty. — *Kāka-danta*, as, m. the tooth of a crow, i. e. anything impossible or not existing. — *Kāka-dantakti*, a patronymic from *Kāka-dantaka*; (*ayas*), m. pl., N. of a warrior-tribe; *kākadantaktiya*, as, m. a prince of the *Kākadantakīs*. — *Kāka-dhava*, as, m. submarine fire, a personage in Hindi mythology; [cf. *aurva*]. — *Kāka-nāman*, ā, m. the plant *Agati Grandiflora*. — *Kāka-nāśā*, f. the same plant. — *Kāka-nāsa*, as, m., N. of a plant, commonly called *Vikantaka*; (*ā*), f. the plant *Lea Hirta*. — *Kāka-nāstikā*, f. the plant *Lea Hirta*; N. of another plant, also called *Kāka-trivṛt*. — *Kāka-nāśā*, f. 'a crow's sleep,' a light slumber, one which is easily broken. — *Kāka-nīla*, f. = *kāka-jambū*. — *Kāka-pakeha*, as, m. side-locks of hair on the temples of boys and young men; three or five locks on each side left when the head is first shaved and allowed to remain there, especially in persons of the

military caste; (also at the end of compounds *kāka-pakshaka*). — *Kāka-pada*, am, n. the foot of a crow; an incision in the skin similar to a crow's foot; the sign V in MSS. marking that something has been left out; (*as*), m. a modus coeundi. — *Kāka-parṇi*, f. the plant *Phaseolus Trilobus*. — *Kāka-pilu*, us, m., N. of several plants, = *kāka-tinduka*, *kāka-tuṇḍi*, and also a variety of *Abrus Precatorius*. — *Kāka-piluka*, as, m. = *kāka-tinduka*. — *Kāka-puṭṭha*, as, m. the Kokila or Indian cuckoo, (perhaps a Prakṛit form of the next). — *Kāka-pushpa*, as, m. the Indian cuckoo, (this bird, like the English cuckoo, being said to leave its eggs in the nests of other birds, as in that of the crow &c.). — *Kāka-pushpa*, am, n. = *gandha-parṇa* (?). — *Kāka-peya*, as, ā, am, what may be drunk by a crow, epithet of a shallow river. — *Kāka-phala*, as, m. the tree *Azadirachta Indica*; (*ā*), f. = *kāka-jambū*. — *Kāka-bandhyā*, f. a woman that bears only one child. — *Kāka-bhāṇḍī*, f. a species of *Karajia*. — *Kāka-bhūru*, us, m. an owl ('*afraid of crows*'). — *Kāka-madgu*, us, m. a water-hen, a gallinule; resembling a crow in colour. — *Kāka-marda*, as, m. a kind of gourd, *Cucumis Colocynthis* (*mahā-kāla*). — *Kāka-mardaka*, as, m. the same. — *Kāka-mācīkā* or *kāka-māci*, f. the plant *Solanum Indicum*, an esculent vegetable, commonly *Gurkamai*. — *Kāka-mātā*, f. the same plant. — *Kāka-mukha*, ās, m. pl. 'crow-faced,' N. of a mythical people. — *Kāka-mudgā*, f. a plant, commonly *Mugani*; according to some a wild kind of bean, *Phaseolus Trilobus*. — *Kāka-mṛiga*, as, m. du. the crow and the deer. — *Kāka-yava*, as, m. barren corn, the ear of which has no grains. — *Kāka-rudra-samvāda*, as, m. title of a work on omens. — *Kāka-ruḥā*, f. a parasite plant, *Epidendrum Tesseloides* &c. — *Kāka-rat*, ind. like a crow, in the manner of a crow. — *Kāka-varṇa*, as, m., N. of a prince. — *Kāka-varṇīn*, ī, m., N. of a prince. — *Kāka-vartaka*, as, m. du. the crow and the quail. — *Kāka-vallabhā*, f. = *kāka-jambū*. — *Kāka-vallārī*, f., N. of a plant, = *svarna-vallī*. — *Kāka-vyāghra-gomāyū*, avas, m. pl. the crow, the tiger, and the jackal. — *Kāka-sabda*, as, m. the cawing of a crow. — *Kāka-simbī*, f., N. of a plant, = *kāka-tuṇḍi*. — *Kāka-sirsha*, as, m. the tree *Agati Grandiflora*, commonly called *Valakupsha*. — *Kāka-sirshī*, īs, m., N. of a man. — *Kāka-strī*, f. the same plant. — *Kāka-sphurja*, as, m. the plant *Diospyros Tomentosa*. — *Kāka-svara*, as, m. a shrill tone. — *Kākāśhī* ('*ka-ak*'), n. the eye of a crow; *kākāśhī-nyāyena*, ind. in the manner of a crow's eye, (crows are supposed to have but one eye or visual orb, which, as occasion requires, moves from the cavity on one side into that on the other); a term for a word which follows two rules. — *Kākāṅgā* or *ī* ('*ka-an*'), f. the plant *Lea Hirta*, = *kāka-nāśā*. — *Kākāṅci*, f. the plant *Lea Hirta*; an esculent vegetable, *Solanum Indicum*. — *Kākāṅda* ('*ka-an*'), as, m., N. of two plants, *Mahānimba* and *Kākatindu* (?), a kind of bean; (*ā*), f. a kind of spider; N. of a plant; see *kolaśimbī*. — *Kākāṅḍaka*, as, m., N. of a crow or N. of a plant; a kind of spider. — *Kākāṅḍolā*, f., N. of a plant. — *Kākāḍanī* ('*ka-aṭ*'), f., N. of several plants, *Abrus Precatorius*; a white variety of this plant, commonly *Sveta-guñjā*. — *Kākāri* ('*ka-ari*'), īs, m. an owl. — *Kākeśhu* ('*ka-ik*'), us, m. a kind of reed, *Saccharum Spontaneum*. — *Kākendū* ('*ka-in*'), us, m. a kind of ebony, *Diospyros Melanoxylon*. — *kāka-tinduka*. — *Kākeśha* ('*ka-ik*'), as, m. the tree *Melia Azadirachta*. — *Kākoḍumbara* ('*ka-uḍ*'), as, m. or *kākoḍumbarikā*, f. or *kākoḍumbarikā*, f. opposite-leaved fig tree, *Ficus Oppositifolia*. — *Kākodara* ('*ka-uḍ*'), as, m. a serpent. — *Kākolūka* ('*ka-uḍ*'), am, n. crow and owl. — *Kākolūktā*, f. the natural enmity of the owl and crow. — *Kākolūkiya*, am, n. = the preceding; N. of the third book of the *Pañcatantra*. — *Kākoshthaka* and *kākaushthaka* ('*ka-oshthā*'), as, īk, am, shaped like the peak of a crow; epithet of a bandage.

Kākaṇa, am, n. a leprosy with black and red spots, considered incurable; (called so from its

similarity to the black and red seed of the plant *Abrus Precatorius*.)

Kākāntikā, f. the plant *Abrus Precatorius*. — *Kākāṇi*, a sort of small coin; [cf. *kākiṇī*]. — *Kākānanti*, f. the plant *Abrus Precatorius*. — *Kākāyū*, us, m., N. of a plant, = *kākarallārī*. — *Kākāla*, as, m. a raven; [cf. *kāka* and *kākola*]. — *Kākiya*, as, ā, am, relating to a crow.

काकीयरुद्र *kākiya-rudra*, as, m., N. of a king of *Nāgapura*.

काकन्दि *kākandī*, ayas, m. pl., N. of a warrior-tribe.

Kākandī, f., N. of a country; Emblem *Myrobalan*. — *Kākandīya*, as, m. a prince of the above tribe.

काकम्बीर *kākambira*, as, m., Ved., N. of a tree; (according to *Sāy*, literally 'a crow-bearer.')

काकरुक *kākaruka* or *kākarūka*, as, ā, am, timid, afraid, a coward; naked; poor, indigent; (*as*), m. a hen-pecked husband; an owl; fraud, deceit.

काकल *kākala*, am, n. a jewel worn upon the neck.

Kākālaka, as or am, m. or n. (?), the top of the windpipe; the thyroid cartilage; (*as*), m. an ornament of the neck; a species of rice.

काकलि *kākali*, is, f. a soft sweet sound [cf. *kālā*]; N. of an *Apsaras*; (*ī*), f. a low and sweet tone; a musical instrument with a low tone played to ascertain whether a person is asleep or not. — *Kākali-drākshā*, f. a kind of grape without a stone or with a very small one. — *Kākali-rava*, as, m. the Kokila or Indian cuckoo.

Kākālīka, as, am, m. n. (?) a low sweet tone.

काकार *kākāra*, as, ī, am, scattering water.

काकिणी *kākiṇī*, f. a small coin, a small sum of money equal to twenty *Kapardas* or cowries, or to a quarter of a *Papa*; the seed of *Abrus Precatorius* used as a weight; the shell *Cyprea Moneta* or cowrie used as a coin; a cubit, the fourth part of a *Danḍa* or short pole; a *Danḍa*; a part of a measure. — *Kākiṇīkā*, f. = the preceding; an atom, a particle. — *Kākiṇika*, as, ā, am, having the value of a *Kākiṇī*. — *Kāktīnī*, f. the fourth part of a *Papa*; a quarter of a *Māna*; the shell *Cyprea Moneta*.

काकिल *kākila*, as, m. a jewel worn upon the neck; [cf. *kākala*].

काकु *kāku*, us, f. change of the voice in fear, anger, grief, &c. [cf. *sevā-kāku*]; muttering, murmuring; the tongue; stress, emphasis.

काकुत्स्थ *kākutstha*, as, m. a descendant of *Kakutstha*; an epithet of *Anenas*, *Aja*, *Daśaratha*, *Rāma*, *Lakshmana*; N. of a sovereign, also *Purāṇijaya*; (*as*), du. *Rāma* and *Lakshmana*.

काकुद् *kākud*, t, f., Ved. and *kākuda*, am, n. the hollow of the mouth, the palate.

Kākudra, as, ā, am, furnished with a palate (?), a palate (?).

Kākubh, a various reading for *kākud*.

काकुभ *kākubha*, as, ā, am, consisting of *Kakubh* verses; a patronymic from *Kakubh*. — *Kākubha-bārhata*, as, m. (scil. *pragātha*) a *Pragātha* beginning with a *Kakubh* and ending with a *Brīhati*.

काकोचिक *kākoṭika*, as, m. or *kākoṭī*, f. or *kākoṭīnī*, ī, m. the fish *Cyprinus Cachuus*.

काकोल *kākola*, as, m. a raven [cf. *kāka* and *kākala*]; a boar; a snake; a potter; (*as*, *am*), m. n. a poisonous substance of a black colour or the colour of a raven, whence its name; possibly the berry of the *Cocculus Indicus*; (*am*), n. a division of the infernal regions or hell; (*as*, *ī*), m. f. a vegetable substance used in medicine, described as

sweet and cooling, allaying fever, removing phlegm, &c.; it is said to be a root brought from Nepal or Morung.

काक्ष *kāksha* (*kā-ak°*), *as, ā, am*, frowning, looking scornfully or in displeasure; (*as*), *m.* a glance, a wink or leer; (*am*), *n.* a frown, a look of displeasure; [cf. *kaśāka*.]

काक्षतव *kākshatava*, *am, n.* the fruit of *Kakshatu*.

काक्षसेनि *kākshaseni*, *is, m.* (a patronymic fr. *kāksha-sena*), an epithet of Abhipratārin.

काक्षि *kākshi*, *is, m., N.* of a man.

काक्षी *kākshī*, *f.* a perfume, a fragrant kind of earth; the plant *Cytisus Cajan*.

काक्षीय *kākshīya*, *as, m.* the plant *Hyperanthera Moringa*; *N.* of a son of Gautama and of Auśnarī, (irregular patronymic fr. *kākshīvat* or *kākshīvat*.)

काक्षीवका, *as, m.* the plant *Hyperanthera Moringa*.

काक्षीवत् *kākshīvat*, *ān, m.* = *kakshīvat*.

काक्षीवता, *as, ī, am*, composed by or relating to *Kakshīvat*; (a patronymic fr. *kakshīvat*), epithet of Sambara.

काग *kāga*, *as, m.* a crow; (in the *Prākṛit* dialects, a raven; cf. *kāka*.)

काग्नि *kāgni* (*kā-ag°*), *is, m.* a little fire.

काक्यायन *kānkāyana*, *as, m.* (a patronymic fr. *kanka*), *N.* of a Muni.

काङ्क्ष *kāṅksh*, *cl. 1. P.* *kāṅkshati*, *ca-* *kāṅksha*, *ep. also A.* *kāṅkshate*, &c., *kāṅkshītum*, to wish, desire; to strive to obtain; to long for, hope for (with *acc.*), expect; to wait; to look for anything (with *dat.*): *Caus.* *kāṅkshayati*, *acāṅkshat*: *Desid.* *čikāṅkshishati*: *Intens.* *čā-* *kāṅkshyate* and *čāṅkshīti*; [cf. *Hib.* *cachta*, 'hunger'; *Goth.* *kuhrus*, 'hunger'; *hungria*, 'to be hungry'; *Germ.* *Hunger*.]

काङ्क्षत, *an, anti, at, or kāṅkshamāya*, *as, ā, am*, wishing, desiring, hoping, expecting.

काङ्क्षह, *f. wish, inclination, desire.*

काङ्क्षिता, *as, ā, am*, wished, desired; expected, longed for; (*am*), *n.* wish, desire. **also (ā)**

काङ्क्षन्, *i, iṇi, ī, desiring, expecting, longing for* (with *acc.* or at the end of a compound). — **काङ्क्षित**, *f. wish, desire.*

काङ्क्षोर *kāṅkshoru*, *us, m.* a heron; also written *kāṅkshāru*.

काङ्गा *kāṅgā*, *f., N.* of a plant, *Orris* root.

काङ्गुक *kāṅguka*, *am, n.* a kind of corn.

काच *kāca*, *as, m.* (fr. *rt. kač*), glass, crystal considered as a natural production and used as a jewel or ornament; alkaline ashes, any salt of potash or soda in a glassy or crystalline state; a class of diseases of the eye, especially an affection of the optic nerve or gutta serena; a loop, a swinging shelf, a string so fastened to the yoke as to hold or support burdens &c.; the string of the scale of a balance; (*am*), *n.* alkaline salt, black salt; wax. — **काचाकुपि**, *f.* a glass bottle. — **काचाघाति**, *f.* a glass ewer. — **काचाभ्रजाना**, *am, n.* a vessel of glass or crystal, a cup, a goblet. — **काचा-मणि**, *is, m.* 'a glass jewel,' crystal, quartz. — **काचा-माला**, *am, n.* black salt or soda. — **काचा-लवणा**, *am, n.* black salt, a medicinal salt, prepared by calcining fossil salt and the fruit of the *Embic Myrobalan* together; it consists chiefly of muriate of soda, with a small quantity of iron, lime, and sulphur, and is a tonic aperient. — **काचा-वक्रायन्त्रा**, *am, n.* a glass retort. — **काचा-सम्भवा**, *am, n.* black salt. — **काचा-सुवर्चला**, *am, n.* black salt. — **काचा-स्थाली**, *f.* the trumpet flower, *Bignonia*

Suaveolens. — **काचकक्षा** (*°ca-ak°*), *as, m.* glass-eye, *N.* of an aquatic bird.

काचका, *as, m.* glass, a stone; alkaline ashes &c. **काचाना** or **काचानका**, *am, n.* an enclosure, a string or tape which ties a parcel or bundle of papers or the leaves of a manuscript &c.; [cf. *kačela*.]

काचानकित, *i, m.* a writing, a manuscript.

काचिता, *as, ā, am*, suspended by a swing or in a loop.

काचिय *kācigha*, *as, m.* a mouse, a rat; gold; a vegetable.

काचिचिक *kācīcika* (a various reading for *kākačīcīka*), a kind of soft substance.

काचित्कर *kācit-kara*, *as, ī, am*, *Ved.* doing various things, serving various purposes; (*kā-čit*, *Ved.* for *kāni-čit*.)

काचिम *kācima*, *as, m.* a tree considered as sacred, one growing near a temple, and being on that account an object of religious veneration or worship &c.

काचिलिन्दि *kācīlindi* and *kācīlindika* (various readings for *kākačīcīka*), a kind of soft substance.

काच *kāčha*, *as, ī, am* (fr. *kačha*), being on the bank of a river (not applicable to a man).

काचिका, *as, ī, am*, being on the bank of a river (as a man).

काचप *kāčhapa*, *as, ī, am* (fr. *kačhapa*), relating or belonging to a tortoise.

काचिम *kāčhima*, *as, ā, am*, clear (as water); [cf. *accha*, *svaccha*.]

काचि *kāčhi*, *f.* a kind of fragrant earth; [cf. *kākshī* from which *kāčhi* is derived.]

काजल *kā-jala*, *am, n.* a little water.

काञ्च *kāñc*, *cl. 1. A.* *kāñcate*, *-cītum*, to shine; to bind; [cf. *kač* and *kañc*.]

काञ्चना, *am, n.* gold; property; wealth; the filament of the lotus; (*as, ī, am*), golden, made or consisting of gold; (*as*), *m.* several plants, *Mesua Ferrea*; *Michelia Champaca*; *Ficus Glomerata*; *Bauhinia Variegata*; *Datura Fastuosa*; another plant, = *punnāga*; *N.* of the fifth Buddha; *N.* of a son of *Nārāyaṇa*, author of the play *Dhananjaya-vijaya*; *N.* of a prince [cf. *kāñcana-prabha*]; (*ī*), *f.* turmeric; a kind of *Asclepias*; a yellow pigment. — **काञ्चना-कदली**, *f.* a variety of the plant *Musa Sapientum*. — **काञ्चना-कन्दारा**, *as, m.* a gold mine. — **काञ्चना-करीरि**, *f.* the plant *Asparagus Racemosus*. — **काञ्चना-कशीरि**, *f.* a kind of *Asclepias*, = *hshīrī-ī-latā*. — **काञ्चना-गिर्त**, *is, m.* the golden mountain, an epithet of the mount *Sumeru*. — **काञ्चना-गैरिका**, *am, n.* a species of ochre. — **काञ्चना-चाया**, *as, m.* a heap of gold. — **काञ्चना-पुरा**, *am, n.* *N.* of a town. — **काञ्चना-पुष्पका**, *am, n.* the plant *Tabernaemontana Coronaria*. — **काञ्चना-पुष्पि**, *f.* the plant *Premna Spinosa*. — **काञ्चना-प्रबहा**, *as, m.* *N.* of a prince, a son of *Bhīma* and father of *Suhotra*. — **काञ्चना-भ्रू**, *is, f.* gold-dust; a golden or yellow soil. — **काञ्चना-मया**, *as, ī, am*, golden. — **काञ्चना-माला**, *f.* *N.* of the wife of *Kunāla*, the son of *Aśoka*. *N.* of another woman. — **काञ्चना-तप्रा**, *as, m.* a hill or mound of gold. — **काञ्चना-वर्मान**, *ā, m.* *N.* of a prince. — **काञ्चना-सन्धि**, *is, m.* a treaty of friendship between two parties on equal terms. — **काञ्चना-सन्निभा**, *as, ā, am*, like gold. — **काञ्चनकक्षा** (*°na-ak°*), *as, m.* *N.* of a *Dānava*; (*ī*), *f.* *N.* of the river *Sarasvatī*. — **काञ्चनान्गा** (*°na-an°*), *as, ī, am*, golden-bodied. — **काञ्चनान्धिताना-सन्धि** (*°na-abh°*), *is, m.* 'golden alliance,' (lit. golden-named.)

काञ्चानका, *as, m.* the tree *Bauhinia Variegata*, mountain ebony; the fruit of rice or grain; (*am*), *n.* a yellow ornament.

काञ्चानारा or **काञ्चानाला** or **काञ्चानारका**, *as, m.* mountain ebony, *Bauhinia Variegata*.

काञ्चनीया, *as, ā, am*, golden; (*ā*), *f.* a yellow pigment, commonly *Go-roṇāṇa*.

काञ्चि *kāñci*, *ayas, m. pl.* *N.* of a people; [cf. *kāñci*.]

काञ्चिक *kāñcika*, *am, n.* sour gruel; [cf. *kāñjika*.]

काञ्ची *kāñcī* or *kāñci*, *is, f.* (said to be fr. *rt. kan*), a girdle, especially a woman's zone or girdle furnished with small bells and other ornaments; the plant *Abrus Precatorius*; *N.* of an ancient city situated in the peninsula and one of the seven sacred cities of the Hindus. — **काञ्ची-पुरी**, *f.* *N.* of a town. — **काञ्ची-क्षेत्रा**, *N.* of a region. — **काञ्ची-नगरा**, *am, n.* *N.* of a town. — **काञ्ची-पदा**, *am, n.* the hips and loins; mons veneris, the pubic region. — **काञ्ची-पुरा**, *am, n.* *N.* of a town. — **काञ्ची-प्रस्था**, *as, m.* *N.* of a town.

काञ्जिक *kāñjika*, *am, n.* sour gruel, the water of boiled rice in a state of spontaneous fermentation; (*ā*), *f.* the same; *N.* of two plants, = *jīvanti-latā* and *palāśi-latā*. — **काञ्जिका-वातका**, *as, m.* a dish consisting of sour gruel, meal, and several condiments.

काञ्जि, *f.* sour gruel, = *kāñjika*; *N.* of a plant, = *mahādrōṇa*.

काञ्जिका, *am, n.* sour gruel.

काट *kāṭa*, *as, am, m. n.* (a *Prākṛit* form fr. *karta*), *Ved.* deepness, a hole; (*Sāy.*) a well.

काट्या, *as, ā, am*, *Ved.* being in a hole.

काटवेम *kāṭavema*, *as, m., N.* of a commentator on *Kālidāsa's Sakuntalā*.

काटुक *kāṭuka*, *am, n.* (fr. *kaṭuka*), acidity.

काठ *kāṭha*, *as, ī, am*, composed by *Kaṭha*; (*as*), *m.* a rock, a stone.

काठका, *as, m., N.* of a work belonging to the *Brahmaṇa* literature, and derived from the *Kaṭha* branch of the *Vedas*; (*as, ī, am*), according to the *Kaṭha* portion of the *Vedas*.

काठसाधिन, *inas, m. pl.* the pupils of *Kaṭha-śāṭha*.

काठिन *kāṭhina*, *am, n.* (fr. *kaṭhina*), hardness, sternness; (*as*), *m.* the date fruit.

काठिन्या, *am, n.* hardness, rigidity, stiffness, sternness, severity; firmness of character; difficulty, obscurity (of style). — **काठिन्या-फला**, *as, m.* the plant *Feronia Elephantum*, = *kapittha*.

काण *kāṇa*, *as, ā, am*, one-eyed, **monoculose**! (*akṣhñā kāṇaḥ*, blind of one eye); perforated, as a cowrie broken or perforated by insects; (*as*), *m.* a crow; [cf. *ekākṣha* and *kāñjika*.] — **काणा-त्वा**, *am, n.* one-eyedness. — **काणा-भृत्**, *is, m.* *N.* of a *Yaksha*.

काण्या, *as, m.* the son of a one-eyed woman; one-eyed. — **काण्या-विधा**, *am, n.* a country inhabited by *Kaṇeyas*.

काणरा, *as, m.* son of a one-eyed woman; one-eyed.

काणाद *kāṇāda*, *as, ī, am*, composed by or relating to *Kaṇāda*.

काणुक *kāṇuka* or *kāñuka*, *as (?)*, *m.* (said to be fr. *rt. kaṇ*), a crow; the bird which makes a hanging nest on the tál tree; a cock; a species of goose; [cf. *kāṇa*.]

काणेलीनात् *kāṇelīmātri*, a name of reproach, occurring generally in the *voc. case*; (according to native commentators) one whose mother was an unmarried woman, a bastard; (connected with the word *kāṇera*?).

कारकमर्दनिक *kāṭakamardanika*, *as, ī, am* (fr. *kaṭaka-mardana*), resulting from the treading down or crushing of thorns or enemies.

काण्टकार kāṇṭakāra, *as*, *i*, *am*, made of the wood of Kaṇṭakāra.

काण्ठेविद्धि kāṇṭheviddhi, *is*, *i* or *yā*, *m*. f. a patronymic fr. *kāṇṭhe-viddha*.

काण्ड kāṇḍa, *as*, *am*, *m*. n. (said to be fr. *rt. 2. kam*), a section, part; a single joint of the stalk or stem of a plant, i. e. the portion from one knot to another (e. g. *śiśu trī-kāṇḍā*, an arrow made of a cane with three knots; by Pāṇ. IV. 1, 21, the fem. should be *trī-kāṇḍī*); any part, portion or division of a work or action; any distinct portion or division of a sacrificial rite (as that belonging to the gods or to the manes); the section or chapter of a book, a separate department or subject (e. g. *karmakāṇḍa*, the department of the Veda treating of sacrificial rites); a stalk or stem, a branch, a switch; the part of the trunk of a tree whence the branches proceed; a cluster, a bundle; a multitude, heap, quantity (at end of comp.); an arrow; a long bone, a bone of the arms or legs (e. g. *kāṇḍa-bhagna*, fracture of a bone); a cane, a reed (*Saccharum Sara*); a particular measure; water; opportunity, occasion; a private place, privacy, a secret place; praise, flattery; a horse. (At the end of a compound *kāṇḍa* may sometimes imply depreciation or deficiency, = *val*, low, bad, sinful, wicked, &c.) — *Kāṇḍa-kaṭuka*, *as*, *m*. the plant *Momordica Charantia*, = *kāravella*. — *Kāṇḍa-kāṇḍaka*, *as*, *m*. a species of grass. — *Kāṇḍa-kāra*, *am*, *n*. the *Areca* or betel-nut tree, commonly *Guvāka*; the betel-nut. — *Kāṇḍa-kilaka*, *as*, *m*. the tree *Symplocos Racemosa*. — *Kāṇḍa-kushku*, *us*, *m*. (?), *N*. of a man. — *Kāṇḍa-guṇḍa*, *as*, *m*. a species of grass. — *Kāṇḍa-gocara*, *as*, *m*. an iron arrow. — *Kāṇḍa-tikta* and *kāṇḍa-tiktaka*, *as*, *m*. a kind of gentian, *Gentiana Cheryta*. — *Kāṇḍa-dhāra*, *as*, *m*. *N*. of a country; (*as*, *am*), coming from or relating to this country. — *Kāṇḍa-nīla*, *as*, *m*. the plant *Symplocos Racemosa*. — *Kāṇḍa-paṭa*, *as*, *i*, *m*. f. or *kāṇḍa-paṭaka*, *as*, *m*. (?) an outer tent, a screen surrounding a tent, a curtain. — *Kāṇḍa-paṭita*, *as*, *m*. *N*. of a serpent-king. — *Kāṇḍa-pāta*, *as*, *m*. an arrow's fall or flight. — *Kāṇḍa-punkhā*, *f*. *N*. of a plant, = *sara-punkhā*. — *Kāṇḍa-pushpa*, *am*, *n*. the flower *Artemisia Indica*, commonly *Donā*. — *Kāṇḍa-prishthā*, *as*, *ā*, *am*, 'arrow-backed,' one who carries arrows on his back, one of the military profession, a soldier; (*as*), *m*. the husband of a *Vaiśyā* female; an adopted son, any other than one's own son; (*am*), *n*. the bow of *Karna*; the bow of *Kāma*; [cf. *kāṇḍa-prishthā*]. — *Kāṇḍa-bhagna*, *am*, *n*. a fracture or dislocation of the bones or limbs, complete fracture of a limb. — *Kāṇḍa-maya*, *as*, *i*, *am*, consisting of pieces of cane; (*i*), *f*. = *kāṇḍa-viṇā*, *q. v.* — *Kāṇḍa-ruḥā*, *f*. a medicinal plant, = *katulā*. — *Kāṇḍarishī* ('*da-rishī*'), *śe*, *m*. a *Rishi* or divine saint of a peculiar class, as *Jaimini* and others, who teach a peculiar *Kāṇḍa* or section of the *Vedas*. — *Kāṇḍa-lāva*, *as*, *ā*, *am*, cutting a cane or branch, intending to do so. — *Kāṇḍa-val*, *ān*, *atī*, *at*, armed with an arrow, an archer. — *Kāṇḍa-viṇā*, *f*. a musical instrument composed of joints of reed, a reed-pipe (?) played by the *Cāṇḍālas*; [cf. *kāṇḍola-viṇā*]. — *Kāṇḍa-sandhi*, *śe*, *m*. a knot, a joint in the stem of a tree or of a reed. — *Kāṇḍa-sprishthā*, *as*, *ā*, *am*, living by the military profession, living by arms, a soldier; (*as*), *m*. a *Brāhman* who lives by arms; [cf. *kāṇḍa-prishthā*]. — *Kāṇḍa-hina*, *am*, *n*. a fragrant grass, *Cyperus Pertenuis*. — *Kāṇḍānukrama* ('*da-ik*'), *us*, *m*. the plant *Asteracantha Longifolia* and the plant *Saccharum Spontaneum*. — *Kāṇḍa-ruḥā*, *f*. *N*. of a plant, = *kāṇḍa-ruḥā*.

Kāṇḍanī, *f*. *N*. of a plant, = *sūkshma-parṇi* and *rāma-dūtī*.

Kāṇḍāla or *kāṇḍola*, *as*, *m*. a reed-basket.

Kāṇḍikā, *f*. a kind of corn (see *lunkā*); a kind of gourd, *Cucumis Utilissimus*.

Kāṇḍinī, *i*, *inī*, *i*, *Ved*. reed-shaped, hollow.

Kāṇḍira, *as*, *ā*, *am*, armed with arrows, an archer; (*as*), *m*. the plant *Achyranthes Aspera* and the plant *Momordica Charantia*; (*ā* and *i*), *f*. the plant *Rubia Munjista*.

Kāṇḍerī, *f*. the plant *Tiaridium Indicum*.

काण्डणी kāṇḍanī, (?) *f*. a plant, commonly *Rāmadūtī*; [cf. *sūkshma-parṇi*].

काण्डोल kāṇḍola, see above; [cf. *kāṇḍola*].

काण्व kāṇva, *as*, *i*, *am* (a patronymic fr. *kanva*), a descendant of *Kaṇva*; a follower of *Kaṇva*. — *Kāṇva-sākhin*, *i*, *m*. a follower of the *Kāṇva* branch of the *Veda*. — *Kāṇvi-putra*, *as*, *m*. *N*. of a teacher.

Kāṇvaka, *am*, *n*. *N*. of a *Sāman*.

Kāṇvāyana, *as*, *ā*, *am*, a patronymic fr. *kāṇva*.

कान्त कā-tantra, *am*, *n*. title of a grammar (= *kalāpa*, *q. v.*); there are several appendices to and commentaries on this grammar, called *Kātantra-gaṇadhātu*, *caṇṣṭhāyapradīpa*, *caṇḍrikā*, *dhātughoshā*, &c. — *Kātantra-pañjikā*, *f*. title of a commentary by *Triloka-dāsa*.

कातर kātara, *as*, *ā*, *am* (fr. *katara* ?), cowardly, discouraged, timid, depressed, perplexed, shrinking, afraid; confused, agitated, disordered; (*as*), *m*. a large kind of fish, *Cyprinus Catla*, = *kātala*. — *Kātara-tā*, *f*. or *kātara-iva*, *am*, *n*. cowardice, timidity, agitation.

Kātaraṇya, *as*, *m*. a patronymic fr. *kātara*.

Kātarya, *am*, *n*. timidity, fear, dejection, depression of spirits.

कातल kātala, *as*, *m*. a large kind of fish, *Cyprinus Catla*; *N*. of a man; [cf. *kātara*].

Kātalāyana, *as*, *m*. a patronymic fr. *kātala*.

काति kāti, *is*, *is*, *i* (fr. 2. *kū* = *kan*), wishing, desiring (in the compounds *riṇa-kāti* and *kāma-kāti*).

कातीय kātiya, *as*, *ā*, *am* (fr. *kātya* below), composed by *Kātya* (e. g. in *kātiya-grihyasūtra*, *kātiya-kalpa-sūtra*, and *kātiya-sūtra*); a *N*. of *Kātyāyana* (?), a pupil of the same; also *kātyāyaniya* (?).

Kātya, *as*, *m*. a patronymic fr. *kata*; also = *kātyāyana* (?).

Kātyāyana, *as*, *m*. (a patronymic fr. *kati* or *kātya*), *N*. of the author of several treatises on ritual, grammar, &c.; he is generally identified with *Vararuci*, the author of the *Prākṛita-prakāśa*. He is also the author of the *Vārttika* or supplementary rules to *Pāṇini* of the *Yajur-veda* *Prātiśākhya*, and the *Srauta-sūtras*; (*i*), *f*. *N*. of one of the two wives of *Yājñavalkya*; an epithet of *Durgā*; a middle-aged widow dressed in red clothes. — *Kātyāyana-sūtra*, *am*, *n*. the *Srauta-sūtras* of *Kātyāyana*. — *Kātyāyana-sūtra-paddhati*, a commentary on the last by *Yājñika-deva*. — *Kātyāyanasūtra-bhāṣya*, *am*, *n*. a commentary on the same by *Karka*. — *Kātyāyani-putra*, *as*, *m*. *N*. of a teacher. — *Kātyāyani-mahātmya*, *am*, *n*. a part of the *Skanda-purāṇa*.

Kātyāyaniya, *as*, *ā*, *am*, composed by *Kātyāyana*; e. g. *kātyāyaniya-śāstram*, 'the law-book composed by him'; (*as*), *m*. a pupil of *Kātyāyana*.

कातु kātu, *us*, *m*. a cave; a well (?); [cf. *kāta*].

कातृ kā-triṇa, *am*, *n*. a species of grass, *Rohisha-triṇa*; [cf. *kat-triṇa*].

कातृ kāt-kri, *cl. 8*. *P. A.* -*karoti*, -*kurute*, -*kartum* (fr. *kāt*, an exclamation of abuse, and *i. kri*), to insult, dishonour.

Kāt-kṛita, *as*, *ā*, *am*, dishonoured, insulted.

कान्त्यक kātreyaka, *as*, *i*, *am* (fr. *kat-tri*), produced from or belonging to any combination of three inferior articles.

कात्थक kātthakya, *as*, *m*. (a patronymic fr. *kathhaka*), *N*. of a commentator.

कात्यायन kātāyana. See under *kātiya*.

काथक kāthaka and **कथकya**, patronymics from *Kathaka*.

काथचित्क kāthančitka, *as*, *i*, *am* (fr. *kathančid*), accomplished with difficulty.

काथिक kāthika, *as*, *i*, *am* (fr. 1. *kathā*), belonging to a tale, told in one; knowing stories; (*as*), *m*. a narrator of stories.

कादम्ब kādamba, *as*, *m*. (said to be fr. *rt. 1. kad*), a kind of goose with dark-grey wings (*kala-hansa*); a drake or (according to some) a teal; an arrow; the plant *Nauclea Cadamba*; (*ā*), *f*. *N*. of a plant, = *kadamba-pushpi*; (*am*), *n*. the flower of the plant *Nauclea Cadamba*.

Kādambaka, *as*, *m*. an arrow.

Kādambinī, *f*. a long line or bank of clouds.

कादम्बर kādambara, *as*, *am*, *m*. *n*. the surface or skim of coagulated milk; (*am*, *i*), *n*. *f*. a spirituous liquor distilled from the flowers of the *Cadamba*; the rain-water which collects in clefts or hollow places of the tree *Nauclea Cadamba* when the flowers are in perfection, and which is supposed to be impregnated with the honey; wine, spirituous liquor in general; the fluid which issues from the temples of a rutting elephant; (*i*), *f*. the female of the *Kokila* or Indian cuckoo; the female of another bird, = *śārikā*, i. e. *Turdus Salica*; an epithet of *Sarasvatī*; *N*. of a daughter of *Citra-ratha* and *Madirā*; a celebrated work of *Vāna-bhaṭṭa*, called 'Kādambari,' derives its name from her. — *Kādambari-vija*, *am*, *n*. ferment, yeast, whatever occasions fermentation.

Kādambarya, *as*, *m*. = *kadamba*, *Nauclea Cadamba*.

कादाचित्क kādācītka, *as*, *i*, *am* (fr. *kadācīd*), appearing now and then, produced sometimes, occasional, incidental. — *Kādācītka-tā*, *f*. the state of occurring occasionally.

कादिक्रमस्तुति kādī-krama-stuti, a work attributed to *Sankarācārya*.

Kādī-mata, a *Tantra* work.

काद्रवेय kādṛaveya, *as*, *m*. (fr. *kadrū*), epithet of the *Nāgas* or serpents supposed to people the lower regions; an epithet of *Arbuda*; also of *Kasarpīra*.

कानक kānaka, *as*, *i*, *am* (fr. *kanaka*), golden; (*am*), *n*. the seed of *Croton Jamalota*.

कानद kānada, *as*, *m*. *N*. of a son of *Dhīmarana*.

कानन 1. kānana, *am*, *n*. (said to be fr. *rt. kan*), a forest, grove; a house. — *Kānanāri* ('*na-ari*'), *śe*, *m*. a species of the *Mimosa* tree, *Samī*. — *Kānanarūkas* ('*na-ok*'), *ās*, *m*. the inhabitant of a forest, a monkey; [cf. *vanaarukas*].

कानन 2. kānana (*ka-ān*), *am*, *n*. the face of *Brahmā*.

कानीत kānita, *as*, *m*. a patronymic of *Prithu-śṛavas*.

कानीन kānina, *as*, *i*, *m*. f. (fr. *kanina*), the son or daughter of a young or unmarried woman; an epithet of *Vyāsa*, *Karna*, and *Agniveśya*; (*as*, *ā*, *am*), suitable to or designed for the eye-ball; [cf. *kaninaka*].

Kāniyasa (fr. *kanīyas*), less in number (used only in plur.).

कान्त kānta, *as*, *ā*, *am* (fr. 2. *kan*), desired, loved, dear; pleasing, agreeable; lovely, beautiful; (*as*), *m*. a lover, a husband; any one beloved; the moon; spring; the plant *Barringtonia Acutangula* [cf. *hijjala*]; iron; stone; a precious stone (in

which sense it is compounded with *sūrya*, *candra*, and *ayas*); an epithet of Kṛishṇa, and of Skanda; (*ā*), f. a beloved or lovely woman, a wife, a mistress; the earth; N. of a plant (commonly called *priyangu*); also of another plant (= *nāgara-mustā*); large cardamoms; a kind of perfume (see *renukā*); N. of a metre of four lines of seventeen syllables each; (*am*), n. saffron; a species of iron. — *Kānta-tā*, f. or *kānta-tva*, *am*, n. loveliness, beauty, agreeableness. — *Kānta-pakṣin*, *i*, m. a peacock ('the beautiful bird'). — *Kānta-pushpa*, *as*, m. the tree Bauhinia Variegata, mountain ebony. — *Kānta-misra*, *as*, m., N. of a man. — *Kānta-loha*, *am*, n. the lodestone. — *Kānta-lauha*, *as* or *am* (?), m. or n. steel; [cf. *loha-kānta*]. — *Kāntānāghri-dohada* ('*ta-an*'), *as*, m. the tree Jonesia Asoka (this tree being supposed to blossom upon coming in contact with the foot of a handsome female). — *Kāntā-carāṇa-dohada*, *as*, m. = the preceding. — *Kāntāyasa* ('*ta-ayas*'), *am*, n. the iron stone; [cf. *kānta-loha* and *ayas-kānta*].

Kāntaka, *as*, m., N. of a man.

Kāntalaka, *as*, m. the tree Cedrela Toona, commonly Tunna, the wood of which sometimes resembles mahogany.

Kāntāya, nom. A. -*yate*, -*yitum*, to behave like a lover.

Kāntī, *is*, f. desire, wish; loveliness, beauty; splendor; female beauty; personal decoration or embellishment; (in rhetoric) beauty enhanced by love; a lovely or desirable woman, personified as wife of the moon. — *Kāntī-kara*, *as*, *i*, *am*, causing beauty, beautifying, illuminating. — *Kāntī-da*, *as*, *ā*, *am*, giving beauty; beautifying, adorning; (*ā*), f. the plant Serratula Anthelmintika; (*am*), n. bile, the bilious humor. — *Kāntī-dāyaka*, *as*, *ikā*, *am*, granting beauty; beautifying, adorning; (*am*), n. a fragrant wood, a kind of Curcuma from the root of which a yellow dye is prepared, C. Zanthorrhiza. — *Kāntī-pura*, *am*, n., N. of a town in Nepal. — *Kāntī-mat*, *am*, *atī*, *at*, lovely, beautiful, splendid; (*itī*), f., N. of a metre; N. of a woman. — *Kāntī-mat-tā*, f. loveliness, beauty. — *Kāntī-hara*, *as*, *i*, *am*, destroying beauty, making ugly, dulling, dimming. — *Kāntī-nagari*, f. (for *kāntī-n*), N. of a city of the north; [cf. *kāntī-pura*].

Kāntika, *ās*, m. pl., N. of a people.

कान्तार *kāntāra*, *as*, *am*, m. n. a wood or large forest; a bad or difficult road; a hole, a cavity; (*as*), m. a red variety of the sugar-cane; a bamboo; mountain ebony, Bauhinia Variegata; (*i*), f. a kind of sugar-cane; (*am*), n. a symptom or symptomatic disease, a lotus. — *Kāntāra-ga*, *as*, *ā*, *am*, who or what goes into a wood. — *Kāntāra-patha*, *as*, m. a forest-way. — *Kāntāra-pathika*, *as*, *i*, *am*, conveyed on difficult forest roads. — *Kāntāra-vāsini*, f. an epithet of Durgā.

Kāntāraka, *as*, m. a kind of sugar-cane; (*ās*), m. pl., N. of a people; (*ikā*), f. a kind of bee.

कान्तोत्पादा *kāntotpādā*, f. (for *kāntotpādā* ?), N. of a metre consisting of four lines of twelve syllables each.

कान्त्यक *kānthaka* fr. *kanthā*, N. of a place on the river Varuṇ.

कान्दव *kāndaṇa*, *as*, *i*, *am* (fr. *kandu*), roasted or baked, in an iron pan or oven, as bread, cakes, &c.

Kāndavika, *as*, *i*, *am*, employed in baking; (*as*), m. a baker.

कान्दाविष *kāndā-viṣa*, *am*, n., Ved. a species of poison.

कान्दिश *kāndīś*, *k*, *k*, or *kāndīśika*, *as*, *ā*, *am*, put to flight, running away, flying; (fr. *kām diśam*, 'to which region' shall I fly?). — *Kāndig-bhūta*, *as*, *ā*, *am*, run away.

कान्यकुब्ज *kānyakubja*, *am*, n. = *kanya-kubja*, N. of a town; (*i*), f. a princess or a female inhabitant of this town.

कान्यजा *kānyajā*, f. a kind of perfume, commonly Nālī.

कापटव *kāpaṭava*, a patronymic from *Kāpaṭu*.

Kāpaṭavaka, *as*, *ikā*, *am*, coming from the *Kāpaṭavas*.

कापटिक *kāpaṭika*, *as*, *i*, *am* (fr. *kāpaṭa*), fraudulent, dishonest; wicked, perverse, bad; (*as*), m. a flatterer, a parasite; a student, a scholar.

Kāpaṭya, *am*, n. wickedness, dishonesty, fraud.

कापय *kā-patha*, *as*, m. a bad road; bad ways; (*am*), n. the fragrant root of Andropogon Muricatus; (*as*), m., N. of a Dānava.

कापा *kāpā*, f., Ved. a call (?).

कापाल *kāpāla*, *as*, *i*, *am* (fr. *kapāla*), relating to the skull or cranium; made of skulls; (*as*), m. a follower of a certain Śaiva sect [cf. the following]; the plant Cucumis Utilissimus; (*i*), f. a clever woman; (*am*), n. a kind of leprosy.

Kāpālīka, *as*, *i*, *am*, relating to or belonging to the skull; (*as*), m. a worshipper of Śiva of the left-hand order, characterized by carrying skulls of men as ornaments and by eating and drinking from them; N. of a mixed caste; (*as*, *i*, *am*), peculiar to a *Kāpālīka*.

Kāpālīn, *i*, m. a N. of Śiva; N. of a son of Kṛishṇa and Yaudhishtīrī.

कापिक *kāpika*, *as*, *i*, *am* (fr. *kapi*), shaped or behaving like a monkey.

Kāpīṭha, *as*, *i*, *am* (fr. *kapīṭha*), belonging to the tree Feronia Elephantum.

Kāpīṭhaka, N. of a place.

Kāpīla, *as*, *i*, *am* (fr. *kapīla*), peculiar or belonging to Kapila (or Viṣṇu), derived from him; of a tawny colour; (*as*), m. a follower of the Sāṅkhya system of philosophy which was founded by Kapila; tawny (the colour); (*am*), n., N. of an Upa-purāṇa.

Kāpīleya, a patronymic from Kapila or a metonymic from Kapilā.

Kāpivana, *as*, m. (fr. *kapi-vana*), N. of a festival lasting two days.

Kāpiśa, *am*, n. (fr. *kāpiśa*), a spirituous liquor, wine; (*i*), f., N. of a country.

Kāpiśāyana, *as*, *i*, *am*, coming from *Kāpiśa* (e. g. *madhu*, honey, or *drākṣhā*, grape); (*as*), m. a patronymic; (*am*), n. a spirituous liquor; a deity.

Kāpiśeya, *as*, m. (fr. *kāpiśā*), a Piśāca, an imp or goblin.

Kāpiśhthala, *as*, m. a patronymic fr. *kāpiśhthala*; (*ās*), m. pl., N. of a people; [cf. *καπιςθολοι*].

Kāpiś, f., N. of a woman; N. of a river.

Kāpeya, *as*, *i*, *am* (fr. *kāpi*), belonging to or relating to or peculiar to a monkey; a patronymic fr. *kāpi* (a descendant of Angiras being meant); (*am*), n. the monkey species; monkey tricks.

Kāpya, *as*, *ā*, *am*, a patronymic fr. *kāpi* (a descendant of Angiras being meant).

कापुरुष *kā-purusha*, *as*, m. a mean contemptible man, a coward, a wretch; (*as*, *ā*, *am*), cowardly, miserable, mean. — *Kāpurusha-tā*, f. or *kāpurusha-tva*, *am*, n. meanness, cowardliness.

Kāpurushya, *am*, n. cowardice, meanness.

कापोत *kāpota*, *as*, *i*, *am* (fr. *kapota*), peculiar to a pigeon; of the colour of a pigeon, grey, of a dirty white colour; (*as*), m. grey (the colour), a dirty white colour; natron, fossil alkali; antimony considered as a collyrium or application to the eyes; (*i*), f., N. of a plant; (*am*), n. a flock of pigeons; antimony. — *Kāpotañjana* ('*ta-an*'), *am*, n. antimony especially considered as a collyrium or application to the eyes.

Kāpotaka, *ās*, m. pl. the inhabitants of *Kāpotakiya*.

Kāpotapākyā, *as*, m. a prince of the *Kāpotapākas*.

काप्यकर *kāpyakara*, *as*, m. (*kāpya* ?-*kara*), a penitent, one who acknowledges his faults.

Kāpya-kāra, *as*, m. avowal or confession of sin; a penitent, one who confesses a crime.

काफल *kāphala*, *as*, m. a bitter seed. See *katphala*.

काषव *kābava*, *as*, m., Ved. an epithet of evil spirits.

काम *kām*, ind. an interjection used in calling out to another.

काम *kāma*, *as*, m. (fr. 2. *kam*), wish, desire, longing (e. g. *prāpta-kāma*, one who has gained his wish), affection, love, the object of desire or love, the god of desire generally; Love, the god of love (son of Dharma and husband of Rati or, according to other authorities, son of Brahmā or Sankalpa); a N. of Agni in the Veda (either because he desires to consume all things or because he makes requests to the gods in behalf of man); a N. of Bala-deva [cf. *kāma-pāla*]; a species of the mango tree (= *mahā-rāja-śūta*); N. of a metre consisting of four lines of two long syllables each; N. of a prince; (at the end of compounds) having a desire for, desiring (e. g. *go-kāma*, desiring cows; *dharma-kāma*, desiring justice; *tyaktu-kāma*, having a desire to leave; see Gram. 371). After the phrase *kāmo me*, 'my desire is,' the potential may be used; e. g. *kāmo me bhuijīta bhavān*, my wish is that you should eat; (*ā*), f. wish, desire [cf. *kāmayā*]; N. of a daughter of Prithu-śravas and wife of Ayuta-nāyīn; (*am*), n. object of desire; semen virile; N. of a Tirtha; (*as*, *ā*, *am*), Ved. wishing, desiring. *Kāmena* or *kāmāt*, ind. out of affection or love for, of one's own accord, intentionally; *kāmāya* or *kāme*, ind. according to one's desire; out of love for (with gen. or dat. case).

— *Kāma-karsana* in a *kāma-karsana*, q. v. — *Kāma-kalā*, f. an epithet of Rati, the wife of Kāma. — *Kāma-kāṭi*, *is*, *is*, *i*, Ved. requesting the fulfilment of a wish; (Śāy.) uttering wishes. — *Kāma-kāma*, *as*, *ā*, *am*, or *kāma-kāmin*, *i*, *ini*, *i*, wishing wishes; following the dictates of passion or desire.

— *Kāma-kāra*, *as*, m. voluntary action, the act of following one's own inclinations, spontaneous deed; the operation or influence of desire, desire; (*as*, *i*, *am*), following one's own inclinations, indulging one's desires. — *Kāmakāra-tas*, ind. according to one's desires or inclinations. — *Kāma-kūṭa*, *as*, m. the paramour of a harlot; wanton caresses, harlotry. — *Kāma-keli*, *is*, m. amorous sport, a euphemistic term for sexual intercourse; (*is*, *is*, *i*), having amorous sport, libidinous, wanton. — *Kāma-kriḍā*, f. amorous sport, N. of a metre consisting of four lines of fifteen long syllables each. — *Kāma-khadga-dalā*, f., N. of a plant; [cf. *svarna-ketaki*]. — *Kāma-ga*, *as*, *ā*, *am*, going or coming of one's own accord, able to move or act as one pleases; (*ā*), f. a libidinous woman. — *Kāma-gati*, *is*, *is*, *i*, or *kāma-gama*, *as*, *ā*, *am*, or *kāma-gāmin*, *i*, *ini*, *i*, = *kāma-ga* above; (*kāma-gamās*), m. pl., N. of a class of deities of the eleventh Manvantara. — *Kāma-giri*, *is*, m., N. of a mountain. — *Kāma-guṇa*, *as*, m. the quality of desire, passion, affection; satiety, perfect enjoyment; an object of sense. — *Kāma-āra*, *as*, *ā*, *am*, moving freely, unchecked, unrestrained. — *Kāma-carāṇa*, *am*, n. free or unchecked motion. — *Kāma-carā-tva*, *am*, n. unrestrainedness. — *Kāma-cāra*, *as*, *ā*, *am*, moving freely, following one's own pleasure, unchecked, unrestrained; (*as*), m. free, unrestrained motion; independent, spontaneous action; following one's own wishes or pleasures, sensuality, selfishness.

— *Kāma-cārā-tas*, ind. according to one's inclination. — *Kāma-cārīn*, *i*, *ini*, *i*, moving according to one's inclination, acting unrestrainedly; behaving freely towards women, desirous, libidinous; self-willed; (*as*), m. a sparrow; an epithet of Garuda, the bird of Viṣṇu. — *Kāma-ja*, *as*, *ā*, *am*, produced or caused by passion or desire; (a son) engendered in love; (*as*), m. the son of Kāma, i. e. Anurūdhha. — *Kāma-jāna*, *as*, m. or (according to another reading) *kāma-jantī*, *is*, m. the Indian cuckoo; [cf.

kāma-tāla.] — *Kāma-jāla* = *kāma-tāla*. — *Kāma-jit*, *t*, *t*, *t*, conquering desire; an epithet of Skanda. — *Kāma-jyeshtha*, *as*, *ā*, *am*, Ved. having desire (personified) at the head; led by *Kāma*. — *Kāma-tantra*, *N*. of a work. — *Kāma-taru*, *us*, *m*. the god of love considered as a tree or parasitical plant; [cf. *kāma-vriksha*.] — *Kāma-tas*, *ind*. according to wish or affection, passionately, from passion or feeling (opposed to *dharma-tas*); of one's own accord, willingly, intentionally, by consent. — *Kāma-tāla*, *as*, *m*. the Indian cuckoo, (the song of this bird being poetically considered as an incentive to love.) — *Kāma-da*, *as*, *ā*, *am*, giving what is wished, granting desires; an epithet of the *śum*, and of Skanda; (*ā*), *f*. a fabulous cow, the cow of plenty; *N*. of a woman. — *Kāma-dattā*, *f*. title of a work. — *Kāma-dattikā*, *f*. *N*. of a woman. — *Kāma-damini*, *f*. 'taming love.' *N*. of a libidinous woman in the *Pañcātānta*. — *Kāma-dambhaka*, *as*, *m*. *N*. of a man. — *Kāma-darsana*, *as*, *i*, *am*, looking lovely. — *Kāma-dugha*, *as*, *ā*, *am*, milking all desires, i.e. yielding what one wishes; (*ā*), *f*. the cow of plenty, a fabulous cow yielding all desires. — *Kāma-duh*, *-dhuḥ*, *f*. and *kāma-duhā*, *f*. the cow of plenty. — *Kāma-dūtikā*, *f*. the plant *Tiaridium Indicum*. — *Kāma-dūti*, *f*. the female of the Indian cuckoo; the plant *Bignonia Suaveolens*. — *Kāma-deva*, *as*, *m*. the god of love (according to some authorities a son of *Śahisnu* and *Yaso-dhārā*); also a *N*. of *Siva*; *N*. of a poet; *N*. of a king of *Jayantipur*; *N*. of the author of the *Prāyaścitta-paddhati*. — *Kāma-dohin*, *i*, *inī*, *ṭ*, yielding desires; an epithet of the cow of plenty, which belonged to *Vasishtha*. — *Kāma-dharaṇa*, *am*, *n*. Ved. procuring what is desired, fulfilment of desire. — *Kāma-dhātu*, *us*, *m*. the region of the wishes, the seat of the *Kāmāvacaras*. — *Kāma-dhenu*, *us*, *f*. the cow of plenty, a cow belonging to the sage *Vasishtha*, yielding all desires; title of a commentary of *Vopadeva* on his *Kavi-kalpadruma*, also called *Kāvya-kāmadhenu*. — *Kāmadhenu-tantra*, *am*, *n*. title of a work on the mystical significance of the letters of the alphabet. — *Kāma-dhvaṇin*, *i*, *m*. an epithet of *Siva* as 'subduing the god of love.' — *Kāma-nāśaka*, *as*, *ikā*, *am*, destroying irregular desires, subduing any sensual appetite. — *Kāma-n-dhamin*, *i*, *m*. a brazier; [cf. *kāraṇdhāmin*.] — *Kāma-pati*, *is*, *m*. the lord of desires. — *Kāma-patni*, *f*. the wife of *Kāma*, i.e. *Rati*. — *Kāma-pāla*, *as*, *m*. epithet of *Bala-deva*; also of *Siva*; *N*. of a man. — *Kāma-piṭa*, *as*, *ā*, *am*, tormented with lust or irregular desires. — *Kāma-pūra*, *as*, *ā*, *am*, fulfilling wishes, granting desires. — *Kāma-pra*, *as*, *ā*, *am*, Ved. granting desires; (*am*), *n*. the fulfilling of a desire. — *Kāma-prada*, *as*, *ā*, *am*, granting desires; (*as*), *m*. a kind of coitus. — *Kāma-prasna*, *as*, *m*. questioning as one pleases, asking unrestrainedly. — *Kāma-prastha*, *as*, *m*. *N*. of a town. — *Kāmapri*, *is*, *m*. (fr. *kāma-pra*), Ved. a patronymic of *Marutta*; (*Sāy*). 'whose wishes are fulfilled.' — *Kāma-phala*, *as*, *m*. a species of the mango tree. — *Kāma-baddha*, *as*, *ā*, *am*, bound by love; (*am*), *n*. a wood. — *Kāma-bhāksha* or *kāma-bhākshya*, *as*, *ā*, *am*, eating anything or everything. — *Kāma-bhāj*, *k*, *k*, *k*, partaking of sensual enjoyment. — *Kāma-bhoga*, *as*, *m*. gratification of desires, sensual gratification (always used in plur.). — *Kāma-majjari*, *f*. *N*. of a woman. — *Kāma-maya*, *as*, *i*, *am*, consisting of desire, answering all desires. — *Kāma-mardana*, *as*, *m*. epithet of *Siva*, 'the destroyer of the god of love.' — *Kāma-maha*, *as*, *m*. the festival of the god of love (on the day of full moon in month *Caitra* or *March-April*). — *Kāma-mālin*, *i*, *m*. epithet of *Gaṇeśa*. — *Kāma-miṇḍha*, *as*, *ā*, *am*, infatuated by lust. — *Kāma-mūta*, *as*, *ā*, *am*, Ved. strongly affected by love. — *Kāma-mohita*, *as*, *ā*, *am*, overcome by or intoxicated with desire, love, or passion. — *Kāma-raṣa*, *as*, *m*. seminal effusion. — *Kāma-raśka*, *as*, *i*, *am*, libidinous. — *Kāma-rāja*, *as*, *m*. *N*. of a poet. — *Kāma-rūpa*, *am*, *n*. a shape changing at will; (*as*, *ā*, *am*), taking any shape at will; beautiful, pleasing; (*as* or

ās), *m*. sing. or pl. a district lying east of Bengal, the western portion of Assam. — *Kāmarūpa-dhara*, *as*, *ā*, *am*, taking any shape at will. — *Kāmarūpa-pati*, *is*, *m*. *N*. of a commentary on the work *Śāradā-tilaka*. — *Kāmarūpin*, *i*, *ṭ*, *ṭ*, taking any shape at will; pleasing, beautiful; (*i*), *m*. a pole-cat; a boar; a *Vidyadhara*, a kind of subordinate deity; (*iṇi*), *f*. the plant *Physalis Flexuosa*. — *Kāma-rekhā*, *f*. a harlot, a courtesan; [cf. *kāma-lekhā*.] — *Kāma-lutā*, *f*. membrum virile; the plant *Ipomoea*. — *Kāma-lekhā*, *f*. a harlot, a courtesan; [cf. *kāma-rekhā*.] — *Kāma-lola*, *as*, *ā*, *am*, overcome with desire or passion. — *Kāma-vat*, *ān*, *atī*, *at*, being in love, enamoured, wanton; containing the word *Kāma*; (*ti*), *f*. a species of *Curcuma* [cf. *dāru-haridrā*]; *N*. of a town. — *Kāma-vara*, *as*, *m*. a gift chosen at will. — *Kāma-vallabha*, *as*, *m*. spring; the mango tree; (*ā*), *f*. moonlight. — *Kāma-vasa*, *as*, *m*. subjection to love. — *Kāma-vaśya*, *as*, *ā*, *am*, being in subjection to the god of love, enamoured. — *Kāma-vāṇa*, *as*, *m*. an arrow of *Kāma-deva*, the deity of love. — *Kāma-vāda*, *as*, *ā*, *am*, saying anything at pleasure. — *Kāma-vāsin*, *i*, *inī*, *ṭ*, choosing one's residence at will. — *Kāma-viddha*, *as*, *ā*, *am*, wounded by the god of love; (*as*), *m*. *N*. of a man. — *Kāma-vihanatṛi*, *tā*, *trī*, *trī*, disappointing desires. — *Kāma-virya*, *as*, *ā*, *am*, displaying heroism at will, an epithet of *Garuḍa*. — *Kāma-vriksha*, *as*, *m*. a parasitical plant (= *van-dāka*). — *Kāma-vṛtta*, *as*, *ā*, *am*, indulging desires, licentious, dissipated, debauched. — *Kāma-vṛiddhi*, *is*, *f*. increase of desire or passion; (*is*, *is*, *ṭ*), increasing love; (*is*), *m*. a shrub, called in *Karṇātaka* *Kāma-ja*, of supposed aphrodisiac properties. — *Kāma-vṛntā*, *f*. the trumpet flower, *Bignonia Suaveolens*. — *Kāma-śara*, *as*, *m*. love's shaft; the mango tree. — *Kāma-śāstra*, *am*, *n*. a manual of pleasure or of love, title of a work of *Vātsyāyana*. — *Kāma-samyoga*, *as*, *m*. attainment of desired objects. — *Kāma-sakha*, *as*, *m*. spring; the month *Caitra*; the mango tree. — *Kāma-samāha*, *as*, *m*. *N*. of a work of *Ananta*. — *Kāma-suta*, *as*, *m*. the son of *Kāma-deva*, god of love, i.e. *Anuruddha*. — *Kāma-sū*, *ās*, *us*, *u*, granting wishes. — *Kāma-sūtra*, *N*. of a love-manual by *Vātsyāyana*. — *Kāma-sena*, *as*, *m*. *N*. of a king of *Kāmarat*; (*ā*), *f*. the wife of *Nidhipati*. — *Kāma-haituka*, *as*, *i*, *am*, caused or produced by mere desire, without any real cause; of one's own accord. — *Kāmākṣhī* ('*ma-ak*'), *f*. a form of *Durgā*. — *Kāmākhyā* ('*ma-akh*'), *f*. a form of *Durgā*. — *Kāmāgnī* ('*ma-ag*'), *is*, *m*. the fire of love, passion, lust, violent desire. — *Kāmāgnī-sandīpana*, *am*, *n*. kindling the fire of lust, an aphrodisiac. — *Kāmāṅkuśa* ('*ma-an*'), *as*, *m*. a finger-nail; the membrum virile. — *Kāmāṅga* ('*ma-an*'), *as*, *m*. the mango tree, *Mangifera Indica*. — *Kāmā-tura* ('*ma-āt*'), *as*, *ā*, *am*, love-sick, in love, affected by love or desire. — *Kāmātmā-tā*, *f*. passion, lust; wish, desire. — *Kāmātman* ('*ma-āt*'), *ā*, *ā*, *a*, whose very essence is desire, consisting of desire, libidinous, licentious; desiring, wishing for; enamoured. — *Kāmādhikāra* ('*ma-adh*'), *as*, *m*. the influence of passion or desire, aspiration; that part of a *Sāstra* which relates to human wishes or desires. — *Kāmādhikāra* ('*ma-adh*'), *as*, *ā*, *am*, influenced or overcome by love. — *Kāmānala* ('*ma-an*'), *as*, *m*. the fire of love, passion, lust, violent desire. — *Kāmānḍha* ('*ma-an*'), *as*, *m*. the Indian cuckoo (blind from love); (*ā*), *f*. musk. — *Kāmānnin* ('*ma-an*'), *i*, *inī*, *ṭ*, having food at will. — *Kāmābhikāma* ('*ma-abh*'), *as*, *ā*, *am*, lustful. — *Kāmāyudha* ('*ma-āy*'), *am*, *n*. the weapon or arrow of the god of love; membrum virile; (*as*), *m*. a species of the mango tree. — *Kāmāyus* ('*ma-āy*'), *us*, *m*. a vulture; an epithet of *Garuḍa*, the bird of *Vishṇu*. — *Kāmāranya* ('*ma-ar*'), *am*, *n*. a pleasing grove or wood. — *Kāmāri* ('*ma-ar*'), *is*, *m*. a mineral substance used in medicine, a sort of pyrites (see *vāṭa-mākṣhika*); an epithet of *Siva*, the foe or conqueror of the god of love. — *Kāmārta* ('*ma-ār*'), *as*, *ā*, *am*, afflicted by love or passion, in love. — *Kāmārthin* ('*ma-ar*'), *i*, *inī*, *ṭ*, lascivious, wanton,

amorous. — *Kāmāvacara* ('*ma-av*'), *ās*, *m*. pl. a class of deities (with Buddhists). — *Kāmāvatāra* ('*ma-av*'), *as*, *m*. *N*. of a metre consisting of four lines of six syllables each; *N*. of a work. — *Kāmāvasāya* ('*ma-av*'), *as*, *m*. suppression or mortification of the passions, coldness, stoicism. — *Kāmāvasāyī-tā*, *f*. or *kāmāvasāyī-tva*, *am*, *n*. the power of suppressing desire, self-denial or mortification (one of the eight supernatural faculties of *Siva*). — *Kāmāvasāyitrī*, *tā*, *trī*, *trī*, who or what suppresses or destroys passion or desire. — *Kāmāvasāyin*, *i*, *inī*, *ṭ*, one who suppresses desire, destructive of love or desire. — *Kāmāsana* ('*ma-as*'), *am*, *n*. eating at will, unrestrained enjoyment. — *Kāmāśrama* ('*ma-ās*'), *as*, *m*. or *kāmāśrama-pada*, *am*, *n*. the hermitage of the god of love. — *Kāmāśakta* ('*ma-ās*'), *as*, *ā*, *am*, overcome with desire or passion, impassioned, in love. — *Kāmāśakti* ('*ma-ās*'), *is*, *f*. passion, desire. — *Kāmeṣu* ('*ma-ip*'), *us*, *us*, *u*, striving to obtain the fulfilment of a desire. — *Kāmāśvara* ('*ma-is*'), *as*, *m*. an epithet of *Kuvera*. — *Kāmōdaka* ('*ma-ud*'), *am*, *n*. a voluntary oblation of water; oblation of water to deceased friends &c. exclusive of those for whom it is directed by law. — *Kāmōdā*, *f*. a *Rāgini*, one of the female personifications of the musical notes. — *Kāmopahata* ('*ma-up*'), *as*, *ā*, *am*, overcome with passion or desire. — *Kāmopahata-ċittāṅga* ('*ma-up*'), *as*, *ā*, *am*, one whose mind and body are overcome with love.

Kāmāna, *as*, *ā*, *am*, lustful, libidinous, desirous; (*ā*), *f*. desire, wish.

Kāmam, *ind*. (acc. c. of *kāma*), according to wish or desire, according to inclination; agreeably to desire; at will; willingly, joyfully; (as a particle of assent) well, very well; granted; admitted that; indeed, really, surely; (implying at the same time a contradiction to what precedes) but really, but. *Kāmam—na* or *kāmam—na tu*, rather—than (with pot. or impv. or fut. pass. part., e.g. *kāmam ā maraṇāt tishṭhēd grīhe kanyā—na eṇam prayaśchēt tu guṇa-hīnaya*, 'rather should a girl stay at home till her death, than that he should give her to one void of excellent qualities'); in this sense the negative sentence with *na* or *na tu* may also precede or its place may occasionally be taken by an interrogative sentence (e.g. *kāmam nayatā māṃ devaḥ kim ardhena ātmano hi me*, 'rather let the god take me, what is the use to me of half my existence?'). *Kāmam—tu*, or *kāmam—hīn tu*, or *kāmam—athāpi*, or *kāmam—tathāpi*, or *kāmam—punar*, well, indeed, surely, granted—however, notwithstanding, nevertheless (e.g. *kāmam tvayā parityaktā gamishyāmi—imam tu balaṃ santyaktum nārhaṣi*, 'granted that forsaken by thee I shall go—this child however thou must not forsake'; or the disjunctive particles are left out altogether). — *Kāmān-gāmin*, *i*, *inī*, *ṭ*, going at will; going or coming according to one's inclination or of one's own accord.

Kāmāyā, *ind*. (inst. c. of an obsolete base *kāmā*), only used with *brūhi* or *prabruhi* (e.g. *kāmāyā me brūhi deva kas tvam*, 'for love of me, say, O god, who thou art').

Kāmāyana, *as*, *ā*, *am*, desiring.

Kāmāyitrī, *tā*, *trī*, *trī*, libidinous, lustful, desirous.

Kāmala, *as*, *ā*, *am*, libidinous, lustful; (*as*), *m*. spring; dry and sterile soil, a desert; (*as*, *ā*), *m*. *f*. a form of jaundice, excessive secretion or obstruction of bile; (*ā*), *f*. *N*. of an *Apsaras*; (*i*), *f*. *N*. of a daughter of *Reṇu*, also called *Reṇukā*.

Kāmālayana or *kāmālayani* (a patronymic fr. *kāmala*), an epithet of the *Upakosala*.

Kāmali, *is*, *m*. *N*. of a pupil of *Vaiśampāyana*.

Kāmālin, *i*, *inī*, *ṭ*, suffering from jaundice; (*inas*), *m*. pl., *N*. of a school derived from *Kāmali* (?).

Kāmī, *is*, *m*. a libidinous man, a lecher; (*is*), *f*. an epithet of *Rati*, the wife of the god of love.

Kāmika, *as*, *ā*, *am*, desired, wished for, one whose desires are fulfilled; (at the end of a compound) relating to or connected with a desire or wish; (*as*),

m. a kind of aquatic bird, a wild duck (*kāraṇḍava*); (ā), f. a mystical N. of the letter *t*.

Kāmīta, *as*, ā, *am*, wished, desired; (*am*), n. a wish, desire.

Kāmin, *i*, *ini*, *i*, desirous, cupidinous; loving, fond, impassioned, wanton; (*i*), m. a lover, an uxorious husband; N. of several birds, the ruddy goose, *Anas Casaca*; a pigeon; *Ardea Sibirica*; a sparrow; an epithet of *Siva*; the moon (?); (*ini*), f. a loving or affectionate woman, a timid woman; a woman in general; a climbing parasitical plant; a species of *Curcuma*; spirituous liquor. — *Kāmi-tā*, f. or *kāmi-tva*, *am*, n. the state of a lover, love, desire. — *Kā-mīni-kānta*, *as* or *am* (?), m. or n. (?), N. of a metre consisting of four lines of six syllables each. — *Kāmīnīśa* (*nī-īśa*), *as*, m. the plant *Hyperanthera Moringa* (*sobhānjana*).

Kāmīna or *kāmīla*, *as*, m. the plant *Areca Triandra*.

Kāmuka, *as*, ā or *i*, *am*, wishing, desirous; loving; cupidinous, lustful, libidinous; (*as*), m. a lover; a sparrow; the plant *Jonesia Asoka*; the creeping plant *Gartnera Racemosa*; a bow (?); (ā), f. a woman desirous of wealth, food, &c.; (?), f. a libidinous or lustful woman. — *Kāmuka-kāntā*, f. the plant *Gartnera Racemosa*. — *Kāmuka-tva*, *am*, n. desire.

Kāmukāyana, *as*, m. (a patronymic fr. *kāmuka*), N. of a teacher.

1. *kāmya*, nom. P. *kāmyati* (in composition with an object), to have a desire for (e.g. *putra-kāmyati*, to have a desire for children).

2. *kāmya*, *as*, ā, *am*, desirable, beautiful; amiable, lovely, agreeable; optional, supererogatory, performed for some particular object and opposed to the *nitya-karma* or fixed and indispensable observance; relating to desire, will, &c., done through lust or passion; performed through the desire of some advantage (as a religious ceremony &c.); (ā), f., N. of an *Apsaras*, a daughter of *Kardama*. — *Kāmya-karman*, a, n. rites performed with a view to future fruition. — *Kāmya-gīr*, *ir*, f. a pleasing sound, an agreeable speech or song. — *Kāmya-tā*, f. loveliness, beauty. — *Kāmya-tva*, *am*, n. love, desire; supererogation, will, pleasure. — *Kāmya-dāna*, *am*, n. an acceptable or desirable gift, a voluntary gift. — *Kāmya-maraṇa*, *am*, n. voluntary death, suicide. — *Kāmya-vrata*, *am*, n. a voluntary vow. — *Kāmyābhīprāya* (*ya-abh*), *as*, m. self-interested motive or purpose.

Kāmyaka, *am*, n., N. of a wood; also of a lake.

Kāmyā, f. wish, desire, longing for, striving after, will, intention; (generally compounded with an object, e.g. *putra-kāmyayā*, through desire for a son; *yat-kāmyā*, irreg. inst. c. with which intention.)

कामठ *kāmāṭha*, *as*, *i*, *am* (fr. *kamāṭha*), peculiar to the tortoise.

Kāmāṭhaka, *as*, m., N. of a *Nāga*.

कामण्डलव *kāmaṇḍalava*, *am*, n. (fr. *kamaṇḍalu*), the business or trade of a potter.

कामण्डलेया, *as*, m. a patronymic fr. *kamaṇḍalu* or *kamaṇḍalā* (a species of quadruped).

कामन्दकि *kāmandaki*, *is*, m. a patronymic fr. *kamandaka*; (*i*), f., N. of a Buddhist priestess.

कामालिका *kāmālikā*, f. a spirituous liquor.

कामालु *kāmālu*, *us*, m. the tree *Bauhinia Variegata* (= *rakta-kāñcana*).

काम्पिल *kāmpila*, *as*, m., N. of a country believed to be situated in the north of India; (*i*), f. the capital of that region.

Kāmpilā, *as*, m., N. of a town of the *Pāñcālas* or N. of a region; N. of one of the five sons of *Hary-asva* or *Bharmyaśva*, called collectively *Pāñcālas*; N. of a plant [cf. *kāmpila* and *kāmpila*], a perfume, commonly called *Sunda Roṣāni*.

Kāmpilla, *as*, m., N. of a plant, a perfume and drug so called; N. of a country said to be in the north-west of India.

Kāmpillaka, *am*, n. a kind of medicinal substance; (*ikā*), f. a drug and perfume, commonly *Sunda Roṣāni*.

Kāmpila, *as*, m., N. of a plant [cf. the preceding]; N. of a town (?); (*as*, *i*, *am*), derived from this plant. — *Kāmpilā-vāsin*, *i*, *ini*, *i*, living in the town *Kāmpila*.

Kāmpilaka, *as*, m., N. of a plant.

काम्बल *kāmbala*, *as*, *i*, *am* (fr. *kambala*), covered with a woollen blanket; (*as*), m. a carriage covered with a woollen cloth or blanket.

काम्बलिक *kāmbalika*, *as*, m. a sour dish prepared with milk, whey, and vinegar; gruel, barley-water, &c.

काम्बविक *kāmbavika*, *as*, m. (fr. *kambu*), a dealer in shells, a vender of shell-ornaments.

काम्बुका *kāmbukā*, f. = *kambukā*, the plant *Physalis Flexuosa* (= *asva-gandhā*).

काम्बुव *kāmbuva*, *as* or *am* (?), m. or n. (?), N. of a region.

काम्बोज *kāmboja*, *as*, *i*, *am* (fr. *kamboja*), born in or coming from *Kamboja*; (*as*), m. a native of *Kamboja*, a foreign race who like the *Yavanas* shave the whole head, (one of the tribes was originally *Kshatriya*, but degraded by omission of the necessary rites); a prince of this tribe; a horse of the *Kamboja* breed; the plant *Rottleria Tinctoria*, commonly *Punnag*; a kind of *Mimosa*, the white sort of this plant; (*i*), f., N. of several plants, *Glycine Debilis*; a kind of *Mimosa*, as above; the plant *Abrus Precatorius*; the plant *Serratula Anthelmintica*.

Kāmbojaka, *as*, *i*, *am*, born in or coming from *Kamboja*.

Kāmbōj, *is*, f. (?) the plant *Glycine Debilis*.

काम्ल *kāmīla* (*kā-amlā*), *as*, ā, *am*, slightly acid, acidulous.

काय 1. *kāya*, *as*, *i*, *am* (fr. 3. *ka*), relating or devoted to the god *Ka* or *Prajāpati*; (with *havis*) clarified butter or any oblation to *Brahmā*; (*as*), m. scil. *vidhā* or *vivāha*, one of the eight modes of marriage, = *Prājāpatya*; (*am*), n. with or without *tīrtha*, part of the hand sacred to the creator *Prajāpati*, the root of the little finger or of the last two fingers.

काय 2. *kāya*, *as* or *am*, m. n. (fr. rt. *ēi*), the body; the trunk of a tree; the body of a lute (i. e. the whole lute except the wires, including the gourd, neck, and belly); assemblage, collection, multitude; principal, capital; a house, a habitation; a butt or mark, an object to be hit or attained; natural temperament of anything or any being. — *Kāya-kāraṇa-kartri-tva*, *am*, n. activity exhibited in bodily acts. — *Kāya-kleśa*, *as*, m. bodily suffering, toil or pain. — *Kāya-śikṣā*, f. a department of medical science, treatment of the diseases which affect the whole body. — *Kāya-bandhana*, *am*, n. a girdle. — *Kāya-valana*, *am*, n. armour, mail. — *Kāya-stha*, *as*, m. the supreme being or spirit; a caste or tribe or man of that tribe; the *Kāyath* or writer caste proceeding from a *Kshatriya* father and *Sūdra* mother; (*i*), f. the wife of a *Kāyath* or scribe; (ā), f. a woman of this caste; N. of several plants, *Myrobalanus Chebuli*; *Emblia Officialis*; *Ocimum Sanctum*; a drug, commonly *Kākolī*; cardamoms. — *Kāya-sthita*, *as*, ā, *am*, situated in the body, corporeal. — *Kāyāgni* (*ya-ag*), *is*, m. the digestive faculty. — *Kāyārohaṇa* (*ya-ār*) and *kāyāvarohaṇa* (*ya-av*), N. of two places.

Kāyaka, *as*, *ikā*, *am*, belonging or relating to the body &c., bodily, corporeal; (*ikā*), f. with *vid-dhi*, interest obtained from capital. — *Kāyikā-viddhi*, *is*, f. interest consisting in the use of an animal or any capital stock pawned or pledged; service rendered by the body of an animal (as a cow &c.) pledged and used by the person to whom it is

pledged; or (according to some) interest, of which the payment does not affect the principal.

Kāyika, *as*, *i*, *am*, performed with the body; corporeal, relating to the body; belonging to an assemblage or multitude (especially at end of comp.).

कायमान *kāyamāna*, *am*, n. a hut made of grass or thatch.

कायव्य *kāyavya*, *as*, m., N. of a man.

कार 1. *kāra*, *as*, *i*, *am* (fr. rt. 1. *kṛi*), at the end of a compound = making, doing, working; who or what does any act, an agent, a maker or doer, an author (e.g. *kumbha-kāra*, *as*, m. a potter, a maker of earthen vessels; *suvarṇa-kāra*, a goldsmith; *yajña-kāra*, one who performs a sacrifice; *vārttika-kāra*, the author of the *Vārttikas*); (*as*), m. act, action (e.g. *kāma-kāra*, *puruṣa-kāra*, &c.); the term used in designating a sound or a word which is not inflected (e.g. *a-kāra*, the sound *a*; *ka-kāra*, the sound *k*; *eva-kāra*, the word *eva*; *phūt-kāra*, the sound *phūt*; cf. *kaṇa*, p. 205); effort, exertion; determination; religious austerity; a husband, a master, a lord; (*i*), f., N. of a plant, = *kārikā*, *kāryā*, &c. — *Kāra-kara*, *as*, *i*, *am*, working, doing work, acting as agent. — *Kārāvāra* (*ra-av*), *as*, m. a man of a mixed and low caste, one born from a *Nishāda* father and *Vaidēhi* mother, employed in working in leather and hides.

1. *kāraka*, *as*, *ikā*, *am*, making, doing, who or what does, makes, creates, acts, &c.; an agent; one who effects or produces anything; (very often in composition with that which is produced or done, e.g. *śiṅha-kāraka*, the creator of a lion; *kṛtsna-kāraka*, doing everything; *śilpa-kāraka*, a female mechanic or doer of a mechanical art); intending to act or do; (*ikā*), f. a female dancer; a business; trade; concise explanation and development of difficult rules by metrical lines, especially in philosophy and grammar, a memorial verse or collection of such verses; or sometimes two or three *Vārttikas* arranged in verse; torment, torture; interest; N. of a plant; (*ikā*), f. pl. *Bhārtīhārī* memorial verses on grammar; (*akam*), n. the relation of the noun to the verb in a sentence, the notion of a case but not co-extensive with the term case, (there are six such relations according to *Pāṇini*; a. *karman*, the object or nearest aim of an agent, the idea expressed by the acc. case; b. *kaṇa*, the instrument or idea expressed by the inst. case; c. *kartrī*, the agent or doer of an action, also expressed by the inst. case, or if expressed by nom. case not considered a *kāraka*, i. e. the agent and instrument are both expressed by the inst. when they are not implied in the verbal termination; d. *sampradāna*, the recipient of the object of giving or of a gift, hence the idea expressed by the dat. case; e. *apā-dāna*, ablation, i. e. departure or removal from a fixed point, the idea expressed by the abl. case; f. *adhī-kāraṇa*, location, or the place of the action, i. e. the idea expressed by the loc. case. The idea of the genitive or possessive case is not considered a *kāraka*, because it expresses the relation of two nouns to each other, but not the relation of a noun and verb.) — *Kāraka-vat*, *ān*, *atī*, *at*, relating to one who is active in anything; instrumental, causal. — *Kāraka-vāda*, *as*, m. a treatise on logic by *Rudra*. — *Kāraka-hetu*, *us*, m. the efficient or active cause.

Kārāja, *as*, *i*, *am* (fr. *kara-ja*), of or relating to the finger-nail; (*as*), m. a young elephant (?).

1. *kāraṇa*, *am*, n. cause, reason (with gen. and also often with loc.); instrument, means, motive, origin, principle, a cause (in phil.), i. e. that which is invariably antecedent to some product and is not otherwise constituted, (cause in the *Nyāya* philosophy is of three kinds, according to the distinction of a. *samavāyī*, intimate or inherent, as threads are the inherent cause of cloth; b. *a-samavāyī*, non-intimate or non-inherent, as the conjunction of the threads is the non-intimate cause of cloth; and c. *nimitta*, instrumental, as the weaver's loom is the instrumental cause of cloth); an element, elementary matter, the

origin or plot of a play or poem; that on which an opinion or judgment is founded; a sign, a mark, a document, a proof; a legal instrument; an organ of sense; an action; agency, instrumentality; a father (as the cause of being); a deity as the remote or proximate cause of creation; the body; a kind of musical instrument; a sort of song; a number of scribes or *kāyasthas*; (*ā*), f. pain, agony; casting into hell; an astronomical period; *kāraṇāt*, abl. c. from some cause or reason (e.g. *kasmāt kāraṇāt*, 'from what cause,' often with gen., e.g. *mama kāraṇāt*, 'for my sake,' and at the end of compounds; according to native grammarians every case of *kāraṇa* may be used in this manner, but only the inst., dat., abl., and loc. occur; *a-kāraṇena*, without a reason; *yena kāraṇena*, because; *yasmīn kāraṇe*, from which motive, wherefore). — *Kāraṇa-kāraṇa*, am, n. a primary cause, an elementary cause, an atom. — *Kāraṇa-gata*, as, ā, am, referred to its cause, resolved into its principles. — *Kāraṇa-guṇa*, as, m. a quality of cause; an elementary or causal property. — *Kāraṇaguṇodbhava-guṇa* ('*ṇa-ud*'), as, m. a secondary or derivative property, as form, taste, smell, &c., produced by combinations of elementary or causal particles. — *Kāraṇa-tas*, ind. from a certain reason; [cf. *kārya-kāraṇatas*.] — *Kāraṇa-tā*, f. or *kāraṇa-tva*, am, n. causality, causation. — *Kāraṇa-dhvaṇsa*, as, m. the obviating or removing a cause or occasion. — *Kāraṇa-dhvaṇsaka*, as, ikā, am, or *kāraṇa-dhvaṇsin*, ī, īni, ī, obviating or removing the cause or reason of a thing. — *Kāraṇa-bhūta*, as, ā, am, caused. — *Kāraṇa-mālā*, f. a series or chain of causes or events, a term for a figure in rhetoric. — *Kāraṇa-vādin*, ī, m. a complainant, a plaintiff. — *Kāraṇa-vārī*, ī, n. the original water which was produced at the creation, from which, as from a reservoir, the Hindūs suppose all the water in the universe to be supplied. — *Kāraṇa-vihīna*, as, ā, am, without a cause or reason, unreasonable. — *Kāraṇa-sarira*, am, n. the inner rudiment of the body or causal frame, the seat of the soul. — *Kāraṇāvat* ('*ṇa-ut*'), as, ā, am, having a cause or reason, following as the effect from its cause. — *Kāraṇābhāva* ('*ṇa-abh*'), as, m. absence of cause. — *Kāraṇottara* ('*ṇa-ut*'), am, n. special plea, denial of the cause of complaint, admission of the charge generally, but denial of the issue; (thus with regard to the demand of a debt, acknowledgment that it was incurred, but assertion that the loan has been repaid &c.)

Kāraṇaka, at the end of compounds = *kāraṇa*, cause, reason.

Kāraṇika, as, ā, and ī, am, causal, causative, investigating, ascertaining the cause.

Kāram, a kind of ind. part. fr. rt. *kṛt* at the end of compounds, e.g. *svāhā-kāram*, *namas-kāram*, making obeisance; also with an acc., e.g. *dhauram-kāram āhroṣati*, he abuses a person by calling him a thief; *svādunkāram*, making anything sweet &c.

Kārayat, am, antī, at, causing to do, giving power or authority to do &c.

Kārayamāṇa, as, ā, am, doing what is appointed, carrying into effect what has been ordered.

Kārayitavya, as, ā, am, to be caused to be done, to be effected, to be made to do anything. — *Kārayitavya-dakṣha*, as, ā, am, clever at performing what has to be done.

Kārayitṛi, tā, trī, trī, causing or instigating to act or do anything.

Kārayishṭu, us, us, u, causing to act or perform. 1. *kāri*, ī, īni, ī, m. f. an artist, an artificer, a mechanic; (ī), f. action, act, agency, work.

Kārita, as, ā, am, caused to be made or done, brought about, effected; (*ā*), f., scil. *ṇiddhik*, interest, the amount of which is fixed by the debtor, he being forced to do so by the creditor; (*am*), n. the causal form of a verb. — *Kārita-val*, ān, atī, at, having caused to be made or done. — *Kāritānta* ('*ta-an*'), as, ā, am, ending with a causal affix.

1. *kārin*, ī, īni, ī, doing, making, effecting, producing, acting, an actor; (ī), m. a mechanic, a tradesman.

Kāru, &c. See 1. v.

कार 2. kārā, as, m. (fr. 1. *kṛi*, to scatter), tax, toll, royal revenue, tribute; (*as*, ī, am, fr. 2. *kara*), produced by hail; (*as*), m. a heap of snow or a mountain covered with it. — *Kāra-kukshīya*, as, m., N. of the country of king Silva on the skirts of the Himalaya ridge in the north-west of Hindūstān; (*ās*), m. pl. the people of this country.

2. *kāraka*, am, n. (fr. 2. *kara*), scil. *salila*, water produced from hail.

कार 3. kārā, as, m. (fr. 2. *kṛi*, to praise), Ved. a song or hymn of praise, a battle-song.

2. *kāri*, ī, īni, ī, Ved. raising hymns of praise.

2. *kārin*, ī, īni, ī, Ved. rejoicing, praising.

कार 4. kārā, as, m. (fr. 2. *kṛi*, to kill), killing, slaughter.

2. *kāraṇa*, am, n. killing, injuring.

कारञ्ज kārāṇja, as, ī, am, produced by or coming from the tree *Karāñja*.

कारण्डव kārāṇḍava, as, m. a sort of duck; [cf. *karaṇḍa*.] — *Kārāṇḍava-vatī*, f., N. of a river (?), abounding in *Kārāṇḍavas*.

कारण्डव्यूह kārāṇḍavyūha, as, m., N. of a Buddha; [cf. *karaṇḍa-vyūha*.]

कारन्धम kārāṇḍhama, as, m. (fr. *karan-dhama*), a patronymic of Avikshit; (*am*), n., N. of a Tirtha.

Kārāṇḍhamin, ī, m. a brazier, a worker in mixed or white metal; a mineralogist, an assayer.

कारपचव kārāpācava, as or am (?), m. or n. (?), N. of a region near the Yamunā.

कारम kārābha, as, ī, am (fr. *karabha*), produced by or coming from a camel.

कारमिहिका kārāmihiḥkā, f. camphor.

कारम्भा kārāmbhā, f., N. of a plant bearing a fragrant seed, commonly *Priyangu*; [cf. *karambhā*.]

कारय kārāva, as, m. a crow; ['making a discordant sound,' cf. Lat. *corvus*, *cornix*; Gr. *kōpa*, *kopōv*; Germ. *Rabe*; Eng. *crow*.]

कारवल्ली kāravallī, f. the plant *Momordica Charantia*; [cf. *kāravella* and *kāṇḍira*.]

कारवी kāravī, f. the *Asa Fœtida* plant or its leaf, = *Hingupari*; the plant *Celosia Cristata*; a kind of anise, *Anethum Sowa*; another plant, *Nigella Indica*; a kind of fennel; a kind of Cucurbitaceous plant or small gourd.

कारवेल्ल kāravella, as, m. a kind of gourd, *Momordica Charantia*; (*am*), n. the fruit of this gourd. *Kāravellaka*, as, m. and *kāravellikā*, f. the same.

कारव्य kāravya. See under 2. *kāru*.

कारस्कुर kāraskura, as, m., N. of a poisonous medicinal plant; a tree in general; (*ās*), m. pl., N. of a people; (a various reading for *kāraskāra* and *kāraskṛita*). — *Kāraskarāṭikā* ('*ra + āṭikā* fr. rt. at), f. a centipede or worm resembling it.

कारा kārā, f. (fr. 1. *kṛi*?), a prison; binding, confinement, a fetter; the part of a lute below the neck, an instrument for deadening the sound of a lute; pain, affliction; a female messenger; a female worker in gold; [cf. Lith. *kalū*, 'I am a captive'; *kaliny-s*, 'a captive'; *kaline*, 'a prison.']. — *Kārā-gāra* ('*ra-ag*'), am, n. a gaol or place of confinement. — *Kārā-gupta*, as, ā, am, captive, imprisoned, confined, a prisoner. — *Kārā-griha*, am, n. a prison. — *Kārā-pāla*, as, m. the guard of a prison. — *Kārā-veśman*, a, n. a prison, a gaol.

काराधुनी kārādhunī, f., Ved., (Sāy.) a musical instrument, as the conch shell and the like, (or 'impelling the singer.')

कारापथ kārāpatha, as or am (?), m. or n. (?), N. of a country.

कारायिका kārāyikā, f. a female crane, = *karāyikā*.

कारिका kārīkā. See under 1. *kāra*, p. 221.

कारिर kārira, as, ī, am (fr. *karira*), made of the shoots of reed; connected with the fruit of the plant *Capparis Aphylla* (as a sacrifice, in which this fruit is used).

Kārīrya, as, ā, am, connected with the fruit of the plant *Capparis Aphylla*.

कारीष kārīsha, as, ī, am (fr. *karīsha*), produced from or coming from dung; (*am*), n. a heap of dung, a great quantity of dried cow-dung.

Kārīṣṭ, ī, m., N. of a man; (*ayas*), m. pl., N. of a family.

कार 1. kārū, us, us or ūs, u (fr. 1. *kṛi*), a maker, a doer, an agent, artificer, artisan, artist, a mechanic; terrible, horrible; (*as*), m. an epithet of Viśva-karman, the artist of the gods; an art, a science. — *Kārū-āura*, as, m. one who commits burglary. — *Kārū-ja*, as, m. the product of an artist or mechanic, a piece of mechanism, any product of manufacture; a young elephant; an ant hill, a hillock; froth, foam; sesamum growing spontaneously; the tree *Mesua Ferrea*; red orpiment. — *Kārū-hasta*, as, m. the hand of an artisan or artificer.

Kārūka, as, ā, m. f. an artisan, an artificer.

कार 2. kārū, us, m. (fr. 2. *kṛi*), Ved. one who sings or praises, a poet. — *Kārū-dhāyas*, ās, ās, as, Ved. favouring or supporting the singer; (Sāy.) arranging works.

Kāravya, as, ā, am, Ved. belonging to the singer, epithet of certain verses (*ṛīḥas*) of the Atharva-veda.

कारुणिक kārūṇika, as, ī, am (fr. *karuṇa*), compassionate, tender, kind. — *Kārūṇika-tā*, f. compassion.

Kārūṇya, am, n. compassion, tenderness, kindness.

कारुखी kārūṇḍī or *kārūṇḍikā*, f. a leech.

कारुष kārūṣa, as, m. a prince of the *Karūṣas*; an epithet of Danta-vakra, the son of *Karūṣa Vṛiddhaśarma*; N. of a country; (*ās*), m. pl., N. of a people; (*as*), m. = *karūṣa*, N. of a son of Manu; an intermediate caste, the son of the degraded or outcast *Vaiśya* tribe.

Kārūṣhaka, as, ikā, am, reigning over the *Karūṣas*.

कारेणव kārēṇava, as, ī, am (fr. *kareṇu*), produced by or coming from the female elephant; a patronymic of *Pālākāpya*.

कारोतर kārōtara, as, m., Ved. a filtering vessel, a cloth for purifying the liquor called *surā*.

Kārōttama, as, m. yeast, barm, the froth of the *surā* liquor.

Kārōttara, as, m. yeast, barm, the froth which rises on the *surā*; a well.

कारिक कर्काṇa, as, ī, am (fr. *kṛikaṇa*), caused by or relating to a pheasant.

कारिकन्ध kārīkandhva, as, ī, am (fr. *karīkandhū*), produced by the plant *Zizyphus Jujuba*.

कारिकावक kārīkavāka, as, ī, am (fr. *kṛīkavāku*), relating to a cock, produced by a cock &c.

कारकश्य kārkaśya, am, n. (fr. *karkaśa*), roughness, hardness; sternness, inflexibility; firmness, solidity; rough labour.

कारकष kārkaśha, as, m., N. of a man.

Kārkaśhāyāni, īs, m. a patronymic from the last.

कारकी कārīkika, as, ī, am (fr. *karka*), like a white horse.

कारकोटक kārkoṭaka, am, n., N. of a town.

कारि kārī, as, ī, am (fr. *karī*), being in

the ear, relating to the ear, auricular &c.; a patronymic from *Karṇa*; (am), n. the wax of the ear, an ear-ring.

Kārṇabhīdraka, as, m. (fr. *kārṇa-bhīdra*), a sort of well, similar to the opening of the ear.

Kārṇaveshṭhika, as, i, am (fr. *kārṇa-veshṭhika*), ornamented with or fit for ear-rings; also read *kārṇaveshṭhanika*.

Kārṇāśravaśa, am, n. (fr. *kārṇa-śravaśa*), N. of a Sāman or verse of the Sāma-veda.

Kārṇika, as, i, am, relating to the ear.

कार्णोद्भाषा *kārṇāḍbhāṣā*, f. the dialect of *Karṇātaka*.

Kārṇātaka, as, m. a native of *Karṇātaka*.

कार्ति *kārti*, as, i, am (fr. 1. *kṛti*), relating to or treating of the affixes called *kṛti*; (us), m. (fr. *kṛita*), N. of a son of Dharma-netra; a patronymic occurring in the compound *Kārta-kaujapau*.

Kārtayāśa, am, n. (fr. *kṛita + yāśa* for *yāśas*), N. of a Sāman or verse of the Sāma-veda.

Kārtayuga, as, i, am (fr. *kṛita-yuga*), relating to the period of time called *Kṛita*.

Kārtavīrya, as, m. a patronymic from *Kṛita-vīrya* and epithet of Arjuna, a prince of the Haihayas, killed by Paraśu-rāma; N. of one of the Jaina Cakravartins or emperors of the world in Bhārata.

Kārtasvara, am, n. (fr. *kṛita-svara*), gold; the thorn-apple.

Kārtāntika, as, m. (fr. *kṛitānta*), an astrologer who foretells destinies.

Kārti, is, m. a patronymic from *Kṛita*.

Kārtisinhā-deva, as, m., N. of a man (*kārtisinhā* being a patronymic fr. *kṛiti-sinhā*).

कार्तिक *kārtika*, as, m. (fr. *kṛittikā*, the Pleiades), scil. *māsa*, N. of the month *Kārtika* or October-November, when the moon is full and near the Pleiades, the twelfth month of the year; a metonymic of *Skanda* [cf. *kārtikeya*]; N. of a Varsha; N. of a medical author; (i), f., scil. *rātri*, the night of full moon in the month *Kārtika*, the day on which the moon stands in the constellation *Kṛittikā*. — *Kārtika-mahima*, ā, m. 'the greatness of the month *Kārtika*,' title of a treatise on the festivals of that month. — *Kārtika-mahātmya*, am, n. title of a section of the *Padma-purāṇa*. — *Kārtika-sālī*, is, m. the rice which ripens in the beginning of the cold season and forms the principal harvest in India. — *Kārtika-siddhānta*, as, m., N. of a scholiast on the *Mughdhabodha*. — *Kārtikotsava* ('*ka-ut*'), as, m. the day of full moon in the month *Kārtika*, a festival.

Kārttikika, as, m. the month *Kārtika*.

Kārtikeya, as, m., N. of *Skanda*, the god of war, so called because reared by the six *Kṛittikās* or Pleiades; (according to one legend he was son of *Siva* without the intervention of his wife, his generative energy being cast into the fire and then received by the Ganges, whence he is sometimes described as son of *Agni* and *Gangā*; when born he was fostered by the Pleiades, who offering their six breasts the child became six-headed. In other accounts he is described as a son of *Siva* and *Pārvatī* or *Durgā*. *Skanda* may have been called *Kārtikeya* because the month *Kārtikā* is the best for warfare: he is sometimes described as presiding over thieves.) — *Kārtikeya-prasū*, ūs, f. an epithet of *Durgā* or *Pārvatī*, who, according to one legend, was the mother of *Skanda*.

कार्त *kārtṣṇa*, am, n. (fr. *kṛtsna*), the whole, totality, all, entireness; (perhaps a wrong form for the following.)

Kārtṣṇya, am, n. the whole, totality, all, entireness. — *Kārtṣṇya*, ind. in full, entirely.

कार्दम *kārdama*, as, i, am (fr. *kardama*), made of mud, muddy, filled or covered with it; belonging to *Prajāpati Kardama*.

Kārdamika, as, i, am, = the preceding.

कार्पट *kārpaṭa*, as, m. (fr. *karpata*?), a

petitioner, a suitor, one who begs for employment &c.; lac, the animal dye.

Kārpāṭika, as, m. a pilgrim, one who spends his life in pilgrimage, or who subsists by carrying water from holy rivers; a caravan of pilgrims; a parasite; an experienced man.

कार्पण्य *kārpaṇya*, am, n. (fr. *kṛipaṇa*), poverty, indigence; pitiful circumstances; poorness of spirit, weakness, parsimony, niggardliness, imbecility; compassion, pity.

कार्पाण *kārpāṇa*, am, n. (fr. *kṛipāṇa*), Ved. combat, fighting, battle.

कार्पास *kārpāsa*, as, i, am (fr. *karpāsa*), made of cotton, cottony; (as, am), m. n. cotton, cotton cloth, &c.; paper; (i), f. the cotton plant, *Gossypium Hirsutum*. — *Kārpāsa-nāsikā*, f. a spindle. — *Kārpāsasthī* ('*sa-as*'), n. the seed of the cotton plant.

Kārpāsika, as, i, am, made of or from cotton; (ā), f. the cotton plant.

कार्म *kārma*, as, i, am (fr. *karman*), laborious, industrious, occupied.

Kārmaṇa, as, i, am, finishing a work, doing it well or completely; (am), n. magic, sorcery, witchcraft; performing anything by means of magical incantations. — *Kārmaṇa-tva*, am, n. magic, fascination.

Kārmaṇyaka, as or am (?), m. or n. (?), N. of a region.

Kārmāra, as, m., Ved. = *karmāra*, an artist, mechanic, a smith; a patronymic from *Karmāra*.

Kārmāraka, am, n. a smith's work.

Kārmika, as, i, am, engaged or employed in any work, epithet of a Buddhist philosophical school; manufactured, made; worked, embroidered, intermixed with coloured thread (as cloth &c.); any variegated texture.

Kārmikya, am, n. activity, industry.

1. *kārmuka*, as, i, am, finishing a work, doing it well or completely, fit for or able to do a work; (as), m. a bamboo.

कार्मुक 2. *kārmuka*, as, i, am (fr. *kṛimuka*), consisting of the wood *Kṛimuka*; (am), n. a bow; an instrument shaped like a bow. — *Kārmuka-bhṛit*, t, m. the archer or *Sagittarius* in the zodiac; an archer in general, a soldier.

Kārmukāya, nom. A. *kārmukāyate*, -yitum, to form a bow.

Kārmukin, i, īnī, i, armed with a bow.

कार्य *kārya*, as, ā, am (fut. pass. part. fr. 1. *kṛ*), to be made, to be done, practised, performed, accomplished, &c., feasible; to be imposed (as a punishment), to be offered (as a libation) &c.; what ought to be done, fit, right; (*kārya-tama*, superl. what ought chiefly to be done, i.e. first duty); (am), n. work or business to be done, duty, affair; a religious action or performance; occupation, matter, thing, enterprise, emergency, occurrence, crisis; conduct, deportment; business, occasion, need (with inst. case, e.g. *trīṇena kāryam*, there is need of a straw; *na bhūmyā kāryam asmākam*, we have no business whatever with the earth, the earth is not our concern); lawsuit, dispute; an operation in grammar (e.g. *sthāny-āśrayam kāryam*, an operation which is borne by or rests on the primitive form as opposed to the *ādeśa* or substitute); an effect, the necessary result of a cause (in phil.); motive, object, aim, purpose (e.g. *kiṃ kāryam*, for what purpose? wherefore?); cause, origin; the denouement of a drama; (ā), f., N. of a plant, = *kāri*, *kārikā*. — *Kārya-kara*, as, i, am, producing an effect, efficacious. — *Kārya-kartṛi*, tā, m. or *kārya-kāraka*, as, m. an agent, a workman. — *Kārya-kāraṇa*, am, n. object and motive, cause and effect, cause of a special or incidental kind, originating in some act or occasion. — *Kārya-kāraṇataś*, ind. from some special cause, with a particular design or motive.

— *Kārya-kāraṇa-bhāva*, as, m. relation of cause and effect. — *Kārya-kārin*, i, īnī, i, performing a work. — *Kārya-kāla*, as, m. time for action, appointed time, season, opportunity. — *Kārya-kusāla*, as, ā, am, skilful or clever in work, doing it well or completely. — *Kārya-kshama*, as, ā, am, competent or fit for a work. — *Kārya-gurutā*, f. or *kārya-gurutva*, am, n. necessity or importance of any act. — *Kārya-gaurava*, am, n. importance of an affair or business. — *Kārya-cintaka*, as, ā, am, one who takes care of a business, the manager of a business; prudent, considerate, cautious. — *Kārya-cintā*, f. prudence, caution, consideration. — *Kārya-cyuta*, as, ā, am, out of work, removed from an office. — *Kārya-tas*, ind. consequently, necessarily, actually. — *Kārya-tva*, am, n. the being an effect, the relation or condition of an effect or of what has been effected. — *Kārya-darśana*, am, n. inspection of work, revision. — *Kārya-darśin*, i, m. an inspector or superintendent of affairs. — *Kārya-nirṇaya*, as, m. ascertainment of the fact; settlement or decision of an affair. — *Kārya-puṣa*, as, m. a man who does useless things; a madman, a crazy or hair-brained man; an impudent or shameless fellow; an idler, one who follows unprofitable pursuits. — *Kārya-pradvēsha*, as, m. aversion from activity, idleness. — *Kārya-preshya*, as, m. one who is sent on any business, a messenger. — *Kārya-bhājana* or *kārya-pātra*, am, n. any one engaged in active life, one fit for business or the conduct of affairs. — *Kārya-bhrashṭa*, as, ā, am, = *kārya-cyuta* above. — 1. *kārya-vat*, ind. actually, according to act or motive. — 2. *kārya-vat*, ān, atī, at, having business to transact, engaged in a business; having a cause or motive, doing one's duty. — *Kāryavat-tā*, f. or *kāryavat-tva*, am, n. the state of being engaged in a work, any business, act, action. — *Kārya-vaśa*, as, m. necessary consequence. — *Kārya-vaśu*, u, n. anything that has to be done, an aim, object. — *Kārya-vipatti*, is, f. failure of an action, reverse, misfortune. — *Kārya-śeṣa*, as, m. the remainder of a business; completion of an affair. — *Kārya-sandeha*, as, m. uncertainty or doubt about a work, embarrassment, difficulty. — *Kārya-sāgara*, as, m. 'an ocean of business,' heavy or weighty affairs. — *Kārya-sādhaka*, as, ā, am, effective of any work, accomplishing any object, an agent. — *Kārya-sādhana*, am, n. means of effecting any object, instrument, implement, aid. — *Kārya-siddhi*, is, f. accomplishment of a work, success, fulfilment of any object. — *Kārya-sthāna*, am, n. a place of business, an office. — *Kārya-hantṛi*, tā, trī, trī, obstructing or counteracting the work of others, a mar-plot. — *Kāryākārya-vicāra*, as, m. deliberation on the arguments for and against any act. — *Kāryākshama* ('*ya-ak*'), as, ā, am, unfit for any work, incompetent, unable. — *Kāryādhīpa* ('*ya-adh*'), as, m. the planet which determines or decides any inquiry or question in astrology. — *Kāryānta* ('*ya-an*'), as, m. the end of a business, termination of an affair. — *Kāryābhi* ('*ya-ab*'), is, m. an ocean of business. — *Kāryārtha* ('*ya-ar*'), as, m. the object of a business or enterprise; any object or purpose; application for employment; (am), ind. for the sake of a business, for the sake of any particular object, to perform any work or duty. — *Kāryārtha-siddhi*, is, f. the accomplishment of any object or purpose. — *Kāryārthin* ('*ya-ar*'), i, īnī, i, making a request, seeking for business, applying for employment; pleading a cause in court, going to law. — *Kāryeśa* and *kāryeśvara* ('*ya-iś*'), as, m. = *kāryādhīpa* above. — *Kāryoddhara* ('*ya-ud*'), as, m. discharge of any duty, performance of any act. — *Kāryodyukta* ('*ya-ud*'), as, ā, am, engaged in any business, intent upon any object. — *Kāryodyoga* ('*ya-ud*'), as, m. active engagement in any business.

Kāryika, as, i, am, having business, transacting business, seeking employment &c.; engaged in a suit at law, pleading a cause in court.

Kāryin, i, īnī, i, one who transacts business, active, assiduous; seeking for employment; having

an object; a party to a suit, either as plaintiff or defendant; (in gram.) subject to the operation of a grammatical rule, requiring an affix &c. — *Kāryekṣhaṇa* ('*ya-ik*'), *am*, n. superintendence of public affairs.

काशिक्य *kāśakeya*, a patronymic from *Kṛṣāka*. — *Kāśakeyī-putra*, *as*, m., N. of a teacher.

काशिन *kāśana*, *as*, ī, *am* (fr. *kṛṣāna*), Ved. consisting of pearl or mother-of-pearl.

काशीनव *kāśānava*, *as*, ī, *am* (fr. *kṛṣānu*), fiery, hot, glaring, relating to fire.

काश्मरी *kāśmārī*, f., N. of a plant, = *kāśmārya*, *kāśmārī*.

काश्य 1. *kāśya*, *as*, m., N. of several plants, = *kāśhya* and *kāśhmarya*, = *kāśūra*; another plant, *Artocarpus Lacucha*.

काश्य 2. *kāśya*, *am*, n. (fr. *kṛṣā*), emaciation, thinness, smallness.

काश *kāsha*, *as*, ī, *am* (fr. rt. *kṛish*), one who ploughs a field, a peasant, a husbandman.

Kāshaka, *as*, m. a husbandman.

Kāshī, ī, ī, ī, Ved. drawing, attracting; ploughing; (ī), m. fire; (ī), f. drawing, attracting; ploughing, cultivation.

Kāshika, *as*, ī, *am* (fr. *harsha*), deserving of pulling or dragging about; weighing a *Karsha*; (*as*), m. a coin of the weight of one *Karsha*; a husbandman.

Kāshivāya, *as*, m. (fr. *kāshī* with *i* lengthened), Ved. one who ploughs a field, a husbandman.

Kāshman, *a*, n., Ved. the goal of a race-course (consisting of a line like a furrow).

काशपाण *kāshāpaṇa*, *as*, *am*, m. n. (= *kāshāpaṇa*), a coin or weight of different values, as synonymous with *Karsha*; if of gold, weighing 16 *Māshas*, which are variously calculated, see *kāsha*; if of silver, it is in value = 16 *Paṇas* of *Kowries*, i. e. 1280 *Kowries*, commonly termed a *Kāhan*; if of copper, it weighs 80 *Raktikās*, or the same as of gold, about 176 grains; according to some it is the same as a *Paṇa* of *Kowries*, i. e. 80 *Kowries*; at the end of a compound it means 'worth so many *Kāshāpaṇas*'; (*am*), n. money, gold and silver; (*as*), m. a husbandman (?); N. of a warrior-tribe; the chief of this tribe. — *Kāshāpaṇāvāra* ('*na-av*'), *as*, ā, *am*, having the value of at least one *Kāshāpaṇa* (as a fine).

Kāshāpaṇaka, *as*, *am*, m. n. a weight or measure of different values, as synonymous with *Karsha*.

Kāshāpaṇika, *as*, ī, *am*, worth one *Kāshāpaṇa*, bought &c. with one *Kāshāpaṇa*.

काशी *kāshna*, *as*, ī, *am* (fr. *kṛishna*), coming from or belonging to the black antelope; made of the skin of the black antelope; belonging to the god *Kṛishna* or *Kṛishna-dvaipāyana*, composed by him &c. (e. g. *kāshāṇaṃ vedam*, the *Mahā-bhārata*); belonging to a descendant of *Kṛishna*; black; (ī), f. the plant *Asparagus Racemosus*; (*am*), n., Ved. the skin of the black antelope; (*as*), m. the black antelope (?).

Kāshnājini, ī, m. (fr. *kṛishnājīna*), a patronymic from *Kṛishnājina*; N. of a teacher; N. of a philosopher; N. of the author of a law-book.

Kāshnāyasa, *as*, ī, *am* (fr. *kṛishnāyasa*), of iron, made of black iron; (*am*), n. iron.

Kāshnī, ī, m. a patronymic from *Kṛishna*; an epithet of *Viśvaka*; N. of a *Devagandharva*; an epithet of the god of love.

Kāshnya, *am*, n. blackness, black colour, darkness.

कार्श्मन् *kārshman*, See under *kārsha* above.

कार्श्ये *kārshmarya*, *as*, m., Ved. the tree *Gmelina Arborea*. — *Kārshmarya-maya*, *as*, ī, *am*, made of this tree.

काश्ये *kārshya*, *as*, m. the tree *Shorea Robusta*. — *Kārshya-vaṇa*, *am*, n. a forest of these trees.

काल 1. *kāla*, *as*, ī, *am* (fr. rt. 3. *kal*?; for 2. *kāla*, 'time', see next page), black, of a dark colour, especially dark-blue which is often confounded with black; (*as*), m. a black or dark-blue colour; the black part of the eye; the Indian cuckoo; the poisonous serpent, Coluber Naga (= *kāla-sarpa*); the plant *Cassia Sophora*; a plant, a red kind of plum-bago; the resin of the plant *Shorea Robusta*; the planet Saturn; an epithet of *Siva*; also of *Rudra*; N. of a son of *Hrada*; also of a prince; also of a brother of king *Prasena-jit*; also of a future Buddha; also of a *Nāga-rāja*; of a *Rakshas*; of an enemy of *Siva*; N. of a mountain; (with the Jains) N. of one of the nine treasures; a mystical name for the letter *m*; (ā), f. N. of several plants, *Indigofera Tinctoria*; *Piper Longum*; a plant nearly related to *Ipomoea Turpethum*, perhaps *Ipomoea Atropurpurea*; *Nigella Indica*; *Rubia Munjista*; *Ruellia Longifolia*; *Physalis Flexuosa*; *Bignonia Suaveolens*; the fruit of the *Kālā* (?); N. of a daughter of *Dakṣha*, the mother of the *Kāleyas* or *Kālakeyas* (a family of *Asuras*); an epithet of *Durgā*; (ī), f. black colour, ink or blackening; abuse, censure, defamation; a row or succession of black clouds; night; a worm or animalcule generated in the acetous fermentation of milk, = *kāshira-kīṭa* and *kāshāra-kīṭa*; N. of several plants, = *kālānjani*; another plant, *Cajanus Indicus*; *Ipomoea Turpethum*; *Bignonia Suaveolens*; one of the seven tongues or flames of fire; a form of *Durgā*; one of the *Mātṛis* or divine mothers; N. of a female evil spirit, mother of the *Kālakeyas*; one of the sixteen *Vidyādevīs*; an epithet of *Satyavati*, the wife of king *Santanu* and mother of *Vyāsa* or *Kṛishna-dvaipāyana*, but before her marriage. (After her marriage she had a son called *Viśvita-vīrya*, whose widows were married by *Kṛishna-dvaipāyana* and bore to him *Dhṛita-rāshṭra* and *Pāṇḍu*; according to other legends *Kālī* is the wife of *Bhīma-sena* and mother of *Sarvagata*); N. of a river, otherwise *kālā gangā*; (*am*), n. a black kind of *Agallochum*; a kind of perfume (= *kakkolaka*); iron; [cf. Gr. *κάλος*, *καλαινός*; Lat. *caligo*]. — *Kāla-kāṣṭha*, *us*, f. the plant *Arum Colocasia*. — *Kāla-kāṣṭhaka*, *as*, m. a gallinule; [cf. the next]. — *Kāla-kāṣṭha*, *as*, m., N. of several birds, a peacock; a water fowl, a gallinule; a wag-tail; a sparrow; the plant *Terminalia Tomentosa*, = *pitasāla* and *pitasāra*; an epithet of *Siva*; [cf. *nīla-kāṣṭha*]. — *Kāla-kāṣṭhaka*, *as*, m. a gallinule. — *Kāla-kandaka*, *as*, m. a water-snake. — *Kāla-karṣikā* or *kāla-karṣī*, f. misfortune (predicted as the consequence of having black ears). — *Kāla-kalāya*, *as*, m. dark pulse, *Phaseolus Max*. — *Kāla-kustūri*, f. the plant *Hibiscus Abelnoschus*, the seeds smelling of musk when rubbed. — *Kāla-kīrti*, ī, m., N. of a king identified with the *Asura Suparṇa*. — *Kāla-kushṭha*, *as*, m. a kind of earth brought from mountains; [cf. *kankushṭha*]. — *Kāla-koṭī*, ī, f. N. of a region. — *Kāla-kṛitaka*, *am*, n. the indigo plant. — *Kāla-khanja*, ā, m. pl. = *kālakanja*, perhaps only a wrong reading; (*am*), n. the liver. — *Kāla-khanjana*, *am*, n. the liver. — *Kāla-khaṇḍa*, *am*, n. the liver. — *Kāla-gangā*, f., N. of a river in Ceylon. — *Kāla-gaṇḍika*, f., N. of a river. — *Kāla-gandha*, *as*, m. a kind of *Cobra* de *Capella*, = *kāla-kandaka*. — *Kāla-ghaṭa*, *as*, m., N. of a *Bṛāhman*. — *Kāla-joshaka*, ā, m. pl., N. of a people; (a various reading has *kāla-joshika*). — *Kāla-tāla*, *as*, m., N. of a plant, = *tamāla*. — *Kāla-tinduka*, *as*, m. a kind of ebony. — *Kāla-tirtha*, *am*, n., N. of a Tirtha. — *Kāla-toyaka*, ā, m. pl., N. of a people. — *Kāla-dantaka*, *as*, m., N. of a *Nāga*, a son of *Vāsuki*. — 1. *kāla-nara*, *as*, m., N. of a son of *Sabhānara*, a son of *Anu*; (for 2. *kāla-nara* see under 2. *kāla*). — *Kāla-nābha*, *as*, m. (*nābha* = *nābhī*), N. of an *Asura*, a son of *Hiranyāksha*; also of a son of *Hiranya-kāśipu*; also of a son of *Vipra-citti* and *Siṅhikā*. — *Kāla-nīryāsa*, *as*, m. a fragrant and resinous exudation

from the plant *Amyris Agallocha*. — *Kāla-netra*, *as*, ā, *am*, black-eyed. — *Kāla-parṇa*, *as*, m., N. of a tree bearing dark-coloured leaves, *Tabernamontana Coronaria*, commonly called *Tagara*. — *Kāla-parvata*, *as*, m., N. of a mountain. — *Kālapātrika*, *as*, m. (fr. *kāla-pātra*), a kind of mendicant whose alms-dish is painted black. — *Kāla-pālaka*, *am*, n. a kind of earth; [cf. *kankushṭha*, *kāla-kushṭha*]. — *Kāla-piluka*, *as*, m., N. of a tree; see *kupilu*. — *Kāla-puṭṭha* or *kāla-puṭṭhaka*, *as*, m. a species of animal living in marshes. — *Kāla-pushpa*, *as*, m., N. of a plant; see *kalāya*. — *Kāla-pūga*, *as*, m. the black multitude, i. e. the common people (?). — *Kāla-prishṭha*, *as*, m. a species of antelope (with a black back); a heron; (*am*), n., N. of the bow of *Karṇa*; a bow in general. — *Kāla-peṣṭi*, f., N. of a plant; see *syāmā*. — *Kāla-bhāṇḍikā*, f. the plant *Rubia Munjista*. — *Kāla-masī*, f., N. of a river; also called *kālamahī*. — *Kālamāno* and *kāla-māla*, *as*, m. the plant *Ocimum Sanctum*, a fragrant pot-herb. — *Kāla-mukha*, *as*, m. a kind of monkey; N. of a fabulous people; (ā), f., N. of a female. — *Kāla-mushkaka*, *as*, m. the plant *Bignonia Indica*; see *mushkaka*. — *Kāla-mūla*, *as*, m., N. of a plant, commonly *Rakta-citraka*. — *Kāla-mesikā* or *kāla-meshikā*, f. the plant *Rubia Munjista*; also the plant *Ipomoea Atropurpurea* (?). — *Kāla-meshī*, f., N. of several plants, *Vernonia Anthelmintica*; *Rubia Munjista*; and perhaps *Ipomoea Atropurpurea*. — *Kāla-yavana*, *as*, m., N. of a prince of the *Yavanas*; a tyrannical *Asura*, the foe of *Kṛishna*, destroyed by him by a stratagem. — 1. *kāla-rātri*, is or ī, f. a dark night; (for 2. see under 2. *kāla*). — *Kāla-lavāṇa*, *am*, n. a kind of black factitious and purgative salt, commonly called *viḍ-lavāṇa*. — *Kāla-loṭana*, *as*, m., N. of a *Daitya*. — *Kāla-lauha*, *am*, n. iron. — *Kāla-vadana*, *as*, m., N. of a *Daitya*; also called *sāla-vadana*. — *Kāla-vriksha* and *kāla-vrīṇṭa*, *as*, m. a kind of vetch, *Dolichos Biflorus* [cf. *kulathka*]; (ī), f. the trumpet flower, *Bignonia Suaveolens*. — *Kāla-vēla*, f. the time of Saturn, a particular time of the day at which any religious act is improper, half a watch in every day. — *Kāla-sambāra*, *as*, m., N. of a *Dānava*. — *Kāla-sāka*, *am*, n. the pot-herb *Ocimum Sanctum*. — *Kāla-sālī*, ī, m. a black sort of rice. — *Kāla-sivi*, ī, m., N. of a man. — *Kāla-saila*, *as*, m., N. of a mountain. — *Kāla-sankarṣhā*, f. a girl nine years old, who personates *Durgā* at a festival in honour of this goddess. — *Kāla-sarpa*, *as*, m. the black and most poisonous variety of the *Cobra*, *Coluber Naga*. — *Kāla-sāra*, *as*, m. the black antelope; (*am*), n. a yellow sort of sandal-wood. — *Kāla-skandha*, *as*, m., N. of several plants; a kind of ebony with a dark trunk, *Diospyros Embryopteris*; the *Tamāla*, a tree bearing dark blossoms, *Xanthochymus Pictorius*; another plant, = *jivaka*; another, = *dushkhadrā*; the glomerous fig tree, *Ficus Glomerata*. — *Kālāguru* ('*la-ag*'), *u*, n. a black kind of alow wood or *Agallochum*. — *Kālāṅga* ('*la-an*'), *as*, ā, *am*, having a dark-blue body, as a sword with a dark-blue edge. — *Kālājina* ('*la-ag*'), *as*, m., N. of a people. — *Kālānjana* ('*la-an*'), *am*, n. a black unguent; (ā), f. a small shrub used as a purgative. — *Kālāṇḍaja* ('*la-an*'), *as*, m. the black bird, an epithet of the Indian cuckoo. — *Kālānusāritva*, f., N. of two plants, = *tagara*; and *sitalijātā*, commonly *sūlīchop*. — *Kālānusāraka* ('*la-an*'), *am*, n., N. of a tree, = *tagara*; yellow sandal. — *Kālānusārit*, ī, m. or *kālānusārin* ('*la-an*'), ī, m. or *kālānusārivā*, f. benzoin or benjamin. — *Kālānusārya*, *as*, ā, *am*, m. f. n. gum benjamin or benzoin; (*am*), n. a yellow fragrant wood from which a perfume is prepared, sandal-wood (?); N. of a tree, = *tagara*; (*as*, *am*), m. n. the tree *Dalbergia Sissoo*. — *Kālānusāryaka*, *am*, n. gum benzoin or benjamin. — *Kālāmra* ('*la-am*'), *as*, m., N. of a *Dvīpa*. — *Kālāyasa* ('*la-aya*'), *am*, n. iron. — *Kālāyasa-maya*, *as*, ī, *am*, of iron, consisting of iron. — *Kālāsoka* ('*la-as*'), *as*, m., N. of a Buddhist king. — *Kālāsuhrid* ('*la-as*'), t, m. an enemy of *Kālā*, epithet of *Siva*. — *Kāleshvara* ('*la-is*'), *as*, m., N.

of a mountain. — *Kālodaka* (*°la-ud*), *am*, *n*, *N*. of a dark piece of water; *N*. of an ocean.

Kālaka, *as*, *ā*, *am*, dark-blue, coloured dark-blue; dark-coloured, black; (*ās*), *m*, a mole, a freckle, a mark; the black part of the eye; a water-snake (*alagarda*); a kind of grain; *N*. of a Rakshas; also of an Asura; *N*. of a mountain; (*ās*), *m*, *pl*, *N*. of a Dānava family; (*ā*), *f*, *Ved*. a kind of bird; *N*. of a female evil spirit, mother of the Kālākeayas; a daughter of Dakṣha; also of Vaiśvānara; (*am*), *n*, the liver; *N*. of a plant. — *Kālaka-vrikheya*, *as*, *m*, *N*. of a sage. — *Kālākaksha* (*°ka-ak*), *as*, *m*, *N*. of an Asura. — *Kālākāñja* (*°ka-āñja*), *as*, *m*, (*?*), *Ved*, *N*. of an animal ('black-spotted?'); *N*. of a constellation (*?*); *N*. of an Asura.

Kālākeya, *as*, *m*, (a metonymic fr. *kālākā*), *N*. of an Asura; (*ās*), *m*, *pl*, *N*. of a Dānava family; [*cf.* *kālākāñja*, *kālākāñja*, *i*. *kāleya*.]

1. *kālīka*, *as*, *m*, a species of heron, *Ardea Jaculator* (also written *kālīka*); *N*. of a king of the Nāgas; (*ākā*), *f*, blackness or black colour; ink or blacking; cloudiness, a multitude or succession of clouds, a dark cloud threatening rain; a fault or flaw in gold; the liver; a particular blood-vessel in the ear; a line of hair extending from the pendent to the navel; a kind of spirituous liquor; a female crow; a small singing bird with black wings (*Turdus Macrourus*, commonly *Syāmā*); a scorpion; a small worm or animalcule formed by the fermentation of milk; *N*. of several plants, a medicinal plant, commonly *Vpīścikapattra*; another plant, *Valeriana Jaṭāmāṣī*; a kind of Terminalia; a branch of the plant *Trichosanthes Dioeca*; a kind of fragrant earth; a *N*. or form of Durgā; a girl of four years old, who personates the goddess Durgā at a festival held in honour of that deity; a kind of Yogini; a species of Kinnarī; an epithet of Durgā; *N*. of a female evil spirit, daughter of Vaiśvānara; (with Jāinas) *N*. of a kind of genius who executes the commands of the fourth Arhat; *N*. of a river; (*am*), *n*, black sandal-wood. — *Kālīkākrama*, *as*, *m*, title of a work. — *Kālīkā-grantha*, *as*, *m*, a medical work. — *Kālīkā-purāṇa*, *am*, *n*, the Purāṇa of Kālīkā, i. e. of Durgā, title of an Upa-purāṇa. — *Kālīkā-mukha*, *as*, *m*, *N*. of a Rakshas. — *Kālīkāśrama* (*°kā-ās*), *as*, *m*, *N*. of a hermitage. — *Kālīkopapurāṇa* (*°kā-up*), *am*, *n*, *N*. of an Upa-purāṇa.

Kālīman, *ā*, *m*, blackness.

1. *kālīya*, *as*, *m*, *N*. of a Nāga or serpent inhabiting the Yamunā, slain by Kṛishṇa (also written *kālīya*, see below). — *Kālīya-damana*, *as*, or *kālīya-jit*, *m*, *N*. of Kṛishṇa or Viṣṇu as destroyer of the serpent.

Kālīyaka = *kālīyaka* below.

Kālī, *f*, *N*. of Durgā, the wife of the god Śiva.

— *Kālī-kula-sarvasva*, *N*. of a work. — *Kālī-tanaya*, *as*, *m*, a buffalo ('son or favourite of Durgā', more correctly *haṁsākālī-tanaya*). — *Kālī-purāṇa*, *am*, *n*, the Purāṇa of Kālī, title of an Upa-purāṇa. — *Kālī-māhātmya*, *am*, *n*, = *caṇḍīkā-māhātmya*. — *Kālī-rahasya*, title of a work. — *Kālīśva*, *as*, *m*, *N*. of the author of the Kalpa-kedāra. — *Kālī-hṛdaya*, title of a work.

Kālīya, *as*, *ā*, *am*, relating to blackness; (*am*), *n*, a dark kind of sandal or perhaps of Agallochum; *N*. of a Nāga, see 1. *kālīya* above.

Kālīyaka, *as*, *am*, *n*, a species of aloe wood; a kind of turmeric (*Curcuma Xanthorrhiza*), a kind of fragrant wood of a yellow colour; yellow sandal; a dark kind of sandal-wood; (*as*), *m*, *N*. of a Nāga, see 1. *kālīya* above.

1. *kāleya*, *am*, *n* (for 2. see s. v.), the liver; saffron; a yellow fragrant wood; the black sandal-wood; (*as*, *ā*, *am*), dark-coloured; (*ās*), *m*, *pl*, *N*. of a family of Daityas (metonymic fr. *kālā*).

Kāleyaka, *as*, *m*, the plant *Curcuma Xanthorrhiza*, see *kālīyaka* above; (*am*), *n*, a fragrant wood, see above; a particular part of the intestines; a disease like jaundice; (*as*), *m*, a dog (for *kauleyaka*).

Kālyaka, *as*, *m*, zedoary (*Curcuma Zerumbet*). See *kālpaka*.

काल 2. *kāla*, *as*, *m*. (fr. rt. 3. *kal*), a fixed or right point of time, a space of time, time in general, (in the Rīg-veda this word occurs only once, in the Brāhmaṇas oftener); the proper time or fit season for (with gen., dat., loc., pot., &c., e. g. *kālāḥ prasthānasya* or *prasthānāya* or *prasthāne*, time for departure; *kriyā-kālāḥ*, time for action; *na ayam kālo vilambitum*, this is not the time to delay; *kālo yad bhuñjita bhavān*, it is time for you to eat); the weather; time as leading to events, the causes of which are imperceptible to the mind of man; destiny, fate; time as destroying all things; death, time of death, often personified and represented with the attributes of Yama, regent of the dead, or even identified with him, (hence *kālam i* or *kālam kṛi*, to die; *kāla-samayukta*, dead; *kāla* in this sense is frequently connected with *antaka* and *mṛityu*, e. g. *abhyadhāvata prajāḥ kāla ivāntakaḥ*, he attacked the people like Time the destroyer, cf. *kālāntaka* below; *kāla* personified is also a Devarshi in Indra's court, and a son of Dhruva); a period of time, time of the world; measure of time, prosody; a section, a part; *deśa-kāla*, the right place and the right time, place and time; *kālam kṛi*, to appoint or fix a time; *ubhau kālav*, both times, sunrise and sunset; *shashthe kāle* 'hnaḥ, at the sixth hour of the day, at midday; *shashthānna-kāla*, one who eats only at the sixth meal-time, i. e. who passes five meals without eating and has no meal till the evening of the third day; or without *anna*, e. g. *catuṣṭha-kālam*, at the fourth meal-time, i. e. at the evening of the second day; *shashthe kāle*, at the evening of the third day; *ṛitu-kāla*, the time of a woman's courses; *gacchātā kālena*, in the course of time, after some time; *nitya-kālam*, constantly, always; *dirgha-kālam*, during a long time; *dirghena kālena*, after a long time; *kālena*, in the course of time; *dirghasya kālasya*, after a long time; *kaṣyātī kālasya*, after some time; *kālāt* or *kālataḥ*, in the course of time &c.; [*cf.* Goth. *hveila*; Mod. Germ. *weile*; Gr. *kaipós*, *ōpa* (?); Lat. *hora*, *calendae*; cf. also Gr. *chp*; Hib. *ceal*, 'death and everything terrible.']. — *Kālakaṛaṇa*, *am*, *n*, appointing or fixing a time. — *Kālakaṛman*, *as*, *n*, death. — *Kāla-kalpa*, *as*, *ā*, *am*, like death, fatal, deadly. — *Kāla-kāra*, *as*, *i*, *am*, making or producing time. — *Kāla-kārita*, *as*, *ā*, *am*, effected or brought about by or in time. — *Kāla-kunṣṭha*, *as*, *m*, an epithet of Yama. — *Kāla-kūṣṭha*, *as*, *am*, *m*, a deadly poison; see s. v. — *Kāla-kṛit*, *t*, *m*, the sun (producing the times, i. e. seasons). — *Kāla-kṛita*, *as*, *ā*, *am*, produced by time; fixed; appointed (as to time); lent or deposited by a giver for a certain time; (*as*), *m*, the sun; time (?). — *Kāla-kaumudī*, *f*, *N*. of a work. — *Kāla-krama*, *as*, *m*, lapse of time; *kāla-krameṇa*, in process of time. — *Kāla-kriyā*, *f*, fixing a time; title of the second chapter of the Sūrya-Siddhānta; death. — *Kāla-kṣhepa*, *as*, *m*, allowing time to pass away, delay, loss of time; spending or passing the time; *akāla-kṣhepa*, ind. without delay. — *Kāla-gatī*, *is*, *f*, the lapse of time. — *Kāla-granthī*, *is*, *m*, 'a joint of time,' a year. — *Kāla-ghātin*, *i*, *īnī*, *i*, killing in the course of time, i. e. by degrees, slowly (as a poison). — *Kāla-akra*, *am*, *n*, the wheel of time, time represented as a wheel, which always turns round; a given revolution of time, a cycle; according to the Jāinas, the wheel of time has twelve Aras or spokes and turns round once in 2000,000,000,000,000 Sāgaras of years [*cf.* *ava-sarpini* and *ut-sarpini*]; the wheel of fortune, the vicissitudes of life, the wheel of time or fate is sometimes regarded as a weapon; with Buddhists, a Tantra; (*as*), *m*, an epithet of the sun. — *Kāla-śodita*, *as*, *ā*, *am*, summoned by the angel of death. — *Kālaśodita-kurman*, *ā*, *ā*, *a*, acting under the influence of fate. — *Kāla-jña*, *as*, *ā*, *am*, one who knows the fixed times or seasons; (*as*), *m*, an astrologer; a cock. — *Kāla-jñāna*, *am*, *n*, *N*. of a medical work; *N*. of a work by Malladeva on the symptoms of diseases; a medical work by Sambhūnātha. — *Kāla-jñānī*, *i*, *m*, an epithet

of Śiva. — *Kāla-tattvārṇava* (*°va-ar*), 'the ocean of the truth of time,' title of a work. — *Kāla-karanga*, the first part of the Smṛity-artha-sāgara by Nṛsiṅgha. — *Kāla-tā*, *f*, seasonableness, timeliness. — *Kāla-tulya*, *as*, *ā*, *am*, like death, deadly. — *Kāla-traya*, *am*, *n*, the three times, i. e. past, present, and future. — *Kāla-daṇḍa*, *as*, *m*, the staff of death, death. — *Kāla-damanī*, *f*, an epithet of Durgā. — *Kāla-dharma*, *as*, *m*, or *kāla-dharmān*, *ā*, *m*, the line of conduct suitable to any time or season; the law, rule or operation of time, death, dying; influence of time, seasonableness; effects proper to the time or season. — *Kāla-dhārāṇa*, *f*, prolongation of time. — 2. *kāla-nara*, *as*, *m*, 'a time-man,' i. e. in astrology the figure of a man's body on the various limbs of which the twelve signs of the zodiac are distributed for the purpose of foretelling future destinies; [*cf.* *kāla-purusha*]. — *Kāla-nātha*, *as*, *m*, an epithet of Śiva. — *Kāla-nidhī*, *is*, *m*, an epithet of Śiva. — *Kāla-niyoga*, *as*, *m*, the command of time, fate, destiny. — *Kāla-nirūpaṇa*, *am*, *n*, chronology. — *Kāla-nirṇaya*, *as*, *m*, 'determination or fixing of times,' title of a work, also called *kāla-mādhaviya*, by Mādhavācārya. — *Kāla-nirṇaya-dīptkā*, *f*, title of a metrical recension of the same work. — *Kāla-nirṇaya-prakāśa*, *as*, *m*, title of a work on jurisprudence (?). — *Kāla-nirvāha*, *as*, *m*, providing for daily wants. — *Kāla-nemī*, *is*, *f*, the felly or rim of the wheel of time, regarded as a terrible weapon; (*as*), *m*, *N*. of an Asura slain by Kṛishṇa, identified with Kapsa; *N*. of a Rakshas; *N*. of a son of the Brāhman Yajña-soma. — *Kāla-nemi*, *i*, *m*, *N*. of an Asura; [*cf.* the preceding.]. — *Kālanemī-rīpu*, *us*, *m*, or *kālanemī-han*, *ā*, *m*, or *kālanemī-hara*, *as*, *m*, or *kālanemī-ari*, *is*, *m*, an epithet of Kṛishṇa or Viṣṇu, the destroyer of the Asura Kālanemi. — *Kāla-pakva*, *as*, *ā*, *am*, ripened by time, i. e. spontaneously (opposed to *agni-pakva*). — *Kāla-paṭha*, *as*, *m*, *N*. of a son of Viśvā-mitra. — *Kāla-parivāsa*, *as*, *m*, standing for a time (so as to become stale or fermented). — *Kāla-pāśa*, *as*, *m*, the noose of Yama or death. — *Kāla-pāśika*, *as*, *m*, a hangman, an executioner, (one who has the noose of Yama). — *Kāla-purusha*, *as*, *m*, cf. 2. *kāla-nara*. — *Kāla-prabhāta*, *am*, *n*, the dawning of the best season, the two months following the rainy season, autumn; the sultry season. — *Kāla-prarūḍha*, *as*, *ā*, *am*, over-blown, over-ripe. — *Kāla-bhāksha*, *as*, *m*, an epithet of Śiva. — *Kāla-bhṛt*, *t*, *m*, the sun; [*cf.* *kāla-kṛt*]. — *Kāla-mayūkha*, *as*, *m*, title of a part of Bhāskara. — *Kāla-mahimān*, *ā*, *m*, or *kāla-māhātmya*, *am*, *n*, the power or sway of time. — *Kāla-mādhava-kārikā*, *f*, title of a work. — *Kāla-mūrti*, *is*, *f*, time personified. — *Kāla-yāpa*, *as*, *m*, allowing time to pass away, putting off, delaying, procrastination. — *Kāla-yāpana*, *am*, *n*, passing away time, putting off, delaying. — *Kāla-yoga*, *as*, *m*, connection with time, with fate or destiny; fate, destiny. — *Kāla-yogin*, *i*, *īnī*, *i*, reigning over destiny, an epithet of Śiva. — *Kāla-yodhin*, *i*, *īnī*, *i*, fighting, or one who fights in season or at the proper time. — 2. *kāla-rātri*, *is* or *i*, *f*, the night of all-destroying time, the night of destruction at the end of the world, often personified or identified with Durgā or with one of the Saktis of Durgā; a particular night in the life of man, on the seventh day of the seventh month of the seventy-seventh year, after which period a man is exempt from attention to the usual ordinances; *N*. of a Brāhman woman, familiar with magic. — *Kāla-rūpa-dhṛish*, *k*, *k*, the (last member of the compound being by some referred to rt. *dhṛi* or *drīh*), wearing the form of Yama or death. — *Kāla-vat*, *ān*, *atī*, *at*, connected with time. — *Kāla-vikrama*, *as*, *m*, power of time, death. — *Kāla-vidhāna*, *am*, *n*, title of a work. — *Kāla-vidhvānsana*, *as*, *m*, (*scil. rasa*) a term for a particular drug or medicine. — *Kāla-viprakarsha*, *as*, *m*, prolongation of time. — *Kāla-vivēka*, *as*, *m*, *N*. of a work by Jīmūta-vahana. — *Kāla-vyādhi*, *is*, *f*, periodical interest, payable monthly, &c. — *Kāla-vega*, *as*, *m*, *N*. of a Nāga, a son of Vāsuki. — *Kāla-vyāpin*, *i*, *īnī*, *i*,

filling all time, everlasting. — *Kāla-saṃrodha*, *as*, m. keeping back or retaining for a long time; lapse of a long period of time. — *Kāla-saṃhātā*, *f*, N. of an astrological work. — *Kāla-saṃhātā*, *as*, *i*, *am*, opportune, seasonable; deathlike. — *Kāla-saṃpāna*, *as*, *ā*, *am*, effected by time, dated, bearing a date. — *Kāla-sāhaya*, *as*, *ā*, *am*, named after Kāla. — *Kāla-sūtra* or *kāla-sūtraka*, *am*, n. the thread of time or death; N. of one of the twenty-one hells. — *Kāla-svarūpa*, *as*, *ā*, *am*, having the very form of death (applied to any terrific object). — *Kālā-kṛishṭa* ('*la-āk*'), *as*, *ā*, *am*, led to death or destruction, drawn to or by one's fate; produced or brought about by time. — *Kālā-kṣharika*, *as*, m. (fr. *kāla* + *akṣhara*), a scholar, a pupil who has begun to read. — *Kālāgni* ('*la-ag*'), *is*, m. the fire that is to destroy the world; the conflagration at the end of time. — *Kālāgni-rudra*, *as*, m. Rudra regarded as the fire that is to destroy the world; (scil. *rasa*) N. of a particular drug or medicine. — *Kālāgnirudro-pantashā* ('*ra-up*'), *t*, *f*, N. of several Upanishads. — *Kālātita* ('*la-at*'), *as*, *ā*, *am*, elapsed, passed by. — *Kālātmaka* ('*la-at*'), *as*, *ikā*, *am*, depending on time or destiny. — *Kālātyaya* ('*la-at*'), *as*, m. lapse of time, loss or destruction by lapse of time. — *Kālātyayopadiṣṭa* ('*ya-up*'), *as*, *ā*, *am*, taught or rectified by the lapse of time; term for a vain argument (*hetu-ābhāsa*), also called *atita-kāla* and *bādhita*. — *Kālādarsa* ('*la-ad*'), *as*, m. 'the mirror of time,' title of a work. — *Kālādhyakṣa* ('*la-adh*'), *as*, m. the overseer or leader of time, an epithet of the sun. — *Kālānala* ('*la-an*'), *as*, m. the fire of all-destroying time, the universal conflagration at the end of all things; N. of a son of Sabhā-nara. — *Kālāntaka* ('*la-an*'), *as*, m. time regarded as the god of death. — *Kālāntaka-yama*, *as*, m. all-destroying time in the form of Yama. — *Kālāntara* ('*la-an*'), *am*, n. interval, intermediate time; period, process of time; a former or another time. — *Kālāntara-kṣama*, *as*, *ā*, *am*, able to bear an interval of delay. — *Kālāntara-visha*, *as*, *ā*, *am*, poisonous at certain times; (*as*), m. a poisonous animal, venomous only when enraged or alarmed, as a rat &c. — *Kālāntarāvṛtta* ('*ra-av*'), *as*, *ā*, *am*, hidden or concealed by time. — *Kālāntarāvṛtti-sūbhā-sūbha* ('*bha-as*'), *āni*, n. pl. good and evil things occurring within the revolutions of time. — *Kālā-vadhi* ('*la-av*'), *is*, m. a fixed or appointed time. — *Kālāvyavāya* ('*la-av*'), *as*, m. no interval of time. — *Kālāsuddhi*, *is*, m. or *kālāsauca* ('*la-as*'), *am*, n. season of mourning or ceremonial impurity, as at the birth of a child, the death of a relation &c., when it is considered unlawful to perform any religious rites. — *Kālaja*, *as*, *ā*, *am*, born or produced at a fixed time or at due time. — *Kālottara* ('*la-ut*'), N. of a work. — *Kālōtpādita* ('*la-ut*'), *as*, *ā*, *am*, produced in due season. — *Kālōpta* ('*la-up*'), *as*, *ā*, *am*, shown in due season.

Kālaya, nom. P. *kālayati*, -*yitum*, to show or announce the time.

2. *kālīka*, *as*, *i*, *am*, relating to time, connected with time, depending on time; fit for any particular season, seasonable; lasting a long time, of long standing (often at the end of a compound, e. g. *āsanna-kālīka*, relating to a time near at hand, impending; *māsa-kālīka*, monthly); *a-kālīkam*, without delay; (*ā*), *f*, price of a commodity on credit, or a price to be paid at a fixed period or by instalments; periodical interest paid by the month &c.; change of complexion. — *Kālīka-tā*, *f*, or *kālīka-tva*, *am*, n. time, date, season.

Kālīnī, *f*, 'bringing death,' N. of the sixth lunar mansion.

2. *kālīya*, *as*, *ā*, *am*, relating to time. See col. 3. *Kālīna*, *as*, *ā*, *am* (at the end of comp.), belonging or relating to any particular time, timely, seasonable.

2. *kālīya*, *as*, *ā*, *am*, relating to time, timely.

Kālīya, *as*, *ā*, *am*, timely, seasonable, fit for any particular season; being in a particular period; pleasant, agreeable, auspicious (as discourse; cf. *kālīya*);

(*as*), m., N. of a man; (*ā*), *f*, a cow fit for the bull; (*am*), n. day-break.

कालकञ्ज *kālakañja* or *kālakañjya*, *ās*, m. pl., N. of a Dānava family, the children of Kālākā.

कालकटकुट *kālakaṭankaṭa*, *as*, m. an epithet of Śiva; (a various reading has *śālakaṭankaṭa*); [cf. *kaṭankaṭa*.]

कालकील *kālakila* or *kālakilaka*, *as*, m. a confused or mingled sound, a tumult; [cf. *kalakala*.]

कालकुच *kālakuṇṭa*, *as*, m. an epithet of Viṣṇu.

कालकूट *kālakūṭa*, *as*, *am*, m. n. (fr. *kala-kūṭa*), a kind of poison contained in a bulbous root or tuber; a mortal or deadly poison; a poison produced at the churning of the ocean, swallowed by Śiva and causing the blueness of his neck; a poison in general; (*as*), m. myrrh; N. of a country near the Himalāya and the people inhabiting it; an epithet of Yama; [cf. *kāla-kunṭha*.]

Kālakūṭaka, *as*, *am*, m. n. a kind of poison contained in a bulbous root; a deadly poison produced at the churning of the ocean; a poison in general.

Kālakuṭi, *is*, m. a prince of the Kalakūṭas.

कालकुत *kālankuta*, *as*, m. the plant Cassia Sophora.

कालञ्जर *kālāñjara*, *as*, m., N. of a mountain in Bundalākhānd considered as sacred, the modern Kallinjer; N. of the adjacent country; an assembly or meeting-place of religious mendicants; Kallinjer is one of the places at which such assemblies meet, being enumerated amongst the Tapasyasthānas or spots adapted to practices of austere devotion; an epithet of Śiva; (*ā* or *i*), *f*, an epithet of Durgā.

कालबलन *kālabalana*, *am*, n. armour, mail; (a wrong reading for *kāya-balana* or *kāya-valana*.)

कालबव *kālabava* or *kālavava*, *as*, m., N. of a man.

Kālabavin, *inas*, m. pl., N. of a school.

कालम्बी *kālambi*, *f*, or *kālambya*, *as* or *am* (?), m. or n. (?), N. of a caravansery.

कालव *kālava*, *ās*, m. pl., N. of a people.

कालवेय *kālaveya*, *ās*, m. pl., N. of a school.

कालशेय *kālaseya*, *am*, n. (fr. *kālāśi* = *kalāśa*), buttermilk, produced in a jar or pitcher by churning; also *kālaseya*.

कालानर *kālānara*, *as*, m., N. of a son of Sabhā-nara; [cf. *kāla-nara* and *kālānala*.]

कालानुनादिन *kālānunādin*, *i*, m. = *kālānunādin*, a large black bee; a sparrow, the francoline partridge.

कालाप *kālāpa*, *as*, m. (fr. *kalāpa*), the hair of the head; a serpent's hood; a demon, an imp or goblin; a student of the Kālāpa grammar; one who knows or follows this grammar; (fr. *kalāpin*), a pupil of Kālāpin; epithet of Ārāḍa, a teacher of Śākya-muni.

Kālāpaka, *as*, *ikā*, *am*, belonging to the pupils of Kālāpin; (*am*), n. an assemblage of pupils of Kālāpin; N. of a grammar.

कालाम *kālāma*, *as*, m. an epithet of Ārāḍa, the teacher of Śākya-muni; [cf. *kālāpa*.]

कालामुख *kālāmukha*, *as*, m. (fr. *kālāmukha* ?), N. of a Śaiva sect.

कालायनि *kālāyani*, *is*, m., N. of a pupil of Bāṣhkalī.

कालायनी *kālāyāni*, *f*, (fr. *kalā*), an epithet of Durgā.

कालिक *kālīka*. See under 1. *kāla* and 2. *kāla* at page 224 and last col.

कालिङ्ग *kālīṅga*, *as*, m. (fr. *kalinga*), a prince of the Kālīṅgas; (pl.) the Kālīṅgas; an elephant; a snake; a species of cucumber, Cucumis Usitatissimus; a poisonous plant; a sort of iron; (*i*), *f*, a princess of the Kālīṅgas; a kind of gourd or cucumber; N. of a river; (*am*), n. the water-melon; (*as*, *i*, *am*), produced in or belonging to the Kālīṅga country.

Kālīṅgaka, *as*, m. a prince of the Kālīṅgas.

Kālīṅgikā, *f*, the plant Ipomoea Turpethum.

कालिञ्जर *kālīñjara*, *as*, m., N. of a mountain; [cf. *kālāñjara*.]

कालिदास *kālīdāsa*, *as*, m. (fr. *kālī*, the goddess Durgā, and *dāsa*, a slave, the final of *kālī* being shortened), N. of a celebrated poet, supposed to be the author of the *Sakuntalā*, *Vikramorvaśī*, *Mālavikāgnimitra*, the *Megha-dūta*, *Raghu-vaṇśa*, *Nalodaya*, and other poems; also of the *Sruta-bodha*: he was one of the nine poets or gems of Vikramāditya's court, and is supposed to have flourished in the century preceding the Christian era; the name is however applied to more persons than one, and seems, in some measure, to have been used as an honorary title; the works attributed to this author are amongst the most elegant compositions in the Sanskrit language.

Kālīdāsaka, *as*, m. = the preceding.

कालिनी *kālīnī*. See under 2. *kāla*.

कालिन्द *kālinda*, *am*, n. the water-melon; (*i*), *f*, a sort of vessel; N. of a plant [cf. *kālīṅgikā*]; N. of a wife of Kṛishṇa; N. of the wife of Asita and mother of Sagara; an epithet of the river Yamunā; (*as*, *i*, *am*), connected with the river Yamunā, coming from this river; [cf. *kālinda*.] — *Kālīndī-karṣhaṇa*, *as*, m. an epithet of Bala-rāma, this hero having diverted the stream Yamunā into a new and devious channel, marked out by his ploughshare. — *Kālīndī-bhedana*, *as*, m. an epithet of Bala-rāma; [cf. the preceding.] — *Kālīndī-sū*, *ās*, m. the father of the Yamunā, an epithet of Śūrya; (*ās*), *f*, the mother of Yamunā, an epithet of one of the wives of Śūrya. — *Kālīndī-sodara*, *as*, m. the brother of the Yamunā, an epithet of Yama.

Kālīndaka, *am*, n. the water-melon.

कालिम्न *kālīman*. See under 1. *kāla*.

कालिम्मन्या *kālīm-manyā*, *f*, (*kālīm* instead of *kālīm*), thinking one's self to be Kālī, regarding one's self as Kālī.

कालिय 3. *kālīya*, *as*, m. (fr. *kālī*; for 1. and 2. see under 1. and 2. *kāla*), the present age, commonly called the Kali-yuga.

कालीक *kālīka*, *as*, m. a heron; [cf. 1. *kālīka*.]

कालीची *kālīcī*, *f*, (fr. 2. *kāla* and *anī* ?), the judgment-hall of Yama, regent or judge of the dead.

कालीन *kālīna*. See under 2. *kāla*, col. 1.

कालीय 1. *kālīya*. See p. 225 and col. 1.

कालुष्य *kālushya*, *am*, n. (fr. *kalusha*), foulness, dirtiness, filth, turbidity, opacity; disturbance or interruption of harmony, disagreement.

कालेज *kāle-ja*. See under 2. *kāla*.

कालेय 2. *kāleya*, *am*, n. (fr. *kālī*; for 1. see under 1. *kāla*), the Sāman of Kālī; (*as*, *ā*, *am*), belonging to Kālī, the Kali age &c.

कालेयक *kāleyaka*. See under 1. *kāla*.

कालेश्वर *kāleshvara*, *kālōtpādita*, &c. See under 1. and 2. *kāla*.

कालोदायिन *kālōdayin*, *i*, m., N. of a pupil of Śākya-muni; (the right reading is perhaps *kālōdayin*.)

काव्य *kālyā*, as, ī, am (fr. *kalpa*), preceptive, ritual; relating to a *Kalpa* or period so called; (*as*), m. the plant *Curcuma Zerumbet*.

***Kālpaka*, as, m.** the same plant; [cf. also *kālyāka*.]

***Kālpānika*, as, ī, am** (fr. *kalpanā*), existing only in fancy; fictitious, invented; counterfeit, hypocritical, artificial, fabricated. — ***Kālpānika-tā*, f.** contrivance, hypocrisy, forgery.

***Kālpasūtra*, as, m.** (fr. *kalpa-sūtra*), one who is familiar with the *Kalpasūtras*.

काव्य *kālyā*. See under 2. *kāla*.

काव्याग्निनेय *kālyāgñineya*, as, ī, am (fr. *kal-yāñi*), sprung from a virtuous or fortunate woman; (*as*), m. the son of such a woman.

काव्यालीकृत *kālvālī-kṛta*, as, ā, am, Ved. made bald (?); [cf. Lat. *calvus*.]

काव *kāva*, as, n. (fr. *kavi*), N. of a *Sāman*.

कावचिक *kāvachika*, as, ī, am (fr. *kavāca*), relating to armour, armorial; (*am*), n. a multitude of men in armour.

कावट *kāvāṭa*, am, n., N. of a district containing 100 *Grāmas*; [cf. *kavāṭa*.]

***Kāvāṭikā*, f.** a district of 200 *Grāmas*.

कावरुक *kāvaruka*, as, ī, am, fearful; hen-pecked; (*as*), m. an owl; (a wrong form for *kākaruka* or *kākarūka* ?).

कावष *kāvasha*, am, n. (fr. *kavasha*), N. of a *Sāman*.

***Kāvashēya*, as, m.** a patronymic of Tura in the *Brahmaṇas*.

कावार *kāvāra* (*kā-āv*°), am, n. the aquatic plant *Vallisneria*; (*ī*), f. an umbrella or chhattar, especially one without a stick and worn like a broad-brimmed hat.

काविराज *kā-virāj*, f. a metre consisting of 9 + 12 + 9 syllables.

कावृक *kā-vṛika*, as, m., N. of several birds; a gallinaceous fowl (= *kukkuṭa*, *krikavāku*); the ruddy goose, *Anas Casaca* (= *koka*); a small singing bird, *Loxia Philippensis*.

कावेर *kāvera*, am, n. saffron, *Crocus Sativus*; (*ī*), f. turmeric; a courtesan, a harlot; N. of a river in the Dekhan (according to a legend in the *Hari-vaṇśa*, a daughter of *Yuvanāśva* and wife of *Jahnu*, who by her father's curse was changed from one half of the *Gangā* into the river *Kāverī*, therefore also called *Ardha-gangā* or *Ardha-jāhnavī*).

***Kāveraka*, as, m.** a patronymic of *Rajata-nābhi*.

***Kāverikā*, f.** N. of a river, = *kāverī*.

काव्य *kāvya*, as, ā, am (fr. *kavi*), endowed with the qualities of a sage or poet, descended or coming from a sage; prophetic, inspired, poetical; a particular order of manes; a patronymic of *Uśanas*; (*ās*), m. pl. the descendants of *Kavi*; (*ā*), f. understanding, intelligence; a female fiend [cf. *pūtānā*]; (*am*), n. wisdom, intelligence; prophetic inspiration; high power and art; intellect, knowledge (often used in pl.); a poem, poetical composition, a work of poetic art; term for the first tetrastrich in the metre *Shatpada*; happiness, welfare. — ***Kāvya-kalpa-latā*, f.** title of a work on artificial poems. — ***Kāvya-kalpa-latā-vṛitti*, ī, f.** a commentary by *Amara-čandra* on the last work. — ***Kāvya-kalpalatā-vṛitti-parimāla*, a** commentary on the preceding work. — ***Kāvya-kāma-dhenu*, us, f.** title of a commentary by *Vopadeva* on his work called *Kavi-kalpadruma*. — ***Kāvya-čandrikā*, f.** title of a work on artificial poems by *Kavi-čandra*; another work on the same subject by *Nyāyavāṇīśa*. — ***Kāvya-čaura*, as, m.** a robber of other poems, a plagiarist. — ***Kāvya-tā*, f.** or ***kāvya-tva*, am, n.** the condition of a poetical composition. — ***Kāvya-devī*, f.** N. of a princess, who erected a

statue of *Siva*, called *Kāvya-devīśvara*. — ***Kāvya-pra-kāśa* or *kāvya-pradīpa*, as, m.** title of a work on artificial poems by *Mammata*. — ***Kāvya-mīmāṃsaka*, as, m.** a poetaster, a rhetorician. — ***Kāvya-rasika*, as, ā, am**, one who has a taste for poetical compositions. — ***Kāvya-rāksaśa*, am, n.** title of an artificial poem. — ***Kāvya-sāstra*, am, n.** title of a small work on poetics. — ***Kāvya-sudhā*, f.** title of a commentary on a work on artificial poems. — ***Kāvya-hāsyā*, am, n.** a farce. — ***Kāvya-darśa* (°*ya-ād*°), as, m.** a work on poetics by *Daṇḍin*. — ***Kāvya-lankāra-vṛitti*, ī, f.** a work on poetics by *Vāmana*. — ***Kāvyaśhṭaka* (°*ya-ash*°), am, n.** title of a work of *Sūrya*.

काश *kāś*, cl. 1. and 4. A. *kāśate* and *kāśyate*, *śakāśe* or *kāśāmāsa*, *kāśish-yate*, *akāśishṭa*, *kāśtum*, to be visible, appear; to shine, be brilliant, have an agreeable appearance; Caus. *kāśayati*, -*yitum*: Desid. *śikāśishate*: Intens. *śakāśiti* and *śakāśyate*, to shine brightly; to see clearly, survey; [cf. *kāś*.]

1. ***kāśa*, as, m.** the becoming visible, appearance; splendor; (*as*, *am*), m. n. a species of grass, *Saccharum Spontaneum*, used for mats, roofs, &c.; also personified, together with the *Kuśa* grass, as one of *Yama*'s attendants; (*as*), m., N. of a man; a son of *Sunahotra*; also of another *Sunahotra*, the father of *Kāśi-rāja*. — ***Kāśa-kṛtina*, as, m.**, N. of a grammarian; also of a philosopher. — ***Kāśakṛtina*, ī, m.** (a patronymic from the preceding), N. of a teacher. — ***Kāśa-paundra*, ās, m. pl.**, N. of a people. — ***Kāśa-maya*, as, ī, am**, consisting of the grass *Saccharum Spontaneum*.

***Kāśaka*, as, m.** a species of grass, *Saccharum Spontaneum*; N. of a man, = *kāśa*.

1. ***kāśin*, ī, inī, ī** (at the end of compounds) shining, appearing, having the semblance of anything, e. g. *jita-kāśin*, one who appears as a conqueror or behaves like one; (*ī*), m., N. of a man, a son of *Brahman Kavi* (*Mahā-bh.* XIII. 4150).

***Kāśila*, as, ā, am**, made of *Kāśa* grass, abounding in it.

***Kāśishṇu*, us, us, u**, shining, brilliant.

काश 2. *kāśa*, as, m. (wrongly spelt for *kāśa*), cough, catarrh, irritation of the throat, sneezing. — ***Kāśa-marda*, as, m.** wrongly spelt for *kāśa-marda*, q. v.

2. ***kāśin*, ī, inī, ī** (wrongly spelt for *kāśin*), having a cold or cough.

काशपरी *kāśapari*, f., N. of a region (?).

***Kāśapharī*, f.**, N. of a region (?); (a various reading has *kāśaphārī*.)

काशब्द *kāśabda*, as, m. the noise *kā*.

काशात्मलि *kāśātmali*, ī, f. a kind of silk-cotton tree, *Bombax Heptaphyllum*.

काशि *kāśi*, ī, m. the clenched hand, the fist; a handful; the sun (in this sense fr. rt. *kāś*); (*ayas*), m. pl., N. of the people of *Kāśi*; N. of the ancestors of the kings of *Kāśi*, of the family of *Bharata*; (*śe*), m., N. of a son of *Suhotra* and grandfather of *Dhanvantari*; also N. of a son of *Kāśya* and grandson of *Suhotra*; (*ayas*), m. pl. the descendants of this man; (*śe* or *ī*), f. a celebrated city and place of pilgrimage, the modern Benares; (*ī*), f., N. of the wife of *Sudeva* and mother of *Supārśva*. — ***Kāśi-kanyā*, f.** the virgin of *Kāśi*, daughter of the king of *Kāśi*. — ***Kāśi-khaṇḍa*, a** section of the *Skanda-purāṇa*. — ***Kāśi-nagara*, am, n.** the city of the *Kāśis*, i. e. Benares. — ***Kāśi-nātha*, as, m.**, N. of several men. — ***Kāśi-pa*, as, m.** a sovereign of the *Kāśis*. — ***Kāśi-patī*, ī, m.** the ruler of the *Kāśis*, epithet of *Divodāsa Dhanvantari*, a king of Benares, author of certain medical works and teacher of the *Āyur-veda*; he is often confounded with his celestial namesake, the physician of the gods. — ***Kāśi-purī*, f.** the city of the *Kāśis*, i. e. Benares. — ***Kāśi-rāja*, as, m.** a king of the *Kāśis*, identified with the *Dānava Dirghajihva*; epithet of *Divodāsa Dhanvantari*; also of a grand-

father of *Dhanvantari*. — ***Kāśi-rājan*, ā, m.** = the preceding. — ***Kāśi-rāma*, as, m.**, N. of the author of a commentary on the *Tīthi-tattva* and several other works. — ***Kāśi-vilāsa* or *kāśi-vilāsa*, as, m.** title of a work written in Sanskrit and in one of the modern dialects. — ***Kāśi-khaṇḍa*, as, am, m.** n. title of a section of the *Skanda-purāṇa*, treating of Benares. — ***Kāśi-nātha*, as, m.** = a lord or master of Benares; an epithet of *Siva*; N. of several men. — ***Kāśi-māhātmya*, am, n.** a section of the *Brahma-vaivarta-purāṇa*. — ***Kāśi-rāja*, as, m.** = *kāśi-rāja*, an epithet of *Divodāsa*. — ***Kāśi-vilāsa*, as, m.** = *kāśi-vilāsa*. — ***Kāśiśa* (°*śi-īśa*), as, m.** an epithet of *Siva*; an epithet of *Divodāsa* or any king of Benares; (*am*), n. sulphate of iron. — ***Kāśiśvara* (°*śi-īś*°), as, m.** a prince of the *Kāśis* or a sovereign of Benares; N. of a grammarian; ***Kāśiśvarī*, f.** title of a grammar composed by *Kāśiśvara* (?); ***Kāśiśvari-gaṇa*, title of a treatise on grammar. — *Kāśi-setu*, as, m.** title of a work.

Kāśika*, as, m.**, N. of a man; (*ā*), f., scil. *purī*, the city of the *Kāśis*, i. e. Benares; ***kāśikā vṛttih or only ***kāśikā***, f. 'the commentary composed or used in *Kāśi* or Benares,' title of a commentary on *Pāṇini*'s grammar by *Vāmana Jayāditya*. — ***Kāśika-sūkeśma*, am, n.** fine cotton from *Kāśi*. — ***Kāśikā-tilaka*, N.** of a poem by *Nila-kaṇṭha*. — ***Kāśikā-priya*, as, m.** an epithet of king *Divodāsa*, who was king of Benares.

***Kāśeya*, a** patronymic from *Kāśi*; (*ī*), f. a daughter of the king of the *Kāśis*.

1. ***kāśya*, as, ā, am**, belonging to the race or tribe of the *Kāśis*, a prince of *Kāśi*; (*as*), m., N. of the father of *Kāśyapa* and ancestor of *Kāśirāja Dhanvantari*; also of a son of *Suhotra*, and of *Senā-jit*; (*ā*), f. the daughter of a king of *Kāśi*.

***Kāśyaka*, as, ā, am**, 'belonging to the race or tribe of the *Kāśis*.

काशीत *kāśita*, am, n., N. of a verse of the *Sāma-veda*.

काशूकार *kāśūkāra*, as, m. the *Areca* or betel-nut tree; (perhaps a wrong reading for *kāśūkāra*.)

काश्मरी *kāśmārī*, f. or ***kāśmārya*, as, m.** the plant *Gmelina Arborea*, commonly called *Gambhārī*; [cf. also *kāśmārī* and *kāśhmārya*.]

काश्मीर *kāśmīra*, as, ī, am (fr. *kāśmīra*), born in or coming from *Kāśmīra*; (*as*), m. a king of *Kāśmīra*; (*ās*), m. pl. the inhabitants of *Kāśmīra*; the country *Kāśmīra*, also in sing.; (*ā*), f. a sort of grape; (*ī*), f. the tree *Ficus Elastica*; (*am*), n. the tuberous root of the plant *Costus Speciosus*; saffron; (= *tanaka*). — ***Kāśmīra-ja*, am, n.** saffron; a sort of drug; the tuberous root of the plant *Costus Speciosus*; (*ā*), f., N. of a plant, *Atis* or *Betula*, = *atī-vishā*. — ***Kāśmīra-janman*, a, n.** saffron.

***Kāśmīraka*, as, ī, am**, born or produced in *Kāśmīra*, relating to *Kāśmīra*; (*ās*), m. pl. the inhabitants of *Kāśmīra*.

***Kāśmīrika*, as, ī, am**, born or produced in *Kāśmīra*; ***kāśmīrika-nivāsa*, as, m.** the residence of the *Kāśmīras*.

काश्य 2. *kāśya*, am, n. = *kāśya*, a spirituous liquor.

काश्यप *kāśyapa*, as, ī, am (fr. *kāśyapa*), belonging to *Kāśyapa*, relating to or connected with him (e. g. *kāśyapī devī* or only *kāśyapī*, the earth); (*as*), m. a patronymic from *Kāśyapa*; N. of an old grammarian; an epithet of *Aruna*; a sort of deer; a fish; (*am*), n. flesh; (*ī*), f. the earth; (according to a legend of the *Purāṇas*, *Parāśu-rāma*, after the destruction of the *Kṣatriya* race and the performance of an *Asva-medha* sacrifice, presented the sovereignty of the world to *Kāśyapa*). — ***Kāśyapa-nandana*, ās, m. pl.** the children of *Kāśyapa*, epithet of the gods. — ***Kāśyapī-bālākya-māthari-putra*, as, m.** N. of a teacher.

***Kāśyapī*, ī, m.** (a patronymic fr. *kāśyapa*), an

epithet of Arupa, the charioteer of the sun; also of Garuda, the bird of Vishnu.

Kāśyapin, *inas*, m. pl., N. of a school called after Kāśyapa.

Kāśyapiya, *ās*, m. pl., N. of a Buddhist school called after Kāśyapa.

Kāśyapeya, *as*, m. (a patronymic fr. *kāśyapa*), an epithet of the twelve Ādityas; also of the sun; and of Garuda, the bird of Vishnu.

काश्यरी *kāśvarī*, f. the plant Gmelina Arborea, = *kāsmurī*.

काश *kāsha*, *as*, m. (fr. rt. *kash*), rubbing; that against which anything is rubbed.

काशाय *kāshāya*, *as*, i, *am* (fr. *kashāya*), red, dyed of a reddish colour; a red cloth or garment; (i), f. (with *makeshika*) a sort of fly or wasp.

— *Kāshāya-grahāya*, *as*, m., N. of a Caitya, q. v. — *Kāshāya-vasana*, *as*, ā, *am*, having a dark or brown garment. — *Kāshāya-vāstka*, *as*, m. a kind of poisonous insect.

Kāshāyana, *as*, m. (a patronymic fr. *kashāya* or *kāshāya*), N. of a teacher.

Kāshāyin, *īpas*, m. pl., N. of a school called from Kāshāya.

काष्ठ *kāshṭha*, *as*, m. (said to be fr. rt. *kās*; cf. *kāshṭhā* next col.), N. of one of Kuvera's attendants; (*am*), n. a piece of wood or timber; a stick; wood or timber in general; an instrument for measuring lengths; a kind of measure; (metaphorically) a mere stick, a lanky thin man. At the beginning of a compound and before a simple verb *kāshṭha* may express excellence or superiority; [cf. Cambro-Brit. *coed*; Brit. *coat*; Gr. *ξύλον*.] — *Kāshṭha-kadalī*, f. the wild plantain, *Musa Sapientum*, (the fruit of this plant being hard and woody.) — *Kāshṭha-kṭā*, *as*, m. a small insect or worm found in decayed wood. — *Kāshṭha-kūṭṭa* or *kāshṭha-kūṭa*, *as*, m. a bird, a sort of woodpecker, *Picus Bengalensis*. — *Kāshṭha-kuddāla*, *as*, m. a kind of wooden shovel or scraper used for baling water out of a boat, or for scraping and cleaning its bottom; also written *kuddāla* or *kuddāla*. — *Kāshṭha-khaṇḍa*, *am*, n. a stick, a spar, a piece of wood. — *Kāshṭha-ghaṭita*, *as*, ā, *am*, formed of wood, wooden. — *Kāshṭha-jambū*, *is*, f., N. of a tree, = *dhūmī-jambū*. — *Kāshṭha-taksh*, *f*, m. or *kāshṭha-takshaka*, *as*, m. a carpenter. — *Kāshṭha-tantu*, *us*, m. a caterpillar which secretes itself in wood and there passes into a chrysalis; a small worm found in timber. — *Kāshṭha-dāru*, *us*, m. the tree *Pinus Deodora*. — *Kāshṭha-dru*, *us*, m. the tree *Butea Frondosa*. — *Kāshṭha-dhātṛi-phala*, *am*, n. the fruit of the plant *Emblia Officialis*. — *Kāshṭha-pātālā*, *f*, N. of a plant (*sita-pātālīkā*). — *Kāshṭha-pāshāna-vāsa*, *ānsi*, n. pl. wood, stone, and clothes. — *Kāshṭha-putalīkā*, f. a wooden image. — *Kāshṭha-pradāna*, *am*, n. piling up wood, forming a funeral pile. — *Kāshṭha-bhāra*, *as*, m. a particular weight of wood. — *Kāshṭhabhārika*, *as*, m. a wood-carrier; a bearer of wood. — *Kāshṭha-bhūta*, *as*, ā, *am*, one who has become wood, or who is like a piece of wood; epithet of an ascetic, who stands without stirring; (*as*), m., N. of a divine being. — *Kāshṭha-bhṛit*, see under *kāshṭhā*. — *Kāshṭha-mathī*, f. a funeral pile. — *Kāshṭha-maya*, *as*, i, *am*, made of wood, wooden, consisting of pieces of wood. — *Kāshṭha-malla*, *as*, m. a bier, a plank &c. on which dead bodies are carried. — *Kāshṭha-rajjū*, *us*, m. or f. (?), a rope for binding together pieces of wood. — *Kāshṭha-lekhaka*, *as*, m. a small worm found in wood. — *Kāshṭha-lohin*, *i*, m. a club, a short cudgel, especially if armed with iron. — *Kāshṭha-val*, *ān*, *atī*, *as*, having wood for fuel &c.; (*val*), ind. like a piece of wood, like a stick or stock, standing petrified with fear &c. — *Kāshṭha-vallṭka*, *f*, N. of a plant, = *katukā*. — *Kāshṭha-vāṭa*, *as* or *am*, m. or n. (?), a wall made of wood; N. of a place (?). — *Kāshṭha-vivara*, *am*, n. the hollow of a tree. — *Kāshṭha-sāriwā*, *f*, N. of a plant, = *sāriwā*.

— *Kāshṭha-stambha*, *as*, m. a beam of wood. — *Kāshṭhagāra* (°*tha-ag*), *as* or *am*, m. or n. a house of wood, a wooden house or enclosure. — *Kāshṭhambuvāhīni* (°*tha-am*), f. a wooden bucket or baling vessel; [cf. *ambuvāhīni*.] — *Kāshṭhāluka* (°*tha-āḥ*), *as* or *am*, m. or n. a species of *Aluka*. — *Kāshṭhekehu* (°*tha-ke*), *us*, m. a kind of sugar-cane. — *Kāshṭhalaka*, *am*, n. aloe wood or *Agallochum*. — *Kāshṭhika*, *as*, m. a bearer of wood; (*ā*), f. a small piece of wood. — *Kāshṭhin*, *i*, *ini*, *ī*, wooden; having wood.

काष्ठ *kāshṭhā*, f. [cf. *kāshṭha* last col.], a place for running, a race-ground, course; the course, path or track of the wind and clouds in the atmosphere; a quarter or region of the world, a cardinal point, space, tract; water; the mark, the goal; limit, boundary; the sun; a fixed place, place, site, especially the situation of the lunar mansions; a measure of time, = $\frac{1}{30}$ Kalā, = $\frac{1}{18}$ Laghu, = $\frac{1}{24}$ Nādikā, = $\frac{1}{30}$ Muhūrta; the plant *Curcuma Xanthorrhiza*; N. of a daughter of Dakṣha and wife of Kāśyapa, mother of the solidungulous quadrupeds; N. of a town. — *Kāshṭha-bhṛit*, *t*, *t* (for *kāshṭhā-bhṛit*), Ved. leading to a mark or aim.

काशील *kāshīlā* (*kā-ash*°), *as*, m. a large kind of Calotropis; (*ā*), f. a plantain, *Musa Sapientum*.

कास 1. *kās*, cl. 1. A. *kāśate*, *śakāśe* or *kāśāmāsa*, *kāśishyate*, *akāśishṭa*, *kāśitum*, to cough; to make any disagreeable sound or one indicating disease; to shine (for rt. *kās*, q. v.); Caus. *kāśayati*, *yitum*; Desid. *śikāśishate*; Intens. *śakāśyate*, *śakāśati*; [cf. Lith. *kōstu*, *kōseti*; Slav. *kašljati*; Old Germ. *huosto*; Scot. *casad*.]

2. *kās*, f., Ved. cough. 1. *kāśa*, *as*, ā, m. f. cough, catarrh. — *Kāśa-kanda*, *as*, m. a species of root, = *kāśālu*. — *Kāśa-kara*, *as*, i, *am*, producing cough or catarrh. — *Kāśa-kunṭha*, *as*, ā, *am*, afflicted with cough; (*as*), m. an epithet of Yama; [cf. *kāśa*.] — *Kāśa-ghna*, *as*, i, *am*, removing or alleviating cough, pectoral; (i), f. a sort of prickly nightshade, *Solanum Jacquini*. — *Kāśa-jit*, *t*, f. the plant *Clerodendrum Siphonanthus*. — *Kāśa-nāśini*, *f*, N. of a thorny plant, = *karkaṭa-śringī*. — *Kāśa-marda*, *as*, m. the plant *Cassia Sophora*; a remedy against cough, an acid preparation, a mixture of tamarinds and mustard; also = *paṭala*. — *Kāśa-mardaka*, *as*, m. the plant *Cassia Sophora*. — *Kāśa-mardana*, *as*, m. the plant *Trichosanthes Dieca*. — *Kāśa-val*, *ān*, *atī*, *at*, having a cough. — *Kāśāri* (°*śa-ari*), *is*, m. the plant *Cassia Sophora*. — *Kāśālu* (°*śa-ālu*), *us*, m. an esculent root, a sort of yam. — *Kāśikā*, f. cough. — *Kāśin*, *i*, *ini*, *ī*, having a cough. — *Kāśundivāṭikā*, f. a remedy against cough, an acid preparation, a mixture of tamarinds and mustard; (perhaps a wrong reading for *kāśandī*°).

कास 2. *kāśa*, *as*, *am*, m. n. (for *kāśa*), a species of reed or long grass, *Saccharum Spontaneum*; another plant, *Hyperanthera Moringa*.

कासर *kāsara*, *as*, m. a buffalo; (fr. *ka*, water, and *sara*, going?; this animal being partial to marshy places.)

कासार *kāsāra*, *as*, *am*, m. n. (said to be fr. rt. *kāś*), a pond, a pool.

कासीराम *kāśirāma*, *as*, m., N. of a man; (more correctly *kāśī-rāma*°).

कासीस *kāśisa*, *as*, m. green vitriol, green sulphate of iron; [cf. *kāśīśa*.]

कासू *kāsū*, *us*, f. (fr. rt. *kās*°), a sort of spear or lance; indistinct speech; speech in general; light, lustre; disease; devotion; understanding. — *Kāsū-tarī*, f. a short spear, a javelin.

कासृति *kā-sṛti*, *is*, f. a by-way, a secret path.

कासीर *kāstira*, *am*, n., N. of a town.

काहका *kāhakā*, f. a kind of musical instrument; [cf. *kāhalā*.]

काहल *kāhala*, *as*, ā, *am*, dry, withered; large, excessive; mischievous; (*as*), m. a cat; a cock; a sound in general; (*ā*), f. a kind of musical instrument; N. of an Apsaras; (i), f. a young woman; (*am*), n. indistinct speech; a kind of musical instrument; (*as*, ā, *am*), m. f. n. a horn, either a cow-horn or an instrument of that shape; a large drum; (*am*), ind. much, excessively. — *Kāhalā-pushpa*, *as*, m. a thorn-apple, *Datura Metel*, = *dhātūra*. — *Kāhalin*, *i*, m., N. of a Rishi.

काहलि *kāhali*, *is*, m. an epithet of Śiva.

काहबाह *kāhabāha*, *am*, n., Ved. a rumbling noise in the bowels.

काही *kāhī*, f. the plant *Wrightia Anti-dysenterica*; [cf. *kuṭaja*.]

काहूजी *kāhūjī*, *is*, m., N. of the father of the writer Mahādeva (author of an astronomical work).

कि 1. *ki*, a pronominal base, like *ka* and *ku*, in the words *kim*, *kiyat*, *kia*, *kidriksha*, *kidriś*, *kidriśa*, *kivat*, q. v.

कि 2. *ki*, a verbal root; [cf. *śi*; Lat. *scio*?; Hib. *cí*, 'see, behold'; *cí-thá*, 'you see'; *cítear*, 'it seems, appears'.]

किंसय *kinṣṭya*, *am*, n. a kind of fruit (?).

किकि *kiki*, *is*, m. a blue jay; the cocoa tree, *Nārikela*; [cf. the following.].

Kikidiva, *as*, m. or *kikidivī*, *is*, m. or *kikidivī*, *is*, m. a blue jay; Ved. another kind of animal.

Kikin, *i*, m. or *kikī*, f. a blue jay.

Kikidiva, *as*, m. or *kikidivī* or *kikidivī*, *is*, m. a blue jay.

किकिरा *kikirā*, ind., Ved. (with 1. *kṛi*) to tear in pieces, to rend into rags and tatters.

किक्किटा *kikkīṭa*, ind., Ved. an onomatopoeic word used like an interjection in invocations.

किक्किश *kikkīśa*, *as*, m. a kind of worm, pernicious to the hair, nails, and teeth.

किक्किसाद *kikkisāda*, *as*, m. a species of snake.

किक्किना *kiknasa*, *as*, m. particles of ground corn, bruised grain, groats.

किकि *kikī*, *is*, m. a monkey, an ape; (*is*), f. a small jackal, a fox.

किङ्कणी *kinkṇī*, f. a small bell; (a various reading for *kinkīṇī*, q. v.)

किङ्कर *kin-kara*, &c. See under *kim* below.

किङ्किरा *kinkīra*, *as*, m. (an onomatopoeic word), a kind of musical instrument; N. of a son of Bhajamāna.

Kinkīṇī, *is* or *i*, f. a small bell; a girdle of small bells, or any tinkling ornament; N. of an acid sort of grape (*Vikankara*).

Kinkīṇika, *as* or *am*, m. or n. (?), a small bell. — *Kinkīṇikāśrama* (°*ka-āś*), *as*, m., N. of an hermitage.

Kinkīṇikīn, *i*, *ini*, *ī*, ornamented or decorated with small bells.

किङ्किर *kinkira*, *as*, m. a horse; the Indian cuckoo, the Kokila or Kōil; a large black bee; Kāma-deva, the god of love; (*ā*), f. blood; (*am*), n. the frontal sinus of an elephant.

Kinkīrāta, *as*, m. a parrot; the Indian cuckoo or Kokila; Kāma-deva, the god of love; the tree *Jonesia Asoka*; a species of amaranth; [cf. *kurāṇṭaka*, *vaktāmāna*, *pitāmāna*.]

Kinkīrāla, *as*, m., N. of a plant, = *varrūra*.

Kinkīrin, *i*, m., N. of a plant, commonly Buinchi, *Flacourtia Sapida*; [cf. *vikankata*.]

किञ्चुल kin-kṣhaṇa. See under *kim* next col.

किञ्च *kiñca*, ind. See under *kim* next col.

किञ्चन 1. *kiñcana*, as, m. a species of the *Palāśa* or *Butea Frondosa*. (For 2. *kiñ-cana* see under 2. *ka* and *kim* below.)

किञ्चनक *kiñcanaka*, as, m., N. of a king of the *Nāgas*.

किञ्चित् *kiñcit*, *kiñcit-kara*, &c. See under *kim* next col.

किञ्चिलिक *kiñcilika* or *kiñcūlaka* or *kiñcūluka*, as, m. an earth-worm.

किञ्ज *kinja*, am, n. the blossom of the plant *Mesua Ferrea* [cf. *kinjalka*]; the filament of a lotus.

Kinjāla, as, m. the filament of a plant, especially of a lotus.

Kinjalka, as, m. the filament of a plant, especially the filament or blossom of a lotus; (am), n. the flower of the plant *Mesua Ferrea*.

Kinjalkin, ī, inī, ī, consisting of filaments.

किट् *kiṭ*, cl. 1. P. *keṭati*, *ṣikeṭa*, *keṭitum*, to go or approach, to alarm or terrify; to dread, fear.

किटकिटाय *kiṭakiṭāya* (an onomatopoeitic expression), A. *kiṭakiṭāyate*, to gnash the teeth.

किटि *kiṭi*, is, m. a hog; [cf. *kira*, *kiri*.]

किटिभ *kiṭibha*, as, m. a bug; a louse, = *keṣa-kiṭa*; (am), n. a species of exanthema; [cf. the next.]

किटिम *kiṭima*, as or am, m. or n. (?), a species of leprosy.

किट्ट *kiṭṭa* or *kiṭṭaka*, am, n. secretion, excretion, excrement, dirt. — *Kiṭṭa-varjita*, am, n. semen virile.

Kiṭṭāla, as, m. scoria, rust of iron &c.; a copper vessel.

किट्टिम *kiṭṭima*, am, n. a kind of liquid.

किण *kiṇa*, as, m. a corn, a callosity; a scar; a wart, a mole; an insect found in wood. — *Kiṇa-vat*, ān, atī, at, callous. — *Kiṇālāta* (‘*ṇa-at*’), as, m. an epithet of *Indra*.

किणि *kiṇi*, is, f. or *kiṇihī*, f. the plant *Achyranthes Aspera*; [cf. *apāmārga*.]

किण्व *kiṇva*, as, am, m. n. ferment, a drug or seed used to produce fermentation in the manufacture of spirits from sugar, bassia, &c.; (am), n. sin.

किण्वन् *kiṇvin*, ī, m. a horse; [cf. *kin-dhin*, *kilkin*, and *kilvin*.]

कित् *kit*. See *ṣit* and *ketaya*.

किता *kiṭa*, as, m., N. of a man.

किताव *kitava*, as, ī, m. f. (perhaps fr. *kim tava*, ‘what of you?’ i. e. what is your stake?), a gambler; a gambler; a cheat, a fraudulent man or woman; a mad or crazy person; N. of a man; (ās), m. pl., N. of a people or race; (as), m. thorn-apple, *Datura Metel* [cf. *dhūrta* and *un-matta*]; a kind of perfume, commonly *Roṣāna*.

किनाट *kināṭa*, am, n. the inner bark of a tree.

किनानु *kin-tanu*, &c. See under *kim*.

किन्दुविल *kinduvilva*, as or am, m. or n. (?), or according to various readings *kinduvilla*, *kenduvilla*, or *tinduvilla*, N. of the place where *Jaya-deva* was born or where his family resided.

किन्धिन *kindhin*, ī, m. a horse; (a various reading for *kilkin*.)

किनु *kin-nu*, ind. See under *kim* below.

किप्य *kipyā*, as, m. a kind of worm.

किम् *kim*, ind. (originally nom. and acc. sing. n. of 2. *ka*, q. v.), how? whence? wherefore? why?

Kim is much used as a particle of interrogation like the Lat. *num*, *an*, sometimes translatable by ‘whether?’ but oftener serving only like a note of interrogation to mark a question (e. g. *kim vyādha vane smin sañcaranti*, do hunters roam about in this wood? In an interrogation the verb if uncompounded with a preposition generally retains its accent after *kim*). To this sense may be referred the *kim* expressing blame, deficiency, &c., at the beginning of compounds (e. g. *kim-rājan*, what sort of a king? i. e. a bad king); also the *kim* prefixed to verbs with a similar meaning (e. g. *kim-adhite*, he reads badly). *Kim-uta* or *kim-utvā* or *kim-uta-uta* or *kim-athavā-uta*, whether—or or; [cf. *uta*.]

Kim is very frequently connected with other particles, as follows: *Kim anga*, wherefore then? *atha kim*, how else? surely; *kim api*, somewhat, to a considerable extent, rather, much more, still further; *kim itī*, why? (see *itī*); *kimu* or *kimuta*, how much more? how much less? *kim kila*, what a pity! (expressing dissatisfaction); *kiñcā*, moreover, further; *kiñ-cāna* (originally negative—‘in no way’), to a certain degree, a little; *kiñcit*, somewhat, a little; *kim tarhi*, how then? but, however; *kimtu*, but, however, nevertheless (bearing the same relation to *tu* that *kiñcā* bears to *ca*); *kin-nu*, whether indeed? (a stronger interrogative than *kim* alone); how much more? how much less? *kin nu khalu*, how possibly? (a still stronger interrogative); *kim punar*, how much more? how much less? *kim vā*, whether? or whether? or, (often a mere particle of interrogation); *kim vāt*, whether? how? (a mere particle of interrogation like the last).

Kim-ya, us, us, u, Ved. what wishing? — *Kim-rājan*, ā, m. a bad king. — *Kim-rūpa*, as, ā, am, of what shape? — *Kim-vat*, ān, atī, at, poor, mean, insignificant. — *Kim-vadanta*, as, m., N. of an imp or goblin who lies in wait for children. — *Kim-vadanti*, is or ī, f. (lit. what do they say?), the common saying or rumour, report, tradition, tale. — *Kim-varāṭaka*, as, ā, am, one who says ‘what is a cowrie?’ i. e. an extravagant careless man who does not value small coins. — *Kim-vid*, t, t, t, what knowing? — *Kim-viryā*, as, ā, am, of what power? — *Kim-vṛitta*, as, ā, am, one who says ‘what is behaviour?’ i. e. one who is not careful in his manners. — *Kim-vyāpāra*, as, ā, am, following what occupation? — *Kim-sāru*, us, u, m. n. the beard of corn; (us), m. an arrow; a heron. — *Kim-śila*, as, ā, am, Ved. (land) having small stones or gravelly particles. — *Kim-śila*, as, ā, am, of what habits? in what manner generally existing or living? — *Kim-śuka*, as, m. the tree *Butea Frondosa*, a tree bearing beautiful red blossoms, and hence often alluded to by poets; (am), n. the blossom of this tree; [cf. *palāśa* and *su-kiṇśuka*.] — *Kimśukodaka* (‘*ka-ud*’), am, n. a decoction made from the blossoms of the tree *Butea Frondosa* and used for colouring. — *Kim-suluka*, as, m. a variety of the tree *Butea Frondosa*. — *Kimśulukā-giri*, is, m., N. of a mountain. — *Kim-sakhī*, ā, m. a bad friend. — *Kim-kara*, as, m. a servant, a slave; (Ved.) a particular part of a carriage; a kind of *Rākṣasa*; N. of a people; (ā), f. a female servant; (ī), f. the wife of a servant. — *Kim-kara-tva*, am, n. the condition of a servant or slave. — *Kimkartavya-tā* or *kin-kārya-tā*, f. any situation or circumstances in which one asks one’s self what ought to be done? [cf. *itīkartavya-tā*.] — *Kim-kala*, as, m., N. of a man. — *Kim-kāmya*, nom. P. *-yatī*, to wish what? — *Kim-kāmyā*, ind. (old inst. for *-kāmyayā*), Ved. from a desire for what? — *Kim-kārana*, as, ā, am, having what reason or cause? — *Kim-kṣhaṇa*, as, ā, am, one who says ‘what is a moment?’ i. e. a lazy fellow who does not value

moments. — *Kim-gotra*, as, ā, am, belonging to what family? — 2. *kin-cāna*, see under 2. *ka* and *kim* above. — *Kiñcāna-tā*, f. something, somewhat. — *Kiñcī-jña* (‘*ṣit-jña*’), as, ā, am, knowing a little, a mere smatterer. — *Kiñcit-kara*, as, ī, am, doing anything; (a-*kiñcitkara*, one who has not done anything wrong.) — *Kiñcit-kāla*, as, m. a little time, some time. — *Kiñcit-pare*, ind. a little after. — *Kiñcit-prāya*, as, ā, am, having a little life left. — *Kiñcin-mātra*, am, n. only a little. — *Kiñ-chaṇḍas*, ās, ās, as, conversant with which *Veda*? (which *Veda* does he know?) — *Kiñ-japya*, am, n., N. of a *Tirtha*. — *Kiñ-jyotis*, is, is, is, having which light? — *Kiñ-tanu*, us, m. an insect described as having eight legs and a very slender body, a species of spider. — *Kiñ-tamām*, ind. whether? whether of many? — *Kiñ-tarām*, ind. whether? whether of two? — *Kiñtu-ghna*, as, m. one of the eleven periods called *Karṇa* (destroying every ‘but’). — *Kiñ-tva*, as, ā, am, Ved. an adj. formed from *kim tvam*, ‘what thou?’ to denote the impudent manner in which a drunken man asks questions. — *Kiñ-data*, as, m., N. of a sacred well. — *Kiñ-dama*, as, m., N. of a Muni. — *Kiñ-darbha*, as, m., N. of a man. — *Kiñ-dāna*, am, n., N. of a *Tirtha*. — *Kiñ-dāsa*, as, m., N. of a man. — *Kiñ-devata*, as, ā, am, having what deity? — *Kiñ-devatya*, as, ā, am, Ved. belonging to or devoted to what deity? — *Kiñ-nara*, as, m. (what sort of man?), a mythical being with a human figure and the head of a horse, originally perhaps a kind of monkey [cf. *vā-nara*], in later times (like the *Naras*) reckoned among the *Gandharvas* or celestial choristers and celebrated as musicians; also attached to the service of *Kuvera*; (with Jains) one of the eight orders of the *Vyantaras*; (as), m., N. of a prince; an epithet of *Nara*, a son of *Vibhishana*; (with Jains) the N. of the attendant of the fifteenth *Arhat* of the present *Avasarpin*; N. of a place; a kind of musical instrument; (ī), f. a female *Kinnara*; the lute of the *Caṇḍāla*. — *Kiñmaravarsha*, as, m. a division of the earth said to be north of the *Himālaya* mountains. — *Kiñnareśa* or *kinnareśvara* (‘*ra-iś*’), as, m. an epithet of *Kuvera* as lord of the *Kinnaras*. — *Kiñ-nāmadheya*, as, ā, am, or *kin-nāman*, ā, ā, a, having what name? — *Kiñ-nimitta*, as, ā, am, having what cause or reason? (am), ind. from what cause? for what reason? why? wherefore? — *Kiñ-artha*, as, ā, am, having what motives or aim? (am), ind. from what motive? what for? wherefore? why? — *Kiñ-ākhyā*, as, ā, am, having what name? — *Kiñmīchaka*, as, ā, am (fr. *kim + icchā*), what one wishes or desires, anything desired. — *Kiñ-paṭa*, as, ā, am, cooking what? one who cooks nothing; miserly, avaricious. — *Kiñ-paṭāna*, as, ā, am, miserly, niggardly, avaricious; [cf. *mitam-paṭa*.] — *Kiñ-parākrama*, as, ā, am, of what power? of what energy? — *Kiñ-paryantam*, ind. to what extent? how far? how long? — *Kiñ-pāka*, as, ā, am, unripe; ignorant; stupid; not arrived at mature age, childish; (as), m. a Cucurbitaceous plant, *Trichosanthes Palmata*; also *Cucumis Colocynthus* [cf. *mahā-kāla*]; (am), n. the fruit of this plant. — *Kiñ-pundā*, f., N. of a river. — *Kiñ-purusha* or *kim-pūrusha*, as, m. a mongrel being (according to the *Bṛāhmaṇas* an evil being similar to man), perhaps originally a kind of monkey; in some instances the word seems to mean merely a low and despicable man; in later times the word is usually identified with *kin-nara*, though sometimes applied to other beings, in which the figure of a man and that of an animal are combined, (these beings are supposed to live on *Hemakūṭa*, and are regarded as the attendants of *Kuvera*; with Jains the *Kimpurushas*, like the *Kinnaras*, belong to the *Vyantaras*); N. of one of the nine sons of *Agnidhra*; having the *Varsha Kimpurusha* as his hereditary portion; a division of the universe, one of the nine *Khaṇḍas* or portions into which the world is divided, and described as the country between the *Himācala* and *Hemakūṭa* mountains, also called *kimpurushavarsha*. — *Kimpurushēśvara* (‘*śa-iś*’), as, m. an epithet of *Kuvera*. — *Kiñ-prakāram*, ind. in what

manner? — *Kim-prabhāva*, *as*, *ā*, *am*, possessing what power? — *Kim-bala*, *as*, *ā*, *am*, possessing what strength or power? — *Kim-bharā* (?), *f*, a kind of perfume, commonly called Nali. — *Kim-bhūta*, *as*, *ā*, *am*, being what? (*am*), ind. how? in what manner or degree? like what? — *Kim-maya*, *as*, *ī*, *am*, Ved. consisting of what?

Kimīya, *as*, *ā*, *am*, belonging or relating to whom or what?

किमोदिन् *kimidin*, *i*, *inī*, *m*. *f*., Ved., *N.* of a class of evil spirits.

कियत् *kiyat*, *ān*, *atī*, *at* (*fr.* *i*. *ki*), how great? how large? how far? how much? of what extent? of what qualities? (*Ved.* loc. *kiyātī* with following *ā*, how long ago? since what time? e. g. *kiyāty ā prathamah sarga āsam*, how long is it since their first creation? *kiyaty adhvani*, at what distance? how far off? *kiyad tad* with gen., of what importance is this to any one? *tena kiyaṇ arthah*, what profit arises from that? *kiyad āreṇa*, in how long a time? *kiyad dūre*, how far?; little, small, unimportant, of small value (often in compounds, e. g. *kiyad-vakra*, a little bent; *kiyaṇ-mātra*, of little importance; *kiyad apt*, how large or how far soever, &c.; *yavat kiyaḍā*, how large or how much soever, of what qualities soever; (*kiyat*), ind. how far? how much? how? a little; *kiyat-kālam*, how long? some little time ago. — *Kiyad-etikā* or *kiyad-chikā*, *f*. effort, vigorous and persevering exertions according to one's strength. — *Kiyad-dūra*, *as*, *ā*, *am*, for a short distance, a little way. — *Kiyaṇ-mūlya*, *as*, *ā*, *am*, of what value? of what price?

कियाम्बु *kiyambu*, *u*, *n*., Ved. a kind of aquatic plant.

कियाह *kiyāha*, *as*, *m*. a fox, a horse of a red or bay colour.

कियेधा *kiye-dhā*, *ās*, *ās*, *am* (*fr.* *kiyad-dhā*?), Ved. containing or surrounding much, epithet of Indra.

किरा *kira*, *as*, *m*. (*fr.* *i*. *kṛī*), a hog.

Kiraka, *as*, *m*. a scribe.

Kirapa, *as*, *m*. dust, very small dust; a rein (?); a ray or beam of light, a sun or moon-beam; the sun; (*ā*), *f*., *N.* of a river. — *Kirapa-maya*, *as*, *ī*, *am*, radiant, bright, refulgent. — *Kirapa-mālin*, *i*, *m*. the sun (having a garland of rays). — *Kirapāvalī* ('*ṇa-aṣ*'), *f*., *N.* of a work by Udayana; a commentary by Dādabhāi on the Sūrya-Siddhānta. — *Kirapāvalī-prakāśa*, *as*, *m*. title of a work.

Kirat, *an*, *atī* or *anti*, *at*, scattering, spreading; lighting, shedding light.

Kirī, *is*, *m*. a hog; = *kṛī*.

Kirika, *as*, *ā*, *am*, Ved. sparkling, beaming.

Kiryānī, *f*. a wild hog.

किरात *kirāta*, *as*, *m*., *N.* of a degraded mountain-tribe, one of the barbarous tribes who inhabit woods and mountains and live by hunting (the Kirtadæ of Arrian), having become Sūdras by their neglect of all prescribed religious rites (they are also regarded as Mlecchas); a savage; a pigmy, a dwarf; a groom, a horseman; *N.* of a plant, a kind of gentian [cf. *kirāta-tiktā*]; *N.* of Siva, as a mountaineer opposed to Arjuna, the account of which is the subject of the celebrated poem by Bhāravi called *Kirātārjunīya*; (*ī*), *f*. a woman of the Kirāta tribe; a woman who carries a fly-flap or anything to keep off flies; an epithet of the goddess Durgā; a bawd, a procurer; an epithet of the river Gangā; the celestial Gangā or river of Svarga. — *Kirāta-tiktā*, *as*, *m*. the plant Agathotes Chirayta, a kind of gentian; also *kirāta-tiktaka*. — *Kirātārjunīya*, *am*, *n*. (*fr.* '*ta + arjuna*'), title of an artificial poem by Bhāravi, describing the combat of Arjuna with the god Siva in the form of a wild mountaineer or Kirāta, (this combat and its result is described in the Vana-parva or third book of the Mahā-bhārata 1538-1664). — *Kirātāsīn* ('*ta-ās*'), *ī*, *m*. an epithet of Garuḍa, the bird of Vishṇu ('swallowing the Kirātas').

Kirātaka, *as*, *m*. (at the end of compounds) the warrior or mountain-tribe of the Kirātas; *N.* of a plant, = *kirāta-tiktā*.

Kirāti, *is*, *f*. an epithet of the river Gangā; [cf. *kirāti*.]

Kirātini, *f*., *N.* of a plant, the Indian spikenard; [cf. *jaṭamāṇsi*.]

किरारि *kirāri*, *is*, *m*., *N.* of a people; (a various reading has *virāri*.)

किरकिशिका *kirikiṣṭikā*, *f*. a kind of musical instrument.

किरिदि *kirīḍi*, *n*. the fruit of the marshy date tree, Phoenix Paludosa.

किरिष *kiriṣa*, *as*, *m*., *N.* of a man.

किरोट *kirīṣa*, *as* or *am*, *m*. or *n*. (said to be *fr.* *rt.* *i*. *kṛī*), a diadem, a crest, a garland or any ornament used as a crown, a tiara; *N.* of a metre of four lines, each containing twenty-four syllables. — *Kirīṣa-dhārāṇa*, *am*, *n*. wearing a diadem, assuming the crown. — *Kirīṣa-dhārin*, *i*, *inī*, *ī*, crowned, having a tiara; (*ī*), *m*. a king; — *Kirīṣa-mālin*, *i*, *inī*, *ī*, ornamented with a diadem.

Kirīṣin, *i*, *inī*, *ī*, decorated with a diadem, crested, crowned; (*ī*), *m*. a king; an epithet of Indra; one of the attendants of Siva; a *N.* of Arjuna.

किरोडाद्य *kiroḍātya*, *nom.* *P.* *kiroḍātyati*, to cheat.

किमिर *kirmira*, *as*, *ā*, *am*, Ved. variegated; [cf. *kirmira* below and *karbura*.]

किर्मी *kirmī*, *f*. a hall, a building, an apartment; an image of gold, a figure of iron; the Palāśa tree, Butea Frondosa.

किर्मिर *kirmira*, *as*, *ā*, *am* (said to be *fr.* *rt.* *i*. *kṛī*), variegated; (*as*), *m*. a variegated colour; the orange tree; *N.* of a Rākshasa or goblin conquered by Bhīma-sena; [cf. Gr. *κῆρρος*.] — *Kirmira-jit*, *t*, *m*. or *kirmira-nisūdana*, *as*, *m*. or *kirmira-bhid*, *t*, *m*. or *kirmira-sūdana*, *as*, *m*. or *kirmirāri* ('*ra-art*'), *is*, *m*. an epithet of Bhīma-sena, the enemy and conqueror of the Rākshasa Kirmira. — *Kirmira-tvaḥ*, *k*, *m*. or *f*. (?), the orange tree.

Kirmirita, *as*, *ā*, *am*, variegated, spotted.

किर्याणी *kiryāṇī*. See under *kira*.

किल *kil*, *cl.* *6.* *P.* *kilati*, *ākela*, *kelitum*, to be or become white; to freeze; to play; *cl.* *10.* *P.* *kelayati*, *-yitum*, to send, to throw or cast; [cf. Hib. *cal*, 'a joke'.]

1. kila, *as*, *m*. play, trifling. — *Kila-kīncita*, *am*, *n*. amorous agitation, weeping, laughing, being angry, merry, &c., in the society of a lover.

किल 2. *kila*, *ind.* (a particle of asseveration or emphasis), indeed, verily, assuredly; (or of explanation) namely; *kila* is preceded by the word on which it lays stress, and occurs very rarely at the beginning of a sentence or verse; according to native lexicographers *kila* may be used in communicating intelligence, and may imply 'so said', 'so reported', 'probably', 'possibly', 'agreement', 'dislike', 'falsehood', 'inaccuracy', and 'reason'.

किल 3. *kila*, *as*, *m*., *N.* of a man.

किलकिल *kilakila*, *as*, *m*. an epithet of Siva; *N.* of a town; (*ā*), *f*. (an onomatopoeic word), sounds or cries expressing joy or the expression of pleasure by any sound or cry.

Kilaklāya, *nom.* *P.* *kilaklāyati*, to raise sounds expressing joy.

किलाट *kilāṭa*, *as*, *ī*, *m*. *f*. inspissated milk, coagulated milk; it may also be applied to cheese.

Kilāṭin, *ī*, *m*. a bamboo.

किलात *kilāta*, *as*, *m*., *N.* of an Asura; a dwarf.

किलास *kilāsa*, *as*, *ā*, *am*, Ved. leprous; (*ī*), *f*., Ved. a kind of spotted deer described as the vehicle of the Maruts; (*am*), *n*., Ved. a white leprous spot; a blotch, a scab; (in medic.) a species of leprosy resembling the so-called white leprosy, in which disease the skin becomes spotted without producing ulcers. — *Kilāsa-ghna*, *as*, *m*. a sort of gourd, Momordica Mixta ('what removes leprosy'). — *Kilāsa-nāśana*, *as*, *ī*, *am*, Ved. removing leprosy. — *Kilāsa-bheshaja*, *am*, *n*., Ved. a remedy against leprosy. *Kilāsin*, *ī*, *inī*, *ī*, leprous, having blotches.

किलिच *kiliṇṇa*, *am*, *n*. a thin plank, a board; [cf. the following.]

किलिञ्ज *kiliṇja*, *as*, *m*. a mat; a thin plank of green wood.

Kiliṇjaka, *as*, *m*. a mat; a screen or twist of grass or straw.

किलिनकिल *kilinakila*, *as* or *am*, *m*. or *n*. (?), a various reading for *kilakila*; *N.* of a town (?).

किलिम *kilima*, *as*, *m*. a tree, a kind of fir or pine, Pinus Deodar [cf. *deva-dāru*]; (*am*), *n*. resin, the extract of the pine.

किल्किन् *kilkin*, *ī*, *m*. a horse; (also read *kindhin* and *kilvin*.)

किल्बिष *kilbisha* or *kilvisha*, *am*, *n*. (*fr.* *rt.* *kil*), fault, offence, sin, guilt; injustice, injury; disease, sickness. — *Kilvisha-spriti*, *t*, *t*, *t*, Ved. removing or avoiding sins or offences.

Kilvishin, *i*, *inī*, *ī*, one who commits an offence, wicked, culpable, criminal, sinful, (often in compounds, e. g. *rāja-kilvishin*, one who as a king commits an offence.)

किल्विन् *kilvin*, *ī*, *m*. a horse; [cf. *kilkin*.]

किशल *kiśala*, *as*, *am*, *m*. *n*. a sprout, a shoot.

Kiśalaya, *as*, *am*, *m*. *n*. a young shoot. — *Kiśalaya-talpa*, *as*, *m*. or *kiśalaya-sāyā*, *f*. or *kiśalaya-sāyana*, *am*, *n*. a bed of young leaves &c.; see *kiśala*, *kiśalaya*, &c.

किशोर *kiśora*, *as*, *ā*, *am* (said to be *fr.* *kīm* and *rt.* *śrī*), young, infantine; (*as*), *m*. a colt, the young of any animal; the sun; Benjamin or Stryx benzoin (= *taila-parny-oshadhī*); *N.* of a Dānava; a youth, a lad, one from his birth to the end of his fifteenth year, a minor in law (*ajāta-vyavahāra*) becoming after his fifteenth year subject to suits at law (or *jāta-vyavahāra*); (*ī*), *f*. a maiden, a young woman.

किष्क *kishk*, *cl.* *10.* *A.* *kishkayate*, *-yitum*, to injure, kill; (a various reading for *hišk* and *hikik*); [cf. Hib. *ceasaim*, 'I torment, crucify, vex'.]

किष्किन्ध *kishkindha*, *as*, *ā* or *ī*, *m*. *f*., *N.* of a mountain in the south of India, in Oḍra, containing a cave, the residence of the monkey-prince Bālin. — *Kishkindha-parvata*, *as*, *m*., *N.* of a place. — *Kishkindhā-kāṇḍa*, *am*, *n*. title of the fourth book of the Rāmāyana.

Kishkindhaka, *ās*, *m*. pl., *N.* of a people. *Kishkindhya*, *as*, *ā*, *m*. *f*. (but generally *f*.), *N.* of a mountain and of a district = *kishkindha* above, said to be in the peninsula, in the northern part of Mysore, near the sources of the Pampā river, the territory of Bālin the monkey-king, from whom it was conquered by Rāma and transferred to Sugriva, the brother of Bāli and rightful king. The story is told in the fourth book of the Rāmāyana. The name *Kishkindhyā* is also applied to the capital city of the district, the mountain being called Rishya-mūka. — *Kishkindhyā-kāṇḍa*, *as*, *m*. title of the fourth book of the Rāmāyana; also of the Adhyātma-rāmāyana. — *Kishkindhyādhipa* ('*ya-adh*'), *as*, *m*. a *N.* of Bālin, a monkey-king slain by Rāma.

किष्कु *kishku*, *us*, *us*, *u*, vile, bad, contemptible; (*us*), m. f. the fore-arm, a cubit, a span; an instrument for measuring lengths = *hasta* or *kara* = twenty-four thumbs' breadths = १०० of a *Naiva*. — *Kishku-parvan*, *ā*, m., N. of several kinds of reed, as bamboo, sugar-cane, *Arundo* *Tibialis*.

किस *kis*, ind., Ved. a particle of interrogation, 'whether, if;' according to native commentators = *kartṛ*, 'a doer;' [cf. *nakis*, *mākte*.]

किस *kisa*, *as*, m., N. of an attendant of the sun.

किसर *kisara*, *am*, n. an article for sale (?). *Kisarika*, *as*, *i*, *am*, selling *Kisara*.

किसल *kisala* or *kisalya*, *as*, *am*, m. n. a sprout or shoot, the extremity of a branch bearing new leaves.

किसलयता, *as*, *ā*, *am*, furnished with leaf-buds or young shoots; [cf. *kisala*.]

कीकट *kikaṭa*, *as*, m., N. of a people not belonging to the Aryan race; N. of a son of *Rishabha*; also of *Sankata*; a name of a country, *Behar*; a horse (originally perhaps a horse of the *Kikatas*); (*as*, *i*, *am*), poor, needy; miserly, avaricious.

कीकर *kikara*, *as* or *am* (?), m. or n. (?), N. of a *Grāma* in the word *kamala-kikara*, q. v.

कीकस *kikasa*, *as*, *ā*, *am* (said to be fr. rt. *kak*), hard, firm; (*ās*), f. pl., Ved. the breast-bone and the cartilages of the ribs connected with it; cartilages costarum; (*am*), n. a bone in general; (*as*), m. a bone, an insect. — *Kikasa-mukha* or *kikasāya* ('*sa-āe*'), *as*, m. a bird in general.

कीकि *kiki*, *is*, m. a blue jay; [cf. *kiki*.]

कीकक *kikāka*, *as*, m. (said to be fr. rt. *āk*), a hollow bamboo; a bamboo whistling or rattling in the wind, *Arundo* *Karka*, a reed; a kind of tree; N. of a people, a tribe of the *Kekayas*, (a *Kicāka* is chief of the army of king *Virāṭa*, and is conquered by *Bhīma-sena*); N. of a *Daitya* or demon; a certain *Rākshasa* or goblin. — *Kicāka-jit*, *t*, or *kicāka-nisūdana*, *as*, or *kicāka-bhīd*, *t*, m. an epithet of *Bhīma-sena*, conqueror of *Kicāka*. — *Kicāka-badha*, *as*, m. 'the killing of *Kicāka*,' title of a poem.

कीज *kija*, *as*, *ā*, *am*, Ved. wonderful.

कीट *kīṭ*, cl. 10. P. *kīṭayati*, -*yitum*, to tinge or colour; to bind.

कीट *kīṭa*, *as*, *ā*, *am*, m. f. n. a worm, an insect; an expression of contempt, e. g. *pakshi-kīṭa*, a miserable bird; [cf. Gr. *kis*.] — *Kīṭa-ghna*, *as*, m. sulphur ('destroying insects'). — *Kīṭa-ja*, *am*, n. silk; (*ā*), f. lac, an animal dye of a red colour. — *Kīṭa-pakshobhava* ('*sha-ul*'), *as*, m. the change from the chrysalis or larva to the butterfly. — *Kīṭa-pāṭikā*, f. the plant *Cissus* *Pedata*. — *Kīṭa-manā*, *is*, m. a butterfly. — *Kīṭa-mātā*, f. the plant *Cissus* *Pedata*. — *Kīṭa-satru*, *us*, m. (?) and *kīṭārī* ('*fa-ari*'), *is*, m. (?) a species of plant.

कीटा, *as*, m. a worm, an insect; a kind of bard (*māgadha-jātī*), a panegyrist, descended from a *Kshatriya* father and *Vaiśya* mother; N. of a prince; (*as*, *ā*, *am*), hard, harsh, unfeeling.

कीडेर *kīḍera*, *as*, m. the plant *Amaranthus* *Polygamus*.

कीदृक् *kīdriksha*, *as*, *i*, *am* (fr. *i*. *ki* or *kid* and *driksha*, rt. *driś*, see *idriksha*), of what kind? of what sort? of what description? of what qualities? who or what like?

कीदृश, *k*, *k*, *k*, Ved. *n*, of what kind? of what sort? &c., who or what like? *yādrik-kīdrik-ā*, of whatsoever kind or sort. — *Kīdriḡ-vyāparavat*, *ān*, *atī*, *at*, of what profession or vocation?

कीदृशा, *as*, *i*, *am*, of what kind? what like? [cf. Slav. *ko-lik*, Them. *ko-liko*; Gr. *πη-λίκος*;

Goth. *hvel-leiks*, Them. *hvel-leika*; Mod. Germ. *we-leher*; Lat. *quā-lis*.]

कीन *kina*, *am*, n. flesh; [cf. *kira*.]

कीनार *kināra*, *as*, m., Ved. = *kināśa* (?), a cultivator of the soil; (Sāy.) a vile man.

कीनाश *kināśa*, *as*, m. (said to be fr. rt. *klīś*; according to others fr. *kim* and *nāśa*), a labourer or cultivator of the soil; the poverty of this class of men in India was proverbial, so that *kināśa* meant sometimes 'a very poor man;' according to native lexicographers *kināśa* may be an adj. and has the following meanings, cultivating the soil; poor; covetous, niggardly; small, little, killing animals or killing secretly; (*as*), m. a kind of monkey [cf. *kīśa*]; an epithet of *Yama*; a kind of *Rākshasa*.

कीम् *kim*, ind. a particle in *ākīm* and *mā-kīm*, q. v.

कीर *kira*, *as*, m. a parrot; the country and (pl.) the people of *Kāśmīra*; (*am*), n. flesh; [cf. *kīna*.] — *Kīra-varnaka*, *am*, n. a kind of perfume (*sthauneyaka*). — *Kīreshṭa* ('*ra-ish*'), *as*, m., N. of several plants; the tree *Mangifera* *Indica*; a species of mountain *Pilū* *Ākhoṭa*; another plant, = *jala-madhūka*.

कीरक *kiraka*, *as*, m. gaining, obtaining; a Buddha; a kind of tree.

कीरि *kiri*, *is*, m. (fr. 2. *kṛi*), Ved. grateful or laudatory mention or remembrance; a poem, hymn, praise; one who praises, a poet. — *Kīrī-cōdana*, *as*, *ā*, *am*, Ved. exciting praise, exciting the praiser.

कीरि *kīrṇa*, *as*, *ā*, *am* (fr. rt. *i*. *kṛi*), scattered, thrown, cast; covered, secret, hidden; injured, hurt; full.

कीरि, *is*, f. scattering, throwing; covering, concealing.

कीर्या, *as*, *ā*, *am*, what is scattered.

कीर्यामणा, *as*, *ā*, *am*, being covered, bestrewn; being scattered; being thrown at.

कीरिन, *कीरि*, &c. See under rt. *kṛi*.

कीर्मि *kirmī*, f. a house for straw (?).

कीर्सा *kīrsā*, f., Ved. a species of bird.

कील् *kīl*, cl. 1. or 10. P. *kīlati*, *kīlayati*, -*yitum*, to bind; to fasten; to stake; to pin.

कीला, *as*, *ā*, m. f. a sharp piece of wood, a stake, a pin, a peg, a bolt, a wedge, &c.; a lance, a pike; a post, a post in a cow-house to which cows are fastened, a pillar; a weapon; the elbow; a blow or punch with the elbow; a blow, a thump; a blow in copulation; flame, lambent flame; a small or minute particle; a gnomon; a position of the foetus impeding delivery; an epithet of *Siva*. — *Kīla-samparsā*, *as*, m., N. of a plant, commonly *Gāva*, = *Diospyros* *Glutinosa*, a plant, the fruit of which yields a substance like turpentine used to cover the bottom of boats.

कीलाका, *as*, m. a pin, a bolt, a wedge; a splint for confining a broken bone; a fence; also = *śivaka*, a pillar for cows &c. to rub themselves against, or one to which they are tied.

कीलिका, f. the pin of an axle.

कीला, *as*, *ā*, *am*, staked, impaled; set up as a stake or pole; pierced, transfixed; pinned, fastened by a stake &c.; bound, tied, confined.

कीलाल *kīlāla*, *as*, m. a sweet beverage; also a heavenly drink similar to *Amṛita*, the food of the gods; honey; (*am*), n. blood; water. — *Kīlāla-ja*, *am*, n. flesh. — *Kīlāla-dhī*, *is*, m. the ocean. — *Kīlāla-pa*, *as*, *ā*, *am*, drinking blood; (*as*), m. a *Rākshasa*, a sort of goblin or imp. — *Kīlāla-pā*, *ās*, m., Ved. an epithet of *Agni*, 'drinking the beverage *Kīlāla*;' (*ās*), m. an attendant of *Yama*, or N. of one of the attendants of *Yama*. — *Kīlālodhan* ('*la-ūdhan*'), *ā*, *dhnī*, *a*, Ved. carrying the beverage *Kīlāla* in one's udder.

कीवत् *kīvat*, *ān*, *atī*, *at* (fr. *i*. *kī*; cf. *kīyat*), Ved. how much? how long?

कीश *kīśa*, *as*, *ā*, *am*, naked; (*as*, *i*), m. f. an ape, a monkey; a bird; the sun. — *Kīśa-parṇa*, *as*, m. the tree *Achyranthes* *Aspera* (*apāmārga*); [cf. *keśa-parṇi*.]

कीस्त *kīsta*, *as*, m., Ved. one who praises, a singer, a poet; (related to *kīrti* f.).

कु 1. *ku*, a pronominal base appearing in *kutas*, *kutra*, *kuvid*, *kuha*, *kva*, and as a prefix implying deterioration, depreciation, deficiency, want, diminution, littleness, prevention, hindrance, reproach, contempt, sin, guilt; originally perhaps *ku* signified how (strange!); (as a separate word *ku* occurs in the Vedas in the sense of 'where?' *ku* *cid*, wherever, anywhere); [cf. *ku-kathā*, *ku-kara*, &c.].

कु 2. *ku*, *us*, f. the earth; the ground or base of a triangle or other plane figure. — *Ku-kīla*, *as*, m. a mountain ('a pin or bolt of the earth').

कु 3. *ku*, cl. 2. P. or cl. 1. A., Ved. *kauti* or *kavīti*, *kavate*, *ōkūvā*, *ōkūve*, *kotum* or *kavītum* (?), to sound; to sound indistinctly; to cry, moan, groan; to cry as a bird, to coo, hum as a bee &c.: Caus. *kāvayati*: Desid. *ōkūshati*, -*te*: Intens. *ōkūyate* and *kōkūyate*, to cry aloud.

कु 4. *ku* or *kū*, cl. 6. A. *kuvate*, *ōkūve*, *kutum* or *kuvitum*: Intens. *ōkūyate*, to cry, make a noise; to moan 'or groan; [cf. Hib. *caoi*, *caoidh*, 'lamentation, mourning,' *caoidhm*, 'I lament, mourn, grieve'.]

कुंश् *kuṇś* or *kuṇs*, cl. 1. or 10. P. *kuṇśati*, *kuṇśayati*, or *kuṇśati*, *kuṇśayati*, -*yitum*, to speak; to shine.

कुक् *kuk*, cl. 1. A. *kokate*, *ōkūke*, *kokitum*, to take, accept, seize: Desid. *ōkūkishate* or *ōkūkishate*.

कुका, *as*, *ā*, *am*, taking, accepting.

कुकाथा *ku-kathā*, f. a bad, miserable tale.

कुकाभा *kukabha*, *am*, n. a kind of spirituous liquor.

कुकुर *ku-kara*, *as*, *ā*, *am* (see *i*. *ku*), having a crooked or withered arm; acting wickedly, wicked.

कुकर्म्म *ku-karman*, *a*, n. (see *i*. *ku*), a wicked deed; wickedness, depravity, villainy; (*ā*, *ā*, *a*), performing evil actions, wicked, depraved. — *Ku-karma-kārin*, *i*, *inī*, *ī*, wicked, depraved.

कुकार्या, *am*, n. a bad action, sin, wickedness.

कुकीर्ति *ku-kīrti*, *is*, f. (see *i*. *ku*), ill-repute, notoriety.

कुकुट *kukūṭa*, *as*, m., N. of a pot-herb, = *śitāvara*, commonly *sushanīśaka*, *Marsilea* *Quadri-folia*.

कुकुटिनी *ku-kutumbīnī*, f. a bad housewife.

कुकुद *kukuda*, *as*, m. one who gives away a girl in marriage after decoration with fit ornaments and the prescribed ceremonies; also *kikuda*, q. v.

कुकुन्द *kukundara* or *kukundura*, *am*, n., or *e*, du. n. the cavities of the loins just above the hips [cf. *kakundara*]; (*as*), m., N. of a plant, = *hukkura-dru*, q. v.

कुकुन्ध *kukundha*, *as*, m., Ved., N. of a kind of evil spirit.

कुकुभा *kukubhā*, f. one of the female personifications of music or *Rāgīnīs*.

कुकुर *kukura*, *as*, m. (said to be fr. rt. *kuk*), a dog; N. of a plant and perfume, = *granthī-parṇi*; N. of a prince, a son of *Andhaka*; (*ās*), m. pl. the

descendants of this prince; N. of a people, a branch of the Yadu race or Yādavas; the country of this people; [cf. *kukkura* and *kaukura*].—*Kukura-jihvā*, f. a species of fish, Acheiris Kooloor Zibba; the plant *Leea Staphylea*; another plant, *Ixora Undulata*.—*Kukurādhinātha* (°*ra-adh*), *as*, m. lord of the Yādavas, an epithet of Kṛṣṇa.

कुकुटी *kukūṭi*, f. the plant *Salmalia Malabarica*; [cf. *sālmali*.]

कुक्कुण *kukūṇaka*, *as*, m. a kind of disease of the eyes in infants.

कुक्कुन *kukūnana*, *as*, ā, *am*, Ved. (an onomatopoeic word), gargling.

कुक्कुर *kukūrabha*, *as*, m., Ved. a kind of evil spirit.

कुक्कुल *kukūla*, *as* or *am*, m. or n. chaff, conflagration of chaff, a fire made of chaff; (*am*), n. a hole filled with stakes; armour, mail.

कुक्कुय *ku-kṛitya*, *am*, n. (see 1. *ku*), an evil deed, evil, wickedness.

कुकोल *kukola*, *am*, n. the jujube, *Zizyphus Jujuba*; [cf. *kolī*.]

कुक्कुट *kukkuṭa*, *as*, m. a cock, a wild cock; a whip of lighted straw or grass, a firebrand, a spark of fire; the offspring of a Nishāda by a Śūdra woman or woman of the fourth caste; (*is* or *i*), f. hypocrisy, interested observance of religious duties; (*i*), f. a hen; a small house-lizard; the silk-cotton tree, *Bombax Heptaphyllum*, or the red cotton tree, *Salmalia Malabarica*.—*Kukkuṭa-kantha*, *am*, n., N. of a town.—*Kukkuṭa-dhvani*, *is*, m. the crowing of a cock, the cackling of fowls.—*Kukkuṭa-pakshaka*, *as* or *am* (?), m. or n. (?), a knife shaped like the wing of a cock.—*Kukkuṭa-pāda*, *as*, m., N. of a mountain (cock-foot).—*Kukkuṭa-mandapa*, *as*, m., N. of a sanctuary in Benares standing on the right side of a statue of Siva, a place where final emancipation may be attained; [cf. *mukti-mandapa*.]—*Kukkuṭa-mastaka*, *as*, m. a sort of pepper, Piper Chaba.—*Kukkuṭa-vrata*, *am*, n. a religious observance (worship of Siva) on the seventh of the light fortnight of the month Bhādra, by women, especially for the sake of obtaining offspring.—*Kukkuṭa-sikha*, *as*, m. safflower, *Carthamus Tinctorius* (cockscorn).—*Kukkuṭa-giri*, *is*, m., N. of a mountain.—*Kukkuṭāṇḍa* (°*ta-aṇ*), *am*, n. a fowl's egg.—*Kukkuṭāṇḍaka*, *as* or *am* (?), m. or n. (?), a species of rice.—*Kukkuṭābha* (°*ta-ābha*), *as*, m. a kind of snake compared to a fowl (perhaps from having a crest or comb).—*Kukkuṭārāma* (°*ta-ār*), *as*, m., N. of a grove; N. of a celebrated hermitage near Gayā.—*Kukkuṭārma* (°*ta-ar*), *am*, n., N. of a place.—*Kukkuṭāsana* (°*ta-ās*), *am*, n. a particular posture of an ascetic in religious meditation.—*Kukkuṭāhi* (°*ta-ahī*), *is*, m. = *kukkuṭābha* above.—*Kukkuṭi-vrata*, *am*, n. a ceremony in honour of Siva and Durgā; see *kukkuṭa-vrata*.

कुक्कुया *ku-kūya*, *as*, m. a cock, a wild cock; a man of a mixed caste, one sprung from a Śūdra and a Nishāda woman.

कुक्कुभ *kukkubha*, *as*, m. a wild cock, *Phasianus Gallus*; varnish, oily gloss.

कुक्कुर *kukkura*, *as*, m. (a more modern form for *kukura*), a dog; N. of a Muni; also of a prince, a son of Andhaka; (*ās*), m. pl., N. of a people; (*i*), f. a bitch; (*am*), n. a vegetable perfume; [cf. *granthi-parṇa*.]—*Kukkura-dru*, *us*, m., N. of a plant = *tāmra-śūda*.

कुक्कुवा *kukku-vāc*, *k*, m. (fr. *kukku*, an onomatopoeic word, and *vāc*), a kind of deer, = *sāraṅga-mṛiga*.

कुक्रिया *ku-kriyā*, f. (see 1. *ku*), a bad action; (*as*, ā, *am*), wicked, sinful.

कुक्ष *kuksha*, *as*, m. (said to be fr. rt. *kush*), the belly.

कुक्षी, *is*, m. the belly, the cavity of the abdomen (in the earlier language generally used in dual); the interior of anything; the womb, the part of the belly containing the foetus; a cavity in general (e.g. *adri-kukshī*, cavity of a mountain); the cavity of the ocean, i.e. a bay, a gulf; a cavern; N. of a son (f. also of a daughter?) of Priya-vrata and Kāmyā; N. of Bali; of a king; of a son of Ikshvāku and father of Vikukshi; N. of a region; according to a native lexicographer *kukshī* means also the sheath of a sword, and steel; [cf. Lat. *cava*, *cozendix*; Gr. *κοχώνη*? Old Germ. *bāh*; Mod. Germ. *Bauch*.]—*Kukshim-bhart*, *is*, *is*, *i*, one who nourishes only his belly, filling or pampering the belly, voracious, gluttonous.—*Kukshī-randhra*, *as*, m. a kind of reed.—*Kukshī-sūla*, *as*, m. pain in the belly, belly-ache, colic.

कुक्षिला, *as*, m., Ved. a species of evil spirit.

कुक्षितकि *kukshitaki*, *is*, m., N. of a man.

कुक्षेयु *kuksheyu*, *us*, m., N. of a son of Raudrāsya; (according to others *kaksheyu*.)

कुखाटि *kukhāṭi*, *is*, f. (said to be fr. rt. *khaṭ*), wantonness, dalliance, frolic.

कुख्याति *ku-khyāti*, *is*, f. (see 1. *ku*), evil report, infamy; a bad reputation, disrepute, disgrace.

कुगणि *kugaṇi*, *i*, *inī*, *i* (fr. 1. *ku* + *gaṇa*), belonging to an evil set of people.

कुगो *ku-go*, *aus*, m. (see 1. *ku*), a miserable or weak bull.

कुग्रह *ku-graha*, *as*, m. (see 1. *ku*), an unpropitious planet; (five are reckoned by some, viz. Mangala, Ravi, Śani, Rāhu, and Ketu.)

कुग्राम *ku-grāma*, *as*, m. (see 1. *ku*), a petty village without a Rājā, an Agnihotrin, a physician, a rich man, or a river.

कुक्कुष *kunkuṣa*, *as* or *am*, m. or n. (?), N. of a region.

कुङ्कुम *kunkuma*, *am*, n. saffron, *Crocus Sativus*, the plant and the pollen of the flowers; [cf. Gr. *κρόκος*; Lat. *crocus*?].—*Kunkuma-tāmra*, *as*, ā, *am*, red, coppery red.—*Kunkuma-reṇu*, *us*, f. the dust or pollen of saffron.—*Kunkumākta* (°*ma-ak*), *as*, ā, *am*, dyed or stained with saffron, orange, yellow.—*Kunkumāṅka* (°*ma-aṅ*), *as*, ā, *am*, marked with saffron, dyed or stained of an orange colour.—*Kunkumārūṇa* (°*ma-ar*), *as*, ā, *am*, red, ruddy.

कुङ्गनी *kunganī*, f., N. of a plant, = *mahā-jyotiṣhmātī*.

कुच *kuć*, cl. 6. 1. P. *kućati*, *koćati*, *kućoća*, *kućitum* or *koćitum*, to sound high, to utter a shrill cry (as a bird); to polish; to go; to connect, mix; to bend, make curved or crooked; to be crooked; to oppose, impede; to mark with lines, to delineate, write; to contract or be contracted; to contend (?); [cf. *kuñć*.]

Kuća, *as*, m. (generally du. *kućau*), the female breast, a teat, a nipple, a pap.—*Kuća-kumbha*, *as*, m. the female breast.—*Kuća-taṭa*, *am*, n. the female breast.—*Kućatātāgra* (°*ta-ag*), *am*, n. a nipple.—*Kuća-phala*, *as*, m. the pomegranate (the fruit being shaped like the female breast).—*Kućamukha*, *am*, n. a nipple.—*Kućāgra* (°*ca-ag*), *am*, n. a nipple.

Kućita, *as*, ā, *am*, closed, contracted; small, little.

कुचण्डिका *kućaṇḍikā*, f. a plant, *Aletris Hyacinthoides*, = *mūrvā*.

कुचन्दन *ku-ćandana*, *am*, n. (see 1. *ku*), red sanders, *Pterocarpus Santalinus*; sappan or log-

wood, *Cesalpina Sappan* [cf. *pattrāṅga*]; a leguminous plant, *Adenanthera Pavonina*; saffron.

कुचर *ku-ćara*, *as*, ā or *i*, *am* (see 1. *ku*), going slowly, creeping; following evil practices, low, vile, wicked; speaking ill of any one, detracting, censorious; (*as*), m. a fixed star.

Ku-ćaryā, f. evil conduct, wickedness, impropriety.

कुचाङ्गेरी *ku-ćāṅgerī*, f. (see 1. *ku*), a kind of wood sorrel, *Rumex Vesicarius*, = *ćukrikā*.

कुचिक *kućika*, *as*, ā, m. f. a kind of fish, in shape like an eel, commonly *Kuñćiya*, *Unibranchapertura Cuchiya*, or *Murēna Apterygia Synbrache*; the Hindūs affirm that its bite is mortal to cows, though perfectly harmless to men; (also a various reading for *kućika*, q. v.)

कुचिरा *kućirā*, f., N. of a river.

कुचुमार *kućumāra*, *as*, m., N. of the author of the *Aupanishadādihikaraṇa*.

कुचेल *ku-ćela*, *am*, n. (see 1. *ku*), a bad garment; (*as*, ā, *am*), badly clothed, dressed in dirty or tattered garments; (*ā*), f., N. of a plant, = *avikarṇī* or *viddhaparnī*; (*i*), f., N. of a plant, = *ambashthā*, commonly *Akanādi*, *Cissampelos Hexandra*.

कुचेष्टा *ku-ćeṣṭā*, f. (see 1. *ku*), an evil design, a wicked contrivance.

कुच्छ *kućśha*, *am*, n. the white water-lily.

कुज *kuj*, cl. 1. P. *kojati*, *kojitum*, to steal; cl. 6. P. *kujati*, to be crooked; [cf. *kuñj*.]

कुज *ku-ja*, *as*, m. (fr. 2. *ku* and rt. *jan*), a tree; the son of the earth, a N. of the planet Mars; N. of a Daitya, also called *Naraka*, conquered by Kṛṣṇa; (*ā*), f. the daughter of the earth, an epithet of the goddess Durgā; also of Sītā.—*Kuja-pañcamī*, f. the fifth day of the moon occurring on a Tuesday or the day of Mars, by some thought unlucky.

कुजन *ku-jana*, *as*, m. (see 1. *ku*), a bad or wicked man, a low, mean or vulgar person.

कुजननी *ku-janani*, f. (see 1. *ku*), a bad mother.

कुजन्मन् *kū-janman*, ā, ā, *a* (see 1. *ku*), low-born, of inferior origin.

कुजम्भ *ku-jambha*, *as*, m. (see 1. *ku*), N. of a Daitya, a younger brother of Jambha and son of Prahrāda or Prahlāda, a son of Hiranya-kaśipu.

कुजम्भल *kujambhala*, *as*, m. a thief who breaks into a house; also *kujambhira* and *kujambhila*; [cf. *kumbhila*.]

कुज्जिष *kujjiṣa* or *kujjiṣa*, *as*, m. a sort of fish; [cf. *kujiṣa*.]

कुज्जहि *kujjhati*, *is* or *i*, or *kujjhatikā*, f. a fog or mist.

कुञ्च *kuñć*, cl. 1. P. *kuñćati*, *kuñćita*, *kuñćitum*, to make crooked; to be crooked; to bend or curve, to move crookedly; to go; to go to or towards; to be or become small; to lessen, to make small; to shrink, to contract, to draw together: Caus. *kuñćayati*, *-yitum*: Desid. *kuñćiṣhati*: Intens. *kuñćyate*; [cf. Hib. *cuachaim*, 'I fold, plait'; *cuach*, 'a curl'; *cuachach*, 'curled, frizzled'.]

Kuñćana, *am*, n. curving, bending, contracting; contraction; a certain disease of the eyes, contracting the eyelids.

Kuñća-phalā, f. a kind of gourd, = *kushmāṇḍī*; (a wrong reading for *kuća-phala*!).

Kuñćī, *is*, f. a measure of capacity equal to eight handfuls.

Kuñćikā, f. a key; a fish, commonly *Kuñćiya*, in shape like an eel and eaten as one, *Unibranchapertura*.

Cuchiya, or the fish *Muraena Apterygia*, *Synbrache* [cf. *kuśika*]; a plant bearing a red and black seed as a weight, *Abrus Precatorius*; or another plant bearing a pungent seed, *Nigella Indica*; a sort of reed; the branch or shoot of a bamboo.

Kuñcita, *as*, *ā*, *am*, crooked, curved, bent, contracted, &c.; (*am*), *n.*, N. of a plant. — *Kuñcītān-gulī* ('*ta-an*'), *ie*, *ie*, *i*, with bent or curved fingers.

कुञ्ज *kuñj*, cl. 1. P. *kuñjati*, -*jī* *itum*, to murmur, = *kūj*.

कुञ्ज *kuñja*, *as*, *am*, *m.* *n.* a place overrun with plants or overgrown with creepers, a bower, an arbour; a cave; the lower jaw; an elephant's tusk or jaw; a tooth; (*as*), *m.*, N. of a man. — *Kuñja-kufira*, *as*, *m.* a bower, an arbour. — *Kuñja-vallari*, *f.*, N. of a plant, = *nikuijīkāmā*.

Kuñjika, *f.* another N. of the plant *Kuñja-vallari*; fennel-flower seed, = *kuñcīkā*, *Nigella Indica*.

कुञ्जर *kuñjara*, *as*, *m.* (fr. *kuñja* ?), an elephant; anything pre-eminent in its kind (generally in compounds, e.g. *puruṣa-kuñjara*, an eminent man); the tree *Ficus Religiosa*; N. of a Nāga; N. of a prince of the Sauvīra race; N. of a mountain; of a region; hair; (*ā* and *i*), *f.* a female elephant; (*ā*), *f.* the plant *Bignonia Suaveolens*; another plant, *Grislea Tomentosa*. — *Kuñjara-kara*, *as*, *m.* an elephant's trunk. — *Kuñjara-kṣhāra-mūla*, *am*, *n.* a kind of radish (*mūlaka*). — *Kuñjara-graha*, *as*, *m.* an elephant-catcher. — *Kuñjara-darī*, *f.* 'elephant's cave'; N. of a place. — *Kuñjara-pippalī*, *f.*, N. of a plant described as bearing a fruit resembling long pepper; [cf. *gaja-pippalī*]. — *Kuñjara-rūpin*, *i*, *inī*, *i*, elephant-shaped. — *Kuñjarānika* ('*ra-an*'), *am*, *n.* the division of an army consisting of elephants, an elephant-corps. — *Kuñjarārāti* ('*ra-ar*'), *ie*, *m.* a lion; the Sarabha, a fabulous animal with eight legs, ('enemy of the elephant'). — *Kuñjarā-luka* ('*ra-āl*'), *am*, *n.* a species of esculent root, a sort of yam. — *Kuñjarāsana* ('*ra-as*'), *as*, *m.* the holy fig tree, *Ficus Religiosa*.

कुञ्जल *kuñjala*, *am*, *n.* sour gruel; [cf. *kāñjikā*.]

कुट *kuṭ*, cl. 6. P. *kuṭati*, *kuṭa*, *kuṭi*, *kuṭi*, *kuṭi*, *kuṭi*, to be or become crooked or curved; to bend, curve, curl; to make crooked; to be dishonest, cheat or deceive; cl. 4. P. *kuṭayati*, or cl. 10. A. *kuṭayate*, -*yitum*, to break to pieces, tear asunder, divide; to speak indistinctly; to be warm, burn: Caus. *kuṭayati*: Desid. *kuṭi-ehati*: Intens. *okuṭayate*; [cf. *kuṭi* and *kuṭi*.]

Kuṭa, *as* or *am*, *m.* *n.* a water-pot, a jar, picher; (*as*), *m.* a fort, a stronghold; a house [cf. *kuṭi*, *kuṭi*, and *kuṭa*]; a hammer, a mallet for breaking small stones; a tree; a mountain; N. of a man; (*am*), *n.*, Ved. = *kṛita*, a work. — *Kuṭa-kārikā*, *f.* a female servant (bringing the water-jar). — *Kuṭa-ja*, *as*, *m.* the medicinal tree *Wrightia Antidysenterica*, commonly called *Karaya*; the seeds are used as a vermifuge [cf. *indra-yava*]; a N. of the sage *Agastya* ('born in a water-jar'); also of *Drona*, q. v. — *Kuṭaja-mallī*, *f.* a kind of plant.

Kuṭaka, *as*, *m.*, N. of a people; N. of a mountain; the post round which the string of the churning-stick winds [cf. *kuṭara* and *kuṭhara*]; (*am*), *n.* a plough without a pole.

Kuṭi, *ie*, *i*, *m.* a curvature, a curve; a hut, cottage, house, hall, shop; (*i*), *f.* a vessel with openings used for fumigations; a bawd, a procurer or go-between; a nosegay, a bundle or tuft of flowers or vegetables; a kind of perfume, commonly *Murā*; spirituous liquor; (*ie*), *m.* the body; a tree; [cf. Eng. *hut*; Germ. *Hütte*]. — *Kuṭi-āra*, *as*, *m.* a crocodile or porpoise. — *Kuṭi-pārthiva*, *as*, *m.*, N. of a man. — *Kuṭi-kṛita*, *as*, *ā*, *am*, curved, curled, twisted, frizzled; (*am*), *n.* anything (as woollen cloth) curled or twisted. — *Kuṭi-gata*, *as*, *ā*, *am*, inside the house. — *Kuṭi-gu*, *us*, *m.*, N. of a man. — *Kuṭi-āka*, *as*, *m.* a kind of religious mendicant, one

who lives at his son's expense; (lit. 'delighting in staying in the house.'). — *Kuṭi-āra*, *as*, *m.* an ascetic of a particular order, one who consigns the care of his family to his son and remains at home engaged solely in devotion; or one who goes begging from one house to another. — *Kuṭi-maya*, *as*, *i*, *am*, consisting of a house (?). — *Kuṭi-mukha*, *as*, *m.*, N. of one of the attendants of Kuvera.

Kuṭika, *as*, *ā*, *am*, bent, crooked; (*ā*), *f.*, N. of a river.

Kuṭita, *as*, *ā*, *am*, crooked, bent.

Kuṭitri, *tā*, *tri*, *tri*, making crooked; acting dishonestly; being bent.

Kuṭira, *am*, *n.* a hut, a cottage.

Kuṭila, *as*, *ā*, *am*, bent, crooked, curved, round, running in curved lines, crisped, curled; going crookedly, tortuous; insincere, dishonest, fraudulent; (*ā*), *f.*, N. of a plant [cf. *tagarapādi*]; N. of a river; (according to some) N. of the Sarasvatī; N. of a metre containing four lines of fourteen syllables each; (*am*), *n.*, N. of a plant [cf. *tagara*, *kuñcīta*, *vakra*]; a kind of perfume; tin. — *Kuṭilagaṭi*, *ie*, *f.* a species of the *Atijagati* metre, = *can-drikā*. — *Kuṭila-gāmin*, *i*, *inī*, *i*, going crookedly, tortuous. — *Kuṭila-tā*, *f.* or *kuṭila-tva*, *am*, *n.* crookedness; guile, dishonesty. — *Kuṭila-pakṣma*, *as*, *ā*, *am*, having curved eyelashes or brows. — *Kuṭila-svabhāva*, *as*, *ā*, *am*, crooked-minded, disingenuous. — *Kuṭilāsaya* ('*ta-ās*'), *as*, *ā*, *am*, ill-intentioned, malevolent.

Kuṭilaka, *as*, *ikā*, *am*, bent, curved, crooked, winding; (*ikā*), *f.* crouching, coming stealthily as a hunter on his prey; a peculiar movement or gesture (in theatrical language); an instrument used by a blacksmith, a blacksmith's forge.

Kuṭikā, *f.* a small house.

Kuṭiya, nom. P. *kuṭiyati*, -*yitum*, to imagine one's self in a hut.

Kuṭira, *as* or *am*, *m.* *n.* a small house, a hut, a hovel; a kind of plant; (*am*), *n.* sexual intercourse; exclusiveness.

Kuṭiraka, *as*, *m.* a hut.

कुटङ्क *kuṭanka*, *as*, *m.* (connected with *kuṭa* above), a roof, a thatch; [cf. *kuṭungaka*, *kuṭanga*, *kuṭāṅga*, *kuṭala*.]

कुटङ्ग *kuṭanga*, N. of a place.

कुटङ्गक *kuṭangaka*, *as*, *m.* an arbour formed by creeping plants overrunning a tree; a roof or thatch; a house, a small house, a hut or cottage; [cf. *kuṭungaka*.]

कुटच *kuṭaca*, *as*, *m.* (for *kuṭa-ja*), the medicinal tree *Wrightia Antidysenterica*.

कुटज *kuṭa-ja*. See under *kuṭa* above.

कुटन्नक *kuṭannaka*, *am*, *n.* the fragrant grass *Cyperus Rotundus*; [cf. also the following.]

कुटन्नट *kuṭannaṭa*, *as*, *m.* the tree *Calos-anthes Indica*; (*am*), *n.* the fragrant grass *Cyperus Rotundus*.

कुटप *kuṭapa*, *as*, *m.* (said to be fr. rt. *kuṭ*), a measure of grain &c. (= *kuṭava*); a saint, a divine sage or Muni; a garden or grove near a house (= *nishkuṭa*); (*am*), *n.* a lotus.

कुटर *kuṭara*, *as*, *m.* a post round which the string passes that works the churning-stick [cf. *kuṭaka* and *kuṭhara*]; N. of a Nāga.

कुटरु *kuṭaru*, *us*, *m.*, Ved. a cock; a tent, a house of cloth or canvas.

कुटरुणा *kuṭaruṇā*, *f.* a plant, commonly *Teori*, *Ipomoea Turpethum*.

कुटल *kuṭala*, *am*, *n.* a roof, a thatch; [cf. *kuṭanka*.]

कुटि *kuṭi*, *kuṭira*. See under rt. *kuṭ* above.

कुटिकोष्ठीका *kuṭikoshtikā*, *f.*, N. of a river.

कुटिल *kuṭila*. See under rt. *kuṭ*, col. 2.

कुटीर *kuṭira*. See under rt. *kuṭ*, col. 2.

कुटुङ्गक *kuṭungaka*, *as*, *m.* an arbour or bower formed of creeping plants; a creeper winding round a tree; a thatch, a roof; a hut, a cottage; a granary, a store-room; [cf. *kuṭanka*, *kuṭangaka*, *kuṭāṅga*.]

कुटुनी *kuṭunī*, *f.* a wrong reading for *kuṭānī*, q. v.

कुटुम्ब *kuṭumba*, *am*, *n.* a household, the collective members of a household, a family; the care of a family, house-keeping; the care taken by a householder for the members of his family, hence metaphorically care or anxiety about anything; (*as*, *am*), *m.* *n.* name; race; a kinsman, a relation by descent; a connection, a relation by marriage by the mother's side; offspring, progeny. — *Kuṭumba-kālaha*, *as*, *am*, *m.* *n.* domestic dissension, family feud. — *Kuṭumba-vyāpṛita*, *as*, *m.* a provident and attentive father of a family. — *Kuṭumbārtham* ('*ba-ar*'), ind. for the support or on account of a family. — *Kuṭumbaukas* ('*ba-ak*'), *as*, *n.* apartments &c. appropriated to the accommodation of relations &c.

Kuṭumbaka, *as*, *ā*, *am*, being of one family; (*am*), *n.* a household; the duties and cares of a householder; a family, kindred.

Kuṭumbāya, nom. A. -*yate*, to support a family.

Kuṭumbika, *as*, *ā*, *am*, taking care of a family or household; (*as*), *m.* the slave of a house.

Kuṭumbin, *i*, *m.* a householder, a paterfamilias; one who supports or takes care of a family; metaphorically one who takes care of anything (especially at the end of a compound); a member of a family, any one belonging to a household; a peasant, a cultivator of the soil; (*inī*), *f.* the wife of a householder and mother of a family, a matron; a large household, a large family; a small shrub used in medicine, a kind of moon-plant, = *kshirīṇī*. — *Kuṭumbi-tā*, *f.* or *kuṭumbi-tva*, *am*, *n.* family connection or union, living as one family.

कुटेर *kuṭera*, *as*, *m.* a hut, a cottage; [cf. *kuṭira*.]

कुट्ट *kuṭṭ*, cl. 10. P. *kuṭṭayati*, *akuṭṭat*, -*yitum*, to cut, divide; to grind or pound; to multiply; to censure, abuse.

Kuṭṭa, *as*, *i*, *am*, (at the end of compounds) cutting, dividing, making small; grinding, pounding; (*as*), *m.* a multiplier such that a given dividend being multiplied by it and a given quantity added to (or subtracted from) the product, the sum (or difference) may be measured by a given divisor. — *Kuṭṭa-rānta* or *kuṭṭāparānta* ('*ta-ap*'), *as*, *m.* pl., N. of a people. — *Kuṭṭa-prācarāna* and *kuṭṭa-prā-varaṇa*, *as*, *m.* pl., N. of two nations.

Kuṭṭaka, *as*, *ā*, *am*, what cuts or divides, what pounds or grinds; (*as*), *m.* a grinder or pulverizer, a multiplier, &c. [cf. *kuṭṭa*]; a kingfisher. — *Kuṭṭaka-vyavahāra*, *as*, *m.* or *kuṭṭakādhāya* ('*ka-adh*'), *as*, *m.* that branch or chapter of arithmetic which treats of the *kuṭṭa* or *kuṭṭaka*.

Kuṭṭana, *am*, *n.* cutting, dividing; pounding, grinding, beating, threshing; abusing; (*i*), *f.* a bawd, a procurer, a go-between.

Kuṭṭanti, *f.* a kind of dagger.

Kuṭṭāka, *ie*, *i*, *am*, what cuts or divides.

Kuṭṭita, *as*, *ā*, *am*, cut, divided; pounded, flattened; (*ā*), *f.*, scil. *śīrā*, unskilful opening of a vein, the latter being cut to pieces by repeated application of the knife.

Kuṭṭin, *i*, *inī*, *i*, what cuts or pounds; (*nī*), *f.* a bawd, a procurer.

Kuṭṭima, *as*, *ā*, *am*, plastered with small stones, decorated with mosaic; (*as*, *am*), *m.* *n.* an inlaid or paved floor, pavement, ground paved with mosaic or

small stories, ground smoothed and plastered; ground prepared for the site of a mansion; a jewel mine; a hut, a cottage; the pomegranate.

कुटमित *kuṭamita*, *am*, *n.* one of the ten blandishments of women, affected repulse of a lover's caresses; [cf. *kuṭumita*.]

कुटार *kuṭāra*, *as*, *m.* a mountain; (*am*), *n.* sexual intercourse; pleasure; a woollen cloth or blanket; exclusion; oneness; [cf. *kuṭira* and *kuṭīra*.]

कुटिहारिका *kuṭihārikā*, *f.* a female servant, a slave; [cf. *kuṭa-hārikā*.]

कुट्टीर *kuṭṭīra*, *as*, *m.* a mountain; [cf. *kuṭira* and *kuṭāra*.]

कुट्टिरक *kuṭṭiraka*, *am*, *n.* (?) a small house, a hut; (a wrong reading for *kuṭiraka*?).

कुटुमित *kuṭumita*, *am*, *n.* = *kuṭamita* above.

कुटमल *kuṭmala*, *as*, *ā*, *am* (said to be fr. *rt. kuṭ*), opening or expanding as the blossom of a flower, blossoming; (*as*, *am*), *m.* *n.* an opening bud; (*am*), *n.* one of the twenty-one hells in which sinners are punished (where they are bound with ropes).

Kuṭmalita, *as*, *ā*, *am*, budded.

कुठ कुथा, *as*, *m.* a tree; (generally written *kuṭa*.)

कुठर *kuṭhara*, *as*, *m.* the post round which the string of the churning-stick winds; [cf. *kuṭara*.]

कुठाकु *kuṭhāku*, *us*, *m.* a bird, the woodpecker, *Picus Bengalenis*, commonly *Kāṭhākrō*.

कुठाटङ्क *kuṭhāṭanka*, *as*, *ā*, *m.* f. an axe.

कुठार *kuṭhāra*, *as*, *i*, *m.* f. an axe; a sort of hoe or spade; (*as*), *m.* a tree; *N.* of a man.

कुठारका, *as*, *m.* an axe; (*ikā*), *f.* a small axe or adze; also a similarly shaped instrument used in surgery for scarification; *N.* of a woman.

Kuṭhārika, *as*, *m.* a wood-cutter.

कुठारु *kuṭhāru*, *us*, *m.* an ape, a monkey; a tree; an armourer.

कुठि *kuṭhi*, *is*, *m.* a tree; a mountain; [cf. *kuṭi*.]

कुठिक *kuṭhika*, *as*, *m.*, *N.* of a plant, = *kushtha*, *mṛitphali*, a kind of *Costus*, commonly called *Kuth*.

कुठुमि *kuṭhumi*, *is*, *m.*, *N.* of a preceptor, author of a law-book; [cf. *kuthumi*.]

कुठेर *kuṭhēra*, *as*, *m.* fire; a kind of Basilicum. — *Kuṭhēra-ja*, *as*, *m.* a white kind of Basilicum, *Ocimum Gratissimum*.

कुठेरका, *as*, *m.* a kind of Basilicum, *Ocimum Sanctum*; a white sort of the same, *Ocimum Gratissimum*.

कुठेरु *kuṭheru*, *us*, *m.* the wind produced by a fan or chowrie.

कुड *kuḍ*, *cl.* 6. *P.* *kuḍati*, *kuḍoḍa*, *kuḍitum*, to play or act as a child, to trifle; to eat; to heap; to plunge under water, be immersed, dive (?).

कुडङ्ग *kuḍaṅga*, *as*, *m.* a bower, an arbour; [cf. *kuṭanka*, *kuṭungaka*, *kuḍaṅga*.]

कुडप *kuḍapa*, *as*, *am*, *m.* *n.* = *kuḍava* below.

कुडव *kuḍava*, *as*, *m.* a measure of grain, wood, iron, &c., the fourth part of a *Prastha*, described by some as a vessel four fingers wide and as many deep and containing twelve *Prakṛitis* or handfuls; it is also said to contain 13½ cubic *Angulas*; to be a finger and a half deep, and three fingers

each in length and breadth; in medicine it is equal to two *Prakṛitis* or thirty-two *Tolakas*.

कुडि *kuḍi*, *is*, *m.* the body; [cf. *kuṭi*.]

कुडिका *kuḍikā*, *f.* an earthen or wooden water-pot used by ascetics; [cf. *kuṭa*.]

कुडिश *kuḍiṣa*, *as*, *m.* a kind of fish, commonly *Kūrchī*, *Cyprinus Curchius*.

कुडी *kuḍi*, *f.* a small house, a hut; (a wrong reading for *kuṭi*?).

कुडुप *kuḍupa*, *as*, *m.* the clasp or fastening of a necklace or bracelet.

कुडमल *kuḍmala*, *as*, *ā*, *am*, opening or expanding as the blossom of a flower, blossoming; (*as*), *m.* an opening bud; (*am*), *n.* a particular hell; sometimes also spelt *kuḍmala*; [cf. *kuṭmala*.] — *Kuḍmala-danti*, *f.* *N.* of a metre, = *anukūlā*; also spelt *kuḍmala-danti*.

Kuḍmalita, *as*, *ā*, *am*, furnished with opening buds; budded, blossomed; cheerful, smiling (as the countenance).

कुड्य *kuḍya*, *am*, *ā*, *n.* f. a wall; plastering (a wall); eagerness, curiosity. — *Kuḍya-ēchedin*, *i*, *m.* a housebreaker, a thief. — *Kuḍya-ēchedya*, *am*, *n.* an opening, a hole in a wall, a breach. — *Kuḍya-matsi*, *f.* or *kuḍya-matsya*, *as*, *m.* a house-lizard.

Kuḍyaka, *am*, *n.* a wall.

कुण *kuṇ*, *cl.* 6. *P.* *kuṇati*, *-ṇitum*, to sound; to cherish, to support or aid with gifts &c.; to be in pain (?); *cl.* 10. *P.* *kuṇayati*, *-ṇitum*, to counsel or advise; to converse with, to speak to, address; to salute; to invite; [cf. *Lat. cano, sono*; *Lith. zvanu*.]

कुण *kuṇa*, *as*, *m.* in composition with *asvattha* and other trees or flowers; the time when a plant bears fruit, e. g. *pīlu-kuṇa*, *q. v.*

कुणक *kuṇaka*, *as*, *m.* a young animal just born.

कुणञ्जर *kuṇañjara*, *as*, *m.* or *kuṇañjā*, *f.* or *krinanjā*, *as*, *m.* a species of *Chenopodium*; (commonly *Vanavetuā*.)

कुणप *kuṇapa*, *as*, *am*, *m.* *n.* (said to be fr. *rt. kvaṇ*), a dead body, a corpse; a carcass; said contemptuously of living persons; (*as*), *m.* a spear; *N.* of a people; a stench, a foul smell; (*i*), *f.* a small bird, a kind of *Maina* or *Salik* [cf. *viṭ-sārikā*]; (*as*, *i*, *am*), mouldering, smelling like a dead body, foul smelling; stinking. — *Kuṇapa-gandha*, *as*, *m.* the smell of a dead body.

कुणराडव *kuṇara-bāḍava*, *as*, *m.*, *N.* of a grammarian.

कुणारु *kuṇāru*, *us*, *us*, *u*, *Ved.* having a distorted arm (?); (*Sāy. fr. rt. kuṇ*) crying out.

कुणाल *kuṇāla*, *as*, *m.* (said to be fr. *rt. kvaṇ*), a kind of bird; *N.* of a son of *Aśoka*; *N.* of a country.

कुणि *kuṇi*, *is*, *is*, *i*, a cripple with a crooked or withered arm, or without a hand or finger; (*is*), *m.* a whitlow; the tree *Cedrela Toona* (*tunna*); *N.* of a prince, a son of *Jaya* and father of *Yugan-dhara*; *N.* of a Muni; *N.* of the author of a *Dharma-śāstra*. — *Kuṇi-bāhu*, *us*, *m.*, *N.* of a Muni.

कुणिताहि *kuṇitāhi*, *is*, *m.*, *N.* of the author of a *Dharma-śāstra*.

कुणिन *kuṇin*, *i*, *inī*, *i*, only in *kuṇi kaṇa-bhaṭ*, a kind of bug; [cf. *utkuṇa*, *matkuṇa*.]

कुणिन्द *kuṇinda*, *as*, *m.* (said to be fr. *rt. kuṇ*), sound, sounding.

कुण्ड *kuṇḍ* = *kuṇḍ*, *q. v.*

कुणटक *kuṇṭaka*, *as*, *i*, *am*, fat, corpulent.

कुण्ड *kuṇṭh*, *cl.* 1. *P.* *kuṇṭhati*, *-ṭhitum*, to be lame or mutilated, to be blunted or dulled; to be lazy or stupid; *cl.* 10. *P.* *kuṇṭhayati*, *-ṇitum*, to cover, conceal.

Kuṇṭha, *as*, *ā*, *am*, blunt, dull; stupid; weak; indolent, lazy, slow; foolish; [cf. *a-kuṇṭha*.] — *Kuṇṭha-tā*, *f.* bluntness, dullness, indolence.

Kuṇṭhaka, *as*, *ā*, *am*, stupid, ignorant, a fool; (*as*), *m.*, *N.* of a pupil of *Luptaka*; (*ās*), *m.* pl., *N.* of a people.

Kuṇṭhita, *as*, *ā*, *am*, blunted, dulled; mutilated, stupid; grasped, held, encircled. — *Kuṇṭhitāśrī* (*ṭa-āśrī*), *śrī*, *śrī*, *śrī*, having its edge or corners blunted.

कुण्ड *kuṇḍ*, *cl.* 1. *P.* *kuṇḍati*, to mutilate; *cl.* 1. *A.* *kuṇḍate*, *-ḍitum*, to burn; *cl.* 10. *P.* *kuṇḍayati*, *-ṇitum*, to protect.

कुण्ड *kuṇḍa*, *as*, *i*, *am*, *m.* f. *n.* (said to be fr.

rt. kuṇ), a bowl-shaped vessel, a basin, bowl, pitcher, jar, pot, water-pot; (*am*), *n.* a particular measure; a clump, e. g. *darbha-kuṇḍam*, a clump of *Darbha* grass; (*as*, *am*), *m.* *n.* a round hole in the ground, a hole in the ground for receiving and preserving water; a hole in general (e. g. in comp. *agni-kuṇḍa*, a hole in the ground for receiving and preserving consecrated fire); a pit, a vat; a pool, a well, a spring or basin of water, especially consecrated to some holy purpose or person; (*as*), *m.* a son born in adultery, an adulterine, the son of a woman by another man than her husband, while the husband is alive; *N.* of a *Nāga*; a son of *Dhṛita-rāshṭra*; an epithet of *Siva*; (*ā*), *f.* an epithet of *Durgā*. — *Kuṇḍa-kīṭa*, *as*, *m.* the son of a woman of the *Brahmānical* tribe born in adultery with a man of an inferior caste; a keeper of concubines, a man who has female slaves; a follower of the *Cārvāka* doctrine or the tenets of those who deny the authority of the *Vedas*. — *Kuṇḍa-kīla*, *as*, *m.* a low, a vile man; see *nāgara*. — *Kuṇḍa-kau-muḍi* or *kuṇḍa-maṇḍapa-kau-muḍi*, *f.* title of a work by *Viśvanātha*. — *Kuṇḍa-golu*, *as*, *m.* and *kuṇḍa-golaka*, *am*, *n.* sour rice, gruel; see *kāñjika*. — *Kuṇḍa-ja*, *as*, *m.*, *N.* of a son of *Dhṛita-rāshṭra*. — *Kuṇḍa-jāthara*, *as*, *m.*, *N.* of an old sage; [cf. *kuṇḍodara*.] — *Kuṇḍa-dhāra*, *as*, *m.*, *N.* of a *Nāga*; also of a son of *Dhṛita-rāshṭra*. — *Kuṇḍa-pāyin*, *i*, *inī*, *i*, drinking out of pitchers; *kuṇḍa-pāyinām ayanam*, a particular religious ceremony [cf. *kaundapāyina*]. — *Kuṇḍa-pāyīya*, *as*, *ā*, *am*, (*scil. kratu*, &c.), a particular ceremony or sacrifice at which ewers or pitchers are used for drinking; (*as*), *m.*, *N.* of a man (?). — *Kuṇḍa-prastha*, *as*, *m.*, *N.* of a town. — *Kuṇḍa-bhedin*, *i*, *m.*, *N.* of a son of *Dhṛita-rāshṭra*. — *Kuṇḍa-maṇḍapa-siddhi*, *is*, *f.*, *N.* of a work by *Viṭṭhaladikṣita*. — *Kuṇḍa-ratnākara*, *as*, *m.*, *N.* of a work by *Viśvanātha*. — *Kuṇḍa-sāyīn*, *i*, *m.*, *N.* of a son of *Dhṛita-rāshṭra*. — *Kuṇḍa-dāgnī* (*ḍa-ug*), *is* or *i* (?), *m.* or *n.* (?), *N.* of a place; [cf. *kaundāgnaka*]. — *Kuṇḍāśin* (*ḍa-ās*), *i*, *inī*, *i*, one who is supported by a bastard; (*i*), *m.* a pander, a pimp; *N.* of a son of *Dhṛita-rāshṭra*; also of a *Nāga*; also of one of the attendants of *Siva*. — *Kuṇḍoda* (*ḍa-uda*), *as*, *m.*, *N.* of a mountain. — *Kuṇḍodara* (*ḍa-ud*), *as*, *m.*, *N.* of a *Nāga*; a son of *Janamejaya* and brother of *Dhṛita-rāshṭra*; also a son of *Dhṛita-rāshṭra*. — *Kuṇḍoddyota-darśana*, *N.* of a work by *Sankara-bhaṭṭa*. — *Kuṇḍodhni* (*ḍa-ūdh*), *f.* a cow with a full udder; a woman with a full bosom; [cf. *ūdhās*]. — *Kuṇḍopadhāniyaka*, *as*, *ā*, *am* (*fr. ḍa + upadhāniya*), one who uses a pitcher as a pillow; an epithet of *Pūrṇa*; according to others *kuṇḍopadhāna* is the *N.* of a place. — *Kuṇḍoparatha*, *cf. kaundoparatha*.

Kuṇḍaka, *am*, *n.* a pot; (*as*), *m.*, *N.* of a son of *Dhṛita-rāshṭra*; also of *Kashudraka*.

Kuṇḍika, *as*, *m.*, *N.* of a son of *Dhṛita-rāshṭra*; (*ā*), *f.* a pitcher; a student's water-pot, the *Kamandalu*.

Kuṇḍin, *i*, *inī*, *i*, furnished with a pitcher or water-jar; (*i*), *m.* a horse [cf. *kuṇḍhin* &c.]; a bastard.

Kuḍina, as, m., N. of a son of Dhṛita-rāshtra; N. of an author; (am), n. a city, the capital of the district Vidarbha, ruled over by Bhīma, the father-in-law of Nala, apparently the modern Kondavir in Berar; (according to some the city is also called Vidarbha, or m. pl. Vidarbhas, but this is rather the name of the territory.)

कुडङ्ग kuḍaṅga, as, m. a bower, an arbour; (a wrong reading for kuḍaṅga.)

कुडाल kuḍala, am, n. a ring, an ear-ring; a bracelet; a fetter, a tie, a collar; the coil of a rope; (as), m., N. of a Nāga; (ā), f., N. of a woman; N. of a river; (i), f., N. of several plants, mountain ebony, Bauhinia Variegata [cf. kāñcana-dru]; another plant, Cocculus Cordifolius [cf. guḍūfi]; another plant, Mucuna Pruritus [cf. kapi-kacchu]; N. of two other plants, commonly called Sarpiṇi-vpiksha and Kundali-cālana. — **Kuḍala-dhārana**, am, n. the wearing of ear-rings. — **Kuḍala-dhārin**, i, īnī, i, wearing ear-rings. — **Kuḍalākāra** ('la-āk'), as, ā, am, shaped like an ear-ring or bracelet, circular, annular. — **Kuḍaloddyotitāna** ('la-uddiyotitān'), as, ā, am, having his face radiant with glittering pendants.

Kuḍalanā, f. (fr. kuḍalaya, nom. fr. kuḍala), encircling a word or the circle round any word which is to be left out in a MS.

Kuḍalikā, f., N. of a metre in Prākṛit poetry; [cf. vāta-kuḍalikā.]

Kuḍalin, i, īnī, i, having ear-rings or decorated with ear-rings; circular, annular, spiral, winding, coiling; (i), m. a snake; the spotted or painted deer; a peacock; an epithet of Varuṇa, and of Śiva; (īnī), f. the plant Cocculus Cordifolius [cf. guḍūfi]; a particular dish, curds boiled with ghee and spices; a particle or form of Durgā worshipped by Tantrikas.

Kuḍalī-krīta, as, ā, am, forming a ring, formed into a circle, coiled, curled, moving in rings or circles.

Kuḍalī-bhūta, as, ā, am, formed into a ring, coiled, curled.

कुडीर kuḍīra, as, ā, am, strong, powerful, able; (as), m., N. of a man.

कुड्याची kuḍyācī, f., Ved. a species of animal; (Sāy.) tortuous progress.

कुत् kut (a Sautra root, or one found in grammatical Sūtras only), to spread.

कुत kuta, as, m., N. of one of the eighteen attendants of the sun, identified with the god of the ocean.

कुतनय ku-tanaya, as, m. (see I. ku), a degenerate son.

कुतनु ku-tanu, us, vī, u (see I. ku), deformed; (us), m. an epithet of Kuvera or Kubera (this deity being of a monstrous appearance, having three legs and but eight teeth; see *kubera*).

कुतप ku-tapa, as, ā, am (see I. ku), slightly hot, mild, tepid; (as, am), m. n. a sort of blanket made of the hair of the mountain-goat; the eighth Muhūrta or portion of the day from the last Daṇḍa of the second watch to the first of the third or about noon; an eligible time for the performance of sacrifices to the manes; a kind of sacrificial grass, Poa Cynosuroides; grain; a daughter's son; a sister's son; a twice-born man, one of the first three classes; a Brahman; a guest; the sun; fire; an ox; a musical instrument. — **Kutapa-saptaka**, am, n. a Śrāddha in which seven constituents occur, viz. noon, a horn platter, a Nepal blanket, silver, sacrificial grass, Sesamum, and Kine.

कुतपसिन् ku-tapasin, i, m. (see I. ku), a wicked or bad ascetic.

कुतर्क ku-tarka, as, m. (see I. ku), fallacious argument, sophistry, fallacy, sophism. — **Ku-**

tarka-patha, as, m. the way of sophists, i. e. a sophistical method of arguing.

कुत्स kutas, ind. (fr. I. ku), from where? from whence? whereto? where? in which direction? wherefore? why? from what cause or motive? because; how? in what manner? in which way? how much less? much less. *Kutas* is used sometimes for the abl. case of a. *ka* = *kasmāt* (e. g. *kutaḥ kālāt*, since what time?). In a-*kutas*, which occurs at the beginning of some compounds, *kutas* has an indefinite sense (e. g. *akuto-mṛtyu*, not fearing death from any quarter; cf. *akuto-bhaya*); *kutas* is also indefinite when connected with the particles *api*, *cid*, and *āna* (e. g. *kuto'pi*, from any quarter, from any cause; *kutaścid*, from any one, from anywhere; *akutaścid-bhaya*, not fearing danger from any quarter, not presenting danger on any side; *kutaś āna*, (in Ved.) from no side, to no side; *yataḥ kutaścid*, from any person soever). — **Kutas-tarām**, ind. how? in what manner? — **Kuto-nimitta**, as, ā, am, having what cause or reason? — **Kuto-mūla**, as, ā, am, having what origin? — **Kutastya**, as, ā, am, whence come? how happened?

कुतापस ku-tāpasa, as, i, m. f. (see I. ku), a wicked ascetic.

कुतित्तिरि ku-tittiri, is, m. (see I. ku), a species of bird resembling the partridge.

कुतीपाद kuṭipāda, as, m., N. of one of the Rishis or poets of the Sāma-veda.

कुतीर्थ ku-tīrtha, as, m. (see I. ku), a bad teacher.

कुतुक kutuka, am, n. eagerness, vehemence; desire, inclination; curiosity; [cf. *kautuka* and *kutūhala*.]

कुतुप kutupa, as, m. a small leathern oil-bottle [cf. *kuṭū*]; (as, am), m. n. the eighth Muhūrta or portion of the day from the last Daṇḍa of the second watch to the first of the third or about noon; an eligible time for the performance of sacrifices to the manes; [cf. *ku-tapa*.]

Kuṭū, ūs, f. a leathern oil-bottle.

कुतूयक kuṭūyaka, as, m. weakness of the eyes, a disease of the eyes in infants; [cf. *kukūyaka*.]

कुतूहल kuṭūhala, am, n. (fr. the interrogative adv. *kutas* and *hala*, calling out?), curiosity, interest in any extraordinary matter; desire, inclination; eagerness, vehemence, impetuosity; what excites curiosity or interest, anything interesting, fun; (as, ā, am), surprising, wonderful; excellent, best, praised, celebrated; [cf. *kutūhala*.] — **Kutūhala-vat**, ān, atī, at, curious, taking an interest in anything.

Kutūhalin, i, īnī, i, curious, highly interested in any extraordinary matter, inquisitive; eager, impatient.

कुतूष ku-tūṣa, am, n. (see I. ku), an aquatic plant, water house-leek, Pistia Stratiotes.

कुतूथ kutūtha, as or am, m. or n. (?), the fifteenth Yoga (in astronomy).

कुत्र kutra, ind. (fr. I. ku), where? where-to? in which case? when? *kutra* = *kva*, where (this) — where (that), i. e. how distant or how different is this from that, how little is this consistent with that? *Kutra* becomes indefinite when connected with the particles *api*, *cid*, *āna*, e. g. *kuṭrāpi*, anywhere, somewhere, to any place where-soever; *kutra cid*, anywhere, somewhere, wheresoever, wherever, to any place; (sometimes *kutra cid* = *kasmīnścid*, e. g. *kutra cid aranye*, in a certain wood); *na kutra cid*, nowhere, to no place whatsoever; *kutra cid* — *kutra cid*, in one case—

in the other case; sometimes—sometimes; *yatra kutra* *cid* or *yatra kutra cid*, wherever it be, here or there.

Kutratya, as, ā, am, where being? where living or residing?

कुत्स kuts (perhaps related to *kutas*), cl. 10. P. A. *kutsayati*, -te, -yitum; rarely cl. I. P. *kutsati*, to despise, abuse, revile, condemn; [cf. Lith. *kusiti*.]

Kutsana, as, ā, am, reviling, abusive, contemptuous; (am), n. abuse, reviling, contempt, reproach; reproachful or abusive language; (ā), f. contemning, expression of contempt.

Kutsā, f. reproach, contempt, censure. — **Kutsā-vādin**, i, īnī, i, censorious, abusive.

Kutsita, as, ā, am, despised, contemned, reviled; contemptible, low, mean, vile, hateful; (am), n., N. of a grass, Cyperus. — **Kutsita-tva**, am, n. meanness, vileness.

1. *kutsya*, as, ā, am, to be reproached, reviled, abused; blamable.

कुत्स kutsa, as, m., N. of a Rishi with the epithet Arjuneya, author of several hymns of the Rīg-veda (when attacked by the demon Sushna, Indra defended him and killed the demon; but in other hymns of the Rīg-veda, Kutsa is represented as persecuted by Indra); N. of a descendant of Angiras, author of several other hymns of the Rīg-veda; (pl.) the descendants or the family of Kutsa; lightning, thunderbolt; [cf. *kautsa*, *puru-kutsa*, &c.] — **Kutsa-kusikikā**, f. the intermarriage of the Kutsa and Kusika families. — **Kutsa-putra** or *kutsa-vatsa*, as, m. a son of Kutsa.

2. *kutsya*, as, m. = *kutsa* (?).

कुत्सला kutsalā, f. the indigo plant; [cf. *nīli*.]

कुथ kuth, cl. 4. P. *kuthyati*, *śukotha*, *akothit*, *kothishyati*, *kothitum*, to stink, to become putrid; Caus. P. *kothayati*, -yitum, to cause to putrefy.

कुथ kutha, as, ā, am, m. f. n. a painted or variegated cloth or blanket, serving as an elephant's housings; (as), m. sacrificial or Kuśa grass, Poa Cynosuroides; Śākya-muni in one of his former thirty-four births.

कुथुमि kuthumi, is, m., N. of a Muni.

कुथुमिन् kuthumin, i, m., N. of a man.

कुद् kud, cl. 10. P. *kodayati*, -yitum, to tell a lie; (a various reading for *kundr*, q. v.)

कुदण्ड ku-daṇḍa, as, m. (see I. ku), an unjust punishment.

कुदाल kudāla, as, m. mountain ebony; [cf. *kuddāla*.]

कुदिन ku-dina, am, n. (see I. ku), an evil day; a rainy or cloudy day.

कुदिष्टि ku-diṣṭi, is, f. (see I. ku), a measure of length, longer than a Diṣṭi, shorter than a Vitasti.

कुदृश्य ku-dṛśya, as, ā, am (see I. ku), ill-favoured, ugly, unseemly.

Ku-dṛśhā, as, ā, am, seen wrongly or indistinctly.

Ku-dṛśhī, is, īs, i, having bad eyes; (īs), f. weak sight, evil eye; a heterodox philosophical doctrine, as that of the Sāṅkhyas &c.

कुदेश ku-deśa, as, m. (see I. ku), a bad country, where it is difficult to obtain the necessities of life; a country subject to oppression.

कुदेह ku-deha, as, m. (see I. ku), a bad, miserable body.

कुहल kuddala, *as*, m. mountain ebony; [cf. kuddāla.]

Kuddāra, *as*, m. or **kuddāla**, *as*, m. n. a kind of spade or hoe; (*as*), m. mountain ebony, Bauhinia Variegata.

Kuddālaka, *as* or *am*, m. or n. (?), a spade or hoe; (*am*), n. a copper pitcher. — **Kuddālaka-khāta**, *am*, n., N. of a region (?).

कुशल kudmala, *am*, n. an opening bud &c.; (a wrong spelling for *kuḍmala*.)

कुष kudyā, *am*, n. a wall; (a wrong spelling for *kuḍyā*.)

कुद्रङ्ग kudranka or **kudranga**, *as*, m. a watch-house; a dwelling raised on a platform or scaffold; [cf. *dranka*, *dranga*, &c.]

कुद्रव kudrava, *as*, m. a kind of grass, the grain of which is eaten by the poor, *Paspalum Scrobiculatum*; [cf. *drava*.]

कुद्रि kudri, *is*, m., N. of a man; (*ayas*), m. pl. the descendants of this man.

कुधान्य ku-dhānya, *am*, n. (see *i. ku*), a particular description of grain.

कुधी ku-dhī, *is*, *is*, *i* (see *i. ku*), foolish, stupid; wicked; (*is*), m. a fool.

कुभ ku-dhra, *as*, m. (fr. 2. *ku*, earth, and *rt. dhri*), a mountain.

कुनक kunaka, *ās*, m. pl., N. of a people.

कुनख ku-nakha, *as*, *i*, *am* (see *i. ku*), having ugly nails; (*am*), n. a disease of the nails.

Kunakhin, *i*, *inī*, *i*, having bad or diseased nails; (*i*), m., N. of a man and N. of a book belonging to the Atharva-veda.

कुनट kunaṭa, *as*, m. a sort of trumpet flower, *Bignonia (syonāka-prabheda)*; (*i*), f. a kind of coriander, *Coriandrum Sativum*; red arsenic.

कुनदिका ku-nadikā, f. (see *i. ku*), a small river.

कुनन्नम ku-nannama, *as*, *ā*, *am* (see *i. ku* and *rt. nam*), Ved. inflexible.

कुनलिन् ku-nalin, *i*, m. (see *i. ku*), the plant *Agati Grandiflora*.

कुनह kunaha, *ās*, m. pl., N. of a people; (a various reading for *kuṇapa*.)

कुनाय ku-nātha, *as*, m. (see *i. ku*), a bad protector; (*as*, *ā*, *am*), having a bad leader.

कुनादीका ku-nādikā, f. (see *i. ku*), a small river; also *ku-nadikā*, q.v.

कुनाभि ku-nābhi, *is*, m. (see *i. ku*), a whirlwind; the collective treasures of Kuvera.

कुनामन् ku-nāman, *ā*, *ā*, *a* (see *i. ku*), having a bad name; having a bad reputation; (*ā*), m., N. of a man; (*a*), n. a bad name, ill repute.

कुनायक ku-nāyaka, *as*, *ā*, *am* (see *i. ku*), having a bad leader, unprotected.

कुनाल kunāla, *as*, m. a kind of bird living on the Himalāya; N. of a son of king Aśoka, named after the eyes of this bird.

कुनालिक kunālika, *as*, m. the Indian cuckoo or Kokila; [cf. the preceding.]

कुनाशक ku-nāśaka, *as*, m. (see *i. ku*), the plant *Alhagi Maurorum*.

कुनि kuni, *is*, m., N. of a prince.

कुनिपद्म ku-nishanḍa, *as*, m. (see *i. ku*), N. of a son of the tenth Manu.

कुनीति ku-nīti, *is*, f. (see *i. ku*), ill conduct, misbehaviour; corrupt administration or policy, misgovernment; a low state of morals.

कुनेत्रक ku-netraka, *as*, m., N. of a Muni.

कुन्त kunta, *as*, m. a spear, a lance, a barbed dart [cf. Lat. *contus*; Gr. *kontós*]; a small animal, an insect; a species of grain, *Coix Barbata*; passion; N. of a mountain.

Kuntala, *as*, m. (fr. *kunta*), the hair of the head, a lock of hair; a drinking cup; a plough; barley; a kind of perfume, — *hrivera*; (*ās*), m. pl., N. of a people and country in the north-west of the peninsula; (*as*), m. sing. the prince of this people. — **Kuntalavardhana**, *as*, m., N. of a plant; [cf. *bhrīngarāja*.] — **Kuntalośira** ("la-us"), *am*, n. a perfume.

Kuntalikā, f. a butter knife or scoop; a species of plant.

कुन्ताप kuntāpa, *am*, n., Ved., N. of certain organs or glands (?), twenty in number, supposed to be in the belly; N. of a section of the Atharva-veda, according to Śāyaṇācārya, thirty verses, constituting seven Sūktas of the twentieth book of this Veda.

कुन्ति kunti, *ayas*, m. pl., N. of a people; (*is*), m. sing. the prince of this people, also called Kunti-bhoja; **Kunti** is, according to different authorities, a son of either Dharmatetra, or of Netra and grandson of Dharma, or of Kratha, or of Vidarbha and father of Dhrishṭa, or of Supārśva and grandson of Sampati and great-grandson of Garuḍa; (*i*), f. a N. of Prithā, the daughter of a Yādava prince named Sūra, who gave her to his childless cousin Kunti or Kunti-bhoja, by whom she was adopted. She afterwards became one of the two wives of Pāṇḍu. (On one occasion before her marriage she paid such respect to the powerful sage Duvāsas that he taught her an incantation or charm, by virtue of which she was to have a child by any god she liked to invoke. Out of curiosity she invoked the Sun, by whom she had a child, cf. *karna*; but the Sun afterwards restored to her her maidenhood. Soon after his marriage Pāṇḍu retired to the woods to indulge his passion for hunting. There he killed a male and female deer, who turned out to be a Rishi and his wife in the form of these animals. The sage cursed Pāṇḍu and predicted that he would die in the embrace of one of his wives. Hence Pāṇḍu lived apart from Kunti, but with his approval she made use of her charm and had three sons, Yudhisṭhira, Bhīma, and Arjuna, by the three deities Dharma, Vāyu, and Indra respectively; cf. *mādrī*; N. of a Rākṣhas; the wife of a Brāhman; the plant *Boswellia Thuriifera*; a fragrant resin (= *guggulu*).

— **Kunti-nandana**, *as*, m. a son of Kunti (the final being sometimes shortened in a comp.), either of the three elder Pāṇḍava princes. — **Kunti-bhoja**, *as*, m., N. of a Yādava prince, king of the Kuntis, who adopted Kuntī. — **Kunti-suta**, *as*, m. a son of Kuntī.

Kuntika, *ās*, m. pl., N. of a people.

कुन्थ kunth, cl. I. P. **kunthati**, -*thitum*, to hurt, injure; to suffer pain, want, &c.; to be distressed; cl. g. P. **kunthāti**, to injure; to cling to; to twine round or be connected with, embrace; [cf. Lat. *quatio*, *per-cutio*.]

कुन्थु kunthu, *us*, m., N. of the sixth Jaina Cakravartin or emperor in Bhārata; also of the seventeenth Arhat of the present Avastarpiṇī.

कुन्द kunda, *as*, *am*, m. n. (said to be fr. *rt. 3. ku*), a kind of jasmine, *Jasminum Multiflorum* or *Pubescens*; (*as*), m. fragrant oleander, *Nerium Odorum* [cf. *karavira*]; Olibanum, the resin of the plant *Boswellia Thuriifera*; a turner's lathe; one of Kuvera's nine treasures; the number 'nine'; an epithet of Viṣṇu; N. of a mountain. — **Kunda-kara**, *as*, m. a turner. — **Kunda-kundācārya** ("da-āc"), *as*, m., N. of the author of the Pañcāstikāyaśāstra-grahasūtra. — **Kunda-mālā**, f. title of a work. — **Kunda-**

samāna-danta, *as*, *i*, *am*, one whose teeth are like the jasmine.

Kundaka, *as*, m. the plant *Boswellia Thuriifera*; the resin of this plant.

Kundini, f. an assemblage of lotus flowers or of jasmīnes.

कुन्दम kundama, *as*, m. a cat.

कुन्दर kundara, *as*, m. a sort of grass; an epithet of Viṣṇu; [cf. *kaṇḍura* and *kunda*.]

कुन्दु kundū, *us*, m. a mouse, a rat; (*us*), f. the resin of the plant *Boswellia Thuriifera*; gum olibanum or frankincense.

Kundura, *as*, m. or **kundurū**, *us*, m. f. the resin of the plant *Boswellia Thuriifera*.

Kunduruka, *as*, *i*, m. f. the resin of the plant *Boswellia Thuriifera*; (*i*), f. the plant *Boswellia Thuriifera*.

कुन्दr kundr, cl. 10. P. **kundrayati**, -*yitum*, to tell a lie; [cf. *kud* and *gundr*.]

कुप I. **kup**, cl. 4. P. (ep. also A.) **kupyati**, -*te*, **čukopa**, **kopishyati**, **akupat**, **kopitum**, to be moved, excited, agitated, to swell, heave or boil with rage or emotion, to be angry, to be angry with (with *dat.* or *gen.* or *acc.* or with *upari* and *gen.*, e. g. *tasmai* or *tasya* or *tam* or *tasyopari* **čukopa**, he was angry with him); Caus. **kopayati**, -*yitum*, to excite, agitate, affect strongly with anger &c.; to cause to swell or heave with passion; to stir up; to provoke, make angry; to be angry; Desid. **čukupishati** and **čukupishati**: Intens. **čukupyate**, **čokopti**; [cf. Lat. *cupio*; Eng. *hope*; Germ. *hoffe*.]

Kupa, *as*, m., Ved. the beam or lever of a pair of scales.

Kupana, *as*, m., N. of an Asura.

Kupaya, *as*, *am*, Ved. heaving, swelling with emotion; disturbing; (Sāy.) to be guarded or protected (as if connected with *rt. gup*).

Kupita, *as*, *ā*, *am*, provoked, incensed, offended, angry, bristling. — **Kupita-vāyu**, *us*, m. aggravated flatulence, hypochondria. — **Kupitāntaka** ("ā-an"), *as*, m. imminent or threatening death.

Kupya, *as*, *ā*, *am*, to be excited; (*am*), n. a vile metal, any metal but silver and gold, base metal, copper, brass, &c.; zinc, lapis calaminaris, pewter, tutenag; (*as*), m., N. of a man; [cf. Lat. *cuprum*.] — **Kupya-sālā**, f. a braziers, a foundry, a place where metallic vessels &c. are made or sold.

Kupyaka at the end of compounds = **kupya**.

Kopa, *as*, m. passion, anger. See s.v.

कुप 2. kup, cl. 10. P. **kopayati**, -*yitum*, to speak, to shine; [cf. Hib. *cubhas*, 'a word, a promise'; Lat. *cupo* in *nun-cupo*; Goth. *huf*, 'to lament'.]

कुपङ्क ku-panka, *as*, m. (see *i. ku*), a slough, a heap of filth and mud.

कुपट ku-ṭa, *as* or *am*, m. or n. (see *i. ku*), miserable clothes, a miserable garment; (*as*), m., N. of a Dānava (covered with a miserable garment).

कुपत kupata, ind. excellent.

कुपथ ku-patha, *as*, m. (see *i. ku*), a bad road, an evil way; bad conduct, evil way of living, immorality, profligacy; heterodox doctrine; (*as*, *ā*, *am*), walking in a bad or wrong road; (*as*), m., N. of an Asura or Dānava; (*ās*), m. pl., N. of a people. — **Kupatha-ga**, *as*, *ā*, *am*, or **kupatha-gāmin**, *i*, *inī*, *i*, or **kupatha-cara**, *as*, *ā*, *am*, going in a bad or wrong road, wicked.

Kupathya, *as*, *ā*, *am*, belonging to a bad way, literally or figuratively; unwholesome (as diet, regimen, &c.), improper, counter-indicated.

कुपरिज्ञात ku-parijñāta, *as*, *ā*, *am* (see *i. ku*), badly understood, wrongly comprehended.

कुपरीक्षक ku-parikshaka, *as*, *ikā*, *am* (see *i. ku*), making a false estimate, not valuing rightly.

Ku-parikṣhita, as, ā, am, badly examined or tested.

कुपाणि ku-pāṇi, is, is, i (see I. ku), crooked-handed, having a deformed or maimed hand.

कुपात्र ku-pātra, am, n. an unfit recipient.

कुपिञ्जल ku-piñjala, as, m. (see I. ku), N. of a man; [cf. *kupinjala*.]

कुपित kupita. See under rt. *kup* above.

कुपितृ ku-pitṛi, tī, m. (see I. ku), a bad father.

कुपिनी kupinī, f. (fr. rt. I. *kup*?), a kind of net for catching small fish, made of bamboos or rushes. *Kupinīn*, ī, m. a fisherman.

कुपिन्द kupinda, as, m. (said to be fr. I. *kup*), a weaver; [cf. *kuvinda*.]

कुपीलु ku-pīlu, us, m. (see I. ku), a sort of ebony tree; [cf. *kāraskara*.]

कुपुत्र ku-putra, as, m. (see I. ku), a bad son; a disobedient or wicked son; a son of an inferior degree, as an adopted son &c.

कुपुरुष ku-puruṣa, as, m. (see I. ku), a low, vile, or miserable man; a poltroon. — *Kupuruṣa-janitā*, f., N. of a metre consisting of four lines of eleven syllables each.

कुपूय ku-pūya, as, ā, am (see I. ku), inferior, low, vile, contemptible; [cf. *kapūya*.]

कुप्रावरण ku-prāvaraṇa or *ku-prāvṛita*, as, ā, am (see I. ku), badly or miserably dressed.

कुप्रिय ku-priya, as, ā, am (see I. ku), disagreeable, contemptible, low, vile, last, worst.

कुप्रव ku-plava, as, m. (see I. ku), a weak or frail raft or float.

कुबधू ku-badhū, ūs, f. (see I. ku), a wicked wife.

कुबन्ध ku-bandha, as, m. (see I. ku), a disgraceful stigma; [cf. *anka-bandha*.]

कुबल kubala, *kubala-prastha*, *kubalāśva*, &c. See under *kuvala*, &c.

कुबुद्धि ku-buddhi, is, is, i (see I. ku), a person of base or vile sentiments; stupid, foolish.

कुबेर kubera, or in later Sanskrit *kuvera*, as, m. (said to be fr. rt. *kumbh* or fr. I. *ku* and *vera*), originally N. of the chief of the evil beings or spirits of darkness with the epithet *Vaiśravaṇa*; afterwards the god of riches and treasure, the regent of the northern quarter of the world, which is hence called *Kubera-gupta* dik; (*Kubera* is the son of *Viśrava* by *Idaviḍa*, the chief of the *Yakṣas*, and a friend of *Rudra*; he is represented as having three legs and only eight teeth); with *Jainas*, the attendant of the nineteenth *Arhat* of the present *Avasarpī*; N. of a prince of *Devā-rāṣṭra*; or N. of the great-grandfather of *Vāna-bhaṭṭa*, the author of the *Kādambarī*; or of the author of the *Dattaka-candrikā*; the tree *Cedrela Toona*; (as, ā, am), deformed, monstrous; slow, lazy; [cf. *kuvera*.] — *Kubera-nāṭinī*, f., N. of a *Tīrtha*. — *Kubera-bāndhava*, as, m. an epithet of *Siva*, 'the relation of *Kubera*'. — *Kubera-vana*, am, n. 'the forest of *Kubera*'. N. of a place. — *Kubera-vallabha*, as, m., N. of a *Vaiśya*. — *Kuberākṣhī* ('*ra-ak*'), f. the plant *Bignonia Suaveolens*. — *Kuberācala* ('*ra-ac*'), as, m. 'the mountain of *Kubera*', an epithet of the *Kailāsa* mountain. — *Kuberādri* ('*ra-ad*'), is, m. an epithet of the *Kailāsa* mountain.

Kubera, as, m. the tree *Cedrela Toona* (*tunna*); (*ikā*), f., N. of a woman.

कुबेरिण kuberīṇa, as, m. (i), N. of a mixed caste.

कुब्ज kubja, as, ā, am (fr. I. *ku* and rt. *ubj*?), hump-backed, crooked; (as), m. a curved sword, scymitar; a sort of fish, *Bola Cuija*; the plant *Achyranthes Aspera*, = *apāmārga*; [cf. *nyubja* and *kanya-kubja*; cf. also *Lith. kupra*, *kupotas*; Gr. *κῠβός*, *κῠβω*; Lat. *gibbus*, *gibba*, *gibber*; Germ. *Höcker*?]. — *Kubja-kantaka*, as, m. a white *Mimosa*. — *Kubja-kirāta* or *kubja-vāmana*, am, n. a hump-backed person and a dwarf. — *Kubjāmṛaka* ('*ja-ām*'), as or am (?), m. or n. (?), N. of a *Tīrtha*. — *Kubjā-lidha* ('*ja-āl*'), as, m., N. of the founder of a sect.

Kubjaka, as, ā, am, hump-backed, crooked; (as), m. the aquatic plant *Trapa Bispinosa*; (*ikā*), f. in the word *kubjikā-tantra*, N. of a *Tantra*; according to some authorities *kubjikā kumārī* is a girl eight years old personating the goddess *Durgā* at a festival of this deity.

Kubjita, as, ā, am, crooked, curved, bent.

कुब्र kubra, am, n. (said to be fr. rt. *kumb*), a forest; a hole for sacrificial fire; a ring, an earring; a thread; a cart.

कुब्रज ku-brahma, as, m. or *ku-brahman*, ā, m. (see I. ku), a degraded or contemptible *Brāhman*, one who officiates for *Sūdras*.

कुभन्तु kubhantu, us, us, u, Ved. desirous of water.

कुभा kubhā, f., Ved., N. of a river falling into the *Indus*, the *Kabul* river (?); [cf. *κῠβήν*.]

कुभायै ku-bhāyā, as, ā, am (see I. ku), having a bad wife; (*ā*), f. a bad wife.

कुभुक्त ku-bhukta, am, n. (see I. ku), bad food.

कुभूय ku-bhūyā, as, m. (see I. ku), a bad servant.

कुम् *kum*, ind. an interjection.

कुमति ku-mati, is, f. (see I. ku), vile or base sentiment; slow or weak intellect; folly; (*is*, *i*), or *ku-manisha*, as, ā, am, or *ku-manishin*, ī, īnī, ī, of slow intellect, foolish.

कुमन्त्र ku-mantra, as, m. bad advice; evil counsel; a charm employed to secure success in a bad enterprise.

Ku-mantrin, ī, m. a bad counsellor.

कुमार kumāra, as, m. (fr. *ku* + *māra*, fr. rt. *mṛi*? 'easily dying'; by native authorities derived fr. rt. 2. *kam*), a child, a new-born child (especially in the earlier language); a boy, a youth, a son; a prince, the heir-apparent associated in the kingdom with the reigning monarch (especially in theatrical language); a groom; a N. of *Skanda* the god of war, who is also the reputed author of certain grammatical *Sūtras* (see *kalāpa*); N. of a son of *Agni*, who is the author of some Vedic hymns; an epithet of *Agni*; (with *Jainas*) N. of the attendant of the twelfth *Arhat* of the present *Avasarpī*; N. of a *Prajāpati*; an epithet of *Mañju-srī*; a parrot; the tree *Capparis Trifoliata* [cf. *kumāraka*]; an epithet of the river *Sindhu*; (*ās*), m. pl., N. of a people; (*i*), f. a young girl, one from ten to twelve years old, a maiden; or (in the *Tantras*) any virgin up to the age of sixteen, or before menstruation has commenced; a daughter; N. of the wife of *Bhīma-sena*, the son of *Parikṣhit*; or of a daughter of *Vasu-deva* by *Rohiṇī*; an epithet of *Stūtā*, the wife of *Rāma*; an epithet of the goddess *Durgā*; the *Syāmā*, a bird so named; N. of several plants, *Aloe Perfoliata*, or the plant *Clitoria Ternatea* [cf. *aparājītā*]; also the plant *Jasminum Sambac*, and a plant commonly called *Bandhyā-karkotaki*, the blossom of the plants *Tarunī* and *Modinī*; great cardamoms; the most southerly of the nine portions of the known continent, or of *Jambu-dvīpa*, the southern extremity of the peninsula, whence the modern name *Cape Comorin* (*Kumārī*); the central part of the universe, according to Hindū

geography, *Jambu-dvīpa* or *India*; N. of a river flowing from the mountain *Suktimat*; N. of a metre consisting of four lines of sixteen syllables each; (when a name is given to a pupil to indicate his attachment to any particular master, *kumārī* may be prefixed to denote that the pupil's object is to gain the affections of the master's daughter, e.g. *kumārī-dāksa*); (*am*), n. pure gold; [Gr. *κόρος*, *κοῦρος*; *μειραξ*, *μειράκιον*?]. — *Kumāra-gupta*, as, m., N. of a prince ('protected by the god of war'). — *Kumāra-ghātin*, ī, m. the slayer of a child. — *Kumāra-jīva*, as, m., N. of a plant, = *putranijivaka*. — *Kumāra-tva*, am, n. boyhood, youth. — *Kumāra-datta*, as, m., N. of a son of *Nidhipati*. — *Kumāra-dāsa*, as, m., N. of a poet. — *Kumāra-devī*, f., N. of the mother of *Samudra-gupta*. — *Kumāra-deshṇa*, as, ā, am, Ved. granting perishable gifts; (*Sāy*), granting children. — *Kumāra-dhārā*, f., N. of a river. — *Kumāra-pāla*, as, m., N. of a king, = *sālvāhana* (?), also N. of a king of *Guzerat* (?). — *Kumāra-bhaṭṭa*, as, m., N. of a poet. — *Kumāra-bhṛityā*, f. care of a young child, care of a pregnant or lying-in woman, midwifery. — *Kumāra-lalitā*, f. 'boy's play', N. of a metre consisting of four lines of eight syllables each. — *Kumāra-vana*, am, n. *Kumārā*'s (i.e. *Kārtikeya*'s) grove. — *Kumāra-vāhin*, ī, m. a peacock, ('carrying the god of war'; this god being usually represented as borne by a peacock). — *Kumāra-vrata*, am, n. a vow of eternal chastity. — *Kumāra-sambhava*, as, m. 'the birth of the god of war,' title of a poem by *Kālidāsa*. — *Kumāra-sū*, ūs, m. the father of the god of war, an epithet of *Agni*; (*ūs*), f. the mother of the god of war, an epithet of the river *Gangā*, also of the goddess *Durgā*. — *Kumāra-sena*, as, m., N. of a minister. — *Kumāra-svāmīn*, ī, m., N. of the author of a commentary on the *Mīmāṃsā-bhāṣya*. — *Kumāra-hārīta*, as, m., N. of a teacher. — *Kumārābhishheka* ('*ra-abh*'), as, m. 'the inauguration of *Kumārā*,' title of the thirteenth book of the *Kumāra-sambhava*. — *Kumārī-tantra*, am, n., N. of a *Tantra*. — *Kumārī-pāla*, as, m. the guardian of a virgin or bride. — *Kumārī-putra*, as, m. the child of an unmarried woman. — *Kumārī-pura*, am, n. a gynæceum. — *Kumārī-pūjā*, f. the worship of *Kumārī* or *Durgā*, (a ceremony performed at the great *Durgā* festival, when a girl between ten and twelve years old is placed on a pedestal, as the representative of the goddess, and fed with offerings made to the idol.) — *Kumārī-svaśura*, as, m. the father-in-law of a maiden.

Kumāraka, as, m. a child, a little boy, a boy, a lad, a youth; the pupil of the eye; N. of a *Nāga*; the plant *Capparis Trifoliata*; (*ikā*), f. a girl from ten to twelve years old, or generally a virgin; an insect, *Sphex Asiatica*; double jasmine, *Jasminum Sambac*; large cardamoms; N. of a part of *Bhārata-varsha*, a division of the known continent. — *Kumārīkā-kṣhetra*, am, n., N. of a country. — *Kumārīkā-khaṇḍa*, a section of the *Skanda-purāṇa*.

Kumārāya, nom. P. *kumārāyati*, -yitum, to play, especially as a child.

Kumārāyu, us, m. a prince, heir-apparent.

Kumārīka, as, ī, am, furnished with girls, abounding in them.

Kumārīn, ī, īnī, ī, abounding in girls.

Kumārīla, as, m. or *kumārīla-svāmīn*, ī, m., N. of a renowned teacher of the *Mīmāṃsā* philosophy.

Kumārī, ī, ī, m. f. a man or woman desirous of a daughter.

कुमार्गे ku-mārga, as, m. (see I. ku), a bad way, bad ways, (also used metaphorically.)

कुमालक kumālaka, ās, m. pl., N. of a people and country, = *kumāraka*.

Kumālaya, nom. P. *kumālayati*, -yitum, to play, especially as a child; [cf. *kumārāya*.]

कुमित्र ku-mitra, am, n. (see I. ku), a bad friend.

कुमुस ku-mukha, as, m. (see I. ku), a hog.

कुमुद् ku-mud, t, t, t (see I. ku), unkid, unfriendly; avaricious, niggardly; (t), n. the plant *Nymphaea Esculenta*, the esculent white water-lily; the plant *Nymphaea Rubra*, the red lotus. — *Kumud-rat*, ān, āti, āt, abounding in lotuses; (āti), f. an assemblage of lotuses; a place or pond filled with them; the flexible stalk of a water-lily; N. of a plant bearing a poisonous fruit, *Villaria* (*Menyanthes*) *Indica*; N. of a sister of the serpent-king *Kumuda* and wife of *Kuśa*; N. of the wife of *Vimarsha*; N. of a river. — *Kumudatīśa* ('tī-śa), as, m. an epithet of the moon; [cf. *kumuda-bandhu* and the following.]

Kum-muda, as, am, m. n. the esculent white water-lily, *Nymphaea Esculenta* ('exciting what joy!'); red lotus, *Nymphaea Rubra*; (am), n. silver; (as), m. camphor; N. of a Nāga; N. of the elephant of the south-west or southern quarter; N. of a Daitya; N. of an attendant of *Vishnu*; N. of a son of *Gadā* by *Vrihāt*; N. of a confidant of king *Unmattāvanti*; one of the monkey-heroes of the *Rāmāyana*; N. of a poet; N. of a mountain; N. of one of the smaller *Dvīpas*; (ā), f. several plants, *Gmelina Arborea*; *Pistia Stratiotes*; *Desmodium Gangeticum*; *Grislea Tomentosa*; N. of another plant, commonly called *Katphala*; N. of a deity; (t), f. a plant, commonly called *Katphala*. — *Kumuda-khaṇḍa*, am, n. an assemblage of *Kumudas*. — *Kumuda-ghni*, f. N. of a plant containing a poisonous milky juice. — *Kumuda-patrābha* ('tra-ābha), as, ā, am, resembling the leaves of the white water-lily. — *Kumuda-bandhu*, us, m. or *kumuda-bāndhava*, as, m. the moon ('friend of the lotus; the white esculent lotus expanding its petals during the night and closing them in the day time; hence other similar appellations of the moon, as *kumuda-priya*, &c.). — *Kumuda-ratī*, f. an assemblage of *Kumudas*, a place abounding in them, &c. — *Kumuda-suhrid*, f. m. the moon; [cf. *kumuda-bandhu*.] — *Kumudākara* ('da-āk'), as, m. a number of water-lilies or place abounding in them. — *Kumudāksha* ('da-āk'), as, m., N. of a Nāga; also an attendant of *Vishnu*. — *Kumudādī* ('da-ādī), f. m., N. of a pupil of *Pathya*. — *Kumudāvāsa* ('da-āv'), as, ā, am, abounding or richly furnished with *Kumudas*; (as), m. a pool abounding in them. — *Kumudēśa* ('da-īśa), as, m. an epithet of the moon, 'lord of the lotus.'

Kumudika, as, i, am, abounding with *Kumudas*; (tka), f. N. of a plant, commonly called *Katphala*; a small tree, the seeds of which are aromatic.

Kumudīni, f. an assemblage of *Kumudas* or a place abounding in them; the mother of *Raghu-deva*. — *Kumudīni-nāyaka*, as, m. or *kumudīni-pati*, f. m. an epithet of the moon; [cf. *kumuda-bandhu*.] — *Kumudīni-vantī*, f. any loved woman fancifully represented as an assemblage of lotus flowers.

कुमेधस् ku-medhas, ās, ās, as (see I. ku), of little intellect, stupid; malicious.

कुमेरु ku-meru, us, m. (see I. ku), the southern hemisphere or pole, the region of the demons and Titans.

कुमुदक कुमुदका, as, m. an epithet of *Vishnu*; [cf. *kumudakī*.]

कुम्प kump, cl. 10. P. *kumpayati*, -yitum, another form for *kumb*, *kumbayati*.

कुम्प कम्पा, as, ā, am, crooked-armed.

कुम्ब kumb, cl. 6. and 10. P. *kumbati* and *kumbayati*, -yitum, to cover; [cf. *kump* and *kumbh*.]

कुम्भ kumba, as or am (?), m. or n. (?), Ved. a kind of head-dress for women; the upper part or top of a club; (ā), f. a thick petticoat; an en-

closure round a place of sacrifice to prevent profane intrusion.

कुम्भिक kumbhika, ās, m. pl., N. of a people.

कुम्भ्या kumbhā or kumvā, f., Ved. a kind of hymn or sacred formula.

कुम्भ kumbh, cl. 10. P. *kumbhayati*, -yitum, another form for *kumb*, q. v.

कुम्भ kumbha, as, m. a jar, pitcher, water-pot, ewer, a small water-jar, (often in compounds, e. g. *chidra-kumbha*, a perforated pitcher; *āma-kumbha*, a jar of unbaked clay; *hema-kumbha*, a golden ewer; *jala-kumbha*, a water-pot); an urn in which the bones of a dead person are collected; the sign of the zodiac Aquarius; a measure of grain equal to twenty *Droṇas*, a little more than three bushels and three gallons (commonly called a comb, some make it two *Droṇas* or sixty-four *Seers*); the frontal globe on the upper part of the forehead of an elephant (there are two of these projections which swell in the rutting season); a religious exercise, viz. closing the nostrils and mouth so as to suspend breathing; the root of a plant used in medicine; the paramour of a harlot, a bully, a flash or fancy man; N. of a Muni; N. of a *Dānava*, son of *Prabhlāda* and brother of *Nikumbha*; also of a *Rākshasa*, a son of *Kumbha-karṇa*; N. of the father of the nineteenth *Arahat* of the present *Avasarpinī*; N. of a monkey; one of the thirty-four *jātakas* or former births of *Sākya-muni*; title of a work; (t), f. a small jar or pot, an earthen cooking vessel; a vessel for preserving grain, a measure of grain; N. of several plants, a small tree, the seeds of which are used in medicine, commonly called *Katphala*; another plant, *Bignonia Suaveolens*; another plant, *Pistia Stratiotes*; another plant, commonly called *Romaśa*; another plant, *Croton Polyandrum*; (ā), f. a harlot, a whore; (am), n. the plant *Ipomoea Turpethum*; a fragrant resin (*guggulu*), or the plant which bears it; [cf. Gr. *κύμβη*; Lat. *cymba*.] — *Kumbha-karṇa*, as, m., N. of a *Rākshasa*, the gigantic brother of *Ravana*, who is described in the *Yuddha-kāṇḍa* of the *Rāmāyana* as sleeping for six months at a time, and then waking to gorge himself; N. of a Muni; an epithet of *Siva*; N. of a *Dānava*. — *Kumbhakarṇa-vadha*, as, m. 'the slaughter of *Kumbhakarṇa*,' a section of the *Padma-purāṇa*. — *Kumbha-kāmalā*, f. a bilious affection, a sort of jaundice together with swelling of the joints; [cf. *kumbha-pāda*.] — *Kumbha-kāra*, as, m. a potter, being according to some authorities the son of a *Brahman* by a wife of the *Kāshatriya* caste; a serpent; a kind of wild fowl; (t), f. the wife of a potter; N. of a girl; a mineral substance used as an application to strengthen the eyes and beautify the eyelashes; red arsenic. — *Kumbha-kāraka*, as, m. a potter; (tka), f. the wife of a potter, a woman of the potter caste; a sort of collyrium. — *Kumbha-kāra-kukkuṣa*, as, m. a kind of chicken, *Phasianus Gallus*. — *Kumbha-ketu*, us, m., N. of a son of *Sambara*. — *Kumbha-koṇa*, as, m. 'brim of a jar,' N. of a town. — *Kumbha-ghoṇa-tīrtha*, am, n., N. of a *Tīrtha*. — *Kumbha-janman*, ā, m. an epithet of *Agastya*. — *Kumbha-kumbh*, f. a kind of large round gourd. — *Kumbha-dāsi*, f. a bawd, a procuress. — *Kumbha-dhara*, as, m. the sign of the zodiac Aquarius. — *Kumbha-nābha*, as, m., N. of a son of *Bali*. — *Kumbha-pāda*, ās, -pādī, am, a person with swollen legs bulging like a pitcher; [cf. *kumbha-kāmalā*.] — *Kumbha-bāhu*, us, m., N. of a *Daitya*. — *Kumbha-maṇḍūka*, as, m. a frog in a pitcher; [cf. *kūpa-maṇḍūka*.] — *Kumbha-mushka*, as, ā, am, Ved. an epithet of certain demons, 'having a jar-shaped scrotum.' — *Kumbha-mūrdhan*, ā, m. a fabulous being mentioned in the *Hari-vaṅśa*. — *Kumbha-yoni*, f. m. 'born in a water-jar,' an epithet of the saint *Agastya*; of *Vasiṣṭha*; and of *Droṇa*, the military preceptor of the *Kurus* and *Pāṇḍus*; N. of a plant, commonly called *Droṇa-*

pushpi; (śa), f., N. of an *Apsaras*. — *Kumbha-rāśi*, f. m. the sign Aquarius. — *Kumbha-retas*, n. semen virile deposited in a *Kumbha*; (ās), m. a form of *Agni*. — *Kumbha-lagna*, am, n. that time of day in which Aquarius rises above the horizon. — *Kumbha-vijaka*, as, m., N. of a plant, commonly called *Rīṭhā-karāja*. — *Kumbha-sālā*, f. a pottery, a potter's kiln. — *Kumbha-sandhi*, f. m. the hollow on the top of an elephant's head, between the frontal globes. — *Kumbha-sambhava*, as, m. an epithet of the saint *Agastya*; also of *Nārāyaṇa*. — *Kumbha-sarpis*, f. m. butter placed in a jar. — *Kumbha-hanu*, us, m., N. of a *Rākshasa*. — *Kumbhāṇḍa* ('bha-āṇ'), ās, m. pl. (with Buddhists) a class of demons with testicles shaped like a *Kumbha*; N. of a minister of the *Asura Bāna*; (t), f. a pumpkin gourd, (a various reading for *kushmāṇḍī*). — *Kumbhī-dhānya*, as, m. grain stored in jars sufficient (according to some) for six days, or (to others) for one year's consumption. — *Kumbhī-dhānyaka*, as, m. a householder who preserves grain in store for six days &c. — *Kumbhī-nasa*, as, m. a kind of large venomous snake; a kind of poisonous insect; (t), f. N. of the wife of the *Gandharva Angārāpama*; also of a *Rākshasi*, the mother of *Lavana*. — *Kumbhī-nas*, f. m., N. of a demon. — *Kumbhī-pāka*, as, m. the contents of a cooking vessel; (as or ās), m. sing. or pl. a hell, in which the wicked are baked like potters' vessels, or cooked like the contents of a cooking vessel. — *Kumbhī-vija*, am, n. the nut of the croton; [cf. *kumbhīni-vija*.] — *Kumbheśvara-tīrtha* ('bha-īś'), am, n., N. of a *Tīrtha*. — *Kumbhodara* ('bha-ul'), as, m., N. of an attendant of *Siva*. — *Kumbholūka* ('bha-ul'), as, m. a kind of owl.

Kumbhaka, as, m. the base of a column; stopping the breath by shutting the mouth and closing both nostrils with the fingers of the right hand; a religious exercise.

Kumbhikā, f. a small pot or pitcher; N. of several plants, *Pistia Stratiotes*; another plant, *Bignonia Suaveolens*; another plant, commonly called *Droṇa-pushpi*; a disease of the eyes, hordeolum or styte.

Kumbhin, i, īnī, t, having a water-jar; shaped like a jar &c.; (t), m. N. of a demon hostile to children; an elephant; a crocodile; a fish; a kind of poisonous insect; a sort of fragrant resin (*guggulu*), or the plant bearing this fragrant resin. — *Kumbhī-naraka*, as or am (?), m. or n. (?), N. of a hell, = *kumbhī-pāka* (?). — *Kumbhīni-vija*, am, n. the croton-nut, *Croton Jamalota*. — *Kumbhī-pāki*, f. N. of a plant, commonly called *Katphala*. — *Kumbhī-mada*, as, m. the juice that exudes from an elephant's temples at certain seasons.

Kumbhila, as, m. a thief who breaks into a house, a plagiarist; a wife's brother; a child begotten at undue seasons or of an imperfect impregnation; a kind of fish, the gilt-head, *Ophiocephalus Wrahl*.

Kumbhika, as, m. a pathic, a catamite; the plant *Rottleria Tinctoria*, or the plant *Pistia Stratiotes*, a plant the bark of which furnishes a yellow dye; (ā), f. a swelling, especially of the eyelids, similar to a seed or grain of the *Kumbhika*; an affection of the eyes, hordeolum or styte, also *kumbhika-pīḍakā*; Ved., N. of a kind of demon.

Kumbhikin, f, īnī, t, similar to a seed or grain of the *Kumbhika*.

Kumbhira, as, m. the crocodile of the Ganges, the long-nosed alligator; N. of a *Yaksha*. — *Kumbhira-makshikā*, f. a sort of fly or aquatic insect.

Kumbhira, as, m. a thief.

Kumbhila, as, m. a crocodile; [cf. *kumbhira*.]

कुम्भरी kumbhari, f. an epithet of *Durgā*.

कुम्भला kumbhalā, f. a plant the flowers of which are compared to those of the plant *Naudea Cadamba*; [cf. *muṇḍitika*.]

कुम्भिल kumbhila, kumbhira, &c. See under *kumbha* above.

कुर्याजिन् *ku-yajvin*, i, m. (see i. *ku*), a bad sacrificer.

कुर्याव *ku-yava*, as, ā, am (see i. *ku*), Ved. epithet of the demon Sushna, who was slain by Indra, 'causing a bad harvest?' (as), m., N. of another demon; (am), n. a bad harvest.

कुर्याव *kuya-vāc*, k, m. (*kuya* = i. *ku*), Ved. speaking ill, abusing; or N. of a demon who was slain by Indra (?).

कुर्योग *ku-yoga*, as, m. (see i. *ku*), an inauspicious conjunction of planets, signs, periods, &c.

कुर्योगिन् *ku-yogin*, i, m. a false devotee, an impostor, a hypocrite.

कुर्योनि *ku-yoni*, is, f. (see i. *ku*), a base womb, the womb of a low woman.

कुर *kur*, cl. 6. P. *kurati*, -ritum, to utter a sound, to sound in general.

कुरका *kurakā*, f. the olibanum tree, Boswellia Thurifera (= *sallaki*).

कुरकर *kurankara* or *kurankura*, as, m. the Indian crane, Ardea Sibirica.

कुरङ्ग *kuranga*, as, m. (said to be fr. i. *kṛi*), a species of antelope, an antelope or deer in general; N. of a mountain; (i), f. a female antelope. — *Kuranga-nayanā*, f. a handsome woman ('fawn-eyed'). — *Kuranga-nābhi*, is, m. musk (formed in a bag attached to the belly of the deer above the navel).

कुरङ्गाका, as, m. a species of antelope, an antelope, a deer; (ikā), f. a kind of bean (= *mudga-parāṇi*).

कुरङ्गामा, as, m. a species of antelope or deer.

कुरङ्गाया, nom. A. *kurangāyate*, -yitum, to become or take the shape of an antelope.

कुराचिन् *kuracilla*, as, m. a crab; (a wrong reading for *kuru-cilla*.)

कुरट *kurata*, as, m. a shoemaker, a leather-seller, a currier; (as), m. pl., N. of a people.

कुराट *kurata*, as, m. or *kurataka*, as, ikā, m. f. yellow amaranth (*pitāmlāna*), and a yellow kind of barleria (*pitajihīṇi*); (am), n. the blossom of this plant. Also *kurandaka* and *kurunṭaka*.

कुराण्ड *kuranda*, as, m. enlargement of the testicles or rather of the scrotum, including inguinal hernia, hydrocele, &c.; N. of a plant, commonly called Śakurunda.

कुराण्डक *kurandaka*, as, m. yellow amaranth; a yellow kind of barleria; [cf. *kuranta*.]

कुरायण *kurayāṇa*, as, m., N. of a man; [cf. *kurayāṇa*.]

कुरार *kurara*, as, ā, m. f. (said to be fr. rt. 3. *ku*), an osprey; also another species of eagle; (i), f. a female osprey; a sheep, an ewe; (as), m., N. of a mountain. — *Kurarāṅghṛt* ('*ra-an*'), is, m. a kind of mustard (*deva-sarshapa*). — *Kurari-gaṇa*, as, m. a flight of ospreys.

कुरारवा, am, n. a place abounding with ospreys.

कुरल *kurala*, as, m. an osprey [cf. *kurara*]; a curl, a lock of hair upon the forehead.

कुरव *ku-rava*, as, ā, am (see i. *ku*), having a bad voice; (as), m. a bad or harsh sound; N. of a plant, = *śitamandāra*; a red or a yellow kind of barleria.

कुरवाका, as, m. a crimson species of amaranth; a purple or a yellow sort of Jhiṇṇi or barleria; a species of rice or grain; (am), n. the blossom of the amaranth or of the barleria.

कुरस *ku-rasa*, as, ā, am (see i. *ku*), having bad juice or flavour or essence; (as), m. spirituous or

vinous liquor; (ā), f. a wild creeping plant, a species of hieracium; [cf. *go-jihvā*.]

कुरानन् *ku-rājan*, ā, m. (see i. *ku*), a bad king.

कुराज्या, am, n. bad dominion, bad administration.

कुराल *kurāla*, as, m. a light bay horse with black legs; (wrong reading for *kurāha*, which is a various reading for *urāha*.)

कुरी *kurī*, f. a kind of grass or corn.

कुरीर *kurira*, am, n. (said to be fr. i. *kṛi*), Ved. a kind of head-dress for women; copulation.

कुरीरिन्, i, iṇi, i, Ved. decorated with the head-dress called *kurira*.

कुरु *kuru*, avas, m. pl. (said to be fr. i. *kṛi*), N. of a people of India and their country, situated near the country of the Pañcālas (hence often connected with Pañcāla or Pāñcāla; see *kuru-pancāla* below); the Kurus derive their origin from Kuru (son of Saṁvarāṇa and Tapatī, daughter of the Sun), who is the ancestor of both Pāṇḍu and Dhṛita-rāshṭra, though the patronymic derived from his name is usually applied only to the sons of the latter, the sons and descendants of the former being called Pāṇḍavas; another Kuru is the son of Agnīdhra and grandson of Priya-vrata. The *uttara-kuravaḥ* or *uttarāḥ kuravaḥ* are the northern Kurus, the most northerly of the four Mahā-dvīpas or principal divisions of the known world (distinguished Mahā-bh. I. 4346. from the *dakṣiṇāḥ kuravaḥ* or southern Kurus), by other systems regarded as one of nine divisions or Varshas of the same; it was probably a country beyond the most northern range of the Himālaya, often described as a country of everlasting happiness, and considered by some to be the ancient home of the Āryan race.

कुरु, ūs, f. a princess of the Kuru race. According to native lexicographers the word *kuru* has also the following meanings: a priest; boiled rice; the plant Solanum Jacquinii, = *kaṇṭakārīka*; [cf. *kaurava*, *kauravaka*, *kauravya*.] — *Kuru-kala*, ās, m. pl. the Kurus and Kats. — *Kuru-kandaka*, am, n. horse-radish, Raphanus Sativus (= *mūlaka*). — *Kuru-kurukshetra*, am, n. the country of the Kurus and Kurukshetra. — *Kuru-kehetra*, am, n. the field of the Kurus, N. of a region or extensive plain near Delhi, the scene of the great battles between the Kurus and Pāṇḍus; (ās), m. pl. the inhabitants of this country, renowned for their bravery. — *Kuru-kshetrin*, i, iṇi, i, with *yoga*, a solar day, in the course of which three lunar days, three asterisms and three yogas occur. — *Kuru-cilla*, as, m. a crab; [cf. *kuracilla*.] — *Kuru-jāṅgala*, am, n., N. of a country; (ās), m. pl., N. of the people inhabiting it. — *Kuru-tirtha*, am, n., N. of a Tirtha. — *Kuru-nadikā*, f. according to native authorities, = *ku-nadikā*. — *Kuru-nandana*, as, m. a descendant of Kuru as Arjuna, Yudhiṣṭhira, &c. — *Kuru-pancāla*, ās, m. pl. the Kurus and Pañcālas. — *Kurupancālātrā*, ind., Ved. as among the Kurus and Pañcālas. — *Kuru-patha*, as, m., N. of a man (?); [cf. *kaurupathī*.] — *Kuru-pungava*, as, m. a Kuru chief. — *Kuru-rāj*, i, m. an epithet of Duryodhana. — *Kuru-rāja*, as, m. an epithet of Yudhiṣṭhira. — *Kuru-rājya*, am, n. the Kuru realm. — *Kuru-vatsa*, as, m., N. of a prince. — *Kuru-varṇaka*, ās, m. pl., N. of a people; or perhaps (as, ā, am), belonging to the race of the Kurus. — *Kuru-vasa*, as, m., N. of a prince. — *Kuru-vāṇapeya*, as, m. a particular kind of Vajapeya. — *Kuru-viṣṭa*, as, m. a Pala of gold, a weight of gold equal to about 700 troy grains. — *Kuru-vṛiddha*, as, m. an epithet of Bhishma. — *Kuru-śravaṇa*, as, m., N. of a prince. — *Kuru-śreṣṭha* or *kuru-sattama*, as, m. an epithet of Arjuna. — *Kuru-hāra*, as or am (?), m. or n. (?), N. of an Agra-hāra.

कुरुका, as, m., N. of a prince; (a various reading for *rurika*.)

कुरुकुल, f., N. of a Buddhist deity.

कुरुङ्ग *kurunga*, as, m., N. of a prince.

कुरुट *kuruta*, as, m. a kind of pot-herb; [cf. *śitāvara*.]

कुरुटिन् *kurutin*, i, m. a horse.

कुरुण्ड *kurunṭa*, as, m. yellow amaranth; yellow barleria; (i), f. a doll, a puppet made of wood; the wife of a Brāhman or teacher.

कुरुण्टाका, as, m. yellow or white amaranth; a yellow species of barleria, B. Prionitis.

कुरुण्डा, as, m. = *kurunṭa*.

कुरुतापि *kurutāpi*, a particular high number.

कुरुम्ब *kurumba*, am, n. a kind of orange, = *kulapālaka*; (ā), f., N. of a plant, commonly called Drona-pushpi; (i), f. another plant, commonly called Saighali.

कुरुम्बिका, f., N. of a plant, commonly called Drona-pushpi.

कुरुरी *kururī*, f. a species of bird with a plaintive note; (a wrong reading for *kurārī*.)

कुरल *kurula*, as, m. a curl or lock of hair, especially on the forehead.

कुरुवक *kuruvaka*, as, m. the crimson amaranth; a purple species of barleria; also a yellow kind; (am), n. the blossom of this flower; [cf. *kuravaka*.]

कुरुविन्द *kuruvinda*, as, m. (fr. *kuru* and *vinda* i), N. of several plants; a fragrant grass, Cyperus Rotundus; a kind of barley, see *kalmāsha*; the bud of a flower?; (as, am), m. n. a ruby; (am), n. black salt; cinnabar, or the plant Terminalia Catappa (?).

कुरुविन्दका, as, m. a kind of Dolichos Biflorus, a wild variety.

कुरुविल *kuruvila* or *kuruvilla* (?), as, m. a ruby; [cf. *kuruvinda*.]

कुरुविलका, as, m. a kind of barley. See *kulmāsha* and *kuruvinda*.

कुरुसुति *kurusuti* or *kurustuti*, is, m., N. of a Vedic poet.

कुरुटिन् *kurutin*, i, iṇi, i, Ved. = *kirutin* (?).

कुरुप *ku-rūpa*, as, ā, am (see i. *ku*), ill-made, of an ugly shape, deformed, ugly; (am), n. ugliness. — *Kurūpa-tā*, f. or *kurūpa-tva*, am, n. ugliness.

कुरुपिन्, i, iṇi, i, ill-made, deformed, ugly, frightful.

कुरुप्या, am, n. tin, (lit. bad silver.)

कुरु *kururu*, us, m., Ved. a species of worm.

कुकुट *kurkuta*, as, m. [cf. *kukuta*], a cook; rubbish, sweepings (?).

कुकुटाहि *kurkutaḥi*, is, m. a kind of serpent; [cf. *kukutaḥi* and *kukutaḥba*.]

कुकुर *kurkura*, as, m. (an onomatopoetic word), a dog or bitch; [cf. *kukkura*.]

कुषिका *kurikā*, f. the milky juice of a bulbous root; a needle; (a wrong reading for *kurikā*.)

कुर्ण *kurṇa*, as, m., N. of a plant, commonly called Kulanjana.

कुर्द *kurd* and *kurdana*, incorrect forms for *kūrd* and *kūrdana*.

कुर्पर *kurpara*, as, m. the knee; the elbow; [cf. *kūpara*.]

कुर्यास *kurpāsa* and *kurpāsaka*, as, m. a sort of bodice or jacket for women; [cf. *kūrpāsa*.]

कुर्वत् *kurvat*, *an*, *afi*, *at* (pres. part. fr. rt. 1. *kr*), doing, acting, &c.; acting as a servant, an agent, a servant. — *Kurvād-rūpa*, *am*, *n*. cause according to the Cārvākas.

Kurvāṇa, *as*, *ā*, *am*, doing, making, &c.

कुल *kul*, cl. 1. *P. kolati*, *śukola*, &c., *holitum*, to accumulate, collect; to be of kin, to behave as a kinsman; to proceed continuously or without interruption; to count.

कुल *kula*, *am*, *n*. (fr. rt. *kul*?), a herd, a troop, a flock, an assemblage, a multitude, a number &c. (of quadrupeds, birds, insects, &c., or of inanimate objects, e.g. *go-kula*, a herd of cows; *mṛiga-kula*, a herd of deer; *mahiṣi-kula*, a herd of female buffaloes; *alī-kula*, a swarm of bees; *alaka-kula*, a multitude of curls); a race, family, community, tribe, caste, association, set, company (e.g. *brāhmaṇa-kula*, the caste of the Brāhmanas); the residence of a family, seat of a community; (in a contemptuous sense) a lot, a gang (forming a comp. with a preceding gen. sing., e.g. *śaurasya-kula*, a gang of thieves); an inhabited country; a house, an abode; a noble or eminent family or race; high station (often at the beginning of a compound = chief, principal; see *kula-giri* below); the body; the front, fore part; a blue stone; (*as*), *m*. the chief of a corporation or guild; [cf. Hib. *gaol*, 'a family or kindred.'] *Kulī* and *kulī*, see s.v. — *Kula-kajjala*, *as*, *m*. disgrace of the family. — *Kula-kañjaka*, *as*, *m*. 'a family-thorn,' any one who is a trouble to his family. — *Kula-kanyā*, *f*. a girl of good family. — *Kula-kara*, *as*, *i*, *am*, founding a family, the founder of a family or race, an ancestor. — *Kula-karkāṣi*, *f*. a kind of gourd; [cf. *śinārkarkāṣi*.] — *Kula-kartṛi*, *tā*, *m*. the founder of a family or race, an ancestor. — *Kula-karma*, *a*, *n*. the peculiar or proper duty of a family or race, any observance or custom peculiar to a family. — *Kula-kalanika*, *as*, *m*. 'a family-stain,' any one who disgraces his family. — *Kula-kshaya*, *as*, *m*. decay or downfall of a race or family; (*ā*), *f*. a sort of cowach, *Mucuna Pruriens* (= *śukāsimbi*). — *Kula-gariman*, *ā*, *m*. family pride. — *Kula-giri*, *is*, *m*. a chief mountain, any one of the seven principal mountains of Bhārata-varsha; see *kulācala*. — *Kula-gr̥ha*, *am*, *n*. a noble house. — *Kula-gopa*, *as*, *m*. Ved. the protector of a domicile. — *Kula-gaurava*, *am*, *n*. family importance. — *Kula-ghna*, *as*, *ā* or *i*, *am*, destroying a family. — *Kula-āndra*, *as*, *m*. *N*. of a scholiast on the Kātantra grammar; *N*. of the author of the Durgāvalkyā-prabodha. — *Kula-śūdamāni*, title of a work. — *Kula-śyuta*, *as*, *ā*, *am*, rejected by his family. — *Kula-ja* or *kula-jāta*, *as*, *ā*, *am*, born in a noble family, of a good or noble family, well-born, of good breed; ancestral, hereditary. — *Kula-jana*, *as*, *m*. a person belonging to a noble family, a high-born or distinguished person. — *Kula-tattva-vid*, *t*, *f*, *i*, knowing the true state of a family. — *Kula-tas*, *ind*. by birth. — *Kula-tithi*, *is*, *m*. *f*. an important lunar day, the fourth, eighth, twelfth, or fourteenth day of the half-month. — *Kula-tilaka*, *as*, *m*. the glory of a family, one who does honour to a family. — *Kula-damana*, *as*, *ā*, *am*, subduing a family, holding it in subjection. — *Kula-dīpa* or *kula-dīpaka*, *as*, *m*. the lamp or light or glory of a race or family; (*ikā*), *f*. title of a work treating on the noble families of Bengal. — *Kula-duhitṛi*, *tā*, *f*. the daughter of a noble family; a high-born maiden. — *Kula-devatā*, *f*. a principal deity; an epithet of the goddess Durgā. — *Kula-daiva*, *am*, *n*. family destiny; a principal deity. — *Kula-dharma*, *as*, *m*. practice or observance peculiar to a tribe or family, peculiar duty of caste or race. — *Kula-dhāraka*, *as*, *m*. 'upholder of the family,' a son. — *Kula-dhurya*, *as*, *m*. one who is able to support a family, a grown-up son. — *Kula-nakshatra*, *am*, *n*. any Nakshatra or lunar mansion distinguished above others; any auspicious asterism. — *Kula-nandana*, *as*, *ā*, *am*, causing joy to a family, doing honour to a family; a

high-born virtuous child. — *Kula-nāyikā*, *f*. a girl worshipped at the celebration of the orgies of the left-hand Śāktas. — *Kula-nārī*, *f*. a woman of good family; a high-bred virtuous woman. — *Kula-nāsa*, *as*, *m*. a camel; a reprobate, an outcast. — *Kula-nindā*, *f*. family disgrace. — *Kula-nidhara*, *as*, *ā*, *am*, upholding a family. — *Kula-pa*, *as*, *m*. Ved. the chief of a family or race or tribe. — *Kula-pati*, *is*, *m*. the head or chief of a family. — *Kula-patra*, *as*, *m*. a plant, commonly called Damanaka. — *Kula-paramparā*, *f*. the series of generations comprising a race. — *Kula-parvata* or *kula-śaila*, *as*, *m*. a principal mountain, any one of seven mountains in Bhārata; [cf. *kula-giri*.] — *Kula-pāṇsukā*, *f*. an unchaste woman. — *Kula-pālaka*, *as*, *ikā*, *am*, protecting a family, nourishing or providing for a family; (*am*), *n*. a kind of orange, = *kurumba*, commonly *kamalānevu*. — *Kula-pāli*, *is*, *f*. or *kula-pālikā*, *f*. or *kula-pāli*, *f*. a chaste, high-born, or noble woman. — *Kula-putra*, *as*, *m*. a son of a noble family, a noble or respectable youth; (*i*), *f*. the daughter of a good family, a high-born or respectable girl; [cf. *kula-duhitṛi*.] — *Kula-putraka*, *as*, *m*. *N*. of a plant = *kula-patra* and *muni-putra*. — *Kula-putra-jana*, *as*, *m*. the son of a good family, a noble or respectable youth. — *Kula-purusha*, *as*, *m*. a man of good family, a noble or respectable man, an ancestor, any family progenitor. — *Kula-pūrvaga*, *as*, *m*. an ancestor. — *Kula-prakāśa*, *as*, *m*. title of a work. — *Kula-prasūta*, *as*, *ā*, *am*, born in a noble family. — *Kula-badhā*, *is*, *f*. a noble, virtuous, or respectable woman; [cf. *kula-yoshit*.] — *Kula-bāhikā*, *f*. = *kula-pālikā* above. — *Kula-bhāryā*, *f*. a virtuous, noble, or high-bred wife. — *Kula-bhūbhṛit*, *t*, *m*. a principal mountain, one of the seven mountains in Bhārata. — *Kula-bhūshana*, *as*, *ā*, *am*, 'family-adorning,' a family ornament. — *Kula-bhṛityā*, *f*. the nursing of a pregnant woman; a midwife, a nurse?; [cf. *kumāra-bhṛityā*.] — *Kula-bheda-kara*, *as*, *m*. one who causes discord in a family. — *Kula-bhrashta*, *as*, *ā*, *am*, expelled from a family. — *Kula-maryādā*, *f*. family honour or respectability. — *Kula-mārga*, *as*, *m*. the best or principal way, the way of honesty. — *Kula-mitra*, *am*, *n*. a friend of the family. — *Kula-m-puna*, *as*, *ā*, *am*, purifying a family; (*am*), *n*. *N*. of a Tirtha; (*ā*), *f*. *N*. of a river. — *Kula-mbhara*, *as*, *ā*, *am*, carrying or upholding a family; (*as*), *m*. a wrong form for *kujambhala*, a thief. — *Kula-yoshit*, *t*, *f*. a woman of noble family; a virtuous high-born woman. — *Kula-rakshaka*, *as*, *ā*, *am*, preserving a family. — *Kula-ratna-mālikā*, *f*. title of a work. — *Kula-vat*, *ā*, *am*, *at*, belonging to a noble family. — *Kula-vadhū*, *is*, *f*. a virtuous wife, a respectable woman, one of good family. — *Kulavadhū-tā*, *f*. virtue in a wife. — *Kula-varṇā*, *f*. a species of the plant *Convolvulus* with red blossoms = *rakta-trivṛt*. — *Kula-vardhana* or *kula-varḍhaka*, *as*, *ā*, *am*, increasing or advancing or propagating a family. — *Kula-vāra*, *as*, *m*. a principal day, i. e. Tuesday and Friday. — *Kula-vidyā*, *f*. knowledge handed down in a family. — *Kula-vīpra*, *as*, *m*. a family priest. — *Kula-vṛiddha*, *as*, *m*. the oldest member or head of a family. — *Kula-vṛiddhi*, *is*, *f*. family advancement. — *Kula-vyāpīn*, *i*, *inī*, *i*, attaching or applicable to tribe or caste. — *Kula-vrata*, *am*, *n*. a family vow. — *Kula-śīla*, *as*, *am*, *m*. *n*. character or conduct honourable to a family. — *Kula-śīla-samanvita*, *as*, *ā*, *am*, endowed with a noble character or disposition. — *Kula-śekhara*, *as*, *m*. *N*. of the author of *Mukunda-mālā*. — *Kula-śreshthin*, *i*, *inī*, *i*, well-born; of good family, eminent in a family; (*i*), *m*. the chief of a guild; an artificer or artisan of eminent birth. — *Kula-sankhyā*, *f*. ranking or being reckoned as a family, family respectability. — *Kula-sattra*, *am*, *n*. a family sacrifice. — *Kula-santati*, *is*, *f*. propagation of a family, posterity, descendants. — *Kula-sannidhi*, *is*, *m*. the presence of a number of persons or of witnesses, kindred, relations. — *Kula-samudbhava*, *as*, *ā*, *am*, born in a noble family. — *Kula-*

sambhava, *as*, *ā*, *am*, sprung from a noble family; (in compounds) sprung from a family. — *Kula-sāra-tantra*, *am*, *n*. *N*. of a Tantra. — *Kula-sundarī*, *f*. *N*. of a deity. — *Kula-setaka*, *as*, *m*. an excellent attendant or servant. — *Kula-saurabha*, *am*, *n*. *N*. of a plant = *maruvaka*. — *Kula-stṛī*, *f*. a woman of good family, a respectable woman, a chaste or virtuous wife. — *Kula-sthiti*, *is*, *f*. antiquity or prosperity of a family. — *Kulākula* ('*la-ak*'), *as*, *ā*, *am*, excellent and not excellent, middling; of mixed character, of mixed origin; (*as*), *m*. *N*. of a Dānava. — *Kulākula-tithi*, *is*, *m*. *f*. the second, sixth, and tenth lunar days of a half-month. — *Kulākula-nakshatra*, *am*, *n*. *N*. of the lunar mansions Ārdra, Mūla, Abhijit, and Śatabhishā; an asterism of mixed character. — *Kulākula-vāra*, *as*, *m*. Wednesday. — *Kulāṅganā* ('*la-an*'), *f*. a woman of good family, a respectable or chaste woman. — *Kulāṅgāra* ('*la-an*'), *as*, *m*. 'a family firebrand,' metaphorically a man who foments domestic dissensions or ruins his family. — *Kulācala* ('*la-ac*'), *as*, *m*. a principal mountain, one of a class of seven principal mountains which are supposed to exist in each Varsha or division of a continent; those of Bhārata-varsha or India are Mahendra, Malaya, Sahya, Suktimat, Riksha, Vin-dhya, and Pāripātra or Pāriyātra; *N*. of a Dānava. — *Kulācāra* ('*la-ac*'), *as*, *m*. the peculiar or proper duty of a family or caste. — *Kulācārya* ('*la-ac*'), *as*, *m*. a family teacher, a family priest; a person well versed in the pedigrees and customs of different families and employed to contract marriages between them; a genealogist. — *Kulādri* ('*la-ad*'), *is*, *m*. a principal mountain; one of seven principal mountains; see *kulācala* above. — *Kulādhāraka* ('*la-adh*'), *as*, *m*. a son; [cf. *kula-dhāraka*.] — *Kulānṛta* ('*la-an*'), *as*, *ā*, *am*, sprung from a noble family. — *Kulā-bhīmāna* ('*la-abh*'), *am*. *n*. pride of birth, family pride. — *Kulābhīmānīn*, *i*, *inī*, *i*, proud of birth or of family descent. — *Kulāmṛita* ('*la-am*'), *am*, *n*. title of a work. — *Kulārṇava* ('*la-ar*'), *as*, *m*. title of a work. — *Kulārṇava-tantra*, *am*, *n*. *N*. of a Tantra. — *Kulāmbin* ('*la-ā*'), *i*, *inī*, *i*, supporting or maintaining a family. — *Kula-cara*, *as* or *am* (?), *m*. or *n* (?), a kind of plant. — *Kuleśvara* ('*la-ē*'), *as*, *m*. the chief of a family or race; the lord *kar* *εξοχην*, an epithet of Śiva; (*i*), *f*. an epithet of Durgā. — *Kulotaka* ('*la-ut*'), *as*, *ā*, *am*, excellent by birth, high-born; (*as*), *m*. a horse of good breed. — *Kulotkarsha* ('*la-ut*'), *as*, *m*. family eminence. — *Kulotpanna* ('*la-uf*'), *as*, *ā*, *am*, sprung from a good family, well-born; belonging to a family (as property &c.). — *Kulodgata* ('*la-ud*'), *as*, *ā*, *am*, sprung from a noble family. — *Kulodbhava*, *as*, *ā*, *am*, or *kulodbhūta* ('*la-ud*'), *as*, *ā*, *am*, well-born, of good family; born or produced in a family. — *Kulodvaha* ('*la-ud*'), *as*, *m*. a chief, a leader, the head of a family. — *Kulopadesa* ('*la-up*'), *as*, *m*. family name.

Kulaka, *as*, *ā*, *am*, relating to a tribe or family, of good family, of eminent birth; (*as*), *m*. the chief of a guild; any artisan of eminent birth; an ant-hill, a mole-hill; a green snake (*harita-sarpa*); *N*. of several plants, a kind of ebony, *Diospyros Tomentosa*; another species of ebony, commonly called *Ku-pilu*; another plant = *maruvaka*, *śuklapushpa*, *tilaka*; (*am*), *n*. a multitude; a sort of gourd, *Trichosanthes Dioeca*; a number of stanzas in grammatical connection, several verses in which the government of noun and verb is carried throughout, contrary to the practice of closing the sense with each verse; a kind of prose composition with few compound words.

Kulāyana, *as*, *m*. *N*. of a man.

Kulika, *as*, *ā*, *am*, of a good family, well-born; (*as*), *m*. a kinsman; the chief or head man of a tribe or caste; an artist or artificer of high birth; a thorny plant, *Ruellia Longifolia* or *Asteracantha* (*Ruellia*) *Longifolia*; one of the eight chiefs of the Nagas or serpent-race, described as having a half-moon on the top of his head and being of a dusky-brown colour. — *Kulikā-velā*, *f*. certain portions of each day on which it is improper to begin any good business.

Kulin, *i*, *inī*, *i*, belonging to a noble family.

Kulīna, *as*, *ā*, *am* (at the end of compounds), belonging to a family; of high or eminent descent, of a good family, well-born; (*as*), *m.* a horse of good breed; a Brahman of the highest class in Bengal, i. e. a member of one of the eight principal families of the Varendra division or of one of the six chief families of the Rājha or Rāṣṭh division as classified by Balāl Sen, Rāja of Bengal, in the twelfth century, (common names of the latter families are Mukharji, Banarji, Chatoji, &c.); a worshipper of Sakti according to the left-hand ritual; (*ā*), *f.* a variety of the Ārya metre; (*am*), *n.* a disease of the nails. — *Kulīna-tā*, *f.* or *kulīna-tva*, *am*, *n.* birth, rank, family respectability.

Kulīnaka, *as*, *ā*, *am*, of good family; (*as*), *m.* a kind of wild kidney-bean.

Kuleya, *as*, *ā*, *am* (at the end of compounds) = *kulīna*.

1. *kulīya*, *as*, *ā*, *am*, of or relating to a family or race; belonging to a congregation or corporation; of good family, well-born, well-descended; (*as*), *m.* a respectable man; (*ā*), *f.* a virtuous or decent woman; custom or habit of a family?; (*am*), *n.* friendly inquiry after family affairs or domestic accidents, condolence, congratulation, &c. (For 2. 3. see col. 3.)

कुलक्क *kulakka*, *as*, *m.* a cymbal; beating time in music.

कुलङ्गी *kulangi*, *f.* a thorny plant; (a wrong form for *kulingī*.)

कुलञ्ज *kulanja* or *kulanjana*, *as*, *m.* the plant *Alpinia Galanga* = *gandha-mūla*.

कुलट *kulata*, *as*, *m.* (fr. *kula* and *rt. aṭ* ?), any son except one's own offspring, an adopted son, a bought son, &c.; (*ā*), *f.* an unchaste woman. — *Kulata-patī*, *is*, *m.* the husband of an unchaste woman, a cuckold.

कुलटी *kulaṭī*, *f.* red arsenic, = *kunaṭī*.

कुलति *kulati*, *ayas*, *m.* pl., *N.* of a people.

कुलत्थ *kulatha*, *as*, *m.* (fr. *kula* ? cf. *aś-vattha* and *kapittha*), a kind of pulse, *Dolichos Uniflorus*; (*ās*), *m.* pl., *N.* of a people; (*ā*), *f.* a kind of *Dolichos*; a blue stone used in medicine and applied as a collyrium to the eyes, also as an astringent to sores &c.; a species of metre.

Kulathikā, *f.* a blue stone used as a collyrium &c.; a sort of vetch, considered as a wild sort of the *Dolichos Uniflorus*.

कुलभ *kulabha*, *as*, *m.*, *N.* of a Daitya; (another reading has *sulabha*.)

कुलहाडक *kulahanḍaka*, *as*, *m.* an eddy, = *kūlahanḍaka*.

कुलाशुता *kulāshutā*, *f.* a bitch.

कुलाट *kulāṭa*, *as*, *m.* a kind of small fish.

कुलाद्य *kulādyā*, *as*, *m.* (?), *N.* of a country or people.

कुलाभि *kulābhi*, *is*, *m.* a treasure.

कुलाय *kulāya*, *as*, *am*, *m.* n. (fr. *kula* ?), a woven texture, a web; the nest of a bird; a case or investing integument, a receptacle; the body as the dwelling-place of the soul; the kennel or resting-place of a dog &c.; a place, a spot in general. — *Kulāya-nīlaya*, *as*, *m.* the act of sitting in a nest, hatching, brooding. — *Kulāyanīlayāt-tā*, *f.* the act or state of hatching, &c. — *Kulāya-nīlayin*, *i*, *īnī*, *t*, sitting in a nest, brooding, hatching. — *Kulāya-stha*, *as*, *m.* 'nest-dweller,' a bird.

Kulāyayat, *an*, *antī*, *at* (fr. nom. *kulāyaya*), *Ved.* building nests or a resting-place, hiding one's self in a nest.

Kulāyikā, *f.* a bird-cage, an aviary.

Kulāyīn, *i*, *īnī*, *t*, *Ved.* forming a nest, shaped like a nest, homely; (*īnī*), *f.*, *N.* of a liturgical service.

कुलाल *kulāla*, *as*, *m.* (said to be fr. *rt. kul*), a potter; a wild cock, *Phasianus Gallus*; an owl; (*i*), *f.* the wife of a potter; *N.* of a plant; a species of blue stone applied as a collyrium to the eyes (*kulathikā*). — *Kulāla-vat*, *ind.* like a potter.

कुलालिका *kulālikā*, *f.* an aviary; (a wrong form for *kulāyikā*.)

कुलार *kulāra*, *as*, *m.* a horse of a light-brown colour with black knees.

कुलारक *kulāhaka*, *as*, *m.* a lizard, a chameleon; *N.* of a plant, commonly *Rāngā Kulekhāḍā*.

कुलाल *kulāhala*, *as*, *m.*, *N.* of a plant, = *alambusha*, *goṭhāla*, *bhākadamba*, commonly *Kokaśimā*, *Coryza Terebinthina* or *Celsia Coromandelina*, (a plant which dogs are fond of smelling before they eject urine.)

कुलि *kuli*, *is*, *m.* the hand; (*is*), *f.*, *N.* of a plant, = *kaṇṭakāri*, a prickly nightshade.

कुलिङ्ग *ku-linga*, *as*, *m.* (see 1. *ku*), a kind of mouse; a species of bird, the fork-tailed shrike; *N.* of a man; (*ā*), *f.*, *N.* of a town; (*i*), *f.*, *N.* of a plant [cf. *karkaṭa-sṛngī*]; the female of the fork-tailed shrike. — *Kulingākāśī* ('ga-ak'), *f.*, *N.* of a plant, = *peṭikā*, *kuverākāśī*.

Kulingaka, *as*, *m.* a sparrow.

कुलिज *kulija*, *as* or *am* (?), *m.* or *n.* (?), a sort of measure (occurring at the end of compounds in the forms *kulija*, *as*, *i*, *am*; *kulijika*, *as*, *i*, *am*; *kulijina*, *as*, *ā*, *am*).

कुलिन्द *kulinda*, *ās*, *m.* pl., *N.* of a people; (*as*), *m.* sing. the prince of this people.

कुलिर *kulira*, *as*, *m.* a crab; also *kulira*, *q. v.*

कुलिश *kulīśa*, *as*, *am*, *m.* n. (fr. 1. *ku* and *liśa*, = *riśa* fr. *riś*), *Ved.* an axe, a hatchet; the thunderbolt of Indra; a sort of fish; the plant *Heliotropium Indicum*; (*i*), *f.*, *Ved.*, *N.* of a river supposed to be in the middle region of the sky. — *Kulīśa-nāyaka*, *as*, *m.* a kind of coitus. — *Kulīśa-bhṛt*, *t*, *m.* a *N.* of Indra, the bearer of the thunderbolt. — *Kulīśānkuśā* ('śa-an'), *f.*, *N.* of one of the sixteen *Vidyā-devīs*.

कुलिशासन *kulīśāsana*, *as*, *m.* (fr. *kulin* and *śāsana* ? or fr. *kulī* and *śāsana*, 'one who commands with his hand'), an epithet of *Sākya-muni*.

कुली *kulī*, *f.* a wife's elder sister; the plant *Solanum Jacquini* or *Solanum Longum* (*erh-hati*).

कुलीका *kulīkā*, *f.*, *Ved.* a kind of bird.

कुलीनस *kulīnasa*, *am*, *n.* water.

कुलीपय *kulīpaya*, *as*, *m.*, *Ved.* an aquatic animal.

कुलीर *kulīra*, *as*, *am*, *m.* n. (said to be fr. 1. *kṛt*), a crab; the sign of the zodiac Cancer; [cf. *kulīra*.] — *Kulīra-sṛngī*, *f.*, *N.* of a plant; [cf. *karkaṭa-sṛngī*.] — *Kulīrād* ('ra-ad'), *t*, *m.* a young crab (destroying its parents; the old crab being supposed to perish on producing young).

Kulīraka, *as*, *m.* a small crab.

कुलीश *kulīśa*, *as*, *am*, *m.* n. Indra's thunderbolt; [cf. *kulīśa*.]

कुलुक *kuluka*, *am*, *n.* the fur or foulness of the tongue.

कुलुकगुप्ता *kulukka-guṭṭā*, *f.* a firebrand; (for *ulkā-guṭṭā* ?).

कुलुङ्ग *kulunga*, *as*, *m.*, *Ved.* an antelope.

कुलुच *ku-kulācā*, *as*, *m.* (see 1. *ku*), *Ved.* one who plucks out hairs.

कुलूत *kulūta*, *ās*, *m.* pl., *N.* of a people.

कुल्फा *kulpha*, *as*, *m.* (said to be fr. 3. *kal*), *Ved.* the ankle; (*as*, *am*), *m.* n. a disease.

कुलाल *kulmāla*, *am*, *n.* (said to be fr. *rt. kush*), *Ved.* the part of an arrow or spear by which the head is attached to the shaft; *sin.* — *Kulmāla-barhisha*, *as*, *m.*, *N.* of a Vedic poet.

कुलमाष *kulmāsha*, *as* or *am*, *m.* or *n.* sour gruel prepared by the spontaneous fermentation of the juice of fruits or of boiled rice; (*am*), *n.* half-ripe barley; forced rice; a sort of *Phaseolus*, see *rāja-māsha*; a species of *Dolichos*, *D. Biflorus*, see *yāvaka*; (*as*), *m.* a kind of disease; (*i*), *f.*, *N.* of a river. — *Kulmāshābhishruta* ('sha-abh'), *am*, *n.* sour gruel.

Kulmāsa = *kulmāsha*.

कुल्य 2. *kulya*, *am*, *n.* (for 1. *kulya* see col. 1), a bone; flesh; a winnowing basket; a measure of eight *Droṇas*.

कुल्या 1. *kulyā*, *f.*, *Ved.* a small river; a river in general; a canal, a channel for irrigation; a ditch, a dyke or trench; *N.* of a river.

3. *kulya*, *as*, *ā*, *am*, *Ved.* belonging to a river. *Kulyāya*, *nom.* A. *kulyāyate*, -*yitum*, to become a river.

कुल्या 2. *kulyā*, *f.*, *N.* of a drug or medicinal plant, *Celtis Orientalis* (*jivantikaushadhī*); another plant, *Solanum Longum* (*sthūlāvartaka*).

कुलूक *kullūka* or *kullūka-bhaṭṭa*, *as*, *m.*, *N.* of a celebrated scholiast on *Manu*.

कुल *kulva*, *as*, *ā*, *am*, *Ved.* bald, bare [Lat. *calvus*] in *ati-kulva*, too bald.

कुल्वक *kulvaka*, *am*, *n.* fur upon the tongue; [cf. *kumka*.]

कुव *kuva*, *am*, *n.* a water-lily, a lotus; [cf. *kuvala*, *kuvalaya*, *kuvela*.]

कुवकालुका *kuvakālūkā*, *f.*, *N.* of a vegetable (*ghoṭi-sāka*).

कुवङ्ग *ku-vanga*, *am*, *n.* (see 1. *ku*), lead.

कुवच *ku-vaśa*, *as*, *ā*, *am* (see 1. *ku*), abusive, censorious, scurrilous, using bad language.

कुवज्जक *ku-vajraka*, *am*, *n.* (see 1. *ku*), crystal, a stone resembling a diamond.

कुवद *ku-vada*, *as*, *ā*, *am* (see 1. *ku*), censorious; [cf. *ku-vaśa*.]

कुवम *kuvama*, *as*, *m.* a *N.* of *Kāśyapa* (?).

कुवर *kuvara*, *as*, *ā*, *am*, astringent in flavour; [cf. *tuvara*.]

कुवर्ष *ku-varsha*, *as*, *m.* (see 1. *ku*), a shower of rain, a sudden and violent shower.

कुवल *kuvala* or *kubala*, *as*, *i*, *m.* *f.* the jujube tree, *Zizyphus Jujuba*; (*am*), *n.* the fruit of this tree; the water-lily; a pearl; (*ā*), *f.*, *N.* of a pearl. — *Kuvala-kupa*, *as*, *m.* the time when the tree *Zizyphus Jujuba* bears fruits. — *Kuvala-prastha*, *as*, *m.*, *N.* of a town. — *Kuvalāśva* or *kubalāśva* ('la-aś'), *as*, *m.*, *N.* of a prince with the epithet *Dhundhumāra*. — *Kuvalaśaya*, *as*, *m.* an epithet of *Vishnu* ('resting on a water-lily').

कुवलये *kuvalaya*, *am*, *n.* any water-lily; the blue water-lily; (*as*, *am*), *m.* n. the earth; (*as*), *m.*, *N.* of the home of *Kuvalayāśva*. — *Kuvalaya-pura*, *am*, *n.*, *N.* of a town. — *Kuvalayāḍītya* ('ya-ād'), *as*, *m.*, *N.* of a prince, = *kuvalayāḍī*. — *Kuvalayānanda* ('ya-ān'), *as*, *m.* title of a

work on rhetoric by Apyadikṣita. — *Kuvalayāpīḍa* (*ya-āp*), *as*, m., N. of a Daitya, who, changed to an elephant, became the vehicle of Kapsa; N. of a prince; [cf. *kuvalayādītya*.] — *Kuvalayāvali* (*ya-ā*), f., N. of a princess. — *Kuvalayāśva* (*ya-āś*), *as*, m., N. of a prince with the epithet Dhundhumāra; an epithet of the prince Pratardana. — *Kuvalayāśvaka*, *as*, m., N. of a prince with the epithet Dhundhumāra. — *Kuvalayāśva-carita*, *am*, n. 'the adventures of Kuvalayāśva,' title of a Prakṛit poem composed by Viśvanātha Kavirāja. — *Kuvalayāśvīya*, *am*, n. the story of Kuvalayāśva. — *Kuvalayēsa* (*ya-īsa*), *as*, m. a ruler of the earth, a king. — *Kuvalayēsa-tā*, f. kingdom.

Kuvalayitā, *as*, ā, *am*, decorated with water-lilies.

Kuvalayinī, f. an assemblage of water-lilies, a place abounding with them.

कुवाक *ku-pākya*, *am*, n. or *ku-pāc*, *k*, f. (see *ī. ku*), injurious or censorious language, speaking ill of any one.

कुवाट *kuvāṭa*, *as*, m. the fold of a door, = *kavāṭa* and *kapāṭa*.

कुवाद *ku-vāda*, *as*, ā, *am* (see *ī. ku*), detracting, censorious, one who speaks ill of others.

कुवाहुल *kuvāhula*, *as*, m. a camel.

कुविक *kuvika*, *ās*, m. pl., N. of a people.

कुविद् *kuvid*, ind. (fr. *ī. ku* and *id*), Ved. a particle of interrogation, 'if, whether,' or used in direct questions; (a verb following this particle does not lose its accent.) — *Kuvit-sa*, *as*, m., Ved. any one, an unknown person; (Sāy.) N. of a man ('much destroying').

कुविन्द *kuvinda* or *kuvindaka*, *as*, m. a weaver, = *kupinda*.

कुविवाह *ku-vivāha*, *as*, m. (see *ī. ku*), a degrading or improper marriage.

कुवीणा *ku-vīṇā*, f. (see *ī. ku*), the lute of the Cāṇḍālas.

कुवीर *kuvīra*, *as*, m. or ā, f. (?), N. of a river.

कुवृत्तिकृत् *kuvṛitti-kṛit*, m. the plant *Cæsalpinia Bonducella* (= *pūtika*).

कुवेणा *ku-veṇā*, f. (see *ī. ku*), N. of a river; a fish-basket; (various reading for the following.)

कुवेण, f. a fish-basket; a badly braided tress of hair; a woman with her hair badly braided.

कुवेर *kuvera*, &c. See under *kubera*.

कुवेल *kuvela*, *am*, n. a water-lily, = *kuvalaya*, q. v.

कुवेद्य *ku-vaiddya*, *as*, m. (see *ī. ku*), a bad physician.

कुव्र *kuvra*, *am*, n. a forest, a wood.

कुश *kuś*, cl. 4. P. *kuśyati*, to embrace, enfold; (a various reading for *kuś*, q. v.)

कुश *kuśa*, *as*, m. (used in Sūtra works, but the word *darbha* is more common in the Brāhmaṇas), grass, especially the sacred grass used at certain religious ceremonies (i. e. *Poa Cynosuroides*, a grass with long stalks and numerous pointed leaves); a rope made of Kuśa grass used for connecting the yoke of a plough with the pole; N. of a son of Vasu Uparicāra; of a son of Balākaśva, grandson of Balāka, father of Kuśāmba and Kuśānābha; of a son of Suhotra [cf. *kāśa*]; of a son of Vidarbha; of a son of Rāma; of a son of Lava, king of Kāśmīra; one of the great Dvīpas or divisions of the universe, surrounded by the sea of liquified butter; (d), f. a plank for

covering anything; a piece of wood; a horse's bridle; N. of a plant, commonly called *Madhukarkaṭikā*; (i), f. a sort of boat or ladle used in making libations; wrought iron; a ploughshare; a pod of cotton; (*am*), n. water; (*as*, ā, *am*), wicked, depraved; mad, inebriate. — *Kuśa-cira*, *am*, n. a garment made of Kuśa grass; (*as*, ā, *am*), covered with a garment made of Kuśa grass; (ā), f., N. of a river. — *Kuśa-dvīpa*, *as*, m., N. of one of the seven large Dvīpas or divisions of the universe. — *Kuśa-dhārā*, f., N. of a river. — *Kuśa-dhvaja*, *as*, m., N. of a prince, a son of Hraiva-roman; also a grandson of the latter; N. of a grandson of Vṛishadhva. — *Kuśa-nagara*, *am*, n., N. of the town in which Śākya-muni died. — *Kuśa-nābha*, *as*, m., N. of a son of Kuśa. — *Kuśa-netra*, *as*, m., N. of a Daitya. — *Kuśa-pushpa*, *am*, n., N. of a plant (= *granthi-parṇa*), a perfume so called. — *Kuśa-plavana*, *am*, n., N. of a Tīrtha. — *Kuśa-muṣhī*, *is*, *is*, *i*, having the hand full of sacrificial grass. — *Kuśa-lava*, *as*, m. du. the two sons of Rāma, called Kuśa and Lava. — *Kuśa-vat*, *ān*, *atī*, *at*, covered with Kuśa grass; (*it*), f., N. of a town. — *Kuśa-vāri*, n. water in which Kuśa grass has been soaked. — *Kuśa-vindu*, *avas*, m. pl., N. of a people. — *Kuśa-vīrā*, f., N. of a river; (a various reading for *kuśa-cirā*). — *Kuśa-stavāba*, *as*, m. a heap of Kuśa grass; N. of a Tīrtha; N. of a prince. — *Kuśa-stava*, *as*, m. a bundle of Kuśa grass. — *Kuśa-sthala*, *am*, n. an epithet of the town Kānyakubja; (i), f. an epithet of the town Dvārakā. — *Kuśa-hasta*, *as*, ā, *am*, having Kuśa grass in the hand or in the paw (as applied to the tiger in the Hitopadeśa). — *Kuśāvara* (*śa-āk*), *as*, m. fire (the sacrificial fire being made upon a tuft of the Kuśa grass). — *Kuśāksha* (*śa-āk*), *as*, m. a monkey, an ape. — *Kuśāgra* (*śa-ag*), *am*, n. the sharp point of a blade of the Kuśa grass; (*as*), m., N. of a prince, the son of Bṛihadraṭha; (*as*, ā, *am*), sharp, shrewd, intelligent. — *Kuśāgra-buddhi*, *is*, *is*, *i*, sharp as the point of Kuśa grass, shrewd, intelligent; (*is*), f. shrewdness, subtlety; also similar compounds, as *kuśāgra-dhī*, &c. — *Kuśāgriya*, *as*, ā, *am*, sharp as the point of Kuśa grass, subtle, penetrating. — *Kuśāgriya-mati*, *is*, *is*, *i*, of subtle intellect, subtle, sharp-sighted, intelligent, possessing mental acumen; also other similar compounds, as *kuśāgriya-dhī*, *kuśāgriya-buddhi*, &c. — *Kuśānkura* (*śa-an*), *as*, m. a blade of sacrificial grass. — *Kuśānguriya* or *kuśānguriyaka* (*śa-an*), *am*, n. a ring of Kuśa grass worn at religious ceremonies. — *Kuśāraṇi* (*śa-an*), *is*, m. 'one who may be irritated by a Kuśa blade,' epithet of the sage Durvāsas, famous for his irascibility. — *Kuśā-pati*, f., N. of a town, the residence of Kuśa, son of Rāma. — *Kuśāvarta* (*śa-āv*), *as*, m., N. of a Tīrtha, or passage of the Ganges, personified as a son of Rishabha. — *Kuśāśva* (*śa-aś*), *as*, m., N. of a prince. — *Kuśāmana* (*śa-ās*), *am*, n. a small mat of sacrificial grass on which a Brāhman sits when performing his devotion. — *Kuśa-saya*, *as*, ā, *am*, lying in grass or in water; (*as*), m. a kind of tree, = *karnikāra*; the Indian crane; N. of a mountain in Kuśa-dvīpa; (*am*), n. 'lying in water,' a water-lily, a lotus. — *Kuśaśaya-kara*, *as*, m. the sun. — *Kuśōttara* (*śa-ut*), *as*, ā, *am*, covered with sacrificial grass. — *Kuśōdaka* (*śa-ud*), *am*, n. water in which Kuśa grass has been infused; (ā), f., N. of a deity.

Kuśaya or *kuśapa*, *as*, m. a drinking-vessel, a cup, a goblet, a cistern.

Kuśita, *as*, ā, *am*, mixed or combined with water; [cf. *kuśhita*.]

Kuśin, *i*, *tnī*, *i*, furnished with Kuśa grass; (i), m. an epithet of Vālmīki (so called with reference to Kuśa, the son of Rāma). — *Kuśi-grāmaka*, *as*, m., N. of a village of the Mallas. — *Kuśi-nagara*, *am* or *i*, n. or f., N. of the capital of the Mallas.

कुशज *kuśaja*, *ās*, m. pl., N. of a people; (a various reading for *kuśala*.)

कुशय *kuśayā*, *ās*, m. pl., N. of a people.

कुशनामन् *kuśanāman*, ā, m. a camel; (probably a wrong form for *śiśu-nāman*.)

कुशनार *kuśanāra*, a various reading for *kuśa-dhārā*.

कुशय *kuśaya* or *kuśapa*. See last col.

कुशर *ku-śara*, *as*, m. (see *ī. ku*), Ved. a kind of reed.

कुशरीर *ku-śarīra*, *am*, n. (see *ī. ku*), a bad body; (*as*), m., N. of a Muni.

कुशल *kuśala*, *as*, ā, *am* (connected with *kuśa*?), right, proper, suitable, good (e. g. *kuśalam man*, to consider good, to approve), well, healthy, in good condition; happy, prosperous; fit for, competent, able, skilful, expert, clever, conversant with anything (with loc., gen., inf., and in compounds, e. g. *udgithe* or *udgithasya kuśalah*, clever in song; *kuśalo vyākhyātum*, competent to explain; *asva-kuśala*, skilled in horses); (*ās*), m. pl., N. of a people, the inhabitants of Kuśa-dvīpa; (*as*), m. an epithet of Śiva; N. of a prince; also of a grammarian, author of the Pañjikāpradīpa; (ā), f., N. of a woman; (i), f. a plant, = *asmatāla*; another plant, = *keshu-drāmīkā*; (*am*), n. welfare, well-being; a good or happy or prosperous condition, happiness; virtue, virtuous action; cleverness, competence, ability; fitness; due order; *kuśalam prach*, to ask after another's welfare, to say 'how do you do?' *kuśalam te*, hail to thee! (used as a salutation, especially in greeting a Brāhman); *kuśalam* or *kuśalena*, ind. well, in a proper manner, properly, rightly; happily, cheerfully. — *Kuśala-kāma*, *as*, ā, *am*, desirous of happiness; (*as*), m. desire for happiness. — *Kuśala-tā*, f. or *kuśala-tva*, *am*, n. cleverness, ability, conversancy, experience; skilfulness, well-being. — *Kuśala-prasna*, *as*, m. friendly enquiry after a person's health or welfare; salutation, greeting, saying 'how do you do?' — *Kuśala-buddhi*, *is*, *is*, *i*, wise, able, intelligent. — *Kuśala-sāgara*, *as*, m., N. of a scribe, pupil of Lāvanyaratna.

Kuśalin, *i*, *tnī*, *i*, healthy, well, happy, prosperous; auspicious, favourable, good; virtuous; clever.

Kuśālī-kṛt, cl. 8. P. *-karōti*, *-kartum*, to make right or proper, to arrange in due order.

कुशाम्ब *kuśādhyā* or *kuśādhyā* (?), *ās*, m. pl., N. of a people; (a various reading for *kuśādya*; cf. also *kuśāṇḍa*.)

कुशाम्ब *kuśāmba*, *as*, m., N. of a son of Vasu Uparicāra; N. of a son of Kuśa, who was the founder of the town Kuśāmbi.

Kuśāmbu, *as*, m., N. of a son of Kuśa, the founder of Kuśāmbi.

कुशालमल *ku-śālmali*, *is*, m. (see *ī. ku*), the plant *Andersonia Rohitaka*.

कुशिशपा *ku-śiśapā*, f. a kind of *Sisū* tree, *Dalbergia Sisū*, = *kapāla-śiśapā*.

कुशिक *kuśika*, *as*, ā, *am*, squint-eyed; (*as*), m., N. of the father of Viśva-mitra; N. of the father of Gāthīn or Gādhīn or Gādhīn, the latter being sometimes identified with Indra, who is called Kuśika or Kuśikottama; (according to the Mahā-bhārata and Rāmāyana, Viśva-mitra is son of Gādhī and grandson of Kuśika); (*ās*), m. pl. the descendants of Kuśika; N. of a people; (*as*), m. a ploughshare (in this sense more properly n.); the sediment of oil; the plant *Shorea Robusta*; also *Terminalia Bellerica* (*vibhītaka*); also *Vatica Robusta* (*asva-karṇa*). — *Kuśikan-dhara*, *as*, m., N. of a Muni.

कुशित *kuśita*, &c. See under *kuśa*.

कुशिमि *ku-śimbi*, *is*, m. or f. (?), (see *ī. ku*), N. of a plant; [cf. *śimba*, *śimbi*, and *kuśimbi*.]

कुशीद *kuśīda*, *am*, n. the profession of usury; red saunders; [cf. *kuśīda*.]

कुशील ku-śīla, as, ā, am (see 1. ku), ill-behaved, rude, wicked; evil-disposed; ill-tempered. — *Kuśīla-tā*, f. or *kuśīla-tva*, am, n. misbehaviour, misconduct; bad disposition; ill-temper.

कुशीलव kuśīlava, as, m. (connected with *ku-śīla* ?), a bard, herald; an actor, dancer, mime; — a news-monger; an epithet of Vālmīki; (au), m. du. the two sons of Rāma, Kuśa and Lava, who recited the Rāmāyaṇa, (probably these names were originally formed from the word Kuśīlava); [cf. *kuśa-lava*.]

कुशीवश kuśīvaśa, as, m. an epithet of Vālmīki; [cf. *kuśin* and *kuśīlava*.]

कुसुम् kusumbha, as, m. a jar; the water-pot of an ascetic; [cf. *kusumbha*.]

कुसूल kuśūla, as, m. (fr. 1. ku and *śūla* ?), a granary, a cupboard, a store-room, a place in which rice or other grain is kept; a conflagration of chaff. — *Kuśūla-dhānya*, am, n. grain stored for three years' consumption. — *Kuśūla-dhānyaka*, as, m. a householder &c. who has three years' grain in store. — *Kuśūla-pūrāṇādhaka* ('*ṇa-ādh*'), as, ā, am, being (like to mere empty) measures filling a granary.

कुशय kuśe-śaya, &c. See under *kuśa*.

कुश्रि kuśri, is, m., N. of a teacher.

कुश्रुत ku-śruta, as, ā, am (see 1. ku), indistinctly heard.

कुश्रुच ku-śvabhra, am, n. (see 1. ku), a small hole.

कुष kuṣ, cl. 9. P. *kuṣṇāti*, *kuṣoṣha*, *kuṣoṣhiyati*, *akōṣhāt*, *kuṣoṣtum*, to tear, tear asunder, to force or draw out, to extract, to expel; to test, assay, examine; to shine: Pass. *kuṣhyati* and *kuṣhyate*: Caus. *kuṣhayati*: Desid. *kuṣoṣhi-śati* and *kuṣoṣhiśati*: Intens. *coṣuṣhyate*, *co-kuṣhī*.

कुषाद ku-ṣaṇḍa, as, m. (see 1. ku), N. of a priest.

कुषल kuṣala, as, ā, am, clever, expert, &c.; (a wrong reading for *kuśala*.)

कुषवा kuṣavā, f., Ved., N. of a Rākshasi.

कुषाकु kuṣāku, us, us, u (fr. rt. *kuṣ* ?), burning, scorching, inflaming; wicked, detestable; (us), m. fire; the sun; a monkey; [cf. *kuṣāku*.]

कुषारु kuṣāru, us, m., N. of a man.

कुषित kuṣhit, ind. excellently; (for *kuvit* ?).

कुषित kuṣita, as, ā, am, mixed with water [cf. *kuśita*]; (am), n. happy, well, right, fortunate, auspicious, &c. (?)

कुषीतक kuṣhitaka, as, m., Ved. a kind of bird; N. of a man; (ās), m. pl. the descendants of this man.

कुषीद ku-śīda, as, ā, am, indifferent, apathetic, inert; (am), n. usury; (more correctly *kuśīda*.)

कुषीदिन् kuṣhīdin, ī, m., N. of a teacher.

कुषुभ्य kuṣubhya, nom. P. *kuṣubhyati*, to throw; to abuse; to despise.

कुसुम् kusumbha, as, m., Ved. the poison-bag of an insect.

कुष्ठ kuṣṭha, as or am, m. or n. (fr. 1. ku and *stha* ?), a sort of medicinal plant (used as a remedy for the disease called *takman*, q. v.), *Costus Speciosus* or *Arabicus*; a sort of poison; leprosy, of which eighteen varieties are enumerated, seven severe and eleven of minor importance; (ā), f. the mouth or opening of a basket. — *Kuṣṭha-keṭu*, us, m., N. of a plant,

— *bhūmyāhulya*. — *Kuṣṭha-gandhi*, n. the fragrant bark of the plant *Feronia Elephantum*. — *Kuṣṭha-ghna*, as, ī, am, curing leprosy; (as), m., N. of a medicinal plant, commonly called *Hijāval* [cf. *hijāvali*]; (ī), f. an esculent root, *Solanum Indicum*, — *kākamādi*: the opposite leaved fig tree. — *Kuṣṭha-śikṭhita*, am, n. the cure of leprosy. — *Kuṣṭha-nāśana*, as, m., N. of several plants which cure leprosy; the root of *Dioscorea*; white pepper or mustard; another plant, — *kshirīśa-vrīksha*. — *Kuṣṭha-nāśini*, f. a plant, commonly *Hakku*, *Psoralea Corylifolia*. — *Kuṣṭha-maya*, as, ī, am, full of leprosy, leprosy. — *Kuṣṭha-roga*, as, m. leprosy, elephantiasis. — *Kuṣṭha-sūdana*, as, m. the Cassia tree, *Cassia Fistula*; [cf. *āragbadha*.] — *Kuṣṭha-hantṛi*, tā, m. a kind of bulbous plant, — *hastikanda*; (trī), f. another plant, generally called *Vākūci*. — *Kuṣṭha-hṛit*, t, m. the plant *Acacia Catechu*. — *Kuṣṭhāṅga* ('*tha-an*'), as, ā, am, leprosy. — *Kuṣṭhānvita* ('*tha-an*'), as, ā, am, afflicted with leprosy. — *Kuṣṭhāri* ('*tha-ari*'), ts, m. *Acacia Catechu*; another plant, *Acacia Farnesiana* (*viṣṭhadira*); another plant, *Trichosanthes Dioeca*, — *papola*; another plant, — *āditya-pattra* and *arka-pattra*; sulphur.

Kuṣṭhita, as, ā, am, or *kuṣṭhīn*, ī, inī, i, leprosy, a leper.

कुष्ठल ku-śṭhala, am, n. (fr. 1. or 2. ku and *sthal*), a bad place or spot; the surface of the earth.

कुष्ठिका kuṣṭhikā, ās, f. pl. (related to *kuṣṭhā* ?), Ved. a part of the foot of a sacrificial animal considered worthless for sacrificial purposes; (Śāy.) the contents of the entrails.

कुष्मल kuṣmala, am, n. (said to be fr. rt. *kuṣ*), cutting, dividing; a leaf.

कुम्भार kuṣmāṇḍa, as, m. a kind of pump-kin-gourd, *Benincasa Cerifera*; false conception; a state of the womb in gestation (?); a particular religious formula; a class of demons; one of a class of demi-gods attached to Śiva; (ī), f. the gourd *Benincasa Cerifera*, a drug; a religious ceremony, a certain rite, performed as a penance or expiation, an epithet of the wife of Śiva.

Kuṣmāṇḍaka, as, m. the gourd *Benincasa Cerifera*; N. of a Nāga; N. of an attendant of Śiva.

कुम्भ kuṣ, cl. 4. P. *kuṣyati*, to embrace, surround; [cf. *kuṣ*.]

कुम्भिव ku-śaṭiva, as, m. (see 1. ku), a bad counsellor.

कुम्भित ku-sarīt, ī, f. (see 1. ku), a shallow stream.

कुसलम् kuṣalam, ind. well, happy, &c.; (more correctly *kuśala*, q. v.)

कुसहाय ku-sahāya, as, m. (see 1. ku), a bad companion.

कुमारयि ku-sārathi, ts, m. (see 1. ku), a bad charioteer.

कुसित kuṣita, as, m. (said to be fr. *kuṣ*), an inhabited country; N. of a country; a money-lender (?), see *kuśida*. — *Kuṣitāyī*, f. the wife of a money-lender (?); [cf. the following.]

कुसितायि kuṣitāyī, f. the wife of a *Kuśida*, of a money-lender (?), see *kuṣitāyī*; a kind of demon (?).

कुसिन्ध kuśindha, as, n., Ved. a trunk.

कुसिन्धी kuśimbī, f. = *śimbī*.

कुसीद ku-sīda, as, ā, am (see 1. ku), Ved. sitting too long in one spot (?), lazy, slothful, inert; (am), n. any loan or thing lent to be repaid with interest; lending money; usury, the profession of usury; (as, ā), m. f. a money-lender, a usurer. — *Kuśida-patha*, as, m. usury, usurious interest,

any exceeding five per cent. — *Kuśida-viddhi*, is, f. interest on money.

Kuśidāyī, f. the wife of a usurer.

Kuśidika, as, ī, am, one who follows the profession of usury.

Kuśidin, ī, m. a usurer; N. of a descendant of Kaṇva, author of several hymns of the *Rig-veda*.

कुसुम kusuma, as, am, m. n. (said to be fr. rt. *kuṣ*), a flower; (am), n. fruit; the menstrual discharge; a term for the shorter sections of *Deveśvara's* *Kavi-kalpalatā* (the longer chapters being called *Stavaka*); ophthalmia, disease of the eyes; (as), m. a form of fire; N. of the attendant of the sixth Arhat of the present *Avasarpinī*. — *Kusuma-kārmuka* or *kusuma-cāpa*, as, m. or *kusuma-dhanvan*, ā, m. 'having flowers for his bow,' epithet of Kāma, the god of love. — *Kusuma-keṭumāṇḍalin*, ī, m., N. of a Kinnara. — *Kusuma-komala*, as, ā, am, tender as a flower. — *Kusuma-śīta*, as, ā, am, heaped with flowers. — *Kusuma-deva*, as, m., N. of an author. — *Kusuma-naga*, as, m., N. of a mountain. — *Kusuma-pura*, am, n., N. of the town *Pāṭali-putra*. — *Kusuma-madhya*, am, n., N. of a tree bearing a large acid fruit, commonly *Calitā gāc*, *Cordia Myxa* or *Dillenia Indica*. — *Kusuma-maya*, as, ī, am, consisting of flowers. — *Kusuma-latā*, f. a creeper in blossom. — *Kusuma-vat*, ān, atī, at, furnished with flowers, flowering, in flower; (tī), f. a female during menstruation; N. of the town *Pāṭali-putra*. — *Kusuma-vāṇa*, as, m. the flower-arrow of the god of love; 'flower-arrowed,' epithet of Kāma, the god of love, as having flowers for arrows. — *Kusuma-vicītrā*, f., N. of a metre consisting of four lines of twelve syllables each. — *Kusuma-śayana*, am, n. a couch of flowers. — *Kusuma-sara*, as, ā, am, 'flower-arrowed,' epithet of the god of love. — *Kusumaśara-tva*, am, n. the state of one who has flowers for arrows. — *Kusuma-śekhara-vijaya*, as, m. title of a play. — *Kusuma-sandāha*, as, ā, am, possessed of flowers, having flowers. — *Kusuma-stavaka*, as, m. a bunch of flowers, a nosegay, bouquet, a garland; N. of a metre. — *Kusumākara* ('*ma-āk*'), as, m. a quantity of flowers or place abounding with them, a parterre, a garden, a nosegay; spring, the vernal season. — *Kusumāñjana* ('*ma-an*'), am, n. the calx of brass, used as a collyrium. — *Kusumāñjali* ('*ma-an*'), ts, f. 'handful of flowers,' the title of a philosophical work written to prove the existence of a Supreme being, by Udayana Āchārya, consisting of seventy-two *Kārikās* divided into five chapters. — *Kusumāñjali-makaranda*, as, m. title of a commentary by Ruṣidatta on the preceding work. — *Kusumātmaka* ('*ma-āt*'), am, n. saffron. — *Kusumādṛṣṭa* ('*ma-adh*'), as, m. 'the prince of flowers,' the champa, a tree which bears a yellow fragrant flower, *Michelia Champaka*. — *Kusumādhirāj* ('*ma-adh*'), f, m. the same plant. — *Kusumāyudha* ('*ma-ay*'), as, m. 'flower-armed,' an epithet of Kāma, the god of love, his arrows being tipped with flowers. — *Kusumāvachāya* ('*ma-av*'), as, m. gathering flowers. — *Kusumāvataṇṭasa* ('*ma-av*'), am, n. a chaplet, a crown of flowers. — *Kusumāvālī* ('*ma-av*'), f. title of a medicinal work. — *Kusumāsava* ('*ma-ās*'), am, n. honey. — *Kusumāstra* ('*ma-as*'), as, m. 'flower-arrowed,' epithet of the god of love. — *Kusumēshu* ('*ma-ishu*'), us, m. = *Kusumāstra* above; (u), n. the bow of Kāma. — *Kusumojjvala* ('*ma-uj*'), as, ā, am, brilliant with blossoms.

Kusumaya, nom. P. *kuṣumayati*, -yitum, to produce flowers, cause to flower.

Kusumita, as, ā, am, furnished with flowers, flowered, budded, in flower. — *Kusumita-latā*, f. or *kuṣumitalatā-vellitā*, f., N. of a metre consisting of four lines of eighteen syllables each.

Kusumya, nom. P. *kuṣumyati*, to begin to flower.

कुसुमाल kuṣumāla, as, m. a thief (fr. *kuṣuma* + *āla*, 'living among flowers' ?).

कुसुम्भ kusumbha, as, am, m. n. (said to be

fr. rt. *kus*), safflower, *Carthamus Tinctorius*; saffron, *Crocus Sativus*; the water-pot of the student and Sannyāsin; (*am*), n. gold; (*as*), m. outward affection, compared with the colour of safflower; N. of a mountain. — *Kusumbha-vat*, *ān*, *ati*, *at*, furnished with a jar or water-pot.

कुसुरुविन्द *kusuruvinda* or *kusurubinda*, *as*, m., N. of a descendant of Uddālaka.

Kusurubindu or *kusuruvindu*, *us*, m., N. of an author of several verses of the *Vājasaneyi-saṃhitā*.

कुसू *kusū*, *ūs*, m. an earth-worm.

कुसुल *kusūla*, *as*, m., Ved. a kind of spiritual or supernatural being; a granary &c. See *kusūla*.

कुसृति *ku-sṛiti*, *is*, f. (see *ī. ku*), evil conduct, wickedness, depravity; conjuring, sleight-of-hand, magic; (*ts*, *is*, *ī*), going evil ways, wicked.

कुसुम्भ *kustubha*, *as*, m. an epithet of Vishnu (derived fr. *kausetubha* ?).

कुसुम्बरी *kustumbarī*, f. a pungent seed used in condiments, coriander.

कुसुम्बरु *kustumbaru*, *us*, m., N. of one of Kubera's attendants.

कुसुम्बुरु *kustumburu*, *us*, m. (said to be fr. *ī. ku* and *tumburu*), the plant coriander; (*u*), n. the seed of this plant.

कुस्त्री *ku-stṛī*, f. (see *ī. ku*), a bad woman.

कुसय *kumaya* (fr. *ku-smaya*), nom. A. *kumayate*, to smile improperly; to see mentally, guess; to perceive, to imagine.

कुसप्त *ku-svapna*, *as*, m. (see *ī. ku*), a bad dream, a nightmare.

कुसामिन् *ku-svāmin*, *ī*, m. (see *ī. ku*), a bad master.

कुह *kuh*, cl. 10. A. *kuhayate*, -*yitum*, to surprise, astonish; to excite wonder, to cheat, to deceive by trickery or jugglery, impose upon (related to *guh* ?).

ī. kuha, *as*; m. an epithet of Kuvera; a rogue, a cheat (in *a-kuha*, q. v.).

Kuhaka, *as*, *ā*, *am*, cheating, a cheat, a rogue, a juggler; (*as*), m. a frog; N. of a king of the serpent-race; (*am*, *ā*), n. f. juggling, deception, sleight-of-hand, legerdemain. — *Kuhaka-kāra*, *as*, *ī*, *am*, or *kuhaka-kāra*, *as*, *ikā*, *am*, or *kuhaka-kārin*, *ī*, *inī*, *ī*, practising jugglery or conjuring, cheating. — *Kuhaka-śakṭa*, *as*, *ā*, *am*, afraid of a trick, suspicious, cautious, wary. — *Kuhaka-jivān*, *ī*, *inī*, *ī*, living by sleight-of-hand, a conjurer, a cheat, &c. — *Kuhaka-ṛitī*, *is*, f. juggling, conjuring, sleight-of-hand; hypocrisy.

Kuhana, *as*, *ā*, *am*, envious, hypocritical; (*as*), m. a mouse, a rat; a snake; N. of a man; (*ā*), f. hypocrisy; assumed and false sanctity; the interested performance of religious austerities; (*am*), n. a small earthen vessel; a glass vessel.

Kuhanikā, f. hypocrisy &c.; [cf. the preceding.]

कुह २ *kuha*, ind. (fr. *ī. ku*), Ved. where? *kuha* *śid*, wherever, anywhere, somewhere, to any place. — *Kuhacīd-vid*, *t*, *t*, *t*, Ved. being everywhere.

Kuhayā, ind., Ved. where? — *Kuhayā-kṛitī*, *is*, *ī*, Ved. where active?

कुहकसन *kuhaka-svana* or *kuhaka-svara*, *as*, m. (*kuhaka* being here an onomatopoeic word), a wild cock, Phasianus Gallus.

कुहर *kuhara*, *as*, m. (fr. *kuh* = *guh* ?), N. of a serpent belonging to the *Krodhavaśa* race; (*am*), n. a cavity, hollow; a hole, rent; the ear; the throat or larynx; a guttural sound; proximity; copulation.

कुहरित *kuharita*, *am*, n. noise, a sound in general; especially the song or cry of the Kokila or Indian cuckoo; a sound uttered in copulation.

कुहलि *kuhali*, *is*, m. the leaf of the Piper Betel (commonly called *Pān*) with small pieces of the Areca-nut and Catechu and a little lime, which are chewed and eaten by the people of the East and especially offered to the persons present at a matrimonial ceremony.

कुहा *kuhā*, f., N. of a plant, also called *Kaṭukā*. — *Kuhā-vatī*, f. an epithet of the goddess Durgā.

कुहारीत *ku-hārīta*, *as*, m. (see *ī. ku*), N. of a man.

कुहु *kuhu*, *us*, f. the new moon; N. of a river; the cry of the Kokila; [cf. *kuhū*.]

कुहुकुहाय *kuhukuhāya* (fr. *kuhu-kuha* for *kuha-kuha*, where? where?), nom. A. *kuhukuhāyate*, to show one's admiration.

कुहू *kuhū*, *ūs*, f. (fr. *kuh* = *guh* ?), the new moon, personified as a daughter of Angiras; the first day of the first quarter on which the moon rises invisible; N. of one of the seven rivers of Plakṣha-dvīpa; the cry or song of the Kokila or Indian cuckoo. — *Kuhū-kapṭha* or *kuhūka*, *as*, m. the Kokila or Indian cuckoo, *kokku*. — *Kuhū-pāla*, *as*, m. the king of turtles, the tortoise supposed to uphold the world. — *Kuhū-mukha* or *kuhū-rava*, *as*, m. the Kokila or Indian cuckoo.

कुहूल *kuhūla*, *am*, n. a pit filled with stakes.

कुहेडिका *kuhedikā* or *kuheḍī* or *kuhelikā*, f. a fog, a mist, haze, haziness.

कुहान *ku-hvāna*, *am*, n. (see *ī. ku*), a disagreeable noise.

कू 1. *kū* or *ku*, cl. 2. P. *kauti*, *kavīti*, or cl. 1. A. *kaṇate*, or cl. 6. A. *kuṇate*, or cl. 9. P. A. *kūnāti*, -*nīte*, or *kunāti*, -*nīte*, *śukāva*, &c., to sound, make a noise, cry out; to move: Caus. *kāvayati*: Desid. *śukāshati*, -*śe*: Intens. *śokūyate* or *hokūyate*, to cry aloud; [cf. Gr. *κωκω*.]

कू २ *kū*, *ūs*, f. a female Piśāca or goblin.

कूकद *kūkuda*, *as*, m. one who gives a girl in marriage with due ceremony and suitable decorations.

कूच *kūca*, *as*, m. a breast; the female breast, especially that of a young or unmarried woman; [cf. *kuca*.]

कूचका *kūcākā*, f. the milky juice of a bulbous plant; [? cf. *kūrēkā*.]

कूचक्र *kūcakra*, *as* or *am*? m. or n.? (for *ku-śakra*), Ved. the female breast.

कूचवार *kūcavāra*, *as*, m. (?), N. of a region; also of a man.

कूचिका *kūcikā*, f. a small brush or hair-pencil; a key; [cf. *kūci* and *kūrēkā*.]

कूचिदिथिन् *kūcid-arthin*, *ī*, *inī*, *ī* (for *ku-śid-ar*), Ved. striving to get everywhere; (Śāy.) seeking (oblations) from any quarter.

कूपी *kūci*, f. a paint brush, a pencil; [cf. *kūcika* and *kūrēkā*.]

कूळलिङ्ग *kūḷhalinga*, *au*, m. du. = *ku-kundara*, q. v.

कूज *kūj*, cl. 1. P. *kūjati*, *śukūja*, *kūjitum*, to make any inarticulate or monotonous sound, to utter a cry as a bird, to coo as a pigeon, to caw as a crow, to warble; to moan, groan, &c.;

to utter any sound in a low and indistinct voice; to fill with sounds &c.: Caus. *kūjayati*: Desid. *śukūjishati*: Intens. *śokūyate*, *śokūktā*.

कूजा, *as*, m. rumbling (as of the bowels &c.); cooing, murmuring, a warbling &c.

Kūjaka, *as*, *ikā*, *am*, cooing, warbling, sounding, &c.

Kūjat, *an*, *anti*, *at*, cooing, warbling, &c.

Kūjana, *am*, n. rumbling of the bowels; the uttering of any inarticulate sound, cooing, moaning; the rattling of wheels.

Kūjita, *as*, *ā*, *am*, uttered inarticulately, cooed, &c.; (*am*), n. the cry of a bird, cooing, warbling, &c.

Kūjin, *ī*, *inī*, *ī*, making a rumbling sound in the bowels; warbling.

कूट *kūṭ*, cl. 10. P. *kūṭayati*, to burn; to give pain, be distressed, to call, invite; to counsel, advise; A. *kūṭayate*, to avoid or decline giving, not to give; to render indistinct or unintelligible, to muddle, to render confused or foul; to be distressed; to despair; [cf. Eng. *heat*, *hot*; Old Island. *hiti*, *heitr*; Germ. *hitze*, *heiss*.]

कूट *kūṭa*, *as*, *am*, m. n. the bone of the forehead with its projections or prominences, a horn; the crown of the head; any prominence or projection (e.g. *aṇṣa-kūṭa*, the hump of a buffalo; *akṣhī-kūṭa*, the prominence of the forehead above the eye); summit, the peak or summit of a mountain; summit, head, i. e. the highest, the most excellent, the first; a heap, a multitude (e.g. *abhra-kūṭa*, a multitude of clouds); a kind of vessel or implement; a hammer, an iron mallet; part of a plough, a ploughshare, the body of a plough; a trap for catching deer; a concealed weapon as a dagger in a wooden case, a sword-stick &c.; illusion, fraud, trick, deceit; a roguish scheme or plot; a knotty point, a puzzling question, an enigma, an obscure passage; untruth, falsehood, (or attributively) false, untrue; vile, low; uniform substance (as the ethereal element &c.); a water-jar; a kind of plant; (*as*, *ī*), m. f. a house, a dwelling [cf. *kuṭa* and *kuṭī*]; (*as*), m. an epithet of Agastya; (*as*, *ā*, *am*), Ved. not horned or cornuted, as an animal with incomplete continuations of the bone of the forehead; (*as*), m. an ox whose horns are broken. — *Kūṭa-kāra*, *as*, m. a rogue, a cheat, a false witness. — *Kūṭa-kāra*, *as*, *ikā*, *am*, a rogue, a cheat, a false witness. — *Kūṭa-kṛit*, *t*, *t*, *t*, cheating, committing a fraud, bribing; (*t*), m. a Kāyastha or man of the writer-caste; an epithet of Śiva. — *Kūṭa-khaḍga*, *as*, m. a hidden sword, a sword-stick. — *Kūṭa-grantha*, title of a work supposed to be written by Vyāsa. — *Kūṭa-śhaḍman*, *ā*, m. a rogue, a cheat. — *Kūṭa-tā*, f. or *kūṭa-tva*, *am*, n. falsehood, fraud. — *Kūṭa-tūlā*, f. a false pair of scales. — *Kūṭa-dharma*, *as*, *ā*, *am*, (a country or house) where falsehood is considered a duty. — *Kūṭa-parva* or *kūṭa-pūrva*, *as*, m. fever occurring in an elephant from vitiation of the three humors; (more correctly *kūṭa-pūrva*). — *Kūṭa-pālaka*, *as*, m. a bilious fever; a potter's kiln. — *Kūṭa-pāśa*, *as*, m. a trap. — *Kūṭa-bandha*, *as*, m. a trap. — *Kūṭa-māna*, *am*, n. a false measure or weight. — *Kūṭa-mudgara*, *as*, m. a concealed weapon similar to a hammer. — *Kūṭa-mohana*, *as*, m. an epithet of Skanda. — *Kūṭa-yantra*, *am*, n. a trap or snare for deer, birds, &c. — *Kūṭa-yuddha*, *am*, n. a treacherous or unfair battle; (*as*, *ā*, *am*), fighting treacherously. — *Kūṭa-yodhīn*, *ī*, *inī*, *ī*, fighting unfairly or treacherously. — *Kūṭa-raśana*, f. a laid trap. — *Kūṭa-sas*, ind. in heaps, in multitudes, by crowds. — *Kūṭa-sālmali*, *is*, m. f. or *ikā*, f. a fabulous cotton-plant with sharp thorns, with which the wicked are tortured in the world of Yama; a species of the Simul silk-cotton tree. — *Kūṭa-sāsana*, *am*, n. a forged or false grant or decree. — *Kūṭa-saṭṭa*, *as*, m., N. of a mountain. — *Kūṭa-sākṣīn*, *ī*, m. a false witness. — *Kūṭa-sṭha*, *as*, *ā*, *am*, standing at the top, keeping the highest position; standing in a multitude, standing in the midst; (in phil.) immovable, uniform, unchangeable, perpetually and universally the same, as the soul,

spirit, space, ether, sound, &c.; (am), n. a sort of perfume, a species of dried shell-fish, commonly Nakhi; the soul. — *Kūṭastha-tā*, f. or *kūṭastha-tva*, am, n. unchangeableness, uniformity. — *Kūṭasthā*, am, n. alloyed or counterfeit gold. — *Kūṭasthā* (fa-ak'), as, m. loaded or false dice. — *Kūṭasthā* (fa-āg'), am, n. an upper room, an apartment on the top of a house. — *Kūṭasthā* (fa-ar'), as, m. ambiguity of meaning, fiction. — *Kūṭasthā-bhāshita*, f., scil. *kathā*, a tale, a story, a fiction. — *Kūṭasthā* (fa-up'), as, m. trick, fraud, stratagem.

Kūṭaka, am, n. elevation, prominence, projection; the body of a plough (i.e. the wood without the ploughshare and pole); a ploughshare; illusion, fraud, untruth, deceit; (as, ā, am), fraudulent, unfair; (as), m., N. of a mountain; a braid or tress of hair; a perfume; see *mūrā*. — *Kūṭakākhyaṇa* (ka-āk'), am, n. an invented tale.

कूटज *kūṭaja*, as, m. the plant *Wrightia Antidysenterica*; [cf. *kūṭaja*.]

कूड *kūd*, cl. 6. P. *kūḍati*, -*ḍitum*, to eat; to graze; to become firm or fat or solid.

कूड्या *kūḍya*, am, n. a wall, = *kuḍya*.

कूपा *kūpa*, cl. 10. P. A. *kūṇayati*, -*te*, -*yitum*, to draw together, contract, close. *Kūṇita*, as, ā, am, contracted, shut, closed. — *Kūṇitakṣhaṇa* (ta-ik'), as, m. a hawk.

कूपाकुञ्ज *kūṇakuccha*, as, m., N. of one of Śiva's attendants.

कूपि *kūpi*, is, is, i, crooked-armed, having a curved or withered arm; [cf. *kūṇi*.]

कूपिका *kūṇikā*, f. the horn of any animal; the peg of a lute; [cf. *kalikā*.]

कूदर *kūdara*, as, m. the offspring of a Brāhman woman by a Rishi, begotten during menstruation.

कूदी *kūḍi*, f., Ved. a fetter for the feet. — *Kūḍi-maya*, as, ī, am, consisting of a fetter.

कूहाल *kūḍāla*, as, m. mountain ebony, *Bauhinia Variegata*; [cf. *kūḍāla*.]

कूप *kūpa*, cl. 10. P. *kūṇayati*, -*yitum*, to be weak, to weaken.

कूप *kūpa*, as, m. (said to be fr. rt. 3. *ku*; according to others perhaps fr. 1. *ku* and *ap*; cf. *anūpa*, *dvīpa*), a hole, a hollow, a cave; a well; a post to which a boat or ship is moored; a mast (?); a tree or rock in the midst of a river; a leather oil vessel; (ī), f. a small well; the navel; a flask, a bottle; [cf. Gr. *κύπη*]. — *Kūpa-kacchapa*, as, m. a tortoise in a well; (metaphorically) a man without experience, who has seen nothing of the world. — *Kūpa-kāra*, as, m. a well-digger. — *Kūpa-khā*, as, m. (rt. *khan*), Ved. a well-digger. — *Kūpa-ja*, as, m. hair. — *Kūpa-jala*, am, n. well-water, spring-water. — *Kūpa-darḍura* or *kūpa-maṇḍuka*, as, m. a frog in a well, applied to a person of no experience and enterprise, one who never leaves home. — *Kūpa-rāja*, am, n., N. of a country. — *Kūpāṇka* or *kūpāṇga* (pa-an'), as, m. horripilation, erection of the hairs of the body. — *Kūpodaka* (pa-ud'), am, n. well-water.

Kūpaka, as, m. a hole, a hollow, a cave; the hollow below the loins; a well, a temporary well, a hole dug for water in the dry bed of a rivulet; a stake &c. to which a boat is moored; the mast of a vessel; a rock or tree in the midst of a river; a funeral pile; a hole dug under a funeral pile; a leather oil vessel; (ikā), f. a stone or rock in the middle of a stream.

Kūpya, as, ā, am, being in a hole or well.

कूपद *kūpada*, as, m. = *kūkuda*, q. v.

कूपार *kūpāra*, as, m. the ocean, = *akūpāra*.

कूप *kūpusha*, am, n. the bladder.

कूबर *kūbara*, or in the later language generally *kūvara*, as, ī, am, m. f. n. the pole of a carriage or the wooden frame to which the yoke is fixed; (ī), f. a carriage covered with a cloth or blanket; (as), m. a hump-backed man; (as, ī, am), beautiful, agreeable, pleasing.

Kūbarin or *kūvarin*, ī, m. a carriage.

कूम *kūma*, am, n. a lake, a pond, a pool.

कूमनस *kū-manas*, ās, ās, as (for *ku-manas*, see 1. *ku*), Ved. wicked-minded.

कूर *kūra*, as, m. boiled rice.

कूरकुर *kūrakra*, as, m., N. of a demon who persecutes children (perhaps cough or some similar disease personified).

कूर्च *kūrca*, as, am, m. n. a bunch of anything, a bundle of grass &c. (often used as a seat); a handful of Kuśa grass or peacock's feathers; certain parts of the human body, as the hands, feet, neck, and the membrum virile; the upper part of the nose, the part between the eyebrows; the beard; the tip of the thumb and middle finger brought in contact so as to pinch &c.; deceit, fraud, circumvention; false praise, unmerited commendation either of one's self or another person, boasting, flattery; hypocrisy; hardness, solidity; the mystical syllable *hum*; (as), m. the head; a store-room. — *Kūrca-sīras*, as, n. the upper part of the palm of the hand and foot; the heel. — *Kūrca-sīrasa* or *kūrca-sīreshaka*, as, m., N. of a plant, a drug, commonly called *Jivaka*, one of the eight principal medicaments. — *Kūrca-sēkhara*, as, m. the cocoa-nut tree. — *Kūrca-mukha*, as, m., N. of a Rishi.

Kūrca, as, m. a bushel; a brush for cleaning the teeth, a painter's brush &c.; certain parts of the human body [cf. the preceding]; (ikā), f. a painting brush or pencil; a key; a needle; a bud, a blossom; inspissated milk; (am), n. in *tri-kūrca*, scil. *sastra*, a three-edged sword.

Kūrcaḥin, ī, inī, i, stuffed, puffy.

कूर्चल *kūrcala*, as, m. (?) an animal teething for the second time.

कूर्द *kūrd* and *kurd*, cl. 1. P. A. *kūḍati*, -*te*, *ḥukūrde*, *kūḍishyate*, *akūḍishṭa*, *kūḍitum*, to leap, jump; to play; [cf. Lat. *ludo*?].

Kūrda, as, m. a jump; N. of a Sāman.

Kūrdana, am, n. leaping; playing, sport, pastime; (ī), f. the day of full moon in the month *Caitra*; a festival in honour of Kāma-deva or the god of love, held on the day of full moon in the month *Caitra*.

कूर्प *kūrpa*, am, n. the space between the eyebrows; [cf. *kūrca*.]

कूर्पर *kūrpara*, as, ā, m. f. the elbow; the knee.

कूपीस *kūrpāsa*, as, m. a cuirass or quilted jacket worn as armour.

Kūrpāsaka, as, am, m. n. a bodice, a jacket with short sleeves worn next the body, especially by women.

कूर्म *kūrma*, as, m. a tortoise, a turtle; the earth considered as a tortoise swimming on the waters; a particular gesticulation with the fingers; one of the outer winds of the body; N. of a serpent or Kādraveya king; the second incarnation of Vishnu, his descent in the form of a tortoise to support the mountain Mandara at the churning of the ocean; N. of a son of Gṛtsa-mada, author of several hymns of the R̥g-veda; (ī), f. a female tortoise; [cf. Gr. *κλέμυς*, *χελύς*, *χελών*]. — *Kūrma-ākra*, am, n. an astrological diagram. — *Kūrma-pitta*, am, n. the bilious humor of a tortoise. — *Kūrma-purāṇa*, am, n. the Purāṇa of the tortoise incarnation (one of the incarnations of Vishnu) or the fifteenth of the

eighteen Purāṇas. — *Kūrma-prishṭha*, am, n. the back or shell of a tortoise; (as), m. globe-amaranth, *Gomphrena Globosa*. — *Kūrma-prishṭhaka*, am, n. the cover of a dish, a lid. — *Kūmaprishṭhasthi* (tha-as'), n. tortoise-shell. — *Kūmaprishṭhonnata* (tha-un'), as, ā, am, raised or elevated like the back of a tortoise. — *Kūrma-rāja*, as, m. the king of turtles, the tortoise supposed to uphold the world. — *Kūrmavatāra* (ma-av'), as, m. the tortoise incarnation (of Vishnu).

कूर्मि *kūmi*. See *tuvi-kūmi*.

कूल 1. *kūl*, cl. 1. P. *kūlati*, -*lītum*, to cover, hide, screen, protect; to enclose; to keep off, obstruct; [cf. Gr. *κωλύω*.]

Kūla, am, n. a declivity, slope; a shore, a bank; a heap, a mound; a pond or pool; the rear of an army; N. of a region; [cf. *āja-kūla*, *anukūla*, *utkūla*, &c.]; cf. also *Hib. cul*, 'custody, guard, defence, the back part of anything'; *col*, 'an impediment'; Lat. *collis* f.]. — *Kūlan-kasha*, as, ā, am, carrying or tearing away the bank; (as), m. the ocean, the sea; the stream or current of a river; (ā), f. a river. — *Kūla-āra*, as, ī, am, frequenting the banks of rivers, grazing there &c. — *Kūla-bhū*, ās, f. a bank, the land upon the bank or shore. — *Kūlam-udruja*, as, ā, am, breaking down banks, as a river &c. — *Kūlam-udvaha*, as, ā, am, carrying or tearing away the bank, as a river &c. — *Kūla-vat*, ān, atī, at, furnished with shores; (ī), f. a river. — *Kūla-haṇḍaka*, as, m. an eddy.

Kūlaka, as or am, m. or n. a bank, shore, dyke; a mound of earth, a heap, a pile; (as), m. an ant-hill; (am), n. the plant *Trichosanthes Dioeca*.

Kūlni, ī, inī, i, furnished with banks or shores; (inī), f. a river.

Kūlya, as, ā, am, Ved. belonging to a bank or shore.

कूल 2. *kūl* or *kūd*, cl. 10. P. Ved. *kūlayati*, -*yitum*, to burn, scorch.

कूलिक *kūlika*, as, m., N. of a prince; (ā), f. the bottom or lower part of the Indian lute.

कूवर *kūvara*. See *kūbara*.

कूवार *kūvāra*, as, m. the ocean. See *kūpāra* and *akūpāra*.

कूषाण्ड *kūshmāṇḍa*, as, m. a kind of pumpkin-gourd, *Benincasa Cerifera*; a kind of spirit or imp, of which there exists a Gāpa or class; a kind of spell or magical formula; (ī), f. a kind of plant [cf. *ośadhī*]; N. of the goddess *Durgā*; N. of several verses of the *Yajur-veda*.

Kūshmāṇḍaka, as, m. a kind of pumpkin-gourd, *Benincasa Cerifera* Savi; N. of one of Śiva's attendants.

Kūshmāṇḍīni, f., N. of a goddess; [cf. *kush-māṇḍa*.]

कूहना *kūhanā*, f. hypocrisy, affectation of religious zeal or austerity; [cf. *kuhanā*.]

कूहा *kūhā*, f. a fog, a mist, = *kujjhaṭikā*.

कृ 1. *kri*. The conjugational tenses are formed in the Veda according to four different methods, as follows: I) According to the rule for cl. 2, Pres. 2nd sing. P. *kārshī*, du. *kṛithas*, pl. *kṛitha*; A. *kṛishhe*; Impf. 2nd sing. P. *akar*, 3rd *akar* and *akat*; 3rd du. *akartām*; pl. *akarma*, *akarta*, *akran*; A. *akri*, *akṛithās*, *akṛita*, *akṛitām*, *akrata*; Impv. P. *kṛidhi*, *kṛitam*, *kṛita*; A. *kṛishva*, *kṛidhvam*; Let, 2nd and 3rd sing. *kar*, pl. *karma*, *karta* and *kartana*, *kran*; A. 3rd sing. *kṛita*; 3rd pl. *kranta*; Pot. *kṛiyāma*; Part. nom. pl. m. *krantas*; A. *krāṇa*. II) According to the rule for cl. 1, Pres. P. *karasi*, *karatī*, *karathas*, *karatas*, *karantī*; A. *karase*, *karate*, *karāmahe*; Impf. *akaram*, *akaras*, *akarat*; Impf. *kara*, *karatam*, *karatām*; Let, *karam*, *karantī*, *karas*, *karat*, *karāma*, *karan*; A. *karāmahai*; Part.

karanti. III) According to the rule for cl. 5, Pres. P. *kṛinomi*, &c.; A. *kṛiṇe*, du. *kṛiṇaithe*; Impf. P. *akṛinavam*, &c., and pl. *akṛinuta* and *akṛinotana*; A. 3rd sing. *akṛinuta*; Impv. P. *kṛiṇu* or *kṛiṇuḥ* or *kṛiṇutāt*, *kṛiṇotu*; *kṛiṇutam*, *kṛiṇutām*; *kṛiṇuta* or *kṛiṇota* or *kṛiṇotana*; *kṛiṇavantu*; A. *kṛiṇuḥsva*, *kṛiṇutām*, *kṛiṇvāthām*, *kṛiṇudhvam*; Let, *kṛiṇavas*, *kṛiṇavat* and *kṛiṇavāt*, *kṛiṇavāva*, *kṛiṇavāma*, *kṛiṇavātha*, *kṛiṇavātha*, *kṛiṇavan*; A. *kṛiṇavai*, *kṛiṇavase*, *kṛiṇavate*, *kṛiṇavāvahai*, *kṛiṇavāmahai*, 3rd pl. *kṛiṇavanta* or *kṛiṇavante* or *kṛiṇavata*; Pot. A. *kṛiṇvā*; Part. P. *kṛiṇvāt*, A. *kṛiṇvāna*. IV) According to the rule for cl. 8, (this is the usual formation in the Brāhmaṇas, Sūtras, and in classical Sanskrit), Pres. P. *karomi* (ep. *kurmī*), *karoshi*, &c., *kurmas*; A. *kurve*; Impf. P. *akṛavam*; A. 3rd sing. *akuruta*; Impv. P. *kuru*, *karotu* (in the earlier language for 2nd and 3rd sing. *kurutāt*), *kuruta* or *kurulota*; A. *kurushva*, *kurulhvam*, *kurvatām*; Let, P. *karavāni*, *karavas*, *karavāt*, &c.; A. *karavai*, *karuvāḥ*, *karavāvahai* (ep. *karavāvāhe*), *karavāithe*, *karavāite*, *karavāmāhai* (ep. *karavāmāhe*); Pot. P. *kuryām*, A. *kurviya*; Part. P. *kurvat*, A. *kurvāna*; Perf. P. *cakāra*, *cakārtha*, &c.; A. *cakre*, &c.; Part. P. *cakṛivas* (Acc. sing. Ved. *cakṛuḥ*); A. *cakṛāna*; 2nd Fut. *karishyati*, Let, and sing. *karishyās*; 1st Fut. *kartā*; Prec. *kṛiṣyam*; Aor. P., Ved. *cakaram*, *acakarām*, *acakrat*; A. *kṛiṣhe*; Class. *akāreḥ* (poet. *akāraḥ*); Pass. Aor. reflex. *akāri* and *akṛta*; Inf. *kartum*; Ved. *kartave*, *kartavai*, *kartos*; Ind. Part. *kṛitvā*, Ved. *kṛitō* and *kṛitvāya*; to do, make, perform, accomplish, cause, effect, prepare, undertake; to do anything for the advantage or injury of another (with gen. or loc. of the person); to execute, carry out (as an order or command); to manufacture, prepare, work at, elaborate, build; to form, construct one thing out of another (with abl. or inst. of the thing); to compose, describe; to cultivate; to make a sound, utter, pronounce (often in comp. with the sounds *phat*, *phut*, *bhān*, *vashat*, *svadhā*, *svāhā*, *him*); to employ, use; to make use of (with inst.); to accomplish any period, bring to completion, spend (e.g. *varṣānti* *daśa* *cakṛuḥ*, they spent ten years; *kṣaṇam* *kuru*, wait a moment); to place, put, lay, bring, lead, to take hold of (with acc. or loc. or inst., e.g. *ardham* *kṛi*, to win over to one's own side or party; *haste* or *pāṇau* *kṛi*, to take by the hand, to marry; *hṛidayena* *kṛi*, to place in one's heart, love); to direct the thoughts, mind &c. (*manas* or *matim* or *buddhim* or *bhāvanam* &c.) towards any object, turn the attention to, resolve upon, determine on (with loc., dat., or inf. of the object, e.g. *mā* *śoke* *manas* *kṛitvā*, do not turn your mind to grief; *gamanāya* *matim* *cakre*, he resolved upon going; *alobam* *śraṣṭum* *cakre*, he resolved to create a gourd); to consider, turn in the mind, think; to make, to render (with two acc., e.g. *ādityam* *kāśṭhām* *akurvata*, they made the sun their goal); to procure for another, bestow, grant; A. to procure for one's self, appropriate, assume; to give aid, help any one to perform an action; to make liable; to injure, violate (e.g. *kanyāṃ* *kṛi*, to violate a maiden); to appoint, institute; to give an order, commission; to cause to get rid of, free from (with abl.); to begin (e.g. *cakre* *śobhayitum* *purim*, he began to adorn the city); to proceed with, put in practice; to worship, sacrifice; (with numeral adverbs ending in *dṛā*) to divide, separate, or break up into parts, e.g. *dvidhā* *kṛi*, to divide into two parts; *sahasradhā* *kṛi*, to break into a thousand pieces; (with adverbs ending in *vāt*) to make like or similar, to consider equivalent, e.g. *rājyaṃ* *trīṇavat* *kṛitvā*, valuing the kingdom like a straw; (with adverbs ending in *sāt*) to reduce anything to, cause to become, make subject, e.g. *bhāsmasāt* *kṛi*, to reduce to ashes; *ātmasāt* *kṛi*, to subject to one's self. The above senses of *kṛi* may be variously modified or almost infinitely extended according to the noun with which

this root is connected, as in the following examples: *sakhyam* *kṛi*, to contract friendship with; *pūjām* *kṛi*, to honour; *rājyam* *kṛi*, to reign; *aneham* *kṛi*, to show affection; *ājñām* or *nidesam* or *sāsanaṃ* or *kāmaṃ* or *yācanaṃ* or *vedaḥ* or *vacanaṃ* or *vākyaṃ* *kṛi*, to perform any one's command or wish or request &c.; *dharmaṃ* *kṛi*, to do one's duty; *nakhāni* *kṛi*, to clean one's nails; *udakam* or *salilam* *kṛi*, to offer a libation to the dead, to perform ablutions &c.; *astrānti* *kṛi*, to practice the use of weapons; *darduram* *kṛi*, to play on the flute; *daṇḍam* *kṛi*, to inflict punishment &c.; *svaram* *kṛi*, to utter a sound; *śabdām* *kṛi*, to make a noise; *kālam* *kṛi*, to bring one's time to an end, i. e. to die; *cāraṃ* *kṛi*, to be long in doing anything, to delay; *manasā* *kṛi*, to take to heart, to mind, to determine, resolve upon; *manasā* *kṛi*, to place in one's mind, think of, meditate; *hṛidi* *kṛi*, to place in the heart, remember; *vasē* *kṛi*, to place in subjection, become master of; *śirasā* *kṛi*, to place on the head; *mūrdhnā* *kṛi*, to place on one's head, to obey, to honour; Caus. *kārayati*, -*te*, -*ytum*, to cause to act or do, to cause another to perform, to have anything made or done by another (with acc. or double acc., e.g. *sabhāṃ* *kāritavān*, he caused an assembly to be made; *rāja-darśanam* *mām* *kāraya*, cause me to have an audience of the king; *bhāṅgyam* *kārayed* *vaiṣyam*, he ought to cause the Vaiśya to engage in trade; or with acc. and inst., e.g. *na* *śakṣyāmi* *kiñcit* *kārayitum* *tvayā*, I shall not be able to have anything done by thee); to cause to manufacture or form or cultivate; to cause to place or put, to have anything placed, put upon, &c. (e.g. *taṃ* *ētra-ṣaṭam* *vāsa-grihe* *bhūttāv* *akārayat*, he had the picture placed on the wall in his house). Sometimes the Caus. of *kṛi* is used for the simple verb or without a causal signification (e.g. *paṇam* *kārayati*, he pronounces a word &c.; *mithyā* *kārayati*, he pronounces wrongly; *Kakheyaṃ* *amī* *rājānam* *kāraya*, treat or deal with Kaikeya as the king does); Desid. *ākāraḥ*, -*te*, to wish to make or do; to intend to do, to design, intend, begin, strive after; to wish to sacrifice or worship: Intens. *čarkarti*, *čarikarti*, *čarikarti*, *čarkariti*, *čarikariti*, *čarikariti*, *čekriyati*, Ved. 3rd pl. *karṣirati*, to do repeatedly; [cf. Hib. *caraim*, 'I perform, execute'; *ceard*, 'an art, trade, business, function'; *svicridh*, 'easy'; Cambro-Brit. *creu*, 'to form'; Island. *gerdh*, 'action'; Old Germ. *karawan*, 'to prepare'; Mod. Germ. *gar*, 'prepared (as food)'; Lat. *creo*, *cremonia*, *ars* (for cars); Gr. *kpalvo*, *kplōvo*.]

1. *kṛit*, *t*, *t*, *t*, making, doing, performing, accomplishing, effecting, manufacturing, acting; one who accomplishes or performs anything, an author; often occurring at the end of compounds, see *su-kṛit*, *karma-kṛit*, *pāpa-kṛit*, &c.; (t), m. an affix used to form nouns from roots; a noun formed with this affix. — *Kṛit-anta*, as, m. a word ending with a Kṛit affix (such a word would be called by Pāṇini simply *kṛit*). — *Kṛit-lopa*, as, m. the rejection of a Kṛit affix.

Kṛita, as, ā, am, done, made, accomplished, performed; prepared, made ready; obtained, gained, acquired; placed at hand; well done, proper, good. The preceding senses are mostly found in the Veda; the numerous other senses found in classical writers may be inferred from the meanings of the rt. *kṛi* above. The neuter of *kṛita* is used with *saha* or with the inst. alone in the sense of 'done with', 'away with', 'enough of', 'no need of'; &c. (e.g. *kṛitam* *sandehena*, away with doubt; *kṛitam* *parthaseena*, enough of joking). *Kṛita* is often found at the end of a compound, e.g. *pūro-kṛita*, done formerly; *janmāntara-kṛita*, done in a former state of existence; (as), m., N. of one of the Viśvadevās; of a son of Vasu-deva; of a son of Sannati and pupil of Hiranya-nābha; of a son of Kṛita-ratha and father of Vibudha; of a son of Jaya and father of Haryavana; of a son of Cyavana and father of Upari-čara; (am), n. deed, work, action; service

done, kind action, benefit; consequence, result; aim, object, design; stake at a game; prize or booty gained in battle; N. of the die or of the side of a die marked with four points; (according to some) the collective name of the four dice in opposition to the fifth die, called *kāl*; N. of the first of the four ages of the world (also called *satya* or 'the golden age') comprehending together with the morning and evening dawn 4,800 years of men, according to the Mahā-bhārata; but according to the Purāṇas 4,800 years of the gods, or 1,728,000 years of men. — *Kṛita-kapaṭa*, as, ā, am, deceiving, beguiling, fraudulent. — *Kṛita-kartavya*, as, ā, am, one who has performed what was to be done, who has done his duty; having done or discharged one's duty. — *Kṛita-karmaṇ*, ā, ā, am, one who has done his work or duty; skillful, clever, able. — *Kṛita-kalpa*, as, ā, am, one who knows the customary rites. — *Kṛita-kāma*, as, ā, am, one whose desire is attained or fulfilled. — *Kṛita-kārya*, am, n. an attained object; (as, ā, am), one who has done his work or obtained his object; one who has no need of another person's aid (with inst.). — *Kṛita-kāla*, as, m. appointed time; (as, ā, am), fixed, settled as to time; sent, deposited &c. for a certain time; one who has accomplished a certain time, who has waited a certain time. — *Kṛita-kāśchaka*, as, ā, am, tied up as a small bundle or brush. — *Kṛita-kṛitya*, am, n. what has been done and what is to be done; an attained object; (as, ā, am), having successfully accomplished a business; one who has accomplished or attained any object or purpose; contented, satisfied; clever. — *Kṛitakṛitya-tā*, f. or *kṛitakṛitya-tva*, am, n. the full discharge of any duty or realisation of any object, accomplishment, attainment, success. — *Kṛita-kōṣṭi*, ī, m., N. of a Kāśyapa; an epithet of Upavarsha. — *Kṛita-kopa*, as, ā, am, angry, indignant. — *Kṛita-kautuka*, as, ī, am, playful. — *Kṛita-kraya*, as, m. a purchaser, a buyer. — *Kṛita-kriya*, as, ā, am, one who has finished or accomplished any object in which he is engaged; one who has attained his end or object; one who has fulfilled his duty or performed a religious ceremony. — *Kṛita-kruḍha*, as, ā, am, angry, resentful. — *Kṛita-kṣaṇa*, as, ā, am, one who is waiting for the exact moment, one who waits impatiently for a person or thing, (with *prati* or with the inf. or at the end of a comp., e.g. *kṛita-kṣaṇāṃ* *te* *gamanam* *prati*, I am waiting impatiently for thy going; *te* *bhūmim* *gantum* *kṛita-kṣaṇāḥ*, they are waiting for the time to proceed to the earth); (as), m., N. of a prince. — *Kṛita-ghāta-yatna*, as, ā, am, making efforts to slay, one who tries to kill. — *Kṛita-ghna*, as, ī, am, destroying past transactions or (benefits) done, unmindful of (services) rendered, recompensing evil for good, not acknowledging good offices or benefits received, ungrateful; defeating or rendering vain all previous measures. — *Kṛitaghna-tā*, f. or *kṛitaghna-tva*, am, n. ingratitude. — *Kṛita-ēda*, as, m. a boy on whom the ceremony of tonsure has been performed. — *Kṛita-ēta*, as, m., N. of a Brāhman. — *Kṛita-ēchidra*, f. the plant *Luffa Acutangula*. — *Kṛita-janman*, ā, ā, am, born, produced, generated. — *Kṛita-jāna*, as, ā, am, remembering past transactions, mindful of former aid or favours, grateful; observing propriety, correct in conduct; (as), m. a dog; an epithet of Śiva. — *Kṛitajña-tā*, f. or *kṛitajña-tva*, am, n. gratitude. — *Kṛita-jaya*, as, m., N. of the seventeenth Vyāsa; also of a prince. — *Kṛita-tanutrāṇa*, as, ā, am, mailed, having covered one's self with armour. — *Kṛita-tirtha*, as, m. one who has visited holy places &c., one who frequents them; a guide; an adviser, one fertile in expedients. — *Kṛita-trā*, f., N. of a plant, — *trāyamāṇa*. — *Kṛita-tva*, am, n. the state of being done or effected. — *Kṛita-dāra*, as, ā, am, married; [cf. *dārakriyā*]. — *Kṛita-dāsa*, as, m. one who offers himself as a servant for a certain time, a self-engaged servant, a hired servant. — *Kṛita-dyuti*, ī, f., N. of the wife of king Citraketu. — *Kṛita-dviṣṭa*, as, ā, am, Ved. angry with the

doings of another person. — *Kṛta-dhavan*, *ā*, m., N. of a son of Kanaka. — *Kṛta-dhi*, *ās*, *ī*, *ī*, prudent, considerate; learned, educated. — *Kṛta-dhavaṇa*, *as*, *ā*, am, defeated, overpowered; injured, destroyed; destroying past transactions; [cf. *kṛta-ghna*]. — *Kṛta-dhava*, *as*, *ā*, am, Ved. furnished with banners; (*as*), m., N. of a prince, a son of Dharma-dhava. — *Kṛta-dhava*, *as*, *ā*, am, lost after being once possessed or acquired. — *Kṛta-nakha*, *as*, *ā*, am, one who has cleaned his nails. — *Kṛta-nāsaka*, *as*, *ī*, am, ungrateful; [cf. *kṛta-ghna*]. — *Kṛta-nityakriya*, *as*, *ā*, am, having duly attended to the daily religious observances. — *Kṛta-nirapejana*, *as*, m., a penitent, one who has performed penance or made expiation. — *Kṛta-nāśaya*, *as*, *ā*, am, one who has made a resolution, resolved, determined; confident, sure, certain. — *Kṛta-parva*, *am*, n. (?) the golden age of the world. — *Kṛta-pasāntāpa*, *as*, *ā*, am, showing regret or penitence. — *Kṛta-punkha*, *as*, *ā*, am, 'one who has fixed the feathers of his arrows', skilled in archery. — *Kṛta-punya*, *as*, *ā*, am, accomplished in virtuous acts. — *Kṛta-pūro*, *as*, *ā*, am, done formerly. — *Kṛta-pūro-nāśana*, *am*, n. forgetting past services, ingratitude; [cf. *kṛta-ghna*]. — *Kṛta-purva*, *ī*, *ī*, *ī*, one by whom anything was formerly done. — *Kṛta-pauruṣa*, *as*, *ā*, am, behaving gallantly. — *Kṛta-praṇāma*, *as*, *ā*, am, making obeisance, saluting. — *Kṛta-pratikṛta*, *am*, n. assault and counter-assault; attack and resistance; retaliation for an assault. — *Kṛta-pratijña*, *as*, *ā*, am, fulfilling a promise or agreement. — *Kṛta-prayajna*, *as*, *ā*, am, making effort, active, industrious, persevering. — *Kṛta-phala*, *as*, *ā*, am, successful, fruitful; (*am*), n. result, consequence of an act; a poisonous substance; (*ā*), f., N. of a plant; [cf. *kola-śmī*]. — *Kṛta-bandhu*, *us*, m., N. of a prince. — *Kṛta-bāhu*, *us*, *us*, *us*, laying hands upon, touching. — *Kṛta-buddhi*, *is*, *ī*, *ī*, one who has made a resolution, a man of resolute or firm character; resolved; informed of one's duty, one who knows how religious rites ought to be conducted; learned, wise. — *Kṛta-brahman*, *ā*, *ā*, a, Ved. one who has performed his devotions; (a deity) towards whom devotion is made, (a sacrifice) in which prayers are duly offered. — *Kṛta-bhaya*, *as*, *ā*, am, alarmed, apprehensive. — *Kṛta-bhāva*, *as*, *ā*, am, one whose mind is directed towards anything, determined, resolved. — *Kṛta-bhūta-maitra*, *as*, *ī*, am, friendly to all. — *Kṛta-bhojana*, *us*, *ā*, am, one who has dined or made a meal. — *Kṛta-mangala*, *as*, *ā*, am, blessed, consecrated. — *Kṛta-mati*, *is*, *ī*, *ī*, one who has taken a resolution, one who has resolved upon anything. — *Kṛta-mandara*, *as*, m., N. of a man. — *Kṛta-manyu*, *us*, *us*, *us*, angry, offended, indignant. — *Kṛta-mārga*, *as*, *ā*, am, having a road or path made; (*ā*), f., N. of a river. — *Kṛta-māla*, *as*, m., a species of animal; the tree *Cassia Fistula*. — *Kṛta-mukha*, *as*, *ī*, am, skilled, clever, conversant. — *Kṛta-maitra*, *as*, *ā*, am, friendly. — *Kṛta-yajus*, *us*, *us*, *us*, Ved. one who has uttered the sacrificial formulas. — *Kṛta-yajña*, *as*, m., N. of a son of Cyavana and father of Uparicara. — *Kṛta-yasas*, *as*, m., N. of a descendant of Angirās. — *Kṛta-yuga*, *am*, n. the first of the four ages of the world; the golden age; see *kṛta* above. — *Kṛta-yogya*, *as*, *ā*, am, joining in combat. — *Kṛta-ratha*, *as*, m., N. of a grandson of Maru. — *Kṛta-rava*, *as*, *ā*, am, sounding, singing. — *Kṛta-ruṣ*, *k*, *k*, *k*, splendid, brilliant. — *Kṛta-rusha*, *as*, *ā*, am, angry, displeased. — *Kṛta-lakṣaṇa*, *as*, *ā*, am, marked, stamped; branded; noted for good qualities, excellent, amiable, &c.; defined, discriminated; (*as*), m., N. of a man. — *Kṛta-vat*, *an*, *atī*, *at*, making, having done or made anything; one who holds the stake at a game. — *Kṛta-varman*, *ā*, m., N. of several princes, especially of a son of Hpidika, also of Kanaka or Dhanaka; N. of the father of the thirteenth Arhat of the present Avastarpiṇi. — *Kṛta-vāpa*, *as*, m., a penitent who has shaven his head and chin. — *Kṛta-*

vikāra or *kṛta-vikṛita*, *as*, *ā*, am, altered, changed. — *Kṛta-vikrama*, *as*, *ā*, am, displaying valour, making vigorous efforts. — *Kṛta-vidya*, *as*, *ā*, am, one who has acquired knowledge, well informed, scientific, a philosopher. — *Kṛta-vivāha*, *as*, *ā*, am, married. — *Kṛta-vismaya*, *as*, *ā*, am, astonished, astonishing. — *Kṛta-vīrya*, *as*, *ā*, am, being strong or powerful; (*as*), m., N. of a prince, a son of Kanaka or Dhanaka and father of Arjuna. — *Kṛta-vega*, *as*, m., N. of a prince. — *Kṛta-velana*, *as*, *ā*, am, one who receives wages, a hired servant or labourer. — *Kṛta-vedin*, *ī*, *ī*, *ī*, grateful, observant of propriety, knowing what is correct; see *kṛta-jña*. — *Kṛta-vedhaka* or *kṛta-vedhana*, *as*, m., a plant, a sort of Ghosha with white flowers. — *Kṛta-vepathu*, *us*, *us*, *us*, trembling. — *Kṛta-veda*, *us*, *ā*, am, attired, ornamented, decorated. — *Kṛta-vya-dhana*, *as*, *ā*, am, Ved. having weapons, armed. — *Kṛta-vyālika*, *as*, *ā*, am, annoyed, vexed, irritated. — *Kṛta-vrata*, *as*, m., N. of a pupil of Loma-harsha. — *Kṛta-sakti*, *is*, *ī*, *ī*, putting forth one's strength or courage. — *Kṛta-sāstra-nīśrama*, *as*, *ā*, am, exercised in arms. — *Kṛta-silpa*, *as*, *ā*, am, one who has learned his art or skill in his own trade. — *Kṛta-sobha*, *as*, *ā*, am, splendid, brilliant; beautiful, beautified; dexterous, handy. — *Kṛta-sauca*, *as*, *ā*, am, purified, cleansed, freed from bodily impurities, released from conventional defilement &c. — *Kṛta-srama*, *as*, *ā*, am, one who has made great exertions, painstaking, laborious; (*as*), m., N. of a Muni. — *Kṛta-sam-sarga*, *as*, *ā*, am, brought into contact, united. — *Kṛta-saṅskāra*, *as*, *ā*, am, initiated, one who has undergone all the purificatory ceremonies. — *Kṛta-saṅkalpa*, *as*, *ā*, am, one who has made a resolution. — *Kṛta-saṅketa*, *as*, *ā*, am, making an agreement or appointment. — *Kṛta-saijña*, *as*, *ā*, am, one who never loses his self-consciousness, one who has presence of mind; aroused; restored to consciousness or animation; distinguished by appropriate marks, devices, &c. — *Kṛta-sannidhā*, *as*, *ā*, am, cased in armour. — *Kṛta-sannidhāna*, *as*, *ā*, am, brought into contact, approximated. — *Kṛta-sambandha*, *as*, *ā*, am, connected, allied. — *Kṛta-sāpatnikā* or *kṛta-sāpatnī* or *kṛta-sāpatnikā*, f. a woman whose husband has taken another wife; a superseded wife. — *Kṛta-sthiti*, *is*, *ī*, *ī*, abiding, staying, taking up an abode. — *Kṛta-sneha*, *as*, *ā*, am, showing affection, affectionate. — *Kṛta-smara*, *as*, m., N. of a mountain. — *Kṛta-svastayajana*, *as*, *ā*, am, blessed, commended to the protection of gods previous to any journey or undertaking. — *Kṛta-svecchāhāra* (*sva-icchā-ah*), *as*, *ā*, am, feeding at pleasure. — *Kṛta-hasta* or *kṛta-hastaka*, *as*, *ā*, am, one who has exercised his hands; dexterous; skilled in archery; clever, skilful, dexterous. — *Kṛta-hasta-tā*, f. dexterity; the being skilled in archery. — *Kṛtākṛta* (*ta-ak*), *as*, *ā*, am, done and not done, done in part but not completed, done and omitted, prepared and not prepared, manufactured and not manufactured; (*am*), n. what has been done and what has not been done. — *Kṛtāgama* (*ta-āg*), *as*, *ā*, am, one who has made progress, advanced, proficient. — *Kṛtāgas* (*ta-āg*), *as*, *as*, *as*, one who has committed an offence, offending, criminal, sinful, in fault. — *Kṛtāgni* (*ta-āg*), *is*, m., N. of a son of Kanaka or Dhanaka. — *Kṛtāgnī-kārya*, *as*, m., a Brahman who has offered the usual fire-oblation. — *Kṛtāṅka* (*ta-an*), *as*, *ā*, am, marked, branded; numbered. — *Kṛtāṅjali* (*ta-an*), *is*, *ī*, *ī*, one who joins the hands in reverence or to solicit a favour (keeping the palms from touching as if to hold arms or an offering), standing in a reverent or respectful posture; (*is*), m. a shrub used in medicine, also in magical potions &c. — *Kṛtāṅjalīputa*, *as*, *ā*, am, joining the palms of the hands for obeisance, also for holding water &c. — *Kṛtātman* (*ta-āt*), *ā*, *ā*, a, one whose spirit is disciplined, subdued, tranquil; of a self-governed spirit. — *Kṛtānti* (*ta-ān*), *is*, *ī*, *ī*, bending, bowing, paying homage or

respect. — *Kṛtānukara* (*ta-an*), *as*, *ī*, am, imitating what has been done by another, following another's example, subservient, not independent. — *Kṛtānukūlya* (*ta-an*), *as*, *ā*, am, compliant, kind, favouring. — *Kṛtānukṛta* (*ta-an*), *am*, m., that which is done before and after. — *Kṛtānuyā-dha* (*ta-an*), *as*, *ā*, am, mixed, combined, united. — *Kṛtānusāra* (*ta-an*), *as*, m., established practice, usage, custom, rate. — *Kṛtānta* (*ta-an*), *as*, *ā*, am, causing an end, bringing to an end, leading to any decisive termination; whose end is action; (*as*), m., destiny, fate; the inevitable result of actions done in a past existence; a N. of Yama, the god of death, (he is son of Sūrya and regent of the dead); death personified; a demonstrated conclusion, a dogma, a proved or established doctrine; a sinful or inauspicious action; Saturday, 'closing the week', considered as an unlucky day; (*ā*), f. a kind of perfume, [cf. *reṇukā*]. — *Kṛtānta-janaka*, *as*, m., a N. of the sun, as father of Yama. — *Kṛtānta* (*ta-an*), *am*, n. prepared or cooked food; digested food, excrement; (*as*, *ā*, am), eating. — *Kṛtāpakāra* (*ta-ap*), *as*, *ā*, am, injured, wronged; discomfited, overpowered; doing wrong, offending. — *Kṛtāpakṛta* (*ta-ap*), *as*, *ā*, am, done for and against. — *Kṛtāpadāna* (*ta-ap*), *as*, *ā*, am, completing a great or noble work. — *Kṛtāparādha* (*ta-ap*), *as*, *ā*, am, guilty, culpable, an offender. — *Kṛtābhaya* (*ta-abh*), *as*, *ā*, am, saved from fear. — *Kṛtābharana* (*ta-abh*), *as*, *ā*, am, adorned, decorated. — *Kṛtābhīśaraṇa-veśa* (*ta-abh*), *as*, *ā*, am, attired in the dress of a maiden who goes to meet her lover. — *Kṛtābhīśheka* (*ta-abh*), *as*, *ā*, am, sprinkled, inaugurated; (*as*), m., a prince &c. who has been inaugurated. — *Kṛtābhyāsa* (*ta-abh*), *as*, *ā*, am, trained, exercised, practised. — *Kṛtāya* (*ta-aya*), *as*, m., the die called *Kṛta*. — *Kṛtāyāsa* (*ta-ay*), *as*, *ā*, am, labouring, suffering. — *Kṛtārga* (*ta-ar*), *as*, m., N. of the nineteenth Arhat of the past Utsarpiṇi. — *Kṛtār-tanāda* (*ta-ar*), *as*, *ā*, am, making cries of pain. — *Kṛtārtha* (*ta-ar*), *as*, *ā*, am, one who has attained an end or object, having accomplished a purpose or desire, successful; satisfied, contented; clever; (*as*), m., a various reading for *kṛtārtha*. — *Kṛtārtha-tā*, f. or *kṛtārtha-tva*, *am*, n. accomplishment of an object, success. — *Kṛtārthi-kṛta*, *as*, *ā*, am, rendered successful. — *Kṛtārthi-bhūta*, *as*, *ā*, am, become successful. — *Kṛtālaka* (*ta-al*), *as*, m., N. of one of Siva's attendants. — *Kṛtā-laya* (*ta-al*), *as*, *ā*, am, one who has taken up his abode in any place (often compounded with the name of a place or country, e.g. *svarga-kṛtālayah*, an inhabitant of heaven); (*as*), m., a frog. — *Kṛtā-loka* (*ta-al*), *as*, *ā*, am, supplied with light, lighted. — *Kṛtāvadhāna* (*ta-av*), *as*, *ā*, am, careful, cautious, prudent, attentive. — *Kṛtāvadhī* (*ta-av*), *is*, *ī*, *ī*, fixed, appointed, agreed upon; bounded, limited. — *Kṛtāvamarsa* (*ta-av*), *as*, *ā*, am, effacing from recollection; intolerant. — *Kṛtāvāś-yaka* (*ta-av*), *as*, *ā*, am, having done all that is necessary. — *Kṛtāvāsakthika* (*ta-av*), *as*, *ā*, am, seated on the hams with the knees tied together or the hips and knees surrounded by a cloth. — *Kṛtāvāśtha* (*ta-av*), *as*, *ā*, am, summoned, called; made present; fixed, settled. — *Kṛtāvāsa* (*ta-av*), *as*, m., lodging; (*as*, *ā*, am), lodging. — *Kṛtāśana* (*ta-as*), *as*, *ā*, am, feeding upon. — *Kṛtāśana-parigraha* (*ta-as*), *as*, *ā*, am, seated. — *Kṛtāśa-kandana* (*ta-as*), *as*, *ā*, am, assailing, attacking; effacing from recollection. — *Kṛtāśtra* (*ta-as*), *as*, *ā*, am, one who has exercised himself in throwing arrows or other weapons, skilled in archery; armed; (*as*), m., N. of a warrior. — *Kṛtāśtra-tā*, f. consummate skill or proficiency in the use of arms. — *Kṛtāśpada* (*ta-as*), *as*, *ā*, am, governed, ruled; supporting, resting on; residing in or on, taking up one's abode. — *Kṛtāhaka*, *as*, *ā*, am (fr. *kṛta* + *ahan*), having performed the daily ceremonies or devotions. — *Kṛtāhāra* or *kṛtāhāra* (*ta-ah*), *as*, *ā*, am, having eaten food, having made a meal. — *Kṛtāh-vāna* (*ta-ah*), *as*, *ā*, am, summoned, called, chal-

lenged. — *Kritershya* ('*ta-ir*'), *as*, *ā*, *am*, envious, jealous. — *Kritodchais* ('*ta-ud*'), ind. raised on high. — *Kritotsāha* ('*ta-ul*'), *as*, *ā*, *am*, making effort, striving. — *Kritodaka* ('*ta-ud*'), *as*, *ā*, *am*, one who has performed his ablutions. — *Kritodvāha* ('*ta-ud*'), *as*, *ā*, *am*, performing penance by standing with uplifted hands; married. — *Kritopākāra* ('*ta-up*'), *as*, *ā*, *am*, assisted, befriended; friendly, giving aid. — *Kritopacāra* ('*ta-up*'), *as*, *ā*, *am*, served, waited upon. — *Kritopanāyana* ('*ta-up*'), *as*, *m*, a student who has been invested with the sacrificial cord. — *Kritopabhoga* ('*ta-up*'), *as*, *ā*, *am*, used, enjoyed. — *Krituvājas* ('*ta-oj*'), *ās*, *m*, N. of a son of Kanaka or Dhanaka.

Kritaka, *as*, *ā*, *am*, artificial, factitious, done artificially, made, prepared, not produced spontaneously; not natural, adopted (as a son); assumed, simulated, false; (*am*), ind. in a simulated manner; (*as*), *m*, N. of a son of Vasu-deva, also of a son of Cyavana.

Kritaya, nom. P. *kritayati*, -*yitum*, to take the die called Kṛita.

Kritānta, *kritārtha*. See under *kṛita* above.

1. *kṛit*, *is*, *f*. (for 2. see col. 2), doing, making, performing, manufacturing, composing; action, activity; creation, work, literary work; magic; enchantment; an enchantress, a witch; a kind of Anushtubh metre consisting of two Pādas of twelve syllables each and a third Pāda of eight syllables; another metre, a stanza of four lines with twenty syllables in each; a square number; N. of the wife of Samphrāda and mother of Pañca-jna; (*is*), *m*, N. of several persons. — *Kṛiti-sādhya-iva*, *am*, n. the state of being accomplished by exertion.

Kṛitn, *i*, *inī*, *i*, expert; clever, skilful, knowing, wise, learned; good, virtuous; pure, pious; following, obeying, doing what is enjoined; one who has attained an object or accomplished a purpose, satisfied; (*i*), *m*, N. of a son of Cyavana and father of Uparāra; N. of a son of Saṁhāmatat.

Kṛite and *kṛitena*, ind. (originally loc. and inst. fr. *kṛita*), on account of, for the sake of, for (with gen. or in comp., e.g. *mama kṛite* or *mat-kṛite*, on my account, for me).

Kṛiteyuka, *as*, *m*, N. of a son of Raudrāśva.

Kṛitum, *us*, *us*, *u*, working well, able to work, powerful; skilful, clever, an artificer or mechanic, an artist.

Kṛitya, *as*, *ā*, *am*, to be done or performed; practicable, feasible; right, proper to be done; one who may be seduced from allegiance or alliance, one who may be bribed or hired as an assassin, treacherous; (*as*), *m*, scil. *pratyaya*, the class of affixes forming the fut. pass. part. &c. as *tavya*, *aiya*, *ya*, *elima*, &c.; a kind of evil spirit or ghost, either with or without the addition of *yaksha*, *mānusha*, *asura*, &c.; (*ā*), *f*, action, act, deed; magic; a female deity to whom sacrifices are offered for destructive and magical purposes; N. of a river; (*am*), *n*, what ought to be done; duty, office; purpose, end, object; what is proper or fit; motive, cause. — *Kṛitya-kalpataru*, *us*, *m*, title of a work on jurisprudence. — *Kṛitya-kalpa-latā*, *f*, N. of a work by Vācaspati-miśra. — *Kṛitya-āntāmāni*, *is*, *m*, title of a work by Sivarāma. — *Kṛitya-jña*, *as*, *ā*, *am*, who knows what is to be done, learned, wise. — *Kṛitya-tattva*, *am*, *n*, 'the true nature of duty or obligation,' title of a work. — *Kṛitya-tā*, *f*, seduction from allegiance or alliance. — *Kṛitya-ratnākara*, *as* or *am* (?), *m*, or *n* (?), title of a work on jurisprudence. — *Kṛitya-vat*, *ān*, *atī*, *at*, having any business or request or object; busy, active. — *Kṛitya-vartman*, *a*, *n*, the right way, the manner in which any object is to be effected. — *Kṛitya-vid*, *t*, *t*, *t*, one who knows what ought to be done, knowing duty, learned, wise. — *Kṛitya-vidhī*, *is*, *m*, the way to do anything, a rule, a precept. — *Kṛityā-kṛit*, *t*, *t*, *t*, Ved. practising magic or sorcery, bewitching. — *Kṛityā-dūshana*, *as*, *i*, *am*, or *kṛityā-dūṣhī*, *is*, *is*, *t*, Ved. counteracting magic, destroying its effect. — *Kṛityā-rāvaṇa*, *as* or *am* (?), *m*, or *n* (?), title of a work.

Kṛityaka, *as*, *m*, an injurer?; (*ā*), *f*, an enchantress, a witch, a woman who is the fatal cause of injury or destruction, the fatal destroyer, the bane.

Kṛitrima, *as*, *ā*, *am*, made artificially, factitious, artificial, the reverse of what is naturally or spontaneously produced; falsified, adopted (as a child); (*as*), *m*, incense, oblation; an adopted son; (*am*), *n*, a kind of salt, the common Bit Noben, or Bit Lavan, obtained by cooking; a sort of perfume [cf. *javādi*]; a kind of collyrium [cf. *rasānjana*]. — *Kṛitrima-dhūpa*, *as*, *m*, incense, oblation. — *Kṛitrima-dhūpaka*, *as*, *m*, compound perfume, containing ten or eighteen ingredients. — *Kṛitrima-putra*, *as*, *m*, an adopted son; one of the twelve kinds recognised in law, the son made. — *Kṛitrima-putraka*, *as*, *m*, a doll. — *Kṛitrima-bhūmi*, *is*, *f*, a made floor. — *Kṛitrima-mitra*, *as*, *m*, an acquired friend, one on whom benefits have been conferred, or from whom they have been received. — *Kṛitrima-vana*, *am*, *n*, a plantation, a park. — *Kṛitrima-sātru*, *us*, *m*, an acquired enemy. — *Kṛitrimo-dāsina* ('*ma-ud*'), *as*, *m*, an acquired neutral.

Kṛitvan, *ā*, *ari*, *a*, Ved. causing, effecting; active, busy; practising magic or sorcery in order to bewitch.

Kṛitvas, ind. at the end of a numeral or numeral adjective, = fold, times (e.g. *daśa-kṛitvas*, ten times; *bahu-kṛitvas*, many times; *pañca-kṛitvas*, five-fold). In the earliest language *kṛitvas* is used as a separate word, but native grammarians regard it only as an affix, and it is so used in classical Sanskrit; it was perhaps originally an acc. plur. fr. a noun *kṛitu*, formed by the affix *tu* fr. the root 1. *kṛi*; [cf. also *kṛit* in *sakṛit*.]

Kṛitvā, ind. having made or done.

Kṛitvī, *f*, N. of a daughter of Suka, wife of Anuha (Nipa) and mother of Brahma-datta.

Kṛitvya, *as*, *ā*, *am*, Ved. one who is able to perform anything, strong, efficacious; having accomplished many deeds, exerting one's power.

Kṛiyamāna, *as*, *ā*, *am*, being done, made, &c.

2. *kṛi*, cl. 3. P., Ved. *śakartī*, *akūrit*, Intens. *śakartī*, to make mention of, to praise, to speak highly of (with gen.); [cf. *kāru*, *kiri*, *kirti*.]

3. *kṛi*, to injure &c. See 2. *kṛi*.

2. *kṛitī*, *is*, *m*, or *f*. (for 1. see col. 1), Ved. a kind of weapon, a sort of knife or a dagger; (*is*), *f*, hurt, hurting, injuring; waylaying. — *Kṛitī-kara*, *as*, *m*, epithet of Rāvaṇa. — *Kṛitī-mat*, *ān*, *m*, the founder of a race; realm, &c.; N. of a son of Yavīnara. — *Kṛitī-rāta*, *as*, *m*, N. of a prince; [cf. *kirtī-rāta*]. — *Kṛitī-roman*, *ā*, *m*, N. of a son of Kṛitāra.

कृक *kṛika*, *as*, *m*, the throat, the larynx.

कृका *kṛikaṇa*, *as*, *m*, a kind of partridge, commonly Kaēr, *Perdix Sylvatica* [cf. *kṛikara* and *krakara*]; a worm; N. of a man; N. of a place. — *Kṛikaṇiya*, *as*, *ā*, *am*, belonging or relating to a partridge.

Kṛikaneyu, *us*, *m*, N. of a son of Raudrāśva.

कृकाशु *kṛikadāsu*, *us* or *ūs*, *m*, Ved. one who hurts or injures.

कृकर *kṛikara*, *as*, *m*, a kind of partridge, commonly Kaēr, *Perdix Sylvatica* [cf. *kṛikaṇa* and *krakara*]; a kind of pepper, *Piper Chaba*; the fragrant oleander tree [cf. *karavira*]; one of the five vital airs, that which assists in digestion; an epithet of Śiva.

कृकला *kṛikalā*, *f*, long pepper; [cf. *pippalī*.]

कृकलाश *kṛikalāśa* or *kṛikalāśa* or *kṛikalāśaka*, *as*, *m*, a lizard, a chameleon. — *Kṛikalāśa-dīpikā*, *f*, title of a mystical work.

कृकवाकु *kṛikavāku*, *us*, *m*, a cock, a gallinaceous fowl; a peacock; a lizard, a chameleon; [with the

first part of this word cf. Hib. *cearc*, 'a hen.'] — *Kṛikavāku-dhvaṇa*, *as*, *m*, an epithet of Kārtikeya.

कृकषा *kṛikashā*, *f*, a kind of bird; [cf. *kam-kāṇahārikā*.]

कृकाट *kṛikāṭa*, *am*, *n*, Ved. the joint of the neck.

Kṛikāṭaka, *am*, *n*, the neck; a part of a column; (*śikā*), *f*, the back of the neck; the raised and straight part of the neck.

कृकालिका *kṛikalikā*, *f*, a kind of bird.

कृकिन *kṛikin*, *i*, *m*, N. of a mythical king.

कृकुलास *kṛikulāsa*, *as*, *m*, a lizard, a chameleon; [cf. *kṛikalāśa*.]

कृच्छ्र *kṛicchra*, *as*, *ā*, *am* (perhaps fr. *rt. kṛish* and connected with *kaṣṭha*), causing trouble or pain, painful, attended with pain or labour; being in a difficult or painful situation; bad, miserable, evil, wicked, sinful; (*am*), ind. miserably, painfully, laboriously, with difficulty; (*as* or *am*), *m*, *n*, difficulty, trouble, labour, hardship, distress, calamity, pain, evil, misery, danger, sin, (often in compounds, e.g. *vanavāsa-kṛicchra*, the difficulties of living in a forest; *mūtra-kṛicchra*, ischuria; *artha-kṛicchre-shu*, in difficulties, in a miserable situation; *prāṇa-kṛicchra*, danger of life); bodily mortification, austerities, penance, expiation; torment, torture; a particular kind of religious penance, according to some = *prājāpatya*, according to others = *sāntapana*. *Kṛicchrena*, inst. with difficulty, with great exertion, painfully, laboriously, hardly, scarcely. — *alpa-kṛicchrena*, with little difficulty, easily. — *Kṛicchra-karman*, *a*, *n*, a difficult act, difficulty, labour. — *Kṛicchra-kāla*, *as*, *m*, a season of difficulty. — *Kṛicchra-gata*, *as*, *ā*, *am*, undergoing trouble or misery, suffering pain; being in difficulties, distressed. — *Kṛicchra-tā*, *f*, painful or dangerous state (especially in disease). — *Kṛicchra-prāṇa*, *as*, *ā*, *am*, one whose life is in danger; breathing with difficulty; hardly supporting life. — *Kṛicchra-mūtra-purisha-iva*, *am*, *n*, pain or difficulty in the evacuations. — *Kṛicchra-sādhya*, *as*, *ā*, *am*, curable with difficulty. — *Kṛicchrāṭikṛicchra* ('*ra-at*'), *as*, *m*, du. the ordinary and extraordinary penance, penance; (*as*), *m*, sing. a particular kind of penance, taking no sustenance but water for three, nine, twelve, or twenty-one days. — *Kṛicchrān-mukta*, *as*, *ā*, *am*, freed from trouble &c. — *Kṛicchrāpta* ('*ra-āp*') or *kṛicchrāpanata* ('*ra-up*'), *as*, *ā*, *am*, gained with difficulty. — *Kṛicchrārī* ('*ra-ari*'), *is*, *m*, N. of a plant, a species of *Vilva*. — *Kṛicchrārādhā* ('*ra-ar*'), *as*, *m*, an inferior penance lasting only six days. — *Kṛicchre-śrit*, *t*, *t*, *t*, Ved. undergoing danger; struggling with difficulties.

Kṛicchrāya, nom. A. *kṛicchrāyate*, -*yitum*, to feel pain; to have wicked designs.

Kṛicchrin, *i*, *inī*, *i*, encompassed with difficulties, being in trouble, feeling pain; angry.

कृड *kṛiḍ*, cl. 6. P. *kṛiḍati*, to become thick or coarse; to become fat or gross, to become solid; to eat; (another form for *kūḍ*.)

कृणञ *kṛiṇañja*, *as*, *m*, a kind of Chenopodium, = *kuṇanjara*.

कृणु *kṛiṇu*, *us*, *m*, a painter.

कृत 2. *kṛit*, (for 1. *kṛit* see under *rt. 1. kṛi* at p. 246), cl. 6. P. *kṛintati*, *śakartā*, *kartayati* and *kartishyati*, *akaritū*, *kartitum*, to cut, cut in pieces, cut off, divide; to tear asunder, destroy: Caus. *kartayati*, to cut, divide, &c.; Desid. *śakartishyati* and *śikṛitishyati*: Intens. *śakṛitayate*, *śakṛitartti*; [cf. Lith. *kertu*, inf. *kīreti*, 'to cut'; Gr. *kelpō*, *kāpōs*; Slav. *korjū*, 'to split'; Lat. *curtus*, *cutter*; Hib. *ceartaighim*, 'I prune, trim, cut'; *cuire*, 'a knife.']

Kṛitta, *as*, *ā*, *am*, cut, divided; desired, sought, wished for.

Kṛitti, *is*, f. skin, hide; a garment made of skin; the hide or skin on which the religious student sits, sleeps, &c., usually the skin of an antelope; the birch tree; the bark of the birch tree, used for writing upon, for making hooka pipes, &c.; one of the lunar mansions, the Pleiads; a house; [cf. Hib. cart.; Lat. cortex.] — *Kṛitti-ratha*, *as*, m., N. of a prince. — *Kṛitti-vāsa*, *as*, m. or *kṛitti-vāsas*, *ās*, m. covered with a skin, an epithet of Rudra-Siva; (*ās*), f. epithet of Durgā.

Kṛittikā, *ās*, f. pl., N. of a constellation, = the Pleiades, (originally the first, but in later times the third lunar mansion, having Agni as its regent; this constellation, containing six stars, is sometimes represented as a flame or as a kind of razor or knife; in mythology the six *Kṛittikās* are nymphs who became the nurses of the god of war, Kārtikeya); a vehicle, carriage, cart. — *Kṛittikāñjī* ('*kā-āñjī*'), *is*, *is*, f., having a carriage as an emblem or sign. — *Kṛittikā-bhava*, *as*, m. 'being in the lunar mansion Kṛittikā,' an epithet of Candara, the moon. — *Kṛittikā-suta*, *as*, m. 'son of the Kṛittikās,' an epithet of Skanda or Kārtikeya; (the nymphs called *Kṛittikās* being his foster-mothers.)

Kṛintatra, *am*, n., Ved. a section, a shred, chip; a plough.

Kṛintana, *am*, n. cutting, cutting off, dividing.

कृ 3. *kṛit*, cl. 7. P. *kṛinatti*, *śakarta*, *kartishyati*, *kartitum*, to twist threads, to spin; to surround, encompass; attire.

Kṛitad-vasu, *us*, *us*, u, Ved. distributing goods (?). *Kṛitā*, f., Ved. an abyss (?).

Kṛitā, *am*, n. water; entire, whole; [cf. the next.]

Kṛitsna, *as*, *ā*, *am* (rarely used in pl.), all, whole, entire; (*am*), n. water; the flank or hip; the belly. — *Kṛitsna-tā*, f. totality, completeness. — *Kṛitsna-vid*, *t*, *t*, *t*, omniscient, knowing all things. — *Kṛitsna-śas*, *int*, wholly, entirely, altogether. — *Kṛitsna-hridaya*, *am*, n. the whole heart. — *Kṛitsnāyata* ('*na-āy*'), *us*, *ā*, *am*, Ved. stretched out to its full length.

Kṛitsnaka, *as*, *ā*, *am*, all, every.

कृतान्त *kṛitānta*, *kṛitārtha*. See p. 247.

कृदन्त *kṛid-anta*. See under 1. *kṛit*, p. 246.

कृदर *kṛidara*, *am*, n., Ved. a store-room, a vessel; the lap; (*as*), m. a granary, a cupboard &c. for holding corn, grain, &c.

कृधु *kṛidhu*, *us*, *us*, u, or *kṛidhuka*, *as*, *ā*, *am*, Ved. shortened, mutilated, small, deficient. — *Kṛidhu-karna*, *as*, *ā*, *am*, Ved. having short ears (as a sort of imp); hearing badly.

कृन्त *kṛintatra*. See under 2. *kṛit*.

कृप 1. *kṛip*, *p*, f., Ved. (occurring only in *inst*), beautiful appearance, beauty, splendor. — *Kṛipamīla* (for *kṛipā-*), *as*, *ā*, *am*, Ved. one whose home is splendor, dwelling in splendor, epithet of Agni; (Sāy.) the support of sacred rites.

कृप 2. *kṛip* (connected with *rt. krap*), cl. 1. A. *karpate*, to have pity or mercy on; cl. 10. P. *kṛipayati* or *kṛipāpayati*, *-yitum*, to be weak; to pity; to mourn, grieve, lament; [cf. Gr. *ἐλεω*.]

Kṛipa, *as*, m., N. of a man described in the Veda as a friend of Indra; (*as*), m. and (*i*), f., N. of the son and daughter of the sage Saradvat, (he performed severe penance and thereby alarmed the jealous Indra, who sent a nymph to tempt him, but without success; however, twin sons were born to the sage in a clump of grass (*sara-stambe*), who were found by king Sāntanu and out of pity (*kṛipā*) taken home and reared as his own; the daughter, Kṛipī, married Droṇa, and had by him a son called Aśvatthāman; the son, Kṛipa, became one of the privy council at Hastināpur, and is sometimes called Gautama, some-

times Saradvata. According to the Hari-vaṃśa and Vishṇu-Purāṇa, Kṛipa and Kṛipī were only distant descendants of Saradvat. According to others, Kṛipa = Vyāsa or = a son of Kṛishṇa.) — *Kṛipī-pati*, *is*, m. a N. of Droṇa as husband of Kṛipī. — *Kṛipī-putra* or *kṛipī-suta*, *as*, m., a N. of Aśvatthāman as son of Kṛipī.

Kṛipā, *as*, *ā* or *i*, *am*, inclined to grieve; pitiable, miserable, poor, wretched, feeble; low, vile; miserly, stingy; avaricious; arising from pity, caused by pity; (*am*), ind. miserably; (*as*), m. a worm; (*am*), n. wretchedness, misery; *sa-kṛipānam*, miserably, pitifully; [cf. *kāṛpanya*.] — *Kṛipāna-kāśṇ*, *i*, *inī*, *i*, Ved. looking suppliantly, looking desirous; expressing a desire (?). — *Kṛipāna-tva*, *am*, n. misery; wretchedness; miserable condition. — *Kṛipāna-dhī*, *is*, *is*, i, little-minded. — *Kṛipāna-vindā*, f. 'censure of the miser,' title of a chapter of the Sārngadhara Paddhati. — *Kṛipāna-buddhī*, *is*, *is*, i, little-minded. — *Kṛipāna-vatsala*, *as*, *ā*, *am*, kind to the poor.

Kṛipānya, *nom*. A. *kṛipānyate*, to feel miserable.

Kṛipānī, *i*, *inī*, *i*, miserable, one who is in misery.

Kṛipanya, *nom*. P. *kṛipanyati*, to wish, desire, be a suppliant for anything, pray for, obtain by entreaties; (in A. also *kṛipānate*.)

Kṛipanyu, *us*, *us*, u, Ved. one who praises.

Kṛipā, f. pity, tenderness, compassion; N. of a river. — *Kṛipā-dīkṣī*, *is*, f. a look with favour, a kind look. — *Kṛipādvaita* ('*pā-ad*'), *as*, m. one of the Buddhas or deified saints of the Buddhists. — *Kṛipādvaita* ('*pā-an*'), *as*, *ā*, *am*, or *kṛipā-maya*, *as*, *i*, *am*, or *kṛipālu*, *us*, *us*, u, or *kṛipā-vat*, *ān*, *atī*, *at*, pitiful, merciful, compassionate, tender. — *Kṛipā-misra*, *as*, m., N. of a son of Deva-misra. — *Kṛipā-hina*, *as*, *ā*, *am*, pitiless, unfeeling, unkind.

Kṛipāya, *nom*. A. *kṛipāyate*, *-yitum*, to mourn, grieve, lament, have pity.

कृपाण *kṛipāṇa*, *as*, m. (said to be fr. *rt. kṛip* for *rt. kṛip*?), a sword, a scymitar, a sacrificial knife; (*i*), f. a pair of shears or scissors; a dagger.

Kṛipāṇaka, *as*, m. a sword, a scymitar; (*ikā*), f. a dagger, a knife.

कृपीट *kṛipīṭa*, *am*, n. (said to be fr. *rt. 2. kṛip*), underwood, wood, forest; fire-wood, wood, timber; water; the belly. — *Kṛipīṭa-pāla*, *as*, m. a rudder or large oar used as one; the ocean; air, wind. — *Kṛipīṭa-yonī*, *is*, m. fire.

कृमि *kṛimi*, *is*, or *krimi*, *is*, m. (said to be fr. *rt. kram*; cf. *krami*), a worm, an insect in general; a spider; an ant; lac, the red dye caused by insects; N. of a son of Uśīnara; N. of an Asura, the brother of Rāvana; N. of a Nāga-rāja; (*is*), f., N. of the wife of Uśīnara and mother of Kṛimi; [cf. Lith. *kirmis*, *kirmele*; Russ. *čerej*; Hib. *cruimh*; Cambro-Brit. *pryw*; Goth. *vaurms*, *vaurmi* for *hwaurmi*; Lat. *vermi*-s for *quermi*-s; perhaps Gr. *ἐμυς* for *ἐμυς*.] — *Kṛimi-kāṇṭaka*, *am*, n. several plants efficacious in destroying worms, *Ficus Glomerata*; another plant, = *citra* or *citāraṅga*; another plant, = *vidānga*. — *Kṛimi-kara*, *as*, m. a kind of poisonous insect. — *Kṛimi-karpa* or *kṛimī-karpaka*, *as*, m. worms or lice generated in the external ear. — *Kṛimi-kosa* or *kṛimi-kosha*, *as*, m. the cocoon of a silkworm. — *Kṛimikosotha* ('*śa-ut*'), *as*, *ā*, *am*, silk, silken. — *Kṛimi-granthī*, *is*, m. a disease of the eyes, caused by insects generated at the roots of the eyelashes. — *Kṛimi-ghātīn*, *i*, *inī*, *i*, destroying worms; (*i*), m. a medicinal drug, = *vidānga* (?). — *Kṛimi-ghna*, *as*, *i*, *am*, vermifuge, anthelmintic; (*ās*), m. a shrub used in medicine as a vermifuge, commonly Bīreng, *Erycibe Paniculata*, see *vidānga*; the onion; the root of the jujube; the marking nut plant; (*i*), f. turmeric. — *Kṛimi-ja*, *as*, *ā*, *am*, produced by worms; (*ā*), f. lac, a red dye produced by an insect, commonly called Lākshā; (*am*), n. Agallochum. — *Kṛimi-jagdhā*, *am*, n. Agallochum. — *Kṛimi-*

jalaja, *as*, m. a shell-fish, an animal living in a shell. — *Kṛimi-dantaka*, *as*, m. tooth-ache with decay of the teeth. — *Kṛimi-parvata*, *as*, m. an ant-hill. — *Kṛimi-bhāksha*, *as*, m., N. of a hell. — *Kṛimi-bhājana*, *as*, *ā*, *am*, one whose food consists of worms; (*as*), m., N. of a hell. — *Kṛimi-mat*, *ān*, *atī*, *at*, affected or covered with worms. — *Kṛimi-ripu*, *us*, m. an anthelmintic plant, = *vidānga*. — *Kṛimi-roga*, *as*, m. disease caused by worms. — *Kṛimi-varṇa*, *as* or *am* (?), m. or n. (?), red cloth. — *Kṛimi-vāriṇha*, *as*, m. a fish living in a shell. — *Kṛimi-eriksha*, *as*, m. a kind of plant, Koshāma. — *Kṛimi-sankha*, *as*, m. the fish living in the conch. — *Kṛimi-satru*, *us*, m. an anthelmintic plant, *Erythrina Fulgens*, = *vidānga*. — *Kṛimi-sātrava*, *as*, m. the plant *Acacia Farnesiana*. — *Kṛimi-sukti*, *is*, f. a bivalve shell, a muscle; the animal living in a bivalve shell; an oyster. — *Kṛimi-saila* or *kṛimi-sailaka*, *as*, m. an ant or mole-hill; [cf. *kṛimi-parvata*.] — *Kṛimi-sarārī*, f. a kind of poisonous insect. — *Kṛimi-sena*, *as*, m., N. of a Yaksha. — *Kṛimi-hantri*, *tā*, *tri*, *tri*, or *kṛimi-hara*, *as*, *i*, *am*, anthelmintic, vermifuge. — *Kṛimi-hā*, f. an anthelmintic plant, = *vidānga*. — *Kṛimīṣa* ('*mā-īṣa*'), *as*, m., N. of a hell.

Kṛimika, *as*, m. a small worm.

Kṛimīna, *as*, *ā*, *am*, having worms.

Kṛimin, *i*, *inī*, *i*, affected with worms.

Kṛimila, *as*, *ā*, *am*, having worms, wormy; (*ā*), f. a fruitful woman, one bearing many children; N. of a town, called after Kṛimi. — *Kṛimilāśva* ('*la-as*'), *as*, m., N. of a son of Bāhyāśva.

Kṛimilikā, f. linen cloth dyed with red colour.

Kṛimilaka, *as*, m. a white sort of kidney-bean; [cf. *vana-mudga*.]

कृमुक *kṛimuka*, *as*, m., Ved. a kind of tree; [cf. *kārmuka* and *kramuka*.]

कृव *kṛiv* = 1. *kṛi*, cl. 5. *kṛinoti*. See p. 246.

कृवि *kṛivi*, *is*, m. (said to be fr. 1. *kṛi*), a loom (?); [cf. *kṛivī*.]

कृश *kṛiś*, cl. 4. P. *kṛiśyati*, *śakarsa*, *karsishyati*, *akṛiśat*, *karsitum*, to become lean or thin, to become emaciated or feeble; to wane (as the moon); Caus. *karsayati*, *-yitum*, to make thin or lean, to attenuate, emaciate, to keep short of food; [cf. perhaps Lat. *parco*, *parvus*, *parum*, *parvus*, *parvus*; Gr. *παῖος*; Goth. *fawai*; Eng. *few*.]

Kṛiśa, *as*, *ā*, *am*, lean, emaciated, thin, spare, weak, feeble; small, little, minute, insignificant, poor; (*as*), m., N. of a man, also of a Nāga; N. of a Rishi, author of a Rig-veda hymn; [cf. Hib. *creas*, 'narrow, straight'; *caille*, 'narrowness'.] — *Kṛiśa-gu*, *us*, *us*, u, Ved. one who has lean cattle. — *Kṛiśa-tā*, f. or *kṛiśa-tva*, *am*, n. leanness, thinness. — *Kṛiśa-sākhā*, *as*, m., N. of a plant, = *parpata*. — *Kṛiśāksha* ('*śa-ak*'), *as*, m., a spider. — *Kṛiśāṅga* ('*śa-an*'), *as*, *i*, *am*, emaciate, spare, thin; (*as*), m. an epithet of Śiva; (*i*), f. a woman with a slender shape; a particular plant, commonly called Priyangu. — *Kṛiśāśva* ('*śa-aś*'), *as*, m., N. of several persons; N. of an author of directions to players and dancers. — *Kṛiśāśvin*, *i*, m. a pupil of Kṛiśāśva, a dancer, an actor, a tumbler. — *Kṛiśodara* ('*śa-ud*'), *as*, *ā*, *am*, thin-waisted.

Kṛiśikā, f. the plant *Salvinia Cucullata*.

कृशन *kṛishana*, *am*, n., Ved. a pearl, mother-of-pearl; gold; form, shape; (*as*, *ā*, *am*), yielding or containing pearls; [cf. *ūrdhva-kṛishana* and *kāśhana*.] — *Kṛiśanā-vat*, *ān*, *atī*, *at*, Ved. decorated with pearls.

Kṛiśanin, *i*, *inī*, *i*, Ved. decorated with pearls.

कृशर *kṛishara*, *as*, *ā*, m. f. a dish composed of milk, sesamum, and rice; rice and peas boiled together with a few spices, commonly called *Khi-chree*; [cf. *kṛishara*.]

कृशला *kṛishalā*, f. the hair of the head.

कृशाकु *kṛśāku*, *us*, m. heating, grieving; (a various reading for *kṛśānu*.)

कृशानु *kṛśānu*, *us*, m. (fr. rt. *kṛś* for *kṛśh*!), Ved. 'bending the bow,' an epithet applied to a good archer, (generally connected with *aśtri*, 'an archer,' though sometimes used alone: some regard *Kṛśānu* as a divine being, either similar in character to Rudra or this god himself; he is armed with the lightning and defends the 'heavenly' Soma from the hawk, who tries to steal and bear it from heaven to earth); a N. of Agni or fire; fire in general; N. of a plant, Plumbago Zeylanica; N. of an archer; N. of a Gandharva. — *Kṛśānu-retas*, *ās*, m. an epithet of Siva.

Kṛśānuka, *as*, *i*, am, containing the word *Kṛśānu*, as an Anuvāka or Adhyāya.

कृष *kṛṣh*, cl. 1. P. *karshati*, *śakarsha*, *akārshat* and *akārshit*, *karshum* and *krash-*
sum, to draw, attract, draw to one's self, drag, pull, pull to and fro, drag away, tear; to lead or conduct (as an army); to bend (a bow); to draw into one's power, become master of, overpower; to obtain; to take away anything from any one (with two acc., e. g. *akārshat tam rājyam*, he deprived him of the kingdom); cl. 6. P. A. *kṛśhati*, *-te*, to draw or make furrows, to plough: Caus. *karshayati*, *yitum*, to draw, to draw out, tear up, tear out; extract; to drag to and fro, cause pain, torture, torment; to draw or make furrows, to plough: Desid. *śikṛśhati*, *-te*: Intens. *śarīkṛśhyate*, *śarīkarshīti* or *śarīkarshīti*; [cf. Lith. *karszu*, *pleszau*; Russ. *česku*; Lat. *verro*, *vello*; Gr. *kōpos*, *ἐλκεω*; Goth. *jalh*.]

Karsha, *karshana*, &c. See s. v. at p. 210.

Kṛśhaka, *as*, *ā*, am, attractive, drawing, who or what draws furrows or ploughs; (*as*), m. a ploughman, husbandman, farmer; a ploughshare; an ox.

Kṛśhāna, *as*, m. a ploughman, a husbandman.

Kṛśhi, *is*, f. ploughing, cultivation of the soil; agriculture, husbandry; the cultivation of the soil personified. — *Kṛśhi-karman*, *ā*, n. agriculture, husbandry. — *Kṛśhi-jivita*, *i*, m. a cultivator, a farmer. — *Kṛśhi-phala*, *am*, n. agricultural produce or profit. — *Kṛśhi-sevā*, f. agriculture.

Kṛśhika, *as*, m. a cultivator of the soil, a husbandman; the ploughshare.

Kṛśhivāla, *as*, *ā*, am, one who lives by husbandry or agriculture; (*as*), m. a husbandman.

Kṛśhita, *as*, *ā*, am, ploughed or tilled, a field &c. — *Kṛśhita-ja*, *as*, *ā*, am, grown in cultivated ground, cultivated. — *Kṛśhita-pācya*, *as*, *ā*, am, ripening in cultivated ground, sown or ripening after ploughing, as rice &c.; cultivated. — *Kṛśhita-pākya*, *as*, *ā*, am, ripening on cultivated ground; sown or ripening after ploughing. — *Kṛśhita-phala*, *am*, n. the product of a harvest. — *Kṛśhita-rādhi*, *is*, *is*, *i*, Ved. successful in agriculture. — *Kṛśhitopta* ('*ṣṭa*-*up*'), *as*, *ā*, am, sown on cultivated ground.

Kṛśhiti, *ayas*, f. pl., Ved. men, races of men, sometimes with the epithet *mānuṣhī*; (originally the word may have meant cultivated ground, then an inhabited land, next its inhabitants, and lastly any race of men; Indra and Agni have the N. *rāja kṛśhīnām*; and *pañca kṛśhitayas*, 'the five races,' comprehends the whole human race, not only the Aryan tribes); according to native lexicographers the word means also ploughing, cultivating the soil; attracting, drawing; and (*is*), m. a teacher, a learned man or Pandit. — *Kṛśhiti-prā*, *ās*, *ās*, am, Ved. pervading the human race. — *Kṛśhiti-han*, *hā*, *ghni*, *ha*, Ved. subduing nations. — *Kṛśhityojas*, *as*, *ās*, *as*, Ved. overpowering men.

Kṛśhita, *as*, *ā*, am, to be ploughed.

Kṛśhāvya, *as*, *ā*, am, to be drawn or drawn out.

कृषाणु *kṛśhānu*, *us*, m. a N. of fire; (a wrong reading for *kṛśānu*.)

कृष्कर *kṛṣhaka*, *as*, m. an epithet of Siva; [cf. *kṛkara*.]

कृष्ण 1. *kṛṣṇa*, *as*, *ā*, am (said to be fr. rt. *kṛṣh*), black, dark, dark-blue (opposed to *śveta*, *śukla*, *rohita*, and *arūṇa*); wicked, evil; (*as*), m. black, the colour, or dark-blue, which is often confounded with black by the Hindūs; the black antelope; a kind of beast of prey (described in the Veda as feeding on carrion and dead corpses); a crow; the Indian cuckoo or Kokila; the plant *Carissa Carandas*; the dark half of the lunar month from full to new moon [cf. *kṛṣṇa-pakṣa* below]; the fourth or Kali-yuga; N. of one of the poets of the Rīg-veda descended from Angiras; N. of a celebrated Avatār of the god Viṣṇu, or sometimes identified with Viṣṇu himself, as distinct from his ten Avatārs or incarnations. (In the earlier legends he appears as a great hero and teacher; in the more recent he is deified, and is often represented as a young and amorous shepherd with flowing hair and a flute in his hand. The following are a few particulars of his birth and history as related in the Purāṇas &c.: Vasu-deva, who was a descendant of Yadu and Yayāti, had two wives, Rohiṇī and Devakī. The latter had eight sons, of whom the eighth was Kṛṣṇa. Kaṣa, king of Mathurā and cousin of Devakī, was informed by a prediction that one of these sons would kill him. He therefore kept Vasu-deva and his wife in confinement, and slew their first six children. The seventh was Bala-rāma, who was saved by being abstracted from the womb of Devakī and transferred to that of Rohiṇī. The eighth was Kṛṣṇa, who was born with black skin and a peculiar mark on his breast. His father Vasu-deva managed to escape from Mathurā with the child, and favoured by the gods found a herdsman named Nanda, whose wife Yaśodā had just been delivered of a son, which Vasu-deva conveyed to Devakī, after substituting his own in its place. Nanda with his wife Yaśodā took the infant Kṛṣṇa and settled first in Gokula or Vraja, and afterwards in Vṛndāvana, where Kṛṣṇa and Bala-rāma grew up together, roaming in the woods and joining in the sports of the herdsmen's sons. Kṛṣṇa as a youth contested the sovereignty of Indra, and was victorious over that god, who descended from heaven to praise Kṛṣṇa, and made him lord over the cattle. Kṛṣṇa is described as sporting constantly with the Gopīs or shepherdesses, of whom a thousand became his wives, though only eight are specified, Rādhā being the favourite. Kṛṣṇa built and fortified a city called Dvārakā in Gujārāt, and thither transported the inhabitants of Mathurā after killing Kaṣa. Kṛṣṇa had various wives besides the Gopīs, and by Rukmiṇī had a son Pradyumna, who is usually identified with Kāma-deva; with Jaiṇas, Kṛṣṇa is one of the nine black Vasu-devas; with Buddhists he is the chief of the black demons, who are the enemies of Buddha and the white demons; N. of a king of the Nāgas; N. of an Asura or demon; N. of Arjuna, the most renowned of the Pāṇḍu princes (so named apparently from his colour as a child, see Mahā-bh. Virāt-parva 1389; the dual *kṛṣṇau* = Kṛṣṇa and Arjuna); N. of Vyāsa; of Kṛṣṇa Hārīta; of a son of Suka by Pīvarī, a teacher of the Yoga; N. of a pupil of Bhāradvāja; of Dāśārha; of a son of Havirdhāna; of a son of Arjuna; of an adopted son of Asamāñjas; of a chief of the Andhras; N. of the author of a commentary on the Mahā-bhārata; N. of a poet; N. of the author of a commentary on the Dāya-bhāga; N. of the son of Keśavārka and grandson of Jayāditya; N. of the father of Tānabhāṭṭa and uncle of Ranganātha; N. of the father of Dāmodara and uncle of Malhāṇa; N. of the father of Prabhūjika and uncle of Vidyādhara; N. of the father of Madana; N. of the grammarian Rāma-candra; N. of the son of Vāṇupendra and father of Lakṣhmaṇa; N. of the father of Hrabhāṭṭa, author of the commentary called *Caraka-bhāṣya*, and of the work *Sāhitya-sudhāsamudra*; N. of a hell; (*ā*), f. a kind of poisonous insect; several plants, as Piper Longum, the Indigo plant; a grape; a kind of perfume [cf. *parpaṭī*]; an epithet of Draupadī;

an epithet of Durgā; N. of one of the seven tongues of fire; N. of the river Kistna; (*i*), f. night; (*am*), n. blackness, darkness; the black part of the eye; a kind of demon or spirit of darkness; black pepper; black Agallochum; iron; lead; antimony; blue vitriol; [cf. *kāṛṣṇa*, &c.; cf. also Russ. *černyi*, 'black'.] — *Kṛṣṇa-kanda*, *am*, n. the red lotus, *Nymphaea Rubra*. — *Kṛṣṇa-karkāṭaka*, *as*, m. a kind of black crab. — *Kṛṣṇa-karya*, *as*, *ā*, am, Ved. black-eared. — *Kṛṣṇakarnāmṛita* ('*na-am*'), *am*, n., N. of a poem by Vilva-maṅgala. — *Kṛṣṇa-karman*, *ā*, n. making black; a peculiar manner of cauterising; (*ā*, *ā*, *ā*), criminal, guilty. — *Kṛṣṇa-kāka*, *as*, m. a raven. — *Kṛṣṇa-kāpotī*, f. a kind of plant; [cf. *śveta-kāpotī*, *kṛṣṇa-sarpā*.] — *Kṛṣṇa-kāshīṭha*, *am*, n. a black variety of Agallochum. — *Kṛṣṇa-kelī*, *is*, m. a plant, *Mirabilis Jalapa*. — *Kṛṣṇa-kohala*, *as*, m. a gamester, a gambler. — *Kṛṣṇa-kṛdīta*, *am*, n., N. of a poem by Keśavārka celebrating the god Kṛṣṇa. — *Kṛṣṇa-khaṇḍa*, title of the fourth book of the *Brahmavaivarta-purāṇa*. — *Kṛṣṇa-gargā*, f., N. of a river, = *kṛṣṇā*, *kṛṣṇa-samudbhavā*, *kṛṣṇavenyā*. — *Kṛṣṇa-gatī*, *is*, m. fire ('*whose way is black*'); [cf. *kṛṣṇa-yāma*, *kṛṣṇa-vartani*, &c.] — *Kṛṣṇa-gandhā*, f. the tree *Hyperanthera Moringa*. — *Kṛṣṇa-garbha*, *as*, *ā*, am, Ved. (clouds) having black cavities; (*ās*), f. pl. = according to Sāy. the pregnant wives of the Asura Kṛṣṇa, but according to others = the waters contained in the black cavities of the clouds; (*as*), m., N. of a plant, = *kṛṣṇa-phala*. — *Kṛṣṇa-giri*, *is*, m., N. of a mountain; [cf. *kṛṣṇācala*.] — *Kṛṣṇa-godhā*, f. a kind of poisonous insect. — *Kṛṣṇa-grīva*, *as*, *ā*, am, Ved. black-necked. — *Kṛṣṇa-śāṇḍuka*, *as*, m. a kind of pea; [cf. *śāṇḍuka*.] — *Kṛṣṇa-śatruḍaṣṭī*, f. the fourteenth day in the dark half of the month. — *Kṛṣṇa-cānda*, *as*, m., N. of a copyist who lived about A. D. 1730, a son of Rāma-cānda. — *Kṛṣṇa-cānda*, *as*, m., N. of a prince of the eighteenth century. — *Kṛṣṇa-candra-vasarman*, *ā*, m., N. of a logician who lived about A. D. 1736. — *Kṛṣṇa-cara*, *as*, *ā*, am, what formerly or in a former existence belonged to Kṛṣṇa. — *Kṛṣṇa-cūḍā*, f. the plant *Cassipinia Pulcherrima*. — *Kṛṣṇa-cūḍikā*, f. the plant *Abrus Precatorius*. — *Kṛṣṇa-cūrṇa*, *am*, n. rust of iron, iron filings. — *Kṛṣṇa-cūḍavī*, *is*, m. fire? [cf. *kṛṣṇārcis*.] — *Kṛṣṇa-jaṇhas*, *ās*, *ās*, *as*, Ved. black-winged; (Sāy.) having a black path. — *Kṛṣṇa-jaṭā*, f. a plant, Indian spikenard; [cf. *jaṭāmāsi*.] — *Kṛṣṇa-jaṇma-khaṇḍa*, N. of a part of the *Brahmavaivarta-purāṇa*. — *Kṛṣṇa-jaṇmāśh(ami* ('*ma-ash*'), f. the eighth day of the second half of the month Śrāvaṇa, the birthday of Kṛṣṇa. — *Kṛṣṇa-jī*, *is*, m., N. of a man. — *Kṛṣṇa-jīraka*, *as*, m. *Kalōñji*, a plant having a small black seed, which is used for medical and culinary purposes, *Nigella Indica*. — *Kṛṣṇa-taṇḍulā*, f. a plant [cf. *karna-sphoṭā*], Piper Longum. — *Kṛṣṇa-tarkālankāra* ('*ka-al*'), *as*, m., N. of a scholiast. — *Kṛṣṇa-tā*, f. or *kṛṣṇa-tva*, *am*, n. blackness. — *Kṛṣṇa-tāma*, *am*, n. a kind of sandal-wood. — *Kṛṣṇa-tāra*, *as*, m. a deer, an antelope ('*black-eyed*'). — *Kṛṣṇa-tīla*, *as*, m. black sesamum. — *Kṛṣṇa-tīrtha*, *as*, m., N. of a teacher of Rāma-tīrtha. — *Kṛṣṇa-tuṇḍa*, *as*, m. a kind of poisonous insect. — *Kṛṣṇa-trivṛitā*, f., N. of a plant, a kind of Ipomoea, black Teōri. — *Kṛṣṇa-datta*, *as*, m., N. of the author of a work on music. — *Kṛṣṇa-danta*, *as*, *ā*, am, having black teeth; (*ā*), f. the tree *Gmelina Arborea*. — *Kṛṣṇa-darśana*, *as*, m., N. of a pupil of Sankarācārya. — *Kṛṣṇa-dāśana*, *as*, *ā*, am, having black or discoloured teeth. — *Kṛṣṇa-dāsa*, *as*, m., N. of the author of the poem *Camatkāra-cāndrikā*; N. of the author of the work *Caitanya-śāntīrāmī*; N. of the author of the poem *Preita-tattva-nirūpaṇa*; N. of a son of Harsha, author of the *Vimalanātha-purāṇa*. — *Kṛṣṇa-deva*, *as*, m., N. of a son of Nārāyaṇa, author of the *Prayoga-sāra*; N. of a copyist, son of Pāṇḍyāpurushottama-deva. — *Kṛṣṇa-deha*, *as*, *ā*, am, black-bodied; (*as*), m. a large

black bee. — *Krishna-daivajna*, as, m., N. of a man. — *Krishna-dvāpāyana*, as, m., a N. of Vyāsa, considered as the compiler of the Vedas and Purāṇas, (so named because of his dark complexion and because he was brought forth by Satyavati on a dvīpa or island in the Ganges.) — *Krishna-dhattūra* or *krishna-dhattūrahā*, as, m. a dark species of *Datura* or thorn-apple, *Datura Fastuosa*. — *Krishna-nagara*, am, n., N. of a small district called after a town situated in it. — *Krishna-paksha*, as, m. the dark half of the month, the fifteen days during which the moon is on the wane, the time from full moon to new moon; one who stands on the side of *Krishna*, an epithet of Arjuna. — *Krishna-pakshika*, as, m., N. of a king of the Nāgas. — *Krishna-pakshya*, as, ā, am, pertaining to the wane of the moon. — *Krishna-pāṇḍita*, as, m., N. of the author of the *Prabodha-candrodaya*; also of a scholiast on the *Prakriya-kaumudī*. — *Krishna-padi*, f. a female with black feet. — *Krishna-parṇi*, f., N. of a plant, a kind of *Ocimum*; [cf. *hala-tulsi*]. — *Krishna-pavi*, is, is, ī, Ved. having black felines, an epithet of Agni. — *Krishna-pāka* or *krishna-pāka-phala*, as, m. a tree bearing a small fruit, which, when ripe, is of a black colour, commonly *Karinda* or *Karonda*, *Carissa Carandas*; also called *krishna-phala*, *pāka-phala*, *pākakrishna-phala*, &c. — *Krishna-pāṇḍura*, as, ā, am, greyish white. — *Krishna-pingala*, as, ā, am, dark-brown in colour; (as), m., N. of a man; (ā), m. pl. the descendants of this man; (ā), f. an epithet of the goddess *Durgā*. — *Krishna-piṇḍitaka*, as, m. a dark kind of *Māyana*, *Vangueria Spinosa* [cf. *varāha*]; also called *krishna-piṇḍira*. — *Krishna-pippili*, f. a kind of black ant. — *Krishna-pāla*, as, m., N. of a poet. — *Krishnapurushottamopanishad* (°ma-up°), t, f. title of an Upanishad belonging to the *Atharva-veda*. — *Krishna-pushpa*, as, m. a black kind of *Datura* or thorn-apple; (i), f., N. of a plant [cf. *priyangu*]. — *Krishna-prut*, t, t, ī, Ved. moving in darkness; (Sāy.) taking or imparting a black colour. — *Krishna-phala*, as, m. a fruit tree, the *Karinda* [cf. *krishna-pāka*]; (ā), f. the plant *Vernonia Anthelmintica*. — *Krishna-phala-pāka*, as, m. = *krishna-pāka*. — *Krishna-balaksha*, as, ā, am, black and white. — *Krishna-bhakti-candrikā*, f. title of a play. — *Krishna-bhatta*, as, m., N. of a grammarian; N. of a poet. — *Krishna-bhūma*, as, ā, am, having a black soil, furnished with black earth. — *Krishna-bhūmi*, is, f. a country with a dark soil, or black mould, blue clay, &c. — *Krishna-bhūmi-jā*, f. a species of grass, described as a nourishing food for cattle (growing in a black soil). — *Krishna-bhedī* or *ā*, f. a medicinal plant. — *Krishna-bhoginī*, ī, m. a black kind of snake. — *Krishna-maṇḍala*, am, n. the black part of the eye. — *Krishna-matsya*, as, m. 'black-fish,' N. of a fish. — *Krishna-mallikā*, f. or *krishna-māluka*, as, m. a plant, = *māluka*, *krishnarjaka*. — *Krishna-mitra*, as, m., N. of the son of Rāma-sevaka, grandson of *Devidatta*, author of the *Manjushākūṭikā*. — *Krishna-misra*, as, m. the author of the *Prabodha-candrodaya*. — *Krishna-mukha*, as, ī, am, having a black mouth, having black nipples; (as), m., N. of an Asura; N. of a sect. — *Krishna-mudga*, as, m. a sort of pulse, *Phaseolus*, (*vāsanta*, *mādhava*, *surāshtraja*). — *Krishna-mūli*, f. a plant, = *śārivā-vishesha*. — *Krishna-mriga*, as, m. the black antelope. — *Krishna-mrittika*, as, ā, am, having black soil; (ā), f., N. of a Grāma. — *Krishna-mrīd*, t, f. black soil; a country with soil of a dark colour. — *Krishna-yajurveda*, as, m. the Black *Yajurveda*. — *Krishna-yajurvediya*, as, ā, am, belonging to the Black *Yajurveda*. — *Krishna-yāma*, as, ā, am, Ved. having a black path; an epithet of Agni. — *Krishna-yoni*, is, is, ī, Ved. = *krishna-garbha*, q. v. — *Krishna-rakta*, as, ā, am, of a dark-red colour. — *Krishna-rukhā*, f. a plant, = *jatukā*. — *Krishna-rūpya*, as, ā, am, = *krishna-cara*, q. v. — *Krishna-lavana*, am, n. a kind of black salt; a factitious salt, either

that prepared by evaporation from saline soil, or the medicinal kind, called *Bit Loben* or *Bit Noben*, a muriae of soda with a portion of sulphur and iron. — *Krishna-lilā-taranginī*, f. title of a poem by *Nārāyaṇa-tirtha*. — *Krishna-loha*, am, n. the loadstone. — *Krishna-lohita*, as, ā, am, dark-red, of a purple colour. — *Krishna-aktra*, as, m. the black-faced monkey. — *Krishna-varṇa*, as, ā, am, of a black colour, black or dark-blue; (am), n. the colour black. — *Krishna-vartani*, is, is, ī, Ved. having a black path, epithet of Agni. — *Krishna-vartman*, ā, m. fire ('whose way is black'); the marking nut plant, *Plumbago Zeylanica*; an epithet of *Rāhu* or the personified ascending node; a man of evil conduct, a low man, an outcast, a profligate, a black-guard. — *Krishna-varavaka*, as, m., N. of a plant, *Varvara*. — *Krishna-vallikā*, f., N. of a plant, = *jatukā*. — *Krishna-vallī*, f. a plant, a dark kind of *Basil*, *Ocimum Pilosum*; a kind of *Sārivā*. — *Krishna-vānara*, as, m. a black kind of monkey. — *Krishna-vinnā*, f., N. of a river. — *Krishna-vishāṇā*, f., Ved. the horns of the black antelope, whose inner sides are covered with dark hair. — *Krishna-vija*, as, m. a red variety of the *Moringa* plant, *Rakta-sigru*; (am), n. a water melon. — *Krishna-vrīṇḍā*, f. the trumpet flower, *Bignonia Suaveolens*; a leguminous plant, *Glycine Debilis*. — *Krishna-vrīṇḍikā*, f. the tree *Gmelina Arborea*; see *gambhīrā*. — *Krishna-venyā* or *ī*, f., N. of a river. — *Krishna-vyāthi*, is, is, ī, Ved. whose path is black (?), an epithet of Agni. — *Krishna-vrihi*, is, m. a black sort of rice. — *Krishna-sakuni*, is, m. a crow. — *Krishna-sarman*, ā, m., N. of an author. — *Krishna-sāra*, as, m. = *krishna-sāra*, the spotted antelope. — *Krishna-sālī*, is, m. a sort of rice of a dark colour. — *Krishna-sigru*, us, m. a kind of *Moringa*; [cf. *sobhānjana*]. — *Krishna-simbikā*, f., N. of a plant, = *kāhāṇḍī*, = *mahā-jyotishmati*. — *Krishna-simbi*, f. a sort of bean, *Dolichus Virosus*. — *Krishna-sringa*, as, m. a buffalo with black horns. — *Krishna-srita* or *krishna-srita*, as, ā, am, worshipping or devoted to *Krishna*. — *Krishna-sakha*, as, m. a friend or follower of *Krishna*, especially an epithet of Arjuna; (i), f. cummin seed. — *Krishna-samudbhavā*, f., N. of a river, = *krishnā*, *krishna-gangā*, *krishna-venyā*. — *Krishna-saras*, as, n., N. of a lake. — *Krishna-sarpa*, as, m. a very poisonous snake, *Cobra de Capello*, *Colubra Naga*; (ā), f. a plant, = *krishna-kāpotī*. — *Krishna-sarshapa*, as, m. black mustard. — *Krishna-sāra*, as, ā, am, spotted black; (as), m. with and without *mytga*, the spotted antelope; several plants, a kind of *Euphorbia*; the plant *Dalbergia Sisoo*; another plant, *Acacia Catechu*; (ā), f. a kind of *Euphorbia*; the plant *Dalbergia Sisoo*. — *Krishna-sāraṅga*, as, ā, am, spotted black; (as), m. the spotted antelope. — *Krishna-sārathī*, is, m. having *Krishna* for a charioteer, an epithet of Arjuna; the tree *Terminalia Arjuna*. — *Krishna-sārvabhauma*, as, m., N. of a poet. — *Krishna-singha*, as, m., N. of the author of the work *Trepanakriya-kathā*. — *Krishna-sita*, as, ā, am, Ved. drawing black furrows; (Sāy.) having a black path (as an epithet of fire). — *Krishna-sundara*, as, m., N. of a man; (ā), m. pl. the descendants of this man. — *Krishna-sandha*, as, m. a tree which bears black blossoms, the *Tamāla* tree; [cf. *kāla-skandha*]. — *Krishna-svapri*, sā, f. the sister of *Krishna*, an epithet of *Durgā*. — *Krishnāgata* (°na-ag°), as, ā, am, devoted to *Krishna*. — *Krishnāguru* (°na-ag°), u, n. a black variety of *Agallochum* or *Aloe* wood. — *Krishnācala* (°na-ad°), as, m. an epithet of the mountain *Raivata*, part of the western portion of the *Vindhya* chain; it is also one of the nine principal mountains that separate the nine divisions or *Varshas* of the known world. — *Krishnājina* (°na-aj°), am, n., Ved. the skin of the black antelope; (as), m., N. of a man ('covered with the skin of a black antelope'); (ā), m. pl. the descendants of this man. — *Krishnājīnin*, ī, inī, ī, covered with the skin of a black antelope. — *Krishnānjani*,

f., N. of a plant, = *kālānjani*. — *Krishnāñji* (°na-an°), is, is, ī, Ved. having black marks. — *Krishnā-treya* (°na-at°), as, m., N. of a Muni. — *Krishnā-dhvan* (°na-adh°), ā, ā, a, Ved. having a black path (an epithet of Agni). — *Krishnā-nadi*, f., N. of a river, probably the *Kistna* in the *Dehkan*. — *Krishnānanda* (°na-ān°), as, m., N. of a scholiast; N. of the author of the *Tantra-sāra*. — *Krishnābhā* (°na-ābhā), f., N. of a plant, = *kālānjani*. — *Krishnāmisha* (°na-ām°), am, n. iron; (probably only a various reading for *krishnā-yasa*). — *Krishnāyas*, as, or *krishnāyasa* (°na-ay°), am, n. iron, crude or black iron. — *Krishnārctis* (°na-ar°), is, m. fire; [cf. *krishna-cchavi*]. — *Krishnārjaka* (°na-ar°), as, m. a black species of *Basil*, *Ocimum Sanctum*. — *Krishnālankāra* (°na-al°), as, m. title of a commentary. — *Krishnālu* (°na-ālu), us, m. a kind of ebony. — *Krishnāvātara* (°na-av°), as, m. an Avatār of *Krishna*. — *Krishnā-vadāta*, as, ā, am, black and white. — *Krishnāvāsa* (°na-āv°), as, m. the holy fig tree, *Ficus Religiosa*, (the abode of *Krishna*). — *Krishnāśrita* (°na-ās°), as, ā, am, devoted to or the votary of *Krishna*. — *Krishnekshu* (°na-ik°), us, m. a sort of sugar-cane. — *Krishneta* (°na-eta), as, ā, am, Ved. spotted black. — *Krishnodara* (°na-ud°), as, m. a kind of snake. — *Krishnodumbarikā* (°na-ud°), f. *Ficus Oppositifolia*; [cf. *kākodumbara*]. — *Krishnopanishad* (°na-up°), t, f. title of an Upanishad in praise of the god *Krishna*, being a part of the *Gopālopanishad*. — *Krishnoraga* (°na-ur°), as, m. a kind of black snake. — *Krishno'syākhareshthaka*, as, ā, am, containing the words *krishno'syākhareshthah* (as an *Adhyāya* or *Anuvāka*).

2. *krishna*, nom. P. *krishnati*, to behave or act like *Krishna*.

Krishnaka, as, ā, am, black, blackish; (as), m. a kind of plant, = *krishna-tandulā*.

Krishnala, as, am, m. n. the black berry of the plant *Abrus Precatorius*, used as a weight (the average weight being between one and two grains); a coin of about the same weight; (ā), f. a shrub bearing a small black and red berry, *Abrus Precatorius*.

Krishnalaka, as, m. the black berry of the plant *Abrus Precatorius* or a coin of about the same weight.

Krishnasa, as, ā, am, Ved. blackish; (Sāy.) extremely black.

Krishnāya, nom. A. -yate, -yitum, to make black; to behave like *Krishna*; [cf. Russ. *černjā*].

Krishnikā, f. black mustard.

Krishnimān, ā, m. blackness.

Krishniya, as, m., Ved., N. of a man protected by the *Āsvins*.

Krishnī-karāṇa, am, n. blackening, making black. — *Krishnī-kṛita*, as, ā, am, blackened, made black.

Krishnī-bhūta, as, ā, am, become black.

Krishneya, as, m., N. of a man.

कृष्ण krishya. See under *krish*.

कृसर krisara, as, m. (said to be fr. rt. i. kṛī), a dish consisting of sesamum and grain; a mixture of rice and peas with a few spices.

कृ. krī, cl. 6. P. *kirati*, *cakāra*, *karish-yati* and *karishyati*, *akārit*, *karitum* and *karitum*, to pour out, scatter, throw, cast, disperse; to strew, pour over, fill with, cover with: Caus. *kārayati*: Desid. *čkarishati*: Intens. *čkuryate*, *čkarti*: [cf. Gr. *κερᾶω*, *κερᾶννυμι*, *κίρηνμι*.]

Kirpa, *kirpi*, &c. See s. v. at p. 231.

कृ. krī, (or sometimes written *kṛī*), cl. 5. and 9. P. A. *kṛinoti*, -nute, *kṛināti*, -nūte, *čakāra*, *čakare* and *čakre*, *karishyati*, -te, *akarishā*, *akarishā*, *akirishā*, *karitum*, *karitum*, *karitum*, to hurt, injure, kill.

कृ. krī, cl. 10. A. *kārayate*, -yitum, to know, inform; (an incorrect form for *gṛī*.)

कृत् *kṛit*, cl. 10. P. (sometimes A.) *kīrtā-yati*, -te, -yitum, Aor. *ācīkṛīyat* or *ācīkṛīyat*, to mention, make mention of, tell, name, call, recite, repeat, relate, declare, communicate, commemorate, celebrate, praise, glorify; [cf. Lat. *celeber*.]

Kīrtana, *am*, n. mentioning, repeating, saying, telling, celebrating, praising; (*ā*), f. fame, glory

Kīrtaniya, *as*, *ā*, *am*, to be mentioned, to be named or repeated, to be celebrated or praised.

Kīrtanya, *as*, *ā*, *am*, deserving to be mentioned, to be related.

Kīrtayat, *an*, *anti*, *at*, mentioning, relating, repeating, celebrating, praising.

Kīrtita, *as*, *ā*, *am*, said, asserted; mentioned, repeated; known, notorious; celebrated, praised.

Kīrtitavya, *as*, *ā*, *am*, to be mentioned or praised.

Kīrtēya, *as*, *ā*, *am*, Ved. deserving to be named or praised.

Kīrti or *kīrti*, *is*, f. mention, making mention of, speech, report; good report, fame, renown, glory; Fame personified as daughter of Dakṣha and wife of Dharmā; extension, expansion, diffusion; light, lustre; favour, approbation; sound; dirt, mud; one of the Mātrikās or personified divine energies of Kṛishna. — *Kīrti-kara*, *as*, *i*, *am*, conferring fame. — *Kīrti-dhara*, *as*, *m*, N. of a copyist. — *Kīrti-pratāpa-bala-sahita*, *as*, *ā*, *am*, attended with fame, majesty, and power. — *Kīrti-bhāj*, *k*, *k*, *k*, receiving fame, celebrated, famous; (*k*), *m*, an epithet of Droṇācārya, the military preceptor of the Pāṇḍus and Kurus. — *Kīrti-mat*, *ān*, *atī*, *at*, praised, famous, celebrated; (*ān*), *m*, N. of one of the Viśva-devās; a son of Uttāna-pāda and Sūnritā; also a son of Vasu-deva and Devakī; also a son of Angiras. — *Kīrti-maya*, *as*, *i*, *am*, consisting of fame. — *Kīrti-ratha*, *as*, *m*, N. of a prince of the Videhas, a son of Pratiṇdhaka; also called *Kīrti-ratha* as son of Prasiddhaka. — *Kīrti-rāta*, *as*, *m*, N. of a prince of the Videhas, a son of Mahāndhraka. — *Kīrti-varman*, *ā*, *m*, N. of a prince. — *Kīrti-vāsa*, *as*, *m*, N. of an author. — *Kīrti-śeṣa*, *as*, *n*, death (the leaving behind of nothing but fame); [cf. *ālekhyā-śeṣa*, *nāma-śeṣa*, *yaśah-śeṣa*.] — *Kīrti-sena*, *as*, *m*, N. of a nephew of Vāsuki, the serpent-king.

Kīrtya, *as*, *ā*, *am*, to be praised or celebrated.

कृप *kṛip*, cl. 1. A. (and in Fut., Cōnd., and Aor. also P.) *kalpate*, *caḥkṛipe*, *kalpi-shyate* and *kalpsyati*, *akalpiṣhita*, *akṛipta* and *akṛīpat*, *kalpitum* and *kalptum*, to be well ordered or regulated, to be well managed; to succeed; to bear suitable relation to anything, to correspond, be adapted to, fit for, in accordance with, suitable to; to accommodate one's self to; to be favourable to, to subserv, to effect or obtain for one's self; to partake of, become possessed of; to fall to the share, be shared or partaken by (with loc., e.g. *yajño deveshu kalpatām*, let the sacrifice be shared by the gods); to become, to be; to happen, occur; to declare as right, decide in favour of(?); to prepare, arrange; to produce, cause, effect, create (with acc.); Caus. P. A. *kalpayati*, -te, Aor. *ācīkṛīpat*, Ved. *caḥkṛīpat*, *caḥkṛīpāt*, &c., to set in order, arrange, distribute, dispose; to bring into suitable connection with, to cause any one (acc.) to partake of anything (inst.); to help any one in obtaining (dat.); to prepare, arrange, fit out, furnish with; to consider as fit; to fix, settle; to destine or design anything for; to declare as, consider as (with two acc., e.g. *mātaram enām kalpayantu*, let them consider her as their mother); to make, execute, bring about; to frame, form; to invent, compose (as a poem &c.); to perform (as a ceremony &c.); to pronounce a formula or verse which contains the word *kṛip*; to cut, pare, cut asunder (only in Prākṛit); Desid. *caḥkṛīpāsi* and *caḥkṛīpishate*: Intens. *caḥi* or *caḥi* or *caḥkalp-yate*, *caḥkalpate*; [cf. Goth. *hīlpa*; Eng. *help*; Germ. *helfe*; Lith. *gėlmi*.]

Kṛipta, *as*, *ā*, *am*, arranged, prepared, ready, at

hand, in order, complete, right, perfect; made, done; formed, framed; caused, produced, effected, invented, contrived, created; fixed, settled, prescribed, appointed; ascertained, determined; cut, clipt, pared, shorn. — *Kṛipta-kilā*, f. title-deed, lease of a house &c. — *Kṛipta-keśa-nakha-smādru*, *us*, *us*, *us*, having the hair, nails, and beard cut or clipt and arranged. — *Kṛipta-dhūpa*, *as*, *m*, frankincense, olibanum.

Kṛipti, *is*, f., Ved. accomplishment, success; distributing, arranging, making conformable; invention, contrivance; a term for certain formulas or verses containing the verb *kṛip*.

Kṛiptika, *as*, *ā*, *am*, bought, purchased.

केकय *kekaya*, *ās*, *m*, pl., N. of a warrior-tribe; (*as*), *m*, the chief of this tribe, a prince of the solar race; (*i*), f. a princess of this tribe, wife of Daśa-ratha and mother of Bharata.

केकर *kekara*, *as*, *i*, *am*, or *kekaraksha* (°*ra-ak*), *as*, *ā*, *am*, squint-eyed; [cf. *kedara* and *teraka*.]

केकल *kekala*, *as*, *m*, a dancer; (perhaps a various reading for *kelaka*.)

केका *kekā*, f. the cry of a peacock.

Kekāvala or *kekika*, *as*, *m*, or *kekīn*, *i*, *m*, a peacock.

केकेयी *kekeyi*, f. one of Daśa-ratha's three wives, the mother of Bharata; (a wrong form for *kaikeyi*.)

केचुक *kechuka*, *as*, *ā*, *m*, f. a plant with an esculent root, Colocasia Antiquorum; (*am*), *n*, the esculent root of this plant; [cf. *kaśu*, *kaśvi*, *kemuka*.]

केणिका *keṇikā*, f. a tent.

केत *keta*, *as*, *m*, (connected with 2. *kā* or *kī* = *ēt*?), desire, wish, will, intention; summons, invitation; a house, an abode; apparition, form, shape; (Sāy.) wealth; atmosphere, sky. — *Keta-pū*, *us*, *us*, *u*, Ved. purifying the desire or will. — *Keta-vedas*, *ās*, *ās*, *as*, Ved. desirous, wishful; (Sāy.) knowing the wealth of another. — *Keta-sāp*, *p*, *p*, *p*, Ved. obeying the will (of another), obedient; (Sāy.) touching the sky.

Ketana, *am*, *n*, a summons, an invitation; a house, an abode; place, site, situation; the symbol of a goddess; the ensign of a warrior, a flag or banner (e.g. *vāmara-ketana*, one who has a monkey as his ensign or arms; see also *makara-ketana*, &c.); a sign, a spot or mark; business, indispensable act.

Ketaya, nom. P. *ketayati*, -yitum, to summon, to call or invite; to counsel or advise; to fix or appoint a time; to hear.

Ketita, *as*, *ā*, *am*, called, summoned; dwelt, inhabited.

केतक *ketaka*, *as*, *i*, *m*, f. the tree Pandanus Odoratissimus.

केतलीकीर्ति *ketali-kīrti*, *is*, *m*, N. of the author of the work Megha-mālā.

केतु *ketu*, *us*, *m*, (fr. *ki* for rt. 2. *ci*), bright appearance, clearness, brightness; a ray of light; day-time; apparition, form, shape; sign, mark, ensign, flag, banner; a chief, a leader, any eminent person; intellect, judgment, discernment; any unusual or striking phenomena, a comet, meteor, falling star; the dragon's tail or descending node considered in astronomy as the ninth of the planets, and in mythology as the body of the demon Saighikeya, son of Sighikā, which was severed from the head or Rāhu by Vishnu at the churning of the ocean, but was rendered immortal by having tasted the Amṛita; a pigmy race (see *ketu-gaṇa* below); disease; an enemy; N. of a son of Agni, supposed to be the author of a Rīg-veda hymn; N. of a Dānava; N. of a son of Rishabha; also of a son of the fourth Manu; *arunāḥ ketavah*, red apparitions, a class of superhuman

spirits or demons, (a kind of sacrificial fire is called after them *agnir arunaketukah*). — *Ketu-gaṇa*, *ās*, *m*, pl. the dwarfish inhabitants of Kuśa-dvīpa, children of Jaimini. — *Ketu-graha*, *as*, *m*, the descending node. — *Ketu-tārā*, f. a comet. — *Ketu-dharman*, *ā*, *m*, N. of a man. — *Ketu-bha*, *as*, *m*, a cloud. — *Ketu-bhūta*, *as*, *ā*, *am*, being or become a banner. — *Ketu-mat*, *ān*, *atī*, *at*, endowed with brightness, clear; clear (as a sound), penetrating; (*ān*), *m*, N. of a Dānava; of a regent of the western part of the world, a son of Rajas; of a son of Kshema and father of Suketu; of a son of Kshema and father of Varsha-ketu; of a warrior; of a son of Dhanvantari; of Ambatisha; N. of a mountain; N. of a palace of Sunandā, the wife of Vāsu-deva; (*it*), f. N. of a metre consisting of two lines of twenty-one syllables each. — *Ketu-mālā*, f., N. of a Tīrtha; (*ās*), *m*, pl., N. of a people; (*am*), *n*, one of the nine great divisions of the known world, the western portion or Varsha of Jambu-dvīpa, called after a son of Agnidhra; (*as*), *m*, N. of a boar. — *Ketumālīn*, *i*, or *ketumālī*, *is*, *m*, N. of a Dānava. — *Ketu-yashī*, *is*, f. a flag-staff. — *Ketu-ratna*, *am*, *n*, lapis lazuli. — *Ketu-varana*, *as*, *m*, a flag. — *Ketu-vīrya*, *as*, *m*, N. of a Dānava. — *Ketu-sṛinga*, *as*, *m*, N. of a king.

केदर *kedara*, *as*, *ā*, *am*, squint-eyed; (*as*), *m*, N. of a plant; [cf. *kekara* and *teraka*.]

केदार *kedāra*, *as*, *m*, a field, especially one under water, a meadow, a plain; a basin for water round the root of a tree, a bed in a garden or field; a mountain; a particular mountain; a particular place, the modern Kedār, part of the Himālaya mountains; an epithet of Śiva as worshipped in the Himālayas; N. of the author of a work entitled Abdhī. — *Kedāra-kaṭukā*, f., N. of a plant, = *kaṭukā*. — *Kedāra-kalpa*, *as*, *m*, a part of the Skanda-purāṇa. — *Kedāra-khaṇḍa*, *am*, *n*, a small dyke or mound, earth raised to keep out water; a part of the Skanda-purāṇa. — *Kedāra-ja*, *am*, *n*, N. of a plant. — *Kedāra-nātha*, *as*, *m*, an epithet of Śiva as worshipped in the Himālayas. — *Kedāra-bhaṭṭa*, *as*, *m*, N. of an author. — *Kedāra-malla*, *as*, *m*, an epithet of Madanapāla.

Kedāraka, *as*, *m*, a particular kind of rice, = *shashitika*.

केन *kena*, ind. (inst. fr. 2. *ka*), by what? wherefore? whence?

केनती *kenatī*, f. an epithet of the wife of Kāma, the god of love; (a wrong form?).

केनव *kenava*, *as*, *m*, N. of a pupil of Śākapūrṇi.

केनार *kenāra*, *as*, *m*, the head; a skull; the temples, the upper part of the cheek; a joint; a division of hell, a hell compared to a potter's kiln.

केनप *kenipa*, *as*, *m*, Ved. a sage, a wise man; [cf. *ākenipa*.]

केनिपात *kenipāta* or *kenipātaka*, *as*, *m*, the helm, a rudder, a large oar used as a rudder.

केनेषितोपनिषद् *keneshitopanishad* or *keno-pantashad*, t. f. title of an Upanishad beginning with the word *keneshitam*.

केन्दु *kendu*, *us*, *m*, a kind of ebony.

Kenduka, *as*, *m*, another variety of ebony yielding a species of tar, Diospyros Glutinosa.

केन्द्र *kendra*, *am*, *n*, (a word borrowed from the Gr. *κέντρον*), the centre of a circle; the equation of the centre; the argument of a circle; the argument of an equation; the distance of a planet from the first point of its orbit in the fourth, seventh, or tenth degree; it is variously applied in composition, as *patana-kendram*, argument of the latitude; *dvitīya-kendram*, the distance of the higher apsis of a planet in any point of its orbit; *stighra-kendram*,

commutation, the distance of the sun from a superior planet or of an inferior planet from the sun; *mandakendram*, argument of anomaly.

केप *kep*, cl. I. A. *kepatē*, to shake or tremble [cf. *kamp* and *rep*]; to go, move, approach [cf. *gēp*].

केपि *kepi*, is, is, i, Ved. unclean; (or fr. rt. *kamp*), trembling, shaking (?).

केमद्रुम *kemadruma* in astronomy = the Gr. *χημαδριμ*.

केमुक *kemuka*, as, m., N. of a plant, = *keśuka*.

केयूर *keyūra*, as, am, m. n. a bracelet worn on the upper arm; (as), m. a kind of coitus. — *Keyūra-bala*, as, m., N. of a deity.

Keyūraka, as, m., N. of a Gandharva. — *Keyūrin*, i, ī, i, decorated with a bracelet on the upper arm.

केरक *keraka*, ās, m. pl., N. of a people.

केरल *kerala*, ās, m. pl., N. of the inhabitants of Malabar; (as), m. sing. a king of the Keralas; N. of a son of Akrida, from whom the people of Kerala are derived; (ī), f. a kind of science; astronomical science; an astronomical Śāstra or treatise; a Hora or period of time equal to about one hour; (am), n., N. of the country inhabited by the Keralas. — *Keralotpati* ('*la-ut*'), is, f., N. of a work.

Keralaka, ās, m. pl., N. of the inhabitants of Malabar.

केल *kel* [cf. Prākṛit *kil* = *kṛid*], cl. I. P. *kelati*, to shake; to go or move, move about, be frolicsome, sport.

Kelaka, as, m. a dancer, a tumbler, one who walks or dances on the edge of a sword.

Kelāya, nom. P. *kelāyati*, -yitum, to sport, play.

Keli, is or ī, m. f. play, sport, amorous sport, pastime, amusement; (is), f. the earth. — *Keli-kalā*, f. amorous or sportive accents or address; sportive skill, wantonness; the *Viṇā* or lute of Sarasvatī. — *Keli-kila*, as, m. the confidential companion of the hero of a drama, in general a sort of buffoon; one of Siva's attendant demi-gods; (ā), f. an epithet of Rati the wife of Kāma-deva, the god of love. — *Keli-kirṇa*, as, m. a camel. — *Keli-kunṭikā*, f. a wife's younger sister. — *Keli-kosha*, as, m. an actor, a dancer or tumbler. — *Keli-grīha* or *keli-niketana*, am, n. a pleasure-house, a private apartment. — *Keli-nagara*, as, m. a sensualist, an enjoyer of worldly pleasures. — *Keli-pāra*, as, ā, am, wanton, sportive. — *Keli-mandapa*, as, am, m. n. or *keli-mandira*, am, n. a pleasure-house, a play-room. — *Keli-mukha*, as, m. pastime, sport. — *Keli-ranga*, as, m. a pleasure-ground. — *Keli-raivataka*, am, n. title of a treatise. — *Keli-vriksha*, as, m. a species of the Kadamba, commonly called *Kelikadamba* (*Nauclera Cordifolia*), being abundant in the scene of Kṛishṇa's sports with the Gopis. — *Keli-sāyana*, am, n. a pleasure-couch, a sofa. — *Keli-sukhī*, is, f. the earth. — *Keli-sācīva*, as, m. minister of the sports, master of the revels. — *Keli-sadana*, am, n. a pleasure-house, a play-room. — *Keli-sthālī*, f. a place of pleasure. — *Keli-pīka*, as, m. a cuckoo kept for pleasure. — *Keli-vāni*, f. a pleasure-park, a pleasure-grove.

Kelika, as, ā, am, sporting, sportive; (as), m. the tree *Jonesia Atōka*.

केल *kela* or *kelu*, a particular number.

केलास *kelāsa*, as, m. crystal.

केव *keva*, cl. I. A. *kevatē*, -vitum, to serve, attend to.

केवट *kevaṭa*, as, m., Ved. a cave, a hollow.

केवर्त *kevarṭa*, as, m., Ved. a fisherman, = *kaivarta*, q. v.

केवल *kevala*, as, ā (or Ved. ī), am, exclusively one's own (not common to others); peculiar; alone, only, mere, sole, one, excluding others; not connected with anything else, isolated, abstract, absolute; simple, pure, uncompounded, unmingled, perfect in one's self, entire, whole, all; selfish, envious; (am), ind. only, merely, solely, entirely, wholly, absolutely, certainly; *na kevalam*—*api*, not only—but also; *kevalam*—*na tu*, only—but not; (as), m., N. of a prince, a son of Nara; (ī), f. the doctrine of the absolute unity of spirit; N. of a place; (am), n. the doctrine of the absolute unity of spirit; N. of a country. — *Kevala-jñānin*, i, m., N. of the first Arhat of the last Utsarpi. — *Kevala-tas*, ind. only. — *Kevala-tva*, am, n. the state of being alone. — *Kevala-dravya*, am, n. black pepper. — *Kevala-naiyāyika*, as, m. a mere logician, not versed in any other science. — *Kevala-vaiyākaraṇa*, as, m. a mere grammarian, one not versed in any other science. — *Kevalāgha* ('*la-aghā*'), as, ā, am, Ved. alone guilty. — *Kevalātman* ('*la-āt*'), ā, ā, a, one whose nature or essence is absolute unity. — *Kevalā-dīn* ('*la-ād*'), i, ī, i, eating by one's self alone or apart from others.

Kevalin, i, ī, i, alone, one, only; devoted to the doctrine of the absolute unity of spirit; (ī), m. with Jainas, an Arhat.

केविका *kevika* or *kevi*, f., N. of a flower, = *kavikā*, commonly *kevera*.

केश *keśa*, as, m. (said to be fr. rt. *kliś*), the hair of the head; the mane of a horse or lion; a kind of perfume [cf. *hrivera*]; an epithet of Varuṇa; of Viṣṇu; N. of a Daitya; (ī), f. a lock of hair on the crown of the head; N. of several plants, the Indigo plant; another plant, *Carpopogon Pruriens*; an epithet of the goddess Durgā. — *Keśa-karman*, a, n. dressing or arranging the air of the head. — *Keśa-kalāpa*, as, m. a mass or quantity of hair, a head of hair. — *Keśa-kāra*, as, m. a sort of sugar-cane. — *Keśa-kūṛṇi*, i, ī, i, dressing or arranging the hair of the head. — *Keśa-kīṭa*, as, m. a louse or other insect in the hair. — *Keśa-garbhā*, as, m. a braid or tress of hair; an epithet of Varuṇa. — *Keśa-garbhika*, as, m. a braid or tress of hair. — *Keśa-grīhita*, as, ā, am, pulled or seized by the hair. — *Keśa-graha*, as, m. or *keśa-grahana*, am, n. pulling the hair. — *Keśa-ghna*, am, n. morbid baldness, falling of the hair. — *Keśa-śūda*, as, ā, am, one who has dressed his hair in a tuft or top-knot. — *Keśa-śēhid*, t, m. a hair-dresser, a barber. — *Keśa-jāha*, am, n. the root of the hair. — *Keśa-dṛṇhana*, as, i, am, Ved. serving for fastening the hair. — *Keśa-dhara*, ās, m. pl., N. of a people. — *Keśa-dhṛit*, t, f., N. of a plant, the root of sweet flag. — *Keśa-paksha*, as, m. much or ornamented hair, a tuft. — *Keśa-pankti*, is, f. a row or line of hair; a quantity of hair. — *Keśa-parṇī*, f. the plant *Achyranthes Aspera*; also *apāmārga*. — *Keśa-pāśa*, as, m. much or ornamented hair, a tuft; (ī), f. a lock of hair hanging down from the top of the head. — *Keśa-bandha*, as, m. a hair-band. — *Keśa-bhū*, ās, m. the head. — *Keśa-bhūmī*, is, f. any place on which hair grows. — *Keśa-mārjaka*, as, am, m. n. (?) a comb. — *Keśa-mārjana*, am, n. a comb; cleaning the hair. — *Keśa-muṣhṭi*, is, m. a handful of hair; N. of two plants, (also *viṣṭha-muṣhṭi* and *mahā-nimba*). — *Keśa-raṇāṇā*, f. arranging or dressing the hair. — *Keśa-rāṇa* or *keśa-rāja*, as, m., N. of a vegetable, = *bhrīṅga-rāja*. — *Keśa-rukā*, f., N. of a plant, = *bhadra-dantikā*. — *Keśa-rūpā*, f., N. of a parasitical plant. — *Keśa-luṇṭika*, as, ā, am, pulling the hair. — *Keśa-vat*, ān, atī, at, having a fine head of hair; having long hair; having a mane. — *Keśa-vapaniya*, as, m., N. of a festival. — *Keśa-var-dhana*, as, i, am, Ved. causing the hair to grow. — *Keśa-vardhīni*, f., N. of a plant, a kind of *Sida*. — *Keśa-veśa*, as, m. a tress or fillet of hair. — *Keśa-*

veśha, as, m. the parting of the hair. — *Keśa-hariri*, f., N. of a tree, = *śamī*. — *Keśa-hasta*, as, m. much or ornamented hair, a tuft. — *Keśa-keśi*, ind. hair to hair, head to head; pulling each other's hair. — *Keśāgra* ('*śa-ag*'), am, n. the top of a hair. — *Keśānta* ('*śa-an*'), as, m. the tip or end of a hair; long hair hanging down, a lock of hair, a tuft; cutting off the hair finally, as a religious ceremony performed upon Brāhmins at sixteen years of age, Kshatriyas at twenty-two, and Vaiśyas at twenty-four. — *Keśāntika*, as, ā, am, extending to the end of the hair as far as the forehead; relating to the ceremony of final tonsure. — *Keśāri* ('*śa-ari*'), is, m. the plant *Mesua Ferrea*. — *Keśārūhā* ('*śa-ār*'), f., N. of a plant, = *saha-devi*. — *Keśārūhā* ('*śa-ar*'), f., N. of a plant, = *mahānili*. — *Keśāvamarshaṇa* ('*śa-ar*'), am, n. pulling the hair, especially amorously playing with it, rubbing it, &c. — *Keśāśāyā* ('*śa-ud*'), as, m. much or handsome hair.

Keśaka, as, ā, am, skilful in dressing hair, bestowing care upon the hair.

Keśava, as, ā, am, having long or much or handsome hair; (as), m. an epithet of Viṣṇu or Kṛishṇa; N. of the author of a lexicon called *Kalpa-dru*; the author of the *Dvāita-pariśiṣṭa*; the father of Govinda and Rucikara; N. of the father of Brāhma and uncle of Maheśvara; N. of the son of Viśvadhara and brother of Karinātha; N. of the father of Vopadeva; N. of a plant, = *pumnaḡa*. — *Keśava-jātaka-paddhaty-udāharaṇa*, am, n. a commentary by Viśvanātha on the work *Jātaka-paddhati*. — *Keśava-jñānanda-sarman*, ā, m., N. of an author. — *Keśava-dāsa*, as, m., N. of an author. — *Keśava-daiyajña*, as, m., N. of an astronomer. — *Keśava-bhakti*, is, f. devotion to Kṛishṇa. — *Keśava-misra*, as, m., N. of an author. — *Keśava-svāmin*, i, m., N. of a grammarian. — *Keśavāyudha* ('*va-āy*'), as, m. the Mango tree; any of Kṛishṇa's weapons. — *Keśavarṇa* ('*va-ar*'), as, m., N. of the author of the poem *Kṛishṇa-kṛīṭā*, a son of Jayāditya and grandson of Rāṇiga; N. of the author of a work called *Jātaka-paddhati*; N. of the author of a work called *Vivaha-vindāvana*. — *Keśavālaya* ('*va-āl*'), or *keśavā-vāla* (?) or *keśavāvāsa* ('*va-āw*'), as, m. the holy fig tree, *Ficus Religiosa*.

Keśi, is, m., N. of an Asura; [cf. *keśin*.]

केसिका *keśika*, as, i, am, having fine or luxuriant hair, relating to the hair; (ā), f. the plant *Asparagus Racemosus*.

Keśin, i, ī, i, having fine or long hair, having a mane; epithet of Indra's and Agni's horses; epithet of Rudra; (ī), m. a lion; N. of a race; N. of an Asura slain by Kṛishṇa; an epithet of Kṛishṇa; N. of a son of Vasu-deva and Kauśalyā; (īnī), f. the plant *Chrysosopon Aciculatus*; another plant, *Nardostachys Jatāmāṇsi*; an epithet of the goddess Durgā; N. of an Asuras; N. of a daughter of the king of Vidarbha, wife of Sagara and mother of Asamaṇja; N. of the wife of Ajāmīdha (*Suhotra*) and mother of Jahnu; N. of the wife of Viśrava and mother of Rāvaṇa and Kumbhakarṇa; N. of a Rākshasi; N. of a servant of Damayanti. — *Keśi-nisūdana* or *keśi-mathana* or *keśi-nūdāna*, as, m. or *keśi-han*, ā, m. &c. epithet of Kṛishṇa the slayer of the Asura Keśin.

Keśya, as, ā, am, being in or on the hair; suitable to the hair; (as), m., N. of a plant; (am), n. black Aloe wood.

केशट *keśaṭa*, as, m. a goat; a bug; a louse; N. of a tree, commonly *Sonapat*, = *śonaka*; the parching arrow of Kāma-deva, the god of love; a brother; an epithet of Viṣṇu.

केशरुका *keśarukā*, f. = *kaśerukā*, the back-bone.

केसर *kesara* or *keśara*, as, am, m. n. (the former form being more usual in Vedic and the latter in classical literature), the hair; the mane (of a horse or lion); the filament of a lotus or of any vegetable; a fibre (as of a Mango fruit); (am), n.

the tail of the Bos Grunniens, used as a fan for driving away flies; (as), m., N. of several plants, Rottleria Tinctoria; Mimosa Elengi; Mesua Ferrea; (am), n. the flower of these plants; gold; sulphate of iron; N. of a metre consisting of four lines of eighteen syllables each; (as, ā, am), m. f. n. Asa Fostida; [cf. Lat. *casaries*; Angl. Sax. *haer*; Eng. *hair*; Germ. *Haar*.] — *Kesara-grāma*, as, m., N. of a Grāma. — *Kesara-prābandhā*, f., Ved., N. of a woman. — *Kesara-vat*, ān, ati, at, having a mane. — *Kesara-vara*, am, n. saffron. — *Kesara-śala* ('ra-a'), as, m. 'the filament mountain,' N. of the mountains situated round Meru, which is called 'the seed-vessel of the earth.' — *Kesaraṁla* ('ra-am'), as, m. the citron.

Kesari, is, m., N. of the father of Hanumat. *Kesarin* and *keśarin*, ī, īpi, ī, having a mane; (ī), m. a lion; a horse; N. of several plants, Rottleria Tinctoria; Mesua Ferrea; a citron tree; a variety of Moringa with red flowers (= *rakta-sigru*); N. of a man; of a monkey, husband of the mother of Hanumat. — *Kesari-suta*, as, m., N. of Hanumat.

केह्लदेव kehla-deva, as, m., N. of a man.

कै kai, cl. 1. P. *kāyati*, *śakau*, *kāsyati*, *kātum*, to sound.

कैकय kaikaya, as, m. the king of the Kekayas; (ās), m. pl. the sons of this king; (ī), f. a daughter of this king.

Kaikeya, as, m. a descendant of Kekaya, who was prince of the Kekayas; a son of Sivi; Dṛishṭaketu, king of the Kekayas and father of the five Kaikeyas; (ās), m. pl. the Kekayas; (ī), f. a daughter of the prince of the Kekayas, one of the wives of Daśaratha, mother of Bharata; a shrew, a scold.

कैक्यै kainkaryā, am, n. (fr. *kin-kara*), the office of a servant or slave; service, servitude.

कैट kaiṭa, as, ī, am (fr. *kiṭa*), coming from an insect.

कैटज kaiṭaja, as, m. = *kuṭaja*, the plant Wrightia Antidysenterica.

कैटभ kaiṭabha, as, m., N. of an Asura slain by Viṣṇu; title of a class of writings; (ā and ī), f. an epithet of Durgā. — *Kaiṭabha-jit*, t, m, or *kaiṭabha-han*, ā, m. or *kaiṭabhāri* (*bha-ari*), is, m. or *kaiṭabhārāṇa* (*bha-ar*), as, m. an epithet of Viṣṇu.

कैट्यै kaiṭyā, as, m. a plant used in medicine, commonly Kayaphal; the Nimb tree; Mayana Vangeria Spinosa.

Kaidarya, as, m., N. of two plants, = *kaṭphala* and *kaṭabhi*.

कैतक kaitaka, as, ī, am (fr. *ketaka*), coming from the plant Pandanus Odoratissimus; (am), n. the flower of the tree Pandanus Odoratissimus.

कैतव kaitava, as, m. (fr. *kitava*), a patronymic of Ulūka; (am), n. the stake in a game; gambling; deceit, fraud, cheating, roguery; the lapis lazuli. — *Kaitava-prayoga*, as, m. a trick, a device. — *Kaitava-vāda*, as, m. falsehood, evasion.

Kattavaka, am, n. gambling. *Kattaveya* or *kattavya*, as, m. a patronymic of Ulūka.

कैदार kaidāra, as, ī, am (fr. *kedāra*), being on or growing in a field or meadow, especially one under water; (as), m. rice, corn; (am), n. a multitude of fields.

Kaidāraka or *kaidārīka* or *kaidārya*, am, n. a multitude of fields.

Kaidārya, as, ā, am, belonging to a field.

कैन्नर kainnara, as, ī, am (fr. *kin nara*), coming from Kinnara.

कैयट kaiyaṭa or *kaiyyaṭa*, as, m., N. of a son of Jaiyāta, author of a commentary on Patañjali's Mahā-bhāṣya.

कैरलेय kairaleya, as, m. a king of the Keralas.

कैरव kairava, as, m. a gambler, a cheat, a rogue; an enemy; (am), n. the white esculent water-lily or lotus blossoming at night; (ī), f. moonshine, moonlight; N. of a plant, = *methikā*. — *Kairava-bandhu*, us, m. an epithet of the moon.

Kairavin, ī, m. the moon; (īpi), f. a place or pond abounding in water-lilies, an assemblage of them. — *Kairavīni-khaṇḍa*, am, n. a multitude of spots filled with water-lilies.

कैराटक kairātaka, as, m. a species of vegetable poison, one of the fixed kinds.

कैरात kairāta, as, ī, am (fr. *kirāta*), relating or belonging to the Kirātas; (as), m. a prince of the Kirātas; a strong man; N. of a serpent; (am), n. the plant Agathotes Chirayta; a kind of sandalwood.

Kairātaka, as, ī, am, belonging to the Kirāta people.

Kairātika, as, ā, am, Ved. belonging to the Kirātas.

कैराल kairāla, am, ī, n. f., N. of a plant, used as a remedy for worms; [cf. *viḍanga*.]

कैरिशि kairiśi, is, m. (fr. *kiriśi*), a patronymic of Sūtvān.

कैमेदुर kairmedura, as, am, m. n. (?), N. of a place; (as, ī, am), coming from that place.

कैल kaila, am, n. sport, pleasure.

कैलकिल kailakila, an epithet of Yavana.

कैलावत kailāvata, ās, m. pl., N. of a people.

कैलास kailāsa, as, m., N. of the mountain

Kailāsa, the fabulous residence of Kuvera and paradise of Siva; it is placed by the Hindūs in the Himālaya range, and is regarded as one of the loftiest peaks to the north of the Mānasa lake. — *Kailāsa-nātha*, as, m. the sovereign of the Kailāsa mountain, i. e. the god Kuvera. — *Kailāsa-nikētaṇa*, as, m. an epithet of Kuvera or Siva. — *Kailāsa-paṇḍita*, as, m., N. of a copyist. — *Kailāsaṅka* ('sa-ok'), ās, m. an epithet of Kuvera.

कैवर्त kairvarta, as, m. [cf. *kevarta*], a fisherman, born of a prostitute by a Kshatriya or of an Ayyogava female by a Nishāda father; (ī), f. the wife of a fisherman; a kind of grass, Cyperus Rotundus; [cf. *paripela*.] — *Kairvarta-musta* or *kairvarta-mustaka*, am, n. the grass Cyperus Rotundus. *Kairvartaka*, as, m. a fisherman.

Kairvartikā, f., N. of a plant, = *surangā*, *latā*, *valli*, *daśarūhā*, &c.

Kairvarti-mustaka or *kairvarti-mustaka*, am, n. a fragrant kind of grass, Cyperus Rotundus.

कैवल kairvala, am, n. a kind of plant, used as a remedy for worms, = *kairāla*.

कैवल्य kairvalya, am, n. (fr. *kevala*), perfect isolation, abstraction, detachment from all other connections, detachment of the soul from matter or further transmigrations; becoming one with the Supreme; eternal happiness, emancipation, beatitude; exclusiveness, soleness, individuality, totality; (as, ā, am), connected with this state of mind. — *Kairvalya-lantra*, am, n., N. of a Tantra. — *Kairvalya-dipikā*, f., N. of a commentary by Hemādri. — *Kairvalyāśrama* ('ya-ās'), as, m. a pupil of Govinda, author of a commentary on the poem Ānanda-lahari. — *Kairvalyend* ('ya-in'), as, m., N. of the instructor of Rāyaṇendra. — *Kairvalyopanishad* ('ya-up'), t, f. title of an Upanishad.

कैशव kaisava, as, ī, am (fr. *keśava*), belonging to Keśava, (Kṛishṇa or Viṣṇu.)

कैशिक kaisika, as, ī, am (fr. *keśa*), hair-like, fine as a hair; (as), m. love, passion, lust; N. of a

subdivision of the Yādavas, descended from Kaiśika, who was son of Vidarbha and brother of Kratha; (ī), f., scil. *vrīṭti*, one of the four varieties of dramatic style, the graceful style, suited especially to the passion of love; N. of a place or river; an epithet of Durgā; (am), n. a quantity of hair, a head of hair.

Kaiśina, as, ī, am (fr. *keśin*), connected with Keśin Dārbyha.

Kaiśya, am, n. (fr. *keśa*), the whole mass of hair, a head of hair, much or ornamented hair.

कैशोर kaisōra, am, n. (fr. *kiśōra*), youth, boyhood, from the age of ten to that of fifteen. — *Kaisōraka-vayas*, as, n. the age or life of a youth.

कैश्किन्य kaishkindha, as, ī, am, coming from Kishkindhā.

को ko, a prefix in a number of words, as in *ko-jāgara*, *ko-mala*, *ko-vida*, &c., related to 1. *ku*; [cf. the prefixes *ka*, *kava*, *kā*, *kim*, *ku*.]

कोक koka, as, m. (an onomatopoetic word), a wolf; a cuckoo; the ruddy goose; a frog; a small lizard or chameleon; a kind of noxious parasitical animal; the wild date tree; an epithet of Viṣṇu; N. of a man, a son of Soṇa; N. of a river. — *Koka-deva*, as, m. a pigeon. — *Koka-nakha*, ās, m. pl., N. of a people. — *Koka-bandhu*, us, m. the friend of the Cakravāka or ruddy goose, an epithet of the sun. — *Koka-yātu*, us, m., Ved. a demon or ghost in the shape of a cuckoo. — *Koka-vāda*, as, m. a sort of animal living in caves, a fox (?). — *Koka-śāstra*, am, n., N. of a very indecent treatise on the art of love, ascribed to a Paṇḍit named Koka. — *Kokāgra* ('ka-ag'), as, m., N. of a plant, = *samashthila*.

कोकड kokaḍa, as, m. an animal of a brown colour, with a bushy tail, lurking in holes, perhaps a hare or fox.

कोकनद kokanada, ās, m. pl., N. of a people; (am), n. the red lotus; the red water-lily. — *Kokanada-śāhavi*, is, m. the colour of the red lotus; (is, īs, ī), of the colour of the red lotus.

कोकरक kokaraka, ās, m. pl., N. of a people.

कोकलिक kokalika, as, m., N. of a man.

कोकली kokalī, f., N. of a woman.

कोकामुख kokāmukha, as or am, m. or n. (?), N. of a Tīrtha.

कोकाह kōkāha, as, m. a white horse; (perhaps a foreign word.)

कोकिल kokila, as, m. (an onomatopoetic word; but by some said to be fr. *rt. kuk*), the Kokila or Koil, the black or Indian cuckoo, Cuculus Indicus; a kind of mouse; a kind of poisonous insect; a firebrand, a lighted coal; N. of a poet; N. of a Rājaputra; (ā), f. the female of a Kokila, (the Kokila or Koil is frequently alluded to in Hindū poetry, and its musical cry is supposed to inspire pleasing and tender emotions.) — *Kokila-nayana*, as, m. a plant bearing a dark black flower, Capparis Spinosa; it is also applied to *Barleria Longifolia*; [cf. *kokilāksha*.] — *Kokila-maitrāvaruṇa*, as, ī, am, relating to the duties or office of the Maitrāvaruṇa priest at the Kaukilīśṭi; (am), n. title of a treatise. — *Kokila-hotra*, as, ī, am, relating to the duties or office of the Hotri priest at the Kaukilīśṭi; (am), n. title of a treatise. — *Kokilāksha* ('la-āk'), as, m. 'having eyes like those of the Koil,' the plant *Asteracantha Longifolia* or *Capparis Spinosa*. — *Kokilākshaka*, as, m. the same plant. — *Kokilā-mahātmya*, am, n. title of a part of the Skanda-purāṇa. — *Kokilāvāsa* ('la-āv'), as, m. the Mango tree; [cf. *āmra*.] — *Kokilekshu* ('la-ik'), us, m. the black variety of sugarcane; [cf. *kṛishṇekshu*.] — *Kokileśhā* ('la-ēsh'), f., N. of a plant, = *mahā-jambū*. — *Kokiloteava* ('la-ut'), as, m. the Mango tree.

Kokilaka, as or am, m. or n. (?), N. of a metre of four lines, each containing seventeen syllables.

कोकट *kōkkaṭa* = *konkaṭa*, q. v.

कोकोक *kōkkvoka*, as, m., N. of the author of the Rati-rahasya.

कोक *konka*, ās, m. pl., N. of a people.

कोकट *konkaṭa*, as, m., N. of a scholiast on the Amara-kosha; (a various reading has *kōkkaṭa*.)

कोकण *konkaṇa*, ās, m. pl., N. of a people on the western shore of the Dekhan; (am), n. a kind of weapon; (ā), f. a female of the Konkaṇa people. — *Konkaṇa-vatī*, f., N. of a river. — *Konkaṇa-suta*, as, m. an epithet of Paraśu-rāma, the son of Konkaṇa.

Konkaṇaka, ās, m. pl., N. of a people on the western shore of the Dekhan.

कोकार *kon-kāra*, as, m. the sound *kom*.

कोक *koṭa*, as, ā, am (fr. rt. *kuṭ*), drying, becoming dry; (as), m. drying up, desiccation, aridity; a man of mixed caste, the offspring of a fisherman by a female of the butcher tribe.

कोजागर *ko-jāgara*, as, m. a kind of festival, the night of full moon in the month Āśvina (September–October), celebrated with various games; (according to some authorities from *kaḥ* and *jāgara*, 'who is awake?' the exclamation of Lakshmi, who descending on this night, promised wealth to all that were awake; hence the night is spent in festivity and games of chance in honour of the goddess.)

कोज *kojja*, as, m. = *kauñca*, N. of a mountain.

कोट *koṭa*, as, m. (rt. *kuṭ*), a fort, a stronghold; a shed, a hut [cf. *kuṭa*, *kuṭī*]; crookedness, curvature; a beard. — *Koṭa-śakra*, am, n. a sort of diagram.

Koṭaka, as, ī, am, who or what curves or bends; (as), m. a builder of sheds or huts, a thatcher, a carpenter; a mixed caste, the son of a mason and of the daughter of a potter.

Koṭara, as, am, m. n. the hollow of a tree; a cave in general; (ī), f. a naked woman; an epithet of the goddess Durgā. — *Koṭarā-vaṇa*, am, n. a wood in which there are hollow trees.

Koṭavī, f. a naked woman; a form of the goddess Durgā (represented naked).

Koṭī, īs or ī, f. the curved end of a bow or of claws, &c.; the end or top of anything; the edge or point of a sword; the horns of the moon; the highest point, eminence, excellence; the highest number in the older system of numbers, viz. a Kṛore or ten millions; the complement of an arc to 90°; the side of a right-angled triangle; N. of a plant, Piring or Asparac, Medicago Esculenta. — *Koṭī-varshā*. — *Koṭī-karṇa*, as, m., N. of a man. — *Koṭī-jit*, ī, m. a conqueror of ten millions; an epithet of the poet Kālidāsa. — *Koṭī-juṭ*, f. the cosine of an angle in a right-angled triangle. — *Koṭī-tīrtha*, as, m., N. of a Tīrtha. — *Koṭī-deva*, am, n. 'the two ends', i. e. two alternatives. — *Koṭī-pātra*, am, n. a rudder or large ear used as one. — *Koṭī-pāla*, as, m. the guard of a stronghold? (a wrong reading for *koṭṭa-pāla*?). — *Koṭī-pura*, am, n., N. of a town. — *Koṭī-mat*, ān, atī, at, furnished with a point. — *Koṭī-varsha*, am, n., N. of a city, Vānapura or Devikote, on the Coromandel coast; (ā), f. a plant used medicinally, either Medicago Esculenta or Trigonella Corniculata. — *Koṭī-vedhīn*, ī, inī, ī, striking an edge or point, i. e. performing the most difficult things. — *Koṭī-śas*, ind. by tens of millions, in innumerable multitudes. — *Koṭī-śrī*, f. an epithet of the goddess Durgā. — *Koṭī-varsha*, am, n., N. of the town Vānapura on the Coromandel coast; (ā), f. the plant Medicago Esculenta or Trigonella Corniculata; [cf. *koṭī-varsha*]. — *Koṭīśvara* (°*ṭī-ś*), as, m. the lord of ten millions, a millionaire.

Koṭka, as, ā, am, forming the highest point, top or summit of anything, placed in the highest position, e. g. *mānuṣa-koṭikā*, a prince; (as), m., scil. *maṇḍuka*, a frog; an insect, coccinella of various kinds; N. of the son of a prince. — *Koṭī-kāśya* (°*ka-ās*), as, m., N. of a son of king Suratha. *Koṭīra*, as, m. the hair (collected on the forehead in the shape of a horn); an ichneumon, Vivera Ichneumon; an insect, coccinella of various kinds [cf. *koṭika*]; an epithet of Indra. *Koṭīśa*, as, m. a harrow; N. of a Nāga. *Koṭīra*, as, m. long entangled hair; a crest, a diadem. *Koṭīśa*, as, m. a harrow; [cf. *koṭīśa*]. *कोट्ट* *koṭṭa*, as, am, m. n. a fort, a castle, a stronghold; [cf. *koṭa*]. *कोट्टवी* *koṭṭavī*, f. (fr. *ko-ārtava* ?), a naked woman; an epithet of Durgā; the mother of Vāṇa, an Asura; [cf. *koṭavī*, *kaṭavī*, *koṭarī*]. — *Koṭṭavī-pura*, am, n., N. of the town Vānapura on the Coromandel coast; [cf. *koṭī-varsha* and *koṭī-varsha*]. *कोट्टार* *koṭṭāra*, as, m. a fortified town, a stronghold; a pond; the stairs of a pond; a libertine; [cf. *koṭṭa*]. *कोठ* *koṭha*, as, m. (fr. *kushṭha*), a species of leprosy with large round spots; ringworm, impetigo. *कोठर* *koṭhara*, as, m., N. of a plant, = *an-koṭa*; [cf. *koṭara*]. — *Koṭhara-puṣhpī*, f. the plant Convolvulus Argenteus. *कोण* *koṇa*, as, m. a corner, an angle (= *asrī*); an intermediate point of the compass; the quill or bow of a lute, a fiddle-stick, &c.; a sort of musical instrument, a stringed musical instrument; a drum-stick; the sharp edge of a sword; a stick, a staff, a club; a N. of Mangala, the planet Mars; a N. of the planet Saturn (in this sense fr. the Gr. *κρῶνος*). — *Koṇa-kūna*, as, m. a bug; [cf. *kola-kūna*, *utkūna*, *matkūna*]. — *Koṇa-vādin*, ī, m. an epithet of Śiva. — *Koṇa-sprig-vitta*, as or am, m. or n. (?), a circle in contact with the angles of a figure; an exterior circle; one circumscribed. — *Koṇā-kōṇī*, ind. from angle to angle, from one corner to the other, cornerwise, diagonally; athwart. *कोणि* *koṇī*, is, is, ī, having a crooked arm; [cf. *kuṇī*]. *कोणेरभट्ट* *koṇera-bhaṭṭa*, as, m. a N. of a son of Viṣṇu and father of Rudra-bhaṭṭa. *कोण्डभट्ट* *koṇḍa-bhaṭṭa*, as, m., N. of a grammarian. *कोष* *koṭha*, as, ā, am (fr. *kuth*), afflicted with pain, churned; (as), m. putrefaction, corruption; a sore; gangrene; a disease of the eyes, inflammation and ulceration of the angles of the eyelids; churning. *कोदण्ड* *ko-daṇḍa*, as, am, m. n. a bow; (as), m. an eyebrow (shaped like a bow); a creeping plant; N. of a country. *Koḍaṇḍin*, ī, inī, ī, armed with a bow; an epithet of Śiva. *कोदार* *koḍāra*, as, am, m. n. (?), a kind of grain. *कोदूब* *koḍraba*, as, m. a species of grain eaten by the poor, Paspalum Scrobiculatum. *कोनालक* *konāḷaka*, as, ā, m. f. a kind of aquatic bird. *कोनालि* *konāḷi*, is, m. or f. (?), a kind of plant. *कोनाल* *kontala*, ās, m. pl., N. of a people; [cf. *kuntala*]. *कोन्य* *konva*, as, m., N. of a mountain; [cf. *kola*, *kollaka*, *kolagiri*, *kolvagireya*].

कोन्वशिर *konvaśira*, ās, m. pl., N. of a degraded warrior-tribe.

कोप *kopa*, as, m. (fr. rt. *kup*), morbid irritation or disorder of the humours of the body; passion, wrath, anger, rage, (sa-*kopa*, enraged; sa-*kopa-pam*, angrily.) — *Kopa-kāraṇa*, am, n. cause of anger. — 1. *kopa-krama*, as, m. one who goes to anger, an angry or passionate man. — *Kopa-jvalita*, as, ā, am, inflamed with wrath, enraged. — *Kopa-tas*, ind. through anger, angrily. — *Kopa-dipta*, as, ā, am, incensed or inflamed with anger. — *Kopa-pada*, am, n. appearance of anger, pretended wrath. — *Kopa-parita*, as, ā, am, affected by anger. — *Kopa-latā*, f., N. of a plant, = *kārṇa-sphoṭā*. — *Kopa-vat*, ān, atī, at, angry; passionate; (tī), f., N. of a metre consisting of four lines of fourteen syllables each. — *Kopa-vaśa*, as, m. subjection to anger. — *Kopa-vega*, as, m. violence, impetuosity of passion; N. of a Rishi. — *Kopa-samanvita*, as, ā, am, affected by anger. — *Kopākula* (°*pa-āk*), as, ā, am, furious, enraged. — *Kopā-kopī*, ind. in mutual anger, in reciprocal wrath. — *Kopāvieṣṭa* (°*pa-āṅ*), as, ā, am, affected with anger.

Kopana, as, ā, am, inclined to passion, passionate, wrathful, angry; irritating, causing morbid irritation or disorder of the humours; (as), m., N. of an Asura; (am), n. irritating; becoming angry; (ā), f. a passionate woman.

Kopanaka, am, n. a kind of perfume; [cf. *śoraka*]. *Kopayishṇu*, us, us, u, intending to exasperate, inclined to make angry.

Kopita, as, ā, am, enraged, furious.

Kopin, ī, inī, ī, angry, passionate, wrathful; (at the end of a compound) irritating, stirring up; (ī), m. a bird called the water-pigeon (*jala-pārāvata*).

कोपक्रम 2. *kopakrama* (°*ka-up*), am, n. Brahmā's creation; see 3. *ka*. (For 1. *kopa-krama* see under *kopa* above.)

कोपज्ञ *kopajña* (°*ka-up*), am, n. Brahmā's creation.

कोम *koma*, am, n. = *kloma*, q. v.

कोमल *ko-mala*, as, ā, am (fr. *ko* = *ku* and *mala* fr. rt. *mlaś*, 'easily fading away?'), tender, soft (opposed to *karkaśa*); bland, sweet, low; pleasing, agreeable, beautiful; (ā), f., N. of a plant; (am), n. water. — *Komala-gīta* or *komala-gītaka*, am, n. a pleasing song. — *Komala-tā*, f. or *komala-tva*, am, n. softness, tenderness, agreeableness. — *Komala-svabhāva*, as, ā, am, tender-hearted. *Komalaka*, am, n. the fibres of the stalk of a lotus.

कोमासिका *komāsikā*, f. a budding fruit; [cf. *jālikā*].

कोम्य *komya*, as, ā, am, Ved. = *kāmya*, lovely (?).

कोयष्टि *ko-yasṭī*, is, or *koyasṭika*, as, m. the lapwing; a small white crane, commonly called a paddy-bird.

कोर *kora*, as, m. (said to be fr. rt. *kur*), a movable joint, as the fingers, the knee, &c.; amphiarthrosis; a bud (see the next).

Koraka, as, am, m. n. a bud, an unblown flower; the fibres of the stalk of a lotus; a species of perfume, commonly Cor (°*śora*); another perfume, a berry containing a resinous and fragrant substance; [cf. *kakkolaka*].

Korakita, as, ā, am, covered with buds.

Korita, as, ā, am, budded, sprouted; ground, pounded, comminuted.

कोरङ्गी *korangī*, f. small cardamoms; [cf. *elā*].

कोरदूष *kora-dūsha* or *koradūshaka*, as, m. a kind of grain eaten especially by the poor, Paspalum Scrobiculatum. See *kodrava*.

कोरली *korali* or *korilā*, f., N. of a town.

कोल *kola*, as, m. a hog; a raft, a float, a boat; a kind of weapon; the breast, the haunch, the hip or flank, the lap [cf. *krōḍa*]; an embrace, embracing; N. of a plant (= *citra*, *citraka*); the planet Sani or Saturn; N. of a son of Ākṛiḍa; N. of a degraded warrior-tribe; an outcast, one of a tribe degraded by Sāgara from the military order; a man of a mixed caste; a barbarian, a Koli, a tribe inhabiting the hills and forests in central India; (*ā* or *i*), f. the jujube tree, *Zizyphus Jujuba*; (*ā*), f. Piper Longum, and Piper Chaba (*ḍavya*); (*am*), n. the fruit of the jujube; black pepper; the weight of one Tola; [cf. Lith. *kuitye*, *kiaule*; Hib. *cullach*; Gr. *χελος*.] — **कोल-कान्दा** *as*, m. a sort of bulbous plant, used as a remedy for worms; [cf. *kyimī-ghna*, *panjāta*, &c.] — **कोल-कार्किक** *f*, N. of a plant, = *madhu-kharjūrikā*. — **कोल-गिरी** *is*, m., N. of a mountain. — **कोल-दाला** *am*, n. a kind of perfume, = *nakhī*. — **कोल-नक्षिका** *f*, N. of a plant, = *van-kīṇī*. — **कोल-पुच्छा** *as*, m. a heron. — **कोल-मुला** *am*, n. the root of long pepper. — **कोल-वल्ली** *f*, the plant *Pothos Officialis*, a plant with a pungent fruit resembling pepper, = *gaja-pīppali*; another plant, Piper Chaba (*ḍavya*). — **कोल-सिम्बी** *f*, N. of a plant, commonly called *Ālakuṣṭ*, *Carpopogon Pruriens*; [cf. *kṛita-phala*, *khaṭvā*, &c.] — **कोल-कोलि** *ind*, with mutual embraces. — **कोलौदा** (*la-ān*), *as*, m. a N. of Kalinga, the Goromandel coast from Cuttack to Madras; but, according to some, this place is in Gangetic Hindūstan, with Kanauj for the capital. — **कोल-पुरा** *am*, n., N. of a town.

कोलाका *as*, m., N. of two plants, = *unkoḥa* and *bahu-vāra*; (*am*), n. a kind of perfume, = *kakkolaka*; black pepper.

कोलकिल *kolakila*, as or *am*, m. or n. (?), N. of a town; (also read *kīlakila*, *kīlānakila*, *kolikila*.)

कोलकुण *kolakūṇa*, as, m. a bug; [cf. *konakūṇa*, *utkūṇa*, *matkūṇa*.]

कोलम्बक *kolambaka*, as, m. (fr. *ko* + *lam-baka*), the body of a lute, the whole of it except the strings.

कोलाहल *kolāhala*, as, *am*, m. n. (an onomatopoeic word), a loud and confused sound, an uproar, a great and indistinct noise (of men, animals, &c.); (*as*), m., N. of a personified mountain.

कोलि *koli*, is, is or *i*, m. f. the jujube tree, *Zizyphus Jujuba*; [cf. *karkandhu*.] — **कोलि-सर्पा** *as*, m., N. of a degraded warrior-tribe.

कोलिकिल *kolikila*, as or *am*, m. or n. (?), N. of a town (?); [cf. *kolakila*.]

कोलित *kolita*, as, m. an epithet of Maudgalyāyana.

कोलुह *koluha*, as, m., N. of a man.

कोलूक *kolūka*, as or *am*, m. or n. (?), N. of a country; also *kolūta* and *saṭlūta*; [cf. *ulūka*, *ulūta*, *ulūla*, *kulūta*, *kulūta*, *kaulūta*.]

कोल्या *kolyā*, f. Piper Longum; [cf. *kolā*.]

कोल्लक *kolḷaka*, as, m., N. of a mountain; [cf. *konva*, *konvaśira*, *kola*, *kolagiri*, *kolvagireya*.] — **कोल्ल-गिरी** *is*, m., N. of a mountain.

कोल्वगिरेय *kolva-gireya*, as, m. pl., N. of a people.

कोविद *ko-vida*, as, *ā*, *am* (fr. *ko* and *rt. vid*), to know), experienced, skilled, learned, wise (with loc., gen., and at the end of comp., e.g. *advēśhu* or *advānām* or *advā-kovida*, skilled in horses).

कोविदार *ko-vidāra*, as, m. a tree, *Bauhinia Variegata*; also one of the trees of paradise.

कोश *kośa*, as, *am*, m. n. (fr. *rt. kuś* or *kush*), related to *kukshi* and *koshtha*; in the earlier literature generally spelt *kośa*; a cask, a vessel for holding liquids; (metaphorically) a cloud; a pail; a bucket; a drink-vessel, a cup, a vessel in general; a box, a cupboard, a drawer, a trunk; the interior or inner part of a carriage; a sheath, a scabbard, &c.; a case, a covering, a cover; store-room, store, provisions; a treasury, the apartment where money or plate is kept; treasure, accumulated wealth, money; gold or silver, wrought or unwrought, as plate, jewellery, &c.; a kind of bandage (in surgery); a dictionary, lexicon, or vocabulary; a bud; the sheath or integument of a plant; a pod or any similar seed-vessel; a nutmeg, a nut-shell; the inner part of the fruit *Artocarpus Integrifolia*; the cocoon of a silk-worm; the vulva, the womb; the penis; a testicle or the scrotum; an egg; (in the Vedānta philosophy) a term for the three sheaths or succession of cases which make up the various frames of the body enveloping the soul, (these are, 1. the *ānanda-maya* *kośa* or 'sheath of pleasure,' forming the *kāraṇa-sarira* or 'causal frame'; 2. the *vijñāna-maya* or *buddhi-maya* or *mano-maya* or *prāṇa-maya* *kośa*, 'the sheath of intellect or will or life,' forming the *sūkṣma-sarira* or 'subtle frame'; 3. the *anna-maya* *kośa*, 'the sheath of nourishment,' forming the *sthūla-sarira* or 'gross frame'; a ball or globe (e.g. *sūtra-kośa*, a ball of thread; *netra-kośa*, the eye-ball &c.); judicial trial, ordeal by fire, water, poison, the balance, heated balls of iron, boiling oil &c., attesting a deity with thrice-repeated drinking of the water in which some idol has been washed; the water used at an ordeal; an oath; (*ā*), f., N. of a river; (*i*), f. a bud; a seed-vessel; the beard of corn; a shoe, a sandal; [cf. Hib. *gucog*, 'a bud, a sprout'; Gr. *kókkos*.] — **कोश-कारा** *as*, m. one who makes scabbards, cases, boxes, &c.; the compiler of a dictionary, a lexicographer; the silk-worm or the insect while in its cocoon; a chrysalis or pupa; a variety of sugar-cane or sugar-cane in general. — **कोश-कंरका** *as*, m. a silk-worm. — **कोश-कृति** *t*, m. a kind of sugar-cane. — **कोश-ग्रीहा** *am*, n. a treasury; a room in which valuable garments, precious stones &c. are kept. — **कोश-ग्राहणा** *am*, n. undergoing an ordeal. — **कोश-दानेय** *us*, m. the Indian crane. — **कोश-नयके** *as*, m. a chief over treasure, a treasurer; an epithet of Kuvera. — **कोश-पाला** *as*, m. the guardian of a treasure. — **कोश-पेक्षा** *as*, *am*, m. n. a chest or strong box in which treasure is kept. — **कोश-फला** *as*, m. a kind of creeping plant [cf. *ghoshaka*]; (*ā*), f. a Cucurbitaceous plant, = *pīta-ghoshā*; the plant *Cucumis Utilissimus*, = *trapushī*; (*am*), n. a kind of perfume, a berry containing a waxy and fragrant substance; a nutmeg. — **कोश-भूता** *as*, *ā*, *am*, treasured, stored, accumulated. — **कोश-वत** *ān*, *atī*, *at*, possessing treasures, rich, wealthy; (*ti*), f., N. of a kind of plant. — **कोश-वासिन** *i*, *inī*, *t*, living in a shell, wrapped up in a sheath or shell, incased; (*i*), m. any animal so incased, a chrysalis or pupa. — **कोश-वृद्धि** *is*, f. swelled testicle, enlargement of the scrotum from hernia or hydrocele &c. — **कोश-वेष्टमान** *a*, n. a treasury. — **कोश-स्यिका** *f*, a clasp-knife or one lying in a sheath. — **कोश-सुद्धि** *is*, f. purification by ordeal. — **कोश-स्फुट** *t*, m. a silk-worm. — **कोश-स्था** *as*, *ā*, *am*, incased, sheathed, enveloped in a sheath or shell &c.; (*as*), m. any shelled insect or animal, as a snail &c.; a pupa or chrysalis; the silk-worm in its cocoon. — **कोश-हिन** *as*, *ā*, *am*, without treasure, deprived of riches, poor. — **कोश-गता** (*śa-ag*), *as*, m. part of a treasury, a portion of any one's wealth. — **कोश-गारा** (*śa-ag*), *as*, *am*, m. n. a treasure-house, store-room, treasury. — **कोश-गारा** (*śa-an*), *as*, m. a kind of reed or grass, commonly *Ikāda*; [cf. *utaka*.] — **कोश-धिपति** (*śa-adh*), *is*, or **कोश-धिषा** or **कोश-धिषा** (*śa-adh*), *as*, m. a superintendent of the treasury, a treasurer, a paymaster; an epithet of Kuvera. — **कोश-पहारया** (*śa-ap*), *am*, n. carrying off treasure. — **कोश-मरा** (*śa-am*), *as*, m., N.

of a plant, = *kṛimī-vriksha*, *sukesaka*, commonly *kośāma*; (*am*), n. the fruit of this plant, Vulg. *keudā* (= *keurā*? *Sonneratia Apetala*?).

कोशका *as*, m. an egg, a testicle.

कोश्या *f*, Ved. a chest, a box; the interior of a carriage (?). According to Sāy. = *kośa*.

कोशिका *f*, a drinking-vessel.

कोशिन *i*, *inī*, *t*, incased (*āma-kośin*, having the cavity of the ear filled up); (*i*), m. the mango tree; [cf. *āmra*.]

कोशिला *f*, a kind of bean [cf. *mudga-parṇī*]; N. of a river.

कोशल *kośala* and *kośalā*. See under *kosala*.

कोशलिक *kośalika*, *am*, n. a bribe; (wrong reading for *kaśalika*, q. v.)

कोशातक *kośataka* or *koshātaka*, *as*, m. (fr. *kośa*), hair; (*i*), f. several Cucurbitaceous plants, *Trichosanthes Dioeca*, *Luffa Acutangula*, and *Luffa Pentandra*; the fruits of these plants; a moonlight night.

कोशातकिन *kośatakin*, *i*, m. (fr. the preceding?), trade, business; a trader, a merchant; submarine fire.

कोश्या *kośya*, as or *e* (*i*), m. or n. (*i*), du., Ved. two lumps of flesh near the heart of a sacrificial horse.

कोष *kośha* with its compounds, see under *kośa*, for which *kośha* is only a later form.

कोषला *kośalā*, wrongly spelt for *kośalā*.

कोषातक *kośataka* = *kośataka*, q. v.

कोष *koshtha*, *as*, m. (fr. *rt. kuś*; probably related to *kukshi* and *kośa*), any one of the viscera of the body, as the stomach, heart, lungs, &c., but particularly the stomach; the belly, bowels, abdomen; an inner apartment; a granary, a place in which grain is kept, a store-room, a treasury; (*am*), n. a surrounding wall; a kind of vessel; the shell of anything; (*as*, *ā*, *am*), own. — **कोश(हा-को)** *is*, m., N. of an attendant of Śiva. — **कोश(हा-पाल)** *as*, m. a municipal officer, a constable; a watch, a guard, the watch of a city; a storekeeper, a treasurer. — **कोश(हा-वत)** *ān*, m., N. of a mountain. — **कोश(हा-सुद्धि)** *is*, f. dejection by stool, evacuation of the bowels. — **कोश(हा-गारा)** (*śa-ag* or *ag*), *as*, *am*, m. n. a store-room, a store; a treasury. — **कोश(हा-गारिका)** *as* or *ā* (?), m. or f. (?), a kind of animal, any animal living in a shell. — **कोश(हा-गारिन)** *i*, m. a kind of poisonous insect. — **कोश(हा-गारि)** (*śa-ag*), *is*, m. the digestive faculty, the gastric juice. — **कोश(हा-प्रदिपा)** *as*, m., N. of a work on astronomy.

कोश(हा)का *as* or *am*, m. or n. (?), a granary, a treasury [cf. *anna-koshthaka*]; a surrounding wall; (*am*), n. a brick trough for watering cattle; N. of a town.

कोश(हा)क-कृति *cl* 8. P. A. -*karoti*, -*kurute*, -*kartum*, to surround, enclose.

कोश(हा)ला *as*, m., N. of a man.

कोश(हा)या *as*, *ā*, *am*, proceeding from the chest or interior of the body, emitted (as a sound) from the centre of the lungs.

कोषा *koshṇa* (*kā-ush*), *as*, *ā*, *am*, moderately warm, tepid, warm; (*am*), n. warmth; [cf. *kaṇoshya*, *kudushya*.]

कोसल *kosala*, *as*, m. (in later books generally spelt *kośala*), N. of a country and the warrior-tribe inhabiting it, descendants of Māthava Videgha; (*ā*), f., N. of the capital of this country or Ayodhya, the modern Oude. — **कोसल(हा-पति)** (*śa-āt*), *f*, the daughter of the king of the Kosalas, an epithet of a wife of Dāsa-māha, the mother of Rāma.

कोहड kohada, as, m., N. of a man; [cf. *kauhada* and *kohala*.]

कोहल kohala, as, ā, am (fr. *ko + hala* ? cf. *kutūhala*), speaking indistinctly; (as), m. a kind of musical instrument; a sort of spirituous liquor; N. of a saint or Muni, the inventor or first teacher of the drama, also a writer on music.

Kohaliya, am, n. title of Kohala's work on music.

कोहित kohita, as, m., N. of a man.

कौकुट्टक kaukuṭṭaka, ās, m. pl., N. of a people; (variously written *kaukuntaka* and *kaukuntaka*.)

कौकुर kaukura, ās, m. pl. (fr. *kukura*), N. of a people.

कौकुवादि kaukuvādi, is, m., N. of a man.

कौकूस्त kaukūsta, as, m., N. of a man.

कौकृत्य kaukritya, am, n. (fr. *ku-kṛita* or *ku-kṛitya*), evil doing, wickedness; repentance.

कौकुट kaukuta, as, ī, am (fr. *kukuta*), relating to a cock or domestic fowl, gallinaceous.

Kaukkuṭika, as, m. a poulticer, one who sells fowls; a kind of mendicant, one who walks with his eyes fixed on the ground for fear of treading upon insects &c.; a hypocrite.

Kaukkuṭi-kandala, as, m. a species of snake, the Boā or Bor.

कौक्ष kauksha, as, ī, am (fr. *kukshi*), abdominal, ventral.

Kauksheya, as, ī, am, being in the belly; being in a sheath.

Kauksheyaka, as, m. a sword; a scimitar.

कौङ्क kauṅka, as, m. the country Konka, = *konka*, *konkaṇa*.

Kauṅkaṇa, ās, m. pl., N. of a people; the district of Konkan in the peninsula.

Kauṅkiṇa, ās, m. pl. = *kaunkaṇa* above.

कौकुम kaukuma, as, ī, am (fr. *kunkuma*), relating to the saffron flower.

कौचवाये kaučavārya, as, ā, am, coming from Kūčavāra.

कौच kauṅča, as, m., N. of a mountain, part of the Himālaya range; [cf. *krauṅča*.]

कौञ्जर kauñjara, as, ī, am (fr. *kuijara*), belonging to an elephant; (as), m., N. of a race.

कौञ्जयन kauñjāyana, ās, m. pl. (fr. *kuñja*), N. of a mountain-tribe, descended from Kuñja; (ī), f. a princess of this tribe; a female descendant of Kuñja; the wife of a Brāhman or any venerable personage.

Kauñjāyana, as, m. a prince of the mountain-tribe called Kauñjāyana.

कौट 1. kauṭa, as, ī, am (fr. *kuṭi*), living in one's own house, independant, free; domestic, homely, home-born, home-bred; (as), m. = *kuṭaja*, the plant Wrightia Antidysenterica. — **Kauṭa-taksha**, as, m. an independant carpenter, one who works at home on his own account and not for the village or corporation.

कौट 2. kauṭa, as, ī, am (fr. *kūṭa*), snared, wired; fraudulent, dishonest; (am), n. fraud, falsehood. — **Kauṭa-sākshin**, ī, m. a false witness, = *kūṭa-sākshin* — **Kauṭasākshya**, am, n. false evidence.

Kauṭakika, as, ā, am, one whose occupation is to catch animals in traps, cades, &c.; (as), m. a vender of the flesh of birds or beasts, a poacher, a butcher, &c.; [cf. *kauṭika*.]

Kauṭika, as, ī, am, one whose business is to catch animals in traps &c.; one who kills animals and sells their flesh for his own subsistence, a hunter, a poacher, a mountaineer, &c.; relating to a snare or trap; fraudulent, dishonest.

कौटज kauṭaja, as, ī, am (fr. *kuṭaja*), coming from the plant Wrightia Antidysenterica; (as), m. the plant Wrightia Antidysenterica. — **Kauṭaja-bhārīka**, as, ā, am, carrying or bearing a load of Wrightia Antidysenterica.

Kauṭajika, as, ī, am, carrying a load of Wrightia Antidysenterica.

कौटभी kauṭabhī, f. an epithet of the goddess Durgā; [cf. *kaṭabhī*.]

कौटल्य kauṭalya, as, m. an epithet of Cāṇakya; also called Vātsyāyana; [cf. *kaufilya*.]

कौटवी kauṭavī, f. a naked woman; [cf. *koṭavī*.]

कौटिलिक kauṭilika, as, m. (fr. *kuṭilikā*), a hunter; a blacksmith.

कौटिल्य kauṭilya, as, m. (fr. *kuṭila*), an epithet of Cāṇakya [cf. *kaufilya*]; N. of a grammarian; (am), n. crookedness, curvature, curliness of the hair; falsehood, fraudulent behaviour, dishonesty, deceit, insincerity; a kind of horse-radish.

कौटीर kauṭīra, as, ī, am, belonging to the plant Kuṭīra, made of it.

Kauṭīryā, f. an epithet of Durgā, 'living in a hut (?)'.

कौटुम्ब kauṭumba, as, ī, am (fr. *kuṭumba*), necessary for the household; (am), n. family relationship.

Kauṭumbika, as, ī, am, belonging to a family, constituting a family; having relations; (as), m. the father or master of a family.

कौडविक kauḍavika, as, ī, am (fr. *kuḍava*), sown with a particular measure (a Kuḍava) of grain (as a field &c.), containing a Kuḍava.

कौडोदरि kauḍodari, is, m. (or *kaunḍodari* fr. *kuṇḍodara* ?), N. of a man.

कौड्य kauḍya, ās, m. pl., N. of a people.

कौणकुत्य kauṇakutsya, as, m., N. of a Brāhman; [cf. *kuṇa-kuṭcha*.]

कौणप kauṇapa, as, m. (fr. *kuṇapa*), 'feeding upon corpses,' a Rākshasa or goblin; N. of a Nāga (these beings are supposed to eat human flesh). — **Kauṇapa-danta**, as, m. an epithet of Bhishma, uncle of the Pāṇḍus. — **Kauṇapāśana** ('pa-as'), as, m., N. of a Nāga.

कौणिन्द kauṇinda, ās, m. pl., N. of a people; (as), m. sing. a prince of this people.

कौण्य kauṇya, as, m. (fr. *kuṇi* ?), Ved. a patronymic of Rajana.

कौण्डल kauṇḍala, as, ī, am (fr. *kuṇḍala*), furnished with rings.

कौण्डिन्य kauṇḍinya, as, m., N. of a Muni or divine sage; N. of a grammarian; a patronymic of the poet Jaya-deva.

कौण्डिल्य kauṇḍilyaka, as, m. (or *kaunḍilyaka* ?), a kind of poisonous insect.

कौण्डोपरथ kauṇḍoparatha, ās, m. pl. (fr. *kuṇḍoparatha*), N. of a warrior-tribe.

Kauṇḍoparathīya, as, m. a prince of this tribe.

कौण्य kauṇya, am, n. (fr. *kuṇi*), distortion or paralysis of the hands; the being maimed or handless.

कौतुक kautuka, am, n. (fr. *kutuka*), curiosity, interest in anything, vehement desire for, wish, inclination; eagerness, vehemence, impatience; anything causing curiosity, admiration or interest, any singular or surprising object, a wonder; festivity, gaiety, a festival, a show, a solemn ceremony, especially the ceremony with the marriage-thread or ring preceding a marriage; the marriage-thread or ring;

joy, pleasure, happiness, enjoyment; sport, pastime; public diversion; song, dance, show or spectacle; season of enjoyment; kind or friendly greeting, civility, salutation. — **Kautuka-kriyā**, f. a solemn ceremony, a marriage ceremony. — **Kautuka-grīha**, am, n. the house in which a marriage takes place. — **Kautuka-torana**, as, am, m. n. a triumphal arch erected at certain festivals. — **Kautuka-mangala**, am, n. a solemn ceremony. — **Kautukagāra** ('ka-ag' or 'āg'), as, am, m. n. a room for festivity, a room in which a marriage ceremony takes place.

Kautukita, as, ā, am, eagerly interested, eager.

Kautukin, ī, inī, ī, festive, gay, jocular, a jester.

कौतूहल kautūhala, am, n. (fr. *kutūhala*), curiosity, interest in anything, vehement desire for anything, eagerness, vehemence; anything causing curiosity, any unusual phenomenon; a solemn ceremony. — **Kautūhala-para**, as, ā, am, curious, inquisitive. — **Kautūhalaṇvita** ('la-an'), as, ā, am, eager, vehement, curious.

कौतोमत kautomata, am, n. (fr. *kutas + mata*), N. of a Sūkta (?).

कौत्स kautsa, as, ī, am (fr. *kutsa*), composed by Kutsa; (am), n. a Sūkta or Sāman composed by Kutsa; (as), m. a patronymic from Kutsa; N. of a teacher; N. of a pupil of Vāra-tantu; the son-in-law of Bhagīratha; a patronymic of Jaimini; N. of a degraded family. — **Kauṭsi-putra**, as, m., N. of a teacher.

कौथुम kauthuma, ās, m. pl. the pupils of Kuthumin.

कौदालिक kaudālika or **kaudālika**, as, m. (fr. *kudāla*), a man of a mixed caste, the son of a fisherman by a woman of the washerman caste.

कौद्रविक kaudravika, am, n. (fr. *kodrava*), sochal salt.

Kaudravīṇa, as, ā, am, sown with Kodrava (as a field &c.).

कौनख्य kaunakhya, am, n. (fr. *ku-nakhin*), the condition of one who has a disease of the nails; ugliness of the nails. — **Kaunakhyādika** ('ya-ād'), am, n. neglect of personal decoration.

कौनिक kauntika, as, m. (fr. *kunta*), a spearman, a soldier armed with a spear.

कौनी kauntī, f. (fr. *kunta* or *kuntī*), a sort of perfume, commonly *reṇuka*.

कौन्य kaunteya, as, m. (a patronymic fr. *kuntī*), a N. of Yudhishtira, Bhīma-sena, and Arjuna; N. of a tree = *arjuna*.

कौन्य kauntya, as, m. a king of the Kuntis.

कौन्द kauṇḍa, as, ī, am (fr. *kunda*), relating to or coming from jasmine.

कौप kauṇa, as, ī, am (fr. *kūpa*), coming from a well or cistern; (am), n. well-water.

Kaupina, am, n. the pudenda; a privy, a privy part; a small piece of cloth worn over the privities by poor persons; a wrong or improper act, sin. — **Kaupina-vat**, ān, atī, at, one who has only a piece of cloth over the privities.

Kaupya, as, ā, am, coming from a well or cistern.

कौपोदकी kaupodakī, f. the mace of Kṛishṇa, = *kaumodakī*; [also *kaupādakī* ?].

कौब्ज्य kauḍjya, am, n. (fr. *kubja*), crookedness, hump-backedness.

कौम kauṇa, am, n., N. of a Vedic treatise, so named from its author.

कौमार kaumāra, as, ī, am (fr. *kumāra* or *kumārī*), juvenile, youthful, girlish, belonging to a youth or young girl, maiden, maidenly, virgin, (*kaumārī bhāryā*), a virgin wife, one who has not had a husband previously; *kaumārāḥ patih*, a man who

marries a virgin; *kaumāraṃ vratam*, a vow of abstinence; soft, tender; relating to the god of war or Sanat-kumāra, belonging or peculiar to them; (i), f. one of the seven divine Mātṛis, the divine mothers or personified energies of the gods, the energy or *śakti* of Kumāra or Kārtikeya the god of war; a kind of bulbous plant; = *vārāhi-kanda*; (am), m. childhood, youth from birth to the age of five; maidenhood to the age of sixteen. — *Kaumāra-parvata*, as, m., N. of a mountain. — *Kaumāra-bhṛitya*, am, n. the rearing and education of children, a department of medical science; [cf. *kumāra-bhṛityā*]. — *Kaumārārājya*, am, n. (fr. *kumāra-rāja* = *rāja-kumāra*, *yuva-rāja*), the position of an heir-apparent; [cf. *yauvarājya*].

Kaumāraka, am, n. childhood, the juvenile age. *Kaumārīka*, as, i, am, endowed with girls; (as), m. a father of girls. — *Kaumārīka-tantra*, am, n., N. of a Tantra.

कौमुद *kumuda*, as, m. (fr. *kumuda*), the month Kārttika, October–November; (i), f. moonlight, moonshine (from its causing the Kumudas to blossom); elucidation, (the word Kumudī being metaphorically used like other words of similar import (*bandhikā*) at the end of the title of grammatical commentaries and other explanatory works to imply that the book so designated throws much light on the subject of which it treats, e.g. *padārtha-kumudī*, *prakriyā-k*, *laghu-k*, *vatsaṃyā-k*, *siddhānta-k*); the day of full moon in the month Kārttika, sacred to the god Kārtikeya; the day of full moon in the month Āśvina; a festival in honour of Kārtikeya held on the full moon of the month Kārttika; a festival in general; N. of a metre consisting of two lines of twenty-four syllables each; N. of a river. — *Kaumudī-cāra*, as, am, m. n. the day of full moon in the month Āśvina. — *Kaumudī-pati*, is, m. the moon. — *Kaumudī-ortksha*, as, m. the stick or stand of a lamp.

Kaumudika, as, i, am, relating to a water-lily, abounding with them; (i), f., N. of a female friend of Uṃā.

कौमुदकी *kaumodaki*, f. (fr. *kaumodaka*), N. of the club or mace of Viṣṇu or Kṛiṣṇa, given to him by Varuṇa.

Kaumodī, f. the club or mace of Viṣṇu or Kṛiṣṇa.

कौम्भ *kaumbha*, as, i, am (fr. *kumbha*), put into a pot.

Kaumbhakāra, made by a potter (?).

Kaumbhakārt, is, m. or *kaumbhakārya*, as, m. the son of a potter.

कौरम *kaurama*, as, m., N. of a man; (a various reading has *kauruma*.)

कौर्याण *kaurayāṇa*, as, m. (fr. *kurayāṇa*), a patronymic of Paka-sthāman.

कौरव *kaurava*, as, i, am (fr. *kuru*), belonging to the Kurus &c.; (as), m. a patronymic from Kuru; a descendant of Kuru; also *kauravaka*.

Kauravāyāṇī, is, or *kauraveya*, as, m. a patronymic from Kuru.

Kauravya, as, m. a patronymic from Kuru; a descendant of Kuru; N. of a Nāga, father of Ulūpi. *Kauravāyāṇī*, f. a female descendant of Kuru.

Kauravāyāṇī-putra, as, m., N. of a teacher.

Kaurukatyā, as, ā, am, belonging to the family of the Kurus and Katsas.

Kaurukullaka, as, m. pl., N. of a Buddhist sect.

Kaurupacāla, as, i, am, belonging to the race of the Kurus and Pañcālas.

Kaurupathī, is, m. (fr. *kuru-patha*), N. of a teacher.

कौपर *kaurpara*, as, i, am (fr. *kūrpara*), being at the elbow.

कौप्य *kaurpya*, as, m. (a word borrowed from the Gr. *σκορπίος*), the sign of the zodiac Scorpio.

कौर्म *kaurma*, as, i, am (fr. *kūrma*), belong-

ing or relating to a tortoise, connected with a tortoise, acting as one; belonging or relating to the Avatāra of Viṣṇu as a tortoise; (as), m., N. of a Kalpa, the day of full moon of Brahmā; (am), n., scil. *purāṇam*, title of a Purāṇa on the subject of Viṣṇu's descent as a tortoise. — *Kaurmopapurāṇa* ("ma-up"), am, n., N. of an Upa-purāṇa.

कौल *kaula*, as, i, am (fr. *kula*), belonging or relating to a family, ancestral, extending over a whole family or race, sprung from a noble family, of a good family, well-born; (as), m. a worshipper of Śakti according to the left-hand ritual; (am), n. the doctrine and practices of the left-hand Śāktas. — *Kaulopaniṣad* ("la-up"), i, f. title of an Upaniṣad.

Kaulakeya, as, i, am, sprung from a noble family, of a good family, well-born; (as), m. a bastard; (wrong form for *kauleya*.)

Kaulattha, as, i, am (fr. *kulattha*), made or prepared with or consisting of *Dolichos Uniflorus*; (am), n. a drink prepared with *Kulattha*.

Kaulatthina, as, ā, am, sown with *Dolichos Uniflorus* (as a field).

Kaulika, as, i, am, belonging to a family or race, customary in a family, ancestral, heritable in the family; (as), m. a weaver; a heretic, an impostor; a follower of the left-hand Śāktā ritual.

Kaulina, as, ā, am, peculiar or belonging to a noble family; (as), m. the son of a female beggar; a follower of the left-hand Śāktā ritual; (am), n. rumour, report; evil report, detraction; family scandal; combat of animals, of birds, snakes, &c.; cock-fighting, &c.; contention of animals as a species of gambling; a privy, a privy part, the pudenda; high birth, family descent; an improper act, a bad deed.

Kaulīṅga, am, n. high birth, nobility; family honour; family trouble, family scandal.

Kaulēya, as, i, am, sprung from a noble family; of the left-hand Śāktā sect; [cf. *kaulā*, *kaulika*, *kaulina*].

Kaulēyaka, as, i, am, sprung from a noble family, of good parentage; pertaining to a family; (as), m. a dog (a domestic animal).

Kaulya, as, ā, am, sprung from a noble family, of good family or parentage; of the left-hand Śāktā sect.

कौलटिनेय *kaulaṭineya*, as, i, m. f. (fr. *kulaṭ*), the son or daughter of a female beggar; a bastard.

Kaulaṭeya, as, i, m. f. the child of a female beggar; a bastard, the child of a disloyal wife.

Kaulaṭera, as, ā, m. f. a bastard, son or daughter of a disloyal wife; the child of a beggar.

कौलव *kaulava*, as, m., N. of the third Karana or astronomical period.

कौलाल *kaulāla*, as, m., Ved. a potter, = *kulāla*; the son of a potter. — *Kaulāla-cakra*, am, n. a potter's wheel.

Kaulālaka, as, i, am, made by a potter, pertaining to a potter; (am), n. earthenware, porcelain.

कौलितर *kaulitara*, as, m., Ved. an epithet of the demon Śambara.

कौलिशिक *kauliśika*, as, i, am (fr. *kuliśa*), resembling a thunderbolt.

कौलीक *kaulika*, as, m., Ved. a kind of bird.

कौलीरा *kaulirā*, f. (fr. *kulira*), N. of a plant, = *karkata-sṛṅgi*.

कौलूत *kaulūta*, as, m. a king of the Kulūtas; (a various reading has *kaulūbha*.)

कौमलबर्हिष *kaulmalabarhisha*, am, n., N. of a Sāman called after Kulmala-barhisha.

कौल्माषी *kaulmāṣī*, f. (fr. *kulmāṣa*), a day of full moon on which Kulmāṣa is eaten.

Kaulmāṣhīṇa, as, ā, am, sown with or fit for Kulmāṣa (as a field).

कौवल *kauvala*, am, n. = *kuvala*, the fruit of the tree *Zizyphus Jujuba*.

कौवर *kauvera*, as, i, am (fr. *kuvera*), relating or belonging to Kuvera, coming from him; (i), f., scil. *diś*, the region of Kuvera, the north quarter; the *śakti* or female energy of Kuvera; (am), n. a plant, a kind of *Costus*, *Costus Speciosus*.

कौश 1. *kauśa*, as, i, am (fr. *kuśa*), made of Kuśa grass; (am), n., scil. *nagara*, the town of Kuśa, an epithet of Kānyakubja. — *Kauśāmbha* ("śa-am"), as, n. Kuśa grass boiled in water.

Kauśya, as, ā, am, made of Kuśa grass.

कौश 2. *kauśa*, as, i, am (fr. *kośa*), silken, silk.

1. *kaushika*, as, i, am, being in a sheath or scabbard, sheathed, incased; silken, silk; (as), m. one who is versed in dictionaries; the compiler of a dictionary, a lexicographer; the fragrant substance bellium; marrow; (ā), f. a drinking-vessel.

Kauśeya or *kausheya*, as, i, am, silken, of silk; (am), n. silk, a silk cloth, a silk petticoat or trowsers, a woman's lower garments of silk.

कौशल *kaushala*, am, n. (fr. *kuśala*), well-being, welfare, good fortune, happiness, prosperity; skilfulness, cleverness, experience; (i), f. friendly inquiry, greeting, salutation; a respectful present, a Nazr; (ās), m. pl., N. of a people.

Kausālikā, f. a present, a respectful gift or offering. *Kausalya*, am, n. welfare, well-being, good fortune, prosperity; cleverness, experience; (ā), f. see *kausalya*.

कौशासु *kaushāmba*, am, n. (fr. *kuśāmba*), N. of a realm; (i), f., N. of an ancient city on the Ganges in the lower part of the Doab, in the vicinity of Kurrah; also *vatsa-pattana*.

Kausāmbeya, as, m. a patronymic from Kuśāmba.

Kausāmbya, as, m. the chief of Kuśāmbī.

कौशाश्वी *kaushāśvī*, f., N. of a town built by Kuśāśva.

कौशिक 2. *kaushika*, as, i, am (fr. *kuśika*), of the family of Kuśika &c.; (as), m. a patronymic of Viśva-mitra, who was the son or grandson of Kuśika; N. of a teacher, author of the Śūtras of the Atharva-veda; a brother of Paippalādi; N. of a grammarian; N. of one of Jarāsandha's generals; an epithet of Indra (as originally perhaps belonging to the Kuśikas or friendly to them); N. of a son of Vasudeva; N. of an Asura; an epithet of Śiva; N. of the plant *Vatica Robusta* [cf. *kuśika* and *asvakarna*]; an ichneumon; an owl; love, passion; (i), f., N. of a river in Bahar, commonly called Kosi or Koosa, created by Viśva-mitra, or identified with Satyavati, the sister of Viśva-mitra; an epithet of the goddess Durgā; N. of a Buddhist female beggar or *pari-vrājikā*; (as, i, am), coming from an owl.

— *Kausika-priya*, as, m. an epithet of Rāma. — *Kausika-phala*, as, m. the cocoa-nut tree, (said to have been created by the sage Viśva-mitra when endeavouring to form a human being in rivalry of Brahmā, the nut being the rudiment of the head.)

— *Kausikāngulī*, is, m., N. of a teacher. — *Kausikātmaja* ("ka-āt"), as, m. Indra's son, an epithet of Arjuna. — *Kausikāyudha* ("ka-ay"), am, n. the bow of Indra, the rainbow. — *Kausikārātī* ("ka-ar"), is, m. an enemy of owls, a crow; also *kaushikārī*, &c. — *Kausiki-putra*, as, m., N. of a teacher. — *Kausikiya-oja*, as, m. (oja = ojas), N. of a tree, = *sākhōṭā*.

Kausikāyāni, is, m. (a patronymic fr. *kaushika*), N. of a teacher.

Kausikīn, inas, m. pl. the pupils of Kausika.

कौशिकार *kaushikāra*, as, m. = *kośa-kāra*, q. v.

कौशिन *kaushja*, as, m. pl., N. of a people.

कौशीतकी *kaushitaki* = *kaushitaki*, q. v.

कौशीथान्य *kauśīdhānya*, *am*, *n*. (fr. *kośīdhānya*), a leguminous plant, pulse.

कौशीलव *kauśīlava* or *kauśīlavya*, *am*, *n*. (fr. *kūśīlava*), the profession of an actor, a dancer, &c.

कौशेय *kauśeya*. See under 2. *kausa*.

कौश्य *kauśya*. See under 1. *kausa*.

कौषारव *kaushāra*, *as*, *m*. (fr. *kushāru*), a patronymic of Maitreya.

कौषीतक *kaushītaka*, *as*, *m*. (fr. *kushītaka*), a patronymic of Kahoḍa; (*i*), *f*. a patronymic of the wife of Agastya; *N*. of a school derived from Kushītaka; (*am*), *n*. *N*. of a work.

कौषीतिक *kaushītiki*, *is*, *m*. a patronymic from Kushītaka. **कौषीतकिन** *kaushītakīn*, *inas*, *m*. pl. the pupils of Kaushītaka. — **कौषीतकि-ब्रह्मणा** *kaushītakī-brāhmaṇa*, *am*, *n*. *N*. of a Brāhmaṇa.

कौषीतकेया *kaushītakeya*, *as*, *m*. a patronymic of a Kāśyapa; a patronymic of Kahoḍa.

कौषेय *kaushēya*. See under 2. *kausa*.

कौष्ठ *kaushtha*, *as*, *i*, *am* (fr. *koshtha*), being in a store-room, &c.

कौष्ठ्या *kaushthya*, *as*, *ā*, *am*, being in the stomach or abdomen.

कौष्ठिल *kaushthila* in *Mahā-kaushthila*, *as*, *m*. *N*. of a Buddhist author.

कौष्या *kaushya*, *as*, *m*. a patronymic from Kosha.

कौसलक *kausālaka*, *ās*, *m*. pl. (fr. *kosala*), *N*. of a people; (sometimes spelt *kausalaka*).

कौसलेया *kausaleya*, *as*, *m*. (fr. *kausalyā*), a metonymic of Rāma as son of Kausalyā.

कौसल्या *kausalya*, *as*, *ā*, *am* (fr. *kosala*), belonging to the people of the Kosalas; (*as*), *m*. a prince of the Kosalas; (*ā*), *f*. the daughter of a prince of the Kosalas, the wife of Pūru and mother of Janamejaya; the wife of Satvat; the wife of Daśa-ratha and mother of Rāma; epithet of the mother of Dhṛita-rāshtra; of the mother of Pāṇḍu. — **कौसल्या-नन्दाना** *kausalyā-nandana*, *as*, *m*. and *kausalyā-mātrī*, *tā*, *m*. an epithet of Rāma.

कौसल्यायन्त *kausalyāyanta*, *is*, *m*. a metonymic of Rāma.

कौसिद *kausida*, *as*, *i*, *am* (fr. *kusida*), relating or belonging to or coming from a Kusida, *q. v*.

कौसोद *kausida*, *as*, *i*, *am* (fr. *kusida*), connected with or relating to a loan; usurious.

कौसिद्या *kausidya*, *am*, *n*. sloth, indolence; the practice of usury.

कौसुम *kausuma*, *as*, *i*, *am* (fr. *kusuma*), flowery, flowering; (*am*), *n*. the ashes of brass, used as a collyrium.

कौसुमयुद्धा *kausumayudha*, *as*, *i*, *am* (fr. *kusumayudha*), relating to the god of love.

कौसुम्भ *kausumbha*, *as*, *i*, *am* (fr. *kusumbha*), prepared with safflower; dyed with safflower, orange, red; (*as*), *m*. wild safflower.

कौसुरुबिन्द *kausurubinda*, *as*, *i*, *am* (fr. *kusurubinda*), *N*. of a Daśa-rātra.

कौसृतिक *kausṛitika*, *as*, *i*, *am* (fr. *ku-sṛiti*), following evil courses, fraudulent; a cheat, a knave; (*as*), *m*. a juggler, a conjurer.

कौस्तुभ *kaustubha*, *as*, *m*. (fr. *kustubha*?), *N*. of a celebrated jewel obtained with thirteen other precious things at the churning of the ocean and suspended on the breast of Kṛishṇa; a manner of joining the fingers; (*am*), *n*. a kind of oil (*sarsha-podbhava*). — **कौस्तुभा-लक्षणा** *kaustubha-lakṣhaṇa*, *as*, or *kaustubha-lakṣhaka*, *as*, *m*. or *kaustubha-vakṣha*, *ās*, *m*. a *N*. of Viṣṇu or Kṛishṇa.

कौस्थलपुर *kausthalapura*, *am*, *n*. *N*. of a town.

कौहलिय *kauhaliya* or *kauhaliya* (?), *ās*, *m*. pl. *N*. of a school called after Kohala.

कौहलि-पुत्रा *kauhali-putra*, *as*, *m*. *N*. of a grammarian.

क्रन्स *knaps*, *cl*. 1. 10. *P. knapsati*, *knapsayati*, to speak; to shine; [cf. *knṣ*, *knṣa*, *knas*, *krans*.]

क्रथ *knath*, *cl*. 1. *P. knathati*, *-thitum*, to hurt, injure; to kill.

क्रन्स *knas*, *cl*. 4. *P. knasyati*, *-situm*, to be crooked (in mind or body); to shine: *Caus. knasayati*, *-yitum*, to shine; [cf. *knṣ*, *knṣa*, *knas*, *krans*.]

कु *knu* or *knū*, *cl*. 9. *P. A. knunāti*, *-nīte*, or *knūnāti*, *-nīte*, to sound, make a noise.

कूय *knūy*, *cl*. 1. *A. knūyate*, *čuknūye*, *knūyitum*, to be wet; to make a creaking sound; to stink: *Caus. P. knopayati*, *acuknupati*, *-yitum*, to make wet.

Knūta, *as*, *ā*, *am*, stinking, noisy, wet (?).

Knūyitrī, *tā*, *trī*, *trī*, stinking, emitting a stench.

कम् *kmar*, *cl*. 1. *P. kmarati*, to be crooked in person, to be crooked in mind, to be fraudulent or crafty; [cf. *kṣṛ*.]

क्य *kya*, *am*, *n*. Ved. (according to Sāy. fr. 3. *ka = prajā-pati*), anything agreeable to Prajā-pati.

क्रन्श *krans*, *cl*. 1. *P. (?) kranṣati*, to illuminate; [cf. *knaps* and *knas*.]

क्रकाच *krakača*, *as*, *am*, *m*. *n*. (an onomatopoeic word), a saw; (*as*), *m*. the plant Capparis Aphylla, = *karira*; *N*. of a part of hell; (*ā*), *f*. the tree Pandanus Odoratisimus, = *ketaka*; [cf. *krakara*.] — **क्रकाचा-छादा** *krakača-śhāda*, *as*, *m*. the tree Pandanus Odoratisimus. — **क्रकाचा-पट्टा** *krakača-pattra*, *as*, *m*. the teak tree. — **क्रकाचा-पद्** *krakača-pād*, *t*, *m*. a lizard, a chameleon. — **क्रकाचा-प्रशिक्षी** *krakača-prāśikṣī*, *f*. a small fish with numerous small spines in the back, Cojus Coboju.

क्रकाण *krakaṇa*, *as*, *m*. a kind of partridge, commonly Kayar, *Perdix Sylvatica*; [cf. *kṛikaṇa* and *krakara*.]

क्रकर *krakara*, *as*, *m*. (an onomatopoeic word), a kind of partridge, *Perdix Sylvatica*; the plant Capparis Aphylla (see *karira*); a saw; a poor man; disease; [cf. *krakača*.]

क्रकुच्छन्द *krakučchanda*, *as*, *m*. *N*. of a Buddha, a predecessor of Śākya-muni.

क्रक्षमाण *krakṣamāṇa*, *as*, *ā*, *am* (a part. fr. an obsolete rt. *krakṣ*), Ved. roaring, raving (?).

क्रतु *kratu*, *us*, *m*. (said to be fr. 1. *kṛi*, but perhaps rather fr. 2. *kṛi*), plan, design, intention, purpose; resolution, determination; desire, will (in this sense often occurring in the Vedic inst. case, *kratvā*, willingly, readily); power, ability, adequacy, efficiency, deliberation, consultation; intelligence, understanding (e.g. *bhadrāḥ kratuḥ*, right judgment, good understanding; frequently found in conjunction with the almost synonymous word *lakṣha*, e.g. *dakṣha-kratū* or *kratu-dakṣha*, ability and intelligence, intelligence and power); inspiration; enlightenment; a sacrificial rite or ceremony; sacrifice, offering, worship; an *Aśvamedha* sacrifice; (*Kratu*, as intelligence personified, is a son of Brahmā, and one of the Prajā-patis or ten principal Rishis or saints mentioned in Manu I. 35; he is said to be married to Kriyā and father of the 60,000 *Vālikhilyas*, or according to other authorities the husband of *Hayaśirā*); *N*. of one of the *Viśva-devās*; also of a son of Ūru and Agneyi; *N*. of the author of a *Dharma-śāstra*; [cf. *a-kratu*, *adbhuta-kratu*, *abhi-kratu*, &c.; cf. also Gr. *κράτος*.] — **Kratu-karman**, *a*, *n*. a sacrificial ceremony. — **Kratu-śhāda**, *as*, *m*. one skilled (?) in sacrifice; a jina; (in the latter sense a wrong form for *kraku-śhāda*.)

— **Kratu-jit**, *t*, *m*. *N*. of a man. — **Kratu-śūlya**, *as*, *ā*, *am*, equal to an *Aśvamedha* in merit. — **Kratu-druh**, *-dhruk*, *m*. an enemy of sacrifices, an Asura. — **Kratu-dvish**, *t*, *m*. hating sacrifices, an Asura, a Daitya or demon. — **Kratu-dhvaṇsin**, *i*, *m*. an epithet of Śiva as 'destroyer of Dakṣha's sacrifice.' — **Kratu-pati**, *is*, *m*. the performer of a sacrifice. — **Kratu-paśu**, *us*, *m*. a sacrificial animal; a horse, especially one fit for an *Aśvamedha*. — **Kratu-pā**, *ās*, *ās*, *am*, Ved. watching one's sentiments or intentions. — **Kratu-purusha**, *as*, *m*. an epithet of Viṣṇu. — **Kratu-prā**, *ās*, *ās*, *am*, or *kratu-prāvan*, *ā*, *ā*, *a*, Ved. becoming inspired or enlightened; (Sāy.) fulfilling religious rites. — **Kratu-phala**, *am*, *n*. the reward of a sacrifice, the object for which it is performed. — **Kratu-bhuj**, *k*, *m*. one who eats the sacrifice, a god, a deity. — **Kratu-mat**, *ān*, *atī*, *at*, Ved. intelligent, prudent, wise; inspired, enlightened; (Sāy.) having religious rites; (*ān*), *m*. *N*. of a son of *Viśva-mitra*. — **Kratu-maya**, *as*, *i*, *am*, endowed with intelligence. — **Kratu-rāj**, *t*, *m*. the chief of sacrifices, the most excellent sacrifice. — **Kratu-rāja**, *as*, *m*. the chief of sacrifices, the *Rājasūya* sacrifice, performed by a monarch who has made all the princes of the world tributary to himself. — **Kratu-vikrayin**, *i*, *tnī*, *i*, or *kratu-vikṛayaka*, *as*, *ikā*, *am*, one who sells the possible benefits of a sacrifice performed by himself. — **Kratu-vid**, *t*, *t*, *t*, Ved. prudent, wise; causing inspiration, inspiring; (Sāy.) acquainted with religious rites; granting knowledge; (*t*), *m*. *N*. of a man. — **Kratu-sankhyā**, *t*, *N*. of the thirteenth of Kātyāyana's *Parīśiṣṭas*. — **Kratu-sangraha**, *as*, *m*. title of a *Parīśiṣṭa* of the *Sāma-veda*. — **Kratu-siddhi**, *is*, *f*. completion of a sacrifice, attainment of the object for which it is performed. — **Kratu-sprīś**, *k*, *k*, *k*, causing intelligence or inspiration. — **Kratuttama** (*tu-ut*), *as*, *m*. the chief of sacrifices, the *Rājasūya* sacrifice. — **Kratvā-magha**, *as*, *ā*, *am*, Ved. giving readily.

Kratūya, *nom*. *P*. Ved. *kratūyati*, *-yitum*, to exert the intellect.

क्रथ *krath*, *cl*. 1. *P. krathati*, *-thitum*, to hurt, injure, kill; *cl*. 10. *P. krāthayati*, *-yitum*, to hurt, injure, kill (with gen. of the person); to amuse, to delight repeatedly; [cf. *knath* and *klath*.]

क्रथ *kratha*, *as*, *m*. *N*. of a race belonging to the *Yādava* people, derived from Kratha, a son of *Vidarbha* and brother of *Kaśīka*; *N*. of an Asura; [cf. the next.]

क्रथन *krathana*, *as*, *m*. *N*. of an Asura; *N*. of a *Nāga*, a son of *Dhṛita-rāshtra*; *N*. of a monkey; (*am*), *n*. slaughter, killing; hemorrhage (?); snoring, stertor.

क्रथनक *krathanaka*, *as*, *m*. *N*. of a camel in the *Pañca-tantra*; (*am*), *n*. a black sort of *Agallochum*.

क्रन्द *krand* or *krad*, *cl*. 1. *P. A. krandati*, *-te*, or *kradate*, *čakrandā*, *čakrade*, *krandīshyati*, *-te*, *akrandit* (Ved. *Aor. akrān*), *kranditum*, to neigh (as a horse); to roar (metaphorically applied to the clouds and to wind and water); to creak (as a wheel); to cry piteously, to weep, shed tears; to grieve, be confused with sorrow; to call out piteously to any one (with acc.); to cry out: *Caus. krandayati*, *-yitum*, to cause to roar or shake; to cause to weep or lament; to roar, rave: *Desid. čikrandīshati*, *-te*: *Intens. čakrandyate*, *čakranti*, Ved. *kanikranti* (part. *kanteradāt*, *kanīkradyamāna*), to neigh, roar, rave, cry out; to shake; to creak; [cf. Goth. *grēla*, 'to lament.']

Kranda, *as*, *m*. Ved. neighing; a cry, calling out. **Krandad-śhī**, *is*, *is*, *is*, Ved. moving with a great noise or roaring, an epithet of *Vāyu*.

Krandana, *as*, *m*. a cat; (*am*), *n*. crying out, calling; mutual daring or defiance, challenging; weeping, lamenting, sobbing.

Krandanu, *us*, *m*. Ved. roaring, shaking.

Krandas, *as*, *n*. Ved. battle-cry; (*asī*), *du*. two

contending armies shouting defiance; (Sāy.) heaven and earth.

Krandita, as, ā, am, wept, called or cried out; (am), n. weeping, calling; mutual darning.

Krandya, am, n., Ved. neighing.

क्रप *krap*, cl. 1. A. *krapate*, *čakrape*, *krapishyate*, *akrapishṭa*, *krapitum*, to long for; to mourn; to lament, implore; to compassionate, pity; to go; [cf. *kṛip*, &c.]

क्रम *kram*, cl. 1. P. A., 4. P. *krāmāti* (ep. also *kramatī*), *kramate* (ep. also *krāmāte*), *krāmyati* and *kramyati* (?), *čakrāma*, *čakrame*, *kramitā*, *kramishyati* and *kraṁsyate*, *akramit* and *akraṁṣta*, *kramitum* (according to some also *krāntum*), to step, walk, go, go towards, approach (with acc.); to approach in order to ask for assistance (with loc., e.g. *tasmin krame*, I go to him for assistance); to go across, go over; to ascend; to have sexual intercourse with; to excel; to pervade, take possession of; to fill; to fulfil, accomplish; to undertake, strive after; A. to proceed well, to gain a footing, to succeed, have effect; (in gram.) to be liable to the peculiar arrangement of a Vedic text called *Krama*; to be doubled (as a letter or word) in connection with this arrangement; A. to read according to the *Krama* arrangement of a Vedic text. Caus. *kramayati*, *-yitum*, to cause to step; *kramayati* or *krāmayati*, to make liable to the peculiar arrangement called *Krama*; to double (a letter or word) in connection with this arrangement: Intens. *čankramyate* or *čankramīti*, to step to and fro, to walk, wander about: Desid. *čikramishati*, *čikraṁsate*; [cf. Lat. *gra-dus*, *gra-dior*, *gran-dis*; Goth. *hlauwa*, 'to run'; Old Germ. *hlaufu*, *hloufu*; *laufu*, *loufu*.]

Krantri, tā, trī, trī, going, a goer, who or what goes.

Krama, as, m. a step; going, proceeding; course (e.g. *kāla-kramāt*, in course of time); passing; the foot; a position taken (by an animal &c.) before making a spring or attacking; uninterrupted or regular progress, order, series, regular arrangement, hereditary descent, succession (e.g. *varṇa-krameṇa*, in the order of the tribes or castes; *krameṇa*, in regular course, by degrees, according to order, rank, or series); method, manner (e.g. *yena krameṇa*, in which manner; *tad-anusaraṇa-krameṇa*, in a manner corresponding to that); an undertaking, enterprise, intention; a peculiar manner or method of reading and writing Vedic texts, i.e. 'progressing step by step,' so called because the reading proceeds from the first member (either word or letter) to the second, then the second is repeated and connected with the third, the third repeated and connected with the fourth, and so on, (this manner of reading or writing in relation to words is called *pada-krama*; in relation to conjunct consonants *varṇa-krama*); a term for the words or letters themselves when combined or arranged in this manner; power, strength. — *Krama-kāla*, as, m. the time of the *Krama* arrangement. — *Krama-ja*, as, ā, am, produced by the *Krama* arrangement. — *Krama-jit*, t, m., N. of a prince. — *Krama-jyā*, f. the sine of a planet; declination; [cf. *krānti-jyā*]. — *Krama-tas*, ind. gradually, successively, in order. — *Krama-trātrāṣṭika*, as or am, m. or n. (?), a particular method of applying the direct rule of three (opposed to *vyasta* or *viloma-trātrāṣṭika*). — *Krama-pada*, am, n. the conjunction of words in the *Krama* reading, more usually written *pada-krama*. — *Krama-pāṭha*, as, m. the *Krama* reading, i.e. a peculiar 'step by step' arrangement of a Vedic text made to secure it from all possible error by, as it were, combining the *Samhitā-pāṭha* and the *Pada-pāṭha*, i.e. by giving the words both as connected and unconnected with following and preceding words; see under *krama* above. — *Krama-pūraka*, as, m., N. of a tree, = *vaka*. — *Krama-prāpta*, as, ā, am, obtained by succession or hereditary descent. — *Krama-bhanga*, as, m. interruption

of order, irregularity. — *Krama-yoga*, as, m. succession, regular order, successive or methodical practice; (*ena*), ind. in regular manner. — *Krama-vat*, ind. in the manner of the *Krama* arrangement. — *Krama-varṇa*, as or am, m. or n. (?), N. of a district in Kaśmīra. — *Krama-śas*, ind. gradually, by degrees; regularly, seriatim. — *Krama-sāstra*, am, n. rules relating to the *Krama* arrangement. — *Krama-samhitā*, f. a collection of Vedic texts arranged according to the *Krama* method. — *Kramasamhitādhāraṇa* (*°tā-ud*), am, n. an example from a *Krama-samhitā*. — *Krama-saṅgraha*, title of a treatise; [cf. *kṛtā-dāsa*]. — *Krama-sandarbhā-prabhāsa*, title of a chapter (*khaṇḍa*) in the *Krama* arrangement. — *Kramāgata* (*°ma-āg*), as, ā, am, descended or inherited lineally, what comes from one's ancestors in regular succession, arrived in due course or succession. — *Kramāgata-tva*, am, n. hereditary succession or possession. — *Kramāditiya* (*°ma-ād*), as, m. an epithet of king Skanda-gupta. — *Kramādhyayana* (*°ma-adh*), am, n. the *Krama* reading or arrangement; see *krama-pāṭha* above. — *Kramādhyāyin* (*°ma-adh*), ī, m. one who reads the *Krama* arrangement of a Vedic text. — *Kramānuyāyin* (*°ma-an*), ī, inī, t, following the methodical order. — *Kramānūsāra* or *kramānāvaya* (*°ma-an*), as, m. regular order, due arrangement. — *Kramāyāta* (*°ma-āy*), as, ā, am, descended or inherited lineally, coming from one's ancestors in regular succession; one who has acceded to the throne by succession; proceeding in regular order. — *Kramāvasāna* (*°ma-av*), am, n. the end of a word in the *Krama* arrangement of a Vedic text. — *Kramokta* (*°ma-uk*), as, ā, am, enjoined for the *Krama* arrangement. — *Kramodvega* (*°ma-ud*), as, m. an ox.

Kramaka, as, ā, am, going, proceeding; orderly, methodical; (as), m. a student who goes through a regular course of study, one who proceeds methodically; one who reads or knows the *Krama* arrangement of a text.

Kramaṇa, as, m. a step; the foot; a horse; N. of a son of Bhajamāna; (am), n. stepping, walking, going; transgressing; proceeding; approaching or undertaking anything; treatment of words or letters according to the *Krama* arrangement, doubling letters, words, &c.

Kramāṇya, as, ā, am, to be gone to, to be gone beyond.

Kramad-īśvara, as, m., N. of the author of the grammar called *Saṅkshipta-sāra*.

Kramamāṇa, as, ā, am, going, proceeding.

Kramika, as, ā, am, proceeding in a fixed order or methodically; successive.

Kramitrī, tā, trī, trī, stepping, walking, going, who or what goes &c.

Kramya, as, ā, am, produced by the *Krama* arrangement, arising by the *Krama*.

Krā, ās, ās, am, (at the end of some compounds) stepping, going; [cf. *udadhī-krā*, *dadhī-krā*.]

Krānta, as, ā, am, gone, going, gone or going over or across; spread, extended; attacking, invading, gone to or against; overcome, surpassed; (as), m. a horse; (in astronomy) declination; (ā), f., N. of a planet, a kind of Solanum [cf. *brāhṛti*]; a species of the *Atyaṣṭi* metre [cf. *kāntā*]; (am), n. a step, (*Viśṇoḥ krāntam*, 'the step of Viśṇu', N. of a Soma ceremony); a certain aspect in astronomy when the moon is in conjunction with a planet.

Krānti, ts, f. going, proceeding, a step; overcoming, surpassing; attacking; declination of a planet; the sun's course on the globe, the ecliptic. — *Krānti-kaksha*, as, m. the course of the sun, the ecliptic. — *Krānti-kshetra*, am, n. a figure described by the ecliptic. — *Krānti-jyā*, f. the sine of the declination or of the ecliptic. — *Krānti-pāta*, as, m. the intersection of the ecliptic and equinoctial circles, the equinoctial points or nodes of the ecliptic. — *Krānti-pāta-gati*, is, f. motion of the nodes of the ecliptic, precession of the equinox. — *Krānti-bhāga*, as, m. the declination of a point of the ecliptic. — *Krānti-maṇḍala* or *krānti-ṛtita*, am, n. the ecliptic.

— *Krānti-valaya*, as, m. the ecliptic; the space within the tropics.

Krāntu, us, m. a bird.

Krāmat, an, antī, at, going, proceeding over or across.

क्रमि *krami*, is, m. = *kṛimi*, a worm.

क्रु *kramu*, us, m. the betel-nut tree, *Areca Fausel* or *Catechu*.

Kramuka, as, m., N. of several plants, the *Areca* or betel-nut tree, *Areca Fausel* or *Catechu*; the mulberry tree, *Morus Indica* (= *brahma-dāru*); another tree, a red sort of *Lodhra* (*paṭṭikā-lodhra*); a kind of fragrant grass, *Bhadra-mustaka*; the fruit of the cotton tree; (*ās*), m. pl., N. of a people; (*i*), f. the betel-nut tree, *Areca Fausel* or *Catechu*. — *Kramuka-phala*, am, n. the *Areca*-nut.

क्रमल *kramela* or *kramelaka*, as, m. the camel; [cf. Gr. *κάμηλος*; Lat. *camelus*.]

क्रय *kraya*, &c. See under rt. *kṛi*.

क्रयशीर्षि *krayaśīrsha*, am, n. = *kapi-śīrsha*, the coping of a wall.

क्रवण *kravaṇa*, as, m., Ved. a worshipper.

क्रविस् *kravis*, is, n., Ved. (or *kravi* in the comp. *a-kravi-hasta*, q. v.), raw flesh, carrion; [cf. Gr. *κρέας*; cf. *krūra*.]

Kravishṇu, us, us, u, desirous of raw flesh.

Kravya, am, n. flesh, raw flesh, carrion; [cf. Lith. *kravijs*, 'blood'; Russ. *kravj*; Hib. *cru*; Old Germ. *hreo*; Gr. *κρέας*; Lat. *cruor*, *cruentus*, *crūdus*, *caro*.] — *Kravya-gṛhāṇa*, as, m. a deer, an antelope; (killed for its flesh.) — *Kravya-bhuj*, k, k, k, carnivorous, eating carrion; (*k*), m. a *Rākshasa*. — *Kravya-bhojana*, as, ā, am, carnivorous. — *Kravya-mukha*, as, m. (?) having flesh in one's mouth, N. of a wolf in the *Pañca-tantra*. — *Kravya-vāhana*, as, ī, am, Ved. carrying corpses, an epithet of Agni (opposed to *havya-vāhana*). — *Kravyād* (*°ya-ad*), t, t, t, consuming flesh or corpses, epithet of the fire of the funeral pile, or Agni in one of his terrible forms; epithet of a Yātu-dhāna and other evil beings, imps, and goblins; N. of a *Rākshasa*; a beast of prey, a carnivorous animal. — *Kravyāda* (*°ya-ada*), as, ā, am, carnivorous, an eater of flesh; (as), m. a goblin, a *Rākshasa*; a lion, a hawk; the fire of the funeral pile; N. of a people. — *Kravyāśṭn* (*°ya-aś*), ī, inī, t, carnivorous; (*i*), m. a demon; an anthropophagus.

क्रशय *krasaya* (fr. *kṛiṣa*), nom. P. *krasayati*, *-yitum*, to emaciate, make thin or lean.

Kraśita, as, ā, am, emaciated, made thin or lean.

Kraśīman, ā, m. leanness, emaciation.

क्रष्टय *krashtaya*. See rt. *kṛiṣh*, p. 250.

क्राकचिक *krākačika*, as, m. (fr. *krakata*), a sawyer.

क्राथ *krātha*, as, m. (fr. rt. *krath*), killing, murder; N. of a prince; of a son of Dhṛita-rāshtra; of a Nāga; of a monkey; a patronymic from *Kratha*; [cf. *krathana*.] — *Krātheśvara* (*°tha-iś*) or *krotheśvara* (*°dha-iś*), as, m., N. of a pupil of Āpastamba.

क्रान्त *krānta*, *krānti*, &c. See under *kram*.

क्रायक *krāyaka*. See under rt. *kṛi*.

क्रिमि *krimi*, is, m. a worm, an insect, &c., and the words derived and compounded with *krimi*. See under *krimi*.

क्रिय *kriya*, as, m. (a word borrowed from the Gr. *κρίδι*), the sign of the zodiac Aries.

क्रियमाण *kriyamāṇa*. See rt. 1. *kṛi*.

क्रिया *kriyā*, f. (fr. rt. 1. *kṛi*), doing, performing, performance; business; an act, action, undertaking; activity; work; labour; bodily action, exercise of the limbs; a literary work; medical

treatment or practice; applying a remedy, cure (e. g. *samakriyā-tva*, the being treated according to one and the same system of medicine; *vishamakriyā-tva*, the being treated according to different methods); a religious rite or ceremony, sacrificial act, sacrifice; obsequies, rites performed immediately after death; purificatory rites, as ablution &c.; (religious action is sometimes personified as a daughter of Dakṣha and wife of Dharmā, or a daughter of Karmā and wife of Krātā); judicial investigation by human means, as by witnesses, documents, &c., or by superhuman or ordeals of various kinds; (in grammar) action (as the general idea expressed by any verb); a verb, (according to later grammarians a verb is of two kinds, *sakarma-kriyā*, active, and *akarma-kriyā*, intransitive); a noun of action; native lexicographers give also the following meanings to *kriyā*,—atonement; disquisition; study; means, expedient; instrument, implement.—*Kriyā-kara*, *as*, m. one who performs an action, a student.—*Kriyā-kartṛi*, *tā*, m. the doer of an action, an agent.—*Kriyā-kalāpa*, *as*, m. title of a grammar; the great body of ceremonies enjoined in the Hindū laws, a number of actions of any kind; all the particulars or points of any business.—*Kriyā-kāra*, *as*, *ī*, am, one who does any act, an agent, a performer; (*as*), m. a beginner, a novice, a tyro, a student; an agreement.—*Kriyā-kaumudī*, f. title of a work by Govindānanda.—*Kriyā-tantra*, *am*, n. 'a Tantra of action', one of the four classes of Tantras with Buddhists.—*Kriyā-dveshin*, *ī*, *īnī*, *ī*, one who is averse to the part of a lawsuit or judicial trial called *kriyā*, i. e. to witnesses, documents, ordeals, &c.; (*ī*), m. one of the five kinds of witnesses, the whose testimony is hurtful to the cause.—*Kriyā-dvaita*, *am*, n. efficient cause, as resigning all to God.—*Kriyā-nibandha*, title of a work.—*Kriyā-nirdeśa*, *as*, m. evidence.—*Kriyānurūpa* ('*yā-an*'), *as*, *ā*, am, conformable to the act, according to the action.—*Kriyānvita* ('*yā-an*'), *as*, *ā*, am, practising ritual observances.—*Kriyā-paṭu*, *us*, *us*, *u*, clever, dextrous.—*Kriyā-patha*, *as* or *am*, m. or n. (?), manner of medical treatment or application of remedies.—*Kriyā-pada*, *am*, n. a verb.—*Kriyā-para*, *as*, *ā*, am, attentive to or diligent in the performance of one's duties.—*Kriyāpavarga* ('*yā-ap*'), *as*, m. end of an affair, liberation from ceremonial acts.—*Kriyā-pāda*, *as*, m. the third division of a suit at law, witnesses, written documents and other proofs adduced by the complainants, the rejoinder of the plaintiff.—*Kriyā-prasanga*, *as*, m. course of proceeding.—*Kriyā-phala*, *am*, n. result or consequence of acts.—*Kriyābhūpagama* ('*yā-abh*'), *as*, m. special compact or agreement.—*Kriyāmbudhī* ('*yā-am*'), *ī*, m. title of a work of Pṛāpa-kṛishṇa.—*Kriyā-yoga*, *as*, m. the connection with an action or verb; the employment of expedients or instruments; the practical form of the Yoga system of philosophy, devotion by due performance of the duties of every day life, active devotion.—*Kriyāyoga-sāra*, *as*, m. a section of the Padma-purāṇa.—*Kriyā-lopa*, *as*, m. discontinuance or loss of any of the essential ceremonies of the Hindū religion.—*Kriyā-vat*, *ān*, *atī*, *at*, one who performs an action, active, busy, engaged in a business, understanding business, fit for it, possessed of worldly knowledge; performing ceremonies in the right manner, celebrating religious rites.—*Kriyā-vaśa*, *as*, *ā*, am, subject to the influence of acts; (*as*), m. necessity, necessary influence of acts done or to be done.—*Kriyāvasanna* ('*yā-aṇ*'), *as*, *ā*, am, one who loses a lawsuit through the statements of the witnesses &c.—*Kriyā-vācaka*, *as*, *ā*, am, or *kriyā-vācīn*, *ī*, *īnī*, *ī*, expressing an action (as a verbal noun).—*Kriyā-vādīn*, *ī*, m. a plaintiff; one who states the arguments in a lawsuit.—*Kriyā-vādhī*, *ī*, m. a rule of action; conduct of affairs, mode of performing any rite.—*Kriyāvidhī-jña*, *as*, *ā*, am, conversant with business, understanding the ritual &c.—*Kriyā-vistāra*, *am*, n. title of the thirteenth of the fourteen Pūrvas or most ancient Jaina writings.—*Kriyā-vīśeṣhaṇa*, *am*, n.

that which defines an action more closely; an adverb.—*Kriyā-śakti*, *ī*, f. capability to act; the power of action.—*Kriyā-samabhikāra*, *as*, m. repetition of any act, doing anything repeatedly.—*Kriyā-sāra*, *as*, m. title of a work.—*Kriyā-sthānaka-vicāra*, *as*, m. title of a Jaina work.—*Kriyendriya* ('*yā-in*'), *as*, m. an organ of action, as the hand, foot, voice, organ of generation and that of excretion; also called *karmendriya*, q. v.

क्रिवि *krivi*, *is*, m., Ved. a leather bag, metaphorically 'a cloud'; N. of an Asura; a cistern, a well; the original name of the Pañcālās; [cf. *kraivya*.]

क्रि 1. *krī*, cl. 9. P. A. *krīṇāti*, *krīṇite*, *ākṛāya*, *ākṛīye*, *kṛeshyati*, *-te*, *ākṛāishit*, *ākṛeshṭa*, *kṛetum*, to buy, purchase (with inst. of the price, and abl. or gen. of the person from which anything is bought, e. g. *ka imam Indram dābhīr dhenubhir mama krīṇāti*, who will buy this Indra of me for ten cows? *yam mātā-pītror antīkāt or sakāsāt krīṇiyāt*, whom he may buy from his father and mother; *krīṇishva tad dāśabhīr suvarṇāḥ*, buy that for ten suvarṇas); to barter or exchange; to win: Caus. *krāpayati*, *-yitum*, *acī-krapat*: Desid. *ākṛīshati*, *-te*: Intens. *čekṛiyate*, *čekṛiyati*, *čekṛeti*; [cf. Hib. *creanaim*, 'I buy, I purchase'; Gr. *πράσσειν*, *πέρπω*; Lith. *preksti*, *perku* (?); Lat. *pretium*; Eng. *hire*.]—*Kry-ādi*, *ayas*, m. pl. the roots beginning with *krī*, i. e. those of the ninth class.

Kraya, *as*, m. buying, purchase.—*Kraya-kṛita*, *as*, *ā*, am, bought, purchased.—*Kraya-dravya*, *am*, n. anything for which anything else is bought or exchanged.—*Kraya-lekhyā*, *am*, n. deed of sale, conveyance, &c.—*Kraya-vikraya*, *au*, m. du. buying and selling, trade, traffic.—*Krayavikrayika*, *as*, m. a trader or merchant, a dealer.—*Krayavikrayin*, *ī*, *īnī*, *ī*, one who buys or sells, one who strikes a bargain.—*Krayāroha* ('*yā-ār*'), *as*, m. a market, a fair (where goods are piled up for sale).

Krayana, *am*, n. buying, purchasing.

Krayāṇya, *as*, *ā*, am, to be bought or purchased, purchasable.

Krayāṇaka, *as*, *ikā*, am, what is sold, fit to be sold.

Krayika, *as*, *ā*, am, buying, purchasing; (*as*), m. a trader, a dealer, a purchaser, a buyer.

Krayin, *ī*, *īnī*, *ī*, a buyer, a purchaser.

Krayya, *as*, *ā*, am, exhibited for sale, purchasable.

Kṛayaka, *as*, m. a buyer or purchaser; a dealer, a trader.

2. *krī*, *ī*, *is*, *ī*, (at the end of some compounds) buying.

Kṛita, *as*, *ā*, am, bought, purchased; (*as*), m. a son, one of the twelve kinds acknowledged by the ancient Hindū law, viz. one purchased from his natural parents.—*Kṛitānuśaya* ('*ta-an*'), *as*, m. repenting a purchase, returning a purchase upon the seller, admissible in some cases by law.

Kṛitaka, *as*, *ā*, am, acquired by purchase; (*as*), m. a son bought from his natural parents and adopted as male issue; also *kṛita-putra* (?).

Kreṇī, *ī*, m. and *kreṇī*, f. buying, purchasing, purchase.

Kretavya, *as*, *ā*, am, to be bought, purchasable.

Kreṭri, *tā*, m. a buyer, purchaser.

Kreya, *as*, *ā*, am, purchasable, to be bought.

Kreya-da, *as*, *ā*, am, one who exhibits anything for sale, a seller.

क्रोड *krīḍ*, cl. 1. P. (ep. also A.) *krīḍati*, *čkrīḍa*, *krīḍishyati*, *akrīḍit*, *krīḍitum*, to play, sport, amuse one's self, frolic, gambol, dally, (used of men, animals, the wind and waves, &c.); to jest, joke with (with inst. or with *saha* and inst., e. g. *Dronaya or Dronena saha krīḍati*, he sports with Drona): Caus. *krīḍayati*, *-yitum*, to cause to play, to allow to play: Desid. *čkrīḍishat*: Intens. *čekṛīdyate*, *čekṛīḍti*.

Kṛīḍa, *as*, *ā*, am, playing, sporting; (*as*, *ā*), m. f. sport, play, pastime, pleasure, amusement (often in compounds, e. g. *krīḍā-mudāḥ*, f. pl. the pleasures of play, or of amorous sport; *Kṛishṇa-krīḍā*, sport with Kṛishṇa; *jala-krīḍā*, playing about in water); disrespect shown by jest or joke.—*Kṛīḍā-kānana*, *am*, n. a pleasure-grove.—*Kṛīḍākūta* ('*dā-āk*'), *am*, n. sportive or wanton purpose or desire.—*Kṛīḍā-kopa*, *as*, m. assumed anger, anger in sport.—*Kṛīḍā-kautuka*, *am*, n. wanton curiosity; sport, play, pastime, enjoyment; lasciviousness, sexual intercourse.—*Kṛīḍā-lhaṇḍa*, title of the second part of the Gaṇeśa-Purāṇa.—*Kṛīḍā-griha*, *am*, n. a pleasure-house, a house for amusement.—*Kṛīḍā-čankramaṇa*, *am*, n. (?), N. of a place.—*Kṛīḍā-čandra*, *as* or *am*, m. or n. (?), N. of a metre consisting of four lines of eighteen syllables each; N. of a poet.—*Kṛīḍā-nārī*, f. a harlot, a courtesan.—*Kṛīḍā-maya*, *as*, *ī*, am, consisting of play or sport.—*Kṛīḍā-mayūra*, *as*, m. a peacock kept for pleasure or amusement.—*Kṛīḍā-mṛiga*, *as*, m. any animal kept for pleasure, a toy-deer, a toy-animal of any kind.—*Kṛīḍā-ratna*, *am*, n. the gem of sports, copulation.—*Kṛīḍā-ratha*, *as*, m. a cart, a carriage used for amusements.—*Kṛīḍā-rasātala*, *am*, n. title of a work in the Sāhitya-darpana.—*Kṛīḍā-vat*, *ān*, *atī*, *at*, sportive, playful.—*Kṛīḍā-vana*, *am*, n. a pleasure-garden, a park.—*Kṛīḍā-vesman*, *as*, n. a pleasure-house, a house for amusement.—*Kṛīḍā-śakunta*, *as*, m. a bird kept for pleasure or amusement.—*Kṛīḍā-saila*, *as*, m. a pleasure-mountain, a pleasure-mound or hillock in a garden.—*Kṛīḍā-saras*, *as*, n. a pleasure-lake.—*Kṛīḍā-sthāna*, *am*, n. or *krīḍoddeśa* ('*dā-ud*'), *as*, m. a play-ground.

Kṛīḍaka, *as*, m. a player, one who sports.

Kṛīḍat, *am*, *anti*, *at*, playing, sporting, gamboling.

Kṛīḍana, *am*, n. playing, play, sporting, &c.

Kṛīḍanaka, *as*, *ikā*, am, playing, sporting; (*as*, *am*), m. or n. (?), a plaything, a toy for children.

Kṛīḍanaka-tā, f. the state of a plaything; *krīḍa-nakalayā*, after the manner of a plaything.

Kṛīḍaniya or *krīḍaniyaka*, *am*, n. a plaything, toy, a doll.—*Kṛīḍaniyaka-sannibha*, *as*, *ā*, am, like a toy or doll.

Kṛīḍamāna, *as*, *ā*, am, sporting, playing.

Kṛīḍi or *krīḍī*, *ī*, *is*, *ī*, Ved. playing, sporting; epithet of the winds.

Kṛīḍtrī, *tā*, m. a player, one who sports.

Kṛīḍin, *ī*, *īnī*, *ī*, Ved. playing, sporting; epithet of the Maruts or winds; (?), m., N. of a man.

Kṛīḍu or *krīḍu*, *us*, *us*, *u*, Ved. playing, effervescing (?); epithet of the Soma.—*Kṛīḍu-mat*, *ān*, *atī*, *at*, Ved. playing, playful; epithet of flame.

क्रुच *krūc*, cl. 1. P. *krūcāti*, *-čitum*, to curve or make crooked; to be or become crooked, to move crookedly; to be or become small, to shrink; to make small, to lessen; to go towards, approach, arrive at; [cf. Hib. *crūnn*, 'rotundus'.]
Krukta, *as*, *ā*, am, crooked, curved.

2. *krūci*, *n*, m., Ved. a kind of snipe, a curlew.

Kruṇḍa, *as*, m. a kind of snipe, a curlew; N. of a mountain; (*ā*), f. a female snipe or curlew; a kind of Vīṇā or lute.

Kruṇḍakīyā, f., N. of a place in India.

Kraunāca, *as*, m. a curlew, heron, &c. See s. v.

क्रुड *krūḍ*, cl. 6. P. *krūḍati*, *-ḍitum*, to sink, dive; to be or become thick; (another form for *bhrīḍ*); [cf. *kūḍ* and *krūḍ*.]

क्रुध *krūdh*, cl. 4. P. (rarely A.) *krūdh-yati*, *-te*, *čkrūdhā*, *krotasyati*, *akrūdhāt*, *krodhham*, to become angry, to be wrathful or angry with (with dat. or gen. or acc. or with *upatī* and gen., e. g. *putrāya or putrasya or putram or putrasyopari čkrūdhā*, he was angry with his son): Caus. *krodhayati*, *-yitum*, to make angry, provoke, irritate: Desid. *čkrūḍatsati*: Intens. *čkrūḍhyate*, *čkrūḍhī*;

[cf. Lith. *rus-tus*, 'angry'; *rus-tybė*, 'anger'; Lat. *crudelis* (?); Gr. *κρός*; Germ. *groll*; Hib. *corruide*, 'anger, wrath, motion'; *corruigh*, 'fury, resentment'.]

Kruddha, *as*, *ā*, *am*, irritated, provoked, angry, wrathful; fierce, cruel; (*am*), n. anger.

2. **Krūdh**, *t*, *f*, or **Krūdhā**, *f*, anger, wrath, passion. **Krūdhmin**, *i*, *īni*, *t*, Ved. wrathful, irritable.

Krudhyat, *an*, *anti*, *at*, being angry, feeling provoked.

Krodha, *as*, *m*, anger, wrath, passion; anger personified as a child of Lobha and Nīkṛiti; or of death; or of Brahmā; N. of a Dānava; (*ā*), *f*, N. of a daughter of Dakṣa. — **Krodha-ja**, *as*, *ā*, *am*, proceeding from or engendered by wrath, (especially applicable to eight vices, hatred, envy, oppression, violence, &c.) — **Krodha-maya**, *as*, *i*, *am*, a person of angry disposition; passionate, angry. — **Krodha-mūrchita**, *as*, *ā*, *am*, overcome or infatuated with anger, passionate, angry; (*as*), *m*, a kind of perfume, commonly called *Cor*, = *cora*. — **Krodha-varjita**, *as*, *ā*, *am*, free from wrath, mild, calm. — **Krodha-varadhana**, *as*, *m*, N. of a Dānava. — **Krodha-vaśa**, *as*, *m*, the power of anger; (*as*, *ā*, *am*), overpowered by anger, passionate, violent; N. of several kinds of evil spirits; (*as*), *m*, N. of a Rakṣas; (*ā*), *f*, N. of a daughter of Dakṣa and wife of Kaśyapa. — **Krodha-vaśa-ga**, *as*, *ā*, *am*, subject to anger, under the influence of anger. — **Krodha-samanvita**, *as*, *ā*, *am*, filled with anger. — **Krodha-hantṛ**, *tā*, *m*, N. of an Asura. — **Krodhānvita** (°*dha-an*°), *as*, *ā*, *am*, wrathful, angry. — **Krodhāmāraṣa-jihma-bhrū** (°*dha-am*°), *us*, *us*, *u*, bending the brow with anger and impatience. — **Krodhojjhita** (°*dha-uj*°), *as*, *ā*, *am*, free from wrath, composed, calm.

Krodhana, *as*, *ā*, *am*, inclined to wrath, passionate, angry; (*as*), *m*, N. of a son of Kauśika and pupil of Garga; also of a son of Ayuta and father of Devātithi; (*ā*), *f*, a passionate woman, a vixen; (*am*), *n*, the being angry, anger.

Krodhaniya, *as*, *ā*, *am*, anything which may produce anger, provocative; (*am*), *n*, an injury.

Krodhalu, *us*, *us*, *u*, passionate, violent.

Krodhin, *i*, *īni*, *t*, passionate, angry; (*t*), *m*, a buffalo; a dog; (*īni*), *f*, mystical name of the letter *r*.

Krodhishtha, *as*, *ā*, *am*, very irate or wrathful.

क्रुन्थ **krunth**, *cl*. 9. P. **kruthnāti**, *krun-* *īkṣtum*, to embrace, to cling or adhere to; to be distressed, to pain, injure, kill, suffer pain, be distressed; (another form for *kunth*.)

क्रुमु **krumu**, *us*, *f*, Ved., N. of a river, a tributary of the Indus.

क्रुमुक **krumuka**, *as*, *m*, Ved. a piece of wood or match used to catch the sacrificial fire when kindled by friction; [cf. *kṛmuka*, *kramuka*.]

क्रुश **krus**, *cl*. 1. P. (rarely A.) **krōṣati**, *krō-* *śte*, *śukrośa*, *krōkṣyati*, *akrukṣat*, *krōkṣtum*, to cry out, shriek, yell, bawl, call out, halloo; to exclaim; to cry, lament; to weep; to sound, make a singing noise (as the ear): Caus. *krōṣayati*, *-yitum*: Desid. *śukrukṣhātī*: Intens. *śukrukṣyate*, *śukrukṣitī*: [cf. Lith. *klykti*, 'to cry'; *krykṣtanju*; Hib. *cruisigh*, 'music, song'; Lat. *crocis*, *crocito*; Gr. *κρόσω*, *κρόσω*, *κρῶσω*; Goth. *krukya*.]

Kruscan, *ā*, *m*, a jackal; [cf. *krōkṣtu*.]

Krūṣṭa, *as*, *ā*, *am*, calling out, crying out, scolding; wept, cried; cried aloud, bawled; called at, abused; (*am*), *n*, crying, weeping, sobbing; noise, sound.

Krośa, *as*, *m*, a cry, a yell, a shriek, a shout, a call, calling out, a noise (e. g. *karna-krośa*, a noise in the ears); the range of the voice in calling or hallooing, a measure of distance, an Indian league, commonly called a *Koś*, = 1000 Dandās, = 4000 Hastas, = $\frac{1}{2}$ *Yo-jana*; according to other authorities = 2000 Dandās, = 8000 Hastas, = $\frac{1}{2}$ *Gavyūti*; (*am*), *n*, N. of a *Sāman*. — **Krośa-tāla**, *as*, *m*, a large or double drum.

— **Krośa-dhvanī**, *is*, *m*, a large drum. — **Krośa-mātra-gata**, *as*, *ā*, *am*, gone the length of a *Krośa*. — **Krośa-mātra-śhita**, *as*, *ā*, *am*, standing at the distance of a *Krośa*. — **Krośa-yuga**, *am*, *n*, a measure of two *Krośas*, = 4000 yards or about $2\frac{1}{2}$ miles; (this seems to correspond to the modern *Krośa*, but the standard varies.)

Krośat, *an*, *anti*, *at*, crying, calling out.

Krośana, *as*, *ā*, *am*, who or what cries; (*am*), *n*, crying.

Krośin, *i*, *īni*, *t*, crying out, calling out, weeping (e. g. *uśhṭra-krośin*, making sounds like a camel).

Krośita, *as*, *m*, N. of a man.

Krośtu (must form strong cases and may form weak cases from *krōkṣṭṛ*, Gram. 128. c), a jackal; N. of a son of Yadu and father of Vṛjiniṣat (in this last sense nom. sing. *krōkṣṭā* or *krōkṣṭus*).

— **Krośtu-karna**, *as* or *am*, *m*, or *n*, (?), N. of a place. — **Krośtu-pāda**, *as*, *m*, N. of a man; (*ās*), *m*, pl. the descendants of this man. — **Krośtu-pūcchikā** or **krōkṣṭu-pūcchī**, *f*, the plant *Hemionitis Cordifolia*; [cf. *krōkṣṭu-pūcchikā* or *krōkṣṭu-vinnā*]. — **Krośtu-phala**, *as*, *m*, the tree *Terminalia Catappa*, = *inguda*. — **Krośtu-māna** and **krōkṣṭu-māya**, *as*, *m*, N. of two men; (*ās*), *m*, pl. the descendants of these men. — **Krośtu-vinnā**, *f*, a plant, either *Chaculiya*, *Hemionitis Cordifolia* (*pṛṣṇi-parṇī*), or *Ramvāsac*; [cf. *śṛigālu-vinnā*].

Krośtuka, *as*, *m*, a jackal; N. of a man, cf. *kraushtukī*; (*t*), *f*, a female jackal; a daughter of *Krodha-vaśa* and mother of the yellow apes. — **Krośtuka-pūcchikā**, *f*, a plant, commonly *Chaculiya*, *Hemionitis Cordifolia*; or, according to some, *Ramvāsac*; [cf. *krōkṣṭu-vinnā*]. — **Krośtuka-māna**, *as*, *m*, N. of a man. — **Krośtuka-mekhalā**, *f*, the plant *Hemionitis Cordifolia*. — **Krośtuka-sīras**, *as*, *n*, a disease of the knee.

Krośṭṛ, *tā*, *m*, (not used in the weakest cases, cf. *krōkṣṭu*), a jackal; N. of a son of Yadu and father of Vṛjiniṣat; (*ṭṛ*), *f*, the female of a jackal; a kind of *Convolvulus*; N. of another plant, [cf. *lāngali*]. — **Krośṭekṣhu**, *us*, *m*, (fr. *krōkṣṭa* = *krōkṣṭṛ* and *ikṣhu*), a kind of sugar-cane, = *śvetekṣhu*.

क्रूड **krūd**, *cl*. 10. P. **krūdayati**, *-yitum*, to make thick; [cf. *kūd*, *krūd*.]

क्रूर **krūra**, *as*, *ā*, *am* (related to *kravis*, *kra-vya*), wounded, hurt, sore; bloody; raw; cruel, fierce, ferocious, hard-hearted; pitiless; hard, harsh, rough; formidable, terrible; inauspicious (opposed to *saumya* and *a-krūra*, and epithet of the first, third, fifth, seventh, ninth, and eleventh signs of the zodiac, which are supposed to have a malignant influence); mischievous, destructive; hard, solid; strong (as a bow, opposed to *mandā*); hot, sharp, disagreeable; (*am*), *ind*, in a formidable manner; (*as*, *am*), *m*, *n*, boiled rice; (*as*), *m*, a hawk; a heron; two plants, red oleander, = *rakta-karavīra*, and another plant, = *bhū-tānkuśa*; (*ā*), *f*, N. of a plant, = *rakta-punarnavā*; (*am*), *n*, a wound, a sore; blood-shedding, slaughter, cruelty, any horrible deed; any frightful apparition. — **Krūrakarma-kṛt**, *t*, *t*, *t*, perpetrating cruel actions; a rapacious animal. — **Krūra-karma**, *a*, *n*, a bloody or terrible deed; any hard or difficult labour; (*ā*, *ā*, *am*), performing bloody or terrible deeds, fierce, cruel, unrelenting; (*ā*), *m*, N. of a plant, = *ka-tutumbinī* = *katutumbi* (?). — **Krūra-kṛt**, *t*, *t*, *t*, performing bloody or terrible deeds, fierce, cruel, unrelenting. — **Krūra-kōṣṭhā**, *as*, *m*, torpid or costive bowels unaffected by strong purgatives; (*as*, *ā*, *am*), one whose bowels are torpid or costive. — **Krūra-gandha**, *as*, *m*, sulphur; (*ā*), *f*, N. of a tree, = *kanthārī*. — **Krūra-carita**, *as*, *ā*, *am*, cruel, ferocious, addicted to cruel practices. — **Krūra-tā**, *f*, or *krūra-tva*, *am*, *n*, cruelty, fierceness. — **Krūra-danti**, *f*, an epithet of *Durgā*. — **Krūra-dṛś**, *k*, *k*, *k*, evil-eyed, of terrible aspect, mischievous, villainous, cruel; (*k*), *m*, an epithet of the planet *Śani* or *Saturn*; also an epithet of the planet *Mars*. — **Krūra-dhūrta**, *as*,

m, a kind of thorn-apple; [cf. *kṛiṣṭha-dhattiraka*]. — **Krūra-buddhi**, *is*, *is*, *t*, or *krūra-mānasa*, *as*, *ā*, *am*, cruel-minded. — **Krūra-rava**, *as*, *m*, a jackal (?). — **Krūra-rāvin**, *i*, *m*, a raven. — **Krūra-locana**, *as*, *m*, an epithet of the planet *Saturn* (of an evil or inauspicious aspect). — **Krūra-sarpa-vat**, *ind*, like an enraged serpent. — **Krūrākṛit** (°*ra-āk*°), *is*, *m*, an epithet of *Rāvaṇa*, the ruler of *Lankā*. — **Krūrākṣa** (°*ra-āk*°), *as*, *m*, N. of a minister of the owl-king *Arimardana*. — **Krūrācāra** (°*ra-āc*°), *as*, *ā*, *am*, following cruel or savage practices. — **Krūrāman** (°*ra-āt*°), *ā*, *m*, an epithet of the planet *Saturn*; [cf. *krūra-dṛś* and *krūra-locana*]. — **Krūrāsaya** (°*ra-ās*°), *as*, *ā*, *am*, one whose bowels are torpid or costive; containing fierce animals (as a river &c.); of a terrible or fierce disposition. — **Krūrōpasamhata** (°*ra-up*°), *as*, *ā*, *am*, connected with cruelty.

क्रूच **krūra**, *as*, *am*, *m*, *n*, the beard; [cf. *kūrca*.]

क्रेणि **kreṇi**, *kretavya*, &c. See *rt. kri*.

क्रैडिन **kraidina**, *as*, *i*, *am* (fr. *kṛidin*, *q. v.*), Ved. belonging to the *Maruts* or winds.

Kraidiniya, *f*, scil. *ishti*, the *ishti* or sacrificial oblation, sacred to the *Maruts*.

क्रैव्य **kraivya**, *as*, *m*, (fr. *krivi*), a king of the *Krivis*.

क्रौञ्च **krouñca**, &c. Cf. *krauñca*.

क्रौठिन् **kroṭhin**, *i*, *m*, (?), N. of a man.

क्रोड **kroḍa**, *as*, *am*, *ā*, *m*, *n*, *f*, (m. in the earlier language; *n* in later works; also *f* according to the lexicographers), the breast, the chest, the bosom, (at the end of compounds the fem. can only end in *ā*, e. g. *kalyāṇa-kroḍā*, a woman with a well-formed breast), the flank, the hollow above the hip; the lap; the interior of anything, the inner part, a cavity, a hollow [cf. *udara* and *garbha*]; (*as*), *m*, a hog; the esculent bulb of a kind of plant, = *vārāhi-kanda*, [cf. *kroḍa-kanyā*]; N. of *Sani* or the planet *Saturn*; (*ā*), *f*, a plant, = *kroḍa-tūḍā*.

— **Kroḍa-kanyā**, *f*, the esculent bulb of a kind of plant; [cf. *kroḍa*]. — **Kroḍa-tūḍā**, *f*, N. of a plant, = *mahā-srāvāṇikā*. — **Kroḍa-patira**, *am*, *n*, a marginal writing omitted in its proper place, a postscript to a letter, a supplement, a codicil to a will. — **Kroḍa-parṇī**, *f*, a prickly nightshade, *Solanum Jacquinii*, = *kapṭakārīkā*. — **Kroḍa-pāda**, *as*, *m*, a turtle, a tortoise. — **Kroḍānka** (°*dha-an*°), *as*, *m*, a tortoise. — **Kroḍānghri** (°*dha-an*°), *is*, *m*, a turtle or tortoise. — **Kroḍi-mukha**, *as*, *m*, (?) a rhinoceros. — **Kroḍeśhtā** (°*dha-śh*°), *f*, a kind of grass, = *muśṭā*.

Kroḍi-kṛi, *cl*. 8. P. *-karott*, *-kartum*, to fold to the breast, clasp to the bosom, clasp, embrace. — **Kroḍi-karana**, *am*, *n*, folding to the breast, embracing. — **Kroḍi-kṛit**, *is*, *f*, embracing, embrace.

Krauḍa, *as*, *i*, *am*, fit for or belonging to a hog.

क्रौणकवर्ण **krouṇaka-varṇa**, *as*, *m*, N. of a man.

क्रोथ **krotha**, *as*, *m*, (fr. *kruth* for *rt. krunth*), killing, slaying, murder; [cf. *krātha*.]

क्रोध **krodha**, &c. See under *1. krudh*.

क्रोश **krośa**, **krōkṣu**. See under *krus*.

क्रौञ्च **krauñca**, *as*, *m*, (fr. *rt. kṛuñc*, *q. v.*), a kind of curlew or heron (*Ardea Jaculator*); the emblem of the fifth *Aṛhat* of the present *Avasarpinī*; (*i*), *f*, the female curlew; a daughter of *Tāmra* and mother of the curlews; (*as*), *m*, a mountain, part of the *Himālaya* range, situated in the eastern part of the chain on the north of *Asam*; one of the *Dvīpas* or principal divisions of the world, surrounded by the sea of curds; N. of a *Rakṣas*; N. of a pupil of *Sāka-pūmī*; (*am*), *n*, scil. *astra*, N. of a mystical weapon; N. of a *Sāman*; also of a particular Vedic formula. — **Krauñca-dāraṇa** or **krauñca-sūdana**,

as, m. an epithet of the god of war, Kārttikeya, who tore asunder the mountain Krauñca. — *Krauñca-dvīpa*, *as*, m., N. of a Dvīpa, = *krauñca*. — *Krauñca-paksha*, *as*, *ā*, *am*, an epithet of horses, 'the flanks of which are similar to the wings of a curlew.' — *Krauñca-paddā*, *f*, N. of a metre consisting of four lines of twenty-five syllables each. — *Krauñca-padi*, *f*, N. of a place. — *Krauñca-pura*, *as*, m., N. of a town. — *Krauñca-bandha*, *as*, m. a particular kind of knot. — *Krauñca-randhra*, *am*, n. the Krauñca pass, caused by the deity Kārttikeya and by Paraśu-rāma; see *krauñcārī* below. — *Krauñca-vat*, *ān*, m., N. of a mountain = *krauñca*. — *Krauñcādāna* ('*ca-ad*'), *am*, n. the fibres of the stalk of the lotus (*mṛgāla*); N. of several plants, = *gheñculi*; another plant, = *Chicotaka*; long pepper; (*i*), *f*, the seed of the lotus. — *Krauñcāranya* ('*ca-ar*'), *am*, n., N. of a forest. — *Krauñcārāṇī* ('*ca-ar*'), *is*, m. an epithet of the deity Kārttikeya. — *Krauñcārī* ('*ca-arī*'), *is*, m. an Avatāra Paraśu-rāma, who with his arrows made a pass or defile through the Krauñca mountain.

Krauñcīki-putra, *as*, m., N. of a teacher.

क्रौड *kraudā*. See under *kroḍa* last col.

क्रौर्य *kraurya*, *am*, n. (fr. *krūra*), cruelty, fierceness, anger; hard-heartedness; terribleness.

क्रौशशक्तिक *krauśasatikā*, *as*, *i*, *am* (fr. *krośa* + *sata*), one who goes a hundred Krośas or leagues; one who deserves to be approached from a distance of a hundred Krośas or leagues (as a religious teacher &c.).

क्रौष्टिक *kraushtika*, *as*, m. a wrong form for *kraushtuki*, q. v.

क्रौष्टिकी *kraushtukārṇa*, *as*, *i*, *am*, coming from *Kroshṭu-kārṇa*.

क्रौष्टिकी *kraushtuki*, *is*, m. (a patronymic fr. *kroshṭuka*), N. of a grammarian; N. of an astrologer; N. of a warrior-tribe belonging to the Trigarta-shashthās.

Kraushtukiya, *as*, m. a prince of the warrior-tribe called *Kraushtuki*.

क्र्यादि *kry-ādi*, a term of grammar to denote the roots of the ninth class of which *krī* is the first.

क्लथ *klath*, cl. 1. P., Ved. *klathati*, -*thi-tum*, to turn round, revolve, to form into clots or lumps; to kill or hurt; [cf. Lat. *clades*.]

Klathana, *am*, n., Ved. turning round, forming into clots or lumps.

क्लदिवत् *kladivat*, *ān*, *atī*, *at* (rt. *klid* ?), Ved. wet, moist (?).

क्लन्द् *kland* or *klad* [cf. rt. *krand*], cl. 1. P. *klandati*, *āklānda*, *klandishyati*, *klanditum*, to call; to lament; to weep; cl. 1. A. *klandate* or *kladate* &c., to be confounded or troubled; to grieve; [cf. Hib. *glaothaim*, 'I call, bawl, roar, shout'; Gr. *κλάω*.]

Klanda, *as*, *ā*, *am* (fr. *kland* for *krand* ?), Ved. crying, noisy (?).

क्लप् *klap*, cl. 10. P. *klāpayati*, -*yitum*, to speak barbaously; (another form for *klap*); [cf. Lith. *kalpu*, 'to speak'.]

क्लम् *klam* [cf. rt. *śram*, the rt. *klam* seems principally confined to the later artificial poems], cl. 1. 4. P. *klāmāti*, *klāmyati*, *āklāma*, *klamishyati*, *klamitum*, to be or become fatigued, to be weary or tired or exhausted; to be depressed; [cf. Gr. *κλῦω* or Lat. *lentus* for *clentus* (?); Germ. *lahm*; Old Germ. *lam*; Lith. *lumas*.]

Klama, *as*, m. fatigue, exhaustion, languor, weariness.

Klamatha, *as*, m. fatigue, exhaustion.

Klamathu, *us*, m. fatigue, languor.

Klamān, *i*, *inī*, *i*, becoming tired, languishing, exhausted, weary. — *Klāmī-tā*, *f* or *klāmī-tva*, *am*, n. exhaustion, languor, fatigue.

Klānta, *as*, *ā*, *am*, tired, fatigued, exhausted, languishing; wearied; depressed in spirits or exhausted; dried up; withering; thin, emaciated. — *Klānta-manas*, *ās*, *de*, *as*, low-spirited, languid, melancholy. — *Klānta-vadana*, *as*, *ā*, *am*, having a weary face.

Klānti, *is*, *f*. fatigue, weariness. — *Klāntī-śhid*, *t*, *t*, *t*, relieving fatigue, refreshing, invigorating. — *Klāntī-śheda*, *as*, m. refreshing, restoring, removing fatigue.

क्लव् *klav*, cl. 1. A. *klavate*, to fear, be afraid; Caus. *klavayati*.

क्लिद् *klid*, cl. 4. P. *klidyati*, *āklida*, *klidishyati* and *klidyati*, *āklidat*, *kliditum* and *kletitum*, to be or become wet or damp; Caus. P. *klidayati*, -*yitum*, to bedew, wet, moisten; Desid. *āklidishati*. *āklidishati*, *āklidishati*. — *Klāntī-śheda*, *as*, m. refreshing, restoring, removing fatigue.

Klinna, *as*, *ā*, *am*, moistened, wet; running (as an eye). — *Klinna-netra*, *as*, *ā*, *am*, having moist eyes, pitiful. — *Klinna-vartman*, *a*, n. excess of the lacrimal discharge, watering of the eyes. — *Klinna-hrid*, *t*, *t*, *t*, tender-hearted. — *Klinnāśha* ('*na-ak*'), *as*, *ā*, *am*, having moist eyes, bleary-eyed.

Kleda, *as*, m. wetness, dampness, moisture; running, discharge from a sore. — *Kleda-vat*, *ān*, *atī*, *at*, moist, flowing.

Kledaka, *as*, *ā*, *am*, wetting, moistening, making wet or moist; (*as*), m. phlegm in the stomach, excess of saliva.

Kledan, *ā*, m. the moon.

Kledana, *as*, *i*, *am*, moistening, making wet; (*as*), m. phlegm, the phlegmatic or watery humor [cf. *kapha*]; a species of phlegm; (*am*), n. wetting, moistening; oozing, trickling.

Kledu, *us*, m. the moon; a morbid combination of the three humors of the body (*sannipāta*), complication of disorders.

Kledya, *as*, *ā*, *am*, to be moistened, to be wetted.

क्लिन्द् *klind*, cl. 1. P. A. *klindati*, -*te*, to lament; [cf. *krand* and *kland*.]

क्लिब् *klīb*, *p*, *f* (?), Ved. accomplishment (fr. *klrip* ?); (Sāy.) the created world; (a various reading has *klrib*.)

क्लिश् *klīś*, cl. 9. P. *klīśnāti*, *āklīśa*, *klīśishyati* and *klīśishyati*, *āklīśit* and *āklīśhat*, *klīśitum* and *klīśhatum*, to torment, torture, trouble, molest; to cause pain, afflict, distress; to suffer, feel pain, suffer distress; cl. 4. A. *klīśyate*, *āklīśe*, *klīśishyate*, *āklīśishat*, *klīśitum*, to be tormented or molested; to be afflicted, feel pain, suffer; Caus. P. A. *klīśayati*, -*te*, -*yitum*, to torment, molest; Desid. *āklīśishati*, *āklīśishati*, *āklīśishati*, *āklīśishate*; [cf. *āklīśishate*.] — *Klīśita*, *as*, *ā*, *am*, molested, tormented, distressed, afflicted; wearied, hurt, injured; being in a bad condition, worn; put to shame; contradictory, inconsistent; connected with pain or suffering; (*am*), ind. in distress. — *Klīśita-vat*, *ān*, *atī*, *at*, suffering pain or distress. — *Klīśita-vartman*, *a*, n. a disease of the eyelids; [cf. *klinna-vartman*.] — *Klīśita-vrīṭti*, *is*, *is*, *i*, leading a wretched life.

Klīśyamāna, *as*, *ā*, *am*, being distressed.

Klīśhī, *is*, *f*. affliction, calamity, distress; service. *Klēśa*, *as*, m. pain, affliction, distress; pain from disease, anguish; wrath, anger; worldly occupation; care, trouble. — *Klēśa-kārin*, *i*, *inī*, *i*, causing pain, afflicting. — *Klēśa-kshama*, *as*, *ā*, *am*, capable of enduring pain and trouble. — *Klēśa-da*, *as*, *ā*, *am*, distressing. — *Klēśa-nāśana*, *as*, *ā*, *am*, destroying or palliating trouble. — *Klēśa-prahāṇa*, *am*, n. termination of distress, especially of worldly cares and

passions. — *Klēśa-bhāgin*, *i*, *inī*, *i*, having trouble. — *Klēśa-bhāj*, *k*, *k*, *k*, having trouble. — *Klēśa-paha* ('*śa-ap*'), *as*, *ā*, *am*, allaying pain or suffering, consolatory, consoling; palliative; (*as*), m. a son.

Klēśaka, *as*, *i*, *am*, giving pain, troublesome, annoying, afflicting.

Klēśita, *as*, *ā*, *am*, pained, distressed, afflicted.

Klēśin, *i*, *inī*, *i*, connected with pain, causing pain or suffering; hurting, injuring.

Klēśhtrī, *tā*, m. one who causes pain or suffering.

क्लीत *klīta*, *as*, m. a kind of poisonous insect.

क्लीतक *klītaka*, *am*, n. a kind of plant with a poisonous root, *Glycyrrhiza Glabra*?. (*Kāla-klītaka*, *am*, n. the Indigo plant.)

Klītakikā, *f*, the Indigo plant, *Indigofera Indica*.

क्लीतनक *klītanaka*, *am*, n. a kind of plant, = *atī-rasā*.

क्लीव् *klīb* or *klīv*, cl. 1. A. *klībate* or *klīvate*, *āklībe*, *klībishyate*, *klībitum* (according to some also *klīvayate*), to be impotent, to behave like one who is impotent or like a eunuch; to be timorous, to be modest or unassuming.

Klība or *klīva*, *as*, *ā*, *am*, impotent, emasculated, a eunuch; unmanly, timorous, timid; weak, weak-minded, base; idle, slothful; a coward; of the neuter gender; (*as*, *am*), m. n. the neuter gender; [cf. Hib. *cailllean*, 'eunuch'; *caillte*, 'castrated'; *caillim*, 'I geld, castrate, destroy'; *caillleadh*, 'emas-culation'.] — *Klība-tā*, *f*, or *klība-tva*, *am*, n. impotence, the being neuter. — *Klība-rūpa*, *as*, *ā*, *am*, Ved. similar to a eunuch. — *Klība-linga*, *am*, n. the neuter gender. — *Klīva-vat*, ind. like a base man, like a weak-minded, effeminate person.

Klāibya or *klāivya*, *am*, n. absence of virility, impotence, unmanly behaviour, unmanliness, weakness, timidity, cowardice; the neuter gender.

क्लु *klū*, cl. 1. A. *klavate*, to move.

क्लेश् *kleś*, cl. 1. A. *kleśate*, *ākleśe*, *kleśitum*, to speak articulately; to impede or obstruct; to strike, kill; to distress.

क्लेश *kleśa*. See under rt. *klīś*.

क्लैतकिक *klaitakika*, *am*, n. a fermented liquor prepared from the root of the plant *Klītaka* (*klītakikā* ?), wine, spirituous liquor.

क्लैव्य *klāibya* or *klāivya*. See under *klība*.

क्लोम *kloma*, *am*, n. or *kloman*, *ā*, *a*, m. n. (in the earlier language m.; in the later n.), the bladder; the lungs, the right lung; bile (?).

क्लोश *klōśa*, *as*, m., Ved. = *krośa*, calling out to; (Sāy.) fear.

क्व *kva*, ind. (fr. 1. *ku*; according to Pāṇ. V. 3, 12, VII. 2, 104, formed first fr. *kīm* and then fr. the substitute *ku* with affix *at*), where? in what place? whither? how? when? (rarely) how much less! [cf. *kutas*]; connected with the particles *id*, *avid*, *nu*, &c., in the same manner as 2. *ka*, q. v. (e. g. *kva nu te kshatriyāḥ śūrāḥ*, where now are those Kshatriya heroes?); *kva* appears to be used as a loc. of 2. *ka* in Manu X. 66. (e. g. *kva śreyas-tvam*, in whom is the preference?); *kva* with *bhū*, *as*, or *gata*, may denote, how is it with? what has become of? (e. g. *kva aham bhavāni*, what will become of me? *kva gatas tava mayy anurāgaḥ*, what has become of your affection for me?), or *kva* alone may have the same meaning (e. g. *kva sukham*, where is happiness? i. e. there is no such thing as happiness); *kva*—*kva* or *kutra*—*kva* implies excessive incongruity, where is this? where is that? how distant is this from that, how little does this agree with that (e. g. *kva śūrya-prabhavo vaṇśaḥ kva ēa alpā-vishayā matih*, how can my limited intellect describe the solar race?); *kvāpi* (*kva apī*),

anywhere, somewhere, to some place, to any place, in a certain place; sometimes; *kva* *ca*, anywhere, somewhere, at any time; *kva* *ca* *na*, anywhere (originally negative); *na* *kva* *ca*, nowhere; *kva* *cid*, anywhere, somewhere, to any place, in a certain place; in a certain case, sometimes; at some time, once upon a time; *kva* *cid*—*kva* *cid*, here—there, here and there, in various places; now—then, now and then; *na* *kva* *cid*, nowhere, never, by no means; *yatra* *kvāpi* or *yatra* *kvāca*, wherever, wheresoever, to whatsoever place, anywhere; *yatra* *kva* *ca* *na*, to whatsoever place, hither and thither, anywhere; whenever, at any time, when, in any case or matter whatever; *yatra* *kva* *vāha*—*tatra* *tatrāpi*, wherever—there.—*Kva* *janman*, *ā*, *ā*, *ā*, where born?—*Kva* *nivāsa*, *as*, *ā*, *am*, where dwelling?

Kvātya, *as*, *ā*, *am*, or *kvātyaka*, *as*, *ikā*, *am*, of or belonging to where or what place? being where?

क्वङ्गु *kvangu*, *us*, *m*. = *kangu*, a sort of Panic, *Panicum Italicum*.

क्वण *kvap*, *cl. 1. P.* *kvāṇati*, *śakvāṇa*, *kvāṇitum*, to sound; to hum (as a bee); to make any sound; to tinkle: *Caus.* *kvāṇayati*, *-yitum*, to cause to sound, to make sound, to twang, to produce a sound with anything; e.g. *nūpurat*, with anklet ornaments; [cf. *Lat. cano*; *Goth. hana*, 'a cock'.]

Kvāṇa, *as*, *m*. the sound or tone of any musical instrument; sound in general.

Kvāṇat, *an*, *antī*, *at*, sounding.

Kvāṇata, *am*, *n*. sounding, the sound of any musical instrument; (*as*), *m*. a small earthen pot or boiler.

Kvāṇita, *as*, *ā*, *am*, sounded, twanged (as a stringed instrument); (*am*), *n*. sound, twang.

Kvāṇa, *as*, *m*. the sound of a musical instrument; sound in general.

क्वथ *kvath*, *cl. 1. P.* *kvāthati*, *śakvātha*, *kvāthishyati*, *akvāthi*, *kvāthitum*, to boil, stew, decoct, prepare by heat; to digest: *Caus.* *kvāthayati*, *-yitum*, to cause to boil, to boil, decoct. *Kvātha*, *as*, *m*. a decoction, an extract.

Kvāthana, *am*, *n*. boiling, decocting.

Kvāthita, *as*, *ā*, *am*, boiled, decocted, stewed, digested.

Kvātha, *as*, *m*. a decoction, any solution or infusion prepared with a continued or gentle heat; the mixture of the materials for a decoction; pain, sorrow, calamity, distress.—*Kvāthodbhava* ('*tha-ud*'), *as*, *ā*, *am*, produced by boiling; (*am*), *n*. blue vitriol used as a collyrium.

क्वः *kv-adhaṣ-stha*, *as*, *ā*, *am* (fr. 2. *ku-adhas-stha*), *Ved.* standing below on the earth.

क्वयि *kvayi*, *is*, *m*. *Ved.* a kind of bird.

क्वल *kvala*, *as* or *am*, *m*. or *n*. (*t*), *Ved.* a substance used for coagulating other substances.

क्वाचित् *kvācitka*, *as*, *i*, *am* (fr. *kvā-ṣit*), met with somewhere or occasionally; rare, uncommon.

क्वाथि *kvāthi*, *is*, *m*. *Ved.* an epithet of Agastya.

क्वापि *kvāpi*, *ind.* somewhere, &c. See *kva*.

क्वल *kvel*, *cl. 1. P.* *kvelati*, to shake or move; (a less correct form for *kshvel*).

क्श *kśā*, a root forming, according to native grammarians, some tenses of *khyā* and *śakṣ* (e.g. the Fut. *kśāsyati*; Inf. *kśātum*; Aor. *akśānt*, *akśāsta*; Perf. *akṣe*).

क्श *ksha*, *as*, *m*. (fr. 4. *kshi*), destruction; loss, disappearance; destruction of the world; lightning; a field; the protector or cultivator of a field, a peasant, a husbandman; a demon or Rakshas; the fourth incarnation of Vishnu as the man-lion or *nara-siṃha*.

क्ष *kshaj* or *kshañj*, *cl. 1. A.* *kshajate* or *kshanjate*, *śakshanj*, *kshanjitum*, to go, approach; to give; *cl. 10. P.* *kshanjayati*, *-yitum*, to live in distress; to live in pain or want.

क्षण *kshap*, *kshāṇa*. See *kshan*.

क्षण *kshāṇa*, *as*, *am*, *m. n.* (said to be a corruption of *ikṣhāna*, a glance, and not used in the earlier literature; native lexicographers make this word *m.* only), any instantaneous point of time, an instant, the twinkling of an eye, a moment (e.g. *kshāṇam*, *acc.*, or *kshāṇena*, *inst.* for an instant, in a moment; *kshāṇāt*, *abl.* after an instant, immediately, directly, at once; *kshāṇe* *kshāṇe*, every instant, every moment; *tat-kshāṇam*, that very moment, in that same moment, immediately; *tat-kshāṇāt*, immediately upon that); a moment regarded as a measure of time, equal to thirty Kalas or four minutes, or according to other authorities equal to $\frac{1}{3}$ or $\frac{2}{3}$ seconds; a leisure moment, a vacant instant, leisure, (*kshāṇam* *kṛti*, to have leisure for, wait patiently for; cf. *ḥṛita-kṣhāṇa*); a fit or suitable moment, an opportunity, (*kshāṇam* *kṛti* or *dā*, to give an opportunity); a festival; a certain day of the fortnight, as the full moon, change of the moon, &c.; dependance, servitude; the centre, the middle.—*Kshāṇa-kṣhepa*, *as*, *m*. a momentary delay.—*Kshāṇa-dā*, *as*, *m*. an astrologer; (*ā*), *f.* night (giving leisure); turmeric; (*am*), *n.* night-blindness; water.—*Kshāṇadā-kara*, *as*, *m*. the moon.—*Kshāṇadā-āra*, *as*, *i*, *m. f.* a night-walker, a Rakshas, a fiend, a goblin.—*Kshāṇadāndhya* ('*dā-ān*'), *am*, *n.* night-blindness, nyctalopsia; [cf. *kshāṇadāndhya*, *naktāndhya*.]—*Kshāṇadriṣṭa*, *as*, *ā*, *am*, momentarily visible, seen for an instant.—*Kshāṇa-dyuti*, *is*, *f.* momentary flash, lightning; [cf. *adira-dyuti* and *kshāṇa-prabhā*.]—*Kshāṇa-nivāsa*, *as*, *m*. a porpoise, the Gangetic porpoise.—*Kshāṇa-prakāśa*, *f.* lightning.—*Kshāṇa-prabhā*, *as*, *ā*, *am*, gleaming or flashing for an instant; (*ā*), *f.* lightning.—*Kshāṇa-bhāṅgura*, *as*, *ā*, *am*, perishing in an instant, transient, frail, perishable.—*Kshāṇa-bhūta*, *as*, *ā*, *am*, momentary, short-lived.—*Kshāṇa-mātram*, *ind.* for an instant merely, only for a moment.—*Kshāṇa-mātrānūrāgin* ('*tra-an*'), *i*, *īnī*, *f.* one whose affection lasts only a moment.—*Kshāṇa-rāmīn*, *i*, *m*. a pigeon.—*Kshāṇa-vighna*, *am*, *n.* a momentary hindrance.—*Kshāṇa-vidhvāṇin*, *i*, *īnī*, *f.* collapsing or perishing in a moment; (*i*), *m.* the name of a sect of atheistic philosophers who deny the continued identity of any part of nature, and maintain that the universe perishes and undergoes a new creation every instant.—*Kshāṇāntara* ('*na-an*'), *am*, *n.* the interval of a moment; (*e*), *ind.* after a little while, the next moment, thereupon.—*Kshāṇārṇha* ('*na-ar*'), *am*, *n.* half the measure of time called *Kṣhāṇa*, half a moment, a small space of time.

Kshāṇika, *as*, *ā*, *am*, momentary, transient; (*ā*), *f.* lightning.—*Kshāṇika-tva*, *am*, *n.* momentary duration.

Kshāṇita, *as*, *ā*, *am*, having a leisure moment.

Kshāṇin, *i*, *īnī*, *f.* having a leisure moment; momentary, transient; (*īnī*), *f.* the night; [cf. *kshāṇa-dā*.]

क्षणतु *kshāṇatu*, &c. See under *rt. kshan*.

क्षत्र *kshattri*. See under *rt. kshad*.

क्षत्र *kshatra*, *am*, *as*, *n. m.* (probably fr.

rt. 1. kshē; the *m.* form does not appear to occur), dominion, supremacy, power, might (whether human or supernatural, in the *Veda* especially applied to the power of Varuṇa-Mitra and Indra); government, governing body, the military or reigning order (the members of which in the earliest times, as represented by the Vedic hymns, were generally called *Rājanya*, not *Kshatriya*; afterwards, when the difference between Brahman and *Kshatra* or the priestly and civil authorities became more distinct, the reigning or

military caste accepted the title *Kshatriya*); a man of the second or *Kshatriya* caste, a warrior, a soldier (in this sense fancifully derived in *Raghu* II. 53. fr. *kshatāt tra fr. rt. traś*, i.e. a preserver from injury); (*i*), *f.* a woman of the second caste; the rank of a member of the reigning or military order, the authority of the second caste; wealth; water; the body; *N.* of a plant, = *ṭagara*; [cf. *twi-kshatra*, *deva-kshatra*, &c.]—*Kshatra-dharma*, *as*, *m*. the duty of a *Kshatriya*, bravery, military conduct.—*Kshatra-dharman*, *ā*, *ā*, *ā*, having the duties of a soldier or of the second caste; (*ā*), *m.*, *N.* of a prince.—*Kshatradharmānuga* ('*ma-an*'), *as*, *ā*, *am*, following or observing the duty of a soldier.—*Kshatra-dhṛit*, *is*, *f.* the support of supreme power; *N.* of a particular part of the *Rāja-sūya* ceremony.—*Kshatra-pa*, *as*, *m*. a governor, a Satrap (a word found on coins).—*Kshatra-pat*, *is*, *m*. *Ved.* the possessor of dominion.—*Kshatra-bandhu*, *us*, *is* or *us*, *u*, one who belongs to the military order or second caste; (*us*), *m*. a member of the *Kshatriya* caste; a mere *Kshatriya*, i.e. a *Kshatriya* by birth but not by his actions (a term of abuse).—*Kshatrabandhu-vat*, *ind.* like a warrior.—*Kshatra-bhṛit*, *t*, *t*, *f.* *Ved.* one who holds or confers dominion.—*Kshatra-yoga*, *as*, *m*. *Ved.* union of the princely order.—*Kshatra-pat*, *ān*, *ātī*, *at*, endowed with princely dignity.—*Kshatra-vani*, *is*, *is*, *f.* *Ved.* favourable to the princely order.—*Kshatra-varḍhana*, *as*, *i*, *am*, *Ved.* promoting dominion.—*Kshatra-vidyā*, *is*, the knowledge or science possessed by the *Kshatriya* or military order.—*Kshatra-vriksha*, *as*, *m*. *N.* of a tree, = *mucukunda*.—*Kshatra-vṛiddha*, *as*, *m*. *N.* of a prince.—*Kshatra-vṛiddhi*, *is*, *m*. *N.* of one of the sons of Manu *Raucya*.—*Kshatra-vṛiddh*, *t*, *m*. *N.* of a prince, = *kshatra-vṛiddha*.—*Kshatra-veda*, *as*, *m*. the *Veda* of the *Kshatriya* or military order.—*Kshatra-śrī*, *is*, *is*, *f.* *Ved.* possessing sovereignty; (*Śāy*.) possessed of power.—*Kshatra-sava*, *as*, *m*. *N.* of a sacrificial ceremony.—*Kshatratyātaniya*, *as*, *ā*, *am* (fr. *kshatra* + *āyatana*). *Ved.* based on the *Kshatra* or kingly power.—*Kshatropakshatra* ('*ra-up*'), *as*, *m*. *N.* of a prince.—*Kshatraujas* ('*ra-uj*'), *ā*, *m*. *N.* of a prince.

Kshatriya, *as*, *m*. *N.* of a man.

Kshatrin, *i*, *m*. a man of the military order or second caste.

Kshatriya, *as*, *ā*, *am*, governing, endowed with sovereignty; (*as*), *m*. a member of the military or reigning order which in later time constituted the second caste; (*ā*), *f.* a woman of the military order or of the second caste; (*i*), *f.* the wife of a man of the second caste; (*am*), *n.* the power or rank of this order.—*Kshatriya-jāti*, *is*, *f.* the military tribe or caste.—*Kshatriya-tā*, *f.* or *kshatriya-ta*, *am*, *n.* the order or rank of a *Kshatriya*.—*Kshatriya-dharma*, *as*, *m*. the duty or occupation of the warrior-tribe, war, government, &c.—*Kshatriya-dharman*, *ā*, *ā*, *ā*, having the duties of a soldier or of the second caste.—*Kshatriya-prāya*, *as*, *ā*, *am*, mostly consisting of the military tribe.—*Kshatriya-mardana*, *as*, *ā*, *am*, destroying or destroyer of *Kshatriyas*.—*Kshatriya-rāja*, *as*, *m*. the chief of *Kshatriyas*.—*Kshatriyashabha* ('*ya-rish*'), *as*, *m*. best of *Kshatriyas*.—*Kshatriyahana*, *as*, *m*. one who destroys the military caste.—*Kshatriyāntakara* ('*ya-an*'), *as*, *m*. one who destroys the *Kshatriyas*.

Kshatriyākā or *ikā*, *f.* a woman belonging to the military or reigning order, a woman of the second caste.

Kshatriyāni, *f.* a woman belonging to the military caste; the wife of a man of the second caste.

क्षद *kshad*, *cl. 1. A.*, *Ved.* *kshadate*, *śakshade*, to cut, dissect, cut to pieces, divide; to kill; to carve (meat), to distribute (food); to take (food), to consume, eat. (As a *Sautra* root *kshad* means 'to cover, protect, shelter'.)

Kshattri, *tā*, *m*. one who cuts anything, one who carves or distributes; an attendant; a door-keeper,

a porter; a charioteer, a coachman; [cf. *anu-kshat-tri*]; one who fights from a chariot; the son of a Sūdra man and a Kshatriya woman, or the son of a Kshatriya man and a Sūdra woman (called Ugra in Manu X. 9), or the son of a Sūdra man and Vaisya woman (called Āyogava in Manu X. 12); the son of a female slave; (the proper employment of a Kshatri is said to be catching animals that live in holes); a N. of Vidura as the son of a female slave, his father being the celebrated Vyāsa (see *Mahā-bh. I. 7381*); an epithet of Brahmā; a fish.

Kshadat, *an*, *antī*, *at*, carving, dividing, tearing; eating.

Kshadana, *am*, n. the act of carving, dividing, tearing; eating.

Kshadman, *a*, n., Ved. a carving knife; pieces of food cut off or carved; (according to Schol.) water.

क्षन् *kshan* or *kshap*, cl. 8. P. A. *kshanoti*, *nute*, *akshāna*, *akshane*, *kshanishyati*, *-te*, *akshanit*, *kshanitum*, P. to hurt, injure, wound, break; A. to hurt one's self, be injured or wounded: Caus. *kshāpayati*, *-yitum*: Desid. *śikshanishyati*, *-te*: Intens. *śankshanyate*, *śankshantī*: [cf. Gr. *kalno*, *kanō*; *kalno* = *kshanute*; *kalno*; perhaps also *olvo* for *ilvo*].

Kshānatu, *us*, m. a wound or sore.

Kshāpana, *am*, n. hurting, injuring; killing, slaughter.

Kshāpanu, *us*, m. a wound, a sore.

Kshata, *as*, *ā*, *am*, wounded, hurt, hit, injured, broken, torn, rent, destroyed, impaired, violated; diminished, trodden or broken down; (*am*), n. a hurt, wound, sore, contusion. — *Kshata-kāsa*, *as*, m. a cough produced by an injury; [cf. *kshata-ja*, &c.] — *Kshata-ghna*, *as*, m., N. of a plant, commonly *Kukuraśonkhā*, *Conyza Lacera*; (*ā* or *ī*), f. a kind of insect; lac, the animal dye. — *Kshata-ja*, *as*, *ā*, *am*, produced by a wound or injury of any kind (e.g. *kāsa*, a kind of cough); (*am*), n. blood; pus, matter. — *Kshata-teja*, *as*, *ā*, *as*, as, dimmed, obscured (as light or power). — *Kshata-punya-leśa*, *as*, *ā*, *am*, having the stock of merit exhausted. — *Kshata-yoni*, *is*, f. a woman who has been violated, one no longer a virgin. — *Kshata-vikshata*, *as*, *ā*, *am*, mangled, covered with cuts and wounds. — *Kshata-vidhvansin*, *i*, m. a sort of pot-herb, *Convolvulus Argenteus*. — *Kshata-vṛitti*, *is*, f. destitution, the being without the means of support, living on what one can get. — *Kshata-vraṇa*, *as*, m. a sore produced by an injury. — *Kshata-vrata*, *as*, *ā*, *am*, a violator of a vow or religious engagement. — *Kshata-hara*, *am*, n. *Agallochum* or *Aloe wood*. — *Kshatāri* (*ta-art*), *is*, *is*, *i*, victorious, triumphant. — *Kshatottā* (*ta-ut*), *as*, *ā*, *am*, produced by injury. — *Kshatodara* (*ta-ud*), *am*, n. flux, dysentery. — *Kshatodbhava* (*ta-ut*), *as*, *ā*, *am*, produced by injury; (*am*), n. (?) blood; [cf. *kshata-ja*]. — *Kshatavjas* (*ta-oj*), *as*, *ā*, *as*, weakened, reduced, impaired.

Kshatī, *is*, f. injury, hurt, a wound; destruction; damage, disadvantage.

क्षप् 1. *kshap*, cl. 1. P. A. *kshapati*, *-te*, to be abstinent, to fast, to do penance: Caus. *kshāpayati*, *-yitum*, to regret sorrowfully, miss.

1. *kshāpaya*, *as*, m. a Buddhist mendicant; (*as*, *ā*, *am*), shameless, impudent?; (*am*), n. abstinence, chastisement of the body, defilement, impurity.

Kshāpanaka, *as*, m. a mendicant, especially a Buddhist mendicant, who wears no garments; also a Jaina mendicant; (*as*), m., N. of an author supposed to have lived at the court of king Vikramāditya.

क्षप् 2. *kshap*, cl. 10. P. *kshāpayati*, *-yitum*, to send, throw, cast, direct, &c.; [cf. Goth. *skapā*].

Kshāpayat, *an*, *antī*, *at*, casting, sending.

Kshāpita, *as*, *ā*, *am*, sent, cast, directed.

क्षप 3. *kshap*. See Caus. of rt. 4. *kshi*, 'to destroy.'

4. *kshap*, p, f., Ved. night; a measure of time equivalent to a whole day of twenty-four hours; darkness; water; *kshapah* or *kshapā*, ind. at night; [cf. Lat. *crepus-culum*; Gr. *κρέπας*, *κρέπας*]. — *Kshapotyaya* (*pas-at*), *as*, m. the end of night.

2. *kshāpaya*, *as*, *ā*, *am*, destructive; one who destroys; (*am*), n. destroying, diminishing, suppressing, expelling.

Kshāpā, f. night (Ved. only used in inst. pl. *kshāpābhis*); turmeric. — *Kshāpā-kara*, *as*, m. 'making the night,' the moon. — *Kshāpā-ghana*, *as*, m. a dark cloud or dark nocturnal clouds. — *Kshāpā-cara*, *as*, m. a night-walker; a fiend, a goblin. — *Kshāpāta* (*pā-ata*), *as*, m. a night-walker; a Rākshasa, an imp or goblin. — *Kshāpā-nātha*, *as*, m. the moon. — *Kshāpānta* (*pā-an*), *as*, m. dawn, day-break. — *Kshāpāndhya* (*pā-an*), *am*, n. night-blindness, nyctalopia; [cf. *kshāpāndhya*, *nak-tāndhya*]. — *Kshāpā-pati*, *is*, m. the moon; camphor. — *Kshāpāha* (*pā-ahan*), *am*, n. a day and night.

क्षपणी *kshapani*, f. = *kshepani*, an oar, a net.

क्षपण्यु *kshapanyu*, *us*, m. an offence, a transgression.

क्षम् 1. *ksham*, cl. 1. A., 4. P. *kshamate*, *kshāmyati* (ep. also 1. P. and Ved. 2. P. *kshamati*, *kshamiti*), *śakshame*, *śakshāma*, *kshamishyate*, *-ti*, and *kshanyate*, *-ti*, *śakshamishā*, *śakshanta*, *śakshamat*, *kshamitum* and *kshantum*, to be patient or composed, to suppress anger, keep quiet; to submit to (with dat.); to bear patiently, endure, put up with, suffer; to pardon, forgive (with gen. or dat. of the person, e.g. *kshamasva tad me*, forgive me that); to allow, permit, suffer; to resist; to be competent or able to do anything (with inf.): Caus. *kshāmayati*, *-te*, *-yitum*, to ask pardon for anything (with double acc., e.g. *tat kshamaye bhavāntam*, I ask you to pardon that); to suffer or bear patiently: Desid. *śikshamishate*, *-ti*, and *śikshansate*, *-ti*: Intens. *śankshamishate*, *śankshanti*: [cf. Goth. *hramja* (?); Angl. Sax. *hremman*, 'to hinder, disquiet'].

Kshantavya, *as*, *ā*, *am*, to be borne or endured, bearable, to be suffered or submitted to patiently, to be pardoned or forgiven.

Kshantri, *tā*, *trī*, *trī*, pardoning, bearing patiently, submissive.

a. *ksham*, f. (making *kshās* in the nom. case), Ved. the ground, the earth, *खड्व*; [cf. *खड्व*, &c.] — *Ksha-pāvat*, *ān*, m., Ved. an earth-protector, a ruler, a governor.

Kshama, *as*, *ā*, *am*, patient; enduring, suffering, bearing, submissive, resisting; adequate, competent, able, fit for (with inf. or at the end of a compound, *vayam tyaktum kshamā*, we are able to quit; *gamana-kshama*, able to go); friendly; favourable; bearable, tolerable; fit, appropriate, becoming suitable, proper for (with gen. of the person, e.g. *kshamam Kauravānām*, proper for the Kauravas; or with inf., e.g. *na sa kshamāḥ kōpayitum*, he is not a fit object for anger); (*as*), m. a N. of Siva, 'the patient'; (*ā*), f. patience, forbearance, indulgence; personified as a daughter of Dakṣa and wife of Pulaha; resistance; the earth; an epithet of Durgā; N. of a female shepherd; the tree *Acacia Catechu* (*khadira*); N. of a species of the Atijayati metre [cf. *utpalini*]; night (wrong form for *kshāpā*); (*am*), n. propriety, fitness; [cf. Hib. *cam*, 'strong, stout, mighty; power, might'; *cama*, 'brave']. — *Kshama-tā*, f. or *kshama-tva*, *am*, n. ability, fitness, capability. — *Kshama-vat*, *ān*, *atī*, *at*, knowing what is proper or right. — *Kshamā-kalyāṇa*, *as*, m., N. of a pupil of Jinalābhasūri, who composed 1794 A. D. a commentary on the Jiva-viśāra. — *Kshamā-tala*, *am*, n. the earth. — *Kshamā-daṇḍa*, *as*, m., N. of a tree, = *śigru*. — *Kshamānvita* (*mā-an*), *as*, *ā*, *am*, endowed with patience, patient, enduring, forgiving. — *Kshamā-pati*, *is*, m. lord of the earth, a king. — *Kshamāpanna* (*mā-āp*), *as*, *ā*, *am*, forbearing, patient. — *Kshamā-para*, *as*, *ā*, *am*, very patient, for-

bearing. — *Kshamā-bhu*, *k*, *k*, *k*, patient; (*k*), m. a king, a prince. — *Kshamā-yukta*, *as*, *ā*, *am*, endowed with patience, patient, enduring. — *Kshamāvat*, *ān*, *atī*, *at*, patient, enduring, forbearing; (*atī*), f., N. of the wife of Nidhi-pati.

Kshamāṇiya, *as*, *ā*, *am*, to be suffered, to be patiently borne; to be pardoned.

Kshamā (inst. case of 2. *ksham*), on the earth, on the floor (included by Pāṇini among the indeclinables with *sva*, *divā*, &c.): [cf. Gr. *χαμᾶ*, *χαμᾶ-ε*, *χαμᾶ-θεν*; *χαμᾶλός*]. — *Kshamā-cara*, *as*, *ā*, *am*, Ved. being in the ground or under the earth.

Kshamāpaya, nom. P. A. *-payati*, *-te*, *-yitum*, to ask any one's (acc.) pardon, to beg forgiveness.

Kshamitavya, *as*, *ā*, *am*, to be endured, to be patiently borne, to be pardoned.

Kshamitrī, *tā*, *trī*, *trī*, patient, enduring, forbearing, indulgent.

Kshamin, *i*, *inī*, *i*, patient, enduring, forbearing, indulgent; capable, able.

Kshamyā, *as*, *ā*, *am*, Ved. being in the earth, terrestrial; *खόμιος*.

Kshānta, *as*, *ā*, *am*, borne, endured; patient, enduring; (*as*), m., N. of a man; of a hunter; epithet of Siva [cf. *kshama*]; (*ā*), f. the earth, 'the patient one.'

Kshānti, *is*, f. patience, forbearance, endurance, indulgence, patient waiting for anything. — *Kshānti-mat*, *ān*, *atī*, *at*, patient, enduring, indulgent. — *Kshānti-vādīn*, *i*, m., N. of a Rishi; N. of Śākya-muni in one of his former births.

Kshāntu, *us*, *us*, *u*, patient, enduring; (*us*), m. a father.

Kshāmyā, *as*, *ā*, *am*, to be borne; to be pardoned or overlooked.

क्षमुद *kshamuda*, *as* or *am*, m. or n. (?), a particular number.

क्षम् *kshamp*, cl. 1. or 10. P. *kshampati* or *kshampayati*, *-yitum*, to suffer, bear; [cf. 1. *ksham*].

क्षय *kshaya*. See under rt. 2. *kshi* and rt. 4. *kshi*, p. 266.

क्षयु *kshayathu*, *us*, m. cough; (a wrong form for *kshavathu*.)

क्षयद्वी *kshayad-vira*. See under 1. *kshi*.

क्षर *kshar*, cl. 1. P. *ksharati*, *śakshāra*, *ksharishyati*, *aksharīt*, *ksharitum* (ep. cl. 1. A. *ksharate*, Ved. cl. 2. P. *kshariti*, Ved. inf. *ksharadhya*), to flow, stream, glide; to flow away; to stream forth; pour out (either in active or neuter sense); to drop, distil, trickle, ooze, run; to melt away, wane, perish, be destroyed; to fall or slip from, to be deprived of (with abl.): Caus. *kshārayati*, *-yitum*: Desid. *śiksharishyati*: Intens. *śaksharyate*, *śaksharī*: [cf. Lat. *scateo*?].

Kshara, *as*, *ā*, *am*, melting away, perishable; (*as*), m. a cloud; (*am*), n. water; a body. — *Kshara-ja* or *kshare-ja*, *as*, *ā*, *am*, produced by distillation. — *Kshara-patrā*, f., N. of a plant, = *drosera-pushti*. — *Kshara-bhāva*, *as*, *ā*, *am*, mutable, dissoluble.

Ksharaka, *as*, *ikā*, *am*, pouring forth.

Ksharāṇa, *am*, n. the act of flowing, trickling, distilling, dropping (e.g. *angulī-ksharāṇa*, perspiration of the fingers).

Ksharat, *an*, *antī*, *at*, flowing, running, trickling, oozing.

Ksharita, *as*, *ā*, *am*, dropped, liquefied, oozed, trickling, flowing.

Ksharin, *i*, *inī*, *i*, flowing, dropping, trickling; (*i*), m. the rainy season.

Kshāra, *as*, *ā*, *am*, caustic, biting, corrosive, acid, pungent, saline (according to some in these senses fr. rt. *kshat*), anything converted to alkali or ashes by distillation; (*as*), m. juice, essence; treacle, molasses; any corrosive or acid or saline substance, especially an alkali such as soda or potash; caustic alkali, one species of cautery; glass; a rogue, a cheat; (*am*),

n. a factitious or medicinal salt, commonly black salt [cf. *vid-lavana* and *krishna-lavana*]; water. — *Kshāra-kardama*, as, m. a pool of saline or acid mud; N. of a hell. — *Kshāra-karma*, a, n. applying caustic alkali (Lapis Infernalis) to proud flesh &c.; or applying acid remedies in general. — *Kshāra-kṛtṣya*, as, ā, am, to be treated with caustic alkali.

— *Kshāra-talla*, am, n. oil cooked with alkaline ingredients. — *Kshāra-traya* or *kshāra-tritaya*, am, n. natron, saltpetre, and borax. — *Kshāra-dalā*, f. a kind of pot-herb, = *Atli*. — *Kshāra-dru*, us, m. the tree *Bignonia Suaveolens*; [cf. *ghanṭā-pāṭali*]. — *Kshāra-nadi*, f. a river in hell, the water of which is alkaline. — *Kshāra-pattra*, as or am, m. or n. (?), or *kshāra-patraka*, as, m. the pot-herb *Chenopodium Album*. — *Kshāra-pāla*, as, m., N. of a Rishi. — *Kshāra-bhūmi*, is, f. a saline soil. — *Kshāra-madhya*, as, m. the plant *Achyranthes Aspera* [cf. *apāmārga*]; its alkaline ashes make it useful in washing clothes. — *Kshāra-mṛttikā*, f. saline soil, especially an impure sulphate of soda. — *Kshāra-melaka*, as, m. an alkaline substance.

— *Kshāra-meha*, as, m. a morbid state of the urine, in which its smell and taste resemble that of potash. — *Kshāra-rasa*, as, m. a saline or alkaline flavour.

— *Kshāra-vriksha*, as, m. the tree *Bignonia Suaveolens* [cf. *kshāra-dru*]; any tree yielding abundant potash. — *Kshāra-śreṣṭha*, as, m. the tree *Butea Frondosa*; also = *kshāra-vriksha*; (am), n. alkaline earth; [cf. *vajra-kshāra*]. — *Kshāra-śhaṭka*, am, n. six kinds of trees distinguished by their juice, as the *Butea Frondosa*, *Grislea Tomentosa*, *Achyranthes Aspera*, *Cowach*, *Ghanṭā-pāṭali*, *Coraya*. — *Kshāra-samudra*, as, m. or *kshāra-sindhu*, us, m. the salt ocean. — *Kshāra-sūtra*, am, n. acid thread, applied to fistulas &c. — *Kshārāksha* ('*ra-ak*'), as, ā, am, having an artificial eye made of glass. — *Kshārāgāda* ('*ra-ag*'), as, m. remedy prepared by extracting the alkaline particles from the ashes of plants. — *Kshārāccha* ('*ra-accha*'), am, n. sea-salt. — *Kshārānjana* ('*ra-an*'), am, n. an alkaline unguent. — *Kshārāmbu* ('*ra-am*'), u, n. or *kshārōda* ('*ra-uda*'), as, m. or *kshārōdaka* ('*ra-ud*'), am, n. an alkaline juice or fluid. — *Kshārāmbudhi* ('*ra-am*'), *kshārōdadhī* ('*ra-ud*'), is, m. the salt ocean.

Kshāraka, as, m. alkali; a juice, essence; a blossom, a new-blown flower or a young fruit; a bud or a multitude of young buds; a cage or basket or net for birds or fish; a washerman.

Kshārāṇa, am, ā, n. f. accusing of unfaithfulness; (am), n. converting to alkali or ashes; distilling.

Kshārāya, nom. P. *kshārāyati*, -yitum, to furnish or mix with acid substances; to torture a person with acid substances; to speak ill of a person; to abuse, accuse, calumniate.

Kshārīkā, f. hunger.

Kshārīta, as, ā, am, distilled from saline matter, strained through alkaline ashes &c.; calumniated, falsely accused (especially of adultery), accused of a crime, guilty.

क्षल 1. *kshal*, cl. I. P. *kshalati*, -lītum, to flow; to collect; [cf. *kshar*.]

क्षल 2. *kshal* (related to rt. *kshar*), cl. 10. P. *kshālayati*, *atīkshalat*, -yitum, to wash, wash off, purify, cleanse, clean, make clean; to wipe away; [cf. Lith. *skalanju*, 'to wash off'; *skalbyu*, 'to wash'; Mod. Germ. *spüle*?].

Kshālana, am, n. washing, washing off, cleansing with water; sprinkling.

Kshālaniya or *kshālāṭṭavya*, as, ā, am, to be washed, to be cleansed with water.

Kshālayat, ap, *antī*, at, washing, cleansing, sprinkling.

Kshālīta, as, ā, am, cleansed, cleaned, washed.

क्षव *kshava*. See under rt. 1. *kshu*.

क्षति *kshati*, is, f. (fr. *kshai*), Ved. singeing, scorching, heat.

क्षत्र *kshātra*, am, n. (fr. *kshatṛi*), Ved. a community or number of attendants or servants.

क्षत्र *kshātra*, as, ī, am (fr. *kshatra*), belonging or relating to or peculiar to the second or military tribe; (am), n. the second or military tribe; the dignity of a ruler or governor.

Kshātri, is, m. the son of a man of the second caste (by a woman of another caste?).

क्षान्त *kshānta*, &c. See under 1. *ksham*.

क्षाम *kshāma*, as, ā, am (fr. rt. *kshai*), scorched, singed; dried up, emaciated, wasted, fallen away, thin, slim, slender; weak, debilitated, infirm, slight. — *Kshāma-tā*, f. or *kshāma-tva*, am, n. emaciation, thinness, slenderness; debility. — *Kshāma-val*, ān, atī, at, Ved. scorching, singeing, drying up; epithet of Agni; (ti), f., scil. *ishti*, N. of a particular sacrificial ceremony. — *Kshāmānya* ('*ma-ās*'), am, n. any diet or any state of the body (as menstruation) incompatible with a particular medical treatment.

क्षामन् *kshāman*, a, n. (occurring only in nom., acc., loc. sing.), Ved. earth, soil, ground; [cf. 2. *ksham*.]

क्षामाप्रस्थ *kshāmā-prastha*, as, m., N. of a town.

क्षार *kshāra*. See under rt. *kshar*, p. 265.

क्षालन *kshālana*, &c. See under 2. *kshal*.

क्षाम् *kshām*, nom. case of 2. *ksham*, q. v.

क्षि 1. *kshi*, cl. I. P., Ved. *kshayati* (only the pres. seems to occur), to possess, have power over, rule, govern, be master of (with gen.).

Kshayati, am, *anti*, at, possessing, ruling, governing. — *Kshayad-vira*, as, ā, am, Ved. ruling or governing men; an epithet of Indra, Rudra, and Pushan; (Sāy. as if fr. 2. *kshā*), possessed of abiding or of going heroes such as sons &c.

1. *kshāt*, t, t, f, ruling, a ruler, a governor, a sovereign, (used in comp., e. g. *mahī-kshāt*, q. v.)

क्षि 2. *kshi*, cl. 2. 6. P., Ved. *ksheti*, *kshiyati*, *śikshāya*, *ksheshyati*, *kshetum*, to abide, stay, dwell, reside (used especially of an undisturbed or secret residence); to inhabit; to remain; to be quiet; to go, move, approach: Caus. *kshayayati* or *kshapayati*, -yitum, to make a person live quietly; to pacify.

1. *kshaya*, as, m. (for 2. see under rt. 4. *kshī* below), an abode, residence, habitation, dwelling-place, seat, house [cf. *uru-kshaya*]; family, race; the house of Yama, god of death; dominion (?). — *Kshaya-taru*, us, m. the plant *Bignonia Suaveolens*.

1. *kshayāṇa*, as, ā, am, Ved. habitable (?); (as), m. a place with tranquil water; a bay, harbour (?); (am), n. a dwelling-place.

Kshayasa, as, n. a dwelling-place, habitation.

3. *kshī*, is, f. abode, residence; going, moving.

2. *kshīt*, t, t, f, dwelling, an inhabitant, (at the end of several compounds, e. g. *antārīksha-kshīt*, an inhabitant of the air &c.)

Kshītā, f. the earth.

1. *kshītī*, is, f. (for 2. see under rt. 4. *kshī* below), an abode, a dwelling, habitation, house, residence [cf. *uru-kshītī*]; the earth, the soil of the earth; (ayas), f. pl., Ved. settlements, colonies, races of men, nations, men in general; the families of the gods. — *Kshītī-kana*, as, ā, m. f. a particle of earth, dust. — *Kshītī-kampa*, as, m. an earthquake. — *Kshītī-kshama*, as, m. the tree *Mimosa Khayar*; [cf. *khadira*]. — *Kshītī-kshīt*, t, m. a ruler of the earth; a king, a prince. — *Kshītī-khaṇḍa*, as, m. a clod or lump of earth. — *Kshītī-garbha*, as, m., N. of a Bodhi-sattva. — *Kshītī-ja*, as, ā, am, earth-born, produced of or in the earth; (as), m. a tree; a kind of snail (= *bhū-nāga*); an earth-worm; N. of the

planet Mars; an epithet of the demon Naraka; (ā), f. an epithet of Sītā, the wife of Rāma; (am), n., N. of a circle of the sky. — *Kshītī-jantu*, us, m. a kind of snail (= *bhū-nāga*); an earth-worm. — *Kshītī-tala*, am, n. the surface of the earth, the region below the earth. — *Kshītī-deva*, as, m. the 'earth-god,' an epithet of a king. — *Kshītī-devatā*, f. the deity of the earth, epithet of a Brahman. — *Kshītī-dhara*, as, m. 'earth-supporter,' a mountain.

— *Kshītī-dhārīn*, ī, īpi, t, carrying soil or earth. — *Kshītī-dhenu*, us, f. the earth considered as a milch-cow. — *Kshītī-nanda*, as, m., N. of a king.

— *Kshītī-nāga*, as, m. a kind of snail (= *bhū-nāga*) or rather snail-shell; an earth-worm (?). — *Kshītī-nātha*, as, m. 'lord of the earth,' a king. — *Kshītī-pa*, as, m. 'earth-protector,' a king. — *Kshītī-pati*, is, m. lord of the earth, a king, a sovereign.

— *Kshītī-pāla*, as, m. 'earth-protector,' a king, a prince. — *Kshītī-pīṭha*, am, n. the surface of the earth. — *Kshītī-putra*, as, m. a son of the earth, an epithet of Naraka. — *Kshītī-pratīkṣita*, as, ā, am, dwelling or abiding on the earth. — *Kshītī-bhuj*, k, m. one who enjoys the earth, a king. — *Kshītī-bhṛt*, t, m. 'earth-supporter,' a mountain; a king.

— *Kshītī-maṇḍala*, am, n. the earth, the globe. — *Kshītī-ruh*, f, or *kshītī-ruha*, as, m. a plant, a tree. — *Kshītī-lava-bhuj*, k, m. one who possesses a small tract of the earth, a petty prince.

— *Kshītī-vadārī*, t, N. of a plant, = *bhū-vadārī*. — *Kshītī-vardhana*, as, m. a corpse. — *Kshītī-vṛtti*, is, f. (patient) behaviour like that of the earth. — *Kshītī-vṛtti-mat*, ān, atī, at, patient like the earth. — *Kshītī-vyudāsa*, as, m. a cave within the earth. — *Kshītī-suta*, as, m. an epithet of the demon Naraka; also of the planet Mars; [cf. *kshītī-putra*].

— *Kshītīśa* ('*ti-śa*'), as, m. a ruler of the earth, a king. — *Kshītīśa-vansāvalī-carita*, am, n. 'genealogy and history of the kings,' title of a work composed in the last century, being a family chronicle of the viceroys of a part of Bengal. — *Kshītīśvara* ('*ti-ś*'), as, m. a king. — *Kshītī-aditi*, is, f. the Aditi of the earth, an epithet of Devakī, the mother of Krishna.

Kshītvan, ā, m. air, wind.

क्षि 4. *kshi*, cl. I. 5. 9. P. *kshayati*, *kshī-noti*, *kshīnāti*, *śikshāya*, *ksheshyati*, *akshai-shīt*, *kshetum*, to destroy, corrupt, ruin, to make an end of; to kill, injure: Pass. *kshīyate*, to wane; to decrease; to be diminished, waste away, perish: Caus. *kshayayati* or *kshapayati* or Ved. *kshāpayati*, -yitum, to destroy, ruin, make an end of, finish; to weaken: Desid. *śikshishati*: Intens. *śikshīyate*, *śikshayati*, *śiksheti*; [cf. Gr. *κρίνωμι*?].

2. *kshaya*, as, m. (for 1. see under 2. *kshī* last col.), loss, waste, wane, diminution, destruction, decay wasting or wearing away; fall (as of prices, opposed to *vṛddhi*, e. g. *kshayo vṛddhis ca panyānam*, the fall and rise in the price of commodities); removal; end, termination (e. g. *nīdrā-kshaya*, the end of sleep; *dina-kshaya*, at the end of day; *jīvita-kshaya*, at the end of life; *kshayaṃ yā or gam*, to become less, be diminished, go to destruction, come to an end, perish); consumption, phthisis pulmonalis; sickness in general; the destruction of the universe; (in algebra) a negative quality, a minus. — *Kshaya-kara*, as, ī, am, causing destruction or ruin, destructive, ruinous, terminating; liberating from existence. — *Kshaya-kāla*, as, m. the end of all things, the period of destruction. — *Kshaya-kāsa*, as, m. a consumptive or phthisical cough. — *Kshaya-kṛt*, t, t, or *kshaya-kara*, as, ī, am, causing ruin or destruction. — *Kshaya-nāśnī*, f. the plant *Celtis Orientalis*, = *jivanti* ('removing consumption'). — *Kshaya-paksha*, as, m. the dark fortnight, that of the moon's wane. — *Kshaya-yukti*, is, f. or *kshaya-yoga*, as, m. necessity or opportunity of destroying. — *Kshaya-roga*, as, m. consumption.

— *Kshayarogī-tva*, am, n. or *kshayarogī-tā*, f. consumption. — *Kshaya-rogin*, ī, īpi, t, consumptive. — *Kshaya-vāyu*, us, m. the wind that is to blow at

the end of the world. — *Kahaya-sampad*, *t*, *f*. total loss, ruin, destruction.

2. *kshayaṇa*, *as*, *ā*, *am*, destroying, annihilating, driving away, dispersing; (often at the end of compounds, e. g. *asura-kshayaṇa*, *piśāca-kshayaṇa*, &c.)

Kshayathu, *us*, *m*. consumption.

Kshayayitavya, *as*, *ā*, *am*, to be destroyed.

Kshayam, *i*, *ī*, *ī*, *ī*, wasting, decaying, fragile; consumptive. — *Kshayi-tva*, *am*, *n*. fragility.

Kshayishnu, *us*, *us*, *u*, destroying, wasting, decaying, perishing; perishable, fragile.

Kshayya, *as*, *ā*, *am*, perishable, decaying; [cf. *a-kshayya*.]

5. *kshī*, *ī*, *f*. destruction; waste, loss.

Kshīta, *as*, *ā*, *am*, wasted, decayed, exhausted; weakened; poor, miserable. — *Kshītāyus* ('*ta-āy*'), *us*, *us*, *us*, *Ved.* one whose life goes to an end, one whose life is forfeited.

2. *kshītī*, *ī*, *f*. (for *i*. see under *rt*. 2. *kshī* above), loss, destruction; wane; a period of the destruction of the universe, the end of the world; a kind of perfume = *rocānā*; (*ī*), *m*, *N.* of a man.

Kshiyā, *f*. loss, waste, destruction; offence against the customs.

Khīna, *as*, *ā*, *am*, diminished, wasted, expended, worn away; lost, destroyed; injured, broken, torn; subdued, suppressed; thin, emaciated, feeble; delicate, slender, poor, miserable. — *Khīna-gati*, *ī*, *ī*, *ī*, *ī*, with slackened or diminished motion or progress.

— *Khīna-tamas*, *ās*, *m*, *N.* of a *Vihāra*. — *Khīna-tā*, *f*, or *kshīna-tva*, *am*, *n*. the state of wasting away, diminution, decay; the state of being worn away or injured; emaciation, thinness; slenderness.

— *Khīna-dhana*, *as*, *ā*, *am*, impoverished. — *Khīna-pāpa*, *as*, *ā*, *am*, one whose sins are destroyed; one who is purified after having suffered the consequences of sin. — *Khīna-punya*, *as*, *ā*, *am*, one whose merit is lost; one who has enjoyed the fruits of merit and is doomed to labour for more in another birth. — *Khīna-madhyā*, *as*, *ā*, *am*, slender-waisted.

— *Khīna-val*, *ān*, *atī*, *at*, wasted, decayed. — *Khīna-vāsin*, *i*, *ī*, *ī*, inhabiting a dilapidated house; (*ī*), *m*. a dove or pigeon. — *Khīna-vikrānta*, *as*, *ā*, *am*, one who has lost courage, destitute of prowess.

— *Khīna-vṛitti*, *ī*, *ī*, *ī*, out of employ, having no means of subsistence or maintenance. — *Khīna-sakti*, *ī*, *ī*, *ī*, *ī*, one whose strength is wasted, weak, impotent. — *Khīna-sarira*, *as*, *ā*, *am*, having a thin or emaciated body. — *Khīna-sukṛita*, *as*, *ā*, *am*, having one's stock of merit exhausted. — *Khīnāṅga* ('*na-ān*'), *as*, *ā*, *am*, having emaciated limbs.

— *Khīnāṅga-karman* ('*na-āṅ*'), *ā*, *m*. a Buddhist. — *Khīnāṅga-karman* ('*na-āṅ*'), *ā*, *m*. (with Jains) an Arhat or inspired teacher.

Kshiyamāna, *as*, *ā*, *am*, perishing, wasting away, decaying.

Ksheya, *as*, *ā*, *am*, to be destroyed or removed.

क्षिण *kshin*, *cl*. 5. *P. A.* *kshinoti*, *-nute*, *kshenoti*, *-nute* (?), to kill, to hurt, = 4.

kshī.

क्षिद्र *kshidra*, *as*, *m*. disease; the sun; a horn.

क्षिप 1. *kship*, *cl*. 6. *P. A.*, 4. *P.* *kshipati*, *-te*, *kshipyati*, *śikshapa*, *śikshipe*, *kshēpyati*, *-te*, *akshāpāt*, *akshāpta*, *kshēptum*, to throw, cast, send, despatch; to put or place anything on or in (with loc.), pour on, scatter, strew; to fix or attach to; to throw away, cast away, get rid of; to reject, disdain; to lay (the blame) on; to strike, hit; to strike down, ruin, destroy; to utter abusive words, insult, revile, abuse, scold; *A.* to throw at each other, destroy one another: *Caus. P.* *kshēpayati*, *-yitum*, to cause to cast &c.; to hurt, injure: *Desid.* *śikshāpāt*, *-te*. *Intens.* *śikshēpyate*, *śikshēpti*; [cf. *Lat.* *spio*, *disipio*, for *spio*; *Gr.* *πρω* for *κρω*; *Cambro-Brit.* *hipaw*, 'to cast or dash suddenly'; *Goth.* *vairpa*; *Germ.* *werfe*!]

2. *kship*, *p*, *f*. (only used in *nom.* and *inst.* *pl.* *kshipas* and *kshipābhī*), *Ved.* the fingers.

Kshipa, *as*, *ā*, *am*, a thrower, striking, hitting; (*as*), *m*. throwing, casting, insulting, reviling; (*ā*), *f*. sending, casting, throwing, &c.; night; (a wrong form for *kshapā*.)

Kshipaka, *as*, *m*. an archer, a warrior.

Kshipānu, *am*, *n*. sending, despatching, throwing, casting; reviling, abusing.

Kshipāni, *ī*, *m*. a stroke or blow with a whip; a missile weapon; (*ī* or *ī*), *f*. an oar; a kind of net.

Kshipānu, *us*, *m*. an archer; a weapon; air, wind.

Kshipānyu, *us*, *us*, *u* (fr. *kshipānu*!), fragrant, sweet-smelling; diffusive, what may be sent or scattered; (*us*), *m*. the body; spring, the season of spring.

Kshipat, *an*, *atī* or *antī*, *at*, throwing, casting; abusing, reproaching.

Kshipati or *kshipastī*, *i*, *du.*, *Ved.* the arms.

Kshipāta, *as*, *ā*, *am*, thrown, cast; sent, despatched, dismissed, &c.; (*ā*), *f*. night, (like *kshipā*, a wrong form for *kshapā*); (*am*), *n*. a wound caused by shooting or throwing. — *Kshipā-tta*, *as*, *ā*, *am*, distracted in mind, absent. — *Kshipā-tta-tā*, *f*. absence of mind. — *Kshipā-deha*, *as*, *ā*, *am*, prostrating the body, lying down. — *Kshipā-bheshaja*, *as*, *ī*, *am*, *Ved.* healing wounds caused by missile weapons. — *Kshipā-yoni*, *ī*, *ī*, *ī*, of despicable descent (?), such a man is not allowed to become a *Ritviḥ*. — *Kshipā-laguda*, *as*, *ā*, *am*, flinging the staff.

Kshipī, *ī*, *f*. throwing; sending; solving a riddle; explaining or understanding a hidden meaning; the quantity to be added to the square of the least root multiplied by the multiplier, to render it capable of yielding an exact square root; (in the latter sense also *kshipīkā*.)

Kshipnu (or *kshipnu*), *us*, *us*, *u*, throwing, casting, throwing obstacles in the way; obstructive, scornful, or fond of abusing (?).

Kshipyat, *am*, *antī*, *at*, throwing, sending.

Kshipyamāna, *as*, *ā*, *am*, throwing, tossing; casting aside, throwing off; sending, directing; being thrown, &c.

Kshipra, *as*, *ā*, *am* (compar. *kshēpiyas*, superl. *kshēpiśtha*), springing, flying back with a spring, elastic (as a bow); quick, speedy, swift; (*as*), *m*, *N.* of a son of *Kṛishna*; (*am*), *n*. a measure of time equal to 1/16 *Muhūrta* or 15 *Earthis*; the part of the hand between the thumb and fore-finger and the corresponding part of the foot; (*am*), *ind.* quickly, immediately, directly; (*āt*), *ind.* shortly afterwards, thereupon; (*e*), *ind.* directly, immediately; [cf. *Gr.* *καταπύς*.] — *Kshipra-kārin*, *i*, *ī*, *ī*, acting or working quickly, skilful. — *Kshipra-dhanvan*, *ā*, *ā*, *am*, armed with an elastic bow or one which flies back with a spring. — *Kshipra-pākin*, *i*, *ī*, *ī*, ripening quickly; (*ī*), *m*. the tree *Hibiscus Populneoides*; [cf. *gardabhānda*.] — *Kshipra-śyena*, *as*, *m*. a species of bird. — *Kshipra-sandhi*, *ī*, *m*. a species of *Sandhi* produced by changing the first of two concurrent vowels to its semivowel; also the *Svarita* accent on a syllable formed by this kind of *Sandhi*; [cf. *kshaṣṭra*.] — *Kshipra-hasta*, *as*, *m*, *N.* of a *Rakshas* (swift-handed).

Kshepa, *as*, *m*. throwing, casting, tossing; a throw, cast; a stroke of an oar &c.; sending, dismissing, striking down, depression; laying on (as paint &c.), besmearing; transgressing; passing away time; delay, procrastination, dilatoriness; insult, inductive abuse, reviling; disrespect, contempt; pride, haughtiness; a nosegay, a clump of flowers; (in arithmetic) an additive quantity, addendum.

Kshepaka, *as*, *ā*, *am*, a thrower, sender; inserted, interpolated; abusive, disrespectful; (*as*), *m*. a spurious or interpolated passage; an additive quantity, addendum; *N.* of a prince.

Kshepana, *am*, *n*. the act of throwing, casting, shooting off (of an arrow &c.); sending, directing; sending away; passing away time, spending time; omitting; abusing; a sling; (*ī*), *f*. a sling or any

instrument with which missiles are thrown; an oar; a kind of net.

Kshepanī, *ī*, *f*. an oar; a net, a fishing-net.

Kshepanīya, *as*, *ā*, *am*, to be thrown or cast; (*am*), *n*. a sling, any instrument for casting missiles.

Kshepiman, *ā*, *m*. great velocity, speed.

Kshepiśtha, *as*, *ā*, *am* (see *kshipra*), quickest, speediest.

Kshepiyas, *ān*, *asī*, *as* (see *kshipra*), more quick, speedier.

Ksheptavya, *as*, *ā*, *am*, to be cast or thrown, to be reviled or abused.

Ksheptri, *tā*, *trī*, *trī*, a thrower, caster, sender.

Kshepya, *as*, *ā*, *am*, to be thrown; to be thrown round (as a garment).

क्षिया *kshiyā*. See under *rt*. 4. *kshī*.

क्षिलिका *kshillikā*, *f*, *N.* of the grandmother of king *Cakra-varman*.

क्षिव *kshiv*, *cl*. 1. 4. *P.* *kshēvati*, *kshī-vyati*, to eject from the mouth, spit, spit out, vomit; [cf. *shthān* and *kshiv*.]

क्षी *kshī*, another form for 4. *kshī*, *q*, *v*.

क्षीज *kshij*, *cl*. 1. *P.* *kshijati*, *śikshija*, *kshijitum*, to sound inarticulately, to sigh or groan as in distress.

Kshijana, *am*, *n*. the whistling of hollow reeds or bamboos.

क्षीण *kshīṇa*. See under 4. *kshī* 1st col.

क्षीब *kshīb* and *kshība*. See *kshīb*, *kshība*.

क्षीर *kshīra*, *as*, *am*, *m*. *n.* (probably fr. *kshar*, but according to *Upādi* IV. 34. fr. *ghas*), milk, thickened milk; the milky juice or sap of plants; the resin of the plant *Pinus Longifolia*; water; (*as*), *m*, *N.* of a grammarian [cf. *kshīra-svāmīn*]; (*ā*), *f*, *N.* of a plant [cf. *kākolī*]; (*ī*), *f*, *N.* of several plants containing a milky sap; a small shrub, *Asclepias Rosea*, also *dugdhikā*; a species of *Mimosa*, *M. Kauki* [cf. *kshīrikā*]; gigantic swallow-wort; *Euphorbia* &c. — *Kshīra-kaṇḍuktā*, *i*, *m*, *N.* of a reed, *Lipeocercis serrata* (*kshīrīśa*). — *Kshīra-kantha* or *kshīra-kanthaka*, *as*, *m*. an infant, a young child, 'having milk in its throat.' — *Kshīra-kanda*, *as*, *ā*, *m*. *f*. a kind of pot-herb, black *Bhuin-cōnra*, *Convolvulus Paniculatus*; [cf. *kshīra-vidāri*.] — *Kshīra-kalambha*, see *kshātrakalambhī*. — *Kshīra-kākolikā* or *kshīra-kākolī*, *f*, *a* drug, one of the eight principal medicaments of the *Hindūs*; it is a root from the *Himālaya* yielding a milky juice; [cf. *kākolī*.] — *Kshīra-kāṇḍaka*, *as*, *m*. the plant *Tithymalus Antiquorum* (*smūhī*), and *Calotropis Gigantea* (*arka*). — *Kshīra-kāshthā*, *f*, *N.* of a plant, = *vafī*. — *Kshīra-kīṭa*, *as*, *m*. an insect or animalcule generated by the fermentation of milk. — *Kshīra-kshava*, *as*, *m*, *N.* of a plant, = *dudgha-pāshāṇa*. — *Kshīra-kharjūra*, *as*, *m*. a species of *Datura* tree. — *Kshīra-garbha*, *as*, *m*. *N.* of a certain *Brāhman* who was born again as a flamingo. — *Kshīra-ghrita*, *am*, *n*. purified butter mixed with milk. — *Kshīra-ja*, *am*, *n*. coagulated milk. — *Kshīra-tarangīnī*, *f*. title of a grammar composed by *Kshīra-svāmīn*. — *Kshīra-taila*, *am*, *n*. a kind of unguent prepared with milk, oil, &c. — *Kshīra-toyadhī*, *ī*, *m*. the ocean of milk. — *Kshīra-da*, *as*, *ā*, *am*, milk-giving, what yields milk. — *Kshīra-dala*, *as*, *m*. the plant *Calotropis Gigantea* (= *arka*), the leaves &c. of which yield a milky juice. — *Kshīra-dātri*, *f*. yielding milk as a cow. — *Kshīra-druma*, *as*, *m*. the tree *Ficus Religiosa*; [cf. *asvattha*.] — *Kshīra-dhara*, *as*, *m*, *N.* of a king. — *Kshīra-dhātṛī*, *f*. a wet-nurse. — *Kshīra-dhenu*, *us*, *f*. a milch-cow, symbolically represented by milk &c. offered as a gift to a *Brāhman*. — *Kshīra-nāśa*, *as*, *m*. the tree *Trophis Aspera* (= *sākhota*). — *Kshīra-nidhī*, *ī*, *m*. the ocean of milk. — *Kshīra-nira*, *am*, *n*. milk and water; embracing, embrace (i.e. a union like the mixing of

milk and water). — *Kshira-pa*, as, ā, am, drinking milk, who or what drinks milk; epithet of a class of ascetics; an infant, a young child. — *Kshira-pāyīn*, ī, m. the plant Calotropis Gigantea; [cf. *arka* and *kshira-dula*]. — *Kshira-pāṇḍu*, us, m. a kind of onion. — *Kshira-pāka*, as, ā, am, Ved. cooked in milk. — *Kshira-pāna*, ās, m. pl. the milk-drinkers, an epithet of the Uśīnaras; (am), n. drinking milk; (as, ī, am), any vessel out of which milk is drunk. — *Kshira-pāṇī*, īs, m., N. of a physician. — *Kshira-pāyīn*, ī, īṇī, ī, drinking or sucking milk; drinking or imbibing water repeatedly; (īṇas), m. pl. the milk-drinkers, an epithet of the Uśīnaras. — *Kshira-bhṛita*, as, ā, am, supported by milk, receiving wages in the form of milk. — *Kshira-maya*, as, ī, am, composed of milk. — *Kshira-moḍaka*, as, m. a kind of Moringa, M. Hyperanthera; [cf. *moḍaka*]. — *Kshira-moraṭa*, as, m. a kind of creeping plant; [cf. *sitadru*, *sudala*, *kshiraka*]. — *Kshira-yashṭika*, am, n. a dish of liquorice and milk; (perhaps a wrong form for *kshira-shashṭika*?). — *Kshira-latā*, f. the plant Batatas Paniculata; [cf. *kshira-vidāri*]. — *Kshira-vat*, ān, atī, at, Ved. furnished with milk; (tī), f., N. of a river. — *Kshira-vallī*, f. the dark Bhuincoōna, Convolvulus Paniculatus. — *Kshira-vāri*, īs, m. the sea of milk; [cf. *kshiroda*]. — *Kshira-vāridhī*, īs, m. the sea of milk. — *Kshira-vikṛiti*, īs, f. inspissated milk. — *Kshira-vidārikā* or *kshira-vidāri*, f. the plant Batatas Paniculata. — *Kshira-vishāṇikā*, f. the plants Tragia Involucrata (= *erisīkālī*) and *kshira-kākolī*. — *Kshira-vṛkṣa*, as, m. the glomerous fig tree, Ficus Glomerata [cf. *udumbara*]; a common N. for the four trees *nyagrodha*, *udumbara*, *asvattha*, and *madhūka*. — *Kshira-vrata*, as, ā, am, living upon milk in consequence of a vow. — *Kshira-sāra*, as, m. cream, the surface or skim of milk, curds; [cf. *amīkṣā*]. — *Kshira-śrīṣa*, as, m. the resin of the plant Pinus Longifolia; [cf. *śrī-vāsa*]. — *Kshira-sukrā*, f. = *kshira-vidāri* and *kshira-kākolī*. — *Kshira-sukla*, as, m. the plant Trapa Bispinosa [cf. *jala-kaṇṭaka*]; another plant, = *rajjāḍanī*; (ā), f. the plant Batatas Paniculata. — *Kshira-śrī*, īs, īs, ī, Ved. mixed with milk. — *Kshira-śhasṭika*, am, n. Shashṭika rice cooked in milk. — *Kshira-santāṇikā*, f. curds mixed with milk; (a various reading has *santāṇikā*). — *Kshira-samudra*, as, m. the sea of milk in Sveta-dipa. — *Kshira-sarpis*, īs, n. clarified butter mixed with milk. — *Kshira-sāgara*, as, m. the ocean of milk; also N. of a place. — *Kshira-sāgara-sutā*, f. an epithet of Lakshmi as produced from the ocean of milk. — *Kshira-sāra*, ās, m. essence of milk, any product of milk, (in Hindi *pālāṇu*), butter. — *Kshira-sphaṭika*, as, m. a precious stone, described as a kind of milky crystal (opal or cat's eye)?; [cf. *ākāśa-sphaṭika* and *taila-sphaṭika*]. — *Kshira-svāmīn*, ī, m., N. of a grammarian and commentator on the Amara-kosha. — *Kshira-hrada*, as, m., N. of a man. — *Kshirāda* ('ra-ada), as, m. an infant at the breast, a sucking child. — *Kshirān-nāda* ('ra-anna-ada), as, m. an infant which is both fed and suckled. — *Kshirābhi* ('ra-abhi), īs, m. the sea of milk, one of the seven seas surrounding the seven divisions of the terrestrial world. — *Kshirābhi-ja*, as, m. the moon; the Amṛita or any one of the precious objects produced at the churning of the ocean; an epithet of Sesha; an epithet of Tārksya; (ā), f. an epithet of Lakshmi; (am), n. sea-salt, a pearl. — *Kshirābhi-tanayā*, f. or *kshirābhi-mānushī*, f. an epithet of Lakshmi as the daughter of the ocean of milk. — *Kshirābha* or *kshirābhaya* ('ra-āh'), as, m. the resin of the plant Pinus Longifolia. — *Kshiroda* ('ra-uda), as, ā, am, containing milk instead of water; (as), m. the sea of milk; the sea in general. — *Kshiroda-tanayā*, f. the daughter of the sea of milk; an epithet of Lakshmi. — *Kshiroda-tanayā-puṭī*, īs, m. an epithet of Vishnu. — *Kshirodadhī* ('ra-ud'), īs, m. the sea of milk. — *Kshiroda-nandana*, as, m. the son of the sea of milk, an epithet of the moon.

— *Kshiroda-mathana*, am, n. the churning of the ocean of milk undertaken by the Devas and Asuras to obtain the Amṛita &c. — *Kshirormā* ('ra-ūr'), īs, m. a wave of milk, a wave of the sea of milk. — *Kshiraudana* ('ra-od'), as, m. rice boiled with milk.

— *Kshiraka*, as, m., N. of a plant, = *kshira-morata*.

— *Kshiraya*, nom. P. *kshirayati*, -yitum, to have the appearance of milk, look like milk.

— *Kshirasa*, as, m. = *kshira-sāra*, q. v.

— *Kshirasya*, nom. P. *kshirasyati*, -yitum, to long for milk or for the breast.

— *Kshirāvī* or *kshirāvikā*, f. a sort of Asclepias, A. Rosea, = *duḡdhikā*.

— *Kshirika*, as, m. a kind of serpent; a kind of tree; (ā), f. a dish prepared with milk; a kind of Datura tree; [cf. *kshira-kharjūra* and *pīṇḍa-kharjūra*].

— *Kshirīn*, ī, īṇī, ī, milky, yielding milk, abounding in milk, having plenty of milk; containing milky juice or sap (as a tree); (ī), m. a species of tree, the Udumbara (?); according to native lexicographers many plants have this epithet; (īṇī), f. a tree bearing an edible fruit, = *Mimusops Kauki*; a species of the moon-plant or acid Asclepias used in medicine.

— *Kshirīya*, nom. P. *kshirīyati*, -yitum, to desire milk.

— *Kshirīsa*, as, m. = *kshira-kañcūkin*.

— *Kshirēyī*, f. an oblation of milk, rice, and sugar.

श्रीव

— *kshiv*, cl. 1. 4. P. *kshivati*, *kshevati* and *kshivyati*, -vītum, to spit, sputter, eject from the mouth; to be drunk or intoxicated; [cf. *kshiv*, *kshev*, *kshib*, *shṣhiv*; cf. also Hib. *siobhas*, 'rage, madness'].

— *Kshiva* or *kshiba*, as, ā, am, excited, drunk, intoxicated. — *Kshiva-tā*, f. or *kshiva-tva*, am, n. intoxication, drunkenness.

शु

1. *kshu*, cl. 2. P. *kshauti*, *śukshāva*, *ksharishyati*, *akshāvit*, *kshavitum*, to sneeze, to make any sound like sneezing; to cough; Caus. *kshāvīyati*. Desid. of Caus. *śukshāvīyishati*; [cf. Lith. *czaudmi*].

— *Kshava*, as, m. sneezing, cough, catarrh; a black species of mustard, Sinapis Dichotoma; [cf. *rājīkā*]. — *Kshava-kṛit*, t, ī, ī, anything which causes sneezing; making a sneeze, sneezing, coughing.

— *Kshavaka*, as, m. the plant Achyrantes Aspera, = *apāmārga*, black mustard; (am), n. a kind of pot-herb; (ślā), f. a kind of Solanum; a species of rice; a woman.

— *Kshavathu*, us, m. sneezing; catarrh; cough; irritation of the throat; sore throat.

— *Kshut*, t, f. a sneeze, sneezing. — *Kshut-kari*, f., N. of a plant, commonly *kankālikā*, black mustard (?).

— *Kshuta*, as, ā, am, one who has sneezed; sneezed upon; (as a less correct form for *kshnuta*), sharp; (as, ā, am), m. f. n. a sneeze, sneezing, cough. — *Kshuta-vat*, ān, atī, at, sneezing. — *Kshutā-bhijanana* ('ta-abh'), as, m. black mustard; [cf. *kshudhabhijanana*].

— *Kshutaka*, as, m. black mustard.

— *Kshuti*, īs, f. sneezing.

— *Kshuat*, an, atī, at, sneezing, coughing, &c.

2. *kshu*, n. (fr. *ghas*?), Ved. food. — *Kshu-mat*, ān, atī, at, Ved. abounding in food, nourishing, nutritious; strong; powerful, robust, valiant.

— *kshuṇa*, as, m. the soap-berry plant, Sapindus Saponaria; [cf. *arishṭa*].

— *kshuṇṇa*. See below under *kshud*.

शुद्र

— *kshud*, cl. 7. P. A. and Ved. cl. 1. P. *kshuṇṇati*, *kshunte*, *kshodati*, *śukshoda*, *śukshode*, *kshotyati*, -te, *akshudat*, *akshautsīt*, *akshutta*, *kshottum*, to strike against, stamp or trample upon, pound; to bruise, crush, shiver, shatter, reduce to powder, dash to pieces, shake by stamping

on; A. to move, to be agitated or shaken: Caus. P. *kshodayati*, -yitum, to crush, pound, comminute, pulverize, reduce to powder, diminish; shake or agitate by stamping; [cf. Gr. *ξέω*, *ξέω* for *ξέω*, *ξυρός*, *ξυρός*; Lith. *skauti*?].

— *Kshuṇṇa*, as, ā, am, pounded, bruised, crushed, stamped or trampled upon; broken to pieces, pulverized, shattered, pierced; violated (as a vow); exercised, practised, skilful; one versed in sacred science but unable to explain or teach it; defeated, overcome. — *Kshuṇṇa-manas*, ās, ās, as, contrite in heart, penitent.

— *Kshuṇṇaka*, as, m. a kind of drum beaten at a funeral.

— *Kshuda*, as, m. flour, meal.

— *Kshudra*, as, ā, am (compar. *kshodīyas*, superl. *kshodishṭha*), minute, diminutive, tiny, very small, small, little, trifling; mean, low, vile, niggardly, base, avaricious; wicked; cruel; poor, indigent; (as), m. a small particle of rice; a bee or wasp; the plant *Artocarpus Lacucha* [cf. *lakucha* and *dahu*]; (ās), m. pl. a peculiar class of writings, see *kshudra-kalpa*; (ā), f. a woman maimed or crippled; a base or despicable woman; a whore, a harlot; a dancing girl; a quarrelsome woman; a bee, fly, gnat; several plants, *Solanum Jacquinii*, = *erihati*; also = *cāngerikā*; also = *gavedhukā*; (am), n., Ved. a particle of dust, flour, meal; [cf. Lith. *kādikis*, 'an infant'; Pers. *کودک*]

— *kūdak*, 'small, a boy.' — *Kshudra-kaṇṭakāri*, f. the plant Solanum Jacquinii, = *agni-damanī*. — *Kshudra-kaṇṭaki*, f. a kind of Solanum, = *brihati*. — *Kshudra-kaṇṭaka-mānasa*, am, n., N. of a lake. — *Kshudra-kambu*, us, m. a small shell. — *Kshudra-kalpa*, as, m. 'the smaller ritual,' title of a class of works.

— *Kshudra-kāralikā*, f. (for *kshudra-karālikā*), and *kshudra-kāravellī*, f. a kind of Cucurbitaceous plant. — *Kshudra-kulisa*, as, m. a precious stone; [cf. *vaikrānta*]. — *Kshudra-kushṭha*, am, n. a mild form of leprosy, (comprising eleven varieties, whereas the *mahā-kushṭha* contains seven severe forms of leprosy). — *Kshudra-kshura* and *kshudra-gokshuraka*, as, m. a variety of the plant *Asteracantha Longifolia*. — *Kshudra-ghanṭikā*, f. a tinkling ornament, a girdle of small bells. — *Kshudra-gholī*, f., N. of a plant, = *civillikā*. — *Kshudra-kañcū*, us, f., N. of a plant. — *Kshudra-kaṇḍana*, am, n. red sandal-wood. — *Kshudra-śirbhīṭā*, f., N. of a plant, = *gopāla-karkatī*. — *Kshudra-śūda*, as, m. a kind of small bird, commonly called *gosālikā*. — *Kshudra-jantu*, us, m. any small animal; a kind of worm, *Julus (sata-padi)*. — *Kshudra-jātiphala*, am, n. a kind of Myrobalan; [cf. *āmalaka*]. — *Kshudra-jira*, as, m. small cummin. — *Kshudra-jivā*, f., N. of a plant, = *jivanti*. — *Kshudra-śara*, as, ī, am, following small or minute or trifling matters. — *Kshudra-ṇḍula*, as, m. a grain of rice. — *Kshudra-tā*, f. or *kshudra-tva*, am, n. minuteness, smallness; inferiority, insignificance; meanness. — *Kshudra-tulasi*, f. a kind of Ocimum, = *arjaka*. — *Kshudra-danṣikā* or *kshudra-danṣī*, f. a small gad-fly. — *Kshudra-durālabhā*, f., N. of a thorny plant much eaten by camels. — *Kshudra-duḥpārsā*, f. the plant Solanum Jacquinii, = *agni-damanī*. — *Kshudra-dhātṛī*, f., N. of a plant; [cf. *karkatā*]. — *Kshudra-dhānya*, am, n. shrivelled grain. — *Kshudra-nāṣika*, as, ī, am, having a small nose. — *Kshudra-pakṣhika*, as, m. a small bird. — *Kshudra-patrā*, f. a kind of wood-sorrel, *Oxalis Monadelphæ*, = *cāngerī*; (ī), f., N. of another plant, = *vacā*. — *Kshudra-pānasa*, as, m. the plant *Artocarpus Lacucha (lakucha)*. — *Kshudra-pārṇa*, as, m. a kind of Ocimum, = *arjaka*. — *Kshudra-pāṣāṇa-bhedā* = *ī*, f., N. of a plant, = *catuḥ-patrī*, *pārvaṭī*, *naga-bhī*, &c. — *Kshudra-pippalī*, f. wild pepper (= *vana-pippalī*). — *Kshudra-prishati*, f., Ved. covered with small spots. — *Kshudra-potikā*, f., N. of a pot-herb. — *Kshudra-phalaka*, as, m., N. of a plant, = *jivana*, *Celtis Orientalis*. — *Kshudra-phalā*, f., N. of several plants, *Ardisia Solanacea*, = *bhūmi-jambu*, and others. — *Kshudra-buddhī*, īs, īs, ī, of little

understanding, simple, silly, ignorant; (*śa*), m., N. of a jackal in the Hitopadeśa. — *Kshudrabuddhi-nāman*, ā, ā, a, named Kshudra-buddhi. — *Kshudra-bhāṅṭākī*, f., N. of a plant, a kind of Solanum, = *brihātī*; [cf. *kshudra-kaṇṭakī*.] — *Kshudra-mīna*, ās, m. pl., N. of a people. — *Kshudra-mustā*, f., the plant Scirpus Kysoor; [cf. *kaseru*.] — *Kshudra-rasa*, as, m. honey; (*ā*), f., the plant Pongamia Glabra; [cf. *karaija*.] — *Kshudra-roga*, as, m. a minor disease, one of little importance; a name applied to various local diseases, especially exanthemas of different kinds; there are forty-four such diseases. — *Kshudrarogika*, as, ā, am, affected with such a disease. — *Kshudra-saṅsā*, f., N. of a plant, Dioscorea, = *varāha-kṛantā*. — *Kshudra-varaṇa*, f., a small gad-fly; [cf. *varaṇa*.] — *Kshudra-vallī*, f., N. of a pot-herb; [cf. *mūla-potī*.] — *Kshudra-vārtakī*, f., a kind of Solanum with white blossoms, = *śvetā-kaṇṭakāri*. — *Kshudra-vārtakī*, f., a kind of Solanum, = *brihātī*. — *Kshudra-sankha*, as, m. a small conch shell. — *Kshudra-sārkarā* or *kshudra-sārkarikā*, f., a kind of sugar-cane, = *yavānāla-sārkarā*. — *Kshudra-sārdūla*, as, m. a kind of tiger, = *citra-vyāghra*. — *Kshudra-sīrṣa*, as, m. the tree Celosia Cristata, = *mayūra-sīrkā*. — *Kshudra-sukti*, īs, m. a bivalve shell, = *jala-sukti*. — *Kshudra-syānā*, f., N. of a plant, = *kaṭabhī*. — *Kshudra-sleshmāntaka*, as, m., N. of a plant, = *bhūkarbu-dāraka*. — *Kshudra-svāsa*, as, m. short breath. — *Kshudra-svetā*, f., N. of a plant; [cf. *mahā-svetā*.] — *Kshudra-sahā*, f., the plant Phaseolus Tribolus; the Coloquintida, = *indra-vāruṇī*; [cf. *mahā-sahā*.] — *Kshudra-suvāra*, am, n. bad gold, prince's metal. — *Kshudra-han*, ā, m. killing the wicked; an epithet of Śiva. — *Kshudra-hingulīkā*, f., a small species of prickly nightshade, Solanum Jacquinii; [cf. *kaṇṭakāri*.] — *Kshudra-hingulī*, f., the preceding. — *Kshudrāgnimantha* (*ra-ag*), as, m. the plant Premna Spinosa used for kindling fire; [cf. *arāṇī*.] — *Kshudrāñjana* (*ra-an*), am, n. a kind of unguent applied to the eyes in certain diseases. — *Kshudrāṇḍa* (*ra-an*), as, ā, am, born from minute eggs. — *Kshudrāṇḍa-matsya-saṅghāta*, as, m. small fry. — *Kshudrāṇṭra* (*ra-an*), am, n. the small cavity of the heart. — *Kshudrāpāmārga* (*ra-ap*), as, m., N. of the plant Desmodcheta Atropurpurea (= *raktāpāmārga*), a biennial plant. — *Kshudrāmālaka* (*ra-am*), am, n. Myrobalan (*āmalaka*). — *Kshudrāmālaka-saijijā*, as, m., N. of a plant, = *karkatā*. — *Kshudrāmra* (*ra-am*), as, m., N. of a plant, = *kośāmra*. — *Kshudrāmlapanasa* or *kshudrāmbupanasa* (*ra-am*), as, m. the plant Artocarpus Lacucha (*lakucha*). — *Kshudrāmlā* (*ra-am*), f. wood-sorrel, Oxalis Corniculata (= *amlaloniā*); another plant, = *śa-sāṇḍulī*. — *Kshudrāmlīkā* (*ra-am*), f., a kind of wood-sorrel or Oxalis, = *cāngeri*. — *Kshudrengulī* (*ra-in*), f., N. of a plant, = *yavāsa*. — *Kshudrer-vāru* (*ra-ir*), us, m., N. of a plant, = *gopāla-karkatī*. — *Kshudrodumbarikā* (*ra-ud*), f., the plant Ficus Oppositifolia; [cf. *kakodumbarikā*.] — *Kshudropodaka-nāmnī* (*ra-up*), f., N. of a pot-herb; [cf. *mūla-potī*.] — *Kshudropodakī* (*ra-up*), f., N. of a pot-herb, = *sukshma-patṛā* and *maṇṭapī*. — *Kshudrolūka* (*ra-ul*), as, m. a small kind of owl.

Kshudraka, as, ikā, am, small, minute; (*as*), m. a species of plant; N. of a prince, a son of Prasenañjit; title of a collection of Buddhist works, = *vinaya-kshudraka-vastu*; (*ās*), m. pl., N. of a people living by warfare, the 'Oḍḍapaki.

Kshudrala, as, ā, am, minute, small, unimportant (applied especially to animals and diseases). — *Kshudrikā*, f., a kind of gad-fly, = *daṇḍā*; small bells employed for ornament; [cf. *kshudra-ghanṭikā*.]

Kshotṛī, tā, m. a pestle, any implement for grinding.

Kshoda, as, m. pounding, grinding; the stone or slab on which anything is ground or powdered, a mortar &c., any pounded or ground or pulverized

substance, flour, meal, dust, a particle, a small piece or fragment. — *Kshoda-raja*, as, ā, am, ground to dust.

Kshodas, as, n., Ved. water in agitation, swell of the sea, rushing or stream of water.

Kshodita, as, ā, am, pounded, ground, comminuted; (*am*), n. powder, dust, flour, meal, any substance pulverized or ground.

Kshodīman, ā, m. minuteness, excessive smallness or inferiority.

Kshodishtha, as, ā, am (superl. of *kshudra*), finely pounded, very small, very minute.

Kshodiyas, ān, asī, as (compar. of *kshudra*), more minute, very fine, very minute.

Kshodya, as, ā, am, to be stamped or trampled on or pounded.

खु 1. *kshudh*, cl. 4. P. *kshudhyati*, *ēkshodha*, *kshoddhum*, to feel hungry; to be hungry, hunger; [cf. Goth. *grēdōn*, 'to be hungry.']

2. *kshudh*, t, f. hunger. — *Kshut-kshāma*, as, ā, am, emaciated by hunger. — *Kshut-trit-parita*, as, ā, am, hungry and thirsty. — *Kshut-trid-udbhava*, as, ā, am, beginning to feel hungry and thirsty.

— *Kshut-trishānvita* (*shā-an*), as, ā, am, suffering from hunger and thirst. — *Kshut-trishnopapīḍita* (*shā-up*), as, ā, am, hungry and thirsty. — *Kshut-parita*, as, ā, am, overcome with hunger. — *Kshut-pipāsā-parīśrānta*, as, ā, am, wearied by hunger and thirst. — *Kshut-pipāsā-paritānga* (*ta-an*), as, ā, am, one whose body is affected with hunger and thirst. — *Kshut-pipāsārta* (*sa-ār*), as, ā, am, afflicted with hunger and thirst. — *Kshut-pipāsita*, as, ā, am, hungry and thirsty. — *Kshut-pratikāra*, as, m. allaying hunger, eating. — *Kshud-roga*, as, m. pain of hunger. — *Kshud-vat*, ān, atī, at, hungry.

— *Kshun-nivṛitti*, īs, f. cessation of hunger, appeasing of appetite.

Kshudhā, f. hunger; mystical N. of the letter y.

— *Kshudhā-kara*, as, ī, am, causing hunger, increasing appetite. — *Kshudhā-kusala*, as, m., N. of a tree, = *vīpāntara-vriksha*. — *Kshudhā-dhvansa*, as, m. allaying hunger. — *Kshudhānvita* (*dhā-an*), as, ā, am, afflicted with hunger. — *Kshudhā-pīḍita*, as, ā, am, hungry, starving. — *Kshudhā-bhījanana* (*dhā-abh*), as, m. black mustard; [cf. *kshutābhijanana*.] — *Kshudhā-māra*, as, m., Ved. death caused by starvation. — *Kshudhārtā* (*dhā-ār*) or *kshudhārdita* (*dhā-ar*), as, ā, am, hungry, hungered. — *Kshudhāvishṭa* (*dhā-āv*), as, ā, am, affected by hunger. — *Kshudhā-sānti*, īs, f. allaying hunger, satiety, satisfaction.

Kshudhālu, us, us, u, hungry.

Kshudhita, as, ā, am, hungry, hungered.

Kshodhuka, as, ikā, am, Ved. hungry.

खुन *kshudhuna*, as, m., N. of a savage and barbarous race.

खुप *kshup*, a Sautra root (i. e. one used in grammatical Sūtras only), to depress, feel depressed.

खुप *kshupa*, as, m. [cf. *kshumpā*], a bush, a shrub; a small tree, one with short branches and roots; N. of an old king, a son of Prasandhi and father of Ikshvāku; N. of a son of Kṛishna from Satya-bhāmā; N. of a mountain westward from Dvārakā. — *Kshupa-dodamushṭī*, īs, m., N. of a plant. — *Kshupālu* (*pa-ālu*), us, m. a kind of bulbous plant, = *pāṇiyālu*.

Kshupaka, as, ā, m. f. a bush, a shrub.

खुभ 1. *kshubh*, cl. 9. 4. P., 1. A. *kshubh-*

nātt, *kshubhyati*, *kshobhate*, *ēkshobha*, *ēkshubhe*, *kshobhishyati*, -te, *akshobhāt*, *akshubhat* and *akshobhishṭa*, *kshobhītum*, to shake, tremble, to be agitated or disturbed; to be unsteady; to stumble (literally or metaphorically); Caus. *kshobhayati*, -yītum, to agitate, cause to shake, disturb, stir up, excite. Desid. *ēkshubhishṭi*, -te, or *ēkshobhishṭi*, -te: Intens. *ēkshobhyate*, *ēkshobhī*; [cf. Cambro-Brit. *hwbiau*, 'to

make a sudden push'; Gr. *κοῦφος*; Mod. Germ. *schiebe*.]

Kshubdha, as, ā, am, agitated, shaken, tossed, stirred up; agitated (mentally), excited, disturbed; (*as*), m. the churning-stick; a kind of coitus.

— *Kshubdha-tā*, f. agitation. — *Kshubdhānava* (*dha-ar*), as, m. a stormy ocean.

2. *kshubh*, p, f., Ved. a blow, a shake, a push.

Kshubhā, f., a kind of weapon.

Kshubhita, as, ā, am, agitated, tossed, set in motion; agitated (mentally), disturbed, anxious; frightened, alarmed, afraid; angry, enraged.

Kshobha, as, m. shaking, agitation, disturbance, tossing, trembling, emotion.

Kshobhaka, as, ā, am, shaking, causing agitation; (*as*), m., N. of a mountain in Kāmkhyā, a place sacred to the goddess Durgā.

Kshobhana, as, ā, am, shaking, agitating, disturbing, causing emotion; (*as*), m., N. of one of the five arrows of the god of love.

Kshobhya, as, ā, am, to be shaken or agitated or disturbed.

खुमत् *kshu-mat*. See under 2. *kshu*.

खुमा *kshumā*, f., Ved. an epithet of an arrow, according to the scholiast 'causing to tremble' (for *kshubhā*); N. of several plants; linsed, Linum Usitatissimum; a sort of flax, Bengal San (*śana*); the Indigo plant; a sort of creeper.

Kshawma, &c. See s. v. p. 271.

खुम्प *kshump*, cl. 1. P. *kshumpati*, to go.

खुम्प *kshumpa*, as, m. [cf. *kshupa*], Ved. a bush, a shrub.

खुर *kshur*, cl. 6. P. *kshurati*, *ēkshora*, *kshortum*, to cut, dig, scratch; to make lines or furrows.

Kshura, as, m. (connected with the preceding, perhaps related to *kshar*?; cf. Gr. *ξύρον*), a razor; a razor-like barb or sharp blade attached to an arrow; N. of several plants, Asteracantha Longifolia; also Tribulus Lanuginosus, see go-*kshura*; also = *mahā-piṇḍitaka* and Saccharum Sara (*sara*); the hoof of a cow &c.; a horse's hoof; the foot of a bedstead [cf. *khura*]; (*ī*), f. a knife, a dagger; (*as*, ā, am, Ved. (*śay*.) having claws. — *Kshura-karma*, a, n. the operation of shaving. — *Kshura-klyipta*, as, ā, am, shaved. — *Kshura-kriyā*, f. the operation of shaving, the employment of a razor. — *Kshura-*

catuṣṭaya, am, n. four things necessary for shaving. — *Kshura-dhāna*, am, n. a razor-case. — *Kshura-dhāra*, as, ā, am, razor-edged, sharp as a razor; any very sharp instrument for cutting. — *Kshura-dhārā*, f. the edge of a razor; N. of a hell. — *Kshura-dhārābhā* (*ra-ābhā*), as, ā, am, sharp as a razor. — *Kshura-patṛa*, as, m., N. of the plant Saccharum Sara (*sara*). — *Kshura-patṛikā*, f., N. of a pot-herb, = *pālankya*. — *Kshura-paṇi*, īs, īs, ī, Ved. sharp-angled, sharp-edged, very sharp; (*ī*), m., N. of a sacrifice performed in one day (*ekāha*). — *Kshura-pra*, as, m. a razor shot as an arrow; a kind of arrow, one with a sharp horse-shoe-shaped head; a sort of hoe or weeding spade. — *Kshura-praga*, am, n. according to some authorities = *kshura-pra*. — *Kshura-bhāṇḍa*, am, n. a razor-case. — *Kshura-bhishṭi*, īs, īs, ī, Ved. furnished with sharp angles. — *Kshura-mardin*, ī, m. a barber. — *Kshurāṅga* (*ra-an*), as, m., N. of a plant; [cf. go-*kshuraka*.] — *Kshurārpaṇa* (*ra-ar*), as, m., N. of a mountain.

Kshuraka, as, m., N. of several plants, = Asteracantha Longifolia; also Tribulus Lanuginosus [cf. go-*kshura*]; also = *tilaka*; also another plant, = *bhūtānkusa*.

Kshurikā, f. a small razor; a knife, a dagger; a sort of earthen vessel, a kind of pot-herb (= *pālankya*). — *Kshurikā-patṛa*, as, m. the plant Saccharum Sara (*sara*). — *Kshurikopanishad* (*kā-up*), t, f, title of an Upanishad belonging to the Atharva-veda.

Kshurin, ī, m. a barber; (*īṇī*), f. the wife of a barber; a kind of yam, see *varāha-krāntā*.

Kshaura, &c. See s. v., p. 271.

शुलिक *kshulika*, as, m., N. of a prince.

क्षुल्ल *kshulla*, as, ā, am (fr. *kshudra*?), small, little, minute. — *Kshulla-tāta*, as, m. the younger brother of a father. — *Kshulla-tātaka*, as, m. the brother of a father.

Kshullaka, as, ā, am, little, small; low, vile, poor, indigent; wicked, malicious, abandoned; hard; young, youngest; pained, distressed; (*as*), m. a small shell; N. of a prince.

क्षुवत् *kshuvat*. See under rt. 1. *kshu*.

क्षेद *ksheda*, *kshēdita*, = *kshveda*, *kshvedita*.

क्षेत्र *kshetra*, am, n. (fr. 1. or 2. *kshi*), landed property, land, soil, a field (e. g. *kshetram kri*, to cultivate the soil; *kshetrasya pati*, lord of the soil, N. for a kind of genius or tutelary deity regarded in the Veda as the guardian of cultivated fields); place, region, country; a sacred spot or district, a place of pilgrimage, as Benares &c.; an enclosed plot of ground, portion of space, superficies, circuit, circumference; fertile soil; the fertile womb, a wife; place of origin; department, sphere of action, the body considered as the field of the indwelling and working of the soul; a sign of the zodiac; (in geometry) a plane figure, as a triangle, circle, &c. enclosed by lines, any figure considered as having geometrical dimensions; a diagram; a house, town; [cf. *anya-kshetra*, *kuru-kshetra*, &c.; cf. also Goth. *haihi*, Them. *haihjo*; Germ. *Heide*.]

— *Kshetra-kara*, as, ī, am, cultivating a field; a husbandman — *Kshetra-karkāṣī*, f. a kind of gourd; [cf. *bāluki*.] — *Kshetrakarma-krit*, t, t, t, one who cultivates the soil, a husbandman. — *Kshetra-karman*, a, n. cultivation of the soil. — *Kshetra-gaṇita*, am, n. geometry. — *Kshetra-gata*, as, ā, am, geometrical. — *Kshetrāgatopapatti* (*ta-up*), īs, f. geometrical proof. — *Kshetra-śirbhīṣā*, f. a kind of gourd. — *śirbhīṣā*. — *Kshetra-ja*, as, ā, am, produced in a field, as corn &c.; born from the body; (*as*), m., scil. *putra*, a son, the offspring of the wife by a kinsman or person duly appointed to raise up issue to the husband, (this is one of the twelve kinds of issue allowed by the old Hindu law); (*ā*), f., N. of several plants, = *śveta-kanṭakāri*, *śaśāṇḍulī*, *gomūtrikā*, *śilpikā*, *ḍanikā*. — *Kshetra-jāta*, as, ā, am, begotten on the wife of another. — *Kshetra-jesha*, as, m., Ved. contest for landed property, acquisition of land. — *Kshetra-jña*, as, ā, am, knowing localities; familiar with the cultivation of the soil, a husbandman &c.; clever, dexterous, skilful, cunning; (*as*), m. 'knowing the body,' i. e. the soul, the conscious principle in the corporeal frame; a libertine, a whoremonger; a form of Śiva; N. of a prince; (*ā*), f. a girl fifteen years old who personates the goddess Durgā at a festival of this deity. — *Kshetra-tattva*, am, n. a part of the work *Smṛiti-tattva*. — *Kshetra-tara*, am, n., Ved. a spot very fit for cultivation or for habitation. — *Kshetra-tā*, f. the state of being a seat or residence, a seat, a place of residence. — *Kshetra-dīpti*, f. a kind of Solanum (*śveta-kanṭakāri*). — *Kshetra-devatā*, f. 'the deity of the fields,' epithet of a serpent in the Pañcātantra. — *Kshetra-pati*, īs, m. the owner of a field, a landowner, a landlord, a farmer; [cf. *kshatrapata*, *kshaitrapaty*, p. 271, and *kshetrasya-pati* above.] — *Kshetra-pada*, am, n., a place sacred to a deity. — *Kshetra-parpaṣī*, f., N. of a shrub, Oldenlandia Biflora or another species. — *Kshetra-pāla*, as, m. a man employed to guard fields from depredation; a deity protecting the fields; an epithet of Śiva. — *Kshetra-phala*, am, n. (in geometry) the superficial contents of a figure. — *Kshetra-bhakti*, īs, f. the division of a field. — *Kshetra-bhūmi*, īs, f. cultivated land. — *Kshetra-yamānikā*, f., N. of a plant, = *vaṭā*. — *Kshetra-raksha*, as, m. a man employed to guard fields

from depredation. — *Kshetra-rāṣī*, īs, m. quantity represented by geometrical figures. — *Kshetra-rukā*, f. a kind of gourd, = *bāluki*. — *Kshetra-vasudhā*, f. cultivated land. — *Kshetra-vid*, t, t, t, familiar with localities; experienced, clever, skilful; (*ā*), m. a husbandman; a sage, one who possesses spiritual knowledge; the soul. — *Kshetra-tyavahāra*, as, m. drawing a figure in geometry; geometrical demonstration. — *Kshetra-sambhava*, as, m., N. of either of the shrubs Cañcu and Bhiṇḍi; (*ā*), f. a kind of gourd, = *śaśāṇḍulī*. — *Kshetra-sambhūta*, as, m. a kind of grass, = *kundara*. — *Kshetra-sāti*, īs, f., Ved. acquisition of field or land. — *Kshetra-sādhas*, ās, ās, as, Ved. arriving at or coming to a place. — *Kshetra-sīmā*, f. the boundary of a meadow or field or holy place. — *Kshetra-etha*, as, ā, am, residing at a sacred place. — *Kshetrājīva* (*ra-āj*), as, ā, am, one who gains a livelihood by cultivating the soil; a cultivator, a peasant. — *Kshetrādhivata* (*ra-adh*), f. the tutelary deity of any consecrated piece of ground. — *Kshetrādhīpa* (*ra-adh*), as, m. = the preceding; the regent of a sign of the zodiac. — *Kshetrāmala*, the plant Flacourtia Catephracta; [cf. *bhūmy-āmalaki*.] — *Kshetrā-sā*, ās, ās, am, Ved. acquiring or gaining land. — *Kshetre-kshu* (*ra-ik*), us, m. a kind of grain, = *yāvanāla*. — *Kshetropeksha* (*ra-up*), as, m., N. of a son of Svaphalka.

Kshetrika, as, ī, am, having a field, relating to a field &c., agrarian; (*as*), m. the owner of a field, a farmer, a cultivator, a husbandman.

Kshetrin, ī, īṇī, t, owning a field, cultivating land, agricultural; (*ī*), m. an agriculturist, a husbandman, a cultivator; a husband; the soul.

Kshetriya, as, ā, am, relating to a field, belonging to land; curable in a future body, i. e. incurable in the present life; (*ānī*), n. pl. the environs of any place; (*am*), n. a chronic or organic disease, an incurable one; meadow grass, herbage, pasturage; (*as*), m. a medicament, anything fit to be administered in medicine (?); an incurable disease; one who has carnal knowledge of other men's wives, an adulterer; physicking, operating. — *Kshetriya-nāśana*, as, ī, am, Ved. removing a chronic disease.

Kshetriya, nom. P. *Kshetriyatī*, to desire another man's wife.

क्षेद *ksheda*, as, m. (?) sorrowing, moaning (?).

क्षेप *kshepa*, *kshepakā*, *kshepaṇa*, *kshepaṇi*, &c. See under rt. *kship* at p. 267.

क्षेम *kshema*, as, ā, am (fr. 2. *kshī*), habitable, giving rest, giving ease or security or comfort; conferring happiness; at ease, prosperous, safe, secure, well, happy, right; (*as*, *am*), m. n. (Ved. always m.) basis, foundation; residence, place of rest; abiding at ease; safety, tranquillity, peace, rest, security, any secure, easy or comfortable state, well-being, weal, happiness (e. g. *kshemena*, at ease, in security, safely; *ksheme-yoge*, Ved. both in rest and exertion — in enjoying and acquiring); preserving, protecting, keeping what is acquired; final emancipation, eternal happiness; (*as*), m. a kind of perfume (= *chandā*); ease or prosperity personified as a son of Dharma and Śānti; also a son of Titikshā; N. of a prince, a son of Śuci and father of Suvrata; N. of a son of the third Manu Sāvarka; N. of a kind of college or association [cf. *maṭha*]; the proper term (according to Manu II. 127) of civil address to a Vaiśya, asking him whether his property is secure; (*ā*), f., N. of an Apsaras; an epithet of Durgā; N. of another deity; a kind of perfume; (*am*), n., N. of one of the seven Varshas in Jambu-dvīpa. — *Kshema-kara*, as, ā, am, causing peace and security, conferring happiness or good fortune, propitious. — *Kshema-karna*, as, m., N. of a son of Mahesā, who composed, A. D. 1570, the work Raga-mālā. — *Kshema-karman*, ā, ā, ā, one whose work is peace and security, creating tranquillity and security; (*ā*), m., N. of a prince. — *Kshema-kāma*, as, ā, am, Ved. longing for rest.

— *Kshema-kāra*, as, ī, am, granting peace and security, conferring happiness or good fortune, propitious, auspicious. — *Kshema-kutūhala*, am, n. title of a medical work of Kshema-sarman. — *Kshema-krit*, t, t, t, causing peace and security. — *Kshema-gupta*, as, m., N. of a king of Kāśmīra. — *Kshema-kara*, as, ī, am, promoting well-being, causing peace and security, propitious, &c.; (*as*), m., N. of a king of Trigarta; N. of a mythical Buddha; N. of a son of Brahma-datta (Udayana); (*ī*), f. the Brāhmaṇ kīte or Coromandel eagle, considered as a bird of good omen, Falco Ponticerianus; a form of the goddess Durgā; N. of another goddess; N. of a sister of Kshema-kara. — *Kshema-jit*, t, m., N. of a prince. — *Kshema-tara*, as, ā, am, better, happier. — *Kshema-darśin*, ī, m., N. of a prince of the Kosalas. — *Kshemadarśiya*, as, ā, am, relating to this prince. — *Kshema-dharmān*, ā, m., N. of a prince, a son of Puṇḍarika. — *Kshema-dharmān*, ā, m., N. of a prince. — *Kshema-dhūrta*, ās, m. pl., N. of a people. — *Kshema-dhūrti*, īs, m., N. of a warrior. — *Kshema-dhṛitvan*, ā, m., N. of a man with the patronymic Puṇḍarika. — *Kshema-phalā*, see *kshemā-phalā*. — *Kshema-bhūmi*, īs, m., N. of a prince. — *Kshema-mūrti*, īs, m., N. of a prince. — *Kshema-yuktam*, ind. both quietly and energetically; in rest and exertion. — *Kshema-rāja*, as, m., N. of a man. — *Kshema-eat*, ān, atī, at, accompanied with tranquillity and security; prosperous, happy; (*ti*), f., N. of a woman. — *Kshema-vidhī*, īs, m., N. of a general of the Śālvās. — *Kshema-sarman*, ā, m., N. of an author. — *Kshemāditya* (*ma-ad*), as, m., N. of a man. — *Kshemādīti* (*ma-ādīti*), īs, m., N. of a prince of Mithilā. — *Kshemā-phalā*, f. the tree Ficus Oppositifolia; [cf. *udumbara*.] — *Kshemāri* (*ma-ari*), īs, m., N. of a prince of Mithilā, = *kshemādīti*. — *Kshemārśin* (*ma-ar*), īs, m., = *kshema-jit*. — *Kshemendra* (*ma-in*), as, m., N. of the author of a list of regents of Kāśmīra; N. of a lexicographer; also of the author of a Buddhist work. — *Kshemendra-prakāśa*, as, m., N. of a work by Kshemendra.

Kshemaka, as, m. a kind of perfume, = *āura*; N. of a Nāga; N. of a Rakshas; N. of an attendant of Śiva; N. of an old king; of a son of Alarka; of the last descendant of Parikshit in the Kali-yuga; N. of a son of Nīrāmītra.

Kshemayat, an, antī, at, Ved. resting; granting rest or an abode.

Kshemin, ī, īṇī, t, enjoying peace and security, safe, secure, happy, well.

Kshemya, as, ā, am, resting, at leisure, at ease; habitable, comfortable; healthy, salubrious; lucky, prosperous, thriving; giving peace and tranquillity; (*as*), m., N. of Śiva; N. of several princes, a son of Śunitha and father of Ketumat; of a son of Ugrāyudha and father of Suvrata; of a son of Śuci and father of Suvrata; (*am*), n., Ved. resting.

क्षेय *ksheya*. See under rt. 4. *kshi*, p. 266.

क्षेव *kshev*, cl. 1. P. *kshevati*, another form for *kshiv* or *kshīu*, 'to spit,' q. v.

क्षै *kshai*, cl. 1. P. *kshāyati*, *śakshau*, *kshāyati*, *kshātum*, to wane; to waste away, dry up, decline, become emaciated; [cf. 4. *kshī*.]

Kshāma, as, ā, am, wasted, dried up. See s. v.

क्षैय *kshaiṇya*, am, n. (fr. *kshīṇa*), destruction, wasting away; leanness, slenderness, emaciation.

क्षैत *kshaita*, as, m. (fr. 1. *kshiti*), Ved. the chief of a race, a prince. — *Kshaita-val*, ān, atī, at, Ved. princely.

क्षैत्र *kshaitra*, am, n. (fr. *kshetra*), a multitude of fields &c.

Kshaitrajitya, am, n. (fr. *kshetra-jit*), Ved. acquisition of land, a victorious battle.

Kshaitrajña or *kshaitrajña*, am, n. (fr. *kshetra*-

jña), spirituality, the nature of the soul; the knowledge of the soul &c.

क्षेत्रपात *kshaitrapatya*, as, ā, am (fr. *kshetra-pati*), Ved. belonging to the lord of the soil.

क्षैप्र *kshaipra*, as, ī, am (fr. *kshipra*), a term for a kind of Sandhi, produced by changing the first of two concurrent vowels to its semivowel; the Svarita accent on a syllable formed with this Sandhi; (*am*), n. quickness, speediness. — *Kshaipra-yukta*, as, ā, am, joined by the Kshaipra Sandhi. — *Kshaipra-varṇa*, as, ā, am, containing a semi-vowel.

क्षैरकलम्भि *kshairakalambhi*, is, m. (a patronymic fr. *kshira-kalambha*), N. of a teacher.

क्षैर्य *kshaireya*, as, ī, am (fr. *kshira*), prepared with milk, milky; (*ī*), f. milk and rice or any preparation of or dish prepared with milk.

क्षोद *kshoḍ*, cl. 10. P. *kshoḍayati*, -yitum, to throw, cast; [cf. *khoḍ* and *khoḍ*.]

क्षोड *kshoḍa*, as, m. the post to which an elephant is fastened; [cf. *a-kshobha*.]

क्षोण *kshoṇa*, as, ā, am, Ved. immovable; or (*as*), m. a kind of lute; (perhaps the word is related to the following.)

क्षोणि *kshoṇi*, f., Ved. the earth; (*yau*), du. heaven and earth; (according to some the sing. of this word and sometimes the plur. may be used collectively, and the original meaning may be 'a multitude of men' or 'the people' (as opposed to the chief); the du. may then mean 'the two sets of people,' i. e. the inhabitants of heaven and earth; sometimes a form *kshoṇi* occurs; [cf. Gr. *χθών*.] — *Kshoṇi-maya*, as, ī, am, containing the earth in himself, 'the source of everything in the earth,' an epithet of Vishnu in his fish-incarnation.

क्षोत्र *kshotrī*. See under rt. *kshud*.

क्षोद *kshoda*. See under rt. *kshud*.

क्षोभुक *kshodbhuka*. See under rt. *kshudh*.

क्षोभ *kshobha*, *kshobhaṇa*, &c. See under rt. *kshubh*.

क्षोम *kshoma*, as, am, m. n. (said to be fr. rt. *kshu*), a room on the top of a house; (*am*), n. wove silk; [cf. *kshauma*.]

क्षोमक *kshomaka*, as, m. a kind of perfume (*gaṇahāsaka*); [cf. *kshema* and *kshaumaka*.]

क्षोणि *kshaṇi*, ī or is, f. the earth; [cf. *kshoṇi*.] — *Kshaṇi-tala*, am, n. the surface of the earth. — *Kshaṇi-prācīra*, as, m. the ocean. — *Kshaṇi-bhuj*, k, m. earth-possessor, a king; [cf. *kshiti-bhuj*.]

क्षौद्र *kshaudra*, as, m. (fr. *kshudra* and *kshudrā*), the tree Michelia Champaca (*chāmpaka*); N. of a mixed caste, the son of a Vaideha and a Māgadhi; (*am*), n. smallness, minuteness; N. of a Sūtra of the Sāma-veda; honey, a species of honey; water. — *Kshaudra-ja*, am, n. wax. — *Kshaudra-dhātu*, us, m. a kind of mineral substance; [cf. *mā-khika*.] — *Kshaudra-priya*, as, m, N. of a tree; [cf. *jala-madhika*.] — *Kshaudra-meha*, as, m. the disease diabetes mellitus. — *Kshaudramehin*, ī, īni, ī, affected with this disease.

Kshaudreya, am, n. wax.

क्षौद्रक *kshaudrakya*, as, ī, m. f. (fr. *kshudra*), a prince or princess of the Kshudrakas, a man belonging to the Kshudrakas; (*as*, ī, am), small, minute.

Kshaudrakamālavi, f., scil. *senā*, the army of Kshudraka and Mālava.

क्षौम *kshauma*, as, ī, am (fr. *kshumā*), made of linen, linen, covered with linen; prepared from linseed (as oil); (*am*), n. linen cloth or garment;

linseed; (*ī*), f. lin or flax, Linum Usitatissimum; (*as*, am), m. n. wove silk; an airy room on the top of a house; an apartment on the roof; the back of an edifice; a fortified place in front of a building; a building of a particular form; [cf. *kshoma*.]

Kshaumaka, as, ī, am, linen; (*as*), m. a particular perfume; [cf. *śora*.]

क्षौर *kshaura*, am, n. (fr. *kshura*), shaving the head, shaving in general; (*ī*), f. a razor. — *Kshaura-karṇa*, am, n. the operation of shaving.

Kshaurapavya, as, ā, am (fr. *kshura-pavi*), formed out of razors and thunderbolts, very sharp, very hard.

Kshaurika, as, m. a barber, a shaver.

क्षु *kshu*, cl. 2. P. *kshnauti*, *kuḥshnāva*, *kshnavitum*, to whet, sharpen.

Kshnut, t, t, t, (at the end of compounds) sharp (e. g. *ubhayataḥ-kshnut*, sharp on both sides).

Kshnuta, as, ā, am, whetted, sharpened.

Kshnotra, am, n., Ved. a grind-stone, a whet-stone.

क्ष्मा *kshmā*, f. (fr. rt. *ksham*), the earth, (Ved. only inst. sing. *kshmayā*); [cf. *kshamā*.] *Kshamā-ja*, as, m. 'earth-born', the planet Mars. — *Kshamā-tala*, am, n. the surface of the earth. — *Kshamā-dhṛitī*, īs, m. one who has to support the earth, a king. — *Kshamā-pa*, as, m. earth-protector, a king. — *Kshamā-pati*, īs, m. lord of the earth, a king. — *Kshamā-pāla*, as, m. earth-protector, a king. — *Kshamā-bhuj*, k, m. possessor of the earth, a king. — *Kshamā-bhṛitī*, t, m. supporter of the earth; a mountain; a king. — *Kshamā-vṛisha*, as, m. 'earth-bull,' i. e. a mighty king.

क्ष्माय *kshmāy*, cl. 1. A. *kshmāyate*, *śa-kshmāye*, *kshmāyitum*, to shake, tremble: Caus. *kshmāpayati*, -yitum, *śāśkshma-pat*, to cause to shake, to make tremble; Desid. *śikshmāyishate*: Intens. *śāśkshmāyate*, *śāśkshmati* (?).

Kshmāyita, as, ā, am, shaken, made to tremble, trembling.

Kshmāyitrī, tā, trī, trī, trembling, shaking.

क्ष्मिल *kshmil*, cl. 1. P. *kshmilati*, *śiksh-mila*, *kshmilatū*, to wink, to twinkle, to close the eyelids; [cf. *mīl*.]

क्ष्मौ *kshraum*, ind. a mystical exclamation.

क्ष्विङ्ग *kshvinkā*, f., Ved. a kind of bird.

क्ष्विड *kshvid* or *kshvid*, cl. 1. P. *kshvedati* or *kshvedati*, -ditum or -ditum, to utter an inarticulate sound, to hum, murmur, growl, roar, hiss, whistle; A. *kshvedate* or *kshvedate*, or cl. 4. P. *kshvidyati*, to be wet or unctuous; to exude, discharge juice, emit sap: Caus. *kshvedayati* or -dayati, -yitum, to sound inarticulately, hum, &c.

Kshvīṇa, as, ā, am, sounded inarticulately; soft, unctuous.

Kshveda, as, ā, am (in some senses perhaps connected with rt. *kshvel*), curved, crooked, bending, bent; wicked, depraved; difficult to be approached; (*as*), m. singing or buzzing in the ear from hardening of the wax &c.; sound, noise; venom, poison; a Cucurbitaceous plant, Luffa Pentandra or Acutangula, = *pitaghoṣhā*; a mystical N. of the letter m; (*am*), n. the flower of the Ghosha plant; the fruit of a red kind of swallow-wort; (*ā*), f. the roaring of a lion, a war-whoop, a battle-cry; a bamboo rod or stake; a kind of Cucurbitaceous plant.

Kshvedana, am, n. murmuring, hissing, whistling, sibilating; a hissing pronunciation.

Kshvedita, as, am, m. n. humming, murmuring, growling; a growl, roar; a battle-cry, a war-whoop.

Kshvedin, ī, īni, ī, humming, murmuring.

क्ष्वेल *kshvel*, cl. 1. P. *kshvelati*, &c., to leap, jump; to play; to go, move; to shake, tremble; [cf. Old Germ. *suillu*, *sual*, *suall*.]

Kshvelikā, f. or *kshvelita*, as, am, m. n. or *kshvelya*, am, n. play, jest, joke, trick.

ख

ख 1. kha, the second consonant of the alphabet, being the aspirate of the preceding consonant, and having the sound of *kh* in *inkhorn*. — *Kha-kāra*, as, m. the letter or sound *kha*.

ख 2. kha, as, m. the sun.

ख 3. kha, am, n. (fr. rt. *khan*), a cavity, hollow, cave, cavern, aperture; an aperture of the human body (of which there are nine, as the mouth, the two ears, the two eyes, the two nostrils, and the organs of excretion and generation); the glottis (in anatomy); an organ of sense; the hole made by an arrow, a wound; the hole in the nave of a wheel through which the axis runs; vacuity, empty space, air, ether, sky, heaven; the character in arithmetic which expresses nothing, a cypher; a dot, Anusvāra, represented by a circle (*vinḍu*); a city, a field; happiness, pleasure, auspiciousness [cf. *śukha* and *duḥkha*]; understanding, knowledge; action; the tenth from any given constellation or the sun's entrance into it; talc; Brahma, the supreme spirit; (*ā*), f. a fountain, a well; [cf. Gr. *χῆδος*; Lat. *halo*.] — *Kha-kāminī*, f. the female of the Falco Cheela (*chilla*), an epithet of Durgā (*devīkā*). — *Kha-kuntala*, as, m. an epithet of Siva. — *Kha-kholka*, as, m. 'sky-meteor,' an epithet of the sun. — *Khakholkāditya* ('*ka-ād*'), as, m. a form of the sun. — *Kha-ga*, as, ā, am, moving in the air; (*as*), m. a bird; air, wind; the sun; a planet; a grasshopper; a deity; an arrow. — *Kha-gangā*, f. the Gangā (Ganges) of the sky. — *Kha-gaṇa*, as, m., N. of a prince, a son of Vajra-nābha. — *Kha-gati*, īs, f. flight in the air; N. of a metre, [cf. *aśva-gati*.] — *Khaga-pati*, īs, m. the chief of the birds, an epithet of Garuḍa, the vehicle of Vishnu. — *Kha-gama*, as, ā, am, moving in the air, flying, an epithet of the Gandharvas and of missile weapons; (*as*), m. a bird; N. of a Brahman. — *Kha-garbhā*, as, m., N. of a mythical person with Buddhists. — *Khaga-vakra*, as, m. the tree Artocarpus Lacucha (*lakucha*). — *Khaga-vatī*, f. the earth. — *Khaga-satru*, us, f. a plant, commonly called Chakultya. Hemionitis Cordifolia; [cf. *prīṣṇi-parṇi*.] — *Khaga-sthāna*, am, n. the hollow of a tree; a bird's nest. — *Khagādhipa* ('*ga-adh*'), as, m. the chief of the birds, an epithet of Garuḍa. — *Khagāntaka* ('*ga-an*'), as, m. a hawk, a falcon (a destroyer of birds). — *Khagābhīrāma* ('*ga-abh*'), as, m. an epithet of Siva. — *Khagāsana* ('*ga-ās*'), as, m. an epithet of the mountain Udaya, the eastern mountain, on which the sun rises; an epithet of Vishnu ('sitting on a bird,' i. e. on Garuḍa). — *Kha-guṇa*, as, ā, am, (in arithmetic or algebra) having a cypher as multiplier. — *Khagendra* ('*ga-in*'), as, m. the chief of the birds, an epithet of Garuḍa; N. of a prince. — *Khagendra-dhruva*, as, m. an epithet of Vishnu. — *Khagēvara* ('*ga-iś*'), as, m. the chief of the birds, epithet of Garuḍa. — *Kha-gola*, as, m. the vault or circle of the heaven, the celestial sphere. — *Khagola-vidyā*, f. knowledge of the celestial sphere, astronomy. — *Kha-āmasa*, as, m. the moon ('the drinking-vessel in the sky'). — *Kha-āra*, as, ī, am, moving in the air, flying; (*as*), m. a bird; a cloud; the wind; the sun; a Rakshas or demon; an aerial spirit; N. of a people. — *Kha-ārin*, ī, īni, ī, moving in the air, flying, an epithet of Skanda. — *Kha-jala*, am, n. 'air-water,' i. e. dew, rain, frost, hoar-frost. — *Kha-jit*, t, m. a Buddha, one of the seven teachers or saints of the Buddha sect. — *Kha-jyotiḥ*, īs, m. a shining flying insect, a fire-fly, &c. — *Kha-tamāla*, as, m. a cloud; smoke. — *Kha-tilaka*, as, m. the sun. — *Kha-dūra-vāsini*, f. N. of one of the female deities or Saktis with Buddhists. — *Kha-dyota*, as, m. a shining flying insect, a fire-fly, the sun; (*ā*), f.,

scil. *dvār*, the door which shines like a shining insect, an eye. — *Kha-dyotaka*, as or am, m. or n. (?), a kind of plant with a poisonous fruit. — *Kha-dyotana*, as, m. the sun. — *Kha-dhūpa*, as, m. a rocket, fire-work. — *Kha-parāga*, as, m. darkness. — *Kha-pushpa*, am, n. a flower in the sky, a term for anything impossible. — *Kha-bha*, as or am, m. or n. (?), a planet. — *Kha-bhrānti*, ī, f. a kind of falcon, a kite; [cf. *śīla*]. — *Kha-māni*, īs, m. the jewel of the sky, the sun. — *Kha-milana*, am, n. sleepiness, lassitude, weariness. — *Kha-mūrti*, īs, f. a celestial appearance or person. — *Khamūrti-mat*, ān, āti, at, having a divine or celestial person or form. — *Khamūli*, īs, īkā or ī, f. an aquatic plant, Pistia Stratiotes (*kumbhikā*). — *Kha-valli*, ī, N. of a parasitic plant, = *ākāśa-valli*. — *Kha-vāri*, ī, n. rain-water, dew, vapour, &c. — *Kha-vāṣpa*, as, m. snow, hoar-frost, dew. — *Kha-śaya*, as, ā, am, resting or dwelling in the air. — *Kha-śarira*, am, n. a celestial or immortal body. — *Kha-śarīrin*, ī, īnī, ī, gifted with an ethereal body, having a heavenly form. — *Kha-śvāsa*, as, m. wind, air. — *Kha-sama*, as, m. a Buddha or deified Buddha saint. — *Kha-samuttha*, as, ā, am, produced in the sky. — *Kha-sambhava*, as, ā, am, produced in the sky, aerial, ethereal; (ā), f. spikenard, = *ākāśa-māṇṣi*. — *Kha-sarpaṇa*, as, m., N. of a Buddha or Buddha saint; (am), n. gliding through the air. — *Kha-sinḍhu*, us, m. the moon. — *Kha-stuni*, ī, f. the earth. — *Kha-sphatīka*, am, n. aerial crystal, a N. for the sun and moon-gem, *sūrya-kānta* and *candra-kānta*; [cf. *ākāśa-sphatīka*]. — *Kha-hara*, as, ā, am, (in arithmetic) having a cypher for its denominator (as a fraction). — *Khātman* (*kha-āt*), ā, ā, a, having the air as one's nature. — *Khāpagā* (*kha-āp*), f. a stream in the air, an epithet of the Ganges. — *Khe-gamana*, as, m. a kind of gallinule, = *kāla-kaṇṭha*. — *Khe-śara*, as, ī, am, moving in the air, flying, aerial; (as), m. a bird; a Gandharva; a Rakshas; a Vidyādhara; an epithet of Śiva; a planet; quicksilver; (ī), f. a semi-divine female able to fly; an epithet of Durgā; (am), n. green vitriol. — *Kheśara-tva*, am, n. capability of flying. — *Khe 'ta* (*khe-ata*), as, m. a planet; the ascending node or Rāhu. — *Khe-paribhrama*, as, ā, am, flying about in the air. — *Khe-śaya*, as, ā, am, lying in the air. — *Kholka* (*kha-ulkā*), as, m. a meteor; a planet; [cf. *kha-kholka*]. — *Kholmuka* (*kha-uk*), as, m. the planet Mars; [cf. *gaganolmuka*].

खक्ख *khakkh*, cl. 1. P. *khakkhati*, to laugh, to laugh at or deride; (also read *kakḥ*, q. v.); [cf. Goth. *haha*].

खक्खट *khakkhaṭa*, as, ā, am, hard, solid; (also *kakkhaṭa*).

खक्खर *khakkhara*, as or am, m. or n. (?), a beggar's staff; [cf. *hikkala*].

खग *kha-ga*. See under 3. *kha*.

खगोड *khagoda*, as, m. Saccharum Spontaneum, a kind of reed (for *khaggaḍa*?).

खगड *khaggada*, as, m. a kind of reed, Saccharum Spontaneum, commonly *khāḍā*.

खकर *khankara* or *khankhara*, as, m. a curl, a lock of hair.

खन्ध *khankha*, as, m., N. of a minister of king Bālāditya.

खन्धणा *khankhaṇā* (an onomatopoeic word), the tinkling sound of a bell &c.

खन्ध *khanga*, as, m. (for *khadga*?), Ved. a kind of animal.

खच् *khaḥ*, cl. 1. 9. P. *khaṭati* and *khaṇāti*, *śakḥāda*, *khaṇitum*, to come forth, appear; to be born again; to cause prosperity; to purify; cl. 10. P. *khaṇayati*, -yitum, to fasten, bind, set.

Khaṇita, as, ā, am, fastened, joined; mixed,

blended, combined; inlaid, set, studded, (used in comp., e. g. *maṇi-khaṇita*, inlaid with jewels.)

खज *khaj*, cl. 1. P. *khajati*, *śakḥāda*, *kha-jitum*, to churn or agitate. *śu.* *śakḥāda*

Khaja, as, m. stirring, agitating, churning; contest, war (?); a churning-stick; a ladle, a spoon; (ā), f. a churning-stick, a ladle; the hand with the fingers extended; churning, stirring; killing, destroying. — *Khaja-krit*, t, l, t, or *khajam-kara*, as, ī, am, Ved. causing the tumult or din of battle. *śu.* *śakḥāda*

Khajaka, as, m. a churning-stick; (*ikā*), f. a ladle or spoon.

Khajapa, am, n. ghee or clarified butter.

Khajaka, as, m. a bird; (ā), f. a ladle or spoon.

खज्ज 1. *khajj*, cl. 1. P. *khajjati*, *śakḥāda*, *khajja*, *khajjitum*, to limp, halt, walk lame; [cf. Gr. *σκαῖος*; Germ. *hinken*].

2. *khajj*, *kham*, n, m, probably = *khajja*, limping. *Khajja*, as, ā, am, limping, lame, crippled; (ā), f. a metre consisting of 2 x 28 short syllables and 1 long and 30 short syllables and 1 long; another metre containing 30 short syllables + 1 long and 28 short syllables + 1 long; another metre containing 2 x 36 short syllables and 1 Amphimacer. — *Khajja-kheṭa* or *khajja-khela*, as, m. the wagtail. — *Khajja-tā*, f. or *khajja-tva*, am, n. limping, lameness. — *Khajja-bāhu*, us, m., N. of a Daitya.

Khajjaka, as, ā, am, limping, lame.

Khajjana, as, m. a species of wagtail, Montacilla Alba; (ā), f. a kind of wagtail; mustard; (am), n. moving, going, going lamely. — *Khajjanarata*, am, n. the secret pleasures of the Yatis, the cohabitation of saints. — *Khajjanākṛiti* ('na-āk'), īs, f. a sort of wagtail.

Khajjanuka, as, m. a wagtail, Montacilla Alba; (*ikā*), f. a species of wagtail.

Khajjarita or *khajjaritaka* or *khajjalekha*, as, m. the wagtail.

खज्जर *khajjara* and *khajjāla*, as, m., N. of two persons.

खट *khaṭ*, cl. 1. P. *khaṭati*, &c., to desire, wish, seek or inquire.

Khaṭa, as, m. (fr. rt. *khaṭ* above?), phlegm, the phlegmatic or watery humor [cf. *kapha*]; a blind well; an axe, a hatchet [cf. *ṭanka*]; a plough; a kind of blow or wound; the closed or doubled fist (as for striking &c.); grass; a coarse long grass of several species used to thatch houses [cf. *kaṭa* and *khaḍa*]; a fragrant kind of grass. — *Khaṭa-kaṭāhaka*, as or am, m. or n. (?), a spitting-box. — *Khaṭa-khādika*, as, m. (?), an eater; a glass vessel; a jackal; an animal; a crow.

Khaṭaka, as, m. a go-between, a man whose business is to negotiate marriages [cf. *ghaṭaka*]; the half-closed hand; the doubled fist of wrestlers or boxers. — *Khaṭakā-mukha*, as or am, m. or n. (?), a particular position of the hand in shooting; (as), m. a man in the attitude of shooting.

Khaṭika, as, m. the hand half-closed, the fist; (ā), f. chalk [cf. *kakḥaṭi*, *kathinī*, &c.]; the external opening of the ear; the plant *Andropogon Muricatus*.

खटकि *khaṭakkikā*, f. a side door; [cf. *khadakkikā*].

खटखटाय *khaṭakhaṭāya* (an onomatopoeic word), A. -ṭāyate, -yitum, to spring or issue forth with a noise.

खटिनी *khaṭinī* or *khaṭi*, f. chalk; (some books read *khaṭinī*); [cf. *kathinī*, *khaṭika*].

खटु *khaṭu* (?), an ornament worn on the wrist or ankle.

खट्ट *khaṭṭ*, cl. 10. P. *khaṭṭayati*, -yitum, to cover, to screen.

खट्टन *khaṭṭana*, as, m. a dwarf [cf. *khaṭṭeraka*]; (as, ā, am), dwarfish, short of stature.

खट्टा *khaṭṭā*, f. a bedstead; a kind of grass, *Andropogon Serratus*; (as, a wrong reading for *khaṭvā*.)

खट्टासा *khaṭṭāsa*, as, m. the civet or zebet cat, *Viverra Zibetha*; (ī), f. the same or (according to another authority) a different animal; (some write the word *khaṭṭāsa*.)

खट्टि *khaṭṭi*, īs, ī, m. f. a bier, the bed on which the corpse is carried to the pile.

खट्टिक *khaṭṭika*, as, m. a butcher, a hunter, a fowler, one who lives by killing and selling game; the cream on the milk of a buffalo-cow; (ā), f. a small bedstead, a cot; a bier or bed on which the corpse is carried.

खट्टरक *khaṭṭeraka*, as, ā, am, dwarfish, dwarf; [cf. *khaṭṭana*].

खट्टा *khaṭvā*, f. (said to be fr. rt. *khaṭ*), a bedstead, a couch, a cot; a swing, a hammock; a kind of bandage; N. of a plant, = *kolaśimbi*. — *Khaṭvānga* ('vā-am'), as, m. a club shaped like the foot of a bedstead, i. e. a club or staff with a skull at the top considered as the weapon of Śiva and carried by ascetics and Yogis; wood from a funeral pile; N. of a king of the solar line, = *Dilpa*; (ī), f. N. of a river. — *Khaṭvānga-dhāra*, as, m. or *khaṭvāngabhrit*, t, m. 'staff-bearer', an epithet of Śiva. — *Khaṭvānga-rana*, am, n, N. of a forest. — *Khaṭvāngin*, ī, inī, ī, having the staff described above; (ī), m. an epithet of Śiva. — *Khaṭvāpluta* ('vā-āp') or *khaṭvārūḍha* ('vā-ār'), as, ā, am, mounted on a bed, lying on a bed; low, vile, abandoned, iniquitous; erring, going wrong; silly, stupid.

Khaṭvika, f. a small bedstead.

खड *khaḍ*, cl. 10. P. *khaḍayati*, -yitum, to divide, tear, break, break off a part or piece; [cf. *khaḍṭ*].

Khaḍa, as, m. breaking, dividing; butter-milk boiled with acid vegetables and spices; (as, am), m. n. a kind of small grass, straw; (as), m., N. of a man. — *Khaḍonmattā* ('ḍa-un'), f., N. of a woman.

खडकि *khaḍakkikā*, f. a private or back door, a small or venetian door or window.

खडतू *khaḍatū*, ūs, m. a kind of ornament.

खडिका *khaḍikā* or *khaḍi*, f. chalk.

खडु *khaḍu*, us, or *khaḍū*, ūs, m. or f. a bier.

खड्ग *khaḍga*, as, m. (said to be fr. rt. *khaḍ* for *khaḍṭ*), a sword, a scymitar; a large sacrificial knife; the horn of a rhinoceros; a rhinoceros; one of the Buddhas or Buddhist saints, a Pratyeka-buddha, so called because he walks alone like a rhinoceros [cf. *eka-āra* and *eka-ārin*]; (am), n. iron. — *Khaḍga-kōṣa*, as, m. the sheath of a sword, a scabbard; a creeping plant, Scirpus Maximus. — *Khaḍga-śarma-dhara*, as, m. a soldier armed with a sword and shield. — *Khaḍga-dhri*, -dhrik, k, k, grasping a scymitar. — *Khaḍga-dhara*, as, m. a swordsman. — *Khaḍga-dhenu*, us, f. a female rhinoceros; a small knife or sword, = *as-dhenu*. — *Khaḍga-pattra*, as, m. a kind of creeper, Scirpus Maximus; N. of a mythical tree in hell bearing swords for leaves; (am), n. the blade of a sword. — *Khaḍga-pāṇi*, īs, īs, ī, sword in hand. — *Khaḍga-pātra*, am, n. a vessel formed of buffalo's horns, a large salver or charger on which the sacrificial knife is laid. — *Khaḍga-pidhāna* or *khaḍga-pidhānaka*, am, n. a scabbard, the sheath of a sword. — *Khaḍga-putrikā*, f. a small sword, a knife. — *Khaḍga-prahāra*, as, m. a sword-cut. — *Khaḍga-phala*, am, n. a sword-blade. — *Khaḍga-māṇsa*, as, m. buffalo-beef. — *Khaḍga-lekhā*, f. a row of swords. — *Khaḍga-vat*, ān, āti, at, armed with a sword. — *Khaḍgaghāta* ('ga-āgh'), as, m. a sword-cut. — *Khaḍgādhāra* ('ga-ād'), as, m. a sheath, a scabbard. — *Khaḍgābhīhata* ('ga-abh'), as, ā, am, cut or struck with a sword. — *Khaḍgā-*

misha (°ga-ām°), *am*, n. buffalo's flesh. — *Khadgāhva* (°ga-āh°), *as*, m. a rhinoceros.

Khadgāta, *as*, m. a large kind of reed, *Saccharum Spontanum*; [cf. *brihat-kāsa*.]

Khadgārīta or *khadgārāta* (?), *as*, m. a shield or the blade of a sword (?); one who observes a particular religious penance peculiar to Buddhists, viz. rubbing the feet backwards and forwards on the edge of a sword made red hot; [cf. *ast-dhārā*.]

Khadgika, *as*, m. a swordsman; a butcher, a vendor of flesh meat; the cream of buffalo's milk; [cf. *khattika*.]

Khadgin, *i*, *inī*, *f*, armed with a sword, a swordsman; (*i*), m. a rhinoceros; N. of a Jina or Jaina saint. — *Khadgri-māra*, *as*, m. a kind of creeper, *Scirpus Maximus*; = *khadga-kōsa*.

Khadgika, *am*, n. a sickle, a small scythe.

खणखणाय *khaṇakhaṇāya* (an onomatopoeic word), A. *khaṇakhaṇāyate*, -*yitum*, to utter or give out any peculiar sound; to tick, tinkle, crack, &c.

Khaṇakhaṇāyamāna, *as*, *ā*, *am*, tinkling, &c.

खण्ड *khaṇḍ*, cl. 1. A., 10. P. *khaṇḍate*, -*ḍitum*, *khaṇḍayati*, -*yitum*, to break, tear, break in pieces, crush, cut, divide; destroy, annihilate, defeat, conquer; disappoint, frustrate, interrupt, disturb, deceive, cheat.

Khaṇḍa, *as*, *ā*, *am*, broken, torn asunder, divided, having chasms, gaps, or breaks; deficient, defective, crippled; (*as*, *am*), m. n. a break, a gap, a chasm, a fissure, a fracture (e. g. *keḍāra-khaṇḍa*, a gap or fracture in the embankment of a field); a piece, part, fragment, portion; a section of a work, part, chapter; a party, number, multitude, assemblage; a term in an equation; (*as*), m. treacle or molasses partially dried, candied sugar; a flaw in a jewel; N. of a people; (*am*), n. a kind of salt (*viḍ-lavaṇa*), black salt; a sort of sugar-cane; [cf. *uttara-khaṇḍa*, *karka*, *kālā*, *kāśī*.] — *Khaṇḍa-kāṭaka*, *as* or *am*, m. or n. (?), title of an astronomical work composed by Brahma-gupta. — *Khaṇḍa-kathā*, *f*, a fragmentary tale; a tale or story divided into sections (?). — *Khaṇḍa-karṇa*, *as*, m. a kind of bulbous plant; sweet potato. — *Khaṇḍa-kārya*, *am*, n. a fragmentary poem; a poem interspersed with prose (?). — *Khaṇḍa-giri*, *is*, m., N. of a mountain.

— *Khaṇḍa-ja*, *as*, m. a kind of sugar, treacle, molasses, = *guda*, *yavāsa-sarkarā*. — *Khaṇḍa-jodbhava* (*ja-ud*°), *as*, m. a kind of candied sugar prepared from *Khaṇḍa-ja*. — *Khaṇḍa-tā*, *f*, the being divided, division. — *Khaṇḍa-deva*, *as*, m., N. of the author of a commentary on Jaimini's *Nyāya-sūtras*, called *Bhāṭṭadīpikā*; also of the *Mīmāṃsā-Kaustubha*. — *Khaṇḍa-dravya*, *as*, m., N. of a man. — *Khaṇḍa-dhārā*, *f*, shears, scissors; a kind of dance or air (?). — *Khaṇḍa-pattra*, *am*, n. a bundle of various leaves. — *Khaṇḍa-parāsu*, *us*, m. an epithet of Śiva as cutting his foes to pieces with his axe. — *Khaṇḍa-parśu*, *us*, m. a N. of Śiva; of *Parāsu-rāma*; of *Rāhu*; an elephant with a broken tusk; a spreader of unguents or fragrant powders &c.; a drug, commonly called *Khaṇḍāmalaki* (see *khaṇḍā-malaka*). — *Khaṇḍa-pāṇi*, *is*, m., N. of a prince. — *Khaṇḍa-pāla*, *as*, m. a confectioner, seller of sweetmeats (for *khaṇḍa-pāna* ?). — *Khaṇḍa-pralaya*, *as*, m. a partial destruction of the universe in which all the spheres beneath *Svarga* or heaven are dissolved in one common ruin; a quarrel; the dissolution of the bands of friendship or of society; (in the latter sense more correctly *khaṇḍa-pranaya*.) — *Khaṇḍa-prasasti*, *is*, *f*, N. of a poem attributed to Hanumat; an older N. for the play *Hanuman-nāṭaka*. — *Khaṇḍa-phana*, *as*, m. a kind of serpent. — *Khaṇḍa-maṇḍala*, *am*, n. a segment or circle, part of a circle, an incomplete sphere; (*as*, *ā*, *am*), gibbous, not full or round. — *Khaṇḍa-maya*, *as*, *i*, *am*, consisting of pieces. — *Khaṇḍa-modaka*, *as*, m. a kind of sugar, granulated or candied (*yavāsa-sarkarā*). — *Khaṇḍa-lavaṇa*, *am*, n. a kind of salt (*viḍ-lavaṇa*), black salt. — *Khaṇḍa-sarkarā*, *f*.

candied sugar or sugar in pieces. — *Khaṇḍa-śas*, ind. in pieces, by pieces, bit by bit, piece by piece, piece-meal; *khaṇḍaśaḥ kṛi*, to divide or cut into pieces; *khaṇḍaśo bhū*, to be divided, to be separated into pieces. — *Khaṇḍa-sākhā*, *f*, N. of a plant, = *mahīsha-vallī*. — *Khaṇḍa-silā*, *f*, a loose woman, an unchaste wife. — *Khaṇḍa-sara*, *as*, m. a kind of sugar (*yavāsa-sarkarā*), candied sugar. — *Khaṇḍābhra* (°*ga-abh*°), *am*, n. scattered clouds; a bite, the impression of the teeth in amorous sport. — *Khaṇḍā-malaka* (°*ga-ām*°), *am*, n. myrobalan cut up into small pieces (to be used as a medicine). — *Khaṇḍāli* (°*ga-ālī*°), *f*, a measure for oil; a pond; a woman whose husband has been guilty of infidelity.

Khaṇḍaka, *as*, *ā*, *am*, breaking to pieces, destroying, removing, rendering ineffectual; (*as*, *am*), m. n. a fragment, a part, a piece; (*as*), m. treacle or molasses partially dried, candied sugar; one who has no nails; pared or clipped finger-nails (?); N. of a metre, = *āryā-gīti*; a kind of dance or tune (?); [cf. *khaṇḍa-dhārā*.] — *Khaṇḍakālu* or *khaṇḍa-kāluka* (°*ka-ālu*°), *am*, n. an esculent root, sweet potato.

Khaṇḍana, *as*, *ā*, *am*, breaking, dividing, cutting, reducing to pieces, destroying, annihilating, removing; (*am*), n. the act of breaking or cutting or dividing, hurting, injuring, injury; interrupting, disappointing, frustrating; cheating, deceiving; refusing (in argument); rebellion, opposition; discarding, dismissal. — *Khaṇḍana-kāra*, *as*, m. an epithet of Harsha. — *Khaṇḍana-kṛit*, *t*, m., N. of an author. — *Khaṇḍana-khaṇḍakādyā* (°*ka-ād*°), *am*, n. title of a work on logic by Harsha. — *Khaṇḍana-rata*, *as*, *ā*, *am*, skillful in cutting or destroying, destructive.

Khaṇḍaniya or *khaṇḍitavya*, *as*, *ā*, *am*, to be broken or divided, frangible, fragile, brittle; destructible, refutable, &c.

Khaṇḍala or *khaṇḍava*, *as*, *am*, m. n. a piece, a part.

Khaṇḍika, *as*, m. a sugar-boiler, a sugar-baker (?); pease; the armpit; N. of a man; (*ā*), *f*, the pod of pease; a kind of air or tune in music.

Khaṇḍita, *as*, *ā*, *am*, cut, torn, broken in pieces, scattered, dispersed, destroyed; broken as allegiance, disobeyed against, rebelled; refuted, controverted; disappointed, betrayed, abandoned as a lover; (*ā*), *f*, a woman whose husband or lover has been guilty of infidelity. — *Khaṇḍita-vigraha*, *as*, *ā*, *am*, maimed, mutilated. — *Khaṇḍita-erita*, *as*, *ā*, *am*, one whose manner of life is dissolute, an immoral man. — *Khaṇḍitāśaṅsa* (°*ta-āś*°), *as*, *ā*, *am*, disappointed, foiled, frustrated.

Khaṇḍin, *i*, *inī*, *f*, consisting of pieces, in pieces or parts; divided, comminuted; (*i*), m. a wild kind of kidney-bean, = *Vana-mudga*; a N. of Harsha; (*inī*), *f*, the earth.

Khaṇḍī-kṛi, cl. 8. P. A. -*karoti*, -*kurute*, -*kar-tum*, to divide or break into small pieces, to cut up, tear to pieces &c.

Khaṇḍīra, *as*, m. a kind of kidney-bean, *Pita-mudga*.

Khaṇḍu = *khaṇḍa*, a kind of sugar (?).

Khaṇḍerāya, *as*, m., N. of an author.

Khaṇḍya, *as*, *ā*, *am*, to be broken or divided, fragile, destructible, &c.

खण्वखा *khaṇvakhā*, *f*, (an onomatopoeic word), Ved., N. of a frog.

खतमाल *kha-tamāla*, &c. See under 3. *kha*.

खत *khatta*, *as*, m., N. of an astronomer.

खट *khad*, cl. 1. P. *khadati*, *śakhāda*, *ākhadit* and *ākhādīt*, &c., to be steady or firm, to strike, hurt, kill; to eat (?); [cf. Lat. *clades*.]

Khadīra, *as*, m. the tree *Acacia Catechu*, having very hard wood, the resin of which is used in medicine, called *Catechu*, *Khayar*, *Terra Japonica*; an epithet of Indra; the moon; N. of a man; (*i*), *f*, a sensitive plant, *Mimosa Pudica*; (sometimes also

khadtrā). — *Khadira-kūṇa*, *as*, m. the fruit time of the *Khadira* tree. — *Khadira-pattrikā* or *khadira-pattri*, *f*, a sensitive plant, a kind of *Mimosa* (*khadiri*). — *Khadira-maya*, *as*, *i*, *am*, made of the wood of *Khadira*. — *Khadira-vaṇa*, *am*, n. a *Khadira* forest. — *Khadira-vaṇika*, *as*, m., N. of a Buddhist Bhikṣu. — *Khadira-vat*, *ān*, *atī*, *at*, overgrown with *Khadira*; a *ti*, *f*, N. of a region. — *Khadira-varman*, *ā*, m., N. of a king. — *Khadira-svāmin*, *i*, m., N. of a scholiast. — *Khadira-pama* (°*ra-up*°), *am*, n. a kind of *Mimosa* (*ka-dara*).

Khadiraka, *as*, m., N. of a mountain.

खदिका *khadikā*, *ās*, *f*, pl. fried or parched grain.

खदूक *khadūraka*, *as*, m., N. of a man; (*am*), n. a dwarf.

खदूवासिनी *kha-dūra-vāsini*, &c. See under 3. *kha*.

खन *khan*, cl. 1. P. A. *khanati*, -*te*, *śa-khāna*, *śakhne*, *khanishyati*, -*te*, *ākhānīt* and *ākhanīt*, *ākhanishṭa*, *khanitum*, to dig, dig up, delve, to turn up the soil, excavate, root up; to dig into the earth, bury: Caus. *khanayati*, -*yitum*, to cause to dig or dig up: Desid. *śikhaniṣhātī*, -*te*: Intens. *śākhanyate*, *śākhāyate*, *śākhantī*; [cf. Gr. *χάλω*, *χάω*; Old Germ. *ginēm*, *ginōm*; Mod. Germ. *gähne*; Angl. Sax. *cīna*, *cīnan*; Lat. *cuniculus*, *canalis*.]

Khana, *as*, *ā*, *am*, Ved. digging; rooting up.

Khanaka, *as*, *i*, *am*, digging, digging up, dividing; a digger, excavator; (*as*), m. a miner; a house-breaker, a thief; a rat; N. of a friend of Vidura.

Khanat, *an*, *antī*, *at*, digging, digging up, excavating.

Khanana, *am*, n. the act of digging, excavating; digging into the earth, burying.

Khananiya, *as*, *ā*, *am*, to be digged, to be excavated.

Khanī, *is*, *is*, *i*, Ved. digging or rooting up; (*is* or *i*), *f*, a mine, especially of precious stones; a quarry, a cave. — *Khani-netra* or *khanī-netra*, *as*, m., N. of a prince with the epithet *Karandhama*.

Khanitri, *tā*, *trī*, *trī*, a digger, delver, excavator, ditcher.

Khanitra, *am*, n. an instrument for digging, a spade, shovel, hoe, pickaxe; (*as*), m., N. of a prince.

Khanitrikā, *am*, n. or *khanitrikā*, *f*, a small shovel or scoop.

Khanitrīma, *as*, *ā*, *am*, Ved. produced by digging.

Khanitrā, ind. having dug.

Khanya, *as*, *ā*, *am*, Ved. to be digged or excavated.

Khāta, *as*, *ā*, *am*, dug, dug up, excavated; torn, rent; (*am*), n. digging a hole; an excavation; a ditch, fosse, moat, well; a cavern; a square or oblong pond; (*ā*), *f*, an artificial pond; [cf. *deva-khāta*, &c.]. — *Khāta-bhū*, *is*, *f*, a moat, ditch. — *Khāta-rūpa-kāra*, *as*, m. a potter.

Khātaka, *as*, m. a digger, delver; a debtor [cf. *khādaka*]; (*ikā*), *f*, a ditch; (*am*), n. a moat, ditch.

Khāti, *is*, *f*, digging, excavating.

Khātra, *am*, n. a spade, shovel, hoe; a moat, a square or oblong pond; a wood; a thread; horror.

Khāna, *as*, m. digging. — *Khānodaka* (°*na-ud*°), *as*, m. the cocoa-nut tree.

Khānaka, *as*, *ikā*, *am*, one who digs, a digger.

Khāni, *is*, *i*, *f*, a mine.

Khānika, *am*, n. an opening or hole in a wall, a breach.

Khānila, *as*, *ā*, *am*, a house-breaker; (sometimes read *khāmina*.)

Khānya, *as*, *ā*, *am*, to be digged.

Kheya, *as*, *ā*, *am*, to be dug, to be excavated; (*am*), n. a ditch, a moat.

खनपान *khanapāna*, *as*, m., N. of a prince, a son of Anga and father of *Divi-ratha*.

खपरगा *kha-parāga*. See under 3. *kha*.

सपुर kha-pura, as, m. (fr. 3. *kha* and *pura*), flatulence; the betel-nut tree, *Arecia Fausel* or *Catechu*; the tree *Cyperus Pertenus* (*bhadra-mustaka*); a kind of perfume, = *vijāla-nakha*; (*am*), n. a city in the sky, epithet of Hiranya-pura, the city of the Kālakeyas; also N. of the city of Hariścandra; a water-jar.

खपुष kha-pushpa, &c. See under 3. *kha*.

खम्ब khamb, cl. 1. P. *khambati*, -bitum, to go or move.

खर kharā, as, ā, am, hard, harsh, rough; sharp, pungent, acid (opposed to *myridū* and *ślakṣṇā*); solid (opposed to *drava*, fluid); dense (as clouds); sharp, hot (as wind); hurtful, injurious; cutting (as a speech or word); sharp-edged; cruel; (*as*), m. a donkey, an ass, a mule; N. of several birds; an osprey, a heron, a crow; a thorny plant, a sort of prickly nightshade; a quadrangular mound of earth for receiving the sacrificial vessels; a Daitya or demon in general; epithet of the Asura Dhenuka; N. of a Rakshas slain by Rāma, a younger brother of Rāvana; N. of an attendant of the Sun (= *Dhatma*); N. of an attendant of Siva; N. of a Rudra; (*ā*), f. a kind of grass, *Andropogon Serratus*; (*ī*), f. a she-ass. — *Khara-kāshthikā*, f. the plant *Sida Cordifolia* (*balā*). — *Khara-kufī*, f. a stable for asses, a donkey-stall (used as an abusive epithet); a barber's shop. — *Khara-keṭu*, us, m., N. of a Rakshas. — *Khara-kona* or *khara-kōṇa*, as, m. the francoline partridge. — *Khara-komala*, as, m. the month Jyeshtha ('bracing yet mild'). — *Khara-gandha-nibhā* or *khara-gandhā*, f. the plant *Hedysarum Lagopodioides*, = *nāga-balā*. — *Khara-grīha* or *khara-geha*, am, n. or *khara-graha*, as, m. a stable for asses. — *Khara-ghātana*, as, m. the tree *Mesua Ferrea*, commonly *Nageśar*. — *Khara-ēkhada*, as, m., N. of several plants, a kind of reed or grass, *Saccharum Cylindricum*; another kind, commonly *Olera*; [cf. *ulūka*, *ikaṭa*, *kundara*]. — *Khara-jru*, us, us, u, Ved. sharp or quick in motion. — *Khara-nās*, ās, ās, as, or *khara-nāsa*, as, ā, am, sharp-nosed; (*as*), m., N. of a man. — *Khara-tara*, as, ā, am, more sharp, very sharp. — *Khara-tvaṭ*, k, f., N. of a plant, = *alambushā*. — *Khara-daṇḍa*, am, n. a lotus, *Nymphaea Lotus*. — *Khara-dulā*, f. opposite-leaved fig tree, *Ficus Oppositifolia*; [cf. *udumbara*]. — *Khara-dūkhana*, as, m. the thorn-apple, *Datura Metel*. — *Khara-dhāra*, as, ā, am, having a harsh edge or one full of notches like that of a saw. — *Khara-dhvaṣin*, ī, m. destroyer of the demon *Kha*, an epithet of Rāma. — *Khara-nakhara*, as, m., N. of a lion. — *Khara-narāya*, as, m., N. of a son of Sātānanda. — *Khara-nāda*, as, m. the braying of an ass. — *Khara-nādin*, ī, īni, ī, braying like an ass; (*ī*), m., N. of a man; also of a Rishi; (*īni*), f. a kind of perfume, = *reṇukā* ('causing a donkey to bray?'). — *Khara-nālu*, am, n. a lotus. — *Khara-pa*, as, m., N. of a man; (*ās*), m. pl. the descendants of this man. — *Khara-patra*, as, m., N. of several plants, a kind of *Ocimum* (*ulāsi*) and *Tectona Grandis*; a kind of cane; also = *haridigarbha* and *maruvaka* (a kind of *Ocimum*); (*ī*), f., N. of two plants, Elephantopus Scaber (*gojihvā*) and *Ficus Oppositifolia* (*hākodumbarikā*). — *Khara-patṭra*, ka, as, m., N. of a plant, = *tilaka*. — *Khara-pātra*, am, n. an iron pot or vessel. — *Khara-pādādhya* ('*da-ādḥ*'), as, m. the elephant or wood-apple, *Feronia Elephantum*; [cf. *kāpittha*]. — *Khara-pāla*, as, m. a wooden vessel; [cf. *khara-pātra*]. — *Khara-pushpa*, as, m. a plant, commonly *Mariā*, a kind of *Ocimum*, see *maruvaka*; (*ā* or *ikā*), f. a kind of Tulasi, *Ocimum Gratissimum*; also *Varvara* = *Khara-priya*, as, m. a pigeon. — *Khara-majra*, as, ā, am, Ved. one whose strength is very intense. — *Khara-mañjari*, īs or ī, f. the plant *Achyranthes Aspera*; [cf. *apāmārga*]. — *Khara-yāna*, am, n. a donkey-cart, any vehicle drawn by asses. — *Khara-raśmi*, īs, m. the sun.

— *Khara-roman* or *khara-loman*, ā, m., N. of one of the chiefs of the Nāga or serpent-race inhabiting hell. — *Khara-vallikā*, f., N. of a plant, commonly *Goraksha Chākuliya*, *Hedysarum Lagopodioides*; [cf. *nāga-balā*]. — *Khara-sābda*, as, m. an osprey; the braying of an ass. — *Khara-sāka*, as, m. the plant *Clerodendrum Siphonanthus*, = *bhārgī*. — *Khara-sāla*, as, ā, am, born or produced in a donkey-stall; (*ā*), f. a donkey-stable or stall. — *Khara-sonī*, īs, m. or *khara-sonā*, as, m. or *khara-solla*, as, m. an iron vessel. — *Khara-skandha*, as, m., N. of a tree, = *priyāla*; (*ā*), f. *Phoenix Sylvestris*, = *khārjūrī*. — *Khara-svarā*, f. wild jasmine, = *vana-mal-likā*. — *Kharāṇḍu* ('*ra-an*'), us, m. the sun. — *Kharā-garī*, f. a kind of grass, *Andropogon Serratus*. — *Kharāṇḍaka* ('*ra-an*'), as, m., N. of one of Siva's attendants. — *Kharāṇḍānkuraka* ('*ra-abda-an*'), am, n. lapis lazuli. — *Kharāsvā* ('*ra-as*?'), f. the plant *Colosia Cristata*, commonly *vanayamāni*, = *aja-gandhā*, *aja-modā*, *karavi*. — *Kharāhva* ('*ra-āh*'), f., N. of a plant, = *aja-modā*. — *Kharin-dhama* or *khari-dhaya*, as, ā, am (*khari* = *khartm* for *khari*), drinking ass's milk. — *Khari-jangha*, as, m., N. of a man; (*ās*), m. pl. the descendants of this man. — *Khari-vṛisha*, as, m. a jackass.

Kharikā, f. powdered musk.

खरटखरटाक kharāṭa-kharāṭa-kri, cl. 8. P. -*karoti*, -*kartum*, to make the sound *kharāṭa*.

खरालिक kharālika, as, m. a barber (*grā-maṇi*); a razor-case; an iron arrow (in this sense also *kharālaka*); a pillow.

खरु kharu, us, us or ūs, u (said to be fr. rt. *khan*), white; foolish, idiotic, a fool; harsh, cruel; desirous of improper or prohibited things; (*us*), m. a tooth; a horse; pride; love or Kāma, the deity of love; an epithet of Siva; (*us*), f. a girl who chooses her own husband.

खरोस्ति kharostī, īs, m. f. (?), N. of a place; (a various reading has *kharostī*.)

खर्खोद kharkhoda, as or am, m. or n. (?), a kind of magic. — *Kharkhoda-vedin*, ī, īni, ī, skilled in the *Kharkhoda* art, a conjurer (?).

खर्ज kharj, cl. 1. P. *kharijati*, *ēkharja*, *kharijātum*, to creak (like a carriage-wheel); to worship, to treat with respect or courtesy; to pain, make uneasy; to cleanse, make clean; [cf. *Hib. cairīm* or *cartim*, 'to cleanse.']

Khargalā, f., Ved. an owl or any similar night-bird. *Kharijā*, f. a relish, anything to provoke drinking; [cf. *karju* and *kharijūra*].

Khariju, us or ūs, f. scratching, itching, itch, scab, cutaneous eruption; a worm, a kind of insect; the wild date tree. — *Kharijū-ghna*, as, m., N. of several plants, the thorn-apple; *Calotropis Gigantea*, *Cassia Alata* or *Tora*, = *akra-marda*.

Kharijūra, am, n. silver; [cf. *kharijūra*]. — *Kharijūra-karpa*, as, m., N. of a man.

Kharijūra, as, m. the tree *Phoenix Sylvestris*, the date tree; a scorpion; N. of a man; (*ī*), f. the tree *Phoenix Sylvestris*; the wild date tree; (*am*), n. the fruit of the tree *Phoenix Sylvestris*; silver; yellow pigment; (also *khala*). — *Kharijūra-rasa*, as, m. the juice or extract of the wild date or *Tāḍi*, used to leaven bread, and as an intoxicating liquor.

Kharijūra, as, m. a scorpion.

खर्द khard, cl. 1. P. *khardati*, &c., to bite, to sting, to sting venomously.

खपर kharpara, as, m. a thief; a rogue, a cheat; the skull; the half of a skull; a beggar's bowl or dish; an umbrella or parasol; (*ī*, *am*), f. n. a kind of collyrium or application to the eyes. See *karpara*. *Kharparikā*, f. or *kharparitūthā*, am, n. or *kharparirasaka*, am, n. a kind of collyrium.

खपराल kharparāla, as, m., N. of a plant.

See *kandurāla*.

खर्ब kharb, cl. 1. P. *kharbati*, &c., to go, move; to go towards; [cf. Old Germ. *hwarb*, *hvarp*, *hwirbu*, &c.; Goth. *bā-hwairba*, 'to go round.']

खर्म kharma, am, n. virility, manliness; wove silk.

खर्व kharv, cl. 1. P. *kharvati*, &c., to be proud or haughty; [cf. *garv*.]

खर्व kharva or *karba*, as, ā, am (fr. rt. *kharb*), mutilated, maimed, crippled, injured, imperfect; pressed down, low, dwarfish, short, little in size or stature; (*as*), m., N. of one of the nine *Nidhis* or treasures of *Kuvera*; the plant *Trapa Bispinosa* [cf. *kubjaka*]; (*as*, *am*), m. n. a large number, either 10,000,000,000, or 37 cyphers preceded by 1. — *Kharva-vāsin*, ī, īni, ī, being or abiding in any mutilated object. — *Kharva-sākha*, as, ā, am, dwarfish, small, short.

Kharvaka, as, ikā, am, Ved. mutilated, imperfect, not full (as the moon).

खर्वट kharvaṭa, as, am, m. n. the capital of a district of four hundred villages, a market or country town; a village at the foot of a mountain; (a various reading for *karvaṭa*.)

खर्वुरा kharvurā, f., N. of a plant, = *taradī*.

खर्वूज kharvūja, am, n. the water-melon (fr. the Pers. *خربوزه* *kharbūza*).

खल khal, cl. 1. P. *khalati*, *ēkhalā*, &c., to move, shake; to gather.

खल khala, as, am, m. n. a threshing-floor, a granary; earth, mould, or soil; place, site; sediment, dregs, the deposit of oil &c.; a mill; contest, battle; (*as*, *ā*), m. f. a wicked or mischievous person; low, base, inferior, cruel, mischief-making; (*as*), m. the sun; the plant *Xanthochymus Pictorius*, see *tamāla*; the datura plant, thorn-apple; (*ā*), f. N. of a daughter of *Raudrasya*. — *Khala-kula*, as, m. = *kulathā*, *Doichos Uniflorus*. — *Khala-ja*, as, ā, am, Ved. produced on a threshing-floor. — *Khala-tā*, f. or *khala-tva*, am, n. wickedness, villainy; filthiness. — *Khala-dhānya*, am, m. n. a threshing-floor; (also *khala-dhāna*, *khala-dhānya*, *khala-dhāna*). — *Khala-pū*, īs, īs, m. f. a sweeper, a cleaner, a Mehter or Ferash (originally 'one who cleans a threshing-floor'). — *Khala-priti*, īs, f. the friendship or favour of wicked or low persons. — *Khala-mūrti*, īs, m. quicksilver. — *Khala-samsarga*, as, m. associating with bad company. — *Khala-dhārā* ('*la-ādḥ*'), f. a kind of cockroach. — *Khale-dhānī* or *khale-bāli*, f. the post of a threshing-floor round which the oxen pass which tread out the grain. — *Khale-busam*, ind. at the time when the chaff is on the threshing-floor, at the threshing-time. — *Khale-yavam*, ind. at the time when barley is on the threshing-floor, at the barley threshing-time. — *Khale-vāli*, f. the post of a threshing-floor; [cf. *khale-dhānī*]. — *Khalekti* ('*la-uk*'), īs, f. abuse, low or wicked language.

Khalī, īs, m. sediment of oil or oil-cake.

Khalin, ī, īni, ī, having sediment &c.; (*ī*), m. an epithet of Siva; (*īnas*), m. pl., N. of a class of *Dānavas*; (*īni*), f. a multitude of threshing-floors; the plant *Anthericum Tuberosum*, = *tāla-parvī*, = *tāla-mūli*.

Khalina, as, ā, am, covered with sediment, covered with oil-dregs (?); (*as*, *am*), m. n. the bit of a bridle; see *khalina*; [cf. Gr. *χαλινός*.]

Khalī-kri, cl. 8. P. A. -*karoti*, -*karute*, -*kartum*, to reduce to sediment, to crush; to hurt, injure; to treat badly, scorn. — *Khalī-kāra*, as, m. or *khalī-kriti*, īs, f. reducing to sediment; hurting, injuring; mischief, evil.

Khalina, as, am, m. n. the bit of a bridle.

Khalya, as, ā, am, being on a threshing-floor, fit for one; fit for oil-cake &c.; (*ā*), f. a multitude of threshing floors; N. of a woman.

Khalyakā, f., N. of a woman.

खलति *khalati*, *is, is* or *i, i* (said to be fr. rt. *khal*), bald-headed, bald; [cf. *kulva*, *khallīṣa*, &c.] *Khalatika*, *as*, m., N. of a mountain; (*am*), n., N. of the forest situated near this mountain.

खलिश *khaliśa*, *as, ā, m. f.* a kind of fish, *Trichopodus Colisa*; or = *kankatroṣa*, *Esox Kaukila*; [cf. *khallīṣa*, *khaleśa*, &c.]

खलु *khalu*, ind. (as a particle of asseveration or affirmation), indeed, verily, certainly, truly, yes; (as a continuative particle), now, now then, now further; (as a particle employed in syllogistic forms of speech), but now, = the Latin *atque*. It occurs only once in the Rīg-veda; oftener in the Brāhmaṇas and Buddhist compositions, especially when combined with other particles, thus *atha khalu, u khalu, va khalu*, and *khalu vai*, = now then, now further. In later Sanskrit *khalu* frequently does little more than lay stress on the word by which it is preceded, and is sometimes merely an expletive. According to native lexicographers *khalu* is also a particle of prohibition, endearment, conciliation, and inquiry. *Na khalu*, by no means, not at all, indeed not.

खलुज *kha-luj*, *k*, m. (instead of *kha-luk* fr. *luṇḍ*?), darkness.

खलुरेष *khāluresha* or *khālureshaka*, *as*, m. a kind of wild quadruped.

खलूरिका *khālūrīkā*, *f.* a parade, a place for military exercise; [cf. *khurālī*.]

खलेष *khaleśa* or *khaleśaya*, *as*, m. a kind of fish, commonly *Trichopodus Colisa*; [cf. *khallīṣa* and *khaleśa*.]

खल्ल *khall*, cl. 1. A. *khallate*, &c., to shake, be loose; [cf. *khal*.]

खल्ल *khalla*, *as*, m. a little case or cap formed by rolling up paper &c. (used for holding any small articles of grocery &c.); a mill, a stone or vessel for grinding drugs; a kind of cloth or clothes; leather, leather garments; a leather water-bag; a canal, a cut, a creek, a trench, a deep hole; the Cātaka, a kind of cuckoo; (*ā*), *f.* shooting pain in the extremities.

खल्लतक *khallātaka*, *as*, m., N. of the first minister of king Bindusāra.

खल्लसर *khallāsara*, *as* or *am*, m. or n. (?), the tenth Yoga in astronomy.

खल्लिका *khallikā*, *f.* a frying-pan.

खल्लित *khallīṣa* or *khallīṣa*, *as, ā, am*, bald-headed, becoming morbidly bald; [cf. *khalati*.]

खल्लिश *khallīṣa*, *as*, m. another form for *khaliśa*, *q. v.*

खल्व *khālva*, *as*, m., Ved. a kind of grain or leguminous plant.

खल्वट *khālvaṭa*, *as*, m. a severe cough (?).

खल्वल *khālvala*, *as*, m. pl., N. of a school.

खल्वट *khālvaṭa*, *as, ā, am*, bald, bald-headed; [cf. *khalati*.]

खव *khav*, cl. 9. P. *khaunāti* or *khunāti*, (*akhāva*, &c., to cause prosperity, produce wealth, to purify; (another form for *khaḍ*.)

खवली *kha-vallī*, &c. See under 3. *kha*.

खश *khaśa*, *as*, m. a mountainous country in the north of India; a native of that country considered as a degraded Kshatriya; (*ā*), *f.* N. of a daughter of Dakṣa, one of the wives of Kāśyapa, the mother of the Yakshas and Rakshasas; a kind of perfume, = *mūrā*. (The word is sometimes spelt *khaśa*.) — *Khasātma* (*°vā-āt*), *as*, m. a Rakshas.

खशय *kha-śaya*. See under 3. *kha*.

खशीर *khaśīra*, *ās*, m. pl., N. of a people; [cf. *khāśīra*.]

खशेट *khaśeṭa*, *as*, m. the Khalīśa, a kind of fish; [cf. *khaleśa* and *khaliśa*.]

खश्यास *kha-śvāsa*. See under 3. *kha*.

खष *khāṣ*, cl. 1. P. *khāṣati*, to hurt, injure, kill; [cf. *kāṣ*.]

खष्य *khāṣya*, *am*, n. (said to be fr. rt. *khan*), violence, oppression; anger, passion.

खस *khaśa*, *as*, m. itch, scab, or any similar disease of the skin; [cf. also *khaśa*.]

खसकन्द *khasakanda* or *khasagandha*, *as*, m., N. of a plant, commonly called *kṣhīra-kāṇḍukī*.

खसतिल *khasatila*, *as*, m. (*kha-sa-tila*?), poppy (*khaskhasa*).

खसम *kha-sama*, &c. See under 3. *kha*.

खसाक *khasāka*, *ās*, m. pl., N. of a people; (a various reading for *khaśīra*.)

खसामज *khasātma*. See under *khaśa*.

खसिन्धु *kha-sindhu*. See under 3. *kha*.

खसीक *khasika*, *ās*, m. pl., N. of a people, = *khasāka*.

खसूचि *khasūci*, an expression of reproach at the end of a compound, e. g. *vatīyākarana-khasūci*, one who has forgotten the grammar; (fr. *kha* and *sūci*?, 'one who pierces a needle into the air?').

खसूम *khasūma*, *as*, m., N. of a Daitya, son of Vipracitti and Sighikā.

खखस *khaskhasa*, *as*, m. poppy. — *Khaskhasa-rasa*, *as*, m. poppy-juice, opium.

खस्तनी *kha-stanī*. See under 3. *kha*.

खा *khā*, (at the end of some compounds) digging; [f. *kūpa-khā* and *visa-khā*.]

खागि *khāgi*, *is*, m. f. (*i*), N. of an Agra-hāra.

खानिक *khājika*, *as*, m. fried or parched grain; [cf. *khādikā*.]

खाट *khāt*, ind. (an onomatopoeitic word), the sound made in clearing the throat; [cf. *khāt*.]

खाट *khāṭa*, *as, ā, m. f.* a bier, a cot or bedstead on which dead bodies are conveyed to the pile; [cf. *khāṭī*.]

Khāṭi, *ṭs*, *f.* a bier; a scar; caprice, whim.

Khāṭikā, *f.* a bier; [cf. *khāṭīkā*.]

खाटुभारिक *khāṭvābhārika*, *as, ī, am* (fr. *khāṭvā-bhāra*), or *khāṭvika*, *as, ī, am* (fr. *khāṭvā*), laden with bedsteads.

खाडायन *khādāyana*, *as*, m. a patronymic from Khāḍa. — *Khādāyana-bhakta*, *am*, n. the district inhabited by the Khādāyanas.

Khādāyanin, *īnas*, m. pl. the followers of Khādāyana.

खान्न *khādga*, *as, ī, am* (fr. *khādga*), belonging to a rhinoceros (as armour made of rhinoceros hide).

खान्दा *khāṇḍa*, *am*, n. (fr. *khāṇḍa*), the state of having fractures, fissures, or gaps.

Khāṇḍava, *as*, m. (fr. *khāṇḍu*), sugar-candy, sugar-plums, sweetmeats; N. of a region; (*am*), n., N. of a forest in Kuru-kṣetra, sacred to Indra and burnt by the god of fire, Agni, with the assistance of Arjuna and Kṛishṇa (see Mahā-bh. I. 8307). — *Khāṇḍava-prastha*, *as*, m., N. of a town situated in the Khāṇḍava forest, founded by the Pāṇḍavas, = *indraprastha*.

Khāṇḍavāyana, *ās*, m. pl., N. of a family of Brāhmaṇas.

Khāṇḍavika, *as*, m. a confectioner; sugar-baker. *Khāṇḍika*, *as*, m. (fr. *khāṇḍa*), a confectioner, a seller of sugar-plums or sweetmeats; (*am*), n. a mass or multitude of peas (fr. *khāṇḍika*).

Khāṇḍikiya, *ās*, m. pl. the followers of Khāṇḍika. *Khāṇḍikiya*, *as*, m., N. of a son of Amīta-dhvaṇja or Mīta-dhvaṇja; (*am*), n. the business of a confectioner (?).

खात् *khāt*, ind. (an onomatopoeitic word), the sound made in clearing the throat; [cf. *khāt*.]

खात *khāta*, *khāti*, *khātra*. See rt. *khan*.

खामन् *khātman*. See under 3. *kha*.

खाद् *khād*, cl. 1. P. (ep. also A.) *khādati*, *ākhāda*, *khādīṣyati*, *ākhādīt*, *khādītum*, to chew, bite, eat, devour, feed, prey upon; to hurt: Caus. *khādāyati*, *yitum*, to cause or make to eat or devour; to eat: Desid. *ākhādīṣhātī*: Intens. *ākhādīyate*, *ākhādīti*; [cf. Scot. *cuid*, 'food'; Hib. *cūthim*, 'to eat'.]

Khāda, *as, ā, am*, eating, devouring, (at the end of compounds, e. g. *amītra-khāda*, *vṛitra-khāda*, *q. v.*); (*as*), m. chewing, eating; food.

Khādaka, *as, ikā, am*, eating, consuming, devouring; an eater; a debtor; a borrower, one who borrows or uses; [cf. *khātaka*.]

Khādāta-mōdatā, *f.* (fr. the two impv. *khādāta* and *mōdata*), continual eating and being glad. — *Khādāta-vāmata*, *f.* (fr. the two impv. *khādāta* and *vāmata*), continual eating and vomiting. — *Khādātā-āmata* or *khādātā-āmata*, *f.* continual eating and washing the mouth.

Khādāna, *as*, m. a tooth; (*ā*), *f.* N. of a wife of king Megha-vāhana; (*am*), n. chewing, eating; food, victuals.

Khādāniya, *as, ā, am*, eatable, edible, to be eaten.

Khādita, *as, ā, am*, eaten, devoured. — *Khādita-vat*, *ām, āti, at*, having eaten, eating, feeding.

Khādītavya, *as, ā, am*, to be eaten, what may be or must be eaten.

1. *khādīn*, *i, inī, i*, eating. (For 2. see under *khādī*.)

Khāduka, *as, ī, am*, mischievous, injurious, malignant.

Khādya, *as, ā, am*, eatable, edible, what may or must be eaten; (*am*), n. food, victuals. — *Khādya-khādya* (*°ya-akh*), *as, ā, am*, fit or unfit for food.

खादि *khādī*, *is*, m., Ved. a brooch, bracelet, ring (worn on the hands or feet especially by the Maruts). — *Khādī-hasta*, *as, ā, am*, Ved. having the hands ornamented with bracelets or rings, epithet of the Maruts.

2. *khādīn*, *i, inī, i*, Ved. decorated with bracelets or rings (as the Maruts).

खादिर *khādīra*, *as, ī, am* (fr. *khādīra*), made of or coming from the tree *Acacia Catechu*; (*as*), m. *Catechu* extract prepared from the tree *Acacia Catechu*. — *Khādīra-grīhya*, *am*, n., N. of a literary work. — *Khādīra-sāra*, *as*, m. *Catechu*, the resinous extract of the tree *Acacia Catechu*.

खादोस्यस् *khādoṣas*, *ās, ās, as*, Ved. tearing away the bank (as a river?).

खापूय *khādhyū*, *f.*, N. of an Agra-hāra.

खान *khāna*, *khānīla*, *khānya*. See rt. *khan*.

खापग *khāpagā*. See under 3. *kha*.

खार *khāra*, *as*, or *khāri*, *is, ī, m. f.* a Khāri, a measure of grain = 16 Droṇas or about 3 bushels; it is also reckoned at 1½ Śūrpa or 3 Droṇas; also at 46 Gaṇḍis or 4096 Palas, or at 4 Droṇas; (*ī*), *f.* a scar. — *Khārim-paṭa*, *as, ā, am*, cooking a Khāri by measure; (a vessel &c.) in which a Khāri may be cooked. — *Khāri-vāpa*, *as, ā, am*, sown with a Khāri of grain (as a field &c.).

Khārika or *khārika*, *as*, *ā*, *am*, equal to or sown with a *Khāri* of grain (as a field &c.).

खाकार *khār-kāra*, *as*, *m*. (*khār* an onomatopoeic word and *kāra* fr. *i. kri*), the braying of an ass; [cf. *khara*.]

खार्गलि *khārgali*, *is*, *m*. (fr. *khargalā* or *khargala*), an epithet of Kapi; (a various reading has *khārgali*.)

खार्जूर *khārgūra*, *as*, *i*, *am* (fr. *khargūra*), coming from or made of the tree Phoenix Sylvestris.

खावा *khāvā*, *f*. (fr. *khavā*), the Tretā or second Yuga of the world.

खालय *khālatya*, *am*, *n*. (fr. *khalati*), Ved., or *khālitya*, *am*, *n*. morbid baldness.

खालिक *khālīka*, *as*, *i*, *am* (fr. *khalā*), like a threshing-floor.

खाशि *khāśi*, *is*, *m*. N. of a country to the east of Bengal; the Cossya hills; (also *khāśika*); [cf. *khāśa* and *khāshya*.]

खाश्मरी *khāśmārī*, *f*. a plant, = *kāśmārī*.

खाष्य *khāshya* or (according to a various reading) *khoshya*, *as* or *am*, *m*. or *n*. (?), N. of a place; [cf. *khāśa* or *khāśī*.]

खामता *khāsatā*, *f*, *N*. of a place in Kāśmīra.

खासीर *khāsīra*, *ās*, *m*. pl., N. of a people; [cf. *khāsira*.]

खिखि *khikhi*, *is*, *f*. a fox; (a various reading for *kikhi*.)

खिहिर *khinkhira*, *as*, *i*, *m*. *f*. a fox; (*as*), *m*, the foot of a bedstead (= *khaṭvāṅga*), one of Siva's weapons; a kind of perfume, commonly Hāla.

खिद *khid*, cl. 1. P. *kheṭati*, &c., to be terrified or frightened, to fear, dread; to terrify, scare, startle, alarm, surprise.

Kheṭita, *as*, *ā*, *am*, terrified, scared, startled, frightened.

खिद *khid*, cl. 6. P. *khindati* (Ved. *khi-dati*), *śikheda*, *akhaiti*, *khetiyati*, *khetum*, to strike, press, press down; cl. 7. or 4. A. *khintte* or *khinte* and *khidyate*, to be pressed down or depressed, to suffer pain or misery, to be distressed, to be wearied, to feel tired or exhausted: Caus. *khe-dayati*, *-yitum*, to press down, molest, disturb, make tired or exhausted: Desid. *śikhitsati*, *-te*: Intens. *śekhidyate*, *śekhetti*; [cf. Lith. *zeidiu*; Gr. *κῆδος*?].

Khidira, *as*, *m*. an ascetic, a penitent; a pauper; the moon; an epithet of Indra.

Khidyamāna, *as*, *ā*, *am*, being depressed, suffering pain or distress.

Khidra, *as*, *m*. a poor man, a pauper; disease, sickness; (*am*), *n*. Ved. a press; (Sāy.) an instrument for splitting or dividing.

Khidāvan, *ā*, *arī*, *a*, Ved. pressing upon, oppressing. *Khinna*, *as*, *ā*, *am*, depressed, distressed, suffering pain or uneasiness; wearied, exhausted.

Kheda, *as*, *m*. lassitude, depression; exhaustion; pain; poverty; sorrow, affliction, distress; (*ā*), *f*. Ved. a hammer, mallet or similar implement belonging to Indra. — *Khedānvita* (*da-an*), *as*, *ā*, *am*, distressed, pained.

Khedana, *am*, *n*. lassitude, exhaustion, pain, sorrow, affliction, poverty, distress.

Khedayatavya, *as*, *ā*, *am*, to be depressed, to be made distressed.

Khedita, *as*, *ā*, *am*, disturbed, annoyed, harassed; afflicted, distressed, pained.

Kheditavya, *as*, *ā*, *am*, to be depressed or cast down, to be troubled.

Khedin, *i*, *ini*, *i*, tiring, fatiguing, disturbing; (*ini*), *f*. a creeper, a creeping plant, Marsilea Quadrifolia (*āsana-parṇī*).

खिन्दक *khindaka*, *as*, or *khindhi*, *is*, *m*. N. of an Arabic astronomer, Alkindi.

खिरहित्ठो *khirahitṭi*, *f*. N. of a plant, = *ma-hā-samargā*.

खिल *khila*, *as*, *am*, *m*. *n*. a piece of waste or uncultivated land situated between cultivated fields, a desert, bare soil, a vacant space, a space not filled up, a gap, that which serves to fill up a gap, a supplement (of a book &c.), an additional hymn appended to the regular collection; a compendium, a compilation (especially of hymns and prayers); remainder; emptiness, vacuity, vanity, anything vain, empty or fruitless; (*as*), *m*. N. of Brahṃā, and of Viṣṇu.

Khili-kri, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to turn into a desert, to devastate, make impassable; to make vain or powerless.

Khili-bhū, cl. 1. P. *-bhavati*, *-vitum*, to become a desert, become impassable or unfrequented, to be blocked up; to be frustrated.

Khilya, *as*, *m*. Ved. a piece of waste or uncultivated land situated between cultivated fields, a desert; a piece of rock in the earth, a mass, a heap, a lump, &c.

Khālika, *as*, *i*, *am*, supplementary. See *s. v*.

खीर *khīra*, *as*, *am*, *m*. or *n*. (?), N. of a place.

खील *khīla*, *as*, *m*. Ved. = *kīla*, *q. v*.

खु *khu*, cl. 1. A. *khavate*, &c., to sound.

खुङ्गणी *khunṅṇi*, *f*. a kind of lute.

खुङ्गाह *khungāha*, *as*, *m*. a black horse.

खुज *khuj*, cl. 1. P. *khajati*, to steal, rob; [cf. Lith. *wagiū*?].

खुज्जाक *khujjāka* or (according to a various reading) *khujjāka*, *as*, *m*. the plant *Lipeocercis Ser-rata*; [cf. *deva-tādaka*.]

खुड *khud*, cl. 10. P. *khodayati*, *-yitum* (another form for *khunḍ* below), to break in pieces, to divide, tear, rend, &c.

खुडक *khudaka*, *as* or *am*, *m*. or *n*. (?), the ankle-joint; [cf. *khulaka*.]

खुराड *khuraḍ*, cl. 1. A. *khuraḍate*, to break in pieces; to limp, be lame; cl. 10. P. *khuraḍayati*, *-yitum*, to break in pieces.

खुत्तीर्ये *khuttirya*, *as*, *m*. N. of a foreign astronomer.

खुद *khud*, cl. 6. P. Ved. *khudati*, to sport wantonly or amorously: Intens. 3rd sing. Let, *śanikhudat*: [cf. *khuraḍ*.]

खुनमुष *khunamusha*, *as* or *am*, *m*. or *n*. (?), N. of an Agra-hāra.

खुर *khur*, cl. 6. P. *khurati*, *śukhora*, *khuritam*, to cut, cut up, break in pieces; to scratch; [cf. *kshur*.]

खुर *khura*, *as*, *m*. (said to be fr. the last), a hoof, a horse's hoof, &c.; a sort of perfume, commonly called *Nakhi*, apparently a dried shell-fish shaped like a hoof [cf. *koladala*]; a razor; the foot of a bedstead [cf. *kshura*]. — *Khura-śaspa*, *as*, *m*. a kick with a hoof, kicking. — *Khura-śas*, *ās*, *as*, or *khura-śas*, *as*, *ā*, *am*, having a nose like a horse's hoof, flat-nosed. — *Khura-padavi*, *f*. a horse's foot-marks. — *Khurāghāta* (*ra-āgh*), or *khurābhigāha* (*ra-abh*), *as*, *m*. a kick, kicking (as of a horse).

Khuraka, *as*, *m*. N. of a plant, = *tīla*; a kind of dance.

खुरप्र *khurapra*, *as*, *m*. an arrow with a semicircular head; (a wrong form for *kehurapra*.)

खुरली *khuralī*, *f*. military exercise, practicing archery, &c.; [cf. *khālurika*.]

खुराक *khurāka*, *as*, *m*. an animal in general; (perhaps originally 'an animal with hoofs,' *khura*?).

खुरालक *khurālaka*, *as*, *m*. an iron arrow.

खुरालिक *khurālīka*, *as*, *m*. a razor-case; an iron arrow; a pillow; (a various reading for *khurālīka*.)

खुरासान *khurāsāna*, *Khurāsān*.

खुर्द *khurd*, cl. 1. A. *khūrdate*, to play, to sport, = *kurd*, *gurd*, *q. v*.

खुल *khulla*, *as*, *ā*, *am*, small, little, low, mean, = *kshudra* and *kshulla*; (*am*), *n*. a kind of perfume, = *khura*. — *Khulla-tāta*, *as*, *m*. a father's younger brother; [cf. *kshulla-tāta*.]

Khullaka, *as*, *ā*, *am*, little, small, poor, indigent, low, vile; cruel, harsh; wicked, mischievous, malignant, = *kshudraka*.

खुल्लम *khullama*, *as*, *m*. a road.

खूर्द *khurd* = *khurd*, *q. v*.

खृगल *khṛigala*, *as* or *am*, *m*. or *n*. (?), Ved. a staff, a crutch (?); (Sāy.) a coat of mail.

खेखीरक *khekhiraka*, *as*, *m*. a hollow bamboo, a sounding reed or cane; [cf. *kīcaka*.]

खेगमन *khe-gamana*. See under 3. *kha*.

खेद *kheṭ*, cl. 10. P. *kheṭayati*, *-yitum*, to eat, consume.

खेद *kheṭa*, *as*, *m*. a village, the residence of peasants and farmers; a small town, half a Pura; phlegm, the phlegmatic or watery humor of the body; a horse; the club of Bala-rāma; (*am*), *n*. grass; (*as*, *am*), *m*. *n*. hunting, the chase [cf. *ā-kheṭa*]; a shield; (*as*, *ā*, *am*), having a weapon or weapons, armed; vile, bad, low; (at the end of compounds expressing defectiveness or deterioration, e. g. *nagara-kheṭam*, a miserable town.) — *Kheṭa-piṇḍa*, *as* or *am*, *m*. or *n*. (?), a ball of phlegm, i. e. anything impossible.

Kheṭaka, *as*, *m*. a village, the residence of agricultural peasants, a small village; (*as*, *am*), *m*. *n*. a shield; the club of Bala-rāma (?). — *Kheṭaka-pura*, *am*, *n*. N. of a town.

Kheṭin, *i*, *m*. a lecher, a libertine; [cf. *nāgara* fr. *nagara*.]

खेष्ट *kheṣṭa*. See under 3. *kha*.

खेष्टिक *kheṣṭika*, *as*, *m*. N. of a man.

खेष्टित *kheṣṭita*. See under *rt. khīṭ*.

खेष्टिताल *kheṣṭitāla*, *as*, *m*. a minstrel, a family bard or piper, whose business is to awaken the master of the house with music and singing; [cf. *vaitālika*.]

खेड *kheḍ*, cl. 10. P. *kheḍayati*, *-yitum*, to eat; [cf. *kheṭ*.]

खेड *kheḍa*, *am*, *n*. grass (?), in *gandhakheḍa*; [cf. *khaṭa* and *kheṭa*.]

खेडिताल *kheḍitāla*, *as*, *m*. a minstrel, a family bard or piper, &c., = *kheṣṭitāla*.

खेद *kheḍa*. See under *rt. khid*.

खेदि *kheḍi*, *ayas*, *m*. pl., Ved. rays (?).

खेपरिध्रम *khe-paridhrama*. See under 3. *kha*.

खेमकर्ण *khemakarna*, *as*, *m*. (for *kshema-karna*), N. of a man.

खेय *kheya*. See under *rt. khan*, p. 273.

खेल *khel*, cl. i. P. *khelati*, &c., to shake, move to and fro, swing; to tremble: Caus. *khelayati*, -*yitum*, to cause to move to and fro, to swing, shake.

Khela, as, ā, am, moving, shaking, trembling, swinging; (as), m., N. of a man; (ā), f. sport, play. — *Khela-gati*, is, is, i, or *khela-gamana*, as, ā, am, having a stately walk. — *Khela-gāmin*, ī, inī, i, stately going.

Khelana, am, n. shaking; quivering motion (of the eyes); play, pastime, sport; (ī), f. a piece or man at drafts, chess, &c.

Khelāya, nom. P. *khelāyati*, -*yitum*, to play, sport.

Kheli, is, f. play, sport; an animal; a bird; the sun; an arrow; a song, a hymn.

खेलुद *kheluda*, as or am, m. or n. (?), a particular high number; [cf. *kalahu*.]

खेव *khev*, cl. i. A. *khevate*, to serve, wait upon; [cf. *keu* and *sev*.]

खेशय *khe-saya*. See under 3. *kha*.

खेसर *khesara*, as, m. a mule; (a wrong form for *vesara* f.).

खै *khai*, cl. i. P. *khāyati*, *ākhau*, *khātum*, to make firm, be firm or steady; to strike, injure, hurt, kill; to dig; to mourn, to sorrow.

खैमखा *khaimakhā*, f., Ved., N. of a frog; [cf. *khaṇvakhā*.]

खैलिक *khailika*, as, ī, am (fr. *khila*), supplementary, additional, added afterwards.

खोङ्गाह *khongāha*, as, m. a white and brown horse; [cf. *khungāha*.]

खोद *khoḍ*, cl. i. P. *khoḍati*, to limp, to be lame or limed; cl. 10. P. *khoḍayati*, -*yitum*, to throw; [cf. *khoḍ*, *khori*, *khol*, *khoḍ*.] *Khoḍana*, am, n. limping.

खोटि *khoṭi*, is, f. a cunning or scheming woman; (also read *khori*.)

खोटी *khoṭi*, f. the gum olibanum tree, *Boswellia Thurifera*; [cf. *pāṇkāṭi*.]

खोड *khoḍ*, cl. i. P. *khoḍati*, to limp; to be or become lame; cl. 10. P. *khoḍayati*, -*yitum*, to throw or cast.

Khoḍa, as, ā, am, limping, lame.

खोडकशीर्ष *khoḍakaśīrsha* or *khoḍakaśīrshaka*, am, n. the arched roof of a house, the coping of a wall &c.; [cf. *kapi-śīrsha* and *kraya-śīrsha*.]

खोर *khori*, cl. i. P. *khoriati*, to limp, to be lame; [cf. *khoḍ*, *khoḍ*, *khol*.]

Khora, as, ā, am, limping, lame.

खोल *khol*, cl. i. P. *kholati*, to limp, to be lame.

Khola, as, ā, am, limping, lame; (am), n. a helmet; [cf. Gr. *χολός*.] — *Khola-śiras*, ās, ās, as, furnished with a helmet or armour for the head.

Kholaka, as, m. a helmet, armour for the head; an ant-hill; a pot, a saucer; the shell of a betel-nut.

Kholi, īs, f. a quiver.

खोलक *khalka*, &c. See under 3. *kha*.

खोष *khoshya* or (according to a various reading) *khāshya*, as or am, m. or n. (?), N. of a place.

ख्या *khyā*, cl. 2. P. and in the non-conjugational tenses P. A. *khyāti*, *ākhyau*, *ākhye*, *khyāyati*, -*te*, *ākhyat*, *ākhyata*, *khyātum*, (the original meaning of this root seems to have been 'to perceive, look, view, see,' and it has this sense in the Veda when combined with prepositions; the simple verb occurs only in Pass. and Caus.): Pass. *khyāyate*, to be known, be named; Caus.

khyāyati, -*yitum*, to make known, promulgate, proclaim; to relate, tell, say, declare, betray, denounce; to make well known or renowned, to praise: Desid. *ākhyāyati*, -*te*: Intens. *ākhyāyate*, *ākhyāti* and *ākhyeti*; [cf. Lat. *in-quam*, &c.]

Khyāta, as, ā, am, known, named, called, denominated; told; well known, celebrated, notorious, famous. — *Khyāta-garhaṇa* or *khyāta-garhita*, as, ā, am, having a bad name or evil report; notoriously vile, infamous.

Khyātavya, as, ā, am, to be styled or called or denominated; to be told; to be celebrated.

Khyāti, īs, f. the being well known, renown, fame, glory, celebrity; a name, denomination, title; fame personified as a daughter of Dakṣha or as a daughter of Kardama and wife of Bhṛigu; the means of individual fruition, or the faculty of discriminating objects by appropriate designations and the like, opinion, knowledge; (īs), m., N. of a son of the fourth Manu. — *Khyāti-kara* or *khyāti-janaka*, as, ā, am, causing renown, glorious. — *Khyāti-gṇa*, as, ī, am, destroying reputation, disgraceful. — *Khyāti-bodha*, as, m, sense of honour. — *Khyāti-mat*, ān, atī, at, renowned.

Khyāpaka, as, ā, am, (at the end of a compound) making known, one who tells or declares, declaring; one who confesses; indicative.

Khyāpana, am, n. declaring, divulging; saying, avowing; confessing, public confession (of sins); making renowned, celebrating.

Khyāpya, as, ā, am, to be told or related.

ग

ग 1. *ga*, the third consonant of the alphabet, the soft guttural having the sound of *g* in *give*. — *Ga-kāra*, as, m. the letter or sound *ga*.

ग 2. *ga*, as, ā, am (fr. rt. *gam*) at the end of compounds, who or what goes, going, moving (e.g. *yāna-ga*, going in a carriage; *antarikṣha-ga*, moving through the air; *siṅgha-ga*, going quickly; *kāma-ga*, going where one likes; *anyastriga*, one who goes to another's wife); staying, being, abiding in (e.g. *pañcama-ga*, abiding in or keeping the fifth place); relating to or standing in connection with anything; [cf. *a-ga*, *agra-ga*, *agre-ga*, &c.]

ग 3. *ga*, as, ī, am (fr. rt. *gai*) at the end of compounds, singing [cf. *chando-ga* and *āma-ga*]; (as), m. a Gandharva or celestial musician; (ā), f. a song; (am), n. song, singing.

ग 4. *ga*, as, m. an epithet of the deity Gaṇeśa; [cf. the other letters of the alphabet, each of which is supposed to denote a deity.]

ग 5. *ga*, (used in works on prosody as an abbreviation of the word *guru* to denote) a long syllable.

गगण *gagana*, am, n. (often spelt *gagana*; perhaps fr. *ga-gana*, 'containing troops of moving beings?' said to be for *gamana* fr. rt. *gam*, to go), the atmosphere, air; the sky, heaven, the firmament; talc. — *Gagana-kusuma*, am, n., see *gagana-pushpa*. — *Gagana-gaṇi*, as, m., N. of a Bodhi-sattva. — *Gagana-gati*, is, is, i, moving in the air, an inhabitant of the sky. — *Gagana-āra*, as, m. moving in the air; a bird; [cf. *gagana-āra*.] — *Gagana-dhva*, as, m. the sun; a cloud. — *Gagana-pushpa*, am, n. a flower in the sky, i.e. any unreal or fanciful thing, an impossibility; [cf. *kha-pushpa*.] — *Gagana-priya*, as, m., N. of a Dānava. — *Gagana-mūrdhan*, ā, m., N. of a Dānava. — *Gagana-vihārīn*, ī, inī, i, moving or sporting in the sky; (ī), m. a heavenly luminary; the sun; a celestial being or divinity. — *Gagana-sud*, t, t, t, abiding in the air; (t), m. an inhabitant of the air, a celestial being. — *Gagana-sitha* or *gagana-shīta*, as, ā, am, situated or being in the sky. — *Gagana-sparśana*, as, m. touching the sky; N. of one of the eight-Maruts;

air, wind. — *Gaganāgra* ('*na-ag*'), am, n. the highest heavens, the summit or highest part of heaven. — *Gaganānganā* ('*na-am*'), f., N. of a metre, containing four lines of twenty-five syllabic instants each. — *Gaganādhvaga* ('*na-adh*'), as, m. the sun; a planet; a celestial spirit. — *Gaganāmbu* ('*na-am*'), u, n. rain-water. — *Gagane-āra*, as, ā, am, going in the air; (as), m. a bird; a planet; a lunar mansion; a heavenly spirit; [cf. *gaga-āra-āra*.] — *Gaganolmuka* ('*na-ul*'), as, m. the planet Mars.

गगन *gagana*. See *gagana* above.

गग्ग *gaggh*, cl. i. P. *gagghati*, to laugh, laugh at or deride; [cf. *kakḥ*.]

गगु *gagmu*, a various reading for *vagmu*, 'speech.'

गङ्गा *gangā*, f. (said to be fr. rt. *gam*, to go), the river Ganges; the Ganges personified and considered as the eldest daughter of Himavat and Menā, and wife of Sāntanu and mother of Bhīṣma, or as one of the wives of Dharmā; there is also a Gangā in the sky (*ākāśa-gangā*) and one under the earth; N. of the wife of Nīla-kanṭha and mother of Saṅkara; (as), m., N. of a son of Nārāyaṇa, who was the author of a commentary on the *Vṛihad-aranyakopaniṣad*; he is also called *Dviveda-gangā*. — *Gangā-datta*, as, m. (the final ā being shortened), N. of a king of the frogs. — *Gangā-dāsa*, as, m., N. of a son of Poviya, called Jñānānanda, author of a commentary on the poem *Khaṇḍa-prāṣṭi*. — *Gangā-kṣetra*, am, n. the sacred district of the Gangā, i.e. the river Ganges and two Kṛośas on either of its banks; all dying within such limits go to heaven, whatever their crimes. — *Gangā-campū*, īs, f. title of a work. — *Gangā-bīlī*, f. the black-headed gull, *Larus Ridibundus*; (fr. *gangā* and *bīlī*, a kite, considered by the Hindūs as a species of that bird, the Gangetic kite.) — *Gangā-ja*, as, m. the son of Gangā, an epithet of Bhīṣma; and also of the deity Kārttikeya. — *Gangā-jala*, am, n. the water of the Ganges, the holy water by which it is customary to administer oaths. — *Gangāteya*, as, ī, am, going in the Ganges; (as), m. a shrimp or prawn; also *galāvilā*. — *Gangā-tira*, am, n. the bank of the Ganges. — *Gangā-tīrtha*, am, n., N. of a Tīrtha. — *Gangā-dāsa*, as, m., N. of the author of the *Chando-mañjarī* and of the *Acyuta-ārita*; N. of a copyist who lived about 1542; N. of the author of the work *Chando-govinda*. — *Gangāditya* ('*gā-ād*'), as, m. a form of the sun. — *Gangā-dvāra*, am, n. 'the door of the Ganges,' the place where the Ganges enters the plains; also called *Haridvār*. — *Gangādōra-māhātmya*, am, n. title of a part of the *Skanda-Purāṇa*. — *Gangā-dhara*, as, m. 'Ganges-receiver,' 'Ganges-supporter,' the ocean; an epithet of Siva, (according to the legend, the Ganges in its descent from heaven first alighted on the head of Siva and continued for a long period entangled in his hair); N. of a man; N. of a lexicographer; N. of a commentator on the *Sātraka-sūtras*; N. of a commentator on Bhāṣkara. — *Gangā-dhara-pura*, am, n., N. of a town. — *Gangādhara-bhaṭṭa*, as, m., N. of a scholar. — *Gangādhara-mādhava*, as, m., N. of the father of Dādābhāi. — *Gangādhara-rasa*, as, m. term for a particular prescription in medicine. — *Gangā-nāgarāja*, as, m., N. of a Nāga. — *Gangā-nātha*, as, m., N. of the founder of a sect. — *Gangā-patṛī*, f., N. of a plant, = *patṛī*, *su-gandhā*, *gandhapatṛīkā*. — *Gangā-pāra*, am, n. the opposite bank of the Ganges. — *Gangā-putra*, as, m. son of Gangā; an epithet of Bhīṣma; a man of a mixed and vile caste, employed to remove dead bodies; a Brāhman who conducts pilgrims to the Ganges, especially at Benares. — *Gangā-bhrī*, t, m. an epithet of Siva; [cf. *gangā-dhara*.] — *Gangā-madhya*, am, n. the bed or stream of the Ganges. — *Gangā-māhātmya*, am, n. a poem or any composition in praise of the Ganges. — *Gangāmbu* ('*gā-am*'), u, n. or *gangāmbhas* ('*gā-am*'),

as, n. pure rain-water, such as falls in the month Āṣvina; Ganges-water. — *Gangā-yamune*, du. f. the Ganges and Yamunā rivers. — *Gangā-yātrā*, f. pilgrimage to the Ganges; carrying a sick person to the river side to die there. — *Gangā-rāma*, as, m., N. of the father of Jaya-rāma and uncle of Rāma-āndra. — *Gangā-lahuri*, f. title of a work ('the wave of the Ganges'). — *Gangāvataraṇa-cāmpū-prabandha*, title of a poem by Saṅkara-dīkṣita. — *Gangā-vākyāvalī* ('*ya-āve*'), f. title of a work on jurisprudence. — *Gangā-vaśin*, ī, inī, i, dwelling on the Ganges. — *Gangā-sona*, am, n. the Ganges and the Sone. — *Gangāśh'aka* ('*ga-ash'*'), am, n. eight verses addressed to Gangā. — *Gangā-sāgara*, as, m. the mouth of the Ganges where it enters the ocean. — *Gangā-sūta*, as, m. son of Gangā, epithet of the deity Kārtikeya; also of Bhīṣma. — *Gangā-stuti*, īs, f. or *gangā-stotra*, am, n. the praise of the Ganges. — *Gangā-nāma*, am, n. bathing in the Ganges. — *Gangā-hrada*, as, m., N. of a Tirtha. — *Gangesa* ('*ga-isa*'), as, m., N. of the author of the *Tattva-cintāmaṇi*. — *Gangesvara* ('*ga-is'*'), as, m., N. of an author. — *Gangodaka* ('*ga-ud'*'), am, n. Ganges-water. — *Gangodbheda* ('*ga-ud'*'), as, m. the source of the Ganges, a sacred place of pilgrimage. — *Gangakā* or *gangākā* or *gangikā*, f. the Ganges. — *Gangin*, ī, m., N. of a Nāga. — *Gangī-bhūta*, as, ā, am, become (as sacred as) the Ganges.

गञ्ज *gaṇḍha*, as, m. (rt. *gam*), a tree; the period (number of terms) of a progression; (*ās*), m. pl., N. of a people; (a various reading for *kaṇḍha* and *kaksha*); [cf. *a-ga*, *naga*, *a-gaṇḍha*.] — *Gaṇḍhat*, am, anti, at, going, &c.

गज *gaj*, cl. 1. P. *gajati*, *jaḡāja*, *gaḡitum*, to sound, roar; to be drunk, to be confused or inebriated; cl. 10. P. *gājayati*, *-yitum*, to sound, roar.

Gaja, as, m. an elephant, one of the eight elephants of the quarters (= *dig-gaja*), and thus a symbolical term for the number 8; a measure of length, the Gaj, a yard, a measure of two cubits, = 1½ or 2 Hastas; a place prepared for the building of a house; a mound of earth sloping on both sides, on which a house may be erected; a small hole in the ground for a fire, over which to prepare food or medicines; N. of an attendant on the sun; also of an Asura conquered by Siva; (*ī*), f. a female elephant. — *Gaja-kanda*, as, m. a large esculent root, a sort of arum, = *hasti-kanda*. — *Gaja-karṇa*, as, m. 'elephant-ear', N. of a Yaksha. — *Gaja-kūrmāsīn* ('*ma-ās*'), ī, m. one who devours an elephant and a tortoise, an epithet of Garuḍa, the bird and vehicle of Vishnu, (in allusion to his swallowing both those animals whilst engaged in a contest with each other.) — *Gaja-gati*, īs, f. a stately gait like that of an elephant. — *Gaja-gāminī*, ī, f. a woman of a stately elephant-like walk. — *Gaja-śrībhāṭā*, f. a kind of cucumber, *Cucumis Maderaspatanus*, = *indra-vārūṇi*. — *Gaja-śrībhāṭa*, as, m. the plant *Cucumis Maderaspatanus*; (*ā*), f. another kind of gourd, = *mahendra-vārūṇi*. — *Gaja-śāyā*, f. a portion of time proper for a Śrāddha (as long as the shadow of an elephant rests on the spot chosen for a ceremony?). — *Gaja-ḍhakkā*, f. a kettle-drum carried on an elephant. — *Gaja-tā*, f. a multitude of elephants. — *Gaja-turanga-vilasita*, am, n., N. of a metre; [cf. *śishabha-gaja-vilasita*.] — *Gaja-tva*, am, n. the state of an elephant. — *Gaja-daghna*, as, ī, am, as high or tall as an elephant. — *Gaja-danta*, as, m. an elephant's tusk; ivory; a bracket or pin projecting from a wall; an epithet of Gaṇeśa, (this deity being represented with an elephant's head.) — *Gajadanta-phalā*, f. a kind of pumpkin, = *ḍan-gari*. — *Gajadanta-maya*, as, ī, am, made of ivory. — *Gaja-dāna*, am, n. the liquor exuding from an elephant's temples. — *Gaja-drayana*, as, ī, am, as high as an elephant. — *Gaja-nāśa*, f. the trunk of an elephant. — *Gaja-pati*, īs, m. the lord or keeper of elephants; a large stately elephant; a title given to kings; N. of an old king in the south of Jambu-

dvīpa. — *Gaja-pādapa*, as, m. the plant *Bignonia Suaveolens*, = *sthalī*. — *Gaja-pippalī*, f. a plant bearing a seed which resembles pepper, *Scindapsus Officinalis*; [cf. *kari-pippalī*, &c.] — *Gaja-purjaya*, as, m. a large and excellent elephant. — *Gaja-puṭa*, as, m. a small hole in the ground for a fire, over which to prepare food, medical decoctions, extracts, &c. — *Gaja-pura*, am, n. the town called after the elephant; another N. of Hāstina-pura; [cf. *gaja-sāhvaya*, *gajāhvaya*, *vāraṇa-sāhvaya*.] — *Gaja-pushpī*, f., N. of a flower. — *Gaja-priyā*, f. the gum olibanum tree, *Boswellia Serrata*. — *Gaja-bandhanī*, am, f. n. a post to which an elephant is bound. — *Gaja-bhakshaka*, as, m. the sacred fig tree, *Ficus Religiosa*, (the young branches of this tree being the elephants' favourite food.) — *Gaja-bhakshā* or *gaja-bhakshyā*, f. the gum olibanum tree; [cf. *gaja-priyā*.] — *Gaja-bhujāngama*, as, m. du. an elephant and a serpent. — *Gaja-maṇḍana*, am, n. the ornaments with which an elephant is decorated, especially the coloured lines on his head. — *Gaja-maṇḍalikā*, f. a ring or circle of elephants surrounding a car &c. — *Gaja-malla*, as, m., N. of a son of Karpūra and father of Kalyāṇa-malla. — *Gaja-mācala*, as, m. a lion; [cf. *kari-mācala*.] — *Gaja-māra*, as, ī, am, as tall as an elephant. — *Gaja-muktā*, f. or *gajamauktika*, am, n. pearl supposed to be found in the projections (Kumbha) on the forehead of an elephant. — *Gaja-mukha*, as, m. 'elephant-faced', an epithet of Gaṇeśa. — *Gaja-mojana*, as, m. a lion; also *gaja-mojana* (?). — *Gaja-yāna-vīd*, t, t, t, expert in managing an elephant. — *Gaja-yūtha*, as, m. a herd of elephants. — *Gaja-yodhin*, ī, inī, ī, fighting on an elephant. — *Gaja-rāja*, as, m. a noble elephant. — *Gaja-rat*, ān, atī, at, furnished with elephants. — *Gaja-vaḍana*, as, m. 'elephant-faced', an epithet of Gaṇeśa. — *Gaja-vara*, as, m. the choicest or best of elephants. — *Gaja-vallabhā*, f. the gum olibanum tree; another plant, = *giri-kadalī*. — *Gaja-vilasitā*, f. a sort of metre. — *Gaja-vīthi*, īs, f. 'the course of the elephant', or that division of the moon's course in the heavens which contains the signs Rohiṇī, Mṛiga-sīras, and Ārdra, and (according to others) the signs Punarvasu, Tishya, and Āśleṣhā. — *Gaja-vraja*, as, ā, am, walking like an elephant; (*am*), n. the pace of an elephant; a troop of elephants. — *Gaja-sikshā*, f. the knowledge or science of elephants, elephant-lore. — *Gaja-sīras*, ās, m., N. of a Dānava. — *Gaja-sīrsha*, as, m., N. of a Nāga. — *Gaja-sāhvaya*, am, n. a famous city, Hāstina-pura, the capital of the Kurus; [cf. *gaja-pura*.] — *Gaja-skandha*, as, m. 'having shoulders like an elephant', N. of a Dānava. — *Gaja-sthāna*, as or am, m. or n. (?), N. of a place. — *Gaja-sāna*, am, n. vain or unproductive efforts, efforts which resemble the abtention of elephants, which after squirting water over their bodies, end by throwing dust and rubbish. — *Gajākhyā* ('*ja-ākh'*'), as, m. the plant *Cassia Alata* or *Tora*, = *śakra-marda*. — *Gajāgrāṇī* ('*ja-ag'*'), īs, m. the most excellent among the elephants, an epithet of Airāvata, the elephant of Indra. — *Gajāṭva* ('*ja-āj'*'), as, m. an elephant-keeper or driver, (originally 'one who gets his livelihood by elephants.') — *Gajāṇḍa* ('*ja-āṇ'*'), am, n. a kind of carrot (*piṇḍa-mūla*). — *Gajāḍana*, a various reading for *gajāṇana*, q. v. — *Gajāḍī-nāmā* ('*ja-ād'*'), f., N. of a plant, = *gaja-pippalī*. — *Gajāḍhipatī* ('*ja-adh'*'), īs, m. the prince of elephants, a noble elephant. — *Gajāḍhyaksha* ('*ja-adh'*'), as, m. the master or superintendent of the elephants. — *Gajāṇana* ('*ja-ān'*'), as, m. 'elephant-faced', a N. of Gaṇeśa. — *Gajāpasada* ('*ja-ap'*'), as, m. a common or low-born elephant. — *Gajāyur-veda* ('*ja-ay'*'), as, m. a work on the treatment of elephants. — *Gajāri* ('*ja-arī*'), īs, m. a lion (the enemy of elephants); a particular tree. — *Gajāruḍha* ('*ja-ār'*'), as, ā, am, riding on an elephant. — *Gajāroha* ('*ja-ār'*'), as, m. an elephant-driver. — *Gajāśana* ('*ja-as'*'), as, m. the religious fig tree, = *āśvattha*; (*ā*), f. the gum olibanum tree, *Boswellia Serrata*; hemp (*Cannabis Sativa*, = *bhangā*); the root of a lotus. — *Gajāśura-dvashin*

('*ja-as'*'), ī, m. or *gajāśukrīd* ('*ja-as'*'), t, m. the enemy of the Asura Gaja, an epithet of Siva. — *Gajāśya* ('*ja-ās'*'), as, m. 'elephant-faced', an epithet of Gaṇeśa; [cf. *gaja-vaḍana* and *gajāṇana*.] — *Gajāhva* ('*ja-āh'*'), am, n. a N. of Hāstina-pura [cf. *gaja-pura*]; (*ā*), f. another N. of the plant *Gaja-pippalī*. — *Gajāhaya* ('*ja-āh'*'), am, n. = *gaja-pura*; (*ās*), m. pl. the inhabitants of Hāstina-pura. — *Gajekshaṇa* ('*ja-ik'*'), as, m., N. of a Dānava. — *Gajendra* ('*ja-in'*'), as, m. a chief among elephants, a large and noble elephant; Indra's elephant. — *Gajendra-karṇa*, as, m. an epithet of Siva. — *Gajendra-nātha*, as, m. a very princely elephant. — *Gajendra-mokshaṇa*, am, n. title of a section of the Vāmana-Purāṇa; also said to be the title of a part of the Mahā-bhārata. — *Gajendra-vikrama*, as, ā, am, having the valour of an excellent elephant. — *Gajeshṭā* ('*ja-ish'*'), f. the plant *Batatas Paniculata*, = *vidārī*. — *Gajodara* ('*ja-ud'*'), as, m., N. of a Dānava. — *Gajoshanā* ('*ja-ush'*'), f., N. of the plant *Gaja-pippalī*.

गजनवी *gajanavī* = غرنوی.

गज्ज *gajj*, cl. 1. P. *gājati*, &c., to sound, give out a particular sound.

गञ्ज *gañja*, as, am, m. n. = گنج, a treasury, a jewel room, the place where plate &c. is preserved; (*as*, ā, am), m. f. n. a mine, a jewel mine; (*as*), m. a cowhouse or station of cowherds; a mart, a place where grain &c. is stored for sale; disrespect, contempt; (*ā*), f. a tavern, a drinking-vessel (especially one for intoxicating liquors); a hut, a hovel, the abode of low people; (? wrong reading for *Gujā*) the plant *Gujā* or *Reti*, *Abrus Precatorius*; [cf. *gagana-gañja* and *dharma-gañja*.]

Gañjana, as, ā, am, contemning, conquering, excelling.

Gañjavara, as, m. a treasurer, = گنجور; a royal treasury (?).

Gañjikā, f. a tavern.

गञ्जकिनी *gañjakinī*, f. anything made of hemp (?); perhaps *grījākinī* (?).

गड़ *gaḍ*, cl. 1. P. *gaḍati*, *jaḡāda*, *gaḡitum*, to distil or drop, to run as a liquid; cl. 10. P. *gaḡayati*, *-yitum*, to cover, hide.

Gaḍa, as, m. a kind of fish, the young of the *Ophiocephalus Lata*; another species, *Cyprinus Garra*; a kind of gold-fish; a screen, a covering, a fence; a moat, a ditch; an impediment, an obstacle; a country, part of Malwa, Garba or Gara Mandala. — *Gaḍa-deśa-ja*, am, n. or *gaḍa-lavaṇa*, am, n. rock or fossil salt, especially that found in the district of Saṃvāra (= *gaḍa*) in the province of Ajmere. — *Gaḍothra* ('*ga-ut'*'), am, n. a kind of salt, = the preceding.

Gaḍaka, as, m. a kind of fish, = *gaḍa*.

गडयन्त *gaḍayanta*, as, m. or *gaḍayitnu*, us, m. [cf. *gardayitnu*], a cloud; [cf. *gaḍ* and *gaḍera*.]

गडि *gaḍi*, is, m. a young steer; a lazy ox.

गडु *gaḍu*, us, m. an excrescence on the neck, goitre or bronchocoele; a hump on the back; a hump-backed or crooked man; a javelin, a spear; an earth-worm; a water-pot; any superfluous excrescence or continuation or addition (as to a poem). — *Gaḍu-kaṇṭha*, as, ā, am, having a goitre. — *Gaḍu-sīras*, ās, ās, am, having an excrescence on the head. — *Gaḍuka*, as, m. a water-pot; a finger-ring; N. of a man; (*ās*), m. pl. the descendants of this man. — *Gaḍura*, as, ā, am, hump-backed, crooked, bent. — *Gaḍula*, as, ī, am, hump-backed, crooked.

गडेर *gaḍera*, as, m. a cloud; [cf. *gaḍayanta*.]

गडोल *gaḍola*, as, m. (said to be fr. rt. *gaḍ*), raw sugar; a mouthful.

गङ्गारिका *gaṅḍārikā*, f., N. of a river with a very strong current, of which the source and course are unknown; or (according to others) a single ewe going in front of a flock of sheep.

गङ्गुक *gaṅḍuka* or *gaṅḍūka*, as, m. a kind of water-jar, a golden vase; [cf. *gaṅḍu* and *gaṅḍuka*.]

गण *gaṇ*, cl. 10. P. *gaṇayati*, -*yitum*, *ajagaṇat* or *ajagaṇat*, to count, number, enumerate, sum up, add up, reckon, calculate, compute, take into account; collect into one series; to esteem, think worth, value at (with inst., e.g. *na gaṇayāmi tvaṁ tṛiṇena*, I do not value him at a straw); to consider, regard as, enumerate among (with loc.); to ascribe, attribute to (with loc.); to attend to, take notice of; (with a negative particle), not to care about, leave unnoticed (e.g. *na gaṇayati mṛityum*, he does not care for death).

Gaṇa, as, m. a flock, troop, multitude, number, tribe, series, class, &c. (of animate or inanimate beings), a body of followers or attendants; troops or classes of inferior deities (see *gaṇa-devatā*), especially certain troops of demi-gods considered as Siva's attendants and under the special superintendence of the god Gaṇeśa (so called fr. *gaṇa-īśa*, 'lord of the troops,' but the word *gaṇa* may also denote a single attendant of Siva); a N. of Gaṇeśa; a company, any assemblage, society, or association of men formed for the attainment of the same aims; (with Jains) the nine assemblies of Rishis under the Arhat Vira; a sect in philosophy or religion; a small body of troops, = 3 Gulas or 27 chariots and as many elephants, 81 horses, and 135 foot; a series or group of asterisms or lunar mansions classed under three heads (that of the gods, that of men, and that of the Rākshasas or demons); (in arithmetic) a number; (in metre) a foot or four instants; (in grammar) a series of roots or words belonging to the same rule and called after the first word of the series (e.g. *ad-ādi*, the *Gaṇa ad* &c. or the whole series of roots of the 2nd class; *gargādi*, the *Gaṇa garga* &c. or the series of words commencing with *garga*); a kind of perfume, commonly Cor (*gaṇa-hāva*, *āura*, *chāṇḍā*); N. of an author; [cf. *ahar-gaṇa*, *deva-gaṇa*, &c.] = *Gaṇa-karman*, a, n. a rite common to a whole class; [cf. *gaṇa-yajña*.] = *Gaṇa-kāra*, as, m. a classifier, one who arranges into classes, one who collects grammatical Gaṇas; an epithet of Bhīma-sena. = *Gaṇa-kāri*, īs, m., N. of a man. = *Gaṇa-kumāra*, as, m., N. of the founder of a sect worshipping Haridrā-gaṇapati. = *Gaṇa-kṛtva*, ind. for a whole series of times, for a number of times. = *Gaṇa-gatī*, īs, f. a particular high number; [cf. *gaṇanā-gatī*.] = *Gaṇa-takṛaka*, am, n. a dinner eaten in common by a party of virtuous men. = *Gaṇa-śchanda*, as, n. a metre measured by feet. = *Gaṇa-tā*, f. or *gaṇa-tva*, am, n. the forming a class or multitude or assemblage, the belonging to a party or faction; a cabal; collusion; classification; arithmetic; the office of an attendant of Siva. = *Gaṇa-dāsa*, as, m., N. of a dancing-master. = *Gaṇa-dikṣhā*, f. initiation of a number or class; performance of rites for a number of persons; initiation of a particular kind in which Gaṇeśa is especially worshipped. = *Gaṇa-dikṣhin*, ī, īṇī, ī, one who officiates for a number of persons or for various castes and people (as a priest); one who has been initiated into the worship of Gaṇeśa. = *Gaṇa-deva*, as, m., N. of a poet. = *Gaṇa-devatā*, ās, f. pl. troops of deities, deities who generally appear in classes, as the Ādityas, Viśvas, Vasus, Tushitas, Ābhāsvaras, Anilas, Mahārājikas, Sādhyas, and Rudras. = *Gaṇa-dṛavya*, am, n. public property, common stock; a variety of articles. = *Gaṇa-dvīpa*, as, m. a group of islands or the N. of a particular island (?). = *Gaṇa-dhara*, as, m. the head of a class or number, the teacher of a school; (with Jains) the head of an assemblage of Rishis under the Arhat Vira. = *Gaṇa-nātha*, as, m. an epithet of Siva; the

god Gaṇeśa. = *Gaṇa-nāyaka*, as, m. the leader or chief of the attendants of any god; the chief of Siva's attendants, i.e. the god Gaṇeśa; the head of an assemblage; (*īkā*), f. an epithet of the deity Durgā. = *Gaṇa-pa*, as, m. = *gaṇeśa*. = *Gaṇa-pati*, īs, m. the leader or chief of a class or troop or assemblage, an epithet of Bṛihaspati or Indra or Siva; the god Gaṇeśa; N. of a king; N. of a scholiast on the Caura-pancāśikā; N. of a poet. = *Gaṇapati-khaṇḍa*, as, am, m. n. title of a section of the Brahmaivaivarta-Purāṇa. = *Gaṇapati-nātha*, as, m., N. of a man. = *Gaṇapati-pūjāna*, am, n. the worship of Gaṇeśa. = *Gaṇapati-bhaṭṭa*, as, m., N. of the father of Govindānanda. = *Gaṇapati-stava-rāja*, as, m. title of a hymn in praise of Gaṇeśa. = *Gaṇapati-stotra*, am, n. prayers addressed to Gaṇeśa. = *Gaṇapati-ārādhanā*, am, n. a hymn in honour of Gaṇeśa, attributed to Kankola. = *Gaṇa-parvata*, as, m. the mountain frequented by troops (of demi-gods, i.e. Kailāsa, this mountain being the residence of Siva's attendants as well as of the Kinnaras and Yakshas, attendants of Kuvera). = *Gaṇa-pāṭha*, as, m. a collection of the Gaṇas or series of words (in grammar) which fall under the same grammatical rule. = *Gaṇa-pīṭhaka*, am, n. the breast or bosom. = *Gaṇa-pungava* or *gaṇa-pramukha*, as, m. the head of a tribe or class; also *gaṇa-pūjya*. = *Gaṇa-pūva*, as, ā, am, one who can enumerate a series of ancestors. = *Gaṇa-bhartṛi*, tā, m. lord of the troops of deities or demi-gods, epithet of Siva. = *Gaṇa-bhojana*, am, n. eating in common. = *Gaṇa-mukhya*, as, m. the chief of an assemblage. = *Gaṇa-yajña*, as, m. a rite common to all; [cf. *gaṇa-karman*.] = *Gaṇa-yāga*, as, m. worship of the troops or classes of deities. = *Gaṇa-ratna-kāra*, as, m. the author of the Pearls of Gaṇas, i.e. Vardhamāna. = *Gaṇa-ratna-mahodadhī*, īs, m. 'the great ocean in which the Gaṇas form the pearls,' title of a collection of grammatical Gaṇas by Vardhamāna. = *Gaṇa-rājya*, am, n., N. of an empire in Dakṣiṇāpatha. = *Gaṇa-rātra*, as, am, m. n. a series or multitude of nights. = *Gaṇa-rūpa*, as, m., N. of a plant, swallow-wort, Calotropis Gigantea, = *arka*. = *Gaṇa-rūpaka*, as, m. = *rā-jārka*. = *Gaṇa-rūpin*, ī, m. swallow-wort, the white sort. = *Gaṇa-rat*, ān, atī, at, consisting of a series or class &c.; followed by attendants; (*tī*), f., N. of the mother of Divodāsa or Dhanvantari. = *Gaṇa-vatī-suta*, as, m., N. of a sage and physician, also called Divodāsa or Dhanvantari or Kāśirāja. = *Gaṇa-vṛtta*, am, n. a kind of metre measured by metrical feet. = *Gaṇa-nyākhyāna*, am, n. 'explanation of the Gaṇas,' title of a literary work. = *Gaṇa-śas*, ind. by troops or classes. = *Gaṇa-śrī*, īs, īs, f. Ved. associated in troops, associating. = *Gaṇa-hāsa* or *gaṇa-hāva*, as, m. a species of perfume, = *chāṇḍā* &c. = *Gaṇa-graṇī* ('*ṇa-ag*'), īs, m. a N. of the god Gaṇeśa, leader of the troops of deities. = *Gaṇācala* ('*ṇa-ac*'), as, m., a N. of the mountain Kailāsa as the residence of the Gaṇas or troops of demi-gods. = *Gaṇācārya* ('*ṇa-ac*'), as, m. the teacher of a multitude, a teacher of the people. = *Gaṇādhipa* ('*ṇa-adh*'), as, m. a N. of Siva; also of the god Gaṇeśa; the chief of a troop of soldiers, of a class of disciples, of a body of men or animals; (with Jains) the chief of an assemblage of Rishis under the Arhat Vira. = *Gaṇādhipati* ('*ṇa-adh*'), īs, m. a N. of Siva; also of the god Gaṇeśa. = *Gaṇānna* ('*ṇa-an*'), am, n. a mess, food prepared for a number of persons in common. = *Gaṇa-bhīyantara* ('*ṇa-abh*'), as, ā, am, one of a troop or number; (*as*), m. a member of any religious association. = *Gaṇendra* ('*ṇa-in*'), as, m., N. of a Buddha. = *Gaṇeśa* ('*ṇa-īśa*'), as, m. a N. of the god of wisdom and of obstacles, son of Siva and Pārvatī, (or, according to one legend, of Pārvatī alone. Though Gaṇeśa causes obstacles he also removes them; hence he is invoked at the commencement of all undertakings and at the opening of all compositions with the words *namo Gaṇeśaya vighneśvarāya*, &c. He is represented as a short fat man, with a

protuberant belly, frequently riding on a rat or attended by one, and to denote his sagacity has the head of an elephant, which however has only one tusk. The appellation *Gaṇeśa*, with other similar compounds, alludes to his office as chief of the various classes of subordinate gods, who are regarded as Siva's attendants. He is said to have written down the Mahā-bhārata as dictated by Vyāsa; N. of Siva; of a renowned astronomer of the sixteenth century; N. of a son of Rāmadeva, author of a commentary on the Nalodaya; N. of a son of Viśvanātha-dikṣhita and grandson of Bhāvarāma-kṛishna, author of the commentary called Cīcāṇḍikā. = *Gaṇeśa-kumbha*, as, m., N. of a rocky cave in Orissa. = *Gaṇeśa-kusuma*, as, m. a kind of oleander with red flowers. = *Gaṇeśa-khaṇḍa*, as, am, m. n. the third book of the Brahmaivaivarta-Purāṇa; title of a book of the Skanda-Purāṇa. = *Gaṇeśa-purāṇa*, am, n. title of an Upa-Purāṇa. = *Gaṇeśa-pūjā*, f. the worship of Gaṇeśa. = *Gaṇeśa-bhujanga-prayāta-stotra*, am, n. a hymn in praise of Gaṇeśa, attributed to Sankarācārya. = *Gaṇeśa-bhūṣaṇa*, am, n. red lead. = *Gaṇeśa-mīśra*, as, m., N. of a copyist of the last century. = *Gaṇeśa-sahasranāman*, a, n. a part of the Gaṇeśa-Purāṇa. = *Gaṇeśa-stava-rāja*, as or am, m. or n. (?), a part of the Bhaviṣya-Purāṇa. = *Gaṇeśa-stuti*, īs, f. a hymn in honour of Gaṇeśa by Rāghava. = *Gaṇeśāna* ('*ṇa-iś*'), as, m. the god Gaṇeśa. = *Gaṇeśvara* ('*ṇa-iś*'), as, m. the chief of a troop, leader of a band &c.; N. of a being mentioned in the Hari-vaṇṣa; the chief of the animals, i.e. the lion. = *Gaṇotsāha* ('*ṇa-ul*'), as, m. the rhinoceros ('avoiding assemblages?').

Gaṇaka, as, īkā, am, bought for a large sum; (*as*), m. one who reckons, an arithmetician; an astrologer, a calculator of nativities &c.; an assemblage of eight stars; (*tī*), f. the wife of an astrologer.

Gaṇatitha, as, ī, am, forming a troop or assemblage. **Gaṇana**, am, ā, n. f. reckoning, counting, calculation; adding, collecting under one head; enumerating; considering, supposing, believing; regarding, taking notice of, consideration. = *Gaṇanā-gatī*, īs, f. a particular high number, = *gaṇa-gatī*. = *Gaṇanā-pati*, īs, m. an arithmetician; the master of prudent calculation, an epithet of Gaṇeśa. = *Gaṇanā-mahā-mātra*, as, m. a minister of finance.

Gaṇanīya, as, ā, am, calculable, to be counted or reckoned, to be classed; numerable.

Gaṇī, īs, m. one who is familiar with the sacred writings and the auxiliary sciences; (*īś*), f. counting, enumerating. = *Gaṇī-pīṭhaka*, am, n. the twelve sacred writings of the Jains collectively.

Gaṇikā, f. a harlot, a courtesan; a female elephant; N. of several plants, a sort of jasmine, *Jasminum Auriculatum*; another plant, *Æschynomene Sesban*, = *tarkāri*; another plant, commonly called *Gaṇikārikā*; counting, enumerating; apprehension.

Gaṇikārikā, f., N. of a small tree with a very fetid leaf, commonly *Gaṇiyārī*, or also *Vadaganiyārī*, the wood of which is used in attrition for the purpose of producing flame, *Premna Spinosa*; [cf. the last.]

Gaṇikāri, f. a plant similar to the preceding, commonly called *Gaṇiyārī*.

Gaṇita, as, ā, am, numbered, counted, reckoned, calculated; (*am*), n. reckoning, calculating, the science of computation (comprising arithmetic, algebra, and geometry, severally called *pāṇi-gaṇitam* or *vyākta-gaṇitam*, *vija-gaṇitam*, and *rekha-gaṇitam*); the astronomical or astrological part of a *jiyotiḥ-śāstra*, with exception of the portion treating of nativities; the sum of a progression, a sum in general. = *Gaṇita-kaumudī*, f. title of a commentary on the *Līlāvāṭī*. = *Gaṇita-tattva-tīntamānī*, īs, m. title of a commentary on Bhāskara's *Sūrya-Siddhānta*. = *Gaṇita-mālātī*, f. or *gaṇita-sāra*, as, m. titles of two mathematical works. = *Gaṇita-sāstra*, am, n. the book or science of computation; see above. = *Gaṇitādhyaṇa* ('*ta-adh*'), as, m. title of a chapter in the *Brahma-Siddhānta*. = *Gaṇitāmṛta-sāgarī* ('*ta-am*'), f. title of a commentary on the *Līlāvāṭī*.

Ganitavya, *as*, *ā*, *am*, to be counted or numbered, to be calculated.

Ganīn, *i*, *īni*, *ī*, one who has made a calculation.

Gaṇin, *i*, *m*, a teacher ('having a class of pupils').

Gaṇi-bhūta, *as*, *ā*, *am*, included in any class or troop, calculated.

Gaṇeya, *as*, *ā*, *am*, numerable, calculable, what may be reckoned or counted.

Gaṇeru, *us*, *m*, the plant *Pterospermum Acerifolium* [cf. *karnikāra*]; (*us*), *f*, a harlot, a whore; a female elephant.

Gaṇerukā, *f*, a bawd, a procuress, a female servant.

Gaṇeśa. See under *gaṇa*, p. 279.

Gaṇya, *as*, *ā*, *am*, calculable, to be counted or calculated; (at the end of compounds) belonging to a multitude or class or troop &c.

गरुड *garuḍ* (probably fr. *gaṇḍa*, the cheek), cl. 1. P. *gaṇḍati* (?), to affect the cheek, be rough as the cheek (?).

Gaṇḍa, *as*, *m*, the cheek, the whole side of the face including the temple; an elephant's cheek or temple; a bubble, a boil, a pimple; a goitre and other excrescences of the neck; a joint, a bone; the bladder; a mark, spot; part of a horse's trappings; a stud or button fixed as an ornament upon the harness; a rhinoceros [cf. *gaṇḍaka* and *gaṇḍāra*]; a hero [cf. *gaṇḍīra*]; the abrupt interchange of question and answer, as one of the characteristics of the dramatic composition, called *Vithi*; the tenth Yoga or one of the twenty-seven portions of a circle on the plane of the ecliptic [cf. *yoga*]; an astronomical period; a pledge, deposit (?). In composition *gaṇḍa* may imply chief, best, excellent [cf. *gaṇḍa-grāma* and *gaṇḍa-mūrkha*]; (*ā*), *f*, *N*, of the female attendant of the seven sages; [cf. *gaḍu*, *gaṇḍi*, *gaṇḍu*, &c.] — *Gaṇḍa-kaṇḍu*, *us*, *m*, *N*, of a Yaksha. — *Gaṇḍa-kāri*, *f*, *N*, of two plants; [cf. *khadiri* and *varāha-krāntā*]. — *Gaṇḍa-kālī*, *f*, *N*, of a plant; [cf. *khadiri*]. — *Gaṇḍa-kusuma*, *am*, *n*, the juice that exudes from the elephant's temples during rut. — *Gaṇḍa-kūpa*, *as*, *m*, the peak or summit of a mountain. — *Gaṇḍa-gātra*, *am*, *n*, the fruit of the Anona Reticulata or Squamosa, commonly called *Āṭa* or custard apple. — *Gaṇḍa-grāma*, *as*, *m*, any large or considerable village. — *Gaṇḍa-dūrva*, *f*, a kind of *Dūrva* grass. — *Gaṇḍa-deśa* or *gaṇḍa-pradeśa*, *as*, *m*, the region of the cheek, the cheek. — *Gaṇḍa-phalaka*, *am*, *n*, the cheek fancifully regarded as a seed-vessel. — *Gaṇḍa-bhitti*, *is*, *f*, a dimple in the cheek; the openings in the temples of an elephant, from which a juice exudes in the time of rut. — *Gaṇḍa-mālā*, *f*, or according to some also *gaṇḍa-māla*, *as*, *m*, inflammation of the glands of the neck &c. — *Gaṇḍa-mālikā*, *f*, a kind of Mimosa (*lajjalu*). — *Gaṇḍa-mālin*, *i*, *īni*, *ī*, having the glands of the neck inflamed. — *Gaṇḍa-mūrkha*, *as*, *m*, exceedingly foolish, very stupid. — *Gaṇḍa-vyūha*, *as*, *m*, title of a Buddhist Sūtra work. — *Gaṇḍa-sīlā*, *f*, any large rock. — *Gaṇḍa-saila*, *as*, *m*, a huge rock or rocky fragment thrown down by an earthquake, storm, &c.; the forehead. — *Gaṇḍa-sāhaya*, *f*, *N*, of a river, = *gaṇḍakī* (?). — *Gaṇḍa-sthala*, *am*, *i*, *n*, *f*, the cheek; the temples of an elephant. — *Gaṇḍānga* ('*du-an*'). *as*, *m*, a rhinoceros; [cf. *gaṇḍa* and *gaṇḍaka*]. — *Gaṇḍopadhāna* ('*du-up*'), *am*, *n*, a pillow.

Gaṇḍaka, *as*, *m*, a rhinoceros [cf. *gaṇḍa* and *gaṇḍānga* above]; an obstacle or impediment; disjunction, separation; a mode of reckoning by fours, a peculiar manner of counting; a coin of the value of four cowries; a kind of science, astrological science or a part of it; a mark, spot; a kind of metre containing four lines of twenty syllables each; an epithet of the Videhas living on the river Gaṇḍakī; an epithet of Kāla, the brother of Prasena-jit; (*i*), *f*, *N*, of the river Gaṇḍakī in the northern part of India; (*ā*), *f*, a lump, a ball. — *Gaṇḍaka-vatī*, *f*, another *N*, of the river Gaṇḍakī.

Gaṇḍalin, *i*, *m*, an epithet of Siva.

Gaṇḍārt, *is*, *m*, the plant *Bauhinia Variegata*, = *kovidāra*.

Gaṇḍālī, *f*, a bent grass with white blossoms, a white sort of *Dūrva* (*sitā dūrva*), *Agrostis Linearis*; also *N*, of two other plants, = *gaṇḍa-dūrva*, *sarpāksī*.

Gaṇḍī, *is*, *m*, the trunk of a tree from the root to the beginning of the branches; goitre or bronchocele.

Gaṇḍikā, *f*, anything advanced beyond the first stage or commencement; a kind of beverage (in this sense also *gaṇḍikākāra* ?); a delicacy (?). This last sense appears probable in some names of places (e.g. in *apara-gaṇḍikā*, *pūre-pūrvānugandikā*, &c.), hence *anugandikā* may be the country bordering on a delicacy.

Gaṇḍinī, *f*, an epithet of Durgā.

Gaṇḍīra, *as*, *m*, a kind of pot-herb, described as growing in watery ground, but according to some a species of cucumber; a hero, a champion [cf. *gaṇḍa*]; (*i*), *f*, the plant *Tithymalus Antiquorum*, = *sokunḍa*; [cf. *gāṇḍīra*].

Gaṇḍu, *us*, *us*, *m*, *f*, a pillow [cf. *gaṇḍopadhāna*]; (*ū*, *ūs*), *f*, a joint; a knot; a bone; oil. — *Gaṇḍūpada*, *as*, *m*, a kind of worm, an earth-worm; (*i*), *f*, a small or female worm. — *Gaṇḍūpada-bhava*, *am*, *n*, lead.

Gaṇḍula, *as*, *ā*, *am*, bent, crooked; [cf. *gaḍula*].

Gaṇḍūsha, *as*, *ā*, *m*, *f*, a mouthful, a handful; a handful of water, water &c. held in the hollowed palm of the hand for rinsing the mouth &c.; filling the mouth, rinsing it, &c.; the tip of an elephant's trunk; (*as*), *m*, *N*, of a son of Sūra and brother of Vasu-deva.

Gaṇḍola, *as*, *am*, *m*, *n*, raw sugar [cf. *gaḍola* and *gaḍa*]; (*as*), *m*, a mouthful [cf. *gaṇḍūsha*].

गण्य *ganya*. See under *rt. gaṇ*.

गत *gat*, *gata*, &c. See *rt. gam*, p. 282.

गद् *gad*, cl. 1. P. *gadati*, *jagāda*, *gadish-yati*, *agadīt* or *agadīt*. *gaditum*, to speak articulately, speak, say, relate, tell anything to a person (with two acc.); to enumerate; to name, call; cl. 10. P. *gadayati*, *-yitum*, to thunder: Caus. *gādayati*, *-yitum*: Desid. *jāgadishatī*, to intend or wish to speak or tell: Intens. *jāgadyate*, *jāgattī*; [cf. Lith. *gadijos*, *zadas*, *zodis*, *giedmi*; Pol. *gadać*; Hib. *gadh*].

Gada, *as*, *m*, speaking, speech; a sentence; *N*, of a son of Vasu-deva and younger brother of Krishṇa; disease, sickness; (*am*), *n*, poison; [cf. *a-gada*]. — *Gada-sinḥa*, *as*, *m*, *N*, of an author. — *Gadākhyā* ('*da-ākh*'), *am*, *n*, *N*, of a plant, = *kushtha*. — *Gadāgāda* ('*da-ag*'), *as*, *m*, *du*, the two Aśvins, physicians of Svarga. — *Gadāgrāja* ('*da-ag*'), *as*, *m*, the elder brother of Gada, epithet of Krishṇa. — *Gadāgrāṇī* ('*da-ag*'), *is*, *m*, the chief of all diseases, consumption. — *Gadāmbara* ('*da-am*'), *as*, *m*, a cloud. — *Gadārātī* ('*da-ar*'), *is*, *m*, a drug, a medicament ('the enemy of diseases'). — *Gadāhva* or *gadāhva* ('*da-āh*'), *am*, *n*, a kind of *Costus*, *Costus Speciosus*.

Gadāyitum, *us*, *us*, *u*, loquacious, talkative, talking much or idly; libidinous, desirous, lustful; (*us*), *m*, a bow; a *N*, of Kāma or Kandarpa, the god of love.

Gadā, *f*, a mace, club, bludgeon; the plant *Bignonia Suaveolens*; a particular constellation. — *Gadāgrapāṇī* ('*dā-ag*'), *is*, *is*, *ī*, having a mace in the right hand. — *Gadā-dhara*, *as*, *ā*, *am*, bearing a club; (*as*), *m*, an epithet of Krishṇa [cf. *kaumodakī*]; *N*, of a physician; *N*, of the author of the work *Vishaya-vicāra*. — *N*, of the father of Mukunda-priya and uncle of Rāmānanda &c. — *Gadādhara-bhaṭṭa*, *as*, *m*, *N*, of an author. — *Gadā-parvan*, *a*, *n*, title of a book of the Mahā-bhārata. — *Gadā-bhṛit*, *t*, *t*, *t*, a club-bearer, one who fights with a mace; an epithet of Krishṇa. — *Gadā-yuddha*, *am*, *n*, a fight with clubs or bludgeons. — *Gadāyudha* ('*dā-āy*'), *as*, *ā*, *am*, armed with a club. — *Gadāvasāna* ('*dā-av*'), *am*, *n*, *N*, of a place near Mathurā (where the mace

thrown by Jarāsandha rested). — *Gadā-hasta*, *as*, *ā*, *am*, armed with a mace, mace-handed.

Gadita, *as*, *ā*, *am*, spoken, said, related; (*am*), *n*, speaking, speech. — *Gadita-vat*, *ān*, *atī*, *at*, having spoken, speaking.

Gadīn, *i*, *īni*, *ī*, armed with a club, a mace-bearer; (*i*), *m*, an epithet of Krishṇa. — *Gadī-sinḥa*, *as*, *m*, *N*, of a grammarian.

Gadgada, *as*, *ā*, *am*, stammering, stuttering; (*am*), *n*, stammering; indistinct or convulsive utterance, as sobbing &c. — *Gadgada-tva*, *am*, *n*, stammering. — *Gadgada-dhvani*, *is*, *m*, low inarticulate expression of joy or grief. — *Gadgada-pada*, *am*, *n*, inarticulate speech. — *Gadgada-vāc*, *k*, *f*, inarticulate or convulsive speech, interrupted by sobbing &c. — *Gadgada-vvara*, *as*, *m*, indistinct or stammering utterance; (*as*, *ā*, *am*), uttering stammering sounds; (*as*), *m*, a buffalo; *N*, of a Bodhi-sattva.

Gadgadita, *as*, *ā*, *am*, stammered.

Gadgadya, *nom*, P. *gadgadyati*, to stammer.

Gadya, *as*, *ā*, *am*, to be spoken or uttered; (*am*), *n*, prose, composition not metrical yet framed in accordance with harmony, elaborate prose composition.

गदाय *gadāya*, *nom*, A., Ved. *gadāyate*, *-yitum*, to become lazy or idle; [cf. *gaḍi*].

गद्यानाक *gadyāṇaka* or *gadyāṇaka* or *gadyāṇaka*, *am*, *n*, a weight, = 32 Guṇjās or berries of the plant *Abrus Precatorius*, or = 64 such Guṇjās with physicians.

गध *gadh*, cl. 4. P. *gadhya*, to be mixed.

Gadhya, *as*, *ā*, *am*, Ved. to be seized, to be gained as booty.

गन्तव्य *gantavya*, &c. See under *rt. gam*.

गन्तिका *gantikā*, *f*, *N*, of a place.

गन्ध *gandh*, cl. 10. A. *gandhayate*, *-yitum*, to injure, hurt, kill; to move, to go; to ask or beg; [cf. *gandhana* and *gandhaya*; cf. also Lith. *gandūnu*].

गन्ध *gandha* *as*, *m*, (said to be fr. *rt. gandh*), smell, odour, (sometimes nine or ten kinds are enumerated, viz. *ishā*, *anishā*, *madhura*, *katu*, *nirhārin*, *saṃhata*, *snigdha*, *rūksha*, *viśada*, *amla*); a fragrant substance, fragrance, scent, (in comp. = fragrant, see *gandhāmbu* &c.), a perfume; sulphur [cf. *gandhaka*]; pounded sandal-wood; myrrh [cf. *bala*]; the tree *Hyperanthera Moringa*; the mere smell of anything, a small quantity, a little; connection, relationship; a neighbour; pride, arrogance; an epithet of Siva; (*ā*), *f*, the plant *Curcuma Amhalī* or *Zerumbet*; the plant *Desmodium Gangeticum*, = *śāla-parṇī*; the bud of the plant *Michelia Champaca*; *N*, of a metre consisting of four lines with 17 + 18 + 17 + 18 syllables; (*am*), *n*, smell; black aloë-wood. — *Gandha-kandaka*, *as*, *m*, the plant *Scirpus Kysoor*, = *kaśeru*. — *Gandha-kārtikā*, *f*, a female servant whose business is to prepare perfumes; a female artisan living in the house of another woman. — *Gandha-kālikā* or *gandha-kālī*, *f*, *N*, of the mother of the poet Vyāsa; *N*, of an Apsaras. — *Gandha-kāśhā*, *am*, *n*, a fragrant wood, as sandal, aloë-wood, &c.; a species of sandal-wood (*śambara-candana*). — *Gandha-kūfī*, *f*, a kind of perfume, commonly Mura; [cf. *gandha-kūfī*]. — *Gandha-kusumā*, *f*, a kind of plant, = *ganikāri*. — *Gandha-kūfī*, *f*, the ball of fragrances (perhaps for *ganika-kūfī*). — *Gandha-kelikā*, *f*, musk; [cf. *ganika-kelikā*]. — *Gandha-kosilā*, *f*, a kind of perfume. — *Gandha-khedā*, *am*, *n*, a kind of fragrant grass, *Andropogon Schoenanthus*; also *ganika-khedāka*; [cf. *gandha-trīpa*]. — *Gandha-ga*, *as*, *ā*, *am*, taking a scent, smelling; redolent. — *Gandha-gaja*, *as*, *m*, 'scent-elephant', an elephant of the best kind; [cf. *gandha-dvīpa*]. — *Gandha-guṇa*, *as*, *ā*, *am*, having the property of odour. — *Gandha-ghrāṇa*, *am*, *n*, the

smelling of any odour. — *Gandha-belikā*, f. musk. — *Gandha-jatīlā*, f. the plant *Acorus Calamus*; [cf. *vacā*]. — *Gandha-jala*, am, n. fragrant water. — *Gandha-jāta*, am, n. the leaf of the *Laurus Cassia*. — *Gandha-jñā*, f. the nose. — *Gandha-tanṭula*, as, m. fragrant rice. — *Gandha-tūrya*, am, n. a musical instrument, one of a loud sound used in battle (a drum or trumpet). — *Gandha-trīṇa*, am, n. fragrant grass, *Andropogon Schoenanthus*. — *Gandha-talla*, am, n. a kind of oil prepared with fragrant substances. — *Gandha-tvaṣ*, k, f. a kind of perfume, the fragrant bark of the tree *Feronia Elephantum* (*elavāṭuka*). — *Gandha-dalā*, f., N. of a plant, = *aja-modā*. — *Gandha-dāru*, u, n. aloe-wood. — *Gandha-dravya*, am, n. a fragrant substance. — *Gandha-dvīpa*, as, m. an elephant of the best class, very much feared by other elephants (supposed to emit a peculiar smell). — *Gandha-dhārin*, i, īnī, i, bearing fragrances; (i), m. an epithet of *Siva*: [cf. *gandha-pālin*]. — *Gandha-dhīma-jā*, as, m. a kind of perfume; [cf. *svādū*]. — *Gandha-dhūli*, is, f. musk, the fragrant secretion of the musk deer. — *Gandha-nakula*, as, m. the musk rat of Bengal, *Sorex Moschatus*. — *Gandha-nakulī*, f., N. of a plant, possibly *Ophioxylon Serpentinum*. — *Gandha-nāman*, ā, m. a fragrant kind of basil with red flowers; also *gandha-nāmnī*, f.; [cf. *gandhāhvā*]. — *Gandha-nālikā* or *gandha-nālī*, f. the nose. — *Gandha-nīlayā*, f. a kind of jasmine, *J. Zambac Floribus Multiplicatis*; [cf. *nava-mallikā*]. — *Gandha-nīśā*, f., N. of a plant, = *gandha-patṛā*. — *Gandha-pa*, as, ā, am, 'inhaling the odour,' epithet of a class of manes. — *Gandha-patṛa*, as, m. several plants with fragrant leaves; a white sort of basil, *Ocimum Gratiissimum*, = *sveta-pānā*; the plant *Ægle Marmelos*, = *vilva*; the orange tree; (ā), f. a kind of *Curcuma*; (i), f., N. of several plants, = *ambashthā*, *asva-gandhā*, *aja-modā* — *Gandha-patṛikā*, f., N. of two plants, = *gandha-patṛā* and *aja-modā*. — *Gandha-parṇa*, am, n., N. of a plant, = *kāka-puṣkpa* — *Gandha-palāśikā*, f. turmeric; [cf. *hṛt-drā*]. — *Gandha-palāśī*, f. the plant *Curcuma Amhaldi* or *Zerumbet*, = *śaṭī*. — *Gandha-pālin*, i, īnī, i, preserving fragrances; (i), m. an epithet of *Siva*. — *Gandha-pāshāṇa*, as, m. sulphur. — *Gandha-pingalā*, f., N. of a woman. — *Gandha-pīśācīkā*, f. the smoke of burned fragrant resin, imp-like, from its dark colour or cloudy nature. — *Gandha-pītā*, f. a plant, = *gandha-patṛā*, a species of *Zedoary*. — *Gandha-mushpa*, am, n. a fragrant flower; flowers and sandal presented together at seasons of worship; (as), m. several plants with fragrant flowers, a kind of cane, *Calamus Rotang* [cf. *vetasa*]; another plant, *Alangium Hexapetalum* [cf. *amboka*]; *Sebesten*, *Cordia Myxa*, = *bahu-vāra*; (ā), f. several plants, viz. the *Indigo* plant; *Pandanus Odoratissimus* [cf. *ketaka*]; the plant *Premna Spinosa*, = *gaṇikārī*. — *Gandha-pātunā*, f. a kind of imp or goblin. — *Gandha-phañjīhaka*, as, m. a kind of *Ocimum* with red flowers — *Gandha-phala*, as, m. several plants with fragrant fruits, viz. *Feronia Elephantum*, = *kapittha*; *Ægle Marmelos*, = *vilva*; another plant, = *tejah-phala*; (ā), f. several plants, = *prī-yangu*, *methikā*, *vidārī*, *śallakī*; (i), f., N. of a plant, = *priyangu*; the bud of the plant *Michelia Champaca*. — *Gandha-bañjī*, k, f. a seller of perfumes — *Gandha-bandhu*, us, m. the mango tree; [cf. *āmra*]. — *Gandha-bahula*, as, m. fragrant rice; (ā), f., N. of a plant, = *gorakshī*. — *Gandha-bhadrā*, f. a creeper, commonly *Gandha-bhādāliya*, (*Poderia Foetida*?). — *Gandha-bhāṇḍa*, as, m. a tree, *Hibiscus Populneoides*: [cf. *gardabhāṇḍa*]. — *Gandha-māṇṣī*, f. a kind of Indian spikenard, *Valeriana*; [cf. *jaṭā-māṇṣī*]. — *Gandha-mātrī*, tā, f. the earth (the quality of odour residing in the earth). — *Gandha-māda*, as, m., N. of a son of *Svapalka*; also of a monkey who was an attendant of *Rāma*. — *Gandha-mādana*, as, i, am, intoxicating with fragrance; (as), m. a large black bee; sulphur [cf. *gandha-modana*]; N. of a particular mountain, forming the

division between *Ilāvṛita* and *Bhadraśva* or to the east of *Meru*, renowned for its fragrant forests; an epithet of *Rāvaṇa*, chief of the *Rākshasas*; N. of a monkey, an attendant of *Siva*; (i), f. spirituous liquor; a parasitical plant (*vandaka*), a kind of perfume, = *śiḍā*; (am), n. the forest on the mountain *Gandha-mādana*. — *Gandha-mādin*, i, īnī, i, strong-scented, of intoxicating fragrance; (i), f. lac; a sort of perfume [cf. *purā*]; wine or spirituous liquor; [cf. the preceding]. — *Gandha-mārjāra*, as, m. the civet cat. — *Gandha-mālātī*, f. a kind of perfume. — *Gandha-mālnī*, f. a kind of perfume, = *mūrā*. — *Gandha-mālyā*, e, n. du. fragrances and garlands; (āmi), n. pl. fragrances and garlands; fragrant garlands. — *Gandha-mūṇḍa*, as, m. a kind of creeper, *Hibiscus Populneoides*, = *gandha-bhāṇḍa* or *gardabhāṇḍa*. — *Gandha-mūla*, as, m. a plant with a fragrant and tuberous root, one of the *Scitaminea*, *Alpinia Galanga*, = *kulāñjana*; (ā), f. the plant *Curcuma Amhaldi* or *Zerumbet* [cf. *śaṭī*]; the olibanum tree, = *śallakī*; (i), f. the plant *Curcuma Amhaldi* or *Zerumbet*. — *Gandha-mūlaka*, as, m. the plant *Curcuma Amhaldi* or *Zerumbet*; (ikā), f. the same plant; another plant, = *mākandī*. — *Gandha-mūshika*, as, m. or *gandha-mūshī*, f. the musk rat or shrew, *Sorex Moschatus*. — *Gandha-mṛiga*, as, m. the civet cat; the name may also be applied to the musk deer. — *Gandha-matthuna*, as, m. a bull. — *Gandha-mojavāha*, as, m., N. of a son of *Svapalka*, (incorrect for *gandha-māda*). — *Gandha-modana*, as, m. sulphur. — *Gandha-mohinī*, f. the bud of the plant *Michelia Champaca*. — *Gandha-yuktī*, īs, f. the blending of fragrant substances, preparation of perfumes; title of the seventy-sixth *Adhyāya* of *Varāhamihira's Bṛīhaj-jātaka*. — *Gandha-yutī*, īs, f. mixture of fragrant substances. — *Gandha-rasa*, as, m. myrrh. — *Gandha-raśāngaka* ('śu-an'), as, m. turpentine, = *śrī-veshṭa*. — *Gandha-rāja*, as, m. a kind of jasmine, = *mudgara*; another plant, = *kaṇa-guggulu*; (i), f. a sort of perfume, commonly *Nakhi*; (am), n. sandal-wood; a kind of perfume; a kind of white flower. — *Gandha-lolupā*, f. a fly or gnat. — *Gandha-vat*, ān, atī, at, smelling, endowed with fragrance; scented, odoriferous; (i), f. the earth (because it possesses the quality of smell); a kind of jasmine [cf. *nava-mallikā*]; wine or vinous liquor; a kind of perfume, = *mūrā*; an epithet of the mother of *Vyāsa*, also called *Satyā-vatī*; N. of a city belonging to *Varuṇa*; N. of a river. — *Gandha-vadhū*, ūs, f. the plant *Curcuma Amhaldi* or *Zerumbet*; a kind of perfume, = *śiḍā*. — *Gandha-valkula*, am, n. the casia bark, *Laurus Cassia*; *Sarsaparilla*. — *Gandha-vallārī* or *gandha-vallī*, f., N. of a plant, = *sahadevī*. — *Gandha-vāha*, as, ā, am, bearing fragrances, epithet of the winds; (as), m. the wind; (ā), f. the nose. — *Gandha-vahala*, am, n. a kind of *Ocimum*, = *sitārjaka*. — *Gandha-vāha*, as, m. the wind; a deer, the musk deer; (ā), f. the nose. — *Gandha-vāhala*, as, m. wheat. — *Gandha-vijā*, f. a kind of grass, = *methikā*. — *Gandha-vrikshaka*, as, m. the *Sāl* tree, *Shorea Robusta*. — *Gandha-ryākula*, am, n. a perfume, a fragrant berry, = *kakkola*. — *Gandha-śaṭī*, f. the tree *Curcuma Amhaldi* or *Zerumbet*. — *Gandha-sāka*, am, n. a kind of vegetable. — *Gandha-sālī*, īs, m. a sweet-smelling kind of rice. — *Gandha-śuṇḍinī* or *gandhā-śuṇḍinī*, f. the musk rat or shrew. — *Gandha-śekhara*, as, m. musk. — *Gandha-sāra*, as, m. sandal; a kind of jasmine, = *mudgara*. — *Gandha-sāraṇa*, as, m. a kind of perfume, = *vrihan-nakhi*. — *Gandha-sukhī* or *gandha-siyyī*, f. the musk shrew or small musk rat. — *Gandha-soma*, am, n. the white esculent water-lily. — *Gandha-hastin*, i, m. 'the scent-elephant'; [cf. *gandha-dvīpa*]. — *Gandha-hārikā*, f. a female servant who bears perfumes behind her mistress, a female artisan working in another person's house; [cf. *gandha-kārikā*]. — *Gandhākhū* ('dha-ākhū'), us, m. the musk rat. — *Gandhājīva* ('dha-ājī'), as, m. a vender of perfumes (one who makes a livelihood by them). — *Gandhāditya* ('dha-ādī'),

as, ā, am, rich in odour, fragrant; (as), m. the orange tree; (ā), f., N. of several plants, = *gandha-patṛā*; yellow jasmine, = *svarna-yūthī*; other plants, = *tarunī*, *ārāma-sītālā*, *gandhālī*; (am), n. sandal-wood; a kind of perfume (= *javādī*). — *Gandhādhika* ('dha-adh'), am, n. a kind of perfume, = *trīṇa-kunkuma*. — *Gandhāpakarshaṇa* ('dha-ap'), am, n. removing smells. — *Gandhāmbu* ('dha-am'), u, m. fragrant water. — *Gandhāmīlā* ('dha-ām'), f. the wild lemon tree. — *Gandhālā* ('dha-āla = ālaya'), f., N. of a plant, commonly *Jiyālī*, *Celtis Orientalis*. — *Gandhā-śuṇḍinī* = *gandhā-śuṇḍinī*. — *Gandhāśman* ('dha-as'), ā, m. sulphur. — *Gandhāśhṭaka* ('dha-ash'), am, n. a mixture of eight fragrant substances varying according to the deities to whom they are offered (e.g. the eight articles, sandal, agallochum, camphor, saffron, valerian, and some fragrant grasses). — *Gandhāhvā* ('dha-āh'), f. = *gandha-nāmnī*. — *Gandhendriya* ('dha-in'), am, n. the organ of smell. — *Gandheha* ('dha-ibha'), as, m. 'the scent-elephant'; [cf. *gandha-dvīpa*, *gandha-hastin*]. — *Gandhotu* or *gandhantu* ('dha-otu'), us, m. the civet cat. — *Gandhoskajā* ('dha-ut'), f., N. of a plant, = *damanaka*. — *Gandhotamā* ('dha-ut'), f. spirituous or vinous liquor. — *Gandhoda* ('dha-uda'), am, n. fragrant water. — *Gandhopajīvin* ('dha-up'), i, īnī, i, one who lives by perfumes, a seller of perfumes, a perfumer.

Gandhaka, as, m. sulphur; the *Morunga* tree, *Hyperanthera Moringa*, = *śobhāñjana*. — *Gandhakiya*, as, ā, am, relating to sulphur, treating of it.

Gandhaya, nom. P. *gandhayati*, -yitum, to make redolent or odoriferous.

Gandhātu, us, us, u, fragrant, perfumed.

Gandhī, īs, īs, i, (at the end of compounds) having the smell of, smelling of, perfumed with; having only the smell of, containing only a very small quantity; (i), n. a kind of perfume.

Gandhika, as, ā, am, having the smell of, smelling of [cf. *aja-gandhika*, *avi-g*, *utpala-g*]; having only the smell, having a very little of anything (e.g. *bhrātṛī-gandhika*, being brother only by name); (as), m. a seller of perfumes; sulphur.

Gandhin, i, īnī, i, having a smell, smelling, odoriferous; (i), m. a bug; also the flying bug; the tree *Xanthophyllum Virens*; (ā), f. a kind of perfume, = *mūrā*. — *Gandhi-parṇa*, as, m., N. of a plant, = *sapta-cchada*.

गन्धन *gandhana*, am, n. continued effort, perseverance; hurting, injury, killing; manifestation, information, intimation, informing against.

गन्धर्व *gandharva* or sometimes in post-Vedic writings *gandharba*, as, m. a *Gandharva*. Though in later times the *Gandharvas* are regarded as a class, yet in the *Rig-veda* rarely more than one is mentioned; he is commonly designated as the 'heavenly *Gandharva*' (*divyo Gandharvah*), and sometimes named *Viśvā-vasu*; his habitation is the sky, or the region of the air and the heavenly waters; his especial duty is to guard the heavenly *Soma*, which the gods obtain through his intervention. It is obtained for the human race by *Indra*, who conquers the *Gandharva* and takes it by force. The heavenly *Gandharva* is supposed to be a good physician, because the *Soma* is considered as the best medicine; possibly, however, the word *Soma* originally denoted not the beverage so called, but the moon, and the heavenly *Gandharva* may have been the genius or tutelary deity of the moon. It is certain that the heavenly *Gandharva* and the *Soma* are sometimes identified. He is also regarded as one of the genii who regulate the course of the Sun's horses; he knows and makes known the secrets of heaven and divine truths generally. He is the parent of the first pair of human beings, *Yama* and *Yami*, and has a peculiar mystical power over women and a right to possess them. For this reason he is invoked in marriage ceremonies. Ecstatic states of mind and possession by evil spirits are supposed to be derived

from the heavenly Gandharva. With Jains he is an attendant of the seventeenth Arhat of the present Avasarpini. The Gandharvas as a class have the same characteristic features as the one Gandharva; they live in the sky, guard the Soma, are governed by Varuṇa (just as the Apsarasas are governed by Soma), know the best medicines, regulate the course of the asterisms (in one passage of the Vājasaneyi-Saṁhitā twenty-seven being mentioned), follow after women and are desirous of intercourse with them. As soon as a girl becomes marriageable, she belongs to Soma, the Gandharvas, and Agni. The wives of the Gandharvas are the Apsarasas, and like them the Gandharvas are invoked in gambling with dice; they are also feared as evil beings together with the Rakshasas, Kimlins, Piśācas, &c., amulets being worn as a protection against them. In the Satapatha-Brāhmaṇa they are called the preceptors of the Rishis. In epic poetry the Gandharvas are the celestial musicians or heavenly singers who form the orchestra at the banquets of the gods, and they belong together with the Apsarasas to Indra's heaven, sharing also in his battles. In the more systematic mythology the Gandharvas constitute one of the classes into which the higher creation is divided (e.g. gods, manes, Gandharvas; or gods, Asuras, Gandharvas, men, &c.). In one passage of the Taittirīya-Āraṇyaka eleven classes of Gandharvas are mentioned. The chief or leader of the Gandharvas is named Citra-ratha. They are sometimes called the creatures of Prajapati or Brahmā. With Jains the Gandharvas constitute one of the eight classes of the Vyantaras. The following meanings are also given to the word *gandharva*—a singer; the Koil or black cuckoo; the soul after death, and previous to its being born again (corresponding in some respects to the western notion of a ghost); a horse; the sun; a sage, a pious man; a kind of deer, according to some, the musk deer; (i), f. Gandharvī, a daughter of Su-rabhi and mother of the race of horses; [cf. Gr. *κέραιπος*]. — *Gandharva-khaṇḍa*, one of the nine divisions of Bhārata-varsha. — *Gandharva-grīhīta*, *as*, *ā*, *am*, Ved. possessed by a Gandharva. — *Gandharva-graha*, *as*, *m*, the being possessed by a Gandharva. — *Gandharva-nagara* or *gandharva-pura*, *am*, *n*, the city of the Gandharvas, an imaginary town in the sky, probably the result of the phenomenon called mirage. — *Gandharvanagarākāra* (*ra-āk*), *as*, *ā*, *am*, resembling the city of the Gandharvas. — *Gandharva-patnī*, *f*, Ved. the wife of a Gandharva, an Apsaras. — *Gandharva-rāja*, *as*, *m*, Citra-ratha, chief of the Gandharvas. — *Gandharvartu* (*va-rītu*), *us*, *m*, Ved. the time or season of the Gandharvas. — *Gandharva-vidyā*, *f*, the science of the Gandharvas, music, dancing. — *Gandharva-vidāha*, *as*, *m*, one of the forms of marriage described in Manu III. 27, &c., viz. the form of the Gandharvas; it is described as a marriage proceeding entirely from love or the mutual inclination of a youth and maiden without ceremonies and without consulting relatives, and is allowable between persons of the second or military class. — *Gandharva-veda*, *as*, *m*, the Gandharva-veda, the science of music considered as a branch of the Sama-veda. — *Gandharva-hasta* or *gandharva-hastaka*, *as*, *m*, the castor-oil tree, Palma Christi or Ricinus Communis, (the leaves being compared to the foot of a deer.)

गन्धार *gandhāra*, *ās*, *m*, pl., N. of a people [cf. *gāndhārī*]; (f), f., N. of a Vidyā-devī; (a various reading has *gāndhārī*.)

Gandhārī, *ayas*, *m*, pl., N. of a people.

गन्धाली *gandhālī*, *f*, a wasp; a creeping plant, *Poederia Foetida*, commonly *gāndhālī* or *gandha-bhādālī*; [cf. *gandholī*]. — *Gandhālī-garbha*, *as*, *m*, small cardamoms (*sūlshmailā*).

गन्धोलि *gandholī*, *is*, *f*, the plant *Curcuma Amhaldi* or *Zerumbet*, = *saṭī*; [cf. *gandholī* below.]

Gandholī, *f* [cf. *gandhālī* above], a wasp; the plant *Poederia Foetida* (= *bhadra*), *Cyperus Rotundus*,

a fragrant grass; the plant *Curcuma Amhaldi* or *Zerumbet*; dried ginger, = *sunṭhī*.

गभ *gabha*, *as*, *m*, (fr. *gabh*, = *gambh*, = *jambh*), Ved. a slit, anything split asunder, cleft; the vulva; [cf. *gabhasti*, *gabhira*, *gambhira*.]

गभस्तल *gabhastala*, *am*, *n*, N. of a hell; [cf. *gabhasti-mat*.]

गभस्ति *gabhasti*, *is*, *is*, *m*, *f*, (related to *gabha*; the original meaning may have been a fork), Ved. a particular part of a carriage, the shaft; the double-edged thunderbolt of Indra (?); the fore part of the arm, the hand; a ray of light, a sun-beam, a moon-beam, i.e. the hands of the sun or moon; (*is*), *m*, the sun; (*is*), *f*, an epithet of Svāhā, the wife of Agni. — *Gabhasti-nemī*, *is*, *m*, an epithet of Kṛishṇa. — *Gabhasti-pāṇi*, *is*, *m*, the sun, 'having rays for hands'. — *Gabhasti-pūta*, *as*, *ā*, *am*, Ved. purified with the hands. — *Gabhasti-mat*, *ān*, *atī*, *at*, shining, brilliant; (*ān*), *m*, the sun; N. of one of the nine divisions of Bhārata-varsha; (*atī*), *n*, one of the seven divisions of Pātāla or the region below the earth. — *Gabhasti-hasta*, *as*, *m*, the sun; [cf. *gabhasti-pāṇi*.]

गभिषक *gabhi-shak*, *ind*, (fr. *gabhi*, related to *gabha* and *raj* fr. *rt* *sañj*), Ved. deeply down, far down or within; [cf. *ānushak*.]

गभोका *gabhiḥ*, *f*, N. of a plant and its fruit.

गभीर *gabhira* or *gambhira*, *as*, *ā*, *am* (related to *gabha* and *gabhasti*, 'a deep cleft'; the Rīg-veda generally uses *gabhira* and only *gambhira* at the beginning of a Pāda or quarter-verse; in post-Vedic writings *gambhira* is the more usual form, but *gabhira* occurs occasionally even in the latest writers), deep (opposed to *gāḍha* and *dīna*); deep in sound, deep-sounding, hollow in sound, hollow-toned (therefore enumerated in the Nighaṇṭu among the synonyms of *vād*); profound, sagacious, grave, serious, solemn, earnest, secret, mysterious; dense, impervious; not to be penetrated, not to be investigated or explored, inscrutable, difficult to be perceived or understood; inexhaustible, continuous, uninterrupted (as time &c.). The deepness of a man's navel, of his voice, and of his character are sometimes praised together; when a man is said to have a deep navel, voice and character, he is said to be *tri-gambhirāḥ*; (*as*), *m*, (without the nasal), N. of a descendant of Āyū; (with the nasal), the lemon tree [cf. *gabhira* and *jambira*]; a lotus; a Mantra of the Rīg-veda; (*ā*), *f*, hiccup, violent singultus; N. of a river; *gabhira*, *am*, *n*, depth; [cf. Lith. *gillybe*, *gelme*, *gyle*; *gillus*: Slav. *glubok*; *glubina*.] — *Gambhira-etas*, *ās*, *ās*, *as*, Ved. of profound mind. — *Gambhira-tā*, *f*, or *gambhira-tva*, *am*, *n*, depth (of water); depth of sound; profoundness, earnestness, sagacity. — *Gambhira-dhvani*, *is*, *m*, a deep sound, low note or tone. — *Gambhira-nāda* or *gabhira-sabda*, *as*, *m*, a deep or hollow sound, thundering, roaring. — *Gambhira-nīrghosha*, *as*, *m*, N. of a Nāga. — *Gambhira-vedin*, *i*, *inī*, *f*, lit. deeply sagacious, restive (as an elephant). — *Gambhira-vedha*, *as*, *ā*, *am*, very penetrating. — *Gambhira-vepas* or *gabhira-vepas*, *ās*, *ās*, *as*, Ved. moved deeply or inwardly, deeply excited. — *Gambhira-śaṇḍa*, *as*, *ā*, *am*, Ved. ruling secretly or in a hidden manner; (Say.) whose praise is inexhaustible, an epithet of Varuṇa. — *Gambhira-sattva-svara-nābhī*, *is*, *is*, *f*, having a deep character, voice, and navel. — *Gambhira-svāmīn*, *i*, *m*, the inscrutable lord; N. of a figure representing Nārāyaṇa. — *Gambhirārtha* (*ra-ar*), *as*, *m*, profound sense or meaning.

गभिरिक *gabhirikā*, *f*, a large drum with a deep sound; a gong; [cf. *gambhiraka*.]

गम्भीरका, *as*, *ikā*, *am*, lying deep; (with *dṛishṭi*), a particular disease of the eye, which causes the pupil to contract and the eye to sink in its socket; (*ikā*), *f*, N. of a river.

गभोलिक *gabholika*, *as*, *m*, a small round pillow, = *masūra*.

गम *i*, *gam*. The conjugational tenses are formed in the Veda according to four different methods, as follows: I) According to the rule for cl. 1, Pres. P. *gamati*; Pot. P. *gamet*; Impv. P. 1st sing. *gamāni*, &c. II) According to the rule for cl. 2, Pres. P. *gantī*; Pot. P. *gamyāt*; Impv. P. 2nd sing. *gahi*, 3rd *gantu*; Impi. P. 2nd and 3rd sing. *agan*, 1st pl. *aganna*; 3rd pl. *agman*; Pres. Part. *gmat*. III) According to the rule for cl. 3, Pres. P. *jaganti*; Pot. P. *jagamyāt*; Impi. *ajagan*. IV) According to the rule for cl. 1, with substitution of *ga* for *gam* (this is the only formation used in classical Sanskrit), Pres. P. *gacchati*; Pot. *gacchet*, &c. (the A. is often found in epic poetry); Perf. *jagama* or *jagāma*, *jagantha* or *jagamitha*, *jagāma*, 2nd du. *jugmaṭhus*, 2nd pl. *jagma*; Perf. Part. *jaganvas* or *jagmvas*, *f*, *jagmushi*; 2nd Fut. *gamishyati*; 1st Fut. *gantā*; Aor. P. *agamat*, *A. aganta* and *agata*, *agamamahi* and *agamamahi*; Inf. *gantum*, Ved. *gantave*, *gantavai*, *gamadhyat*; Ind. Part. *gatvā*, Ved. *gatvā*, *gatvāya*; to go, move, go to or towards; to go away; to set out; to come; to go or pass as time (e.g. *kāle gacchati*, time going on, in the course of time); to go towards, approach (with acc. or loc. or dat. or with *prati*), arrive at, fall to the share of; to go against with hostile intentions, attack; to approach carnally, have intercourse with a woman (with acc.); to go to any state or condition, to become (e.g. *mitratām gacchati*, he goes to friendship, i.e. he becomes friendly); to undergo, partake of, participate in, receive, obtain; *pratigam*, to go against, to oppose one's self to, resist a person (with gen.); *jānubhyām avanīṃ gam*, to go to the earth with the knees, to kneel down; *dharanīm mūdhnā gam*, to go to the earth with the head, to bow, make a bow; *manasā gam* (or without *manasā*), to go with the mind, observe, perceive; understand, guess; *doshēna* or *doshato gam*, to approach with an accusation, to ascribe guilt to a person (acc.); Pass. *gamayate*, to be gone &c., to be understood, to be meant: Caus. *gamayati*, *-yitum*, to cause to go or come, lead or conduct towards; to send to (dat.); to bring to a place (acc.); to cause to go to any condition (acc.), cause to become; to spend time; to impart, grant; to cause to understand, to make clear or intelligible, explain; to convey an idea or meaning, denote; (causal of the causal) to cause a person (acc.) to go by means of another: Desid. P. A. *jigamishatī*, *jigānsate*, to wish to go, to be going, to strive to approach; to wish to bring; Latens. *jangamyate*, *jangamiti*, Ved. *janganī* and *ganiganti*, to visit; [cf. Goth. *qram*; Eng. *come*; Mod. Germ. *kommen*; Lat. *venio* for *quæmo*.]

Gat, *t*, *t*, *t*, (at the end of a compound) going; [cf. *adhva-gat*.]

Gata, *as*, *ā*, *am*, gone, gone away, departed, departed from the world, deceased, dead; past (as time), gone by; disappeared; come, come forth from, come to, approached, arrived at, being in, situated in, contained in (with acc. or loc. or with *prati* and acc. or in a compound, e.g. *sabhāṃ gata*, come to an assembly; *Kānyakubje gata*, gone to Kānya-kubja; *mṛigam prati gata*, directed towards the deer; *ratha-gata*, sitting or standing in a carriage; *ādya-gata*, *tūrya-gata*, *anta-gata*, taking the first, fourth, last place; *sarva-gata*, spread everywhere), gone to any state or condition, fallen into (with acc. or loc. or in compounds, e.g. *kehayaṃ* or *kehaye gata*, gone to destruction; *āpad-gata*, fallen into misfortune); directed towards, belonging to; relating to, referring to, connected with (e.g. *putra-gataḥ enehaḥ*, love directed towards the son; *tvaḍ-gata*, belonging to thee); frequented, visited; spread abroad, celebrated; known, understood; (*am*), *n*, going, motion, manner of going; the place where any one has gone; anything past or done, an event; diffusion, extension, celebration; manner. — *Gata-kalmasha*, *as*, *ā*, *am*, freed

from crime. — *Gata-kāla*, *as*, *m*. past time. — *Gata-kīrti*, *is*, *i*, *is*, *i*, deprived of reputation. — *Gata-klama*, *as*, *ā*, *am*, rested, refreshed. — *Gata-śeta*, *as*, *ā*, *am*, deprived of sense or consciousness, senseless, void of understanding, fainted away. — *Gat-i-śetas*, *ās*, *ās*, *as*, bereft of sense. — *Gata-jvara*, *as*, *ā*, *am*, free from fever or sickness, convalescent, recovered. — *Gata-śoyada*, *as*, *ā*, *am*, cloudless, cleared up, fair. — *Gata-trapa*, *as*, *ā*, *am*, free from fear or shame, bold. — *Gata-dina*, *am*, *n*. or *gata-dīvasa*, *as*, *m*. the past day, yesterday; (*am*), ind. yesterday. — *Gata-nāsika*, *as*, *ā*, *am*, noseless. — *Gata-nidhana*, *am*, *n*. N. of a Sāman. — *Gata-pāpa*, *as*, *ā*, *am*, freed from sin or guilt. — *Gata-punya*, *as*, *ā*, *am*, devoid of holiness or religious merit. — *Gata-pratyāgata*, *as*, *ā*, *am*, gone away and returned; come back again after having gone away. — *Gata-prahha*, *as*, *ā*, *am*, bereft of splendor, dim, faded. — *Gata-prāṇa*, *as*, *ā*, *am*, lifeless, expired, dead. — *Gata-prāya*, *as*, *ā*, *am*, almost gone or vanished. — *Gata-bhaktikā*, *f*. a widow. — *Gata-bhī*, *is*, *i*, *is*, *i*, free from fear. — *Gata-māya*, *as*, *ā*, *am*, without deceit, reformed, without compassion. — *Gata-rasa*, *as*, *ā*, *am*, anything which has lost its flavour or sap, dried, withered. — *Gata-rātri*, *is*, *f*. the past night, last night. — *Gata-laksh-mika*, *as*, *ā*, *am*, unfortunate, suffering losses; [*cf. gata-śrika*]. — *Gata-vat*, *ān*, *atī*, *at*, going, passing, obtaining, falling into, feeling, entertaining. — *Gata-vayaska*, *as*, *ā*, *am*, advanced in life. — *Gata-varsha*, *as*, *am*, *m*. n. the past year. — *Gata-vitta*, or *gata-vibhava*, *as*, *ā*, *am*, bereft of wealth, beggaried, impoverished. — *Gata-vaira*, *as*, *ā*, *am*, at peace with, reconciled. — *Gata-ryatha*, *as*, *ā*, *am*, free from pain, unanxious. — *Gata-sai'ava*, *as*, *ā*, *am*, past infancy, above eight years of age. — *Gata-śri*, *is*, *i*, *is*, *i*, Ved. one who has obtained fortune. — *Gata-śrika*, *as*, *ā*, *am*, forsaken by fortune; unlucky. — *Gata-sankalpa*, *as*, *ā*, *am*, bereft of sense, foolish. — *Gata-sarga*, *as*, *ā*, *am*, free from attachment, detached from, disinterested; adverse or indifferent to. — *Gata-satva*, *as*, *ā*, *am*, annihilated, lifeless, dead; base. — *Gata-sandeha*, *as*, *ā*, *am*, free from doubt. — *Gata-sannaka*, *as*, *m*. an elephant out of rut. — *Gata-sādhvasa*, *as*, *ā*, *am*, afraid. — *Gata-sauhrida*, *as*, *ā*, *am*, bereft of friends; unkind, unfeeling, indifferent. — *Gatāśha* (*'ta-ak'*), *as*, *ā*, *am*, sightless, blind. — *Galāgata* (*'ta-āg'*), *am*, *n*. going and coming, going to and fro, reiterated motion in general; the flight of a bird backward and forward; (in astron.) irregular course of the asterisms. — *Galā-gatī* (*'ta-āg'*), *is*, *f*. going back to the place whence one came. — *Galādhi* (*'ta-ādhi*), *is*, *i*, *is*, *i*, free from anxiety, happy. — *Galādhan* (*'ta-adh'*), *ā*, *ā*, *a*, one who has accomplished a journey, familiar with anything (loc.), conversant; (*ā*), *f*. scil. *paurnamāsī*, the time immediately preceding new moon, when a small streak of the moon is still visible. — *Galānugata* (*'ta-an'*), *am*, *n*. the following what precedes, following custom. — *Galānugatika*, *as*, *i*, *am*, following what precedes, following custom or the conduct of others, imitating, imitative, doing as others do. — *Galānta* (*'ta-an'*), *as*, *ā*, *am*, one whose end has arrived. — *Galāyāta* (*'ta-āy'*), *am*, *n*. coming and going. — *Galāyus* (*'ta-āy'*), *us*, *us*, *us*, one whose vital power has vanished, decayed, decrepit, infirm, very old; dead. — *Galārtanā* (*'ta-ā'*), *f*. a woman past her courses or past child-bearing; a barren woman. — *Galārtha* (*'ta-ar'*), *as*, *ā*, *am*, = *ārtha-gata*, unmeaning, nonsensical; poor, void of an object. — *Galālīka* (*'ta-al'*), *as*, *ā*, *am*, real, true. — *Galāśu* (*'ta-asu*), *us*, *us*, *us*, one whose breath has gone, expired, dead. — *Galatēha* (*'ta-ul'*), *as*, *ā*, *am*, dispirited. — *Galatvega* (*'ta-ud'*), *as*, *ā*, *am*, comforted, freed from sorrow. — *Galatijas* (*'ta-ij'*), *ās*, *ās*, *as*, bereft of strength.

Gatāka, *am*, *n*. going, motion.

Gatī, *is*, *f*. going, moving, gift, carriage, deportment, motion in general; manner or power of going; going away; procession, march, passage, pro-ceedure, progress, movement, (e. g. *astra-gatī*, the going or

flying of arrows; *parām gatīm gam*, to go the last way, i. e. to die; *daiva-gatī*, the course of fate, fate, fortune; *kāmyasya gatī*, the progress or course of a poem); coming, arriving at, obtaining; path, way, course; the course of the asterisms; (in astron.) a certain division of the moon's path and the position of a planet in it; the diurnal motion of a planet in its orbit; issue, event; course of events, fortune; an issue, a running wound or sore; place of issue, origin, reason; event, possibility, an expedient, means; a means of success, way, or art, method of acting, stratagem; refuge, resource; remedy; the position (of a child at birth); state, condition, situation, proportion, mode of existence, nature; a happy issue, happiness (e. g. *anuttamā gatī*, the incomparable course, the attainment of eternal bliss), transmigration, metempsychosis, the course or migration of the soul through several bodies, the condition of a person undergoing this migration; manner; knowledge, wisdom; (in gram.) a term for prepositions and some other adverbial prefixes (such as *alam* &c.) when immediately connected with the tenses of a verb or with verbal derivatives (see *karma-pravācāniya*); a particular high number; (*gatī* personified is a daughter of Deva-hūti and wife of Pulaha). — *Gatī-tālin*, *i*, *m*. N. of an attendant of Skanda. — *Gatī-bhanga*, *as*, *m*, stoppage, impediment to progress. — *Gatī-mat*, *ān*, *atī*, *at*, possessed of motion, in motion, moving; having issues or sores; connected with a preposition &c.; [*cf. gatī*]. — *Gatī-śakti*, *is*, *f*. the power of motion. — *Gatī-hīna*, *as*, *ā*, *am*, forlorn, without resource or refuge. — *Gatī-anusāra*, *as*, *m*. following the way of another. — *Gatī-ūna*, *as*, *ā*, *am*, impassable, difficult of access, desert, helpless. — *Gatīka*, *am*, *n*. going, motion; course; condition; refuge, asylum.

Galilā, *f*. the not being different from one another, mutual agreement (?); N. of a river.

Gatīka, *as*, *ā*, *am*, passable; *a-gatīka*, impassable.

Galvan. See *pūruva-galvan*.

Galvara, *as*, *ā*, *am*, going, moving, movable, locomotive, perishable.

Galvā, ind. having gone, having gone to or attained.

Gantavya, *as*, *ā*, *am*, to be gone, to be gone to or attained; to be accomplished (as a way); to be approached, to be requested; to be undergone.

Gantu, *us*, *m*. Ved. a way, a course; a traveller, a way-farer.

Gantu-kāma, *as*, *ā*, *am*, wishing to go, on the point of departure, about to die.

Gantri, *tā*, *tri*, *tri*, who or what goes or moves, going, coming, approaching, arriving at (with acc. or loc.); going to a woman, having intercourse with one; (*tri*), *f*. a cart or car drawn by oxen. — *Gantri-ratha*, *as*, *m*. a car drawn by oxen; [*cf. ma'ha*].

2. *gam* (occurring only in gen. and abl. *gmas*), Ved. the earth; [*cf. ksham*: *cf.* also Gr. *γῆ*; Zend *zem*; Lith *zemie*; Slav. *zemlje*; Russ. *zemlu*].

Gama, *as*, *ā*, *am*, (at the end of a comp.) going (e. g. *aran-gama*, *kāma-gama*, *kha-gama*, &c., *q* v.); (*as*), *m*. going, moving; march, especially the march of an assailant; intercourse with a woman; a road; flightiness, superficiality, thoughtlessness; acting inconsiderately, looking at anything hastily or superficially; a game played with dice and men, as backgammon &c.; a similar reading in two texts (?), hasty or careless perusal, running over a book (?).

— *Gamakāri-tva*, *am*, *n*. inconsiderateness, rashness.

Gamaka, *as*, *ikā*, *am*, leading to conviction (e. g. *hetu* a convincing reason). — *Gamaka-tva*, *am*, *n*. or *gamaka-tā*, *f*. convincing proof.

Gamatha, *as*, *m*. a traveller; a road.

Gamana, *am*, *n*. going, manner of going, going away, departure, going to or approaching; march in general or the march of an assailant; intercourse with a woman, cohabitation; undergoing or obtaining, attaining; way, possibility. — *Gamana-vat*, *ān*, *atī*, *at*, furnished with motion, moving. — *Gumanārha* (*'na-ar'*), *as*, *ā*, *am*, to be sought, fit, suitable, desirable.

Gamaniya, *as*, *ā*, *am*, accessible, approachable,

passable, attainable, what may be gone to or reached; intelligible, to be understood, what ought to be followed, to be practised or observed; relating to going &c. (e. g. *gurustri-gamaniya*, relating to intercourse with the wife of a teacher, or consisting in it, as a sin).

Gamayati, *an*, *antī*, *at*, causing or making to go.

Gamayitavya, *as*, *ā*, *am*, to be made to go, to be spent.

Gamayitri, *tā*, *trī*, *trī*, causing to arrive at, leading to.

Gamita, *as*, *ā*, *am*, caused to go, sent, brought, reduced, driven to.

Gamin, *i*, *inī*, *i*, intending to go; (*i*), *m*. a passenger.

Gamāśhtha, *as*, *ā*, *am*, most ready to go, most willing to come; (a superlative fr. *gantri*).

Gamya, *as*, *ā*, *am*, to be gone, to be gone to, approachable, accessible, passable, attainable; accessible to men (as a woman), fit for cohabitation; a man with whom a woman may have intercourse, libidinous, a voluptuary; easily brought under the influence of a drug or medicine, curable by it; to be perceived or understood, intelligible, perceptible; intended, meant; desirable, suitable. fit. — *Gamya-tā*, *f*. or *gamya-tva*, *am*, *m*. accessibility, perceptibility, the being intended or meant, being capable of attainment.

Gamyamāna, *as*, *ā*, *am*, being gone or gone to, being understood.

गमात् *ga-mātra*, *as* or *am*, *m*. or *n*. (?), a particular number.

गम्ब *gamb*, cl. 1. P. *gambati*, -bitum, to go or move.

गम्भन *gambhan*, *a*, *n*. Ved., or *gambhara*, *am*, *n*. Ved. depth (as of water); water; [*cf. gahman* and *gabhira*].

गम्भारी *gambhārī* or *gambhārikā*, *f*. the tree *Gmelina Arborea*; also the flower, fruit, and root of this tree.

गम्भीर *gambhira* and its compounds. See under *gabhira*.

गय *gaya*, *as*, *m*. (said to be fr. rt. *gam* or *ga*), a house, household, family, goods and chattels, the contents of a house, property, wealth, a species of ox, the Gayal or Bos Gavæus; N. of a Rishi, son of Plati; also of a Rājashī, performer of a celebrated sacrifice, (he was conquered by Mādhātṛi); a son of Amūrta-rajas; also of Āyus; also of a Manu; also of Havirdhāna and Dhishanā (Havirdhāni); also of Ūru and Āgneyi; of Vitatha; of Sudyumna; of Nakta and Druti; N. of the people living round Gayā and the district inhabited by them; N. of an Asura, who like the Rājashī Gaya is connected with the town Gayā; one of the monkey followers of Rāma; N. of a mountain near Gayā; (*ās*), *m*. pl., Ved. the vital airs; (*ā*), *f*. Gayā, the city in Behār still so called and a place of pilgrimage, the residence of the saint of the same name; it was sanctified by the benediction of Vishnu as a tribute to the piety of Gaya, the Rājashī, or (according to another legend) to Gaya, the Asura, who was overwhelmed here with rocks by the gods; the Śrāddha should be performed once at least in the life of every Hindū to his progenitors at Gayā; N. of a river; [*cf. śan-gaya* and *buddha-gayā*]. — *Gaya-dāsa*, *as*, *m*, N. of a physician. — *Gaya-sāta*, *as*, *m*, N. of a Buddhist patriarch. — *Gaya-sīras*, *as*, *n*, N. of a mountain near Gayā, a renowned place of pilgrimage. — *Gaya-sādhana*, *as*, *i*, *am*, Ved. promoting domestic wealth or prosperity, an epithet of Soma. — *Gaya-sphāna*, *as*, *ā*, *am*, Ved. increasing domestic wealth, promoting the prosperity of a household; an epithet of Soma. — *Gaya-kāśyapa*, *as*, *m*, N. of a pupil of Śākya-sigha. — *Gaya-dāsa*, *as*, *m*, N. of an author. — *Gaya-māhātmya*, *am*, *n*, N. of a section of the Vāyu-Purāṇa. — *Gaya-śikhara*, *as* or *am*, *m*. or *n*. (?), or *gayā-sīras*, *as*, *n*. or *gayā-śirsha*, *am*, *n*, N. of

a mountain near Gayā, a renowned place of pilgrimage; [cf. *gaya-siras*.]

गर *gara*, *as*, *i*, *am* (fr. 2. *grī*), swallowing; (*as*), m. any drink, beverage, fluid; a noxious or poisonous beverage; a factitious poison; an antidote; sickness, disease; probably a peculiar kind of disease attended with difficulty of swallowing (?), dysphagia (?); N. of a son of Uśīnara; (*am*), n. a kind of poison; the fifth of the eleven Karanas; sprinkling, wetting (?); (*ā*), f. swallowing; N. of a plant, = *devadālī-latā*; (*i*), f. a kind of grass, *Andropogon Serratus*. — *Gara-gir*, *ir*, *ir*, *ir*, or *gara-girṇa*, *as*, *ā*, *am*, Ved. one who has swallowed a noxious draught, poisoned — *Garagirṇin*, *i*, m., N. of a Rishi. — *Gara-gṇa*, *as*, *i*, *am*, removing poison or the disease called *Gara*, an antidote; sanative, healthy; (*as*), m. a kind of basil, *Ocimum Sanctum*, = *krishṇānjaka*; another kind of *Ocimum*, = *varvora*; (*i*), f. a kind of fish, commonly *Garā*, the young of the *Ophiocephalus Lata*. — *Gara-da*, *as*, *ā*, *am*, poisoning, a poisoner; unwholesome, occasioning sickness; (*am*), n. poison. — *Gara-dāna*, *am*, n. giving poison. — *Gara-erata*, *as*, m. a peacock. — *Gara-han*, *ā*, m. the plant *Ocimum Sanctum*. — *Garātmaka* (*ra-ā*°), *am*, n. the seed of the plant *Sobhānjana* or *Hyperanthera Moringa*. — *Garādhikā* (*ra-adh*°), f. the insect called *Lākṣā* or the red dye obtained from it.

Garāṇa, *am*, n. the act of swallowing; wetting, sprinkling. — *Garāṇa-vat*, *ān*, *atī*, *at*, occupied in swallowing.

Garala, *as*, *am*, m. n. poison; the venom of a snake or venom in general; (*am*), n. a bundle of grass or hay; a measure in general. — *Garālāri* (*la-ari*°), *is*, m. an emerald; [cf. *garuḍānkita*, *garuḍāśman*, *garuḍottirṇa*.]

Garalīn, *i*, *īnī*, *ī*, venomous, poisonous.

Garita, *as*, *ā*, *am*, poisoned.

गर्भ *garabha*, *as*, m. the foetus or embryo, = *garbha*.

गरागरी *garāgarī*, f. a kind of grass, *Andropogon Serratus*, = *kharā*, *garī*, *agarī*.

गरिमन् *gariman*, *ā*, m. (fr. *guru*), heaviness, weight; one of the eight Siddhis or faculties of Śiva (making himself heavy at will); importance, dignity, venerableness; worth, excellence.

Garishṭha, *as*, *ā*, *am* (superl. fr. *guru*), heaviest, excessively heavy; very venerable; worst; (*as*), m., N. of a man; also of an Asura.

Gariyas, *ān*, *asī*, *as* (compar. fr. *guru*), heavier, very heavy, heaviest; weightier, greater; more precious or valuable, dearer; highly venerable; worse. — *Gariyas-tva*, *am*, n. weight, importance.

Garu = *guru* in *agaru*, q. v.

गरुड *garuḍa*, *as*, m. (said to be fr. rt. 2. *grī*), to swallow, because *Garuḍa* was perhaps originally identified with the all-consuming fire of the sun's rays), N. of a mythical bird, the chief of the feathered race, the enemy of the serpent-race, the vehicle of Vishnu, and the son of Kāśyapa and Vinatī, and elder brother of Aruṇa; (shortly after his birth he frightened the gods by his brilliant lustre; they supposed him to be Agni, and requested his protection; when they discovered that he was *Garuḍa*, they praised him as the highest being, and called him fire and sun. Aruṇa, the charioteer of the sun or the personified dawn, is said to be the younger brother of *Garuḍa*. In some legends Svāhā, the wife of Agni, takes the shape of a female *Garuḍ*, = *su-parṇi*. With Jāinas, *Garuḍa* is an attendant of the sixteenth Arhat of the present Avastarpiṇī; a building shaped like *Garuḍa*; N. of a peculiar military array; N. of a son of Kṛishṇa; N. of a Kalpa, the fourteenth day of Brahmā. — *Garuḍa-dhvaṇa*, *as*, m. an epithet of Vishnu or Kṛishṇa (whose symbol is *Garuḍa*) — *Garuḍa-purāṇa*, *am*, n., N. of the seventeenth Purāṇa; [cf. *gāruḍa*.] — *Garuḍa-ruta*, *am*, n. a species of metre, having four lines to the stanza and

sixteen syllables to each line. — *Garuḍa-vegā*, f., N. of a plant. — *Garuḍāgraja* (*ḍa-ag*°), *as*, m. having *Garuḍa* for his elder brother, an epithet of Aruṇa, the charioteer of the sun. — *Garuḍāṅka* (*ḍa-aṅ*°), *as*, m. an epithet of Vishnu or Kṛishṇa. — *Garuḍāṅkita* (*ḍa-aṅ*°), *am*, n. an emerald; [cf. *garuḍāśman*, *garuḍottirṇa*, *garuḍa*, *garuḍmatā*.] — *Garuḍārdha* (*ḍa-ar*°), *as*, m. (?), a kind of arrow. — *Garuḍāśman* (*ḍa-aś*°), *ā*, m. an emerald. — *Garuḍottirṇa* (*ḍa-u*°), *am*, n. an emerald. — *Garuḍopanishud* (*ḍa-up*°), *t*, f., N. of an Upaishad.

गरुत् *garut*, *t*, m. (said to be fr. 2. *grī*), the wing of a bird. — *Garut-mat*, *ān*, *atī*, *at* (in the Veda only found in connection with *su-parṇa*), feathered, winged; swallowing; (*ān*), m. the bird *Garuḍa*; a bird in general. — *Garud-yodhin*, *i*, m. a quail.

गरुल *garula* = *garuḍa*.

गर्ग *garga*, *as*, m. (said to be fr. 2. *grī*), N. of an old sage, a descendant of Bharad-vāja and of Angiras; N. of an astronomer; N. of a physician; N. of a son of king Vitatha; also of a grandson of this king; a bull; an earth-worm; (*ās*), m. pl. the descendants of Garga; (*ā*), f., N. of a woman; (*i*), f., N. of a woman; [cf. *gārgī* and *gārgya*.] — *Garga-bhūmi*, *is*, m., N. of a prince; (also *bhargu-bhūmi*). — *Garga-sīras* *ās*, m., N. of a Dānava. — *Garga-erotas*, *as*, n. Garga's stream, N. of a Tirtha. — *Gargiya*, *as*, m. a descendant of Garga (?).

गर्गर *gargara*, *as*, m. (an onomatopoeic word), a whirlpool, an eddy [cf. Lat. *gurgēs*]; a kind of musical instrument; a kind of fish, *Pimelodus Gagra*; N. of a man; (*as*, *i*), m. f. a churn; a vessel for holding water, a gullet.

Gargaraka, *as*, m. a kind of fish [cf. the preceding]; a kind of plant with a poisonous root.

Gargāta, *as*, m. a kind of fish, *Pimelodus Gagra*; [cf. the preceding.]

गर्ज *garj*, cl. 1. 10. P. *garjati*, *jagarja*, *garjishyati*, *agarjit*, *garjitum*, *garja-yati*, *-yitum*, to emit a deep or full sound, to sound as distant thunder, to thunder; to roar, growl; to rave &c.; [cf. Lat. *garrō*, *gurgēs*; Old Germ. *kurran*, *krago*, *kragil*, *krachōn*, *gellan*, *kallōn*, *kallari*; Mod. Germ. *quarren*, *gurren*.]

Garja, *as*, m. a (roaring) elephant; (*as*, *ā*), m. f. the roaring of elephants, the rumbling of clouds &c. — *Garja-phala*, *as*, m., N. of a plant, = *vi-kaṇṭaka*. — *Garjaka*, *as*, m. a kind of fish, = *sāla* or *sālaja*, commonly *gajāda*.

Garjana, *am*, n. sound, noise; crying, roaring, the rumbling of clouds &c.; a grumbling noise, a growl, a grunt; passion, wrath; war, battle, conflict; excessive indignation, reproach, menace.

Garjaniya, *as*, *ā*, *am*, to be sounded or roared.

Garjan-meyha, *as*, m. a thunder-cloud.

Garjī, *is*, m. the muttering of clouds or distant thunder.

Garjita, *as*, *ā*, *am*, sounded, roared, bellowed; (*as*), m. a (roaring) elephant in rut; (*am*), n. the muttering of clouds or rolling of distant thunder.

Garjya, *as*, *ā*, *am*, to be roared or sounded.

गर्जर *garjara*, *am*, n. a carrot, *Daucus Carota*.

गर्त 1. *garta*, *as*, m., Ved. a high seat (?), a throne; the seat of a war-chariot, a chariot; a table for playing at dice; a house. — *Garta-sad*, *t*, *t*, Ved. sitting on a war-chariot. — *Gartāruh* (*ta-ār*°), *k*, *k*, *k*, Ved. ascending a war-chariot; (Sāy.) entering a hall of justice.

गर्त 2. *garta*, *as*, *ā*, *am*, m. f. n. (said to be fr. rt. 2. *grī*, but perhaps a later form for *karta*), a hollow, a hole, a cave; a grave; (*as*), m. the hollow of the loins; a kind of disease; N. of a country, a part of Trigarta, in the north-west of

India. — *Gartan-vat*, *ān*, *atī*, *at*, Ved. having holes or excavations. — *Garta-mū*, *t*, *t*, *t*, Ved. buried in a hole. — *Gartāśraya* (*ta-ās*°), *as*, m. any animal living in holes or under ground, a mouse, rat, &c. — *Gartesa* (*ta-īśa*°), *as*, m. the master of a cave. — *Garte-shṭhā*, *ās*, *ā*, *am*, being in a hole or grave.

Gartikā, f. a weaver's workshop (so called because a weaver sits at his loom with his feet in a hole below the level of the floor).

गर्ह *gard*, cl. 1. 10. P. *gardati*, *-ditum*, *gardayati*, *-yitum*, to sound, to roar, emit any sound.

Gardabha, *as*, m. (said to be fr. the last), an ass; a kind of perfume, = *gandha*, smell, odour; N. of a dynasty; (*i*), f. a she-ass; an insect, a kind of beetle generated in cow-dung; N. of several plants, = *aparājītā*, *kaṭabhi*, *śveta-kaṇṭakārī*; a disease of the skin, an eruption of round, red, and painful spots; also *gardabhikā*; (*am*), n. the white esculent water-lily, *Nymphaea Esculenta*; a kind of plant used as a vermifuge; [cf. *vidāṅga*]. — *Gardabha-gada*, *as*, m. a kind of disease of the skin; [cf. *garubhikā*, *jālu-gardabha*, *jālā-gardabhaka*, *pāshāṇa-gardabha*.] — *Gardabha-nādin*, *i*, *īnī*, *ī*, Ved. braying like an ass. — *Gardabha-rūpa*, *as*, m. having the form of an ass, an epithet of *Vikramāditya*. — *Gardabha-sāka*, *as*, *ā* or *i*, m. f. the plant *Cleodendrum Siphonanthus*. — *Gardabhāsha* (*bha-āk*°), *as*, m., N. of a descendant of Hiranya-kaśipu and son of Bali. — *Gardabhājina* (*bha-aṅ*°), *am*, n. the skin or hide of an ass. — *Gardabhāṇḍa* (*bha-aṅ*°), *as*, m., N. of a tree, commonly *Pārspipal*, *Thespesia Populneoides*; or also the tree *Ficus Infectoria*; an *Adhyāya* or *Anuvāka*, in which the word *Gardabhāṇḍa* occurs. — *Gardabhāṇḍaka*, *as*, m. the tree *Thespesia Populneoides*. — *Gardabhāṇḍiya*, *as*, m. an *Adhyāya* or *Anuvāka*, in which the word *Gardabhāṇḍa* occurs. — *Gardabhāhvaya* (*bha-āh*°), *am*, n. the white esculent water-lily, *Nymphaea Esculenta*. — *Gardabhi-mukha*, *as*, m., N. of a preceptor. — *Gardabhi-vipita*, *as*, m., N. of a man.

Gardabhaka, *as*, m. a kind of insect; (*ikā*), f. a cutaneous disease, a blotch, an eruption.

Gardabhi, *is*, m., N. of a man.

Gardabhin, *i*, m., N. of a dynasty; [cf. *gardabha*.]

गर्दयितु *gardayitnu*, *us*, m. a cloud; [cf. *gaḍayat* and *gaḍayitnu*.]

गर्ध *gardh*, another form of rt. *grīdh*.

Gardha, *as*, m. desire, greediness, eagerness; a tree, commonly called *Pārspipal*; [cf. *gardabhāṇḍa*.]

Gardhana or *gardhita*, *as*, *ā*, *am*, covetous, greedy.

Gardhin, *i*, *īnī*, *ī*, desirous, greedy, covetous; pursuing or following with eagerness.

गर्ब 1. *garb*, cl. 1. P. *garbati*, *-hitum*, to move, to go or approach, = *kharb*, *darb*, *gharb*, &c.

गर्ब 2. *garb*. See *garv* and *garva*.

गर्भ *garbha*, *as*, m. (fr. *grabh* = *grah*, to conceive, said to be fr. 2. *grī*), the womb, the belly, the inside, the middle, the interior of anything; an inner apartment, a lying-in chamber; any interior chamber, the adytum of a temple &c.; a foetus or embryo, a child, the brood or offspring of birds; the fruit (of plants); the offspring of the sky, i. e. the fogs and vapour drawn upwards by the rays of the sun during eight months and sent down again in the rainy season; the bed of a river (especially of the Ganges) when fullest, i. e. on the fourteenth day of the dark half of the month Bhādrā, or in the height of the rains. (the *Garbha* extends to this point, after which the *Tīra* or proper bank begins, and extends for 150 cubits; this space being holy ground); joining, union; the rough coat of the fruit of the

Jaka; the calyx of the lotus. (*Garbha* is often found at the end of compounds in the sense of having in the interior, containing, filled with; e.g. *jala-garbha*, *as, ā, am*, filled with water; *agni-garbha*, *as, ā, am*, containing fire); [cf. *amrita-garbha*, *ardha-g°*, *krishna-g°*, *mūḍha-g°*, *viśva-g°*, *hiranya-g°*: cf. also Hib. *cūlín*, 'the belly'; Angl. Sax. *hrēf*; Germ. *halb* (?); Eng. *calve*; Gr. *δελφός*.] — *Garbhakara*, *as, ī, am*, producing impregnation, procreative, fecundatory, impregnatory; (*as*), m. the plant *Nageia Putranjiva*. — *Garbha-karāṇa*, *am, n.*, Ved. anything which causes impregnation. — *Garbhakāra*, *as, ā, am*, impregnating, fecundatory, procreative, producing impregnation; (*am*), n., N. of a ceremony. — *Garbha-kāla*, *as, m.* the time of impregnation; the time when the offspring of the sky, i.e. the vapour collected in the air [cf. *garbha* above], shows the first signs of life, 195 days or seven lunar months after its first conception. — *Garbhakośa* or *garbha-kośa*, *as, m.* the uterus. — *Garbhakleśa*, *as, m.* pains caused by the embryo, pains of childbirth. — *Garbha-kshaya*, *as, m.* loss of the embryo, miscarriage. — *Garbha-griha*, *am, n.* an inner apartment, an inner chamber, a lying-in chamber; the sanctuary or adytum of a temple; (in compounds) a house containing anything (e.g. *sara-garbha-griha*, a house containing arrows). — *Garbhagrahana*, *am, n.* conception, impregnation. — *Garbha-ghātīn*, *ī, inī, ī*, killing the embryo, producing abortion; (*inī*), f. a poisonous plant, *Metonica Superba*. — *Garbha-cālana*, *am, n.* quickening, the motion of the foetus in the uterus. — *Garbha-cyuta*, *as, ā, am*, fallen from the womb (as a child); miscarriage. — *Garbha-cyuti*, *is, f.* falling from the womb, birth, delivery; miscarriage. — *Garbha-tā*, *f. or garbhātva*, *am, n.* impregnation. — *Garbha-da*, *as, ā, am*, impregnating, procreative; (*as*), m. the tree *Nageia Putranjiva*; (*ā*), f., N. of a shrub. — *Garbha-dātri*, *tā, trī, tri*, impregnating, procreative; (*ī*), f., N. of a shrub. — *Garbha-dā, apatyā-dā, putra-dā, &c.* — *Garbha-dāsa*, *as, m.* a slave by birth. — *Garbhādivasa*, *ās, m.* pl. certain days on which the vapours collected in the air show signs of life; [cf. *garbhakāla*.] — *Garbha-druh*, *-dhruk, k, k*, destroying the foetus, causing abortion. — *Garbha-dha*, *as, ā, am*, Ved. procreative, impregnatory. — *Garbhādhārā*, *f.* bearing a foetus, pregnant. — *Garbhādhāna*, *am, n.* impregnating. — *Garbhādhāraṇa*, *am, ā, n.* f. gestation, impregnation, conception in the womb, pregnancy; N. of the twenty-second Adhyāya in Varāha-mihira's *Bṛihat-saṃhitā*. — *Garbhādhārita*, *as, ā, am*, contained in the womb, conceived, borne. — *Garbha-dhī*, *is, m.*, Ved. a breeding-place, a nest, cohabitation. — *Garbha-dhvaṇsa*, *as, m.* abortion. — *Garbha-nāḍī* or *garbha-nābhi-nāḍī*, *f.* the umbilical cord. — *Garbha-nud*, *t, ī, t*, causing abortion; (*ī*), m. the poisonous plant *Metonica Superba*. — *Garbha-parisrava*, *as, m.* secundines. — *Garbhāpākin*, *ī, m.* rice ripening in sixty days (during the latter period of the sky's pregnancy). — *Garbha-pāta*, *as, m.* miscarriage after the fourth month of pregnancy. — *Garbha-pātaka*, *as, ī, am*, causing miscarriage; (*as*), m. a red kind of *Moringa*. — *Garbhāpātana*, *as, ī, am*, causing miscarriage, producing abortion; (*as*), m., N. of a plant, = *riṭhākaraija*; (*ī*), f. the plant *Metonica Superba*; any plant or drug supposed to produce abortion; (*am*), n. producing abortion. — *Garbha-pātīn*, *ī, inī, ī*, causing miscarriage, producing abortion; (*inī*), f., N. of a plant, = *viśalyā*. — *Garbha-poshaṇa*, *am, n.* nourishing a foetus, gestation. — *Garbha-bharman*, *a, n.* supporting a foetus, gestation. — *Garbhābhavana*, *am, n.* the sanctuary or adytum of a temple; [cf. *garbha-griha*.] — *Garbha-bhāra*, *as, m.* the weight of the foetus. — *Garbha-maṇḍapa*, *as, m.* an inner apartment, a bed-chamber. — *Garbhāmāsa*, *as, m.* month of pregnancy. — *Garbhā-moḍana*, *am, n.* delivery, birth. — *Garbha-yoshā*, *f.* a pregnant woman, metaphorically the river Ganges overflowing its banks. — *Garbha-rokshaya*, *am, n.* protecting the foetus, N. of a ceremony performed

in the fourth month of gestation. — *Garbha-randhi*, *is, f.* complete cooking (?). — *Garbha-rasa*, *as, ā, am*, Ved. endowed with impregnating moisture. — *Garbhā-rūpa* or *garbha-rūpaka*, *as, ā, am*, childish, juvenile; (*as*), m. a child, an infant, a youth. — *Garbha-lakṣaṇa*, *as, ā, am*, observing the signs of the rainy season; (*am*), n. symptom of pregnancy; N. of the twenty-first Adhyāya of Varāha-mihira's *Bṛihat-saṃhitā* treating on the marks or signs of the rainy season. — *Garbha-lambhana*, *am, n.* a ceremony performed for the sake of facilitating conception. — *Garbha-vatī*, *f.* a pregnant female. — *Garbha-vasatī*, *is, f. or garbha-vāsa*, *as, m.* the abode of the foetus, the womb. — *Garbha-vāyu*, *us, m.* air in the womb. — *Garbha-vicūti*, *is, f.* abortion in the beginning of pregnancy. — *Garbha-vipatti*, *is, f.* the death of the foetus. — *Garbhāvedanā*, *f.* the pains of childbirth. — *Garbhāveśman*, *a, n.* the womb or a lying-in chamber. — *Garbha-vyākaraṇa*, *am, n.* the formation of the embryo, a part of the *Saṅgita* section in medical works. — *Garbha-vyāpad*, *t, f.* the death of the foetus. — *Garbha-vyūha*, *as, m.* a kind of battle array. — *Garbha-sanku*, *us, m.* a kind of vectis or instrument for extracting the dead foetus. — *Garbhāśayā*, *f.* the abode of the foetus, the uterus. — *Garbhā-sankramaya*, *am, n.* entering the womb. — *Garbha-samaya*, *as, m.* the time when the offspring of the sky, the vapour collected in the air, shows the first signs of life, 195 days or seven lunar months after its conception; [cf. *garbha-kāla*.] — *Garbha-sambhava*, *as, m.* or *garbha-sambhūti*, *is, f.* the production of a foetus, the becoming pregnant. — *Garbha-subhaga* or *garbha-saubhāgya*, *as, ā, am*, blessing the foetus. — *Garbha-sūtra*, *am, n.* title of a Buddhist Sūtra work. — *Garbha-stha*, *as, ā, am*, situated in the womb; central, internal, in the interior, within the centre of anything. — *Garbha-srāva*, *as, m.* abortion, miscarriage. — *Garbhāsrāvin*, *ī, inī, ī*, producing or occasioning abortion; (*ī*), m. the tree Phoenix *Paludosa* (*hīntāla*). — *Garbhāgāra* ('*bha-āg*'), *am, n.* the uterus; an inner and private room, the female apartments, the lying-in chamber; the sanctuary of a temple, the chamber where the object of worship or the image of a deity is placed; [cf. *garbha-griha*.] — *Garbhāṅka* ('*bha-ān*'), *as, m.* interlude during an act. — *Garbhāda* ('*bha-āda*'), *as, ā, am*, Ved. consuming the foetus. — *Garbhādhāna* ('*bha-ādh*'), *am, n.* impregnation; a ceremony performed after menstruation to ensure or facilitate conception. — *Garbhāvakraṇti* ('*bha-āv*'), *is, f.* descent of the foetus. — *Garbhāśāntā* ('*bha-ās*'), *f.* suspicion of pregnancy. — *Garbhāśāya* ('*bha-ās*'), *as, m.* the womb, the uterus. — *Garbhāśhṭama* ('*bha-ash*'), *as, m.* the eighth month of uterine gestation; the eighth year reckoning from conception. — *Garbhāspandana* ('*bha-asp*'), *am, n.* non-quickening of the foetus. — *Garbhāsrāva* ('*bha-ās*'), *as, m.* miscarriage. — *Garbhe-tripta*, *as, ā, am*, contented in the womb, i.e. indolent. — *Garbheśvara* ('*bha-is*'), *as, m.* a sovereign by birth. — *Garbheśvara-tā*, *f.* sovereignty attained by inheritance. — *Garbhōtpatti* ('*bha-ut*'), *is, f.* the formation of the embryo. — *Garbhōpaghāta* ('*bha-up*'), *as, m.* miscarriage of the embryo, (applied also to the sky). — *Garbhōpaghātīnī* ('*bha-up*'), *f.* a cow (or female) miscarrying from unseasonable gestation. — *Garbhōpanishad* ('*bha-up*'), *t, f.* title of an Upanishad.

Garbhaka, *as, m.* a chaplet of flowers &c. worn in the hair; (*am*), n. a period of two nights with the intermediate day.

Garbhita, *as, ā, am*, pregnant, full, filled.

Garbhīn, *ī, inī, ī*, pregnant, impregnated with (with acc. or inst.); (*inī*), f. pregnant, a pregnant woman or animal; compounded with names of animals (e.g. *go-garbhīnī*, a pregnant cow). — *Garbhīnī-vyākaraṇa*, *am, n.* or *garbhīnī-vyākṛitī*, *is, f.* 'science of the progress of pregnancy,' a particular head or subject in medical works. — *Garbhīnī-avekṣhaṇa*, *am, n.* midwifery,

attendance and care of pregnant women and newborn infants.

गर्भण्ड garbhaṇḍa, *as, m.* (fr. *garbha* and *aṇḍa*), enlargement of the navel.

गर्मुटिका garmuṭikā, *f.* a species of rice; [cf. *garmuṭchada*.]

गर्मुत garmut, *t, f.* (said to be fr. rt. 2. *grī*), a kind of bee [cf. *garmuta*]; a kind of grass; a creeper; a kind of reed (*nada*); according to some authorities the plant *Vangueria Spinosa*, commonly *Mayaṇā*; according to others *Coix Barbata*, commonly *Gadagaḍa*; gold.

गर्मूच्छद garmuṭchada, *as, m.* and *garmuṭikā*, *f.* a kind of rice, commonly *Māḍuṇā*, *Eleusine Coracana*; [cf. *garmuṭikā*.]

गर्मोटिका garmuṭikā, *f.* a species of reed, = *jaradī*.

गर्व garv or *garb*, cl. 1. P., 10. A. *garvati*, *-vitum*, *garvayate*, *-yitum*, to be or become proud or haughty; [cf. Lith. *garbē*, 'honour, glory'; Old Germ. *gelban*, *gelf*.] *Garva* or *garba*, *as, m.* pride, arrogance. *Garvara*, *as, ā, am*, proud, haughty, arrogant. *Garvāya*, nom. A. *garvāyate*, *-yitum*, to show pride or arrogance.

Garvita, *as, ā, am*, proud, haughty; conceited.

गर्वण garvaṇa, *as or am, m. or n. (?)*, N. of a rock.

गर्वट garvāṭa, *as, m.* a watchman, a door-keeper, a sort of village constable, a head-borough or beadle.

गर्ह garh, cl. 1. 10. P. A. *garhati*, *-te*, *garhayati*, *-te*, *jagarha*, *jagarhe*, *garhishyate*, *agarhishat*, *garhītum*, to lodge a complaint before a person (dat.), accuse, charge with, reproach, blame, censure a person (acc.); to be sorry for, repent of; Desid. *jigarhishate*, *-ti*; Intens. *jāgarhyate*, *jāgarāddhi*.

Garhaṇa, *am, ā, n.* f. censuring, censure, blame, reproach; *garhaṇām yā*, to meet with reproach.

Garhaṇīya, *as, ā, am*, censurable, blamable, contemptible, vile, bad.

Garhā, *f.* abuse, censure, reproach.

Garhita, *as, ā, am*, blamed, censured; contemned, despised; contemptible, ignominious, forbidden, bad, vile.

Garhitavya, *as, ā, am*, to be censured, blamable.

Garhin, *ī, inī, ī*, abusing, reproaching.

Garhya, *as, ā, am*, deserving reproach, contemptible, low, vile; (*as*), m., N. of a tree (?).

— *Garhya-vādin*, *ī, inī, ī*, speaking ill, speaking vilely or inaccurately.

गल gal, cl. 1. P. *galati*, *jagāla*, *galishyati*, *agālīti*, *galitum*, to drip, drop, ooze, trickle, distil; to fall down or off; to vanish, perish, pass away; to eat, swallow [cf. 2. *grī*]; Caus. *gālayati*, *-yitum*, to cause to drop, to pour out; to filter, strain; to fuse, liquefy, dissolve, melt; A. *gālayate*, to flow; [cf. Old Germ. *gwall*, *quillu*, *qual*, and *quella*, 'a well'.]

Gala, *as, m.* the throat, neck; resin, especially the resin of the plant *Shorea Robusta*; a kind of fish, a small kind of Cyprinid, a subgenus of that class or Cyprinid *Garra*; a kind of musical instrument; a reed, a large kind of the *Saccharum Cylindricum*; a rope [cf. *galyā*]; (*ā*), f. a kind of plant [cf. *alamhushā*; cf. also Lat. *collum* (?); Germ. *hals*.] — *Gala-kambala*, *as, m.* a bull's dewlap. — *Gala-gaṇḍa*, *au, m.* du. neck and cheek, or neck and Adam's apple; (*as*), m. enlargement of the glands of the neck; goitre. — *Gala-golīn*, *ī, inī, ī*, having a goitre. — *Gala-golīn*, *ī, inī, ī*, m. f. a kind of serpent. — *Gala-graha*, *as, m.* seizing by the throat, throttling, choking; compression of the

throat, a kind of disease; a fish-sauce prepared with salt, pepper, ghee, &c.; N. of certain days in the dark fortnight, viz. the fourth, seventh, eighth, ninth, thirteenth and three following days; a day on which a course of study is commenced, but immediately preceding a day on which study is prohibited; begun but immediately interrupted study; also *gala-grahana*, *am*, n. — *Gala-carman*, *a*, n. the gullet, throat. — *Gala-dvāra*, *am*, n. the door of the throat, the mouth. — *Gala-mekhālā*, *f*, a string of beads worn round the neck, a necklace. — *Gala-vārtta*, *as*, *ā*, *am*, living by eating, a parasite. — *Gala-vīradhi*, *is*, *m*, tumor and abscess in the throat. — *Gala-vrata*, *as*, *m*, a peacock; [cf. *gara-vrata*.] — *Gala-sundikā*, *f*, the uvula; swelling of the glands of the neck; (*ē*), *du*, the soft palate. — *Gala-sundī*, *f*, swelling of the glands of the neck. — *Gala-stani*, *f*, a she-goat; (a species of the Bengal goat having small fleshy protuberances, resembling nipples, depending from the throat); [cf. *gale-stani*, *ajāgala-stana*, *aja-gallikā*.] — *Gala-hasta*, *as*, *m*, the hand at the throat, seizing by the throat, collaring, throttling. — *Galahastaya*, *nom*, P. — *ṭayati*, to throttle, strangle. — *Gala-hastita*, *as*, *ā*, *am*, seized by the throat. — *Galānkura* ('*la-an*'), *as*, *m*, a disease of the throat, inflammation of the throat and enlargement of the tonsils. — *Gale-gaṇḍa*, *as*, *m*, a kind of bird, the Adjutant or *Ardea Argala*; (the name alludes to a pendulous fleshy purse hanging from the throat of this bird.) — *Gale-ṣopaka*, *as*, *ikā*, *am*, moving the neck. — *Gale-stani*, *f*, a she-goat; [cf. *gala-stani*.] — *Galodbhava* ('*la-ud*'), *as*, *m*, the tuft of hair on the neck of a horse. — *Galaugha* ('*la-ogha*'), *as*, *m*, tumor in the throat.

Galaka, *as*, *m*, the throat, the neck; a kind of fish, a small kind of Cyprinus.

Galat, *an*, *anti*, *at*, dropping, falling, oozing, trickling, flowing; melting.

Galana, *as*, *ā*, *am*, dropping, flowing; (*am*), *n*, dropping, oozing, trickling; melting, fusing; falling down or off; leaking.

Galaniya or *galitavya* or *galya*, *as*, *ā*, *am*, fusible, soluble, liquefiable, to be melted &c.

Galantikā or *galanti*, *f*, a small pitcher; a small water-jar with a hole in the bottom, from which the water drops upon a Linga or upon a Tulasi plant placed beneath.

Galita, *as*, *ā*, *am*, dropped, fallen; liquefied, melted; distilled, oozed, flowing; untied, loosed; lost, deprived; decayed, impaired. — *Galita-kushtha*, *am*, *n*, advanced and incurable leprosy, when the fingers and toes fall off. — *Galita-danta*, *as*, *ā*, *am*, having the teeth decayed, toothless. — *Galita-nakha*, *as*, *ā* or *i*, *am*, having the claws or nails fallen off. — *Galita-nakha-danta*, *as*, *ā*, *am*, one who has lost his claws and teeth. — *Galita-nayana*, *as*, *ā*, *am*, one who has lost his eyes, blind. — *Galita-pradipa*, *as*, *m*, or *galita-pradipikā*, *f*, title of a work, lit. 'the light of dropped words,' i.e. of certain words in a manuscript which occur several times and are given only once at full length.

Galitaka, *as*, *m*, a kind of dance, gesticulation.

Galyā, *f*, a multitude of throats; a quantity of a particular kind of grass or of ropes made of it.

गलानिल galānila, *as*, *m*, a prawn or shrimp; see *gangāṭoya*; (also read *galānika* and *galāvila*.)

गलावल galāvāla, *as*, *m*, a kind of tree.

गलि gali, *is*, *m*, a strong but lazy bull.

गलू galū, *us*, *m*, a sort of gem.

गलून galūna, *as*, *m*, N. of a minister.

गलोद्ग *galodya* or *gālodya*, *as*, *m* (?), N. of a plant; [cf. *gilodya*.]

गल्द galdā, *as*, *ā*, *m*, *f*, Ved. speech; straining; that which flows from a strainer (?).

गल्भ galbh, *cl*, 1. A. *galbhate*, to be bold or confident; [cf. *garv*; cf. also Hib. *galbha*, 'rigour, hardness'.]

Galbha, *as*, *ā*, *am*, bold, confident, audacious; proud, haughty, (*galbha* = *garbha* in *apa-galbha*, q. v.)

गल्ल galla, *as*, *m*, the part of the cheek near the corners of the mouth; the cheek. — *Galla-ṭātūrī*, *f*, a small round pillow to put underneath the cheek.

गल्लकी gallakī, *f*, N. of a river.

गल्वक galvarka, *as*, *m*, crystal; lapis lazuli (?), sapphire (?), emerald (?); a goblet, a vessel for drinking spirituous liquor.

गल्ह galh, *cl*, 1. A. *galhate*, to blame, to censure or despise; [cf. *garh*.]

गव gava = *go*, a cow, cattle; used at the beginning of a compound before a word beginning with a vowel, see below; also at the end of a compound (e.g. *pañca-gavam*, five cows); (*as*), *m*, a ray of the sun. — *Gava-rāja*, *as*, *m*, a bull. — *Gavā-kṛtī* ('*va-āk*'), *is*, *is*, *i*, cow-shaped. — *Gavākeśa* ('*va-ak*'), *as*, *m*, an air-hole, a loop-hole, a round window, a 'bull's eye,' &c.; the mesh of a shirt of mail; N. of a warrior; N. of a monkey-chief attached to Rāma, a son of Vaivatsya, the leader of the Go-lāngūlas; N. of a sea (n. in this sense ?); (*i*), *f*, a sort of cucumber, *Cucumis Maderaspatanus* or *Coloquintida*; the plant *Trophis Aspera* (*sākhoja*); the plant *Clitoria Ternatea*. — *Gavākeśhita*, *as*, *m*, an air-hole, a loop-hole, a round window, a bull's eye. — *Gavākeśhā-jāla*, *am*, *n*, a lattice, a window of trellice-work. — *Gavākeśhita*, *as*, *ā*, *am*, furnished with windows, forming a lattice. — *Gavāgra* = *go-gra*, *q. v.* — *Gavādāna* ('*va-ud*'), *am*, *n*, pasture or meadow grass; (*i*), *f*, pasture or meadow grass, a hay-rack, a manger, a trough for holding grass &c. for feeding cattle; a species of cucumber, *Cucumis Maderaspatanus*, or (according to some) *Cucumis Coloquintida*; the plant *Clitoria Ternatea*. — *Gavāmṛita* ('*va-am*'), *am*, *n*, the beverage of immortality or nectar consisting of rays of light. — *Gavārtham* or *gavārthe* ('*va-ar*'), *ind*, for the sake of a cow. — *Gavārha* ('*va-ar*'), *as*, *ā*, *am*, of the value of a cow. — *Gavārika* ('*va-ā*'), *am*, *n*, cattle and sheep. — *Gavāsana* ('*va-as*'), *as*, *m*, = *go-bhakhaka*, commonly *muṭ*, i.e. a worker in leather, a shoe-maker; an outcast. — *Gavāśva* ('*va-ās*'), *as*, *ā*, *am*, Ved. mixed with milk, as *Soma*. — *Gavāśva* ('*va-as*'), *am*, *n*, cattle and horses; [cf. *go-śva* and *go-śva*.] — *Gavāhnika* ('*va-āh*'), *am*, *n*, the daily measure of food given to a cow. — *Gavendra* ('*va-in*'), *as*, *m*, an owner of kine. — *Gaveśa* or *gaveśvara* ('*va-iś*'), *as*, *m*, an owner of kine. — *Gavāidaka* ('*va-id*'), *am*, *n*, kine and sheep. — *Gavodgha* ('*va-ud*'), *as*, *m*, an excellent cow.

Gavāci, *f*, a *Coloquintida*, = *gavākeśhī*.

Gavaya, *as*, *m*, a species of ox, the Gayal, Bos *Gavvus*, erroneously classed by Hindū writers as a species of deer; a monkey-chief attached to Rāma, the son of Vaivatsya; (*i*), *f*, the female Gayal.

Gavala, *as*, *m*, the wild buffalo; (*am*), *n*, buffalo's horn.

Gavāci, *f*, (*fr. go* and *rt. aśi*), a kind of fish, commonly *pāṅkālamāca*, *Ophidium Punctatum* or *Macrogathus Pankalus*.

Gavām-aya, *as*, *m*, or *gavām-ayana*, *am*, *n*, 'going of cows,' N. of a solemn ceremony; [cf. *go*.]

Gavām-pati, *is*, *m*, a guardian of cows, a cow-herd; the chief of cattle, a bull; the lord of rays, an epithet of the sun; also of Agni; N. of a Buddhist mendicant.

Gavālika, *as*, *m*, the Gayal, Bos *Gavvus*; [cf. *gavaya*.]

Gavi-jāta, *as*, *m*, N. of a Muni. — *Gavi-putra*, *as*, *m*, an epithet of Vaisravana. — *Gavi-shthira*, *as*,

m, N. of a Rishi of Atri's family; [cf. *gavishthira* and *gavishthirayana*.]

Gavinī, *f*, a herd of cows.

Gav-īsh, *f*, *f*, *f*, or *gav-īsha*, *as*, *ā*, *am*, Ved. wishing for cows, desirous in general, eager, fervent. — *Gav-īshṭ*, *is*, *is*, *i*, Ved. wishing for cows; desiring fervently, eager, ardent; (*is*), *f*, desire, eagerness, ardour, fervour; desire for fighting, ardour of battle, battle. — *Gav-īśa* or *gav-īśvara*, *as*, *m*, an owner of kine.

Gavishthira, *as*, *m*, the sun (either a superl. *fr. go*, 'a ray,' or *fr. gavi + stha*, 'standing in water'); N. of a Dānava.

Gavesha (either *fr. gava + ish*, or *go + esh*), *nom*, *cl*, 1. A. or 10. P. *gaveshate* or *gaveshayati*, -*yitum*, to desire ardently or fervently, to strive after; to seek, hunt after, search or inquire for. — *Gaveshaṇa*, *as*, *ā*, *am*, Ved. desiring ardently or fervently; desirous of combat; (*as*), *m*, N. of a Vṛishṇi; (*ā*, *am*), *f*, *n*, seeking after, searching for, inquiry, philosophical research. — *Gaveshaṇīya*, *as*, *ā*, *am*, to be desired or sought for. — *Gaveshita*, *as*, *ā*, *am*, eagerly desired, sought, inquired for. — *Gaveshin*, *i*, *in*, *i*, seeking; (*i*), *m*, N. of a son of Citrakta and brother of Pritu.

Gaveshthin, *i*, *m*, N. of a Dānava.

1. *gavya*, *nom*, P., Ved. *gavyati*, to desire cattle or cows; especially in the part. *gavyat*, *an*, *anti*, *at*, wishing for or desirous of cattle or cows; ardently or fervently desiring, fervent; desirous of battle.

2. *gavya*, *as*, *ā*, *am*, consisting of cattle or cows, consisting of milk; coming from, of, or belonging to a cow, as milk, curds, &c. (e.g. *pañca-gavya*, *am*, *n*, five things coming from a cow,—milk, cheese, butter, urine, and dung); proper or fit for cattle; sacred to the cow, worshipping the cow; (*as*), *m*, N. of a people in the north of Madhyadesa; (*am*), *n*, cattle, a herd of cows; pasture land; the milk of a cow; a bow-string; a colouring substance, a yellow pigment or dye; (*as*, *ā*, *am*, differing from the preceding only by its accent), belonging to cattle, consisting of cattle or cows, coming from cattle or cows; (*ā*), *f*, a multitude or herd of cows; a measure equal to 1 *Gavyūti* or 2 *Krośas*; a bow-string; a colouring substance, a yellow pigment or dye; [cf. *go-rochanā*.] — *Gavya-dṛiḍha*, *as* or *am*, *m*, or *n* (?), a colouring substance, a yellow pigment or dye; [cf. the preceding.]

Gavyaya, *as*, *i*, *am*, Ved. belonging to or coming from cattle.

Gavyayu, *us*, *us*, *u*, Ved. desirous of cattle.

Gavyā, *f*, Ved. desire for or delight in cows; desire, fervency; desire for what comes from a cow, i.e. for milk; desire of battle (generally used in the Ved. inst. *gavyā*).

Gavyu, *us*, *us*, *u*, Ved. delighting in cattle or cows; desiring cows or milk; fervent; desirous of battle.

Gavyūti, *am*, *n*, a measure of length equal to 2000 *Danḍas* or 1 *Krośa*, or to 4000 *Danḍas* or 2 *Krośas*; [cf. the following.]

Gavyūti, *is*, *f*, (*fr. go* and *yūti*? or *go* and *ūti*?), Ved. a pasture, a piece of pasture land, a district, place of residence; a measure of length equal to 4000 *Danḍas* or 2 *Krośas*.

गवलाण gavalgaṇa, *as*, *m*, N. of a man, the father of Sahjaya; (also read *gavalgāṇa*); [cf. *gavalgaṇī*.]

गवाषिक gavāshikā, *f*, the insect called *Lākshā*, and the red dye prepared from it; [cf. *garādhikā*.]

गवीयुक gavīdhuka, *as*, *ā*, *m*, *f*, Ved. the grass *Coix Barbata*; [cf. *gavēdhuka*.]

गवीनि gavini, *i*, or *gavini*, *yau*, or *gavīnikā*, *e*, *f*, *du*, Ved. a part of the belly near the pudenda; the groins (?).

गवेदु gaveḍu, *us*, *m.* a cloud; (*us*), *f.* or *gavedukā*, *f.* a kind of grass, Coix Barbata; [cf. the following.]

गवेधु gavedhu, *us*, *f.* the grass Coix Barbata.

Gavedhuka, *as*, *m.* a kind of serpent; (*ā*), *f.* a species of grass, Coix Barbata; according to some authorities also *Hedysarum Lagopodioides* [cf. *gaveśakā*]; (*am*), *n.* red chalk; [cf. *gaviḍhuka*, *gavedu*, *gaveruka*.]

गवेरुक gaveruka, *am*, *n.* red chalk; [cf. *gavedhuka*, *n.*]

गवेशका gaveśakā, *f.* the plant *Hedysarum Lagopodioides*.

गह gah (connected with *gāh*), *cl. 10. P.* *gahayati*, *-yitum*, to be thick or impervious (?); to enter deeply into.

Gaha, *as*, *m.* a cave; a forest (?); [cf. *dur-gaha*.] **Gahana**, *as*, *ā*, *am*, deep, dense, thick, impervious, impenetrable, inexplicable, hard to be understood, inaccessible; (*am*), *n.* an abyss, a depth; an inaccessible place, a hiding-place, a thicket, a wood, impenetrable darkness; a cave; pain, distress; [cf. *gabhīra*.] — **Gahana-tva**, *am*, *n.* density; imperviousness, impenetrability. — **Gahana-vat**, *ān*, *atī*, *at*, having hiding-places or thickets.

Gahanāya, *nom. A. gahanāyate*, *-yitum*, to have treacherous intentions towards another, (originally, to lie hid, lie in wait for a person in a secret place, lie in ambush.)

Gāhiya, *as*, *ā*, *am*, relating to a cave or a thicket; deep, difficult of access, impervious.

Gahman, *a*, *n.*, Ved. depth; [cf. *gambhan*.]

Gahana, *as*, *ā* or *i*, *am* (related to *gabhīra* and *gahana*), deep, impervious, impenetrable; (*am*), *n.* an abyss, a depth; water; a hiding-place, a thicket; a wood; an impenetrable secret, a riddle; a cave, cavern; hypocrisy; weeping; a deep sigh; (*i*), an abyss, a cave, a cavern, a grotto, a recess in a rock or mountain &c.; (*as*), *m.* an arbour, a bower. — **Gahaveśhtha**, *as*, *ā*, *am*, Ved. being at the bottom or lowest depths, being in the secret recesses.

Gahvarita, *as*, *ā*, *am*, being in a hiding-place, concealed.

गा 1. gā, *cl. 1. or 2. A.*, *3. P. gāte*, *jigāti*, *gagau*, *agāt*, *gāsyati*, *gātum* (Ved. *gātave*), (in classical Sanskrit only the aorist of the simple verb seems to occur), to go, go towards, to come, approach; to come into any state or condition, undergo, obtain: Pass. *giyate*: Desid. *jigāsati* or *jigīshati* (?): Intens. *jegiyate*: [cf. Gr. *βίβην*, *ἔθην*; Old Germ. *gām*, *gās*, *gāt*, &c.; Goth. *ga-tvo*; Eng. *to go*; Germ. *gehen*; Lith. *gajau*.]

2. gā, *ās*, *ā*, *am*, (at the end of compounds) going; [cf. *a-gā*, *agre-gā*, *puro-gā*, &c.]

1. gātu, *us*, *m.* (for *2. see col. 3*), Ved. going, motion, unimpeded motion; free space for moving, place of abode; the earth; a refuge; way, course; egress, access; progress, increase, welfare; [cf. *arishṭa-gātu* and *tura-gātu*.] — **Gātu-mat**, *ān*, *atī*, *at*, Ved. spacious, commodious. — **Gātu-vit**, *t*, *tī*, *t*, Ved. clearing the way for unimpeded motion or progress; finding or opening a way, promoting progress or welfare.

Gātuva or **gātūva**, *nom. P.*, Ved. *gātuyati* or *gātīyati*, to desire unimpeded motion or free space for moving, to wish to obtain free progress.

Gātra, *am*, *n.* 'the instrument of moving,' a limb or member of the body; the body; the fore-quarter of an elephant (according to some also *n.* and *f.* in this meaning); (*as*), *m.*, *N.* of a son of Vasiṣṭha; (*ā*), *f.* earth. — **Gātra-karsana**, *as*, *ā*, *am*, emaciating the body. — **Gātra-gupta**, *as*, *m.*, *N.* of a son of Kṛishna and Lakshmanā. — **Gātra-bhaṅgā**, *f.* a kind of cowach, *Mucuna Pruritus* (= *sūka-simbī*).

— **Gātra-mārjani**, *f.* a towel. — **Gātra-yashī**, *is*, *m.* a thin or slender body. — **Gātra-ruha**, *am*, *n.* the hairs on the body; [cf. *anga-ruha*.] — **Gātra-latā**, *f.* a flexuous or tender body. — **Gātra-vat**, *ān*,

m., *N.* of a son of Kṛishna and Lakshmanā; (*tī*), *f.*, *N.* of a daughter of Kṛishna and Lakshmanā. — **Gātra-vinda**, *as*, *m.*, *N.* of a son of Kṛishna and Lakshmanā. — **Gātra-vairūpyatā**, *f.* deformity of the limbs. — **Gātra-sankocin**, *i*, *m.* the pole-cat, *Viverra Putorius*, (which draws up or contracts its body in order to spring). — **Gātra-samlapa**, *as*, *m.* a small bird, the diver, *Pelicanus Fuscicollis*; [cf. *plava*.] — **Gātra-sparśa**, *as*, *m.* contact of the limbs. — **Gātrāmulepani** ('*ra-an*'), *f.* fragrant unguents &c. smeared upon the body, perfume for the person. — **Gātrāvarapa** ('*ra-ān*'), *am*, *n.* a shield. — **Gātrotsādana** ('*ra-ul*'), *am*, *n.* cleaning the person with perfumes &c.

Gātraka, *am*, *n.* the body.

Gātraya, *nom. A. gātrayate*, *-yitum*, to be loosened, or to loosen.

1. gāya, *as*, *ā*, *am*, going, striding; (*am*), *n.* going, motion; [cf. *uru-gāya*.]

गा 3. gā, *ās*, *ā*, *am* (fr. *rt. gai*), singing, at the end of a compound [cf. *sāma-gā*]; (*ā*), *f.* a song; a verse or metrical composition; [cf. *gāthā*.]

गाननायस gānāyasa, *am*, *n.* (fr. *gagana* + *ayas*), meteoric iron (?).

गङ्गा gāṅga, *as*, *i*, *am* (fr. *gangā*), being in or on the Ganges, coming from or belonging or relating to the Ganges; (*am*), *n.*, scil. *ambu*, rain-water of a peculiar kind (supposed to be from the heavenly Ganges); (*as*), *m.* a metonymic of Skanda or Kārttikeya; also of Bhīṣma; (*i*), *f.* an epithet of Durgā. — **Gāṅga-deva**, *as*, *m.*, *N.* of a poet. — **Gāṅgaugha** ('*ga-ogha*'), *am*, *n.* the current of the Ganges.

Gāṅgāyani, *is*, *m.* a metonymic of Bhīṣma; also of Skanda or Kārttikeya; (*Gāṅgā* was the first wife of Śantanu, and bore to him the hero Bhīṣma, before his marriage with Satyawati; she was also the receiver of the vivifying principle of Śiva first cast into Agni, from which principle was generated Kārttikeya the god of war); also an epithet of Citra.

Gāṅgeya, *as*, *i*, *am*, being in or on the Ganges; (*as*), *m.* a metonymic of Skanda; also of Bhīṣma; the Hilsa or Illias fish, *Clupanodon Illisa* [cf. *illisa*]; the root of a kind of grass [cf. *bhadra-mustā*]; (*am*), *n.* the root of *Scirpus Kysoor* or *Cyperus Hexastachyus Communis*, = *kaṣeru*.

Gāṅgya, *as*, *ā*, *am*, being on the Ganges; a metonymic from *Gāṅgā*.

Gāṅgyāyani, *is*, *m.* a patronymic from *Gāṅgya*.

गङ्गाट gāṅgāṭa or **gāṅgāṭaka** or **gāṅgāṭeya**, *as*, *m.* a kind of prawn or shrimp; [cf. *gāṅgāṭeya*.]

गङ्गेरुकी gāṅgeruki, *f.* the plant *Uraria Lagopodioides*; (*am*), *n.* the seed of this plant.

गङ्गेरी gāṅgeshī, *f.* the shrub *Guilandina Boaducella*.

गङ्गिकाय gāṅjikāya, *as*, *m.* a quail.

गाडव gādava, *as*, *m.* a cloud; [cf. *gaveḍu*.]

गाढ gāḍha. See under *rt. gāh*.

गाणगारि gāṇagāri, *is*, *m.*, *N.* of a teacher; [cf. *gaṇakārī*.]

गाणपत gāṇapata, *as*, *i*, *am* (fr. *gaṇa-pati*), relating to the leader of a troop or to the god Gaṇeśa.

Gāṇapatya, *as* (f. *-tī*), *am*, relating to the leader of a troop or to the god Gaṇeśa; (*as*), *m.* a worshipper of Gaṇeśa; (*am*), *n.* worship of him, chieftainship, presidency.

Gāṇika, *as*, *i*, *am* (fr. *gaṇa*), familiar with the Gaṇas (in grammar).

Gāṇikya, *am*, *n.* (fr. *gaṇikā*), an assemblage of harlots.

Gāṇeśa, *as*, *m.* (fr. *gaṇeśa*), a worshipper of Gaṇeśa. — **Gāṇeśopapurāṇa** ('*śa-up*'), *am*, *n.*, *N.* of an Upa-Purāṇa.

गाण्डिव gāṇḍiva. See under *gāṇḍī* next col.

गाण्डी gāṇḍī, *f.*, *N.* of a plant, from which the bow Gāṇḍīva was made.

Gāṇḍīva or **gāṇḍīva**, *as*, *am*, *m. n.* the bow of Arjuna; presented by Soma to Varuṇa, by him to Agni, and by Agni to Arjuna, (also said to have belonged to Prajā-pati, Brahmā, and Śiva); a bow in general. — **Gāṇḍīva-dharmān**, *ā*, *m.* an epithet of Arjuna. — **Gāṇḍīva-mukta**, *as*, *ā*, *am*, discharged from the bow Gāṇḍīva.

Gāṇḍīvin, *i*, *m.* an epithet of Arjuna; the tree *Terminalia Arjuna*; [cf. *arjuna*.]

गाण्डीर gāṇḍīra, *as*, *i*, *am*, coming from the plant Gāṇḍīra.

गातय gātavya. See under *rt. gai*.

गातागतिक gātāgatika, *as*, *i*, *am* (fr. *gatā-gata*), caused by going and coming.

Gātānugatika, *as*, *i*, *am* (fr. *gātānugata*), caused by following or imitating what precedes.

गातु 2. gātu, *us*, *m.* (fr. *rt. gai*), a song; a singer; a Gandharva or celestial chorister; the male Koil or Indian cuckoo; a bee; *N.* of a descendant of Attri, author of a hymn of the Rīg-veda; (*us*, *us*), angry, wrathful. (For *1. gātu* see under *1. gā*.)

Gātri, *tā*, *tri*, *trī*, a singer; angry; (*tā*), *m.* a Gandharva; the male Koil or Indian cuckoo; a bee.

Gātha, *as*, *m.* (also *am*, *n.*?), singing, a song; (*ā*), *f.* a verse; (in the terminology of the Brāhmanas and liturgical books) a verse which is neither Rīc, nor Sāman, nor Yajus, a religious verse, but not one belonging to the Vedas; a stanza; a song, a chant or verse to be chanted or sung; (with Buddhists) a metrical Sūtra; *N.* of the Aryā metre; also of a metre not enumerated in the regular treatises on prosody. — **Gātha-pati**, *is*, *m.*, Ved. lord of songs.

— **Gāthā-kāra**, *as*, *m.* an author of songs, hymns, verses; a singer, a reciter. — **Gāthā-nī**, *is*, *is*, *i*, Ved. leading the song, leading a choir. — **Gāthāntara** ('*thā-an*'), *as*, *m.*, *N.* of a Kalpa, the fourth day in Brahmā's month.

Gāthaka, *as*, *m.* a singer, a musician; a chanter of the Purāṇas or sacred poems.

Gāthika, *as*, *m.* one who recites Gāthas, hymns or verses; (*ā*), *f.* a song, hymn.

Gāthīn, *i*, *inī*, *i*, familiar with or knowing songs or hymns, a singer; (*i*), *m.*, *N.* of a son of Kuśika and father of Viśvā-mitra; (*inas*), *m.* pl. the descendants of this man; (*inī*), *f.*, *N.* of a metre, containing 12 + 18 + 12 + 20 or 32 + 29 syllabic instants; [cf. *viṇā-gāthīn*.] — **Gāthī-ja**, *as*, *m.* the son of Gāthīn, i. e. Viśvā-mitra.

Gāthīna, *as*, *m.* a patronymic from Gāthīn.

गात्र gātra. See col. 1. under *rt. 1. gā*.

गाथ gātha. See above.

गाडय gādadya, *am*, *n.* (fr. *gadgada*), stammering.

गाध gādh [cf. *gāh*, to which this root is related], *cl. 1. A. gādhat*, *jagādhe*, *gādhishyate*, *agādhishtā*, *gādhitum*, to stand firmly, to stay, remain; to set out; to seek, to search or inquire for, to desire; to compile, string or heap together.

Gādha, *as*, *ā*, *am*, any place offering firm standing-ground, fordable (as a river), not very deep, shallow; (*am*), *n.* ground for standing on in water, a shallow place, a ford (sometimes also *m.*); bottom, soundings; a place, site; desire of gain, cupidity, covetousness.

गाधि gādhī, *is*, *m.*, *N.* of the father of Viśvā-mitra and king of Kānyakubja, also called *gādhīn*; (*ayas*), *m.* pl. the descendants of Gādhī. — **Gādhī-ja**, *as*, *m.* Gādhī's son, a *N.* of Viśvā-mitra. **Gādhīn**, *i*, *m.* (a later form for *gāthīn*, *q. v.*), = *gādhī*. — **Gādhī-nagara**, *am*, *n.* Gādhī's city, an epithet of Kānyakubja. — **Gādhī-nandana**, *as*, *m.* the son of Gādhī, an epithet of Viśvā-mitra; also *gādhī-putra*, *as*, *m.*, *gādhī-bhū*, *us*, *m.*, *gādhī-*

sūnu, us, m. = *Gādhi-pura, am, n.* Gādhi's city, an epithet of Kānyakubja; [cf. *gādhi-nagara*.]

Gādheya, as, m. a patronymic of Viśvā-mitra; (ī), f. a patronymic of Satyavati.

गान gāna, am, n. (fr. *gai*), singing, a song; a sound; [cf. *aranyā-gāna, ūha-g°, ūhya-g°*.] — *Gāna-bandhu, us, m.* a friend of songs; N. of a man (?). — *Gāna-vidyā, f.* the science of vocal music. *Gāniya, as, ā, am,* musical.

गानिनी gāniṇī, f. Orris root [cf. *vacā*], a medicinal plant (supposed to be of use in clearing the voice; fr. *gāna*?).

गानु gāntu, us, m. (fr. *gam*), one who goes or moves, a goer, a traveller; a singer (in this sense a wrong form for *gātu*).

Gāntri, f. = *gantri*, a carriage drawn by oxen.

गान्दम gān-dama, as, m. (*gān* = *gām, acc.* fr. *go*), N. of a man.

गान्दिक gāndika, as, ī, am, born in Gandikā.

गान्दिनी gāndinī, f., N. of a princess of Kāśī who was the wife of Svapalka and mother of Akūra (also called *gāndī*); an epithet of the river Ganges or the goddess Gaṅgā; (also read *gāndhinī*). — *Gāndini-suta, as, m.* a son of Gāndinī, epithet of Akūra and of Bhishma; [cf. *gāngeya*.] *Gāndī.* See *gāndinī*.

गान्धर्व gāndharva, as, ī, am (fr. *gandharva*), belonging or relating to the Gandharvas (especially *gāndharvo vivāha* or *vidhī*, the form of marriage called after the Gandharvas, that which requires only mutual agreement; see *gāndharva-vivāha*); relating to the Gandharvas as heavenly choristers (e.g. *gāndharva-kulāh*, song, music, &c.; *gāndharvo vedāh* or *gāndharva-veda*, the Veda of music, musical science considered as an appendix of the Sāma-veda and ascribed to Bharata); (*as*), m. a singer in general; N. of a people in the north-east of Madhyadeśa; (ī), f. = *vāc*, speech, according to the legend that the gods gave speech to the Gandharvas and received from them the Soma in return; an epithet of the goddess Durgā; (*am*), n. the art of the Gandharvas, song, music, dance; N. of one of the nine sections of Bhārata-varsha; [cf. *gāndharva-khaṇḍa*.] — *Gāndharva-citta, as, ā, am,* one whose mind is possessed by the Gandharvas; [cf. *gāndharva-grihita*.] — *Gāndharva-sālā, f.* music-hall, a concert-room.

Gāndharvika, as, m. a singer; (also read *gāndharvaka*).

गान्धार gāndhāra, as, m. a prince of the Gāndhāris; the third of the seven primary notes of music; minium or red lead; (ī), f. a princess of the Gāndhāris (especially the wife of Dhṛita-rāshṭra); N. of a Vidyā-devī; N. of a Rāginī (?); with Jains, a divine being fulfilling the commands of the twenty-first Arhat of the present Avasarpinī; (*ās*), m. pl. N. of a people and their country, commonly called Kāndahar, and lying between the north of India and Persia [cf. *gāndhāra, gāndhāri, gāndhārī*]; (ī), f., N. of two plants, Hedysarum Alhagi and Prickly Nightshade, = *yavāsa* and *dur-ālabbhā*; (*am*), n. gum myrrh; [cf. *gāndhāra-sa*.] — *Gāndhāra-rāja, as, m.* the king of Gāndhāra, whose name was Su-bala.

Gāndhāraka, ās, m. pl. = *gāndhāra*, N. of a people. *Gāndhārī, aya, m. pl.* N. of a people; (*is*), m. a metonymic of Duryodhana; [cf. the following.] *Gāndhāreya, as, m.* a metonymic of Duryodhana, the son of Dhṛita-rāshṭra.

गान्धिका gāndhika, as, m. (fr. *gandha*), a vender of perfumes, a perfumer; a scribe, a clerk; a kind of worm having a strong fetid smell, commonly *gāndhispokā*, a tree-bug; (*am*), n. fragrant wares, perfumes.

गान्धिनी gāndhinī, f. See under *gāndinī*.

गामिक gāmika, as, ā, am (fr. *gam*, used at the end of compounds), going, leading to (as a way).

Gāmin, ī, īnī, ī, going, moving on, or in, or towards, or in any peculiar manner, &c.; going to, having intercourse with; reaching to, extending to; coming to one's share, due; attaining, obtaining; directed towards; relating to; [cf. *agra-gāmin, anta-g°, anyā-g°, āsu-g°, ritu-g°, kāma-g°*.]

Gāmuka, as, ā, am, going, locomotive.

गाम्भीर्य gāmbhīrya, as, ā, am (fr. *gambhīra*), being deep down, being in the depths; (*am*), n. deepness, depth (of water, sound, &c.); depth or profundity of character, earnestness, sagacity; the deep sound of the voice of a Jaina saint, like distant thunder or the muttering of clouds.

गाम्मन् gām-manyā, as, ā, am, thinking one's self a cow.

गाय २. gāya, as, ī, am (fr. *gaya*), relating to Gāya, coming from him, &c. (For १. *gāya* see under १. *gā*.)

गाय ३. gāya, am, n. (fr. *rt. gai*), a song.

Gāyaka, as, ī, am, singing, one who sings; (*as*), m. a singer. — *Gāyaka-āndra, as, m.* N. of a copyist who lived A. D. 1670.

Gāyat, an, antī, at, singing; (*antī*), f., N. of Gāya's wife.

Gāyatra, as, am, m. n. a song, hymn; (ī), f. an ancient metre of twenty-four syllables, variously arranged, but generally as a triplet of three divisions of eight syllables each; a hymn composed in the Gāyatrī metre; the Gāyatrī (i. e. R̥g-veda III. 62, 10, *tat savitur varenyam bhargo devasya dhīmahi dhiyo yo nah praśodāyāt*). This is a very sacred verse repeated by every Brāhman at his morning and evening devotions. From being addressed to Savitṛi or the Sun as generator, it is also called Sāvitrī. The Gāyatrī verse is personified as a goddess, the wife of Brahmā and mother of the four Vedas; and is often mentioned in connection with the Āmṛita, both together constituting as it were the essence and type of sacred hymns in general. The Gāyatrī personified is also considered as the mother of the first three classes, in their capacity of twice born). According to the system of the Tāntrikas, a number of mystical verses are called Gāyatrīs, and each deity has one in particular; (*am*), n. a hymn composed and recited in the metre Gāyatrī; (*as, ī, am*), consisting in the Gāyatrī, connected with it, formed in accordance with it (e.g. in accordance with the number of syllables of a Gāyatrī verse &c.); (ī), f. the tree Acacia Catechu, = *khadira*; (*am*), n., N. of a Sāman. — *Gāyatra-kākubha, as, m.* a Pragātha beginning with a Gāyatrī and ending with a Kakubh. — *Gāyatra-śchandās, ās, ās, Ved.* one to whom the Gāyatrī metre belongs or to whom it is sacred &c.; relating to the Gāyatrī metre. — *Gāyatra-pārśva, am, n.*, N. of a Sāman. — *Gāyatra-bārhata, as, m.* a Pragātha beginning with a Gāyatrī and found where the Bṛhatī metre predominates. — *Gāyatra-vartanī, īs, īs, Ved.* moving in Gāyatrī measures. — *Gāyatra-vepas, ās, ās, Ved.* inciting or inspiring to sing hymns. — *Gāyatrī-bhāṣya, am, n.* title of a commentary on the Gāyatrī. — *Gāyatrī-mantra, as, m.* prayers connected with the Gāyatrī. — *Gāyatrī-vallabha, as, m.* a friend of the Gāyatrī, an epithet of Siva. — *Gāyatrī-sāman, a, n.* N. of several verses of the Sāma-veda, recited in the Gāyatrī metre. — *Gāyatrī-āsita, am, n.* N. of a Sāman.

Gāyatrī, īs, f. = *gāyatrī*.

Gāyatrīn, ī, īnī, ī, one who sings hymns; (ī), m. the tree Acacia Catechu. — *Gāyatrī-sāra, as, m.* Catechu, Terra Japonica; [cf. *khadira*.]

Gāyatrīya, as, ā, am, epithet of a kind of Soma.

Gāyana, as, ī, am, singing, a singer; (*as*), m. a singer, a talker, a gossip; N. of an attendant of Skanda; (*am*), n. singing, song; professing or practising singing as a livelihood.

Gāyantikā, f. (fr. *gāyanti*), N. of a place on the Himalaya mountains.

गार gāra, as, m., N. of a Sāman, composed by Gāra.

गारित्र gāritra, am, n. (fr. *rt. 2. grī*), rice, corn, grain.

गारुड gāruḍa, as, ī, am (fr. *garuḍa*), shaped like the bird Garuḍa, coming from or relating to Garuḍa; (ī), f., N. of a creeper [cf. *pātāla-garuḍī*]; (*am*), n. an emerald; gold; a Mantra or charm against poison. — *Gāruḍa-purāṇa, am, n.* N. of the seventeenth Purāṇa relating the birth of Garuḍa from Vinatā. It is doubtful whether a genuine Gāruḍa-Purāṇa exists.

Gāruḍika, as, m. a charmer, a dealer in antidotes.

गारुत्मत gārutmata, as, ī, am (fr. *garut-mat*), shaped like the bird Garuḍa, sacred to Garuḍa &c.; (*am*), n. an emerald; [cf. *garuḍāṅkita, &c.*] — *Gārutmata-patṛikā, f.* N. of a plant; [cf. *pāt* and *marakuta-patṛi*.]

गार्गे gārga, as, ī, am (fr. *gārgya* below, which is derived fr. *garga*), coming from or connected with Gārgya; a contemptuous metonymic from Gārgī.

Gārgaka, as, ikā, am, belonging to Gārgya, worshipping Gārgya; (*am*), n. a multitude or assemblage of the descendants of Garga.

Gārgika, as, m. a metonymic from Gārgī, expressing contempt.

Gārgikā, f. descent from Garga, the relation to the school of Gārgya.

Gārgī, f. the wife of Gārgya; an epithet of Durgā. — *Gārgī-putra, as, m.* the son of Gārgī; N. of a teacher. — *Gārgīputrakāyāṇī* or *gārgīputrāyāṇī* or *gārgīputrī, īs, m.* a descendant of the son of Gārgī. *Gārgī-bhūta, as, ā, am,* one who has become a Gārgya.

१. *gārgīya, nom. P. gārgīyati*, to act like a Gārgya; A. *gārgīyate*, to behave like a Gārgya.

२. *gārgīya, as, ā, am,* composed by Garga; coming from Gārgya; (*ās*), m. pl. the pupils of the descendants of Garga; the pupils of Gārgyāyana.

Gārgēya, as, m. a metonymic from Gārgī.

Gārgya, as (f. *gī*), *am*, descended from Garga, as a son or daughter; (*as*), m., N. of several teachers of grammar, of the ritual, &c.; according to Durgā, a Gārgya is the author of the Pada-pāṭha of the Sāma-veda; N. of a king of the Gandharvas; N. of a people. — *Gārgya-partīśiṣṭa, am, n.* title of a Pāṇinīya of the Atharva-veda.

Gārgyāyana, as, m. a patronymic from Gārgya, N. of a teacher; (ī), f. = *gārgī*.

Gārgyāyāṇīya, ās, m. pl. the pupils of Gārgyāyana.

गार्त्समद gārtsamada, as, m. a patronymic from Gṛtsa-mada; (*am*), n., N. of a Sāman.

गार्दभे gārdabha, as, ī, am (fr. *gardabha*), belonging to or coming from or relating to an ass; asinine.

Gārdabharathika, as, ī, am (fr. *gardabharatha*), fit for a donkey-cart.

गार्द्ध gārdhya, am, n. (fr. *griddha, rt. grīdh*), desire, greediness.

Gārdhra (or wrongly spelt *gārdha*), *as, ī, am* (fr. *grīdhra*), derived from a vulture, vulturous, vulture; rapacious, greedy (?); (*as*), m. an arrow; desire, greediness, cupidity (in the latter sense the word *gārdhra* is probably a wrong reading for *gārdhya*). — *Gārdhra-paksha, or gārdhra-patṛa, or gārdhra-vājta, or gārdhra-rājita, as, ā, am* (?), or *gārdhra-rāśas, ās, ās, as*, decorated with vulture's feathers (especially an arrow so decorated); [cf. *grīdhra-vāja* and *grīdhra-vājita*.]

गार्भे gārbha, as, ī, am (fr. *garbha*), born from the womb; fetal, uterine; relating to or connected with gestation, also to conception (as any act or ceremony).

Gārbhika, *as*, *i*, *am*, fetal, uterine; relating to or connected with gestation or the foetus in the womb.

Gārbhīṇa, *am*, *n*. (fr. *gārbhīṇi*), a number or assemblage of pregnant women.

Gārbhīṇya, *am*, *n*. an assemblage of pregnant women.

गार्मुत *gārmuta*, *am*, *n*. (fr. *garmut*), honey(?).

गार्शेय *gārshēya*, *as*, *i*, *am* (fr. *grishṭi*), Ved. born from a heifer.

गार्हपत *gārhapata*, *am*, *n*. (fr. *griha-pati*), the position and dignity of a householder.

Gārhapatya, *as*, *m*, scil. *agni*, a sacred fire, perpetually maintained by a householder, received from his father and transmitted to his descendants, and from which fires for sacrificial purposes are lighted; the place where this sacred fire is kept; (*ās*), *m*, pl., N. of a class of manes; (*am*), *n*. the government of a family, position of a householder, a household. — *Gārhapatyāgāra* (*°ya-āg*), *as*, *m*. the place in which the *Gārhapatya* fire is kept.

Gārhamedha, *as*, *i*, *am* (fr. *griha-medha*), fit or proper for a householder.

Gārhasṭhya, *as*, *ā*, *am* (fr. *griha-sṭha*), fit for or incumbent on a householder; (*am*), *n*. the order or estate of a householder, of the father or mother of a family; household, domestic affairs, the house with its contents. also *gārhasṭha* = *harasṭha*.

Gārhya, *as*, *ā*, *am* (fr. *griha*), domestic.

गाल *gāla*, *as*, *m*. (fr. *rt. gal*), flowing, liquefying; dropping; a flux.

Gālana, *am*, *n*. straining fluids; fusing, liquefying, &c.

Gālava, *as*, *m*. the tree *Symplocos Racemosa*, the bark of which is used in dyeing, Lodh; a pale species of the same, = *sveta-lodhra*; also a kind of ebony, *Diospyros Glutinoso* [cf. *kenduka*]; N. of an old sage and preceptor, according to the *Hari-vaṇṣa* a son, and according to the *Mahā-bhārata* a pupil of *Viśvāmitra*; N. of the author of a *Dharma-śāstra*; N. of a grammarian; (*ās*), *m*, pl. the descendants of *Gālava*.

Gālavā, a patronymic from *Gālava*.

Gālī, *is*, *f*. a curse, execration or imprecation. — *Gālī-pradāna*, *am*, *n*. cursing, reviling, abusing. — *Gālī-mat*, *ān*, *atī*, *at*, uttering curses or execrations.

Gālīta, *as*, *ā*, *am*, distilled, strained, dropped, melted, fused.

Gālīn, *i*, *īnī*, *ī*, distilling, fusing, liquefying; abusing, abusive.

Gālīnī, *f*. a particular gesticulation or position of the fingers.

गालोडय *gāloḍaya*, *A*. -*ḍayate*, -*yitum*, to examine, investigate.

Gāloḍita, *am*, *n*. examination, investigation.

गालोड्य *gāloḍya*, *am*, *n*. the seed of the lotus; [cf. *ankaloḍya*, *angaloḍya*, *galōḍya*, *gāloḍya*.]

गाल्वाणि *gāvalgaṇi*, *is*, *m*. (fr. *gavalgaṇa*), a patronymic of *Sanjaya*.

गविशिर *gāvishīra* and *gāvishīrāyana*, two patronymics from *Gavi-shīra*.

गाह *gāh*, *cl*. 1. *A*. (ep. also *P*.) *gāhate*, -*ti*, *jagāhe*, *gāhishyate*, *agāhishṭa*, *gāhītum* or *gādhum*, to dive into, bathe in, plunge into, penetrate, enter deeply into; roam, range, rove; to be absorbed in (with acc.); to hide one's self in: *Caus. gāhayati*, -*yitum*, *ajigahat*: *Desid. jīgāhishate* and *jīgāhishate*: *Intens. jīgāhyate* and *jīgādhā*.

Gādha, *as*, *ā*, *am*, dived into, bathed in, entered into; deeply entered, closely pressed together, tightly drawn, closely fastened, close, fast (opposed to *śhīla*); thick, dense; deep (as sleep); strong, vehement, firm; (*am*), *ind*. excessively, much, very much, heavily, closely, firmly, strongly, &c. — *Gādha-karpa*, *as*, *m*. an ear penetrated by sound, an attentive

ear. — *Gādha-tā*, *f*. or *gādha-tra*, *am*, *n*. intensity, closeness; firmness, hardness; excess. — *Gādha-mushṭi*, *īś*, *īś*, *ī*, close-fisted, avaricious, niggardly, miserly; (*īś*), *m*. a scymitar, a large sacrificial knife. — *Gādha-soka-prahāra*, *as*, *ā*, *am*, inflicting the keenest anguish. — *Gādhaṅgada* (*°dha-an*), *as*, *ā*, *am*, having closely fitting bracelets. — *Gādha-lingana* (*°dha-āf*), *am*, *n*. a close embrace.

Gādhi-karpaṇa, *am*, *n*. making stiff.

Gāha, *as*, *i*, *am*, diving into, bathing; (*as*), *m*. depth, interior, innermost recess.

Gāhana, *am*, *n*. the act of diving into, plunging, bathing, penetrating.

Gāhaniya, *as*, *ā*, *am*, to be dived into or penetrated.

Gāhita, *as*, *ā*, *am*, bathed in, plunged into, immersed, entered deeply into, penetrated; shaken, agitated, destroyed.

Gāhitrī, *tā*, *trī*, *trī*, one who plunges into water, a bather, diver; one who penetrates; shaking, agitating; destroying, a destroyer.

गिन्दुक *ginduka*, *as*, *m*. a ball for playing with; [cf. *genduka* and *kanduka*.]

गिर 1. *gir*, *ir*, *ir*, *ir* (fr. 1. *grī*), Ved. addressing, invoking, praising; (*ir*), *f*. invocation, addressing with praise, praise, verse, song; speech, speaking, language, voice, words (e. g. *mānuṣhīm giram kṛi*, to assume a human voice; *girām prabhaviṣṭhū*, 'lord of speech or words', an epithet of *Bṛihaspati*, regent of the planet Jupiter); a N. of *Sarasvatī*, the goddess of speech; fame, celebrity; [cf. *Hib. gair*, 'an outcry, a shout'; *Gr. γῆρυς*.] — 1. *gir-īśa*, *as*, *m*. an epithet of *Bṛihaspati*; [cf. *gish-pati*.] — *Gir-vaṇas*, *ās*, *ās*, *as*, Ved. delighting in invocations, fond of praise, an epithet of *Indra* and *Agni*. — *Gir-vaṇasyu*, *us*, *us*, *us*, Ved. fond of hymns or praise, an epithet of *Indra*. — *Gir-vaṇ*, *ā*, *ā*, *ā*, Ved. addressed with many invocations, receiving much praise. — *Gir-vaṇ*, *t*, *t*, *t*, Ved. bearing one who is addressed with many hymns. — *Gir-vāhas*, *ās*, *ās*, *as*, Ved. one to whom invocations are addressed, praised in song, an epithet of *Indra* &c. — *Gir-pati* = *gish-pati*. — *Gir-ratha* (*gir-ra*), *as*, *m*. 'the vehicle of words', an epithet of *Bṛihaspati*. — *Gir-devī*, *f*. the goddess of speech, *Sarasvatī*. — *Gir-pati* = *gish-pati*. — *Gir-lata*, *f*. N. of a plant, = *mahā-jyotishmatī*. — *Gir-vāna*, *as*, *m*. a god, a deity ('whose arrow is speech'; or perhaps only a corruption fr. *gir-vaṇas*). — *Girvāna-kusuma*, *am*, *n*. the flower of the gods, doves. — *Gish-pati*, *is*, *m*. the lord of speech, a N. of *Bṛihaspati*, the regent of the planet Jupiter and preceptor of the gods; a Pandit, a learned man. — *Gis-tarā*, *f*. excellent speech, a good voice.

Girā, *f*. speech, speaking; voice. — *Girā-vridh*, *t*, *t*, *t*, Ved. delighting in being praised; (*Sāy*.) thriving by praise (as a god).

गिर 2. *gir* (fr. 2. *grī*), swallowing, (at the end of compounds, e. g. in *gara-gir* and *mukur-gir*.) 1. *gira*, *as*, *ā*, *am*, swallowing.

Girita, *as*, *ā*, *am*, swallowed, eaten.

गिर 2. *gira*, at the end of an adverbial compound = *giri* (e. g. *anu-giram*, near the mountain).

गिरि *giri*, *is*, *m*. (said to be fr. *rt. 2. grī*; perhaps originally *garī* or *garu*, and related to *guru*, *gariman*), a hill, a mountain, a rock, an elevation, a rising-ground (in the foregoing senses often connected in the Veda with *parvata*, e. g. *parvato giriḥ*, explained by *Sāy*. as a mountain having many parts); a cloud (this last sense is often given to *giri* by the commentators on Vedic works); a term for the number eight, because of the eight mountains surrounding the mountain *Meru*; a wooden ball, with which children play [cf. *giriḥ* and *giri-guḍa*]; a disease of the eyes; a peculiar defect in quicksilver; a honorific title given to one of the ten orders of the *Das-nāmi* Gosains; N. of a son of *Śvaphalka* [cf.

giri-kshipa]; (*īś*), *f*. swallowing; a rat, a small rat, a mouse [cf. *giriḥ*]; (*is*, *īś*, *ī*), venerable, respectable, worshipful; [cf. *Zend gairi*; Slav. *gora*; Afghan. *ghur*; cf. also *gariyas*, *garishṭha*, *gariman*.] — *Giri-kacchapa*, *as*, *m*. a kind of tortoise living in mountains. — *Giri-kaṇṭhaka*, *as*, *m*. *Indra's* thunderbolt. — *Giri-kadamba* or *giri-kadambaka*, *as*, *m*. a species of the *Kadamba* tree, mountain *Kadamba*; [cf. *nipa* and *dhārā-kadamba*.] — *Giri-kadalī*, *f*. the mountain or wild *Kadalī*. — *Giri-kandara*, *as*, *m*. a cave, a cavern. — *Giri-karṇā*, *f*. the plant *Clitoria Ternatea*; [cf. *a-parajitā*.] — *Giri-karṇikā*, *f*. the earth; the plant *Clitoria Ternatea*; a species of *Kipihl* with white blossoms. — *Giri-karṇi*, *f*. the plant *Clitoria Ternatea* [cf. the preceding]; another plant, *Alhagi Maurorum* = *kauchūrā*. — *Giri-kāṇa*, *as*, *m*. a blind or one-eyed man, one blind from a particular disease. — *Giri-kānana*, *am*, *n*. a mountain-grove. — *Giri-kūṭa*, *am*, *n*. the summit of a mountain. — *Giri-kshit*, *t*, *t*, *t*, Ved. living in mountains or on high, as *Viṣṇu*; (*t*), *m*, N. of an *Aucāmanyava*; [cf. *gairikshita*.] — *Giri-kshipa*, *as*, *m*, N. of a son of *Śvaphalka*; [cf. *arikshipa* and *giri*.] — *Giri-gangā*, *f*. N. of a river. — *Giri-guḍa*, *as*, *m*. a ball for playing with. — *Giri-guḥā*, *f*. a mountain-cave. — *Giri-gairika-dhātu*, *us*, *m*, = *gairika*, red chalk. — *Giri-gairikadhātu-vat*, *ind*. like red chalk. — *Giri-śara*, *as*, *i*, *am*, Ved. living in or inhabiting mountains. — *Giri-śārin*, *i*, *ipī*, *ī*, living in mountains. — *Giri-ja*, *as*, *ā*, *am*, mountain-born, mountaineer; (*as*), *m*. the *Mahwa* tree, *Bassia*, = *madhūla*; N. of a man with the patronymic *Bābhavya*; (*ā*), *f*, N. of several plants, viz. a kind of lemon tree; a plant considered as a white species of *Rasna* [cf. *rasnā*]; the shaddock or pumple-mouse, *Citrus Decumana*; also = *sveta-vuhnā*, *keshudra-pāshāna*, *giri-kadalī*, *kāri*, *trā-yamāṇa*; a kind of jasmine, *mallikā*; a N. of the goddess *Pārvatī*, as the daughter of the personified *Himālaya* mountain; (*am*), *n*. talc; benzoin or gum benjamin; it is also confounded with another gum resin called *styrax*; red chalk; bitumen; iron. — *Girijā-kumāra*, *as*, *m*, N. of a pupil of *Sanka-rācārya*. — *Girijā-pati*, *is*, *m*. an epithet of *Siva*, the husband of *Pārvatī*. — *Girijāmala* (*°ja-am*), *am*, *n*. talc. — *Giri-jāla*, *am*, *n*. a range of mountains. — *Girijā-suta*, *as*, *m*, N. of the chief of a sect worshipping *Gaṇeśa*. — *Giri-jvara*, *as*, *m*. *Indra's* thunderbolt; [cf. *giri-kaṇṭhaka*.] — *Giri-naddha* or *giri-naddha*, *as*, *ā*, *am*, enclosed by a mountain. — *Giri-nitamba* or *giri-nitamba*, *as*, *m*. the declivity of a mountain. — *Giri-tra*, *as*, *ā*, *am*, Ved. ruling over mountains; epithet of *Rudra-Siva*. — *Giri-durga*, *as*, *ā*, *am*, or *am*, *n*. of difficult access in consequence of being surrounded by mountains; a hill-fort or any stronghold amongst mountains. — *Giri-dvāra*, *am*, *n*. a mountain-pass. — *Giri-dhara*, *as*, *m*, N. of a copyist of the seventeenth century. — *Giri-dhātu*, *us*, *m*. different kinds of earth or minerals in the interior of a mountain; red chalk. — *Giri-dhvaja*, *as*, *m*. *Indra's* thunderbolt; [cf. *giri-kaṇṭhaka* and *giri-jvara*.] — *Giri-nagara*, *am*, *n*, N. of a town in *Dakṣiṇā-patha*. — *Giri-nadī* or *giri-nadī*, *f*. a mountain-torrent. — *Giri-nandinī*, *f*. daughter of a mountain, a mountain-stream. — *Giri-nimmagā*, *f*. a mountain-torrent. — *Giri-nimba*, *as*, *m*, N. of a plant, = *mahāriṣṭha*. — *Giri-pilu*, *us*, *m*, N. of a fruit tree, = *parusha*. — *Giri-pura*, *am*, *n*. mountain-town or N. of a town. — *Giri-pushpaka*, *am*, *n*. a fragrant resin, benzoin. — *Giri-prishṭha*, *am*, *n*. the top of a hill. — *Giri-prapāta*, *as*, *m*. the declivity of a mountain. — *Giri-prastha*, *as*, *m*. the table-land of a mountain. — *Giri-priya*, *as*, *ā*, *am*, fond of or frequenting mountains; (*ā*), *f*. the female of the *Bos Grunniens*. — *Giri-bāndhava*, *as*, *m*. a friend of the mountains, an epithet of *Siva*. — *Giri-budhna*, *as*, *ā*, *am*, Ved. resting on a mountain, produced on a hill; [cf. *adri-budhna*.] — *Giri-bhīd*, *t*, *t*, *t*, breaking through the mountains, as a river; (*t*), *f*. the plant *Plectranthus Scutellarioides*. — *Giri-bhū*, *is*, *is*, *u*, mountain-born, mountaineer; (*ū*), *f*, N.

of a plant, = *kebudra-pūshāpa-bhedā*; a small stone (?); an epithet of Pārvatī, the wife of Śiva. — *Gīri-bhraj*, f, f, Ved. breaking forth from mountains; (Sāy.) falling from the clouds. — *Gīri-mallikā*, f, the plant *Wrightia Antidysenterica*; [cf. *kuśa-ja*.] — *Gīri-mātra*, as, ā, am, having the size or dimensions of a mountain. — *Gīri-māna*, as, ā, am, having the extent or dimensions of a mountain; (as), m. a large and powerful elephant. — *Gīri-māla* and *gīri-mālaka*, as, m., N. of a tree. — *Gīri-mṛd*, t, f, red chalk, mountain soil; [cf. *gairika*.] — *Gīrimṛd-bhava*, am, n. red chalk. — *Gīri-mēda*, as, m. a fetid Mimosa, = *ari-mēda*. — *Gīri-rāj*, f, m. the king of the mountains, the Himavat (?). — *Gīri-vāsin*, ī, īni, ī, living on or in mountains, being or produced in them; (ī), m. a kind of bulbous plant, a large kind of Arum. — *Gīri-vraja*, as, m., N. of the capital of Magadha. — *Gīri-śa*, as, ā, am, or (as), m. inhabiting or frequenting mountains, an epithet of Rudra-Śiva. — *Gīri-santa*, as, ā, am, Ved. inhabiting or frequenting mountains. — *Gīri-saya*, as, ā, am, Ved. inhabiting mountains. — *Gīri-sāla*, as, m. a kind of bird. — *Gīri-sālini*, f, the plant *Clitoria Ternatea*. — *Gīri-sṛnga*, as, m. an epithet of Gaṇeśa; the peak of a mountain. — *Gīri-shad*, t, t, t, sitting on mountains; an epithet of Rudra. — *Gīri-shiḥā*, ās, ās, am, or *giri-shiḥā*, as, ā, am (rt. *sthā*), inhabiting or frequenting mountains; epithet of the Maruts and of the Soma plant which is found in mountains. — *Gīri-sarpa*, as, m. a kind of snake. — *Gīri-sānu*, u, n. tableland. — *Gīri-sāra*, as, m. iron; tin; an epithet of the Malaya mountains, situated in the south of India. — *Gīrisāra-maya*, as, ī, am, made of iron, iron. — *Gīri-sutā*, f, the daughter of the mountain Himavat; an epithet of Pārvatī, the wife of Śiva. — *Gīri-sena*, as, m., N. of a man. — *Gīri-sravā*, f, a mountain-stream, a torrent. — *Gīri-hvā*, f, another N. of the plant *giri-karnikā*, *Clitoria Ternatea*. — *Girindra* ('*ri-in*'), as, m. a prince among the mountains, a high mountain; a term for the number eight; [cf. *gīrt*.] — 2. *giriśa* ('*ri-śa*'), as, m. the prince of the mountains, a N. of the Himālaya, the snowy mountains on the north of Hindūstan, or the range personified; an epithet of Śiva; a N. of the eleventh Rudra: (for 1. *giriśa* see under 1. *gir*.) — *Gīry-āhvā*, f, = *giri-hvā*.

Gīrika, as, m. the inhabitant of a mountain (?); a N. of Śiva; a ball for playing with [cf. *gīrt* and *gīryaka*]; N. of a chief of the Nāga or serpent-giri; N. of a certain weaver in a Buddhist work; also called *daṇḍagīrika*; (ā), f, a mouse, a small rat; N. of the wife of Vasu, daughter of the mountain Kolāhala and of the river Sakṛtimati.

Gīryaka or *gīryāka* or *gīryāka*, as, m. a ball for playing with; [cf. *gīrt* and *gīrt-guḍa*.]

Gīri-śa. See under *giri* above.

गिरित *giritā*. See under 2. *gir*.

गिरिश 1. 2. *giriśa*, &c. See under 1. *gir* and under *gīrt* above.

गिल *gila*, as, ā, am (fr. 2. *grī*), who or what swallows; (as), m. the citron tree, = *jambīra*. — *Gila-gīla*, as, ā, am, swallowing; [cf. *timṅgila-gīla*.] — *Gila-grāha*, as, m. a crocodile, a shark. — *Gilat*, an, atī or antī, at, swallowing, devouring. — *Gilana*, am, n. swallowing; also *girāya*. — *Gilāyu*, us, m. hard tumor in the throat.

Gili, is, f, swallowing, eating.

Gilita, as, ā, am, eaten, swallowed.

गिलोद्या *gilodya*, N. of a plant; [cf. *angalodya*, *galodya*, *yalodya*.]

गिष्णु *gishṇu*, us, m. (probably a corrupt form of *gashṇu*; rt. *gaś*), a professional singer; a Brāhman versed in the Sāma-veda, a chanter of that Veda; an actor.

गीपति *gīh-pati*, *gish-pati*. See 1. *gir*.

गीत *gita*, as, ā, am (fr. rt. *gāi*), sung,

chanted, sounded, &c.; (ā), f, a song, a sacred song or poem, religious doctrines declared in metrical form by an inspired sage [cf. the titles *Sivagītā*, *Rāma-gītā*, *Bhagavad-gītā*, which last is also often called the *Gītā*]; N. of a metre; (am), n. singing, song either general or particular. — *Gīta-kaṇḍikā*, f, a *Parīṣiṣṭa* of the Sāma-veda. — *Gīta-krama*, as, m. the arrangement of a song. — *Gīta-gaṅgādāra*, title of a poem by Kalyāṇa. — *Gīta-giriśa*, title of a poem by Rāma. — *Gīta-govinda*, as, m. Govinda (i.e. Kṛishṇa) celebrated in song; title of a lyrical drama by Jaya-deva, supposed to have been written about the twelfth or thirteenth century of our era; it is a mystical erotic poem, describing the loves of Kṛishṇa and the Gopis, especially of Kṛishṇa and Rādhā, who is supposed to typify the human soul. — *Gīta-jīva*, as, ā, am, versed in the art of singing, acquainted with songs. — *Gīta-priya*, as, ā, am, fond of songs; (ā), f, N. of one of the Mātṛis attending on Skanda. — *Gīta-modin*, ī, īni, ī, gladdening with songs; (ī), m. a Kinnara or celestial chorister. — *Gīta-vādāna*, am, n. the singing of a song. — *Gīta-sāstra*, am, n. the science of music. — *Gītāyana* ('*ta-ay*'), am, n. a procession accompanied with songs.

Gītaka, am, n. a song.

Gītī, is, f, song, singing; a kind of poetical metre, a form of the Āryā metre, in which the stanza consists of four lines of twelve and eighteen syllabic instants alternately. — *Gītī-vīśaha*, as, m. a kind of song. — *Gīty-āryā*, f, N. of a metre of four lines of sixteen short syllables each.

Gītikā, f, a short song, a small hymn; N. of a metre consisting of four lines of twenty syllables each.

Gītin, ī, īni, ī, one who recites in a singing manner.

Gīthā, f, a song.

गीरथ *gīratha*, &c. See under 1. *gir*.

गीरी 1. *gīrī*, as, ā, am (fr. 1. *grī*), praised.

1. *gīrī*, is, f, praise, applause; fame, celebrity.

गीरी 2. *gīrī*, as, ā, am, swallowed.

2. *gīrī*, is, f, swallowing.

Gīrī, is, is, ī, swallowing, devouring.

गु 1. *gu* (related to 1. *gā*), cl. 1. A. *ga-* vate, to go.

2. *gu*, (at the end of compounds) going; [cf. *adhri-gu*, *vanar-gu*; also *priyan-gu* and *sāci-gu* (?); cf. *gū* in *agre-gū*.]

गु 3. *gn*, cl. 1. A., Ved. *gavate*, *juguve*, *goshyate*, *agoshya*, *gotum*, (this verb seems only to occur in the reduplicated forms *joguwe* and *joguvāna*), to speak articulately, to proclaim, to cause to sound: Caus. *gāvayati*: Desid. *jugūshate*: Intens. *jogūyate*, *jogotā*, to shout with joy; [cf. *jogū*.]

गु 4. *gu*, cl. 6. P. *gavati*, *jugāva*, *gushyati*, *agushit*, *gutum* or *guvitum*, to void by stool, to void excrement.

गु 5. *gu* (at the end of an adj. comp.) = *go*, a cow, cattle, earth, ray, &c., see *go*, (e.g. *daśa-gu*, possessing ten cows; *sahasra-gu*, possessing 1000 cows; *śalad-gu*, one under whom the earth trembles, &c.); [cf. *anu-gu*, *arishṭa-gu*, *ushṇa-gu*, *kṛīṣa-gu*, &c.].

गुग्गुलु *guggula*, as, m. or *guggulu*, u, us, n. m. (but always m. in the later language), a fragrant gum resin, bdellium or the exudation of the *Amyris Agallochum*, a perfume and medicament; sometimes with the epithet *saindhava* or *samudriya*, i.e. 'obtained near rivers or the sea,' (perhaps some other substance coming from rivers or the sea?); a species of *Moranga* with red flowers, *Moranga Hyperanthera*; (ā, ās), f, N. of an *Apsaras*.

Gugguluḥka, as, ī, m. f. one who deals in bdellium.

गुङ्गु *gunyu*, us, m., N. of a man; (*avas*),

m. pl. the descendants of this man; (*ā, ās*), f, Ved. (Sāy.) = *kūhū*, q. v.

गुच्छ *guccḥa*, as, m. (assimilated form fr. *gusta*), a bundle, a bunch, a bunch of flowers, a cluster of blossoms, a clump (of grass &c.), a bunch of peacock's feathers, the plumage of a peacock; a pearl necklace of thirty-two or (according to others) of seventy strings [cf. *ardha-guccḥa*]; (ī), f, a kind of Bonduc or *Karājia*. — *Guccḥa-kaniśa*, as, m. a kind of corn, = *rāgin*. — *Guccḥa-karājia*, as, m. a kind of *Karājia*; [cf. *guccḥi*.] — *Guccḥa-dantikā*, f, the plant *Musa Sapientum*, = *kadalī*. — *Guccḥa-pattra*, as, m. the palm tree; [cf. *tāla*.] — *Guccḥa-pushpa*, as, m., N. of a plant, = *saptā-bhāda*; (ī), f, N. of two plants, *Grislea Tomentosa* (*dhātakī*), and another plant = *śimṛiḍi*. — *Guccḥa-pushpaka*, as, m. two kinds of *Karājia*, the *Rithā-karājia* and the *Guccḥa-karājia*. — *Guccḥa-phala*, as, m., N. of several plants, = *rīṭhā-karājia*; another plant, *Strychnos Potatorum* [cf. *kataka*]; another plant, = *rājādāni*; (ā), f, N. of several plants, *Musa Sapientum*, = *kadalī* or the plantain; the vine; the plant *Solanum Indicum* (*kāka-māci*); the plant *Solanum Jacquinii* (*agni-damanī*); a kind of leguminous plant, = *nishpāvi*. — *Guccḥa-badhrā*, f, N. of a plant, *Guṇḍālā*. — *Guccḥa-mūlikā*, f, N. of a plant, = *guṇḍāsinī*. — *Guccḥārdha* ('*cha-ar*'), as, m. a pearl necklace of twenty-four strings; a species of grass, *Andropogon Schoenanthus*. — *Guccḥā-hva-kanda* ('*cha-āh*'), as, m. a kind of esculent root, = *gulañca-kanda*.

Guccḥaka, as, m. a bunch, bundle, cluster of blossoms, clump of grass, the plumage of a peacock, a bunch of peacock's feathers; a pearl necklace of thirty-two strings; a kind of *Karājia*, = *rīṭhā-karājia*; (am), n. a kind of fragrant plant, = *granthi-parjā*.

Guccḥāla, as, m. a species of grass, *Andropogon Schoenanthus*.

गुज *guj*, cl. 6. and 1 (?). P. *gujati* and *gojati* (?), *jugoja*, *gujītum*; oftener *gujī*, cl. 1. P. *gujīati*, *gujīya*, *gujītum*, to sound inarticulately; to buzz, hum.

Gujia, as, m. humming; a bunch, a bundle, a cluster of blossoms, bunch of flowers, nosegay, = *guccḥa*; (ā), f, humming, a low murmuring sound; a kettle-drum; a small shrub, *Abrus Precatorius*, bearing a red and black berry, which forms the smallest of the jeweller's weights; either the berry which averages about 1 $\frac{1}{16}$ grains troy or the artificial weight called by this name, weighing about 2 $\frac{1}{16}$ grains; = $\frac{1}{2}$ Ādya-māshaka, = $\frac{1}{2}$ Māshaka, = 3 or 2 barley-corns, = 4 grains of rice, = 2 grains of wheat; (with physicians 7 *Gujīas* = 1 Māsha, with lawyers 7 $\frac{1}{2}$ *Gujīas*); a kind of plant with a poisonous root; a tavern; reflection, meditation. — *Gujīya-kṛit*, t, m. 'making a humming,' a large black bee.

Gujīat, as, antī, at, buzzing, humming, making a low murmuring sound.

Gujīana, am, n. sounding low and deep, as buzzing, murmuring, &c.

Gujīkā, f, the seed of the plant *Abrus Precatorius*; [cf. *gujīā*.]

Gujīta, as, ā, am, uttered in a low tone, murmured, &c.; (am), n. sounding, murmuring, buzzing.

गुजरी *gujārī*, f. one of the *Rāginīs*; (for *gurjārī*, q. v.)

गुटिका *gutikā*, f, a pill, a bolus, any small globe or ball; a small pustule; the cocoon of the silk-worm; a pill; a pearl; [cf. *gutikā*, *gultikā*, *guli*, *guḍa*.] — *Gutikānjana* ('*kā-ai*'), am, n. collyrium formed like a globe or ball. — *Gutikā-mukha*, as, ī, am, furnished with a rounded orifice.

गुड *guḍ*, cl. 6. P. *guḍati*, to defend, guard, preserve; [cf. *ghuḍ* and *gund*.]

Guḍa, as, m. (said to be from the last), a globe or ball; a ball for playing with; a bit, a mouthful,

(rice kneaded in the shape of a ball?); sugar which forms itself into lumps, dry sugar; treacle, molasses, the first thickening of the juice of the sugar-cane by boiling; an elephant's trappings or armour (formed of small balls?); the cotton tree; the plant *Tithymalus Antiquorum*; another plant, = *kshīra-dāru*; (*ās*), m. pl., N. of a people in Madhya-deśa; (*ā*), f. a small ball, a pill; the plant *Tithymalus Antiquorum*; another plant, = *usīrī*; (*ī*), f. the plant *Tithymalus Antiquorum*; [cf. *gūḍa*, *gūḍa*, *gūḍika*.] — *Guḍa-karī*, f. (perhaps a corruption of *gurjārī* or *gujārī*), one of the Rāgīṇīs or female personifications of the musical modes. — *Guḍa-trīṇa*, am, n. sugar-cane. — *Guḍa-tvaś*, k, n. (?) the aromatic bark of the *Laurus Cassia*. — *Guḍa-tvaś*, am, n. the aromatic bark of the *Laurus Cassia*; mace. — *Guḍa-dāru*, us, m. n. sugar-cane. — *Guḍa-dhenu*, us, f. a milch-cow symbolically represented by sugar &c. and offered as a present to Brāhmins; sugar piled up for distribution at certain religious rites. — *Guḍa-pishṭa*, am, n. a sort of sweetmeat, flour or rice and sugar ground and boiled together. — *Guḍa-pushpa*, as, m. the plant *Bassia Latifolia* or another species of it, (the flowers being full of saccharine matter). — *Guḍa-phala*, as, m. the tree *Careya Arborea* or *Salvadora Persica*; jujube; [cf. *gūḍa-phala*.] — *Guḍa-bhā*, f. a kind of sugar. — *Guḍa-misra*, am, n. a sort of cake or sweetmeat, flour or rice and coarse sugar ground and boiled together. — *Guḍa-mūla*, as, m. a kind of amaranth, *Amaranthus Polygamus*; [cf. *alpa-mārisa*.] — *Guḍa-līn-mat*, ān, atī, at, having a sugar-licker. — *Guḍa-līh*, t, t, t, sugar-licking. — *Guḍa-vīja*, as, m. a kind of pease; [cf. *masūra*.] — *Guḍa-sarikarā*, f. sugar, refined sugar. — *Guḍa-sīgru*, us, m. a red sort of Morunga; [cf. *śobhānjana*.] — *Guḍa-sīringa*, am, n. a cupola. — *Guḍa-haritākā*, f. myrobalan preserved in molasses. — *Guḍa-keśa*, as, m. whose hair forms tufts or matted locks (resembling in shape the leaves of the *Euphorbia*); an epithet of the hero Arjuna; also of Siva. — *Guḍāpūṣpikā* (°*ḍa*-ap°), scil. *paurṇamāsī*, f. a certain day of full moon, on which sweetmeats are eaten. — *Guḍāśaya* (°*ḍa*-āś°), as, m. a species of *Pilu* growing in mountains; [cf. *akṣhoṭa*.] — *Guḍodaka* (°*ḍa*-ud°), am, n. water mixed with molasses; (*as*, ā, am), containing water instead of molasses. — *Guḍodbhava* (°*ḍa*-ud°), f. sugar. — *Guḍaudana* (°*ḍa*-od°), am, n. boiled rice and coarse sugar.

Guḍaka, as, m. a ball [cf. *nābhi-guḍaka*]; a bit, a mouthful; a kind of drug prepared with treacle, a conserve; (*īkā*), f. a small ball, a pill; a kernel; (*am*), n. treacle, molasses.

Guḍala, am, n. a spirituous liquor distilled from molasses, a sort of rum.

Guḍera or *guḍeraka*, as, m. a bit, a mouthful.

गुडची *guḍācī*, f. the shrub *Cocculus Cordifolius*; [cf. *guḍūcī* and *guḍūcī*.]

गुडाका *guḍākā*, f. sleep; sloth.

गुडाला *guḍālā*, f. a species of grass, = *guṇḍālā*.

गुडगुडायन *guḍuguḍāyana*, as, ī, am, rattling in the throat (as breath).

गुडुची *guḍūcī*, f. the shrub *Cocculus Cordifolius*; [cf. *guḍācī* and *guḍūcī*.]

गुडुह *guḍuḥ*, ās, m. pl., N. of a people in Madhya-deśa; (also read *guruḥ*, *guluḥ*, and *gulaḥ*.)

गुडूची *guḍūcī*, f. the shrub *Cocculus Cordifolius*; [cf. *guḍācī* and *guḍūcī*.]

गुण *guṇa*, as, m. (said to be fr. rt. *grah*), a single thread or strand of a cord or twice (e.g. *tri-guṇa*, consisting of three threads or strands), a string or thread, a rope in general; a garland; a bow-string; a sinew; the string of a musical instrument, a chord; (at the end of a compound after a

numeral) fold, times, &c. (e.g. *tri-guṇa*, three-fold; *dvi-guṇa*, two-fold, double; *catuṣ-guṇa*, four-fold; *sapta triguṇāni dināni*, twenty-one days; *mūlyāt pañcagūṇo dandah*, a fine five times more than the value; *dushto dasagūṇam*, ten times worse; *dviguṇatvam i*, to become double; *viśiṣṭo dasabhr guṇah*, of ten times higher value); a multiplier, a co-efficient (in arithmetic); division, subdivision, species, kind (e.g. *gandhasya guṇāḥ*, the different kinds of smell); a secondary element, a subordinate or unessential part of any action, an auxiliary act (e.g. *śarva-guṇa*, reaching to all subordinate parts, hence 'valid throughout'); a secondary dish (opposed to *anna*, i.e. rice or the chief dish), a side-dish; quality, the unessential part of anything (opposed to the substance); a quality, a peculiarity, an attribute or property in general, an attribute of the five elements, (each element has its own peculiar quality or qualities as well as organ of sense; thus 1. ether has *śabda* or sound for its *Guṇa* and the ear for its organ; 2. the air has tangibility and sound for its *Guṇas* and the skin for its organ; 3. fire or light has shape or colour, tangibility, and sound for its *Guṇas*, and the eye for its organ; 4. water has flavour, shape, tangibility, and sound for its *Guṇas*, and the tongue for its organ; 5. earth has the preceding *Guṇas*, with the addition of its own peculiar *Guṇa* of smell, and the nose for its organ); an ingredient or constituent of nature (according to the Sāṅkhya philosophy, which makes nature to consist in the equipoise of three *Guṇas* called *sāttva*, *rajas*, and *tamas*, i.e. goodness, passion, and darkness, or virtue, foulness, and ignorance); a term for the number three (taken from the three qualities of the Sāṅkhya system); a property or characteristic of all created things (according to the Nyāya philosophy, which makes twenty-four *Guṇas*, viz. 1. *rūpa*, shape, colour; 2. *rasa*, savour; 3. *gandha*, odour; 4. *sparsa*, tangibility; 5. *sankhya*, number; 6. *parimāṇa*, dimension; 7. *prithaktva*, severality; 8. *samyoga*, conjunction; 9. *vibhāga*, disjunction; 10. *paratva*, remoteness; 11. *aparatva*, proximity; 12. *gurutva*, weight; 13. *dravatva*, fluidity; 14. *sneha*, viscosity; 15. *śabda*, sound; 16. *buddhi* or *jñāna*, understanding or knowledge; 17. *sukha*, pleasure; 18. *duḥkha*, pain; 19. *icchā*, desire; 20. *dvesha*, aversion; 21. *prayatna*, effort; 22. *dharma*, merit or virtue; 23. *adharma*, demerit; 24. *samskāra*, faculty); an epithet; a good quality, virtue, merit, excellence, eminence, high degree, proper course of action in politics, (the six proper courses of action for a king in foreign politics are peace, war, march, halt, stratagem, and recourse to the protection of a mightier king; besides these the four *Upāyas*, or means of conquering an enemy, are sometimes called *Guṇas*; see *upāya*); the peculiar property of the letters which are pronounced with the *vāhya-prayatna* or external utterance, (these properties are eleven in all, viz. *vivāra*, expansion of the throat; *samvāra*, contraction; *śvāsa*, sighing; *nāda*, sounding; *ghoṣa*, soft sound or low murmur; *a-ghoṣa*, absence of that murmur; *alpa-prāṇa*, slight aspiration; *mahā-prāṇa*, strong aspiration; and the three accents); a secondary or subordinate gradation of a vowel (in opposition to the highest gradation or *priddhi*), the vowels *a*, *e*, *o* (with *ar*, *al*); the merit of a composition in rhetoric, i.e. consistency of plan, elegance of expression, &c.; an organ of sense; a cook; an epithet of Bhīma [cf. *guṇa-kāra*]; (*ā*), f. N. of a grass, = *dūrvā*; a kind of perfume, = *māṇsa-rohitā*; N. of a princess; [cf. *gaṇa*, *nir-guṇa*, *vi-guṇa*, *sa-guṇa*; cf. also *Hib. gaoine*, 'goodness, honesty'.] — *Guṇa-karaṇḍa-vyūha*, as, m. title of a Buddhist work; [cf. *ka-raṇḍa-vyūha*.] — *Guṇa-karma*, an, n. an unessential secondary action; (in grammar) the secondary or less immediate object of an action. — *Guṇa-karma-vibhāga*, as, ā, am, distinguishing an action and an attribute; (*as*), m. separation of an action and an attribute. — *Guṇa-kāra*, as, ī, am, one who counts &c.; productive of good qualities, profitable;

(*as*), m. one who prepares side-dishes or any secondary article of food, such as sweetmeats &c.; an epithet of Bhīma-sena, who performed the duties of a cook while the Pāṇḍava princes were servants to Virāṭa. — *Guṇa-kīrtanāvālī*, f., N. of a literary work. — *Guṇa-ketu*, us, m., N. of a Buddha. — *Guṇa-keśī*, f., N. of a daughter of Mātali, who was the charioteer of Indra. — *Guṇa-gāna*, am, n. praising the virtues of another, panegyric, praise. — *Guṇa-grīhṇu*, us, us, u, desiring or possessing good qualities. — *Guṇa-grīhya*, as, ā, am, capable of good qualities, admiring virtue, attached to merit. — *Guṇa-grahana*, am, n. acknowledging or appreciating merit. — *Guṇa-grāma*, as, m. an assemblage of virtues or merits. — *Guṇa-grāhaka*, as, ā, am, or *guṇa-grāhin*, ī, īṇī, ī, capable of appreciating merit; one who can appreciate good qualities. — *Guṇa-ghātin*, ī, īṇī, ī, destroying merit, a detractor, a calumniator, envious, censorious. — *Guṇa-āndra*, as, m., N. of a man; N. of a disciple of Deva-sūri, who was the author of a commentary called *Tattva-prakāśaka-vṛtti*. — *Guṇa-jña*, as, ā, am, one who knows how to appreciate men or things, knowing or judging of their merits. — *Guṇa-tas*, ind. according to the three chief qualities of all existing beings, from the side of the good qualities or virtues; according to property or quality; according to desert; according to the *Guṇas* or properties of the letters pronounced with the *Vāhya-prayatna*. — *Guṇa-tā*, f. subordination, dependence; virtue, excellence, the possession of good qualities; the possession of attributes or qualities in general; multiplication. — *Guṇa-traya* or *guṇa-tritaya*, am, n. the three constituent properties of nature, or *sāttva*, *rajas*, and *tamas*. — *Guṇatrayābhāsa* (°*ya*-ābh°), as, m. life. — *Guṇa-tva*, am, n. the condition of a rope or string; subordination; excellence; the possession of qualities; multiplication. — *Guṇa-deva*, as, m., N. of a son of Guṇādhyā. — *Guṇa-dosha*, au, m. pl. innocence and guilt, virtue and vice. — *Guṇa-dosha-parikṣha*, am, n. test or investigation of merits and defects. — *Guṇa-dhara*, as, ā, am, possessing good qualities. — *Guṇa-dharma*, as, m. the virtue or duty incident to the possession of certain qualities, as clemency is the virtue and duty of royalty &c. — *Guṇa-padī*, f. having feet thin as cords. — *Guṇa-pūga*, am, n. great merit. — *Guṇa-prakarṣa*, as, m. great merit, excellence. — *Guṇa-prabha*, as, m., N. of a Buddhist teacher. — *Guṇa-priya*, as, ā, am, attached to merit, fond of excellence. — *Guṇa-bhadra*, as, m., N. of the author of the *Ātmānuśāsana*; N. of a literary work. — *Guṇa-bhuj*, k, k, k, enjoying or endowed with qualities. — *Guṇa-bhedata*, ind. according to the difference of quality &c. — *Guṇa-bhoktrī*, tā, trī, trī, perceiving the properties of things. — *Guṇa-bhraṇśa*, as, m. the loss of all good qualities or merits. — *Guṇa-matī*, īs, m., N. of a Buddhist teacher. — *Guṇa-maya*, as, ī, am, consisting of single threads; produced by or consisting of the three constituent properties of nature (see *guṇa*), resting on them, containing them, endowed with properties; possessed of merit or virtues. — *Guṇa-mahat*, ī, n. great merit, superior qualities. — *Guṇa-yukta*, as, ā, am, possessed of virtues or properties. — *Guṇa-ratna*, am, n. the pearl of good qualities, title of a short collection of sentences by Bhava-bhūti. — *Guṇaratna-kośa-stotra*, am, n., N. of a hymn by Parāśara-bhaṭṭa. — *Guṇa-rāga*, as, m. delighting in the good qualities of others. — *Guṇa-rāja-prabhāsa*, as, m., N. of a Buddha. — *Guṇa-rāśī*, īs, m. an epithet of Siva; N. of a Buddha. — *Guṇa-lakṣhaṇa*, am, n. mark or indication of internal property. — *Guṇa-layanikā* or *guṇa-layanī*, f. a tent. — *Guṇa-lubha*, as, ā, am, desirous of merit; attached to excellence; patronising merit. — *Guṇa-vaśana*, am, n. an attributive; an adjective. — *Guṇa-vat*, ān, atī, at, endowed with qualities; endowed with good qualities, with virtues or merits or excellences; excellent, perfect; (*ān*), m., N. of a son of Guṇavati; (*tī*), f., N. of a daughter of Su-nābha, the

wife of Sāmba and mother of Guṇa-vat. — *Guṇavat-tama*, *as, ā, am*, most excellent. — *Guṇavat-tara*, *as, ā, am*, more excellent, excellent. — *Guṇavat-tā*, *f.* or *guṇavat-tva*, *am, n.* the state of possessing qualities, the possession of good qualities, or of virtues; excellence. — *Guṇa-varṇana*, *am, n.* the describing the merits of another person. — *Guṇa-varṇin*, *i, īnī, ī*, being on the path of virtue. — *Guṇa-varman*, *ā, m.*, N. of a man. — *Guṇa-rācāta*, *as, īkā, am*, denoting a quality; (with *śabda*) an attributive noun, an adjective. — *Guṇa-vāda*, *as, m.* pointing out good qualities or merits. — *Guṇa-vidha*, *as, ā, am*, possessed of different qualities. — *Guṇa-vivekaṇa*, *f.* discernment in appreciating the merits of a person, a just sense of merit. — *Guṇa-viśeṣa*, *as, m.* a different property. — *Guṇa-viśnu*, *us, m.*, N. of a scholiast. — *Guṇa-vistara*, *as, ā, am*, abounding in excellent qualities. — *Guṇa-vriksha* or *guṇa-vrikshaka*, *as, m.* a mast or post to which a ship or boat is fastened. — *Guṇa-vṛtti*, *ī, f.* a secondary or essential condition or relation (opposed to *mukhya vṛtti*); character or style of qualities or merits. — *Guṇa-vaiśiṣṭya*, *am, n.* variety of qualities. — *Guṇa-vaiśeṣya*, *am, n.* pre-eminence of merit or of any property. — *Guṇa-sāta*, *am, n.* a hundred excellent qualities. — *Guṇa-śabda*, *as, m.* an adjective. — *Guṇa-śīla*, *as, ā, am*, virtuous. — *Guṇa-slāghā*, *f.* encomium, praise. — *Guṇa-sankirtana*, *am, n.* celebration of qualities. — *Guṇa-sankhyāna*, *am, n.* the theory of the three essential properties. — *Guṇa-saṅga*, *as, m.* association with properties or qualities. — *Guṇa-saṅgraha*, *as, m.* a collection of merits or properties; acknowledging or appreciating of merit. — *Guṇa-samudra*, *am, n.* an ocean of virtues. — *Guṇa-sampad*, *ī, f.* great merit, perfection. — *Guṇa-sāgara*, *as, ā, am*, endowed with all good qualities; (*as*), *m.* an ocean of good qualities, one endowed with all virtues; an epithet of Brahmā; N. of a Buddha. — *Guṇa-stuṭi*, *ī, f.* panegyric, encomium. — *Guṇa-ethāna-prakarana*, *am, n.* title of a Buddhist and Jaina work. — *Guṇa-hina*, *as, ā, am*, void of merit, free from properties; poor (as food). — *Guṇakara* (*ṇa-āk*), *as, m.* a mine or multitude of merits, one endowed with all virtues; a N. of Buddha Śākyamuni, the founder of the Buddhist religion; an epithet of Śiva; N. of a poet; (*as, ā, am*), possessing all excellences. — *Guṇākshara* (*ṇa-ak*), probably for *ghuṇākshara*, *q. v.* — *Guṇāguṇa-jña* (*ṇa-ag*), *as, ā, am*, a judge of merit and demerit. — *Guṇāgradhara* (*ṇa-ag*), *as, m.*, N. of a man. — *Guṇādhyā* (*ṇa-ād*), *as, ā, am*, rich in virtues or excellences; (*as*), *m.*, N. of a Brāhman; = Mālyavat in a former birth. — *Guṇālita* (*ṇa-al*), *as, ā, am*, freed from or beyond all properties. — *Guṇātman* (*ṇa-at*), *ā, ā, am*, having qualities. — *Guṇādhāra* (*ṇa-ād*), *as, m.* a receptacle of virtues, i. e. a virtuous person. — *Guṇādhipa* (*ṇa-adh*), *as, m.*, N. of a king. — *Guṇādhiśhāna* (*ṇa-adhiśhāna*), *am, n.* the region of the breast where the girdle is fastened. — *Guṇā-nurāga* (*ṇa-an*), *as, m.* delight or pleasure in the good qualities of others, approbation. — *Guṇā-nurudha* (*ṇa-an*), *as, m.* conformity or suitability to good qualities &c. — *Guṇāntara* (*ṇa-an*), *am, n.* a different kind of merit, variety of property or quality. — *Guṇānvita* (*ṇa-an*), *as, ā, am*, having attributes or qualities; excellent, good, endowed with virtues. — *Guṇāpavāda* (*ṇa-ap*), *as, m.* detraction. — *Guṇābhī* (*ṇa-ab*), *ī, m.* a Buddha; [*cf. guṇa-sāgara*]. — *Guṇābhāsa* (*ṇa-abh*), *as, m.* semblance of qualities. — *Guṇāyana* (*ṇa-ay*), *as, ī, am*, one who goes on the path of virtue. — *Guṇānākrīta* (*ṇa-al*), *as, ā, am*, adorned with virtues or good qualities. — *Guṇālābha* (*ṇa-al*), *as, m.* inefficiency. — *Guṇāśraya* (*ṇa-āś*), *as, ā, am*, virtuous, excellent, able, endowed with good qualities. — *Guṇeśa* (*ṇa-īśa*), *as, m.* a lord of the three qualities; N. of a mountain. — *Guṇeśvara* (*ṇa-īś*), *as, ī, am*, having good qualities &c.; (*as*), *m.*, N. of a mountain; according to some, Citrakūṭa or Chatarkot in Bundelcund. — *Guṇotkarsha*

(*ṇa-ut*), *as, m.* excellence of merit, the being endowed with superior qualities. — *Guṇotkirtana* (*ṇa-ut*), *am, n.* panegyric, eulogium. — *Guṇot-kṛtshā* (*ṇa-ut*), *as, ā, am*, superior in merit or in good qualities. — *Guṇopela* (*ṇa-up*), *as, ā, am*, endowed with good qualities, rich (as food). — *Guṇaughā* (*ṇa-ogha*), *am, n.* superior or abundant merit.

Guṇaka, *as, m.* a calculator, a numerator, a reckoner; (in arithmetic) the multiplier; N. of a maker of garlands.

Guṇakārī, *f. = gonḍakīrī*, *q. v.*

Guṇana, *am, n.* multiplication; enumeration; describing, relating qualities, pointing out merits or virtues; (*ī*), *f.* examining books, studying, collating or correcting copies and determining the value of various readings.

Guṇanikā, *f.* determining the value of the various readings of a manuscript; dancing, the science or profession of dancing, acting, &c.; the prologue or introduction to a drama; a garland, a necklace; a cipher, the character in arithmetic which expresses nothing.

Guṇanīya, *as, ā, am*, to be advised, to be multiplied, to be enumerated; (*as*), *m.* practice, practising anything, but especially science or study; (*am*), *n.* the multiplicand.

Guṇaya, *nom. P. guṇayati, -yitum*, to multiply; to advise, invite.

Guṇala, *as, m.*, N. of a son of Bhoja.

Guṇikā, *f.* a tumor, a swelling.

Guṇitā, *as, ā, am*, multiplied; heaped together, collected.

Guṇin, *ī, īnī, ī*, containing parts, consisting of parts; possessing qualities, an object, a thing, a noun substantive (as possessing qualities); endowed with good qualities or merits; auspicious; familiar with the merits of anything; (*ī*), *m.* a bow. — *Guṇi-gaṇa*, *as, m.* a number of virtuous persons. — *Guṇi-tā*, *f.* virtuousness, the state of possessing virtues or merits or good qualities. — *Guṇi-dvaidha*, *am, n.* equality of merit on both sides. — *Guṇi-linga*, *as, ā, am*, taking the same gender as a substantive. — *Guṇi-sarvasva*, *am, n.* title of a literary work.

Guṇi-bhūta, *as, ā, am*, made secondary or subordinate, deprived of the original meaning or importance; made or having become a merit or ornament; invested with attributes &c.; varied according to qualities; having a certain force or application (as a word &c.).

Guṇya, *as, ā, am*, endowed with virtues; to be enumerated; to be described, to be praised; to be multiplied, the multiplicand.

गुग् *gunḥ* (connected with *guṇḍ* and *gudh*), *cl. 10. P. guṇḥayati, -yitum*, to enclose or envelop, surround, hide, conceal; [*cf. Old Pruss. po-kuntu*, to protect; *kuns-t*, to guard; perhaps Lat. *cus-tos* for *cut-tos* or *cud-tos*.]

Guṇhana, *am, n.* concealing, covering, enclosing.

Guṇhita, *as, ā, am*, surrounded, covered with; pounded, ground, reduced to dust or powder; [*cf. guṇḍita*].

गुग् *guṇḍ* (connected with *guṇḥ* and *gudh*), *cl. 10. P. guṇḍayati, -yitum*, to cover, hide, conceal, protect; to pound, comminute.

Guṇḍa, *as, m.* a kind of fragrant grass, *Scirpus Kysoor*; [*cf. kaṣeru*; *cf. also kāṇḍa-guṇḍa* and *guṇḍika*]. — *Guṇḍa-kanda*, *as, m.* the root of this grass. — *Guṇḍarocanikā* (*ḍa-ar* or *ār*), *f.*, N. of a plant, = *kāmpilya*.

Guṇḍaka, *as, m.* dust, powder; an oil vessel; a low pleasing tone; dirty flour or meal, = *malana* = *malina*.

Guṇḍana, *am, n.* concealing, covering, hiding; [*cf. guṇhana*].

Guṇḍālā, *f.*, N. of a plant, = *jalodbhūta*, *guḍḥa-bodhrā*, *jalāśayā*; a kind of grass, = *guṇḍāsini*.

Guṇḍāsini, *f.*, N. of a grass; [*cf. guṇḍālā*, *gulālā*, *guḍḥa-mūlikā*, *ḍipīḥā*, &c.].

Guṇḍika, *as, ā, m.* flour, powder, meal.

Guṇḍita, *as, ā, am*, pounded, ground; covered with dust.

गुखिद्या *guṇḍiā*, *f.*, N. of the place where the image of Puruṣhottama or Jagannāth is placed after being carried about at the Ratha-yātrā.

गुग् *gunṭha* (?), *as, m. = gavedhukā*.

Guṇṭhaka (?), *am, n. = granthi-parṇa*.

गुग् *gunya*. See under *guṇa* last col.

गुत्स *gutsa*, *as, m.* (said to be fr. *gudh*), *n* bunch, a bundle, a cluster of blossoms, a nosegay; a clump of grass; a pearl necklace consisting of thirty-two strings; a plant or perfume, commonly *Ganthiāla*, = *granthi-parṇa*; [*cf. guḍḥa*]. — *Gutsār-dha* (*ṇa-ar*), *as, m.* a necklace or garland of twenty-four strings; [*cf. guḍḥārdha*].

Gutsaka, *as, m.* a bundle, a bunch, a nosegay, a cluster of blossoms; a chowri, a cow-tail; a section of a work; [*cf. guḍḥa* and *guḍḥaka*]. — *Gutsaka-pushpa*, *as, m.*, N. of a plant, = *guḍḥaka-pushpa* = *sapta-śhada*.

गुद् *gud*, *cl. 1. A. godate*, to play, sport; [*cf. gūrd* and *gudh*].

Guda, *as, am, m. n.* (from the last ?), an intestine, an entrail, the last of the large intestines, the rectum, the anus; (*ās*), *f. pl.* the bowels. — *Guda-kīla*, *as*, or *guda-kīlaka*, *as, m.* piles. — *Guda-graha*, *as, m.* constipation, flatulence, &c. — *Guda-pariṇāddha*, *as, m.*, N. of a man; *Bakanakha-gudapariṇāddhā*, the descendants of Bakanakha and Guda-pariṇāddha. — *Guda-pāka*, *as, m.* inflammation of the anus. — *Guda-bhranśa*, *as, m.* prolapsus ani. — *Guda-roga*, *as, m.* a disease of the last of the large intestines; piles (?). — *Guda-varṇana*, *a, n.* the anus. — *Gudānkhura* (*ḍa-an*), *as, m.* piles. — *Gudāvarta* (*ḍa-āv*), *as, m.* obstruction of the bowels. — *Gudodbhava* (*ḍa-ud*), *as, m.* piles. — *Gudauśhṭha* (*ḍa-osh*), *as, m.* the opening of the anus.

गुध *gudh*, *cl. 4. P. gudhyati*, to wrap up, envelop, cover, conceal, clothe [*cf. guṇḥ*]; *cl. 9. P. gudhnāti*, to be angry; *cl. 1. A. godhate*, to play, sport; [*cf. Gr. κεύθω*; Germ. *haut*; Old Germ. *hāt*; Angl. Sax. *hyde*, *hyd*; Lat. *cutis* ?].

Gudhita, *as, ā, am*, surrounded, enclosed.

Gudhera, *as, ā, am*, protecting, a protector, a defender; [*cf. guṇḍ*].

गुन्दल *gundala*, *as, m.* the sound of a small oblong drum.

गुन्दाल *gundāla*, *as, m.* a kind of bird, a sort of pheasant; the bartavelle; see *śakora*; (also read *gundrāla*).

गुन्द्र *gundr*, *cl. 10. P. gundrayati, -yitum*, to lie; (also read *kundr*).

गुन्द्र *gundra*, *as, m.* a kind of grass, *Saccharum Sara* (*sara*); N. of a plant, = *paṣaraka*, *acḥa*, *śringaverāhva*, *mūlaka*; (*ā*), *f.*, N. of several plants and roots, = *bhadra-mustaka*, the root of the grass *Cyperus Pertenuis* (also *m.* and *n.* in this sense); = *mustaka*; = *priyangu*; = *kaivartī*, *Cyperus Rotundus*; = *erakā*; = *gavedhukā*, *Coix Barbata*.

Gundrāla, a kind of bird, a sort of pheasant.

गुप् 1. *gup*, *cl. 4. P. gupyati*, *jugopa*, *gopitum*, to become perplexed or confused.

गुप् 2. *gup*, *jugopa* and *gopayānśakāra*, *gopayati*, *gopishyati*, *gopāyishyati*, *agapṣit*, *agopit*, *agopāyit*, *goptum*, *gopitum* and *gopāyitum*, to guard, defend, protect, preserve; to observe: Caus. or *cl. 10. P. A. gopayati, -te*,

ajūgupāt, -yitum, or *gopāyayati*, &c., to guard, preserve, protect, keep; to hide, conceal, keep secret; to speak, to shine: Desid. A. *jūgupāte* (ep. also P.), *jūgupishati*, -te, or *jūgopishati*, -te, or *jūgopāyishati*, -te, to seek to defend one's self from, be on one's guard, to beware of, to shun; to avoid, detest, spurn, despise; to feel offended or hurt: Desid. of Desid. *jūgupishate*: Intens. *jogupayate*, *jogopiti*.

3. *gup*, p, p, p, defending, protecting, (in *dharmagup*, defending justice, epithet of Vishnu.)

Gupila, as, m. a king, a protector.

Gupta (and Ved. *gupita*), as, ā, am, protected, guarded, preserved; hidden, concealed, kept secret, secret; invisible, withdrawn from sight, (c. g. with *danḍa*, a secret fine, a fine secretly imposed); joined, combined; (am), ind. privately, secretly; (as), m. an appellation forming often the last member of the name of a Vaiśya or man of the third class; a Vaiśya with this appellation was the founder of the renowned Gupta dynasty, in which the names of the sovereigns generally end in *gupta* [cf. *śāndra-gupta*, *samudra-gupta*, *skanda-gupta*]; (ā), f. a married woman who withdraws from her lover's endearments; a kind of cowach, *Mucuna Pruriens*; N. of a woman, a Śākya princess. — *Gupta-kathā*, f. a confidential communication, a secret. — *Gupta-gati*, is, m. a spy or secret emissary; (is), f. going privately or secretly. — *Gupta-dāra*, as, i, am, who or what goes secretly; (as), m. an epithet of Bala-rāma. — *Gupta-dāna*, am, n. a hidden gift or present. — *Gupta-dūta*, as, m. a secret messenger. — *Gupta-veśa*, as, m. a disguise, dress &c. used for concealment; (e), ind. in disguise. — *Gupta-sarasvatī*, f. title of a literary work. — *Gupta-sneha*, as, ā, am, one whose love is secret or invisible; (as), m. the plant *Alanium Hexapetalum* (*ankoṭa*), the oil of which is hidden. — *Guptārma* ('ta-ar'), am, n., N. of a place.

Guptaka, as, m. a preserver; N. of a Sauvīraka prince.

Gupṭi, is, f. preserving, protecting, protection; restraint, stoppage, check; concealing, hiding, concealment; a means of protection, fortification, a rampart; a prison; a hole in the ground, a cavern, a sink, a cellar, &c. (a place of concealment); a leak in a ship, or the well or lower deck of a boat (?); digging a hole in the ground.

Gupṭika, as, m., N. of a man.

Gopana, am, n. guarding, protecting, protection, preservation; hiding, concealment; reviling, abuse; flurry, hurry, alarm; light, lustre; the leaf of the *Laurus Cassia*, = *tamāla-pattra*; (ā), f. protection.

Gopaniya, as, ā, am, to be preserved or protected; to be prevented; to be concealed or hidden; secret, mysterious. — *Gopaniya-tā*, f. or *gopaniyatra*, am, n. concealableness, fitness for being kept secret.

Gopayatiya, as, ā, am, Ved. to be protected.

Gopāyaka, as, i, am, a preserver, a cherisher, one who guards or protects.

Gopāyana, as, ā, am, preserving, protecting; (am), n. protecting, preserving, protection.

Gopāyita, as, ā, am, preserved, protected, cherished.

Gopāyitrī, tā, m. a preserver, a protector.

Gopin, i, īnī, ī, a protector, one who preserves or protects; (īnī), f., N. of a creeping plant, *Ichno-carpus Frutescens*; [cf. *gopi* and *gopikā*.]

Gopila, as, ā, am, one who preserves or protects.

Gopishtha, as, ā, am, Ved. superl. of *gopitrī*.

Goptavya, as, ā, am, to be protected or preserved.

Goptrī, tā, trī, trī, a preserver, a protector, one who defends or cherishes; one who conceals anything.

Gopya, as, ā, am, to be protected or preserved; to be kept, to be taken care of; to be kept secret or hidden; to be cherished; (as), m. a servant, a slave; the son of a female slave; an assemblage of cowherdesses (? n.). — *Gopyādhi* ('ya-ādhi), is, m. a pledge which is not to be used but carefully preserved.

Gopyaka, as, m. a slave, a servant.

गुफ् *guph* or *gumph*, cl. 6. P. *guphati* or *gumphati*, *jūgumpha*, -phitum, to string together, tie, string as a garland, wind round.

Gumpha, as, m. tying, stringing as a garland; a bracelet; a whisker, a mustachio.

Gumphana, am, n. winding (a garland &c.).

Gumphita or *guphita*, as, ā, am, tied, strung together; arranged, placed in order; also *gushpita*.

गुर *gur* or *gūr*, cl. 6. A. *gurate*, *jugure*, *guritum*, to make effort or exertion; cl. 10.

A. *gorayate* or *gūrayate*, &c., to make effort; to eat; cl. 4. A. *gūryate*, to hurt, go; Ved. also cl. 6. P. *gurati*, (not used without prepositions except in the part. *gūrta* and *gūrṇa*, = approved, welcome, agreeable; see under *gūr*.)

Gurana, am, n. effort, perseverance, great or continued exertion.

गुरु *guru*, us, vī, u (said to be fr. rt. 2. *grī*, compar. *gariyas*, superl. *gariśtha*, in Mahā-bh. VII. 5324, compar. *gariyastara*), heavy, weighty (opposed to *laghu*), heavy in the stomach (as food), difficult to digest; great, large, extended, long; (in prosody) long by nature or position (as a long vowel taken alone or a short vowel before two consonants; sometimes a long vowel followed by consonants is called *gariyas*); high in degree, vehement, violent, excessive, deep, much; difficult, hard; grievous; important, serious, momentous; valuable, highly prized; dear, beloved; haughty, proud (as a speech); venerable, respectable; best, excellent; (us), m. any venerable or respectable person, as a father, mother, or any relative older than one's self; a spiritual parent or preceptor from whom a youth receives the initiatory Mantra or prayer and who conducts the necessary ceremonies up to the period of investiture with the sacrificial thread or string; this person may be the natural parent or the religious preceptor; a religious teacher, one who explains the law and religion to his pupil, instructs him in the Śāstras &c.; a N. of Bṛhaspati or the planet Jupiter, who is considered as the Guru or preceptor of the gods; an epithet of Droṇa, the teacher of the Pāṇḍus; N. of a son of Saṅkṛiti; (vī), f. pregnant, a pregnant woman; the wife of a teacher; [cf. Gr. *βῆρ*; Lat. *gravis*; Goth. *kaurihs*; Lith. *giēras*.]

— *Guru-kāra*, as, m. worship, adoration. — *Gurukārya*, am, n. a serious or momentous affair, the business or office of a spiritual teacher. — *Guru-kula*, am, n. the family of a spiritual preceptor or parent. — *Guru-kṛita*, as, ā, am, worshipped. — *Gurukopa*, as, m. violent wrath. — *Guru-krama*, as, m. instruction handed down through a series of teachers, traditional instruction. — *Guru-gata*, as, ā, am, being with or belonging to a spiritual teacher. — *Guru-gītā*, f. title of a section in the Skanda-Purāṇa relating to Gurus or spiritual preceptors. — *Guru-gṇa*, as, i, am, destroying or killing a spiritual teacher; (as), m. white mustard. — *Guru-jana*, as, m. any venerable or elder person, a father, mother, the elders of a family &c. — *Guru-tama*, as, ā, am, most important &c.; (as), m. the best teacher. — *Guru-tara*, as, ā, am, heavier, more important. — *Guru-talpa*, as, m. the bed of a teacher; the violation of a teacher's bed; a violator of his teacher's bed. — *Gurutalpa-ga*, as, m. a violator of his teacher's bed; the violation of it (?). — *Gurutalpa-vrata*, as, m. penance for intercourse with the wife of a Guru. — *Gurutalpābhigamana* ('pa-abh'), am, n. violation of a teacher's bed. — *Gurutalpin*, i, īnī, ī, one who has criminal intercourse with his teacher's wife. — *Guru-tā*, f. weight, heaviness, burden, trouble; dignity; importance; the office of a teacher. — *Guru-tāpa*, as, m. excessive heat. — *Gurutva*, am, n. weight, heaviness; burden, trouble; severity, hardness; greatness, magnitude; respectability, venerableness, sacredness; the office of a teacher. — *Gurutvaka*, am, n. heaviness. — *Gurudakṣiṇā*, f. a fee given to a spiritual preceptor.

— *Guru-dāna*, am, n. a Guru's gift, a present to a

religious teacher. — *Guru-dāsa*, as, m., N. of a teacher. — *Guru-dikṣā-tantra*, am, n., N. of a Tantra. — *Guru-daivata*, as, m. the eighth lunar constellation Pushya, (of which Bṛhaspati is the ruling deity). — *Guru-patrā*, f. the Tamarind tree; (am), n. tin. — *Guru-paripāṭi*, f. a series of Jaina sages.

— *Guru-pāka*, as, ā, am, difficult of digestion. — *Guru-pūjā*, f. the ceremonies in propitiation of Bṛhaspati when a work is to be performed or undertaken; the worship of one's spiritual guide.

— *Guru-pramoda*, as, m. happiness, delight. — *Guru-prasāda*, as, m. propitiousness or the favour of one's Guru; the product of a Guru's blessing, i. e. learning &c. — *Guru-priya*, as, ā, am, dear to a preceptor. — *Guru-bha*, as, m. the constellation of Bṛhaspati, i. e. the lunar mansion Pushya.

— *Guru-bhāra*, as, m., N. of a son of Garuḍa.

— *Guru-bhāva*, as, m. the condition of a spiritual preceptor, importance, consequence, weight. — *Guru-bhṛit*, i, t, t, Ved. bearing heavy things (as the earth). — *Guru-mat*, ān, āti, at, containing a vowel which is long by nature or position. — *Guru-mardala*, as, m. a kind of drum or tabor. — *Guru-ratna*, am, n. a topaz. — *Gurulaghu-tā*, f. (fr. *guru-laghu*), heaviness and lightness. — *Guru-lāghava*, as, m. (?) length and shortness of vowels; (am), n. great and small importance, relative importance or value.

— *Guru-rat*, ind. like a Guru, as a Guru, as if to a Guru. — *Guru-vad-vṛitti*, is, f. behaving to any one with as much respect as to a sacred teacher. — *Guru-varco-gṇa*, as, m. the lime or citron, = *limpaka*.

— *Guru-varṇa*, as, m. a heavy vowel; [cf. *guru*.] — *Guru-vartin*, i, īnī, ī, or *guru-vṛita*, as, ā, am, treating parents or venerable persons with respect.

— *Guru-vāra*, as, m. the day of Jupiter, Thursday. — *Guru-vṛiti*, is, is, i, long by nature. — *Guru-vyatha*, as, ā, am, heavily distressed. — *Guru-sinsapā*, f. the tree *Dalbergia Sisu*; [cf. *sinsapā*.] — *Guru-sikharin*, ī, m. epithet of the Himālaya (the venerable mountain).

— *Guru-sishya-saṁvāda*, as, m. a philosophical dialogue by Carana-dāsa. — *Guru-sūśrīṣhā*, f. service of a Guru. — *Guru-sokānala* ('ka-an'), as, m. the fire of heavy sorrow. — *Guru-sārā*, f., N. of a tree, = *sinsapā*. — *Guru-sevā*, f. obsequiousness to a spiritual preceptor. — *Guru-skandha*, as, m., N. of a large mountain. — *Guru-sthira*, as, ā, am, very firm. — *Guru-han*, ā, m. the murderer of a Guru or spiritual parent; (this is the worst of all criminals according to the Hindus). — *Guru-akshara*, am, n. a long syllable. — *Guru-anganā*, f. the wife of a Guru; any woman entitled to great respect.

— *Guru-ārtha*, as, m. a Guru's fee for instructing a pupil; (am), ind. for or on account of a Guru; (as, ā, am), important. — *Gurvartha-gahvara*, as, ā, am, deep in meaning.

Guruka, as, i, am, a little heavy; (in prosody) long.

Gurvīṇī, f. pregnant, a pregnant woman; N. of an irregular species of the Āryā metre.

गुरुहक *guruṇṭaka*, as, m. a kind of bird, a sort of peacock. See *tila-mayūra*.

गुरुह *guruha*, ās, m. pl., N. of a people in Madhya-deśa; [cf. *guḍuha*, *guluha*, *gulaḥ*.]

गुर्जर *gurjara*, as, m., N. of a district, Gurjara or Guzerat; (ās), m. pl. the people of Guzerat; (ī), f. one of the Rāginīs or female personifications of music; [cf. *gujjari*.]

गुर्द *gurd* = *gurd*, q. v.

गुर्व *gurv*, cl. 1. P. *gūrvati*, *jūgūrva*, &c., to raise; to endeavour, to aim or strive.

गुल *gula*, as, m. raw or unrefined sugar, molasses; the glands penis; the clitoris; (ā), f. the plant *Tithymalus Antiquorum*; (ī), f. a pill, a bolus, any small globular substance; small pox; [cf. *guḍa* and *gola*.]

Gulya, as, m. sweetness, a sweet or saccharine taste.

गुलचक्र *gulañcakanda*, as, m. an esculent root (Kanda), commonly Kulf; [cf. *guḍḍhāvahanda*.]

गुलह *gulaha*, ās, m. pl., N. of a people in Madhya-deśa; [cf. *guḍuḥa*, *guruḥa*, *guluḥa*.]

गुलिक *gulika*, as, m., N. of a hunter; (ā), f. = *guḍḍikā*, a ball; a pearl. — *Gulikā-kriḍā*, f. playing with a ball, bat and ball, golf, &c.

गुलिङ्ग *gulinka*, as, m. = *kulinkaka*, a sparrow.

गुलुच *guluḥca* or *guluñca* or *guluñcha* or *guluñchaka*, as, m. a bunch, a nosegay, a cluster of blossoms; [cf. *guḍḍḥa*, *gula*, *gulañcakanda*.]

गुलुह *guluha*, ās, m. pl., N. of a people in Madhya-deśa; [cf. *guḍuḥa*, *guruḥa*, *guluḥa*.]

गुलुलु *gulululu*, us, m., m. n. bdellium; [cf. *guggulu*.]

गुल्फ *gulpha*, as, m. (said to be fr. rt. *gal*), the ankle; [cf. *viḡulpha* and *kulpha*.] — *Gulpha-jāha*, am, n. the root of the ankle.

गुल्म *gulma*, as, am, m. n. a cluster or clump of trees, a thicket, a bush, a shrub; a troop or guard of soldiers, a body of troops, a division of an army, consisting of 45 foot, 27 horse, 9 chariots, and 9 elephants; or of 135 foot, 81 horse, 27 chariots, and 27 elephants; a fort, an entrenchment; disciplining an army, keeping it in a posture of defence; the spleen; a chronic enlargement of the spleen or as variously situated any glandular enlargement in the abdomen, as that of the mesenteric gland &c., so as to be perceived externally; a wharf or stairs, a Ghat; (ī), f. a cluster or clump of trees, a multitude of thickets; Emblic Myrobalan; jujube; small cardamoms; a tent. — *Gulma-ketu*, us, m. a small sort of cane or reed, sorrel. — *Gulma-keśa*, as, ā, am, having bushy hair. — *Gulma-mūla*, am, n. fresh ginger. — *Gulma-vallī*, f. the plant *Sarcostemma viminale*. — *Gulma-vāta*, as, m. or *gulmodara* ('*ma-ud*'), am, n. a disease of the spleen.

Gulmaka, as, m., N. of a son of the Brāhman Soma-sarman.

Gulmin, ī, īnī, ī, composed of different divisions (a force &c.); growing in a clump or cluster, clustered, bushy; having the spleen, affected by that disease; (nī), f. a spreading creeper or any creeping plant.

गुल्य *gulya*. See under *gula*.

गुवाक *guvāka*, as, m. the betel-nut tree, *Areca* *Faufl* or *Catechu*; [cf. *guvāka*.]

गुम्फित *gushpita*, as, ā, am, Ved. interlaced, intertwined, tied together &c.; [cf. *guph* and *gumph*.]

गुह 1. *guh*, cl. 1. P. A. *gūhati*, -te, *jugūha*, *juguhe*, *gūhishyati* or *ghokshyati*, -te, *agūhīt*, *agūhikhat*, *agūdhā*, *agūhukhata*, *agūhishi*, *agūhukshi*, *gūhītum* or *goḍhum*, to cover, conceal, hide, hide away, keep secret; to cover with clothes: Caus. *gūhayati*, -yitum, *ajūghat*: Desid. *jughukshati*, -te, to wish to conceal or hide away: Intens. *jogūhayate*, *jogūhīti* or *jogodhī*.

2. *guh*, *ghut*, f. Ved. a hiding-place.

Guha, as, m. a N. of Skanda or Kārtikeya, the god of war (as reared in a secret place); an epithet of Siva; of Vishnu; N. of a king of the Nishādas, a friend of Rāma; a N. or title proper to persons of the writer-caste; a horse, a swift horse; (ās), m. pl., N. of a people in the south of India. — *Guha-gupta*, as, m., N. of a Bodhi-sattva. — *Guha-candra*, as, m., N. of a merchant. — *Guha-deva*, as, m., N. of a teacher. — *Guha-rāja*, as, m. a peculiar form or construction of a temple. — *Guha-sīva*, as, m., N. of a king of Kalinga. — *Guha-shashthī*, f. the sixth day in the former half of Mārgaśīrsha. — *Guha-sena*, as, m., N. of a merchant.

Guhad-avadya, as, ā, am, Ved. concealing or removing deficiencies.

Guhalu, us, m., N. of a man.

Guhā, f. a cave, a cavern, a hiding-place; a pit, a hole in the ground; the plant *Hemionitis Cordifolia*; another plant, = *śāla-parṇī*; (ā), ind. in a hiding-place, in secret, secretly (opposed to *avis*). *Guhā dhā* or *guhā nidhā* or *guhā kṛī*, Ved. to conceal, remove. — *Guhā-grīha*, am, n. a cavern. — *Guhā-cāra*, as, ī, am, going in secret or secretly, going in the interior. — *Guhā-mukha*, as, ī, am, wide-mouthed, open-mouthed. — *Guhā-saya*, as, ā or ī, am, lying in a secret place, being in the interior or in the heart; living in hiding-places or in caverns; (as), m. a tiger; an epithet of Vishnu. — *Guhā-hita*, as, ā, am, being in a secret or hidden place, placed in the heart.

Guhina, am, n. a wood, a thicket.

Guhila, am, n. wealth, property; a wood (?); (as), m., N. of a prince.

Guhera, as, m. a guardian, a protector; a smith.

Guhya, as, ā, am, to be covered or concealed, to be hidden, to be kept hidden or secret, concealable, private; secret, solitary, retired; mysterious, mystical; (am), ind. secretly, privately; (as), m. hypocrisy; a tortoise; an epithet of Vishnu; (am), n. a secret, a mystery; a privy, an organ of generation, &c.; the anus. — *Guhya-kālī*, f. 'the mysterious Durgā', title of a poem in honour of this deity. — *Guhya-guru*, us, m. the mysterious Guru, an epithet of Siva, this deity being considered as the special teacher of the Tantras or Hindū mystical and magical works; [cf. *grīhya-guru*.] — *Guhya-tantra*, am, n., N. of a Tantra. — *Guhya-dīpaka*, as, m. a flying insect which gives out light; the fire-fly. — *Guhya-nishyanda*, as, m. urine. — *Guhya-pati*, īs, m. lord of the mysteries, an epithet of Vajra-dhara. — *Guhya-pidhāna*, am, n. a covering over the privities. — *Guhya-pushpa*, as, m. the tree with concealed blossoms, *Ficus Religiosa*; [cf. *asvattha*.] — *Guhya-bhāshita*, am, n. secret speech, a Mantra, a mystical prayer or incantation; a secret.

Guhya-maya, as, ī, am, containing mysteries.

Guhya-vīja, as, m. a kind of grass, = *bhū-trīṇa*.

Guhya-śvari ('*ya-īś*'), f. the mysterious deity, i. e. Prajñā, the female energy of the Ādi-buddha.

Guhyaka, as, m. a N. of a class of demi-gods who like the Yakshas are attendants of Kuvera or the god of wealth, and guardians of his treasures; they may have received their name from living in mountain caverns. — *Guhyakādhipati* ('*ka-adh*'), īs, m. or *guhyakādhipa*, as, m. or *guhyakēśvara* ('*ka-īś*'), as, m. an epithet of Kuvera, the deity of wealth.

Gūḍha (or Ved. *gūḥa*), as, ā, am, covered, hidden, concealed, invisible, secret, private; disguised; (am), n. a solitary or private place; a private part; a mystery. — *Gūḍha-cāra*, as, ī, am, one who goes about secretly or unknown; (as), m. a secret emissary. — *Gūḍha-cārīn*, ī, īnī, ī, going about secretly or privately; (ī), m. a secret emissary, a spy. — *Gūḍha-ja*, as, ā, am, born privately; (as), m. the son of a concealed birth, born secretly of a woman whose husband is absent, the real father being unknown; (this is one of the twelve forms particularized in Hindū law, the child belonging to the husband of the disloyal wife); [cf. *gūḍhotpanna*.] — *Gūḍha-tā*, f. concealment, secrecy; *gūḍhatayā*, privately, secretly. — *Gūḍha-tva*, am, n. concealment, secrecy. — *Gūḍha-nīda*, as, m. the wagtail. — *Gūḍha-patra*, as, m. the plant *Capparis* *Aphylla*, = *karīra*; another plant, *Alangium* *Hexapetalum*, = *amkoṭha*. — *Gūḍha-patha*, as, m. a hidden path; the mind, intellect; a bye-path, a private way. — *Gūḍha-pād*, t, m. a snake. — *Gūḍha-pāda*, as, ā, am, having hidden feet; (as), m. a snake. — *Gūḍha-purusha*, as, m. a spy, a secret emissary, a disguised agent. — *Gūḍha-pushpaka*, as, m. the plant *Mimops* *Elengi*, = *vukula*. — *Gūḍha-phala*, as, m. the jujube, = *badara*. — *Gūḍha-bhāshita*, am, n. secret intelligence, private com-

munication. — *Gūḍha-mārga*, as, m. a subterranean passage, a bye-road or secret way; a defile. — *Gūḍha-māthuna*, as, m. a crow (copulating in secret). — *Gūḍha-varāsa*, ās, m. a frog. — *Gūḍha-vallikā*, f. *Alangium* *Hexapetalum*, = *amkoṭha*. — *Gūḍha-sākehin*, ī, m. a concealed witness, one placed by the plaintiff so as to overhear what has been said by the defendant. — *Gūḍhāgūḍha-tā*, f. or *gūḍhāgūḍha-tva*, am, n. (fr. *gūḍha* + *agūḍha*), concealment and publicity. — *Gūḍhānga* ('*dha-an*'), as, m. a tortoise. — *Gūḍhāngiri* ('*dha-an*'), īs, m. a snake. — *Gūḍhārcī* ('*dha-an*'), īs, īs, ī, of concealed glory. — *Gūḍhārtha-dīpikā* ('*dha-an*'), f. 'light for the hidden meanings', title of a commentary. — *Gūḍhotpanna* ('*dha-ud*'), as, ā, am, born secretly; (as), m. = *gūḍha-ja*, q. v.

Gūhana, am, n. concealing, hiding.

Gūhamāna, as, ā, am, hiding, concealing.

Gūhayitvā, ind. having concealed, having hidden or disguised.

Gūhitavya, as, ā, am, to be hidden or concealed, to be kept secret.

गुहेर *guhera*. See under rt. 1. *guh* last col.

गु 1. *gū*, cl. 6. P. *guvati*, to void by stool; (another form for 4. *gu*.)

Gūtha, as, am, m. n. feces, ordure. — *Gūthā-lakta*, as, m. a small bird, considered to be a species of the Mayna, *Turdus* *Salica*; [cf. *sālvika*.]

Gūna, as, ā, am, voided (as ordure).

गु 2. *gū* (fr. rt. 1. *gam*), going, (in *agre-gū*, q. v.)

गूढ *gūḍha*. See under rt. 1. *guh* last col.

गूर *gūr* = *gur*, q. v.

Gūraṇa, am, n. = *guraṇa*, q. v.

Gūrṇa or *gūrta*, as, ā, am, Ved. approved, welcome, agreeable, thankful (Lat. *gratus*). — *Gūrta-manas*, ās, ās, as, Ved. with grateful mind; (Sāy.) with prepared mind. — *Gūrta-vāca*, ās, ās, as, Ved. speaking agreeably. — *Gūrta-śravaṇa*, ās, ās, as, Ved. of whom or of what one likes to hear or to speak. — *Gūrta-vasu*, us, us, u, Ved. possessing agreeable things; (Sāy.) bestowing treasure.

Gūrtī, īs, f. Ved. approval, praise, a flattering expression.

गूर्दे *gūrd* or *gurd*, cl. 1. A. *gūrdate* or *gurdāte*, *jugūrd*, *gūrditum*, to play, sport; to jump, leap; cl. 10. P. *gūrdayati* or *gurdāyati*, -yitum, to play, sport; to dwell, inhabit; [cf. *kūrd*.]

Gūrda, as, m. a jump; *Prajāpater gūrdah* or *Prajāpateḥ kūrdah*, N. of a Sāman.

गूर्ध *gūrdh*, cl. 10. P., Ved. *gūrdhayati*, -yitum, to praise.

गूवाक *gūvāka*, as, m. = *guvāka*, the betel-nut tree.

गूष्णा *gūṣhāṇā*, f. the eye in a peacock's tail.

गूहन *gūhana*, &c. See under rt. *guh*.

गृ *grī*, cl. 1. P. *garati*, *jagāra*, *garishyati*, *agārśhīt*, *gartum*, to sprinkle, moisten, wet; to grant: Caus. *garayati*: Desid. *jigirshati*: Intens. *jegriyate*, *jargarti*.

गृज *grīj* or *grīñj* [cf. rt. *garj*], cl. 1. P. *garjati*, *jagarja*, *garjitum* or *grīñjati*, *jagrīñja*, *grīñjītum*, to sound, roar, grumble, &c.

Grīñja, N. of a plant, = *grīñjana* (?).

Grīñjana, as, m. garlic, or a small red variety of it; a turnip; the tops of hemp chewed to produce an inebriating effect, the *Gāñja*; (am), n. the bulb of a kind of onion; poisoned flesh, the meat of an animal destroyed by a poisoned arrow.

Grīñjanaka, as, m. a kind of garlic.

गृह्निम *grinjima*, as, m., N. of a son of Sūra and brother of Vasu-deva.

गृणत *grinat*, *grinishan*. See 1. *grī*, p. 296.

गृणिव *grinḍiva* or *grinḍiva*, as, m. a kind of jackal.

गृत्स *gritsa*, as, ā, am (fr. rt. *gridh* ?), clever, dexterous; judicious, wise; a sharp fellow, a sharper; (as), m. the god of love, Kāma or Kandarpa. — *Grītsa-pati*, is, m., Ved. the chief of a number of sharpers. — *Grītsa-mati*, is, m., N. of a son of Su-hotra. — *Grītsa-mada*, as, m., N. of a son of Saunaka, of the family of Bhṛigu; (according to a legend he was formerly a son of Suna-hotra, of the family of Angiras, but by Indra's will was transferred to the Bhṛigu family; he is the chief Rishi of the second Maṇḍala of the Rīg-veda.)

गृध *gridh*, cl. 4. P. *gridhyati*, *jagardha*, *gardhishyati*, *agardhat*, *gardhitum*, to endeavour to gain; to covet, desire, strive after greedily; be desirous of, be eager for, long for (with loc. or acc.), to be greedy; Caus. P. *gardhayati*, *yitum*, to make desirous, make greedy, to be greedy; A. *gardhayate*, to deceive, cheat; Desid. *jigardhishati*: Intens. *jarigridhyate*, *jarigardhi*.

Griddha, as, ā, am, desirous of, eagerly longing for; [cf. Old Germ. *gīr*, *kīr*: Mod. Germ. *gier*: Eng. *greedy* (?): Goth. *gretdags*, *gaurs*: Hib. *greadatm*, 'I burn'; *greadhnaich*, 'joyful, glad'; *gradh*, 'love, charity; dear'; *graidhneog*, 'a beloved female'; &c.: Lith. *godus*, *gedu*: Slav. *glad*, 'hunger.']

Gridhu, us, us, u, desirous, lustful, libidinous; (us), m. the deity Kāma, god of love.

Gridhna, as, ā, am (? a wrong form for *gridhnu*), desirous (?).

Gridhnu, us, us, u, eager; greedily desirous of, greedy, covetous, cupidinous; [cf. Goth. *gairna*, *gairnja*: Lith. *godus*]: — *Gridhnu-tā*, f. covetousness, greediness, extreme desire.

Gridhya, as, ā, am, to be desired or longed for; (ā), f. desire, greediness.

Gridhra, as, ā, am, desiring greedily or fervently; eager for, desirous, greedy, covetous; (as, am), m. n. a vulture; (ī), f. the female vulture; a daughter of Kāsyapa and Tāmra and mother of the vultures; [cf. Old Germ. *gīr*: Mod. Germ. *geier*]: — *Gridhra-kūta*, as, m., N. of a mountain near Rājā-grīha. — *Gridhra-śakra*, as, m., N. du. the vulture and the Śakra-vāka. — *Gridhra-jambūka*, as, m., N. of an attendant of Śiva. — *Gridhra-nakṣi*, f. the jujube, Zizyphus Jujuba, = *koli*; another plant, Asteracantha Longifolia, = *kulika*. — *Gridhra-pati*, is, m. the lord of the vultures, an epithet of Jaṭāyu. — *Gridhra-pattra*, as, m., N. of an attendant of Skanda; (ā), f., N. of a plant, = *dhūmrā-patrā*. — *Gridhra-mojāntaka*, as, m., N. of a son of Svapalka. — *Gridhra-yātu*, us, m., Ved. a Yātu or demon in the shape of a vulture. — *Gridhra-rāj*, ī, or *gridhra-rāja*, as, m. the king of the vultures, an epithet of Jaṭāyu. — *Gridhra-raja*, as or am, m. or n. (?), N. of a Tirtha. — *Gridhra-vāja* or *gridhra-vājita*, as, ā, am, furnished with vulture-feathers, as an arrow; [cf. *gārdhra-vājita*]. — *Gridhra-sad*, ī, ī, Ved. sitting on a vulture.

Gridhrāṇa, as, ā, am, similar to a vulture in greediness; (ī), f., N. of a plant, = *gridhra-patrā*.

Gridhrikā, f. the mother of the vultures, a daughter of Kāsyapa and Tāmra.

गृध्र *gridhū*, ūs, m. air voided downwards [cf. *apāna*]; understanding, intellect, reason; bad, wicked (?).

गृध्रसो *gridhrasī*, f. lumbago; rheumatism affecting the loins.

गृध्र *grībh*, p, f. (fr. *grah*), Ved. grasping, seizing, grasp, hold.

Grībha, as, m., Ved. the place where anything is seized, handle, hold.

Grībhi, is, is, ī, Ved. holding, containing, bearing.

Grībhita, as, ā, am, Ved. grasped, seized; impregnated, bearing fruit. — *Grībhita-tāti*, is, f., Ved. the being seized or grasped.

गृष्टि *grishṭi*, is, f. a cow which has had only one calf, a young cow; (in compounds with the names of other animals) any young female animal (e. g. *vāsitā-grishṭi*, a young female elephant); a kind of bulbous plant, = *vārāhi*, *varāha-kāntā*, *badarā*; Zizyphus Jujuba (?), Gmelinus Arborea, = *kāsmari*; (is), m. a boar (various reading for *ghrīshṭi*).

Grīshṭikā, f. a kind of plant.

Grīshṭyā, f. young (as a cow).

गृह *grīh*, *ghrīt*, ī, ī (fr. rt. *grah*), at the end of compounds, taking, holding, seizing, taking away, drawing away.

Grīha, am or ās; n. or m. pl. (in Ved. also m. sing.), a house, a habitation, a mansion; (*mṛinmayo grīhah*, 'the house of earth', the grave; *grīhās*, m. pl. a house as containing several rooms); the inhabitants of a house, a family (pl.); a wife (sing. or pl.); a sign of the zodiac (sing.); a name, an appellation (sing.); (as), m., Ved. an assistant, servant; [cf. *anti-grīha*, *devatā-grīha*, *bhūmi-grīha*, *sayyā-grīha*, *su-grīha*; cf. also Germ. *kirche* (?): Old Germ. *kīrcha*; Island. *kirkja*; Angl. Sax. *cīric* for *chērc*]. — *Grīha-kacchapa*, as, m. a small flat oblong stone, used for grinding condiments &c. (shaped like a tortoise); [cf. *grīhāśman*]. — *Grīha-kanyā*, f. the plant Aloe Perfoliata, = *ghṛita-kumārī*; [cf. *kanyakā*].

— *Grīha-kapota* or *grīha-kapolaka*, as, m. a pigeon, a tame or domestic pigeon. — *Grīha-karapa*, am, n. household affairs, house-building. — *Grīha-kartṛi*, tā, m. a house-builder, a kind of sparrow.

— *Grīha-karma-kara* or *grīha-karma-dāsa*, as, m. a domestic servant. — *Grīha-karman*, a, n. a domestic affair; a domestic rite, a ceremony relating to a house or household. — *Grīha-kalaha*, as, m. domestic dissension, intestine broils. — *Grīha-kāraka*, as, m. a house-builder, a mason, a carpenter, thatcher, &c. — *Grīha-kārīn*, ī, m. a house-builder; a kind of vulture, commonly Kumirakya. — *Grīha-kārya*, am, n. household affairs, domestic duties.

— *Grīha-kukkuṭa*, as, m. a domestic cock. — *Grīha-kulīnga*, as, m. a kind of bird; [cf. *kulīnga*].

— *Grīha-kṛtīya*, am, n. household matters or affairs, the affairs of a royal house, the ministry.

— *Grīha-godhā* or *grīha-godhikā*, f. the small house-lizard; [cf. *āgāra-yodhikā*]. — *Grīhagolaka*, as, m. or *grīhagolika*, f. the small house-lizard.

— *Grīha-śafaka*, as, m. a house-sparrow. — *Grīha-śūllī*, f. two rooms contiguous to each other, but one facing west, the other east. — *Grīha-śchidra*, am, n. a breach in a house, private or family dissensions or troubles. — *Grīha-ja* or *grīha-jāta*, as, ā, am, born in the house; (as), m. a slave born in the house. — *Grīha-jālikā*, f. deceit, disguise. — *Grīha-taṭi*, f. a terrace in front of a house, a threshold.

— *Grīha-dāsa*, as, ī, m. f. a domestic slave. — *Grīha-dāha*, as, m. the burning of a house, a conflagration, arson. — *Grīha-dīpti*, is, f. the splendor or ornament of the house, a virtuous woman.

— *Grīha-devatā* or *grīha-devī*, f. the goddess of a house. — *Grīha-druma*, as, m., N. of the plant Medhra-śringī. — *Grīha-dvāra*, as, am, m. n. the door of a house. — *Grīha-dhūma*, as, m., N. of a plant; [cf. *āgāra-dhūma*]. — *Grīha-naraka*, am, n. a hell of a house. — *Grīha-nāśana*, as, m. a pigeon (destroying the walls of a house by building in and about it). — *Grīha-niḍa*, as, m. 'having its nest in houses,' a sparrow. — *Grīha-pa*, as, m., Ved. the guardian of a house. — *Grīha-pati*, is, m. the master of a house, a householder; Ved. often an epithet of Agni; a man of the second class who after having finished his studies is married and settled; a householder of peculiar merit, giving alms

and performing all the prescribed ceremonies &c.; one who has the precedence at a grand sacrifice; the maintenance of a sacred and perpetual fire; the virtue of a householder (i. e. hospitality &c.). — *Grīha-patin*, ī, m. used in the gen. pl. (*grīhapatinām*) for the preceding. — *Grīha-patnī*, f., Ved. the mistress of a house, the wife of the householder. — *Grīha-pāla*, as, m. the guardian of a house, a house-dog. — *Grīhapālāya*, nom. A. *-pālāyate*, *-yitum*, to resemble a house-dog. — *Grīha-potaka*, as, m. the site of a habitation, the ground on which it stands and which surrounds it. — *Grīha-praveśa*, as, m. or *grīha-praveśana*, am, n. solemn entrance into a house according to prescribed ceremonies. — *Grīha-praveśanīya*, as, ā, am, relating to the solemn entrance into a house. — *Grīha-bali*, is, m. a domestic oblation, the offering of the remnants of a meal to all creatures, such as animals, supernatural beings, and especially household deities. — *Grīhabali-devatā*, f. the deity to whom a domestic oblation is offered. — *Grīhabali-priya*, as, m. a kind of crane, Ardea Nivea. — *Grīhabali-bhuj*, k, m. a sparrow; (according to other authorities), Ardea Nivea, or a crow. — *Grīha-bhanga*, as, m. an exile, one who is driven from his house; family decay; destroying a house, breaking into a house; failure, breaking up, ruin, destruction (of a family, firm or association). — *Grīha-bhānjana*, am, n. breaking down or destroying a house; causing the ruin or decay of a family. — *Grīha-bhartṛi*, tā, m. the master of a house. — *Grīha-bhitti*, is, f. the wall of a house. — *Grīha-bhūmi*, is, f. the site of a habitation. — *Grīha-bhedīn*, ī, īnī, ī, prying into domestic affairs, causing family quarrels. — *Grīha-bhojīn*, ī, īnī, ī, an inmate of the same house. — *Grīha-māpi*, is, m. a lamp. — *Grīha-mācīkā*, f. a bat. — *Grīha-mūdhadhī*, is, is, ī, bewildered with domestic cares. — *Grīha-mṛiga*, as, m. a dog. — *Grīha-megha*, as, m. a multitude of houses. — *Grīha-medha*, as, m. a domestic sacrifice; (as, ā, am), one who performs the domestic rites or is the object of them; connected with domestic rites or the duties of a householder; an epithet of a ray of the sun. — *Grīhamedhin*, ī, īnī, ī, one who performs the domestic sacrifices or is the object of them, a religious man; (ī), m. the householder who performs the domestic rites, the married Brāhman who has a household, the Brāhman in the second period of his religious life; (īnī), f. a housewife, the wife of a householder, natural sense or intelligence. — *Grīhamedhiya* or *grīhamedhiya*, as, ā, am, relating to the Grīha-medha or Grīhamedhin. — *Grīha-yantra*, am, n. an apparatus to which on solemn occasions the flags of a house are fastened. — *Grīha-rakshā*, f. the guarding of a house. — *Grīha-randhra*, am, n. a breach in the wall of a house; private or family troubles or dissensions of an unpleasant nature; [cf. *grīha-śchidra*]. — *Grīha-rāja*, as, m., Ved. the lord of the house, an epithet of Agni. — *Grīha-vat*, ām, atī, at, possessing a house, the possessor of a house. — *Grīha-vāṭīkā* or *grīha-vāṭī*, f. a garden or grove near a house. — *Grīha-vāsa*, as, m. the living in a house, the office of a householder. — *Grīha-vāsin*, ī, īnī, ī, living in a house. — *Grīha-viścheda*, as, m. the extinction or destruction of a family or race. — *Grīha-vitta*, as, m. = *grīha-pati*. — *Grīha-vṛiksha-vāṭīkā*, f. title of a literary work. — *Grīha-vyāpāra*, as, m. household affairs, domestic economy. — *Grīha-śuka*, as, m. a parrot kept in a house; a domestic poet. — *Grīha-suddhī*, ī, f. ceremonies for the purification of a house. — *Grīha-samveśaka*, as, m. a house-builder. — *Grīha-śtha*, as, ā, am, living or staying in a house; (as), m. a householder, a Brāhman in the second period of his religious life, or one who after having finished his studies and after investiture with the sacred thread performs the duties of the master of a house and father of a family; (ā), f. a housewife. — *Grīhastha-dharma*, as, m. the practice or duty of a householder. — *Grīha-śthāna*, am, n. a temporary residence. — *Grīhasthāśrama* ('*śtha-śās*'), as, m. the order of a householder.

—*Griha-sthūna*, *am*, *n.* the pillar of a house.
 —*Griha-han*, *ā*, *ghni*, *a*, pernicious to a house or its inmates. — *Grihāḥa* (*ha-ak*), *as*, *m.* a loop-hole, an eyelet-hole, a round or oblong window.
 — *Grihāgata* (*ha-ag*), *as*, *ā*, *am*, one who has come to a house; (*as*), *m.* a guest. — *Grihādhipa* (*ha-adh*), *as*, *m.* the Grihastha or taking care of the house; (*i*), *m.* a watchman. — *Grihāmā* (*ha-am*), *am*, *n.* sour gruel made from the fermentation of rice-water. — *Grihāyanika* or *grihāyanika*, *as*, *m.* (fr. *griha* + *ayana*), a householder; [cf. *griha-stha*.] — *Grihārāma* (*ha-ar*), *as*, *m.* a garden, a grove &c. near a house and belonging to it. — *Grihārūpa-detas* (*ha-ar*), *ās*, *ās*, *as*, devoted to home. — *Grihārtha* (*ha-ar*), *as*, *m.* household affairs, any household matter or care. — *Grihāvagrahaṇi* (*ha-av*), *f.* the threshold, raised ground or a terrace in front of the door. — *Grihāvasthita* (*ha-av*), *as*, *ā*, *am*, dwelling or living in a house; situated or abiding in any dwelling-place. — *Grihāśayā* (*ha-ās*), *f.* the betel tree, Piper Betel.
 — *Grihāśman* (*ha-as*), *ā*, *m.* a flat oblong stone upon which condiments are ground. — *Grihāśrama* (*ha-ās*), *as*, *m.* the order of a householder, the second stage in the religious life of a Brāhman.
 — *Grihāśramin*, *i*, *m.* the Brāhman as a householder. — *Grihe-jñānin*, *i*, *īnī*, *ī*, wise inside a house, inexperienced, stupid. — *Grihe-ruha*, *as*, *ā*, *am*, growing in a house. — *Grihe-vāsin*, *i*, *īnī*, *ī*, Ved. living in a house. — *Griheśa* (*ha-īśa*), *as*, *m.* the regent of a sign of the zodiac. — *Griheśvara* (*ha-īś*), *as*, *m.* the master of a house, a householder.
 — *Grihopātā* (*ha-up*), *as*, *m.* any domestic nuisance (as vermin &c.). — *Grihopakaraṇa* (*ha-up*), *am*, *n.* any domestic utensil.

Grihāyāpya or *grihāyāpya*, *as*, *m.* a householder, the master of a house or family.

Grihāyāku, *us*, *us*, *u*, disposed to seize or to lay hold of.

Grihala, *as*, *m.*, *N.* of a man.

Grihālikā, *f.* a small house-lizard; [cf. *grīha-golika* and *grihālikā*.]

Grihin, *i*, *īnī*, *ī*, possessing a house; (*i*), *m.* the master of a house, a householder, the Brāhman as a householder [cf. *griha-stha*]; (*īnī*), *f.* the mistress of a house, a wife.

Grihi-bhū, *cl. i. P.* -*bhāvati*, -*vitum*, to become a house or habitation.

Grihālikā, *f.* a small house-lizard; [cf. *griha-golika*, *grīhālikā*, &c.]

1. *grihya*, *as*, *ā*, *am*, belonging to a house, domestic; *N.* of a series of ceremonies relating to family or domestic affairs (such as marriages, births, &c.) and treated of in a peculiar class of ritual works, called *Grihya-sūtras* (see below); domesticated, tame, living in houses (as animals); situated outside of, (originally 'adjoining the houses of a town'; e.g. *grāma-grihyā senā*, an army outside a village); (*as*), *m.* the inmate of a house, a domestic; a tame or domesticated animal; (*ā*), *f.* a suburb, a village adjoining to a city, or a small village attached to a larger. — *Grihya-kārikā*, *f.* the Sūtras of Āśvalāyana in metrical form. — *Grihya-guru*, *us*, *m.* an epithet of Śiva; (a wrong reading for *grihya-guru*?).

— *Grihya-grantha*, *as*, *m.* a treatise on domestic ceremonies. — *Grihya-parīśiṣṭa*, *am*, *n.*, *N.* of a Parīśiṣṭa. — *Grihya-vāgraha*, *as*, *m.* title of a work on ritual ascribed to the son of Gobhila. — *Grihya-sūtra*, *am*, *n.* a class of ritual works containing directions for domestic rites and ceremonies, composed by Āśvalāyana, Gobhila, &c. — *Grihyāgnī* (*ya-ag*), *is*, *m.* a sacred fire which it is incumbent on every Brāhman to keep up.

Grihyāka, *as*, *ā*, *am*, tame, domesticated, domestic; dependent, docile, not following one's own inclinations; (*as*), *m.* a tame or domesticated animal, whether a bird or beast.

गृहणी grihaṇī, *f.* sour gruel made from the fermentation of rice-water; [cf. *grīhāmā*.]

गृहीत grihita. See under *rt. grah*.

गृह I. 2. 3. grihya. See last col. and under *rt. grah*.

गृ I. grī, *cl. 9. P. A.* *grīṇāti*, *grīṇite*, *g* *jagāra*, *garishyati* and *garishyati*, *agārit*, *garitum* and *garitum*, to utter a sound, call out to, invoke; to call; to announce, proclaim; to promulgate, relate; to mention with praise, praise, extol; [cf. Hib. *goirim*; Gr. *γῆρῶν*, *γῶσσα*; Old Germ. *quar*, *quēr*, &c.; Old Pruss. *gerbu*, 'to speak'; Angl. Sax. *gale*; Germ. *gal* in *Nachtigal*; Lat. *gallus*?].

Grīṇat, *an*, *ati*, *at*, praising, flattering; speaking. *Grīṇishan*, Ved. found only in the loc. *grīṇishanī*, = in praise, with invocation; (Śāy.) to be praised.

गृ 2. grī, *cl. 6. P.* *girati* and *gilati*, *jagāra* and *jagāla*, *garishyati* and *galishyati*, or *garishyati* and *galishyati*, *agārit* and *agālit*, *garitum* and *galitum*, or *garitum* and *galitum*, to swallow, devour, eat; to emit or eject from the mouth: Caus. *gārayati* and *gālayati*: Desid. *jigarishati* and *jigalishati*: Intens. *jegilyate*, *jāgati*; [cf. Lith. *geru*, 'to drink'; Lat. *glu-tio*, *gula*; Slav. *gr-lo*; Russ. *schora*.]

गृ 3. grī or *krī*, *cl. 10. A.* *gārayate*, -*yi-tum*, to know, discern, make known, teach.

गेरु geṇḍu, *us*, *m.* or *geṇḍuka* or *geṇḍuka* or *geṇḍuka*, *as*, *m.* a ball for playing with; [cf. *kanduka* and *ginduka*.]

गेप gep, *cl. 1. A.* *gēpate*, to shake, tremble; [cf. *kep*.]

गेय geya, &c. See under *gai* next col.

गेल gela or *gelu*, a particular number.

गेव gev, *cl. 1. A.* *gevatē*, to serve, to gratify by service; [cf. *kev*, *khev*, *sev*.]

गेष gesh, *cl. 1. A.* *geshate*, to seek, search, investigate; [cf. *gavesh*.]

गेष्ठा geshṭa, &c. See under *gai*.

गेह geha, *am*, *n.* (corrupted fr. *griha*), a house, a dwelling, a habitation. — *Geha-dāha*, *as*, *m.* the burning of a house, a conflagration. — *Geha-pati*, *is*, *m.* the master of a house, a householder, husband. — *Geha-bhū*, *ū*, *f.* the site of a house, the ground on which it is built. — *Geha-kshveṇin*, *i*, *īnī*, *ī*, blustering at home, a house-hero, a coward. — *Geha-dāhin*, *i*, *īnī*, *ī*, scorching and burning at home, a house-hero. — *Geha-dripta*, *as*, *ā*, *am*, overbearing at home. — *Geha-dhrishṭa*, *as*, *ā*, *am*, insolent at home. — *Geha-nardin*, *i*, *īnī*, *ī*, shouting defiance at home, a poltroon, a dunghill-cock. — *Geha-mehin*, *i*, *īnī*, *ī*, making water at home; a lazy, effeminate or indolent man. — *Geha-vejittin*, *i*, *īnī*, *ī*, victorious at home, a cowardly boaster. — *Geha-ryāda*, *as*, *m.* fierce at home, a braggart, a boaster. — *Geha-sūra*, *as*, *m.* a house-hero, a carpet-knight, a boasting coward. — *Gehopavana* (*ha-up*), *am*, *n.* a small forest near a house.

Gehin, *i*, *īnī*, *ī*, having a house, domestic; (*ī*), *m.* a householder; (*īnī*), *f.* a housewife, a wife.

Gehya, *as*, *ā*, *am*, Ved. domestic, being in a house; (*am*), *n.* domestic affairs; wealth.

गै gai, *cl. i. P.* (rarely *A.*) *gāyati*, *jagau*, *gāyati*, *agārit*, *gātum*, to sing, to speak or recite in a singing manner, (applied figuratively to the utterance of beings not endowed with human language, e.g. to gods, the earth, &c.); to relate in metrical language, to praise in song; to sing before (with acc.): Pass. *giyate*: Caus. *P. gāyayati*, -*yitum*, to cause to sing or praise in song: Desid. *jāgāyati*: Intens. *jegiyate*, *jāgeti*, *jāgāt*; [cf. Lith. *zaidau*.]

Gātavya, *as*, *ā*, *am*, to be sung, what may be sung. *Gāyaka*, *gāyatrī*, *gita*, &c. See s. v.

Geya, *as*, *ā*, *am*, to be sung; singing, a singer; (*am*), *n.* song, singing, a song or chant. — *Geya-jāna*, *as*, *ā*, *am*, skilful in song. — *Geya-rājan*, *ā*, *m.*, *N.* of a Cakra-vartin.

Geshṭa, *as*, *m.* a singer, a professional singer, an actor, a mime, a chanter of the Sāma-veda.

Geshnu, *us*, *m.* a singer, an actor, a chanter of the Sāma-veda.

गैर gaira, *as*, *i*, *am* (fr. *giri*), coming from mountains, grown on them, mountain-born, mountain, mountaineer; (*i*), *f.*, *N.* of a plant; [cf. *lāngaliki*.]

Gairāyana, *as*, *m.* a patronymic from *Giri*.

Gairika, *as*, *i*, *am*, mountain, mountain-born or produced; (*as*, *ā*, *am*), *m.* *f.* *n.* red chalk, sometimes used as a red ornament; (*am*), *n.* gold. — *Gairikāksha* (*ka-ak*), *as*, *m.*, *N.* of a plant; [cf. *jalamadhūka*.]

Gairikshita, *as*, *m.* (fr. *gri-kshīt*), a patronymic of Trasadasu; also of the Yaskas.

Gaireya, *as*, *i*, *am*, mountain-born, mountain; (*am*), *n.* bitumen, red chalk.

गैरकैवल gairakavōla or *gairikavōla*, *N.* of the ninth Yoga.

गो go, *gaus*, *m. f.* (said to be fr. *rt. i. gam*), an ox, a cow; cattle, kine, a herd of cattle (*pl.*); anything coming from or belonging to an ox or cow, as milk (generally *pl.*), flesh, skin, hide, leather, a strap of leather, a sinew, a bow-string; a particular day of the Abhiplava sacrifice; = *goshōma*; the herds of the sky, i. e. the stars; the sky; (*pl.*) rays of light (regarded as the herds of the sky, for which Indra fights with *Vjitra*); the thunderbolt; water; the eye; an arrow; the hairs of the body; (the following are *m.* only), the sign Taurus of the zodiac; the sun; the moon; the sun's ray, called *Sushumna*; a kind of medicinal plant, = *riṣhabha*; a singer; a goer, a horse; a billion; *N.* of a Rishi; (the following are *f.* only), a region of the sky; the earth (as the milch-cow of kings); a mother; speech, Sarasvatī the goddess of speech; *N.* of the wife of Sukla, a daughter of the manes, called *Sukālas*; or *N.* of the daughter-in-law of Sukla; or *N.* of a daughter of Kakut-stha and wife of Yayāti; *gavāṇṣ vrātām*, *N.* of a Sāman; [cf. Gr. *βοῦς*; Lat. *bos*; Old Germ. *chuo*; Mod. Germ. *kuh*; Eng. *cow*; Lett. *golw*; cf. also Gr. *γαῖα*, *γῆ*; Goth. *gavi*; and Mod. Germ. *gau*.] — *Go-agra*, *as*, *ā*, *am*, Ved. headed by cows, having cows or milk &c. as the chief or most excellent part; (*am*), *n.* a multitude of cows; (according to native grammarians also *go'gra* and *gavāgra*). — *Go-ajana*, *as*, *ā*, *am*, Ved. anything (as a stick, goad, &c.) used for driving cattle. — *Go-argha*, *as*, *ā*, *am*, Ved. of the value of one cow. — *Go-arnas*, *ās*, *ās*, *as*, Ved. flowing or streaming with milk (?). — *Go-āśva*, *am*, *n.* cattle and horses. — *Go-āśvīya*, *am*, *n.*, *N.* of a Sāman. — *Go-rijika*, *as*, *ā*, *am*, Ved. prepared or mixed with milk. — *Go-opaśa*, *as*, *ā*, *am*, Ved. furnished with a twist or tuft of leather straps. — *Go-kaksha*, *as*, *m.*, *N.* of a man. — *Go-kanṭa*, *as*, *m.* the plant *Asteracantha Longifolia*. — *Go-kanṭaka*, *as*, *m.* a road or spot trodden down by oxen or cows and so made difficult to be passed; the print of a cow's hoof, a spot marked; a cow's hoof; the plant *Asteracantha*. — *Go-karṇa*, *as*, *ā*, *am*, having cow's ears, an epithet of certain men and demons; (*as*), *m.* a cow's ear; a kind of deer, Antelope Picta; a mule; a serpent; a kind of arrow; a span from the tip of the thumb to that of the ring finger; a place of pilgrimage on the Malabar coast, sacred to Śiva; Śiva as there worshipped; *N.* of one of the attendants of Śiva; of a king of Kāśmīra who erected a statue of Śiva, called after him *Gokarṇavarā*; of a Muni; (*ā*), *f.*, *N.* of one of the Mātṛis attendant on Skanda; (*i*), *f.* the plant *Sansevieria Zeylanica*. — *Go-kāma*, *as*, *ā*, *am*, Ved. desirous of cattle. — *Go-kāmyā*, *f.* desire for cows. — *Go-kīrāṭikā* (*ra-ak*), *f.* a bird considered as

one kind of the common Maina, *Turdus Salica*; also called *Viṭ-sārikā*. — *Go-kila* or *go-kila*, *as*, m. a plough; a pestle. — *Go-kula*, *am*, n. a herd of kine, a multitude of cattle, a cow-house or station; a village or tract on the Jumna, the residence of Nanda and of Kṛishṇa during his youth; the inhabitants of this station; *N*. of a certain sanctuary or holy place. — *Gokula-jit*, *t*, m., *N*. of an author of the seventeenth century. — *Gokula-nātha*, *as*, m., *N*. of the author of the work *Padavākya-ratnākara*; also of the work *Rasa-mahārṇava*. — *Gokula-sīha*, *as*, m., *N*. of a sect of Viṣṇu. — *Gokulika*, *as*, *ā*, *am*, one who gives help or gives no help (?) to a cow in the mud; squint-eyed; *N*. of a Buddhist sect. — *Gokulodbhava* (*ṣa-ud*), *f*, an epithet of Durgā. — *Go-kṛt*, *cl*. 8. *P*. — *karoti*, *kartum*, to transform into a cow. — *Go-kṛita*, *am*, n. cow-dung. — *Go-kṣhira*, *am*, n. cow's milk. — *Go-kṣhura* or *go-kṣhuraka*, *as*, m. (*kṣhura* = *khura*), the plant *Asteracantha Longifolia*; (*am*), *n*. a cow's hoof. — *Go-kṣhodaka*, *as*, m. a kind of bird. — *Go-khura*, *as*, m. = *go-kṣhura*, the plant *Asteracantha Longifolia*; another plant, *Tribulus Lanuginosus*; *N*. of a Dānava. — *Gokhuri*, *te*, m. = *go-kṣhura* = *go-khura*, the plant *Asteracantha Longifolia*. — *Go-grīhīṭ*, *te*, *f*, a young cow which has had only one calf. — *Go-goyuga*, *am*, n. a yoke of oxen or cows. — *Go-goshīṭha*, *am*, n. a station for cattle; a stable for cows, a cattle-shed. — *Go-granthī*, *is*, m. dried cow-dung; a station for cows, a cow-yard, cow-house, &c.; *N*. of a plant. — *go-jihvā*. — *Go-graha*, *as*, m. spoil, booty, capture of cattle. — *Go-grāsa*, *as*, m. the ceremony of presenting a mouthful of grass to a cow when performing an expiatory rite; the feeding like a cow. — *Go-ghāta*, *as*, m. or *go-ghātaka*, *as*, m. or *go-ghātīn*, *i*, m. a cow-killer. — *Go-ghāsa*, *as*, m. grass for a cow. — *Go-ghṛita*, *am*, n. melted butter coming from a cow; rain (i.e. the Ghṛita of the sky or earth). — *Go-ghna*, *as*, *i*, *am*, noxious to kine; who or what kills kine; one for whom a cow is killed, a guest. — *Go-ghnata*, *ās*, m. pl., *N*. of a people. — *Go-āndana*, *am*, n. a kind of sandal-wood [cf. *go-sīrsha*]; (*ā*), *f*, a poisonous sort of leech. — *Go-āpalā*, *f*, *N*. of a daughter of Raudrāśva and Ghṛitācī. — *Go-āra*, *as*, *ā*, *am*, ranged or grazed over by cattle; frequented, visited, offering range or field or scope for action, within the range of, accessible, attainable, within the power of (e.g. *asmad-go-āra*, within our power; *drishti-go-āra*, perceptible, cognizable, worthy of observation or adoration; *drishti-ago-āra*, not within range of the sight, invisible); ranging, circulating, passing current, having a particular meaning, prevalent; (*as*), m. the range of cattle, pasturage, range in general, field for action, an abode, dwelling-place, district, department, province; the range of the organs of sense, an object of sense, anything perceptible by the senses, especially the range of the eye, the horizon (e.g. *locana-go-āraṃ yā*, to come within range of the eye, to become visible); the range of the planets from the Lagna or from each other. — *Go-āra-phala* or *go-ārādhyāya* (*ra-adh*), *as*, m., *N*. of the 104th Adhyāya of Varāha-mihira's *Bṛhat-saṃhitā*. — *Go-āra-pidā*, *f*, inauspicious position of stars within the ecliptic. — *Go-āri-kerī*, *cl*. 8. *P*. — *karoti*, *kartum*, to place within the range, make current. — *Go-āri-kṛita*, *as*, *ā*, *am*, within the range of observation. — *Go-ārman*, *a*, n. an ox-hide, a cow's hide; a particular measure of surface, a place large enough for the range of 100 cows, one bull, and their calves, (according to some authorities) 300 feet long by 10 broad; it is also defined as an extent of land sufficient to support a man for a year; (originally perhaps a piece of land large enough to be encompassed by straps of leather from a cow's hide). — *Go-āraka*, *as*, m. a cowherd. — *Go-ārāṇa*, *am*, n. the tending or feeding of cows. — *Go-ārīn*, *i*, *inī*, *i*, going after cows, epithet of a class of Yatis; [cf. *mṛiga-ārīn*]. — *Go-āra*, *as*, m. an old ox or bull. — *Go-jala*, *am*, n. cow's urine. — *Go-jā*, *ās*, *as*, *am*, Ved. produced by milk; (*Sāy*.) born amidst rays; (according to Mahā-dhara),

born in the earth, the earth being identical with the elements. — *Go-jāgarika*, *as*, m. a kind of prickly nightshade [cf. *kaṇṭha-kāraka*]; (*am*), *n*. (?) a preparer of food, a baker [cf. *bhākṣhya-kāraka*]; happiness, fortune. — *Go-jāta*, *as*, *ā*, *am*, Ved. born in the starry sky, one whose home is the starry sky; (*Sāy*.) born in the middle region, an epithet of the gods. — *Go-jā-parṇi*, *f*, *N*. of a plant. — *duḡdha-pheni*. — *Go-jit*, *t*, *t*, *t*, Ved. conquering cattle, gaining cattle. — *Go-jihvā* or *go-jihvikā*, *f*, the plant *Phlomis Esculenta* or *Elephantopus Scaber*; or a kind of Hieracium, = *dārvikā*, or = *gavedhukā*; in Bengālī *gojīā* = *Prēmna Esculenta*. — *Go-taraṇi*, a kind of flower. — *Go-tallaja*, *as*, m. an excellent cow. — *Go-tirtha*, *am*, n., *N*. of a Tiruṭa. — *Go-tirthaka*, *as*, m., scil. *cheda*, an oblique cut applied to fistula of the rectum. — *Go-tra*, *am*, n. (rt. *trai*), protection or shelter for cows, a cow-pen, cow-shed, a stable for cattle, a stable in general, a hurdle, an enclosure; the family enclosed by the hurdle; family, race, lineage, kin, an affix used for forming patronymics; a name, an appellation, family name; (in Pāṇini's Sūtras), the grandson and his descendants if no older offspring of the same ancestor than this grandson lives (e.g. A. B. C. representing father, son, and grandson, then C. is called *Gotra*, if A. and B. are dead, otherwise he is called *Yuvan*); a caste, a tribe, a subdivision, a caste according to families, (in that of the Brāhman twenty-four *Gotras* are reckoned, supposed to be sprung from and named after celebrated teachers, as Śāṇḍilya, Kaśyapa, Gautama, Bharad-vāja, &c.); a multitude, increase; possession; a forest; a field; a road; a chattar, an umbrella or parasol; knowledge of futurity, inspiration; a genus, a class or species; (*as*), m. a mountain; (*ā*), *f*, a herd of kine; the earth; (a polysyllabic fem. in long *i* shortens its final vowel before *gotra*, e.g. *Brāhmaṇi-gotrā*, a Brāhman woman only by name or birth?). — *Gotraka*, *am*, n. family, family name. — *Gotra-kartṛi*, *tā*, or *gotra-kārīn*, *i*, m. the founder of a family. — *Gotra-kilā*, *f*, the earth; [cf. *ācala-kilā* and *adri-kilā*]. — *Gotra-ja*, *ā*, *am*, born in the same family, a relation (in law, the term is nearly equivalent to the 'Gentile' of Roman law, and is applied to kindred of the same general family, who are connected by offerings of food and water; hence it is opposed to the *Bandhu* or cognate kindred, who do not partake in the offerings to the common ancestors). — *Gotra-paṭa*, *as*, m. a genealogical table, pedigree. — *Gotra-pravara*, *as*, m. the oldest member of a family, founder of a family. — *Gotrapravara-darpaṇa*, *am*, n. title of a literary work. — *Gotra-bhīd*, *t*, *t*, *t*, Ved. opening the cow-pens of the sky; (*Sāy*.) splitting the clouds or mountains (in the battle with the demon *Vṛitra*), an epithet of Indra and of the vehicle of Bṛhaspati; (*t*), m. Indra (as splitting the mountains with his thunderbolt [cf. *adri-bhīd*]), and as destroying families or names). — *Gotra-bhūmī*, *is*, *f* (with Buddhists) 'family-range', one of the periods in the life of a Śrāvaka. — *Gotra-riktha*, *e*, n. du. the family or family name and its inheritance; (*am*), n. family estate, patrimony. — *Gotra-vat*, *ān*, *atī*, *at*, belonging to a noble family. — *Gotra-vṛiksha*, *as*, m., *N*. of a plant; [cf. *āhanvana*]. — *Gotrākhyā* (*ra-akh*), *f*, family name, patronymic. — *Gotrānta* (*ra-an*), *as*, m. destruction of families or of mountains; (scil. *śabda*) a patronymic, i.e. a word ending with a *Gotra* affix. — *Gotrika*, *as*, *ā*, *am*, relating to a family; *gotrikam karma*, the consciousness of family descent, one of the four pure Karmans with Jinas. — *Go-tva*, *am*, n. the being a cow, the state of being an ox or cow. — 1. *go-da*, *as*, *ā*, *am*, giving cattle or cows; (*am*), m. du., *N*. of a village; (*ā*), *f*, *N*. of a river, commonly *Godāvarī*. — *Go-datra*, *as*, *ā*, *am*, Ved. giving cattle; an epithet of Indra. — *Go-danta*, *as*, m. a cow's tooth; yellow orpiment; a white fossil substance, apparently an earthy salt; *N*. of a Dānava; (*as*, *ā*, *am*), having cow's teeth; armed, armed with a coat of mail. — *Go-dari*, *is*, *is*, *i*, Ved. opening the stables of the sky; (*Sāy*.)

splitting the clouds or mountains, epithet of Indra. — 2. *go-dā*, *ās*, *as*, *am*, Ved. presenting with cattle or kine. — 1. *go-dāna*, *am*, n. presenting with cows, the gift of a cow; *N*. of the eastern continent; cutting (rt. *do*) of the hair (*go*), the ceremony of tonsure; see 2. *godāna*, s.v. — *Go-dāya*, *as*, *ā*, *am*, intending to present with cows. — *Go-dāraṇa*, *am*, n. a plough; a spade or hoe. — *Go-dāvārī*, *f*, 'granting water or kine', *N*. of a river in Dakṣiṇā-patha; [cf. 1. *go-dā*, *golā*, *saptagodāvāra*]. — *Godāvārī-sangama*, *as*, m., *N*. of a place. — *Go-dugdha*, *am*, n. cow's milk. — *Go-dugdha-dā*, *f*, a kind of grass, = *capikā*. — *Go-duh*, *-dhuk*, *k*, m. *f*, a milkman or milkmaid; a cowherd; also *go-duha*, *as*, m. = *Go-doha*, *as*, m. the milking of cows. — *Go-dohana*, *am*, n. the time when cows are milked, or the time necessary for milking a cow; (*i*), *f*, a milk-pail. — *Go-drava*, *am*, n. cow's urine. — *Go-dhana*, *am*, n. possession of cows, a herd of cows, a multitude or number of cattle, especially if considered as property, a station of cows; (*as*), m. a broad-pointed arrow. — *Go-dhara*, *as*, m., *N*. of a king of Kāśmīra. — *Go-dharma*, *as*, m. the law of cattle, ordinances relating to cattle. — *Go-dhas*, *ās*, m., *N*. of a Rishi of the family of Angiras. — *Godha-sāman*, *a*, n., *N*. of a Sāman. — *Go-dhā*, *godhī*, see s.v. — *Go-dhāyas*, *ās*, *as*, *as*, Ved. supporting or fostering cows. — *Go-dhuma* or *go-dhūma*, *as*, m. (as it were 'the smoke of the earth,' but derived in the *Upādi-sūtras* fr. *gudh*, to surround), wheat (generally plur.); the orange; a kind of medicinal plant; (*i*), *f*, *N*. of a plant; [cf. *go-lomkā*]. — *Godhūmaka*, *as*, m. a kind of serpent. — *Godhūma-cūrpa*, *am*, n. wheat-flour. — *Godhūma-sambhava*, *am*, n. sour gruel made from wheat-flour, a sour paste. — *Go-dhūli*, *is*, m. 'dust of the earth,' a period of the day in the hot season when the sun is half risen; in the cold and dewy seasons, when the sun is full but mild; and in the three other seasons, sunset (originally a time at which mist seems to rise from the earth). — *Go-dhenu*, *us*, *f*, a milk-cow; [cf. *gaudhenika*]. — *Go-dhra*, *as*, m. a mountain (bearing the earth). — *Go-nanda*, *as*, m., *N*. of a people in Dakṣiṇā-patha; *N*. of an attendant of Siva; (*ā*), *f*, an epithet of the wife of Siva; (*i*), *f*, the female of the Ardea Sibirica or Indian crane; [cf. the following]. — *Go-narda*, *as*, *ā*, *am*, bellowing like a bull, an epithet of Siva; (*as*), m. the bird Ardea Sibirica or Indian crane; *N*. of a king of Kāśmīra; *N*. of a people in Dakṣiṇā-patha; *N*. of a mountain; a various reading has *yomanta*; (*am*), n. the fragrant grass *Cyperus Rotundus*. — *Gonardīya*, *as*, *ā*, *am*, relating to the Gonardas; (*as*), m. an epithet of Patañjali, the founder of the Yoga philosophy; *N*. of a grammarian mentioned by Patañjali. — *Go-nasa*, *as*, m. a large kind of snake, by some considered to be the same as the Boa or Bor; a kind of gem; (*ā*), *f*, the mouth of a cow; (*i*), *f*, a kind of plant; [cf. *go-nāsa*]. — *Go-nātha*, *as*, m. a bull; a herdsman. — *Go-nāya*, *as*, m. a cowherd. — *Go-nāsa*, *as*, *ā*, *am*, having a nose or snout like that of an ox; (*as*), m. a kind of snake; (*ā*), *f*, the projecting snout of a cow or ox; (*am*), n. a kind of gem, *vaikrānta-maṇi*; [cf. *go-nasa*]. — *Go-nishyanda*, *as*, n. cow's urine. — *Go-nyoghas*, *ās*, *as*, *as*, Ved. streaming or flowing among milk; (*Sāy*.) having quantities of fluid streaming down. — *Go-pa*, *go-pī*, see s.v. — *Go-patī*, *is*, m. the lord of a herd of cows, a bull; the leader of a troop, a leader, a chief; the chief of herdsman, i.e. Kṛishṇa or Viṣṇu; the lord of the heavenly herds or stars or rays; the sun; Indra; the lord of the earth, a king; lord of the waters, an epithet of Varuṇa; a medicinal plant, = *riṣabha*; an epithet of Siva; *N*. of a Deva-gandharva; of a Dānava slain by Kṛishṇa; of a son of Sivi. — *Gopatī-cāpa*, *as*, m. the rainbow. — *Go-pa-tva*, *am*, n. the office or order of a herdsman. — *Go-patha*, *as*, m. or *gopatha-brāhmaṇa*, *am*, n. title of a Brāhmaṇa of the Atharva-veda. — *Go-pāśa*, *us*, m. a sacrificial cow. — *Go-pāla*, *as*, m. a cowherd; a protector of the earth, a king; cowherd and king; the cowherd *κατ' ἐξοχήν*, i.e. Kṛishṇa; an epithet

of Siva; N. of an attendant of Siva; N. of a Nāga; N. of a minister of king Bimbisāra, also of a king, and of a general of king Kirti-varman; N. of a scholiast; N. of several other men; (i), f., N. of one of the Mātṛis attending Skanda; N. of a Cāṇḍālī; two plants, = *gopāla-karkāṣi* and *go-rakṣi*. — *Go-pālaka*, as, m. a cowherd; an epithet of Kṛṣṇa; an epithet of Siva; N. of a son of king Cāṇḍa-mahā-sena; (ikā), f. the wife of a cowherd; a kind of worm or fly found on dung-heaps. — *Go-pāla-kaksha*, as, m., N. of a country and (in plur.) the inhabitants of this country. — *Gopāla-karkāṣi*, f. a kind of cucumber (in Hindi *goyālakānkharī*, *gurebhā*); [cf. *gopa-karkatikā*, &c.] — *Gopāla-keśava*, as, m., N. of a statue of Kṛṣṇa, called after Gopāla-varman. — *Gopāla-tāpanīyopanishad* ('*ya-up*'), f. title of an Upanishad in honour of Kṛṣṇa. — *Gopāla-dāsa*, as, m., N. of a physician; N. of a copyist. — *Gopāla-deva*, as, m., N. of a poet. — *Gopāla-pura*, as, m., N. of a town called after Gopāla-varman. — *Gopāla-prasāda*, as, m., N. of a teacher of Rāma-candra. — *Gopāla-maṣa*, as, m., N. of a college called after Gopāla-varman. — *Gopāla-yogin*, i, m., N. of a man. — *Gopāla-varman*, ā, m., N. of a king of Kāśmīra. — *Gopāla-eśasvati*, m., N. of a pupil of Siva-rāma and teacher of Govindānanda. — *Gopālī*, ts, m. an epithet of Siva; N. of a man; [cf. *go-pālā*]. — *Gopāsh-tamī* ('*pa-ash*'), f. the eighth lunation of the light half of Kārtika, on which Kṛṣṇa who had formerly been a keeper of calves became a cowherd; cows are especially to be worshipped on this day. — *Go-pitta*, am, n. ox-bile or the bile of cows from which the yellow orpiment called *Go-rocāṇa*, *Roṣāṇa* or *Roṣāṇi*, is supposed to be prepared; orpiment. — *Go-pita*, as, m., N. of one of the four water wagtails, which are regarded as birds of augury. — *Go-pitha*, as, m. (rt. pā, to protect), protecting, preserving, protection; (am), n. a holy place, a place of pilgrimage; (as), m., Ved. (rt. pā, to drink), a draught of milk; (Sāy.) drinking of any fluid or juice; [cf. *soma-pitha*]. — *Go-pithya*, am, n., Ved. protection; (Sāy.) protection of the earth. — *Gopī-nātha*, as, m., N. of a man; N. of a son of Mādhava. — *Go-puśha*, as, am, m., n. a cow's tail; (as), m. a sort of monkey; a sort of necklace, one of two, or of four, or of thirty-four strings; a kind of drum. — *Go-puṭika*, am, n. a temple or edifice consecrated to Siva's bull. — *Go-putra*, as, m. a young bull; a son of the son, epithet of Kārṇa. — *Go-pura*, am, n. a town-gate, a gate in general; the ornamented gateway of a temple; a kind of grass, *Cyperus Rotundus*, = *mustaka* [cf. *go-narda*]; (ae), m., N. of a physician. — *Gopuraka*, as, m. the resin of the Boswellia Thurifera; [cf. *kunduruka*]. — *Go-purīsha*, am, n. cow-dung. — *Go-posha*, as, m., Ved. increase of herds. — *Go-prakāṇḍa*, am, n. a superior cow, excellent cattle. — *Go-praśāra*, as, m. pasture for cows or oxen. — *Go-pratāra*, as, m. ox-ford, a ford for cattle; N. of a place of pilgrimage on the Sarayū; an epithet of Siva, as leading cattle safely across the water (?). — *Go-pradāna*, am, n. gift of cattle. — *Go-praveśa-samaya*, as, m. the time when the cows come home, the evening twilight. — *Go-phanā*, f. a bandage hollowed out so as to fit the chin or nose &c.; a sling; also *gophaṇikā*. — *Go-baka*, as, m. Ardea Govina. — *Go-badha*, as, m. the killing of a cow. — *Go-bandhu*, us, us, u, Ved. having a cow as a relative; (Sāy.) having a cow as mother, an epithet of the Maruts; [cf. *go-mātrī* and *prīṇī-mātrī*]. — *Go-bāla*, as, m. the hair of a cow. — *Gobālī*, i, inī, f. covered with cow's hair; *gobālī gajay*, a kind of buffalo (?). — *Go-brāhmaṇa*, am, n. a cow and a Brāhman. — *Go-brāhmaṇa-manushya*, ās, m. cows, Brāhmans, and men. — *Go-bhūṭa*, as, m., N. of a poet. — *Go-bhāṇḍira*, as, m. a kind of aquatic bird. — *Go-bhānu*, us, m., N. of a son of Vahni. — *Go-bhuṭ*, k, m. earth-possessor, a king. — *Go-bhṛt*, f, m. earth-supporter, a mountain. — *Go-makṣhikā*, f. a gad-fly (*dunsa*). — *Go-magha*, as, ā, am, Ved. granting cattle or

cows. — *Go-maṇḍala*, am, n. the orb of the earth, the globe. — *Go-mat*, ān, ātī, at, possessing or containing cattle, cows, herds, &c.; rich in cattle; consisting of cattle; containing milk, mixed with milk; (ti), f., Ved. a place abounding in herds; N. of a river falling into the Indus; also of one falling into the Ganges; N. of a Vedic hymn, a prayer or formula, to be repeated during expiation for killing a cow; (ti), n. possession of cattle, property consisting in herds. — *Go-matalikā*, f. a tractable and good cow. — *Go-matī*, is, f., N. of a river, = *go-matī*. — *Gomati-putra*, as, m., N. of a prince; (also read *gotami-putra*). — *Go-matsya*, as, m. a kind of fish living in rivers. — *Go-madhya-madhya* (?), as, ā, am, slender in the waist. — *Gomanta*, as, m., N. of a mountain; N. of a people (also *goghṇata*); an owner of cattle; a herd of cattle; a multitude of cattle-owners. — *Gomanda*, as, m., = *gomanta* (?), N. of a mountain. — 1. *go-maya*, as, i, am, bovine, consisting of cattle; defiled with cow-dung; (as, am), m. n. cow-dung. — 2. *gomaya* (for *gomayaya*), nom. P. *gomayati*, -yitum, to cover or smear with (cow-dung). — *Gomaya-śchatra*, am, n. a mushroom, a fungus. — *Gomaya-śchattrikā*, f. a kind of fungus or mushroom. — *Gomaya-priya*, am, n. the plant *Andropogon Schoenanthus*. — *Gomayāya*, nom. A. *gomayāyate*, -yitum, to be similar to cow-dung, to taste like cow-dung. — *Gomayotthā* ('*ya-ut*'), f. a kind of beetle found in cow-dung; a gad-fly. — *Gomayodbhava* ('*ya-ud*'), as, m. the plant *Cathartocarpus Fistula*; [cf. *āragbadha*]. — *Go-mahisha-dā*, f. granting cattle and buffaloes; N. of one of the Mātṛis attending on Skanda or Kārtikeya. — *Go-māṇsa*, am, n. the flesh of oxen, beef. — *Go-mātrī*, tā, m., Ved. having a cow for mother, coming from a cow; an epithet of the Maruts; [cf. *prīṇī-mātrī*]. — *Go-māyu*, us, us, u, making sounds like cattle; (us), m. a kind of frog; a jackal; N. of a jackal; N. of a Gandharva or celestial musician; the bile or bilious humor of a cow. — *Gomāyubhāksha*, ās, m. pl., N. of a people (eating jackals). — *Gomāthuna*, am, n. a bull and a cow, a yoke or pair of cattle. — *Go-mīn*, i, inī, f. rich in herds &c.; (i), m. the owner of cattle or cows; a jackal; a worshipper, an attendant on a Buddha. — *Go-mīna*, as, m. a sort of fish, the bull-fish; [cf. *go-matsya*]. — *Go-mūkha*, as, m. a crocodile, a shark; N. of a son of Mātali; also of a son of the treasurer of king Vatsa; also of one of Siva's attendants; also of an attendant of the first Arhat of the present Avasarpinī; (am), n. a kind of musical instrument, (a sort of horn or trumpet ?); a house built unevenly or crookedly, viz. with angles or projections; spreading unguents, plastering, smearing; (as), m. a hole in a wall of a peculiar shape made by thieves &c., a breach; (am, i), n. f. a cloth-bag containing a rosary, the beads of which are counted by the hand, thrust inside; (i), f. the chasm in the Himālaya mountains, through which the Ganges flows, erroneously conceived to be shaped like a cow's mouth; N. of a river in Rājha. — *Gomukha-vyāghra*, as, m. 'cow-faced tiger,' a wolf in sheep's clothing. — *Go-mūḍha*, as, ā, am, stupid as an ox. — *Go-mūtra*, am, n. cow's urine. — *Gomātraka*, as, ikā, am, similar to the course of cow's urine; (ikā), f. a kind of grass, described as growing in corn-fields, of a reddish colour and eaten by cattle, commonly called *Tāmbaḍu* [cf. *kṛṣhṭa-bhūmijā*, *koṣetra-jā*, *rakta-trijā*]; an artificial verse, the second half of which repeats nearly all the syllables of the first; a form of calculation. — *Go-mṛiga*, as, m., Ved. the Bos Gavæus. — *Gomeda*, as, m. a gem or precious stone brought from the Himālaya and the Indus, described as of four sorts, white, pale yellow, red, and dark-blue (perhaps varieties of agate); N. of a plant, = *kakkola*. — *Gomedaka*, as, m. a gem or precious stone [cf. the preceding]; a kind of poison, = *kākola*; smearing the body with unguents (= *patrakā*). — *Gomeda-sannibha*, as, m., N. of a plant, = *dugha-pāshāṇa*; chalcedony or opal. — *Go-medha*, as, m. the offering or sacrifice of a cow; N. of the attendant of the

twenty-second Arhat of the present Avasarpinī. — *Go-mbhas*, as, n. (for *go-ambhas*), cow's urine; [cf. *go-mūtra*]. — *Go-yājña*, as, m. the sacrifice of a cow. — *Go-yāna*, am, n. a carriage drawn by oxen or cows, a cart in general. — *Go-yukta*, as, ā, am, drawn by oxen or cows. — *Go-yuga*, am, n. a yoke or pair of oxen, a pair of animals in general. — *Go-yuta*, as, ā, am, frequented by cattle; (am), n. a cattle-station, a hurdle for cattle. — *Go-rakṣi*, f, f, t, or k, k, k, guarding or preserving cattle. — *Go-raksha*, as, ā, am, keeping or tending cattle; (as), m. a cowherd, a cowkeeper, the tender of kine; a Gorkha or inhabitant of Nepāl; an epithet of Siva; N. of the author of a work entitled *Go-raksha-sataka*; the orange; N. of a medicinal plant, = *rishabha*; (am), n. keeping or tending cattle; breeding cattle; the life of a herdsman; (i), f., N. of several plants, = *gandha-buhulā*, *gopālī*, &c.; also = *goraksha-dugdhā*; a kind of cucumber, = *kumbha-tumbi*. — *Go-rakshaka*, as, ikā, am, guarding cattle; (as), m. a cowkeeper, one who tends cattle. — *Go-raksha-karkāṣi*, f. a kind of cucumber, = *śirbhīṣā*. — *Go-raksha-jambū*, ās, f. wheat; the plant *Uria Lagopodioides*; the fruit of the jujube. — *Go-raksha-ṇa*, am, n. tending or taking charge of cattle. — *Go-raksha-tandulā*, f. the plant *Uria Lagopodioides*. — *Go-raksha-tumbi*, f. = *kumbha-tumbi*, a kind of cucumber. — *Go-raksha-dugdhā*, f. a small shrub, = *amritā*, *go-rakṣi*, *jīryā*, &c. — *Go-rakshya*, am, n. tending cattle, the life of a herdsman. — *Go-ranku*, us, m. (?) a water-fowl; a chanter; a prisoner, any person or animal confined (?); a naked man, a mendicant &c. wandering about without clothes. — *Go-ratha*, as, m., N. of a mountain; of Siva. — *Go-rathaka*, as, m. a carriage drawn by cattle. — *Go-rabhāsa*, as, ā, am, Ved. strengthened with milk; (Sāy.) endowed with strength, strengthening, an epithet of the Soma. — *Go-rambha*, as, m., N. of a man. — *Go-rava*, am, n. saffron. — *Go-rasa*, as, m. buttermilk; curdled or coagulated milk; cow-milk. — *Go-rasa-jā*, am, n. buttermilk; curds. — *Go-rāja*, as, m. 'king of cattle,' a bull. — *Go-rāṭikā* or *gorāṭi* or *gorṭkā*, f. = *go-kirāṭikā*, the bird *Turdus Salica*. — *Go-ruṭa*, am, n. a measure of distance equal to two *Kroś* or *Koś*, (as far as the lowing of a cow may be heard). — *Go-rudha* in *a-go-rudha*, q. v. — *Go-rūpa*, as, ā, am, Ved. cow-shaped. — *Go-rocā*, am, n. yellow orpiment. — *Go-rocāṇa*, f. a bright yellow pigment prepared from the urine or bile of a cow, or vomited in the shape of scibulæ (?) by that animal; or (according to some) found in the head of a cow; it is employed in painting and dyeing, and is of especial use in marking the foreheads of the Hindūs with the *Tilaka* or sectarian mark; it is also used in medicine as a sedative, tonic, and anthelmintic remedy &c.; [cf. *roṣāṇa*]. — *Go-lattikā*, f., Ved. a kind of animal. — *Go-lavaṇa*, am, n. the measure or quantity of salt given to a cow. — *Go-lāngula*, as, m. a kind of monkey described as of a black colour and having a tail like a cow; also *go-lāngulā*, i, m. f.; (ās), m. pl., N. of a people (?). — *Go-lāngula-parivartana*, as, m., N. of a mountain near Rājya-griha. — *Go-līha*, as, m., N. of a plant; [cf. *ghaṇṭā-pāṭalī* and *go-līha*]. — *Go-ligula*, a wrong reading for *go-lāngula-parivartana*. — *Go-līha*, as, m., N. of plant, = *go-līha*. — *Go-loka*, as, am, m. n. 'cow-world,' a part of heaven, or (in the later mythology) the heaven of Kṛṣṇa. — *Go-loka-varṇana*, am, n., N. of a part of the *Sada-siva-samhitā*; N. of a part of the *Skanda-Purāṇa*. — *Go-lomikā*, f. a kind of small shrub, = *go-jā*, *go-dhūmī*, &c.; commonly *go-dhūmā* and *pāthari*. — *Go-lomī*, f., N. of several plants; a kind of bent grass, with white blossoms; also *śveta-dūrvā*; root of sweet flag; *Orris* root [cf. *raṣā*, *bhūta-keśa*, *go-lomikā*]; an excellent woman; a barlot (?). — *Go-vatsa*, as, m. a calf. — *Go-vatsādin* ('*sa-ād*'), i, m. 'calf-eater,' a wolf. — *Go-vadha*, as, m. the killing of a cow; [cf. *go-badha*]. — *Go-vandanī*, f., N. of a plant bearing a fragrant seed [cf. *priyangu*]; another plant, = *pita-pushpa-*

daṇḍotpala or *gandha-vallī*.—*Go-vapusha*, as, ā, am, Ved. beautiful as a star or as light; (Sāy.) shaped like a cow.—*Go-vardhana*, as, m. a celebrated hill in Vṛinda-vana or the country about Mathura; (this hill was lifted up and supported by Kṛishṇa upon one finger for seven days, to shelter the cowherds from a storm of rain sent by Indra to test Kṛishṇa's divinity); N. of a holy fig-tree in the country of the Bāhlikas; N. of a renowned author.—*Govardhana-dhara*, as, m. 'hill-supporter,' a N. of Kṛishṇa.—*Govardhanācārya* ('na-āc'), as, m., N. of a poet.—*Govardhanānanda* ('na-ān'), as, m., N. of an author.—*Go-vallava*, as, m. a cowherd.—*Go-vaśā*, f. a barren cow.—*Go-vāṭa*, as, m. a hurdle for cattle.—*Go-vāsa*, as, m. the abode of cows, a cow-house, hurdle for cattle; (as, ā, am), covered with an ox-hide.—*Go-vāsana*, as, ā, am, covered with an ox-hide; (as), m., N. of a king of the Svis.—*Go-vikarta*, as, or *go-vikartitṛi*, tā, m. the killer of a cow.—*Go-vīd*, t, t, t, Ved. acquiring or procuring cows.—*Go-vināta*, as, m. (scil. *asvamedha*), a form of the *Asva-medha*.—*Go-vinda*, as, ā, am, obtaining cattle, finding cattle or cows; (as), m. a cow-keeper, the finder of cows, the searcher for cows, a chief-herdsman, an epithet of Bṛihaspati [cf. *gotra-bhīd*], regent of Jupiter; one of the most usual appellations of Kṛishṇa or Viṣṇu in that form; N. of the fourth month; N. of a prince; also of several teachers and authors; N. of a mountain.—*Govinda-kiṣṭa*, as, m., N. of a mountain.—*Govinda-gīra*, as, m., N. of a son of Sivarāma-gīra.—*Govinda-śānda*, as, m., N. of a king of Pushpavati.—*Govinda-śāndra*, as, m., N. of a prince.—*Govinda-datta*, as, m., N. of a Brāhman.—*Govinda-deva*, as, m., N. of a man.—*Govinda-dvādasi*, f. the twelfth day in the light half of the month Phālguna.—*Govinda-nātha*, as, m., N. of the preceptor of Sankarācārya.—*Govinda-bhaṭṭa*, as, m., N. of an author.—*Govinda-rāja*, as, m., N. of an author.—*Govinda-rāma*, as, m., N. of a scholiast.—*Govinda-rāya*, as, m., N. of a lawyer; also of a poet.—*Govinda-sūri*, īs, m., N. of a man.—*Govinda-svāmīn*, ī, m., N. of a Brāhman.—*Govindānanda* ('da-ān'), as, m., N. of a scholiast.—*Govindārṇava* ('da-ān'), as, m. title of a work.—*Govindāśhṭaka* ('da-aśh'), am, n. 'the eight verses of Govinda,' title of a literary work.—*Govindu*, us, us, u, Ved. searching for cows or milk.—*Go-vish*, f, f, cow-dung.—*Go-vishāya*, as, am, m. or n. (?), cow-horn.—*Go-vishāṅka*, as, m. a kind of musical instrument, a sort of trumpet.—*Go-vishṭhā*, f. cow-dung.—*Go-visarga*, as, m. = *go-sarga*, day-break.—*Go-viṭhi*, f, 'cow-path,' N. of that portion of the moon's path which contains the asterisms Bhādra-padā, Revatī, and Aśvinī, (or according to others) Hasta, Citrā, and Svātī.—*Go-vīrya*, am, n. the value or price received for milk &c.—*Go-vṛinda*, am, n. property in cattle, possession of flocks and herds, a herd, a drove of cattle.—*Govṛindāraka*, as, m. an excellent cow.—*Govṛisha*, as, m. a bull; an epithet of Siva.—*Govṛishadhvaja*, as, m. an epithet of Siva.—*Govṛishabhā*, as, m. a bull.—*Govṛishabhāṅka* ('bha-ān'), as, m. an epithet of Siva.—*Go-vaidya*, as, m. a cow-doctor, a quack doctor.—*Go-vyāśā*, as, ā, am, Ved. one who approaches a cow (in a bad sense).—*Go-vyāghra*, am, n. a cow and a tiger.—*Go-vyāḥṭila*, as, m., N. of a man.—*Go-vṛaya*, as, m. a station for cattle, a cow-pen; N. of an attendant of Skanda; also of a Dānava.—*Go-vrata*, as, ā, am, or *govratīn*, ī, īnī, ī, one who imitates a cow in frugality.—*Go-sakṛit*, t, n. cow-dung.—*Go-sāta*, am, n. a present of 100 cows sent to a Brāhman.—*Go-sāpha*, as, m. a cow's hoof.—*Go-sāla*, am, ā, n. f. a cow-stall, a cow-house; (as, ā, am), born in a cow-house; (as), m., N. of a Gauda prince.—*Go-sāli*, īs, m. (connected with the preceding?), N. of a man.—*Go-sīrsha*, as, ā, am, shaped like a cow's head; (as, am), m. n. a kind of sandal-wood described as having the colour of brass and very fragrant; the head of a cow.—*Go-sīrshaka*, as, m.,

N. of a plant, = *droṇa-pushkpi*.—*Go-sṛinga*, am, n. a cow's horn; N. of a Sāman (in this sense more correctly *gauśṛinga*); (as), m., N. of a plant, = *varvira*; N. of a mountain.—*Go-sṛinga-erātīn*, inas, m. pl., N. of a sect.—*Go-sṛita*, as, ā, am, Ved. mixed with milk (as Soma).—*Go-sṛuti*, īs, m., N. of a man with the patronymic Vaiyāghrapadya.—*Go-sṛva* (go-as'), am, n. oxen and horses; [cf. *gavāśva* and *gośva*.]—*Go-shakhi* or *go-sakhi*, īs, īs, ī, Ved. furnished with or possessing cattle; mixed with milk (as Soma).—*Go-shadgava*, am, n. three pairs of cattle.—*Go-shaṇi* and *go-sani*, īs, īs, ī, Ved. acquiring or presenting with cattle.—*Go-shan*, ā, ā, a, or *go-shā*, ās, ās, am, Ved. acquiring or bestowing cattle.—*Go-shāti*, īs, f, Ved. acquiring cattle, procuring cattle; fighting for the sake of cattle or booty.—*Go-shādī*, f. (fr. *go-sāda*), Ved. a kind of bird ('settling on cows').—*Goshu-cara*, as, ī, am, walking among cows.—*Goshu-yudh*, t, t, t, Ved. fighting for the sake of cattle or booty.—*Goshūktīn*, ī, m. (fr. *go-sūktā*), N. of a Rishi.—*Go-shedhā* (go-se'), f, Ved. a kind of evil being.—*Go-shṭoma* (go-se'), as, m. a sort of liturgy, a ceremony lasting for one day and forming part of the Abhiplava which lasts six days.—*Go-shṭha* (go-shṭa), as, am, m. n. (in the later language the n. only occurs), an abode for cattle, a cow-house, cow-pen, a fold for cattle, any place where animals are kept, a stable; a station of cowherds; an epithet of Siva (the refuge of men?); a purificatory Śrāddha for a family(?); N. of a Sāman; (as), m., N. of an author; (ī), f. an assembly, a meeting; society; association; family connections, but especially the dependant or junior branches; conversation, discourse, dialogue, dispute; a kind of dramatic composition or entertainment in one act.—*Goshṭha-ja*, as, ā, am, born in a cow-pen; (as), m., N. of a Brāhman.—*Goshṭha-pati*, īs, m. a chief-herdsman.—*Goshṭha-vedika*, f. a mound or altar in a cow-pen.—*Goshṭha-sva*, as, m. (sva fr. *śvan*), 'a dog in a cow-pen' which barks at every one; (the word is applied especially to a person who stays at home and slanders his neighbours); malignant, censorious, envious; (the word is also derived by native authorities from *goshṭha* and *asva*).—*Goshṭhāgāra* ('ṭha-āg'), as, am, m. n. a house in a cow-pen.—*Goshṭhādhyaksha* ('ṭha-adh'), as, m. a chief-herdsman.—*Goshṭhāna* (go-shṭā'), as, ā, am, Ved. serving as an abode for cows; [cf. *go-shṭhāna*.]—*Goshṭhāshṭami* ('ṭha-aśh'), f. a particular festive day; [cf. *gopāshṭami*.]—*Goshṭhi*, īs, m. (= *goshṭhi* ?), society, partnership, fellowship.—*Goshṭhika*, as, ā, am, relating to an assemblage or society.—*Goshṭhika*, at the end of a compound = *goshṭhi*, partnership, fellowship.—*Goshṭhi-pati*, īs, m. the chief person in an assembly, a president; the master of a family.—*Goshṭhe-kahveḍin*, ī, īnī, ī, bellowing in a cow-pen, a boasting coward.—*Goshṭhe-patu*, us, us, u, clever in a cow-pen, a vain boaster.—*Goshṭhe-parāḍita*, as, ā, am, learned in a cow-pen, a vain boaster.—*Goshṭhe-pragalbha*, as, ā, am, enterprising in a cow-pen, a boasting coward.—*Goshṭhe-vijitīn*, ī, īnī, ī, victorious in a cow-pen, a boasting coward.—*Goshṭhe-sāya*, as, ā, am, sleeping in a cow-pen or cow-stable.—*Goshṭhe-sūra*, as, m. a hero in a cow-pen, a boasting coward.—*Goshṭhya*, as, ā, am, Ved. relating to a cow-house, being in a cow-pen.—*Gosh-pada*, am, n. (fr. *gos*, gen. fr. *go* and *pada*), a cow's foot or hoof, the mark or impression of a cow's foot in the soil; a quantity of water sufficient to fill such an impression, a small puddle; a measure, as much as a cow's footstep will hold; a spot frequented by kine.—*Go-sakhi*, cf. *go-shakhi*.—*Go-sankhya*, as, m. one who counts the cows, a herdsman, a cowherd.—*Go-sankhyātrī*, tā, m. 'counter of the cows,' a herdsman, a cowherd.—*Go-sanga*, as, m. day-break, dawn; (a wrong reading for *go-sarga*).—*Go-sattrā*, am, n., Ved. a particular sacrifice.—*Go-sadrīksha*, as, m. the Gayal, Bos Gazous.—*Go-sant* = *go-shani*, q. v.—*Go-sandāya*, as, ā, am, presenting with a

cow; giving a cow.—*Go-sambhava*, as, ā, am, produced from or by a cow; (ā), f, N. of a plant, = *śveta-dūrvā*; [cf. *golosi*.]—*Go-sarga*, as, m. the time at which cows are usually let loose, day-break, dawn.—*Go-sarpa*, as, m. *Lacerta Godica*; [cf. *godhika*.]—*Go-sava*, as, m. a kind of sacrificial ceremony lasting one day; the sacrifice of a cow, one of the great sacrifices of the Hindūs in former times, and not permitted in the present degenerate Kali age; see *go-medha*.—*Go-sahasra*, am, n. a thousand kine; (ī), f, N. of two holidays; the fifteenth day in the dark half of month Kārttika, and the fifteenth day in the dark half of month Jyāishṭha.—*Go-sūtrikā*, f. a rope fastened at both ends having separate halters for each ox or cow.—*Go-sevā*, f. attendance on a cow.—*Go-stana*, as, m. the udder of a cow; a cluster of blossoms, a nose-gay &c.; a garland consisting of four or of thirty-four strings, a pearl necklace of four strings; (ā), f. a bunch of grape; (ī), f. a bunch of grape; N. of one of the Mātṛis attending on Skanda.—*Go-stoma* = *go-shṭoma*.—*Go-sthāna* or *go-shṭhāna*, am, n. a station for cattle, a cow-stall, cow-house, cow-pen, a hurdle for cattle; [cf. *go-shṭhāna*.]—*Go-sphuraṇa*, am, n. a twitching of any particular part of the hide of a cow, as on being touched &c.—*Go-svāmīn*, ī, m. the master or possessor of cows or of herds; a religious mendicant (commonly *gosaṁ*); a honorary title affixed to proper names (e.g. *vopadeva-gosvāmīn*); one who is master of his organs of sense (go, an organ?).—*Gosvāmī-sthāna*, am, n., N. of the peak of a mountain in the middle of the Himālaya.—*Go-hatyā*, f. the killing of a cow.—*Go-han*, ā, ghni, a, Ved. killing cattle, a cow-killer.—*Go-hanna*, am, n. cow-dung; (incorrectly *gohalla*).—*Go-hara*, as, m. or *go-haraṇa*, am, n. stealing cows; N. of a section of the fourth book of the Mahā-bhārata.—*Go-haritaki*, f. the tree *Ægle Marmelos*; [cf. *bilva*.]—*Go-hinsā*, f. hurting or injuring a cow.—*Go-hṛta*, as, ā, am, fit or proper for cattle; cherishing or protecting kine; (as), m. the tree *Ægle Marmelos*; N. of a creeping plant; [cf. *ghoshā*.]—*Go-hīraṅga*, am, n. cows and gold.

Gokā, f. diminutive of *go*, a cow.—*Gokā-mukha*, as, m., N. of a mountain.

गोखा *gokhā*, f. a particular part of the body.

गोघ्नत *goghñata*, ās, m. pl., N. of a people.

गोच्छाल *gočchāla*, as, m., N. of a plant, also called *Alambusha*; the palm of the hand with the fingers extended (?).

गोजी *gojī*, f., N. of a plant with sharp leaves; (also *gojī* if required by the metre.)

गोड *goḍa*, as, m. = *goṇḍa*, a fleshy navel; a lump of flesh on the navel; (also read *goḍu*.)

गोडनि *goḍani*, N. of a country; (a wrong reading for *go-dāna*.)

गोडुम्ब *goḍumba*, as, m. the water-melon; (ā), f. a kind of cucumber, *Cucumis Maderaspatanus*; a colocintida.

Godumbikā, f. *Cucumis Maderaspatanus*.

गोग *goḡa*, as, m. an ox (fr. the Pāli).

गोणिक *goṇika*, a kind of woollen clot (fr. the Pāli *goṇaka*).

गोणी *goṇī*, f. (at the end of an adj. comp. *goṇī*), a sack; the measure of a Droṇa; torn or ragged clothes; [cf. *gaṇṭhika*.]—*Goṇī-tarī*, f. a small sack.

गोख *goṇḍa*, as, m. a fleshy navel; a person with a fleshy or prominent navel; a man of a low tribe, a mountaineer, especially inhabiting the eastern portion of the Vindhya range between the Narbadā and Kistna, giving name to the province of Gondvana.—*Goṇḍa-vana*, am, n. the *Goṇḍa* forest, N. of a country; (also *goṇḍavāra*.)

गोखकिरी *gonḍakirī* or *gonḍakrī*, f., N. of a Rāgini.

गोतम *gotama*, as, m., N. of a Rishi belonging to the family of Angiras, with the patronymic Rāhūgana, author of several hymns of the Vedas; N. of a lawyer; N. of a sage, the founder of the Nyāya philosophy; N. of the twentieth Vyāsa in the Vishnu-Purāṇa; of a king of Potala, son of Karmika; (*ās*), m. pl. the descendants of Gotama. — *Gotama-stoma*, as, m., N. of an Ekāha sacrifice. — *Gotama-svāmin*, i, m., N. of a Jain saint; [cf. *gautama-svāmin*]. — *Gotamānvaya* (°ma-an°), as, m., a descendant of Gotama, epithet of Śākya-muni, the founder of the Buddhist religion. — *Gotamī-putra*, as, m., N. of a prince; (also *gotamī-putra*.)

गोत्र *go-tra*. See under *go*, p. 297.

गोद 3. *goda*, am or as, n. m. the brain; [cf. 1. *go-da*, p. 297, and *gorda*.]

2. *godāna*, am, n. the part of the head close to the right ear: (for 1. *go-dāna* see under *go*.) — *Godāna-vidhī*, is, m. or *godāna-mangala*, am, n. a ceremony performed by anointing that part of the head of a youth of sixteen or eighteen years, when he has attained the age of puberty, and shortly before marriage.

Godānika = *gaulānika*, q. v.

गोदावरी *go-dāvārī*. See under *go*, p. 297.

गोधा *go-dhā*, f. (fr. *go* and rt. *dhā*), a sinew; a chord; a leathern fence wound round the left arm to prevent injury from the bow-string; an Iguana, either the Gomp or the alligator, commonly *Gosāpa*. — *Godhā-padhā* or *godhā-padī*, f. the plant *Cissus Pedata*. — *Godhā-vinākā*, f. a kind of stringed instrument. — *Godhā-skandha*, as, m. a kind of Mimosa; [cf. *vāṭ-khadira*.]

Godhāya, nom. P. *godhāyati*, -yitum, to be curved as the leathern fence of archers.

Godhi, is, m. the forehead; the Gangetic alligator; an Iguana.

Godhikā, f. a kind of lizard or alligator, *Lacerta Godica*; [cf. *āgāra-godhikā* and *griha-g°*]. — *Godhikātmaja* (°kā-āt°), as, m. a kind of lizard; [cf. *gauthāra*, *gauthēya*, *gauthera*.]

Godhīnī, f. a kind of Solanum; [cf. *kshavikā*.]

गोधूम *go-dhūma*, *godhūmaka*. See under *go*.

गोधर *godhera*, as, m. a guardian, a protector, a preserver; [cf. *guhara*.]

गोनाडीक *gonāḍika*, as, m. a kind of plant; (other authorities have *gonāḍika*.)

गोप *go-pa*, as, m. (fr. *go* and rt. *pā*), a cowherd, a herdsman, a milkman, considered as a man of mixed caste; the chief of a cow-pen or station; a protector, a guardian, a preserver, a cherisher, a helper, a friend or patron; the superintendent of several villages, the head of a district; a king; the chief herdsman, i. e. Krishna; N. of a Gandharva [cf. *go-patī*]; N. of a Buddhist Arhat; N. of a mountain; myrrh = *gopa-rasa*; (*ā*), f. = *gopī*, the plant *Ichnocarpus Frutescens*; N. of one of the wives of Śākya-muni; (*ī*), f. the wife of a cowherd, see below; [cf. *go-pā*, *ahī-gopa*, *indra-g°*, *kula-g°*, *trilāsa-g°*, *surendra-g°*]. — *Gopa-kanyā*, f. the daughter of a cowherd; a nymph of Vṛndāvana; the plant *Ichnocarpus Frutescens*. — *Gopa-karkatā*, f. = *gopāla-karkatā*. — *Gopa-glonīṭā*, f., N. of a plant, = *hantikolī*, commonly *seyākula*, a wild sort of jujube, *Zizyphus Nepeca* or *Zizyphus Ctenophila*. — *Gopa-jivān*, i, m., N. of a mixed caste. — *Gopa-tā*, f. the office of a herdsman. — *Gopa-datta*, as, m., N. of a Buddhist author. — *Gopa-dala*, as, m. the betel-nut or areca tree. — *Gopa-badhū* or *gopa-eadhā*, is, f. a cowherd's wife; the plant *Ichnocarpus Frutescens* (*sārivā*); [cf. *gopa-kanyā*]. — *Gopa-badhūfī*, f. the youthful wife of a cowherd. — *Gopa-bhadra*, am, n. the fibrous root of a water-lily (*sālūka*); (*ā*), f. the plant *Gmelina Arborea*, [cf.

kāsmarī]; also *gopa-bhadrikā*. — *Gopa-rasa*, as, m. gum myrrh, myrrh; [cf. *go-pa* and *rasa*]. — *Gopa-rāshṭra*, ās, m. pl., N. of a people. — *Go-parīṣas*, ās, ās, as, Ved. abundantly furnished with cattle or milk. — *Gopa-vana*, as, m., N. of a Rishi of the family of Atri. — *Gopa-rallī*, f. the plant *Ichnocarpus Frutescens* (*anantā*); *Sansevieria Zeylanica* (*mūrvā*). — *Gopa-veśa* or *gopa-vesha*, as, ā, am, dressed as a herdsman. — *Gopā-rallī*, as, m. a cowherd (fr. *gopa*, a herd, and *āṭavika*, a forester?). — *Gopāditya* (°pā-ād°), as, m., N. of a king of Kāśmīra; N. of a poet. — *Gopādhyaksha* (°pā-adh°), as, m. an overseer of herdsmen, the chief of herdsmen. — *Gopānāsī* (°pā-an°), f. the wood of a thatch, a curved beam which supports it; the bamboo frame-work on which it rests. — *Gopendra* (°pā-in°), as, m. the chief of the herdsmen, an epithet of Krishna or Vishnu. — *Gopeśa* (°pā-śa), as, m. a chief herdsman, the keeper or owner of kine; an epithet of Krishna; also of Nanda, the foster-father of Krishna; also of Śākya-muni.

Gopaka, as, ā, am, one who guards or protects; (*as*), m. the superintendent of a district; myrrh; (*ikā*), f. the wife of a cowherd, a cowherdess; a protectress.

Go-pā, ās, m., Ved. a herdsman, a protector, a guardian; [cf. *go-pa*, *deva-gopā*, *vāta-g°*, *vāyu-g°*, *saka-g°*, *sv-g°*, *soma-g°*]. — *Gopā-jihva*, as, ā, am, Ved. one who has the tongue, i. e. the voice of a cowherd; (Sāy.) an epithet of Indra. — *Gopā-vat*, ān, āsī, at, Ved. granting protection.

Gopī, f. a cowherd's wife (especially applied to the cowherdresses of Vṛndāvana, the companions of Krishna's juvenile sports, who are considered sometimes as holy or celestial personages); a milkmaid; a protectress; nature, elementary nature; the plant *Ichnocarpus Frutescens*. — *Gopī-candana*, am, n. a species of white clay said to be brought from Dvārakā and used by Vishnu's worshippers for smearing their face. — *Gopī-candanopanishad* (°na-up°), ī, f. title of an Upanishad.

गोपन *gopana*, &c. See under rt. *gup*.

गोपालव *gopālava*, ās, m. pl., N. of a warrior-tribe; (for *gopālaka* f.).

गोपुटा *gopuṭā*, f. large cardamoms; [cf. *puṭikā*.]

गोभिल *gobhila*, as, m., N. of an author of certain Gṛhya-sūtras and of grammatical Sūtras.

Gobhīliya, as, ā, am, relating to or proceeding from Gobhila.

गोमायु *go-māyu*. See under *go*, p. 298.

गोपीचन्द्र *gopīcandra*, as, m., N. of a scholiast of the Sanḥkshipta-sāra; (for *gopī-candra* f.).

गोरट *goraṭa*, as, m. a kind of Acacia; [cf. *dushkhadira*.]

गोरण *goraṇa*, am, n. effort, exertion, = *guraṇa*.

गोदे *gorda* or *gordha*, am, n. the brain; [cf. *goda* and *godhī*.]

गोल *gola*, as, ā, am, m. f. n. (connected with *guḍa*, q. v.), a ball, a celestial or terrestrial globe; a circle, anything round or globular, a sphere, = *maṇḍala* [cf. *guḍa*]; (*as*), m. the tree *Vangueria Spinosa*; myrrh; a widow's bastard [cf. *kuṇḍa*]; the conjunction of all the planets or the presence of several in one sign; N. of a son of Ākrīḍa; (*ā*), f. a wooden ball with which children play; a large globular water-jar; red arsenic; ink; a woman's female friend; a N. of the goddess Durgā; N. of a river, = *golā* or *go-dāvārī*; [cf. *galagolīn*]. — *Gola-grāma*, as, m., N. of a village situated on the Godāvarī; (the right reading may be *golā-grāma*.) — *Gola-yantra*, am, n. a kind of astronomical instrument. — *Golānka* (*gola-an°*), as, m., N. of a

man. — *Golādhyāya* (°la-adh°), as, m. title of a chapter of Bhāskara's Siddhānta-Siromani treating of the terrestrial and celestial globes.

Golaka, as, m. a ball or globe; a wooden ball for playing with, anything globular, a sphere &c.; a species of pease; gum myrrh; a globular water-jar; a widow's bastard; the conjunction of all the planets or the presence of several in one sign; N. of a pupil of Veda-mitra; (*am*), n. = *go-loka*, the heaven of Krishna.

गोलन्द *golanda*, as, m., N. of a man.

गोलास *golāsa*, as, m. a mushroom, a kind of fungus springing from cow-dung; [cf. *gomaya-śchattrikā*.]

गोव *gova*, as or am, m. or n. (?), N. of a country; (also read *kuva*.)

गोवय *govaya*, nom. P. (a corruption fr. *govaya*), *govayati*, -yitum, to keep back, to prevent from approaching.

गोवाल *govāla*, as, m., N. of a man; (perhaps a corruption fr. *go-pāla*); [cf. also *govāla*.]

गोविचन्द्र *govīcandra*, as, m., N. of a prince; (the names of the other princes of the same dynasty ending in *candra*, this word may be a comp. fr. *govī* and *candra*, *govī* being probably contracted fr. *gov* and *avī*.)

गोविन्द *go-vinda*. See under *go*, p. 299.

गोशर्य *gośarya*, as, m., N. of a man.

गोशे *gośe*, ind. a word belonging to one of the provincial dialects, according to some also a Sanskrit word; perhaps = *gose* (loc. of *gosa*), at day-break.

गोशक *goshaka*, as, m., N. of a Buddhist author.

गोष्ट *goshṭ*, cl. I. A. *goshṭate*, to assemble, to collect; to heap together; (probably a nom. fr. *goshṭha* and more correctly spelt *goshṭh*.)

गोश-शि *go-shīha*. See under *go*, p. 299.

गोस *gosa*, as, m. gum myrrh, myrrh, = *gopa-rasa*; the last watch of the night, early morning or day-break, = *go-sarga*; [cf. *gośe*.]

गोसगृह *gosa-griha*, am, n. (?) the inner part of a house, an inner or sleeping-room, a bed-chamber.

गोसशश *gosaśaśa*, as, m. myrrh, = *gopa-rasa*; [cf. also *gosa* and *śaśa*.]

गोसिल *gosila*, as, m., N. of a man.

गोखलु *gosvalu*, us, m., N. of a pupil of Śākalya; [cf. *guhala* and *gosila*.]

गोह *goha*, as, m. (fr. rt. *guh*), Ved. a hiding-place, a lair; a secret place for hiding refuse or filth.

Gohana, as, ā, am, covering, hiding; [cf. *ava-dya-gohana*.]

Gohra, am, n. the heel; ('hidden part?'). *Gohya*, as, ā, am, to be covered or concealed; to be kept secret; [cf. *a-gohya* and *guhya*.]

गौङ्गव *gaungava*, am, n. (fr. *gungu*), N. of several Sāmans.

गौत्रिक *gauṇjika*, as, m. (fr. *guṇjā*), a goldsmith.

गौड *gauḍa*, as, ī, am (fr. *guḍa*), prepared from sugar or molasses; (*ī*), f. rum or spirit distilled from molasses; one of the Rāginīs, the wife of the Rāga Megha; a style of poetry, the bold and spirited

style; the Bengal dialect; (am), n. sweetmeats; (as), m., scil. *deśa*, or (am), n., scil. *rāshṭra*, the sugar country; N. of a country, 'the district of Gaur,' the central part of Bengal, extending from Vanga to the borders of Orissa, (the ruins of its capital called by the same name are still extensive); (ās), m. pl. the inhabitants of this country; (as), m., N. of a Rāga; N. of a lexicographer. — *Gauḍa-deśa*, as, m. the country Gauḍa. — *Gauḍa-pāda*, as, m., N. of a commentator on several Upanishads and on the Sāṅkhya-kārikā. — *Gauḍa-pura*, am, n., N. of a town. — *Gauḍa-bhṛitya-pura*, am, n., N. of a town. — *Gauḍābhīnanda* or *gauḍābhīnandana* ('da-abh'), as, m., N. of a poet.

Gauḍaka, ās, m. pl., N. of a people living to the east of Madhya-deśa. — *Gauḍaka-mṛiga*, as, m. a wild horse; [cf. *gauḍa-khara*.]

Gauḍika, as, ī, am, relating to sugar or molasses, fit for the preparation of sugar, prepared with sugar or molasses; (am), n. rum.

Gauḍiya, as, ī, am, relating to Gauḍa or Bengal.

गौडन *gauḍana* = *godana*, q. v.

गौण *gauṇa*, as, ī, am (fr. *gūṇa*), subordinate, secondary, unessential; metaphorical, figurative; secondary as applied to the month reckoned from full moon to full moon; having qualities, attributive, adjective; relating to multiplication or enumeration; *gauṇam karma*, the less immediate object of an action in a sentence. — *Gauṇa-tva*, am, n. the state of an adjective or subordinate word. — *Gauṇa-pakṣa*, as, m. the minor or weaker side of an argument &c.

1. *gauṇika*, as, ī, am, relating to the three qualities (of *sattva*, *rajas*, and *tamas*), having qualities, relating to or connected with qualities; subordinate.

Gauṇya, am, n. subordination; the state of being unessential &c.

गौणिक 2. *gauṇika*, as, ī, am (fr. *gouṇi*), resembling a sack.

गौतम *gautama*, as, ī, am (fr. *gotama*), relating to Gotama (e. g. with *pada-stobhāḥ*, N. of a Sāman); (as), m., N. of Buddha or Śākyamuni the founder of the Buddhist religion; N. of a teacher of ritual; N. of a grammarian; of a legislator; a patronymic of Kuśī, of Aruṇa, of Uddālaka, of Śaradvat, of Satānanda; the father of Ekata, Dvita, and Tṛita (Mahā-bh. IX. 2073); N. of the first pupil of the last Jina; a kind of poison, one of the fixed kinds; (ī), f. a patronymic of Kṛpī and other women; an epithet of Durgā; N. of a Rākṣaṣī or female goblin; N. of a river, = *gomatī*; a kind of yellow pigment or dye, = *go-roṇā*; turmeric; (am), n., N. of a Sāman; fat; [cf. *medas*, and *bhāradvāja*, 'bone.']. — *Gautama-sambhava*, f. an epithet of the river Godāvarī. — *Gautama-saras*, as, n., N. of a lake. — *Gautama-svāmīn*, ī, m., N. of a Jaina teacher; [cf. *gotama-svāmīn*.]

Gautamaka, as, m., N. of a king of the Nāgas.

Gautami, a patronymic = *gautama*.

Gautamiya, as, ā, am, belonging to Gautama, coming from him &c.

गौतमस *gautamasa*, as, ī, am (fr. *go-tamas*?), epithet of two verses of the Sāma-veda.

गौदानिक *gaudānika*, as, ī, am, relating to the ceremony called Godāna (q. v.), performing it.

गौघार *gaudhāra*, as, m. (fr. *godhā*), an Iguana (considered as the offspring of the alligator on account of its smaller size and similar shape); also *gaudheya* and *gaudhera*.

Gaudheraka, as, m. a kind of small venomous animal.

गौधूम *gaudhūma*, as, ī, am (fr. *go-dhūma*), coming from wheat, made of it.

गौधूम *gaudhūma*, a various reading for *gautama*, q. v.

गौपय *gaupatyā*, am, n. (fr. *go-pati*), Ved. the possession of cattle.

Gaupavana, a patronymic from Gopa-vana; (am), n., N. of a Sāman.

Gaupāyana, as, m. a patronymic from Gopa.

Gaupika, as, m. (fr. *gopikā*), the son of a herdsman's wife.

Gaupucchā, as, ī, am (fr. *go-pucchā*), like a cow's tail.

Gaupucchika, as, ī, am, of or belonging to a cow's tail, bought for a cow's tail &c.

Gaumata, as, ī, am (fr. *go-matī*), being in the river Gomatī; (ī), f., N. of a river; (the latter being a wrong reading for *gautamī*.)

गौर *gaura*, as, ī, am (said to be fr. rt. 3. gu),

white, yellowish, reddish, pale red; shining, brilliant, pure, clean, beautiful; (as), m. white, yellowish, &c. (the colour); a kind of buffalo, the Bos Gaurus, often classed with the Gavya; white mustard, the seed of it used as a weight, = 3 Rāja-sarshapa [cf. *gaura-sarshapa*]; the plant *Grislea tomentosa* (= *dharva*); the moon; the planet Jupiter; N. of a Yoga teacher, a son of Suka and Pitarī; an epithet of the saint Caitanya; (ī), f. the female of the Bos Gaurus; the Vāc or voice of the middle region of the air; turmeric, = *rajanī*, and N. of several other plants, = *pṛtyangu*, *manjishṭhā*, &c.; a yellow pigment or dye, = *go-roṇā*; a girl eight years old, any young girl prior to menstruation, a maid, a virgin; the earth; 'the brilliant goddess,' N. of the goddess Pārvatī or daughter of Himālaya and wife of Śiva; N. of the wife of Varuṇa; N. of the mother of Śākyamuni [cf. *māyā*]; N. of one of the sixteen Vidyā-devīs; N. of the wife of Prasena-jit (or Yuvanāśva), who incurring the curse of her husband was changed into the river Bāhu-dā; N. of the wife of Vi-rajasa and mother of Su-dhāman; N. of a river; N. of a Rāgini, the wife of the Rāga Mālava; N. of several metres, one consisting of four lines of twelve syllables each; another consisting of four lines of thirteen syllables each; another consisting of four lines of twenty-six long syllables each; (am), n. white mustard; the filament of a lotus; saffron; gold; [cf. Lat. *gilvus*; Lith. *geltūnas*, *giele*; Russ. *schiltz*; Germ. *gelb*]. — *Gaura-khara*, as, m. a wild donkey; [cf. *gauḍaka-mṛiga*.] — *Gaura-grīva*, ās, m. pl., N. of a people in Madhya-deśa.

— *Gauragrīviya*, as, ī, am, belonging to this people. — *Gaura-candra*, as, m. an epithet of the saint Caitanya. — *Gaura-jiraka*, as, m. white cumin.

— *Gaura-tittiri*, īs, m. a kind of partridge. — *Gaura-tva*, k, m. the plant *Terminalia Catappa*; [cf. *inguda*.] — *Gaura-prishṭha*, as, m., N. of a prince.

— *Gaura-mukha*, as, m., N. of a pupil of Samikā, a Purohita of king Ugra-sena. — *Gaura-mṛiga*, as, m., Ved. the Bos Gaurus. — *Gaura-vāhana*, as, m., N. of a prince. — *Gaura-sāka*, as, m., N. of a plant, a kind of Madhūka. — *Gaura-sīras*, ās, m., N. of a Muni. — *Gaura-sarshapa*, as, m. white mustard, Sinapis Glauca; the white mustard seed considered as a measure of weight. — *Gaura-svarṇa*, am, n. a kind of vegetable; [cf. *pattrasāka-viśeṣa*, = *kaṭu-sṛṅgāla* and *gandhā-sāka*.] — *Gaurāṅga* ('ra-an'), as, m. an epithet of the saint Caitanya; [cf. *gaura* and *gaura-candra*.] — *Gaurājāṇī* ('ra-aj'), f. white cumin. — *Gaurārdraka* ('ra-dr'), as, m. a kind of poison. — *Gaurāśakandīn* ('ra-aś'), ī, m. an epithet of Indra. — *Gaurāśva* ('ra-aś'), as, m., N. of a prince. — *Gaurāśya* ('ra-aś'), as, m. a kind of black monkey with a white face. — *Gaurāhika* ('ra-ah'), as, m. a kind of serpent. — *Gaurī-vitī*, īs, m. (for *gaurī-v*), N. of a Rishi, a descendant of Sakti. — *Gaurī-kalpa*, as, m., N. of a Kalpa, the thirteenth day of the dark half in Brahmā's month. — *Gaurī-kānta*, as, m., N. of a commentator on the Tarka-bhāṣā. — *Gaurīkānta-sarvabhauma*, as, m., N. of a commentary called Ananda-lahartī. — *Gaurī-guru*, us, m. the father of Gaurī, an epithet of the Himālaya. — *Gaurī-ja*, as, m. an epithet of Kārtikeya; (am), n. t. a. = *Gaurī-nātha*,

as, m. the husband of Gaurī, an epithet of Śiva. — *Gaurī-paṭṭa*, as, m. the horizontal plate of the Linga, typical of the female organ. — *Gaurī-pati*, īs, m. the husband of Gaurī, an epithet of Śiva; N. of the father of the scholiast Vāteśvara. — *Gaurī-putra*, as, m. son of Gaurī, an epithet of the deity Kārtikeya. — *Gaurī-pushpa*, as, m., N. of a plant, = *gaurī* or *priyangu*. — *Gaurī-pūjā*, f. the adoration of Gaurī, N. of a festival on the fourth day in the last half of month Māgha. — *Gaurī-bhartrī*, tā, m. the husband of Gaurī, an epithet of Śiva. — *Gaurī-mantra*, as, m. a prayer to Gaurī. — *Gaurī-lalita*, am, n. yellow ornament. — *Gaurī-vara*, as, m. the lover of Gaurī, an epithet of Śiva. — *Gaurī-vitā*, am, n. (fr. *gaurī-vitī*, q. v.), N. of a Sāman. — *Gaurī-vivāha*, as, m. the marriage of Gaurī. — *Gaurī-vrata*, am, n. the vow of Gaurī, a kind of rite in honour of Gaurī. — *Gaurīśa* ('rī-īśa), as, m. the lord of Gaurī, an epithet of Śiva.

Gaurika, as, m. white mustard; a metonymic of Māndhātṛi; (ā), f. a virgin, a young girl, one eight years old or in whom menstruation has not yet commenced.

Gaurila, as, m. white mustard; iron or steel filings or dust.

गौरक्ष्य *gaurakṣya*, am, n. (fr. *go-raksha*), the office of a herdsman, breeding cattle.

गौरव *gaurava*, as, ī, am (fr. *guru*), relating or belonging to a Guru or teacher; (am), n. weight, heaviness; length in prosody; importance, high value or estimation; cumbrousness; gravity, respectability, venerableness; dignity; respect shown to a person (e. g. *mātri-gauravā*, out of respect for one's mother). — *Gaurava-vat*, ān, atī, at, important. — *Gauravāsana* ('va-ās'), am, n. a seat of honour. — *Gauraverita* ('va-ir'), as, ā, am, praised, famed, celebrated.

Gauravita, as, ā, am, highly esteemed or valued, venerable, respectable.

गौरि *gauri*, īs, m., N. of a man.

गौरुतल्यिक *gaurutalpika*, as, m. (fr. *gurutalpa*), the violator of the bed of a Guru or religious preceptor.

गौलक्षणिक *gaulakṣaṇika*, as, m. (fr. *go-lakṣaṇa*), one who knows the good marks of a cow. — *Gaulomana*, as, ī, am (fr. *go-loman*), resembling cow's hair.

गौला *gaulā*, f. = *gaurā* = *gaurī*, N. of the daughter of Himālaya and wife of Śiva.

गौलिक *gaulika*, as, m., N. of a plant, = *gaulika* and *gauliḍha*.

गौल्मिक *gaulmika*, as, m. (fr. *gulma*), a single soldier of a troop, one of a body of soldiers.

गौल्य *gaulya*, am, n. (fr. *gula* = *guḍa*), syrup; spirituous liquor.

गौशकटिक *gauśakaṭika*, as, ī, am (fr. *go-sakaṭa*), possessing a carriage drawn by oxen.

Gauśatika, as, ī, am (fr. *go-satam*), possessing a hundred oxen or cows.

Gauśringa, am, n. (fr. *go-sringa*), N. of a Sāman.

Gauśhukta, am, n. (fr. *goshūktin*), N. of a Sāman.

Gauśhūktī (fr. *gauśhūktā*), N. of a man.

Gauśhṭhina, am, n. (fr. *goshṭha*), the site of an old and abandoned cow-pen.

Gauśahasrika, as, ī, am (fr. *go-sahasra*), possessing a thousand cows.

गिघ *gdhi*, īs, f. (fr. *ghas*), Ved. eating, consuming; [cf. *sagdhī*.]

गना *gnā*, f. (generally used in plur., but according to some in Rig-veda IV. 9, 4, the nom. sing. *gnās* occurs; the word seems to be derived from *gnā* rather than from *jan*, and to mean originally 'a wise female.' In the Nighantavaṇas it is enumerated among the synonyms of *vāc*, 'the voice.' By Yāska

in Nirukta III. 21. it is said to be derived from *gam*, 'to approach,' and to mean 'a female or woman' in general), Ved. a semi-divine or superhuman female, a kind of goddess or female genius; a woman. — *Gnā-vat*, *ñn*, *at*, *at*, Ved. (Śāy.) accompanied by women or wives. According to some the next. may be *gnā-ras*; but Śāy. in Rīg-veda II. 1, 5, considers *gnāvas* a nom. pl., and interprets it to mean 'words of praise.' — *Gnā-patī*, *tē*, m., Ved. the husband of divine wives, or of a divine wife: (perhaps *gnā* is here a shortened genitive). — *Gnā-patnī*, f. a divine wife, the wife of a deity; (Śāy.) a kind of female genius protecting women; (perhaps *gnā* is here the nominative in apposition to *patnī*, i. e. a divine female who is a wife.)

ग्रथ 1. *grath* or *granth*, cl. 9. and 1. P.

grathnāti, granthati, jagrantha; pl. *jagranthas* and *gretus*; *granthishyati, agranthi, granthitum*; A. *grathnīte, granthate, agranthīṣṭa*; cl. 1. P. A. also *grathati, grathate*; to fasten, tie or string together; to wind round; to arrange, connect in a regular series; to string words together, compose, write (as a literary work); to set or strew with; Caus. P. *granthayati* and *grāthayati, -ṣṭum*; [cf. Lat. *glut-en*].

Grathana, am, n. coagulation, thickening, becoming obstructed or clogged with knotty lumps; (*ā*), f. tying, binding, stringing together.

Grathita, as, *ā*, *am*, strung, tied, bound, connected, tied together or in order, wound, arranged, classed, collected; set with, strewn with; artificially composed or put together (as the plot of a play); difficult to be unravelled, having knots, knotty, formed into lumps, coagulated, thickened, clogged; hardened; hurt, injured; seized, taken possession of; overcome; (*am*), n. a tumor with hard lumps or knots.

Grathna, as or am, m. or n. (?), a bunch, a tuft ;
(perhaps for *grantha*.)

Grantha, as, m. tying, binding, stringing together (literally or metaphorically); an artificial arrangement of words, a verse, composition, treatise, literary production, a book or composition in prose or verse, a section; the book or sacred scriptures of the Sikhs containing short moral poems by Nanak Shāh and others; a metre of thirty-two syllables; wealth, property: [cf. *uttara-grantha*, *nṛ-a-* *śhad-a-*]

property; [cf. *ānandagāṇḍīya, nāgī, śāstrī, śāstrīya*]. — *Grantha-kāraṇa*, *am*, n. composing books or treatises, composition. — *Grantha-kartrī*, *tā*, or *grantha-kāra*, *as*, m. a book-maker, the author of a book or treatise. — *Grantha-kuṭī* or *grantha-kūṭī*, *f*, a library; an office, a study. — *Grantha-kṛt*, *t*, m. the writer of a book, author or composer of a treatise. — *Grantha-vistara*, *as*, m. a multitude of scientific treatises. — *Grantha-vistāra*, *as*, m. diffuseness of style, voluminousness. — *Grantha-sandhi*, *iś*, m. a section or chapter of a work.

Granthana, am, ā, n. f. stringing, tying or connecting together either as a chaplet or a book, arranging, composing.

1. *granthī*, *tā*, m. a knot, a tie, the knot of a cord &c., a knot, bunch or protuberance of any kind (especially if produced by tying several things together), a knot tied in the end of a garment for keeping measure &c.; the joint or knot of a reed or cane &c., a joint or articulation of the body; a complaint, knotting, i. e. swelling and hardening of the vessels as in varicocele; a knot tied closely and therefore difficult to be undone; N. of several plants and bulbous roots, = *granthī-parṇa*, *hitāvalī*, *bhadrā-muṣṭā*, *pṭhāḍā*; [cf. *udara-gr*, *kaṭu-gr*, *kālā-gr*, &c.] = *Granthī-śledhaka*, as, m. a purse-cutter, a cut-purse, pickpocket; [cf. *granthī-bheda*.] = *Granthī-tva*, am, n. state of becoming knotty; hardening; = *Granthī-dala*, as, m. a kind of perfume, = *śoraka*; (*ā*), f. N. of a kind of bulbous root. = *Granthī-dūrva*, f., N. of a plant, = *mālā-dūrva*. = *Granthī-pattra*, as, m. a kind of perfume, = *śoraka*. = *Granthī-parṇa*, as, m. a kind of perfume, = *śoraka*; (*ā*), f. a kind of plant, = *jatukā*; (*ī*), f. a kind of *Dūrva* grass, = *gandā-dūrva*; (*am*),

n. a kind of fragrant plant. — *Granthi-phala*, *as*, m., N. of several plants, = *Feronia Elephantum*, = *kappitha*; another plant, *Vangueria Spinosa*, = *ma-lana*; another plant, = *sākuruṇḍa*. — *Granthi-bandhana*, *am*, n. tying a knot; a ligament; tying together the garments of the bride and bridegroom at the marriage ceremony. — *Granthi-burhin*, *i*, m., N. of a plant, = *granthi-parma*. — *Granthi-bheda*, *as*, m. a purse-cutter, cut-purse; [cf. *granthi-tche-daka*.] — *Granthi-mat*, *ān*, *ati*, *at*, *ti*, *ed*, *bound*; knotty, bulbous; (*ān*), m. the plant *Heliotropium Indicum*; [cf. *asthi-samāhāri*.] — *Granthimat-phala*, *as*, m. the plant *Artocarpus Lacucha* (*lakucha*). — *Granthi-mūla*, *am*, n. garlic, = *grinjana*; (*ā*), f. a kind of *Dūrva* grass, = *mālā-dūrva*. — *Granthi-moḍaka*, *as*, m. a cut-purse, thief.

Granthika, *as*, m. an astrologer (one who understands the joints or divisions of time, of the year, &c.; cf. *kāla-granthikā*, 'a year'), a fortune-teller; a N. assumed by Nakula, the fourth son of Pāṇdu, when he became master of the horse to king Virāṭa; a kind of disease of the outer ear; (*am*), n. (according to some) m., N. of the plant *Capparis Aphylla*, the root of long pepper; (*am*), n., N. of a plant, = *granthi-parṇa*; a kind of resin, bdellium; [cf. *guḡgulu*.]

Granthita, as, ā, am, strung, tied.

Granthin, ī, inī, ī, one who reads books, bookish, well-read, learned; relating or belonging to a book, one who possesses many books.

Granthīla, as, ā, am, knotted, knotty; (as), m., N. of several plants and roots, = *Flacourtia Sapida*; mother plant, *Capparis Aphylla*; also = *tanḍulīya-sāka* = *hitāvalī* = *piṇḍālu* = *vi-kaṇṭhaka*; also = *co-raka*, a kind of perfume; (ā), f., N. of several plants, = *gauḍa-dūrva*, *mālā-dūrva*, *bhadrā-mustā*; (am), n. the root of long pepper; green or undried ginger, = *ādraka*. = *Granthī-kara*, as, m. a counsellor, a minister (one who unravels the knots of business).

Granthika, am, n. the root of long pepper, = *granthika*.

यश् 2. *grath* or *granth*, cl. 1. A. *grathate* and *granthate*, to be crooked (literally or metaphorically), to be wicked; to curve, bend or make crooked.

Grathin, ī, inī, i, false; (Sāy.) talkative, stringing (too many) words together.

2. *granthi*, is, m. crookedness, distortion; falsehood.

ग्रप्स *graps*. See *glaps*.

ग्रभ् *grabh*. See *grah*.

यस् 1. *gras*, cl. I. P. A. *grasati*, -*te*, *ja-*
grāsa, *jāgrase*, *grastishyati*, -*te*, *agrasit*,
agrasishā, *grastium*, to seize with the mouth, take
into the mouth, swallow, devour, eat, consume; to
swallow up, cause to disappear; to seize; to eclipse;
to swallow or mouth or slur over words, pronounce
indistinctly: Caus. P. *grāsāyati*, -*yitum*, to cause to
swallow, cause to devour; to consume, swallow, eat:
Desid. *jīgrastishate*, -*ti*: Intens. *jāgrasyate*, *jā-*
grasti; [cf. Lat. *gra-men*; Germ. *gras*, *grasen*;
Eng. *grass*; Gr. *γρᾱλω*.]

2. *gras, as, as, as*, (at the end of compounds) seizing with the mouth, devouring, swallowing (e. g. *piṇḍa-gras*, devouring a mouthful; see Gram. 164. b).

Grasana, *am*, *n*. swallowing, eating; taking, seizing; a kind of partial eclipse of the sun or moon.

Grasamāna, as, ā, am, swallowing, devouring; receiving, listening to anything eagerly.

Grasishṭha, as, ā, am, Ved. swallowing most, devouring very much; (Sāy. = *bhakshayitṛi-tama*.)

Grasishnu, *us*, *us*, *u*, accustomed to swallow or devour or seize.

Grasta, *as*, *ā*, *am*, swallowed, eaten; taken, seized; involved in, affected by; possessed by (e. g. *grāha-grasta*, seized or possessed by a demon; *dāridrya-grasta*, poverty-stricken); seized (as the sun or moon by Rāhu); eclipsed (e. g. *Rāhu-grasta*).

q. v.); inarticulately pronounced, slurred, uttered with the omission of a letter or syllable. = *Grastāsta* ('*ta-as*'), *as*, *ā*, *am*, commenced and ended as an eclipse; (*am*), n. the setting of the sun or moon while eclipsed. = *Grastodaya* ('*ta-ud*'), *as*, *m*, the rising of the sun or moon while eclipsed.

Grasti, is, f. the act of swallowing or devouring.

Grasya, as, ā, am, to be swallowed, eaten or seized.

Grāsa, *as*, *in*, a mouthful or a quantity of anything equivalent to a mouthful, a lump of rice &c. of the size of a peacock's egg; food, nourishment; the erosion, the morsel bitten; the quantity eclipsed; the act of swallowing; the swallowing of the sun and moon (by Rāhu), an eclipse; slurring, uttering with the omission of a letter or syllable, a fault in the pronunciation of the gutturals; (in geom.) a piece cut out by the intersection of two circles. — *Grāsa-sālyā*, *am*, *n*, any extraneous substance lodged in the throat. — *Grāsācchādana* ('*va-ac*'), *am*, *n*. bare subsistence, food and clothing.

Grāsī-kṛi, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*,
to swallow, devour.

ग्रह *grah* or *grabh* (the latter being the more ancient form used especially in the Rig-veda), cl. 9. P. A. *grihñāti*, *grihñūte* (Ved. *grihñāti*, -ñte); Impf. 1st sing. *agrihñam* (irreg. *agrihñam*), and sing. Impv. P. *grihāṇa* (Ved. *grihāṇāna* and *grihāṇa*, other forms *grihñāhi* and *grihñihi*, 3rd sing. *grihñātā*), *jaḡrāha* (Ved. Perf. *jaḡrabha*, 1st pl. *jaḡrabhma*), *jaḡrihe* (Ved. 3rd pl. *jaḡribhre*), *grahishyati*, -te, *agrahit*, *agrahishita* (Ved. Aor. 1st sing. *agrabham*, 3rd sing. *agrabhī*, 3rd pl. *agribrahan*, *agribhishata*; also 1st sing. *ajagrabham*), *grahitum*, to seize, take, receive, accept, take by the hand, adopt, catch, grasp, hold, lay hold of (e. g. *pakṣhaṃ grah*, to take a side, adopt a party; *pāṇim grah*, to take by the hand in the marriage ceremony, hence to marry); to seize, arrest, stop; to take captive, take prisoner, capture, imprison; to take possession of, gain over, captivate; to seize, overpower (especially said of diseases and demons and the punishments of Varuṇa); to seize, eclipse (the sun and moon being supposed by the Hindus to be seized by Rāhu); to abstract, take away (by robbery); to lay the hand on, gain, win, obtain, receive, accept; to conceive; to acquire by purchase (with inst. of the price); to choose; to take up (as a fluid with any small vessel), to draw water; to catch, intercept; pluck, pick, gather; to collect a store of anything; to use, put on (as clothes &c.); to assume (as a shape); to place upon; to withdraw, draw back; to include; to take on one's self, undertake, undergo, begin; to receive hospitably (as a guest); to take back (as a divorced wife); to take into the mouth, mention, name [cf. *nāma-grahaṇa*, *nāma-grāham*, &c.]; to perceive with the organs of sense, observe, recognize; to receive into the mind, apprehend, understand, learn; to accept, admit, approve; to obey, follow; to take for, consider as; to take in a particular sense or meaning: Pass. *grihīate*, 1st Fut. *grahītā* and *grahītā*, and Fut. *grahishyate* and *grāhishyate*, Aor. 3rd sing. *agrāhi*, 3rd du. *agrahishātām* and *agrahishātām*: Caus. P. *grāhāyati*, -yitum, *ajigrahāt*, to cause to take or seize or lay hold of; to give away a girl (acc.) in marriage to any one (acc.); to cause any one to be captured; to cause to take away; to make one take, to deliver over to; (with *āsanam* and acc.) to cause to take a seat, to bid any one sit down by the side of; to make any one choose; to cause a person to undertake or be occupied with (inst.); to make a person learn, to teach, make any one acquainted or familiar with (two acc.); to become familiar with: Desid. *jighrīkshati*, -te, to be about to seize or take; to be about to take away; to desire to take, to wish to perceive (with the organs of sense), to strive to apprehend or recognize: Intens. *jaḡriḡrīshyate*, *jā-grādhī* (Gram. 711): [cf. Zend *gerep*, *geuro*; Goth. *greipa*; Germ. *greife*; Lith. *grėbti*, *paḡrėbti*; Slav. *grablŭ*; Hib. *grabaím*, 'I devour

stop, interrupt, disturb; *gṛbhaim*, 'I take, receive, conceive; Gr. γρῖφος, γρῖπος: cf. also Lat. *gero*; Pol. *garniać*.]

Grih, *griha*, &c. See s.v. at p. 295.

Grihita, *as*, *ā*, *am*, grasped, taken, seized, caught, held, laid hold of; obtained, acquired, gained; robbed; received, accepted, conceived; collected; agreed, promised; perceived, known, understood, ascertained, learnt, &c.; [cf. *grah* above.] — *Grihita-khadga-dāman*, *ā*, *ā*, *am*, grasping sword and shield. — *Grihita-garbhā*, *f*, one who has conceived an embryo, a pregnant woman. — *Grihita-bela*, *as*, *ā*, *am*, one whose mind or heart is captivated. — *Grihita-dīd*, *k*, *k*, *k*, running away, flying; flown, escaped, retreated. — *Grihita-deha*, *as*, *ā*, *am*, incarnate. — *Grihita-nāman*, *ā*, *ā*, *am*, one who has received a name (e.g. *su-grihita-nāman*, one who has received a good name, one named in accordance with the ordinances). — *Grihita-vidyā*, *as*, *ā*, *am*, one who has acquired knowledge, versed in science, learned, studied. — *Grihita-velana*, *as*, *ā*, *am*, one who has received his wages, paid, remunerated. — *Grihita-sara-kārmuka*, *as*, *ā*, *am*, handling arrows and bows. — *Grihita-sarāvāpa*, *as*, *ā*, *am*, taking a bow. — *Grihita-hridaya*, *as*, *ā*, *am*, one whose heart is taken possession of or captivated; captivated the heart. — *Grihitāmisha* (*ta-am*), *as*, *ā*, *am*, seizing prey. — *Grihitārtha* (*ta-ar*), *as*, *ā*, *am*, comprehending the sense or meaning. — *Grihitāstra* (*ta-as*), *as*, *ā*, *am*, one who has taken up arms.

Grihitavya, *as*, *ā*, *am* (an incorrect form for *grahitavya*), to be seized or taken; to be understood, meant.

Grihitin, *i*, *inī*, *t*, seizing, one who has grasped. — *Grihitri*, *tā*, *trī*, *trī* (incorrect for *grahitri*), seizing, grasping, disposed to seize or take.

Grihitva, *ind*, having taken.

Grihu, *us*, *m*, Ved. one who receives alms, a beggar.

Grihāt, *an*, *atī*, *at*, taking, seizing, accepting.

Grihya, *as*, *ā*, *am* (for *i*. *grihya* see s.v. at p. 296), to be taken or received; to be seized, to be observed, perceptible, perceivable; to be acknowledged or admitted; to be adopted as faith or belief, to be trusted, to be relied on, to be honoured; taking the side of, adopting or choosing as best (e.g. *Arjuna-grihya*, taking the side or adhering to the party of Arjuna); dependant, subservient; (*as*), *m*, the anus.

g, *grihya*, *irreg*, *ind*, part. having taken, carrying along, together with, with.

Grabha, *as*, *m*, Ved. the taking possession of; one who lays hold of (?).

Grabhaya, *am*, *n*, seizing, that by which anything is seized (?). — *Grabhaya-vat*, *ān*, *atī*, *at*, Ved. anything furnished with a handle.

Grabhitri, *tā*, *trī*, *trī*, Ved. one who seizes; [cf. *grahitri*.]

Graha, *as*, *ā*, *am*, seizing, laying hold of, holding; taking, collecting, gathering; (*as*), *m*, one who seizes; the power that seizes and obscures the sun and moon and causes eclipses, especially Rāhu or the ascending node; a planet (as seizing or influencing the destinies of men in a supernatural manner; sometimes five planets are enumerated, viz. Mars, Mercury, Jupiter, Venus, and Saturn; sometimes seven, i.e. the preceding with Rāhu and Ketu or the ascending and descending nodes; sometimes nine, i.e. the sun and moon together with the preceding; the planets are either auspicious, *śubha-grahās*, *śad-grahās*; or inauspicious, *krūra-grahās*, *pāpa-grahās*; in the system of the Jains the planets constitute one of the five classes of the Jyotishka); the place of a planet in the fixed zodiac, a N. for the number nine; N. of certain evil demons or spirits who seize or exercise a bad influence on the body and mind of man, (they cause insanity &c.; the Hindūs consider that it falls within the province of medical science to expel these demons; those which especially seize children and cause convulsions &c. are divided

into nine classes, according to the number of the planets, cf. *pūtanā*); any state of mind which proceeds from magical influences and takes possession of the whole man; a crocodile, a shark; a house (= *griha*, in *a-graha*, *khara-g*, *graha-druma*, *graha-pati*); anything seized, spoil, booty, prey; as much as can be taken with a ladle, spoon &c. out of a larger vessel, a ladleful, spoonful, &c.; any ladle or vessel employed for taking up a portion of fluid out of a larger vessel, (especially applied to the vessels used for taking up the Soma; cf. *soma-graha*); the middle of a bow or that part which is grasped when the bow is used; grasp, seizing, laying hold of, the drawing up or taking up of water &c. [cf. *nīra-graha*]; seizure in general (e.g. *anga-graha*, spasm of the limbs), seizure of the sun or moon, eclipse; a movable point in the heavens; stealing, robbing; taking, receiving, reception, receipt; keeping back, obstructing; mention, nomination; apprehension, perception, intelligence, understanding; an organ or instrument of apprehension (of which according to the Upanishads there are eight, viz. Prāṇa, Vāc, Jihvā, Cakshus, Śrotra, Manas, Hastau, and Tvāc); insisting upon, tenacity, perseverance, purpose, design, favour, patronage; a N. of the fourth or fifth book of the Satapatha-Brāhmaṇa; [cf. *guda-graha*, *śro-gr*, *hanu-gr*, *hrīd-gr*.] — *Graha-kallola*, *as*, *m*, the wave (or enemy) of the planets, an epithet of Rāhu. — *Graha-gaṇa*, *as*, *m*, the whole number of planets taken collectively. — *Graha-gaṇita*, *am*, *n*, = *gaṇita*, the astronomical part of a Jyotiḥ-śāstra. — *Graha-śintaka*, *as*, *m*, an astrologer. — *Graha-tā*, *f*, or *graha-tva*, *am*, *n*, state of being a planet. — *Graha-dasā*, *f*, the aspect of the planets. — *Graha-druma*, *as*, *m*, the creeper *Gymnema Sylvestre*, = *śāka-vriksha*; [cf. *griha-druma*.] — *Graha-nāyaka*, *as*, *m*, the leader of the planets; the planet Saturn; the sun. — *Graha-nāsa* or *graha-nāśana*, *as*, *m*, N. of the plant *Alstonia Scholaris*, commonly *Chātina*. — *Graha-nigraha*, *av*, *m*, du. favour and punishment. — *Graha-nemi*, *is*, *m*, the moon. — *Graha-pati*, *is*, *m*, the chief of the planets, the sun; the plant *Calotropis Gigantea* [cf. *arka*], = *griha-pati*. — *Graha-piḍana*, *am*, *n*, or *graha-piḍā*, *f*, the pain or oppression caused by a planet; the obscurity caused by Rāhu, an eclipse; the influence of an unpropitious planet. — *Graha-pūsha*, *as*, *m*, the sun (cherishing the planets with his light). — *Graha-pūjā*, *f*, worship of the sun and other planets. — *Graha-bhakti*, *is*, *f*, distribution among the planets, division of countries &c. with respect to the presiding planets; title of the sixteenth chapter in Varāha-mihira's *Bṛhat-samhitā*. — *Graha-bhīti*, *it*, *m*, N. of a perfume ('conquering the fear of the demons'). — *Graha-bhojana*, *as*, *m*, a horse. — *Graha-maya*, *as*, *i*, *am*, consisting of planets. — *Graha-mardana*, *am*, *n*, friction or opposition between the planets. — *Graha-yajña* or *graha-yāga*, *as*, *m*, worship or sacrifice offered to the planets. — *Grahayajña-tattva*, *am*, *n*, title of a part of the *Smṛiti-tattva*. — *Graha-yuti*, *is*, *m*, conjunction of the planets. — *Graha-yuddha*, *am*, *n*, strife or opposition of the planets; title of the seventeenth *Adhyāya* of Varāha-mihira's *Bṛhat-samhitā*. — *Graha-rāja*, *as*, *m*, the king of the planets; the sun; the moon; the planet Jupiter or its regent. — *Graha-lāghava*, *am*, *n*, title of an astronomical work of the sixteenth century. — *Graha-varsha*, *as*, *m*, a planetary year; title of the nineteenth *Adhyāya* of Varāha-mihira's *Bṛhat-samhitā*, which describes the good or evil fortune belonging to certain days, months or years ruled over by particular planets. — *Graha-vipra*, *as*, *m*, an astrologer. — *Graha-vimarda*, *as*, *m*, friction of the planets, opposition, = *graha-mardana*. — *Graha-sānti*, *is*, *f*, propitiation of the planets by sacrifices &c. — *Graha-śringātaka*, *am*, *n*, triangular position of the planets with reference to each other; title of the twentieth *Adhyāya* in Varāha-mihira's *Bṛhat-samhitā*, treating also of many other positions of the planets. — *Graha-samāgama*, *as*, *m*, conjunction of the planets; also

in the comp. *śaśi-graha-samāgama*, conjunction of the moon with asterisms or planets. — *Grahā-dhāra* (*ha-adh*), *as*, *m*, the polar star as the fixed centre of the planets. — *Grahādhitā* (*ha-adh*), *as*, *ā*, *am*, subject to planetary influence. — *Grahāmāya* (*ha-am*), *as*, *m*, epilepsy, convulsions, demoniacal possession, which is supposed to cause the complaint. — *Grahāma-kutūhala* or *karāṇa-kutūhala*, *am*, *n*, N. of an astronomical work by Bhāskara. — *Grahāhūdicana* (*ha-āt*), *am*, *n*, pouncing on prey, seizing and tearing it to pieces. — *Grahāvamardana* (*ha-as*), *am*, *n*, friction of the planets, opposition; [cf. *graha-mardana*.] — *Grahāśin* (*ha-ās*), *i*, *m*, the plant *Echites Scholaris*; [cf. *graha-nāsa*.] — *Grahāśraya* (*ha-ās*), *as*, *m*, the polar star; [cf. *grahādhāra*.] — *Grahākhaya* (*ha-āh*), *as*, *m*, N. of a plant; [cf. *bhūtānkuśa*.] — *Graheśa* (*ha-is*), *as*, *m*, the chief of the planets, the sun.

Grahaka, *as*, *m*, a prisoner; [cf. *grāhaka*.]

Grahaṇa, *as*, *ā*, *am*, seizing, holding; (*am*), *n*, the hand; an organ of sense; a prisoner, captive; mentioning, naming, mention, a word mentioned (e.g. *vacana-grahaṇa*, the word *vacana*); seizing, holding, taking, catching, seizure; taking by the hand, marrying; receiving, acceptance; taking captive, captivating, overpowering, imprisonment; seizure of the sun or moon, eclipse; gaining, obtaining, purchasing; choosing; taking or drawing up; attraction; putting on; containing, enclosing; undertaking, undergoing; service; mentioning with praise, respect; perceiving, understanding, comprehension, the taking or receiving of instruction, or the acquirement of any science; acceptance, meaning; assent, agreement; inviting, calling, addressing; the taking up of sound, echo; an organ of sense; [cf. *kara-grahaṇa*, *keśa-g*, *garbha-g*, *śakshur-g*, *nāma-g*, *pāṇi-g*, *punar-g*.] — *Grahaṇānta* (*ṇa-an*), *am*, *n*, close of study, acquirement of science &c. — *Grahaṇāntika* (*ṇa-an*), *am*, *n*, termination of holy study.

Grahaṇaka, *am*, *n*, containing, involving.

Grahaṇi, *is* or *i*, *f*, an imaginary organ supposed to lie between the stomach and the intestines; the small intestines or that part of the alimentary canal where the bile assists digestion and from which vital warmth is diffused; diarrhoea, dysentery. — *Grahaṇi-dosha*, *as*, *m*, a morbid affection of the *Grahaṇi*, diarrhoea. — *Grahaṇi-pradosha*, *as*, *m*, a morbid affection of the *Grahaṇi*. — *Grahaṇi-ruj*, *k*, *f*, or *grahaṇi-roga*, *as*, *m*, a morbid affection of the *Grahaṇi*, diarrhoea. — *Grahaṇirogin*, *i*, *inī*, *i*, affected with diarrhoea. — *Grahaṇi-hara*, *am*, *n*, cures, cures.

Grahaṇiya, *as*, *ā*, *am*, acceptable, to be taken or received or understood. — *Grahaṇiya-tā*, *f*, or *grahaṇiya-tva*, *am*, *n*, acceptableness.

Grahayāya, another form for *grihayāya*, lord of a house, q.v.

Grahayālu, *us*, *us*, *u*, for *grihayālu*, taking, receiving, q.v.

Grahī, at the end of a compound in *phale-grahī*, q.v.

Grahāla, *as*, *ā*, *am*, taking, accepting, acknowledging.

Grahishṇu, at the end of a compound in *phala-grahishṇu*, q.v.

Grahītavya, *as*, *ā*, *am*, to be taken or received, acceptable, to be accepted; to be taken up or drawn (as a fluid); to be apprehended or perceived, to be learned or acquired; (*am*), *n*, the being obliged to take or receive.

Grahītṛi, *tā*, *trī*, *trī*, a taker, seizer, accepter, receiver, purchaser; perceiver, perceiving, observant; taking, disposed to take; [cf. *pāṇi-grahītṛi* and *grihitṛi*.]

Grahya, *as*, *ā*, *am*, Ved. belonging to or fit for a *Graha*.

Grābha, *as*, *m*, Ved. one who seizes, what is seized; grasp, seizure.

Grāha, *as*, *i*, *am*, seizing, holding, catching, taking, receiving, acceptance (e.g. *riktha-grāha*, receiving inherited property; *yoshid-grāha*, taking a wife); [cf. *karya-grāha*, *gila-g*, *dhanur-g*, *pāṇi-g*, *pārshni-g*, &c.]; (*as*), *m*, a rapacious

animal living in fresh or sea water; a crocodile, a shark, a serpent; (according to some the Gangetic alligator or *Lucerta Gangetica*, according to others the water elephant or hippopotamus); any large fish or marine animal; (१), f. a female crocodile; (as), m. a prisoner; seizure, grasping, laying hold of; morbid affection, disease; beginning, undertaking; mentioning; [cf. *nāma-grāha*; cf. also *asad-grāha* and *vayam-grāha*.] — *Grāha-vat*, ān, atī, at, containing or abounding with alligators &c.

Grāhaka, as, ikā, am, receiving, accepting, one who takes or seizes; a purchaser, buyer; containing, enclosing; perceiving, observing; taking away, persuading; (as), m. a police-officer, a constable, a bailiff; a hawk; a falcon [cf. Gr. γρῦν; Germ. greif]; a kind of vegetable, = *sitāvara*; N. of an attendant of *Siva*.

Grāham, ind. part. taking, seizing, mentioning, (often at the end of compounds, e.g. *jīva-grāham*, taking alive; cf. also *nāma-grāham*.)

Grāhi, īs, f, Ved. a female spirit of evil, seizing men and causing death and disease, (Sleep is described as her son); deprivation of sensation, a swoon, fainting fit. — *Grāhi-phala*, am, n. the tree *Feronia Elephantum* [cf. *kapittha*.]

Grāhita, as, ā, am, made to take or seize.

Grāhin, ī, īnī, ī, seizing, taking, holding, laying hold of; catching, engaged in catching; picking, gathering; containing, holding; drawing, attracting, fascinating, alluring; gaining, obtaining, acquiring; choosing; searching through, sorting out; perceiving, observing; accepting, taking to heart; astringent; obstructing, binding, constipating; (ī), m. the plant *Feronia Elephantum* [cf. *kapittha*]; (īnī), f. a small kind of *Yavaśa*; a kind of *Hedysarum*, = *kshudraduralabhā*, *tāmra-mūlā*.

Grāhuka, as, ī, am, seizing, laying hold of.

Grāhya, as, ā, am, to be seized, taken, held; to be captured or imprisoned; to be carried away; to be picked or gathered, acceptable; to be received, accepted, gained; to be perceived, observed; to be taken in marriage; to be received in a friendly or hospitable manner; to be insisted upon; to be understood, perceivable; to be considered; to be understood in a particular sense, meant; to be accepted as a rule or law, to be acknowledged or assented to, to be attended to or obeyed, to be admitted in evidence; acceptable, agreeable; (am), n. a present; [cf. *dur-grāhya*, *sukha-grāhya*, *vayam-grāhya*.] — *Grāhya-vād*, k, k, k, uttering agreeable speech, praising.

Grāhyaka, as, ikā, am, to be perceived; to be discerned or distinguished.

ग्राम *grāma*, as, m. (said to be fr. rt. *gras* or fr. *grah*), an inhabited place, a village, a hamlet, an inhabited and unfortified place in the midst of fields and cultivated land, a municipal and fiscal division, a township (opposed to *araṇya*, and in later Sanskrit also to *pura*, *nagara*, and *pattana*); the collective inhabitants of a place, a community, race; any number of men associated together, a troop, multitude, collection, especially a troop of soldiers; a number of tunes, a scale in music, a gamut; (at the end of a compound) a multitude, a class, a collection or number in general; [cf. *arishṭa-grāma*, *mahā-g*, *śūra-g*, *śaṅgrāma*; cf. also Lith. *kīma-s*; Hlb. *gramaig*, 'the mob'; *gramasgar*, 'a flock, company'.] — *Grāma-kaṇṭhaka*, as, m. the village-pest or tale-bearer. — *Grāma-kāma*, as, ā, am, one who wishes to take possession of a village; desirous of villages; fond of living in villages. — *Grāma-kukkuta*, as, m. a village cock, a tame or domestic cock. — *Grāma-kumāra*, as, m. a village boy. — *Grāma-kulāla*, as, m. a village potter. — *Grāma-kūṣa*, as, m. the noblest man in a village, a *Sūdra* or man of the fourth tribe. — *Grāma-ga*, as, ā, am, or *grāma-gamin*, ī, īnī, ī, who or what goes to a village, (Pāṇ. II. 1, 2, 4). — *Grāma-grihya*, as, ā, am, being outside a village, (lit. adjoining the houses of a village). — *Grāma-geya*, as, ā, am, to be sung in a village. — *Grāmageya-gāna*, am,

n. one of the four books into which the *Sāma-veda* when arranged for chanting is distributed. — *Grāma-goduh*, -dhuk, m. the herdsman of a village. — *Grāma-ghāta*, as, m. plundering a village. — *Grāma-ghātīn*, ī, īnī, ī, devastating or plundering a village. — *Grāma-ghoshin*, ī, īnī, ī, Ved. sounding among men or armies, as a drum. — *Grāman-gamin*, ī, īnī, ī, who or what goes to a village. — *Grāma-āryā*, f. the customs of social life, social intercourse. — *Grāma-āitya*, as, m. the sacred tree of a village. — *Grāma-jā*, as, ā, am, village-born, village-produced; rustic, village, grown in cultivated ground. — *Grāmaja-nishpāvi*, f. a kind of pulse. — *Grāma-jāta*, as, ā, am, rustic, village-born, produced in a village, grown in cultivated ground. — *Grāma-jāla*, am, n. a number of villages, a district. — *Grāmajālīn*, ī, m. the governor of a province. — *Grāma-jit*, t, t, t, Ved. conquering or gaining villages; conquering troops; (Sāy.) either conquering villages or dispersing multitudes. — *Grāmāna*, as, ī, am, coming from a *Grāma-nī*. — *Grāma-nī*, īs, īs, ī (for *grāma-nī*), the leader or chief of a village or community, the lord of the manor, the squire, the leader of a troop or army; a chief, a superintendent; best, pre-eminent, excellent; one who only thinks of enjoyment (?), the village barber (as the chief person of a village); a groom (?); N. of a *Gandharva* chief; N. of one of the attendants of *Siva*; N. of certain beings who together with the *Rishis*, *Gandharvas*, *Apsarasas*, *Nāgas*, *Yātu-dhānas*, and *Bālakhilyas* are by some supposed to be attendant upon the *Sun*; N. of a place; (īs), f. a female peasant or villager; a whore, a harlot; the Indigo plant. — *Grāmāni-tva*, am, n. the position or condition of a chief or leader of a village. — *Grāmānīthya*, am, n. the station of the chief of a village or community. — *Grāmāni-putra*, as, m. the son of a harlot, a bastard. — *Grāmāniya*, ās, m. pl., N. of a people; (am), n. = *grāmānīthya*. — *Grāmāni-sava*, as, m., N. of an *Ekāha* sacrifice. — *Grāma-taksha*, as, m. a village carpenter. — *Grāma-tas*, ind. from the village. — *Grāma-tā*, f. or *grāma-tva*, am, n. a multitude of villages. — *Grāma-dasaka* (°*śa-īśa*), as, or *grāmudāsā-dhipatī* (°*śa-adh*), īs, m. the head of ten villages. — *Grāma-devatā*, f. the tutelary deity of a village. — *Grāma-druma*, as, m. a single tree in a village held sacred by the inhabitants. — *Grāma-dharā*, f. supporting a village or villages, N. of a rock. — *Grāma-dharma*, as, m. the observances or customs of a village. — *Grāma-nāpita*, as, m. the village barber. — *Grāma-nivāsin*, ī, īnī, ī, living in villages, tame. — *Grāma-pāla*, as, m. the guardian of a village. — *Grāma-putra*, as, m. a village boy. — *Grāma-preshya*, as, m. the messenger or servant of a community or village. — *Grāma-bāla-jana*, as, m. a young peasant. — *Grāma-bhṛta*, as, m. a village messenger or servant. — *Grāma-madgurikā*, f. a kind of fish, *Silurus Singio* (= *śringī*); a riot, a fray, a village tumult; [cf. *grāma-yuddha*.] — *Grāma-mahishī*, f. a tame buffalo. — *Grāma-mukha*, am, n. a market town, a fair, a market. — *Grāma-mūga*, as, m. 'the village animal', a dog. — *Grāma-maukhyā*, head of a village; (probably incorrect for *grāma-saukhyā*, see *grāma-sukha*). — *Grāma-yājaka*, as, ikā, am, offering sacrifices for a whole village or community; (as), m. the village priest, one who conducts the ceremonies for any or all classes and is consequently considered as a degraded Brahman; it also applies to the attendant of an idol. — *Grāma-yājīn*, ī, īnī, ī, offering sacrifices for a whole village or community. — *Grāma-yuddha*, am, n. a riot, a fray, a village war. — *Grāma-rathya*, f. a village street. — *Grāmā-luṇṭana*, am, n. plundering or pillaging a village. — *Grāma-val*, ān, atī, at, furnished with villages. — *Grāma-vāsa*, as, m. living in a village; a villager; [cf. *grāme-vāsa*.] — *Grāma-vāsin*, ī, īnī, ī, living in villages, tame; (īnas), m. pl. the inhabitants of a village, the villagers; [cf. *grāme-vāsin* and *grāmya*.] — *Grāma-vāstavya*, as, m. the inhabitant of a village. — *Grāma-vīśeṣa*, as, m. variety of the

scales in music. — *Grāma-tāla*, am, n. a hundred villages, a province. — *Grāmāśakeśa* (°*ta-īśa*), as, m. or *grāmāśatādhipatī* (°*ta-adh*), īs, m. or *grāmāśatādhyaksha* (°*ta-adh*), as, m. the governor of a province. — *Grāma-sankara*, as, m. the common sewer or drain of a village. — *Grāma-saṅgha*, as, m. a village corporation, a municipality. — *Grāma-sinha*, as, m. a dog. — *Grāma-sukha*, am, n. the pleasure of a villager; [cf. *grāmāya-sukha*.] — *Grāmāstha*, as, ā, am, being or residing in a village, belonging to a village, rustic, &c.; (as), m. a village. — *Grāma-hāsaka*, as, m. a sister's husband. — *Grāmācāra* (°*ma-āc*), as, m. village observances, customs, &c. — *Grāmādhāna* (°*ma-adh*), am, n. hunting; a village (?). — *Grāmādhikṛita* (°*ma-adh*), as, or *grāmādhikṛit* (°*ma-adh*), īs, or *grāmādhikaksha* (°*ma-adh*), as, or *grāmādhikārīn* (°*ma-adh*), ī, m. superintendent or chief of a village. — *Grāmānta* (°*ma-an*), as, m. the border of a village; space near a village; (e), ind. in the neighbourhood of a village. — *Grāmāntara* (°*ma-an*), am, n. another village. — *Grāmāntika*, am, n. the neighbourhood of a village. — *Grāmāntiya*, as, ā, am, situated in the neighbourhood of a village; (am), n. space near a village. — *Grāme-vāsa*, as, m. a village abode; a villager; [cf. *grāma-vāsa*.] — *Grāme-vāsin*, ī, īnī, ī, living in a village, tame; (īnas), m. pl. the villagers. — *Grāmēśa* (°*ma-īśa*), as, m. the head man of a village. — *Grāmēśvara* (°*ma-īś*), as, m. the head man or ruler over a village; the lord of the manor or squire. — *Grāmopādhyāya* (°*ma-up*), as, m. the village priest.

Grāmaka, as, m. a village &c., see *grāma*; the collective department or range of celestial pleasures; N. of a town.

Grāmaya, nom. P. *grāmayaṭi*, -yitum, to invite.

Grāmika, as, ī, am, village, rude, rustic; (in music) chromatic; (as), m. the head man of a village; a villager.

Grāmīn, ī, īnī, ī, surrounded by a village community, pertaining to a village, rustic, rural, village; (ī), m. a villager, a peasant; the head man of a village; (īnī), f. the Indigo plant. — *Grāmī-putra*, as, m. the son of a villager.

Grāmīnya, as, ā, am, belonging to a village; produced in or peculiar to a village; vulgar, rude; (in music) chromatic; a villager, a rustic; (as), m. a dog; a hog; a crow; (ā), f. the Indigo plant; a kind of vegetable; [cf. *pālānya*.]

Grāmīya, as, ā, am, belonging to a village or to the same village community; produced in or derived from a village; (as), m. a villager.

Grāmīyaka, as, m. the member of a community, a villager.

Grāmēya, as, ī, am, village-born, a villager, a rustic.

Grāmēyaka, as, ikā, am, belonging to a village, a villager.

Grāmya, as, ā, am, relating to or used in a village, produced in a village; living in a village, a villager, rustic, homely, vulgar, clownish, rude; living in a village, i. e. among men, domesticated, tame (as an animal), cultivated (as a plant, opposed to *vanya* or *araṇya*, wild); allowed in a village, relating to the sensual pleasures of a village; relating to a musical scale; (as), m. a hog, a tame or village hog; (ā), f. the Indigo plant, and *Phaseolus Radiata*; [cf. *nishpāvi*]; (am), n. rustic or homely speech; the *Prākṛit* and the other dialects of India as contradistinguished from the *Sanskrit*; food prepared in a village; sensual pleasure, sexual intercourse. — *Grāmya-kanda*, as, m. a kind of onion, = *sthala-kanda*; (perhaps rather *agrāmya-kanda*). — *Grāmya-karkatī*, f. a kind of pumpkin-gourd, *Benincasa Cerifera*. — *Grāmya-karman*, a, n. the occupation of a villager, sensual pleasure and sexual intercourse. — *Grāmya-kunkuma*, am, n. a yellow dye, safflower, *Carthamus Tinctorius*. — *Grāmya-gaja*, as, m. a village-born or tame elephant. — *Grāmya-dharma*, as, m. the right of a villager or townsman (as opposed to the right of a *reduce*), sexual intercourse, copulation; the duties of a villager. — *Grāmāyadharmīn*,

ई, ई, i, addicted to sexual intercourse, libidinous. — *Grāmya-paṣu*, *us*, m. a domestic animal; (sometimes applied contemptuously to a man.) — *Grāmya-buddhi*, *is*, *is*, *i*, downish, ignorant. — *Grāmya-madgurihā*, *f*, a kind of fish, *Silurus Singio*, = *grāma-madgurihā*. — *Grāmya-māṣa*, *am*, n. the flesh of tame animals. — *Grāmya-mṛiga*, *as*, m. a dog; [cf. *grāma-mṛiga*.] — *Grāmya-rāsi*, *is*, m. a N. of several of the signs of the zodiac. — *Grāmya-vallabhā*, *f*, a kind of vegetable. — *Grāmya-nādin*, *i*, m. the judge of a village, a village bailiff. — *Grāmya-śūkara*, *as*, m. a village hog, a tame hog, a pig. — *Grāmya-sukha*, *am*, n. the pleasure of a villager, sleeping, sexual intercourse. — *Grāmyā-śva* ('*ya-as*'), *as*, m. an ass. — *Grāmyehoparama* ('*ya-ihā-up*'), *as*, m. ceasing from sensual desires.

ग्रावन् *grāvan*, *ā*, m. (said to be fr. rt. *grah*), a stone for pressing out the Soma, (according to the commentators on the Brāhmaṇas there existed five such stones, but in earlier times probably only two were used); a stone or rock in general; a mountain; a cloud; also = *grāva-stu* below; (*ā*, *ā*, *a*), hard, solid. — *Grāva-grābha*, *as*, m., Ved. a person who uses the Soma stones. — *Grāva-rohaka*, *as*, m. the shrub *Physalis Flexuosa*; [cf. *asva-gandhā*.] — *Grāva-stu*, *t*, m. he who praises the Soma stones; N. of one of the sixteen priests (called after the hymn addressed to the Soma stones). — *Grāva-stotriya*, *as*, *ā*, *am*, relating or belonging to the praise of the Soma stones; (*am*), n. the duties of the *Grāva-stu*. — *Grāva-hasta*, *as*, *ā*, *am*, Ved. handling the Soma stones.

ग्रास *grāsa*. See under rt. *gras*, p. 302.

ग्राह *grāha*. See under rt. *grah*, p. 303.

ग्रीवा *grīvā*, *f*, (said to be fr. 2. *grī*), the back part of the neck, the nape, the tendon of the trapezius muscle, the neck (in the earlier literature always pl.), the neck-part of the hide of an animal; [cf. *asita-grīva*, *rāksa-g*, *kambū-g*, *kulmāśa-g*; cf. also Lith. *galvā*; Russ. *glava* and *golova*.] — *Grīvā-kṣha* ('*vā-ak*'), *as*, m., N. of a man. — *Grīvā-ghanṭā*, *f*, a bell hanging down from the neck of a horse. — *Grīvā-bīla*, *am*, n. the hollow in the back part or nape of the neck.

ग्रिवालिका, *f*, the neck.
Grivin, *i*, *inī*, *i*, long-necked, handsome-necked; (*i*), m. a camel.

Graiva, *as*, *i*, *am*, being on or belonging to the neck, representing the neck, being on the neck; (*am*), n. a necklace, a close necklace or collar; a chain worn round the neck of an elephant.

Graiveya, *as*, *i*, *am*, belonging to the neck; (*as*, *am*), m. n. a collar, a necklace; a chain on the neck of an elephant or horse.

Graiveyaka, *as*, *am*, m. n. an ornament of the neck, a chain worn round the neck of an elephant; (*ās*), m. pl. a class of deities (nine in number), who have their seat on the neck of the Loka-purusha or who form his necklace.

Graivya, *as*, *ā*, *am*, Ved. relating to the neck.

ग्रोष्म *grishma*, *as*, *ā*, *am* (said to be fr. rt. *gras*), hot, warm; (*as*), m. the summer, the hot season, consisting of the months *Suci* and *Sukra* or *Jyeshtha* and *Āshādhā* (from the middle of May to the middle of July); heat, warmth; N. of a man; (*ā*), *f*, N. of a tree [cf. *lodhra*]; (*i*), *f*, the tree *Jasminum Sambac*; [*cf. nava-mallikā*; cf. also *Hib. gris*, 'fire'; *griosgaim*, 'I fry, boil'; *griosach*, 'burning embers'; Lith. *karsztas* and *karsztis*.] — *Grishma-kāla*, *as*, m. the hot season (see above). — *Grishmakālina*, *as*, *ā*, *am*, pertaining to the hot season. — *Grishma-ja*, *as*, *ā*, *am*, produced by heat, produced in the hot season; (*ā*), *f*, a kind of fruit-tree, *Anona Reticulata*; [cf. *lavani*.] — *Grishma-dhānya*, *am*, n. summer corn. — *Grishma-pushpī*, *f*, N. of a plant, = *karuṇī*. — *Grishma-bhava*, *as*, *ā*, *am*, produced by heat or in the hot season; (*ā*), *f*, *Jasminum Sambac*. — *Grishma-sundaraka*, *as*,

m. a kind of pot-herb, *Erythraea Centaureoides*, commonly called *gimā*; also the plant *Pharmaceum Mollugo*. — *Grishma-hāsa*, *as*, m. the flocculent seeds, down, &c., blown about in the air in summer (compared from their white colour to 'the smiles of the season'). — *Grishmodbhava* ('*ma-ud*'), *as*, *ā*, *am*, produced by heat or in the hot season; (*ā*), *f*, double jasmine, *Jasminum Sambac*.

Graishma, *as*, *i*, *am*, relating to the summer, belonging to the hot weather, produced by heat or the hot season, sown in summer; (*i*), *f*, *Jasminum Sambac*.

Gratshma, *as*, *ikā*, *am*, sown in summer; to be paid in summer (as a debt).

Graishmika, *as*, *i*, *am*, relating or belonging to summer, growing in summer.

गृच् *gruṭ*, cl. 1. P. *grocāti*, *jugroṭa*, *agruṭat* and *agrocīt*, *grocītum*, to steal, rob; to go; [cf. *gluṭ*.]

ग्रैव *graiwa*. See under *grīvā* last col.

ग्रैष्म *graiśma*. See under *grishma* above.

ग्लप् *glap*. Cf. *glai*.

ग्लप्सा *glapsa*, *as*, *am*, m. n. a branch (?).

ग्लस् *glas*, cl. 1. A. *glasate*, = *gras*, to eat.

Glasta, *as*, *ā*, *am*, = *grasta*, eaten.

ग्लह *glah*, cl. 1. A. *glahate*, *jaglahe*, *glahātum* and *glādhum*, to gamble, play with dice, win by gambling; (= rt. *grah*) to take, receive, accept.

Glaḥa, *as*, m. a dice-player, the stake in playing, a wager, bet; the prize or object fought for in a contest, the person aimed at; a die; a dice-box; cast of the dice, game at dice; gaming, playing with dice; contention; a chess-man; *glaham div*, to play at dice.

Glahana, *am*, n., Ved. playing at dice, casting the dice.

ग्लान *glāna*, *glāni*, &c. See under rt. *glai*.

ग्लुच् *gluṭ*, cl. 1. P. *glocāti*, *jugloṭa*, *agluṭ*, *cat* and *aglocīt*, *glocītum*, to steal or rob; to go; [cf. *gruṭ* and *gluṭ*.]
Gluṭuka, *as*, m., N. of a man.

ग्लुच् *gluṭ*, cl. 1. P. *gluṇṇāti*, *jugluṇṇa*, *agluṇṇat* and *agluṇṇāt*, *gluṇṇātum*, to go, move.

ग्लेप् *glep*, cl. 1. A. *glepate*, &c., to be poor or miserable; to shake, tremble; move.

ग्लेव *glev*, cl. 1. A. *glevate*, to serve, worship, gratify by service or devotedness; [cf. *gev*, *khev*, *sev*.]

ग्लेश *glesh*, cl. 1. A. *gleshate*, to seek, investigate; [cf. *gesh* and *gavesh*.]

ग्लै *glai*, cl. 1. P. (ep. also A.) *glāyati*, -*te*, *jaglau*, *glāyati*, *aglāsit*, *glātum*, to feel aversion or dislike, to be averse or reluctant, be unwilling, disinclined to do anything (with inf., e.g. *glāyati bhoktum*, he dislikes to eat); to be languid or weary, to feel tired, to be exhausted, to fade away, lose one's strength, faint, despond, wane: Caus. P. *glāpayati* or *glapayati* (but the latter form never used with prepositions), to make unwilling or averse, to exhaust, tire; to injure; to cause to perish; (with or without *manas*) to make desponding; to become cast down or desponding.

Glapanā, *am*, n. the act of wearying, making tired, exhaustion, relaxation.

Glātrī, *tā*, *trī*, *trī*, one who is tired or exhausted.

Glāna, *as*, *ā*, *am*, wearied, languid, feeble, emaciated, exhausted by fatigue or disease; sick; (*am*), n. exhaustion, disease.

Glānt, *is*, *f*, unwillingness, displeasure, depression of mind, exhaustion, fatigue of body, lassitude, languor; debility; sickness.

Glānya, *am*, n. decrease of strength, languor.
Glāyat, *an*, *anti*, *at*, being exhausted, wearied, languid, faint.

Glāva, *as*, m., N. of a man (with the metronymic *Maitreya*).

Glāvin, *i*, *inī*, *i*, displeased, averse, inactive.

Glānu, *us*, *us*, *u*, exhausted by fatigue or disease, languid, wearied; [cf. Lat. *lassus*.]

Gleya, *as*, *ā*, *am*, to be wearied or exhausted, exhaustible.

ग्लौ *glau*, *aus*, m. (said to be fr. rt. *glai*), Ved. a round lump, a wen-like excrescence; or (according to other authorities) certain arteries or vessels of the heart, or perhaps certain lumps, parts of the flesh of the sacrificial victim [perhaps related to *globus* and *glomus*, cf. also *guda* and *gola*]; the moon; camphor; the earth. *Glau-kṛī*, cl. 8. P. -*karoti*, -*kartum*, to transform into the moon. *Glau-as*, cl. 2. P. -*asti* and *glau-bhū*, cl. 1. P. *bhavati*, -*vitum*, to become (like) the moon.

ग्लौकयानक *glaukūyānaka*, *as*, *ikā*, *am*, belonging to *Glaukūyāni* [cf. *gluṭuka*], a worshipper of *Glaukūyāni*; [cf. the Gr. *Γλαυκῆραι*.]

ग्व *gva* (at the end of a compound) in *atithi-gva*, *eta-gva*, *daśa-gva*, *nava-gva*, q. v.

ग्विन् *gvin*. Cf. *śata-gvin*.

घ

घ 1. *gha*, the fourth consonant of the Sanskrit alphabet, being the aspirate of the preceding letter, and having the sound of *gh* in *loghouse*. — *Gha-kāra*, *as*, m. the letter or sound *gha*.

घ 2. *gha*, ind. (a particle used to lay stress on a word), at least, surely, verily, indeed, (corresponding to the Gr. *γε*). This word occurs often in the Rīg-veda, elsewhere rarely; the final vowel is generally lengthened in the *Saṃhitā*, but the original form given in the *Pada-pāṭha* is always *gha*; it is connected with other particles (as *cid*, *uta*, *id*), and appears often after pronouns at the beginning of a *Pāda*, after prepositions, and after the negative particle *na*. Frequently this particle occurs in the clause which depends on a conditional or relative sentence (e.g. *ā ghā gamad yaśi śravat*, he will surely come when he hears).

घ 3. *gha*, *as*, *ā*, *am* (fr. rt. *han*), striking, killing [cf. *jiva-gha*, *tāda-gha*, *pāni-gha*, *rāja-gha*]; (*as*), m. a rattling, gurgling, or tinkling sound; a bell; (*ā*), *f*, striking, killing, a stroke; a tinkling ornament worn by women round the waist.

घ 4. *gha*, *as*, *ā*, *am* (fr. rt. *ghṛi*), wetting, sprinkling (?).

घञ् *ghaṇṣ* and *ghaṇs*, cl. 1. A. *ghaṇshate*, *ghaṇsate*, to diffuse lustre or splendor; to flow; to stream.

घग्घ *ghaggh* and *ghagh*, cl. 1. P. *ghagghatī* and *ghaghātī*, to laugh; laugh at; deride.

घट् *ghaṭ* or *ghaṇṭ*, cl. 1. A. *ghaṭate*, *ja-ghaṭe*, *ghaṭishyate*, *aghaṭishā*, *ghaṭitum*, to be intently occupied about anything, to be busy with, to strive or endeavour after, to exert one's self for (with loc., dat., acc., or inf., e.g. *amākam arthe ghaṭate*, he is occupied about our business; *tām trātum ghaṭasva*, strive to rescue her); to reach, come to; to happen, take place, be possible: Caus. *ghaṭayati*, -*vitum*, to join together, connect, bring together, unite; to put on, place on, lay on (with loc.); to bring near, place near, procure; to

effect, accomplish, produce, make, form, fashion; to impel; to exert one's self; to rub, graze, touch, move, agitate; *ghāṭayati*, -*yitum*, to hurt, injure; to unite or put together; to speak, shine.

Ghaṭa, *as*, *ā*, *am*, exerting one's self, intently occupied or busy with; (*as*), *m*, a jar, pitcher, jug, large earthen water-jar, ewer, watering-pot; an attribute of the nineteenth Arhat of the Jains (?); the sign of the zodiac Aquarius; a measure equal to 1 Droṇa, or (according to other authorities) equal to 20 Droṇas; a part of a column; a peculiar form of a temple; an elephant's frontal sinus; a border; suspending the breath as a religious exercise [cf. *kumbha*]; (*ā*), *f*, effort, endeavour, an assembly; a number, a collection, an assemblage; a troop of elephants assembled for martial purposes; (*i*), *f*, a small water-jar, a ewer (in this sense also *ghaṭi*, *is*, *f*); a period of time = 24 minutes; the *Ghaṭi* or Indian clock, a plate of iron or mixed metal on which the hours are struck; [cf. *kumbha* and *dur-ghaṭa*]. — **Ghaṭa-karpāra**, *as*, *m*, the fragments of a pot; *N*, of the author of a highly artificial poem, which is also called *ghaṭa-karpāra*, *n*, (according to other authorities the title of the poem is *Yamakā-kāvya*); the poet *Ghaṭa-karpāra* appears among the nine gems of king Vikramāditya. — **Ghaṭa-kāra**, *as*, *m*, or *ghaṭa-kṛt*, *t*, *m*, a potter. — **Ghaṭa-graha**, *as*, *ā*, *am*, who or what takes a water-pot, a water-bearer. — **Ghaṭa-dāsi**, *f*, a bawd or procuress. — **Ghaṭa-prakṣhayāna**, *as*, *m*, *N*, of a man. — **Ghaṭa-bhava** = *ghaṭodbhava* (?). — **Ghaṭa-bhedanaka**, *as* or *am* (?), *m*, or *n* (?), an instrument used in making pots. — **Ghaṭa-yoni**, *le*, *m*, an epithet of the sage Agastya, *q. v.* (born in a water-jar). — **Ghaṭa-rāja**, *as*, *m*, a large water-jar of baked clay. — **Ghaṭa-srināja**, *ās*, *m*, *pl*, *N*, of a people. — **Ghaṭa-sthāpana**, *am*, *n*, placing a water-pot as a type of Durgā, an essential part of various Tāntrika ceremonies. — **Ghaṭaṭopa** (°*ṭa-āṭ*), *as*, *m*, a covering for a carriage or any article of furniture. — **Ghaṭābha** (°*ṭa-ābhā*), *as*, *m*, *N*, of a Daitya. — **Ghaṭin-dhama**, *as*, *ā*, *am*, (*ghaṭin* = *ghaṭim* = *ghaṭim*), one who blows into a jar or pot; (*as*), *m*, a potter. — **Ghaṭin-dhaya**, *as*, *ā*, *am*, one who drinks a pitcherful. — **Ghaṭi-kāra**, *as*, *m*, a potter. — **Ghaṭi-graha**, *as*, *ā*, *am*, who or what takes a small jar &c.; (*as*), *m*, a water-carrier. — **Ghaṭi-yantra**, *am*, *n*, (occasionally, to suit the metre, *ghaṭi-yantra*), the rope and bucket of a well, or any machine for raising water; [cf. *ara-ghaṭa* and *ara-ghaṭṭaka*]. — **Ghaṭotaka** (°*ṭa-uṭ*), *as*, *m*, *N*, of a Rākṣasa, son of Bhīma or Bhīma-sena and of the Rākṣasī Hidimbā, slain by Karna; *N*, of a Gupta king. — **Ghaṭotakāśāntaka** (°*śa-an*), *as*, *m*, 'the slayer of *Ghaṭotaka*,' epithet of Karna, natural brother of the Pāṇḍavas. — **Ghaṭodara** (°*ṭa-uḍ*), *as*, *m*, *N*, of an attendant of Varuṇa, also of a Rākṣasa and of a Daitya; [cf. *kumbhodara*]. — **Ghaṭodbhava** (°*ṭa-uḍ*), *as*, *m*, an epithet of Agastya, *q. v.* — **Ghaṭodhni** (°*ṭa-ūdh*), *f*, a cow with a full udder; [see *ūdhas*, *pīnodhni*, &c.; *Gram*, 778.]

Ghaṭaka, *as*, *ikā*, *am*, exerting one's self; forming a constituent part, constituting a substantial part; (*as*), *m*, a tree that produces fruit without apparent flowers; a match-maker, an agent, who ascertains or invents genealogies and negotiates matrimonial alliances, a genealogist; [cf. *ghaṭa-dāsi*].

Ghaṭana, *am*, *ā*, *n*, *f*, striving after, effort, exertion; motion; happening, occurring; accomplishment; making, effecting, forming, fashioning; joining, mixing, assembling, bringing together, bringing about.

Ghaṭayitavya, *as*, *ā*, *am*, to be joined or united; to be locked.

Ghaṭika, *as*, *ā*, *am*, crossing a river on a jar (?); (*as*), *m*, a waterman; (*ā*), *f*, a water-jar, a bucket, a pot; a period of time = 24 minutes [cf. *ghaṭi*]; (according to other authorities equal to 1 Muḥūrta, i. e. 48 minutes, or = 1 Kalā); the ancle [cf. *ghuṭikā*]; (*am*), *n*, the hip, the posteriors.

Ghaṭita, *as*, *ā*, *am*, planned, devised, attempted; happened, occurred; joined, united, connected, contiguous, in contact with; produced, effected, exerted; made, made of. **Ghaṭita-vṛat**, from the taking place, because of the occurrence.

Ghaṭin, *i*, *m*, the sign of the zodiac Aquarius.

घटारिका ghaṭarikā, in *ava-ghaṭarikā*, *f*, a kind of Viṇā or Indian lute; [cf. *ghaṭari*].

घटिघट ghaṭighaṭa, *as*, *m*, an epithet of Siva; [cf. *ghaṭa*].

घट्ट ghaṭṭ, *cl*, *i*, *A*, and *io*, *P*, **ghaṭṭate**, *ghaṭṭayati*, *jaghaṭṭe*, *ghaṭṭitum*, to rub (the hands) over, touch, shake, cause to move; to stir round, stir about; to press down, to smooth; to touch with words, to speak of spitefully or malignantly.

Ghaṭṭa, *as*, *m*, a *Ghaṭ*, a quay or landing-place, steps on the side of a river &c. leading to the water's edge, a bathing-place; (*ā*), *f*, a kind of metre; (*i*), *f*, a small or inferior landing-place, private stairs &c.; [cf. *ara-ghaṭṭa* and *ara-ghaṭṭaka*]. — **Ghaṭṭa-gā**, *f*, *N*, of a river. — **Ghaṭṭa-jivīn**, *i*, *m*, a ferry-man (commonly Pāṇi, the son of a washerman and of a Vaiśya woman); an attendant at a landing-place who takes care of the clothes of the bathers &c. — **Ghaṭṭananda** (°*ṭā-ān*), *as* or *am* (?), *m*, or *n* (?), a kind of metre.

Ghaṭṭana, *am*, *ā*, *n*, *f*, pushing, touching, rubbing or striking together, going, moving, practice, business, means of living; stirring round or about.

Ghaṭṭirī, *tā*, *trī*, *trī*, one who exerts himself, (the sense of this word connects it with *rt. ghaṭ*.)

घण ghaṇ, *cl*, *8*, *P*, *A*, *ghaṇoti*, -*nute*, &c., to shine; (a various reading for *ghṛṇ*.)

घणत् ghaṇṭ, *cl*, *i*, *P*, and *io*, *P*, **ghaṇṭati** and **ghaṇṭayati**, &c., to speak; shine.

घण्ट ghaṇṭa, *as*, *m*, (said to be *fr. rt. han*, perhaps related to *ghaṭa* above), a *N*, of Siva [cf. *a-ghaṇṭa*, *dhaṇṭ* or *ghaṇṭ* (?), *ghaṇṭin*, and *caṇḍika-ghaṇṭa*], a kind of dish [cf. *matya-ghaṇṭa*]; a sort of sauce, vegetables made into a pulp and mixed with turmeric and mustard seeds and capscums; (*ā*), *f*, a bell; also a plate of iron or mixed metal struck as a clock, (a form *ghaṇṭi* occurs in *kṣudra-ghaṇṭi*, a small bell); *N*, of several plants, = *ghaṇṭā-pātali*; another plant, *Sida Cordifolia* and *Rhombifolia*; also *Urania Lagopodioides*; also *Achyranthes Aspera* [cf. *apāmārga*]; (*i*), *f*, a *N*, of Durgā, as having a clear voice (?). — **Ghaṇṭa-phalaka**, *ās* or *am* (?), *m*, or *n* (?), a shield with a ringing sound, or a shield furnished with small bells. (**Ghaṇṭa** = *ghaṇṭā* ?) — **Ghaṇṭa-karṇa**, *as*, *m*, one who has ears as broad as a bell, or whose ears are decorated with bells; *N*, of an attendant of Skanda; also one of Siva's attendants, who is supposed to preside over cutaneous complaints, and is worshipped for exemption from them in the month Caitra; *N*, of a Piśāca attendant on Kuvera. — **Ghaṇṭāgāra** (°*ṭā-āg*), *am*, *n*, a belfry. — **Ghaṇṭā-tāda**, *as*, *m*, a bell-man, one who strikes a bell or *Ghaṇṭ*. — **Ghaṇṭā-tādāna**, *am*, *n*, striking a bell. — **Ghaṇṭā-nāda**, *as*, *m*, the sound of a bell &c. — **Ghaṇṭā-patha**, *as*, *m*, the chief road through a village, a highway, (i. e. the bell-road, or that by which elephants &c., decorated with tinkling ornaments, proceed); *N*, of Mallinātha's commentary on the *Kīrtārjunīya*. — **Ghaṇṭā-pātali**, *is*, *m*, *N*, of a plant, commonly called *Ghaṇṭāpārali*, a species of the trumpet-flower with bell-shaped blossoms, *Bignonia Suaveolens*. — **Ghaṇṭābha** (°*ṭā-ābhā*), *as*, *m*, *N*, of a Daitya; (a various reading for *ghaṭābha*, *q. v.*) — **Ghaṇṭā-rava**, *as*, *m*, the sound of a bell; (*ā*), *f*, *Crotolaria* of various species. — **Ghaṇṭāli** (°*ṭā-ālī*), *f*, *N*, of several cucurbitaceous plants; [cf. *kośātakī*]. — **Ghaṇṭā-rat**, *ān*, *atī*, *at*, furnished with a bell or with bells. — **Ghaṇṭā-vādyā**, *am*, *n*, the sound of a clock. — **Ghaṇṭā-vīja**, *am*, *n*, the tree *Croton*

Jamalgotā, commonly *Jamalgotā*; the nut of this tree. — **Ghaṇṭā-sabda**, *as*, *m*, bell-metal, brass; the sound of a bell. — **Ghaṇṭā-svana**, *as*, *m*, the sound of a bell or clock. — **Ghaṇṭeṣvara** (°*ṭā-ēṣ*), *as*, *m*, *N*, of a son of Mangala (Mars) and Medhā. — **Ghaṇṭodara** (°*ṭa-uḍ*), *as*, *m*, *N*, of an attendant of Varuṇa &c.; (a various reading for *ghaṭodara*, *q. v.*)

Ghaṇṭaka or **ghaṇṭāka**, *as*, *m*, *N*, of a plant, = *ghaṇṭā-pātali*.

Ghaṇṭikā, *f*, a small bell [cf. *kṣudra-ghaṇṭikā*]; the uvula or soft palate.

Ghaṇṭin, *i*, *inī*, *f*, furnished with bells, sounding like a bell; an epithet of Siva; [cf. *ghaṇṭa*]. — **Ghaṇṭini-vīja**, *am*, *n*, the tree *Croton Jamalgotā*; [cf. *ghaṇṭā-vīja*].

Ghaṇṭu, *us*, *m*, a string of bells tied on an elephant's chest &c. by way of ornament; heat, light, &c.; [cf. *nighaṇṭu*].

Ghāṇṭika, *as*, *m*, a bell-ringer, a strolling ballad-singer who carries a bell; a bard who sings in chorus, and especially in honour of the gods, ringing a bell in presence of their images; the plant *Datura Fastuosa*.

घण्ड ghaṇḍa, *as*, *m*, a bee; [cf. *ghuṇḍa*].

घतन ghatana. See *ghātana* under *ghāta*.

घन ghana, *as*, *ā*, *am* (*fr. rt. han*), who or what slays or strikes or crushes (in these senses *Ved.*); compact, solid, material, hard, firm; coarse, gross; viscid, thick, inspissated; full, densely packed; following closely or in uninterrupted series, uninterrupted, permanent, eternal; impenetrable; dark; deep (as sound); taken in the mass, collective, complete, all; very, much; auspicious, fortunate; (*as*), *m*, slaying; an iron club, mace, weapon shaped like a hammer (in these senses *Ved.*); any compact mass or substance; a cloud; talc; the bulbous root of the plant *Cyperus Hexastichus Communis*; phlegm [cf. *kapha*]; the body; the cube of a number (in arithmetic), a solid body or cube (in geometry); extension, diffusion; a collection, multitude, assemblage, mass, quantity; a method of reciting the *Rig* and *Yajur-veda*; (*ā*), *f*, *N*, of two plants, = *māsha-parṇi* and *rudra-jāṭā*; (*am*), *n*, a cymbal, a bell, a gong, &c.; any brazen or metallic instrument or plate which is struck as a clock &c.; iron; tin; skin, rind, bark, the fragrant bark of *Laurus Cassia*; a mode of dancing, neither quick nor slow. — **Ghana-kapha**, *as*, *m*, hail; [cf. *ghanopala*]. — **Ghana-kāla**, *as*, *m*, the rainy season. — **Ghana-garjita**, *am*, *n*, the roar of thunder, a deep loud roar. — **Ghana-golaka**, *as*, *m*, an alloy of gold and silver. — **Ghana-ghana**, *as*, *m*, the cube of a cube. — **Ghana-ghanavāha** (°*na-ogh*), *as*, *m*, a gathering of dark clouds. — **Ghana-dāya**, *as*, *m*, a collection of clouds, cumulus. — **Ghana-śhāda**, *as*, *ā*, *am*, involved in clouds. — **Ghana-jambāla**, *as*, *m*, a quantity of mire, a slough. — **Ghana-jāla**, *am*, *n*, a gathering of clouds. — **Ghana-jvālā**, *f*, lightning, a flash of lightning. — **Ghana-tā**, *f*, compactness. — **Ghana-tāla**, *as*, *m*, a kind of bird, = *sāranga*; [cf. also *ghana-tola*]. — **Ghana-timira**, *am*, *n*, the darkness of clouds, great darkness. — **Ghana-toya**, *as*, *m*, a particular sea having thick water; [cf. *ghanoda*]. — **Ghana-tola**, *as*, *m*, the bird *Cātaka*. — **Ghana-tva**, *am*, *n*, or *ghana-tā*, *f*, compactness, firmness; thickness, coarseness, solidity. — **Ghana-druma**, *as*, *m*, *N*, of a plant; [cf. *vi-kaṇṭaka*]. — **Ghana-dhātu**, *us*, *m*, lymph. — **Ghana-dhṛvānī**, *is*, *is*, *f*, roaring, who or what makes a roaring; (*is*), *m*, a deep and low tone, a roar; the muttering of thunder clouds. — **Ghana-nābhī**, *is*, *m*, smoke (being supposed to be a principal ingredient in clouds). — **Ghana-nīhāra**, *as*, *m*, thick hoar-frost or mist. — **Ghana-patra**, *as*, *m*, *N*, of a plant, = *punar-nava*. — **Ghana-pada**, *am*, *n*, the cube root. — **Ghana-padavi**, *f*, the path of the clouds, the sky. — **Ghana-payodhara**, *as*, *m*, a firm breast. — **Ghana-pallava**, *as*, *m*, the plant *Guilandina*

Moringa; [cf. *sobhānjana*.]—*Ghaṇa-pāṣaṇḍa*, as, m. a peacock, (this bird being supposed to delight in cloudy and rainy weather.)—*Ghaṇa-phala*, am, n. (in geom.) the solid or cubical contents of a body or of an excavation compared to a cube; (as), m., N. of a plant; [cf. *vi-kantaka*.]—*Ghaṇa-māla*, am, n. deep (thunder) and sin.—*Ghaṇa-mūla*, am, n. (in arithm.) cube root; (as), m., N. of a plant; [cf. *morāṭa*.]—*Ghaṇa-rava*, as, m. the roaring of clouds, thunder.—*Ghaṇa-rasa*, as, m. a thick juice; extract, decoction; camphor; N. of two plants,=*morāṭa* and *pīlu-parṇi*; (as or am), m. n. the fluid of the clouds, water.—*Ghaṇa-rud*, k, k, k, shining like a cloud (with lightning), cloud-like.—*Ghaṇa-rudra-kālāpa*, as, m. (a peacock) having a tail glistening like a cloud.—*Ghaṇa-vara*, am, n. the face; [cf. *ghanottama*.]—*Ghaṇa-varga*, as, m. the square of a cube; the sixth power.—*Ghaṇa-vartman*, a, n. the path of the clouds, the sky, air.—*Ghaṇa-vallikā*, f. lightning; (the creeper of the clouds).—*Ghaṇa-vallī*, f. lightning; N. of a plant,=*amrita-savā*.—*Ghaṇa-vāta*, as, m. a thick oppressive atmosphere or air (constituting a kind of hell); one of the regions of hell (?).—*Ghaṇa-vāsa*, as, m. a kind of pumpkin-gourd; [cf. *kushmāṇḍa*.]—*Ghaṇa-vāhana*, as, m. an epithet of Śiva, and also of Indra (who rides on the clouds).—*Ghaṇa-vīthī*, is, f. the path of the clouds, the air; a line of clouds.—*Ghaṇa-vyapāya*, as, m. the disappearance of the clouds; autumn.—*Ghaṇa-nyūha*, as, m., N. of a Sūtra work.—*Ghaṇa-śabda*, as, m. the noise of clouds, thunder.—*Ghaṇa-śyāma*, as, ā, am, deep black, dark (as heavy clouds); (as), m. an epithet of Rāma, and also of Kṛṣṇa; N. of a copyist of the last century, with the epithet Tripāthi.—*Ghaṇa-sam-eritī*, is, f. profound secrecy.—*Ghaṇa-samaya*, as, m. the rainy season.—*Ghaṇa-sāra*, as, m. camphor; mercury, or some peculiar form of it (?); water; a kind of tree.—*Ghaṇa-skandha*, as, m., N. of a plant; [cf. *kośāmra*.]—*Ghaṇa-śvāna*, as, m. low thunder, the muttering of clouds; the plant *Amaranthus Polygamus*.—*Ghaṇa-hasta-sankhyā*, f. (in geom.) the contents of an excavation; or of a solid alike in figure.—*Ghaṇākāra* ('na-āk'), as, m. the rainy season.—*Ghaṇāgama* ('na-āg'), as, m. the approach of the clouds, the rainy season.—*Ghaṇāghana*, as, ā, am, fond of slaughter, easily striking down, fond of strife, mischievous, cruel; even, uniform, without spaces or interstices, compact; (as), m. an epithet of Indra; a vicious elephant, or one in rut; a thick or rainy cloud; mutual collision or contact; (ā), f. Solanum Indicum; [cf. *kāka-mācī*.]—*Ghaṇānjāna* ('na-āj'), am, n. gross ignorance.—*Ghaṇānjani* ('na-anj'), f. an epithet of Durgā.—*Ghaṇāntya* ('na-aty'), as, m. the disappearance or departure of the clouds, the season succeeding the rains, autumn.—*Ghaṇānta* ('na-anta'), as, m. the end of the rains, autumn.—*Ghaṇāmāya* ('na-ām'), as, m. the date tree, Phoenix Sylvestris; [cf. *kharjūra*.]—*Ghaṇāmāla* ('na-am'), as, m. a kind of pot-herb, Chenopodium Album; [cf. *vāstūka*.]—*Ghaṇāmbu* ('na-am'), n. rain.—*Ghaṇārūpa* ('na-ar'), as, ā, am, deep red.—*Ghaṇārūddha* ('na-ār'), as, ā, am, overspread with clouds.—*Ghaṇāvarūddha* ('na-av'), as, ā, am, 'the abode of clouds,' overspread with clouds.—*Ghaṇāśraya* ('na-āś'), as, m. ether, the atmosphere, the heavens, the firmament.—*Ghaṇottama* ('na-ut'), am, n. the face (the best part of the *ghana* or body); [cf. *ghana-vara*.]—*Ghaṇoda* ('na-uda'), as, m. a particular sea having thick or viscid water; [cf. *ghana-toya*.]—*Ghaṇodadhī* ('na-ud'), is, m. the viscid sea (constituting a kind of hell); a division of hell (?).—*Ghaṇoparūddha* ('na-up'), as, ā, am, clouded, overcast.—*Ghaṇopala* ('na-up'), as, m. hail; [cf. *ghana-kapha*.]—*Ghaṇaughā* ('na-ogha'), as, m. a gathering of clouds.—*Ghaṇī-kṛti*, cl. 8. P. -karoti, -kartum, to harden, thicken, solidify, congeal.—*Ghaṇī-kṛta*, as, ā, am, hardened, compacted, made solid or firm; congealed, thickened, condensed.

Ghaṇī-bhāva, as, m. the becoming hardened, compact or thick, thickening.—*Ghaṇī-bhūta*, as, ā, am, become thick, thickened, condensed, thick, congealed, inspissated, compact.

Ghaṇīya, nom. P. *ghaṇīyati*, -yitum, to long for solid food.

घम् *ghamb*, cl. 1. A. *ghambate*, &c., to move, go.

घर् *ghar*, cl. 10. P. *ghārayati*, -yitum, to cover.

घट *gharatta*, as, m. a grindstone.

घर्घट *gharghaṭa*, as, m. a kind of fish, *Pimelodus Gargora* or *Tengara*; [cf. *gargara*, *gar-gara*, *gargāta*.]

घर्घर *gharghara*, as, ā, am (an onomatopoeic word implying an indistinct sound, especially in the throat), uttered with an indistinct gurgling or purring sound; (as), m. an indistinct murmur, a low murmuring or gurgling sound, the crackling of fire, rattling of a carriage, creaking, &c.; laughter, mirth; an owl; a fire of straw or chaff; a door, gate; a sliding or folding door or curtain (?); the pass of a mountain (?); the N. of a river, the Gogra or Ghogra; (ā), f. a bell hanging on the neck of a horse; (ā, ī), f. a bell used as an ornament; a girdle of small bells or tinkling ornaments worn by women; a kind of lute; (as, ā, am), m. f. n. one of the tones or notes in music.—*Ghargharā-rava*, as, m. a tinkling sound, the sound of small bells.

Ghargharaka, as, m., N. of a river,=*gharghara*; (ikā), f. bells used as an ornament; a short stick for striking several kinds of musical instruments; a kind of musical instrument; fried grain; N. of a river; an ornament of small bells.

Ghargharita, am, n. the grunting of a pig &c.

घर्घुर *gharghurghā*, f. a sort of insect found in wood,=*yama-kūta*; [cf. *ghurghura*.]

घर्ब *gharb*, cl. 1. P. *gharbatī*, -bitum, to move, to go.

घर्म *gharma*, as, m. (fr. rt. *ghri* or *ghrin*), heat, warmth (of the sun as well as of fire), sunshine; the hot season, internal heat; sweat, perspiration; a cauldron, a boiler, saucepan, &c., especially the vessel in which the milk-offering to the Aśvins is boiled; a cavity in the earth shaped like a cauldron or boiler, an excavation; a crater; hot milk or any other hot beverage offered as an oblation, especially to the Aśvins; N. of a son of Anu and father of Ghṛita; *gharma-tanū*, du., N. of a Sāman; [cf. Gr. *Θέρμη*; Zend *garēma*; Goth. *varmja*; Germ. *warm*.]—*Gharma-carāṭikā*, f. eruptions caused by heat and suppressed perspiration.—*Gharma-śheda*, as, m. cessation of the heat.—*Gharma-tapta*, as, ā, am, perspiring.—*Gharma-didhiti*, is, m. 'having warm rays,' the sun; [cf. *śitānsu*.]—*Gharma-dugha*, as, ā, am, or *gharma-duh*, -dhuk, k, k, Ved. giving warm milk or the substance used for the offering.—*Gharma-dyutī*, is, m. 'having warm radiance,' the sun.—*Gharma-payas*, as, n. perspiration; warm water.—*Gharma-pāvan*, ā, ari, a, Ved. drinking hot milk.—*Gharma-māsa*, as, m. a month of the hot season.—*Gharma-rasmi*, is, m. the sun; heat, radiance; [cf. *gharma-didhiti*.]—*Gharma-vat*, ān, atī, at, Ved. possessed of heat, an epithet of Indra.—*Gharma-vitarāṭikā*, f. cutaneous eruptions or pimples from heat and suppressed perspiration; [cf. *gharma-carāṭikā*.]—*Gharma-sat*, i, t, i, Ved. sitting near the fire or living in the heat (of the sky), an epithet of the manes.—*Gharma-stubh*, p, p, p, Ved. assuaging the heat, an epithet of the Maruts.—*Gharma-svaras*, ās, ās, as, Ved. breathing out heat; (Sāy.) sounding high or shrill (=*dīpta-dhvan*).—*Gharma-sveda*, as, ā, am, Ved. perspiring with heat, or one whose sweat is milk; (Sāy.) coming with splendor or showering down water or coming to the oblation.—*Gharmānsu* ('na-ansu'), us, m.

the sun; [cf. *gharma-didhiti*.]—*Gharmānta* ('ma-an'), as, m. the end of the hot season, the beginning of the rainy season.—*Gharmānta-kāmukī*, f. a small white bird, a kind of crane; [cf. *valākā*.]—*Gharmāmbu* ('ma-am'), n. sweat, perspiration.—*Gharmāmbhas* ('ma-am'), as, ā, n. perspiration.—*Gharmārta* ('ma-ār'), as, ā, am, suffering from heat.—*Gharmomodaka* ('ma-ud'), am, n. warm water, perspiration.

Gharmīn, ī, īnī, ī, Ved. one who has prepared the *Gharma* offering, engaged in preparing the *Gharma*.—*Gharmya*, as, ā, am, Ved. being in the *Gharma* or milk-vessel.

घर्ष *gharsha*, *gharshaṇa*, &c. See under rt. *ghri* sh, p. 309.

घस् *ghas* (according to Pāṇini II. 4, 37, a defective verb only used to supply certain tenses of *ad*, such as the Aor. and Desid.), cl. 2. and 1. P. *ghasti* and *ghasati*: Impf. and sing. *aghas* or *aghat*; 2nd pl. *aghasat*: Perf. *jaghāsa*, *jaghāsitha*, *jaghāsa*; 3rd pl. *jaghāsu* (Part. Perf. *jaghāsvas*, fem. *jaghāshu*); *aghasat*, *ghatsyati*, *ghastum*, to consume, devour, eat: Desid. *jighatsati*, to wish to consume or devour, wish to eat; [cf. rt. *jagh* and *gras*; cf. also Gr. *γαρός*; Lat. *gustus*.]

Ghasa, as, m. the eater or devourer; N. of a kind of demon; also of a Rākshasa; [cf. *mahā-ghasa* and *pra-ghasa*.]

Ghasi, is, m., Ved. food, victuals; [cf. *ghāsi*.]

Ghasmara, as, ā, am, voracious, gluttonous; (as), m., N. of a deer (or a Brāhman changed into a deer).

Ghasra, as, ā, am, hurtful, injurious, mischievous,=*hīnsra*; (as), m. a day [cf. *ghraṇsa*]; (am), n. saffron.

Ghāsa, as, m. food, meadow or pasture grass; [cf. *asva-ghāsa* and *pūti-ghāsa*.]—*Ghāsa-kūta*, am, n. a hay-rick.—*Ghāsa-sthāna*, am, n. pasture, pasturage, food.—*Ghāse-ajra*, as, ā, am, Ved. impelling to consume, i. e. inviting or exciting appetite.

Ghāsaka, (at the end of an adj. comp.) food, victuals. *Ghāsi*, is, m. fire or its deity (the all-consuming).

घाट *ghāṭa*, as, ā, m. f. the nape or back of the neck, the cervical ligament; (as), m. a pitcher, a pot (? for *ghaṭa*); [cf. *kara-ghāṭa*.]—*Ghāṭa-karkari*, f. a kind of lute.

Ghāṭari, f. a kind of lute; [cf. *ghaṭarikā*.]

Ghāṭika, as, m.=*ghāṇṭika*; (ā), f. the nape or back of the neck; also incorrectly used for *ghāṭikā*, q. v.

घाटाल *ghāṭāla*, as, ā, am (a wrong form for *ghaṇṭāla*), bell-shaped (?).

घाण्टिक *ghāṇṭika*. See under *ghaṇṭi*.

घात *ghāta*, as, ā, am (fr. rt. *han*), killing; (as), m. a blow, a bruise, slaying, killing, murdering, slaughter; striking, wounding, hurting, destruction; an arrow; the product (of a sum in multiplication); [cf. *kavara-ghāta* and *grāma-ghāta*.]—*Ghāṭa-kara*, as, ī, am, murderous, destructive.—*Ghāṭa-candra*, as, m. the moon when in an inauspicious mansion.—*Ghāṭa-tithi*, is, f. an inauspicious lunar day.—*Ghāṭa-nakshatra*, am, n. an inauspicious Nakshatra.—*Ghāṭa-vāra*, as, m. an inauspicious day of the week.—*Ghāṭa-sthāna*, am, n. a slaughter-house, a place of execution.

Ghāṭaka, as, ī, am, killing, a killer, a murderer; destroying, a destroyer (used at the end of comp.; cf. *viśvāsa-ghāṭaka*).

Ghātana or *ghatana*, as, ā, am, killing, a murderer, a killer; (as), m., N. of certain inhabitants of hell; (ī), f. a kind of club; (am), n. striking, slaying, killing, slaughter, immolating.—*Ghātana-sthāna*, am, n. a place of slaughter, a slaughter-house.

Ghātayat, an, antī, at, striking, hurting, killing. *Ghātavya*, as, ā, am, to be killed, what may or ought to be killed &c., deserving death.

Ghāti, is, m. striking, killing in general; catching

or killing birds, fowling [cf. *nī-ghāti, ghāti-pakshin, ghāti-vihaga*]; (*is*), f. a bird-net. — *Ghāti-pakshin*, *is*, m. or *ghāti-vihaga*, *as*, m. a hawk or falcon.

Ghātīn, *ī*, *inī*, *i*, killing, murderous, who or what strikes or kills, a murderer; destroying, destructive, felonious; [cf. *andhaka-ghātīn, amitra-gh°, ardha-ka-gl°, kumāra-gl°, &c.*]

Ghātuka, *as*, *ā*, *am*, killing, tearing asunder, hurting, hurtful, mischievous; cruel, savage, violent, ferocious.

Ghātya, *as*, *ā*, *am*, to be killed, proper or fit to be killed.

घार *ghāra*. See under *rt. ghri*.

घातिक् *ghātika*, *as*, m. (fr. *ghṛita*), pulse ground and fried with clarified butter, a cake prepared with *Ghṛita* or clarified butter.

Ghārteya, *ās*, m. pl., N. of a warrior-tribe; (*as*), m. the prince of this tribe.

घास *ghāsa*. See under *rt. ghas*.

घिष् *ghinṣ*, cl. 1. A. *ghinṣate*, *jighinṣe*, *ghinṣitum*, to take, grasp; [cf. *ghuṇṣ* and *ghṛinṣ*.]

घु *ghu*, cl. 1. A. *ghavate*, &c., to utter a peculiar sound, to sound.

ghu, *us*, m. a kind of sound.

घुण् *ghuṇṣ*, cl. 1. A. *ghuṇṣate*, &c., to diffuse lustre.

घुट *ghuṭ*, cl. 6. P. *ghuṭati*, *jughuṭa*, *ghuṭitum*, to strike again or retaliate, to resist, oppose; to protect, preserve; cl. 1. A. *ghoṭate*, *jughuṭe*, *ghoṭishyate*, *aghūṭat* and *aghōṭishṭa*, *ghoṭitum*, to come back, to return; to barter, exchange.

Ghuṭa, *as*, m. or *ghuṭi*, *is*, f. or *ghuṭī*, f. the ankle.

Ghuṭika, *as*, *ā*, m. f. the ankle.

Ghuṭa, *as*, m. or *ghuṭaka*, *as*, m. or *ghuṭikā*, f. the ankle.

घुड *ghuḍ*, cl. 6. P. *ghuḍati*, &c., to prevent, defend, protect.

घुण *ghuṇ* (related to *ghūrṇ*; cf. *ghol*), cl. 1. A. *ghoṇate*, *jughuṇe*, *ghoṇitum*, &c., or cl. 6. P. *ghuṇati*, *jughuṇa*, &c., to move to and fro, stagger, shake.

Ghuṇa, *as*, m. a peculiar kind of insect found in timber; the pangolin or armadillo. — *Ghuṇa-kīṣaka*, *as*, m. = the preceding. — *Ghuṇa-vallabhā*, f. N. of a plant; [cf. *ati-vishā*.] — *Ghuṇākshara* (*ṇa-ak°*), *am*, n. an incision in wood or in the leaf of a book caused by an insect or book-worm and resembling somewhat the form of a letter. — *Ghuṇākshara-nyāyena*, ind. in a fortuitous and unexpected manner, by a happy chance.

Ghuṇi, *is*, *is*, *i*, worm-eaten (?).

Ghuṇḍa, *as*, m. a large black bee.

घुष्टिक् *ghuṣṭika*, *am*, n. cow-dung found in thickets.

घुष् *ghuṣṭ*, cl. 1. A. *ghuṣṭate*, *jughuṣṭe*, *ghuṣṭitum*, to seize; [cf. *ghinṣ* and *ghṛinṣ*.]

घुर *ghur*, cl. 6. P. *ghurati*, &c., to frighten with cries, to cry out through fear, utter cries of distress; to be frightful or terrible; to sound; [cf. *ghora*.]

Ghurana, *as*, m. sound.

घुरगुराय *ghuragurāya*, nom. A. *-ghurāyate*, to utter gurgling sounds, to wheeze, snort or grunt like a hog; [cf. *gharghara* and the next.].

घुरघुर *ghurghura*, *as*, m. (an onomatopoeic word), a kind of worm, burrowing in the skin, guinea-worm, *Dracunculus*; (*i*), f. the mole-cricket [cf. *mrit-kirā*]; (*ā*), f. growing, as of a dog or cat.

Ghurghuraka, *as*, m. or (*ikā*), f. a gurgling or murmuring sound.

Ghurghurāya, nom. A. *ghurghurāyate*, to whistle, murmur, hum, &c.

घुलघुलारव *ghulaghulā-rava*, *as*, m. a kind of pigeon.

घुलब *ghulaṇḍa*, *as*, m. Coix *Barbata*; [cf. *gavedhukā*.]

घुष् *ghuṣ*, cl. 1. P. *ghoshati*, *jughosha*, *ghoshishyati*, *aghoshit* and *aghushat*, *ghoshitum*, to sound, make any sound or noise; to cry or proclaim aloud, call out, announce publicly, declare; to fill with cries; (according to some) to kill; Caus. *ghoshayati*, *-yitum*, *ajughushat*, to proclaim aloud, call to, invite; to cause to proclaim aloud; to praise: Desid. *jughushishati* or *jughoshishati*: Intens. *joghushyate*, *joghoshit*.

Ghusha, *as*, *ā*, *am*, sounding.

Ghushita, *as*, *ā*, *am*, sounded, declared, proclaimed.

Ghushṭa, *as*, *ā*, *am*, sounded, proclaimed. — *Ghushṭanna* (*ṭa-anna*), *am*, n. food given away by proclamation.

Ghushṭra, *am*, n. a cart, a carriage; (fr. *ghush*, in the sense 'to creak'?).

Ghushya, *as*, *ā*, *am*, giving out sounds; to be proclaimed aloud.

Ghoshā, *as*, m. indistinct noise, tumult; the confused cries of a multitude, battle-cry, cries of victory, cries of woe or distress, any cry or sound; an exclamation, the roar of animals; the sound of a drum or of a conch-shell, of the Soma stones, of a carriage, &c.; the whizzing or whirl of a bow-string, crackling of fire, singing in the ear; roaring of a storm, of thunder, of water, &c.; the sound of the recital of prayers; rumour, report; a proclamation; (in grammar) the soft sound or low murmur heard in the articulation of the soft or sonant consonants *g, gh, j, jh, ḍ, ḍh, b, bh, v, ṣ, ṣ, m, h, y, r, l, v*, the vowels, and Anusvāra, which with the Yamas of the first ten of the soft consonants make up altogether forty sounds, (the absence of this soft sound or murmur being called *a-ghosha*, q. v., and applied to *k, kh, ḍ, ḍh, f, ṭh, t, th, p, ph*, the sibilants, Visarga, the *Jihvā-mūlīya*, and the *Upadhānīya*, which with the Yamas of the first ten consonants make up twenty-six sounds); a vowel; a station of herdsmen; a herdsman; a gnat, a mosquito; a creeping plant bearing white or yellow flowers, *Luffa Foetida* or a similar plant [cf. *ghoshaka*]; brass, bell-metal, *tutenag*, &c.; N. of a man; an epithet of *Siva*; a son of *Lambā*, daughter of *Dakṣha*, and wife of *Dharma*; N. of an *Arhat*; N. of a prince of the *Kāṇva* dynasty (for *ghosha-vasu*); a common N. for a *Kāyastha* or one of the writer-caste, &c.; N. of a country; a station of herdsmen in general; (*i*), f. a kind of fennel, *Anethum Sowa*, another plant = *karkata-śringī*; N. of a woman, said to be a daughter of *Kakṣhvat*; [cf. *ātma-ghosha, indra-gl°, uccair-gl°, jyā-gl°, pad-gl°, madhu-gl°, mahā-gl°*.]

— *Ghoshā-kṛit*, *t*, m. a person making a noise.

— *Ghoshā-koṭī*, *is*, f. N. of the peak of a mountain.

— *Ghoshā-buddha*, *as*, *ā*, *am*, Ved. made attentive by the sound. — *Ghoshā-mati*, *is*, m. N. of a man.

— *Ghoshā-vat*, *ān*, *ati*, *at*, sounding, making a noise; (in grammar) sonant, uttered with the soft articulation, see above; (*vān*), m., N. of a man; (*vatī*), f. a lute (*vinā*); a peculiar kind of lute or N. of a lute. — *Ghoshā-varṇa*, *as*, m. a sonant letter.

— *Ghoshā-vasu*, *us*, m., N. of a prince of the *Kāṇva* dynasty.

Ghoshaka, *as*, m. a crier, a proclaimer (e.g. in *paṭaha-gl°*, q. v.); the creeping plant *Luffa Foetida* or a similar plant. — *Ghoshakākṛit* (*ka-āk°*), *is*, m. a plant with white blossoms, similar to the *Ghoshaka*, and perhaps a species of it, commonly called *Hatighosha*.

Ghoshana, *as*, *ā*, *am*, sounding; (*am*, *ā*), n. f. speaking loud, making a great noise; crying, proclaiming aloud.

Ghoshaniya, *as*, *ā*, *am*, to be proclaimed aloud, to be publicly announced.

Ghoshayitru, *us*, m. a crier, a proclaimer, a herald; a *Brāhman*; the Koil or Indian cuckoo; a captive (?).

Ghoshī, *is*, *is*, *i*, Ved. (according to *Sāy*.) either 'accompanied with noise,' or 'to be proclaimed aloud;' but *ghoshī* might also be considered as the 3rd pers. sing. of the Aor. Pass. fr. *rt. ghush*.

Ghoshin, *i*, *inī*, *i*, sounding, noisy; (in grammar) having the soft sound or articulation, sonant, (opposed to *a-ghosha*); [cf. *grāma-ghoshin*.]

घुष् 2. *ghush* = *ghṛish*, q. v.

घुसृण *ghusṛiṇa*, *am*, n. saffron.

घृक *ghūka*, *as*, m. an owl. — *Ghūkārī* (*°ka-ari*), *is*, m. a crow (enemy of the owl). — *Ghūkāvāsa* (*°ka-āv°*), *as*, m., N. of a tree; [cf. *sākhota*.]

घूर *ghūr*, cl. 4. A. *ghūryate*, &c., to kill, hurt, or injure; to become old, to decay.

घूर्ण *ghūrṇ*, cl. 6. P. or 1. A. *ghūrṇati* or *ghūrṇate*, &c., to move to and fro, to shake, to be agitated, to tremble, roll about, cause to whirl, whirl, turn round: Caus. P. *ghūrṇayati*, *-yitum*, to cause to move to and fro or shake.

Ghūrṇa, *as*, *ā*, *am*, shaking, moving to and fro; (*as*), m. a kind of pot-herb, *Chironia Centauroides*; turning round, whirling, rolling, &c. — *Ghūrṇa-vāyu*, *us*, m. a whirlwind.

Ghūrṇana, *am*, *ā*, n. f. shaking, revolving, whirling, turning round.

Ghūrṇamāna, *as*, *ā*, *am*, being agitated, shaking, trembling, revolving, turning round.

Ghūrṇāyamāna, *as*, *ā*, *am*, whirling, revolving, rolling, tossing.

Ghūrṇī, *is*, f. rolling, revolving, going round or over. *Ghūrṇikā*, f., N. of a woman.

Ghūrṇita, *as*, *ā*, *am*, rolling, turning, tossing.

Ghūrṇyamāna, *as*, *ā*, *am*, being agitated, set in motion, made to go round.

घृ *ghṛi*, cl. 1. 3. 10. P. *gharati*, *jigharti*, *ghārayati*, *jaghāra*, *gharishyati*, *aghārshit*, *ghartum*, &c., to sprinkle, besprinkle, sprinkle over; to wet or moisten; to distil; cl. 3. P., 5. P. A. *jighastī*, *ghṛinotī*, *-nute*, or *gharṇotī*, *-nute*, to shine; to burn; [cf. *ghṛin*.]

Ghāra, *as*, m. sprinkling, besprinkling, wetting; (*i*), f. a kind of metre consisting of four lines of four syllables each.

Ghṛita, *as*, *ā*, *am*, sprinkled; illumined; (*am*), n. clarified butter or butter which has been boiled gently and allowed to cool; it is then used for culinary and religious purposes and is highly esteemed by the *Hindūs*; it is now commonly called *Ghee* (*ghṛ* or *ghī*); butter, fat, fat as an emblem of fertility, especially fluid grease; cream; rain or rather fertilizing rain, considered as the fat which drops from heaven, water; (*ā*), f. a kind of tree [cf. *ghṛita-mandā*]; (*as*), m., N. of a son of *Dharma*, grandson of *Anu* and father of *Dudhu*. — *Ghṛita-karāṇja*, *as*, m. a kind of *Karāṇja* = *ghṛita-parṇaka*, *taparvin*, *pra-kirya*, *vi-rocana*, *vishāri*. — *Ghṛita-kumārī* or *ghṛita-kumārīkā*, f. the plant *Aloe Indica*, (this plant being supposed to resemble a virgin in delicacy and elegance.) — *Ghṛita-kumbha*, *as*, m. a jar of ghee. — *Ghṛita-keśa*, *as*, *ā*, *am*, Ved. one whose locks are unctuous, dropping with butter.

— *Ghṛita-kaushika*, *as*, m., N. of a religious teacher.

— *Ghṛita-śyula*, f., N. of a river; [cf. *ghṛita-śyut*.]

— *Ghṛita-didhiti*, *is*, m. fire, the deity of fire (as receiving the clarified butter offered in sacrifice); another reading has *dhṛita-didhiti*. — *Ghṛita-duh*, *-dhuḥ*, *k*, *k*, Ved. giving butter or cream. — *Ghṛita-dhārā*, f., N. of a river. — *Ghṛita-nirṇij*, *k*, *k*, *k*, Ved. having a garment of fat, covered with fat; (*Sāy*.) shining with butter mixed (with the Soma). — *Ghṛita-pa*, *as*, *ā*, *am*, drinking *Ghṛita*, epithet of a class of *Rishis*. — *Ghṛita-padī*, adj. f., Ved. (according to the *Brāhmaṇas*) one whose path is *Ghṛita*; or, perhaps, one whose foot (*pād*) drops with *Ghṛita*, an epithet

of Itā. — *Ghṛta-parṇaka*, as, m. = *ghṛta-karāṇja*; [cf. *ghṛta-parṇaka*.] — *Ghṛta-paśu*, us, m. ghee or clarified butter made into or supposed to resemble an animal to be offered at a sacrifice, a sacrificial victim represented by ghee. — *Ghṛta-pāva*, ā, ari, a, Ved. drinking butter &c. — *Ghṛta-pita*, as, ā, am, = *pita-ghṛta*, one who has drunk butter &c. — *Ghṛta-pū*, īs, ās, u, Ved. clarifying butter &c. — *Ghṛta-pūra*, as, m. a sweetmeat composed of flour, milk, cocoa-nut, and ghee, &c. — *Ghṛta-pūrnaka*, as, m. a sweetmeat composed of flour, milk, cocoa-nut, and ghee, &c.; the tree *Pongamia Glabra*; [cf. *karāṇja*; cf. also *ghṛta-parṇaka*.] — *Ghṛta-priś*, k, k, k, Ved. sprinkling unctuous or fertilizing fluid; (Sāy.) accompanied with fertilizing fluid. — *Ghṛta-priśhā*, as, ā, am, Ved. one whose back or surface consists of Ghṛta; especially an epithet of Agni or his horses; (Sāy.) having a brilliant form or shining body; (as), m., N. of a son of Priya-vrata by Barhishmati, and sovereign of Krauñcādvīpa, also a N. of fire. — *Ghṛta-pratika*, as, ā, am, Ved. one whose form is brilliant with Ghṛta; an epithet of Agni and of Ushas. — *Ghṛta-prayas*, ās, ās, as, Ved. relishing Ghṛta; (Sāy.) receiving oblations of food mixed with Ghṛta. — *Ghṛta-prasatta*, as, ā, am, Ved. propitiated with Ghṛta; epithet of Agni. — *Ghṛta-prāsa*, as, m. swallowing ghee. — *Ghṛta-prāsana*, am, n. tasting or swallowing ghee. — *Ghṛta-pri*, īs, īs, i, Ved. satisfied with butter, an epithet of Agni. — *Ghṛta-prush*, t, t, f, Ved. sprinkling fat &c., filling with Ghṛta, i. e. spreading welfare and gifts. — *Ghṛta-pluta*, as, ā, am, sprinkled or smeared with ghee. — *Ghṛta-bhṛishā*, as, ā, am, baked or stewed in grease. — *Ghṛta-maṇḍa*, as, m. the scum of melted butter, the fattiest part of grease; (ā), f. a kind of medicinal plant (the scum of its infusion resembling ghee); [cf. *kakoli*.] — *Ghṛta-maṇḍalikā*, f., N. of a plant, = *hansa-padi*. — *Ghṛti-māṇḍa* (°da-uda), as, m., N. of a lake on the mountain Mandara. — *Ghṛta-yoni*, īs, īs, i, Ved. an epithet of Agni, abiding or living in Ghṛta &c.; producing fertilizing rain or welfare and happiness generally; (Sāy.) whose source is Ghṛta. — *Ghṛta-raudhiya*, ās, m. pl. the Raughiyas who are desirous of Ghṛta. — *Ghṛta-lekhanī*, f. a ladle for ghee. — *Ghṛta-lolikṛta*, as, ā, am, mixed with ghee, steeped in it. — *Ghṛta-vat*, ān, atī, at, Ved. greasy, abounding in fat; mixed or smeared with butter; an epithet, especially of Agni and Soma; containing the word Ghṛta (as a verse); (vat), ind. like clarified butter. — *Ghṛta-vaṣa*, as, m. a sweetmeat, or flour &c. baked with ghee and sugar. — *Ghṛta-vartani*, īs, īs, i, Ved. whose tracks are in Ghṛta or sprinkle Ghṛta, an epithet of the chariot of the Aśvins. — *Ghṛta-varti*, īs, f. a wick fed with grease. — *Ghṛta-vikrayin*, ī, m. a vender of ghee. — *Ghṛta-vṛiddha*, as, ā, am, Ved. delighted with Ghṛta, nourished with it; an epithet of Agni. — *Ghṛta-vrata*, as, ā, am, living only upon Ghṛta. — *Ghṛta-scut*, t, t, t, Ved. sprinkling ghee. — *Ghṛta-sūn-nidhana*, am, n., N. of a Sāman. — *Ghṛta-scyut*, t, t, t, Ved. distilling ghee. — *Ghṛta-scyun-nidhana*, am, n., N. of a Sāman. — *Ghṛta-sri*, īs, īs, i, Ved. mixed with Ghṛta, mixing ghee; (Sāy.) having recourse to Ghṛta. — *Ghṛta-sad*, t, t, t, Ved. abiding in Ghṛta. — *Ghṛta-sthala*, f., N. of an Apsaras; [cf. *ṛita-sthala* and *kratu-sthala*.] — *Ghṛta-svā*, ās, ās, am, Ved. dropping fat. — *Ghṛta-snu*, us, us, u, Ved. bathed in Ghṛta, sprinkling it; epithet of Mitra-Varuṇa, and of heaven and earth; one whose surface consists of Ghṛta. — *Ghṛta-sprīś*, k, k, k, who or what touches Ghṛta. — *Ghṛta-hrada*, as, ā, am, Ved. (a lake) consisting of Ghṛta. — *Ghṛtākta* (°ta-ak), as, ā, am, anointed with clarified butter, smeared with Ghṛta. — *Ghṛtācī*, īs, m., N. of a man, (derived fr. the following.) — *Ghṛtācī* (°ta + rt. acc), adj. fr. greasy, abounding in Ghṛta; filled with grease; sprinkling Ghṛta or fertilizing fluid, shining with it, (often with and without juhū, f. or the sacrificial ladle with which the Ghṛta is taken up, poured out, &c.); an epithet

of Sarasvatī &c.; (ī), f. the night (considered as moist and dewy); a kind of serpent (shining like grease); N. of an Apsaras, loved by Bharad-vāja, or Vyāsa, or Viśvā-mitra; wife of Pra-mati and mother of Ruru; (according to other authorities) the wife of Raudrāśva or Kusa-nābha. — *Ghṛtācī-garbha-sambhava*, f. large cardamoms. — *Ghṛtāṇna* (°ta-an), as, ā, am, Ved. eating grease. — *Ghṛtābhyaṅga* (°ta-abh), as, ā, am, smeared with ghee. — *Ghṛtārācī* (°ta-ar), īs, m. flaring or blazing fire. — *Ghṛtāvanti* (°ta-av), īs, f. the spot on the sacrificial post which is smeared with Ghṛta. — *Ghṛtā-vṛiddh*, t, t, t, Ved. delighted with butter; (Sāy.) increasing the Ghṛta. — *Ghṛtāśruti* (°ta-āś), īs, īs, i, Ved. receiving the Ghṛta oblation, one whose food is Ghṛta; epithet of Mitra-Varuṇa, Vishnu, Indrā-Vishnu. — *Ghṛtāhavaṣa* (°ta-ah), as, ā, am, Ved. one to whom the Ghṛta oblation belongs; epithet of Agni. — *Ghṛtāhuta* (°ta-ah), as, ā, am, Ved. one to whom Ghṛta is offered. — *Ghṛtāhuti* (°ta-ah), īs, f. the Ghṛta oblation. — *Ghṛtāhva* (°ta-ah), as, m. and *ghṛtāhvaya* (°ta-ah), as, m. the resin of the tree *Pinus Longifolia*, turpentine. — *Ghṛtoda* (°ta-uda), as, ā, am, having Ghṛta as water; (as), m. the sea of Ghṛta surrounding Kusa-dvīpa. — *Ghṛtodanka* (°ta-ud), as, m. a leather vessel for holding ghee. — *Ghṛtadana* (°ta-od), am, n. rice sprinkled with Ghṛta. — *Ghṛtin*, ī, inī, i, containing Ghṛta. — *Ghṛteyu*, us, m., N. of a son of Raudrāśva [cf. *ghṛtācī*]; according to other authorities *kṛteyu* or *krikaneyu*. — *Ghṛteli*, f. a cock-roach; [cf. *tailapāyikā*.] — *Ghṛtya*, as, ā, am, Ved. consisting of Ghṛta. — **घृङ्** 1. *ghṛin*, ind. an onomatopoeic sound. — *Ghṛin-karikra*, as, ā, am, bleating, making the cry of a goat.

घृण 2. *ghṛin* (allied to rt. *ghṛi*), cl. 8. P. A. *ghṛnoti*, -ṇute, or *ghṛinoti*, -ṇute, to shine, burn.

Ghṛiṇa, as, m. heat, ardour, sunshine; (ā), f. a warm feeling towards others, compassion, tenderness, pity; reproach, blame, censure, aversion, contempt; [cf. *nṛ-ghṛiṇa* and *hrinīyā*.] — *Ghṛinācī* (°na-ar), īs, m. fire.

Ghṛinālu, us, us, u, compassionate, pitiful. — *Ghṛinī*, īs, m. heat, ardour, sunshine; a ray of the sun or moon, the sun; a wave, water; (īs, īs, i), displeasing, disagreeable. — *Ghṛinī-vat*, ān, atī, at, Ved. burning, shining; (ān), m. a kind of animal. — *Ghṛinīta*, as, ā, am, pitied; reproached, abused, hated. — *Ghṛinīn*, ī, inī, i, merciful, tender-hearted, compassionate; censorious, abusive. — *Ghṛinī-tva*, am, n. mercifulness, compassion, pity.

घृणावास *ghṛināvāsa*, as, m. (probably for *ghana-vāsa*), a kind of pumpkin-gourd; [cf. *kush-māṇḍa*.]

घृष् *ghṛinn*, cl. I. A. *ghṛinnate*, to seize; [cf. *ghṛinn* and *ghuṇṇ*.]

घृत्तमस् *ghṛitsatamas*, ās, m., N. of a man (for *grīṣa-tama*?).

घृत्तमद् *ghṛitsamada*, a wrong form for *grīṣa-mada*.

घृष 1. *ghṛish* = *hrish*, to be joyful.

Ghṛishu, us, us, u, Ved. lively, agile, mirthful, sportive.

1. *Ghṛishvi*, īs, īs, i, Ved. lively, gay, merry, sportive; (Sāy.) crushing, (as if fr. 2. *ghṛish*). — *Ghṛishvī-rādhas*, ās, ās, as, Ved. frolicsome with joy; (Sāy.) whose gifts touch each other or come closely together, (as if fr. 2. *ghṛish*); epithet of the Maruts.

घृष 2. *ghṛish*, cl. I. P. *gharshati*, *jaghar-sha*, *gharshishyati*, *gharshitum*, to rub, grind, brush, polish, furnish; crush, pound; Caus. P. *gharshayati*, -yitum, to rub, grind.

Gharsha, as, m. rubbing, grinding, friction, brushing. — *Gharshaka*, as, ā, am, rubbing; (as), m. a polisher. — *Gharshana*, as, ā, am, rubbing, rubbing so as to make sore; (am), n. the act of grinding or rubbing, pounding, brushing, friction; (ī), f. turmeric. — *Gharshāṇala* (°na-āla = ālaya), as, m. a wooden roller or pestle for grinding.

Gharshāṇīya, as, ā, am, to be rubbed or cleaned. — *Gharshita*, as, ā, am, rubbed, ground, brushed.

Gharshin, ī, inī, i, grinding, rubbing.

Ghṛishṭa, as, ā, am, rubbed, ground, pounded; frayed, grazed, rubbed so as to be sore.

Ghṛishṭī, īs, m. a hog [cf. *ghṛishṭi* and 2. *ghṛishṭi*]; (īs), f. grinding, pounding; emulation, contest; N. of a plant, = *vārāhī*, *Lycopodium Imbricatum*; N. of another plant, *Clitoria Ternata*; [cf. *vishṇu-krāntā*.] 2. *ghṛishṭi*, īs, m. a hog.

घृशिला *ghṛishṭhīlā*, f., N. of a plant related to the plant *Hemionitis Cordifolia*; [cf. *prīśnī-parṇi*.]

घृशुलिका *ghēṇṭulikā* or *ghēṇṭulī*, f., N. of an esculent root, *Arum Oxicense*, = *krauñcādāna*.

घोङ्ग *ghongha*, as, m. intermediate space.

घोट *ghoṭa*, as, m. (said to be fr. rt. *ghuṭ*), a horse.

Ghoṭaka, as, m. a horse; (ikā), f. a mare; the plant *Cucumis Utilissimus* (*karkafī*); [cf. *turargī*.] — *Ghoṭa-mukha*, as, m., N. of the author of the *Kanyā-samprayuktakādhikaraṇa*.

घोडाबोलिन *ghoḍābolin*, ī, m., N. of a man.

घोणस *ghoṇasa*, as, m. = *go-nasa*, a kind of serpent; (other authorities have *ghonasa*.)

घोणा *ghoṇā*, f. (corrupted fr. *ghṛāṇā*?), the nose; the nose or nostrils of a horse.

Ghoṇin, ī, m. a hog (as having a large snout).

घोण्डा *ghoṇṭā*, f. the jujube, *Zizyphus Jujuba*, = *vadara*, *vadari*; the betel-nut tree, see *guvāka*; a timber tree, *Schrebera Swietenoides*. — *Ghoṇṭā-phala*, as, m. a kind of plant.

घोणस *ghonasa*, as, m. a large kind of snake; [cf. *ghoṇasa*.]

घोर *ghora*, as, ā, am (said to be fr. rt. *han* with substitution of *ghur* for *han*), venerable, awful, sublime (in these senses Ved); terrific, frightful, terrible, horrible, dreadful, awful, violent, vehement; (as), m. the terrible, an epithet of Śiva; N. of an Āngirasa, a son of Āngiras; N. of Kutsa; (ā), f. the night; a kind of creeper, = *deva-dālī*; (scil. *gati*), N. of one of the seven stations of the planet Mercury; (am), n. venerableness; awfulness, horror; a horrible action, magic formulas and charms; poison; saffron; [cf. *dhīra* and *gaura*.] — *Ghōra-ghushya*, am, n. brass; (a various reading for *ghōra-pushpa*); [cf. *ghoṣha*.] — *Ghōra-śaksha*, ās, ās, as, Ved. of frightful appearance, having terrific eyes. — *Ghōra-tara*, as, ā, am, more terrible, very awful. — *Ghōra-tā*, ī, or *ghōra-tva*, am, n. horribleness, horror. — *Ghōra-darśana*, as, ā, am, of horrible or frightful appearance, terrific; (as), m. an owl. — *Ghōra-pushpa*, am, n. brass, bell-metal; [cf. *ghōra-ghushya*.] — *Ghōra-rāsana*, as, m. a jackal; (a wrong reading for *ghōra-vāsana*). — *Ghōra-rāśin*, ī, m. a jackal (? for *ghōra-vāśin*). — *Ghōra-rūpa*, as, ī, am, frightful, hideous; (am), n. a hideous appearance. — *Ghōra-rūpin*, ī, inī, i, frightful, horrible, hideous. — *Ghōra-varpas*, ās, ās, as, Ved. of frightful or hideous appearance or shape; an epithet of the Maruts. — *Ghōra-vāsana*, as, m. or *ghōra-vāśin*, ī, m. a jackal; [cf. *ghōra-rāsana*.] — *Ghōra-sankāśa*, as, ā, am, dreadful, terrible. — *Ghōra-svara*, as, ā, am, of dreadful sound. — *Ghōrākṛiti* (°ra-āk), īs, īs, i, frightful, hideous, of terrible aspect or form.

Ghoraka, ās, m. pl., N. of a people.

Ghaura, *am*, n. horror, horribleness; (*as*), m. a patronymic from Ghora.

घोल *ghol* (substituted in Prakṛit for *ghuṇ*=*ghūṇ*), cl. 10. P. *gholayati*, -*yitum*, to mix, to stir together into a semi-fluid substance; Bengālī *gholāite*.

Ghola, *am*, n. buttermilk; (*ī*), f. a kind of plant or vegetable; [cf. *aranyā-gholī*, *kshudra-gh*, *vana-gh*.]

Gholī, *īs*, and *gholīkā*, f.=*gholī*.

घोष *ghosha*. See under rt. 1. *ghush*, p. 308.

घोषातकी *ghoshātakī*, f., N. of a plant,=*śveta-ghoshā*; [cf. *hastī-ghoshātakī* and *kośātakī*.]

घौर *ghaura*. See above.

घ *ghna*, *as*, *ī*, *am* (fr. rt. *han*, and used at the end of compounds to express) killing, striking, a killer, destructive, destroying, removing; see *arthā-ghna*, *jvara-ghna*, *śatru-ghna*, *go-ghna*, *danda-ghna*; (also to express) multiplied by; see *dvi-catur-ghna*. In a few compounds the fem. may end in *ā* [cf. *kula-ghnā*]; (*am*), n. killing, destruction.

Ghnat, *am*, *atī*, *at* (pres. part.), striking, beating, hurting, killing.

Ghnī=*ghna*, m., in *ahi-ghnī* and *śva-ghnī*.

Ghnyā, used in a few compounds, see *a-ghnyā* and *ati-ghnyā*.

ग्रस *ghrass*, *n*, m., Ved. the heat of the sun.

Ghrāṣa, *as*, m., Ved. the heat of the sun, sunshine, brightness.

घ्रा *ghrā*, cl. 1. P., ep. also cl. 1. A. and 2. P. *jighrati*, -*te*, *ghrāti*, *jāghrav*, *ghrāyati*, *aghrāt* and *aghrāṣī*, *ghrātum*, to smell, perceive odour, be eager for; to smell at, snuffle at; to kiss: Caus. P. *ghrāpayati*, *ājighrapati* and *ājighripati*, to cause to smell at; Desid. *jighrāṣati*: Intens. *jeghriyate*, *jāghreti* and *jāghrāti*; du. *jāghrītas*; [cf. Lat. *fra-grare*; Hib. *grois*, 'a snout (?)'; Germ. *riechen*; Old Germ. *riuhu*; Lith. *kvepu*, *kwapas*; Gr. *ἀρμα*; *ῥις*, *ῥω-ῥς*.]

Ghrāti, *īs*, f. the nose (?).

Ghrāṇa, *as*, *ā*, *am*, smelled; (*as* or *am*), m. n. smell; smelling; (*am*), n. odour; (*as*, *ā*, *am*), m. f. n. the nose; (*as*), m., N. of a man,=*Ghrāṇa-cakshus*, *us*, *us*, *us*, using the nose for eyes, blind,=*Ghrāṇa-ja*, *as*, *ā*, *am*, caused or effected by the nose,=*Ghrāṇa-tarpaṇa*, *as*, *ā*, *am*, pleasant to the nose, fragrant; (*am*), n. fragrance, odour; a fragrance, a perfume,=*Ghrāṇa-duṣkha-dā*, f., N. of a plant which causes sneezing (giving pain to the nose),=*Ghrāṇa-pāka*, *as*, m. a disease of the nose,=*nāṣa-pāka*, q. v.=*Ghrāṇa-śravaṣ*, *āṣ*, m., N. of one of the attendants of Skanda ('using the nose for ears' [cf. *ghrāṇa-cakshus*] or 'renowned for his nose').=*Ghrāṇendriya* ('*ṇa-in*'), *am*, n. the organ or sense of smell.

Ghrāta, *as*, *ā*, *am*, smelled, smelled at.

Ghrātavya, *as*, *ā*, *am*, to be smelled or smelled at; (*am*), n. odour.

Ghrāti, *īs*, f. smell; smelling, snuffing at; the nose.

Ghrātrī, *tā*, *trī*, *trī*, one who smells.

Ghrātvā, ind. having smelled.

Ghreyā, *as*, *ā*, *am*, to be smelled, what may be smelled or snuffed at; (*am*), n. odour, smell.

ङ

ङ 1. *na*, *as*, m. an object of sense; desire, wish for any sensual object; an epithet of Siva; (Bhairava.)

ङ *mu*, cl. 1. A. *navate*, *numve*, to sound: Desid. *numūshate*.

च

च 1. *ca*, the twentieth letter of the alphabet, and first of the second or palatal class of consonants, having the simple sound of *ch* in church,=*Ca-kāra*, *as*, m. the letter or sound *ca*.

च 2. *ca*, ind. (a particle and conjunction usually translatable by) and, both, also, moreover, as well as. This conjunction, like the Lat. *que* and Gr. *τε*, is usually placed as an enclitic after the word which it connects with what precedes, and when used with the personal pronouns these must appear in their fuller accented forms (e.g. *tava ca mama ca*, both of thee and of me, not *te ca me ca*). It connects whole sentences as well as parts of sentences, and seems to have been originally placed after both the words or clauses which it joins together, for in the Rig-veda the double *ca* occurs much more frequently than the single (e.g. *aham ca tvam ca*, I and thou). The double *ca* may also be used somewhat redundantly in classical Sanskrit (e.g. *kva haripakānām jīvitam cātīlolaṃ kva ca vajrasārāḥ sarāṣ te*, where is both the frail existence of fawns and where are thy adamant arrows?). In the later literature, however, the first *ca* is more usually omitted (e.g. *aham tvam ca*), and when more than two things are enumerated only one *ca* is often found (e.g. *tejasā yadāśā lakṣmī sītīyā ca parayā*, in glory, in fame, in beauty, and in high condition). Elsewhere, when more than two things are enumerated, *ca* is placed after some and omitted after others (e.g. *ṛiṇa-dātā ca vaidyaśca srotriya nadi*, both the payer of a debt and a physician [and] a Brahman [and] a river). In the Veda and even in classical Sanskrit, when the double *ca* would generally be used, the second may occasionally be omitted (e.g. *Indraśca Somaḥ*, both Indra [and] Soma; *durbhedyāśca āśu-sandheyāḥ*, both difficult to be divided [and] quickly to be united). Rarely *ca* may imply a reference to certain other words which are not expressed (e.g. *hamandalaṃ ca karakaḥ*, the word *karaka* has the meaning 'pitcher' and other meanings).

Ca may be used for *vā* and is then translatable by 'either,' or' (e.g. *īha cāmūtra vā*, either here or hereafter; *strī vā pumān vā yacchānyat satvām*, either a woman or a man or any other being); and when a negative particle is joined with *ca* the two may then be translated by 'neither,' nor.' Occasionally one *ca* or one *na* may be omitted (e.g. *na ca paribhoctum naiva śaknōmi hātum*, I am able neither to enjoy nor to abandon; *na pūrvāhne na ca parāhne*, neither in the forenoon nor in the afternoon).

Ca is often joined to the adverbs *eva*, *api*, *tathā*, *tathāiva*, &c., either with or without a negative particle (e.g. *vairiṇam nopaseveta sahāyam cāiva vairiṇaḥ*, one ought not to serve either an enemy or the ally of an enemy). See *eva*, *api*, &c.

Ca sometimes = *eva*, even, indeed, certainly, just, &c. (e.g. *su-cintitum cāushadham na nāma-mātreṇa karoty a-rogam*, even a well-devised remedy does not cure a disease by its mere name; *yāvanta eva te tāvāśca sa*, as great as they [were] just so great was he).

Ca may occasionally be disjunctive and be translated by 'but,' 'on the contrary,' 'on the other hand,' 'yet,' 'nevertheless' (e.g. *varam ādyau na cāntimāḥ*, better the two first but not the last; *sāntam idam āśrama-padam sphurati ca bāhuḥ*, this hermitage is tranquil yet my arm throbs).

Ca—*ca* may be used to express immediate

connection between two acts or their simultaneous occurrence (e.g. *mama ca muktaṃ tamasā mano manasijena dhanuṣi sarāśca nivesitāḥ*, no sooner is my mind freed from darkness than a shaft is fixed on his bow by the heart-born god).

Ca rarely = *et*, if (e.g. *jīvitum cecchase*, if thou wishest to live).

Ca may be used as an expletive (e.g. *anyaiśca kratubhīśca*, and with other sacrifices). The native dictionaries assign to *ca* the following significations or forces:—conjunction (*anu-ācāya*), collective combination (*sam-āhāra*), mutual connection (*āre-tara*), and aggregation (*sam-uccāya*). For the meaning of *ca* after an interrogative see 2. *ka*, 2. *kathā*, &c.; [cf. Gr. *τε*; Lat. *que*, *pe* (in *nempe*, &c.); Goth. *uh*; Zend *ca*; Old Pers. *cā*.]

च 3. *ca*, *as*, *ā*, *am*, seedless; bad, vile, mischievous; (*as*), m. a thief; a tortoise; the moon; an epithet of Siva.

चक *cak*, cl. 1. P. A. *cakati*, -*te*, *cācāka*, *cāke*, *cākit* and *cākit*, *cākitum*, to be satiated, to be contented, to be satisfied; to repel, resist; to shine [cf. *kan* and 2. *kam*]: Caus. *cākayati* and *cākayati* (?).

Cakita, *as*, *ā*, *am*, shaking, trembling; fearful, timid; startled, frightened, afraid of,=*Cakita-cakita*, ind. with great alarm; (*am*), n. trembling, timidity, alarm; *śa-cakita*, tremblingly; (*ā*), f., N. of a metre consisting of four lines of sixteen syllables each,=*Cakita-hridaya*, *as*, *ā*, *am*, faint-hearted.

चकास 1. *cakās* [cf. rt. *kās*], cl. 2. P. *cakāsti*, 3rd pl. *cakāṣati*, Impf. 2nd sing. *cakās* or *acakat*, 3rd sing. *cakāt*, Impv. 2nd sing. *cakādhi* or *cakāddhi*, Perf. *cakāṣān-cakāra*, 1st Fut. *cakāṣitā*, Aor. *acakāṣit*, to shine, to be bright: Caus. *cākāsayati*, -*yitum*, Aor. *acīcakāsat* or *acīcakāsat*, to cause to shine, make bright, illuminate: Desid. *cīcakāṣishatī*.

2. *cakās*, *ās*, *āṣ*, *am*, shining, brilliant. *Cakāsayat*, *an*, *antī*, *at*, illuminating, beautifying. *Cakāṣita*, *as*, *ā*, *am*, illuminated, shining, splendid, beautiful.

चकौर *cakora*, *as*, m. (said to be fr. rt. *cak*, to be satisfied, i.e. with moon-beams), the bartavelle or Greek partridge, Perdix Rufa or Tetrao Rufus, (this bird is fabled to subsist upon moon-beams, hence 'an eye drinking the nectar of a moon-like face' is poetically called *cakshuṣ-cakora*; the eyes of the *Cakora* are said to turn red when it looks on poisoned food, see Schol. to Manu VII. 217); N. of a people; also of a prince; and of a mountain,=*Cakora-dṛś*, *k*, *k*, *k*, having eyes like those of a partridge.

Cakoraka, *as*, m. the Greek partridge; [cf. the preceding.]

चक *chak*, cl. 10. P. *chakayati*, -*yitum*, to suffer; to give or inflict pain.

चक *chakka*, *as*, m., N. of a man.

चकल *chakala*, *as*, *ā*, *am*, round, circular.

चक्रस *chaknasa*, *as*, m. (fr. rt. *knas*), crookedness, dishonesty.

चक्र *chakra*, *am*, n. (fr. rt. *kram* or rt. 1. *kri* ? reduplicated), the wheel of a carriage, the wheel of the Sun's chariot, or (metaphorically) the wheel of Time (in these senses sometimes *as*, m. in Ved.); a potter's wheel; a discus or sharp circular missile weapon (especially applied to the favourite weapon of Vishnu); an oil-mill; a circle; any circle or ring (e.g. *kalāpa-chakra*, the circle of a peacock's tail); a form of military array (in a circle); circular flight (of a bird &c.); a circle or depression of the body for mystical, astrological, or chiromantic purposes, (six of these are enumerated one above the other, viz. 1. *mūlā-dhāra*, the parts about the pubis; 2. *svādhishṭhāna*, the umbilical region; 3. *maṇi-pūram*, the pit of the stomach or epigastrium; 4. *anāhatam*, the root

of the nose; 5. *vi-buddham*, the hollow between the frontal sinuses; 6. *āṇāḥkhyam*, the fontanelle or union of the coronal and sagittal sutures: various faculties and divinities are supposed to be present in these hollows; a general N. for a diagram of various circular forms used for astrological or astronomical purposes, a sphere or astronomical circle in general (e.g. *rāśi-čakram*, the zodiac); a cycle, a cycle of years, the cycle of the seasons; the horizon; a particular constellation in the form of a hexagon; a troop, a multitude (in this sense m. and n.); an army, a host; a province, number of villages, region, district, circuit; range, department in general; section of a book; the wheel of a monarch's chariot rolling over his dominions, sovereignty; a realm; a whirlpool; the winding of a river; the convolutions or spiral marks of the Śāla-grāma or ammonite, a kind of petrified shell; the flower of the plant Tagara; N. of a particular plant or drug; a crooked or fraudulent device [cf. *čakrikā*]; N. of a metre consisting of four lines of fourteen syllables each, = *čakra-pāda*; the ruddy goose or Brāhmany duck, *Anas Casarca* (in this sense m.); N. of a people (m. pl.); N. of a man (m.); of a Nāga (m.); N. of one of the attendants of Skanda (m.); N. of a mountain (m.); (ī), f., Ved. a wheel; (ā), f., N. of two plants, = *karkaṭa-śringī* and *nāgarau-mustā*. At the end of an adj. comp. the f. will end in ā; [cf. *a-čakra*, *uśā-č*, *eka-č*, *kāla-č*, *kū-č*, *daṇḍa-č*, *dharma-č*, *sa-č*, &c.]; cf. also Gr. *κύκλος*.] — *Čakra-kāraka*, am, n., a kind of perfume, apparently a dried shell-fish, see *nakhī*. — *Čakra-kulyā*, f., N. of a plant [cf. *čitra-parṇī*] said to be a species of fern, commonly Čakuliya (Hemionites Cordifolia). — *Čakra-gaṇa*, as, m., N. of a plant, = *čakra-marda*. — *Čakra-gaṇu*, us, m., a round pillow. — *Čakra-gaṇi*, īs, f., rotation, revolution. — *Čakra-guṭha*, as, m., the tree *Jonesia Aśoca*; [cf. *asoka*]. — *Čakra-goptrī*, tām, m., the protector of a wheel; (*tārau*), m., du. two men whose business is to preserve the wheels of a carriage from damage; [cf. *čakra-raṣha*]. — *Čakra-grahaṇa*, am, ī, n., f. (?) 'an army-holder,' a rampart, an intrenchment. — *Čakra-čara*, as, ā, am, going in a circle, epithet of a class of superhuman beings; a juggler; = *čakra-ṭa* (?). — *Čakra-čarin*, ī, inī, i, going in a circle, walking from one place to another. — *Čakra-bīḍa-manī*, īs, m., a round jewel in a coronet or diadem; a honorific title of Vopa-deva; N. of a man. — *Čakra-jivaka*, as, m., or *čakra-jivān*, ī, m., a potter (who lives by his wheel). — *Čakra-tālmra* ('*ta-la-ām*?'), as, m., a kind of mango tree. — *Čakra-tirtha*, am, n., N. of a Tirtha. — *Čakra-taila*, am, n., oil prepared from the plant *Čakra* (*čakra-marda*?). — *Čakra-danṣṭra*, as, m., a hog (having curved tusks). — *Čakra-datta*, as, m., N. of an author. — *Čakra-danti*, ī, N. of a plant; [cf. *danti*]. — *Čakra-danti-vija*, as, m., N. of a plant, = *jaya-pāla* and *danti-vija*. — *Čakra-dipikā*, f., N. of a literary work. — *Čakra-āris*, k, m., N. of an Asura. — *Čakra-deva*, as, m., N. of a warrior. — *Čakra-dvāra*, as, m., N. of a mountain. — *Čakra-dhanu*, us, m., N. of a Rishi. — *Čakra-dhara*, as, ā, am, bearing a wheel, having a wheel, a wheel-bearer; carrying a discus; driving in a carriage; (as), m., a N. of Vishṇu or Kṛishṇa (as holding a discus in one hand); a sovereign, ruler, the governor of a province, the owner of many villages; a village tumbler or juggler; a snake; N. of a man. — *Čakra-dharman*, ā, m., N. of a prince of the Vidyā-dhara. — *Čakra-dhāra* = *čakra-dhara* above. — *Čakra-dhārā*, f., the periphery of a wheel. — *Čakra-nakha*, as, m., a kind of perfume, = *vyāghra-nakha*. — *Čakra-nadi* or *čakra-nadi*, f., N. of a river. — *Čakra-nābhī*, īs, f., the nave of a wheel. — *Čakra-nāman*, ā, m., a pyritic ore of iron, see *māṣhika*. — *Čakra-nāyaka*, as, m., the leader of a troop; a kind of perfume, = *čakra-nakha*. — *Čakra-nārāyaṇī-saṁhītā*, f., N. of a literary work. — *Čakra-nemi*, īs, f., N. of one of the Mātṛis attending on Skanda. — *Čakra-pad-māta*, as, m., N. of the plant *Cassia Tora*, = *čakra-marda*. — *Čakra-parivyādha*, as, m., the plant

Cathartocarpus Fistula; [cf. *āragbadha*].] — *Čakra-parṇī*, f., a plant, commonly Čakuliya, Hemionites Cordifolia; [cf. *čakra-kulyā*]. — *Čakra-pāṇi*, īs, m., an epithet of Vishṇu or Kṛishṇa (holding a discus in one hand); N. of an author; (sometimes *čakra-pāṇin*). — *Čakrapānt-datta*, as, m., N. of an author of a lexicon; [cf. *čandrodāya*]. — *Čakra-pāta*, as, m., a kind of metre, = *čakra*. — *Čakra-pāda* or *čakra-pādaka*, as, m., a carriage (having wheels for feet); an elephant (having circular feet). — *Čakra-pāla*, as, m., the superintendent of a province; one who carries a discus; a circle; the horizon. — *Čakra-pura*, am, n., N. of a town built by Čakra-mardikā. — *Čakra-pushkarinī*, ī, N. of a sacred tank at Kāśī or Benares; [cf. *čakra-tirtha* and *manī-karnikā*]. — *Čakra-phala*, am, n., a missile weapon, a kind of discus. — *Čakra-bāndhava*, as, m., the sun ('friend of the ruddy goose,' these birds being supposed to couple only in the day-time). — *Čakra-bāla* and *čakra-vāla*, as, am, m., n., a ring, circle [cf. *bālī* and *vālaka*]; the horizon (usually n.); a mass, a multitude, a number, assemblage; (as), m., a mythical range of mountains supposed to encircle the orb of the earth like a wall and to be the limit of light and darkness (perhaps a bank of clouds shaped like mountains on the horizon); [cf. *čakra-vāta* and *čakra-vāda*]. — *Čakra-bāladhī*, īs, m., a dog, 'having a curved tail.' — *Čakra-bhānu*, us, m., N. of a Brāhman. — *Čakra-bhṛit*, t, m., 'discus-bearer,' an epithet of Vishṇu. — *Čakra-bhedinī*, f., night ('dividing the ruddy geese,' the male and female of these birds being condemned to be separated at night); [cf. *čakra-bāndhava*]. — *Čakra-bhramī*, īs, m., f. (?) a grindstone. — *Čakra-bhṛāntī*, īs, f., the whirling round of the wheels (of a chariot). — *Čakra-maṭha*, as, m., N. of a college built in a circular form by Čakra-varman. — *Čakra-manḍalīn*, ī, m., a large snake, the Boa Constrictor, (the body of the snake or its spots being compared to a wheel). — *Čakra-manda*, as, m., N. of a Nāga. — *Čakra-marda*, as, m., the plant *Cassia Tora*. — *Čakra-mardaka*, as, m., *Cassia Tora*; (*ikā*), f., N. of the wife of Lalitāditya. — *Čakra-māsa*, as, ā, am, Ved. stopping the wheels (of the chariot). — *Čakra-mukha*, as, m., 'having a curved mouth,' a hog. — *Čakra-mushala*, as, ā, am, (a battle) carried on with the discus and club. — *Čakra-melaka*, as or am (?), m. or n., N. of a place in Kāśmīra. — *Čakra-maulī*, īs, m., N. of a Rākshasa. — *Čakra-yāna*, am, n., any wheel-carriage. — *Čakra-yoga*, as, m., applying a splint or similar instrument by means of pulleys in case of dislocation of the thigh. — *Čakra-raṣha*, as, m., = *čakra-goptrī*, q. v. — *Čakra-rada*, as, m., a hog, a boar ('having curved tusks'); [cf. *čakra-mukha*]. — *Čakra-lakṣaṇā*, f., the plant *Cocculus Cordifolius*, = *guḍūci*. — *Čakra-tālmra*, as, m., a kind of mango tree; (another reading for *čakra-tālmra*). — *Čakra-vaṭ*, ān, atī, at, furnished with wheels, wheeled; armed with a discus; circular, being in the form of a ring or circle; (ān), m., the proprietor of an oil-mill or one in which seeds are bruised; an epithet of Vishṇu; a sovereign, an emperor; N. of a mountain; (*vaṭ*), ind. like a wheel, in rotation, going round or revolving like a wheel. — *Čakravartī-tā*, f., or *čakravartī-va*, am, n., the mark or state of a universal emperor; see the next. — *Čakra-vartin*, ī, m., a ruler the wheels of whose chariot roll everywhere without obstruction; an emperor, a sovereign of the world, a supreme ruler, the ruler of a Čakra or country described as extending from sea to sea, (twelve princes beginning with Bharata are especially considered as Čakra-varitins); (ī, inī, ā), supreme, holding the highest rank; (*inī*), f., a fragrant plant, commonly Čakāvar [cf. *janī*]; the plant *Nardostachys Jatāmāṭsi*; another plant, = *alaktaka*. — *Čakra-varman*, ā, m., N. of a king of Kāśmīra; [cf. *čakravarmāna*]. — *Čakra-vāka*, as, m., the ruddy goose, commonly called the Brāhmany duck, *Anas Casarca*; (f), f., the female of this bird; [cf. *čakra-čakra-sāhvaya*, *čakrahva*, *čakrahvaya*, &c.].

— *Čakravāka-bandhu*, us, m., the sun; [cf. *čakra-bāndhava*]. — *Čakravāka-vatī*, f., probably N. of a river (abounding in Čakra-vākas). — *Čakravākin*, ī, inī, ī, filled with Čakra-vākas. — *Čakravākopakū-jita* ('*ka-up*?'), as, ā, am, made resonant with the cooing or cry of the Čakra-vāka. — *Čakra-vāta*, as, m., a limit, a boundary; a lamp-stand; engaging in an action; [cf. *čakra-bāla*]. — *Čakra-vāda*, as, m., a fabulous range of mountains, see *čakra-bāla*; (am), n., a circle. — *Čakra-vāta*, as, m., a whirlwind, a hurricane, = *čakra-vāla*; [cf. *čakra-bāla*]. — *Čakra-vimala*, as or am, m. or n. (?), N. of a plant. — *Čakra-viddhī*, īs, f., interest upon interest; wages for transporting goods in a carriage. — *Čakra-vyūha*, as, m., any circular array of troops. — *Čakra-śata-pattra*, as or am, m. or n. (?), N. of a plant. — *Čakra-śreṇī*, f., = *āja-śringī*, the plant *Odina Pinnata*, bearing a curved fruit. — *Čakra-saṁvara*, as, m., N. of a Buddha, = *vajra-ṭika*. — *Čakra-saktha*, as, ā, am, having crooked thighs, bow-legged. — *Čakra-saijina*, am, n., tin. — *Čakra-sāhvaya*, as, m., = *čakra*, = *čakra-vāka*, *Anas Casarca*. — *Čakra-sena*, as, m., N. of the son of Tārā-candra and father of Siṅha. — *Čakra-svāmīn*, ī, m., an epithet of Vishṇu; [cf. *čakra-dhara*]. — *Čakra-hasta*, as, m., an epithet of Vishṇu ('discus-handed'). — *Čakra-hrada*, as, m., N. of a lake. — *Čakra-kāra*, as, ā, am, or *čakrakṛitī* ('*ra-āk*?'), īs, īs, ī, circular, round. — *Čakrākī*, a various reading for *čakrāṅki*, q. v. — *Čakrāṅki* ('*ra-an*?'), f., a kind of plant. — *Čakrāṅki*, f., a goose; [cf. *čakrāṅga*]. — *Čakrāṅga* ('*ra-an*?'), as, m., a gander (having a curved neck); a carriage [cf. *čakra-pāda*]; (ī), f., a goose; N. of several plants, = *kaṭu-rohiṇī*; N. of another plant, = *Enhydra Heloncha* (*hila-motikā*); another plant, = *karkaṭa-śringī*; another plant, *Cocculus Tomentosus*, = *vṛiṣha-parṇī* or *su-dar-śanā*; another plant, *Rubia Munjista* (*manjishthā*); (am), n., a parasol. — *Čakraṭa* ('*ra-aṭa*?'), as, m., a juggler, a snake-catcher, snake-charmer, one who exhibits snakes and pretends to cure their bites; a knave, a cheat, a rogue; a gold coin or certain weight of gold, a Dīnār. — *Čakrādhivāsin* ('*ra-adh*?'), ī, m., the orange-tree. — *Čakrāyudha* ('*ra-āy*?'), as, m., an epithet of Vishṇu or Kṛishṇa (whose weapon is the discus). — *Čakrāyudhya* ('*ra-ay*?'), as, m., N. of a prince. — *Čakrāvarta* ('*ra-āṇ*?'), as, m., turning round, whirling or rotatory motion. — *Čakrahva* ('*ra-āh*?'), as, m., = *čakra-vāka*, *Anas Casarca*; = *čakra-marda*, *Cassia Tora*; (ā), f., *Cocculus Tomentosus*; [cf. *čakrāṅga*]. — *Čakrahvaya* ('*ra-āh*?'), as, m., = *čakrahva*, *Anas Casarca*. — *Čakrī-vaṭ*, ān, atī, at, furnished with wheels, wheeled; (ān), m., an ass; N. of a king. — *Čakreśvara* ('*ra-īś*?'), as, m., lord of the discus, an epithet of Vishṇu; (ī), f., a female deity peculiar to the Jains, one of their Vidyā-devīs or goddesses of wisdom, executing the orders of the first Arhat.

Čakra, as, ā, am, resembling a wheel or circle, wheel-shaped, circular; (as), m., a logical form or proposition, arguing in a circle; a kind of serpent; N. of a Rishi; (ā), f., a kind of plant having great curative properties.

Čakralā, f., a kind of Cyperus, = *uśāṭā*.

Čakrika, as, m., a discus-bearer; (ā), f., a heap, a troop; a crooked or fraudulent device; the knee (?).

Čakrin, ī, inī, ī, having a wheel or wheels, wheeled; having or holding a discus, an epithet of Vishṇu or Kṛishṇa; driving in a carriage; circular; (ī), m., a potter; an oil-grinder; a sovereign of the world, an emperor, a Čakra-vartin; the governor of a province; a kind of juggler or tumbler who exhibits tricks with a discus or a wheel (?); one who offers sacrifices for a whole village (?); an informer; an ass; the ruddy goose, *Anas Casarca*; a crow; a snake; the plant *Cassia Tora*, = *čakra-marda*; another plant, *Dalbergia Ougeinensis*; a kind of perfume; [cf. *sa-čakrin*].

Čakriya, as, ā, am, going in a carriage, being on a journey.

Čakri-kṛi, cl. 8. P. A. *-karoti*, *-kṛute*, *-kartum*, to make round or circular, to curve or bend (as a bow).

चक्राण *čakrāṇa*, as, ā, am (fr. rt. 1. *kṛi*), having done, &c.

Čakri, *īś*, *īś*, *ī*, Ved. doing, making, active, an agent; (*īś*), m., N. of a man.

Čakru, us, m. a doer, a maker, an agent.

चक्ष *čakṣh* (perhaps a reduplicated form of *kṣ* = *kṣā*, which according to some is the original root. According to Pāṇini the rt. *čakṣh* can only be used in the conjugational tenses and optionally in the Perf. In the non-conjugational tenses and optionally in the Perf. the rt. *khyā* is substituted), cl. 2. A. Pres. *čakṣhe*, Perf. *čakakṣhe*. Other forms are exceptionally found, e.g. and sing. Pres. P. *čakṣhi*, 2nd pl. Impv. P. (with *ā*) *čakṣhata*, Impf. *āčakṣham*, Aor. *āčakṣham*, Inf. *čakṣtum*, Ved. Inf. *čakṣhe*, to appear, become visible: to see, look at, perceive, observe; to speak, say, tell, inform; to eat, (a wrong form for *čakṣh*): Pass. *čakṣhyate*. The rt. *čakṣh* appears like *khyā*, to combine the two distinct meanings of seeing and speaking.

Čakṣhaṇa, am, n., Ved. appearing, becoming visible, appearance, aspect; speaking, saying; eating a relish to promote drinking, (a wrong form for *čakṣhaṇa* ?); [cf. *viśva-čakṣhaṇa*.]

Čakṣhaṇī, *īś*, m., Ved. an illuminator, irradiating.

Čakṣhan, a, n., Ved. the eye, (du. *čakṣhaṇī*, the eyes.)

Čakṣas, ās, m. a teacher, a spiritual teacher, an instructor in sacred science; an epithet of Brihaspati, the teacher of the gods; (*as*), n. radiance, clearness; the act of seeing, being seen, (*čakṣhase*, dat. = inf. to see, to be seen); look, sight, the eye; [cf. *upāka-čakṣas*, *īya-č*, *upāka-č*, *uru-č*, *ghora-č*, &c.].

Čakṣu, us or u, m. or n. (?), Ved. the eye; (*us*), m., N. of a prince; (*u*), f., N. of a river [cf. *čakṣu* and *su-čakṣu*]; (*us*), n. light, clearness; the act of seeing, faculty of seeing, sight, aspect, a look; the eye; often at the end of a compound (e.g. *ghṛāṇa-čakṣu*, one who uses his nose for eyes; *čāra-čakṣu*, one who sees by means of his spies; *dharmā-čakṣu*, one who has an eye for justice); [cf. *a-čakṣu*, *aghora-č*, &c.; cf. also Zend *čamman*.]

Čakṣuh-patha, as, m. 'the path of the eyes', the horizon, the range of sight (e.g. *čakṣuh-patham prāp*, to become visible; *čakṣuh-pathād apagam*, to vanish from the sight).—*Čakṣuh-piṭā*, f. pain of the eyes.—*Čakṣuh-śravaṣa*, ās, or *čakṣuh-śruti*, *īś*, m. a snake (using its eyes for ears).—*Čakṣuh-sāman*, a, n., N. of a Sāman (= *prajāpates sāman*).—*Čakṣur-indriya*, am, n. the sense of seeing.—*Čakṣur-gočara*, as, ā, am, coming within range of the eye.—*Čakṣur-grahaṇa*, am, n. morbid affection of the eyes.—*Čakṣur-īdā*, ās, ās, am, Ved. giving sight.—*Čakṣur-dāna*, am, n. the ceremony of anointing the eyes of an image at the time of consecration.—*Čakṣur-bhṛit*, t, t, t, promoting sight.—*Čakṣur-mantra*, as, ā, am, Ved. bewitching with the eye.—*Čakṣur-maya*, as, ī, am, resembling the eye.—*Čakṣur-mala*, am, n. the excretion of the eyes.—*Čakṣur-loka*, as, ā, am, seeing with the eyes.—*Čakṣur-vanya*, as, ā, am, Ved. suffering from disease of the eyes.—*Čakṣur-vardhanikā*, f., N. of a river.—*Čakṣur-vahana*, am, n., N. of a plant, = *mesha-sringi*.—*Čakṣur-viśaya*, as, m. the horizon, visibility; presence, sight, ken; an object of sight, any visible object.—*Čakṣur-han*, ā, *-ghni*, a, killing with a look.—*Čakṣu-čit*, t, t, t, collecting the faculty of sight.—*Čakṣush-kāma*, as, ā, am, Ved. wishing for the faculty of seeing.—*Čakṣush-tas*, ind. away from the eye.—*Čakṣush-pati*, *īś*, m. the lord of the eyes.—*Čakṣush-pā*, ās, ās, am, Ved. protecting

the eye-sight.—*Čakṣush-mat*, ān, atī, at, endowed with the faculty of seeing, seeing, furnished with eyes; representing the eye.—*Čakṣushmat-tā*, f. the state of one who sees, the faculty of seeing.—*Čakṣu-roga*, as, m. disease of the eye, ophthalmia.

Čakṣuṣa, at the end of a compound = *čakṣuṣ*, eye (e.g. *sa-čakṣuṣa*, having eyes); (*as*), m., N. of the father of Manu *Čakṣuṣa*; (a wrong reading for *čakṣuṣ* ?).

Čakṣuṣya, as, ā, am, pleasing or agreeable to the eyes, agreeable, pleasing, good-looking, beautiful; (*as*), m. a collyrium or application to the eyes, extracted from the Amomum Antorhiza; N. of the plant Pandanus Odoratissimus, = *ketaka*; another plant, Hyperanthera Moringa; (*ā*), f. a kind of collyrium, the calx of brass or a blue stone used thus; a pleasing or interesting woman; the plant Pandanus Odoratissimus; also of Glycine Labialis, and of Odina Pinnata; (*am*), n. two kinds of collyrium, = *khar-paritutha* and *sauvirāṇjana*; N. of a small shrub, = *prapaundarika*.

चघ *čagh*, cl. 5. P. *čaghnoti*, &c., to smite or slay, to kill.

चकुण *čankuṇa*, as, m. (said to be fr. rt. *čak*), a carriage, a tree; (*am*), n. any vehicle.

चक्रमय *čankramaya*, as, ā, am (fr. Intens. of rt. *kram*), going about, taking exercise; who or what goes slowly or crookedly; (*am*), n. going about, walking, proceeding, going tortuously or slowly.

Čankramā, f. going about, walking, going tortuously or slowly.—*Čankramā-vat*, ān, atī, at, who or what moves slowly or crookedly.

चङ्ग *čanga*, as, ā, am, handsome, beautiful; dexterous, clever; sound, healthy; (*as*), m., N. of a man.

चवेडा *čacendā*, f., N. of a fruit-bearing creeper, = *brihat-phala*, *veśma-kūla*, *sveta-rāji*, commonly *čičiḍā*.

चचपुट *čacāpuṭa* or (according to another authority) *čacātpuṭa*, as, m. a kind of time in music.

चञ्च *čaṇč*, cl. 1. P. *čaṇčati*, *čaṇčāṇa*, *čaṇčitum*, &c., to leap, jump; to go, move; to dangle; [cf. Hib. *ceangtha*, 'they go, travel'; *ceangastair*, 'walking, pacing'; Lat. *cunctari* ?].

Čaṇča, as, m. a basket; (*ā*), f. anything made of cane, a mat, a stool &c. made of reeds or basket-work; a straw-man, a doll; a puppet of grass or reeds; a contemptuous epithet of a man.

Čaṇčat, am, antī, at, leaping, going, moving; dangling; unsteady, shaking.

Čaṇčatka, as, ā, am, leaping, jumping, trembling, moving.

Čaṇču, us, us, u, renowned, celebrated, known; clever [cf. *čaṇču-tā*, *čūču*, *čana*, and *akṣhara-čāču*]; (*us*), m. a deer; N. of several plants, the castor-oil plant, Ricinus Communis (*eraṇḍa*); also = *raktatrāṇḍa* and *kṣudra-čāču* = *gonāḍika*; N. of a son of Harita; (*us*), f. a beak, bill; a kind of vegetable, = *čāču*, *čāču-pattra*, &c. = *Čaṇču-tā*, f. celebrity, cleverness, activity; the state of a beak. = *Čaṇču-pattra*, as, m. a kind of vegetable, = *čāču*, f. = *Čaṇču-puṭa*, as, am, m. n. the bill of a bird when shut. = *Čaṇču-prahāra*, as, m. a peck with the beak. = *Čaṇču-bhṛit*, t, m. 'having a beak', a bird. = *Čaṇču-mat*, ān, atī, m. f. 'possessed of a beak', a bird. = *Čaṇču-sūti*, *īś*, m. the tailor-bird, Sylvia Sutoria; also *čāčusūti*, as, m.

Čaṇčukā, f. a beak, bill.

Čaṇčūra, as, m. a kind of vegetable, = *čāču*, f.; [cf. the following.]

Čaṇču, *ās*, f. a beak, the bill of a bird; a kind of vegetable. See *čāču* above.

Čaṇčūka, ās, m. pl., N. of a people to the south-west of Madhya-dēśa.

चञ्चरिन् *čaṇčarin*, ī, m. or *čaṇčari*, f. or

čaṇčarika, as, m. (fr. Intens. of rt. *čar*), a bee. = *Čaṇčarikāvalī* ('*ka-āvalī*'), f. a kind of metre consisting of four lines of thirteen syllables each.

2. *Čaṇčura*, as, ā, am, going repeatedly, expert in, conversant with.

Čaṇčurī, *īś*, *īś*, *ī*, constantly practising or engaged in.

Čaṇčuryamāṇa, as, ā, am, following evil practices, behaving ill, addicted to wickedness, wanton.

चचल *čaṇčala*, as, ā, am (fr. Intens. of rt. *čal*), moving to and fro, movable, unsteady, shaking, trembling; unsteady, inconstant, inconsiderate, quivering, flickering, playing, moving irregularly; fickle; (*as*), m. the wind; a lover, a libertine, a lecher; (*ā*), f. lightning; long pepper; fortune, Lakṣmī or the goddess of fortune; N. of a metre consisting of four lines of sixteen syllables each. = *Čaṇčala-tā*, f. or *čaṇčala-tra*, am, n. movableness, unsteadiness, inconstancy, fickleness. = *Čaṇčala-hridaya*, as, ā, am, capricious, fickle, false-hearted. = *Čaṇčalā-kṣhikā* ('*la-akṣhā*'), f., N. of a metre consisting of four lines of twelve syllables each. = *Čaṇčalākhyā* ('*la-ākṣhā*'), as, m. incense.

चचु *čaṇču*. See under rt. *čaṇč*.

चचुर *čaṇčura*. See under *čaṇč* and *čaṇčarin*.

चचुल *čaṇčula*, as, m., N. of a man; (*ās*), m. pl. the descendants of this man.

चर *čar* (fr. rt. *čar* and *čal* and *u-čar*), cl. 1. P. *čaratī*, &c., to break, break off, fall off, separate; to rain; to cover; (in the last two senses a various reading for *kar*): Caus. P. *čāyatati*, *-yitum*, to break, pierce; to kill, injure.

Čačaka, as, m. a sparrow; N. of a poet; (*ās*), m. pl. a nickname of the pupils of Vaiśampāyana (also written *čaraka*); (*ā*), f. a hen-sparrow; a young hen-sparrow; Turdus Macrourus, = *śyāmā*; the root of long pepper, = *čāčakā-śtras*; (*īkā*), f. a hen-sparrow; the root of long pepper. = *Čāčakā-śtras*, n. the root of long pepper. = *Čāčikā-śtra*, as, m. or *čāčikā-śtras*, n. the root of long pepper.

Čačana, am, n. cracking, splitting; falling off in small pieces.

Čaču, us, u, m. n. kind or flattering discourse; a scream, screech; a devotional posture among ascetics; (*us*), m. the belly. = *Čaču-grāma*, as, m., N. of a place. = *Čaču-lāsa*, as, ā, am, pleased with or desirous of flattery.

Čačula, as, ā, am, trembling, tremulous, moving, movable, shaking, unsteady; kind, fine, beautiful; (*ā*), f. lightning.

Čačulola or *čatulola*, as, ā, am (perhaps a corruption of *čačula-lola*), moving gracefully; tremulous and beautiful, beautiful as a soft swimming eye &c.

चटचटा *čačacaṭā*, ind. an onomatopoeic word for the clashing of weapons, the crackling of fire, rattling of violent rain, &c.

Čačacaṭāya, A. *-yate*, to crackle, rattle, to make any sharp sound rapidly repeated.

Čačacaṭāyana, am, n. crackling, a rattling sound.

चण *čaṇ* [cf. rt. *čan* and *vaṇ* and *van*], cl. 1. P. *čaṇati*, &c., to sound, to give; to go, to injure, hurt, kill; Caus. *čāṇayati* or *čāṇayati*, *-yitum*, Aor. *ācāṇat* and *ācāṇat*.

चण *čana*, as, ā, am, (at the end of a compound) renowned, famous for, known [cf. *vidyā-čana* and *akṣhara-čana*]; (*as*), m. = *čanaka*, the chick-pea. = *Čana-druma*, as, m., N. of a plant, = *kṣudra-gokṣhura*; (also written *čani-druma*). = *Čana-patṛi*, f., N. of a plant; [cf. *rudanti*.]

Čanaka, as, m. the chick-pea (Cicer Arietinum); N. of a Muni, the father of Čāṇakya; (*akā*), f. linseed, Linum Usitatissimum (*ataṣi*), [cf. *čandikā*]; (*kā*), f. a kind of grass, = *kṣhetra-jā*, *go-dugdhā*, *su-nīlā*, *himā*. = *Čanakātmaja* ('*ka-āt*'), as, m., N. of a sage, also called Čāṇakya or Vatsyāyana.

— *Ṣaṇakāmlaka* ('ka-amla), *am*, n. = *ṣaṇaka-lavāṇa*, pease with salt, sour pease. — *Ṣaṇakāmla-vār*, *r*, n. acid drops of water on the leaves of the cicer.

चण्ड *ṣaṇḍ*, cl. 1. and 10. A. *ṣaṇḍate* and *ṣaṇḍayate*, -*yitum*, to be angry; to be wrathful or passionate; [cf. Goth. *hata*; Eng. *hate*; Germ. *hasse*; Lat. *odi* ?].

Ṣaṇḍa, *as*, *ā*, *am*, fierce, violent, impetuous, hot, warm, ardent with passion, passionate, wrathful, angry, cruel; active, quick; mischievous, evil; pungent, acrid; circumcised; *ṣaṇḍam*, ind. violently, passionately, fiercely, in anger; (*as*), m. an evil being, a demon, (*ṣaṇḍasya naptiṣaḥ*, the daughters of *Ṣaṇḍa*, a class of female demons); an epithet of *Siva*; also of *Skanda*; N. of a *Daitya*; of an attendant of *Yama*; or of *Siva*; the tamarind tree; (*ā*), f. a N. of the goddess *Durgā*, applied especially to her incarnation for the purpose of destroying the *Asura* or demon called *Mahisha*, (this exploit forms the subject of a section of the *Mārkaṇḍeya-Purāṇa*, and is particularly celebrated in Bengal at the *Durgā-pūjā*, or festival held in honour of the goddess, towards the close of the year, about Oct.-Nov.); N. of one of the eight *Nāyikās* or *Saktis* of *Durgā*; N. of a goddess fulfilling the orders of the twelfth *Arhat* of the present *Avasarpinī*; N. of a river; N. of several prickly plants; = *oshadhī*, *Andropogon Aciculatus*; *Mucuna Pruriens* (*kapi-kacchu*); *Salvinia Cucullata* (*ākhukarnī*). = *śvetasūrya* and = *linginī*; a perfume, commonly *Chor*; (*ā*), f. a N. of *Durgā*; a passionate woman, a vixen; a term of endearment applied to a mistress; N. of the wife of *Uddālaka*; N. of a metre consisting of four lines of thirteen syllables each; (*am*), n. heat, warmth; passion, wrath; [cf. *a-ṣaṇḍī*, *uṣ-ṣaṇḍa*, *pra-ṣṣ*, *ṣaṇḍa*.] — *Ṣaṇḍa-harman*, *ā*, m., N. of a *Rākṣasa*. — *Ṣaṇḍa-kolāhala*, *f*, a kind of musical instrument. — *Ṣaṇḍa-kauśika*, *as*, m., N. of a son of *Kakṣhīvat*; (*am*), n. (?) title of a drama. — *Ṣaṇḍa-girika*, *as*, m., N. of a man. — *Ṣaṇḍa-ghaṇṭā*, *f*, a N. of *Durgā*. — *Ṣaṇḍa-tā*, *f* and *ṣaṇḍa-tva*, *am*, n. warmth, pungency; warmth of temper, passionate-ness. — *Ṣaṇḍa-tuṇḍa*, *as*, m., N. of a son of *Garuḍa*. — *Ṣaṇḍa-dīdhiti*, *is*, m. 'having hot rays', the sun; [cf. *ṣaṇḍāṇṣu*.] — *Ṣaṇḍa-nāyikā*, *f*, an epithet of the goddess *Durgā*; N. of one of the eight *Nāyikās* or *Saktis* of *Durgā*. — *Ṣaṇḍa-bala*, *as*, m., N. of one of the monkey followers of *Rāma*. — *Ṣaṇḍa-bhānu*, *us*, m., N. of a man. — *Ṣaṇḍa-bhārgava*, *as*, m., N. of a *Brāhmaṇ* of the family of *Cyavana*. — *Ṣaṇḍa-mahāvira-tantra*, *as*, m. title of a Buddhist work; = *kallavira-tantra*. — *Ṣaṇḍa-mahāsena*, *as*, m., N. of a king of *Ujjayinī*. — *Ṣaṇḍa-muṇḍā*, *f*, a form of *Durgā*; [cf. *ṣarma-muṇḍa* and *āmūṇḍā*.] — *Ṣaṇḍa-mṛiga*, *as*, m. a wild animal; epithet of a passionate man. — *Ṣaṇḍa-rava*, *as*, m., N. of a jackal. — *Ṣaṇḍa-rudrikā*, *f*, knowledge of mystical nature, acquired by worship of the *Nāyikās*. — *Ṣaṇḍa-vat*, *ān*, *atī*, *at*, violent, warm, passionate; (*vatī*), *f*, an epithet of *Durgā*; N. of one of the eight *Nāyikās* or *Saktis* of *Durgā*. — *Ṣaṇḍa-varman*, *ā*, m., N. of a prince (probably a corruption of *ṣandra-varman*). — *Ṣaṇḍa-vikrama*, *as*, *ā*, *am*, of impetuous valour; (*as*), m., N. of a prince. — *Ṣaṇḍa-vṛishṭi-prayāta*, *am*, n., N. of a metre of four lines of twenty-seven syllables each. — *Ṣaṇḍa-vega*, *as*, *ā*, *am*, having an impetuous course or current, violent; (*as*), m., N. of a *Gandharva* chief. — *Ṣaṇḍa-sakti*, *is*, m., N. of a *Daitya*. — *Ṣaṇḍāṇṣu* ('da-āṇṣ'), *us*, m. the sun ('having hot rays'; cf. *ṣaṇḍa-dīdhiti*). — *Ṣaṇḍāditya-tīrtha* ('da-ād'), *am*, n., N. of a *Tīrtha*. — *Ṣaṇḍāśoka* ('da-aś'), *as*, m., N. of a prince, also called *Kāmaśoka*, and as a protector of Buddhism, *Dharmāśoka*. — *Ṣaṇḍa-kusuma*, *as*, m. red oleander; [cf. *rakta-karavīra*.] — *Ṣaṇḍi-dāsa*, *as*, m., N. of the author of a commentary called *Kāvya-prakāśa-tīkā*. — *Ṣaṇḍi-devi-darman*, *ā*, m., N. of a scholiast. — *Ṣaṇḍi-māhātmya*, *am*, n. = *ṣaṇḍikā-māhātmya*.

— *Ṣaṇḍīśa* ('ṣī-īśa), *as*, m. the husband of *Ṣaṇḍī*, *Siva*. — *Ṣaṇḍēvara* ('ḍā-īś'), *as*, m. 'Ṣaṇḍā's lord,' an epithet of *Siva*; N. of a writer on jurisprudence; also of an astronomer. — *Ṣaṇḍogrā* ('ḍa-ug'), *f*, N. of one of the eight *Nāyikās* or *Saktis* of *Durgā*.

Ṣaṇḍī, *is*, *f*. = *ṣaṇḍī*, a N. of *Durgā*.

Ṣaṇḍikā, *f*, a N. of *Durgā*; a N. of the *Devī-māhātmya*; *Linum Usitatissimum*; [cf. *umā*, *devī*, *haimavatī*, *ṣaṇḍā*.] — *Ṣaṇḍika-ghaṇṭā*, *as*, m. (?) fr. *ṣaṇḍikā + ghaṇṭā*, q. v.), a N. of *Siva*. — *Ṣaṇḍikā-māhātmya*, *am*, n. a section of the *Mārkaṇḍeya-Purāṇa*.

Ṣaṇḍin, *i*, m., N. of an author; [cf. *āmūṇḍa*.] — *Ṣaṇḍiman*, *ā*, m. passion, violence, cruelty; heat. — *Ṣaṇḍila*, *as*, m., N. of *Rudra*; a barber; a kind of pot-herb [cf. *vāstūka*]; (*ā*), *f*, N. of a river.

Ṣaṇḍi-kṛt, cl. 8. P. -*karoti*, -*kartum*, to enrage, make angry or violent.

चण्डात *ṣaṇḍāta*, *as*, m. fragrant oleander, *Nerium Odorum*.

चण्डातक *ṣaṇḍātaka*, *as*, *am*, m. n. (fr. *ṣaṇḍa* ?), a short petticoat.

चण्डाल *ṣaṇḍāla*, *as*, m. (fr. *ṣaṇḍa* ?), cf. *ṣaṇḍāla*, an outcast, a *Ṣaṇḍāla*, the generic name for a man of the lowest and most despised of the mixed tribes, born from a *Sūdra* father and *Brāhmaṇ* mother. — *Ṣaṇḍāla-kandā*, *as*, m. a kind of bulbous plant. — *Ṣaṇḍāla-tā*, *f*, or *ṣaṇḍāla-tva*, *am*, n. the state or condition of a *Ṣaṇḍāla*. — *Ṣaṇḍāla-vallakī*, *f*, the lute of the *Ṣaṇḍāla*, a common lute.

Ṣaṇḍālikā, *f*, the lute of the *Ṣaṇḍāla*, a common or vulgar lute; an epithet of *Durgā*; a kind of plant. — *Ṣaṇḍālikā-bandha*, *as*, m. a kind of knot.

चण्डु *ṣaṇḍu*, *us*, m. a rat; a small monkey, *Simia Erythraea*.

चत *cat*, cl. 1. P. A. *catati*, -*te*, occurring only in pres. part. and past and fut. pass. part. (see below), Ved. to hide one's self; to go; to ask, beg, solicit [cf. *caḍ*]: Caus. P. A. *cātayati*, -*te*, -*yitum*, to cause to hide; to scare, frighten away; [cf. Gr. *χατέω*, *χατέω*.]

Catāt, *an*, *antī*, *at*, hiding one's self; (*Sāy*) going, residing in, being in.

Catita, or Ved. *catta*, *as*, *ā*, *am*, hidden, made to disappear.

Catin, *i*, *inī*, *i*, Ved. hiding one's self; (*Sāy*) destroying enemies, frightening away.

Catya, *as*, *ā*, *am*, to be hidden &c.

Cātaka, *as*, m. See s. v.

Cātana, *as*, *ā*, *am*, driving away, removing [cf. *abhiśanti*-*ḥ*, *amira*-*ḥ*, *arāya*-*ḥ*]; (*am*), n., scil. *sūktam*, certain verses of the *Atharva-veda*, the object of which is to avert evil demons; (*as*), m., N. of the supposed *Rishi* of these verses of the *Atharva-veda*.

चतुर *catuṛ*, *catvāras* m. pl., *catasras* f. pl., *catvāri* n. pl. (said to be fr. *rt. cat*), four. In Vedic Sanskrit the inst., dat., abl., and loc. have the accent on the penultimate; in the later language either on the penultimate or on the last syllable. A Vedic form of the gen. pl. fem. *catasrīṇām* for *catasrīṇām* occurs sometimes in Epic poetry; [cf. Gr. *τέσσερες*, *τέτταρες*; Æol. *τίσσιες*; Goth. *fidvor*; Cambro-Brit. *pedwar*, *pedair*; Lat. *quatuor*; Lith. *keturi*; Slav. *četyrje*; Hib. *ceathair*, *ceiteora*; Zend *catru*.] — *Catuh-paīca*, *as*, *ā*, *am*, four or five; also *catuḥ-paīcan*. — *Catuh-paīcāśa*, *as*, *i*, *am*, the 54th. — *Catuh-paīcāśat*, *t*, *f*, 54. — *Catuh-paīcāśad-adhika-sata*, *as*, *i*, *am*, the 154th. — *Catuh-patrī*, *f*, N. of a plant; = *kshudra-pāshāna-bhedi*. — *Catuh-parṇī*, *f*, a kind of sorrel (*kshudrāmlikā*). — *Catuh-pārśva*, *am*, n. the four sides of a square. — *Catuh-puṇḍra*, *as*, m., N. of a shrub, = *bhīṇḍā*. — *Catuh-phalā*, *f*, *Urtica Lagopodioides* (= *nāga-balā*). — *Catuh-sata*, *am*, n., 104; 400. — *Catuh-sata-tama*, *as*, *i*, *am*, the 104th. — *Catuh-sāla*, *as*,

ā, *am*, having four halls; built in a square; (*am*, *ā*), n. f. or *catuḥ-sālaḥ*, *am*, n. a square of four houses; a quadrangle enclosed by four buildings. — *Catuh-sringa*, *as*, *ā*, *am*, four-horned; (*as*), m., N. of a mountain. — *Catuh-srotra*, *as*, *ā*, *am*, having four ears. — *Catuhshashṭa*, *as*, *i*, *am*, the 64th; having 64 added. — *Catuhshashṭī*, *is*, *f*, 64; a N. for the *Rig-veda* which consists of 64 *Adhyāyas*; the 64 arts [cf. *kalā*]. — *Catuhshashṭī-tama*, *as*, *i*, *am*, the 64th. — *Catuh-sana*, *as*, *ā*, *am*, containing the four sons of *Brahmā*, whose names begin with *Sana* (*sanaka*, *sananda*, *sanātana*, *sanatku-māra*). — *Catuh-saptata*, *as*, *i*, *am*, the 74th. — *Catuh-saptatī*, *is*, *f*, 74. — *Catuh-saptatī-tama*, *as*, *i*, *am*, the 74th. — *Catuh-sama*, *am*, n. an unguent of four ingredients, sandal, gallochum, saffron, and musk; (*as*, *ā*, *am*), one whose body has four smooth places. — *Catuh-sahasra*, *am*, n., 1004; 4000. — *Catuh-simā*, *f*, a border or boundary on all four sides. — *Catuh-shakti*, *is*, *is*, *f*, Ved. quadrangular. — *Catur-aṇṣa*, *as*, m. a fourth part. — *Catur-akṣa*, *as*, *ā*, *am*, Ved. having four eyes. — *Catur-akṣhara*, *am*, n. an aggregate or combination of four syllables; (*as*, *ā*, *am*), consisting of four syllables. — *Catur-anga*, *as*, *ā*, *am*, consisting of four members, quadripartite; (*catuṛ-angam balam*, an entire or complete army, comprising elephants, chariots, cavalry, and infantry); (*as*), m., N. of a son of *Loma-pāda* or *Roma-pāda*; the plant *Cucumis Utilissimus* [cf. *ghoṭikā*]; (*ā*), *f*, scil. *senā*, an entire army &c.; (*am*), n. an entire army &c.; a sort of chess. — *Caturanga-bala*, *am*, n. an entire army &c.; [cf. the preceding.] — *Caturangabulādhyakṣa* ('la-adh'), *as*, m. the commander-in-chief of a complete army. — *Caturanga-sainya*, *am*, n. an entire army; [cf. *catur-anga*.] — *Catur-angin*, *i*, *inī*, *i*, having four parts or members, quadripartite; (*inī*), *f*, a complete army. — *Catur-angula*, *am*, n. the four fingers of the hand (without the thumb); four fingers broad, four inches; (*as*), m. the plant *Cathartocarpus Fistula*. — *Catur-adhyāyikā*, *am*, f. n. a collection of four *Adhyāyas*. — *Catur-anika*, *as*, *ā*, *am*, Ved. having four faces, facing the four quarters. — *Catur-anugāna*, *am*, n., N. of a *Sāman*. — *Catur-anta*, *as*, *ā*, *am*, bordered on all four sides; (*ā*), *f*, the earth. — *Caturanteśa* ('tā-īśa'), *as*, m. lord of the earth, a king. — *Catur-avatta*, *as*, *ā*, *am* (see *ava-do*), divided into four parts; (*am*), n. division into four parts. — *Catur-avattin*, *i*, *inī*, *i* (see *ava-do*), one who is accustomed to offer the *havis* in four portions. — *Caturasita*, *as*, *i*, *am*, the 84th. — *Catur-asitī*, *is*, *f*, 84. — *Catur-asitī-tama*, *as*, *i*, *am*, the 84th. — *Catur-asra* or *catuṛ-asra* or *catuṛ-asraka*, *as*, *ā*, *am*, four-cornered, quadrangular; regular; (*as*), m. a quadrangular figure; a square; (in astronomy) N. of the fourth and eighth lunar mansions; (*ās*), m. pl., N. of various *Ketus*. — *Catur-asva*, *as*, m., N. of a prince. — *Catur-asraka*, *as*, m., N. of various postures in acting; see *catuṛ-asra*. — *Catur-aha*, *am*, n. a period of four days; (*as*), m. a *Soma* sacrifice lasting four days; [cf. *atṛi-catur-aha*.] — *Catur-ātman*, *ā*, *ā*, *a*, representing four persons; having four faces. — *Catur-ānana*, *as*, *ā*, *am*, having four faces; (*as*), m. an epithet of *Brahmā*. — *Catur-ānartana*, *am*, n. a dance by four, or in four divisions. — *Catur-idas-pada-stobha*, *am*, n., N. of a *Sāman*. — *Catur-utara*, *as*, *ā*, *am*, increasing by four. — *Catur-ushaṇa*, *am*, n. the four hot spices, black pepper, long pepper, dry ginger, and the root of long pepper; [cf. *try-ūṣhaṇa* and *catuṛ-jātaka*.] — *Catur-gatī*, *is*, m. a tortoise (going on four feet). — *Catur-gava*, *am*, n. a carriage drawn by four oxen. — *Catur-guṇa*, *as*, *ā*, *am*, four times, four-fold, quadruple. — *Catur-grihita*, *as*, *ā*, *am*, taken up (or ladled out, as a fluid) four times; (*am*), n. taking up (any fluid) four times. — *Catur-grāma*, *as* or (*am*) (?), m. or n. (?), N. of a country. — *Catur-jātaka*, *am*, n. = *caturjātaka*, = *kaṭu-caturjātaka*, q. v. — *Catur-ṇavata*, *as*, *i*, *am*, with 94 added (e. g. *catur-ṇavatam śatam* = 194); [cf. *catur-ṇavata*.]

— *Catur-dāśhṭra*, *ās*, m. 'having four tusks'; N. of Vishnu; of one of the attendants of Skanda; of a Dānava. — *Catur-dat*, *an*, *anti*, *at*, four-toothed. — *Catur-danta*, *as*, m. 'having four tusks'; an epithet of Airāvata, the elephant of Indra; N. of an elephant mentioned in the Pañca-tantra. — *Caturdaśa*, *as*, i, am, the fourteenth; consisting of fourteen; (i), f., scil. *rātri*, the fourteenth day in a lunar fortnight. — *Caturdaśa-dhā*, ind. fourteen-fold. — *Caturdaśan*, a, pl. fourteen; [cf. Lat. *quatuordecim*; Lith. *keturiolika*]. — *Caturdaśama*, *as*, i, am, the fourteenth. — *Caturdaśa-mata-vivēka*, *as*, m. title of a work by Sankara. — *Caturdaśika*, *as* or *am*, m. or n. (?), a feast on the fourteenth day of a lunar fortnight. — *Catur-dārika*, *as* or *am*, m. or n. (?), N. of the fifth Lambaka in the Kathā-sarit-sāgara. — *Catur-dikshu* or *catur-dīśam*, ind. towards the four quarters, on all sides, all around. — *Catur-dola*, *as*, *am*, m. n. a royal litter. — *Catur-dvīpa-śakra-vartin*, i, m. the sovereign of the four Dvīpas. — *Catur-dhā*, ind. in four parts, four-fold; [cf. Hib. *ceathardha*; Gr. *tétrapax*]. — *Caturdhā-bhū*, cl. 1. P. *bhavati*, *ritum*, to be divided into four parts. — *Caturdhā-sānti*, *is*, f. a religious ceremony performed at the time of making the stated offerings to deceased ancestors. — *Caturnavata*, *as*, i, am, the 94th. — *Catur-navati*, *is*, f., 94. — *Caturnavatitama*, *as*, i, am, the 94th. — *Catur-bāhu*, *us*, *us*, v, four-armed; an epithet of Vishnu and Siva; [cf. *catur-bhūja*]. — *Catur-bhadra*, *am*, n. the aggregate of four objects of human wishes, viz. *dharma*, virtue; *kāma*, pleasure; *artha*, wealth; and *moksha*, final beatitude. — *Catur-bhāga*, *as*, m. the fourth part, a quarter. — *Catur-bhūja*, *am*, n. (generally in compounds), four arms; (*as*, *ā*, *am*), having four arms; quadrangular; (*as*), m. an epithet of Vishnu or Kṛishṇa; a square; N. of a Dānava; N. of the instructor of Rāmānanda; N. of the father of Sivādatta. — *Caturbhūja-bhāṭṭācārya* ('*ā-āc*'), *as*, m., N. of an author. — *Catur-bhūyas*, *ān*, *asī*, *as*, containing four (syllables) more. — *Catur-mahārāja*, *ās*, m. pl. the four great kings or gods of the highest of the six Buddhist heavens. — *Caturmahārāja-kāyika*, *as*, *ā*, *am*, belonging to the group of the four great kings; epithet of a class of deities with Buddhists; also *caturmahārājika*. — *Catur-māsa*, *am*, n. a period of four months. — *Catur-mukha*, *am*, n. (in compounds), four faces; (*as*, i, *am*), having four faces; (an arrow) having four points; (*as*), m. an epithet of Brahmā, of Vishnu, Siva, and of a Dānava; a preparation of mercury (?). — *Caturmukha-rasa*, *as*, m. a preparation of great curative power. — *Catur-yuga*, *am*, n. the aggregate of the four Yugas or ages of the world, a Mahā-yuga or 4,320,000 years; (*as*, *ā*, *am*), drawn by four (oxen &c.); comprehending the four Yugas or ages of the world. — *Catur-yuj*, *k*, *k*, *k*, drawn by four (oxen &c.). — *Catur-vaktra*, *as*, m. 'four-faced', N. of Brahmā; of a Dānava. — *Catur-vaya*, *as*, i, *am*, Ved. four-fold. — *Catur-varga*, *as*, m. a collection of four things, the four objects of human pursuit collectively; see *catur-bhadra*. — *Caturvarga-śāntāmanī*, *is*, m. title of a work. — *Catur-varṇa*, *as* or *am*, m. or n. (?), the four classes or castes of Hindūs, viz. Brāhmins, Kshatriyas, Vaiśyas, and Śūdras; four principal colours; four letters. — *Caturvarṇa-maya*, *as*, i, *am*, consisting of the four castes. — *Caturvarṇya*, *am*, n. the system of the four castes. — *Catur-var-śhikā*, f., scil. *go*, a cow four years old. — *Catur-vāhin*, i, m., scil. *ratha*, a carriage drawn by four (horses &c.). — *Caturvīṅśa*, *as*, i, *am*, the 24th; having 24 added (e.g. *caturvīṅśam śatam*, 124); consisting of 24; (*as*), m., N. of a Stoma; (*am*), n., scil. *ahan*, N. of an Ekāha. — *Catur-vīṅśatī*, *is*, f., 24; the 24th year (e.g. *ā-caturvīṅśate*, to the 24th year); title of a work. — *Caturvīṅśatikā*, *as*, i, *am*, consisting of 24. — *Caturvīṅśatī-tama*, *as*, i, *am*, the 24th. — *Caturvīṅśatī-mala*, *am*, n. '24 sects,' title of a work. — *Caturvīṅśatī-matī-vyākhyā*, f. a commentary by Bhāṭṭoji-dīkshita. — *Caturvīṅśaty-avatāra-śāntira*, *am*, n. 'history

of 24 incarnations' by Narahara-dāsa. — *Caturvīṅśā-kshara*, *as*, *ā*, *am*, containing 24 syllables. — *Caturvidya*, *as*, *ā*, *am*, familiar with the four Vedas; (*as*), m. one who has studied the four Vedas. — *Caturvidha*, *as*, *ā*, *am*, four-fold; of four sorts or kinds, in four ways. — *Catur-vīja*, *am*, n. the four kinds of seed, i.e. the seed of Kālājāli, Candra-śūra, Me-thikā, and Yavānikā. — *Catur-vīra*, *as*, *ā*, *am*, Ved. an epithet applied to a particular unguent; also to a Soma sacrifice which lasts four days. — *Caturveda*, *as*, m. pl., the four Vedas, viz. the Rīg-veda, Yajur-veda, Sāma-veda, and Atharva-veda; (*as*, *ā*, *am*), containing the four Vedas; familiar with the four Vedas; (*ās*), m. pl. a class of manes. — *Caturvedin*, i, *inī*, i, familiar with the four Vedas. — *Catur-vyūha*, *as*, m. an epithet of Vishnu; [cf. *nava-vyūha*]. — *Catur-hanu*, *us*, m. 'having four jaws,' N. of a Dānava. — *Catur-hasta*, *as*, *ā*, *am*, four-armed. — *Catur-hāyana*, *as*, i, *am*, four years old; (i), f. a cow of four years. — *Catur-hotṛī*, *tā* or *tāras*, m. sing. or plur., N. of a certain liturgical section of Vedic works intended for recitation; containing the four chief priests. — *Catur-hotra*, *as*, m. comprehending the four chief priests. — *Caturho-traka*, *am*, n. the four chief priests; the duties of these priests. — *Caturvārīṅśa*, *as*, i, *am*, the 44th; having 44 added; containing 44; (*as*), m., N. of a Stoma. — *Catur-cātvarīṅśat*, t, f., 44. — *Catush-karpa*, *as*, *ā*, *am*, four-eared; heard by four ears only; (i), f., N. of one of the Mātṛis attendant on Skanda. — *Catushkarpa-tā*, f. the state of being heard by only four ears, a secret. — *Catush-kona*, *as*, *ā*, *am*, square, quadrangular; (*as*), m. a quadrangular figure, a square, a tetragon. — *Catu-śloṭoma*, *as*, m. (fr. *catur* and *śloṭoma*), a Stoma consisting of four parts; (*as*, *ā*, *am*), connected with such a Stoma. — *Catush-patha*, *as*, *am*, m. n. a place where four roads meet, a cross-way; (*as*), m. a Brāhmin (so called from the four āśramās, q.v.). — *Catushpatha-niketā* or *catuspatha-ratā*, f., N. of one of the Mātṛis attendant on Skanda. — *Catush-pada*, *as*, *ā*, *am*, having four feet; consisting of four Pādas; (in arithmetic or algebra) tetranomial; (*as*), m. an animal with four legs, a quadruped; (in astron.) a term for certain signs of the zodiac; N. of a particular Karaṇa; a kind of coitus; N. of a shrub; (*ā*), f. a metre containing 30 + 4 + 4 syllabic instants; (*am*), n. a conjunction of four Pādas. — *Catushpa-dikā*, f., N. of a metre containing 30 + 4 + 4 syllabic instants. — *Catush-pāṭī*, f. a river (winding four ways?). — *Catush-pāṭhī*, f. a school for Brāhmins in which the four Vedas are repeated. — *Catush-pāṇi*, *is*, *is*, i, four-handed; (*is*), m. an epithet of Vishnu. — *Catush-pād*, *-pāt*, *-padī*, *-pat*, quadruped; having made four steps; consisting of four members, divided into four parts, consisting of four parts; (*-pāt*), m. a quadruped; anything which has four parts or members; a judicial procedure, consisting of four processes, plea, defence, rejoinder, and sentence; (*-padī*), f. a female quadruped; (*-pat*), n. the quadrupeds collectively, the animals. — *Catush-pāda*, *as*, i, *am*, quadruped; divided into four parts, consisting of four parts; (*as*), m. a quadruped. — *Catush-pārśva*, *am*, n. the four sides of anything. — *Catustana*, *as*, *ā*, *am* (fr. *catur*-*stana*), having four nipples. — *Catustrīṅśa*, *as*, i, *am*, the 34th; having 34 added; containing 34. — *Catustrīṅśaj-jātaka-jña*, *as*, m. a Buddha. — *Catus-trīṅśat*, t, f., 34. — *Catus-sama*, see *catur*-*sama*. — *Catur-rāji*, f. (fr. *catur* + *rājan*), the four kings; N. of the luckiest or most desired termination of the game called Caturanga, by which one king gains the four thrones. — *Catur-rātra*, *as*, *ā*, *am* (fr. *catur* + *rātra*), lasting four days (lit. nights); (*as* or *am*), m. n., N. of a certain ceremony.

1. *catura*, *as*, *ā*, *am*, (at the end of some compounds) = *catur*, four; see *a-c*, *upa-c*, *tri-c*. (For 2. *catura* see next col.)

2. *caturtha*, *as*, i, *am*, fourth, the fourth; (*as*), m. the fourth letter in every class of consonants, i.e. *gh*, *jh*, *qh*, *dh*, *bh*; (i), f., scil. *rātri*, the fourth day

in a lunar fortnight; (scil. *vibhakti*), the termination of the fourth case, the fourth case, the dative case; (*as*, *ā*, *am*), constituting the fourth part; (*am*), n. a quarter; [cf. Lith. *ketvirtas*; Slav. *četyrti*, *četyrtaja*; Gr. *tétrapros*; Lat. *quartus*; Goth. *fidvorda* (?); Germ. *vierter*]. — *Caturtha-karman*, *a*, n. the ceremonies performed on the fourth day of a marriage. — *Caturtha-kālam*, ind. at the fourth meal, at the evening of every second day of a person's fasting. — *Caturthakālīka*, *as*, *ā*, *am*, one who passes three meals without eating and partakes only of the fourth. — *Caturtha-phala*, *am*, n. the second inequality or equation of a planet. — *Caturtha-bhaktā*, *am*, n. consuming the fourth meal (after having passed three without eating). — *Caturtha-bhāj*, *k*, *k*, *k*, receiving the fourth part as a toll from one's subjects (as a king). — *Caturtha-svara*, *am*, n., N. of a Sāman. — *Caturthāṅśa* ('*tha-āṅ*'), *as*, m. a quarter, a fourth part; (*as*, *ā*, *am*), receiving a quarter. — *Caturthāśrama* ('*tha-āś*'), *as*, m. the fourth order of a Brāhman's life.

Caturthaka, *as*, *ā*, *am*, the fourth; returning or repeated every four days as a fever, quartan; (*ikā*), f. a weight equal to four Karshas or one Pāla.

Caturya, nom. P. *caturyati*, to wish for four.

Catushka, *as*, *ā*, *am*, four, consisting of four, increased by four (e.g. *catushkaṇṣ śatam* = 104 or four per cent; (*as*), m., N. of a man; (i), f. a large four-sided pond or tank; a bed or mosquito-curtain; (*am*), n. the number four; a collection of four; a cross-way; a quadrangular court-yard [cf. *cātvara*]; a hall resting on four columns; a neck-lace of four strings.

Catushkikā, f. the number four.

Catushkin, i, *inī*, i, having four (parts &c.) of anything.

Catushṭaya, *as*, i, *am*, four-fold, consisting of four; (*am*), n. the number four, a collection of four, an aggregate of four, a quaternion; a square; a collection of Śūtras consisting of four sections; the first, fourth, seventh, and tenth signs of the zodiac; the centre of a circle. — *Catushṭaya-samāsa*, *as*, m. pl. four classes of compounds, viz. *Avyayi-bhāva*, *Tat-purusha*, *Dvandva*, and *Bahu-vrīhi*.

Catus, ind. four times; [cf. Zend *cathrus*].

Cātvara, *am*, n. a quadrangular place or court-yard, a place in which many ways meet; a levelled spot of ground prepared for a sacrifice. — *Cātvara-vāsini*, f., N. of one of the Mātṛis attendant on Skanda.

Cātvarīṅśa, *as*, i, *am* (fr. the next), the 40th; having 40 added; consisting of 40.

Cātvarīṅśat, t, f. (said to be fr. *cātvarī*, n. pl. + *śat*, a decade), 40; [cf. Lat. *quadraginta*; Gr. *τεσσαράκοντα*].

Cātvarīṅśatī, *is*, f. = the preceding (in *dvā-cātvarīṅśatī*).

चतुर 2. *catura*, *as*, *ā*, *am* (said to be fr. *rt. cat*; for 1. see under *catur* above), swift, quick; dexterous, clever, skilful, ingenious; charming, agreeable; visible, perceptible; (*as*), m. a round pillow, one for the cheek; (*am*), n. skilfulness, cleverness; an elephant's stable; [cf. *cātura*]. — *Catura-tā*, f. cleverness, skilfulness, cunningness.

Caturaka, *as*, m., N. of a jackal; (*ikā*), f., N. of a woman.

चतुर्थी *caturtha*. See col. 2.

चतुल *cātula*, *as*, *ā*, *am*, depositing, placing, fixing.

चत्वारिंशत् *cātvarīṅśat*. See above.

चत्वाल *cātvalā*, *as*, m. a hole in the ground &c. prepared for an oblation with fire, or for the sacrificial fire; the womb; Kusā grass; [cf. *cātvalā*].

चद् *cād*, cl. 1. P. A. *cādati*, -*te*, to ask or beg, to solicit; [cf. *cāt*].

चदिर *cādira*, *as*, m. the moon; camphor; an elephant; a snake; [cf. *cādīra*].

चन 1. *can*, cl. 1. P. *čanati*, to sound, utter a sound; cl. 1. P. or Caus. *čanati* or *čanayati*, *yitum*, to hurt, injure, wound, kill.

चन 2. *can* (related to rt. *kan*, only found in the Ved. Aor. 2nd du. *čanishām*), to delight in anything, be satisfied with (with loc.), to love.

Canas, *as*, n., Ved. delight, satisfaction; (Sāy.) food; (only found connected with rt. *dhā*, in) *cano dhā*, to delight in, be satisfied with, to find anything acceptable or agreeable (with acc. or loc.), to enjoy; (Sāy.) to grant food. — *Cano-dhā*, *ās*, *ās*, *am*, Ved. satisfied, gracious; (according to schol.) giving food. — *Cano-hita*, *as*, *ā*, *am*, Ved. made favourable or inclined to do anything, willing to do anything; (Sāy.) having food given to one's self.

Canasita, *as*, *ā*, *am* (fr. *canasya* below), Ved. delighted, satisfied, gracious. — *Canasita-pat*, *ān*, *atī*, *at*, Ved. containing the word *canasita*; agreeable (as speech or words).

Canasya, nom. P., Ved. *canasyati*, to delight in, be satisfied with; (Sāy.) to like; to eat.

Canishtha, *as*, *ā*, *am* (superl. of rt. 2. *can*), Ved. very favourable, very gracious; very acceptable; (Sāy.) containing or granting much food.

चन *čana* (originally for *ča+na*), ind. and not, also not, even not, not even; even, also, and. This particle is placed after the word to which it gives force; and in Vedic Sanskrit is generally, but not always, found without any other negative particle, whereas in the later language another negative is usually added (e.g. *āpas čana pra minanti vratam vām*, not even the waters violate your ordinance; *nāha vlyācā prithivī čanānam*, the earth even does not contain him). When *čana* is added to the interrogatives *ka*, *katara*, *katama*, *kad*, *kim*, *katham*, *kadā*, *kutas*, *kva*, it makes them indefinite; see 2. *ka*, &c.

चन्द्र *čand* (originally *śéand*?), cl. 1. P. *čandati*, to shine, to be bright; to gladden; (only the Ved. part. of the Intens. *čandīśadāt* seems to occur); [cf. Lat. *candeo* and *candela*.]

Čanda, *as*, m. the moon; N. of the author of the work *Prithivī-rājāsaka*; [cf. *čandra* below; cf. also Hib. *canu*, 'full moon'.]

Čandaka, *as*, *ā*, *am*, pleasing, joy-inspiring; (*as*), m. the moon, moonlight; a small silvery fish of a genus allied to the Zeus or Chanda; (a various reading has *čandara*.) — *Čandaka-pushpa*, *am*, n. cloves; (a wrong form for *čandana-pushpa*.)

Čandana, *as*, *am*, m. n. sandal or Sirium Myrtifolium; either the tree, the wood, or the unctuous preparation of the wood held in high estimation as perfumes; anything which is the most excellent of its kind; (*am*), n. a kind of grass, = *bhadra-kālī*; red sandal-wood; (*as*), m., N. of a divine being with Buddhists; of a prince; of an ape; (*ā*), f. a kind of plant [cf. *čandana-gopi* and *čandana-śārivā*]; N. of a river; (*ī*), f., N. of a river; [cf. *ku-čandana*, *pita-č*, *rakta-č*, *sveta-č*, *hari-č*.] — *Čandana-giri*, *īs*, m. the Malaya mountain, part of the southern range of the Ghats, where sandal-wood is found.

— *Čandana-gopi*, f. a kind of plant, = *śārivā-vīśeṣa*; [cf. *čandanā*.] — *Čandana-dāsa*, *as*, m., N. of a merchant. — *Čandana-pāla*, *as*, m., N. of a prince. — *Čandana-pushpa*, *am*, n. cloves. — *Čandana-maya*, *as*, *ī*, *am*, made of sandal-wood. — *Čandana-vāri*, *i*, n. sandal-water. — *Čandana-śārivā*, f., N. of a plant, a kind of *Śārivā*. — *Čandana-sāra*, *as*, m. the most excellent sandal-wood; a kind of alkali (*vajra-kṣhāra*). — *Čandanāgra* ('*na-ag*'), *as*, m., N. of a man. — *Čandanācūla* ('*na-ad*'), *as*, m. or *čandanādri* ('*na-ad*'), *īs*, m. = *čandana-giri*. — *Čandanā-valī*, f., N. of a river. — *Čandanodaka* ('*na-ud*'), *am*, n. sandal-water. — *Čandanodaka-dundubhī*, *īs*, m. an epithet of Bhava.

Čandanaka, *as*, m., N. of a man mentioned in the *Mṛgīchakatika*.

Čandanin, *i*, *inī*, *ī*, rubbed with or smelling of sandal-wood, imbued with sandal.

Čandanīyā, f. a kind of yellow pigment; [cf. *go-ročanā*.]

Čandalā, f., N. of a woman; [cf. *čandalā*.]

Čandira, *as*, m. the moon; an elephant.

Čandra, *as*, *ā*, *am* (originally *śčandra*; cf. *śčandra*, *puru-śč*, &c.), Ved. glittering, shining (as gold), having the brilliancy or hue of light; (*as*), m. the moon (regarded as a planet), the moon personified or regarded as a deity; any eminent or illustrious person (at end of comp., e.g. *puruṣa-čandra*, a moon of men, an excellent or eminent man, the moon being regarded as the most beautiful of the planets); a lovely or agreeable phenomenon of any kind, anything which gives pleasure; a spot similar to the moon; the eye in a peacock's tail; the symbol or mark of the Viśarga; gold; a reddish kind of pearl; water; camphor; a particular plant, = *kāmpillā*; N. of a metre consisting of four lines of nineteen syllables each; N. of a Daitya, = *Čandra-varman*, king of the Kāmbojas; also of a son of Viśva-gandhi and father of Yuvāśva; N. of a grammarian; of a king; of one of the ancestors of the Gaṇḍa Brāhmanas, and of several other men; one of the eighteen minor *Dvīpas* or divisions of the known continent; N. of one of the principal branches of the river *Čandra-bhāgā*; N. of a mountain; (*ā*), f. a hall covered only at the top; an awning, a canopy; small cardamoms; *Coccus Cordifolius*, = *gudūci*; (*ī*), f. *Serratula Anthelmintica*, = *vākuṭi*; (*am*), n. gold; a kind of sour rice-gruel, = *čakra*; N. of a Sāman; [cf. *ardha-čandra*.] — *Čandra-kālā*, f. a digit or one-sixteenth of the moon's disc, (each digit is personified as a female divinity, and worshipped in Tantrika ceremonies); the crescent before or after the new moon; a kind of fish, = *vācā* or *bācā*, *Pimelodus Vacha*; title of a drama.

— *Čandra-kavi*, *īs*, m., N. of a poet. — *Čandra-kāṭuki*, *īs*, m., N. of a man. — *Čandra-kānta*, *as*, *ā*, *am*, lovely as the moon; (*as*), m. a fabulous gem, the moon-stone, supposed to be formed from the congelation of the rays of the moon and to dissolve under the influence of its light; a kind of crystal or jasper may perhaps be meant; (*am*, *as*), n. m. the white eatable water-lily, blossoming during the night; (*am*), n. sandal-wood; (*ā*), f. the wife of the moon; the night. — *Čandra-kānti*, *īs*, f. the brilliancy or lustre of the moon, moonlight. — *Čandra-kālanāla* ('*la-an*'), *am*, n. a kind of diagram. — *Čandra-kirtti*, *īs*, m., N. of an author. — *Čandra-kula*, *am*, n., N. of a town. — *Čandra-kulyā*, f., N. of a river in Kāśmīra. — *Čandra-ketu*, *us*, m., N. of a man; also of a son of Lakṣmīnara. — *Čandra-kosha*, *as*, m. title of a lexicon. — *Čandra-garbhā*, *as*, m. title of a Buddhist Sūtra work. — *Čandra-giri*, *īs*, m., N. of a mountain; also of a prince. — *Čandra-gupta*, *as*, m. 'moon-protected,' N. of a renowned king, the *Σανδρο-κροτος* or *Σανδρο-κροτος* of the Greeks, who is supposed to have reigned at Pāṭali-putra, or the modern Patna, about 315 B.C., (he was installed by the Brāhman Čaṇakya after causing the death of Nanda, and was the founder of a new dynasty); N. of two kings of the Gupta dynasty; the registrar of Yama's court (in the latter sense a wrong form for *čitra-gupta*).

— *Čandra-gomin*, *i*, m., N. of a grammarian. — *Čandra-gola*, *as*, m. the lunar orb or sphere. — *Čandra-gola-stha*, *as*, m. 'dwelling in the lunar sphere,' a deceased progenitor, the manes. — *Čandra-golikā*, f. moonlight. — *Čandra-grahāṇa*, *am*, n. an eclipse of the moon. — *Čandra-čācāla*, *as*, *ā*, m. f. a small fish called Chanda, = *čandraka*. — *Čandra-śūda*, *as*, m. an epithet of Śiva (whose diadem is a crescent), [cf. *čandra-mauli*, *čandra-sekhara*, &c.]; N. of an author. — *Čandra-śūdamayī*, *īs*, m. title of a literary work. — *Čandra-śūdashṭaka* ('*ṣa-ash*'), *am*, n., N. of a hymn. — *Čandra-ja*, *as*, m. the son of the moon, an epithet of Buddha (Mercury).

— *Čandra-tāpana*, *as*, m., N. of a Dānava. — *Čandra-dakṣhiṇa*, *as*, *ā*, *am*, Ved. offering anything bright (as gold &c.) in sacrifice. — *Čandra-*

datta, *as*, m., N. of an author. — *Čandra-dāra*, *ās*, m. pl. the twenty-seven lunar mansions, which, in mythology, are so many nymphs, daughters of Dakṣha, and wedded to Čandra or the moon.

— *Čandra-deva*, *as*, m., N. of a warrior; N. of a Brāhman of Kaśyapa's family; N. of a poet.

— *Čandra-dyuti*, *īs*, m. sandal-wood; [cf. *čandanā*.] — *Čandra-dhruva-ketu*, *us*, m., N. of a Samā-dhi. — *Čandra-nābha*, *as*, m., N. of a Dānava.

— *Čandra-nibha*, *as*, *ā*, *am*, like the moon, bright, handsome. — *Čandra-nirṇij*, *k*, *k*, *k*, Ved. one who has a brilliant garment or appearance; (Sāy.) having a shape like the moon or whose form causes delight.

— *Čandra-paičāṅga*, *am*, n. the luni-solar calendar. — *Čandra-pāda*, *as*, m. a moon-beam, a ray of the moon. — *Čandra-putra*, *as*, m. 'son of the moon,' a N. of Buddha or Mercury. — *Čandra-pura*, *as*, m., N. of a town; [cf. *čāndrapura*.] — *Čandra-pushpā*, f. a kind of solanum; [cf. *śveta-kaṇṭakārti*.]

— *Čandra-prakāśa*, *as*, m. title of a work. — *Čandra-prabha*, *as*, m., N. of the Arhat of the present Ava-sarpiṇ; N. of a king; N. of several persons; (*ā*), f. moonlight; the plant *Serratula Anthelmintica*, = *vākuṭi*; a compound of various drugs used in jaundice, piles, &c.; N. of a woman. — *Čandra-prabhāva*, *as*, *ā*, *am*, splendid as the moon.

— *Čandra-prabhāsvara-rāja*, *as*, m., N. of several Buddhas. — *Čandra-priya*, *as*, m., N. of a prince.

— *Čandra-bālā*, f. large cardamoms. — *Čandra-bāhu*, *us*, m., N. of an Asura. — *Čandra-budhna*, *as*, *ā*, *am*, Ved. having a bright standing-ground; (Sāy.) the ground or cause of joy to all creatures.

— *Čandra-bha*, *as*, m., N. of an attendant of Skanda. — *Čandra-bhāgā*, f., N. of a river, the Chenab, one of the five streams of the Panjāb.

— *Čandra-bhāsa*, *as*, m. a sword; [cf. *čandra-hāsa*.] — *Čandra-bhūti*, *i*, n. silver. — *Čandra-mayī*, *īs*, m. = *čandra-kānta*, the moon-gem.

— *Čandra-maṇḍala*, *am*, n. the orb or disc of the moon; the lunar sphere; a halo round the moon. — *Čandra-mamas*, *ās*, m., N. of one of the ten horses of the moon. — *Čandra-mas*, *ās*, m. (fr. *čandra + mas*, derived fr. rt. *mā*), the moon, the deity of the moon; a month. — *Čandra-mā*, f., N. of a river. — *Čandra-mālā*, f., N. of a metre; N. of a river. — *Čandra-mukha*, *as*, m. 'moon-faced,' N. of a man; (*ī*), f. a metre consisting of four lines of ten syllables each; a lovely woman, whose face is fair as the moon. — *Čandra-mauli*, *īs*, m. 'moon-crested,' an epithet of Śiva, (this deity being represented with a crescent on his forehead); [cf. *čandra-śūda*.] — *Čandra-ratha*, *as*, *ā*, *am*, Ved. having a brilliant carriage. — *Čandra-rāja*, *as*, m., N. of a minister of King Harsha. — *Čandra-rekhā*, f. a digit of the moon. — *Čandra-reṇu*, *us*, m. a plagiarist, a poetical thief (who has only the dust of the moon).

— *Čandra-lekha*, *as*, m., N. of a Rākṣhasa; (*ā*), f. a digit of the moon; the plant *Serratula Anthelmintica*, = *vākuṭi*; N. of a metre consisting of four lines of thirteen syllables each; N. of another metre of four lines of fifteen syllables each; N. of a daughter of the Nāga Su-śravas; also of the wife of Kṣhemagupta; N. of the daughter of king Vira-siṅha, also called Śaśi-kālā. — *Čandra-loka*, *am*, n. the sphere or heaven of the moon. — *Čandra-locana*, *as*, m., N. of a Dānava. — *Čandra-lohaka* or *čandra-lauha* or *čandra-lauhaka*, *am*, n. silver. — *Čandra-vanša*, *as*, m. the race of the moon, the lunar race of kings or the second great line of Kṣatriya or royal dynasties in India. (The progenitor of the lunar race of kings who reigned at ancient Delhi or Hāstina-pura was Soma the Moon, the child of the Rishi Atri and father of Buddha. The latter married Ilā, daughter of the solar king Ikṣhvāku, and had by her a son, Aila or Puruṣa. This last had a son by Urvāśi, named Āyus, from whom came Nahusha, father of Yayāti. The latter had two sons, Puru and Yadu, from whom proceeded the two branches of the lunar line. In the line of Yadu was born Kṛṣṇa and Bala-rāma; in that of Puru came Dushyanta, the hero of the *Sakuntalā* and father of the great

Bharata. Ninth from Bharata came Kuru, and fourteenth from him Śāntanu, who had a son Viçitra-virya and a step-son Vyāsa. The latter married the two widows of his half-brother, and had by them Dhṛita-rāshṭra and Pāṇdu, the wars of whose sons form the subject of the Mahā-bhārata; [cf. *sūrya-vansa*.] — *Candra-vanśin*, ī, m. one of the lunar dynasty. — *Candra-vaktra*, f., N. of a town. — *Candra-vat*, ān, atī, at, Ved. brilliant, golden, abounding in gold; illuminated by the moon; (fā), f., N. of a daughter of Su-nābha and wife of Gada; N. of a princess; the wife of a potter; N. of a town or district. — *Candra-vatsa*, ās, m., N. of a people. — *Candra-vadana*, ās, ā, am, moon-faced, having a face fair as the moon. — *Candra-varṇa*, ās, ā, am, Ved. of brilliant or bright colour. — *Candra-vartman*, ā, n., N. of a metre consisting of four lines of twelve syllables each. — *Candra-varman*, ā, m., N. of a king of the Kāmbojas; also of a prince conquered by Samudra-gupta. — *Candra-vallari*, f., a kind of Asclepias, = *soma-vallari* or *brahmi-sūka*. — *Candra-valli*, f., N. of several plants, = *pra-sārūṇī*, *mādhavi*, and *soma-latā*. — *Candra-vasā*, f., N. of a river. — *Candra-vindu*, us, m., the sign for the nasal ṽ. — *Candra-vimala*, ās, m., N. of a Samādhi (pure as the moon). — *Candra-vimala-sūrya-prabhāsa-srī*, īs, m., N. of a Buddha (the beauty of whom is spotless like the moon and brilliant as the sun). — *Candra-vihangama*, ās, m., a kind of crane, *Ardea Nivea*. — *Candra-vrata*, ām, n., a kind of vow or penance [cf. *cāndrāyaṇa*]; a regal property or virtue. — *Candra-sarman*, ā, m., N. of a Brāhman. — *Candra-sālā*, f., an upper room, an apartment on the house-top; moonlight. — *Candra-sālikā*, f., a room on the top of a house. — *Candra-silā*, f., a kind of gem, moon-stone [cf. *candra-kānta*]; N. of one of the Mātṛis attending on Skanda. — *Candra-sukla*, ās, m., N. of one of the eight Upa-dvīpas in Jambudvīpa. — *Candra-sūra*, ām, n., a kind of fruit, = *candrīkā*, *kāruvi*, &c., commonly *hālm*, *Lepidium Sativum*. — *Candra-sekhara*, ās, m., an epithet of Śiva [cf. *candra-mauli*]; N. of a prince whose minister was the father of Viśva-nātha, the author of the Śāhitya-darpaṇa; or N. of that minister; N. of a commentator on Kālidāsa's *Sakuntalā* (perhaps identical with the minister of the same name); N. of the author of the play *Madhura-niruddha*; N. of a mountain. — *Candra-sekhara-cāmpū-prabandha*, ās, m., title of a work. — *Candra-srī*, īs, m., N. of a prince. — *Candra-saijīya*, ās, m., 'having any name of the moon,' camphor. — *Candra-sambhava*, ās, m., son of the moon, i.e. Budha, the planet Mercury; (ā), f. small cardamoms. — *Candra-saras*, ās, n., 'moon-lake,' N. of a lake. — *Candra-sālokyā*, ām, n., attainment of the lunar heaven. — *Candra-sinḥa*, ās, m., N. of a king, son of Darpa-nāyaṇa. — *Candra-suta*, ās, m., = *candra-ja*. — *Candra-surasa*, ās, m., the plant *Vitex Negundo*. — *Candra-sūrya*, ās, m., du. moon and sun. — *Candra-sūrya-jihmikara-prabha*, ās, m., N. of a Buddha (whose splendor obscures moon and sun). — *Candra-sūrya-pradīpa*, ās, m., N. of a Buddha (illuminating moon and sun). — *Candra-sena*, ās, m., N. of a prince, son of Samudra-sena. — *Candra-han*, ā, m., N. of a Dānava. — *Candra-hanu*, us, and *candra-hantrī*, tā, m., N. of a Dānava. — *Candra-hāsa*, ās, m., a glittering scimitar ['deriding the moon'; cf. *candra-bhāsa*]; the sword of Rāvaṇa; N. of a prince; (ā), f. the plant *Cocculus Cordifolius* [cf. *guḍūci*]; (am), n. silver. — *Candrīkara* (°ra-āk°), ās, m., N. of a man. — *Candrīkriti* (°ra-āk°), īs, īs, ī, moon-shaped; like the moon (in roundness, &c.). — *Candrāgra* (°ra-ag°), ās, ā, am, Ved. having a brilliant beginning; (Sāy.) having joy or gold at the head or as the chief subject. — *Candrāṅgada* (°ra-an°), ās, m., N. of a son of king Indra-sena. — *Candrātapa* (°ra-āt°), ās, m., moonlight; an open hall, one only furnished with a roof; an awning. — *Candrātmaja* (°ra-āt°), ās, m., the son of the moon, the planet Mercury. — *Candrānana* (°ra-ān°), ās, ā, am, moon-faced; (as), m.,

an epithet of Skanda. — *Candrāpīḍa* (°ra-āp°), ās, m., an epithet of Śiva; N. of a son of Janamejaya; of a king of Kāśmīra, the brother of Tārā-pīḍa; of a son of king Tārā-pīḍa. — *Candrābha-vaktra* (°ra-ābh°), ās, ā, am, whose face is moon-like. — *Candrābhāsa* (°ra-ābh°), ās, m., a false moon, an appearance in the sky like the real moon. — *Candrārka* (°ra-ar°), āu, m., du. moon and sun; (i), f. title of an astronomical work by Dīna-kara. — *Candrārka-dīpa*, ās, m., N. of a Buddha, = *candra-sūrya-pradīpa*. — *Candrārha* (°ra-ar°), ās, m., a half-moon. — *Candrārha-kṛtasekhara*, ās, m., an ascetic who imitates the appearance of Śiva. — *Candrārha-cūdāmaṇi*, īs, m., or *candrārha-mauli*, īs, m., an epithet of Śiva. — *Candrāloka* (°ra-āl°), ās, m., title of a work on rhetoric by Jaya-deva. — *Candrāvati*, f., N. of a place of pilgrimage; N. of the wife of king Dharma-sena. — *Candrāvartā* (°ra-āv°), f., a metre consisting of four lines of fifteen syllables each. — *Candrāvalī* (°ra-āv°), f., N. of one of Kṛṣṇa's female companions. — *Candrāvaloka* (°ra-av°), ās, m., N. of a prince. — *Candrāva* (°ra-as°), ās, m., N. of a son of Dhundhu-māra. — *Candrāspadā* (°ra-ās°), f., N. of a plant. — *Candrābhaya* (°ra-āh°), ās, m., camphor. — *Candrashīṭā* (°ra-īṣh°), f., an assemblage of lotuses blossoming during the night (lit. 'loved by the moon'). — *Candrodāya* (°ra-ud°), ās, m., moon-rise; an awning, a cloth or sheet spread over the large open courts of Hindū houses upon festive occasions; a mercurial preparation used in medicine; N. of a warrior on the side of the Pāṇḍavas; (ā), f. a medicine for the eyes. — *Candronmilana* (°ra-un°), ām, n., title of a work. — *Candropala* (°ra-up°), ās, m., the moon-gem; [cf. *candra-kānta*.] — *Candraka*, ās, m., the moon (generally at the end of adj. comp.); a spot similar to the moon; the eye in a peacock's tail; a finger-nail; a fish called Chanda; N. of a poet; of a minister; of an owl; (ikā), f. moonlight, moonshine, illumination, elucidation (used at the end of the title of some commentaries and original works to imply that the work so designated is intended to elucidate the subject of which it treats, e.g. *alankāra-candrīkā*, *kātantra-c°*, *kārya-c°*, &c.; cf. *kaumudī*, *dīpikā*, &c.); a kind of fish, = *candraka*; large or small cardamoms; N. of several plants, = *karya-sphoṭā*, *mallikā*, *sveta-kanṭhakāri*, *methikā*, *candra-sūrā*; N. of a metre, = *utpalinī*; N. of a woman; N. of a river, = *candra-bhāgā*; (am), n. black pepper. — *Candra-ka-naṭ*, ān, m., a peacock. — *Candrīkā-drava*, ās, m., a kind of gem, the moon-stone (melting in the moonlight). — *Candrīkā-pāyin*, ī, īnī, ī, drinking moonlight or the moon-beams; (i), m. the bird Cakora. — *Candrīkāmbujā* (°kā-am°), ām, n., the white lotus, blossoming in the moonlight.

Candrakīta, ās, ā, am, furnished with brilliant spots similar to the moon.

Candrakṛt, ī, m., a peacock.

Candraśa, ās, m., N. of an ancient physician.

Candra-mas. See under *candra* above.

Candrālā, f., N. of a woman.

Candrāya, nom. A. *candrāyate*, to play the part of the moon, to represent the moon.

Candrin, ī, īnī, ī, Ved. golden, possessing gold; (i), m. the son of the moon, the planet Mercury.

Candrimā, f. (fr. *candra*; cf. *pūrṇimā*), moonlight.

Candrīla, ās, m., a barber; a N. of Śiva; a pot-herb, *Chenopodium Album*.

चन्द्रमह चन्द्रमहा, ās, m., a dog.

चप, cl. I. P. *capati*, to caress, coax, soothe, or console; cl. I. P. *capayati*, &c., to grind, pound, knead; to cheat.

चपट *capaṭa*, ās, m., the palm with extended fingers; [cf. *capaṭa*.]

चपल *capala*, ās, ā, am (said to be fr. rt. *cup*, connected with rt. *kamp*), moving to and fro,

shaking, trembling, tremulous, unsteady, agitated, wavering; wanton, fickle, inconstant, variable; inconsiderate, careless, thoughtless, ill-mannered, rude, impertinent; active, quick, swift, agile, expeditious; momentary, instantaneous; (as), m. a kind of animal (= *mūshika*); a fish; black mustard; quick-silver; a kind of perfume, = *coraka*; a kind of stone; N. of a prince; also of a superhuman being; (ā), f. lightning; long pepper; the tongue; a disloyal wife, a whore; spirituous liquor, especially the intoxicating drink made from hemp; the goddess Lakṣmī or fortune; N. of two metres; one of the personifications of the fifth note in music. — *Capalātā*, f. or *capala-tva*, ām, n. trembling; fickleness, inconstancy, rudeness. — *Capalātāsāya* (°tā-ās°), ās, m., indigestion, flatulence. — *Capalāṅga* (°la-an°), ās, m., Delphinus Gangeticus. — *Capalā-jana*, ās, m., a fickle or unsteady woman; the goddess of fortune. — *Capalātmaka* (°ra-āt°), ās, ā, am, of a fickle or inconstant nature.

Capalaka, ās, ā, am, wanton, fickle, inconsiderate.

Capalāya, nom. A. *capalāyate*, to move to and fro, tremble, become unsteady, wanton.

चपेट *capeta*, ās, m., a palm of the hand with the fingers extended; [cf. *capaṭa* and *capaṭa*.] — *Capetāghāta* (°ta-āgh°), ās, m., a blow or slap with the open hand.

Capetīkā, f., a slap with the open hand.

चप *capya*, ām, n., Ved. a kind of sacrificial vessel.

चम *cam*, cl. I. P. *camati*, *cācāma*, *cācamit*, *camitum*, Ved. cl. 5. P. *camnoti*, to sip, drink; to take anything into the mouth, as food, (generally applied to liquids, but occasionally used of solid food); to eat: Pass. Aor. *cāmi* (used impersonally): Caus. *cāmayati*: Desid. *cācamishati*: Intens. *cācāmyate* or *cācānti*; [cf. Hib. *toimhil*, 'eatings'; *toimhlím*, 'I eat, waste, spend, consume.']

Camara, ās, ī, m. f. (fr. rt. *cam*, in the sense of eating), a kind of deer, or rather the Bos Grunniens (erroneously classed by the Hindū writers amongst deer), highly valued for its bushy tail; (as, am), m. n. a chowrie or long brush, most usually made of the tail of the Yak or Bos Grunniens, and employed to whisk off insects, flies, &c.; it is also one of the insignia of royalty [cf. *cāmara*]; a particular high number; (as), m., N. of a Daitya; (i), f. a compound pedicle. — *Camara-puṭṭha*, ām, n. the tail of the Bos Grunniens; (as), m. a small animal with a bushy tail living in holes, a squirrel or perhaps fox (*kokada*).

Camarika, ās, m., a kind of ebony, *Bauhinia Variegata*, growing in clusters resembling a chowrie; [cf. *kovidāra*.]

Camasa, ās, ī, m. f. a vessel used at sacrifices for drinking the juice of the Soma, a kind of flat dish, pan, or cup; (according to others) a kind of ladle or spoon, (according to the Brāhmaṇas and Scholiasts these vessels are generally of a square shape, made of wood and furnished with a handle, but sometimes also round or of other shapes); a cake made of barley, rice, or lentils, ground to meal; a sweetmeat, or flour, sesamum, &c., mixed up with sugar into a kind of cake; a plant, commonly *Khetpāra*, *Mollugo Pentaphylla*; (as), m., N. of a man; also of a son of Rishabha; = *camasodbheda*, q. v. — *Camasādhvaryu* (°sa-adh°), us, m., Ved. the priest who manages the drinking-vessels. — *Camasodbheda* (°sa-udh°), ās, m., N. of a place of pilgrimage, held sacred on account of the supposed bursting forth of the river Sarasvatī; also *camasodbhedana*, ām, n.

Camasi, īs, f. = *camasi*, a kind of cake.

Camasin, ī, m., N. of a man.

Camū, īs, f., Ved. (loc. *cāmū* or *cāmvi*; du. *cāmū*; pl. *cāmvas*), a vessel, a dish, (applied especially to the vessels or reservoirs into which the Soma is poured; these are generally two in number, and called *cāmṛā*, Ved. du.), metaphorically the two grand receptacles of all living beings, or heaven and

earth (*čamvau*, du., Naigh. III. 30); a grave; an army; a squadron, a division of an army consisting of 129 elephants, as many cars, 2187 horse, and 3685 foot. — *Camū-čara*, as, m. a soldier, a warrior. — *Camū-nātha* or *čamū-pa*, as, m. the leader of an army, a general. — *Camū-pati*, is, m. a general of division, any general. — *Camū-shad*, t, t, t, Ved. lying on a dish. — *Camū-hara*, as, m., N. of one of the *Viśve-devās*.

चमक *čamaka*, as, m., N. of a man.

चमकसूक्त *čamaka-sūkta*, am, n., N. of several verses of the *Vājasaneyi-saṃhitā*, so called because the words *ča me* are repeated in them.

Camī-kāra, as, m. reciting the *Čamaka-sūkta*.

Camī-kṛi, cl. 8. P., Ved. -*karoti*, -*kartum*, to recite the verses containing the words *ča me* over anything.

चमत *čamat*, ind. an interjection of surprise.

— *Čamat-karaṇa*, am, n. admiration; astonishing, producing wonder, causing surprise; festival, spectacle; high poetical composition. — *Čamat-kāra*, as, m. admiration, astonishment, surprise; show, spectacle; row, riot, festive or angry turbulence; elaborate style or high poetical composition; N. of the tree *Achyranthes Aspera*; [cf. *apāmārga*]. — *Čamat-kāra-čandrikā*, f. title of a grammar; title of a Bengali poem by *Kṛishṇa-dāsa*. — *Čamatkāra-čintāmaṇi*, is, m. title of a work. — *Čamat-kārita*, as, ā, am, astonished. — *Čamat-kārin*, ī, inī, f, astonishing, surprising, unusual. — *Čamat-kṛita*, as, ā, am, astonished, surprised. — *Čamat-kṛiti*, is, f. admiration, astonishment, surprise, &c.; [cf. *čamat-kāra*].

चमीकृ *čamī-kṛi*. See under *čamaka-sūkta*.

चमू *čamū*. See under *čam* above.

चमूरु *čamūru*, us, m. a kind of deer; [cf. *čamūru*].

चम्प *čamp*, cl. 10. P. *čampayati*, to go, move; (a various reading for *čamp*).

Čampa, as, m. (said to come fr. the last rt.), the plant *Bauhinia Variegata*, mountain ebony [cf. *kovidāra*]; N. of a son of *Prithulāksha* and founder of the town *Čampā*; (*ā*), f., N. of a town in *Anga*, the modern *Bhāgalpur* or a place in its vicinity, founded by *Čampa*, and the residence of *Karna*; also of *Brahma-datta*. — *Čampa-karambhā*, f. a kind of plantain. — *Čampa-kunda*, as, m. a kind of fish, commonly *čanda-kudā*. — *Čampa-kosha*, as, m. the *Jāka* or bread-fruit tree. — *Čampādhīpa* (*pā-adhī*) or *čampesa* (*pā-isa*), as, m., N. of *Karna*, natural brother of the *Pāṇḍus*. — *Čampā-vatī*, f., N. of a town; N. of the wife of *Nidhi-pati*. — *Čampopala-lakṣita* (*pā-up*), as, m. the district of *Čampā* or *Bhāgalpur*; (*ās*), m. pl. the inhabitants of it.

Čampaka, as, m. a tree bearing a yellow fragrant flower, *Michelia Champaka*; a kind of perfume; a variety of the jack or bread-fruit tree [cf. *čampakālū*]; N. of the father of *Kalhana*; N. of a man; N. of a country; (*ā*), f., N. of a town; (*am*), n. the flower of the *Čampaka* tree; the fruit of a variety of the banana or plantain; commonly *čampakālā*. — *Čampaka-gandha*, am, n. a kind of incense. — *Čampaka-čaturdaśī*, f., N. of a festival, the fourteenth day in the light half of the month *Jyāishtha*. — *Čampaka-pura*, am, n., N. of a town. — *Čampaka-prabhu*, us, m., N. of the father of *Kalhana*. — *Čampaka-mālā*, f., N. of a metre consisting of four lines of ten syllables each. — *Čampaka-vatī*, f., N. of a wood in *Magadha*. — *Čampakāraṇya* (*ka-ar*), am, n. the *Čampaka* forest; N. of a place of pilgrimage. — *Čampakā-vatī* or *čampakāvalī* (*ka-av*), f. = *čampaka-vatī*. — *Čampakolva* (*ka-ul*), as, m. the *Jāka* or bread-fruit tree.

Čampakālū, us, m. the *Jāka* or Indian bread-fruit tree, *Artocarpus Integrifolia*; [cf. *čampakolva*, *čampālū*, *čampaka*].

Čampālū, us, m. the *Jāka* or bread-fruit tree.

चम्पू *čampū*, ūs, f. a kind of elaborate and highly artificial composition in which the same subject is continued through alternations in prose and verse (*gadya* and *padya*); [cf. *gangā-čampū* and *nala-čampū*].

चम्ब *čamb*, cl. 1. P. *čambati*, &c., to go, to move.

चमिष *čamriṣ*, f., Ved. (*Sāy.*) libations (contained) in the sacrificial ladles.

Čamriṣa, as, ā, am, Ved. 'contained in the sacrificial ladle.'

चय *čay*, cl. 1. A. *čayate*, &c., to go, go to or towards, move; [cf. Gr. *κίω*, *κινέω*; Lat. *cio*, *cio*, *citus*; Hib. *cas*, 'a way, a road'; Lith. *koja*, 'foot'; *kettur-kojis*, 'quadruped.']

चय 1. *čaya*. See under 1. *či*.

चय 2. *čaya*. See under 3. *či*.

चर *čar*, cl. 1. P. (ep. also A.) *čarati*, -*te*, *čacāra*, *čere*, *čarishyati*, -*te*, *acāriti*, *čaritam* (ep. *čartum*, Ved. *čaradhyai*, *čaritave*, *čarase*), to move one's self, go, walk, move, stir, drive (in a carriage &c.), roam about, walk about, wander, (in these senses applied to men, animals, water, ships, stars, &c.); to graze; to spread, be diffused; to be active; move or travel through, pervade, go along, follow; to behave, conduct one's self; to live, be, remain in any position, act; to be engaged in, occupied with, busy one's self with (with inst., e.g. *yajñena čarati*, he is engaged in a sacrifice); to undertake, set about, undergo, observe, practise, do or act in general (e.g. *vratāni čeruh*, they observed vows; and in this sense applied rather vaguely to express various ideas, e.g. *vighnaṃ čarati*, he puts a hindrance; *bhaikṣam čarati*, he begs; *vivādam čarati*, he is engaged in a lawsuit; *mṛigayām čarati*, he hunts; *sambandhāṃ čarati*, he enters into connections; *mārgam čacāra vāṇaiḥ*, he made a way with arrows); to continue performing or being (with a part., e.g. *arčantas čeruh*, they continued worshipping; *svāmīnam avajñāya čaret*, he may go on despising his master); to exercise the body with penance, e.g. *tapasā indriyāṇi čaret*, he should exercise his organs with penance; (with or without *mithuna*) to perform the act of copulation, to have sexual intercourse with, have to do with; to make or render (with two acc., e.g. *na-rendram satya-sthāṃ čarāma*, let us make the king keep his word); to act as a spy; to consume, eat (e.g. *māṃsam čaret*, let him eat flesh); Caus. *čarayati*, -*yitum*, to cause to move or walk about; to pasture; to send, direct, turn, move; to cause to pervade; to drive away; to cause to practise or perform; to cause to copulate; to obtain knowledge of, acquaint one's self with (with acc.); to doubt [cf. *vi-čar*]; Desid. *čicarishati*, to wish to act or conduct one's self; to be willing to deal with, to have intercourse with; Intens. *čarčariti*, *čarčuryate*, *čarčuriti*, *čarčuriti*, to move quickly or repeatedly, to walk about, pervade; to act wantonly or coquettishly; [cf. Lat. *curro*, *currus*; *properus* (?); Hib. *cara*, 'a leg or haunch'; *carachudh*, 'moving'; *carachd*, 'motion'; Gr. *κίω*, *κινέω*; Goth. *fara*; Germ. *fahren*; Old Germ. *hor-se*; Eng. *horse*; Lith. *kielauju*, *kielias*, *kielione*; Old Pers. *čartanay*].

Čara, as, ī, am, moving, walking, going; locomotive, any animal (so named as moving in contradistinction to plants); movable, trembling, shaking, unsteady; (at the end of comp.) going, walking, wandering, being, living [cf. *adhas-čara*, *anta-čara*, *ap-č*, *upari-č*, *eka-č*, &c.]; following; performing, practising (e.g. *vrata-čara*, practising vows). Sometimes *čara* is placed at the end of a word as an affix in the sense of 'having been formerly', e.g. *ādhyā-čara*, one who has been rich formerly; *devadatta-čara*, having been formerly possessed by *Devadatta*; (*as*), m. a spy, a secret emissary or agent; a wagtail; a kind of small shell, *Cypræa*

Moneta [cf. *čoparda*]; a game played with dice and men similar to backgammon; the planet Mars; a cowrie; the seventh *Karapa* in astrology; the *Karapas* collectively; the difference of time between the rising of a heavenly body at *Lankā* or *Ceylon*, over which the first meridian passes, and that of its rising at any particular place; a term for particular lunar mansions and for a particular number of the signs of the zodiac.

— *Čara-griha*, am, n. a moving or varying sign of the zodiac, i. e. the first, fourth, seventh, and tenth.

— *Čara-deva*, as, m., N. of a man. — *Čara-dravya*, āni, n. pl. movables, goods and chattels. — *Čara-puṣṭa*, as, m. a mediator (lit. 'nourished by a spy').

— *Čara-bha*, am, n. a moving or varying sign of the zodiac, i. e. the first, fourth, seventh, and tenth; [cf. *čara-griha*]. — *Čara-bhavana*, am, n. a moving or varying sign of the zodiac; [cf. the preceding]. — *Čara-mūrti*, is, f. an idol which is carried about in procession. — 1. *čarāčara* (*čra-ad*), as, ā, am, movable and immovable, locomotive and stationary, moving and fixed (as animals and plants); (*am*), n. the aggregate of all created things, whether animate or inanimate; the world; sky, atmosphere; heaven, paradise; (*i*), f. a young woman.

Čaraka, as, m. a wanderer, a wandering religious student; a spy or secret emissary; N. of a Muni and physician, (a legend relates that the serpent-king *Sesha*, who was himself the recipient of the *Āyur-veda*, once visited the earth, and finding it full of sickness and suffering became moved with pity, and determined to devise a scheme for alleviating disease; hence he became incarnate as the son of a Muni and was called *Čaraka* because he had visited the earth as a kind of spy or *čara*; he then composed a new book on medicine, based on older works of *Agni-veśa* and other pupils of *Ātreya*, which book was called after him); a kind of plant, cf. *parpaṭa*; (*am*), n. the title of the treatise on medicine written by *Čaraka*; (*ās*), m. pl., N. of a branch of the Black *Yajur-veda*, the practices and rites enjoined by which are different in some respects from those in the *Satapatha-Brahmaṇa*; (*i*), f. a kind of poisonous fish; N. of an evil spirit. — *Čaraka-grantha*, as, m. *Čaraka's* book. — *Čaraka-tantra-vyākhyā*, f. title of a commentary by *Haričandra*. — *Čaraka-bhāṣya*, am, n. title of a commentary by an author named *Kṛishṇa*.

Čaraṇa, as, m. a foot soldier; (*as*, *am*), m. n. a foot; a pillar, a support, a prop; the root of a tree; a single line of a verse, the fourth part of a stanza; (in prosody) a dactyl; a sect, a school, a branch of the *Vedas*; a race, a family; (*am*), n. moving, going round or about, wandering, roaming, grazing; course; acting, dealing, managing, conduct, performance; fixed or instituted observances for any class, age, or condition (as priesthood, manhood, &c.); behaving, conduct of life, good or moral conduct; practising, accomplishing; consuming, eating; a particular high number; [cf. *avi-čaraṇa*, *pura-čaraṇa*, *ratha-č*; cf. also Gr. and Lat. *pépa*, *perna*; Goth. *fairsna*; Germ. *Ferse*; Lith. *kulnis*; Hib. *cairine*; Lat. *crus* ?]. — *Čaraṇa-kamala* or *čaraṇa-kisalaya*, am, n. a lotus-foot (lit. foot-lotus), a beautiful foot, the foot of a lover, of a deity, &c. — *Čaraṇa-gata*, as, ā, am, fallen at one's feet, prostrate. — *Čaraṇa-granthi*, is, m. the joint of the foot, the ancle. — *Čaraṇa-dāsa*, as, m., N. of the author of the *Gurūśishya-saṃvāda* and of the poems entitled *Nācikētipākhyāna*.

— *Čaraṇa-nyāsa*, as, m. the trace of a foot, foot-step. — *Čaraṇa-pa*, as, m. a tree. — *Čaraṇa-patana*, am, n. falling at the feet, prostration. — *Čaraṇa-patila*, as, ā, am, fallen at the feet, prostrate. — *Čaraṇa-pādma*, as or am, m. n. a lotus (like) foot, the foot of a deity or lover. — *Čaraṇa-parvan*, a, n. 'foot-joint', the ancle. — *Čaraṇa-pāta*, as, m. tread, trampling; foot-fall. — *Čaraṇa-yuga*, am, n. both the feet; two lines of a stanza. — *Čaraṇa-vyūha*, as, m. title of a treatise. — *Čaraṇa-sūśrīṣhā*, f. prostration. — *Čaraṇa-sevā*, f. service, devotion. — *Čaraṇānamita* (*čra-ān*), as, ā, am, bent or bowed under the feet, trodden down. — *Čaraṇā-*

bharāya (‘*ṇa-ābh*’), *am*, n. an ornament for the feet. — *Čaraṇāmṛita* (‘*ṇa-am*’), *am*, n. ‘foot-nectar’, the water in which the feet of a Brāhman or spiritual guide have been washed. — *Čaraṇāyudha* (‘*ṇa-āy*’), *as*, *ā*, *am*, having the feet for weapons; (*as*), (*m*), a cock. — *Čaraṇāravindā* (‘*ṇa-ar*’), *am*, n. the lotus (like) foot (of a deity, lover, &c.). — *Čaraṇārdha* (‘*ṇa-ar*’), *am*, n. the half of the foot; half of the fourth of a stanza. — *Čaraṇāśkanḍana* (‘*ṇa-ās*’), *am*, n. trampling, treading down with the feet. — *Čaraṇopadaka* (‘*ṇa-up*’), *am*, n. water in which the feet of a venerable Brāhman or spiritual teacher have been washed. — *Čaraṇopaga* (‘*ṇa-up*’), *as*, *ā*, *am*, in contact with the feet, at the feet.

Čaraṇiya, nom. A., Ved. *čaraṇiyate*, to follow, perform, be engaged in, carry on; (Śāy.) to desire to go.

1. *čaraṇya*, nom. P. *čaraṇyati*, to move.
2. *čaraṇya*, *as*, *ā*, *am*, foot-like, like a foot.
Čaraṇya, *us*, *us*, *u*, Ved. moving, movable.
Čarat, *an*, *anti*, *at*, going, moving, going on; proceeding, acting, practising.

Čaratha, *as*, *ā*, *am*, Ved. moving, living; capable of moving, movable; (*as*, *am*), *m*, n. going, moving, wandering; movableness; liveliness, life; a going, a way.

2. *čarāčara*, *as*, *ā*, *am* (fr. *čar* reduplicated; for 1. see p. 317, col. 3), moving, locomotive, running; trembling, shaking, unsteady; wished, desired; (*am*), *n*, N. of a small shell; [cf. *kaparda*.]

Čarī, *is*, *m*, an animal in general.

Čarita, *as*, *ā*, *am*, gone, gone to, attained, practised; (*am*), *n*, going, moving, course; acting, doing, practice, behaviour, acts, deeds, practices, adventures, ‘res gestae’ story; nature; fixed institute, proper or peculiar observance; [cf. *uttara-rāma-čarita*, *duṣ-čarita*, *śac-č*, *saha-č*, *su-č*]. — *Čarita-guṇatva*, *am*, *n*, (?) accompaniment, assistance; meritorious conduct. — *Čarita-maya*, *as*, *i*, *am*, (at the end of compounds) containing or relating deeds or adventures, made up of deeds. — *Čarita-vrata*, *as*, *ā*, *am*, performing an act of devotion. — *Čaritārtha* (‘*ta-ar*’), *as*, *ā*, *am*, attaining one’s object, successful in an undertaking, satisfied, effected, successful. — *Čaritārtha-tva*, *am*, *n*, the attainment of an aim, successfulness, success. — *Čaritārthaya*, nom. P. *čaritārthayati*, to cause a person to attain his aim. — *Čaritārthin*, *i*, *īni*, *i*, desirous of success.

Čaritavya, *as*, *ā*, *am*, to be gone, to be managed; to be followed or observed; to be practised or performed.

Čaritra. Cf. *duṣ-čaritin*.

Čaritra, *am*, *n*, a foot, leg; going; acting, behaving, behaviour, habit, practice, acts, deeds, proceedings, exploits; instituted and peculiar observance or conduct; adventures, story, history or account of any one’s deeds or exploits; nature, disposition; (*ā*), *f*, the tamarind tree; [cf. *čaritra*]. — *Čaritra-bandhaka*, *as*, *m*, a friendly pledge, one of unequal value to the loan. — *Čaritra-vat*, *ān*, *atī*, *at*, experienced, familiar with customs.

Čarishnu, *us*, *us*, *u*, capable of moving, movable, locomotive, active, unsteady, wandering about; (*us*), *m*, N. of a son of Manu Śāvarpa; also of a son of Kirttimat and Dhenukā. — *Čarishnu-dhūma*, *us*, *ā*, *am*, Ved. having moving smoke, whose smoke goes everywhere.

Čaritra, *am*, *n*, behaviour, conduct, practice; [cf. *čaritra*.]

Čartavya, *as*, *ā*, *am*, to be practised &c.; [cf. *čartavya*.]

Čarya, *as*, *ā*, *am*, to be gone; to be practised or performed &c.; (*ā*), *f*, going about, wandering, walking about, driving or going in a carriage; perceiving, visiting; course; proceeding, behaviour; due and regular observance of all rites or customs, following the rules of studentship; practising religious austerities, wandering about as a mendicant; performing, practising, engaging in, practice, conduct [cf. *ku-čaryā*]; behaviour, deportment, usage; eating; (*am*), *n*, going about, wandering, driving in a carriage &c.; proceeding, behaviour, conduct; [cf. *brahma-čarya*,

bhikṣhā-č, *bhāikṣhya-č*]. — *Čaryāvatāra* (‘*yā-av*’), *as*, *m*, title of a Buddhist work.

Čāra, *as*, *m*, a spy &c. See s.v.

Čarat *čaraṭa*, *as*, *m*, a wagtail; (*i*), *f*. — *čaraṇī*, *čirīṇī*, *čiraṇī*.

Čaram *čama*, *as*, *ā*, *am*, *m*, pl. *čaram* or *čaramās*, (said to be fr. rt. *čar*), last, hinder, ultimate, final; outermost; western, west; lowest, least; immediately following; (*as* or *am*), *m*, or *n*, (?), a particular high number; (*am*), ind. at last, at the end; *čaramā kriyā*, the final ceremony, the funeral ceremony. — *Čarama-kāla*, *as*, *m*, the last moments, the hour of death. — *Čarama-kṣmābhṛt*, *t*, *m*, the western mountain behind which the sun and moon are supposed to set. — *Čarama-vaiyākaraṇa*, *as*, *m*, an ignorant grammarian. — *Čarama-śātreṣṭhika*, *as*, *i*, *am*, having the head towards the west. — *Čaramācala* (‘*ma-ac*’), *as*, *m*, or *čaramādri* (‘*ma-ad*’), *is*, *m*, = *čarama-kṣmābhṛt* above. — *Čaramājā* (‘*ma-ajā*’), *f*, Ved. the last or smallest she-goat. — *Čaramāvasthā* (‘*ma-av*’), *f*, the last state. — *Čaramya*, nom. P. *čaramyati*, to be the last.

Čaraya, *as*, *ā*, *am*, destined for the *Čaru* oblation.

Čaru *čaru*, *us*, *m*, a kind of vessel in which a particular oblation is prepared, a saucepan, pot, kettle; a cloud; an oblation of rice, barley, and pulse, boiled with butter and milk for presentation to the gods or manes. — *Čaru-čelin*, *i*, *īni*, *i*, having portions of offerings on the clothes (?); an epithet of Śiva; (perhaps a wrong form for *čaručelin*). — *Čaru-vraṇa*, *as*, *m*, a kind of cake. — *Čaru-śrapaṇa*, *am*, *n*, sprinkling an oblation of milk and ghee. — *Čaru-sthāli*, *f*, the vessel in which an oblation is prepared, made either of clay or of udumbara-wood. — *Čaru-homa*, *as*, *m*, an oblation of a meat-offering. — *Čaravya*, *as*, *ā*, *am*, destined for the *Čaru* oblation.

Čarkaroti *čarkarita*, *am*, *n*, (fr. 1. *kṛi*, to do), a term used by Yāska and others for the intensive verb formed without the syllable *ya*.

Čarkṛiti *čarkṛiti*, *is*, *f*, (fr. 2. *kṛi*), Ved. praising, mention, glory, praise.

Čarkṛitya, *as*, *ā*, *am*, Ved. to be mentioned with praise, worthy of praise, renowned.

Čarḡ *čargh*, cl. 1. P. *čarghati*, &c., to go or move.

Čarv *čarv*, cl. 10. P. *čarāyati*, to repeat (a word in reciting the Veda), to read, recite, study, peruse carefully, consider; cl. 1. or 6. P. *čarātī*, &c., to speak, say, abuse, reprove, condemn, censure, menace; to injure or hurt, to inquire.

Čarā, *as*, *m*, considering, deliberation, i. e. repeating over in thought; (*ā*), *f*, repetition of a word, recitation, incidental mention, popular talk, alternate recitation of a poem by two persons; reflection, consideration; the exercise of judgment or deliberation, inquiry, investigation; an epithet of the goddess Durgā; covering or cleansing the body with unguents, smearing with ointment; bribery (?).

Čarāka, *as*, *ā*, *am*, repeating, the repeater (of a word in the recitation of the Veda).

Čarāna, *am*, *n*, repeating, repetition; covering the body with unguents.

Čarāya, nom. P. *čarāyate*, to undergo repetition, to be repeated.

Čarī, *is*, *f*, Ved. repetition of words in recitation; (*is*), *m*, N. of a man.

Čarāikā, *f*, deliberation, inquiry; cleaning the person with perfume, an epithet of the goddess Durgā or Čāmuṇḍā; [cf. *gharma-čarāikā* and *vī-čarāikā*.]

Čarāika, *am*, *n*, anointing the body, an unguent, = *čarāika* and *čarā*.

Čarāta, *as*, *ā*, *am*, perfumed, anointed, smeared with sandal &c., covered with anything; inquired into or after, investigated; sought, desired; (*am*), *n*, the being covered or anointed (with anything).

Čarcar *čarčara*, *as*, *ā*, *am* (fr. rt. *čar*), Ved. going; (*i*), *f*, a kind of song; striking the hands to beat time; musical symphony; the recitation of scholars; festive cries or merriment, festive sport; a festival; flattery, dishonest praise; a kind of metre consisting of four lines of eighteen syllables each; curled or woolly hair.

Čarčarikā, *f*, a kind of gesture, gesticulation.
Čarčarika, *as*, *m*, a pot-herb; decoration or curling of the hair [cf. *čarčari*]; a form of Śiva.

Čarśas *čarśas*, *ās*, *m*, N. of one of the nine treasures of Kuvera.

Čartana *čartana*, *as*, *ā*, *am* (fr. rt. *črit*), Ved. stringing together; (*am*), *n*, a hook, a pin.

Čartya, *as*, *ā*, *am*, to be strung or tied in regular order; to be hurt or injured.

Čartavya *čartavya*. See col. 1.

Čarpaṭa *čarpaṭa*, *as*, *m*, the open palm of the hand with fingers extended; a kind of plant, Mollugo Pentaphylla; a quantity of bubbles or specks (*sphāra-vipula*); (*i*), *f*, a thin cake or biscuit of flour; [cf. *parpaṭi*.]

Čarpaṭi *čarpaṭi*, *is*, *m*, N. of an author; (also read *čarpaṭin*).

Čarb *čarb*, cl. 1. P. *čarbatī*, to go, move.

Čarbhaṭa *čarbhaṭa*, *as*, *m*, a kind of cucumber, Cucumis Utilissimus [cf. *ervāru*; cf. also *čirbhāṭi* and *čirbhāṭi*]; (*i*), *f*, = *čarčari*, the noise of merriment or festivity, cries of joy.

Čarma *čarma*, *am*, *n*, (said to be fr. rt. *čar*), Ved. a hide, a skin; a shield. See *čarman* below.

Čarmanya, *am*, *n*, (fr. the next), leather-work.

Čarman, *a*, *n*, skin, leather, hide, bark, parchment, &c.; the hide of an antelope &c. used as a seat or bed by the religious student; a shield; [cf. *gala-čarman*, *duṣ-čarman*, &c.; cf. also Lat. *corium*, *calceus* (?); Hib. *eroiciann*; Gr. *πέλμα*]. — *Čarmakaraya*, *am*, *n*, working in skins or leathers. — *Čarma-kaśā* or *čarma-kashā* or *čarma-kaśā*, *f*, ‘skin-injurer,’ a plant, commonly called *Čarmakashā* or *Čarmaghā*, *Mimosa Abstergens*; a particular kind of perfume. — *Čarma-kāra*, *as*, *m*, a shoe-maker, a carrier or worker in leather, the offspring of a Čaṇḍāla woman by a man of the fisherman caste, or of a Vaideha female by a Nishāda; (*i*), *f*, the wife of the preceding; N. of a plant, = *čarma-kaśā*. — *Čarma-kāraka*, *as*, *m*, a worker in leather. — *Čarma-kārin*, *i*, *m*, a carrier, skinner, shoe-maker, worker in hides or leather. — *Čarma-kārya*, *am*, *n*, working in leather or skins. — *Čarma-kila*, *as*, *am*, *m*, *n*, a wart; excrescences considered as a kind of hemorrhoids. — *Čarma-kṛt*, *t*, *m*, a shoe-maker. — *Čarma-khāṇḍika*, *ās*, *m*, pl., N. of a people; (perhaps for *čarma-khāṇḍika* ?); [cf. *čarma-maṇḍala* and *čarma-ranga*]. — *Čarma-grīva*, *as*, *m*, N. of one of the attendants of Śiva. — *Čarma-čāṭaka*, *as*, *ā*, *m*, *f*, or *čarma-čāṭikā*, *f*, or *čarma-čāṭi*, *f*, a bat. — *Čarma-čiraka*, *am*, *n*, white leprosy (*śveta-kushtha*). — *Čarma-čela*, *as* or *am*, *m*, or *n*, (?), a garment with the hide turned outwards. — *Čarma-ja*, *as*, *ā*, *am*, coming forth from the skin, produced by or from the skin; (*am*), *n*, the hairs of the body; blood. — *Čarman-vat*, *ān*, *atī*, *at*, Ved. furnished with hide, covered with skin or leather; (*tī*), *f*, the plantain tree, *Musa Sapientum* [cf. *kadala*]; a river that flows through Bundelkhand into the Ganges, the modern Chambal. — *Čarmataranga*, *as*, *m*, a wrinkle, a fold of skin. — *Čarmatila*, *as*, *ā*, *am*, covered with pimples resembling the seeds of sesamum. — *Čarma-daṇḍa*, *as*, *m*, ‘a leather stick,’ a whip. — *Čarma-dala*, *am*, *n*, a form of leprosy or cutaneous disease. — *Čarma-dūṣhikā*, *f*, a kind of leprosy with red spots, cutaneous disease. — *Čarma-druma*, *as*, *m*, N. of a tree; [cf. *bhūrja*]. — *Čarma-nāṣṭikā*, *f*, ‘a leather thong,’ a whip. — *Čarma-paṭṭikā*, *f*, a flat piece of leather for play-

ing upon with dice, a leather backgammon board &c.
 — *Carma-patrā*, f. a bat, the small house-bat.
 — *Carma-pādūkā*, f. a leather shoe. — *Carma-prabhedikā*, f. a shoe-maker's awl. — *Carma-prasevaka*, as, ikā, m. f. a bellows. — *Carma-bandha*, as, m. a leather band or strap. — *Carma-maṇḍala*, as, m. pl. N. of a people. — *Carma-maya*, as, ī, am, made of skin or leather, leathern, encased in leather. — *Carma-muṇḍā*, f. a form of the goddess Durgā, commonly *čamuṇḍā* and *čanda-muṇḍā*. — *Carma-mna*, as, m. Ved. a tanner. — *Carma-yashṭi*, is, f. a whip; [cf. *carma-danḍa*.] — *Carma-ranga*, as, m. N. of a people in the north-west of Madhya-deśa; (*ā*), f., N. of a plant; = *āvantakī*. — *Carma-val*, ān, atī, at, covered with hides or skins; (*ān*), m., N. of a warrior. — *Carma-vasana*, as, ā, am, clothed in skin; (*as*), m. an epithet of Siva; [cf. *krīṭti-vāsas*.] — *Carma-vādyā*, am, n. 'skin-instrument,' i. e. a drum, tabour, &c. — *Carma-epiksha*, as, m., N. of a tree; [cf. *čarmīn*.] — *Carma-sambhava*, f. cardamoms. — *Carma-sāra*, as, m. lymph, serum. — *Carma-čchādita* ('ma-āčh'), as, ā, am, covered with skin. — *Carmaṇta* ('ma-an'), as, m. a piece or strap of leather. — *Carma-bhas* ('ma-am'), as, n. lymph, serum. — *Carma-va-kartana* ('ma-av'), am, n. working in leather or skins. — *Carma-vakartīn* ('ma-av'), ī, m. a worker in leather or skins, a shoe-maker, a man of the lowest caste. — *Carma-vakartīrī* ('ma-av'), sām, a shoe-maker. — *Carma-vanaddha* ('ma-av'), as, ā, am, covered with skin, bound with leather, &c. — *Carma-vṛita* ('ma-av'), as, ā, am, covered with skin or parchment. — *Carma-asi-mat* ('ma-asi-'), ān, atī, at, possessed of shield and sword.

Carma-ur, us, m. a shoe-maker, a worker in leather; [cf. *čarmāra* and *carma-kāra*.]

Carma-ur, as, m. a worker in leather, a shoe-maker.
Carmaika, as, ā, am, armed with a shield, a shield-bearer.

Carmin, ī, iṇī, ī, covered with skin or parchment, having a hide or skin; leather, leathern, made of leather, &c.; armed with a shield; (*ī*), m. a soldier armed with a shield, a shield-bearer; N. of a tree, the bark of which is used for writing upon, &c. [cf. *bhūrja*]; a plantain; N. of an attendant of Siva.

Čarmarī, f., N. of a plant with a poisonous fruit.

Čaryā. See p. 318, col. 1.

चर्व *čaro* [cf. *čurn*], cl. 1. 10. P. *čarvati*, *čarvayati*, &c., to bruise, crush, grind with the teeth, chew, champ, masticate; to eat; sup up, suck; Pass. *čarvate*; [cf. Hib. *carbaid*, 'the jaw,' *carbail*, 'the palate of the mouth'; *creimim*, 'I gnaw'; *creim*, 'corrosion'; Lith. *kramtau*.]

Čarvaṇa, as, ā, am, chewing; (*am*), n. chewing, masticating; sipping, tasting; food which must be chewed, solid food.

Čarvaṇiya, as, ā, am, masticable, proper to be chewed.

Čarvita, as, ā, am, chewed, eaten. — *Čarvita-čarvaṇa*, am, n. chewing the chewed; seeking happiness where others have sought it in vain; repetition of the same act, tautology, tedious reiteration. — *Čarvita-pātra* or *čarvita-pātraka*, am, n. a spitting-pot.

Čareya, as, ā, am, to be chewed, chewable; (*am*), n. solid food requiring mastication.

Čarvan, ā, m. a blow with the flat of the hand.

Čarshani, is, is, ī (said by some to be derived fr. *krīṣh*; by other native commentators connected with rt. *čaksh*, to see, and so probably derived by Yaska, who explains *čarshani* by *čayīrī*, q. v.; other scholars connect it with rt. *čar*), Ved. seeing, observing; discerning, moving, movable, running, going in a carriage, agile, active, swift; (*ayas*), f. pl. men, people, race, nation (e. g. *paṇḍa čarsha-*

nyas, the five races of men, the five nations; cf. *krīṣhī*, *kahī*, *jana*); 'beings endowed with discernment,' N. of the children of Aryaman and Mātrikā, who are regarded in the Bhāgavata-Purāṇa as the progenitors of the human race; (*ī*), f. a disloyal wife; N. of the wife of Varuṇa and mother of Bhṛigu; [cf. *vi-č* and *viśva-č*.] — *Čarshani-prā*, ās, ās, am, Ved. governing men or people or races of men, epithet of Indra. — *Čarshani-dhrit*, t, t, t, Ved. supporting or protecting men or races of men; epithet of Indra, Mitra, Varuṇa, and the Viśve-devās. — *Čarshani-dhriti*, is, f., Ved. support or protection of men or races. — *Čarshani-sah*, t, t, t, Ved. ruling over or overpowering men; (*Sāy*.) overpowering enemies.

चल *čal* [cf. *čat* and *čar*], cl. 1. P. (sometimes A.) *čalati*, -te, *čacāla*, *čalishyati*, *acālīti*, *čalitum*, to move one's self, be moved; to stir, tremble, shake, quiver, throb, palpitate, be agitated; totter; to move on or forward, proceed, go away; to start off, set out, depart; to walk, march; to be moved from one's usual course, to be disturbed, become confused or disordered; to go astray; to turn away from the right course, swerve, deviate from (with abl., e. g. *čalati dharmāt*, he swerves from virtue); fall off, leave off (with abl.); to sport about, frolic, play, wanton: Caus. P. *čalāyati* or *čalāyati*, -te, -yitum, to cause to move, to move, shake, jog, nudge, push, agitate, disturb; to turn off from, to cause to deviate, lead away from; cause to fall; drive away, remove or expel from; to cherish, foster, (wrong form for *bal*): Pass. of Caus. *čālyate*, to be moved: Desid. *čālyāshati*: Intens. *čācālyate* or *čācālyati*, *čācālīti*; [cf. Gr. *κέλλω*, *κέλλω*, *δ-κέλλω*, *κέλλω*; Lat. *celer*, *pro-cello*, *ex-cello*, *præ-cello*; *calco*, *calco*, *calcar*; Hib. *caill*, 'a path'; Germ. *falle*; Gr. *πάλλω*, *πέλω*; Lat. *pello*.]

Čala, as, ā, am, moving, trembling, tremulous, movable, shaking, loose, unfixed, unsteady, fickle, fluctuating, perishable, disturbed, confused; (*as*), m. agitation, shaking, trembling; wind; quicksilver; (*ā*), f. lightning; incense; fortune or Lakṣmī the goddess of fortune; N. of a metre consisting of four lines of eighteen syllables each; [cf. *a-čala*, *nīś-čala*, *čāla*.] — *Čala-karṇa*, as, m. the true distance of a planet from the earth. — *Čala-kṛtī*, is, is, ī, unsteady, wanton. — *Čala-ketu*, us, m. (in astron.) N. of a moving Ketu. — *Čala-čānu*, us, m., N. of the Greek partridge, Perdix Rufa; [cf. *čakora*.] — *Čala-čitta*, as, ā, am, fickle-minded, inconstant; (*am*), n. fickleness, mutability. — *Čala-čitta-tā*, f. or *čala-čitta-tva*, am, n. fickleness of mind, unsteadiness, inconstancy, mutability, frivolity. — *Čala-tā*, f. or *čala-tva*, am, n. shaking, trembling, a tremulous motion, pulsation. — *Čala-danta*, us, m. a loose tooth. — *Čala-dala*, as, m. the holy fig-tree, Ficus Religiosa; [cf. *āvattha*.] — *Čala-patra*, as, m. the Ficus Religiosa; [cf. *āvattha*.] — *Čala-sandhi*, is, m. movable articulation of the bones, Diarthrosis. — 1. *Čalāčala* ('la-āč'), as, ā, am, movable and immovable, locomotive and stationary. — *Čalātanka* ('la + āč'), as, m. rheumatism. — *Čalātman* ('la-āt'), ā, ā, a, fickle-minded, inconstant. — *Čalendriya* ('la-in'), as, ā, am, having unsteady organs, sensitive, sensual, not having subdued senses or passions. — *Čaleshu* ('la-iṣhu'), us, us, u, one whose *ayon* wavers or flies unsteadily.

Čalat, an, antī, at, going, moving. — *Čalat-padam*, ind. moving, walking. — *Čalat-pūrṇīmā*, f. a small fish called Chanda; = *čandra-čānāla*. — *Čalad-anga* or *čalad-argaka*, as, m. a fish, a sort of gilt-head, commonly Cengā, Ophiocephalus Aurantiacus.

Čalana, as, ā, am, moving, movable, trembling, tremulous, shaking; (*as*), m. a foot; a deer, an antelope; (*ī*), f. a short petticoat worn by common women; the rope for tying an elephant; (*am*), n. a shaking motion, shaking, trembling; walking about, wandering, roaming; turning off from, leaving off.

Čalanaka, as or am, m. or n. a short petticoat worn by women of low rank; (*ikā*), f. silken fringes.

Čalanīya, as, ā, am, to be moved or shaken, movable.

Čalamāna, as, ā, am, going, moving, proceeding, shaking, &c.

Čalas, as, n. wood-sorrel.

2. *Čalāčala*, as, ā, am (fr. rt. *čal* with reduplication), moving to and fro, movable, tremulous, unfixed, unsteady, shaking, loose; variable; (*as*), m. a cow.

Čalita, as, ā, am, gone, departed, proceeded (often used like a past tense, e. g. *sa čalitaḥ*, he started off, he departed); shaking, trembling.

Čalitavya, as, ā, am, to be gone away; to be moved, movable.

Čalu, us, m. (said to be fr. rt. *čal*), water hastily taken up in the hollowed palm of the hand for rinsing the mouth &c.; a handful or mouthful of water; [cf. *gandūsha*.]

Čaluka, as, m. = the preceding; also a small pot, a gallipot, &c.; N. of a man; [cf. *čuluka*.]

चल्विष *čaladvisha*, as, m. the Kokila or Indian cuckoo.

चलि *čali*, is, m. a cover, a wrapper, a surtout; [cf. *čola*.]

चपि *čavi*, is, ī, f. or *čavika*, am, ā, n. f. or *čavyā*, am, f. n. a species of the pepper plant, Piper Chaba; Oris root.

चशति *časati*, a wrong reading for *va-sati*, q. v.

चश् *čash*, cl. 1. P. A. *čashati*, -te, to eat; to kill, hurt.

Čashaka, as, am, m. n. a vessel used for drinking spirits, a wine glass &c., any drinking-vessel; spirituous liquor; honey.

Čashati, is, m. eating; killing; decay, infirmity.

Čashāla, as, am, m. n. a wooden ring on the top of a sacrificial post; an iron ring at the base of the post; (*as*), m. a hive. — *Čashāla-val*, ān, atī, at, Ved. furnished with a Čashāla.

चष्ट *čashṭa*, as, ā, am (past passive part. fr. *čaksh*?), spoken, asked.

चष्टान *čashṭāna*, as, m., N. of a prince, (= *Τισσαṇος*).

चह *čah* [cf. *čap*], cl. 1. 10. P. *čahati*, *acāhīti*, *čahayati*, -yitum, to be wicked, commit wickedness; to cheat; to be proud; cl. 10. P. *čahayati*, to grind, pound, knead; [cf. Hib. *cagnaim*, 'I chew, gnaw'.]

चाक्रविद्या *čakravicā*, f., N. of a plant, = *sveta-vuṇnā*.

चाक्र *čakra*, as, ī, am (fr. *čakra*), carried on (as a battle) with the discus; circular, belonging to a wheel &c.; (*as*), m., N. of a man.

Čakravarmāṇa, as, m. (a patronymic fr. *čakra-varman*), N. of a grammarian.

Čakravākeya, as or am (?), m. or n. ? (fr. *čakra-vāka*), N. of a place.

Čakrāyana, as, m. a patronymic of Ushasta.

Čakrika, as, ī, am, circular; belonging to a wheel or discus; relating to a company or circle; (*as*), m. a potter; an oil-maker; a proclaimer; a chorister, a bard who chants in chorus the praises of kings, heroes, gods, &c.; a coachman, a driver; (*ās*), m. pl. companions, followers.

Čakriya, as, m. the son of a potter or oil-maker.

Čakreya, as, ī, am, relating to a wheel or discus; (*as*, am), m. or n. (?), N. of a place.

चाक्षुष *čākshusha*, as, ī, am (fr. *čakshus*), consisting in sight, depending on or produced from it; belonging to the eye, visual, optical, perceptible by the eye, visible, seen; relating to Manu Čākshusha; *čākshushī vidyā*, that magical science which gives the power of seeing anything; (*as*), m., N. of the sixth Manu who with five other Manus is a son of Manu Svāyambhuva, or according to other authorities

a son of Viśva-karman and Ākṛiti, or a son of Cakshus; N. of a son of Ripu and Brihat, (according to some he is called Cakshusha, and is father of Manu Cākshusha); N. of a son of Kaksheya and brother of Sabhānara; also of a son of Anu and brother of Sabhānara; also of a son of Khanitra; (ās), m. pl., N. of a class of deities in the fourteenth Manvantara; (am), n. knowledge which depends on vision. — Cākshusha-jñāna, am, n. ocular evidence. — Cākshusha-va, am, n. perceptibility by sight.

चाक्ष्म cākshma, as, ā, am (fr. i. ksham), Ved. forbearing, gracious.

चाङ्ग cānga, as, m. (fr. cānga), wood-sorrel; whiteness or beauty of the teeth.

चाङ्गेरी, f. wood-sorrel, Oxalis Pusilla; [cf. ku-čāngeri.]

चाचपुट cācapuṭa, as, m. a kind of time in music; [cf. cācapuṭa.]

चाचलि cācali, is, is, i (fr. Intens. of rt. cal), moving much or repeatedly; [cf. vi-cācali and a-vic.]

चाचल्य cācālyā, am, n. (fr. cācāla), tremulousness, unsteadiness; transitoriness, fugitiveness, fidgetiness.

चाट cāṭa, as, m. (fr. cāṭ = cat?), a cheat, a rogue, a speculator, one who makes away with or embezzles money &c. entrusted to him.

चाटकैर cāṭakaira, as, m. (fr. cāṭaka or cāṭakā), a young sparrow.

चाटलिका cāṭalikā, f., N. of a place.

चाटग्राम cāṭigrāma, as, m., N. of a place.

चाटु cāṭu, us, u, m. n. (said to be fr. rt. cāṭ), pleasing or grateful words or discourse, flattery, flattering, coaxing; distinct or clear speech; [cf. cāṭu.] — Cāṭu-kāra, as, ī, am, speaking agreeably or kindly, flattering, complying with a request, humouring, complaisant; (as), m. a flatterer. — Cāṭu-kārīn, ī, īnī, ī, speaking agreeably, flattering. — Cāṭu-paṭu, uṣ, m. a jester, a buffoon, one who makes compliments (?). — Cāṭu-lola, as, ā, am, elegantly tremulous. — Cāṭu-paṭu, us, m. a jester; [cf. cāṭu-paṭu.] — Cāṭu-sāta, am, n. repeated coaxing, a hundred entreaties. — Cāṭuktī (cāṭu-ukti), is, f. agreeable language, flattery, service.

Cāṭuka, as or am (?), m. or n. (?), pleasing or grateful discourse.

चाणकीन cāṇakīna, as, ā, am (fr. cāṇaka), fit for or sown with the chick-pea (a field &c.).

चाणक्य cāṇakya, as, m. (a patronymic fr. cāṇaka, N. of a Muni), N. of the sage Vātsyāyana; N. of a celebrated Brāhman also called Viśṇu-gupta, the reputed author of a work on morals and the principles of government. He is said to have destroyed the Nanda dynasty and to have made Cāndra-gupta (q. v.) king, whose minister he became. From the tone of his advice to princes he has been styled the Machiavelli of India; (am), n., scil. sāstram, the work of Cāṇakya, on morals and polity. — Cāṇakya-mūlaka, am, n. a kind of radish; [cf. kauṭīlyā.] — Cāṇakya-sloka, ās, m. pl. detached stanzas on morals and the principles of government, supposed to be written by the Brāhman Cāṇakya or compiled by him.

Cāṇaka, as, ī, am (an adj. formed fr. cāṇakya), relating to Cāṇakya.

चाणूर cāṇūra, as, m., N. of a prince; also of a wrestler in the service of Kaṇsa, slain by Kṛishṇa, and identified with the Daitya Varāha. — Cāṇūra-sūdana, as, m. an epithet of Kṛishṇa.

चाण्ड cāṇḍa, am, n. (fr. cāṇḍa), violence.

चाण्डाल cāṇḍāla, as, m. = cāṇḍāla, a name of an impure or degraded tribe, a Cāṇḍāla, a Pariah,

an outcast; (ī), f. a woman of the same tribe; N. of a plant, = *lingini*.

Cāṇḍālikā, f. a vulgar lute, the lute of the Cāṇḍāla; a N. of Durgā; a kind of herb; [cf. cāṇḍālikā.] — Cāṇḍālikāśrama (kā-ās°), as, m. N. of the hermitage of Cāṇḍālikā.

चातक cātaka, as, m. (said to be fr. rt. cāt), N. of the bird Cuculus Melanoleucus, according to the legend living only upon rain-drops; [cf. Lat. cot-urnix.] — Cātakanandana (ka-ān°), as, m. the rainy season. — Cātakāśhṭaka (ka-aśh°), am, n. the eight verses on the Cātaka bird.

चातन cātana. See under rt. cāt at p. 313.

चातुर 1. cātura, as, ī, am (fr. catur), relating to four; (a carriage &c.) drawn by four; (ī), f., N. of a poem by Nara-siṅha; (am), n. a carriage, a cart holding four people.

Cātuṣsāgarika, as, ī, am (fr. cātuṣ-sāgara), belonging to the four oceans.

Cāturakṣha, am, n. (fr. catur-akṣha), four casts in playing at dice.

Cāturarthika, as, ī, am (fr. catur-artha), used in four particular senses or meanings.

Cāturāśramika, as, ī, am, or cāturāśramin, ī, īnī, ī (fr. catur-āśrama), being in one of the four periods or orders [cf. āśrama] of life.

Cāturāśramya, am, n. the four periods of the life of a Brāhman collectively; the aggregate of the four orders of student, householder, ascetic, and mendicant.

Cāturjātaka, am, n. = kaṭu-cāturjātaka.

Cāturthaka, as, ikā, am, quartan, appearing every fourth day; (as), m. a quartan ague.

Cāturthāhnika, as, ī, am (fr. caturtha-ahan), belonging to the fourth day.

Cāturthika, as, ī, am, belonging to the fourth or to the fourth day; (as), m. a quartan ague.

Cāturdaśa, as, ī, am (fr. caturdaśī), appearing on the fourteenth day of the half month.

Cāturdaśika, as, ī, am, reading the holy scriptures on the fourteenth day of the half month.

Cāturdaiva, as, ī, am (fr. catur-deva), sacred to four deities.

Cāturbhādra, am, n. (fr. catur-bhādra), an assemblage of four medicinal plants.

Cāturbhujī, is, m. a son of Catur-bhuja.

Cāturbhautika, as, ī, am (fr. catur-bhūta), consisting of four elements.

Cāturmahārājakāyika or cāturmahārājika = cāturmahārājakāyika; also an epithet of Viśṇu. Cāturmāsa, as, ī, am (fr. catur-māsa), produced in four months.

Cāturmasaka, as, ikā, am, or cāturmasin, ī, īnī, ī, one who performs the Cāturmāsya sacrifice.

Cāturmasī, f., scil. paurṇmasī, the day of full moon at the Cāturmāsya sacrifices.

Cāturmāsya, am, n., N. of three sacrifices belonging to the subdivision called Havir-yajña and performed (every four months) at the beginning of the three seasons, viz. the vaiśvadevam on the full moon in Phalguṇa, varuṇa-pragṛhāsā in Aśvāda, and sākamedhā in Kṛittikā; (as, ā, am), belonging to the Cāturmāsya sacrifice.

Cāturvarṇya, as, ā, am (fr. catur-varṇa), suited to the four tribes or castes, belonging to them (?); (am), n. the aggregate of the four original castes, viz. the Brāhman, Kṣatriya, Vaiśya, and Śūdra.

Cāturviṅśika, as, ī, am (fr. caturviṅśa), belonging to the twenty-fourth day.

Cāturvidya, as, dī, am (fr. catur-vidyā), familiar with the four Vedas; (am), n. the four Vedas.

Cāturvidhya, am, n. (fr. catur-vidha), four kinds collectively.

Cāturvidya, as, dī, am (fr. catur-veda), versed in or familiar with the four Vedas; (am), n. knowledge of the four Vedas.

Cāturhotrika, as, ī, am (fr. catur-hotri), belonging to the Catur-hotri.

Cāturhotra, as, ī, am (fr. catur-hotri), conducted

or performed by the four chief priests, viz. the Hotri, Adhvaryu, Udgātri, and Brahman; (am), n. a sacrifice performed by four priests; the office or duties of the four chief priests; the four chief priests collectively.

Cāturhotriya, as, ī, am (fr. catur-hotri), a sacrifice &c. at or in which the four chief priests are employed.

Cātuṣkāṇḍika, as, ī, am (fr. cātush-kāṇḍa), divided into four parts.

Cātuṣṭaya, as, ī, am (fr. cātushṭaya), knowing or familiar with the Cātushṭaya.

Cātuṣprāsya, as, śi, am (fr. cātuṣ + prāsa), enough for four persons to eat.

Cātvāriṅśa, am, n. (fr. cātvāriṅśat), title of a Brāhmaṇa consisting of forty Adhyāyas.

Cātvāriṅśatka, as, ī, am, bought for forty.

चातुर 2. cātura, as, ī, am (fr. 2. cātura),

clever, able, ingenious, shrewd, sagacious; speaking well or kindly, flattering; perceptible, visible; governing, ruling; (as), m. a small round pillow, see below; (ī), f. dexterity, ability, cleverness.

Cāturaka, as, ā, am, flattering; perceptible; governing; (as), m. a small round pillow for resting the cheek upon; [cf. galla-cāturi.]

Cāturika, as, m. a charioteer, a coachman.

Cāturya, am, n. dexterity, cleverness, ability, shrewdness; amiableness.

चात्र cātra, am, n. (sometimes read cātra), a cylinder of catechu-wood twelve Angulas long, tipped at both ends with iron and furnished with an iron bolt, (this and another piece of wood called Auvilā are used for producing the sacred fire.)

चात्राल cātvāla, as or am, m. or n. the hole formed in the ground by excavating the earth to construct the Uttara-vedi or north altar; (as), m. a hollow place dug in the ground to receive a burnt-offering; any hole in the ground; [cf. cātvāla.] — Cātvāla-vat, ān, atī, at, (a sacrifice) at which the Cātvāla is excavated.

चान्दनिक cāndanika, as, ī, am (fr. cādana), made of or derived from sandal, perfumed with it, &c.

चान्द्र cāndra, as, ī, am (fr. cāndra), lunar, relating to the moon, regulated by it, &c.; (as), m. a month, a lunar month (called Gauṇa, q. v., if reckoned from full moon to full moon, and Mukhya if reckoned from new moon to new moon); the light fortnight or half month, during which the moon is on the increase; the Cāndra-kānta or moon-gem; (ās), m. pl. the pupils of the grammarian Cāndra; (ī), f. moonlight; a kind of solanum [cf. sveta-kaṇṭakāri]; N. of a princess; (am), n., scil. eratam, the Cāndrāyaṇa penance, see below. — Cāndra-māsa, as, m. a lunar month; [cf. cāndra above.] — Cāndra-vatsara, as, m. the lunar year. — Cāndra-sūtra, am, n., N. of a Sūtra work. — Cāndrākhyā (ra-ākh°), am, n. fresh ginger; [cf. cāndraka.]

Cāndraka, am, n. dried ginger; [cf. sunṭhi.]

Cāndrapura, ās, m. pl. the inhabitants of Cāndra-pura.

Cāndrabhāgā or ī, f. = cāndra-bhāgā, the Chenāb, a river in the Panjāb.

Cāndramasa, as, ī, am (fr. cāndramas), lunar, relating or belonging to the moon; (ī), f., N. of the wife of Brihaspati; (am), n., N. of the fifth lunar mansion, the constellation Mṛiga-sīras; the stars in Orion. — Cāndramasāyana, as, or cāndramasāyani, īs, m. (fr. cāndramas), 'descendant of the moon,' a N. of Budha, regent of Mercury and son of the moon.

Cāndravratika, as, ī, am (fr. cāndra-vrata), acting in the manner of the moon, having the character of the moon.

Cāndrāyaṇa, am, n., scil. eratam, a religious observance or expiatory penance regulated by the moon's age, (it consists in diminishing the daily consumption of food every day by one mouthful for the

dark half of the month, beginning with 15 at the full moon until the quantity is reduced to 0 at the new moon, and then increasing it in like manner during the fortnight of the moon's increase: if this penance begins with the full moon, it is called Piplikā-madhya, i.e. having the middle thin like an ant; if with the new moon, beginning with 0 and increasing to 15, it is called Yava-madhya or Yava-madhyama, i.e. having the middle thick like a barley-corn); (ās), m. pl., N. of various persons. — Cāndrāyana-bhakta, am, n. the country inhabited by the Cāndrāyana. — Cāndrāyana-vi-dhāna or cāndrāyana-vrata, am, n. the penance called Cāndrāyana.

Cāndrāyana, as, ī, am, performing or a performer of the Cāndrāyana, q. v.

चान्धनयन cāndhanāyana, as, m., N. of an ancient preceptor.

चाप cāpa, as, am, m. n. (perhaps fr. rt. kap = kamp), a bow; (in geometry) an arc or portion of a circle; the sign of the zodiac Sagittarius; a rainbow [cf. indra-cāpa and śakra-cāpa]; N. of a particular constellation; [cf. dhanuḥ] — Cāpa-dāśī, f., N. of a river. — Cāpa-paṭa, as, m. the tree Buchanania Latifolia (piyāla); [cf. dhanu and paṭa.]

Cāpin, ī, inī, ī, armed with a bow; (ī), m. the sign of the zodiac Sagittarius.

चापल cāpala, am, n. (fr. cāpala), fickleness, unsteadiness, mobility, quick movement, swiftness, transitoriness; agitation, tremour; inconsiderate conduct, impertinence, inconsiderateness. — Cāpalāśraya (śa-āś), am, n. (?) unsteadiness.

Cāpalya, am, n. fickleness; unsteadiness, transitoriness; quickness, agitation, flurry; inconsiderate conduct, inconsiderateness.

चापाल cāpāla, as, m., N. of a Buddhist Caitya.

चाबुकā cābukā, f. a small circular pillow.

चामर cāmara, am, ā or ī, as, n. f. m. a chowrie, the bushy tail of the Bos Grunniens, used as a fly-flap or fan, and as one of the insignia of royalty; also used for a kind of streamer or plume on the heads of horses; (am), n., N. of a metre consisting of four lines of fifteen syllables each. — Cāmara-grāha, as, m. a person who carries a Cāmara. — Cāmara-pushpa, as, m., N. of several plants, Magnifera Indica [cf. āmra]; the betel-nut tree, Areca Faeul or Catechu [cf. piṅga]; the Pandanus Odoratissimus [cf. ketaka]; a kind of grass, Saccharum Spontaneum [cf. kāsā]. — Cāmara-pushpaka, as, m. or cāmara-sākhya, as, m. a kind of grass, Saccharum Spontaneum; [cf. kāsā.]

Cāmārika, as, m. a person who carries a Cāmara. Cāmārin, ī, m. a horse (either from his bushy tail which he uses to whisk off flies or from his having a Cāmara as his crest; see above).

चामीकर cāmikara, am, n. gold; the thorn-apple. — Cāmikara-prakhyā, as, ā, am, like gold.

चामुखा cāmuṣṭā, f. a form of Durgā; one of the seven Mātṛis; (as), m., N. of an author.

चाम्पिला cāmpilā, f. a river.

चाम्पेय cāmpēya, as, m. (fr. cāmpā), N. of two trees, Michelia Champaka and Mesua Ferrea; a stamen or filament, especially of the lotus flower; a prince of Campā; N. of a son of Viśvā-mitra; (as, am), m. n. gold.

Cāmpēyaka, am, n. a stamen or filament.

चाम्य cāmya, am, n. (fr. rt. cām), food.

चाय cāy, cl. 1. P. A. cāyati, -te, to observe; [cf. ā. cā.]

Cāyāmāna, as, m., Ved. a patronymic of Abhyā-vartin.

Cāyitṛi, tā, trī, trī, Ved. observing, seeing.

Cāyu, us, us, u, Ved. showing respect or reverence, honouring.

चार cāra, as, m. (fr. rt. car), = cāra, a spy, scout, secret agent or emissary, messenger; going, motion, progression, course; wandering about, travelling; proceeding; performing, practising; binding, a bond, fetter; a prison, a house of confinement; the tree Buchanania Latifolia, = piyāla; (am), n. a factitious poison, (for vāra); [cf. Lat. carcer.] — Cāra-kāṇḍa, am, n. ascensional difference (in astronomy). — Cāra-śakshus, us, us, u, 'spy-eyed,' i.e. a king or minister who uses spies as his eyes, one who employs spies or agents and sees through their medium; (us), n. espionage. — Cāra-śaṇa, as, ā, am, graceful in gait or motion. — Cāra-śuśru, us, us, u, graceful in walking, of graceful carriage. — Cāra-jyā, f. the sine of the ascensional difference. — Cāra-patha, as, m. a place where two roads meet. — Cāra-bhaṭa, as, m. a valorous warrior. — Cāra-vāyu, us, m. summer air, zephyr. — Cārāntarīta ('ra-am'), as, m. a secret emissary or spy. — Cārekshaya ('ra-ik'), as, m. a statesman, a minister or king (who employs spies).

Cāraka, as, ikā, am, acting, setting to work, proceeding; composed by Caraka; (as), m. a spy, a secret agent or emissary; a driver, a herdsman, a leader; an associate, a companion; a groom, a horseman, a cavalier; a wandering Brāhmanical student; a fetter, a bond, a prison; the plant Buchanania Latifolia (= cāra); N. of a man; (ikā), f. a female attendant; a cock-roach. — Cāraka-trīratra, as, m., N. of a festival.

Cārakiṇa, as, ā, am, fit for a wandering Brāhmanical student.

Cārāṇa, as, m. a wanderer, a pilgrim; a wandering actor or singer, an actor of note, a dancer, a mime, a bard, a herald; a celestial singer, a panegyrist of the gods; a reader of scripture; a spy; N. of a place. — Cārāṇa-tva, am, n. dancing (the art). — Cārāṇa-dārā, ās, f. pl. female dancers, actresses, &c. — Cārāṇa-vidya or cārāṇa-raida or cārāṇa-vidya, ās, m. pl., N. of a branch of the Atharva-veda.

Cāratha, as, ā, am, Ved. going, wandering or moving about, going in a carriage.

Cārāyivā, ind. having enjoined or prescribed, having caused to observe; having made to go &c.

Cārāyana, as, ī, m. f. a patronymic from Carā; (as), m., N. of the author of the Sādhārāṇadhikarāṇa.

Cārāyana, as, ikā, am, derived from the Cārāyana.

Cārāyāniya, ās, m. pl. the pupils of Cārāyana.

Cārīta, as, ā, am, caused to go; distilled, &c.

Cārītārthya, am, n. (fr. cārītārtha), attainment of an object.

Cārītra, as, m., N. of a Marut; (ā), f. the tamarind tree; (am), n. proceeding, manner of acting, conduct; good conduct, behaviour; good name or character; reputation; peculiar observance or practice, peculiarity of customs or conditions; a ceremony. — Cārītra-kavāca, as, ā, am, cased in the armour of chastity. — Cārītra-vatī, f., N. of a Samādhī.

Cārītrya, am, n. becoming or honourable practices, moral conduct, instituted observance.

Cārīn, ī, inī, ī, (generally at the end of a comp.) moving, walking or wandering about, living, being (e.g. pāda-cārīn, going on foot; nimeshāntara-cārīn, going in an instant, arriving after a short interval &c.), [cf. ambu-cārīn, aka-c, kha-c, &c.]; acting, proceeding, doing, practising; living on; (ī), m. a foot soldier; (inī), f., N. of a plant, = karuṇī.

चारटिका cārāṭikā, f. a kind of perfume, = nālī.

चारटी cārāṭī, f., N. of two plants, = padma-cārīṇi and bhūmy-āmālī.

चारभट cārabhṭa, as, m. a courageous man, a hero, a chief, a warrior; (ī), f. courage; [cf. ārabhaṭa.]

चारिवाच cārīvāc, k, f., N. of a plant, = karkatā-śringī.

चार cāru, us, vī, u (said to be fr. rt. car, perhaps connected with 2. cān), agreeable, welcome, approved, esteemed, beloved, dear (with dat. or loc. of the person, e.g. varuṇāya or varuṇe cāruḥ, dear to Varuṇa), pleasing, lovely, beautiful, pretty, elegant; (us), m. an epithet of Bṛihaspati; N. of a son of Kṛiṣṇa and Rukmiṇī; of a Cakra-vartin; (vī), f. a beautiful woman; splendor; moonlight; intelligence; N. of the wife of Kuvera; (u), n. a various reading for vara, saffron; [cf. Eng. fair; Brit. kaer.]

— Cāru-karṇa, as, ā or ī, am, having beautiful ears. — Cāru-keśarā, f. a kind of grass, Cyperus, = nāgara-mustā; a kind of tree, = taruṇī. — Cāru-garbhā, as, m., N. of a son of Kṛiṣṇa and Rukmiṇī. — Cāru-gītī, īs, f. a kind of metre, a sort of Giti, containing 20 + 32 syllabic instants. — Cāru-guṇṭa, as, m., N. of a son of Kṛiṣṇa and Rukmiṇī. — Cāru-ghoṇa, as, ā, am, handsome-nosed. — Cāru-ātra, as, m., N. of a son of Dhṛiṭa-rāṣṭra. — Cārū-tā, f. or cārū-tva, ām, n. loveliness, beauty. — Cārū-datta, as, m., N. of a Brāhman. — Cārū-datta-nāman, ā, m. named Cārū-datta. — Cārū-danta, as, m. 'having beautiful teeth,' N. of a merchant's son.

— Cārū-darśana, as, ā, am, good-looking. — Cārū-deva, as, m., N. of a man. — Cārū-deshva, as, m., N. of a son of Gaṇḍūsha; also of a son of Kṛiṣṇa by Rukmiṇī. — Cārū-dhāman, ā, m., N. of a plant.

— Cārū-dhāmā or cārū-dhārā, f. an epithet of Śaśī, the wife of Indra. — Cārū-dhishnya, as, m., N. of one of the Saptarshayas in the eleventh Manvantara. — Cārū-nālaka, am, n. a kind of lotus with red flowers. — Cārū-netra, as, ā, am, having beautiful eyes; (ā), f., N. of an Apsaras. — Cārū-pada, as, m., N. of a son of Namasyu. — Cārū-parṣī, f., N. of a plant, = pra-sāraṇī. — Cārū-puṣa, as, m. a particular time in music. — Cārū-pratīka, as, ā, am, Ved. of lovely appearance. — Cārū-phalā, f. a vine, a grape. — Cārū-bāhu, us, or cārū-bhadrā, as, m., N. of a son of Kṛiṣṇa by Rukmiṇī.

— Cārū-matī, ām, atī, atī, lovely, beautiful; (ām), m., N. of a Cakra-vartin; (tī), f., N. of a daughter of Kṛiṣṇa by Rukmiṇī. — Cārū-mūkha, as, ī, am, handsome-faced, fair, beautiful; (ī), f., N. of a metre consisting of four lines of ten syllables each. — Cārū-yasās, ās, m. 'of fair fame,' N. of a son of Kṛiṣṇa by Rukmiṇī; [cf. cārū.] — Cārū-raika, as, or am, m. or n. (?), N. of a forest. — Cārū-rāvā, f. an epithet of Śaśī, the wife of Indra. — Cārū-loḍana, as, ā, am, lovely-eyed, having beautiful eyes; (as), m. a deer, antelope; (ā), f. a woman with fine eyes. — Cārū-nak-tva, as, m. 'handsome-faced,' N. of one of Skanda's attendants. — Cārū-vardhana, f. a woman. — Cārū-vinda, as, m., N. of a son of Kṛiṣṇa by Rukmiṇī.

— Cārū-veśa, as, m. 'well-dressed,' = the preceding. — Cārū-vratā, f. a female who fasts for a whole month. — Cārū-ślā, f. 'beautiful stone,' a jewel, a gem. — Cārū-śirsha, as, m., N. of a man. — Cārū-śīla, as, ā, am, of a lovely nature, beautiful. — Cārū-śravaṇa, ās, m., N. of a son of Kṛiṣṇa by Rukmiṇī.

— Cārū-sarvāṅga-darśana ('va-an'), as, ā, am, having a beautiful appearance in all the limbs. — Cārū-hāṣiṇī, ī, inī, ī, smiling sweetly; (inī), f., N. of a metre containing 4 x 14 syllabic instants. — Cārū-angī, f. a beautifully formed woman. — Cārū-āghāta or cārū-āghāta, as, ā, am, destructive of beauty.

Cārūka, as, m. the seed of Saccharum Śara.

चारिक cārīka, as, ī, am (fr. cārī), conversant with the repetitions (in the recitation of the Veda).

Cārīkyā, am, n. perfuming the person, smearing it with sandal &c.; unguent; [cf. cārīkyā.]

चामि cārma, as, ī, am (fr. cārman), made of hide or leather, leathern; covered with leather (as a car &c.); defended by a hide or skin; shielded, having a shield.

Cārmaṇa, as, ī, am, covered with skin or leather; (am), n. a multitude of hides or of shields &c.

Cārṁika, *as, ī, am*, leather, made of leather, belonging to the skin &c.

Cārṁikāyaṇi, *is, m.* a patronymic from Cārṁin.

Cārṁiṇa, *am, n.* a number of men armed with shields.

चार्ये *čārya, as, m.*, N. of a despised caste, the son of an outcast Vāiśya; (perhaps for *acārya*.)

चार्वक *čārvāka, as, m.* (fr. *čāru* + *vāka*), N. of a Rākṣhasa described in the Mahā-bh. Sāntiparva 1414, &c., as a friend of Duryodhana and an enemy of the Pāṇḍavas; (having taken the shape of a mendicant Brāhman, when Yudhiṣṭhira entered Hastina-pura in triumph, he reviled him and the assembled Brāhman, but was soon detected; and the real Brāhman, filled with fury, killed him on the spot); N. of a sophistical philosopher who probably lived before the composition of the Rāmāyaṇa; see *jāvali*. He was a sceptic in matters of Hindū faith, and considered by the orthodox as an atheist or materialist; according to some, the sceptical doctrines of the Indian materialists were handed down to Čārvāka and his followers by Vācas-pati or Brihaspati, and the aphorisms of Brihaspati (Bāṛhaspatya sūtras) are said to embody their opinions; (*as, ī, am*), derived from or composed by Čārvāka. — **Čārvāka-darśana, am, n.** the doctrine of Čārvāka.

चाल *čāla, as, m.* (fr. rt. *čal*), the thatch of roof of a house; the blue jay; shaking, the being movable.

Čālaka, *as, m.* a restive elephant.

Čālana, *am, n.* causing to move or go, causing to pass through a sieve, sifting, shaking, moving to and fro, wagging (as the tail), loosening; muscular action; (*ī*), f. a sieve, a strainer.

Čālaniya, *as, ā, am*, to be moved, capable of being moved.

Čālya, *as, ā, am*, to be moved; to be loosened or shaken or led away from.

चालिक्य *čālikyā, as, m.* a patronymic.

चाप *čāsha, as, m.* the blue jay, Coracias Indica; (according to some) a kingfisher.

Čāsa, *as, m.* the blue jay, Coracias Indica; sugarcane. — **Čāsa-valtra, as, ā, am**, having a face like that of a jay; (*as*), *m.*, N. of one of the attendants of Skanda; (*ās*), *m. pl.* a class of demons or evil spirits.

चि 1. *či*, cl. 5. P. A. *činoti*, -*nute*, *čikāya* and *čidāya*, *čikye* and *čidye*, *česhyati*, -*te*, *acāishit*, *četum*, to arrange in order, place in a line, heap up, pile up, construct (as a sacrificial altar, used in P. if the priests construct the altar for another, in A. if the sacrificer builds it for himself); to collect, gather together, accumulate, gain for one's self; to cover, inlay, set with (with inst., e.g. *ratnaib*, with jewels): Caus. *čāyayati* or *čāpayati*, or *čāyayati* or *čāpayati*: Desid. *čikishati* and *čidishati*, to wish to pile up: Caus. of the Desid. *čicishayati*, to cause a person to wish to arrange in order or pile up: Intens. *čēyate*; [cf. Cambro-Brit. *caí*, 'collection'; Lat. *cumulus*; Pol. *kupa*; Germ. *Haufen*.]

1. *čāya*, *as, m.* stacked wood; a mound of earth raised to form the foundation of a building; a rampart or mound of earth raised from the ditch of a fort; the gate of a fort; any edifice; a seat, a stool; a cover, a covering; a heap, pile, collection, a multitude, an assemblage, aggregation; the amount or augment by which each term increases, the common increase or difference of the terms; [cf. *agni-čāya*; cf. also Cambro-Brit. *caí*, 'collection'; Hib. *seca*, 'plenty, abundance'.]

Čāyana, *am, n.* the act of collecting, gathering, heaping up, aggregation; stacking wood; stacked wood; [cf. *agni-čāyana*.]

Čāyaniya, *as, ā, am*, to be collected or gathered, to be heaped up.

Čicishat, *an, atī, at*, wishing to gather or collect.

1. *čit*, *t, t, t*, (at the end of compounds) piling up (e.g. *agni-čit*, q.v.); forming a layer or stratum, piled up.

Čita, *as, ā, am*, piled, heaped; collected, gathered, accumulated; covered, veiled, concealed; (*ā*), f. a layer, a pile of wood, a funeral pile, pyre; a heap, an assemblage, a multitude; (*am*), n. a building (e.g. *pakvash* (aka-čita, a building of burnt bricks). — **Čita-vistara**, *as, m.* a kind of ornament. — **Čitāgni** ('ta-ag'), *is, m.* the funeral fire. — **Čitā-čūḍaka**, *am, n.* a mark where a funeral pile has been, a mausoleum, a monument, &c. — **Čitaidha** ('ta-edha), *as, ā, am*, Ved. belonging or referring to a funeral pile.

1. *čiti*, *is, f.* a stratum, layer of wood or bricks &c.; a pile, a stack; a funeral pile; an oblong with quadrangular sides; collecting, gathering; a heap, a quantity, a multitude; N. of the eighth or tenth book of the Satapatha-Brāhmaṇa; [cf. *amṛita-čiti*.] — **Čiti-vat**, *ān, atī, at*, having a funeral pile.

Čitikā, *f.* a stack, a pile; a funeral pile; a small chain worn as an ornament round the loins, a kind of girdle.

Čitika (at the end of an adj. comp. after a numeral) = *čiti*, a layer (e.g. *pañca-čitika*, *tri-č*, *eka-č*).

Čitya, *as, ā, am*, to be arranged in order or built up; (scil. *agni*, fire), placed or constructed upon a foundation or basis (as of stones &c.); (*ā*), f. piling up, building (an altar &c.); a funeral pile; (*am*), n. the place at which a corpse has been burnt and where a monument has been erected; a monument or any mark of the site of a funeral pile. — **Čityādhirohaṇa** ('ya-adh'), *am, n.* burning with a husband's corpse. — **Čityārohaṇa** ('ya-ār'), *am, n.* ascending the funeral pile.

1. *činvat*, *an, atī, at*, gathering, collecting.

Čiti, *is, f.*, Ved. gathering, collecting.

Četavya, *as, ā, am*, to be collected or gathered, to be piled up.

Čeya, *as, ā, am*, to be piled up, to be gathered or collected.

चि 2. *či*, cl. 3. P., Ved. *čiketi*, Impf. *acikēt*, Impv. and sing. *čikihi*, *čikāya*; cl. 5. P. A. *činothi*, *činute* &c. like 1. *či*, to observe, perceive; to fix the gaze upon; to be intent upon; to seek for, investigate; to make inquiries, search through.

2. *čit*, *t, t, t*, observing, knowing (in *ṛita-čit*).

2. *činvat*, *an, atī, at*, seeking for, searching for.

1. *četri*, *tā, trī, trī*, an observer, guardian.

चि 3. *či*, cl. 1. A., Ved. *čayate*, to detest, hate; to revenge, punish, take vengeance on.

2. *čāya*, *as, ā, am*, revenging, punishing.

3. *čit*, *t, t, t*, punishing (in *ṛita-čit*).

2. *četri*, *tā, trī, trī*, Ved. a revenger.

Četyā, *f.*, Ved. revenge, punishment.

चि 4. *či*, cl. 1. P. A. *čāyati*, -*te*, to fear, be afraid of (with acc.); to respect, honour; to observe; [cf. *čāy*.]

चिकरिषु *čikarishu, us, us, u* (fr. Desid. of rt. 1. *kṛi*), desirous to cast or throw, wishing to pour out.

चिकतिषु *čikartishu, us, us, u* (fr. Desid. of rt. 2. *kṛit*), desirous or intending to cut or cut off.

चिकित *čikit*, *čikiti*, &c. See p. 323, col. 1.

चिकिन *čikina, as, ā, am*, flat-nosed; (*am*), n. flat-nosedness; [cf. *čikka* and *čipiṭa*.]

चिकिल *čikila, as, m.* mud, mire, a slough, a bog; [cf. *ičikila* and *čikhalla*.]

चिकीर्षक *čikīrṣhaka, as, ā, am* (fr. Desid. of rt. 1. *kṛi*), desirous of doing, meaning to do.

Čikīrṣhat, *an, atī, at*, wishing or purposing to act or do.

Čikīrṣhā, *f.* intention or desire to act, wish, will, design, purpose, desire of doing or performing anything.

Čikīrṣhā, *as, ā, am*, intended to be done; wished, designed, purposed; (*am*), n. purpose, design, intention.

Čikīrṣhu, *us, us, u*, wishing to act, desiring or intending to do or make or perform anything; wishing to practice; desirous for.

Čikīrṣhya, *as, ā, am*, to be wished to be done, to be designed.

चिकुर *čikura, as, ā, am* (perhaps a reduplicated form of rt. *kṛi* or of *kar* for *čar*), inconsiderate, rash, punishing or injuring others without consideration; (*as*), m. the hair of the head, a lock of hair; a mountain; a kind of tree or plant; a snake, N. of a Nāga; a kind of bird; a musk-rat; [cf. *čikka* and *čikhira*; cf. also Gr. *κικυρος*; Lat. *cincinnus*?]. — **Čikura-kalāpa** or **čikura-paksha** or **čikura-pāsa** or **čikura-bhāra**, *as, m.* or **čikura-raṇāṇā**, *f.* or **čikura-hasta** or **čikurocāya** ('ra-uc'), *as, m.* a mass of hair, a tuft of hair.

Čikūra, *as, m.* the hair, = *čikura*.

चिक् *čikk*, cl. 10. P. *čikkayati*, -*yitum*, to feel pain; to give or inflict pain; [cf. *čakk* and *čukk*.]

चिक्क *čikka, as, ā, am*, flat-nosed; (*am*), n. flat-nosedness; (*as*), m. the musk-rat; (according to other authorities *čikka*; cf. *čikura* and *čikhira*); (*ā*), f. a mouse; a betel-nut; [cf. *čikhana*.]

चिक्कण *čikkana, as, ā, am* (said to be fr. rt. 4. *čit*), smooth, glossy; slippery; bland, emollient; unctuous, greasy; (*as*), m. the betel-nut tree; (*am*, *ā* or *ī*), n. f. the betel-nut; (*ā*), f. an excellent cow; (other authorities have *čikkinā*). — **Čikkana-kantha**, *am, n.*, N. of a town; [cf. *čikhana-kantha* and *čihana-kantha*.] — **Čikkana-tā**, *f.* or **čikhana-tva**, *am, n.* smoothness, oiliness, greasiness, unctuousness.

चिक्कसा *čikkasa, as, am, m.* n. barley-meal.

चिक्किण *čikkinā, as, ā, am*, glossy, shining, smooth; slippery; bland, emollient; unctuous, greasy; (*ā*), f. an excellent cow.

चिक्किर *čikkira, as, m.* a small venomous animal (*mūṣhika*); [cf. *čikura*, *čikka*, *čikhkara*.]

चिक्रंसा *čikraṇsā, f.* (fr. Desid. of rt. *kram*), a wish to go, desire of approaching.

चिक्रीडिषा *čikriḍiṣhā, f.* (fr. Desid. of rt. *kṛiḍ*), a wish or desire to play.

चिक्लिदा *čiklida, as, m.* (fr. rt. *klid*), the moon; (*am*), n. moisture, freshness; [cf. *kleḍa*.]

चिखल *čikhalla, as, m.* mud, mire, a slough; [cf. *ičikila* and *čikila*.]

चिखदिषु *čikhādishu, us, us, u* (fr. Desid. of rt. *khād*), wishing or desiring to eat.

चिङ्ग *čingā, as, ī, m.* f. or *čingāḍa*, *as, m.* a shrimp or prawn; [cf. *učingāḍa*.]

चिचिण्ड *čičiṇḍa, as, m.* a sort of gourd, *Trichosanthes Anguina*.

चिचिकुची *čičikučī* and *čičikūčī*. See *čičikūčī*.

चिचिषत *čičiṣhat*. See under 1. *či*, col. 1.

चिचिडिङ्ग *čičiḍiṅga, as, m.* a species of venomous insect; [cf. *učičiṅga*.]

चिचिडु *čičiḍu, us, us, u* (fr. rt. *chid*), wishing or intending to cut off.

चिचिला *čičihila, ās, m. pl.*, N. of a people.

चिचुक् *čič-čhuka*. See under 5. *či*.

चिचा *čincā, f.* the tamarind tree or its

fruit. — *Chindāmla* (ēā-am°) or *chindā-sāra*, as, m. an acid pot-herb, *Rumex Vesicatorius*.

चिञ्चटक *chinchāṭaka*, as, m. a various reading for *chindōṭaka*.

चिञ्चिनी *chinchini*, f., N. of a town.

चिञ्चि *chinchī*, f. the plant *Abrus Precatorius*; [cf. *kāka-chinchā*.]

चिञ्चोटक *chinchōṭaka*, as, m. a kind of plant, = *ankalōḍya* or *kraunçādāna*.

चिर *cit*, cl. 1. and 10. P. *çetati* and *çetayati*, &c., to send out or forth (as a messenger), to give orders to a servant; to be a servant.

Çeta, as, m. a servant, &c. See s. v.

चिह्न 1. 2. 3. *cit*. See under rt. 1. 2. 3. *ci*.

चित् 4. *cit* (= *kit*, which is by some regarded as a separate root; cf. *keta*, &c.; cf. also rt. *çint*), cl. 1. 3. P. *çetati*, *çiketti*, *çideta* or *çiketa*, *çikite* or *çekite* or *çidite* (Ved. 3rd pl. *çikīre* or *çikīrīre*; Part. *çikīṭāna* or *çekīṭāna*), *çetishyati*, *çeteti*; Let, *çiketati* or *çiketat*; *çetum* or *çetitum*, to perceive, fix the mind upon, attend to, be attentive, observe, notice, take notice of (with gen. or acc., e.g. *yajñasya* or *yajñam çetati*, he takes notice of the sacrifice); to aim at, intend, design (with dat., e.g. *yudhaye çiketati*, he intends fighting), to desire, long for (with acc.); to be anxious about, to care for; to resolve; to understand, comprehend, know, make known; to recover consciousness, become conscious; P. and A. to become perceptible, to appear; to be regarded as; to be known; Pass. Aor. *çeteti*: Caus. P. A. *çitayati* Ved., and *çetayati*, -*te*, -*yitum*, *ketayati*, -*yitum* (see *keta*, p. 252), to cause to attend, to make attentive, remind of; to cause to comprehend or understand, instruct, teach; to observe, perceive, be intent upon; to form an idea in the mind, be conscious of, understand, comprehend, think, reflect upon; to form a conception, have a right notion; to appear, be conspicuous, shine: Desid. P. A. *çicitishyati*, *çicetishyati*, *çikitsati*, -*te*; Inf. *çikitsitum*, to intend, have in view, aim at, desire, long for to care for, be anxious about; to treat medically, heal, cure, attend as a physician (in these senses the form *çikitsati* is usual); to wish to appear; to remove, destroy; to keep down, press down; to doubt: Caus. of the Desid. *çikitsayati*, to cure, to heal; Intens. *çecitayate*, *çecetiti*; [cf. Lith. *keltu*.]

Çikit, t, t, t, Ved. understanding, knowing, experienced.

Çikita, as, m., N. of a man; [cf. *çekita*.]

Çikitāna, as, m., N. of a man; [cf. *çaitikāṇeya* and *çekitāna*.]

Çikitāyana, as, m. a descendant of *Çikita*; [cf. *çaitikāyana*.]

Çikiti, is, is, i, Ved. knowing, acquainted with, experienced.

Çikitu, us, us, u, Ved. understanding, knowing, experienced; (us), f. understanding, intellect.

Çikitvan, ā, m., Ved. understanding, intellect.

Çikitra, vān, uṣhī, vas, one who has observed, observing, attending to, attentive, knowing, understanding, experienced, conversant with.

Çikivrit, ind., Ved. with intelligence, intelligently; with deliberation, deliberately; (Sāy.) making known (= *jāpāyanti* in Rig-veda IV. 52, 4). — *Çikitiṁmanas*, ās, ās, Ved. one whose mind is attentive; coming from an intelligent mind, well considered; (Sāy.) one who knows all hearts.

Çikitsaka, as, m. a physician, doctor, practiser in medicine.

Çikitsana, am, n. healing, practising medicine, medical attendance.

Çikitsā, f. the practice or science of medicine, healing, curing, administering or applying remedies; (in the system of medicine) one of the six sections,

therapeutics. — *Çikitsā-halikā*, f. title of a medical work by Tīṣaṭa. — *Çikitsākalikā-ñikā*, f. a commentary on the last work by Candrata. — *Çikitsā-kaumudī*, f. title of a medical work by Kāṣī-rāja. — *Çikitsā-tattva-jñāna*, am, n. title of a medical work by Dhanvantari. — *Çikitsā-darpana*, am, n. title of a medical work by Divodāsa.

Çikitsita, as, ā, am, treated medically, remedied, healed, physicked, cured; (am), n. healing, remedying, medical attendance; pl. the chapters of the therapeutical section of medicine; (as), m., N. of a man.

Çikitsu, us, us, u, Ved. wise, cunning.

Çikitsya, as, ā, am, to be treated medically, to be cured, curable.

5. *Çit*, t, f. thought, intelligence, intellect, understanding, mind; the soul, heart. — *Çit-çandrikā*, f. title of a commentary on the *Prabodha-çandrodāya* by Gaṇeṣa. — *Çit-çakti* (*çit + çakti*), is, f. mental power, intellectual capacity. — *Çit-çhuka* (*çit + çu*), as, m., N. of a scholiast on the *Bhāgavata-Purāṇa*; (i), f. or *çit-sukhī*, f. the commentary written by this scholiast. — *Çit-pati*, is, m., Ved. the lord of thought. — *Çit-pravṛtiti*, is, f. thinking, reflection. — *Çit-svarūpa*, am, n. pure intelligence, an epithet of the Supreme. — *Çid-açicēçhakti-yukta* (-*açit-śa*), as, ā, am, having power over matter and spirit. — *Çid-ambara*, as, m., N. of the author of a law-book. — *Çid-aṣṭhi-mālā*, f. title of a commentary on a grammatical work. — *Çid-ātma*, am, n. consciousness, perception. — *Çid-ātman*, ā, m. the thinking principle, pure intelligence, spirit. — *Çid-ullāsa*, as, ā, am, gladdening the mind or heart. — *Çid-gaṇana-çandrikā*, f. title of a literary work. — *Çid-rūpa*, as, ā, am, consisting of intelligence; wise, intelligent, of liberal or expansive mind; amiable, good-hearted; (am), n. pure intelligence, the Supreme Being as identified with intellect or intelligence. — *Çid-vilāsa*, as, m. a pupil of *Samkarāçārya*. — *Çin-maya*, as, i, am, spiritual, 'all intelligence,' as an epithet of the Deity; (am), n. pure intelligence. — *Çin-mātra*, am, n. pure intelligence.

2. *Çiti*, is, f. understanding; (is), m. the thinking mind.

Çitta, as, ā, am, perceived, observed, considered; reflected upon; resolved; intended, aimed at, understood; visible, perceptible; (am), n. attending, observing; thinking, reflecting, imagining, thought; intention, aim, wish; the heart considered as the seat of intellect; the mind, the reasoning faculty; intellect, reason; reason personified; [cf. *a-çitta*, *iha-ç*, *çala-ç*, *pūrva-ç*, *prāyāṣ-ç*, &c.]. — *Çittakalita*, as, ā, am, anticipated, expected, calculated; known. — *Çitta-garbhā*, f., Ved. visibly pregnant. — *Çitta-çārin*, i, iṇi, i, proceeding or acting according to the wish of another (with gen.). — *Çitta-janman*, ā, m. produced within the mind, love, the god of love; [cf. *çitta-bhū*, *çitta-yoni*, *manasi-ja*]. — *Çittajña*, as, ā, am, knowing the hearts, heart-searching. — *Çittajñatā*, f. knowledge of the heart. — *Çittanāśa*, as, m. loss of conscience. — *Çitta-nirvṛtti*, is, f. contentment of mind, happiness. — *Çittapramāthin*, i, iṇi, i, moving or touching the heart, exciting passion or love, afflicting the mind. — *Çittaprasāma*, as, ā, am, satisfied in mind, composed, complacent, tranquil, content. — *Çittaprasanna-tā*, f. happiness of the mind, gaiety, joy. — *Çittaprasādana*, am, n. gladdening of the mind. — *Çittabhava*, as, ā, am, being in the thoughts, felt, perceived. — *Çittabheda*, as, m. inconsistency, contrariety of purpose or will. — *Çittabhū*, ūs, m. love, the god of love. — *Çittabhrama-çikitsā*, f. medical treatment of mental derangement, a chapter of the medical work *Vaidya-vallabha*. — *Çittamoha*, as, m. confusion or infatuation of mind. — *Çittayoni*, is, m. love; see *Çitta-janman*. — *Çittarāga*, as, m. affection, passion, desire. — *Çittarat*, ān, āti, at, endowed with understanding, reasonable; kind-hearted, amiable. — *Çittavat-kartrika*, as, ā, am, (a root) employing an intelligent agent (e.g. *Deva-*

dattav paçati, *Deva-datta* cooks). — *Çitta-vikāra*, as, m. change of thoughts or feelings, disturbance of mind. — *Çitta-vikārin*, i, iṇi, i, changing a person's character or feeling. — *Çitta-vināśana*, as, ā, am, destroying the conscience. — *Çitta-viplava*, as, m. disturbance of mind, madness, insanity. — *Çittavibhrama*, as, m. derangement of mind, madness. — *Çitta-viśeṣa*, as, m. parting of hearts, breach of friendship. — *Çitta-vṛtiti*, is, f. disposition of mind, feeling; inward purpose, emotion; thinking, imagining. — *Çitta-vedanā*, f. anxiety, affliction. — *Çitta-vaikalya*, am, n. bewilderment of mind, distraction, perplexity. — *Çitta-samhāti*, is, f. a multitude of thoughts or emotions, many minds. — *Çitta-sankhya*, as, ā, am, pervading the heart, penetrating the soul, knowing the thoughts. — *Çittasamunnati*, is, f. pride of heart, arrogance, hauteur, haughtiness. — *Çitta-śha* or *çitta-śhita*, as, ā, am, fixed in the mind, being in the heart; (as), m., N. of a *Samādhi*. — *Çitta-hārin*, i, iṇi, i, stealing the heart, fascinating, agreeable, beautiful. — *Çitta-hṛit*, t, t, t, fascinating, winning. — *Çittānuvartin* ('*ta-an*'). i, iṇi, i, gratifying wishes, humouring. — *Çittāpahāra* ('*ta-up*'), as, iḥā, am, or *çittāpahārin* ('*ta-up*'), i, iṇi, i, heart-stealing, captivating, attractive. — *Çittābhā* ('*ta-ābh*'), as, m. full consciousness, consciousness of pleasure or pain, the attention of the mind to its own sensations. — *Çittāsaṅga* ('*ta-ās*'), as, m., attachment, affection, love. — *Çittaiḥya* ('*ta-aiḥ*'), am, n. unanimity, harmony, agreement. — *Çittonnati* ('*ta-un*'), is, f. pride of heart, arrogance.

1. *Çitti*, is, f. thinking, thought, reflection; understanding, wisdom; thoughts, devotion (in pl.); intention; a wise person; thought personified as the wife of *Atharvan* and mother of *Dadhyaç*; [cf. *a-çitti*, *pūrva-çitti*, *prāyāṣ-çitti*.]

Çittin, i, iṇi, i, Ved. intelligent, wise.

Çitti-kṛi, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make anything an object of thought or reflection.

Çittikṛta, as, ā, am, fixed in the mind.

Çitra, as, ā, am, perceptible, visible, conspicuous, excellent, distinguished; bright, clear, bright-coloured; variegated, spotted, speckled; rough, agitated (as the sea, opposed to *sama*); clear, loud, perceptible (as a sound); various, different, manifold; strange, wonderful, surprising. (*kim atra çitram*, what is there surprising in that? there is nothing strange in that); containing the word *çitra*; (as), m. variety of colour; N. of several plants, viz. *Plumbago Zeylanica*, *Ricinus Communis*, *Jonesia Aśoka*, a form of *Yama*; N. of a king; of a descendant of *Ganga* and of *Gauṣṭa*; of a son of *Dhṛita-rāshṭra*; of a king of *Dravida*; (ā), f. *Spica Virginis*, a star in the virgin's spike, a constellation; (according to the more ancient reckoning the twelfth, according to the new the fourteenth lunar mansion); a kind of snake; N. of several plants, viz. *Anthericum Tuberosum* or *Salvinia Cucullata*, *Cucumis Maderaspatanus*, a kind of cucumber; also = *danti*; *Ricinus Communis*; the *Myrobalan* tree; also = *mṛigerpāru* and *gaṇḍadūrrā*; *Rubia Munjista*; N. of a metre, a kind of *Mātrāsamaka*, containing 4 x 16 syllabic instants; another metre consisting of four lines of fifteen syllables each; another metre consisting of four lines of sixteen syllables each; worldly illusion, unreality; N. of an *Apsaras*; also of a sister of *Kṛishṇa* and wife of *Arjuna*, = *su-bhadrā*; also of a daughter of *Gada*, or (according to a various reading) of *Kṛishṇa*; also of a river; (am), n. anything bright or coloured which strikes the eyes; a brilliant ornament, an ornament; a bright or extraordinary appearance, a wonder; the ether, sky, heaven; a spot; a circular ornament, a sectarian mark on the forehead; white or spotted leprosy; a picture, painting, sketch, delineation; variety of colour; various modes of writing or arranging verses in the shape of mathematical or other fanciful figures, (this is done either by leaving out syllables which occur repeatedly, or by representing words in a shortened form); playing upon words, punning in the form of question and answer, facetious

conversation, conundrums, riddles, &c.; [cf. *ā-chitra*, *dānu-ś*, *vi-ś*, *chitra*; cf. also Lith. *kytras*.] — *Chitra-kanṭha*, as, m. 'having a speckled throat,' a pigeon. — *Chitra-kathā-lāpa-sukha* ('*thā-āl*'). as, ā, am, happy in telling charming stories. — *Chitra-kambala*, as, m. a variegated carpet; a painted cloth used as an elephant's housing. — *Chitra-kara*, as, m. a painter; [cf. *chitra-kāra* and *chitra-kṛit*.] — *Chitra-karna*, as, m. 'strange-ear,' N. of a camel. — *Chitra-karman*, ā, n. any extraordinary act, a wonderful deed; magic; ornamenting, decorating; painting; a painting, picture; (*ā*), m. working wonders, a magician; a painter; the tree *Dalbergia Ougeinensis*; [cf. *chitra-kṛit*.] — *Chitrakarma-vīd*, ī, m. skilled in the art of painting; a painter, a magician. — *Chitra-kāya*, as, m. 'having a striped or speckled body,' a tiger, a leopard, panther. — *Chitra-kāra*, as, m. a painter; [cf. *chitra-kāra*.] — *Chitra-kupāla*, as, m. N. of a son of Dhṛita-rāshṭra. — *Chitra-kūṭa*, as, m. 'wonderful peak,' N. of a hill and district, the modern Chitrakote or Chatarcot (near Kamptā), situated on the river Paisuni (Piśuni) about fifty miles S.E. of the town of Bandah in Bundelkhand, lat. 25. 12, long. 80. 47. It was the first habitation of Rāma and Lakshmana in their exile after leaving Ayodhyā, and as the holiest spot of the worshippers of Rāma is crowded with temples and shrines; N. of a town. — *Chitra-kṛit*, ī, ī, t, t, astonishing, surprising; (*t*), m. a painter; the tree *Dalbergia Ougeinensis*; [cf. *chitra-karman*.] — *Chitra-ketu*, us, m. N. of a son of Garuḍa; also of Vasishṭha; also of Lakshmana; also of Devabhāga; also of a king of the Śūra-senas. — *Chitra-kola*, as, m. a kind of lizard. — *Chitra-kṛtyā*, f. painting. — *Chitra-khatra*, as, ā, am, Ved. one whose dominion is brilliant (as Agni); (Śāy.) having various power or one whose wealth is visible. — *Chitra-ga*, as, ā, am, represented in a picture, painted. — *Chitra-gata*, as, ā, am, coloured, variegated; represented in a picture, painted, delineated. — *Chitra-gandha*, am, n. yellow orpiment. — *Chitra-gupta*, as, m., N. of one of the beings recording the vices and virtues of mankind in Yama's world; N. of a mixed caste, a secretary or writer of a man of rank; a form of Yama; N. of the sixteenth Arhat of the future Utsarpinī. — *Chitra-griha*, as, m. a painted room, or one ornamented with pictures; [cf. *chitra-sālā*.] — *Chitra-gau*, aus, aus, u, having a brindled cow. — *Chitra-grīva*, as, m. 'speckled-neck,' N. of a pigeon-king. — *Chitra-āpa*, as, m., N. of a son of Dhṛita-rāshṭra. — *Chitra-jalpa*, as, m. talking on various things, talking incoherently. — *Chitra-taṇḍula*, am, ā, n. f. a medicinal plant said to possess anthelmintic virtues; [cf. *viḍ-anga*.] — *Chitra-tala*, as, ā, am, painted or variegated on the surface. — *Chitra-tvaḥ*, k, m. 'having curious bark,' the birch or bhūṛja tree. — *Chitra-daṇḍaka*, as, m. the cotton plant, *Arum Campanulatum*; [cf. *ola*.] — *Chitra-darsana*, as, m., N. of a Brāhman changed into a bird ('having variegated eyes'). — *Chitra-dīpa*, as, m. title of a philosophical work. — *Chitra-dṛśika*, as, ā, am, Ved. looking brilliant or shining. — *Chitra-deva*, as, m., N. of one of the attendants of Skanda; (*ī*), f., N. of a plant, = *mahendra-vāruṇī*. — *Chitra-dharmān*, ā, m., N. of a prince identified with the Asura Vīr-pāksha. — *Chitra-dhā*, ind. in a manifold way. — *Chitra-dhrajati*, ī, ī, ī, Ved. making a bright line, an epithet of Agni; (Śāy.) having a wonderful course. — *Chitra-dhruva*, as, m., N. of a man. — *Chitra-medrā*, f. a small bird called Maina, = *sārikā*; [cf. *chitra-locanā* and *chitrākṣhi*.] — *Chitra-mayasta*, as, ā, am, represented in a picture, painted. — *Chitra-paksha*, as, ā, am, having variegated wings; (*as*), m. the francoline partridge; N. of a demon causing head-ache. — *Chitra-pa'a* or *chitra-paṭṭa*, as or am, m. or n. (?), a painting, a picture. — *Chitra-paṭṭa-gata*, as, ā, am, 'committed to a picture,' painted. — *Chitra-patṛikā*, f., N. of a plant, = *kupittha-parṇi* and *drona-pushpi*. — *Chitra-patṛi*, f., N. of an aquatic plant; [cf. *jala-pippali*.] — *Chitra-pada*, as, ā, am, divided into various parts; full of graceful words or expressions; (*ā*), f., N. of the plant

Cissus Pedata [cf. *godhāpadī*]; N. of a metre consisting of four lines of eight syllables each; (*am*), n., N. of a metre consisting of four lines of twenty-three syllables each. — *Chitrapada-kramam*, ind. at a good or brisk pace. — *Chitra-parṇikā*, f., N. of a plant, commonly *Cākulya*, *Hemionites Cordifolia*; Bengal madder, *Rubia Munjista*, = *ati-guḥā*, *ghṛish-hilā*, *tri-parṇi*, *dirgha-patṛā*, &c. — *Chitra-parṇi*, f., N. of several plants, = *prīṣni-parṇi*, *kārṇa-sphoḍā*, *jala-pippali*, *drona-pushpi*; also = *Rubia Munjista*. — *Chitra-pāṭala*, as or am, m. or n. (?), N. of a plant. — *Chitra-pādā*, f. a small bird commonly called Maina; — *Chitra-picchaka*, as, m. 'having a variegated tail,' a peacock. — *Chitra-punṭha*, as, m. 'having variegated feathers,' an arrow. — *Chitra-pura*, am, n., N. of a town. — *Chitra-pushpi*, f., N. of a shrub, = *ambashthā*. — *Chitra-prishṭha*, as, m. 'speckled-back,' a sparrow. — *Chitra-pratikṛti*, ī, ī, f. a representation in colours, a painting, a picture. — *Chitra-priya-katha*, as, ā, am, speaking very kindly. — *Chitra-phala*, as, m. a kind of fish, commonly *Chitala*, *Mystus Chitala*; a kind of cucumber, *Cucumis Sativus*; (*ā*), f. a kind of fish, commonly *Phalai*, = *phalakin*, *mahomada*, *rāja-grīva*, *Mystus Karpīrat*; N. of several plants, = *dirbhīṣā*, *mrigervāru*, *mahendra-vāruṇī*, *vārtāki*, *kaṇṭakāri*; (*ī*), f. the above fish. — *Chitra-phalaka*, am, n. a tablet for painting, a picture, a painting; (*as*), m. a kind of fish; see above. — *Chitra-barha*, as, m. 'having a variegated tail,' a peacock; N. of a son of Garuḍa. — *Chitra-barhin*, ī, ī, ī, having a variegated tail. — *Chitra-barhis*, ī, ī, ī, Ved. having a brilliant or shining litter (i. e. bed of stars), an epithet of Pūshan and the moon; (Śāy.) strewed with various grasses (as the ground). — *Chitra-bāhu*, us, m., N. of a son of Dhṛita-rāshṭra. — *Chitra-bhānu*, us, us, u, of variegated lustre, shining with light; epithet of Agni, Savitṛi, the *Āsvins*, &c.; (*us*), m. a N. of fire; of Siva; the plant *Plumbago Zeylanica*; the sun; N. of the *Calotropis Gigantea* (= *arka*); the first year of the first cycle of Jupiter; an epithet of Bhairava, a form of Siva; N. of the father of Vāna-bhaṭṭa, the author of the *Kādambarī*. — *Chitra-bhūta*, as, ā, am, made into a picture, painted. — *Chitra-bhesajā*, f. the tree *Ficus Oppositifolia*; [cf. *kakodumbura*.] — *Chitra-maṇḍala*, as, m. a kind of snake. — *Chitra-mahas*, ās, ās, as, Ved. having extraordinary abundance; (Śāy.) having conspicuous brightness or splendor. — *Chitra-mṛiga*, as, m. the spotted antelope. — *Chitra-mekhala*, as, m. 'girdled with spots,' a peacock. — *Chitra-yajña*, as, m. title of a comedy by Vaidyānātha. — *Chitra-yāna*, as, m., N. of a prince. — *Chitra-yāma*, as, ā, am, Ved. having a splendid or brilliant course (as Agni). — *Chitra-yodhin*, ī, ī, ī, fighting in a wonderful manner or in various ways; (*ī*), m. an epithet of Arjuna; the tree *Terminalia Arjuna*. — *Chitra-ratha*, as, ā, am, having a bright or splendid chariot (as Agni); (*as*), m. 'having a variegated car,' the sun; the king of the Gandharvas; N. of a snake-demon; of a Vidyā-dhara; of a son of Gada or (according to a various reading) of Krishna; of a king; of a king of the Angas; of a descendant of Anga and son of Dharma-ratha; of a son of Ushadgu; of Vṛishni; of Gaya; of Su-pārvāka; of Ukta; of a prince of Mṛitikāvāt; of a Sūta; and of others; (*ā*), f., N. of a river; [cf. *chaitraratha*.] — *Chitra-rasmi*, ī, ī, m., N. of a Marut ('having variegated rays'). — *Chitra-rāti*, ī, ī, ī, Ved. granting wonderful or excellent gifts, epithet of the *Āsvins*. — *Chitra-rādhā*, ās, ās, as, Ved. bestowing excellent favour; (Śāy.) having wonderful wealth. — *Chitra-repha*, as, m., N. of a son of Medhātithi, king of Śāka-dvīpa. — *Chitra-latā*, f. the plant *Rubia Munjista*; [cf. *chitra-parṇi*.] — *Chitra-likhana*, am, n. 'variegated drawing,' painting. — *Chitra-likhita*, as, ā, am, represented, delineated (as in a picture), painted; motionless, dumb (as a picture or statue). — *Chitra-lekhaka*, as, m. a painter. — *Chitra-lekhanikā*, f. a painter's brush. — *Chitra-lekhā*, f. a picture, a portrait; N. of a metre of four lines of seventeen syllables each;

another metre of the same sort; N. of a metre of four lines of eighteen syllables each; N. of an Apsaras born from Brāhmā's hand, (she was a friend of Uśā and skilful in painting); N. of a daughter of Kumbhāṇḍa, minister of king Vāna, also a friend of Uśā. — *Chitralekha-dvīṇyā*, f. having *Chitralekha* as a second, accompanied by *Chitralekha*. — *Chitra-locanā*, f. 'having variegated eyes,' a small bird, commonly called Maina, = *sārikā*; [cf. *chitra-netrā* and *chitrākṣhi*.] — *Chitra-lat*, ān, ān, āt, decorated with paintings or ornaments; containing the word *chitra*; (*ī*), f., N. of a metre of four lines of thirteen syllables each; N. of a daughter of Gada or (according to others) of Krishna. — *Chitra-vadāla*, as, m. the sheat-fish, *Silurus Pelorius*, = *pāḥina*. — *Chitra-vana*, am, n. 'wonderful wood,' N. of a wood near the Gaṇḍakī; [cf. *chitraka*.] — *Chitra-varman*, ā, m. 'having variegated arrows,' N. of a son of Dhṛita-rāshṭra; also of a king of the Kulutas; N. of a king of Mathura and Campāvati. — *Chitra-varṣin*, ī, ī, ī, raining in an unusual manner. — *Chitra-vallika*, as, m. a kind of sheat-fish, *Silurus Boalis*; [cf. *chitra-vadāla*.] — *Chitra-vallī*, f., N. of two plants, = *mrigervāru* and *mahendra-vāruṇī*. — *Chitra-vahā*, f., N. of a river. — *Chitra-vāja*, as, ā, am, decorated with variegated feathers; possessed of excellent power; (Śāy.) making wonderful progress or having wonderful riches or strength; (*as*), m. a cock. — *Chitra-vāna*, as, m., N. of a son of Dhṛita-rāshṭra. — *Chitra-vāhana*, as, m., N. of a king of Maṇi-pūra. — *Chitra-viṭra*, as, ā, am, variously coloured, variegated, multiform. — *Chitra-vidyā*, f. the art of painting. — *Chitra-virya*, as, m. a kind of Ricinus, = *raktairāṇḍa*. — *Chitra-vṛitti*, ī, f. any astonishing act or practice. — *Chitra-vegika*, as, m. 'having wonderful velocity,' N. of a Nāga. — *Chitra-veśa*, as, m. 'having a variegated dress,' an epithet of Siva. — *Chitra-sālā*, f. a painted room, or one decorated with pictures [cf. *chitra-griha*]; N. of a metre consisting of four lines of eighteen syllables each. — *Chitrasikhaṇḍīja* or *chitrāsikhaṇḍī-prasūta*, as, m. epithet of Brihaspati or the planet Jupiter (regarded as the son of the Chitrasikhaṇḍinas, but more properly of Angiras). — *Chitra-sikhaṇḍin*, īnas, m. pl. 'having bright crests,' an epithet of the seven Rishis, Marīci, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishṭha, as represented in the seven principal stars of the Great Bear. — *Chitra-siras*, ās, m. 'having a variegated head,' a kind of venomous insect [cf. *chitra-sirshaka*]; N. of a Gandharva. — *Chitra-sirshaka*, as, m. a kind of venomous insect. — *Chitra-sociś*, īs, īs, īs, Ved. shining brilliantly; epithet of Agni. — *Chitra-śravas*, ās, ās, as, Ved. uttering loud cries, songs, &c.; worthy of loud praise; (Śāy.) having wonderful fame. — *Chitra-sri*, īs, f. great beauty, the beauty of variegated colours. — *Chitra-samṭha*, as, ā, am, represented in a picture, delineated, painted; [cf. *chitra-gata*, *chitra-sṭha*, &c.] — *Chitra-sanga*, as or am, m. or n. (?), N. of a metre of four lines of sixteen syllables each. — *Chitra-sarpa*, as, m. a kind of snake, the large speckled snake (*Mālu-dhāna*). — *Chitra-sena*, as, ā, am, Ved. furnished with a brilliant spear; (Śāy.) having a bright weapon; (*as*), m., N. of a snake-demon; also of a leader of the Gandharvas who was a son of Viśvā-vasu; one of the judges or recorders of hell; N. of a son of Dhṛita-rāshṭra; of a son of Parikshit; of a son of Sambara; of a son of Narishyanta; of a son of the thirteenth Manu; of a son of Gada; N. of an adversary of Krishna; of Jarā-sandha's general who is also called Dimbhaka; (*ā*), f., N. of an Apsaras; also of one of the Mātṛis attending on Skanda; N. of a river. — *Chitrasena-bhaṭṭa*, as, m., N. of the author of a commentary entitled *Pingalā-chando-grantha-tīkā*. — *Chitra-sṭha*, as, ā, am, represented in a picture, painted; [cf. *chitra-gata* and *chitra-samṭha*.] — *Chitra-hasta*, am, n. a particular position of the hands in fighting. — *Chitrākṛiti* ('*ra-āk*'), īs, f. a painted resemblance, portrait, picture. — *Chitrākṣha* ('*ra-āk*'), as, m. 'having variegated eyes,' N. of a son of Dhṛita-rāshṭra; also of a

descendant of Parikshit; also of a Nāga-rāja; (ī), f. a kind of bird, commonly called Maina; [cf. *sā-rikā*, *chitra-netrā*, *chitra-lochanā*.] — *Chitrā-kshuṣa*, as, m., N. of a plant, = *droṇa-pushpi*. — *Chitrāṅga* ('ra-an'), as, ā, am, having a variegated or spotted body, striped, painted; (as), m. a kind of snake; the plant *Plumbago Zeylanica*; another plant, = *rakta-chitraka*; N. of a son of Dhṛita-rāshtra; an epithet of Arjuna; N. given to various animals in fables; (ī), f. a kind of worm or ear-wig, *Julus Cornifex*; the plant *Rubia Munjista*; (am), n. vermilion; yellow orpiment. — *Chitrāṅgada* ('ra-an'), as, ā, am, decorated with brilliant or variegated bracelets; (as), m., N. of a son of Śāntanu; of a king of the Daśārjās; of a Vidyā-dhara; of a Gandharva or chief of the Gandharvas; a judge and recorder of the deeds of men in Yama's kingdom or the lower regions; a secretary of a person of rank (?); (ā), f., N. of an Apsaras; a daughter of king Chitravāhana, wife of Arjuna and mother of Babhruvāhana. — *Chitrāṅgada-nū*, us, f. the mother of Chitrāṅgada, an epithet of Satyawatī, the mother of Vyāsa. — *Chitrā-ṣiṇa*, as, m. (fr. *chitrā* + ?), the moon; the forehead spotted with the blood of a goat slain in honour of the demon Ghaṇṭā-karṇa. — *Chitrāma* ('ra-an'), am, n. variegated rice, rice dressed with coloured condiments. — *Chitrāpūpa* ('ra-ap'), as, m. a kind of cake (lit. speckled cake, plum cake?). — *Chitrā-magha*, as, ā, am, Ved. bestowing brilliant gifts, an epithet of Ushas; (Sāy.) having wonderful wealth. — *Chitrāyasa* ('ra-ay'), am, n. steel. — *Chitrāyudha* ('ra-ay'), as, m., N. of a son of Dhṛita-rāshtra. — *Chitrāyus* ('ra-ay'), us, us, us, Ved. possessed of excellent vital power; (Sāy.) making wonderful progress or having excellent food. — *Chitrārambha* ('ra-ār'), as, m. the outline of a picture, a sketch, drawing; (as, ā, am), represented in a picture. — *Chitrārpita* ('ra-ar'), as, ā, am, committed to a picture, painted. — *Chitrā-vasu*, us, us, u, Ved. rich in brilliant ornaments; decorated with shining stars, an epithet of the night. — *Chitrāśva* ('ra-aś'), as, m. 'having painted horses,' epithet of Satyawat as fond of painting horses. — *Chitrēśa* ('ra-iśa'), as, m. lord of Chitrā, i. e. the moon. — *Chitrokti* ('ra-uk'), is, f. a marvellous voice or speech, a voice from heaven, the voice of an invisible speaker; a surprising tale; agreeable or eloquent discourse. — *Chitroti* ('ra-ūti'), is, is, i, Ved. one who gives excellent proofs of his love, one who bestows pleasure or happiness; (Sāy.) granting wonderful assistance. — *Chitropalā* ('ra-up'), f., N. of a river. — *Chitraudana* ('ra-od'), am, n. boiled rice coloured with turmeric &c.

Chitraka, as, m. a painter; a tiger, a panther, the Chitra or small hunting leopard; a kind of snake; the plant *Plumbago Zeylanica*; also *Ricinus Communis* or the castor-oil plant; N. of a son of Vriṣṇi or of Prīṣni; N. of a son of Dhṛita-rāshtra; also of a Nāga; (ās), m. pl., N. of a people; (am), n. a sectarian mark on the forehead; a particular manner of fighting; the fruit of the plant *Plumbago Zeylanica*; N. of a wood near the mountain Raivataka; [cf. *chitra-vana*.]

Chitrāya, nom. P. *chitrāyati*, to make variegated, paint with various colours, decorate; to regard as a wonder.

Chitrāla, as, ā, am, variegated, spotted; (as), m. a variegated colour; (ā), f., N. of a plant, = *go-rakshī*.

Chitrika, as, m. = *chaitrika*, the month Caitra or Cheyt (March-April).

Chitrita, as, ā, am, variegated, spotted, striped; painted.

Chitrin, ī, īṇī, ī, containing wonders, wonderful; variegated; having variegated (black and grey) hair; (īṇyas), f. pl. wonderful deeds; (īṇī), f., N. for a woman endowed with various talents and excellencies, one of the four divisions into which women are classed by erotic writers.

Chitriya, as, ā, am, Ved. variegated (?), epithet of a species of *Asvthara*; (as), m., N. of a man.

Chitri-karaṇa, am, n. and *chitri-kāra*, as, m. wondering, wonder, surprise.

Chitri-kṛtī, cl. 8. P. A. -karoti, -kurute, -kartum, to feel wonder; to make a picture, change into a picture, paint, variegated, embellish.

Chitri-kṛtū, as, ā, am, painted, variegated, embellished.

Chitriya, nom. A. *chitriyate*, -yitum, to wonder, be surprised; to become a wonder to any one (with gen.); to cause surprise.

Chitriyamāna, as, ā, am, becoming a wonder, causing wonder or astonishment.

Chitrya, as, ā, am, Ved. brilliant; (Sāy.) to be honoured, to be thought highly of.

Cekita, as, m., N. of a prince.

Cekitāna, as, m. 'the intelligent one,' an epithet of Śiva; N. of a prince and ally of the Pāṇḍus.

Cetaka, as, ī, am, causing to think, reminding; what thinks or feels, sentient; (ī), f. the yellow myrobalan, = *haritaki*, *Terminalia Chebula*; or = *jāti-phala*, *Jasminum Grandiflorum*.

Cetana, as, ī, am, visible, conspicuous, distinguished, excellent; percipient, observing, conscious, sentient, intelligent; alive, living, feeling; (as), m. a living and sentient being, a man; self, soul, mind; (ā), f. consciousness, understanding, sense, intelligence, wisdom, reflection; (am), n. appearance; the thinking principle, the mind; [cf. *a-cetana*, *nis-ē*, *vi-ē*, *sa-ē*, *chaitanya*.] — *Cetana-tā*, f. or *chaitanya-tva*, am, n. consciousness, the state or condition of an observing and conscious being. — *Cetanā-cetana* ('na-aē'), as, ā, am, animate and inanimate. — *Cetanā-vat*, ān, atī, at, having consciousness, knowing, understanding, reasonable.

Cetanaki, f. = *cetaki*.

Cetanīyā, f. a kind of medicinal herb, = *ridhī*.

Cetaya, as, ā, am, observing, conscious, sentient, living.

Cetayamāna, as, ā, am, sentient, reflecting, conscious.

Cetayāna, as, ā, am, understanding, having sense, sensible, conscious, sentient.

Cetayitavya, as, ā, am, to be observed or thought.

Cetayitṛi, tā, trī, trī, observing, perceiving, sentient.

Cetas, as, n. bright appearance, Ved. (Sāy. a reverent mind); consciousness, intelligence, the sentient or thinking soul, heart, mind, intellect, the faculty of reasoning or understanding; will; [cf. *a-cetas*, *dabhra-ē*, *dhira-ē*, *nānā-ē*, *laghu-ē*, *vi-ē*, *sa-ē*, *su-ē*.] — *Ceto-bhava*, as, m. or *ceto-bhū*, us, m. love, the deity of love. — *Ceto-mat*, ān, atī, at, endowed with consciousness, living. — *Ceto-vikāra*, as, m. disturbance of mind, emotion. — *Ceto-vikārin*, ī, īṇī, ī, disturbed in mind, moved.

Cetasa at the end of an adv. comp. = *cetas*.

Cettri, tā, m., Ved. an observer, a guardian.

Cetya, as, ā, am, Ved. observable, perceivable.

Chaitanya, &c. See s. v.

चित्र 6. *chit*, an interjection. — *Chit-kāra*, as, m. or *chikāra-sabda*, as, m. a cry, scream, bray. — *Chikāra-vat*, ān, atī, at, accompanied by cries or noise.

चित्र 7. *chit*, ind. a particle, = *cid* below.

चित्र *chita*. See p. 322, col. 2.

चित्रकनक्य *chikana-kantha*, am, n., N. of a town; [cf. *chikana-kantha*.]

चित्र *chitta*. See p. 323, col. 2.

चित्रि 2. *citti*, is, f., Ved. (according to some commentaries) crackling, whizzing; (according to others) a sacrificial act; [cf. *chit-kāra*.]

चित्र *chitya*. See p. 322, col. 2.

चित्र *chitra*. See p. 323, col. 3.

चित्र *cid*, ind. [cf. 2. *ca* and *id*], an enclitic particle, requiring in the Veda a preceding simple verb to retain its accent. In the Pada-pāṭha *cid* is

considered as an independent word (*kaś cid* &c. being always separated into two words). In later Sanskrit it is generally a particle affixed to interrogative pronouns to render them indefinite. The use of *cid* in Vedic Sanskrit is principally to lay stress or emphasis on a preceding word or to extend or limit the sense. Hence it is often translatable by 'even,' 'indeed,' 'also,' 'at least,' 'just,' 'merely,' &c. (e.g. *devās cid*, the gods indeed; *ekasya cid*, of one merely); or when preceded by a negative particle by 'not even' (e.g. *na devās cid*, not even the gods); but its force may often be expressed by merely laying an emphasis on the word by which it is preceded. Hence in Nirukta I. 4. it is said to be used *pūjyām*, i. e. for enhancing the force of a word. It is also stated by Yaska to be a particle of comparison (*upamārthe*). The following Vedic uses of *cid* may be noted; *yac cid*, *yathā cid*, = when indeed, as indeed; *cid—cid* or *cid—ca* or *cid—u*, = as well as—as; both—and.

Cid is often joined to interrogative pronouns and adverbs (see 2. *ka*, *katama*, *katara*, *kad*, *kim*, *katham*, *kadā*, *kutas*, *kva*, &c.) to render them indefinite; especially in classical Sanskrit, where the only other word after which it is found is *jātu*, q. v.

चित्र *cid-ambara*. See 5. *cit*, p. 323.

चिन्त *chint*, cl. 10. P. *chintayati*, -yitum, (according to some also cl. 1. P. *chintati*, &c.), to think, have a thought or idea, reflect, consider; to think about, reflect upon, direct the thoughts towards any person or thing (with acc. or dat. or loc., or *prati* with acc., e.g. *anyonyas chintayatas*, they think of one another; *sutebhyas* or *suteshu* or *sutān prati chintayan*, thinking about one's sons); to mind, take notice of, regard, turn the attention to; to find out, investigate; to take into consideration, treat of, speak of; to have an opinion about, consider as, esteem; [cf. Goth. *thagkja*, 'to think'; Lat. *censeo* ?].

Chinta, as, m. (?) thought; [cf. *chintā*.]

Chintaka, as, ā, am, thinking of, reflecting on, considering, studying, conversant, familiar with; (used at the end of compounds, e.g. *daiva-chintaka*, an astrologer; *vanśa-chintaka*, a genealogist &c.)

Chintana, am, n. thinking, thinking of, reflecting upon, anxious thought; (*pūrva-chintana*, the former manner of thinking.)

Chintaniya, as, ā, am, to be thought of or considered; to be meditated on; to be attended to; to be investigated or comprehended.

Chintayat, am, antī, at, reflecting, considering, &c.

Chintayāna, as, ā, am, reflecting, considering, meditating.

Chintayitavya, as, ā, am, to be considered, to be reflected on.

Chintayitvā, ind. having thought or considered; having mused or reflected.

Chintā, f. thought, especially sad or sorrowful thought, care, anxiety; reflecting on, reflection, consideration, attention; recollection; N. of a woman.

— *Chintā-karman*, a, n. anxiety, troubled thoughts.

— *Chintā-kārin*, ī, īṇī, ī, considering, regarding.

— *Chintākula* ('tā-āk'), as, ā, am, disturbed in thought, distracted by any idea. — *Chintā-para*, as, ā, am, lost in thought, thoughtful, anxious. — *Chintā-manā*, is, m. a fabulous gem, supposed to yield its possessor all desires; the philosopher's stone; a common title of various text-books, treatises, and commentaries (e.g. *abhidhāna-chintāmāni*, *upamāna-ē*, *kṛtya-ē*, *janma-ē*, *muhūrta-ē*); N. of Brahman; N. of a Buddha; of an author. — *Chintāmāni-sāraṇikā* or *tīthi-sāraṇikā*, f. title of a work on astrology by Daśabala. — *Chintā-maya*, as, ī, am, consisting of thought or intelligence, produced by thoughts. — *Chintā-vat*, ān, atī, at, thinking, thoughtful. — *Chintā-veśman*, a, n. a council-house, council-room.

Chintita, as, ā, am, thought, considered; reflecting, considering; (ā), f., N. of a woman; (am), n. thought, reflection, care, intention.

Čintiti, *is*, f. or *čintiyā*, f. thinking, consideration, reflection.

Čintya, *as*, *ā*, *am*, to be considered or reflected; to be thought of or meditated upon; to be apprehended or conceived; to be deliberated about; uncertain, questionable; (*am*), n. the necessity of thinking about anything. — *Čintya-dyota*, *ās*, m. pl. a class of deities (whose brightness is only to be apprehended by the imagination).

चिन्ति *činti*, *is*, m., N. of a man (?).

चिन्तिडी *čintidī*, f. the tamarind tree; (a wrong form for *tintidī*.)

चिन्तोक्ति *čintokti*, *is*, f. midnight cry or alarm; (a wrong form for *čitokti*.)

चिन्न *činna*, *as*, m. a kind of grain, Panicum Miliaceum; [cf. *čina*.]

चिन्मय *činnmaya*. See 5. *čit*, p. 323.

चिन्वत् *činvat*. See p. 322, col. 2.

चिपट *čipaṭa*, *as*, *ā*, *am*, flat-nosed; (*as*), m. rice or grain flattened; [cf. *čipiṭa* and *čipuṭa*.]

Čipiṭa, *as*, *ā*, *am*, blunted, flattened, pressed flat, flat, flat-nosed; (*as*), m. a kind of poisonous insect; rice or grain flattened; (*ā*), f. a kind of grass; [cf. *gundāsinī*.] — *Čipiṭa-griva*, *as*, *ā*, *am*, short-necked. — *Čipiṭa-nāsa* or *čipiṭa-nāsika*, *as*, *ā*, *am*, flat-nosed; (*ās*), m. pl., N. of a people in the north of Madhya-dēśa.

Čipiṭaka, *as*, m. flattened rice.

Čipiṭikā-vat, *ān*, *ati*, *at*, having the appearance of flattened grains of rice (?).

Čipuṭa, *as*, m. flattened rice.

चिप्पा *čippa*, *am*, n. a kind of disease of the finger-nail; [cf. *čippya*.]

चिप्पटजयापीड *čippaṭa-jayāpīḍa*, *as*, m., N. of a king of Kāśmīra, (*čippaṭa* = *čipiṭa* ?).

चिप्पिका *čippikā*, f. a kind of bird (?); (a various reading for *čippikā*.)

चिप्य *čipya*, *as*, m. a kind of worm [cf. *kipya*]; (*am*), n. a disease of the finger-nail, whitlow.

चिबुक *čibuka*. See *čivuka*.

चिनि *čimi*, *is*, m. a parrot [cf. *čiri*]; a kind of plant, from the fibres of which coarse cloth and ropes are made, = *paṭṭa-vriksha*.

Čimika, *as*, m. a parrot.

चिर *čira*, *as*, *ā*, *am* (fr. rt. 1. *či*, or perhaps rather fr. rt. *čar*), long, lasting a long time, existing from ancient times, old; *čiram* *kālam*, during a long time; *čirāt* *kālāt*, after a long time; (*am*), n. a long time, delay, putting off for too long a time (e. g. *gamana-čiram*, delay in going; *kām čirepa*, wherefore delay? *ktyac-čirepa*, for how long a time? *a-čirāt* or *a-čiratas*, after no long time, soon, shortly; cf. *a-čira*). Any of the oblique cases sing. of *čira* may be used adverbially, e. g. *čiram* or *čirepa* or *čirāya* or *čirāt* or *čirasya* or *čire*, = long, for a long time, after a long time, a long while ago, long since; at last, finally, too late. *Čira* is also used adverbially at the beginning of comp. as in some of the following examples; [cf. Hib. *slr*, 'long.']

— *Čira-kāra*, *as*, *ā*, *am*, or *čira-kārī*, *is*, *is*, *i*, or *čira-kārika*, *as*, *ā*, *am*, or *čira-kārīn*, *i*, *ini*, *i*, working or acting slowly, dilatory, delaying. — *Čira-kārī-tā*, f. or *čirakārī-ta*, *am*, n. dilatoriness, slowness. — *Čira-kāla*, *as*, m. a long period; *čira-kālam* or *-lāya*, for a long time. — *Čirakāla-pālita*, *as*, *ā*, *am*, protected for a long time. — *Čirakālīka* or *čirakālīna*, *as*, *ā*, *am*, of long standing, old, long-continued, chronic. — *Čirakālopārjita* (*čīa-up*), *as*, *ā*, *am*, accumulated slowly or after a long time. — *Čira-kīrtti*, *is*, m., N. of the founder of a religious sect. — *Čira-kriya*, *as*, *ā*, *am*, dilatory, slow, tedious. — *Čira-gata*, *as*, *ā*, *am*, long absent, long gone, gone a long while ago. — *Čira-česhṭita*, *as*, *ā*,

am, long sought for, of rare occurrence. — *Čira-jāta*, *as*, *ā*, *am*, born long ago, old; (*tvattas čirajāta* or *bhavadas čirajātatara*, older than thou.)

— *Čirajāmbā*, f., N. of the mother of Rudra-bhaṭṭa.

— *Čira-jivaka*, *as*, m., N. of a tree, = *jivaka*. — *Čira-jivin*, *i*, *ini*, *i*, long-lived; an epithet of Mārkaṇḍeya, of Āsvatthāman, of Bali, Vyāsa, Hanumat, Vibhishana, Kṛpā, and Parāśu-rāma; (*i*), m. a N. of Vishnu; a crow; two plants, = *jivaka* and *sālmali*.

— *Čira-jīva*, *as*, *ā*, *am*, long-lived; an epithet of Kāma-deva; (*as*), m. and *čirajīva-bhaṭṭācārya*, *as*, m., N. of several authors. — *Čira-jivin*, *i*, *ini*, *i*, long-lived; (*i*), m. a N. of Vishnu; a crow; two plants, = *jivaka* and *sālmali*. — *Čira-tā*, f. long duration. — *Čira-divasam*, ind. for a long time. — *Čira-nivishṭa*, *as*, *ā*, *am*, abiding long, anything which has rested for a long time. — *Čira-pākin*, *i*, *ini*, *i*, ripening late; (*i*), m. the plant *Feronia Elephantum*; [cf. *kapittha*.] — *Čira-pushpa*, *as*, *ā*, *am*, blossoming late; (*as*), m. the plant *Mimusops Elengi*; [cf. *vakula*.] — *Čira-pravāsin*, *i*, *ini*, *i*, dwelling long abroad, a long absentee. — *Čira-mitra*, *am*, n. an old friend; a crony. — *Čira-mehin*, *i*, m. an ass. — *Čira-mocana*, *am*, n., N. of a Tirtha. — *Čira-rātra*, *am*, n. a period of many nights, a long time, a long period; *čira-rātram* or *-trāya*, &c., for a long time, after a long time, at last, finally, = *čiram* above.

— *Čira-rātrahita* (*ra-ush*), *as*, *ā*, *am*, having lodged for a long time. — *Čira-roga*, *as*, m. a chronic disease. — *Čira-labha*, *as*, *ā*, *am*, obtained after a long time (as a son in old age). — *Čira-loka-loka*, *as*, *ā*, *am*, whose world is a long-existing world; an epithet of the manes. — *Čira-viprosṭhita*, *as*, *ā*, *am*, long banished. — *Čira-vilva*, *as*, m. the tree *Pongamia Glabra*; [cf. *karanja*.] — *Čira-vṛtta*, *as*, *ā*, *am*, happened long since. — *Čira-supta-buddhi*, *is*, *is*, *i*, one whose mind has been asleep a long time, long senseless or careless. — *Čira-sūtā* or *čira-sūtikā*, f. a cow that has borne many calves. — *Čira-sevaka*, *as*, m. an old servant. — *Čira-stha*, *as*, *ā*, *am*, or *čira-ethāyin*, *i*, *ini*, *i*, or *čira-sthita*, *as*, *ā*, *am*, long continuing or enduring, lasting, of long continuance, left for a long time. — *Čira-sthāyī-tā*, f. long continuance, durability. — *Čirād* (*ra-ad*), *t*, *i*, *t*, eating for a long time; (*i*), m. an epithet of Garuḍa. — *Čirāntaka* (*ra-an*), *as*, m., N. of a son of Garuḍa. — *Čirāyusha* (*ra-ay*), *as*, *ā*, *am*, bestowing long life. — *Čirāyus* (*ra-ay*), *us*, *us*, *us*, long-lived; (*us*), m. a deity, a divinity. — *Čirārodha* (*ra-ur*), *as*, m. a long or protracted siege; blockade. — *Čirāsṛita* (*ra-as*), *as*, *ā*, *am*, long maintained or protected; an old dependant. — *Čirojjhita* (*ra-uj*), *as*, *ā*, *am*, long since abandoned or left. — *Čirothta* (*ra-ut*), *as*, *ā*, *am*, existing a long time.

Čiratna, *as*, *i*, *am*, old, ancient, of long standing, long-lasting, long-enduring.

Čirantana, *as*, *i*, *am*, old, ancient, antiquated, of long standing.

Čiraya, nom. P. A. *čirayati*, -te, to act slowly, delay, to be absent a long while.

Čirāya, nom. P. A. *čirāyati*, -te, to delay, be slow, be absent for a long time.

चिरादी *čiraṇḍī* or *čiraṇḍī*, f. a woman married or single who continues to reside after maturity in her father's house; a young woman; [cf. *čaraṇḍī*, *čaraṇḍī*, *čiraṇḍī*.]

चिराटिका *čiratikta*, *as*, m. a kind of gentian, *Gentiana Cheryta*, = *kirāta-tikta*, (in Bengālī *čirāta*.)

चिरम्भण *čirambhaṇa*, *as*, m. a kind of falcon or kite; [cf. *čilla*.]

चिराटिका *čiratikā*, f. (fr. *čira* ?), N. of a plant with white flowers, a kind of hogweed, *Boerhavia Erecta*, = *čatikā*, commonly *pātāḍī*.

चिराटिका *čiratikta*, *as*, m. a sort of gentian, = *čiratikta*.

चिरि *čiri*, *is*, m. (perhaps fr. the sound

or imitative cry *čī*), a parrot; [cf. *hira* and *čimi*.] — *Čiri-vilva*, *as*, m., N. of a tree, (perhaps = *čira-vilva*.)

चिरि 2. *čiri*, cl. 5. P. *čirinoṭi*, &c., to hurt, injure, wound or kill; [cf. *jiri*.]

Čirikā, f. a kind of weapon, = *čilikā*.

चिरादी *čiraṇḍī*, f. = *čiraṇḍī* above.

चिरु *čiru*, *us*, m. the shoulder-joint.

चिर्भट *čirbhaṭa*, *as* and *i*, m. and f., Cucumis Utilissimus, = *karkafī*; also its fruit; [cf. *čarbhāṭa*.]

Čirbhāṭa, *am*, *ā* and *ikā*, n. f. a kind of gourd, different from the preceding; [cf. *indra-čirbhāṭī*, *kshudra-čirbhāṭī*, *khetra-čī*, *gaja-čī*.]

चिल *čil*, cl. 6. P. *čilati*, &c., to put on clothes; [cf. Hib. *ceilm*, 'I conceal, hide, cover'; *caille*, 'a veil, a cowl'; Lat. *celare*; Old Germ. *hilu*, *helm*, *helu*, *heli*; Goth. *hulja*; Lat. *oc-culo*.]

चिलमौलिका *čilamilikā*, f. a kind of necklace; a luminous flying insect, a fire-fly; lightning.

चिलिका *čilikā*, f. a kind of weapon, = *čirikā*.

चिलिचिम *čilicima*, *as*, m. a kind of sprat, *Clupea Cultrata*, commonly *vāliya-gadaka* (*vāliya*, *Cyprinus Denticulatus*, *gadaka*, a kind of golden trout); according to some authorities, a kind of prawn. Other forms of this word are *čiličimī*, *čiličima*, *čiličimi*, *čiliminaka*, *čiličima*, *čiličimi*, *čilima*, *čeličima*.

चिलिमिका *čiliminikā* and *čilimilikā*, a various reading for *čilamilikā*, q. v.

चिल्ल *čil*, cl. 1. P. *čilati*, &c., to become loose; to be slack or flaccid; to play, sport, act wantonly; to indicate one's meaning (?).

Čilla, *as*, *ā*, *am*, bear-eyed [cf. *čulla* and *čilla*]; (*as*), m. a bearded or sore eye; the Bengal kite, *Falco Cheela*; (*i*), f., cf. *čilli*; [cf. *kurva-čilla*.]

— *Čilla-bhakshyā*, f. a kind of vegetable perfume; see *haṭṭa-vilāsinī*. — *Čillābha* (*lu-abhā*), *as*, m. a petty thief, a shop-lifter, a pickpocket, &c.

Čillaka, *as* or *ā*, m. or f. a particular animal; (*ā*), f. a cricket, = *čirikā* and *jhillikā*.

Čilli, *is*, m. a species of bird of prey [cf. *čilla*]; (*i*), f. a kind of plant [cf. *čilli*]; (*i*), f. a cricket [cf. *čilakā*]; a kind of pot-herb.

Čillikā, f. a kind of pot-herb.

चिवि *čivi*, *is*, m. = *čivuka*, the chin.

चिविट *čiviṭa*, *as*, m. = *čipiṭa*, flattened grain, rice, &c.

चिविलिका *čivillikā*, f., N. of a small shrub, = *kshudra-gliolī*, *madhu-māla-patrikā*, *rakta-dalā*.

चिवुक *čivuka* or *čibuka*, *am*, n. the chin [cf. *čubuka* and *čubuka*]; (*as*), m., N. of a tree, = *mučukunda*; (*ās*), m. pl., N. of a people.

चिश्वा *čišā*, ind. Ved. an onomatopoeic word for a rattling sound.

चिहणकन्ध *čihana-kantha*, *am*, n., N. of a town.

चिहुर *čihura*, *ās*, m. pl. = *čikura*, the hair of the head.

चिह्न *čihna*, *am*, n. a mark, spot, stain, stamp, sign, badge, symbol, symptom; a banner, a standard, insignia; a sign of the zodiac; aim, direction towards; [cf. *sa-čihna*.] — *Čihna-kārīn*, *i*, *ini*, *i*, making or leaving marks, marking, spotting; wounding, striking, killing; exciting fear, frightful, hideous. — *Čihna-dhara*, *as*, m. bearing the signs or insignia (of office). — *Čihna-dhārinī*, f. the plant *Echitis Frutescens*, = *syāmā-latā*. — *Čihna-bhūta*, *as*, *ā*, *am*, become a mark, formed into a mark.

Cihṇaya, nom. P. *cihṇayati*, -yitum, to mark, sign, stamp, spot.

Cihṇita, as, ā, am, marked, signed, spotted, stained, stamped, designated; known.

Cihṇi-kṛita, as, ā, am, marked, delineated.

चीक *chik*, cl. 1. and 10. P. *chikati* and *chikayati*, to endure, suffer, to be patient; to be impatient; to touch.

चीचीकूची *chīchīkūchī*, an onomatopoeic word for the chirping or warbling of birds.

चीडा *chīḍa*, f. a kind of perfume.

चीरा *chīra*, ās, m. pl. (for *chīna*), N. of a country.

चीराक *chīraḥka*, as, m. a kind of grain; [cf. *chīna* and *chīnaka*.]

चीति *chīti*. See under 1. *chī*.

चीत्कार *chīṭ-kāra*, as, m. crying, a cry, the braying of an ass, a noise. — *Chīṭkāra-vat*, ān, atī, at, accompanied with a noise or cry.

चीन *chīna*, ās, m. pl., N. of a people, the inhabitants of China, the Chinese; (as), m. a kind of deer; Panicum Millicecum; a sort of cloth; a thread; (am), n. a banner (perhaps made of deer skin), a standard; a kind of bandage for the corners of the eyes; lead. — *Cīna-karpūra*, as, m. a kind of camphor, also called *tushāra*, *doipa-karpūra*. — *Cīna-ja*, am, n. steel. — *Cīna-nī*, is, m. a peach tree. — *Cīna-paṭṭa*, am, n. lead. — *Cīna-pati*, is, m., N. of a kingdom. — *Cīna-pishṭa*, am, n. minium or red lead; lead. — *Cīnapishṭa-maya*, as, i, am, consisting of minium or representing it. — *Cīna-rāja-putra*, as, m. a pear tree. — *Cīna-ranga*, am, n. lead or more probably tutenag. — *Cīnāśuka* ('na-āṣ'), am, n. China cloth, silk, a silken cloth.

Cīnaka, as, m. an inhabitant of China, Chinese; a kind of panic, Panicum Millicecum; fennel, = *kangunī*; also = *Cīna-karpūra*.

चीनाककटो *chīnākarkatī*, f. a kind of cucumber said to be found near Cītra-kūṭa.

चीव *chīb* = *chiv*, q. v.

चीभ *chībha* (a various reading for *bībh*), cl. 1. A. *chībhatē*, &c., to coax, commend, flatter; to boast, &c.

चीय *chīy* (another form for *chiv*), cl. 1. P. A. *chīyati*, -te, &c., to take, receive, wear.

चीर 1. *chīra* = *chīra* in the adv. *a-chīram*, quick, soon, shortly.

चीर 2. *chīra*, am, n. (said to be fr. rt. 1. *chī*), a strip, a long narrow piece of bark or rind; a strip of cloth, clothes, a rag, tatter, old and torn cloth; the dress of a Buddhist priest; a kind of garland, a necklace of pearls consisting of four strings; a stripe, stroke, line; a manner of writing with strokes or lines; lead; a crest. — *Cīra-patrikā*, f. a kind of vegetable, = *chāndu-sāka*. — *Cīra-parṇa*, as, m. the tree Shorea Robusta, = *sāla-vriksha*. — *Cīra-bhavanī*, f. the elder sister of a wife. — *Cīra-vāsas*, ās, ās, as, clothed in bark, dressed in rags or tatters; (ās), m. an epithet of Śiva; N. of a Yaksha; N. of a prince.

Chīra, as, m. a manner of writing. See above. *Cīrita*, as, ā, am, having strips or stripes, ragged, tattered. — *Cīrita-cāhadā*, f. a kind of vegetable; [cf. *pālankhya*.]

Cīrin, ī, īṇī, i, clothed in bark, clothed in rags and tatters.

चीरलि *chīrali*, is, m. or f. (?) a kind of large fish; (also read *chīrilli* and *chīrilli*.)

चोरि *chōri*, is, f. a veil or shade for covering the eyes.

चोरी *chōri* or *chīrikā*, f. a cricket; the hem of an under garment. — *Chōri-vāka*, as, m. a cricket.

चोरुक *chōruka*, am, n. a kind of fruit, commonly *chēmura*; (ā), f. a cricket; [cf. *chīrikā* and *chīri*.]

चोरी *chōra*, as, ā, am (rt. *chār*), conversant, versed, learned; split, divided; (am), n. conduct. — *Chōra-parṇa*, as, m., N. of two trees, = *nimba* and *kharjūra*.

चोलिका *chōlikā*, f. a cricket; also *chīllakā*; [cf. *chīri*.]

चीव *chiv*, cl. 1. P. A. *chivati*, -te, &c., to take; to wear, cover; cl. 10. P. *chivayati*, -yitum, to shine; to speak; [cf. Hib. *chib*, 'the hand'; Cambro-Brit. *cipiaw*, 'to take'; Gr. *σκευος*.]

चीवर *chivara*, am, n. (said to be fr. 1. *chī*), the dress of a Buddhist mendicant or of any mendicant. — *Chivara-gopaka*, as, m. a wardrobe-keeper, (a particular officer.) — *Chivara-nivasana*, ās, m. pl., N. of a people. — *Chivara-bhajaka*, as, m. a distributor of garments.

Chivaraya, nom. A. -yate, -yitum, to collect rags, put on a tattered garment.

Chivarin, ī, m. a Buddhist or Jaina mendicant.

चुकोपयिषु *chukopayishu*, us, us, u (fr. Desid. of Caus. of rt. *kup*), wishing to make a person angry.

चुक्क *chukk*, cl. 10. P. *chukkayati*, -yitum, to inflict or suffer pain.

चुक्कसा *chukkasa*, as, m. = *bukkasa*, a *Chāṇḍāla*.

चुक्कार *chuk-kāra*, as, m. the roaring of a lion; (a various reading has *bukkāra*.)

चुक्र *chukra*, as, am, m. n. (said to be fr. rt. *chak*), vinegar made by the acetous fermentation of grain; acid seasoning; sourness; Indian sorrel, Rumex Vesicarius; (ī), f. = *chāngerī*, Oxalis Pusilla; (ā), f. the tamarind tree. — *Chukra-phala*, am, n. the tamarind fruit. — *Chukra-vāstuka*, am, n. wood-sorrel. — *Chukra-vedhaka*, am, n. a kind of sour rice-gruel. — *Chukrāmā* ('ra-am'), am, n. vinegar made by the acetous fermentation of grain; (ā), f. a kind of wood-sorrel, = *amlaloniḥā*; a tamarind tree; a kind of sour rice-gruel.

Chukra, am, n. a kind of wood-sorrel, Rumex Vesicarius, commonly *chukāpālānga*; (ikā), f. wood-sorrel, = *kuṭchāngerī*; a kind of sour rice-gruel; [cf. *amla-chukrikā*.]

Chukriman, ā, m. sourness.

चुक्षा *chukshā*, f. washing; [cf. *choksha* and *chauksha*.]

चुक्षोभयिषु *chukshobhayishu*, us, us, u (fr. Desid. of Caus. of rt. *kshubh*), intending or wishing to cause to shake.

चुचि *chuchi*, is, m. the female breast, bosom.

चुचु *chucu*, us, m. a kind of vegetable.

Chučā, ās, m. f. a kind of vegetable, = the preceding.

चुचुक *chūchuka*, as, am, m. n. the nipple of the breast, see *chūchuka*; (ās), m. pl., N. of a people in Dakshinā-patha; [cf. *chūchupa*.]

Chūchuka, am, n. a nipple; [cf. *chūchuka*.]

चुचुप *chūchupa*, ās, m. pl., N. of a people; [cf. *chūchuka*.]

चुच्य *chūcy*, cl. 1. P. *chūcyati*, &c., another form for *chūcy*, q. v.

चुचु *chūcu*, us, us, u (considered as an affix at the end of certain comp.), known, celebrated, renowned [cf. *akshara-chūcu*, *cāra-cō*,

chācu, *chācu*] ; (us), m. the musk-rat or shrew; a mixed caste, born of a Brāhman father by a Vaideha female, whose business is hunting; N. of a man.

चुचुमायन *chūcūmāyana*, am, n. irritation or itching (of a wound).

चुचुरी *chūchūrī*, f. a game, a kind of hazard played with tamarind seeds instead of dice; also *chūcūli* and *chūcūli*.

चुचुल *chūchūla*, as, m., N. of a man; (ās), m. pl. his descendants.

चुट *chut*, cl. 6. 10. P. *chutati*, *chōṭayati*, &c., to cut off, pierce, divide; cl. 1. and 10. P. *chōṭati* and *chōṭayati*, to wane, become small or low or shallow; [cf. *chut*, *chut*, *chut*.]

चुट्ट *chutt*, cl. 10. P. *chuttayati*, &c., to become small or low or shallow as a river &c.; [cf. *putt*.]

चुड *chud*, cl. 6. P. *chudati*, &c., to conceal; [cf. *bud*.]

चुड्ड *chudd*, cl. 1. P. *chuddati*, &c., to dally, wanton, coquet, &c.; to hint one's meaning; to act (?); [cf. *chull*.]

चुण *chun*, cl. 6. P. *chunati*, &c., to cut off, pierce, divide; [cf. Hib. *guinim*, 'I wound, prick, sting'; *guinneach*, 'sharp-pointed'; *gun-ta*, 'wounded'.]

चुण्ड *chunt* [cf. rt. *chut* and *chut*], cl. 1. 10. P. *chūṇati*, *chūṇayati*, &c., to cut off, pierce, divide; cl. 1. P. *chūṇati*, to become small. *Chūṇṭā* and *ī*, f. a small well or reservoir near a well; [cf. *chāṇṭya*, *chūḍaka*, *chūṭaka*.]

चुण्ड *chunṭh*, cl. 10. P. *chūṇṭhayati*, &c., to hurt, kill.

चुण्ड *chund* [cf. rt. *chut* and *chut*], cl. 1. P. *chūṇḍati*, &c., to become small; cl. 10. P. *chūṇḍayati*, to cut off.

Chūṇḍī, f. a small well. See *chūṇṭā* above.

चुत् 1. *chut*, a various reading for *chut*; [cf. *chut*.]

चुत् 2. *chut*, ind. an interjection.

चुत *chuta*, as, m. and *chuti*, is, f. the anus; [cf. *chūta* and *chūti*.]

चुट *chud*, cl. 1. P. A., Ved. *chodati*, -te, *chodati*, &c., to impel, incite, animate; to offer quickly (as the Soma); to hasten: Caus. P. (rarely A.) *chodayati*, -te, -yitum, to urge on, drive, impel, incite, send, cause to move quickly, hasten, accelerate; to inspire, excite, animate; to direct (the eye) towards; to enjoin; to request, petition, ask, question, inquire after; to press or importune with a request; to help on, assist in the attainment of (with dat., e.g. *asmān śriye chodaya*, help us on to fortune); to bring or offer quickly; to fix, settle, direct; to be quick; [cf. Gr. *σπεῖδω*, *σπουδάζω*: Lat. *cudo*; *re-pudio*.]

Coda, as, m., Ved. an implement for driving horses, a goad or whip; (as, ā, am), animating, inspiring, promoting. — *Coda-pravṛiddha*, as, ā, am, Ved. exalted by the inspiring (draught of Soma), an epithet of Indra.

Codaka, (as, ā, am, driving; (as), m. direction, invitation; (in grammar) = *pari-graha*, q. v.

Codana, as, ā, am, driving, impelling; (am), n. the act of driving, inviting, invitation, order, rule, precept; (ā), f. sending, commanding, directing; casting, throwing; enjoining, ordaining; a precept, sacred ordinance or commandment; (ī), f., N. of a plant, (a various reading for *rodanī*); [cf. *eka-codana*.] — *Codanā-guḍa*, as, m. a ball for playing with.

Codayat, an, anti, at, impelling, animating, inspiring. — *Codayan-mati* ('yat-ma'), is, is, i, Ved.

inspiring, promoting piety or devotion; (Sāy.) whose mind is inspiring.

Codayitṛi, *tā, trī, trī*, driving, impelling, animating, promoting.

Codas, *as, n.* = *codana*. See *a-codas*.

Codātā, *as, ā, am*, impelled, urged; ordered, directed; thrown, cast; appointed; informed, apprised.

Coditṛi, *tā, trī, trī*, driving, impelling, animating, promoting.

Codishtha, *as, ā, am* (superl. of preceding), Ved. impelling or animating much.

Codya, *as, ā, am*, to be driven or impelled; to be sent, thrown or directed; to be mentioned or communicated; (*am*), *n.* raising a question, objecting, asking a question; surprise, astonishment, wonder.

Codyamāna, *as, ā, am*, being urged or driven.

चुनन् *čunanda*, *as, m.*, N. of a Bhikshu.

चुन् *čund*. Cf. *bund*.

चुन्द *čunda*, *as, m.*, N. of a pupil of Śākya-muni; (*i*), *f.* a procuress, a bawd.

चुप 1. *čup*, cl. I. P. *čopati, čuṣopa, čopi-shyati, čopitum*, to move, stir; to move slowly, creep or steal along; [cf. Lith. *kopu*; Germ. *hüpfen*; Eng. *hop*.]

Copaka. Cf. *gale-copaka*.

Copana, *as, ā, am*, moving, stirring, moving slowly; (*am*), *n.* moving, moving slowly.

चुप् 2. *čup* (a various reading for *čup*), cl. 6. P. *čupathi*, to touch.

चुप *čupa*, *as, m.*, N. of a man.

चुपुणीका *čupunīkā*, *f.*, Ved., N. of an *iṣṭakā* or sacrificial brick.

चुबुक *čubuka*, *am, n.* the chin; [cf. *čibuka* and *čhubuka*.]

चुब्र *čubra*, *am, n.* (fr. I. *čumb*?), the face, the mouth.

चुमुरि *čumuri*, *is, m.*, Ved., N. of a hostile demon whom Indra, to favour Dabhiṭi, sent to sleep.

चुम्ब 1. *čumb*, cl. I. P. *čumbati, čućumba, čumbśhyati, čumbitum*, to kiss, touch with the mouth; touch softly or lightly, graze; Caus. P. *čumbayati, -yitum*, to cause to kiss; [cf. Goth. *kukja*; Hib. *pogaim*; Lith. *bučiuju*; Lett. *ezkūpstīt*.]

Cumba, *as, ā, m. f.* kissing, a kiss.

Cumbaka, *as, ikā, am*, a kisser, one who kisses much; a lecher; knavish, roguish, a rogue, a cheat; one who has read much, a superficial scholar who knows parts in a variety of books; (*as*), *n.* a load-stone; the upper part or middle of a balance.

Cumbat, *am, anti, at*, kissing.

Cumbana, *am, n.* kissing, a kiss. — **Cumbana-dāna**, *am, n.* giving a kiss, kissing.

Cumbita, *as, ā, am*, kissed, touched softly or lightly. — **Cumbita-vat**, *ān, atī, at*, one who has kissed; kissing.

Cumbin, *i, inī, i*, kissing; touching closely or softly, grazing.

चुम्ब 2. *čumb*, cl. 10. P. *čumbayati*, &c., to hurt, kill.

चुर *čur*, cl. 10. and (according to some) 1. P. *čorayati, acūcurat* &c., *čorati* &c., to steal, rob; [cf. Gr. *φωρᾶω*; Lat. *furari*; Hib. *coire*, 'trespass, offence', &c.].

Curana, *am, n.* stealing, thieving, robbing. **Curanya**, nom. P. *čuranyati*, to thieve, steal, rob. **Curā**, *f.* stealing, theft; [cf. *čaura*.]

Cora, *as, m.* a thief, a robber; N. of a plant, = *kriśhṇa-saṭi*; a kind of perfume, = *čoraka*; N. of a poet; (*ā*), *f.*, N. of a plant, = *čora-pushpī*; (*i*), *f.* a female thief; [cf. *čaura*; cf. also Gr. *φύρ*.] — **Cora-**

kaṇṭaka, *as, m.* a kind of grass, the seeds of which stick in the clothes, commonly Chorkānta. — **Cora-pushpikā** or **čora-pushpī**, *f.* the plant Chrysopogon *Aciculatus*. — **Cora-saṇḍu**, *us, m.* a plant, = *kāka-nāsa*.

Coraka, *as, m.* a thief; a kind of plant [cf. *prīlikā* and *taskara*]; a kind of perfume.

Corikā, *f.* = *čaurikā*, theft, robbery.

Corita, *am, n.* stealing, theft.

Coritaka, *am, n.* thieving, petty theft or larceny; anything stolen.

Caura, *as, i, m. f.* a thief, a robber, a pilferer; a dishonest or unfair dealer, a usurper, any one who usurps a position or a title dishonestly; one who steals or captivates the heart; (at the end of a comp.) anything bad of its kind; N. of a plant, = *čora-pushpikā*, used for the preparation of a perfume; a kind of perfume. — **Caura-karman**, *ā, n.* theft, thievery. — **Caura-gata**, *as, ā, am*, stolen, robbed.

— **Caura-tas**, ind. from robbers, from theft. — **Caura-dhava-baddhaka**, *as, m.* a term applied to a notorious thief. — **Caura-pañcāśikā**, *f.* 'the fifty stanzas of Caura,' title of an erotic poem by a poet named Sundara. — **Caura-pushpaushadhī** ('*pa-osh*'), *is, f.* = *čora-pushpikā*. — **Caura-rūpa**, *as, m.* a clever thief. — **Caura-rūpin**, *i, inī, i*, having the character of a thief. — **Caurasya-kula**, *am, n.* a gang of thieves. — **Caura-hrita**, *as, ā, am*, taken by robbery, stolen. — **Caurāṇṣā** ('*ra-aṇ*'), *f.*, N. of a metre consisting of four lines of six syllables each. — **Caurā-pahrita** ('*ra-ap*'), *as, ā, am*, carried off, stolen.

Caurādika, *as, i, am* (fr. *čur-ādī*), belonging to the class of roots beginning with *čur*, i. e. the tenth class.

Caurikā, *f.* (fr. *čora* or *čaura*), thievery, theft, robbing.

Caurikāka, *as, m.* 'a thief of a crow;' (perhaps a wrong form for *čaura-kāka*? or *čauri* may be = *čauri* = *čaurya*?).

Cauri, *f.* stealing, theft, = *čaurya*.

Cauri-bhūta, *as, ā, am*, one who has become a thief or the prey of thieves.

Caurya, *am, n.* theft, robbery, thievery; trickery. — **Caurya-rata**, *am, n.* secret sexual enjoyment. — **Caurya-vṛitti**, *is, f.* the practice of theft or robbery. — **Cauryārjita** ('*ya-ar*'), *as, ā, am*, acquired by plunder or robbery.

Cauryaka, *am, n.* theft, stealing.

चुरि *čuri*, *f.* a small well.

चुल् *čul*, cl. 10. P. *čolayati, -yitum*, to raise, elevate; to rise, increase; to dip, dive into; [cf. *bul*.]

चुलका *čulakā*, *f.*, N. of a river; (also read *čulūkā*.)

चुलुक *čuluka*, *as, m.* deep mud or mire; a mouthful of water, the hand hollowed to hold water; a small vessel or pot, a gallipot &c.; N. of a man; (*ā*), *f.* = *čulakā*; (*am*), *n.* water in which pulse has been steeped; [cf. *čulaka*.]

Čulukin, *i, m.* a porpoise, sea-hog, or similar animal; [cf. *ulupin*, *čullakī*, *čulumpin*.]

चुलुम् *čulump*, cl. I. P. *čulumpati*, &c., to swing, rock; to cut (?), to disappear, to be lost (?).

Čulumpa, *as, m.* fondling or nursing children; (*ā*), *f.* a she-goat.

Čulumpin or **čulūpin**, *i, m.* = *čulukin*, a Gangetic porpoise, sea-hog, or similar animal.

चुल्ल *čull*, cl. I. P. *čullati*, &c., to play, sport; dally, wanton, coquet; to conjecture; manifest one's meaning (?).

चुल्ल *čulla*, *as, ā, am*, bleary-eyed; (*as*), *m.* a bleary eye; [cf. *čilla* and *pilla*.]

चुल्लका *čullaka*, *as, m.* (for *čuluka*), the palm of the hand hollowed as if to hold water.

Čullakī, *f.* a kind of water-pot; a porpoise, sea-

hog [cf. *čulukin*]; N. of a family; a sort of tribe or caste (?); the opposite bank of a river (?).

चुल्लि *čulli*, *is, f.* a fire-place, chimney.

Čulli, *f.* a fire-place, chimney; a funeral pile; a large apartment or hall composed of three wings or divisions, one looking north, another east, and the third west.

चुल्लूपा *čušcyūshā*, *f.* (fr. *čūsh*), sucking, sucking out.

चुस्त *čusta*, *as, am, m. n.* the burnt exterior of roast meat; fried meat; chaff; rind.

चुचुक *čučuka*, *am, n.* (perhaps a reduplicated form of rt. *čūsh* or fr. *čūcu*, imitative noise in sucking &c.), the nipple of the breast; (*as, ā, am*), stammering, a stammerer; [cf. *čučuka*; cf. also Hib. *čioch*, 'the breast,' and Gr. *θηλά*, *τήλη*, *τῆθος*; Germ. *zitze* in relation to rt. *dhe*, 'to drink,' and Lat. *papilla* in relation to rt. *pā*.]

चूड *čūda*, *as, m.* a sort of knob or protuberance on a sacrificial brick (Ved.); the ceremony of tonsure as performed on a child; N. of a man with the patronymic Bhāgavittī; (*ā*), *f.* the hair on the top of the head, a single lock or tuft of hair left on the crown of the head after the ceremony of tonsure, a top-knot; the ceremony of tonsure (see *čūdā-karaṇa*); the crest of a cock or peacock; any crest, plume, diadem, &c.; the head; top, summit; an upper room, a room on the top of a house &c.; a kind of bracelet; a small well; a kind of metre; N. of a woman; [cf. *čūla*, *čōda*, *čaula*, *u-čūda*, *tāmra-čūda*, *pañca-čūda*; cf. also *kūṣa* and Hib. *cuti*, 'the head.'] — **Čūdā-karaṇa**, *am, n.* 'forming the crest,' i. e. shaving the head all but one lock, considered as a religious and purificatory rite; it should be performed in the first or third year; [cf. *čaula*.] — **Čūdā-karṇa**, *as, m.*, N. of a mendicant. — **Čūdā-karman**, *ā, n.* the ceremony of forming the crest, the rite of tonsure; [cf. *čūdā-karaṇa*.] — **Čūdā-paksha**, *as, m.*, N. of a man (?). — **Čūdā-pratigraha**, *as, m.*, N. of a Cāitya. — **Čūdā-maṇi**, *is, m.* a jewel worn by men and women on the top of the head; a jewel worn in a crest or diadem; (often at the end of a comp.) the best or most excellent of a class, 'the gem' (e. g. *āčārya-čakra-čūdāmaṇi*, 'the best of the whole circle of Āčāryas,' an epithet of Vopa-deva; *pañḍita-čūdāmaṇi*, a chief among scholars); the seed of the Abru Precatorius [cf. *guñjā*]; title of an astronomical work; title of a work on music. — **Čūdāmaṇi-dhara**, *as, m.*, N. of a serpent-demon. — **Čūdā-ratna**, *am, n.* a jewel worn by men and women on the top of the head; [cf. *čūdā-maṇi*.] — **Čūdā-lakṣhaṇa**, *am, n.* tonsure. — **Čūdā-vat**, *ān, atī, at*, having a single lock of hair or tuft on the top of the head, crested, tufted. — **Čūdā-vana**, *am, n.*, N. of a mountain. — **Čūdāvalambin** ('*dā-av*'), *i, inī, i*, hanging down or reclining on the crest or summit.

Čūdaka at the end of an adj. comp. = *čūdā*, tonsure; (*as*), *m.* a well; [cf. *čūdā*, *čūṣṭā*, *čūtaka*.]

Čūdāra, *as, ā, am* = *čūdāla* (?), having one lock of hair on the top of the head.

Čūdāraka, *as, m.*, N. of a man; (*ās*), *m. pl.* his descendants.

Čūdāla, *as, ā, am*, having a top-knot or single lock of hair on the crown of the head, crested; (*ā*), *f.* a kind of Cyperus, Kyllinga Monocephala, = *u-čafā*, = *nāgara-mustā* and *śveta-guñjā*; (*am*), *n.* the head.

Čūdika, *as, ā, am*, having a lock or tuft of hair on the top of the head; (*ā*), *f.*, N. of a metre; [cf. *čūlikā*.]

Čūḍin, *i, inī, i*, having a top-knot or tuft of hair on the crown of the head, crested, tufted. — **Čūḍi-kalā**, *f.*, N. of a metre.

चूडाम् *čūdāmīa*, *am, n.* vinegar prepared from fruits; [cf. *čūkrāmīa*.]

चू cū, cl. 10. P. *cūyati*, -yitum, to contract; to close or shrink.

चूटा cūta, as, m. the mango tree, *Mangifera indica*; the anus; [cf. *cūta*.]

चूटाका as, m. the mango tree; a small or shallow well; [cf. *cūḍaka*.]

चूति is, f. the anus.

चूर cūr, cl. 4. A. *cūryate*, *cūcure*, *cūritum*, to burn.

चूरी cūri, f. (a various reading for *cūri*), a small well.

चूरिका f. = *cūri*, above.

चूरु cūru, us, m. a kind of worm.

चूर्ण cūrṇ (perhaps more properly regarded as a nom. fr. *cūrṇa* below), cl. 10. P. *cūrṇayati*, -yitum, to reduce to powder or flour, to crumble, pulverize, grind, pound, knead, crush, bruise, split, crumple; [cf. Hib. *coirneach*, 'a part'; *crinim*, 'I gnaw, bite'.]

चूर्णा as, am, m. n. (said to be connected in the first instance with *rt. car*), powder, any minute particle of substance; flour; aromatic powder, pulvil, pounded sandal; pounded camphor; (as), m. chalk, lime. — **चूर्णा-कारा** as, m. a lime-burner, maker of lime, considered as a man of mixed caste. — **चूर्णा-कुंतला** as, m. a lock of hair, a curl, curly hair. — **चूर्णा-कण्डा** as, am, m. n. a pebble, gravel, hardened fragments of earth or brick; limestone nodule, commonly known in India by the name of Concar or *karkara*. — **चूर्णा-तृ**, f. or *चूर्णा-त्वा*, am, n. pulverulence, comminution, the state of dust or powder. — **चूर्णा-पादा** am, n. a peculiar exercise or movement, walking backwards and forwards at various paces. — **चूर्णा-परादा** as, m. vermilion. — **चूर्णा-मुष्क** is, f. a handful of powder or perfume. — **चूर्णा-योग** as, m. pl. a fragrant compound, perfumed powder: [cf. *vāsa-yoga*.] — **चूर्णा-स** ind. in powder, (ground) to powder (e.g. *cūrṇasāḥ kṛi*, to reduce to powder). — **चूर्णा-सकंका** ('ka-an'), as, m. a kind of vegetable; [cf. *gaura-sutarna*.]

चूर्णाका as, m. grain fried and pounded; a kind of grain belonging to the class called *Shashtika*; (am), n. a fragrant powder; a kind of easy prose not abounding in compound words; expounding in prose the purport of a foregoing verse, giving the order or interpretation of the words; [cf. *cūrṇikā*.]

चूर्णना am, n. rubbing, pounding, pulverizing.

चूर्णि is, f. (said by some to come fr. *rt. car*), a sum of 100 kapardas or cowries, i.e. the small shell *Cypraea Moneta*, used as a coin; (is or ī), f. N. of Patañjali's great commentary or *Mahā-bhāṣya* on the *Sūtras* of Pāṇini, perhaps so named because Patañjali notices every minute point of difficulty in Pāṇini's grammar [cf. *eka-cūrṇi*]; a selection or picking out of an unanswerable argument; (ī), f. N. of a river near the *Grāma Rānāghaṭṭa*. — **चूर्णि-कृति**, t, m. an epithet of Patañjali, the author of the *Mahā-bhāṣya*; an annotator, commentator in general.

चूर्णिका f. fried and pounded rice, or grain of any kind; a kind of cake; a sort of metre; a kind of easy prose; [cf. *cūrṇaka*.]

चूर्णिता as, ā, am, ground, pulverized, pounded, reduced to dust or powder; bruised, smashed.

चूर्णिन, ī, inī, ī, made or mixed up with anything powdered or pounded, covered with it.

चूर्णि-कृति, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to reduce to dust or powder, pulverize, pound, grind, beat to pieces, bruise, smash. — **चूर्णि-कृता** as, ā, am, pulverized, ground.

चूर्णि-भू, cl. 1. P. -*bhavati*, -*bhavitum*, to become dust or powder, fly off into minute particles. — **चूर्णि-भवत्** am, anti, at, becoming dust or pulverized, crumbling.

चूर्ति cūrṭi, is, f. (fr. *rt. car*), going.

चूला cūla, as, m. (= *cūḍa*, q.v.), N. of a

man; (ā), f. an upper room, a room on the top of a house; a crest, see *cūḍa*; the top part or crest of a comet; [cf. *uc-cūla*; cf. also Gr. *σκόλλος*.]

चूलिका as, m. pl., N. of a people; (ā), f. the crest or comb of a cock; the root of an elephant's ear; N. of a metre; a particular part or division of a drama, the body of a drama, the inferior personages of the drama collectively; title of a Jaina work forming one of the five parts of the *Dṛṣṭi-vāda*; (am), n. cakes of flour fried with ghee. — **चूलिका-पास** āci, f. N. of a particular dialect in the drama. — **चूलिको-पाणिशद** ('kā-up'), t, f. title of an Upanishad.

चूलिन, ī, inī, ī, having a crest (as a bird) or an ornament on the head; (ī), m., N. of a Rishi.

चूष cūsh, cl. 1. P. *cūshati*, *cūcūsha*, *cūshishyati*, *cūshitum*, to suck, suck out: Pass. *cūshyate*, to be sucked up or dried up (by internal inflammations &c.); Caus. *cūshayati*, -yitum, to suck up; [cf. Lat. *sugere*, *succus*; Germ. *saugen*; Iceland. *sluga*.]

चूषाया as, ā, am, capable of being sucked.

चूषा f. a leathern girth; a girdle; sucking (?); [cf. *būshā*.]

चूषिता as, ā, am, sucked, sucked up.

चूष्या as, ā, am, to be sucked, suckable; (am), n. anything that can be sucked.

चूषा as, m. sucking, suction; burning (of the skin), heat, inflammation, dryness; drying up.

चूषाया am, n. sucking, suction.

चूष्या as, ā, am, to be sucked out; [cf. *cūshya*.]

चूट cūṭ, cl. 6. P. *cūṭati*, *cūcārta*, *cūṭishyati* or *cūṭayati*, *cūṭitum*, to tie, connect together; to hurt, wound, kill; cl. 1. 10. P. *cūṭati*, *cūṭayati*, &c., to light, kindle; (a various reading for *chrid*.)

चूप cūp, cl. 1. 10. P. *cūpāti*, *cūpayati*, &c., to light, kindle; (a various reading for *chrid*.)

चेक ceka, as or am (?), m. or n. (?), N. of a country.

चेकित cēkita, &c. See under 4. *cit*.

चेक्रिय cēkriya, as, ā, am (fr. Intens. of *rt. 1. kṛi*), doing much or often, active, industrious.

चेचेत cēcēt (cēt-cēt), ind. an interjection; hush! be quiet!

चेट cēṭa, as, m. (fr. *rt. cit*), a servant, a slave, (*garbha-cēṭa*, a slave by birth); (ī), f. a female servant or slave.

चेटाका as, m. a servant, a slave, a minister who fulfils an appointed duty; a paramour; (ikā), f. a female slave or servant, a servant girl, a little maid-servant.

चेटा as, m. (for *cēṭa* above), a servant; (ī), f. a female servant or slave.

चेटाका as, m. a servant; (ikā), f. a female servant.

चेत cēt. See *cēd* below.

चेतक cētaka. See p. 325, col. 2.

चेतव्य cētavya. See p. 322, col. 2.

चेतस् cētas, &c. See p. 325, col. 2.

चेतसक cētasaka, as, m. pl., N. of a place.

चेतिश cētishṭha, as, ā, am, Ved. (superl. of *citra*, q.v.), very brilliant &c., especially an epithet of Agni.

चेतृ cētri, cētyā. See 2. and 3. *ci*, p. 322.

चेद् cēd (originally 2. *cā + id*), a compound particle, never found at the beginning of a sentence or verse. In the Veda it is sometimes used as a conjunction, like the simple *cā*, in the sense of 'and,' 'also,' 'even.' But in Vedic as well as classical Sanskrit the most usual sense of *cēd* is 'if,' 'although,' 'provided that,' 'when,' and in these senses it may

be joined with the present indicative (e.g. *mahyaṃ cēd dadātī tat*, if he gives that to me); or with the future (e.g. *trishṇāṃ cēt tyakshyati*, if he shall abandon avarice); or with the conditional (e.g. *vrishṭis cēt abhavishyat*, if there should have been rain); or with the potential (e.g. *gacchēs cēt*, if he should go); or with the perfect (e.g. *sa cēt māmāra*, when he died); or with a participle (e.g. *kartavyaṃ cēt priyam mahyam*, if a kindness is to be done to me). It should be observed that in the Veda the verb which depends on *cēd* retains its accent.

The negative particle *na* may be prefixed to *cēd* either immediately or separated from it (e.g. *na cēd vacāḥ karishyati* or *na karishyati cēd vacāḥ*, if he should not make a speech); and frequently the negative *no* is used in connection with *cēd*, the verb being understood (e.g. *dūram apasara no cēd dhantavyo 'st mayā*, depart to a distance, if not, i.e. if thou departest not, thou art to be killed by me). Sometimes *no cēd* = *api na*, would that not! (e.g. *no cēd evaṃ kuryāt*, would that he did not so!). Rarely *yadi* and *cēd* are joined together, when *cēd* may be translated by 'that is,' 'that is to say,' 'namely' (e.g. *yadi cēd rājyam avāpsyati*, if, that is, he shall obtain the kingdom). In the argumentative writings of native commentators *cēd* preceded by *iti* and followed by *na* is often placed at the end of an objector's statement (e.g. '*Rig-vedam adhyemi*' *ityādi vākyaṃ pramāṇam iti cēn na*, if it be urged that the text 'I peruse the *Rig-veda*' is a proof, no, it is not so). *Ātha cēd*, but if; [cf. *neḍ*.]

चेदार cēdāra, as, m. (a wrong reading for *vedāra*), a lizard, a chameleon.

चेदि cēdi, ayas, m. pl., N. of a people who lived in *Bandela-khaṇḍa* (Bundelkhand) and were renowned in epic poetry for their attachment to ancient laws and institutions; their capital was *Suktimatī*, and some of their kings were *Vasu Upari-cāra*, *Su-bāhu*, *Dhṛiṣṭa-ketu*, *Dama-ghosha*, *Sisū-pāla*, &c.; their ancestor who was a son of *Kaśīka* or *Uśīka* is also called *Cedi*; their country is supposed by some to be the same as the modern *Chandail*. — **चेदि-पा** as, m. a prince of the *Cedis*. — **चेदि-पति** is, m. a N. of *Vasu Upari-cāra*; a N. of *Sisū-pāla*. — **चेदि-भूधर** t, or *cēdi-rāja*, as, m. a N. of *Sisū-pāla*, a king of the *Cedayas* slain by *Kṛishṇa*; see *Sisū-pāla*.

चेदिक cēdika, as, m. pl., N. of a people living in the south-east of *Madhya-dēśa*.

चेय cēya. See 1. *ci*, p. 322, col. 2.

चेरा cēra, N. of a kingdom in the south of India.

चेरु cēru, us, us, u (rt. *car*), Ved. performing a holy work.

चेल cēl, cl. 1. P. *cēlati*, to shake or tremble; to go or move; [cf. *cal*, *cell*, *kel*, *khel*, *vel*.]

चेल cēla, am, n. (fr. *rt. cit*); according to the scholiasts also *cēli*, f.), cloth, clothes, a garment, raiment; (at the end of a comp. *cēla*, as, ī, am, expresses) vile, wicked, bad (e.g. *bhāryā-cēla*, am, n. the garment or the mere outward appearance of a wife, a bad wife); [cf. *caila*; cf. also *caille*, 'a veil or cowl'.] — **चेल-गङ्गा** f, N. of a river. — **चेल-प्रक्षालका**, as, m. a washerman. — **चेलāsaka** ('la-ās'), as, m. a moth.

चेलिका f. a particular part of a woman's dress, a corset, a bodice, stays.

चेलक cēlaka, as, m., N. of a man.

चेलान cēlāna, as, m. a kind of cucumber, commonly *cēlānā*; [cf. the following.]

चेलाल cēlāla, as, m. a kind of cucumber, *Cucumis Sativus*.

चेलिचोम *celicima* or *celima* = *ēlicima*, q.v.

चेलुक *celuka*, as, m. a Buddhist novice.

चेह्ल *cell*, cl. 1. P. *cellati*, a various reading for *cel*, q.v.

चेवी *cevi*, f. one of the Rāginīs or female personifications of music.

चेष्ट *cesht*, cl. 1. P. A. *ceshtati*, -te, *ci-ceshte*, *ceshtishyate*, *ceshtitum*, to move the limbs, to move, stir, make effort, exert one's self, struggle, strive, endeavour, be active, be busy or occupied; to act, do, perform, prepare; to frequent : Caus. P. A. *ceshtayati*, -te, -yitum, to cause to move, set in motion, move, impel, drive; [cf. Lat. *quero*; Cambro-Brit. *cais*.]

Ceshā, am, n. moving the limbs, gesture; acting; (ā), f. moving any member of the body; gesture, action, activity; effort, endeavour, exertion, bodily effort; doing, performing, behaving, manner of existence; [cf. *karma-ceshtā*, *aceshtā-tā*, *nis-ceshtā*.] — *Ceshā-nāśa*, as, m. the ceasing of every motion or action, destruction of the world. — *Ceshā-nirūpama*, am, n. observing a person's actions. — *Ceshā-parha* (‘*tā-ar*’), as, ā, am, worthy of effort. — *Ceshā-vat*, ān, atī, at, having motion, full of activity, active.

Ceshṭaka, as, ā, am, making effort or exertion; (as), m. a kind of coitus.

Ceshṭana, as, ā, am, making effort, who or what acts or attempts any act; (am), n. motion; performing, doing; effort, exertion.

Ceshṭamāna, as, ā, am, moving, stirring, struggling. *Ceshṭayitri*, tā, tri, tri, moving, impelling, causing to act.

Ceshṭita, as, ā, am, done with effort, exerted, done, set in motion, &c.; (am), n. motion, gesture, act, function; doing, action, behaviour, manner of life.

Ceshṭitavya, as, ā, am, to be acted; to be managed.

चैकित *caikita*, as, ī, am, an adjective derived fr. *caikitiya*.

Caikītāna, as, m. a patronymic from *Cikītāna*. *Caikītāneya*, as, m. a patronymic from the preceding, or from *Cekitāna*.

Caikītāyana, as, m. a patronymic of *Dālbyha* (fr. *Ākītāyana* or *Ākita*).

Caikītya, as, m. a patronymic from *Cekita*.

चैकिर्षत *caikīrshata*, as, ī, am, = *Āikīrshat*, wishing to do &c.

चैटयत *caitayata*, as, m., N. of a man and his descendants. — *Caityayata-vidha*, am, n. the district inhabited by the *Caityayatas*.

Caityatāyani, is, m. a patronymic from *Caityayata*.

चैतन्य *caitanya*, am, n. (fr. *ċetana*), intelligence, mental perception, feeling, consciousness, sense, sensation, soul, spirit, the deity considered as the essence of all being and source of all sensation; (as), m., N. of a modern reformer of the Vaiṣṇava faith, who is regarded in Bengal as an Avatāra of Kṛṣṇa; he was born about 1484 A.D., and his life is described by Kṛṣṇa-dāsa in a work named *Caityana-āraṇāṃpita* or *Caityana-āritāṃpita*. — *Caityana-āndrodāya* (‘*ra-ud*’), am, n. ‘the moon-rise of Caityana,’ title of a play. — *Caityana-yukta*, as, ā, am, endowed with consciousness, sentient. — *Caityāṃrīta* (‘*ya-am*’), am, n. title of a grammar.

चैतसिक *caitasika*, as, ī, am (fr. *ċetas*), relating to the mind or heart.

चैतिक *caitika*, ās, m. pl. (fr. 2. *caitya*?), N. of a Buddhist school.

चैत *caitta*, as, ī, am (fr. *ċitta*), mental, belonging to thought or intelligence.

Caītika, as, ī, am, mental, intellectual, belonging to thought.

चैत 1. *caitya*, as, m. (fr. 5. *ċit* or 2. *ċiti*), the individual soul.

चैत 2. *caitya*, as, ā, am (fr. *ċitā*), relating to a funeral pile or grave; (as, am), m. n. a monument, a tombstone, a column &c. erected in memory of some deceased person or on the site of a funeral pile; a pile of stones forming a landmark or boundary; a sacred tree, a religious fig-tree &c. growing in or near a village and held in veneration by the villagers; a place of sacrifice or religious worship, an altar, a shed kept for sacrifices &c.; a sacred building peculiar to the Jains, a Jaina temple; a Jaina or Buddhist image; (as), m., N. of a mountain. — *Caitya-taru*, us, m. a fig-tree standing on a sacred spot. — *Caitya-dru*, us, m., N. of the *Ficus Religiosa* [cf. *asvattha*]; a large tree in a village. — *Caitya-druma*, as, m. — *Caitya-taru*. — *Caitya-pāla*, as, m. the guardian of a sanctuary. — *Caitya-mukha*, as, m. an hermit's water-pot. — *Caitya-yajña*, as, m. a sacrificial ceremony performed at monuments. — *Caitya-val*, ān, atī, at, containing a sanctuary. — *Caitya-eriksha*, as, m. a fig-tree standing on a sacred spot; the tree *Ficus Religiosa*. — *Caitya-saila*, ās, m. pl., N. of a Buddhist school; [cf. *caitika*]. — *Caitya-ethāna*, am, n. a place made sacred by a monument or a temple.

Caityaka, as, m., N. of one of the five mountains surrounding the town *Giri-vraja*.

चैत *caitra*, as, ī, am (fr. *ċitra* and *ċitrā*), made of the tree called *Citra* or *Citrā*; (as), m., N. of a spring month or the month in which the full moon stands in the constellation *Citrā* (March-April); N. of the sixth year in the cycle of Jupiter; a Buddhist or Jaina religious mendicant; a common N. for a man, used like *Deva-datta* as a general designation for any person; a metronymic (from *Citrā*) for the son of Budha and grandfather of *Su-ratha*; one of the seven ranges of mountains dividing the continent into divisions or *Varshas*; (ī), f., scil. *paurṇamāsī*, the day of full moon in the month *Caitra* and the sacrifice offered on that day; (am), n. a monument erected to the dead, a column or block of wood, a tree &c. so considered; [cf. 2. *caitya*]. — *Caitra-valī*, f., N. of a river. — *Caitra-sakhi*, as, m. the friend of the month *Caitra*, i.e. the god of love. — *Caitravālī* (‘*ra-āw*’), f. the day of full moon in the month *Caitra*.

Caitraka, as, m. the month *Caitra*; (a patronymic fr. *ċitrā*).

Caitrakūfī, f. (fr. *ċitra-kūṭa*), title of a commentary on a grammatical work.

Caitraratha, as, ī, am (fr. *ċitra-ratha*), ‘eating of the *Gandharva Citra-ratha*; (as), m. a patronymic from *Citra-ratha*; N. of a *Dvyaha* ceremony; a facetious expression for the pubes of a woman, ‘*Citra-ratha*'s wood’; (ī), f. a patronymic of a daughter of *Saśa-vindu*; (am), n., scil. *vana*, the grove of the deity *Kuvera* cultivated by the *Gandharva Citra-ratha*.

Caitrarathī, is, m. a patronymic of *Saśa-vindu*.

Caitrarathya, am, n. the grove of the deity *Kuvera* cultivated by the *Gandharva Citra-ratha*.

Caitravāhani, f. (fr. *ċitra-vāhana*), a patronymic of *Citrāngadā*.

Caitrāyana, a patronymic from *Citra*; N. of a place.

Caītri, is, m. the month *Caitra*; (a various reading for *caitrin*.)

Caītrika, as, m. and *caītrin*, ī, m. the month *Caitra*.

चैदिक *caidika*, as, ā or ī, am (fr. *ċedi*), an adjective derived fr. *ċedi*.

Caidya, as, ā, am, belonging to the *Cedis*, a prince of the *Cedis*; (as), m. a N. of *Sisū-pāla*, son of *Dama-ghosha* and sovereign of *Cedi* or *Chandail*, and adversary of *Kṛṣṇa*; (ās), m. pl. the *Cedi* people.

चैनित *cainita*, as, m. a metronymic from *Cintita*.

चैल *cala*, am, n. = *cela*, a piece of cloth, clothes, a garment; (as), m. a moth; (as, ī, am), cloth, made of cloth; bred in clothes (as insects, lice, &c.). — *Caīla-dhāva*, as, m. a washerman. — *Caīlāsaka* (‘*la-ās*’), as, m. a kind of goblin feeding on moths and lice.

Caīlaka, as, m. a Buddhist mendicant having only a piece of cloth round the middle of the body.

Caīlika, as, m. a piece of cloth.

चैलकि *cailaki*, is, m. (fr. *calaka*), a patronymic of *Jivala*.

चोकुटि *okuṭi*, is, m., N. of a man.

चोक्ष *coṣha*, as, ā, am (fr. *ċukshā*?), pure, clean; honest; clever, dexterous; pleasing, delightful, beautiful; sung (?); sharp, pungent, keen; [cf. *cauksha*.]

चोच *coča*, am, n. the bark of *Cinnamon* *Albiflorum* or of another kind of cinnamon; bark, rind in general; skin, hide; the uneatable part of a fruit; the fruit of the fan-palm; the cocoa-nut; a banana or plantain.

Cočaka, am, n. the bark of *Cinnamon* *Albiflorum* or of another kind of cinnamon; bark, rind in general.

चोटी *coṭi*, f. a petticoat; [cf. *śāṭi*.]

चोड *coḍa*, as, m. = *cuḍa*, a sort of knob or protuberance on a brick or tile; a bodice or jacket; (ās), m. pl., N. of a people [cf. *cola*]; (ā), f., N. of a plant.

चोद *coḍa*, *coḍya*. See *cuḍ*, p. 327, col. 3.

चोपक *copaka*. See 1. *cup*, p. 328, col. 1.

चोर *cora*, &c. See *rt. cur*, p. 328, col. 1.

चोल *cola*, as, ī, m. f. a short jacket, a bodice; (ās), m. pl., N. of a people in southern India on the Coromandel coast, in the province now called *Tānjora*; (ās), m. a prince of the *Colas*; the ancestor of this people is also called *Cola* and was a son of *Ā-kṛṣṇa*; (am), n. clothes, a garment. — *Colonḍuka* (‘*la-uṇ*’), as, m. a diadem, a fillet for the head, a turban or tiara.

Colaka, as, m. a breastplate, a cuirass; N. of a people, = the preceding; (am), n. bark, rind.

Colakin, ī, m. a cuirassier, a soldier armed with a breastplate; the shoot of a bamboo; the orange tree; the wrist.

चोष *coṣha*, &c. See *cuṣh*, p. 329, col. 2.

चोष्क *cośka*, as, m. a horse peculiar to the *Indus* district; a horse of a particular and good breed.

चौक्य *caukrya*, am, n. (fr. *ċukra*), sourness, acidity.

चौक्ष *cauksha*, as, ā, am (fr. *ċukshā*; cf. *co-ṣha*), pure, clean; honest (?); agreeable, pleasant.

चौड *cauḍa*, as, ī, am (fr. *ċūḍā*), crested, relating to a crest; relating to tonsure; (am), n. the ceremony of tonsure; [cf. *caula*]. — *Cauḍa-karman*, a, n. the rite of tonsure.

चौण *cauṇa*, ās, m. pl., N. of a people in the west of *Madhya-dēśa*.

चौण्ड्य *cauṇṭya*, as, ā, am (fr. *ċuṇṭi*), coming from a pond or well.

चौण्डपाचार्य *cauṇḍapācārya* (‘*pa-āc*’), as, m., N. of a son of *Ārya* who was the author of a commentary called *Prayoga-ratna-mālā*.

चौदायनि *caudāyani*, is, m. a patronymic from *Coda* (?).

चौपयत *caupayata*, *as*, *tyā*, m. f. a patronymic from *Copayat* fr. rt. *cup* (?). — *Caupayata-vidha*, *am*, n. the district inhabited by the *Caupayatas*.

Caupayatāyanti, *is*, m. a patronymic from *Caupayata*.

चौपायन *caupāyana*, *as*, m. a patronymic from *Cupa*.

चौर *caura*. See p. 328, col. 2.

चौरोल *caurola*, *as* or *am* (?), m. or n. (?), N. of a metre.

चौल *caula*, *as*, *i*, *am* (fr. *čulā* = *čūdā*), relating to a crest or top-knot &c.; (*am*), n. tonsure; [cf. Gr. *σκόλλυς*]. — *Caula-karman*, *a*, n. the ceremony of tonsure, cutting off all the hair from the head of a child three years old except one lock on the crown; [cf. *čūdā*, &c.]

चौलुक *čaulukya*, *as*, m. (fr. *čuluka*), a patronymic of *Kumāra-pāla*.

Čauluka, *as*, *i*, *am*, an adjective derived from the last.

चौहित्य *čauhittha*, *as*, m., N. of a *Paṇḍit*.

च्यवन *čyavana*. See below under *i*. *čyu*.

च्यु *i*. *čyu*, cl. I. A. (ep. also P.) *čyavate*, -*ti*, *čyuyve*, *čyoshyate*, *acyoshya*, *čyotum*, to move to and fro, shake about, move, stir, move from one's place, go away, retire from (with abl.); to fly from (the hand or the bow-string, as a spear or arrow); to fall off from, deviate from, abandon (duty &c.); to be deprived of, lose (with abl., e. g. *rājyāt čyavate*, he loses the kingdom); to fall away, fade away, disappear, vanish, perish, wane, fail; to come forth from, come out of, flow out, drop from, trickle, stream forth from (in this sense cf. 2. *čyut*); to fall down, fall, slip, slide; to sink down, sink (literally and metaphorically); to decrease; to cause to move or shake about; to bring about, create, make; to cause to go away, to make forget: *Caus. P. čyāvayati*, (in the *Pada-pātha čyāvayati*), -*yitum*, to cause to move, excite, agitate; A. to move one's self, be shaken or moved; P. to loosen, to remove from a place, drive away, expel from, remove; to deprive a person of anything (with two acc., e. g. *devi na čyāvayāt rājānam prāṇam*, let not the goddess deprive the king of life); to cause to fall: *Desid. of Caus. čičyāvayishati* and *čučyāvayishati*.

Čyava. Cf. *bhuvana-čyava*.

Čyavana, *as*, *ā*, *am*, causing to move, moving, shaking; (*as*), m., N. of a disease or of the demon causing it; N. of a Rishi who was a son of *Bhṛgu* and author of several hymns [cf. *čyāvāna*, which is the original form]; N. of an astronomer; also of one of the seven sages under *Manu Svārociṣha*; of a son of *Mitrāyu*; of *Suhotra*; of a physician; (*am*), n. moving, motion; departure from, deprivation, being deprived of; sinking, falling, perishing, dying; trickling, flowing; [cf. *dus-čyāvāna*]. — *Čyāvanā-naghusa-samvāda*, *as*, m. an episode of the thirteenth book of the *Mahā-bhārata*. — *Čyāvanā-prāśa*, *as*, m., N. of an electuary (*ava-leha*). — *Čyāvana-samāgama*, *as*, m. a chapter of the *Padma-Purāṇa*. — *Čyāvanopākhyāna* ("na-up"), *am*, n. the story of *Čyavana*, a chapter of the *Padma-Purāṇa*.

Čyavas in *trishu-čyavas*, q. v.

Čyāvāna, *as*, m., N. of a Rishi restored to youth by the *Asvins*; [cf. *Čyāvāna*].

Čyāva in *dus-čyāva*, q. v.

Čyāvāna, *as*, *ā*, *am*, causing to move or fall; (*am*), n. expulsion, driving away; N. of a *Sāman*; (*as*), m. a patronymic from *Čyavana*.

Čyāvayitṛ, *tā*, *trī*, *trī*, one who causes to move or fall.

Čyāvita, *as*, *ā*, *am*, caused to fall, expelled.

Čyut, *t*, *i*, *t*, (at the end of compounds) shaking, causing to fall, removing, destroying; dropping, dis-tilling; [cf. *acyuta-čyut*, *riṇa-č*, *dhanva-č*, &c.]

Čyuta, *as*, *ā*, *am*, moved, shaken; deviated from, erred, strayed; deprived; removed, expelled, banished; fallen from, fallen off, broken, disordered; lost; fallen (e. g. *nabhas-čyuta*, fallen from the sky), dropped, oozed out; (in *Rāmāyana* II. 91, 64, *madhu-čyuta* is probably a wrong form for *madhu-čyut*). — *Čyuta-kūta*, *as*, m., N. of a country. — *Čyuta-pathaka*, *as*, m., N. of a pupil of *Sākya-muni*. — *Čyutādāra* ("ta-āc"), *as*, *ā*, *am*, deviating from duty. — *Čyutādhikāra* ("ta-adh"), *as*, *ā*, *am*, dismissed from an office &c., deprived of a right. — *Čyutotsāha* ("ta-ut"), *as*, *ā*, *am*, one who has spent his energies, exhausted, incapable of effort.

Čyuti, *is*, f. quick motion; falling, a fall; falling from, deviating from (rectitude &c.); vanishing, perishing, dying; coming or streaming forth from; falling, gliding, dropping, dripping, oozing; the vulva; the anus; [cf. *čuta*, *čuti*, *čūta*].

Čyautna, *as*, *t*, *am*, animating, inspiring, promoting; a mover, goer; oviparous; abandoned, wicked, void of virtue or purity; (*am*), n. shaking, concussion; enterprise, exertion, contrivance, management, strength.

च्यु 2. *čyu* [cf. *čyus*], cl. 10. P. *čyāvayati*, -*yitum*, to laugh; to suffer, bear (?); [cf. *Hib. tšhim*, 'I laugh, joke.']

च्युत 2. *čyut*, cl. 1. P. *čyotati*, *čyotyota*, *čyotishyati*, *čyutat* and *acyotit*, *čyotitum*, to drop, sprinkle, flow, trickle, ooze, exude; to wet thoroughly, moisten; to fall down; to cause to drop or stream forth; [cf. *čyut*, *čyut*, and *i*. *čyu* for *i*. *čyut*; cf. also *Hib. ciot*, 'a heavy shower'; *ciotmhar*, 'showery.']

Čyota, *am*, n. sprinkling, pouring, dropping, falling, dripping (as any unctuous substance), oozing, trickling, &c.; [cf. *čyotyota*].

च्युप *čyupa*, *as*, m. (said to be fr. *i*. *čyu*), the face, mouth.

च्युस *čyus* [cf. 2. *čyu* above], cl. 10. P. *čyosayati*, -*yitum*, to laugh; to bear; to leave; to loose; to hurt, kill.

च्युत *čyūta*, *as*, m. (for *čūta*), the anus.

च्युति *čyautna*. See under *i*. *čyu* above.

छ

छ *i*. *cha*, the seventh consonant of the Sanskrit alphabet, being the aspirate of the preceding letter, and having the sound of *chh* in *church-hill*. — *Cha-kāra*, *as*, m. the letter or sound *cha*.

छ 2. *cha*, *as*, m. (fr. rt. *cho*), cutting, dividing; a part, a fragment.

छ 3. *cha*, *as*, *ā*, *am* (perhaps connected with *cho*), pure, clear; trembling, tremulous, unsteady; (*ā*), f. covering, concealing (in this sense connected with rt. *chad*); an infant, a child, any young animal (?); [cf. *chā*].

छग *chaga*, *as*, *ā*, m. f. (said to be fr. rt. *cho*), a goat; [cf. *chāga*; cf. also Germ. *Bock*; Angl. Sax. *bucca*; Old Germ. *boch*, *poch*, *pog*; Lat. *caper*; *hircus* (?); *Hib. gabhar*].

Chagala, *as*, m. a goat; a N. of *Atri*; of a Muni; of a country; (*ā*, *i*), f. a she-goat; a kind of convolvulus, see the next; (*am*), n. blue cloth or raiment; [cf. *chāgala*]. — *Chagalānghrī* ("la-an") or *chagalāṇḍī* ("la-an"), f. a plant, see the next. — *Chagalāntṛikā* or *chagalāntṛī* ("la-an"), f. the plant *Argyrea Speciosa* or *Argentea*; a wolf; [cf. *ajāntṛī*].

Chagalaka, *as*, m. a goat.

Chagalīn, *i*, m., N. of a preceptor who was himself a pupil of *Kalāpin*; [cf. *chāgaleyin*].

छगण *chagana*, *as*, *am*, m. n. dried cow-dung; [cf. *chāgana*].

छजू *chājū*, *ūs*, m., N. of a man.

छटा *chafā*, f. a mass, lump, assemblage, number; a collection of rays of light, lustre, splendor; a straight or continuous line; [cf. *jaṭā*]. — *Chafā-phala*, *as*, m. the betel-nut tree, palmyra tree. — *Chafābhā* ("fā-ābhā"), f. lightning.

छादक *chādaka*, a wrong form for *chan-daka*.

छद् *i*. *chad*, cl. 10. P. (ep. also A.) *chādāyati* and cl. 1. P. *chadati*, but these forms do not seem to occur; in the *Āitareya-Brahmaṇa* a form *chādāyati* is found, to cover, cover over, clothe, veil; to use anything as a cover, spread as a cover, cover one's self; to hide, conceal, keep secret; to protect: *Desid. čičhādāyishati*; [cf. *Hib. scailim*, 'I shade, shelter'; *scailin*, 'a fan, umbrella', &c.; Gr. *σκιά*, *skorós*: Goth. *scadus*: Lith. *skyda*: Germ. *Schild*; *schale*: Goth. *skal-ja*: Lat. *squama*; *spolium*].

Chattra, *as*, m. (often spelt *Chatra*), a mushroom; N. of a kind of grass, = *bhū-triṇa*; a beehive of a conical or umbrella form; (*ā*), f., N. of several plants, viz. *Anethum Sowa*; also = *ati-čchattra*; coriander; N. of a plant supposed to grow in *Kāśmīra*; the plant *Rubia Munjista*; a mushroom; (*am*), n. a parasol, an umbrella, called *Chattar* by the natives, and regarded as an ensign of royal or delegated power; N. of a constellation; concealing the faults of a teacher (this meaning is invented for the explanation of the word *chāttra*); [cf. *ati-čchattra*, *ākṛiti-čchattra*, *gomaya-čch*]. — *Chattrā-guēcha*, *as*, m. the grass *Scirpus Kysoor* (*kāseru*), = *guṇḍa-triṇa*. — *Chattrā-griha*, *am*, n. the room in which the parasol (or badge of royalty) is kept. — *Chattrā-ākra*, *am*, n. an astrological diagram. — *Chattrā-dhāra*, *as*, *i*, *am*, bearing a parasol or umbrella, having or possessing one; (*as*), m. the bearer of a parasol. — *Chattrā-dhārāna*, *am*, n. carrying or using a parasol or umbrella; carrying one as a type of royal authority. — *Chattrā-dhāra-tva*, *am*, n. the office of a parasol-bearer. — *Chattrā-dhārin*, *i*, *ti*, *i*, = *chattrā-dhāra* above; (*i*), m., N. of a son of *Horila-sigha*. — *Chattrā-pati*, *is*, or sometimes *chattrā-pa*, *as*, m. 'lord of the umbrella or parasol,' title of an ancient king in *Jambu-dvīpa*, or of any king over whom a parasol is carried as a mark of dignity, (whence the title *Satrap* is probably derived). — *Chattrā-patira*, *am*, n., N. of the plant *Ketmia Mutabilis*. — *Chattrā-pushpaka*, *as*, m., N. of a plant, = *tilaka*. — *Chattrā-bhanga*, *as*, m. breaking or destruction of the royal parasol, loss of dominion or empire, deposition, &c.; wilfulness, independence; a forlorn condition, widowhood. — *Chattrā-yukti*, *is*, f. a chapter in king *Bhoja*'s work called *Yukti-kalpa-taru*. — *Chattrā-vat*, *ān*, *at*, furnished with an umbrella; (*ti*), f., N. of a country or town. — *Chattrātičchattra* ("ra-at"), *as*, *ā*, m. f. a fragrant grass described as growing in marshy ground, = *chattraka* and *ati-čchattra*. — *Chattrā-dhānya*, *am*, n. coriander.

Chattraka, *as*, m. a temple in honour of *Siva* of a spherical or umbrella shape; a beehive of a conical form; the plant *Asteracantha Longifolia*; a mushroom; a kingfisher; (*ikā*), f. a mushroom.

Chattraka, *as*, m., N. of a plant, = *jāla-varvū-raka*; (*i*), f., N. of a plant, = *rāsānā*; (*am*), n. a mushroom.

Chattrika, *as*, m. the bearer of a parasol.

Chattriṇa, *as*, m., N. of a man.

Chattrin, *i*, *ti*, *i*, bearing or having a parasol or umbrella, belonging to one; (*i*), m. a barber.

Chatteara, *as*, m. a house, a dwelling; a bower, an arbour.

2. *chad*, *t*, *t*, *t*, (in compounds) concealing, hiding; [cf. *dhāma-čchad*].

Chada, *as*, m. a cover, covering (e.g. *alpa-ēchada*, scantily covered or dressed; *ghana-ēchada*, concealed by clouds); a wing; a leaf; N. of two plants, = *granthi-parva* and = *tamāla*; [cf. Hib. *sgiatk*, 'a wing']. — *Chada-pattra*, *as*, m. the tree *Symplocos Racemosa*.

Chadana, *am*, n. a cover, covering, a sheath, a scabbard; a wing; a leaf; the leaf of *Laurus Cassia*.

Chadi = *chadis*, the roof of a carriage; a wing (?). *Chadis*, *is*, n. (f.?), Ved. a cover, the roof of a carriage, the thatch or roof of a house.

Chadman, *a*, n. the thatch or roof of a house; external covering, a deceptive dress, disguise, masquerade; plea, pretext, pretence, trick, deceit; fraud, craft, dishonesty; [cf. Old Germ. *scerm*; Germ. *Schirm*]. — *Chadma-tāpasa*, *as*, m. a religious hypocrite, a false ascetic. — *Chadma-rūpeṇa*, ind. in disguise, incognito. — *Chadma-veśin*, *as*, m. a deceptive dress, disguise. — *Chadma-veśin*, *i*, m. dressed in disguise, a player, a cheat.

Chadmikā, f. the plant *Cocculus Cordifolius*; [cf. *gudūci*].

Chadmin, *i*, *inī*, *ī*, (at the end of a comp.) disguised, in an assumed dress or garb (e.g. *Brāhmaṇa-ēchadmin*, disguised as a Brāhman).

Channa, *as*, *ā*, am, covered, clad, concealed, secret, clandestine, private, solitary.

Chāttra, *as*, m. a pupil, scholar, disciple, tyro, novice, (as carrying his teacher's umbrella or as concealing his faults?); (*am*), n. a kind of honey. — *Chāttra-gaṇḍa*, *as*, m. an indifferent poetical scholar knowing only the beginnings of verses.

Chāttra-gomin, *i*, *inī*, *ī*, any one attendant on a pupil. — *Chāttra-tā*, f. condition of a pupil, pupilage.

Chāttra-darśana, *am*, n. fresh butter prepared from milk one day old ('looked at by the pupils').

Chāttra-vyāṇsaka, *as*, m. a knavish or roguish pupil.

Chātraka, *am*, n. honey in the comb or hive.

Chātrika, *am*, n. the office of a parasol-bearer.

Chāda, *am*, n. thatch, a roof; (an incorrect form.)

Chādana, *as*, m. the plant *Barleria Cærulea*, = *nilāmlāna*; (*i*), f. hide, skin; (*am*), n. covering, a cover, screen; hiding, concealing; darkening; clothes; a leaf.

Chādayat, *am*, *anti*, *at*, covering, veiling, shrouding.

Chādita, *as*, *ā*, am, covered, hidden, concealed; cut, divided (?).

Chādin, *i*, *inī*, *ī*, (at the end of a comp.) hiding, covering.

Chādisheya, *as*, *i*, am (fr. *chadis*), suitable for the roof of a carriage or for the thatch of a house.

Chādmika, *as*, *i*, am (fr. *chadman*), fraudulent, dishonest; (*as*), m. a rogue.

Chādyamāna, *as*, *ā*, am, being covered.

छद् 3. *chad* or *chand*, cl. 10. P. A. *chadayati*, *-te*, *-yitum*, cl. I. P. and 10. P. A., Ved. *chandati*, *chandayati*, *-te*, *chāchanda*, Aor. *acchān*, *chantum*, to seem, appear, be considered or esteemed as; to seem good, please, be pleasant: A. *chandayate*, to be pleased with, delight in, approve of (with acc. or loc.); (Sāy.) to render celebrated or honoured: P. *chandayati*, to gratify a person (acc. or sometimes gen.) with anything (e.g. *vareṇa*, with a boon), to present.

4. *chad*, *t*, *i*, *t*, (in compounds) pleased with &c.; [cf. *kust-ēchad*].

Chanda, *as*, *ā*, am, pleasing, alluring, inviting; praising; a praiser; (*as*), m. appearance, look, shape; pleasure, delight, appetite, liking, fondness for, fancy, whim, predilection, desire, wish, subjection, will, free will, arbitrary choice; wilfulness, wilful conduct (e.g. *mad-chandāt*, according to my wish or will, at my pleasure; *sva-ēchanda*, following one's own will, independent; *u-ēchanda*, dependent; *sva-ēchandan*, according to one's own wish; *sva-ēchandāt*, willingly; *u-ēchadena*, against the will); meaning, intention, purport, opinion; poison; (*ena*), ind. at the will of, according to wish or will, at one's

pleasure; [cf. *indra-ēchanda*, *kalāpa-ē*, *deva-ē*, *vijaya-ē*, all meaning pearl-ornaments or necklaces of various kinds; cf. also Lat. *spons*, *sponsite*]. — *Chanda-tas*, ind. at will, at pleasure, according to one's own wish or desire. — *Chandānūvartin*, *i*, *inī*, *ī*, indulging the humour, complying with the wishes. — *Chandānūvṛtta* ('*da-an*'), *am*, n. indulgence of whims, humouring, compliance.

Chandaka in *sarva-ēchandaka*, epithet of Nārāyaṇa, 'assuming every shape?'; (*as*), m., N. of the charioteer of Śākya-siṅha; [cf. *chandaka*]. — *Chandaka-nivartana*, 'the return of Chandaka', N. of a Caitya. — *Chandaka-pātana* or *chanda-pātana*, *as*, m. a hypocrite, a pretended or false ascetic.

Chandana, *as*, *ā*, am, pleasing, charming.

Chandas, *as*, n. desire, longing for, delight, pleasure, wish, will; free will; meaning, intention, purport, object; a sacred hymn or verse as distinguished from the verses of the four Vedas, a verse which is neither Rīc, nor Sāman, nor Yajus, nor Atharvaṇa, originally perhaps a hymn or verse used in incantations; the sacred text of the Vedic hymns; metre in general, supposed to consist of three or seven typical forms; metrical science, prosody.

— *Chandaḥ-prakarana*, *am*, n. a chapter on metre.

— *Chandaḥ-prasasti* or *chanda-prasasti*, *is*, f. a work by Harsha. — *Chandaḥ-sāstra*, *am*, n. metrical science, a work on metre by Pingala. — *Chandaḥ-sangraha* and *chandaḥ-sāra*, *as*, m. a work giving a summary of metres. — *Chandaḥ-siddhi*, *is*, f. a chapter of the Kāvya-kalpa-lata-vṛtti-parimala.

— *Chandaḥ-stut*, *t*, *t*, *t*, or *chandaḥ-stuḥ*, *p*, *p*, *p*, Ved. praising in hymns. — *Chandas-cūḍamāni*, *is*, m. a work by Hema-čandra. — *Chandas-kṛita*, *am*, n. any metrical part of the Vedas or other sacred compositions. — *Chandas-pakṣa*, *as*, *ā*, am, Ved. one whose wing is sacred song, (borne aloft on the wings of praise?). — *Chandas-vat*, *ān*, *atī*, *at*, Ved. pleasing, lovely. — *Chando-ga*, *as*, m. (rt. *ga*), a reciter or singer in metre, a chanter of the Sāma-veda, generally the same as the Udgātri priest. — *Chandoga-pariśiṣṭa*, *am*, n. title of a work by Kātyāyana giving a supplement to Gobhila's Sūtras. — *Chandoga-brāhmaṇa*, *am*, n. the Brāhmaṇa of the Udgātri priests attached to the Sāma-veda. Some authorities give eight of these Brāhmaṇas, the principal being called Prauḍha or Pañcaviṅśa, as consisting of twenty-five sections.

— *Chandoga-māhāt*, *is*, m., N. of a preceptor.

— *Chandoga-sākhā*, f. a branch of the Sāma-veda.

— *Chāndoga-śruti*, *is*, f. the Veda of the Chandogas, the Sāma-veda. — *Chāndogaśhnikā-pādāhātī* ('*ga-ah*'), title of a work by Rāma-kṛishṇa. — *Chandogovinda*, title of a work on metre by Gaṅgā-dāsa.

— *Chando-deva*, *as*, m., N. of a man, = *matanga*.

— *Chando-nāman*, *ā*, *ā*, *ā*, Ved. having the name of metre, metrical. — *Chandonūvṛtta* ('*das-an*'), *am*, n. conforming to one's humour, humouring, indulgence. — *Chando-bhanga*, *as*, m. violation of the laws of metre. — *Chando-bhāṣā*, f. the language of the Vedas (?). — *Chando-mānjari*, *is* or *i*, f. title of a work on metre by Gaṅgā-dāsa. — *Chandomaya*, *as*, *i*, am, Ved. consisting of or containing sacred hymns. — *Chando-māna*, *am*, n., Ved. the measure of metre, i.e. a syllable regarded as the metrical unit. — *Chando-mārtaṇḍa*, *as*, m. title of a work on metre. — *Chando-mālā*, f. title of a work on metre. — *Chando-ruṭ-stoma*, *as*, m., N. of a Shadaha rite. — *Chando-viciti*, *is*, f. 'examination of metres,' title of a treatise on metre. — *Chando-vivṛiti*, *is*, f. 'explanation of metres,' title of Pingala's work on metre. — *Chando-vṛtta*, *am*, n. a metre in general, any metre.

Chandasya, *as*, *ā*, am, Ved. taking the form of hymns, metrical, fit for hymns, relating to the Vedic hymns; made or done according to one's wish.

Chandita, *as*, *ā*, am, gratified, pleased.

Chantū, *us*, *us*, *u*, Ved. pleasing, lovely.

Chandoma, *as*, m., N. of the eighth, ninth, and tenth day in a sacrificial ceremony which lasts twelve days (*dvādasāha*). — *Chandoma-trikakud*,

t, m., N. of a Soma ceremony lasting three days. — *Chandoma-dasāha*, *as*, m., N. of a Dasa-rātra. — *Chandoma-vat*, *ān*, *atī*, *at*, Ved. accompanied by a Chandoma.

छद् 5. *chad*, cl. 1. P. *chadati*, &c., to nourish, strengthen.

छद् 6. *chad*, cl. 1. and 10. P. *chadati* and *chadayati*, &c., to kindle; (a various reading for *chrid*.)

छमद् *chadmat*, ind. = *chambat* (?).

छद् *chadvara*, *as*, m. a tooth (?); a bower; [cf. *chattvara*].

छनच्छन् *chanacchan*, ind. an imitative sound expressive of the noise of falling drops, of sobbing &c.; (according to some a reduplicated form of *chanat*.)

छव *channa*. See col. 1.

छम् *cham*, cl. 1. P. *chamati*, &c., to eat; [cf. *cam*, *jam*, *gham*].

छमच्छमिकारत्न *chamaacchamikā-ratna*, *as*, m., N. of a poet.

छमच्छमित *chamaacchamita*, *am*, n. (an onomatopoeic word with the termination of the past pass. part.), crackling, rattling.

छमण्ड *chamaṇḍa*, *as*, m. an orphan, a fatherless son; a single man, one who has no kinsmen; [cf. *chemaṇḍ*].

छम् *champ*, cl. 1. 10. P. *champati*, *champayati*, &c., to go, move.

छमद् *chambat*, ind., Ved. (used with rt. *kṛi*, especially in sacrificial language), to make a failure, fail in obtaining or accomplishing.

छर्द् *chard*, cl. 10. P. *chardayati*, *-yitum*, to vomit, be sick; [cf. *chrid*; cf. also Hib. *scieithim*, 'I vomit, spew'; Lat. *screeo*].

Charda, *as*, m. (a various reading for *chardī*), vomiting.

Chardana, *as*, m., N. of a plant (= *alambusha*); of a Rākshasa; another plant, = *nimba*; the plant *Vangueria Spinosa*; (*am*), n. vomiting, sickness; retching.

Chardī, *is*, f. sickness, vomiting. — *Chardī-ghna*, *as*, m. 'anti-emetic,' N. of a tree, = *nimba*.

Chardikā, f. sickness, vomiting; a plant, = *vishnu-krāntā*. — *Chardikā-ripu*, *us*, m. small cardamoms ('anti-emetic').

1. *chardis*, *is*, f. n. vomiting. (For 2. *chardis* see below.)

Chardikā, f. vomiting, sickness.

छर्दोपनिका *chardopanikā*, f. a kind of cucumber, = *karkaṭi*; (a corruption of *chardāpanayikā*?).

छर्दिस् 2. *chardis*, *is*, n. (fr. 1. *chad*?), Ved. a fence, a secure place, secure residence; a house; [cf. *chadis*]. — *Chardish-pā*, *ās*, *ās*, am, Ved. protecting a house.

छल् *chal*, *chalayati*. See under *chala*.

छल *chala*, *as*, am, m. n. (probably fr. 1. *chad*), fraud, deceit, deception, sham, guise, disguise, pretence, pretext, delusion, illusion, semblance, counterfeit appearance, fiction, feint, circumvention, trick, stratagem; fallacy (e.g. *vāk-chalaish*, with fallacious words); wickedness; design, device; intention; (*as*), m., N. of a son of Dala and descendant of Kuśa; *chalāt*, through deceit or fraud, deceitfully; *chalena*, deceitfully, illisively, under the guise or pretext or pretence of; *upadā-chalena*, under pretence of gifts of honour, i.e. with feigned gifts; *rajas-chalena*, under the semblance of dust; [cf. Lat. *scelus*]. — *Chala-kāraka*, *as*, *ā*, am, or *chala-*

kārin, *i*, *ini*, *i*, practising fraud or deceit, fraudulent.
— *Chala-tā*, *f*, fraud, deception, deceit.

Chalaka, *as*, *ikā*, *am*, delusive, deceptive, cheating.
Chalana, *am*, *ā*, *n*, *f*, deceiving, deluding, tricking, cheating, outwitting, feigning. — *Chalanā-para*, *as*, *ā*, *am*, deceitful, cunning, crafty.

Chalaya, *nom*, *P*, *Chalayati*, *-yitum*, to deceive, cheat, delude, circumvent, outwit, feign.

Chalayati, *am*, *anti*, *at*, deceiving, cheating, deluding, outwitting.

Chalita, *as*, *ā*, *am*, deceived, cheated, deluded; feigned. — *Chalita-rāma*, *as*, *m*, 'Rāma the outwitted,' title of a play.

Chalin, *i*, *m*, cheating, a cheat; a swindler.

छलिक *chalika*, *am*, *n*, a song consisting of four parts and recited with certain gestures or gesticulation; [cf. *chālīkyā*.]

छलितक *chalitaka*, *as*, *m*, *N*, of a man, the builder of a sanctuary which was called after him; (*am*), *n*, = *chalika* above.

छलि *challi*, *is*, *f*, skin, bark, rind, = *challi*; [cf. *chavi*.]

छलित *challita* in *asthi-ēchallita*, elevation of a small portion of the bone.

छली *challi*, *f*, skin, bark, rind [cf. *challi* and *chavi*]; a spreading creeper (*virūdh*); a kind of flower; offspring, posterity.

छवि *chavi*, *is*, or *chavi*, *f*, (the latter only in Ved.); said to be fr. rt. *cho*, skin, hide; hue, colour of the skin, colour in general; beauty, splendor, brilliance; light, lustre; [cf. *krishna-ēchavi*; cf. also Old Germ. *scieri*, 'lucid'; Hib. *scelmh*, 'beauty, bloom'; *scemheach*, 'handsome'.]

छविह्वार *chavilākara*, *as*, *m*, *N*, of an historian of Kāśmīra.

छष *chash*, *cl*, *i*, *P*, *A*, *chashati*, *-te*, to hurt, injure, kill.

छा *chā*, *ās*, *m*, a young animal; [cf. *2. chā*.]

छाग *chāga*, *as*, *m*, (said to be fr. rt. *cho*), a goat; the sign of the zodiac Aries; *N*, of one of the attendants of Śiva; (*i*), *f*, a she-goat; (*as*, *i*, *am*), coming from or relating to a goat or she-goat. — *Chāga-bhojīn*, *i*, *m*, a wolf, ('goat-eater.'). — *Chāga-maya*, *as*, *i*, *am*, like a goat or she-goat. — *Chāga-mitra*, *as*, *m*, *N*, of a man. — *Chāga-mitrīka*, *as*, *ā* or *i*, *am*, relating to *Chāga-mitra*. — *Chāga-ratha*, *as*, *m*, Agni the god of fire (whose vehicle is the goat). — *Chāga-lakṣaṇa*, *am*, *n*, *N*, of a Pāṇinīya attributed to Kātyāyana. — *Chāga-vāhana*, *as*, *m*, Agni the deity of fire.

Chāgala, *as*, *i*, *am* (fr. *chagala*), coming from or relating to a goat or to a she-goat, caprigenous; born in Chāgala; (*as*), *m*, a goat; a kind of fish, = *chāgalaka*; a patronymic from Chāgala (when a descendant of Atri is to be designated); *N*, of a mountain. — *Chāgalāntrīka*, *f*, a kind of plant, = *chāgalāntrīka*. — *Chāgalāntrī* ('*la-an*'), *f*, a wolf; also = *chāgalāntrī*.

Chāgalaka, *as*, *m*, a kind of fish.

Chāgali, *i*, *m*, a metonymic from Chāgalā and a patronymic from Chāgala; a descendant of Atri; *N*, of a prince.

Chāgaleya, *N*, of a place; (*ās*), *m*, *pl*, *N*, of a school; (*as*), *m*, *N*, of the author of a law-book.

Chāgaleyin, *inas*, *m*, *pl*, the pupils of Chāgalin; the Śūtras of the pupils of Chāgalin.

Chāgikā, *f*, a she-goat.

Chāgeya, *ās*, *m*, *pl*, *N*, of a school.

Chāgyāyāni, *i*, *m*, a patronymic from Chāga.

छागण *chāgaṇa*, *as*, *m*, a fire of dried cowdung (*chagaṇa*).

छागलेय *chāgaleya*. See above.

छाचिका *chāchikā*, *f*, *N*, of a Tirtha.

छाटा *chātā*, *f*, title of a commentary on the Mugdha-bodha; [cf. *chātā*.]

छात *chāta*. See p. 334, col. 3.

छात्र *chātra*. See p. 332, col. 1.

छाद *chāda*. See p. 332, col. 1.

छान्द *chānda*, *as*, *i*, *am*, adj. fr. *chanda* or *chandas* (?).

छान्द *chānda*, *as*, *m*, *N*, of a Brāhman.

छान्दस *chāndasa*, *as*, *i*, *am* (fr. *chandas*), Vedic, having the sacred text of the Veda as (its) subject, peculiar to the Veda, relating or belonging to the Vedic hymns; studying the holy text of the Vedic hymns, a priest familiar with it; metrical, relating to poetical metre; (*as*), *m*, a priest conversant with the Veda or sacred hymns. — *Chāndasa-tva*, *am*, *n*, the being Vedic, the being metrical.

Chāndasaka, *am*, *n*, the being Vedic or metrical.

Chāndasiya, *as*, *ā*, *am*, metrical, familiar with metres, a metrical scholar.

Chāndoga, *as*, *i*, *am* (fr. *chando-ga*), relating to the Chando-gas. — *Chāndoga-brāhmaṇa*, see *chāndoga-brāhmaṇa*. — *Chāndoga-sūtra*, *am*, *n*, a Śūtra work of the Chando-gas.

Chāndogya, *am*, *n*, (fr. *chando-ga*), the doctrine of the Chando-gas or Udgātī priests contained in a Brāhmaṇa of the Sāma-veda; see *chāndoga-brāhmaṇa*. — *Chāndogya-mantra-bhāṣya*, *am*, *n*, a commentary by Guṇa-vishnu on the prayers and texts in Gobhila's Gṛhya-sūtras. — *Chāndogyopanishad* ('*ya-up*'), *t*, *f*, title of the Upanishad attached to the Sāma-veda. — *Chāndogyopanishad-bhāṣya*, *am*, *n*, a commentary on the above Upanishad by Sankarācārya.

Chāndobhāṣa, *as*, *i*, *am* (fr. *chando-bhāṣā*), relating to the language of the Vedas (?).

Chāndoma, *as*, *i*, *am* (fr. *chandoma*), taken from the Chandomas.

Chāndomāna, *as*, *i*, *am* (fr. *chando-māna*), relating to a syllable regarded as the measure of metre or metrical unity.

Chāndomika, *as*, *i*, *am* (fr. *chandoma*), belonging to the Chandomas.

छाया *chāyā*, *f*, (said to be fr. rt. *cho*, to cut off the light; perhaps a corruption of *chadyā* fr. rt. *1. chad*), shade, shadow, dark shadow, a shady place, (in the Naigāṇṭhika III. 4. = a screened or covered place, i. e. a house); a reflected image, reflection; a shadowy fancy, hallucination; shading or blending of colours, play of light or colours, lustre, light, beauty; colour, the colour of the face, complexion, the features; a kind of metre consisting of four lines of nineteen syllables each; Shadow personified, and like Sārijā wife of the Sun and mother of the planet Saturn; the sun; the shadow of a gnomon as indicating the sun's position; a screen, protection, nourishing, cherishing; a row, line, straight or continuous line; nightmare; a bribe; a *N*, of the goddess Durgā; (*am*), *n*, shade, shadow (at the end of a Tat-puṇsha compound); (*as*), *m*, one who grants shade. — *Chāyā-kara*, *as*, *i*, *am*, causing shadow, shadowing, shading; (*as*), *m*, a parasol or umbrella-bearer; a species of metre. — *Chāyā-graha*, *as*, *m*, 'receiving the shadow or image,' a mirror, a sundial (?); [cf. *chāyā-yantra*.] — *Chāyānka* ('*yā-an*'), *as*, *m*, the moon (containing the image of a hare or deer, i. e. marked like a hare or deer); [cf. *chāyā-bhrit* and *chāyā-mṛiga-dhara*.] — *Chāyā-tanaya*, *as*, *m*, the son of Chāyā, an epithet of Saturn. — *Chāyā-taru*, *as*, *m*, a large umbrageous tree, (giving abundant shade or shelter). — *Chāyātma* ('*yā-āt*'), *as*, *m*, the son of Chāyā, an epithet of Saturn. — *Chāyātman* ('*yā-āt*'), *ā*, *m*, a reflected image or form (lit. 'shadow-self,' the shadow or reflected image of one's own person). — *Chāyā-druma*, *as*, *m*, an umbrageous tree; see *chāyā-taru*. — *Chāyā-dvītya*, *as*, *ā*, *am*, accompanied by one's shadow.

— *Chāyā-patha*, *as*, *m*, ether, the atmosphere or firmament. — *Chāyā-purusha*, *as*, *m*, Purusha in the form of a shadow. — *Chāyā-bhūma*, *as*, *ā*, *am*, divided in radiance, reflecting light from various surfaces. — *Chāyā-bhrit*, *t*, *m*, the moon; [cf. *chāyānka*.] — *Chāyā-maya*, *as*, *i*, *am*, shadowy, casting a shadow, reflected. — *Chāyā-māna*, *am*, *n*, an instrument that measures a shadow. — *Chāyā-mitra*, *am*, *n*, a chattar or parasol (friend of the shade). — *Chāyā-mṛiga-dhara*, *as*, *m*, 'possessing the image of a deer,' the moon; [cf. *chāyānka*.] — *Chāyā-yantra*, *am*, *n*, 'shadow instrument,' a sundial. — *Chāyā-vat*, *ān*, *atī*, *at*, shadowy, possessing or granting shade. — *Chāyā-vyavahāra*, *as*, *m*, measuring or calculating the shadow cast by the sun on the dial. — *Chāyā-suta*, *as*, *m*, the son of Chāyā, an epithet of Saturn.

Chāyaka, *as*, *ikā*, *am*, Ved. shadowy (as a demon).

छालिक *chālīkyā*, *am*, *n*, *N*, of a kind of song; [cf. *chalika*.]

छि *chi*, *is*, *m*, abuse, reproach.

छिक्कन *chikkana*, *am*, *n*, (an onomatopoeic word with the affix of a noun of action), sneezing; (*i*), *f*, the plant *Artemisia Sternutatoria*, *Chikkā*, *f*, sneezing.

Chikkika, *as*, *ā*, *am*, sneezing, sternutatory; (*ā*), *f*, the plant *Artemisia Sternutatoria*.

छिक्कर *chikkara*, *as*, *m*, a kind of animal; (perhaps an incorrect form.)

छिक्कार *chikkāra*, *as*, *m*, a kind of antelope.

छित *chita*. See rt. *cho*, p. 334.

चिद्र *i*, *chid*, *cl*, *7*, *P*, *A*, *chinatti*, *chintte*, *chēcheda*, *chēchide*, *chetsyati*, *-te*, *acchidat* or *acchātsit*, *acchitta*, *chettum*, to cut, cut off, amputate, cut through, hew, chop, rend, split, pierce, separate, divide, unfasten; to take away, remove, deprive of; to interrupt, disturb; to destroy, annihilate, efface, blot out: Pass. *chidyate*, to be split, to be cut, to break, be torn, &c.: Caus. *P*, *chedyati*, *-yitum*; Aor. *acchidat*, to cut off; to cause to cut off or through: Desid. *chēchitsati*, *-te*: Intens. *chēchidyate*, *chēchidīti*, *chēchettī*; [cf. Lat. *scindo*: Gr. *σχίζω*, *σχίζω*, *σχίζω*, *σχιζάμενος*, *σχιζάμενος*; *σχιζέω* (?): Goth. *skeida*: Germ. *scheide*: Old Germ. *schlito*; *splitar*: Mod. Germ. *splitter*: Hib. *scaththim*, 'I cut off, lop,' &c.].

Chittī, *i*, *f*, cutting, division; *N*, of a tree, = *karanjā*.

Chittvara, *as*, *ā*, *am*, cutting or fit for cutting (as a weapon &c.); trenchant; hostile, inimical, a foe; roguish, fraudulent, knavish, a knave; [cf. *chat-tvara* and *chidura*.]

Chittvā, *ind*, having cut, amputated, divided.

2. *chid*, *t*, *t*, *t*, (at the end of a compound) cutting, cutting through, tearing asunder, splitting, piercing [cf. *ukha-ēchid*, *keśa-ēchid*, *paśha-ēchid*]; destroying, annihilating, removing [cf. *duḥkha-ēchid*]; (*t*), *m*, the divisor, denominator.

Chidaka, *am*, *n*, Indra's thunderbolt or diamond.

Chidā, *f*, cutting, dividing.

Chidī, *i*, *s*, *i*, cutting or tearing off, splitting; (*i*), *f*, an axe.

Chidira, *as*, *m*, an axe; a sword; fire; a rope, cord.

Chidura, *as*, *ā*, *am*, cutting, dividing, what cuts or divides; easily breaking; hostile, a foe; roguish, a knave; [cf. *chittura*.]

Chidyamāna, *as*, *ā*, *am*, being cut, cut.

Chidra, *as*, *ā*, *am*, containing holes, pierced; (*am*), *n*, a hole, slit, incision, cleft, opening, fissure, crack, perforation, vacuity, interruption, (*chidram* *dava-kṛitam*, the opening or hole made by nature, the cartilage of the ear, the pupil of the eye, &c.); defect, fault, blemish, flaw (moral or physical); a vulnerable or weak point, weak side, foible, imperfection, infirmity; (in astronomy) *N*, of the eighth

house; [cf. *a-āchidra*, *karṇa-ēh*, *kṛita-ēh*, *griha-ēh*, *nis-ēh*.] — *Chidra-karṇa*, *as*, *i*, *am*, having the ears bored or pierced. — *Chidra-tā*, *f*, the state of being perforated, the quality of being perforated or pervaded by everything. — *Chidra-darśana*, *as*, *ā*, *am*, exhibiting faults or deficiencies, (*a-ēchidradarśana*, faultless); (*as*), *m*, *N*. of a *Cakra-vāka* that had been a *Brāhman* in a former birth. — *Chidra-darśin*, *i*, *inī*, *i*, observing faults or deficiencies, a captious critic; (*i*), *m*, *N*. of a *Cakra-vāka*; see above. — *Chidra-vaidehi*, *f*, the plant *Scindapsus Officialis*, = *gaja-pippali*. — *Chidra-tman* (*ra-āt*), *ā*, *ā*, *a*, one who exposes his weak points to attack. — *Chidra-nusandhānin*, *i*, *inī*, *i*, or *chidra-nusārīn* or *chidra-nēśin* (*ra-an*), *i*, *inī*, *i*, looking out for faults or flaws, picking holes, a censorious or captious critic. — *Chidra-ntar* (*ra-an*), *ah*, *n*, 'internally hollow,' cane or reed. — *Chidra-nvashaya* (*ra-an*), *am*, *n*, the searching for faults, picking holes; [cf. *chidra-nusandhānin* above]. — *Chidra-phala*, *am*, *n*, a kind of fruit; [cf. *māyā-phala*.]

Chidraya, *nom*, *P*, *chidrayati*, *-yitum*, to pierce, perforate, bore, make openings or holes, to perforate the ears for rings &c.

Chidrapaya, *nom*, *P*, *-payati*, *-yitum*, to pierce, perforate.

Chidrita, *as*, *ā*, *am*, pierced, perforated, having holes, orifices or openings.

Chidrin, *i*, *inī*, *i*, having holes, hollow.

Chidvara, *as*, *ā*, *am*, = *chittvara*.

Chindaka, *as*, *m*, *N*. of a family or race.

Chinna, *as*, *ā*, *am*, cut, divided, torn, broken, destroyed; decaying, declining, exhausted, tired; (*ā*), *f*, a whore, a harlot; the tree *Cocculus Cordifolius*, = *guḍūci*. — *Chinna-karṇa*, *as*, *i*, *am*, having the ears cut off. — *Chinna-keśa*, *as*, *ā*, *am*, having the hair cut, shorn, shaven. — *Chinna-granthinika*, *f*, a kind of bulbous plant, = *tri-parsika*. — *Chinna-druma*, *as*, *m*, a riven tree. — *Chinna-dhanvan*, *ā*, *m*, a warrior whose bow has been cut or broken by his enemy's arrow. — *Chinna-nāstika*, *as*, *ā*, *am*, having the nose cut off, noseless. — *Chinna-nāsyā*, *as*, *ā*, *am*, having the nose-rein (or cord passing through the nose) cut or broken. — *Chinna-paksha*, *as*, *ā*, *am*, having the wings clipped or torn off. — *Chinna-pat-tri*, *f*, *N*. of a plant, = *ambushikā*. — *Chinna-ban-dhana*, *as*, *ā*, *am*, loosed from bonds, liberated. — *Chinna-chinna*, *as*, *ā*, *am*, pierced through and through, cut up, destroyed, scattered. — *Chinna-bhū-yishadhūma*, *as*, *ā*, *am*, bursting through the thick smoke, scattering the mass of smoke. — *Chinna-masta* or *chinna-mastaka*, *as*, *ā*, *am*, decapitated; (*ā*), *f*, a headless form of *Durgā*. — *Chinna-mūla*, *as*, *ā*, *am*, cut up by the root. — *Chinna-ruha*, *as*, *m*, *N*. of a tree, = *tīlaka*; (*ā*), *f*, *N*. of several plants, viz. *Cocculus Cordifolius*; incense, = *śallaki*; also = *svarṇa-ketaki*. — *Chinna-vat*, *ān*, *atī*, *at*, having cut or cut off. — *Chinna-vesikā*, *f*, the plant *Clypea Hernandifolia*, = *pāthā*. — *Chinna-svāsa*, *as*, *m*, interrupted or irregular breathing, a kind of asthma; (*as*, *ā*, *am*), breathing at irregular intervals. — *Chinna-samsaya*, *as*, *ā*, *am*, one whose doubts are dispelled, freed from doubt; confirmed, confident. — *Chinnodbhava* (*na-ud*), *f*, the plant *Cocculus Cordifolius*, = *guḍūci*.

Chinnaka, *as*, *ā*, *am*, having a little cut off, incised; (Compar. *chinnaka-tara* = *chinnataraka*.)

Chettavya, *as*, *ā*, *am*, to be cut, to be cut off &c.

Chettri, *tā*, *tri*, *tri*, who or what cuts, a cutter, a wood-cutter; destroying, removing, solving, a resolver of (doubts &c.).

Cheda, *as*, *ā*, *am*, (at the end of comp.) cutting, cutting off [cf. *sthānu-cheda*]; (*as*), *m*, a cutting or dividing, divisor, the denominator of a fraction; a distinguishing mark [cf. *bhakti-cheda*]; a cut, a section, a piece, portion, a part cut off or broken off; an incision, cleft, slit; cutting, dividing, tearing off; solving, dissipating (doubt &c.); destruction, interruption, vanishing; cessation, deprivation, want, de-

ficiency. — *Cheda-kara*, *as*, *ā* and *i*, *am*, cutting; (*as*), *m*, a wood-cutter.

Chedaka, *as*, *ikā*, *am*, cutting off, dividing; the denominator of a fraction; [cf. *granthi-chedaka*.]

Chedana, *as*, *i*, *am*, cutting asunder, splitting; destroying, solving, removing; (*am*), *n*, cutting, cutting off, amputation, dividing, tearing asunder, splitting; division; a section, a part, a portion; destruction, removing.

Chedaniya, *as*, *ā*, *am*, to be cut or divided, divisible.

Chedi, *is*, *is*, *i*, cutting off; breaking; (*is*), *m*, a carpenter.

Chedita, *as*, *ā*, *am*, cut, divided.

Cheditarya, *as*, *ā*, *am*, to be cut or divided, divisible.

Chedin, *i*, *inī*, *i*, cutting off, tearing off or asunder; destroying, removing.

Chedya, *as*, *ā*, *am*, to be cut or divided, divisible; to be cut off or amputated, to be split, to be mutilated; (*am*), *n*, amputation, excision; [cf. *kudya-chedya* and *pattra-ē*.]

Chaidika, *as*, *m*, a ratan, a cane.

छिपिका *chippikā*, *f*, a kind of bird (?); [cf. *chippikā*.]

छिलिहिरा *chilihira*, *as*, *m*, *N*. of a plant, = *pātāla-garuḍa*.

छुच्छुन्दर *chuchhundara*, *as*, *m*, or (*i*, *is* or *i*), *f*, the musk-rat or shrew.

छुछुछु *chuchhū*, *us*, *f*, or *chuchhū-pingalā*, *f*, a kind of animal.

छुट *chut* (a various reading for *cut*), *cl*, 6. 10. *P*, *chutati*, *choṭayati*, &c., to cut; [cf. *Hib. sgoth*, 'a cut'; *sgothan*, 'a small flock'.]

छुड *chud* (a various reading for *thud*), *cl*, 6. *P*, *chudati*, &c., to cover.

छुड्ड *chudda*, *as*, *m*, *N*. of several men; (*ā*), *f*, *N*. of a woman.

छुद्र *chudra*, *am*, *n*, retaliation, counter-action, remedying; a ray.

छुप *chup*, *cl*, 6. *P*, *chupati*, *chūchopa*, *chopsyati*, *acchapsati*, *choptum*, to touch.

Chupa, *as*, *m*, touch, touching; a small tree, a shrub, a bush; air, wind; war, combat.

छुबुक *chubuka*, *am*, *n*, Ved. the chin; [cf. *chuka* and *chubuka*.]

छुर *chur*, *cl*, 6. *P*, *churati*, *chūchora*, *churitur*, &c., to cut, engrave, incise, etch; Caus. *churayati* and *chorayati*, *-yitum*, to inlay, veneer, to set with mosaic ornaments; [cf. *kshur*; cf. also *Hib. squirim* or *squirim*, 'I cease, desist,' cf. *cheda*; Old Germ. *scar*, *scir*, &c.; Mod. Germ. *Schere*.]

Churā, *f*, line.

Churikā, *f*, a knife.

Churita, *as*, *ā*, *am*, cut, inlaid, set, coated, spread; blended, intermingled. — *Churitodara* (*ta-ud*), *as*, *i*, *am*, pierced through the belly; transfixed.

Churi, *f*, a knife, = *kshuri*.

Churikā, *f*, = *churikā* in *churikā-patṛi*, *N*. of a plant, = *śvetā*, *Andropogon Aciculatus*; the mouth of a cow; (other readings have *khurikā*, *sphurikā*, *sthurikā*, *sthurikā*.)

Chūrī, *f*, = *churī*.

Chorapa, *am*, *n*, abandoning, leaving.

छुट *chrid*, *cl*, 7. *P*, *chripatti*, *chācharda*, *chardishyati* or *chartyati*, *charditum*, to pour out; *P* and *A*, *chripanti*, *chrinte*, &c., to play, shine; to vomit; *cl*, 1. *P*, *chardati*, &c., to kindle; Caus. *chardayati*, to pour out; to spit out, eject, vomit; to cause to spit; to kindle; Desid. *chāchardishati*, *-te*, or *chāchripāsati*, *-te*; Intens. *chāchchridyate*, *chāchchriti*; [cf. *chard*; cf.

also Lat. *splendo*; Lith. *spindziū*, *spinduly*, *skaistus*, *skaistas*; Germ. *glänzen*!]

छुप *chrip* (a various reading for *chrid*), *cl*, 1. 10. *P*, *chripati*, *chripayati*, &c., to kindle, inflame.

छेक *cheka*, *as*, *ā*, *am*, tame, domesticated (as a bird or beast); citizen, town-bred, shrewd, sharp, smart, trained in the acuteness and vice of towns; (with *anu-prāsa*), a kind of alliteration, repetition of two or more consonants in different words; (*as*), *m*, a bee. — *Chekokti* (*ka-uk*), *is*, *f*, indirect speech, insinuation, double entendre, hint.

Chekāla or *chekila*, *as*, *ā*, *am*, = *cheka* above.

छेत्तव्य *chettavya*. See under 1. *chid*.

छेमण्ड *chemaṇḍa*, *as*, *m*, a fatherless child; [cf. *chamaṇḍa* and *kācigha*.]

छेलु *chelu*, *us*, *m*, the plant *Vernonia Anthelmintica*.

छैदिका *chaidika*. See under 1. *chid*.

छो *cho*, *cl*, 4. *P*, *chyati*, *chāchau*, *chāsyati*, *acchāt* or *acchāsīt*, *chātum*, to cut, divide, mow, reap; Caus. *P*, *chāyayati*.

Chāta or *chita*, *as*, *ā*, *am*, cut, divided, thin, feeble, emaciated.

छोज *choja*, *as*, *m*, *N*. of a man.

छोटिका *choṭikā*, *f*, snapping the thumb and forefinger together.

छोटिन *choṭin*, *i*, *m*, (said to be fr. rt. *cho*), a fisherman.

छोरण *choraṇa*. See under rt. *chur*.

छोलङ्ग *cholanga*, *as*, *m*, = *mātulu ga*, a citron, lime; [cf. *ambu-keśara*.]

छ्यु *chyu*, *cl*, 1. *A*, *chyavate*, &c., to go, move, approach.

ज

ज 1. *ja*, the third letter of the second or palatal class of consonants, having the sound of *j* in jump. — *Ja-kāra*, *as*, *m*, the letter or sound *ja*.

ज 2. *ja*, *as*, *ā*, *am* (fr. rt. *jan*, and used at the end of comp.), born from, descended from, a son or daughter of, produced or caused by, born in, produced in or at or upon, growing in, living at, being at [cf. *atṛi-dṛig-ja*, *dhṛitarāshtra-ja*, *ātma-ja*, *aṇḍa-ja*, *kula-ja*, *vana-ja*, *sarasi-ja*, *agra-ja*, *avara-ja*, *eka-ja*, &c.]; prepared from, made of or with; belonging to, connected with, peculiar to [cf. *anna-ja* and *śakra-ja*]; (*as*), *m*, a father, progenitor; birth, production; [cf. *jā*.]

ज 3. *ja*, *as*, *ā*, *am* (connected with the preceding by some lexicographers, but the meanings appear to be artificial), speedy, swift; victorious, triumphant, conquering; eaten; (*as*), *m*, speed; enjoyment; light, lustre; poison; a *Piśāca*; a *N*. of *Vishṇu*; also of *Siva*; (*ā*), *f*, a husband's brother's wife.

जंस् *jans*, *cl*, 10. *P*, *jansayati*, *-yitum*, to protect; to liberate.

जंह *janh*, Ved. only in Intens. *jangahe*, to strike with the wings or feet, to kick; (Sāy. who derives this word from *grah*), to hold tight, hold fast.

Janhas, *as*, *n*, Ved. flapping of the wings; (Sāy.) velocity, speed; [cf. *kṛishṇa-janhas*.]

जक *jaka*, *as*, *m*, *N*. of a *Brāhman*.

जकुट *jakuṭa*, *as*, *m*, a dog; the Malaya

mountains; (*am*), n. a pair; (*as, am*), m. n. the egg-plant, Solanum Melongena, or its flower.

जक्ष 1. *jaksh* (probably a reduplicated form of *ghas*, q. v.), cl. 2. P. *jakshiti*, 3rd pl. *jakshati* (Gram. 290. b); Impf. *ajakshat* and *ajakshat* (Pān. VII. 3, 98, 99), 3rd pl. *ajakshus*; *jajaksha*, *jajakshiyati*; Aor. *ajakshat*, 3rd pl. *ajakshishus*; *jakshitum* or *jagdhum*, (Pres. part. nom. sing. m. *jakshat*, Pān. VII. 1, 78), to eat, consume, destroy; to wish to eat: Caus. *jakshayati*, *ajakshat*: Desid. *jijakshishati*; Intens. *jājakshyate*, *jājashīti*.

Jakshaṇa, *am*, n. eating, consuming.

Jakshi, *is*, f. eating, consuming.

Jakshvas, *ān*, *uśhī*, at (perf. part. fr. rt. *ghas*), one who has eaten.

Jagdha, *as, ā, am*, eaten; (*am*), n. a place where a person has eaten. — *Jagdha-pāpman*, *ā, ā, a*, Ved. one whose sin or wickedness is consumed or blotted out.

Jagdhi, *is*, f. eating, consuming; food, victuals; [cf. *kalya-jagdhi*.]

जक्ष 2. *jaksh* (reduplicated fr. rt. *has*), cl. 2. P., Ved. *jakshiti*, &c., to laugh.

जक्ष *jaksha*, *as, m.* a Prākṛit form for *yaksha*.

Jakhma, *as, m.* and *jakshman*, *ā, m.* two Prākṛit forms for *yakshman*.

जगत् *jagat*, *at, atī, at* (reduplicated form fr. rt. *gam*), moving, movable, locomotive, transitory; (*rt*), n. that which moves or is alive, men and animals, or animals as opposed to men; (in the later language) the world, the earth, the universe; (*tī*), n. du. heaven and the lower world; *jaganti*, n. pl. the worlds; (*tī*), m. air, wind; (*tī*), f. a female animal, a cow, (metaphorically 'milk, water'); the earth; the site of a house; people, mankind; the world, the universe; a particular metre consisting of four lines of twelve syllables each; a general name for any metre containing 4 × 12 syllables; a sacrificial brick named after the metre *Jagati*; a field planted with Jambū. — *Jagat-śakshus*, *us, m.* 'the eye of the universe', the sun. — *Jagat-candrikā*, f., N. of a commentary by Bhāṭṭapāla on the work *Vijaj-jātaka*; (this commentary is also called *Cintā-maṇi*). — *Jagat-ābandas*, *ās, ās*, *as*, one to whom the metre *Jagati* belongs, or to whom it is chiefly addressed &c. — *Jagaj-jiva*, *as, m.* living in the world, a living being. — *Jagaj-jivana-dāsa*, *as, m.* N. of the author of three poems entitled *Jñāna-prakāśa*, *Prathamā-grantha*, and *Mahā-pralaya*. — *Jagati-dhara*, *as, m.* 'supporter of the world', a mountain; N. of a Bodhi-sattva. — *Jagati-pati*, *is, m.* 'lord of the earth', a king. — *Jagati-pāla*, *as, m.* 'earth-protector', a king. — *Jagati-bhartṛi*, *tā, m.* 'supporter of the earth', king. — *Jagati-bhuj*, *k, m.* one who enjoys or possesses the earth, a king. — *Jagati-ruha*, *as, m.* 'growing on the earth', a tree. — *Jagati-varāha*, *am, n.* N. of a Sāman. — *Jagat-kartṛi*, *tā, m.* the creator of the world; Brahmā. — *Jagat-kāraṇa*, *am, n.* the cause of the universe. — *Jagat-kṛtina*, *am, n.* the whole world, the universe. — *Jagat-kshaya*, *as, m.* the destruction of the world. — *Jagat-traya*, *am, n.* the three worlds, or heaven, earth, and the lower world (*pātāla*). — *Jagat-pati*, *is, m.* 'lord of the world', an epithet of Śiva, also of Vishṇu or Kṛishṇa; a king. — *Jagat-prabhu*, *us, m.* 'lord of the world', an epithet of Brahmā, of Śiva, of Vishṇu; an Arhat of the Jains. — *Jagat-prasiddha*, *as, ā, am*, known throughout the world, notorious. — *Jagat-prāṇa*, *as, m.* the breath of the world, wind, air. — *Jagat-samūdra*, *am, n.* the entire world, the universe. — *Jagat-sarva*, *am, n.* the whole world. — *Jagat-sākshin*, *i, m.* the witness or spectator of the world, the sun. — *Jagat-sinha*, *as, m.* N. of a son of Māna-siṅha and father of Mahā-siṅha. — *Jagat-svashṭṛi*, *tā, m.* the creator of the world; Brahmā; Śiva. — *Jagat-svātmā*, *i, m.* lord of the world, the supreme deity; N. of an image of the sun in Dvādaśādīyaśrama; N. of Vishṇu. — *Jagad-*

anta, *as, m.* the end of the world. — *Jagad-antaka*, *as, m.* the destroyer of the world. — *Jagadanta-kāntaka* ('*ka-an*'), *as, m.* destroying the destroyer of the world. — *Jagad-ambā*, f. the mother of the world, a N. of Durgā. — *Jagad-ātmaka*, *as, ā, am*, whose self is the world, identical with the world. — *Jagad-ātman*, *ā, m.* the soul of the world, the supreme spirit. — *Jagad-ādī-ja*, *as, m.* the first-born of the world, an epithet of Śiva. — *Jagad-ādhāra*, *as, m.* 'stay or supporter of the universe', an epithet of Time; also of the Jina Vira; air, wind. — *Jagad-ānanda*, *as, ā, am*, rejoicing the world. — *Jagad-āyus*, *us, m.* or *jagad-āyus*, *us, m.* the life-spring of the world, an epithet of the wind. — *Jagad-īśa*, *as, m.* 'lord of the universe', an epithet of Vishṇu or Kṛishṇa, also of Śiva and Brahmā; N. of a man; N. of the author of a commentary entitled *Anumāna-dīdhi-tīppanī*. — *Jagad-īśvara*, *as, m.* the lord of the universe; an epithet of Śiva; a king; N. of the author of the play *Hāsyārpaṇa*. — *Jagad-uddhāra*, *as, m.* the salvation or deliverance of the world. — *Jagad-ekānātha*, *as, m.* the sole monarch of the world, an epithet of Raghū. — *Jagad-ekapāvana*, *as, i, am*, the sole purifier of the world. — *Jagad-guru*, *us, m.* the father of the world; an epithet of Brahmā, Vishṇu, Śiva, and Rāma (as an incarnation of Vishṇu). — *Jagad-gauri*, f. an epithet of Manasādevī, the deified wife of the sage Jaratkāru and sister of the Nāgas or serpent-race. — *Jagad-ghātī*, *i, īnī, i*, destroying the world, destructive, hostile to mankind. — *Jagad-dīpa*, *as, m.* 'illuminator of the world', an epithet of the sun. — *Jagad-dvīpa*, *as, m.* wrong reading for *jagad-vīja*, q. v. — *Jagad-dhara*, *as, m.* 'supporter or sustainer of the world', N. of the author of a commentary on the plays *Mālatī-mādhava* and *Vent-saphāra*, a son of Ratna-dhara and grandson of Vidyā-dhara. — *Jagad-dhātṛi*, *tā, m.* 'maintainer of the world', an epithet of Brahmā and of Vishṇu; (*trī*), f. 'fosterer of the world', an epithet of Sarasvatī and Durgā. — *Jagad-bala*, *as, m.* 'the strength of the world', or 'surrounding the world', (fr. rt. *val*), wind, air. — *Jagad-yoni*, *is, m.* 'the womb or place of production of the world', an epithet of Śiva, Vishṇu, Kṛishṇa, and Brahmā; (*is*), f. the mother of all living beings, the earth. — *Jagad-vandya*, *as, m.* 'to be praised or adored by the world', an epithet of Kṛishṇa. — *Jagad-vahā*, f. 'bearer of all living beings', the earth. — *Jagad-vināśa*, *as, m.* the destruction of the world, the expiration of a Yuga or period of the world's existence. — *Jagad-vīja*, *am, n.* seed or first principle of the world, epithet of Śiva. — *Jagan-nātha*, *as, m.* 'the lord of the world', a N. of Vishṇu or Kṛishṇa; also of Rāma and of Dattātreya (both incarnations of Vishṇu); N. of a celebrated idol; also of a temple, and the surrounding district on the Coromandel coast near Outtack in Orissa, where Vishṇu is especially worshipped as *Jagan-nāth*; (pilgrimages are made from all parts of India to the idol of Jagannātha there enshrined; see *jagannāthakhetra* and *puruṣhoṭama-khetra*); N. of the author of a work entitled *Rekhā-gaṇita*; the author of the poem *Bhāminī-vilāsa*; N. of a son of Rudra who compiled at the end of the last century the work *Vivāda-bhaṅgārpaṇa*; (*au*), m. du. epithet of Vishṇu and Śiva; (*ā*), f. epithet of Durgā. — *Jagannāthakhetra*, *am, n.* the shrine of Jagannātha and surrounding district, see above. — *Jagannāthavallābha-nāṭaka*, *am, n.* title of a play. — *Jagan-nivāsa*, *as, m.* the abode of the world, an epithet of Vishṇu or Kṛishṇa; worldly existence. — *Jagan-maṇi*, *is, m.* N. of a copyist. — *Jagan-maya*, *as, i, am*, containing the whole world. — *Jagan-mātṛi*, *tā, f.* 'mother of the world', epithet of Durgā and Lakshmi.

Jaganvas, *vān, gmushī, vat* (perf. part.), one who has gone.

Jagmi, *is, is, i*, Ved. going, being in constant motion; going to, hastening towards (with acc. or loc.); (*is*), m. the wind, air.

Jagmivas, *vān, mūhī, vat*, who or what has gone.

Jangama, *as, ā, am* (fr. Intens. of rt. *gam*), moving, movable, locomotive, that which has motion as opposed to that which is stationary, living; a living being (= *jagat* in the earlier language); derived from living beings; [cf. Goth. *gagga*; Germ. *Gang*.] — *Jangama-kufi*, f. a parasol, a chattar or umbrella ('movable house'). — *Jangama-tva*, *am, n.* the state of having motion, movableness.

जगद *jagada*, *as, m.* an attendant, a guardian.

जगद्गल *jagaddala*, *as, m.* N. of a king of the Darads.

जगनु *jaganu* or *jagannu*, *us, m.* a living being, an animal; an insect; fire or its deity.

जगर *jagara*, *as, m.* armour, mail; [cf. *jāgara*.]

जगल *jagala*, *as, ā, am*, fraudulent, knavish; (*as*), m. a kind of intoxicating beverage, any fluid suitable for distillation; the plant *Vangueria Spinosa*, = *madana-vriksha*; armour, mail [cf. *jāgara*]; (*am*), n. cow-dung.

जगुरि *jaguri*, *is, is, i* (fr. rt. *gam* or *gū*), Ved. leading, conducting.

जगिक *jaggika*, *as, m.* N. of a man.

जग्ध *jagdha*. See under 1. *jaksh*.

जग्मि *jagmi*, *jagmivas*. See under *jagat*.

जघन *jaghana*, *as, am*, m. n. in the later language always n. (probably a reduplicated form of rt. *han*, but by some connected with *jagh*), the hinder part, the buttock, the hip and loins, the pudenda, mons veneris; rear-guard, reserve of an army; [cf. *jaghā*.] — *Jaghana-kūpaka*, *au, m.* du. the hollow of the loins of a handsome woman. — *Jaghana-gaurava*, *am, n.* the weight of the hips. — *Jaghana-āpalā*, f. a libidinous woman (moving the hips); a woman active in dancing; a species of the Āryā metre. — *Jaghana-tas*, ind. behind, on the hinder part, after; [cf. *agra-tas*.] — *Jaghanārdha* ('*na-ar*'), *as, m.* the hinder part (opposed to *pūrvārdha*); rear-guard, reserve of an army. — *Jaghane-phalā*, f. the opposite-leaved fig-tree, *Ficus Oppositifolia*.

Jaghanin, *i, īnī, i*, having stout hips or large buttocks.

Jaghanena, ind. behind, (with gen. or acc.) backwards, away from.

Jaghanya, *as, ā, am*, hindmost, hinder, last, latest, lowest, low, worst, vilest, vile, base, shortest, least, least important; of low origin or rank; (*as*), m. a Śūdra or man of the lowest class; N. of the attendant of Mālavya, who was one of the five princes born under particular constellations; (*am*), n. the penis; (*am* or *e*), ind. after, behind, last; *jaghanye kṛi*, to leave behind, turn the back on; [cf. Hib. *deaghanach*, 'last'.] — *Jaghanya-guṇa-vṛitti-stha*, *as, ā, am*, addicted to low pursuits, chiefly familiar with the lowest of the three Gūṇas. — *Jaghanya-āpalā*, f. a species of the Āryā metre; [cf. *jaghana-āpalā*.] — *Jaghanya-ja*, *as, ā, am*, last born, youngest; low-born; (*as*), m. a younger brother; a Śūdra. — *Jaghanya-tara*, *as, ā, am*, lower, inferior. — *Jaghanya-tas*, ind. behind, at the back, after. — *Jaghanya-sāyin*, *i, īnī, i*, lying down last, going to bed last.

जघन्वस *jaghanvas*, *vān, ghnushī, vat* (fr. rt. *han*), who or what has killed.

Jaghni, *is, is, i*, striking, killing; (*is*), m. a weapon, offensive instrument.

Jaghniyas, *vān, ghnushī, vat* (perf. part.), = *jaghanvas* above.

Jaghnū, *us, us, u*, striking, beating, killing.

जग्घि *jaghri*, *is, is, i* (reduplicated form fr. rt. *ghri*), Ved. pouring out, sprinkling about.

जक्ष *janksh*, cl. 1. P. *jankshati*, a various reading for *kshaj* or *kshanj*.

जङ्ग *janga*, as, m., N. of a man.

जङ्गपूग *jangapūga*, as, m. wickedness, sin (?).

जङ्गम *jangama*. See p. 335. col. 3.

जङ्गल *jangala*, as, ā, am, arid, sterile, desert; (as), m. a desert, waste or overgrown land, any arid or sterile region, any wild or uninhabited country, a jungle; (as, am), m. n. flesh, meat; [cf. *jangala* and *jangula*.]

Jangāla, as, m. a land-mark, a limit, a boundary, a ridge of earth running along the edge of a field for collecting water and forming a passage over it, a balk.

Jangula, am, n. poison, venom.

जङ्गिड *jangida*, as, m., N. of a plant which is worn as an amulet.

जङ्ग *jangha*, as, m. (said to be fr. rt. *jan*, or corrupted from *jangā* fr. rt. *gā*, to go, or fr. *tt. janh*; cf. *jaghana*), N. of a Rakshas; (ā), f. the shank or lower part of the leg from the ankle to the knee; (in the earlier language also) the upper part of the leg; a part of a bedstead; [cf. Old Germ. *scinkel*; Germ. *Schenkel*.]—**Janghā-kara**, as, ī, am, or **janghā-karika**, as, ā, am, active with the legs, running quickly, a runner.—**Janghā-kārika**, as, m. a runner, a courier, an express.—**Janghā-trāpa**, am, n. armour or protection for the legs, cuisses or greaves.—**Janghā-bandhu**, us, m., N. of a man.—**Janghā-ratha**, as, m., N. of a man; (ās), m. pl. his descendants.—**Janghārī** (°*ghā-ari*), īs, m., N. of a man.

Janghāla, as, ā, am, running swiftly, quick, rapid, going quickly; (as), m. a courier; a deer, an antelope.

Janghikā, f. a diminutive fr. *janghā*.

Janghila, as, ā, am, running swiftly, quick, rapid.

जज *jaj*, cl. 1. P. *jajati*, &c., to fight; [cf. *jaij*; cf. also Hib. *fighim*, 'I fight'; Germ. *fechte*; Old Germ. *vihtu*; Lat. *pugno*.]
Jaja, as, m. a warrior.—**Jajaujas** (°*ja-aj*), as, n. prowess, valour; [cf. *jajin*.]

जज्ज *jajja*, as, m., N. of a man.

Jajala, as, m., N. of a man.

जजि *jajni*, īs, īs, ī (reduplicated form fr. rt. *jan*), germinating, shooting.

जज्जकती *jajjhakati*, īs, f. pl., Ved. (scil. āpas), dashing, splashing or rushing waters; (an onomatopoeic word formed like a pres. part. from a supposed rt. *jajjh*.)

जज्ज *janj*, cl. 1. P. *janjati*, &c., = *jaj*, to fight; [cf. Lith. *zincziuj*.]

जज्जनाभवत् *janjanā-bhavat*, an, antī, at, Ved. glittering, flashing.

जज्जपूक *janjapūka*, as, ā, am (fr. Intens. of rt. *jap*), muttering prayers repeatedly, muttering incantations or charms; (as), m. an ascetic, a devotee, one who mutters prayers.

जट *jaṭ* (probably a rt. derived fr. *jaṭa* below), cl. 1. P. *jaṭati*, &c., to clot, to form into a concrete mass, to become twisted together or entangled and matted as hair; [cf. *jhaṭ*.]

जट *jaṭa*, as, ā, am (fr. rt. *jan*?), wearing twisted or entangled locks of hair; (ā), f. the hair matted and twisted together as worn by the god Siva and by ascetics and persons in mourning; the long tresses of hair twisted or braided together, and coiled in a knot over the head so as to project like a horn from the forehead, or at other times allowed to fall carelessly over the back and shoulders; a fibrous root, a root in general; N. of several plants, = *jaṭa-mānsi*; *Mucuna Pruritus*, *Flacourtia Cataphracta*; *Asparagus Racemosus*; also = *rudra-jaṭa* [cf. *krishṇa-jaṭa*]; N. of a Pāṭha or arrangement of the Vedic text so called from a peculiar repetition

and inversion of the words, (it is a still more artificial arrangement than the Krama-pāṭha, each pair of words being repeated three times and one repetition being in inverted order.)—**Jaṭa-kara**, as, ā, am, matting the hair.—**Jaṭa-āra** or **jaṭāṭira**, as, m. a N. of Siva.—**Jaṭa-jūla**, as, m. the long tresses of hair twisted on the top of the head; a quantity of twisted hair; Siva's hair.—**Jaṭa-jūla**, as, m. 'having a flame like a tuft,' a lamp.—**Jaṭa-tanka**, as, m. an epithet of Siva; [cf. *kaṭankaṭa*.]—**Jaṭa-dhara**, as, ā, am, wearing twisted or matted hair; (as), m. any mendicant or ascetic wearing the Jaṭa; an epithet of Siva; N. of one of the attendants of Skanda; N. of a Buddha; N. of a lexicographer; (ās), m. pl., N. of a people in the south of India.—**Jaṭa-dhārin**, ī, īni, ī, wearing matted or braided hair.—**Jaṭa-pāṭha**, as, m. the Jaṭa reading or arrangement of the Vedic text, see above.—**Jaṭa-bandha**, as, m. the knot or coil of matted hair.—**Jaṭa-maṇḍala**, am, n. braided or twisted hair forming a coil on the top of the head.—**Jaṭa-mānsi**, f. the plant *Nardostachys Jaṭamānsi*.—**Jaṭa-mālin**, ī, m., N. of a form of Siva, 'garlanded with matted hair.'—**Jaṭa-vat**, ān, atī, at, wearing the Jaṭa, wearing knotted or dotted hair; (tī), f. = *jaṭa-mānsi*.—**Jaṭa-vallī**, f., N. of two plants, = *rudra-jaṭa* and *gandha-mānsi*.—**Jaṭasura** (°*ṭa-as*), as, m., N. of a Rakshas killed by Bhīma-sena; (ās), m. pl., N. of a people living in the north-east of Madhya-deśa.—**Jaṭeśvara-tirtha** (°*ṭa-iś*), am, n., N. of a Tirtha.

Jaṭāyus, us, and **jaṭāyus**, us, m., N. of a fabulous bird, the king of the vultures (*grīdhra-rāja*), son of Aruṇa and Syenī (or according to the Rāmāyaṇa, son of Garuḍa), and younger brother of Sampātī. (It is related in Chap. XX of the Aranya-kāṇḍa of the Rāmāyaṇa, that whilst Rāma was on his way to Pañcavati he met Jaṭāyus, who declared his intention of aiding Rāma, out of regard for his father Daśaratha. Accordingly when Rāvaṇa carried off Sītā, the semi-divine bird attempted to rescue her, but was defeated and mortally wounded by Rāvaṇa; Chap. LVI; bdellium, see *guggulu*; N. of a mountain.

Jaṭāla, as, ā, am, wearing a coil of twisted or clotted hair; (as), m. bdellium; a kind of Curcuma (*harāūra*); the plant *Bignonia Suaveolens*; the Indian fig-tree or *vaṭa*; (ā), f. = *jaṭa-mānsi*.

Jaṭāla, as, ā, am, wearing knotted or matted hair.

Jaṭi, īs, f. clotted or twisted hair, an assemblage, multitude; the waved-leaf fig-tree, *Ficus Venosa* (= *plaksha*); [cf. *jaṭi* and *dhurjaṭi*.]

Jaṭika, as, ā, am, wearing twisted or braided hair (= *jaṭin*?).

Jaṭin, ī, īni, ī, wearing the Jaṭa, having twisted hair; (ī), m. an epithet of Siva; N. of one of the attendants of Skanda; an elephant sixty years old; waved-leaf fig-tree (= *plaksha*).

Jaṭṭa, as, ā, am, wearing the Jaṭa, having clotted or entangled hair; complicated, twisted together, intermixed, confused; (as), m. a lion; a goat with certain marks; N. of a man; (ā), f., N. of a woman with the patronymic Gautamī said to have had seven husbands, mother-in-law of Rādhikā; N. of several plants, = *jaṭa-mānsi*; long pepper; also = *uśatā*; = *vaṭā*, *Acorus Calamus*; = *damanaka*.—**Jaṭāsthala**, am, n., N. of a place.

Jaṭlaka, as, m., N. of a man; (ās), m. pl. the descendants of this man; (īkā), f., N. of a woman.

Jaṭī-kṛī, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to twist together, form into a clotted mass, to braid; to complicate, interweave, wrap round.

Jaṭī-bhāva, as, m. the being twisted together, complication, confusion.

Jaṭi, f. the waved-leaf fig-tree [cf. *jaṭi*]; also = *jaṭa-mānsi*.

जटादीर *jaṭāṭira*. See *jaṭa-āra*.

जटुल *jaṭula*, as, m. a freckle, a mark; [cf. *jaṭula*.]

जटर *jaṭhara*, as, ā, am (said to be fr. rt. *jan*), hard, firm; old; bound, tied (?); yellowish (?); (ās), m. pl., N. of a people in the south-east of Madhya-deśa; (as), m., N. of a mountain; (as, am), m. n. the stomach, belly, abdomen, viscera, bowels; the womb; a hole, cavity; the interior of anything; the bosom; certain morbid affections of the bowels; Ved. course (?); [cf. Goth. *gōithra*, Them. *gōithra*; Lat. *venter*?].—**Jaṭhara-gada**, as, m. a morbid affection of the abdomen or bowels, dropsy (?).—**Jaṭhara-jūla**, f. belly-ache, colic, enteritis.—**Jaṭhara-nud**, t, m. the plant *Cathartocarpus Fistula*; [cf. *āragbadha*.]—**Jaṭhara-yantraṇā** or **jaṭhara-yātana**, f. pain endured by the child in the womb before birth.—**Jaṭhara-roga**, as, m. = *jaṭhara-gada* above.—**Jaṭhara-vyathā**, f. stomach-ache, colic.—**Jaṭhara-stha**, as, ā, am, or **jaṭhara-sthāyin**, ī, īni, ī, or **jaṭhara-sthita**, as, ā, am, being in the belly, being in the womb.—**Jaṭhārāgni** (°*ra-ag*), īs, m. the digestive fire of the stomach, the gastric juice [cf. *agni* and *jaṭhara*]; a N. of Agastya in a former birth; [cf. *dahrāgni*.]—**Jaṭhārāmaya** (°*ra-ām*), as, m. dropsy, water in the abdomen.

Jaṭharin, ī, īni, ī, having a large belly; abdominal, = *udarīn*, q. v.

Jaṭhari-kṛta, as, ā, am, contained in the belly; concealed in the bosom.

Jaṭhala, as, am, m. n. (?), Ved. = *jaṭhara*; (Sāy.) the cavity or receptacle of waters, the ocean.

जड *jaḍa*, as, ā, am (perhaps corrupted fr. rt. *jal*, cf. *jala*), cold, frigid, chilly; stiff; stunned, paralyzed, motionless, apathetic, senseless, stupid, idiotic, irrational, dumb; stunning, stupefying; (ax), m. 'the stupid one,' an epithet of Su-mati who, though intelligent, simulated stupidity; cold, frost, winter; idiocy, fatuity, stupidity; dullness, apathy, sluggishness of mind or body; (ā), f. the plant *Mucuna Pruritus*; also the plant *Flacourtia Cataphracta* [cf. *jaṭa*]; (am), n. water [cf. *jaṭa*]; lead; [cf. Hib. *fiod*, *fuar*.]—**Jaḍa-kṛiya**, as, ā, am, working slowly or stupidly, dilatory.—**Jaḍa-tā**, f. or **jaḍa-tva**, am, n. coldness, chilliness, frigidity, apathy, stupidity, stupefaction, despair.—**Jaḍa-dhī**, īs, īs, ī, stupid, idiotic.—**Jaḍa-bharata**, as, m. 'the stupid Bharata,' N. of a man simulating stupidity, an idiot in general.

Jaḍiman, ā, m. frigidity, stupefaction, insensibility, stupidity, dullness.

Jaḍi-kṛi, cl. 8. P. -*karoti*, -*kartum*, to stun, stupefy, benumb, congeal.—**Jaḍi-kṛita**, as, ā, am, stunned, rendered cold or torpid or insensible, stupefied, confounded, paralyzed.

Jaḍi-bhū, cl. 1. P. -*bharati*, -*vitum*, to become insensible or stupid or frozen or rigid.—**Jaḍi-bhāva**, as, m. frigidity, coldness, apathy, stupidity.—**Jaḍi-bhūta**, as, ā, am, become torpid, stunned, stupefied, paralyzed, infatuated.

जडुल *jaḍula*, as, m. a freckle, a mark; [cf. *jaṭula* and *jatu-maṇi*.]

जटु *jatu*, u, n. (said to be fr. rt. *jan*), lac, a red dye or pigment formed by an insect analogous to cochineal, a kind of gum; (ū, ūa), f. a bat.—**Jatu-kārī**, f. or **jatu-kṛit**, t, f. a kind of fragrant tree, = *jatukā*, ('making lac,' the lac insect forming its nest in this tree.)—**Jatu-kṛishṇā**, f. = *parpatā*.—**Jatu-griha**, am, n. a house plastered with lac, resin, and other combustible substances, (such a house was built for the reception of the Pāṇḍava princes in Vārāṇasī by Purocana, at the instigation of Duryodhana, the object being to burn them alive when they were asleep after a festival. Warned, however, by Vidura, they discovered the dangerous character of their abode, and dug an underground passage by which to escape from the interior. Next having invited an outcaste woman with her five sons to a feast, they first stupefied them with wine, and then having burnt Purocana in his own house, set fire to the house of lac, leaving the charred bodies of the woman and her sons inside, escaped by the underground passage; see Mahā-bh. I. 5864.)—**Jatu-**

geha, *am*, *n.* = *jatu-griha*. — *Jatu-putraka*, *as*, *m.* a man at chess or backgammon &c. (coloured with lac). — *Jatu-mani*, *is*, *m.* a mole, a natural mark on the body. — *Jatu-mukha*, *as*, *m.* a kind of rice. — *Jatu-rasa*, *as*, *m.* lac, the dye. — *Jatu-vesmadāha*, *as*, *m.* the conflagration of the house of lac. — *Jatu-vesman*, *a*, *n.* = *jatu-griha*, *q. v.* — *Jatū-karna*, *as*, *m.* N. of a man; (a various reading for *jātūkarna*). — *Jatv-aśmaka*, *am*, *n.* red arsenic; [cf. *silā-jatu*.]

Jatuka, *am*, *n.* lac, see *jatu*; *Asa Foetida* [cf. *jātukā*]; (*ā*), *f.* lac; a kind of fragrant plant or tree, = *jatu-krit*, *jātūkā*, *janī*, &c.; also = *parpaṭi*; a bat; [cf. *jatunī*, *jātūkā*, *asma-jatuka*.]

Jatunī, *f.* a bat.

Jatūkā, *f.* a kind of fragrant plant; a bat.

जतु *jatru*, *us*, *u*, *m. n.* (said to be fr. *rt.* *jan*); in the earlier language *m.* and *pl.* only), the continuations of the vertebræ; (in later Sanskrit) the collar-bone, clavicle; *ūrdhva-jatru*, the part of the body above the collar-bone.

Jatruka, *am*, *n.* the collar-bone, the clavicle.

जन *jan*, *cl. i. 3. P.* *collati*, *jajanti*, *jajāna*, *janishyati*, *janitum*, to generate, beget, (in these senses Ved.); *cl. 4. A.* *jāyate*, *jajie*, *janishyate*, *ajanishṭa* and *ajanti*, *janitum* (Ved. *janitos*), to be born or produced, to come into existence, to grow (as plants &c.); to be born again; to be, become, take place, happen; to be possible, applicable, suitable, &c.; to be born for or destined for anything (with acc., e. g. *taṃ lokam jāyate*, he is born for that world, Ved.); Caus. *janayati*, -*te*, *ajijānat*, *janayitum* (Ved. *janayitavati*), to generate, beget, bring forth, produce, create, cause, occasion; to cause to be born; to assign, procure: Desid. *jijānīshati*: Intens. *janijanyate* and *jājāyate*, *janijanti*, *jājānti*; [cf. Gr. *γεννῶμαι*; Lat. *gigno*, *genui*, (*g*) *nascor*; Hib. *genim*, 'I beget, generate'; Lith. *genui*; Goth. *kin* in *keina*, *kain*; Germ. *Kind*, &c.]

Jana, *as*, *m.* a created being, a creature, a living being, man; a person or individual in general, (used collectively in sing. as well as in pl., e. g. *daivyo janah* or *dviyo janah*, the gods collectively; often at the end of a compound, e. g. *preśhya-jana*, a servant; *svajana-jana*, a relation; *dāsa-jana*, a slave; *sakhī-jana*, a female friend); people, race, tribe, subjects, nation (e. g. *pañcā janāḥ*, the five races of men or nations; cf. *carāṣaṇi* and *kṛishṭi*); the person nearest to the speaker (hence *ayam janah* = this person, these persons, often = I, myself, we ourselves; cf. *hic homo*); a common person, one of the people; the world beyond the *Mahar-loka*, the heaven of deified mortals or the people living in it [cf. *janā-loka*]; N. of a man with the patronymic *Sārkarā-kshya*; (*ā*), *f.* birth, production; [cf. *antahpura-jana*, *itara-jana*, *kula-jana*, *guru-jana*, *itro-jana*, &c.; cf. also Hib. *dulne*, man either male or female; Goth. *qvinō*; Slav. *schena*.] — *Janam-saha*, *as*, *ā*, *am*, Ved. subduing all creatures, epithet of Indra. — *Jana-kalpa*, *as*, *ā*, *am*, containing ceremonial ordinances for mankind, (*janakalpā rīcāḥ*, applied to several verses of the *Atharva-veda*); similar to mankind. — *Janan-gama*, *as*, *m.* a *Cāṇḍāha*, a man of a low or degraded tribe; [cf. *jalan-gama*.] — *Jana-śakshus*, *us*, *n.* the eye of all creatures, the sun; [cf. *jagac-śakshus*.] — *Jana-tā*, *f.* a number of men, an assemblage of people, a community; people, subjects; mankind, manhood; birth, generation. — *Jana-traya*, *am*, *u*, three persons. — *Jana-trā*, *f.* (for *jala-trā* !), an umbrella, a parasol. — *Jana-deva*, *as*, *m.* a king. — *Janan-tapa*, *as*, *m.* N. of a man. — *Jana-pada*, *as*, *m.* a community, nation, people (sing. or pl.); the people (as opposed to the sovereign); an empire, an inhabited country; man, mankind; [cf. *jana-pada*.] — *Janapadādhipa* ('*da-adh*'), *as*, *m.* the ruler of a people or empire, a prince, a king. — *Janapadāyuta* ('*da-āy*'), *as*, *ā*, *am*, crowded with people, populous. — *Janapadin*, *i*, *m.* the ruler of

an empire, a prince, king. — *Janapadeśvara* ('*da-iś*'), *as*, *m.* the lord of a country. — *Jana-pravāda*, *as*, *m.* 'the talk of men,' rumour, report. — *Jana-priya*, *as*, *ā*, *am*, fond of mankind; philanthropic; (*as*), *m.* an epithet of Siva; coriander-seed; the tree *Morunga Hyperanthera*, = *dobhāijana*. — *Jana-bhaksha*, *as*, *ā*, *am*, Ved. devouring men; (Sāy.) loving men or to be loved by men. — *Jana-bhṛt*, *t*, *t*, Ved. supporting men. — *Jana-maraka*, *as*, *m.* 'men-killer,' an epidemic disease. — *Jana-maryādā*, *f.* popular observance, established usage. — *Janam-ejaya*, *as*, *m.* 'causing men to tremble,' N. of a celebrated king to whom *Vaiśampāyana* retited the *Mahā-bhārata*, (he was great-grandson to Arjuna, as being son and successor to Parikshit, who was son of Abhi-manyu, who was son of Arjuna); N. of a son of Kuru; of a son of Puru; of *Puraṇa-jaya*; of *Soma-datta*; of *Su-mati*; N. of a *Nāga*. — *Jana-mohin*, *i*, *ini*, *t*, infatuating men. — *Jana-yopana*, *as*, *ā*, *am*, Ved. impeding or perplexing men, causing them to suffer; (Sāy.) gladdening men. — *Jana-rañjana*, *am*, *n.* gratifying the people, courting popular favour. — *Jana-rava*, *as*, *m.* rumour, report; calumny, scandal. — *Jana-rāj*, *t*, or *jana-rājan*, *ā*, *m.* Ved. king of men, ruler of men. — *Jana-loka*, *as*, *m.* one of the seven Lokas or divisions of the universe, the fifth or next above *Mahar-loka*, where the sons of *Brahmā* and other pious men reside; [cf. *janas*.] — *Jana-vallabha*, *as*, *ā*, *am*, agreeable to men; a favourite with men, fond of men; (*as*), *m.* N. of a plant, = *śveta-rohita*. — *Jana-vāda*, *as*, *m.* 'the talk of men,' news, rumour, report, scandal; [cf. *janē-vāda* and *jano-vāda*.] — *Jana-vādin*, *i*, *m.* Ved. a talker, news-monger, gossip, tattler. — *Jana-vid*, *t*, *t*, *t*, possessing men. — *Jana-vyavahāra*, *as*, *m.* popular practice or usage. — *Jana-dṛi*, *i*, *is*, *i*, Ved. coming or going to men; epithet of *Pūshan*. — *Jana-śruta*, *as*, *ā*, *am*, known among men; (*as*), *m.* N. of a man; (*ā*), *f.* N. of a woman. — *Jana-śruti*, *is*, *f.* rumour, news, tidings, intelligence. — *Jana-saṃsad*, *t*, *f.* an assembly of men. — *Jana-saṃkshaya*, *as*, *m.* destruction of men. — *Jana-sambādha*, *as*, *ā*, *am*, densely crowded with people (a place). — *Jana-stha*, *as*, *ā*, *am*, living or abiding among men. — *Jana-sthāna*, *am*, *n.* 'the resort of demons,' N. of a part of the *Daṇḍaka* forest in the *Dakṣin*. — *Janasthāna-ruha*, *as*, *ā*, *am*, growing in *Janasthāna*. — *Janākirna* ('*na-āk*'), *as*, *ā*, *am*, crowded with people. — *Janādōra* ('*na-ād*'), *as*, *m.* popular usage or custom, propriety, decorum, good conduct. — *Janāṭiga* ('*na-aṭ*'), *as*, *ā*, *am*, superhuman, superior. — *Janādōrānātha* ('*na-adh*'), *as*, *m.* supreme lord of men, a king; an epithet of *Vishṇu*. — *Janādhipa* ('*na-adh*'), *as*, *m.* a ruler of men, a prince, a king. — *Janānta* ('*na-an*'), *as*, *m.* a place removed from men, an uninhabited place; a region; personal proximity; an epithet of *Yama*, the destroyer of men. — *Janāntika* ('*na-an*'), *am*, *n.* secret communication, whispering, speaking aside to another; (*am*), ind. (as a stage-direction) speaking aside, aside. — *Janāyana* ('*na-ay*'), *as*, *ā*, *am*, Ved. leading to men. — *Janārṇava* ('*na-ar*'), *as*, *m.* 'ocean of men,' a large concourse of people, a caravan. — *Janārṇha-śabda* ('*na-ar*'), *as*, *m.* a family appellation, a gentile noun. — *Janārdana* ('*na-ar*'), *as*, *m.* an epithet of *Vishṇu* or *Kṛishṇa* (exciting or agitating men); N. of several men. — *Janārdana-vibudha*, *as*, *m.* N. of the author of a commentary called *Bhāvārtha-dīpikā*. — *Janāv* ('*na-av*'), *aus*, *m.* Ved. a preserver or protector of mankind. — *Janāśana* ('*na-as*'), *as*, *m.* 'man-eater,' a wolf. — *Janāśraya* ('*na-as*'), *as*, *m.* an asylum or shelter for men, an inn, caravansary. — *Janā-shah* (in some forms *janā-shah*), *shāṭ*, *t*, *f.* Ved. subduing men. — *Janendra* ('*na-in*'), *as*, *m.* the prince or lord of men, a king. — *Jana-vāda*, *as*, *m.* rumour, report; [cf. *jana-vāda*.] — *Janaśa* or *janēśvara* ('*na-iś*'), *as*, *m.* lord of men, a king. — *Janēśhṭa* ('*na-iśh*'), *as*, *ā*, *am*, desired or praised by mankind; (*as*), *m.* a kind of jasmine (*mudgara*); (*ā*), *f.* N. of a fragrant plant, = *jātūkā*; N. of a medicinal plant, =

eridāhi; turmeric, = *haridrā*; the flower of *Jasminum Grandiflorum*, = *jāti-pushpa*. — *Janodāharaṇa* ('*na-ud*'), *am*, *n.* 'laudation of men,' glory, fame. — *Janau*, cf. *janāv*. — *Janaugha* ('*na-ogha*'), *am*, *n.* a multitude of people, a crowd, a mob.

Janaka, *as*, *ikā*, *am*, generative, generating, begetting, producing, causing; (*as*), *m.* a father, a progenitor; N. of two kings of *Videha* or *Mithilā*, one a son of *Mithi* and father of *Udāvasu*, the other a son of *Hrasva-roman* and father of *Rāma*'s wife *Sitā*, who is therefore called *Janaka-tanayā*, *Janaka-nandinī*, *Janaka-sutā*, and *Janakātmajā*; N. of a disciple of *Bhagavat* and of several others; (*ās*), *m.* pl. the descendants of *Janaka*; (*ikā*), *f.* a daughter-in-law [cf. *janī* and *janī*]; a mother. — *Janaka-kāna*, *as*, *m.* 'the one-eyed *Janaka*,' N. of a man. — *Janaka-chandra*, *as*, *m.* N. of several persons. — *Janaka-tā*, *f.* or *janaka-tva*, *am*, *n.* generativeness, productiveness, paternity. — *Janaka-bhadra*, *as*, *m.* N. of a man. — *Janaka-rāja*, *as*, *m.* N. of a man. — *Janaka-saptarātra*, *as*, *m.* N. of a *Saptāha*. — *Janaka-siṃha*, *as*, *m.* N. of a man. — *Janakātmajā* ('*ka-āt*'), *f.* see above. — *Janakēśvara-tirtha* ('*ka-iś*'), *am*, *n.* N. of a *Tirtha*.

Janat, ind. a sacred exclamation used in religious ceremonies (like *om* &c.) without any definite meaning.

Janana, *as*, *i*, *am*, generating, begetting, producing, causing; (*as*), *m.* a parent, progenitor, a creator; (*i*), *f.* a mother; a queen-mother; a bat; lac; N. of several plants, = *janī*, *yūthikā*, *katukā*, *manjishṭhā*; tenderness, compassion; (*am*), *n.* birth, production, causation, coming into existence, life (e. g. *pūrve janane*, in a former birth, i. e. in a former life); race, lineage, family; [cf. *indra-janana* and *medhā-janana*.]

Janani, *is*, *f.* = *jananī*, a mother; birth; N. of a plant, = *janī*.

Jananiya, *as*, *ā*, *am*, to be produced, produced.

Janayat, *an*, *anti*, *at*, begetting, generating, engendering, producing.

Janayati, *is*, *f.* Ved. generation, engendering, production.

Janayanta, *as*, *ā*, *am*, generating, producing.

Janayitavya, *as*, *ā*, *am*, to be engendered, generated, produced.

Janayitri, *tā*, *trī*, *trī*, generating, begetting, producing, who or what produces; (*tā*), *m.* a progenitor, a father; (*trī*), *f.* a mother.

Janayishnu, *us*, *m.* a progenitor.

Janar. See *janas* below.

Janas, *as*, *n.* Ved. race, class of beings; (Sāy.) generator, parent; (*as*) or *janar*, ind. (before soft letters generally *janar*), N. of one of the seven worlds or divisions of the universe; see *jana* and *jana-loka*. — *Jano-loka*, *as*, *m.* the world described above.

Janī, *is*, or *janī*, *f.* a woman, wife, mother; any female animal, (in the *Veda* perhaps metaphorically = the fingers, e. g. *janibhiḥ samiddha*, kindled by the fingers); the wife of a son or brother's son; birth, production; birthplace; a kind of fragrant plant; [cf. Hib. *gean*, 'a woman'; Goth. *qveins*, *qveins*; Eng. *queen*.] — *Janī-kāma*, *as*, *ā*, *am*, Ved. wishing for a wife. — *Janī-tva* or *janī-tva*, *am*, *n.* the state of a wife, wedlock, conjugal state. — *Janī-dā*, *ās*, *ā*, *am*, Ved. giving a wife. — *Janī-nilikā*, *f.* N. of a plant, = *mahā-nīli*. — *Janī-mat* or *janī-vat*, *ān*, *atī*, *at*, Ved. having a wife, relating to women.

Janika, *as*, *ā*, *am*, producing, generating.

Janita, *as*, *ā*, *am*, engendered, begotten; produced, occasioned; occurring. — *Janita-svana*, *as*, *ā*, *am*, making a noise, sounding. — *Janitodyama* ('*ta-ud*'), *as*, *ā*, *am*, making exertion, energetic.

Janitavya, *as*, *ā*, *am*, to be born or produced.

Janitri, *tā*, *m.* a father, progenitor; (*trī*), *f.* a mother; [cf. Lat. *genitor*; Gr. *γενετωρ*, *γενετρη*; Hib. *genteoir*, 'a begetter, sower, planter'; Lat. *genitrix*; Gr. *γενετρα*.]

Janitra, *am*, *n.* Ved. a birthplace, place of origin, home; origin, generative or procreative matter; N. of a *Sāman*; (*ānī*), *n.* pl. parents, relatives.

2. *janitva*, *as*, *ā*, *am*, = *janitavya*, to be born or produced; (*as*), m. father; (*ā*), f. mother; (*am*), m. du. father and mother, parents.

Janiman, *a*, *n*. (said to be also m.), Ved. birth, generation, engenderment, production; offspring, descendants; a creature, being; gender, sex, genus, kind, race; [cf. Hib. *geineamhúin*, 'birth, conception.']

Janishtha, *as*, *ā*, *am*, Ved. a superl. fr. *janitrī* (?). *Janishya*, *as*, *ā*, *am*, to be born or produced.

Janina, *as*, *ā*, *am*, suitable for men.

Janīya, nom. P., Ved. *janīyati* or *janīyati*, to wish for a wife.

Janu, *us*, and *janū*, *ūs*, f. birth; [cf. *janus*.]

Janus, *us*, n. (Ved. Nom. m. *janūs*, Acc. *januśam*, Inst. *janushā*), birth, production, descent; nativity; birthplace; a creature, being; creation; genus, class, kind; *janushā*, ind., Ved. by birth, from birth (e. g. *janushāndha*, blind from birth), by nature, naturally, originally, essentially, necessarily, &c.

Jantu, *us*, m. a creature, a living being, man, person; people, mankind; any animal, (usually beings of the lowest organization, such as worms, insects, &c.); N. of a son of Somaka; [cf. *kshiti-jantu*, *kshudra-j*, *jala-j*.] — *Jantu-kambu*, *u*, n. any animal living in a shell, as a snail; a snail's shell. — *Jantu-ghna*, *as*, *ī*, *am*, killing worms; N. of several vermifuge plants; (*as*), m. the citron; (*ī*), f. N. of a plant, = *vidanga*; (*am*), n. = *vidanga*; Asa Foetida. — *Jantu-nāśana*, *as*, *ī*, *am*, destroying worms; (*am*), n. Asa Foetida. — *Jantu-pādapa*, *as*, *m*, N. of a tree, = *kośāmra*. — *Jantu-phala*, *as*, *m*, the glomerous fig-tree, *Ficus Glomerata*; [cf. *udumbara*.] — *Jantu-mat*, *ān*, *atī*, *at*, containing worms or insects. — *Jantu-mārin*, *ī*, *m*, or (*ī*), f. 'destroying worms,' the citron. — *Jantu-hantri*, *f*, N. of a vermifuge, = *vidanga*.

Jantuka, *as*, *m*, N. of a man; (*ās*), m. pl. his descendants; (*ā*), f. lac, gum; a kind of Asa Foetida; [cf. *jatukā*.]

Jantulā, *f*, the plant *Saccharum Spontaneum*.

Jantra, *as*, *ā*, *am*, Ved. to be born or produced.

Janma, *am*, n. = *janman*, birth.

Janman, *a*, n. birth, production, origin, (in comp.) born from (e. g. *śūdra-janman*, born from a Śūdra); existence, life (e. g. *dṛiṣṭhādṛiṣṭha-janman*, present and future life); nativity; birthplace, home; a progenitor, father; natal star; (in astrology) N. of the first mansion or Nakshatra; a creature, being; people; the people of a household, kind, race (e. g. *ubhe janmani* or *ubhayam janma*, both races or both kinds of living beings, i. e. gods and men or men and animals); nature, quality, custom, manner (e. g. *prātama janmanā*, according to ancient custom); = *udaka*, water (?); [cf. *janiman*, *agra-janman*, *antya-j*, *kaśmīra-j*, *kaśmīra-j*, *devi-j*, &c.; cf. also Lat. *ger-men*; Hib. *geanamhuin*, 'engendering.']

— *Janma-kāla*, *as*, m. time or hour of birth.

— *Janma-kīla*, *as*, m. 'pillar or stay of birth,' an epithet of Vishnu. — *Janma-kṛit*, *t*, m. a progenitor, a father. — *Janma-khetra*, *as*, m. n. birthplace.

— *Janma-cintāmaṇi*, *is*, m. title of a work on nativities. — *Janma-jyeshtha*, *as*, *ā*, *am*, the eldest by birth, the first-born. — *Janma-tilhi*, *is*, m. the lunar day on which a birth occurs, birthday. — *Janma-da*, *as*, m. 'a birth-giver,' a father, progenitor.

— *Janma-dīna*, *am*, n. or *janma-dīva*, *as*, m. a birthday. — *Janma-nakshatra*, *am*, n. the natal star, the constellation under which a person is born; [cf. *janma-rāśi* and *janmarksha*.] — *Janma-nā-*

man, *a*, n. the name received at birth (i. e. on the twelfth day after). — *Janma-pa*, *as*, m. the regent of a planet under which a person is born. — *Janma-*

patra, *am*, n. or *janma-patrickā*, *f*, a horoscope, the paper or scroll on which are recorded the year, lunar day, configuration, and relative position of the planets &c., of the birth of a particular individual, a table of his fortunes throughout life. — *Janma-pā-*

dapa, *as*, m. the tree under which a person is born, a family-tree. — *Janma-pratishthā*, *f*, birthplace; a mother. — *Janma-pradīpa*, *as*, m., N. of a work

by Vi-budha. — *Janma-prabhṛiti*, ind. ever since birth. — *Janma-bhāj*, *k*, m. a creature, a living being (possessing birth). — *Janma-bhāshā*, *f*, mother-tongue.

— *Janma-bhūmi*, *is*, *f*, birthplace, native country.

— *Janma-bhṛit*, *t*, *ī*, *am*, possessing birth, enjoying life. — *Janma-yoga*, *as*, *m*, a horoscope. — *Janma-*

rāśi, *is*, *m*, or *janma-lagna*, *am*, n. the sign of the zodiac under which a person is born. — *Janma-rogin*,

ī, *inī*, *ī*, sickly from birth. — *Janmarksha* ('ma-

rik'), *am*, n. the constellation under which a person is born; N. of the first Nakshatra. — *Janma-rat*,

ān, *atī*, *at*, possessing birth, born, mortal, living.

— *Janma-varman*, *a*, n. 'the path of birth,' the vulva. — *Janma-vasudhā*, *f*, native country, home.

— *Janma-vailakshanya*, *am*, n. acting in a manner contrary to or unbecoming one's birth. — *Janma-*

śayya, *f*, the bed on which a person is born. — *Janma-*

śodhana, *am*, n. discharging the obligations derived from birth. — *Janma-sāphalya*, *am*, n. at-

tainment of the object or end of existence. — *Janma-*

ethāna, *am*, n. birthplace, native land, home; the womb. — *Janmādhipa* ('ma-adh'), *as*, m. lord of

birth, an epithet of Śiva; the regent of a constellation

under which a person is born; [cf. *janma-pa*.] — *Janmāntara* ('ma-an'), *am*, n. another birth,

another life; the preceding life; the future life; regeneration; the other world. — *Janmāntara-kṛita*,

as, *ā*, *am*, committed in another birth. — *Janmān-*

tariya, *as*, *ā*, *am*, belonging to or done in another

life. — *Janmāndha* ('ma-un'), *as*, *ā*, *am*, blind

from birth, born blind. — *Janmāshṭami* ('ma-ash'),

f, the birthday of Kṛishna, the eighth day in the dark

half of the month Śrāvana or Bhādra, on which

Kṛishna was born. — *Janmāspada* ('ma-ās'), *am*,

n. birthplace; [cf. *bhāvāspada*.] — *Janmeśa* ('ma-

īśa), *as*, m. the regent of a constellation under

which any one is born; [cf. *janma-pa*.]

Janmin, *ī*, m. a creature, a living being, a man,

an animal.

Janmejaya. See *janam-ējaya* under *jana*.

Janya, *as*, *ā*, *am*, to be born or produced, pro-

ducible; born, produced; (often at the end of a

comp.) born from, arising or produced from, occa-

sioned by; generating; (*as*), m. a father; (*am*),

n. the body; a portent occurring at birth; (*as*, *ā*, *am*),

belonging to a race or family; national; belonging

to the same country; vulgar, common, belonging to

or relating to men or to the people, fit for men;

(*as*), m. the friend or attendant or companion of

a bridegroom; a common man; (*ā*), f. the

friend of a mother; the relation or companion of a

bride, a bridesmaid; pleasure, happiness; affection;

(*am*), n. people; a community, nation; fighting,

war, combat; a market, a fair; rumour, report;

censure, abuse. — *Janya-tā*, *f*, the state of anything

that is to be born or produced.

Janyu, *us*, m. birth; a creature, an animal, a living

and sentient being; fire; an epithet of Brahmā; N.

of one of the seven sages of the fourth Manvantara.

Jāta, *as*, *ā*, *am*, born &c. See p. 344.

Jāyamāna, *as*, *ā*, *am*, being born, coming into life.

जनकरी janakārī, *f*, or *janakārīn*, *ī*, m.

a red substance called lac. See *alakta*.

जनमेजय janam-ējaya. See *janā*, p. 337.

जनान्तिक janāntika. See *jana*, p. 337.

जनु jantu, janman. See col. 1.

जप jap, cl. 1. P. *japati*, *jojāpa*, *japish-*

yati, *ajapit* and *ajāpit*, *japitum*, to utter

in a low voice or under-tone, to mutter, whisper,

repeat internally, talk to one's self; to mutter prayers

or incantations, whisper magical spells or charms;

to pray to any one in a low voice (e. g. *Śivo japyate*,

Śiva is addressed with muttered prayers); to invoke

or call upon in a low voice: Caus. *jāpayati*, *-yitum*,

ajāpat: Desid. *jtāpishati*: Intens. *janjapyate*,

janjapiti; [cf. *jalp*.]

Japa, *as*, *ā*, *am*, muttering, whispering, uttering

in a low voice [cf. *karpajapa*]; (*as*), m. mutter-

ing prayers, repeating in a murmuring tone passages from scripture, charms, names of a deity, &c.; counting silently the beads of a rosary, &c.; a muttered prayer or spell; [cf. *jāpa*.] — *Japa-tā*, *f*, the state of a mutterer or of one who mutters prayers. — *Japa-parāyaṇa*, *as*, *ā*, *am*, devoted to repetition of prayers, engaged in muttering prayers. — *Japa-mālā*, *f*, a rosary used for counting muttered prayers. — *Japayajña*, *as*, m. muttering prayers as a religious rite or sacrifice. — *Japa-homa*, *as*, m. a sacrifice which consists in muttering prayers.

Japat, *am*, *anti*, *at*, muttering prayers in a low tone.

Japana, *am*, n. the muttering or whispering of prayers or spells.

Japaniya, *as*, *ā*, *am*, to be uttered in a low voice, to be whispered, to be muttered or repeated inaudibly, to be meditated on.

Japita, *as*, *ā*, *am*, muttered, whispered.

Japitvā, ind. having muttered or repeated in a low tone.

Japin, *ī*, *inī*, *ī*, uttering prayers in a low voice, muttering.

Japtavya, *as*, *ā*, *am*, to be muttered or whispered.

Japtoā, ind. having muttered or repeated inaudibly.

Japya, *as*, *ā*, *am*, to be repeated in an under-

tone, to be muttered or whispered; (*am*, *as*), n. m.

a prayer to be uttered in a low voice, a muttered

prayer; [cf. *jāpya*, *kin-jāpya*, *dhyaṇa-jāpya*.]

— *Japyesvara-tīrtha* ('ya-iś'), *am*, n., N. of a Tīrtha.

Japyaka, *as*, m., N. of a man.

जपा japā, *f*, the China rose, either the flower or plant; [cf. *javā*.]

जपिल japila, *as* or *am*, m. or n. (ī), N. of a place.

जवार jabāru, *us*, *us*, *u* (fr. *java* ?), Ved.

hastening, speedy.

जबाल jabāla, *as*, m., N. of a man; (*ā*),

f, N. of a woman.

जम्ब 1. *jambh* or *jambh*, cl. 1. A. *jabhate*

or *jambhate*, &c., to snap at, seize with

the mouth: Caus. P. *jambhayati*, *-yitum*, to crush,

destroy: Intens. *janjabhyate*, *janjabhiti*, to open

the jaws wide, snap at.

Jabdhri, *dhā*, *dhri*, *dhri*, snatching at, seizing

with the mouth.

Jambha, *as*, m. the jaws (generally used in plur.);

the mouth, a tooth, an eye-tooth, tusk; one who

crushes or devours, as a demon; N. of several demons;

a leader of the demons in the war against the gods

under Indra; N. of a son of Pra-hrāda; of a son of

Hiranya-kaśipu; N. of the father-in-law of Hiranya-

kaśipu; N. of the father of Sunda; the citron tree,

= *jambhira*, *jambhala*, *jambira*; eating, food;

biting asunder, opening by biting, explanation, inter-

pretation; a quiver; a part, a portion; (*ā*), f. opening

of the mouth; [cf. *antar-jambha*, *ku-j*, *tapur-j*,

tigma-j, *trishṭa-j*, &c.; cf. also Gr. *γασφῆλα*.]

— *Jambha-kunda*, *am*, n., N. of a Tīrtha. — *Jam-*

bha-dvish, *f*, m. the enemy of Jambha, an epithet

of Indra. — *Jambha-bhedīn*, *ī*, m. the destroyer of

Jambha, a N. of Indra. — *Jambha-suta*, *as*, *ā*, *am*,

Ved. pressed with the jaws, chewed. — *Jambhārī*

('bha-ari'), *is*, m. 'the enemy of Jambha,' Indra;

Indra's thunderbolt; fire.

Jambhaka, *as*, *ā*, *am*, crushing, devouring; killing,

destroying; biting asunder; explaining, interpreting;

opening, expanding; yawning; (*as*), m., N. of a

demon or of a despised tribe of men; N. of several

evil spirits supposed to reside in various magical

weapons; N. of a verse addressed to them; N. of a

demon conquered by Kṛishna; N. of an attendant of

Śiva; a lime or citron; (*ā*), f. opening the mouth.

Jambhan = *jambha* in *trina-jambhan*, &c.

1. *jambhana*, *as*, *ī*, *am*, Ved. crushing, destroying;

one who crushes.

Jambhya, *as*, m., Ved. an incisor (tooth) or per-

haps a grinder.

जम् 2. *jabh* or *jambh*, cl. 1. P. *jabhati* or *jambhati*, a various reading for *yabh*, q. v.
2. *jambhuna*, am, n. sexual intercourse.

जय jabhya, as, m., Ved. a species of animal destructive to grain.

जम् 1. *jam*, cl. 1. P. *jamati*, *jāma*, *jamitum*, to eat, consume; to go (?); to blaze (?); [cf. Hib. *dtamanu*, 'food, sustenance'; *gion*, 'the mouth'; Old Germ. *gouma*, *kouma*, 'food'; *gaumo*, 'the palate'; Mod. Germ. *Gaumen*.]

Jamat, an, anti, at, Ved. blazing. — *Jamadagni*, is, m., N. of a Rishi often mentioned together with *Viśvā-mitra* as an adversary of *Vasishtha*, and according to some a descendant of *Bhrigu*; in epic poetry a son of *Bhārgava Rīcika* and father of *Paraśu-rāma*.

Jamana, am, n. eating; food, victuals.

जम् 2. *jam*, Ved. (used in Inst. *jmā* and Abl. Gen. *jmas*), the earth; *jmā*, on earth; [cf. *gam* and *keham*.]

जमज jama-ja, as, ā, am, = *yama-ja*, q. v.

जमदग्नि jamad-agni. See *jamat* above.

जम्पती jampati (fr. *dampati*?, but according to some *jam* is fr. *jāyā*; cf. Hib. *gamh*; Gr. *γᾱμος*?), m. du. wife and husband.

जम्बाला jambāla, as, am, m. n. mud, clay; an aquatic plant, *Vallisneria*; (as), m. a fragrant plant, *Pandanus Odoratissimus*.

Jambālīnī, f. a river.

जम्बिर jambira, as, m. = *jambīra*, the citron tree.

Jambira, as, m. the citron tree or common lime; a plant called by some a sort of basil with small leaves, a kind of *Ocimum*, = *maruaka* or *prastha-pushpa*; (am), n. a citron; [cf. *jambhira*, *jambha*, *jambhala*.]

Jambirala, as, m. a kind of *Ocimum*.

जम्बु jambu, us, or *jambū*, ūs, f. (said to be fr. rt. 1. *jam*), a fruit tree, the rose apple, *Eugenia Jambolana*, or another species of *Eugenia*; (ūs, ū), f. n. its fruit; (us, u), m. n., N. of a *Dvīpa* [cf. *jambu-dvīpa*]; N. of a fabulous river, said to flow from the mountain *Meru* and to be formed by the juice of the fruits of an immense *Jambu tree* on that mountain; [cf. *ādhaaka-jambu*, *kāka-j*, *gorakha-j*.] — *Jambu-dvīpa* or *jambū-dvīpa*, as, m., N. of one of the seven continents or rather large islands surrounding the mountain *Meru*; it is so named either from the *Jambu trees* abounding in it, or from an enormous *Jambu tree* on Mount *Meru* visible like a standard to the whole continent, and implies (according to the *Purāṇas*) the central division of the world, or the known world, including India; with Buddhists it is confined to India; with Jains it is one of the five divisions of India. — *Jambu-dhvaja*, as, m. another N. for *Jambu-dvīpa* ('having the *Jambu tree* as its standard'); N. of a *Nāga*. — *Jambu-parvata*, as, m. another N. for *Jambu-dvīpa*. — *Jambu-prastha*, as, m., N. of a town. — *Jambu-mat*, ān, m. a mountain; a monkey; (ti), f. an *Apsaras* or heavenly nymph; [cf. *jāmbavat* and *jambu-vat*.] — *Jambu-māla*, as, m., N. of a man. — *Jambu-mālin*, ī, m., N. of a *Rakshas*. — *Jambu-rudra*, as, m., N. of a serpent-king. — *Jambu-rana-ja*, am, n. the white flower of the China rose. — *Jambu-sara*, as, m., N. of a town in *Gurjara* (*Jumbooseer* between *Cambay* and *Baroch*). — *Jambū-khaṇḍa*, as, am, m. n. another N. for *Jambu-dvīpa*. — *Jambūkhaṇḍa-vinirmāna-parvan*, a, n. the first six *Adhyāyas* of the sixth book of the *Mahā-bhārata*. — *Jambūnada-prabha*, as, m., N. of a future Buddha. — *Jambū-matī*, f., N. of one of the seven arms of the heavenly *Gangā*. — *Jambū-mārga*, as, am, m. n., N. of a *Tīrtha* (the way

leading to the sacred *Jambu* on *Meru*). — *Jambū-svāmīn*, ī, m., N. of the last *Arhat* of the Jains. — *Jambū-oshtha* = *jāmbavaushtha*, q. v.

जम्बुक jambuka, as, m. a jackal; a low man; N. of one of the attendants of *Skanda*; an epithet of *Varuṇa*; the plant *Eugenia* (commonly called *golāpa jāma*); or perhaps a kind of *Syonāka*; (ā), f. a female jackal; [cf. *jambūka*.] — *Jambū-keśvara-tīrtha* ('ka-īś'), am, n., N. of a *Tīrtha*.

Jambūka, as, m. a jackal; a low man; N. of one of the attendants of *Skanda*; an epithet of *Varuṇa*; (ā), f. a kind of grape without stones, = *kākalī-drākshā*; [cf. *jambuka* and *grīdhra-jambūka*.]

जम्बुल jambula, as, m. a kind of disease of the outer ear; the plant *Eugenia Jambolana* [cf. *jambu*]; another plant, *Pandanus Odoratissimus*; [cf. *ketaka*; cf. also *jambūla*.]

Jambūla, as, m. the plant *Pandanus Odoratissimus*; the plant *Eugenia Jambolana* [cf. *jambū*]; (am), n. jests addressed to the bridegroom by his female relatives and friends; [cf. the following.] — *Jambūla-mālīkā*, f. a garland of *Jambūla* flowers; brightness of countenance in a bride and bridegroom; jesting compliments addressed to the bride and bridegroom by the female relatives of the bridegroom.

जम्भ jambha. See under 1. *jabh*, p. 338.

जम्भन jambhana. See under 1. and 2. *jabh*.

जम्बर jambhara, as, m. the lime or citron tree; [cf. the following.]

Jambhala, as, m. the lime or citron tree [cf. *jambīra*]; N. of a *Jina* or deified *Jaina* saint; N. of a man; (ā), f. a female *Rākshas*, by meditating on whom women become pregnant. — *Jambhala-datta*, as, m., N. of the supposed author of the *Veṭāla-pāṇca-vigatī*.

Jambhin, ī, m. the lime or citron tree.

Jambhīra, as, m. the lime or citron tree, apparently of more than one species; a plant considered to be a kind of basil with small leaves; [cf. *jambhira*.]

जम्भलिका jambhalikā, f. a kind of song. (*Jambhālīkā* appears to be incorrect.)

जम्ब jamva, as, m. mud, mire.

जय jaya, as, ā, am (fr. rt. *ji*), conquering, winning, (used at the end of comp.; cf. *kritai-jaya*, *dhanai-j*, *purai-j*, &c.); (as), m. conquest, victory, triumph, winning, being victorious (in battle, in playing with dice or in a lawsuit; *indriyāṇām jayah*, victory over or restraint of the senses; *ātma-jaya*, self-restraint; *prāṇa-jaya*, victory over life, i. e. resigning it willingly; *rug-jaya*, healing of a disease); a verse or formula causing victory; the plant *Premna Spinosa* or *Longifolia*; a yellow variety of *Phaseolus Mungo*; N. of the third year of the sixth lustrum of the cycle of *Jupiter*; an epithet of the sun; a class of deities (pl.); N. of a son of *Indra*; of an attendant of *Vishnu*; N. of a *Nāga*; of a *Dānava*; of a *Rishi* under the tenth *Manu*; of a son of *Vatsara* by *Svar-vithi*; of a son of *Viśvā-mitra*; of a son of *Puru-ravas* and *Urvaśī*; N. of an ancient king; of the eleventh *Cakra-vartin* in *Bhārata*; of a hero on the side of the *Pāṇḍus*; a N. assumed by *Yudhi-shthira* at the court of king *Virāṭa*; N. of several other persons; (ā), f., N. of several plants, viz. = *jayanti*, *Sesbania Aegyptiaca*, *Premna Spinosa* or *Longifolia*, *Terminalia Chebula*; also = *nīla-dūrva*, *sāntā*, and *vi-jayā*; the third, eighth, or thirteenth lunar days of either half-month; a N. of *Durgā*; N. of a daughter of *Dakṣha*; of a wife of *Siva*; of a confidential female attendant of *Durgā* and wife of *Pushpa-danta*; of a Buddhist deity; of the mother of the twelfth *Arhat* of the present *Avasarpit*; of one of the seven *kumārīs* on the standard of *Indra*. — *Jaya-karaya*, am, n. obtaining a victory, conquering. — *Jaya-kāṅkshin*, ī, īnī, ī, desirous of victory. — *Jaya-kārin*, ī, īnī, ī, gaining a victory,

victorious. — *Jaya-kṛit*, t, t, t, causing or granting victory. — *Jaya-kolāhala*, as, m. a shout of victory; a kind of dice; [cf. *jaya-putraka*.] — *Jaya-kehetra*, am, n., N. of a place. — *Jaya-gata*, as, ā, am, conquering, victorious. — *Jaya-garva*, as, m. pride of conquest, exultation. — *Jaya-gupta*, as, m., N. of a poet. — *Jaya-ghosha*, as, m. or *jaya-ghoshana*, am or ā, n. f. a shouting to proclaim victory, a cry of victory. — *Jaya-candra*, as, m., N. of the author of the work *Gośīnga-svayambhū-ṭaitya-bhaṭṭārakodeśa*; N. of a king of *Gauda*; of a king of *Kānyakubja*. — *Jaya-caryā*, f. a work on omens by *Nara-hari*. — *Jaya-dhakkā*, f. a large kettle-drum beaten as a sign of victory. — *Jaya-tīrtha*, as, m., N. of a scholiast. — *Jaya-da*, as, ā, am, granting victory; (ā), f., N. of a tutelary deity in the family of *Vāmadeva*. — *Jaya-datta*, as, m., N. of the son of *Indra*; of a *Bodhi-sattva*; of a certain king; of a minister of king *Jaya-pīḍa*; of a physician. — *Jaya-deva*, as, m., N. of the author of the *Gīta-govinda*; also of the *Prasanna-rāghava-nāṭaka*; also of the grammar entitled *Ishat-tantra*. — *Jaya-devaka*, as, m. = *jaya-deva*, N. of a *Muhūrta*. — *Jaya-dharmā*, ā, m., N. of a hero on the side of the *Kurus*. — *Jaya-dhvaja*, as, m., N. of a son of *Kārtavīrya Arjuna* and father of *Tāla-jangha*. — *Jaya-dhvani*, ī, m., a shout or cry of victory. — *Jaya-nārāyaṇa*, as, m., N. of the author of the poem *Kāśī-khaṇḍa*. — *Jaya-nrīnīha*, as, m., N. of a deity. — *Jaya-pattra*, am, n. a written account of a victory, record of victory. — *Jaya-pāla*, as, m. 'guardian of victory,' an epithet of *Brahmā*, also of *Vishnu*; a king; N. of several kings; the plant *Croton Jamalota*. — *Jaya-putraka*, as, m. a kind of dice; [cf. *jaya-kolāhala* and *jatu-putraka*.] — *Jaya-pura*, am, n. 'town of victory,' N. of a fortress in *Kāśmīra*; also of a small state in *Marwur*. — *Jaya-prasthāna*, am, n. march to victory. — *Jaya-priya*, as, m., N. of a hero on the side of the *Pāṇḍavas*; (ā), f., N. of one of the *Mātṛīs* in attendance on *Skanda*. — *Jaya-mangala*, as, m. a royal elephant; a remedy for fever, a febrifuge; N. of a commentator on the *Bhāṭṭī-kāvya*; (ā), f., N. of a commentary on the *Bhāṭṭī-kāvya* composed by *Jaya-mangala*; (am), m. a cheer of victory; [cf. *jayāśis*.] — *Jaya-matī*, ī, m., N. of a *Bodhi-sattva*. — *Jaya-matī*, f., N. of several women; [cf. *jaya-vat*.] — *Jaya-mādhava*, as, m., N. of a poet. — *Jaya-yajña*, as, m. the *Asva-medha* or sacrifice of a horse as a mark of dominion. — *Jaya-rāja*, as, m., N. of several men. — *Jaya-rāta*, as, m., N. of a warrior who took the side of the *Kuru* princes. — *Jaya-rāma*, as, m., N. of the author of the *Nyāya-siddhānta-mālā*; N. of several other men. — *Jaya-lakṣmī*, ī, f. victory, the goddess of victory; N. of a woman. — *Jaya-lekha*, as, m. record of victory; [cf. *jaya-pattra*.] — *Jaya-vat*, ān, atī, at, victorious, triumphant; [cf. *jaya-matī* and *jayā-vatī*.] — *Jaya-varadhana*, as, m., N. of a poet. — *Jaya-varma-deva*, as, m., N. of a king. — *Jaya-vaha*, as, ā, am, conferring victory, victorious. — *Jaya-vādya*, am, n. a drum or other instrument sounded to proclaim victory. — *Jaya-vārāha-tīrtha*, am, n., N. of a *Tīrtha*. — *Jaya-vāhīnī*, f., N. of the wife of *Indra*. — *Jaya-sābda*, as, m. a shout or song of victory, or the exclamation *Jaya*, *Jaya* repeated like the *Io* of the Greeks as in *Jaya-jaya deva hare*, &c. — *Jaya-sarman*, ā, m., N. of a poet. — *Jaya-sīla*, as, ā, am, victorious, triumphant. — *Jaya-sīnga*, am, n. a horn blown to announce a victory. — *Jaya-srī*, ī, f. victory, glory; the goddess of victory. — *Jaya-sīnha*, as, m., N. of several men; N. of a king of *Kāśmīra*; [cf. *jayā-sīnha*.] — *Jaya-sena*, as, m., N. of a king of *Magadha*; also of a son of *Adina* or *Ahina*; of a son of *Sārvabhauma*; N. of the father of the *Avantya*; also of the son of *Mahendra-varman*; N. of a Buddhist; (ā), f., N. of a female door-keeper; [cf. *jayat-sena*.] — *Jaya-skandha*, as, m., N. of a minister of king *Yudhi-shthira*. — *Jaya-etambha*, as, m. a trophy; a column erected to commemorate a victory. — *Jaya-svāmīn*, ī, m. the lord of victory;

an epithet of Siva; N. of a scholiast on the Chandogya-sūtras and of the author of a commentary on the Āśvalāyana-Brahmaṇa. — *Jayasvāmi-pura*, *am*, n., N. of a town founded by Jushka. — *Jayā-kara* ('*ya-āk*'), *as*, m., 'a mine of victory,' N. of a man. — *Jayāditya* ('*ya-ād*'), *as*, m., N. of a king; N. of the author of the Kāśikā-vṛtti. — *Jayā-devī*, f., N. of a Buddhist deity [cf. *jayā*]; N. of a woman. — *Jayānanda* ('*ya-ān*'), *as*, m., N. of a man. — *Jayānanda-vāra*, *as*, m., N. of a man. — *Jayā-nika* ('*ya-ān*'), *as*, m., N. of a warrior on the side of the Pāṇḍavas. — *Jayāntarāya* ('*ya-ān*'), *as*, m., an impediment or hindrance to victory. — *Jayāpīḍa* ('*ya-āp*'), *as*, m., N. of a king of Kāśmīra. — *Jayā-bhaṭṭārikā*, f., N. of a place. — *Jayārava* ('*ya-ār*'), *as*, m., song of victory; [cf. *jaya-sabda*]. — *Jayāvaghosha* ('*ya-av*'), *as*, m., proclamation of victory, cheering. — *Jayā-vatī*, f., N. of one of the Mātṛis attending on Skanda; [cf. *jaya-matī* and *jaya-vatī*]. — *Jayāvaha* ('*ya-āv*'), *as*, ā, *am*, conferring victory, victorious; (ā), f. a kind of Croton; [cf. *bhadra-dantikā*]. — *Jayāśis* ('*ya-āś*'), *is*, f., a prayer for victory; congratulations after a victory; cheer of victory. — *Jayāśraya* ('*ya-āś*'), *as*, ā, *am*, 'the asylum of victory,' favoured by victory; (ā), f. a kind of grass; [cf. *jarādī*]. — *Jayāśva* ('*ya-āś*'), *as*, m., N. of a hero on the side of the Pāṇḍavas. — *Jayā-siṅha*, *as*, m., N. of a man. — *Jayāhvā* ('*ya-āh*'), f. = *jayāvahā*, q. v. — *Jayendra* ('*ya-in*'), *as*, m., N. of a king of Kāśmīra; also of another person; a viḥāra built by the latter is called *Jayendra-viḥāra*. — *Jayēśvara* ('*ya-iś*'), *as*, m., N. of a sanctuary built by Jayā-devī. — *Jayoddhura* ('*ya-ud*'), *as*, ā, *am*, exulting in victory. — *Jayolāsa-nidhī* ('*ya-ul*'), *is*, m., title of a work.

Jayaka, *as*, ā, *am*, victorious; (*as*), m., N. of a man.

Jayat, *an*, *antī*, *at*, conquering, defeating; excelling. — *Jayat-sena*, *as*, m., N. of a king of Magadha; of a son of Sārvabhauma; of Nādiṇa; a N. assumed by the fourth (?) son of Pāṇḍu; (ā), f., N. of one of the Mātṛis attending on Skanda; [cf. *jaya-sena*]. — *Jayad-bala*, *as*, m., N. assumed by one of the youngest Pāṇḍu princes at the court of king Virāṭa. — *Jayad-ratha*, *as*, m., N. of a king of the Sindhus and Sauvās fighting on the side of the Kuru princes; a son of Vṛjhan-manas; a son of Vṛjhat-karman; of Vṛjhat-kāya; of the tenth Manu.

Jayana, *am*, n., conquering, subduing; armour for cavalry, elephants, &c.; (ā), f., N. of a daughter of Indra; [cf. *jayanti*]. — *Jayana-yuj*, *k*, *k*, *k*, caparisoned (as a war horse), victorious.

Jayanta, *as*, m., N. of a son of Indra; an epithet of Siva; N. of a Rudra; N. of a son of Dharma by Manuvati (he was a part of Vāsudeva and = *upendra*); a class of deities (with Jinas) forming a subdivision of the Anuttaras; the moon; the assumed N. of Bhīma at the court of king Virāṭa; N. of a minister of Daśa-ratha; also of a Gandharva, the father of Vikramāditya; of a king of Gauḍa; of a Brāhmaṇa of Kāśmīra; of an author of a grammatical work; N. of a mountain; (ī), f. a flag, a banner; the plant *Sesbania Aegyptiaca*, = *jivanti*; blades of barley planted at the commencement of the Daśaharā and gathered at its close; a particular combination in astronomy, or the rising of the asterism Rohiṇī at midnight, on the eighth of the dark half of Śrāvaṇa, or in fact on the birthday of Kṛṣṇa, which is then particularly sacred; an epithet of Durgā; of Dākṣhāyāṇī (the wife of Siva) in Hastinā-pura; N. of the tutelary deity of Vāsudeka; N. of the daughter of Indra; N. of the wife of Rishabha received by him from Indra; N. of a river; N. of a country. — *Jayanta-pattra*, *am*, n., 'leaf of victory or triumph;' (in law) the sealed and written award of the judge in favour of either party; (in historical tradition) the label on the forehead of a horse turned loose for the Āśva-medha sacrifice. — *Jayanta-pura*, *am*, n., N. of a town. — *Jayanta-śvāmīn*, *i*, m., N. of the author of a small treatise on the Vedic accent. — *Jayanti-purī*, f., N. of a town.

Jayitri, *tā*, *trī*, *trī*, a victor, conqueror, victorious.

Jayin, *i*, *inī*, *i*, conquering, victorious, a conqueror; gaining the victory, winning in a suit at law; granting victory.

Jayishnu, *us*, *us*, *us*, habitually victorious, victorious.

Jayus, *us*, *us*, *us*, Ved. victorious.

Jayya, *as*, ā, *am*, to be conquered or gained, conquerable, vulnerable.

जर *jara*, *as*, ā, *am* (fr. tr. *i*. *jṛī*), becoming old or worn out, old; wearing out; causing old age, producing decay, consuming; (*as*), m. wearing out, wasting; (ā), f. the becoming old, old age; old age personified as a daughter of Death; decrepitude, the general debility consequent upon old age; digestion; a kind of date tree, = *kshirikā*; N. of a Rākshasi worshipped for having united the two halves into which Jarā-sandha (q. v.) was divided at his birth; [cf. *vi-jara*]. — *Jarātura* ('*rā-āl*'), *as*, ā, *am*, infirm, decrepit, debilitated, old. — *Jarā-paripāta*, *as*, ā, *am*, stooping, bent down with age or infirmity. — *Jarā-puṣṭha*, *as*, m., = *jarā-sandha*. — *Jarā-bhīru*, *us*, m. love or the deity Kāma ('afraid of old age'). — *Jarā-mṛityu*, *ū*, m. du. old age and death; (*us*, *us*, *us*), one who dies from old age. — *Jarā-vat*, *ān*, *atī*, *atī*, aged, old. — *Jarāvasthā* ('*rā-av*'), f. state of old age, decrepitude. — *Jarā-sandha*, *as*, m., N. of a celebrated king and warrior, sovereign of Magadha and Cedi, son of Bṛihad-ratha, father-in-law to Kāpśa, and enemy of Kṛṣṇa; he was slain in single combat by Bhīma; (according to a legend, he was born divided in two halves, which were put together by the Rākshasi Jarā, q. v.; he is also identified with the Dānava Vipracitti, and mentioned among the hundred sons of Dhṛita-rāshṭra.) — *Jarā-sandha-jit*, *t*, m., 'conqueror of Jarā-sandha,' N. of Bhīma-sena, the second of the Pāṇḍu princes.

Jaraṭha, *as*, ā, *am*, old, decayed, infirm; bent, bowed down, drooping; hard, solid; hard-hearted, harsh, cruel; pale, yellowish-white (the colour of old leaves); (*as*), m. decrepitude, old age; [cf. Germ. *hart*; Goth. *hardus*].

Jaraṇa, *as*, ā, *am*, old, decayed, infirm; solvent, promoting digestion; (*as*, *am*), m. n. several medicinal plants or drugs used for promoting digestion, = *jiraka*, cumin-seed; *kṛṣṇa-jiraka*, *Nigella Indica*; = *kāsa-marda* and = *kushīhaushadhi*; *Asa Foetida*; a sort of salt, Bit-lobon or Bit-lavana; (ā), f. old age; the plant *Nigella Indica*; (*am*), n. old age, becoming old and infirm; one of the ten ways in which an eclipse is supposed to end. — *Jaraṇa-druma*, *as*, m. the tree *Vatica Robusta*.

जर *jaraṇā*. See under *jaraṇa* above.

Jaraṇḍa, *as*, ā, *am*, decayed, old.

Jaraṇyā, f., Ved. decrepitude.

Jarat, *an*, *antī* (or *atī*), *at*, old, ancient, advanced in years, infirm, decayed; (*an*), m. an old man; (*atī*), f. an old woman; [cf. Gr. *γῆρῶν*; Hib. *gearait*, 'a saint, a holy man'; Germ. *krank*?]. — *Jarat-kāru*, *us*, *us*, m. f., N. of an ancient Rishi of the family of Yāyāvara, and of his wife who was a sister of the serpent-prince Vāsuki, both being the parents of Āstika; (*us*), m. the Vyāsa of the twenty-seventh Dvāpara. — *Jarat-kāru-prīyā*, f. the wife of Jarat-kāru exercising a peculiar power over serpents, see the preceding. — *Jarad-aśhī*, *is*, *is*, *i*, Ved. reaching to a great age, very old; (ā), f. longevity. — *Jarad-gava*, *as*, m. an old bull or ox; N. of a vulture; (ī), f. an old cow; [cf. *go-jara*]. — *Jaradgava-vīthī*, *is*, f. 'the course of the old bull,' N. of a part of the moon's path occupied by the constellations Viśākhā, Anu-rādhā, and Jyeshthā. — *Jarad-yoshā*, f. an old woman. — *Jarad-vish*, *t*, *t*, *t*, Ved. (Sāy.) seizing on and devouring dry (wood) or consuming water (applied to Agni).

Jaratikā, f. an old woman.

Jaratīn, *i*, m., N. of a man.

Jaranta, *as*, m. an old man; a buffalo.

Jarayitri, *tā*, *trī*, *trī*, consuming, devouring.

Jarayu, *us*, *us*, *u*, becoming old; [cf. *a-jarayu*].

Jaras, ā, f. (only *jaras* before vowel-terminations, Gram. 171), the becoming old, decay, decrepitude, old

age; (ā), m., N. of a son of Kṛṣṇa by Turī; N. of the hunter who wounded Kṛṣṇa; [cf. Gr. *γῆρας*].

Jarasas at the end of an adv. comp. = *jaras*; [cf. *ā-jarasam*].

Jarasāna, *as*, m. a man.

जर *jarā*, f. old age &c. See under *jara*, col. 2.

Jarāyaṇī, *is*, m., = *jarā-sandha*.

Jarāyu, *us*, *us*, *u*, withering, dying away; (*u*), n. the slough or cast-off skin of a serpent; the membrane which envelopes the fetus, the outer skin of the embryo or chorion, (the inner or amnion is called *ulra*); after-birth, secundines; (*us*), m., N. of a plant, = *agni-jara*; also = *jaṭāyu*; (*us*), f., N. of one of the Mātṛis attending on Skanda; [cf. *jyotir-jarāyu* and *nir-jarāyu*]. — *Jarāyu-ja*, *as*, ā, *am*, born from the womb, viviparous, born alive.

Jarita, *as*, ā, *am*, old, decayed; (ā), f., N. of a Sārngikā (or kind of bird), the mother of four sons at once by the Rishi Manda-pāla in the form of a male Sārngaka. — *Jaritārī* ('*ta-ari*'), *is*, m., N. of the eldest son of Manda-pāla by Jaritā.

Jarin, *i*, *inī*, *i*, old, ancient, infirm, decayed; (i), m. an old man.

Jariman, ā, m., Ved. old age; decrepitude, death from old age.

जर *jarūtha*, *am*, n. skinniness, flesh flaccid with old age; flesh.

Jarjara, *as*, ā, *am*, old, infirm, decrepit, decayed; torn or broken in pieces, split up into small particles, divided in parts or pieces, broken; perforated, wounded, hurt; dull, hollow (as the sound of a broken vessel); (*am*), n. Indra's banner or emblem; = *satvala*, an aquatic plant. — *Jarjara-tva*, *am*, n. the being old or decayed or perforated &c. — *Jarjara-rānana* ('*ra-ān*'), f., N. of one of the Mātṛis attending on Skanda.

Jarjarita, *as*, ā, *am*, torn in pieces, worn out.

Jarjarika, *as*, ā, *am*, old, decayed; ragged, perforated, full of holes.

Jarjari-kṛtā, *as*, ā, *am*, wounded, disabled.

Jarjya, *as*, ā, *am*, old, decayed; (*as*), m. the (waning) moon; a tree.

जर *jaraḍi*, f. a kind of grass; [cf. *garmotikā*, *jayāśrayā*, *sunālā*].

जर *jaraṇā*, f. (fr. *j*. *jṛī*), Ved. roaring, crackling, sounding; (Sāy.) invoking, praising; [cf. *i*. *jaraṇa*, col. 2.].

Jarant-prā, ā, ā, *am*, Ved. moving on with noise; (Sāy.) increasing the wealth of the praiser.

Jarantiya, *as*, ā, *am*, to be addressed with praise or invoked.

Jaranyu, *us*, *us*, *u*, Ved. invoking aloud; (Sāy.) desiring praise.

Jaramāna, *as*, m., N. of a man.

जर *jarā*, f., Ved. crackling, roaring; invoking, greeting; praise; [cf. *i*. *jarā* above]. — *Jarā-bodha*, *as*, ā, *am*, Ved. attending to invocation or praise. — *Jarābodhiya*, *am*, n., N. of several Sāmans.

Jaritrī, *tā*, m., Ved. an invoker, singer, praiser, worshipper.

जर *jarūtha*, *as*, m., Ved. one who roars or makes a noise; N. of a demon conquered by Agni; (Sāy.) speaking harshly or to be invoked.

जर *jarč*, cl. 1. 6. P. *jarčati*, &c., to say, speak; to reprove, abuse, blame; to threaten.

जर *jarčh*, cl. 1. 6. P. *jarčhati*, &c., to say, speak; to blame; [cf. *carč*].

जर *jarj*, cl. 1. 6. P. *jarjati*, &c., to say; to blame, reprove; to kill or hurt (?).

Jarjita, *as*, ā, *am*, torn to pieces, wounded; (perhaps a wrong form for *jarjarita*).

जर *jarjara*. See above.

जर *jarjh*, cl. 1. 6. P. *jarjhati*, to say or speak; to blame; to threaten; [cf. *jarč*].

जर *jarta*, *as*, m. = *jartu*, q. v.

जर्तिका *jartika*, *ās*, m. pl. = *bāhika*.

जर्तिल *jartila*, *as*, m. wild sesamum.

जर्तु *jartu*, *us*, m. (said to be fr. rt. *jan*), the vulva; an elephant.

जर्त्स *jarts*, cl. 1. P. *jartsati*, &c., to say, speak; to blame, censure, abuse; to protect.

जर्भरि *jarbhari*, *is*, *is*, i (fr. rt. *bhri* ?), Ved. supporting (?). According to Sāy. *jarbhari* = *bhar-tārau*, supporters (epithet of the *Āsvins*).

जर्प *jarya*, *as*, *ā*, *am* (fr. rt. 1. *jṛi*), becoming old; [cf. *a-jarya*.]

जर्वर *jarvara*, *as*, m., N. of a priest assisting at a sacrifice by which the serpent-race overcame death.

जर्हिल *jarhila*, *as*, m. wild sesamum; [cf. *jartila*.]

जल *jal*, cl. 1. P. *jalati*, &c., to be rich or wealthy; to cover, hide, or veil; to cover with a net, encompass; to be sharp; to be cold, stiff, dull, dumb; cl. 10. P. *jālayati*, *-yitum*, to cover; [cf. *Lat. galea*.]

1. *jala*, *as*, *ā*, *am* (said to be fr. the preceding rt.; perhaps connected with *gal*; cf. *jaḍa*), cold, stupid, apathetic, idiotic; (*as*), m., N. of a man with the patronymic *Jātukarma*; (*ā*), f., N. of a river; (*am*), n. water, any fluid; a kind of fragrant medicinal plant, = *hrivera*; the embryo or uterus of a cow; frigidity (moral, mental, or physical); [cf. *Lat. gelu*; Goth. *kalds*; Lith. *szala*, *szaltas*; Russ. *choldnyj*; Hib. *gil*.] — *Jala-kantaka*, *as*, m. a crocodile; 'water-thorn', the plant *Trapa Bispinosa*. — *Jala-kapi*, *is*, m. the Gangetic porpoise, *Delphinus Gangeticus* ('water-monkey'). — *Jala-kapota*, *as*, m. 'water-pigeon', N. of a particular species of bird. — *Jala-kara*, *as*, *i*, *am*, making or pouring forth water; (*as*), m. rent or tax derived from water for fisheries &c. — *Jala-karanka*, *as*, m. a shell, a conch; a cocoa-nut; a cloud; a wave; a lotus. — *Jala-kalka*, *as*, m. 'water-sediment', mud, mire. — *Jala-kalmasha*, *as*, m. the poison produced at the churning of the ocean. — *Jala-kāka*, *as*, m. 'a water-crow', the diver bird. — *Jala-kānksa*, *as*, m. 'desirous of water', an elephant; [cf. *jalākānksa*.] — *Jala-kānksin*, *i*, *īnī*, *i*, desirous of water, fond of water; (*i*), m. an elephant. — *Jala-kānta*, *as*, m. the wind ('the water-lover'). — *Jala-kāntāra*, *as*, m. a N. of Varuṇa ('whose grove or garden is water'). — *Jala-kāmuka*, *as*, m., N. of a plant, = *kuṭumbinī*. — *Jala-kirāṭa*, *as*, m. (*kirāṭa* for *kirāṭa* f), a shark or (according to some) a large alligator. — *Jala-kukkuṭa*, *as*, m. a water-fowl or other water-bird; (*i*), f. the black-headed gull; [cf. *gāṅgācillī*.] — *Jala-kukkubha*, *as*, m. a species of aquatic bird, = *koyashī*. — *Jala-kuntala*, *as*, m. 'water-hair', N. of an aquatic plant, *Blyxa Octandra*; [cf. *jala-keśa*.] — *Jala-kubjaka*, *as*, m., N. of an aquatic plant, *Trapa Bispinosa*. — *Jala-kiṇī*, f. a spring, well; pond, pool; whirlpool. — *Jala-kūrma*, *as*, m. the Gangetic porpoise. — *Jala-kṛit*, *t*, *i*, *t*, causing rain. — *Jala-keṭu*, *us*, m., N. of a particular comet. — *Jala-keli*, *is*, *is*, m. f. playing or gamboling in water, splashing one another with water. — *Jalakeli-varaṇa*, *am*, n. title of the third chapter of Hari-nātha's poem *Rāma-villāsa-kāvya*. — *Jala-keśa*, *as*, m. 'water-hair', the plant *Blyxa Octandra*; [cf. *jala-kuntala*.] — *Jala-kriyā*, f. a funeral ceremony, offering libations, presenting water to the manes of the deceased. — *Jala-kriḍā*, f. sport-ing or gamboling in water, bathing for pleasure or amusement; [cf. *jala-keli*.] — *Jala-khaga*, *as*, m. an aquatic bird. — *Jala-gandha*, *as*, *ā*, *am*, making the water fragrant (?) or turbid (?). — *Jala-gandhe-bha*, *as*, m. 'a scented elephant frequenting water', N. of a species of animal. — *Jala-garbha*, *as*, m.,

N. of a son of *Jala-vāhana*, = *Ānanda* in a former birth. — *Jala-gulma*, *as*, m. a turtle, tortoise; a quadrangular tank, a piece of water; a whirlpool. — *Jalan-ga*, *as*, *ā*, *am*, aquatic, frequenting water, going in water; (*as*), m. the colocynth (*mahā-kāla*). — *Jalan-gama*, *as*, m. a *Cāṇḍāla*, an outcast; (a various reading for *janan-gama*). — *Jala-śa-tvara*, *am*, n. a square tank. — *Jala-śara*, *as*, *i*, *am*, going in water, aquatic, amphibious; (*as*), m. an aquatic animal. — *Jala-śara-jīva*, *as*, m. a fisherman; (*ās*), m. pl. the inhabitants of the east coast. — *Jala-śarājīva* ('*ra-āj*'), *as*, m. a fisherman. — *Jala-śarīn*, *i*, *īnī*, *i*, living in or near water, frequenting water; (*i*), m. an aquatic animal, a fish. — *Jala-ja*, *as*, *ā*, *am*, produced or born in water, living or growing in water; coming from or peculiar to water; (*as*), m. an aquatic animal, a fish; sea-salt, = *lonāra*, a collective N. for several signs of the zodiac; (*ā*), f. a kind of plant, = *khitaka*; (*as*, *am*), m. n. a shell; the conch-shell used as a trumpet; (*am*), n. a pearl, a shell or other product of the sea; the lotus (*Nelumbium*); N. of several other plants, = *kijala*, *śaivala*, *vānira*, *kupilu*. — *Jalaja-kusuma*, *am*, n. 'water-flower', the lotus. — *Jalaja-kusuma-yoni*, *is*, m. 'born from a lotus-flower', a N. of *Brahmā*. — *Jalaja-dravya*, *am*, n. a pearl, a shell or other product of the sea. — *Jala-jantu*, *us*, m. a fish or any marine or aquatic or amphibious animal. — *Jala-jantukā*, f. a leech. — *Jala-janman*, *a*, n. 'water-born', the lotus (*Nelumbium*). — *Jalajā-jīva* ('*ja-āj*'), *as*, m. a fisherman; (*ās*), m. pl. the inhabitants of the eastern coast; [cf. *jalaśara-jīva*.] — *Jalajāsana* ('*ja-ās*'), *as*, m. a N. of *Brahmā* (sitting on the lotus). — *Jala-jihva*, *as*, m. a crocodile ('having a cold tongue?'). — *Jala-jivim*, *i*, m. a fisherman. — *Jala-dimba*, *as*, m. a bivalve shell. — *Jala-taranga*, *as*, m. a wave; a metal cup filled with water producing harmonic notes like a musical glass. — *Jala-tā*, f. the state of water. — *Jala-tādāna*, *am*, n. beating water, any fruitless action. — *Jala-tāpika*, *as*, m. the Hilsa or sable fish, *Clupeodon llisha* (also called *jala-tāpin*); another kind of fish, commonly *Cauchichy*, *Cyprinus Cachius*. — *Jala-tāla*, *as*, m. the llisha or Hilsa fish. — *Jala-tiktikā*, f. *Boswellia Muriifera*. — *Jala-turaga*, *as*, m. 'water-horse', hippopotamus (?). — *Jala-trā*, f. 'water-guard', an umbrella. — *Jala-trāsa*, *as*, m. hydrophobia. — *Jala-trāsin*, *i*, *īnī*, *i*, having hydrophobia, hydrophobic. — *Jala-dā*, *as*, *ā*, *am*, giving or pouring forth water; (*as*), m. a cloud; a fragrant grass, *Cyperus Rotundus* [cf. *mastaka*]; (*ās*), m. pl., N. of a school of the *Ātharva-veda*; N. of a Varsha in *Sāka-dvīpa*. — *Jalada-kshaya*, *as*, m. disappearance of the clouds, autumn. — *Jalada-panktī*, *is*, f. a line or long succession of clouds. — *Jala-dardura*, *as*, m. a water-pipe, a kind of musical instrument. — *Jalada-saṃhatī*, *is*, f. the gathering of clouds, cloudiness. — *Jaladāgama* ('*dā-āg*'), *as*, m. the arrival or approach of clouds, the rainy season. — *Jala-dāna*, *am*, n. the giving of water. — *Jala-dābha* ('*dā-ābha*'), *as*, *ā*, *am*, cloud-like, dark, black. — *Jaladāsana* ('*dā-as*'), *as*, m. the tree *Shorea Robusta*, = *śāla*. — *Jala-deva*, *am*, n., scil. *bha* or *makshatra*, the constellation *Aśādhā*, having the water as its deity. — *Jala-devatā*, f. a water-goddess, naiad. — *Jala-dravya*, *am*, n. a pearl, a shell or other product of the sea; [cf. *jala-ja-dravya*.] — *Jala-droṇī*, f. a bucket. — *Jala-dvīpa*, *as*, m., N. of an island. — *Jala-dhara*, *as*, *ā*, *am*, holding or carrying or having water; (*as*), m. a cloud; the ocean; a kind of grass, *Cyperus Rotundus*; the plant *Dalbergia Ougeinensis*; N. of a metre containing 4 x 32 syllabic instants. — *Jala-dhara-garjita-ghosha-susvara-nakshatra-rāja-sankusumitābhijña* ('*ta-abh*'), *as*, m., N. of a Buddha (having a voice musical as the sound of the thunder of the clouds and conversant with the appearance of the regents of the *Nakshatras*). — *Jaladhara-mālā*, f. a row of clouds; a metre consisting of four lines of twelve syllables each. — *Jala-dhāra*, *as*, m., N. of a mountain; N. of a Varsha

in *Sāka-dvīpa*; (*ā*), f. a stream of water. — *Jala-dhī*, *is*, m. the ocean; a large number, 100 billions. — *Jaladhi-gā*, f. 'going to the ocean', a river. — *Jaladhi-jā*, f. 'ocean-born', N. of the goddess *Lakshmi* (as one of the fourteen precious things recovered at the churning of the ocean). — *Jaladhī-rasana*, *as*, *ā*, *am*, 'ocean-girt', an epithet of the earth. — *Jaladhī-sambhava*, *as*, *ā*, *am*, produced from the ocean, marine. — *Jala-nakula*, *as*, m. an otter. — *Jala-nara*, *as*, m. 'water-man', merman, N. of a particular animal. — *Jala-nāḍī*, f. a water-course. — *Jala-nādhī*, *is*, m. 'treasure of water', the ocean, sea. — *Jala-nirgama*, *as*, m. a drain, a water-course, a pipe along a wall or building for carrying off water, a water-fall, the descent of a spring &c. into a river below. — *Jala-nivaha*, *as*, m. a quantity of water. — *Jala-nilikā* or *jala-nīlī*, f. the aquatic plant *Blyxa Octandra*. — *Jalan-dhama*, *as*, m., N. of one of the attendants of *Skanda*; also of a *Dānava*; (*ā*), f., N. of a daughter of *Kṛishṇa* by *Satya-bhāmā*. — *Jalan-dhara*, *as*, m. 'water-bearer', N. of a man; N. of an *Asura* fabled to have been produced by the contact of a flash from *Siva's* eye with the ocean and adopted by the god of the waters; he is so called as having on a particular occasion caught the water which flowed from *Brahmā's* eye. — *Jalandhara-pura*, *am*, n., N. of a town. — *Jalan-dhara-vādha*, *as*, m. title of a chapter of the *Linga-Purāṇa*. — *Jala-pakshinī*, *i*, m. a water-bird. — *Jala-paṭala*, *am*, n. a sheet of water, a cloud. — *Jala-pāt*, *is*, m. 'lord of the waters', i. e. *Varuṇa* or the *Hindū Neptune*; the ocean. — *Jala-patha*, *as*, m. a sea voyage. — *Jala-paddhati*, *is*, f. a water-course, gutter, drain. — *Jala-pātra*, *am*, n. a drinking-vessel. — *Jala-pāda*, *as*, m. (for *jāla-pāda* f), N. of a frog-king. — *Jala-pāna*, *am*, n. the drinking of water; (in Bengal = refreshment, luncheon). — *Jala-pāravata*, *as*, m. 'an aquatic pigeon', N. of a particular bird. — *Jala-pitta*, *am*, n. fire ('the bile of water'). — *Jala-pippalī*, f. an aquatic plant, *Commelina Salicifolia*, and another species. — *Jala-pippikā*, f. a fish. — *Jala-prushpa*, *am*, n. an aquatic flower. — *Jala-pūra*, *as*, m. the full bed or stream of a river, a full stream. — *Jala-prishthajā*, f. the plant *Blyxa Octandra*, or *Pistia Stratiotes*. — *Jala-prapāta*, *as*, m. a water-fall. — *Jala-pralaya*, *as*, m. destruction by water. — *Jala-prānta*, *as*, m. 'the water's edge', shore, bank of a river. — *Jala-prāya*, *as*, *ā*, *am*, abounding with water; (*am*), n. a country abounding with water. — *Jala-priya*, *as*, *ā*, *am*, fond of water, frequenting water; (*as*), m. the bird *Cātaka*, *Cuculus Melanoleucus*; a fish; (*ā*), f. an epithet of *Dākshāyaṇi*. — *Jala-plava*, *as*, m. an otter. — *Jala-plāvana*, *am*, n. immersion under water, an inundation, a deluge. — *Jala-phala*, *as*, m. the water-nut, *Trapa Bispinosa*. — *Jala-bandhaka*, *as*, m. 'water-barrier', a dam, a dike, rocks or stones impeding a current. — *Jala-bandhu*, *us*, m. a fish ('friend of water'). — *Jala-bālaka* or *jala-vālaka*, *as*, m. an epithet of the *Vindhya* mountains; (*śikā*), f. lightning (surrounded by water, i. e. clouds?). — *Jala-bimba*, a kind of plant (?). — *Jala-budbuda*, *as*, *am*, m., n. a bubble of water. — *Jala-brahmā*, f. a kind of pot-herb, *Hingcha Repens*. — *Jala-bhā-jana*, *am*, n. a vessel for water, water-pot. — *Jala-bhiti*, *is*, f. hydrophobia. — *Jala-bhū*, *us*, *us*, u, aquatic, produced in or by water; (*is*), m. a cloud; N. of a plant, = *kanakaṭa*. — *Jala-bhūshana*, *as*, m. wind ('decorating the water'). — *Jala-bhrīt*, *t*, m. a cloud ('water-bearing'). — *Jala-makshikā*, f. a water-insect. — *Jala-magna*, *as*, *ā*, *am*, immersed in water. — *Jala-madgu*, *us*, m. a kingfisher. — *Jala-madhūka*, *as*, m., N. of a plant, = *kīreshṭa*, *kshaudra-priya*, &c. — *Jala-mandira*, *am*, n. = *jala-vantra-grīha*. — *Jala-maya*, *as*, *i*, *am*, formed of water, consisting of water, watery. — *Jala-masi*, *is*, m. 'water-ink', a dark cloud. — *Jala-mātrepa*, ind. by mere water. — *Jala-mārga*, *as*, m. a water-course, a drain or canal leading from a pond &c. — *Jala-mārjara*, *as*, m. 'water-cat', an otter. — *Jala-mud*, *k*, *k*, *k*, shedding water; (*k*), m.

a cloud. — *Jala-mūrti*, *is*, m. Siva, of whom one form is water, (implying his presence in all matter.) — *Jala-mūrtikā*, *f*, hail (a form of water). — *Jalamoda*, *am*, n. 'delighting in water,' the fragrant root of *Andropogon Muricatus*, = *usīra*. — *Jalam-bala* (?), *am*, n. a stream; collyrium. — *Jala-yantra*, *am*, n. a water-engine, a machine for raising water &c., any contrivance connected with that element; a water-clock, a clepsydra. — *Jala-yantraka*, *am*, n. a machine for raising water &c. — *Jalayantra-griha* or *jalyantra-niketana* or *jalyantra-mandira*, *am*, n. a house or fabric erected in the midst of water; subterranean apartments constructed in the bank of a river to serve as a retreat in the hot season, a summer-house &c. — *Jala-yātrā*, *f*, a voyage. — *Jala-yāna*, *am*, n. 'a water vehicle,' a ship. — *Jala-ranaka*, *as*, m. or *jala-ranija*, *as*, m. a species of Vaka or crane (*Ardea Nivea*). — *Jala-ranku*, *us*, m. a kind of gallinule. — *Jala-ranḍa*, *as*, m. a whirlpool; a drop, drizzle, thin sprinkling of water; a snake; [cf. *jala-runḍa*]. — *Jala-rasa*, *as*, m. sea-salt. — *Jala-rākshasi*, *f*, 'the water Rākshasi,' also called *Su-rasā*, a female demon described in *Rāmāyana* V. 6. as the mother of the Nāgas; she placed herself in the way of Hanumat in his flight across the straits between the continent and Ceylon, and in order to prevent his crossing attempted to swallow him bodily. He escaped by reducing himself to the size of a thumb, darting through her huge body and coming out at her right ear. — *Jala-rāsi*, *is*, m. a sheet of water, a quantity of water; the ocean. — *Jala-runḍa*, *as*, m. = *jala-ranḍa*. — *Jala-ruḥ*, *f*, m. 'growing in water,' a lotus (*Nelumbium*). — *Jala-ruha*, *as*, m. an aquatic animal; (*am*), n. the lotus (*Nelumbium*). — *Jala-rūpa*, *as*, m. the fish of *Kāma-deva*, = *makara*. — *Jala-latā*, *f*, 'water-creeper,' a wave, a billow. — *Jala-lava-muc*, *k, k, k*, discharging drops of water. — *Jala-lohita*, *as*, m. a Rākshasa (having water for blood). — *Jala-vat*, *ān, atī, at*, abounding in water. — *Jala-varaṇṇa*, *as*, m. a watery pustule. — *Jala-valkala*, *am*, n., N. of the aquatic plant *Pistia Stratiotes*. — *Jala-vallī*, *f*, the water-nut, *Trapa Bispinosa*. — *Jala-vādita*, *am*, n. water-music, a kind of music in which water is used. — *Jala-vādyā*, *am*, n. a kind of musical instrument in which water is used. — *Jala-vāyasa*, *as*, m. 'a water-crow,' the diver bird. — *Jala-vāka*, *cf. jala-bālaka*. — *Jala-vāsa*, *as*, m. residence in water; (*as, ā, am*), living or residing in water; (*as*), m. a kind of root, = *viśṇu-kanda*; (*am*), n. the root of *Andropogon Muricatus*, = *usīra*. — *Jala-vāha*, *as, ā, am*, carrying water; (*as*), m. a water-bearer, a cloud. — *Jala-vāhaka*, *as*, m. a water-bearer or carrier. — *Jala-vāhana*, *as*, m. a water-carrier; N. of a physician, = *Sākya-muni* in a former birth; (*am*), n. flowing of water; (*ī*), *f*, a water-course, aqueduct. — *Jala-viḍāla*, *as*, m. an otter. — *Jala-vindu*, *us*, m. a drop of water; N. of a Tirtha. — *Jalavindujā*, *f*, a kind of sugar. — *Jala-vilva*, *as*, m. the plant *Pistia Stratiotes*; a tortoise; a crab; a quadrangular pond. — *Jala-vishuva*, *am*, n. the autumnal equinox, the moment of the sun's entering Libra; a kind of circle or cycle. — *Jala-vihangama*, *as*, m. a waterfowl. — *Jala-virya*, *as*, m., N. of a son of Bharata. — *Jala-vriśāka*, *as*, m. 'water-scorpion,' a prawn or shrimp. — *Jala-vetasa*, *as*, m. a kind of cane, = *vānira*. — *Jala-vyatha* or *jala-vyadha*, *as*, m. a kind of fish, *Esoc Cauda*. — *Jala-ryāla*, *as*, m. a water-snake; a marine monster. — *Jala-saya* or *jala-sayana*, *as*, or *jala-sāyin*, *ī*, m. an epithet of Viṣṇu, who is supposed to sleep, reposing on his serpent-couch above the waters, during the four months of the periodical rains; also during the intervals of the submersion of the world; [cf. *jale-saya*]. — *Jala-sāyi-tirtha*, *am*, n., N. of a Tirtha. — *Jala-sūkti*, *is*, *f*, a bivalve shell. — *Jala-sūti*, *is*, *is*, *f*, cleansed by water, bathed, washed. — *Jala-sūka*, *am*, n. the plant *Blyza Octandra*, a green moss-like substance growing on the surface of stagnant water, duckweed. — *Jala-sūkara*, *as*, m. a crocodile ('water-hog'). — *Jala-sosha*, *as*, m. drying up of water, drought.

— *Jala-samearga*, *as*, m. mixing with water, dilution. — *Jala-sandha*, *as*, m., N. of a prince, a son of Dhṛita-rāshṭra. — *Jala-samudra*, *as*, m. the sea of fresh water. — *Jala-samparka*, *as*, m. mixture or dilution with water. — *Jala-sarpiṇi*, *f*, 'water-glider,' a leech. — *Jala-sāt*, *ind*, to the state of water (e. g. *jalasāt kṛi*, to reduce to water; *jalasāt sampadyate*, it is turned into water). — *Jala-sikta*, *as, ā, am*, sprinkled with water, wetted. — *Jala-sūci*, *is*, m. the Gangetic porpoise, *Delphinus Gangeticus*; a crow; a fish, a small sort of pike, *Esoc Cauda*; a leech; a water-nut, *Trapa Bispinosa*. — *Jala-seka*, *as*, m. sprinkling with water. — *Jala-stha*, *as, ā, am*, standing or abiding or situated in water; (*ā*), *f*, a kind of grass, = *ganḍa-dūrvā*. — *Jala-sthāna*, *am*, n. or *jala-sthāya*, *as*, m. a reservoir, a pond, a lake. — *Jala-ha*, *am*, n. a small water (or summer) house; [cf. *jalyantra-griha*]. — *Jala-harapa*, *am*, n. a metre consisting of 4 x 32 syllabic instants. — *Jala-hastin*, *ī*, m. a water-elephant; hippopotamus (?). — *Jala-hāra*, *as, ī, m, f*, a water-carrier. — *Jala-hārini*, *f*, a water-course, drain, a channel for water. — *Jala-hāsa* or *jala-hāsa*, *as*, m. cuttle-fish bone, considered as the indurated foam of the sea. — *Jala-hradā*, *as*, m., N. of a man. — *Jalākara* ('*la-āk*'), *as*, m. a source of water, a spring, a fountain. — *Jalākā*, *f*, = *jalākukā*, a leech. — *Jalākāṅkha* ('*la-āk*'), *as*, m. = *jala-kāṅkha*, an elephant. — *Jalākshī* ('*la-āk*'), *f*, an aquatic plant, *Commelina Salicifolia*. — *Jalākhu* ('*la-ākhu*'), *us*, m. 'water-mole,' an otter. — *Jalāncāla* ('*la-an*'), *am*, n. a spring, well; natural water-course; the plant *Blyza Octandra*. — *Jalānjali* ('*la-an*'), *is*, *f*, a handful of water, or water held in the palms of the hand, as presented to the manes of a dead person &c. — *Jalātana* ('*la-aṭ*'), *as*, m. 'water-goer,' a heron; (*ā*), *f*, a leech. — *Jalādhyā* ('*la-ādhyā*'), *as, ā, am*, watery, marshy. — *Jalāpuka* ('*la-ap*'), *am*, n. the fry of fish. — *Jalāṇṭaka*, *as*, m. a shark or (according to some) a large alligator &c. — *Jalāṇṭaka* ('*la-an*'), *am*, n. the fry of fish. — *Jalātmikā* ('*la-āṭ*'), *f*, a leech; a well (in the latter sense a various reading for *jālāmbikā*). — *Jalātyaya* ('*la-aṭ*'), *as*, m. the passing away of the water (or clouds), autumn. — *Jalādarśa* ('*la-ād*'), *as*, m. a watery mirror, water reflecting any object like a mirror. — *Jalādhāra* ('*la-ādhyā*'), *as*, m. a pond, a lake, a reservoir, any receptacle of water. — *Jalādhāraiva* ('*la-adh*'), *am*, n., scil. *bha* or *nakshatra*, the constellation *Aśādhā* (having the water as its deity; cf. *jala-deva*); (*as*), m. an epithet of Varuṇa (?). — *Jalādhīpa* ('*la-adh*'), *as*, or *jalādhīpati* ('*la-adh*'), *is*, or *jalādhīyaksha* ('*la-adh*'), *as*, m. an epithet of Varuṇa, lord of the waters. — *Jalānusāra* ('*la-an*'), *as*, m. going or acting like water. — *Jalāntaka* ('*la-an*'), *as*, m., N. of a son of Kṛishṇa by Satya-bhāmā; (*as, ā, am*), having water in the interior (*anta*); containing water. — *Jalāpasarpāna* ('*la-ap*'), *am*, n. touching water, use of water. — *Jalābhishika* ('*la-abh*'), *as*, m. sprinkling with water. — *Jalāmbara* ('*la-am*'), *as*, m., N. of a man, = *Rāhala-bhadra* in a former birth. — *Jalāmbikā* ('*la-am*'), *f*, a well; [cf. *jalātmikā*]. — *Jalāmbu-garbhā* ('*la-am*'), *f*, N. of a woman, = *Gopā* in a former birth. — *Jalāyukā* ('*la-āyu*'), or *ī*, *jalāyukā* or *jalālokā* or *jalāvukā* or *jalāsukā*, *f*, a leech (living in water). — *Jalārka* ('*la-ar*'), *as*, m. the sun reflected in water. — *Jalārṇava* ('*la-ar*'), *as*, m. the rainy season; the sea of fresh water. — *Jalārthin* ('*la-ar*'), *ī, inī, ī*, desirous of water, thirsty. — *Jalārḍra* ('*la-ar*'), *as, ā, am*, wet, charged with aqueous moisture; (*as, ā*), m. *f*, wet cloth or clothes. — *Jalālu* ('*la-ālu*'), *us*, m. a kind of bulbous plant. — *Jalāvātāra* ('*la-av*'), *as*, m. a landing-place at a river's side. — *Jalāvarta* ('*la-av*'), *as*, m. 'the turning round of water,' an eddy, a whirlpool. — *Jalāvila* ('*la-av*'), *as, ā, am*, stained or soiled with water. — *Jalāsaya* ('*la-ās*'), *as, ā, am*, resting or lying in water; stupid, dull, apathetic, cold; (*as*), m. a pond, a tank, a lake, a reservoir or any piece of water; a fish; the water-nut, *Trapa Bispinosa*; (*ā*), *f*, a kind of plant, = *gunḍālā*; (*am*),

n. the root of *Andropogon Muricatus*. — *Jalāsāyān-tara* ('*ya-an*'), *am*, n. another lake. — *Jalāsāyot-sarga-tattova* ('*ya-ut*'), *am*, n. a part of the *Smṛitī-tattva*. — *Jalāsāyotsarga-vādhī*, *is*, m. title of a work by *Kamalakara-bhaṭṭa*. — *Jalāsāyin* ('*la-ās*'), *ī, inī, ī*, lying or sleeping in water as a penance. — *Jalāsāya* ('*la-ās*'), *as*, m. a piece of water, a pond, a lake; a water-house; (*ā*), *f*, a kind of crane; a kind of grass. — *Jalā-shah* or *jālā-shah*, *shāt, ī, ī*, subduing water. — *Jalāshihīlā* ('*la-ash*') or *ī, f*, a large square pond. — *Jalā-sāha*, *as, ā, am*, = *jālā-shah*. — *Jalāsūkā*, *f*, see *jalāyukā*. — *Jalāhvaya* ('*la-āh*'), *am*, n. a lotus (*Nelumbium*). — *Jalā-āra*, *as, ī, am*, living or going in water; (*as*), m. an aquatic animal; a fish; any kind of water-fowl. — *Jalācchayā*, *f*, the plant *Heliotropium Indicum*; [cf. *hasṭi-sundā*]. — *Jalā-jāta*, *am*, n. a lotus (*Nelumbium*). — *Jalendra* ('*la-in*'), *as*, m. 'chief of waters,' the sea; the ocean of fresh water; Varuṇa, the regent of the waters; N. of a Jina or Jaina saint. — *Jalendhana* ('*la-in*'), *am*, n. submarine fire. — *Jalēbha* ('*la-ibha*'), *as*, m. a water-elephant; [cf. *jala-hastin*]. — *Jalē-ruha*, *as*, m., N. of a king of Orissa; (*ā*), *f*, N. of a plant, = *kuṭumbinī*. — *Jalē-vāha*, *as*, m. a diver (by caste or business). — *Jalēsa* ('*la-isa*'), *as*, m. the sea, ocean; lord of the waters, i. e. Varuṇa. — *Jalē-saya*, *as, ā, am*, resting or abiding in water; (*as*), m. an epithet of Viṣṇu; a fish. — *Jalēsvara* ('*la-is*'), *as*, m. 'lord of waters,' the sea, the ocean; the deity of the waters, i. e. Varuṇa; N. of a sanctuary. — *Jaloka*, *as*, m., N. of a king of Kāśmīra; (*ā*), *f*, a leech; see *jalaukas*. — *Jalōhikā*, *f*, a leech; see *jalaukas*. — *Jalōcchvāsa* ('*la-uc*'), *as*, m. a drain or channel made for carrying off an excess of water, or a similar channel made naturally by the overflow of a river &c. — *Jalodara* ('*la-ud*'), *am*, n. 'water-belly,' dropsy. — *Jalod-dhātā-gatī* ('*la-ud*'), *is*, *f*, N. of a metre consisting of four lines of twelve syllables each. — *Jalodbhava* ('*la-ud*'), *as, ā, am*, born or produced in water, aquatic, marine; (*as*), m. 'origin of the waters,' N. of a place; an aquatic animal; N. of a water-demon slain by Kāśyapa; (*ā*), *f*, N. of a plant, = *laghu-brāhmī*, benzoin. — *Jalodbhūta* ('*la-ud*'), *as, ā, am*, born in or produced from water; (*ā*), *f*, N. of a plant, = *gunḍālā*. — *Jalonnāda* ('*la-un*'), *as*, m., N. of one of the attendants of Siva. — *Jaloragī* ('*la-ur*'), *f*, 'water-snake,' a leech. — *Jalauka*, *as*, m. a leech; (*ā*), *f*, a leech; [cf. the next]. — *Jalaukas* ('*la-ok*'), *ās, ās*, *as*, living in water, an inhabitant of the water, an aquatic animal; (*ās*), m., N. of a king of Kāśmīra; (*ās*), *f*, a leech (said to be used in plur. only). — *Jalaukasa*, *as, ā, am*, m. *f*, n. a leech. — *Jalaugha* ('*la-ogha*'), *as*, m. a quantity of water.

2. *jala*, nom. P., Ved. *jālātī*, to become water. *Jalaka*, *am*, n. a conch, a shell. *Jalāya*, nom. A. *-yate, -yitum*, to become water, appear as water.

2. *jālāluka*, *am*, n. a lotus root; [cf. *jalāyukā*]. *Jalīkā* or *jālūkā* or *jālūkā*, *f*, a leech. *Jaleyu*, *us*, m., N. of a son of Raudrāśva. *Jalēlā*, *f*, N. of one of the Mātṛis attending on Skanda; (or perhaps for two words *jālā ilā*.)

जलालदीनाहकवरसाह m. = *jālālū* 'ddin akbar shāh.

जलप *jālāsha*, *as, ā, am*, Ved. mitigating, pacifying, appeasing, healing, comforting; (*am*), n. water; happiness, comfort. — *Jālāsha-bheshaja*, *as, ā, am*, Ved. possessor of healing medicines, an epithet of Rudra.

जल्प् *jalp* [cf. *jap* and *lap*], cl. i. P. (ep. also A.) *jalpātī, -te, jājalpa*, *jālpishyati, jālpitum*, to speak inarticulately, murmur; chatter, prattle, babble, wrangle; to speak, say; to address a person, speak with; to speak of or about (with acc.); to praise: Caus. P. *jālpayati, -yitum*, to cause to speak; [cf. Lith. *kalbu*, 'to speak;' *kalba*, 'speech:' Hib. *gaill*, 'speech:']

Jalpa, *as*, m. talk, speech; prate, babble, gossip, chatter, discourse; debate, disputation, wrangling discussion, an argument in which a disputant tries to assert his own opinion and to refute that of his adversary by overbearing reply or wrangling rejoinder; [cf. *ātra-jalpa*.]

Jalpaka, *as*, *ikā*, *am*, a talker, chatterer, talkative, one who talks much or idly, garrulous.

Jalpana, *as*, *ā*, *am*, speaking, saying, talking; (*am*), n. talking, saying; chattering, prattling, garrulity.

Jalpāka, *as*, *i*, *am*, a chatterer, talking much and foolishly, or improperly; [cf. *jalpaka*.]

Jalpi, *is*, *f*, Ved. inarticulate speech, murmuring; speaking in a low voice.

Jalpita, *as*, *ā*, *am*, said, told, spoken; (*am*), n. talk, babbling, gossip; talking.

Jalpitri, *tā*, *trī*, *trī*, or *jalpin*, *i*, *inī*, *ī*, a talker, speaker, chatterer; saying, speaking.

जलालदीन्द्र *jallālādīndra*, *as*, m. = *jalālū* 'ddin.

जल्लु *jalhu*, *us*, *us*, *u* (related to *jaḍa* P), Ved. deprived of splendor or without sacrificial fire.

जव *java*, *as*, m. (fr. rt. *ju* or *jū*), speed, quickness, velocity, rapidity, swiftness; (*as*, *ā*, *am*), swift, expeditious; (*ā*), f. the China rose, Hibiscus Rosa Sinensis; [cf. *ajāpā*.] = *Java-yukta*, *as*, *ā*, *am*, possessed of fleetness. = *Java-vat*, *ān*, *atī*, *at*, quick, swift, fleet. = *Javādhitā* ('*va-adh*'), *as*, *ā*, *am*, very quick, extremely swift; (*as*), m. a fleet horse, a courser. = *Javānīla* ('*va-an*'), *as*, m. a strong wind, gale, hurricane. = *Javā-pushpa*, *as*, m. the China rose, the plant or its flower.

1. *Javana*, *as*, *i*, *am*, causing to hasten; quick, swift, fleet; (*as*), m. a courser, a fleet horse; a kind of deer; N. of one of the attendants of Skanda; (*i*), f. a screen surrounding a tent, a Kanāt; N. of a plant; (*am*), n. speed, velocity; [cf. *dhi-javana*.]

Javanikā, *f*, a wall or screen of cloth surrounding a tent, an outer tent, &c.; a curtain, a screen in general; the sail of a boat; [cf. *yavanikā*.]

Javaniman, *ā*, m. quickness, speed, velocity.

Javas, *as*, n. Ved. quickness, velocity; [cf. *a-javas*.]

Javin, *i*, *inī*, *ī*, quick, fleet, expeditious; (*i*), m. a horse, a camel.

Javina, *as*, *ā*, *am*, rapid, quick; (*as*), m. = *ko-kada*.

Javishtha, *as*, *ā*, *am*, Ved. quickest, fleetest; (*as*), m., N. of a Dānava.

Javiyas, *ān*, *asī*, *as*, Ved. quicker, speedier.

जवन 2. *Javana*, *as*, m., N. of a people whose country is by some thought to be identical with Ionia or Greece, = *yavana*, q. v.

जवनल *Javanāla*, *am*, n. a sort of grain, Andropogon Bicolor; [cf. *yavanāla*.]

जवस *Javasa*, *as*, m. meadow or pasture grass; [cf. *yavasa*.]

जवादि *Javādi*, *i*, n. a kind of perfume, = *kṛtrima*, *gandha-rāja*.

जवाल *Javāla*, *as*, m., N. of a man.

जविपुला *ja-vipulā*, *f*, a kind of metre.

जष *jash*, cl. 1. P. A. *jashati*, -*te*, &c., to kill, wound, hurt, injure; [cf. Hib. *gus*, 'death.']

जष *jasha*, *as*, m., Ved. a kind of aquatic animal; [cf. *jhasha*.]

जस *jas*, cl. 1. A. P., cl. 4. P., Ved. *ja-sate*, -*tī*, *jasayati*, *ajāsa*, *jaśitum*, to be exhausted or tired; cl. 4. P. to set free, release, liberate, let loose: Caus. P. *jasayati*, -*yitum*, *ajī-jasat*, to exhaust, weaken, cause to expire; cl. 10. 1. P. *jasayati*, *jasati*, &c., to hurt, injure; to strike,

punish with blows; to slight or disregard, treat irreverently.

Jasu, *us*, *f*, Ved. exhaustion, weakness; a hiding-place, cover (?)

Jasuri, *is*, *is*, *ī*, Ved. exhausted, weak; (*is*), m. Indra's thunderbolt.

Jasra, *am*, n. exhaustion, fatigue.

Jasvan, *ā*, *ari*, *a*, Ved. needy, poor, hungry; (Sāy.) causing to waste away, destroying; [cf. *a-jasra*.]

जस्तराज *jassa-rāja*, *as*, m., N. of a man.

जहक *jahaka*, *as*, *ā*, *am* (fr. rt. *hā*), abandoning, one who leaves or abandons; (*as*), m. time; a child; the slough of a snake; (*ā*), f. a kind of weasel or polecat.

Jahat, *at*, *atī*, *at*, leaving, quitting, foregoing.

— *Jahat-svārthā*, *f*, scil. *lakṣhaṇā*, a particular figure of speech, a word losing its original meaning and taking a different sense; irony. — *Jahal-lakṣhaṇā*, *f*, = the preceding.

जहा *jahā*, *f*, a plant, commonly Muṇḍirī; also *kadamba-pushpi*, &c.

जहानक *jahānaka*, *as*, m. the period of the total destruction of the world; [cf. *jihānaka*.]

जहिजोड *jahi-joḍa*, *as*, *ā*, *am* (*jahi* impv. fr. rt. *han* and *joḍa*), one who is in the habit of hitting his chin.

Jahi-stambha, *as*, *ā*, *am*, one who is constantly striking against a post.

जहु *jahu*, *us*, m. a young animal; N. of a son of Pushpa-vat and descendant of Rishabha.

जहु *jahnu*, *us*, m., N. of an ancient king and sage who adopted the Gangā as his daughter, (the river Ganges, when brought down from heaven by the austerities of Bhagiratha, was forced to flow over the earth and to follow him to the ocean, and thence to the lower regions, for the purpose of watering the ashes of Sagar's sons. In its course it inundated the sacrificial ground of Jahnu, who therefore drank up its waters, but consented at the prayer of Bhagiratha to discharge them from his ears. Hence the river is regarded as his daughter, and is called Jāhnavī); N. of a son of Aja-mīḍha, of a son of Su-hotra, of Kuru, and of Hotraka; N. of an ancestor of the Kūśikas; a N. of Viṣṇu; (*avas*), m. pl. the descendants of Jahnu. — *Jahnu-kanyā*, *f*, or *jahnu-tanayā*, *f*, or *jahnu-sutā*, *f*, 'daughter of Jahnu,' N. of Gangā or the Ganges.

Jahnāvī, *f*, Ved. the family of Jahnu.

जहन् *jahman*, *a*, n. water (?).

जहल *jahla*, *as*, m., N. of a man.

जा *jā*, *ās*, *ās*, *am* (fr. rt. *jan*, and used in Ved. for 2. *ja*, which appears rarely in the Veda), born, produced, &c. [cf. *agni-jā*, *agra-jā*, *adri-jā*, *indra-jā*, *go-jā*, &c.], see 2. *ja*; (*ās*), m. f., Ved. offspring, descendants; (*ā*), f. a race, tribe. — *Jāspati*, *is*, m. (*jās* gen. fr. *jā* f), the father or head of a family or house. — *Jāspatiya*, *am*, n., Ved. the state or condition of the father of a family.

जांहगिरि *jāṅhagiri*, *is*, m. = *jāṅhagiri*.

जागत *jāgata*, *as*, *i*, *am*, composed in the Jagati metre, consisting of it, conforming to it; chiefly praised in the Jagati metre (each deity having his own peculiar metre); (*am*), n. the Jagati metre.

जागुड *jāguḍa*, *ās*, m. pl., N. of a people; (*as*), m., N. of their country, renowned for its saffron; (*am*), n. saffron.

जागु *jāgri*, cl. 2. P. *jāgarti*, *jājāgāra* or *jāgarāni*-*ākāra*, *jāgarishyati*, *jāgaritum*, to be awake, to watch, be watchful, attentive, intent; to foresee, provide; to sit up during the night: Caus. *jāgarayati*, Aor. Ved. 2nd and 3rd sing.

ajigar, 2nd du. *jigritam*, 2nd pl. *jigrita*, to awaken: Desid. *jājāgarishatī*; [cf. Gr. *éyēlō*; Lat. *vigil*, *vigilo*; Old Germ. *wachan*, *wachem*; Goth. *waka*.]

Jāgara, *as*, *ā*, m. f. waking, wakefulness, vigilance; (*as*, *ā*, *am*), waking, awake; (*as*), m. a vision in a waking state; = *jāgara*, mail, armour.

Jāgaraka, *as*, m. waking, awake.

Jāgarāṇa, *as*, *ā*, *am*, waking, remaining awake; (*am*), n. waking, wakefulness; keeping watch, sitting up at night as part of a religious ceremony.

Jāgarita, *as*, *ā*, *am*, one who has been long awake or is exhausted with sleeplessness; (*am*), n. waking.

Jāgaritri, *tā*, *trī*, *trī*, wakeful, awake, vigilant.

Jāgarin, *i*, *inī*, *ī*, wakeful, awake.

Jāgarishnu, *us*, *us*, *u*, very wakeful or sleepless.

Jāgarūka, *as*, *ā*, *am*, wakeful, waking, sleepless, watchful.

Jāgartavya, *as*, *ā*, *am*, to be awake or awaked.

Jāgati, *is*, *f*, waking, vigilance; keeping watch, watchfulness.

Jāgariyā, *f*, wakefulness, waking, watching.

Jāgrtavya, *as*, *ā*, *am*, to be awake. See *jā-gartavya*.

Jāgrivi, *is*, *is*, *ī*, Ved. watchful, attentive; awake; not extinguished, clear, bright (as fire); active, animating, exciting; (*is*), m. fire or its deity; a king.

Jāgrat, *at*, *atī*, *at*, watching, being awake. — *Jāgrat-svapna*, *au*, m. du. a state of waking and sleep; (*as*), m. Ved. dreaming in a waking state, day-dream, hallucination; (*as*, *ā*, *am*), occurring in a state of waking and sleep (?). — *Jāgrad-avasthā* or *jāgrad-dasā*, *f*, a state of wakefulness. — *Jāgrad-duḥsvapnya*, *am*, n., Ved. a disagreeable dream or vision while in a waking state.

Jāgriyā, *f*, waking, watching, wakefulness.

जाघनी *jāghamī*, *f*, (fr. *jaghana*), a tail; the thigh, leg.

जाङ्गल *jāṅgala*, *as*, *i*, *am* (fr. *jangala*), arid; sparingly grown with trees &c. but nevertheless fertile; rural, picturesque, diversified with hill, vale, wood, and water; found or existing in such a district; desert, covered with jungle; wild, not tame (as an animal &c.); savage, barbarous; (*as*), m. the francoline partridge; N. of a man; (*ās*), m. pl., N. of a people; (*i*), f. the plant *Mucuna Prurius*; (*am*), n. flesh; game, the flesh of deer &c.

Jāṅgalī, *is*, m. a snake-catcher; [cf. *jāṅguli*.]

Jāṅgalika, *as*, m. a snake-charmer, = *jaṅgulika*.

Jāṅgula, *am*, n. poison, venom, = *jangula*; the fruit of the Jālīni, a kind of cucumber; (*i*), f. knowledge of poisons, the possession of charms or drugs and employment of them as antidotes; a pot-herb, *Luffa Acutangula*; an epithet of Durgā.

Jāṅgulī, *is*, m. a snake-catcher, a dealer in antidotes, a conjuror.

Jāṅgulika, *as*, m. a snake-catcher, a snake-doctor, one who pretends by charms to cure the bite of snakes or other venomous animals, a dealer in antidotes &c.

जाङ्गनी *jāṅghanī*, *f*, (fr. *janghā*), the thigh; (perhaps a wrong form for *jāghamī*).

Jāṅghāprahatika or **Jāṅghāprahritika**, *as*, *i*, *am* (fr. *janghā-prahata* or -*prahrita*), produced by a blow with the leg.

Jāṅghālayana, *as*, m. (fr. *janghāla*), N. of a man.

Jāṅghī, *a*, patronymic from *Jangha* or metronymic from *Janghā*.

Jāṅghika, *as*, *i*, *am* (fr. *janghā*), swift of foot, a courier; relating to or belonging to the leg; (*as*), m. a courier, a running footman, an express; a camel; a kind of antelope; [cf. *kapi-jāṅghikā*.]

जाजनाग *jājanāga*, *as*, m., N. of a man.

जाजमत *jājamat*, *at*, *atī*, *at* (fr. Intens. of 1. *jam*, p. 339), excessively or repeatedly devouring.

जाजल *jājala*, *ās*, and *jājalin*, *inas*, m. pl., N. of a school of the Atharva-veda.

जाजलि *jājali*, *is*, m., N. of a preceptor.

जाजिन् jājin, ī, m. a warrior, a combatant; [cf. *jaj* and *jaja*.]

जाज्वलमान jājvalyamāna, as, ā, am (fr. Intens. of *rt. jal*), shining, flaming, blazing, resplendent, effulgent, dazzling.

जादलि jāṭali, is, ī, m. f. the plant *Bignonia suaveolens*; (other readings have *pāṭali* and *jhāṭali*.)

जादालिका jāṭalikā, f. (fr. *jaṭāla* or *jaṭā-laka*), N. of one of the Mātṛis attending on Skanda.

जाटिकायन jāṭikāyana, as, m. (fr. *jaṭika*), N. of the author of a hymn of the Atharva-veda.

जाठर jāṭhara, as, ī, am (fr. *jaṭhara*), stomache, abdominal, visceral, being in the stomach or belly, relating to it, relating to the womb, e.g. *jāṭhara'gnih*, the fire in the stomach, the digestive faculty, gastric juice, hunger; (as), m. 'offspring of the womb,' a child; N. of an attendant of Skanda.

Jāṭharya, am, n. morbid affection of the abdomen.

जादु jāḍya, am, n. (fr. *jaḍa*), coldness, frigidity; stiffness, inactivity, apathy, sluggishness, insensibility; absence of feeling in the tongue, tastelessness; dulness or coldness of intellect, stupidity, folly. — **Jāḍyārī** ('*ya-arī*'), is, m. 'enemy of coldness,' the citron tree.

जात jāta, as, ā, am (fr. *rt. jam*), born, brought into existence, brought forth, engendered (e.g. *māsa-jāta*, born a month ago, one month old; *putro jātāh*, a son only by birth, not by qualities); grown, produced, arisen, caused, occasioned, appearing, appeared, apparent, manifest; happened; become, present; ready at hand, collected, stored up, possessed, felt, experienced, inspired with, affected by, (often at the beginning of an adjective compound, see examples below; also at the end of a comp., e.g. *putra-jāta*, having a son born; *śmaśru-jāta*, having a beard; *danta-jāta*, having teeth just growing); (as), m. male issue, a son; a living being (used of men and gods, but especially of the former); (ās), m. pl., N. of a race of the Haihayas; (ā), f. female offspring, a daughter; *jāte*, O daughter! (am), n. a living being, a creature; birth, production, origin; race, kind, sort, class, species; a multitude or collection of things forming a class (e.g. *karma-jātam*, the whole aggregate of actions; *sukha-jātam*, everything included under the name pleasure); individuality, specific condition; [cf. Gr. *-yeros*; Germ. *Kind*; Lith. *gentis*.] — **Jāta-karman**, a, n. a ceremony at the birth of a child when the navel string is divided, (it consists in touching the infant's tongue thrice with ghee after appropriate prayers); delivery of a new-born infant. — **Jāta-kalāpa**, as, ā, am, having a tail (as a peacock). — **Jāta-kāma**, as, ā, am, fallen in love. — **Jāta-kopa** or **jāta-kro-dha**, as, ā, am, enraged. — **Jāta-kautuka**, as, ā, am, delighted. — **Jāta-kautūhala**, as, ā, am, being eagerly desirous. — **Jāta-keshobha**, as, ā, am, agitated. — **Jāta-danta**, as, ī, am, (a child) that has a tooth or teeth growing; having teeth. — **Jāta-pakṣha**, as, ā, am, whose wings have grown, possessing wings. — **Jāta-pāda**, as, ā, am, having fetters, fettered. — **Jāta-pratṛā**, f. a woman who has borne a son or sons. — **Jāta-pratyaya**, as, ā, am, inspired with confidence, confiding, believing. — **Jāta-bala**, as, ā, am, possessing strength, strong. — **Jāta-bhī**, īe, f. 'fearful,' N. of a woman. — **Jāta-manmatha**, as, ā, am, being in love, fallen in love, loving. — **Jāta-mātra**, as, ā, am, just born, merely born; (am), n. as soon as born, the instant of birth. — **Jāta-rojasa**, ās, ās, as, having the catamenia. — **Jāta-rasa**, as, ā, am, having taste or flavour. — **Jāta-rūpa**, as, ā, am, embodied, having assumed a shape or form, beautiful, brilliant, golden (?), (am), n. the form in which a person is born, nakedness; gold; the thorn-apple. — **Jātarūpa-dhara**, as, ā, am, quite naked. — **Jātarūpa-parishkrīta**, as, ā, am, adorned with gold.

— **Jātarūpa-maya**, as, ī, am, golden. — **Jātarūpa-sīla**, as, m., N. of a golden mountain. — **Jāta-eat**, ān, atī, at, containing the word *jāta* or any other form derived from *jan*. — **Jāta-vāsa-griha**, am, n. the room in which a child is born, the room of a lying-in woman. — **Jāta-vidyā**, f., Ved. a knowledge of what exists or of the origin and nature of all things. — **Jāta-vibhrama**, as, ā, am, hurried, precipitate. — **Jāta-viśāsa**, as, ā, am, having the confidence excited. — **Jāta-vedas**, ās, m., Ved. an epithet of Agni; (the meaning is explained in five ways: 1. 'knowing all created beings'; 2. 'possessing all creatures or everything existent'; 3. 'known by created beings'; 4. 'possessing *vedas*=riches'; 5. 'possessing *vedas*=wisdom'; other derivations and explanations are found in the Brāhmaṇas, but the exact sense of this word seems to have been very early lost, and of the five explanations given above only the first two would seem to be admissible for the Vedic texts; in one passage a form *jāta-veda* seems to occur.) — **Jātavedasa**, as, ī, am, relating to *Jāta-vedas*; (ī), f. an epithet of Durgā. — **Jātavedasiya**, as, ā, am, belonging or relating to *Jāta-vedas*. — **Jāta-vepathu**, us, us, u, affected with tremor. — **Jāta-veśman**, a, n. the room in which a child is born, the room of a lying-in woman. — **Jāta-smāśru**, us, us, u, one whose beard has grown. — **Jāta-śrama**, as, ā, am, wearied, exhausted. — **Jāta-saṃvridha**, as, ā, am, born and grown up. — **Jāta-saṅkalpa**, as, ā, am, feeling a desire or passion for. — **Jāta-sādhvasa**, as, ā, am, afraid. — **Jāta-sena**, as, m., N. of a man. — **Jāta-senya**, as, m. a patronymic from the last. — **Jāta-sneha**, as, ā, am, enamoured, feeling love or affection for. — **Jāta-spriha**, as, ā, am, desirous, wishing for. — **Jāta-harsha**, as, ā, am, rejoiced, glad. — **Jāta-hārda**, as, ī, am, feeling affection, becoming attached. — **Jātāgas** ('*ta-ag*'), ās, ās, as, offending, sinning, committing fault; also *jātāparādha*, *jāta-dosha*, &c. — **Jātāpatyā** ('*ta-ap*'), f. a mother, a woman who has borne a child. — **Jātāmarsha** ('*ta-am*'), as, ā, am, having the anger roused, vexed, enraged, put in a passion. — **Jātāsru** ('*ta-as*'), us, us, u, weeping, shedding tears. — **Jāteshtī** ('*ta-ist*'), īs, f. rites or sacrifice performed at the birth of a child. — **Jātāksha** ('*ta-uk*'), as, m. a young bullock, an ox.

Jātaka, as, ā, am, born, produced; (as), m. a new-born child; a mendicant; (am), n. = *jāta-karman*, a ceremony performed after the birth of a child; nativity, astrological calculation of a nativity; (with Buddhists) a former birth of Śākya-muni and its history; an aggregate or a collection of similar things; [cf. *catvur-jātaka*.] — **Jātaka-dhvani**, is, m. a leech. — **Jātaka-paddhati**, is, f., N. of a work on nativities by Ananta; another work by Keśava. — **Jātaka-muktāvalī**, f. title of an astrological work by Siva-dāsa. — **Jātakāmbhonidhi** ('*ka-am*'), is, m. title of an astrological work by Bhadrā-bāhu.

Jātāyana, as, m. a patronymic from *Jāta*.

Jāti, is, f. birth, production; the form of existence, whether as a man or animal, which is fixed by birth; position assigned by birth; rank; family, race, lineage; kind, sort, genus, species, class, tribe, caste; the character or peculiarities of a species, the genuine or true state of anything; reduction of fractions to a common denominator; false generalization; a futile answer, a self-confuting reply; a particular figure of speech in rhetoric; a class of metres; a manner of singing; a fire-place; N. of several plants, = *Jasminum Grandiflorum*; *Embellica Officialis*; mace, nutmeg; [cf. *antya-jāti*, *eka-jāti*, *dvī-jāti*; cf. also Lat. *gens*; Lith. *pri-gentis*.] — **Jāti-kośa** or **jāti-kośa** or **jāti-kośa**, as, ā, m. a nutmeg; (ī), f. the outer skin of the nutmeg. — **Jāti-tva**, am, n. or **jāti-tā**, f. distinction or nature of caste or tribe; special or generic property. — **Jāti-dharma**, as, m. the duty of caste, the law or usage of caste (e.g. sacred study is the caste-duty of the Brāhman, fighting of the Kshatriya, &c.); generic or specific property. — **Jāti-dhvaṅsa**, as, m. the loss of caste or its privileges. — **Jātin-dhara**, as, m., N. of a

physician, = *Suddhodana* in a former birth. — **Jāti-patṛi** or **jāti-patṛi**, f. the outer skin of the nutmeg. — **Jāti-phala** or **jāti-phala**, am, n. a nutmeg; [cf. *kahudra-jāti-phala*.] — **Jāti-brāhmaṇa**, as, m. a Brāhman by birth but not by knowledge. — **Jāti-bhraṅsa**, as, m. loss of rank or caste. — **Jāti-bhraṅsa-kara**, as, ī, am, causing loss of caste; forbidden, improper; (am), n. doing an act prohibited to a particular caste. — **Jāti-bhṛashā**, as, ā, am, fallen from caste, outcast. — **Jāti-mat**, ān, atī, at, of high rank, obtaining a high position. — **Jāti-maha**, as, m. birthday-festival. — **Jāti-mātra**, am, n. mere birth, position in life obtained by mere birth; caste only, but not the performance of the special duties; species, genus. — **Jātimātropajivin** ('*ra-up*'), ī, inī, ī, or **jātimātra-jivin**, ī, inī, ī, (a Brāhman) who lives only by his caste (without any sacerdotal acts). — **Jāti-mālā**, f. 'garland of the castes,' title of a work treating of the different castes. — **Jāti-lakṣhaṇa**, am, n. specific or generic distinction, characteristic, mark of tribe or caste. — **Jāti-vācāna**, am, n. the idea of species or genus. — **Jāti-vācaka**, as, ikā, am, expressing genus, generic (as a name). — **Jāti-viveka**, as, m. title of a literary work. — **Jāti-vaira**, am, n. natural enmity, innate or instinctive hostility. — **Jāti-vailakṣhaṇya**, am, n. inconsistency, incompatibility, conduct or quality at variance with birth or tribe. — **Jāti-sabda**, as, m. a word expressing the idea of species or genus. — **Jāti-sampanna**, as, ā, am, sprung from a good family, belonging to a noble family. — **Jāti-sāra**, as, m. nutmeg. — **Jāti-smara**, as, ā, am, recollecting a former existence, remembering one's condition in a former life; N. of a Tirtha. — **Jāti-smaraṇa**, am, n. recollection of a former existence. — **Jāti-svabhāva**, as, m. specific or generic character or nature. — **Jāti-hina**, as, ā, am, of low birth or descent, void of caste, outcast, having a low position. — **Jāti-rasa**, as, m. gum myrrh. — **Jāty-andha**, as, ā, am, blind from birth, born blind.

Jātya, as, ā, am (used at the end of a compound and by native grammarians considered as an affix), relating or belonging to any species, genus, tribe, order, family, race, &c. (e.g. *aśva-jātya*, belonging to the horse-kind; *vrīksha-jātya*, belonging to trees); [cf. *vi-jātya*.]

Jātyika, as, ā, am, = *jātya*; (e.g. *evam-jātyikā*, of such a kind, of such a tribe or race.)

Jātya, as, ā, am, belonging to a family or caste; of the same family, related; sprung from a noble family, noble; well-born, legitimate, born of parents of the same caste, genuine (*γνήσιος*); best, excellent; pleasing, beautiful; (in mathematics) rectangular.

जातरूप jāta-rūpa. See col. 1.

जाति jāti. See col. 2.

जातु jātu, ind. (fr. *jan* ?; cf. *janushā* under *janus*), at all, ever; possibly, perhaps; sometimes, some day, once, once upon a time (e.g. *kim tena jātu jātena*, what is the use at all of him born?). *Jātu* is said to be used in connection with the potential in the sense of 'not allowing'; (e.g. *jātu vṛishalam yājayan na marshayāmi*, I suffer not that he should cause an outcast to sacrifice), or with a present indicative to express censure (e.g. *jātu yājayati vṛishalam*, ought he to cause an outcast to sacrifice ?). In the Veda when *jātu* stands at the beginning of a sentence the verb which follows retains its accent. *Na jātu*, not at all, by no means, never; *api jātu*, perhaps, possibly; *jātu-ēt*, at some time or other, some day, one day. — **Jātū-shhīra**, as, ā, am, Ved. eminently strong; (Sāy.) always strong; or (as), m., N. of a man.

जातुक jātika, the plant from which the *Asa Foetida* is obtained; (am), n. *Asa Foetida*; [cf. *jatuka*.]

जातुधान jātudhāna, as, m. = *yātu-dhāna*, a Rākshasa, an imp, ogre or goblin.

जातुष jātusha, as, ī, am (fr. *jātu*), made of lac or gum, covered with lac or with any artificial form or condition of it; sticky, adhesive.

जातु jātū, Ved. (Sāy.) = *asani*, a thunderbolt. — *Jātū-bharman*, ā, ā, a, Ved. (Sāy.) armed with the thunderbolt or nourishing created beings; [cf. *jātu* and *jāta*.]

जातुर्का jātūkārṇa, as, m. (fr. *jātu-kārṇa*?), N. of an ancient preceptor; N. of a physician; and of the author of a law-book; an epithet of Śiva.

Jātūkārṇya, as, m., N. of several preceptors and grammarians; N. of the author of a law-book.

जान jāna, am, n. (fr. rt. *jan*), Ved. production, birth, origin, birthplace; (as), m. a patronymic of Vṛṣa.

Jānaka, as, m. (fr. *janaka*), a patronymic of Kratu-vid; also of Āya-sthūna; (ī), f. a patronymic of Sītā, the wife of Rāma; N. of a metre consisting of four lines of twenty-four syllables each. — *Jānakinātha* or *jānakīśa* ('*ki-śa*'), as, m. the husband of Sītā, i. e. Rāma. — *Jānakinātha-sarman*, ā, m., N. of a man. — *Jānaki-rāghava*, am, n. title of a play.

Jānakī, īs, m. a patronymic of Kratu-jit; also of Āya-sthūna.

Jānantapi, īs, m. (fr. *janam-tapa*), a patronymic of Aty-arati.

Jānapada, as, m. (fr. *jana-pada*), one who belongs to a country, a subject; (as, ī, am), living in the country, an inhabitant of the country (opposed to *paura*, inhabiting a town); a peasant, rustic, belonging to or suited for the inhabitants of the country; (ā), f. a popular expression; N. of a place; N. of an Āpsaras.

Jānapadika, as, ī, am, relating to a country or to the subjects of a country.

Jānarāja, am, n. (fr. *jana-rājan*), Ved. sovereignty, supremacy.

Jānavādika or *jānevādika* or *jānovādika*, as, ī, am (fr. *jana-vāda*, *jane-vāda*, and *jano-vāda*), knowing the popular report.

Jānaśruti, īs, m. a patronymic from *Jana-śruta*.

Jānaśruteya, as, m. (fr. *jana-śrutā* or *jāna-śruti*), a patronymic of Āupāvi.

Jānāyana, as, m. a patronymic from *Jana*.

Jānārdana, as, m. (fr. *janārdana*), a patronymic of Pra-dyūma.

1. **jānuka**, as, ā, am (fr. rt. *jan*), bringing forth. (For 2. *jānuka* see under *jānu* below.)

जानत jānat, an, atī, at (fr. rt. 1. *jñā*), knowing, understanding, &c.

Jānanti, īs, m., N. of a preceptor.

Jānāna, as, ā, am, knowing, understanding.

जानि jāni (at the end of an adj. comp. = *jani* or *jāna* for *jāyā*), a wife (e. g. *ananya-jāni*, having no other wife); [cf. *a-jāni*, *arundhati-j*, *divi-j*, &c.; cf. also Goth. *qvēns*.]

जानु jānu, us, u, m. n. (fr. rt. *jan*?), the knee; *jānubhyām* *avanīṃ gam*, to fall to the ground on one's knees; [cf. Lat. *genu*; Gr. *γόνυ*; Goth. *kniu*; Germ. *Knie*; Hib. *glun* (?); Slav. *koljeno*; Lith. *kielis*.] — *Jānu-jangha*, as, m., N. of a king. — *Jānu-dagha*, as, ī, am, up to the knees. — *Jānuprahritika*, as, ī, am, produced by a blow with the knee; [cf. *jānghāprahritika*.] — *Jānu-phalaka* or *jānu-maṇḍala*, am, n. the knee-pan or patella. — *Jānu-vijānu*, u, n. contracting and extending the knees, a peculiar position in fighting. — *Jānu-sandhi*, īs, m. the knee-joint.

2. **jānuka**, as, ā, am, at the end of an adj. comp. = *jānu*, the knee (e. g. *ūrdhva-jānuka*, having the knees raised).

जानेवादिक jānevādika. See *jānavādika*.

जान्धित jāndhita, as, ā, am (fr. *jana* and *dhita* = *hita* ?), Ved. 'agreed upon by men,' customary, usual.

जान्य jānya, as, m. (fr. *jāni* ?), N. of an ancient sage.

जाप jāpa, as, m. (fr. rt. *jap*), muttering, whispering, muttering prayers or telling beads, reciting passages of the Vedas &c. inaudibly; a prayer uttered in this manner; [cf. *kārṇa-jāpa*.]

Jāpaka, as, ikā, am, muttering prayers, one who mutters prayers; relating to a muttered prayer; (am), n. a kind of fragrant wood; (a various reading has *jāyaka*.)

Jāpin, ī, īnī, t, (at the end of an adj. comp.) reciting in a low voice.

Jāpya, as, ā, am, to be muttered, to be repeated in a low voice; (am), n. a prayer to be muttered inaudibly, the muttering of prayers &c.

जापन jāpana, am, n. (a Prākṛit form for *yāpana*), declining, rejection, dissent; dismissing, sending away; completing, finishing.

जाबाल 1. jābāla, as, m. (fr. *jabālā*), a metonymic of Mahā-sāla; also of Satya-kāma; the author of a law-book; also of a medicinal work; (ās), m. pl., N. of a school of the Yajur-veda. — *Jābālopanishad* ('*la-up*'), t, f, N. of an Upanishad belonging to the Atharva-veda.

Jābālyana, as, m., N. of a preceptor.

Jābālī, īs, m., N. of an ancient sage; also of the author of a law-book; N. of an infidel Brāhman who was one of the priests of king Daśa-ratha and after his death tried ineffectually to shake the resolution of Rāma and induce him to take the throne offered to him by his dutiful younger brother Bharata; (his speech, which is given in Rāmāyana II. 108, contains doctrines very similar to those of the Cārvākas or materialists.)

Jābālīn, īnas, m. pl., N. of a school.

जाबाल 2. jābāla, as, m. (a corruption of *ajā-pāla*), a goat-herd.

जामदग्न jāmādagna, as, ī, am (fr. *jamad-agni*), derived from or produced by *Jamad-agni*; (as), m., N. of a Catur-aha ceremony.

Jāmādagniya and *jāmādagneya*, a patronymic from *Jamad-agni*.

Jāmādagnya, as, ā, am, belonging to *Jamad-agni* or to his son *Jāmādaguya*; a patronymic; (as), m., N. of a Catur-aha ceremony.

जामयै jāmarya, as, ā, am, Ved. (Sāy.) from *jā-amarya*, making creatures immortal; but perhaps connected with a rt. *jam* for *dam* and used as an epithet of milk.

जामल jāmala = *yāmala* in *kṛishṇa-jāmala* &c.

जामा jāmā, f. (fr. rt. *jan*), a daughter-in-law.

Jā-mātri, tā, m. ('the maker of [new] offspring,' or perhaps related to *jāmi* below), a daughter's husband, a son-in-law; a husband, a lord or master; a friend; the sunflower, *Heliantus Annuus*; [cf. *yāmātri*; cf. also Lat. *gener* (?); Gr. *γόνυ* &c.] — *Jāmātri-tva*, am, n. the relationship of a daughter's husband.

Jāmātrika, as, ā, am, coming from or belonging to a daughter's husband; (as), m. a daughter's husband.

Jāmī, īs, īs, ī, Ved. related by blood, consanguineous, (rarely applied to a brother but often to a sister either with or without the word *svasrī*); related like brother and sister; (in Vedic language the fingers are sometimes called *jāmayaḥ* or 'the sisters'; the *sapta jāmayaḥ* or 'seven sisters' are the seven Dhītayās or acts of devotion in the Soma worship); related in general, belonging to, peculiar to, customary, usual; (ī), f. a sister, a virtuous and respectable woman; (more properly) a female relative of the head of a family, a daughter-in-law; N. of a deity; N. of an Āpsaras; (ī), n. blood-relationship, consanguinity, the relation of brother and sister,

relation in general, descent; (in grammar and in the sacrificial language) tautology, repetition; water; [cf. *a-jāmi* and *deva-j*.] — *Jāmi-kṛit*, t, t, t, Ved. creating relationship. — *Jāmi-tva*, am, n., Ved. consanguinity, relationship. — *Jāmi-vat*, ind., Ved. like a sister or brother. — *Jāmi-saṇṇa*, as, m., Ved. the curse pronounced by a brother or relation.

Jāmeya, as, m. a sister's son.

जामित्र jāmītra, am, n. (fr. the Gr. *διώκετο*, in astronomy) the seventh lunar mansion.

जाम्बव jāmbava, as, ī, am, coming from or belonging to the *Jambū* tree; (as), m. = *jāmbavat*, q. v.; (ī), f., N. of a plant, = *nāga-damanī*; (am), n. the fruit of the *Jambū* tree, the rose-apple; gold; N. of a town. — *Jāmbavaushṭha* ('*va-ush*'), as, n. a cauterizing needle or probe; also *jāmbavoshṭha*, *jāmboshṭha*, *jāmbavushṭha*, and *jāmbv-oshṭha*.

Jāmbavaka, as or am (?), m. or n. (?), N. of a place.

Jāmbavat, ān, m. (for *jāmbava-vat* ?), N. of the chief of the bears who, with the monkeys, was an ally of Rāma and therefore sometimes called a monkey; he was a son of Pitāmaha and father of *Jāmbavati* who was wife of Kṛishṇa and mother of *Sāmba*; (ī), f., N. of the daughter of *Jāmbavat*, wife of Kṛishṇa and mother of *Sāmba*; N. of a plant, = *jāmbū*.

Jāmbuvat, ān, m. = *jāmbavat*; (ī), f. = *jāmbavati*.

जाम्बीर jāmīra, am, n. (fr. *jāmīra*), a citron.

जाम्बील jāmīla, as, m., Ved. the knee-bone, knee-pan; (said by some to be so called from its similarity to a citron, by others considered as a corruption fr. *jānu* and *bīla*.)

जामुक jāmuka, as, ī, am (fr. *jāmuka*), coming from or belonging to a jackal; *jāmbukam* *vaśas*, a jackal's cry.

जाम्बूनद jāmūnada, as, ī, am (fr. *jāmūnadi*), coming from or belonging to the river *Jambū*, epithet of a kind of gold; made of the gold called *Jāmūnada*, golden; (as), m., N. of a son of *Janam-ejaya*; N. of a mountain; (ī), f., N. of a river; (am), n. gold from the *Jambū* river, any gold, a golden ornament; N. of a lake; the thorn-apple. — *Jāmūnada-maya*, as, ī, am, made of the gold called *Jāmūnada*, golden.

जाम्भ jāmha, as, m. a patronymic from *Jambha*.

जायक jāyaka, am, n. a kind of yellow fragrant wood; [cf. *jāpaka* and *jāshaka*.]

जायद्रथ jāyadratha, as, ī, am (fr. *jayad-ratha*), belonging to *Jayad-ratha*.

Jāyanti-putra, as, m., N. of a preceptor.

Jāyanteya, as, m. a metonymic from *Jayantī*.

जयमान jāyamāna. See p. 338, col. 2.

जाया jāyā, f. (fr. rt. *jan*, to bring forth; cf. *Manu* IX. 8), a wife, one wedded lawfully or according to the ritual, a consort; (in astronomy) N. of the seventh mansion. — *Jāyā-gṇa*, as, ī, am, a wife-murderer; (as), m. a mole or mark on the body indicative of the death of a wife. — *Jāyājīva* ('*yā-āj*'), as, m. a dancer, an actor (who gets a livelihood by his wife). — *Jāyā-tva*, am, n. the character or attributes of a wife. — *Jāyānujīvin* ('*yā-an*'), ī, m. an actor, a dancer, a mime; the husband of a harlot; a needy man, a pauper; a kind of crane, the *Vaka* or *Ardea Nivea*. — *Jāyā-pati*, ī, m. du. husband and wife.

जायान्य jāyānya, as, m., Ved. a kind of disease; [cf. *jāyanya*.]

जायिन् jāyin, ī, īnī, ī (fr. rt. 1. *ji*), conquering, subduing; (ī), m. a stanza repeated, the burden of a song; [cf. *dhrūvaka*.]

Jāyu, *us*, *us*, *u*, victorious, striving to conquer or gain; (*us*), *m.* a medicine, medicament; a physician.

जायेन jāyēnya, *as*, *m.*, Ved. a kind of disease; [cf. *jāyānyā*.]

जार jāra, *jāraka*, &c. See p. 359, col. 3.

जारुषि jārudhi, *is*, *m.*, N. of a mountain.

जारुथी jārūthī, *f.*, N. of a river (?); [cf. *jārūtha*.]

जारुथ्य jārūthya or *jāruthya*. This word is generally found connected with *asva-medha*, the horse sacrifice, but the meaning is doubtful.

Jārutha, *as*, *m.* (is said to mean) a sacrifice in which three offerings are made, or in which the sun is thrice worshipped in his southern declination (?).

जार्तिक jārṭika, *ās*, *m.* pl. a various reading for *jārṭika*.

जार्य jārya, *as*, *ā*, *am*, Ved. (according to Sāy.) 'to be praised' (as if fr. *jrī*); but perhaps rather (*am*), *n.* familiarity, intimacy, (fr. *jāra*.)

जार्यक jāryaka, *as*, *m.* a particular animal.

जाल jāla, *am*, *n.* (fr. *rt. jal* and connected with *r. jāla*), a net (for catching birds &c.); a web, a spider's web, cobweb, net-work, any reticulated or woven texture, a wire net, reticulated or chain-armour, a coat of mail, a helmet made of wire; a lattice, an eyelet or loophole, a window; a collection, multitude, assemblage; the membrane which unites the toes of many water-birds; the membrane between the fingers and toes of divine beings and godlike or heroic personages; a disease of the eyes in which the blood-vessels are filled with blood and look like net-work; an unblown flower; magic; conjuring, illusion, deception; pride, arrogance; (wrong reading for *jāta*), kind; (*as*), *m.* the tree *Nauclea Cadamba*, the young fruit of a gourd or cucumber; (*ī*), *f.* a small cucumber, *Trichosanthes Dioeca*, any medicament or drug.

—*Jāla-karman*, *ā*, *n.* the occupation of catching fish, fishing. —*Jāla-kāraka*, *as*, *m.* a web-maker, a spider, a net-maker. —*Jāla-kīṭa*, *as*, *m.*, N. of an Udītya-grāma. —*Jāla-kshīrya*, *am*, *n.* a kind of plant containing a poisonous juice. —*Jāla-gar-dābha*, *as*, *m.* a kind of pimple or boil; [cf. *gar-dābha-gada*, &c.] —*Jāla-gopikā*, *f.* a kind of churning-vessel. —*Jāla-dāṇḍa*, *as*, *m.*, Ved. the pole of a net. —*Jāla-pādī*, *f.*, N. of a place. —*Jāla-pād*, *t*, *m.* a goose ('web-foot'). —*Jāla-pāda*, *as*, *ī*, *am*, having a web-like membrane between the toes, web-footed; (*as*), *m.* a web-footed bird; N. of a frog; of a magician. —*Jāla-prāyā*, *f.* armour, iron net-work, chain-armour. —*Jāla-baddha*, *as*, *ā*, *am*, caught in a net, snared. —*Jāla-bhūja*, *as*, *ā*, *am*, having the rudiments of a web-like membrane between the fingers. —*Jāla-vat*, *ān*, *atī*, *at*, furnished with a net or net-like texture, reticulated; covered with iron net-work or retiform armour; (according to some) cunning, deceptive. —*Jāla-var-viraka*, *as*, *m.*, N. of a plant, a kind of *Varvora*. —*Jālākha* ('*la-ak*'), *am*, *n.* (?) a loophole, eyelet-hole, window.

Jālaka, *am*, *n.* a net, woven texture, web; multitude, assemblage; a lattice; an eyelet or loophole; a nest; a collection or bundle of buds, a germ, an unblown flower; a plantain, the fruit; illusion; pride; (*as*), *m.* a window, a lattice, a loop or eyelet-hole; N. of a tree; (*īkā*), *f.* a net (for catching birds &c.); chain-armour, armour; a spider; a leech; a kind of cloth or raiment, woollen cloth; plantain; iron; a widow, (perhaps so called from the net or braided worn by widows). —*Jālaka-mālin*, *ī*, *īnī*, *t*, veiled.

Jālāya, *nom.* *ā*. *jālāyate*, to be like a net, to form a net-like enclosure.

Jālīka, *as*, *ī*, *am*, one who uses nets to gain a livelihood, a fisherman, a fowler, birdcatcher, any hunter using nets; (*as*), *m.* a spider; the president of a district, governor of a province; a cheat, a rogue, a vagabond, a conjurer or juggler.

Jālīn, *ī*, *īnī*, *t*, having a net; retiform; having a window; illusory, deceptive; (*īnī*), *f.*, soil. *pidokā*, a term applied to certain boils or pustules which make their appearance in the disease called *Pra-meha*; a painted room or one ornamented with pictures; (= *sveta-ghoshā*, *ghoshātākī*, *kośātākī*, a species of melon or gourd (the rind of which is reticulated like a net).

Jālya, *as*, *ā*, *am*, liable to be caught in a net.

जालकि jālaki, *ayas*, *m.* pl., N. of a subdivision of the Trigarta people.

Jālakiya, *as*, *m.* a prince of the above people.

जालकिनी jālakini, *f.* a sheep, an ewe.

जालन्धर jālandhara, *as*, *m.* (fr. *jalan-dhara*), N. of a country situated in the north-west of India, apparently part of Lahore, and perhaps the modern Jallindhar or Julinder; (*ās*), *m.* pl. its inhabitants. —*Jālandharopākhyāna* ('*ra-up*'), *am*, *n.* title of an episode of the *Padma-Purāṇa*.

Jālandharāyaṇa, a patronymic from *Jalan-dhara*. *Jālandharāyaṇaka*, *as*, *īkā*, *am*, inhabited by the *Jālandharāyaṇas*.

Jālandhari, *is*, *m.*, N. of a physician.

Jālahrada, *as*, *m.* a patronymic from *Jala-hrada*.

जालमानि jālāmāni, *is*, *m.* a patronymic; (*ayas*), *m.* pl., N. of a subdivision of the Trigarta people.

Jālāmāniya, *as*, *m.* a prince of the above people.

जालवाल jālavāla, *as*, *m.* a kind of fish, = *vādāla*.

जालाय jālāsha, *am*, *n.* (fr. *jālāsha*), Ved. a particular drug or anodyne with soothing qualities.

जालोर jālora, *as*, *m.*, N. of an Agra-hāra.

जाल्म jālma, *as*, *ī*, *am*, cruel, harsh, severe; inconsiderate, rash, acting without thinking; (*as*, *ī*), *m.* *f.* a despised or contemptible person, a rogue; a wretch, a miscreant, a low man, one of a degraded tribe or occupation; one who reads or recites badly (Pāṇ. VI. 2, 158); [cf. Hib. *galmha*, 'hardness, hardihood, rigour, valour'.]

Jālmaka, *as*, *īkā*, *am*, base, despised, contemptible, low.

जावड jāvaḍa, *as*, *m.*, N. of a man; [cf. *bhāvaḍa*.]

जावत् jāvat, *ān*, *atī*, *at*, Ved. possessing offspring, granting offspring; (Sāy.) received by praiseworthy persons (epithet of the Soma).

जावत्य jāvanya, *am*, *n.* (fr. *javana*), quickness, swiftness, rapidity.

जावालि jāvālī. See *jābālī*.

जाषक jāshaka, *am*, *n.* (a various reading for *jāyaka*), a kind of yellow fragrant wood.

जाष्कमद jāshkamada, *as*, *m.*, Ved. a particular species of animal.

जासट jāsaṭa, *as*, *m.*, N. of a man.

जास्पति jāspati, *jāspatyā*. See under *jā* at p. 343.

जह jāha, *am*, *n.* (used at the end of a comp. and considered as an affix), the root or point of issue of certain parts of the body (e.g. *oshthajāha*, the point of issue of the lips; cf. *akshī-j*, *karna-j*, *keśa-j*, *nakha-j*.)

जाहक jāhaka, *as*, *m.* a kind of animal; a polecat, a cat; Lemur *Tardigradus*; a leech; a bed, a cot.

जाहुष jāhusha, *as*, *m.*, Ved., N. of a man protected by the *Asvins*.

जाह्व jāhna, *as*, *m.* (fr. *jahnu*), a patronymic of *Viśvā-mitra*; also of *Su-ratha*; N. of a

Catur-aha ceremony; (*ī*), *f.* the daughter of *Jahnu*, an epithet of the river *Gangā* or *Ganges*. — *Jāhnavi-phena-lekhā*, *f.* a streak of the foam of the *Ganges*. — *Jāhnaviya*, *as*, *ā*, *am*, belonging or relating to the river *Gangā*.

जि *i*, *jī*, *cl.* *i*. *P. A. jayati*, *-te*, *jigāya*, *jigye*, *jeshyati*, *-te*, *ajashūt*, *ajeshā*, *jetum* (Ved. *luf. jetave and jishē*), to win or acquire by conquest (or in gambling), to conquer, defeat, vanquish, overcome; excel, surpass; to vanquish in a game or in a suit at law; to convict; to conquer the passions; overcome a disease &c.; to expel from (with *abl.*); to be victorious, to gain the upper hand: Pass. *jiyate*: Caus. *jāpayati*, *-yitum*; Aor. *ajī-japat*, to cause to conquer or win: Pass. of Caus. *jāpyate*, to be made to conquer: Desid. *jigishati*, to wish to win, obtain, conquer, vanquish or excel &c.; to vie with, emulate; to seek for prey: Intens. *jejiyate*, *jejayitī*, *jejeti*; [cf. Lith. *galu*, *galybē*; Hib. *gar*, 'profit, advantage, gain, good.']. — *Jaya*, *as*, *ā*, *am*, conquering; (*as*), *m.* conquest, see s.v. at p. 339.

2. ji, *is*, *īs*, *t*, victorious, conquering, a victor; (*is*), *m.* a *Piśāca*, a demon.

Jigishat, *an*, *anti*, *at*, wishing or striving to overcome, emulous, ambitious, a warrior.

Jigishamāna, *as*, *ā*, *am*, striving to win.

Jigishā, *f.* desire of gaining or obtaining; desire of conquering or vanquishing or overpowering; military ardour; wish to excel, emulation, rivalry; eminence; usage, profession or habit of life.

Jigishu, *us*, *us*, *u*, wishing to gain or obtain, seeking for; striving to conquer or overcome, or to excel, vying or contending with; (*us*), *m.*, N. of a man. — *Jigishu-tā*, *f.* desire of conquering, emulation.

Jigyu, *us*, *us*, *u*, Ved. victorious, triumphant.

Jit, *t*, *t*, *t*, (at the end of a comp.) winning, vanquishing, conquering, removing (e.g. *śatru-jit*, vanquishing enemies); [cf. *ananta-jit*, *abhimati-j*, *asva-j*, *ugra-j*.] — *1. jit-tama*, *as*, *ā*, *am*, (at end of comp.) most victorious, first of conquerors; [cf. *2. jittama*.]

Jita, *as*, *ā*, *am*, conquered, vanquished, subdued; surpassed, overcome, subject to, enslaved by (e.g. *kāma-jita*, under the dominion of lust); won, gained, obtained; (*as*), *m.* one of the attendants upon a *Jina* or *Jaina* saint; (a wrong form for *a-jita*). — *Jita-kāśī*, *is*, *m.* the fist doubled. — *Jita-kāśin*, *ī*, *īnī*, *t*, appearing victorious. — *Jita-kopa* or *jita-krodha*, *as*, *ā*, *am*, one who has subdued anger, imperturbable, not to be roused to wrath. — *Jita-klama*, *as*, *ā*, *am*, one who has overcome fatigue.

— *Jita-nemi*, *is*, *m.* a staff made of the wood of the religious fig-tree (carried during the performance of certain vows). — *Jita-manyu*, *us*, *us*, *u*, one who has subdued his wrath; (*as*), *m.* an epithet of *Vishnu*. — *Jita-loka*, *as*, *ā*, *am*, one who has conquered heaven, epithet of a class of manes. — *Jita-pati*, *f.* N. of a daughter of *Uśīnara*. — *Jita-vrata*, *as*, *m.*, N. of a son of *Havir-dhāna*. — *Jita-satru*, *us*, *us*, *u*, one whose enemies are conquered, conquering foes, victorious, triumphant; (*us*), *m.*, N. of a Buddha; the father of *A-jita*, the second Arhat of the present *Ava-sarpiṇ*. — *Jita-śrama*, *as*, *m.* one who has conquered toil, free from worldly cares, a stoic. — *Jita-svarga*, *as*, *ā*, *am*, one who has conquered or won heaven. — *Jitākshara* ('*ta-ak*'), *as*, *ā*, *am*, 'one who has mastered the letters,' reading well or readily. — *Jitātman* ('*ta-āt*'), *ā*, *ā*, *f.* self-subdued, void of passion; (*ā*), *m.*, N. of one of the *Viśve-devas*. — *Jitāmītra* ('*ta-am*'), *as*, *ā*, *am*, one who has conquered an enemy, triumphant, victorious; (*as*), *m.* an epithet of *Vishnu*. — *Jitāri* ('*ta-ari*'), *is*, *is*, *t*, triumphant over an enemy; (*is*), *m.*, N. of a son of *Avikshit*; a Buddha; N. of the father of *Sam-bhava*, the third Arhat of the present *Ava-sarpiṇ*.

— *Jitāhava* ('*ta-ah*'), *as*, *ā*, *am*, one who has won a battle, victorious, triumphant. — *Jitāhāra* ('*ta-ah*'), *as*, *ā*, *am*, one who by abstraction is able to do without food. — *Jitendriya* ('*ta-in*'), *as*, *ā*,

am, one who has conquered his passions or subdued the senses, calm, impassive, unmoved; (*as*), m. an ascetic, a sage; N. of a man. — *Jitendriya-tva, am*, n. subjugation of the senses or passions. — *Jitendriyāhva* ('*ya-āh*'), *as*, m., N. of a plant, = *kāmavridhī*.

Jitī, is, f. gaining, obtaining, a victory, conquest. *Jitya, as, ā, am*, conquerable, vincible; (*ā*), f. victory, acquisition, gain; a ploughshare; (*as*), m. a harrow.

Jītvā, ā, arī, a, victorious; (*ā*), m., N. of a man.

Jitvā, as, ī, am, victorious, triumphant; (*ī*), f. 'Victrix,' N. of the city Benares.

Jitvā, ind. having conquered or excelled.

Jetavya, as, ā, am, to be conquered or overcome, conquerable, vincible; to be surpassed.

Jeya, as, ā, am, = *jetavya* above.

जिकण *jikaṇa, as, m.*, N. of a lawyer.

जिगतु *jigatnu, us, us, u* (reduplicated form fr. rt. *gam*), going quickly, fleet; (*us*), m. breath, life.

Jigamishat, an, antī, at (fr. Desid. of rt. *gam*), wishing or endeavouring to go.

Jigamishā, f. wish to go or move, intention to go. *Jigamishu, us, us, u*, wishing to go, intending or purposing to go.

जिगरिषु *jigarishu, us, us, u* (fr. Desid. of rt. 2. *grī*), wishing to swallow or devour, desirous of seizing.

Jigarti, is, m., Ved. a swallower, devourer; swallowing.

जिगीषा *jigishā*. See p. 346, col. 3.

जिघत्सु *jighatnu, us, us, u* (fr. rt. *han*), Ved. endeavouring to hurt.

Jighānsaka, as, ikā, am (fr. Desid. of rt. *han*), wishing or endeavouring to kill, revengeful.

Jighānsā, f. wish or intention to strike, slay, or destroy; malice, revenge.

Jighānsin, ī, inī, ī, intending to kill.

Jighānsiyas, ān, asi, as (compar. of the last), more intent on slaughter, very desirous of killing.

Jighānsu, us, us, u, intending or seeking to kill or slay, desirous of destroying, malicious, murderous, revengeful; (*us*), m. an unrelenting foe, an enemy.

जिघत्सत *jighatsat, an, antī, at* (fr. Desid. of rt. *ghas*), wishing to eat, hungry.

Jighatsā, f. desire of eating, hunger, voracity. *Jighatsu, us, us, u*, hungry, voracious; (*us*), f. an epithet of evil demons.

जिघृक्षत *jighrikshat, an, antī, at*, or *jighrikshamāna, as, ā, am* (fr. Desid. of rt. *grah*), wishing or intending to take or seize, greedy, avaricious.

Jighrikshā, f. wish or intention to take or seize, greediness, covetousness.

Jighrikshu, us, us, u, wishing or intending to take or seize, covetous, avaricious; wishing to rob or deprive of; wishing to take up (a fluid); wishing to gather; wishing to learn.

जिघ्र *jighra, as, ā, am* (fr. rt. *ghrā*), smelling, a smell; observing, conjecturing.

Jighrat, an, antī, at, smelling, smelling at.

जिह्मशय *jingashāya, as, m.* the tree *Mimosa Catechu*; [cf. *jihma-sālya*.]

जिङ्गिनी *jingini, f.*, N. of a plant, = *jhin-ginī, jhingi, pra-modinī, suniriyāsā*.

जिङ्गी *jingī, f.* the plant *Rubia Munjista*.

जिजीविषा *jijivishā, f.* (fr. Desid. of rt. *jī*), desire to live.

Jijivishu, us, us, u, wishing to live, desirous of life.

जिज्ञापयिषु *jijñāpayishu, us, us, u* (fr. Desid. of Caus. of 1. *jñā*), wishing to make known, seeking to inform, communicative.

Jijñāsaka, as, ā, am (fr. Desid. of 1. *jñā*), wishing to know, = *jijñāsu*.

Jijñāsana, am, n. desire of knowing or becoming acquainted with, examining.

Jijñāsanīya, as, ā, am, = *jijñāsya* below.

Jijñāsamāna, as, ā, am, desirous of knowing, inquiring, testing, investigating, proving.

Jijñāsā, f. desire of knowing or becoming acquainted with, inquiring; inquisitiveness; search, investigation, examination, test.

Jijñāsita, as, ā, am, investigated, asked, inquired, sought.

Jijñāsu, us, us, u, desirous of knowing, wishing to become acquainted with, inquiring, inquisitive, curious, examining.

Jijñāsya, as, ā, am, deserving of being inquired into, desirable to be known, worthy of being investigated; an object for inquiry, to be investigated or examined.

Jjñāu, us, us, u, = *jijñāsu* (?).

जिडधन *jīdadhana, as, m.*, N. of a son of Paramānanda.

जित *jita, &c.* See under rt. 1. *jī*.

जित्तम 2. *jittama* or *jītuma* or *jītma, as, m.* (a word borrowed fr. the Gr. *διδυμοι*), the sign of the zodiac Gemini.

जिन *jina, as, ā, am* (fr. rt. 1. *jī*), victorious, triumphant; (*as*), m. 'the overcomer of all things,' a generic term applied to a Buddha or chief saint of the Baudha sect in the same manner as to a Jaina saint; a N. applied to an Arhat who is a kind of sovereign pontiff or saint of the Jainas and regarded by them as superior to the gods of other sects; (twenty-four Jinas are supposed to flourish in each of the three Avasarpiṇis or Jaina ages, past, present, and to come, making seventy-two in all; they are all born in Āryāvarta); N. of a Bodhi-sattva; an epithet of Viṣṇu; any very old man; [cf. *jīna* and *jīrna*.] — *Jīna-trāta* or *jīna-datta* or *jīna-putra, as, or jīna-bandhu, us, m.*, N. of various persons mentioned in Buddhist writings. — *Jīna-dharma, as, m.*, N. of a Jaina work. — *Jīna-bhakti-sūri, is, m.*, N. of a preceptor of Jīna-lābha-sūri. — *Jīna-mitra, as, m.*, N. of one of the translators of the Lalita-vistara. — *Jīna-lābha-sūri, is, m.*, N. of a pupil of Jīna-bhakti-sūri and preceptor of Kshamā-kalyāṇa. — *Jīna-vaktra, as, m.*, N. of a Buddha. — *Jīna-sri, is, m.*, N. of a king. — *Jīna-sadman, a, n.* a Jaina temple or monastery. — *Jīna-sena, as, m.*, N. of the author of the work Trishashti-lakṣaṇa-mahāpurāṇa-sangraha. — *Jīnāṅkura* ('*na-ān*'), *as, m.*, N. of a Bodhi-sattva. — *Jīnādharma* ('*na-ād*'), *as, m.*, N. of a Bodhi-sattva. — *Jīnendra* ('*na-in*'), *as, m.* a Jaina saint, a Buddha; N. of a grammarian. — *Jīnendra-nyāsa, as, m.* title of the work of Jinendra-buddhi. — *Jīnendra-buddhi* or *jīnendra-bhūti, is, m.*, N. of a writer on grammar. — *Jīnēvara* ('*na-ī*'), *as, m.* an Arhat of the Jainas; N. of the twentieth Arhat of the past Ut-sarpiṇī. — *Jīnottama* ('*na-ut*'), *as, m.* an Arhat of the Jainas. — *Jīnorasa* ('*na-ur*'), *as, m.*, N. of a Bodhi-sattva.

जिनयोनि *jina-yoni, is, m.* (for *ajina-yoni*, q. v.), a deer.

जिन्दुराज *jindu-rāja, as, m.*, N. of a man.

जिन्व *jinv* (connected with *jīv* and *jū* ?), cl. 1. P., Ved. *jinvati, jījīva, jinvishyati, jinvitum*, to move one's self, be active or lively; to urge on, cause to move quickly, impel, incite, excite; to refresh, animate; to promote, help, favour; to help any one (acc.) to anything (dat.), cause to obtain, grant, confer; to please, satisfy,

gladden, gratify, make happy or contented; to receive favourably (a request &c.): cl. 10. P. *jinvayati*, a various reading for *jū*.

Jinvā, as, ā, am, in *dhiya-jinvā, q. v.*

जिम *jim* [cf. *cham, jam, jham*], cl. 1. P. *jematī, &c.*, to eat.

Jemana, am, n. eating; food, victuals.

जिम्भ *jimbha*, perhaps for *jimbha* in *jimbha-jihva-tā*, swelling of the tongue.

जिरण *jirāṇa, as, m.* = *jaraṇa, jiraka, jirāṇa*, cumin.

जिरि *jiri*, cl. 5. P. *jirinoti, &c.*, to hurt, injure, wound, kill; [cf. *āri*; cf. also Hib. *gearaim*, 'I sharpen, whet, cut, bite.']

जिल्लिक *jillika, ās, m. pl.*, N. of a people.

जिवाजिव *jivājiva, as, m.* a pheasant; [cf. *jivā-jiva*.]

जिव्रि *jivri, is, is, ī* (fr. 1. *jī*), Ved. old, worn out, decayed, decrepit; (*is*), m. time; a bird.

जिष् *jish*, cl. 1. P. *jeshati, &c.*, to sprinkle; [cf. *viśh* and *mish*.]

जिष्णु *jishṇu, us, us, u* (fr. rt. 1. *jī*), victorious, triumphant, gaining, winning; (with acc. or at end of comp.) vanquishing, conquering, excelling; (*us*), m. the sun; an epithet of Indra, of Viṣṇu, and of Arjuna; N. of a Vasu; N. of a son of Manu Bhautya, N. of the father of Brahma-gupta; [cf. *parā-jishṇu*.]

जिहान *jihāna, as, ā, am* (fr. rt. *hā, jihite*), going, going to, attaining, obtaining.

Jihānaka, as, m. the destruction of the world; [cf. *jahānaka*.]

जिहासा *jihāsā, f.* (fr. Desid. of rt. *hā, jahāti*), desire of abandoning or giving up.

Jihāsu, us, us, u, desirous of abandoning or giving up.

जिहीषा *jihirshā, f.* (fr. Desid. of rt. *hri*), desire of seizing, taking, or robbing; wish to take away or remove.

Jihirshu, us, us, u, wishing to seize, desirous of taking or carrying or removing, wishing to rob or appropriate.

Jihirshya, as, ā, am, desirable to be taken away or brought near.

जिह्म *jihma, as, ā, am* (perhaps related to rt. *hri*; but said to be fr. rt. *hā, jahāti*, and to denote originally quitting the upright direction or leaning out of the perpendicular), sloping, oblique, transverse, diagonal, athwart, squinting (as the eye), crooked, awry, not straight (opposed to *ṛiju*), tortuous, going irregularly; (*jihmam ī* or *gam*, to go crookedly, turn off from the right way); curved, bent; morally crooked, deceitful, deceptive, illusory, false, untrue, unfair, dishonest; slow, lazy; (*am*), n. falsehood, dishonesty; the plant *Tabernaemontana Coronaria* (*tagara*); [cf. Hib. *glomh*, 'a lock of hair, a fault'.] — *Jihma-ga, as, ā, am*, going tortuously or crookedly, moving slowly; (*as*), m. a snake. — *Jihma-gati, is, is, ī*, going tortuously. — *Jihma-tā, f.* or *jihma-tva, am, n.* crookedness, curvature; dishonesty, falsehood. — *Jihma-bāra, as, ā, am*, Ved. having an aperture on one side; (Sāy.) having an opening below; having its door closed. — *Jihma-mina, as, m.* appearing in the deceptive shape of a fish. — *Jihma-mohana, as, m.* a frog. — *Jihma-yodhin, ī, inī, ī*, fighting unfairly; (*ī*), m. epithet of Bhīma, who in his great battle with Dur-yodhana struck him an unfair blow with his club on the thighs; (see *Sāya-parva* 3345.) — *Jihma-sālya, as, m.* the tree *Acacia Catechu*; [cf. *khadira*.] — *Jihma-śī, is, is, ī*, Ved. lying crookedly or

diagonally (on the ground &c.). — *Jīhmāksha* ('ma-ak'), as, ī, am, crooked-eyed, squinting. — *Jīhmāśn* ('ma-āś'), ī, m. 'eating crookedly,' N. of a man; (perhaps a wrong reading for *jīhvāśn*.)

Jīhmāya, nom. P., Ved. -yati, -yitum, to go crookedly or in crooked ways.

Jīhmīta, as, ā, am, bent, bowed, curved; turned away.

Jīhmī-kṛt, cl. 8. P. -karoti, -kartum, to make crooked, bend. — *Jīhmī-kara*, as, ā, am, making crooked or oblique, causing to bend; (metaphorically) obscuring. — *Jīhmī-kṛta*, as, ā, am, made crooked, bent, bowed down (with fear &c.).

जिह्व *jihva*, as, m. (said to be fr. rt. i. ji, perhaps fr. rt. hve; cf. i. juhū), the tongue; (ā), f. the tongue; the tongue or tongues of Agni, i. e. various forms of flame, (sometimes three are mentioned, sometimes seven, the names of which are given as follows: *kālī, karālī, mano-javā, su-lohita, sudhūmra-varṇā, sphulinginī, cīṣva-rūpi*; or are identified with the seven winds, *pra-vaha, ā-vaha, ud-vaha, sam-vaha, vi-vaha, pari-vaha, and nī-vaha*. The horses of Agni or *vahnayah* are said to be *saptajihvāh*, having seven tongues); the root of the plant *Tabernaemontana Coronaria*; [cf. *jihma*; cf. also Lat. *lingua*?; Goth. *tuggō*; Germ. *Zunge*; Hib. *teanga*?]. — *Jihvā-kātya*, as, m., N. of a man, the voracious Kātya. — *Jihvāgra* ('vā-ag'), am, n. the tip of the tongue. — *Jihvā-tala*, am, n. the surface of the tongue. — *Jihvā-nirlekhaṇa* and *jihvā-nirlekhaṇika*, am, n. scraping the tongue; a tongue-scraper; [cf. *jihvollekhaṇa*]. — *Jihvā-pa*, as, m. ('drinking with the tongue'), a dog; a cat; a tiger; a panther, the hunting leopard; a bear. — *Jihvā-prathana*, am, n. expansion or too great flattening of the tongue (a defect in pronunciation). — *Jihvā-mala*, am, n. the fur of the tongue. — *Jihvā-mūla*, am, n. the root of the tongue. — *Jihvāmūliya*, as, ā, am, belonging to or uttered from the root of the tongue, a term applied to the vowels *rī, lṛī*, the Visarga before *k, kh*, and the guttural class of consonants, but especially to the Visarga before *k, kh*. — *Jihvā-rada*, as, m. 'having a tongue-like beak,' a bird. — *Jihvā-lāṭh*, f, m. 'licking with the tongue,' a dog. — *Jihvā-lauṣya*, am, n. greediness. — *Jihvā-vat*, ān, m., N. of a preceptor. — *Jihvā-sata*, am, n. a hundred tongues. — *Jihvā-sālya*, as, m. = *jihma-sālya*, q. v. — *Jihvā-śodhana*, am, n. cleaning of the tongue. — *Jihvāsvāda* ('vā-ās'), as, m. 'tasting with the tongue,' licking, lapping. — *Jihvollekhaṇa* ('vā-ul'), am, n. scraping the tongue; (ī and ikā), f. a tongue-scraper made of a thin piece of wood of the *Mimusops Kauki* or other trees.

Jihvaka at the end of an adj. comp. in *a-jihvālā*, f. tongueless. — *Jihvala*, as, ā, am, voracious, greedy. — *Jihvikā*, f. a diminutive fr. *jihvā*; [cf. *adhō-jihvikā, alī-j*, *upa-j*, *prati-j*]. — **जिह्व** *jihvu*, us, m., N. of a man. — **जी** *jī*, in *krishṇa-jī* and *keśava-jī-nanda-sarman*, = the Bengālī *jī* (fr. *jīva*, life, soul?), sir, master, madam, attached to names and titles as a mark of endearment or respect. — **जीत** *jīta*, &c. See rt. i. *jyā*, p. 352. — *Jīti*, īs, f. fading away. See *a-jīti*. — *Jīva*, as, ā, am, old, aged; a leather bag. — **जीमूत** *jīmūta*, as, m. (said to be fr. rt. i. jī), a cloud; a mountain; N. of the sun; N. of Indra; a nourisher, a sustainer; the plant *Lipeocercis Serrata*; also *Luffa Foetida* or a similar plant; a kind of Cyperus; a kind of metre; N. of an ancient sage; of a certain wrestler; of a son of Vyoman. — *Jīmūta-kūṭa*, as, m. a small hill near a mountain. — *Jīmūta-ketu*, us, m. an epithet of Śiva; N. of a prince of the Vidyā-dhara. — *Jīmūta-māla*, am, n. *Curcuma Amhaladi* or *Zerumbet*. — *Jīmūta-vāhana*, as, m. an epithet of Indra; N.

of a son of king Śālī-vāhana; N. of a son of Jīmūta-ketu; N. of a lawyer, author of the *Dāya-bhāga*. — *Jīmūta-vāhin*, ī, m. smoke. — *Jīmūta-svanasannibha*, as, ā, am, like the sound of a cloud. — *Jīmūtasāhita* ('ta-ash'), f, N. of a festival in honour of Jīmūta-vāhana, son of Śālī-vāhana, on the eighth day in the dark half of month Āśvina.

Jīmūta, as, m. the plant *Lipeocercis Serrata*.

जीर *jīra*, as, ā, am (said to be fr. rt. jīro), Ved. quick, speedy, lively, active, busy; driving, exciting; *go-jīra*, exciting (the milk of) the cows; (as), m. quick motion or movement (especially of the Soma stones); a sword, a scymitar, a sacrificial knife; Panicum Miliaceum; cumin-seed, (in this latter sense said to be fr. rt. ju or i. jīrī). — *Jīra-dānu*, us, us, u, Ved. dropping, trickling, drizzling, sprinkling or scattering in small drops; causing to flow abundantly; (Sāy.) 'granting a victorious disposition' (as if fr. rt. i. jī). — *Jīradhvāra* ('ra-adh'), as, ā, am, Ved. having animated or vigorous rites; (Sāy.) free from injury or molestation. — *Jīrāśva* ('ra-āś'), as, ā, am, Ved. having lively or fleet horses.

Jīraka or *jīraṇa*, as, m. cumin-seed.

Jīrī, īs, m. f. Ved. quick or flowing water.

Jīrikā, f, N. of a plant, = *jīra-patirikā*.

जीर्ण *jīrṇa*. See under rt. i. *jīrī*.

जीवि *jīrvi*, is, m. (said to be fr. rt. i. jīrī), an axe; a cart; the body; an animal.

जीव *jīva*, cl. i. P. (poet. also A.) *jīvati*, -te, *jīva*, *jīvishyati*, *jīvitum*, to live, be alive; to revive, return to life; to make a livelihood, live by (with inst.): Caus. P. (ep. also A.) *jīvayati*, -te, *jīvitum*, to make alive, restore to life, vivify; to support life, to keep alive; to nourish, nurture, bring up; (a Causal form *jīvāpayati* occasionally occurs, meaning 'to restore to life'); Desid. *jīvishati* (Ved. *jyuyushati* or *jīyushati*), to wish to live, to seek a livelihood, wish to live by (with inst.); [cf. Lith. *gyvėnu*, 'to live'; *gyvas*, 'alive'; Slav. *živěti*, 'to live'; Goth. *gīva*: Old Germ. *gīeh*: Angl. Sax. *crīc*: Eng. *quick*: Lat. *vivo*.]

Jīva, as, ā, am, living, existing, a living being; causing to live, vivifying; (as), m. the principle of life; the vital breath, the living or personal soul incorporated in the body and imparting to it life, motion, and sensation, (hence also called *jīvātman*; it is distinguished from the *paramātman* or supreme soul, q. v.); livelihood, profession, specific occupation; a kind of plant; an epithet of Brihaspati as regent of the planet Jupiter; or as regent of the Nakshatra Tishya or Pushya; the third lustrum in the cycle of Jupiter which lasts sixty years; N. of one of the eight Maruts; an epithet of Karpā; (as, am), m. n. life, existence; (ā), f. the living or life-giving element, i. e. water; the earth; a bow-string; (in geometry) the chord of an arc, the sine of an arc; the tinkling of metallic ornaments; N. of two plants, = *jīvanti* and *vaṭā*; [cf. Lith. *gyvas*, 'alive'; Goth. *gīvas*; Lat. *vivus*; Gr. *bios*; Hib. *beo*, 'living, alive'.] — *Jīva-grībh*, -ghṛtp, p, p. Ved. taking alive, seizing beings alive. — *Jīva-grāha*, as, m., Ved. filling (a cup) with the living Soma, i. e. with the plant in its unpressed state. — *Jīva-grāha*, as, m. a prisoner, one taken alive; *jīva-grāham* *grah*, to capture alive. — *Jīva-ghoshā-vāmīn*, ī, m., N. of a grammarian. — *Jīva-jā*, as, ā, am, born alive. — *Jīva-jīva* or *jīva-jīvaka*, as, m. a kind of bird; see the next. — *Jīvan-jīva*, as, m. a kind of bird supposed to be a pheasant; the Chakor or Greek partridge; a kind of tree. — *Jīva-tokā*, f. a woman whose children are living. — *Jīva-tva*, am, n. the state of life or existence. — 1. *Jīva-dā*, as, ā, am (rt. dā), 'life-giving,' who or what gives life; (as), m. a physician, a practitioner of medicine. — 2. *jīva-dā*, as, m. (rt. dō), 'cutting off life,' an enemy. — *Jīva-daśā*, f. mortal existence. — *Jīva-dātṛi*, f. 'life-giver,' a kind of medicinal plant, = *ṛiddhi*.

— *Jīva-dāna*, am, n. 'giving life,' 'rescuing from sickness,' title of a manual of medicine composed by Cyavana. — *Jīva-dānu*, us, us, u, Ved. a wrong form for *jīra-dānu*, q. v. — *Jīva-dāman*, ā, m., N. of a prince. — *Jīva-dāyaka*, as, ā, am, 'life-giving.' — *Jīva-dhana*, am, n. 'living wealth,' property in living creatures, live stock, wealth in flocks and herds. — *Jīva-dhanya*, as, ā, am, 'supporting living beings'; (Sāy.) 'satiating living beings,' an epithet of Soma, and of Prajā-pati. — *Jīva-dhāni*, f. 'receptacle of living beings,' an epithet of the earth. — *Jīva-naś*, k, k, k, or f, f, f, (a sacrifice &c.) where living beings are killed. — *Jīva-nātha*, as, m., N. of a writer on astronomy; N. of a physician. — *Jīva-nāya* or *jīva-nāyaka*, as, m., N. of a poet. — *Jīva-nāsam*, ind. with *naś*, to lose one's life, die, perish. — *Jīva-nikāya*, as, m. a being endowed with life. — *Jīva-netṛi*, f, N. of a plant, = *satnahali*. — *Jīva-pati*, īs, m. a living husband. — *Jīva-patṛa*, am, n. a fresh leaf. — *Jīvapattā-pracāyikā*, f. gathering fresh leaves, a sort of game. — *Jīva-patni*, f. a woman whose husband is alive. — *Jīva-pitṛi*, tā, trī, trī, or *jīva-pitṛka*, as, ā, am, a son or daughter whose father is still alive. — *Jīva-pita-sarga*, as, ā, am, Ved. one whose rays are drunk by living beings; (Sāy.) one whose creation is enjoyed by all. — *Jīva-putra*, as, ā or ī, am, one whose sons or children are living; (as), m. a kind of plant. — *Jīva-putraka*, as, m. a tree, commonly *Ingua*; another plant bearing seeds used in rosaries, commonly *Jiyaputa*, *Nageia Putranjiva*. — *Jīvaputra-pracāyikā*, f. the gathering of the above plant, a sort of game. — *Jīva-purā*, f, Ved. the abode of living beings or men. — *Jīva-pushpa*, am, n. 'flower of life,' N. of a plant and metaphorically applied to the head; N. of two plants, = *damanaka* and *phanjijhaka*; (ā), f, N. of a plant, = *brihaj-jīvanti*. — *Jīva-priyā*, f. the tree *Terminalia Chebula*, = *haritaki*. — *Jīva-badha*, as, m. destruction of living beings. — *Jīva-barhis*, īs, īs, īs, Ved. having a living, i. e. fresh bed of sacrificial grass. — *Jīva-bhadra*, f. a kind of plant, = *jīvanti*; a kind of medicinal plant, = *ṛiddhi*. — *Jīva-bhūta*, as, ā, am, become alive, endowed with life. — *Jīva-bhōjana*, as, ā, am, Ved. giving enjoyment to living beings; (am), n. the pleasure or enjoyment of living beings. — *Jīva-mandira*, am, n. 'the mansion of the soul,' the body. — *Jīva-maya*, as, ī, am, animated, endowed with life. — *Jīva-mitra*, as, m., N. of an author. — *Jīva-yāja*, as, m., Ved. the sacrifice of living beings. — *Jīva-yoni*, īs, īs, īs, enclosing a soul (as a body or a sentient being). — *Jīva-akta*, am, n. living blood, menstrual blood. — *Jīva-rahita*, as, ā, am, lifeless. — *Jīva-loka*, as, m. the world or habitation of living beings (opposed to the world of deceased ancestors), living beings, mankind. — *Jīva-lankika*, as, ā, am, peculiar to the world of living beings or to men. — *Jīva-vat*, ān, ātī, āt, animated, living. — *Jīva-vallī*, f, N. of a plant. — *Jīva-vicāra*, as, m. title of a Jaina work. — *Jīva-vicāra prakaraṇa*, am, n. title of a Jaina work by Śānti-sūri. — *Jīva-vṛitti*, īs, f. breeding or keeping cattle. — *Jīva-saṃsa*, as, m., Ved. rule over living beings; (Sāy.) to be praised by living beings. — *Jīva-sarman*, ā, m., N. of an astronomer. — *Jīva-sāka*, as, m. a kind of pot-herb growing in Mālava. — *Jīva-suklā*, f. a kind of plant. — *Jīva-śeṣa*, as, ā, am, one to whom only life is left or who has escaped with his life and nothing more. — *Jīva-souita*, am, n. living, i. e. healthy blood. — *Jīva-śreshṭhā*, f. a kind of medicinal plant. — *Jīva-sankramaya*, am, n. me-tempsychosis. — *Jīva-sainjā*, as, m., N. of a shrub, = *kāma-ṛiddhi*. — *Jīva-sādhana*, am, n. 'means of subsistence,' rice, grain. — *Jīva-sāphalya*, am, n. 'fruitfulness of life,' realisation of a life's wishes. — *Jīva-suta*, as, ā, am, one whose children are all alive. — *Jīva-sū*, ūs, f. the mother of living offspring. — *Jīva-sthāna*, am, n. a joint, an articulation. — *Jīvājivādhāra* ('vā-ajīva-dhā'), as, m. the world of organic beings and of inorganic matter. — *Jīvājivādhāra-kshetra*, am, n. the material world, the

receptacle of inorganic beings and inorganic substances.

—*Jīvātman* ('*va-āt*'), *ā*, *m*, the living or individual soul enshrined in the human body (distinguished from the *paramātman* or supreme soul), the vital principle or spirit, that principle of life which renders the body capable of motion or sensation; [cf. *jīva*.] —*Jīvā-dāna* ('*va-ād*'), *am*, *n*, abstracting living or healthy blood, bleeding. —*Jīvādhāna* ('*va-ādh*'), *am*, *n*, preservation of life. —*Jīvāntaka* ('*va-an*'), *as*, *m*, a fowler, a birdcatcher; a destroyer of life, a slayer, a murderer. —*Jīvabhāga-sūtra* ('*va-abh*'), *am*, *n*, title of a Jaina work. —*Jīvāsa* ('*va-āsa*'), *as*, *ā*, *am*, hoping for life; (*ā*), *f*, hope of living. —*Jīvāstikāya* ('*va-as*'), *as*, *m*, (with Jainas) the category of 'soul.' —*Jivendhana* ('*va-in*'), *am*, *n*, glowing fire-wood, burning wood. —*Jivotsarga* ('*va-ut*'), *as*, *m*, abandonment of life, voluntary death. —*Jivornā* ('*va-ūr*'), *f*, the wool of a living animal.

Jivaka, *as*, *ā*, *am*, (at the end of a comp.) living, living by, making a livelihood by, causing to live, generating; one who lives a long time or for whom a long life is desired [cf. *āyush-mat*]; (*as*), *m*, a living being; a servant, slave, one who makes a livelihood by service; a mendicant, one who lives by begging; an usurer, one who lives by lending money at high interest; a snake-catcher, one whose business is to catch snakes and cure their bites &c.; a tree; *N*, of several plants, = *Terminalia Tomentosa*, *Coccoloba Grandis*, a cucurbitaceous plant; a medicinal plant, commonly called by the same name *Jivaka* and considered as one of the eight principal drugs classed together under the name *Ashta-varga*; *N*, of a man; (*ikā*), *f*, the living or life-giving element (i. e. water); living, means of living, livelihood; *N*, of a plant, = *jivanti*; [cf. *aja-jivaka*.]

Jivat, *an*, *antī*, *at*, living, alive; *jivann eva*, during life. —*Jivat-tokā*, *f*, a woman whose children are living. —*Jivat-pati*, *is*, or *jivat-patnī*, *f*, a wife whose husband is alive. —*Jivat-pitrī*, *tā*, *trī*, *trī*, or *jivat-pitrīka*, *as*, *ā*, *am*, a son or daughter whose father is alive; [cf. *jīva-pitrī*.] —*Jivatpitrīka-nirṇaya*, *as*, *m*, title of a work by Rāma-kṛṣṇa. —*Jivan-mukta*, *as*, *m*, a man purified by knowledge of Brahma and exonerated whilst living from future birth and all ritual ceremonies. —*Jitan-mukti*, *is*, *f*, liberation in the present state of life. In the Vedānta system a secondary sort of liberation which conducts the soul after death to live with Brahma, not however divested of a subtle corporeal frame. —*Jivanmukti-viveka*, *as*, *m*, title of a philosophical treatise. —*Jivan-mṛta*, *as*, *ā*, *am*, at once alive and dead, dead while alive, (said of one whose character is lost or of a madman &c.)

Jivatha, *as*, *ā*, *am*, long-lived; virtuous, pious; (*as*), *m*, life, existence, breath; a tortoise; a peacock; a cloud; virtue, piety.

Jivana, *as*, *ā*, *am*, enlivening, vivifying, giving life; (*as*), *m*, a living being, an animal; wind; a son; a kind of drug, = *jivaka*; *N*, of a plant, = *kshudra-phalaka*; *N*, of the author of the work *Mānasa-nāyana*; (*ā*), *f*, a kind of medicinal plant; (*i*), *f*, *N*, of several plants and drugs, = *jivanti*, *kākolī*, a kind of jasmine &c.; (*am*), *n*, life, existence, living, livelihood, profession (often at the end of a comp., e. g. *mṛiga-jivana*, living by hunting); enlivening, making alive; the life-giving element (water); butter made from new milk or milk one day old; marrow. —*Jivana-tā*, *f*, life, mode of life. —*Jivana-yoni*, *is*, *m*, source of life. —*Jivana-vat*, *ān*, *atī*, *at*, possessed of or relating to life. —*Jivana-viḍambana*, *am*, *n*, disappointment in life, living in vain. —*Jivana-hetu*, *us*, *m*, object of life, cause of living. —*Jivanā-ghāta* ('*na-agh*'), *am*, *n*, 'that which destroys life', poison. —*Jivanānta* ('*na-an*'), *as*, *m*, end of life, death. —*Jivanāvāsa* ('*na-āv*'), *as*, *m*, Varuṇa, the regent of water. —*Jivanopāya* ('*na-up*'), *as*, *m*, livelihood, means of subsistence. —*Jivanaushadha* ('*na-auh*'), *am*, *n*, an invigorating or life-giving medicine, a drug for reviving the dead; elixir vitae.

Jivanaka, *as*, *ikā*, *am*, enlivening; (*am*), *n*, food; (*ikā*), *f*, the tree *Terminalia Chebula*, = *haritaki*.

Jivanasyā, *f*, Ved. desire of life.

Jivāniya, *as*, *ā*, *am*, to be lived; supporting life, *N*, of a particular class of drugs; (*ā*), *f*, a kind of plant, = *jivanti*; (*am*), *n*, a form of milk, milk fresh from the cow; water.

Jivanta, *as*, *i*, *am*, living, existent, long-lived; (*as*), *m*, life, existence; a medicament, a drug; a kind of pot-herb (*jīva-sāka*); *N*, of a man; (*i*), *f*, a kind of medicinal plant, also eaten as a vegetable, = *Pæderia Foetida* (?); also = *guḍūci*, *Cocculus Cordifolius* and = *vandā*, a parasitical plant.

Jivantika, *as*, *m*, a fowler, a birdcatcher; see *jivāntaka*; (*ikā*), *f*, a parasitical plant, Epidendron Tesseloides, and other species; a plant Menispermum Glabrum; a kind of pot-herb.

Jivamāna, *as*, *ā*, *am*, living, alive.

Jivala, *as*, *ā*, *am*, full of life, animating; (*as*), *m*, a kind of plant; *N*, of a man; (*ā*), *f*, a kind of plant.

Jivātu, *us*, *f*, life, existence; (*us*, *u*), *m*, *n*, victuals, food, boiled rice; a medicine for restoring life; [cf. Lat. *victus*.] —*Jivātu-mat*, *ān*, *atī*, *at*, animated, living.

Jivikā, see under *jivaka*. —*Jivikāpanna* ('*kā-āp*'), *as*, *ā*, *am*, having obtained subsistence. —*Jivikā-prāpta*, *as*, *ā*, *am*, having obtained a livelihood.

Jivita, *as*, *ā*, *am*, lived, lived through (as a period of time), living, alive, existent; revived, returned to life; animated, enlivened; (*am*), *n*, a living being; living, life, existence; duration of life; livelihood, means of existence; [cf. Lith. *gyvata*; Slav. *schivot*; Lat. *vita* for *vivita*.] —*Jivita-kāla*, *as*, *m*, life-time, period or duration of life, a life. —*Jivita-jñā*, *f*, an artery, a vessel of the body. —*Jivita-nātha*, *as*, *m*, 'lord of life,' a husband. —*Jivita-yopana*, *as*, *ā*, *am*, oppressing or molesting living beings. —*Jivita-vyaya*, *as*, *m*, casting away life, sacrifice of life. —*Jivita-samsāya*, *as*, *m*, risk of life, fear of death. —*Jivita-hārin*, *i*, *inī*, *t*, destroying life. —*Jivitānta* ('*ta-an*'), *as*, *m*, end of life, death. —*Jivitāntaka* ('*ta-an*'), *as*, *m*, putting an end to life, an epithet of Siva. —*Jivitāsā* ('*ta-āsā*'), *f*, hope of life; love of life. —*Jivitepsu* ('*ta-ip*'), *us*, *us*, *u*, seeking to save (one's) life. —*Jiviteśa* ('*ta-īśa*'), *as*, *ā*, *am*, presiding over life; (*as*), *m*, 'the lord or master of existence,' a lover, a husband; an epithet of Yama the regent of death; the sun; the moon; a drug to revive the dead. —*Jiviteśvara* ('*ta-īś*'), *as*, *m*, 'lord of life,' an epithet of Siva.

Jivitavya, *as*, *ā*, *am*, to be lived, to be kept alive; (*am*), *n*, the possibility of living; possible return to life.

Jivīn, *i*, *inī*, *t*, living, alive, animate; living upon or by; (*i*), *m*, a living being. —*Jivī-tva*, *am*, *n*, life, existence.

Jivya, *am*, *n*, life; (*ā*), *f*, several plants, = *jivanti*, *gokshura-dugdhā*; *Terminalia Chebula*, = *haritaki*. —*Jivyopāya* ('*ya-up*'), *as*, *m*, means of existence, subsistence, livelihood.

जु *ju*, see *i. jū*. The form of this root given in the Dhātu-pāṭha is *ju*, but the derivatives from it have the vowel long.

जुकुट *jukuṭa*, *as*, *m*, a dog [cf. *kukkuṭa*]; the Malaya range of mountains; (*am*), *n*, the egg-plant, *Solanum Melongena*; [cf. *jakuṭa*.]

जुगुपिषु *jugupishu*, *us*, *us*, *u* (fr. Desid. of *rt. gup*), intending or wishing to protect.

Jugupsana, *as*, *ā*, *am*, having a dislike, detesting; (*am*), *n*, censure, abuse, reproach, reviling, dislike, horror.

Jugupsā, *f*, censure; dislike, aversion, abhorrence, disgust.

Jugupsita, *as*, *ā*, *am*, reviled, blamed, censured, abused.

Jugupsu, *us*, *us*, *u*, having a dislike or disgust.

जुगुर्वणि *jugurvani*, *is*, *is*, *i* (reduplicated form fr. *rt. i. grī*), Ved. fond of praise, wishing to praise; (Sāy.) favouring the praiser.

जुङ्ग *jung*, cl. *i*. *P. jungati*, &c., to quit, abandon; to except, exclude; [cf. *yung* and *vung*.]

Junga, *as*, *ā*, *m*, *f*, or *jungaka*, *as*, *m*, a kind of plant, *Argyrea Speciosa* or *Argentea*.

Jungita, *as*, *ā*, *am*, deserted, injured, abandoned, outcast; (*as*), *m*, a man of a degraded caste, a *Cāṇḍāla* &c.

जुञ्च *juñc* (?), cl. *i*. *IO. P. juñcati*, *juñcayati*, &c., to speak.

जुट *juṭ*, cl. *6. P. juṭati*, &c., a various reading for *juḍ*, to bind; [cf. *jaṭ*.]

Juṭaka, *am*, *n*, [cf. *jaṭā* and *jūṭaka*], a braid of hair, any knot or fillet of hair; (*ikā*), *f*, = *śūḍā*, a tuft of hair on the top of the head; the matted hair of Siva or of ascetics.

जुड *juḍ*, cl. *6. P. juḍati*, &c., to bind, to join together; cl. *IO. P. juḍayati*, &c., to send, cast or throw, direct; to grind or pound.

जुत *jut*, cl. *i*. *A. jotate*, to shine; [cf. *jyut*, *dyut*, *yut*.]

जुतम *jutuma* and *juthuma*, two incorrect readings for *jūṭuma*, *q. v*.

जुन् *jun*, cl. *6. P. junati*, &c., to go; (a various reading has *juḍ*.)

जुमर *jumara*, *as*, *m*, *N*, of a grammarian.

जुम्बक *jumbaka*, *as*, *m*, Ved., *N*, of Varuṇa.

जुर *i. jur* (related to *i. jri*), cl. *6. 4. P.*, Ved. *jurati*, *jūryati*, *jūjora* (?), &c., to decay, become old or decrepit, to grow old, perish; also *jūr*, cl. *4. A. jūryate*, to grow old.

2. jur, *ūr*, *m*, an old man; [cf. *2. jū*.]

Jurya, *as*, *ā*, *am*, becoming old; [cf. *a-jurya* and *jūrya*.]

Jūrna, *as*, *ā*, *am*, decayed, old. —*Jūrñākhyā* ('*na-ākh*'), *as*, *m*, the plant *Saccharum Cylindricum*, commonly *Ullā*. —*Jūrñākhāra* ('*na-āh*'), *as*, *m*, the plant *Andropogon Saccharatus*.

Jūrñī, *f*, Ved., *N*, of a snake.

Jūrya, *as*, *ā*, *am*, Ved. becoming old, aged, weak, an old man.

जुर्व *juro*. See *jūrv*.

जुल *juḷ*, cl. *IO. P. jolayati*, &c., to reduce to powder, grind.

जुवस *jivas*. See under *rt. jū*.

जुष *i. jush*, cl. *6. A.* (ep. also *P.*) *jushate*, -*ti*, *jushate*, *joshishyate*, *ajoshishṭa*, *joshitum*, to be pleased or satisfied, to be propitiated or propitious; to be favourable; to like, be fond of, to have pleasure in, delight in (with acc. or gen.); to enjoy; to show one's self favourable towards (with acc.); to have pleasure in granting (with loc. of the person); to devote one's self to, practise, undergo, suffer; to delight in visiting, frequent, visit, inhabit, enter; happen to; to have pleasure in performing (with dat., e. g. *jushate karmāṇe*, he likes to engage in any act); to choose; to give pleasure to (with loc. of the person): Caus. *joshayati*, -*te*, -*yitum*, to like, be fond of, love, behave kindly towards (with acc.); fondle, cherish; to delight in, approve of, choose: Desid. *jushishate* or *jushishishate*: Intens. *jojushyate*, *jojoshī*; [cf. Zend *zaosha*, 'will, desire'; Hib. *gus*, 'a desire, inclination'; Goth. *kus*, 'to choose'; Lith. *kūsiu*, *kāus*, *kusum*; Germ. *kiesee*; Lat. *gus-tus*; Gr. *γέστω*, *γέστωμαι*.]

2. jush, *t*, *f*, *t*, liking, fond of, devoted to (with acc.); visiting, approaching; [cf. *sa-jush*.]

Jushāṇa, *as*, *m*, *N*, of a sacrificial formula containing the word *jushāṇa*, pres. part. of *rt. i. jush*.

Jushṭa, *as*, *ā*, *am*, gratified, pleased, propitiated, propitious, favourable; liked, wished, loved, agreeable,

usual; frequented, visited; served, obliged, worshipped, gratified by service; practised; furnished with, possessed of; (*am*), n. the crumbs or remnants of a meal or its leavings.

Jushṭi, *is*, f., Ved. love, service, favour, satisfaction.
Jushya, *as*, *ā*, *am*, to be served or worshipped.
Josha, *joshana*, &c. See p. 351, col. 2.

जुष 3. *jush*, cl. 1. 10. P. *joshati*, *joshayati*, &c., to reason, think, conceive, imagine, investigate, examine; to injure, hurt, kill.

जुष्क *jushka*, *as*, m., N. of one of the three Turushka kings in Kāśmīra. — *Jushka-pura*, *am*, n., N. of a town founded by *Jushka*.

जुष्कक *jushkaka*, *as*, m. = *yūsha*, the water of boiled pulse, pease-soup, porridge, &c.

जुहु *juhu* = 2. *juhū* below.

जुहुराण *juhurāṇa*, *as*, m. (a corrupt form, said to be fr. rt. *hūrēh*; or fr. rt. *hurī*), the moon; [cf. *juhūrāṇa* below.]

जुहुवाण *juhuvāṇa*, *as*, m. (fr. rt. *hu*; a corrupt form), fire, (also spelt *juhūvāṇa*); a sacrificing priest.

Juhuvāṇa, *as*, m. (perf. part. fr. rt. *hu*), fire; a tree; a hard-hearted man.

जुहूराना, *as*, m. (a corrupt form), fire; a sacrificing priest; the moon.

जुह 1. *juhū*, *ūs*, f. (fr. rt. *hve*), a tongue; especially the tongue or tongues of Agni, the flames; *sapta juhvaḥ*, the seven tongues of Agni; see *jihvā*. *Juhū* personified is the wife of Brahman and goddess of speech; [cf. *sarasvatī*]. — *Juhū-vat*, *ān*, m. fire or its deity Agni. — *Juhū-ānya*, *as*, *ā*, *am*, Ved. tongue-mouthed, whose mouth consists of tongues or is full of them, an epithet of Agni.

जुह 2. *juhū*, *ūs*, f. (fr. rt. *hu*), a wooden ladle or vessel of the shape of a semicircle or crescent, used for pouring the sacrificial butter into the fire; that part of the frame enshrining the supreme spirit which faces the east.

जुहोति *juhoti*, *is*, m. (fr. rt. *hu*), a technical name for those sacrificial ceremonies to which the verb *juhoti* and not *yajati* is applied. — *Juhoty-ādī*, *ayas*, m. pl. the roots beginning with *hu*, to sacrifice, i. e. the roots of the third class.

Juhvat, *at*, *atī*, *at*, sacrificing, offering oblations.

जू 1. *jū* (or according to the Dhātu-pāṭha *jū*), cl. 1. P. A., 9. P. *javatī*, *te*, *jūnāti*, &c., to press forwards, hurry on, move on quickly, be quick; to impel quickly, urge or drive on, incite; to excite, promote, animate, inspire.

Juvas, *as*, n., Ved. quickness, speed, liveliness.

2. *jū*, *ūs*, *ūs*, *u*, Ved. quick, speedy; (according to Sāy. *jūh* may also be the Nom. c. of *jur*, old); inciting, pressing, driving; (*ūs*), f. speed, expedition, velocity, going, motion; the atmosphere; a female demon or goblin; an epithet of the goddess Sarasvatī; a spot or mark on the forehead of horses and oxen; [cf. *kaśo-jū* and *mano-jū*.]

Jūta, *as*, *ā*, *am*, moved quickly, impelled, urged, pressed. (at the end of comp. in *adri-jūta*, *indra-jō*, *deva-jō*, &c., q. v.)

Jūti, *is*, f. going on, proceeding, moving; quickness, speed, velocity; flowing without obstruction or interruption; impulse, incitement, instigation, animation; inclination, impulse, energy. — *Jāti-mat*, *ān*, *atī*, *at*, Ved. impetuous, speedy.

जूक *jūka* (a word borrowed fr. the Gr. *ζυγόν*), the sign of the zodiac Libra.

जूट *jūṭa*, *as*, m. the matted hair of Śiva, the twisted or clotted hair of an ascetic; [cf. *jaṭā* and *śūṭa*.]

Jūṭaka, *am*, n. twisted or braided hair; [cf. *jaṭā*.]

जूतिका *jūtikā*, f. a kind of camphor.

जूमरानन्दिन *jūmara-nandin*, *i*, m., N. of the author of a commentary on the grammar entitled *Saṁkshipta-sāra*.

जूर *jūr*, cl. 4. A. *jūryate*, &c., to hurt, injure, wound, kill; to be angry with (with dat.); to grow old. See rt. 1. *jur*, p. 349.

जूरू *jūrū*, *jūrya*. See rt. 1. *jur*, p. 349.

जूरि 1. *jūrī*, *is*, *is*, *i* (fr. *jur* = *gur*), Ved. skillfully praising, invoking.

जूर्व *jūrva* (connected with rt. *jvar*), cl. 1. P., Ved. *jūrvati*, &c., to consume by heat, singe, burn; to hurt, kill; [cf. Hib. *gearbaim*, 'I grieve, hurt, wound'; cf. also rt. *jval*.]

2. *jūrī*, *is*, f., Ved. glowing fire, a blaze, a fiery weapon; anger [cf. *jūr*]; speed (perhaps for *jūti*); fever [cf. *jvara*]; disease, sickness; the body; the sun; Brahman.

Jūrīn, *i*, *inī*, *i*, Ved. surrounded by glowing fire, glowing.

Jūrī, *is*, f. fever; feverish or morbid heat; [cf. Hib. *gurt*, 'pain, trouble, fierceness.']

जूष *jūsh* (a various reading for *yūsh*), cl. 1. P. *jūshati*, &c., to kill, hurt.

Jūsha, *am*, n. the water of boiled pulse, pease-soup, porridge, &c.

Jūshana, *am*, n. the plant *Grislea tomentosa*, commonly *Dhāiphula*.

जू *jū*, cl. 1. P. *jarati*, &c., to surpass, excel; make low, depress, humiliate; [cf. Germ. *kurz*; Scot. *garr*, *goirid*, 'short.']

जूङ्गि *jūngi*, *ayas*, or *jūngin*, *inas*, m. pl., N. of a particular race or people.

जृम् *jṛibh* or *jṛimbh*, cl. 1. A. (poet. also P.) *jṛimbhate*, *ti*, or *jarbhatē*, *jajṛimbhe*, *jṛimbhishyate*, *jṛimbhitum*, to open the mouth, yawn, gape; to gape open, open (as a flower), burst open; fly back or recoil (as a bow); to unfold, spread, extend, expand, occupy a larger circuit; to spread (as sound); to feel at ease: Caus. *jṛimbhayati*, *yitum*, to cause to gape or yawn, cause to expand or unfold; [cf. Old Germ. *chliupu*, 'to split'; Germ. *klaffe*, *kluft*; Goth. *graba*; Germ. *grube*; Gr. *γράφω*; Hib. *grabhaím*, *grafain*, *grafan*; cf. also 1. *jabh*.]

Jṛimbha, *as*, *ā*, *am*, m. f. n. gaping, yawning; bursting open; blossoming, swelling, blowing, being puffed up; expansion, stretching, expanding; (*as*), m. a particular animal. — *Jṛimbhā-vat*, *ān*, *atī*, *at*, yawning, gaping.

Jṛimbhaka, *as*, m. a yawner, a sort of demon or spirit; N. of certain magical formularies for exorcising the evil spirits supposed to possess weapons; (*ikā*), f. gaping, yawning; (*am*), n. swelling.

Jṛimbhapa, *as*, *ā*, *am*, causing to gape or yawn; (*am*), n. gaping, yawning; stretching the limbs; bursting or gaping open, blossoming, blooming.

Jṛimbhamāna, *as*, *ā*, *am*, gaping, yawning; opening, blossoming, blowing.

Jṛimbhita, *as*, *ā*, *am*, opened, expanded; opened (as a flower), blown; enlarged, increased; done, exerted; (*am*), n. gaping, yawning; bursting, opening, expansion, unfolding; developing, coming into view, swelling; exertion; wish, active search for; a kind of coitus.

Jṛimbhin, *i*, *inī*, *i*, yawning, gaping; expanding, blossoming; (*inī*), f. the plant *Mimosa Octandra*, = *elāparūi*.

जू 1. *jū*, cl. 4. 9. 1. P. *jūyati*, *jūnāti*, *jarati*, *jarati*, *jarishyati* and *jarishyati*, *ajārī* and *ajarat*, *jaritum* and *jaritum*, to grow old, become decrepit, decay, wear out, wither; to be consumed, perish; to break up or fall to pieces; to be dissolved or digested; (cl. 1. P.) to make old or decrepit; to cause to grow old; cl. 10. P. *jārayati*, *yitum*, to become old: Caus. P. *jarayati*, *yitum*,

to make old, wear out, consume, cause to be consumed; to cause to be digested; to digest: Desid. *jījarishati*, *jījarishati*, *jījīrshati*: Intens. *jejiryate*, *jājarti*: [cf. Hib. *erionaim*, 'I dry, wither'; *eriona*, 'old, ancient': Gr. *γέρων*, *γεραιός*, *γραιός*, *γῆρας*: Lat. *grānum* for *gārum*: Goth. *kaurm*: Germ. Korn: Lith. *girna*.]

Jara, *jaratha*, *jaraya*, *jaras*, &c. See p. 340. *Jāra*, *as*, *ā*, *am*, Ved. becoming old; (*as*), m. a paramour, gallant, lover, (in the Veda applied to Agni or to the Son as the paramour of the dawn); a confidential friend; (*i*), f. a particular herb or medicament; a N. of Durgā; [cf. Goth. *hōrs*; Germ. *Hure*.] — *Jāra-garbha*, *as*, *ā*, *am*, pregnant by a paramour. — *Jāra-ja*, *as*, *ā*, *am*, a bastard, the child of a woman by her paramour. — *Jāra-jāta* or *jāra-jātaka*, *as*, *ā*, *am*, a bastard; (*as*), m. a plagiarist. — *Jāra-tā*, f. an intrigue, love-affair. — *Jāra-dvaya*, *am*, n. a couple of gallants. — *Jāra-bharā*, f. an adulteress.

Jāraka, *as*, *ā*, *am*, causing to decay; promoting digestion, digestive.

Jārāpa, *am*, n. the act of causing to decay; promoting digestion; calcining or oxidizing metals; a condiment, a digester; (*i*), f. a kind of cumin-seed.

Jārātinaya, *as*, m. a metonymic from *Jarati*; a patronymic from *Jaratin*.

Jārātkārava, *as*, m. a patronymic from *Jarat-kāru*.

Jāradgava, *as*, *i*, *am* (fr. *jarad-gava*), scil. *vithī*, the path of the old ox, (according to Varāhamihira the portion of the moon's path occupied by the constellations Śravaṇā, Dhanishṭhā, and Satabhisaj, or according to other authorities that occupied by Viśākhā, Anurādhā, and Jyeshthā.)

Jāramānya, *as*, m. a patronymic from *Jaramāna*.

Jārāsandhi, *is*, m. (fr. *jarā-sandha*), a patronymic of Saha-deva.

Jārīṇī, f., Ved. a woman who has a paramour, enamoured.

Jārūja, *as*, *ā*, *am*, = *jarāyū-ja*.

Jīra, *as*, *ā*, *am*, old, ancient; worn out, wasted, withered, decayed, ruined, in ruins; digested; (*as*), m. an old man; a tree; cumin-seed; (*ā*), f. large cumin-seed; (*am*), n. decrepitude, old age; Benjamin. — *Jīra-jvara* or *jīrāmāya-jvara*, *as*, m. a lingering fever with diminishing intensity. — *Jīra-jvarin*, *i*, *inī*, *i*, affected with the above fever. — *Jīra-ikā*, f. 'the ancient commentary,' title of an astronomical work. — *Jīra-tā*, f. or *jīra-tva*, *am*, n. old age; infirmity, decay. — *Jīra-dāru*, *us*, m. the plant *Convolvulus Argenteus*. — *Jīra-patrikā*, f. 'having withered leaves,' N. of a plant, = *vaṣaṣa-patṛī*. — *Jīra-parṇa*, *as*, *am*, m. n. 'having withered leaves,' the plant *Nauclaea Cadamba*. — *Jīra-phaijī*, f. = *jīra-dāru*. — *Jīra-budhna*, *as*, m. a kind of Lodhra. — *Jīra-budhnaka*, *am*, n. a kind of Cyperus. — *Jīra-vajra*, *am*, n. a gem, said to be a sort of diamond. — *Jīra-vat*, *ān*, *atī*, *at*, old, decayed. — *Jīra-vastra*, *am*, n. old, worn or tattered raiment; (*as*, *ā*, *am*), wearing old clothes. — *Jīra-vāṭikā*, f. a ruined house. — *Jīra-vradhnaka*, *as*, m. a fragrant grass, *Cyperus Rotundus*. — *Jīroddhāra* ('*ga-ud*'), *as*, m. the repairing of what is worn out, renewal, repairs. — *Jīroddhṛita* ('*ga-ud*'), *as*, *ā*, *am*, rescued from decay, repaired. — *Jīromodyāna* ('*ga-ud*'), *am*, n. a neglected garden.

Jīrnaka, *as*, *ā*, *am*, almost dried up or withered. *Jīrnī*, *is*, *is*, *i*, decrepit with age; (*is*), f. old age, infirmity, decay; digestion.

जू 2. *jū*, cl. 1. A., Ved. *jarate*, &c., to move, approach, come near.

जू 3. *jū*, cl. 1. A., Ved. *jarate*, to crackle (as fire); to roar; to call out to, address, invoke, praise.

Jarāṇā, *iaritṛi*, *jarūtha*, &c. See s. v.

जेतव्य *jetavya*. See p. 347, col. 1.

जेतृ *jetri*, *tā*, *trī*, *trī* (fr. rt. 1. *jī*), victorious,

triumphant; surpassing, excelling; gaining; (*tā*), m. a victor, conqueror; N. of a Vedic poet who was son of Madhu-ēchandas; N. of a prince who had a garden near Srāvastī in which Śākya-muni promulgated his doctrines. — *Jeta-vana*, *am*, n. (for *jetri + vana*), the wood of Jetri, N. of a grove or garden near Srāvastī where Śākya-muni or Buddha promulgated his doctrines. — *Jetavaniya*, *ās*, m. pl. N. of a Buddhist school. — *Jeta-sāhavya*, *as*, *ā*, *am*, called after Jetri. — *Jetārāma*, *as*, m. (for *jetri + āra*), = *jeta-vana*.

Jeta, *as*, *ā*, *am*, Ved. to be gained or conquered. *Jema*, *ā*, *ā*, *a*, Ved. surpassing, excelling; (*ā*), m. excellence.

Jesha, *as*, m., Ved. winning, gaining, obtaining.

जेनाक *jentāka*, *as*, m. a dry hot bath or heated chamber for inducing perspiration in rheumatism, &c.

जेय *jenya*, *as*, *ā*, *am* (fr. *jana*), Ved. of noble origin (*yeuānos*); genuine, true. — *Jenyā-vasu*, *us*, *us*, *u*, Ved. having genuine or true wealth, an epithet of the Āsvin; also of Indra and Agni; (Śāy.) having acquired wealth.

जेमन *jemana*. See under *rt. jim*, p. 347.

जेय *jeya*. See p. 347, col. 1.

जेलक *jelaka*, *as*, m., N. of a man.

जेष *jesh*, cl. 1. A. *jeshate*, &c., to move, go.

जेष *jesha*. See above.

जेह *jeh* (related to 1. *jabh* and *jrih*), cl. 1. A., Ved. *jehate*, *jijehe*, *jehishyate*, *jehitum*, to open the mouth, breathe heavily, gasp, gape, open wide, yawn; (Śāy.) to reach, go towards, strive after: Caus. *jehayati*, *ajjehat*.

Jehamāna, *as*, *ā*, *am*, gaping, opening wide; (Śāy.) going towards.

जै *jai*, cl. 1. P. *jāyati*, *jajau*, *jāsyati*, *jā-tum*, to wane, decline, fade away, perish; [cf. 1. *jyā*.]

जैगीषय *jaigishavya*, *as*, m. (fr. *jigishu*), N. of an ancient Rishi often named in connection with Asita Devala. — *Jaigishavyeṣṭara* (°*yu-iṣ*°), *am*, n., N. of a Linga in Vārāṇasi.

जैत्र *jaitra*, *as*, *i*, *am* (fr. *rt. i. ji*), victorious, triumphant, leading to victory, overcoming, surpassing, superior; (*as*), m. a conqueror, victor; N. of a son of Dhṛita-rāshṭra; (*i*), f. the plant *Sesbania Egyptica*; (*am*), n. victory, triumph, superiority. — *Jaitra-ratha*, *as*, *ā*, *am*, having a triumphant car; (*as*), m. a victor, a conqueror, a hero; a triumphant car.

Jaitrāyaṇi, *is*, m. a patronymic from Jaitra.

जैन *jaina*, *as*, *i*, *am* (fr. *jina*), relating to the Jinas; (*as*), m. a Jaina, a teacher of heterodox notions, the chief of which are the supremacy of certain Jinas or great saints over the gods of the Hīndūs, a denial of the divine authority of the Vedas, and a disregard of the distinction of castes; N. of a prince of Kāśmīra. — *Jaina-taraṅgiṇī*, f. a history of Kāśmīra by Śrīvāra. — *Jaināśrama* (°*na-ās*°), *as*, m. a Jaina monastery. — *Jainendra* (°*na-in*°), *as*, m., N. of a grammarian.

Jainya, *as*, *ā*, *am*, relating to the Jinas (?).

जैपाल *jaipāla*, *as*, m. (= *jaya-pāla*), a plant, Croton Tiglium.

जैमन *jaimana*, *as*, m., N. of a man.

Jaivantāyana, *as*, m. a patronymic from Jaimanta.

जैमिनि *jaimini*, *is*, m., N. of a celebrated saint and philosopher, the pupil of Vyāsa and founder of the Pūrva (or Karma) Mīmāṃsā school. He is said

to have acted as Udgātri at the sacrifice of Janamejaya (Mahā-bh. I. 2046), and to have received the Sāma-veda from Vyāsa.

Jaiminiya, *as*, *ā*, *am*, relating to Jaimini; (*ās*), m. pl., N. of a school of the Sāma-veda.

जैमूत *jaimūta*, *as*, *i*, *am* (fr. *jimūta*), relating to Jimūta.

जैयट *jaiyaṭa*, *as*, m., N. of the father of Kaiyaṭa; (sometimes spelt *jaigaṭa*.)

Jaiyyaṭa, *as*, m., N. of a physician.

जैव *jaiva*, *as*, *i*, *am* (fr. *jīva*), relating to Jupiter.

Jaivantāyana, *as*, m. or *jaivantāyaṇi*, *is*, m. or *jaivanti*, *is*, m. a patronymic from Jivanta.

Jaivali, *is*, m. (fr. *jivala*), a patronymic of Prāvāha.

Jaivātrika, *as*, *i*, *am*, long-lived, one for whom long life is desired; thin, lean; (*as*), m. the moon; camphor (as a synonym of the moon); a peasant; a drug, medicament; a son; [cf. *jivātu*.]

Jaivi, *is*, m. or *jaiveya*, *as*, m. a patronymic from Jiva.

जैष्णव *jaishṇava*, *as*, *i*, *am* (fr. *jishṇu*), relating to a conqueror, relating to Arjuna.

जैश्य *jaiṣmya*, *am*, n. (fr. *jihma*), crookedness (moral or physical), deceit, falsehood.

जैह *jaihva*, *as*, *i*, *am* (fr. *jihvā*), belonging or relating to the tongue, lying on the tongue.

Jaihvākāta, *as*, *i*, *am*, an adj. derived fr. *jihvā-kātya*.

Jaihvya, *am*, n. the pleasure of taste (derived from the tongue), pleasure.

जोग *jogū*, *ūs*, *ūs*, *u* (fr. *rt. gu*), Ved. praising.

जोग्ग *jonga* or *jongaka*, *am*, n. aloe wood, Agallochum.

जोग्गट *jongaṭa*, *as*, m. longing, earnest wish, eager desire, the longing of a pregnant woman.

जोटिङ्ग *joṭinga*, *as*, m. an epithet of Śiva; a devotee, an ascetic who subjects himself to the severest penances; the sacrificial cord (?).

जोड *joḍa*, the chin; [cf. *jahi-joḍa*.]

जोनराज *jona-rāja*, *as*, m., N. of the author of the Rāja-taraṅgiṇī.

जोनाला *jonnālā*, f. = *yavanālā*, the plant Andropogon Saccharatus; also *jontālā*.

जोल *jola*, N. of a mixed caste.

जोष *josha*, *as*, m. (fr. *rt. i. jush*), satisfaction, approval, pleasure, enjoyment, felicity, happiness; (*josham ā*, Ved. to one's satisfaction, abundantly; *anu josham*, according to one's pleasure, willingly); (*am*), ind. according to one's wish or liking, happily, with ease, without effort; well; silently; *josham ās*, to remain quiet or silent; *josham āsya*, be thou quiet, keep thou silent; [cf. *a-josha*.] — *Joshavāka*, *as*, m., Ved. unintelligible words, chattering nonsense; (Śāy.) words which ought to please but do not.

Joshana, *am*, n. liking; satisfaction, approval; choosing; (*ā*), f. the expression of satisfaction by the word *jush*.

Joshayitavya, *as*, *ā*, *am*, to be made dear or agreeable, to be reflected upon or thought about, obscure, unintelligible (in words).

Joshayitri, *tā*, *trī*, *trī*, or *joshitri*, *tā*, *trī*, *trī*, loving, cherishing, fostering, taking care of; (Śāy.) serving.

Joshas in *vi-joshas*, *sa-joshas*, q. v.

Joshya, *as*, *ā*, *am*, Ved. delightful, agreeable, welcome, satisfactory.

जोषा *joshā*, f. = *yoshā*, a woman.

जोषिका *joshikā*, f. = *jālikā*, a cluster of young buds, a bud, a germ.

जोषित *joshit* or *joshitā*, f. = *yoshit*, a woman.

जोहूत *johūtra*, *as*, *ā*, *am* (fr. *hve*), Ved. making a loud noise, neighing; calling out, challenging to battle, neighing (as a horse).

जौमर *jaumara*, *am*, n., scil. *vyā-karaṇa*, the grammar composed by Jumara.

जौलायनभक्त *jaulāyana-bhakta*, *am*, n. the district inhabited by the Jaulāyanas.

जौहोत्यादिक *jauhotyādika*, *as*, *i*, *am* (fr. *jukhoty-ādi*), belonging to the class of roots beginning with *hū*, i. e. to the third class.

३ 1. *jñā* = *jñu* = *jānu*, the knee, in *ūrdhva-jñā*. (For 2. *jñā* see below.)

ज्ञा 1. *jñā*, cl. 9. P. A. *jñāti*, *jñāte*, *ja-jñau*, *jajñe*, *jñāsyati*, -*te*, *ajñāsi*, *ajñāsta*, *jñātum*, [irreg. forms, *jānatha* for *jānītha* Mahābh. II. 842, *jānata* for *jānīta* II. 2397, *jijāhi* for *jānīhi* = *jānīhi*, know thou, XIII. 4495, *abhy-anu-jānīthās* for *abhy-anv-ajānīthās* XIV. 1641, *jānāmāna* pres. part.], to know, have knowledge, become acquainted with; to perceive, apprehend, understand, experience; to recognise; to ascertain, investigate; to know as, know or perceive that, regard or consider as (with acc. of the object and predicate, e. g. *tasya mām tanayām jānīta*, know me to be his daughter); to be conversant or familiar with; to visit as a friend (Ved.); to acknowledge, approve, allow, permit; to recognise as one's own, take possession of; to act, engage in (with gen. of the instrument, e. g. *sarpīṣho for sarpīṣhā jānīte*, he engages in sacrifice with clarified butter): Caus. *jñāpayati* or *jñāpayati*, -*yitum*, Aor. *ajjñāpat*, to make known, teach, make acquainted with, inform, announce, notify; to give information; A. to request, ask: Desid. A. *jijñāsate* (ep. also P.), to wish to know, &c.; to investigate, examine, wish to learn; to conjecture, suppose: Desid. of Caus. *jijñāpayishati* and *jijñāpayishati* and *jijñāpiti*, to wish to make known or inform: Pass. of Desid. of Caus. *jijñāsyate*, to be wished or intended to be informed: Intens. *jāñāyate*, *jāñāsi*, *jāñāsi*; [cf. Lat. *gna*, *gno*, in *gnārus*, (y) *noseo*, *cognosco*, *ignoro*; perhaps *gloria* for *gnoria*: Gr. *γνω* in *γνώθι*, *ἐγνων*, *γνώσις*; (γ) *νοῶ*, (γ) *νοῦς*; γ) *γνώστω*: Old Germ. *chna*, *chnāta*, *chnāt*: Eng. *know*: Goth. *kauon*: Old Germ. *chan*: Germ. *kann*, *kenne*: Lith. *zinnau*, 'I know'; *zinnē*, *sazinnē*: Slav. *znaju*: Hīb. *gnia*, 'knowledge'; *gnic*: *gno*, 'ingenious'; *gnas*, 'custom, use'.]

2. *jñā*, *as*, *ā*, *am*, who or what knows, a knower, knowing, familiar with (often in comp., e. g. *dharma-jñā*, familiar with the law; *sarva-jñā*, knowing everything); intelligent, wise; (*as*), m. a wise and learned man, especially one possessed of sacred learning or religious knowledge; the sentient soul; Budha who was first of the lunar line and regent of the planet Mercury; the planet Mars or its regent; an epithet of Brahṃā; [cf. Lat. *beni-gnus*, *malig-nus*.] — *Jñatā*, f. (at the end of a comp.) knowledge of, familiarity with; intelligence. — *Jñammanya*, *as*, *ā*, *am*, thinking one's self wise.

Jñaka, *as*, *ākā* or *ikā*, m. f. a diminutive fr. 2. *jñā*.

Jñāpita, *as*, *ā*, *am*, made known, informed, taught, expounded.

Jñāpta, *as*, *ā*, *am*, made known, = *jñāpita*.

Jñāpti, *is*, f. understanding, apprehension, the exercise of the intellectual faculty; promulgating, making known.

2. *jñā*, *ās*, *ās*, *am*, (at the end of a comp.) knowing, familiar with [cf. *ṛita-jñā*, *pada-jñā*, and 2. *jñā*]; (*ā*), f. in epic poetry sometimes a shortened form of *ā-jñā*, the initial vowel of the latter being

irregularly elided after a preceding final *e* and *o* (e. g. *te jñāyā*, by thy order, Mahā-bh. I. 3168).

Jñāta, *as, ā, am*, known, ascertained, comprehended, perceived, understood; *ām jñātam*, Ah! I know (lit. it is known). — **Jñāta-nandana**, *as, m.* an epithet of Vīra, the twenty-fourth Arhat of the present Ava-sarpiṇī. — **Jñāta-mātre**, *ind.* on its being ascertained merely. — **Jñāta-siddhānta**, *as, m.* a man completely versed in any science or Śāstra. — **Jñātātharma-kathā** (*°ta-adh°* or *°tā-tha°*), *f.* title of one of the twelve sacred books of the Jains. — **Jñātānraya** (*°ta-an°*), *as, m.* 'of known lineage,' a name of Vardhamāna, the last Jina or Jaina pontiff.

Jñātaka, *as, ā, am*, known, &c. See *jñāta*.

Jñātala, *as, m.*, N. of a man.

Jñātaleya, *as, m.* a patronymic from the last.

Jñātavya, *as, ā, am*, to be known or understood, to be investigated or inquired after; perceptible, conceivable; to be considered *as*.

Jñāti, *is, m.* a paternal relation, a kinsman in general, a father, a brother; a distant kinsman, one who does not participate in the oblations offered to deceased ancestors; (*is*), *f.*, N. of a woman; (according to the Schol. *jñāti* is a paternal, and *sam-bandhin* a maternal relation; the original meaning of *jñāti* may be 'intimately acquainted'; cf. Gr. *γυνὴς, γυνή*; Goth. *knōdi*). — **Jñāti-karman**, *as, n.* or *jñāti-kārya*, *as, n.* the act or duty of a kinsman. — **Jñāti-tva**, *am, n.* relationship, consanguinity. — **Jñāti-dravya-vinākṛita**, *as, ā, am*, deprived of relations and wealth. — **Jñāti-putra**, *as, m.* the son of a relative; an epithet of Pūrṇa. — **Jñāti-bhāva**, *as, m.* the condition of a kinsman, relationship, kin. — **Jñāti-bheda**, *as, m.* dissension among relatives. — **Jñāti-mat**, *ān, atī, at*, one who has near relations. — **Jñāti-mukha**, *as, ā, am*, Ved. having the appearance or character of a relative. — **Jñāti-vid**, *t, t, t*, one who has or makes near relations.

Jñātri, *tā, trī, trī*, knowing, wise, intelligent, a knower; (*tā*), *m.* an acquaintance; a bail, a surety; [cf. Gr. *γυνώρῃ*]. — **Jñātri-tva**, *am, n.* or *jñātri-tā*, *f.* knowledge, information.

Jñāteya, *am, n.* relationship, affinity.

Jñātra, *am, n.* Ved. the faculty of perception, intelligence, knowledge.

Jñātvā, *ind.* having known, having ascertained, &c.

Jñāna, *am, n.* knowing, understanding, becoming acquainted with, knowledge; sacred or religious knowledge, especially that which is derived from meditation on the higher truths of religion and philosophy and which teaches man his own nature and how he may be reunited to the supreme spirit; knowledge about anything, cognizance, consciousness (e. g. *tasya jñānat*, with his knowledge; *a-jñānat tasya*, without his knowledge or cognizance; *jñānād a-jñānād vā*, knowingly or ignorantly; *vigatā-jñāna*, one who has lost consciousness); conscience; organ of intelligence, sense. — **Jñāna-kanda**, *as, m.*, N. of a pupil of Sankarācārya. — **Jñāna-kāṇḍa**, *as, am, m.* n. that inner or esoteric portion of the Veda which relates to true spiritual knowledge or the knowledge of the supreme spirit as distinguished from the knowledge of ceremonies; [cf. *karma-kāṇḍa*]. — **Jñāna-kirtti**, *is, m.*, N. of a Buddhist preceptor. — **Jñāna-keṭu**, *us, m.* a mark of intelligence; (*us, us, u*), furnished with marks of intelligence. — **Jñānaketu-dhvaja**, *as, m.*, N. of a divine being. — **Jñāna-khaṇḍa**, *title of a part of the Siva-Purāṇa*. — **Jñāna-gamya**, *as, ā, am*, attainable by the understanding. — **Jñāna-garbha**, *as, m.* 'filled with knowledge,' N. of a scholar; also of a Bodhi-sattva. — **Jñāna-śakṣus**, *us, n.* the eye of intelligence, inner eye, mind's eye, intellectual vision. — **Jñāna-tatteva**, *am, n.* true knowledge, knowledge of God. — **Jñāna-tapas**, *as, n.* penance consisting in the cultivation of true knowledge. — **Jñāna-tas**, *ind.* knowingly, intuitively, designedly; *jñānato jñānato vā*, knowingly or unknowingly. — **Jñāna-dā**, *as, m.* an impartor of knowledge. — **Jñāna-datta**, *as, m.* 'given by knowledge,' N. of a scholar. — **Jñāna-darpana**,

as, m. 'mirror of true knowledge,' a N. of Mañjuśrī. — **Jñāna-dīpa**, *as, m.* the lamp of knowledge, knowledge. — **Jñāna-durbala**, *as, ā, am*, deficient in knowledge, ignorant. — **Jñāna-niścaya**, *as, m.* soundness of knowledge, certainty, ascertainment. — **Jñāna-nishṭha**, *as, ā, am*, engaged in cultivating true knowledge. — **Jñānapata**, *as, i, am*, an adj. derived from the next. — **Jñāna-pati**, *is, m.* the lord of knowledge. — **Jñāna-pāra**, *as, ā, am*, versed in spiritual wisdom. — **Jñāna-pāvana**, *as, ā, am*, purifying knowledge, refining the understanding; (*am*), *n.*, N. of a Tirtha. — **Jñāna-pūrva**, *as, ā, am*, preceded by knowledge or wisdom. — **Jñāna-prakāśa**, *as, m.* title of a poem by Jagajīvana-dāsa. — **Jñāna-pradīpa**, *as, m.* title of the second book of the Yoga-sāra-saṅgraha. — **Jñāna-prabha**, *as, m.*, N. of a man; also of a Bodhi-sattva. — **Jñāna-pravāda**, *am, n.* title of one of the fourteen Pūrvas or older writings of the Jains. — **Jñāna-prasthāna**, *am, n.* 'system or method of knowledge,' title of a Buddhist work. — **Jñāna-bodhinī**, *f.* 'awakening knowledge,' title of a philosophical treatise composed by Sankara. — **Jñāna-bhāskara**, *as, m.* 'sun of knowledge,' title of a medical compilation. — **Jñāna-maṇḍapa**, *as, am, m.* n. 'temple of knowledge,' N. of a temple. — **Jñāna-maya**, *as, i, am*, consisting of knowledge, containing knowledge. — **Jñāna-muktāvalī**, *f.* 'necklace of knowledge,' title of an astronomical work. — **Jñāna-mūdra**, *as, ā, am*, having the impress of wisdom, wise. — **Jñāna-mūla**, *as, ā, am*, founded on spiritual knowledge. — **Jñānameru**, *us, m.*, N. of a man. — **Jñāna-ratnāvalī**, *f.* title of a book. — **Jñāna-rāja**, *as, m.* 'king of knowledge,' N. of the author of the Siddhānta-sundara. — **Jñānarhi-bhāskara-cārya** (*°na-riśh°*, *°ra-āc°*), *as, m.*, N. of an author. — **Jñāna-lakṣhaṇa**, *am, ā, n.* f. indication, sign, means of knowing or inferring; (in logic) sign or proof or characteristic of knowledge; subsequent derived from antecedent knowledge. — **Jñāna-vajra**, *as, m.*, N. of a Buddhist author. — **Jñāna-vat**, *ān, atī, at*, endowed with knowledge or science, knowing, familiar with, intelligent, wise, learned, having spiritual knowledge; (*ān*), *m.*, N. of a Bodhi-sattva. — **Jñāna-varman**, *ā, m.*, N. of a poet. — **Jñāna-vāpi**, *f.* 'pool of divine knowledge,' N. of a Tirtha. — **Jñāna-vijñāna**, *am, n.* sacred and miscellaneous knowledge; the Vedas with the supplementary branches of knowledge, medicine, arms, &c. — **Jñāna-viśhūti-garbha**, *as, m.* 'filled with superhuman knowledge,' N. of a Bodhi-sattva. — **Jñāna-vilāsa-kāvya**, *am, n.* title of a poem. — **Jñāna-śakti**, *is, f.* capacity of knowing. — **Jñāna-śāstra**, *am, n.* 'the science of knowing the future,' a manual of fortune-telling. — **Jñāna-śreṣṭha**, *as, ā, am*, pre-eminent in wisdom. — **Jñāna-hastika**, *as, m.*, N. of a man. — **Jñānākara** (*°na-āk°*), *as, m.* 'mine of knowledge,' N. of a son of Buddha Mahābhijñānābhībhū; N. of a Buddha. — **Jñānātman** (*°na-āt°*), *ā, ā, am*, all-wise. — **Jñānānanda** (*°na-ān°*), *as, m.* 'joy of knowledge,' N. of an author. — **Jñānānutpāda** (*°na-an°*), *as, m.* non-production of knowledge, folly, ignorance. — **Jñānāmṛita** (*°na-am°*), *am, n.* 'nectar of knowledge,' title of a grammar. — **Jñānārava** (*°na-ar°*), *as, m.* 'ocean of knowledge,' title of a manual of medicine composed by Yama-rāja; title of a prayer-book. — **Jñānāvaranīya** (*°na-āv°*), *as, ā, am*, to be covered or obstructed by knowledge, (an act which is considered) to be impeded by knowledge; also written *jñānāvaranīya*. — **Jñānāvalokāṇkāra** (*°na-avaloka-āc°*), *as, m.* title of a Buddhist work. — **Jñānāvasthita** (*°na-āv°*), *as, ā, am*, engaged in cultivating wisdom. — **Jñānendraparasati** (*°na-in°*), *m.*, N. of a scholiast on the Siddhānta-kaumudī. — **Jñānendriya** (*°na-in°*), *am, n.* an organ of perception or sensation, of which there are five, viz. the skin, tongue, eye, ear, and nose; see *indriya*. — **Jñānoda-tīrtha** (*°na-ud°*), *am, n.*, N. of a Tirtha; 'the Tirtha of the waters of knowledge.' — **Jñānolkā** (*°na-ul°*), *f.* 'the meteor of knowledge,' N. of a Samādhi.

Jñānika, *as, ā, am*, at the end of comp. = *jñāna*. — **Jñānin**, *i, inī, i*, endowed with knowledge or intelligence, intelligent, wise, a knower; (*i*), *f.* an astrologer, a fortune-teller, a man prescient of future events; a sage, one possessing religious wisdom. — **Jñāni-tva**, *am, n.* prescience, fortune-telling. — **Jñāniya**, *nom. P.* *jñāniyati*, *-yitum*, to wish for knowledge.

Jñāpaka, *as, ā, am*, making or causing to know, teaching, designing, informing; (*as*), *m.* a teacher, an instructor; a commander, a master; a master of requests, an officer of the court of a Hindū prince; (*am*), *n.* a significant expression or one which gives some particular information, a precept, a rule, a name given to those rules of Pāṇini which imply or indicate some other grammatical laws than those which would follow from the mere words of the Jñāpaka rules themselves. — **Jñāpaka-samuccāya**, *as, m.* a work by Pūrṇashottama-deva giving a collection of the Jñāpaka rules contained in Pāṇini's grammar.

Jñāpana, *am, n.* making known, announcing, appraising, informing, teaching, notification.

Jñāpaniya, *as, ā, am*, to be made known or announced.

Jñāpita, *as, ā, am*, made known, informed.

Jñāpti, *is, f.* making known, appraising, informing.

Jñāpya, *as, ā, am*, to be made known or informed, to be told.

Jñās, *m.*, Ved. a near relative; [cf. *jñāti*.]

Jñāpeyamāna, *as, ā, am*, being intended to be informed.

Jñeya, *as, ā, am*, cognizable, to be ascertained or investigated, to be learned or understood, to be perceived or inquired about; to be regarded *as*. — **Jñeyajña**, *as, ā, am*, understanding what is to be understood; the mind. — **Jñeya-tā**, *f.* or *jñeya-tva*, *am, n.* perceptibility, intelligibility.

Ṣṣ jñu = *jānu*, the knee, in *abhi-jñu*, *ūr-dhva-jñu*, &c. — **Jñu-bādhi**, *-bhāt, t, t*, Ved. bending the knees; [cf. Gr. *πρόχου*.]

ज्मन *jman* (fr. *jam* = *gam*), only occurring in the Ved. loc. *jman*, in (his) course or way; (Sāy.) in the sky; on the earth; [cf. *uru-jman* and *prithu-jman*]. — **Jma-yā**, *ās, ās, am*, Ved. going on or following a course; (Sāy.) on the earth (as if *jmayā*).

Jmāyat, *an, antī, at* (pres. part. of a nom. fr. *jman*), Ved. making a way or course; (Sāy.) going on or reaching the earth.

ज्या 1. *jyā*, cl. 9. P., 4. A. *jñāti*, *jyate*, *jijyau*, *jijye*, *jyāyati*, *-te*, *ajyānti*, *jyātum*, to overpower, oppress, to deprive of property, &c., (in the Veda often connected with *rt. han*, e. g. *jyāte hanti*, 'he oppresses and kills'; and in the Brāhmanas applied to the oppressions of the Brāhmanas and Vaiśyas by the Kshatriyas); (cl. 4. A.) to be oppressed, treated badly, deprived of property, &c.; (cl. 9. P.) to become old; Caus. *jyāyati*, see *jyāyaya* below; Desid. P. *jijyāsi*, to wish to overpower or oppress: Intens. *jejyate*, *jājyati*; [cf. Gr. *βιάω*.]

Jīta or *jīna*, *as, ā, am*, oppressed, overpowered; become old. See also under *jīta*, p. 348, col. 1.

Jya, *as, ā, am*, (at the end of a comp.) oppressing. 2. *jyā*, *f.* overpowering force or strength (*Bla*, cf. *parama-jyā*); excessive demand, importunity.

Jyāna, *am, n.*, Ved. oppression, tyrannizing over. **Jyāni**, *is, f.* oppression; deprivation, loss; decay, infirmity, old age; quitting, abandoning; a river, a stream.

Jyāpaya, *nom. P.* *jyāyati*, *-yitum*, to make old, to call a person old, (supposed to be a nom. fr. *jya* substituted for *vriddha*.)

Jyāyas, *ān, ās*, *as* (considered by grammarians to be a compar. of *pra-śasya* and *vriddha*, for which *jya* is substituted), superior, more excellent, greater, larger, stronger; elder, senior, elder born (opposed to *kaniyas* and *anīyas*); a master; most excellent; (in law) one who is of age and answerable for his

own conduct. — *Jyāyas-vat*, *ān*, *atī*, *at*, Ved. having or acknowledging a senior or superior.

Jyāyasa, *as*, *i*, *am*, Ved. greater in number (opposed to *kāṇīyasa*).

Jyāyishtha, *as*, *ā*, *am* (irreg. superl.), the most excellent; noblest, first, best.

Jyeya, *as*, *ā*, *am*, to be oppressed, to be deprived of (property &c.); the most excellent, first, best.

Jyeshtha, *as*, *ā*, *am*, the most excellent, noblest, pre-eminent; first, chief; best, greatest; eldest, very old, elder, senior, elder born; an elder brother; (*as*), *m.*, N. of a month, for *jyaishtha*, *q.v.*; N. of a man; (*ā*), *f.*, N. of the sixteenth or (according to more modern reckoning) eighteenth lunar mansion sacred to Indra; the eighth year of a Jupiter cycle of twelve years; the middle finger; a small house-lizard; an epithet of the Gangā; a kind of heroine; misfortune personified as a goddess and the elder sister of Lakshmi; (*ī*), *f.*, a small house-lizard; (*am*), *n.*, the most excellent, the first, the head; tin; (*am*), *ind.*, most, extremely; [cf. Hib. *gast*, 'an old woman'; *glostaire*, 'an active old man'; *glostaireas*, 'old age'.] — *Jyeshtha-ghni*, *f.*, Ved. = *Jyeshtha*, the sixteenth lunar mansion. — *Jyeshtha-tama*, *as*, *ā*, *am*, Ved. best of all; first of all; oldest of all. — *Jyeshtha-tara*, *as*, *ā*, *am*, elder, an elder one. — *Jyeshtha-tas*, *ind.*, Ved. according to seniority, (reckoning from the eldest. — *Jyeshtha-tā*, *f.* or *Jyeshtha-tva*, *am*, *n.* superiority; primogeniture, seniority. — *Jyeshtha-tāta*, *as*, *m.* a father's elder brother. — *Jyeshtha-tāti*, *is*, *f.*, Ved. superiority; superior. — *Jyeshtha-pāla*, *as*, *m.*, N. of a man. — *Jyeshtha-pushkara*, *am*, *n.*, N. of a renowned place of pilgrimage. — *Jyeshtha-bala*, *f.*, N. of a plant, a kind of Balā, = *mahā-balā*, *saha-devī*. — *Jyeshtha-bhāryā*, *f.* an elder brother's wife, the elder, senior or chief wife. — *Jyeshtha-rāj*, *f.*, *m.*, Ved. a sovereign. — *Jyeshtha-lalitā*, *f.* a particular vow to be observed in the month *Jyeshtha* (Jyaishtha). — *Jyeshtha-varṇa*, *as*, *m.* one of the first caste, a Brāhman. — *Jyeshtha-oritti*, *is*, *is*, *i*, behaving like the first-born or eldest brother; (*is*), *f.* the duties of seniority. — *Jyeshtha-svasrū*, *us*, *f.* a wife's elder sister. — *Jyeshtha-sāman*, *a*, *n.*, N. of a Sāman; (*ā*, *ā*, *ā*), a chanter of the *Jyeshtha-Sāman*. — *Jyeshthasāmika*, *as*, *ā*, *am*, an adj. derived from the last. — *Jyeshtha-stoma*, *as*, *m.*, N. of an Ekāha ceremony. — *Jyeshtha-sthāna*, *am*, *n.*, N. of a place of pilgrimage. — *Jyeshthānsa* ('*tha-an*'), *as*, *m.* the eldest brother's share; the right of primogeniture or the right of the eldest son to a larger portion of the patrimonial property than his brothers, — a right formerly recognized but now obsolete; the best share. — *Jyeshthā-mūla* or *jyeshthā-mūliya*, *as*, *m.* the month Jyaishtha. — *Jyeshthāmbu* ('*tha-an*'), *us*, *m.* the scum of boiled rice or water in which grain has been washed. — *Jyeshthārasa* ('*tha-ās*'), *as*, *m.* the most excellent order or period in the religious life of a Brāhman, viz. that of a householder; (*as*, *ā*, *am*), being in that period. — *Jyeshthāramin*, *ī*, *m.* a Brāhman in the order of a householder. — *Jyeshthāsvara* ('*tha-is*'), *am*, *n.*, N. of a Linga in Vārāṇasi.

Jyeshthā, *f.*, N. of a river.

Jyaishtha, *as*, *m.*, N. of a month (May-June), the month in which the full moon stands in the constellation *Jyeshthā*; (*ī*), *f.* the full moon in the month Jyaishtha; a small house-lizard. — *Jyotishtha-sāman*, a wrong form for *jyeshtha-sāman*, *q.v.*

Jyāishthineya, *as*, *ī*, *am*, born from the elder or principal wife; *jyāishthineyo jyeshthah*, the eldest son and at the same time the son of the father's first wife.

Jyāishthya, *am*, *n.* pre-eminence, sovereignty; precedence, priority of birth, primogeniture, seniority.

ज्या ३. *jyā*, *f.* (perhaps fr. rt. १. *jyā*), the string of a bow, a bow-string; the chord of an arc, a sine in geometry; [cf. *adhi-jya*, *uj-jya*, &c.; cf. also Gr. *Bds.*] — *Jyā-kāra*, *as*, *m.*, Ved. one who makes bow-strings. — *Jyā-ghoshā*, *as*, *m.* the twang

of a bow. — *Jyā-pāśa*, *as*, *m.* a bow-string. — *Jyā-piṇḍa* or *jyā-piṇḍaka*, a sine expressed in figures.

— *Jyā-magha*, *as*, *m.*, N. of the father of Vi-darbha. — *Jyārḍha* (*jyā-ar*'), *as*, *m.* the sine of an arc. — *Jyārḍha-piṇḍa*, a sine expressed in figures.

— *Jyā-vāja*, *as*, *ā*, *am*, Ved. having the elasticity of a bow-string; (Sāy.) a stout or strong bow (as if a substantive). — *Jyā-vāneya*, *ās*, *m.* pl., N. of a warrior-tribe; (*as*), *m.* a prince of this tribe. — *Jyā-hroḍa*, *as*, *m.* a peculiar kind of bow; (*as*), *m.* du., N. of a Sāman. — *Jyotpati* (*jyot-ut*'), *is*, *f.* 'the calculation of the length of a chord,' derivation of (semi)-chords.

Jyākā, *f.* a bow-string; the chord of an arc in geometry.

Jyākā, *f.*, Ved. a bow-string.

Jyāya, *nom.* A. *jyāyate*, to represent a bow-string.

ज्या ४. *jyā*, *f.* the earth; a mother.

ज्यु *jyu*, *cl.* १. A. *jyavate*, &c., to go, approach.

ज्युत *jyut* (for *dyut*), *cl.* १. A. P. *jyotate*, -*ti*, to shine; Caus. P. *jyotayati*, -*yitum*, to shine upon, illuminate.

Jyut, *is*, *f.* (for *dyut*), light. — *Jyuti-mat*, *ān*, *atī*, *at*, shining, full of light.

Jyoti, *f.*, Ved. 'the brilliant or shining one,' one of the mystical names of the cow.

Jyotisha, *as*, *ī*, *am* (fr. *jyotis*), relating to the heavenly bodies, astronomical, astrological; (*as*), *m.* an astronomer, astrologer; N. of certain magical formularies for exorcising the evil spirits supposed to possess weapons; (*am*), *n.* astronomy, astrology, the science of the course of the heavenly bodies and divisions of time resting thereon; N. of one of the six Vedāṅgas or of a short tract which gives only such a knowledge of the heavenly bodies as was required for fixing the days and hours of the Vedic sacrifices; (*ī*), *f.* a star, a planet, an asterism. — *Jyotish-tattva*, *am*, *n.* or *jyotish-tatnamālā*, *f.*, N. of two works on astronomy. — *Jyotisha-vidyā*, *f.* astronomical science. — *Jyotisha-saṅgraha*, *as*, *m.* the whole science of astronomy. — *Jyotishī-mat*, *ān*, *atī*, *at*, Ved. shining, brilliant; (*ān*), *m.*, N. of a particular sun or form of the sun.

Jyotishika, a wrong form for *jyautishika*, *q.v.*

Jyotishka, *as*, *m.* a luminary, a heavenly body; the luminaries regarded by the Jains as a class of deities arranged under five heads, viz. sun, moon, the planets, fixed stars, and lunar mansions; the plant *Premna Spinosa*; the plant *Plumbago Zeylanica*; the seed of *Trigonella Fœnum Græcum*; N. of a Nāga; N. of a man; (*ā*), *f.*, N. of a plant, = *jyotishmatī*; (*am*), *n.*, N. of a luminous weapon with which Arjuna destroyed Tamas or darkness personified (see *Mahābh.* Droṇa-parva 1325); N. of the shining peak of the Meru.

Jyotis, *is*, *n.* light in various forms and under various aspects, as the light of the sun, of dawn, of fire, of lightning, &c.; brightness or clearness of the sky, daylight (opposed to *Tamas*); lightning; light appearing in three forms, viz. fire on the earth, ether or air in the intermediate region, and sun in the sky; a glance of the eye, the faculty of seeing, the eye; the heavenly bodies, the planets and stars (in this sense pl., e.g. *jyotishām ayanam*, the course of the heavenly bodies); sun and moon (in this sense du., e.g. *jyotishor upasargāh*, eclipses &c. of the sun and moon); the light of heaven, the celestial world; light as the divine principle of life or as the source of intelligence, intelligence; light as a type of freedom, of bliss and of victory, [cf. Lat. *lux* and Gr. *phos*, *phōs*]; N. of the *Jyotishstoma* as applied to the first and sixth days of the *Abhi-plava* ceremony which lasts six days; N. of certain formularies containing the word *jyotis*; a kind of metre consisting of thirty-two short and sixteen long syllables; the science of the course of the heavenly bodies, &c., see *jyotishka*; a mystical term for the letter *ṛ*; (*is*), *m.* fire; the

sun; N. of the plant *Trigonella Fœnum Græcum*; N. of a son of Manu Svāroḍisha; also of Marut; [cf. *Ītra-jyotis* and *dakṣiṇā-j*]. — *Jyotiḥ-sāstra*, *am*, *n.* the science of astronomy; a work upon astronomy. — *Jyotiḥ-sāman*, *a*, *n.*, N. of a Sāman.

— *Jyotiḥ-siddhānta*, *as*, *m.* title of an astronomical work. — *Jyotiḥ-agra*, *as*, *ā*, *am*, Ved. preceded by light or life. — *Jyotirathā*, *f.*, N. of a river; (a wrong form for *jyoti-rathā*). — *Jyotir-amika*, *as*, *ā*, *am*, Ved. having a shining face or appearance. — *Jyotir-īnga* or *jyotir-ingana*, *as*, *m.* 'moving light,' a fire-fly. — *Jyotir-īsa* or *jyotir-īśvara*, *as*, *m.*, N. of the author of the *Dhūrta-samāgama*. — *Jyotir-gaṇa*, *as*, *m.* the heavenly bodies collectively. — *Jyotir-jarāyu*, *us*, *us*, *u*, Ved. surrounded by a brilliant covering; (Sāy.) brilliant (among the clouds) like an embryo.

— *Jyotiḥ-jia*, *as*, *m.* 'star-knower,' an astrologer, one versed in astronomy. — *Jyotir-jvalanārśi-śri-garbha* ('*na-ar*'), *as*, *m.*, N. of a Boḍhi-sattva.

— *Jyotiḥ-dhāma*, *ā*, *m.*, N. of one of the seven sages in the *Manv-aptara* of Tāmāsa. — *Jyotir-bhāsa-maṇi*, *is*, *m.* a kind of gem. — *Jyotir-bhāsin*, *ī*, *inī*, *i*, brilliant with light. — *Jyotir-maṇḍala*, *am*, *n.* the stellar sphere. — *Jyotir-maya*, *as*, *ī*, *am*, consisting of light, brilliant, abounding with stars, starry. — *Jyotirmilin*, *ī*, *m.* (for *-mālin*!), a fire-fly. — *Jyotir-mukha*, *as*, *m.*, N. of one of the monkey-followers of Rāma. — *Jyotir-linga*, *am*, *n.*, N. of several Linga temples. — *Jyotir-lekhavalayin*, *ī*, *inī*, *i*, studded with rows of stars. — *Jyotir-loka*, *as*, *m.* the world of light. — *Jyotir-vid*, *t*, *t*, *t*, knowing the stars, an astronomer; creating light (in this sense *rt.* ३. *vid*, to find). — *Jyotir-vidyā*, *f.* the science of astronomy, astrology. — *Jyotir-vija*, *am*, *n.* 'seed of light,' a fire-fly. — *Jyotir-hastā*, *f.* an epithet of Durgā. — *Jyotish-ākara*, *am*, *n.* 'circle of the luminaries,' the zodiac. — *Jyotish-kaṇa*, *as*, *m.* a spark of fire. — *Jyotish-kara*, *as*, *m.* 'light-causer,' a kind of flower. — *Jyotish-kalpa*, *as*, *ā*, *am*, like flame or fire, blazing, radiant. — *Jyotishkalpa-latā*, *f.* title of an astrological work. — *Jyotish-kṛt*, *cl.* 8. P. -*karoti*, -*kartum*, to make light, illumine. — *Jyotish-kṛt*, *t*, *t*, *t*, Ved. creating light. — *Jyotish-ṭama*, *as*, *ā*, *am*, diffusing the most brilliant light. — *Jyotishstoma*, *as*, *m.* (fr. *jyotiḥ-stoma*), a Soma ceremony considered as the typical form of a whole class of ceremonies; it consists of either four or seven subdivisions, viz. the *Agni-stoma*, *Ukthya*, *Shodāśin*, *Ati-rātra*, or in addition to these the *Atyagni-stoma*, *Vāja-peya*, and *Aptor-yāma*. — *Jyotish-īra*, *am*, *n.* luminousness, illumination; the condition of light. — *Jyotish-paksha*, *as*, *ā*, *am*, having brilliant wings. — *Jyotish-prabha*, *as*, *m.* 'brilliant with light,' N. of a kind of flower; N. of a Buddha; also of a Boḍhi-sattva. — *Jyotish-mat*, *ān*, *atī*, *at*, luminous, brilliant, shining, belonging to the world of light, heavenly, celestial; *jyotishmatī trishṭup*, a form of the *Trishṭubh* metre, containing three Pādas of twelve syllables each and one Pāda of eight syllables; (*ān*), *m.* the sun; N. of one of the seven suns appearing at the destruction of the world; N. of the third foot of *Brahmā*; N. of a son of Manu Svāyambhuva; also of Manu Sāvama; N. of a king of Kuśa-dvīpa; also of a son of Priya-vrata; N. of a mountain; (*ī*), *f.* the night (as illumined by the stars), heart-pea, *Cardiospermum Halicacabum*. — *Jyotis-sāt*, *ind.* to flame, to fire or light; *jyotissāt kṛt*, to light, illumine, set on fire. — *Jyoti-rata*, *as*, *m.*, N. of a serpent-demon. — *Jyoti-ratha*, *as*, *ā*, *am*, whose chariot is light; (Sāy.) bearing fire or the oblation like a chariot; (*as*), *m.* the pole-star or in mythology Dhruva, son of Uttāna-pāda; a kind of serpent; (*ā*), *f.*, N. of a river which joins the *Sona* or *Sone*. — *Jyoti-rasa*, *as*, *m.* a kind of gem. — *Jyoti-rāpa-svayambhū*, *us*, *m.* *Svayambhū* (Brahmā) in the form of light. — *Jyoti-rūpeśvara* ('*pa-is*'), *am*, *n.*, N. of a Linga.

Jyotsnā, *f.* a moonlight night; moonlight; light, splendor in general; N. of one of the bodies of *Brahmā*; N. of one of the sixteen *Kālās* of the moon; an epithet of Durgā; N. of two plants, =

jyotsnā and *ghoshātākā*.—*Jyotsnā-kālī*, f., N. of a daughter of the moon and wife of Pushkara who was a son of Varuṇa. — *Jyotsnā-priya*, as, m. 'a friend of the moonlight,' the bird Chakora or Greek partridge. — *Jyotsnā-vat*, ān, atī, at, illuminated by the moon, shining, brilliant. — *Jyotsnā-vriksha*, as, m. the tree or tripod of a lamp, a lamp-stand, candlestick. — *Jyotmeśa* (°nā-īśa), as, m. 'lord or husband of the moonlight,' the moon.

Jyotsnikā, f., N. of a plant, = *koshātākā*.

Jyotsnī, f., N. of a moonlight night; a small cucumber, *Trichosanthes Dioca*; a kind of perfume, = *reṇukā*; (a wrong form for *jyautsnī*.)

Jyautisha, am, n., N. of a Sāman.

Jyautishka, as, m. one who knows the *Jyotisha*, an astronomer, astrologer.

Jyautsma, as, ī, am, luminous especially with moonlight; (as), m. the time of moonlight, the light half of a month; (ī), f. a full moon night; N. of a plant, = *paṭolika*.

Jyautsnikā, f. a moonlight night; (perhaps an incorrect form for *jyotsnikā*.)

ज्यो *jyo*, cl. 1. A. *jjavate*, &c., to advise, instruct, order; observe a vow or any religious obligation.

ज्योक् *jyok*, ind. long, for a long time, for a long while; *jyoktamām*, superl. ind. for the longest time, longest. — *Jyog-jvātū*, as, f. long life; *jyok-kri*, to be long about anything, delay.

ज्योडि *jyodī*, in names of plants. Cf. *kara-jyodī* and *hasta-j*.

ज्योतयमानक *jyotayamānaka*, as, ikā, am, Ved. shining (?).

ज्योतिक *jyotika*, as, m., N. of a Nāga; (perhaps a wrong reading for *jyotishka*.)

ज्योतिस *jyotis*, &c. See p. 353, col. 2.

ज्यौ *jyau*, aus, m. (a word borrowed fr. the Gr. *Zeús*), the planet Jupiter.

जि 1. *jri*, cl. 1. P. *jjayati*, &c., to overpower, conquer; to go.

Jraya. Cf. *prithu-jraya*.

Jrayas, as, n., Ved. a plain, expanse, space; (Sāy.) speed; splendor; overpowering; [cf. Zend *zraya*.]

Jrayasāna, as, ā, am, Ved. spreading, expanding, occupying space; (Sāy.) going.

2. *jri*, īs, is, ī, in *urujri*, q. v.

जि 3. *jri* or *jri* [cf. rt. 1. *jri*], cl. 1. 10. 9. P. *jjayati*, *jjāyati*, *jjānāti*, &c., to grow old, to be or become old or decayed.

ज्वर *jvar*, cl. 1. P. *jvarati*, *jāvāra*, *jvarishyati*, *ajvārī*, *jvartum*, to be feverish, to be hot with fever or passion, to be diseased &c.: Caus. P. *jvarayati*, *jvartum*, to make feverish. Desid. *jivvarishati*: Intens. *jāvāryate*, *jāvūrti*: [cf. Lat. *a-ger*: Hib. *gurt*, 'pain, trouble, fierceness'; Germ. *schwer*: Old Germ. *swār*, *swāri*: Germ. *quälent*?].

Jūrna, as, ā, am. See rt. 1. *jur*, p. 349, col. 3.

Jvara, as, m. fever of different kinds (called after the different doshas or humors of the body which are supposed to be affected by them; fever is called the leader and king of all diseases); fever of the soul, mental pain, affliction, grief, trouble, sorrow, distress; (ā), f. fever; (as, ā, am), heated, raging (with fever, passion, &c.), excited, inflamed. — *Jvaraghna*, as, ī, am, febrifuge, anti-febrile, dispelling fever or ague; (as), m. or according to some (ī), f. the plant *Cocculus Cordifolius*, = *guḍūci*; the plant *Chenopodium Album*, = *vastūka*. — *Jvara-tikitsā*, f. medical treatment of fever. — *Jvara-nāsaka*, as, ā, am, febrifuge. — *Jvara-nirṇaya*, as, m., N. of a medical work. — *Jvara-pratikāra*, as, m. cure of fever. — *Jvara-hantri*, tā, tri, trī, trī, febrifuge; (trī), f. the plant *Rubia Munjista*. — *Jvarāgni* (°ra-ag), is, m. feverish heat, the hot paroxysm in fever. — *Jvarānkuśa* (°ra-an), as, m. a febrifuge;

the plant *Andropogon Jvarancusa*; title of a work on medicine. — *Jvarāngī* (°ra-an), f., N. of a plant, = *bhadra-dantika*. — *Jvarāntaka* (°ra-an), as, ā, am, febrifuge, dispelling fever; (as), m. the plant *Cathartocarpus Fistula*; a kind of Nimba growing in Nepal. — *Jvarānvita* (°ra-an), as, ā, am, suffering from fever or ague. — *Jvarāpaha* (°ra-ap), as, ā, am, febrifuge; (ā), f. a febrifuge, the plant *Medicago Esculenta*, = *villā-pattri* (?).

Jvarita, as, ā, am, or *jvarin*, ī, īnī, ī, febrile, feverish, affected with fever.

Jvāra. See *nava-jvāra*.

ज्वल *jval*, cl. 1. P. (ep. also A.) *jvalati*, *jvalite*, *jāvāla*, *jvalishyati*, *ajvālī*, *jvalitum*, to burn brightly, blaze, flame, glow, shine; to burn (as a wound); to be ardent: Caus. P. *jvālayati* and *jvalayati*, *jvartum*, to set on fire, light, kindle, make radiant, illuminate: Desid. *jivvālīshati*: Intens. *jāvālyate*, *jāvālyati*, to flame violently, shine strongly, be brilliant; [cf. Hib. *gualaim*, 'I blacken, burn'; *gual*, 'coal, coals, fire': Germ. *Kohle*: Old Germ. *colo*: Eng. *coal*: Lith. *swelū*: Old Germ. *wallu*, *walim*, *wāli*.]

Jvala, as, ā, am, flaming, blazing, shining, brilliant; (as), m. flame, blaze, light. — *Jvala-mukhi*, f., N. of a tutelary deity in the family of Lomaśa; [cf. *jvālā-mukhi*.] — *Jvalānana* (°la-ān), as, ā, am, having the face flaming. — *Jvālā-rāsbhakā-maya*, as, m. = *jāla-gardabha*.

Jvalakā, f. a large flame or blaze.

Jvalat, an, anti, at, burning, blazing; shining, radiant, brilliant. — *Jvalan-mayī*, īs, is, ī, blazing with jewels; (is), m. a brilliant gem.

Jvalana, as, ā, am, inflammable, combustible, flaming, shining; (as), m. fire; a N. of the numeral 3; corrosive alkali; the plant *Plumbago Zeylanica*; (ā), f., N. of a daughter of Takshaka and wife of Rīcēyu [cf. *jvālā*]; (am), n. burning, blazing. — *Jvalanāśman* (°na-as), ā, m. the sun-stone; [cf. *śurya-kānta*.]

Jvalanīya, as, ā, am, fit to be burnt, combustible. — *Jvalayati*, an, anti, at, kindling, burning, illuminating, blazing, radiant.

Jvalita, as, ā, am, kindled, burnt, blazing, flaming; (*trīneshu jvalitam trayā*, you have lighted a fire in the grass, i.e. you have had easy work.) — *Jvalita-nayana*, as, ā, am, fiery-eyed, looking angrily or fiercely; also *jvalita-cakshus*, *jvalitaneṭra*, &c. — *Jvālītānana* (°ta-ān), as, ā, am, having the face flaming.

Jvālīn, ī, īnī, ī, burning, flaming, shining; (īnī), f. the plant *Sansevieria Zeylanica*, = *mūrvā*.

Jvālā, as, ī, am, burning, blazing; (as), m. light, flame, a torch; (ā), f. a blaze, flame, illumination; burnt rice; N. of a daughter of Takshaka and wife of Rīksha; [cf. Hib. *gual*, 'coal']. — *Jvālā-khara-gada* and *jvālā-gardabha*, as, m. = *jāla-gardabha*. — *Jvālāgni* (°la-ag), is, m. blazing fire, flame. — *Jvālā-jihva*, as, m. 'flame-tongued', N. of fire; N. of an attendant of Skanda; of Śiva; of a Dānava. — *Jvālā-dhruva*, as, m. 'flame-marked', fire. — *Jvālā-mukha*, as, m. 'flame-mouthed', a class of demons; (ī), f. a volcano; any place where subterranean fire or inflammable gas breaks forth, such places being held sacred by the Hindūs as indicating the presence of a form of Durgā; (a celebrated *Jvālā-mukhi* exists in the hills north-east of the Panjāb to which pilgrimages are made; the soil abounds with carburetted hydrogen gas which takes fire upon coming in contact with the external air. According to the legend, the flame proceeds from the fire which the wife of Śiva created and in which she burned herself. Śiva finding that this flame was about to consume the world, buried it in the hollow of the mountain. According to another legend, the tongue of Pārvaṭi fell at this place. There is a similar volcanic region in Chinese Tartary where fire is produced by digging into the earth.) — *Jvālā-linga*, an, n. 'flame-linga', N. of a temple of Śiva. — *Jvālā-vakra*, as, m. 'flame-mouthed', N. of an attendant of Śiva. — *Jvālāsvara* (°la-īś), N. of a Tīrtha.

Jvālīn, ī, īnī, ī, flaming, blazing; (īnī), f. mystical name of the letter v.

५

झ 1. *jha*, the ninth consonant of the Sanskrit alphabet and the aspirate of the preceding letter. — *Jha-kāra*, as, m. the letter or sound *jh*.

झ 2. *jha*, as, ā, am, asleep, sleeping; lost, destroyed; (as), m. a peculiar sound; playing a tune, beating time; a sound like the splashing of water or the clashing of symbols, jingling, clanking, &c.; wind accompanied by rain; a stray, a thing lost or mislaid; a N. of a chief of the Daityas or demons; an epithet of Brīhaspati, the preceptor of the gods; (ā), f. the descent of a cascade, a water-fall.

झगगाय *jhagajhagāya*, nom. A. *jhagajhagāyate*, to sparkle, flash.

झकार *jhan-kāra*, as, m. or *jhan-kārīta*, am, n. (fr. the imitative word *jham*), a low murmuring sound, as the buzzing or humming of bees &c.

झरन *jhanjhana*, am, n. (onomatopoeic), an indistinct noise like the jingling and clanking of metal ornaments, any ringing or rattling sound.

Jhanjha, f. the noise of the wind or of falling rain; wind, wind and rain, a hurricane, a gale; a clang or sharp clanking sound, jingling; raining in large drops; a stray, anything lost. — *Jhanjhanīta* (°jha-an), as, m. wind with rain, a high wind in the rainy season, a typhoon or the sort of tempest frequent during the south-west monsoon. — *Jhanjharāta*, as, m. wind with rain, a storm, a squall.

झट *jhaṭ*, cl. 1. P. *jhaṭati*, &c., to become matted together or entangled (as hair), to become confused or intermixed.

Jhaṭā, f. the plant *Flacourtia Cataphracta*.

Jhaṭī, is, m. a small tree, a shrub, a bush.

Jhāta, as, m. an arbour, bowyer, place overgrown with creepers; a wood, a thicket; cleaning sown or wounds; (ā or ī), f. jasmine, *Jasminum Auriculatum*.

Jhātala, as, m. the tree *Bignonia Suaveolens*.

Jhātīka or *jhātīkā*, f. = *jhāṭā* above.

झटिति *jhaṭīti*, ind. (fr. *jhaṭ*, an onomatopoeic word with *iti*; cf. *paṭīti*), quickly, speedily, instantly; at once; on the spot.

झणझण *jhanajhana* or *jhanajhanā* (an onomatopoeic word), the jingling or tinkling of ornaments; [cf. *chanacchan* and *jhalajhalā*.] — *Jhana-jhanī-bhūta*, as, ā, am, rattling.

Jhanajhanāya, nom. A. *-yate*, &c., to jingle, tinkle.

Jhanajhanāyita, am, n. jingling, tinkling.

झणकार *jhanat-kāra* or *jhanat-kāra*, as, m. (fr. the imitative sound *jhanat* and *kāra*), the jingling, tinkling, or clinking of metallic ornaments.

हनज्जना *jhanajjhanā*, flapping noise.

जम् *jham*, cl. 1. P. *jhamati*, &c. = *cham* and *jam*, to eat, consume.

जम्प *jhampa*, as, ā, m. f. a spring, a jump, jumping, springing, plunging. — *Jhampāsīn* (°pa-as), ī, m. a kingfisher.

Jhampāka, as, m. or *jhampāru*, us, m. a monkey, an ape.

Jhampin, ī, m. 'a leaper,' an ape, a monkey.

झर *jhara*, as, ā or ī, m. f. a cascade, a water-fall; (ī), f. a river; [cf. *nir-jhara*.]

Jharat, an, anti, at, flowing or falling down; [cf. *kshar*.]

झर्च *jharē*, cl. 6. P. *jharēti*, or *jharēh*, cl. 6. P. *jharēti*, or *jharjh*, cl. 6. P. *jharjhati*, to speak; to blame, menace; injure.

झरझर *jharjharā*, as, ī, m. f. (said to be fr.

the last), a sort of drum; (*as*), m. the Kali-yuga, the present Yuga or age of the world; N. of a Daitya, a son of Hiranyaksha; N. of a river; (*ā*), f. a whore [cf. *śāḍharā*]; (*am*), n. a sound as of splashing or dropping.

Jharjharaka, *as*, m. the fourth or present age of the world, the Kali-yuga.

Jharjharin, *i*, *ī*, *ī*, furnished with a drum; epithet of Siva.

हृक्षरी *jharkharika*, *as*, m. the body; a region, a country; a picture.

हृलक्का *jhalakkā*, f. a large flame.

हृलहला *jhalajhalā*, f. an onomatopoeic word for the noise of falling drops, the flapping of an elephant's ears, or of flaccid breasts, &c.

हृलरी *jhalārī*, f. = *jharkhara*, a sort of drum; a curl; [cf. *jhallārī*.]

हृला *jhalā*, f. a girl, a daughter; sunshine, splendor, brilliant or glittering light; a cricket; [cf. *jhillī*; cf. also *rt. jval*; Hib. *gal*, 'heat'; *galla*, 'fairness, brightness, beauty'; *gallad*, 'a lass, a young girl'.]

हृलि *jhalī*, *is*, f. the areca-nut.

हृल्ल *jhallā*, *as*, m. a prize-fighter, a cudgel-player, a man of a tribe following the profession of a *jhallā*; a designation of one of the degraded classes sprung from an outcast Kshatriya; (*ī*), f. a kind of drum.

हृल्लक *jhallaka*, *am*, n. (fr. *jhallā*, imitative sound), cymbals; (*ī*), f. a kind of drum.

हृल्लकर *jhallakaraṇṭha*, *as*, m. a pigeon; [cf. *jhillī-kaṇṭha*.]

हृल्लना *jhallanā*, f. a particular Prākṛit metre.

हृल्लरी *jhallārī*, f. (fr. *jhallā*, imitative sound; cf. *jhalārī*), a kind of musical instrument, a sort of drum or cymbal; a curl, a lock of hair; moisture; purity; a ball &c. of perfumed substances used for cleaning the hair; [cf. *jhalārī* and *jhallārī*.]

हृल्लिका *jhallikā*, f. a rag or cloth used for applying colour or perfumes; dirt rubbed off the body by the application of perfumes; light, splendor, lustre; [cf. *jhillikā*.]

हृल्लिषक *jhallishaka*, a sort of musical instrument.

हृल्लोल *jhallola*, *as*, m. a ball or protuberance at the lower end of a spindle.

हृष् *jhash*, cl. 1. P. A. *jhashati*, -*te*, &c., to take; to put on, wear, cover; (only P.) to hurt or kill.

Jhasha, *as*, m. a large fish, a fish in general; the sign of the zodiac Pisces; a forest, a thicket; a forest overgrown with grass; heat, warmth; (*ā*), f. the plant *Uraria Lagopodioides*; (*am*), n. a desert. — *Jhasha-keṭana* or *jhasha-dhvaja*, *as*, m. a N. of Kandarpa or the god of love; love. — *Jhashāṅka* ('*sha-an*'), *as*, m. an epithet of Anuruddha or the son of Kāma. — *Jhashāṇana* ('*sha-as*'), *as*, m. the Gangetic porpoise, Delphinus Gangeticus. — *Jhashodari* ('*sha-ud*'), f. an epithet of Satyawati, the wife of Śantanu and mother of Vyāsa.

हृक्षत *jhān-kṛita*, *am*, n. (fr. *jhām*, imitative sound, and *rt. i. kṛt*), a tinkling ornament worn round the toes or feet.

हृष्ट *jhāṣṭa*. See under *rt. jhāṣ*.

हृष्टामला *jhāṣṭamālā*, f. = *jhāṣṭa*, Jasminum Auriculatum; (according to others two separate words, *jhāṣṭa* and *amālā*.)

हृष्टास्त्रक *jhāṣṭastraka*, *as*, m. the water melon.

हृषुक *jhābuka*, *as*, m. the tree Tamarix Indica (?); [cf. *jhāvuka*.]

हृमक *jhāmaka*, *am*, n. a burnt or vitrified brick.

हृमर *jhāmara*, *as*, m. a small whetstone, used chiefly by housewives for sharpening their spin-dles, needles, &c.

हृर् *jhārjara* or *jhārjharika*, *as*, m. (fr. *jharkhara*), a tabor-player, a drummer.

हृलरी *jhalārī* [cf. *jhalārī*], a kind of drum or tabor.

हृला *jhalā*, f. = *jhalā*, q. v.

हृलि *jhalī*, *is*, f. a sort of sour or unripe mango fried with salt, mustard, and *Asa Foetida*.

हृवु *jhāvu*, *us*, m. the tree Tamarix Indica; also *jhāvuka*, *as*, m. and *jhāvū*, *ūs*, m.

हृङ्गाक *jhingāka*, *as*, m. a sort of cucumber, Luffa Acutangula.

हृङ्गिनी *jhingini*, f. a sort of cucumber, Luffa Acutangula; a torch, a firebrand.

Jhingī, f. a sort of cucumber, Luffa Acutangula.

हृङ्गी *jhiṅgī*, f. = *jhillī*, a cricket; [cf. *jhinjhi*.]

हृङ्गिम *jhinjhimā*, *as*, m. a forest on fire.

हृङ्गिर *jhinjhirā* and *jhinjhirishṭā*, f., N. of a shrub.

हृङ्गी *jhinjhi*, f. = *jhillī*, a cricket.

हृङ्गी *jhinṭī*, f. a shrub, *Barleria Cristata*; *nīlā jhinṭī*, *Barleria Cærulea*.

हृङ्गिका *jhirikā* or *jhirī* or *jhirikā* or *jhirukā*, f. a cricket.

हृङ्गरी *jhillārī*, f. = *jhallārī*, q. v.

हृङ्गि *jhillī*, *is*, f. a cricket; a kind of musical instrument; membrane or parchment; [cf. *jhillī*; cf. also Lat. *gryllus*; Germ. *Grille*.]

Jhillikā, f. a cricket; a cricket's cry; the light of sunshine, strong light, splendor; the dirt which comes from the body in rubbing it with perfumes; a cloth or rag used for applying colour, unguents, &c.; a kind of skin or membrane, parchment. — *Jhillikā-gaṇa-nāḍita*, *as*, *ā*, *am*, resounding with a multitude of crickets.

Jhillī, f. a cricket; the wick of a lamp; a cloth or rag for applying unguents, colour, &c.; sunshine, light, lustre; rice burnt by cooking in a saucepan, &c.; a musical instrument, cymbals; parchment. — *Jhillī-kaṇṭha*, *as*, m. a domestic pigeon.

Jhillika, *as*, m. a cricket; (*ā*), f. a cricket; sunshine; dirt taken off the body in rubbing it with perfumes.

Jhirikā and *jhirukā*, f. a cricket.

हृङ्गि *jhillin*, *ī*, m., N. of a Vṛishṇi.

हु *jhu*, cl. 1. A. *jhavate*, &c., to go or move.

हुष्ट *jhuṣṭa*, *as*, m. a shrub, a bush.

हुमर *jhumari* or *jhumeri*, *is*, f. one of the Rāgins or modes of music personified.

हुणि *jhūṇi*, *is*, f. a kind of betel-nut; a voice or communication from heaven boding ill-luck, evil omen; a thicket &c. (= *kaṭhina*.)

हुष *jhūsh*, cl. 1. P. *jhūshati*, to hurt, kill; (a various reading for *jūsh*.)

हु *jhri* (another form of *rt. i. jri*), cl. 4. 9. P. *jhriyati*, *jhriyāti*, &c., to become old.

होड *jhoḍa*, *as*, m. the betel-nut tree.

हौलिक *jhaulika*, a small bag for betel &c.

ह्यु *jhyu*, cl. 1. P. *jhyavati*, &c., to go or move.

ज

ज 1. ṇa, the nasal belonging to the palatal class of letters. It only really occurs in conjunction with palatal consonants; and when preceding *ḍ*, *ḥ*, has much the sound of *n* in *inch*; when preceding *j*, *jh*, much the sound of *n* in *singe*. — *Na-kāra*, *as*, m. the letter or sound *n*.

ज 2. ṇa, *as*, m. a singer; any jingling or inarticulate sound; a heretic, an apostate; an ox; a N. of Sukra, regent of the planet Venus.

ट

ट 1. ṭa, the eleventh consonant of the Sanskrit alphabet and first of the third class or cerebrals; it has much the sound of *t* in *true*, but properly pronounced by keeping back the tip of the tongue and slightly turning it upwards. — *Ṭa-kāra*, *as*, m. the letter or sound *ṭ*. — *Ṭa-varga*, *as*, m. the cerebral consonants collectively. — *Ṭavargiya*, *as*, *ā*, *am*, belonging to the cerebral class of consonants.

ट 2. ṭa, *as*, m. sound or an imitative sound like the twang of a bow-string &c.; a dwarf; a quarter, a fourth; (*ā*), f. the earth; an oath, confirming an assertion by ordeal &c.; (*am*), n. a hollowed cocoa-nut.

टक्कदेश *ṭakka-deśa*, *as*, m. the country of the Ṭakkas; [cf. *ṭakva*.]

Ṭakkadeśiya, *as*, m. a kind of pot-herb, *Chenopodium Album*; [cf. *vastūka*.]

टक्कर *ṭakkara*, *as*, m. the clapping of cymbals or a drum (?), a blow, knock, rap (?).

टक्कुड *ṭakkibuddha*, *as*, m., N. of a man.

टक्क *ṭakva*, *ās*, m. pl. = *bāhika*; [cf. *ṭakka-deśa*.]

टक्कर *ṭakvara*, *as*, m. an epithet of Siva.

टगर *ṭagara*, *as*, *ā*, *am*, squint-eyed [cf. *kekara* and *ṭerakā*]; (*as*), m. borax; wanton play or sport; wandering of the mind, confusion, perplexity; an object of sense.

टङ्क *ṭank*, cl. 10. 1. P. *ṭankayati*, *ṭankati*, to bind, tie; cover.

Tanka, *as*, *am*, m. n. (according to some only m.; said to be fr. the preceding), a spade, hoe, hatchet, stone-cutter's chisel or similar instrument; a sword, scimitar, sacrificial hatchet or knife; a scabbard, the sheath of a sword (*ohi m.*); a peak or crag shaped like the edge of a hatchet, the edge or declivity of a hill, slope; a chasm, cleft; anger, wrath; pride, arrogance; a weight (of silver) equal to four Māshas or twenty-four Raktikās; the wood-apple or *Feronia Elephantum*, = *nīla-kapittha*; the fruit of the wood-apple (n. only); borax; a stamped coin; (*as*, *ā*, *am*), m. f. n. the leg. — *Tanka-tika*, *as*, m. an epithet of Siva. — *Tanka-pati*, *is*, m. the master of the mint. — *Tanka-vat*, *ān*, *atī*, *at*, having crags or declivities. — *Tanka-sālā*, f. a mint.

Tankaka, *as*, m. a stamped coin especially of silver, silver money. — *Tankaka-pati*, *is*, m. the master of a mint or superintendent of the silver coin. — *Tankaka-sālā*, f. a mint.

टङ्कण *ṭankaṇa*, *as*, m. borax; (*ās*), m. pl., N. of a people in the north-east of Madhya-deśa; (*am*), n. binding, tying. — *Ṭankaṇa-kshāra*, *as*, m. borax.

टङ्कानक *ṭankānaka*, as, m. the mulberry, *Morus Indica*.

टङ्कार *ṭan-kāra*, as, m. (fr. *ṭam*, imitative sound, and *ī. kāra*), howling, a howl, a cry, a sound, a clang, the twang of a bow-string &c.; fame, notoriety; surprise, wonder, [cf. *ṭan-kāra*]; (ī), f., N. of a shrub, commonly called *Tekāri*.

Ṭankārīta, am, n. humming; (a various reading for *jhan-kārīta*.)

टङ्ग *ṭanga*, as, am, m. n. (another form of *ṭanka* above), a spade, a hoe; a sword, a peculiar kind of sword; a leg; (as), m. borax; a weight of four *Māshās*.

टङ्गण *ṭaṅgaṇa*, as, am, m. n. borax; [cf. *ṭaṅkaṇa*.]

टङ्गिनी *ṭaṅgini*, f. the plant *Clypea Hermandifolia*, commonly *Ākanādi*.

टट्टनी *ṭaṭṭanī*, f. a small house-lizard.

टट्टरी *ṭaṭṭarī*, f. a kind of musical instrument; a kettle-drum; a joke, a jest; a lie.

टट्टुर *ṭaṭṭura*, as, m. the sound of a drum; (a various reading for *dardura*.)

टण्डन *ṭaṇḍana*, as, m., N. of a prince.

टल *ṭal*, cl. 1. P. *ṭalati*, *ṭaṭāla*, &c., to be confused, to be disturbed by fear or anxiety &c.

Tala or *tāla*, as, m. perturbation, confusion (?).

Ṭalana, am, n. anxiety, perturbation.

टाङ्क *ṭānka*, am, n. a spirituous liquor prepared from the fruit of the *Feronia Elephantum* or a similar tree.

टाङ्कर *ṭānkara*, as, m. a blackguard, a lecher, a libertine; [cf. *ṭāra*.]

टाङ्कार *ṭān-kāra*, as, m. or *ṭān-kṛita*, am, n. (fr. *ṭām*, imitative sound, and *rt. ī. kṛi*), a sound, a clang, a twang, &c.; [cf. *ṭan-kāra* and *dān-kṛiti*.]

टार *ṭāra*, as, m. a horse; a catamite.

टिक् *ṭik*, cl. 1. A. *ṭekate*, &c., to go or move; [cf. *ṭik*, *tik*, *tik*.]

टिका *ṭikā* in *svarga-grāma-tikā-vilunṭhana*, the spoils of the poor villages of heaven (?).

टिक्क *ṭikka*, as, m., N. of a man.

टिटिभक *ṭiṭibhaka*, as, m. a bird, = *ṭiṭibha*.

टिटिल *ṭiṭila*, am, n. a large number, = 100 *Nāga-balas*.

टिटिभ *ṭiṭibha*, as, m. a kind of bird, *Parra Jacana* or *Goensis*; N. of a *Daitya*; also of a *Dānava* who was an enemy of *Indra* in the thirteenth *Manv-antara*; (ī), f. the female of the bird *Parra Jacana*.

Ṭiṭibhaka, as, m. the bird *Parra Jacana* or *Goensis*.

टिटिणि *ṭiṭiṇi*, is, m., N. of a man.

टिटिणिका *ṭiṭiṇikā* or *ṭiṭiṇikā*, f., N. of a plant.

टिण्डिश *ṭiṇḍiśa*, as, m. a kind of plant, = *tindisa*, &c.

टिप् *tip*, cl. 10. P. *ṭepayati*, &c., to direct, send, throw, cast; (a various reading for *ḍip*). *Ṭepana*, am, n. sending, throwing.

टिप्पनी *ṭippanī*, f. (also spelt *ṭippanī*), a gloss, a comment, commentary.

टिटिटिरा *ṭiṭiṭirā*, f. (an onomatopoeic word), whispering.

टीक् *ṭik* [cf. *ṭik*], cl. 1. A. *ṭikate*, &c., to go or move; cl. 10. P. *ṭikayati*, &c., to explain, make clear.

Ṭikā, f. any commentary, but especially a commentary on another commentary (e.g. the commentary by *Ānanda-giri* on *Saṅkara's* *Upanishad-bhāṣya* is called *bhāṣya-tikā*).

टु *ṭu*, us, m. gold; one who changes his shape at will, a proteus; *Kāma* or the god of love.

टुगुक् *ṭuṅṭuka*, as, ā, am, small, little, low, vile; cruel, harsh; (as), m. the tree *Colosanthus Indica*; the bird *Sylvia Satoria*; (ā), f. a plant, commonly *Aknidhi*; [cf. *ṭaṅgini*.]

टुनाका *ṭunākā*, f. the plant *Curculigo Orchioides*.

टुल *ṭulla*, as, m., N. of a man.

टपन *ṭepana*. See *rt. ṭip*, last col.

टेर *ṭera*, as, ā, am, squinting. — *Ṭerāksha* (*ra-ak*), as, ī, am, squint-eyed.

Ṭeraka, as, ā, am, squinting.

टोटक *ṭoṭaka*, a kind of metre consisting of four lines of twelve syllables each.

टोडरक्षापति *ṭoḍara-kṣmāpati*, is, m. or *ṭoḍaramalla* or *ṭoḍarendra*, as, m., N. of a minister of *Akbar Shāh* and author of the *Ṭoḍarānanda*.

टोटला *ṭotalā*, f., N. of a deity.

टोटलतन्त्र *ṭotala-tantra*, am, n., N. of a Tantra.

टौक् *ṭauk*, cl. 1. A. *ṭaukate*, &c., to go, approach; (various reading for *ḍhauk*.)

ट्वल *ṭval*, cl. 1. P. *ṭvalati*, &c., to be disturbed or confused.

ठ

ठ 1. *ṭha*, the twelfth consonant and aspirate of the preceding letter. — *Ṭha-kāra*, as, m. the letter or sound *ṭh*. — *Ṭhakāraya* (fr. the last), nom. P. *ṭhakārayati*: *Desid. ṭiṭhakārayishati*.

ठ 2. *ṭha*, as, m. a loud noise; an imitative sound as of a golden pitcher rolling down steps; the disk of the sun or moon, a circle, a globe; a cypher; a place frequented or held sacred by all; an object of sense; an idol, a deity; an epithet of *Siva*.

ठक्कन *ṭhakkana*, as, m., N. of a prince; (various readings have *ḍhakkana* and *thakkana*.)

ठक्कुर *ṭhakkura*, as, m. an idol, a deity, an object of reverence or worship; an honorific title after the name of a distinguished person; (sometimes written *Thākur* or popularly *Tagore*.)

ठठम् *ṭhaṭṭham*, ind. an imitative sound. See 2. *ṭha*.

ठार *ṭhāra*, as, m. rime, hoar-frost.

ठालिनी *ṭhālīnī*, f. a girdle.

ठिख *ṭhiṅṭhā*, f., N. of a woman.

ड

ड 1. *ḍa*, the third letter of the cerebral class of consonants, having much the sound of *d* in *drum*, but properly pronounced by keeping back the tip of the tongue and slightly turning it upwards. In Bengal *ḍ* is often confounded in pronunciation with a hard *r*. — *Ḍa-kāra*, as, m. the letter or sound *ḍ*.

ड 2. *ḍa*, as, m. a sound; a kind of drum or tabor; fear; submarine fire; an epithet of *Siva*; (ā), f. a *Dākinī*, i.e. a kind of female imp or goblin; a basket &c. carried by means of a sling.

डङ्करी *ḍakkārī*, f. the lute of the *Cāṇḍālas*.

डङ्गर *ḍangara*, as, m. = *ḍingara*, throwing, casting; (ī), f. a kind of gourd; (also *ḍangārī*, &c.)

डप् *ḍap*, cl. 10. A. *ḍāpayate*, &c., to collect, accumulate, heap together.

डम् *ḍam*, cl. 1. P. *ḍamati*, &c., to sound.

डम *ḍama*, as, m. a despised mixed caste (commonly *Dom*), the son of a *Cāṇḍālī* and a *Leta*, employed to clear away filth &c.

डमर *ḍamara*, as, ā, m. f. a riot, tumult, affray, a conflict without weapons; terrifying an enemy by shouts and gestures; petty or predatory warfare carried on by detachments or between villages and not kings; (am), n. flight, rout, running away through fear; [cf. *ḍāmara*.]

डमरिन् *ḍamarin*, ī, m. (?) a sort of drum, = the next.

Damaru, us, m. a musical instrument, a sort of small drum shaped like an hour-glass and held in one hand; anything surprising, any strange occurrence &c.

Damaruka, am, n. a kind of drum.

डम्प *ḍamp*, cl. 10. A. *ḍampayate*, &c. (a various reading for *ḍap*), to heap together.

डम्ब *ḍamb*, cl. 10. P. *ḍambayati*, &c., to throw, cast, send; order.

डम्बर *ḍambara*, as, m., N. of one of the attendants of *Skanda*; an assemblage, collection, mass; (as, ā, am), famous, renowned.

डम्भ *ḍambh*, cl. 10. A. *ḍambhayate*, &c. (various reading for *ḍap*), to collect.

डयन *ḍayana*. See *rt. ḍi*, p. 357, col. 1.

डलक *ḍalaka* or *ḍallaka*, am, n. a sling, a basket, a *Dull* carried on men's shoulders by means of a stick and ropes like the beam and strings of a balance, (presents of fruit, sweetmeats, &c., are usually sent in this manner); (as), m., N. of a man.

डलन *ḍalana* or *ḍallana*, as, m., N. of a scholiast on the medical work of *Su-śruta*.

डवित्थ *ḍavittṭha*, as, m., N. of a man; a wooden antelope (?); [cf. *ḍittṭha*.]

डहु *ḍahu*, us, or *ū*, *ūs*, m. the plant *Artocarpus Lacucha*.

डकिनी *ḍakini*, f. a kind of female imp or evil being attending *Kālī* and feeding on human flesh; N. of a place; [cf. *ḍakṇī*.] — *Ḍakini-tva*, am, n. the condition of a female demon.

डाङ्कृति *ḍān-kṛiti*, is, f. (fr. *ḍām*, imitative sound, and *ī. kṛiti*), a sound, the clang of a bell, ding-dong, &c.; [cf. *ṭān-kāra*.]

डाङ्गरी *ḍāngārī*, f. = *ḍangārī*, q. v.

डामर *ḍāmara*, as, m. affray, riot, conflict without weapons &c. [cf. *ḍamara*]; rout, uproar, the bustle and confusion of festivity or strife; any surprising thing, sight, or occurrence; a N. common to six Tantras, viz. the *Yoga-ḍāmara*, *Siva-ḍ*, *Durgā-ḍ*, *Sarasvata-ḍ*, *Brahma-ḍ*, and *Gandharva-ḍ*; N. of one of the attendants of *Siva*; N. of a race or mixed caste; (as, ā, am), riotous; [cf. *ud-ḍāmara*.] — *Ḍāmara-tva*, am, n. the state of one who excites awe.

डालिम *ḍālīma*, as, m. = *dādīma*, a pomegranate.

डाल *ḍāhala*, as, m., N. of a people and their country.

डाहुक *ḍāhuka*, as, m. a gallinule; [cf. *dātyuha*.]

डिक़री dikkari, f. a young woman; (wrong form for *dikkari*.)

डिङ्गरा dīngara, as, m. a servant, a slave; a rogue, a cheat; a low or depraved man; a fat man; throwing, flinging; invective, insult (?).

डिङ्का dīṅkā, f. perhaps a wrong form for *dīmbhaka*.

डिङ्गिम dīṅgima or *dīṅgimāṅka*, a kind of bird; [cf. *tittibha*.]

डिङ्गिक dīṅḍika, as, m., N. of a mouse whose story is told in the Mahā-bh. Udyoga-parva 5440.

डिङ्गिम dīṅḍima, as, m. a musical instrument, a kind of small drum or tabor; a plant bearing a small fruit, Carissa Carandas. — *Dīṅḍiśvara-tīrtha* ('ma-iś'), am, n., N. of a Tīrtha.

डिङ्गिरा dīṅḍira, as, m. cuttle-fish bone considered to be the foam of the sea; [cf. *hīṅḍira* and *dīṅḍira*.] — *Dīṅḍira-modaka*, am, n. garlic.

डिङ्गिशा dīṅḍiśa, as, m. = *tīṅḍiśa* = *tindīśa*.

डिङ्गोर dīṅḍora, as, m. cuttle-fish bone held to be the foam of the sea; [cf. *dīṅḍira*.]

डिण्ठ dīṭṭha, as, m., N. of a man; a wooden elephant; a good-looking dark-coloured young man who is conversant with every branch of learning; [cf. *davīṭṭha*.]

डिम् dīp or *dīmp* or *dīmbh*, cl. 10. A. *de-payate* or *dīmpayate* or *dīmbhayate*, to collect, heap together; *dīp*, cl. 4. 6. 10. P. *dīpyati*, *dīpati*, *depayati*, to throw, cast, send or order; to direct; also *dīmbh*, cl. 10. A. *dīmbayate*; [cf. rt. *tīp*.]

डिम dīm (a Sautra root or one not occurring in the Dhātu-pāṭha), to hurt, injure.

डिमा dīma, as, m. a dramatic entertainment, dramatic exhibition of battle or siege, such as the Tripura-dāha, in which the destruction of the three cities of Tripura by Śiva is dramatised; a kind of mixed caste.

डिम्बा dīm̐ba, as, m. affray, riot, conflict without weapons, mutual defiance, petty and predatory war, &c. [cf. *dāmara*]; sound or noise occasioned by terror; an egg; a chrysalis; the embryo in the first stage of its existence; a new-born child, any young animal; the bladder, the spleen, the lungs; the uterus; a globe or ball. — *Dīm̐ba-yuddha*, am, n. or *dīm̐bāḥva* ('ba-āh'), as, m. petty warfare, affray, skirmish, riot, &c.

डिम्बिका dīm̐bikā, f. a libidinous woman; a bubble; a kind of water-fly; = *śopaka*, Calosanthus Indica.

डिम्भ dīm̐bh or *dīm̐b*. See rt. *dīp* above.

डिम्भ dīm̐bha, as, m. a new-born child, any young animal; a fool, an idiot, a blockhead; (*ā*), f. an infant. — *Dīm̐bha-śakra*, am, n. a mystical circle; a diagram for telling fortunes.

Dīm̐bhaka, as, *ikā*, m. f. a new-born child, young animal; (*as*), m., N. of a general of Jarā-sandha, younger brother of Haṅsa and son of Brahma-datta.

डी dī, cl. 1. 4. A. *dayate*, *dīyate*, *dīḍye*, *dayishyate*, *aḍayishṭa*, *dayitum*, to fly, pass through the air; to go: Caus. P. *dāyayati*, *-yitum*, *aḍīdayat*: Desid. *dīdayishate*: Intens. *dēdīyate*, *dēdīyati* or *dēdēti*.

Dayana, am, n. flying in the air, the flight of a bird; a car or litter carried upon men's shoulders, a palanquin, a Dūli.

Dayamāna, as, *ā*, am, flying, passing through the air.

Ditara, as, *ā*, am, Ved. following one another quickly.

Dīna, as, *ā*, am, flown, flying; (*am*), n. flying,

the flight of a bird. — *Dīna-dīnaka*, as, m. flying reiteratedly. — *Dīnāvādīna* ('na-av'), am, n. flying up and down; flying badly.

डुडुम् duḍubha or *duḍuma*, as, m. or *duḍu*, us, f. or *duḍubha*, as, m. a kind of snake (Amphisbæna) or lizard.

Dauḍubha, as, *ī*, am, of or belonging to an Amphisbæna.

डुण्डुल duṇḍula, as, m. a small owl.

डुन्दुक duṇḍuka, as, m. a gallinule, = *dāhuka*.

डुलि duli, is, f. a small turtle, a female turtle, = *dulī*, *kamathī*.

डुलिका dūlikā, f. a kind of wagtail.

डुली dūlī, f. a kind of pot-herb, = *ḍillī*.

डोडी doḍī, f. a sort of shrub, = *jīvanti*, *jīvanti*, &c.; [cf. *kshupadoḍa-mushṭī*.]

डोम doma, as, m. a man of low caste, a Dom; [cf. *dama*, *domba*; cf. also the N. for the Gypsies, *Rom*.]

डोम्ब domba, as, m. a man of low caste obtaining a livelihood by singing and music &c.; N. of a man.

डोर dora or *ḍoraka*, am, n. a fillet of thread or cord tied round the arm or wrist; the string for tying a packet or parcel.

डोराड़ी dōraḍī, f. a kind of Solanum, = *vrihati*.

डौडुम् dauḍubha (scil. *rūpa*), the form of an Amphisbæna. See under *duḍubha*.

ड्वल dval, Caus. P. *dvalayati*, &c., to mix; [cf. rt. *val*.]

ढ

ढ 1. ḍha, the aspirate of the preceding letter; its use as an initial letter is very limited, and several of the words in which it occurs can scarcely be regarded as pure Sanskrit. — *Dha-kāra*, as, m. the letter or sound *ḍh*.

ढ 2. ḍha, as, m. an imitative sound; a large drum; a dog's tail; a dog; a serpent; void of qualities (?).

ढक्क dhakka, as, m., N. of a city or district (commonly *dhākā* or *dhakka*; the word is said also to signify a large sacred building); (*ā*), f. a large or double drum, a Dhāk; coveting; disappearance.

ढक्कन dhakkana, as, m., N. of a man; (also written *ṭakkana*, *dhakkama*, *thakkana*.)

ढक्कारी dhakkārī, f. an epithet of the goddess Tārīṇī or Tārā, a Tāntrika form of Durgā.

ढङ्क dhanka, as, m., N. of a mountain.

ढखी dhanthī, is, f. = *vākya-viśeṣa*.

ढामरा dhāmārā, f. a goose.

ढाल dhāla, am, n. a shield.

Dhālīn, *ī*, m. a warrior armed with a shield, a shield-bearer.

ढुण्ढ dhunḍh, *dhunḍhati* (properly a Sautra root not occurring in the Dhātu-pāṭha), to search, seek.

Dhunḍhana, am, n. seeking, investigating.

Dhunḍhī, is, m. an epithet of Gaṇeśa. — *Dhunḍhī-rāja*, as, m., N. of an author who was the father of Bala-Krishna and uncle of Sankara-dikṣita.

Dhunḍhita, as, *ā*, am, sought, inquired.

ढेङ्क dhenka, as, m. a kind of bird.

ढोल dhola, as, m. a large drum or tabor.

ढौक dhauk, cl. 1. A. *dhaukate*, *dhauke*, *dhaukishyate*, *aḍhaukishṭa*, *dhaukitum*, to go, move, approach: Caus. *dhaukayati*, *-yitum*, *aḍhaukat*, to bring near, cause to approach, offer: Desid. *dhaukishate*: Intens. *ḍoḍhaukyate*.

Dhaukana, am, n. offering; a present, a bribe.

ण

ण 1. ṇa, the nasal *ṇ* belonging to the third or cerebral class of consonants. — *Ṇa-kāra*, as, m. the letter or sound *ṇ*.

ण 2. ṇa, as, m. knowledge; certainty, ascertainment; ornament; a water or summer-house; a bad man; a N. of Vindu-deva, said to be a Jaina deity; an epithet of Śiva; the sound of negation; gift, giving.

णद् ṇad, *ṇam*, *ṇas*, &c. Many roots which really begin with the dental *n* are written in native grammars and the Dhātu-pāṭha with the cerebral *ṇ* to show that the nasal is liable to be cerebralized when preceded by prepositions like *pra*, *parś*, &c. These roots will be found in the present Dictionary under the dental *n*. See *ṇad*, *ṇam*, *ṇas*, &c.

ण्या ṇya, as, m., N. of an ocean in Brahma-loka.

त

त 1. ta, the first consonant of the fourth or dental class, the sound of which is more dental than the English *t*. — *Ta-kāra*, as, m. the letter or sound *t*. — *Ta-varga*, as, m. the dental class of letters. — *Tavargiya*, as, *ā*, am, belonging to the dental class.

त 2. ta, the base of the third personal pronoun in all the cases except the nom. sing. masc. and fem. See *taḍ*, p. 360.

त 3. ta, as, m. a tail; any tail except that of the Bos Gaurus; the tail of a jackal; the breast; the womb; the hip or flank; a warrior; a thief; a wicked man; an outcast, a barbarian or Mlecchha; a Buddha; a jewel; nectar, the food of the immortals; (*ā*, am), f. n. passing, crossing; virtue, sanctity; (*ā*), f., N. of Lakṣmī.

तंस taṁs, cl. 1. A., Ved. *taṁsate*, *tatasre*, &c., to shake, move to and fro; to pour out (metaphorically a wish); to request: Caus. P. *taṁsayati*, *-yitum*, to move to and fro, shake; cl. 1. 10. P. *taṁsati*, *taṁsayati*, to decorate; [cf. Old Pruss. *teisint*, 'to honour'; *teisi*, 'honour'.]

तंसु taṁsu, us, m., N. of a prince of the lunar race, a son of Matināra (or Rantināra); in some places he is called Taṁsu-rodha.

तक् tak, cl. 1. 2. P., Ved. *takati*, *takti*, *tatāka*, *takishyati*, *atakāt* and *atākāt*, *takitum*, to fly (as an arrow or bird), fly at, rush or pounce upon; to laugh at or deride; to bear.

Takavāna, as, *ā*, am, Ved. rushing, darting along, moving quickly; (Sāy.) shaking, moving with difficulty.

Taku, us, us, u, Ved. rushing, moving quickly; (Sāy.) approaching.

Takta, as, *ā*, am, Ved. rushing or darting along.

1. *takman*, *ā*, m., Ved. (especially in the Atharva-veda), a kind of disease, or probably a whole class of diseases, accompanied by eruptions of the skin. — *Takma-nāśana*, as, *ī*, am, Ved. removing the disease called *Takman*.

Takya, as, *ā*, am, to be borne or endured; laughable, ridiculous.

Takva, as, *ā*, am, Ved. quick (?).

Takvan, *ā*, *ari*, a, Ved. rushing, darting, pouncing on; (*ā*), m. a bird, especially a bird of prey; (Sāy.)

a fleet horse; a thief. — *Takra-vi*, ī, m., Ved. a bird, bird of prey, or a particular bird. — *Takraviya*, as, m., Ved. rapid flight, rush.

तक *taka*, as, ā, at (fr. *tad* with *ak* inserted after *t*), that.

तकरी *takari*, f., Ved. a particular part of the pudenda of a woman.

तकिल *takila*, as, ā, am, fraudulent, crafty, a rogue or cheat; (ā), f. a medicament, drug; a kind of plant.

तक़ोल *takkola*, the tree *Pimenta Acria*, commonly called Kankola.

तक़मन् 2. *takman*, a, n. = *tokman* = *apatya*, offspring, a child; [cf. Gr. *rékrov*; cf. also 1. *takman* under *rt. tak*, p. 357, col. 3.]

तक़म *takra*, am, n. (fr. *rt. i. tañé*), buttermilk which is half water; (according to others) with a fourth or three parts of water. — *Takra-kūrōkā*, f. inspissated buttermilk. — *Takra-bhid*, t, n. (?) the fruit of *Feronia Elephantum*. — *Takra-māṣa*, am, n. meat fried with ghee, turmeric, Asa Foetida, &c., and eaten with buttermilk. — *Takra-sāra*, am, n. fresh butter. — *Takraṭa* (ṛa-aṭa), as, m. a churning-stick; [cf. *dadhi-cāra*.]

तक्ष 1. *taksh*, cl. 1. 5. P. (sometimes A.) *takshati*, -te, *takshnoti*, -nute, *tatakshe*, -she, *takshishyati* or *takshiyati*, -te, *ataksheṭi*, *takshītum* or *takshītum*, to form by cutting, plane, chisel, pare, chip, chop, slice, split; to cut, wound; to make thin; to fashion, form (out of wood &c.), to make, create in general; to form in the mind, invent; to make one's own, appropriate; to cover; to skin, peel; Caus. *takshayati*, -yitum, *ataksheṭi*: Desid. *takshishatī* or *takshishatī* (?): Intens. *tātākshyate*, *tātākshī*; [cf. Lith. *tasau*: Russ. *tesatj*: Pol. *cieśla*: Lat. *tignum*: Old Pruss. *tikint*, 'to make'; *tikinnimai*, *teikuma*: Gr. *τίκτω*, *rékrov*, *τεύχω*, *τέσσω*.]

2. *taksh*, t, t, t, (at the end of a comp.) paring, cutting, forming by cutting, working; [cf. *kāshha-taksh*.]

Taksha, as, ā, am, cutting off, cutting through; (as), m. (at the end of a comp.) = *takshan*, a carpenter [cf. *kauṣa-taksha* and *grāma-t*]; N. of a serpent-demon; N. of a son of Bharata; N. of a son of Vriṣa.

Takshaka, as, m. a cutter, one who cuts off, a wood-cutter, a carpenter; the divine architect or artist *Viśva-karman*; the *Sūtra-dhāra* or manager and chief actor in the prelude of a drama; one of the principal Nāgas or serpents of *Pātāla*; N. of a son of *Prasenajit* and father of *Bṛihad-bala*; N. of a particular tree.

Takshakīyā, f., N. of a place.

Takshaṇa, am, n. cutting, paring, peeling, planing; (t), f. a carpenter's adze or similar instrument for cutting, an axe &c.; (as), m. a cutter, an abradant; (in mathem.) the divisor employed in certain computations.

Takshan, ā, m. (Ved. acc. *takshānam* or *taksha-nam*), a wood-cutter, a carpenter; N. of a preceptor; [cf. Gr. *τέκτων*.] — *Taksha-silā*, f., N. of a city of the *Gandhāras*, the *Tāṭīka* of Ptolemy in the *Pañjāb*; (ā), m. pl. the inhabitants of this city. — *Taksha-silā-vatī*, f., N. of a district. — *Takshayākāra* (śha-ay), am, n. a carpenter and a blacksmith.

Takshītri, tā, trī, trī, one who cuts, pares, &c.; a cutter.

Takshya, as, ā, am, to be formed or fashioned.

तगडवली *tagaḍa-vallī*, f. (*tagaḍa* = *tagara*), the shrub *Cassia Auriculata*.

तगर *tagara*, am, n. the shrub *Tabernaemontana Coronaria* and a fragrant powder prepared from it; N. of a town; (as), m. a thorny shrub, *Vangueria Spinosa*; another plant, commonly *Taga-*

ra-mūla; [cf. *kāla-parṇa*, *kaṭu-śhāda*, *madana-eriksha*.] — *Tagara-pādikā*, am, f. n. or *tagara-pādī*, f. the plant *Tabernaemontana Coronaria* and its powder. — *Tagara-sikhiṇ*, ī, m., N. of a man.

Tagarika, as, ī, m. f. a seller of *Tagara* powder.

तङ्क *tank*, cl. 1. P. *tankati*, *tatanka*, *tanktūm*, to live in distress, be in poverty or pain; to go (?); [cf. Hib. *teicheimh*, 'a going, passage'; *tochamhlaim*, 'I march'; *tochar*, 'a causeway, pavement'; *toichim*, 'going, departing'; Lith. *tekū*, 'I run'; *tākus*, 'a path'; *tekānas*, 'a runner'; Slav. *takū*, 'I run'.]

1. *tanka*, as, m. grief produced by separation from a beloved object; fear, terror; [cf. *ā-tanka*, *tapas-tanka*.]

2. *tanka*, as, am, m. n. (for *ṭanka*), an axe, a stone-cutter's chisel.

तङ्ग *tang*, cl. 1. P. *tangati*, &c., to go, move; to stumble; to shake, tremble; [cf. Hib. *tagaidh*, 'advance'; *tigim*, 'I come, go'.]

तङ्गण *tangaṇa*, ās, m. pl., N. of a people in the upper part of the valley of the *Sarayū*.

तङ्गल *tangalva*, as, m., Ved., N. of an evil spirit.

तच्छील *tacchīla*. See *tad*, p. 360, col. 1.

तज्ज *taj-ja*, *taj-jaya*, &c. See *tad*, p. 360.

तज्जी *tajvī*, f. = *hingu-patṛī*.

तञ्च 1. *tañé* or *tañj*, cl. 7. P. *tanakti*, *tatañca*, *tankshyati* and *tañcshyati*, *atāñkshī* and *atāñcī*, *tanktūm* and *tañcītum*, to contract, shrink; Caus. *tañcayati*, -yitum: Desid. *titāñkshati* or *titāñcshati*: Intens. *tātācyate*, *tātāñktī*.

2. *tañé*, cl. 1. P. *tañcati*, &c., to go.

तञ्ज *tañj*, a various reading for 1. *tañé* above.

तट *taṭ*, cl. 1. P. *taṭati*, &c., to rumble, groan; to be raised or elevated, rise; cl. 10. P. *tāṭayati*, to beat, strike; (a various reading for *tad*); [cf. Lith. *tesiu*, 'to raise'.]

Taṭa, as, ā, m. f. a slope, an acclivity, declivity, precipice; the sky or horizon (as appearing to slope); (as, ā or ī, am), m. f. n. a shore or bank; a term applied to certain parts of the human body which have, as it were, sloping sides (e.g. *śronī-taṭa*, *stana-taṭa*, q.v.); (am), n. a field; [cf. *a-taṭa*, *ut-taṭa*, *pura-taṭa*.] — *Taṭa-stha*, as, ā, am, situated on a declivity, or on a bank or shore; standing near; indifferent, not partaking of or engaging in, alien, neuter; (as), m. an indifferent person, one neither a friend nor a foe; (am), n. that property which is distinct from the nature of anything and yet is the faculty by which it is known, spiritual essence unconnected with bodily wants or passions.

Taṭaka, am, n. a shore or bank.

Taṭaka, as, am, m. n. a pond deep enough for the lotus and other aquatic flowers.

Taṭinī, f. a river (as having a bank). — *Taṭinī-patī*, ts, m. 'the lord of the rivers', the ocean.

Taṭya, as, ā, am, living on hills or slopes, epithet of *Siva*.

तटतट *taṭataṭa* (an onomatopoeic word to express a particular noise), rumbling, thundering, &c.

तड् *taḍ*, cl. 10. P. *tāḍayati*, -yitum, *atī-taḍat* (redupl. perf. *tatāḍa*), to beat, strike, hit, knock; to strike with arrows, wound, punish; to strike a musical instrument; (in astronomy) to strike against, touch, partially obscure or eclipse; (in arithmetic) to multiply; to speak; to shine; [cf. Hib. *tathaim*, 'I kill, destroy'; *tathog*, 'a clash, a slap'.]

Taḍit, t, f., Ved. (in *Rig-veda taḍit*), lightning; *taḍit* or *taḍitas*, ind. closely, near, as it were striking against. — *Taḍit-kumāra*, ās, m. pl. (with

Jainas) N. of a class of deities belonging to the *Bhavana-patis*. — *Taḍit-prabhā*, f., N. of one of the *Mātrīs* attendant on *Skanda*. — *Taḍit-vat*, ān, atī, at, having lightning, emitting lightning, flashing; (ān), m. a cloud, a kind of *Cyperus*, = *mustaka*. — *Taḍit-garbha*, as, m. a cloud, 'containing lightning'. — *Taḍin-maya*, as, ī, am, consisting of lightning, flashing like lightning. — *Taḍin-mālāvalambin* (lā-av°), ī, inī, ī, having garlands of lightning hanging down. — *Taḍil-latā*, f. forked lightning. — *Taḍil-lekhā*, f. a line or streak of lightning.

तडग *taḍaga*, as, m. = *taḍāga*, a pool, lake.

तडाक *taḍāka*, as, m. (said to be fr. *rt. taḍ*), = *taḍāga*, a pond or pool deep enough for the lotus; (ā), f. a blow; a bank, a shore; splendor, lightning (?); [cf. *taḍāka*.]

Taḍākin, ī, inī, ī, having pools or lakes.

Taḍāga, as, am, m. n. a pond or pool deep enough for the growth of the lotus &c.; a tank; a trap for catching deer. — *Taḍāga-vat*, ān, atī, at, having pools or lakes; (ān), m., scil. *desa*, a district.

तडाघात *taḍāghāta*, as, m. a blow from an elephant's uplifted trunk; probably a wrong form for *tāḍāghāta* (*tāḍu-āghāta*).

तडित् *taḍit*. See *taḍ*, col. 2.

तण्ड *taṇḍ* (connected with *taḍ*), cl. 1. A. *taṇḍate*, &c., to beat.

तण्ड *taṇḍa*, as, m., N. of a man.

तण्डक *taṇḍaka*, as, am, m. n. complete performance or preparation; decoration; the upright post of a house; composition abounding in compound words; (as), m. a juggler, a cheat; the trunk of a tree; froth, foam; a wagtail; [cf. *taṇḍaka*.]

तण्डि *taṇḍi*, is, m., N. of a man; also of a *Rishi* in the *Kṛita-yuga* who saw and praised *Siva*.

तण्डिन् *taṇḍin*, ī, m., N. of the author of a work on prosody quoted by *Pingala*.

तण्डु *taṇḍu*, us, m., N. of one of *Siva's* door-keepers and one of the original teachers of the arts of dancing and mimicry.

तण्डुरीय *taṇḍurīya*, as, m. one not a citizen, a barbarian; a fool, a blockhead; the water in which rice has been soaked or steeped.

तण्डुल *taṇḍula*, as, am, m. n. (said to be fr. *taḍ*, cf. *taḍ*), grain after threshing and winnowing, especially rice; rice used as a weight; (as, ā), m. f. a vermifuge plant or its seed [cf. *taṇḍulu*, *viḍanga*]; (as), m. a pot-herb, a sort of *amaranth*, = *taṇḍulīya*; (ā), f. a kind of plant, = *odanābhayā*, *odanikā*, *mahā-samangā*; a sort of *Sida*; (ī), f., N. of several plants, = *yava-tiktā*, *śaśāṇḍulī*, *taṇḍulīya*. — *Taṇḍula-kana*, as, m. a grain of rice. — *Taṇḍula-deva*, as, m., N. of a poet of *Kāśmīra*. — *Taṇḍula-phalā*, f. long pepper. — *Taṇḍulāmbu* (lā-av°), u, n. rice-water or gruel. — *Taṇḍulotha* (lā-ut°), am, n. or *taṇḍulodaka* (lā-ud°), am, n. water in which rice has been boiled, rice-gruel. — *Taṇḍulaugha* (lā-ogha), as, m. a prickly sort of bamboo, *Bambusa Spinosa*; a heap of grain.

Taṇḍulika, as, m. a kind of pot-herb, *Amaranthus Polygonoides*.

Taṇḍulīya, as, m. a kind of pot-herb, *Amaranthus Polygonoides*; a vermifuge plant [cf. *viḍanga*]; a mineral, iron pyrites.

Taṇḍulīyaka, as, m. *Amaranthus Polygonoides*; a vermifuge seed; [cf. *viḍanga*.]

Taṇḍulu, us, m. a plant the seeds of which are used as a vermifuge; [cf. *viḍanga*.]

Taṇḍulera, as, m. *Amaranthus Polygonoides*.

तण्डुलिकाश्रम *taṇḍulikāśrama* (ka-āś°), as, m., N. of a hermitage, *Mahā-bh. Vana-parva* 4084.

तत् 1. *tat* for *tad*, that. See *tad*, p. 360.

तत् 2. *tata*, 2. *tata*. See rt. 3. *tan*, p. 361.

तत् 1. *tata*, *as*, *m*. (connected with *tāta*, said to be fr. rt. 3. *tan*), Ved. father (a familiar expression corresponding to *nanā*, mother). — *Tata-tata*, *as*, *m*. father of fathers. — *Tatā-maha*, *as*, *m*. Ved. a grandfather; [cf. *pra-tatā-maha*.]

तत्त्व *tatva*, *am*, *n*. slow time in music; [cf. *tattva*.]

तत्तुष्टि *tatanuṣṭi*, *is*, *is*, *i* (fr. rt. 3. *tan*?), Ved. fond of ornaments.

तत्तम *tatama*, *as*, *ā*, *at* (fr. *tad*), that one (of many).

Tatara, *as*, *ā*, *at*, that one (of two).

तत्तम् *tatas*, *ind*. (fr. the pronom. base 2. *ta*; correlative of *yatas*, and often used for the abl. cases *tasmat*, *tasyāh*, &c., of the pronoun *tad*, but oftener as an adverb), from that place, thence; in that place, thither (e. g. *tata ā-yāhi*, 'come from that place'); thereupon, then, after that, afterwards (e. g. *tatah kim*, 'what happened then?'); from that, in consequence of that; for that reason, therefore, consequently; beyond that, besides that, further, moreover. *Tatas-tatas*, from that and that place, here and there, hither and thither, from all sides, to every place, everywhere. *Tatas tatas*, (in dramatic poetry) what then? what took place after that? *yato-yatas—tatas-tatas*, from whatever place—to that place; wherever—there; *itas-tatas*, from this place and that, here and there, hither and thither, see s. v.; *yatas-tatas*, from which place soever, from any one whatever; *tatah kṣaṇāt*, immediately afterwards; *tatah param*, thereupon, afterwards; *tatah parśāt*, after that; *tatah-prabhṛit*, thenceforth, thenceforward, from that time forward; *tatā 'nyatas*, to some other place, i. e. to another place than that; [cf. Gr. *rōre*, *rōlev*; Slav. *ot-tāda*.] — *Tato-bhavat*, *ān*, *m*. His Highness from there, His Highness there, Your Honour there; [cf. *tatra-bhavat* and *atra-bhavat*.]

Tatastyā, *as*, *ā*, *am*, coming from that, proceeding thence; of or belonging to that, &c.

तति 1. *tati* (fr. the pronom. base 2. *ta*), *pl*. (in nom. and acc. without termination), so many. (For 2. *tatt* see p. 361, col. 2.)

Tatītha, *as*, *i*, *am* (correlative of *yatītha*), so manifest, that one of a number; e. g. *tatīthi samā*, that year (out of a number of years).

Tatidhā, *ind*. Ved. in so many parts, of such a number.

ततुरि *taturi*, *is*, *is*, *i* (fr. rt. *trī*), preserving, cherishing, conquering; an epithet of Agni and Indra.

ततृपि *tatṛipi* for *tāṛipi*, *q. v.*

तत्कर *tat-kara*, *tat-kāla*, *tat-kriya*, &c. These and other similar compounds will be found under *tad*, p. 360, col. 1.

तत्त्व *tatva*, *am*, *n*. (fr. *tad*), the state of being that, true state, real state, truth, reality, opposed to what is illusory or fallacious; essential nature; the real nature of the human soul as being one and the same with the supreme spirit pervading the universe; (in philosophy) truth, reality, a true principle, first principle, (the number of these first principles varies according to the different systems; the Sāṅkhya phil. has twenty-five *Tattvas*, viz. A-vyakta or 'the undiscrete'; Buddhi, 'intellect'; Ahankāra, 'individuality'; the five *Tān-mātras* or 'subtle elements'; the five *Mahā-bhūtas* or 'gross elements'; the eleven organs, including *Manas* or 'mind'; and, lastly, *Puruṣa* or 'soul'; hence *tatva* is sometimes a term for 'twenty-five'. The *Mahāvākyas* admit only five *Tattvas*, viz. the five elements. In the *Vedānta* phil. *tatva* is regarded as made up of *tad* and *tvam*, 'this—thou', and called *mahā-vākya*, 'the great word', by which the identity of the whole world with the one eternal *Brahma* is expressed); an element or elementary property; the essence or substance of

anything, sum and substance; slow time in music, a musical instrument; (*ena*), *ind*. according to the true state or nature of anything, in truth, truly, really, accurately. — *Tattva-kaumudī*, *f*. 'moonlight of the *Tattvas*,' or *sāṅkhya-tattva-kaumudī*, title of a commentary on the Sāṅkhya-kārikā. — *Tattva-candra*, *as*, *m*. 'the moon of truth,' title of a commentary on the grammar *Prakriyā-kaumudī*. — *Tattva-śāntamānī*, *is*, *m*. title of a philosophical work by Gaṅgeśa. — *Tattva-jña*, *as*, *ā*, *am*, or *tattva-jñānin*, *i*, *inī*, *i*, knowing the truth or true nature of anything; acquainted with the true principles of philosophy, understanding the principles of a science thoroughly; (*as*), *m*. a Brāhman. — *Tattva-jñāna*, *am*, *n*. knowledge of the truth; a thorough knowledge of the principles of a science, insight into the true principles of philosophy. — *Tattva-tas*, *ind*. truly, really, actually, accurately, according to the truth, fully. — *Tattva-tā*, *f*. truth, reality. — *Tattva-darśa*, *as*, *m*. 'perceiving truth,' *N*. of one of the seven Rishis under Manu Deva-sāvarnī. — *Tattva-darśin*, *i*, *m*. 'perceiving truth,' *N*. of one of the sons of Manu Raivata; *N*. of a Brāhman. — *Tattva-dīpana*, *am*, *n*. 'light of the *Tattvas*,' title of a work. — *Tattva-nikāsha-grāvaṇ*, *ā*, *m*. the touchstone of principle. — *Tattva-nyāsa*, *as*, *m*. 'the imposition of truth or of the true principles,' *N*. of a ceremony performed in honour of Viṣṇu; it consists in the application of mystical letters and other marks to the different parts of the body while certain prayers are recited. — *Tattva-prakāśa*, *as*, *m*. 'light of the true principles,' title of a philosophical commentary. — *Tattva-bodhīnī*, *f*. 'revealing truth,' title of a commentary on the *Siddhānta-kaumudī* by Jñānendra-sarasvatī. — *Tattva-bhāva*, *as*, *m*. true being or nature. — *Tattva-vat*, *ān*, *atī*, *at*, possessing truth or the reality of things. — *Tattva-vīd*, *t*, *i*, *i*, knowing the truth or first principles, knowing things as they are. — *Tattva-vindu*, *us*, *m*. 'drop of truth,' title of a philosophical treatise. — *Tattva-vivṛita*, *f*. desire of knowing the truth or God. — *Tattva-viveka*, *as*, *m*. or *siddhānta-tattva-viveka*, 'sifting of established truths,' title of an astronomical work. — *Tattva-viveka-dīpana*, *am*, *n*. 'light of the investigation of truth,' title of a philosophical work. — *Tattva-saṁcaya*, *as*, *m*. 'collection of truths,' title of a Buddhist work. — *Tattva-saṁyā-sāstra*, *am*, *n*. title of a work by Guṇa-prabha. — *Tattva-samāsa*, *as*, *m*. 'compendium of the *Tattvas* or principles,' the title of the Sāṅkhya-sūtras ascribed to Kapila. — *Tattvābhiyoga* ('*va-abh*'), *as*, *m*. a positive charge or declaration. — *Tattvārtha* ('*va-ar*'), *as*, *m*. the exact truth, reality, truth. — *Tattvārtha-kaumudī* ('*va-ar*'), *f*. the title of a commentary by Govindānanda on the *Prāyaścitta-viveka*. — *Tattvārtha-vid*, *t*, *i*, *i*, knowing the exact truth, knowing the reality. — *Tattvārtha-sūtra* ('*va-ar*'), *am*, *n*. title of a Jaina work. — *Tattvārabodha* ('*va-ar*'), *as*, *m*. perception of truth.

तत् तत्रा, *ind*. (fr. the pronom. base 2. *ta*; correlative of *yatra*, and often used for the loc. cases *tasmin*, *tasyām*, &c., of the pronoun *tad*, but oftener as an adverb), in that place, there, yonder, thither, to that place; in that, therein; on that occasion, in that case, under those circumstances, then; therefore; *tatra tatra*, in that and that place, here and there, hither and thither, to every place; *yatra tatra*, indiscriminately; [cf. Goth. *thathró*.] — *Tatra-bhavat*, *ān*, *atī*, *at*, 'Your Honour there,' venerable, respectable, reverend; a respectful title given in dramatic language to absent persons; [cf. *atra-bhavat*.] — *Tatra-stha*, *as*, *ā*, *am*, there standing, dwelling there, situated there, belonging to that place, a by-stander. — *Tatrāpi* ('*tra-api*'), *ind*. there also, even there, nevertheless.

Tatratya, *as*, *ā*, *am*, produced there or in that place, relating to that place, of that place, being there.

तत्त्व *tatva*, a less correct form for *tattva*.

तथा *tathā*, *ind*. (fr. the pronom. base 2. *ta*

and correlative of *yathā*), in that manner, so, thus, (the correlative standing in the preceding clause, e. g. *yathā priyaṁ tathā 'stu*, as is agreeable so let it be; or in the subsequent clause, e. g. *tathā prayatnam ātishīhed yathā na pīḍayed ātmānam*, he should so make effort as that he may not injure himself.) *Yathā-tathā*, in whatever way, in any way; by all means. *Yathā-yathā—tathā-tathā*, in whatever manner—in that manner; in whatever degree—in that degree; the more—the more, (*yathā yathā puruṣaḥ sāstraṁ samadhi-gacchati tathā tathā vi-jānāti*, the more a man studies a book the more he understands it.)

Tathā followed by *itī* is also used as a particle of assent, agreement, or promise, to express 'so be it,' 'yes,' 'so it shall be,' &c. (e. g. *tatheti ukto'ā*, having said, 'so be it' or 'yes'; *tatheti prati-jñāya*, having promised, 'so it shall be'); also in forms of adjuration (e. g. *yathā 'ham anyam na cīntāya tathā 'yam patatāṁ kṣudrah parāsuḥ*, as surely as I do not think on any other man, so surely let this wretch fall dead).

Tathā is frequently used as a conjunction to express 'so also,' 'in like manner,' 'and also' (e. g. *sukhaṁ sved dukhaṁ tathā*, let him make use of prosperity and also adversity). *Tathā hi*, for so, for thus (it has been said), for instance; *tathā ca*, and likewise; and so it has been said; (this and the preceding are often used in introducing quotations.) *Tathāpi* (*tathā-api*), even thus, even so, nevertheless, yet, still, notwithstanding; *yadyapi—tathāpi*, even if—yet; although—nevertheless. *Tathaiva* (*ta-thā-eva*), even so, even thus, exactly so, in like manner. — *Tathā-kṛta*, *as*, *ā*, *am*, thus done or made. — *Tathā-kṛat*, *us*, *us*, *u*, so intending, having such an aim. — *Tathā-gata*, *as*, *ā*, *am*, being in such a state or condition; of such a quality or nature; (*as*), *m*. a Buddha; a Jina; *N*. of a prince. — *Tathāgata-kūpa*, *as*, *m*. 'the well of the *Tathā-gata*,' *N*. of a well. — *Tathāgata-garbhā*, *as*, *m*. title of a Buddhist Sūtra work; *N*. of a *Bodhi-sattva*. — *Tathāgata-guṇa-jñānāśintya-vishayavatāra-nir-deśa* ('*na-āśintya-vishaya-ar*'), *as*, *m*. title of a Buddhist Sūtra work; direction (*nir-deśa*) how to attain (*ava-tāra*) to the inconceivable subject (*aśintya-vishaya*) of the qualities (*guṇa*) and to the knowledge (*jñāna*) of a *Tathā-gata*. — *Tathāgata-gupta*, *as*, *m*, *N*. of a man; *N*. of a king. — *Tathāgata-guhyaka*, *am*, *n*. 'the mystery of a *Tathā-gata*,' title of one of the nine works highly revered by the Buddhists of Nepal. — *Tathāgata-bhadrā*, *as*, *m*, *N*. of a pupil of Nāgārjuna. — *Tathā-guṇa*, *as*, *ā*, *am*, endowed with such qualities. — *Tathā-tā*, *f*. or *tathā-tva*, *am*, *n*. such a state of things, such a condition; true state of things, true nature; the being so; the case or circumstances being admitted to be as stated. — *Tathā-prabhāva*, *as*, *ā*, *am*, having such power. — *Tathā-bhāvin*, *i*, *inī*, *i*, of such a nature; about to be so or of such a kind. — *Tathā-bhūta*, *as*, *ā*, *am*, of such qualities, of such a kind or nature. — *Tathā-mukha*, *as*, *i*, *am*, 'so-facing,' turning the face in the same direction. — *Tathāyata* ('*thā-āy*'), *as*, *ā*, *am*, 'so-directed,' turned towards the same point. — *Tathā-rāja*, *as*, *m*. a Buddha or Jina; [cf. *tathā-gata*.] — *Tathā-rūpa*, *as*, *ā*, *am*, or *tathā-rūpin*, *i*, *inī*, *i*, of such a form, thus shaped, so formed, looking thus. — *Tathā-vādin*, *i*, *inī*, *i*, professing to be so and so. — *Tathā-vīdha*, *as*, *ā*, *am*, of such a sort or kind, being in such a condition or state, of such qualities; (*am*), *ind*. thus, in this manner; likewise, equally. — *Tathā-vīdheya*, *as*, *ā*, *am*, relating to such a sort or kind, being of such a kind or nature. — *Tathā-vrata*, *as*, *ā*, *am*, observing such conduct or practices, so acting. — *Tathā-sīla*, *as*, *ā*, *am*, behaving or conducting one's self thus. — *Tathāstu* ('*thā-as*'), *ind*. so be it. — *Tathā-svara*, *as*, *ā*, *am*, uttered with the same accent. — *Tatheti*, see *tathā* followed by *itī* above. — *Tathaiva* ('*thā-eva*'), *ind*. see *tathā* above. — *Tathotsāha* ('*thā-ut*'), *as*, *ā*, *am*, making so great efforts.

Tathya, as, ā, am, 'being really so,' true, real, genuine; (am), n. truth, reality; *tathyena* or *tathyatas*, ind. according to truth. — *Tathya-vādin*, ī, īnī, ī, speaking the truth.

तथ्य *tathya*. See above.

तद् *tad*, *sa*, *sā*, *tad* or *tat*, (the actual base of this pronoun in all the cases except the nom. sing. m. and f. is *ta*, but the neut. *tad* represents the base in compounds and in the derivative *tādīya*. In the Veda the nom. and acc. du. m. may be *tā* as well as *tav*, the nom. plur. n. *tā* as well as *tāni*, and the inst. plur. m. or n. *tēbhis* as well as *tāis*), he, she, it, that, this, (often occurring as a correlative of the relative pronoun *ya*, 'who, which,' the relative generally standing in the preceding clause, e. g. *yasya buddhiḥ sa balavān*, of whom there is intellect he is strong, see Gram. 799.)

Tad is sometimes used, for the sake of emphasis, in connection with the first and second personal pronouns, with other demonstratives and with relatives like the Lat. *ille* (e. g. *so 'ham*, I that very person, I myself; *te vayam*, we those very persons; *tāv imau*, those very two; *tad etad*, that very thing; *yat tat kāraṇam*, that very reason which; *yā sā śrīḥ*, that very fortune which).

Tad is repeated in the sense of 'this and that,' 'this or that,' 'various,' 'different' (e. g. *tam taṁ deśam jagāma*, he went to this and that place; *tāsu tāsu yonishu*, in different or various birth-places).

Tad is used in connection with a relative pronoun in the sense of 'whosoever,' 'whichever,' 'every' (e. g. *yasmīns tasmīn kule*, in any family whatever). Sometimes both the demonstrative and the relative are repeated (e. g. *yadyat karma para-vaśam tat-tad varjayet*, whatever action depends on another, that he should avoid).

Tad, n., may be used to signify 'this world' [cf. *idam*]; also to denote 'the supreme spirit or Brahman' (opposed to *ivam*).

Tad, ind. there, thither, in that place, to that spot (e. g. *tamāsi yatra gaṇchanti tat kravyādo ajigamam*, where dark shades prevail there I caused the flesh-eaters to go); then, at that time, in that case (e. g. *yadi mām na vīkātum icchasi tat kim-artham panthāḥ samupa-diśyate*, if thou dost not wish to leave me why is the road pointed out?); thus, in this manner, with regard to that, in connection with that (often so used in the Brāhmaṇas, e. g. *tad etau ślokau bhavataḥ*, with reference to that there are these two verses); on that account, for that reason, therefore, consequently (in this sense commonly used in classical Sanskrit, e. g. *yad—tad* or *yena—tad*, because—therefore); now, so also, equally, in like manner (often connecting two sentences or clauses in the Brāhmaṇas). *Tad api*, and also, and equally; nevertheless, notwithstanding (*yady api—tad api*, even if—nevertheless); *tad yathā*, in such a manner as follows, as here follows, namely; *tadāpi*, and also, and likewise; [cf. Lith. *ta*, *ta*, 'this'; Goth. *tha* (the base of the article), masc. *sa*, fem. *sō*; Gr. *δ*, *ή*, *ρό*; Slav. *ѣ*, *tu*, *to*; Lat. *is-te*, *is-ta*, *is-tud*, *tam*, *tum*, *tunc*; Hib. *so* 'this,' *se* 'he,' *si* 'she.')] — *Tad-chīla* (tad-śī), as, ā, am, having an inclination for that, accustomed to that; [cf. *tāchīlka* and *tāchīlya*.] — *Taj-ja* (tad-ja), as, ā, am, 'produced at that moment,' immediate, instantaneous. — *Taj-jaya* (tad-ja), as, m. the conquest of that. — *Taj-ja-tān* (tad-ja-la-an), n, n, produced, absorbed, and breathing in that. — *Taj-jña* (tad-jña), as, ā, am, knowing that, knowing, experienced in or familiar with; (as), m. a knowing or intelligent man, (in this and other compounds *tad* often loses its meaning and becomes redundant; cf. *tat-para*, *tad-bhāva*, &c.). — *Tat-kara*, as, ā, am, performing a particular work or service, serving, obeying, a servant. — *Tat-kartavya*, as, ā, am, proper or necessary to be done with reference to present circumstances; [cf. *śrī-kartavya*.] — *Tat-kāla*, as, m. that time (op-

posed to *etat-kāla*, this time); present time, time being, the time referred to or spoken of, the same time, the time when an act occurs; (am), ind. at that time, at a certain time; directly, immediately; (as, ā, am), happening at the same time or immediately; [cf. *tātkālika*.] — *Tatkāla-dhī*, īs, īs, ī, wise or intelligent for the time being, having presence of mind, &c. — *Tatkāla-lavaṇa*, am, n. a kind of salt prepared artificially, = *vid-lavaṇa*. — *Tatkālot-panna-dhī* ('la-ut'), īs, īs, ī, possessed of presence of mind. — *Tat-kulīna*, as, ā, am, belonging to that family or caste. — *Tat-kriya*, as, ā, am, performing a particular work or service; working without hire or wages. — *Tat-kṣaṇa*, as, m. time present, time being; the same moment; a measure of time, = 120 Kṣaṇas, = 1/10 Lava; (am or āt), ind. at the same moment, immediately, directly. — *Tat-kṣaṇa-bhāṅgura*, as, ā, am, vanishing immediately, transient. — *Tat-trītiya*, as, ā, am, doing that for the third time. — *Tat-pada*, am, n. the place or position of that; the word *tad*; (as), m. the tree Ficus Religiosa. — *Tat-para*, as, ā, am, following that or thereupon, coming after, inferior; having that as one's highest object or aim, totally devoted or addicted to anything, attending to anything closely, eagerly engaged in (with loc. or in composition); diligent; (as), m. the thirtieth part of the twinkling of the eye; (with reference to the redundant use of *tad* cf. *taj-jña*, *tad-gata*, *tad-bhāva*, *tātparya*). — *Tatpara-tā*, f. or *tatpara-tea*, am, n. entire devotion or addition to; the state of following after or behind, inferiority. — *Tat-parāyaṇa*, as, ā, am, attached or addicted to any particular thing or person. — *Tat-purusha*, as, m. the original or supreme spirit; the servant or attendant of him; a class of compounds in which the last member is defined or qualified by the first without losing its original independence, i. e. continues the principal member of the compound and preserves its original grammatical character whether as a noun, adjective, or participle, whereas in a Bahu-vrīhi compound the last member loses its independence as well as its original grammatical character and serves together with the first member only to qualify or define another word; the Karma-dhāraya and Dvigu compounds are considered as subdivisions of the Tat-purusha class. The word *tat-purusha*, 'his servant,' is itself an example of this class of compounds. The stock example is *dīvyā-kusumam*, 'heavenly flower,' which belongs to the Karma-dhāraya subdivision. — *Tat-pūrva*, as, ā, am, occurring or happening for the first time; prior, former. — *Tatpūrva-saṅga*, as, ā, am, then first restrained. — *Tat-prakāra*, as, ā, am, of that kind, of that sort. — *Tat-prathama*, as, ā, am, doing that for the first time. — *Tat-prabhāte*, ind. early on the next morning. — *Tat-phala*, as, ā, am, having that as a fruit or reward; having as a result or consequence; (as), m. the white water-lily; a kind of medicinal plant (*kushtha*); a kind of perfume (= *caura*). — *Tat-samanantaram*, ind. immediately upon that or afterwards; [cf. *tad-anantaram*.] — *Tat-sādhu-kārin*, ī, īnī, ī, accomplishing or performing that. — *Tat-stha*, as, ā, am, being on or in that, connected with that; (as), m. a particular mode of multiplication. — *Tad-atipāta*, as, ā, am, transgressing that, going beyond the bounds. — *Tad-anantara*, as, ā, am, nearest or next to that; (am), ind. immediately upon that, thereupon, then (*prāk—tad-anantaram*, first—afterwards; *prathamam—tad-anantaram—trītiyam—ataḥ param*, first—afterwards—thirdly—further; [cf. *tat-samanantaram*.] — *Tad-anu*, ind. after that, afterwards. — *Tad-anusaraya-krameṇa*, ind. in a manner conformably to that, subsequently to that. — *Tad-antaḥ*, as, ā, am, coming to an end or perishing in that; ending thus, thus terminating. — *Tad-anna*, as, ā, am, Ved. accustomed to that food. — *Tad-anyaṭ*, ind. other than that, different from that. — *Tad-apaśa*, ās, ās, as, Ved. doing that work, having that occupation, accustomed to do that; (as), ind. in the usual way. — *Tad-artha*, as, ā, am, des-

igned or intended for that, on that account, with that object; having that meaning; (am), ind. on that account, with that object, for that end, therefore; [cf. *tādarthya*.] — *Tad-arthīya*, as, ā, am, destined or intended for that, undertaken for that end. — *Tad-arpaṇa*, am, n. delivery of that, delivering or returning any article. — *Tad-arha*, as, ā, am, meriting that. — *Tad-avadhī*, īs, m. that limit, that period; (ī), ind. so far, up to that period; from that time. — *Tad-avastha*, as, ā, am, so situated, thus circumstanced, in that condition. — *Tad-ākāra*, as, ā, am, having that appearance or aspect. — *Tad-ānukha*, am, n. commencement, beginning. — *Tad-id-artha*, as, ā, am, Ved. intent on that particular object. — *Tad-ekabitta*, as, ā, am, having all the thoughts fixed on that (person or thing). — *Tadevopaniṣad* (tad-eva-up^o), ī, f. title of an Upanishad beginning with the words *tad eva*. — *Tad-ekāśa*, ās, ās, as, Ved. rejoicing or delighting in that, at home in it; (Sāy.) having that as one's dwelling-place. — *Tad-ōja*, ās, ās, as, Ved. endowed with such strength. — *Tad-gata*, as, ā, am, gone to that, directed towards that, devoted to, intent on; (as), m. (?) the continued multiplication of four or more like quantities; [cf. *taj-jña*, *tat-para*, *tad-bhāva*.] — *Tad-guṇa*, as, m. the quality of that (person or thing), quality or virtue of anything; (as, ā, am), possessing these qualities; (as), m. a figure of speech in rhetoric, transferring the qualities of one thing to another. — *Tadguṇa-samvijnāna*, as, ā, am, a term applied to those Bahu-vrīhi compounds in which the qualities implied in the name are perceived along with the thing itself (e. g. *Dirgha-karṇam ā-naya*, bring *Dirgha-karṇa*, 'long-ear,' where the long ears accompany and mark the individual. An example of the *a-tadguṇa-samvijnāna* would be *dṛiṣṭa-sāgaram ā-naya*, bring the man who has seen the ocean). — *Tad-dīna*, am, n. that day; (am), ind. during the day, every day, day by day, on a certain day. — *Tad-duḥkha*, am, n. that grief, grief for that or of that. — *Tad-dvītiya*, as, ā, am, doing that for the second time. — *Tad-dhana*, as, ā, am, miserly, niggardly. — *Tad-dharman*, ā, ā, a, having that business, accomplishing that business; [cf. *taddharmya*.] — *Tad-dharmīn*, ī, īnī, ī, obeying the laws of him or that. — *Tad-dhīta*, as, ā, am (fr. *tad-hīta*), good for that, salutary; (am), n. the welfare of any one; (as), m., scil. *pratyayaḥ*, an affix which forms nouns from other nouns, (whereas a Kṛit affix forms nouns from roots); a noun formed by a Taddhita affix, a derivative noun. — *Tad-bala*, as, ā, m. f. a kind of arrow. — *Tad-bhāva*, as, m. the becoming that, becoming (in general), e. g. *abhūta-tadbhāva*, the becoming what one was not formerly. — *Tad-bhīna*, as, ā, am, different or distinct from that. — *Tad-rasa*, as, m. the spirit thereof. — *Tad-rāja*, as, m., scil. *pratyayaḥ*, an affix added to a proper name to form from it the name of a king or chief (e. g. fr. *anga* is formed *ānga*, 'king of the Angas,' by the *Tad-rāja* affix *añ*). — *Tad-rūpa*, as, ā, am, thus shaped, so formed. — *Tad-ryaṇic*, am, *drīci*, ak (fr. *tad*, with *adri* substituted for *ad*, and *rt. arić*), extending thither; [cf. *devadryaṇic*, &c.] — *Tad-vaśaḥ-pratīka*, as, ā, am, believing his words. — *Tad-vaś*, ās, alī, at, having or containing that, possessed of that; (vaś), ind. like that, in that manner, thus; in like manner, equally, likewise, also; (*yadvat—tadvat* or *yathā—tadvat*, as—so). — *Tadvat-tā*, f. conformity, agreement. — *Tad-vaśa*, as, ā, am, Ved. longing for or desiring that. — *Tad-vācaka*, as, īkā, am, signifying that. — *Tad-vid*, ī, t, t, knowing that, familiar with that; knowing the truth, a knowing man. — *Tad-vidya*, as, ā, am, possessing a knowledge of that. — *Tad-vidha*, as, ā, am, of that kind, corresponding to that, conformable to that. — *Tadvidhā-tva*, am, n. correspondence or conformity with that. — *Tad-vishaya* or *tad-vishayaka*, as, ā, am, having that for its object, attending to that business, relating to that. — *Tan-na*, ind. not that, not so. — *Tan-nāśa*, as, m. destruction of that. — *Tan-madhyastha*, as, ā, am, situated in the midst of that. — *Tan-madhyāt*, ind. from the midst thereof,

from amongst them. — *Tan-maya*, *as*, *i*, *am*, made up of that, having the nature of that, absorbed or contained in or identical with that, become one with. — *Tanmaya-tā*, *f*. or *tanmaya-tva*, *am*, *n*. the being contained in or identical with that. — *Tan-maraṇa*, *am*, *n*. his death. — *Tan-mātra*, *as*, *ā*, *am*, only so much or so little; consisting of rudimentary atoms or elementary matter; (*am*), *n*. merely that, only a trifle; that in which its own peculiar property resides without any change or variety, i.e. a subtle element or a rudiment of elementary matter, (of these there are five, viz. *śabda-ē*, *sparsa-ē*, *rūpa-ē*, *rasa-ē*, and *gandha-ē*, from which the five *Mahā-bhūtas* or grosser elements are produced. In this sense also according to some *tan-mātrā*, *f*.) — *Tanmātra-tā*, *f*. or *tanmātra-tva*, *am*, *n*. the state of a *Tanmātra*. — *Tanmātra-sarga*, *as*, *m*. (in the *Sāṅkhya* phil.) the rudimental creation. — *Tanmātrika*, *as*, *ā*, *am*, consisting of rudimentary atoms or elementary matter. — *Tan-mānin*, *i*, *inī*, *i*, implying the doing of that which the base indicates (?), (e.g. the nominal *aghāṇa*, to act wickedly, is a *tan-mānin*.) — *Tal-lakṣhaṇa* (*tad-lā*), *am*, *n*. the mark of him, a particular high number.

Tadā, *ind*. at that time, then; in that case; (sometimes used rather redundantly in epic poetry, e.g. *tato 'ntarikṣhago vācam vyā-jahāra Nalam tadā*, upon that the bird addressed words to Nala then); *yadā tadā*, at any time whatsoever; *tadā prabhṛti*, from that time forward; *yad—tadā* or *yatra—tadā* or *yadā—tadā* or *yadī—tadā*, when—then; if—then, &c.; *yatas—tadā*, from the time when—then, i.e. ever since; *yarhy eva—tadā*, at what time—at that very time, i.e. at the very time when. — *Tadā-tva*, *am*, *n*. 'the state of then,' that time, present time, time being, present state or circumstances, (usually in connection with *āyati*, future time.)

Tadānim, *ind*. at that time, then [cf. *idānim*]; *yadā—tadānim*, when—then. — *Tadānin-tana*, *as*, *i*, *am*, of that time, belonging to that time. — *Tadānin-dugdha*, *as*, *ā*, *am*, Ved. milked at that time or at the time spoken of, just milked.

Tadīya, *as*, *ā*, *am*, belonging to him or her or that or them; his, hers, its, theirs; such (e.g. *śāntayā tadīyayā*, with a thought such as that). — *Tadīya-saṅga*, *as*, *m*. meeting with her, union with her.

तनु 1. *tan* (= *stan*), *cl*. 4. P., Ved. *tan-yatī*, to resound, sound aloud, roar; [cf. Gr. *τόνος*, Lat. *tonare*; Angl. Sax. *thunor*; Eng. *thunder*.]

Tanayitnu, *us*, *us*, *u*, Ved. roaring, thundering; [cf. *stanayitnu*, *tanyaatā*, *tanyatu*, *tanyu*.]

तनु 2. *tan*, *cl*. 1. and 10. P. *tanati* and *tānayati*, &c., to confide, believe or have faith in; to aid, assist; to be harmless; to pain or afflict with disease (?); [cf. *rt*. 1. *ān* and *van*.]

तनु 3. *tan*, *cl*. 8. P. A. *tanoti*, *tanute*, *tātāna* (2nd sing. *tatantha* or *tenitha*), *tene*, *tanishyati*, *-te*, *atānit* and *atanit*, *atata* and *atanishā*, *tanitum*, to extend, stretch, spread, be diffused over, shine (as light), extend towards, reach to; protract, prolong, lengthen out, augment; to lengthen, be lengthened out, be protracted, continue, endure, last; to stretch (a cord), extend or bend (a bow), spread or spin out, weave; to emboss, chase; to prepare (a way for); direct one's way towards; to propagate, be propagated; to accomplish, perform (as a ceremony), to sacrifice; to compose (a literary work); to bestow, grant, cause, prepare: Pass. *tanyate* or *tāyate*, to be extended; to increase, &c.: Caus. *tānaya*, *-yitum*, *atitanat*: Desid. *titanishati*, *titansati*, *titānsati*: Intens. *tantanyate*, *tantaniti*, *tantanti*; [cf. Gr. *τάνωμι*, *τείνω*: Lat. *tendo*, *tenuis*, *tener*: Goth. *thanja*: Russ. *tonju*: Lith. *tempju*: Hib. *tana*, 'thin, slender, lean'; *tanaiḡhm*, 'I make thin.']. — *Tan-ādi*, *ayas*, *m*. pl., scil. *dhātavas*, the roots beginning with *tan*, i.e. the eighth class of roots.

2. *tat*, *t*, *t*, *t*, at the end of a comp.; [cf. *pari-tat*.] (For 1. *tat* see p. 358, col. 3.)

2. *tata*, *as*, *ā*, *am* (for 1. see p. 359), extended, stretched, spread, diffused, expanded; spreading or reaching over, extending to; covered over, concealed; protracted, continued; bent (as a bow); spreading, wide, &c.; (*as*), *m*. wind, air; (*am*), *n*. any stringed musical instrument; a kind of metre consisting of four lines of twelve syllables each. — *Tata-ēhna*, *as*, *ā*, *am*, having marks drawn along, distinctly marked. — *Tata-pattri*, *f*. the plantain tree, *Musa Sapientum*; [cf. *kadala*.]

2. *tati*, *is*, *f*. (for 1. see p. 359, col. 1), a series, a line, a row or range; a number, a crowd, a troop; a sacrificial act, a ceremony; [cf. *tanti*.]

4. *tan* (probably *f*, but occurring only in *dat*, *inst*, and *abl*), Ved. continuation, diffusion, propagation, offspring, posterity, descendants; (*tanve tane ca*, for one's own person and one's children); *tanā* (*inst*. used as an adv.), in uninterrupted succession or series, one after another, continually.

Tana, *as*, *m*, Ved. a descendant; (*ā*, *am*), *f*. *n*. offspring, a descendant, posterity.

Tanaya, *as*, *ā*, *am*, Ved. propagating or extending a family, belonging to one's own family; (*to-kam tanayam*, a child which propagates the family); (*as*), *m*. a male descendant, a son; *N*. of one of the seven sages in the eleventh *Manu-antara* with the patronymic *Vāsiṣṭha*; (in astrology) *N*. of the fifth lunar mansion; (*au*), *m*. *du*. a son and a daughter; (*ā*), *f*. a daughter; *N*. of a plant, = *ākra-kulyā*; (*am*), *n*. posterity, family, race, offspring, child, descendant; (according to the scholiasts *tanaya* is a grandchild and *toka* a child); (*ās*), *m*. pl., *N*. of a people. — *Tanaya-bhavana*, *as*, *m*. (in astrology) *N*. of the fifth lunar mansion.

Tanayī-kṛta, *as*, *ā*, *am*, made a son.

Tanas, *as*, *n*, Ved. offspring, posterity.

Tanīman, *ā*, *m*. (fr. *tanu* below), thinness, slenderness, minuteness; (*a*), *n*. the liver.

Tanishtha, *as*, *ā*, *am* (superl. of *tanu*), thinnest, very thin, smallest, least; very minute or delicate.

Taniyas, *ān*, *asī*, *as* (compar. of *tanu*), thinner, more minute, smaller, less, very thin, &c.

Tanu, *us*, *us* or *vī* or *ū*, *n*, thin, slender, slim, attenuated, emaciated, small, minute; delicate, fine, having minute interstices (as a web); little, unimportant; shallow (as a river); spare; (*us*), *m*, *N*. of a certain Rishi with a very emaciated body [cf. *tānavya*]; (*us* or *tanū*, *is*), *f*. (the latter form only being used in the earlier language), the body, the person (applied also to gods); one's own person, self (often used in the Veda like a reflexive pronoun, e.g. *yajaseva tanam*, worship thy own person or thyself; cf. *ātman*); outward form or manifestation; nature, form, or character of anything; appearance; (*us*), *f*. the skin; *N*. of the first lunar mansion; (*vī*), *f*. a delicate or slender or graceful woman; *N*. of one of the wives of *Krishna*; a kind of plant [cf. *śāla-parṇī*]; a stanza of four lines and twenty-four syllables in each; [cf. Gr. *rauv*; Lat. *tenuis*; Old Germ. *dunni*; Germ. *dünn*; Hib. *tana*; Eng. *thin*.] — *Tanu-kūpa*, *as*, *m*. a pore of the skin, (lit. well of the skin.). — *Tanu-kshira*, *as*, *m*. the tree *Spondias Magnifera*; [cf. *āmṛātaka*.] — *Tanu-griha*, *am*, *n*. (in astrology) *N*. of the first lunar mansion. — *Tanu-ēhad*, *t*, *i*, *t*, or *tanu-ēhadā*, *as*, *ā*, *am*, covering the body, protecting, clothing; (*t*), *f*. or (*das*), *m*. armour, attire. — *Tanu-ēhaya*, *as*, *m*. a kind of *Acacia*, = *jāla-varuṣṛaka*. — *Tanu-ja*, *as*, *m*. a son; (*ā*), *f*. a daughter; [cf. *tanū-ja* and *ātma-ja*.] — *Tanuja-tva*, *am*, *n*. sonship. — *Tanu-tara*, *as*, *ā*, *am*, thinner, more minute; [cf. *taniyas*.] — *Tanu-tā*, *f*. thinness, tenuity, extenuation, littleness, diminutiveness. — *Tanu-tyaj*, *k*, *k*, *k*, giving up one's person, dying; risking one's life, facing death with courage; [cf. *tanū-tyaj*.] — *Tanu-tyāga*, *as*, *m*. giving up one's own self, risking one's life; (*as*, *ā*, *am*), giving scantily, spending little, niggardly, sparing. — *Tanu-tra*, *am*, *n*. armour, mail ('protecting the body'). — *Tanutra-vat*, *ān*, *atī*,

at, having armour, defended. — *Tanu-trāṇa*, *am*, *n*. ('protection for the body'), armour, mail. — *Tanu-tva*, *am*, *n*. thinness. — *Tanu-tvaḥ*, *k*, *n*. (?) the cinnamon tree; the plant *Cassia Senna*. — *Tanu-tvaḥ*, *f*. the plant *Premna Spinosa*; [cf. *kshudrāgnī-mantha*.] — *Tanu-patra*, *as*, *m*. the tree *Terminalia Catappa* [cf. *inguda*], commonly *Hingambeta*; leafy orpiment. — *Tanu-bhava*, *as*, *m*. a son; [cf. *tanū-ja* and *tanūddhava*.] — *Tanu-bhastrā*, *f*. the nose ('the bellows of the body'). — *Tanu-bhāva*, *as*, *m*. thinness. — *Tanu-bhūmi*, *is*, *f*. 'the stage of personality,' one of the periods in the life of a Buddhist *Śrāvaka*. — *Tanu-bhṛit*, *t*, *m*. any being furnished with a body, especially a human being. — *Tanu-mat*, *ān*, *atī*, *at*, embodied, corporeal. — *Tanu-madhyā*, *as*, *ā*, *am*, having a slender or elegant waist; (*ā*), *f*, *N*. of a metre of four lines, each consisting of two short syllables between four long ones (— — — —); [cf. *tanu-sīras*.] — *Tanu-madhyama*, *as*, *ā*, *am*, slender-waisted. — *Tanu-rasa*, *as*, *m*. perspiration, sweat. — *Tanu-ruḥ*, *t*, or *tanu-ruha*, *am*, *n*. the hair or down of the body; [cf. *tanū-ruha*.] — *Tanu-vāta*, *as*, *m*. a very thin or rarefied atmosphere (constituting a kind of hell; opposed to *ghana-vāta*, *q.v.*); according to others, a peculiar division of hell. — *Tanu-vāra*, *am*, *n*. (fr. *tanu* and *vāra* fr. *rt*. *vṛi*, to cover, protect), armour, mail. — *Tanuvāra-bhāsa*, *as*, *m*. (?) a man in armour, a warrior. — *Tanu-vīja*, *as*, *m*. the jubbe; [cf. *rāja-badara*.] — *Tanuvraṇa*, *as*, *m*. a pimple, a pustule, a boil, elephantiasis. — *Tanu-śarīra*, *as*, *ā*, *am*, having a delicate body, delicately formed. — *Tanu-sīras*, *ās*, *ās*, *as*, 'having a small head,' *N*. of a subdivision of the *Ushṇīṣ* metre, consisting of three *Pādas* of eleven, eleven, and six syllables; [cf. *tanu-madhyā*.] — *Tanu-saṁcārīṇī*, *f*. a young woman, a girl, one ten years old ('moving the body coquettishly?'). — *Tanu-hrada*, *as*, *m*. the anus, the rectum; [cf. *tanū-hrada*.] — *Tanū-ja*, *as*, *ā*, *am*, produced or born on or from the body; belonging to the person; (*as*), *m*. a son; *N*. of a *Sādya*; (*ā*), *f*. a daughter; [cf. *tanu-ja*.] — *Tanū-jani*, *is*, *m*. a son. — *Tanū-janman*, *ā*, *m*. a son. — *Tanūjāṅga* ('*ja-an*'), *am*, *n*. a wing, the feathers ('member produced on the body'); [cf. *tanū-ruha*.] — *Tanū-tala*, *as*, *m*. a measure of length equal to the arms extended, a fathom. — *Tanū-tyaj*, *k*, *k*, *k*, Ved. giving up one's person, risking one's life, rash, foolhardy. — *Tanū-dūṣhī*, *is*, *is*, *i*, Ved. destroying the person. — *Tanū-devatā*, *f*. a form of fire deified. — *Tanū-deśa*, *as*, *m*. a region or part of the body. — *Tanūddhava* ('*nu-ud*'), *as*, *m*. a son; [cf. *tanu-bhava*.] — *Tanūna* ('*nu-ūna*'), *as*, *m*. 'the bodiless one,' the wind. — *Tanū-napa*, *am*, *n*. clarified butter, ghee; (this word owes its existence to a wrong derivation of the following word from *tanūnapa-ad*, 'eating the clarified butter.'). — *Tanū-napat*, *t*, *m*. one of the sacred names of *Fire*, 'the son or descendant of himself,' so called because fire need not necessarily be derived from other fire, but is sometimes self-generated as in the lightning or by the attrition of the *Arapis*, *q.v.*; (for a fanciful derivation see the preceding. *Agni* appears chiefly as *Tanū-napat* in some verses of the *Apri* hymns; see *ā-pri*); the plant *Plumbago Zeylanica*. — *Tanūnapāt-vat*, *ān*, *atī*, *at*, containing the word *tanū-napat*. — *Tanū-napṛtī*, *tā*, *m*, Ved. = *tanū-napat*; [cf. *tanūnaptra*.] — *Tanū-pā*, *ās*, *ās*, *am*, Ved. protecting the person, preserving the life. — *Tanū-pāna*, *as*, *i*, *am*, Ved. protecting the person or life; (*am*), *n*. protection of the person. — *Tanū-pāvan*, *ā*, *ari*, *a*, Ved. protecting the person or life. — *Tanū-prishtha*, *as*, *m*, *N*. of a *Soma* sacrifice. — *Tanū-bala*, *am*, *n*. Ved. the strength of the body, one's own strength. — *Tanū-ruḥ*, *k*, *k*, *k*, Ved. brilliant in person (as *Agni*); brilliant with arms (?). — *Tanū-ruha*, *as*, *am*, *n*. the hair of the body; the wing or feathers of a bird; (*as*), *m*. a son; [cf. *tanu-ruha*, *tanu-ja*, *tanu-jāṅga*.] — *Tanū-ja* ('*nu-ūr*'), *as*, *m*, *N*. of a son of the third *Manu*. — *Tanū-vaśin*, *i*, *inī*, *i*, Ved. having power over the body, an epithet of *Agni*. — *Tanū-*

subhra, as, ā, am, Ved. decorating the person, adorning the body. — *Tanū-havis*, is, n., N. of three oblations offered to the three tanūs or forms (of Agni). — *Tanū-hrada*, as, m. the anus, the rectum; [cf. *tanu-hrada*.] — *Tanv-anga*, as, ā, am, having slender limbs, delicate, slim; (ī), f. a delicate or slender woman; (as), m., N. of a man.

Tanuka, as, ā, am, thin, small; (as), m., N. of several plants, *Grislea Tomentosa*, *Terminalia Belerica*; the cinnamon tree; (ā), f. the tree *Diospyros Embryopteris*.

Tanula, as, ā, am, spread, expanded.

Tanus, us, n. the body.

Tanū, ūs, f. the body. See *tanu*, p. 361, col. 2.

Tanū-kri, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make thin or fine, to attenuate, diminish, emaciate; to pare. — *Tanū-karaṇa*, am, n. making thin, attenuation, diminishing, weakening. — *Tanū-kṛt*, t, t, Ved. shaping or forming the person, preserving the life; (Sāy.) forming offspring, granting children. — *Tanū-kṛta*, as, ā, am, made delicate or thin, pared. — *Tanū-kṛtha*, as or am, m. or n. (?), Ved. preservation of the person; (Sāy.) on account of his son (in loc. case).

Tanti, is, f. a thread, cord, line, string; a series, a line, row; expansion, extension; N. of a woman; (is), m. a weaver. — *Tanti-pāla* or *tanti-pālaka*, as, m. 'a guardian of the rows (of calves)', a N. assumed by Saha-deva when living with king Virāṭa; (also applied to Nakula.)

Tanti, f. a leading cow (i. e. one going at the head of the *Tantayas* or lines of calves).

Tantu, us, m. a thread, cord, wire, string, line, the warp of a web; N. of the Supreme Being; a cobweb; a filament, fibre, sprig; a line of descendants, propagation of offspring, issue, race; a shark [cf. *tantu* and *tantu-nāga*]; N. of a man; [cf. *kāshtha-tantu*, *vara-t*, *sapta-t*.] — *Tantu-kāshṭha*, am, n. a piece of fibrous wood, or a brush used by weavers for cleaning the threads of the woof; [cf. *tantra-kāshṭha*.] — *Tantu-kiṭa*, as, m. a silk-worm. — *Tantu-nāga*, as, m. a shark. — *Tantu-niryāsa*, as, m. the palmyra tree [cf. *tāla*]; (fr. *tantu*, a thread, and *niryāsa*, exudation, alluding to the stringy or adhesive nature of this tree.) — *Tantu-parvan*, a, n. 'the festival of the thread,' the anniversary of the day of full moon in the month Śrāvaṇa, when Kṛṣṇa was invested with the Brāhmanical cord. — *Tantu-bha*, as, m. mustard-seed, *Sinapis Dichotoma*, also *tantuka*; a calf. — *Tantu-mat*, ān, m. an epithet of Agni, perhaps 'uninterrupted like a thread'; (ī), f., N. of the mother of Murāri. — *Tantu-varḍhana*, as, m. 'increasing a race,' a N. of Vishnu; also of Siva. — *Tantu-vāda*, am, n. a stringed musical instrument in general. — *Tantu-vāna*, am, n. weaving. — *Tantu-vāpa*, as, m. a weaver; a loom; weaving. — *Tantu-vāya*, as, m. a weaver; a spider; weaving; [cf. *tantra-vāya*.] — *Tantu-vāya-daṇḍa*, as, m. a loom. — *Tantu-vīgrahā*, f. the banana or plantain, *Musa Sapientum*. — *Tantu-sālā*, f. a weaver's shop. — *Tantu-santata*, as, ā, am, woven, sewn; (am), n. wove cloth. — *Tantu-santati*, is, f. or *tantu-santāna*, as, m. sewing, weaving. — *Tantu-sāra* or *tantu-sāraka*, as, m. the areca or betel-nut tree (as having a fibrous pith). — *Tantu-agra*, am, n. the end of a thread.

Tantuka, as, m. (at the end of an adj. comp.), a thread, a rope; a kind of serpent; mustard-seed, *Sinapis Dichotoma*; — *tantu-bha*; (ī), f. a vein or any tubular vessel.

Tantupa, as, m. a shark.

Tantura or *tantula*, am, n. the filaments or fibrous root of a lotus; (as), m. = *tanḍula*.

Tantra, am, n. an instrument of weaving, a loom; a thread; the warp or threads extended lengthwise in a loom; an uninterrupted series (e. g. *deha-tantra*, assuming a series of bodies); posterity; the leading or principal action of a ceremony, characteristic or prevalent features, the regular order of ceremonies or rites, system, framework, ritual; chief or essential part, main point; principal doctrine, rule, theory; model,

typical form, science; a scientific work; any scientific chapter of a work (especially the first section of a *Jyotiḥ-śāstra* or treatise on astronomy); a religious treatise teaching magical and mystical formularies for the worship of the deities, or the attainment of superhuman power; it is mostly in the form of a dialogue between Siva and Durgā, who are the peculiar gods of the *Tāntrikas*, (these works are very numerous, and their authority, in many parts of India, seems to have superseded that of the Vedas: they are said to comprise five subjects, viz. 1. the creation, 2. the destruction of the world, 3. the worship of the gods, 4. the attainment of all objects, especially of six superhuman faculties, 5. the four modes of union with the supreme spirit by meditation; a variety of subjects are, however, introduced into many of them, whilst some are limited to a single topic, as the mode of breathing in certain rites, the language of birds, beasts, &c.); a cause which leads to two or more results; the cause of more than one effect; a medicament, a drug; a chief remedy or 'charm' considered as producing medicinal effects; a spell; oath or ordeal; raiment, vesture; supporting a family; necessary or indispensable act or provision; the right way of doing anything; royal retinue, a court, train; an army; providing for the security and prosperity of a kingdom; a realm, a country; subservience, service, dependance; decoration, hanging with trophies, garlands, &c.; heap, multitude; wealth; a house; happiness, felicity; (as), m. a weaver (?); (*tantri*, is or ī), f. any string, cord, or rope; a bow-string; the wire or string of a lute; (metaphorically) the strings of the heart; any tubular vessel of the body, a sinew; a tail; the plant *Cocculus Cordifolius* [cf. *tantrikā* and *tantraka*]; a young woman or girl with peculiar qualities; N. of a river. *Tantrepa*, ind. in such a way as to hold good or remain. — *Tantra-kāshṭha*, am, n. a fibrous stick or brush used by weavers for cleaning the threads of the woof; [cf. *tantu-kāshṭha*.] — *Tantra-kaumudi*, f., *tantra-gandharva*, *tantra-garbhā*, *tantra-śūḍāmayi*, titles of different Tantra works. — *Tantra-tā*, f. or *tantra-tva*, am, n. arranging into a system; dependance, subservience; the quality or character of a Tantra; comprehending several rites in one, performance of one ceremony, or penance in lieu of a number. — *Tantra-prakāśa*, as, m. title of a literary work. — *Tantra-pradīpa*, as, m. title of a commentary on the *Dhātu-pāṭha*. — *Tantra-bheda*, title of a Tantra. — *Tantra-ratna*, am, n. title of a work by Pārtha-sārathi. — *Tantra-rāja*, as, m. title of a work. — *Tantra-vāpa*, as, m. a weaver; (as, am), m. n. a loom, weaving; [cf. the next.] — *Tantra-vāya*, as, m. a weaver; a spider; [cf. *tantu-vāya*.] — *Tantra-vārtika* = *mīmāṃsā-tantra-vārtika*. — *Tantra-sāra*, as, m. 'the essence of the Tantras,' title of a compilation. — *Tantra-hṛdaya*, am, n. title of a Tantra work. — *Tantri-mukha*, as, m. a peculiar position of the hand.

Tantraka, as, ikā, am, new and unbleached (as cloth), recently from the loom; (at the end of a comp.) = *tantra*; (ikā), f. the plant *Cocculus Cordifolius*; [cf. *tantri*.]

Tantrapa, am, n. (fr. *tantraya*), maintenance of order, discipline.

Tantraya (fr. *tantra*), nom. P. *tantrayati*, to perform or go through in order; to maintain by discipline, keep in order; A. *tantrayate*, to support a family.

Tantrāyin, ī, inī, ī, Ved. drawing out a thread; going continuously (as the sun).

Tantrin, ī, inī, ī, having threads, made of threads, spun, wove; chorded, having chords or wires (as an instrument); having a Tantra, following one; (ī), m. a musician; a soldier.

I. *tandra*, am, n., Ved. a series, a row.

Tanvat, an, atī, at, stretching, extending.

Tanaka, as or am, m. or n. (?), a reward; (perhaps a wrong reading for *vetanaka*.)

tanabāla, ās, m. pl., N. of a people; [cf. *tālavana*.]

tanayitnu. See I. *tan*, p. 361.

tanu. See p. 361, col. 2.

tanonu, a kind of rice (= *shashṭika*).

tantasya, nom. P. *tantasyati*, to grieve, be distressed; to afflict; [cf. rt. *taṇa*.]

tanti, *tantu*, *tantra*, &c. See col. 1.

tantrā, f. a wrong form for *tandrā*.

tantri, is, f. another form for *tantri*, see col. 2; (also a wrong form for *tandri*). — *Tantri-pālaka*, as, m. an epithet of Jayad-ratha.

tantrija, as, m., N. of a son of Kanavaka; (another reading has *tandrija*.)

tantrita, *tantri-tā*, wrong forms for *tandrita*, *tandri-tā*.

tantripāla, as, m. a N. assumed by Saha-deva [cf. *tanti-pāla*]; N. of a son of Kanavaka; (another reading has *tandripāla*.)

tantrillaka, as, m., N. of a man.

tantri. See col. 2.

tantu-agra. See *tantu*, col. 1.

tand, cl. I. A., Ved. *tandate*, &c., to relax, give away, become relaxed, to grow fatigued; (Sāy.) to make languid or fatigued.

2. *tandra*, as, ā, am, tired, fatigued; lazy; (ā), f. lassitude, exhaustion, weariness, syncope; sleepiness, sluggishness. (For I. *tandra* see col. 2.)

Tandraya (fr. the preceding), nom. A. *tandrayate*, to grow fatigued.

Tandrayu, us, us, u, Ved. fatigued, lazy.

Tandraya, another form for *tandraya*.

Tandru, us, us, u, tired, wearied, sleepy, overcome with sleep or fatigue, lethargic, sluggish.

Tandri, is (?) and ī, is or ī, m. (?), f. sleepiness, drowsiness, fatigue, lassitude; fainting, exhaustion.

— *Tandri-ja* or *tandri-pāla*, as, m., N. of a son of Kanavaka; [cf. *tantri-pāla*.]

Tandrikā, f. sloth, sleepiness.

Tandrita, only in *a-tandrita*, as, ā, am, indefatigable, unremitting; [cf. *a-tanda* and *tantrita*.]

Tandrin, ī, inī, ī, weary, lazy. — *Tandri-tā*, f. lassitude, exhaustion, weariness, sleepiness.

tandr (a Sautra root), to be disturbed in mind, become bewildered, be exhausted or fatigued.

tand 1. and 2. *tandra*. See above and col. 2.

tandravāya *tandravāya*, a wrong form for *tantra-vāya*, q. v.

tannī, f. or *tanni*, is (?), f. the plant *Hemionitis Cordifolia*.

tan-maya. See p. 361, col. 1.

tan-mātra. See p. 361, col. 1.

tanyatā, f., Ved. or *tanyatu*, us, m., Ved. (fr. rt. I. *tan*), roaring, thundering, thunder; wind; night; a musical instrument (?).

Tanyu, us, us, u, Ved. making a roaring sound, epithet of the winds.

tanlika (*tanlika*?), an areca seller, a designation of one of the inferior castes of Hindus.

tanva, as, m., N. of a man; [cf. *tāva*.]

tanv-anga. See col. 1.

tanvat. See col. 2.

tanvin, ī, m., N. of a son of Manu Tāmāsa.

तप 1. tap [cf. 2. pat], cl. 4. A. *tapyate*, &c., to rule, govern.

तप 2. tap, cl. 1. P. (rarely A.) *tapati*, -te, *tātāpa*, *tapasyati* (ep. also *taptishyati*), *atāpēti*, *taptum*, to give out heat, be hot; to shine; to heat, make hot or warm; to shine upon; to be burnt; to burn, to consume or destroy by heat; to suffer pain; to cause pain or distress; to injure, hurt, damage, spoil; to torment one's self, mortify the body, undergo penance, (often with *tapas*, e. g. *tapas tatāpa*, he performed penance); cl. 4. P. *tapyati* (rarely used), to warm one's self, become hot: Pass. *tapyate*, to be heated, to suffer or feel pain; to be injured or hurt; to suffer pain voluntarily, undergo severe penances, (often with *tapas*, e. g. *tapas tapyāmahe*, we undergo penance): Caus. P. A. *tāpayati*, -te, -yitum, to make warm or hot; to burn, consume by heat, cause pain, trouble, distress; to torment one's self, undergo penance: Desid. *titapsati*, -te: Intens. *tātapyate*, *tātapti*, to feel violent pain, suffer torment, be in great anxiety or distress; [cf. Lat. *tepeo*: Gr. *τέπω*, rt. *ταφ*, *θάπτω*: Russ. *tepl*, 'warm'; *teplota*, 'warmth': Hib. *tebhot*, 'intense heat': Old Germ. *dampf*: Lat. *tempus*?].

3. tap, p, p, p, warming one's self; [cf. *agni-tap*]. *Tapa*, as, ā, am, warming; burning, consuming by heat [cf. *lalātan-tapa*]; causing pain or trouble, distressing [cf. *janan-tapa* and *paran-tapa*]; (as), m. heat, warmth, fire [cf. *ā-tapa*]; the sun; the hot season; religious austerity, penance, mortification (= *tapas*); a peculiar form of fire which generated the seven mothers of Skanda; N. of one of the attendants of Siva; (ā), f., N. of one of the eight deities of the Bodhi-druma; [cf. *a-tapa* and *tāpa*]. — *Tapa-rāj*, k, f, the pain of penance. — *Tapātmaka* ('*pa-āt*'), as, ikā, am, practising austerities. — *Tapātyaya* ('*pa-āt*'), as, m. the end of the heat, the beginning of the rainy season. — *Tapānta* ('*pa-an*'), as, m. the end of the heat, the beginning of the rainy season.

Tapat, am, antī, at, heating or warming; performing penance &c. — *Tapātām-pati*, is, m. 'the chief of burners,' the sun.

Tapatī, f, 'the warming one,' N. of a daughter of the Sun and of his wife Chāyā, married to Samvarana and mother of Kuru; N. of a river, commonly called Tapti; [cf. *tāpatya*].

Tapana, as, ā, am, warming, burning, shining, an epithet of the sun; causing pain or distress; (as), m. the sun; N. of a divine being (perhaps the sun) who fights with Garuḍa; N. of one of the five fires in the Svāhā-kāra; N. of a Rakshas; a N. of Agastya; heat, burning, the hot season; N. of a burning hell; N. of several plants, viz. *Semecarpus Anacardium* [cf. *arush-kara*]; *Calotropis Gigantea* (*arka*), the white variety of it; *Premna Spinosa* (*kehu-drāgnā-mantha*); *Cassia Senna*; the sun-stone [cf. *sūrya-kānta*, *tapana-maṇi*, *tapanopala*]; (i), f. heat; the root of *Bignonia Suaveolens*; N. of a river, = *tāpi* and *tapanātmajā*, according to some authorities = *godāvarī*; (am), n. the being hot, burning; pining, grieving, mental distress; [cf. *rāma-tapana*, 'the distress of Rāma,' N. of an Upanishad; *tripurā-ē*, *gopālā-ē*, cf. also *tāpana*]. — *Tapana-kara*, as, m. a ray, a sunbeam. — *Tapana-śhāda*, as, m. the sunflower, = *āditya-pattra*. — *Tapana-tanaya*, as, m. 'the son of the Sun,' a N. of Karṇa; (ā), f. 'the daughter of the Sun,' the Yamunā river; the Tapti river [cf. *tapanātmajā*]; N. of a tree; [cf. *samī*]. — *Tapana-manī*, is, m. the sun-stone; [cf. *sūrya-kānta*]. — *Tapānāṣu* ('*na-aṣ*'), us, m. a ray of the sun, a sunbeam. — *Tapanātmajā* ('*na-ātma-jā*'), f. 'the daughter of the Sun,' N. of a river, = *tapani* and *tāpi*, according to some authorities = *godāvarī* [cf. *tapani* and *tapana*], and *yamunā*. — *Tapaneshṭa* ('*na-ish*'), am, n. copper ('loved by the rays of the sun,' i. e. easily heated or coloured by them). — *Tapanopala* ('*na-up*'), as, m. the sun-stone; [cf. *sūrya-kānta*].

Tapaniya, as, ā, am, to be heated; to be suffered or practised as penance; (am), n. gold purified with fire, gold in general; a sort of rice. — *Tapaniya-maya*, as, i, am, consisting of purified gold, golden.

Tapaniyaka, am, n. gold.

Tapantaka, as, m., N. of a man.

Tapas, as, n. warmth, heat, fire, (*pañca tapānsi*, the five fires to which an ascetic is exposed in the hot season, viz. four fires lighted in the several quarters and the sun burning from above); pain, suffering; religious austerity, penance, mortification, the practice of mental or personal self-denial or the infliction of bodily tortures; the meditation connected with such a practice; moral virtue, merit; special observance or duty of any particular caste (e. g. the *Tapas* of a Brāhman is sacred learning; of a Kshatriya, the protection of subjects; of a Vaiśya, giving alms to Brāhmins; of a Śūdra service; and of a Rishi or saint, feeding upon herbs and roots); a particular month of the cold season intervening between winter and spring (= *Māgha* or January-February, the month of religious austerities; cf. *tapasya*); one of the seven worlds, the region above the *Jana-loka*, inhabited by saints or devotees after death [cf. *tapo-loka*]; (in astrology) the ninth lunar mansion, = *dharmā*; N. of a long period of time, a Kalpa; (ās, as), m. n. the cold or dewy season (= *śiśira*); the winter (= *himantū*); the hot season.

— *Tapah-kara*, as, ā, am, undergoing religious austerities or penance &c.; (as), m. a kind of fish, Polynemus Risua or Paradisus, (this fish is also called *Tapasyā-matsya*); [cf. *tapas-vin*]. — *Tapah-kṛśa*, as, ā, am, emaciated by austerities. — *Tapah-kṛśa-saha*, as, ā, am, patient of austerities, enduring the pain of penance. — *Tapah-brāhṇava*, as, m. the efficacy of devotion. — *Tapah-sila*, as, ā, am, inclined to religious austerities. — *Tapah-samādhi*, is, m. the practice of penance. — *Tapah-sādhya*, as, ā, am, to be accomplished by penance. — *Tapah-siddha*, as, ā, am, accomplished by penance. — *Tapah-śhālī*, f. 'the seat of religious austerity or piety,' a N. of Benares. — *Tapas-śaraṇa*, am, n. or *tapas-śaryā*, f. the practice of penance. — *Tapas-ēt*, t, i, t, accumulating religious merit by austerities; (*tas*), m. pl., N. of a class of deities; *tapas-ētām ayanam*, N. of a religious ceremony which lasts several days. — *Tapaso-mūrti*, is, m., N. of one of the seven sages in the twelfth Manv-antara; [cf. *tapo-mūrti*]. — *Tapas-taksha*, as, m. 'destroying religious penance,' an epithet of Indra as disturbing the austerities of ascetics lest they should acquire too great power; (other authorities explain the word 'emaciating himself by his devotions' and others read *tapas-tanka*, 'afraid of austerities' or 'the axe of austerities'). — *Tapas-tirtha*, am, n., N. of a place of pilgrimage. — *Tapas-pati*, is, m. the lord of penance. — *Tapas-val*, ān, atī, at, Ved. burning, hot; ascetic, devout; [cf. *tapo-val*]. — *Tapasvi-tā*, f. devout austerity, religious penance, bodily mortification. — *Tapas-vin*, i, intī, i, distressed, wretched, poor, miserable, pitiable; practising austerities, devout; a mendicant, a pauper; an ascetic, a religious man engaged in the practice of rigorous and devout penance; (i), m., N. of a son of Manu Cākshusha and Nāḍvalā; N. of one of the seven sages of the twelfth Manv-antara; an epithet of Nārada; the mango fish, Polynemus Risua [cf. *tapah-kara*]; N. of a tree, a kind of Karājja (*ghṛita-karājja*); (intī), f. a female devotee, a woman leading a religious life; a poor wretched woman; spikenard, Valeriana Jatāmānsi; another plant, *Helleborus Niger*, = *kaṭu-rohiṇī*; also = *mahā-srāvaṇikā*. — *Tapasvi-pattra*, as, m., N. of a plant, = *damanaka*; [cf. *tapo-dhana*]. — *Tapo-jā*, ās, ās, am, Ved. born from heat; one who practises religious austerities. — *Tapoda*, as, ā, am, granting piety; (am), n., N. of a Tirtha in Magadha. — *Tapo-dāna*, am, n., N. of a Tirtha. — *Tapo-dhana*, as, ā, am, rich in religious penance; ascetic, pious; a very treasure of mortifications and austerities, a devotee, an ascetic, performing religious penance; consisting in religious penance;

granting religious merit or piety; (as), m., N. of a son of Manu Tāmāsa; N. of a plant, = *damanaka*, commonly *davanā*, Artemisia [cf. *tapasvi-pattra*]; (ā), f. the plant *Sphæranthus Mollis*, = *mundiri*, commonly *mundī*. — *Tapo-dharma*, as, m., N. of a son of the thirteenth Manu. — *Tapo-dhāman*, a, n. 'the abode of penance,' N. of a place of pilgrimage. — *Tapo-dhṛiti*, is, m., N. of one of the seven sages of the twelfth Manv-antara. — *Tapo-nitya*, as, ā, am, devoting one's self uninterruptedly to religious austerities or penance; (as), m., N. of a man with the patronymic Pauruṣiṣṭi. — *Tapo-nidhi*, is, m. a treasury of religious austerities and penance, a very treasure of merit derived from self-mortification, an eminently pious man. — *Tapo-nishṭha*, as, ā, am, performing penance, practising austerities. — *Tapo-nubhāva* ('*pas-an*'), as, m. the influence of religious penance. — *Tapo-bala*, am, n. the power acquired by religious austerities. — *Tapo-bhanga*, as, m. interruption of religious penance. — *Tapo-bhṛit*, t, t, t, undergoing penance, ascetic, pious; an ascetic, a pious man. — *Tapo-maya*, as, i, am, consisting in religious penance, containing it; practising austerities, devout. — *Tapo-mūrti*, is, f. an incarnation of religious austerity or penance; an ascetic; (is), m., N. of one of the seven sages of the twelfth Manv-antara; [cf. *tapaso-mūrti*]. — *Tapo-mūla*, as, ā, am, founded on religious austerity or penance; (as), m., N. of a son of Manu Tāmāsa. — *Tapo-yukta*, as, ā, am, employed in penitential exercises, ascetic, pious. — *Tapo-rati*, is, i, t, rejoicing in religious austerity; (is), m., N. of a son of Manu Tāmāsa. — *Tapo-ravi*, is, m. 'the sun of the ascetics,' N. of one of the seven sages in the twelfth Manv-antara. — *Tapo-rāja*, as, m. 'king of penance,' the moon. — *Tapo-rāśi*, is, m. 'a heap of religious austerities,' an ascetic. — *Tapo-loka*, as, m. one of the seven worlds, that which is situated above the *Jana-loka*; [cf. *tapas*]. — *Tapo-vaṭa*, as, m. 'enclosure or district of religious penance,' a N. applied to Brahmāvarta, i. e. the holy land situated in central India. — *Tapo-vaṭ*, ān, atī, at, ascetic, pious; [cf. *tapas-val*]. — *Tapo-vana*, as, m. 'penance-grove,' a sacred grove in which ascetics perform their religious austerities. — *Tapo-vāsa*, as, m. a place of religious austerity. — *Tapo-viśeṣa*, as, m. excellence of devotion. — *Tapo-vṛiddha*, as, ā, am, rich in religious austerity or penance, very ascetic or pious. — *Tapo-vṛāta*, as, m. a multitude of penances. — *Tapo-śana* ('*pas-aṣ*'), as, ā, am, one whose food is religious austerity; (as), m., N. of one of the seven sages of the twelfth Manv-antara; also of a son of Manu Tāmāsa.

Tapasivan, ā, arī, a, causing pain (?).

1. *tapasya*, nom. P. *tapasyati*, to undergo religious austerities, do penance.

2. *tapasya*, as, ā, am, produced by heat; (as), m. the month Phālguna (February-March), the second month of the season intervening between winter and spring; a N. of Arjuna; N. of a son of Manu Tāmāsa; (ā), f. devout austerity, religious penance; (am), n. devout austerity, mortification, religious penance; the flower of *Jasminum Multiflorum* or *Pubescens* (*kunda-pushpa*). — *Tapasyā-matsya*, the mango fish; [cf. under *tapah-kara*].

Tapitā, as, ā, am, heated, burnt, refined.

Tapishṭha, as, ā, am (fr. 2. tap with the superl. affix), Ved. extremely hot, burning; [cf. *tapiyas*].

Tapishṭu, us, us, u, warming, heating, burning.

Tapiyas, ān, asī, as (fr. 2. tap with the compar. affix), extremely ascetic, most devoted to religious austerities.

Tapu, us, us, u, Ved. burning hot.

Tapushi, is, is, i, Ved. burning.

Tapushi, f. the heat of anger or wrath.

Tapus, us, us, us, Ved. burning hot; (us), m. fire; the sun; an enemy (who causes pain); (us), n. heat, pain. — *Tapur-agra*, as, ā, am, Ved. having a burning point or extremity (as a spear). — *Tapur-jambha*, as, ā, am, Ved. having burning jaws, an epithet of Agni. — *Tapur-mūrdhan*, ā, ā, a, Ved.

having a burning head, an epithet of Agni; (*ā*), m., N. of an author of a hymn of the Rig-veda who was a son of Brihaspati. — *Tapur-vadha*, as, *ā*, am, Ved. having burning weapons. — *Tapush-pā*, *ās*, *ā*, am, Ved. (Sāy.) protecting from pain; (perhaps rather) drinking warm (beverages).

Tapta, as, *ā*, am, heated, inflamed, burnt; hot; red-hot; fused, melted, molten; burnished; scorched by pain or sorrow, distressed, afflicted; inflamed with anger, incensed; undergone or performed (as penance). — *Tapta-kumbha*, as, m. a heated or red-hot jar; N. of a particular hell; (*as*, *ā*, am), having hot jars. — *Tapta-kūpa*, 'hot-well,' N. of a hell; (perhaps a wrong reading for the preceding.) — *Tapta-krīśāhara*, as, *ām*, m. n. a sort of penance which consists in drinking hot water, milk, and ghee for three days and, inhaling hot air for three days. — *Tapta-tapas*, *ās*, m. one who has performed penance, an ascetic. — *Tapta-pāshāna-kūṇḍa*, as, m. n. 'a pit filled with burning stones,' N. of a hell. — *Tapta-bāluka*, as, *ā*, am, having hot or burning gravel; (*as*), m., N. of a hell. — *Tapta-rūpa* or *tapta-rūpaka*, as, m. silver. — *Tapta-lomaśa*, green vitriol. — *Tapta-loha*, as, m. n. 'glowing iron,' N. of a hell. — *Tapta-sūrmī* or *tapta-sūrmī*, *is*, f. 'a red-hot iron statue,' N. of a hell in which the wicked are made to embrace red-hot images. — *Tapta-sūrmī-kūṇḍa*, as, m. n. N. of a hell. — *Tapta-sūrā-kūṇḍa*, as, m. 'a jar or hole filled with burning spirituous liquor,' N. of a hell. — *Tapta-hema-maya*, as, *ī*, am, like or consisting of melted gold. — *Tapānna* ('*ta-an*'), as, m. hot food, hot rice. — *Tapāyana* ('*ta-ay*'), as, *ī*, am, Ved. serving as a dwelling-place for the distressed (as the earth).

Tapavya, as, *ā*, am, to be performed as a religious penance.

Taptri, *tā*, *trī*, *trī*, making warm or hot, heating, a heater.

Taptvā, ind. having heated, having performed penance.

Tapya, as, *ā*, am, performing religious austerity, doing penance.

Tapyati, *is*, f., Ved. heat.

Tapyatu, *us*, *us*, *u*, Ved. hot, glowing.

Tapyat, *an*, *ati* or *anti*, *at*, practising or intending to practise austerities.

तपश tapasā, as, m. the moon; [cf. the following.]

तपस tapasa, as, m. (said to be fr. 2. *tap*), the moon; a bird; [cf. the preceding.]

तपलाकृति tabalākṛiti, *is*, f. (fr. *tabala*? and *ākṛiti*), N. of a kind of creeping plant.

तम *tam*, cl. 4. P. (rarely A.) *tāmyati*, *tāmyate*, *tatāma*, *tamitum*, to gasp for breath (as one suffocating), choke, be suffocated, breathe with difficulty; to faint away; to be exhausted, perish; to be distressed in body or mind; to be disturbed or perplexed; to stop, become immovable or stiff; to wish, desire: Caus. *tamayati*, *-yitum*, to suffocate, deprive of breath; [cf. Lat. *temere*, *tabeo* (?); Old Germ. *damf*; Russ. *tomlju*.]

1. *tama*, as, m. darkness &c., = *tamas* in its various meanings; also = *tāmāla*; (*ā*), f. night. = *tāmāla*, Phyllanthus Emblica; (*am*), n. darkness, gloom; the point of the foot. — *Tamāhvaya* ('*ma-āh*'), a kind of plant, = *tālisa-pattra*.

Tamaka, as, m. oppression (of the chest), a kind of asthma; [cf. *pra-tamaka*.]

Tamakā, f. = *tamā*, *tamālākā*, 'ki, *tamālī*, *tamālīnī*, Phyllanthus Emblica.

Tamata, as, *ā*, am, desirous, cupidinous, longing or hankering after; wished, desired.

Tamana, am, n. the becoming breathless.

Tamas, as, n. darkness, gloom; the darkness of hell, hell itself or a peculiar division of hell; the obscuration of the sun or moon in eclipses, darkness personified as Rāhu or the ascending node; mental darkness, illusion, error (constituting one of the five

forms of *a-vidyā* in the Sāṅkhya phil.), sin, sorrow; (in the Sāṅkhya phil.) darkness or ignorance as one of the three qualities or constituents of everything in creation, the other two being *sattva* and *rajas*, see *guṇa*; as an inherent quality of nature *tamas* is heavy and obstructive, and predominates in earth and water, whence they fall and tend downwards; in living beings it is the cause of ignorance, illusion, lust, anger, pride, sorrow, dullness, and stolidity; (*as*), m., N. of a descendant of Grītsa-mada, a son of Śravaś and father of Pra-kāśa; N. of a son of Prithu-śravaś and father of Uśanas; [cf. Lith. *tamsa*, 'darkness'; *tamsus*, 'obscure': Russ. *temnyi*, 'dark'; *temno-ta*, 'darkness': Hib. *teim*, 'dark, obscure'; *teimhen*, 'darkness'; *teimheul*, 'an eclipse, darkness': Old Germ. *demar*: Old Sax. *thim*: Angl. Sax. *dim*: Lat. *tenebra*!]. — *Tamaḥ-prabhā* or *tama-prabhā*, f., or *tama-prabha* or *tamaḥ-prabha*, as, m. a hell, one of the lowermost divisions of the infernal regions. — *Tamaḥ-praveśa*, as, m. groping in the dark; mental perplexity or aberration. — *Tamaḥ-śhṭta*, as, m. n. 'situated in darkness,' N. of a hell, one of the lowest divisions of hell. — *Tamasā-kṛita*, as, *ā*, am, or *tamas-kalpa*, as, *ā*, am, like darkness, black, gloomy. — *Tamas-kāṇḍa*, as, m. or *tamas-tatī*, *is*, f. great or spreading darkness. — *Tamas-vat*, *ān*, *ati*, *at*, having darkness, dark, gloomy; (*ī*), f. night. — *Tamas-vin*, *ī*, *inī*, *ī*, dark, gloomy; (*nī*), f. night; turmeric. — *Tamo-gā*, *ās*, *ās*, am, Ved. roaming in the darkness, concealing himself in darkness, an epithet of Sushna. — *Tamo-gu*, *us*, m. an epithet of Rāhu, the personified ascending node, the causer of darkness. — *Tamo-guṇa*, as, m. the quality of darkness or ignorance; see above under *tamas*. — *Tamogunin*, *ī*, *inī*, *ī*, having the quality of *tamas* predominant in the temperament, irascible, ignorant, proud, &c. — *Tamo-ghna*, as, *ī*, am, destroying darkness; (*as*), m. the sun; the moon; fire; an epithet of Vishnu; an epithet of Śiva; a Buddha. — *Tamo-jyotiḥ*, *is*, m. 'light in darkness,' a fire-fly. — *Tamo-dārsana*, bilious fever. — *Tamo-nud*, *t*, *t*, *t*, dispersing darkness; (*t*), m. a shining body; the sun; the moon; fire; a lamp; light. — *Tamo-nuda*, as, *ā*, am, dispersing darkness; (*as*), m. the sun; the moon. — *Tamo-ntakṛit* ('*mas-an*'), *t*, *t*, *t*, making an end of darkness; (*t*), m., N. of one of the attendants of Skanda. — *Tamo-ntya* ('*mas-an*'), as, m. one of the ten ways in which an eclipse may happen. — *Tamo-paha* ('*mas-an*'), as, *ā*, am, removing darkness physical or moral, illumining, enlightening; (*as*), m. the sun; the moon; fire; a Buddha. — *Tamo-bhīd*, *t*, *t*, *t*, dispersing darkness; (*t*), m. a fire-fly. — *Tamo-bhīta*, as, *ā*, am, 'become darkness,' dark, covered with darkness; ignorant. — *Tamo-mayī*, *is*, m. 'the jewel of darkness,' a kind of gem; a fire-fly. — *Tamo-maya*, as, *ī*, am, consisting or composed of darkness, derived from it, covered with it; (*as*), m. the mind enveloped with darkness, vexation, anger, one of the five forms of *a-vidyā* in the Sāṅkhya phil. — *Tamo-ri* ('*mas-ari*'), *is*, m. the enemy of darkness, the sun. — *Tamo-val*, *ān*, *ati*, *at*, dark, gloomy; [cf. *tamas-val*]. — *Tamo-vikāra*, as, m. disease, sickness, (as a modification of the Gupa *tamas*). — *Tamo-vṛita*, as, *ā*, am, obscured, clouded; overcome with or influenced by rage, fear, &c., or any of the effects of the property of darkness. — *Tamo-vṛidh*, *t*, *t*, *t*, Ved. rejoicing or delighting in darkness; (Sāy.) growing in the darkness, increasing by the darkness. — *Tamo-han*, *ā*, *ghnī*, *a*, Ved. striking down or dispersing darkness. — *Tamo-hara*, as, *ā*, am, removing darkness, illumining; (*as*), m. the moon.

Tamasa, as, *ī*, am, dark-coloured; (*as*), m. darkness; a well; (*ā*), f., N. of a river, the Tamasa or Tonse, falling into the Ganges below Pratiśthāna; (*am*), n. darkness (at end of comp., cf. *andha-t*, *ava-t*, *ri-t*, *san-t*); a city.

Tamaska, as, *ā*, am, at the end of an adj. comp. = *tamas*; [cf. *nis-tamaska*.]

Tamāla, as, m., N. of a tree with a very dark bark

(but white blossoms), *Xanthochymus Pictorius*; N. of various other plants, = *varuna* and *krishna-khadira*; (*as*), m. the sectarian mark made with sandal (or perhaps the juice of the Tamāla fruit) upon the forehead; a sword, a scymitar or large sacrificial knife; (*ī*), f., N. of several plants, = *tāmra-vallī*; *Phyllanthus Emblica*; also = *varuna*; (*as*, *am*), m. n. the bark of the bamboo; (*am*), n. the leaf of the *Laurus Cassia*, = *patruka* = *tāmāla-pattra*. — *Tamāla-pattra*, as, m. n. the leaf of the *Xanthochymus Pictorius*; the leaf of the *Laurus Cassia*, *Malabathron*; a sectarian mark on the forehead; the tree *Xanthochymus Pictorius*. — *Tamālapattra-cāṇḍa-naga-gandha*, as, m., N. of a Buddha.

Tamāla, as, *am*, m. n. the tree *Xanthochymus Pictorius*; the bark of a bamboo; (*īkā*), f., N. of two plants, = *tāmra-vallī* and *bhūmy-āmālī*, *Phyllanthus Emblica*; N. of a place, = *tāma-līpta* [cf. *tamālīnī*]; N. of a woman; (*am*), n. the leaf of the *Laurus Cassia*; a sort of pot-herb, *Marsilea Dentata*.

Tamālīnī, f. a place overgrown with Tamāla trees; N. of a country, = *tāma-līpta*; N. of a plant, = *bhūmy-āmālī*, *Phyllanthus Emblica*.

Tamīra, as, m. n. darkness, a dark night; darkness of mind, illusion; anger, wrath; (*ā*), f. a dark night, or one during the wane of the moon; great or extensive darkness, the night of new moon, any night; (*as*), m. the dark half of the month, from the full to the change; [cf. *su-tamīra*, *tāmīra*, *tamī-shīcī*]. — *Tamīra-pakṣa*, as, m. the fortnight of the moon's wane, the time from full moon to new moon.

तम 2. tama (for 1. see under *rt. tam*, col. 1.), a Taddhita affix, the termination of the superlative degree, used also as an independent word in the sense of *ishṭa-tama*, most desired, and sometimes added adverbially in the form *tamām*; [cf. *tāra-tamya*.]

तमङ्ग tamanga, as, m. a platform, stage.

Tamangaka, as, m. the flat and projecting roof of a house, a sort of balcony or terrace.

तमर tamara, as, m. tin; lead (?).

तमराज tamarāja, as, m. a kind of sugar.

तमाल tamāla. See col. 2.

तमाह्वय tamāhvaya. See 1. *tama*, col. 1.

तमि tami, *is*, or *tamī*, f. the night; turmeric; [cf. 1. *tama* and *tamas*.]

तमिषोचि tamishīcī, *is*, *is*, *ī* (fr. *rt. tam*?), Ved. oppressing, stunning, afflicting, confusing, disturbing; (Sāy.) powerful, strong.

तमिस tamisra. See above.

तमुष्टुहय tamushtuhya, as, *ā*, am, N. of a Sūkta beginning with the words *tam u shtuhi*.

तमोलिमी tamoliptī, f., N. of a country, the district of Tumlook in Bengal, = *tāma-līpta*, commonly called *tamoluka*.

तम्पा tampā, f. a cow; [cf. *tambā*.]

तम्ब tamb, cl. 1. P. *tambati*, &c., to go.

तम्बा tambā, f. a cow; [cf. *tampā*.]

तम्बीर tambīra or *tamvīra*, in astrology = **तम्बीर**, the fourteenth Yoga.

तम्र tamra, as, *ā*, am (fr. *rt. tam*), Ved. oppressing, darkening; (Sāy.) causing to languish.

तय tay, cl. 1. A. *tayate*, *tēye*, *tayitum*, to go, move; to guard, preserve.

Taya, as, *ā*, am, who or what protects; (*as*), m. protection.

तर 1. tara, a Taddhita affix, the termina-

tion of the comparative degree, sometimes added adverbially in the form *tarām*; [cf. *kaṣṭha-tara*, &c.]

तर 2. tara, as, ī, am (fr. rt. *trī*), who or what passes over or beyond, crossing; surpassing; conquering, overpowering; excelling; to be crossed, to be overcome [cf. *duṣ-tara* and *duṣ-tara*] (as), m. passing over, crossing, passage; freight; a road (?); a ferry-boat, raft (?); a tree (?); a sort of magical spell against the evil spirits supposed to possess certain weapons; N. of a man; (for *tarī* see *tarī* next col.) — *Tara-panya*, am, n. ferrage, freight, the price or fare paid at a ferry. — *Tara-panyika*, as, m. one who receives the ferrage or freight. — *Tara-āhāna*, am, n. a landing-place, a wharf or stairs.

1. taranga, as, m. (perhaps fr. *taram + ga*), a wave; a name given to sections of certain literary works (especially when the title contains such a word as 'sea', 'river', &c., e. g. of the *Kāthā-sarit-sāgara* and *Rāja-taraṅgi*); a jumping motion, a leap, a jump, the gallop of a horse, waving, moving to and fro; cloth or clothes; [cf. *ut-taranga* and *śarmataraṅga*]. — *Taranga-bhīru*, us, m., N. of a son of the fourteenth Manu. — *Tarangāpatraṣṭa* (°ga-*ap*), as, ā, am, a little afraid of waves (Pāp. II. 1, 38).

2. taranga, nom. P. tarangati, -gitum, to move like a billow, wave, move to and fro.

Tarangaka, as, m. a wave; [cf. *nārī-tarangaka*]. *Tarangita*, as, ā, am, wavy, billowy, tossing with waves; overflowing; (am), n. waving, moving to and fro.

Tarangin, ī, īpi, ī, wavy, moving like a billow, moving restlessly to and fro, unsteady; (īpi), f. a river; (sometimes at the end of the title of a literary work, e. g. *kaṣṭha-taranginī*, *rāja-t*°).

Taraṇa, as, m. a raft, a boat; Svarga or paradise (the final landing-place); (am), n. crossing over, passing, going across, carrying over, transporting; conquering, overcoming; an oar; (for *tarāṇi* see under *tarāṇi* below; cf. also *su-taraṇa*).

Taraṇi, īs, īs or ī, ī, Ved. passing through, pervading (space &c., said of the sun); moving forwards, quick, untired, energetic; bringing or carrying over, saving, helping, benevolent; (īs), m. the sun; the plant *Calotropis Gigantea* [cf. *arika*]; a ray of light; (īs or ī), f. a float, a raft, a boat, ferry-boat; the plant *Aloe Perfoliata* or *Hibiscus Mutabilis*; (according to others = *tarāṇi-valli*), a kind of rose, *Rosa Glandulifera*; [cf. *go-taraṇi*]. — *Taraṇi-tva*, am, n., Ved. quickness, eagerness, zeal. — *Taraṇi-dhanya*, as, m. an epithet of Śiva. — *Taraṇi-peṭaka*, as, m. an oval bowl or basin of wood for baling a boat. — *Taraṇi-ratna*, am, n. a ruby ('a sun-jewel'). — *Taraṇi-valli*, f. a kind of rose, *Rosa Glandulifera*.

Taraṇya, as, ā, am, to be crossed or passed over. *Taraṇa*, as, ā or ī, am, m. f. n. a boat, a vessel; (as, am), m. n. a raft or float made of bamboos &c. tied together and sometimes floated upon jars or hollow gourds inverted; the float of a fishing line; an oar; (as), m., N. of a country; [cf. the following.] — *Taraṇa-pādā*, f. a boat, a ship.

Taraṇaka, am, n., N. of a Tirtha. *Taraṇya* (fr. *taraṇa*), nom. P. *taranyati*, &c., to cross over.

Tarat, an, anti, at, crossing, passing over. — *Tarad-dvasha*, ās, ās, as, Ved. conquering or overpowering enemies, an epithet of Indra.

Taratsamandīya, am, n., scil. *sūktam*, the *Sūktā* beginning with the words *tarat sa mandī*.

Tarad, t, f. a raft, a float; a kind of duck.

Taranta, as, m. the ocean; a hard shower, a torrent of rain; a frog; N. of a man with the patronymic *Vaidadaśvi*; (ī), f. a boat, ship.

Tarantuka, am, n., N. of a Tirtha; [cf. *taranduka*].

Tarala, as, ā, am, moving to and fro, trembling, tremulous; fickle, splendid, glittering, sparkling, luminous; unsteady, vain; liquid, liquefied; libidinous, lecherous, wanton; hollow; (as), m. the central gem of a necklace; a necklace; iron; a level sur-

face (= *tala*); bottom, depth, lower or under part; the thorn-apple; N. of a poet; (ā), f. rice-gruel; wine, vinous or spirituous liquor; a bee; (ās), m. pl., N. of a race. — *Tarala-tā*, f. or *tarala-tva*, am, n. tremulousness, unsteadiness, sprightliness. — *Tarala-nayani*, f. a woman having tremulous or rolling eyes; N. of a metre consisting of four lines of twelve short syllables each. — *Tarala-lekhā*, f., N. of a woman. — *Tarala-lodanā*, f. a woman with tremulous eyes.

Taralaya, nom. P. *taralayati*, -*gitum*, to cause to tremble, impart a tremulous motion; to wave, flutter, move to and fro.

Taralāya, nom. A. *taralāyate*, &c., to tremble, move to and fro.

Taralāyita, as, ā, am, caused to tremble, made tremulous, agitated, waving to and fro, undulating; (as), m. a large wave, surf; (as or am), m. or n. (?), fickleness.

Taralīkā, f., N. of a woman.

Taralita, as, ā, am, shaking, dangling, moving to and fro, undulating, trembling, tremulous. — *Taralita-hāra*, as, ā, am, having a tremulous garland.

Taras, as, n. rapid progress, speed, velocity; strength, energy, efficacy; a bank; a float, a raft; a ferry, a place of crossing; a symbolical N. of Stoma; (ās, ās, as), Ved. pervading, quick, energetic; *Tarasā*, ind. speedily, quickly, directly, energetically. — *Taras-mat*, ān, m., N. of a son of the fourteenth Manu. — *Taras-vat*, ān, atī, at, Ved. quick, swift (e. g. *taras-vatyas*, 'the swift ones', i. e. the rivers); valiant, energetic, an epithet of Indra. — *Taras-vin*, ī, inī, ī, Ved. quick, swift, strong, violent, energetic, courageous, bold; (ī), m. a courier, an express, a runner; a hero; air, wind; an epithet of Garuḍa, the bird of Vishnu.

Tarasa, am, n. meat, flesh. — *Tarasa-maya*, as, ī, am, consisting of meat.

Tarasāna, as, m. a boat.

Tarāndhu or *tarālu*, us, m. a large flat-bottomed boat.

Tarī, īs, f. a boat, ship; a clothes-basket; the end of a cloth; (ī, īs or ī), f. a boat; a clothes-basket; the hem of a garment; a small wooden baling-vessel; a club; smoke. — *Tarī-ratha*, as, m. an oar, a paddle.

Tarika, as, m. a ferry-man; a float, a raft, a boat; (ā), f. a boat; cream.

Tarikin, ī, m. a ferry-man.

Taritavya or *taritavya* or *tartavya*, as, ā, am, to be crossed or passed over, to be carried over or across.

Taritrī or *taritrī*, tā, trī, trī, who or what crosses, passes or carries over; (trī), f. a boat, a raft.

Taritra, am, n. a boat, a ship.

Tarin, ī, īpi, ī, who or what crosses; crossing; (īpi), f. a boat.

Tariyas, ān, asī, as, Ved. easily passing through or pervading; (Sāy.) easy to be passed through.

Tariṣha, as, m. a raft, a float, a boat; the ocean; a fit or competent person; a fine shape or form; decorating, ornamenting; practice, business, profession; heaven or paradise; (ī), f., N. of a daughter of Indra.

Tariṣhan (occurring only as a loc. or Vedic inf. *tarishāni*), Ved. passing through, going across.

1. taru, us, u, = tarani, Ved. passing through; (Sāy.) rapid motion, velocity; a wooden ladle for taking up the Soma; [cf. 2. *taru* next col.]

Tarutī, tā, trī, trī, Ved. overcoming, conquering, a conqueror; impelling, causing to be quick; [cf. *taritī*].

Tarutra, as, ā, am, Ved. carrying across; overcoming, conquering.

Taruṣa, as, m., Ved. a conqueror, overcomer; (ī), f. victory.

Taruṣhya (fr. the next), nom. P. *taruṣhyati*, &c., Ved. to attack, overcome, conquer.

Tarus, us, n., Ved. battle; superiority; (Sāy.) overcoming.

Taruṣhas, ās, ās, as, Ved. (Sāy.) overcoming, conquering, saving, protecting; (as), n. rescue (?).

तरशु taraksha, as, m. or **tarakshu**, us, m. or **tarakshuka**, as, m. a hyena, or perhaps a tiger (?).

तरङ्ग taranga. See col. 1.

तरट taraṭa, a kind of medicinal plant, commonly *tāmālā*; [cf. *taradī*].

तरसल taratsala, as, in. conflagration of chaff; (perhaps a wrong reading.)

तरदी taradī, f., N. of a thorny plant (= *tārādī*, *tīrā*, *kharvurā*, *rakta-vijakā*; some read also *tarafī* and *tārāfī*).

तरनुक tarantuka. See col. 1.

तरबालिका tarabālikā, f. a kind of sword, = *karabālikā*; [cf. *taravāri*].

तरमुज tarambuja, am, n. a water-melon, (most probably borrowed from the Persian *ترنج*); [cf. also *kharvija*].

तरल tarala. See col. 1.

तरवट taravaṭa, the plant *Cassia Auriculata*.

तरवारि taravāri, is, m. a sword, a scymitar; [cf. *tarabālikā*].

तरवी taravī, in astrology = *تربيع*, quadrature.

तरस् taras, *tarasā*, &c. See col. 2.

तरसन्ती tarasanti, f. (fr. rt. *tras*), Ved. the female of a deer.

तराम tarām, an adverbial form of 1. *tara*.

तरिता taritā, f. (perhaps fr. rt. *trī*), the fore-finger; garlic, or perhaps hemp; a form of Durgā; [cf. *tāriṇī*]. — *Taritā-dharaṇā-yantra* and *taritā-pūjā-yantra*, am, n. mystic diagrams given in the *Tantra-sāra*.

तृ 2. taru, us, m. (said to be fr. rt. *trī*; for 1. *taru* see col. 2), a tree; N. of a son of Manu *Cākshusha*; (*taru* in the sense of 'tree' does not appear to occur in the *Veda* or *Manu*; it is perhaps a modern derivation fr. *dru*; but according to Sāy. it is used in *Rig-veda* V. 44, 5, in the sense of 'wooden ladle'; cf. 1. *taru*, col. 2); [cf. Lat. *termes*]. — *Taru-khaṇḍa*, as, am, n. an assemblage of trees; (also *taru-shaṇḍa*). — *Taru-śāyā*, f. the shade of a tree. — *Taru-ja*, as, ā, am, produced by a tree (as a flower, fruit, &c.). — *Taru-jivana*, am, n. the root of a tree, i. e. the vital organ of a tree. — *Taru-tala*, as, m. the part under the branches of a tree, the ground about its root, the foot of a tree. — *Taru-tā*, f. the state of a tree, the being a tree. — *Taru-tūlikā* or (according to another reading) *taru-tūlikā*, f. the flying fox (suspended like a balance from the branches of a tree); [cf. *vā-tūli*]. — *Taru-nakha*, as, m. a thorn, ('a tree-nail'). — *Taru-pankti*, īs, f. a row of trees, 'an avenue'. — *Taru-bhuj*, k, m. a kind of parasitical plant, *Vanda Roxburghii*; [cf. *taru-rukā*, *taru-rohiṇī*, *taru-sthā*]. — *Taru-mahiman*, ā, m. a section in the *Vṛkṣhāyura-veda* which treats of the future rewards of those who plant trees. — *Taru-mṛiga*, as, m. 'a tree-animal', a monkey, an ape. — *Taru-rāga*, as or am, m. or n. (?), a sprout; a bud, a blossom. — *Taru-rāja*, as, m. 'the king of trees', the palmyra-tree; [cf. *trīṇa-rāja*]. — *Taru-rājan*, ā, m. 'the king of the trees', an epithet of the *Pārijāta*. — *Taru-ruḥā*, f. and *taru-rohiṇī*, f. 'growing on trees', a parasitical plant, = *taru-bhuj*. — *Taru-vara*, as, m. an excellent tree, the best of trees, an epithet of the *Pārijāta*. — *Taru-vallī*, f. a kind of plant; [cf. *parpatī*]. — *Taru-vitapa*, as, m. a branch or sprout. — *Taru-sāyin*, ī, m. a bird ('sleeping on trees'). — *Taru-śreṣṭha*, as, m. the best of

trees. — *Taru-shaṇḍa*, *as*, *m*. a group of trees. — *Taru-sāra*, *as*, *m*. 'essence of trees,' camphor. — *Taru-stha*, *as*, *ā*, *am*, staying or being in a tree; (*ā*), *f*. a parasitical plant.

Taruśa, *as*, *ā*, *am*, abounding in trees.

तारुकुण्णि *tarukūṇi*, *is*, *m*. a sort of bird, = *vāgga*.

तारुक्ष्य *taruksha*, *as*, *m*. N. of a man; [cf. *tārūkshyaṇi*, *tārūkshya*, *taluksha*.]

तारुण *taruṇa*, *as*, *i*, *am* (said to be fr. *rt. tṛi*), young, tender, juvenile; new, fresh; a young man, one of the virile age; fresh, lively, vivid; risen only a short time ago (as the sun), not yet high in the sky; (*as*), *m*. the castor-oil plant, *Ricinus Communis*; large cumin seed, = *kubja-pushpa*, the blossom of *Achyranthes Aspera*; N. of one of the *Saptarshayas* in the eleventh *Manv-antara*; N. of a *Gandharva*; N. of a particular section in a mystical Tantra work treating of various stages in the life of the *Tāntrika*; (*i*), *f*. a young woman, a girl from about sixteen years of age; N. of several plants; a kind of pot-herb, *Aloe Perfoliata*; also = *tarāṇi*, *Rosa Glan-dulifera*; also = *dantī*, a kind of flower, = *sahā*, *kumārī*, *gandhādhyā*, *āru-keśara*, &c.; a kind of perfume, commonly *diḍā*; (*am*), *n*. cartilage [cf. *taruṇāsthī* below]; a sprout; [cf. *taluna*; cf. also Gr. *τέρην*, *répeira*; Old Germ. *diorna*, 'maiden'; Old Island. *therna*.] — *Taruṇa-jvara*, *as*, *m*. a fever that lasts a week. — *Taruṇa-dadhī*, *i*, *n*. coagulated milk five days old. — *Taruṇa-pīṭikā*, *f*. red arsenic. — *Taruṇābhāsa* ('*ṇa-ābh*'), *as*, *m*. a kind of cucumber. — *Taruṇāsthī* ('*ṇa-asth*'), *i*, *n*. 'soft-bone'; cartilage, gristle. — *Taruṇi-kaṭāṅka-māla*, *as*, *m*. N. of a plant, = *tilaka*. — *Taruṇi-gaṇa*, *as*, *m*. a number of young women. — *Taruṇi-jana*, *as*, *m*. a young woman.

Taruṇaka, *as*, *m*. N. of a serpent-demon; (*am*), *n*. a sprout.

Taruṇāya, *nom. P. -yati*, &c., to bring forth; A. *taruṇāyate*, &c., to become or remain young or fresh.

Taruṇiman, *ā*, *m*. youth, juvenility.

तारुट *taruṭa*, *as*, *m*. the root of the lotus.

तारुणक *taruṇaka*, *am*, *n*. (probably a wrong reading for *taruṇaka*), Ved. a sprout.

तर्क *tark*, *cl. 10. P.* (ep. also A.) *tarkayati*, -*te*, *tarkayāmāsa*, *tarkayitum*, to suppose, conjecture, guess, suspect, make a guess, infer, express an opinion, try to discover or ascertain, reason, speculate about; to consider or regard as (with two acc.); to reflect, think of, recollect, have in one's mind, intend; to ascertain; to shine, to speak; [cf. Lat. *torqueo*, *torques*, *torcular*, *torvus*; Goth. *threihan*; Angl. Sax. *thringan*; Old Germ. *drayan*; Mod. Germ. *drehen*; Goth. *thagkyan*; Lith. *tikiu*?].

Tarka, *as*, *m*. supposition, conjecture; reasoning, speculation, inquiry, meditation, discussion; doubt; the science of logic, logic; a system of doctrine founded on speculation or free thinking, a philosophical system (especially one of the six, viz. *Pūrva-mīmāṃsā*, *Uttara-mīmāṃsā*, *Nyāya*, *Vaiśeṣika*, *Sāṃkhya*, and *Yoga*); a name of the number six; (in logic) confutation, reduction to absurdity, a conclusion opposed to or disproving the premises; wish, desire; supplying an ellipsis; cause, motive; (*ā*), *f*. speculation, reasoning. — *Tarka-kārikā*, *f*. N. of a work setting forth the principles of the *Vaiśeṣika* phil. by *Jīva-rāja Dikṣita*. — *Tarka-kaumudī*, *f*. N. of an elementary work on the *Vaiśeṣika* system. — *Tarka-grantha*, *as*, *m*. a treatise on reasoning, manual of logic. — *Tarka-sāndrikā*, *f*. N. of an elementary exposition of the *Nyāya* philosophy. — *Tarka-jvālā*, *f*. 'the flame of speculation,' N. of a Buddhist work. — *Tarka-dīpikā*, *f*. N. of a commentary on the *Tarka-saṅgraha*. — *Tarka-prakāśa*, *as*, *m*. = *tarka-hlāshā-prakāśa*. — *Tarka-pradiipa*, *as*, *m*. N. of a manual of *Vaiśeṣika* principles by

Koṇḍa-bhaṭṭa. — *Tarka-bhāṣā* or *tarkānubhāṣā* ('*ka-an*') or *tarka-paribhāṣā*, *f*. N. of a manual of the *Nyāya* phil. — *Tarkabhāṣā-prakāśa*, *as*, *m*. or *tarkabhāṣā-prakāśikā*, *f*. or *tarkabhāṣā-bhāva*, *as*, *m*. or *tarkabhāṣā-sāra-manjari*, *f*. N. of certain commentaries on this work. — *Tarka-manjari*, *f*. N. of a commentary on the *Tarka-kārikā* by the author of the original work. — *Tarka-mudrā*, *f*. a particular position of the hand. — *Tarkayukta*, *as*, *ā*, *am*, conjectured, suspected. — *Tarkaratna*, *am*, *n*. N. of a *Vaiśeṣika* disquisition by *Koṇḍa-bhaṭṭa*. — *Tarka-vāgya*, *as*, *m*. N. of several writers on the *Nyāya* phil. — *Tarka-vidyā*, *f*. the science of reasoning or logic, a logical treatise. — *Tarka-sāstra*, *am*, *n*. the science of reasoning, logic; a philosophical work. — *Tarka-saṅgraha*, *as*, *m*. N. of a manual of the *Vaiśeṣika* branch of the *Nyāya* phil. by *Annambhaṭṭa*. — *Tarkasaṅgrahadīpikā*, *f*. N. of a commentary on the preceding by the same author. — *Tarkabhāṣā* ('*ka-abh*'), *as*, *m*. apparent reasoning, fallacy in drawing conclusions, incompatibility of conclusion and premises. — *Tarkāmṛita* ('*ka-am*'), *am*, *n*. N. of an elementary work on the *Vaiśeṣika* doctrine by *Jagad-īśa Tarkāṅkara Bhaṭṭācārya*. — *Tarkāmṛita-śaṅkha*, *N*. of a commentary on the preceding work by *Gaṅgārāma Jaḍi*. — *Tarkāmṛita-taraṅgiṇi*, *f*. N. of a commentary on the *Tarkāmṛita* by *Mukunda Bhaṭṭa Gāḍegila*.

Tarkaka, *as*, *ā*, *am*, inquiring, inquisitive, investigating; (*as*), *m*. a suppliant, a petitioner, an asker, an inquirer; a logician.

Tarkaṇa, *am*, *n*. conjecturing, reasoning, speculating.

Tarkaṇi, *as*, *ā*, *am*, to be suspected, to be an object of the suspicion of others (with gen.); causing suspicion.

Tarkayat, *as*, *antī*, *at*, conjecturing, expecting, anticipating, doubting, &c.

Tarkāri, *f*. the tree *Sesbania Aegyptiaca*, a kind of gourd.

Tarkīṇa or *tarkīla*, *as*, *m*. the tree *Cassia Tora*, = *śakra-mārda*.

Tarkita, *as*, *ā*, *am*, investigated, examined, doubted, discussed, &c.; (*am*), *n*. conjecture, supposition.

Tarkin, *i*, *īpi*, *i*, conjecturing, supposing; reasoning, skilled in speculation or philosophy; (*i*), *m*. a logician, disputant, reasoner.

Tarkuka, *as*, *m*. a suppliant, beggar; [cf. *tarkaka*.]

Tarkya, *as*, *ā*, *am*, to be imagined or supposed, capable of investigation or reasoning.

तर्कु *tarku*, *us*, *us*, *m*.f. (said to be fr. *rt. kṛit*, with transposition of the consonants), a spindle, an iron pin upon which the cotton is first drawn out and which serves as the distaff, the cotton being next transferred from it to the wheel; [cf. Gr. *ἀ-ρακτος*.] — *Tarku-piṇḍa*, *as*, *m*. a ball of clay &c. at the lower end of a spindle to assist in giving it a rotatory motion. — *Tarku-pīṭha*, *as*, *i*, *m*.f. or *tarku-pāṭhī*, *f*. a ball at the lower end of a spindle. — *Tarku-lāsaka*, *as*, *m*. a concave shell or saucer which serves to hold the lower end of the spindle when whirled round. — *Tarku-sāṇa*, *as*, *m*. a small whetstone for sharpening spindles, &c.

Tarkuṣa, *am*, *n*. drawing out the cotton upon the distaff or upon the wheel; spinning; (*i*), *f*. a spindle, a distaff.

तर्क्षु *tarkshu*, *us*, *m*. = *tarakshu*, a hyena.

तर्क्ष्य *tarkshya*, *as*, *m*. nitre, saltpetre.

तर्ज *tarj*, *cl. 1. P.* (ep. also A.) *tarjati*, -*te*, *tatarja*, *tarjītum*, to threaten, menace; to blame, censure, reprove; Caus. P. (ep. also A.) *tarjayati*, -*te*, *yitum*, to threaten; to scold, censure; to frighten, terrify; to deride, mock; [cf. Old Germ. *trug*, *druk*, *triugu*, *driuku*, 'to cheat'; Angl. Sax. *threagan*, 'to chide'; *thracian*, *thraec*; Old Germ. *dravjan*; Mod. Germ. *drehen*.] — *Tarjana*, *am*, *n*. threatening, blaming, censuring;

pointing at in ridicule or contempt; putting to shame, surpassing; wrath, anger; (*ā*), *f*. threatening, censuring; (*i*), *f*. the fore-finger (as used for threatening).

Tarjanīya, *as*, *ā*, *am*, to be threatened, reprehensible.

Tarjita, *as*, *ā*, *am*, threatened, blamed, reviled; shamed, disgraced; (*am*), *n*. threatening, menace.

तर्जिक *tarjika*, *ās*, *m*. pl., N. of a country or people, perhaps to the north-west of India or Bokhara, the country of the *Tajiks*; (also *tāyika* or *tājika*.)

तर्ण *tarṇa* or *tarṇaka*, *as*, *m*. (perhaps corrupted fr. *taruṇa*), a calf.

तर्णि *tarṇi*, *is*, *m*. (fr. *rt. tṛi*), a float, a raft; the sun.

तर्तरीक *tartarika*, *as*, *ā*, *am* (fr. *Intens.* of *rt. tṛi*), being in the habit of passing or crossing over, a passenger; (*am*), *n*. a boat, a raft, a vessel.

Tartarya, *as*, *ā*, *am*. See *taritarya*, p. 365, col. 2.

तर्द *tard* (connected with *rt. trid*), *cl. 1. P.* *tardati*, &c., to kill, injure, hurt; cut through; [cf. *rt. trid*.]

Tarda, *as*, *m*. Ved. a species of bird; [cf. Lat. *turdus*.]

Tardū, *us*, *m*.f.? (fr. *rt. trid*, but said to be fr. *rt. tṛi*), a wooden ladle.

Tardman, *a*, *n*. Ved. a hole, an opening, a cleft.

तर्पण *tarpaṇa*, *as*, *i*, *am* (fr. *rt. trip*), satisfying, satiating, pleasing, refreshing [cf. *ghrāṇa-tarpaṇa*]; (*as*, *am*), *m*. n. a kind of plant; (*i*), *f*. N. of a plant, = *guru-skandha*, *śleshmanā*; (*am*), *n*. the becoming satisfied or satiated, the act of satiating, refreshing, pleasing; satisfaction given or received; the state of being pleased; satiety, fulness; pleasure; a religious rite, libation, presenting libations of water to the manes of the deceased or to the *Pitris* collectively, also to the gods, either generally or individually; gladdening; satiating the eyes, i.e. filling them with oil &c.; food; fuel used on sacrificial occasions or for lighting a sacrificial fire; a kind of sweetmeat (?). — *Tarpaṇa-vidhī*, *is*, *m*. a chapter of the *Smṛty-artha-sāra* by *Sṛīdhara-svāmin* on funeral ceremonies &c. — *Tarpaṇēcchu* ('*ṇa-ic*'), *us*, *us*, &c. desirous of satisfaction or of receiving after death the presentation of water called *Tarpaṇa*; (*us*), *m*. an epithet of *Bhīṣma*.

Tarpaṇīya, *as*, *ā*, *am*, to be satiated or satisfied.

Tarpayitavya, *as*, *ā*, *am*, to be satiated or refreshed.

Tarpayitvā, *ind.* having satisfied.

Tarpita, *as*, *ā*, *am*, pleased, gratified, satisfied.

Tarpin, *i*, *īpi*, *i*, gratifying, giving pleasure or satisfaction; offering oblations to the manes, one who does so; (*īpi*), *f*. the plant *Hibiscus Mutabilis* (*padma-cāriṇi*).

तर्पितृ *tarphitrī*, *tā*, *trī*, *trī* (fr. *rt. triph*), a killer, injurer.

तर्ब *tarb*, *cl. 1. P.* *tarbati*, &c., to go or move.

तर्बट *tarbaṭa*, *as*, *m*. a year; the plant *Cassia Tora*, = *śakra-mārda*.

तर्मन् *tarman*, *a*, *n*. (perhaps fr. *rt. tṛi*), the top or end of the sacrificial post; [cf. *su-tarman*; cf. also Gr. *τέρμα*; Lat. *terminus*.]

तर्य *tarya*, *as*, *m*. (fr. *rt. tṛi*), Ved. (*Sāy.*) N. of a man.

1. *tarsha*, *as*, *m*. a raft or float; the ocean; the sun; [cf. *tarāṇi*.]

2. *tarsha*, *as*, *m*. (fr. *rt. trish*), thirst; wish, desire; Desire personified as a son of *Arka* (the sun) and *Vāsanā*.

Tarshaṇa, *am*, *n*. thirsting, thirst; desiring, wish, desire.

Tarsham, ind. thirsting, being thirsty.

Tarshita, as, ā, am, thirsting, athirst, thirsty; desiring, wishing for; [cf. *trishita*.]

Tarshula, as, ā, am, wishing, desiring; in *a-tarshula*, without desire.

Tarshyāvat, ān, atī, at, Ved. thirsty.

तर्ह्य tarhaṇa, as, ī, am (fr. rt. *trih*), Ved. injuring, crushing, bruising; [cf. *dasyu-tarhaṇa*.]

तर्हि tarhi, ind. (fr. the pronom. base 2. *ta*), at that time, then, at that moment, in that case; in the mean time; (this word occurs in the Veda, but is rarely found in the earlier epic poetry); *yadā-tarhi*, when—then; *yadi-tarhi*, *yatra-tarhi*, *ced-tarhi*, if—then; [cf. *etarhi*, *karhi*, *yarhi*.]

तल *tal*, cl. 1. IO. P. *talati*, *tālayati*, &c., to be full or complete; to fix, found; to establish; to be fixed; to accomplish a vow; (according to others a Sautra root.)

तल *tala*, as, am, m. n. (perhaps fr. rt. *stri*), surface, a level surface, the flat roof of a house; (often used in composition with only a slight alteration of the sense of the word to which it is added, but explained by lexicographers to mean 'essential nature', e.g. *mahi-tala*, the very earth, the surface of the earth, earth itself; *nabhas-tala*, the sky, heaven); the inner side or palm of the hand with extended fingers (in *pāni-tala*, &c.); the sole of the foot (in *pāda-tala*); the fore-arm; a span; a slap or clap with the hand, (*anyonyasya talān daduḥ*, they slapped each other with the palms of the hands); depth, lowness, inferiority of position, the under part, the part underneath, lower part, base, bottom; a hole, a pit, a chasm; *tale*, ind. at the bottom, under, beneath; (*am*, ā), n. f. a leathern fence worn by archers on the left arm [cf. *tala-tra* and *tala-trāṇa*]; (*as*), m. an epithet of Siva [cf. *tāla* and *a-tala*]; the palmyra-tree, = *tāla*; the hilt or haft or handle of a sword &c.; pressing the strings of a lute with the left hand; a division of hell; (*am*), n. a wood; a pond; cause, origin, motive, the root or seed of events; [cf. *a-tala*, *jihvā-t*, *dharanī-t*, *ni-t*, *pra-t*, *mahā-t*, *rasā-t*, *vi-t*, *su-t*; cf. also Hib. *talamh*, 'the world, earth'; Lat. *tellus*.] — *Tala-gṛāta*, as, m. a slap with the palm of the hand.

— *Tala-tas*, ind. from the bottom. — *Tala-tāla*, as, m. clapping the hands; [cf. *tāla-sūbda*.] — *Tala-tra* or *tala-trāṇa*, am, n. (hand or arm-guard), the leathern glove of an archer. — *Talatra-vat*, ān, atī, at, wearing a leathern glove (as an archer). — *Tala-prahāra*, as, m. a slap or blow with the palm of the hand or with a claw. — *Tala-mukha-hasta*, as, m. a particular position of the hand with the palm expanded. — *Tala-yukta*, as, ā, am, furnished with a handle or haft. — *Tala-yuddha*, am, n. a fight carried on with the palms of the hands, a fight. — *Tala-loka*, as, m. the lower regions, nether world; [cf. *talātala*, *rasātala*, *a-tala*.] — *Tala-sāraka*, am, n. a martingale, a strap passing between the forelegs of a horse; a kind of trough or vessel from which horses are fed (?). — *Tala-sṭha* or *tala-sṭhita*, as, ā, am, remaining beneath. — *Tala-hridaya*, am, n. the centre of the sole of the foot. — *Talāṅ-gulī* ('*la-an*'), īs, f. a toe. — *Talācī*, f. (fr. *tala* and rt. *añ*), a mat, one made of reeds or bamboos. — *Talātala* ('*la-at*'), am, n. the fourth of the seven divisions of the infernal regions; [cf. *a-tala*, *mahā-t*, *rasā-t*, *vi-t*, *su-t*.] — *Talekshana* ('*la-ik*'), as, m. a hog ('looking downwards'). — *Talottama* ('*la-ut*'), as, am, m. n. (?), cover, site (?). — *Talodara* ('*la-ud*'), as, ā or ī, am, having a protuberant belly or one that hangs down (?); (ī), f. a mistress or wife. — *Talodā* ('*la-ud*'), f. a river ('whose water flows downwards').

Talaka, am, n. a large pond; [cf. *talla*.]

Talakota, a kind of plant.

Talikā, f. a martingale; [cf. *tala-sāraka*.]

1. *talita*, as, ā, am, fixed, placed, having a bottom; [cf. 2. *talita* next col.]

Talin, ī, inī, ī, wearing the leathern fence called *Tala* (as an archer).

तलमीन *tala-mīna*, a various reading for *nala-mīna*, q. v.

तलव *talava*, am, n., Ved. a musician. — *Talava-kāra*, ās, m. pl., N. of a school of the Sāma-veda. — *Talavakāropanishad* ('*ra-up*'), t, f. = *kenopaniśad*.

तलवारण *talavāraṇa*, am, n. a sword; [cf. *taravāri*; Beng. *talvār*; Hind. تلوار.]

तलाशा *talāśā*, f., Ved. a kind of tree.

तलित 2. *talita*, am, n. fried meat. (For 1. *talita* see col. 1, under *tala*.)

तलिन *talina*, as, ā, am (said to be fr. rt. *tal*), thin, spare, meagre, delicate; small, little; clear, clean; separate, having spaces or interstices; below, situated under or beneath [cf. *tala*]; (*am*), n. a bed, a couch or cot; (a various reading for *talima*.)

तलिम *talima*, am, n. ground prepared for the site of a dwelling &c. (*kuṭṭima*); a bed, a couch or cot [cf. *talina* and *talpa*]; an awning; a scymitar, a large sacrificial sword or knife.

तलीञ्च *talīḍya*, Ved. a particular part of the body.

तलुख *taluksha*, as, m., N. of a man; [cf. *taruksha*.]

तलुन *taluna*, as, ī, am (for *taruṇa*, q. v.), young; (*as*), m. a youth; air, wind; (ī), f. a girl, a young woman.

तल्क *talka*, am, n. a wood, a forest; [cf. *tala*.]

तल्पा *talpa*, as, am, m. n. (in the earlier language m., in the later n.; perhaps fr. rt. *stri*, but according to others fr. rt. *tal* or fr. rt. *trip*), a couch, bed, sofa; a wife; the seat of a carriage; an upper story, a room on the top of a house, a turret, a tower or keep; (in the Atharva-veda XIII. 1, 17, *talpā* occurs.) — *Talpa-kīṭa*, as, m. 'a bed-insect,' a bug. — *Talpa-ga*, see under *guru*. — *Talpa-giri*, īs, m. N. of a mountain. — *Talpa-ja*, as, ā, am, brought forth in or on a marriage-bed; born of a wife (as a son by an appointed substitute). — *Talpa-śvan*, ā, arī, a, or *talpe-śaya*, as, ā, am, Ved. resting on a couch.

Talpaka, as, m. a maker of beds or sofas.

Talpana, am, n. (fr. a nom. formed fr. *talpa*), an elephant's back, the exterior muscles of the back.

Talpi-kṛtā, as, ā, am, made into a bed or couch.

Talpya, as, ā, am, Ved. belonging to a bed; worthy of a couch or sofa; born in a marriage-bed.

तल्ल *talla*, as, m. a reservoir, a large pond, a tank or Talao; (ī), f. a young woman; N. of the wife of Varuṇa; a boat; (*am*), n. a pit, a hole; [cf. *tala* and *talaka*.]

तल्लक्ष *tal-lakshana*. See under *tad*, p. 361.

तल्लज *tallaja*, as, m. excellence, happiness; (also attributively) excellent, happy; used in apposition as an epithet (e.g. *kumārī-tallaja*, an excellent maiden; *go-tallaja*, the best of cows.)

तल्लह *tallaha* (?), as, m. a dog.

तल्लिका *tallikā*, f. a key; [cf. *tālī*.]

तल्ल *talva*, am, n. scent arising from the rubbing of fragrant substances.

तल्लक *talvaka*, as, ā, am, thine; (perhaps an incorrect form for *tāvaka*.)

तल्लक्षोर *talvakhshira* (a corruption of *tvak-kshira*), am, n. manna of bamboo (commonly *Talbakhshir*); a N. applied to a kind of extract of wheat, barley, rice, &c., (or, according to some, a kind

of milk and water), = *payah-kshira*, *yavaja*, *yavajodbhava* (commonly *Toshakshira*); (ī), f. a kind of Curcuma (*gandha-patrā*). — *Tavakshiry-ekapattrikā*, the single-leaved *Tavakshiri*, turmeric, Curcuma Zedoaria.

तल्लर *talvara*, a particular high number.

तल्लराज *tavarāja*, as, m. a sort of sugar prepared from a species of *Hedysarum* (*yavāsa-sarkarā*). — *Tavarājodbhava-khaṇḍa* ('*ja-ud*'), as, m. a sort of hard sugar prepared from the preceding.

तल्ल *tavas*, ās, ās, as (fr. rt. 2. *tu*), Ved. strong, powerful, courageous, efficacious, energetic; an epithet of Rudra, the Maruts, Indra, Parjanya, Agni, Pūshan; (*ās*), m. power, strength, courage; [cf. *pra-tavas*.] — *Tavas-vat*, ān, atī, at, Ved. powerful, strong, an epithet of Soma.

Tavasya, am, n., Ved. strength, efficacy; courage; (Sāy.) an oblation which increases the strength.

Tavāgā (fr. *tavā*, a derivative of rt. 2. *tu*, and *go*?), an epithet of a bull; (but in the *Pada-pātha* this word is not considered as a compound, and by Sāy. it is said to mean) of great strength.

Tavisha, as, ā, am, Ved. powerful, strong, energetic, efficacious; courageous; (*as*), m. the ocean, sea; heaven, paradise; (ī), f. power, strength, violence, courage, (inst. plur. *tavishibhis*, powerfully, violently); the earth; a river; N. of a daughter of Indra; (*am*), n. power, strength. — *Tavishī-mat*, ān, atī, at, Ved. powerful, violent, epithet of the winds. — *Tavishī-vat*, ān, atī, at, Ved. powerful, strong, an epithet of Indra.

Tavishīya, nom. P., Ved. *tavishiyati*, &c., to be strong or violent or courageous, to make effort; (Sāy.) to wish for power or strength; [cf. *tavishya*.]

Tavishīya, us, us, u, Ved. spirited (as a horse); violent, epithet of the Maruts; (Sāy.) evincing strength.

Tavishya, nom. A., Ved. *tavishyate*, &c., to be strong or violent, have courage.

Tavishyā, f., Ved. violence, force.

Taviyas or *tavyas*, ān, asī, as (compar. of *tavas*), stronger, very strong, powerful, rich; (generally found in the phrase *tavasas taviyān*, stronger than the strong.)

Tavisha, as, m. the ocean; heaven; gold; (ī), f., N. of a daughter of Indra; [cf. *tavisha*.]

1. *tavya*, as, ā, am, Ved. powerful, strong, grown strong. (For 2. *tavya* see below.)

तल्लरिसाण *tavārisaṇa*, N. of a place.

तल्लपुला *ta-vipulā*, f. a particular metre.

तल्ल 2. *tavya*, a *kṛit* affix by means of which the future passive participle is formed from roots.

तल्ली *taslī*, f. in astron., trigon. = तल्लिथ.

तल्ल *tashṭa*, as, ā, am (fr. rt. *taksh*), pared, hewn, cut, chiseled, split, made thin; fashioned.

Tashṭrī, fā, m. a carpenter, a builder, a builder of chariots; a N. of Viśva-karman, the architect of the gods; N. of one of the twelve Ādityas; [cf. *tvashṭrī*.]

तल्ल *tas*, cl. 4. P. *tasyati*, &c., to fade away, become exhausted, perish, wane; to throw down; to cast upwards, reject, cast; [cf. rt. *tan* and Eng. *toe*.]

तल्लर *tasara*, am, as, n. m. (?), (fr. rt. *tan*?), Ved. a shuttle.

तल्लोर *tasira*, in astron. = तल्लोर = तल्लोर.

तल्लर *taskara*, as, m. (said to be derived fr. *atas* and rt. *kṛi*; according to others fr. *taḍ* and rt. *kṛi*), a thief, a robber; (at the end of a comp.) anything bad or contemptible [cf. *aura*]; (in astron.) N. of certain Ketu; a kind of pot-herb, *Trigonella Corniculata*; a tree, *Vangueria Spinosa* [cf. *madana*]; the ear; (ī), f. a passionate woman; N. of several

plants, a sort of Mimosa, = *taskara-snāyu*, Leea Hirta, &c. — *Taskara-tā*, f. or *taskara-tva*, am, n. thievishness, thieving, theft; catching by means of the ear, hearing. — *Taskara-vat*, ind. like a thief. — *Taskara-snāyu*, us, m. the plant Leea Hirta.

तस्तुव *tastuva*, am, n., Ved. an antidote against poison (?).

तस्तु *tasthu*, us, us, u (fr. the weakest cases of *tasthivas*, perf. part. of rt. *sthā*), stationary, immovable, motionless.

तस्दी *tasdi*, in astron., hexagon, = तसदिस.

तस्मात् *tasmāt*, ind. (abl. of the pronom. base 2. *ta*), from that, on that account, therefore, (correlative to *yasmāt* and *yad*.)

ताक्षक *tākshaka*, as, i, am (fr. *takshakiyā*), relating or belonging to Takshakiyā.

ताक्षश्या, as, m. (fr. *takshan*), the son of a woodcutter or carpenter.

ताक्षशिला, as, i, am, coming or produced from Takshashila.

ताक्षश्या, as, i, am (fr. *takshan*), fit for a carpenter; (as), m. the son of a carpenter.

ताक्षशब्द *tākshabaddya*, am, n. (fr. *tākshabadda* [tad + śabda], having that name or the name of that), the being called or named after that.

ताक्षीलिक *tācchilika*, as, i, am (fr. *tacchila* or *tācchilya*), a N. given to an affix when it denotes 'having a particular inclination or custom.'

ताक्षील्य, am, n. the being accustomed to that, doing anything regularly, consuetude.

ताजक *tajak*. See *tajat*.

ताजक *tājaka* and *tājika*, am, n., N. of certain astronomical books translated from the Arabic and Persian (e.g. *tājika-jyotiṛ-manī*, *tājaka-pād-dhātī*, *tājaka-śāstra*, *tājaka-sāra-sudhā-nidhi*, *viśvanātha-tājika*, &c.).

ताजन् *tajat* or sometimes *tajak*, ind., Ved. suddenly, abruptly, (opposed to *śram*). — *Tājadhanga*, as, m., Ved. a species of very fragile wood; [cf. *kovidāra*.]

ताजिक *tājika* or *tājika*, N. of a district; also = *tājaka*, q. v.

ताडक *tādanka*, as, m. an ornament for the ear, a large sort of ear-ring; [cf. *tādanka*.]

ताडस्थ *tāsthya*, am, n. (fr. *taṣa-stha*, a by-stander), proximity; indifference, disregard, exemption from attachment or aversion, neutrality.

ताड *tāda*, as, ā, am (fr. rt. *taḍ*), beating, striking; (as), m. a blow, thump, knock, beating, whipping, chastisement; sound, noise; a handful of grass, corn, &c., a sheaf; a mountain; a kind of grass, *Andropogon Serratus*, = *devatāda*; [cf. *tādi* next col.] — *Tāda-gha*, as, ā, am, beating with a whip or strokes of any kind; (as), m. a blacksmith (?). — *Tāda-ghāta*, as, m. an artificer who beats or hammers, a smith. — *Tāda-vakra*, N. of a district.

तादक, f., N. of a Yakshini or female fiend, daughter of Su-ketu, wife of Sunda, and mother of Māritā, (she was changed into a Rākshasi by Agastya, whose devotions she had disturbed, and was afterwards killed by Rāma, see *Rāmāyaṇa* I. 28); the large dark-green pumpkin. — *Tādakā-phala*, am, n. large cardamoms.

तादक *tādakāyana*, as, m., N. of a Rishi.

तादना, as, ā, am, beating, whipping, striking, hitting, hurting; (am), n. the act of striking, beating, thumping, whipping, chastising, a stroke, blow; (in astron.) touching, partial eclipse; (ā), f. striking; (ī), f. a whip.

तादनीया, as, ā, am, to be beaten, punishable.

तादयति, tā, tri, trī, a striker, beater, thumper, who or what beats or strikes.

तादयित्वा, ind. having beaten or struck.

तादता, as, ā, am, struck, beaten, chastised.

तादुला, as, ā, am, beating, who or what beats or strikes, punishing with blows.

तादुया, as, ā, am, to be beaten or chastised or punished, punishable.

तादुयामा, as, ā, am, being beaten or struck; suffering blows, undergoing a beating; (as), m. a musical instrument which is struck (as a drum &c.).

ताडक *tādanka*, as, m. or *tādapattra*, am, n. a kind of ear-ring or ornament of the ear; [cf. *tānka*.]

ताडाग *tādāga*, as, i, am (fr. *tādāga*), being in tanks, coming from ponds (as water &c.).

ताडि *tādi*, is or i, f. (for *tāli*), a kind of palm, *Corypha Taliera*; (ī), f. a kind of ornament.

ताण्ड *tāṇḍa*, as, m. (fr. *taṇḍa* or *taṇḍā*), N. of an old sage; (am), n., N. of a Brāhmaṇa.

ताण्डका, am, n., N. of a Brāhmaṇa.

ताण्डव *tāṇḍava*, as, am, m. n. dancing, especially with violent gesticulation, and particularly applied to the frantic dance of the god Śiva and his votaries; (in prosody) a tribach or foot of three short syllables; a sort of grass, *Saccharum Procerum*. — *Tāṇḍava-tālika*, as, m. an epithet of Nandin the door-keeper of Śiva. — *Tāṇḍava-priya*, as, m. an epithet of Śiva ('fond of the Tāṇḍava dance'). — *Tāṇḍava-brāhmaṇa*, perhaps a wrong reading for *tāṇḍaka-brāhmaṇa*.

ताण्डविला, as, ā, am, moving round in a wild dance; dancing; fluttering; frowning.

ताण्डि, i, n., N. of a manual of the art of dancing; the science of dancing.

ताण्दिन, i, m., N. of a writer on prosody; (śnas), m. pl., N. of a Vedic school founded by a pupil of Vaiśampāyana. — *Tāṇḍi-brāhmaṇa*, am, n., N. of a Brāhmaṇa belonging to this school.

ताण्ड्या, as, m., N. of a preceptor; (am), n., N. of a Brāhmaṇa belonging to the Śāma-veda, to which there is a commentary by Śāyana.

ताण्ड्यानी, f. a patronymic from Tāṇḍya.

तात् *tāt*, ind. (an obsolete abl. fr. the pronom. base 2. *ta*), Ved. thus, in this way.

तात *tāta*, as, ā, am (said to be fr. rt. 3. *tan*), venerable, reverend, respectable, dear; (as), m. a father; a term of affection or endearment addressed to any person, but especially to a junior or inferior, as to a child or pupil (e.g. *he tāta*, O child!); any person for whom one feels pity; [cf. Lat. *tata*: Gr. *τάτα*: Boh. *tata*, 'father'; Lith. *tėta*, *tėtis*, 'daddy'; *tėta*, 'aunt'; Old Germ. *toto*: Low Germ. *teite*, 'daddy, dad.']. — *Tāta-gu*, us, us, u, agreeable to a father, paternal, fatherly, relating or belonging to a father; (us), m. a paternal uncle. — *Tāta-janayitri*, *tryan*, f. du. father and mother, parents. — *Tāta-tulya*, as, ā, am, like a father, paternal; (as), m. a paternal uncle or the most respectable of a man's male relations.

Tātala, as, m. a fatherly relative, one who may be considered as a father; an iron club or spike; sickness, disease; cooking or maturing; heat, physical or morbid; (as, ā, am), hot.

Tātī, is, m. offspring, a son.

Tātya, as, ā, am, Ved. paternal, fatherly.

तातन *tātana*, as, m. a wagtail.

तातपि *tātripi*, is, is, i (fr. Intens. of rt. *trip*), Ved. satisfying, delighting much.

तातृषाण *tātrishāṇa*, as, ā, am (perf. part. fr. rt. 1. *trish*), Ved. thirsting, very thirsty.

तात्कर्म्य *tātkarmya*, am, n. (fr. *tat-karman*), sameness of occupation.

तात्कालिक *tātkālika*, as, ā or i, am (fr. *tat-kāla*), 'lasting that time,' lasting equally long, happening at that time, simultaneous, contemporary,

instantly appearing; happening immediately or without delay; relating to any particular moment of time.

तात्काल्य, am, n. simultaneousness.

तात्तलि *tāttali*, is, m., N. of a man.

तात्त्विक *tāttvika*, as, i, am (fr. *tattva*), accordant with reality, real, true, essential.

तात्पर्य *tātparya*, am, n. (fr. *tat-para*), aim, reference to any object (with loc.), object, purpose, intent, design; meaning, scope, purport; explanation; *tātparyatas* or *tātparyeṇa*, ind. with this intention, with this aim or object. — *Tātparyapariśuddhi*, is, f., N. of a work by Udayana. — *Tātparya-bodhinī*, f., N. of a commentary on a philosophical work called *Citra-dīpa*. — *Tātparyārtha* ('*ya-ar*'), as, m. the meaning or purpose of a sentence.

तात्पर्याका, as, ikā, am, aiming at, intending, meaning.

तात्य *tātya*. See under *tāta*, col. 2.

तात्स्तोम्य *tāstomya*, am, n. (fr. *tat-stoma*), sameness of praise.

तात्स्थ *tāsthya*, am, n. (fr. *tat-stha*), the residing in that, the being contained in.

ताथाभाष्य *tāthābhāṣya*, as, ā, am (fr. *tāthābhāṣa*), a N. for the Svarita accent at the end of the first member of a compound when an Udātta syllable immediately follows, (the low-sounding vowel in such a position cannot strictly be called either Svarita or Anudātta-tara, and a new name is therefore given to it; this may often happen in the case of two separate words, but the vowel is then called Anudātta-tara.)

तादर्थिक *tādarthika*, as, i, am (fr. *tad-artha* or *tādarthya*), destined or intended for that.

Tādarthya, am, n. the being destined or intended for that, the having that or the same object, identity of aim, object; relation to; sameness or precision of meaning.

तादात्म्य *tādātmya*, am, n. (fr. *tad-ātman*), sameness of nature or character, identity, unity.

तादीना *tādīnā*, ind. (fr. *tadi* = *tadi*, a correlative of *yadi*, and affix *tna*?), Ved. at that time.

तादुरी *tādūrī*, f., Ved. epithet of a frog (explained by Durga as either *tarāṇa-silā*, able to swim, or *tāvad udaram*, consisting only of a belly; perhaps a wrong reading for *tādūrī*, as if fr. rt. *taḍ*; cf. also *dardura*, 'a frog').

तादृक्ष *tā-dṛiksha*, as, i, am (fr. the pronom. base 2. *ta* and *dṛiksha* fr. rt. *dṛiś*), such like, such a one, like that, like him, &c.

Tā-dṛiś, k, k, k (Ved. mon. m. f. *tādrīś*), like that, such like, like him or it, &c.; (k), ind. in such a manner. — *Tādrig-guṇa*, as, ā, am, of such qualities. — *Tādrig-rūpa*, as, ā, am, of such a shape or form. — *Tādrig-vidha*, as, ā, am, of such a kind, of such qualities, being in this situation.

Tā-dṛiśa, as, i, am, such like, such a one; *yā-dṛiśas tādrīśas*, anybody whosoever; [cf. *Prāk. tārisa*; Gr. *τηλικός*; Dor. *ταλικός*; Slav. *tolik*; Lat. *talis*.]

तादृम्य *tāddharmya*, am, n. (fr. *tad-dharman*), sameness of law, analogy.

तादृहित *tāddhita*, as, i, am (fr. *tad-dhita*), formed with a Taddhita affix.

तादृष्य *tādrūpya*, am, n. (fr. *tad-rūpa*), oneness or sameness of form, figure, &c.

तान *tāna*, as, m. (fr. rt. 3. *tan*), a thread, a fibre; a tone, a protracted tone, the key-note (in music); a monotonous tone (in reciting, also called *Eka-śruti*); (am), n. expanse, extension; an object of sense; [cf. Gr. *τόνος*.] — *Tāna-karman*, a, n.

tuning the voice previously to singing; running over the notes to catch the key.

तानव *tānava*, *am*, *n.* (fr. *tanu*), thinness, spareness, meagreness, smallness. — *Tānava-kṛit*, *t*, *t*, *t*, diminishing, causing thinness.

तानव्या, *as*, *m.* a patronymic from Tanu; (the fem. is *tānavyāyani*.)

तानूनपत *tānūnapāta*, *as*, *i*, *am* (fr. *tanū-napāt*), relating to Tanū-napāt, addressed to that form of Agni.

तानूनपत्रा, *am*, *n.* (fr. *tanū-naptri*), a ceremony in which Tanū-napāt is invoked and the oblation touched by the sacrificer and the priests as a form of adjuration; (*as*, *i*, *am*), used or employed in this ceremony, (as clarified butter &c.)

तानूर *tānūra*, *as*, *m.* a whirlpool; [cf. *tālūra*.]

तान्त *tānta*, *as*, *ā*, *am* (fr. *rt. tam*), wearied, fatigued, distressed; languid, languishing; faded, withered, blighted; a mystical N. of the letter *d*. — *Tānta-nayana*, *as*, *ā*, *am*, having languid or languishing eyes.

तान्तव *tāntava*, *as*, *i*, *am* (fr. *tantu*), made of thread; (*am*), *n.* spinning, weaving; a web; a woven cloth.

तान्तव्या, *as*, *m.* a patronymic from Tantu; (the fem. is *tāntavyāyani*.)

तान्तुव्या, *as*, *m.* (fr. *tantu-vāya*), the son of a weaver.

तान्त्र *tāntṛa*, *as*, *i*, *am* (fr. *tantra*; *rt.* 3. *tan*), stringed, having wires or strings (as a musical instrument); relating to the Tantras &c.; (*am*), *n.* the music of a stringed instrument.

तान्त्रिका, *as*, *i*, *am*, completely versed in any science or system, a scholar; a philosopher; relating to the Tantras, taught or contained in them, following them, &c.; *tāntrikī sañjñā*, a technical name; (*as*), *m.* a follower of the Tantra doctrine or mystical system of the Tantras.

तान्दन *tāndana* (?), *as*, *m.* wind.

तान्व *tānva*, *as*, *i*, *am* (fr. *tanu*), Ved. belonging to one's own body or person, personal; (*as*), *m.* a patronymic from Tanva; (*am*), *n.* N. of a Sāman called after Tanva; (*as*, *ā*, *am*), forming the warp of a web, woven, spun; (Sāy.) a cloth for filtering the Soma; (perhaps for *tanva* by a metrical lengthening of the first syllable.)

तान्वंगा, *as*, *m.* a patronymic from Tanv-anga.

ताप *tāpa*, *as*, *m.* (fr. *rt.* 3. *tap*), heat, glow, burning, torment, pain (mental or physical); fever; sorrow, affliction, distress; (*i*), *f.* N. of the Tapā or Surat river; N. of the Yamunā or Jumunā river; [cf. *paśāt-tāpa*.] — *Tāpa-kara*, *as*, *i*, *am*, removing heat; cooling; consoling, alleviating distress; (*i*), *f.* a dish, a sort of soup of pulse and grain, first fried with ghee and turmeric and afterwards boiled with salt and sugar. — *Tāpi-ja* or *tāpi-samudbhava*, *as*, *ā*, *am*, produced near or occurring near the river Tapā; pyrites or another kind of mineral substance; a kind of gem. — *Tāpesvara-tirtha* (*pa-is*), *am*, *n.* N. of a Tirtha. — *Tāpy-utthasajñāka*, *am*, *n.* = *tāpya* below.

तापका, *as*, *ā*, *am*, heating, burning, inflaming; (*as*), *m.* fever, morbid heat.

तापत्या, *as*, *ā*, *am*, relating to Tapātī (q. v.), treating of her; a metonymic from Tapātī, epithet of Kuru, also of Arjuna.

तापाना, *as*, *i*, *am*, burning, inflaming, heating, distressing [cf. *indra-t* and *candra-t*]; (*as*), *m.* the sun; the hot season; the sun-stone [cf. *sūrya-kānta*]; N. of one of the arrows of the god of love; (*am*), *n.* burning; distressing, chastising; a division of hell; gold; [cf. *tapana*.]

तापान्या, *as*, *ā*, *am* (fr. *tapānya*), golden,

made of gold; (*as*), *m.* pl., N. of a school of the Vājasaneyi-samhitā or White Yajur-veda. — *Tāpani-yopanishad* (*ya-up*), *t*, *f.*, N. of an Upanishad.

तापयाना, *as*, *ā*, *am*, warming, burning, illuminating.

तापयिष्णु, *us*, *us*, *u*, Ved. heating, burning, causing pain.

तापस्वित, *am*, *n.* (fr. *tapas-śvit*), N. of a sacrificial ceremony of long continuance; (*as*, *i*, *am*), an epithet of the sacrificial fire used at this ceremony.

तापसा, *as*, *i*, *am* (fr. *tapas*), performing penance, a practiser of austerities; devout; a hermit; a devotee, an ascetic; relating to religious penance or to an ascetic; (*as*), *m.*, N. or epithet of a Hotṛi; a kind of crane, *Ardea Nivea*, = *vaka*; a kind of sugar-cane; a kind of plant, = *damanaka*; (*i*), *f.*, N. of two plants, viz. *Curcuma Zedoaria* and *Jaṭāmāṃsi*; (*am*), *n.* the leaf of the *Laurus Cassia*, = *tamāla-patṛa*; [cf. *tāpasa-ja*.] — *Tāpasa-ja*, *am*, *n.* the leaf of the *Laurus Cassia*. — *Tāpasa-taru*, *us*, *m.* or *tāpasa-druma*, *as*, *m.* the tree of the ascetics, *Terminalia Catappa* [cf. *inguda*] or *Putranjiva Roxburghii*. — *Tāpasadruma-sannibhā*, *f.* a kind of plant, = *garbha-dātri*. — *Tāpasa-patṛi*, *f.* the plant *Artemisia Indica*. — *Tāpasa-priya*, *as*, *ā*, *am*, dear to ascetics; (*as*), *m.* the tree *Buchanania Latifolia*, = *priyāla*; (*ā*), *f.* a kind of sugar-cane; a grape; *Ganitus Sphaerica*; *Chironia Sapida*, = *rudrāksha*. — *Tāpasa-vṛksha*, *as*, *m.* = *tāpasa-taru*. — *Tāpasādhyushita* (*sa-adh*), *as*, *ā*, *am*, inhabited by hermits. — *Tāpasāranya* (*sa-ar*), *am*, *n.* a wood of hermits. — *Tāpaseshta* (*sa-ish*), *as*, *m.* the tree *Buchanania Latifolia*.

तापस्या, *am*, *n.* asceticism, the condition of a devotee, penance.

तापयाना, *as*, *m.* pl., N. of a school of the Vājasaneyi-samhitā or White Yajur-veda.

तापिका in *jala-tāpika*, *q. v.*

तापिता, *as*, *ā*, *am*, heated, inflamed, distressed, pained.

तापिन, *i*, *inī*, *i*, oppressed by heat, morbid, suffering from disease (moral or physical); anything heated or glowing; (*i*), *m.* one of the deified saints of the Buddhists; (*inī*), *f.* a N. of the letter *v*; [cf. *jala-tāpika*.]

ताप्या, *as*, *am*, *m.* *n.* or *tāpyaka*, *am*, *n.* a mineral substance, sulphuret of iron.

तापिच्छ *tāpiccha* or *tāpinēha*, *as*, *m.* the plant *Xanthochymus Pictorius*; [cf. *tamāla*.]

तापिजा, *as*, *m.* the plant *Xanthochymus Pictorius*; (*am*), *n.* = *tāpija*, *tāpya*, sulphuret of iron.

तापित *tāpita* or *tāpita* or *tāpita-dēsa*, *as*, *m.*, N. of a country.

तापीमाहात्म्य *tāpī-māhātmya*, *am*, *n.*, N. of a part of the Skanda-Purāṇa.

ताबरिसाणु *tābarisāṇu*, *N.* of a country.

ताबुष *tābūva*, *am*, *n.*, Ved. an antidote against poison.

ताम *tāma*, *as*, *m.* (fr. *rt. tam*), an object of terror; fault, defect, vice; anxiety, distress, desire.

तामर *tāmara*, *am*, *n.* water; ghee or oiled butter.

तामरस *tāmarasa*, *am*, *n.* a red-coloured lotus; gold; copper [cf. *tāmra*]; a metre consisting of four lines of twelve syllables each; (*as*), *m.* a kind of crane, *Ardea Sibirica*; (*i*), *f.* a lotus pond.

तामलकी *tāmalakī*, *f.* the tree *Flacourtia Cataphracta*.

तामलिप्त *tāmalīpta*, *as*, *m.* pl., N. of a people in the south of Bengal; (*am*, *i*), *n.* *f.*, N. of the city and district inhabited by this people, the modern Tumlook or Tamoluk in the district of Midnapore; (also called *tamolipti*, *tāmralīpta*, *dāmalīpta*; cf. also *tamālikā* and *tamālinī*.)

तामसा *tāmasa*, *as*, *i*, *am* (fr. *tamas*), dark; of or belonging to darkness; affected by or appertaining to the third quality or that of darkness (vice, ignorance, &c.); ignorant, vicious, malignant; relating to Manu Tāmasa; (*as*), *m.* a malignant or mischievous person, a villain, an incendiary; a snake; an owl; N. of the fourth Manu; N. of one of the attendants of Siva; (*i*), *f.* night; sleep; an epithet of Durgā; N. of a river, = *jaṭāmāṃsi* (in this sense a wrong reading for *tāpasi*); (*am*), *n.* darkness [cf. *andha-tāmasa*]; *tāmasi tanūs*, the form assumed by the Deity for the destruction of the world; *tāmasi śaktis*, the faculty of Tamas. — *Tāmasa-kūlaka*, *as*, *m.*, N. of certain astronomical Ketu.

— *Tāmasa-guṇa*, *as*, *m.* the quality of darkness; see *guṇa*. — *Tāmasa-tīna*, *as*, *ā*, *am*, (in the Sāṅkhya phil.) one of the forms of *a-tuṣṭi*, dissatisfaction. — *Tāmasa-vana*, *am*, *n.* 'the dark wood,' N. of a forest.

तामसिका, *as*, *i*, *am*, dark, obscure, of or belonging to the quality of darkness, derived from it, teaching lessons so characterized, &c.

तामि *tāmi*, *is* or *i*, *f.* (fr. *rt. tam*), restraining or keeping in the breath until it produces exhaustion; (also said to = *tāmi*, night.)

तामिस *tāmisra* (fr. *tamisra*), *scil. paksha*, the dark half of the month, the time from full moon to new moon; (*as*), *m.* a Rākshasa (as going about in the dark); indignation at being disappointed or slighted, anger, one of the five forms of Avidyā in the Sāṅkhya system; a division of hell, that of deep gloom.

तामु *tāmu*, *us*, *m.*, Ved. a praiser; (a various reading has *stāmu*.)

ताम्वली *tāmbalī*, *f.*, N. of a kind of plant.

ताम्वूल *tāmbūla*, *am*, *i*, *n.* *f.* (said to be fr. *rt. tam*), betel, Piper Betel, or rather its pungent and aromatic leaf, which together with the areca-nut and catechu and sometimes caustic lime and spices is eaten or chewed very generally by the natives of the east, acting as a carminative and antacid tonic. It is called Pān (fr. *parṇa*, 'a leaf,' the name betel being connected with *viṭikā*, *q. v.*), and is presented to guests and visitors, and sometimes sent to relations and friends at family festivals, inclosed in gold or silver paper; (*am*), *n.* the areca-nut; (*as*), *m.* Bengal Saṇa or *Crotolaria Juncea*. — *Tāmbūla-karanka*, *as*, *m.* the Pān-dān or betel-box, (this box generally resembling a Karanka or hollowed cocoonut.) — *Tāmbūla-da* or *tāmbūla-dāyaka* or *tāmbūla-dhara*, *as*, *m.* the betel-bearer (who attended on kings and great men). — *Tāmbūla-patṛa*, *am*, *n.* betel-leaf; (*as*), *m.* the *Dioscorea Globosa*; [cf. *pinḍalu*.] — *Tāmbūla-peṭikā*, *f.* a betel-box. — *Tāmbūla-bhakṣhaṇa*, *am*, *n.* the eating of betel-leaf. — *Tāmbūla-rāga*, *as*, *m.* a kind of pulse, *Ervum lens*. — *Tāmbūla-vallikā* or *tāmbūla-vallī*, *f.* the betel plant (Piper Betel) bearing a pungent leaf; see above. — *Tāmbūla-vāhaka*, *as*, *m.* or *tāmbūla-vāhin*, *i*, *m.* a betel-bearer, a servant attached to men of rank to prepare the Pān and carry the betel-box. — *Tāmbūlākṭa* (*la-ak*), *as*, *ā*, *am*, smeared with the juice of chewed betel. — *Tāmbūlādhiḥikā* (*la-adh*), *as*, *m.* the office of carrying the betel-box for persons of rank.

ताम्वुलीका, *as*, *m.* a seller of betel.

ताम्वुलि, *i*, *inī*, *i*, relating or belonging to betel, having betel, giving it, &c.; (*i*), *m.* the Pān-bearer, a servant who prepares and furnishes the Pān; a seller of betel.

ताम्य *tāmya*, *am*, *n.* (?) = *kloman*.

ताम्यत *tāmyat*, *an*, *antī*, *at* (fr. *rt. tam*), distressing, afflicting, annoying.

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ताम्र *tāmra*, *as*, *ā*, *am* (said to be fr. *rt. tam*), of a coppery red colour, (*tāmra tvac*, the

fourth of the seven skins or membranes with which an embryo is covered; (*as*), m. a kind of leprosy with large red spots; N. of a man [cf. *tāmra-yāna*]; N. of an island [cf. *tāmra-dvīpa*]; (*ā*), f., N. of several plants, viz. = *mañjishṭhā*, *Rubia Munjista*, = *raktuguñjā*, *Abrus Precatorius*, = *saindhā*; N. of a daughter of Dakṣha, one of the wives of Kaśyapa, and mother of various birds; N. of a river; (*am*), n. a dark or coppery red; copper; a kind of sandal, represented as of a dark-red colour and smelling like a lotus; Ved. form, figure; (*as*, *i*, *am*), made of copper; (*ī*), f. a copper or metallic cup of prescribed capacity and perforated by a small hole at the bottom, (when placed in a vessel of water it answers the purpose of a clepsydra, and the water gradually filling it marks the time that has elapsed); [cf. Hib. *umha*, 'copper.']; — *Tāmra-kaṇṭaka*, *as* or *am*, m. or n. (?), a kind of Acacia. — *Tāmra-kaṇṭi*, *i*, N. of the female of one of the elephants of the quarters called *Anjana*; also of the elephant *Sesha*. — *Tāmra-kāra*, *as*, m. a brazier, a copper-smith. — *Tāmra-kilī*, *i*, m. a small worm of a red colour; [cf. *tāmra-kṛmī*]. — *Tāmra-kuṭṭa*, *as*, *i*, m. f. a brazier or copper-smith. — *Tāmra-kuṭṭaka*, *as*, m. = the last; tobacco (?). — *Tāmra-kunḍa*, *am*, n. a copper basin or other vessel; probably N. of a place. — *Tāmra-kūṭa*, *as*, *am*, m. n. a kind of plant, tobacco (?). — *Tāmra-kṛmī*, *i*, m. the lady-bird; cochineal. — *Tāmra-garbha*, *am*, n. blue vitriol or sulphate of copper. — *Tāmra-śakshus*, *us*, m. a kind of pigeon. — *Tāmra-śūda*, *as*, *ā*, *am*, red-crested; (*as*), m. a cock [cf. *tāmra-śikhin*]; a kind of plant (*kukkura-dru*); a particular position of the hand [cf. *tāmra-śūda*]; N. of a Pari-vrājaka; (*ā*), f., N. of one of the Mātṛis attending on Skanda. — *Tāmra-śūḍaka*, *as*, m. (scil. *hasta*), a kind of theatrical gesticulation or motion of the hands. — *Tāmra-śūḍa-bhātrava*, *as*, m. a peculiar form of Bhairava. — *Tāmra-śūḍā-kathana* ('*śa-ād*'), *am*, n. 'explanation of the Tāmra-śūḍa gesticulation &c.,' N. of a section of the Mantra-mahodadhī by Maṇi-dhara. — *Tāmra-jakṣha* ('*ja-ak*'), *as*, m., N. of a son of Kṛṣṇa and Satya-bhāmā. — *Tāmra-tanu*, *us*, *u*, having a ruddy or fair complexion, copper-coloured. — *Tāmra-tuṇḍa*, *as*, m. a sort of monkey. — *Tāmra-trapūja*, *brass*. — *Tāmra-tva*, *am*, n. dark-red or copper colour, redness. — *Tāmra-dugdhā*, f. a species of plant, = *gorakṣha-dugdhā*. — *Tāmra-dru*, *us*, m. red sandal-wood. — *Tāmra-dvīpa*, *as*, m. the island Ceylon. — *Tāmra-dhātu*, *us*, m. red chalk. — *Tāmra-dhūmra*, *as*, *ā*, *am*, Ved. dark-red, coppery red. — *Tāmra-dhvaṇi*, *as*, m., N. of a man. — *Tāmra-netra*, *as*, *ā*, *am*, red-eyed. — *Tāmra-pakṣhā*, f., N. of a daughter of Kṛṣṇa. — *Tāmra-pakṣhin*, *i*, m., N. of a son of Kṛṣṇa. — *Tāmra-paṭṭa*, *as*, m. a copper plate on which Hindū grants of land &c. are frequently inscribed; [cf. *tāmra-śāsana*]. — *Tāmra-pātra*, *am*, n. a copper plate; (*as*), m. a kind of pot-herb, = *jīva-sāka*. — *Tāmra-pātraka*, N. of the two plants Bauhinia Tomentosa and Capparis Aphylla. — *Tāmra-parṇa*, *am*, n., N. of a district renowned for a temple of Śiva, the ancient Taprobane; Ceylon; (*ī*), f. the plant Rubia Munjista (*mañjishṭhā*); a kind of pond or lake; N. of a river rising in Malaya and of the district in its vicinity, (the river is celebrated for its pearls); N. of a town in Ceylon, after which the whole island is by some called *Tāmra-parṇi*; [cf. *tāmra-dvīpa*]. — *Tāmra-parṇiya*, *as*, m. (fr. the last), an inhabitant of Ceylon, especially a Buddhist. — *Tāmra-pallava*, *as*, m. the *Aśoka* tree. — *Tāmra-pāṭṭa*, *i*, m. the tree Thespesia Populneoides and Hibiscus Populneoides. — *Tāmra-pātra*, *am*, n. a copper vessel. — *Tāmra-pādī*, f. a kind of plant related to the Mimosa Pudica, = *haṣa-pādī*. — *Tāmra-puṣpa*, *am*, n. a copper-coloured or red flower; (*as*), m. the plant Bauhinia Variegata or a kind of ebony (*rakta-kāśāna*); another plant, *Kempferia Rotunda* (*bhūmī-campaka*); (*ī*), f., N. of several plants having red flowers, viz. *Bignonia Suaveolens*, *Grislea Tomentosa*,

Ipomoea Turpethum (*tri-vṛt*); [cf. *tāmra-puṣh-pikā*]. — *Tāmra-puṣh-paka*, *as*, m. Bauhinia Variegata or a kind of ebony; (*ikā*), f., N. of several plants, viz. = *Bignonia Suaveolens*, *Grislea Tomentosa*, also = Marāṭhi *rakta-nisottarā*. — *Tāmra-phala*, *as*, m. the tree *Alangium Hexapetalum*. — *Tāmra-phalaka*, *am*, n. a copper plate. — *Tāmra-maya*, *as*, *i*, *am*, consisting of copper, coppery. — *Tāmra-māraṇa*, *am*, n. the decomposition of copper and its application as a remedy. — *Tāmra-mukha*, *as*, *i*, *am*, copper-faced, fair-complexioned; (*as*), m. a European. — *Tāmra-mūlā* and *i*, f., N. of several plants, *Rubia Munjista*, *Alhagi Maurorum*, *Mimosa Pudica*. — *Tāmra-mṛiga*, *as*, m. the red deer. — *Tāmra-rasāyana*, f. a species of plant with a milky juice, = *tāmra-dugdhā*. — *Tāmra-lipta*, *ās*, m. pl. N. of a people near the western mouth of the Ganges; (*as*), m., N. of a Rishi; (*ā* or *ī*), f., N. of the capital of the Tāmra-liptas; [cf. *tāmra-liptī*]. — *Tāmra-liptaka*, *ās*, m. pl. N. of a people near the western mouth of the Ganges; (*ikā*), f., N. of the capital of this people, = *tāmra-liptā*. — *Tāmra-varṇa*, *as*, *i*, *am*, copper-coloured, dark-red; (*as*), m. a kind of grass, = *pallivāha*; N. of one of the nine divisions of Bhārata-varṣa; (*ā*), f. the China rose; (*ī*), f. the blossom of sesamum. — *Tāmra-varṇaka*, *as*, m. = *tāmra-varṇa*. — *Tāmra-vallī*, f. the plant Rubia Munjista; a medicinal plant used as an emollient in affections of the mouth and fauces; also called *tamālī*, *tālī*, *sikṣhma-vallī*, &c. — *Tāmra-vīja*, *as*, m. a kind of vetch, *Dolichos Uniflorus* (*kulathā*). — *Tāmra-vrikṣha*, *as*, m. the plant *Dolichos Uniflorus*; a red sort of sandal-wood. — *Tāmra-vrinda*, *as*, m. the plant *Dolichos Uniflorus*; (*ā*), f. another kind of *Dolichos*. — *Tāmra-sāṭṭya*, *ās*, m. pl. 'having red vestments,' N. of a Buddhist school. — *Tāmra-sāṇa*, *am*, n. an edict or grant &c. inscribed on copper; [cf. *tāmra-paṭṭa*]. — *Tāmra-sikhin*, *i*, m. 'having a red crest,' a cock; [cf. *tāmra-śūda*]. — *Tāmra-sāgara*, *as*, m., N. of an ocean. — *Tāmra-sāra*, *am*, n. a red kind of sandal, *Pterospermum Santalinum*. — *Tāmra-sāraka*, *as*, m. a sort of Khadira with red flowers; (*am*), n. red sandal-wood. — *Tāmra-sena*, *as*, m., N. of a king. — *Tāmra-śakṣha* ('*ra-ak*'), *as*, *i*, *am*, red-eyed; (*as*), m. a crow; the Indian cuckoo. — *Tāmra-śikṣha* ('*ra-ākh*'), *as*, *ā*, *am*, N. of a kind of pearl, so called either because reddish in colour or because found in the river Tāmra-parṇi. — *Tāmra-bha* ('*ra-ābh*'), *am*, n. red saunders. — *Tāmra-rti* ('*ra-art*'), *i*, m. 'the copper-coloured enemy,' N. of a hostile people. — *Tāmra-rūpa* ('*ra-ar*'), *as*, m. a coppery red dawn; (*ā*), f., N. of a river; (*am*), n., N. of a Tirtha. — *Tāmra-rādhā* ('*ra-ar*'), *am*, n. mixed or bell-metal. — *Tāmra-ratī*, f., N. of a river. — *Tāmra-roṣṭhā* ('*ra-up*'), *i*, m. a copper-smith. — *Tāmra-roṣṭha* and *tāmra-roṣṭha* ('*ra-roṣṭ*'), *au*, m. du. red lips; (*as*, *ā*, *am*), having red lips; (*as*), m., N. of a Yaksha.

Tāmra, *am*, n. copper; (*ikā*), f. = *tāmri*, the plant *Abrus Precatorius*, = *guñjā*.

Tāmra-yāna, *as*, m., N. of a pupil of Yājñavalkya; (also read *tāmra-yāni*).

Tāmrika, *as*, *i*, *am*, coppery, made of copper, &c.; (*as*), m. a brazier, a copper-smith; (for *tāmrikā* see *tāmra*).

Tāmriman, *ā*, m. redness, dark-red, copper colour, the colour of copper.

Tāmri-kṛt, cl. 8. P. A. -*karott*, -*kurute*, -*kartum*, to die red or a dark-red or coppery.

Tāmrya, *am*, n. a dark-red colour, redness.

ताम्रकु *tāmra*, *us*, m., N. of an Upa-dvīpa.

ताय *tāy* [cf. rt. 3. *tan*, *trai*, *tay*], cl. 1. A. *tāyate*, *atāyate*, *tāyishyate*, *atāyishyate*, to spread, extend, proceed in a continuous stream or line; to cherish, protect.

Tāyana, *am*, n. proceeding or succeeding well; increase, growth.

ताय *tāyā*, ? in Gaṇa to Pāṇ. VI. 1, 203.

तायादर *tāyādara*, ? Atharva-veda VI. 72, 2.

तायिक *tāyika*, *ās*, m. pl., N. of a country; the inhabitants of this country, = *tarjika*.

तायु *tāyu*, *us*, m. [cf. *stāyu*; Gr. *τηρώ*], Ved. a thief.

तार *tāra*, *as*, *ā*, *am* (fr. rt. *trī*, or in the senses 'shining,' 'star,' &c., for *stāra* fr. rt. *stri*, to scatter rays of light, or according to others fr. rt. 2. *as*, cf. *astra*), all-pervading, all-conquering, a protector; an epithet of Rudra and Viṣṇu; high (as a note in music), soprano; loud, shrill; a loud or shrill note, a high tone or note (in music); shining, radiant, radiating; clean, clear; good, excellent, well flavoured, &c.; (*as*), m. descent to a river, a bank [cf. *tīra* and *tirtha*]; crossing, passing over, &c.; the clearness or transparency of a pearl, a clear or beautiful pearl; the (saving) mystical syllable *om* (*pranava*); a mystical monosyllable in the Tantras; N. of a Daitya slain by Viṣṇu; N. of one of Rāma's monkey generals, who was a son of Bṛihaspati, and whose wife is called *Tārā*; N. of Mañi-rāma, a commentator on the Bhāmīni-vilāsa; (*as*, *ā*, *am*), m. f. n. a star in general, a fixed star, asterism, &c. [cf. *trī* and *strī*]; (*ā*), f. a star, planet, a kind of meteor, perhaps a falling star; the pupil of the eye, (according to some also m. and n.); N. of one of the eight Siddhis in the Sāṅkhya phil.; a kind of perfume; N. of the wife of Bṛihaspati who was carried off by Soma; of a form of Dākṣhāyaṇī worshipped on the mountain Kishkindha, protectress of the Gṛīta-madas; of the wife of Buddha Amogha-siddha; of one of the Jaina Saktis; of a female monkey in the Rāmāyaṇa, daughter of Su-sheṇa, wife of Bālīn and mother of Angada; N. of the wife of Tāra; (*am*), n. silver; (*as*, *am*), m. n. camphor; (*am*, *ā*), m. f. a pearl; [cf. Zend *tārē*; Gr. *ἀστὴρ*; Goth. *stairno*; Lat. *aster*, *astrum*, *stella* for *sterrula*]. — *Tāra-ja*, *as* or *am*, m. or n. (?), a kind of mineral substance. — *Tāra-taṇḍula*, *as*, m. a kind of Sorghum (*dhalava-yāvanāla*). — *Tāra-tama*, *as*, *ā*, *am*, very loud. — *Tāra-tāra*, *am*, n., N. of one of the eight Siddhis in the Sāṅkhya phil.; [cf. *tāra* and *tārā*]. — *Tāra-nātha*, *as*, m. (for *tārā-n*), N. of a renowned Tibetan who lived in the beginning of the seventeenth century and wrote a history of Buddhism. — *Tāra-nāda*, *as*, m. a loud or shrill sound or cry. — *Tāra-patana*, *am*, n. the falling of a meteor, a falling star. — *Tāra-pāla*, *as*, m., N. of a lexicographer. — *Tāra-puṣpa*, *as*, m. jasmine. — *Tāra-māṅkika*, *am*, n. a kind of mineral substance, = *tāra-ja*. — *Tāra-mūla* and *tāra-mūlaka*, *am*, n., N. of a place. — *Tāra-vimālā*, f. a sort of mineral said to be of the colour of silver. — *Tāra-suddhikara*, *am*, n. ('what refines silver'), lead. — *Tāra-sāra*, *as*, m., N. of an Upanishad. — *Tāra-svara*, *as*, *ā*, *am*, having a loud or shrill sound. — *Tāra-kavāca*, *am*, n., N. of a chapter in the Tantra-sāra by Kṛṣṇānanda; see *kavāca*. — *Tāra-kāruṇya*, *am*, n. 'the compassion of Tārā,' N. of a chapter in the Rāmāyaṇa. — *Tārākṣha* ('*rā-ak*'), *as*, *i*, *am*, star-eyed, one whose eyes are stars; (*as*), m., N. of a Daitya, = *tārākṣha*, uncle of Dhūmrākṣha and king of the Nishadas. — *Tārā-graha*, 'star-planet,' i. e. one of the five lesser planets exclusive of the sun and moon. — *Tārā-śakra*, *as*, m., N. of a mystical circle. — *Tārā-śūdra*, *as*, m., N. of a scholiast and of a king. — *Tārā-śāyā*, *as*, *ā*, *am*, reflecting the stars. — *Tārādhīpa*, *as*, m. or *tārādhīpati* ('*rā-adh*'), *i*, m. 'ruler of the stars,' the moon. — *Tārādhīsa* ('*rā-adh*'), *us*, m., N. of a prince. — *Tārā-pajjhatikā*, f., N. of a hymn written by Sankarācārya. — *Tārā-pāṭi*, *i*, m. 'lord of the stars,' the moon; a N. of Bṛihaspati as husband of Tārā; N. of Śiva; of the monkey Bālīn; of a prince. — *Tārā-patha*, *as*, m. the path of the stars, the atmosphere, the firmament, heaven or sky; N. of a country. — *Tārāpaharaṇa* ('*rā-ap*'),

am, n., N. of a chapter in the Brahmayajurveda-Purāṇa. — *Tārāpīḍa* (*°rā-āp*), *as*, m. the moon ('having a chaplet of stars'); N. of several princes. — *Tārā-pramāṇa*, *am*, n. sidereal measure, sidereal time. — *Tārābha* (*°rā* or *°rā-ābha*), *as*, m. quicksilver, ('looking like silver or bright as the stars'). — *Tārā-bhūṣhā*, *f*, 'decorated with stars,' an epithet of the night. — *Tārābhra* (*°rā-abh*), *as*, m. camphor. — *Tārā-maṇḍala*, *am*, n. the starry region, the sphere of the stars, the zodiac; the pupil of the eye; (*as*), m. a Śiva temple of a particular form or decorated in a peculiar manner. — *Tārā-mantra*, *as*, m., N. of a chapter in the Mantra-mahodadhī. — *Tārā-maya*, *as*, *i*, *am*, consisting of stars. — *Tārā-mṛga*, *as*, m. the star-antelope, the Nakṣatra Mṛga-śirsha. — *Tārāri* (*°rā-ari*), *is*, m. a pyritic ore of iron; see *riḍ-mākshika*. — *Tārā-rūpa*, *as*, *ā*, *am*, star-shaped, star-like. — *Tārā-vali*, *f*, N. of a form of Durgā; of a daughter of Kakut-stha and Mano-māthini, wife of king Candra-śekhara; of the wife of Dharma-dhvaja, who was a king of Kāñcāna-pura. — *Tārā-varsha*, *am*, n. 'star-rain,' falling stars. — *Tārāvali* (*°rā-āv*), *f*, N. of a daughter of the Yaksha prince Mañi-bhadra. — *Tārā-vākya*, *am*, n. 'the speech of Tārā,' N. of a chapter in the fourth book of the Rāmāyana. — *Tārā-vilāpa*, *as*, m. 'the lamentation of Tārā,' N. of a chapter in the fourth book of the Rāmāyana. — *Tārā-āthāna*, *am*, n. the place in the gamut for the treble notes, those of the higher octave. — *Tārendra* (*°rā-in*), *as*, m. 'the prince of the stars,' N. of an author.

Tāraka, *as*, *ikā*, *am*, one who causes or enables to pass or go over, carrying over; rescuing; one who helps another through a difficulty &c.; a protector, a preserver (e.g. *tārakam brahma*, 'the saving prayer,' N. of a particular prayer which saves or liberates); belonging to the stars; (*as*), m. a pilot, a helmsman or steersman; a N. of Śiva; N. of a Daitya conquered by Indra with the assistance of Kārttikeya or Skanda; (Tāraka is also enumerated among the nine enemies of Viṣṇu); N. of a friend of Simanta; (*ās*), m. pl. the children of Tāraka; (*as*, *am*), m. n. a float, a raft; (*akā*), *f*, a star; a meteor, a falling star, &c., (with Jains constituting one of the five divisions of the Jyotiṣkas); a sort of coluquintida; N. of a daughter of Sunda; of the wife of Bṛihas-pati, usually called Tārā; also = *laghu-vṛindāvana*; (*ikā*), *f*, the juice of palms, = *tāla-rasa*, commonly *tādī*; (*ā*, *am*), *f*, n. the pupil of the eye; the eye; (*am*), n., N. of a metre of four lines of thirteen syllables each. — *Tāraka-jaya*, *as*, m. 'conquest of Tāraka,' N. of a chapter in the Padma-Purāṇa. — *Tāraka-jit*, *t*, m. 'conqueror of Tāraka,' epithet of Skanda. — *Tāraka-tīrtha*, *am*, n., N. of a Tīrtha. — *Tāraka-vadhā*, *as*, m. 'the killing of Tāraka,' N. of a chapter in the Śiva-Purāṇa. — *Tārakāksha* (*°kā-ak*), *as*, *i*, *am*, having stars for eyes; (*as*), m., N. of a Daitya, a son of Tāraka. — *Tārakākhyā* (*°kā-ākh*), *as*, m., N. of a Daitya, a son of Tāraka. — *Tārakāntaka* (*°kā-an*), *as*, m. 'destroying Tāraka,' an epithet of Skanda. — *Tārakā-maya*, *as*, *i*, *am* (*tārakā* = *tārā*), on account of Tārā, by reason of Tārā, (generally used as an epithet of either Saṅgrāma or Yuddha or Samara, i.e. the war waged by gods and demons for the rescue of Tārā, the wife of Bṛihas-pati, who had been carried off by Soma); a N. of Śiva, as taking part in that fight. — *Tārakā-māna*, *am*, n. sidereal measure, sidereal time. — *Tārakāri* (*°kā-ari*), *is*, m. 'the enemy of Tāraka,' an epithet of Skanda. — *Tārakopaniṣad* (*°kā-up*), *t*, *f*, 'the saving or liberating Upaniṣad,' N. of an Upaniṣad.

Tārākāyana, *as*, m. a patronymic from Tāraka. — *Tārākīla*, *as*, *ā*, *am*, starry, star-spangled. — *Tārakīn*, *i*, *inī*, *t*, starry; (*inī*), *f*, night. — *Tārāna*, *as*, *i*, *am*, who or what causes or enables to cross; helping over a difficulty &c.; liberating, saving; (*as*), m. a N. of Śiva and of Viṣṇu; a raft, a float; (*am*), n. crossing, reaching the opposite shore, safe passage; conquering; carrying or con-

veying across, the act of saving or liberating; a sort of sacrificial vessel (?); N. of a Sāman; N. of the third year of the fourth Jupiter cycle.

Tārāṇi, *ts*, *f*. = *taraṇi*, a boat, ship.

Tārāṇeya, *as*, m. a patronymic of Yāja and Upa-yāja.

Tārāyitri, *tā*, *tri*, *tri*, a liberator, promoter, promoting, liberating.

Tārāyana, *as*, m. the tree of salvation, the holy fig-tree.

Tārīka, *am*, n. fare, freight, toll for passage.

Tārīkā, *f*. See under *tāraka*, col. 1.

Tārīta, *as*, *ā*, *am*, made to cross, conveyed across, saved.

Tārīn, *i*, *inī*, *t*, enabling or causing to get over or across, saving; (*inī*), *f*, a form of Durgā, = *dvitīyā śaktiḥ*; N. of a kind of goddess with Buddhists. — *Tārīnī-tantra*, *am*, n., N. of a section of the Śakti-ratnākara.

Tārēya, *as*, m. a metonymic of the monkey Aṅgada; [cf. *tārā*.]

Tārēya, *as*, *ā*, *am*, to be crossed, passable, to be carried across, to be ferried over, to be conquered or defeated; (*am*), n. fare, freight, toll.

तारक्षति *tārakṣati*, *tārakṣiti*, and *tīrīkṣati*, N. of a district to the west of Madhya-desa.

तारतम्य *tāratamya*, *am*, n. (an abstract noun from *tara* + *tama*, the affixes of the comparative and superlative degrees), gradation, proportion, the state or condition of more or less; dependance of larger numbers on smaller in a progressive series; (*ena*), ind. in different degrees, in various gradations.

तारदी *tārādī*, *f*, a kind of plant, = *taradī*; also read *taraḍi* (*taraḍi*).

तारल *tārāla*, *as*, *i*, *am* (= *tarāla*), unsteady; libidinous, dissipated, a lecher.

Tārālya, *am*, n. tremulousness, unsteadiness, libidinousness, wantonness.

ताराज *tā-rāj*, *t*, *f*, N. of a kind of Virāj metre.

तारिक *tārika*, *tārin*. See under *tāra* above.

तारीष *tārīṣa*, an incorrect form for *tā-vīṣa*, q. v.

तारुक्ष्यणि *tārūkṣhāṇi*, a patronymic from Tārūksha.

Tārūkshya, *as*, m. a patronymic from Tārūksha; (the fem. is *tārūkshyāṇi*).

तारुण *tārūṇa*, *as*, *i*, *am* (fr. *taruṇa*), youthful, young, adolescent.

Tārūṇya, *am*, n. youth, youthfulness.

तार्कव *tārkaṇa*, *as*, *i*, *am* (fr. *tarku*), spun, woven, made with a spindle, belonging to a spindle.

तार्किक *tārkika*, *as*, *i*, *am* (fr. *tarka*), related or belonging to the science of reasoning or logic, belonging to philosophy; (*as*), m. a dialectician, a logician, a philosopher, a sophist, a follower of one of the six schools of Hindū philosophy.

तार्क्ष *tārksa*, *as*, m. a kind of bird; a kind of plant; a N. of Kaśyapa; a wrong reading for *tārksya*, i.e. Garuḍa; (*i*), *f*, a sort of creeping plant, = *pātāla-garuḍi*. — *Tārksa-ja* = *tārksya-ja*, q. v. — *Tārksa-putra* or *tārksa-suta*, *as*, m. 'the son of Tārksa or Kaśyapa,' i.e. Garuḍa.

Tārksāka, a patronymic from Tārksāka.

Tārksya, *as*, m. (a patronymic fr. *trīksha*), N. of a mythical being, described either as a horse or bird, and originally one of the personifications of the sun, which was represented under these forms; (the most ancient representation seems to have been that of the horse: in Mahā-bh. I. 2548, Tārksya, Arishta-nemi, Garuḍa, Aruṇa, and Aruṇi are described as children of Kaśyapa and Vinatā; Tārksya is also called Garuḍāgraja, the elder brother of Garuḍa: in Mahā-bh. III. 12660, mention is made of a Muni

called Arishta-nemi Tārksya, but in the epic and later literature Tārksya is generally identified with Garuḍa; the bird and vehicle of Viṣṇu and destroyer of the race of snakes); a N. of Garuḍa; a N. of Śiva; a Vedic hymn supposed to be composed by Arishta-nemi Tārksya; a horse in general; a car, a chariot; a bird in general; N. of a race; a snake; the tree Vatica Robusta [cf. *tārksya-prasava*]; a sort of antidote; gold; (*i*), *f*, a wild creeper; (*am*), n. a kind of drug; a sort of collyrium. — *Tārksya-ja* and *tārksa-ja*, *am*, n. a sort of collyrium. — *Tārksya-dhvaja*, *as*, m. an epithet of Viṣṇu (whose symbol is Garuḍa). — *Tārksya-nāyaka*, *as*, m. 'the leader or chief of the birds,' an epithet of Garuḍa. — *Tārksya-nāśaka*, *as*, m. 'destroyer of birds,' the bird Falco Calidus. — *Tārksya-prasava*, *as*, m. the tree Vatica Robusta; [cf. *asva-karna* and *tārksya*.] — *Tārksya-śaṭla*, *am*, n. a substance prepared from the calx of brass or from the Amomum Anthorrhiza. and used as a medical application to the eyes; [cf. *rasājana*.] — *Tārksya-sāman*, *a*, n., N. of a Sāman.

Tārksyāyana, *as*, m. a patronymic from Tārksya. — *Tārksyāyana-bhaktā*, *am*, n. the district inhabited by the Tārksyāyana.

तार्ण *tārṇa*, *as*, *i*, *am* (fr. *trīṇa*), made of grass; levied from grass (as a tax); (*as*, *i*), m. f. a patronymic from Trīṇa.

Tārṇaka, *as*, *i*, *am*, an adjective derived from Trīṇakiyā.

Tārṇakarna, a patronymic from Trīṇa-karna.

Tārṇavindaviya, *as*, *ā*, *am*, sacred to Trīṇavindu.

Tārṇāyana, a patronymic from Trīṇa.

तार्तीय *tārīya*, *as*, *ā* or *i* (?), *am* (fr. *trītiya*), belonging to the third; the third; (*am*), n. a third part. — *Tārīyasavana* or *tārīyasavanika*, *as*, *i*, *am* (fr. *trītiya-savana*), belonging to the third Savana; [cf. *trī-shavana*.] — *Tārīyāhnikā*, *as*, *i*, *am* (fr. *trītiya* + *ahan*), belonging to the third day.

Tārīyaka, belonging to the third, third.

Tārīyika, *as*, *ā*, *am*, the third.

तार्प *tārpya*, *am*, n., Ved. a garment made of a particular vegetable substance; (according to Say. derived fr. *trīpā*, a kind of plant.)

तार्प *tārpya*. See col. 2.

तार्ष्टाघ *tārṣṭāgha*, *as*, m. (fr. *trīṣṭāgha*?), a kind of tree; (*as*, *i*, *am*), coming from or belonging to this tree.

ताल *tāla*, *as*, m. (fr. rt. *taḍ* or *tal*), the palmyra-tree or fan-palm, Borassus Flabelliformis, from the juice of which a sort of sugar or by fermentation a spirituous liquor is prepared; a measure of height (i.e. the palm-tree so considered, e.g. *prāsādo bahuv-tāla-samutēdha*, a palace many palm-trees in height); a banner formed of the palm [cf. *tāla-ketu*, *tāla-dhvaja*, *tāla-bhṛt*, *tāla-lakṣmaṇa*, *tālāṅka*]; slapping or clapping the hands together or against the opposite arm; clapping or flapping in general; the flapping of the ears of an elephant; beating time in music, musical time or measure; a musical instrument of bell-metal or brass, a sort of cymbal played with a stick; (in prosody) a trochee; an epithet of Śiva [cf. *tālā*]; a short span, one measured by the thumb and middle finger; the open hand with the fingers extended, the palm; the hilt of a sword or sacrificial knife; a lock, a bolt; (*āe*), m. pl. N. of a people [cf. *apara-tāla* and *tāla-vana*]; (*as*, *am*), m. n. a division of hell [cf. *talū*]; = *haritāla*, yellow orpiment; (*i*), *f*, the tree Corypha Taliera; a species of the mountain-palm; Corypha Umbraclifera; Flacourtia Cataphracta; Curculigo Orchioides; the spirituous juice of the palm, the common toddy; a fragrant earth, = *tuvari*; a sort of key or instrument for opening a door, = *prati-tālī*; a sort of metre consisting of four lines of three long syllables each; (*am*), n. the fruit or nut of

the palmyra-palm; orpiment; the throne of Durgā [cf. *manas-tālu*]; (as, i, am), made of the palmyra-tree or of the palm-wood; [cf. *udā-tālu*, *ut-l*, *ku-l*, *kara-l*, *kāma-l*, *krośa-l*, &c.] = *Tāla-ketu*, us, m. 'having the palm-tree as a banner,' an epithet of Bhīṣma; N. of an adversary of Kṛṣṇa, slain by the latter; N. of a Dānava who was a younger brother of Pātāla-ketu. — *Tāla-kshira*, am, n. an extract, = *tavukshira*. — *Tāla-kshiraka*, am, n. the exudation of the palm. — *Tāla-garbha*, as or am, m. or n. (?), the fermented exudation of the palm-tree. — *Tāla-āra*, ās, m. pl. N. of a race. — *Tāla-jangha*, as, ā, am, having legs as long as a palm-tree; (ās), m. pl. N. of a warrior-tribe; (as), m. the prince of this tribe; N. of the ancestor of the Tāla-janghas who was a descendant of Saryāti; N. of a son of Jaya-dhva; of a Rakshas; of a Daitya. — *Tāla-jaṭā*, f. the fibres of the palm-tree under the outer bark. — *Tāla-dhvaṇya*, as, m. 'having the palm-tree as a banner,' a N. of Bala-rāma [cf. *tāla-bhrit*, *tāla-lakshman*, *tālānka*]; N. of a mountain; (ā), f. N. of a town; (ī), f. N. of a river. — *Tāla-navamī*, f. the ninth day of the light half of the month Bhādra, sacred to Durgā. — *Tāla-pattra*, am, n. the palm-leaf, an oblong piece of the leaf used to write on with an iron stile; *Trigonella Foenum Græcum*; a hollow cylinder of gold (or a palm-leaf used as a substitute) with or without a ring attached and thrust through the lobe of the ear as an ornament; (ī), f. N. of several plants, = *randā*, *Salvinia Cucullata*; *Anethum Graveolens*; *Curculigo Orchioidea*. — *Tāla-parṇa*, am, ī, n. f. a kind of vegetable perfume, see *murā*; (ī), f. a sort of anise, *Anethum Graveolens* (*madhukiskā*). — *Tāla-push-paka*, am, n. a medicinal application to the eyes (= *pra-paṇḍarika*). — *Tāla-pralamba*, am, n. the fibres growing on the cocoa-nut and other palms under the outer rind, and from which a sort of cordage called coir is prepared, = *tāla-jaṭā*. — *Tāla-baddha* or *tāla-śuddha*, as, ā, am, measured, rhythmical, regulated by measure or musical time. — *Tāla-bhaṭa*, as, m., N. of a warrior. — *Tāla-bhrit*, t, m. 'bearer of the palm-tree,' a N. of Bala-rāma; [cf. *tāla-dhvaṇya*]. — *Tāla-maya*, as, ī, am, made of the palm. — *Tāla-mardaka*, as, m. a kind of musical instrument. — *Tāla-mardala*, as, m. a cymbal. — *Tāla-mātra*, as, ā, am, of the measure of a palm-tree, as big as a palm; (am), ind. only a moment, i. e. one beat. — *Tāla-mūlikā* or *tāla-mūli*, f. *Curculigo Orchioidea*. — *Tāla-yantara*, am, n. a particular surgical instrument, a small pair of pincers; a lock, a lock and key. — *Tāla-reṇanaka*, as, m. a dancer, actor; (a various reading has *tāla-reṇanaka*). — *Tāla-lakshman*, ā, m. a N. of Bala-rāma; [cf. *tāla-dhvaṇya*]. — *Tāla-vana*, am, n. a grove of palmyra-trees; (ās), m. pl. N. of a race. — *Tāla-vrinta*, am, n. a palm-leaf used as a fan, a fan in general; (as), m. a kind of Soma plant. — *Tāla-vrintaka*, am, n. a fan. — *Tāla-vrinta-nivāsin*, i, m., N. of a scholiast. — *Tāla-reṇanaka*, see *tāla-reṇanaka*. — *Tāla-sabda*, as, m. the noise caused by the falling of the fruit of the palm; clapping the hands; [cf. *tāla-tāla*]. — *Tālākhyā* ('*lā-ākh*'), f. = *tāla-parṇā*, a sort of vegetable perfume (*murā*). — *Tālānka* ('*lā-an*'), as, m. a N. of Bala-rāma [cf. *tāla-dhvaṇya*]; a N. of Siva [cf. *tālm*]; a man marked with every fortunate spot or sign &c.; the leaf of a palm used for writing, the leaf of a book; a book; a saw; a sort of vegetable. — *Tālādhyāya* ('*lā-adh*'), as, m. N. of the sixth book of the *Saṅgīta-darpaṇa*, treating of musical instruments. — *Tālāvācāra* ('*lā-av*'), as, m. a dancer, an actor; (also read *tālāvācāraṇa* and, less correctly, *tālārtha-ācāraṇa*). — *Tālī-pattra*, am, n. = *tālīśa-pattra*. — *Tālīśa* ('*lī-śa*'), am, n. or *tālīśa-pattra*, am, n. the tree *Flacourtia Cataphracta*, the leaves of which are used in medicine. — *Tālaka*, as, m. a kind of poisonous insect; N. of a teacher; of a prince; (*ikā*), f. the open palm of the hand [cf. *tālīka*]; N. of two plants, = *tāla-mūli* and *tāmra-vallī*; (ī), f. today or the fer-

mented exudation of the palm; (am), n. = *tāla*, *hari-tāla*, yellow orpiment; a fragrant earth; a bolt, a latch, a kind of lock for fastening a door; a kind of ornament. — *Tālākābha* ('*ka-ābh*'), as, ā, am, ('like orpiment'), green; (as), m. green, the colour.

Tālī, is, f. *Corypha Taliera*; *Flacourtia Cataphracta*; [cf. *tālī*, and *tālī* under *tāla*, p. 371.]

Tālīka, as, m. the open palm of the hand; clapping the hands; a tie, seal, string or cover for binding a letter, or parcel of papers, or the leaves of a manuscript; N. of a preceptor; [cf. *tālīkā* under *tālaka*.]

Tālīta, am, n. dyed or coloured cloth; a string, a tie; any musical instrument. — *Tālīta-nagara*, am, n., N. of a town.

Tālīn, ī, īnī, f., 'furnished with cymbals,' an epithet of Siva; (*inas*), m. pl. the pupils of Tala.

Tālī, compounded as a *gati* (q. v.) with the roots as, bhū, and kri; see also *tālī* under *tāla*, p. 371.

Tālīyaka, as or am, m. or n. (?), a cymbal.

तालकट *tālakaṭa* or *tālīkaṭa* or *tālakaṭa*, as, m., N. of a country.

तालव्य *tālavya*. See under *tālu* below.

तालित *tālita*. See above.

तालिश *tālīśa*, as, m. a mountain.

तालीश *tālīśa*, am, n., N. of a tree or its leaf. — *Tālīśa-pattra*, am, n. the leaf of this tree; *Flacourtia Cataphracta*.

तालु *tālu*, u, n. (rarely used as masc.; said to be fr. rt. *tṛi*), the palate. — *Tālu-kaṇṭhaka*, as, or am, m. or n. (?), a disease of the palate with children. — *Tālu-jihva*, as, m. a crocodile; the uvula. — *Tālu-pāka*, as, m. suppuration or abscess in the palate. — *Tālu-pāta* or *tālu-pidaka*, as, m. a particular disease of the palate with children. — *Tālu-puṣṭa*, as, m. an indolent swelling of the palate. — *Tālu-mūla*, am, n. the root or back part of the palate. — *Tālu-viśoṣhaṇa*, am, n. the drying of the palate (through much talking &c.). — *Tālu-sōsha*, as, m. morbid dryness of the palate. — *Tālu-sthāna*, as, ā, am, palatal.

Tālavya, as, ā, am, relating to the palate, palatal; (the palatal letters are formed by the contact of the tongue and the palate; they are i, e, ai, ē, ē, j, jh, ṇ, y, and ś.) — *Tālavya-varṇa*, as, m. a palatal letter.

Tāluka, am, n. the palate; a disease of the palate; *tālukā*, e, f. du. the two arteries of the palate.

Tāluktā. See *kāka-tāluktā*.

Tālūshaka = *tālu*, the palate.

तालुक्ष्य *tālukshya*, as, m. a patronymic from *Taluksha*; (the fem. is *tālukshyāyānī*.)

तालुन *tāluna*, adj. formed fr. *taluna*.

तालूर *tālūra*, as, m. a whirlpool, an eddy; (also written *tālura*; cf. *tānūra*.)

ताल्प *tālpa*, as, ī, am (fr. *talpa*), = *talpya*, offspring of the marriage-bed.

तावक *tāvaka* (fr. *tava*), as, ī, am, thy, thine. *Tāvakīna*, as, ā, ī (?), am, thine.

तावत *tāvat*, ān, atī, at (fr. the pronom. base 2. *ta*; correlative of *yāvat*), so great, so large, so much, so far, so long, so many, such (e. g. *tāvantas taṇḍulāḥ*, so many rice-grains; *yāvatā kshanena tāvatā*, after what time, in that time; *yāvanti tasya dvīpasya vastūni tāvanti upane- trayānti*, whatever are the commodities of that island, so many are to be brought); *tāvatā*, ind. in the mean time, during that time; to that extent; *tāvat*, ind. so much, so greatly, to such an extent, in such a number, so far, so long, in that time (correlatively to *yāvat*, e. g. *yāvat-tāvat*, as long as so long; when—then; *yāvat trayas te jīveyas tāvan nānyam samācaret*, as long as those three live, so long he must perform no other duty), mean-

while, in the mean time, (often connected with *yāvat* and a negative, e. g. *tāvat chobate mūrkhō yāvat kinīn na bhāshate*, so long a fool shines as long as he says nothing; or with omission of the negative, e. g. *śoṣhayishyāmy ātmānam tāvad yāvan me prāptam brāhmanayam*, so long I will emaciate myself as long as, i. e. until I have obtained the state of a Brāhman); at once, now, just, (often connected rather redundantly with an imperative or with a potential or the verb *arh*, e. g. *gaṇḍha tāvat or gaṇḍhes tāvat*, go now; *ta tāvad vākyaṃ kshantum arhasi*, deign now to pardon that speech); indeed, really, truly, well, (as an emphatic particle, or to express assent, e. g. *driḍhas tāvad bandhaḥ*, the knot is tight I must admit; *gatā tāvat*, she is indeed gone; sometimes connected in this sense with the particle *eva*, e. g. *vikrayas tāvad eva saḥ*, it is really a sale.) *Na tāvat*, not at all; not yet (e. g. *na tāvad drīṣyate sūryaḥ*, the sun is not yet visible); *itas tāvat*, away then! just come hither; *mā tāvat*, by no means, God forbid! *yāvat-drīṣ- tāvat*, as long—twice so long. According to the lexicographers *tāvat* may imply measure, limitation, totality, restriction, surprise, emphasis, &c.; [cf. Lat. *tantus* fr. *tavantis*; Gr. *τόσος*, *ῥήπος*.] — *Tāvā- chata* ('*vat-śa*'), as, ī, am, a measure containing so many hundreds. — *Tāvā-śas* (*tāvat-śas*), ind., Ved. in so many ways, so manifoldly. — *Tāvat-kālam*, ind. for so long a period, for such a time. — *Tāvat-kritvas*, ind. so many times. — *Tāvat-phala*, as, ā, am, having such results. — *Tāvad-guṇa*, as, ā, am, having so many qualities. — *Tāvad-dvayasa*, as, ī, am, measuring so much, so long, &c. — *Tāvad-dhā*, ind. in that number, in such a number; so many times, so often. — *Tāvad-varsha*, as, ā, am, so many years old. — *Tāvad-vyakta*, (in alg.) a known number annexed to an unknown quantity. — *Tāvan-mātra*, as, ī, am, just so much, just so many. — *Tāvan-māna*, as, ā, am, measuring so much.

Tāvātika, as, ā, am, bought for so much, worth so much, of so great value; [cf. *tāvātika*.]

Tāvātītha, as, ī, am, the so manieth, such a one (of a number).

Tāvātka, as, ā, am, bought for so much, worth so much, of so much value, &c.; [cf. *tāvātika*.]

तावर *tāvāra*, am, n. a bow-string.

ताविष *tāvisha*, as, ī, m. f. the ocean; heaven or paradise; gold; [cf. *tavisha*.]

Tāvisha, as, m. the ocean; heaven or paradise; gold; (ī), f. a river; the earth; N. of a daughter of Indra; N. of a daughter of the moon (?); [cf. *tavisha*.]

तावुरि *tāvuri*, is, m. (borrowed fr. the Gr. *ταῦρος*), the sign of the Zodiac Taurus.

तासीर *tāsira* = *tasira*, q. v.

तास्क्य *tāskarya*, am, n. (fr. *taskara*), theft, robbery, larceny.

तास्यन्द् *tāsyandra* or *tāsvindra*, am, n., N. of a Sāman.

ति *ti* = *iti* in the *Śatapatha-Brāhmaṇa*.

तिक *tik*, cl. 1. A. *tekate*, &c., to go or move [cf. rt. *tik*]; cl. 5. P. *tiknoti*, &c., to go or move; to assail, assault; to wound; to seek to injure or kill; to challenge; [cf. rt. *tig* and *stigh*.]

तिक *tika*, as, m., N. of a man. — *Tika- kītava*, ās, m. pl. the descendants of Tika and Kitava.

Tikīya, as, ā, am, an adj. derived from Tika.

तिक *tikta*. See rt. *tij*, p. 373, col. 1.

तिग् *tig*, cl. 5. P. *tignoti*, &c., to go or move; to assail, assault; to seek to injure or kill; [cf. rt. *tik*.]

तिगल *tigala* (?), as, m., N. of a man.

तिग्म *tigma*. See next page, col. 2.

तिष्ठ *tigh*, cl. 5. P. *tighnoti*, &c., to strike; to hurt or kill.

तिन्दु *tinguda*, as, m. (a wrong reading for *tinduka*), N. of a plant.

तिज् *tij*, cl. 1. P. A., Ved. *tejati*, -te, Ved. Inf. *tejase*, to be or become sharp; to sharpen: Caus. P. *tejayati*, -yitum, to sharpen, whet; to stir up, excite, incite, urge on: Desid. A. *titiḥskate*, to desire to become sharp or firm, to resist, oppose, to bear with firmness, suffer with courage or patience, endure, bear: Intens. Ved. *tetikte*; [cf. Zend *tigh-ra*, 'pointed, peaked'; *tigh-ri*, 'an arrow': Gr. *στρί-ω*, *στρί-μα*, *στρί-μῆ*, *στρί-μῶ*: Lat. *dē-sting-u-o* (*dē-στρί-ω*), *in-stinctu-s*, *in-stiga-re*, *stī-mulu-s* for *stig-mulu-s*, *stī-lu-s* for *stig-lu-s*: Goth. *us-stiggan*, 'to sting'; *tēka*, 'to touch'; *stiggvan*, *stik-s*, *stak-s*: Old Germ. *sting-u*, *stihhu*, 'I sting'; *stachila*, 'a prickle'; *stihhil*, 'a stile': Angl. Sax. *stician*, 'to sting': Lith. *tēkinu*, 'I whet'; *tēkēlis*, 'a large whetstone': Russ. *točū*, 'I whet'; *točilo*, 'a whetstone': Cambro-Brit. *teg*, 'clear, fair, beautiful, pretty, bland.']

Tikta, as, ā, am, bitter (as sharpening the appetite), pungent; fragrant; (as), m. a bitter taste; one of the six modifications of flavour (*rasa*); bitterness, pungency; fragrance, perfume; N. of several plants, viz. *Wrightia Antidysenterica* (= *kuṭaja*); *Capparis Trifoliata* (= *varuṇa*); *Agathotes Chirayta* (= *kirāta-tikta*); *Melia Azadirachta*; *Terminalia Catappa* (= *ingudi*); a bitter sort of cucumber, *Trichosanthes Cucumerina* (?); a kind of salt; (ā), f., N. of several plants, viz. *Helleborus Niger* (= *katu-rohinī*); *Clypea Hernandifolia* (= *pāḥā*); *Artemisia Stenotatoria*; (am), n. a medicinal plant, *Mollugo Pentaphylla*.—**Tikta-kandakā**, f. *Curcuma Zedoaria*.—**Tikta-gandhā** or *tikta-gandhikā*, f. mustard, *Lycopodium Imbricatum*.—**Tikta-guṇḍā**, f. *Pongamia Glabra*, = *karañja*.—**Tikta-ghṛita**, am, n. a mixture of Ghṛita with bitter herbs &c. —**Tikta-taṇḍulā**, f. long pepper. —**Tikta-tuṇḍī**, f. = *kaṭu-tuṇḍī*. —**Tikta-tumbī**, f. = *kaṭu-tumbī*, a bitter gourd. —**Tikta-dugdhā**, f., N. of several plants, = *kshirīṇī*, *aja-sṛiṅgi*, *svarṇa-kshirī*. —**Tikta-dhātu**, us, m. bile. —**Tikta-pattra**, as, m. a cucurbitaceous plant, *Momordica Mixta*. —**Tikta-parvan**, ā, f., N. of several plants, viz. *Cocculus Cordifolius*; *Hingcha* (= *hilamochi*) *Repens*; *Panicum Dactylon*, = *madhu-yashṭi*; liquorice. —**Tikta-pushpā**, f. *Clypea Hernandifolia*; *Bignonia Suvaeolens*. —**Tikta-phala**, as, m. *Strychnos Potatorum* [cf. *kataka*]; (ā), f., N. of several plants, = *yava-tiktā*, *vārtāki*, *shaḍ-bhujā*. —**Tikta-bhadraka**, as, m. a kind of cucumber, *Trichosanthes Dioica*. —**Tikta-mariṭā**, as, m. *Strychnos Potatorum*; [cf. *kataka*]. —**Tikta-yavā**, f., N. of a plant, = *swe-khīni*. —**Tikta-rohinikā** or *tikta-rohinī*, f. a medicinal plant, = *kaṭu-rohinī*. —**Tikta-rallī**, f. the plant *Sansevieria Roxburghiana*. —**Tikta-vijā**, f. a kind of cucumber, = *kaṭu-tumbī*. —**Tikta-sāka**, as, m. 'bitter herbs or greens,' N. of several plants, viz. *Capparis Trifoliata*; *Acacia Catechu*, a kind of Mimosa [cf. *khadīra*]; = *pattra-vandana*. —**Tikta-sāra**, as, m. the plant *Acacia Catechu*; (am), n. a kind of fragrant grass. —**Tiktākhyā** ('ta-ākh'), f. the plant *Tikta-tuṇḍī*. —**Tiktāṅgā** ('ta-an'), f. a kind of creeper, = *pātāla-garudī*. —**Tiktāmrītā** ('ta-am'), f. *Menispermum Glabrum*, = *Tiktāyana* ('ta-ay'), as, ī, am, Ved. possessing the heat or radiance of fire.

Tiktaka, as, ā, am, bitter; anything having a bitter flavour; (as), m., N. of several plants, viz. *Trichosanthes Dioica*; *Agathotes Chirayta*; a sort of *Acacia Catechu*; *Terminalia Catappa* [cf. *kirāta-tiktaka*]; (ā), f. a kind of gourd (*kaṭu-tumbī*); *Cardiospermum Halicacabum*, = *karañja-rallī*; (ikā), f. a kind of gourd (*kaṭu-tumbī*); [cf. *jala-tiktika*.]

Tigila, as, ā, am, Ved. sharp, pointed.

Tigma, as, ā, am, sharp, pointed (as a weapon or as flame or a ray of light); violent; hot; pungent, acrid; scorching; fiery, passionate, hasty; (as), m., N. of a prince; (am), n. heat; a pungent or hot flavour, the heat of spices, pungency; [cf. *tikshṇa*; cf. also Hib. *time*, 'heat, warmth.']. —**Tigma-kara**, as, m. 'hot-rayed,' the sun; [cf. *tigma-didhiti*, *tigma-raśmi*, *tigmāṇsu*]. —**Tigma-ketu**, us, m., N. of a son of Svar-vithi and Vatsara. —**Tigma-ga**, as, ā, am, going or flying swiftly. —**Tigma-jambha**, as, ā, am, Ved. having sharp teeth, an epithet of Agni. —**Tigma-tā**, f. or *tigma-tva*, am, n. sharpness, pungency; heat; passion, petulance. —**Tigma-tejas**, ās, ās, as, Ved. sharp-edged, sharp-pointed; penetrating, pervading; of a violent character. —**Tigma-didhiti**, is, m. the sun; [cf. *tigma-kara*]. —**Tigma-bhṛishṭi**, is, ī, i, Ved. sharp-pointed, a N. of Agni. —**Tigma-yātanā**, f. acute pain, agony, torment. —**Tigma-raśmi**, is, m. the sun; [cf. *tigma-kara*]. —**Tigma-ruḍ**, k. k, k, shining brightly, hot; (k), m. the sun. —**Tigma-vat**, ān, at, at, Ved. containing the word *tigma*. —**Tigma-sṛiṅga**, as, ā, am, Ved. having sharp horns. —**Tigma-śocis**, is, is, is, Ved. having sharp rays, epithet of Agni. —**Tigma-heti**, is, is, i, Ved. having sharp weapons (or flames); forming a sharp weapon (as the horns of Agni). —**Tigmāṇsu** ('ma-an'), us, us, u, having sharp rays or warm beams; (us), m. the sun; fire; an epithet of Siva. —**Tigmā-tman** ('ma-āt'), ā, m., N. of a prince, son of Urva. —**Tigmānika** ('ma-an'), as, ā, am, Ved. sharp-pointed; (Say.) sharp-mouthed. —**Tigmāyudha** ('ma-ay'), as, ā, am, Ved. having or casting or forming sharp weapons. —**Tigmeshu** ('ma-ishu'), us, us, u, Ved. having sharp arrows.

Titiksha, as, m. (fr. Desid. of rt. *tij*), N. of a man; (ā), f. endurance, patience, resignation, suffering, forbearance; Patience personified as a daughter of Dakṣa and wife of Dharma and mother of Kṣhema. —**Titikshita**, as, ā, am, borne, endured, suffered. —**Titikshu**, us, us, u, bearing, enduring patiently, patient, resigned, forbearing; (us), m., N. of a son of Mahā-manas and descendant of Janam-ejaya.

तिजिल *tijila*, as, m. (said to be fr. rt. *tij*), the moon; a Rakshas.

तिटिभ *tiṭibha*, a particular high number; (also read *tiṭilambha*.)

तिशिस *tiṣisa*, as, m. = *tiṇisa*, q. v.

तिखी *tiṭṭi*, f. a plant, commonly Teori, *Convolvulus Turpethum* (= *tri-vrit*).

तित्त *tita-u*, us, u, m. n. (said to be fr. rt. 3. *tan* by a kind of reduplication, cf. *ṛṛaṭṭ*; but perhaps fr. rt. *tan*), a sieve, a cribble; a parasol; [cf. *ālani*.]

तितनिषु *titanishu*, us, us, u (fr. Desid. of rt. 3. *tan*), desirous of extending or enlarging.

तितिक्ष *titiksha*. See above.

तितिभ *tiṭibha*, as, m. an insect, cochineal.

तितिरि *titiri*, is, m. = *tittiri*, a partridge.

तितिल *titila*, am, n. a sort of sweetmeat made of sesamum ground and baked with sugar; one of the seven Karapās or astronomical periods; a bowl or bucket, = *nandaka*.

तितिषे *tiṭirshā*, f. (fr. Desid. of rt. *ṭṛi*), desire of crossing over, wish to pass, wish to be freed from mundane existence, desire of final emancipation.

Tiṭirshu, us, us, u, desirous of crossing; wishing to attain; desirous of emancipation from existence.

तिन्निड *tittiḍa* and *tittiḍika*, incorrect forms for *tintḍa* and *tintiḍika*.

तिन्निर *tittira*, as, m. = *tittiri*, col. 3; (ās), m. pl., N. of a race.

तिन्निर *tittiri*, is, m. (said to be fr. rt. *ṭṛi*, but perhaps an onomatopoeic word fr. the cry *titti*), the francoline partridge; N. of a Muni, pupil of Yaska, and said to be the first teacher of the Taittiriya or Black Yajur-veda; (according to a legend the pupils of Vaiśampāyana became partridges in order to pick up the Veda which was vomited forth in a tangible shape by Yājñavalkya; cf. *taittirīya*); N. of a Nāga; [cf. Gr. *τέρπις*, *τέρπαξ*, *τερπών*, *τερπάω*; Old Island. *thid-r*, 'a kind of hen'; Lith. *tetėra*, 'black grouse'; Boh. *tetrev*.]

Tittirika, as, m. the francoline partridge.

Tittirika, as, ā, am, variegated like a partridge (*tittiri*) or made of Croton Tiglium (*tittiri-phala*).

Tittiri-phala (*tittiri* = *tittiri* ?), Croton Tiglium.

तिथ *titha*, as, m. (said to be fr. rt. *tij*), fire; love; time; autumn.

तिथि *tithi*, is, ī, m. f. (said to be fr. rt. *at*), a lunar day, the thirtieth part of a whole lunation, (the auspicious Tithis are Nandā, Bhadrā, Vi-jayā, Pūrṇā); the number 15; [cf. *janma-tithi*]. —**Tithi-kshaya**, as, m. the day of new moon; the day or space in which a Tithi begins or ends without one sunrise; the difference between the solar and lunar days in a Yuga. —**Tithi-tatva**, am, n., N. of the seventh section of the Smṛiti-tatva, treating of lunar holidays, by Raghu-nandana. —**Tithi-tatva-tikā**, f., N. of the commentary on the preceding work by Kāśī-rāma. —**Tithi-dāna**, am, n., N. of a chapter of the second part of the Bhavishya-Purāṇa, treating of the observance of various ceremonies. —**Tithi-dvāita**, am, n., N. of a chapter of the Purāṇa-sarva-sva by Halāyudha. —**Tithi-miyama**, as, m., N. of a chapter of the Tantra-sāra, or compendium of Tantra doctrine, by Kṛishṇānanda. —**Tithi-nirṇaya** and *tithi-nirṇaya-sarvashēpa*, as, m., N. of two astronomical works. —**Tithi-pati**, is, m. = *tithiśa*. —**Tithi-patṛi**, f. an almanack. —**Tithi-pāṇana**, am, n. observance of the rites appointed for the several lunar days. —**Tithi-prakarana**, am, n., N. of a chapter of the Cīntā-mañiḥ Sāraṇikā or Tithi-sāraṇikā, treating of astronomical periods and constellations, by Daśa-bala; N. of a chapter of the Jyotiṣa-ratna-mālā, an astronomical work by Śrī-pati. —**Tithi-praṇī**, is, m. 'the leader of the lunar days,' the moon; [cf. *dina-praṇī*]. —**Tithi-vāra-yoga**, ās, m. pl., N. of a chapter of the Purāṇa-sarva-sva. —**Tithi-vivēka**, as, m., N. of a chapter of the Samskāra-tatva by Raghu-nandana, treating of the Indian sacraments. —**Tithi-vṛiddhi**, is, f. that day or space in which a Tithi commences before or with one sunrise and ends after or at the next, thus completed under two suns. —**Tithiśa** ('tithiśa'), as, m. the regent of a lunar day. —**Tithy-anta-nirṇaya**, as, m., N. of a chapter of the Smṛity-arthasāra by Śrī-dhara-svāmin, treating of the Indian ceremonies. —**Tithy-ardha**, as, am, m. n. half a Tithi, = *karaṇa*.

तिनाशक *tināśaka*, as, m. a tree, = *tiṇisa*.

तिनिका *tinikā*, f. *Holcus Sorghum*.

तिनिषा *tiṇisa*, as, m. the tree *Dalbergia Ougeinensis*; [cf. *tiṇisa* and *timisa*.]

तिन्निड *tintiḍa*, as, m. the tamarind tree, *Tamarindus Indica*; acid seasoning, sour sauce, especially a sauce made of the fruit of the tamarind tree; an inauspicious period, the evil aspect of planets (?); (ī), f. the Indian tamarind tree; a sour sauce, especially one made of the fruit of the tamarind tree; Emblic Myrobalan. —**Tintiḍi-dyūta**, am, n. a kind of game, a sort of odd or even played with tamarind seeds.

Tintiḍikā, f. the tamarind tree.

Tintiḍika, as, ā, am, m. f. n. the tamarind tree; (am), n. the fruit of the tamarind; a sour sauce, especially one made of the fruit of the tamarind tree.

Tintilī or *tintilikā* or *tntilikā*, f. the tamarind tree.

तिन्दिश *tindīśa*, as, m. a kind of plant, = *tndīśa*.

तिन्दु *tindu*, us, m. a species of ebony, from the fruit of which is obtained a kind of resin used in India as pitch for caulking vessels &c., *Diospyros Glutinosa*; also *Strychnos Nux Vomica*.

Tinduka, as, m. the tree *Diospyros Embryopteris* or *Diospyros Glutinosa*; (f), f. the resinous fruit of this tree; (am), n. the fruit of this tree; a *Karsha*, a kind of measure or weight (= the weight of the *Tinduka* fruit).

Tinduki, is, f. or *tindula*, as, m. the tree *Diospyros Embryopteris*.

Tindukinī, f. the senna plant, = *āvartakī*.

तिन्दुवित् *tinduvitva*, am, n., N. of the birthplace of the Lyric poet *Jaya-deva*.

तिप् *tip*, cl. I. P. *tepatī*, &c., to sprinkle, to distil or drop, to ooze or leak.

तिम् *tim*, cl. 4. P. *timyati*, *titema*, &c., to be or become wet or damp &c.; to become pacified or quiet: Intens. *tetimyate*; [cf. rt. *tim* and *stim*.]

Tīmīta, as, ā, am, moistened, moist, wet, damp; quiet; unmoved, unshaken; steady, fixed.

तिमि *timi*, is, or sometimes *tima*, as, m. (said to be fr. rt. *tam*), a kind of whale or fabulous fish of an enormous size, said to be 100 *Yojanas* long; a fish in general; the figure of a fish produced by drawing two lines, one intersecting the other at right angles; the ocean; N. of a son of *Dūrva* and father of *Bṛihad-ratha*; (is, ī), f. a fish; N. of a daughter of *Dakṣa* who was the wife of *Kaśyapa* and mother of the sea-monsters. = *Timi-kosha* or *timī-koshaka*, as, m. the ocean ('the receptacle of great fish'). = *Timin-gila*, as, m. 'swallowing even the *Timi*', a large fabulous fish; (ās), m. pl., N. of a people in *Dakṣiṇā-patha*; (as), m. a prince of this people. = *Timingila-gila*, as, m. a large fabulous fish ('swallowing even the *Timin-gila*'). = *Timi-ja*, as, ā, am, coming or derived from the *Timi*, a sort of pearl. = *Timi-timin-gila*, as, m. a large fabulous fish. = *Timi-dhvaja*, as, ā, am, 'having a *Timi* depicted in his banner,' epithet of the *Asura Sāmbara*, prince of *Vaijayaṇta*; (as), m., N. of a man.

तिमित *timita*. See under rt. *tim* above.

तिमिर *timira*, as, ā, am (said to be fr. rt. *tim*, but rather related to *tamas* fr. rt. *tam*), dark, gloomy; (am), n. darkness; darkness of the eyes, blindness; a class of morbid affections of the eyes seated in the *paśala* or coats of the eye; gutta serena, total blindness from affection of the optic nerve; iron-rust; a sort of aquatic plant [cf. *timira* and *timisha*]; (am, ā), n. f., N. of two towns. = *Timira-nud*, t, t, t, dispelling darkness; (t), m. the sun; the moon. = *Timira-pratishedha*, am, n., N. of a chapter of the *Uttara-tantra* or sixth book of the *Aṣṭāṅga-hṛdaya-saṃhitā* by *Vāg-bhaṭa*, treating of medicine. = *Timira-maya*, as, ī, am, consisting of darkness; (as), m. an epithet of *Rāhu* (who creates darkness), or an eclipse in general. = *Timira-ripu*, us, m. 'the enemy of darkness,' the sun. = *Timirāri* ('*ra-ari*'), is, m. 'the enemy of darkness,' the sun. = *Timirodghāta* ('*ra-ud*'), N. of a treatise in verse connected with the *Saiva* dogmas.

Timiraya, nom. P. *timirayati*, -*yitum*, to obscure, darken, eclipse.

Timirāya, nom. A. *timirāyate*, &c., to appear dark, to darken.

Timirīn, ī, m. the cochineal insect.

तिमिरि *timiri*, a kind of fish (not the *timī*).

तिमिर्घे *timirgha*, as, m., N. of a man with the patronymic *Dauresruta*.

तिमिश् *timisha*, probably a wrong reading for *tinīśa*.

तिमिप *timisha*, as, m. a kind of pumpkin-gourd, *Benincasa Cerifera*; a water-melon (*nā-ṭamra*).

तिमीर *timira*, as, m. a kind of tree; [cf. *timira*.]

तिरय *tiraya*. See next col.

तिरश्च *tiraśc*, &c. See under *tiryāñc*.

तिरस् *tiras*, ind. (fr. rt. *trī*, the *as* being probably the ablative termination), through (with acc. in Ved., e. g. *tiraś pavitram*, through the strainer; *tiras tamāṁsi darśataḥ*, discernible through the darkness); across, beyond, over (e. g. *nadīm tiras*, across the river; *rajāṁsi tiras*, over the world; *te nas tiro viśvānt duritā nayanti*, they lead us over all difficulties); without (i. e. in such a manner as to pass by or leave on one side); apart from, on one side of, aside, secretly from, 'clam' (with acc., e. g. *tiraś cittāni*, without the knowledge; *tiro vaśam*, against the will; or sometimes with abl., e. g. *manushyebhyas tiras*, on one side of the men); crookedly, obliquely, awry; transversely, indirectly, badly, secretly, covertly; [cf. Lat. *trans*: Goth. *thairh*: Germ. *durch*: Hib. *tar*, *tair*, 'beyond, over, across, through; bad'; tri, 'through, by': Lith. *ties*: Zend *tarō*.] = *Tiras-kara*, as, ī, am, leaving on one side, passing by, surpassing, excelling. = *Tiras-karīn*, ī, inī, m. f. a curtain, veil; an outer tent, kanāt, wall, or screen of cloth surrounding the principal tent; a kind of magical veil rendering the wearer invisible. = *Tiras-kāra*, as, m. placing aside, concealment, disappearance; disrespect, abuse, reproach, censure, disgrace, disdain. = *Tiras-kārīnī*, f. a curtain, = *tiras-kārīnī*. = *Tiras-kudya* or *tiras-prākāra*, as, ā, am, looking through a wall. = *Tiras-kṛi* or *tiraś kṛi*, cl. 8. P. *-karoti*, *-kartum*, to put on one side, set aside, remove, cover, conceal; to pass by, surpass, excel, conquer; to blame, reproach, abuse, treat disrespectfully, condemn, despise; [according to *Pāṇini* I. IV. 71, 72, *tiras* must be a *gati* (q. v.), in the sense of 'covering,' 'concealing,' but an option is allowed in its connection with rt. 1. *kṛi*.] = *Tiras-kṛita*, as, ā, am, concealed, hidden, veiled, vanished, disappeared; censured, reviled, abused, reproached, scorned. = *Tiras-kṛitya* (or *tiraś kṛitva*), ind. having concealed. = *Tiras-kṛiā*, f. concealment, disappearance; disrespect, reproach, contempt. = *Tiro-ahnya* or *tiro-hnya*, as, ā, am (the former form occurring in the *Veda*, the latter in the *Bṛahmaṇas* and later writings), more than one day old, prepared the day before yesterday.

= *Tiro-gata*, as, ā, am, disappeared, vanished, out of sight. = *Tiro-janam*, ind., Ved. apart from men. = 1. *tiro-dhā* or *tiro dhā*, cl. 3. P. A. *dadhāti*, *dhatte*, *dhatum*, to place on one side, set aside, remove out of the way, cover, conceal, hide; to hide one's self from (with abl.), disappear; to over-power, conquer: Pass. *tiro-dhiyate* or *tiro dhiyate*, to be hidden, to vanish, disappear. = 2. *tiro-dhā*, f., Ved. concealment, secrecy. = *Tiro-dhātavya*, as, ā, am, to be covered or concealed, to be closed. = *Tiro-dhāna*, am, n. disappearance, vanishing, the being hidden or the act of hiding, concealing, &c.; a covering, a sheath, a veil, a cloth or cloak, anything which conceals from sight. = *Tiro-bhavitṛi*, tā, trī, trī, disappearing. = *Tiro-bhāva*, as, m. disappearance, (opposed to *āvīr-bhāva* and *prādūr-bhāva*). = *Tiro-bhā*, cl. I. P. *tiro-bhāvati*, -*vitum*, to be set on one side, disappear, vanish, hide one's self: Caus. *tiro-bhāvayati* or *tiro bhāvayati*, -*yitum*, to cause to disappear, dispel. = *Tiro-varsha*, as, ā, am, protected from rain. = *Tiro-hita*, as, ā, am, covered, concealed, hidden, removed or withdrawn from

sight. = *Tirohita-tā*, f. disappearance, the becoming invisible; *tirohitatām gam*, to disappear.

Tiraya, nom. P. *tirayati*, -*yitum*, to keep hidden or concealed, to prevent from appearing, hinder, stop, restrain; to conquer.

Tiraya, nom. P. *tirasyati*, &c., to disappear.

Tirohaya, nom. P. *tirohayati*, -*yitum*, to hide, conceal.

Tiro-hnya. See *tiro-ahnya*, col. 2.

तिरस्कर *tiras-kara*, *tiras-kṛi*, &c. See under *tiras*, col. 2.

तिरिजिह्विक *tirijihvika*, as or am, m. or n. (?), *Erythrina Crista Galli* (?).

तिरिटि *tiriṭi*, is, or *tiriṭa*, as (i), m. the joint of the sugar-cane.

तिरिणीकण्ट *tirīṇikaṇṭa* = *tirijihvika*.

तिरिन्दिर *tirindira*, as, m., Ved., N. of a man.

तिरिम *tirima* or *tiriya*, as, m. a sort of rice; [cf. *tirya*.]

तिरोट *tirōṭa*, am, n. (said to be fr. rt. *trī*, perhaps for *tiri-tra*, or a wrong form for *kiri(a)*, a kind of head-dress, a tiara, a diadem; gold; (as), m. the tree *Symplocos Racemosa*).

Tirīṭaka, as, m. a kind of bird.

Tirīṭin, ī, inī, f, Ved. furnished with a head-dress.

तिरो *tiro* for *tiras*. See under *tiras*.

तिरोहित *tiro-hita*. See under *tiras*.

तिरिपिरिक *tiripirika*, am, n. = *tilpilika*.

तिरिपिलि *tiripili*, is, m., N. of an author.

तिर्ये *tirya*, as, ā, am, = *tilya*, Ved. prepared from the seeds of *sesamum* (?); [cf. *tirya*.]

तिर्यग *tiryaga* for *tiryag-ga*. See *tiryāñc*.

तिर्यञ्च *tiryāñc* or *tiryāc*, an, *tiraścī*, or according to *Vopa-deva* also *tiryāñcī*, ak (fr. *tiras* and rt. *añc*), going or lying crosswise or transversely or obliquely, oblique, transverse (opposed to *anv-āñc*), horizontal (opposed to *ūrdhva*, vertical); going across; crossing over, traversing; moving tortuously, going crookedly or awry; curved, crooked; meandering; lying in the middle or between; (an, ak), m. n. an animal (going horizontally, as opposed to man who walks erect), a brute, an amphibious animal; a bird; (with *Jainas*) plants, the organic world; (*tiraścī* or *tiryāñcī*), f. the female of an animal or of any beast or bird; (ak), ind., Ved. across, obliquely, transversely, horizontally, sideways; *tiraścā*, ind. across, obliquely. = *Tiraścī-rāji*, is, īs, ī (*tiraścī* loc. case of *tiryāñc*), Ved. striped across (as a serpent). = *Tiryak-kāram* or *tiryak-kṛitya*, ind. having laid aside (after the completion of any work), having placed on one side. = *Tiryak-kṣipta*, as, ā, am, placed obliquely or across; a form of dislocation when a part of the joint is forced outwards. = *Tiryak-tā*, f. or *tiryak-tva*, am, n. the state of going across or obliquely; the state of a beast or animal, animal nature; measurement across, breadth. = *Tiryak-pātana*, am, n., N. of a part of the *Ānanda-kānda*, treating of medicine. = *Tiryak-pramāṇa*, am, n. measurement across, breadth; *purastāt-tiryak-pramāṇa*, breadth in front; *paścāt-ī*, breadth behind. = *Tiryak-prekṣaṇa*, as, ā, am, looking obliquely or askance; (am), n. a squint, oblique glance, side look. = *Tiryak-prekṣin*, ī, inī, i, looking obliquely or sideways. = *Tiryak-sūtra*, am, n. a cross-line. = *Tiryak-srotas*, as, n. 'the horizontal stream of life,' the animal creation; (ās), m. 'hurrying the stream of life horizontal,' i. e. the animal world; an animal, a beast or bird; [cf.

arvāḥ-srotas, *avāḥ-srotas*, *ūrdhva-srotas*.] — *Tiryag-antara*, *am*, *n*. intermediate space measured across, breadth. — *Tiryag-ayana*, *am*, *n*. the horizontal course, the annual revolution of the sun, (opposed to its diurnal revolution, in which it rises and sets vertically.) — *Tiryag-āgata*, *as*, *ā*, *am*, lying across (a particular position of the child at birth).

— *Tiryag-ikṣha*, *as*, *ā*, *am*, looking obliquely; [cf. *tiryak-prekṣha*]. — *Tiryag-iśa*, *as*, *m*. 'the lord of the animals,' an epithet of Kṛishṇa. — *Tiryag-ga* (or sometimes *tiryag-ga*), *as*, *ā*, *am*, going obliquely, going across or horizontally [cf. *pratipa-ga*, *adhomukha*, *ūrdhva-ga*]; an animal; going towards the north or south, (opposed to *pūrva-mukhī* and *pasāṇ-mukhī*.) — *Tiryag-gata*, *as*, *ā*, *am*, going horizontally, (opposed to man who walks erect.) — *Tiryag-gati*, *is*, *f*. the course of an animal, transmigration of animals. — *Tiryag-gama*, *as*, *ā*, *am*, going sideways or obliquely. — *Tiryag-gamana*, *am*, *n*. motion sideways or across, (opposed to *ūrdhva-g* and *adhog*.) — *Tiryag-guṇana*, *am*, *n*. oblique multiplication. — *Tiryag-ja*, *as*, *ā*, *am*, born from an animal, having an animal as father or mother. — *Tiryag-jana*, *as*, *m*. an animal. — *Tiryag-jāti*, *is*, *is*, *f*, belonging to the race of animals or to the brute creation, born as an animal; (*is*), *f*. the brute kind. — *Tiryag-jyā*, *f*. an oblique chord. — *Tiryag-dīś*, *k*, *f*. the region or part of the universe which lies horizontally, (opposed to *ūrdhva* and *adhas*.) — *Tiryag-dhāra*, *as*, *ā*, *am*, having curved or oblique edges. — *Tiryag-nāsa* or *tiryag-nāsa*, *as*, *ā*, *am*, crooked-nosed, wry-nosed. — *Tiryag-yavodara* ('*va-ud*'), *am*, *n*. a barleycorn. — *Tiryag-yāna*, *as*, *m*. 'going crookedly,' a crab. — *Tiryag-yona*, *as*, *m*. an animal (as a bird &c.); [cf. *tairagyona*]. — *Tiryag-yonī*, *is*, *is*, *f*, born of or as an animal; (*is*), *f*. the womb of an animal, the animal creation or race, organic nature (including 'plants'). — *Tiryagyony-anvaya*, *as*, *ā*, *am*, of the animal race; (*as*), *m*. the race of animals, birds, &c. — *Tiryag-viddha*, *as*, *ā*, *am*, pierced obliquely (as a vein in bleeding by an unskillful operator). — *Tiryag-niraya*, *as*, *m*. the hell of animals or animal nature as a punishment for evil deeds.

Tirāśā, *am*, *n*. Ved. the cross-board of a bedstead. — *Tirāśāṅgrāsa* ('*śā-ān*'), *as*, *m*. the *Āngirasa* *Tirāśā*; [cf. *thraśā*].

Tirāśatā, *ind*. Ved. across, transversely, through.

Tirāśatā, *ind*. Ved. aside, secretly.

Tirāśā, *m*. Ved. *N*. of a *Rishi*, descendant of *Āngirasa*. — *Tirāśā-nidhana*, *am*, *n*. *N*. of a *Sāman*.

Tirāśāna, *as*, *ā*, *am*, lying across, oblique, transverse, sideways, awry, horizontal; irregular; *ā-tirāśāna*, a little across. — *Tirāśāna-nidhana*, *am*, *n*. Ved. *N*. of a *Sāman*. — *Tirāśāna-priśṇa*, *is*, *is*, *f*. Ved. spotted across. — *Tirāśāna-vaṇśa*, *as*, *m*. Ved. a bee-hive.

तिल 1. *til*, *cl*. 1. *P. telati*, &c., to go or move; [cf. *rt. till*].

तिल 2. *til* (probably an artificial *rt. fr.* *tila* below), *cl*. 6. 10. *P. tilati*, *telayati*, &c., to be unctuous or greasy; to oil or anoint.

Tila, *as*, *m*. the sesamum plant (*Sesamum Indicum*) which bears an oily seed; the seed of this plant (much used in Oriental cookery); a mole or spot compared to a seed of sesamum; a small particle or portion as much as a sesamum-seed [cf. *kṛishṇa-tila* and *carma-tila*]; (*ās*), *m*. pl., *N*. of a chapter of the *Purāṇa-sarva-sva*. — *Tila-kāṭa*, *am*, *n*. the farina of sesamum. — *Tila-kalka*, *as*, *m*. dough made of ground sesamum. — *Tilakalka-ja*, *as* or *am*, *m*. or *n*. (?), oil-cake made of the sediment of ground sesamum. — *Tila-kālaka*, *as*, *m*. a mole, a dark spot under the skin; a disease of the penis in which the fleshy parts become black and die off; (*as*, *ā*, *am*), having a mole or mark. — *Tila-kīṭa*, *am*, *n*. the cakey sediment of sesamum after the oil is pressed out. — *Tila-khālī*, *is* or *f*. oil-cake made from sesamum. — *Tila-gaṇji-tirtha*, *am*, *n*. *N*. of a place mentioned in the *Rasika-rāmāya* by *Raghu-nātha*.

— *Tila-grāma*, *as*, *m*. *N*. of a *Grāma* or township. — *Tila-śitra-patraka*, *as*, *m*. a kind of bulbous plant. — *Tila-śūrṇa*, *am*, *n*. sesamum ground and pounded. — *Tila-taṇḍulaka*, *am*, *n*. an embrace (as agreeable as rice mixed with sesamum). — *Tila-tejā*, *f*. a kind of plant. — *Tila-taila*, *am*, *n*. sesamum-oil. — *Tiladeśvara-tirtha* ('*da-iś*'), *am*, *n*. *N*. of a *Tirtha*; [cf. *tilakeśvara-tirtha*]. — *Tila-dvādaśī*, *f*. a festival occurring on the twelfth day of a particular month. — *Tila-dhenu*, *us*, *f*. sesamum made up in the shape of a cow for the purpose of being presented to *Brāhmins* &c. — *Tiladhenu-dāna*, *am*, *n*. *N*. of a chapter of the *Vārāha-Purāṇa*. — *Tilan-tuda*, *as*, *ā*, *am*, bruising sesamum-seed, a sesamum-grinder, one who extracts oil out of sesamum-seed; [cf. *tila-piḍa*]. — *Tila-parṇa*, *as*, *m*. turpentine; (*i*), *f*. the sandal tree, *Pterocarpus Santalinus*; frankincense; turpentine; (*am*), *n*. the leaf of the *Tila* tree; sandal-wood. — *Tila-parṇikā*, *f*. or *tila-parṇika* or *tila-parṇaka*, *am*, *n*. red sanders, sandal-wood. — *Tila-piḍāṭa*, *am*, *n*. (*piḍāṭa* = *piṣṭaka*), a sort of sweetmeat made chiefly of ground sesamum. — *Tila-pinja*, *as*, *m*. barren sesamum, bearing no blossom or yielding a seed which gives no oil; white sesamum; [cf. *tila-peja*, *tilpinja*, *taila-pinja*]. — *Tila-piḍa*, *as*, *m*. = *tilan-tuda*; [cf. *taila-piḍa*]. — *Tila-pushpaka*, *Terminalia Bellerica* (*vi-bhitaka*). — *Tila-peja*, *as*, *m*. barren sesamum; [cf. *tila-pinja*]. — *Tila-bhāra*, *ās*, *m*. pl., *N*. of a race. — *Tila-bhārinī*, *f*. jasmine. — *Tila-bhṛishṭa*, *am*, *n*. fried sesamum-seed. — *Tila-maya*, *as*, *i*, *am*, made of or prepared from sesamum, abounding with sesamum. — *Tila-mayira*, *as*, *m*. a species of peacock. — *Tila-miśra*, *as*, *ā*, *am*, mixed with sesamum. — *Tila-rasa*, *as*, *m*. sesamum-oil. — *Tila-vatsa*, *as*, *ā*, *am*, Ved. having sesamum-seed (as it were) for children. — *Tila-vratī*, *i*, *inī*, *f*, eating only sesamum-seeds in consequence of a vow. — *Tila-śas*, *ind*. in pieces as small as sesamum-seeds. — *Tila-sambaddha*, *as*, *ā*, *am*, mixed with sesamum-oil. — *Tila-sneha*, *as*, *m*. oil, especially of sesamum. — *Tila-homa*, *am*, *n*. burnt-offering of sesamum. — *Tilān-kita-dala* ('*la-an*'), *as*, *m*. a kind of bulbous plant. — *Tilādhaka* ('*la-āḥ*'), *N*. of a monastery; (also read *tilāṭaka*, *tilādhāka*, *tila-sākyā*). — *Tilāṇna* ('*la-an*'), *am*, *n*. rice with sesamum-seeds. — *Tilāpatyā* ('*la-ap*'), *f*. a plant bearing a small pungent seed, *Nigella Indica*. — *Tilāmbu* ('*la-ud*'), *u*, *n*. water with sesamum. — *Tilottamā* ('*la-ud*'), *f*. *N*. of an *Apsara*; a form of *Dakṣhāyānī*; *N*. of a woman. — *Tilodaka* ('*la-ud*'), *am*, *n*. sesamum-seeds and water (as an oblation). — *Tilaudana* ('*la-od*'), *am*, *n*. a dish of milk, rice, and sesamum.

Tilaka, *as*, *m*. a species of tree with beautiful flowers, (so called either because it is similar in some way to the sesamum plant, or because it is used as an ornament like the mark on the forehead); a plant growing near water; a freckle, a natural mark under the skin (compared to a seed of sesamum); a kind of eruption of the skin; (*as*, *am*), *m*. a mark or marks made with coloured earths, sandal-wood, or unguents, upon the forehead and between the eyebrows, either as an ornament or a sectarian distinction; the ornament of anything (used in comp. to express greatness or distinction, e.g. *trailokyā-tilaka*, the ornament of the three worlds, i.e. a distinguished personage); (*as*), *m*. the burden of a song, = *dhruvaka*; a species of horse; *N*. of a son of *Pra-dyota*; *N*. of a prince of *Kampanā*; (*ā*), *f*. a kind of necklace; (*am*), *n*. the bladder; the lungs; black sochal salt, a factitious salt containing sulphur and iron &c.; a disease, the appearance of dark spots on the skin, unattended with inflammation; alliteration; a kind of metre consisting of four lines of six syllables each; [cf. *ūrdhva-tilakin*, *ṛga-tilaka*, *kha-t*, *vasanta* &c.]. — *Tilaka-rāja*, *as*, *m*. *N*. of a man. — *Tilaka-vrata*, *am*, *n*. *N*. of a chapter of the second part of the *Bhaviṣya-Purāṇa*, treating of ceremonies. — *Tilaka-siṅha*, *as*, *m*. *N*. of a man. — *Tilakā-śraya* ('*ka-āś*'), *as*, *m*. the forehead ('the receptacle

of the *Tilaka*'). — *Tilakeśvara-tirtha* ('*ka-iś*'), *am*, *n*. *N*. of a *Tirtha*; [cf. *tiladeśvara-tirtha*].

Tilakaka, *as*, *m*. *N*. of a man.

Tilakāya, *nom*. *A. tilakāyate*, &c., to form the *Tilaka* mark on the forehead, to ornament.

Tilakita, *as*, *ā*, *am*, marked with the *Tilaka*, ornamented; freckled, spotted.

Tilakin, *i*, *inī*, *i*, marked with the *Tilaka*; freckled, spotted.

Tilū, *an* *adj*. derived by *Sāy*. fr. *tila*, and meaning 'fertile,' 'rich'; [cf. *tilvīla* below.]

Tilpinja, *as*, *m*. Ved. = *tila-pinja*, *q. v*.

Tilya, *as*, *ā*, *am*, suited for the cultivation of sesamum, grown with sesamum; (*am*), *n*. a field of sesamum.

Tilva or *tilvaka*, *as*, *m*. the tree *Symplocos Racemosa*, = *ṅgudī*, *Terminalia Catappa*.

Tilvīla, *as*, *ā*, *am*, Ved. having a fertile soil, prolific, rich; [cf. *ibhya-tilvīla* and *dhānya-t*].

Tilvilāya, *nom*. *A. tilvilāyate*, &c., Ved. to be fertile or rich, to cause fertility of soil.

तिलकनिज *tilakanija*, *ās*, *m*. pl., *N*. of a race.

तिलङ्ग *tilinga*, *N*. of a place mentioned in the *Kāka-rudra-saṃvāda*.

तिलिङ्गल *tilingila*, *ās*, *m*. pl., *N*. of a people; (also *timingila*, *tilengala*.)

तिलिस *tilitsa* or *tiliccha*, *as*, *m*. a large snake; (according to some = *Gokhura*; according to others = the *Boa* or *Boa Constrictor*.)

तिल्विलिक *tilpilika*, *am*, *n*. = *tirpirika*.

तिल्ल *till*, *cl*. 1. *P. tillati*, &c., to go or move; (a various reading for 1. *til*.)

तिय *tivya*, *as*, *m*. *N*. of a *Brāhman*.

तिष्ठन् *tishṭhat*, *an*, *anti*, *at* (pres. part. fr. *rt. ethā*), staying, remaining, abiding, standing, being, &c. — *Tishṭhad-gu*, *ind*. (*gu* fr. *go*), at milking-time (when the cows stand to be milked), after sunset. — *Tishṭhad-dhoma* ('*at-ho*'), *as*, *ā*, *am*, Ved. (a sacrifice) at which the oblation is offered standing, (opposed to *upaviṣṭha-homa*.)

तिष्य *tishya*, *as*, *m*. *N*. of a mythical being who like *Kṛiṣṇa* is a kind of heavenly archer; an asterism regarded as shaped like an arrow and containing three stars, of which *δ Cancri* is one, (it is the sixth *Nakṣatra* of the old or eighth of the new order, and is also called *Pushya* and *Sidhya*); the month *Pausa* (December-January); a common *N*. of men, 'born under the asterism *Tishya*' [cf. *upa-tishya*]; (*ā*), *f*. *Terminalia Tomentosa*; *Emblia Officialis*; *Emblia Myrobalan*; (*as*, *am*), *m*. *n*. the *Kali-yuga*, the fourth or present age; (*as*, *ā*, *am*), auspicious, fortunate, lucky (?). — *Tishya-ketu*, *us*, *m*. an epithet of *Siva*. — *Tishya-punarvasiya*, *as*, *ā*, *am*, relating to the asterisms *Tishya* and *Punarvasu*. — *Tishya-pushpā*, *f*. *Emblia Myrobalan* (*āmalakī*). — *Tishya-phalā*, *f*. *Emblia Myrobalan*. — *Tishya-rakṣitā*, *f*. *N*. of the first wife of *Asoka*.

Tishyaka, *as*, *m*. the month *Pausa*.

तिस्त्रि *tisri*, *tisras*, *f*. pl. three; see *tri*.

तिस्री *dhavva*, *am*, *n*. Ved. a bow with three arrows.

Tisrikā, *f*. *N*. of a *Grāma*.

Tisrā, *f*. the grass *Andropogon Aciculatus*.

तिहन् *tihan*, *ā*, *m*. sickness; a good disposition; rice; a bow.

तीक *tik*, *cl*. 1. *A. tikate*, &c., to go or move; [cf. *rt. tik*].

तीक्ष्ण *tikṣhṇa*, *as*, *ā*, *am* (fr. *rt. tij*; cf. the similar word *tigma*, which is more used than

tikṣhṇa in the older literature), sharp (in all senses), hot, pungent, warm, fiery; acid (= *khara-ushna*); virulent, harsh, rough, rude, cross; injurious, noxious, unfriendly, unpropitious, inauspicious (e. g. *tikṣhṇāni nakṣatrāṇi*, the inauspicious Nakṣatras, viz. Mūla, Ārdra, Jyeshthā, Āśleshā); sharp, keen; intelligent; zealous, vehement, active, eager, energetic, quick; devoted, self-abandoning; devout, ascetic, a devotee, zealot; (*as*), m. nitre; the resin of *Boswellia Thurifera*, = *sveta-kuṣa* or *sveta-darba*; long pepper; black pepper; black mustard; *Moringa Pterygosperma*, horse-radish tree; *Dalbergia Sissoo* (*śiṣapā*), marjoram; *Asa Foetida*; *Galmei*; N. of a Nāga; N. of a man; (*ā*), f., N. of several plants, = *vacā*, = *sarpa-kankālīkā* (wrongly translated 'the cast skin of a snake'); *Mucuna Pruriens*, = *mahā-jyotiṣmati*, = *atyamla-parāṇi*; *Cardiospermum Halicacabum*; black mustard; a mystical name of the letter *p*; (*am*), n. iron; steel; any weapon; anything sharp (as sharp language, &c.); heat, pungency; haste; sea-salt, nitre; poison; = *mushkaka*; the tree *Bignonia Suaveolens* or (according to others) the scrotum or testicles; *Piper Chaba*; war, battle; plague, pestilence, epidemic destruction; death, dying; [*cf. a-tikṣhṇa* and *su-tikṣhṇa*]. — *Tikṣhṇa-kaṇṭaka*, *as*, m., N. of several plants, viz. thorn-apple; *Capparis Aphylla*; *Terminalia Catappa*; *Acacia Arabica*; *Euphorbia Tortilis*; (*ā*), f. a kind of plant, = *kānthārī*. — *Tikṣhṇa-kanda*, *as*, m. 'pungent root', the onion. — *Tikṣhṇa-karma-kṛt*, *t*, *t*, acting in a sharp or clever manner, active, energetic. — *Tikṣhṇa-karman*, *ā*, *ā*, a 'sharp in action', active, energetic, zealous, brisk; (*a*), n. a clever work. — *Tikṣhṇa-kalka*, *as*, m. coriander. — *Tikṣhṇa-kāntā*, f. a form of *Caṇḍikā*. — *Tikṣhṇa-gandha*, *as*, m. 'having a pungent smell', N. of two plants, = *sobhānjana* and *pharyjñaka*; the resin of the *Boswellia Thurifera*; (*ā*), f., N. of several plants, = *sobhānjana*, *rājikā*, *vacā*, *śveta-vacā*, *kānthārī*, *jivanti*; small cardamoms. — *Tikṣhṇa-gandhaka*, *as*, m. = *sobhānjana*. — *Tikṣhṇa-taṇḍulā*, f. long pepper. — *Tikṣhṇa-tara*, *as*, *ā*, am, sharper, &c. — *Tikṣhṇa-tā*, *t*, or *tikṣhṇa-tva*, *am*, n. warmth, heat, sharpness, pungency. — *Tikṣhṇa-tuṇḍā*, *as*, *ā*, *am*, having a sharp beak (as a bird). — *Tikṣhṇa-taila*, *am*, n. 'pungent oil', the resin of the *Shorea Robusta*; the milky juice of the *Euphorbia Lactea*; spirituous or vinous liquor. — *Tikṣhṇa-danṣhṭra*, *as*, *ā*, *am*, having sharp teeth or tusks; (*as*), m. a tiger. — *Tikṣhṇa-danṣhṭraka*, *as*, m. a leopard. — *Tikṣhṇa-dhāra*, *as*, *ā*, *am*, sharp-edged, sharp; (*as*), m. a sword. — *Tikṣhṇa-pattra*, *as*, m. 'having pungent leaves', coriander; the plant *Terminalia Catappa*; a species of sugar-cane. — *Tikṣhṇa-pushpa*, *am*, n. 'pungent flower', cloves; (*ā*), f. *Pandanus Odoratissimus*; the clove tree. — *Tikṣhṇa-priya* = *tikṣhṇa-sūka*, barley. — *Tikṣhṇa-phala*, *as*, m. 'having pungent fruit', coriander; black mustard. — *Tikṣhṇa-buddhi*, *is*, *is*, *i*, sharp-witted, sagacious, acute. — *Tikṣhṇa-mañjarī*, f. the betel plant. — *Tikṣhṇa-mukha*, *as*, *i*, *am*, sharp-mouthed. — *Tikṣhṇa-mūla*, *as*, m. 'having a pungent root', *Moringa Pterygosperma*; *Alpinia Galanga*. — *Tikṣhṇa-raśmi*, *is*, *is*, *i*, having hot rays (as the sun). — *Tikṣhṇa-rasa*, *as*, m. 'pungent liquid', saltpeper. — *Tikṣhṇa-loha*, *as*, m. 'sharp iron', steel. — *Tikṣhṇa-visha*, *as*, *ā*, *am*, having virulent poison. — *Tikṣhṇa-vrishaṇa*, *as*, m. 'having strong testicles', N. of a bull. — *Tikṣhṇa-vega*, *as*, *ā*, *am*, possessing great velocity; (*as*), m., N. of a *Rakṣas*. — *Tikṣhṇa-sūka*, *as*, m. 'having sharp awns', barley. — *Tikṣhṇa-śṛṅga*, *as*, *ā* or *i*, *am*, having sharp horns. — *Tikṣhṇa-sāra*, *as*, m. *Dalbergia Sissoo* (= *śiṣapā*); *Bassia Latifolia*; iron. — *Tikṣhṇāṇṣu* (*ṇa-ṇṣu*), *us*, *us*, *u*, having hot rays; (*us*), m. the sun; fire. — *Tikṣhṇāṇṣu-tanaya*, *as*, m. 'the son of the sun', the planet Saturn. — *Tikṣhṇāgni* (*ṇa-ṇi*), *is*, m. 'acid gastric juice', heartburn, dyspepsia. — *Tikṣhṇāgra* (*ṇa-ṇa*), *as*, *ā*, *am*, sharp-pointed; (*us*), m. *Zingiber Zerumbet*. — *Tikṣhṇāyasa* (*ṇa-ayasa* for *ayasa*, q. v.), *am*, n. 'sharp iron', steel; (*as*, *i*, *am*), made of steel,

sharp. — *Tikṣhṇeṣhu* (*ṇa-ṣhu*), *us*, *us*, *u*, having sharp arrows. — *Tikṣhṇopāga* (*ṇa-up*), *as*, m. forcible means, a strong measure.

Tikṣhṇaka, *as*, m. = *mushkaka*, *Bignonia Suaveolens* or (according to others) the scrotum or testicles; black mustard; long pepper.

Tikṣhṇishtha, *as*, *ā*, *am*, sharpest, &c.

Tikṣhṇīyas, *ān*, *asī*, *as*, sharper, &c.

तीम् *tim*, cl. 4. P. *timyati*, &c., to be wet or moist; [*cf. rt. tim*].

तीर *tīr*, cl. 10. P., to accomplish, (better regarded as a nominal verb; see under *tīra* below.)

तीर *tīra*, *am*, n. (fr. *rt. tīr*), a shore, a bank; margin, brink, edge; the brim of a vessel; a sort of arrow [*cf. the Pers. तीर*]; (*as*), m. tin [*cf. tīra*]; (*i*), f. a kind of arrow, three-fourths of which consists of reed and a fourth part of iron. — *Tīra-graha*, *ās*, m. pl., N. of a race. — *Tīra-ja*, *as*, *ā*, *am*, growing or standing near a shore; (*as*), m. a tree near a shore. — *Tīra-bhukti*, *is*, m., N. of a country, the modern Tīrūt, a province in the east of central Hindūstan, lying to the north of Bahar (fr. *tīra*, a bank, and *bhukti*, here signifying a limit; being bounded on the east by Bhaugulpore, on the west by Sarum, on the south by the Ganges, and on the north by the skirts of the Himālaya mountains); [*cf. tri-bhukti*]. — *Tīra-ruha*, *as*, *ā*, *am*, growing on a bank; (*as*), m. a tree growing on a bank. — *Tīra-stha*, *as*, *ā*, *am*, situated on a bank or shore. — *Tīrāntara* (*ra-an*), *am*, n. the opposite bank or shore.

Tīraya, nom. P. *tīrayati*, *yitum*, to get through, cross over, to finish, accomplish, complete successfully.

Tīrita, *as*, *ā*, *am*, finished, settled, completed, adjudged, decided according to evidence; (*am*), n. completion of any act or affair; corrupt or improper non-inflection of a sentence.

तीरण *tīraṇa*, a kind of plant, = *karāñjikā*.

तीराट *tīrāṭa*, *as*, m. = *tīrīṭa*, *Symplocos Racemosa*.

तीरु *tīru*, perhaps a wrong reading for *bīru*.

तीरु *tīraṇa*, *as*, *ā*, *am*. See under *rt. tīr*.

तीर्त्वा *tīrtvā*, ind. See under *rt. tīr*.

तीर्थ *tīrtha*, *as*, *am*, m. n. (fr. *rt. tīr*), the masc. is 'only exceptionally used in epic poetry), a passage, way, road, ford; especially a Ghat or the stairs of a landing-place, a descent into a river, a bathing-place, a holy place, a shrine or sacred place of pilgrimage, as Benares &c., especially particular spots along the course of sacred streams, as the Ganges &c., or in the vicinity of sacred springs; any piece of water; (in sacrificial language) the path to the altar between the *Cātvalā* and *Utkara*; a channel, a canal, watercourse; the usual way, the usual or right manner (e. g. *tīrthena* or *tīrthas*, in right order, in the usual way; *a-tīrthena*, in a wrong way); the right place, the right moment; a sacred place, a sacred moment, opportunity; a sacrifice; advice, instruction, counsel; a counsellor, an adviser; a sacred preceptor, a Guru; an opportunity, a means, an expedient; certain lines or parts of the hand sacred to the deities &c. (as the root of the two smaller fingers, to *Prajāpati*; the tops of the fingers, to the gods; the space between the thumb and finger, to the manes; the root of the thumb, to Brahma or to the Veda; *saumyan tīrtham* = the middle of the hand); an object of veneration, a sacred object; a worthy object or person, a fit recipient, (sometimes at the end of names, e. g. *ānanda-tīrtha*, *jaya-tīr*, &c.); a Brāhman; a minister; a N. given to certain officers

(eighteen or fifteen in number) who are in close attendance on a king; pudendum muliebre; menstrual courses of a woman; a school of philosophy (= *darśana*), a sect; ascertainment of disease; fire. — *Tīrtha-kamaṇḍalu*, *us*, *u*, m. n. a pot with water from a sacred bathing-place. — *Tīrtha-kara*, *as*, *ā*, *am*, 'creating a passage (through life, or through the circuit of life)'; (*as*), m. an epithet of Viṣṇu; one of the synonyms of an Arhat or sanctified teacher of the Jaina sect; (with Buddhists) an ascetic ('bathing in holy waters'). — *Tīrtha-kāka*, *as*, m. a crow at a sacred bathing-place, i. e. one not in his own proper place. — *Tīrtha-kāśikā*, f., N. of a work by Gaṅgā-dhara. — *Tīrtha-kīrti*, *is*, *is*, *i*, one whose mere fame makes holy. — *Tīrtha-kṛt*, *t*, m. = *tīrtha-kara*, a Jaina Arhat. — *Tīrtha-gopāla*, *am*, n., N. of a place of pilgrimage. — *Tīrthan-kara*, *as*, m. = *tīrtha-kara*, a Jaina Arhat. — *Tīrtha-śāntā-manī*, *is*, m. f., N. of a chapter of the *Saṃskāra-tattva* by Raghunandana, treating of the Indian sacraments. — *Tīrtha-tama*, *am*, n. (fr. *tīrtha* with the affix of the superl.), a more sacred place of pilgrimage; an object of the highest sanctity. — *Tīrtha-deva*, *as*, m. an epithet of Śiva. — *Tīrtha-dhvaṅksha*, *as*, m. 'a crow at a place of pilgrimage,' a contemptuous epithet; [*cf. tīrtha-kāka*]. — *Tīrtha-patī*, *is*, m., N. of the chief of a sect. — *Tīrtha-pād*, *pād*, *pādī*, *pāt*, 'one whose feet are sacred or sanctify,' an epithet of Kṛṣṇa. — *Tīrtha-pādīya*, *as*, m. an adherent of Kṛṣṇa. — *Tīrtha-bhūta*, *as*, *ā*, *am*, rendered holy, sacred. — *Tīrtha-mahā-hrada*, *as*, m., N. of a shrine or place of pilgrimage. — *Tīrtha-mahima*, *ā*, m., N. of a chapter of the *Sūdra-dharma-tattva*, treating of the duties of the *Sūdras*. — *Tīrtha-māhātmya*, *am*, n., N. of a chapter of the *Purāṇa-sarva-sva* by Hala-yudha. — *Tīrtha-yātrā*, f. a visit to any sacred shrine or bathing-place, a pilgrimage; N. of a chapter of the *Sīva-Purāṇa*. — *Tīrthayātrā-tattva*, *am*, n., N. of a part of the *Smṛiti-tattva* by Raghunandana. — *Tīrthayātrā-parvan*, a, n., N. of a section of the third book of the *Mahā-bhārata* (ch. 80-156). — *Tīrtha-yātrīn*, *i*, *inī*, *i*, going to a place of pilgrimage. — *Tīrtha-rāji*, f. 'a line of sacred bathing-places,' epithet of Benares. — *Tīrtha-val*, *ān*, *asī*, *at*, having descents to the water, abounding in sacred bathing-places; (*atī*), f., N. of a river. — *Tīrtha-vāka*, *as*, m. the hair of the head. — *Tīrtha-vāyasa*, *as*, m. a crow at a Tīrtha; see *tīrtha-kāka*. — *Tīrtha-vāsin*, *i*, *inī*, *i*, dwelling at a place of pilgrimage. — *Tīrtha-vidhi*, *is*, m. the rites observed at a place of pilgrimage. — *Tīrtha-sīlā*, f. the stone steps leading to a bathing-place. — *Tīrtha-śrāvas*, *ās*, *ās*, *as*, one whose mere fame is sacred or sanctifies. — *Tīrtha-śrāddha-prayoga*, *as*, m., N. of a chapter of the *Śrāddha-cīntā-manī* by Sivarāma, treating of funeral ceremonies. — *Tīrtha-senī*, *is*, f., N. of one of the *Mātṛis* attending on Skanda. — *Tīrtha-sevin*, *i*, *inī*, *i*, visiting shrines, a pilgrim; (*i*), m. a kind of crane, *Ardea Nivea*. — *Tīrtha-saukhyā*, *am*, n. title of a particular work or of a part of a work.

Tīrthaka, *as*, *ā*, *am*, holy, sacred, venerable; (*as*), m. an ascetic Brāhman; N. of a Nāga.

Tīrthika, *as*, m. an ascetic Brāhman (visiting holy shrines or bathing-places), a pilgrim.

Tīrthī-kṛi, cl. 8. P. A. *karoti*, *kurute*, *karatū*, to make sacred. — *Tīrthī-karaṇa*, *am*, n. the act of rendering sacred; (*as*, *i*, *am*), sanctifying.

Tīrthī-bhūta, *as*, *ā*, *am*, become sacred.

Tīrthya, *as*, *ā*, *am*, relating to a ford or to a sacred bathing-place, &c.; (*as*), m. an ascetic; [*cf. tairthyā*].

तीव *tiv*, cl. 1. P. *tivati*, &c., to be large or strong, to be fat or corpulent; [*cf. rt. tiv*].

तीवर *tivara*, *as*, m. (said to be fr. *rt. tīr*), the ocean; a hunter, the adulterine offspring of a Rājaputṛ by a Kṣatriya; one who lives by killing

and selling game; a fisherman (?); (ā), f. the wife of a hunter or of a fisherman.

तीव्र *tivra*, as, ā, am (said to be fr. rt. *tij*; probably connected with rt. *tiv* and rt. 2. *tu*), strong, severe, violent, intense, fierce, ardent, impetuous, sharp, keen, acute, poignant, pungent, sour; hot, warm; flashing, pervading; much, exceeding, excessive, endless, unbounded, unlimited; horrible, dreadful; (as), m. sharpness, &c.; a hunter (?); an epithet of Siva; (ā), f., N. of several plants, viz. Helleborus Niger; black mustard; a sort of Dūrvā or bent grass, = *ganḍa-dūrvā*; basil, = *tarādī*, = *mahā-jyotiṣhmātī*; N. of a river, the Padma-vatī, in the east of Bengal; (am), n. heat, pungency; a shore [cf. *tira*]; tin [cf. *tira*]; iron, steel [cf. *tikṣha*]; (am), ind. violently, impetuously, sharply, fiercely; much, excessively. — *Tivra-kanda* or (according to a various reading) *tivra-kapṭha*, as, m. a pungent kind of Arum. — *Tivra-gatī*, is, īs, i, moving rapidly, quick, swift. — *Tivra-gandhā*, f. cumin-seed or Ptychotis Ajowan. — *Tivra-jvālā*, f. Grislea Tomentosa; [cf. *agni-jvālā* and *vahnī-śikhā*]. — *Tivra-tā*, f. violence, sharpness, heat, pungency. — *Tivra-dāru*, us, m. a species of tree. — *Tivra-pauruṣa*, am, n. daring heroism, such as the storming of a fortress. — *Tivra-roṣa-samāviṣṭa*, as, ā, am, filled with fierce anger. — *Tivra-vedanā*, f. excessive pain, agony, the pain of damnation. — *Tivra-śoka-samāviṣṭa*, as, ā, am, filled with excessive sorrow. — *Tivra-śokānta* ('*ka-ānta*'), as, ā, am, afflicted with poignant grief. — *Tivra-sava*, as, m., N. of an Ekāha sacrifice. — *Tivra-sut*, t, t, Ved. pressed out of a sour or fermenting substance; (Sāy. *tivra-suta*, as, ā, am), whose expressed juice is sharp or pungent; (t), m., N. of an Ekāha sacrifice. — *Tivrananda* ('*ra-ānta*'), as, m., 'having intense joy,' an epithet of Siva. — *Tivraṇta* ('*ra-ānta*'), as, ā, am, Ved. becoming strong or sharp at the close (i. e. by a process of fermentation); having a sure or excessive result.

Tivraya, nom. P. -*yati*, -*yitum*, to make sharp, strengthen.

तीसट *tisata*, as, m., N. of a writer on medicine.

तु 1. *tu*, the base of some of the cases of the 2nd personal pronoun; [cf. *tva*.]

तु 2. *tu*, cl. 2. P., Ved. *taṭiti* and *tauti*, *ūtāva*, *totum* and *taṭitum*, to have authority or power, to be strong; to attain; to thrive or increase, to fill, become full; to go or move; to injure, hurt, kill; Caus., Ved. (only used in aor. *tūtōti*), to make strong or efficient, make valid, accomplish; [cf. Zend *tau*, 'to be able,' *tavan*, 'powerful'; Pers. توان *tuwān*, 'power'; توانم *tuwānam*, 'I can'; Gr. τῶλος, τῶλη, τῶλος, *taūs*: Lat. tumor, tumere, tumidus, tumulus (?), tuber, tueri, totus: Umbr. Osc. *tauta*, *tota*, *touta*, 'town'; *tut-icus*, 'townish': Goth. *thiuda*, *thiuth*, *thiuthyan*: Angl. Sax. *thūma*, 'the thumb'; *thead*, 'people': Old Germ. *dūmo*, 'the thumb': Slav. *ty-ti*, 'to grow fat'; *tu-kū*, 'fat': Lith. *tau-ka-ti*, 'fat'; *tunk-u*, 'I become fat': Old Pruss. *tau-ta*, 'land, country': Cambro-Brit. *tyu-u*, 'to increase.']

तु 3. *tu*, ind. (a particle, perhaps connected with the pronom. base 2. *ta*, or with the Vedic pronom. *tva*; never found at the beginning of a sentence or verse, and causing the verb with which it is constructed to retain its accent). As a particle implying 'earnest entreaty' or 'urgent request' it is often used in the Veda, like Lat. *dum*, with an imperative, and may be translated by 'pray!' 'I beg,' 'do' (e.g. *ā tveta*, come here, do); or it may be rendered by 'well,' 'now then,' 'now,' 'just.' As an adversative particle it is equivalent to 'but,' 'on the contrary,' 'on the other hand' (e.g. *na śchinati janayati tu*, he does not destroy but he produces). The sense 'but' is most common in later Sanskrit.

Tu is sometimes, however, used for *ca*, 'and' (e.g. *ā samudrāt pūrvā ā samudrāt tu paścīma*, to the eastern sea and to the western sea); and even for *vā*, 'or' (e.g. *uśtra-yānam samāruhya khara-yānam tu*, having ascended a camel-carriage or one drawn by donkeys). Sometimes it appears to be incorrectly written for *nu* (e.g. *kin tu* for *kin nu*). Occasionally it seems to be used for *tadā* after *et* (e.g. *tām et na dīṣeyam pramathayinām hareyuṣ tu*, if I were not willing to give her then they would take her by force). Not unfrequently *tu* is used as an expletive to fill out a verse or prevent the blending of vowels (e.g. *īrshyī ghṛīṇī tv a-santushāh*, &c., an envious man, one over-compassionate, a discontented man, &c.). *Tu*—*tu*, although—yet; *api-tu*, moreover; *kin tu*, but, nevertheless, notwithstanding; *paran tu*, moreover, but, nevertheless; *na tv eva tu*, but by no means. According to lexicographers *tu* implies disjunction, mutual opposition, alternative, asseveration, emphasis, conjunction, &c.

तुखार *tukhāra*, ās, m. pl. (probably = *tukhāra*), N. of a race of people; (as), m. a man of this race.

तुक *tuk*. See 1. *tu* below.

तुकज्योतिर्विद *tuka-jyotir-vid*, t, m., N. of an astronomer.

तुकाक्षीरी *tukākshīrī*, f. = *tugākshīrī*, the manna of bamboos.

तुक्क *tukka*, as, m., N. of a man.

तुखार *tukhāra*, ās, m. pl. N. of a non-Hindū people to the north-west of Madhya-dēśa; (often written *tushāra*); [cf. *tukhāra*.]

तुगा *tugā*, f. the so-called Tabāshir (fr. *tvak-kshīrā*), a white secretion found sometimes in the joints of bamboos, the manna of bamboos. — *Tugā-kshīrī*, f. a peculiar kind of bamboo manna; [cf. *tukā-kshīrī*.]

तुग्र *tugra*, as, m., N. of the father of Bhujyu who was protected by the Aśvins; N. of an enemy of Indra, conquered by the latter.

Tugriya, Ved. = *tugrya*.

Tugrya, as, m., Ved. a patronymic of Bhujyu; N. of a man or of a race; (ā), f. water. — *Tugryā-vidh*, t, t, Ved. delighting in the Tugryas; epithet of Indra and of Soma; (Sāy.) increasing water, increasing with water.

तुग्वन् *tugvan*, a, n., Ved. = *tirtha*, q. v.

तुङ्ग *tunga*. See under rt. 2. *tuj* next col.

तुष 1. *tu* or 1. *tuj*, k, f., Ved. offspring, children, propagation; [cf. *toka* and *tokman*.]

Tuṣṭi, is, f., Ved. propagation, begetting children; (ās), m., Ved., N. of a man protected by Indra.

तुष 2. *tu* in ā-tu (q. v.), growing dusk.

तुच्छ *tucchā*, as, ā, am (probably for *tusha*), empty, void, vain, light; small, little, trifling; abandoned, deserted; low, mean, insignificant, contemptible; miserable, poor; worthless; (ā), f. the Indigo plant, = *tutthā*; (am), n. chaff; [cf. Lith. *tuszėlas*, 'empty.' — *Tucchā-tva*, am, n. emptiness, meanness, inanity, vanity. — *Tucchā-dru*, us, m. ('the sapless tree'), the castor-oil tree, *Ricinus Communis*. — *Tucchā-dhānya* or *tucchā-dhānyaka*, am, n. straw, chaff.

Tucchaka, as, ā, am, void, empty, &c., = *tucchā*. *Tucchaya*, nom. P. *tucchayati*, &c., to make empty or poor.

Tucchī-kṛi, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to consider as vain or idle, to despise, condemn.

Tucchya, as, ā, am, Ved. void, empty, vain.

तुञ्ज 1. *tuj*. See 1. *tu* above.

तुञ्ज 2. *tuj* or *tuj*, cl. 1. 6. P., Ved. *to-jati*, *tujati*, *tutoja*, *tojitum*, or cl. 1. P. *tunijati*, *tutunja*, *tunijitum*, Ved. Inf. *tujase*, to strike, hit; impel, push; to press out, emit; to stir up, urge on, instigate, incite; wave to and fro; to hasten; Ved. reach, extend, project; to kill or hurt; to guard, protect, to be strong; to clothe; to live; Pass. *tujyate*, &c., to be struck, to be vexed, &c.; Caus. *tujyati*, -*yitum*, Ved. to promote, instigate; to move quickly, spring, run [cf. *tūtujāna*]; *tunijayati* or *tojayati*, -*yitum*, to hurt, to injure or kill; to be strong or vigorous; to give or take; to dwell, abide; to shine, speak; [cf. *tūtujī*.]

Tunga, as, ā, am, high, elevated, prominent, erect, lofty; long; vaulted; chief, principal; strong, passionate [cf. *ut-tunga*]; (as), m. an elevation, height, culmination, altitude; a mountain; top, highest point, peak, vertex; the superior apsis or aphelion of a planet; (metaphorically) a throne; a wise man; a rhinoceros; the planet Mercury; the tree *Rottleria Tinctoria*; the cocoa-nut; N. of a man; (ā), f., N. of a tree [cf. *samī*]; also = *tugā*, bamboo manna; N. of a metre consisting of four lines of eight syllables each; N. of a river in the Mysore territory; (t), f. a kind of Ocimum (*varvarā*); turmeric; night; (am), n. the stamina of the lotus blossom; [cf. Lith. *tunkū*, 'to grow fat'; Russ. *tuēnyĭ*, 'fat'; Hib. *tonngo*, 'a billowy sea'; *tonnghail*, *tonnta*, 'waved.' — *Tungakūta*, as or am, m. or n. (?), N. of a place of pilgrimage. — *Tunga-tā*, f. or *tunga-tva*, am, n. altitude, loftiness, height, passionateness. — *Tungadhanvan*, ā, m., N. of a king of Suhma. — *Tunganābha*, as, m. a particular species of poisonous insect. — *Tunga-nāsikā* or *i*, f. a woman having a prominent nose. — *Tunga-prastha*, as, m., N. of a mountain. — *Tunga-bala*, as, m., N. of a warrior. — *Tunga-bha*, am, n. the lunar mansion in which a planet reaches its apsis, the apsis of a planet. — *Tunga-bhadra*, as, m. a restive elephant or one in rut; (ā), f., N. of a river in the Mysore territory, commonly called Tumbudra, formed by the junction of the Tunga and Bhadra rivers. — *Tunga-mukha*, as, m. a rhinoceros, ('having a prominent snout.') — *Tunga-vija*, as or am, m. or n. (?), quicksilver, ('forming long seed-like balls.') — *Tunga-veṇā*, f., N. of a river in the Dekhan. — *Tunga-śekhara*, as, m. the top of a mountain. — *Tunga-saila*, as, m. 'the high mountain,' N. of a mountain with a temple of Siva. — *Tungī-nāsa*, as, m. a kind of poisonous insect. — *Tungī-pati*, īs, m. the moon, ('lord of night.') — *Tungīśa* ('*gi-īśa*'), as, m. the moon; the sun; an epithet of Siva; N. of Kṛishṇa. — *Tungeśvara* ('*ga-īś*'), as, m. 'lord of the mountains,' an epithet of Siva; a temple of Siva; [cf. *giriśa* and *giriśa*.]

Tungaka, as, m. the tree *Rottleria Tinctoria*; (am), n., N. of a sacred forest.

Tungin, ī, īnī, ī, high, lofty; (t), m. a planet at the apex of its orbit or of its position with regard to others considered astrologically; (tūnī), f., N. of a plant, = *mahā-satāvāri*.

3. *tuj*, k (?), f., Ved. shock, impulse; pressure; assault; (k, k, k), pressing, urging on, impelling.

Tujya, as, ā, am, Ved. to be struck or pushed, to be impelled.

Tuñja, as, m., Ved. shock, assault; a Daitya, a demon; a thunderbolt; giving; (as, ā, am), noxious, mischievous.

तुञ्जि *tujī*. See under 1. *tu*, col. 2.

तुञ्जीन *tunjīna*, as, m., N. of several kings of Kāśmīra.

तुट *tut*, cl. 6. P. *tutati*, *tutoja*, *tutitum*, to dispute, quarrel, wrangle; to hurt or injure; Caus. P. *tojayati*, &c., a wrong reading for *trojayati*.

तुटितुट *tutituta*, as, m. a N. of Siva.

तुदुम *tuduma*, as, m. a mouse or rat.

तुद *tud*, cl. 1. P. *toḍati*, *tudati*, *tutoda*, *toḍitum* or *tudḍitum*, to tear, split, break, cut, pull to pieces; to push; to injure, hurt or kill; to bring near.

तुद *tudḍ*, cl. 1. P. *tudḍati*, &c., to disrespect, disregard, contemn; [cf. rt. *tūḍ* and *toḍ*.]

तुण *tun*, cl. 6. P. *tunati*, *tutoṇa*, *toni-tum*, to curve, bend or make crooked; to be crooked or curved; to act fraudulently.

तुण *tupi*, is, m. = *kupi* = *tunna*, the tree *Cedula Toona*.

तुणिक *tupika* (*tūpika*?), as, m., N. of a tree, = *nandi-ṛiksha*.

तुण्ड *tund*, cl. 1. A. *tundate*, &c., = *tud*.

Tuṇḍa, am, n. (according to some also as, m.), a beak, snout (of a hog &c.), trunk (of an elephant), mouth, face; the point of an instrument; (as), m. a N. of Siva; of a Rakshas or demon; [cf. *asthi-ḥ*, *kanka-ḥ*, *kāka-ḥ*, &c.] — **Tuṇḍa-deva**, as, m., N. of a race or of a particular class of men. — **Tuṇḍa-deva-bhaktā**, am, n. the district inhabited by the *Tuṇḍa*-devas.

Tuṇḍaka = *tundā* above.

Tuṇḍakerikā, f. = *tundḍikeri*, the cotton plant.

Tuṇḍakeri, f. a cucurbitaceous plant, *Momordica Monadelpha*.

Tuṇḍi, is, m. a beak, the mouth, the face; (śa), f. the navel, a prominent navel [cf. *tundi*]; emphysema or distention of the navel (in infants); a kind of gourd or cucumber, = *irvāru*, *kushmāṇḍa*; [cf. *tundī* in *kaṣu-tuṇḍi*, *tikta-ḥ*.]

Tuṇḍika, as, ā, am, furnished with a trunk or snout; (ā), f. the navel [cf. *tundikā*]; the plant *Momordica Monadelpha*; [cf. *kaṣu-tuṇḍikā* and *kāka-ḥ*.]

Tuṇḍikera, ās, m. pl., N. of a race; (as), m. the prince of this race; (ī), f. the cotton plant; a kind of cucumber, *Momordica Monadelpha*; a large boil or swelling on the palate.

Tuṇḍikerikā, f. *Momordica Monadelpha*.

Tuṇḍikerin, ī, m. a species of poisonous insect.

Tuṇḍikeśi, f. a sort of gourd, *Momordica Monadelpha*.

Tuṇḍicela, am, n. a particular kind of costly garment.

Tuṇḍibha, as, ā, am, having a prominent or elevated navel; [cf. *tundibha*.]

Tuṇḍila, as, ā, am, talkative; speaking harshly or severely; loquacious; having a prominent or elevated navel; [cf. *tundila*.]

तुण्डेल *tundela*, as, m., Ved., N. of a kind of evil spirit or goblin.

तुतात *tutāta*, as, m., N. of the founder of a philosophical system; [cf. *tautātika*.]

तुतुर्वणि *tuturvani*, is, is, i (fr. rt. 1. *tur*), Ved. striving to bring near or obtain; (Sāy.) acting with alacrity, acting speedily; [cf. *jugurvant* and *sutukrvani*.]

तुतुष *tuttha*, as, m. (said to be fr. rt. 1. *tud*), fire; (ā), f. the Indigo plant; small cardamoms; (am), n. blue vitriol, sulphate of copper, especially considered as an ointment or medical application to the eyes; a collyrium extracted from the *Amomum Zanthorrhiza*; a stone, a rock. — **Tutthānjana** ('*tha-an*'), am, n. blue vitriol as an ointment or medicinal application to the eyes.

Tutthaka, am, n. blue vitriol.

Tutthaya (originally 'to cover with blue vitriol?'), nom. P. *tutthayati*, -*yitum*, to screen, veil, cover; to spread.

तुष *tuttha*, Ved. occurring in certain

formularies, (explained in commentaries by *brahma-rūpa*, 'having the shape or form of Brahma.')

तुद 1. *tud*, cl. 6. P. A. *tudati*, -*te*, *tutoda*, *totlud*, to strike, hit, push; to goad, prick; to bruise; to pain, wound, sting, vex, harass, tease, torture, torment; Caus. *todayati*, -*yitum*, *atūṭudat*, to push &c.: Desid. *tututāḥ*, -*te*: Intens. *totudyate*, *tototiti*; [cf. rt. *tund*, *tottra*, *toda*; Gr. *Tud-ēv-s*, *Tōd-a-s*, *Tuvd-āpn-s*, *Tuvd-āpeo-s*, *Tuvd-āpew-s*, *Tuvd-āp-ēo-s*; Lat. *tund-o*, *tud-es*, *tud-i-tare*, *dea Pertunda*, *tussis*; Goth. *stant-an*; Old Germ. *stoz-an*; Mod. Germ. *stoss-en*; Angl. Sax. *a-stintan*, 'to blunt': the initial *s* is original, and dropped in Sanskrit.]

2. *tud*, *t*, *t*, *t*, (at the end of a comp.) striking, pricking, goading.

Tuda, as, ā, am, (at the end of a comp.) striking, pricking, stinging, paining, tormenting [cf. *tilan-tuda* and *arun-tuda*, 'striking a wound']; (as), m., N. of a man. — **Tud-āḍi**, the grammatical designation of the sixth class of roots or those of which *tud* is the first.

Tunna, as, ā, am, struck, hit; pricked; goaded, tormented, hurt, vexed, injured; cut, broken, cut down &c.; (as), m. the Toon or Tuna tree, the wood of which bears some resemblance to mahogany and is used for furniture &c.; *Cedrela Toona*.

— **Tunna-vāya**, as, m. a tailor. — **Tunna-secani**, f. the suture of a wound (in surgery); a suture of the skull.

तुन *tuna*, as, am, m. n. (?), Ved. a various reading (in the Sāma-veda) for *tana*, posterity.

तुद *tund*, cl. 1. P. *tundati*, &c., to be busy, active; to search, seek; [cf. rt. *trand*.]

तुद *tundā*, am, n. (said to be fr. rt. 1. *tud*), a protuberant belly, the belly, abdomen; (as, ī), m. f. the navel. — **Tunda-kūpikā** or *tunda-kūpi*, f. the cavity of the navel. — **Tunda-parimārja**, as, ā, am, one who is in the habit of stroking his belly (in the literal sense). — **Tunda-parimrja**, as, ā, am, one who is in the habit of rubbing his belly (metaphorically), a lazy man, a sloth, a sluggard. — **Tundavat**, ān, āṭi, at, corpulent, fat.

Tundi, is, ī, f. n. the belly; (śa), f. the navel; (śa), m., N. of a Gandharva.

Tundika, as, ā, am, having a large or prominent navel or belly, fat, corpulent; (ā), f. the navel.

Tundikara, as, m. the navel.

Tundita, as, ā, am, or *tundin*, ī, inī, ī, or *tundibha* or *tundila*, as, ā, am, having a large or prominent belly or navel; gorbellied, corpulent.

— **Tundila-phalā**, f. *Cucumis Utilissimus*.

तुन *tunna*. See under rt. 1. *tud* above.

तुप *tup* or *tuph* or *tump* or *tumph*, cl. 1. 6. P. *topati*, *tupati*, *tophati*, *tuphati*, *tumpati*, *tumphati*, &c., (in the last two the form in cl. 1. will only differ from that in cl. 6. by the accent), to injure, hurt, wound; kill; *tump*, cl. 10. P. *tumpayati*, &c., a various reading for *tumb*, q. v.: [cf. Gr. *tup-ṛ-o*, *tūp-o-s*, *τυπή*, *τύπ-μα*, *τυπῶ(δ)ς*, *τύπ-αο-v*; Lat. *stuepo*; Old Germ. *stumpf*, *stumb-alon*, *stumph*; Old Island. *stūf-r*.]

तुपरी *tubari*, f. = *tumbari*, coriander; a bitch.

तुभ *tubh*, cl. 1. A. 4. 9. P. *tobhate*, *tubhyati*, *tubhnāti*, *tobhā*, *tutubhe*, *tobhitum*, to push, to kill, hurt, injure in any manner; [cf. *stubh*; Goth. *thiubs*; Angl. Sax. *theof*.]

तुभ *tubha*, as, m. = *stubha*, a goat.

तुमल *tumala*, a various reading for *tumula*, q. v.

तुमिञ्ज *tumiṇja*, as, m., N. of a man.

तुमुर *tumura*, as, am, m. n. mingled combat; [cf. *tumula*.]

तुमुल *tumula*, as, ā, am, tumultuous, noisy; excited, perplexed, confused; (as, am), m. n. uproar, tumult, tumultuous sound, clang, clatter, tumultuous or confused combat, *melee*, confusion; (as), m. *Beleric Myrobalan*, *Terminalia Bellerica*; (sometimes read *tumala* and *tumula*); [cf. Lat. *tumultus*.] — **Tumula-yuddha**, am, n. a tumultuous conflict.

तुम्प *tump* and *tumph*. See rt. *tup*.

तुम्ब *tumb*, cl. 1. P. *tumbati*, &c., to distress, trouble, torment; to hurt, kill; cl. 10. P. *tumbayati*, &c., to trouble; or (according to a various reading) to be invisible.

तुम्ब *tumba*, as, m. a kind of long gourd, *Lagenaria Vulgaris*; (ā), f. *Lagenaria Vulgaris*; a milk-pail or vessel used in milking; a milch-cow; (ī), f. *Lagenaria Vulgaris*; *Asteracantha Longifolia*; (am), n. the fruit of *Lagenaria Vulgaris*; [cf. *kaṣu-tumbi*, *kumbha-ḥ*, *goraksha-ḥ*.] — **Tumba-vana**, as or am, m. n. (?), N. of a country. — **Tumba-vaṇa**, as, m. 'having a Tumba or gourd for a lute,' a N. of Siva. — **Tumbi-pushpa**, am, n. the flower of the *Lagenaria Vulgaris*.

Tumbaka, as, m. the gourd *Lagenaria Vulgaris*; (am), n. the fruit of this gourd.

Tumbi, is, or *tumbikā*, f. a long white gourd, *Lagenaria Vulgaris*.

Tumbini, f. = *kaṣu-tumbi*.

Tumbuka, as, m. the plant, and (am), n. the fruit, of *Lagenaria Vulgaris*.

तुम्बर *tumbara*, as or am, m. or n. (?), a kind of plant; (ī), f. = *tuvāri*, a sort of earth, = *tubari*, a bitch.

तुम्बर *tumbaru*, us, m., N. of a Gandharva; (perhaps a wrong reading for *tumburu*.)

तुम्बुम *tumbuma*, ās, m. pl., N. of a race or people; [cf. *tumbura*.]

तुम्बुर *tumbura*, ās, m. pl., N. of a race; (ī), f. coriander; a bitch; [cf. *tumbari*.]

तुम्बुर *tumburu*, us, m., N. of a pupil of *Kālāpin*; N. of a Gandharva; N. of the attendant of the fifth Arhat of the present *Ava-sarpini*; (u), n. the fruit of *Diospyros Embryopteris*; coriander; (according to others us, u), m. n. the plant and seed of *Diospyros Embryopteris*.

तुम् *tumra*, as, ā, am [cf. *tumura* above], Ved. big, strong, powerful; wild; (Sāy.) energetic (= *preraka*); destroying or defeating adversaries; see *tūtuma*; [cf. Lat. *tumidus*.]

तुर 1. *tur* (connected with rts. *trī*, *tvar*, and *tūr*), cl. 6. P. A. Ved. *turati*, -*te*, &c., to hurry, hasten, press forwards, run; overcome; injure; cl. 3. P. Ved. *tutori*; Caus. *turayati*, -*yitum*, to run; Desid. Ved. *tūtūrshati*; Intens. A. Ved. in the part. *tarlurāṇa*, running forwards; [cf. rt. *tvar*; Gr. *tup-ḥn*, *tup-ḥa*, *tupBā(ω)*, *tupBaala*, *Top-u-lāu*; Lat. *turba*, *turbare*, *turb-idu-s*, *turma*; Angl. Sax. *thrym*, 'multitude, mass, troop'; Goth. *thaurp*; Old Germ. *dorf*, 'conference, assembly, meeting'; Old Island. *thyrpaz*, 'to congregate'.]

2. *tur*, *tūr*, *tūr*, Ved. running a race, hastening, fighting, conquering, a warrior; [cf. *ap-tur*, *āji-tur*, &c.].

1. *tura*, as, ā, am (for 2. 3. *tura* see p. 379, col. 1), Ved. furthering, promoting, a promoter; quick, willing, prompt; (am), ind. quickly. — **Tura-ga**, as, m. 'going quickly,' a horse; the mind, thought; (ī), f. a mare, = *asva-gandhā*, the plant *Physalis Flexuosa*; [cf. *turan-ga* and *turan-gama*.] — **Turaga-gandhā**, f. = *tura-gi*, *Physalis Flexuosa*; [cf. *turaga-gandhā*.] — **Turaga-dānava** or *turaga-daitya*, as, m. 'horse-

titan' or 'Dānava in the shape of a horse,' an epithet of Keśin. — *Turaga-nīla-tāla*, *as*, m. a kind of gesture with the hand. — *Turaga-priya*, *as* or *am*, m. or n. (?), barley, 'liked by horses.' [cf. *turanga-priya*.] — *Turaga-brahma-aryaka*, *am*, n. the sexual restraint of horses, i. e. compulsory celibacy, leading a life of continence, in consequence merely of being without female society. — *Turaga-medha*, *as*, m. a horse-sacrifice, = *asva-medha*. — *Turaga-raksha*, *as*, m. 'horse-guardian,' a groom, an equerry. — *Turaga-līlaka*, *as*, m. a particular time in music. — *Turaga-vadana* or *turagānana* ('*ga-ān*'), *ās*, m. pl. 'horse-faced,' N. of a race in the north of Madhya-dēśa. — *Tura-gātu*, *us*, *us*, *u*, Ved. going quickly. — *Turagāroha* ('*ga-ār*'), *as*, m. 'one mounted on a horse,' a horseman. — *Turagin*, *i*, *īni*, *i*, equestrian, riding, mounted or carried on a horse; (*i*), m. a horseman, a cavalier. — *Turagiya*, an adj. derived fr. *tura-ga* in *khara-turagiya-sam-parka*, *as*, m. sexual intercourse between asses and horses. — *Turagopacāraka* ('*ga-up*'), *as*, m. 'attending to horses,' a groom, an equerry. — *Turan-ga*, *as*, m. 'going quickly,' a horse; a N. of the number seven (because of the seven horses of the sun); the mind considered as the seat of feeling as well as of intellect, the heart; (*i*), f. a mare, = *tura-gī*. *Physalis Flexuosa*, = *ghoṣikā*. *Cucumis Utilissimus*; [cf. *tura-ga* and *turan-gama*.] — *Turan-gaka*, *as*, m. the plant *Luffa Foetida*; (*ikā*), f. a kind of cucurbitaceous plant, = *deva-dālī*, the large dark-green pumpkin. — *Turanga-gandhā*, *f*, = *turaga-gandhā*. — *Turanga-dvishanī*, *f*, (for *dve-shanī*), a she-buffalo. — *Turanga-nātha*, *as*, m., N. of the chief of a sect. — *Turanga-priya*, *as*, m. = *turaga-priya*, barley. — *Turan-gama*, *as*, m. a horse; (*i*), f. a mare; [cf. *tura-ga* and *turan-ga*.] — *Turangama-sālā*, *f*, a horse-stable. — *Turanga-medha*, *as*, m. a horse-sacrifice, = *asva-medha*. — *Turanga-yāyin*, *i*, *īni*, *i*, going on horseback. — *Turanga-vaktra* or *turanga-vadana*, *as*, m. 'horse-faced,' a Kinnara or chorister of Indra's heaven. — *Turanga-sādin*, *i*, m. a horseman, a horse-soldier. — *Turanga-skandha*, *as*, m. a troop of horses. — *Turanga-sthāna*, *am*, n. a horse-stable. — *Turan-gāri* ('*ga-ari*'), *is*, m. 'enemy of the horse,' a buffalo; fragrant oleander (*karavīra*). — *Turangārūḍha* ('*ga-ār*'), *as*, *ā*, *am*, mounted on horseback; (*as*), m. a horseman. — *Turagin*, *i*, m. a horse-man, a rider, a groom; [cf. *turagin*.] — *Tura-yā*, *ās*, *as*, *am*, Ved. going quickly.

Turana, *as*, *ā*, *am*, Ved. quick, swift, energetic; (*am*), n. haste.

Turanya, nom. P., Ved. *turanyati*, &c., to be quick or swift; to make haste, to accelerate.

Turanya-sad, *t*, *i*, *t*, Ved. dwelling among the quick or active.

Turanyu, *us*, *us*, *u*, Ved. quick, swift, energetic, zealous.

Tura-peya, *am*, n., Ved. anything drunk quickly (?).

I. tūrī, f., Ved. overpowering strength, superior power. (For 2. *tūrī* see col. 2.)

Turyā, *f*, Ved. overpowering or superior strength.

तुर 2. *tura*, *as*, *ā*, *am* (fr. rt. 2. *tu*; for 1. *tura* see p. 378, col. 3), Ved. strong, powerful, excelling, surpassing, overpowering; an epithet of Indra, of the Maruts, Adityas, &c.; possessed of property; rich; abundant, abounding; (*as*), m., N. of a preceptor and priest with the patronymic Kāvasheya. — *Turā-shāh*, *-shāḥ*, *f*, *f*, overpowering the mighty or overpowering quickly, epithet of Indra and of Vishnu; (*f*), m. a N. of Indra.

Turāyana, *as*, m. (a patronymic fr. 2. *tura*), N. of a man; (*am*), n., N. of a particular sacrifice or vow, = *paurnamāsa-vikāra*, a modification of the full moon sacrifice; N. of a Sattrā; (*as*, *ā*, *am*), m. f. n. attachment to any object or pursuit; attached to any object or pursuit (?); [cf. *parāyana*.]

तुर 3. *tura*, *as*, *ā*, *am*, Ved. hurt, wounded; (according to Sāy. = *ā-tura*, q. v.)

तुरकिन् *turakin*, *i*, *īni*, *i*, Turkish; [cf. *turushka*.]

तुरक *turakva*, N. of a people, 'the Turks'; [cf. *turushka*.]

तुरा *tura-ga*, *tutanga*. See 1. *tura*, p. 378.

तुरष्क *turashka*, N. of a country and people mentioned in the Śrī-shavāyapa or part of the Rōmaka-siddhānta.

तुराषाह *turā-shāh*. See 2. *tura*, col. 1.

तुरी 2. *tūrī*, *f*, (or *turi*, *is*, in the first sense; cf. *tulī*), the fibrous stick used by weavers to clean and separate the threads of the woof; a painter's brush; a shuttle; N. of a wife of Kṛishpa (or Vasu-deva) and mother of Jaras. (For 1. *tūrī* see col. 1.)

तुरीप *turipa*, *am*, n., Ved. seminal fluid; (*as*), m. an epithet of Tvashṭri, 'spermatic.'

तुरीय 1. *turiya*, P., Ved. *turiyati*, &c., to go or move; [cf. rt. 1. *tur* and *turanya*.]

तुरीय 2. *turiya*, *as*, *ā*, *am*, Ved. fourth, a fourth; consisting of four parts; whose power extends on all four sides, mighty; (*am*), n. the fourth state of the soul (according to the Vedānta phil.), that state in which it has become one with Brahma or the universal spirit; (*as*, *ā*, *am*), (with a different accent), a fourth, constituting the fourth part; (*am*), n. a fourth part, a quarter; [cf. *turya* and *aturtha*.] — *Turiya-bhāga*, *as*, m. a fourth part or share. — *Turiya-bhāḡ*, *k*, *k*, *k*, a sharer of a fourth. — *Turiya-varṇa*, *as*, *ā*, *am*, belonging to the fourth caste; (*as*), m. the fourth caste or tribe, a Śūdra. — *Turiyāṇṣa* ('*ya-an*'), *as*, m. a fourth part or share, a quarter. — *Turiyāṇṣa* ('*ya-at*'), N. of an Upanishad. — *Turiyārḍha* ('*ya-ar*'), *am*, n. one half of a fourth, an eighth part.

Turiyaka, *as*, *ā*, *am*, a fourth (part).

Turya, *as*, *ā*, *am*, = 2. *turiya*, fourth, a fourth; (*am*), n. the fourth state of the soul, in which it becomes one with Brahma, a quarter; (*as*, *ā*, *am*), being in the above state; the fourth (part). — *Turya-vah* or *vāh*, *f*, *f*, *f*, *Turyavāhi*, Ved. an ox or cow four years old.

तुरुष्क *turushka*, *ās*, m. pl., N. of a race, the Indo-Scythian race or Turks; (*as*), m. the country of this race, Turan or Turkestan; a prince of this race; (*as*, *am*), m. n. olibanum, Indian incense, the resin of the Boswellia Serrata; the resin of the Pinus Longifolia; [cf. *yāvana*.]

तुरफि *turphari*, Ved. (fr. rt. *tripḥ*), according to Yaska = *kshipra-hantri*, striking quickly; (according to Sāy., *turphari*, du. = killers of the enemy.)

Turpharitu, *us*, *us*, *u*, Ved. according to Yaska = *hantri*, striking; (according to Sāy., *turpharitu*, du. = *tarphitarau* = *satrūṇāṃ hantārau*.)

तुर्ये *turya*. See above under 2. *turiya*.

तुर्या *turyā*, *f*. See col. 1.

तुर्व *turv* [cf. rt. 1. *tur*], cl. 1. P., Ved. *turvati*, *tutūrva*, *tūrvtum*, to overpower, overcome, excel; to cause to overpower or conquer, help to victory; to save; to strike, to hurt, kill, injure; [cf. *tūrvayāna* and *tūrvī*.]

Turvani, *is*, *is*, *i* (fr. rt. 1. *tur*), Ved. overpowering, excelling, victorious; (Sāy.) acting quickly, serving quickly, moving quickly; injuring or destroying enemies.

Turvan, *a*, n., Ved. (only used in the dat. *tur-vane*), conquering, defeating, injuring.

तुर्वश *turvāsha*, *as*, m. (also written *turvasu*), Ved., N. of a hero and ancestor of the Ārya race, often mentioned in the Rīg-veda and probably related to the Kanvas; he is generally mentioned together with his brother Yadu; N. of a whole race; [cf. *turvāsu* and *taurvaśa*.]

तुर्वसु *turvāsu*, *us*, m. (a later form of *turvāsa*), N. of a son of Yayāti and Devayāni and brother of Yadu.

तुर्वीति *turvīti*, *is*, m., Ved., N. of a man or of a race.

तुल *tul* [cf. rt. *tūl*], cl. 10. P. A. (according to Vopa-deva also cl. 1. P.) *talayati* or *tulayati*, *-te*, (the form *talayati* is rarely used in the metaphorical sense), *tolati*, *atūtulat*, *-yitum*, to lift up, raise; to determine the weight of anything by lifting it; to weigh, poise, measure; to compare by weighing and examining; to ponder, weigh in the mind, consider; to examine with distrust, suspect; to make equal in weight, to equal, compare one thing with another (with inst., e. g. *na brāhmaṇais tulaye bhūtam anyat*, I do not compare any other being with Brāhman); to counterpoise, counter-balance, outweigh, weigh against, equal in weight, match, be equal to (with acc.); to possess in the same degree, to attain, reach; [cf. rt. *dul*: Old Lat. *tul-o*, *te-tul-i*: Lat. *tul-i*, *lātus* (for *tlātus*), *tolle*, *toll-o*, *tolle*, *tolle*, *tolūtum*: Gr. *τλή-ναι*, *τάλα-s*, *πολύ-τλή-s*, *τάλα-ός-s*, *τλή-μην*, *τάλ-αντο-s*, *ἀ-τά-λαντο-s*, *τάλ-αρο-s*, *τελα-μών*, *τάλ-μα*, *τολμ-α*, *Τάλ-ταλο-s*: Goth. *thul-an*, 'to tolerate'; *us-thul-ain-s*, 'patience': Angl. Sax. *tholian*, *thyl-dian*, *athylgian*: Old Germ. *dol-an*: Germ. *duld-en*: Slav. *tul-ā*, 'a quiver'.]

Tulana, *am*, n. lifting, raising; weighing, measuring; rating, assessing, taxing; a particular high number.

Tulayitvā, ind. having weighed, having counterpoised, having made equal or like, &c.

Tulā, *f*, a balance, especially a fine balance, the beam of a balance, goldsmith's or assay scales; a measure, a weight, (*tulayā dhri*), to hold in a balance, to weigh; the balance as an ordeal; weighing; resemblance, likeness, equality, similarity; the sign of the zodiac Libra; the seventh sign in a circle divided like a zodiac; a measure or weight of gold and silver = 100 Palas or about 145 ounces troy; a kind of vessel; sloping beams or timbers in the roof of a house; [cf. *bhāra-tulā* and *tulopatulā*.] — *Tulā-koṭi*, *is*, *i*, m. f. an ornament on the feet or toes of women; a particular weight; a hundred millions, = *arbuda*. — *Tulā-kośa* or *tulā-kośha*, *as*, m. a place where a balance or pair of scales is kept; ordeal by weighing; see *tulā-parikshā*. — *Tulākośa-rahasya*, *am*, n. a mystical rite which consists in weighing seeds and thence calculating the fertility of the soil. — *Tulā-dāna*, *am*, n. the gift to a Brāhman of as much gold, silver, &c., as equals the weight of the body. — *Tulā-dhāta*, *as*, m. the scale or cup of a balance; an oar, a paddle. — *Tulā-dhara*, *as*, m. 'holding a pair of scales,' the sign of the zodiac Libra, the sun. — *Tulā-dhāra*, *as*, *ā*, *am*, 'holding a pair of scales,' trading, trafficking, a trader, a dealer; (*as*), m. the string of a balance; the beam; the sign of the zodiac Libra; N. of a merchant. — *Tulā-paddhati*, N. of a book by Kāmākara-bhaṭṭa. — *Tulā-parikshā*, *f*, ordeal by the balance, (the weight of the accused being first taken, certain prayers and ceremonies are performed, after which he is weighed again; if lighter, he is innocent; if heavier, or as at first, guilty.) — *Tulā-purusha*, *as*, m. 'a weighed man,' or gold, jewels, and other ornaments equal to a man's weight, an offering of such extent constituting one of the sixteen pious gifts; a kind of penance. — *Tulāpurusha-dāna*, *am*, n. gift of gold or valuables to an amount equivalent to the weight of the donor. — *Tulā-pragraha* or *tulā-pragrāha*, *as*, m. the string of a balance. — *Tulā-māna*, *am*, n. measure by weight. — *Tulā-yashṭi*, *is*, m. or *f* (?), the beam of a balance. — *Tulā-vat*, *ān*, *ati*, *at*, furnished with or possessed of a balance. — *Tulā-vīja*, *am*, n. the Guñjā or berry of the Abrus Precatorius, from which the goldsmith's or jeweller's weight in India is taken; the berry weighs about 1 $\frac{1}{16}$ grain troy, the factitious weight about 2 $\frac{1}{16}$.

—*Tulā-sūtra*, *am*, n. the string of a balance.
—*Tulopatulā* ('*lā-up*'), f. a supporting beam or prop in the roof of a house (?).

Tulita, *as*, *ā*, *am*, made equal or like, equalled, compared (with inst., e.g. *dasāṅkena tulita*, compared with the moon); weighed, counterpoised.

Tulya, *as*, *ā*, *am*, equal to, of the same kind or class, well matched, similar, comparable, equally valuable or precious, like, resembling (with gen. or inst., e.g. *tulya etasya*, equal to him; *prāṇvīs tulyā*, a woman as dear as life; or with the crude form in comp., e.g. *amṛita-tulya*, similar to the immortals or to nectar; *etat-tulya*, equal to this man); fit for (with inst.); even, same; indifferent; (*am*), ind. equally, similarly, in like manner; (*as*), m. N. of a Gandharva. — *Tulya-tā*, f. or *tulya-tva*, *am*, n. equality, likeness, sameness, resemblance (with inst., e.g. *vayasā tulyatā*, equality in age); equality of place, conjunction (in astronomy); *drīk-tulyatā*, conformity with any observed place. — *Tulya-tejas*, *ās*, *as*, *am*, equal in splendor. — *Tulya-darśana*, *as*, *ā*, *am*, regarding with equal or indifferent eyes.

— *Tulya-pāna*, *am*, n. drinking together, commotation. — *Tulya-bala*, *as*, *ā*, *am*, of equal strength. — *Tulya-bhāvanā*, f. (in arithm. or algebra) combination of like or analogous sets of magnitude. — *Tulya-mūlya*, *as*, *ā*, *am*, of equal value. — *Tulya-yogitā*, f. 'combination of equal actions or qualities,' a figure in rhetoric. — *Tulya-rūpa*, *as*, *ā* or *i*, *am*, of like or equal form; like, similar, analogous. — *Tulya-lakṣaṇā*, f. a particular figure in rhetoric. — *Tulya-saṅga*, *as*, *ā*, *am*, equal in race, of equal race. — *Tulya-vikrama*, *as*, *ā*, *am*, of equal prowess. — *Tulya-vīrya*, *as*, *ā*, *am*, of equal strength. — *Tulya-vṛitti*, *is*, *is*, *i*, following the same or similar occupation. — *Tulya-sas*, ind. in equal parts. — *Tulya-suddhi*, *is*, f. equal subtraction, transposition (in arithmetic). — *Tulya-sōdhana*, *am*, n. reducing an equation by removing the like magnitudes on both sides. — *Tulyākṛiti* ('*ya-āk*'), *is*, *is*, *i*, of the same form, alike. — *Tulyātulya*, *as*, *ā*, *am*, similar and dissimilar, like and unlike. — *Tulyānumāna* ('*ya-an*'), *am*, n. like inference, a parallel case. — *Tulyadyoga* ('*ya-ud*'), *as*, *ā*, *am*, equal in labours or exertions.

तुलकुचि *tulakuci*, *is*, m., N. of a prince.

तुलभ *tulabha*, *ās*, m. pl., N. of a warrior-tribe.

Tulabhīya, *as*, m. a prince of the above tribe.

तुलसारिणी *tulasāriṇī*, f. = *tūpa*, a quiver.

तुलसी *tulasī* or *tulasikā*, f. holy basil, a small shrub said to have been produced from the hair of the goddess Tulasi and held in veneration by the worshippers of Viṣṇu (Ocymum Sanctum); N. of a deity. — *Tulasi-dvishā*, f. a kind of plant, = *varvari*. — *Tulasi-pattra*, *am*, n. a Tulasi leaf, hence a very small gift. — *Tulasi-vivāha*, *as*, m. the marriage of an image of Viṣṇu with the holy basil, a festival on the twelfth day in the first half of the month Kārttika. — *Tulasi-vṛindāvana*, *as*, m. a small altar, a square pedestal before the gate of a Hindu house on which the sacred basil is planted.

तुलि *tulī*, *is*, or *tulī*, f. a fibrous stick or brush used by weavers for cleaning the threads of the woof; a painter's brush used for that purpose; [cf. *tulī*, *tūli*, *tulikā*, *turi*.] — *Tulī-phalā*, f. the Simul or silk-cotton tree; [cf. *tūli-phalā*.]

Tulnī (= *tūlnī*), f. the Simul or silk-cotton tree.

तुलिका *tulikā*, f. a small bird said to resemble the wagtail.

तुल्य *tulya*. See above.

तुवर *tuvara*, *as*, *ā*, *am*, astringent; beardless; (*as*, *am*), m. n. an astringent taste; (*as*), m. a sort of grain, = *tuvara-yāvanāla*; (†), f. = *ādhakī*, a kind of lentil, Cajanus Indicus; a fragrant

earth; alum; [cf. *tūvara*.] — *Tuvara-yāvanāla*, *as*, m. a sort of grain, = *kashāya-yāvanāla*, &c. — *Tuvari-śmā*, *as*, m. a kind of plant, Cassia Torā, = *śakra-mardaka*.

Tuvaraka, *as*, m. a sort of grain (?); N. of a tree growing in the countries bordering on the western ocean; (*ikā*), f. Cajanus Indicus; a sort of earth; alum.

तुवि *tuvi* (fr. rt. 2. *tu*), = *bahu*, much, many, great, strong, excessive, very, (only used in the Ved. compounds enumerated below); (*is*), f. = *tumbi*, a long gourd. — *Tuvi-kūrmī*, *is*, *is*, *i*, or *tuvi-kūrmīn*, *i*, *inī*, *i*, Ved. powerful in working, efficacious; (Śāy.) doing many and various deeds; epithet of Indra. — *Tuvi-kratu*, *us*, *us*, *u*, Ved. of a strong will; (Śāy.) doing many deeds; having much knowledge; epithet of Indra. — *Tuvi-ksha*, *as*, *ā*, *am*, Ved. epithet of Indra's bow, (according to Śāy. and the Nirukta = *bahu-vikshepa* or *malā-vikshepa*), 'throwing far,' perhaps 'very destructive,' (*ksha* being then fr. rt. 4. *kahi*). — *Tuvi-kshatra*, *as*, *ā*, *am*, Ved. ruling powerfully, (according to Mahi-dhara) preserving from many injuries, epithet of Aditi. — *Tuvi-gra*, *as*, *ā*, *am*, Ved. swallowing much; (Śāy.) sounding loudly; going quickly. — *Tuvi-grāha*, *as*, *ā*, *am*, Ved. seizing powerfully. — *Tuvi-grī*, *is*, *is*, *i*, Ved. swallowing much or greedily; (Śāy.) having a full throat or to be praised by many. — *Tuvi-griva*, *as*, *ā*, *am*, Ved. having a powerful or firm or erect neck, having many throats, swallowing or consuming much, all-embracing. — *Tuvi-jāta*, *as*, *ā*, *am*, Ved. of strong or powerful nature, powerful; born for many, born for the protection of many; (Śāy.) born with many (qualities), from whom many are born; epithet of the gods Indra, Varuṇa, Varuṇa-Mitra, &c. — *Tuvi-deshā*, *as*, *ā*, *am*, Ved. granting excellent gifts, epithet of Indra; (Śāy.) giving much. — *Tuvi-dyuma*, *as*, *ā*, *am*, Ved. very glorious, powerful, wealthy; epithet of Indra, and of the Maruts. — *Tuvi-nṛpa*, *as*, *ā*, *am*, Ved. very manly or valiant or courageous; epithet of Indra. — *Tuvi-prati*, *is*, *is*, *i*, Ved. (Śāy.) visiting many, approaching many; withstanding many, (perhaps rather) resisting powerfully; [cf. *a-prati*.] — *Tuvi-bādha*, *as*, *ā*, *am*, Ved. killing many. — *Tuvi-brahman*, *ā*, *ā*, *am*, Ved. very devoted or pious. — *Tuvi-manyu*, *us*, *us*, *u*, Ved. very zealous, very furious. — *Tuvi-mātra*, *as*, *ā*, *am*, Ved. making or creating much, very efficacious, measuring many (?). — *Tuvi-mraksha*, *as*, *ā*, *am*, Ved. injuring greatly, destructive; (Śāy.) destroying much (timber). — *Tuvi-rādhas*, *ās*, *as*, *am*, Ved. granting in abundance; (Śāy.) opulent, having great wealth. — *Tuvi-vāja*, *as*, *ā*, *am*, Ved. having much food or strength, strengthening, abounding with food. — *Tuvi-sagma*, *as*, *ā*, *am*, Ved. able to do much; (Śāy.) having much enjoyment or pleasure. — *Tuvi-śukma*, *as*, *ā*, *am*, Ved. high-spirited; (Śāy.) of great power, very strong, epithet of Indra and of Indra-Varuṇa. — *Tuvi-śrava*, *ās*, *as*, *am*, Ved. highly renowned, having great fame. — *Tuviśravaś-tama*, *as*, *ā*, *am*, having very great fame, an epithet of Agni. — *Tuviś-tama*, *as*, *ā*, *am*, Ved. strongest, most powerful, most valid. — *Tuviś-mat*, *ān*, *atī*, *at*, Ved. powerful, mighty, efficacious. — *Tuvi-śvaṇas* ('*vi-so*'), *ās*, *as*, *am*, or *tuvi-śvaṇi*, *is*, *is*, *i*, or *tuvi-śvan*, *ā*, *ā*, *am*, Ved. loud-sounding, roaring. — *Tuvi-magha*, *as*, *ā*, *am*, Ved. giving abundantly; (Śāy.) having great riches, epithet of Indra, and of the Maruts. — *Tuvi-rava*, *as*, *ā*, *am*, Ved. making a terrible noise (in battle &c.). — *Tuvi-ravat*, *ān*, *atī*, *at*, Ved. making a great noise (?); (*at*) possessed of many praises, (either for *tuvirava*-vat, or *ravān* may be an irregular nom. case of the part. *rvat*). — *Tuvi-ojas*, *ās*, *as*, *am*, Ved. very strong or powerful.

तुश 1. *tuś*, cl. i. A., Ved. *tośate*, &c., to drip, trickle; sprinkle; (Śāy.) to be struck; to be pressed out or extracted; to be drunk; [cf. *tośa* and *tośas*.]

तुश 2. *tuś* (for *tush* ?), cl. i. A., Ved. *tośate*, &c., to quiet, pacify, appease, satisfy.

तुष *tush* [cf. rt. i. *jush*], cl. 4. P. (ep. also A.) *tushyati*, -*te*, *tutośha*, *tokshyati*, *atushat*, *tośhum*, to become tranquil or calm or quiet; to be contented or satisfied, to be pleased or delighted with anything or any person (with inst., gen., loc. or *prati* after the acc., e.g. *dattena tushyati*, he is satisfied with the gift; *tasya* or *tenu* or *tasmīn* or *tam prati tushyāmi*, I am pleased with him); to satisfy, please (with acc., e.g. *sā patīm na tutośha*, she did not please her husband); Caus. P. *toshayati*, -*yitum*, to make satisfied, satisfy, please, gratify, gladden, quiet, calm, appease, pacify; to gratify any one with anything (with acc. of the person and inst. of the thing, e.g. *toshaya Harāṇ tapasā*, gratify Śiva with penance; *ātmānaṁ toshayati*, he satisfies himself, he becomes satisfied); Desid. *tutukshati*: Intens. *totushyate*, *totoshī*; [cf. *tūshnim*; cf. also Lith. *tēziju*, 'to recreate, to refresh'; Lat. *taceo*; Goth. *thahan*.]

Tushita, *ās*, m. pl. a class of subordinate deities, thirty-six in number (sometimes reckoned as twelve in number and identified with the twelve Ādityas); N. of twelve sons of Bhaga-vat; (*as*), m. a N. of Viṣṇu (one of the Ādityas); (*ā*), f., N. of the wife of Veda-siras and mother of the god Vibhu. — *Tushita-kāyika*, *as*, *ā*, *am*, belonging to the body or class of the Tushitas.

Tushṭa, *as*, *ā*, *am*, satisfied, contented, pleased, glad, &c. — *Tushṭa-dhī*, *dhis*, *dhis*, *dhi*, pleased in mind, satisfied.

Tushṭi, *is*, f. satisfaction, gratification, contentment, pleasure; acquiescence, indifference to everything but that possessed, (the Sāṅkhya phil. reckons nine kinds of Tushṭi); Contentment personified as a daughter of Dakṣha and mother of Santosha or Muda; N. of a daughter of Kaśyapa; of a deity sprung from the Kalās of Prakṛiti and wife of Ananta; of a Mātrikā; of one of the Kalās of the moon. — *Tushṭi-kara*, *as*, *ā* or *i*, *am*, causing satisfaction, pleasing, gratifying, satisfying. — *Tushṭi-janana*, *as*, *i*, *am*, or *tushṭi-da*, *as*, *ā*, *am*, giving or producing satisfaction, affording pleasure, gratifying. — *Tushṭi-mat*, *ān*, *atī*, *at*, pleased, gratified; (*ān*), m., N. of a prince, a son of Ugra-sena.

Tushṭvā, ind. having pleased or satisfied.

Tushya, *as*, *ā*, *am*, to be satisfied or gratified, easily satisfied; an epithet of Śiva.

Tosha, *toshita*, &c. See s.v.

तुष *tusha*, *as*, m. (perhaps connected with *tvac*), the husk or chaff of grain, of corn, rice, &c. [cf. *a-tusha*, *ut-tusha*, *nī-tusha*, *tuśha*]; Beleric Myrobalaṇ, Terminalia Bellerica. — *Tusha-graha*, *as*, m. Agni or fire ('seizing the husk'). — *Tusha-ja*, *as*, *ā*, *am*, produced from husk or chaff. — *Tushaja-ka*, *as*, m., N. of a Sūdra. — *Tusha-dhānya*, *am*, n. a leguminous plant; N. of a place. — *Tusha-vana*, *as* or *am*, m. or n. (?), N. of a place; (a various reading has *tumva-vana*). — *Tusha-sāra*, *as*, m. (= *tusha-graha*), Agni or fire. — *Tushāgnī* ('*sha-ag*'), *is*, m. or *tushānala* ('*sha-an*'), *as*, m. a conflagration of chaff or of the husk of corn; a capital punishment which consists in twisting dry straw &c. round the limbs of a criminal and setting it on fire. — *Tushāmbu* ('*sha-am*'), *u*, n. sour rice or barley-gruel. — *Tushothka* ('*sha-ut*'), *as*, m. or *tushodaka* ('*sha-ud*'), *am*, n. sour rice-gruel or barley-gruel, ('made from husk').

तुषस्प *tushaspa*, *as*, m., N. of a man.

तुषार *tushāra*, *as*, *ā*, *am* (said to be fr. rt. *tush*), cold, frigid, frosty, dewy; (*as*), m. frost, cold; ice, snow, mist, dew, thin rain; N. of a place mentioned in the Śrī-shaivāyana or part of the Romaka-siddhānta; (*ās*), m. pl., N. of a race; [cf. *tuhina*; cf. also Angl. Sax. *thyste*, *thystrian*, *theostre*, *theosterlio*.] — *Tushāra-kaṇa*, *as*, m. a

dew-drop, an icicle, hoar frost. — *Tushāra-kāla*, as, m. winter, the cold season. — *Tushāra-kirāṇa*, as, m. the moon ('having cold rays'). — *Tushāra-giri*, is, m. the snowy mountain, the Himalaya. — *Tushāra-gaurā*, as, i, am, white as snow, white with snow; camphor. — *Tushāra-rasmi*, is, m. the moon; [cf. *tushāra-kirāṇa*.] — *Tushārādri* ('ra-ad'), is, m. or *tushāra-parvata* or *tushāra-sāila*, as, m. the Himalaya mountain.

तुषित *tushita*, *tushī*, &c. See under rt. *tush*.

तुषु *tushtu*, us, m. a jewel worn in the ears.

तुस् *tus*, cl. 1. P. *tosati*, &c., to sound.

तुस *tusa*, as, m. the husk of corn or rice, = *tusha*, q.v.

तुस्त *tusta*, as, am, m. n. dust; husk; (a various reading for *busta*); [cf. *tūsta*; Angl. Sax. and Eng. *dust*.]

तुह *tuh*, cl. 1. P. *tohati*, &c., to hurt, pain, kill.

तुहर *tuhara*, as, m., N. of one of the attendants of Skanda; (also written *tuhāra*.)

तुहिन *tuhina*, as, ā, am (said to be fr. rt. *tuh*), cold, frigid, frosty; (am), n. mist, dew, snow, frost, cold; moonlight, moonshine; camphor; (ā), f, N. of a tree, = *tuka-nāsa*; [cf. *tushāra*; Hib. *deigh*, 'ice'.] — *Tuhina-kaṇa*, as, m. a dew-drop; snow-flake. — *Tuhina-kirāṇa*, as, m. 'cold-rayed,' the moon. — *Tuhinakirāṇa-putra*, as, m. the son of the moon, the planet Mercury. — *Tuhina-gu*, us, m. 'having cold rays,' the moon. — *Tuhina-dyuti*, is, m. or *tuhina-rasmi*, is, m. 'cold-rayed,' the moon. — *Tuhina-sarkarā*, f. a piece of ice, ice. — *Tuhina-sāila*, as, m. a snowy mountain, a snowy peak, the Himalaya. — *Tuhināṇṣu* ('na-an'), us, m. 'cold-rayed,' the moon; camphor. — *Tuhināṇṣu-taila*, am, n. oil of camphor. — *Tuhinācala* ('na-ad'), as, m. or *tuhinādri* ('na-ad'), is, m. a snow mountain, a snowy peak, the Himalaya.

तुहुड *tuhudā*, as, m., N. of a Dānava; of a son of Dhṛita-rāshtra.

तूख *tūkha*, as, m., N. of a man.

तूड *tūd* (= *tud*), cl. 1. P. *tūdati*, &c., to split; to slight, disrespect.

तूण *tūṇ* [cf. *kūṇ* and *būṇ*], cl. 10. P. *tūṇayati*, -yitum, to shrink, contract, close as the eyelids, wink; A. *tūṇayate*, to fill, fill up.

तूण *tūṇa*, as, i, m. f. (this word appears to be connected with the preceding root, which may perhaps be formed from it), a quiver; (i), f. an internal disease by which the anus and the bladder become painfully affected; the Indigo plant; [cf. Slav. *tūl*, 'quiver'.] — *Tūṇa-dhāra*, as, m. a quiver-bearer (a kind of officer). — *Tūṇa-mukha*, am, n. the mouth or opening of a quiver. — *Tūṇa-val*, ān, atī, at, furnished with a quiver.

तूण, is, m. a quiver [cf. *tūṇa* and *tūṇī*]; N. of a prince, father of Yugaṇ-dhara.

तूणिका or **तूणिका**, as, m., N. of a tree, = *nandi-vriksha*.

तूणि, i, inī, i, having a quiver, quivered; (i), m., N. of a tree, = *nandi-vriksha*.

तूणि, as, am, m. n. a quiver. — *Tūṇira-val*, ān, atī, at, provided with a quiver.

तूणक *tūṇaka*, as, m. a kind of metre consisting of four lines of fifteen syllables each.

तूणव *tūṇava*, as, m., Ved. a wind instrument, a flute (?). — *Tūṇava-dhṛma*, as, m., Ved. a flute-player (?).

तूणिक *tūṇika*, *tūṇika*. See above.

तूतक *tūtaka*, am, n. = *tuttha*, blue vitriol.

तूतुजान *tūtujāna*, as, ā, am (fr. rt. 2. *tuj*), Ved. hastening, quick, eager, ardent.

तूतुजि, is, is, i, Ved. quick, swift; (a various reading has *tūtujit*.)

तूतुम *tūtuma*, as, ā, am, Ved. granting much (?); (Sāy.) quick, active; [cf. *tumra*.]

तूद *tūda*, as, m. = *tūla-vriksha*, the cotton tree; also = *तूत*, the mulberry tree; *Thespesia Populneoides*; (i), f, N. of a district.

तूपर *tūpara*, as, ā, am, Ved. hornless, (often applied to a goat, and sometimes used alone to denote 'a hornless goat'.)

तूबर *tūbara*, see *tūvara*; *tūbarikā*, *tubarī*, and *tūbarikā*, f. = *tūbarikā*, a kind of earth.

तूय *tūya*, as, ā, am (fr. rt. 2. *tu*), Ved. strong, powerful; (Sāy.) quick, not delaying; (am), n. water; (ā), ind. quickly, swiftly.

तूर 1. *tūr* [cf. rt. 1. *tur* and *tvar*], cl. 4. A. *tūryate*, &c., to go quickly, make haste; to kill, hurt, injure.

तूर 2. *tūr*, r, r, r (fr. *tvar*), hastening; a courier; (r), f. speed, swift motion, swiftness; [cf. 2. *tur*.]

तूर *tūra*, am, n. = 1. *tūrya*, any musical instrument; (i), f. a thorn-apple; [cf. *ardha-tūra*.]

तूरु *tūrghna*, am, n., N. of the northern part of Kuru-kshetra.

तूरु *tūrṇa*, as, ā, am (fr. rt. *turo* and *tvar*), quick, expeditious; fleet; (am), n. rapidity, quickness; (am), ind. quick, swift, quickly, speedily, in haste; [cf. Hib. *tonn*, 'quick'.] — *Tūrṇa-vanī*, quickly honouring or serving, (a word made by Yaska to explain the etymology of *turvaṇ*, q.v.). — *Tūrṇa-dita* ('ṇa-ud'), as, ā, am, spoken quickly, uttered rapidly.

तूरुपाका, as or am, m. or n. (?), a sort of rice which ripens quickly.

तूरुप, is, is, i, Ved. quick, swift, expeditious; clever, zealous; (is), m. f. speed, velocity, expedition; (is), m. the mind; a Sloka; dirt, excrement. — *Tūrṇy-artha*, as, ā, am, Ved. pursuing an object with zeal, eager to accomplish a purpose; (Sāy.) going quickly.

तूरुता, as, ā, am, Ved. quick, speedy.

तूरुताश *tūrṇāśa*, am, n., Ved. water; a waterfall (?).

तूरुय 1. *tūrya*, am, n., Ved. an abstract noun of 2. *tur*, occurring at the end of comp. [cf. *ap-tūrya* under *apta*, &c.]; (as, am), m. n. a musical instrument, of which four kinds are sometimes reckoned, (wind instruments, stringed instruments, &c.); *sa-tūrya*, accompanied by music; *sa-tūryam*, with music; [cf. *mangala-t*, *mṛityu-t*, *yāma-t*, *taurya*.] — *Tūrya-khaṇḍa*, as, m. a musical instrument, a sort of tabor. — *Tūrya-maya*, as, i, am, representing music, musical. — *Tūryaughā* ('yā-ogha'), as, m. a band of instruments.

तूरुय 2. *tūrya*, as, ā, am (for *turya*), a fourth, a quarter.

तूरुवयाण *tūrvaṇyāṇa*, as, ā, am (fr. rt. *turo*), Ved. overpowering; (Sāy.) going quickly, having a rapid course (as if *tūrva-yāṇa*); (as), m., N. of a man.

तूरुव, is, is, i, Ved. excelling, superior; (Sāy.) quick, rapid.

तूल *tūl* [cf. *tu*], cl. 1. P. and according to some cl. 10. P. A. *tūlati*, *tūlayati*,

-te, &c., to ascertain quantity or weight; to weigh, measure; to fill; [cf. rt. *tūṇ*.]

तूल *tūla*, am, n. a tuft of grass or reeds &c.; the panicle of a flower or plant; (as, am), m. n. cotton; (am), n. the mulberry, *Morus Indica*; the thorn-apple; the sky, air, atmosphere; (ā), f. the cotton tree; the wick of a lamp, cotton twisted into that form for applying unguents &c.; (i), f. cotton; the wick of a lamp; a weaver's fibrous stick or brush, a painter's brush &c.; the Indigo plant; [cf. *indra-tūla* &c.]. — *Tūla-kārmuka* or *tūla-cāpa*, am, n. or *tūla-dhanus*, us, n. 'cotton-bow,' i.e. a bow or similarly shaped instrument used for cleaning cotton. — *Tūla-nāli* or *tūla-nālikā*, f. 'cotton-tube,' i.e. a thick roll of cotton which is drawn out in spinning. — *Tūla-pīcu*, us, m. = *tūla* or *pīcu*, cotton. — *Tūla-mūla*, N. of a district on the Candrabhāga. — *Tūla-vriksha*, as, m. the cotton tree. — *Tūla-sarkarā*, f. a pod or seed of the cotton plant, any seed yielding a similar substance. — *Tūla-secana*, am, n. the act of spinning ('sprinkling or moistening the cotton').

तूलका, am, n. cotton.

तूलि, is, f. a painter's brush or pencil or a fibrous stick so used and for other purposes; [cf. *tūli* under *tūla*.] — *Tūli-phalā*, f. the silk-cotton tree.

तूलिका, f. a pencil, a brush, a painter's brush or stick with a fibrous extremity used as one; a wick or twist of cotton either for a lamp or for applying unguents, a whisk of any soft substance, &c.; a kind of probing-rod; a mattress or quilt filled with cotton, a bed, a down or cotton bed; an ingot mould.

तूलिनी, f. the silk-cotton tree; a kind of bulbous plant, = *lakshmanā-kāṇḍa*.

तूवर *tūvara*, as, ā, am, = *tuvara*, astringent; (as), m. an astringent taste; a bull without horns [cf. *tūpara*] though of an age to have them; a beardless man; a eunuch; (i), f. a fragrant earth, = *tuvari*.

तूवराका, as, ā, am, unmanly; a eunuch; (used as a taunt or abusive epithet.)

तूवारिका, f. = *tuvarikā*, a kind of earth.

तूष (*= tush*), cl. 1. P. *tūshati*, &c., to be satisfied or pleased; to satisfy.

तूष *tūsha*, as, am, m. n., Ved. a lappet, the border or fringe of a garment.

तूष्णीम् *tūshnīm*, ind. (fr. rt. *tush* with the termination *nīm*, as in *idānīm*, *tadānīm*, &c.; cf. *josham* fr. rt. 1. *jush*), silent, in silence, silently, quietly, still, softly, without speaking, without noise. — *Tūshnīm-sansa*, as, m., Ved. silent recitation, certain formulas or verses to be recited; [cf. Russ. *tishina*, 'silence, tranquillity'; Lith. *tylā*, 'silence'; *tylū*, 'to be silent'; Hib. *toed*, 'silence, taciturnity'; *tosdadh*, 'silencing, confutation'.] — *Tūshnīm-sīla*, as, ā, am, silent, taciturn. — *Tūshnīm-gaṇḍam*, ind. (a place) where the Ganges flows silently. — *Tūshnīm-bhāva*, as, m. the being silent, silence, taciturnity; (rarely spelt *tushnī-bhāva*). — *Tūshnīm-bhūta*, as, ā, am, being silent, silent. — *Tūshnīm-bhūya*, as, ā, am, become silent. — *Tūshnī-sīla* = *tūshnīm-sīla*, (perhaps a wrong reading).

तूष्णिका, as, ā, am, silent, taciturn; (am or ām), ind. silently, quickly.

तूस्त *tūsta*, am, n. (said to be fr. rt. *tus*), a braid of hair, matted or clotted hair; dust; sin; an atom, any very minute or delicate substance.

तृ *tri*, tā, m. (for *stri*), Ved. a star; [cf. *tāra*.]

तृह *trīṇ*. See rt. *trih*, p. 383, col. 2.

त्रिहणा, am, n. crushing, bruising, hurting, killing.

त्रिहणीया, as, ā, am, to be crushed, killed, &c.

Tridha, *as*, *ā*, *am*, crushed, bruised, hurt, injured, &c. See under *rt. tridh*, p. 383.

तृक्कन *trikvan*, *ā*, *m.*, Ved. a thief; (also read *trikvan* and *rikvan*.)

तृक्ष *triksh*, *cl. 1.* P. *trikshati*, &c., to go, move or approach; [cf. *rt. trikshat*: Gr. *τρέχω*: Goth. *thragjan*, 'to run'; *treihun*, 'to urge'; Hib. *teily*, 'to go'; *teilgin*, 'a shock'.]

तृक्ष *triksha*, *as*, *m.* or *trikshas*, *as*, *n.*, Ved. strength (?), [cf. *trikshas*]; (*as*), *m.* a kind of tree (?); N. of a man.

तृक्षक *trikshaka*, *as*, *m.*, N. of a man.

तृक्षि *trikshi*, *is*, *m.*, N. of a man with the patronymic *Trāsadasya*.

तृक्ष *trikha*, *am*, *n.* nutmeg.

तृच *trica* or *trida*, *as*, *am*, *m.* *n.* (fr. *trid*), a strophe consisting of three verses; [cf. *try-rid*]. — *Trica-kṛipta*, *as*, *ā*, *am*, Ved. arranged in strophes of three verses each.

तृद तृदिहा. See above.

तृण *triṇ* (according to some, a *rt.* formed from the conjugational base of *rt. trid*), *cl. 8.* P. A. *trīṇoti*, *nute*, or *tarnoti*, *nute*, &c., to eat (especially grass), to graze; [cf. *triṇ*.]

तृण *triṇa*, *am*, *n.* (according to the lexicographers also *as*, *m.*; perhaps connected with the preceding *rt.* or fr. *rt. trī*, to spread, or *rt. trī*, to pierce, cf. *taru*; but according to native authorities fr. *rt. trik*; according to the conjecture of others, *triṇa* is for *triṇṇa* fr. *rt. trid*), grass, a herb or any gramineous plant, a blade of grass, a bamboo, a reed, (often a symbol of minuteness and worthlessness); straw, grass or reeds for roofing a house [cf. *rt. juḍ*]; (*as*), *m.*, N. of a man; N. of a prince, a son of Uśinara; [cf. Goth. *thaurmus*; Angl. Sax. *thorn*; Germ. *dorn*; Russ. *tern*, 'thorn'; Hib. *dreas*, *driis*, 'a briar, bramble'.] — *Triṇa-karṇa*, *as*, *m.*, N. of a man; (*ās*), *m.* pl. the descendants of this man. — *Triṇa-kāṇḍa*, *am*, *n.* a heap or quantity of grass. — *Triṇa-kunkuma*, *am*, *n.* a sort of perfume. — *Triṇa-kuṭi*, *f.* or *triṇa-kuṭiraka*, *am*, *n.* a hut of grass or straw. — *Triṇa-kūṭa*, *as*, *am*, *m.* *n.* a heap of grass. — *Triṇa-kūrma*, *as*, *am*, *n.* a long gourd, Cucurbita Lagenaria (=tumbi). — *Triṇa-ketaki*, *f.* a kind of Tabāshir (*tavakshira*). — *Triṇa-ketu*, *us*, or *triṇa-ketuka*, *as*, *m.* a bamboo; [cf. *triṇa-dhoya*]. — *Triṇa-gaḍa*, *as*, *m.* a sort of sea crab, = *ud-tingaṭa*. — *Triṇa-gandhā*, *f.* Batatas Paniculata, = *vidāri*; [cf. *ikshu-gandhā*]. — *Triṇa-godhā*, *f.* a kind of newt, a chameleon, a worm, = *akra-kola* and *krikalāsa*. — *Triṇa-gaura*, *am*, *n.* a sort of perfume, = *triṇa-kunkuma*. — *Triṇa-granthā*, *is*, *f.*, N. of a plant, = *svārṇa-jivanti*. — *Triṇa-grāhin*, *i*, *m.* sapphire, = *nila-maṇi*; another gem, commonly *kāphura-dānā*, amber, &c., or any gem which being rubbed becomes electrically attractive. — *Triṇa-cara*, *as* or *am*, *m.* or *n.* (?), a kind of gem, = *go-meda*. — *Triṇa-jambha*, *ā*, *ā*, *as*, grass-toothed, having teeth like grass, &c., graminivorous, feeding on grass. — *Triṇa-jalāyukā* or *triṇa-jalūkā*, *f.* a caterpillar. — *Triṇa-jāl*, *is*, *m.* the vegetable kingdom. — *Triṇa-jyoti*, a particular kind of shining plant. — *1.* *triṇa-tā*, *f.* or *triṇa-tra*, *am*, *n.* the aggregate properties of grass or herbage, the state or condition of grass, gramineousness; (for *2.* *triṇatā* see col. 3.). — *Triṇa-duh*, *-dhuk*, *m.* = *badavāgni*. — *Triṇa-druma*, *as*, *m.* a palm-tree, any of the various species, as the palmyra, cocoa-nut, date, &c.; [cf. *triṇa-vriksha*]. — *Triṇa-dhānya*, *am*, *n.* grain growing wild or without cultivation; [cf. *triṇanna*]. — *Triṇa-dhava*, *as*, *m.* a bamboo; [cf. *triṇa-ketu*]. — *Triṇa-nimba*, *as*, *m.* a kind of Nimba growing in Nepal (*nepāla-nimba*); Agathotes Chirayta (*kirāta-tikta*). — *Triṇa-pa*, *as*, *m.*,

N. of a Gandharva. — *Triṇa-pāṇḍa-mūla*, *am*, *n.* an aggregate of five roots of gramineous plants, viz. of rice, sugar-cane, Darbha, Scirpus Kysoor (*ka-seru*), and a cane similar to Saccharum Sara (= *sara*). — *Triṇa-patṛikā*, *f.* a kind of sugar-cane (*ikshu-darbha*). — *Triṇa-patṛi*, *f.* a kind of grass, = *gundāṣini*. — *Triṇa-paṭi*, *f.* having legs as thin as blades of grass. — *Triṇa-pāṇi*, *is*, *m.*, N. of a Rishi. — *Triṇa-piḍa*, *am*, *n.* pressing as close as grass, hand to hand fighting, close quarters. — *Triṇa-pushpa*, *am*, *n.* a kind of perfume, = *triṇa-kunkuma*; (*i*), *f.* a kind of plant, = *sindūra-pushpi*. — *Triṇa-pūlaka* = *triṇa-pūli* (?). — *Triṇa-pūli*, *f.* a mat, a seat made of reeds or basket-work. — *Triṇa-prāya*, *as*, *ā*, *am*, worth a straw, worthless. — *Triṇa-maṇi*, *is*, *m.* 'straw-attracting gem', a sort of gem, apparently amber; [cf. *triṇa-grāhin*]. — *Triṇa-maya*, *as*, *i*, *am*, consisting of made of grass, grassy. — *Triṇa-mushī*, *is*, *f.* a handful of grass. — *Triṇa-rāj*, *f.*, *m.* 'the king of the grasses', the vine-palm. — *Triṇa-rāja*, *as*, *m.* 'the king of the grasses', the palm or the palmyra-tree, Borassus Flabelliformis; the cocoa-nut tree; bamboo; sugar-cane. — *Triṇa-rājan*, *ā*, *m.* 'the king of the grasses', the vine-palm. — *Triṇa-vat*, *ān*, *atī*, *at*, abounding in grass, grassy. — *Triṇa-valva-ja*, *as* or *am*, *m.* or *n.* (?), Saccharum Cylindricum; (*ā*), *f.* = *valva-jā*. — *Triṇa-vindu*, *us*, *m.*, N. of an ancient sage and prince; [cf. *tānavindaviya*]. — *Triṇavindu-saras*, *as*, *m.*, N. of a lake. — *Triṇa-vistara*, *as*, *m.* a heap of grass. — *Triṇa-vija* or *triṇa-vijaka* or *triṇavijottama* ('*ja-ut*'), *as*, *m.* a kind of grain, = *śyāmaka*. — *Triṇa-vriksha*, *as*, *m.* the fan-palm; the date tree; the cocoa-nut tree; the areca-nut tree; Pandanus Odoratissimus; [cf. *triṇa-druma*]. — *Triṇa-sita*, *am*, *n.* a kind of fragrant grass, Andropogon Serratus; (*ā*), *f.* a kind of aquatic plant, = *jala-pṛppali*. — *Triṇa-sūnya*, *as*, *m.* Jasinum Sambac; the fruit of Pandanus Odoratissimus. — *Triṇa-sūli*, *f.* a kind of plant. — *Triṇa-sonita*, *am*, *n.* a kind of perfume, = *triṇa-kunkuma*; [cf. *triṇasrij*]. — *Triṇa-śoshaka*, *as*, *m.* a kind of serpent. — *Triṇa-śaundikā*, *f.* a kind of Achyranthes. — *Triṇa-shatpada*, *as*, *m.* a wasp ('an insect with six feet infesting grass'). — *Triṇa-sārā*, *f.* the plantain or banana, Musa Sapientum. — *Triṇa-sinḥa*, *as*, *m.* an axe ('a reed lion'). — *Triṇa-somāṅgiras* ('*ma-an*'), *ās*, *m.*, N. of one of the seven sacrificial priests of Yama. — *Triṇa-skanda*, *as*, *m.*, Ved., N. of a man; (Sāy.) trembling or fading away like grass. — *Triṇa-harmya*, *as*, *m.* a house or upper room of grass or straw. — *Triṇāṅhriṇa* ('*ṇa-an*'), *as*, *m.* a kind of grass, = *manthānaka-triṇa*; (also read *triṇāṅhriṇa*). — *Triṇāgni* ('*ṇa-ag*'), *is*, *m.* a grass fire, i.e. one quickly extinguished; conflagration of straw or chaff; burning a criminal wrapped up in straw. — *Triṇānjana* ('*ṇa-an*'), *as*, *m.* a chameleon, a lizard. — *Triṇāṇvi* ('*ṇa-at*'), *f.* a forest abounding in grass. — *Triṇādhya* ('*ṇa-ād*'), *as*, *m.* a kind of grass, = *parvata-triṇa*; [cf. *pat-trādhya*]. — *Triṇāṇna* ('*ṇa-an*'), *am*, *n.* rice growing wild; [cf. *triṇa-dhānya*]. — *Triṇāmla* ('*ṇa-am*'), *am*, *n.* a kind of grass, = *lavana-triṇa*. — *Triṇāri* ('*ṇa-ari*'), *is*, *m.* a kind of Mollugo, (a common weed). — *Triṇāvarta* ('*ṇa-āv*'), *as*, *m.*, N. of a man. — *Triṇāvarta-vudha*, *as*, *m.*, N. of a chapter of the Gaṇeśa-khaṇḍa or third part of the Brahmaivaivarta-Purāṇa. — *Triṇa-vallī-tirṭha*, N. of a place mentioned in the Rasika-ramaṇa by Raghu-nātha. — *Triṇāsrij* ('*ṇa-as*'), *k*, *n.* a kind of perfume, = *triṇa-kunkuma*, *triṇa-sonita*. — *Triṇekshu* ('*ṇa-ik*'), *us*, *m.* a kind of long grass, Saccharum Cylindricum. — *Triṇendra* ('*ṇa-in*'), *as*, *m.* 'prince of the grasses', the palmyra-palm (= *tāla*); [cf. *triṇa-rāja*]. — *Triṇottama* ('*ṇa-ut*'), *as*, *m.* 'best of grasses', a kind of Andropogon (*ukhar-vaḷa*). — *Triṇottaka* ('*ṇa-ut*'), *as*, *m.* a kind of perfume, = *triṇa-kunkuma*. — *Triṇodaka* ('*ṇa-ud*'), *am*, *n.* grass and water. — *Triṇodbhava* ('*ṇa-ud*'), *as*, *m.* rice &c. growing wild or without cultivation; a kind of perfume, = *triṇottaka*. — *Triṇolapa*

('*ṇa-ul*'), *am*, *n.* grass and shrubs. — *Triṇolkā* ('*ṇa-ul*'), *f.* a torch of hay; a fire-brand made of a wisp of straw. — *Triṇaukas* ('*ṇa-ok*'), *as*, *n.* a hut, a house of straw or mats. — *Triṇaushadha* ('*ṇa-osh*'), *am*, *n.* the fragrant bark of Feronia Elephantum (= *elavāluka*).

Triṇaka, *am*, *n.* grass, a worthless blade of grass; (*as*), *m.*, N. of a man.

Triṇakiyā, *f.* a grassy place.

Triṇasa, *as*, *ā*, *am*, grassy, abounding in grass, &c.

Triṇi-kri, *cl. 8.* P. -*karoti*, -*kartum*, to make straw of, to make light of. — **Triṇi-kṛitya**, having esteemed as lightly as straw.

Triṇiya, *as*, *ā*, *am*, relating to grass (?).

Triṇyā, *f.* a heap or quantity of grass or straw.

तृणत 2. *triṇatā*, *f.* (for *1.* see under *triṇa*, col. 1), a bow, = *triṇatā*.

तृणमकुण *triṇamakuṇa* or *triṇamatkūṇa*, *as*, *m.* a bail or surety, security, warranty; (the right reading may be *triṇamatkūṇa*.)

तृणानु *triṇānku*, *us*, *m.*, N. of an ancient sage.

तृणामल *triṇāmalla*, N. of a temple; (also read *triṇāmalla* and *trimalla* and *triṇavallī-tirṭha*.)

तृष *triṇṇa*. See under *rt. trid* below.

तृत *trita* = *trita*, *q. v.*

तृतीय *tritiya*, *as*, *ā*, *am* (fr. *trī*), the third; forming or constituting the third part; (*as*), *m.*, scil. *varṇa*, the third consonant of a Varga (i. e. *g, j, ḍ, ā, b*); (*ā*), *f.*, scil. *tithi*, the third day in a half month; scil. *vibhakti*, the terminations of the third case, the third case, the instrumental; (*am*), *n.* a third part; (*am* or *ena*), *ind.* at or for the third time, thirdly; [cf. Zend *trī-tiya*; Lith. *trė-tias* of *trėtias*; Lat. *ter-tius*; Gr. *triptos*; Goth. *thri-dya*; Slav. *tre-tīl*; Scot. *tri-teamh*; Hib. *triugha*]. — **Tritiya-tā**, *f.* 'thirdness', the condition of the third consonant of a Varga. — **Tritiya-prakṛiti**, *is*, *f.* ('the third nature'), a eunuch; the neuter gender. — **Tritiya-savana**, *am*, *n.*, Ved. the third Soma offering (in the evening). — **Tritiya-savaniya**, *as*, *ā*, *am*, belonging to the third Soma offering. — **Tritiya-svara**, *am*, *n.*, N. of a Sāman. — **Tritiya-śāsa** ('*ya-an*'), *as*, *m.* a third part; (*as*, *ā*, *am*), receiving a third as one's share. — **Tritiya-prakṛiti**, *is*, *f.* a eunuch; a hermaphrodite; the neuter gender, = *tritiya-prakṛiti*. — **Tritiya-samāsa**, *as*, *m.* a compound word (Tat-purusha), the former member of which would stand in the instrumental case, if separated from the latter.

Tritiyaka, *as*, *ikā*, *am*, recurring every third day, tertian (as fever &c.); occurring for the third time; the third; (*ikā*), *f.* = *tritiya*, the third day in a half month. — **Tritiyaka-jvara**, *as*, *m.* tertian ague.

Tritiyā-kri, *cl. 8.* P. A. -*karoti*, -*kartum*, to plough for the third time. — **Tritiyā-kṛita**, *as*, *ā*, *am*, thrice ploughed (as a field).

Tritiyin, *i*, *inī*, *i*, holding the third place or rank; having or receiving a third as one's share.

तृत्सु *tritsu*, *us*, *m.*, *avas*, *m.* pl., Ved., N. of a Vedic race or family; (Sāy.) injurious, an enemy.

तृद *trid* [cf. *rt. tard*], *cl. 7.* P. A. *trī-* *natti*, *trintte* or *trinte*, *tatarda*, *tatride*, *tardishyati*, -*te*, and *tarteyati*, -*te*, *atridat* and *atardat*, *atritta*, *tarditum*, to cleave; to split open; to pierce, cut through; to let out, set free; to kill, destroy, injure; to disregard; to eat (?); to give; *cl. 1.* P. *tardati*, to kill, injure; Caus. *tardayati*, -*yitum*, *atataridat* and *atitridat*: Desid. *tīdardishatī*, -*te*, and *tīdritsati*, -*te*: Intens. *tardīdātate*, *tardīdātī*.

Triṇa, *as*, *ā*, *am*, split, pierced, cut, injured, &c.

Tridila, *as*, *ā*, *am*, Ved. having holes, porous; (Sāy.) splitting, cleaving.

Trimphañīya, as, ā, am, to be pleased, &c.

तृह *trih* or *trinh*, cl. 6. 7. *P. trihati* or *trinhati*, *trinedhi*, *tatarha*, *tarihshyati* and *tarkshyati*, *atarhi* and *atrikshat*, *tarhitum* and *tarekhum*, to dash to pieces, crush, bruise; to hurt, injure, strike, kill: Caus. *tarhayati*: Desid. *titarihshati*, *titrikshati*, *titrinshati*: Intens.

Tejana, *am*, *n.* sharpening; kindling, inflammation;

enlightening, rendering bright, making splendid or polished; whetting; a point, the point of an arrow; a reed, a bamboo, the shaft of an arrow; the reed Saccharum Sara; (i), f. a number of reeds, straw, &c., twisted or matted together, a mat; a tuft; a tuft of hair on the head (of a horse); N. of a plant, = *mūrvā*, Sansevieria Roxburghiana; also = *jyotish-mati*, *Cardiospermum Halicacabum*.

Tejanaka, as, m. a kind of reed, Saccharum Sara (= *sara*).

Tejala, as, m. the francoline partridge (= *ka-piñjala*).

Tejas, as, n. sharpness; the sharp edge (of a knife &c.); the point or top of a flame or of a ray &c.; glow, glare, fierce or scorching heat, radiance, splendor, brilliance, lustre, light, fire; clearness of the eyes; the clear or bright appearance of the human body (in health), beauty; the heating and strengthening faculty of the human frame seated in the *pitta*; the bile; bilious humor &c.; fiery energy, ardour, power, might, spirit, strength, efficacy, male energy, semen virile, vital power; the brain; marrow; the essential nature or value of anything, essence; violence, mettle, fierceness, severity, energetic opposition; impatience, inability to bear or put up with; spiritual or moral or magical power; virtue; influence, effect, consequence, majesty, fame, dignity, glory, authority; a brave man; a venerable or dignified person, a splendid object, a renowned person, a person of consequence; fresh butter; gold; [cf. *a-tejas*, *agni-t*, *ugra-t*, *tigma-t*, &c.; cf. also Hib. *teas*, 'warmth, fervour.']

— **Tejah-prabha**, as, ā, am, gleaming with lustre, flashing with brilliance (as a weapon). — **Tejah-phala**, as, m. a kind of plant, = *bahu-phala*, &c. — **Tejah-sambhava**, as, m. = *rasa*, lymph; [cf. *agni-sambhava*.] — **Tejah-sinpha**, as, m. N. of an astronomer. — **Tejah-sena**, as, m., N. of a man. — **Tejas-ka**, as, ā, am, splendid, radiant, glorious, famous. — **Tejas-kara**, as, ā or i, am, irradiating, illuminating, granting strength or vital power. — **Tejas-kāma**, as, ā, am, longing for manly strength or vital power, desiring influence or authority or dignity. — **Tejas-timira**, e, n. du. light and darkness. — **Tejas-tejas**, ās, m. whose essence is light, who is light of lights. — **Tejas-tva**, am, n. the nature or essence of light, brightness, &c. — **Tejas-vat**, ān, atī, at, having a sharp edge (as a weapon); sharp, pungent; splendid, bright; energetic, spirited; (tī), f., N. of a princess; [cf. *tejo-vat*.] — **Tejasvi-tā**, f. or *tejasvi-tea*, am, n. energetic behaviour or nature, energy, brilliancy, splendor. — **Tejas-vin**, ī, tñī, ī, brilliant, splendid, bright; powerful, energetic, strong, sound, inspiring respect, dignified, noble; famous, glorious, illustrious, celebrated; violent; lawful; haughty; granting strength &c.; (i), m., N. of a son of Indra; (iñī), f. = *jyotish-mati*, *Cardiospermum Halicacabum*.

— **Tejasvi-prasānsā**, f., N. of a chapter of Sārngadharā's anthology called Sārngadharā-paddhati. — **Tejo-nātha-tīrtha**, am, n. the Tīrtha of the lord of light (the Sun?). — **Tejo-nidhi**, īs, īs, ī, 'a treasury of glory,' abounding in glory. — **Tejo-bala-samanvita** or **tejo-bala-samāyukta**, as, ā, am, endowed with spirit and strength. — **Tejo-bhanga**, as, m. destruction of dignity, disgrace. — **Tejo-maṇḍala**, am, n. a disk or halo of light. — **Tejo-manītha**, as, m. the tree *Premna Spinosa*, (the friction of the wood engendering flame); [cf. *agni-mantha*.]

— **Tejo-maya**, as, ī, am, consisting of splendor or light, shining, brilliant, luminous, glorious; full of energy or ardour. — **Tejo-mūrti**, īs, īs, ī, whose form is light, consisting totally of light. — **Tejo-rāśī**, īs, m. a heap or mass of splendor, i. e. all splendor. — **Tejo-rūpa**, as, ā, am, whose form is light, consisting wholly of splendor; (am), N. Brahma, the supreme spirit; the nature of light. — **Tejo-vat**, ān, atī, at, sharp, pungent; bright, splendid; energetic; (tī), f. = *lavaya*, Piper Chaba; Scindapsus Officialis, = *gaja-pippali*, = *mahā-jyotish-mati*; a kind of medicinal root, commonly called Tejo-bala; N. of a princess; [cf. *tejas-vat*.] — **Tejo-vīd**, ī, t, ī, Ved.

possessing splendor or light. — **Tejo-vindūpanishad** ('*du-up*'), t, f. 'a drop or particle of light,' N. of an Upanishad. — **Tejo-vija**, am, n. marrow. — **Tejo-vriksha**, as, m. = *kshudrāgni-mantha*. — **Tejo-vṛtta**, am, n. noble or dignified behaviour; superior brilliancy or power. — **Tejo-vṛddhi**, īs, f. increase of glory or dignity. — **Tejo-hṛasa**, as, m. loss of dignity or lustre. — **Tejohvā** ('*jas-āh*'), f. = *tejas-vini*, = *tejini*.

Tejasa, am, n. = *tejas*, power &c. (at the end of a compound).

Tejasya, as, ā, am, Ved. splendid, conspicuous.

Tejita, as, ā, am, sharpened, whetted, polished, burnished; excited, invigorated, stimulated.

Tejinī, f. a sort of medicinal plant, commonly called Tejo-bala; Sansevieria Zeylanica.

Tejishtha, as, ā, am (superl. of *tigma* or *tiksha*), Ved. very sharp or pointed, very bright, splendid, shining; vigorous, powerful, violent.

Tejīyas, ān, asī, as, Ved. very bright, radiant, splendid; very powerful or vigorous; a man of high dignity or influence.

Tejeyu, us, m., N. of a son of Raudrāśva.

तेजावर tejāura, N. of a place mentioned in the poem *Rasika-ramaṇa* by Raghu-nātha.

तेदनी tedanī, f., Ved. blood or clotted blood.

तेन 1. tena, as, m. a note or cadence introductory to a song &c.

तेन 2. tena, ind. (Inst. sing. of the pronom. base *ta*), in that direction, there (correlative to *yena*, in which direction, where); in that manner, thus, so (correlative to *yena*, in what manner); on that account, for that reason, therefore, in consequence of; so with regard to (with acc.); *tena hi*, therefore, now then.

तेप् tep, cl. 1. A. *tepate*, &c., to sprinkle, distil, ooze, drop; to shake, tremble; to shine.

तेम tema, as, m. (fr. rt. *tim*), the becoming wet, wet, damp, moisture; [cf. *stema*.]

Temana, am, n. wetting, moistening, moisture; a sauce, condiment; (i), f. a sort of chimney, a fireplace.

तेर tera (?), am, n. the mouth.

तेल tela, as, m. a particular high number.

तेलु telu, us, m., N. of a race.

तेव tev, cl. 1. A. *tebate*, &c., to play, sport; to weep, lament; [cf. *div* and *dev*.]

Tevana, am, n. play, sport, pastime; a garden, a pleasure-garden or play-ground.

तेकायन taikāyana, as, m. and *taikāyani*, īs, m. two patronymics from Tika.

Taikāyaniya, as, m. a descendant or a pupil of Taikāyani.

तेक्षायन taikshāyana, as, m. a patronymic from Tiksha.

तेक्षय taikshya, am, n. (fr. *tiksha*), sharpness (of a knife &c.), acuteness, heat, pungency, acerbity, fierceness, severity, vehemence, violence, cruelty.

तेगम्य taigmya, am, n. (fr. *tigma*), sharpness, pungency, &c.

तेजनित्त्व taijanitva, k, f. (?), a sort of Vīṇā.

तेजस taijasa, as, ī, am (fr. *tejas*), bright, luminous, brilliant, consisting of light or fire, fiery, splendid; consisting of any shining substance such as metal, metallic; the gastric juice as coloured by digested food; passionate, energetic, vigorous, power-

ful, intense; (as), m. 'the bright one,' i. e. the highly refined or subtle essence (in the Vedānta phil.); (i), f. Scindapsus Officialis; (am), n. any metal; ghee or oiled butter; intensity; vigour, energy; N. of a Tīrtha. — **Taijāsāvantani** or **taijāsāvantini** ('*sa-āv*'), f. a crucible.

तैतल taitala, as, m., N. of a man.

Taitalāyani, īs, m. a patronymic from Taitala.

तैतिक्ख taitiksha, as, ī, am (fr. *titikshā*), patient; (this word is also an adj. fr. *taitikshya*).

Taitikhava, as, m. a patronymic from Titi-kshu.

Taitikshya, as, m. a patronymic from Titiksha.

तैतिर taitira, as, m. = *tittiri*, a partridge; (probably a wrong reading for *taitira*.)

तैतिल taitila, as, m. a rhinoceros; a god; = *kalinga*; (am), n., N. of the fourth astronomical period called Karapas.

Taitili, īs, m., N. of a man.

तैतिर taitira, as, ī, am (fr. *tittiri*), produced or coming from a partridge; sprung from the sage Tittiri; (as), m. = *tittiri*, a partridge; a rhinoceros; (am), n. a flock of partridges.

Taitiri, īs, m., N. of an ancient sage who was an elder brother of Vaiśampāyana; N. of a son of Kapota-roman and father of Puna-rvasu.

Taitirika, as, m. one who catches partridges.

Taittiriya, ās, m. pl. the pupils of Tittiri, the followers of the Taittiriya school of the Yajur-veda; or the Yajur-veda itself, according to the version of this school; see *taittiriya-saṃhitā*. — **Taittiriya-darāṇa**, as, am, m. n. the school or sect of the Taittiriya. — **Taittiriya-prātisākhya**, am, n. the Prātisākhya of the Taittiriya. — **Taittiriya-brāhmaṇa**, am, n. a Brāhmaṇa of the Taittiriya Yajur-veda. — **Taittiriya-sikshā**, f. the pronunciation of letters, accents, &c., according to the Taittiriya. — **Taittiriya-saṃhitā**, f. the collection of the hymns &c. of the dark or black Yajur-veda; (this, the more ancient version of the Yajur-veda, was called Taittiriya, as handed down by Tittiri, the pupil of Yaska, the pupil of Vaiśampāyana; the more modern or bright Yajur-veda being attributed to Yājñavalkya, of the family of the Vājasaneyins: the legend relates that the Yajus in its original form was first taught by the sage Vaiśampāyana to twenty-seven pupils, Yājñavalkya being deputed by him to teach it to others; subsequently the sage being offended with Yājñavalkya, bade him relinquish the Veda committed to him, which he instantly disgorged in a tangible form; whereupon the other disciples of Vaiśampāyana receiving his command to pick it up, assumed the form of partridges for that purpose, and swallowed the texts, which were soiled, and hence named 'black,' the other name *taittiriya* having reference to the partridges. Yājñavalkya then had recourse to the Sun, and from that deity received a new revelation of the Yajus, which is sometimes called 'white,' and sometimes from the patronymic of Yājñavalkya, Vājasaneyin.) — **Taittiriya-āraṇyaka** ('*ya-ār*'), am, n. the Āraṇyaka of the Taittiriya. — **Taittiriyaopanishad** ('*ya-up*'), t, f. the Upanishad of the Taittiriya.

Taittiriya, as, ā, am, belonging to the Taittiriya version of the Yajur-veda; (ās), m. pl. = *taittiriya*, i. e. the followers of the Taittiriya school of the Yajur-veda. — **Taittiriyaopanishad** ('*ka-up*'), t, f. the Upanishad of the Taittiriya mentioned in the Sarva-darśana-saṅgraha.

तैतिडीक taitidika, as, ī, am (fr. *tintidika*), prepared with a sour sauce of tamarinds.

तैन्दुक tainduka, as, ī, am (fr. *tinduka*), derived from or belonging to the tree Diospyros Embryopteris.

तैम taibha, am, n., N. of a Sāman.

तैमात *taimāta*, as, m., Ved. a kind of serpent.

तैमिर *taimīra*, as, m. (fr. *timira*), scil. *roga*, darkness or dimness of the eyes, a disease of the eyes; [cf. *timira*.]

Taimirika, as, i, am, affected by this disease.

तैरा *taira*, as, m. or *tairāṇa*, as, m. or *tairāṇi*, f., N. of a plant, = *ku-nīli*, *rāga-da*.

तैरभुक्त *tairabhukta*, as, i, am, derived from or a native of Tira-bhukti.

तैराश्र *tairāśra*, as, i, am, derived from or composed by Tiraści (as a Sāman or Śukta).

Tairāśya, am, n., N. of a Sāman.

तैरोविराम *tairovirāma*, as, m. (fr. *tiras* + *vira*), 'extending beyond a pause' or 'having a pause between', i. e. the dependent Svarita in a compound when the Udātta upon which it depends stands on the last syllable of the first member of the compound.

तैरोव्यञ्जन *tairovyanjana*, as, m. (fr. *tiras* + *vy*), 'extending beyond the consonant' or 'having a consonant between', the dependent Svarita when separated from the Udātta syllable of the same word by one or more consonants, i. e. a circumflex accent between which and the preceding acute vowel one or more consonants intervene.

तैरोऽन्य *tairo 'hnya* = *tiro-'hnya*, q. v.

तैरि *tairi*, as, i, am (fr. *tiritha*), relating to a sacred bathing-place or shrine, coming from it, &c.

Tairithaka, as, &c., an adj. fr. *tiritha*.

Tairithika, as, i, am, coming or derived from a holy place of pilgrimage; visiting the holy shrines or bathing-places; sacred, holy; (am), n. water from a sacred bathing-place, holy water; (as), m. an ascetic; [cf. *tirithika*.]

Tairithya, am, n. abstract noun fr. *tiritha*.

तैरियगयनिक *tairiyagayanaika*, as, i, am (fr. *tiryag-ayana*), measured by the revolution of the sun, as a year, (opposed to *sāvanah samvat-sarah*.)

तैरियोन *tairiagyona*, as, i, am, or *tairiagyoni*, is, is, i, or *tairiagyonya*, as, ā, am (fr. *tiryag-yoni*), of animal origin, relating to the animals, an animal, &c.

तैल *taila*, am, n. (fr. *tila*), oil expressed from sesamum, mustard, &c.; oil in general, (often compounded with the name of the plant from which the oil is extracted); storax, gum benzoin, incense; [cf. *tikshṇa-taila*.] — **Taila-kanda**, as, m. a kind of bulbous plant. — **Taila-kalka-ja**, as, m. oil-cake; [cf. *tilakalka-ja*.] — **Taila-kalpanā**, f., N. of a chapter in the Sārngga-dhara-samhitā or medical work by Sārngga-dhara, son of Dāmodara. — **Taila-kāra**, as, m. an oil manufacturer. — **Taila-kitta**, am, n. oil-cake, a cake made of oily seed; [cf. *tila-kitta*.] — **Taila-kitta**, as, m. a kind of insect, = *tallini*, *dardru-nāsinī*, &c. — **Taila-caurikā**, f. a cock-roach ('stealing oil'). — **Taila-tva**, am, n. oiliness, oily state. — **Taila-droṇi**, f. a tub or bath filled with oil. — **Taila-paka**, as, m. (*paka* fr. *pa*, drinking), a kind of bird; an 'oil-drinking' beetle, a cock-roach; [cf. *taila-pā*.] — **Taila-parṇaka**, am, n. a kind of fragrant grass, = *granthi-parṇa*; sandal-wood. — **Tailaparnika**, as, m. a kind of sandal-wood. — **Taila-parṇi**, f. sandal; turpentine; incense; [cf. *tila-parṇa* and *tila-parṇi*.] — **Taila-pā** or **taila-pāyikā**, f. a kind of beetle or cock-roach; [cf. *taila-paka*.] — **Taila-pāyini**, f., m. a kind of cock-roach; a sword ('drinking oil', i. e. anointed with oil?); (īnī), f. a kind of cock-roach. — **Taila-piṇja** = *tila-piṇja*, white sesamum. — **Taila-pipilikā**, f. the small red ant. — **Taila-pūta**, as, ā, am, = *pūta*.

taila, one who has drunk oil. — **Taila-phala**, as, m. the sesamum plant; Terminalia Catappa (= *ingudi*); Terminalia Bellerica. — **Taila-bhāvinī**, f. = *tila-bhāvinī*, jasmine. — **Taila-mālī**, f. a wick, the cotton of a lamp. — **Tailam-pātā**, f. the pouring of sesamum-seeds into fire [cf. *śyainam-pātā*]; oblation to fire; (as, ā, am), mixed with oil &c. — **Taila-yantra**, am, n. an oil-mill. — **Taila-vallī**, f. a kind of plant, = *laghu-satāvārī* (Asparagus). — **Taila-rīja**, Semecarpus Anacardium. — **Taila-sādhana**, am, n. a fragrant substance or perfume, civet? (= *kakkolaka*). — **Taila-spandā**, f., N. of several plants, = *sveta-gokarnī*; *kākolī*; Cucurbita Pepo. — **Taila-sphaṭika**, as, m. a sort of gem, amber(?). — **Tailākara** ('*la-āk*'), as, m. seeds &c. from which oil is expressed. — **Tailāguru** ('*la-ag*'), u, n. a sort of Agallochum. — **Tailāṭī** ('*la-aṭī*'), f. a wasp. — **Tailābhyaṅga** ('*la-abh*'), as, m. anointing the body with oil. — **Tailāmbukā** ('*la-am*'), f. = *taila-pāyikā*, a sort of cock-roach.

Tailaka, am, n. a small quantity of oil.

Tailika, as, m. an oilman, an oil manufacturer.

Tailin, i, tñi, f., relating or belonging to oil, oily, &c.; (ī), m. an oilman, an oil-grinder or preparer; (īnī), f. the wick or cotton of a lamp; a kind of insect found in oil (= *taila-kitta*). — **Taili-sālā**, f. an oil-mill.

Tailina, as, ā, am, grown with sesamum; (am), n. a field of sesamum.

तैलक्य *tailakya*, am, n. (fr. *tilaka*), putting the Tilaka-mark on the forehead (?).

तैलङ्ग *tailaṅga*, as, m. the country along the coast south of Orissa as far as Madras, the modern Carnatic.

तैलवक *tailavaka*, as, &c., inhabited by the Telus.

तैलवक *tailvaka*, as, &c. (fr. *tilvaka*), coming from or made of the Tilvaka tree, the plant Symplocos Racemosa.

तैलवक *tailvaka*, as, &c., inhabited by the Tivras.

तैलदारव *tailradārava*, as, i, am, made of or coming from the tree Tivra-dāru.

तैम *taisha*, as, i, am (fr. *tishya*), relating to the asterism Tishya; (as), m., N. of a month (December-January), the month in which the full moon stands in the asterism Tishya, = *pausha* and *sahasya*; (ī), f., scil. *tithi* or *rātri*, the day of full moon in month Taisha.

तोका *toka*, am, n. (connected with 1. *tuc* and 1. *tuj*, and said by some to be fr. rt. 2. *tu*), offspring, children, race, male or female offspring, a child, (in the Rīg-veda *toka* is never used in pl.; it is often joined with *tanaya*); a new-born child; the offspring of any animal (in comp. e. g. *varāha-toka*, a young boar); [cf. *tvaksh*, *stoka*, *taksh*; Gr. *trékvor*, *trékro*, *trékros*; Engl. Sax. *thegn*, *thegen*; Old Germ. *degan*, 'servant'.] — **Toka-vat**, ān, atī, at, Ved. connected with offspring, having children. — **Toka-sāti**, is, f., Ved. the acquisition of offspring.

Tokma, as, m. and (in the earlier language) *tokman*, a, p. a young green blade of corn, especially of barley, green or unripe barley; (as), m. green colour; (am), n. the wax of the ear; a cloud.

तोदक *toṭaka*, as, m. a kind of poisonous insect; N. of a pupil of Sankarācārya; (am), n. a particular metre (each line of the stanza containing twelve syllables); according to some also a kind of drama, (probably a Prākṛit form for *troṭaka*.)

तोड़ *toḍ*, cl. 1. A. *toḍate*, &c., to treat with disrespect; to despise; [cf. *tuḍḍ*, *tūḍ*, *raud*.]

तोड़न *toḍana*, am, n. (fr. rt. *tuḍ*), splitting (?).

तोड़लतन्त्र *toḍala-tantra*, am, n., N. of a Tantra.

तोतल *totala*, as, m., N. of a writer on medicine; (ā), f., N. of a goddess; [cf. *troṭala*.]

तोतम् *totas*, ind., Ved. (according to Mahī-dhara), a wife; or = *tvayi*.

तोत्तायन *tottāyana*, ās, m. pl., N. of a branch of the Atharva-veda, (also read *tottāyāniya*, *tauta*, and *hauttāyana*.)

तोत्र *tottra* or *totra*, am, n. (fr. rt. 1. *tud*), a stick or bamboo with a sharp iron head used for guiding an elephant; a goad or pike for driving cattle. — **Totra-vetra**, am, n. a rod or wand borne by Vishṇu.

Toda, as, m. guiding or driving (horses &c.); 'the instigator and exciter' (of all nature), an epithet of the Sun; sharp, shooting or pricking pain; pain, anguish, vexation, torture, disease, uneasiness either of body or mind; (as), m., Ved. a sacrificer; *gotamaśya todaḥ*, N. of a Sāman. — **Toda-parṇi**, f. 'prick-leaf', N. of a plant enumerated among the Ku-dhānyas.

Todana, am, n. a stick used for guiding or driving cattle &c., a goad; stinging; pain, affliction from disease &c.; (as, am), m. n., N. of a tree and its fruit, (in Marāṭhī *laghukāṇkaḍa*.)

तोमर *tomara*, as, am, m. n. an iron club or crow; a lance, a javelin; a kind of metre consisting of four lines of nine syllables each; N. of a man; (ās), m. pl., N. of a race. — **Tomara-graha**, as, m. a warrior armed with a club or lance; throwing a lance. — **Tomara-dhara**, as, m. a warrior armed with a club or lance; fire.

तोमराण *tomarāṇa*, as, m., N. of a man; [cf. *toramāṇa*.]

तोमरिका *tomarikā*, f. = *tuvarikā*, a fragrant earth.

तोय *toya*, am, n. (perhaps fr. rt. 2. *tu*), water; the regent of the Nakshatra Āśādhā; (*toyaṁ kṛi*, to make an offering of water to a deceased person, with gen.); (ā), f., N. of a river; [cf. Slav. *toyati*, 'to melt'.] — **Toya-karma**, a, n. a religious ceremony performed with water, ablutions of various parts of the body, oblations of water offered to a deceased person. — **Toya-kāma**, as, ā, am, fond of water; (as), m. a sort of cane growing in or near water, Calamus Fasciculatus. — **Toya-kumbha**, Blyxa Saivala. — **Toya-kṛicchra**, as, am, m. n. a sort of penance, drinking nothing but water for a fixed period. — **Toya-kṛit**, t, t, t, causing water or rain. — **Toya-kṛidā**, f. sport or pastime in water, splashing about in water or besprinkling one another; [cf. *jala-kṛidā*.] — **Toya-garbha**, the cocoa-nut ('containing water'). — **Toya-cara**, as, ā, am, moving in water; (as), m. an aquatic animal. — **Toya-ja**, as, ā, am, born or living in water. — **Toya-ḍimba** or **ḍimbha** or **ḍimbhaka**, as, m. hail. — **Toya-da**, as, ā, am, giving water; (as), m. a cloud; a kind of Cyperus, = *mustaka*; (am), n. ghee or oiled butter. — **Toyadātyaya** ('*da-at*'), as, m. the departure of the clouds, the autumn. — **Toya-dāna**, am, n. a kind of gesticulation mentioned in the Purāṇa-sarva-sva by Halāyudha. — **Toya-dhara**, as, ā or i, am, bearing or containing water; (as), m. a cloud; a kind of medicinal plant, = *sv-nāshayna*; a kind of Cyperus, = *mustā*. — **Toya-dhāra**, as, ā, am, bearing or containing water; (as), m. a stream of water. — **Toya-dhī**, is, m. 'the receptacle of waters, the ocean. — **Toyadhī-prīya**, am, n. doves, ('fond of the sea', i. e. produced in maritime countries.) — **Toya-nidhi**, is, m. 'a treasure-house of water, the ocean. — **Toya-nīvi**, f. 'girdled by

the ocean, an epithet of the earth. — *Toya-pāshāṇa-ja-mala*, *am*, n. calamine, oxide of zinc. — *Toya-pippali*, f. the plant *Justicia Repens*. — *Toya-pushpi* or *toya-prashthā*, f. trumpet-flower, *Bignonia Suaveolens*. — *Toya-prasādāna*, *as*, *ā*, *am*, purifying water; (*am*), n. the tree or the nut of the tree *Strychnos Potatorum*, the clearing-nut, (this nut being rubbed upon the inside of a water-jar occasions the precipitation of the impurities of the water poured into it). — *Toyaprasādāna-phala*, *am*, n. the nut of the tree *Strychnos Potatorum*; [cf. the preceding.] — *Toya-phalā*, f. *Cucumis Utilissimus* (= *irvāru*). — *Toya-maya*, *as*, *i*, *am*, formed or consisting of water. — *Toya-mala*, *am*, n. sea foam. — *Toya-muc*, k, m. a cloud ('discharging water'). — *Toya-yantra*, *am*, n. a water-clock, a deysdra; [cf. *jala-yantra*.] — *Toya-rasa*, *as*, m. water, moisture. — *Toya-rāj*, f, m. 'the king of the waters,' an epithet of the ocean. — *Toya-rāśi*, *is*, m. 'a heap of water,' a pond, a lake. — *Toya-vat*, *ān*, *atī*, *at*, 'having water,' surrounded by water; (*atī*), f. N. of a plant, = *amrita-vallī*, *Cocculus Cordifolius*. — *Toya-vallikā*, f. *Cocculus Cordifolius*. — *Toya-vallī*, f. a kind of gourd, *Momordica Charantia*; [cf. *kāravella*.] — *Toya-vriksha*, *as*, m. the plant *Blyxa Saivala*. — *Toya-vrīṭi* = *toyāpāmārga*. — *Toya-velā*, f. the margin of the water, the water's edge, the shore. — *Toya-ryatikara*, *as*, m. blending or union of the waters (of two rivers). — *Toya-śuktikā*, f. a bivalve shell, an oyster. — *Toya-śūka*, *Blyxa Saivala*. — *Toya-sarpikā*, f. a frog. — *Toya-sūcaka*, *as*, m. a frog. — *Toyādihāra* ('*ya-adh*'), *as*, m. a water reservoir, a lake. — *Toyādhi-rāsini* ('*ya-adh*'), f. trumpet-flower, *Bignonia Suaveolens*; [cf. *amburāsini* and *ambu-rāsi*.] — *Toyāpāmārga* ('*ya-ap*'), *as*, m. *Achyranthes Aquatica*. — *Toyālaya* ('*ya-ā*'), *as*, m. ocean, sea; N. of a constellation. — *Toyāsaya* ('*ya-ās*'), *as*, m. a water reservoir, a cistern, a lake, a river. — *Toyotsarga* ('*ya-ut*'), *as*, m. the pouring out or discharge of water, raining. — *Toyotsarga-stanīta-mukhara*, *as*, *ā*, *am*, noisy with rain and thunder. — *Toyodbhavā* ('*ya-ud*'), f. *Achyranthes Aquatica*.

तोराण *torāṇa*, *as*, *am*, m. n. (perhaps fr. rt. *tur*, to press forwards, i. e. through a passage), an arch, a gate, an arched doorway, a portal, the ornamented arch of a door or gateway; any temporary and ornamental arch; decoration of the gate-post (with boughs of trees, garlands, &c.); an outer door; a mound or elevated place near a bathing-place; a triangle supporting a large balance; (*am*), n. the neck, the throat; (*as*), m. an epithet of Siva. — *Toraṇa-māla*, *as* or *am*, m. or n. (?), N. of a place of pilgrimage. — *Toraṇa-vat*, *ān*, *atī*, *at*, arched, having ornamental arches.

तोराण *toramāṇa*, *as*, m., N. of a prince; [cf. *tomarāṇa*.]

तोरावस् *toraśravas*, *ās*, m., N. of a Rishi with the patronymic *Āngirasa*; [cf. *tauraśravasa*.]

तोल *tola*, *as*, *ā*, *am* (fr. rt. *tuḷ*), poisoning one's self, e. g. *ghana-tola*, (a bird) poisoning itself in the clouds; (*as*, *am*), m. n. weighing, weight or quantity measured by the balance; a Tola, a weight of gold or silver, (reckoned in books at 16 Māshas or 5 Rettis or 6½ grains each, and weighing therefore 105 grains troy; in practice it is calculated at 12 Māshas, jeweller's weight, and weighs nearly double or 210 grains; but actually it is of the same weight as the Sicca or 179½ grains.)

Tolaka, *as*, *am*, m. n. a kind of weight, = *tola*. *Tolana*, *am*, n. raising, lifting up, weighing. *Tolayitā*, ind. having lifted up, having weighed. *Tolya*, *as*, *ā*, *am*, to be raised, to be weighed.

तोश *tośa*, *as*, *ā*, *am*, or *tośas*, *ās*, *as*, *as* (fr. rt. *tus*), Ved. distilling, trickling, granting.

तोष *tośa*, *as*, m. (fr. rt. *tush*), satisfaction,

gratification, contentment, pleasure, joy, happiness; Contentment personified as a son of Bhaga-vat and one of the twelve Tushitas.

तोशका, *as*, *ikā*, *am*, gratifying, causing pleasure or happiness.

तोशका, *as*, *i*, *am*, satisfying, gratifying, making contented, appeasing, pleasing; (*am*), n. the act of satisfying, satisfaction, gratification, pleasing, delighting; (*i*), f. an epithet of Durgā.

तोशयि or **तोशयितव्या**, *as*, *ā*, *am*, to be satisfied or gratified or made contented, to be pleased.

तोशिता, *as*, *ā*, *am*, pleased, satisfied, gratified, appeased.

तोशिन, *i*, *ipī*, *i*, (at the end of a comp.) satisfied or contented with, pleased with, liking; gladdening, satisfying, making contented.

तोश्या, *as*, *ā*, *am*, to be made satisfied or contented, to be pleased or delighted.

तोषल *toshala* or *tosala*, *ās*, m. pl., N. of a race (?).

तोषायण *taukshāyana*, adj. from *Tuksha*.

तोषिक *taukshika*, *as*, m. (a word borrowed fr. the Gr. *τοξότης*), the sign of the zodiac Sagittarius.

तोम्य *taugrya*, *as*, m., Ved. the son of Tugra, a patronymic of Bhujyu.

तोच्छ *taucēhya*, *am*, n. (abstract noun fr. *tučha*), emptiness, meanness, worthlessness.

तोषिकेर *taundikera*, *ās*, m. pl., N. of a race; [cf. *tuṇḍikera*.]

तोत *tauta*, another form for *tottāyana*.

तोतातिक *tautātika*, *as*, *i*, *am*, composed by *Tutāta*, (according to a scholiast) = *Kaumārilaṇ Sāstram*.

तोतिक *tautika*, *as*, m. the pearl-oyster; (*am*), n. a pearl.

तोत्तयन *tauttāyana*, another form for *tottāyana*.

तोद *tauda*, *am*, n. (fr. *tuda* or *toda*), N. of a Sāman; (*i*), f., Ved., N. of a plant (?).

तोदादिक *taudādika*, *as*, *i*, *am* (fr. *tud* + *ādi*), belonging to the class of roots which begins with *tud*, i. e. to the sixth class.

1. *taudeya*, *as*, m. a patronymic from *Tuda*.

तोदिय *taudiya*, *as*, m., N. of a Brāhman.

तोदिय 2. *taudeya*, *as*, *i*, *am*, produced in or coming from the district called *Tūdi*, q. v.

तोमुखिन् *taumburavin*, *inas*, m. pl. the pupils of Tumburu.

तौर *taura*, *as*, *i*, *am*, relating to *Tura*; (*am*), n., scil. *ayana*, N. of a Sat-tra ceremony.

तौरायण *taurayāṇa*, *as*, *ā*, *am*, Ved. = *tūrṇayāṇa*, hastening.

तौरावस् *tauraśravasa*, *am*, n. (fr. *toraśravasa*), N. of two Sāmans.

तौरायणिक *taurāyāṇika*, *as*, *i*, *am*, performing the sacrifice or vow *Turāyāṇa*.

तोये *taurya*, *am*, n. (fr. *tūrya*), the sound of musical instruments, music, harmony, &c. — *Taurya-trika*, *am*, n. triple symphony or harmony, i. e. union of song, dance, and instrumental music.

तोवैश *taurvaśa*, *as*, *i*, *am* (fr. *turvaśa*), epithet of a peculiar species of horse.

तौल *taula*, *am*, n. a balance, = *tuḷā*.

1. *taulika* in *daśa-taulika*, having the weight of 10 *Tulās*.

तौलिन, *i*, m. (fr. *tuḷā*), one who holds a balance, a weigher; the sign of the zodiac Libra.

तौल्या, *am*, n. weight; equality, similarity, likeness.

तौलिक 2. *taulika*, *as*, m. (fr. *tūlikā*), a painter; [cf. the next.]

तौलिका, *as*, m. a painter.

तौललि *taulvali*, *is*, m. (fr. *tulvāla* ?), N. of a preceptor; *ajā-taulvali*, *Taulvali* fond of goats.

तौललया, *as*, m. a patronymic from *Taulvali*.

तौवरक *tauravara*, *as*, *i*, *am*, derived or coming from the praka *Tuvaraka*.

तौविलिका *tauvilikā*, f., Ved. a kind of animal (?).

तौषार *taushāra*, *as*, *i*, *am* (fr. *tushāra*), snowy, dewy; (*am*), n. snow, cold.

तमन *tman*, *ā*, m. = *ātman* (acc. *tmanam* and *tmanā*, dat. *tmane*, loc. *tmani*; the initial *ā* is also rarely dropped in epic poetry after *e* or *o*), Ved. the vital breath; one's own person, self. *Tman* is also used in Ved. for *tmanā* at the end of a Pāda.

Tmanā, ind., Ved. Although according to the unanimous interpretation of the native scholiasts and grammarians (cf. Pāṇ. VI. 4. 141) this word stands for *ātmanā*, 'by itself, myself, himself, one's self,' &c., yet it has evidently in many cases lost its original meaning and is used as an emphatic particle in the same way as the Greek *μέν* and *αὐτῷ*; it may then be translated by 'yet,' 'really,' 'indeed,' 'even,' 'at least,' 'certainly,' 'also'; (*tmanā* usually lays stress on a preceding and more rarely on a following word); *uta tmanā*, *tmanā* *ēa*, and also, and certainly; *iva tmanā* or *na tmanā*, just as; *adha tmanā*, then certainly, even.

Tmanyā, ind., Ved. (in certain Āpī hymns) = *tmanā*.

तूत *tmūta*, *as*, *ā*, *am* (perhaps for *tyūta* fr. rt. *tiv*), Ved. soaked with fat.

त *tya*. See *tyad*.

त्यगल *tyagala*, *as*, m., N. of an author; (also read *tigala*.)

त्यग्नयि *tyagnāyi*, Ved., N. of a Sāman.

त्यज् 1. *tyaj*, cl. 1. P. *tyajati*, *tatyāja* (Ved. *tityāja*), *tyakshyati* (rarely *tyajishyati*), *atyākshīti*, *tyaktum*, to leave, abandon, quit; to leave a place, go away from; to let go, dismiss, discharge; to shoot off; to give up, surrender, resign, part from, renounce (e. g. *tanum* or *deham* or *kalevaram* *tyaj*, to abandon the body, die; *prāṇān* or *svāsaṃ* or *jīvitaṃ* *tyaj*, to give up breath or life, die, risk one's life); to shun, avoid; to get rid of, free one's self from, lose; to distribute, give away, give, offer (as a sacrifice or oblation to a deity); to set aside, leave unnoticed, disregard; to except; Pass. *tyajyate*, to be abandoned by, to become deprived of, lose, get rid of (with inst., e. g. *dhanena* *tyajyate*, he loses his riches): Caus. *tyajāyati*, *-yitum*, Aor. *atityajati*, to cause to leave or abandon or quit, to deprive a person of anything (with two acc., e. g. *tyajāyati nām grīham*, he causes me to quit the house; or with acc. and inst., e. g. *atityajati tam prāṇān*, he caused him to lose his life); to expel, turn out; to quit; to cause anything not to be noticed: Desid. *tityakshati*: Intens. *tatyajyate*, *tatyakti*; [cf. Hib. *treigim*, 'I leave, forsake'; *treigthe*, 'forsaken,' = *tyakta*; *treigean*, 'leaving, forsaking, abandonment,' = *tyajana*; *treigtheoir*, 'a deserter, forsaker,' = *tyaktiri*.]

Tyakta, *as*, *ā*, *am*, left, resigned, forsaken, abandoned, deserted, left alone, &c. = *Tyakta-jivita* or

tyakta-prāṇa, as, ā, am, ready to abandon life; willing to run all hazards, having relinquished all expectation of life as men on the forlorn hope. — *Tyakta-lajja*, as, ā, am, abandoning shame, shameless. — *Tyakta-val*, ā, atī, at, having left, leaving, abandoning, &c. — *Tyakta-vidhi*, is, is, i, transgressing rules. — *Tyakta-śrī*, is, is, i, abandoned by fortune. — *Tyaktāgni* ('ta-og'), is, m. a Brahman who has given up his household fire, one who neglects essential ceremonies.

Tyaktavya, as, ā, am, to be left or abandoned or released, to be left to one's fate; to be removed or kept back; to be given up or sacrificed.

Tyaktu-kāma, as, ā, am, wishing to leave.

Tyaktṛi, tā, trī, trī, resigning, leaving, abandoning, giving up, sacrificing; an abandoner, forsaker.

Tyaktvā, ind. having left, abandoned, surrendered, &c.; leaving aside, disregarding, with exception of.

2. *tyaj*, k, k, k, (at the end of a comp.) leaving, abandoning, giving up, dying, risking one's life; [cf. *tanu-ē*].

Tyajana, am, n. leaving, quitting, abandoning; giving; excepting, exclusion.

Tyajaniya, as, ā, am, to be left or abandoned, to be avoided, to be excepted, &c.

Tyajas, as, n. Vedic abandonment; difficulty, danger; alienation, estrangement, dislike, anger, aversion, envy; (Sāy.) a weapon or instrument causing abandonment; (*ās, ās, as*), m. f. n., Ved. offspring, a descendant.

Tyāga, as, m. leaving, letting go, abandoning, forsaking, parting from, deserting, renouncing, separation; discharging; dismissing; giving up, resigning; gift, donation, distribution; sacrificing one's life; liberality, generosity, prodigality; secretion, excretion; a sage, one who separates himself from the world; [cf. *ātma-ē*, *tanu-ē*, *deha-ē*]. — *Tyāga-pattra*, am, n. a bill of divorce. — *Tyāga-maya*, as, i, am, consisting only in giving or in donation. — *Tyāga-yukta*, as, ā, am, liberal. — *Tyāga-śīla*, as, ā, am, disposed to give away, generous, liberal. — *Tyāgaśīla-tā*, f. or *tyāgaśīla-tra*, am, n. generosity.

Tyāgin, i, inī, i, leaving, abandoning, renouncing; giving up, resigning; sacrificing; liberal; (f), m. an abandoner, (often applied to the religious ascetic who abandons terrestrial objects, thoughts, &c.); a giver, a donor; a hero. — *Tyāgi-tā*, f. or *tyāgi-tva*, am, n. liberality, generosity.

Tyāgima, as, ā, am, left, abandoned.

Tyājaka, as, ikā, am, one who leaves, abandons, expels; leaving, abandoning, &c.

Tyājita, as, ā, am, made to quit or abandon; caused to be disregarded.

Tyājya, as, ā, am, to be left or abandoned or quitted, to be avoided or shunned, to be expelled, to be removed; to be given up or relinquished or abstained from; to be sacrificed; to be excepted; (*am*), n. part of an asterism or its duration considered as unlucky.

त्यद् *tyad*, syas, syā, *tyad* (a pronoun composed of the base of the demonstrative *pro. ta* and the relative *ya*, and not found in the later language), Ved. that, that person or thing, (often used like the article in other languages, e.g. *tyad vasu Paṇinām vidas*, thou didst find that wealth, i.e. the wealth of the Panis); it is sometimes strengthened by *cid* and often occurs in connection with other demonstratives; (*tyad*), ind., Ved. indeed, namely, as it is known, (always preceded by the particle *ha*, e.g. *ivam ha tyad Indra Kutsam āvas*, thou indeed, O Indra, didst help Kutsa); [cf. Old Germ. *dēr fr. dār*, f. *dū*, acc. *dia* = *tyām*, nom. pl. m. *die* = *tye*, f. *dio* = *tyās*, n. *dū* = *tyāni*: to *syā* belongs Old Germ. *siu*, acc. *sia*: Lith. and Slav. *szis*, *sy*, = *syas*; *szī*, *sī*, = *syā*].

Tyatra, ind., Ved. at that place, there.

Tyatrasya, as, ā, am, Ved. existing or being there.

Tyada, as, m. a son of that person; (*am*), ind. (at the end of an adv. comp.) = *tyad*.

Tyadāyani, is, m. a son of that person.

Tyā-dṛśa, k, k, k, and *tyā-dṛśa*, as, i, am, such a one as that.

व 1. *tra*, as, ā, am (fr. rt. *trai*), protecting (in comp.; see *ansa-ē*, *anguli-ē*, *ātapa-ē*, *kafi-ē*, &c.).

2. *tra* = *tri*, three, in *dvi-tra*, q. v.

चंस *trans*, cl. 1. 10. P. *transati*, *transayati*, &c., to speak or shine.

चख *trakh*, cl. 1. P. *trakhati*, &c., to go, move.

चङ्क *trank*, cl. 1. A. *trankate*, &c., to go, move.

चह *trankh* or *trang*, cl. 1. P. *trankhati* or *trangati*, &c., to go or move, (a various reading for *tvang*); [cf. Hib. *tairgim*, 'I escape'; *tairgeadh*, 'going, passing'.]

वङ्ग *tranga*, as, ā, m. f. a kind of town or N. of a town; the city of Hariścandra supposed to be suspended in the air; [cf. *dranka*, *dranga*, &c.].

वद *trada*, as, m. (fr. rt. *trid*), Ved. splitting, one who cleaves or opens; a creator; (Sāy.) = *tardayitṛi*, a killer or injurer (of enemies).

चन्द *trand*, cl. 1. P. *trandati*, &c., to act, perform functions; to endeavour, strive; to be busy.

चप *trap*, cl. 1. A. *trapate*, *trepe*, *trapishyate* and *trapayate*, *atrapishṭa* and *atrapta*, *trapitum* and *trapitum*, to become perplexed or embarrassed, to be ashamed, to be modest: Caus. *trapayati* and *trāpayati*, -*yitum*, to make perplexed or ashamed: Desid. *titrapishate* and *tītrapate*: Intens. *tātrapayate*, *tātrapati*; [cf. Gr. *τρέπω*, *ἐν-τρέπω*; Lat. *trūpis*, probably also *trepidus*, = Ved. *trīpra*, 'hastening'; Lith. *trōpiyu*, 'to throw'; Slav. *trepet*, 'trembling'; probably Goth. *dreiban*; Angl. Sax. *drif-an*, *dref-an*.]

Trapa, as, ā, m. f. (more commonly *ā*, f.), perplexity, embarrassment, bashfulness, shame, modesty; (*ā*), f. an unchaste woman (a shame to her family); family, race; fame, celebrity; [cf. Gr. *ἐν-τροπή*]. — *Trapā-nirasta*, as, ā, am, shameless, impudent. — *Trapānvita* ('pā-an'), as, ā, am, modest, bashful, ashamed. — *Trapā-bhara*, as, ā, am, overcome with shame. — *Trapā-yukta*, as, ā, am, bashful, modest. — *Trapā-raṇḍa*, f. a harlot. — *Trapā-val*, ān, atī, at, modest, ashamed. — *Trapā-hina*, as, ā, am, shameless, immodest, impudent.

Trapamāna, as, ā, am, being ashamed.

Trapita, as, ā, am, modest, bashful, ashamed.

Trapu, u, n. tin; lead; (tin is said to be called *trapu* from its contracting just before melting; cf. *lajjālu*, as a N. of the sensitive plant.) — *Trapu-karka* (i), f. a kind of cucumber, = *trapusi*. — *Trapu-karṇin*, i, inī, i, having tin ear-ornaments; (i), m. an epithet of Bhava-nandin.

Trapula, am, n. tin, lead.

Trapusha, as, m., N. of a merchant; a cucumber or melon; (i), f. = *trapusi*; (*am*), n. cucumber, the fruit of the *Trapush*; tin.

Trapus, us, n. tin; [cf. *trāpusha*.]

Trapusa, am, n. cucumber, the fruit of the *Trapush*; tin; (i), f. *colocynthis* and other sorts of cucumber, = *mahendra-vāṇuṇi*, *karkatū*, *pita-pushpā*.

वप्राक *trapāha*, as, m., N. of a barbarous tribe.

वपिष *trapishṭha*, as, ā, am (superl. of *trīpra*), highly satisfied, much pleased or contented.

Trapīyas, ān, ās, as (compar. of *trīpra*), more satisfied, highly pleased.

वपुटी *trapuṭi*, f. small cardamoms; [cf. also *tri-puṭā* and *tri-puṭi*.]

वपुस् *trapus*. See under rt. *trap* above.

वप्र *trapra*, am, n. (a various reading for *vapra*), lead.

वप्स्य *trapsya*, am, n. (said to be fr. rt. *trip*), thin or diluted curds; (according to some authorities written *drapsya* and *drapsa*.)

त्रय *traya*, as, i, am (fr. *tri*), triple, threefold, consisting of three, divided into three parts, of three kinds, treble; (i), f., scil. *vidyā*, the threefold knowledge, the triple science (i.e. sacred revelation in its threefold form of hymn, sacrificial formula, and song, afterwards represented by the R̥g, Yajur, and Sāma Vedas), the three Vedas collectively (omitting the Atharvan, which is not of equal authority); a triad, three collectively, a triplet, three, (e.g. *śata-trayi*, 300); a matron, a married woman whose husband and children are living; intellect, understanding; N. of a plant (*Conyza Serrata*), = *soma-rājin*; (*am*), n. a triad, three collectively, three, *trīds*. — *Trayi-tanu*, us, m. an epithet of the Sun (having the three Vedas for a body, either as celebrated in the Vedas or because the Sāma-veda and portions of the other Vedas are said to have proceeded from the Sun); an epithet of Siva. — *Trayi-dharma*, as, m. the duty enjoined by the Vedas (i.e. the forms of sacrifice &c. prescribed by them). — *Trayi-maya*, as, i, am, consisting of the three Vedas, containing them, resting on them, &c. — *Trayi-mukha*, as, m. a Brahman ('having the three Vedas in his mouth'). — *Trayi-vida*, as, ā, am, Ved. knowing the triple science; [cf. *trayi* and *travidā*.]

Trayas, nom. pl. of *tri*, three, (used in comp. with a following decad, except *asīti* which takes *tri*). The other decads, except ten, twenty, and thirty, may also take *tri* for + 3. — *Trayah-pancāśat*, t, f. fifty-three; [cf. *tri-pancāśat*]. — *Trayah-shashī*, is, f. sixty-three; [cf. *tri-shashī*]. — *Trayah-saptati*, is, f. seventy-three; [cf. *tri-saptati*]. — *Trayas-catvāriṃśat*, as, i, am, the forty-third. — *Trayas-catvāriṃśat*, t, f. forty-three; [cf. *tri-catvāriṃśat*]. — *Trayas-triṃśa*, as, i, am, the thirty-third; joined with thirty-three (e.g. *trayastrīṃśam śatam*, 133); consisting of thirty-three; celebrated with the Stoma which consists of thirty-three parts or syllables, containing that Stoma, &c. — *Trayas-triṃśat*, t, f. thirty-three. — *Trayas-triṃśati*, is, f. Ved. thirty-three. — *Trayas-triṃśa-pati*, is, m. the chief of the thirty-three gods, an epithet of Indra. — *Trayas-triṃśa-stoma*, as, ā, am, Ved. containing the *Trayastrīṃśa-stoma*. — *Trayas-triṃśin*, i, inī, i, containing thirty-three. — *Trayo-daśa*, as, i, am, the thirteenth; joined with thirteen or having thirteen added (e.g. *trayodaśam śatam*, 113); consisting of thirteen; (i), f. the thirteenth day of the lunar fortnight; a kind of gesticulation mentioned in the *Purāṇa-sarva-sva*. — *Trayodaśaka*, consisting of thirteen; (*am*), n. the number thirteen. — *Trayodaśa-dhā*, ind. into or in thirteen parts. — *Trayo-daśan*, a, m. f. n. pl. thirteen; [Gr. *trīs-kal-deka* for *trīs-ē*; cf. Lat. *tredecim* for *tres-decem*; Lith. *trylika* fr. *trydika*]. — *Trayo-daśama*, as, i, am, the thirteenth. — *Trayodaśa-vidha*, as, ā, am, of thirteen kinds. — *Trayodaśika*, happening on the thirteenth day of the half-moon. — *Trayo-daśin*, i, inī, i, Ved. containing thirteen. — *Trayo-ṇavati*, is, f. ninety-three; [cf. *tri-ṇavati*]. — *Trayorīṃśa*, as, i, am, the twenty-third; consisting of twenty-three. — *Trayo-rīṃśati*, is, f. twenty-three. — *Trayo-rīṃśatika*, as, i, am, consisting of twenty-three. — *Trayorīṃśati-tama*, as, i, am, the twenty-third. — *Trayorīṃśati-dhā*, ind. in twenty-three parts, in twenty-three ways, &c.

त्रययय *trayayāya*, as, ā, am, Ved. (according to Sāy.) = *trātavya*, to be protected.

त्रयोदशन् *trayo-daśan*. See *traya* above.

व्याख्यण *trayyārūṇa*, as, m., N. of a prince, a son of Tri-dhanvan; a son of Uru-kshaya; N. of the Vyāsa in the fifteenth *Dvāpara*.

त्रावडिलु *travāḍi-laghu*, *us*, m., N. of the father of Mahl-dhata.

त्रस 1. *tras*, cl. 10. P. *trāsayaṭi*, -*yitum*, to take, seize; to hold; to oppose, prevent, forbid.

त्रस 2. *tras*, cl. L and 4. P. (ep. also A.) *trāsati*, *trāsyaṭi*, *tātrāsa* (3rd pl. *trāsas* and *tremas*), *trāsishyati*, *atrāsati* and *atrāsati*, to tremble, quiver, quake, or start with fear; to be agitated, be afraid of; to fear, dread (with abl. or gen. and more rarely with inst., e. g. *tasmāt* or *taṣya* *trāsyaṭi*, he fears that or is afraid of him); to run away, run: Caus. *trāsayaṭi*, -*yitum*, to cause to tremble, terrify, to frighten, scare, agitate, set in motion: Desid. *tātrāsishati*: Intens. *tātrāsyaṭe*, *tātrāsati*: [cf. Zend *tarēs*, *tarē-ti*: Gr. *τρέω* for *τρεῖσιν*, *ταρταρίω*, *τρήπων* for *τρέπων*, *τρέπω*, *τρήβος*, *ταρδίσσω*, *θάλασσα*, *δ-τρήπος*, *δ-τρήλος*: Lat. *tristis* = *trasta*; *tremo*; *terreo* fr. *terreo* for *traseo* = Caus. *trāsayaṭi*: Goth. *thlahaſyan*: Russ. *tryasui*, 'to shake'; *tryasu-sy*, 'I tremble': Lett. *trisselt*, 'to tremble': Hib. *tor*, 'fear, dread.']

Trasa, *as*, ā, am, movable, moving, locomotive; (*am*), n. the collective body of moving or living beings; animals; animals and men, (opposed to *sthāvara*, cf. *jagat*); under *trasa* are sometimes reckoned gods, men, and the inhabitants of the lower regions; (*as*), m. the heart ('the quivering one'); (*am*), n. a forest, a wood. — *Trasa-dasyu*, *us*, m. 'before whom evil beings tremble,' N. of a prince, (celebrated for his liberality and favoured by the gods); he bears the patronymic *Paurukutsya* or *Paurukutsi* or *Paurukutsa*, and is supposed to be the author of certain Rīg-veda hymns; in the Bhāgavata-Purāṇa *Trasad-dasyu*, which is probably the original form, is identified with Māp-dhātṛi and regarded as the father of Puru-kutsa; the meaning of the name may be 'frightening evil beings': cf. *jamad-agni*, *tavad-dvesha*, *bharad-vāja*, &c. — *Trasa-reṇu*, *us*, m. f. an atom, the mote or atom of dust which is seen moving in a sun-beam, especially considered as an ideal weight either of the lowest denomination or equal to three or (according to some) thirty invisible atoms; (*us*), f., N. of one of the wives of the Sun.

Trasana, *am*, n. in *hasit-trasanāni*, the moving ornaments of an elephant (?).

Trasara, *as*, m. a shuttle; weaving; = *tasara*.

Trasura, *as*, ā, am, trembling, timid, fearful.

Trasta, *as*, ā, am, frightened, alarmed; timid, trembling, fearful; quick. — *Trasta-rūpa*, *as*, ā, am, terrified, fearful.

Trasui, *us*, *us*, u, fearful, timid, timorous.

Trasyat, *an*, *anti*, at, fearing, apprehending.

Trāsa, *as*, ā, am, moving, movable, locomotive; frightening; (*as*), m. fear, terror, anxiety; terrifying, frightening, causing alarm, (often in comp., e. g. *trāsārtham*, ind. in order to frighten); a flaw or defect in a jewel. — *Trāsa-kara*, *as*, ī, am, causing fear, fearful, alarming. — *Trāsa-dāyin*, ī, *īni*, ī, causing alarm, fear-exciting.

Trāsādasyava, *as*, m. a patronymic from *Trasad-dasyu*; (*am*), n., N. of a Sāman.

Trāsana, *as*, ī, am, terrifying, alarming, frightening (with gen.), making anxious; (*as*), m. epithet of Siva; (*am*), n. the act of frightening or alarming; a means of frightening, cause of alarm, fright.

Trāsaniya, *as*, ā, am, to be dreaded, frightened, &c.

Trāsita, *as*, ā, am, frightened, scared, alarmed.

Trāsin, ī, *īni*, ī, fearful, timid, afraid.

त्रा 1. *trā* (by native authorities written *trai*, q. v.); cl. I. A. *trāyate*, &c., to protect, &c. See *rt. trāi*, p. 394.

2. *trā*, ās, m., Ved. a protector, a defender; [cf. I. *trā*.]

Trāṇa, *as*, ā, am, preserved, saved, guarded, protected; (*am*), n. protecting, preserving; protection, a preservative, defence; shelter, help, (often in comp., e. g. *ārta-trāṇāya*, for the protection of the

distressed; *ātma-trāṇa*, self-defence); protection for the body, armour; (*ā*), f., N. of a plant, = *trāya-māṇā*; [cf. Hib. *troiath*, 'a helmet.']. — *Trāṇa-kartrī*, *tā*, or *trāṇa-kārīn*, ī, m. a preserver, protector, saviour, deliverer.

Trāta, *as*, ā, am, preserved, rescued, guarded, protected; (*as*), m., N. of a man; (*am*), n. preserving, protection.

Trātavya, *as*, ā, am, to be guarded or protected.

Trātri, *tā*, *trī*, *trī*, a protector, saviour, guardian, defender; protecting, defending.

Trātra, *am*, n. defence, protection.

Trātvā, ind. having preserved or rescued.

Trāman, a, n., Ved. protection; [cf. *su-trāman*.]

Trāyat, *an*, *anti*, at, preserving, defending, protecting; (*anti*), f. a protectress; a medicinal plant; [cf. *trāyamāṇā*.]

Trāyantikā, f. a medicinal plant.

Trāyamāṇa, *as*, ā, am, preserving, defending, a preserver; (*ā*), f., N. of a medicinal plant; also *trāyamāṇikā*, f.; [cf. *kṛita-trā*.]

Trāhi (2nd sing. impv. of *rt. trāi*), save! deliver! to the rescue!

त्रापुष *trāpuṣa*, *as*, ī, am (fr. *trapu*), made of tin [cf. *jātusha*]; silver (produced from tin).

त्रापुस *trāpuṣa*, *as*, ī, am, sprung or coming from the plant *Trapu*!

त्रायोदश *trāyodasa*, *as*, ī, am (fr. *trayo-dashī*), relating &c. to the thirteenth day of a half-moon.

त्रि *tri*, *trayas* m. pl., *tisras* f. pl., *trīni* n. pl. (said to be fr. *rt. trī*; in Ved. *trī* occurs for *trīni* and *trīṇam* for *trāyāṇām*), three; [cf. Gr. *τρεῖς*, *trī-ā*, *trī-ro-s*, *trī-s*, *τρισός-s*: Zend *thri*, *thri-tya*, *thris*: Lat. *tres*, *trī-ā*, *ter-tiu-s*, *ter*: Goth. *threis*, *thriya*, *thri-dya*: Aegy. *Sax. three*, *thry*, *thri*: Slav. *triye*, *tre-tii*, 'third': Lith. *trīs*, 'three'; *trė-čia-s*, 'third': to *tisras* belong Old Hib. *teora*, Cambro-Brit. *f. tair*, Armor. *teir*.] — *Tri-kakud*, *t*, *t*, *t*, having three peaks or points or horns &c.; (*t*), m., N. of a mountain in the Himālaya [cf. *tri-kūta* and *su-vela*]; an epithet of Kṛishṇa or Viṣṇu; N. of a son of Śuci and father of Dharma-sārathi; a kind of ritual observance; the highest, chief. — *Tri-kakuda*, *as*, ā, am, having three peaks or humps &c. — *Tri-kakubh*, *p*, *p*, *p*, Ved. having three peaks or points; an epithet of Indra's thunderbolt or of Indra himself; (*p*), m., N. of a mountain; a kind of ritual observance; [cf. *tri-kakud*.] — *Tri-kaṣa*, *as*, m., N. of a plant (*Ruellia Longifolia*), = *go-kshuraka*; [cf. *tri-kaṣa*.] — *Tri-kaṣu*, *u*, n. or *tri-kaṣuka*, *am*, n. the aggregate of three spices, viz. black and long pepper and dry ginger; [cf. *kaṣu-traya*.] — *Tri-kaṣa*, *am*, n. the three thorny plants, a collective N. of three kinds of Solanum, viz. *bṛihati*, *agni-damanī*, and *duh-sparśā*; (*as*, ā, am), having three thorns; (*as*), m., N. of a plant, = *go-kshuraka* or *pattra-gupta*; a kind of fish. — *Tri-kaṣṭaka*, *as*, m., N. of a plant, = *go-kshuraka*; a kind of poisonous insect; a kind of fish (*Silurus*); a kind of weapon. — *Tri-kadruka*, *ās*, m. pl., Ved. probably a N. of three peculiar Soma-vessels [cf. *kadru*], or perhaps a N. of an oblation consisting of three offerings of the Soma (which is of a dark-brown colour); the first three days of the Abhi-plava festival which lasts six days, (respectively called *Jyoti*, *Go*, and *Āyus*). — *Tri-kadrukiya*, *as*, ā, am, containing the word *tri-kadruka*. — *Tri-karṇa*, *as*, ī, am, having three ears. — *Tri-karman*, (at the beginning of a comp.) the three chief duties of a Brāhman, viz. sacrifice, study of the Vedas, and liberality (e. g. *tri-karma-kṛit*, performing these three duties); (*ā*, ā, *a*), engaging in these three actions. — *Tri-karsha*, *am*, n. = *tri-kārshika*. — *Tri-kālā*, f., N. of a female deity produced by the union of three gods for the destruction of Andhaka. — *Tri-kāṇḍa*, *as*, ā,

am, consisting of three parts or divisions; forty-eight cubits long; (*as* or *am*), m. or n. (?), a work consisting of three parts, especially the dictionary of Amara-siṅha, also called Amara-kosha. — *Tri-kāṇḍa-cintā-mayī*, *is*, m. or *trikāṇḍa-viveka*, *as*, m., N. of commentaries on this work. — *Tri-kāṇḍa-mandana*, N. of a work. — *Tri-kāṇḍa-śeṣa*, *as*, m. a vocabulary in three chapters supplementary to the Amara-kosha by Puruṣhottama. — *Tri-kāya*, *as*, ā, *am*, having three bodies; (*as*), m., N. of Buddha or of a Buddha. — *Tri-kārshika*, *am*, n. the three contracting (*kārshika* fr. *rt. kṛishh*) substances, dry ginger, *Ati-vishā*, and *Mustā*; [cf. *tri-karsha*, *danta-karshaṇa*.] — *Tri-kāla*, *am*, n. the three times, viz. past, present, and future time; morning, noon, and evening; the present, past, and future tenses of a verb; (*am*), ind. three times, thrice; (*as*, ā, *am*), connected with or relating to the three times (past, present, and future). — *Tri-kāla-jñā*, *as*, ā, *am*, knowing the three times, omniscient; (*as*), m. a divine sage; a deity; a N. of Buddha, the founder of the Buddhist religion. — *Tri-kāla-darśin*, *i*, *īni*, ī, seeing (or knowing) the past, present, and future, omniscient; (*ī*), m. a Rishi or divine sage; N. of Buddha. — *Tri-kāla-vid*, *t*, *t*, *t*, knowing the three times; (*t*), m. a Buddha; (with Jains) an Arhat. — *Tri-kūṇḍī-śvara* ('*ka-iṣṭ*'), *am*, n., N. of a Tantra. — *Tri-kūṇḍa*, *as*, ā, *am*, having three peaks or humps or elevations &c.; (*as*), m., N. of several mountains, = *tri-kakud* and *su-vela*; a mountain in Ceylon on the top of which Lankā, the capital of Rāvaṇa, was situated; (*am*), n. sea-salt prepared by evaporation. — *Tri-kūṇḍa-lavana*, *am*, n. a peculiar kind of salt (= *dropi-lavana*). — *Tri-kūṇḍa-val*, *ām*, m., N. of a mountain. — *Tri-kūrṇaka*, *am*, n. a sort of knife with three edges. — *Tri-kaiika* ('*ka-eka*'), Ved., N. of an Ekāha; [cf. *eka-trika*.] — *Tri-koṇa*, *as*, ā, *am* (borrowed fr. the Gr. *trilyonon*), triangular, forming a triangle; (*as*, ā), m. f. *Trapa Bispinosa*; (*am*), n. (in astron.) N. of the fifth and ninth mansion [cf. *tri-koṇa-bhavana* and *tri-trikoṇa*]; the vulva; [cf. *tri-bhuj*.] — *Tri-koṇa-kūṇḍa*, *am*, n., N. of a mystical vessel in the form of a diagram. — *Tri-koṇa-phala*, *am*, n. *Trapa Bispinosa*. — *Tri-koṇa-bhavana*, *am*, n. (in astron.) N. of the fifth and ninth mansion. — *Tri-krama*, *as*, m. (according to the Prāśākhya) a Krama word composed of three words or members, the middle one of which is a single vowel. — *Tri-keṣhara*, *am*, n. the three burning or acrid substances, viz. natron, saltpetre, and borax. — *Tri-keṣhura*, N. of a plant, = *kokilākeṣha*. — *Tri-kha*, *am*, n. a cucumber ('having three cavities'). — *Tri-khaṭva*, *am*, ī, n. f. three beds collectively. — *Tri-khaṇḍa*, the earth as divided into three portions. — *Tri-kharva*, *ās*, m. pl., Ved., N. of a particular school of the theologians. — *Tri-gaṇa*, *am*, n., N. of a Tirtha; [cf. *sapta-gaṇa*.] — *Tri-gaṇa*, *as*, m. the aggregate of the three objects of existence, viz. virtue (*dharma*), pleasure or the 'dulle' (*kāma*), and wealth or the 'utile' (*artha*); [cf. *tri-varga*.] — *Tri-gata*, *as*, ā, *am*, tripled; gone or done in three ways; (*am*), n. the expression of different senses by the same word. — *Tri-gandhaka*, *am*, n. = *tri-jātaka*. — *Tri-gambhira*, see under *gambhira*. — *Tri-garta*, *ās*, m. pl., N. of a people inhabiting the modern Lahore; (*as*), m. a prince of the Tri-gartas; the country of the Tri-gartas; a particular method of calculation; (*ā*), f. a lascivious woman, a wanton; a woman in general; a kind of cricket (= *ghurguri*, *ghurgurikā*); a pearl. — *Tri-gartaka*, *ās*, m. pl. = *tri-garta*. — *Tri-garta-rāja*, *as*, and *tri-garta-rājan*, *ā*, m. king of Tri-garta. — *Tri-gartika*, *as*, m. the country of the Tri-gartas. — *Tri-guṇa*, *ās*, m. pl. the three qualities or constituents of nature and every existing thing, i. e. *sat-tva*, *rajas*, and *tamas*; (*as*, ā, *am*), consisting of three threads or strings; threefold, three times repeated, thrice, triple, treble (e. g. *sapta triguṇāni dīnāni*, three times seven days); containing the three Guṇas or properties; (*am*), ind. in three ways, three times, thrice. — *Triguṇā-karṇa*, *as*, ī, am, whose ears

have two slits dividing them into three parts (as a mark of distinction).—*Triṅgūṇa-kṛita*, *as, ā, am*, thrice ploughed (a field &c.).—*Tri-grāmī*, *f.* an assemblage of three villages, *N.* of a place.—*Tri-grāhīn*, *i, īnī, ī*, extending to the length of three (*padyās*).—*Tri-śakshus*, *us, m.* 'tricular', 'three-eyed', an epithet of Kṛiṣṇa (more properly of Siva).—*Tri-śatub-karpa*, the third and fourth hypotenuses.—*Tri-śatura*, *ās, ās, āni*, *pl.* three or four.—*Tri-śaturdaśa*, *au, &c.*, *du.* the thirteenth and fourteenth.—*Tri-śatvārīṇsa*, *as, ī, am* (*fr.* the next), the forty-third.—*Tri-śatvārīṇsat*, *i, f.* forty-three.—*Tri-śatitra* (?), *am, n.* three kinds of characters, (perhaps a wrong reading for *stri-śatitra*; cf. *tri-gūḍha*).—*Tri-śit*, *t, t, t*, consisting of three layers or seats of sacrificial grass.—*Tri-śivara*, *am, n.* the three vestments of the Buddhist ascetic.—*Triśajag-janani*, *f.* the mother of the three worlds, an epithet of Pārvatī.—*Tri-jagat*, *t, n.* or *tri-jagati*, *f.* the triple world, i.e. heaven, the intermediate region, and earth, or heaven, earth, and the lower world.—*Trijagan-mohini*, *f.* confounding the minds of the (inhabitants of the) three worlds, a form of Durgā (?).—*Tri-jaṭa*, *as, ā, am*, wearing three braids of hair; (*as*), *m.* an epithet of Siva; *N.* of a Brāhmaṇ; (*ā*), *f.* *N.* of a Rākṣasī who was friendly to Sītā; *N.* of a tree, = *vīṭa*, 'Egle Marmelos'.—*Trijāta-svapna-darśana*, *am, n.* the dream of Tri-jaṭa, 'N. of a chapter in the fifth book of the Rāmāyaṇa'.—*Tri-jāta* or *tri-jāṭaka*, *am, n.* three spices collectively, viz. mace, cardamoms, and Laurus Cassia (cinnamon).—*Tri-jīvā*, *f.* the sine of three signs or ninety degrees, a radius.—*Tri-jyā*, *f.* the preceding.—*Tri-nata*, *as, ā, am* (*fr. tri-nata*), bent in three places, epithet of a bow; (*ā*), *f.* a bow; [cf. *tri-nāṭa*].—*Tri-nayana*, *as, m.* [cf. *tri-nayana*], 'three-eyed', an epithet of Siva.—*Tri-navan* or *tri-nava* (*fr. tri + nava*), consisting of three times nine or twenty-seven parts, connected with the Tri-nava Stoma; three times nine, i.e. twenty-seven; *tri-nava-sāhasra*, twenty-seven thousand; [cf. *tri-saptan*].—*Tri-nāciketa*, *as, ā, am*, one who has three kindled the fire called Nāciketa; (*as*), *m.* an epithet of Nārāyaṇa (perhaps as worshipped with this fire); (according to Kullūka Bhaṭṭa on Manu III. 185, *tri-nāciketa* means either 'a part of the Advharyu or Yajur-veda', or 'a vow connected with it', or 'one who performs this vow').—*Tri-nāman*, *ā, ā, a*, Ved. having three names, epithet of a deity, perhaps of Agni.—*Tri-nitā*, *f.* a wife, ('thrice married', according to the belief that a girl belongs to Soma, Gandharva and Agni, before she obtains a human husband).—*Tri-takṣa*, *am, ī, n. f.* (*fr. tri-takṣan*), an association of three carpenters.—*Tri-tas*, *ind.* on three sides, from every side.—*Tri-tā*, *f.* or *tri-tva*, *am, n.* a triad, a trinity, an assemblage of three.—*Tri-trikona*, *am, n.* (in astronomy) *N.* of the ninth mansion; [cf. *tri-kona* and *trikona-bhavana*].—*Tri-danḍa*, *am, n.* the three staves of a mendicant Brāhmaṇ who has resigned the world, (these staves are tied together so as to form one); triple subjection of words, thoughts, and acts; the state of a religious ascetic; (*ī*), *f.* *N.* of a literary work.—*Tri-danḍaka*, *am, n.* the three staves of a mendicant Brāhmaṇ described above.—*Tri-danḍa-dhāraṇa*, *am, n.* carrying three staves tied together.—*Tri-danḍīn*, *i, m.* a wandering mendicant or devotee who has resigned worldly pursuits and carries three long bamboo staves tied together in his right hand; the religious man who has obtained a command over his words, thoughts, and actions, or mind, body, and speech; [cf. *eka-danḍīn*].—*Tri-dat*, *am, atī, at*, having three teeth.—*Tri-dalā*, *f.* a creeping plant, Cissus Pedata.—*Tri-dalikā* or (according to some) *tri-dālīkā*, *f.* *N.* of a plant, = *charma-kashā*.—*Tri-daśa*, *ās, m. pl.* (*fr. tri-daśan*), three times ten, i.e. thirty; the three times ten or thirty deities, i.e. in round numbers a *N.* for the thirty-three deities, not including Brahmā, Viṣṇu, and Siva, viz. the twelve Ādityas, eight Vasus, eleven Rudras, and two Aśvins; (*as, ā, am*), divine; (*as*),

m. a god, a deity, an immortal; (*am*), *n.* the residence of the thirty-three deities, i.e. heaven.—*Tri-daśa-guru*, *us, m.* 'the preceptor of the gods', i.e. Bṛihaspati, regent of the planet Jupiter.—*Tri-daśa-gopi* or *tri-daśa-gopaka*, *as, m.* a fire-fly, = *indra-gopa*, *q. v.*—*Tri-daśa-tva*, *am, n.* the state or condition of a god, divinity, divine nature.—*Tri-daśa-dīrghikā*, *f.* 'the heavenly lake', epithet of the Gangā.—*Tri-daśa-nadī*, *f.* the heavenly river, the Gangā.—*Tri-daśa-pati*, *īs, m.* the chief of the gods, Indra.—*Tri-daśapati-śastra*, *am, n.* Indra's weapon, the thunderbolt.—*Tri-daśa-pratipakṣa*, *as, m.* an adversary of the gods.—*Tri-daśa-manjari*, *f.* = *tulasī*, basil.—*Tri-daśa-vadhū*, *us, f.* or *tri-daśa-vanītā*, *f.* a nymph of Indra's heaven, an Apsaras, a goddess.—*Tri-daśa-śreṣṭha*, *as, m.* 'the best of the thirty-three deities', a *N.* of Agni; of Brahmā.—*Tri-daśa-sarśhapa*, *as, m.* = *deva-sarśhapa* = *Tri-daśāṅkusa* ('śa-an'), *as, m.* the thunderbolt ('divine goad').—*Tri-daśācārya* ('śa-āc'), *as, m.* = *tri-daśa-guru* above.—*Tri-daśādhipati* ('śa-adh'), *īs, m.* 'lord of the thirty-three deities', a *N.* of Siva.—*Tri-daśāyana* ('śa-ay'), *as, m.* 'the refuge of the deities', i.e. to whom the deities resort, an epithet of Nārāyaṇa; [cf. *brāhmāyana* and *lokāyana*].—*Tri-daśāyudha* ('śa-ay'), *am, n.* 'the divine bow', the rainbow; a thunderbolt.—*Tri-daśāri* ('śa-ari'), *īs, m.* 'enemy of the gods', an Asura, a demon, a Titan.—*Tri-daśāri-rājan*, *ā, m.* 'king of the demons', a *N.* of Rāvaṇa.—*Tri-daśālaya* ('śa-āl'), *as, m.* the residence of the gods, Svarga, Indra's heaven or paradise, the mountain Su-meru; an inhabitant of the divine world, a god.—*Tri-daśāvāsa* ('śa-āv'), *as, m.* the residence of the gods, heaven.—*Tri-daśāhāra* ('śa-āh'), *as, m.* the food of the gods, i.e. Amṛita or ambrosia.—*Tri-daśi-bhūta*, *as, ā, am*, become divine or immortal.—*Tri-daśendra* ('śa-in') or *tri-daśeśa* ('śa-is'), *as, m.* 'the chief of the thirty-three deities', epithet of Indra; of Siva; of Brahmā, &c.—*Tri-daśeśa-dvish*, *i, m.* epithet of Rāvaṇa or any demon.—*Tri-daśeśvara* ('śa-is'), = *tri-daśendra*; (*ī*), *f.* *N.* of Durgā.—*Tri-daśeśvara-dvish* = *tri-daśeśa-dvish*.—*Tri-dālīkā*, *f.* for *tri-dālīkā*, *q. v.*—*Tri-dina*, *am, n.* three days collectively.—*Tri-dina-sprīṣ*, *k, m.* conjunction or concurrence of three lunations with one solar day.—*Tri-diva*, *am, n.* the space within the third sky, i.e. the innermost or most sacred part of the sky, heaven; the sky, atmosphere; paradise; (*ā*), *f.* *N.* of a river; cardamoms.—*Tri-divādhīśa* ('va-adh'), or *tridiveśa* ('va-is') or *tridiveśvara* ('va-is'), *as, m.* 'the lord of Tri-diva or heaven', an epithet of Indra; a god, a deity.—*Tri-divodbhavā* ('va-uḍ'), *f.* small cardamoms.—*Tri-divaukas* ('va-ok'), *ās, m.* an inhabitant of Tri-diva, a celestial, a god.—*Tri-driś*, *k, m.* 'tricular', 'three-eyed', an epithet of Siva.—*Tri-dosha*, *am, n.* disorder of the three humors of the body, vitiation of the bile, blood, and phlegm.—*Tri-dosha-ghna*, *as, ī, am*, correcting the vitiated state of the three humors.—*Tri-dosha-ja*, *as, m.* disease &c. proceeding from disorder of the three humors of the body.—*Tri-dhanvan*, *ā, m.* *N.* of a prince or father of Trayyārūpa.—*Tri-dhā*, *ind. adv.* in three ways, in three parts, in three places, triply, trebly; *tri-dhā-kṛī*, to do in three ways, to make threefold.—*Tri-dhātu*, *us, us, u*, consisting of three elements or ingredients, triple, threefold, thrice repeated (used like *triplex* in Lat. to denote excessive), tripartite; (Sāy.) causing the well-being of the three humors; (*us*), *m.* a *N.* of Gaṇeśa; (*u*), *n.* the aggregate of three minerals or of the three humors; the triple world.—*Tri-dhātu-srīṅga*, *as, m.* Ved. having a tripartite horn, having horns or flames of three colours, red, white, and black (with smoke), an epithet of Agni.—*Tri-dhātva*, *am, n.* the state of being threefold or in three parts, tripartition.—*Tri-dhāman*, *ā, n.* probably = *tri-diva*; (*ā, ā, a*), belonging or relating to the three worlds or regions; having three residences, &c.; (*ā*), *m.* an epithet of Viṣṇu; *N.* of Vyāsa

(= Viṣṇu) in the tenth Dvāpara; an epithet of Siva; Agni or fire; death.—*Tri-dhā-mūrti*, *īs, f.* a girl three years of age representing the deity Durgā at her festivals.—*Tri-dhāraka*, *as, m.* 'having three edges', the plants Scirpus Kysoor and Euphorbia Antiquorum.—*Tri-dhāra-smuḥi*, *f.* *N.* of a plant, = *dhārā-smuḥi*, *tri-asra*.—*Tri-nagari*, *f.* the three cities.—*Tri-nayana*, *as, ā, am*, triocular, three-eyed; (*as*), *m.* an epithet of Rudra-Siva; (*ā*), *f.* epithet of Durgā; [cf. *tri-nayana*].—*Tri-navata*, *as, ī, am* (*fr. tri-navati*), the ninety-third.—*Tri-navati*, *īs, f.* ninety-three.—*Trinavati-tama*, *as, ī, am*, the ninety-third.—*Tri-nāka*, *am, n.* Ved. = *tri-diva*.—*Tri-nābha*, *as, ā, am*, having three navels or centres or central points; whose navel supports the three worlds.—*Tri-nābhi*, *īs, īs, ī*, = *tri-nābha*.—*Tri-nidhana*, *am, n.* *N.* of a Sāman (generally in connection with the names *āgneyam*, *āyasyam*, and *tvāṣṭri-sāma*).—*Tri-nishka*, *as, ā, am*, = *tri-naiśhika*, worth three Nishkas.—*Tri-netra*, *as, ī, am*, triocular; (*as*), *m.* an epithet of Rudra-Siva; *N.* of a prince; (*ī*), *f.* = *vārāhikanda*, the root of Yam (Dioscorea).—*Trinetra-śūḍā-manī*, *īs, m.* 'the crest of the three-eyed', i.e. the moon (worn by Siva as his crest).—*Tri-pakṣa*, *am, n.* a period of three fortnights or six weeks.—*Tri-pacśhas*, *ind. adv.* (*tri + pacś + śas*), by three Pādas.—*Tri-pacśāsa*, *as, ī, am* (*fr. tri-pacśāsāt*), the fifty-third; containing or consisting of fifty-three.—*Tri-pacśāsāt*, *i, f.* fifty-three; [cf. *trayaḥ-pacśāsāt* under *trayaḥ*].—*Tri-pacśāsāt-tama*, *as, ī, am*, the fifty-third.—*Tri-paṭu*, *u, n.* the three saline substances, stone-salt (= *saindhava*), Viḍ-lavaṇa, and black salt (= *kāca*).—*Tri-pātāka*, *as, ā, am*, (with *hastā*) the hand with three fingers stretched out or erect; (with *lalāṭā*) the forehead marked naturally with three horizontal lines or wrinkles.—*Tri-patī*, *f.* *N.* of a place of pilgrimage.—*Tri-pattra*, *as, m.* three-leaved, trifoliate, the plant Ēgle Marmelos (= *vīṭa*); (*am*), *n.* = *śaṅḍāla-kanda*, a kind of bulbous plant.—*Tri-patraka*, *as, m.* the Kiṣṇaka tree, Butea Frondosa.—*Tri-patha*, *am, n.* the three paths or ways, viz. the sky, atmosphere, and earth, or the sky, earth, and lower world; a place where three roads meet; (*ā*), *f.* epithet of Mathurā.—*Tri-patha-gā* or *tri-patha-gāmini*, *f.* 'flowing through heaven, earth, and the lower regions', an epithet of the Gangā.—*Tri-pād* or *tri-pād*, *pāt, pāt* or *pādī, pādī*, Ved. 'three-footed', 'tripod', epithet of Viṣṇu (as pacing the universe in three steps; cf. *tri-vikrama*); epithet of Fever personified as a demon or evil spirit and represented with three feet and three hands, (probably symbolizing the cold, hot, and sweating stages of fever); having three steps; containing three Pādas; trinomial; (*ī*), *m.* *N.* of a Daitya; (*pādī*), *f.* the girth of an elephant; the plant Cissus Pedata (= *godhā-padhī*); a kind of metre in Prakṛit; (according to Pān. IV. 1, 9, the *f.* must be *tri-pādā* when agreeing with *ric*, e.g. *tripādā rik*, a verse containing three Pādas, cf. the next).—*Tri-pada*, *as, ā, am*, three-footed; having three divisions (as a stanza); containing a measure of three feet; containing three words; (*ā*), *f.* *N.* of a plant, = *hanṣa-pādī*; (*am*), *n.* a tripod; three words.—*Tri-padikā*, *f.* a stand with three feet.—*Tri-panna*, *as, m.* *N.* of one of the ten horses of the moon.—*Tri-parikrānta*, *as, ā, am*, one who walks thrice round the sacred fire or who circumambulates the three sacred fires.—*Tri-parṇa*, *as, ī, am*, three-leaved, trefoil; (*as*), *m.* Butea Frondosa; (*ā*), *f.* wild hemp; (*ī*), *f.* *N.* of several plants, Desmodium Gangeticum, = *sālu-parṇī*, wild cotton, wild hemp, = *prīṣṇī-parṇī-bheda* and *vana-kārpāsī*, Sansevieria Ceylanica; a kind of bulbous plant, = *tri-parṇikā*.—*Tri-parṇikā*, *f.* *N.* of several plants, a kind of bulbous plant (= *brihat-patṛā*, &c.); Carpogon Pruriens; Alhagi Maurorum.—*Tri-paryāya*, *as, ā, am*, Ved. having three folds or plaits.—*Tri-paśu*, *us, us, u*, having three victims.—*Tri-pastya*, *as, m.* Ved. 'having

third part of the sign of the zodiac. — *Tri-bhānu*, *us*, m., N. of a descendant of Yayāti and father of Karan-dhama. — *Tri-bhāṣya-rātna*, *am*, n., N. of a commentary on the Taittirīya-Prātiśākhya. — *Tri-bhukti* = *tri-bhukti* (?). — *Tri-bhuj*, *k*, *k*, *k*, Ved. threefold. — *Tri-bhūja*, *as*, *ā*, *am*, having three arms, triangular; (*as*), m. a triangle. — *Tri-bhuvana*, *am*, n. the three worlds, i. e. sky, atmosphere, and earth, or heaven, earth, and the lower region; (*as*), m., N. of a prince. — *Tribhuvana-guru*, *us*, m. 'master of the three worlds,' epithet of Siva. — *Tribhuvana-pati*, *ts*, m. 'lord of the three worlds,' epithet of Viṣṇu. — *Tribhuvaneśvara* ('na-iś'), *as*, m. 'lord of the three worlds,' epithet of Indra. — *Tribhuvaneśvara-linga*, *am*, n., N. of a Linga temple. — *Tribhona-lagna* ('bha-ūn'), *am*, n. that part of the ecliptic which does not reach the eastern point by three signs or ninety degrees, i. e. the highest point of the ecliptic above the horizon. — *Tri-maṇḍalā*, *f*, scil. *lūtā*, a kind of poisonous spider. — *Tri-mada*, *as*, *am*, m. n. (?) the three narcotic plants, Mustā, Citraka, Viḍanga; the threefold illusion. — *Tri-madhu*, *u*, n. the three sweet substances, sugar, honey, and ghee; (*us*), m. one who knows or recites the three verses of Rīg-veda I. 90, 6–8, which begin with *madhu*. — *Tri-madhura*, *am*, n. the three sweet substances, sugar, honey, and ghee. — *Tri-malla*, N. of a place of pilgrimage. — *Tri-mātrī*, *tā*, m., Ved. 'having three mothers' (Śāy.) the maker or creator of the three worlds. — *Tri-mārga*, (at the beginning of a comp.) the three paths; (*i*), f. three ways or paths; the meeting of three roads; [cf. *tri-patha*]. — *Trimārga-gā*, *f*. flowing by three ways; [cf. *tripatha-gā*]. — *Tri-mukuta*, *as*, m. a mountain with three peaks; N. of a mountain, = *tri-kūṭa*. — *Tri-mukha*, *as*, *t*, *am*, three-faced, having three faces, having three mouths; (*as*), m., N. of the third Arhat of the present Avastarpiṇi; (*ā*), f. an epithet of Mayā or the mother of Śākya-muni. — *Tri-muni*, ind. produced by the three Munis or sages, (as the grammar of Pāṇini, Kāṭyāyana, and Patanjali). — *Tri-mūrti*, *ie*, *ts*, *t*, having or assuming three forms or shapes, (as Brahmā, Viṣṇu, and Siva); (*is*), m. a Buddha, a Jina; (*is*), f. (?) the Hindī triad, the united form of the above three gods. — *Tri-mūrdha*, *as*, *ā*, *am*, three-headed. — *Tri-mūrdhan*, *ā*, m. 'three-headed,' N. of a Rākṣhasa. — *Triyambaka*, *as*, m. = *tryambaka*, 'tricular,' 'three-eyed,' N. of Siva. — *Tri-yava*, *as*, *ā*, *am*, containing or weighing three barleycorns; (*am*), n. a *retti* (= *raktika*) or weight of three barleycorns. — *Triyāṇala*. — *Triy-avi* = *try-avi*. — *Tri-yashī*, *is*, m. a species of plant, = *kshetra-parpaṇi*. — *Tri-yāna*, *am*, n. (with Buddhists) the three vehicles (leading to welfare). — *Tri-yāma*, *as*, *ā*, *am*, containing (as the night) three Yāmas or watches, i. e. about nine hours; (*ā*), f. night, (*āha*-*triyā-mam*, day and night); turmeric; a convolvulus with dark flowers; the Indigo plant; the river Yamunā. — *Tri-yāmaka*, *am*, n. sin ('the impeder of the three objects of life?'). — *Tri-yuga*, *am*, n. a space of time containing three periods or ages; (*as*), m. 'appearing in the three Yugas,' epithet of Kṛṣṇa. — *Tri-yonī*, *is*, f. a lawsuit in which a person engages from anger, covetousness, or infatuation. — *Triyrica* = *try-rica* = *trīca*, a strophe consisting of three verses. — *Tri-ratna*, *am*, n. the three gems, viz. Buddha, the law, and the congregation. — *Tri-rasaka*, *am*, n. a spirituous liquor ('having a triple flavour'). — *Tri-rātra*, *am*, n. three nights collectively, or the duration of three nights or days; (*am*), ind. for three nights or days, during three days; (*āt* or *ena*), ind. after three days; (*as*, *ā*, *am*), lasting three days; (*as*), m. a festival which lasts three days; [cf. *try-aha*]. — *Tri-rāśi-pa*, *as*, *ā*, *am*, governing three signs of the zodiac. — *Tri-rūpa*, *as*, *ā*, *am*, of three colours. — *Tri-rekha*, *as*, m. 'having three lines,' a conch, a muscle-shell, a shell marked with three lines. — *Tri-lavana*, *am*, n. the three salts, = *tri-ṣaṭu*, q. v. — *Tri-linga*, *as*, *ā*, *am*, possessing the three Guṇas; having three genders

(often = 'an adjective'); the Sanskrit form for Telinga (called so fr. three Lingas). — *Tri-lingaka*, as, &c., having three genders, an adjective. — *Tri-lingi*, f. the three grammatical genders. — *Tri-loka*, am, n. the three worlds, i. e. sky, atmosphere, and earth, or heaven, earth, and the lower region; (as), m. an inhabitant of the three worlds; (i), f. the universe, the aggregate of the three worlds. — *Triloka-nātha*, as, m. 'lord of the three worlds,' an epithet of Indra. — *Triloka-rakshin*, i, m. guardian of the three worlds. — *Trilokātman* ('ka-āt'), as, m. 'soul of the three worlds,' epithet of Siva. — *Triloki-nātha*, as, m. an epithet of Vishnu. — *Trilokesu* ('ka-is'), as, m. 'lord of the three worlds,' an epithet of the Sun. — *Tri-locana*, as, ā or i, am, 'trocular,' 'three-eyed,' epithet of Siva; (as), m., N. of a poet; of a grammarian; of a prince &c.; (ā), f. a disloyal wife, unchaste woman; (with Buddhists) N. of a deity; (i), f. an epithet of Durgā. — *Tri-locana-tirtha*, am, n., N. of a Tirtha. — *Trilōcana-dāsa*, as, m., N. of a grammarian. — *Trilōcana-svara-tirtha* ('na-is'), am, n., N. of a Tirtha. — *Tri-lohaka*, am, n. the three metals, i. e. gold, silver, and copper. — *Tri-lauha*, as, i, am, made of the above three metals. — *Tri-vat*, ān, āti, at, containing the word *tri*. — *Tri-vatsa*, as, ā, am, Ved. three years old (as an ox or cow). — *Tri-vandhura*, see *tri-bandhura*. — *Tri-varga*, as, m. an aggregate of three things or substances &c.; the three objects or pursuits of life, viz. religion or virtue (*dharma*), pleasure (*kāma*), and wealth (*artha*); the three conditions of a king or kingdom, viz. progress (*priddhi*), remaining stationary (*sthāna*), and decline (*kshaya*); the three qualities of nature, viz. *sat-tva*, *rajas*, and *tamas*, see under *guna*; the three higher castes or tribes; the three myrobalsans; the three spices &c.; propriety, good behaviour. — *Trivarga-cintana*, am, n., N. of a chapter of the Purāṇa-sarva-sva. — *Trivarga-pāriṇa*, as, ā, am, having passed through the three conditions or attained the three objects of life. — *Tri-varṇa*, am, n. three colours; (as, ā, am), three-coloured (Ved.). — *Tri-varṇaka*, am, n. a kind of plant = *go-kshuraka*; the three myrobalsans [cf. *tri-phalā*]; the three spices; [cf. *tri-kāṣu*]. — *Trivarna-kṛt*, i, m. the chameleon. — *Tri-varṇu*, us, us, u, Ved. threefold; [cf. *tri-vrit*]. — *Trivartma-gā*, f. 'flowing by three paths,' an epithet of the Gaṅgā; [cf. *tripatha-gā*]. — *Tri-varṇa*, a, n. three paths; (ā, ā, a), going by three paths (Ved.). — *Tri-varsha*, am, n. a period of three years; (as, ā, am), three years old. — *Tri-varshikā*, f. a three-year-old heifer. — *Tri-varshiya*, as, ā, am, triennial, lasting for three years, used for three years. — *Tri-vali*, i, n. f. the three folds or wrinkles across the belly; [cf. *tri-bālī*]. — *Tri-vāra*, as, m., N. of a son of Garuḍa; (am), ind. three times, thrice. — *Tri-vikrama*, am, n. the three steps (of Vishnu), three strides; (as), m. 'one who makes three steps or strides,' an epithet of Vishnu, who paced the three worlds in three steps in his Vāmana or dwarf Avatār, see *bālī*; N. of a Brāhman; of an astronomer; of a jurist; of a medical author. — *Trivikrama-tirtha*, am, n., N. of a Tirtha. — *Trivikrama-deva*, as, m., N. of an author. — *Trivikrama-bhāṭa*, as, m., N. of the author of the Damayanti-kathā. — *Trivikramācārya* ('ma-āc'), as, m., N. of an astronomer. — *Tri-vidyā*, as, m. an epithet of Siva, 'familiar with or containing the three Vedas'; (ā), f. three branches of knowledge, especially that of the three Vedas. — *Tri-vidha*, as, ā, am, of three kinds, threefold, triple, in three ways. — *Tri-vidhā*, ind. (?) in three parts, triply (?). — *Tri-vināta*, as, ā, am, bowing in the presence of three, viz. gods, Brāhmanas, and preceptors; bent in three places, curved in three parts of the body (?). — *Tri-vishāpa*, am, n. = *tripishāpa*, the world of Indra, i. e. heaven or paradise; the three worlds. — *Trivishāpa-sād*, i, m. an inhabitant of heaven, a deity. — *Tri-vista*, as, ā, am, = *tri-vaistika*, worth three Vistas. — *Tri-vijā*, as, m. a kind of grain; [cf. *śyāmāka*]. — *Tri-vrit*,

t, t, t, threefold, triple, tri-form; consisting of three parts or folds &c.; (with *stoma*) a threefold hymn of praise, (i. e. a particular recitation, in which first the first three Riks of each Tṛīca of the eleventh hymn of the ninth Maṇḍala of the Rīg-veda are sung together, then the second Riks, and lastly the third; hence this Stoma consists of 3 x 3 or 9 verses); connected with the Trivṛit-stoma; (t), m. a triple cord consisting of three strings; a girdle &c. of three strings; an amulet of three strings; (t), f. a plant of valuable purgative properties, commonly called Tēori, and distinguished into two species, white and black (Convulvulus Turpethum); also called *tri-vritā*; [cf. *tri-āvrit*]. — *Tri-vritā*, f.; see the preceding. — *Tri-vrit-karṇa*, as, i, am, combining three things; (am), n. making a combination of three things; combining earth, water, and fire, in the proportion of half of one with a quarter of each of the others. — *Tri-vritti*, is, f. truth (?); [cf. *tri-akshara*]. — *Tri-vrit-parṇi*, f., N. of a pot-herb, Hincha Repens; [cf. *hila-modi*]. — *Tri-vritā*, as, m. (?) the plant Butea Frondosa. — *Tri-vritikā*, f. the plant Ipomoea Turpethum. — *Tri-vrisha*, as, m., N. of a Muni; [cf. the next]. — *Tri-vrishaṇ*, ā, m., N. of the father of Try-aruna [cf. *tri-vrishaṇa*]; N. of the Vyāsa of the twelfth Dvāpara. — *Tri-venī*, f. 'triple-braid,' the place (now called Allahabad) where the Gaṅgā joins with the Yamunā or Jumnā and is supposed to receive underground the Sarasvatī; N. of the Gaṅgā. — *Tri-venu*, us, m. a particular part of a carriage; (us, us, u), epithet of a carriage, (according to some) furnished with three banners. — *Tri-veda*, (at the beginning of a comp.) the three Vedas, viz. Rīg, Yajus, and Sāman; (as, ā, am), familiar with the three Vedas. — *Tri-vedin*, i, inī, i, familiar or acquainted with the three Vedas. — *Tri-vedī*, f. the three Vedas collectively. — *Tri-velā*, f. the plant Ipomoea Turpethum. — *Tri-śakti*, is, f., N. of a female deity, = *tri-kālā*. — *Tri-śanku*, us, m., N. of a sage; N. of a prince of the solar race, king of Ayodhyā, (according to the Rāmāyana he was a son of Prithu, and was a pious prince who aspired to celebrate a great sacrifice whereby to ascend to heaven in his mortal body; he first requested the sage Vasishtha to officiate for him, but being refused he then applied to the sage's hundred sons, by whom he was cursed and degraded to the condition of a Cāṇḍāla; in this emergency he had recourse to Viśvā-mitra, who undertook the sacrifice and invited all the gods to be present; they, however, declined, upon which the enraged Viśvā-mitra, by his own power, transported Tri-śanku to the skies, whither he had no sooner arrived than he was hurled down again headforemost by the gods; but, being arrested in his downward course by Viśvā-mitra, remained suspended with his head towards the earth, forming a constellation in the southern hemisphere: according to the Hari-vaṇśa and Vāyu-Purāṇa he was a son of Tray-yārūpa: according to the Bhāgavata-Purāṇa, a son of Tri-bandhana: and he is sometimes described as a wicked prince, guilty of three Śankus or heinous crimes); a cat, the civet-cat; a bird, the Cātaka, Cuculus Melanoleucos; a grasshopper; a fire-fly. — *Tri-śanku-jā*, as, m. 'the son of Tri-śanku,' epithet of Hari-śāndra. — *Tri-śanku-yājñin*, i, m. 'sacrificing for Tri-śanku,' epithet of Viśvā-mitra. — *Tri-sūta*, am, n., 103, 300; (as, i, am), the 300th; consisting of 300; (ās), m. pl., 300. — *Tri-sūta-ka*, as, ikā, am, consisting of 300. — *Tri-sūta-tama*, as, i, am, the 300th; the 103rd. — *Tri-sūti*, f. the aggregate of 300 (e. g. *paśūnām tri-sūti*, 300 cattle). — *Tri-sārāṇa*, am, n. (with Buddhists) the three places of refuge, Buddha, the Law, and the Assembly; (as), m. a Buddha. — *Tri-sārkarā*, f. three kinds of sugar, viz. *guḍotpannā*, *himotthā*, and *madhurā*; [cf. *tri-sitā*]. — *Tri-salā*, f., N. of the mother of the twenty-four Arhat of the present Avasarpinī. — *Tri-salākā-purusha-carita*, am, n., N. of a work by Hema-čandra. — *Tri-sas*, ind. by threes, by three at a time. — *Tri-sūkha*, as, i, am, having

three branches. — *Trisūkha-pattra*, as, m. the plant Ægle Marmelos. — *Tri-sāṇa*, as, i, am, worth three Sāṇas. — *Tri-sānu*, us, m. a various reading for *tri-lhānu*. — *Tri-sāla*, as, ā, am, or *tri-sālaka*, as, ā, am, consisting of three halls or rooms; (am), n. a house with three halls. — *Tri-sūkha*, as, ā, am, three-crested, three-headed, having the shape of a trident; (as), m. the plant Ægle Marmelos; the son of Rāvaṇa, a demon with three heads; N. of Indra in the Manv-antara of Tāmāsa; (i), f., N. of an Upanishad; (am), n. a trident, a three-pronged spear; a crest, a tiara with three points. — *Tri-sikhara*, as, ā, am, having three tops or peaks; (as), m. (with *śaila*) N. of a mountain. — *Trisikhī-dalā*, f. a kind of bulbous plant. — *Trisikhin*, i, inī, i, three-crested, three-headed. — *Tri-sira*, as, ā, am, having three points; (as), m., N. of a Rakshasa; (ā), f. the root of Bignonia Suaveolens. — *Tri-siras*, ās, ās, as, three-headed, having three points or tops; (ās), m. epithet of Tvāṣṭra Viśva-rūpa; Fever personified as a demon with three heads [cf. *tri-pad* and *tri-pād*]; N. of an Asura killed by Vishnu; N. of a Rakshasa killed by Rāma; an epithet of Kuvera. — *Tri-sirsha*, as, ā, am, 'three-headed,' an epithet of Siva. — *Tri-sirshaka*, as, ā, am, three-headed; (am), n. a trident, a three-pointed or three-pronged spear. — *Tri-sirshaṇ*, ā, ā, a, Ved. three-headed. — *Tri-sukra*, as, ā, am, Ved. white or bright in three places. — *Tri-sukṛtya*, as, ā, am, Ved. triply illuminated. — *Tri-suc*, k, k, k, Ved. triply shining or splendid, shining in three ways. — *Tri-sūla*, am, n. a trident, a three-pointed pike or spear, especially the weapon of Siya; (as, ā, am), 'bearing the trident,' epithet of Siva; N. of a mountain. — *Trisūla-khāta*, am, n., N. of a Tirtha, ('dugged with the trident'). — *Trisūla-gaṅgā*, f., N. of a river. — *Trisūlāṅka* ('la-an'), as, m. 'trident-marked,' a N. of Siva; of a teacher. — *Tri-sūlin*, i, inī, i, 'armed with the trident,' (i), m. epithet of Siva; (inī), f. epithet of Durgā. — *Tri-śringa*, as, ā, am, having three horns or peaks; (as), m. a hill with three peaks; N. of a mountain; a triangle. — *Triśringin*, i, inī, i, having three horns; (i), m. a sort of fish, commonly Rohi, Cyprinus Rohita. — *Tri-sōka*, as, ā, am, Ved. = *tri-sūc* (?); (as), m., N. of a Rishi. — *Tri-sham-yukta*, as, ā, am (for *tri-sam*), triply connected. — *Tri-shamvatsara*, as, ā, am (for *tri-sam*), lasting three years. — *Tri-shatya*, as, ā, am (for *tri-satyā*), Ved. trebly true (in thought, word, and deed). — *Tri-shadhastha*, as, ā, am, Ved. being in three places. — *Tri-shandhi*, is, is, i (for *tri-sam*), Ved. composed of three parts or members; (is), m., N. of a demon in the Atharva-veda, generally associated with Arbudi; (i), n., N. of a Sāman. — *Tri-shapta* or *tri-sapta* (fr. *tri* + *saptan*), Ved. three times seven, twenty-one; an indefinite number. — *Tri-shaptiya*, as, m. adj., N. of the first verse of the Atharva-veda, beginning with the words *ye tri-shaptās*, &c. — *Tri-shavāṇa* or *tri-savana*, as, ā, am, containing three oblations; (as), m., N. of an ancient sage; *tri-shavāṇam* or *trishavāṇa-sṇānam*, the three oblations to be performed daily, i. e. at dawn, noon, and sunset. — *Trishavāṇa-sṇāyin*, i, m. a man performing regularly the prescribed ablations morning, noon, and evening. — *Trishashṭi*, as, i, am, the sixty-third. — *Tri-shashṭi*, is, m. sixty-three; [cf. *trayaś-shashṭi*]. — *Trishashṭi-tama*, as, i, am, the sixty-third. — *Trishashṭi-dhā*, ind. in sixty-three parts, sixty-three-fold. — *Trishashṭi-śalākāpurusha-carita*, am, n., N. of a work. — *Trishup-chandas*, ās, ās, as, Ved. having the metre Tri-shubh. — *Tri-shubh*, p. f. (for *tri-stubh* fr. *tri* + *stubbh*, to praise; or possibly the word may come fr. *stubbh*, to stop, because the voice is obliged to pause three times; according to Yaska, the prefix *tri* may be fr. rt. *tri*, to denote the rapidity of the metre, cf. *jagati*; or fr. *tri*, three, + *stubbh*, to praise, because the metre is in praise of the *vajra* or thunderbolt, which has three edges); N. of a Vedic metre consisting of four Pādas of eleven

syllables each; (in the later metrical system) N. of every metre consisting of four times eleven syllables (e.g. the Indra-vajra and Upendra-vajra metres); [cf. *trīśatubha*]. — *Tri-śtoma*, *as*, *ā*, *am* (for *trīstoma*), Ved. containing three Stomas; (*as*), m., N. of an Eksha. — *Tri-śtūha*, *as*, *ā*, *am* (for *trīstika*), Ved. standing on three (wheels), situated in three places; (*as*), m., N. of a man. — *Tri-śtūhin*, *i*, *ini*, *i* (for *trīsthin*), Ved. standing on triply divided ground. — *Tri-sampātara*, see under *tri-shampātara*. — *Tri-satyā*, see under *tri-shatyā*. — *Tri-sandhi*, *is*, *i*, see *tri-shandhi*; (*is*), f. a kind of mallow. — *Tri-sandhika*, *as*, *ā*, *am*, occurring or happening at the three periods or divisions of the day, (probably a wrong reading for *trisandhyika*). — *Tri-sandhya*, *am*, n. the three periods or divisions of the day, viz. dawn, noon, and evening or sunset; (*ā*), f., N. of a goddess; a form of Durgā; a kind of mallow; (*ā* or *i*), f. the three periods of the day; (*am*), ind. at the time of the three Sandhyās; (*as*, *ā*, *am*), relating to the three periods of the day. — *Tri-sandhya-kusumā*, f. a kind of mallow. — *Tri-saptatā*, *as*, *i*, *am* (fr. the following), the seventy-third. — *Tri-saptatī*, *is*, f. seventy-three; [cf. *trīśat-saptatī*]. — *Tri-saptatī-tama*, *as*, *i*, *am*, the seventy-third. — *Tri-saptan* or *tri-sapta*, three times seven, twenty-one [cf. *tri-shapta*]; *trisapta-kṛitvas*, ind. twenty-one times. — *Tri-sama*, *as*, *ā*, *am*, (in geom.) having three equal sides; (*am*), n. an aggregate of equal parts of three substances, viz. yellow myrobalan, ginger, and molasses; *trisama-śataraśa*, *am*, n. a quadrangle having three equal sides. — *Tri-sara*, *as*, *am*, m. n. a dish of sesamum, rice, &c., = *kṛisara* or *kṛisara*. — *Tri-sarga*, *as*, m. the triple product of the three qualities of nature. — *Tri-savana* = *tri-shavāna*, q.v. — *Tri-sādhana*, *as*, *ā*, *am*, triply composed, having three component parts. — *Tri-sāman*, *ā*, *ā*, *am*, a singing three Sāmans or the Sāman called *Triḥ-sāman*. — *Tri-sāmā*, f., N. of a river. — *Tri-sāmya*, *am*, n. equilibrium of the three (qualities). — *Tri-sāhasra*, *as*, *i*, *am*, Ved. consisting of 3000. — *Tri-sitā*, f. = *tri-sarkarā*, three kinds of white sugar, viz. *guḍot-pannā*, *madhu-jā*, and *himoṭhā*. — *Tri-sitya*, *as*, *ā*, *am*, thrice ploughed (as a field &c.). — *Tri-sugandhi* or *tri-sugandhika*, *am*, n. = *tri-jāta*, the three fragrant substances or spices. — *Tri-suvarṇa*, *as*, m. a N. of certain hymns of the Rīg and Yajur Vedas; (*as*, *ā*, *am*), or *tri-suparṇaka*, *as*, *i*, *am*, familiar or conversant with the above hymns of the Veda; [cf. *tri-sauparṇa*]. — *Tri-suvarṇaka*, *as*, *ā*, *am*, having a threefold excellent splendor. — *Tri-sauvādhya*, *am*, n. = *tri-sugandhi*. — *Tri-sauparṇa*, *as*, *i*, *am*, relating to the part of the Vedas called *Tri-suparṇa*; N. of a particular religious vow or observance. — *Tri-sauvarṇa*, *am*, n. perhaps a wrong reading for *tri-suparṇa*. — *Tri-skandhaka*, N. of a Sūtra work. — *Tri-stana*, *as*, *ā* or *i*, *am*, milked from three nipples (Ved.); having three breasts. — *Tri-stobha-yukta*, *as*, *ā*, *am*, having three pauses or three rhythms or three divisions (?). — *Tri-sthali*, f. the three (sacred) places. — *Tri-sthali-setu*, N. of a work. — *Tri-sthāna*, *am*, n. a sacred spot celebrated for a junction of three streams of the Ganges; (*as*, *ā*, *am*), reaching through the three worlds. — *Tri-strota*, *ās*, *ās*, *as*, having three streams; (*ās*), f. an epithet of the Ganges [cf. *tri-patha-gā*, *tri-mārga-gā*, *tri-vartma-gā*]; N. of another river. — *Tri-śrotasī*, f., N. of a river. — *Tri-halya*, *as*, *ā*, *am*, thrice ploughed (as a field &c.). — *Tri-hāyaya*, *as*, *i*, *am*, three years old; appearing in three ages of the world; (*i*), f. a three-year-old heifer. — *Tri-śukh* (*tri-śukh*), *us*, *us*, *us*, or *trishuka*, *as*, *ā*, *am*, furnished with three arrows. — *Tri-śhaka* (*tri-śh*), *as*, *ā*, *am*, Ved. furnished with three *śhaktās* or sacrificial bricks. — *Try-anśa*, *as*, *am*, m. or n. (?), three shares or portions, three-fourths; a third part, the third part of a sign of the zodiac (= *āṛikāṇa*, q.v.). — *Tryaṇḍa-nātha*, *as*, m. the regent of a *Dṛikāṇa*. — *Try-aksha*, *as*, *i*, *am*, triocular; (*as*), m. an epithet of Rudra-Siva; also of a Daitya or Dānava.

— *Tryakshaka*, *as*, m. an epithet of Siva. — *Try-akehan*, *ā*, *ā*, *am*, triocular; (*ā*), m. epithet of Rudra. — *Tryaksha-patni*, f. an epithet of Pārvatī. — *Try-akshara*, *as*, *ā*, *am*, consisting of three sounds or letters or syllables, trilateral; (*am*), n. a word or song consisting of three letters or syllables (e.g. *satyam* or *sa + ti + am*); (*as*), m. a genealogist; the Ghaṭaka or matchmaker; [cf. *ghaṭaka* and *khaṭaka*]. — *Try-ankaṭa*, *am*, n. or *try-angata*, *as*, m. a sling or three strings like those of a balance suspended to either end of a pole for carrying burdens; a sort of collyrium; (*as*), m. a N. of Siva. — *Try-anga*, *āni*, n. pl., Ved. three portions of the sacrificial victim supposed to belong to the Sv-isthā-kṛit, q.v., viz. the upper part of the right fore-foot, a part of the left thigh, and a part of the bowels. — *Try-angula*, *as*, *ā*, *am*, Ved. three fingers long or broad or deep &c. — *Try-angya*, *as*, *ā*, *am*, Ved. belonging to the Try-angas. — *Try-aijana*, *am*, n. the three kinds of collyrium, or Kālānjana, Push-pānjana, and Rasānjana. — *Try-aijala*, *am*, n. and *try-aijalī*, f., n. three handfuls. — *Try-adhipati*, *is*, m. 'the lord of the three qualities,' (i.e. *sat-tva*, *rajas*, and *tamas*; cf. *guna*), an epithet of Kṛishṇa or Viṣṇu. — *Try-adishthāna*, *as*, *ā*, *am*, having three stations, situated in three places. — *Try-adhīsa*, *as*, m. = *try-adhipati*, q.v. — *Try-adhva-gā*, f. a N. of the Ganges, 'going or flowing through the three worlds.' — *Try-anika*, *as*, *ā*, *am*, Ved. having three faces, followed by three hosts; (Sāy.) having the three properties of heat, rain, and cold. — *Try-anta*, *am*, n., N. of a Sāman. — *Try-ābda*, *am*, n. a period of three years; (*am*), ind. during three years; (*as*, *ā*, *am*), three years old. — *Try-ambaka*, *as*, m. a N. of Siva (Rudra) as triocular or uttering the three (Vedas) or uttering the three mystical letters (?), or as having three wives or sisters (as if fr. *tri* + *ambā*); N. of one of the eleven Rudras; the sacrificial ceremony in which the Try-ambakās or cakes sacred to Rudra Try-ambaka are offered; N. of a mountain; (*ā*), f. an epithet of Pārvatī; (*am*), n., N. of a Linga. — *Tryambaka-māhātmya*, *am*, n. 'the glory of Try-ambaka,' N. of a part of the Padma-Purāṇa. — *Tryambaka-sakha*, *as*, m. 'the friend of Try-ambaka,' an epithet of Kuvera, the god of wealth. — *Try-aruna*, *as*, m., N. of a man with the patronymic *Tryarishṇa*. — *Try-arusha*, *as*, *i*, *am*, Ved. marked red in three places. — *Try-avara*, *as*, *ā*, *am*, having three who are inferior, three at the least; (*am*), ind. at least three times, (see Manu XI. 80.). — *Try-avi*, *ās*, *i*, m. f., Ved. a calf eighteen months old. — *Tryaṣita*, *as*, *i*, *am* (fr. *try-aṣit*), the eighty-third. — *Try-aṣitī*, *is*, f. eighty-three. — *Tryaṣitī-tama*, *as*, *i*, *am*, the eighty-third. — *Try-aśra*, *as*, *ā*, *am*, triangular; (*as*), m., N. of a plant, = *tridhāra-snuhi*; (*am*), n. a triangle. — *Tryaśra-kunḍa*, *am*, n., N. of a mystical diagram. — *Try-aśhaka*, *as*, *ā*, *am*, containing three *Aśhaktās*; (*am*), n. a kind of vessel. — *Try-aśhan* or *try-aśha*, three times eight, twenty-four; *try-aśha-varsha*, twenty-four years old. — *Try-aśra*, see *try-aśra*. — *Try-aha*, *am*, n. a period of three days; *try-aham*, ind. during three days; *try-ahāt* or *try-ahena*, ind. after three days; (*as*, *ā*, *am*), lasting three days; (*as*), m., Ved. a festival lasting three days. — *Tryaha-sparsa*, *as*, m. or *tryaha-sprisa*, *am*, n. the meeting of part of three lunar days in one solar day, (the first lunar day ending just after midnight and the third beginning a little before the next midnight). — *Tryahina*, *as*, *ā*, *am*, Ved. lasting three days. — *Tryahivika* ('*ha-ai*'), *as*, *i*, *am*, having provision sufficient for three days, providing for three days. — *Try-ahna*, *as*, *ā*, *am*, happening or occurring after three days. — *Tryākshāyana*, *as*, m. (fr. *try-aksha*), a worshipper of Siva (?). — *Tryākshāyana-bhakta*, *am*, n. a district inhabited by worshippers of Siva. — *Try-āyusha*, *am*, n., Ved. threefold vital power or period of life; (according to Maht-dhara) the threefold period of life, consisting of childhood, youth, and old age. — *Try-āruṇī*, *is*, m. (fr. *try-aruna*), N. of the Vyāsa in the fifteenth

Dvāpara; N. of a mountain. — *Try-ārsheya*, *as*, *i*, *am*, containing three lines or families of Rishis; (*ās*), m. pl. an aggregate of three persons, viz. blind, deaf, and dumb. — *Try-ālikhita*, *as*, *ā*, *am*, Ved. scratched or marked in three places. — *Try-ālikhita-val*, *ān*, *ālī*, *at*, consisting of bricks marked in three places. — *Try-ārit*, *t*, *t*, *t*, Ved. carried on in three periods, consisting of three series. — *Try-āśir*, *ir*, m., Ved. mixed with three products of milk; (according to Sāy.) mixed with Dadhi, Saktu, and Payas, (said of the Soma). — *Try-āhika*, *as*, *i*, *am* (fr. *try-aha*), produced or performed &c. in three days; tertian; returning after the third day, quartan (as a fever); having provisions for three days. — *Try-uttari-bhāva*, *as*, m. progression by three. — *Try-udāya*, *am*, n., Ved. the threefold going to the altar, i.e. in the three daily oblations; (Sāy.) having three goings to the altar (as the Soma). — *Try-udhan*, *ā*, m., Ved. three-uttered, (according to Sāy.) said of the year as having three seasons. — *Try-ushaṇa* or *try-ūshaṇa*, *am*, n. the three spices collectively, i.e. black pepper, long pepper, and dry ginger. — *Try-ricā*, *am*, n. = *trīcā*, a strophe consisting of three verses. — *Try-ela*, *as*, m., *tryeṇī* or *tryeṇī*, f., *am*, n., Ved. variegated or spotted in three places.

Triṇśa, *as*, *i*, *am* (fr. *triṇśat*), the thirtieth, constituting the thirtieth part; joined with thirty (e.g. *triṇśap satam*, 130); consisting of thirty (as a Stoma); connected with the Triṇśa-stoma; $\frac{1}{30}$ of a sign of the zodiac, a degree. — *Triṇśāṇśa* or *triṇśāṇśaka* ('*śa-an*'), *as*, m. a thirtieth part, $\frac{1}{30}$ of a sign of the zodiac, a degree.

Triṇśaka, *as*, *ā*, *am*, = *triṇśa*, consisting of thirty parts, divided into thirty; bought for thirty, worth thirty; (*am*), n. a collection or aggregate of thirty.

Triṇśat, *t*, f. (fr. *tri* and *śat* = *daśat*), thirty, the number thirty. — *Triṇśat-chata*, *am*, n., 130.

Triṇśatī, *is*, f. = *triṇśat*, thirty; [cf. *trīśat-triṇśatī*, *pañcā-t*, *sapta-t*].

Triṇśatka, *am*, n. an aggregate or collection of thirty.

Triṇśat-tama, *as*, *i*, *am*, the thirtieth.

Triṇśat-pattra, *am*, n. the white esculent water-lily, *Nymphaea Esculenta*.

Triṇśad-viṇśa, *ās*, m. pl. about twenty or thirty, between twenty and thirty.

Triṇśin, *i*, *ini*, *i*, containing thirty, consisting of thirty.

Trika, *as*, *ā*, *am*, triple, threefold; trine, forming a triad; trebly repeated, happening the third time; (with or without *śata*) three out of every hundred, three per cent; (*as*), m., N. of two plants, = *gokshuraka* and *Trapa Bispinosa* [cf. *tri-kanṭaka*]; (*ā*), f. a triangular frame or bar across the mouth of a well over which passes the rope of the bucket; a wooden frame at the mouth of a well, or the upper part of the well; a frame at the bottom of a well on which the masonry rests; the cover or lid of a well; (*am*), n. the aggregate of three, a triad [cf. *taurya-trika*]; a place where three roads meet; the lower part of the spine or regio sacra; the part about the hips; the part between the shoulder-blades; the three mystical words pronounced before the Gāyatrī [cf. *vyāhṛitī*]; the three spices, three myrobalans &c. collectively. — *Trika-sthāna*, *am*, n. the region at the lower part of the spine. — *Trikāgni-kāla* ('*ka-ag*'), *as*, m. an epithet of Rudra.

Trīta, *as*, m., Ved. (in the Atharva-veda also *trīta*), N. of a Vedic deity; (he is generally associated with the Maruts, Vāyu, and Indra; and fights like the latter with Tvāṣṭra, Vṛitra, and other demons; he is also called *Āptya*, q.v., either as produced in water by Agni, whence he is sometimes called 'a son of the water,' or as son of the Rishi Āpta. In some passages of the Taittiriya-Saṁhitā he is regarded as bestowing long life; while elsewhere he is supposed to reside in the remotest regions of the world, whence the idea of wishing to remove calamity to Trita or to the remotest place possible; cf. Rīg-veda VIII. 47, 14. In some passages of the

Veda, Indian commentators explain Trita by *tri-sthāna*, 'reaching through the triple world,' as an epithet of Indra or Vāyu. In later myths Trita is described as a Rishi, by whom several hymns of the Rīg-veda were composed. Sāyana in his introduction to Rīg-veda I. 105, relates that there were three Rishis, named Ekata, Dvita, and Trita, who lived in a desert country; being parched with thirst, they looked about for a well, and having found one, Trita entered it to draw water, when the other two, desirous of obtaining his property, threw him into the well and closed up the mouth with a wheel; shut up in the well, Trita composed a hymn to the gods, and managed, in a marvellous manner, to perform the Soma sacrifice, that he might drink the Soma himself before death, or offer it to the deities in the hope of being extricated by them: his preparation of the Soma is described in the Mahā-bh. Sāyana-parva 2095, and he is elsewhere celebrated as an officer of the Soma. In various other epic legends, Ekata, Dvita, and Trita are described as three brothers, sons of Gautama or of Prajā-pati, = Brahmā. According to the Bhāgavata-Purāṇa, Trita is one of the twelve sons of Manu and Nadvālā. Some identify the Vedic Trita with the Vedic *Traitana*, and with *Thraetana* the Zend form of *Frēdun*. His connection with water points to a comparison with the Gr. *Ἰππεύς*, *Ἰππο-γέρης*, *Ἰππο-κλῆς*, *Ἰππο-κλῆς*, &c.) (*Trita* seems also to mean) a class of deities, 'the third ones,' i. e. those who live in the sky (?); the priest who prepares the Soma.

Tritaya, as, ā, am, consisting of three parts; (am), n. a collection of three, *trīyas*.

Tris, ind. thrice, three times, at three places; (followed by gutturals and palatals there may be the optional substitution of *sh* for *Visarga*, e. g. *trish karoti* or *trish karoti*, he does thrice.) = *Trih-plaksha* = *tri-plaksha*, q. v. = *Trih-sāman*, a, n., N. of a Sāman. = *Trih-māna*, am, n. bathing thrice every day. = *Tris-asri*, is, is, i, Ved. having three edges, three-cornered. = *Tris-tāva*, f. (fr. *tri-tāva*), three times the usual size, (only used with *vedi*.)

त्रिगूढ *trigūḍha*, am, n. the dancing or acting of a man in female attire, (evidently a wrong form for *stri-gūḍha*); [cf. *tri-caritra*.]

चिह्न *trinkh*, cl. i. P. *trinkhati*, &c., to go, move.

त्रिचरित्र *tricaritra*, a wrong reading for *stri-caritra*; [cf. *trigūḍha*.]

त्रिण *triṇa*, am, n. = *triṇa*, grass.

त्रिणाक *tri-nāka* = *tri-nāka*, p. 389, col. 3.

त्रिपु *tripu*, us, m., Ved. a thief.

त्रिभुक्ति *tribhukti*(?) for *tira-bhukti*, q. v.

त्रियूह *triyūha*, as, m. (probably a foreign word), a chestnut-coloured horse; [cf. *ukanāha*, *urāha*, *kiyāha*, *kohāha*, &c.]

त्रिल्लक *trillaka* and *trillasena*, as, m., N. of two men.

त्रिषम *trishama*, Ved. = *hrasva*, short (?).

त्रिस *tris*. See above.

त्रीणि *trīṇi*, n. pl. three. See *tri*.

तृशट *trīṣaṭa*, as, m. [cf. *tīṣaṭa*], N. of the author of a medical work.

तृ *trū*, cl. 6. 4. P. *trūṣati*, *trūṣyati*, *tūroṣa*, *trūṣitum*, to be torn or split, to tear, break, burst, snap, fall asunder: Caus. P. A. *trūṣayati*, -te, -yitum, to tear, break, cut, divide.

Truṣi, is, f. (or *truṣi*, f.?), cutting, breaking, a tear, split; a small part, an atom or a visible atom composed of three subtler elementary particles; a very minute space of time, a moment, equal to $\frac{1}{2}$

Lava, = $\frac{1}{2}$ Kshaṇa, = $\frac{1}{20}$ Kāshṭha, = $\frac{1}{200}$ Kalā, = $\frac{1}{2000}$ Nālikā, = $\frac{1}{8000}$ Muhūrta, (or = $\frac{1}{1000}$ Vedha, = $\frac{1}{800}$ Lava, = $\frac{1}{800}$ Nimesha, = $\frac{1}{2700}$ Kshaṇa, = $\frac{1}{18000}$ Kāshṭha, = $\frac{1}{800000}$ Laghu, = $\frac{1}{8000000}$ Nādikā, = $\frac{1}{80000000}$ Muhūrta); small cardamoms (Alpinia Cardamomum), cardamoms from Guzerat; a sort of tree; doubt, uncertainty; breaking (a promise); loss, destruction; N. of one of the Mātṛis attending on Skanda. = *Truṣi-vija*, as, m. Arum Colocasia (= *kaṭu*), an esculent root. = *Truṣi-śas*, ind. in short spaces of time. = *Truṣy-avayava*, as, m. one half of a *Truṣi*.

Truṣita, as, ā, am, cut, broken, divided, hurt, wounded, chapped, chafed. = *Truṣita-vat*, ān, atī, at, having cut or broken, &c.

Troṣi, is, f. the beak or bill of a bird; the mouth of a fish; a kind of bird; a kind of pike (Esoc Kankila); a medicinal plant. = *Troṣi-hasta*, as, m. a bird ('having a beak for hands').

तृड *trud*, Ved. = *truṣ*, q. v.

तृप् *trup* or *truph* or *trump* or *trumpch*, cl.

i. P. *troṣati* or *troṣati* or *trumpati* or *trumpchati*, &c., to hurt, injure, kill; [cf. Gr. *θρῖσσω*, *trūpos*: Lith. *trūpti*, 'to be worn away by friction'; *trumpas*, 'short'; *trumpinu*, 'to shorten.']

त्रेता *tretā*, f. (fr. *traya*, which is fr. *tri*, p. 388), a triad, a collection or assemblage of three, a triplet; the three sacred fires collectively (i. e. the southern, household, and sacrificial fires; often called *agni-tretā*, see *agni-traya*); *tre*, i. e. a throw at dice or the side of a die marked with three spots or points; (with or without *yuga*) the second Yuga or silver age of the Hindus which consists of 1,296,000 years. = *Tretāgni* ('*tā-agn*'), is, m. one who has preserved the three sacred fires; the three fires collectively (= *agni-tretā*).

Tretnī, f., Ved. the threefold flame of the three fires of the altar.

Tre-dhā, ind. = *tri-dhā*, triply, in three parts, in three ways, in three places. = *Tredhā-vihita*, divided into three parts. = *Tredhā-sthita*, as, ā, am, existing in three states.

Trinśa, am, n. (fr. *trīṣat*), scil. *brāhmaṇa*, the *Brāhmaṇa* consisting of thirty *Adhyāyas*.

Trinśika, as, ā, am, consisting of thirty.

Trathakuda, as, ā, am, Ved. coming from the mountain *Tri-kakud*.

Trathakubha, am, n. (fr. *tri-kakubh*), N. of a Sāman.

Traiṇaṅkata, as, i, am, coming from or made of the plant *Tri-kaṅkata*.

Trāikāla-jña, probably a wrong reading for *trai-kālyā-jña*; [cf. *tri-kāla-jña*.]

Trāikālika, as, i, am (fr. *tri-kāla*), relating to the three times, i. e. past, present, and future.

Trāikālyā, am, n. the three times; past, present, and future time; sunrise, noon, and sunset; tripartition; an aggregate of three, a triad.

Trāikuntaka, am, n. ? (fr. *tri-kunta*), a kind of ornament.

Trāigarta, as, i, am, belonging to the Trigartas; (as), m. a prince of the Trigartas; (i), f. a princess of the Trigartas; (ās), m. pl. the Trigartas.

Trāigartaka, belonging to the Trigartas.

Trāigunika, as, i, am (fr. *tri-guṇa*), relating or belonging to three qualities, repeated three times, triple, relating to thrice, threefold, &c.

Trāigunya, am, n. the state of consisting of three threads, qualities, &c.; triplicity, tripleness, a triad, the triad of qualities, the three Ganas or properties collectively (i. e. Sat-tva, Rajas, and Tamas; cf. *guṇa*).

Trāicivārika, as, i, am (fr. *tri-civāra*), possessing three mendicant garments.

Trāita, am, n. (fr. *tretā*), Ved. a triad, a collection of three, the aggregate of three, triplicity; (fr. *trita*), N. of a Sāman.

Traitana, as, m., Ved., N. of a Vedic deity or supernatural being, thought by some to be connected with Trita, q. v.; (according to Sāy.) N. of a Dāsa.

Traidāsika, as, i, am (fr. *tridāsa*), relating to the thirty-three gods; sacred to the gods, belonging to them, divine; (am), n. the part of the hand sacred to the gods.

Traidha, as, i, am (fr. *tri-dhā* or *tre-dhā*), threefold, triple; (am), ind. = *tri-dhā* or *tre-dhā*, triply, in a triple manner, in three ways.

Traidhātavi, f. (scil. *śaṣṭi*), N. of a particular closing ceremony, (fr. *tri-dhātu*.)

Traidhātaviya, am, n. (scil. *karman*), N. of a particular closing rite.

Traidhātuka, am, n. the three worlds.

Traidhātva, as, m. a patronymic of Try-arūpa.

Trainishkika, as, i, am, three Nishkas worth.

Traipatha, am, n. (fr. *tri-patha*), a peculiar manner of sitting (generally with *āmana*).

Traipada, am, n. (fr. *tri-pada*), three quarters (of a Yojana).

Traiparāyāṇika, as, i, am, performing the Parāyana three times.

Traipishṭapa, as, i, am, relating to Tri-pishṭapa, q. v.

Traipura, as, i, am, relating to Tri-pura; (ās), m. pl. the inhabitants of the three cities of the Asura named Tri-pura, q. v.; the inhabitants of Tri-purā or Tri-purī or the Cedis; (as), m. a prince of Tri-pura.

Traipurīya, N. of an Upanishad.

Traipurusha, as, i, am (fr. *tri-purusha*), extending through three male generations, or father, grandfather, and great-grandfather.

Traiphala, as, i, am (fr. *tri-phalā*), coming from or belonging to the three myrobalans &c.

Trailbali, is, m. (fr. *tri-bali* or *tri-bali*), N. of a man.

Trailbhavya, am, n. (fr. *tri-bhāva*), threefold nature or manner.

Trailmātura, as, i, am (fr. *tri-māṭṛi*), having three mothers.

Trailmāsika, as, i, am (fr. *tri-māsa*), three months old, lasting three months, occurring every three months, quarterly.

Trailmāsa, am, n. a period of three months.

Traiambaka, as, i, am, relating or belonging to Try-ambaka (e. g. *apūpa*, cake sacred to Try-ambaka). = *Traiambaka-mantra*, am, n., N. of the twenty-third chapter of the Śārada-tilaka by Lakshmana.

Traiāyārūpa, as, m., N. of a Muni.

Traiāśika, as, ā or i, am (fr. *tri-āśi*), relating to three numbers or to the three signs of the zodiac; *traiāśikam* or *traiāśika-gaṇitam*, the rule of three in arithmetic, (this is of two kinds, viz. *krama-traiāśika*, rule of three direct; *vyasta*- or *viloma-traiāśika*, rule of three inverse.)

Traiārupya, am, n. (fr. *tri-rūpa*), tripleness of form, threefold change of form; three forms or ways.

Trailāṭa (fr. *tri-lāṭa* f), a sort of horse-fly.

Trailinga, as, i, am (fr. *tri-linga*), having three genders.

Trailoka, as, m. (fr. *tri-loka*), 'the ruler of the three worlds,' epithet of Indra.

Trailokya, am, n. the three worlds, see *tri-loka*; (as), m., N. of a man. = *Trailokya-kartri*, tā, m. 'creator of the three worlds,' epithet of Śiva. = *Trailokya-dambara*, N. of a medical work. = *Trailokya-dīptikā*, f., N. of a Jaina work. = *Trailokya-devī*, f., N. of the wife of king Yaśas-kara. = *Trailokya-nātha*, as, m. 'lord of the three worlds,' epithet of Rāma as an incarnation of Vishnu. = *Trailokya-prakāśa*, as, m., N. of an astronomical work. = *Trailokya-prabhava*, as, m., N. of Vishnu. = *Trailokya-bhaya-kāraka*, as, ā, am, causing fear to the three worlds. = *Trailokya-rāja*, as, m. 'king of the three worlds,' N. of a powerful man. = *Trailokya-rājya*, am, n. the sovereignty of the three worlds. = *Trailokya-vikramān*, i, m., N. of a Bodhi-sattva (striding through the three worlds). = *Trailokya-vijayā*, f. a sort of hemp from

which an intoxicating infusion &c. is prepared.
Trailokya-sāgara, *as*, *m*, N. of a work. — **Trailokya-sāra**, *am*, *n*, N. of a work. — **Trailoçana**, *as*, *i*, *am* (fr. *tri-loçana*), relating to Siva.

Trailaṅgi, *is*, *m*, N. of a teacher.

Trailavargika, *as*, *i*, *am* (fr. *tri-varga*), relating to the three objects of life [*cf. tri-varga*], directed towards or devoted to them.

Trailavargya, *as*, *ā*, *am*, belonging to the Tri-varga. See *trailavargika* above.

Trailavarnika, *as*, *i*, *am* (fr. *tri-varṇa*), relating or belonging to the first three castes; (*as*), *m*, a member of the first three castes.

Trailavarshika, *as*, *i*, *am* (fr. *tri-varsha*), triennial, three years old, lasting three years, &c.

Trailavārshika, *as*, *i*, *am*, sufficient for three years, lasting three years.

Trailavikrama, *as*, &c. (fr. *tri-vikrama*), belonging to Vishnu; (*am*), *n*, the three strides or steps (of Vishnu).

Trailaśīda, a various reading for *trayi-vida*, *q. v.*

Trailavidya, *am*, *n*, (fr. *tri-vidyā* and *tri-vidyā*), the three sciences; the three Vedas (Rig, Yajus, and Sāman); study or knowledge of the three Vedas; the three duties of teaching the Veda, sacrificing, and donation; a particular Vrata or religious observance; a collection or assembly of Brāhmanas who are familiar with the three Vedas; (*as*, *ā*, *am*), familiar with the three Vedas.

Trailavidhya, *am*, *n*, (fr. *tri-vidha*), the state of being of three kinds, threefoldness, triplicity, triple-ness, three ways or kinds.

Trailaviṣṭāpa or **trailaviṣṭāpeya**, *as*, *m*, an inhabitant of Tri-viṣṭāpa, a god.

Trailavṛta, *as*, *i*, *am* (fr. *tri-vṛt*), coming from the plant Ipomoea Turpethum.

Trailavṛṣṇa, *as*, *m*, a patronymic of Try-aruna.

Trailavedika, *as*, *i*, *am* (fr. *tri-veda*), relating to the three Vedas.

Trailasanku, *as*, *m*, (fr. *tri-sanku*), a patronymic of Hari-ścandra.

Trailasāna, *as*, *i*, *am*, = *trisāna*, worth three Sānas.

Trailasāmba, *as*, *m*, N. of the father of Karandhama; (various readings have *trībhanu*, *trisānu*, *trisāri*, *trisānu*.)

Trailasirsha, *as*, *ā*, *am* (fr. *tri-sirshan*), relating to the three-headed Viśva-rūpa.

Trailasoka, *am*, *n*, (fr. *tri-soka*), N. of a Sāman.

Trailaśṭubha, *as*, *i*, *am*, relating to or written in the metre Tri-śṭubh; (*am*), *n*, the Tri-śṭubh stanza or metre; (Sāy.) the atmosphere or intermediate region consisting of rain, clouds, and lightning. (In the Brāhmaṇas the three chief metres Gayatri, Tri-śṭubh, and Jagati are often identified with the sky, atmosphere, and earth.)

Trailasānu, *us*, *m*, N. of the father of Karandhama.

Trailasrotasa, *as*, *i*, *am* (fr. *tri-srotas*), belonging to the Ganges.

Trailasvarya, *am*, *n*, (fr. *tri-svara*), the three accents collectively.

Trailahāyana, *am*, *n*, (fr. *tri-hāyana*), Ved. a period or age of three years.

त्रै *trai* (by some modern scholars written *trā*, *q. v.*), *d. i. A. trāyate* (3rd sing. Pres. ep. *trāti*; and sing. Impv. Ved. *trāsva*, ep. *trāhi*, *trātu*), *tatre*, *trāneyate* (ep. *trāyati*), *atrāsta*, *trātum*, to protect, preserve, cherish, defend, rescue from, (in the earlier language with abl. and gen., in the later only with abl.)

Trāṇa, *trāṇa*, &c. For these and other derivatives of the rt. *trai* see 1. *trā*, p. 388, col. 1.

त्रैगुण्य *traigunya*, *am*, *n*. See p. 393, col. 2.

त्रोटक *troṭaka*, *as*, *m*. [*cf. toṭaka*], a kind of poisonous insect; N. of a pupil of Saṅkarācārya; (i), *f. i. a Rāgiṇī* or one of the female personifications of music; (*am*), *n*, a minor drama, such as the Vikramorvaśī; angry speech.

त्रोटि *troṭi*. See p. 393, col. 2.

त्रोटल *trotala*, *am*, *n. f.*, N. of a Tantra.

— **Trotalottara** ('*la-ut*'), *am*, *n*, N. of a Tantra.

त्रोट *trotta*, *am*, *n*, (said to be fr. rt. *trai* above), a weapon, a goad; a kind of disease.

चौक् *trauk*, *cl. i. A. traukate*, &c., to go, move.

चंश *try-anśa*. For compounds with *try* for *tri* see under *tri*.

त्र 1. *tva*, base of some cases of the second personal pronoun (in some of the cases the base is *tu*, Nom. sing. *tvam*, Acc. *tvā* and *tvām*, Abl. *tvat* or *tvad*; in Ved. *tvā* occurs for *tvayā*, *tubhya* for *tubhyam*, *tvē* for *tvayī*; at the beginning of a compound *tvat* or *tvad*, and in the Vedas *tvā* is used), thou, you; [*cf. Lat. tu*; Lith. *tū*; Hib. *tu*; Goth. *thu*; Slav. *ty*; Gr. *roûv*, *roû*, *roû*]. — **Tvan-kāra**, *as*, *m*, the expression 'thou', addressing with 'thou' (disrespectfully). — **Tvan-kṛi**, *cl. 8. P. karoti*, *kurute*, *kartum*, to address with 'thou'. — **Tvat-ka**, *as*, *ā*, *am* (a familiar diminutive), thine, your. — **Tvat-kṛta**, *as*, *ā*, *am*, made or composed by thee; made like you. — **Tvat-tana**, 'your sphere or department', you. — **Tvat-sangama**, *as*, *m*, union with thee. — **Tvad-anya**, *as*, *ā*, *at*, other than thee. — **Tvad-artham or **tvad-arthe**, *ind. on thy account*, about thee, respecting thee. — **Tvad-griha**, *am*, *n*, thy house. — **Tvad-bhaya**, *am*, *n*, dread of thee. — **Tvad-bhū**, *cl. i. P. bhavati*, *-vritum*, to become thou, to become like you. — **Tvad-yoni**, *is*, *is*, *i*, Ved. produced or proceeding from thee. — **Tvad-vidha**, *as*, *ā*, *am*, similar to thee, like thee, of thy kind. — **Tvad-viyoga**, *as*, *m*, separation from thee. — **Tvan-maya**, *as*, *i*, *am*, produced from thee, consisting of thee. — **Tva-yata**, *as*, *ā*, *am*, Ved. given by thee. — **Tvān-kāma**, *as*, *ā*, *am*, Ved. longing for thee. — **Tvā-datta or **tvā-dāta**, *as*, *ā*, *am*, Ved. given by thee; (Sāy. *tvā-dāta*, purified by thee.) — **Tvā-dūta**, *as*, *ā*, *am*, Ved. having thee as a messenger. — **Tvā-dṛṣṭi**, *k*, *k*, *k*, or *tvā-dṛṣṭa*, *as*, *i*, *am*, similar to thee, one of thy kind. — **Tvā-nid**, *t*, *t*, *t*, Ved. blaming thee. — **Tvā-vat**, *ān*, *atī*, *at*, Ved. similar to thee; as rich, mighty, great, &c., as you; worthy of thee. — **Tvā-vasu**, *us*, *us*, *u*, Ved. having thee as a possession; (Sāy.) having thee as a pervading attribute. — **Tvā-vṛidha**, *as*, *ā*, *am*, Ved. having thee as patron, favoured by thee. — **Tveshita**, *as*, *ā*, *am* (*tva* or *tvā* + *ishita*), Ved. sent by thee. — **Tvota**, *as*, *ā*, *am* (*tva* or *tvā* + *ūta*), Ved. helped or protected or loved by thee. — **Tvoti**, *is*, *is*, *i* (*tva* or *tvā* + *ūti*), Ved. enjoying thy protection or help or love.****

2. *tva*, *as*, *ā*, *m. f. thy*, your, yours.

Tvakat, a familiar diminutive from *tvad*, e. g. in *tvakat-pitrika*; [*cf. tva-ka* above.]

Tvādīya, *as*, *ā*, *am*, thine, your, yours.

Tvadrāk, *ind. towards thee*, directed towards thee; (Sāy. = *tvad-abhāmukha*.)

Tvāyat, *an*, *antī*, *at* (part. fr. a nom. derived fr. 1. *tva*), Ved. longing for thee, seeking thee, loving thee. **Tvāyā** (fr. the same nom.; used as an inst.), Ved., out of love towards thee, for thee.

Tvāyu, *us*, *us*, *u*, Ved. longing for thee, loving thee.

त्र 3. *tva*, *as*, *ā*, *at*, Ved. pron. one, several, other, different; *tva*—*tva*, one—the other; *tvad*, *ind. partly*; *tvad*—*tvad*, partly—partly.

त्वक् *tvaksh*, *cl. i. P. tvakshati*, *tatva-ksha*, *tvakshitum* and *tvashitum*, to create, produce, generate, effect, to work (Ved.); to pare, make thin, peel, skin; to cover; [*cf. rt. taksh*, *takman*, *toka*: Zend *thwaksh*, *tash*, 'to cut'; *tasha*, 'a hatchet'; *tas-ta*, 'a cup, bowl'; *tuō*, 'to produce, create'. Gr. *τεκ*, *ἑ-τεκ-ου*, *τίκ-τω*, *τοκ-εύ-ς*, *τόκ-ος*, *τέκ-μαρ*, *τεκμήρ-ιο-ν*, *τέκμησσα*, *τόξο-ν*, *τόσσαυ*, *τέχ-τη*, *τέκ-των*, *τυκ*, *τυχ*, *τυγχάν-ω*, *ἑ-τυχ-ο-ν*, *τύχ-η*, *τεύχ-ω*, *τε-τύκ-οντο*,

τύκ-ο-ς, *Τεύκ-πο-ς*: Lat. *tig-nu-m*, *tē-lu-m*, *tē-mo*, *tex-o*, *tex-tor*, *tex-tura*, *tē-la*: Goth. *theit-an*, 'to thrive': Old Sax. *thigg-yu*: Old Germ. *di-g-yu*, 'I obtain'; *deh-s-a*, 'a mattock, trowel'; *deh-sen*, 'to break flax'; *dihsel*, 'a shaft': Lith. *tek-ý-s*, 'a ram'; *tenk-ū*, 'to fall to one's share'; *tink-ū*, 'to be fit'; *tinka-s*, 'it happens'; *tik-ra-s*, 'right, orderly'; *tkk-ū-ti*, 'to take aim'; *taszy-ti*, 'to cut timber'; *taisy-ti*, 'to prepare': Slav. *tik-ia-ti*, 'to fix'; *tik-a-ti*, 'to weave'; *tes-a-ti*, 'to cut'; *tēz-a-ti*, 'to obtain': Boh. *tesar*, 'a smith.')

Tvakshas, *as*, *n*, Ved. efficiency, energy, vigour; (Sāy.) foe-destroying might.

Tvakshiyas, *ān*, *asī*, *as*, Ved. very vigorous, very invigorating; [*cf. Zend thwakshista*.]

Tvashṭa, *as*, *ā*, *am*, pared, peeled, made thin.

Tvashṭi, *is*, *f*, carpentry, the profession of a carpenter.

Tvashṭri, *fā*, *m*, a carpenter, builder, workman, maker of carriages, &c. [*cf. tashṭri*]; N. of a god, sometimes identified with the later deity Viśvakarmān, (he is the builder and architect *κατ' ἐξοχήν* and the Vulcan of the Hindūs; hence in the Veda he has the epithets *su-pāni*, *su-gabhastī*, *sv-apaś*, *sukṛit*, *viśva-rūpa*, *puru-rūpa*, &c.: he makes the various implements of the gods, especially the thunderbolt of Indra, and is said to have taught the Ribhus who are also skilful workmen: he is sometimes regarded as the creator himself, and as forming the bodies of men and animals is invoked for the sake of offspring, especially in the Apri hymns; elsewhere he is associated with other similar deities, e. g. Dhātṛi, Savitṛi, Prajā-pati, and Pūshan; as Indra is accompanied by the Vasus, Rudra by the Rudras, so Tvashṭri is surrounded by the divine females called Gnās, Janayas, Devānām Patnyāḥ, who may be regarded as the recipients of his generative energy; he has a son Viśva-rūpa or Tri-śiras, a daughter Saranyū (or Sureṇu, Svareṇu, Sanjñā), wife of Vivasvat, the children of whom are the Aśvins, and Vāyu is called his son-in-law: Indra overpowers Tvashṭri and recovers the Soma, which, according to the Brāhmaṇas, was concealed by the latter because Indra had killed his son Viśva-rūpa: Tvashṭri is the deity of the Nakshatra Citṛā, regent of the fifth Yuga or of the fifth cycle of Jupiter; and is also a form of the sun, the N. being derived by Yaska in Nirukta VIII. 13. fr. the rt. *tvish*, 'to shine,' and being applied in Rig-veda I. 84, 15, to one of the Adityas; it is also in the sense 'shining,' 'brilliant,' applied to Agni and to Vāyu as well as to the Rudras); N. of a prince, a son of Manasyu (Bhauvana). — **Tvashṭri-mat** or **tvashṭri-mat**, *ān*, *atī*, *at*, Ved. connected with or accompanied by Tvashṭri.

Tvashṭi, *f*, (?) for *tvashṭri*, N. of Durgā.

Tvāshṭra, *as*, *i*, *am*, belonging to or coming from Tvashṭri; (with *yuga*) the fifth Jupiter cycle, the regent of which is Tvashṭri; (with *putra*) the son of Tvashṭri; (*as*), *m*, the son of Tvashṭri, i. e. Viśva-rūpa (also identified with Vṛitra), and Ābhūti; (i), *f*, the daughter of Tvashṭri, patronymic of Saranyū (or Sureṇu, Svareṇu, Sanjñā), who was wife of Vivasvat; the asterism Citṛā, the regent of which is Tvashṭri; a small car; *tvāshṭryas*, *f. pl.* the daughters of Tvashṭri, certain divine female beings; (*am*), *n*, the power or energy of Tvashṭri, creative power; (with *bha* or *nakshatra*) the asterism Citṛā [*cf. tvashṭri*]; a kind of eclipse.

त्वगेल *tvagela*, *am*, *n*, probably = *elavālu*, the bark of Feronia Elephantum.

त्वङ् *tvang*, *cl. i. P. tvangati*, &c., to go, move, tremble, wave; to jump, leap, gallop.

त्वच् 1. *tvac*, *cl. 6. P. tvacati*, &c., to cover, (a root artificially formed to furnish an etymology for 2. *tvac*); [*cf. Lat. tego*; Old Germ. *dekiu*, 'to cover'; Lith. *dengiu*.]

Tvakka at end of adj. comp., e. g. *sāndra-tvakka*, covered with thick armour-like skin.

2. *tvāc*, *k*, f. skin (as of men, serpents, &c.); hide (as of a goat, cow, &c.); a cow's hide (used in pressing out the Soma); bark, rind, peel; any surface or covering (as turf of the earth); a cover, horse-cloth; (Ved.) the black cover, = darkness; a protecting cover or guard, mail, a shield; a leather bag; Cassia bark; cinnamon, the cinnamon tree; mystical N. of the letter *ya*. — *Tvak-kandura*, *as*, m. skin-wound, a sore. — *Tvak-keshirā*, *i*, f. manna of bamboo (commonly Tabāshir); [cf. *tavakshira*.] — *Tvak-chada*, *as*, m. the grass *Lipeocercis Serrata*. — *Tvak-cheda*, *as*, m. a skin-wound, flesh-wound, cut, scratch; circumcision. — *Tvak-chedana*, *am*, n. cutting the skin; see *tvak-cheda*. — *Tvak-taranga-gaka*, *as*, m. 'skin-wave,' a wrinkle. — *Tvak-tra*, *am*, n. 'protection for the skin,' armour. — *Tvak-pattra*, *am*, n. Cassia (the plant and bark); (*i*), f. = *kāravi*, *hingu-pattri*, the leaf of the *Asa Foetida* (?), = *amāla-pattra*, the leaf of the *Laurus Cassia*, *Malabathron*. — *Tvak-paripufana*, *am*, n. peeling of the skin, desquamation. — *Tvak-pāka*, *as*, m. inflammation of the skin, N. of a particular disease. — *Tvak-pārushya*, *am*, n. roughness of the skin. — *Tvak-pushpa*, *am*, n. 'skin-sprout,' erection of the hairs of the skin, horripilation; (*am*, *i*), n. f. blotch, scab, cutaneous eruption, &c. — *Tvak-push-pikā*, *f*, scab, blotch. — *Tvak-sāra*, *as*, *ā*, *am*, having an excellent or sound skin; (*as*), m. a bamboo; Cassia (the plant and the bark); *Bignonia Indica*; (*ā*), f. Tabāshir; [cf. *tvak-keshirā*.] — *Tvak-sāra-bhedini*, *f*, a kind of plant, = *keshudra-cāñcu*. — *Tvak-sugandha*, *as*, m. an orange ('having fragrant peel'); (*ā*), f. the fragrant bark of *Feronia Elephantum* (= *clavuluka*). — *Tvak-svādvi*, *f*, a kind of cinnamon ('having sweet bark'). — *Tvag-ankura*, *as*, m. = *tvak-pushpa* above. — *Tvag-aśhi-mātra-śeṣa*, *as*, *ā*, *am*, with mere skin and bone left, reduced to a skeleton. — *Tvag-keshirī*, *f*, = *tvag-keshirī*, = *tvak-keshirā*, *i*. — *Tvag-ināriya*, *am*, n. the sense or organ of touch. — *Tvag-gandha*, *as*, m. an orange; [cf. *tvak-sugandha*.] — *Tvag-ja*, *as*, *ā*, *am*, produced on or issuing from the skin; (*am*), n. the hairs on the body; blood. — *Tvag-dosha*, *as*, m. disease of the skin, leprosy. — *Tvag-doshāpahā* ('*sha-apahā*'), *f*, *Vernonia Anthelmintica* ('destroying leprosy'). — *Tvag-doshārī* ('*sha-ari*'), *is*, m. a kind of bulbous plant ('the enemy of leprosy'), = *hastikanda*. — *Tvag-doshin*, *i*, *inī*, *i*, affected with skin disease or with leprosy. — *Tvag-bheda*, *as*, m. 'breaking of the skin,' a flesh-wound, a scratch. — *Tvag-bhedaka*, *as*, m. one who cuts the skin, a stabber, scratcher, one who draws blood from the skin. — *Tvag-roga*, *as*, m. any cutaneous disease; leprosy &c. — *Tvag-vat*, *ān*, *atī*, *at*, furnished with skin or bark. — *Tvan-maya*, *as*, *i*, *am*, made of bark or skin. — *Tvan-mala*, *am*, n. the hairs of the body. — *Tvacī-sāra*, *as*, m. (*tvacī* loc. of 2. *tvac*), = *tvak-sāra*, a bamboo. — *Tvacī-sugandhā*, *f*, small cardamoms.

Tvācā at the end of a comp. = 2. *tvac*; cf. *sa-t*, *sūrya-t*, *hiranya-t*; (*am*), n. skin; bark, rind; cinnamon, the cinnamon tree, Cassia bark; (*ā*), f. skin; [cf. *gūḍa-tvācā* and *tamv-tvācā*.] — *Tvacā-pattra*, *am*, n. = *tvak-pattra*, Cassia bark.

Tvacāma, *as*, n. covering with a skin or hide; skinning.

Tvacāya, nom. P. *tvacāyati*, &c., to cover with a skin or hide; to tear off the skin, to skin.

Tvacāya, *as*, *ā*, *am*, Ved. being in the skin.

Tvacīśtha, *as*, *ā*, *am* (superl. of *tvag-vat*, Pāṇ. V. 3, 65), having the best skin, having an excellent skin; bark &c.

Tvacī-sāra. See under 2. *tvac* above.

Tvacīya, *ān*, *asī*, *as* (compar. of *tvag-vat*, Pāṇ. V. 3, 65), having a more excellent or an excellent skin; bark &c.; [cf. *tvacīśtha*.]

Tvacāya, *as*, *ā*, *am*, conducive to the healthiness of the skin.

Tvācā, *as*, *i*, *am*, cuticular, relating to the skin,

contagious, derived from touch. — *Tvācā-pratyaksha*, *am*, n. ascertainment of objects by contact.

त्वञ् *tvāñ* = *tañc*, cl. 1. P. *tvāñcati*, &c., to go, move; cl. 7. P. *tvānakti*, &c., to contract.

त्वत् *tvat* or (according to the proper form of the base) *tvad*. See 1. *tva*, p. 394.

त्वर *tvār*, cl. 1. A. *tvārate* (ep. also P. *tvāriti*), *tvārate*, *tvāritum*, to hurry, make haste, go or move with speed, do anything quickly or precipitately: Caus. *tvārayati*, *-yitum*, Aor. *atvārat*, to cause to hasten, quicken, urge forward, accelerate: Desid. *titvāriṣati*: Intens. *tātvāryate*, *totārti*: [cf. *tur*, *trī*: Gr. *θόρυπος*, *θοῖρος*, *θόρυκος*; perhaps *ἀ-θόρυπος*, *ρῦπτος*, *θόρυπος*: Lat. *turba*: perhaps Angl. Sax. *a-thwerian*, 'to move, shake': Hib. *tuairim*, 'to go round, move in a circle.']

Tūrpa = *tvārita*. See p. 381, col. 2.

Tvāra, *as*, *ā*, *am*, making haste; (*am*), n. making haste, speed, velocity.

Tvāraṇiya, *as*, *ā*, *am*, to be hastened or accelerated.

Tvārā, *f*, haste, speed, velocity. — *Tvārānvita* ('*rā-an*'), *as*, *ā*, *am*, possessed of haste, swift, quick. — *Tvārā-yukta*, *as*, *ā*, *am*, hasty, impetuous, quick, expeditious. — *Tvārāroha* ('*rā-ār*'), *as*, m. a pigeon ('ascending quickly'). — *Tvārā-vat*, *ān*, *atī*, *at*, quick, expeditious.

Tvārāyasya, nom. P. *tvārāyasyati*, &c., to make haste.

Tvārī, *is*, *f*, haste, speed.

Tvārīta, *as*, *ā*, *am*, hastening, quick, swift, speedy, expeditious; (*am*), n. despatch, haste; (*am*), ind. quickly, swiftly; hastily, in haste, fast, speedily; (*ā*), *f*, a form of *Durgā*; a magical formula called after her. — *Tvārīta-gati*, *is*, *f*, swift motion; a species of the Pankti metre. — *Tvārīta-prayoga*, *as*, m., N. of a chapter of the *Tantra-sāra*. — *Tvārītā-mantra*, *as*, m., N. of a chapter of the *Sāradā-tilaka*. — *Tvārītā-yānta*, *am*, n., N. of a mystical diagram. — *Tvārītodita* ('*ta-ud*'), *as*, *ā*, *am*, spoken quickly, uttered rapidly, hurried.

Tvārītaka, *as*, *ā*, m. f. a sort of rice ripening before the usual time.

त्वारयण *tvārāyaṇa*, *as*, *ā*, *am*, m. f. n. (a various reading for *parāyaṇa*), adherence, attachment; (according to some only *am*, n.)

त्वष्ट *tvashṭa*, *tvashṭri*, &c. See under *rt*. *tvaksh*, p. 394.

त्वाच् *tvācā*. See col. 1.

त्वादृश् *tvā-drīś*. See 1. *tva*, p. 394.

त्वायत् *tvāyat*. See under 1. *tva*, p. 394.

त्विष् 1. *tvish*, cl. 1. P. A. *tveshati*, -*te*, *ti*, *tvēsha*, *titviṣhe* (part. *titvishāṇa*), *tvēkshyati*, -*te*, *atvīkshat*, *atvīkshata* (Ved. forms *atvīshus*, *atvīshanta*, *atvīshanta*), *tvēshṭum*, Ved. inf. *tvēṣhe*, to be violently agitated or moved; to be excited; to be troubled or perplexed; to excite, instigate; to shine, glitter, sparkle; to be brilliant, to blaze: Caus. *tvēshayati*, -*yitum*, Aor. *atvīshat*: Desid. *titvīkshati*, -*te*: Intens. *tetvīshyate*, *tetvēshṭi*.

2. *tvish*, *f*, *f*, violent agitation or quivering motion of any kind, vehemence, violence, fury, perplexity; light, brilliance, glitter, any shining colour, splendor, beauty; authority, weight, consideration; speech; wish, desire; custom, practice, usage; [cf. *ācala-t* and *vāta-t*.]

Tvishā, *f*, light, splendor; N. of a daughter of *Kāśyapa*. — *Tvishām-īśa*, *as*, or *tvishām-pati*, *is*, m. 'the lord of rays,' the sun.

Tvishī, *is*, *f*, Ved. vehemence, impetuosity, energy, internal power; (Sāy.) splendor, light, ray, brilliancy, beauty. — *Tvishī-mat* and (Ved.) *tvishī-mat*, *ān*, *atī*, *at*, vehemently excited, vehement, energetic; brilliant, beautiful, N. of *Rudra*.

Tvesha, *as*, *i*, *am*, Ved. vehement, impetuous; inspiring awe, causing fear, awful; (Sāy.) brilliant, bright, glittering, epithet of *Rudra* and the *Maruts*, shining. — *Tvesha-dyūma*, *as*, *ā*, *am*, Ved. having vehement energy, impetuous; (Sāy.) possessed of brilliant reputation. — *Tvesha-nrīma*, *as*, *ā*, *am*, Ved. having impetuous energy or courage; (Sāy.) of brilliant power. — *Tvesha-pratīka*, *as*, *ā*, *am*, Ved. having a brilliant appearance, having an awful aspect, having the aspect of great power; (Sāy.) bright-pointed (as a shaft). — *Tvesha-yāma*, *as*, *ā*, *am*, Ved. impetuous in course, rushing impetuously; (Sāy.) 'having a brilliant course,' epithet of the *Maruts*. — *Tvesha-ratha*, *as*, *ā*, *am*, Ved. having rushing chariots; (Sāy.) having brilliant chariots. — *Tvesha-sandriś*, *k*, *k*, *k*, Ved. of a splendid aspect, similar to flame; 'looking awful,' epithet of the *Maruts*, of *Indra*, &c.

Tveshatha, *as*, m., Ved. fury, violence; (Sāy.) radiance.

Tveshas, *as*, n., Ved. force, energy, impulse; (Sāy.) brilliant energy.

Tveshya, *as*, *ā*, *am*, agitating, terrifying, awful, inspiring awe, any terrible object; (Sāy.) shining, brilliant, epithet of *Rudra*.

Tvatśhīratth, *is*, m. a patronymic of *Kuśika*.

त्वोत् *tvota*, *tvoti*. See 1. *tva*, p. 394.

त्सर *tsar*, cl. 1. P. *tsarati*, *tatsāra*, *tsari-shyati*, *atsarīte* and *atsār*, *tsaritum*, Ved. to go or approach stealthily, to creep, crawl, creep on, steal upon, sneak, to obtain by sneaking; to proceed crookedly or fraudulently.

Tsaru, *us*, m. any creeping or crawling animal or a particular animal of this kind; the stalk of a leaf &c.; the hilt or handle of a sword and similar weapons. — *Tsaru-mārga*, *as*, m. sword-exercise, sword-fight.

Tsārīn, *i*, *inī*, *i*, Ved. creeping, sneaking, approaching stealthily or secretly; crooked; (Sāy.) very fearful, very much alarmed.

Tsārūka, *as*, *ā*, *am*, skilful in handling a sword, skilled in sword-exercise.

य

य 1. *tha*, the second consonant of the dental class and the aspirate of the preceding letter, having much the sound of *th* in *ant-hill*, but more dental. — *Tha-kāra*, *as*, m. the letter or sound *th*.

2. *tha*, *as*, m. a mountain; a protector, preserver; a sign of danger; a kind of disease; eating; (*am*), n. preserving, preservation; fear, terror; auspiciousness; a prayer for the welfare of another.

यक्कन *thakkana*, *as*, m., N. of a man; (also read *thakkana* and *thakkama*.)

यक्कियक *thakkiyaka*, *as*, m., N. of a man.

यक्किय *thakriya*, *as*, m., N. of a man.

यर्व *tharv* (said to be = *rt. car*), cl. 1. P. *tharvati*, &c., to go, move.

यत्थोरक *thalyoraka*, *as*, m., N. of a village.

युद् *thud*, cl. 6. P. *thudati*, &c., to cover, screen; to clothe; to hide; [cf. *rt. sthud*.] *Thodana*, *am*, n. covering, clothing, wrapping up.

युत्कार *thut-kāra*, *as*, m. the making of the sound *thut*, the sound made in spitting.

युथु *thuthu* (an onomatopoeic word), the sound heard in eating.

Thuthu-kṛit, *t*, m. the making the imitative sound *thuthu*; a kind of bird (= *Marāṭhī holā*).

युर्व *thurv*, cl. 1. P. *thurvati*, *tuthūrva*, &c., to hurt, injure; [cf. *rt. turv*.]

यूत्कार *thūt-kāra*, *as*, m. the making of

the sound *thūt*, the sound made in spitting; [cf. *thūt-kāra*]. — *Thūt-kṛta*, *am*, n. the sound *thūt* made in spitting.

थूथू *thūthū*, imitative sound of spitting; (according to others *thuthu*.)

थैथै *thaihai*, imitative sound of a musical instrument.

द

द 1. *da*, the eighteenth consonant of the alphabet and the third letter of the fourth or dental class, the sound of which is more dental than the English *d*. — *Da-kāra*, *as*, m. the letter or sound *d*.

द 2. *da*, *as*, *ā*, *am* (fr. rt. 1. *dā*, to give), giving, a giver, donor; presenting, favouring with, granting, a granter; causing, (often at the end of comp., e.g. *vāri-da*, giving water; *anna-da*, granting food &c.; exceptionally compounded with the receiver of the gift, e.g. *pitṛi-da*, giving to the father); (*as*), m. a gift, anything given; (*am*, *ā*), n. f. a gift, donation.

द 3. *da*, *as*, *ā*, *am* (fr. rt. 3. *dā* for *do*, to cut), cutting off, destroying, breaking, &c., (generally at the end of comp.); (*as*, *ā*), m. f. the act of cutting off, dividing.

द 4. *da*, *as*, *ā*, *am* (fr. rt. 4. *dā*, to bind), binding, (generally at the end of comp.; cf. *ṛisya-da*.)

द 5. *da*, *as*, *ā*, *am* (fr. rt. 7. *dā*, to purify), cleaning, cleansing.

द 6. *da*, *as*, m. a mountain; (*ā*), f. heat, pain, repentance; (*am*), n. a wife; [cf. *dam-pati*.]

दंश 1. *daṇś*, cl. 1. 10. P. *daṇśati*, *daṇśayati*, &c., to speak or shine.

दंश 2. *daṇś*, cl. 1. P. (ep. also A.) *daṇśati*, -te, *daṇśa*, *daṇśiyati* (ep. also *daṇśishyati*), *adāṇkṣit*, *daṇśtum*, to bite, sting; to see [? cf. rt. *daṇś*]: Caus. P. *daṇśayati*, -yitum, Aor. *adadāṇkṣat*, to cause to bite; to bite: Desid. *didāṇkṣati*: Intens. *dandaśyate*, *dandaṇśti*, *dandaṇśti*: Caus. of Intens. *dandaśayati*, to cause to bite violently; [cf. Gr. *δάκνω*, *δάκος*, *δάκνυς*, *δδάκνω*, *δδάκνω*, *δδάκνω*, &c., *δάκνυ*; Lat. *lacruma*, perhaps *lacro*; Goth. *tahyan*, 'dilate', *tagr*; Angl. Sax. *tacher*, *tuc*, *tusk*, *tang*; Old Germ. *zanga*, *zangar*; Cambro-Brit. *danhezu*, 'to bite'; Hib. *dan-t*, 'a morsel, portion, share'; Russ. *desnā*, 'ginger'.]

Daṇśa, *as*, m. biting, stinging; cutting, dividing, tearing; the sting of a snake; a bite, the spot bitten; pungency; fault, defect (in a jewel &c.); a tooth; a gad-fly; armour, a coat of mail; a joint, limb; N. of an Asura; (*i*), f. a small gad-fly; [cf. *kṣhamā-d* and *vṛi-sha-d*]. — *Daṇśa-nāśini*, f. ('healing irritation of the skin?'), a kind of insect, = *taila-kīṭa*; [cf. *dardru-nāśini*]. — *Daṇśa-bhīru*, *us*, m. or *daṇśa-bhīruka*, *as*, m. 'afraid of the gad-fly,' a buffalo. — *Daṇśa-mūla*, *as*, m. 'having a pungent root,' the plant *Hyperanthera Moringa* or a sort of horse-radish, = *sigru*. — *Daṇśa-vadana*, *as*, m. 'having a sharp beak,' a heron.

Daṇśaka, *as*, *ā* or *ikā*, *am*, biting, stinging; (*as*), m. a dog; gad-fly, common fly; N. of a prince of Kampana; (*ikā*), f. a kind of gad-fly.

Daṇśana, *am*, n. the act of biting, stinging; armour, mail.

Daṇśila, *as*, *ā*, *am*, bitten, stung; (fr. *daṇśa*), armed, mailed; protected; fitting closely (like armour), standing closely together, crowded; (*am*), n. a bite; [cf. *pari-dāṇśita*.]

Daṇśin, *i*, *ini*, *i*, biting, stinging [cf. *tripra-daṇśin*]; (*i*), m. a dog; a gad-fly, a wasp.

Daṇśika, *as*, *ā*, *am*, Ved. biting, stinging.

Daṇśera, *as*, *ā*, *am* (more correctly *daśera*, q. v.), biting, mordacious; noxious, mischievous.

Danśman, *a*, n., Ved. a bite; the place bitten.

Danśtri, *ī*, *tri*, *ī*, Ved. a biter, biting, stinging.

Danśtra, *as*, *ā*, m. f. (in the later language usually f.), a large tooth, tusk, fang, (often at the end of comp.; cf. *ayo-d*, *aṣṭa-d*, *tikṣṇa-d*, &c.) — *Danśtrā-karāla*, *as*, *ā*, *am*, having terrible tusks. — *Danśtrā-nivāsin*, *i*, m., N. of a Yakṣas. — *Danśtrāyudha* (°rā-āy), *as*, *ā*, *am*, using tusks as weapons; (*as*), m. a wild boar. — *Danśtrā-sena*, *as*, m., N. of a Buddhist scholar.

Danśtrāla, *as*, *ā*, *am*, tusked, having large tusks; (*as*), m., N. of a Rākṣasa.

Danśtrika, *as*, *ā*, *am*, tusked, having tusks; (*ā*), f. = *dādhikā*, a beard (?); a kind of plant; [cf. *nakuleshā*.]

Danśtrin, *i*, *ini*, *i*, tusked, having tusks or large teeth; biting or wounding with the teeth; carnivorous; (*i*), m. any animal with tusks; a wild boar; a hyena; a snake.

Danśtvā, ind. having bitten.

Danśta, *as*, *ā*, *am*, bitten, &c. See p. 406, col. 1.

दंस *dans* (connected with rt. *das*, q. v.; perhaps only a various reading for rt. 1. and 2. *daṇś*, cl. 1. or a Prākṛit form of rt. 1. *drś*), cl. 1. P. 10. A. *daṇsati*, *daṇsayate* or *dāsayate*, &c., to bite; to destroy, overpower; to see, (*daṇsati*); cl. 10. P. *daṇsayati*, &c., to speak or to shine.

Danśana, *am*, *ā*, n. f. (Ved. inst. *daṇsanā*), a surprising or wonderful deed or operation, marvellous power; an action, work, deed; armour, mail, (in the latter meaning only a various reading for *daṇśana*); [cf. *dasma* and *dasra*]. — *Danśanā-vat*, *am*, *atī*, *at*, Ved. having wonderful power; (Sāy.) abounding in marvellous deeds.

Danśayitṛi, *tā*, m. a destroyer, (a word formed to explain *dasra*.)

Danśas, *as*, n., Ved. = *daṇśana*, a surprising action or deed (applied especially to the wonderful actions of the Āśvins, by which these deities protected their human friends); [cf. *puru-d* and *su-d*].

Danśi, *i*, m. f. (?), Ved. = *karmān*, act, deed.

Danśishṭha, *as*, *ā*, *am* (superl. of *daṇsu* or *dasra*), Ved. of very wonderful strength, performing marvellous deeds, eminent in action, epithet of the Āśvins and of Indra.

Danśu, *us*, *us*, -u, Ved. of wonderful strength; (according to Sāy., loc. of *dam* = *daṇśeshu* or *karma-vateru*); (*u*), ind. in a wonderful way, wonderfully. — *Danśu-jūta*, *as*, *ā*, *am*, Ved. wonderfully quick; (Sāy.) borne along by well-trained horses (as if fr. rt. 1. *dam*). — *Danśu-patnī*, f., Ved. having a powerful lord or master; (Sāy.) having the Asuras as good masters (as if fr. *dam* + *su* + *patnī*, *su* = *sushṭhu*); in R̥g-veda VI. 3, 7, *dam* is regarded as a separate word.

दंह *danh*, cl. 10. P. *danhayati*, &c., to shine, burn; [cf. rt. 1. *dah*.]

दक *daka*, *am*, n. = *udaka* (the initial vowel being dropped), water. — *Daka-lāvaṇika*, *as*, *i*, *am* (fr. *daka* + *lavāṇa*), prepared with water and salt. — *Dakodara* ('ka-ud'), *am*, n. (instead of *udakodara*, cf. *udakodarin*), a watery or dropsical belly.

दक्ष *dakṣ*, cl. 1. P. A. *dakṣati*, -te, *dadakṣa*, *dakṣitum*, Ved. to act to the satisfaction of another (with dat. in P.); to be competent, be able, be strong or powerful (A.); to grow, increase; to do or act quickly, go, move; to hurt, kill: Caus. P. *dakṣayati*, -yitum, Aor. *adadakṣat*, to make able or strong.

Dakṣa, *as*, *ā*, *am*, able, fit, competent, suitable, adroit, expert, clever, judicious, dexterous [cf. Gr. *δεξιός*]; intelligent, upright, honest; (*as*), m. epithet of Soma (as heightening or strengthening the intellectual faculties; according to Sāy. = *vṛiddha*); epithet of Siva; epithet of the Ganges (as satisfying or suiting all); ability, power, fitness; capacity, intellectual ability, mental power, talent; strength of

will, energy, will, disposition; (in the Veda *dakṣa* and *kratu*, i. e. energy and intelligence, are often joined together as the chief two faculties of the mind, cf. *kratu*); bad disposition, evil design; N. of an Āditya; a creative power associated with Aditi, and therefore sometimes identified with Prajāpati; (his daughter is called Kṛittikā: in the Post-vedic literature Dakṣa is the subject of numerous legends, which relate his history differently; he is there generally called the son of Brahmā, and placed among the Prajā-patis or at their head as 'the lord of all creatures,' being born from Brahmā's right thumb, as his wife was from the left, see Manu IX. 128: in other legends he is said to be the son of the ten Pra-četasas or of Pra-četas alone, whence his patronymic Prācetasas; he is variously stated to have had fifty, sixty, forty-four, and a less number of daughters, of whom twenty-seven became the wives of the Moon, forming the lunar asterisms, and thirteen or, according to others, seventeen or only eight the wives of Kāśyapa, becoming by this latter the mothers of gods, demons, men, and animals: Dakṣa on one occasion celebrated a great sacrifice to obtain a son, but omitted to invite Siva who, according to one legend, was his son-in-law, (Siva's wife being Sati, a form of Durgā, daughter of Dakṣa); this irritated the god, who interrupted the sacrifice and decapitated his father-in-law, see *dakṣadhvara-dhvaṇśa-kṛt*: Dakṣa is sometimes regarded as an Avatār of Brahmā himself, and is even in one legend identified with Viṣṇu); N. of a son of Garuḍa; N. of a man with the patronymic Pārvasi; of a Muni and legislator; of a prince or a son of Uśinara; of one of the five Brāhmanas of Kāśyapa-kubja, from whom the Brāhmanas of Bengal are said to have sprung; (according to the lexicographers also) the bull of Siva; a cock; a kind of plant; a name of Agni or fire; a general lover, one attached to many mistresses; (*ā*), f. the earth; [cf. *atūrta-dakṣa*, *dīna-d*, &c., cf. also *dakṣiṇa*; Gr. *δεξιός*, *δεξιτερός*; Lat. *dex-ter*, *dextimus*; Goth. *taiheve*; Angl. Sax. *teso*; Old Germ. *teso*; Hib. *deas*, 'right, southern'.] — *Dakṣa-kanyā*, f. 'daughter of Dakṣa,' (especially) epithet of Durgā, the wife of Siva. — *Dakṣa-kratu*, *us*, *us*, u, Ved. having a strong will or intelligence, having a clear understanding. — *Dakṣa-jā*, f. 'daughter of Dakṣa,' the goddess Durgā; a lunar asterism; [cf. *dakṣa*.] — *Dakṣajā-pati*, *i*, m. 'the husband of the daughters of Dakṣa,' an epithet of the Moon; also of Siva. — *Dakṣa-tā*, f. or *dakṣa-tea*, *am*, n. dexterity, cleverness, ability. — *Dakṣa-tāti*, *i*, f., Ved. mental power or capacity. — *Dakṣa-nidhana*, *am*, n., N. of a Śāman. — *Dakṣa-pati*, *i*, m., Ved. lord of the faculties, lord of power or might; protector of the sacrifice. — *Dakṣa-pitṛi*, *tā*, *tri*, *tri*, Ved. having Dakṣa as father or progenitor, (the m. pl. may be either *dakṣa-pitaras* or *-pitāras*); preserving, possessing or granting abilities. — *Dakṣa-makha-mathana*, *am*, n. 'destruction of Dakṣa's sacrifice,' N. of the ninety-seventh and ninety-eighth chapters of the Linga-Purāṇa. — *Dakṣa-yajna*, *as*, m. the sacrifice celebrated by Dakṣa. — *Dakṣa-yajna-bhanga*, *as*, m. the interruption of Dakṣa's sacrifice. — *Dakṣayajna-vidhvansa*, *as*, m. 'destruction of Dakṣa's sacrifice,' N. of the fifteenth chapter of the Kūrma-Purāṇa. — *Dakṣayajna-vi-dhvansa*, *am*, n., N. of the fifth chapter of the Śrīṣṭi-khaṇḍa of the Padma-Purāṇa. — *Dakṣayajna-vināśini*, f. 'destroyer of the sacrifice of Dakṣa,' an epithet of Durgā. — *Dakṣa-vihitā*, f. (scil. *gā-thā*), a hymn or song arranged by Dakṣa. — *Dakṣa-vṛiddh*, *t*, *t*, *t*, Ved. rejoicing in power or energy &c. — *Dakṣa-sāpa*, *as*, m. 'the curse of Dakṣa,' N. of the thirty-third chapter of the Svarga-khaṇḍa or third part of the Padma-Purāṇa. — *Dakṣa-sādhana*, *as*, *ā*, *am*, Ved. effective of energy, inspiring courage. — *Dakṣa-sāvarni*, *i*, m., N. of the ninth Manu. — *Dakṣa-suta*, *as*, m. the son of Dakṣa (?); (*ā*), f. a daughter of Dakṣa, a lunar asterism or one of the wives of the Moon. — *Dakṣadhvara-dhvaṇśa-kṛt*

(*keśa-adh*), *t*, *m*, 'disturber of the sacrifice of Dakṣa,' a N. of Śiva; (Dakṣa having instituted a sacrifice to which he invited all the gods except his son-in-law Śiva and his wife Satī, the latter went unbid, and being received contemptuously, threw herself into the fire; upon which an emanation or incarnation of Śiva was produced, named Vira-bhadrā, who attacked Dakṣa, and a general affray ensued in which the gods and Rishis took the part of Dakṣa, but were wounded and dispersed; Dakṣa himself was decapitated, but was restored to life by Śiva at the prayer of the gods; the decapitated head, however, was not to be found; and the head of a ram had therefore to be substituted for the one lost.) = *Dakṣeṣṭvara-linga* (*keśa-iṣ*), *am*, *n*, N. of a Linga.

Dakṣas, *ās*, *as*, *as*, Ved. = *dakṣa*, able, strong, dexterous, &c.

Dakṣāyā, *as*, *ā*, *am*, Ved. to be satisfied or pleased; (Sāy.) increaser of all; to be honoured, to be augmented (by oblations); (*as*), *m*, a vulture; an epithet of Garuḍa or the bird of Viṣṇu.

Dakṣiṇā, *as*, *ā*, *am* (according to Pāṇ. I. 1, 34, and VII. 1, 16, can only be declined as a pronominal when it denotes relative position, i.e. 'situated on the right hand' or 'southern,' and even in this sense can be optionally declined like *śiva* in abl. loc. sing. *m*, *n*, and nom. voc. pl. *m*, *n*, but *dakṣiṇāyām diś*, for the loc. *f*, in Hari-vaṅśa 12390, is against the rule), able, competent, clever, skilful, dexterous [cf. *dakṣa*]; right (not left; probably applied to the right hand, foot, &c., as the cleverest or most skilful), situated on the right side, (opposed to *śavyā*, *vāma*; *dakṣiṇam pari*, to walk round a person with the right side towards him; *dakṣiṇam kṛt*, to place on the right side, to turn the right side towards a person as a mark of respect); south, southern (as being on the right side of a person looking towards the east), situated to the south, turned or directed southward, (*dakṣiṇā diś*, the south, the southern quarter or point of the compass; *dakṣiṇāyām diś*, in the southern quarter; *dakṣiṇā āmnāyas*, the southern sacred text, one of the holy texts of the Tāntrikas); straightforward, candid, sincere, upright, honest, impartial; pleasing, amiable, compliant; submissive, dependent, subject; (*as*), *m*, the right (hand or arm); the right hand horse, the horse on the right side of the pole of a carriage; an epithet of Śiva; (*as*, *am*), *m*, *n*, the right side; *śavyam dakṣiṇam eva* *śa*, to the left and to the right; the south, the country of the south, the Dekhan; (*ā*), *f*, scil. *go*, a prolific cow, 'able to calve and give milk,' a good milch-cow; a present to Brāhmanas or young virgins (consisting originally of a cow, and given upon solemn or sacrificial occasions); property so acquired [cf. Manu VIII. 349]; Donation to Brāhmanas personified as a goddess, (generally mentioned together with Brahmanas-pati, Soma, Indra, &c., and said to be the authoress of Ṛg-veda X. 107; sometimes regarded as a daughter of Prajā-pati, or as the wife of Sacrifice personified, or as born from Kṛishṇa's right side, or as the wife of Ruci); wages or remuneration in general; a fee, gift, donation (e.g. *prāṇa-dakṣiṇā*, the gift of life); offering, oblation in general; completion of any rite, fixing or establishing any act or place; scil. *diś*, the south; the southern quarter, the southern point of the compass, the Dekhan; a form or figure of Durgā, in which the right side is said to be advanced; (*am*), *n*, the right hand or highest doctrine of the Śāktas; *dakṣiṇā* or *dakṣiṇena*, ind. on the right, on the right side of (with acc. and gen.); on the south, southward; *dakṣiṇena kṛt*, to place on the right, to leave on the right; *dakṣiṇāt*, ind. on the right, from the south, southward; *dakṣiṇe*, ind. on the right, on the south, southward; [cf. Lith. *dēšinė*, *f*, 'the right hand,'—perhaps Russ. *yug*, 'south'; *yusinyi*, 'southern.']= *Dakṣiṇa-kālīkā*, *f*, a form of Durgā worshipped by the Tāntrikas. = *Dakṣiṇa-tas*, ind. from the right, to the right hand; from the south, southward, southerly; *da-*

kṣiṇataḥ kṛt, to turn the right side towards a person (as a mark of respect); to stand on the right side of any one and so assist him; *dakṣiṇataḥ purastāt* or *dakṣiṇataḥ purāḥ*, to the south-east, on the south-east. = *Dakṣiṇatas-kaparda* or *dakṣiṇā-kaparda*, *ās*, *m*, pl., Ved. 'wearing the hair knotted or braided on the right side of the head,' epithet of the Vasishṭhas. = *Dakṣiṇa-trā*, ind., Ved. on the right side. = *Dakṣiṇa-tra*, *am*, *n*, upright, honesty. = *Dakṣiṇa-dhruvā*, *as*, *ā*, *am*, harnessed on the right side of the pole of a carriage. = *Dakṣiṇa-patha*, a wrong reading for *dakṣiṇā-patha*, *q*, *v*. = *Dakṣiṇa-pasāt*, ind. to the south-west, on the south-west. = *Dakṣiṇa-pasārdha* (*śa-ar*), *as*, *m*, the south-western side. = *Dakṣiṇa-pasēma*, *as*, *ā*, *am*, south-western. = *Dakṣiṇa-pāncālaka*, *as*, *ikā*, *am*, relating to the southern Pāncālas. = *Dakṣiṇa-pūrva*, *as*, *ā*, *am*, south-eastern; (*ā*), *f*, scil. *diś*, the south-east quarter; (*ēṇa*), ind. to the south-east of (with acc.). = *Dakṣiṇa-prāñc*, *ān*, *āci*, *āk*, south-eastern; *dakṣiṇa-prāci*, *f*, the south-east quarter. = *Dakṣiṇa-bhāga*, *as*, *m*, the southern hemisphere. = *Dakṣiṇa-mānasa*, N. of a place of pilgrimage. = *Dakṣiṇa-māruta*, *as*, *m*, the south wind. = *Dakṣiṇa-sad* or *dakṣiṇā-sad*; *t*, *t*, *t*, sitting or remaining seated on the right or southern side. = *Dakṣiṇa-sṭha*, *as*, *ā*, *am*, standing upon the right, to the south, &c.; (*as*), *m*, a chariot (as standing on the right of his master; cf. *śavye-ṣṭha*). = *Dakṣiṇa-kaparda*, see *dakṣiṇatas-kaparda*. = *Dakṣiṇa-kāla*, *as*, *m*, the time of (receiving) the sacrificial gift or fee. = *Dakṣiṇāgni* (*na-ag*), *is*, *m*, the southern fire of the altar, a sacred fire placed towards the south, (in the Brāhmanas generally called Anvāhārya-pācana). = *Dakṣiṇāgra* (*nā-agra*), *as*, *ā*, *am*, pointing to the south, having the head or point turned towards the south. = *Dakṣiṇācāla* (*na-ac*), *as*, *m*, the southern mountain, the Malaya range. = *Dakṣiṇācāra* (*na-ac*), *as*, *ā*, *am*, honest or upright in conduct, well-behaved; a worshipper of Śakti according to the purer or right hand ritual. = *Dakṣiṇācārin*, *i*, *īṇi*, *ī*, a worshipper of Śakti according to the purer or right hand ritual; a follower of the right hand Śāktā system. = *Dakṣiṇā-jyotiḥ*, *is*, *is*, *is*, Ved. brilliant by the sacrificial gift. = *Dakṣiṇāñc* (*na-ñc*), *ān*, *āci*, *āk*, turned to the south, southward. = *Dakṣiṇāyaya* (*na-at*), *as*, *m*, one who goes beyond the south, a dweller in the south. = *Dakṣiṇā-dvāra*, *as*, *ā*, *am*; having the door on the south. = *Dakṣiṇāntikā* (*na-an*), *f*, a kind of metre. = *Dakṣiṇā-patha*, *as*, *m*, the path or road of the Dakṣiṇā, i.e. of the cow constituting the sacrificial fee (situated between the Śālā and the Sadas); the southern region or country, the Dekhan. = *Dakṣiṇāpatha-gāmin*, *i*, *ini*, *i*, going to the south, living in the south. = *Dakṣiṇāpatha-janmanas*, *ā*, *m*, born in the south, a southern; (*janmānas*), *m*, pl., N. of the Andhakas, Guhas, Pulindas, Savaras, Cūcukas, and Madrapas, all outcast or barbarous tribes. = *Dakṣiṇā-pathika*, *as*, *ā*, *am*, belonging to the southern region. = *Dakṣiṇāpara* (*na-ap*), *as*, *ā*, *am*, south-western. = *Dakṣiṇā-pravāna*, *as*, *ā*, *am*, shelving or inclining to the south. = *Dakṣiṇā-praṣṭhī*, *is*, *m*, Ved. the horse harnessed on the right side of the yoke-horses (*yugya*); [cf. Gr. *δεξιόστροφος*]. = *Dakṣiṇā-bandha*, *as*, *m*, (in the Sāṅkhyaphil.) N. of one of the three states of bondage, the bondage of ritual observance; [cf. *dakṣiṇa* and *dakṣiṇika*]. = *Dakṣiṇābhimukha* (*nā-abh*), *as*, *ā*, *am*, facing southwards, directed southwards, flowing southwards. = *Dakṣiṇābhimukha-sṭhita*, *as*, *ā*, *am*, standing with the face southwards. = *Dakṣiṇā-mukha*, *as*, *i*, *am*, turning the face to the right or to the south, facing south. = *Dakṣiṇā-mūrti*, *is*, *m*, one of the forms of Śiva with the Tāntrikas; N. of an author. = *Dakṣiṇāmūrti-prayoga*, *as*, *m*, N. of a chapter of the Tantrasāra. = *Dakṣiṇāmūrti-mantra*, *as*, *m*, N. of a chapter of the Śāradātīlaka by Lakṣmaṇa. = *Da-*

kṣiṇāmūrti-samhitā, *f*, N. of a chapter of the Tantrasāra. = *Dakṣiṇāmūrti-upanishad*, *t*, *f*, N. of an Upanishad. = *Dakṣiṇāyana* (*na-ay*), *am*, *n*, the sun's progress south of the equator, the winter's solstice, the half-year in which the sun moves from north to south; *dakṣiṇāyanam anuyā*, to follow the southward way, to go to Yama's quarter, i.e. to die; (*as*, *ā*, *am*), situated in the sun's course from north to south (said of certain asterisms). = *Dakṣiṇā-yugya*, *as*, *m*, the right yoke-horse. = *Dakṣiṇāranya* (*na-ar*), *am*, *n*, the southern forest, N. of a particular forest (probably in the Dekhan). = *Dakṣiṇārus* (*na-ar*), *us*, *us*, *us*, wounded on the right side. = *Dakṣiṇārdha* (*na-ar*), *as*, *m*, the right side, the southern side. = *Dakṣiṇārdhya*, *as*, *ā*, *am* (fr. the preceding), Ved. situated on the right, being on the southern side. = *Dakṣiṇārha* (*nā-ar*), *as*, *ā*, *am*, deserving a fee, meriting a reward, worthy of a gift. = *Dakṣiṇā-vat*, *ān*, *āci*, *āt* (fr. *dakṣiṇa* with lengthening of the final), Ved. able, competent, strong, fit, effective; (fr. *dakṣiṇā*), giving sacrificial presents, offering large remuneration, abounding in presents, possessed of a gift, having ample rewards, piously disposed. = *Dakṣiṇā-varla* (*nā-av*), *as*, *ā*, *am*, turning to the right, turned towards the south; *dakṣiṇāvarta adityas*, the sun in his course from the north to the south; (*as*), *m*, the southern country, the Dekhan, a conch-shell with the valve opening to the right. = *Dakṣiṇāvartaka* (*nā-av*), *as*, *ikā*, *am*, turning to the right, turned towards the south; (*āci*), *f*, N. of a plant or shrub (= *vr̥ṣīkī-kālī*); a line of bees. = *Dakṣiṇā-vah*, *vāḥ*, Ved. 'being borne to the right or to the south of the (Āhavanīya) fire,' epithet of the sacrificial ladle. = *Dakṣiṇāvr̥ṣī* (*nā-av*), *t*, *t*, *t*, Ved. turned towards the right, going round on the right. = *Dakṣiṇāśā* (*na-āśā*), *f*, the southern quarter, the south. = *Dakṣiṇāśā-pati*, *is*, *m*, 'the lord of the south,' epithet of Yama. = *Dakṣiṇāśā-rati*, *is*, *m*, (? *rati* for *pati*), an epithet of Agastya. = *Dakṣiṇāśad*, see *dakṣiṇa-sad*. = *Dakṣiṇetara* (*na-it*), different from the right, other than the right, the left. = *Dakṣiṇerman* (*na-irman* = 2. *irma*), *ā*, *ā*, *am*, wounded on the right side or right fore leg (as a deer). (In any other sense this compound takes the form *dakṣiṇerma*, *as*, *ā*, *am*, e.g. *dakṣiṇerman śakāṭam*, a cart broken on the right side.) = *Dakṣiṇottara* (*na-ut*), *as*, *ā*, *am*, situated on the right and left, lying to the south and north, turned to the south and north. = *Dakṣiṇottara-vṛtta*, the meridian line. = *Dakṣiṇottarin* (*na-ut*), *i*, *īṇi*, *i*, Ved. being above on the right side, overhanging on the right side.

Dakṣiṇā, *dakṣiṇena*, *dakṣiṇe*. See col. 1, under *dakṣiṇa*.

Dakṣiṇāhi, ind. far on the right, far in the south (with abl.).

Dakṣiṇit, *t*, ind., Ved. on the right hand, to the right; [cf. *pra-dakṣiṇit*.]

Dakṣiṇī-kṛt, *d*, 5. P. A. -*karoti*, -*kurute*, -*karṭum*, to place on the right hand, to turn the right side towards any one (acc.), to walk round a person with the right side turned towards him (as a mark of respect). = *Dakṣiṇī-kṛtīya*, ind. having walked round in the above manner.

Dakṣiṇīya, *as*, *ā*, *am*, worthy of the sacrificial fee, meriting a reward, fit for a sacrificial donation, worthy to be honoured with presents; [cf. *ā-dakṣiṇīya* and *dakṣiṇīya*.]

Dakṣiṇīya, *as*, *ā*, *am*, Ved. = *dakṣiṇīya*, meriting a sacrificial reward &c.; [cf. *dakṣiṇīya*.]

दक्षि *dakṣi* or *dakṣin* (fr. 1. *dah*), Ved. burning, blazing; (according to Sāy. = *dakṣi*), thou burnest. (In Ṛg-veda I. 141, 8, *dakṣi* = *dahati*.)

दक्षिण *dakṣiṇa*. See col. 1.

दगर्गल *dagārgala*, *am*, *n*, (fr. *da* = *uda* + *ga* + *argala*), examining the soil in searching for wells or rules for doing so.

दग्गु *dagu*, *us*, *m.*, *N.* of a man; [cf. *dāga-vyāyāni*.]

दग्ध *dagdha*, *as*, *ā*, *am* (fr. rt. 1. *dah*), burnt, scorched, consumed by fire; (metaphorically) tormented, tortured, pained, consumed by grief, distressed; burnt by the fire of the gastric juice (as the stomach; cf. *jaṭharāgnā*), famished; dry; tasteless, insipid; inauspicious; cunning (= *vi-dagdha*); (*ā*), f. the quarter where the sun remains overhead (?); a lunar day or Tithi on which it is unlucky to do anything and religious rites are prohibited; a species of plant, = *dagdhikā*, *dagdha-ruḥā*; (*am*), n. burning, cauterizing (e.g. *agnī-dagdha*, actual cautery; *kṣhāra-dagdha*, potential cautery, in surgery; *tvag-dagdha*, cauterizing of the skin); a species of fragrant grass, = *rohisha*. — *Dagdha-kāka*, *as*, *m.*, 'a black or inauspicious crow,' a raven, or perhaps the carrion crow. — *Dagdha-tithi*, *N.* of a chapter of the Purāṇa-sarva-sva. — *Dagdha-mandira-sāra*, *as*, *ā*, *am*, one who has burned the best of mansions. — *Dagdha-maraṇa*, *as*, *m.*, *N.* of an author. — *Dagdha-yoni*, *is*, *is*, *i*, having its source or origin destroyed. — *Dagdha-ratha*, *as*, *m.* = *citra-ratha*, *N.* of the chief of the Gandharvas. — *Dagdha-ruha*, *as*, *m.*, 'growing in ashes,' *N.* of a tree, = *tilaka*; (*ā*), f., *N.* of a plant, = *dagdhā*, *dagdhikā*, *bhāma-roḥā*, &c. — *Dagdha-varṇaka*, 'black-coloured (?),' a species of grass, = *dagdha*, *rohisha*. — *Dagdhakṣhara* ('*dha-ak*'), *N.* of certain letters regarded as inauspicious in poems. — *Dagdheshatikā* ('*dha-ish*'), f. a burnt or vitrified brick. — *Dagdhodara* ('*dha-ud*'), *as*, *ā*, *am*, 'having a burnt or starving stomach,' starving; (*am*), n. 'a burnt stomach,' i. e. an empty or craving stomach.

Dagdhavya, *as*, *ā*, *am*, to be burnt or consumed by fire, inflammable.

Dagdhikā, f. scorched rice; *N.* of a plant, = *dagdhā*.

Dagdhri, *dhā*, *dhri*, *dhri*, a burner, consuming by fire, one who burns, a consumer.

Dagdhvā, ind. having burnt, having consumed.

दग्ध *dagh*, cl. 4. P. *daghyati*, &c., Ved. to move, go, flow, reach, attain; to go away; (with *pasā* or *pasāt*) to lag behind, fall short of [cf. *a-pasā-daghvān*]; cl. 5. P. *daghnōti*, &c., to hurt, kill; to go, to leap; to protect; [cf. rt. *dangh* below; cf. also Gr. *ταχύν*, *δέχομαι*; Goth. *tekan*, 'to take'; Angl. Sax. *taengan*, 'to hasten'; Lat. *tango*.]

Daghna, *as*, *i*, *am* (at the end of a comp.; regarded by native grammarians as an affix), reaching to, as high as; [cf. *ā-daghna*, *upastha-daghna*, *āru-daghna*, *jānu-daghna*, &c.].

Dagh-van in *apaśā-daghvan*, q. v.

दङ्गु *dankshnu*, *us*, *us*, *u* (fr. rt. 2. *danś*), Ved. biting, mordacious.

दङ्ग *dangh*, cl. 1. P. *danghati*, &c., to quit, abandon; to cherish, protect; [cf. rt. *dagh* above.].

दच्छद *dat-ṭhada*. See under *dat*, p. 399.

दण्ड *daṇḍ*, cl. 10. P. *daṇḍayati*, -*yitum*, to punish, &c. (rather to be regarded as a nom. fr. *daṇḍa* below).

Daṇḍa, *as*, *am*, *m.* (fr. rt. 1. *dam*, but connected with the preceding; the neut. is rare), a stick, staff, rod, pole, cudgel, mace, club or club-shaped weapon; a sceptre; a blow with a stick, &c.; the staff given to a twice-born man at initiation or at investiture with the sacred thread, (this staff was of different lengths, the longest belonging to the Brāhmins, see Manu II. 45-47); the penis; the trunk of an elephant; an arm or leg (generally in comp. with a word signifying 'arm,' &c.; see *dar-daṇḍa*, *bāhu-daṇḍa*); a stalk, the stem of a tree [cf. *ud-d* and *khara-d*]; the handle of anything (as of a ladle, sauce-pan, fly-flap, parasol, &c.), the staff or pole of a banner or of a tent; the beam of a plough; the oar of a boat; the

cross-bar or bridge of a lute or other stringed instrument which holds the strings; a churning-stick (said to be neut. only, cf. *daṇḍāhata*); a pole as a measure of length, = 4 *Hastas*, = 96 finger-breadths; a particular measure of time, = 60 *Vi-kalās*, = 360 breaths, = $\frac{1}{10}$ part of the day and night, = 24 minutes [cf. *nāḍikā*]; the stick with which an instrument is played; a particular appearance in the sky similar to a staff or rod; a particular planet, = *graha-bheda*; a particular constellation; a form of military array, a long line or column of troops [cf. *daṇḍa-vyūha*]; an uninterrupted row or series, a line [cf. *daṇḍa-pāta* and *daṇḍaka*]; a staff or sceptre as a symbol of power and sovereignty; application of power or physical force (e.g. *rājā nityam udyaṭa-daṇḍaḥ syāt*, a king should always hold his sceptre erect, i. e. prepared to use his power; *daṇḍodyama*, raising the sceptre, exertion of power; *nyasta-daṇḍa*, laying aside the sceptre, resigning power); assault, attack, violence, (in this sense *daṇḍa* is one of the four *Upāyas*; *sāman*, 'negotiation,' *dāna*, 'bribery,' and *bheda*, 'sowing dissension,' constituting the other three, see *upāya*); power over, control, restraint (e.g. *mano-d*, *vāg-d*, *kāya-d*, restraint of thoughts, words, and bodily actions, see Manu XII. 10; cf. *trī-daṇḍin*); power or physical force embodied, an army (e.g. *kośha-daṇḍau*, du. treasure and army); the rod as a symbol of judicial authority and punishment; punishment in general; corporal chastisement; fine, mulct, amercement; imprisonment; capital punishment, putting to death; reprimand; (Punishment personified is a son of Dharma and Kriyā; sometimes = Yama or = Siva); standing upright or erect; *N.* of one of the attendants of the sun; *N.* of a man; *N.* of a prince slain by Arjuna (brother of Daṇḍa-dhara and identified with the Asura Krodhahantri); *N.* of a son of Ikshvāku; (according to lexicographers *daṇḍa* also means) pride; a horse, a corner, an angle (?); (*ā*), f. *Hedyarum* *Lagopodioides*, = *nāga-bala*; [cf. *carmu-d*, *jāla-d*, &c.]. — *Daṇḍa-kandaka*, *as*, *m.* a species of bulbous plant, = *dharanī-kanda*. — *Daṇḍa-kartri*, *tā*, *m.* a punisher, chastiser. — *Daṇḍa-karman*, *a*, *n.* 'application of the rod,' infliction of punishment, chastisement. — *Daṇḍa-kula*, a kind of metre. — *Daṇḍa-kāka*, *as*, *m.* a raven; (perhaps for *dagdha-kāka*, q. v.). — *Daṇḍa-kāshika*, *am*, *n.* a wooden staff or pole. — *Daṇḍa-kuśa*, *ā*, *m.* pl. a various reading for the next. — *Daṇḍa-kūla*, *ās*, *m.* pl., *N.* of a people. — *Daṇḍa-ketu*, *us*, *m.*, *N.* of a man. — *Daṇḍa-gauri*, *f.*, *N.* of an Apsaras. — *Daṇḍa-grahana*, *am*, *n.* assumption of the (pilgrim's) staff, becoming a mendicant or ascetic. — *Daṇḍa-grāha*, *as*, *m.* a staff-bearer, (probably) *N.* of a man. — *Daṇḍa-ghna*, *as*, *i*, *am*, striking with a stick, one who commits an assault. — *Daṇḍa-ṭakra*, *as*, *m.* 'the discus of punishment,' *N.* of a mythical weapon; a division of an army; [cf. *daṇḍānika*]. — *Daṇḍa-śādhana*, *am*, *n.* a room in which utensils of various kinds are kept. — *Daṇḍa-jita*, *as*, *ā*, *am*, subdued by punishment. — *Daṇḍa-jakkā*, *f.* a sort of kettle-drum, upon which the hours are struck. — *Daṇḍa-tāmri*, *f.* = *tāmri*, p. 370, col. 1. — *Daṇḍa-tva*, *am*, *n.* the state of a staff, stick, &c. — *Daṇḍa-dāsa*, *as*, *m.* 'a slave from a fine not paid,' i. e. one who has become a slave from non-payment of a debt. — *Daṇḍa-deva-kula*, *am*, *n.* 'temple of punishment,' a court of justice. — *Daṇḍa-dhara*, *as*, *ā*, *am*, a staff-bearer, having or carrying a staff or sceptre, having oars (as a ship); exercising judicial power, chastising, punishing, having authority to punish; (*as*), *m.* a king; a magistrate, judge, the supreme judge; a *N.* of Yama; a mendicant carrying a staff; a potter. — *Daṇḍadhārādhipa* ('*ra-adh*'), *as*, *m.* 'the prince of sceptre-bearers,' a plenipotentiary, a king. — *Daṇḍa-dhāra*, *as*, *ā*, *am*, bearing the sceptre, exercising judicial power; (*as*), *m.* a king; a judge; an epithet of Yama; *N.* of a prince slain by Arjuna (brother of Daṇḍa and identified with the Asura Krodhavardhana, enumerated among the sons of Dhriti-rāshtra in Mahābh. I. 2738); (*ās*), *m.*

pl., *N.* of a barbarous people. — *Daṇḍa-dhāraṇa*, *am*, *n.* the carrying a staff (as by the Brāhma-čārin); following the order of a mendicant; chastising, punishment. — *Daṇḍa-dhārin*, *i*, *ini*, *i*, carrying the rod, chastening, punishing. — *Daṇḍa-dhīrāḥ*, *k*, *k*, *k*, carrying the staff or rod, exercising authority. — *Daṇḍa-nāyaka*, *as*, *m.* 'one who applies the rod,' a judge, magistrate, a head police-officer; a leader of a column, leader of an army, general, commander-in-chief; *N.* of one of the attendants of the sun. — *Daṇḍanāyaka-purusha*, *as*, *m.* a policeman, police-officer, constable, beadle. — *Daṇḍa-nipātana*, *am*, *n.* applying the rod, chastising, punishing; [cf. *daṇḍa-pātana*]. — *Daṇḍa-nīti*, *is*, *f.* application of the rod, administration of justice, judicature, the doctrine of the right administration of justice; the rule of inflicting punishment, the system of civil and military administration taught by Cāṇakya and others, polity, ethics, system of morals; an epithet of Durgā. — *Daṇḍanīti-mat*, *ān*, *atī*, *at*, familiar with the administration of justice. — *Daṇḍa-netri*, *tā*, *m.* 'one who applies the rod,' a punisher, an inflicter of punishment, a judge; *adhī-daṇḍanetri*, the supreme chastiser, i. e. Yama. — *Daṇḍanetri-tva*, *am*, *n.* the office of a judge, administration of justice. — *Daṇḍa-pa*, *as*, *m.*, *N.* of a man. — *Daṇḍa-pakshaka*, *as*, *m.* a particular gesture or motion of the hands. — *Daṇḍa-pāṇśula* (?), *as*, *m.* a porter, a warder or door-keeper. — *Daṇḍa-pāṇi*, *is*, *is*, *i*, staff-handed, bearing a staff or rod; (*is*), *m.* an epithet of Yama; *N.* of a leader of two of the troops of the god Siva in Kāśī (identified with the Yaksha Hari-keśa); *N.* of the father of Gb-pā, the wife of Śākya-muni; *N.* of a prince, grandfather of Kshemaka; [cf. *khaṇḍa-pāṇi*]. — *Daṇḍa-pāṇi-vara-pradāna*, *am*, *n.*, *N.* of the forty-fourth chapter of the Jñāna-khaṇḍa or second part of the Skanda-Purāṇa. — *Daṇḍa-pāta*, *as*, *m.* 'the falling of the stick' [cf. *daṇḍa-pātā*]; dropping one line in a manuscript. — *Daṇḍa-pātana*, *am*, *n.* applying the rod, punishing, chastising; [cf. *daṇḍa-nipātana*]. — *Daṇḍa-pātin*, *i*, *ini*, *i*, 'letting fall the stick or rod,' punishing, chastising, fining, mulcting. — *Daṇḍa-pārushya*, *am*, *n.* 'stick-assault,' actual violence, assault and battery (as a title of jurisprudence); cruel or harsh infliction of punishment, (one of the seven vices of kings and rulers). — *Daṇḍa-pāla* or *daṇḍa-pālaka*, *as*, *m.* 'superintendent of punishment or of the administration of justice,' a head magistrate or judge; a door-keeper, a porter; a kind of fish (= *arāha-saphara*, *śakula*; commonly *dāṇḍikā*). — *Daṇḍapāla-tā*, *f.* the administration of justice. — *Daṇḍa-pāsaka* or *daṇḍa-pāśika*, *as*, *m.* 'holding the fetters or noose of punishment,' a head police-officer, policeman; a hangman, an executioner. — *Daṇḍa-pāsika* (?) = *paurika*, q. v. — *Daṇḍa-pingalaka*, *ās*, *m.*, *N.* of a people to the north of Madhya-dēśa. — *Daṇḍa-pona*, *am*, *n.* (*pona* = *pavana*), a strainer or filtering machine with a handle. — *Daṇḍa-praṇayana*, *am*, *n.* 'infliction of punishment,' *N.* of a chapter of the Purāṇa-sarva-sva by Halāyudha. — *Daṇḍa-praṇāma*, *as*, *m.* a stiff bow, bowing without bending the body like a stick. — *Daṇḍa-badha*, *as*, *m.* 'death by punishment,' capital punishment. — *Daṇḍa-bā-ladhī*, *is*, *m.* an elephant ('having a tail like a stick'). — *Daṇḍa-bāhu*, *us*, *us*, *u*, 'stick-armed,' carrying a stick or staff; (*us*), *m.*, *N.* of one of the attendants of Skanda. — *Daṇḍa-bhāra*, *as*, *m.* 'omission of punishment,' non-execution of a sentence, reprieve, escape. — *Daṇḍa-bhaya*, *am*, *n.* fear of the rod. — *Daṇḍa-bhūt*, *is*, *f.* dread of punishment. — *Daṇḍa-bhūt*, *t*, *t*, *t*, carrying a staff or stick; (*t*), *m.* a potter. — *Daṇḍa-mānava* or *daṇḍa-mānava*, *as*, *m.* 'a staff-man,' a staff-bearer, an ascetic, one who bears a staff; a chief or leader. — *Daṇḍa-mātanga*, Tabernemontana Coronaria (= *pinḍa-tuguru*). — *Daṇḍa-mukha*, *as*, *m.* the leader of an army, a general, a commander-in-chief; [cf. *daṇḍa-nāyaka*]. — *Daṇḍa-yātrā*, *f.* a solemn or festive procession, moving in state or with

attendants, especially a bridal procession; warlike expedition, subjection or conquest of a region or quarter (= *dig-vijaya*). — *Daṇḍa-yāma*, *as*, m. a day; an epithet of Yama; of Agastya; (also written *daṇḍā-yāma*). — *Daṇḍa-yoga*, *as*, m. infliction of punishment. — *Daṇḍa-leśa*, *am*, n. a small fine.

— 1. *Daṇḍa-vat*, *ān*, *atī*, *at*, having a stick, carrying a staff; furnished with a handle; having a large army. — 2. *Daṇḍa-vat*, ind. like a stick, erect or upright as a stick; prostrate, falling or lying prostrate; *daṇḍa-vat pranamya*, bowing like a stick; [cf. *daṇḍa-pranāma*]. — *Daṇḍa-vādin*, *i*, *inī*, *t*, uttering a reprimand, rebuking, censuring, threatening with punishment or castigation; (*i*), m. a door-keeper, warder; [cf. *daṇḍa-vāsin*]. — *Daṇḍa-vārīksha*, *am*, n. a particular posture, a mode of sitting. — *Daṇḍa-vāsika*, *as*, m. a door-keeper. — *Daṇḍa-vāsin*, *i*, m. a door-keeper, warder, chamberlain; the magistrate or head of a village. — *Daṇḍa-vāhin*, *i*, m. a police-officer. — *Daṇḍa-vīkalpa*, *as*, m. 'alternative of punishment,' discretionary punishment or fine. — *Daṇḍa-vidhī*, *is*, m. criminal law; rule or mode of punishment. — *Daṇḍa-viśeṣa*, *as*, m. kind or degree of punishment. — *Daṇḍa-viśhkambha*, *as*, m. a post or a stake to which is fastened the string that works the churning-stick. — *Daṇḍa-vīrya*, *as*, m., N. of a prince. — *Daṇḍa-vrikshaka*, *as*, m. the plant *Tithymalus Antiquorum* (= *snuhi*). — *Daṇḍa-vyūha*, *as*, m. drawing up or arraying an army in long lines or columns. — *Daṇḍa-vrata-dhara*, *as*, *ā*, *am*, exercising judicial power, decreeing punishment, punishing. — *Daṇḍa-sarman*, *ā*, m., N. of a prince; (also read *datta-sarman*). — *Daṇḍa-sāstra*, *am*, n. the criminal law. — *Daṇḍa-sankhya*, *f*, N. of a chapter of the *Purāṇa-sarva-sva*. — *Daṇḍa-sena*, *as*, m., N. of a prince, son of Vishvak-sena. — *Daṇḍa-hasta*, *as*, m. 'staff-handed,' a 'staff-bearer'; epithet of the god of death; a door-keeper, warder; (*as*, *ā* or *i*), m. f. the plant *Tabernaemontana Coronaria*; (*am*), n. the flower of this plant. — *Daṇḍākhyā* (*da-ākh*), *as*, *ā*, *am*, called after a staff; having the name *Daṇḍa*; (*am*), n., N. of a place of pilgrimage; a hall with two wings, one of which faces towards the north, the other towards the east. — *Daṇḍāghāta* (*da-āgh*), *as*, m. a blow with a stick or staff. — *Daṇḍājīva* (*da-āj*), *am*, n. 'staff and skin' (as mere outer signs of devotion); hypocrisy, deceit, fraud, cheating, roguery; [cf. *dāṇḍajīnika*]. — *Daṇḍājñā* (*da-āj*), *f*, judicial sentence. — *Daṇḍā-daṇḍi*, ind. 'stick against stick' in fighting, single-stick, cudgelling, fighting with sticks and staves. — *Daṇḍādhīpa*, *as*, or *daṇḍādhīpati* (*da-adh*), *is*, m. a superior judge, supreme magistrate. — *Daṇḍādhīka* (*da-am*), *am*, n. a division of an army, a detachment; [cf. *daṇḍa-śakra*]. — *Daṇḍāpatānaka* (*da-ap*), *as*, m. tetanus, lock-jaw, spasm. — *Daṇḍāmitrā* (*da-am*), *f*, N. of a place; [cf. *dattāmitra* or *dattāmitrā*]. — *Daṇḍā-yāma* = *daṇḍa-yāma*. — *Daṇḍārta* (*da-ār*), N. of a sacred bathing-place. — *Daṇḍārha* (*da-ar*), *as*, *ā*, *am*, deserving punishment. — *Daṇḍālasikā* (*da-al*), *f*, the cholera. — *Daṇḍāśrama* (*da-aś*), *as*, m. the order of the staff, condition of a pilgrim. — *Daṇḍāśramin* (*da-aś*), *i*, m. assuming the pilgrim's staff, a devotee. — *Daṇḍāsana* (*da-as* or *as*), *am*, n. a sort of arrow. — *Daṇḍāstra* (*da-as*), *am*, n. the stick-weapon or 'the weapon of punishment,' N. of a fabulous weapon. — *Daṇḍāhata* (*da-āh*), *am*, n. 'struck with the churning-stick,' butter-milk. — *Daṇḍotpala* (*da-ut*), *am*, n. a species of plant (commonly *Dānipolā* and *Dānakuni*) with yellow, red, and white flowers; (according to some, the one with white flowers is called *Daṇḍotpalā*).

Daṇḍaka, *as*, *am*, m. n. a stick, staff, handle, staff of a banner &c., see *daṇḍa*; a species of plant; a line, row, uninterrupted series; a sort of metre the stanza of which may extend from 27 × 4 to 999 × 4 syllables; N. of a work; (*as*, *ā*, *am*), m. f. n., N. of a district in the Dekhan between the Narmadā and Godavari rivers, which in the time of

Rāma-āndra was a forest and celebrated as a place of pilgrimage; (*ās*), m. pl. the above district and its inhabitants; (*as*), m., N. of a prince who was son of Ikshvāku and connected with the *Daṇḍaka* district; N. of a man; (*ikā*), *f*, a stick, a staff; a row, line, series; a rope; a string of pearls; [cf. *yashī*]. — *Daṇḍakāranya* (*ka-ar*), *am*, n. the *Daṇḍaka* forest, see above; N. of a part of the *Skanda-Purāṇa*. — *Daṇḍakāranya-prasthāna*, *am*, n., N. of a part of the *Abhirāma-maṇi-nāṭaka*. — *Daṇḍakālasaka* (*ka-al*), *as*, m., N. of a man.

Daṇḍana, *as*, m., Ved. a cane?; (*am*), n. beating, punishing, chastising, inflicting punishment (e. g. *adharmā-daṇḍana*, unjust punishment).

Daṇḍaniya, *as*, *ā*, *am*, punishable, to be chastised, deserving punishment, liable to a fine.

Daṇḍaya, nom. P. *daṇḍayati*, *yitum*, to punish, chastise, to fine, amerce (with acc. of the person and of the punishment inflicted).

Daṇḍāya, nom. A. *daṇḍāyate*, &c., (common in Bengali for) to stand erect.

Daṇḍāyamāna, *as*, *ā*, *am*, (common in Bengali for) standing erect.

Daṇḍika, *as*, *ā*, *am*, carrying a stick, punishing, one who chastises; (*as*), m. a staff-bearer, mace-bearer [cf. *dāṇḍika*]; a fish, *Cyprinus Dankena*, commonly called *Dānikapā Māca*; (*ā*), *f*, see *daṇḍaka*.

Daṇḍita, *as*, *ā*, *am*, punished, chastised, amerced, sentenced, mulcted, fined.

Daṇḍin, *i*, *inī*, *t*, having or bearing a staff or stick [cf. *tri-daṇḍin*]; (*i*), m. a Brāhman of the fourth order or in the fourth stage of his life; a religious mendicant or Bhikshu carrying a staff; N. of a particular order of mendicants deriving their origin from *Sankarācārya*; a *Jaina* ascetic; a door-keeper, warder, porter; an oarsman, boatman; a N. of Yama; of *Mañju-śrī*; of a son of *Dhṛita-rāshtra*; of the author of the *Kāvya-darśa*; of the author of the *Daśa-kumāra-śarita*; a species of plant; [cf. *damanaka*]. — *Daṇḍi-mat*, *ān*, *atī*, *at*, possessing staff-bearers, having club-bearers. — *Daṇḍi-muṇḍa*, *as*, m. 'carrying a staff and having the head shaved,' epithet of *Siva*. — *Daṇḍimūṇḍīvara* (?) for *daṇḍimūṇḍīvara*, a form of *Siva*; N. of a Muni.

Daṇḍiman, *ā*, m. (abstract noun fr. *daṇḍa*), the state or condition of a staff, rod, &c.

Daṇḍya, *as*, *ā*, *am*, to be punished, punishable, deserving punishment, to be fined (with acc. of the punishment inflicted, or in comp., e. g. *sarva-sva-daṇḍya*, to be fined in all one's property).

दण्डरी *daṇḍarī*, *f*. = *daṇḍarī*, a species of cucumber.

दण्डार *daṇḍāra*, *as*, m. a carriage, vehicle; a raft, boat; a potter's wheel; a bow or any other instrument for shooting arrows or darts; an elephant in rut, a furious or intoxicated elephant.

दत्त *dat* (perhaps fr. rt. *ad*, to eat, the initial being dropped, as in *khādana*, a tooth, fr. rt. *khād* and *phayōves* fr. *phay*; or according to others fr. rt. 3. *dā*, to cut), optionally substituted for *danta*, a tooth, in the acc. pl. and remaining weak and middle cases (Pān. VI. 1, 63; Vopadeva III. 39); the form *dat* occurs frequently at the end of compounds, the nom. case ending in *an* as in pres. participles; [cf. *ubhaya-to-dat*, *su-dat*, *a-dat*, &c.]. — *Daśchada*, *as*, m. 'the covering of the teeth,' the lip, (chiefly in comp., see *daṣṭa-daśchada*); [cf. *danta-śchada*]. — *Dat-vat*, *ān*, *atī*, *at*, Ved. furnished with teeth, biting; *dat-vatī rajjuh*, 'a rope with teeth,' = a serpent or snake.

Datka in *adatka*, *q. v.*

दत्त 1. *datta*, *as*, *ā*, *am* (fr. rt. 1. *dā*, to give; cf. 1. *dad*), given, granted, presented, made over, assigned; placed, extended, stretched forth; (*as*), m. a given son, i. e. a son given away by his natural parents to persons engaging to adopt him [cf. *dattaka* and *dattirima*]; a common N. or title of a man of

the *Vaiśya* or third tribe, (generally in comp. with a preceding word, e. g. *vasu-datta*, *deva-datta*, &c., but *datta* sometimes stands alone, at present the title is common to the *Kāyastha* or writer class); N. of a man, brother of *Dur-vāsa*; of a son of *Atri*, = *dattātreya*; (with *Jainas*) N. of a son of *Agnisīpha* and the seventh black *Vāsu-deva*; of a son of *Rājadhīdeya Sūra*; one of the seven sages in the second *Manv-antara*; (*ā*), *f*, N. of several women; (*am*), n. a gift, a donation. — *Datta-īritiha-kṛit*, *t*, m., N. of the eighth *Arhat* of the past *Ut-sarpiṇi*. — *Datta-nṛityopahāra* (*ya-up*), *as*, *ā*, *am*, complimented with a dance. — *Datta-prāpa*, *as*, *ā*, *am*, one who has given up or sacrificed life. — *Datta-bhujanga-stotra*, *am*, n. and *datta-mahiman*, *ā*, m., N. of two works of *Sankarācārya*. — *Datta-mārga*, *as*, *ā*, *am*, given way to, having the road ceded. — *Datta-vat*, *ān*, *atī*, *at*, one who has given. — *Datta-vara*, *as*, *ā*, *am*, allowed to choose a boon; granted as a boon. — *Datta-satru*, *us*, or *datta-sarman*, *ā*, m., N. of a son of *Rājadhīdeya Sūra*. — *Datta-sūlkā*, *f*, a bride for whom a sum of money or dowry has been paid. — *Datta-hasta*, *as*, *ā*, *am*, having a hand given for support, supported. — *Dattātman* (*ta-āt*), *ā*, *ā*, *a*, one who has given himself, self-given; (with *putra*) an orphan or a son deserted by his parents who gives himself to persons disposed to adopt him as their child; (*ā*), m., N. of one of the *Viśve Devās*. — *Dattātreya* (*ta-āt*), *as*, m., N. of a sage, son of *Atri* and *Anasīyā*, who favoured *Arjuna Kārtavīrya*, (see *Mahā-bh. Śānti-parva* 1751; according to one legend, *Atri* performed a very severe penance by which the three gods *Brahmā*, *Vishnu*, and *Siva* were propitiated and became in portions of themselves severally his sons *Soma*, *Datta*, and *Dur-vāsa*); N. of an author mentioned in the *Ānanda-lahari* or *Saundarya-lahari* by *Sankara*. — *Dattātreyaśhottara-sata-nāma-stotra*, *am*, n., N. of a chapter of the *Brahmaṇḍa-Purāṇa*. — *Dattātreya*, *am*, n. the story of *Dattātreya*. — *Dattādatta* (*ta-ad*), *as*, *ā*, *am*, given and received. — *Dattādara* (*ta-ad*), *as*, *ā*, *am*, showing respect, respectful; treated with respect. — *Dattānapa-karman* (*ta-an*), *q. v.*, n. non-resumption of gifts. — *Dattāpahrita* (*ta-ap*), *as*, *ā*, *am*, given and taken again. — *Dattāpradānika* (*ta-a-pr*), *as*, *ā*, *am*, relating to the non-delivery of a gift; (*am*), n. non-delivery or resumption of gifts, one of the eighteen titles of law. — *Dattāmītra* (*ta-am*), *as*, m., N. of a prince of the *Sauviras*; (*as*, *ā*), m. f., N. of a district; [cf. *daṇḍāmītrā*]. — *Dattāvadhāna* (*ta-av*), *as*, *ā*, *am*, attentive. — *Dattāsana* (*ta-as*), *as*, *ā*, *am*, having a seat given, requested to sit. — *Dattairāṇḍa-pallaka* (*ta-er*), N. of a district in the *Dekhan*. — *Dattopaniśad* (*ta-up*), *t*, *f*, N. of an *Upanishad*; (also written *śrīmad-dattopaniśad*, *q. v.*)

Dattaka, *as*, m. (scil. *putra*), a son given away by his natural parents to persons engaging to adopt him; one of the twelve heirs acknowledged by the old *Hindū* law; N. of the father of *Māgha*; N. of the author of the *Vaiśikādhikaraṇa*; a familiar diminutive of the names of persons ending with *datta*. — *Dattaku-āndrikā* and *dattaka-mīmāṃsā*, *f*, N. of two legal works.

Dattī, *is*, *f*, a gift, donation, offering.

Dattika, *dattiya*, and *dattila*, *as*, m. familiar diminutives of the names of persons ending in *datta*.

Datteya, *as*, m., N. of *Indra*.

दत्त 2. *datta*, *as*, *ā*, *am* (fr. 5. *dā*), preserved, guarded, protected.

दत्तोलि *dattoli*, *is*, m., N. of a son of *Pulastya*, one of the seven sages in the second *Manv-antara*.

दत्त *datra*. See below under rt. 1. *dad*.

दद 1. *dad*, a reduplicated form substituted for rt. 1. *dā*, to give, before certain affixes and

terminations (Pān. VI. 4, 126; VII. 4, 46; VIII. 2, 38), and by some grammarians given as a separate rt.; cl. I. A. *dadate*, &c., to give, (see rt. I. *dā*.)

Datra, *am*, n. (perhaps more correctly *datra*), Ved. gift, donation; [cf. *a-datrayā* and *go-datra*.]
— *Datra-vat*, *ān*, *atī*, *at*, Ved. rich in gifts, giving, abundantly.

Datrima, *as*, *ā*, *am*, received by gift, produced or effected by gifts; (*as*), m. a slave or a son received by gift; (see Manu VIII. 415; IX. 141.)

a. *dad*, giving, in *āyur-dad*.
Dada, *as*, *ā*, *am*, giving; [cf. *abhayan-dada*.]
Dadat, *at*, *atī*, *at* (pres. part. of rt. I. *dā*), giving, presenting.

Dadana, *am*, n. gift, giving, donation.
Dadī, *is*, *ī*, Ved. giving, bestowing, distributing (with acc.); [cf. Pān. II. 3, 69.]

Daditrī, *tā*, *trī*, *trī*, Ved. a giver, giving; (according to others) a preserver, preserving; a possessor; [cf. 5. *dā*.]

Dadivas, *vān*, *dushī*, *vas*, who or what has given.

ददद् *dadada*, an onomatopoeic word for the roaring of thunder.

ददरि *dadari*, N. of a river. — *Dadari-saṅgama*, N. of a place mentioned in the *Rasikamarāṇa* by Raghu-nātha.

ददाश्वस *dadāśvas*, *vān*, *ushī*, *vas* (perf. part. fr. rt. I. *dās*), worshipping, serving the gods, giving, having given or bestowed.

ददृषेय *dadrikshenya*, *as*, *ā*, *am* (fr. rt. I. *dṛś*), Ved. worth seeing, worthy to be seen, (Pān. III. 4, 14; according to some *dadrikshenya*, q. v., is the only correct form.)

Dadrisāna-pati, *is*, m., Ved. having the track of the wheels visible; epithet of Agni; (Sāy.) having a thunderbolt or weapon visible.

Dadrisvas or *dadrisvas*, *vān*, *ushī*, *vas*, having seen, having looked at.

ददृत् *dadrit*, *t*, *t*, *t* (reduplicated form fr. rt. *dṛ*), tearing, splitting, bursting out.

Dadru, *us*, or *ū*, *ūs*, m. f. [cf. *dardru*], a cutaneous eruption or rash, herpes; a kind of leprosy, (or according to others) a ringworm; a tortoise. — *Dadru-ghna* or *dadrū-ghna*, *as*, *ī*, *am*, destroying or removing cutaneous eruptions; (*as*), m. ringworm-shrub, *Cassia Tora* or *Alata*; *Psoralea Corylifolia*, (commonly *Hakué*; the seeds are used as a remedy for cutaneous diseases.)

Dadruka, *as*, m. cutaneous eruption or scab, leprosy.

Dadrūna or *dadrūna*, *as*, *ā*, *am*, or *dadrū-rogin*, *ī*, *ī*, *ī*, herpetic, afflicted with cutaneous diseases or ringworm; [cf. *dardru-rogin*.]

दध् *dadh* (reduplicated form substituted for rt. I. *dā* before certain affixes and terminations; also given as a distinct rt.), cl. I. A. *dadhate*, &c., to hold, possess, retain; to give, present, assign, make over; (see rt. I. *dā*.)

Dadha, *as*, *ā*, *am*, holding, having, possessing, giving; [cf. *flā-d°*.]

Dadhat, *at*, *atī*, *at* (pres. part. of rt. I. *dā*), having, holding, possessing.

Dadhāna, *as*, *ā*, *am* (pres. part.), having, holding, possessing.

1. *dadhī*, *is*, *is*, *ī*, Ved. presenting, giving; preserving, keeping (with acc.); holding, having, possessing, bearing; (*ī*), n. a house, an abode.

दधन् *dadhan*, substituted for 2. *dadhī* below, in the weakest cases (e.g. inst. *dadhñā*, dat. *dadhne*, abl. gen. *dadhñas*, loc. *dadhni* or *dadhans*). — *Dadhan-vat*, *ān*, *atī*, *at*, Ved. containing coagulated milk.

दधि 2. *dadhī*, *i*, n. (perhaps a reduplicated form fr. rt. *dhe*, to drink; cf. *dadhan* above), milk thickened or coagulated spontaneously by heat,

thick sour milk, commonly called *dadhī*, (it is a general article of food in high estimation among the Hindus, and regarded as a remedy or preventive of many disorders; it differs from curds in not having the whey separated from it); turpentine, the resin of the Shorea Robusta; [cf. Goth. *daddyan*, 'to suckle'.] — *Dadhī-karna*, *as*, m., N. of a Nāga; N. of a cat in the Pañca-tantra. — *Dadhī-kulyā*, f. a stream of coagulated milk. — *Dadhī-kūrcikā*, f. a mixture of boiled and coagulated milk; see *kūrcāka*.

— *Dadhī-kra*, *as*, m., N. of a man; [cf. the following.] — *Dadhī-kṛā*, *ās*, m., Ved., N. of a mythical being often mentioned in the Veda, and the actual subject of Rīg-veda IV. 38, 39, 40; VII. 44; (he is described as a kind of divine horse, and probably, like *Tarkshya*, is a personification of the morning Sun; sometimes he is considered as a creation of heaven and earth, sometimes of Mitra-Varuna, and is invoked in the morning, together with Agni, Ushas, and the *Asvins*; the N. is probably derived fr. 2. *dadhī* and rt. I. *kṛ*, to scatter, in allusion to the rising sun spreading dew and hoar frost like milk, but *Maht-dhara* and *Yaska* explain it as fr. 1. *dadhī* and rt. *kram*, i.e. one who bears his rider and advances, see Nirukta II. 27; in Nigh. I. 14, *dadhī-kṛā* is given as one of the synonyms of *asva*, a horse.) — *Dadhī-kṛāvan*, *ā*, m., Ved. = *dadhī-kṛā*. — *Dadhī-gharma*, *as*, m., Ved. a warm beverage made of inspissated milk. — *Dadhī-cāra*, *as*, m. the churning-stick. — *Dadhī-ja*, *as*, *ā*, *am*, produced from thickened or coagulated milk; (*am*), n. fresh butter. — *Dadhī-drapsa*, *as*, m., Ved. a drop or globule of thickened milk. — *Dadhī-dhenu*, *us*, f. a quantity of thickened milk representing or equivalent to a cow given as an offering to the priests at a sacrifice; N. of the 105th chapter of the *Vārāha-Purāṇa*. — *Dadhī-dhenu-vidhī*, *is*, m., N. of the 168th chapter of the second part of the *Bhaviṣya-Purāṇa*. — *Dadhī-nadī*, f., N. of a river. — *Dadhī-parāna*, *as*, m., N. of a saint. — *Dadhī-puśāka*, *as*, m., N. of a jackal. — *Dadhī-puṣpikā*, f. the plant *Clitoria Ternatea*, = *aparājītā*. — *Dadhī-puṣpī*, f., N. of a plant, = *kolāśimbi*. — *Dadhī-pūraṇa*, *as*, m., N. of a Nāga. — *Dadhī-pūva-mukha*, *as*, m. = *dadhī-mukha*, N. of a monkey, ('in whose name the word *mukha* is preceded by *dadhī*'). — *Dadhī-phala*, *as*, m. the elephant or wood-apple, *Feronia Elephantum*, (the fruit having the acid taste of coagulated milk). — *Dadhī-bhāṇḍa*, *am*, n. a vessel for holding coagulated milk, a pail. — *Dadhī-māṇḍa*, *as*, m. the liquid part of curdled milk, whey. — *Dadhī-maṇḍa* (°*ṇa-wā*), *as*, m. the sea of whey. — *Dadhī-manthana*, *am*, n. the churning of coagulated milk. — *Dadhī-mukha*, *as*, m. a kind of serpent, N. of a Nāga; N. of a monkey, brother-in-law of Su-grīva; N. of a Yaska. — *Dadhī-mukha-śrāva*, *as*, m., N. of the fifty-seventh chapter of the *Sundara-kāṇḍa* of the *Rāmāyaṇa*. — *Dadhī-vaktra*, *as*, m., N. of a monkey, brother-in-law of Su-grīva. — *Dadhī-vat*, *ān*, *atī*, *at*, Ved. having coagulated milk, prepared with thick sour milk. — *Dadhī-varga*, *as*, m., N. of a chapter in the medical work called *Bhāva-prakāśa*. — *Dadhī-vāmana-prayoga*, *as*, m., N. of a chapter of the *Tantra-sāra*. — *Dadhīvāmana-mantra*, *ās*, m. pl., N. of a chapter of the *Tantra-sāra*. — *Dadhī-vārt*, *is*, *is*, *ī*, containing coagulated milk for water (as a sea). — *Dadhī-vāhana*, *as*, m., N. of a prince, son of Anga and father of Divi-ratha. — *Dadhī-vidarbha*, *ās*, m. pl., N. of a people; (various reading for *dadhī-vidarbha*). — *Dadhī-śona*, *as*, m. a monkey. — *Dadhī-aktu*, *avas*, m. pl. barley-meal mixed with thickened milk. — *Dadhī-sambhava*, *as*, *ā*, *am*, prepared or produced from thickened milk. — *Dadhī-sara*, *as*, m. the skim of coagulated milk. — *Dadhī-sāra*, *as*, m. fresh butter. — *Dadhī-skanda*, *as*, m., N. of a Tirtha. — *Dadhī-smeḥa*, *as*, m. the oily skim of coagulated milk. — *Dadhī-sveda*, *as*, m. buttermilk. — *Dadhī-ānē*, *an*, m. (acc. *dadhīānē*, inst. *dadhīā*, &c.), Ved., N.

of a Rishi or of a mythical being, called in Rīg-veda I. 80, 16, and 117, 22, son of Atharvan; (the N. properly denotes 'sprinkling or bestowing thick milk' [cf. *ghṛitācī*]; and the legends concerning him were probably originally connected with those of *Dadhī-kṛā*; he is described as having the head of a horse given to him by the *Asvins*, with which he taught them the *Madhu-vidyā* and revealed to them where the *Soma* of *Tvaṣṭri* was concealed; according to Rīg-veda I. 84, 13, *Indra* slew ninety times nine *Vṛtras* with his bones converted into a thunderbolt; a portion of the latter part of the *Yajur-veda* is ascribed to *Dadhī-ānē*, and he and his father are regarded as the first founders of sacrifice.) — *Dadhī-anna*, *am*, n. rice prepared with *dadhī*. — *Dadhī-ākara*, *as*, m. the sea of inspissated milk. — *Dadhī-āsīr*, *īr*, *īr*, *īr*, Ved. mixed with coagulated milk (as *Soma*). — *Dadhī-āhva* or *dadhī-āhvaya*, *as*, m. the resin of the *Pinus Longifolia*. — *Dadhī-uttara* or *dadhīuttaraka*, *am*, n. the skim of curdled milk, whey. — *Dadhī-uda*, *as*, *ā*, *am*, = *dadhī-vāri* above. — *Dadhī-otana*, *as*, m. boiled rice mixed with coagulated milk.

Dadhīka (at the end of adj. comp.) = *dadhī*.

Dadhītha, *as*, m. the wood-apple, *Feronia Elephantum*, the wood of which is not allowed to be used in sacrifices; [cf. *dadhī-phala*, *kapītha*, *dādītha*.] — *Dadhītha-rasa*, *as*, m. or *dadhīthā-khya* ('*thā-ākhi*'), *as*, *am*, m. n. the resin of the above tree.

Dadhīshāyā, *as*, m. clarified butter; [cf. *didhī-shāyā*.]

Dadhīśya, nom. P. *dadhīśyati*, &c., to wish for thick milk; [cf. *dadhīya* and *dadhīśya* below.]

Dadhīśa, *as*, m. (a later and corrupt form of *dadhī-ānē*, col. 2), the N. of a Rishi or sage celebrated for having devoted himself to death that the gods might be armed with his bones, (his story is told in *Mahā-bh.* III. 8695; the gods being oppressed by the *Kālakeya Asuras*, solicited from the sage his bones, and with them *Tvaṣṭri* fabricated the thunderbolt with which *Indra* slew *Vṛtra* and routed the *Asuras*; the *Saras-vatī* receives his generative energy, from which springs *Saras-vatā*.) — *Dadhīśa-keṣupa-saṃvāda*, *as*, m., N. of the thirty-fifth chapter of the *Linga-Purāṇa*.

Dadhīcī, *is*, m. = *dadhīśa*. — *Dadhīcī-asthī*, n. *Dadhīcī*'s bones, the thunderbolt; the diamond, (the latter being regarded as similar in nature to the thunderbolt.)

Dadhīya, nom. P. *dadhīyati*, &c., to like sour curds.

Dadhīśya, nom. P. *dadhīśyati*, &c., to long for thick or coagulated milk; [cf. *dadhīśya* and *dadhīya*.]

Dadhīyānī, f., N. of a medicinal plant, = *su-darsanā*.

दधृष् *dadhṛish*, *k*, *k*, *k*, m. f. n. (reduplicated form of rt. *dṛish*), Ved. firm, strong, bold. — *Dadhṛik*, ind. firmly, strongly, boldly; (according to some, this word is to be referred to rt. *dṛish*.)

Dadhṛiṣa, *as*, *ā*, *am*, Ved. courageous, bold, fighting bravely.

Dadhṛiṣvaṣī, *is*, *is*, *ī*, = *dadhṛiṣa*.

दध् *dadhna*, *as*, m. an epithet of *Yama*.

दध्यान् *dadhī-ānē*, &c. See bottom of col. 2.

दन् 1. *dan*, Ved., explained by *Sāyana* as a participle fr. rt. I. *dā* = *dadat* or *dātṛi*, giving, bestowing; modern scholars connect this word with *patī* and explain *patir-dam* as a transposition of *dam-patī*, q. v.

दन् 2. *dan*, considered by some as a Vedic root, from which they derive the Desid. *didānsate* (referred by Pān. III. 1, 6, to rt. *dān*, q. v.) and other forms; the meaning is said to be straight, to straighten; to correct. (In Rīg-veda I. 174, 2,

danas is said by Yāska to = *dāna-manasas*, liberal-minded, disposed to give, see Nirukta VI. 31; but according to Sāy., *danas* = *adamayas*, thou hast humbled, or by transposition of the letters *ana-das*.)

दानयुस् danāyus, us, f., N. of one of the daughters of Dakṣa, married to Kāśyapa; (*ās*), m. (?), N. of the supposed father (?) of the Dānavas; [cf. *danu*.]

दन्ध्वंस danidhvansa, an adj. formed fr. Intens. of rt. *dhvans*.

दनु danu, us, f., N. of one of the daughters of Dakṣa, wife of Kāśyapa, and mother of the demons called Dānavas, the Titans of Hindū mythology; the number of these Dānavas is stated to be 40 in Mahā-bh. I. 252, but 100 &c. are reckoned in other places; (*us*), m., N. of a son of Sīt, also called Dānava; (he was originally very handsome, but having offended Indra, was changed by him into a deformed monster; see *kabandha*.)—*Danu-ja, as*, or *danu-sambhava, as*, or *danu-sinu, us*, m. a son of Danu, a Dānava.—*Danuja-dvish, f*, or *danujāri* (*ja-ari*), *is*, m. an enemy of the Dānavas, a god, a deity.

Danusha, as, m. (?) a Rākshasa.

दन्त danta, as, m. (for etym. see *dat*, p. 399, col. 2), a tooth, tusk, fang; an elephant's tusk, ivory; the point of an arrow; the peak of a mountain, the side or ridge of a mountain; (*ī*), f. a medicinal plant yielding a pungent oil, commonly Danti, Croton Polyandrum or Croton Tigium [cf. *danta-mūlikā* and *dantini*]; at the end of an adj. comp. the fem. of *danta* may end in *ā* or *ī*; [cf. *ibha-dantā, kuṣmala-dantī, krūra-dantī, &c.*; cf. also Zend *dan̄t-an*, 'tooth'; Gr. *δ-δους, δ-δουρ*, *Æol.* pl. *δδουρες*; Lat. *dens*; Lith. *dant-i-s*; Goth. *tanht-u-s*; Angl. Sax. *toth*; Old Germ. *zant, zand, zan*; Cambro-Brit. *dant*; Hib. *deād*.]—*Danta-karshana, as, ī, am*, contracting the teeth, i.e. setting them on edge; (*as*), m. the common lime, Citrus Acida.—*Danta-kāra, as*, m. an artist who works in ivory.—*Danta-kāshṭha, am*, n. a piece of stick or small twig of particular trees used as a tooth-brush or chewed to cleanse the teeth; cleaning the teeth in this manner; (*as*), m., N. of various trees, the wood of which is used for cleaning the teeth; Flacourtia Sapida (= *vi-kankata*); Asclepias Gigantea; Ficus Indica (= *vaṭa*); Acacia Catechu; Pongamia Glabra; Terminalia Alata; [cf. *dantu-dhāvana*.]—*Danta-kāshṭhaka, as*, m. the shrub Tabernaemontana Coronaria (= *āhulya*).—*Dantakāshṭhābhakshana* (*ṭha-a-bh*), *am*, n., N. of the 128th chapter of the Vārāha-Purāṇa.—*Danta-kumāra, as*, m., N. of a man.—*Danta-krūra, ind.* cruelly or fearfully on the teeth, fearfully with or by the teeth (e.g. to seize or strike a person in this manner).—*Dantagrāhi-tā, f.* the state of causing injury to the teeth.—*Danta-grāhin, ī, inī, ī*, injuring the teeth, causing them to decay &c.—*Danta-gharsha, as*, m. chattering or grinding of the teeth; [cf. *danta-sangharsha* and *danta-harsha*.]—*Danta-ghāta, as*, m. 'a blow with the teeth,' a bite [cf. *danta-vighāta*]; N. of a man.—*Danta-ēla, as*, m. looseness of the teeth.—*Danta-ēhāda, as*, m. 'the covering of the teeth,' a lip [cf. *dā-ēhāda* and *daśana-ēhāda*]; (*ā*), f. Momordica Monodelpha.—*Dantaēhādopamā* (*da-up*), *f.* Momordica Monodelpha, (to the red fruit of which the lips are often compared).—*Danta-jāta=jāta-danta, as, ā, am*, 'having teeth,' a child who is teething or whose teeth are just appearing; (*a-dantajāta*, having no teeth).—*Danta-jāha, am*, n. the root of a tooth.—*Danta-darśana, am*, n. showing the teeth (as a dog does).—*Danta-dhāvana, am*, n. cleaning or washing the teeth; a tooth-brush or fibrous stick for cleaning the teeth, or a piece of wood chewed for that purpose [cf. *danta-kāshṭha*]; (*as*), m., N. of various trees, the wood of which is

used for cleaning the teeth, Acacia Catechu, Mimosa Elengi (= *vakula*); N. of a chapter of the Purāṇa-sarva-sva by Halāyudha.—*Dantadhāvana-naka, as*, m. a species of tree.—*Dantadhāvana-prakarana, am*, n., N. of a chapter of the Parāśara-smṛiti-vyākhyā by Mādhava.—*Dantadhāvana-vidhi, is*, m., N. of a chapter of the Smṛiti-kāumudī.—*Danta-pattra, am*, n. a kind of ear-ring.—*Danta-patraka, am*, n. a kind of jasmine (= *kunda*), Jasminum Pubescens, (the petals or leaves of the flower resembling teeth in colour and shape, and are often so compared in poetry).—*Danta-pavana, am*, n. a dentifrice, or a small piece of wood taken to clean the teeth; [cf. *danta-kāshṭha* and *danta-dhāvana*.]—*Danta-pāta, as*, m. the falling out of the teeth.—*Danta-pāli, f.* the gum.—*Danta-puṣṭa* or *danta-puṣṭaka, as*, m. gum-boil.—*Danta-pura, am*, n. 'the town of Buddha's tooth,' N. of the capital of the Kalings.—*Danta-pushpa, as*, m. the plant Strychnos Potatorum, the flower of which is compared to a tooth; (*am*), n. the fruit of the above plant.—*Danta-prakṣhalana, am*, n. cleaning the teeth; any instrument or means for cleaning the teeth; [cf. *danta-kāshṭha, danta-dhāvana, danta-pavana*.]—*Danta-phala, as*, m. Feronia Elephantum, = *kapitha* [cf. *dadhi-phala*]; (*ā*), f. long pepper; (*am*), n. = *danta-pushpa*, q. v.—*Danta-bhanga, as*, m. fracture of the teeth.—*Danta-bhāga, as*, m. the fore part of an elephant's head (where the tusks appear); part of a tooth.—*Danta-maya, as, ī, am*, made of ivory.—*Danta-mala, am*, n. the tartar of the teeth, any impurity of the teeth.—*Danta-mānsa, am*, n. the gums.—*Danta-mūla, am*, n. the root of a tooth, the gums; a gum-boil.—*Danta-mūlikā, f.* = *danti*, Croton Polyandrum or Croton Tigium.—*Dantamūliya, as, ā, am*, belonging to the root of the teeth, as the dental letters; *dantamūliyas ta-kāra-vargas*, the class of letters beginning with *ta* which are uttered from the root of the teeth.—*Danta-rajas, as*, n. the tartar of the teeth, impurity of the teeth.—*Danta-roga, as*, m. disease of the teeth, tooth-ache.—*Dantarogin, ī, inī, ī*, affected with tooth-ache.—*Danta-lekhaka, as*, m. one who makes a livelihood by painting or marking the teeth.—*Danta-loka, as*, m., N. of a mountain in Gāndhāra.—*Danta-vaktra, as*, m., N. of a prince of the Kārūshas (described as a Dānava or Asura; more correctly *danta-vakra*).—*Danta-vat, ān, atī, at*, having teeth, toothed.—*Danta-valka, am*, n. the enamel of the teeth.—*Danta-vastra, am*, n. (according to some also *as*, m.), 'teeth-covering,' i.e. the lip.—*Danta-vāsa, ās* (?), *as*, m. (?) n. the lip; see the preceding.—*Danta-vighāta, as*, m. = *danta-ghāta*, a bite.—*Danta-vija, as, ā, m. f.* and *danta-vijaka, as*, m. pomegranate; (*ā*), f. a kind of cucumber.—*Danta-viṇā, f.* 'a tooth-guitar,' a kind of jew's-harp; (*danta-viṇāṃ vādāyat*, playing this instrument; in Pañca-tantra 94, 4, = making a chattering with the teeth).—*Danta-veshṭa, as*, m. the gums; (*as*), m. du. the gums of the upper and lower jaw; a ring round the tusk of an elephant (?); tumor of the gums; see the next.—*Danta-veshṭaka, as*, m. tumor of the gums (internal abscess accompanied with loosening of the teeth), gum-boil.—*Danta-vaidarbha, as*, m. loosening of the teeth through external injury.—*Danta-vyasaṇa, am*, n. fracture or decay of the teeth or of a tusk.—*Danta-sanku, u*, n. a pair of forceps or pincers for drawing teeth.—*Danta-saṭa, as*, m. a wrong form for *danta-saṭha*.—*Danta-saṭha, as, ā, am*, 'bad for the teeth,' acid; (*as*), m. sourness, acidity; N. of several trees with acid fruits; common lime (Citrus Acida), elephant or wood-apple, Feronia Elephantum, Averrhoa Carambola (Acida), Citrus Aurantium; (*ā*), f. wood-sorrel, Oxalis Pusilla, = *kahudravāmlīkā*; (*am*), n. the fruits of the above trees.—*Danta-sarkarā, f.* tartar or concretion of the teeth.—*Danta-sāna, am*, n. a dentifrice composed chiefly of the powdered fruit of the myrobalan and green sulphate of iron.—*Danta-*

śirā, f. a back or double tooth (= *mādhū*); the gum.—*Danta-suddhi, is*, f. cleaning the teeth.—*Danta-sūta, as, am*, m. n. tooth-ache.—*Danta-sodhanī, f.* 'tooth-cleanser,' a tooth-pick.—*Danta-sopha, as*, m. swelling of the gum.—*Danta-sliṣṭa* or *danta-sakta, as, ā, am*, entangled in or between the teeth.—*Danta-sangharsha, as*, m. rubbing the teeth together, gnashing the teeth; [cf. *danta-gharsha* and *danta-harsha*.]—*Danta-harsha, as*, m. morbid sensitiveness of the teeth, intolerance of any rough or acid substances; chattering of the teeth; [cf. *danta-gharsha* and *danta-sangharsha*.]—*Danta-harshaka* or *danta-harshaka, as*, m. 'making the teeth sensitive, setting them on edge,' the lime tree, Citrus Acida.—*Danta-hina, as, ā, am*, toothless.—*Dantāgra* (*ta-ag*), *am*, n. the top or point of a tooth.—*Dantāghāta* (*ta-agh*), *as*, m. 'tooth-blow' or 'tooth-wound,' a bite; the citron or lime tree.—*Dantāghātīn, ī, inī, ī*, struck with the teeth, bitten, remaining between the teeth.—*Dantāda* (*ta-ad*), *as, ā, am*, corroding the teeth.—*Dantā-danti, ind.* tooth against tooth, i.e. biting one another.—*Dantāntara* (*ta-an*), *am*, n. the space between the teeth.—*Dantāntarādhishṭhita* (*ra-adh*), *as, ā, am*, sticking between the teeth.—*Dantāyudha* (*ta-ay*), *as*, m. a wild boar, a hog ('having tusks for weapons').—*Dantārbuda* (*ta-ar*), *as, am*, m. n. gum-boil, ulceration of the gums.—*Dantālaya* (*ta-al*), *as*, m. 'the abode of the teeth,' i.e. the mouth.—*Dantālikā* or *dantālī* (*ta-āl*), *f.* a horse's bridle or bit; [cf. I. *ālī*.]—*Dantoc-ēhiṣṭa* (*ta-uc*), *am*, n. the remains of food lodged between the teeth.—*Dantodbheda* (*ta-ud*), *as*, m. appearance of the teeth, dentition.—*Dantolūkhalika, as, ā, am*, or *dantolūkhalin* (*ta-uc*), *ī, inī, ī*, 'one who uses his teeth as a mortar,' one who grinds his grain between the teeth, i.e. eats it before being ground, an anchorite.—*Dantoshṭhaka* (*ta-osh*), *as, ā, am*, one who attends to or takes care of his teeth and lips.

Dantaka=danta, a tooth &c. (at the end of a comp., cf. *a-dantaka, kṛimi-d*, *śyāva-d*); (*as*), m. a jagged peak or projection in a rock or mountain; a bracket, a pin or shelf projecting from a wall; (*as, ā, am*), paying attention to one's teeth.

Dantāvala or *dantābala, as*, m. an elephant (? for *danta-vala=dantīn*).

Dantī, is, m. (probably) an epithet of Gaṇeśa; [cf. *eka-danta*.]

Dantikā or *dantiā=dantī* below; [cf. *guṇḍha-dantikā*.]

Dantīn, ī, inī, ī, having teeth, toothed, tusked; (*ī*), m. an elephant; a mountain; (*inī*), *f.* = *dantī* below.—*Danti-danta, as*, m. an elephant's tusk, ivory.—*Dantidanta-maya, as, ī, am*, made of ivory.—*Danti-mada, as*, m. the juice flowing from the temples of a rutting elephant.

Dantila, as, m., N. of a man.

Danti, f. the plant Croton Polyandrum; see above under *danta*; [cf. *dantikā* and *dantiā*.]—*Danti-vija, am*, n. a strongly purgative nut, the fruit of the Croton.

Dantura, as, ā, am, having long or projecting teeth; jagged, notched, serrated, uneven; waving, undulatory; rising (as hair), bristling.—*Dantura-ēhāda, as*, m. the lime tree ('having prickly leaves').

Danturaka, as, ā, am, having prominent teeth; (*ās*), m. pl. N. of a people living to the east of Madhyā-deśa.

Danturita, as, ā, am, having prominent teeth, toothed, notched, bristling.

Dantūla, as, ā, am, having teeth, furnished with teeth.

Dantiya, as, ā, am, dental, of or belonging to the teeth, produced on the teeth; suitable to the teeth; [cf. *a-d*.]—*Dantiyoshṭhika* or *dantiyau-shṭhika* (*ya-osh*), *as, ā, am*, denti-labial.

दन्तकूर दन्तकूरा, N. of a place.

दन्तश dandaśa, *as*, *m.* (fr. Intens. of *rt.* 2. *dantś*), a tooth.

Dandaśūka, *as*, *ā*, *am*, mordacious, biting, mischievous, malignant, venomous; (*as*), *m.* a snake, serpent; a particular kind of serpent; *N.* of a hell infested by serpents; a Rākshasa, a demon or goblin.

दन्तम dandrama, *as*, *ā*, *am* (fr. Intens. of *rt. dram*), going tortuously or slowly (?)

Dandramaṇa, *as*, *m.* the act of going tortuously; (*as*, *ā*, *am*), who or what goes tortuously.

दन्व दन्व, *cl. 1. P. danvati*, &c., to go or move; [cf. 1. *du*, *dhanv*, *dhāv*; Gr. *δῶν* = *Caus. dānwayāmi*.]

दफारवाहीक daphārabāhika, *N.* of a place mentioned in the Romaka-siddhānta.

दभ् दabh (connected with *rt. dambh*, *q. v.*), *cl. 1. 5. P. dabhati*, *dabhnoti*, &c., to hurt, injure, destroy; to go; *cl. 10. P. dābhayati* or *dambhayati*, &c., to send, impel, order, command; [cf. Gr. *δαίμης*, *εἶραρον*, *τιθῆναι*; Old Germ. *teppan* or *deppan*.]

Dabdhī, *is*, *f.*, Ved. injury, hurt, damage.

Dabha, *as*, *ā*, *am*, Ved. injuring, hurting; (*as*), *m.* deception, deceiving, (only occurring in dat. case, *dabhāya* used for inf; cf. *a-dabha*, *dambha*, *dābdabha*.)

Dabhīt, *is*, *is*, *f.*, Ved. injuring, an enemy; (*is*), *m.* *N.* of a being protected by the *Asvins* and especially by *Indra*.

Dabhya, *as*, *ā*, *am*, Ved. to be hurt or injured, to be deceived.

Dabhra, *as*, *ā*, *am*, little, small, deficient; (*as*), *m.* the sea, ocean; (*am*), ind. a little, slightly. — *Dabhra-śetas*, *ās*, *ās*, *as*, or *dabhra-buddhī*, *is*, *is*, *f.*, little-minded, weak-minded.

दम् दm, *cl. 4. P. dāmyati*, *dadāma*, *damitum*, to be tamed or subdued; to be tranquillized; to tame, subdue, conquer, subject, control, restrain; to quiet, pacify: *Pass. dāmyate* (Aor. *adamī*): *Caus. P. A. dāmyati*, *-te*, &c., to subdue, overpower, conquer; [cf. Gr. *δαμνῆμι*, *δαμνῶ*, *δαμνῶ*, *δαμνῶ*, *δαμνῶ*, *δαμνῶ*, *δαμνῶ*, *δαμνῶ*; Lat. *domare*, *domnum*, *domnare*; Goth. *tamyan*, 'to tame', *ga-timan*; Angl. Sax. *tam*, *tamyan*; Old Germ. *zami*, *zam*; Mod. Germ. *zahn*, *zemen*.]

2. *dam* (in comp.) = *dama*, a house. — *Dampati*, *is*, *m.*, Ved. the master or lord of the house, a master or lord in general; (*is*), *du*, wife and husband; (in this case the compound is by modern scholars explained as = 'the two masters'; but according to *Sāy*, and others *dam* is here = *jāyā*, a wife; cf. Gr. *δεσπότης*.)

Dama, *as*, *am*, *m. n.*, Ved. house, home, (properly 'domain,' the place of the husband's dominion); the inmates of a house [cf. Gr. *δαμός*, *δαμός*; Lat. *domus*; Goth. *timryan*; Angl. Sax. *timber*, *timbrían*]; (*as*, *ā*, *am*), (at the end of comp.) taming, subduing, see *arin-dama*; (*as*), *m.*, *N.* of several men; of a Mahārshi; of one of the three sons of *Bhīma*, king of *Vidarbha*; taming, subduing; self-command, self-restraint, self-control, endurance of painful austerities, temperance, subduing the passions; punishing, punishment, chastisement, fine, mukt, a *N.* of *Prajā-pati* (?); mud, mire (?). — *Dama-kartṛi*, *tā*, *m.* a ruler. — *Dama-groha*, *as*, *m.* a prince of the lunar race, king of *Cedi*, father of *Sīśu-pāla*. — *Damaghoṣa-vata*, *as*, *m.*, *N.* of *Sīśu-pāla*, the enemy of *Kṛishna*. — *Dama-maya*, *as*, *f.*, *am*, consisting of self-control. — *Dama-svasṛi*, *ā*, *f.* 'the sister of *Dama*,' a *N.* of *Damayanti*.

Damaka, *as*, *ā*, *am*, taming, a tamer, subduer. **Damaṭha**, *as*, *am*, *m. n.* self-restraint, self-control, taming, subduing, endurance of rigorous austerities, subduing the senses, suppressing the passions; punishment, punishing, chastising.

Damathu, *as*, *m.* self-restraint, self-subjugation; self-denial, subjection; punishment, punishing.

Damana, *as*, *i*, *am*, taming, subduing, overpowering, (at the end of a comp., e. g. *śatru-d*); tranquil, passionless, a philosopher; (*as*), *m.* a subduer, a tamer of horses, a charioteer; *N.* of a son of *Vasu-deva* and *Rohini*; of a *Brahmanhi*; of a son of *Bharad-vāja*; of an old king; of a son of *Bhīma*, king of *Vidarbha*; the flower *Artemisia Indica*, commonly called *Donā*; (*i*), *f.*, *N.* of a plant, = *agni-damanī*, *Solanum Jacquinii*; (*am*), *n.* taming, subduing, subjugation, restraining, chastising, punishing, self-restraint.

Damanaka, *as*, *m.*, *N.* of a man; *N.* of a jackal; *Artemisia Indica*, = *damana*; *N.* of a metre consisting of four lines of six short syllables each; *N.* of another metre of four lines of ten short syllables and one long.

Damaniya, *as*, *ā*, *am*, tamable, to be restrained or subdued.

Damanyā, *Nom. P. damanyati*, &c., Ved. to subdue, overpower, conquer.

Damayāt, *an*, *antī*, *at*, subduing, taming, restraining, chastising.

Damayantikā, *f.*, *N.* of a woman.

Damayanti, *f.* ('subduing men'), *N.* of a beautiful woman who was the daughter of *Bhīma*, king of *Vidarbha*, and wife of *Nala*, whose story forms the subject of a celebrated episode of the *Mahā-bhārata*; (according to some) = *Sākya-muni* in a former birth; a kind of cucumber, see *bhādra-mallikā*. — **Damayanti-kathā**, *f.* 'the story of *Damayanti*,' *N.* of a song. — **Damayanti-kāvya**, *am*, *n.* 'poem of *Damayanti*,' *N.* of a work.

Damayitrī, *tā*, *trī*, *trī*, a tamer, subduer, subduing; a punisher, chastiser; epithet of *Vishṇu* and of *Siva*.

Damāya, *Nom. P. damāyati*, &c., Ved. to restrain or control one's self; to subdue, overpower.

Damita, *as*, *ā*, *am* (or *dānta*, *q. v.*), tamed, subdued, patient of every suffering or exaction or privation.

Damitrī, *tā*, *trī*, *trī*, Ved. a tamer, subduer.

Damitō or *dāntō*, ind. having subdued or tamed.

Damin, *i*, *trī*, *i*, tamed, subdued, subduing the passions; taming, subduing, a tamer; (*i*), *n.*, *N.* of a *Tirtha*.

Damūnas, *ās*, *m.*, *N.* of *Agni*, the god of fire.

Damūnas, *ās*, *ā*, *am*, Ved. belonging to the house or family, devoted to the house or family; a friend of the house; epithet of *Agni*, *Savitrī*, *Indra*, &c.; (*Sāy*), of subdued mind, docile. In *Rig-veda* V. 43, 12, the pl. is regarded by *Sāy*, as an epithet of the *Ribhus*.

1. **Damyā**, *as*, *ā*, *am* (fut. pass. part.), to be tamed, tamable, to be subjected or controlled; to be punished, punishable; (*as*), *m.* a young bullock; a steer that has to be tamed. — **Damyā-sārathi**, *is*, *m.* 'the guide of those who have to be restrained,' an epithet of *Buddha*.

2. **Damyā**, *as*, *ā*, *am* (fr. *dama*), Ved. being in a house, being at home, homely.

दमावन्दु damāvandu, *N.* of a place mentioned in the Romaka-siddhānta.

दम्पति dam-pati. See under 2. *dam*, col. 1.

दम् दmbh (connected with *rt. dabh*, *q. v.*), *cl. 1. 5. P. dabhati*, *dabhnoti*, *dadambha* or *dadābha* or *debha* (pl. *dadambhus* or *debbhus*), *dambhishyati*, *adambhit*, *dambhitum*, Ved. inf. *ā-dabhe*, to seek to injure, to hurt, injure, cause damage; to act deceitfully, cheat, impose upon, trick, deceive: *Caus. P. A. dambhayati*, *-te*, *-yitum*, Aor. *adadambhat*, to destroy, strike down; *A.* to collect, gather, arrange, string: *Desid. didambhishati*, *dhipati*, *dhipati*, Ved. *dipsati* or *dipati*, to wish to hurt or injure, desire to destroy; to have the power to deceive or destroy: *Intens. dādambh-yate*, *dādambhi*.

Dambha, *as*, *m.* deceit, fraud, cheating, trickery, feigning hypocrisy, sanctimony; arrogance, ostentation, pride; sin, wickedness; Deceit personified as a son of *A-dharma* and *Mṛishā*; an epithet of *Siva*; *Indra's* thunderbolt. — **Dambha-śarya**, *f.* deceit, hypocrisy. — **Dambhodbhava** ('*bha-ud*'), *as*, *m.*, *N.* of a king whose story is told in *Mahā-bh. Udyoga-parva* 3473, (he fought with two hermits but was worsted.)

Dambhaka, *as*, *ikā*, *am*, (at the end of comp.) cheating, deceiving, deluding; [cf. *kāma-d*.]

Dambhana, *as*, *ā*, *am*, (at the end of comp.) injuring, damaging, subduing [cf. *amitra-dambhana*, *sapatna-d*]; (*as*), *m.* cheating, deceiving, deceit.

Dambhīn, *i*, *trī*, *i*, acting deceitfully, hypocritical, wicked, proud; (*i*), *m.* a hypocrite, a deceiver, an impostor.

Dambholī, *is*, *m.* *Indra's* thunderbolt.

दम्प दamyā. See col. 2.

दय day [cf. *rt. 3. dā*], *cl. 1. A. dayate*, *dayān-śakre*, *dayitum*, to divide, impart, allot, grant, give, (according to *Pān. II. 3, 52*, requiring the gen. case); to partake, possess; to divide asunder, destroy, kill, hurt; to take part in, be interested in, sympathise with, have pity on, love, protect (with acc. or gen.); to repent; to go, move: *Intens. dandayate* and *dādayate*; [cf. Gr. *δαίωμαι*, *δαίωμαι*, *δαίω*; Hib. *deidh*, *f.* 'desire, longing'; *deidh*, *m.* 'a protector, defender'; *deide*, 'obedience, submission'.]

Dayamāna, *as*, *ā*, *am*, dividing, having pity on, preserving, protecting.

Dayā, *f.* taking interest in, sympathy, compassion, pity, mercy, tenderness, love, clemency, pity for (with loc. or gen., e. g. *mayi* or *mama dayāṃ kuru*, take pity on me); Pity personified as a daughter of *Dakṣa*, wife of *Dharma*, and mother of *Abhya*. (According to some, the form *daya*, *as*, *m.* occurs; and according to others, *daya* may be used as an adj. meaning 'compassionate'; cf. *a-daya*, *nir-d*, *sa-d*.) — **Dayā-kara**, *as*, *ā* or *i*, *am*, showing pity or compassion, sympathising, kind; (*as*), *m.* an epithet of *Siva*. — **Dayā-kūṛa**, *as*, *m.* a *Buddha* or a form of *Buddha*, the founder of the Buddhist religion. — **Dayā-kṛit**, *t*, *t*, *i*, pitiful, compassionate. — **Dayā-midhī**, *is*, *m.* a treasure of mercy, a very compassionate person. — **Dayānvita** ('*yā-an*') or *dayā-yukta*, *as*, *ā*, *am*, full of pity, pitiful, compassionate, benevolent. — **Dayā-rāma**, *as*, *m.*, *N.* of several men. — **Dayā-rak**, *an*, *atī*, *atī*, pitiful, merciful, tender, compassionate, taking pity on (with loc. or gen.). — **Dayā-vīra**, *as*, *m.* a hero in compassion, a very merciful man. — **Dayā-sankara**, *as*, *m.*, *N.* of a man. — **Dayā-sīla**, *as*, *ā*, *am*, tender-hearted, compassionate. — **Dayormi** ('*yā-ūr*'), *is*, *is*, *i*, having compassion for (its) wares.

Dayālu, *us*, *us*, *u*, or *dayāluka*, *as*, *ā*, *am*, pitiful, merciful, compassionate, kind, tender, taking pity on (with loc.). — **Dayālu-tā**, *f.* or *dayālu-tva*, *am*, *n.* pitifulness, tenderness, compassionateness, pity for (with loc.).

Dayita, *as*, *ā*, *am*, desired, cherished, beloved, dear; (*as*), *m.* 'the loved one,' a husband, a lover; (*ā*), *f.* a wife or mistress, a woman. — **Dayitādhina** ('*tā-adh*'), *as*, *ā*, *am*, subject to a wife, hen-pecked. **Dayitnu**, *us*, *us*, *u*, Ved. pitiful, compassionate.

दर dara, *as*, *ā*, *am* (fr. *rt. dṛi*); at the end of comp.) cleaving, rending, splitting, cutting open, opening, breaking [cf. *puran-d*]; (*as*, *am*), *m. f. n.* a hole in the ground, a cave, cavity; a conch-shell; (*i*), *f.* a natural or artificial excavation in a mountain, a cave, a cavern, a grotto, &c.; a valley; (*as*), *m.* a stream [cf. *asrig-d*]; fear, terror, dread, despair; (*as*, *ā*, *am*), little, small; (*am*), ind. a little. — **Dara-kapikā**, *f.* the plant *Asparagus Racemosus* (= *śatāvārī*). — **Dara-timira**, *am*, *n.* the

darkness of fear. — *Dara-manthara*, *as, ā, am*, a little slow. — *Dara-mukhita*, *as, ā, am*, a little budded. — *Dara-vidālita*, *as, ā, am*, slightly burst or opened. — *Dara-vriḍā*, *f*, slight shame. — *Dara-slatha*, *as, ā, am*, a little loose. — *Dari-bhū*, *us, f*, a cavern, a hollow. — *Dari-bhūrit*, *t, m*, 'having caves,' a mountain. — *Dari-mukha*, *am, n*, a mouth like a cave; a cave like a mouth; the opening of a cave; (*as, i, am*), having a mouth as large as a cave; (*as*), *m*, N. of a monkey. — *Dari-val*, *ān, atī, at*, containing caves, cavernous, abounding in caves. — *Darendra* ('*ra-in*'), *as, m*, Vishnu's conch.

Daraya, *am, n*, the act of cleaving, rending, splitting, tearing, breaking; breaking off, falling away.

Darāṇi, *is, is, m, f*, breaking; an eddy; a current; breakers, surf.

Daratha, *as, m*, a cavity, cave; running away, taking flight; spreading over the country for forage.

Darad, *t, m, N*, of a people; (*t*), *f*, the fear; a bank, mound; a mountain; a precipice; terror, fear.

Darada, *ās, m, pl*, a country bordering on Kāśmīr, the mountains about Kāśmīr and above Peshāwar; the inhabitants of this country; (*as*), *m*, the king or chief of the Daradas; (*as*), *m*, fear, terror; (*am*), *n*, red lead.

Darī, *is, is, ā, i*, splitting, rending, opening [cf. *go-d*]; (*is*), *m, N*, of a Nāga; (*is*), *f*, a cave. (For *dari* see under *dara*.)

Darīta, *as, ā, am*, frightened, terrified, timid; torn, rent, divided.

Dartṛi, *tā, trī, trī, u*, Ved. a breaker, render, splitting, breaking, one who splits, breaks, or opens.

Dardara, *as, ā, am*, cracked, broken, burst, flawed, slightly broken; (*as*), *m*, a mountain ('containing caves'); N. of a mountain (also *dardura*); a kind of drum. — *Dardarāma* ('*ra-am*'), *as, m*, a sort of sauce or condiment (= *mināma*).

Dardarika, *as, m*, a frog; a cloud; a kind of musical instrument; (*am*), *n*, any musical instrument; [cf. *darvarika*].

Dardura, *as, m*, (perhaps an onomatopoeic word), a frog [cf. *dāridura* and *dāridurika*]; a sort of musical instrument, a pipe or flute; the sound of a drum; a cloud; a sort of rice; a mountain; N. of a mountain in the south (sometimes associated with the mountain Malaya); N. of a man; of a gamester; (*ā* or *i*), *f*, a N. of Durgā; (*am*), *n*, an assemblage of villages, a district, a province. — *Dardura-ēhadā*, *f*, or *dardura-parī*, *f*, N. of a plant, = *brāhmī*. — *Dardura-puṣa*, *as, m*, the mouth or extremity of a pipe.

Darduraka, *as, m, N*, of a gamester; [cf. *dardura* and *durodara*.]

Dardū, *ūs, or dardru, us, or dardrū, ūs, m*, (according to some fr. *dāridrā*), = *dadrū*, cutaneous and herpetic eruptions, especially a kind of leprosy. — *Dardru-ghna*, *as, m*, = *dadrū-ghna*, the shrub Cassia Tora; Psoralea Corylifolia. — *Dardru-nāśini*, *f*, a kind of insect, = *tailīnī*. — *Dardru-rogin* or *dardrū-rogin*, *i, ipī, t*, afflicted with cutaneous eruptions, herpetic.

Dardrupa or *dardrūpa*, *as, ā, am*, having cutaneous eruptions, herpetic.

दरिद्रा *daridrā* (reduplicated form of

rt. i. drā; according to some, an old Intens. form; perhaps connected with *rt. drī*), *cl. 2*. P. *daridrāti* (*daridrivas*, *daridrītas*, 3rd pl. *daridrātī*), *daridrānī-akāra* or *dadaridrāu*, *daridrīshyati*, *adaridrīti* and *adaridrāsīt*, *daridrītum*, to be poor or needy, to be in distress.

Daridra, *as, ā, am*, poor, needy, indigent, distressed, a poor person, beggar; (Ved.) unsteady, roving, strolling. — *Daridra-tā*, *f*, or *daridra-tva*, *am, n*, poverty, indigence, penury. — *Daridra-nindā*, *f*, N. of the twenty-fifth chapter of the Śārngadhara-paddhati.

Daridrāṇa, *am, n*, the state of being poor, poverty.

Daridrāyaka, *as, ā* or *ikā*, *am*, poor, needy.

Daridrita, *as, ā, am*, impoverished, distressed.

Daridrīṛt, *tā, trī, trī, poor*, distressed, needy.

दरोदर *darodara*, *as, m*, = *durodara*, a gamester [cf. *dardura* and *darduraka*]; a stake at play; (*am*), *n*, gambling, playing at dice; a die, dice.

दरदर *dardara*, *dardarika*, *dardura*. See last col.

दरप *darpa*, *as, m*, (fr. *rt. 3. drip* or *2. drip*; according to some, also *am, n*), pride, arrogance, haughtiness, insolence, rashness, temerity; vanity, conceit; sullenness, sulkingness; Pride &c. personified as a son of Śrī, or of A-dharma and Śrī, or of Dharma and Lakṣmī, or of Unnati; heat; musk; [cf. *atī-d* and *sa-d*]. — *Darpa-ēhid*, *t, t, t*, destroying pride, humbling. — *Darpa-da*, *as, m, N*, of Śiva. — *Darpa-dhmāta*, *as, ā, am*, puffed up or swelling with pride. — *Darpa-nārāyaṇa*, *as, m, N*, of a king. — *Darpa-patraka*, *as, m*, a kind of grass; [cf. *darbha-patra*]. — *Darpa-pūrṇa*, *as, ā, am*, full of pride. — *Darpa-sāra*, *as, m, N*, of a man. — *Darpa-ha* or *darpa-hara*, *as, ā, am*, pride-destroying, humbling, humiliating. — *Darpa-han*, *ā, m, N*, of Śiva. — *Darpārambha* ('*pa-ār*'), *as, m*, beginning of pride, incipient pride, conceit. — *Darpopasānti* ('*pa-up*'), *is, f*, allaying pride, conciliating or subduing arrogance.

Darpaka, *as, ā, am*, making proud, inflaming, exciting, an inflamer; (*as*), *m*, a N. of Kāma-deva, god of love.

Darpaṇa, *as, m*, 'causing vanity or pride,' a looking-glass, mirror, (sometimes occurring at the end of comp. or titles of books, e. g. *karṇa-d*, *jñāna-d*, *sāhitya-d*, q. v.); a N. of Śiva [cf. *darpa-da*]; N. of a mountain inhabited by Kuvera and of a river rising there; (*am*), *n*, the eye; kindling, inflaming.

Darpita, *as, ā, am*, made proud, arrogant; inflamed. — *Darpita-pura*, *am, n*, N. of a town.

Darpin, *i, ipī, i*, proud, arrogant, insolent.

दर्भ *darbha*, *as, m*, (fr. *rt. 1. drībh*; said to be fr. *rt. drī*), a bundle of grass, tuft or bunch of grass; N. of various kinds of grass used at sacrificial ceremonies, especially of the Kuśa grass, *Poa Cynosuroides*; *Saccharum Spontaneum*; *Saccharum Cylindricum*; (the first kind or Kuśa grass was held very sacred; it was used to strew the ground in preparing for a sacrifice, the officiating Brāhmins being purified by sitting on it; under the name *Darbha* it was even addressed as a deity; its various sanctifying qualities are described in Manu II. 43, III. 208, IV. 36, &c.; cf. *kuśa*, *kāśa*, *muñja*, *valva-ja*, *sāra*); N. of a man; [cf. Old Germ. *zurba*, *zurft*; Mod. Germ. *torf*; Eng. *turf*]. — *Darbha-kusuma*, *as, m*, a kind of insect (= *darbha-pushpa*). — *Darbha-ēra*, *am, n*, a dress of Kuśa grass. — *Darbha-tarunaka*, *am, n*, Ved. a young shoot of Kuśa grass. — *Darbha-patra*, *as, m*, a kind of grass, *Saccharum Spontaneum* (= *kāśa*). — *Darbha-pūñjila* = *darbha-pūñjila*, *am, n*, Ved. a bunch or bundle of Kuśa grass. — *Darbha-pushpa*, *as, m*, a kind of serpent; a kind of insect, 'similar to the *Darbha* flower'; [cf. *darbha-kusuma*]. — *Darbha-maya*, *as, i, am*, made of Kuśa or *Darbha* grass. — *Darbha-mushī*, *is, m, f*, a handful of Kuśa grass. — *Darbha-saṁstara*, *as, m*, a bed of *Darbha* grass. — *Darbha-stamba*, *as, m*, a cluster or bunch of Kuśa grass. — *Darbhaḥvaya* ('*bha-āh*'), *as, m*, a kind of grass; [cf. *muñja*].

Darbharā, *as, m*, (?), a kind of bird, = *lāvā*, *Perdix Chinensis*.

Darbhī, *is, m*, or *darbhin*, *i, m*, N. of a man.

दर्भट *darbhaṭa*, *am, n*, a private apartment or house, a retired room; [cf. *dārvaṭa*].

Darvaṭa, *as, m*, a door-keeper, warder, village constable, police officer; [cf. *garvāṭa*.]

दर्म *darma*, *as*, or *darman*, *ā, m*, (fr. *rt. drī*), Ved. a destroyer, demolisher; a tearer.

दर्यक *daryaka*, *as, m, N*, of a man.

दर्य *darva*, *as, m*, (said to be fr. *rt. drī*), a ladle, spoon (at the end of comp., e. g. *pūrṇa-d*, q. v.); the hood of a snake [cf. *darvi* below]; a Rākṣhasa, an imp, goblin; a mischievous man, a rapacious animal, &c.; (*ās*), *m, pl*, N. of a people [cf. *dārva*]; (*ā*), *f*, N. of a wife of Uśinara; (sometimes written *darbā*; cf. *dārvan*).

Darvi or *darbi*, *is, f*, (in later Sanskrit also *darvi* or *darbi*, *f*; acc. in Ved. *dareyam* or *darvim*), a ladle, spoon; the expanded hood of a snake; (*i*), *f*, N. of a country. — *Darvi-homa* or *darvi-homa*, *as, m*, an oblation made with a ladle; [cf. *dārvī-haumika*]. — *Darvihomān*, relating to the preceding oblation. — *Darvi-kara*, *as, m*, (scil. *sarpa*), a class of snakes with expanded hoods, of which twenty-six species are enumerated. — *Darvi-sankramaṇa*, *am, n*, N. of a Tirtha.

Darvika or *darbika*, *as, ā, m, f*, a ladle, a spoon; (*ā*), *f*, a pot-herb; a kind of collyrium; [cf. *dārvikā*].

दरवैट *darvaṭa*. See above.

दर्वीक *darvarika*, *as, m*, a kind of musical instrument; air, wind; an epithet of Indra; [cf. *dardarika*].

दर्वि *darvi* or *darvi*. See above.

दर्विदा *darvidā*, *f*, Ved. a species of bird, (according to Mahl-dhara) = *kāshṭha-kruṭta*, a sort of woodpecker; (perhaps corrupted fr. *dāru-vidhā*; cf. *dārvāghāṭa*).

दर्श *darśa*, *as, ā, am* (fr. *rt. 1. drīś*), looking at, viewing, seeing, perceiving, showing, having a view, (generally at the end of comp., see *avasāna-d*, *ādinava-d*, *ātma-d*, *tattva-d*); (*as*), *m*, sight, view, seeing, appearance, (generally at the end of comp., see *priya-d*, *dur-d*); the moon when only just becoming visible, the new moon; day of new moon; the festival of new moon; half monthly sacrifice (performed at the change of the moon by persons maintaining a perpetual fire); New Moon or Day of New Moon, personified as a son of Dhātṛi and Sinivalt. — *Darśa-pa*, *as, ā, am*, drinking the new moon oblation. — *Darśa-pūrṇa-māse*, *m, du*, new and full moon, the days and the ceremonies which precede all other ceremonies. — *Darśa-yāga*, *as, m*, a sacrifice or ceremony on the day of new moon. — *Darśa-yāminī*, *f*, the night of new moon on which it rises hardly visible. — *Darśa-vipad*, *t, m*, the moon ('as having the misfortune to be hardly visible when new').

Darśaka, *as, ā* or *ikā*, *am*, seeing, looking at, a spectator; examining, searching; who or what shows or displays or explains or makes clear; (*as*), *m*, a door-keeper, a wanderer; a shower, exhibitor, discoverer, one who points out; a skilful man, one conversant with any science or art; (*ās*), *m, pl*, N. of a people.

Darśata, *as, ā, am*, Ved. visible, striking the eye, beautiful; conspicuous; (*as*), *m*, the sun; the moon. — *Darśata-śrī*, *is, is, i*, Ved. of conspicuous beauty.

Darśana, *as, ā, am*, seeing, looking, (at the end of comp., e. g. *tulya-d*, *deva-d*, *dharma-d*); showing, exhibiting, demonstrating, teaching; (*i*), *f*, epithet of Durgā, 'as showing the way or leading'; (*am*), *n*, seeing, observing, looking; sight, vision, observation; inspection, examination; perception; the being or becoming visible; the act of showing [cf. *danta-d*]; exhibition; appearance, aspect, semblance, colour; visiting, visiting a sacred shrine, worshipping in the presence of an image; going into the presence of (e. g. *darśanam kṛi*, to visit, to go into any

one's presence; cf. *punya-darśana*); a view or theory prescribed in a system or book (e.g. *Sāstra-darśanāt*, in the manner prescribed in the *Sāstras*); experiencing; seeing in the mind, mental or spiritual vision, foreseeing, divining; contemplating; a vision, a dream; apprehension, judgment; discernment, understanding, intellect; knowledge, religious knowledge; opinion; intention; doctrine, demonstration, a *Sāstra*, a N. applied to the six recognized systems of philosophy (viz. 1. *Pūrva-mīmāṃsā*, usually called *Mīmāṃsā* by Jaimini; 2. *Uttara-mīmāṃsā*, usually called *Vedānta* by Vyāsa or *Bādarāyaṇa*; 3. *Nyāya* by Gotama; 4. *Vaiśeṣika* by Kaṇāda; 5. *Sāṅkhya* by Kapila; 6. *Yoga* by Patañjali; cf. *tarka*); virtue, moral merit; the eye; a mirror [cf. *ā-dā*]; a sacrifice, oblation [cf. *danta-d*]; (i), f. a kind of insect (= *taila-kīṭa*). — *Darśana-patha*, as, m. 'the path of the sight', the range of sight or view, horizon. — *Darśana-pāla*, as, m. N. of a man. — *Darśana-pratibhū*, īs, m. bail or surety for appearance. — *Darśana-pratibhāva*, am, n. surety for appearance, bail. — *Darśana-bhūmi*, īs, f. the region or range of perception; (with Buddhists) one of the periods in the life of a *Srāvaka*. — *Darśana-lāsa*, as, ā, am, longing to see, ardently desirous of beholding. — *Darśanepu* ('na-īp'), us, us, u, anxious to see. — *Darśanajvalā* ('na-u'), f. 'of brilliant aspect,' great white jasmine. — *Darśanopaniṣad* ('na-up'), t, f, N. of an Upanishad.

Darśanīya, as, ā, am, visible, to be seen; observable, perceptible, conspicuous; worthy of being seen, good-looking, beautiful, agreeable, handsome; to be made to appear before a court of justice, to be produced in court; (as), m. *Asclepias Gigantea*. — *Darśanīya-tama*, as, ā, am, most worthy of being seen, very beautiful. — *Darśanīya-mānta*, ī, īni, ī, thinking one's self good-looking, vain, conceited.

Darśayitu-kāma, as, ā, am, wishing to show.

Darśayitṛi, tā, trī, trī, showing, exhibiting, displaying, a shower, exhibitor, director, instructor, showman, guide; (tā), m. a warder, usher, door-keeper.

Darśayitvā, ind. having shown or exhibited, having made manifest.

Darśayishyat, an, anti, at, intending or proposing to show or explain.

Darśita, as, ā, am, shown, displayed, exhibited, exposed to view; explained; seen, understood; visible, apparent. — *Darśita-vat*, ān, āti, at, having shown or explained or taught.

Darśin, ī, īni, ī, (at the end of comp.) seeing, a spectator, looking, looking at, inspecting, observing, examining, perceiving, apprehending; knowing, understanding; seeing or knowing (the hymns of the *Veda*); experiencing, looking, appearing, having an aspect; causing to see, showing, exhibiting, teaching, causing to experience or suffer; [cf. *aniti-d*, *amogha-d*, *kshema-d*, *pāpa-d*, &c.] — *Darśitea*, am, n. the state of seeing &c.

Darśivas, ān, m. (perf. part. fr. rt. r. *drś*) without reduplication; always at the end of comp., and usually at the end of a verse), a seer, one who has seen, one who sees or knows or understands (e.g. *Arjuna-darśinān*, one who has seen Arjuna; cf. *dirgha-d*).

Darśya, as, ā, am, Ved. worthy of being shown or exhibited; worthy of being seen, conspicuous.

दल *dal* (connected with rt. *dr̥*), cl. i.

P. *dalati*, *dadāla*, *adāliti*, *dalitum*, to burst open, split, crack, to be divided, to fly open, open in chinks, open (as a bud or blossom), expand, blossom: Caus. *dalayati* and *dalayati*, *yitum*, to cause to burst, to split or tear or open, tear asunder; to cut, divide, split, pierce; to wither; [cf. Lith. *dalis*, 'a part'; *dallikas*, 'a fragment'; *daliyu*, 'to divide'; Goth. *dails*, 'a part'; Old Germ. *tail*, *teil*; *tilon*, *tiligōn* = Caus. *dalayāmi*: Lat. *dolo*: Hib. *dall*, 'a share'; *dallim*, 'I deal out'; *dail*, 'partition'; *daillean*, 'a spear.']

Dala, am, n. (according to lexicographers also as, m.), a piece torn or split off; a part, a portion, a fragment, a rent, side [cf. *aṣṭa-dala*]; a degree;

a half, the half (e.g. *aḥar-dala*, mid-day); a sheath, scabbard; a small shoot, blade, petal, leaf (i. e. what unfolds itself; often occurring at the end of names of plants, the fem. being *dalā*; cf. *udumbara-d*, *karkasū-d*, *kāma-khadga-d*, *kshāra-d*); the blade of anything (as of a knife &c.); a clump, lump, heap, quantity; a detachment, body of men; dividing, tearing, cutting, splitting, &c.; an adulteration or alloy; (as), m., N. of a prince; (ī), f., see *dālī* below; [cf. Hib. *duille*, 'a leaf.']; — *Dala-kapāṭa*, as, m. a folded petal or leaf. — *Dala-komala* = *kamala*, the lotus (*Nelumbium*). — *Dala-kosha*, as, m. 'having young shoots incased in sheaths,' a sort of jasmine (*J. Pubescens*). — *Dala-ja*, am, n. 'produced by small bees' or 'produced from young shoots,' a kind of honey; [cf. *dāla*]. — *Dala-taru*, us, m. = *tādī*, a kind of palm, *Corypha Taliera*. — *Dala-nirmoka*, as, m. a kind of birch (lit. 'leaf-shedding'), the bark of which is used for hookahs &c. (= *bhūrja-pattra*). — *Dala-patī*, īs, m., N. of a prince. — *Dala-pushpā*, ī, f. a fragrant plant, the leaves of which surround the flower, *Pandanus Odoratissimus* (= *ketakī*). — *Dala-mālinī*, f. a kind of cabbage. — *Dalaśas*, ind. in pieces or fragments (e.g. *dalaśo yā*, to go or fall to pieces). — *Dala-sālīni*, f. a species of pot-herb (= *kaiṇṇika-sāka*). — *Dala-sāyasi* (?), f. white basil. — *Dala-sārīṇī*, f. = *kemuka*, a species of pot-herb, (probably) = *dala-sālīni*. — *Dala-sūci*, īs, m. a thorn. — *Dala-snaśā*, f. the fibre or vein of a leaf. — *Dalākhyā* ('la-ākh'), as, m., N. of a particular constellation (subdivisions of which are *Ahi* and *Mālā*). — *Dalāgra-lohita*, as or am, m. or n. (?), a sort of spinage. — *Dalādhaka* ('la-ādh'), as, m., N. of several plants, *Pistia Stratiotes* (= *prīṣṇī*); a kind of jasmine (= *kunda*); wild sesamum; *Mesua Ferrea* (commonly *Nageśar*); *Acacia Sirissa* (= *śirisha*); red chalk (= *gaurika*); foam (= *phena*); cuttle-fish bone; a moat, a ditch; a *Sūdra*; the head man of a village (?), the driver of an elephant (?); an elephant's ear; a hurricane, a high wind. — *Dalādhya* ('la-ādh'), as, m. mud, especially on the banks of a river; [cf. *dalādhaka*]. — *Dalāmala* ('la-am'), am, n., N. of several plants, = *damanaka* and *maruvaka*; *Vangueria Spinosa* and *Artemisia*. — *Dalāmāla* ('la-am'), am, n. sorrel. — *Dalī-kṛtī*, as, ā, am, divided, bisected, halved. — *Dalē-gandhī*, īs, m. ('fragrance in the leaf'), N. of a plant, *Ecites Scholarias*; [cf. *saptaparna*]. — *Dalodbhava* ('la-ud'), am, n. a kind of honey; [cf. *dala-ja* and *dāla*].

Dalat, an, anti, at, splitting, bursting open, rending; being torn or cut. — *Dalad-dhṛīdaya*, as, ā, am (*dalat* + *hrīdaya*), broken-hearted, cut to the heart, &c.

Dalama, as, ī, am, splitting, tearing asunder or in two, breaking to pieces, cutting, dividing; (ī), f. a clod of earth [cf. *dālī*]; (am), n. bursting; tearing, rending, breaking, crushing, cutting to pieces, grinding.

Dalamīya, as, ā, am, to be broken or destroyed or trodden down.

Dālī, īs, f. (according to some also *dālī*), a clod of clay or earth; [cf. *dalanī* and *dalana*].

Dalika, am, n. timber, a piece of wood.

Dalita, as, ā, am, burst, split, broken, torn, rent; torn asunder, cut to pieces, wounded; opened, unfolded, expanded, blown, full blown; divided in two, bisected, halved; divided into degrees, distributed; driven asunder, scattered; trodden down; crushed; destroyed; manifested.

Dalīn, ī, īni, ī, having pieces, leaves, &c.

Dalmī, īs, m. Indra's thunderbolt; an epithet of Indra; [cf. *darma*, *darmin*, *dalmī*]. — *Dalmīmat*, ān, āti, at, having a thunderbolt.

दलप *dalapa*, as, m. a weapon; a sacred or religious book (= *śāstra* for *śastra*); gold.

दलभ *dalbha*, as, m. a wheel; fraud, dishonesty, sin; N. of a Rishi; [cf. Hib. *dalbh*, 'falsehood.'];

Dalbhya, as, m., N. of an ancient preceptor.

दव *dava*, as, m. (fr. rt. 2. *du*), fire, burning, heat; fever, pain; a wood on fire, a forest conflagration; a wood, a forest; [cf. *dāva*; cf. also *Cambro-Brit. datv*, 'burning.']; — *Dava-dagdhaka*, as or am, m. or n. (?), a kind of grass (= *ro-hisha*). — *Dava-dahana*, as, m. the fire in a burning forest. — *Davāgnī* ('va-ag'), īs, or *davā-nala* ('va-an'), as, m. a wood on fire, a forest conflagration; [cf. *davāgnī*].

Davathu, us, m. fire, heat; pain, anxiety, vexation, distress; inflammation of the eye.

दवय *davaya* (fr. *dava*, substituted for *dūra* in the same manner as in *davīyas*, *davīshtha*), Nom. P. *davayati*, *yitum*, to make distant, remove.

Davayat, an, anti, at, removing, making distant, distancing, placing at a distance.

Davīshtha, as, ā, am (superl. fr. *dūra*), very remote, very distant.

Davīyas, ān, āsi, as (compar. fr. *dūra*), more or very remote, more distant.

दश *daś*. See 2. *daś*, p. 396, col. i.

दशन् *daśan*, a, m. f. n. pl. (said to be fr. rt. 2. *daś*), ten; [cf. Gr. *δέκα*; Lat. *decem*; Goth. *tailun* for *tihun*; Amm. *dek*; Hib. *deugh*, *deich*; Lith. *deszimtis*, *deszim-ts*, *deszim-t*; Slav. *desya-ty*.]

— *Daśa-kaptha* or *daśa-kandhara*, as, ā, am, ten-necked; (as), m. an epithet of Ravana. — *Daśa-kaptha-jit*, ī, m. or *daśakanjīhārī* ('tha-art'), īs, m. an epithet of Rāma. — *Daśa-kanyā-tīrtha*, am, n. 'the Tīrtha of the ten virgins,' N. of a Tīrtha. — *Daśa-karman*, ānti, n. pl. the ten ceremonies prescribed to the three twice-born classes. — *Daśa-karma-paddhātī*, īs, f., N. of a work on the ten ceremonies. — *Daśa-kāma-ja-vyasana*, am, n. ten vices (see *Manu VII. 47*) arising from love of pleasure, viz. hunting, gambling, sleeping by day, fault-finding, lust, drunkenness, dancing, singing, playing, and useless travel. — *Daśa-kumārā-carita*, am, n. 'the adventures of the ten princes,' N. of a book of stories by Dandin. — *Daśa-kṣitī-garbha*, as or am, m. or n. (?), N. of a Buddhist *Sūtra* work. — *Daśa-kṣīra*, as, ā, am, mixed with ten parts of milk; (am), n. a compound of ten parts of milk mixed with one part of some other substance. — *Daśa-gaṇī*, f. ten classes collectively. — *Daśa-gitīkā*, f., N. of an astronomical work, i. e. 'the ten poems of Ārya-bhaṭṭa'. — *Daśa-guṇa*, as, ā, am, ten-fold, ten times larger, ten times more; (am), ind. ten times, ten-fold. — *Daśa-grāma*, am, n. a district or collection of ten villages.

— *Daśagrāma-pati*, īs, m. a magistrate or chief of ten villages. — *Daśagrāmīn*, ī, m. the head man of ten villages. — *Daśa-grāmī*, f. a collection of ten villages; a municipality or corporation of ten villages.

— *Daśa-grīva*, as, ā, am, ten-necked; (as), m., N. of a demon; of an enemy of Vṛjisha, who is the Indra of the eleventh *Manv-antara*; an epithet of Ravana; N. of a son of Dama-ghosha. — *Daśa-gra*, as, ā, am, Ved. going in ten ways, one who observes a ten-days rite or conducts sacrifices for ten months; going to completion in ten months; a N. applied to the Maruts; also to the family of the *Angirāsas*. — *Daśa-grīn*, ī, īni, ī, ten-fold, going ten ways; (Sāy.) going for ten (leagues). — *Daśa-jyoti* and *daśa-jyotis*, īs, m., N. of a son of Su-bhṛāṇī. — *Daśa-daśin* or *daśan-daśin* or *daśa-daśin*, ī, īni, ī, Ved. consisting of repeated decads. — *Daśa-diś*, k, f. the ten quarters of the heavens (including that overhead and underneath). — *Daśa-dyu*, us, m., Ved. (according to Sāy.) N. of a person. — *Daśa-dhanus*, us, m., N. of one of the ancestors of Sākya-muni. — *Daśa-dhā*, ind. in ten parts, into ten parts, ten-fold, in ten ways. — *Daśa-pa*, as, m. a chief of ten villages; [cf. *daśagrāma-pati*]. — *Daśa-paśu*, us, us, u, Ved. prepared or intended for ten oxen. — *Daśa-pādī*, f., N. of a grammatical work. — *Daśa-pāramitā-dhara*, as, ā, am, possessing the ten *Pāramitās* or perfections; (as), m. a Buddha or Buddhist saint. — *Daśa-pārśva*, ās, m. pl., N. of a people.

—*Daśa-piṇḍa-śrāddha*, *am*, n. a funeral ceremony in which a Piṇḍa or ball of rice is offered by the next of kin to a person deceased, increasing the number daily for ten successive days until they amount to ten. —*Daśa-pura*, *am*, n. a district or part of Malwa or Bandelkhand; (perhaps) N. of a town, Decapolis; a fragrant grass, a species of *Cyperus Rotundus*. —*Daśa-purusham*, *ind.* for ten persons or male progenitors, i. e. through a series of ten ancestors. —*Daśapurusham-rājya*, *am*, n. a kingdom inherited through a series of ten ancestors. —*Daśa-pūra*, *am*, n. a fragrant grass (= *daśa-pura*). —*Daśa-pūrusham* = *daśa-purusham* above. —*Daśa-pūrva-ratha*, *as*, m. a periphrasis for the name *Daśa-rāṭha* ('*ratha* preceded by *daśa*'). —*Daśa-pūrvīn*, *i*, m. N. of seven saints of the Jains. —*Daśa-peya*, *as*, m. Ved. 'to be quaffed by ten,' N. of a Soma oblation forming part of the Rāja-sūya. —*Daśa-pramati*, *is*, *is*, *i* (?), Ved. receiving excessive honour in the ten regions or spreading over the ten regions. —*Daśa-bandha*, *as*, m. a tenth part, a fine equivalent to the tenth part. —*Daśa-bala*, *as*, *ā*, *am*, possessing ten powers; (*as*), m. an epithet of Buddha. —*Daśabala-kāśyapa*, *as*, m. N. of one of the first five pupils of Śākya-muni. —*Daśa-bāhu*, *us*, *us*, *u*, ten-armed; (*us*), m. an epithet of Śiva. —*Daśabhakti-paṇcatuṭi*, *is*, *f*, N. of a collection of Jaina prayers. —*Daśa-bhujā*, *f*, 'the ten-armed,' a form of Durgā. —*Daśa-bhūmi-ga*, *as*, *ā*, *am*, traversing the ten worlds; (*as*), m. Buddha, the founder of the Buddhist religion, a Buddha or the generic name of the sanctified teachers of that religion. —*Daśa-bhūmiśa* ('*mī-śa*'), *as*, m. 'lord of the ten worlds,' a N. of Buddha or a Buddha. —*Daśabhūmiśvara* ('*mī-śa*'), N. of a Buddhist Sūtra work. —*Daśa-mahā-vidyā*, *f*, an epithet of Durgā ('possessing the ten great sciences'). —*Daśa-māla*, *am*, *i*, n. f. a collection of ten garlands. —*Daśa-mālika*, *ās*, m. pl. N. of a people. —*Daśa-māsyā*, *as*, *ā*, *am*, ten months old, as the child in the womb just before birth; (with *asvā*), a horse let loose for ten months. —*Daśa-mukha*, *āni*, n. pl. ten mouths or faces; (*as*, *i*, *am*), having ten faces; (*as*), m. an epithet of Rāvaṇa. —*Daśamukha-ripu*, *us*, or *daśamukhāntaka* ('*kha-an*'), *as*, m. 'the enemy of Rāvaṇa,' an epithet of Rāma. —*Daśa-mūtraka*, *am*, n. the urine of ten (i. e. of the elephant, buffalo, camel, cow, goat, sheep, horse, donkey, man, and woman). —*Daśa-mūla*, *am*, n. a tonic medicine prepared from the roots of ten plants, viz. Tri-kaṇṭha, the two Vṛihatis, Pūṭhaka-parṇi, Viḍāri-gandhā, Vilvā, Agni-mantha, Tūṭṭaka, Pāṭāla, and Kāsmārī; [cf. *divipaṇca-mūla*]. —*Daśa-yojana-vistṛita*, *as*, *ā*, *am*, ten Yojanas broad. —*Daśa-ratha*, *as*, *ā*, *am*, having ten chariots; (*as*), m. N. of several princes, among whom the most renowned is the father of Rāma, (he was a descendant of Ikṣvāku and sovereign of Ayodhyā or Oude); N. of an older Daśa-ratha, son of Mūlaka, and ancestor of the above, (also written *śata-ratha*); N. of a son of Navaratha and father of Sakuni; N. of a son of Su-yāśas and father of Saṅgata; N. of an ancestor of Buddha; (*am*), n. the body (?). —*Daśaratha-tattva*, *am*, n. N. of a work. —*Daśaratha-yajñārambha* ('*śa-ār*'), *as*, m. N. of the fourteenth chapter of the Pātāla-khaṇḍa or fourth part of the Padma-Purāṇa. —*Daśaratha-vijaya*, *as*, m. N. of the twelfth chapter of the Pātāla-khaṇḍa of the Padma-Purāṇa. —*Daśa-raśmiśata*, *as*, m. 'possessed of a thousand rays,' an epithet of the sun; [cf. *daśasata-raśmi*]. —*Daśa-rātra*, *as*, m. a period of ten days and nights; (*as*, *ā*, *am*), Ved. lasting ten days; (*as*), m. Ved. any ceremony that lasts ten days; a particular ceremony lasting ten days (forming the chief part of the Dvādaśāha). —*Daśarātra-parvan*, *a*, n. N. of a Sāman. —*Daśa-rūpaka*, *am*, n. N. of a rhetorical work. —*Daśarūpaka-tīkā*, *f*, N. of a commentary on the preceding work by Pāṇi. —*Daśa-rūpa-bhṛit*, *t*, *t*, *t*, taking ten forms, appearing in ten shapes; (*t*), m. an epithet of Viṣṇu (with reference to his ten

Avatāras). —*Daśarāca* ('*śa-riṇa*'), *as*, m. Ved. a strophe of ten verses. —*Daśarashabha* ('*śa-rish*'), *as*, *ā*, *am*, Ved. consisting of ten bulls. —*Daśa-lakṣaṇa*, *am*, n. ten marks or attributes. —*Daśa-lakṣaṇaka*, *as*, *ikā*, *am*, having ten forms or characteristics, ten-fold. —*Daśa-vaktṛa*, *as*, *ā*, *am*, having ten mouths; (*as*), m. a particular magical formula against the evil spirits supposed to possess certain weapons. —*Daśa-vadana*, *as*, m. 'the ten-faced,' an epithet of Rāvaṇa. —*Daśa-varman*, *ā*, m. N. of a prince. —*Daśa-varsha*, *as*, *ā*, *am*, ten years old. —*Daśa-vājin*, *i*, m. the moon 'whose car is drawn by ten horses.' —*Daśa-vārshika*, *as*, *i*, *am*, happening after ten years. —*Daśa-vīdha*, *as*, *ā*, *am*, of ten kinds, ten-fold. —*Daśa-vira*, *as*, *ā*, *am*, Ved. granting ten men. —*Daśa-vṛiksha*, *as*, m. Ved. a species of tree. —*Daśa-vraja*, *as*, m. N. of a man. —*Daśa-sata*, *am*, n. ten hundred, a thousand; one hundred and ten; (*i*), *f*, a thousand; (*as*, *i*, *am*), Ved. containing ten hundred. —*Daśa-sata-kara-dhārīn*, *i*, m. 'having a thousand rays,' the sun. —*Daśasata-tama*, *as*, *i*, *am*, the one hundred and tenth. —*Daśasata-nayana*, *as*, *ā* or *i*, *am*, having a thousand eyes; (*as*), m. an epithet of Indra. —*Daśasata-raśmi*, *is*, *is*, *i*, having a thousand rays; (*is*), m. the sun; [cf. *daśa-raśmiśata*]. —*Daśasatāksha* ('*ta-ak*'), *as*, *i*, *am*, having a thousand eyes; (*as*), m. an epithet of Indra. —*Daśasatāṅghrī* ('*ta-an*'), *is*, *is*, *i*, having a thousand feet; (*is*), *f*, a species of plant, = *śatāvārī*. —*Daśa-śṭra*, *as*, m. N. of a man. —*Daśa-śīras*, *ās*, *ās*, *as*, ten-headed; (*ās*), m. an epithet of Rāvaṇa; N. of a mountain. —*Daśa-śīrsha*, *as*, *ā*, *am*, ten-headed; (*as*), m. an epithet of Rāvaṇa; a kind of magical formula against the evil spirits supposed to possess weapons. —*Daśa-sloki*, *f*, 'a collection of ten Slokas,' N. of a summary of the Vedānta system by Śaṅkarācārya; also of another similar summary by Nimbārka. —*Daśa-saptā*, *f*, Ved. N. of a Viṣṇu of the Saptadaśa-stoma (in which the verses of a Trīca are repeated in the following order, 11123, 12223, 1222333). —*Daśa-sahasra*, *am*, n. 10,000; (*as*, *i*, *am*), consisting of 10,000, forming 10,000. —*Daśa-sahasrika*, *as*, *i*, *am*, consisting of 10,000. —*Daśa-stobha*, *am*, n. N. of a Sāman. —*Daśa-harā*, *f*, an epithet of Gangā or the Ganges, 'as taking away ten sins,' a festival in honour of Gangā (vulgarly called Dusrāh) on the tenth day of the month Jyāishtha, but now held in honour of Durgā in the month Āśvin. —*Daśa-hotṛī*, *tā*, m. Ved. a particular Mantra in which the ten sacrificial vessels are mentioned; (*tā*, *trī*, *trī*), connected with the Mantra Daśa-hotṛī. —*Daśāṇsa* ('*śa-aṇsa*'), *as* or *am*, m. or n. (?), ten parts, the tenth part, ten-fold amount of anything (?). —*Daśāksha* ('*śa-ak*'), *as*, *i*, *am*, ten-eyed; (*as*), m. a kind of magical formula against the evil spirits supposed to possess weapons. —*Daśākshara* ('*śa-ak*'), *as*, *ā*, *am*, Ved. containing ten syllables. —*Daśāṅgula* ('*śa-an*'), *as*, *ā*, *am*, ten fingers long; (*am*), n. a water-melon. —*Daśādhipati* ('*śa-adh*'), *is*, m. a decurion or commander of ten men. —*Daśānana* ('*śa-an*'), *as*, *ā* or *i*, *am*, ten-faced; (*as*), m. an epithet of Rāvaṇa. —*Daśānugāna* ('*śa-an*'), *am*, n. N. of a Sāman. —*Daśārḍha* ('*śa-ār*'), *ās*, *ās*, *āni*, pl. half of ten, five. —*Daśārḍha-sankhya*, *as*, *ā*, *am*, five in number. —*Daśārḥa* ('*śa-ar*'), *as*, m. 'worthy of ten (?)', an epithet applied to a Buddha; an epithet of Kṛishṇa; (*ās*), or *daśārḥakās*, m. pl., N. of a warrior-tribe descended from Daśārḥa of the family of Yadu; (*i*), *f*, a princess of the Daśārḥas. —*Daśavātara* ('*śa-av*'), *as*, m. an epithet of Viṣṇu (the deity, of whom there are ten descents from heaven); N. of the fifty-sixth chapter of the Bhaviṣya-Purāṇa. —*Daśāvāra* ('*śa-av*'), *as*, *ā*, *am*, consisting of ten at least; (*as*), m. N. of an evil spirit. —*Daśāsva* ('*śa-as*'), *as*, *ā*, *am*, possessing ten horses, driving ten horses; (*as*), m. the moon; N. of a son of Ikṣvāku. —*Daśāśvamedha* ('*śa-as*'), *am*, n. N. of a Tirtha, the Tirtha of the ten horse-sacrifices. —*Daśāsya* ('*śa-as*'), *as*, *ā*, *am*, having ten mouths, ten-faced; (*as*), m. an epithet

of Rāvaṇa. —*Daśāsya-jit*, *t*, m. 'conqueror of the ten-faced,' an epithet of Rāma. —*Daśāha* ('*śa-aha*'), *as*, *ā*, *am*, lasting ten days; (*as*), m. a period of ten days; a kind of ceremonial observance; [cf. *daśa-rātra*]. —*Daśendra* ('*śa-in*'), *as*, *ā*, *am*, having the ten Indrāṇis as a deity (schol. to Pāṇ. I. 2, 49). —*Daśendriya* ('*śa-in*'), *āni*, n. pl. the ten organs of perception and action, viz. the skin, eye, tongue, nose, ear, larynx, hand, foot, anus, and pudendum; see *indriya*. —*Daśeśa* ('*śa-iś*'), *as*, m. a superintendent of ten villages. —*Daśaikādaśika* ('*śa-ek*'), *as*, *i*, *am*, one who lends ten and receives eleven in return, i. e. one who lends money for ten per cent. —*Daśonī* ('*śa-oni*'), *is*, m., N. of a person protected by Indra; of an Asura; (Śāy.) offering many oblations; (according to some) an oblation giving ten-fold reward. —*Daśonyā*, *as*, m., N. of a man. —*Daśopaniṣad-bhāṣya* ('*śa-up*'), *am*, n. N. of a commentary by Ānanda Tīrtha.

Daśa (at the end of comp.) = *daśam* above; [cf. *tri-daśa*, *dvi-daśa*, *nir-daśa*]. *Daśa* (at the end of comp.) may also stand for *daśā*, p. 406, col. 1.

Daśaka, *as*, *ā*, *am*, consisting of ten, having ten, having ten parts, ten-fold; (with *sata*), ten in a hundred, ten from a hundred, ten per cent; (*am*), n. an aggregate of ten, a decad. —*Daśaka-māsika*, *as*, *ā*, *am*, hired for ten months.

Daśat, *t*, *f*, a collection or aggregate of ten, a decad; (m. f. n. ?), consisting of ten, divided into ten parts; [cf. *daśat* and *pañcat*.]

Daśataya, *as*, *i*, *am*, consisting of ten parts, ten-fold; (*yyas*), *f*, pl., scil. *śākhās* or *ṛikas*, the texts of the ten-fold Rīg-veda, i. e. of the Rīg-veda divided into ten Maṇḍalas; (*i*), *f*, N. of a commentary; [cf. *daśataya*.]

Daśatī, *is*, *f*, (probably for original *daśatī*), a collection or aggregate of ten, a decad; N. of the subdivisions of a Prapāṭhaka of the first part of the Sāma-veda, usually containing ten verses, (in this sense the crude form *daśatī* without Visarga is used, probably as a weakened form of *daśatī*); = a hundred in connection with *daśam* (e. g. *daśatīr daśa* in Mahā-bh. I. 1081).

Daśama, *as*, *i*, *am*, the tenth, the tenth part, the tenth day, N. of an Ekāha, the last day of the Daśa-rātra belonging to the Dvādaśāha; (*i*), *f*, scil. *tithi*, the tenth day of the half moon; the tenth decad or last stage of human life, the last ten years of a century; (*am*), n. a tenth part; (*am*), ind. at or for the tenth time; [cf. Lat. *decimus*; Scot. *deicheamh*; Hib. *deachmad*]. —*Daśama-bhāva*, *as*, m. the culminating point, or that point in which the meridian crosses a given circle. —*Daśamin-gata* or *daśami-śha*, *as*, *ā*, *am*, arrived at the tenth decad of life, above ninety years old.

Daśamin, *i*, *ini*, *i*, between ninety and one hundred years, very old or aged.

Daśin, *i*, *ini*, *i*, having ten, divided into ten parts; (*ini*), *f*, a decad; (*i*), m. a superintendent of ten villages.

दशन *daśana*, *as*, *am*, m. n. (fr. rt. *daś* or *2. danś*), a tooth; biting; (*as*), m. the peak of a mountain; (*am*), n. armour, mail; [cf. *daśana*]. —*Daśana-ēchada*, *as*, m. 'teeth-covering,' the lip. —*Daśana-pada*, *am*, n. 'teeth-mark,' a bite. —*Daśana-vāsa*, *as*, n. 'the covering of the teeth,' the lip. —*Daśana-vija*, *am*, n. (?) the pomegranate. —*Daśanāṇṣu* ('*na-an*'), *us*, m. whiteness or brightness of the teeth. —*Daśanāṅka* ('*na-an*'), *as*, m. 'teeth-mark,' a bite. —*Daśanādhyā* ('*na-ād*'), *f*, a kind of sorrel (= *churikā*). —*Daśanodhishṭa* ('*na-ud*'), *as*, m. 'remainder or leavings of the teeth,' a kiss; a sigh; a lip.

Daśera, *as*, *ā*, *am*, biting, mordacious, injuring; hurtful, attacking or killing any one when asleep; (*as*), m. a mischievous or venomous animal, a beast of prey, &c.

Daśeraka or *daśeraka*, *ās*, m. pl., N. of a people, = *maru*; a young camel; [cf. *dāsera*, *dāśeraka*, *dāsera*, *dāseraka*.]

Dashṭa, *as*, *ā*, *am*, bitten, stung; pressed together. — *Dashṭa-dacchada*, *as*, *ā*, *am*, biting the lips.

दशमन *daśamāna* or *daśamānika*, *ās*, *m*. pl., N. of a people; (also written *daśamānika*.)

दशस्य *daśasya* (fr. *daśas*, probably an old form for *yāśas*, = Lat. *decus*; cf. r. i. *dās*). Nom. P. *daśasyati*, &c., Ved. to render service, serve, worship, favour, oblige, aid (with acc.); to do service or favour to any one (with dat.); to grant, accord; [cf. *namasya*; *dāśaspatya*.]

Daśasyā, *f*, occurring only in Ved. inst. *daśasyā*, at the pleasure of, according to the liking, in order to please; (Sāy.) by desire of giving or granting.

दशा *daśā*, *f*, (said to be fr. rt. *daś* or 2. *daśś*), the threads or fringe projecting at the end of a piece of woven cloth, the fringe of a garment (e. g. *apa-daśam vāsas*, a fringeless garment), the loose ends of any piece of cloth or garment, the skirt or edge or hem of a garment, (according to some in these senses also *m*. pl., but in most passages where the pl. *daśās* occurs the gender may be *f*); the wick of a lamp; 'the wick of life,' state or condition of life; age, period or time of life (as youth, manhood, &c.); period in general; state, condition, circumstances; state or condition of mind; the result of actions, fate; (in astrology) the aspect or position of the planets (at birth &c.), the fate of men as depending on the position of the planets; the mind, understanding. — *Daśākārsha*, *as*, or *daśākārshin* (*śā-āk* or *śā-ka*), *ī*, *m*. 'wick-drawing,' a lamp. — *Daśānta* (*śā-an*), *as*, *m*. the end of a wick, the end of life. — *Daśāpanna* (*śā-ap*), *as*, *ā*, *am*, being in a particular state or condition. — *Daśā-pavitra*, *am*, *n*; a fringed filtering cloth for straining the Soma. — *Daśā-pāka*, *as*, *m*. the fulfilment of fate. — *Daśā-phala*, *am*, *n*. result of circumstances or of condition of life. — *Daśāruḥā* (*śā-ār*), *f*, *N*. of a particular species of plant, = *kaṣṭhārtikā*, (probably so called as sticking or attaching itself to clothes). — *Daśā-lakṣaṇa*, *am*, *n*. N. of a chapter of the Purāṇa-sarva-sva. — *Daśā-viśeṣa*, *as*, *m*. any particular state or condition, existing circumstances. — *Daśendhana* (*śā-in*), *as*, *m*. 'wick-kindling,' a lamp.

दशानिक *daśānika*, *as*, *m*. = *danti*, Croton Polyandrum or Croton Tigium.

दशामय *daśāmaya*, *as*, *m*. (fr. *daśā* or *daśan* + *āmaya*), an epithet of Siva.

दशार्थ *daśārtha*, *ās*, *m*. pl. (said to be fr. *daśan* + *ṛipā*, 'having ten forts'), N. of a people living south-east of Madhya-dēśa in the centre of Hindūstān; (*as*), *m*. the king of the *Daśārthas*; the region of the *Daśārthas*; (*ā*), *f*, *N*. of a river rising in the Vindhya hills, the ancient Dosarene (?).

Daśārthaka, a wrong form for *dāśārthaka*, *q. v*. *Daśārtheyu*, *us*, *m*. N. of a son of Raudrāsya.

दशार्ह *daśārha*. See p. 405, col. 2.

दशीविदर्भ *daśavidarbha*, *ās*, *m*. pl., N. of a people; [cf. *dadhī-vidarbha*.]

दशेर *daśera*. See *daśana*, p. 405, col. 3.

दशोनसि *daśonasi*, *is*, *m*. Ved. a kind of serpent.

दृ dashṭa. See above at top of this col.

दस *das* (connected with rt. *daps*, p. 396, col. 2), cl. 4. P. *dasyati*, *dadāsa*, &c., Ved. to suffer want, to waste away, perish, become exhausted, to be ruined; to throw up, toss [cf. rt. *tas*; Eng. *toss*]; cl. 1. 10. P. *dansati*, *daṇsayati*, &c. (see rt. *daps*), to bite, destroy, overpower; to see; to shine: Caus. P. *daśayati*, *dāsayati*, *-yitum*, to cause to waste away, exhaust.

Dasā, *as*, *m*. Ved. = *dasyu*, *q. v*.

Dasana, *am*, *n*. wasting, perishing, destroying; throwing, tossing; dismissing.

Dasamāna, *as*, *ā*, *am*, Ved. wasting away, becoming exhausted.

Dasṭa, *as*, *ā*, *am*, wasted, lost, destroyed; thrown, tossed; sent away, dismissed.

Dasma, *as*, *ā*, *am*, destroying, destructive, overcoming enemies, worthy to be seen, beautiful, accomplishing wonderful deeds, wonderful, extraordinary; (*as*), *m*. an epithet of Agni; of Indra; of Pūshan; of Varuṇa; (*ās*), *m*. pl. an epithet of the Maruts; of the horses of Agni. According to the lexicographers *dasma*, *as*, *m*. may also mean 'a sacrificer' or 'institutor of a sacrifice'; 'fire'; 'a thief'; 'a rogue'; [cf. *daṇṣana*.] — *Dasma-varāca*, *ās*, *ā*, *as*, Ved. of wonderful appearance; (Sāy.) whose glory is worthy of being seen or whose power is destructive; (*ās*), *m*. an epithet of Indra; of Pūshan; (*asas*), *m*. pl. an epithet of the Maruts.

Dasmāt, *ān*, *at*, *at*, Ved. wonderful, extraordinary; (Sāy.) worthy of being seen, desirable, acceptable. According to Sāy. on *Ṛig-veda* I. 74, 4, the form *dasmāt* is for *dasmam*.

Dasya, *as*, *ā*, *am*, Ved. wonderful, extraordinary; (Sāy.) beautiful.

Dasyu, *us*, *m*. (probably connected with *dāsa*), 'destroyer (of the good)'; N. of a class of evil beings or demons, enemies of god and men, and especially of Indra and Agni; (many of the demons defeated by Indra have the general name *Dasyu*, e. g. *Vṛitra*, *Sambara*, *Sushna*, *Cumuri*, &c.; and these *Dasyus* are not only spirits of darkness like the *Rākshasas*, but have other characteristics which bring them into closer relationship to men living in the world: sometimes a general distinction is drawn between man, i. e. *manu*, *āyū*, *nṛī*, and the *Dasyus*, the latter being called *a-mānuṣa*, or the *Dasyu* is contrasted as an *an-ārya* with the pious and respectable man or *ārya*; or rarely *dasyu* means 'a barbarian or savage,' as contrasted with 'a civilized man'; any cruel or mischievous man, an enemy, thief, robber, oppressor, bandit, ruffian, violator, perpetrator of injustice; (according to Manu) a barbarian, an outcast or a Hindū who has become so by neglect of the essential rites. — *Dasyu-jivīn*, *ī*, *īnī*, *ī*, living the life of a robber or barbarian. — *Dasyu-jūta*, *as*, *ā*, *am*, Ved. instigated by *Dasyus* or by wicked men. — *Dasyu-tarhaṇa*, *as*, *ī*, *am*, Ved. crushing the *Dasyus*; killing or injuring the *Dasyus*. — *Dasyu-sāt*, *ind*. into the hands of the *Dasyus*, a prey to robbers. — *Dasyu-hatyā*, *am*, *n*. Ved. a fight with the *Dasyus* or with wicked men. — *Dasyu-han*, *ā*, *ghnī*, *a*, Ved. destroying the *Dasyus* or the wicked; (*ā*), *m*. an epithet of Indra; of Agni; of Manyu. — *Dasyuhan-tama*, *as*, *m*. (superl. of the preceding), an epithet of Budha, who was son of Tārā and Soma.

Dasra, *as*, *ā*, *am*, Ved. destroying, destructive, overcoming enemies, accomplishing wonderful deeds, giving marvellous aid; worthy to be seen, handsome, beautiful; (*as*), *m*. N. of Pūshan; N. of one of the two *Āśvins* (the other being called *Nāsatya*); an *as*; a robber, thief, &c., see *dasyu*; (*as*, Ved. *ā*), *m*. du., N. or epithet of the *Āśvins*, said to be so called as 'destroying diseases or enemies'; (occurring usually in the nom. and voc.); a N. of Indra-Vishnu; the numeral two; (*ās*), *m*. pl. an epithet of the Maruts; (*am*), *n*. the cold season, hoar frost. In *Sūrya-siddhānta* VIII. 9, *daśrātīnām* must be translated 'of the Nakshatra *Āśvini*, &c.' see *dasra-devatā*; [cf. *daṇṣana*, *daṇsas*, *daṇsa*, *daṇśikṣha*.] — *Dasra-devatā*, *f*. the lunar constellation *Āśvini*. — *Dasra-sū*, *ūs*, *f*. 'the mother of the *Āśvins*,' N. of *Sahjā* or the wife of the Sun.

Dāsita, *as*, *ā*, *am*, = *dasta* above.

दसाराम *dasārāma*, *as*, *m*. N. of a man.

दह 1. *dah* (the original form of this rt. was probably *dagh*), cl. 1. P. *dahati* (ep. *dahatē*), *dadāha*, *dhakṣhyate* (ep. *dahishyati*), *dhakṣhyate*, *dagdhum* (Ved. inf. *dagdho*; other Vedic forms are *dakṣhī*, *adhāk*, *dhāk*; part. *dakṣhat* or *dakṣhat*), to burn, consume by fire, scorch,

roast; (in surgery) to cauterize; to consume, destroy completely; to torment, torture, pain, distress, disturb, grieve: Pass. *dahyate* (ep. also *dahyatē*), to be burnt, to burn, to be in flames; to be consumed by fire; to be inflamed; to be consumed by internal heat or by grief, to suffer pain, be distressed, be vexed; to be destroyed &c.; (also transitive) to burn: Caus. *dāhayati*, *-yitum*, Aor. *adidāhat*, to cause to burn or to be burned &c.; to cause to roast or to be cooked: Desid. *didhakṣhatī* (ep. *-te*), to wish to burn, to be about to consume or destroy, &c. [cf. *didhakṣhā* and *didhakṣhu*]: Caus. of Desid. *didhakṣhayati*, *-yitum*, to cause to desire to burn or to be about to burn: Intens. *dandahīti*, *dandahyate*, *dandagdhī* (also 2nd sing. impv.), to burn completely, destroy completely; (A.) to be burnt completely, be entirely consumed by fire or grief; [cf. Hib. *dagham*; *daghim*, *daghte*, 'burnt'; = *dagtha*; *daghir*, 'flame': Lith. *degnū*, 'I am hot'; *deginū*, 'I burn': Old Germ. *tāh-t* or *dāh-t*, 'a wick', fr. Caus.: Goth. *dag-s*, 'the day': Angl. Sax. *daeg*: Mod. Germ. tag: Eng. day: perhaps Gr. *τῆρας*: Lat. *lig-nu-m* for *dag-nu-m*.] 2. *dah*, *dhak*, *k*, *k*, burning (at the end of comp.; cf. *śā-dhak*).

Dahat, *an*, *anti*, *at*, burning, scorching.

Dahatī, *ī*, *m*. N. of one of the attendants on Skanda.

Dahadaha, *f*. N. of one of the *Mātṛis* attending on Skanda.

Dahana, *as*, *ī*, *am*, burning, consuming by fire, scorching, destroying [cf. *tripura-d*]; destructive, injurious, mischievous; (*as*), *m*. fire, a N. of Agni the god of fire; the numeral three; one of the five forms of fire in the *Svāhā-kāra*; N. of one of the eleven *Rudras*; of one of the attendants of Skanda; a bad man; a pigeon; lead-wort, Plumbago Zeylanica (= *Utraka*); the marking-nut, Anacardium Officinatum (= *bhallātaka*); (*ī*), *f*. fire; (*am*), *n*. burning, cauterizing, consuming by fire; sour gruel. — *Dahana-ketana*, *as*, *m*. 'the mark of burning,' smoke. — *Dahana-priyā*, *f*. 'the beloved of fire,' N. of *Svāhā* or the wife of Agni. — *Dahanarkṣha* (*na-rīkṣha*), *am*, *n*. 'the burning constellation,' the constellation *Kṛttikā*. — *Dahanāguru* (*na-ag*), *us*, *m*. N. of a species of the plant *Agallochum*. — *Dahanārātī* (*na-ar*), *is*, *m*. 'enemy of fire,' water. — *Dahanopakarāṇa* (*na-up*), *am*, *n*. the means for cauterizing. — *Dahanopala* (*na-up*), *as*, *m*. 'fire-stone,' the sun-gem, a crystal lens; (also read *dahanopama*; cf. *sūrya-kānta*). — *Dahanolkā* (*na-ul*), *f*. a firebrand.

Dahaniya, *as*, *ā*, *am*, to be burnt, burnable, combustible. — *Dahaniya-tā*, *f*. or *dahaniya-tva*, *am*, *n*. combustibility.

Dahyamāna, *as*, *ā*, *am*, being burnt.

दहर *dahara*, *as*, *ā*, *am* (said to be fr. rt. 1. *dah*, probably another form of *dahra*, which is for *dakhra*; see *dahra* below), small, fine, thin, subtle, short; young in age, (opposed to *vriddha*); the cavity of the heart, the heart; (*as*), *m*. a child, infant; a younger brother; a young animal; a rat, mouse. — *Dahara-priṣhṭha*, *am*, *n*. N. of a section of the *Taittiriya-saṃhitā*; [cf. *mahā-priṣhṭha*.] — *Dahara-sūtra*, *am*, *n*. N. of a Buddhist Sūtra work.

Daharaka = *dahara* above.

Dahra, *as*, *ā*, *am*, small, fine, thin; the cavity of the heart; the heart itself; (*as*), *m*. fire; a forest conflagration, a wood on fire. — *Dahra-tas*, *ind*. from the cavity of the heart. — *Dahrāgni* (*ra-ag*), *is*, *m*. N. of *Agastya* in a former birth.

दहियक *dahiyaka*, *as*, *m*. (?). N. of a particular kind of bird.

दह *dahra*. See above under *dahara*.

दा 1. *dā* (many of the forms of this rt. are to be referred to the base *dad*, which is sometimes regarded as a separate rt.; cf. 1. *dād*), cl. 3. P. *Adadāti*, *datte*, 1st pl. *dadmas*, 2nd pl. *dattāha*,

3rd pl. *dadati* (3rd pl. A. *dadate*); Impf. *adadat*, *adatta* (3rd du. *adattām*, 3rd pl. *adadus*, A. *adadata*); Pot. *dadyāt*, *dadita* (1st pl. A. *dadīmahi*, 3rd pl. *dadīran*); Impv. *dadātu*, *dattām* (2nd sing. *dehi*, A. *datsva*, 3rd du. *dattām*, and 3rd pl. *datta*, 3rd pl. *dadatu*); Perf. *dadau*, *dade* (2nd sing. *dadhītha* or *dadhātha*, 2nd du. *dadathus*, and 2nd pl. *dada*, 3rd pl. *dadus*, 3rd du. A. *dadāte*, part. *dadhvas*, gen. *dadushas*); Fut. *dātā*, *dāsyati*, -te; Aor. *adāt*, *adita* (3rd pl. P. *adus*, 1st sing. A. *adishī*, 3rd pl. *adishata*); Prec. *deyāt*, *dāsishta*; (Ved. forms are Pres. 3rd sing. *dāti*, 1st pl. *dadmasi*; Impf. 2nd pl. *adadāta*, *adattana*, 2nd sing. *dadās*, 3rd sing. *dadāt*, and pl. *dadāta*; Impv. *dātu*, 2nd sing. *dadhī*; Perf. 3rd pl. A. with *pra*, *dadrte*, part. *dadāvat*, *dadvat*; Aor. *dāt*, 3rd du. *dātām*, and pl. *dāta*, 3rd pl. *dus*, 3rd sing. A. *adadishā*, *adadishā*, 2nd sing. Let *dadas*. Ep. forms fr. 1. *dad* are 1st sing. Pres. *dadmi*, 3rd sing. *dadati*, -te, 3rd pl. *dadanti*, -te; Impf. 3rd sing. *adadat*; Impv. and sing. *dada*, A. *dadasva*; Perf. 3rd sing. *dadade*, 3rd du. *dadadāte*, 3rd pl. *dadadtre*; *dātum*, Ved. inf. *dātave*, *dātāvā*, *dātos*, *dai* in *parā-dai*; to give, bestow, grant, yield, impart, present, offer (usually with acc. of the thing and dat. gen. or loc. of the person, e.g. *tat tasmai* or *tasya* or *tasmīn dehi*, give that to him); to deliver over, hand over; to give back, restore, return; to pay (e.g. *ṛiṇaṃ dā*, to pay a debt; *dandaṃ dā*, to pay a fine); to give away, give up, cede, sacrifice, devote, surrender (e.g. *prāṇā* or *jīvitaṃ dā*, to give one's life; *ātmānaṃ dā*, to sacrifice one's self; *ātmānaṃ khedāya dā*, to give one's self up to grief); to give in marriage (with or without *bhāryā*, e.g. *dadau kanyāṃ tasmai bhāryā*, he gave the maiden to him as wife; *yasmat pitā tāṃ dadyāt*, to whomsoever a father may marry her); to communicate knowledge or advice, to teach (e.g. *vidyāṃ dā*, to impart knowledge); to sell (with inst. of the price, e.g. *gaviṇṇ sahasreṇa dā*, to sell for a thousand cows); to permit, allow (e.g. *vāshpo na dadātī tāṃ drash-ṣum*, tears do not allow her to see); to place, put, apply (e.g. *padam bhasma-bhaye dadau*, he placed his foot on a heap of ashes). The root *dā* may sometimes yield senses equivalent to 'to do', 'make', 'cause', 'perform', 'bring about', 'accomplish', and the meanings of this root may be variously modified according to the nouns with which it is connected, as in the following examples: *śokaṃ dā*, to cause grief; *vratam dā*, to accomplish a vow; *śrāddham dā*, to perform the Śrāddha; *saṃjñam dā*, to make a sign; *panthānaṃ* or *mārgaṃ dā*, to give up the road, stand out of the way, allow to pass; *avakāśaṃ dā*, to give room or space, allow to enter; *yuddhaṃ* or *sangrāmaṃ dā*, to give battle, fight with; *ājñā* or *adesaṃ dā*, to give an order, to command; *sandesaṃ dā*, to give information; *varaṃ dā*, to grant a boon; *āśiṣa dā*, to grant or utter blessings; *prati-vāca* or *prati-vācunaṃ* or *praty-uttaraṃ dā*, to give an answer; *śabdaṃ dā*, to make a noise, call out; *vācaṃ dā* (with dat.), to address a speech to; *satyaṃ vācā dā*, to speak the truth; *samayaṃ dā*, to propose an agreement; *śāpaṃ dā*, to utter a curse or oath; *āliṅga-ṇaṃ dā*, to embrace; *jhaṃpaṃ dā*, to give a spring, to jump; *anuyātṛaṃ dā*, to accompany; *talaṃ* or *talāṇaṃ dā*, to slap with the palms of the hands, to shake hands; *tala-prahāraṃ dā*, to strike with the palm &c.; *tālaṃ dā*, to beat time with the hands; *sanketaṃ dā*, to make an appointment with any one; *prayogaṃ dā*, to give a dramatic representation; *vṛtiṃ dā*, to inclose or fence in; *darsanaṃ* or *drishṭiṃ dā*, to show one's self, become visible, appear; *drishṭiṃ* or *drisam* or *akshi* or *śakṣur dā* (with loc.), to fix the eyes on, look at; *nigadāni dā*, to put on fetters; *pāvakaṃ dā*, to set on fire; *śāraṇaṃ dā*, to move a chess-man; *argalaṃ dā*, to draw a bolt, to bar; *padam dā*, to direct the steps; *karṇaṃ dā*, to give ear, listen; *mano dā*, to direct the mind to anything, think

upon. In some passages of the Veda the base *dad* (A. *dadate*) yields senses equivalent to 'to receive', 'carry', 'convey', 'bear', 'hold', 'keep', 'preserve', to which some refer the part. *datta*, preserved; [cf. 5. *dā*.] Caus. P. *dāpayati*, -yitum, *adidapat*, to cause to give or to be given, to cause to bestow, present, &c. (with two acc.); to cause to be offered; to oblige to pay, make pay; to force to restore or return, to make surrender or deliver; to procure; to cause to do or perform or accomplish; to cause to put or apply, cause to be put on; to cause to speak or utter: Desid. P. A. *dīśati*, -te, (Ved.) *didāsati*, to wish to give &c.; to be ready to bestow &c.: Intens. *dediyate*, *dādāti*; [cf. rts. *dās*, *rā*, *lā*: Zend *dā*, 'to give'; *dā-tar*, *dā-ta*, 'giver'; *dā-na*, *dā-thra*, 'present': Gr. *διδωμι*=*dadāmi*, *δο-τήρ*, *δο-τήρ*, *δο-τή-ς*, *δο-τή-ς*, *δο-ποι-ν*, *δῶν*, *δῶν*, from the Caus. *dāpayati*: Lat. *dā-re*, *dā-tor*, *dō-s*, *dō-nu-m*: Slav. *da-mi*=*dad-mi*; *da-rū*, 'present'; *da-ni*, 'tax': Lith. *dā-mi*=*dad-mi*, *dū-ti-s*, *dū-ni-s*, 'a gift': Hib. *daighim* or *dailim* fr. *daidim*, 'I give': Cambro-Brit. *dodi*, 'to give': Angl. Sax. *tidhe*, *tidhian*.]

2. *dā*, *ā*, m., Ved. a giver; (at the end of comp.) giving, granting; [cf. *an-āśva-dā*, *āśva-dā*, *āyur-dā*, &c.]

Dāka, as, m., a giver, donor, one who makes presents, especially to Brahmins; the institutor of a sacrifice who employs and pays the officiating priests.

1. *dāta*, Ved., said by some to = *datta*, 'given', in *tvā-dāta*, q. v.; but the form *dāta* according to native authorities can only belong to 3. *dā* or 7. *dā*.

Dātavya, as, ā, am, to be given or bestowed; to be paid, payable; to be restored or returned; to be communicated or taught; to be given in marriage; to be placed upon or applied.

1. *dāti*, is, f. giving. See *dāti-vāra* under 2. *dātī*, p. 408, col. 1.

Dātu-kāma, as, ā, am (fr. *dātum* inf. of 1. *dā* + *kāma*), wishing to bestow, desirous of giving.

1. *dātri*, tā, tri, trī, giving, bestowing, imparting, communicating, liberal; a giver, donor, imparter, lender, creditor, payer; teacher; [cf. *kanyā-d*, *brahma-d*, *ṛiṇa-d*; Gr. *δο-τήρ*, *δο-τήρ*; Lat. *dator*.]—*Dātri-tā*, f. or *dātri-tva*, am, n. the state of being a giver, liberality.—*Dātri-nirūpaṇa*, am, n., N. of a chapter of the Purāṇa-sarva-sva.—*Dātri-pura*, am, n., N. of a town.

Dātva, as, m., a giver, donor; (am), n. a sacrificial ceremony; the performance of a sacrifice.

Dāda, as, m. (fr. base *dad*), a gift, donation, oblation, giving.—*Dāda-dā*, as, m., a donor, giver of a gift.

Dādin, ī, inī, ī, giving, a giver.

1. *dāna*, as, m., Ved. a giver, giving; an offering, (according to Śāy.=*datta* or *deya*-bhūta, but thought by modern scholars to be the epithet of a horse); (am), n. giving, presenting; giving in marriage (e.g. *kanyā-d*, q. v.); giving up, sacrificing (e.g. *prāṇa-d*, q. v.); delivering, distributing; communicating, imparting, teaching, giving instruction (e.g. *brahma-d*, q. v.); a gift, present, donation (e.g. *dānaṃ dā*, to offer a gift; cf. Lat. *donum*); special gift, oblation (e.g. *udaka-d*, q. v.); adding, addition; liberality; bribery (one of the four means by which a king overpowers his enemies; cf. *upāya*); the fragrant fluid that flows from the temples of an elephant in rut (more probably connected with rt. 3. *dā*; see 2. *dāna*, p. 408, col. 1); a kind of honey, (perhaps for *dāla*).—*Dāna-kalpa-taru*, us, m., N. of a work mentioned in the Samskāra-tattva by Raghu-nandana.—*Dāna-kāma*, as, ā, am, Ved. fond of giving, liberal.—*Dāna-kulyā*, f. the flow of fluid from an elephant's temples.—*Dāna-kusumāñjali* ('ma-ñji'), N. of a poem.—*Dāna-kaumudī*, f., N. of the second part of the Kriyā-kaumudī.—*Dāna-tyuta*, as, m., N. of a man.—*Dāna-tas*, ind. through gifts, by liberality.—*Dāna-darpaṇa*; N. of a work mentioned in the Samskāra-tattva.—*Dāna-dharma*, as, m., alms-giving, charitable acts, charity; the rules or practice

of alms-giving.—*Dānadharma-vidhī*, is, m., 'the rules for alms-giving &c.', N. of a chapter of the Skanda-Purāṇa.—*Dāna-patī*, is, m., 'a master of liberality', an exceedingly liberal or munificent man; an epithet of A-kṛta, who was kinsman of Kṛishṇa; N. of a Daitya.—*Dāna-pattra*, am, n. a deed of gift or conveyance.—*Dāna-paddhātī*, is, f., N. of a work on the sixteen chief oblations.—*Dāna-pātra*, am, n., 'an object of charity, one who deserves a gift', N. of a chapter of the Purāṇa-sarva-sva.—*Dāna-pratibhāva*, am, n. security for payment of a debt &c.—*Dāna-bhinna*, as, ā, am, divided or made hostile by bribes.—*Dāna-yogya*, as, ā, am, worthy of a gift, meriting a donation.—*Dāna-vaṇṇa*, as, &c., 'whose thunderbolt is liberality', an epithet of the Vaiśya or men of the third tribe.—*Dāna-vat*, ān, atī, at, having gifts, presenting gifts, liberal.—*Dāna-vidhī*, is, m., N. of a chapter of the Skanda-Purāṇa.—*Dāna-vīra*, as, m., 'a hero in liberality', an exceedingly liberal man.—*Dāna-rya-tyāsa*, as, m., 'perversion of gifts', gift under error, giving to the wrong person.—*Dāna-vrata*, as, ā, am, devoted to liberality or benevolence; (ās), m. pl. the inhabitants of Śāka-dvīpa.—*Dāna-sūla*, as, ā, am, liberally disposed, liberal, generous, charitable, munificent; (ās), m., N. of one of the translators of the Lalita-vistara in Tibetan.—*Dāna-sūra*, as, m., 'a hero in liberality', N. of a Bodhi-sattva (= Śākyā-muni in a former birth; cf. *dāna-vīra*).—*Dāna-saṃpāda*, as, ī, am, 'intoxicated with giving', exceedingly liberal.—*Dāna-sāgara*, as, m., 'the ocean of gifts', N. of a work by Malamāsa mentioned in the Samskāra-tattva by Raghu-nandana.—*Dāna-stuti*, is, f., 'praise of liberality', N. of a kind of hymn.—*Dāna-hīna*, as, ā, am, deprived of gifts.—*Dāna-hemādṛt* ('na-ad'), N. of a work on oblations written under the patronage of Hemādri.—*Dānādhikāra* ('na-adh'), as, m., N. of a short Buddhist work on alms-giving.

Dānaka, am, n. a mean, paltry, or miserable gift.

Dāntka, (at the end of comp.) relating or referring to a gift, liberality, giving instruction, &c. (e.g. *adhyayana-d*, consisting in the giving of instruction or in reading; cf. *vara-d* and *udaka-d*).

Dānin, ī, inī, ī, giving, liberal, benevolent; having gifts; [cf. *agra-d*.]

Dāniya, as, ā, am, due, bestowable, worthy or fit to be given; receiving gifts or oblations; (am), n. a thing to be given, gift, donation.

1. *dānu*, us, us, u, Ved. liberal; a donor, giver; prosperity, contentment; air, wind.

Dāpana, am, n. (fr. the Caus.), forcing or obliging to give or pay, causing to restore.

Dāpaniya, as, ā, am, to be made to give or pay, liable to be amerced, subject to the payment of a fine (with acc. of the sum paid); to be caused to be given.

Dāpayitavya, as, ā, am, to be forced or obliged to give or pay.

Dāpayitrā, ind. having caused or compelled to give or pay, having fined.

1. *dāpita*, as, ā, am, caused to be given, condemned to pay, fined; adjudged, to be paid by way of fine; assigned, awarded, entitled to receive a fine, any one to whom a fine is to be paid.

Dāpya, as, ā, am, = *dāpaniya* above.

1. *dāman*, ā, m. (for 2. and 3. *dāman* see p. 408, col. 2), Ved. a giver, donor; (ā), n. giving, a gift; [cf. *a-d* and 'su-d'].—1. *dāman-vat*, ān, atī, at, furnished with gifts; [cf. 2. *dāman-vat* under 3. *dāman*, p. 408, col. 2.]

1. *dāya*, as, ā, am [cf. 2. *dāya*, p. 408, col. 2], giving, presenting [cf. *dāta-d*]; (as), m. a gift, present, donation; a special gift, a nuptial present, that which a bride and bridegroom receive on their marriage; alms to a student at his initiation &c.; delivering, delivery, handing over; (for other meanings given by some under 1. *dāya* see 2. *dāya*, p. 408, col. 2.)

1. *dāyaka*, as, ikā, am, giving, bestowing, presenting, granting; effecting; a giver, donor (e.g. *vīśha-d*, *uttara-d*, *manoratha-d*, *kānti-d*,

of Dakṣha. — *Dākṣhi-kanthā*, f., N. of a village in the north of India in the country of the Vāhlikas or Balkh. — *Dākṣhikānṭhiya*, as, ā, am, produced or born in Dākṣhi-kanthā, relating to Dākṣhi-kanthā. — *Dākṣhi-karṣha*, as, m., N. of a village. — *Dākṣhikārṣhuka*, as, i, am, coming from or relating to Dākṣhi-karṣha. — *Dākṣhi-kūla*, am, n., N. of a village. — *Dākṣhi-grāma*, as, m., N. of a village. — *Dākṣhigrāmiya*, as, ā, am, coming from or relating to Dākṣhi-grāma. — *Dākṣhi-nagara*, am, n., N. of a town. — *Dākṣhi-palada* and *dākṣhi-prastha*, as, m., N. of places. — *Dākṣhi-hrada*, as, m., N. of a lake. — *Dākṣhihradiya*, as, ā, am, relating to the above lake. — *Dākṣhi-putra*, as, m. 'the son of Dākṣhi,' Pāṇini.

Dākṣheya, as, m. 'the son of Dākṣhi,' a metronymic of Pāṇini; (ā), f. 'the daughter of Dākṣhi (?).' *Dākṣhya*, am, n. cleverness, dexterity, skill, ability, capability, fitness; probity, integrity.

दाक्षाय dākshāyā, as, m. a vulture; [cf. *dakṣhāyā*.]

दाक्षिण dākṣhiṇa, as, i, am (fr. *dakṣhiṇā*), belonging or relating to a sacrificial gift or to a gift in general; relating or belonging to the south; (am), n. a collection of sacrificial gifts; (āni), n. pl., N. of a Kāṇḍa in the Taittirīya-saṃhitā. — *Dākṣhiṇasāla*, as, &c. (fr. *dakṣhiṇa + sālā*), relating to a hall or room situated to the south.

Dākṣhiṇāṭya, as, ā, am (fr. *dakṣhiṇā*, ind.), southerly, southern, belonging to or produced in the south; belonging to or living in the Dekhan, situated in the Dekhan; *dākṣhiṇāṭyā bhāṣā*, the language spoken in the south; (as), m., N. of a preceptor mentioned in the Ānanda-lahari; the cocoanut; (as, am), m. or n. (?), the south; (ās), m. pl. the inhabitants of the Dekhan; N. of several preceptors mentioned in the Kāma-sūtra by Vātsyāyana.

Dākṣhiṇika, as, i, am (fr. *dakṣhiṇā*), connected with a sacrificial gift.

Dākṣhiṇiya = *dakṣhiṇiya*.

1. *dākṣhiṇya*, as, &c. (fr. *dakṣhiṇā*), belonging or relating to a sacrificial gift; meriting a sacrificial gift or reward.

2. *dākṣhiṇya*, am, n. (fr. *dakṣhiṇa*), civility, courtesy, politeness, conciliatory conduct, propitiation, kindness, obsequiousness, concord, harmony, agreement; honesty, sincerity, candour; cleverness, talent; (probably) the ritual of the right-hand Śāktas (?); N. of a Tantra.

दागव्यायनि dāgavyāyani, a patronymic from Dagu.

दाडक dādaka, as, m. a tooth; tusk; [cf. *dādka*.]

दाडिम dādima, as, i, am, m. f. n. (said to be fr. rt. *dal*), the pomegranate tree, (according to some the m. f. applies to the tree, and the n. to the fruit); small cardamoms; (as, i, am), being on the pomegranate tree. — *Dādima-patraka*, as, m. or *dādima-pushpa* or *dādima-pushpaka*, as, m. the plant Soyimda Febriniga or Amora Rohitaka (= *rohitaka*). — *Dādima-priya*, as, m. 'fond of pomegranates,' a parrot. — *Dādima-bhaskhāna*, as, m. 'eating pomegranates,' a parrot. — *Dādīmī-vat*, ān, atī, at, planted with pomegranate trees. — *Dādīmī-sāra*, as, m. = *dādima*, the pomegranate tree.

Dādīmā, as, m. = *dādima*, the pomegranate tree.

दाडी dādī, f. a kind of plant and its fruit; [cf. *doḍi* and *dālī*.]

दाढा dādḥā, f. = *danshrā*, a large tooth, tusk; wish, desire; a number, multitude.

Dādḥikā, f. = *danshrīkā*, the beard, the whiskers; (Manu VIII. 283.)

दाण्ड dāṇḍa, as, i, am, relating to a stick or staff, relating to punishment, &c.; (ā), f. a particular game with sticks. — *Dāṇḍagrāhika*, as, m. a patronymic from Dāṇḍa-graha. — *Dāṇḍapātā*, f.

(fr. *dāṇḍa-pāta*), scil. *tīlā*, a particular festival, the day of full moon in the month Phālguna, on which sticks are thrown; [cf. *tailampātā* and *śyat-nampātā*.] — *Dāṇḍapāyana*, as, m. a patronymic from Dāṇḍa-pa. — *Dāṇḍamāthika*, as, i, am (fr. *dāṇḍa-mātha*), churning with a straight stick or staff. — *Dāṇḍājīnika*, as, i, am (fr. *dāṇḍājīna*), carrying a staff and hide as mere outward signs of religion; (as), m. a cheat, rogue, an hypocrite.

Dāṇḍakī, is, m. a patronymic from Dāṇḍaka; (ayas), m. pl., N. of a race belonging to the Tri-gartas.

Dāṇḍakīya, as, m. a prince of the Dāṇḍakis.

Dāṇḍāyana, as, m. a patronymic from Dāṇḍa (?). — *Dāṇḍāyanasthalaka*, as, i, am, relating to or coming from Dāṇḍāyana-sthali. — *Dāṇḍāyana-sthali*, f., N. of a village.

Dāṇḍika, as, i, am, inflicting punishment, punishing; (as), m. a chastiser, punisher.

Dāṇḍikya, am, n. punishing, the state of being a punisher (?).

Dāṇḍin, inas, m. pl., N. of the disciples of the school of Dāṇḍa.

Dāṇḍināyana, as, m. a patronymic from Dāṇḍin.

दात dāta, ās, m. pl., N. of a school of the Atharva-veda.

दानु dātri. See p. 407, col. 2; p. 408, col. 1.

दातमित्रिय dāttāmitriya, as, ā, am, relating to or coming from Dattāmītra or Dattāmītrā.

Dātteya, as, m. a metronymic from Dattā, q. v.

दात्यूह dātyūha, as, m. a gallinule; the Cātaka, a sort of cuckoo, Cuculus Melanoleucus; a cloud (the water of which the Cātaka is said to drink).

Dātyūhaka, as, m. a familiar diminutive of *dātyūha*, a little gallinule.

Dātyūha, as, m. (according to Pāṇ. VII. 3, 1, fr. *dātya-vāh*), a gallinule; (as, i, am), relating to or produced in the vehicle of a demon (?).

दाद dāda, dādīn, &c. See p. 407, col. 2.

दादाभाइ dādābhāi, N. of the author of the Kiraṇāvalī (a commentary on the Indian astronomical work Sūrya-siddhānta).

दाधिक dādḥika, as, i, am (fr. *dadhi*), made of or from Dadhi or coagulated milk; mixed with it, sprinkled with it; carrying about or selling coagulated milk; eating anything with coagulated milk; (am), n. a kind of broth or gruel made of coagulated milk mixed with other substances.

Dādḥikra, as, i, am, Ved. relating to Dadhi-kra.

दाधित्य dādhittha, as, i, am (fr. *dadhittha*), coming from or belonging to the Feronia Elephantum; (am), n. the resin of this tree.

दाधीच dādhiśa, as, m. (fr. *dadhyaś*), Ved. a patronymic of Cyavana.

दाधृवि dādḥrivi, is, is, i (fr. rt. *dhri*), Ved. holding, bearing.

दाधृषि dādḥrishi, is, is, i (fr. the Intens. of rt. *dhriśh*), Ved. courageous, bold; overbearing, overpowering.

दान dān, cl. 1. P. A. or cl. 10. P. *dānaya*, &c., to cut off: Desid. P. A. *dādanasī*, -te, to straighten, make straight; to be straight; (this verb is by some regarded as a nominal fr. 2. *dāna*; cf. 2. *dan*.)

दान dāna, &c. See under rts. 1. and 3. *dā*.

दानव dānava. See *dānava*. *dānu*

दान 1. dānta, as, ā, am (fr. rt. 1. *dam*), tamed, broken in, subdued, daunted, bridled, restrained; tame, mild; patient of privations or austerities, &c.; resigned; liberal (fr. rt. 1. *dā*); (as), m. a tamed ox or steer; a donor, giver (fr. rt. 1. *dā*); N. of a plant, = *damanaka*, = *vaḍa*, = *vaḍa*, Ficus

Indica; N. of a son of Bhīma, king of Vidarbha; (ās), m. pl., N. of a school of the Atharva-veda; (ā), f., N. of an Apsaras.

Dāntī, is, f. self-restraint; the patient endurance of religious austerities or privations; subjection, humiliation.

Dāntvā, ind. having subdued, tamed, &c.

दान 2. dānta, as, i, am (fr. *danta*), dental, made of ivory; 'completed by Danta (?),' epithet of a well situated on the northern or southern bank of the river Vipāśā; (see Pāṇ. IV. 2, 74, Schol.)

Dāntika, as, i, am, made of ivory.

दामी dābhi, f. (fr. rt. *dabh*), Ved. hurting, injuring (?).

Dābhya, as, ā, am, to be disturbed or obstructed; to be governed or ruled.

दामचरित dāma-śarita or *śrī-dāma-śarita* or *-śaritra*, am, n. 'the adventures of Śrī-dāman' (or Śrī-dāma ?), N. of a drama in five acts.

दामन dāmana, as, i, am (fr. *damana*), relating to the Dona or Artemisia flower. — *Dāmanaparvan*, a, n. the fourteenth of the light half of the month Chaitra, a festival on which Artemisia flowers are gathered.

Dāmanī, is, m. a patronymic from Dāmana; (ayas), m. pl., N. of a warrior-tribe.

Dāmaniya, as, m. (fr. *dāmanī*), a prince of the Dāmanis.

दामलिप्त dāmalīpta, am, n., N. of a town or country, the modern district of Tumlook, = *tāmalīpta*; [cf. *tāmalīpta*.]

दामोद dāmōda, ās, m. pl., N. of a school of the Atharva-veda.

दाम्पत्य dāmpatya, am, n. (fr. *dam-patī*), matrimony, the marriage-state, the matrimonial or conjugal relation.

दाम्भिक dāmbhika, as, i, am (fr. *dambha*, q. v.), deceitful, hypocritical; proud, imperious, ostentatious; sanctimonious; (as), m. a cheat; a hypocrite; a kind of crane, Ardea Nivea.

दाय dāy (a form of rt. 1. *dā*, given by some grammarians; cf. *ā-dāyāmāna* under 1. *ā-dā*), cl. 1. A. *dāyate*, &c., to give.

दाय dāya. See under rts. 1. *dā* at p. 407, col. 3, and 3. *dā* at p. 408, col. 2.

दार dāra, as, m. (fr. rt. *dāri*), a rent, cleft, gap, hole; a ploughed field; a wife, (usually occurring in the m. pl. *ās* or in comp.: an exceptional form *dārā*, f. sing., occurs in one or two passages; and in Pañcatantra I. 450, the neut. pl. *dārāṇā*); *dārān kṛt*, to take a wife, marry; [cf. *kṛtā-d*.] — *Dāra-karman*, a, n. or *dāra-kriyā*, f. taking a wife, marrying, marriage; [cf. *dāra-parigraha*.] — *Dāra-gava*, am, n. wife and cows. — *Dāra-grahaṇa*, am, n. 'taking a wife,' marriage. — *Dāra-parigraha*, as, m. 'taking a wife,' marriage. — *Dāraparigrahaṇin*, i, iṇi, ī, 'taking a wife,' marrying. — *Dāra-lakṣhaṇa*, am, n. a characteristic sign or decisive mark of wife-hood. — *Dāra-saṅgraha*, as, m. 'taking a wife,' marrying, marriage. — *Dārāpukramāṇa* ('*ra-aṇ*'), am, n., N. of a chapter of the Purāṇa-sarva-sva. — *Dārādhāna* ('*ra-ādh*'), as, ā, am, dependent on a wife, in the power of a wife. — *Dāropasāṅgraha* ('*ra-up*'), as, m. 'taking a wife,' marrying, marriage.

Dāraka, as, ikā, am, breaking, tearing, splitting; (as), m. a boy, son, child, infant; a young animal; a village hog; the charioteer of Kṛṣṇa; (ikā), f. a rent, cleft, gap, chap; a daughter; a harlot; (au), m. du. a boy and a girl. — *Dārakāśārya* ('*ka-āś*'), as, m. 'a preceptor of boys,' a schoolmaster. — *Dārīkā-dāna*, am, n. the gift of a daughter in marriage.

Dāraṇa, as, i, am, tearing, splitting, tearing asunder; (ī), f. an epithet of Durgā; (am), n. the act of tearing, rending, dividing; opening, bursting,

flying open; & a means of opening; the clearing-nut plant, *Strychnos Potatorum*; [cf. *kataka*.]

Dārava, as, ī, am (fr. 2. *dāru* below), wooden, made of wood, coming from or relating to wood.

Dārī, īs, īs, ī, tearing, causing to burst, splitting [cf. *vepu-d'*]; (īs), f. cutting, tearing, dividing.

Dārīta, as, ā, am, torn, rent, divided.

Dārīn, ī, īnī, ī, tearing, splitting; (ī), m. (fr. *dāra*), a husband; a polygamist.

Dārī, f. a cleft, gap; a chab.

2. *dāru*, us, us or vī, u (for 1. *dāru* see p. 408, col. 1), tearing, rending; a tearer, breaker, destroyer; (us), m., Ved. 'the destroyer of cities,' an epithet of Indra; (us, u), m. n. (usually n.), a piece of wood, wood, timber; a block; a lever; a bolt; (u), n. a sort of pine, *Pinus Devadāru*; ore, metal in its natural state; [cf. *taru*, *tru*; Zend *dāuru*, 'wood'; Gr. *δάρυ*, *δάρυα* for *δάρφα*, *δάρφιος*, *δάρφ-ε-ος*, *δάρφα-ε-ος*; Goth. *triu*, 'tree'; Old Sax. *trio*, 'timber'; Eng. *tree*; Slav. *drěvo*, 'tree'; Russ. *derevo*, *drova*; Lith. *dervà*; Hib. *doireuch*, 'woody'.] — *Dāru-kaccha*, as, am, m. n. (?), N. of a district — *Dāru-kaccha*, relating to the above district. — *Dāru-kadalī*, f. a wild uneatable plantain (= *vana-kadalī*). — *Dāru-karṇin*, ī, m., 'having wooden ear-rings,' a N. of Bhavīla. — *Dāru-gandhā*, f. a kind of perfume (commonly *qīdā*). — *Dāru-garbha*, f. a wooden puppet, a doll. — *Dāru-ja*, as, ā, am, produced from wood, made of wood, wooden; (as), m. a kind of drum. — *Dāru-tirtha*, am, n., N. of a Tirtha. — *Dāru-nisā*, f. *Curcuma Xanthorrhizon* (= *dārvī*). — *Dāru-patīrī*, f. a plant, = *kingu-patīrī*. — *Dāru-pātra*, am, n. a wooden vessel. — *Dāru-pitā*, f. a plant, = *dārvī*. — *Dāru-putrikā* or *dāru-putrī*, f. a wooden doll or puppet. — *Dāru-phala*, as, am, m. n. (?), Pistachio (tree and nut). — *Dāru-maya*, as, ī, am, wooden, made of wood (e. g. *dāru-mayī yoshā* or *strī* or *nārī*, 'a wooden woman,' a doll). — *Dāru-mukhyābhayā* or *dāru-mukhyābhavā* (*ya-āh'*), f. a lizard. — *Dāru-yantra*, am, n. a wooden puppet moved by strings. — *Dāru-varman*, ā, m., N. of a man. — *Dāru-vaha*, as, ā, am, bearing or carrying timber. — *Dāru-sitā*, f. cinnamon in sticks. — *Dāru-strī*, f. a wooden doll; [cf. *dāru-maya*]. — *Dāru-haridrā*, f. a species of *Curcuma*, = *dārvī*. — *Dāru-hastaka*, as, m. a wooden spoon or ladle. — *Dāru-āghāta*, as, m. or *dāru-āghāta*, as, m. the woodpecker. — *Dāru-āhāra*, as, m. a collector of wood.

Dārūka, as, m., N. of Kṛishṇa's charioteer, who was son of Satyaka; N. of an incarnation of Śiva; (ā), f. a wooden figure; a doll, puppet; (am), n. a sort of pine, *Pinus Devadāru*. — *Dārūka-vana*, am, n., N. of a wood containing a famous Linga. — *Dārūkeśvara-tirtha* (*'ka* or *'kā-iś'*), am, n., N. of a Tirtha.

Dārūki, īs, m., N. of Pra-dyumnā's charioteer, who was son of Dārūka.

Dārūpa, as, ā or rarely ī, am (perhaps not directly fr. rt. *drī*, but rather fr. 2. *dāru* above), hard, harsh (opposed to *mrīdu*), rough, sharp, severe (as speech); cruel, pitiless, heart-rending; terrible, terrific, dreadful, fearful, grievous; shocking, atrocious, dire; agonising, painful; intense, violent, severe, great; (as, am), m. n. harshness, severity, hard-heartedness, cruelty, horror, horrible-ness; (as), m., N. of the plant *Plumbago Zeylanica* (= *ātraka*). *Dārūpa* at the beginning of comp. or before a verb expresses excellence or superiority; [cf. *kāshtha* and see *dāruṇādhīpaka* below.] — *Dārūpa-karman*, a, n. violent treatment (as of diseases). — *Dārūpa-tā*, f. harshness, roughness, frightfulness, direness, severity, intensity. — *Dārūpa-rāpis*, us, us, of frightful shape. — *Dārūpā-kṛtī* (*'na-āk'*), īs, īs, ī, of terrible or dreadful form. — *Dārūpātman* (*'na-āt'*), ā, ā, a, hard-hearted, cruel. — *Dārūpādhīpaka* (*'na-ādh'*), as, m. an energetic or indefatigable teacher; [cf. *dārūpa* above.]

Dārūnaka, am, n. 'harshness,' N. of a particular disease affecting the roots of the hair.

Dārūnāya, Nom. A. *dārūnāyate*, &c., to act harshly or cruelly, to be unmerciful.

Dārūnya, am, n. harshness (as of a sound &c.); cruelty, dreadfulness, direness, severity, &c.

Dārva, as, ī, am, wooden, made of wood; (ās), m. pl., N. of a people to the north-east of Madhyadeśa, generally associated with the Abhi-sāras; (ī), f., N. of several plants, = *dāru-haridrā*, *dāru-nisā*, *Curcuma Aromatica* or *Curcuma Xanthorrhiza*; a particular species of collyrium extracted from an infusion of the *Curcuma Xanthorrhiza*; a species of pine, = *deva-dāru*; turmeric; a species of pot-herb, *Go-jihvā*. — *Dārvi-patīrikā*, f., N. of a plant, = *go-jihvā*. — *Dārvi-kvāthodbhāra* (*'tha-ud'*), am, n. a particular kind of collyrium prepared from an infusion of *Curcuma Aromatica* or *Curcuma Xanthorrhiza*.

Dārvaka, as, ī, am, relating to or coming from *Dārva*.

Dārvi-kā, f. a sort of collyrium prepared from an infusion of *Curcuma Aromatica*; N. of a plant, = *go-jihvā*.

दारक *dāraka*, *dāraṇa*, &c. See p. 409, col. 3.

दारद *dārada*, as, ī, am, coming from the country of the Darads, (a various reading has *darada*); (ās), m. pl., N. of a people, (probably only a wrong form for *darada*); (as), m. a kind of poison brought from the above country; quicksilver; the ocean; (as, am), m. n. vermilion.

दारवलभुज *dāra-bali-bhuj*, incorrect form for *dvāra-bali-bhuj*, q. v.

दारित *dārīta*, &c. See col. 1.

दारिद्र *dāridra*, am, n. (fr. *daridra*), poverty, indigence, (perhaps a wrong form for *dāridrya* below.)

Dāridrya, am, n. poverty, indigence.

दारु *dāru*. See col. 1. and p. 408, col. 1.

दारुण *dāruṇa*. See col. 1.

दारोदर *dārodara*, as, ī, am (fr. *darodara*), connected with gambling.

दार्यसत्र *dārghasattra*, as, ī, am (fr. *dārghasattra*), connected with a long continued sacrifice, performing such a sacrifice.

दार्ययुत *dārghacyuta*, as, m. (fr. *dārghacyuta*), a patronymic, (also read *dauryacyuta*); (am), n., N. of a Sāman.

दार्ढ *dārḍhya*, am, n. (fr. *dārḍha*), hardness, fixedness, tightness, stability; strength, energy; confirmation, corroboration.

दार्तेय *dārtēya*, as, ī, am, leathern, made of leather; (as), m. a patronymic from *Dṛiti*, q. v.

दार्दुर *dārdura*, as, ī, am (fr. *dardura*), relating to a cloud, frog, &c.; (am), n. a conch-shell or muscle, the valve of which opens to the right; lac; water.

Dārdurika, as, ā, am, belonging to a frog, &c.

दार्भ *dārḥa*, as, ī, am (fr. *darḥa*), made of Darbha grass.

Dārḥāyana, as, m. a patronymic from Darbha; (see Pān. IV. 1, 102.)

Dārḥī, īs, m. a patronymic from Darbha; (see Pān. IV. 1, 102.)

Dārḥya, as, m., Ved. a patronymic from Darbha, applied to *Syāvāśva*; [cf. *dālḥya*.]

दार्प *dārva*. See above.

दार्पट *dārpaṭa*, am, n. (fr. the Pers. *داربار*), a court or council-house; [cf. *darbhaṭa*.]

दार्पण *dārpaṇa*, as, m. a peacock.

दार्पन् *dārvan*, ā, m., N. of a son of Uśīnara; [cf. *dārvā*.]

दार्वाघाट *dārv-āghāṭa*. See 2. *dāru*, col. 1.

दार्वाहोमिक *dārvihaumika*, as, ī, am (fr. *dārvi-homa*), relating to an oblation made with a ladle.

दार्श *dārśa*, as, ī, am (fr. *darśa*), relating to the new moon or the new moon sacrifice; (as), m., scil. *yajña*, the new moon sacrifice.

Dārśanika, as, ī, am (fr. *darśana*), seeing far; familiar with the Darśanas or philosophical systems.

Dārśapaurṇamāśka, as, ī, am (fr. *darśa-pūrṇa-māsa*), belonging to the Darśa-pūrṇa-māsa sacrifice.

Dārśika, as, ī, am, or *dārśya*, as, ā, am, relating to the new moon or the new moon sacrifice.

दार्षद *dārshada*, as, ī, am (fr. *drishad*), ground on a flat stone (as meal &c.); stony, of stone, mineral.

दार्षद्वत *dārshadvata*, am, n. (fr. *drishad-vatī*), N. of a Sattrā.

दार्शान्त *dārshānta*, as, ī, am (fr. *drishānta*), explained by an example or simile or case in point; illustrated by metaphor or figure.

Dārshāntika, as, ī, am, explained by an illustration or simile; illustrated, any thing which is the subject of an illustration or simile; suitable to be used in illustration; one who uses an example or simile as a proof.

दाल *dāla*, am, n. a sort of wild or unprepared honey, (according to some produced by a peculiar kind of small bee; see *dala-ja*); (ā), f. = *dālākā*, *deva-dālākā*, colocynt; (ī), f. a kind of plant, = *deva-dālī*; (as), m. a sort of grain, = *Paspalum Frumentaceum*.

दालकि *dālaki*, īs, m., N. of a pupil of Saka-pūmī.

दालन *dālana*, am, n. (fr. rt. *dal*), crumbling or decay (of the teeth), tooth-ache.

दालभ्य *dālabhya*, a wrong form for *Dāl-bhya*, q. v.

दालव *dālava*, as, m. a sort of poison.

दालिका *dālīkā*, f. = *dālā*, *deva-dālīkā*, colocynt.

दालिम *dālīma*, as, m. the pomegranate; [cf. *dāḍīma*.]

दालभ *dālḥa*, as, ī, am (fr. *dālḥya* below), relating to or coming from *Dālḥya*.

Dālḥī, īs, m. (fr. *dālḥa*), a patronymic of Vaka. *Dālḥya*, as, m. (fr. *dālḥa*), a patronymic of Keshin; of Caikitāyana; N. of a grammarian. — *Dālḥya-ghoṣha*, as, m., N. of an ancient sage. — *Dālḥya-partīśaṭha*, am, n., N. of a poetical work.

Dālḥyaka, as, m., N. of an ancient sage.

दास्मायणि *dālmāyāṇi*, probably a wrong form for *dālḥāyāṇi* or *dārḥāyāṇi*.

दाल्मि *dālmi*, īs, m., N. of Indra; [cf. *dalmi*.]

दाव *dāvā*, as, m. (fr. rt. 2. *du*), a forest conflagration, a forest on fire; fire in general, heat; a forest; [cf. *antar-t'* and *dava*.] — *Dāvā-dihana-jvālā-kalāpa*, the mass or sheet of flame arising from the conflagration of a forest. — *Dāvā-dahanajvālā-kalāpāya*, Nom. A. -yate, &c., to resemble the sheet of flame of a burning forest. — *Dāvā-pa*, as, m., Ved. one who keeps watch over a forest on fire. — *Dāvā-latā*, f. a creeper in a burning wood. — *Dāvā-vivarjita*, as, ā, ā, am, free from fire. — *Dāvā-su*, us, m., N. of an Āngirasa. — *Dāvāsu-nidhana*, am, n., N. of a Sāman. — *Dāvāgnī* (*'va-ag'*), īs, or *dāvānala* (*'va-an'*), as, m. a forest on fire, a forest conflagration, fire in a wood; [cf. *dāvāgnī*.]

दाविक dāvika, as, &c. (fr. *devikā*), coming from the river Devikā; (Pāṇ. VII. 3, 1.)

Dāvīkākūla (fr. *devikā-kūla*), see Pāṇ. VII. 3, 1.

दाश 1. *dās* (apparently occurring only in Rīg-veda), cl. 1. P. A. *dāsati*, -te, (rarely cl. 2. 5. P.) *dāshī*, *dāśnoti*, (according to Vopa-deva also) cl. 10. A. *dāśayate*, *dadāśa*, (Ved. forms are *dadāśati*, *dadāśat*, part. *dāśivas* and *dāśvas*, dat. sing. *dāśushe* or *dāśūshe*), *dāśitum*, Ved. to honour or serve a god (dat. or acc.) with any offering (inst.); to offer any thing (acc.), make an oblation; to grant, give, bestow [cf. rt. *dās*]; cl. 5. *dāśnoti*, &c., to hurt, injure, kill [cf. rt. *dās* and *das*]; Caus. P. *dāśayati*, -yitum, Aor. *adāśat*, to offer; Desid. *dāśishati*, -te: Intens. *dāśayate*, *dāśishī*.

2. *dās*, worshipping, making oblations (?); [cf. *dū-dās*.]

Dāsa, as, m. [cf. *dāsa* with which *daśa* is interchanged], Ved. presenting oblations, honouring the gods with offerings [cf. *puro-dāsa*]; a fisherman, ferryman, boatman, mariner; the son of a Nishāda; a woman of the Āyogava caste; a servant, = 1. *dāsa*, col. 2; (ī), f. a fisherwoman; a female slave. — *Dāśa-nandini* or *dāsa-nandini*, f. 'the fisherman's daughter,' epithet of Satya-vati, who was the mother of the poet Vyāsa.

Dāsaka, (probably) a fisherman, (occurring only in *dāsaka-putra*.)

Dāsu, us, us, u, giving, &c.; see a-d°. — *Dāsvadhvara*, Ved. presenting oblations, honouring the gods with sacrifices; (Sāy.) the oblation of the giver of the sacrifice.

Dāsurī, īs, īs, ī, Ved. making oblations or offerings. *Dāseya* or *dāseya*, as, m. (fr. *dāśī*), the son of a fisherman's wife; (ī), f. 'the daughter of a fisherman's wife,' epithet of Satya-vati, mother of Vyāsa.

Dāsera, as, m. a fisherman; a camel. *Dāseraka*, as, m. a fisherman; (ās), m. pl., N. of a people, = *maru-bhū*; [cf. *daśeraka*.]

Dāśva, as, ā, am (corrupted fr. *dāśvas*), liberal, giving, a giver, donor.

Dāśvas (rarely *dāśivas*), vān, uśhī, vas, Ved. honouring or serving the gods with offerings, bestowing, offering, giving, granting (with acc. or compounded with the thing given). In the Rīg-veda *dāśvas* is often a general expression for a faithful worshipper of the gods or a religious and pious man, especially when connected with *martā*, *martya*, and *jana*.

दाशत् dāśat, wrong form for *daśat*.

दाशतय dāśataya, as, ī, am (fr. *daśataya*), belonging to the Rīg-veda which consists of ten divisions or Maṇḍalas.

दाशपुर dāśapura, as, ī, am (fr. *daśa-pura*), coming from *Daśa-pura*; (am), n. a fragrant grass related to the Cyperus Rotundus; (also *dāśapura*.)

Dāśaphalī, f. (fr. *daśa-phala*), N. of a plant.

Dāśaratha, as, ī, am (fr. *daśa-ratha*), belonging to *Daśa-ratha*, coming from *Daśa-ratha*, a descendant of *Daśa-ratha*; (as), m. a patronymic of Rāma.

Dāśarathī, īs, m. 'descendant of *Daśa-ratha*,' a patronymic of Rāma; of Lakshmaṇa, the younger brother of Rāma; of Catur-anga; (with Jains) N. of the eighth Black Vāsu-deva; (ī), m. du. Rāma and Lakshmaṇa.

Dāśarājā, am, n. (fr. *daśam + rājan*), Ved. 'the fight with ten kings,' a famous battle fought by Su-dās.

Dāśarūpya (fr. *daśam + rūpa*), N. of a Grāma.

Dāśavāja, am, n. (fr. *daśam + vāja*); in *kautsa* *dāśavajam*, N. of a Sāman; [cf. *pāñcavāja*.]

Dāśasīrasa, n. (perhaps for *dāśasīrasa* fr. *daśa-sīrasa*), N. of a Sāman.

Dāśārṇa, as, ī, am (fr. *daśārṇa*), containing the word *Dāśārṇa*, treating of it (as an *anu-vāka* or *adhyāya*); (as), m. a prince of the *Dāśārṇas*; (ās), m. pl. = *dāśārṇa*, N. of a people. — *Dā-*

śārṇa-rāja, as, m. or *dāśārṇa* (°*ṇa-īśa*), as, m. a king of the *Dāśārṇas*.

Dāśārṇaka, as, īkā, am, coming from or relating to or belonging to the *Dāśārṇas*.

Dāśārṇa, as, ī, am (fr. *daśārṇa*, q. v.), containing the word *Dāśārṇa*, treating of it (as an *adhyāya* or *anu-vāka*); belonging to *Dāśārṇa*, i. e. to *Krishṇa*; (as), m. a prince of the *Dāśārṇas*; an epithet of *Krishṇa*; a *Dāśārṇa* king of Mathurā; (ī), f. a princess of the *Dāśārṇas*; (ās), m. pl. = the *Dāśārṇas*.

Dāśārṇhaka, ās, m. pl. = *dāśārṇas* above.

Dāśāsvamedha, ās, m. pl. (perhaps a wrong reading for *dāśāsvamedhās*), ten horse-sacrifices.

Dāśaudanika, as, ī, am (fr. *daśam + odana*), N. of a particular sacrificial rite; (ī), f. the offering made to the priests at this rite; [cf. *pañcāudanika*.]

दाशमेय dāśameya. See *dāśameya*.

दाशर्मे dāśarma, as, m., N. of a man.

दाशस्पत्य dāśaspatya, am, n. (fr. *daśas* or *dāśas* + *pati*; cf. *daśasya* and rt. 1. *dās*). N. of a Sāman, (perhaps 'the lord of pious oblations.')

दाशिवस् dāśivas, *dāśvas*. See col. 1.

दाशुर dāśura or *dāśūra*, as, m., N. of a man.

दाशेय dāśeya, *dāśera*. See col. 1.

दास् dās (generally occurring in connection with the prep. *abhi*, connected with rt. 1. *dās*, *das*, *daś*, *daśa*), cl. 1. P. A. *dāsati*, -te, *dadāśa*, -se, *dāśitā*, &c., to give; cl. 5. P. *dāśnoti*, &c., Ved. to hurt, injure, wound, kill; [cf. perhaps Gr. *λῆν*, *λῆς*, *λεῖ* (ομαι), *ληίσ*, the *ῆ* being changed into *l*, as in rt. *lā* fr. rt. *dā*; probably also Gr. *λᾶ-τρο-ν*, *λᾶ-τρο-ς*; Lat. *la-tro*.]

1. *dāsa*, as, m. a general N. applied in the Veda to certain evil beings or demons, hostile to the human race and to Indra, (those defeated by Indra have also special names, e.g. *Namuci*, *Pipru*, *Sambara*, *Varcin*, &c.); a savage, a barbarian, (opposed in the Veda to *ārya*, &c.; cf. *dasyu*); a slave, servant, (in this sense occurring at the end of the names of *Sūdras* and *Kāya-sthas*; cf. also *kālī-dāsa*); one to whom gifts may be made; = *dāśa*, a fisherman, boatman; (ī), f. a female servant or slave, servant-maid; whore, harlot, (in this sense having the accent on the first syllable); N. of a plant, = *nīlā-jhīṇī*, = *kāka-janghā*, = *nīlāmlāna*; an altar; N. of a river; (as, ī, am), belonging to the *Dāsas*, i. e. to demons, barbarians, &c.; consisting of the *Dāsas*, &c.; [cf. Gr. *δοῦλος* derived in a similar manner from *δοῦν*, 'to give or serve.'] — *Dāsa-jana*, as, m. a slave; = *dāśī*, a female servant.

— *Dāsa-jivana*, am, n. 'slave-life,' the work or business of a slave. — *Dāsa-tā*, f. or *dāsa-tva*, am, n. the condition of a slave, slavery, servitude. — *Dāsa-dāśī*, f. the female slave of a slave. — *Dāsa-nandini* = *dāsa-nandini*, q. v. — *Dāsa-patnī*, f., Ved. having the demons as masters, being in the power of the demons; (Sāy.) having *Dāsa*, i. e. the destroyer, or *Vṛitra* as husband; [cf. Gr. *δέσποινα*.]

— *Dāsa-pravarga*, as, ā, am, Ved. (according to Sāy.) having a multitude of servants, having a large number of slaves; [cf. *pra-varga*.] — *Dāsa-bhārya*, am, n. servants and wives. — *Dāsa-bhāva*, as, m. the condition of a slave, slavery, servitude. — *Dāsa-mitra*, as, m. 'friend of a slave,' N. of a man.

— *Dāsamitrāyana*, as, or *dāsamitrī*, īs, m. a patronymic from *Dāsa-mitra*. — *Dāsamitrāyana-bhakta* or *dāsamitrī-bhakta*, am, n. N. of the district inhabited by the *Dāsamitrāyanas* or *Dāsamitris*. — *Dāsamitrika*, as, ā or ī, am, relating to or coming from *Dāsa-mitra*. — *Dāsa-mithuna*, am, n., Ved. a couple of slaves or servants. — *Dāsa-varga*, as, m. the whole collection of slaves, all the servants.

— *Dāsa-veśa*, as, m., Ved. (according to Sāy.) the destruction of the demons. — *Dāsa-sarman*, ā, m., N. of a scholiast on the *Srauta-sūtras* of *Sāṅkhāyana*.

— *Dāsasya-kula*, am, n. (see Pāṇ. VI. 3, 21), the common people, low people, the mob. — *Dāsānu-dāsa* ('*an*'), as, m. a slave of a slave, a servant of servants; (sometimes applied by a humble speaker to himself.) — *Dāśī-kṛī*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make any one a slave or a female slave; to enslave. — *Dāśī-kṛita*, as, ā, am, made a slave. — *Dāśī-tva*, am, n. the state of a female slave.

— *Dāśī-dāna-vidhī*, īs, m. 'the rules for giving female slaves,' N. of the 146th chapter of the *Bhaviṣyottara-Purāṇa* or second part of the *Bhaviṣya-Purāṇa*. — *Dāśī-dāsa*, am, n. female slaves and slaves, female servants and servants. — *Dāśī-putra*, as, m. 'the son of a female slave' (used as an abusive expression), = a low wretch, a miscreant.

— *Dāśī-mānavaka*, am, n. female slaves and boys. — *Dāśī-srotriya*, as, m. a Brāhman (conversant with the Vedas) who goes after a female slave. — *Dāśī-sabha*, am, n. an assembly of female slaves or servants. — *Dāśī-suta*, as, m. the son of a female slave. — *Dāśyāh-putra*, as, m. the son of a female slave; (ī), f. the daughter of a female slave; [cf. *dāśī-putra*.]

— *Dāśyāh-sadriśī*, f. behaving like a female slave. — *Dāśyāh-suta*, as, m. = *dāśī-suta*, q. v.

Dāsaka, as, m., N. of a man; of a son of *Bhājamāna*.

Dāsākāyana, as, m. a patronymic from *Dāsaka*.

Dāsānu, us, m., Ved., N. of a semi-divine being associated with *Kṛiṣṇānu*.

Dāśāya, Nom. P. A. *dāśayati*, -te, &c., to become a slave.

Dāśāyana, as, m. the son of a slave or of a man called *Dāsa*.

Dāśikā, f. a female slave or servant.

Dāśī, f. See under 1. *dāsa*, col. 2.

Dāśika for *dāśī*, at the end of comp. (e. g. *triṇśad-dāśika*, having thirty female slaves).

1. *dāseya*, as, m. (fr. *dāśī*), the son of a female slave, a slave, servant, = *dāśeya*, q. v.; (as, ī, am), born of a slave.

Dāsera, as, m. (fr. *dāśī*), the son of a female slave, a slave, servant, = *dāsera*, q. v.

Dāseraka, as, m. = *dāsera*; (ās), m. pl., N. of a people to the north of *Madhya-deśa*, = *dāseraka*, q. v.

Dāśya, am, n. servitude, slavery, service. — *Dāśya-yoga*, as, m. servitude, slavery. — *Dāśya-vṛitti*, īs, f. the business of a slave or servant.

Dāśvat, ān, atī, at, Ved. disposed to give, giving, liberal.

दास 2. dāsa, as, m. (said to be fr. rt. *daśa*, q. v.), a knowing man; a knower of the universal spirit.

दास 3. dāsa, as, m. = *dāśa*, a fisherman, &c.

दासनीय dāsaniya for *dāsamiya*, q. v.

दासपूर dāsapūra, am, n. = *dāśapūra*, q. v.

दासमीय dāsamiya, ās, m. pl., N. of a people; [cf. *dāśameya*.]

दासमेय dāśameya, ās, m. pl., N. of a people to the north of *Madhya-deśa*; (also written *dāśameya*; cf. *dāśamiya*.)

दाससरस् dāsasaras, as, n., N. of a Sāman; (also read *dāśasīrasa*.)

दासित dāsita. See under rt. *das*.

दाह dāha, as, m. (fr. rt. 1. *dah*), burning, combustion, conflagration; glowing redness (as of the sky; cf. *dig-dāha*); cauterizing, cautery (in surgery); the sensation of burning, internal heat; the heat of a fever, feverish or morbid heat [cf. *antar-d*, *griha-d*, *geha-d*]; (ās), m. pl., N. of a people; (a various reading for *vaideha*, q. v.) — *Dāhā-kāshīha*, am, n. a kind of *Agallochum* used as a perfume; [cf. *dāhāpura*.] — *Dāha-jvara*, as, m. inflammatory fever. — *Dāha-maya*, as, ī, am, consisting in burning or heat. — *Dāhamaya-tva*, am,

n. the state of consisting in burning, &c. — *Dāha-vat*, *am*, *atī*, *at*, burning, heated, on fire. — *Dāha-sara*, *as*, m. or *dāha-saras*, *as*, n. or *dāha-sthala*, *am*, n. a place where dead bodies are burnt. — *Dāha-haraṇa*, *as*, *ā* or *ī*, *am*, removing heat; (*am*), n. the root of Andropogon Muricatus, (a fragrant grass, the root of which when woven into screens and kept wet tempers the hot winds, = *virāṇa-mūla*.) — *Dāhāguru* ('*ha-ag*'), *u*, n. = *dāha-kāshtha*, q. v. — *Dāhātma* ('*ha-āt*'), *as*, *ikā*, *am*, of an inflammable nature, easily kindled or burning, combustible. — *Dāhādhikāra* ('*ha-adh*'), *as*, m., N. of a chapter of a medical work by Vṛinda on cauterizing, &c.

Dāhaka, *as*, *ikā*, *am*, burning, kindling, setting on fire; causing heat or combustion; incendiary, inflammatory; cauterizing, caustic; (*as*), m. the plant Plumbago Zeylanica (= *ślṛaka* = *rakta-ti-traka*).

Dāhana, *am*, n. (fr. the Caus.), causing to burn, burning, inflaming, reducing to ashes; cauterizing. — *Dāhanāguru* for *dahanāguru*, q. v.

Dāhaniya, *as*, *ā*, *am*, to be burnt, combustible. *Dāhīn*, *i*, *mī*, *i*, burning, setting on fire, burning hot; tormenting, paining; [cf. *gehe-d*.]

Dāhuka, *as*, *ā*, *am*, burning, inflaming. *Dāhya*, *as*, *ā*, *am*, to be burnt, inflammable, combustible.

दिकम् *dikam*, ind. given by some as an indeclinable under the Gāṇa *cādi*.

दिक्क *dikka*, *as*, m. = *karabha*, a young elephant?; (also read *dhikka* and *vikka*.)

दिक्क्या *dik-kanyā*, 2. *dik-kara*, *dik-karikā*, *dik-karin*, &c. See under the compounds of 2. *dīs*.

दिक्कर 1. *dikkara*, *as*, m. (for 2. see p. 414, col. 3), a youth; (2), f. a young woman; [cf. *ḍikkari*.]

दिगन्त *dig-anta*, *dig-antara*, *dig-ambara*. See under the compounds of 2. *dīs*.

दिग्ध *digdha*, *as*, *ā*, *am* (fr. rt. 1. *dih*), smeared, anointed, plastered; soiled, polluted, defiled; (*as*), m. oil, ointment, unguent, oily substance; a name of fire; a poisoned arrow; a tale true or false. — *Digdha-saha-saya*, *as*, *ā*, *am*, lying in the midst of mud (?). — *Digdha-hasta*, *as*, *ā*, *am*, having the hands smeared or soiled. — *Digdhāṅga* ('*dha-an*'), *as*, *i*, *am*, having the limbs anointed.

दिङ्क *dinka*, *as*, m. a nit, the egg of a louse or bug (= *utkupa-ḍimbha*).

दिङ्गाग *din-nāga*, *din-maṇḍala*, *din-mā-taṅga*. See under the compounds of 2. *dīs*.

दिण्डि *diṇḍi*, *is*, m. or *diṇḍan*, *ā*, m., N. of one of the attendants of Skanda; [cf. *ḍhūṇḍhi*.]

दिण्डीय *diṇḍiā*, *as*, m., N. of a man.

दिण्डीर *diṇḍira*, *as*, m. cuttle-fish bone held to be indurated sea-foam; (also read *hiṇḍira*; cf. *ḍiṇḍira*.)

दिन *dita*. See under rt. 3. *dā* at p. 408, col. 2, and 4. *dā* at p. 408, col. 3.

दिति *diti*, *is*, f. (fr. rt. 3. *dā* or *do*), cutting, splitting, dividing; distributing, liberality, (in this sense also fr. rt. 1. *dā*); Liberality personified; (*is*), f., N. of a divine female, (probably a N. formed to answer to A-diti, as Sura to A-sura, and without any distinct character: in epic poetry Diti is a daughter of Dakṣa and wife of Kaśyapa; the race of Daityas or implacable enemies of the gods are described as her progeny or derived from her through her son Hiranya-kaśipu; but the Vishnu-Purāṇa I. 21, describes Indra as dividing the embryo in the womb of Diti, through fear of his future enemies, and forming the forty-nine Maruts from the divided pieces); (*is*), m., N. of a king; a king. — *Diti-ja*, *as*, m. 'a son of Diti,' a Daitya, an enemy of the gods. — *Ditijārātī* ('*ja-ar*'), *is*, m. 'the enemy of

the Daityas,' an epithet of Vishnu. — *Diti-tanaya* or *diti-nandana* or *diti-suta*, *as*, m. 'a son of Diti,' a Daitya. — *Diti-rūpa-rākṣasi-vadha*, *as*, m., N. of the twenty-first chapter of the Kṛdā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Diti-śoka-prasāma*, *as*, m., N. of the sixth chapter of the Bhūmi-khaṇḍa or second part of the Padma-Purāṇa. — *Diti-sambodhana*, *am*, n., N. of the ninth chapter of the Bhūmi-khaṇḍa.

Ditya, *as*, m. 'a son of Diti,' a Daitya; (a wrong form for *daitya*.)

दित्यव *ditya-vah* or *ditya-vāh*, -*vāf*, m. (inst. *dityauhā*), *dityauhi*, f. (*ditya* probably a corruption of *avitiya*), Ved. a two-year-old steer or cow; [cf. *turya-vah* and *dātyauha*.]

Dityauhi. See above under *ditya-vah*.

दित्सा *ditsā*, f. (fr. the Desid. of rt. 1. *dā*), desire or intention of giving.

Ditsau, *us*, *us*, *u*, ready or wishing to give, willing to grant (with acc.); ready to perform (e.g. *śrāddham*, the funeral ceremony; cf. *a-ditsau*).

Ditsya, *as*, *ā*, *am*, what one is willing to give or ready to grant.

Ditksau, *us*, *us*, *u* = *ditsau*, ready or wishing to give away; (an irregular form with double reduplication.)

दिदम्भिषु *didambhishu*, *us*, *us*, *u* (fr. the Desid. of rt. *dambh*), intending or wishing to deceive; [cf. *dhipsu* and *dipsu*.]

दिदिवि *didivi*, *is*, *i*, m. n. heaven, the sky. See *didivi*.

दिदीवि *didīvi*, *is*, m. boiled rice.

दिदृक्षमाण *didrikṣamāṇa*, *as*, *ā*, *am* (fr. the Desid. of rt. 1. *drīṣ*), wishing to see.

Didrikṣā, f. desire of seeing, wish to see. — *Didrikṣā-vat*, *an*, *atī*, *at*, having a desire to see.

Didrikṣhu, *us*, *us*, *u*, desirous of seeing (with acc.); wishing or desiring to examine, desirous of inspecting.

Didrikṣheṇya or *didrikṣheya*, *as*, *ā*, *am*, Ved. what one likes or wishes to see, conspicuous, attracting.

दिदेविषत् *dideviṣat*, *an*, *antī*, *at* (fr. the Desid. of rt. 2. *div*), wishing to play or sport.

दिद्दा *diddā*, f., N. of a princess of Kaśmīra. — *Diddā-kṣema*, *as*, m. 'having affection for Diddā,' an epithet of Kṣhema-gupta. — *Diddā-pāla*, *as*, m., N. of a man. — *Diddā-pura*, *am*, n., N. of a town built by Diddā. — *Diddā-svāmīn*, *i*, m., N. of a temple built by Diddā.

दिद्यु *didyu*, *us*, m. (fr. 2. *div* or 2. *dī* or 1. *dyut*), Ved. a missile weapon, arrow; (Sāy.) a shining weapon; the sky, heaven.

Didyut, *t*, f., Ved. an arrow, a missile (especially the missiles of the gods and the thunderbolt of Indra); N. of an Apsaras; (*t*, *t*, *t*), shining, blazing, bright, (in this last sense derived by some fr. rt. 3. *dyut*.)

दिद्योतिषु *didyotishu*, *us*, *us*, *u* (fr. the Desid. of rt. 3. *dyut*), wishing to shine.

दिदक्ष *didhakṣ*, *k*, *k*, *k* (fr. the Desid. of rt. 1. *dakṣ*), wishing or intending to burn.

Didhakṣamāṇa, *as*, *ā*, *am*, wishing to burn. *Didhakṣayat*, *an*, *antī*, *at*, desiring to burn.

Didhakṣhā, f. desire or wish to burn or consume by fire.

Didhakṣhu, *us*, *us*, *u*, intending to burn or destroy, desirous of burning.

दिधि *didhi*, *is*, f. (fr. rt. 1. *dhā*), firmness, stability, fixed state of mind or being; (probably a wrong form.)

दिधिक्ष *didhikṣ*, *k*, *k*, *k* (fr. the Desid. of rt. 1. *dāh*), intending to smear.

दिधिषाय *didhishāyā*, *as*, m. (fr. the Desid. of rt. 1. *dhā*), 'to be tried to be gained,' an epithet of Agni; (Sāy.) a supporter; (*as*), m. a pretended friend (?); [cf. *dadhishāyā*, which is by some considered as another reading.]

Didhishu, *us*, *us*, *u*, Ved. wishing or trying to gain or obtain; (*us*), m. a suitor; a husband; the second husband of a woman twice married; (*us* or *didhishū*, *us*), f. a virgin widow remarried; an elder sister unmarried having a younger married sister; [cf. *agre-d* and *edidhishuh-patī*.] — *Didhishū-patī*, *is*, m. the husband of a woman remarried.

Didhishū, f. = *didhishū*.

दिन 1. *dina*. See rt. 3. *dā*, p. 408, col. 2.

दिन 2. *dina*, *as*, *am*, m. n. (probably for *dīvana* and related to 3. *div* fr. rt. 2. *div*, said to be fr. rt. *do*), a day; [cf. *dur-d*, *puru-d*, *madhyān-d*, *su-d*; cf. also Lith. *diēna*, f. 'a day'; Slav. *deny*, 'a day'; Lat. *peren-dinus*, *peren-dinatio*, *peren* = *para*; perhaps Goth. *sin-teins*, 'daily,' *sin* = *sam*.] — *Dina-kara*, *as*, *i*, *am*, making day or light; (2), f., scil. *tika*, N. of a commentary on the Bhāṣā-pariccheda; (*as*), m. the sun; N. of the author of the work Candrārki. — *Dinakaratanaya*, *as*, m. 'the son of the Sun,' the planet Saturn. — *Dinakara-deva*, *as*, m., N. of a poet. — *Dinakarātma* (*'ra-āt*'), f. 'the daughter of the Sun,' an epithet of the Yamunā or Jumna river. — *Dina-kartṛi*, *tā*, m. or *dina-kṛit*, *t*, m. 'the day-maker,' the sun. — *Dina-keśara* or *dina-kesara* or *dina-keśava*, *as*, m. 'the hair of the day,' the darkness. — *Dina-kṣaya*, *as*, m. 'the decline of day,' the evening, = *tithi-kṣaya*; N. of a chapter in the Purāṇa-sarva-sva. — *Dina-jyotiḥ*, *is*, n. 'day-light,' sunshine. — *Dina-duhkhita*, *as*, *ā*, *am*, afflicted by day, sorrowing by day; (*as*), m. the bird Cakra-vāka, the ruddy goose. — *Dina-akta*, *am*, n. day and night. — *Dina-patī*, *is*, m. 'the lord of the day,' the sun. — *Dina-praṇi*, *is*, m. 'the bringer of day,' the sun; [cf. *tithi-praṇi*.] — *Dina-bandhu*, *us*, m. 'the friend of the day,' the sun. — *Dina-bala*, *as*, m. 'the strength of the day,' N. of the fifth, sixth, seventh, eighth, eleventh, and twelfth signs of the zodiac collectively. — *Dina-maṇi*, *is*, m. 'the jewel of day,' the sun. — *Dina-mala*, *am*, n. 'day-refuse (?),' a month. — *Dina-mūrdhan*, *ā*, m. 'the head of the day,' the eastern mountain behind which the sun is supposed to rise; [cf. *udaya*.] — *Dina-ratna*, *am*, n. 'the jewel of the day,' the sun. — *Dina-rāśi*, *is*, m. 'the sum or collective amount of days,' i.e. the number of solar days which have elapsed from one given point of time to another. — *Dina-vyāsa-dala*, *am*, n. 'half-diameter or radius of the sky,' i.e. the radius of a circle made by an asterism in its daily revolution. — *Dināṇṣa* ('*na-āṇṣa*'), *as*, m. 'any portion of a day,' i.e. a watch, an hour, morning, forenoon, afternoon, &c. — *Dināgama* ('*na-ag*'), *as*, m. day-break. — *Dināṇḍa* ('*na-āṇḍa*?'), *am*, n. 'day-egg,' i.e. darkness, (the egg or embryo whence day proceeds.) — *Dinātyaya* ('*na-āt*'), *as*, m. 'the decline of day,' evening. — *Dinādī* ('*na-ādī*'), *is*, m. 'day-break,' dawn. — *Dinādhiṣa* ('*na-adh*'), *as*, m. 'the lord of day,' the sun. — *Dinānta* ('*na-an*'), *as*, m. 'end of day,' sun-set, evening. — *Dināntaka* ('*na-an*'), *as*, m. 'day-destroyer,' darkness. — *Dinārambha* ('*na-ar*'), *as*, m. 'day-break,' morning. — *Dinārdha* ('*na-ar*'), *as*, m. 'the half of the day,' noon. — *Dināvasāna* ('*na-av*'), *am*, n. 'close of day,' evening. — *Dināstra* ('*na-as*'), *am*, n. 'day-missile,' N. of a magical formula. — *Dinī-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*karṣṇam*, to reduce to days. — *Dineśa* ('*na-iśa*'), *as*, m. 'the lord of day,' the sun; the regent of a day. — *Dineśātma* ('*śa-āt*'), *as*, m. 'the son of the Sun,' the planet Mercury. — *Dineśvara* ('*na-iś*'), *as*, m. 'the lord of the day,' the sun. — *Dinaika* ('*na-eka*'), *as*, m. one day.

Dinikā, f. a day's wages, hire for a day or by the day.

दिवाग्राम *dinnā-grāma*, as, m., N. of a village of the Khāsakas.

दिन्व *dinv*, cl. 1. P. *dinvati*, &c., to be glad, to gladden; to please, to be pleased; [cf. *dihno* and *jinv*.]

दिप् *dip*, cl. 1. A. *depate*, &c., to drop; (various reading for *tip*.)

दिप्सु *dipsu*, us, us, u (fr. the Desid. of rt. *dabh*), Ved. intending to hurt or injure; [cf. *dāpsu* and *dādambhishu*.]

दिम्प *dimp*, cl. 10. A. *dimpayate*, &c., to accumulate, order, direct; [cf. *ḍip*.]

दिम्भ *dimbh*, cl. 10. A. *dimbhayate*, &c., to accumulate; P. *dimbhayati*, &c., to order, command, direct; to incite.

दिय *diya*, as, ā, am, Ved. to be given, deserving of a gift, (according to Durga on Nirukta III. 15 = *deya* or *dānārha*.)

दिर *dir* (fr. rt. *dri*), 'a fracture' in *ka-lasa-dīr*, q.v.

दिरिपक *diripaka*, as, am, m. or n. (?), a ball for playing with.

दिलीप *dilīpa*, as, m. (said to be fr. *dili*, a name for the ancient Hāstina-pura or modern Delhi, + *pa*, a protector), N. of a king and ancestor of Rāma, son of Aṅga-mat and father of Bhagīratha; [cf. *dailipi*.] — *Dilīpa-carita*, am, n., N. of the fifth chapter of the Pātāla-khaṇḍa or fourth part of the Padma-Purāṇa. — *Dilīpa-rāj*, t, m. the king of Dilīpa. — *Dilīpa-vara-lābha*, as, m., N. of the sixth chapter of the Pātāla-khaṇḍa.

दिलीर *dilīra*, as, m. = *śilindhraka*, a mushroom.

दिल्ह *dilha*, as, m., N. of a man; [cf. *dihlā*.]

दिव 1. *div*, cl. 1. P. *devati*, cl. 10. P. *devayati*, -*yitum*, to cause to lament, to pain, vex; to ask, beseech, beg; A. (-*te*), to suffer pain, lament, wait, mourn audibly.

दिव 2. *div*, cl. 4. P. *divyati*, *dideva* (2nd sing. *didevitha*, part. *divivas*, or according to Vopa-deva *diviyūvas*), *devishyati*, *adevīṭ*, *devitum* (Ind. part. *devitvā* or *dyūtōvā*), to shine (perhaps originally to shoot forth as a ray of light), to be bright or splendid [cf. 3. *div*, 2. *dī*, *dīp*, *dev*, 1. *dyut*]; to cast, throw; to cast dice, play with dice, gamble (with inst., e.g. *akshair divyati*, he plays with dice; but with gen. of the stake played for, e.g. *śatasya divyati*, he plays for a hundred; or sometimes with inst., e.g. *tena dhana divyāmi toyā*, I will play with thee for this money; or even with dat. or in the Brāhmaṇas with acc., e.g. *gām divyeyu*, they may play for a cow); to lay a wager, make a bet (with dat. of the thing betted upon); to play, sport, joke; to trifle with, make sport of, play upon, rally (with acc.); to play with, squander, make light of (as property &c. with gen.); to sell; to buy (?); to have free play or scope; to praise (e.g. *Brāhmaṇam divyati*, he praises the Brāhmaṇ; cf. *panate*, he bets; *panāyati*, he praises); to be glad, rejoice; to be mad or drunk with pride, passion, &c.; to be sleepy; to wish for; desire to gain; to go; [cf. rt. 1. *dyu*]; Caus. *devayati*, -*yitum*, *adivrat*, to cause to play with dice; Desid. *didevishati* and *divyishati*: Caus. of the Desid. *divyishayati*, &c., to cause any one to wish to play: Intens. *dedivīṭi*, *dedeti*, *dedivayate*; [cf. *dyūta*, 'play' probably Lat. *ludo*, *jocus*; *Jupiter, Jovis*, for *Dyupiter, Dyovis*: Lith. *yūkas*, 'joke'; *yūkoys*, 'I joke' perhaps also Lith. *zibu*, 'I shine'.]

3. *div*, *dyaus*, m. f. (in the Veda usually m., rarely f., but in later Sanskrit only f. In the Veda the acc. sing. is *dyām* and *divām*; inst. *divā*; dat. *dyave*, Mahā-bh. I. 3934, and *divē*; abl. and gen. *dyos* and *divas*; loc. *dyavi* and *divi*; nom., acc., voc. du. *dyāvā*, and in Rīg-veda IV. 56, 5, *dyāvī*, cf. *dyāvā-prithivī*, heaven and earth: nom. pl. *dyāvas*; acc. *dyūn*; inst. *dyubhis*. According to native grammarians the base of this noun is both *div* and *dyo*, the nom. and voc. sing. being formed from *dyo* as *gāus* fr. *go*, the base *div* remaining before vowel terminations, and the form *dyu* being used before terminations beginning with consonants and at the beginning of a comp., see 3. *dyu*; Vopa-deva gives the acc. *dyām* as well as *divām*. In Mahā-bh. VIII. 4658, the base *dyo* occurs in the comp. *dyo-salileshu*; cf. *dyo*); heaven, the sky, air, atmosphere (e.g. *dyaur bhūmīr āpasāc*, air, earth, and water); the place where the Soma is produced (apparently used in this sense in the Sāma-veda); day, the day (generally in pl., see 3. *dyu*, except in such forms as *divā*, by day; *dive dive*, *dyavī dyavī*, daily, every day; *ahar-dive*, &c.); daylight, light, brightness, brilliancy, glow (generally in inst. pl., e.g. *pari-bhūshatī dyubhis*, he adorns with splendor); fire, the glow of fire; [in the Veda 'the Sky' is generally regarded as a masculine deity, being called in certain passages *dyauṣh-pitri* or the universal father, the Earth being regarded as 'the mother'; while the daughter of 'the Sky' is Ushas or the dawn. In Vedic cosmology there are three Skies, an upper, a middle, and a lower. As a feminine personification, Dyauṣ is the daughter of Prajā-pati. The inst. c. *divā*, 'by day,' 'the day,' is often used in comp. or as a subst.; so also *divam* acc., *divas* gen., and *divi* loc. are used in comp. as in the examples given below; cf. *eka-dyu*; cf. also *dyo*, *dī-na*, *a-dya*, *deva*: Zend *div*, 'to shine'; *daeva*, 'demon'; Gr. *Zeús = dyaus*; *Δίος = divas*; *ἑν-δι-ος*, *ev-di-a*, *dia-los*, *δέελο-ς*, *dēelos*, *Διώνη*, *prōi-ōs*, *χθι-ός*, *χθι*, *de-a-to*, *do-a-sa-to*: Lat. *Diov-is*, *Jovis*, *Ju-piter*, *deu-s*, *divus*, *sub-dio*, *Diana*, *die-s*, *bi-duc-u-m*, *nū-div-s*, *inter-dū*, *nun-dine*, *jam*, *dum*, *dudum*: Old Icelandic *tívar*, 'gods, heroes'; Old Germ. *Zio*: Lith. *deva-s*, 'god'; *dēnd*, 'day'; Slav. *dī-nā*, 'day'.] — *Divah-syeni*, f. epithet of particular sacrifices or oblations. — *Divan-gama*, as, ā, am, going or rising or leading to heaven. — *Divas-pati*, is, m. 'the lord of heaven,' epithet of Indra; also of Nahusha and of Vishnu; N. of the Indra of the thirteenth Manv-antara. — *Divā-kara*, as, m. 'the day-maker,' the sun; N. of one of the sons of Garuḍa, (often mentioned with Nisā-kara, who is another son of Garuḍa); a crow [cf. *divātana*]; a flower, the sun-flower, Calotropis Gigantea [cf. *arka*]; N. of a prince, (also read *divārka*); of the founder of the Sūrya-bhakta sect; of a poet; of a pupil of Sankarācārya, and of several other men. — *Divākara-vatsa*, as, m., N. of the author of the Kakshyā-stotra hymn. — *Divākara-suta*, as, m. 'the son of the Sun,' the planet Saturn; (ā), f. 'the daughter of the Sun,' an epithet of the river Yamunā. — *Divā-kirtī*, is, m. a man of low or impure caste, a Caṇḍāla; a barber; an owl; (the barber not being allowed to operate at night; or *divākirtī* may be fr. *divā* + *akirtī*, the Caṇḍāla and owl only coming abroad by night.) — *Divā-kirtya*, as, ā, am, to be recited or pronounced at day-time; (am), n., N. of certain recitations and songs; furnished with a recitation which must be performed at day-time; (as), m. a Caṇḍāla; [cf. the preceding.]. — *Divā-kṛita*, as, ā, am, done by day. — *Divā-āra*, as, ā, am, or *divā-cārin*, ī, īnī, ī, going about by day (as certain animals). — *Divātana* (vā-af), as, ā, am, wandering about by day; (as), m. a crow. — *Divā-tana*, as, ī, am, or *divā-tara*, as, ā, am, Ved. daily, diurnal, of or belonging to the day. — *Divā-nisam*, ind. day and night. — *Divāndha* (vā-an), as, ā, am, blind by day; (as), m. an owl; (ā), f. a kind of bird (= *valgulā*). — *Divāndhakī*, f. the musk-rat. — *Divā-puṣṭa*, as, m. the

sun ('nourished by the day,' appearing in its full splendor in day-time). — *Divā-pradīpa*, as, m. 'a lamp by day,' i.e. an obscure man. — *Divā-bhūta*, as, ā, am, timid by day; (as), m. an owl; a thief or house-breaker; the white lotus, or perhaps any such flower (the petals of which open at night and close in the day-time). — *Divā-bhūti*, is, m. 'having fear by day,' an owl. — *Divā-bhūta*, as, ā, am, turned into day, become bright as the day. — *Divā-mani*, is, m. 'the jewel of the day,' the sun. — *Divā-madhyā*, am, n. midday, noon. — *Divā-manyā*, as, ā, am, thinking one's self the day. — *Divā-māthunin*, ī, īnī, ī, cohabiting by day. — *Divā-rātram*, ind. day and night. — *Divā-rātri*, is, f. day or night. — *Divārka* (vā-ar), as, m., N. of a prince. — *Divāvasāna* (vā-av), am, n. the end of day, close of day. — *Divā-vasu*, us, us, v, Ved. eminent or excellent by day; (Sāy.) having splendid oblations. — *Divā-sāya*, as, ā, am, sleeping by day. — *Divāsāya-tā*, f. sleeping in the day-time. — *Divā-saṇāra*, as, ā, am, = *divā-āra*, walking about by day. — *Divā-supta*, as, ā, am, asleep by day. — *Divā-svapana*, am, n. sleeping by day. — *Divā-svapna*, as, m. sleep by day (considered as noxious). — *Divā-svāpa*, as, m. sleep by day; (as, ā, am), sleeping by day; (ā), f. a kind of bird (= *valgulā*). — *Divi-kshaya*, as, ā, am, living in the sky. — *Divi-khāt*, t, t, t, Ved. living in the sky or in heaven. — *Divi-gata*, as, ā, am, being in the sky or in heaven. — *Divi-āra*, as, ā, am, or *divi-cārin*, ī, īnī, ī, moving in the sky, celestial, an inhabitant of the sky. — *Divi-ja*, as, ā, am, born in heaven, of heavenly origin, heavenly, celestial; (as), m. 'an inhabitant of the sky,' a deity, a god. — *Divi-jā*, ās, ās, am, Ved. born or produced in the sky. — *Divi-jāta*, as, ā, am, born or produced in the sky or heaven; (as), m., N. of a son of Purū-ravas. — *Divi-it*, t, t, t, Ved. going to the sky. — *Divi-mat*, ān, ān, at, Ved. going in or to the sky, heavenly; (Sāy.) = *dipti-mat*, shining; (-*matā*), ind. turned towards heaven; [cf. *it-van*]. — *Divi-yaj*, t, t, t, Ved. offering oblation or worship to heaven. — *Divi-yoni*, is, is, t, born in the sky, Ved. having origin in heaven. — *Divi-ratha*, as, m., N. of a son of Bhūmanyu; also of Dadhi-vāhana; also of Khanapāna (who like Dadhi-vāhana is the grandfather of Dharmarata; cf. *diva-ratha*). — *Divi-sṛit*, t, t, t, (rt. *sṛi*), Ved. taking up one's abode in heaven. — *Divi-shad*, t, t, t, Ved. living in the sky; (t), m. an inhabitant of the sky, a deity. — *Divi-shāmbha*, as, ā, am, Ved. resting on the sky. — *Divi-shīṭi*, is, f., Ved. 'eagerness or ardour for heaven,' devotion, practising devotion, any religious rite, sacrifice; [cf. *gavishīṭ*]. — *Divi-shīṭha*, as, ā, am, situated or dwelling in heaven, heavenly, celestial. — *Divi-sad* and *divi-shīṭha*, see *divi-shad* and *divi-shīṭha*. — *Divi-sprśt*, k, k, k, or *divi-sprśat*, an, atī or antī, at, touching or reaching the sky or heaven, pervading the sky; [cf. *diva-sprśt*]. — *Divō-jā*, ās, ās, am, produced in heaven. — *Divō-dāsa*, as, m. 'slave of heaven,' N. of a man with the surname Bharad-vāja (celebrated in the Rīg-veda for his liberality, and the assistance rendered to him by Indra and the Aśvins against Sambara; his father is called in the Veda Vadhryaśva, but in the later literature Bhadrāśva or Badhryāśva or Bahvaśva &c., and his son is Mitrāyu or Mitrāyu); N. of the father of Su-dās; N. of a king of Kāśī or Benares with the surname Dhanvantari, founder of the Indian school of medicine &c.; N. of several other men; [cf. *daivodāsi*]. — *Divodāseśvara-linga* (vā-is), am, n., N. of a Linga mentioned in the Skanda-Purāṇa. — *Divodāśopākhyāna* (vā-up), am, n. 'the episode of Divo-dāsa,' N. of the twenty-third chapter of the Svarga-khaṇḍa or third part of the Padma-Purāṇa. — *Divo-duh*, dhuk, k, k, Ved. milking from the sky. — *Divo-ruś*, k, k, k, Ved. shining from heaven.

Divā, am, n. = 3. *div*, heaven, sky, atmosphere; paradise; a day; a wood, thicket; (often at the end of comp.; cf. *ahar-d*, *tri-d*, *naktan-d*; cf.

also Lat. *divum*, sub-*divo*.) — *Divā-kshas*, ās, ās, as (*kshas* fr. rt. 2. *kshi*), Ved. living in heaven, heavenly; (*ās*), m. epithet of Indra; [cf. *dyu-ksha*.] — *Divā-darsā*, ās, m. pl., N. of a school of the Atharva-veda. — *Divā-ratha*, wrong reading for *divi-ratha*, q. v. — *Divas-prithivyā*, f. du. heaven and earth. — *Divā-aprīṣ*, k, k, k, Ved. touching or reaching the sky, pervading the sky; (*k*), m. an epithet of Kṛṣṇa. — *Divokas*, ās, m. an inhabitant of heaven, a deity; the *Cātaka*; [cf. *divaukas*.] — *Divod-bhava* ('*va-ud*'), ās, ā, am, born or produced in heaven or the sky, of heavenly origin; (*ā*), f. cardamoms. — *Divolkā* ('*va-ul*'), f. 'firebrand in the sky,' a meteor; [cf. *divyolkā*.] — *Divaukas* ('*va-ok*'), ās, m. an inhabitant of heaven, a deity; the *Cātaka*, Cuculus Melanoleucus; a deer; a bee; an elephant; [cf. *divokas*.] — *Divaukasa*, ās, m. an inhabitant of heaven, a deity.

Divan, ā, m. a day; [cf. *prati-d*.] — *Divasa*, ās, am, m. n. the sky, heaven; a day (generally ās, m.); [cf. Lat. *diēs*; Old Germ. *zies-tac*; Angl. Sax. *tiwes-daeg*; Eng. *tues-day*; perhaps also Cambro-Brit. *diēw* and Hib. *diā*, 'day.']. — *Divasa-kara*, ās, m. or *divasa-kṛt*, t, m. 'the day-maker,' the sun. — *Divasa-cara*, ās, ā, am, going about in the day-time, (opposed to *niśā-cara*). — *Divasa-nātha*, ās, m. 'the lord of day,' the sun. — *Divasa-bhartrī*, tā, m. 'the supporter of day,' the sun. — *Divasa-mukha*, am, n. 'the beginning of day,' day-break, dawn. — *Divasa-mulrā*, f. 'day's coin,' a day's wages. — *Divasa-vigama*, ās, m. the departure of day. — *Divasāyana* ('*sa-at*'), ās, m. 'the passing away of day,' evening. — *Divasāntara* ('*sa-an*'), ās, ā, am, only one day old. — *Divasāvāna* ('*sa-av*'), am, n. 'the close of day,' evening. — *Divasāvara* ('*sa-is*'), ās, m. 'the lord of day,' the sun.

Divā, ind. by day, see 3. *dīv*, p. 413, col. 2; *a-divā*, not by day.

Divi, is, m. the blue jay, = *kikīdivi*.

Divi, f. a species of insect, = *upa-jihvā*, *upadikā*.

1. *divya*, Nom. P. *dīvyati*, &c., to long for heaven.
2. *divya*, ās, ā, am, divine, heavenly, celestial, (opposed to *pārthiva*, *kṣamya*, *bhauma*, &c.); supernatural, wonderful, brilliant (as heaven); charming, beautiful, agreeable; (*ās*), m. barley; a fragrant resin, bdellium; a kind of animal (= *dhanvina*); N. of a prince; (*ā*), f., N. of several plants, *Emblica Officialis* (= *haritaki*), *Terminalia Chebula*, *Asparagus Racemosus* (= *satāvari*); cumin-seed (= *mahā-medā*, *brāhmī*, *sthūla-jiraka*); a kind of perfume (= *śveta-dārvā*, *surā*); N. of an Apsaras; (*am*), n. divine or celestial nature, divinity; the celestial regions, the sky, heaven; an ordeal, (of which ten kinds are enumerated, viz. 1. *Tulā*, cf. *tulā-parīkṣhā*; 2. *Agni*, 'touching fire'; 3. *Jala*, 'immersion in water'; 4. *Viṣa*, 'poison'; 5. *Kośa*, q. v.; 6. *Taṇḍula*, 'chewing rice-grains and ejecting them,' if they appear dry or blood-stained, they are a proof of guilt; 7. *Tapta-māsha*, 'taking a *Māsha* weight of gold out of heated oil'; 8. *Phāla*, 'holding a hot plough-share'; 9. *Dharmādharma*, 'drawing concealed images of Virtue and Vice out of a vessel filled with earth'; 10. *Tulast*, 'holding the leaves of holy basil and after repeating a form of oath swallowing them'); an oath, adjuration, solemn declaration or promise; cloves; a sort of sandal; N. of a grammar. — *Divya-kaṭa*, am, n., N. of a town. — *Divya-kānana-darsana*, ās, ā, am, in aspect like to a celestial grove. — *Divya-kārīn*, i, m. undergoing an ordeal, taking an oath. — *Divya-kundā*, am, n. 'the heavenly lake,' N. of a lake on the mountain *Kashbhaka* in *Kāma-rūpa*. — *Divya-gandha*, ās, ā, am, having a divine odour; (*ās*), m. sulphur; (*ā*), f. large cardamoms; a kind of vegetable, = *mahā-candū*; (*am*), n. cloves. — *Divya-gāyana*, ās, m. a divine songster, a Gandharva or heavenly minstrel. — *Divya-śakṣus*, us, n. a divine eye, prophetic or supernatural vision, the faculty of seeing what is invisible by the human eye; (*us*, *us*, *us*), having divine or prophetic visions, heavenly-eye; d;

blind, i. e. using the mental instead of the physical eye; (*us*), m. a monkey; a kind of perfume. — *Divya-jāna*, am, n. supernatural knowledge. — *Divya-tattva*, am, n. 'heavenly truth,' N. of a work. — *Divya-tā*, f. heavenliness, heavenly or divine nature. — *Divya-śaśa*, ās, f. 'having heavenly splendour,' a kind of plant; [cf. *brāhmī*.] — *Divya-darsana-vīśrūta*, ās, ā, am, renowned for a divine aspect. — *Divya-darśin*, i, inī, f, having a divine vision. — *Divya-darśi*, k, k, k, 'seeing heavenly things,' observing heavenly phenomena; (*k*), m. an astrologer. — *Divya-deha*, ās, m. a celestial body. — *Divya-dohada*, am, n. divine desire, the object of a deity's desire; (*ās*, ā, am), fit for an offering or oblation. — *Divya-dharmin*, i, inī, f, having a divine nature. — *Divya-nadī*, f. a heavenly stream. — *Divya-nārī*, f. a divine female, an Apsaras. — *Divya-panācāmṛita* ('*śa-am*'), am, u. 'the five divine ambrosias,' viz. ghee, milk, coagulated milk, honey, and sugar. — *Divya-pātala*, 'having a heavenly pale-red colour,' a kind of plant. — *Divya-pushpa*, ās, m. fragrant oleander, = *karavīra*; (*ā*), f. a kind of plant (= *mahā-droṇā*). — *Divyapushpikā*, f. a kind of Calotropis (= *lohitā-varṇā-karīkṣha*). — *Divya-prabhāva*, ās, ā, am, having celestial power. — *Divya-praśna*, ās, m. inquiry into celestial phenomena, augury. — *Divya-māna*, ās, m. measuring the time according to the days and years of the gods. — *Divya-mānuṣa*, ās, m. a demi-god, a being half divine and half human, a semi-divine being; (*ās*, ā, am), divine and human. — *Divya-yamunā*, f. 'the heavenly Jumna,' N. of a river in *Kāma-rūpa*. — *Divya-ratna*, am, n. 'the heavenly gem,' the fabulous gem *Cintā-maṇi*. — *Divya-ratha*, ās, m. 'a heavenly car,' the car or vehicle of any deity. — *Divya-rasa*, ās, m. 'the divine fluid,' quicksilver. — *Divya-latā*, f. 'the divine creeper,' N. of the plant *Sansevieria Zeylanica* (= *mūrvā*). — *Divya-vastra*, ās, ā, am, 'having heavenly clothes,' clothed in celestial raiment, divinely dressed; (*ās*), m. a plant, commonly *Sūrya-sobhā*, a sort of sun-flower. — *Divya-vākyā*, am, n. a celestial voice. — *Divya-śrotṛa*, am, n. 'a heavenly ear,' an ear which hears everything. — *Divya-sānu*, us, m. 'divine eminence,' N. of one of the *Viśve-Devās*. — *Divya-sāra*, ās, m. 'having divine juice or resin,' N. of the tree *Shorea Robusta*. — *Divya-strī*, f. a divine female, an Apsaras. — *Divyāṅsu* ('*ya-anśu*'), us, m. the sun, 'having heavenly rays.' — *Divyāṅganā* ('*ya-an*'), f. a divine woman. — *Divyā-dīvyā* ('*ya-a-dīv*'), ās, ā, am, divine and not divine, partly human, partly divine; (*ā*), f. a demi-goddess (as *Sītā*, heroine of the *Rāmāyana*). — *Divyāvadāna* ('*ya-av*'), am, n. 'heavenly achievements,' N. of a Buddhist collection of legends. — *Divyodaka* ('*ya-ud*'), am, n. 'heavenly water,' rain-water, dew, &c. — *Divyopapāduka* ('*ya-up*'), ās, i, am, divinely born, of heavenly birth or origin, celestial, divine. — *Divyargha* ('*ya-ogha*'), ās, m. 'having divine energy,' N. of particular forms of *Siva* (worshipped by the *Tāntrikas*).

Divyaka, ās, m. a kind of serpent; another species of animal, = *dhanvina*; [cf. 2. *divya*.]

Divyakaṭa, ās, m. a kind of serpent (= *divyaka*).
Dīv (acc. *dyuwa*, dat. *dīve* and *dyuve*), Ved. gambling, gaming, playing with dice.

Divana, am, n. gambling, playing with dice; [cf. *devana*.]

Divi, is, m. the blue jay; [cf. *divi*, col. 1.]

Divyat, am, anti, at, playing, sporting, gambling. — *Divyāmāna*, ās, ā, am, playing, sporting; throwing, darting, shooting.

दिविर divira, ās, m., N. of a man.
— *Divira-kisora*, ās, m., N. of a poet.

दिश 1. *diś*, cl. 3. and in later Sanskrit cl. 6. P. (rarely A.) *dīdeshīti*, *dīśati*, -te, *dīdēsa*, *dīdīše*, *dēkshyati*, -te, *adikshat*, *adikshata* (Ved. *adīśhata*), *dēshṭum*, to point out, show, exhibit, produce, bring forward (as a witness in a court of justice); to assign; to bestow upon (with

gen.); grant, give, deliver; to pay (tribute); to direct, order, command (with inf.); to point to, denote: Pass. *dīśyate*: Caus. *deśayati*, -yitum, *adīśat*, to show, point out, assign; to teach, communicate, tell, inform; to direct, order, command, govern; to confer: Desid. *dīdīkshati*, -te, to wish to show, &c.: Intens. *dēdīśyate*, *dēdēkshīti*, (A.) to exhibit exceedingly, show, show one's self, &c.: (P.) to order or direct urgently; [cf. Zend *dīś*; Gr. *deik-nu-mi*, *deikelos*, *deik-is*, *deikma*, *dik-n*, *dik-eiv*, *diktuvon*, *deidiskouai*, *diškos*; Lat. *in-dic-are*, *ju-dex*, *causi-dic-us*, *dic-ere*; Goth. *teih-an*, *taikns*, *taiknyan*; Angl. Sax. *tihian*, *tihhan*, *taecan*, *tācan*, *tācen*, *tier* for *tihher*, *tīd*, *tīd*; Old Germ. *zeig-ōn*, *zīt* for *zig-ti*, *zeinyan*; probably also Lith. *žėnklas*, 'a sign.'].]

2. *diś*, k, f. direction pointed at, point of the compass, quarter of the sky, cardinal point, quarter, region, place, space, part (e. g. *dīśi dīśi*, in all directions, in every quarter; *dīgbyas*, from all regions or quarters; *dīśodīśas*, hither and thither: the four chief quarters or cardinal points are *prācī*, east; *dakṣiṇā*, south; *prācī*, west; and *udīcī*, north: sometimes five are enumerated, i. e. the preceding four with *dhrūvā*, q. v.: sometimes six or seven are given, but oftener eight, i. e. the four cardinal and the four intermediate quarters, S.E., S.W., N.W., and N.E., cf. *upa-diś*: or sometimes ten, viz. the preceding eight with *tiryak*, horizontally, and *ūrdhva*, perpendicularly, or *adhas*, underneath, and *ūrdhva*, overhead: *dīśo dāśa*, towards the ten quarters, i. e. in all directions; *dīśām patī*, 'the lord of the quarters,' is a N. of *Soma* and *Rudra* in the Veda, cf. *dīk-patī* below; in *Vishnu-Purāṇa* I. VIII. the collective *dīśas*, 'the regions or quarters,' is mentioned as one of the wives of the eight manifestations of *Rudra*; the numeral ten; side, party, people; a foreign or distant quarter or region, cf. *dīg-āgata*; a hint, reference; precept, order, manner; manner of thinking, point of view, method of considering a subject; the mark of a bite; N. of a river. — *Dīk-kanyā*, f. a region of the sky considered as a virgin or mistress. — 2. *dīk-kara*, ās, m. = *aruṇa*, q. v. = *śambhu*, q. v.: (*ās*, i, am), juvenile, youthful; [cf. 1. *dikkara* atp. 412, col. 1.]. — *Dīk-kara-nāsinī*, f., N. of a goddess; [cf. *dīk-kāminī* and *dīk-sundarī*.] — *Dīk-karikā*, f. (fr. the next), N. of a river. — *Dīk-karin*, i, m. 'elephant of the quarter,' an elephant of one of the eight quarters or points, i. e. a mythical elephant standing in one of the four or eight regions of the sky and supporting with the others the earth; [cf. *dīg-ibha*, *dīg-gaja*, *dīg-dantin*, *dīg-vāraṇa*, *dīn-nāga*, *dīn-mātanga*, *dīś-gaja*.] — *Dīk-kāntā*, f. or *dīk-kāminī*, f. = *dīk-kanyā*. — *Dīk-humāra*, ās, m. pl. the youths of the quarters; (with *Jainas*) a class of deities belonging to the *Bhavanādīśas*. — *Dīk-śakra*, am, n. the circuit of the quarters of the compass, the horizon; the compass, the whole world; [cf. *dīn-maṇḍala*.] — *Dīk-taṭa*, ās, m. the horizon, the line of the horizon. — *Dīk-tas*, ind. from the regions of the sky. — *Dīk-patī*, is, or *dīk-pāla*, ās, m. the regent or guardian of a quarter of the world; (the guardian of the eight points are *Indra* of the east, *Agni* of the south-east, *Yama* of the south, *Nirriti* of the south-west, *Varuṇa* of the west, *Vāyu* or *Marut* of the north-west, *Kuvera* of the north, *Iśāna* or *Siva* of the north-east: these are generally regarded as identical with the regents of the quarters, but other lists substitute *Sūrya* 'the sun' and *Candra* or *Soma* 'the moon' for *Nirriti* and *Iśāna*, and others again give the sun and moon and the six planets; cf. *Manu* V. 96, VII. 303.) — *Dīk-patha*, ās, m. 'the path of the horizon,' the surrounding region or quarter. — *Dīk-pravibhāga*, ās, m. a point, direction, quarter; [cf. *dīg-bhāga* and *dīg-vibhāga*.] — *Dīk-sūla*, am, n. 'stake of the sky,' any inauspicious planetary conjunction as for the sun and Venus to be in the west, &c.; N. of particular days on which it is not allowed to travel in certain directions. — *Dīksūla-lakṣhaṇa*, ānī, n. pl., N. of a chapter of the

Purāṇa-sarva-sva. — *Dik-sama*, as, ā, am, having the same direction. — *Dik-gundarī*, f. = *dik-kanyā*. — *Dik-sakti*, is, is, i, having the angles or corners towards the four cardinal points. — *Dik-svāmīn*, ī, m. = *dik-pati*. — *Dig-anta*, as, m. the end of the horizon or of space, remote distance; (as, ā, am), being at the end of the horizon or in the remote distance. — *Dig-antara*, am, n. another region, a distant quarter, a foreign country; space, the atmosphere. — *Dig-ambara*, as, ā, am, 'sky-clothed,' having only the sky or atmosphere for raiment, clad by the regions of space, unclothed, stark naked; (as), m. a naked mendicant (especially of the Jaina or Buddha sect; cf. i. *keha-pana*); a mendicant or ascetic in general; an epithet of Śiva; also of Skanda; darkness; (i), f. an epithet of Durgā; [cf. *dig-vastra* and *dig-vāsa*]. — *Dig-ambaraka*, as, m. a naked mendicant (especially of the Jaina sect). — *Digambara-tva*, am, n. entire nakedness. — *Dig-āgata*, as, ā, am, come from a distant region or country. — *Dig-bha*, as, m. = *dik-karin*, q. v. — *Dig-īśvara*, as, m. = *dik-pati*, q. v. — *Dig-gaja*, as, m. = *dik-karin*, q. v. — *Dig-grahaṇa*, am, n. observation of and fixing the quarters of the compass. — *Dig-jaya*, as, m. the conquest of various countries in all directions; [cf. *dig-vijaya*]. — *Dig-dantīn*, ī, m. = *dik-karin*, q. v. — *Dig-darśana*, am, n. the act of looking to every side, a general survey. — *Dig-darśin*, ī, inī, t, looking round on all sides, taking a general view. — *Dig-dāha*, as, m. preternatural redness of the horizon, as if on fire; (also called *dīśān dāhas*). — *Dig-devatā*, f. the deity of a quarter, = *dik-pati*, q. v. — *Dig-dēsa*, as, m. the country in various directions, various regions, distant countries. — *Dig-dāvata*, am, n. = *dig-devatā*, q. v. — *Dig-nāga*, see *din-nāga*. — *Dig-bhāga*, as, m. a point, direction, quarter; *dig-bhāgeshu*, loc. pl. in all directions; [cf. *dik-pravibhāga* and *dig-vibhāga*]. — *Dig-bhrama*, as, m. or *dig-bhramana*, am, n. a wandering about in every direction. — *Dig-maṇḍala*, see *din-maṇḍala*. — *Dig-lābha*, as, m. profit or gain in a distant region. — *Dig-vastra*, as, ā, am, or *dig-vāsa*, ās, ās, as, = *dig-ambara*. — *Dig-vārāṇa*, as, m. = *dik-karin*. — *Dig-vijaya*, as, m. 'the subjugation of various countries in all directions,' N. of a part of the Mahā-bhārata (Sabhā-parva 983, describing the victories of the four younger Pāṇḍavas and the subjugation of all the neighbouring princes of India under their eldest brother Yudhi-śthira, which led to his performance of the Rāja-sūya sacrifice); N. of a work by Sankarācārya showing the superiority of the Vedānta over the other systems of philosophy. — *Digvijaya-krama*, as, m. invasion of various countries, going forth to conquer the whole world. — *Dig-vidik-śha*, as, ā, am, situated towards the cardinal and intermediate points, encompassing. — *Dig-vidhāna*, am, n. N. of a chapter of the Tantra-sāra. — *Dig-vibhāga*, as, m. = *dig-bhāga*, q. v. — *Dig-vibhāva*, as, ā, am, celebrated or known in all quarters. — *Dig-vilokana*, am, n. looking vacantly towards the sky, gazing vacantly in the air. — *Dig-vyāpīn*, ī, inī, t, spreading through all space or every quarter. — *Din-nāga*, as, m. = *dik-karin*; N. of a Buddhist author; (also read *dig-nāga*). — *Din-maṇḍala*, am, n. the circle of the quarters of the compass, the horizon, the compass, all regions or quarters; [cf. *dik-akṛa*; also read *dig-m*]. — *Din-mātaraṇa*, as, m. = *dik-karin*, q. v. — *Din-mārga*, as, m. a country road, a road to a distant country. — *Din-mukha*, as, ī, am, facing any point or quarter; (am), n. 'face of the sky,' any quarter or part of the heavens, (*din-mukheshu*, loc. pl. in all regions); a place. — *Din-mūḍha*, as, ā, am, confused about the quarters of the compass, not able to find out the bearings of any place; anything or place about the direction of which one is doubtful. — *Din-moha*, as, m. perplexity about the quarters of the compass or the exact situation and bearings of any place, mistaking the way or direction. — *Diśo-daṇḍa*, as, m. (*diśo* for *diśas*, gen. case),

'the staff of a quarter of the sky,' a particular appearance in the sky; [cf. *daṇḍa*]. — *Diśo-bhāga*, as, ā, am, one who runs away or takes to his heels.

Diśa, am, ind. = 2. *diś*, at the end of adv. comp. (Pāp. V. 4, 107).

Diśas, ās, f. a region, quarter, &c.; [cf. 2. *diś*].

Diśā, f. direction, region, quarter or point of the compass; N. of a wife of Rudra; [cf. *antara-d* and *avāntara-d*]. — *Diśā-gaja*, as, m. = *dik-karin*, q. v. — *Diśā-śakṣuṣ*, us, m. 'sky-vision,' N. of a son of Garuḍa. — *Diśā-pāla*, as, m. 'the guardian of a quarter,' the elephant of a quarter; [cf. *dik-pāla* and *dik-karin*].

Diśya, as, ā, am, relating or belonging to the quarters of the sky or to the horizon; situated towards any particular point, lying in a particular tract or quarter, bearing in a particular direction or towards a particular point of the compass [cf. *pūrva-d*]; N. of a particular kind of brick used in constructing an altar.

Diśhṭa, as, ā, am, shown, pointed out, appointed, assigned (e.g. *diśhṭā gatiḥ*, 'the assigned way,' i.e. death); delineated, described, referred to; directed, ordered, prescribed, advised, enjoined; fixed, settled; resigned to destiny or fate; (am), n. allotment, assignment, appointment, decree; assigned place or portion, fate, destiny, good or ill luck; direction, order, command, aim, object; (as), m. time; a sort of Curcuma [cf. *dāru-haridrā*]; N. of one of the sons of Manu Vaivasvata. — *Diśhānta* ('*ta-an*'), as, m. 'the appointed end' or 'the end of one's appointed life,' death, dying.

Diśhṭi, is, f. pointing out, assigning, allotting, prescribing, assignment, direction, injunction, instruction, precept, order, command; auspicious juncture, good fortune, happiness; a sort of measure of length; (*tyā*), ind. an expression of joy or congratulation, thank heaven! how fortunate! mayest thou be fortunate! hail! I congratulate you! bravo! auspiciously, fortunately, luckily; [cf. *ku-d*].

दिष्णु *dishṇu*, us, us, u (for *deshṇu* fr. rt. 1. *dā*), giving, one who gives, a giver, donor.

दिह् 1. *dih*, cl. 2. P. A. *degdhi*, *digdhe*, *dileha*, *didihe*, *dheksyati*, -te, *adhik-shat*, *adhikshata*, *adigdha*, *degdhum*, to anoint, smear, plaster, spread over; to soil; pollute, defile; to increase, augment, accumulate: Caus. *dehayati*, -yitum, Aor. *adidihāt*: Desid. *didihikshati*, -te, Ved. *dihikshate*, to wish to anoint or to anoint one's self: Intens. *dedhyate*, *dedegdhi*: [cf. Gr. *τεῖχος*, *τειγέω*; Lat. *tingere*, probably *tingere*, *figulus*; Goth. *deiyan*, *ga-dikis*, *daigs*; Angl. Sax. *dic*, *deag*, *tigel*, *tigul*; Old Germ. *ziagat*, *zehom* = Caus. *dehayāmi*].

2. *dih*, *dihik*, f. smearing, anointing, soiling, pollution.

दिह्वा *dihlā*, f., N. of a woman; [cf. *dihka*].

दी 1. *dī* [cf. rt. *ḍī*], cl. 4. P. *ḍiyati*, &c., Ved. to poise one's self in the air, soar, fly, (also used of the motions of deities, especially of the Aśvins and their vehicle): Intens. *dediyate*, Ved. inf. of Intens. *dediyitavai*, to hasten or fly away; [cf. Gr. *διύν*, *διεύω*; perhaps *διω*, *διεμαί*].

2. *dī* (an anomalous reduplicated rt.

sometimes given in the form *dīdi* or *didi*; cf. rt. 1. *dhi* and *didihi*), cl. 3. P. 3rd pl. *ḍidyati*, *ḍididat*, and impv. *ḍidihī* or *ḍidihī*, *ḍidisyus*, *ḍidāya*, *ḍidayati*, *ḍidayat*, Ved. to shine, be bright (especially used of fire), to shine forth, excel; to shine upon, bestow by shining; to seem or appear good or eminent, to please, be admired; [cf. 2. *div*, *dip*: Gr. *δέαται*, *δέατο*; perhaps *δῖλος*].

Dīti, is, f. splendor, brightness; [cf. *su-d*]. *Dīdi*, is, is, i, or *dīdī*, is, is, t, shining. — *Dīdyagmī*, m. du., Ved. (according to Śāy.) 'having bright fires,' 'bright with sacrificial fires,' epithet of the Aśvins.

Diditī, is, f. splendor, brightness; [cf. *su-d*].

Dīdivi, is, is, i (said to be fr. rt. 2. *div*), shining; risen, ascended (as a star); (is), m. epithet of Agni; of Brihaspati, the planet Jupiter; heaven [cf. *dī-divi*]; (is, t), m. n. or (is, is), m. f. boiled rice, food; final emancipation.

दी 3. *dī*, cl. 4. A. *ḍiyate*, *didiye*, *dāsyate*, *adāsta*, *dātum*, to decay, waste away, be ruined; to waste, diminish: Caus. *dāpayaati*, -yitum: Desid. *didishate*, *didāstate*.

4. *dī*, is, f. decay, ruin, wasting, destruction. — *Dī-da*, as, ā, am, causing destruction, destroying.

Dīna, as, ā, am, scarce, scanty (Ved.); poor, indigent, needy, afflicted, distressed, ruined, miserable, wretched, dejected, downcast, melancholy; frightened, afraid, timid [cf. *pari-d*]; (am), n. distress, wretchedness [cf. *dānya*]; the plant *Tabernaemontana Coronaria*; (am), ind. 'miserably'; (ā), f. the female of a mouse or shrew. — *Dīna-śatana*, as, ā, am, 'distressed or dejected in mind,' distressed, dejected. — *Dīna-tā*, f. scarcity, rarity (Ved.); wretchedness, distress, weakness. — *Dīna-dakṣha*, as, ā, am, of weak understanding. — *Dīna-dāsa*, as, m. a name applied to a Sūdra. — *Dīna-dhī*, is, is, i, 'having melancholy thoughts,' dejected, helpless. — *Dīna-manas*, ās, ās, as, or *dīna-mānasa*, as, ā, am, 'afflicted in mind,' distressed, dejected, downcast. — *Dīna-mukha*, as, ī, am, 'having a dejected countenance,' of melancholy aspect. — *Dīna-locana*, as, m. a cat. — *Dīna-vatsala*, as, ā, am, kind to the poor. — *Dīna-vadana* = *dīna-mukha*. — *Dīna-varṇa*, as, ā, am, 'having a bad colour,' discoloured. — *Dīnanukampana* ('*na-an*'), as, ā, am, 'compassionating the poor,' kind to the poor.

Dīnaka, as, ā, am, wretched, distressed; (am), ind. in a wretched manner, miserably.

दीक्ष *diksh* (a rt. formed fr. the Desid.

'to wish to make one's self fit or competent'), cl. 1. A. *dikshate*, *adikshē*, *dikshishyate*, *dikshītum*, to prepare or consecrate one's self for the performance of a sacred rite, especially of the Soma offering; to dedicate one's self; to sacrifice, perform a sacrifice; to shave one's head, to be shaved; to introduce or initiate a pupil, invest with the sacred thread; to instruct in the rules or principles of religious observances; to practise self-restraint, to announce the performance of a vow: Caus. *dikshayati* or *dikshāpayati*, &c., to prepare, make ready, consecrate, initiate; to determine: Desid. *didikshishate*.

Dikshaka, as, m. a priest, a spiritual guide.

Dikshaṇa, am, n. preparing or consecrating one's self, consecration; initiating; causing one's self to be consecrated.

Dikshaṇīya, as, ā, am, to be consecrated or initiated; (fr. *dikshaṇa*) relating or belonging to *Dikshaṇa* or initiation, &c.; (ā), f. a particular rite or sacrifice, that preceded by the *Dikshā*; [cf. *dikshāniyeshṭi* and *adhvāra-dikshaṇīya*]. — *Diksha-ṇiyeshṭi* ('*ya-ish*'), is, f. the sacrifice of consecration or initiation, = *dikshaṇīya*.

Dikshayitṛi, tā, trī, trī, consecrating, a consecrator, one who initiates.

Dikshā, f. preparation or consecration for a religious ceremony; a ceremony preliminary to a sacrifice, initiation, dedication; receiving the initiatory Mantra; undertaking religious observances for the attainment of a certain object, religious rites for a special purpose; sacrificing, offering oblations, dedicating one's self to a particular object (as to battle) or to a person (as to a god), self-devotion; Initiation personified as the wife of Soma or of Rudra Ugra (one of the eight manifestations of Rudra) or of Rudra Vāma-deva. — *Dikshā-krama-ratna*, am, n. 'the jewel of the regular order of initiation,' N. of a work treating of initiation. — *Dikshā-tattva*, am, n. 'the essence of initiation,' N. of another work on consecration or initiation. — *Dikshānta* ('*śha-an*'), as, m. 'the end of a *Dikshā*,' = *ava-bhṛitha*, a supplementary sacrifice made to atone for any defects in a preceding one. — *Dikshā-pati*, is, m., Ved. 'the lord of

consecration,' i. e. the Soma. — *Dikṣhā-pāla*, *as*, m., Ved. 'guardian of initiation,' epithet of Agni and Vishnu. — *Dikṣhā-phala*, *am*, n. 'the fruit of initiation,' N. of a chapter of the Purāṇa-sarva-sva. — *Dikṣhā-maya*, *as*, *ī*, *am*, consisting in initiation.

Dikṣhita, *as*, *ā*, *am*, initiated, consecrated; prepared for a sacrifice; one who has received initiation or by whom the preparatory ceremonies have been observed; performed (as the *Dikṣhā* ceremony); prepared for, made ready for, ready, &c.; *dikṣhitam kṛi*, to initiate a person, instruct any one in rules or principles; (*as*), m. a priest engaged in a *Dikṣhā* or in a particular sacrifice; a pupil, (often at the end of a name, especially of a Brāhman, after the name of another person, to denote his initiation by that person or his being a pupil of that person, e. g. *bhaṭṭojī-d*, *bhānujī-d*, *apayya-d*, &c., and the preceding name is sometimes omitted, leaving *Dikṣhita* to stand alone.) — *Dikṣhita-vasana*, *am*, n., Ved. the garment of an initiated person. — *Dikṣhita-vimāta*, *am*, n. a temporary dwelling erected for a person about to be initiated; [cf. *prācīna-vaṇsa*]. — *Dikṣhita-vrata*, *am*, n. the vow of an initiated person.

Dikṣhitāyāni, *f*, N. of the wife of *Dikṣhita* Yajña-datta.

Dikṣhitṛi, *tā*, m. a consecrator, a spiritual father, one who initiates, the communicator of the initiatory Mantra or prayer.

Dikṣhin, *ī*, *īni*, *ī*, (at the end of a comp.) being initiated, one who has been initiated; [cf. *gaṇa-d*].

दीदी *didī* or *didī*. See rt. 2. *dī*, p. 415.

दीधी

1. *didhī* (connected with rt. 2. *dī*), cl. 2. A. *didhite* (3rd pl. *didhyate*), &c., Caus. *didhayati*, &c., to shine, to be bright, to seem, appear.

1. *didhiti*, *is*, *f*, brightness, splendor, light; a ray [cf. *amṛita-d*]; a finger, (connected by Vedic commentators with rt. 1. *dā* or 3. *dā*); N. of a commentary on the Tattva-cintā-maṇi by Siro-maṇi treating of the Nyāya doctrines. — *Didhī-mat*, *ān*, *ātī*, *at*, having splendor, shining, brilliant; (*ān*), m. the sun.

Didhyāna, *as*, *ā*, *am*, shining, brilliant.

दीधी

2. *didhī* (a reduplicated form of 1. *dhi* and connected with rt. *dhyatī*), cl. 2. A. *didhite*, &c., to perceive, think, reflect upon, be intent upon; wish, desire.

2. *didhiti*, *is*, *f*, Ved. religious reflection, devotion; divine inspiration; prayer; religious rites; (Sāy.) a son-in-law (= *dhartṛi*, *jāmātri*, connected with 1. *dā*).

दीन *dīna*, *as*, *ā*, *am*. See p. 415, col. 3.

दीनार *dīnāra*, *as*, m. (fr. the Gr. *δηνάριον*, = *denarius*, said to be fr. rt. 3. *dā*), a coin, a gold coin; a weight of gold (variously stated as 2 Kāshthas, 1 Pala of 32 Rettiis or the large Pala of 108 Su-vaṇasas); a gold ornament; a seal.

दीप

dīp, cl. 4. A. (ep. also P.) *dīpyate*, *-ti*, *didīpe*, *dīpishyate*, *adīpi* or *adīpiṣṭa*, *dīpitum*, to blaze, burn with a bright flame, shine, be bright or luminous; to burn, glow, be inflamed or excited (as with anger); to be illustrious: Caus. *dīpayati*, *-yitum*, Aor. *adīdīpat* or *adīdīpat*, to kindle, set on fire, inflame; illuminate, irradiate, make bright, make illustrious; excite, raise: Desid. *didīpishate*: Intens. *dedīpyate*, *dedīpti*, to be very bright, to shine intensely; to blaze fiercely, be all on fire or in flames; [cf. *tap*, *dīp*, 2. *dī*, 1. *didhī*; Lith. *žibbu*, 'to shine'; Lat. *limpidus*?].

Dīpa, *as*, m. a light, lamp, lantern; [cf. *agad-d*]. — *Dīpa-kitta*, *am*, n. 'the sediment of a lamp,' lamp-black, soot. — *Dīpa-kūpi*, *f*, 'lamp-well,' the wick of a lamp. — *Dīpa-khaivā*, *f*, a bedstead upon which the sun shines, (perhaps for *dīpta-kh*). — *Dīpa-kharī*, *f*, the wick of a lamp. — *Dīpan-kara*, *as*,

m. 'light-maker,' N. of a Buddha. — *Dīpankara-jāna*, *as*, m. 'having the knowledge of a Buddha,' N. of a man. — *Dīpa-dāna*, *am*, n. 'giving light,' N. of a chapter of the Purāṇa-sarva-sva. — *Dīpa-dāna-viddhī*, *is*, m., N. of the 115th chapter of the Bhavishyottara-Purāṇa or second part of the Bhavishya-Purāṇa. — *Dīpa-dheva*, *as*, *am*, m. n. 'lamp-sign,' lamp-black, the condensed smoke or soot of a lamp. — *Dīpa-nirvāṇa-gandha*, *as*, m. the smell of an extinguished lamp. — *Dīpa-pādapa*, *as*, m. 'a lamp-tree,' a candlestick, lamp-stand; [cf. *dīpa-vriksha*]. — *Dīpa-pushpa*, *as*, m. 'lamp-flower,' N. of the plant *Michelia Champaka* (= *campaka*). — *Dīpa-bhājana*, *am*, n. 'vessel of light,' a lamp. — *Dīpa-mālā*, *f*, a row of lamps; an illumination; [cf. *dīpālī* and *dīpavālī*]. — *Dīpamālikotsava* ('*ka-ut*'), *as*, m. 'the feast of illumination,' N. of the 125th chapter of the Bhavishyottara-Purāṇa; [cf. *dīpālī*]. — *Dīpa-māhātmya*, *am*, n. 'the glory of the Dīpa,' N. of a chapter of the Bhavishya-Purāṇa. — *Dīpa-val*, *ān*, *ātī*, *at*, 'containing lights,' illuminating, making bright; (*ātī*), *f*, N. of a river in Kāmākhya. — *Dīpa-vriksha*, *as*, m. 'lamp-tree,' the stand or stem of a lamp, a candlestick; a light; a lantern; *Pinus Longifolia* or *Deodora* (= *deva-dāru*). — *Dīpa-satru*, *us*, m. 'the enemy of a lamp,' a moth. — *Dīpa-sikhā*, *f*, the flame of a lamp; lamp-black (especially as used for darkening the eyelashes, &c.). — *Dīpa-sṛṅghalā*, *f*, a row or string of lamps. — *Dīpānvita* ('*pa-an*'), *ā*, *f*, scil. *tithī*, 'furnished with lamps,' N. of the Diwālī festival; (see the next). — *Dīpārādhanā* ('*pa-ār*'), *am*, n. worshipping an idol by waving a light before it. — *Dīpālī* ('*pa-ālī*'), *f*, 'a row of lamps,' the day of new moon in the month Āśvina or Kārtika (September–October), on which day there is a festival with nocturnal illuminations in honour of Kārttikeya; (this festival or feast of lights is commonly called Diwālī). — *Dīpāvalī* ('*pa-āv*'), *is*, *f*, 'a row of lamps,' a nocturnal illumination, the Diwālī festival; (see the preceding). — *Dīpotsava* ('*pa-ut*'), *as*, m. the festival of lights; (see the preceding).

Dīpaka, *as*, *ā* or *thā*, *am*, kindling, inflaming; illuminating, making bright or luminous, illustrating, beautifying, making illustrious; exciting, rendering intense (as a feeling &c.); stimulating, tonic, exciting appetite, digestive; skilful in managing a lamp; (*as*), m. a light, lamp; N. of two plants promoting digestion, *Ptychotis Ajowan* (= *yavanī*) and *Celosia Cristata* [cf. *dīpya*]; a bird of prey, falcon; N. of a Rāga, an epithet of Kāma ('the inflamer'); N. of a son of Garuḍa; of a man; of a poet; (*thā*), *f*, a light, lamp, lantern; moonlight; the plant *Ptychotis Ajowan*; the root of *Calamus*; N. of one of the Rāgins or female personifications of the musical modes; 'the illustrator,' in which sense often at the end of the titles of books, see *gūḍhārtha-d*, *trāḍhika-d*; (*am*), n. saffron; a figure of rhetoric (dilating upon an idea or accumulating expressions to strengthen it; various kinds of this figure are given, as *kāraḍa-dīpaka*, *māla-dīpaka*, &c.); a kind of metre containing 4 × 10 syllabic instants. — *Dīpikā-taila*, *am*, n. the oil of the plant *Ptychotis Ajowan*. — *Dīpikā-prakāśa*, *as*, m. (also called *Nīla-kanṭhi*), 'the illuminator of the illustra-tor,' N. of a commentary on the Tarka-dīpikā by Nīla-kanṭha. — *Dīpikā-rivarāṇa*, *am*, n. 'explanation of the Dīpikā,' N. of a lost commentary on the Pūrva-mīmāṃsā-sāra-graha by Nṛi-siṅha.

Dīpana, *as*, *ī*, *am*, kindling, inflaming, setting on fire, burning, causing light or heat; digestive, tonic, stimulating [cf. *agnt-d* and *anala-d*]; N. of several plants with digestive properties, = *mayūra-sikhā* = *sālīnā-sāka*; *Cassia Sophora* (= *kāsa-marda*); an onion; (*ī*), *f*, N. of several plants, = *Ptychotis Ajowan* = *pāṭhā* = *mahikā*; N. of a chapter of the Tantra-sāra or of a mystical formula therein described; (*am*), n. the act of kindling or setting on fire, inflaming; lighting, illuminating, making bright [cf. *tattva-d*]; kindling the digestive

fire, promoting digestion; a digestive, stimulant, tonic; saffron; the root of the plant *Tabernaemontana Coronaria*.

Dīpaniya, *as*, *ā*, *am*, to be lighted or set on fire; inflammable; to be excited or stimulated; relating to tonic medicines, serving to promote digestion; (*as*), m. an aromatic seed, *Ptychotis Ajowan*; (*am*), n. a stimulating drug, a digestive.

Dīpayat, *an*, *antī*, *at*, setting on fire, inflaming; illuminating.

Dīpita, *as*, *ā*, *am*, set on fire, inflamed; excited; illuminated, irradiated; manifested.

Dīpitṛi, *tā*, *trī*, *trī*, an illuminator, enlightener; irradiating, shining.

Dīpin, *ī*, *īni*, *ī*, kindling, setting on fire, inflaming; illuminating, shining.

Dīpta, *as*, *ā*, *am*, blazing, flaming, being in flames, flashing, radiant, illuminated, luminous, bright, glittering; glowing, hot; burning, burnt; (as a term of augury) irradiated by the sun, exposed to the glare of sunshine, (this is considered inauspicious, the opposite expression being *śānta*, *q. v.*); situated on the inauspicious side, inauspicious in general; clear, shrill? (opposed to *pūrṇa*, *q. v.*, as a term of augury); (*as*), m. a lion (from its bright colour); a lime, a citron tree (from its golden colour); a particular disease, inflammation of the nose; (*ā*), *f*, N. of several plants with bright red flowers, *Methonica Superba*, *Cardiospermum Halicacabum* (= *jyotish-mati*), = *sātālā*; red arsenic; (*am*), n. *Asa Foetida*; gold. — *Dīpta-kirana*, *as*, *ā*, *am*, 'having glowing rays,' epithet of the Sun. — *Dīpta-kīrti*, *is*, m. 'of splendid renown,' epithet of Skanda. — *Dīpta-keṭu*, *us*, m. 'bright-bannered,' N. of a king; of a son of Manu Dakṣhaśarmā. — *Dīpta-jihvā*, *f*, 'red-tongued,' a fox. — *Dīpta-tapas*, *ās*, *ās*, *as*, fervent in devotion, of glowing piety. — *Dīpta-tejas*, *ās*, *ās*, *as*, brilliant or radiant with glory. — *Dīpta-pingala*, *as*, m. 'bright and yellowish,' a lion. — *Dīpta-pushpā*, *f*, 'having bright flowers,' the plant *Tagia Involucrata* (the flowers of which are of a bright greenish colour). — *Dīpta-rasa*, *as*, m. 'having a yellow liquid,' an earth-worm. — *Dīpta-roman*, *ā*, m. 'red-haired,' N. of one of the Viśve-Devās.

— *Dīpta-locana*, *as*, m. 'bright-eyed,' 'having glittering eyes,' a cat. — *Dīpta-loha*, *as*, m. 'the shining metal,' brass, bell-metal. — *Dīpta-varṇa*, *as*, m. 'red-coloured,' epithet of Skanda. — *Dīpta-sakti*, *is*, m. 'having a glittering spear,' epithet of Skanda. — *Dīptāṇsu* ('*ta-an*'), *us*, *us*, *us*, having burning rays; (*us*), m. the sun. — *Dīptāksha* ('*ta-ak*'), *as*, *ī*, *am*, having glittering eyes, bright-eyed; (*as*), m. a cat; a peacock; N. of a minister of the king of the owls, *Ari-mardana*; (*ās*), m. pl., N. of a people. — *Dīptāgni* ('*ta-ag*'), *is*, m. blazing fire; (*is*, *is*, *ī*), set on fire, kindled (as fire); having the gastric fire well kindled, i. e. digesting well; (*is*), m. an epithet of *Agastya*; [cf. *dahrāgni* and *satyāgni*]. — *Dīptāgni-tā*, *f*, goodness of digestion; [cf. the preceding]. — *Dīptāṅga* ('*ta-an*'), *as*, m. 'having a brilliant body,' a peacock. — *Dīptātman* ('*ta-āt*'), *ā*, *ā*, *am*, having a flaming or fiery nature. — *Dīptānala-dyuti* ('*ta-an*'), *is*, *is*, *ī*, having the brilliancy of glowing fire. — *Dīptoda* ('*ta-oda*'), *am*, n. 'having brilliant water,' N. of a Tīrtha. — *Dīptopala* ('*ta-up*'), *as*, m. 'the flaming stone,' the sun gem (= *sūrya-kānta*); a crystalline lens. — *Dīptaujas* ('*ta-uj*'), *ās*, *ās*, *as*, glowing with energy.

Dīptaka, *as*, m. a kind of disease of the nose [cf. *dīpta*]; (*am*), n. gold.

Dīpti, *is*, *f*, brightness, brilliancy, splendor, light, glow, lustre; clearness, brilliancy of beauty (in a woman), extreme loveliness; the flash-like flight of an arrow; lac; brass, bell-metal; (*is*), m. (?), N. of one of the Viśve-Devās. — *Dīpti-kara*, *as*, *ā* or *ī*, *am*, irradiating, illuminating. — *Dīpti-mat*, *ān*, *ātī*, *at*, having brightness, splendid, brilliant, lustrous, radiant, shining, blazing, flaming; (*ān*), m., N. of a son of *Kṛishṇa*.

Dīptika, *as*, m. a species of plant; [cf. *duḍḍha-pashāṇa*]. — *Dīptikēśvara-tīrtha* ('*ka* or '*kā-is*'),

am, n. 'the Tīrtha of the lord of Dīptika or Dīptika (?)', N. of a Tīrtha mentioned in the Siva-Purāṇa.

Dīpya, as, ā, am, to be kindled or inflamed, inflammable; to be stimulated; promoting digestion, digestive; (as), m. the plants *Celosia Cristata*, *Ptychotis Ajowan*; cumin-seed; (am), n. white cumin-seed.

Dīpyaka, as, am, m. n. (?), N. of several plants, cumin, *Ptychotis Ajowan*, *Celosia Cristata*, *Apium Involucratum*; (as), m. a figure of rhetoric; [cf. *dīpaka*.]

Dīpyamāna, as, ā, am, shining, blazing, glowing, radiant.

Dīpra, as, ā, am, shining, brilliant, radiant, luminous, irradiating; (as), m. fire. — *Dīprāstradhara* ('ra-as'), as, ā, am, armed with shining weapons, well accoutred.

दीर्घे dirgha, as, ā, am (fr. rt. *dṛiḥ*, originally *dargh*; compar. *drāghīyas* or *dirgha-tara*; superl. *drāghīshtha* or *dirgha-tama*), long (as space or time), reaching far, lasting long; long (as the quantity of a vowel); lofty, high, tall; deep; (as), m. a long vowel; a camel; N. of several plants, = *Sacharum Sara* (= *sara*) or a similar kind of grass (= *utkata*), = *rāma-sara*; *Shorea Robusta* (= *latā-sāla*); the fifth, sixth, seventh, and eighth sign of the zodiac; a mystical N. of the letter *a*; N. of a prince of Magadha; (ā), f. a long lake or oblong tank [cf. *dirghikā*]; a plant related to the Hemionitis Cordifolia (= *dirgha-patṛā*); a mystical N. of the letter *n*; (am), n., N. of a Sāman; (am), ind. for a long time, long; far; deeply; [cf. *Zend darēgha*: Gr. *δολιχός*, *ἐν-δελεχός*; Russ. *dolog*, 'long'; *dolga* = *dirghā*; Lith. *ilga-s*, *d* being dropped; *isz-drykens*, *isz-drykēlis*, 'grown long'; perhaps Lat. *longus*; Germ. *lang*.] — *Dirgha-kaṇā*, f. white cumin. — *Dirgha-kaṇṭhaka* or *dirgha-kaṇṭha*, as, m. 'long-thorned', N. of a plant (= *varvira*). — *Dirgha-kaṇṭha*, as, m. 'long-necked', N. of a Dānava; (variously read *dirgha-bāhu*). — *Dirghakaṇṭhaka*, as, m. 'long-necked', a sort of crane, the *Vaka*, *Ardea Nivea*. — *Dirgha-kandaka*, am, n. 'having long bulbs', a kind of radish (= *mūlaka*); (ikā), f. *Curculigo Orchioidea* (= *mushali*). — *Dirgha-kandhara*, as, m. 'long-necked', a sort of crane, *Ardea Nivea*. — *Dirgha-karṇa*, as, m. 'long-ear', N. of a cat. — *Dirgha-kāṇḍa*, as, m. 'having long joints', N. of a kind of grass, *Scirpus Kysoor* (= *kaśeru*); (ā), f. a parasitical plant (= *pātāla-garudi*). — *Dirgha-kāya*, as, ā, am, having a long body, tall. — *Dirgha-kāla*, am, n. a long time, a long period. — *Dirghakāla-jivīn*, i, ini, ī, long-lived. — *Dirgha-kāshṭha*, am, n. a long piece of timber, a spar, a beam. — *Dirgha-kila*, as, m. or *dirghakilikā*, as, m. 'having a long stem', the tree *Alangium Hexapetalum* (= *ankota*). — *Dirgha-kiraka*, am, n. 'long rice', a kind of rice (= *rājanna*). — *Dirgha-keśa*, as, ā, am, long-haired; (as), m. a bear; (ās), m. pl., N. of a people to the north-east of Madhya-dēśa. — *Dirgha-kośa* or *dirgha-koshi* or *dirgha-koshikā* or *dirgha-koshikā*, f. a kind of muscle shell, a cockle. — *Dirgha-gatī*, ī, m. 'making long journeys', a camel. — *Dirgha-gāmin*, i, ini, ī, going far, flying far (as an arrow). — *Dirgha-granṭhi*, ī, m. 'having long knots or joints', *Scindapsus Officialis* (= *gajapippali*). — *Dirgha-grīva*, as, ā, am, long-necked; (as), m. a camel; a kind of curlew (= *nīla-krauvā*); (ās), m. pl., N. of a people in the north-east of Madhya-dēśa. — *Dirgha-ghāṭika*, as, m. 'long-necked', a camel. — *Dirgha-chañcu*, us, m. 'long-beaked', a kind of bird, = *Marāṭhi rukhāvāḍi*; [cf. *dirgha-sīra*.] — *Dirgha-ṭatūraśra*, as, ā, am, shaped like an oblong square or parallelogram. — *Dirgha-ēchada*, as, ā, am, long-leaved; (as), m. the tree *Tectona Grandis*; sugar-cane. — *Dirgha-jangala*, as, m. a kind of fish (commonly *bhaṅgāna*). — *Dirgha-jangha*, as, ā, am, long-legged, spindle-shanked; (as), m. a camel; a crane, *Ardea Nivea*; N. of a Yaksha. — *Dirgha-jānuka*, as, m.

'long-kneed', *Ardea Sibirica*. — *Dirgha-jihva*, as, ā, am, long-tongued; (as), m. a snake; N. of a Dānava; (ā), f., N. of a Rākshasi; one of the Mātṛis attending on Skanda; (ī), f., Ved., N. of an evil spirit. — *Dirgha-jihva*, as, ā, am, Ved. long-tongued. — *Dirgha-jīva*, as, m. long life. — *Dirghajivī-tā*, f. longevity. — *Dirgha-jivīn*, i, ini, ī, long-lived, living long. — *Dirgha-tanu*, us, vi, u, 'having a long body', tall, long; (vi), f. 'long and narrow', N. of a plant. — *Dirgha-tantu*, us, us, u, Ved. forming a long thread or row. — *Dirghatapa-ākhyāna*, am, n. 'the story of the long penance', N. of a chapter of the Siva-Purāṇa. — *Dirghatapa-svarga-gamana*, am, n. 'going to heaven by long penance', N. of a chapter of the Siva-Purāṇa. — *Dirgha-tapas*, ās, ās, as, performing long penances; (ās), m., N. of a son of Kāśya and grandfather or father of Dhanvantari; also of a Muni in Kāmpilya, epithet of the sage Gautama. — *Dirgha-tama*, as, ā, am, the longest, farthest; (am), ind. for the longest time. — *Dirgha-tamas*, ās, m., N. of a Rishi with the patronymic Aucāthya and metonymic Māmateya, author of some hymns of the Rīg-veda; (he was the father of Kakshi-vat, and was born blind through a curse pronounced on him by Brihas-pati; in some Purāṇas he is described as the father of Dhanvantari, and has by Su-deshṇā, wife of Bali, five sons, viz. Anga, Barga, Kalinga, Puṇḍra, and Suhma); *dirghatamaso rakṣa* or *vratam*, N. of a Sāman; (asas), m. pl. the descendants of Dirgha-tamas; [cf. *dirgha-tapas* and *dirghatamasas*.] — *Dirgha-tara*, as, ā, am, longer, farther. — *Dirgha-taru*, us, m. 'the high tree', the Tāl or palm tree. — *Dirgha-tā*, f. or *dirgha-tva*, am, n. length, longness. — *Dirgha-timishā*, f. a kind of cucumber, *Cucumis Utilissimus*; [cf. *timisha*.] — *Dirgha-tuṇḍā*, f. 'long-snouted', the musk-rat. — *Dirgha-trīna*, as, m. 'long grass', a species of grass (= *pallivāha*). — *Dirgha-dandā*, as, m. 'having a long stem', the palm tree; the castor-oil tree, *Ricinus Communis*; (ī), f. a kind of small shrub (= *gorakshī*). — *Dirghadandaka*, as, m. = *dirgha-dandā*, *Ricinus Communis*. — *Dirghadarśī-tā*, f. or *dirghadarśī-tva*, am, n. the faculty of seeing far, long-sightedness, far-sightedness, providence. — *Dirghadarśīn*, i, ini, ī, far-seeing, long-sighted, fore-casting, provident, sagacious, wise; (ī), m. a bear; a vulture; N. of a monkey; [cf. *dūra-darśīn*.] — *Dirghadarśī-vas*, vān, m. a far-seeing man, one who is long-sighted. — *Dirgha-dṛishṭī*, ī, īs, ī, far-seeing, far-sighted, provident, shrewd, deep; (ī), m. a sagacious or penetrating man. — *Dirgha-dru*, us, m. 'the high tree', the palm tree. — *Dirgha-drūma*, as, m. 'lofty-tree', *Bombax Heptaphyllum* (= *sālmali*). — *Dirgha-dveshin*, i, ini, ī, cherishing long hatred or an old grudge, implacable. — *Dirgha-nakha*, as, ā, am, having long nails; (as), m., N. of a man; (ī), f., N. of the tree *Diospyros Embryopteris*. — *Dirgha-nāda*, as, ā, am, 'long-sounding', sounding or crying to a long distance, making a long-continued noise; (as), m. a dog; a cock; a conch-shell. — *Dirgha-nāla*, as, m. 'having a long stalk', N. of several kinds of grass, = *vṛitta-guṇḍa* and *yāvanāla*; (am), n. = *dirgha-rohishaka*. — *Dirgha-nidrā*, f. long sleep; death. — *Dirgha-nīsvāsa*, ind. sighing or having sighed deeply, having fetched a long drawn breath. — *Dirgha-nīsvāsa*, as, m. a long or deep drawn breath, a sigh. — *Dirgha-nītha*, as, m., N. of a man. — *Dirgha-paksha*, as, m. 'long-winged', the fork-tailed shrike. — *Dirgha-paṭhikā*, f. a kind of cucurbitaceous plant ('having a long fruit'). — *Dirgha-patṛa*, as, ā or ī, am, long-leaved; (as), m. a kind of sugar-cane; the palm tree, = *rāja-palāṇḍu*, = *vishṇu-kanda*, = *hari-darbha*, = *kundara*, = *ku-pālu*; (ā), f. a kind of plant related to the Hemionitis Cordifolia, = *haraṇva-jambū*, = *gamḍha-patṛā*; *Pandanus Odoratissimus*, = *doḍi*; (ī), f. = *palāśi*, = *mahā-chañcu*. — *Dirghapatṛaka*, as, m., N. of several plants, = a kind of sugar-cane, a kind of garlic (= *rakta-lasuna*); *Ricinus Communis*, *Barringtonia*

Acutangula (= *hijjala*); a kind of reed (= *vetasa*), = *karira*, *Capparis Aphylla*, = *jajaja-madhūka*; (ikā), f. *Desmodium Gangeticum* (= *sāla-pargi*); Aloe Indica (= *ghrita-kumārī*), = *palāśi*. — *Dirgha-pad* or *dirgha-pād*, -pāt, -pādi, -pat, long-footed, long-legged; (t), m. a heron. — *Dirgha-parṇa*, as, ā or ī, am, long-leaved; (ī), f. a species of plant related to the Hemionitis Cordifolia. — *Dirgha-parvan*, ā, m. 'having long knots or joints', sugar-cane. — *Dirgha-pallava*, as, ā or ī, am, having long shoots or tendrils; (as), m. *Crotalaria Juncea* (= *sapa*). — *Dirgha-pavana*, as, ā, am, long-winded; (as), m. an elephant; [cf. *dirgha-māruta*.] — *Dirgha-pāṭha*, as, m. 'the long reading', a peculiar manner of reading or writing the Vajāsneyi-saṃhitā in which the letters are often doubled. — *Dirgha-pāda*, as, ā, am, long-footed, long-legged; (as), m. a heron; [cf. *dirgha-pād*.] — *Dirgha-pādapa*, as, m. 'the lofty tree', the cocoa-nut tree; the areca-nut tree. — *Dirgha-prīshṭha*, as, ā, am, long-backed; (as), m. a snake. — *Dirgha-prajña*, as, ā, am, having a far-seeing mind; (as), m., N. of a king. — *Dirgha-prayajyu*, us, us, u, Ved. persevering in offerings and sacrifices; (ū), m. du. epithet of Vishṇu-Vaṇṇa as receiving constant offerings. — *Dirgha-prayātana*, as, m. persevering effort. — *Dirgha-prasādman*, ā, ā, a, Ved. inhabiting an extensive district; (Sāy.) having extensive sacrificial halls, epithet of the earth. — *Dirgha-phala*, as, ā, am, having long fruit; (as), m., N. of several plants, *Cathartocarpus* (Cassia) *Fistula*; *Butea Frondosa*; *Asclepias Gigantea*; (ā), f. = *jatukā*, a vine with reddish grapes, = *mesha-sprīngi*, a kind of cucumber. — *Dirghaphalaka*, as, m., N. of a plant, = *agastya*. — *Dirgha-bālā*, f. 'long-tailed', the bos grunniens; [cf. *camara* and *cāmara*.] — *Dirgha-bāhu*, us, us, u, long-armed; (us), m., N. of one of the attendants on Siva; of a Dānava, (also read *dirgha-kaṇṭha*); of a son of Dhṛita-rāshṭra; of a son of Dilpa and father of Raghu; of a grandson of Dilpa. — *Dirgha-bāhu-garvita*, as, ā, am, proud of having long arms; (as), m., N. of a demon. — *Dirgha-bhujā*, as, ā, am, long-armed; (as), m., N. of one of the attendants on Siva. — *Dirgha-māruta*, as, ī, am, long-winded; (as), m. an elephant; [cf. *dirgha-pavana*.] — *Dirgha-mukha*, as, ī, am, long-mouthed, long-beaked, long-faced; (as), m., N. of a Yaksha (?). — (ī), f. the musk-rat. — *Dirgha-mūla*, am, n. 'long-root', the root of *Andropogon Muricatus*; (as, ā, am), having long roots; (as), m., N. of several plants, = *morota*, a kind of Vilva tree; (ā), f. *Desmodium Gangeticum*; *Ichnocarpus Frutescens*; (ī), f. *Alhagi Maurorum*; *Leea Hirta*; *Solanum Indicum*. — *Dirghamūlaka*, am, n. a kind of radish; (ikā), f. *Desmodium Gangeticum*. — *Dirgha-yajña*, as, ā, am, performing a long sacrifice; (as), m., N. of a king of Ayodhyā. — *Dirgha-yāśas*, ās, ās, as, Ved. renowned far and wide; having abundant food. — *Dirgha-yātha*, as, m. (?), Ved. a long course or journey; (as, ā, am), having a long course. — *Dirgha-yāma*, as, ā, am, having long watches (as the night). — *Dirgha-rangā*, f. 'having a lasting colour', turmeric. — *Dirgha-rata*, as, m. 'long in copulation', a dog; [cf. *dirgha-surata*.] — *Dirgha-rada*, as, m. 'long-tusked', a hog. — *Dirgha-rasana*, as, m. 'long-tongued', a serpent. — *Dirgha-rāgā*, f. = *dirgha-rangā*. — *Dirgha-rātram*, ind. (rātra for *rātri*, see Gram. 778), for a long night, for a long time or period. — *Dirgha-rāva*, as, ī, am, making a long-continued noise, yelling, howling, = *dirgha-nāda*; (as), m., N. of a jackal. — *Dirgha-rūpa*, as, ā, am, having a long form, having the form of a long vowel. — *Dirgha-rogin*, i, īnī, ā, long ill, long sick. — *Dirgha-roma*, as, m., N. of a son of Dhṛita-rāshṭra. — *Dirgha-roman*, ā, ā, a, long-haired; (ā), m. a bear; N. of one of the attendants on Siva. — *Dirgha-rohishaka*, am, n. a kind of fragrant grass. — *Dirgha-locana*, as, ā, am, long-eyed; (as), m., N. of a son of Dhṛita-rāshṭra. — *Dirgha-lohita-yashṭikā*, f. 'having a long red stem', red sugar-cane.

— *Dirgha-vanśa*, as, ā, am, having a long reed; having a long lineage, being of an ancient family; (as), m. a kind of sugar-cane; [cf. *nala*]. — *Dirgha-vaktra*, as, m. 'long-faced,' an elephant. — *Dirgha-vacchikā* or *dirgha-varchikā*, f. (*vacchikā* probably = *vatsa*, a young animal), an alligator, a kind of crocodile. — *Dirgha-vaś*, ind. like a long vowel. — *Dirgha-varṇa*, as, m. a long vowel. — *Dirgha-vartman*, a, n. a long road, a long journey. — *Dirgha-varshabhū*, ūs, f, N. of a plant, = *sveta-punar-navā*. — *Dirgha-vriksha*, as, m. 'the lofty tree,' the palm tree. — *Dirgha-vrīṇṭa*, as, m. 'long-stalked,' the tree *Calosanthus Indica*; (ā), f, N. of a plant, = *indra-śrībhūti*. — *Dirgha-vrīṇṭa-taka*, as, m. 'long-stalked,' *Calosanthus Indica*; a variety of it; (kā), f. *Mimosa Octandra*. — *Dirgha-sara*, as, m. 'having a long reed,' *Andropogon Bicolor*. — *Dirgha-sākha*, as, ā, am, having long branches; (as), m. *Shorea Robusta*; a sort of hemp. — *Dirghasākhikā*, f, N. of a shrub, = *nīlāmli*. — *Dirgha-simbika*, as, m. 'having a long pod,' a kind of plant, = *kshava*. — *Dirgha-śira*, as, m. (*śira* = *śiras*), 'having a long head or beak,' a kind of bird, = *Marāṭhi rukhaudā*; [cf. *dirgha-śāśū*]. — *Dirgha-śūkaka*, am, n. 'having long snouts or beards,' a sort of rice. — *Dirgha-śmaśru*, as, us, u, Ved. long-bearded. — *Dirgha-śravas*, ās, ās, am, Ved. renowned far and wide; (ās), m, N. of a son of *Dirgha-tamas*; of another man. — *Dirgha-śrut*, t, t, t, Ved. 'long-hearing,' hearing from afar; audible or perceptible from afar or at a long distance; renowned far and wide, heard of everywhere. — *Dirghaśrut-tama*, as, ā, am, Ved. being audible at a long distance. — *Dirgha-saktha*, as, ā, am (*saktha* for *sakthi*; see *Gram.* 778), long-thighed, spindle-legged. — *Dirgha-sattra*, am, n. 'a long-continued Soma sacrifice,' N. of a place of pilgrimage. — *Dirghasattira*, i, īni, t, occupied with a long-continued Soma rite. — *Dirgha-sandhya*, as, ā, am, performing long prayers or rites at the different twilights. — *Dirghasandhya-tva*, am, n. long-continued observance of the twilight rites, the continued repetition of the twilight prayer. — *Dirgha-sasya*, as, m. 'having long fruits,' the tree *Diospyros Embryopteris*. — *Dirgha-surata*, as, m. = *dirgha-rata*. — *Dirgha-sūtra*, as, ā, am, 'spinning a long yarn,' working slowly, procrastinating, slow, dilatory, tedious. — *Dirghasūtra-tā*, f, or *dirghasūtra-tva*, am, n. procrastination, dilatoriness, irresolution, tediousness. — *Dirghasūtrīn*, i, īni, t, = *dirgha-sūtra*, dilatory, irresolute, procrastinating. — *Dirgha-skandha*, as, m. 'long-stemmed,' the palm tree. — *Dirgha-vara*, as, m. a long vowel; a long note; a minim or semibreve. — *Dirghākāra* ('*gha-āk*'), as, ā, am, long-formed, oblong. — *Dirghāgama* ('*gha-āg*'), as, m, N. of a Buddhist work. — *Dirghāṅghri* ('*gha-an*'), is, m. 'having long roots,' *Desmodium Gangeticum*. — *Dirghā-dhi*, is, is, i, Ved. having a far-seeing mind; (Sāy.) making long prayers or oblations. — *Dirghādha* ('*gha-adh*'), as, m. (?), a long way, a long journey. — *Dirghā-dhva-ga*, as, ā, am, going long journeys; (as), m. a camel; a letter-carrier, messenger, courier or express. — *Dirghāpāṅga* ('*gha-ap*'), as, ā, am, having long outer corners (of the eyes). — *Dirghā-peksm* ('*gha-ap*'), i, īni, t, regarding from afar, very regardful or considerate. — *Dirghāpasas* ('*gha-ap*'), ās, ās, am, Ved. long-shaped, having a long fore part (as a wagon). — *Dirghāmaya* ('*gha-ām*'), as, ā, am, long ill, long sick, affected with a chronic disease. — *Dirghāyus* ('*gha-āy*'), us, us, u, long-lived, wished to be long-lived. — *Dirghāyus-tva*, am, n. long-livedness; [cf. *dirghāyush-tva*]. — *Dirghāyudha* ('*gha-āy*'), as, m. (?), a long weapon, spear, a javelin; (as, ā, am), having long weapons; (as), m. a hog. — *Dirghāyus-śōśa*, is, is, t, Ved. having a long-lived splendor, i. e. one which lasts through a long life. — *Dirghāyush-tva*, am, n. long-livedness, a long life; [cf. *dirghāyus-tva*]. — *Dirghāyushya*, as, m, N. of a tree, = *sveta-mandāraka*; (am), n.

long-livedness. — *Dirghāyus* ('*gha-āy*'), us, us, u, long-lived [cf. *āyush-mat*]; (us), m. a crow; N. of two trees, = *jivaka* and *sālmali*, *Bombax Heptaphyllum*; an epithet of *Mārkaṇḍeya*; [cf. *dirghāyus*]. — *Dirghāranya* ('*gha-ar*'), am, n, Ved. a long tract of wild or desert country. — *Dirghā-larka* ('*gha-al*'), as, m, N. of a tree, = *sveta-mandāraka*. — *Dirghāśya* ('*gha-ās*'), as, ā, am, long-faced; (ās), m, N. of a people to the north-east of *Madhya-dēśa*. — *Dirghāhan* ('*gha-ah*'), ā, kni, a, having long days. — *Dirghī-kṛt*, cl. 8. P. A. -karoti, -kurute, -kartum, to lengthen, prolong; to lead away to a distant place. — *Dirghī-bhāva*, as, m. the becoming long, the lengthening (of a vowel). — *Dirghī-bhū*, cl. 1. P. -bhavati, &c., to become long, lengthen. — *Dirghī-bhūta*, as, ā, am, become long, lengthened. — *Dirghervāru* ('*gha-ir*'), us, m. a kind of cucumber (= *dangari*). — *Dirghośbhāsa* ('*gha-uś*'), am, n. 'having a long breath,' epithet of the body.

Dirghikā, f, a long or oblong lake or pond; [cf. *tridasa-d*].

दीर्घ *dirgha*, as, ā, am (fr. rt. *dṛi*), torn, rent, sundered; frightened, afraid.

दिव *div*, *divi*, *divyat*, &c. See under rt. 2. *div* at p. 414, col. 2.

दु 1. *du* (the original form of this rt. was probably *dū*), cl. 1. P. *davati*, *dudāva* (2nd sing. *dudavitha*, 1st du. *duduvira*), *dotā*, *doshyati*, *adiviti*, *adavahit*, *dotum*, to go, move; Caus. *dāvayati*, &c., to cause to go; [cf. rt. 1. *dru*]. *Dūta*. See p. 426, col. 2.

1. *dūna*, as, ā, am, gone; going, moving. — *Dūnavat*, ān, atī, at, having gone.

दु 2. *du* (also written *dū*, see 1. *dū*), cl. 5. P. A. *dunoti*, *dūyate* (ep. also *dūyati*), *dudāva*, *doshyati*, *adavahit*, *dotum*, to be burnt, be consumed with internal heat, be consumed by pain or sorrow, to be agitated or disturbed, to be distressed; (cl. 5. P.) to burn, consume with fire; to cause pain by internal heat or fever; to cause anxiety or sorrow or distress; to afflict; Caus. P. *dāvayati*, -yitum, Aor. *adūdavat*, to burn, cause pain; Desid. *dūdūshati*; Intens. *dodūyate*, *dodoti*; [cf. Lith. *dovęty*, 'I vex,' = Caus. *dāvayāmi*; Gr. *δ-δύνω*, *δ-δύνω*, *δαῖνω*, *δεδαμμένος*, *δαῖνός*, probably *δύη*; Lat. *doleo* fr. *doveo*; Angl. Sax. *tyman*; Hib. *leirim*, 'I pain,' probably = Caus. *dāvayāmi*].

Dut, t, f, pain, anxiety, uneasiness. — *Dud-da*, as, ā, am, or *dud-dādin*, i, īni, t, giving or causing pain, cruel, wicked.

Duta, ae, ā, m. (?), pained, afflicted.

Dunvat, ān, atī, at, afflicting, causing pain or sorrow, injuring.

2. *dūna*. See under 1. *dū*, p. 426, col. 1.

दुः *duḥ*, euphonically substituted for *dus* in *duḥkha* (see the next) and in comps. like *duḥ-prajña*, *duḥ-saṃsa*, &c. See under *dus* at p. 424.

दुःख *duḥkha*, am, n. (more properly written *dush-kha*, and said to be fr. *dus* + *kha*, q. v.; cf. *duḥ* above and *su-kha*; the word *duḥkha* does not occur in the earliest literature), uneasiness, unhappiness, pain, sorrow, affliction, distress, misery, anguish, agony; difficulty, trouble; (as), m. Unhappiness or Pain personified as son of *Naraka* and *Vedanā*; (as, ā, am), painful, disagreeable, unpleasant, uncomfortable, uneasy, difficult; (am), ind. difficulty, scarcely, hardly; (ema), ind. with difficulty; difficulty; (āt), ind. with difficulty, hardly; [cf. Hib. *diuic*, 'pain, sorrow, grief,' perhaps *doilghe*, 'sore, hard,' *doilgheas*, 'sorrow,'] — *Duḥkha-kara*, as, i, am, causing pain; afflicting, occasioning sorrow or trouble. — *Duḥkha-cārin*, i, īni, t, going with pain, distressed. — *Duḥkha-cchinna*, as, ā, am, cut with difficulty, tough, hard; pierced by sorrow, pained, distressed. — *Duḥkha-cchedya*, as, ā, am, to

be cut with difficulty, hard to be divided, tough, hard; to be conquered or overcome with difficulty; to be pierced or pained by affliction, &c. — *Duḥkha-jāta*, as, ā, am, suffering pain, feeling pain, distressed. — *Duḥkha-jivin*, i, īni, t, living in pain or distress. — *Duḥkha-lara*, am, n. greater pain, a greater evil; a very great evil; (as, ā, am), more painful or disagreeable; (am), ind. more painfully or disagreeably. — *Duḥkha-tā*, f. unhappiness, misery, pain, discomfort, painful state. — *Duḥkha-dagāha*, as, ā, am, burnt or tormented by affliction, pained, distressed. — *Duḥkha-duḥkkena*, ind. with great difficulty. — *Duḥkha-dohyā*, f. (a cow) difficult to be milked. — *Duḥkha-nivaha*, as, ā, am, difficult to be borne. — *Duḥkha-paritāṅga* ('*ta-an*'), as, ā, am, whose limbs are surrounded or filled with pain. — *Duḥkha-paritāman* ('*ta-āt*'), ā, ā, a, whose soul is affected with anguish. — *Duḥkha-prāya* or *duḥkha-bahula*, as, ā, am, full of trouble, suffering excessively, abounding with distress or trouble, &c. — *Duḥkha-bhāgin*, i, īni, t, having pain as one's portion, suffering pain, unhappy. — *Duḥkha-maya*, as, i, am, consisting in suffering, one whose nature is made up of suffering. — *Duḥkhamaya-tva*, am, n. a condition made up of suffering. — *Duḥkha-moksha*, as, m. deliverance from pain. — *Duḥkha-yoga*, as, m. occurrence or presence of trouble or pain, &c. — *Duḥkha-labdhihikā*, f. 'gained with difficulty,' N. of a princess. — *Duḥkha-labhya*, as, ā, am, to be obtained or effected with difficulty, hardly procurable. — *Duḥkha-loka*, as, m. 'the world of pain,' = *saṃsāra* or the world as a scene of constant suffering and transmigration. — *Duḥkha-vyābhāshita*, as, ā, am, pronounced with difficulty. — *Duḥkha-śila*, as, ā, am, of a difficult temper, i. e. hard to manage, bad-tempered, irritable. — *Duḥkha-śila-tva*, am, n. irritability of temper. — *Duḥkha-śoka-samanvita*, as, ā, am, filled with pain and sorrow. — *Duḥkha-samyoga*, as, m. occurrence or presence of pain, distress, &c. — *Duḥkha-samvardhita*, as, ā, am, reared with difficulty. — *Duḥkha-samasthī*, is, is, t, in a wretched condition, poor, miserable. — *Duḥkha-saṃsparśa*, as, ā, am, = *duḥkha-sparśa*. — *Duḥkha-saṃcāra*, as, ā, am, passing unhappily (as time). — *Duḥkha-samāyukta*, as, ā, am, accompanied with pain, affected by anguish. — *Duḥkha-sāgara*, as, m. 'an ocean of trouble or pain,' great sorrow; the world. — *Duḥkha-sparśa*, as, ā, am, unpleasant or hard to the touch. — *Duḥkha-han*, ā, gñi, a, removing pain. — *Duḥkhā-kara*, as, ā or i, am, causing pain, afflicting. — *Duḥkhā-kṛt*, cl. 8. P. -karoti, -kartum, to cause pain to any one (with acc.); to distress. — *Duḥkhā-cāra* ('*kha-āc*'), as, ā, am, of a difficult temper or disposition; hard to manage. — *Duḥkhātita* ('*kha-at*'), as, ā, am, freed or escaped from pain. — *Duḥkhānta* ('*kha-an*'), as, m. 'the end of pain or trouble' (with the *Māheśvaras*), final emancipation or the acquisition of superhuman powers and freedom of will. — *Duḥkhānvita* ('*kha-an*'), as, ā, am, accompanied with pain, filled with grief, pained, afflicted, distressed. — *Duḥkhārta* ('*kha-ār*'), as, ā, am, afflicted by pain, pained, distressed. — *Duḥkhā-lidha* ('*kha-āl*'), as, ā, am, consumed with grief. — *Duḥkhopeta* ('*kha-up*'), as, ā, am, affected by pain, suffering distress, &c.

Duḥkhaya, Nom. P. *duḥkhyati*, -yitum, to pain, cause pain, afflict, distress; (also given as a rt. of the 10th cl. and even cl. 1. *duḥkhyati*, &c.)

Duḥkhāya, Nom. P. *duḥkhyate*, &c., to feel pain, be distressed.

Duḥkhāta, as, ā, am, pained, suffering pain, distressed, afflicted, unhappy, poor, indigent; (am), n. pain, distress, trouble. — *Duḥkhānta-citta*, as, ā, am, afflicted at heart, grieved in mind.

Duḥkhin, i, īni, t, having pain, pained, sorrowing, afflicted, grieved; difficult, painful.

Duḥkhiya, Nom. P. *duḥkhiyati*, &c., to feel pain, be distressed.

Duḥkhiya, Nom. P. *duḥkhiyati*, &c., to cause pain.

दुःप° *duh-pa°*, *duh-pra°*, *duh-prā°*, *duh-pre°*, &c. See the comp. under *duh* at p. 424.

दुःफालिकृत्य *duhphālikuttha* (a word said to be borrowed fr. the Arabic), N. of the twelfth Yoga (in astrology).

दुःश° *duh-sha°*, *duh-sha°*, *duh-sa°*. See the comp. under *duh* at p. 424.

दुःसाधिन *duh-sādhin*. See 1. *dur*, col. 3.

दुकूल *dukūla*, *as*, m. (said to be fr. rt. 2. *du*), a species of plant; (*am*), n. woven silk, very fine cloth or raiment made of the inner bark of this plant, (opposed to *valkala*; also read *dugūla*.)

दुग्ध *dugdha*, *as*, *ā*, *am* (fr. rt. 2. *duh*), milked; milked out, extracted, sucked out so as to be impoverished, taken together, collected, filled, full; (*am*), n. milk, the milky juice of plants, sap [cf. *go-raksha-d°*]; milking, (in *dugdha-bandhaka*); (i), f. a medicinal plant, a kind of Asclepias, = *kshiravikā*, = *dugdha-pāshāna*. — *Dugdha-kūptkā*, f. a sort of cake made of ground rice and mixed with milk &c. ('having a milk-well?'). — *Dugdha-tā*, f. or *dugdha-tva*, *am*, n. milkiness, milky nature. — *Dugdha-tāliya*, *am*, n. (fr. *dugdha* and *tāla*), the froth of milk, syllabub; the skim of milk or cream; milk and mangoes, mango fool. — *Dugdha-dā*, f. giving milk, milk-giver, milch. — *Dugdha-pācana*, *am*, n. a kind of salt (= *vaj-raka*); a vessel for boiling milk. — *Dugdha-pātra*, *am*, n. a milk-pan. — *Dugdha-pāyini*, i, īni, f. drinking milk. — *Dugdha-pāshāna*, *as*, m. a species of plant, = *dugdha-pāshāna*, *dugdhāśman*, *dugdhī*; *kshirini*, *kshira-kshava*, *gomedha-sannibha*, *diptika*, *vajrābhā*. — *Dugdha-puēchī*, f. a kind of plant, = *nīśā*, *bhāngā*, *sevakālu*, commonly *dugdha-peyā*. — *Dugdha-poshya*, *as*, *ā*, *am*, a suckling, a child &c. living on its mother's milk. — *Dugdha-phena*, *as*, m. the froth or skim of milk, syllabub, cream; (i), f. a small medicinal shrub, = *gojā-parṇi*, *payah-pheni*, *payasvini*, *phena-dugdha*, *lutāri*. — *Dugdha-bandhaka*, *as* or *am*, m. or n. (?), the post to which a cow is fastened before being milked. — *Dugdha-vatī*, f. giving milk. — *Dugdha-vijā*, f. rice mixed with milk. — *Dugdha-samudra*, *as*, m. the sea of milk. — *Dugdhāksha* ('*dha-ak*'), *as*, m. 'having milk-white eyes', a particular kind of precious stone (opal?). — *Dugdhāgra* ('*dha-ag*'), *am*, n. the upper part, surface or skim of milk, cream. — *Dugdhābādhī* ('*dha-ab*'), *is*, m. the sea of milk. — *Dugdhābādhī-tanayā*, f. 'the daughter of the sea of milk', epithet of the goddess Lakshmi. — *Dugdhāmbudhī* ('*dha-am*'), *is*, m. the sea of milk. — *Dugdhāśman* ('*dha-am*'), = *dugdha-tāliya*, q.v. — *Dugdhāśman* ('*dha-as*'), *ā*, m. = *dugdha-pāshāna*, q.v.

Dugdhikā, f. a sort of Asclepias, A. Rosea, = *kshiravi*, = *uttamā*; (the Hindi derivative *Dūdhī* is also applied to Euphorbia Hirta and Thymifolia).

Dugdhini, i, īni, f. having milk, milky, milch.

Dugdhīntkā, f. a species of plant, = *raktāp-mārga* or a red kind of Achyrantes Aspera.

Dugdhvā, ind. having milked; having pressed or squeezed out.

Dugha, *as*, *ā*, *am*, (at the end of a comp.) milking; yielding, granting; (*ā*), f. a milch-cow; [cf. *kāma-d°*, *gharma-d°*, *droṇa-d°*.]

दुष्क *duśhaka*, *as*, m. a kind of perfume, = *gandha-kuṭi*, = *vihārādyavakāśaka* (?).

दुष्कुना *duśhuna*, f. (fr. *duh* + *śuna*), Ved. misfortune, calamity; injury, evil, often personified as a malicious being or evil spirit; [cf. *a-duśhuna*]. *Duśhuna*, Nom. A. *duśhunāyate*, &c., Ved. to wish to injure or hurt, to be evil disposed.

दुडि *duḍi*, *is*, f. = *duli*, a small tortoise; a female tortoise.

दुण्डुक *duṇḍuka*, *as*, *ā*, *am*, fraudulent, dishonest, bad-hearted.

दुण्डुभ *duṇḍubha*, *as*, *ā*, *am*, = *duṇḍubha*, a kind of lizard without feet; a kind of snake described as not venomous, = *rājila*; [cf. *duṇḍubha*.]

Duṇḍubhi, *is*, m. f. a species of venomous animal; a kind of snake; [cf. *duṇḍubhika*.]

दुत्थोत्थदवीर *duṭthotthadavira*, (in astrology) N. of the thirteenth Yoga.

दुद *duda*, *as*, m., N. of a mountain.

दुदुह *duduha*, *as*, m. (fr. rt. 2. *duh*), N. of a prince, father of Pra-śetas.

दुह *dud-da*. See *du*, rt. 2. *du*, p. 418.

दुद्युषु *dudyūshu*, *us*, *us*, *u* (fr. the Desid. of rt. 2. *div*), wishing to play, wishing to brandish.

दुद्रुम *dudruma*, *as*, m. (said to be fr. *du* = *duh* + *druma*), a green onion; [cf. *dur-druma*.]

दुधि *dudhi*, *is*, *is*, i (fr. rt. 1. *dhū*), Ved. violent, impetuous, injurious; [cf. *dudhita* and *dudhra*.]

Dudhita, *as*, *ā*, *am*, Ved. troubled, perplexed, turbid.

Dudhishat, *an*, *ati*, at (fr. the Desid.), trying, wishing or endeavouring to shake.

Dudhra, *as*, *ā*, *am*, Ved. = *dudhi*, powerful, violent, impetuous, terrible; (Sāy.) restraining wicked enemies. — *Dudhra-krit*, t, t, t, Ved. doing dreadful acts, rendering excited, exciting, impetuous, boisterous; (*ās*), m. pl. epithet of the Maruts. — *Dudhra-vāc*, k, k, k, Ved. speaking in an excited or uncontrolled manner.

दुधुषु *dudhukshu*, *us*, *us*, *u* (fr. the Desid. of rt. 2. *duh*), wishing or intending to milk.

दुन्दम *dundama*, *as*, m. a sort of drum, = *dundubhi* below.

दुन्दु *dundu*, *us*, m. (an onomatopoeic word), a sort of drum; an epithet of Vasu-deva who was the father of Kṛishpa; [cf. *ānaka-d°*.]

दुन्दुभ *dundubha*, *as*, m. a species of water-snake described as not venomous [cf. *duṇḍubha* and *duṇḍubhi*]; an epithet of Siva; (*ās*), m. pl., N. of a Vedic school, = *dundubhi*, a kind of drum (occurring in the comp. *anaka-d°*).

दुन्दुभि *dundubhi*, *is*, m. (fr. *dundu*, imitative sound), a sort of large kettle-drum; a sort of poison; N. of the fifty-sixth year in the Jupiter cycle of sixty years; an epithet of Varuṇa; Kṛishpa; N. of an Asura; of a Rakshas; of a son of Andhaka and grandson of Anu; of a man considered as a son of Siva; (*is*), f. a drum; a particular throw of the dice in gambling; twice three dots or spots on a die or a pair of dice with three spots on each; (i), f. 'a kettle-drum', N. of a Gandharv; [cf. *karṇa-d°*]. — *Dundubhī-griva*, *as*, *ā*, *am*, having a neck like a kettle-drum (an ox). — *Dundubhī-nīrhārāda*, *as*, m. 'having the sound of a kettle-drum', N. of a Dānava. — *Dundubhī-vadha*, *as*, m., N. of the eighty-ninth chapter of the Gāṇeśa-Purāṇa. — *Dundubhī-svāna*, *as*, m. 'emitting the sound of a kettle-drum', a kind of magical formula or spell against the evil spirits supposed to possess weapons. — *Dundubhī-svara*, *as*, m. 'sounding like a kettle-drum', N. of a man. — *Dundubhī-svara-rāja*, *as*, m., N. of several Buddhas. — *Dundubhī-svara* ('*bhi-is*'), *as*, m., N. of a Buddha.

Dundubhika, *as*, m. a kind of venomous insect.

Dundubhya, only in the comp. *ākara-dundubhya* (scil. *mantra*), Ved. 'relating to Cakra and Dundubhi.'

दुन्दुमा *dundumā*, f. (an onomatopoeic word), a particular sound, sound in general.

Dundumāya, Nom. A. *dundumāyate*, -yitum, to sound.

Dundumāyita, *as*, *ā*, *am*, sounded; (*am*), n. a particular sound, sound.

दुन्दुमार *dundumāra*, *as*, m. a sort of red worm; the smoke of a house; a cat, = *dhundhumāra*.

दुन्वत् *dunvat*. See rt. 2. *du*, p. 418, col. 2.

दुफार *duphāra*, N. of a place mentioned in the Romaka-siddhānta.

दुमेल *umela*, *am*, n. a particular high number.

दुम्मुमाक *dummadumāka*, *as*, m., N. of a Grāma.

दुर 1. *dur*, f., Ved. (occurring only in nom. and acc. pl. *duras*) = *dūr*, a door; (at the end of a comp. the form *dura* is used, see 2. *dura*.) — *Dur-sādhin*, i, m. a door-keeper.

दुर 2. *dur*, ind. a prefix substituted for *duh*, q.v., at the beginning of a compound before vowels and soft consonants; (for the comps. beginning *duh*, *duś*, *dush*, *duh*, see under *duh*.) — *Dur-aksha*, *as*, m. (fr. 2. *aksha*), a loaded or fraudulent die or dice; (*as*, i, *am*), (fr. 4. *aksha*), weak-eyed. — *Dur-atikrama*, *as*, *ā*, *am*, difficult to be surpassed or overcome, difficult to be conquered, unquarable; difficult of performance or accomplishment, insurmountable; difficult to be escaped from, inevitable; (*as*), m., N. of a Brāhman regarded as a son of Siva. — *Dur-atyaya*, *as*, *ā*, *am*, difficult to be passed or surpassed, hard to be overcome; difficult to be escaped from; difficult to be attained; difficult to be passed through or fathomed. — *Dur-atyayānukramāṇa* ('*ya-am*'), *as*, *ā*, *am*, whose ways are past finding out (God). — *Dur-atyatu*, *us*, *us*, *u*, Ved. difficult to be overcome &c., the preceding. — *Dur-arishṭa*, *am*, n. bad luck, ill fate, misfortune. — *Dur-admani*, f., Ved. bad or noxious food. — *Dur-adhiga*, *as*, *ā*, *am*, difficult to be attained &c., see the next. — *Dur-adhigama*, *as*, *ā*, *am*, difficult to be attained or reached, unattainable, hard to be traversed; not to be overcome, insurmountable; difficult to be read through or studied. — *Dur-adhishṭhita*, *as*, *ā*, *am*, badly managed or executed; (*am*), n. improper residence at a place. — *Dur-adhita*, *as*, *ā*, *am*, badly read or learnt, studied with difficulty. — *Dur-adhyaya*, *as*, *ā*, *am*, difficult of attainment; difficult of perusal, hard to be studied. — *Dur-adhyayana*, *am*, n. reading or studying badly or with difficulty. — *Dur-adhyava-sāya*, *as*, m. a bad or foolish undertaking; (wrongly read *durādhyava-sāya*). — *Dur-adhva*, *as*, m. a bad road. — *Dur-anupālana*, *as*, *ā*, *am*, difficult to be kept or preserved. — *Dur-anubodha*, *as*, *ā*, *am*, difficult to be recollected. — *Dur-anushṭhita*, *as*, *ā*, *am*, badly done or performed. — *Dur-anushṭheya*, *as*, *ā*, *am*, difficult to be accomplished. — *Dur-anta*, *as*, *ā*, *am*, whose end is difficult to be reached, having no end, infinite; ending ill, ending in misery, having a bad end, miserable, unhappy. — *Dur-antaka* = the preceding; (*as*), m. epithet of Siva. — *Duranta-kṛit*, t, t, t, doing what is endless, (perhaps) suffering endless pains. — *Duranta-moha*, *as*, *ā*, *am*, whose infatuation has a bad ending or has no end. — *Duranta-virya*, *as*, *ā*, *am*, possessed of endless energy. — *Duranta-sakti*, *is*, *is*, i, having endless power. — *Dur-anvaya*, *as*, *ā*, *am*, difficult to be passed along (as a road &c.), difficult to be followed; difficult to be carried out, hard to be comprehended or attained; (*as*), m. a false concord (in gram.); a consequence wrongly deduced from given premises. — *Dur-anteshya*, *as*, *ā*, *am*, difficult to be searched. — *Dur-apācāra*, *as*, *ā*, *am*, difficult

to be displeased or offended. — *Dur-abhigraha*, *as*, *ā*, *am*, difficult to be laid hold of; (*as*), *m.* Achyranthes Aspera [cf. *apāmārga*]; (*ā*), *f.* Mucuna Pruriens; Alhagi Maurorum. — *Dur-abhimanin*, *i*, *ini*, *f.* badly or disagreeably proud. — *Dur-avagama*, *as*, *ā*, *am*, difficult to be understood, incomprehensible. — *Dur-avagraha*, *as*, *ā*, *am*, difficult to be kept back or restrained; disagreeable. — *Dur-avagraha-vādin*, *i*, *ini*, *f.* speaking disagreeably. — *Dur-avagrāhya*, *as*, *ā*, *am*, difficult to be apprehended or reached. — *Dur-avabodha*, *as*, *ā*, *am*, difficult to be understood, unintelligible. — *Dur-avabodha-tā*, *f.* unintelligibility. — *Dur-avaroha*, *as*, *ā*, *am*, difficult to be descended. — *Dur-avavada*, *am*, *adj.* *n.* difficult to be spoken against or censured. — *Dur-avaśita*, *as*, *ā*, *am*, difficult to be conceived (?). — *Dur-avaśtha*, *as*, *ā*, *am*, badly situated, poorly circumstanced; (*ā*), *f.* bad situation, miserable condition, evil case. — *Dur-avāpa*, *as*, *ā*, *am*, difficult to be reached, gained, attained or obtained; difficult to be acquired; difficult to be fulfilled. — *Dur-avekṣita*, *am*, *n.* an improper look, a forbidden glance. — *Dur-ahna*, *as*, *ā*, *m.* a bad day; [cf. *dur-dina*]. — *Dur-ākṛitī*, *is*, *is*, *f.* badly formed; deformed, disfigured, mishapen. — *Dur-ākṛanda*, *am*, *ind.* crying miserably; [cf. *dur-ākrośa*]. — *Dur-ākrama*, *as*, *ā*, *am*, difficult to be ascended or passed; hard to be approached, attacked or assailed; invincible. — *Dur-ākramaṇa*, *am*, *n.* unfair attack; difficult approach. — *Dur-ākṛanta*, *as*, *ā*, *am*, unjustly attacked; difficult of access. — *Dur-ākrośa*, *as*, *m.* a miserable cry; (*am*), *ind.* crying miserably; [cf. *dur-ākṛanda*]. — *Dur-āgata*, *as*, *ā*, *am*, badly come, arrived with difficulty, unhappily arrived; (*as*), *m.* N. of a man. — *Dur-āgama*, *as*, *m.* bad income, improper gain, illegal accession (of property &c.). — *Dur-āgraha*, *as*, *ā*, *am*, obstinate retention of an opinion, wicked or foolish obstinacy, pertinacity, head-strongness. — *Dur-ācāra*, *as*, *ā*, *am*, difficult to be practised, hard to be performed; difficult to be treated or cured, incurable. — *Dur-ācarita*, *am*, *n.* bad practice or performance, bad treatment. — *Dur-ācāra*, *as*, *m.* bad behaviour, ill conduct, bad manners, wickedness; (*as*, *ā*, *am*), difficult to be practised or managed; ill-conducted, badly behaved; addicted to evil practices, wicked, depraved, profligate. — *Dur-ādhyā*, *as*, *ā*, *am*, not rich or opulent, not abounding. — *Dur-ādhyānkara*, *as*, *i*, *am*, difficult to be made rich. — *Dur-ādhyāmbhava*, *as*, *ā*, *am*, difficult to become rich; (*am*), *n.* becoming rich with difficulty. — *Durātma-tā*, *f.* (*fr.* the following), mean-spitedness, baseness, wickedness. — *Dur-ātma*, *as*, *ā*, *am*, bad-hearted, evil-natured, mean-spirited, ill-conditioned, low, vile, wicked, bad; (*ā*), *m.* a rascal, scoundrel, villain, wretch. — *Durātma-vat*, *am*, *atī*, *atī*, the preceding. — *Dur-ādāna*, *as*, *ā*, *am*, Ved. difficult to be laid hold of or apprehended. — *Dur-ādeya*, *as*, *ā*, *am*, difficult to be taken away or seized. — *Dur-ādāna*, *as*, *m.* N. of one of the 100 sons of Dhṛita-rāshtra; (probably a wrong form for *dur-ādāra*). — *Dur-ādāra*, *as*, *ā*, *am*, difficult to be withstood, not to be restrained, irresistible; difficult to be subdued or overpowered; (*as*), *m.* N. of one of the 100 sons of Dhṛita-rāshtra; [cf. the preceding]. — *Dur-ādharsha*, *as*, *ā*, *am*, difficult to be attacked, not to be assailed, unassailable, hard to be approached or attacked; not to be assaulted or molested with impunity, dangerous; intractable, haughty; (*as*), *m.* white mustard; (*ā*), *f.* a kind of plant (= *kuṭumbini*); [cf. *dur-dharsha* and *dush-pradharsha*]. — *Dur-ādāra*, *as*, *m.* 'not to be confined, illimitable,' epithet of Siva. — *Dur-ādhi*, *is*, *is*, *f.* painful, distressing. — *Dur-ādhi*, *is*, *is*, *f.* (*rt. dhyat*), Ved. intending or meditating evil, malignant. — *Dur-ānāma*, *as*, *ā*, *am*, difficult to be bent, hard to bend (as a bow). — *Dur-āpa*, *as*, *ā*, *am*, difficult to be obtained, difficult of attainment; difficult to be approached; hard to be overcome; (*as*), *m.* N. of a Dānava. — *Dur-āpana*, *as*, *ā*, *am*, Ved. difficult to be attained, difficult to be overtaken. — *Dur-āpādāna*, *as*, *ā*, *am*, difficult to be accom-

plished, hard to be brought about. — *Dur-āpūra*, *as*, *ā*, *am*, difficult to be filled or fulfilled or satisfied. — *Dur-ābādha*, *as*, *ā*, *am*, not to be molested, not to be assaulted with impunity; (*as*), *m.* epithet of Siva. — *Dur-āmnāya*, *as*, *ā*, *am*, difficult to be handed down. — *Dur-ānya*, *as*, *ā*, *am*, Ved. difficult to be attained; (probably for *dur-āpya*). — *Dur-ārakṣha*, *as*, *ā*, *am*, difficult to be protected; [cf. *ā-rakṣha*]. — *Dur-ārādhyā*, *as*, *ā*, *am*, difficult to be won over or propitiated, hard to be conciliated, difficult to be worshipped. — *Dur-ārī-han*, *ā*, *m.* (*fr.* *dur-ārī-han*), 'killing wicked enemies,' epithet of Vishṇu. — *Dur-ārūha*, *as*, *ā*, *am*, difficult to be ascended or mounted; (*as*), *m.* a cocoa-nut tree; Ægle Marmelos (= *vilva*); (*ā*), *f.* Phoenix Sylvestris (= *kharjūri*). — *Dur-ārūḍha*, *as*, *ā*, *am*, ascended with difficulty. — *Dur-ārōha*, *as*, *ā*, *am*, difficult of ascent; (*as*), *m.* the palm tree, the date tree; (*ā*), *f.* the silk-cotton tree (= *sālmali*; = *śrī-vallī*). — *Dur-ārōhaṇīya*, *as*, *ā*, *am*, difficult to be ascended. — *Dur-ālākṣhya*, *as*, *ā*, *am*, difficult to be observed or perceived; [cf. *ī. ā-lakṣhya*]. — *Dur-ālākṣhya-tama*, *as*, *ā*, *am*, most difficult to be perceived. — *Dur-ālābha* or *dur-ālamba*, *as*, *ā*, *am*, difficult to be laid hold of or handled, unfit to be touched; difficult of attainment; (*ā*), *f.* the prickly Alhagi Maurorum; [cf. *kṣudra-d*]. — *Dur-ālāpa*, *as*, *m.* a curse; imprecation; abuse, scurrilous or abusive language. — *Dur-ālōka*, *as*, *ā*, *am*, difficult to be perceived; not to be looked at, painfully bright, dazzling; (*as*), *m.* dazzling splendor. — *Dur-āvarta*, *as*, *ā*, *am*, difficult to be turned (from an opinion &c.). — *Dur-āvaha*, *as*, *ā*, *am*, difficult to be brought, difficult to be led towards. — *Dur-āvāra*, *as*, *ā*, *am*, difficult to be covered or surrounded; difficult to be shut in or kept together; hard to be filled up; difficult to be restrained or stopped or kept back. — *Dur-āvya*, *as*, *ā*, *am* (perhaps for *dur-avya* *fr.* *rt. av*), Ved. displeasing. — *1. dur-āśa*, *as*, *m.* N. of an Ekāha; [cf. *dur-ṇāśa*, *dū-ṇāśa*, *dū-ṇāśa*]. — *2. dur-āśa*, *as*, *ā*, *am*, having bad expectations; (*ā*), *f.* bad hope or expectation. — *Dur-āśaya*, *as*, *m.* a bad resting-place or asylum; (*as*, *ā*, *am*), having a bad place of rest or refuge, having a difficult shelter or asylum; having evil thoughts or designs, evil-minded, malicious. — *Dur-āśir*, *ir*, *ir*, *ir*, Ved. badly mixed (as Soma). — *Dur-āśa*, *as*, *ā*, *am*, difficult to be driven out or expelled. — *Dur-āśāda*, *as*, *ā*, *am*, difficult of access or attainment, difficult to be approached; difficult to be met with or found; hard to be borne; unequaled, unparalleled, unrivaled; (*as*), *m.* epithet of Siva; mystical N. of a sword. — *Durāsada-jaya*, *as*, *m.* N. of the forty-second chapter of the Kṛīḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Durāsadaopakhyaṇa* ('*da-up*'), *am*, *n.* N. of the fortieth chapter of the Kṛīḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Dur-āsāha*, *as*, *ā*, *am*, difficult to be accomplished. — *Dur-āsita*, *am*, *n.* bad or unbecoming manner of sitting. — *Dur-ālū*, *ind.* (opposed to and formed like *sv-āhā*), Ved. ill luck, misfortune. — *Dur-ī*, *cl. 1. A.* *dur-ayate* or *dul-ayate*, &c., to go badly, to go wrong? (this verb is given by grammarians, but seems only to occur in its derivatives). — *Dur-īta*, *am*, *n.* bad course, difficulty, danger, damage; evil ways, evil, sin, Evil or Sin personified; (*as*, *ā*, *am*), difficult, bad; sinful, wicked; [cf. *dur-īti*, *dur-gata*, *dur-gati*]. — *Durīta-kṣhaya*, *as*, *m.* N. of a son of Mahā-vīrya and father of Trayyarūṇi. — *Durīta-damanā*, *f.* N. of a tree. — *Durīṭāri* ('*ta-ari*'), *is*, *f.* 'the enemy of sin,' N. of a female deity of the Jains (accompanying the third Arhat of the present Avasarpiti). — *Dur-īti*, *is*, *f.* Ved. bad course; difficulty, distress, trouble; [cf. *dur-īta* and *dur-gati*]. — *1. dur-īṣṭa*, *am*, *n.* (*īṣṭa* *fr.* *rt. 3. īṣṭ*), 'bad wish,' curse, malediction, imprecation, a spell for the injury of another person; [cf. *dur-īṣṭāṇā*]. — *2. dur-īṣṭa*, *as*, *ā*, *am* (*īṣṭa* *fr.* *rt. yaj*), badly sacrificed, defective in a sacrifice, (opposed to *sv-īṣṭa*). — *Durīṣṭa-kṛit*, *t*, *t*, *t*, performing a

magic spell to injure another. — *Dur-īṣṭā*, *is*, *f.*, Ved. defect or failure in a sacrifice. — *Durīṣṭha*, *as*, *ā*, *am* (superl. *fr. 2. dur*), very bad, very wicked; (*am*), *n.* great crime, extreme wickedness. — *Dur-īṣṭa*, *as*, *m.* a bad master. — *Dur-īṣṭāṇā*, *f.* (*īṣṭāṇā* being a wrong form for *ēṣṭāṇā*), 'bad wish,' curse, cursing, imprecation; an evil eye; [cf. *1. dur-īṣṭa*]. — *Dur-ukta*, *as*, *ā*, *am*, badly spoken, uttered wrongly, harshly or injuriously spoken, harshly addressed; (*am*), *n.* injurious speech, reproach, hard or harsh words, rough or offensive words. — *Dur-ukti*, *is*, *f.* harsh or injurious speech, offensive speech; personified as a daughter of Krodha and Hipsā and sister and wife of Kali, (their children are Bhaya and Mṛityu). — *Dur-uccēda*, *as*, *ā*, *am*, difficult to be extirpated or destroyed. — *1. dur-uttara*, *as*, *ā*, *am* (see *1. ut-tara*, p. 149), unanswerable. — *2. dur-uttara*, *as*, *ā*, *am* (see *ut-tri*, p. 150), difficult to be crossed, hard to pass, difficult to be come out of or escaped from. — *Dur-utsaha* or *dur-utsāha*, *as*, *ā*, *am*, difficult to be borne; difficult to be resisted, irresistible. — *Dur-udaya*, *as*, *ā*, *am*, rising into view or appearing with difficulty, not easily manifested. — *Dur-udāhara*, *as*, *ā*, *am*, difficult to be articulated or pronounced. — *Dur-udvaha*, *as*, *ā*, *am*, difficult to be borne or suffered; unbearable, burdensome. — *Dur-upakrama*, *as*, *ā*, *am*, difficult of access or approach; difficult of cure. — *Dur-upa-cāra*, *as*, *ā*, *am*, difficult of approach; unmanageable; difficult of cure. — *Dur-upalakṣha*, *as*, *ā*, *am*, difficult to be perceived. — *Dur-upasarpin*, *i*, *ini*, *f.* approaching incautiously. — *Dur-upasthāna*, *as*, *ā*, *am*, difficult of approach, unapproachable, unattainable. — *Dur-upāya*, *as*, *m.* a bad expedient. — *Dur-ūha*, *as*, *ā*, *am*, difficult to be inferred or perceived or understood; abstruse. — *Durūha-tā*, *f.* abstruseness. — *Dur-eva*, *as*, *ā*, *am*, Ved. evil-affected, ill-disposed, malignant; (Sāy.) going badly, having evil ways; difficult to be approached, unassailable; (*as*), *m.* a wicked person, a criminal. — *Dur-okam*, *ind.* Ved. unwillingly, reluctantly. — *Dur-ōsha*, *as*, *ā*, *am*, Ved. slow, lazy [cf. *osham*]; (Sāy.) difficult to be burnt; dwelling in houses; [cf. *Zend dūraosha*]. — *Dur-ōsha*, *as*, *ā*, *am*, Ved. slow, lazy; whose anger is difficult to be overcome. — *Dur-ga*, *as*, *ā*, *am*, difficult of access or approach, almost impassable or inaccessible, impervious, impermeable; difficult of attainment, unattainable; difficult to be understood; (*as*), *m.* bdellium; N. of an Asura (supposed to have been slain by the goddess Durgā, according to some she received her name from him); N. of a man; of a grammarian and lexicographer and commentator on Yaska's Nirukta; an abridged form for *durgādāsa*, *durga-gupta*, *durga-sinha*, &c.; (*ā*), *f.* N. of two rivers; 'the inaccessible goddess,' N. of the daughter of Hima-vat and wife of Siva, (also called Umā, Pārvatī, &c., and mother of Kārtikeya and Gaṇeśa; in her character of Durgā she is a goddess of terrific form and irascible temper, particularly worshipped at the Durgā-pūjā held in Bengal in the month of Āśvin or about October); N. of a princess; the indigo plant; a creeping shrub, Clitoria Ternatea; a singing bird, = *śyāmā*; (*am*), *n.* a difficult or narrow passage over a stream or a mountain or through a wood &c., a defile, narrow pass, gorge; a place difficult of access, a citadel, fort, fortress, stronghold, castle, crag, Droog or hill-fort, (in the sense of 'an inaccessible place' often at the end of a compound after a word indicating that by which the difficulty is caused, see *giri-d*, *dhanva-d*, *vāri-d*); rough ground, roughness; difficulty, adversity, distress, danger. — *Durga-karman*, *a*, *n.* fortification; difficult work. — *Durga-kāraka*, *as*, *ikā*, *am*, building a fort; making difficult or impassable; (*as*), *m.* the Bhojpatra or birch tree. — *Durga-gupta*, *as*, *m.* (for *durgā-g*), N. of a grammarian. — *Durga-ghāta*, *as* or *am*, *m.* or *n.* (?), N. of a fort. — *Durga-ghnā*, *f.* 'remover of difficulties,' epithet of Durgā. — *Durga-ṭikā*, *f.* 'Durga's commentary' on Yaska's Nirukta &c.; (according to some authorities

Durgā = **Durga-gupta**, according to others = **Durgasigha**.) — **Dur-gata**, *as, ā, am*, 'one whose affairs go badly,' unfortunate, in bad circumstances, poor, indigent, in trouble; distressed; suffering pain or affliction; [cf. **Dur-ita**.] — **Durgata-tā**, *f.* ill luck, bad circumstances, distress, poverty, misery. — **Durgata-ranī**, *f.* 'conveying over difficulties,' an epithet of **Sāvitrī**. — **Durga-tā**, *f.* impassableness, difficulty of being crossed. — **Dur-gatī**, *is, f.* bad circumstances, misfortune, poverty, straits, indigence, want; a difficult path or situation; hell. — **Durgatī-nāśini**, *f.* 'removing distress,' an epithet of **Durgā**. — **Durgā-nivāsin**, *i, īni, f.* dwelling in a fortress or stronghold. — **Dur-gandha**, *as, m.* a bad smell, bad odour, stink; (*as, ā, am*), ill-smelling, ill-scented; (*as*), *m.* any ill-smelling substance; the mango tree (= *āmra*), an onion; (*am*), *n.* sochal-salt. — **Durgandha-tā**, *f.* badness of smell, stink. — **Durgandhī**, *is, is, i, or durgandhī*, *i, īni, f.* ill-smelling, stinking. — **Durga-patī**, *is, m.* or **durga-pālā**, *as, m.* the commandant or governor of a fortress. — **Durgapura**, *am, n.* a fortified town, citadel. — **Durgapushpī**, *f.* *N.* of a plant (commonly *keśa-pushpā*). — **Dur-gama**, *as, ā, am*, difficult to be traversed or travelled over, difficult of access or approach, impassable, inaccessible, impervious, unattainable, difficult of attainment, difficult to be understood; (*as, am*), *m. n.* a difficult situation; (*as*), *m.* *N.* of a son of **Vasu-deva** and **Pauravī**; also of **Dhṛita**. — **Dur-gamaniya**, *as, ā, am*, difficult to be traversed, hard to be passed, impassable. — **Durga-mārga**, *as, m.* a difficult pass or way, a defile. — **Durgamāśu-bodhinī** ('*ma-ās*'), *f.* *N.* of a commentary by **Mālānka** on the **Mālati-mādhava**. — **Dur-gala**, *as, m.* *N.* of a people. — **Durga-langhana**, *as, i, am*, making one's way through difficult places, surmounting or overcoming difficulties; (*as*), *m.* a camel. — **Durga-vākya-prabodha**, *as, m.* 'knowledge of difficult words,' *N.* of a grammatical work. — **Durgavyasana**, *am, n.* defect in a fortress (e.g. its being ill-guarded &c.). — **Durga-saila**, *as, m.* 'an inaccessible mountain,' *N.* of a mountain. — **Durga-saṅcāra** or **durga-saṅcāra**, *as, m.* difficult passage, defile passing through an almost impervious or inaccessible place; a bridge, pontoon, or contrivance for passing a river, defile, &c. — **Durga-sampad**, *t, f.* excellence or perfection of a fortress. — **Durga-sigha**, *as, m.* (for **durgā-s**), *N.* of a king; of a grammarian; of an astronomer; (*t*), *f.* *N.* of **Durga-sigha's** commentary on the **Kātantra**; [cf. **Durga-fikā**.] — **Durga-sena**, *as, m.* *N.* of an author. — **Durgaha**, *as, ā, am* (rt. *gāh*), *Ved.* difficult to be entered or passed through or fathomed; (*āni*), *n. pl.* impassable or dangerous places, intolerable evils, dangers; (*as*), *m.* *N.* of a man; [cf. **daurgaha**.] — **Durgākramana** ('*ga-āk*'), *am, n.* the taking of a fort. — **Dur-gādha**, *as, ā, am*, difficult to be fathomed or investigated; [cf. **dur-gādha** and **dur-gāhya**.] — **Durgā-datta**, *as, m.* *N.* of the author of the **Vpitta-muktāvalī** (a modern work on **Prākṛit** prosody). — **Durgā-dāsa**, *as, m.* *N.* of a commentator on the grammar and collection of roots by **Vopā-deva** (this commentary is called the **Dhātu-dīpikā**); *N.* of a physician; of a prince. — **Dur-gādha**, *as, ā, am*, unfathomable. — **Durgādhikārīn** ('*ga-adh*'), *i, m.* or **durgādhyaiksha** ('*ga-adh*'), *as, m.* the governor of a fortress. — **Durgā-navamī**, *f.* the ninth day of the light half of the month **Kārtika** (sacred to **Durgā** and the first day of the **Treta-yuga**). — **Durgāntarāitihī** ('*ra-at*'), *is, is, i*, guest of the interior of a stronghold, a prisoner. — **Durgā-pūjā**, *f.* the festival in honour of the goddess **Durgā**, held in Bengal in the month **Āśvin** or about October; *N.* of a chapter of the **Purāṇa-sarva-sva**. — **Durgāpūjā-prakarana**, *am, n.* *N.* of a chapter of the **Purāṇa-sarva-sva**. — **Durgā-prayoga**, *as, m.* *N.* of a chapter of the **Tantra-sāra**. — **Durgā-bhakti-taranginī**, *f.* *N.* of a work on the worship of **Durgā**. — **Durgā-mamu**, *us, m.* *N.* of the eleventh chapter of the **Sārādātīlaka** by **Lakṣmaṇa**. — **Durgā-mahātva**, *am, n.* 'the greatness of **Durgā**,' *N.* of a work.

— **Durgā-māhātmya**, *am, n.* = **devī-māhātmya**. — **Durgā-yantra**, *am, n.* *N.* of a mystical diagram in the **Tantra-sāra**. — **Durgārādhaṇa-māhātmya** ('*gā-ār*'), *am, n.* *N.* of the fourteenth chapter of the **Sakti-ratnākara** treating of the mystical worship of **Durgā**. — **Durgārohaṇa** ('*ga-ār*'), *as, ā, am*, difficult to be ascended. — **Durgāvarodha** ('*ga-av*'), *as, m.* investing or besieging a fortress. — **Durgā-vākya**, *am, n.* *N.* of the 118th chapter of the **Kṛidā-khaṇḍa** or second part of the **Gaṇeśa-Purāṇa**. — **Durgā-vilāsa**, *as, m.* *N.* of a poem. — **Durgāśrayaṇa** ('*ga-āś*'), *am, n.* taking refuge in a fortress. — **Durgā-stutī**, *is, f.* 'praise of **Durgā**,' *N.* of a chapter of the **Purāṇa-sarva-sva**. — **Durgā-stotra**, *am, n.* *N.* of the sixty-third chapter of the **Prākṛit-khaṇḍa** or second part of the **Brahma-vaivarta-Purāṇa**. — **Durgāhya**, *as, ā, am*, difficult to be fathomed or forded, unfathomable; [cf. **dur-gādha**.] — **Durgāhya-tva**, *am, n.* unfathomableness. — **Durgāhya** ('*ga-āh*'), *as, m.* bdellium. — **Durgi**, *is, f.* = **durgā**. — **Dur-gribhī**, *is, is, i*, *Ved.* difficult to be seized or laid hold of. — **Dur-gribhī-svan**, *ā, m.* (**Sāy.**) whose pervasion of space is difficult to be apprehended. — **Durgribhīya** (fr. the preceding), *Nom. A.* **durgribhīyate**, &c., *Ved.* to be difficult to seize or lay hold of. — **Durgotsava** ('*gā-ut*'), *as, m.* 'festival of **Durgā**,' *N.* of a treatise; *N.* of a chapter of the **Tīthi-tattva-ṭīka** by **Kāśī-rāma**. — **Durgotsava-tattva**, *am, n.* *N.* of a work by **Raghu-nandana**. — **Durgoshthī**, *f.* evil association, secret alliance, conspiracy. — **Durg-graha**, *as, m.* seizing badly; a spasm, cramp; an evil demon (causing diseases); (*as, ā, am*), difficult to be conquered or gained; difficult to be obtained or accomplished; hard to be understood. — **Dur-grāhya**, *as, ā, am*, difficult to be seized, hard to be caught or laid hold of; difficult to be imprisoned; difficult to be gained or obtained; difficult to be understood or investigated. — **Durggrāhya-tva**, *am, n.* the state of being difficult to be seized, &c. — **Durggrāhya-hṛidaya**, *as, ā, am*, whose heart is difficult to be gained. — **Dur-ghaṭa**, *as, ā, am*, difficult to be accomplished, difficult, impossible, unattainable; (*as* or *am*), *m.* or *n.* (?). *N.* of a work. — **Durghaṭa-ghātana**, 'removing difficulties,' *N.* of a commentary on the **Sankṣipta-sāra**. — **Dur-ghaṭa-tva**, *am, n.* the state of being difficult to be accomplished. — **Durghaṭa-prīti**, *is, f.* *N.* of a commentary. — **Dur-ghaṇa**, *as, ā, am*, too crowded or closely packed. — **Dur-ghoṣa**, *as, ā, am*, uttering a harsh or disagreeable sound, harsh-sounding, roaring, bellowing; (*as*), *m.* a harsh or disagreeable cry; *as* bear. — **Dur-jana**, *as, m.* a bad man, a wicked wretch, a mischievous person, a scoundrel, a villain; (*as, ā, am*), bad, wicked, vile; malicious, mischief-making. — **Durjana-tā**, *f.* or **durjana-tva**, *am, n.* wickedness, villainy. — **Durjana-dūṣhita-manas**, *ās, ās, as*, having a mind corrupted by the wicked. — **Durjana-nindā**, *f.* 'censure of the wicked,' *N.* of the twenty-second chapter of the **Sārngadhara-paddhati**. — **Durjana-mukha-lapeṭikā**, *f.* 'a box on the ear for perverse men,' *N.* of a controversial work. — **Durjanāya**, *Nom. A.* **durjanāyate**, &c., to become a wicked man, to become wicked. — **Dur-jaya**, *as, ā, am*, difficult to be subdued or overcome, hard to win or conquer, invincible; difficult to be obtained; (*as*), *m.* *N.* of a **Dānava**; of an assemblage of **Dānavas**; of a **Rakṣas**; of several heroes; (*ā*), *f.* *N.* of a place. — **Dur-jayanta**, *as, m.* *N.* of a mountain. — **Dur-jara**, *as, ā, am*, difficult to be made old, ever youthful; difficult of digestion, indigestible, hard; difficult to be enjoyed; (*as* or *am*), *m.* or *n.* (?). *N.* of a place. — **Dur-jāta**, *as, ā, am*, badly or inauspiciously born or produced, wretched, unhappy; bad-natured, bad; of a bad kind; not genuine, false; (*am*), *n.* misfortune, calamity; disparity, impropriety. — **Dur-jātī**, *is, f.* misfortune; ill condition; (*is, is, i*), bad-natured, vile, wicked; low, outcast. — **Dur-jātiya**, *as, ā, am*, bad-natured, vile. — **Dur-jīva**, *as, ā, am*, difficult to live; (*am*), *n.* a difficult life. — **Dur-jāna**, *as, ā, am*, difficult to be known. — **Durjāna-tva**, *am, n.* the

state of being difficult to be known. — **Dur-jineya**, *as, ā, am*, difficult to be known or understood, hard to be discovered; (*as*), *m.* an epithet of **Siva**. — **Dur-ṇaya**, *as, m.* bad conduct, impropriety, impolicy, &c. (see **dur-naya**). — **Dur-ṇāsa**, *as, ā, am*, *Ved.* unattainable, inaccessible; [cf. **dū-ṇāsa** and **dū-ṇāsa**.] — **Dur-ṇashṭa**, *as, ā, am*, unattained. — **Durṇāma-cātana**, *as, ā, am*, *Ved.* driving away or averting the demons called **Dur-nāman**. — **Dur-nāman**, *ā, mni, a*, having a bad name; (*ā*), *m.* *N.* of certain demons hostile to man and causing diseases &c.; (according to a scholiast) *N.* of a worm; [cf. **dur-nāman**.] — **Durṇāma-han**, *ā, ghnī, a*, *Ved.* destroying the demons called **Dur-nāman**. — **Dur-ṇikāishin** ('*ta-esh*'), *i, ipi, i*, tracing out what is badly kept. — **Dur-nīta**, *as, ā, am*, ill-behaved, ill-governed; impolitic; untoward, froward; (*am*), *n.* misconduct, impolicy; [cf. **dur-nīta**.] — **Dur-nīti**, *is, f.* bad policy, misconduct, injustice, mal-administration; [cf. **dur-nīti**.] — **Dur-datta**, *as, ā, am*, badly given. — **Dur-dama**, *as, ā, am*, difficult to be subdued; (*as*), *m.* *N.* of a son of **Vasu-deva** and **Rohiṇī**; of a prince, son of **Bhadra-śreṇya**; of a **Brāhmaṇa**. — **Dur-damana**, *as, ā, am*, difficult to be subdued; (*as*), *m.* *N.* of a prince, son of **Satā-nika**. — **Dur-damya**, *as, ā, am*, difficult to be subdued, untamable, indomitable, obstinate. — **Dur-darsa**, *as, ā, am*, difficult to be seen; disagreeable or painful to the sight, dazzling; [cf. **dur-dṛṣa**.] — **Durdarsa-tā**, *f.* the state of being disagreeable to the sight, loathsomeness. — **Durdarsatāya**, *Nom. A.* **durdarsatāyate**, &c., to have a bad or disgusting appearance. — **Dur-darsana**, *as, ā, am*, difficult to be seen; disagreeable to the sight, looking badly. — **Dur-dasā**, *f.* a bad situation, misfortune, calamity. — **Dur-dānta**, *as, ā, am*, badly tamed, untamable, intractable, difficult or hard to be restrained or disciplined; (*as*), *m.* a calf; strife, quarrel. — **Dur-dina**, *am, n.* a rainy or cloudy day, a wet day, bad weather, rainy weather, a cloud, a shower; (*as, ā, am*), cloudy, rainy, clouded, overcast, lowering, dark. — **Durdina-grasta-bhāskara**, *as, ā, am*, having the sun obscured by dark clouds. — **Durdināya**, *Nom. A.* **durdināyate**, &c., to become covered with clouds, to be cloudy. — **Dur-divasa**, *as, m.* a dark or rainy day; [cf. **dur-dina**.] — **Dur-duhā**, *f.* difficult to be milked (a cow). — **Dur-dṛiś**, *k, k, k*, seeing badly. — **Dur-dṛiśa**, *as, ā, am*, difficult to be seen or looked at or met with; disagreeable to the sight, disgusting; [cf. **dur-darsa**.] — **Dur-dṛiśika**, *as, ā, am*, *Ved.* having a bad aspect, looking bad or ill. — **Dur-dṛiṣṭa**, *as, ā, am*, ill-seen (literally or figuratively), ill-examined, imperfectly investigated; looked at with an evil eye. — **Dur-dāiva**, *am, n.* hard fate, bad luck, unlucky destiny, misfortune. — **Dur-dāiva-vat**, *ān, atī, at*, unlucky, pursued or overtaken by misfortune, unhappy. — **Dur-dyūta**, *am, n.* a bad or unfair game. — **Dur-dyūta-devin**, *i, īni, i*, playing a bad or unfair game. — **Dur-druma**, *as, m.* a green onion. — **Dur-dhara**, *as, ā, am*, difficult to be carried, borne, or suffered; irresistible, hard to be obstructed or restrained; difficult to be accomplished [cf. **amkusa-d**]; difficult to be kept in mind or recollected; (*as*), *m.* quicksilver; *N.* of two plants, = **śishabha** and **bhallā-taka**; a kind of hell; *N.* of a son of **Dhṛita-rāshṭra** [cf. **dur-dharsha**]; of one of **Sambara's** generals; *N.* of **Mahisha**. — **Durdharā-yogādhyāya** ('*ga-adh*'), *as, m.* *N.* of a chapter of the **Mīna-rāja-jātaka**, an astrological work attributed to **Yavaneśvara**. — **Dur-dharitu** or **dur-dhartu**, *us, us, u*, *Ved.* irresistible, unrestrainable. — **Dur-dharma**, *as, ā, am*, having or obeying bad laws. — **Dur-dhareha**, *as, ā, am*, difficult to be laid hold of or assaulted, secure from assault, not to be touched or violated, inviolable, difficult of attainment or approach, difficult to be mastered or overpowered; inaccessible; dangerous; haughty, distant; fearful, dreadful, awful; (*as*), *m.* *N.* of a son of **Dhṛita-rāshṭra** [cf. **dur-dharā**]; of a mountain in **Kuśa-dvīpa**; (*ā*), *f.* *N.* of two plants, = **nāga-damanī**, = **kanthāri**; [cf.

dur-ādharsha and *dush-pradarsha*.] — *Durdharsha-kumāra-bhūta*, *as*, *m*, 'who has become a youth of inviolable (sanctity),' *N.* of a Bodhi-sattva. — *Dur-dharshaya* = *dur-dharsha*, *q. v.* — *Durdharsha-tā*, *f*, or *durdharsha-tva*, *am*, *n*, difficulty of being touched or of being conquered, intangibility, inviolability. — *Dur-dhā*, *ās*, *f*, bad order, derangement; [*cf. dur-dhita*.] — *Dur-dhārya*, *as*, *ā*, *am*, difficult to be borne or suffered; (with *manasā*, difficult to be kept in mind or recollection.) — *Dur-dhita*, *as*, *ā*, *am*, Ved. badly placed or arranged, loosely arranged, not in order, untidy. — *Dur-dhī*, *iś*, *iś*, *i*, weak-minded, stupid, silly; [*cf. dūdhī*.] — *Dur-dhur*, *ūr*, *ūr*, *ūr*, Ved. unfitted for drawing vehicles; (Sāy.) difficult to be restrained. — *Durnaya*, *as*, *m*, bad conduct, imprudent or impolitic behaviour, injustice; (often incorrectly written *durnāya*, but *cf. dur-nāman* and *durnītaishin*.) — *Dur-nāma*, *am*, *n*, 'having a bad name,' hemorrhoids, piles. — *Dur-nāman*, *ā*, *m*, *N.* of a Yaksha; *N.* of a chapter of the Brahma-Purāṇa; (*ā* and *mā*), *f*, a cockle, scollop, kind of muscle; (*ā*), *n*, piles or hemorrhoids; [*cf. dur-nāman*.] — *Durnāmāri* ('ma-ari'), *i*, *n*, 'enemy of hemorrhoids, i.e. destroying them,' the bulbous root of *Amorphophallus Campanulatus*. — *Durnigrāha*, *as*, *ā*, *am*, difficult of restraint, irrepressible, ungovernable. — *Dur-nimīta*, *as*, *ā*, *am*, badly or carelessly put to the ground (as the feet). — *Durnimīta*, *am*, *n*, a bad omen; a bad pretext. — *Durniyantu*, *us*, *us*, *u*, Ved. difficult to be checked or held back; (Sāy. in one passage) bad restrainer (as if *gen. c.* of *niyantu*). — *Durniriksha*, *as*, *ā*, *am*, difficult to be looked at or seen. — *Durnirikshya*, *as*, *ā*, *am*, difficult or hard to be looked at, scarcely visible. — *Durnivartya*, *as*, *ā*, *am*, difficult to be turned back (as a flying army). — *Durnivāra* or *durnivārya*, *as*, *ā*, *am*, unrestrainable, difficult to be kept back, stopped, checked, hindered or contradicted, difficult to suppress, irrepressible; invincible, unconquerable. — *Durnivāra-tva*, *am*, *n*, irrepressibility, unrestrainableness. — *Durnivṛtta*, *as*, *ā*, *am*, difficult to be returned from. — *Durnishkramaṇa* or *durnishprapatana* or *durnisharāṇa*, *am*, *n*, coming out or escaping with difficulty, difficult escape. — *Durnīta*, *as*, *ā*, *am*, badly managed, ill-conducted, ill-governed, improperly or unjustly decided, wrong; (*am*), *n*, a bad act, misconduct, imprudent conduct, impolicy; ill luck; [*cf. durnaya* and *dush-praṇīta*.] — *Durnīta-bhāva*, *as*, *m*, bad behaviour, misconduct, imprudent conduct. — *Durnīti*, *iś*, *f*, maladministration, impolicy, &c.; see *Dur-nīti*. — *Durnṛpa*, *as*, *m*, a bad king. — *Durbaddha*, *as*, *ā*, *am*, badly fastened. — *Durbala*, *as*, *ā*, *am*, of little strength, weak, feeble, thin, emaciated, impotent, scanty; (*as*), *m*, circumcised, having the glans penis void of prepuce, (also written *dur-vaḷa*); a kind of bird, = *bhāṇḍika*, (also written *dur-vaḷa*; *cf. durbalika*); (*ā*), *f*, a species of plant (= *ambu-sirishikā*). — *Durbala-tā*, *f*, weakness, feebleness, thinness. — *Durbalāgni* ('la-āg'), *iś*, *iś*, *i*, having a weak digestion. — *Durbalāgni-tā*, *f*, weakness of digestion. — *Durbalāyasa* ('la-āy'), *as*, *ā*, *am*, 'weak of effort,' ineffective. — *Durbalika* or *duralika*, *as*, *m*, a kind of bird, = *dur-bala*. — *Durbaliyas*, *ān*, *asī*, *as*, weaker, feeble. — *Durbalendriya* ('la-in'), *as*, *ā*, *am*, having feeble (i.e. unrestrained) organs of sense. — *Dur-bala*, *as*, *ā*, *am*, bald-headed, red-haired; void of prepuce; (various readings for *dur-bala*.) — *Dur-birya*, *as*, *ā*, *am*, Ved. bristly, rough (as a beard). — *Dur-buddhi*, *iś*, *f*, weak-mindedness, silliness; (*iś*, *iś*, *i*), weak-minded, silly, foolish; perverse, evil-minded, badly disposed; ignorant. — *Dur-budha*, *as*, *ā*, *am*, little-minded, weak-minded, silly. — *Dur-bodha*, *as*, *ā*, *am*, difficult to be understood, unintelligible, unfathomable. — *Durbrahmaṇa*, *as*, *m*, a bad Brāhmaṇ. — *Durbhaksha* or *durbhakshya*, *as*, *ā*, *am*, to be eaten with difficulty. — *Dur-bhaga*, *as*, *ā*, *am*, difficult to be gained or obtained; unfortunate, unlucky; (*ā*), *f*, a

wife disliked by her husband; a bad or ill-tempered woman, a shrew; (personified) = Old Age, daughter of Time; [*cf. daurbhāgya* and *daurbhagīneya*.] — *Durbhaga-tva*, *am*, *n*, the being unlucky or unfortunate, ill luck, ill fortune. — *Durbhagna*, *as*, *ā*, *am*, badly broken. — *Durbhanga*, *as*, *ā*, *am*, difficult to be broken, difficult to be loosened. — *Durbhara*, *as*, *ā*, *am*, difficult to be borne, insupportable, burdensome, troublesome; hard to be maintained or supported. — *Durbhāgya*, *as*, *ā*, *am*, unfortunate, unlucky; (*am*), *n*, ill luck. — *Durbhāvanā*, *f*, an evil thought; bad inclination. — *Durbhāvyā*, *as*, *ā*, *am*, difficult to be kept in the memory or to be imagined. — *Durbhāshita*, *as*, *ā*, *am*, badly spoken or uttered. — *Durbhāshin*, *i*, *iñi*, *i*, speaking ill, abusing, insulting. — *Durbhiksha*, *am*, *n*, scarcity of provisions, dearth, famine; want in general; (also wrongly read *dur-bhikshya*.) — *Durbhiksha-tva*, *am*, *n*, a state of famine, scarcity of food. — *Durbhiksha-vyasaṇa*, *am*, *n*, the horrors of famine. — *Durbhikshavyasaniṇ*, *i*, *iñi*, *i*, afflicted by famine. — *Durbhīda*, *as*, *ā*, *am*, difficult to be broken or torn asunder or destroyed. — *Durbhishajya*, *am*, *n*, Ved. difficult cure. — *Durbhūta*, *am*, *n*, Ved. ill luck, bad fortune; damage. — *Durbhṛti*, *iś*, *f*, Ved. scanty maintenance or subsistence. — *Durbheda* or *durbhedyā*, *as*, *ā*, *am*, difficult to be broken or divided or torn asunder, not easily disunited or separated, firm. — *Durbhṛtṛ*, *tā*, *m*, a bad brother; [*cf. daurbhṛtṛ*.] — *Dur-makha*, see *a-durmakha*. — *Dur-maṅgala*, *as*, *ā*, *am*, inauspicious. — *Dur-matī*, *iś*, *f*, Ved. bad disposition of mind, evil intention, envy, hatred; (*iś*, *iś*, *i*), weak-minded, silly, ignorant, simple; a blockhead; evil-minded, malicious, wicked; (*iś*), *m*, *N.* of a demon; *N.* of the fifty-fifth year of the cycle of Jupiter which lasts sixty years. — *Durmati-kṛtā*, *as*, *ā*, *am*, done unadvisedly or through bad advice. — *Dur-mada*, *as*, *m*, a mad conception or imagination or illusion; (*as*, *ā*, *am*), drunken, fierce, ferocious, seized by a mad illusion, infatuated; (*as*), *m*, *N.* of one of the 100 sons of Dhṛita-rāshtra; of a son of Dhṛita and father of Pra-śetas; of a son of Bhadra-sena and father of Dhanaka; *N.* of a son of Vasu-deva and Rohiṇī or Pauravi. — *Dur-mada-vīra-mānin*, *i*, *iñi*, *i*, fancying (one's self) a hero in (one's) foolish pride. — *Durmadāndha* ('da-an'), *as*, *ā*, *am*, 'blinded by mad illusion,' besotted. — *Dur-manas*, *as*, *n*, bad disposition or perversity of mind, evil intention; (*ās*, *ās*, *as*), distressed or troubled in mind, depressed in spirit, discouraged, sad, melancholy, meditating sorrowfully; [*cf. Zend dsa-mananh*; Gr. *δυσ-μενης*.] — *Durmanāya*, Nom. A. *durmanāyate*, &c., to be or become troubled in mind or sad, to meditate sorrowfully. — *Dur-manushya*, *as*, *m*, a wicked man, a bad or mischievous man. — *Dur-mantu*, *us*, *us*, *u*, Ved. difficult to be understood. — *Dur-mantra*, *as*, *m*, or *dur-mantraṇ*, *f*, bad advice, evil or bad counsel. — *Dur-manrita*, *as*, *ā*, *am*, imprudently advised; (*am*), *n*, an imprudent advice. — *Dur-mantrin*, *i*, *m*, an evil adviser, a bad counsellor or minister; an unlucky minister; (*i*, *iñi*, *i*), having bad counsellors or ministers. — *Dur-manman*, *ā*, *ā*, *am*, Ved. badly disposed, evil-minded. — *Dur-mara*, *as*, *ā*, *am*, not easily dying, dying hardly, tenacious of life; (*am*), *n*, difficult death, dying with difficulty, a hard death; (*ā*), *f*, a kind of grass, = *dūrvā*, = *sveta-dūrvā*. — *Dur-maraṇa*, *am*, *n*, any violent or unnatural death. — *Dur-mara-tva*, *am*, *n*, the state of dying with difficulty, a hard death. — *Dur-marāyū*, *us*, *us*, *u*, Ved. not to be killed or made to die easily, not easy to be destroyed. — *Dur-maryāda*, *as*, *ā*, *am*, having evil ways or courses, wicked. — *Durmaryāda-tā*, *f*, misconduct, wickedness. — *Dur-marsha*, *as*, *ā*, *am*, Ved. unbearable, insupportable, not to be suffered; not to be forgotten; obstinate, angry, hostile; (*as*), *m*, an epithet of the Asura Bali. — *Dur-marshaṇa*, *as*, *ā*, *am*, difficult to be endured or borne, hard to be managed; (*as*), *m*, an epithet of Vishnu; *N.* of one of the 100 sons

of Dhṛita-rāshtra; of a son of Spṛijaya. — *Dur-marshita*, *as*, *ā*, *am*, instigated to enmity, made hostile, stirred up. — *Dur-mallikā* or *dur-mallī*, *f*, a minor drama, a comedy, a farce. — *Dur-mātsarya*, *am*, *n*, evil envy. — *Dur-māyin*, *i*, *iñi*, *i*, or *durmāyū*, *us*, *us*, *u*, Ved. using bad arts; (Sāy.) using bad weapons. — *Dur-mitra*, *as*, *ā*, *am*, Ved. unfriendly; (*as*), *m*, *N.* of an author of a Ṛig-veda hymn; of a prince; (*ā*), *f*, *N.* of a woman. — *Dur-mitriya*, *as*, *ā*, *am*, Ved. unfriendly. — *Dur-milā*, *f*, *N.* of two kinds of metre, one consisting of 4 × 32 syllabic instants, the other consisting of 4 × 8 anapests. — *Durmilikā*, *f*, *N.* of a metre consisting of 4 × 32 syllabic instants. — *Dur-mukha*, *as*, *i*, *am*, having a bad countenance or an ugly face, hideous; foul-mouthed, abusive, scurrilous; (*as*), *m*, a horse; *N.* of a prince of the Pañcālas; of one of the 100 sons of Dhṛita-rāshtra; of an astronomer; of an ascetic; of a Rakshas; of one of the principal Nāgas or serpents; *N.* of a Yaksha; of a monkey; of a general of the Asura Mahisha; *N.* of the twenty-ninth year of the cycle of Jupiter which consists of sixty years; [*cf. daurmukhi*.] — *Dur-muhūrta*, *as*, *am*, *m*, *n*, an inauspicious hour or moment. — *Dur-mūlya*, *as*, *ā*, *am*, high-priced, dear; (*am*), *n*, anything of high price or value. — *Dur-medha*, *as*, *ā*, *am*, or more correctly *dur-medhas*, *ās*, *ās*, *am*, dull-witted, simple-minded, silly, stupid, ignorant, uninformed. — *Dur-medha-tva*, *am*, *n*, dulness or weakness of intellect, foolishness, stupidity. — *Dur-medhavin*, *i*, *iñi*, *i*, = *dur-medha* above. — *Dur-maitra*, *as*, &c., unfriendly, hostile, an enemy. — *Dur-moḍa*, *as*, *ā*, *am*, hard to unloose. — *Dur-moha*, *as* or *ā*, *m*, or *f*, *N.* of a tree, = *kāka-tuṇḍī*. — *Dur-yavana*, *am*, ind. the bad Yavanas. — *Dur-yāsa*, *as*, *n*, ill repute, dishonour, disgrace. — *Dur-yāman*, *ā*, *m*, 'going badly,' *N.* of a prince; (also read *dur-dama*). — *Dur-yuj*, *k*, *k*, *k*, Ved. difficult to be yoked. — *Dur-yoga*, *as*, *m*, bad contrivance, clumsy artifice, bad or inauspicious conjunction. — *Dur-yodha*, *as*, *ā*, *am*, difficult to be conquered. — *Dur-yodhana*, *as*, *ā*, *am*, difficult to be conquered, invincible; (*as*), *m*, *N.* of the eldest of the Kuru princes and leader in the war against his cousins the Paṇḍavas and Kṛishṇa, described in the Mahā-bhārata; *N.* of a son of Su-durjaya; [*cf. su-yodhana*.] — *Duryodhana-tā*, *f*, the state of being difficult to be conquered, invincibility, difficulty of being attacked. — *Duryodhana-vīrya-jñāna-mudrā*, *f*, 'the mark of the knowledge of invincible heroism,' a peculiar position of the hands. — *Dur-yont*, *iś*, *iś*, *i*, of low or impure origin. — *Dur-lakshya*, *as*, *ā*, *am*, badly marked. — *Dur-lakshya*, *as*, *ā*, *am*, difficult to be observed, hardly visible. — *Dur-langhana* or *dur-langhya*, *as*, *ā*, *am*, difficult to be surmounted or transgressed, insurmountable, not to be overcome. — *Durlanghana-śakti*, *iś*, *f*, of insurmountable power. — *Durlabha*, *as*, *ā*, *am*, difficult to be obtained, hard to be attained, difficult of attainment or accomplishment, difficult to be found or met with, scarce, rare; excellent, eminent; dear, beloved; difficult (with an inf., e.g. *ratho durlabhāḥ samārōdhum*, a chariot difficult to be mounted); (*as*), *m*, a kind of plant, = *Curcuma Amhadi* or *Zerumbet*, = *karbura*, *kaśchura*; *N.* of a man; (*ā*), *f*, *N.* of two plants, = *sveta-kaṇṭha-kāri* and *dur-lābhā*. — *Dur-labhaka*, *as*, *m*, *N.* of a king of Kāśmīra, also called Prātāpāditya. — *Durlabha-tara*, *as*, *ā*, *am*, extremely difficult of attainment, more hard to be obtained. — *Durlabha-tva*, *am*, *n*, difficulty of attainment, scarceness, rarity. — *Durlabha-vardhana*, *as*, *m*, *N.* of a king of Kāśmīra. — *Durlabha-vānin*, *i*, *m*, *N.* of a temple built by Durlabha-vardhana. — *Dur-lālita* or *durlālita*, *as*, *ā*, *am*, ill-bred, ill-mannered, uncivil; spoilt, wayward, naughty; (*am*), *n*, ill-breeding, waywardness, rudeness. — *Dur-lasita*, *as*, *ā*, *am*, ill-mannered; (various readings for *dur-lālita*; *cf. dur-lāsita*.) — *Dur-lābha*, *as*, *ā*, *am*, difficult to be obtained, = *dur-labha*. — *Dur-lekha*, *am*, *n*, a false or forged document. — *Dur-vāca*, *as*, *ā*, *am*, difficult to be uttered, hard to be spoken, difficult

to be explained, not to be spoken about; anything about which it is difficult or disagreeable to speak; speaking ill or improperly, abusing; (*am*), n. abuse, censure; evil or unlucky speech. — *Dur-vačana*, *am*, n. a harsh expression, abusive language. — *Dur-vačas*, *as*, n. evil speech, bad language, insult, abuse; (*ās, ās, as*), using bad or abusive language; difficult to be explained or answered; [cf. *dur-vača*.] — *Dur-vačas-tva*, *am*, n. bad or abusive language; difficulty of being answered. — *Dur-va-daka*, *as, ā, am*, speaking or uttering badly or indistinctly, uttering incoherently, stammering. — *Dur-varāha*, *as, m.*, Ved. a wild hog (?). — *Dur-varṇa*, *as, ā, am*, of a bad or inferior colour, bad-coloured; of a bad or low species or class; (*am*), n. silver, (opposed to *su-varṇa*, gold); the fragrant bark of *Feronia Elephantum* (commonly *Elabāluka*). — *Dur-varṇaka*, *am*, n. silver. — *Dur-varṇu*, *us, us, u*, Ved. difficult to be kept back or restrained, irresistible. — *Dur-vaśa*, see *dur-bala*. — *Dur-vaśa*, *as, ā, am*, difficult to be inhabited or resided in; difficult to be passed or spent (as time). — *Dur-vaśati*, *is, f.* a difficult dwelling, painful residence. — *Dur-vaśa*, *as, ā, am*, difficult to be borne or supported. — *Dur-vākya*, *am*, n. harsh or abusive language. — *Dur-vāg-bhava*, *as, m.* the being abusive, abusiveness, the use of bad language. — *Dur-vāc*, *k, f.* evil speech, bad words, abuse; inelegant language or utterance; (*k, k, k*), having a bad voice, speaking ill, using bad language. — *Dur-vācya*, *as, ā, am*, difficult to be uttered or spoken; abusive, harsh (*aś* words); (*am*), n. any harsh or bad or ill-omened speech, inauspicious news; censure, abuse. — *Dur-vāda*, *as, m.* calumnious report, slander, defamation, calumny; (*as, ā, am*), one who speaks badly or incorrectly or ungrammatically, one who utters abusive or unbecoming language. — *Dur-vānta*, *as, ā, am*, one who has vomited badly or on whom an emetic has not had the desired effect. — *Dur-vāra* or *dur-vāraṇa* or *dur-vāraṇīya*, *as, ā, am*, difficult to be restrained or stopped, not to be repressed or checked, irresistible. — *Dur-vāra-tva*, *am*, n. irrepressibility, unrestrainableness. — *Dur-vārīta*, *as, ā, am*, badly restrained or obstructed. — *Dur-vārītā*, *f.* bad news, sad intelligence. — *Dur-vārya* = *dur-vāra* above. — *Dur-vārya-tā*, *f.* unrestrainableness, irrepressibility. — *Dur-vāsanā*, *f.* bad inclination, evil propensity; a chimeria. — *Dur-vāśas*, *ās, ās, as*, badly clad, ill-dressed, unclothed, denuded, naked; (*ās*), m., N. of a Rishi or saint (who was a son of Atri by Anasūyā and an incarnation of a portion of Siva; he became notorious for his irascible temperament). — *Dur-vāśeśvara-līnga* ('*śa-iś*'), *am*, n., N. of a Liṅga; N. of the eighty-fifth chapter of the Kāśī-khaṇḍa of the Skanda-Purāṇa. — *Dur-vāśo-darpa-bhava*, *as, m.* 'the humbling of the pride of *Dur-vāśas*,' N. of the fiftieth chapter of the Kṛishṇa-khaṇḍa of the Brahma-vaivarta-Purāṇa. — *Dur-vāśopantīśaul* ('*śa-up*'), *t, f.* 'the mystical doctrine of *Dur-vāśa* (?)', N. of the thirty-fourth to the forty-first chapters of the Jñāna-khaṇḍa of the Siva-Purāṇa. — *Dur-vāśo-mata-tantra*, *am*, n., N. of a work mentioned in the commentary to the Ānanda-laharī or 'wave of pleasure' by Gauṛī-kānta-sārva-bhāuma. — *Dur-vāśo-vākya*, *am*, n., N. of the ninety-ninth chapter of the Uttara-khaṇḍa of the Rāmāyaṇa. — *Dur-vāśo-śāpa-kathana*, *am*, n. 'the tale of the curse of *Dur-vāśas*,' N. of the thirty-eighth chapter of the Uttara-khaṇḍa or fifth part of the Padma-Purāṇa. — *Dur-vāhita*, *am*, n. a heavy load or burden. — *Dur-vikāthana*, *as, ā, am*, boasting in an arrogant or offensive manner. — *Dur-vigāha*, *as, ā, am*, difficult to be fathomed or penetrated or reached, unfathomable; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshṭra. — *Dur-vigāhya*, *as, ā, am*, = *dur-vigāha* above. — *Dur-vicintya*, *as, ā, am*, difficult to be imagined, inconceivable, inscrutable. — *Dur-vicēṣṭa*, *as, ā, am*, behaving badly, ill-behaved, misconducted. — *Dur-vijñāna*, *am*, n. comprehending or understanding with difficulty; (*as, ā, am*), difficult

to be understood or comprehended; having an evil mind. — *Dur-vijñeya*, *as, ā, am*, difficult to be understood or perceived, unintelligible. — *Dur-vitarka* or *durovitarka*, *as, ā, am*, difficult to be reasoned about or discussed, difficult to be understood. — *Dur-vida*, *as, ā, am*, difficult to be known or discovered. — *Dur-vidagḍha*, *as, ā, am*, 'badly burned,' i.e. imperfectly skilled, unskilled, raw, scantily versed, stupid, silly; wholly ignorant; foolishly puffed up. — *Dur-vidatra*, *as, ā, am*, Ved. ill-disposed, envious, ungracious. — *Dur-vidya*, *as, ā, am*, unformed, uneducated. — *Dur-vidras*, *vām, dushī, vas*, Ved. evil-minded, ill-disposed, malignant. — *Dur-vidha*, *as, ā, am* ('acting badly,' 'of a bad nature'), mean, low, base; wicked, malevolent; poor, badly circumstanced, pauper, indigent; stupid, foolish, silly, (? for *dur-vidya*). — *Dur-vidhi*, *is, m.* 'bad fate,' bad luck, misfortune. — *Dur-vinaya*, *as, m.* imprudent conduct, bad behaviour. — *Dur-vinita*, *as, ā, am*, ill-conducted, badly behaved, badly educated, ill-mannered, unrefined, mean, wicked; stubborn, obstinate, restive (as a horse); (*as*), m. a wicked wretch, reprobate, ruffian; N. of a sage (associated with *Dur-vāśas*, Kaṇva, Kātyāyana). — *Dur-vinītaka* = *dur-vinīta*. — *Dur-vipāka*, *as, m.* a bad end or result, evil consequences of acts done either in this or a former birth. — *Dur-vibhāga*, *ās, m. pl.* 'difficult to be disunited,' N. of a people. — *Dur-vibhārya*, *as, ā, am*, difficult to be conceived, incomprehensible, inconceivable. — *Dur-vibhāsha*, *as, ā, am*, difficult to be pronounced or uttered; (*am*), n. harsh or offensive words, abuse. — *Dur-vimocana*, *as, ā, am*, difficult to be set free or liberated; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshṭra. — *Dur-virocana*, *as, m.* 'shining badly (?)', N. of one of the 100 sons of Dhṛita-rāshṭra. — *Dur-vilasita*, *am*, n. a rude or ill-mannered trick, rudeness, naughtiness, a wayward act; [cf. *dur-lasita*]. — *Dur-vivakṛtī*, *tā, trī, trī*, declaring badly, answering wrongly. — *Dur-vivāha*, *as, m.* a bad marriage, mesalliance. — *Dur-viśa*, *as, ā, am*, hard to be entered, difficult to be trod or walked upon. — *Dur-viśa*, *as, ā, am*, bad-tempered (?); ill-natured, malignant; (*as*), m. an epithet of Siva. — *Dur-viśaha*, *as, ā, am*, difficult to be borne or supported, intolerable, insupportable, difficult to be subdued or overcome, irresistible; difficult to be performed; (*as*), m. an epithet of Siva; N. of one of the 100 sons of Dhṛita-rāshṭra; (also read *dur-viśaha*; cf. *duḥ-shaha*, *duḥ-saha*, *duḥ-prasaha*). — *Dur-viśahya*, *as, ā, am*, = *dur-viśaha*. — *Dur-vṛitta*, *am*, n. bad conduct, misconduct, ill-behaviour, mean practices; (*as, ā, am*), behaving badly, misbehaved, vile, wicked, criminal, leading a low or infamous life, following disreputable habits or business, cheating, roguish, a cheat, rogue, blackguard. — *Dur-vṛitti*, *is, f.* bad circumstances, distress, misery, want, indigence; disreputable conduct, bad practices; fraud. — *Dur-vṛtishīt*, *is, f.* insufficient rain, drought, dryness, aridity. — 1. *dur-veda*, *as, ā, am* (rt. 1. *vid*), having bad or little knowledge, unlearned; difficult to be known. — 2. *dur-veda*, *as, ā, am* (rt. 3. *vid*), difficult to be found. — *Dur-vyavasthāpaka*, *as, ā, am*, deciding badly, giving a bad or unfavourable judgment. — *Dur-vyavahāra*, *as, m.* a wrong judgment (in law). — *Dur-vyāhṛita*, *as, ā, am*, spoken badly or ill; (*am*), n. a bad or unfit expression. — *Dur-vrajita*, *as, m.* a bad or improper gait, bad manner of going. — *Dur-vrata*, *as, ā, am*, disobedient, not conforming to rules; [cf. *dur-vratya*]. — *Dur-haṇa* or *dur-hana*, *as, ā, am*, Ved. difficult to be killed, difficult to be destroyed or overcome, hard to be overpowered, irresistible; (*nā*), *f.* Ved. ill luck, misfortune. — *Dur-haṇāyat*, *am, anti, at*, or *dur-haṇāyu*, *us, us, u*, Ved. seeking to destroy, intending injury, meditating evil or damage. — *Dur-haṇā-vat*, *an, atī, at*, Ved. fatal, pernicious. — *Dur-haṇu*, *us, us, u*, Ved. having deformed jaws. — *Dur-hana*, see *dur-haṇa*. — *Dur-hārd*, *t, t, t*, Ved. ill-disposed; [cf. *dur-hṛid* and *daurhārda*]. — *Dur-hīta*, *as, ā, am*, Ved. unfriendly, hostile, trouble-

some. — *Dur-huta*, *am*, n. a badly offered sacrifice. — *Dur-hṛināyat*, *an, anti, at*, or *durhṛināyu*, *us, us, u*, Ved. whose fury is difficult to restrain or be borne. — *Dur-hṛid*, *t, t, t*, bad-hearted, hard-hearted, ill-disposed, inimical; (*t*), m. an enemy; [cf. *dur-hārd* and *daurhārda*]. — *Dur-hṛidaya*, *as, ā, am*, evil-minded, bad-hearted; [cf. *daurhṛidaya*]. — *Dur-hṛishika*, *as, ā, am*, having defective organs of sense, badly restraining the senses; [cf. *durbalendriya* and *dur-bala*].

Durasya (probably connected with 2. *dur*), Nom. P. *durasyatī*, &c., Ved. to wish to hurt, desire to injure.

Durasyu, *us, us, u*, Ved. wishing to do harm, desirous of inflicting injury.

दुर 1. *dura*, *as, ā, am*, Ved. (according to Sāy. fr. rt. 1. *dā*), a giver, granter; (perhaps rather to be derived fr. rt. *dṛi*, one who opens, unlocks.)

दुर 2. *dura* = 1. *dur* (occurring only in *śata-dura*, q. v.). — *Dura-dabha*, *as, ā, am*, Ved. deceiving or illuding doors, i.e. not to be kept in or restrained by bolts and bars.

Duroṇa, *am*, n., Ved. residence, dwelling, home. — *Duroṇa-sad*, *t, t, t*, Ved. residing in a house.

Duroṇāyu, *us, us, u*, Ved. fond of the house; (Sāy.) frequenting the sacrificial hall.

Durya, *as, ā, am*, Ved. belonging to the door or house; (*ās*), m. or f. pl. a residence; (perhaps 'the posts of the door'; cf. Lat. *fores*.)

Duryoṇa, *am*, n., Ved. a residence, dwelling-place, = *duroṇa* (?); Sāy. = *sangrāma*, battle, or (*duḥ + yoni*) = *Duryoni*, N. of a king.

दुराक *durāka*, *as, m.*, N. of a barbarous tribe.

दुरु *duru*, *us, m.*, N. of a mountain.

दुरुःफ *durūḥpha*, (in astrology) N. of the fifteenth Yoga; (also read *durapha* and *durupha*.)

दुरुधरा *durudharā*, *f.* (a word borrowed fr. the Gr. *δορυφορία*), a peculiar position of the moon.

दुरोदर *durodara*, *as, m.* (probably for *dardara*, q. v., and connected with rt. *dṛi*; according to others perhaps fr. *duras*, acc. pl. of 1. *dur*, q. v., + *dara*, piercing or breaking the doors; cf. *dura-dabha* under 2. *dura*), one who plays at dice, a gamester; a dice-box; a stake; (*am*), n. (according to a commentator also *as, m.*), playing, gaming, a game at dice.

Durdāra, *as, ā, am* (probably for *dardara*, q. v.), tearing; distressing; a kind of drug; = *ṛishabha*; [cf. *dardāra* and *dur-dhara*.]

दुर्ग *dur-ga*, *dur-gā*, &c. See p. 420, col. 3.

दुर्गि *durgi* = *dur-gā*, q. v.

दुर्दुष्ट *durdurūṣa* or *durdurūṣa*, *as, m.* (said to be fr. 2. *dur*, 'vile,' repeated), an expression of reproach; an atheist; = *karaṣa*.

Durdhurūṣa or *durdhurūṣa*, *as, m.* a pupil who does not obey his teacher without exercising his own judgment.

दुर्द्रिता *durdritā*, *f.* a kind of creeping plant.

दुर्व *duro*, cl. 1. P. *dūrvaṭi*, &c., to hurt, injure, kill; [cf. rt. *dhruv*.]

दुर्वारि *durvāri*, *ayas*, m. pl., N. of a tribe of the Kāmbojas.

दुर्वीसम् *dur-vāsas*. See col. 1.

दुल *dul*, cl. 10. P. *dolayati*, &c., to whirl, shake to and fro, cause to oscillate or vibrate, excite; [cf. *tul*, *dola*, *dolāya*.]

Dulā, f., Ved. 'shaking,' N. of an *Iṣṭakā* or sacrificial brick.

दुलयेते *dul-ayate* = *dur-ayate*. See *dur-*, p. 420, col. 2.

दुलि *duli*, is, m., N. of a Muni or saint; (is, ī), f. a small or female tortoise; [cf. *dauleya*.]

दुलितुह *duliduha*, as, m., N. of a prince; of a son of An-amitra and father of Dilipa.

दुवय *duvanya* (perhaps fr. rt. 1. *du*), Ved. worshipping. — *Duvanya-sad*, ī, ī, ī, Ved. (Sāy.) dwelling among worshippers, abiding with the devout; [cf. *duvas* below.]

Duvas, as, n., Ved. worship, honour, reverence; (Sāy.) wealth; (*ās*, *ās*, as), active, moving restlessly. — *Duvas-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to worship. — *Duvas-vat*, ān, atī, at, Ved. worshipping; enjoying or receiving worship. — *Du-vo-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to worship.

Duvasana, as, ā, am, active, moving; (Sāy.) adorable, worthy of worship.

1. *duvasya*, Nom. P. *duvasyati*, &c., Ved. to honour, worship, celebrate, acknowledge, reward; to present with, give as a reward.

2. *duvasya*, as, ā, am, Ved. (according to Sāy.) worthy of worship or honour.

Duvasyu, us, us, u, Ved. honouring, worshipping, respectful.

Duwoyā, f., Ved. worship; (only occurring in inst. *duwoyā*, in worship.)

Duwoyu, us, us, u, Ved. honouring, worshipping; (u), ind. reverently; out of acknowledgment.

दुग *duḥ*, euphonically substituted for *dur* in comp. like *duṣ-ākshas*. See bottom of col. 3.

दुश्चिन्म *duṣṭikya*, am, n. (in astrology) N. of the third lunar mansion.

दुम् 1. *duṣṭ*, euphonically substituted for *dur* in *duṣṭ-kara* &c. See p. 425, col. 1.

दुष् 2. *duṣṭ*, cl. 4. P. (ep. also A.) *duṣṭ*-*yati*, -*te*, *duḍoṣha*, *duḥṣṭyati*, *aduṣhat* (according to Vopa-deva also *aduṣkhat*), *duḥṣṭum*, to become bad or corrupted, to be ruined, to perish, suffer damage, to be soiled; to be or become depraved or defiled or impure, to be violated (as a woman), to be contaminated by a crime, to sin, to commit a mistake, to be wrong; to be faithless or unchaste (as a wife): Caus. *duḥṣṭayati* (ep. also -*te*), -*yitum*, to corrupt, spoil, make bad, cause to perish, hurt, destroy, lay waste, to make unclean or impure, to soil, defile, contaminate, vitiate, taint; to dishonour or violate (as a girl or the wife of another); to cause evil or misfortune (in astrology); to corrupt the morals, deprave, demoralize; to adulterate; to falsify; to rescind, abrogate, annul, retract; to object, refute, disprove; to find fault with, speak ill of, accuse, blame, abuse, condemn; (it is to be observed that *duḥṣṭyate*, Pass. of the Caus., may often more correctly be read where *duṣṭyate* is given in the printed editions of epic poems, the sense of *duḥṣṭyate* being the same; according to Pāṇ. VI. 4, 91, another form of the Caus., viz. *duḥṣṭayati*, &c., is optionally used in speaking of moral corruption, e.g. *kāmo duḥṣṭayati* or *duḥṣṭayati cittaṃ*, lust corrupts the mind.)

Duṣṭa, as, ā, am, become bad, spoiled, corrupted, reduced to a bad state, injured, damaged, ruined, spoiled, vitiated, contaminated, diseased, tainted, infected, degraded; depraved; violated; corrupt, vicious, wicked; bad, evil; faulty, guilty, convicted, culpable; having evil intentions, ill-affected; roguish, low, vile; worthless; painful; (*ā*), f. a bad woman, a harlot, an unchaste woman; (*am*), n. sin, an offence, crime, guilt; a kind of Costus, Costus Speciosus, = *kushṭha*. — *Duṣṭa-gaja*, as, m. a vicious elephant. — *Duṣṭa-caritra*, as, ā, am, ill-conducted. — *Duṣṭa-cārin*, ī, iṇī, ī, practising evil deeds, wicked, criminal. — *Duṣṭa-śeṣa*, ās, ās, as,

evil-minded, malevolent, bad-hearted. — *Duṣṭa-tā*, f. or *duṣṭa-tva*, am, n. badness, wickedness; perversity, falsehood; contamination, defilement, violation. — *Duṣṭa-dhī*, īs, īs, ī, or *duṣṭa-buddhi*, īs, īs, ī, having bad thoughts, evil-minded, evil-affected. — *Duṣṭa-bhāva*, as, ā, am, evil-natured, of a wicked or depraved nature, innately bad or wicked. — *Duṣṭabhāva-tā*, f. wickedness, innate depravity. — *Duṣṭa-mati*, īs, īs, ī, evil-minded, wicked, depraved. — *Duṣṭa-mānasa*, as, ī, am, evil-minded, depraved in mind. — *Duṣṭa-vāḍ*, k, k, k, speaking evil, uttering bad language. — *Duṣṭa-vṛisha*, as, m. a bad or vicious ox, a strong but stubborn ox which refuses to draw. — *Duṣṭa-vraṇa*, as, m. a dull boil or sore, an obstinate tumor; a sinus. — *Duṣṭātman* (*ṭa-āt*), ā, ā, a, of a bad nature, evil-minded, wicked. — *Duṣṭānvita* (*ṭa-an*), as, ā, am, defiled, rendered impure.

Duṣṭi, īs, f. corruption, corruptness, depravity.

Duṣṭīya, Nom. P. *duṣṭīyati*, &c., to become bad or corrupted (?).

दुष्ट *duṣṭa*. See col. 1.

दुष्टु *duṣṭhu*. See p. 425, col. 2.

दुष्यन्त *duṣhyanta*. See p. 425, col. 3.

दुस् *duṣ*, ind. (related to rt. 2. *duṣṭ*, and reckoned by Pāṇini among the Upa-sargas, a particle and prefix to nouns and rarely to verbs, implying evil, bad, badly, wicked, wickedly, difficult, hard, with difficulty, slight, inferior, &c., and sometimes equivalent to the English prefix *in-* or *un-*; [cf. rt. 2. *duṣṭ*; rt. 1. *dvish*; Zend *duṣṭ*, *duṣ-mananh*, *duṣ-iti*; Gr. *duṣ*, e.g. *duṣ-mevris*; Goth. *tus* in *tus-vergan*; Old Germ. *zur*; Heb. *do*, *do-hail*, 'bad luck'; *do-dhuine*, 'a bad man'; *do-dheanta*, 'hard to be done'; *do-bhasutghite*, 'immortal.'] *Dus* becomes *dur*, q. v., before *yowels* and soft consonants; becomes *dū*, q. v., before *r*; remains unchanged before *t*, *th* (not however in the earlier language where *s* becomes *sh* and the following *t*, *th* are changed to *f*, *th*); becomes *duṣṭ* and rarely *duḥ* before *k*, *kh* [cf. *duḥ-kha*], *p*, *ph*; becomes *duḥ* and rarely *duṣ*, *duṣṭ*, *duṣṭ* before *s*, *ś*, and *sh*. Those compounds in which *duṣ* becomes *dur* and *dū* will be found under *dur* and *dū* respectively. The other compounds formed with *duṣ* are as follow. — *Duḥ-paśa*, *duḥ-patana*, *duḥ-pattra*, *duḥ-prajña*, &c., see *duḥ-paśa*, &c., p. 425, col. 2. — *Duḥ-sāna*, as, ā, am, Ved. wishing evil, malevolent, malicious, wicked. — *Duḥ-saka* or *duḥ-sakta*, as, ā, am, or *duḥ-sakti*, īs, īs, ī, having no power, possessed of little power, powerless. — *Duḥ-sala*, as, m., N. of one of the 100 sons of Dhṛita-rāshtra; (*ā*), f., N. of the only daughter of Dhṛita-rāshtra, (she was the wife of king Jayad-ratha.) — *Duḥ-sasta*, as, ā, am, badly recited; (*am*), n. a bad recitation. — *Duḥ-sāka*, am, ind. the luckless Sākas (see Pāṇ. II. 1, 6). — *Duḥ-sāsa*, as, ā, am, difficult to be controlled. — *Duḥ-sāsana*, as, ā, am, difficult to be governed, intractable, difficult to be managed; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshtra. — *Duḥ-sāsu*, us, us, u, Ved. wishing evil, malevolent. — *Duḥ-sīma*, as, ā, am, Ved. = *duḥ-prāpa*, difficult to be attained; (*as*), m., N. of a man?; [cf. *su-sīma*.] — *Duḥ-sīla*, as, ā, am, badly disposed, ill-behaved, reprobate, abandoned. — *Duḥ-sīla-tā*, f. bad behaviour, badness of disposition. — *Duḥ-sṛiṅgī*, f. a disloyal wife. — *Duḥ-seva*, as, ā, am, Ved. 'badly propitious,' envious; (Sāy.) difficult to serve (as if *seva*); delighting in evil. — *Duḥ-śodha*, as, ā, am, difficult to be cleaned. — *Duḥ-śoṣha*, as, ā, am, difficult to be dried. — *Duḥ-śrula*, as, ā, am, badly or wrongly heard. — *Duḥ-shanta*, as, m., N. of the father of Bharata; [cf. *daṁḥshanti*; later forms are *duḥshanta*, *duḥshyanta*, *duḥshanta*, *duḥshvanta*.] — *Duḥ-shama*, as, ā, am, unlike, uneven; adverse, unlucky, unfortunate; wrong; (*am*), ind. unevenly, improperly; at a wrong time; (*ā*), f. (with Jains) N. of two spokes in the wheel of time, viz. the fifth

in the *Ava-sarpinī*, and the second in the *Ut-sarpinī*; [cf. *duḥ-sama*.] — *Duḥshama-sushamā*, f. 'both unfortunate and fortunate' (but with a preponderance of misfortune), N. of two spokes in the *Jaina* wheel of time, viz. the fourth in the *Ava-sarpinī*, and the third in the *Ut-sarpinī*. — *Duḥ-shaha*, as, ā, am, Ved. difficult to be borne, irresistible; [cf. *duḥ-saha*.] — *Duḥ-shupta*, as, ā, am, sleeping badly, having bad dreams. — *Duḥ-shṭuta* and *duḥ-shṭuti*, see *duḥ-shṭuta*, *duḥ-shṭuti*, p. 425, col. 2. — *Duḥ-shvapna*, am, n., Ved. 'causing bad dreams,' evil dream, pain; (Sāy.) poverty; [cf. *jāgra-d*, *svapna-d*, *daḥshvapna*, *duḥ-svapna*.] — *Duḥ-samlakshya*, as, ā, am, difficult to be observed or recognised. — *Duḥ-samskāra*, as, m. a bad custom or practice. — *Duḥ-saktha*, as, ā, am, or *duḥ-sakthi*, īs, īs, ī, having deformed thighs. — *Duḥ-sanga*, as, m. bad inclination, evil attachment. — *Duḥ-sāncāra*, as, ā, am, difficult to be passed. — *Duḥ-sāncintya*, as, ā, am, difficult to be conceived or imagined. — *Duḥ-sattva*, am, n. an evil being, noxious creature, ferocious animal. — *Duḥsattva-vat*, ān, atī, at, filled with or infested by evil beings or ferocious animals. — *Duḥ-santushta*, as, ā, am, unsatisfied, discontented. — *Duḥ-sandhāna* or *duḥ-sandheya*, as, ā, am, difficult to be joined together or united or reconciled. — *Duḥ-sama*, as, ā, am, unequal, uneven, unlucky, unfit, improper, evil, bad, unseasonable; [cf. *duḥ-shama*.] — *Duḥ-samatikrama*, as, ā, am, difficult to be surmounted, insurmountable. — *Duḥ-samīkshya*, as, ā, am, difficult to be observed or perceived. — *Duḥ-sampāda* or *duḥ-sampādya*, as, ā, am, difficult to be reached or attained. — *Duḥ-saha*, as, ā, am, difficult to be borne, unbearable, irresistible; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshtra; of a son of *Puru-kutsa* and father of *Sam-bhūti*; of an evil demon; (*ā*), f. an epithet of *Srī*; N. of a shrub (= *nāga-damanī*); [cf. *duḥ-shaha*, *dur-vishaha*, *duḥ-prasaha*.] — *Duḥ-sahāya*, as, ā, am, having evil companions or associates. — *Duḥ-sākshin*, ī, m. a false witness. — *Duḥ-sādhyā*, as, ā, am, difficult to be accomplished; difficult to be managed; difficult to be cured; difficult to be conquered. — *Duḥ-sevya*, as, ā, am, difficult to be used or dealt with, hard to be managed, intractable. — *Duḥ-strī*, f. a bad woman. — *Duḥ-stha*, as, ā, am, 'standing badly,' badly fixed, unsteady, disquieted; badly circumstanced, suffering pain or affliction, distressed, unhappy, unwell, ill, badly situated, ill-conditioned, poor, miserable; ignorant, unwise, a fool; (*am*), ind. badly, ill, unwell; in bad circumstances. — *Duḥ-sthita*, as, ā, am, = *duḥ-stha* above; (*am*), n. an improper manner of standing. — *Duḥ-sthiti*, īs, f. instability, unsteadiness; ill condition, bad fortune, unhappiness. — *Duḥ-stheya*, as, ā, am, difficult to be stood; (*am*), n. difficult standing or position. — *Duḥ-snāna*, am, n. defective or inauspicious ablution. — *Duḥ-sparsa*, as, ā, am, difficult or unfit to be touched or laid hold of, unpleasant to the touch; (*as*), m. the prickly plant *Alhagi Maurorum* (= *latā-karajī*); (*ā*), f., N. of several plants, *Solanum Jacquinii* [cf. *kehudra-d*]; *Alhagi Maurorum*, *Mucuna Pruritus*, *Cassyta Filiformis*. — *Duḥ-spriśa*, as, ā, am, difficult to be touched; [cf. *duḥ-sparsa*.] — *Duḥ-spriṣhṭa* or *duḥ-spriṣhṭa*, am, n. slight contact, the slight action of the tongue which produces the sounds *y*, *r*, *l*, *v*; (*as*), m. a sound produced by this slight motion of the tongue. — *Duḥ-sphoṭa*, as, m. 'difficult to be burst,' a sort of weapon. — *Duḥ-svana*, as, ā, am, sounding badly, cacophonous. — *Duḥ-svapna*, as, m. a bad dream. — *Duḥsvapna-darsana*, as, ā, am, seeing a bad dream. — *Duḥsvapna-nāsa*, as, m. the removal of bad dreams. — *Duḥsvapna-nāšana*, as, ā, am, removing bad dreams. — *Duḥsvapna-pratibodhana*, as, ā, am, difficult to be awakened from sleep. — *Duḥsvapnapośanti* ('*na-up*'), īs, f. the cessation of a bad dream. — *Duṣ-ākshas*, ās, ās, as, Ved. evil-eyed. — *Duṣ-ār*, cl. 1. P. -*ārati*, -*ritum*, to act wrongly or badly towards (with acc. of person), to behave badly. — *Duṣ-āra*, as,

ā, am, difficult to be gone to or approached, unattainable, inaccessible, difficult to be passed or spent (as time); difficult to be performed or accomplished; going with trouble or difficulty; acting ill, behaving wickedly; (*as*), *m. 2* bear (as moving slowly); a bivalve shell. — *Duścara-čarin*, *i, inī, ī*, practising very difficult penance. — *Duścara-tva*, *am, n.* inaccessibility, difficulty of being approached or practised. — *Duścārta*, *as, ā, am*, misbehaving, wicked, abandoned; (*am*), *n.* misbehaviour, misdoing, ill-conduct, wickedness; (*āni*), *n. pl.* (with Buddhists) the ten chief sins, viz. murder, theft, adultery, lying, calumny, lewdness, evil speech, covetousness, envy, heresy. — *Duścāritin*, *i, inī, ī*, performing wicked actions. — *Duścārman*, *ā, ā, a*, affected with disease of the skin, leprosy; a circumcised man, one whose prepuce is naturally or artificially wanting; [*cf. dauścarmya*]. — *Duścāritra*, *as, ā, am*, or *duścārin*, *i, inī, ī*, badly conducted, misbehaving. — *Duścikita*, *as, ā, am*, difficult to be cured, incurable. — *Duścikitsā*, *f.* (in medic.) wrong treatment. — *Duścikitsita* or *duścikitsya*, *as, ā, am*, difficult to be cured. — *Duścikitsya-tama*, *as, ā, am*, most difficult to be cured. — *Duścikitsya-tva*, *am, n.* difficulty of being cured, incurableness. — *Duściti*, *t, t, t*, Ved. thinking evil. — *Duścintya*, *as, ā, am*, difficult to be thought about or understood. — *Duścēṣṭita*, *as, ā, am*, misbehaving, doing or designing evil; (*am*), *n.* evil purpose or action, misconduct, error. — *Duścayana* or *duścāyāna* or *duścāyāna*, *as, ā, am*, difficult to be felled or brought to the ground, unshaken, unmovable; (*as*), *m.* an epithet of Indra; (another etymology for the latter meaning is based upon the legend, that Indra having raised his arm to hurl his thunderbolt at Cyavana, had it fixed in that position by the curse of the saint.) — *Duścāda*, *as, ā, am*, 'covering badly,' forming a bad garment; difficult to be clothed, hardly covered, tattered. — *Duścīd*, *t, t, t*, difficult to be cut or destroyed. — *Duścīnna*, *as, ā, am*, badly cut or separated, badly extracted. — *Duśc-kara*, *as, ā or ī, am*, difficult or hard to be done or performed or accomplished; difficult to be reached or attained; difficult, arduous (with inf., e.g. *duśc-karam kartum*, difficult to perform); difficult to be borne or supported; doing badly or with difficulty, acting badly, wicked, bad; (*am*), *n.* difficult or painful act, a difficult task, a difficulty; atmosphere, ether; the tree of plenty?; (*am*), ind. hardly, scarcely (with following *yadī*). — *Duśc-karakāri-tā*, *f.* the state of experiencing difficulties. — *Duśc-kara-čarin*, *i, inī, ī*, experiencing difficulties, suffering what is hard to be borne. — *Duśc-kara-čaryā*, *f.* 'the performance of difficulties,' *N.* of the seventeenth chapter of the *Lalitā-vistara* which describes Śākya-muni as the performer of difficult tasks. — *Duśc-karaṇa*, *am, n.* anything difficult to be done or performed, a difficult task. — *Duśc-karṇa*, *as, m.*, *N.* of one of the 100 sons of Dhṛita-rāṣṭra; (also read *duśc-karṇa*.) — *Duśc-karman*, *a, n.* evil act, crime, wickedness, sin; any difficult or painful act; (*ā, ā, a*), acting wickedly, wicked, criminal. — *Duśc-kalevara*, *as, am, m. n.* 'the bad or miserable body,' i.e. the body considered as the seat of diseases &c. — *Duśc-kāyastha-kula*, *am, n.* the miserable writer-caste. — *Duśc-kāla*, *as, m.* 'bad or all-destroying time,' an epithet of Śiva. — *Duśc-kīrti*, *ts, ts, t*, dishonourable. — *Duśc-kula*, *am, n.* a low family or race; (*as, ā, am*), of a low family, low-born; [*cf. dauškula, dauškuleya, dauškulya*]. — *Duśc-kula-tā*, *f.* lowness of origin, meanness of birth or family. — *Duśc-kulina*, *as, ā, am*, of a low or degraded family or race, low-born; (*as*), *m.* a sort of perfume, commonly called Chora. — *Duśc-kṛit*, *t, t, t*, Ved. an evil-doer, offender, wicked, criminal. — *Duśc-kṛita*, *as, ā, am*, done wrongly or wickedly, done with difficulty or pain, badly organized, badly applied (e.g. *duśc-kṛitā pūjā*, badly applied worship); (*am*), *n.* evil action, misdeed, sin, crime, guilt. — *Duśc-kṛita-karman*, *ā, ā, a*, acting wickedly,

wicked, reprobate, a criminal; (*a*), *n.* a wicked deed, wickedness. — *Duśc-kṛita-vahiskṛita*, *as, ā, am*, free from sin. — *Duśc-kṛitātman* ('*ta-āt*'), *ā, ā, a*, evil-minded, wicked, base. — *Duśc-kṛiti*, *ts, ts, t*, or *duśc-kṛitin*, *i, inī, ī*, acting wickedly, an evil-doer. — *Duśc-kṛiṣṭa*, *as, ā, am*, Ved. badly ploughed, ill-cultivated. — *Duśc-krama*, *as, ā, am*, difficult of access; going ill; ill-arranged, unmethodical. — *Duśc-kriyā*, *f.* evil act, a misdemeanour. — *Duśc-kṛita*, *as, ā, am*, badly purchased, bought too dearly. — *Duśc-kha*, see *duškha* at p. 418, col. 2. — *Duśc-khadira*, *as, m.* a tree related to the *Acacia Catechu* (= *khadira*). — *Duśc-ṭanu*, *us, vī, u*, Ved. having an ugly body, having an odious form. — *Duśc-ṭara*, *as, ā, am*, Ved. difficult to be crossed or passed, hard to be overcome, unconquerable, invincible, irresistible; not to be subdued; not to be surpassed or excelled; difficult to be endured; [*cf. the later form duś-tara*]. — *Duśc-ṭaritu*, *us, us, u*, Ved. = *duś-tara*; (*us*), *m.* epithet of Indra; *N.* of a man. — *Duś-ṣṭuta*, *am, n.* (for *duh-ṣṭuta*), Ved. faulty recitation of the Stotra. — *Duś-ṣṭuti*, *ts, f.* (for *duh-ṣṭuti*), Ved. a faulty or bad hymn. — *Duś-ṣṭhu*, *us, us, u* (for *duh-ṣṭhu*), 'standing badly,' ill-behaved, depraved; (*u*), ind. ill, bad; improperly, incorrectly; [*cf. dauśṣṭhava and suśṣṭhu*]. — *Duś-pada*, *as, ā, am*, difficult to be digested. — *Duś-patana*, *am, n.* falling badly, (formed to explain *apa-bhraṇṣa*). — *Duś-pattra*, *as, m.* a kind of perfume, commonly called Chora; (also read *duh-pattra*). — *Duś-pada*, *as, ā, am*, Ved. (according to Śāy. = *duś-prapadana*), not to be reached or overtaken. — *Duś-parāṇya*, *as, ā, am*, difficult to be conquered; (*as*), *m.*, *N.* of one of the 100 sons of Dhṛita-rāṣṭra. — *Duś-parigraha*, *as, ā, am*, difficult to be seized or kept. — *Duś-paripāma*, *as, ā, am*, difficult to be finished or ended. — *Duś-parihantu*, *us, us, u*, Ved. difficult to be destroyed or disturbed. — *Duś-parikṣhya*, *as, ā, am*, difficult to be investigated or examined. — *Duś-parśa*, see *duh-sparsa*. — *Duś-pāna*, *as, ā, am*, difficult to be drunk. — *Duś-pāra*, *as, ā, am*, difficult to be crossed or passed over; difficult to be accomplished or performed. — *Duś-pārēṣṭigraha*, *as, ā, am*, having a dangerous enemy in the rear; (also read *duh-pārēṣṭigraha*). — *Duś-pita*, *as, ā, am*, badly drunk. — *Duś-putra*, *as, m.* a bad son. — *Duś-purusha*, *as, m.* a bad man; (also read *duh-purusha*; *cf. dauṣpurushya*). — *Duś-pūra*, *as, ā, am*, difficult to be filled or satiated or satisfied. — *Duś-prakampa* or *duś-prakampya*, *as, ā, am*, difficult to be shaken or agitated, immovable. — *Duś-prakāśa*, *as, ā, am*, 'lighting badly,' obscure, dark. — *Duś-prakṛit*, *ts, ts, t*, evil-natured, bad-tempered. — *Duś-praja*, *as, ā, am*, (*praja* = *prajā*), having bad offspring. — *Duś-prajña*, *as, ā, am*, having a weak intellect, weak-minded, stupid; [*cf. duhprajña*]. — *Duś-prajña-tva*, *am, n.* stupidity. — *Duś-prajñāna*, *am, n.* want of understanding, weak intellect; (*as, ā, am*), Ved. weak in intellect, stupid. — *Duś-pramāta*, *as, ā, am*, badly led, badly conducted or trained, ill-managed; (*am*), *n.* imprudent or impolitic conduct; ill luck, evil fortune; [*cf. dur-nīta*]. — *Duś-pratara*, *as, ā, am*, difficult to be passed over or crossed. — *Duś-pratigraha*, *as, ā, am*, difficult to be taken or laid hold of. — *Duś-prativāraṇa*, *as, ā, am*, difficult to be ward off or averted. — *Duś-prativikṣhya* or *duś-prativikṣhya*, *as, ā, am*, difficult to be looked at, one whose glance is unbearable. — *Duś-pradhārsha*, *as, ā, am*, not to be assailed or meddled with; difficult to be attacked; secure from assaults, intangible, not to be touched; (*as*), *m.*, *N.* of one of the 100 sons of Dhṛita-rāṣṭra; (*ā*), *f.*, *N.* of two prickly plants which cannot be touched, = *kharjūrī*, Phoenix Sylvestris; = *dur-ālabhā*, Alhagi Maurorum; [*cf. dur-ādharsha and dur-dharsha*]. — *Duś-pradhārshaṇa*, *as, ī, am*, = *duś-pradhārsha*; (*as*), *m.*, *N.* of one of the 100 sons of Dhṛita-rāṣṭra; (*ī*), *f.*, *N.* of the plant *Melopena*

Incurva; [*cf. vārtāki*]. — *Duś-pradhārshinī*, *f.* (wrong form for *duś-pradhārshani*, according to some) = *kaṇṭakārī*, = *bṛihatī*. — *Duś-pradhārshya*, *as, ā, am*, = *duś-pradhārsha*. — *Duś-prapadana*, *as, ā, am*, difficult to be overtaken or attained. — *Duś-pramāya*, *as, ā, am*, difficult to be measured, immeasurable. — *Duś-pralambha*, *as, ā, am*, difficult to be deceived; (according to others) difficult of attainment. — *Duś-pravāda*, *as, m.* calumnious report, slander, defamation. — *Duś-pravṛitti*, *ts, f.* bad news, sad intelligence. — *Duś-praveśa*, *as, ā, am*, difficult to be entered; (*ā*), *f.* a kind of tree, = *kanthārī*. — *Duś-prasaḥa*, *as, ā, am*, difficult to be borne or supported or suffered, hard to endure or resist, irresistible; terrible, frightful; (*as*), *m.*, *N.* of a Jaina teacher; [*cf. duś-prasāha, dur-vishaha, duś-saha, duś-shaha*]. — *Duś-prasāda* or *duś-prasādāna*, *as, ā, am*, difficult to be propitiated or conciliated or appeased. — *Duś-prasādhana* (perhaps wrongly read for *duś-prasādana*) or *duś-prasādhya*, *as, ā, am*, difficult to be managed or dealt with (as a bad-tempered man). — *Duś-prasāha*, *as, ā, am*, = *duś-prasāha*. — *Duś-prarashya*, *as, m.* 'bad rejoicing,' *N.* of one of the 100 sons of Dhṛita-rāṣṭra. — *Duś-prāpa* or *duś-prāpaṇa* or *duś-prāpya*, *as, ā, am*, difficult of attainment, hard to attain, difficult to be reached, unattainable, remote. — *Duś-prāvi*, *ts, ts, t*, Ved. difficult of access, unfavourable, unfriendly. — *Duś-prīti*, *ts, f.* displeasure. — *Duś-preṣha* or *duś-prekṣhantiya* or *duś-prekṣhya*, *as, ā, am*, difficult to be looked at, disagreeable to the sight. — *Duś-manta*, *as, m.* another form for *duśhyanta* below; [*cf. dauṣmantā, dauṣmanti, suṣmanta*]. — *Duśhyanta*, *as, m.* (a later form for *duh-shanta*, *q. v.*), *N.* of a prince of the lunar line or descendant of Puru, husband of Sakuntalā and father of Bharata; [*cf. dauṣhyanta and dauṣhyanti*]. — *Duśhvanta*, *as, m.* another form for *duśhyanta*, *q. v.*; [*cf. dauṣhvanti and duh-shvanti*]. — *Duśhvapnya*, *as, ā, am*, Ved. = *duh-shvapnya*, *q. v.* — *Duś-tapa*, *as, ā, am*, difficult to be endured (as a penance). — *Duś-tara*, *as, ā, am*, or *duś-taraṇa*, *as, ī, am*, or *duś-taraṇya*, or *duś-tāra*, *as, ā, am*, or *duś-tirṇa*, *as, ā, am*, difficult to be crossed or passed over, hard to be traversed, impassable, hard to be subdued, invincible; [*cf. the older form duś-tara*]. — *Duś-tarka*, *as, m.* false reasoning, bad reasoning, wrong argument. — *Duś-tarkā-mūla*, *as, ā, am*, founded on false or wrong reasoning. — *Duś-tarkya*, *as, ā, am*, difficult to be supposed or reasoned about. — *Duś-toṣha*, *as, ā, am*, difficult to be satisfied. — *Duś-tyaṇa* or *duś-tāṇya*, *as, ā, am*, difficult to be relinquished or quitted. — *Duśtha*, *duśhita*, *duśprishṭa*, see *duh-sṭha*, *duh-sprishṭa*.

दुसथ *dussatha*, *as, m.* a cock; a dog; (perhaps for *duh-saktha*.)

दुसनि *dussani*, *is, m.*, *N.* of a man.

दुह 1. *duh* (connected with *rt. tuh*), *cl.* 1. *P. dohatt, dudoha, aduhāt, and adohit*, to hurt, pain, give pain, distress, torment.

दुह 2. *duh* (the original form of this *rt.* was probably *dugh*, *cf. dugha*), *cl. 2. P. A. dogdhe, dugdhe* (2nd sing. *dhokshi, dhuksh*); Impf. *P. adoh* (1st du. *aduhva*); Impv. *P. dogdhu* (2nd sing. *dugdhi, A. dhukshva*), *dudoha, duduhu* (3rd pl. *P. duduhus*; Bhāg.-Purāṇa V. 15, 9, *du-dūhus*), *dhokshyati, -te, adhukshat, adhukshata*, and *adugdha*: (Vedic and irregular forms are, *dogdhe; dhukshava; duhām*; 3rd sing. *duhe*; 3rd pl. *duhre, dukate, and duhrate; aduhran; duhat; duhus; dhukshan, dhukshata; duhiyat*; part. *duhdāna and dughāna*); Inf. *dogdhum*, Ved. *dogdhos, dohuse*, to milk; to milk out, squeeze out; to extract (as the juice of the Soma); to draw anything out of another thing (with two acc., e.g. *prāpān duhann ivāmānam*, as it were drawing the life out

of himself); to make a profit or extract gain out of anything (with acc.); to enjoy; to give milk (A., in this sense also cl. 4. *duhyati*, -te); to yield milk or any desired object (A.), to grant desires (A.): Pass. *duhyate*, Aor. *adokhī*, to be milked, to be drawn or extracted from: Caus. P. *dohayati* (rarely -te), -yitum, Aor. *adūduhat*, to cause to milk or to be milked, to cause to yield milk or any desired object; to milk, milk out from, extract: Desid. *dudhukshati*, -te, to wish to milk, to wish to milk out or enjoy [cf. Goth. *tiuhan*; Them. *tuh*, *tuha*, *tauh*, *tuhum*, 'to draw': Angl. Sax. *tucian*, *teon*, *teoge*: Old Germ. *ziuhan*, *ziug* (gazing), *zaugyan*: Mod. Germ. *ziehen*: Lat. *duc-ere*: Hib. *dingaim*, 'I drink off': *diughailfatnn*, 'sucking': Scot. *deoghail*, 'to suckle.')

3. *duh*, *dhuk*, *k*, *k*, (at the end of a comp.) milking, yielding milk; yielding, granting (e.g. *kāma-d*, *go-d*, *gharma-d*, *ghrita-d*, q.v.).

Duha, *as*, *ā*, *am*, (at the end of a comp.) milking; yielding, granting (e.g. *kāma-d*, *go-d*; cf. *dur-duha*).

Duhat, *an*, *atī*, *at*, milking; yielding, granting, parting with.

Duhitri, *tā*, *f*, a daughter (either as drawing milk from the mother or as milking the cows, 'the milk-maid of the family'); [cf. Zend *dugh-dhar*; Gr. *θυρ-α-τρη*; Goth. *dauhtar*; Old Germ. *tohtar*; Slav. *dush-ti*; Lith. *duk-tė* for *dukter*; the original form must have been *dugh-atar*]. — *Duhituh-pati*, *is*, *m*, a daughter's husband, son-in-law. — *Duhitri-tva*, *am*, *n*, the state of being a daughter, the condition of a daughter. — *Duhitri-pati*, *is*, *m*, a daughter's husband. — *Duhitri-mat*, *an*, *atī*, *at*, having a daughter, possessing a daughter.

Duhyā, *as*, *ā*, *am*, to be milked, milkable.

Duhyu, a wrong form for *druhyu*.

दु 1. *dū*, generally written *du*. See 2. *du*, p. 418, col. 2.

Dū, *ās*, *ūs*, *u*, burning with eagerness (?) in *a-dū*; (*ās*), *f*, pain, distress. — *Dū-da*, *as*, *ā*, *am*, giving pain, afflicting, harassing.

1. *dūtaka*, *as*, *m*, *N* of Agni in the form of a forest conflagration; [cf. *dava* and *dāva*.]

2. *dūna*, *as*, *ā*, *am* (for 1. *dūna* see under rt. 1. *du* at p. 418), burnt, inflamed; pained, afflicted, distressed, fatigued; agitated. — *Dūna-mānasa*, *as*, *ā*, *am*, distressed in mind.

दु 2. *dū* at the beginning of some comps.

— *dur* for *dus*, as in the following examples. — *Dū-dabha* or *dū-labha*, *as*, *ā*, *am* (fr. *dur* for *dus* + *labha*), difficult to be deceived, not to be deceived. — *Dū-dās*, *t*, *t*, *t* (fr. *dur* for *dus* + *dās*), not offering oblations, not worshipping. — *Dū-dāsa*, *as*, *ā*, *am*, Ved. = the preceding. — *Dū-dhī*, *is*, *is*, *f* (fr. *dur* for *dus* + *dhī*), Ved. of an evil disposition. — *Dū-dhyā*, *as*, *ā*, *am*, incorrect form for the preceding. — *Dū-naśa*, *as*, *ā*, *am* (fr. *dus* + *naś*), Ved. unattainable, inaccessible; [cf. *dur-āsa*, *dur-naśa*, *dū-naśa*]. — *Dū-nāśa*, *as*, *ā*, *am* (fr. *dus* + *nāśa*, attainment), Ved. unattainable, inaccessible [cf. *dur-naśa*]; (*as*), *m*, *N* of an Ekāha; (*as*, *ā*, *am*), (fr. *nāśa*, destruction), imperishable, not to be destroyed, not ceasing, perpetual. — *Dū-rakta*, *as*, *ā*, *am*, badly coloured or dyed. — *Dū-rakshya*, *as*, *ā*, *am*, difficult to be guarded or preserved. — *Dū-rādha*, *as*, *ā*, *am*, difficult to be accomplished. — *Dū-rādha*, *as*, *ā*, *am*, badly grown; badly or imperfectly cicatrized. — *Dū-rādha-tva*, *am*, *n*, the state of being badly grown; bad or imperfect cicatrization. — *Dū-roha*, *as*, *ā*, *am*, ascending or climbing with difficulty. — *Dū-rohaya*, *as*, *ā*, *am*, difficult to be ascended; (*am*), *n*, *N* of a difficult ritual recitation in which a verse is recited in seven ways, (first only one Pāda, then one half of the verse, then three Pādas, then the whole verse, then three Pādas again, then one half of the verse, and then

one Pāda again.) — *Dūrohaṇīya*, *as*, *ā*, *am*, recited or recitable in the manner described above.

दूत *dūta*, *as*, *m*, (probably fr. rt. 1. *du*, to go; cf. *dūra*), a messenger, carrier of intelligence, envoy, ambassador, go-between, negotiator, cf. *agni-d*, *tvā-d*, *yama-d*; (*i* or *dūtā*, *is*), *f*, a female messenger, confidante, procress, go-between, &c. [cf. *kāma-d*]; a kind of bird; [cf. *sārikā*]. — *Dūta-karman*, *a*, *n*, business or duty of a messenger. — *Dūta-ghnī*, *f*, 'the killer of messengers,' a plant resembling the Kadamba, = *kadamba-pushpī*. — *Dūta-tra*, *am*, *n*, the office of an ambassador, condition of an envoy. — *Dūta-mukha*, *as*, *i*, *am*, 'having an ambassador as mouth,' speaking by an ambassador. — *Dūta-moṇa*, *am*, *n*, 'the liberating of a messenger,' *N* of the fifty-sixth chapter of the Kṛtā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Dūta-lakshya*, *am*, *n*, 'the characteristic mark of a messenger,' *N* of a chapter of the Purāṇa-sarva-sva. — *Dūtāṅgada* ('*ta-an*'), *am*, *n*, 'Angada as messenger,' *N* of a play. — *Dūti-tva*, *am*, *n*, the office of a confidante, condition or function of a procress. — *Dūti-lakshya*, *am*, *n*, 'the characteristic of go-betweens,' *N* of a chapter of the Purāṇa-sarva-sva. — *Dūty-upahāsa*, *as*, *m*, 'the joking of go-betweens,' *N* of the 109th chapter of the Sārngadhara-paddhati.

2. *dūtaka*, *as*, *m*, (for 1. see col. 1. under rt. 1. *dū*), a messenger, ambassador [cf. *deva-d*]; (*ikā*), *f*, a female messenger, go-between, &c.; a gadding, gossiping, mischief-making woman; [cf. *kāma-d*].

Dūtikā, *f*, = *dūtikā* under 2. *dūtaka* above.

Dūtya, *am*, *n*, the rank or employment or office of an ambassador; an embassy, a message; [cf. *dautya*.]

दून *dūna*. See col. 1. and rt. 1. *du* at p. 418.

दूप्र *dūpra*, *as*, *ā*, *am*, strong.

दूर *dūr*, *N* of the Prāṇa or vital breath regarded as a deity.

दूर *dūra*, *as*, *ā*, *am* (probably connected with *dūta* and rt. 1. *du*, but said to be fr. rt. *i* with prefix *dur* and affix *ra*, the rt. being then dropped, see Up-sūt. II. 20; compar. *dāvīyas*, superl. *dāvīshtha*, q.v.), distant, far from (with abl. or gen.); remote, long (e.g. *gatvā dūram adhvānam*, having gone a long journey), a long way off; (*am*), *n*, distance, farness, remoteness, a long way, a long distance. The various cases of *dūra* are used adverbially, as follow: (*am*), ind. far, to a distance, far away, far or distant from (with abl. or gen., e.g. *grāmāt* or *grāmasya dūram*, far from the village), to a great height, aloft, high above; to a great depth below, far below, deeply; highly, in a high degree; *dūram kṛti*, to make distant, distance, surpass, exceed; (*ena*), ind. far, in a distant place, from afar, by far, by a long way; (*āt*), ind. from a distance, from afar, far from (with abl., e.g. *dūrāt āvasathāt*, far from the fire-temple), afar, in a remote degree; a long way back, from a remote period; (*e*), ind. in a distant place, far, far away. — *Dūra-ādis*, *k*, *k*, *k* (for *dūre-ādis*), Ved. announcing or proclaiming to a distance. — *Dūra-ādhi*, *is*, *is*, *f* (for *dūre-ādhi*), whose thoughts are in the distance or far away. — *Dūra-upabdas* (for *dūre-up*), Ved. sounding to a distance; (perhaps ind.) — *Dūra-ga*, *as*, *ā*, *am*, going far or to a distance, receding, being far, remote. — *Dūra-gata*, *as*, *ā*, *am*, gone far away. — *Dūra-gāmin*, *i*, *inī*, *i*, going far; (*i*), *m*, an arrow. — *Dūra-griha*, *as*, *ā*, *am*, whose house is distant. — *Dūra-grahaṇa*, *am*, *n*, seizing or perceiving objects from afar (a supernatural faculty). — *Dūran-karaṇa*, *as*, *i*, *am*, making far, making distant, removing. — *Dūran-gata*, *as*, *ā*, *am*, gone to a distance, far removed, distant. — *Dūran-gama*, *as*, *ā*, *am*, going far away or to a distance; (*ā*), *f*, scil. *bhūmī*, one of the ten stages in the life of a Śrāvaka. — *Dūra-cara*, *as*, *ā*, *am*, going to a distance,

walking far off. — *Dūra-ja*, *as*, *ā*, *am*, born in a distant place, a native of a distant place. — *Dūra-tara*, *as*, *ā*, *am*, farther; (*e*), ind. at some distance from, far from (with abl.). — *Dūra-tas*, ind. from afar, from a distance, at a distance from, aloof from, far off, afar, far, at a distance; [cf. *a-d*]. — *Dūra-tā*, *f*, or *dūra-tva*, *am*, *n*, remoteness, distance, farness. — *Dūra-darśana*, *as*, *ā*, *am*, far-seeing; to be seen only from afar; (*am*), *n*, long-sightedness; foresight; (*as*), *m*, a vulture. — *Dūra-darśin*, *i*, *inī*, *i*, far-seeing, long-sighted; (*i*), *m*, a vulture, *N* of a vulture who was prime-minister of Citra-varṇa; a Pandit, learned man, doctor, teacher; a prophet, seer, sage; [cf. *dīrgha-d*]. — *Dūra-dṛṣṭi*, *k*, *k*, *k*, far-seeing, long-sighted; (*k*), *m*, a vulture, a learned man. — *Dūra-dṛṣhī*, *is*, *f*, far-sightedness, long-sightedness; foresight, discernment. — *Dūra-pāta*, *as*, *m*, a long flight; falling from a great height; (*as*, *ā*, *am*), shooting from afar, discharging (missiles) from a distance; [cf. *dūrāp*]. — *Dūra-pātana*, *am*, *n*, the act of shooting to a distance, discharging (missiles) from afar. — *Dūrapāti-tā*, *f*, or *dūrapāti-tva*, *am*, *n*, state or property of taking a long flight. — *Dūra-pātīn*, *i*, *inī*, *i*, flying far, having a long flight, flying a long way; one whose (arrows) fly far, discharging (missiles) to a distance; [cf. *dūrāp* and *dūreshu-p*]. — *Dūra-pāra*, *as*, *ā*, *am*, having a wide channel or bed (as a river). — *Dūra-pāra*, *as*, *ā*, *am*, having the opposite shore far off (as a river); very broad; difficult to be crossed, hard of attainment; (*as*), *m*, a broad river which is difficult to be crossed; (*ā*), *f*, epithet of the Ganges; [cf. *dush-pāra*]. — *Dūra-bandhu*, *us*, *us*, *u*, having one's kinsmen distant, banished from wife and kindred. — *Dūra-bhāj*, *k*, *k*, *k*, possessing distant, distant. — *Dūra-bhāva*, *as*, *m*, farness, remoteness, distance. — *Dūra-bhinna*, *as*, *ā*, *am*, struck or wounded from a distance; wounded deeply. — *Dūra-bheda*, *as*, *m*, striking from a distance. — *Dūra-mūla*, *as*, *m*, a kind of grass, Saccharum Munjia (= *munjia*). — *Dūram-bhaviṣṇu*, *us*, *us*, *u*, and *dūram-bhāvika*, *as*, *ā*, *am*, being far away, proceeding to a distance. — *Dūra-yāyin*, *i*, *inī*, *i*, going far. — *Dūra-vartin*, *i*, *inī*, *i*, being in the distance, far removed. — *Dūra-vastraka*, *as*, *ā*, *am*, having the clothes removed, naked. — *Dūra-vāsin*, *i*, *inī*, *i*, residing in a distant land, outlandish. — *Dūra-vithārītānana* ('*ta-an*'), *as*, *ā*, *am*, having the mouth stretched widely open. — *Dūra-vibhinna*, *as*, *ā*, *am*, 'far-separated,' unconnected by the ties of nature. — *Dūra-vilambin*, *i*, *inī*, *i*, hanging far down. — *Dūra-vedhin*, *i*, *inī*, *i*, piercing or striking from afar, missile, projectile (as weapons &c.). — *Dūra-sam-stha*, *as*, *ā*, *am*, being in the distance, remote, distant. — *Dūra-samsthāna*, *am*, *n*, residing or residence at a distance. — *Dūra-sūrya*, *as*, *ā*, *am*, having the sun distant. — *Dūra-stha*, *as*, *ā*, *am*, or *dūra-sthita*, *as*, *ā*, *am*, or *dūra-sthāyin*, *i*, *inī*, *i*, situated at a distance, standing afar off, remote, far off. — *Dūrastha-tva*, *am*, *n*, the state of being remote. — *Dūra-svarga*, *as*, *ā*, *am*, having heaven distant. — *Dūrād-āgata*, *as*, *ā*, *am*, come from a distance. — *Dūrantara* ('*ra-an*'), *am*, *n*, a wide space, a long interval. — *Dūrantarita* ('*ra-an*'), *as*, *ā*, *am*, separated by a wide space. — *Dūrāpāta* ('*ra-ap*'), *as*, *m*, shooting from afar, discharging from a distance; [cf. *dūra-p*]. — *Dūrāpātīn* ('*ra-ap*'), *i*, *inī*, *i*, shooting or discharging (missiles) from afar; [cf. *dūra-p*]. — *Dūrāplāva* ('*ra-ap*'), *as*, *ā*, *am*, jumping or leaping far. — *Dūrārdha* ('*ra-ar*'), *as*, *ā*, *am*, mounted high, advanced or reaching far, intense. — *Dūrārtha* ('*ra-ar*'), *as*, *m*, remote or recondite object. — *Dūravasthita* ('*ra-ar*'), *as*, *ā*, *am*, standing or being afar off. — *Dūri-karaṇa*, *am*, *n*, the act of making distant, removing, placing at a distance. — *Dūri-kṛi*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to make distant, remove to a distance, expel, banish, distance, exceed, excel. — *Dūri-kṛita*, *as*, *ā*, *am*, made distant, removed, placed to a distance or afar off. — *Dūri-bhū*, cl. 1. P. *-bhavati*, *-bhavitum*, to become distant, move away, retire,

go back. — *Dūri-bhūta*, *as*, *ā*, *am*, become distant, removed, remote, far off. — *Dūre-anta*, *as*, *ā*, *am*, Ved. ending in the remote distance, boundless; (*e*), f. du. epithet of heaven and earth. — *Dūre-amitra*, *as*, *ā*, *am*, Ved. whose enemies are far away. — *Dūre-ārtha*, *as*, *ā*, *am*, Ved. whose aim is far off; (*Sāy*.) going far or widely sought. — *Dūre-gavyūti*, *is*, *īs*, *ī*, Ved. whose range or sphere reaches to a distance or is in the distance. — *Dūre-dara*, *as*, *ā*, *am*, going or travelling far, being far away, distant, remote. — *Dūre-tya*, *as*, *ā*, *am* (fr. *dūre* with affix *tya*, Pāṇ. IV. 2. 104), being far off, being distant, come from afar. — *Dūre-dṛis*, *k*, *ḷ*, Ved. visible in remote places, far-seeing. — *Dūre-bhā*, *ās*, *ās*, *am*, Ved. shining to a distance. — *Dūre-yama*, *as*, *ā*, *am*, one from whom Yama the god of death is distant, one from whom he is far removed. — *Dūre-ritakeshaṇa* ('*ra-ritā-ikṣh*'), *as*, *ā*, *am*, 'one who sends his glances far apart,' squinting, squint-eyed. — *Dūre-vadha*, *as*, *ā*, *am*, Ved. far-striking, hitting at a distance. — *Dūre-śravas*, *ās*, *ās*, *as*, far-renowned; (*ās*), m., see *daureśravas*. — *Dūre-śruta*, see *daureśruta*. — *Dūreshupātīn* ('*ra-ikṣh*'), *ī*, *īnī*, *ī*, discharging or shooting arrows to a distance; [cf. *dūre-pātīn*]. — *Dūre-hei*, *is*, *īs*, *ī*, whose arrows or missile weapons fly to a distance. — *Dūronnamita* ('*ra-un*'), *as*, *ā*, *am*, raised aloft, stretched far out.

Dūraka, *as*, *ā*, *am*, remote, distant, &c., = *dūra*.

दूरक *dū-rakta*, *dū-rakshya*, *dū-roha*, &c.

See 2. *dū*, p. 426, col. 1.

दूर्य *dūrya*, *am*, n. feces, ordure; a kind of *Curcuma* (= *śaṭī*).

दूर्य *dūrya*, *as*, m., N. of a prince who was son of Nripaṇ-jaya and father of Tīmi.

दूर्वा *dūrvā*, f. (said to be fr. rt. *duv*), bent grass, panic grass, commonly Panicum Dactylon; [cf. *ali-d*, *gaṇḍā-d*, *granthi-d*]. — *Dūrvā-kāṇḍa*, *am*, n. a quantity or heap of *Dūrvā* grass. — *Dūrvā-kṣhī* ('*vā-ak*'), f., N. of the wife of Vṛka. — *Dūrvā-vaṇa* or *dūrvā-vana*, *am*, n. a thicket of *Dūrvā* grass. — *Dūrvā-vat*, *am*, att., intertwined or joined with *Dūrvā* grass. — *Dūrvāśītamī* ('*vā-aṣh*'), f., N. of a festival on the eighth day of the light half of the month Bhādra on which the *Dūrvā* is worshipped as a deity. — *Dūrvā-soma*, *as*, m. a species of Soma plant. — *Dūrvāślakā* ('*vā-ikṣh*'), f. *Dūrvā* grass used like bricks in erecting an altar.

दूर्श *dūrśa*, *am*, n., Ved. a kind of woven cloth or vesture; [cf. *dūśya* and *dūshya*].

दूलस *dūlāsa*, *as*, m. (?), a bow.

दूलिका *dūlikā* and *dūli*, f. the indigo plant; [cf. *tūli*, *doḷā*, *taru-dūlikā*].

दूश्य *dūśya*, *am*, n. = *dūshya*, a tent.

दूष *dūsha*, *as*, *ā*, *am* (fr. the Caus. of rt. 2. *dush*), defiling, polluting, contaminating, corrupting, (generally at the end of comp.; cf. *kora-d* and *pankti-d*).

Dūshaka, *as*, *ikā*, *am*, making bad, corrupting, polluting, contaminating, vitiating, spoiling, violating, dishonouring, disgracing, seducing, making mischief, hurting [cf. *chama-dūshikā*]; committing an offence against, offending, trespassing; disfiguring; acting against a command or precept; an offender, a seducer, corrupter, any infamous or wicked person; sinful, wicked (as an action); *Vedānām dūshakas*, one who vitiates or is a disparager of the Vedas; (*ikā*), f. a pencil or paint-brush; impurity or secretion of the eyes, rheum of the eyes [cf. *dūshikā*]; a kind of rice.

Dūshana, *as*, *ī*, *am*, corrupting, spoiling, ruining, destroying, vitiating, contaminating, dishonouring, violating; offending against; counteracting [cf. *arā-ti-d*, *krityā-d*, *khara-d*, *visha-d*]; (*as*), m., N.

of a Rakshas or Rākshasa who was one of the generals of Ravana; of a Daitya slain by Siva; (*ā*), f., N. of a deity, the wife of Bhauvana and mother of Tvashtri; (*am*), n. the act of spoiling or corrupting, ruining, vitiating, contaminating, hurting; violating (a contract), breaking (an agreement), dishonouring or violating a woman; slighting, speaking ill of any one, abusing, finding fault, censuring, disparaging, blaming, detracting, throwing doubts upon, criticising, objecting, refuting, rendering suspected; objection, adverse argument; fault, defect, offence, guilt, sin, blame; [cf. *artha-d* and *dosha*]. — *Dūshapāri* ('*na-ari*'), *is*, m. 'the enemy of *Dūshana*,' epithet of Rāma. — *Dūshanāvaha* ('*na-āv*'), *as*, *ā*, *am*, occasioning guilt.

Dūshayiya, *as*, *ā*, *am*, corruptible, liable to be vitiated, &c., = *dūshya*.

Dūshayat, *an*, *antī*, *at*, making bad, corrupting, defiling, &c.

Dūshayāpa, *as*, *ā*, *am*, vitiating, defiling, spoiling. *Dūshayitṛ*, *tā*, *tri*, *trī*, or *dūshayitnu*, *us*, *us*, u, a corrupter, one who dishonours or deflowers or violates (a girl).

Dūshī, *is*, *īs*, *ī*, (at the end of comp.) corrupting, ruining, destroying [cf. *arā-ti-d*, *ātma-d*, *krityā-d*]; (*is*), f., Ved. a poisonous substance; (*is*, *ī*), f. = *dūshikā*, *dūshikā*, the rheum of the eyes. — *Dūshī-visha*, *am*, n. a vegetable poison that ceases to act because it has become old or decomposed (*dūshita*). — *Dūshivishāri* ('*sha-ari*'), *is*, m. a kind of antidote. — *Dūshy-udara*, *am*, n. a disease of the abdomen caused by poisonous substances. — *Dūshyudarin*, *ī*, *īnī*, *ī*, affected with the above disease.

Dūshita, *as*, *ā*, *am*, corrupted, spoiled, contaminated; violated, hurt, injured; demoralized; disgraced; blamed, censured; calumniated, falsely accused, often at the end of comp., see *manyu-d*, *śatrūpajāpa-d*; (*ā*), f. a girl who has been violated or deflowered. *Dūshin*, *ī*, *īnī*, *ī*, corrupting, contaminating, violating. *Dūshikā*, f. the secretion or rheum of the eyes; [cf. *dūshikā* under *dūshaka*, *dūshī*].

Dūshya, *as*, *ā*, *am*, corruptible, liable to be corrupted or defiled or contaminated; liable to be ruined, to be seduced or dishonoured, deserving censure, condemnable; reprehensible, culpable, contemptible, vile, bad; (*as*), m. a wicked man; (*am*), n. matter, pus, poison; (*am*), n. clothes or a kind of cloth; cotton, calico; a tent (in this sense perhaps for *dūśya*; cf. *dūśā*); (*ā*), f. an elephant's leathern girth; [cf. *dūshā* and *kakshyā*]. — *Dūshya-yukta*, *as*, *ā*, *am*, associated with a vile rascal.

Dūshyat, *an*, *antī*, *at*, offending, insulting (for *dūshayat* ?).

दूस *dūsa*, *am*, n. (considered as an affix), milk, (occurring in *avi-dūsa*, q. v.)

दृ *dri*, cl. 6. A. *driyate*, &c., to honour, worship, (only occurring with prep. *ā*; cf. *ā-dri* at p. 120, col. 1.)

Drīta, respected, honoured; (*ā*), f. cumin.

दृढ *drīḥ* (connected and sometimes identified with rt. *drīh*), cl. 1. P. *drīḥati*, *dadṛīḥa*, *drīḥitum*, to make firm, fix, strengthen, confirm; to make fast, fasten; to fortify; cl. 1. A. *drīḥate*, to be firm or fixed; to grow, increase; Caus. *drīḥayati*, -*yitum*: Desid. *diḍṛīḥishati*: Intens. *daridṛīḥate*.

Drīḥa in *bhūmi-drīḥa*, q. v.

Drīḥapa, *am*, n., Ved. making firm or fast, strengthening, fastening, fortifying; means of strengthening; [cf. *keśa-d*].

Drīḥita, *as*, *ā*, *am*, made firm or fast, fixed, strengthened, fortified; grown, increased.

Drīḥitṛ, *tā*, *tri*, *trī*, Ved. one who makes firm, a strengthener.

Drīḥa or Ved. *drīḥa*, *as*, *ā*, *am*, fixed, firm, hard, strong, solid, massive; firmly fastened, shut

fast; tough; difficult to be bent (as a bow), compact; tight, close, dense, without interstices, (opposed to *bhinna*); durable; confirmed, established; not giving way, stubborn; certain, sure, not subject to vacillations; secure; reliable; steady, persevering; great, intense, excessive, severe, violent, mighty, powerful, important; (in mathematics) reduced to the last term or smallest number by a common divisor; (*as*), m. a term in music; N. of a son of the thirteenth Manu; of one of the sons of Dhṛita-rāshtra; (*ā*), f., N. of a Buddhist goddess, 'the goddess of the earth,' (*am*), n. anything fixed or firm or solid; a stronghold, fortress; iron; (*am*), ind. firmly, fast, much, in a high degree, excessively; thoroughly, very well. — *Drīḥa-kāṇḍa*, *as*, m. 'having hard thorns,' a kind of plant, = *kshudra-phalaka*, commonly *phalānkadā*; (*ā*), f. the wild date tree, Phoenix Sylvestris. — *Drīḥa-kāṇḍa*, *as*, m. 'having a strong stem,' a bamboo; (*ā*), f. a kind of creeping plant, = *pātāla-garuḍī*; (*am*), n. a kind of fragrant grass (= *drīḥa-rohishaka*). — *Drīḥa-kārin*, *ī*, *īnī*, *ī*, 'acting firmly,' resolute, persevering, determined. — *Drīḥa-krodha*, *as*, *ā*, *am*, having violent anger. — *Drīḥa-kshatra*, *as*, m. 'having strong prowess,' N. of one of the 100 sons of Dhṛita-rāshtra. — *Drīḥa-kshurā*, f. 'having hard blades,' a kind of grass, = *valva-jā*. — *Drīḥa-gā-trihā*, f. 'having hard particles,' granulated sugar. — *Drīḥa-granthī*, *is*, m. 'having hard knots,' a bamboo. — *Drīḥa-grāhin*, *ī*, *īnī*, *ī*, seizing firmly, i. e. pursuing an object with untiring energy. — *Drīḥa-śhāda*, *as*, m. 'having hard leaves,' a kind of fragrant grass, = *drīḥa-rohishaka*. — *Drīḥa-śyuta* or *drīḥa-śyuta* or *drīḥa-śyuta*, *as*, m., N. of a son of Agastya or author of a hymn of the Rig-veda; [cf. *dārḥa-śyuta*]. — *Drīḥa-jāna*, *am*, n. certain knowledge, firm conviction. — *Drīḥa-tara*, *as*, *ā*, *am*, firmer, harder. — *Drīḥa-laru*, *us*, m. 'the strong tree,' *Grislea Tomentosa* (= *dhava*). — *Drīḥa-tā*, f. or *drīḥa-tva*, *am*, n. firmness, hardness, solidity, strength; steadiness, perseverance. — *Drīḥa-triya*, *as*, m. 'the strong grass,' a kind of grass, Saccharum Munjia; (*ā*), f. a kind of grass, = *valva-jā*. — *Drīḥa-toraṅgala*, *as*, *ā*, *am*, having the bars of the gates firmly fastened. — *Drīḥa-tvaś*, *k*, m. 'having tough bark,' a kind of reed, = *yāvanāśara*. — *Drīḥa-danśaka*, *as*, m. 'having strong teeth or a hard biter,' a shark. — *Drīḥa-dasyu*, *us*, m., N. of an old sage, also named Idhma-vāha, (son of *Drīḥa-śyuta*; cf. *drīḥasyu*). — *Drīḥa-dvāra*, *as*, *ā*, *am*, having strong gates, having the gates well-secured. — *Drīḥa-dhana*, *as*, m. 'having secure wealth,' an epithet of Śākya-muni. — *Drīḥa-dhanus*, *us*, m. 'having a strong bow,' N. of a prince who was an ancestor of Śākya-muni; (also read *drīḥa-hanu*, *drīḥāśa*.) — *Drīḥa-dhanvan*, *ā*, *ā*, *am*, having a strong bow; (*ā*), m. a good archer; (perhaps) N. of a man. — *Drīḥa-dhanvin*, *ī*, *īnī*, *ī*, having a strong bow, a strong or sure archer; (perhaps) furnished with strong archers. — *Drīḥa-dhur*, *ur*, *ur*, *ur*, having a strong pole or beam; able to bear a weight or load. — *Drīḥa-nābha*, *as*, m., N. of a spell or formula for restraining magical weapons. — *Drīḥa-niśāyā*, *as*, *ā*, *am*, 'having a fixed determination,' certain, confirmed, corroborated, undoubted. — *Drīḥa-nira*, *as*, m. 'having strong juice,' the cocoanut tree. — *Drīḥa-netra*, *as*, m. 'strong-eyed,' N. of one of the sons of Viśva-mitra. — *Drīḥa-nemī*, *is*, m. 'having a strong circle or wheel (?)', N. of a prince who was a son of Satya-dhṛiti. — *Drīḥa-pattra*, *as*, m. 'having strong leaves,' a bamboo; (*ī*), f. a kind of grass, = *valva-jā*. — *Drīḥa-pāda*, *as*, m. 'firm on the feet,' epithet of Brahmā; (*ā*), f. a kind of plant, = *yava-tiktā*; (*ī*), f. Flacourtia Cataphracta. — *Drīḥa-pratijña*, *as*, *ā*, *am*, keeping a promise, firm to a promise, faithful to an agreement. — *Drīḥa-prataya*, *as*, m. firm confidence. — *Drīḥa-praroka*, *as*, m. 'growing strongly,' the holy fig-tree (= *plaksha*). — *Drīḥa-prahāri-tā*, f. hard striking &c. — *Drīḥa-prahārin*, *ī*, *īnī*, *ī*,

sees or views; seeing, viewing; a seer, overseer, superintendant; seeing with the mind, discerning, knowing, looking like [cf. *i-d*, *tā-d*, *kī-d*]; (*k*), f. seeing, viewing, perceiving; sight, view, the eye; the aspect of a planet, the place in which a planet is observed; [cf. *drishṭi*, *a-d*, *ahar-d*, *tri-d*, &c.]
 — *Drik-karṇa*, *as*, m. 'whose eyes are his ears, a snake, (in the opinion of the Hindus the snake has no visible external ear); [cf. *drik-śruti*]. — *Drik-karman*, *a*, n. an operation by which any planet of a certain latitude (*vi-kṣhepa*) is referred to a point on the ecliptic, the operation for apparent longitude.
 — *Drik-krodha*, *as*, m. the wrathfulness of the aspect (of a planet &c.). — *Drik-kshaya*, *as*, m. decay of sight, growing dim-sighted. — *Drik-kṣhepa*, *as*, m. the sine of the zenith-distance of the highest or central point of the ecliptic at a given time. — *Drik-tulya*, *as*, *ā*, am, according or coincident with an observed spot (in astron.). — *Drik-tulya-tā*, *f*. coincidence or accordance (of a planet) with its observed place. — *Drik-patha*, *as*, m. 'the path of the sight', the range of the sight; *drik-patham i*, to appear, become visible. — *Drik-pāta*, *as*, m. the letting fall a glance, a look; a downward glance. — *Drik-prasāda*, *f*. a blue stone used for a collyrium and the collyrium prepared from it (= *kulathā*, *kulat-thānjāna*). — *Drik-priyā*, *f*. 'delight of the sight', beauty, splendor. — *Drik-śakti*, *is*, *f*. the power of sight, the faculty of perception (comprehending, according to the Māheśvaras, *darsana*, *śravaṇa*, *manana*, *vi-jñāna*, and *sarva-jña-tva*). — *Drik-śruti*, *is*, m. 'hearing with the eyes', a snake.
 — *Drig-adyakṣha*, *as*, m. 'ruler of the sight', the sun. — *Drig-gati*, *is*, or *driggati-jyā* or *drig-gati-jivā*, *f*. the cosine of the zenith-distance or the sine of the highest or central point of the ecliptic at a given time. — *Drig-gochara*, *as*, m. the range of sight. — *Drig-gola*, *as*, m. = *drin-maṇḍala*.
 — *Drig-jala*, *am*, n. 'eye-water', tears. — *Drig-jyā*, *f*. the sine of the zenith-distance or the cosine of the altitude. — *Drig-bhakti*, *is*, *f*. a look of love, an amorous glance. — *Drig-ruj*, *k*, *f*. disease of the eye. — *Drig-lambana*, *am*, n. vertical parallax. — *Drig-visha*, *as*, *ā*, am, having poison in the eyes, poisoning by the mere look; (*as*), m. a Nāga or serpent; [cf. *drishṭi-visha*]. — *Drig-vṛitta*, *am*, n. a vertical circle. — *Drin-niraja*, *as*, *ā*, *am*, one whose eyes are like the lotus. — *Drin-maṇḍala*, *am*, n. a small circle on the axis of the earth within the greater circles of the armillary sphere, accompanying each planetary circle or orbit.
 — *Drīsa*, *as*, m. seeing, looking [cf. *i-d*, *kī-d*, *tā-d*, &c.]; (*ā*), *f*. the eye; (*am*), ind. = 2. *dris*, at the end of ad. comp. — *Drīśāṅkṣhya* (*śā-āk*), *am*, n. 'the desire of the eye', a lotus, a species of Nelumbium. — *Drīśopama* (*śā-up*), *am*, n. 'resembling the eye', the white lotus, Nelumbium Speciosum.
 — *Drīṣati*, *is*, *f*. Ved. looking.
 — *Drīṣāna*, *as*, *ā*, *am*, Ved. seeing; (*as*), m. a ruler, a Loka-pāla or protector of the world, a god presiding over one of the quarters; N. of a Rishi with the patronymic Bhārgava; a spiritual teacher; a Brahman; N. of a demon, also called Vi-rocāna; (*am*), n. light, brightness.
 — *Drīṣātū* (?), *us*, m. the sun.
 — *Drīṣṭi*, *is*, *f*. seeing, viewing; (the dat. *drīṣaye* being used in the Veda as an infinitive; cf. I. *drīṣ*); (*is*, *i*), *f*. the eye; a Sāstra.
 — *Drīṣika*, *as*, *ā*, *am*, Ved. worthy of regard, conspicuous; (*am*), n. the becoming manifest, appearance; (*ā*), *f*. appearance; [cf. *drīṣā-d* and *dur-d*].
 — *Drīṣeṇya*, *as*, *ā*, *am*, Ved. visible, conspicuous.

1. *drīṣya*, *as*, *ā*, *am*, to be seen, visible; to be looked at; to be looked at with pleasure, beautiful, pleasing; (*as*), m. (in arithmetic) a given or known quantity or number; (*am*), n. N. of a town; [cf. *a-d*].
 — *Drīṣya-tā*, *f*. or *drīṣya-tva*, *am*, n. visibility, vision, sight. — *Drīṣya-pura*, N. of a town, = 1. *drīṣya*, q. v.
 — *Drīṣya-śhāpita*, *as*, *ā*, *am*, anything placed so as to be visible. — *Drīṣyādṛīṣya* (*ya-ad*), *as*, *ā*, *am*, visible and invisible; (*ā*), *f*. an epithet of Sinibālī.

2. *drīṣya*, ind. (ep. for *drīṣṭvā*), having seen.
Drīṣvan, *ā*, *vari*, *a*, (at the end of comp.) seeing, a seer; conversant with.
Drīṣṭa, *as*, *ā*, *am*, seen, looked at, beheld, perceived, viewed, observed, noticed; visible, apparent, observable; considered, regarded; treated of; appearing, manifested; occurring, found; experienced, suffered, endured; seen in the mind, devised, imagined, learned, known; understood; foreseen; allotted, destined; declared, fixed, determined, decided, approved of, acknowledged, valid; *drīṣṭam bhayam*, a really seen or obvious danger or calamity; (*am*), n. perception, observation. — *Drīṣṭa-karman*, *ā*, *ā*, *am*, one whose actions are seen or proved, tried by practice. — *Drīṣṭa-kāṣṭha*, *as*, *ā*, *am*, one who has experienced calamity or suffered misery. — *Drīṣṭa-kūṭa*, *am*, n. a riddle, an enigma. — *Drīṣṭa-tva*, *am*, n. the state of having been looked at or examined or read (e.g. *Sāstra-drīṣṭa-tvāt*, because the Sāstras have been examined). — *Drīṣṭa-duḥkha*, *as*, *ā*, *am*, having seen or experienced misfortune. — *Drīṣṭa-dosha*, *as*, *ā*, *am*, found out or detected in a fault, one whose faults are apparent or manifest, regarded as guilty; found out, exposed, detected. — *Drīṣṭa-nashṭa*, *as*, *ā*, *am*, seen and (immediately afterwards) lost to view, appeared and disappeared. — *Drīṣṭa-pūrva*, *as*, *ā*, *am*, seen before. — *Drīṣṭa-pratyaya*, *as*, *ā*, *am*, having confidence manifested. — *Drīṣṭa-bhakti*, *is*, *is*, *i*, whose service has been beheld. — *Drīṣṭa-rajas*, *ā*, *f*. a girl arrived at puberty ('who has experienced the menstrual discharges'; cf. *rajas*). — *Drīṣṭa-vat*, *ān*, *atī*, *at*, having seen or beheld. — *Drīṣṭa-virya* or *drīṣṭa-sāra*, *as*, *ā*, *am*, one whose strength has been proved or experienced. — *Drīṣṭa-vyatikara*, *as*, *ā*, *am*, one who has seen or experienced a misfortune, one who foresees evil. — *Drīṣṭādrīṣṭa* (*ta-ad*), *as*, *ā*, *am*, one who has seen what has not been seen, seen for the first time; seen and not seen. — *Drīṣṭānta* (*ta-an*), *as*, *am*, m. n. 'the end or aim of what is seen, or of what is in view', an example, comparison, illustration, parable, allegory, type; a Sāstra; science; a particular high number; death, dying; [cf. *drīṣṭānta*]. — *Drīṣṭānta-satka*, *am*, n. a hundred examples. — *Drīṣṭāntita*, *as*, *ā*, *am* (fr. *drīṣṭānta*), adduced as an example or comparison, chosen as an illustration. — *Drīṣṭārtha* (*ta-ar*), *as*, *ā*, *am*, having the aim or object apparent, having the scope or meaning obvious, practical, (opposed to *a-drīṣṭārtha*, 'speculative', and applied to the Upa-vedas which are practical sciences); one who discerns the meaning of anything or has a clear idea about it; one who sees the state of the case. — *Drīṣṭārtha-tattva-jña*, *as*, *ā*, *am*, knowing the true state or circumstances of a case.
Drīṣṭi, *is*, *f*. seeing, viewing; seeing with the mental eye; knowing; sight, the faculty of seeing; the eye, look, the sight of the eye, the pupil; (in astrol.) aspect of the stars (e.g. *śubha-d*, q. v.); the mind's eye, intellect, wisdom, knowledge; consideration, regard; view, notion; (with Buddhists generally) 'a wrong view'. — *Drīṣṭi-kṛit*, *t*, or *drīṣṭi-kṛita*, *am*, n. 'suitable to the faculty of seeing', the plant Hibiscus Mutabilis. — *Drīṣṭi-kṣhepa*, *as*, m. 'throwing the sight', a glance, look. — *Drīṣṭi-guṇa*, *am*, n. 'an object for the sight', a mark for archers &c., a target, butt. — *Drīṣṭi-guru*, *us*, m. 'the lord or master of sight', an epithet of Śiva. — *Drīṣṭi-gochara*, *as*, m. the range or compass of the sight; (*as*, *ā*, *am*), within the range of sight, in sight, visible. — *Drīṣṭi-nipāta*, *as*, m. 'falling of the sight', looking at or on, a look, a glance. — *Drīṣṭi-pa*, *as*, *ā*, *am*, drinking with the eyes. — *Drīṣṭi-patha*, *as*, or *drīṣṭi-pathin*, *-panthās*, m. the path or range of sight. — *Drīṣṭi-pāta*, *as*, m. 'falling of the sight', a look, a glance. — *Drīṣṭi-pūta*, *as*, *ā*, *am*, purified or kept pure by the sight, i.e. watched that no impropriety is committed or impurity contracted. — *Drīṣṭi-prasāda*, *as*, m. the favour of a look.

— *Drīṣṭi-phala*, *am*, n. 'the results or consequences of the aspect of the planets', N. of the seventeenth or eighteenth Adhyāya in Varāha-mihira's Brihat-samhitā. — *Drīṣṭi-bandhu*, *us*, m. 'the friend of sight', a fire-fly. — *Drīṣṭi-maṇḍala*, *am*, n. the circle or circuit of the sight. — *Drīṣṭi-mat*, *ān*, *atī*, *at*, having eyes or intellect, wise, a connoisseur. — *Drīṣṭi-vāṇa*, *as*, m. 'eye-arrow', a glance, leer. — *Drīṣṭi-vāda*, *as*, m., N. of the last of the twelve sacred writings of the Jains. — *Drīṣṭi-vikṣhepa*, *as*, m. 'casting the eye obliquely', an oblique look, a side glance, leer. — *Drīṣṭi-vidyā*, *f*. the science of vision, optics. — *Drīṣṭi-vibhrama*, *as*, m. 'the wandering of the eye', a coquettish or amorous glance. — *Drīṣṭi-viśha*, *as*, *ā*, *am*, 'having poison in the eyes', poisoning by the mere look; (*as*), m. a snake.

Drīṣṭin, *i*, *īnī*, *i*, having an insight into or familiar with anything; having the looks or thoughts directed upon anything.

Drīṣṭvā, ind. having seen, having beheld.

दृशद् *drīśad*, *drīśad-vatī*, = *drīśhad*, *drīśhad-vatī* below.

दृषद् *drīṣhad*, *t*, *f*. (said to be fr. rt. *drī*), a rock, large stone, mill-stone, flat stone for grinding condiments upon, the lower mill-stone on which the upper or Upalā rests [cf. *upalā*]; a sacrificial vessel. — *Drīśhadī-māshaka*, *as*, m. (with the eastern people) a tax raised from mill-stones. — *Drīśhad-upala*, *am*, n. a grindstone for grinding condiments. — *Drīśhad-vat*, *ān*, *atī*, *at*, having stones or rocks, stony, rocky; (*ān*), m., N. of the father of Varāṅgi who was the wife of Saṃyāti; (*atī*), *f*. N. of a river which flows into the Saras-vatī, forming the eastern boundary of the Āryāvarta or holy land of the Hindus, and running to the north-east of Delhi, (also read *drīśad-vatī*); N. of several women, (also written *drīśad-vatī*); the mother of Ashṭaka and wife of Viśvā-mitra; the mother of Pratardana and wife of Divodāsa; the mother of Sivi Auśṇara and wife of Nripa; the mother of Prasena-jit with the epithet Haimavati (probably as N. of a river); an epithet of Durgā.

Drīśhada = *drīśhad* in comp. (as in *drīśhadolūkhala* ('*da-ul*'), Hari-v. 6509).

Drīśhadya, Nom. A. *drīśhadyate*, *drīśhadyātī*, *drīśhaditā*, to be stony (?), Schol. to Pāṇ. VI. 4. 50.

दृष्काय *drīṣhkāṇa* (?) = *dṛikāṇa*.

दृष्ट *drīṣṭa*. See col. 2.

दृष्या *drīṣhyā*, *f*. = *dūṣhyā*, the girdle of an elephant.

दृष्ट *drīṣṭi* (connected with rt. *drīṣṭi*), cl. 1. P. *darhātī*, *drīṣhātī*, *dadārha*, *darhishyati*, *darhīṣṭum*, to fix, fasten, make firm or strong, make immovable; (A.) to be fixed or fastened; to be firm; to grow, increase, prosper. Caus. *drīṣhayati*, &c., to make firm, to fix; to keep, hold fast; to become fixed or strong, be firm.

Drīṣhita or *drīṣhita*, *as*, *ā*, *am*, grown, increased.

दृष्ट *drīṣṭi*, cl. 9. P. *dṛīṣṭi*, *dadāra* (3rd du. *dadaratū* or *dadratū*, 3rd pl. *dadarū* or *dadarū*), *darṭā*, *darīṣhyati* and *darīṣhyati*, *adārīṣṭi*, *darīṣṭum* or *darīṣṭum*, to burst, break or burst asunder, split open; to cause to burst, tear, rend, divide, sunder, pull to pieces. Pass. *drīṣyate* (ep. also *drīṣyati*), to be split, burst, break open; to separate, be dispersed or scattered (as soldiers in a battle); to be afraid, to fear. Caus. P. *darayati*, *-yitum*, to split, tear, pull to pieces, break open; (in the later language) *darayati*, *-te*, &c., to tear asunder, divide by splitting or digging; cause to run away, disperse, scatter. Desid. *didrīṣhātī*, *didarīṣhātī*, *dīdarīṣhātī*; Intens. *dedrīṣyate*, *dardarīṣṭi* (1st sing. *dardarīmī*, 2nd *dardarāṣṭi*), 2nd sing. Impv. P. *dardrīṣṭi* (according to Sāy. also *dādrīṣṭi*), 3rd sing. *dardartu*; and sing. Aor. *adardar*, *dardar*, *dard*, 2nd du. *adardarīṣṭam*, 3rd pl. *adardarīṣṭu*, to rend or tear in pieces, split, &c.

दे *de* [cf. rt. 5. *dā*], cl. 1. A. *dayate*, *digye*, *dāyate*, *adita*, *dātum*, to preserve, protect; to cherish, take compassion on: Pass. *diyate*: Caus. *dāpayati*, &c.: Desid. *ditsate*: Intens. *dediyate*, *dāleli*.

देउलिय *deūliya*, N. of a Grāma.

देङ्गपाल *denga-pāla*, as, m., N. of a man.

देदीपमान *dedīpyamāna*, as, ā, am (fr. the Intens. of rt. *dīp*), shining intensely, glowing, blazing.

देय *deya*, as, ā, am (fr. rt. 1. *dā*), to be given or presented, to be granted or allowed; fit or proper for a gift; to be shown; to be given in matrimony; to be delivered; to be returned; to be paid (as a debt, wages, taxes, &c.); to be placed, put, applied, laid; (am), n. a gift, oblation; water (?); [cf. a-*d* and *balad*]. — **देयधर्मा**, as, m. 'the duty of giving,' charity, beneficence.

देव *dev* (related to rt. 1. *div*), cl. 1. A. *devate*, *dideve*, *devitum*, to throw, cast; to sport, play, gamble; to lament; to shine.

1. *devana*, am, n. (fr. the above rt. or fr. rt. 1. *div*), lamentation, wailing, grief, sorrow. (For 2. *devana* see p. 433, col. 3.)

देव *deva*, as, ī, am (fr. rt. 2. *div*), divine, celestial, heavenly, (applied in the Veda to devotion, prayer, the human mind, &c., as standing in some relationship to the supernatural world or as being of high excellence, but in the later language occurring rarely as an adjective); (as), m. an inhabitant of heaven, a deity, god, (sometimes applied even to evil beings if superhuman; the gods are often reckoned as thirty-three in number, or eleven for each of the three worlds, cf. *tri-dāsa*; in the Brāhmaṇas they are distributed under three heads, viz. eight Vasus, eleven Rudras, and twelve Ādityas, to which the two Āsvinas must be added to make up the number thirty-three; the expression *viśve devāḥ*, which meant originally 'all the gods,' became the name of a peculiar class of deities, to which the third oblation had to be offered; the Jains divide the gods into four classes, viz. Bhavanādhitā, Vyantara, Jyotiṣhka, and Vaimānika); a N. of Indra, the giver of rain; a cloud; the twenty-second Arhat of the future Jaina Ut-sarpiṇi; one occupied with divine things, a god on the earth, a divine man, a Brāhman, a priest; a god among men, a king, prince [cf. *kṣitī-deva*]; a title of honour, 'His Majesty,' 'His Honour,' &c.; a husband's brother, cf. *devrī* and *devara*; a familiar abbreviation of the name Deva-datta. *Deva* is often found at the end of names of Brāhmanas, and at the end of a comp. it may mean 'having as one's deity' (e. g. *Purushottama-deva*, having Viṣṇu as one's deity); at the beginning of a comp. it may mean 'divine.' According to some lexicographers, *deva* is said to have the following additional meanings, — a fool, a dolt; a child; a man following any particular line or business; a spear-man, a lancer; emulation, wish to excel or overcome; sport, play; (ā), f. N. of two plants, Hibiscus Mutabilis (= *palma-carīṇi*) and Marsilea Quadrifolia (= *asana-parṇi*); (ī), f. a female deity, goddess; a N. of Sarasvatī; of Durgā [cf. *mahā-deva*]; of Sāvitrī; of Ushas; of the nymph Urvastī; of a nymph beloved by the Sun; of the mother of the eighteenth Arhat of the present Ava-sarpiṇi; a queen, one who has been consecrated as well as the king (in theatrical language chiefly); the daughter of a king, a princess; a respectful epithet or title applied to a lady of the first rank; a kind of bird [cf. *śyāmā*]; N. of several plants, Sansevieria Roxburghiana, Medicago Esculenta, Trigonella Corniculata, = *linginī*, = *bandhyā*, = *karkotakī*, = *sālt-parṇi*, = *mahā-droṇi*, = *pālāḥ*, = *nāgura-mustā*, = *mrigervāru*, = *haritāḥ*, = *atāṣi*; (am), n. an organ of sense; [cf. Old Pruss. *deivias*; Lith. *dievas*, 'a god'; Lat. *deus*; Gr. *θεός*; Hib. *dia*, 'a god.']. — **देवा-रिषाब्हा**, as, m. 'a bull among the gods,' N. of a son of Dharma and

Bhānu. — **देवा-रिषी**, ts, m. 'a Rishi among the gods, a divine saint,' an epithet of Nārada; [cf. *devarshi* and *deva-brahman*]. — **देवा-कन्या**, f. a celestial or divine maiden, a nymph. — **देवा-कन्दाम**, as, m. 'divine paste,' a fragrant paste of sandal, agallochum, camphor, and safflower. — **देवा-कर्मा-कृति**, t, t, t, doing religious acts, offering oblations or worship to the gods. — **देवा-कर्मान**, as, n. a religious act or rite or oblation to the gods, worship of the gods; [cf. *deva-kārya* and *deva-kṛitya*]. — **देवा-काला**, as, m., N. of a man. — **देवा-कावा**, as, am, m. n. divine armour. — **देवा-कान्दना**, as, m. (?), 'divine gold,' the tree Bauhinia Purpurea. — **देवा-कर्मज** ('*ka-āt*'), f. 'the daughter of Devaka,' i. e. the mother of Kṛiṣṇa. — **देवा-कामा**, as, ā, am, Ved. loving the gods, pious. — **देवा-कārya**, am, n. = *deva-karman*, worship or oblation to the gods, a religious rite in general, anything relating to or coming from the gods, a divine command. — **देवा-कक्षि**, am, n. 'divine wood,' a kind of pine, Pinus Devadāru. — **देवा-किरी**, f. (fr. rt. 2. *kṛi*), N. of a Rāgini regarded as wife of Megha-rāga; [cf. *deva-gīrī*, *deva-karī*, *gondā-kīrī*]. — **देवा-किलवि**, as, m., Ved. an offence against the gods. — **देवा-किर्ति**, ts, m., N. of an astronomer. — **देवा-कुटा**, am, n. 'the house of the gods,' a temple. — **देवा-कुण्ड**, am, n. a natural spring. — **देवा-कुरु**, avas, m. pl., N. of a people and the district inhabited by them, (usually associated with the name Uttara-kuru). — **देवा-कुरumbā**, f., N. of a plant, = *mahā-droṇi*. — **देवा-कुला**, am, n. = *prāsāda*, a temple; [cf. *danḍa-d*]. — **देवा-कulyā**, f. 'the river of the gods,' personified as a daughter of Pūrṇiman and grand-daughter of Marīci; N. of the wife of Ud-giṭha. — **देवा-कुसुमा**, am, n. 'the flower of the gods,' cloves. — **देवा-कुटा**, 'the divine peak,' N. of a mountain; N. of Adam's Peak. — **देवा-कृता**, as, ā, am, Ved. made or done or performed by the gods. — **देवा-कṛitya**, am, n. a religious act directed to the gods; anything relating to the gods, a divine command. — **देवा-कोष**, as, m., Ved. divine cask or receptacle. — **देवा-कshatra**, am, n. divine dominion; (as, ā, am), Ved. under the dominion of the gods; (as), m., N. of a prince who was a son of Deva-rāta. — **देवा-कshetra**, am, n., Ved. the domain of the gods. — **देवा-कshema**, as, m., N. of the author of the Vijnāna-kāya; [cf. *deva-sarman*]. — **देवा-कḥāta**, as, ā, am, 'dug by the gods,' i. e. hollow by nature; (am), n. a cave or natural hollow among mountains; a natural pond or reservoir. — **देवा-कḥātaka**, am, n. a natural pond or one in front of a temple; a natural cavern, a grotto. — **देवा-कḥāta-vila**, am, n. 'a chasm dug by the gods,' a cavern, a chasm, a natural receptacle of water or reservoir. — **देवा-गाṇa**, as, m. a troop or class of gods. — **देवा-गाṇa-deva**, as, m., N. of a poet. — **देवा-गणिका**, f. 'a divine courtesan,' an Apsaras. — **देवा-गणेश्वरा** ('*pa-iś*'), as, m. 'lord of the troop of gods,' an epithet of Indra. — **देवा-गandharva**, ās, m. pl. the divine Gandharvas (superior to the human Gandharvas; cf. *manushya-gandharva*); (as), m. an epithet of Nārada; (am), n. a mode of singing; [cf. *śālīkya* and *deva-gāndhāra*]. — **देवा-गandhā**, f. 'having divine fragrance,' a kind of fragrant medicinal plant (= *mahā-moḍā*). — **देवा-गurjana**, am, n. 'celestial roaring,' thunder. — **देवा-garbha**, as, m. a divine child, the offspring of a god [cf. *deva-siṣu*]; (ā), f., N. of a river in Kuśa-dvīpa. — **देवा-gāndhāra**, as or am, m. or n. a peculiar mode of singing, a kind of song [cf. *śālīkya*]; (ī), f. one of the Rāgini or female personifications of the modes of music, who was wife of Sīt-rāga. — **देवा-gāyana**, as, m. 'a songster of the gods,' a celestial chorister, a Gandharva. — **देवा-gīrī**, ts, m. 'the divine hill,' N. of a mountain, (periphrastically expressed in Megha-dūta 43. as *deva-pūrṇa gīrī*, and according to a commentator so called because thought to be the domicile of Kārtīkeya); N. of the town Daulat-ābād which is situated between mountains. — **देवा-gīrī**, f. (*gīrī* fr. rt. 1. *grī*), N. of a Rāgini or

one of the female personifications of the modes of music; (according to some) the wife of Vasanta-rāga; (according to others) the wife of Nāga-dhvanī who was a son of Hīṇḍola-rāga; (according to others) the wife of Naṭa-kalyāna; [cf. *deva-kīrī*]. — **देवा-gupta**, as, ā, am, guarded or protected by a god or by gods; (as), m., N. of a man. — **देवा-guru**, us, m. 'the father of the gods,' an epithet of Kāśyapa; 'the preceptor of the gods,' an epithet of Brīhaspati. — **देवा-guḥi**, f., N. of a place on the river Sarasvatī. — **देवा-guḥya**, am, n. a secret only known by the gods; [cf. *deva-rahasya*]. — **देवा-gītha**, am, n. 'the house of the gods,' a celestial or planetary sphere; a temple, chapel, oratory; the palace of a king. — **देवा-gopā**, ās, ās, am, Ved. 'having the gods for guardians,' guarded by the gods; (ā), f. a divine protectress. — **देवा-graha**, as, m. a class of demons who cause harmless madness. — **देवा-gama**, as, ā, am, Ved. going to the gods. — **देवा-ḥakra**, as, m. a divine wheel, a circle of the gods; a peculiar kind of magical circle. — **देवा-ḥarita**, am, n. the course of action or practices of the gods. — **देवा-ḥaryā**, f. worship or service of the gods. — **देवा-ḥaryopasābhita** ('*yā-up*'), as, ā, am, beautified by the service of the gods (as an hermitage). — **देवा-ḥikṣitaka**, as, m. a divine physician; (au), m. du. the two Āsvinas or sons of Āsvini who were considered physicians of heaven; see *āsvin*. — **देवा-ḥhanda**, as, m. a garland or necklace of pearls &c. (composed of 100 or 103 or 81 or 108 strings). — **देवा-ḥhanda-prāsāda**, as, m. a temple consecrated to a god. — **देवा-ḥhanda**, as, n. or *deva-ḥhanda*, am, n. a divine metre. — **देवा-ja**, as, ā, am, god-born, born or produced by gods [cf. *deva-jā*]; (as), m., N. of a prince who was a son of Saṃyama. — **देवा-jagāḥa** or *devajagdhaka*, am, n. a kind of fragrant grass, = *kat-trīṇa*. — **देवा-jana**, as, m., Ved. the gods collectively, a troop or collection of deities, any collection of superhuman beings (as of serpents; cf. *daivajana* and *īstara-jana*). — **देवा-jā**, ās, ās, am, Ved. born or produced by gods; [cf. *deva-jā*]. — **देवा-jāta**, as, ā, am, Ved. = *deva-jā*; (am), n. a class or race of gods. — **देवा-jāni**, is, ts, f. Ved. peculiar to the gods; (ts), f. a sister of the gods. — **देवा-jushṭa**, as, ā, am, Ved. agreeable to the gods. — **देवा-jūta**, as, ā, am, Ved. incited by the gods, inspired; gained by the gods. — **देवा-tara**, as, m., N. of a man; [cf. *deva-taras*]. — **देवा-tarāṭha**, as, m., N. of a teacher. — **देवा-taras**, ās, m., N. of a teacher (with the patronymic Sāvāsāyana); [cf. *daivataraṣa*]. — **देवा-taru**, us, m. 'the tree of the gods,' the divine tree, the holy fig-tree; one of the trees of Svarga or paradise, the tree of plenty, (a general N. for the five trees *mandāra*, *pārijātaka*, *santāna*, *kalpa-vṛksha*, and *havi-śāndana*); the old tree of a village, held sacred by the villagers and usually the place of their assembling; [cf. 2. *śūtya* and *dyu-taru*]. — **देवा-tā**, f. the state or nature of a deity, divine dignity or power, divinity; a deity or divine being, a god; the image of a deity; an idol; an organ of sense; (ā), ind., Ved. in the nature of a god; among the gods, to the gods; [cf. a-*d* and *griha-d*]. — **देवा-tāgāra** ('*tā-āg*') or *devatā-griha*, am, n. 'the house of the gods,' a temple, chapel. — **देवा-tājī**, t, m. 'the conqueror of a deity,' N. of a son of Sumati and grandson of Bharata. — **देवा-tāga**, as, m. a kind of grass, *Lipeocercis Serrata*, (also *deva-tādī*, f. and *deva-tādaka*, as, m.); (as), m. = *ghoshaka*, *Luffa Foetida* or a similar plant; fire; an epithet of Rāhu; [cf. *tāga* and *deva-dāli*]. — **देवा-tāt**, f. (occurring only in dat. and loc.), Ved. divine service. — **देवा-tāti**, is, f., Ved. = *deva-tāt*, divine service; divinity, the gods collectively. — **देवा-tātmā** ('*tā-āt*'), f. the mother of the gods; [cf. *devatāmā*]. — **देवा-tādhika** ('*tā-adh*'), as, m. 'the ruler or chief of the gods,' an epithet of Indra. — **देवा-tādhya** ('*tā-adh*'), am, n., scil. *brāhmaṇa*, N. of a Brāhmaṇa. — **देवा-tānukrama** ('*tā-an*'), as, m. or *devatānukramanī*, f. an index of the deities to which the hymns of the Vedas are

addressed. — *Devatā-pratimā*, f. the image of a god, an idol. — *Devatābhāṣā* ('tā-abh'), am, n. the act of worshipping an idol, worship of a deity. — *Devatābhāṣā-parā*, as, ā, am, devoted to the worship of a deity. — *Devatā-maya*, as, ī, am, containing all the gods, made up of all the deities. — *Devatā-mithuna*, am, n. the cohabitation of deities. — *Devatāyatana* ('tā-āy'), am, n. or *devatā-tālaya* ('tā-āl'), as, m. or *devatā-vesman*, a, n. the dwelling or sanctuary of a god, a temple, chapel. — *Devatā-snāna*, am, n. the ablution of an idol. — *Devatā-tīrtha*, am, n. 'the Tīrtha of the gods,' N. of a bathing-place; the right moment for the (worship of the) gods; the part of the hands sacred to the gods, i. e. the tips of the fingers. — *Devatā-ta*, as, ā, am (tā = datta, Gram. 533. a). Ved. given by the gods. — *Devatā-trā*, ind., Ved. among the gods, to the gods. — *Devatā-tva*, am, n. the state of a deity, divinity, the abstract attribute of divine being, divine dignity; identification with a deity, deification. — *Devatā-datta*, as, ā, am, given by the gods, god-given, granted by the gods; (as), m., N. of the conch-shell of Arjuna; one of the vital airs, that which is exhaled in yawning; a common N. for men, (often used in grammatical and other examples and then equivalent to 'any one,' 'a certain person, &c.'). N. of a cousin of Śākya-muni; of a son of Uru-śrava and father of Agni-veśya; of a son of the Brāhmaṇa Govinda-datta; of a son of Hari-datta; of a son of the king Jaya-datta; of the author of a commentary; of a Nāga; of a Grāma of the Bāhlikas; (ā), f. N. of the mother of Deva-datta who was the cousin of Śākya-muni. — *Devadattaka*, ās, m. pl. the band led by Deva-datta. — *Devadattāyājñā* ('tā-aj'), as, m. 'the elder brother of Deva-datta,' an epithet of Śākya-muni. — *Devadattīya*, ās, m. pl. the pupils of Deva-datta. — *Devadantīn*, ī, m. an epithet of Śiva? (see Kathā-sarīt-s. III. 5). — *Devadarsa*, as, m., N. of a teacher of the Atharva-veda. — *Devadarsana*, as, ā, am, seeing the gods, visiting them, familiar with them; (as), m. an epithet of Nārada. — *Devadarsin*, ī, tñī, ī, seeing the gods, having intercourse with them; (inas), m. pl., N. of a school of the Atharva-veda. — *Devadāni*, f. a species of creeper, = *ghoshakālpriti*. — *Devadāru*, us, m. a species of pine, Pinus Deodora or Deodar; (in Bengal it is usually applied to the Uvaria Longifolia, and in the peninsula to another tree, Erythroxylon Sideroxylodes). — *Devadāru-maya*, as, ī, am, made of the wood of the Deva-dāru tree. — *Devadālīkā* or *deva-dālī*, f. a kind of cucurbitaceous plant; [cf. *dālīkā* and *mahā-kāla*]. — *Devadāsa*, as, m. a servant of a god or of the gods (especially slaves or servants who serve in a temple or Buddhist monastery); N. of the son of a merchant who was the brother of Sārngā-dhara's mother; N. of the son of a Kālī-dāsa; (ī), f. a courtesan (especially one employed as a dancer &c. in a temple); the wild citron tree (= *vana-vijā-pūraka*; cf. *deva-dūti*). — *Devadāsa-deva*, as, m., N. of a poet, (perhaps the brother of Sārngā-dhara's mother). — *Devadīpa*, as, m. 'the lamp of the gods,' 'the divine light,' the eye; [cf. *daiva-dīpa* and *deha-dīpa*]. — *Devadundubhī*, īs, m. a divine or celestial drum; holy basil with red flowers; an epithet of Indra. — *Devadūta* or *deva-dūta*, as, m. a messenger of the gods, a divine envoy, an angel; (ī), f. a female messenger of the gods, the wild citron tree. — *Devadeva*, as, m. ('the god of the gods'), 'the chief of the gods,' epithet of Brāhmā; of Rudra or Śiva; of Kṛṣṇa or Viṣṇu; of Gaṇeśa; (ās), m. pl. epithet of the Brāhmans. — *Devadeveśa* ('va-iś'), as, m. 'the lord among the chiefs of the gods,' epithet of Śiva; [cf. *devēśa*]. — *Devadyumna*, as, m., N. of a son of Devatā-jit and father of Parameshthīn. — *Devadronī*, f. an idol procession, a procession with idols, (originally perhaps 'the ablution of idols,' cf. *droṇī*). — *Devadryaiś* (fr. *deva* and rt. *anīś*), an, drīś, ak, 'turned towards or approaching the gods,' adoring a deity. — *Devadharma*, as, m. a religious duty or office. — *Devadhāni*, f. 'the resi-

dence of the gods,' N. of Indra's city on the Mānāsottara, to the east of Meru. — *Deva-dhānya*, am, n. 'god's grain,' a sort of grain cultivated in many parts of Hindūstān, Andropogon Saccharatus, Andropogon or Holcus Sorghum (commonly *dehān*, jo-ār). — *Deva-dhūpa*, as, m. a fragrant resin or bdellium used for incense. — *Deva-nakshatra*, as, m., N. of a prince, (a various reading for *deva-kshatra*); (am), n., N. of the first fourteen Nakshatras on the southern quarter, (opposed to the Yama-nakshatras on the northern). — *Deva-nadi*, f. 'the divine river,' epithet of several sacred rivers. — *Deva-nandin*, ī, m., N. of one of Indra's door-keepers. — *Deva-nala*, as, m. a kind of reed, Arundo Bengalensis; [cf. *deva-nāla*]. — *Deva-nāgarī*, f. 'the divine city writing,' N. of the character in which Sanskrit is usually written, (probably from its having originated in some city). — *Deva-nātha*, as, m. 'the lord of the gods,' an epithet of Śiva. — *Deva-nātha*, as, m., N. of a man. — *Deva-nāma*, a, n. the N. of a god. — *Deva-nāman*, ā, m. 'having divine names,' N. of the seven Varshas in Kuśa-dvīpa. — *Deva-nāyaka*, as, m., N. of a man. — *Deva-nāla*, as, m. = *deva-nala*, q. v. — *Deva-nikāya*, as, ā, am, living with the gods or in heaven; (as), m. the residence of a divinity, a paradise, heaven. — *Deva-mid*, t, t, t, Ved. hating the gods, a god-hater. — *Deva-nindaka*, as, m. a reviler of the gods, a heretic, an unbeliever, atheism. — *Deva-nindā*, f. reviling the gods, infidelity, heresy, atheism. — *Deva-nirmīta*, as, ā, am, 'god-made,' god-created, natural. — *Deva-nītha*, as, m. a formula consisting of seventeen Pādas. — *Deva-pañcārātra*, as, m., N. of a Pañcāra. — *Deva-pati*, īs, m. 'the lord of the gods,' an epithet of Indra; (ayas), m. pl. the most excellent of the gods. — *Devapati-mantrin*, ī, m. 'Indra's counsellor,' an epithet of Brihas-pati, the planet Jupiter. — *Devapatni*, f. having a god as husband; (ī), f. the wife of a deity; sweet potato (= *madhe-āluka*). — *Devapatha*, as, m. the way of the gods, the celestial path or way, heaven, the firmament; N. of a place of pilgrimage. — *Devapatha-tīrtha*, am, n. 'the Tīrtha of the way to heaven,' N. of a particular Tīrtha. — *Devapathīya*, as, ā, am, relating to or coming from Deva-patha above. — *Devapada* or *deva-pāda*, am, n. the foot of a god or king, the royal presence, a honorific term for a king, 'His Majesty.' — *Devaparishad*, t, f. an assembly of deities. — *Devaparpa*, am, n. 'the divine leaf,' N. of a medicinal plant (= *sura-parpa*). — *Devapālī-pattana*, as or am, m. or n. (?), N. of a place. — *Devapātu*, us, m. any animal consecrated to a deity. — *Deva-pātra*, am, n. 'cup of the gods,' a divine drink. — *Deva-pāda*, see *deva-pāda*. — *Deva-pāna*, as, ā, am, Ved. constituting the beverage of the gods, drunk by the gods. — *Deva-pāla*, as, m. 'god-defender,' N. of several princes; N. of a mountain. — *Deva-pālita*, as, m. 'god-protected,' N. of a man. — *Deva-priya*, us, us, u, Ved. reviling or despising the gods. — *Deva-putra*, as, m. the son of a god; (ī or ikā), f. a kind of plant, = *prīhikā*; (as, ā, am), having gods as children. — *Devaputra-māra*, as, m., N. of one of the four Buddhist Māras. — *Deva-pur*, ūr, f. Ved. 'the city of the gods,' a divine fortress, the residence of Indra. — *Deva-pura*, am, n. 'the city of the gods,' the residence of Indra (= *amara-vali*). — *Deva-purā*, ī, Ved. a divine fortress, a stronghold of the gods. — *Deva-pūjaka*, as, m. a worshipper of the gods. — *Deva-pūjā*, f. worship of the gods. — *Deva-pūjya*, as, m. 'to be honoured by the gods,' an epithet of Brihas-pati, the planet Jupiter. — *Deva-pratikṛitī*, īs, f. or *deva-pratimā*, f. the image of a deity, an idol. — *Deva-pratishthā-tattva*, am, n., N. of a work. — *Deva-prayāga*, as, m. 'the divine place of sacrifice,' N. of a sacred bathing-place. — *Deva-prasāna*, as, m. enquiring of the gods, consulting the deities, fortune-telling, astrology; [cf. *daiva-prasāna*]. — *Deva-prasāda*, as, m. 'having the divine favour,' N. of a man. — *Deva-prasūta*, as, ā, am, Ved. produced by the gods. — *Deva-*

prastha, as, m., N. of the city of Sena-vindu. — *Deva-priya*, as, ā, am, 'dear to the gods,' an epithet of Śiva; (as), m., N. of two plants, = *pita-bhringa-rāja* and *vaka-pushpa*. — *Deva-psaras-tama*, as, ā, am, Ved. very pleasing to the gods or propitiatory of the gods. — *Deva-badhū*, ūs, f. the wife of a god. — *Deva-bandhu*, us, us, u, Ved. related to the gods; (us), m., N. of a Rishi. — *Deva-balā*, f. 'having divine strength,' N. of a plant, a kind of Balā, = *mahā-balā*, *jyeshtha-balā*, *saha-devī*. — *Deva-bali*, īs, m. an oblation to the gods; (also read *deva-vali*, q. v.). — *Deva-bāhu*, us, m. 'the arm of the gods,' N. of an ancient Rishi; of a son of Hridika. — *Deva-bodha*, as, m. 'having the knowledge of the gods,' N. of a commentator on the Mahā-bhārata. — *Deva-bodhi*, īs, m. 'god-inspired,' N. of a poet. — *Devabodhi-sattva*, as, m., N. of a Buddhist saint. — *Deva-brahman*, ā, m. 'a Brāhmaṇ among the gods,' an epithet of Nārada; [cf. *deva-rishi*]. — *Deva-brāhmaṇa*, as, m. a Brāhmaṇ esteemed by the gods, a venerable Brāhmaṇ. — *Devabrāhmaṇa-nindaka*, as, m. a despiser of the gods and Brāhmans. — *Deva-bhakta*, as, ā, am, Ved. distributed by the gods. — *Deva-bhakti*, īs, f. the service of the gods, religion, piety. — *Deva-bhavana*, am, n. 'the residence of the gods,' heaven, paradise; a temple; the holy fig-tree (= *asvattha*). — *Deva-bhāga*, as, m. 'the portion or allotment of the gods,' the northern hemisphere, (opposed to *asura-bhāga*, the southern hemisphere); N. of a teacher with the epithet Śrauta or Śrautarsha; N. of a son of Śūra and brother of Vasu-deva. — *Deva-bhūti*, īs, f. fear of the gods. — *Deva-bhū*, ūs, m. a divine being, a god; a deity; Svarga or paradise. — *Deva-bhūta*, as, ā, am, become a god. — *Deva-bhūti*, īs, m., N. of the last prince of the Sunga dynasty; (īś), f. the Gangā of the sky. — *Deva-bhūmi*, īs, m. 'having a divine domain,' = *deva-bhūti*. — *Deva-bhūya*, am, n. divinity, godhead; inferior deification or identification with a deity. — *Deva-bhojya*, am, n. 'the food of the gods,' Amṛita, nectar. — *Deva-bhrāj*, t, m. 'shining like a god,' N. of a son of Mahya, son of Vivasvat (i. e. of the Sun). — *Deva-mañjara*, am, n. the jewel of Viṣṇu or Kṛṣṇa suspended on his breast; [cf. *kaustubha*]. — *Deva-maṇi*, īs, m., Ved. a divine amulet; the jewel on Kṛṣṇa's breast; a twist of hair on a horse's neck; N. of a drug belonging to the Ashta-varga (= *mahā-medā*); an epithet of Śiva. — *Deva-mata*, as, m. 'god-approved,' N. of a Rishi; [cf. *daivamati*]. — *Deva-maya*, as, ī, am, containing the gods, made up of all the gods. — *Deva-malimūc*, k, m., N. of an Asura. — *Deva-māta*, as, m., N. of a man. — *Deva-mātri*, tā, f. 'the mother of the gods,' an epithet of Aditi (= *dākṣhāyāni*). — *Deva-mātrika*, as, ā, am, fostered or watered by the clouds (or by Indra, the giver of rain), as corn, land, &c., deprived of every other kind of water ('having the clouds as foster-mother'; cf. *nadi-mātrika*). — *Deva-mādāna*, as, ā, am, Ved. 'gladdening or inspiring the gods,' an epithet of Soma. — *Deva-māna*, am, n. the residence of the gods, dwelling of the gods. — *Deva-mānaka*, as, m. = *deva-maṇi*. — *Deva-māyā*, f. an illusion created by a god or gods. — *Deva-mārga*, as, m. 'the way of the gods,' (according to commentators a facetious expression for the penis or anus). — *Deva-māsa*, as, m. 'the divine month or month of the gods,' the eighth month of pregnancy. — *Deva-mitra*, as, ā, am, having the gods as friends; (as), m., N. of an ancient preceptor with the epithet Śākalya; of the father of Viṣṇu-putra of the family of Vatsa [cf. *daivamitrī*]; (ā), f., N. of one of the Mātrīs attending on Skanda. — *Deva-mithuna*, am, n., Ved. cohabitation of the gods. — *Deva-mīśra*, as, m., N. of a man. — *Deva-miḥḍa*, as, m., N. of a Yādava, grandfather of Vasu-deva; of a descendant of Nimi and Jaraka. — *Deva-miḥḍusha*, as, m. the grandfather of Vasu-deva. — *Deva-muni*, īs, m. a heavenly or divine Muni; N. of a son of Irāpāda and author of a hymn of the Rīg-veda. — *Deva-yaj*, k, k, k,

or *f*, *f*, *f* (?), making oblations or sacrifices to the gods, a worshipper of the gods. — *Deva-yajana*, *as*, *i*, *am*, Ved. worshipping the gods, making oblations to them; serving for an oblation or constituting an oblation to the gods; (*am*), *n*, the place where a sacrifice is performed. — *Deva-yajī*, *is*, *is*, *f*, worshipping the gods, making oblations or sacrificing to them; (*is*), *m*, a worshipper of the gods; a Muni. — *Deva-yajña*, *as*, *m*, a sacrifice to the superior gods performed by oblations to Fire or through Fire to the other gods; the Homa or burnt sacrifice (one of the five great sacrifices mentioned in Manu III. 84, 85); *N*, of a man. — *Deva-yajya*, *am*, *n*, or *deva-yajyā*, *f*, (inst. -*yajyā*), Ved. worshipping the gods, a sacrifice. — *Deva-yā*, *ās*, *ās*, *am*, Ved. going to the gods, desirous of them, honouring them. — *Deva-yājīn*, *i*, *inī*, *i*, making sacrifices to the gods; (*i*), *m*, *N*, of one of the attendants of Skanda; *N*, of a Dānava. — *Deva-yājñika*, *as*, *m*, *N*, of an author, = *yājñika-deva*. — *Deva-yātu*, *us*, *m*, 'a heavenly Yātu,' *N*, of a class of Yātus; (also read *deva-yātu*; cf. *daiva-yātaka* and *daivayātavaka*). — *Deva-yātrā*, *f*, an idol procession, any sacred festival when the images of gods are carried in procession. — *Deva-yātrīn*, *i*, *m*, *N*, of a Dānava; [cf. *deva-yājīn*]. — *Deva-yāna*, *as*, *i*, *am*, Ved. going to the gods, following them; serving as a way to the gods (especially applied to the paths by which the gods descend from heaven, and sacrifices ascend to them), the ways leading to the gods; (*am*), *n*, the car or vehicle of a god; (*i*), *f*, *N*, of a daughter of Uśanas or wife of Yayāti and mother of Yadu and Turvasu. — *Deva-yācan*, *ā*, *vari*, *a*, Ved. going to the gods. — *Deva-yukta*, *as*, *ā*, *am*, Ved. yoked by the gods (as horses). — *Deva-yuga*, *am*, *n*, 'the age of the gods,' the first age of the world; any age or period of the gods comprising the four ages of mankind, (two of these ages or Yugas form a day and night of Brahmā; cf. *kṛta-yuga*). — *Deva-yonī*, *is*, *m*, *f*, the place of origin of a god, a divine birth-place; epithet of the wood used for kindling fire; (*is*, *is*, *f*), of divine origin; (*is*), *m*, a being of divine origin; a superhuman being, a demi-god or demon. — *Deva-yoshā*, *f*, the wife of a god. — *Deva-rakṣita*, *as*, *ā*, *am*, guarded by a god or by the gods; (*as*), *m*, *N*, of a son of Devaka; of a prince of the Kōśalas; (*ā*), *f*, *N*, of a daughter of Devaka and one of the wives of Vasu-deva. — *Deva-rata*, *as*, *ā*, *am*, Ved. delighting in the gods, pious. — *Deva-ratha*, *as*, *m*, the car or vehicle of a deity, a car for carrying the images of the gods in a procession [cf. *daivaratha*]; *N*, of a man. — *Devarathāhnyā*, *am*, *n*, a day's journey for the chariot of a god (of the Sun). — *Deva-rahasya*, *am*, *n*, a secret of the gods, divine mystery; [cf. *deva-guhya*]. — *Deva-rāj*, *i*, *m*, 'the king of the gods,' an epithet of Indra; of Nāhuṣha. — *Deva-rāja*, *as*, *m*, a divine ruler; king of the gods; an epithet of Indra; of a king; of a Rishi; of a Buddha; of a commentator on the Naighaṇṭuka; (the full name is *devarāja-yajvan*, *q. v.*; cf. *daivarājaka* and *daivarājika*). — *Deva-rājan*, *ā*, *m*, a prince of a Brāhmanical family. — *Devarāja-yajvan*, *ā*, *m*, *N*, of a commentator on the three chapters of Vedic synonyms, usually called the Naighaṇṭuka portion of the Naighaṇṭus, incompletely explained by Yāska; *N*, of the grandfather of this commentator. — *Devarāja-samadyuti*, *is*, *is*, *i*, equal in glory to the king of the gods. — *Deva-rājya*, *am*, *n*, sovereignty over the gods; [cf. *daivarājya*]. — *Deva-rāta*, *as*, *ā*, *am*, 'god-given'; (*as*), *m*, the *N*. given to Sunah-śepha after being received into the family of Viśva-mitra; (*ās*), *m*, pl. the descendants of Sunah-śepha; *N*, of a king who was the son of Su-keṭu and descendant of Nimi; *N*, of a king who was the son of Karambhi; an epithet of Parikṣit [cf. *daivarāṭi*]; a sort of crane. — *Deva-rāṣṭra*, *am*, *n*, the empire of the gods; *N*, of an empire in the Dekhan. — *Deva-rūpin*, *i*, *inī*, *i* (fr. *deva-rūpa*), of divine form, godlike. — *Devarṣi* (*deva-rishi*), *is*, *m*, a Rishi,

a saint of the celestial class, as Nārada, Atri, Marīci, Bharad-vāja, Pulastya, Pulaha, Kratu, Bhṛigu, Vasishṭha, Pra-etas, Bharata, Kanāda, and others. — *Devarṣi-tra*, *am*, *n*, state or rank of a divine Rishi. — *Devarṣi-varya*, *as*, *m*, chief of sages. — *Devalatā*, *f*, double jasmine (= *navamallikā*). — *Devalāngulskā*, *f*, *N*, of a plant; [cf. *vrīśikālī*]. — *Devalinga*, *am*, *n*, the image or statue of a deity. — *Devallekha*, *f*, *N*, of a princess. — *Devaloka*, *as*, *m*, the particular sphere or heaven of any divinity; heaven or paradise; any one of the seven superior worlds (from the earth to the highest or Satya-loka, in opposition to those below the earth; *deva-loke gata*, gone to the world of the gods, one who has died). — *Deva-vaktra*, *am*, *n*, 'the mouth of the gods,' an epithet of fire or its deity Agni (as eating or consuming the oblations made to the gods). — 1. *deva-vat*, *ān*, *atī*, *at*, guarded by the gods, surrounded by them, (also read *devāvat*); (*ān*), *m*, *N*, of the grandfather of Su-dās; of a son of A-kṛura; of Devaka who was a son of Āhuka; of the twelfth Manu; [cf. *deva-rāyu*]. — 2. *deva-vat*, ind. like a god. — *Deva-vadha*, *as*, *m*, Ved. a weapon of the gods. — *Deva-vadhū*, *is*, *f*, the wife of a god. — *Deva-vanda*, *as*, *ā*, *am*, Ved. praising the gods. — *Deva-vana*, *as*, *m*, a superior or supreme deity; (*am*), *n*, a divine boon or blessing. — *Deva-vartman*, *a*, *n*, 'the path of the gods,' the atmosphere. — *Deva-vardhaki*, *is*, *m*, 'the builder or architect of the gods,' an epithet of Viśva-karman or of Tvashṭri the carpenter of the gods. — *Deva-vardhana*, *as*, *m*, *N*, of a son of Devaka. — *Deva-varman*, *a*, *n*, the armour of the gods, divine armour. — *Deva-varsha*, *as* or *am*, *m*, or *n*. (?), *N*, of a Varsha in the Dvīpa Sālmala. — *Deva-vallabha*, *as*, *m*, the tree Rottlera Tinctoria. — *Deva-vānī*, *f*, a divine voice, a voice from heaven. — *Deva-vāta*, *as*, *ā*, *am*, Ved. agreeable to the gods; (*as*), *m*, *N*, of a Bhārata; [cf. *daivavāta*]. — *Deva-vāyu*, *us*, *m*, *N*, of the son of the twelfth Manu; [cf. 1. *deva-vat*]. — *Deva-vāhana*, *as*, *ā*, *am*, Ved. carrying the gods (as a horse). — *Deva-vid*, *t*, *t*, *i*, knowing the gods. — *Deva-vidyā*, *f*, the doctrine or science of the gods, divine science; (according to a commentator = *nirukta*, *q. v.*). — *Deva-vibhāga*, *as*, *m*, the division or quarter of the gods, the northern hemisphere; [cf. *deva-bhāga*]. — *Deva-viś*, *f*, or *deva-viśā*, *f*, Ved. a divine person, a deity, the gods collectively. — *Deva-vī*, *is*, *is*, *f*, Ved. gratifying the gods. — *Deva-vī-tama*, *as*, *ā*, *am*, Ved. very much liked by the gods. — *Deva-vīti*, *is*, *f*, Ved. a feast or meal or enjoyment prepared for the gods; *N*, of one of the nine daughters of Meru and wife of one of the nine sons of Agnidhra. — *Deva-vṛkṣa*, *as*, *m*, 'the divine tree,' a common *N*, of the Mandāra and other fabulous trees of heaven or paradise; the tree Alstonia Scholaris; a plant yielding a fragrant resin, bellium (= *guggulu*). — *Deva-vṛitti*, *is*, *m*, the commentary of Deva (= *Purushottama-deva*) on the Uṇādi-sūtras. — *Deva-vyāsa*, *āp*, *ās*, *as*, Ved. affording space for the gods, receiving the gods. — *Deva-vrata*, *am*, *n*, a religious observance; any religious obligation or vow; the favourite food of the gods; (*as*, *ā*, *am*), devoted to the gods, religious; (*as*), *m*, an epithet of Bhīṣma; of Kārtikeya. — *Deva-vratīn*, *i*, *inī*, *i*, obeying the divine commands, serving the gods. — *Deva-sakti*, *is*, *m*, 'having the power of a god,' 'having divine strength,' *N*, of a king. — *Devasāta-bhāṣya*, *am*, *n*, *N*, of a work mentioned in the Sūdra-dharma-tattva by Kamalākara. — *Deva-sātru*, *us*, *m*, an enemy of the gods; an Asura; a Rakshas; (*us*, *us*, *u*), Ved. having the gods as enemies. — *Deva-sarman*, *ā*, *m*, *N*, of several persons; of an old sage; of a Buddhist author, (wrongly written *deva-sarman*); of a minister of Jayapīḍa who was king of Kāśmīra; [cf. *daiva-sarmanī*]. — *Deva-sas*, ind. Ved. deity after deity. — *Deva-silpin*, *i*, *m*, 'the artist of the gods,' an epithet of Tvashṭri. — *Deva-sīśu*, *us*, *m*, the child of a god; [cf. *deva-garbhā*]. — *Deva-sikṣta*, *as*, *ā*, *am*, Ved. taught or directed by the gods. — *Deva-*

sunī, *f*, Ved. 'the divine female dog,' an epithet of Saramā. — *Deva-sūra*, *as*, *m*, 'the divine hero,' *N*, of a man. — *Deva-sekhara*, *as*, *m*, 'the diadem of the gods,' a kind of plant, = *damanaka*. — *Deva-sesha*, *am*, *n*, the remnants of a sacrifice offered to the gods. — *Deva-sṛavas*, *ās*, *m*, *N*, of a Bhārata; of a son of Yama and author of hymns of the Rīgveda. — *Deva-srī*, *is*, *is*, *i*, Ved. approaching the gods, worshipping. — *Deva-srī-garbhā*, *as*, *m*, *N*, of a Bodhi-sattva. — *Deva-srūt*, *t*, *t*, *i*, Ved. audible to the gods, heard by the gods. — *Deva-srūta*, *as*, *m*, (with Jāinas) *N*, of the sixth Arhat of the future Ut-sarpīṇī; a god (= *īśvara*); *N*, of Nārada; a sacred treatise or branch of scripture. — *Deva-srū*, *is*, *is*, *u*, Ved. known to the gods. — *Deva-sreṇī*, *f*, the plant Sansevieria Zeylanica (= *mūrā*). — *Deva-sreshṭha*, *as*, *m*, *N*, of a son of the twelfth Manu. — *Deva-sakha*, *as*, *m*, Ved. a friend or companion of the gods. — *Deva-sangita-yontn*, *i*, *inī*, *i*, 'furnishing sources of amusement or entertainment to the gods,' *N*, of the Nāradas who appear as messengers. — *Deva-sattra*, *am*, *n*, a festival or sacrifice of long continuance in honour of the gods. — *Deva-sattra*, *as*, *ā*, *am*, having the nature of a god, godlike. — *Deva-sat*, *t*, *t*, *i*, Ved. living among the gods. — *Deva-sadana*, *as*, *ā*, *am*, Ved. serving as a seat or residence for the gods. — *Deva-sadman*, *a*, *n*, the seat or residence of a god. — *Deva-sandha*, *as*, *ā*, *am*, connected with the gods, divine. — *Deva-sannidhi*, *is*, *m*, presence of the gods. — *Deva-sabhā*, *f*, an assembly of the gods; a gambling-house; [cf. the next]. — *Devasabhya*, *as*, *m*, the keeper of a gambling-house; a gambler; a frequenter of gambling-houses or clubs; an attendant on a deity. — *Deva-sarasa*, *am*, *n*, 'the pool of the gods,' *N*, of a place. — *Deva-sarshapa*, *as*, *m*, 'divine mustard,' a kind of mustard. — *Deva-saha*, *as*, *m*, 'the strength of the gods,' *N*, of a mountain; (*ā*), *f*, a kind of plant, = *saha-devi*, *daṇḍotpalā*, = *bhikṣkā-sūtra* (or *bhikṣu-sūtra*?). — *Deva-sāt*, ind. to a god or to the nature of a deity; *devasād-bhū*, to become changed into a god. — *Deva-sāyujya*, *am*, *n*, conjunction with the gods, reception among the gods, absorption into or identification with a deity; inferior deification, the state or being of the inferior gods. — *Deva-sāvarṇi*, *is*, *m*, *N*, of the thirteenth Manu. — *Deva-siṅha*, *as*, *m*, 'the lion of the gods,' an epithet of Śiva. — *Deva-sunda*, *as*, *m*, *N*, of a lake. — *Deva-sumati*, *is*, *f*, the favour of the gods. — *Deva-umanas*, 'divine flower,' a species of flower. — *Deva-sushī*, *is*, *m*, a tube or cavity which leads to the gods; (the heart has five, viz. *prāṇa*, *vyāna*, *apāna*, *samāna*, and *ulāna*). — *Deva-sū*, *is*, *is*, *u*, Ved. an epithet applied to eight deities, viz. Agni grīha-pati, Soma vanas-pati, Savitṛi satya-prasava, Rudra paśu-pati, Bṛihas-pati vācas-pati, Indra jyeshṭha, Mitra satya, and Varuṇa dharma-pati. — *Deva-sūda*, *am*, *n*, *N*, of a village. — *Deva-sūri*, *is*, *m*, *N*, of a preceptor. — *Deva-sṛishṭa*, *as*, *ā*, *am*, let go or discharged by a god; caused or created by the gods; (*ā*), *f*, an intoxicating drink, a kind of spirituous liquor. — *Deva-sena*, *as*, *m*, *N*, of a king of Srāvasti; of Pauṇḍra-vardhana; of a Buddhist Arhat; (*ā*), *f*, an army or host of celestials; *N*, of a daughter of Prajā-pati or niece of Indra and wife of Skanda who is the leader of the hosts of heaven, (she is worshipped by the race of Jātukārya); *N*, of a daughter of Indra. — *Deva-senā-pati*, *is*, *m*, 'the commander of the hosts or heaven,' an epithet of Skanda. — *Devasenā-priya*, *as*, *m*, 'the beloved of Deva-senā,' epithet of Skanda. — *Deva-stut*, *t*, *t*, *i*, Ved. praising the gods. — *Deva-stri*, *f*, the wife of a deity. — *Deva-sthāna*, *as*, *m*, *N*, of an ancient Rishi [cf. *daivasthānī*]; (*am*), *n*, *N*, of a Sāman. — *Devasyatvaka*, *as*, *ā*, *am*, containing the words *devasya tvā* (as an Adhyāya or Anu-vāka). — *Deva-sva*, *am*, *n*, the property of the gods, property applicable to religious purposes or endowments &c. — *Devasvāpaharaṇa* ('*sva-ap*'), *am*, *n*, 'plunder of sacred property,' sacrilege. — *Deva-svāmin*, *i*, *m*, 'the lord of the

gods, N. of several Brāhmins; N. of an astrologer; of a commentator on the Āpastamba. — *Deva-haviś*, *is*, n., Ved. an oblation to the gods. — *Deva-havya*, *am*, n., an oblation to the gods; (*as*), m., N. of an ancient Rishi. — *Deva-hinsaka*, *as*, m., an enemy of the gods. — *Deva-hita*, *as*, *ā*, *am*, Ved. arranged or appointed or settled by the gods. — *Deva-hiti*, *is*, f., Ved. divine ordinance or arrangement. — *Deva-hū*, *ūs*, *ū*, Ved. invoking the gods, devoted to the gods; (*ūs*), m., N. of a man; (*ūs*), f., scil. *dvār*, N. of the northern aperture of the human body, i. e. of the left ear (which is turned northwards if the face is directed towards the east; cf. *pitṛi-hū*). — *Deva-hū-tama*, *as*, *ā*, *am*, most devoted to the gods; very pious. — *Deva-hūti*, *is* or *ī*, f., Ved. invocation of the gods; N. of a magical formula with which the gods are invoked; N. of a daughter of Manu Svayam-bhū and wife of Kardama. — *Deva-hūya*, *am*, n., Ved. = *deva-hūti*, invocation of the gods. — *Deva-heḍana* or *deva-heḷana*, *am*, n., Ved. disregarding the gods, an offence against them. — *Deva-heti*, *is*, f., Ved. the weapon of a god, a divine weapon. — *Deva-hotra*, *as*, m., N. of the father of Yogeśvara, a partial incarnation (*anśa*) of Hari. — *Deva-hrada*, *am*, n., 'the divine lake', N. of a sacred bathing-place. — *Devāṅsa* ('*va-an*'), *am*, n., a portion of a god, a partial incarnation of a god. — *Devākrīḍa* ('*va-āl*'), *as*, m., the playing-place or pleasure-grove of the gods. — *Devāgāra* ('*va-aṅ*' or '*āṅ*'), *as*, *am*, m., n., 'the dwelling of a god', a temple. — *Devāṅga* ('*va-an*'), *as*, m., N. of an emanation from the body of the god Śaśāśiva, (said to be the inventor of the art of weaving). — *Devāṅga-śaritra*, *am*, n., 'the adventures or story of Devāṅga', N. of a book. — *Devāṅganā* ('*va-an*'), f., a divine female, courtesan of Svarga. — *Devājiva*, *as*, m., or *devājīvin* ('*va-āj*'), *ī*, m., an attendant upon an idol, a low Brāhmin, subsisting by attendance upon an image and upon the offerings made to it. — *Devāñś* ('*va-añś*'), *ān*, *ācī*, *āk*, Ved. approaching the gods; directed towards them; worshipping them. — *Devāñjana* ('*va-añ*'), *am*, n., Ved. divine unguent or ointment. — *Devāṭa* ('*va-aṭa* or '*āṭa*'), *as*, m., N. of a sacred bathing-place; [cf. *patnyāṭa*.] — *Devātīthi* ('*va-aṭ*'), *is*, m., 'the guest of the gods', N. of a descendant of Kaṇva and author of a hymn of the Rig-veda; of a prince or son of A-krodhana or Krodhana by Karambhā; (also read *deva-tīthi*). — *Devātīdeva* ('*va-aṭ*'), *as*, m., a god surpassing or excelling all other gods; epithet of Viṣṇu; of Śākya-muni. — *Devātman* ('*va-aṭ*'), *ā*, m., the divine soul; the holy fig-tree or Ficus Religiosa; (*ā*, *ā*, *ā*), being of divine nature, containing a divinity; one with or identified with a deity; belonging to a deity, consecrated, sacred. — *Devātma-śakti*, *is*, f., the power of the divine soul. — *Devātmā* ('*va-aṭ*'), f., the mother of the gods; [cf. *deva-tātmā*.] — *Devādhideva* ('*va-aḍ*'), *as*, m., a god over all other gods, an Arhat of the Jains. — *Devādhīpa* ('*va-aḍ*'), *as*, m., 'the king of the gods', an epithet of Indra; N. of a king identified with the Asura Nikumbha. — *Devānām-priya*, *as*, *ā*, *am*, 'the beloved of the gods', simple, foolish; (*as*), m., a fool, an idiot; a goat; an ascetic, one who relinquishes or abandons the world; [cf. the Prākṛit N. of a Buddhist king, *Devānam-piyatissa*.] — *Devāṇika* ('*va-an*'), *am*, n., an army of celestials; (*as*), m., N. of a prince who was the son of Kshema-dhanvan; of a son of the eleventh Manu; of a mountain. — *Devānukrama*, *as*, m., 'the series of the gods, enumeration of the gods in order', N. of a work supposed to be written by Saunaka, (serving as an index to the deities to whom hymns are addressed). — *Devānūdara*, *as*, or *devānūyāyin* ('*va-an*'), *ī*, m., a follower or attendant of a god. — *Devānta* ('*va-an*'), *as*, m., N. of a son of Hṛitika. — *Devāntaka* ('*va-an*'), *as*, m., N. of a Raksha; of a Daitya. — *Devāntaka-vadha*, *as*, m., 'the destruction of Devāntaka', N. of the seventy-first chapter of the Kṛiḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Devāṇḍhas* ('*va-an*'), *as*, n., divine

food, ambrosia. — *Devāṇna* ('*va-an*'), *am*, n., divine food, ambrosia; rice or food that has been first presented to an idol. — *Devāpi* ('*va-āpi*'), *is*, m., 'the friend of the gods', N. of a Rishi who was son of Rishṭi-shepa; (according to a later legend he is a son of king Pratāpa, resigns his kingdom, retires to the woods, becomes a Brāhmin, and is supposed to be still alive near the Su-meru mountain; cf. *daivāpa*). — *Devābhishā* ('*va-abh*'), *as*, *ā*, *am*, desired by the gods, sacred or dedicated to a deity; (*ā*), f., betel, piper betel (= *tāmbūli*). — *Devāyatana* ('*va-āy*'), *am*, n., 'the dwelling of a god', a temple; [cf. *devatāyatana*.] — *Devāyudha* ('*va-āy*'), *am*, n., 'the weapon of a god', a divine weapon, Indra's bow, the rainbow. — *Devāyusha* ('*va-āy*'), *am*, n., the life-time of a god. — *Devāraṇya* ('*va-ar*'), *am*, n., a divine grove, the forest of the gods. — *Devārādhana* ('*va-ar*'), *am*, n., or *devārā-dhanā*, f., worship of the gods. — *Devāri* ('*va-ari*'), *is*, m., 'an enemy of the gods', an Asura. — *Devārca* ('*va-ar*'), *as*, m., a worshipper of the gods. — *Devārca* ('*va-ar*'), *am*, n., or *devārca*, f., the worship of the gods; idolatry. — *Devārpaṇa* ('*va-ar*'), *as*, *ā*, *am*, received among the gods, considered as a god. — *Devārya* ('*va-ar*'), *as*, m., N. of the last Arhat of the present Ava-sarpiṇī. — *Devārha* ('*va-ar*'), *as*, *ā*, *am*, worthy of the gods, divine; (*as*), m., a kind of medicinal plant; (*ā*), f., a species of plant, = *deva-bālā*, = *saha-devī*. — *Devālaya* ('*va-āl*'), *as*, m., 'the residence of the gods', heaven; a temple. — *Devāvat*, *ān*, *āfī*, *at*, = *deva-vat*, q. v. — *Devāvatāra* ('*va-av*'), *as*, m., 'the place of descent of a god (?)', N. of a place. — *Devāvasatha* ('*va-āv*'), *as*, m., 'the habitation of a deity', a temple. — *Devāvāsa* ('*va-āv*'), *as*, m., 'the residence of a god or gods', a temple; an epithet of the tree Ficus Religiosa. — *Devāvi* ('*va-avi*'), *is*, *is*, f., Ved. gladdening or satisfying the gods, agreeable to the gods. — *Devāvridh*, *t*, *t*, *t*, Ved. gladdening or satisfying the gods; (*t*), m., N. of a mountain; (also read *devā-vridha*). — *Devāvridha*, *as*, m., N. of a prince who was father of Bahru [cf. *daivā-vridha*]; of a mountain; [cf. *devā-vridh*.] — *Devāvśva* ('*va-as*'), *as*, m., the horse of a god, a divine horse; Indra's horse Uccaiḥśravas. — *Devāsura* ('*va-as*'), *ās*, m., pl. the gods and the Asuras; [cf. *daivāsura*.] — *Devāsura-guru*, *us*, m., 'the preceptor of the gods and Asuras', epithet of Siva. — *Devāsura-namaskṛita*, *as*, m., 'worshipped by the gods and Asuras', epithet of Siva. — *Devāsura-mahāmātra*, *as*, m., 'the chief of the gods and Asuras', epithet of Siva. — *Devāsura-mahāśraya* ('*hā-ās*'), *as*, m., 'the great refuge of the gods and Asuras', epithet of Siva. — *Devāsura-mahēśvara* ('*hā-is*'), *as*, m., 'the great lord of the gods and Asuras', epithet of Siva. — *Devāsura-yuddha*, *am*, n., the battle between the gods and Asuras. — *Devāsura-vara-prada*, *as*, m., 'conferring boons on the gods and Asuras', epithet of Siva. — *Devāsura-saṅgrāma*, *as*, m., the war between the gods and Asuras. — *Devāsuresvara* ('*va-is*'), *as*, m., 'the lord of the gods and Asuras', epithet of Siva. — *Devāhāra* ('*va-āh*'), *as*, m., 'food of the gods', divine food, ambrosia. — *Devāhvaya* ('*va-āh*'), *as*, m., 'called Deva', N. of a prince. — *Devī-dāsa*, *as*, m., (for *devī-d*), 'the slave of the goddess', N. of a man; N. of a commentator on the Mughdha-bodha. — *Devī-koṭa*, *as*, m., = *sonitapura*, N. of a town (the city of Vāṇa, probably Devicotta on the Coromandel coast). — *Devī-garbhagṛīha*, *as*, m., 'a house containing an image of the goddess Durgā', a shrine of the goddess Durgā. — *Devī-griha*, *am*, n., a temple of the goddess (Durgā); the apartment of a queen. — *Devī-tantra*, *am*, n., 'the Tantra of the goddess (Durgā)', N. of a Tantra. — *Devī-tra*, *am*, n., 'the state of being a goddess', the rank of a goddess; the rank of a queen. — *Devī-datta*, *as*, m., N. of the father of Rāma-sevaka and grandfather of Kṛiṣṇa-mitra. — *Devīndhiyaka*, *as*, *ā*, *am*, containing the words *devīm dhiyā* (as an Anu-vāka or Adhyāya). — *Devī-pādadvaya*, *am*, n., 'the two feet of the goddess', i. e. of

Durgā, N. of a holy bathing-place. — *Devī-purāṇa*, *am*, n., N. of an Upa-Purāṇa. — *Devī-bhavana*, *am*, n., the temple of the goddess (Durgā). — *Devī-bhā-gavata-purāṇa*, *am*, n., N. of a Purāṇa. — *Devīmahādeva*, *am*, n., N. of a play. — *Devī-mahiman*, *ā*, m., N. of a work, (perhaps = the following). — *Devī-mahātmya*, *am*, n., 'the majesty of Durgā', N. of a section of the Mārkaṇḍeya-Purāṇa. — *Devīrāpasaka*, *as*, *ā*, *am*, containing the words *devīr āpah* (as an Anu-vāka or Adhyāya). — *Devī-sūkta*, *am*, n., 'the hymn of the goddess', N. of a hymn to Durgā. — *Devej* ('*va-ij*'), *t*, *t*, *t*, sacrificing to the gods, worshipping them. — *Devejya* ('*va-ij*'), *as*, m., 'the preceptor of the gods', an epithet of Brīhaspati, the planet Jupiter. — *Deveddha* ('*va-iddha*'), *as*, *ā*, *am*, Ved. kindled by the gods. — *Devendra* ('*va-in*'), *as*, m., 'the chief of the gods', an epithet of Indra; of Siva; N. of a man. — *Devendra-buddhi*, *is*, m., 'having the intellect of the chief of the gods', N. of a learned Buddhist. — *Devendra-samaya*, *as*, m., N. of a Buddhist work; of a part of the Sūvarṇa-prabhāsa. — *Devesa* ('*va-isa*'), *as*, m., 'the chief of the gods', an epithet of Brahmā; of Viṣṇu; of Siva; of Indra; (*ī*), f., 'the queen of the gods', epithet of Durgā; of Devaki who was mother of Kṛiṣṇa. — *Devesa-tīrtha*, *am*, n., 'the Tīrtha of the chief of the gods', N. of a Tīrtha. — *Devesaya*, *as*, *ā*, *am*, 'resting or reposing on a god', epithet of Viṣṇu. — *Devesvara* ('*va-is*'), *as*, m., 'the sovereign of the gods', an epithet of Siva; N. of an author. — *Devesvara-paṇḍita*, *as*, m., N. of a poet. — *Devēshita* ('*va-ish*'), *as*, *ā*, *am*, Ved. sent or impelled by the gods. — *Devesha* ('*va-ish*'), *as*, *ā*, *am*, wished by the gods, acceptable to the gods; (*as*, *ā*), m., f., a sort of drug (reckoned among the Ashtāvarga; = *mahā-medā*); bdellium; (*ā*), f., the wild lime tree (= *vana-vijāpuraka*). — *Devainasa* ('*va-en*'), *am*, n., Ved. the curse of the gods. — *Devodiyāna* ('*va-ud*'), *am*, n., 'the grove of the gods', a sacred grove, a garden near a temple or consecrated to a deity. — *Devopāsaka* ('*va-up*'), *as*, m., a worshipper of the gods. — *Devaukas* ('*va-ok*'), *as*, n., 'the residence of the gods', the mountain Meru. — *Devya-gama*, *as*, m., 'the arrival of the goddess', N. of a work. — *Devya-upanishad*, *t*, *f*, N. of an Upanishad.

Devaka, *as*, *ikā*, *am*, who or what sports or plays; divine, celestial, godlike, &c.; (*as*), m., a god, deity, (at the end of an adj. comp.); N. of a man; of a Gandharva; of a prince, son of Āhuka and father of Devaki who was mother of Kṛiṣṇa; of a son of Yudhi-shthira and Yaudheyī or Pauravī [cf. *devikā*]; a familiar diminutive for Deva-datta, q. v.; (*ās*), m., pl., N. of the inhabitants of a Varsha in Krauñca-dvīpa; (*ikā*), f., a diminutive of Devī; N. of a class of goddesses of an inferior order; (*ās*), f., pl. the oblations made to the aforesaid goddesses (viz. to Anu-matī, Rākā, Sinivālī, Kuhū, and to Dhātṛī); N. of the wife of Yudhi-shthira and mother of Yaudheyā; of a river; of a country [? cf. *dāvika*]; the thorn-apple (= *dhustūrā*); (*akā*), f., a familiar diminutive for Deva-dattā, q. v.; (*akī*), f., N. of a daughter of Devaka, (she was the wife of Vasu-deva and mother of Kṛiṣṇa); N. of Aditi; of Dākṣhāyaṇī. — *Devakī-nandana* or *devakī-nandana* or *devakī-putra*, *as*, m., or *devakī-sinu*, *us*, m., 'the son of Devakī', an epithet of Kṛiṣṇa. — *Devakī-mātṛī*, *tā*, f., the mother of Devakī.

Devakiya, *as*, *ā*, *am*, divine, godlike, belonging or relating to a divinity; [cf. *devakiya*.]

Devakiya, *as*, *ā*, *am*, divine, godlike; corresponding to the number of the gods; (*ā*), f., epithet of the metre Anuśtubh; [cf. *devakiya*.]

Devatya, *as*, *ā*, *am*, (at the end of an adj. comp.) having as one's deity; sacred to a deity [cf. *eka-d*, *kim-d*, *daivatya*]; (*ā*), f., Ved. (perhaps) N. of a particular species of animal.

Devan, *ā*, m., a husband's brother; [cf. *devrī*.]

2. *devana*, *as*, m., (for I. see *dev*, p. 430, col. 1), a die, dice for gambling; (*ā*), f., sport, wanton sport or pastime; service; (*am*), n., shining, splendor,

lustre, beauty; gaming, gambling, a game at dice; sport, play, pastime; a play or pleasure-ground, a garden; a lotus; praise; emulation, desire to excel or overcome; affair, business, profession; going, motion.

Devayat, *an, anti, at* (from a Nom. *devaya*), Ved. following the gods, serving the gods, religious; desirous of divinity (?); shining (?); [cf. *a-d*² and *devāyat*.]

Devayu, *us, ō, u*, Ved. loving the gods, devoted to the gods, pious, virtuous, righteous; frequenting sacred festivals; (*us*), m. a deity; [cf. *a-d*².]

Devara or **devaraka**, *as, m.* a husband's brother, especially his younger brother; a beloved person; a husband; [cf. Lith. *dūveris*; Gr. *δᾶρ*; Lat. *levir* for *devis*; Slav. *dever*; Angl. Sax. *tacur, tacor*; Old Germ. *zeihur*.]

Devala, *as, m.* an attendant upon an idol; a Brahman of an inferior order who subsists upon the offerings made to the idols he attends, and who conducts various ceremonies for hire; a holy or virtuous man; N. of a descendant of Kaśyapa, author of the hymns of the ninth Maṇḍala of the R̥g-veda; an epithet of Asita, (according to other authorities a son of Asita); N. of an astronomer; of a legislator; of the son of Pratyūsha; of the elder brother of Dhaumya; of the husband of Eka-parṇā; of the father of Sannati who was wife of Brahma-datta; of the grandfather of Pāṇini; of a son of Kṛiśāva by Dhishanā, wrongly identified with Nārada, with whom Asita Devala is sometimes associated.

Devalaka, *as, m.* the attendant on an idol. See the preceding.

Devāyat = *devayat* above.

Devālā, *f.* one of the female personifications of music.

Devika, *as, ī, am*, appertaining to or derived from a deity, divine; (*as*), m. a familiar diminutive of Deva-datta; (*ā*), *f.* see under *devaka*.

Devitṛi, *tā, m.* a dice-player, gamester, dicer.

Devitōḍ, ind. having played.

Devīn, *i, īnī, ī*, gambling, a gambler, gamester.

Devya, *as, m.* a familiar diminutive of Deva-datta.

Devila, *as, ā, am*, appertaining to a deity, divine; virtuous, pious, just; (*as*), m. a familiar diminutive of Deva-datta.

Devika for *devī*, a queen &c. (at the end of an adj. comp.; cf. *sa-d*²). — **Devika-vaśa**, *am, n.* 'the prayer of Durgā,' N. of a mystical book treating of the worship of Durgā.

Devri, *ā, m.* a husband's brother, especially his younger brother; the husband of a woman previously married. — **Devri-kāma**, *as, ā, am*, loving the brother of one's husband.

Devya, *am, n.*, Ved. divine dignity or power, rank, godhead.

देवक देवाका, *as or am, m. or n. (?)*, N. of a Grāma.

देवद देवाता, *as, m.* (said to be fr. rt. *dev*, q. v.), an artist, artisan.

देवद्वी देवात्ति, *f.* a sort of gull, Larus Ridibundus (= *garagāillī*).

देश *deśa*, *as, m.* (fr. rt. *i. diś*), any place or spot shown or pointed out; place or spot in general, region, country (whether inhabited or uninhabited, e.g. *deśam āvas* or *nivā*, to settle in a place; *ātmiya-deśa*, one's own country); a province, part, department, side, portion; an institute, ordinance; *deśa* occurs at the end of some comp., the fem. ending in *ā*; [cf. *a-d*², *eka-d*², *vi-d*², &c.]. — **Deśa-kāla**, *au, m. du.* place and time. — **Deśa-kāla**, *as, ā, am*, knowing the (proper) place and time. — **Deśa-kāla-vid**, *i, t, t*, knowing place and time. — **Deśa-kāla-vidhāga**, *as, m.* apportioning of place and time. — **Deśa-kāla-ryavasthita**, *as, ā, am*, regulated by place and time. — **Deśa-ja** or **deśa-jāta**, *as, ā, am*, 'country-born,' native, indigenous; born in the right place; produced in the right country (as a horse, ele-

phant, &c.); of genuine descent; genuine; [cf. *deśya*.] — **Deśa-jña**, *as, ā, am*, knowing the district, familiar with places. — **Deśa-dṛiṣṭa**, *as, ā, am*, seen or experienced in a country; customary in a country; considered locally, judged as to place. — **Deśa-dharma**, *as, m.* local law, local rights or customs, the law or usage of any country. — **Deśa-nirṇaya**, *as, m.* 'description of countries,' N. of a work. — **Deśa-bhāṣā**, *f.* the dialect of a country. — **Deśa-bhramana**, *am, n.* wandering about, peregrination, tour. — **Deśa-rāja-carita**, *am, n.* 'history of native princes,' N. of a work. — **Deśa-rūpa**, *am, n.* 'the being in the right place,' conformity with place, propriety, fitness. — **Deśa-vāsin**, *i, īnī, ī*, residing in a country. — **Deśa-vṛitta**, *am, n.* a circle depending upon its relative position with regard to the spot from which it is observed. — **Deśa-ryavahāra**, *as, m.* local usage, custom of the country. — **Deśa-sṭha**, *as, ā, am*, situated or living in a country. — **Deśa-āra** ('*śa-ā*'), *as, m.* local usage or custom. — **Deśa-tithi** ('*śa-ā*'), *is, m.* 'a guest in a country,' a foreigner. — **Deśāntara** ('*śa-ān*'), *am, n.* another country, abroad, foreign parts; longitude or difference of longitude; the distance from the chief meridian. — **Deśāntara-phala**, *am, n.* the equation for difference of meridian. — **Deśāntara-bhāṇḍāyana** ('*śa-ān*'), *am, n.* importing wares from foreign countries. — **Deśāntarīn**, *i, īnī, ī*, belonging to another country, foreign, a foreigner. — **Deśāpekṣa** ('*śa-āp*'), *as, ā, am*, spying or inspecting a land.

Deśaka, *as, ikā, am*, who or what shows, points out, describes, directs, teaches, &c.; a shower, indicator; (*as*), m. a ruler, governor; a guide, instructor.

Deśanā, *f.* direction, command, instruction, doctrine. — **Deśika**, *as, ā, am*, familiar with a place, a guide; (*as*), m. a Guru or spiritual teacher; a traveller, stranger, sojourner; [cf. *daśika*.]

Deśita, *as, ā, am*, directed, commanded; shown, pointed out; advised, instructed.

Deśin, *i, īnī, ī*, showing, pointing out, instructing, guiding; of or belonging to a country; (*īnī*), *f.* the index or fore-finger.

Deśi, *f.*, scil. *bhāṣā*, the dialect of a country; N. of a Rāgiṇī, (according to Hanu-mat) wife of the Rāga Dipaka. — **Deśi-kosha**, *as, m.* a vocabulary of the dialect of a country.

Deśiya, *as, ā, am*, peculiar or belonging to a country or province, provincial, native; (at the end of a comp.) inhabiting any country (e.g. *Māgadha-deśiya*, an inhabitant of Māgadha); bordering upon, contiguous, not very distant from, almost (in this sense regarded by Indian grammarians as an affix, see *pañca-varṣaka-d*², *paṇu-d*², &c.). — **Deśiya-bhāṣā**, *f.* the dialect of a country, native dialect. — **Deśiya-varāḍi**, N. of a Rāga?; (also read *deśi-varāḍi*).

Deśya, *as, ā, am*, to be pointed out to be ordered or proved; being in a place or on the spot, present at any transaction (and so witnessing it); belonging to or being in a country, local, provincial, inhabiting or coming from a country, (often at the end of a comp., e.g. *nānā-d*², coming from various countries; *tad-d*², inhabiting the same country); born in or belonging to one's own country, native; born at the right place or in the right country, of genuine descent; genuine [cf. *deśa-ja*]; contiguous, not far from, almost [cf. *deśya* above, and see *rituati-d*², *sisu-d*², *paṇu-d*², &c.]; (*as*), m. an eye-witness of anything, one who was on the spot; the inhabitant of a country; (*am*), n. the proposition, the statement or exhibition of a question or argument; the fact or thing to be proved or substantiated; [cf. *a-d*²]. — **Deśya-bhikṣu**, *us, m.* a native mendicant.

Deśhavya, *as, ā, am*, to be pointed out or shown or declared.

Deśhṛi, *tā, trī, trī*, one who shows or directs or points out, an indicator; (*trī*), *f.*, N. of a divine female (= *dharmādy-upadeśa-kartrī*).

Deśhṛa, *am, n.*, Ved. direction, order; promise.

देशकरी *deśakārī*, *f.*, N. of a Rāgiṇī or

musical mode, (according to Hanu-mat) the wife of the Rāga Megha; [cf. *deva-kirī*.]

देशक्ष *deśākṣa* and *deśāga*, *as, m.*, N. of a Rāga; (*i*), *f.*, N. of a Rāgiṇī.

देश *deśha*, *as, ā, am* (superl. fr. *i. dā*), Ved. giving the most, most liberal, greatest giver.

Deśha, *am, n.*, Ved. giving, a gift; [cf. *ku-māra-d*², *čāru-d*², *turi-d*².]

1. deśhṇu, *us, us, u*, liberal, giving, a donor.

2. deśhṇu, *us, us, u* (fr. *3. dā* or *4. dā*?), difficult of subjection, intractable, ungovernable.

3. deśhṇu, *us, m.* (fr. rt. *7. dā*), a washerman.

देह *deha*, *as, am, m. n.* (fr. rt. *i. diḥ*, because it defiles or perhaps rather because it envelopes the soul), the body; (*i*), *f.* a mound, bank, rampart, surrounding wall; [cf. Goth. *leik*, 'dead body'; Old Germ. *lih*; Mod. Germ. *leiche*.] — **Deha-kara**, *as, m.* 'the former of the body,' a father. — **Deha-kartrī**, *tā, m.* 'creating the bodies, i.e. body and life,' an epithet of the Sun; a father. — **Deha-kṛt**, *i, t, t*, forming the body; (*t*), *m.* a father; epithet of Siva. — **Deha-kosha**, *as, m.* the covering of the body; skin, epidermis; a feather, wing; [cf. *deha-dhī*.] — **Deha-kṣaya**, *as, m.* decay of the body, sickness, disease. — **Deha-gata**, *as, ā, am*, 'gone into a body,' incarnate. — **Deha-grahya**, *am, n.* assuming a body or visible form. — **Deha-ḡyuta**, *as, ā, am*, separated or detached from the body (as excrement or the spirit). — **Deha-ja**, *as, m.* 'born of the body,' a son. — **Deha-tantra**, *as, ā, am*, see *tantra*, p. 362, col. 1. — **Deha-tyāga**, *as, m.* resigning or relinquishing the body, dying; death in general, voluntary death. — **Deha-da**, *as, m.* 'what gives a body or life (?)', quicksilver (= *pāra-da*). — **Deha-dīpa**, *as, m.* 'lamp of the body,' the eye. — **Deha-dharma**, *as, m.* the function or law of the body. — **Deha-dhāra**, *am, n.* 'supporter of the body,' a bone. — **Deha-dhāraṇa**, *am, n.* 'supporting the body,' living, life (e.g. *pūrvāsmīn deha-dhāraṇe*, in a former life or existence). — **Deha-dhī**, *is, m.* 'sustaining the body,' a wing; [cf. *deha-kosha*.] — **Deha-dhṛiṣṭ**, *is, m.* 'carrying or sustaining the body,' air, wind; (*dhṛiṣṭ* is by some derived fr. rt. *dhri* or *drih*). — **Deha-bhāj**, *k, k, k*, possessed of a body, corporeal; (*k*), *m.* a being possessed of a body or of life, especially a man. — **Deha-bhuj**, *k, m.* 'possessed of a body,' an epithet of Siva. — **Deha-bhṛit**, *i, t, t*, 'carrying a body,' embodied, corporeal; (*t*), *m.* a living being, especially a man; an epithet of Siva; life, vitality. — **Deha-mātrāvasthita** ('*tra-av*'), *as, ā, am*, destitute of all except the body, having merely the body left. — **Deha-mānīn**, *i, īnī, ī*, proud of the body. — **Deha-bhara**, *as, ā, am*, intent upon nourishing the body, minding only one's own body, an epicure, gluttonous. — **Deha-yātrā**, *f.* 'departure of the body,' dying, death; nourishment, food, prolonging bodily life. — **Deha-lakṣhaṇa**, *am, n.* a mole, spot or mark upon the body. — **Deha-vat**, *ān, atī, at*, furnished with a body, embodied; (*ān*), *m.* a living being, a man; the soul. — **Deha-vāyu**, *us, m.* an air of the body, a vital air; [cf. *apāna*, *udāna*, *prāṇa*, *vyāna*, *sāmāna*.] — **Deha-viśarjana**, *am, n.* quitting the body, death. — **Deha-sanku**, *us, m.* (according to a commentator) a column or pillar of stone. — **Deha-saṁcārīnī**, *f.* a daughter. — **Deha-sāra**, *as, m.* 'essence of the body,' marrow. — **Deha-svabhāva**, *as, m.* bodily temperament. — **Dehātma-vāda**, *as, m.* materialism; see the next. — **Dehātma-vādīn** ('*ha-āt*'), *i, īnī, ī*, one who asserts that the body and soul are one, a materialist, a Cārvāka. — **Dehāntara** ('*ha-an*'), *am, n.* another body, another embodied state (in the doctrine of metempsychosis). — **Dehāntara-prāpti**, *is, f.* 'obtaining another body,' transmigration. — **Dehācvaraṇa** ('*ha-ār*'), *am, n.* 'screen for the body,' armour; dress. — **Deheśvara** ('*ha-iś*'), *as, m.* 'lord of the body,' the soul. — **Dehod-**

bhava or dehadbhūta ('ha-ud'), as, ā, am, born in the body, innate.

Dehalā, f. spirituous liquor.

Dehālī, f. or dehālī, f. the threshold of a door, the sill or lower part of the wooden frame of a door or a raised terrace in front of it. — Dehālī-mukta-pushpa, am, n. a flower dropped on the threshold.

Dehikā, f. a sort of ant or insect which throws up the earth; [cf. ud-dehikā.]

Dehin, ī, inī, ī, ā, am, having a body, corporeal, embodied; (ī), m. living, a living being, especially a man; the spirit, soul (enveloped in the body); (inī), f. the earth.

दै dai, cl. 1. P. dāyati, &c., to purify, cleanse; to protect; [cf. rts. 5. dā and de.]

दैक्ष daiksha, as, ī, am (fr. dīkshā), relating to initiation, inauguration, &c.

दैतेय daiteya, as, m. (fr. diti), a son of Diti, an Asura, an enemy of the gods, (especially) epithet of Rāhu; (as, ī, am), proceeding from or belonging to the Daiteyas.

Daitya, as, m. a son of Diti, a demon; (as, ā, am), belonging or relating to the Daityas; (ā), f. a kind of fragrant plant (= mūrā); a perfume; a drug (= candaushadhī); spirituous liquor. — Daitya-guru, us, m. 'the preceptor of the Daityas,' an epithet of Sukra, the regent of the planet Venus. — Daitya-dānava-mardana, as, m. 'subduer or crusher of Daityas and Dānavas,' a title of Indra. — Daitya-deva, as, m. 'the god of the Daityas,' an epithet of Varuna, deity of the waters; Air or Wind personified. — Daitya-dvīpa, as, m. 'refuge or protector of the Daityas (?)', N. of a son of Garuḍa. — Daitya-nisādana, as, m. 'the destroyer of the Daityas,' epithet of Viṣṇu. — Daitya-pa, as, or daitya-pati, is, m. 'the prince of the Daityas,' epithet of Bali. — Daitya-purohita, ās, or daitya-purohita, or daitya-pūjya, as, m. 'family priest of the Daityas, to be honoured by them,' epithet of Sukra, regent of Venus. — Daitya-mātri, tā, f. 'mother of the Daityas,' epithet of Diti. — Daitya-medaja, as, m. 'produced from the marrow of a Daitya,' a kind of bdellium (= bhūmija-guggulu); (ā), f. the earth (supposed to be produced from the Meda or marrow of the Daityas Madhu and Kaiabha). — Daitya-yuga, am, n. an age of the demons (consisting of 12000 divine years or the sum of the four Yugas or ages of man). — Daitya-senā, f. N. of a daughter of Prajā-pati and sister of Deva-senā. — Daityārī ('ya-ari'), is, m. 'enemy of the Daityas,' an epithet of Viṣṇu; a god in general. — Daityāhorātra ('ya-ah'), as, m. a day and night of the demons (being a year of mortals). — Daityeja ('ya-i'), as, m. 'preceptor of the Daityas,' an epithet of Sukra who is the regent of Venus; [cf. daitya-guru.] — Daityendra ('ya-in'), as, m. 'a prince of the Daityas,' an epithet of Pātala-ketu. — Daityendra-pūjya, as, m. 'to be honoured by the chief of the Daityas,' an epithet of Sukra, regent of Venus.

दैपिष्य daidhishavya, as, m. (fr. didhishū), the son of a woman by her second husband (?).

देन 1. daina, as, ī, am (fr. dina), relating to a day, diurnal, daily.

Dainandina, as, ī, am, happening daily, diurnal, quotidian. — Dainandina-pralaya, as, n. destruction of the world after the lapse of fifteen years of Brahmā's age.

Dainika, as, ī, am, diurnal, relating daily to a day; (ī), f. a day's hire or wages.

देन 2. daina or dainya, am, n. (fr. dina), wretchedness, feebleness, weakness, affliction, sorrow, grief, depression, low-spiritedness; poverty, humbleness, a poor and pitiable state, miserable state; meanness, covetousness.

देनार daināra, as, ī, am (fr. dināra), bought with a Dīnār, of the value of a Dīnār.

दैप daipa, as, ī, am. (fr. dīpa), relating or belonging to a lamp.

दैयांपति daiyāmpati, is, m., Ved. a patronymic from Dyāmpāta, q. v.

दैर्घ dairgha, am, n. (fr. dīrgha), length. — Dairghatama, as, m. (fr. dīrgha-tama), a patronymic of Dhanvantari. — Dairghatamasa, as, ī, am, relating to Dīrgha-tamas; (as), m. a patronymic from Dīrgha-tamas. — Dairghavaratra, as, m. (fr. dīrgha-varatrā), scil. kūrpa, a well in which a long rope is used. — Dairgha-śrāvasa, as, ī, am, relating to Dīrgha-śrāvasa.

Dairghya, am, n. length, longness. — Dairghya-samyuta, as, ā, am, possessing length, lengthy.

दैलीप dailipi, is, m. a patronymic from Dilipa, q. v.

दैव daiva, as, ī, am (fr. deva; only the fem. daivī occurs in the Rīg-veda), of or belonging to a deity or divinity, coming from the gods, divine, celestial; royal; (as), m. (with or without vivāha), one of the forms of marriage, the gift of a daughter at a sacrifice to the officiating priest; a patronymic of Atharvan; (am), n. a deity [cf. kula-d]; a religious offering or rite, an oblation to the gods; divine power, destiny, fortune, chance, fate, accident (e.g. daivāt, ind. by chance, accidentally); the part of the hands sacred to the gods, i.e. the tips of the fingers [cf. tirtha]; (ī), f. a division of medicine, the medical use of charms, prayers, &c.; [cf. a-d].

Daiva-karman, a, n. offering oblations to the gods, worship of the gods, a religious rite. — Daiva-kṛta, as, ā, am, caused by destiny, fated; formed by nature, natural. — Daiva-kovida, as, ā, am, acquainted with the destinies of men; (as, ā), m. f. a fatalist, astrologer, fortune-teller. — Daiva-gati, is, f. course of destiny, fortune. — Daiva-cintaka, as, ā, am, 'reflecting on fate or the destiny of men,' an epithet of Siva; (as), m. an astrologer, a fatalist.

Daiva-cintana, am, n. or daiva-cintā, f. fatalism, reliance on fate; foretelling fate by astrology (?). — Daiva-jña, as, ā, am, acquainted with fate, knowing the destinies of men, foretelling, prophetic; (as), m. an astrologer; (ā), f. a female fortune-teller.

Daivajña-tva, am, n. fatalism, astrology. — Daivajña-vilāsa, as, m., N. of a work. — Daivajña-samumī, is, m., N. of an astrologer. — Daiva-tantra, as, ā, am, subject to fate. — Daiva-tas, ind. by fate or destiny, through fortune, by chance. — 1. daiva-datta, as, ā, am, granted by fate or fortune; (for 2. see col. 3.) — Daiva-dīpa, as, m. 'the heavenly lamp,' the eye; [cf. deva-dīpa and deha-dīpa.] — Daiva-dur-vipāka, as, m. 'the hard or cruel ripening of destiny,' hardness of fortune, unpropitiousness of fate. — Daiva-dosha, as, m. the fault or evil result of destiny; badness of fate. — Daiva-para, as, ā, am, trusting to fate, believing in predestination, a fatalist; fated, willed, predestined.

Daiva-prasna, as, m. inquiring of fate, fortune-telling, astrology; (according to the lexicographers) a supernatural and prophetic voice heard at night; [cf. upa-śruti and deva-prasna.] — Daiva-yuga, as, m. an age of the gods or immortals; [cf. daitya-yuga.] — Daiva-yoga, as, m. a fortuitous combination, the occurrence of any unforeseen event, the intervention of destiny, fortune, chance; (ena) or (āt), ind. through the influence of fortune, by chance, accidentally. — Daiva-rakṣita, as, ā, am, guarded by destiny. — Daiva-ratha, as, m. a divine chariot; (perhaps wrongly for deva-ratha). — Daiva-rājya, am, n. dominion over the gods; [cf. deva-rājya.] — Daiva-lekhaka, as, m. a fortune-teller, an astrologer. — Daiva-laukika, as, ī, am, celestial and worldly. — Daiva-vasa, as, am, m. n. the will or power of destiny; daiva-vasāt, by chance, by accident, fatally. — Daiva-vāni, f. a voice from heaven. — Daiva-vid, t, t, i, knowing the destiny of man, acquainted with astrology, an astrologer.

Daiva-sampanna, as, ā, am, favoured by destiny.

— Daivasampanna-tā, f. the state of being favoured by destiny. — Daiva-hata, as, ā, am, stricken by destiny, fate-stricken. — Daiva-hataka, as, ā, am, beaten or struck by destiny; (am), n. a blow of destiny; [cf. daivopahataka.] — Daivātyaya ('va-at'), as, m. danger or evil resulting from unusual natural phenomena. — Daivādhina ('va-adh'), as, ā, am, depending on fate, subject to fate. — Daivā-nurodhin ('va-an'), ī, inī, ī, subject or obedient to the gods. — Daivāyatta ('va-ay'), as, ā, am, dependant upon destiny. — Daivāhorātra ('va-ah'), as, m. a day of the gods, the human year; [cf. daivāhorātra.] — Daivodhā ('va-ūdhā'), f. a woman married according to the Daiva ritual; [cf. above.] — Daivodyāna ('va-ud'), am, n. a divine grove, a grove or garden of the gods. — Daivopahata or daivopahataka ('va-up'), as, ā, am, struck by fate, ill-fated, unfortunate, unlucky.

Daivaka (at the end of an adj. comp.) = deva, a deity, &c.; (ī), f. = devakī, N. of the mother of Kṛishṇa. — Daivakī-nandana, as, m. 'the son of Daivakī' or 'Devakī's joy,' epithet of Kṛishṇa; (also read devakī-nandana.)

Daivata, as, ī, am (fr. devatā), of or relating to a god or to the gods, especially relating to the peculiar deity honoured by any religious rite or a hymn &c., belonging to such a deity, divine; (as, am), m. n. (usually n.), a god, a deity, (often collectively) the deities, especially as celebrated in any hymn, a number of gods; an idol; (at the end of an adj. comp.) having as one's deity, worshipping as one's deity. — Daivata-kāṇḍa or daivata, am, n. that part (books 7-12) of Yāska's Nirukta in which the names or epithets of deities collected in the fifth Adhyāya of the Nighaṇṭus are explained. — Daivata-pati, is, m. 'the prince of the gods,' an epithet of Indra. — Daivata-para, as, ā, am, a worshipper of the gods. — Daivata-pratimā, f. the image of a deity.

Daivatya, as, ā, am (fr. devatā), having as one's deity, addressed to some deity, sacred to a deity; [cf. devatya.]

Daivalaka, as, m. the servant or worshipper of an evil spirit, an attendant on an idol (?); [cf. devalaka.]

Daivāt, ind. by chance, by accident, fatally. See daiva.

Daivātītha, as, ī, am (fr. devātīthi), relating to Devātīthi.

Daivika, as, ī, am, peculiar to the gods, relating to the deities, divine, deific; performed in honour of the gods; (am), n. an inevitable accident.

Daivin, ī, m. an astrologer.

Daivya, as, vī or vyā, am, divine; (am), n. divine power or effect; fortune, fate.

दैवजन daivajana, as, ī, am (fr. deva-jana), Ved. belonging to the gods collectively.

दैवदत्त 2. daivadatta, as, ī, am (fr. deva-datta; for 1. see under daiva, col. 2), being in the village Deva-datta; (ās), m. pl. the disciples of Deva-datta.

Daivadattika, as, ā or ī, am, relating to Deva-datta.

दैवदर्शनन् daivadarśanin, inas, m. pl. the adherents or disciples of Deva-darsana.

दैवदारव daivadārava, as, ī, am (fr. deva-dāru), made of the tree Deva-dāru, being upon it.

दैवयातक daivayātaka, as, ī, am (fr. deva-yāta), inhabited by the Deva-yātas.

दैवयातवक daivayātavaka, as, ī, am (fr. deva-yātu), inhabited by the Deva-yātas.

दैवयानेय daivayāneya, as, m. (fr. deva-yāni), a patronymic from Deva-yāni.

दैवरति daivarāti, is, m. (fr. deva-rāta), a descendant of Deva-rāta; a patronymic of Janaka; a N. of Yājñavalkya.

दैववात daivavāta, as, ī, am (fr. deva-vāta), relating to Deva-vāta; (as), m. an epithet of Śrīñijaya.

देवाकरि *daivākari*, *is*, *m.* (fr. *divākara*), 'the son of the Sun,' a patronymic of Yama and Sani or the planet Saturn; (*ī*), *f.* 'the daughter of the Sun,' an epithet of Yamunā or the river Jumnā.

दैवादिक *daivādika*, *as*, *ī*, *am* (fr. *div-ādi*), belonging to the class of roots which begins with *div*, i. e. to the fourth class.

दैवावृध *daivāvṛidha*, *as*, *m.* (fr. *devā-vṛidha*), a patronymic of Babhru.

दैवासुर *daivāsura*, *as*, *ī*, *am* (fr. *deva-asura*), relating to the gods and Asuras; (with *vaira*) the natural enmity perpetually subsisting between the gods and Asuras; containing the word *devāsura* (as an *Adhyāya* or *Anu-vākya*; cf. *devāsura*).

दैवोदास *daivodāsa*, *as*, *ī*, *am*, relating to *Divo-dāsa*; (*as*), *m.* a patronymic from *Divo-dāsa*. — *Daivodāsi*, *is*, *m.* a patronymic of Pratardana, and of Parūcchepa.

दैशिक *daishika*, *as*, *ī*, *am* (fr. *deśa*), belonging or relating to a place, local, provincial; relating or having reference to space; belonging to a country, national; produced in any place or country; acquainted with any place or country; teaching, directing, showing, pointing out [cf. *deśika* and *deśya*]; (*as*), *m.* a guide; a teacher.

दैष्टिक *daishṭika*, *as*, *ī*, *am* (fr. *dishṭa*), fated, predestined; (*as*), *m.* a predestinarian, a fatalist. — *Daishṭika-tā*, *f.* or *daishṭika-tva*, *am*, *n.* fatalism, predestinarianism.

दैहिक *daihika*, *as*, *ī*, *am* (fr. *deha*), corporeal, bodily.

दाइया, *as*, *ā*, *am*, being in the body; (*as*), *m.* the soul (enclosed by the body).

दो *do* (sometimes written *dā*, see 3. *dā*, p. 408, col. 1), cl. 4. 2. *P. dyati*, *dātī*, *dadav*, *dāsyati*, *adāvit* and *adāt*, *dātum*, to cut, divide; to reap, mow; to untie, loosen: *Pass. dīyate* and *dāyate*, *Aor.* 3rd sing. *adāyī*: *Desid. dīyāsi* and *dādāsi*: *Intens. dēdīyate* and *dādāyate*.

दोग *doga*, *as*, *m.* a bull (?).

दोगधव्य *dogdhavya*, *as*, *ā*, *am* (fr. *rt. 2. duh*), to be milked.

दोग्धु-कामा, *as*, *ā*, *am* (fr. the inf. *dogdhum + kāma*), wishing to milk.

दोग्धुरि, *dhā*, *dhri*, *dhri*, a milker, who or what milks; one who performs anything from interested motives or who makes profit out of (with acc.); yielding milk or desirable objects of any kind; (*dhā*), *m.* a cowherd; a calf; a poet, panegyrist, one who writes verses for hire or reward; (*dhri*), *f.* a cow which yields milk; a wet-nurse who has much milk; a female who yields or grants anything (with acc.).

दोग्हा, *as*, *ā*, *am*, Ved. milking; (*as*), *m.* milking.

दोडी *doḍi*, *f.* a species of plant and its fruit; [cf. *doḍi* and *dāḍi*.]

दोदुल्यमान *dodulyamāna*, *as*, *ā*, *am* (fr. the *Intens.* of *rt. 1. duh*), swinging backwards and forwards, being swung repeatedly or violently.

दोध *dodha*, *as*, *m.* (fr. *dogdhri*?), a calf.

दोधक *dodhaka* or *dodhaka-vṛitta*, *am*, *n.* a kind of metre consisting of four lines of eleven syllables each.

दोधयमान *dodhyamāna*, *as*, *ā*, *am* (fr. the *Intens.* of *rt. 1. dhū*), shaking or trembling violently.

दोमन् *doman*, *a*, *n.* (fr. *rt. 2. du*), pain, inconvenience, (occurring only in *a-doma-da*, *q. v.*)

दोरक *doraka*, *as*, *ikā*, *m. f.* a string for fastening the wires of a lute.

दोल *dola*, *as*, *m.* (fr. *rt. duh*), swinging, rocking, oscillating; a festival on the fourteenth of

the month Phālguna (February-March) when figures of the juvenile Kṛishṇa are swung in an ornamental swing; a swing, litter; a peculiar position of the closed hand; (*ā*), *f.* a litter, a swinging cradle or cot or hammock, a dooly, palanquin, sedan, a swing, swinging; fluctuation, incertitude, doubt; the indigo plant. — *Dolākuladhī* ('*lā-āk*'), *is*, *is*, *ī*, or *dolācala-tittaripitt*, *is*, *is*, *ī*, whose mind is agitated like a swing. — *Dolādhirūḍha* ('*lā-adh*'), *as*, *ā*, *am*, mounted on a swing; restless, disquieted. — *Dolāyātrā*, *f.* 'the swing festival,' *N.* of a festival in honour of Kṛishṇa when figures of him and his consort Rādhā are carried about in a litter or swung in an ornamental swing.

Dolāya, *Nom. A.* *dolāyate*, &c., to swing, rock about like a swing, shake, toss, move to and fro, fluctuate, oscillate, be uneasy.

Dolāyamāna, *as*, *ā*, *am*, oscillating, swinging, rocking, tossing, being swung backwards and forwards; vacillating, wavering; perplexed, doubting. — *Dolāyamāna-matī*, *is*, *is*, *ī*, wavering in mind, with a wavering mind.

Dolāyita, *as*, *ā*, *am*, swinging about, oscillating, moving to and fro, rocking. — *Dolāyita-śravaya-kupḍala*, *as*, *ā*, *am*, whose ear-rings swing to and fro.

Dolikā, *f.* a litter, swing; a cradle.

Dolita, *as*, *ā*, *am*, swung, shaken, rocked, tossed backwards and forwards.

दोष *dosha*, *as*, *m.* (fr. *rt. 1. dush*), fault, vice, defect, deficiency, want, blemish, blame, accusation, reproach (with *rt. gam*, to accuse, e. g. *dosheṇa māṃ gaśhṭati*, he accuses me); a bad or noxious quality; badness, wickedness, sinfulness; offence, transgression, sin, guilt, crime; damage, harm, detriment; bad consequence, detrimental effect (e. g. *mātrī-doshāt*, *q. v.*); morbid affection, morbid element, disease; disorder of the three humors of the human body, defect in the functions of *vāyu* or wind, *pitta* or bile, and *śleshma* or phlegm (e. g. *tridoṣha-kṛpt*, causing disorder of the three humors); a *N.* applied to the three fluid elements or humors themselves (as causing diseases when in a state of derangement); evening, dusk, darkness, Evening personified as one of the eight Vasus and husband of Night; refutation; a calf; (1. *doshā*), *f.* evening, darkness, night; Night personified (regarded with *Prabhā* as wife of *Pushpāna* and mother of *Pradosha* or Evening, *Nisitha* or Midnight, and *Vyushṭa* or Day-break); *doshām*, *ind.* in the evening; *doshā*, old *ind.* in the evening, at dusk, at night; [cf. *anna-d*, *trayā-d*, *doshas*, *pra-dosha*, *prati-dosham*.] — *Dosha-kara*, *as*, *ī*, *am*, or *dosha-kārin*, *ī*, *īnī*, *f.* or *dosha-kṛt*, *t*, *t*, *t*, causing evil or harm, hurtful. — *Dosha-kalpāna*, *am*, *n.* attributing blame, reprehending, condemning. — *Dosha-grasta*, *as*, *ā*, *am*, involved in guilt, convicted, guilty. — *Dosha-grāhin*, *ī*, *īnī*, *f.* fault-finding, censorious, vituperative, malicious, malignant; [cf. *gṛha-grāhin*.] — *Dosha-gṇa*, *as*, *ī*, *am*, removing vitiation or disease of the humors.

— *Dosha-jña*, *as*, *ā*, *am*, acquainted with what is noxious or dangerous, discerning sins, understanding diseases, knowing faults, &c.; (*as*), *m.* a physician; a Pandit, teacher, discerning man. — *Dosha-tas*, *ind.* from a fault or defect; *doshato brū*, to accuse of a fault. — *Dosha-traya*, *am*, *n.* vitiation of the three humors, or wind, bile, and phlegm; any combination of three defects. — *Doshatraya-hara*, *as*, *ā*, *am*, removing vitiation of the three humors. — *Dosha-tva*, *am*, *n.* faultiness, deficiency. — *Dosha-dṛishṭi*, *is*, *f.* looking at faults, fault-finding. — *Dosha-prasanga*, *as*, *m.* attaching blame, attribution of blame, censure, condemnation. — *Dosha-bala-pravṛtta*, *as*, *ā*, *am*, proceeding from the influence of bad humors (a disease). — *Dosha-bhāj*, *k*, *k*, *k*, possessing faults, wrong, faulty, doing wrong, being defective or to blame. — *Dosha-bhūti*, *is*, *f.* fear of offence. — *Dosha-bheda*, *as*, *m.* a peculiar modification of disease of the three humors. — *Dosha-rat*, *ān*, *atī*, *at*, having faults, faulty, defective, blemished, deficient; guilty of an offence; detrimental, con-

nected with crime or guilt, sinful, wicked; noxious, dangerous. — *Dosha-samana*, *as*, *ā*, *am*, allaying disorder of the humors. — *Dosha-sthāna*, *am*, *n.* the seat of disorder of the humors. — *Dosha-hara*, *as*, *ā*, *am*, removing disease of the humors. — *Doshākara* ('*sha-āk*'), *as*, *ā* or *ī*, *am*, 'a mine of faults,' full of defects, faulty; ('*shā-ka*'), *as*, *m.* 'the night-maker,' epithet of the Moon. — *Doshā-kleṣṭi*, *f.* 'fading in the evening,' a kind of plant (= *vana-varvarikā*). — *Doshākṣhara* ('*sha-āk*'), *as*, *m.* 'a word of blame,' accusation, censure. — *Doshā-tana*, *as*, *ī*, *am* (fr. *doshā*, *ind.*), nocturnal, at evening, nightly. — *Doshā-tilaka*, *as*, *m.* 'the ornament of the night,' a lamp. — *Doshānvāda* ('*sha-an*'), *as*, *m.* talking over faults, tale-bearing. — *Doshā-bhūta*, *as*, *ā*, *am*, having become night, turned into night. — *Doshā-manya*, *as*, *ā*, *am*, considering one's self as night, regarding as night; [cf. *divā-manya*.] — *Doshāropa* ('*sha-ār*'), *as*, *m.* imputing fault, accusation. — *Doshā-rastri*, *tā*, *m.* (generally occurring in loc. *doshā-vastar*), Ved. 'illuminating the darkness or shining in the evening,' an epithet of Agni; (Śāy.) by night and day. — *Doshānya* ('*shā-ān*'), *as*, *m.* 'the face of the night,' a lamp. — *Doshākhairis* ('*sha-ek*'), *k*, *k*, *k*, seeing only defects, fault-finding, censorious, malevolent. — *Doshodhārāya* ('*sha-ud*'), or *doshopārāya* ('*sha-up*'), *as*, *m.* the rise or undue accumulation of vitiated humors.

Doshaka, *as*, *m.* a calf.

Doshana, *am*, *n.* imputation of a crime, accusation.

Doshala, *as*, *ā*, *am*, of a faulty nature, defective, corrupt.

Doshas, *as*, *n.* evening, darkness.

Doshika, *as*, *ī*, *am*, faulty, defective, bad; (*as*), *m.* sickness, disease.

Doshin, *ī*, *īnī*, *f.* becoming defiled or impure or contaminated; faulty, defective; criminal, wicked, bad.

दोषन् *doshan*, *m. n.* (defective; substituted for *dos*, *q. v.*, in certain cases), the fore-arm, the lower part of the fore-foot of an animal, the arm in general. — *Doshanī-śrishi*, *f*, *f*, *f*, leaning or hanging on the arm.

Doshayya, *as*, *ā*, *am*, Ved. belonging to the arm, seated in the arm (as a disease).

2. *doshā*, *f.* the arm. (For 1. *doshā* see col. 2.)

Dos, *s*, *m. n.* (nom. sing. *dos*, du. *m. dosau*, n. *doshi*, acc. pl. *doshas* or *doshnas*, inst. sing. *doshā* or *doshnā*, du. *dorbhāyā*, loc. pl. *doḥshu*, Gram. 166. d), the fore-arm, the arm; the part of an arc defining its sine; the side of a triangle or square, [cf. *bāhu* and *bhujā*.] — *Doh-sahasra-bhṛit*, *t*, *m.* 'thousand-armed,' *N.* of a king also called *Kartavya*. — *Dor-āndolana*, *am*, *n.* swinging the arm. — *Dor-gaḍu*, *us*, *us*, *u*, having a crippled arm, crooked-armed. — *Dor-graha*, *as*, *ā*, *am*, 'seizing with the arms,' strong, powerful; (*as*), *m.* pain in the arm. — *Dor-jyā*, *t*, the sine of the base. — *Dor-daṇḍa*, *as*, *m.* the arm; [cf. *daṇḍa*.] — *Dor-nikartana*, *am*, *n.* amputation of the arm. — *Dor-madhya*, *am*, *n.* the middle of the arm. — *Dor-mūla*, *am*, *n.* 'the root of the arm,' the armpit. — *Dosh-mat*, *ān*, *atī*, *at*, having arms. — *Do-stha* (for *doh-stha*), placed on the arm; (*as*), *m.* 'standing near the arm,' a servant [cf. *pārśva-stha*]; service; a player, one who plays or sports; play, sport.

दोह *doha*, *as*, *m.* (fr. *rt. 2. duh*), milking; milk; a milk-pail; making profit out of anything, satisfaction on, success. — *Doha-kāma*, *as*, *ā*, *am*, Ved. desirous of being milked. — *Doha-ja*, *am*, *n.* 'produced by milking,' milk. — *Dohatohitya*, *am*, *n.* (fr. *doha-doha*), *N.* of a Sāman. — *Dohāpanaya* ('*ha-ap*'), *as*, *m.* milk.

Dohana, *as*, *ā*, *am*, milking, a milker; giving or yielding milk or other desirable objects; (*ī*), *f.* a milk-vessel, milk-pail; (*am*), *n.* milking, the result of milking; a milk-pail; [cf. *go-d*.]

Dohanīya, *as*, *ā*, *am*, proper to be milked.

Dohas, *as*, *n.*, Ved. milking; (the dat. *dohase* is used as an inf. of *rt. 2. duh*.)

Dohita, *as*, *ā*, *am*, made to yield milk, milked.
Dohin, *i*, *inī*, *t*, milking; giving milk, granting or yielding desirable objects; a milker.
Dohiyas, *ān*, *asī*, *as*, giving much milk, yielding abundance of milk.

Dohya, *as*, *ā*, *am*, to be milked, milkable; (*as*), *m*. (?) a cow; [cf. *duhya*, *dukhha-d*, *sukha-d*.]

दोहडिका *dohadikā*, *f*. a kind of Prākṛit metre consisting of thirty-five syllables, (commonly called *dohā*.)

दोहद *dohada*, *as*, *am*, *m*. *n*. (a Prākṛit form for *daurhṛida*; cf. *daurhṛida*), the longing of a pregnant woman, that craving after particular objects which is regarded as a sign of impregnation; (sometimes) the desired object itself; pregnancy; the desire of plants at budding time to be touched by the foot of a beautiful girl, (poetically imagined to cause the production of blossoms); violent or morbid desire, desire in general, wish; a kind of incense used as a manure. — *Dohada-lakṣhaṇa*, *am*, *n*. 'having longing desire as its mark,' the fetus, the embryo, (sometimes confounded with the womb itself); the period of passing from one season of life to another (as from childhood to youth, from youth to manhood). — *Dohada-vatī*, *f*. or *dohadānvitā* ('*da-an*'), *f*. 'possessing the desire of a pregnant woman,' a pregnant woman longing for anything; [cf. *dohala* and *dtya-dohada*.]

Dohadin, *i*, *inī*, *i*, eagerly longing for, desirous of, craving after.

Dohala, *as*, *m*. = *dohada*, longing, wish, desire, craving after; (*i*), *f*. the Aśoka tree. — *Dohala-vatī* = *dohada-vatī*.

दोःशलेय *dauḥśaleya*, *as*, *m*. probably a metronymic from *Duḥ-śālā*.

दोःशासनि *dauḥśāsani*, *is*, *m*. (fr. *duḥ-śā-sana*), a patronymic from *Duḥ-śāsana*.

दोःशील्य *dauḥśīlya*, *am*, *n*. (fr. *duḥ-śīla*), bad inclination or custom, bad character, badness of disposition, wickedness.

दोःश्वप्य *dauḥśvapya*, *am*, *n*. (fr. *dush-svapna*), Ved. evil dreams; [cf. *duḥ-shvapnya*.]

दोःसाधिक *dauḥsādhika*, *as*, *m*. (the first syllable fr. *dvār*), a door-keeper, a warder, a porter; a beadle; the superintendent of a village; [cf. *duḥ-sādhin*.]

दोःस्त्र *dauḥstra*, *am*, *n*. (fr. *duḥ-strī*), discord or wrangling contention between women.

दोःकूल *daukūla* or *daukūlaka*, *as*, *i*, *am* (fr. *dukūla*), covered with fine silk, see *dukūla*; (*am*), *n*. cloth made of *Dukūla*, silk cloth.
Daugūla = *daukūla* above.

दोःत्य *dautya*, *am*, *n*. (fr. *dūta*), the state of a messenger, an embassy or message, mission; the office of a messenger; function of an ambassador.

दोःरात्र्य *daurātmya*, *am*, *n*. (fr. *dur-ātman*), evil-mindedness, badness of soul, wickedness, depravity, mischievousness.

दोःरित *daurita*, *am*, *n*. (fr. *dur-ita*), mischief.

दोःरुधर *daurudhara*, *as*, *i*, *am*, relating to the lunar mansion called *Durudhara*, *q*. v.

दोःश्रवस *daureshravasa*, *as*, *m*. (fr. *dūre-śravas*), a patronymic of the priest of the serpents called *Prithu-śravas*.

Daureshruta, *as*, *m*. (fr. *dūre-śruta*), a patronymic of the serpent-priest *Timirgha*.

दोःग *daurga*, *as*, *i*, *am* (fr. *dur-ga*), relating to *Durga* or *Durgā*.

Daurgasinḥa, *as*, *i*, *am*, belonging to or composed by *Durga-sinḥa*.

Daurgāyana, *as*, *m*, a patronymic from *Durga*.

Daurgya, *am*, *n*. difficulty, inaccessibility.

दोःगत्य *daurgatya*, *am*, *n*. (fr. *dur-gata*), misfortune, bad circumstances, want, wretchedness, distress.

दोःगन्धि *daurgandhi*, *is*, *m*. or *daurgandhya*, *am*, *n*. (fr. *dur-gandha*), bad or disagreeable smell, badness of smell, fetor.

दोःजन *daurjana*, *as*, *i*, *am* (fr. *dur-jana*), consisting of wicked men.

Daurjanya, *am*, *n*. wickedness, maliciousness, depravity, vileness.

दोःजीवित्य *daurjivita*, *am*, *n*. (fr. *dur-jī-vita*), a miserable life, a wretched state of existence.

दोःबल *daurbala* or *daurbalya*, *am*, *n*. (fr. *dur-bala*), impotency, feebleness, weakness, debility.

दोःभगिण्येय *daurbhāgiṇeya*, *as*, *m*. (fr. *dur-bhagā*), the son of a woman disliked by her husband; (*i*), *f*. the daughter of such a woman.

Daurbhāgya, *am*, *n*. ill luck, misfortune, bad condition; the unhappiness of a woman resulting from the dislike of her husband.

दोःभ्रातृ *daurbhrātra*, *am*, *n*. (fr. *dur-bhrā-trī*), a bad understanding between brothers.

दोःमद्य *daurmadya*, *am*, *n*. (fr. *dur-mada*), a drunken brawl, a fight, battle.

दोःमनस्य *daurmanasya*, *am*, *n*. (fr. *dur-manas*), evil-mindedness, evil disposition; mental pain, discomposure of mind, affliction, distress; despair.

दोःमन्य *daurmantrya*, *am*, *n*. (fr. *dur-mantra*), bad consultation or counsel, evil advice.

दोःमित्रि *daurmitrī*, *is*, *f*. a metronymic from *Dur-mitrā*, *q*. v.

दोःमुखि *daurmukhi*, *is*, *m*. a patronymic from *Dur-mukha*.

दोःयोधन *dauryodhana*, *as*, *i*, *am* (fr. *dur-yodhana*), belonging or relating to *Dur-yodhana* &c. *Dauryodhani*, *is*, *m*. a patronymic from *Dur-yodhana*, *q*. v.

दोःलभ्य *daurlabhya*, *am*, *n*. (fr. *dur-labha*), difficulty of attainment, rarity, scarceness.

दोःवचस्य *daurvacasya*, *am*, *n*. (fr. *dur-vacas*), evil speech, bad language.

दोःवास *daurvāsa* or *daurvāsasa*, *as*, *i*, *am* (fr. *dur-vāsa*), belonging to or composed by *Dur-vāsa*; (*am*), *n*, scil. *purāṇam*, *N*. of an *Upa-Purāṇa*.

दोःवीण *daurvīṇa*, *am*, *n*. (fr. *dur-vīṇā*), the sap or juice of bent grass; a clean leaf.

दोःव्रत *daurvratya*, *am*, *n*. (fr. *dur-vrata*), Ved. disobedience, ill conduct.

दोःहृद *daurhārda*, *am*, *n*. (fr. *dur-hṛid*), badness of heart; hard-heartedness; evil disposition of mind, enmity.

Daurhṛida, *am*, *n*. evil disposition of mind, enmity; the longing of pregnant women, (perhaps originally the disgust felt by pregnant women for certain things); longing, desire.

Daurhṛidaya, *am*, *n*. evil disposition of mind, enmity.

दोःलेय *dauleya*, *as*, *m*. (fr. *duḥ*), a turtle or tortoise.

दोःल्मि *daulmi*, *is*, *m*. an epithet of *Indra*; [cf. *dalmi* and *dālmī*.]

दोःवारिक *dauvārika*, *as*, *m*. (fr. *dvār* or *dvāra*), a door-keeper, warder, porter; the door-keeper of paradise(?).

दोःवालिक *dauvālīka*, *ās*, *m*. pl., *N*. of a people.

दोःशर्म्य *dausārmya*, *am*, *n*. (fr. *duḥ-śarman*), a disease of the skin, a defect in the generative organs (supposed to be a disease of the prepuce or paraphimosis).

दोःशर्य *dausārya*, *am*, *n*. (fr. *duḥ-śara*), acting wickedly, evil conduct, wickedness; a bad deed.

दोःष्क *daushka*, *as*, *i*, *am* (fr. *dos*), one who swims or crosses a stream by the help of his arms.

दोःकुल *daushkula* or *daushkuleya*, *as*, *i*, *am* (fr. *dush-kula*), sprung from a bad or low or contemptible family or race.

Daushkulya, *as*, *ā*, *am*, sprung from a bad or low family; (*am*), *n*. lowness of origin, low extraction.

दोःष्कृत्य *daushkritya*, *am*, *n*. (fr. *dush-kṛita*), bad conduct, badness of conduct, wickedness.

दोःष्य *daushṭya*, *am*, *n*. (fr. *dushṭa*), depravity, badness, wickedness.

दोःषव *daushṭhava*, *am*, *n*. (fr. *du-shṭhu*), badness, wickedness.

दोःमन्त *daushmanta*, *as*, or *daushmanti*, *is*, *m*. (fr. *dush-manta*), 'the son of *Dush-manta*,' a patronymic of *Bharata*, the first sole monarch of *India*.

Daushyanta, *as*, *i*, *am*, relating to *Dushyanta*. *Daushyanti* or *daushvanti* or *daushshanti*, *is*, *m*. a patronymic of *Bharata*.

दोःहित *dauhitra*, *as*, *m*. (fr. *duhitri*), a daughter's son; a term applied to a rhinoceros; (*i*), *f*. a daughter's daughter; (*am*), *n*. sesamum-seed; ghee from a brownish cow (?). — *Dauhitra-vat*, *ās*, *ati*, *at*, having or possessing a daughter's son.

Dauhitraka, *as*, *i*, *am*, relating to a daughter's son.

Dauhitrāyana, *as*, *m*. the son of a daughter's son.

दोःहृद *dauhṛida*, *am*, *n*. (see *daurhṛida*), the longing or desire of pregnant women for certain things, pregnancy; [cf. *dohada*.]

Dauhṛidini, *f*. a woman who has the longing which attends pregnancy, a pregnant woman.

द्य *dya*. See *a-dya*.

द्यस्य *dyas*. See *sa-dyas*.

द्या *dyā*, *f*. = *jyā*, the sinew of a bow, a bow-string; (in *Satapatha-Br.* XIV. 6, 8, 2, *u-dya* = *uj-jya*.)

द्याम्पात *dyāmpāta*, *as*, *m*. (fr. *dyām*, acc. sing. of *dyo*, + *pāta*), *N*. of a man; [cf. *dayāmpātī*.]

द्यावा *dyāvā* (according to *Say.*, *Rig-veda* VII. 65, 2) = *dyāvā-prithivī*, *du*. heaven and earth. — *Dyāvā-kṣhame* or *dyāvā-kṣhāmā* or *dyāvā-prithivī* or *dyāvā-prithivyau* or *dyāvā-bhūmī* or *dyāvā-bhūmyau*, *f*. *du*. (the comp. consisting of two Vedic duals which may even be separated by intermediate words), heaven and earth. — *Dyāvā-prithivī-vat*, *ān*, *ati*, *at*, Ved. connected with heaven and earth.

Dyāvāprithivīya or *dyāvāprithivya*, *as*, *ā*, *am*, relating to heaven and earth, sacred to them.

द्यु 1. *dyu*, cl. 2. *P. dyauti*, *dudyāva*, *dyoṣhyati*, *adyaushit*, *dyotum*, to advance towards or against, approach, assail, attack; [cf. *didyu*, rt. 2. *div*.]

1. *dyut*, *t*, *t*, *t*, (at the end of a comp.) advancing against, assailing.

द्यु 2. *dyu*, sharpness, in *a-dyu*, *q*. v.

द्यु 3. *dyu*, *us*, *m*. (connected with 3. *div*, *q*. v.), a *N*. of *Agni* or fire; (*u*), *n*. a day, brightness; heaven, sky, ether, paradise; *dyu* is the form of 3. *div*, used before terminations beginning with

consonants and in comp., see 3. *div*; *dyubhis* = *upa-dyubhis*, in the course of days, in the course of time; [cf. Lat. *nu-dius* = Hib. *an-diu*, 'to-day.'].
 — *Dyu-ksha*, as, ā, am (fr. *dyu* and *ksha* = 3. *kshī*?), Ved. heavenly, celestial; light, brilliant; (as), m. epithet of Varuṇa; of Aryaman; of Indra; of Agni; of Soma. — *Dyuksha-vacas*, ās, ās, as, Ved. uttering heavenly words. — *Dyu-ga*, as, m. 'going in the sky'; a bird; [cf. *khe-cara*]. — *Dyu-gaṇa*, as, m. a given term of days (as a month &c.).
 — *Dyu-gat*, ind. (*gat* fr. rt. *gam*), Ved. pervading the sky, going through the sky; (according to Naigh. II. 15), quickly. — *Dyu-cara*, as, ā, am, 'going or moving in heaven,' an inhabitant of heaven.
 — *Dyu-jaya*, as, m. conquering or gaining heaven; attainment of heaven. — *Dyu-taru*, as, m. the tree of heaven; [cf. *deva-taru*]. — *Dyu-dala*, as or am, m. or n. (?), 'dividing of the sky,' noon. — *Dyudhuni*, īs, f. 'the river of heaven,' the Ganges.
 — *Dyu-nadi*, f. 'the river of heaven,' the Ganges.
 — *Dyusadi-sangama*, as, m. 'the confluence of the river of the sky,' N. of a place of pilgrimage mentioned in the *Rasika-rama* by Raghunātha.
 — *Dyu-nivāsa*, as, m. 'heavenly abode,' heaven; an inhabitant of heaven, a deity. — *Dyuvivāsa-bhūya*, am, n. the becoming a deity. — *Dyu-nivāsin*, ī, m. 'an inhabitant of heaven,' a deity; a pious person. — *Dyu-nis*, au, f. du. or *dyu-niśa*, am, n. or *dyu-niśe*, n. du. day and night; *dyu-niśam* or *dyu-niśe*, for a day and night, by day and night. — *Dyu-pati*, īs, m. 'the lord of heaven,' the sun; an epithet of Indra. — *Dyu-patha*, as, m. 'the path of heaven,' the upper part of the sky.
 — *Dyu-maṇi*, īs, m. 'the jewel of the sky,' the sun; an epithet of Siva. — *Dyu-mat*, ān, atī, at, Ved. bright, light, brilliant; clear, loud, heard from afar; serene; brisk, energetic, strong; excellent, conspicuous; (ān), m. an epithet of Agni; of Soma; of Brahmā; of the chariot of the gods; N. of a son of Vasishṭha; of Divo-dāsa (= Pra-tardana); of Manu Svāroṣiṭha; (atī), ind. clearly, brightly. — *Dyumat-sena*, as, m., N. of a prince of Sāva, father of Satyavat. — *Dyumat-gāman*, ā, m., Ved. one who sings distinctly (rt. *gai*) or one who walks (rt. *gam*) within the sacred enclosure. — *Dyu-maya*, as, ī, am, light, clear; (ī), f., N. of a daughter of Tvashṭri and wife of the Sun. — *Dyu-mārga*, as, m. the path of the sky or air. — *Dyu-yoshiṭ*, t, f. 'a heavenly woman,' an Apsaras. — *Dyu-loka*, as, m. the heavenly world; [cf. *prithivī-loka*, *antarikṣa-loka*, *dyau-loka*].
 — *Dyu-shad*, t, m. (fr. *dyu-sad*), an inhabitant of heaven, a god, deity; a planet. — *Dyu-sad* = *dyu-shad*. — *Dyu-sadman*, ā, m. 'an inhabitant of heaven,' a god. — *Dyu-saras*, n. the lake of heaven.
 — *Dyu-sarīt*, ī, f. or *dyu-sindhu*, us, f. 'the river of heaven,' the Ganges.

Dyumna, am, n. splendor, glory, majesty; clearness or serenity of mind, enthusiasm, inspiration; energy, ability, strength, power; wealth, property, substance; N. of a Sāman; (Sāy.) sacrificial offering, oblation; (as), m., N. of an author of a R̥g-veda hymn; of a son of Manu and Nadvālā; [cf. *abhishīd*, *indra-d*, *rita-d*, *turi-d*]. — *Dyumna-vat*, ān, atī, at, Ved. inspired, sounding clearly; having wealth, rich, powerful; (Sāy.) accompanied by oblations. — *Dyumna-vardhana*, as, ā, am, Ved. increasing strength. — *Dyumna-śravas*, ās, ās, as, Ved. producing a strong or clear sound; (Sāy.) having splendid food or offerings. — *Dyumna-sah* or *dyumna-sāh*, t, f, Ved. bearing or bringing strength; (Sāy.) carrying off or taking away wealth. — *Dyumna-sāṭi*, īs, f., Ved. receiving inspiration or power; (Sāy.) obtaining food or glory. — *Dyumna-hiati*, īs, f., Ved. inspired invocation; (Sāy.) invocation characterized by oblations or accompanied by offerings.
 — *Dyumnadā*, ās, ās, am (fr. *dyumnas* = *dyumna* and *dā*), Ved. granting splendor.

Dyumnin, ī, inī, ī, Ved. majestic; strong, spiritual; inspired, courageous; (Sāy.) having wealth, having food or oblations; (ī), m., N. of a son of Vasishṭha and author of a hymn of the R̥g-veda.

Dyuvan, ā, m. the sun; heaven.

Dyus, a contraction of *divas*, the gen. sing. of 3. *div*, day; [cf. *adhare-dyus*, *anyatare-d*, *apare-d*].

Dyo, aus, f. (considered by native grammarians as another form of the base 3. *div*, forming in the nom. *dyaus*, as *gaus* fr. *go*, and used in a few comp.), the sky, heaven, paradise, &c.; see 3. *div*.
 — *Dyo-kāra*, as, m. 'a maker of brightness,' a goldsmith (?), a N. applied to some sort of handicraft.
 — *Dyo-bhūmi*, īs, m. 'moving between heaven and earth (?); a bird; (ī), f. du. heaven and earth.
 — *Dyo-shad*, t, m. (fr. *dyo* + *sad*), 'sitting in heaven,' a deity, a celestial. — *Dyaur-dā*, ās, ās, am (*dyaur* for *dyaus*, nom. of *dyo*), giving heaven.
 — *Dyaur-loka*, as, m. (*dyaur* for *dyaus*, nom. of *dyo*), the heavenly world. — *Dyau-samśita*, as, ā, am, Ved. impelled or incited by heaven.

द्युक *dyuka*, as, m. an owl. — *Dyukāri* ('*ka-ari*'), īs, m. 'the owl's enemy,' a crow; (wrong forms for *dyāka* and *dyūkāri*.)

द्युत् 1. *dyut*, occurring in the Atharva-veda, and said to mean 'to be broken, to break'; it occurs IV. 12, 2, XII. 3, 22, in the past part. *dyutta*, as, ā, am, broken; Caus. *dyotayati*, *-yitum*, to break.

द्युत् 2. *dyut*, cl. 1. A. *dyotate*, *didyute* (Pān. VII. 4, 67; part. *didyutāna*), *dyotishyate*, *adyotishya* and *adyutat* (Ved. *adyaut*, *adidyutat*), *dyotitum*, to shine, to be bright or brilliant; Caus. P. *dyotayati*, &c., Aor. *adidyutat*, to make bright or brilliant, illuminate, irradiate; to cause to appear or become manifest, to enlighten, cause to understand; to express, mean; Desid. *didyutishyate* and *didyotishyate*; Intens. *dedyutyate*, *dedyotiti*, Ved. Intens. *davidyotiti*, *davidyot*, 3rd pl. *davidyutati*, part. *davidyutat*; [cf. rt. *jyut*, which is probably derived fr. *dyut* with change of *d* to *j*].

3. *dyut*, t, f., Ved. shining, splendor, a ray of light. *Dyutad-nyāman*, ā, ā, a, Ved. having a shining or brilliant path.

Dyutāna, as, m., N. of a Rishi with the patronymic Māruta or Māruti, who is author of a hymn of the R̥g-veda; N. of the hymn ascribed to him.

Dyuti, īs, f. splendor, brightness, brilliancy, lustre, beauty; light, a ray of light; majesty, dignity; Splendor personified as a deity; (ī), m., N. of one of the Saptarishis under the reign of Manu Meru-sāvārṇa IV; of a son of Manu Tāmāsa. — *Dyutikāra*, as, ī, am, producing splendor, illuminating, shining, handsome; (as), m. the polar star or (in mythology) the divine sage Dhruva. — *Dyuti-mat*, ān, atī, at, resplendent, bright, brilliant; majestic, dignified; (ān), m., N. of a prince of the Madras and father-in-law of Saha-deva; of a prince of the Sāvas and father of Rīcika; of a son of Madirāśva and father of Su-vira; of a son of Priya-vrata and king of Krauñṭa-dvīpa; of a son of Prāpa (or Pāṇḍu); of one of the seven sages under the first Manu Meru-sāvārṇa or under Manu Dakṣasāvārṇi; N. of a son of Manu Svayam-bhūva; N. of a mountain.
 — *Dyuti-mati*, īs, īs, ī, of brilliant understanding, clear-minded.

Dyutita, as, ā, am, illuminated, enlightened, shining; [cf. *dyotita*].

Dyutitvā or *dyotitvā*, ind. (Pān. I. 2, 26), having become bright or brilliant.

Dyutilā, f. the plant Hemionitis Cordifolia.

Dyota, as, m. light, lustre, brilliance; sunshine; heat; [cf. *kha-d* and *śintya-d*].

Dyotaka, as, ā, am, shining; illuminating [cf. *kha-d*]; making clear, explaining; meaning, significant, expressing, expressive of. — *Dyotaka-iva*, am, n. the power or faculty of expressing, expressiveness.

Dyotana, as, ā or ī, am, shining, bright, brilliant; illuminating, enlightening [cf. *kha-d*]; explaining, meaning; (as), m. a lamp; N. of a prince; (am), n. shining; illumination; making manifest, explaining, showing; sight, seeing.

Dyotanaka, as, ikā, am, making manifest, 'explaining; (ikā), f. explanation.

Dyotani, īs, f., Ved. splendor, brightness.

Dyotamāna, as, ā, am, shining, being bright, brilliant.

Dyotayamāna, as, ā, am, illuminating, enlightening, irradiating.

Dyotita, as, ā, am, shone upon, illustrated, illuminated, &c., = *dyutita*, q. v. — *Dyotita-prabha*, as, ā, am, resplendent.

Dyotin, ī, inī, t, shining, brilliant, splendid.

Dyotis, īs, n. light, brightness; a star. — *Dyotir-īngana*, as, m. a shining insect, fire-fly. — *Dyotish-patha*, as, m. 'the path of the stars,' the upper part of the sky; (also read *jyotish-patha*.)

Dyotyā, as, ā, am, to be made clear or expressed or explained.

Dyautā, am, n., N. of a Sāman.

Dyautāna, am, n. (fr. *dyutāna*), N. of a Sāman.

Dyautra, am, n. light, splendor; forked lightning.

द्युत *dyuta*, am, n. (in astrology) N. of the seventh mansion; (also read *dyuna* or *dyūna*, q. v.)

द्युन *dyuna* = *dyuta* and 2 *dyūna*.

द्यु *dyū*, ūs, ūs, u (fr. rt. 2. *div*), playing, sporting with, delighting in, (used at the end of a comp., see *aksha-d*, *eka-d*, *kama-d*); going after, (explained by some native commentators as derived fr. 1. *dyu*.)

Dyūta, as, am (past part. pass. of 2. *div*), gambled; (as, am), m. n. play, gaming, gambling, playing with dice or any inanimate object; (figuratively) a battle or fight (the end of a battle being as uncertain as that of a game); the prize won, that which is gained in battle; [cf. *aksha-d*]. — *Dyūta-kāra*, as, m. a gambler. — *Dyūta-kāra* or *dyūta-kāraka*, as, m. the keeper of a gaming-house; a gambler. — *Dyūta-krit*, t, m. a gambler. — *Dyūta-kriḍā*, f. playing at dice, gambling. — *Dyūta-tā*, f. gambling, gaming, playing with dice. — *Dyūta-parvan*, a, n., N. of a section of the *Sābhā-parva* of the Mahā-bhārata, comprising Adhyāyas 45-69.
 — *Dyūta-pūrnimā*, f. or *dyūta-paurṇamī* (or more correctly *-paurṇamī*), f. the day of full moon in the month Kārtika (October-November), the night of which is spent in games of chance in honour of Lakṣmī, goddess of fortune. — *Dyūta-pratipad*, t, f. the first day of the bright half of the month Kārtika kept as a festival and celebrated by gambling.
 — *Dyūta-priya*, as, ā, am, fond of gambling.
 — *Dyūta-bhūmi*, īs, f. gambling-ground, playing-place. — *Dyūta-viśeṣa*, ās, m. pl. 'the different sorts of play,' N. of a chapter in the *Kāma-sūtra* by Vātsyāyana. — *Dyūta-vīja*, am, n. a cowrie, a small shell used as a coin and in playing. — *Dyūta-vṛitti*, īs, m. a gambler by profession or the keeper of a gaming-house. — *Dyūta-vaitanika*, as, m. one who lives by exhibiting fights between animals (?). — *Dyūta-sabhā*, f. a gaming-house, assembly of gamblers.
 — *Dyūta-samāja*, as, m. an assembly of gamblers, a gaming-house. — *Dyūta-samāhva-akharana*, am, n. 'a treatise on the lawsuits arising from gambling,' N. of a chapter of the legal work *Su-bhīni* by Viśveśvara. — *Dyūta-līkṣikārin* ('*ta-adh*'), ī, m. the keeper of a gaming-house.

Dyūtvā, ind. having played or gambled.

द्युन 1. *dyūna*, as, ā, am (past part. pass. of 1. *div* or of 2. *div*, but not in the sense 'to gamble'), lamenting, sorrowful; playing (but not with dice); [cf. *pari-dyūna*].

द्युन 2. *dyūna*, am, n. the seventh mansion or sign of the zodiac reckoning from that which the sun enters; [also *dyūnaka* in comp.; cf. *dyuta* and *dyuna*].

द्यै 1. *dyai*, cl. 1. P. *dyāyati*, *dadyau*, &c., to despise, reprove, treat with contempt; to disfigure.

2. *dyas*, ind. fie! for shame!

am), made of grapes; [cf. Hib. *dearc*, 'a berry'; perhaps Old Germ. *drūbo*; Mod. Germ. *traube*; Lat. *racemus* with dropped *d*.] — *Drākshā-prastha*, as, m., N. of a town. — *Drākshā-mat*, ān, atī, at, furnished with grapes. — *Drākshā-rasa*, as, m. grape-juice, wine. — *Drākshā-latā*, f. a vine, vine-tendrill.

द्राक्ष् *drākṣ*, cl. I. P. *drākṣati*, &c., to become dry or arid; to be able or competent or sufficient; to adorn; to prohibit or prevent; [cf. *rt.* *dhṛākṣ* and *1. trīṣh*; Old Germ. *truk-an*; Angl. Sax. *drig*, *dryg*, *dri*; Old Iceland. *thurka*, 'to dry.']

द्राघ् *drāgh*, cl. I. A. *drāghate*, &c. (probably a Nom. fr. *dirgha*, but regarded as a separate *rt.*), to be able or competent; to stretch, lengthen; to exert one's self; to be tired or fatigued; to tire, vex, torment; to roam about, stroll.

Drāghaya (fr. *dirgha*), Nom. P. *drāghayati*, &c., to lengthen, extend, stretch; to tarry, delay, to be slow or dilatory.

Drāghita, as, ā, am, lengthened, made long.

Drāghiman, ā, m. length; a degree of longitude.

— *Drāghima-vat*, ān, atī, at, long, lengthy.

Drāghishtha, as, ā, am (superl. fr. *dirgha*), longest, very long.

Drāghīya, ān, asī, as (compar. fr. *dirgha*), longer, very or exceedingly long.

Drāghman, ā, m., Ved. = *drāghiman*.

द्राक्ष् *drānksh*, cl. I. P. *drānkshati*, &c., to utter a discordant sound; to croak, to caw &c. (as a bird); to desire, wish, long for; [cf. *dhṛānksh*.]

द्राङ्गवध *drāṅgavadha*, as, m., N. of a man.

द्राद् *drād*, cl. I. A. *drādāte*, &c., to divide, split, pierce, pull to pieces, &c.; to go to pieces; [cf. *dhṛād*.]

द्राप *drāpa*, as, m. mud, mire; heaven, sky; a fool, blockhead, an idiot; a N. of Śiva with his hair twisted or matted; a small shell, Cypraea Moneta.

द्रापि 1. *drāpi*, is, m., Ved. a mantle, garment.

द्रापि 2. *drāpi*, is, m. (according to Mahidhara fr. the Caus. of *rt.* 2. *drā*), Ved. 'one who causes to run,' epithet of Rudra.

द्रामिल *drāmila*, as, m. (fr. *dramila*), 'born in Dramila,' N. of the Muni Cāṇakya; (also *dromiṇa*.)

द्रायुष *drāyudha* (?), a peculiar species of horse.

द्राव *drāva*, as, m. (fr. 2. *drū*), flight, retreat; speed, going quickly; running, flowing; fusing, liquefaction; heat. — *Drāva-kara*, am, n. a kind of borax, a flux.

Drāvaka, as, ā, am (fr. the Caus.), causing to run; solvent; captivating, enchanting; cunning; (as), m. a flux to assist the fusion of metals; a kind of stone, a loadstone; a thief; a wit, wag, sharp or clever man; a libertine, a lecher; a kind of Rasa or sentiment; (*ikā*), f. saliva (as 'flowing'); (am), n. bee's wax (as 'melting'); a drug employed in diseases of the spleen. — *Drāvaka-kanda*, as, m. a kind of bulbous plant (= *taila-kanda*).

Drāvāna, as, ā, am, putting to flight, causing to run or retreat; fusing; (am), n. the act of causing to fly or retreat, putting to flight; fusing, distilling; the fruit of Strychnos Potatorum, used for purifying water; the clearing-nut.

Drāvayāt-sakha, as, ā, am, Ved. causing a companion to go quickly; carrying a rider quickly away.

Drāvāyāna, as, ā, am (part. fr. the Caus.), putting to flight, causing to run.

Drāvayitnu, us, us, u, Ved. causing to run or to make haste.

Drāvita, as, ā, am, made to run or fly, put to flight, chased, driven away; melted, liquefied; softened.

Drāvya, as, ā, am, to be made to run, to be set

in motion, to be put to flight; fusible, liquefiable, to be made fluid.

द्राविड *drāviḍa*, as, ī, am, Drāviḍian, belonging to the Drāviḍas, a Drāviḍ; (ās), m. pl. the Drāviḍ people and their country (properly the coast of Coromandel from Madras to Cape Comorin, or the country in which Tamil is spoken); (as), m. a Brāhman of Drāviḍa or rather of the south, (the name is applied to a class of Brāhman tribes called the five Drāviḍa Brāhmins, comprehending all those of the peninsula, i. e. Drāviḍa, Kārṇāṭa, Gujerāṭa, Mahārāṣṭra or Marāṭha, and Telīṅga); a patronymic from Drāviḍa; N. of a scholiast of the Amara-kosha; a particular number; Curcuma Zedoaria (= *vedha-mukhya*, = *karāra*); (ī), f. cardamoms.

Drāviḍaka, as, m. zedoary, Curcuma Zedoaria; (am), n. black salt (= *vid-lavana*). — *Drāviḍa-bhūṭika*, as, m. Curcuma Zedoaria.

द्राविणोदस *drāviṇodasa*, as, ī, am (fr. *drāviṇo-das*), Ved. coming from or belonging to those who present gifts, i. e. from sacrificers; relating to Drāviṇo-das, i. e. Agni.

द्रावित *drāvita*. See under *drāva*, col. 1.

द्राह् *drāh*, cl. I. A. *drāhate*, &c., to wake; to deposit, pledge, put or cast down.

द्राह्यायण *drāhyāyana*, as, m., N. of an author of certain Kalpa-sūtras. — *Drāhyāyana-sūtra*, am, n. the Sūtras of Drāhyāyana. — *Drāhyāyana-sūtra-bhāṣya*, am, n., N. of a commentary on the preceding work by Dhanvīn.

Drāhyāyana, am, n. the Sūtras of Drāhyāyana.

Drāhyāyāni, is, m. a patronymic from Drāhyāyana.

Drāhyāyāniya, as, ā, am, relating to Drāhyāyana, composed by him.

द्रिमिल *drimila*, as, m., N. of a lexicographer; (various reading for *drāmila*, q. v.)

द्रु 1. *drū*, cl. 5. P. *drūṇoti*, &c., to hurt, injure, wound or kill; to repent; to go; [cf. Old Germ. *drug*, *ga-drūziti*, *ar-drūziti*.]

द्रु 2. *drū* (connected with *rt.* 1. *drā* and *drū*), cl. I. P. (in the poetry of the later language also A.) *dravati*, -te, *duḍrāva*, *duḍruve*, *droshyati*, -te, *aduḍravat* (Ved. *adudrot*, *duḍravat*), *drotum*, to run, make haste, run away, retreat, fly; to run up to, rush, attack, assault quickly (with acc.); to move, go; to become fluid, dissolve, melt; to distil or ooze; to drop: Caus. P. (ep. also A.) *drāvayati* (-te), Aor. *adudravat* or *adidravat*, &c., to cause to run or flow; to cause to run away, put to flight; to make fluid, melt; Ved. A. *dravayate*, &c., to run, flow: Desid. *duḍrūshatī*; Desid. of Caus. *duḍrāvayishatī* or *duḍrāvayishatī*: Intens. *duḍrūyate*, *duḍrūṣatī*; [cf. Goth. *drīb*, 'to drive,' fr. *drāvayati*: Angl. Sax. *driopan*, *dropa*: Old Germ. *trofo*, *trauf*, *traufi*, *trufan*: Lith. *drebo*, 'I tremble'; *drimba*, 'it drops'; *pa-drībba*, 'running of the eyes'; Hib. *driogaim*, 'I trickle'; *drabh*, 'a chariot'; probably Germ. *tau*, 'dew,' from original *trau*, 'the river Drau'; probably also Lat. *gruere* in *in-gruere* and *ruere*.]

3. *drū*, us, us, u, at the end of a comp., cf. *mlā-d*, *raghu-d*, *śata-d*; (us), f. going, motion.

द्रुता, as, ā, am, quick, speedy, swift; quickly pronounced and therefore indistinct; flown, escaped, run or running away; scattered, diffused; liquid, dissolved, melted, fluid; (as), m. a scorpion; a tree [cf. *drūpa* and *druma*]; (am), ind. quickly, rapidly, instantly, immediately, without delay. — *Druta-tara*, as, ā, am, quicker, swifter; (am), ind. very quickly, as quickly as possible. — *Drutatara-gatī*, is, is, ī, having a very swift course, quicker in motion. — *Druta-tva*, am, n. melting, fusion. — *Druta-paṭa*, as, ā, am, quick of step, going quickly; (am), ind. a quick pace or step, quickly; (am), n. a kind of metre consisting of four lines of twelve syllables each. — *Druta-bodha*,

as, m. 'quick understanding,' N. of a grammar. — *Drutabodhikā*, f., N. of a modern commentary on the *Raghu-vaṇṣa*. — *Druta-madhyā*, f. 'quick in the middle,' a kind of metre consisting of two lines of twenty-three syllables each. — *Druta-varāha-kula*, am, n. a herd of flying boars. — *Druta-vikrama*, as, ā, am, having a quick step. — *Druta-vilambita*, as, ā, am, quick and slow alternately; (am), n. or *druta-vilambitaka*, am, n. a kind of metre consisting of four lines of twelve syllables each.

Drutī, is, f., N. of the wife of Nakta and mother of Gaya.

द्रु 4. *drū*, us, u, m. n. = *dāru* (said to be fr. *rt.* *drī*), wood, any implement made of wood, as a cup or an oar; (us), m. (said to be fr. *rt.* 2. *drū*, to go or grow), a tree; a branch; [cf. 2. *dāru*; Zend *drū*, *dāuru*, 'wood, spear'; Gr. *δρῦς*, *δρῦ-μῶς*, *δρῦ-ρῶμος*, *δρῦ-σπε-ο-ν*, *δρῖα*, *δρῦ*, *δούπεος*, *δουπᾶρ-εος*, *δρῦν*, *δρῦον*; Goth. *trīu*, *triv-ein-s*, 'wooden'; Old Sax. *trīo*, 'wood, tree'; Eng. *tree*; Slav. *drěvo*, 'tree'; Lith. *derva*.] — *Dru-kilima*, am, n. a tree, a sort of pine, *Pinus Deva-dāru*; [cf. *kilima*.] — *Dru-ghana* or *dru-ghana*, as, m. a wooden mace, mallet, hammer; an iron weapon made like a carpenter's hammer; as an axe, a hatchet; a kind of plant [cf. *bhūmt-campaka*]; an epithet of Brahmā. — *Dru-ghnā*, f. a hatchet for cutting wood. — *Dru-nasa*, as, ī, am, 'having a nose like a tree,' large-nosed. — *Drū-naha* or *dru-naha*, as, m. a scabbard, the sheath of a sword. — *Dru-pada*, am, n., Ved. a pillar or post of wood, a pillar in general; (as), m., N. of a king of the Pāṇḍavas, he was the son of Prishata and was father of Dhṛiṣṭa-dyumna, of Sikhaṇḍin, of Sikhaṇḍinī, and of Kṛishnā the wife of the Pāṇḍu princes, hence called Draupadi; (ā), f., N. of a Rīc; (ī), f. having large feet. — *Drupadāt-majā* ('*da-āt*'), f. 'daughter of Dru-pada,' an epithet of Kṛishnā or Draupadi, sometimes identified with Umā. — *Drupadātīya* ('*da-ād*'), as, m. a form of the Sun. — *Dru-padi*, f. a splay-footed female. — *Dru-mat*, ān, atī, at, furnished with wood. — *Dru-shad*, t, t, t, or *dru-shadva*, ā, varī, a (fr. *dru-sad*), Ved. sitting in or on a piece of wood or a tree. — *Dru-sallaka*, as, m. a kind of tree. — *Dru-anna*, as, ā, am, Ved. one whose food is wood.

Druma, as, m. (said by some to be for *druhma* fr. *rt.* *drīh*), a tree in general; a tree of Svarga or paradise; N. of a prince of the Kim-purushas; a prince of the Yakshas; (ā), f., N. of a river. — *Druma-kinnara-prabha*, as, m., N. of a prince of the Gandharvas. — *Druma-kinnara-rāja*, as, m., N. of Druma who was king of the Kin-naras. — *Druma-kinnara-rāja-paripriḥhā*, f. 'the questioning of Druma, king of the Kin-naras,' N. of a Buddhist work. — *Druma-nakha*, as, m. 'tree-nail,' a thorn. — *Druma-maya*, as, ī, am, made of wood, wooden. — *Druma-ratna-sākhā-prabha*, as, m., N. of a prince of the Kin-naras. — *Druma-vat*, ān, atī, at, overgrown with trees, woody. — *Druma-valka*, as or am, m. or n. (?), the bark of a tree. — *Druma-vyādhi*, is, m. 'tree-disease,' lac, resin. — *Druma-śirsha*, am, n. 'tree-head,' a sort of decoration on the upper part of a building or wall. — *Druma-sreshtha*, as, m. 'the best of trees,' epithet of the palm tree (= *tāla*). — *Druma-shaṇḍa*, am, n. an assemblage of trees; [cf. *taru-shaṇḍa* and *taru-khaṇḍa*.] — *Druma-sena*, as, m., N. of a king (identified with the Asura Gavishtha). — *Drumāmaya* ('*ma-ām*'), as, m. 'tree-disease,' lac, the animal dye, resin; [cf. *druma-vyādhi*.] — *Drumāri* ('*ma-ari*'), is, m. 'the enemy of trees,' an epithet of the elephant. — *Drumālaya* ('*ma-āl*'), as, m. a place of shelter or dwelling in trees. — *Drumāśraya* ('*ma-ās*'), as, ā, am, seeking shelter or dwelling in trees; (as), m. a lizard, chameleon. — *Drumēśvara* ('*ma-īs*'), as, m. 'the king of trees,' an epithet of the Pārijāta; the palm tree; an epithet of the Moon. — *Drumotpala* ('*ma-ut*'), as, m. the tree *Pterospermum Acerifolium* (= *karai-kāra*).

Drumara, as, m. a thorn.
Drumāya, Nom. A. *drumāyate*, &c., to pass or be counted or considered as a tree.

Drumīṇi, f. (fr. *drumīn* derived fr. *druma*), an assemblage of trees, a forest.

Drumila, as, m., N. of a Dānava who was prince of Saubha &c.; [cf. *dramila* and *drimila*.]

Druvaya, as, m., Ved. a wooden vessel, the wooden part of a drum; (as, am), m. n. a measure.

द्रु *drud*, cl. 1. and 6. P. *droḍati* and *drudati*, &c., to sink, perish; [cf. rt. *drūd*.]

द्रु *drup*, cl. 6. P. *drupati*, &c., to make crooked or curved, to bend; to go, move, approach; to hurt, injure, kill.

Drupa, as, m. a scorpion; a bee; a rogue, cheat; (i), f. a small or female tortoise; an oval vessel or basin of wood &c. (shaped like a boat and used for pouring or baling out water; cf. *droṇa* and *droṇi*); a bucket, a basket; a centipede; (ā), f. a bow-string; (am), n. a bow; a sword, scimitar; [cf. *dru-naha*.]

Drupi, is, f. = *drupī*, *droṇi*, an oval water-basin of wood or stone &c.; a bucket, basket.

द्रुम् *drumm*, cl. 1. P. *drummati*, &c., Ved. to go.

द्रु 1. *druh*, cl. 4. P. (ep. also A.) *druhiyati*, *dudroha*, *drohishyati*, *dhrokshyati*, *adrulati*, *drohītum*, *drogillum* and *droghum*, to hurt, seek to hurt or injure or grieve, seek to do harm, to plot revengefully or maliciously, to contrive, machinate or meditate mischief (with dat., but also with gen., loc., acc.); to bear malice or hatred: Caus. *drohayati*, -*ṇitum*: Desid. *dudrohishati*, *dudruhishati*, *dudhrukshati*; [cf. rt. 1. *dri*: Goth. *driugan*, *dulgs*: Angl. Sax. *trucyan*: Old Germ. *triugan*, *draveyan*: Lett. *draudeht*, 'to menace': Lat. *truz*, *atrox*: Hib. *driuch*, 'anger'; *droch*, 'evil'.]

Drughā, as, ā, am, injured, plotted against; an injurer; (am), n. offence, injury.

2. *druh*, *dhruk*, or (according to the grammarians) *dhrut*, (at the end of a comp.) injuring, having injured, hurting, acting as an enemy against; (in the older language often also in its uncompounded state) one who hurts or injures, an evil or hostile being or spirit; (k), f. injury, damage. — *Druhan-tara*, as, ā, am, Ved. conquering one who injures or an evil spirit.

Druhā, f., Ved. (according to Śāy. inst. sing. of 2. *druh*), injury, damage.

Druhu, us, us, u, Ved. = 2. *druh*, injuring, hurting.

Druhya, as, m., N. of a man; (ās), m. pl. his descendants.

Druhyat, an, *antī*, at, injuring, hurting, attacking, assailing, defying; tyrannizing over, oppressing.

Druhyu, *avas*, m. pl., N. of a people; (in epic poetry *Druhyu* is with *Yadu* a son of *Yayāti*, sometimes wrongly written *duhyu*.)

Druhan, ā, *varī*, a, Ved. hurting, injuring; [cf. *a-d*.]

Drogdhavya, as, ā, am, to be injured or hurt.
Droghtri, *dhā*, *dhrī*, *dhrī*, an injurer, one who seeks to hurt, malevolent.

Drogha, as, m. injury, damage; [cf. *a-d*.]
— *Drogha-mitra*, as, m., Ved. a mischievous friend.

— *Drogha-vacas*, ās, ās, as, or *droghu-vac*, k, k, Ved. using injurious or malicious words; [cf. *a-d*.]

Droha, as, m. injury, insidious wounding, hostile action, mischief, malice, perfidy, treachery, trespass; wrong, offence; rebellion; [cf. *a-d*.] — *Droha-cintana*, am, n. injurious design, malice premeditation; the wish or thought or attempt to injure. — *Droha-buddhi*, is, is, i, maliciously minded, malevolent, one whose mind is set on mischief. — *Droha-vṛtti*, is, is, i, malicious, wicked; [cf. *a-d*.] — *Drohāta* ('*ha-ata* or *-āta*), as, m. a false man; a religious impostor, an impostor; a hunter, deer-killer; a sort of metre, the *Doha* or stanza of Hindi poetry.

Drohita, as, ā, am (adj. fr. *droha* above), hostile, maliciously inclined.

Drohin, i, *ini*, i, hurting, harming, injuring, endeavouring to hurt, malignant, malicious; rebellious.

द्रुह *druha*, as, m. a son; a lake [cf. *draha*]; (i), f. a daughter.

द्रुहण *druhaṇa* or *druhiṇa*, as, m. (said to be either fr. rt. 1. *druh* or = *dru-ghaṇa*), an epithet of *Brahmā*; of *Siva*.

द्रु 1. *drū*, cl. 9. P. *drūṇāti*, &c., to raise the arm or hand in order to strike, &c.; cl. 5. P. *drūṇoti*, &c., to hurt, injure, wound, kill; to go, move.

द्रु 2. *drū*, ūs, m. f. (said to be fr. rt. 2. *dru*), gold; taking any shape at will.

द्रुघण *drū-ghaṇa*, as, m. = *dru-ghana*, a sort of hatchet, an iron club; an epithet of *Brahmā*.

द्रुण *drūṇa*, as, m. = *drūṇa*, a scorpion; (am), n. a bow.

द्रुद्र *drūd* or *drūḍ*, cl. 1. P. *drūḍati*, &c., Ved. to go; [cf. rt. *drūd*.]

द्रेक *drek* [cf. rt. *dhrek*], cl. 1. A. *drekate*, &c., to sound; to manifest joy or high spirits by noise; to grow, increase.

द्रेक *dreka* or *drekkāṇa* or *dreshkāṇa* = *drikāṇa*, q. v. = *Dreshkāṇādhyāya* ('*na-adh*'), as, m. 'the chapter on the *Drikāṇas*', N. of a chapter of the *Bṛhajāṭaka* by *Varāha-mihira*.

द्रेष्य *dreṣya*, as, ā, am (probably fr. a form *driś* for rt. 1. *driś*), visible, = *driṣya*.

द्रे *drai*, cl. 1. P. *drāyati*, &c., to sleep; [cf. 1. *drā*; cf. also Gr. *δραπέδω*, *δραπέδω*; Lat. *dor-mi-o*; Slav. *drē-m-a-ti*, 'to sleep'; Old Sax. *drom*; Eng. *dream*; Mod. Germ. *traum*.]

द्रोण *droṇa*, am, n. (said to be fr. rt. 2. *dru*), a wooden vessel or cup, a bucket, a tub; a trough; a Soma vessel; (as, am), m. n. a measure of capacity, = 4 *Āhvakas*, = 16 *Pushkalas*, = 128 *Kuñcis*, = 1024 *Mushtis*, or = 200 *Palas*, = $\frac{1}{16}$ *Kumbha*, or = $\frac{1}{16}$ *Khāri*, = 4 *Āhvakas*, or = 2 *Āhvakas*, = $\frac{1}{2}$ *Sūrpa*, = 64 *Seras*, or = 32 *Seras*; a measure for measuring fields, as much land as is sown with a *droṇa* of corn; (as), m. a lake or large piece of water of 400 poles length; a cloud abounding in water; a peculiar kind of cloud (from which the rain streams forth as from a bucket); a raven, or perhaps the carrion-crow [cf. *droṇa-kāka*]; a scorpion [cf. *drūṇa*]; a small tree bearing white flowers, commonly *Ghalaghasiā* and *Halakasiā*; N. of a man; N. of a *Brahman* said to have been generated by *Bharad-vāja* in a bucket or wooden vessel, (he was called *Droṇācārya* as military preceptor of both the *Kuru* and *Pāṇḍu* princes; afterwards he became king of a part of *Pañcāla* and general of the *Kurus* against the *Pāṇḍu* princes; he was husband of *Kṛpī* and father of *Asvatthāman*); N. of one of the four sons of *Maṇḍa-pāla* and *Jarītā* (who were born as birds); N. of one of the eight *Vasus* (whose children by *Abhi-mati* were *Harsha*, *Soka*, and *Bhaya*); N. of a *Brahman*; N. of a mountain; (ā), f. a kind of shrub [cf. *droṇa-pushpi*]; N. of a daughter of *Sigha-hanu*; (i), f. any oval vessel made of wood &c. (shaped like a boat and used for holding or pouring out water, as a bathing-tub, a baling-vessel, a basin, bucket, a watering-pot, &c.); a trough or trough-like rack for feeding cattle; a measure of capacity, = 2 *Sūrpas*, = 128 *Seras*; the hollow of two mountains, the valley or chasm between them; N. of two plants, the indigo plant and a sort of *colocintida* (= *indracirbhīṣi*); N. of a country; of a river; a kind of salt brought from *Droṇi*; [cf. *droṇi-lavaṇa*, *droṇi-ja*, *droṇya*; cf. also *Zend draona*.] — *Droṇa-kalāsa*, as, m. a large wooden vessel for the Soma.

— *Droṇa-kāka* or *droṇa-kakā*, as, m. a raven; [cf. *droṇa*.] — *Droṇa-keṣhīrā*, f. a cow yielding a *droṇa* of milk. — *Droṇa-gandhikā*, f. a kind of plant. — *Droṇa-ghā*, f. (corrupted fr. *droṇa-dughā*), = *droṇa-dughā*, a cow yielding a *droṇa* of milk. — *Droṇa-ūt*, t, t, t, Ved. arranged in the form of a *droṇa*. — *Droṇa-dughā* or *droṇa-dughā*, f. a cow yielding a *droṇa*, i. e. much milk. — *Droṇa-pādī*, f. having feet like a *droṇa* (oval-shaped?). — *Droṇa-parvī*, f. the tree *Musa Sapientum*. — *Droṇa-parvan*, a, n. 'the *Droṇa* section', N. of the seventh book of the *Mahā-bhārata*. — *Droṇa-pushpi*, f. a kind of small shrub (= *kumbha-yont*, *kurumbā*, *kurumbikā*, *khareva-pattra*, *ētra-patirikā*, *ētra-rāksupa*, *su-pushpā*, commonly *gūṇā*); another plant (= *go-śirshaka*, commonly *ghalaghasiā*). — *Droṇa-maya*, as, i, am, full of *droṇas*, consisting only of a *droṇa*. — *Droṇa-mānā*, f. = *droṇa-dughā*, q. v. — *Droṇa-mukha*, am, p. the capital of a district, the chief of 400 villages; the end of a valley; (also read *droṇi-mukha*). — *Droṇa-megha*, as, m. a peculiar kind of cloud from which the rain streams forth as from a watering-pot; [cf. *droṇa*.] — *Droṇam-pada*, as, ā, am, 'one who cooks a *droṇa*', i. e. liberal in entertaining. — *Droṇa-vṛṣhī*, is, f. a peculiar kind of rain streaming forth from a cloud as from a *droṇa*; [cf. *droṇa* and *droṇa-megha*.] — *Droṇa-sarma-pada*, am, n., N. of a *Tirtha*. — *Droṇa-sāc*, k, k, Ved. fixed on or belonging to a *droṇa*. — *Droṇa-siṅha*, as, m., N. of a prince of the *Vallabhi* dynasty. — *Droṇa-stūpa*, as, m., N. of a *Stūpa* (said to be so called as containing a *droṇa* holding certain relics of *Sākya-muni*). — *Droṇācārya* ('*na-ad*'), as, m., N. of *Droṇa*, son of *Bharad-vāja*, as *Ācārya* or teacher of the *Kuru* and *Pāṇḍu* princes. — *Droṇāśa* ('*na-āsa*'), as, m. 'whose mouth is shaped like a *droṇa* (?)', N. of a demon who causes diseases; (*āsa* = *āsan*), perhaps = *dirgha-nāsa*; cf. *dru-nāsa*). — *Droṇā-hāva* ('*na-āh*'), as, ā, am, Ved. using the box of a chariot for a *droṇa*. — *Droṇi-ja*, am, n. = *droṇi-lavaṇa*. — *Droṇi-dala*, as, m. *Pandanus Odoratis-simus*. — *Droṇi-pādī*, f. = *droṇa-pādī*. — *Droṇi-mukha*, as, m. = *droṇa-mukha*. — *Droṇi-lavaṇa*, am, n. a kind of salt coming from *Droṇi*. — *Droṇo-dana* ('*na-ad*'), as, m., N. of a son of *Sigha-hanu* and uncle of *Sākya-muni*. — *Droṇy-asa*, as, ā, am, Ved. having clouds (*droṇi*) for horses; (Śāy.) quickly pervading. — *Droṇy-āmaya*, as, m. a disease of the interior of the body, (the body being compared to a hollow *droṇi*).

Droṇaka, ās, m. pl. 'the inhabitants of a valley', N. of a people.
Droṇi, is, f. [cf. *droṇi* under *droṇa* above], any oval vessel made of wood &c. in the shape of a boat and used for holding and pouring out water, as a tub, bucket, baling-vessel, watering-pot, &c.; N. of a country.
Droṇikā, f. a tub, bucket, trough, &c.; (metaphorically) the tongue bent in the form of a *droṇa* (by which the sound *sh* is produced); the indigo plant.
Droṇya, am, n. = *droṇi-lavaṇa*.
Droṇya, as, ā, am, Ved. belonging to a bucket, tub, trough, rack, &c.
Draṇa, as, i, am, containing a *droṇa*.
Draṇāyana, as, m. or *draṇāyanti*, is, m. a patronymic of *Asvatthāman* son of *Droṇa*.
Draṇi, is, m. a patronymic of *Asvatthāman*; of *Vyāsa* in a future *Dvāpara*.
Draṇika, as, i, am, containing a *droṇa*; sown with a *droṇa* of grain (as a field); (i), f. a vessel holding a *droṇa* by measure.
Draṇī, f. (a wrong form for *droṇi*), a trough, tub, &c.
द्रौमि *dromiṇa*, as, m. = *drāmila*, q. v.
द्रौघ *draughana*, as, i, am, an adj. formed fr. *dru-ghana*, q. v.
द्रौपद *draupada*, as, m. (fr. *dru-pada*), in *draupadāditya*, a form of the *Sun*; (i), f. a patronymic of *Krishnā*, wife of the *Pāṇḍu* princes. — *Draupadi-ja*, as, m. (for *draupadi-ja*), a son of *Draupadi*. — *Draupadi-pramātha*, as, m. the forcible abduc-

tion of Draupadi; [cf. *draupadi-haraṇa*.] — *Draupadi-vastrāharaṇa* ('*ra-āh*'), *am*, n. 'the seizure of Draupadi's garments,' N. of a poem by an unknown author on the story told in *Sabhā-p.* 2186. — *Draupadi-haraṇa*, *am*, n. 'forcible abduction of Draupadi,' N. of a section of the *Mahā-bh. Vana-p.* 15492.

Draupadeya, *as*, m. a patronymic of any of the five sons of the five Pāṇdu princes, viz. of Prativindhya, son of Yudhi-shthira; of Suta-soma, son of Bhīma; of Sruta-kīrtti or Sruta-karman, son of Arjuna; of Satānikā, son of Nakula; and of Sruta-sena, son of Saha-deva.

द्रौष drauhyā, *as*, m. (fr. *druhyā*), a patronymic from *Druhya*.

Drauhyava, *as*, m. a patronymic from *Druhyu*.

द्र द्वा. See *dvā* and *dvi*.

Dvaka, *av*, *du*. (fem. *dvake* or *dvike*), *Ved.* two and two, two by two.

द्वन्द्व dvanda, *am*, n. (fr. *dvandva*), a pair, a couple; (*as*), m. a clock or plate on which the hours are struck.

द्वन्द्व dvandva, *am*, n. (a reduplicated form fr. *dvā*), a pair, brace, couple; a couple of animals of different sexes, male and female; any two things taken together, any pair of qualities or conditions which are the opposite of one another (e.g. heat and cold, happiness and misery, &c.); strife, contention, bickering, dispute, quarrel, contest, fight; a fight between two persons, a duel; doubt, uncertainty; a stronghold, fortress; a secret; using sacrificial vessels?; (*as*), m. (rarely *n*.) a form of compound or grammatical combination (*samāsa*) uniting two or more words which if uncompounded would be in the same case and connected by the conjunction 'and,' (this form of compound was called *dvandva* as originally combining couples or pairs of things, e.g. *Rāma-lakṣmaṇau*, *Rāma* and *Lakṣmaṇa*; *pāṇi-pādam*, hand and foot); (*as*), m., N. of several Ekāhas; the sign of the zodiac Gemini; a species of disease, a complication of two disorders, a compound affection of two humors [cf. *nir-d*]; (*am* or *ena*), ind. two by two. — *Dvandva-āra*, *as*, *ā*, *am*, going about or living in couples; (*as*), m. the ruddy goose, *Anas Casarca*. — *Dvandva-ārin*, *i*, *inī*, *i*, living in couples; (*i*), m. the ruddy goose. — *Dvandva-ja*, *as*, *ā*, *am*, produced or proceeding from morbid affection of two humors; proceeding from a pair &c.; arising from a quarrel, occasioned by a dispute. — *Dvandva-duḥkha*, *am*, n. pain arising from alternations (as of heat and cold, pleasure and pain, &c.). — *Dvandva-bhāva*, *as*, m. antagonism, discord. — *Dvandva-bhīna*, *am*, n. separation of the sexes. — *Dvandva-bhūta*, *as*, *ā*, *am*, become doubtful, hesitating, irresolute. — *Dvandva-moha*, *as*, m. trouble excited by doubt. — *Dvandva-yuddha*, *am*, n. a duel, single combat. — *Dvandvayuddha-varṇana*, *am*, n. 'description of the single combat,' N. of the forty-first chapter of the *Kṛiḍā-khaṇḍa* or second part of the *Gaṇeśa-Purāṇa*. — *Dvandva-yodhin*, *i*, *inī*, *i*, fighting in couples or by single combat. — *Dvandva-sa*, ind. two by two, in couples. — *Dvandva-bahishkṛu-va*, *am*, n. ability of supporting opposites (as happiness and misery &c.). — *Dvandvātita* ('*va-at*'), *as*, *ā*, *am*, gone beyond or freed from pairs of opposite worldly affections. — *Dvandvī-bhūta*, *as*, *ā*, *am*, engaged in single combat or close fighting.

Dvandvīn, *i*, *inī*, *i*, forming a couple; opposed to one another; contradictory, quarrelsome, antagonistic.

द्वय dvaya, *as*, *i*, *am* (fr. *dvā*; in *Sisupāla-b.* III. 57. *dvaye* nom. pl. m. occurs), twofold, double, of two kinds or sorts; (*i*), f. a pair; (*am*), n. a pair, couple, two things, both, a brace (chiefly used at end of comps., e.g. *go-dvayam*, a couple of oxen); the masc. and fem. gender (in grammar); twofold nature, untruthfulness. — *Dvaya-vādin*, *i*, *inī*, *i*, double-tongued, insincere. — *Dvayā-hīna*, *as*, *ā*, *am*, destitute of both (masc. and fem.) genders, i. e. neuter.

— *Dvayāgni* ('*ya-ag*'), *i*, m. a kind of tree, = *pāthin*, *hrasvāgni*, commonly *rāñcīta*, *Plumbago Zeylanica*. — *Dvayāṭiga* ('*ya-at*'), *as*, *ā*, *am*, one who has passed beyond or overcome the two bad qualities, passion and ignorance, or who has surmounted the several pairs of affection which disturb the mind; (*as*), m. a saint, a holy or virtuous man. — *Dvayātmaka* ('*ya-āt*'), *as*, *ā*, *am*, having a twofold nature, appearing in a twofold manner.

Dvayat, *dvayas*. See *a-d*.

Dvayāvin, *i*, *inī*, *i*, *Ved.* false, dishonest.

Dvayn, *us*, *us*, *u*, *Ved.* false, dishonest; [cf. *a-d*.]

द्वर dvāra, *as*, *ā*, *am*, or *dvārī*, *is*, *is*, *i*, or *dvarin*, *i*, *inī*, *i* (fr. rt. *dvṛ*), *Ved.* obstructing.

द्व द्व old nom. du. m. fr. *dvā* = *dvi*, two (in comp. before other numerals and before *ja* and *para*). — *Dvācatvāriṣa*, *as*, *i*, *am*, the 42nd. — *Dvācatvāriṣat*, *t*, or *dvācatvāriṣatī*, *is*, *f*, 42. — *Dvā-ja*, *as*, m. a son of two fathers, (formed to explain one derivation of *bhara-dvāja*, which is however more properly deduced from *bharat* and *vāja*). — *Dvātrīṣa*, *as*, *i*, *am*, the 32nd; consisting of 32. — *Dvā-trīṣat*, *t*, *f*, 32. — *Dvātrīṣad-akṣharin*, *i*, m. a book or composition written in Slokas (consisting of 32 syllables). — *Dvātrīṣad-rātra*, *am*, n., scil. *sattram*, a sacrifice lasting 32 days. — *Dvātrīṣad-lakṣhapeta* ('*na-up*'), *as*, *ā*, *am*, 'having 32 auspicious marks or spots upon the body,' illustrious, great. — *Dvātrīṣikā*, *f*, occurring in the compound *Bharatāka-dvātrīṣikā*, *q. v.* — *Dvādāsa*, *as*, *i*, *am*, the 12th (e.g. *dvādāso bhāga*, the 12th part); consisting of 12, divided into 12 parts; accompanied by or increased by 12; (*i*), *f*, scil. *rātri* or *tīthī*, the 12th day of the half month; (*am*), n. a collection or aggregate of 12; [cf. Gr. *δω-δεκα*; Lat. *duo-decim*; Hib. *da-deug*; Hindūst. *bā-rah* through change of *d* into *r*; Lith. *duo-litka* through change of *d* into *l*; Goth. *two-lif* through change of the guttural into the labial; Eng. *twelve*; Mod. Germ. *zwei-lf*.] — *Dvādāsaka*, *as*, *i*, *am*, the 12th; containing 12, consisting of 12, amounting to 12; (*am*), n. the aggregate of 12. — *Dvādāsa-kapāla*, *as*, *i*, *am*, having 12 skulls. — *Dvādāsa-kara*, *as*, *ā*, *am*, possessed of 12 hands or rays; (*as*), m. an epithet of Kārttikeya; of *Bṛihaspati*. — *Dvādāsa-gava*, *as*, *i*, *am*, having 12 oxen or cows. — *Dvādāsu-tā*, *f*, or *dvādāsa-tva*, *am*, n. the aggregate of 12. — *Dvādāsa-dhā*, ind. into or in 12 parts or ways, twelvefold. — *Dvādāsan*, *a*, m. f. n. pl., 12. — *Dvādāsa-patraka*, *am*, n., N. of a Yoga or particular religious observance in which the 12 syllables *om namo bhagavate vāsudevāya* are connected with the 12 signs of the zodiac and with the 12 months. — *Dvādāsa-bhūja*, *as*, *ā*, *am*, having 12 arms; (*as*), m., N. of one of Skanda's attendants. — *Dvādāsama*, *as*, *i*, *am*, the 12th; [cf. *dvādāsa*.] — *Dvādāsa-mahā-vākyā-rāraṇa*, *am*, n. 'the explanation of the 12 great words,' N. of a philosophical work by *Vaiṣṇuptha-puri*. — *Dvādāsa-mūla*, *as*, m. 'having 12 roots or sources (?)', an epithet of *Vishṇu*. — *Dvādāsa-rātra*, *am*, n. a period of 12 nights (or days); (*as*, *ā*, *am*), lasting 12 nights (or days). — *Dvādāsarā* ('*sa-riśā*'), *as*, *ā*, *am*, containing 12 verses (*Rīcs*). — *Dvādāsa-lingodbhava* ('*ga-ud*'), *am*, n. 'the origin of the 12 Lingas,' N. of a chapter of the *Vrata-prakāśa* by *Viśva-nātha*. — *Dvādāsa-loṭana*, *as*, *ā*, *am*, twelve-eyed; (*as*), m. an epithet of Kārttikeya. — *Dvādāsa-vārshika*, *as*, *i*, *am*, the 12 years old or lasting 12 years. — *Dvādāsarvārshika-vrata*, *as*, n. a vow for 12 years. — *Dvādāsa-vidha*, *as*, *ā*, *am*, twelvefold. — *Dvādāsa-sata*, *am*, n., 112. — *Dvādāsa-sata-tama*, *as*, *i*, *am*, the 112th. — *Dvādāsa-sāhasra*, *as*, *i*, *am*, consisting of 12000 (years). — *Dvādāsānu* ('*sa-an*'), *us*, *us*, *u*, having 12 rays; (*us*), m. an epithet of *Bṛihaspati*; the planet Jupiter over which *Bṛihaspati* presides; [cf. *dvādāsa-kara* and *dvā-dāsārīs*.] — *Dvādāsākṛitī* ('*sa-āk*'), *is*, *is*, *i*, having 12 shapes. — *Dvādāsākṣa* ('*sa-āk*'), *as*, *i*, *am*, twelve-

eyed; (*as*), m. an epithet of Kārttikeya; N. of one of the attendants of Kārttikeya; a Buddha; [cf. *dvādāsākṣya*.] — *Dvādāsākṣhara* ('*sa-ākṣh*'), *as*, *ā*, *am*, containing 12 syllables; [cf. *dvādāsa-patraka*.] — *Dvādāsākṣhara-mantra*, *am*, n. a prayer of 12 syllables addressed to *Vishṇu* (viz. *om namo bhagavate vāsudevāya*). — *Dvādāsākṣhya* ('*sa-ākṣh*'), *as*, m. a Buddha; [cf. *dvādāsākṣha*.] — *Dvādāsāngī* ('*sa-an*'), *f*, the collective sacred writings of the Jains (consisting of 12 parts). — *Dvādāsāṅgula* ('*sa-an*'), *as*, m. a measure of 12 fingers. — *Dvādāsātman* ('*sa-āt*'), *ā*, *ā*, *am*, appearing in 12 forms; (*ā*), m. or *dvādāsātman*, *as*, m. the sun (as identified with the 12 Adityas or the sun in each month of the year). — *Dvādāsāditya-tīrtha* ('*sa-ād*'), *am*, n., N. of a sacred bathing-place. — *Dvādāsādityāśrama* ('*sa-āditya-ās*'), *as*, m., N. of a sacred hermitage. — *Dvādāsādhyāyī* ('*sa-ād*'), *f*, N. of Jaimini's *Mīmāṃsā* consisting of 12 Adhyāyas. — *Dvādāsānyika* ('*sa-an*'), *as*, *ā*, *am*, one who has made 12 mistakes in reading. — *Dvādāsāyus* ('*sa-āy*'), *us*, m. 'whose life lasts 12 years,' a dog. — *Dvādāsāra* ('*sa-ara*'), *as*, *ā*, *am*, *Ved.* having 12 spokes (as the wheel or cycle of the year). — *Dvādāsārātri* ('*sa-ar*'), *is*, *is*, *i*, being 12 cubits long. — *Dvādāsārīs* ('*sa-ār*'), *is*, *is*, *i*, containing 12 rays; (*is*), m. an epithet of *Bṛihaspati* or the planet Jupiter; [cf. *dvādāsa-kara* and *dvādāsānu*.] — *Dvādāsāśra* or (less correctly) *dvādāsāśra*, *am*, n. or *dvādāsāśrī*, *is*, *f*, or *dvādāsāśrī* ('*sa-ās*'), *f*, a dodecagon, a dodecagonal figure. — *Dvādāsāha* ('*sa-aḥa*'), *as*, m. a period of 12 days; (*as*, *ā*, *am*), lasting 12 days; (*as*), m. a particular ceremony lasting 12 days; [cf. *bharata-d*.] — *Dvādāsāhika*, *as*, *i*, *am* (fr. *dvā-dāsan* + *ahan*), relating to or coming from a period of 12 days. — *Dvādāsika*, taking place or happening on the 12th day or on the 12th day of a half month. — *Dvādāsin*, *i*, *inī*, *i*, consisting of 12, divided into 12. — *Dvādāsī-tīrtha*, *am*, n., N. of a sacred bathing-place mentioned in the *Siva-Purāṇa*. — *Dvādāsī-vrata*, *am*, n. a peculiar religious observance on the 12th day of a half month. — *Dvānavatā*, *as*, *i*, *am*, the 2nd. — *Dvānavatī*, *is*, *f* = *dvi-navatī*, 92. — *Dvāpanīcāsa*, *as*, *i*, *am*, the 52nd; accompanied by 52, increased by 52. — *Dvāpanīcāt*, *t*, *f*, 52. — *Dvāpara*, *as*, *am*, m. n. that die or side of a die which is marked with two spots or points; the Die personified; 'the age with the number two,' N. of the third of the four Yugas or ages of the world, comprising 2400 years, (the Yuga itself = 2000, each twilight = 200 years); the Age personified as a god; doubt, uncertainty. — *Dvāvinśa*, *as*, *i*, *am*, the 22nd; consisting of 22. — *Dvā-rīṣatī*, *is*, *f*, 22. — *Dvā-rīṣatī-tama*, *as*, *i*, *am*, the 22nd. — *Dvā-rīṣatī-dhā*, in 22 parts or ways, twenty-two-fold. — *Dvā-rīṣatī-sata*, *am*, n., 122. — *Dvā-rīṣatī-sata-tama*, *as*, *i*, *am*, the 122nd. — *Dvāshashṭa*, *as*, *i*, *am*, the 62nd; accompanied by or joined with 62; [cf. *dvi-shashṭī*.] — *Dvāshashṭī*, *is*, *f*, 62. — *Dvāshashṭī-tama*, *as*, *i*, *am*, the 62nd. — *Dvāsaptatī*, *is*, *f*, 72; [cf. *dvi-s*.]

द्वा दशन dvā-dāsan. See *dvā*, col. 2.

द्वार dvār, *r*, *f*. (said to be fr. rt. *dvṛ*), *Ved.* a gate, door, entrance; access; way; expedient, means, opportunity; *dvārā*, inst. c., at the end of a comp. = by means of, by; [cf. *1. dūr*, 2. *dūra*; *Zend* *dwara-m*, 'gate, palace'; Gr. *θύρα*, *θύρ-ε-τρο-ν*, *θύρασι*, *θύρ-ε*, *θύρ-ε-β*, *θύρ-ε-β*; Lat. *for-ē-s*, *foris*, *foras*; Umbr. *vero*, 'gate,' for *deero*; perhaps also *πύλη* and *porta*, 'being dropped and v changed into p, as in *Zend aspa* = *spas* from Sanskrit *asva*; Goth. *daur*; Angl. Sax. *duru*, *dyr*; Old Germ. *tor*; Slav. *dvēr*, 'gate, door'; Lith. *dūr-ys*, 'door'; Hib. *dor*, *doras*, 'a door, gate.'] — *Dvāḥ-stha* or *dvā-stha* or *dvāḥ-sthita* or *dvā-sthita*, *as*, *ā*, *am*, standing at the gate or door; (*as*), m. a door-keeper, porter, warder. — *Dvār-vat*, *ān*, *atī*, *at*, having many doors; (*atī*), *f* = *dvāra-vatī*, *q. v.*

Dvāra, *am*, n. a door, gate, gateway, passage, entrance, opening (cf. *vaktra-dvāra* and *sahasra-dvāra*); the body is sometimes called *nava-dvāram puram*, a city with nine gates or openings; a way, means, medium, vehicle, (the *Māheśvaras* hold that there are six *Dvāras* or means of obtaining a wished-for object); (*ena*), ind. 'by means of, by; with regard to, according to'; (*ī*), f. a door; [cf. *a-dvāra*]. — *Dvāra-kaṇṭhaka*, *as*, m. 'door-thorn', the bolt of a door; a door, gate. — *Dvāra-kapāṭa*, *as* or *am*, m. or n. (?), the leaf or fold of a door, the panel of a door. — *Dvāra-tā*, f. a gate, door, an entrance, way, access. — *Dvāra-darśin*, *ī*, m. 'watching the door', a door-keeper. — *Dvāra-dātu* (?), *us*, m. a species of tree, = *vara-dātu*, *bhūmi-saka*. — *Dvāra-dāru*, *us*, m. (?), 'having wind fit for a door', the tree *Tectona Grandis*, *teak*. — *Dvāra-nāyaka*, *as*, m. or *dvāra-paṭa*, *as*, m. a door-keeper, porter, warder. — *Dvāra-paṭṭa*, *as*, m. the panel or surface of a door; the curtain of a door. — *Dvāra-pati*, *is*, m. a door-keeper, warder; N. of a kingdom (?). — *Dvāra-pāla*, *as*, m. a door-keeper, warder; an epithet of various *Yakshas* and of sacred places connected with them. — *Dvāra-pālaka*, *as*, m. a door-keeper; (*ikā*), f. a metonymic from *Dvāra-pāl*. — *Dvāra-piṇḍi*, f. the threshold of a door. — *Dvāra-piṇḍhāna* or *dvārapīṇḍhāna* (*ra-ap*), *as*, m. the bolt of a door. — *Dvāra-bālī-bhuj*, *k*, m. 'eating the offering (of food) scattered before the door', the bird *Ardea Nivea*; a crow; a sparrow. — *Dvāra-bāhu*, *us*, m. 'door-arm', a door-post, jamb. — *Dvāra-mahima-varṇana*, *am*, n. 'description of the glory of the *dvāra*', N. of the 127th chapter of the *Kṛiḍā-khaṇḍa* or second part of the *Gaṇeśa-Purāṇa*. — *Dvāra-yantra*, *am*, n. 'door-implement or door-restrainer', a lock, bolt. — *Dvāra-vat*, *ān*, *atī*, *at*, having many doors; (*atī*), f., N. of the capital of *Kṛiṣṇa*; [cf. *dvārakā* and *dvār-vatī*]. — *Dvāravatī-nirmāṇa*, *am*, n. 'the construction of *Dvāravati*', N. of the 116th *Adhyāya* of the *Vāṛaha-Purāṇa*. — *Dvāra-vartman*, *a*, n. a gateway. — *Dvāra-eritta*, *am*, n. black pepper. — *Dvāra-sākhā*, f. the leaf of a door, division of a door. — *Dvāra-stambha*, *as*, m. a door-post. — *Dvāra-etha*, *as*, *ā*, *am*, standing at the door; (*as*), m. a door-keeper, porter. — *Dvārādhipa* or *dvārādhyakṣa* (*ra-adh*), *as*, m. 'superintendent of the door', a door-keeper, porter, warder, chamberlain. — *Dvārābhīmānin* (*ra-abh*), *ī*, *ini*, *ī*, assuming the character of the (sacred) doors. — *Dvārā-ratī*, f. = *dvāra-ratī*, q. v.

Dvāraka = *dvāra* above; (*ā* or *ikā*), f. 'the city with many gates', N. of the capital of *Kṛiṣṇa* (on the western point of *Guzerāt*, supposed to have been submerged by the sea). — *Dvārakā-dāsa*, *as*, m. 'slave of *Dvārakā*', N. of a man. — *Dvārakā-praveśa*, *as*, m. 'the entrance into *Dvārakā*', N. of the 103rd chapter of the *Kṛiṣṇa-khaṇḍa* or fourth part of the *Brahma-vaivarta-Purāṇa*. — *Dvārakā-mahātmya*, *am*, n. 'the glory of *Dvārakā*', N. of a part of the *Skanda-Purāṇa*. — *Dvārakārambha* (*kā-ār*), *as*, m. 'the commencement of *Dvārakā*', N. of the 102nd chapter of the *Kṛiṣṇa-khaṇḍa* of the *Brahma-vaivarta-Purāṇa*. — *Dvārakāśa* (*kā-īśa*), *as*, m. 'the lord of *Dvārakā*', an epithet of *Kṛiṣṇa*.

Dvāraka, *as*, m. a door-keeper, warder; N. of one of the eighteen attendants of the Sun; (*ikā*), f., see *dvāraka*.

Dvārīn, *ī*, m. a door-keeper, porter, warder.

Dvārya, *as*, *ā*, *am*, belonging to a door, being at a door; (*ā*), f., scil. *sthānā*, a door-post.

द्वि *dvi*, *dvau*, m. du., *dve*, f. n. du. (the old dual form is *dvā*, q. v., from the original base *dva*), two, both. In native lexicons *dvayaso* = 'in two genders', i. e. in the masc. and fem. gender; [the original form was *dva*, as shown in nom. du. *dvau*: Zend *dva*, 'two'; *bi*-in comp., e. g. *bi-tya*, 'the second'; Gr. *duo*, *duo*, *duakis*, *doiōi*, *di-tulos*, *dis* for *dis*, 'twice'; *deu*-*terpos* from *dva-tara-s*; *dois*, 'doubt'; *di*-*ai*, *dis*, *disōs*, 'double'; *diō*-*deka*: Lat. *duo*, *bis* for *dis*; *bi*-in comp., e. g. *bi-farius*;

vē-in comp., e. g. *vē-sanus*; *dis*-in comp., e. g. *dis-placere*; *bi*-*ni*, *du*-*plex*, *du*-*bis*, *du*-*ellum*, *bel-lum*: Umbr. *du-r*, 'two'; Goth. *trai*, *trēs*, f., *trēn*, n., *trēvīgan*, *trī-standan*, *dis-dailyan*: Angl. Sax. *trwa*, *trī*, *trēogan*: Old Germ. *zer* or *zar* in comp.: Slav. *dva*: Lith. *dū*, *dvi*, f. 'two'; Hib. *da*, *do*, *dī*.] — *Dvī-ka*, *as*, *ā*, *am*, having two *ks* in one's name; (*as*), m. a crow (= *kāka*); the ruddy goose, *Anas Casarca* (= *koka*, *śakra-vāka*). — *Dvī-kakāra*, *as*, m. the bird with the two *ks* in its name, the crow (= *kāka*). — *Dvī-kakud*, *t*, or *dvika-prishha*, *as*, m. the camel ('two-humped', 'two-backed'). — *Dvī-kara*, *as*, *ā* or *i*, *am*, doing two things, making two or twofold. — *Dvī-kāṇḍa*, *as*, *i*, *am*, consisting of two parts, (but the fem. is in *ā* if measure is denoted, Pāṇ. IV. 1, 23.) — *Dvī-kārshā-pana* or *dvi-kārshāpanika*, *as*, *i*, *am*, worth two *Kārshāpas*. — *Dvī-kubja*, *as*, *ā*, *am*, having two humps. — *Dvī-khaṇḍikā*, f. a complet. — *Dvī-khā-rika*, *as*, *ā*, *am*, worth two *Khāris*. — *Dvī-khura*, *as*, *ā*, *am*, cloven-hoofed, cloven-footed. — *Dvī-gat*, *t*, m., N. of a *Bhārgava*. — *Dvī-gu*, *us*, m., scil. *saṁāśa*, a compound word in which the first member of the compound is a numeral; (the word *dvi-gu*, 'having two cows or worth two cows', is itself an example of this class of compounds, a single example often serving in native grammatical terminology as the name for the whole class.) — *Dvī-guṇa*, *as*, *ā*, *am*, double, twofold, of two kinds, twice as much or as large; multiplied by two, doubled. — *Dvī-guṇa-tva*, *am*, n. the state of being twofold, duplication. — *Dvī-guṇā-karna*, *as*, *ā*, *am*, having an ear divided into two parts by a slit (as a mark to distinguish cattle). — *Dvī-guṇā-kpi*, cl. S. P. A. *-karoti*, *-kuru*, *-kartum*, to plough twice. — *Dvī-guṇā-kṛta*, *as*, *ā*, *am*, twice ploughed; (also read *dvī-guṇī-kṛta*). — *Dvī-guṇita*, *as*, *ā*, *am*, doubled, double, multiplied by two; folded, invested, enveloped. — *Dvī-guṇī-kṛta*, *as*, *ā*, *am*, doubled, increased. — *Dvī-guṇī-bhūta*, *as*, *ā*, *am*, doubled, augmented. — *Dvī-śakra*, *as*, m., N. of a *Dānava*. — *Dvī-śatrasaka* or *-asaka*, *as*, m., N. of a particular gesture or posture. — *Dvī-śatru-gṇa*, *as*, *i*, *am*, multiplied by two and four. — *Dvī-śatvārīṇsa*, *as*, *i*, *am*, the 42nd. — *Dvī-śatvārīṇsat*, f., 42; [cf. *dvi-śatvārīṇsat*]. — *Dvī-śatvārīṇśika*, *as*, *ēc*, consisting of 42. — *Dvī-śaraṇa*, *as*, *ā*, *am*, two-legged, having two legs, bipedal. — *Dvī-śchinnā*, *as*, *ā*, *am*, cut into two, bisected. — *Dvī-ja*, *as*, *ā*, *am*, twice-born; (*as*), m. a man of any one of the first three classes, a *Brāhman*, *Kshatriya*, or *Vaiśya* (whose investiture with the *Yajñopavita* or sacrificial cord at the age of puberty constitutes religiously and metaphorically their second birth, see *upa-naya*, p. 164, col. 3); a *Brāhman*; any oviparous animal (as a bird, a snake, a fish, &c., born first in the shell and next produced from it); a tooth (which falls out and grows again); coriander seed (= *tumburu*); (*ā*), f. a kind of fragrant plant, = *repukā*; *Clerodendrum Siphonanthus* (= *bhūrgi*); *kundur* or gum *olibanum* (= *pālanki*); [cf. *dvi-jā*]. — *Dvī-ja-kutibā*, *as*, m. 'the tree despised by the *Brāhmanas*', *Cordia Latifolia* and *Myxa* (= *śleshmāntaka*). — *Dvī-ja-ketu*, *us*, m. a kind of citron. — *Dvī-ja-śhatra*, *am*, n., N. of a place. — *Dvī-ja-jeti*, *tā*, m., N. of a *Brāhman*. — *Dvī-ja-tva*, *am*, n. 'the state of being twice-born', the condition or rank of a *Brāhman*. — *Dvī-ja-dāsa*, *as*, m. 'the slave of the twice-born', a servant of the first three classes, a *Sūdra*. — *Dvī-ja-deva*, *as*, m. 'a god among the twice-born', a *Brāhman*. — *Dvī-ja-deva-deva*, *as*, m. 'a god among the *Brāhmanas*', a very pious or excellent *Brāhman*. — *Dvī-ja-nisheṇita*, *as*, *ā*, *am*, inhabited by birds. — *Dvī-janman*, *ā*, *ā*, *am*, having a double birth or birthplace, having two natures; regenerate; oviparous; (*ā*), m. a member of the first three classes, especially a *Brāhman*; a bird; any oviparous animal; a tooth; [cf. *dvi-ja* and *dvi-jāti*]. — *Dvī-ja-pati*, *is*, m. 'lord of the twice-born' (i. e. according to some 'lord of the *Brāhmanas*,' but according to others the moon is said to be 'the chief of the twice-born,'

as produced in the first instance from the eye of *Atri* and again from the ocean of milk at its churning by the gods and demons); the moon; [cf. *dvi-jarāja*, *dvi-jesa*, *dvijēśvara*]. — *Dvī-ja-prapā*, f. the trench round the foot of a tree into which water is poured; a trough near a well for watering birds, cattle, &c. — *Dvī-ja-priya*, *as*, *ā*, *am*, dear to a man of the first three classes, especially to a *Brāhman*; (*ā*), f. the *Soma* plant, *Asclepias Acida*. — *Dvī-ja-bandhu*, *us*, m. 'a mere twice-born man', i. e. a member of the first three classes not invested with the sacred string, or one merely called a *Dvi-ja*, but not so in fact; [cf. *kshatra-bandhu*]. — *Dvī-ja-bruva*, *as*, m. 'merely called twice-born', i. e. a *Brāhman* merely by name or by birth and not by observance of spiritual duties. — *Dvī-ja-malla*, *as*, m., N. of a man. — *Dvī-ja-mukhya*, *as*, m. 'the most excellent among the twice-born', a *Brāhman*. — *Dvī-ja-rāja*, *as*, m. 'the king of the twice-born', the moon [cf. *dvi-ja-pati*]; 'the king of the birds', an epithet of *Garuḍa*; 'the king of the serpents', an epithet of *Ananta* (as a synonym of the moon); camphor. — *Dvī-jarshabha* (*ja-rish*), *as*, m. 'the bull among the twice-born', i. e. the best of the twice-born, a *Brāhman*. — *Dvī-ja-lingin*, *ī*, *ini*, *ī*, wearing the insignia of a *Brāhman*; (*ī*), m. a *Kshatriya* or man of the military tribe; an impostor, a pretended *Brāhman* who wears the distinguishing badge of that tribe without belonging to it. — *Dvī-ja-vaṇa*, *as*, m. 'the best among the twice-born', a *Brāhman*. — *Dvī-ja-varya*, *as*, m. an excellent or superior *Brāhman*. — *Dvī-ja-vāhana*, *as*, m. 'whose vehicle is the bird (*Garuḍa*)', epithet of *Kṛiṣṇa* or *Vishṇu*. — *Dvī-ja-vaṇa*, *as*, m. gum-boil, tooth-ache (= *dantārbuda*). — *Dvī-ja-sapta*, *as*, m. 'the pulse cursed by the *Brāhmanas*', i. e. prohibited on some occasions, *Dolichos Catjang* (= *rāja-māsha*); (also read *dvi-ja-sapta*). — *Dvī-ja-sūśrūṣhā*, f. service of the twice-born, service done to the first three classes, especially to the *Brāhmanas* by the fourth or *Sūdras*. — *Dvī-ja-sreṣṭha* or *dvi-ja-sattama*, *as*, m. 'the best of the twice-born', a *Brāhman*. — *Dvī-ja-sevaka*, *as*, m. 'a servant of the twice-born', a servant of the first three classes, a *Sūdra* or man of the fourth and servile class; [cf. *dvi-japāsaka*]. — *Dvī-ja-sevā*, f. 'the service of the twice-born', service of the first three classes, especially of the *Brāhmanas* by the fourth or *Sūdras*. — *Dvī-ja-sneha*, *as*, m. 'the favourite of *Brāhmanas*', N. of the *Butea Frondosa*. — *Dvī-jā*, *ās*, *ām*, Ved. twice-born, doubly born; [cf. *dvi-ja*]. — *Dvī-jāgrya* (*ja-ag*), *as*, m. 'chief of the twice-born', a *Brāhman*. — *Dvī-jāngikā* and *dvi-jāngi* (*ja-an*), f. a kind of medicinal plant, = *katukā*. — *Dvī-jāti*, *is*, *is*, *ī*, twice-born; (*is*), m. a man of either of the first three classes, especially a *Brāhman*; any oviparous animal (as a bird, snake, &c.); [cf. *dvi-ja* and *dvi-janman*]. — *Dvī-jāti-jana-vatsala*, *as*, *ā*, *am*, friendly to the *Brāhman* race. — *Dvī-jāti-mukhya*, *as*, m. 'the chief among the twice-born', a *Brāhman*. — *Dvī-jāti-sāt*, ind. as a present for *Brāhmanas*. — *Dvī-jātiya*, *as*, *ā*, *am*, relating to the first three or twice-born classes; of twofold nature, of mixed origin or breed, mongrel; (*as*), m. a mule. — *Dvī-jāni*, *is*, *is*, *ī*, Ved. having two wives. — *Dvī-jānu-loma* (*ja-an*), *am*, n. the regular order or series of the first three twice-born classes. — *Dvī-jāyāni*, f. the thread or cord worn over the shoulder and marking the first three twice-born classes. — *Dvī-jā-ṭha* (*ja-āt*), *as*, m. 'the residence of birds', the hollow trunk of a tree; the residence of *Brāhmanas*. — *Dvī-jihva*, *as*, *ā*, *am*, two-tongued, double-tongued (literally or figuratively), insincere; (*as*), m. a peculiar disease of the tongue; a snake; an informer, a rogue, scoundrel, bad man; a thief; N. of a *Rakshas*; (also read *dvi-jihva*). — *Dvī-jihva-tā*, f. 'the state of having two tongues', insincerity, dishonesty. — *Dvī-jeniraka* (*ja-in*), *as*, m. = *dvi-ja-ketu*, q. v. — *Dvī-jesa* (*ja-is*), *as*, m. 'lord of the twice-born', the moon; [cf. *dvi-ja-pati*, *dvi-ja-rāja*, *dvi-jēśvara*]. — *Dvī-jēśvara* (*ja-is*), *as*, m. 'the lord of the twice-born', epithet of the Moon, see

dviṣa-pati; of Siva. — *Dvijottama* (°ja-uf), *as*, m. 'servant of the twice-born,' best of the twice-born, a Brahman. — *Dvijopāsaka* (°ja-up°), *as*, m. 'servant of the twice-born,' a servant of the first three classes, a Śūdra; [cf. *dviṣa-sevaka*.] — *Dvijyā*, *f*, the sine or chord of an arc. — *Dvijyā-mārga*, *am*, n. a horizontal line. — *Dvi-ṭha*, *as*, m., N. of the symbol Viśarga (as having two points); N. of Svāhā, wife of Agni. — *I. dvi-tā*, *f*. = *dvi-tva* below; [cf. p. 445, col. 3.] — *Dvi-tra*, *ās*, *ās*, *āni*, pl. two or three. — *Dvi-tri-ṭatura*, *as*, &c., happening two or three or four times; (*am*), ind. twice or three or four times. — *Dvi-tva*, *am*, n. doubleness, the number two, a pair, couple; duality; the dual; reduplication (of a letter or word). — *Dvidandī*, ind. (fr. *dvi-danda*), with two sticks, stick against stick, single-stick, quarter-staff. — *Dvidandīn*, *i*, m. 'carrying two staves,' a kind of mendicant. — *Dvi-dat*, *am*, *atī*, *at*, having two teeth (as a mark of age); [cf. Lat. *bi-dens*.] — *Dvi-danta*, *as*, *i*, *am*, having two teeth. — *Dvi-dala*, *as*, *ā*, *am*, 'having two parts,' split in two, two-leaved; (*ā*), *f*. *Bauhinia Tomentosa*. — *Dvi-dāsa*, *ās*, m. pl. twenty, two tens. — *Dvi-dāmnī*, *f*. (a cow) tied with two ropes. — *Dvi-dīva*, *as*, *ā*, *am*, lasting two days; (*as*), m. a ceremony or festival that lasts two days. — *Dvi-devata*, *as*, *ā*, *am*, belonging to or sacred to two deities; (*am*), n. the constellation Viśākhā; (also read *dvi-daitvāyā*). — *Dvi-devatya*, *as*, *ā*, *am*, relating or belonging to two deities. — *Dvi-deha*, *as*, m. 'two-bodied, double-bodied,' epithet of the god Gaṇeśa (having the head of an elephant with the figure of a man; cf. *dvi-sarira* and *dvi-dhātu*). — *Dvi-daitvāyā*, *f*. the constellation Viśākhā (Indra and Agni jointly presiding over this asterism; cf. *dvi-devata*). — *Dvi-dha*, *as*, *ā*, *am*, divided in two, split asunder. — *Dvi-dhā*, ind. in a twofold manner, in two parts, of two kinds or sorts, in two ways, in two directions, divided; [cf. Gr. *δίχα*, *διχρά*, *δισρός*.] — *Dvīdhā-karaya*, *am*, n. the act of making twofold, dividing into two parts, splitting, arranging in two ways, &c. — *Dvīdhā-kāra* (°dhā-āk°), *as*, *ā*, *am*, of a twofold form, in a twofold manner. — *Dvīdhā-gatī*, *ās*, m. 'going in two ways or by water and land,' a crab; a crocodile. — *Dvi-dhātu*, *us*, *us*, *u*, having two natures or two roots &c.; (*as*), m. an epithet of Gaṇeśa; [cf. *dvi-deha*.] — *Dvīdhātama* (°dhā-āt°), *am*, n. a nutmeg (as being of two kinds?). — *Dvīdhā-lekhyā*, *as*, *ā*, *am*, to be written in two ways; (*as*), m. the tree Phoenix Paludosa (= *hīntāla*), the marshy date tree. — *Dvi-nagnaka*, *as*, m. a circumcised man, one having no prepuce. — *Dvinavata*, *as*, *i*, *am* (fr. the following), the 92nd. — *Dvi-navati*, *is*, *i*, 92. — *Dvinavati-tama*, *as*, *i*, *am*, the 92nd. — *Dvināman*, *ā*, *mni*, *a*, having two names. — *Dvi-nidhana*, *am*, n., N. of a Sāman. — *Dvi-nishka*, *as*, *ā*, *am*, or *dvinaiṣṭhika*, *as*, *i*, *am*, bought &c. with two Nishkas. — *Dvi-pa*, *as*, m. 'drinking twice,' an elephant (the elephant imbibing fluids by his trunk and thence conveying them by his mouth); the tree Mesua Ferrea; [cf. *gandha-ā* and *dvi-pāyit*.] — *Dvipaṇḍamūli*, *f*. = *clasa-mūla*, q. v. — *Dvipaṇḍāsa*, *as*, *i*, *am* (fr. *dvi-paṇḍasat*), the 52nd. — *Dvi-paṇḍasat*, *t*, *f*, 52. — *Dvipaṇḍasat-tama*, *as*, *i*, *am*, the 52nd. — *Dvi-paṇḍya*, *as*, *ā*, *am*, worth two Pāpas. — *Dvi-patṭraka*, *as* or *am*, m. or n. (?), a kind of bulbous plant (= *caṇḍāla-kanda*). — *Dvi-patha*, *am*, n. a cross-way, a place where two roads meet; (*ā*), *f*. a kind of metre. — *Dvi-pad* or *dvi-pād*, *pāt*, *pāt* or *paṭi*, *pat*, two-footed, bipedal; (*pāt*), m. a biped, a man; a god; a demon; a bird; (*pat*), n. men collectively; (*t*, *t*, *t*), consisting of two Pādas; m. a metre of two Pādas; (*padī*), *f*. a kind of Prākṛit metre; [cf. Lat. *bi-pes*; Gr. *δι-pous*.] (According to Pāp. IV. 1, 9, the iem. must be *dvi-pādā* when agreeing with *rīc*, e.g. *dvi-pādā rīc*, 'a verse containing two Pādas,' but *dvi-pādā stri*, 'a woman with two feet.'). — *Dvi-pada*, *as*, *ā*, *am*, two-footed, bipedal; containing two Pādas; (*as*), m. a biped, (contemptuously) a man; (*ā*), *f*, scil. *rīc*, a verse con-

sisting of two Pādas; a kind of Prākṛit metre; (in mathem.) binomial; containing two words; a peculiar sign of the zodiac; (*ā*), *f*. a kind of jasmine [cf. *dvi-puṣi*]; (*am*), n. a combination of two words. — *Dvipada-pati*, *is*, m. 'the lord of bipeds,' a king, prince. — *Dvipada-rāṭi*, *is*, *f*. any one of the signs Gemini, Libra, Aquarius, Virgo, and half of Sagittarius. — *Dvipadāntara* or *dvipadābhāyāsa* (°da-an°), (°da-abb°), *am*, n., N. of a Sāman. — *Dvipadikā*, *f*. double amount (?); a kind of Prākṛit metre (= *dvi-padi*); a peculiar manner of singing. — *Dvipa-mada*, *as*, m. the juice exuding from the elephant's temples. — *Dvi-parna*, *as*, *i*, *am*, two-leaved, opposite-leaved; (*i*), *f*. wild jew's thorn (= *vana-kolī*). — *Dvipāt-tva*, *am*, n. or *dvipāt-tā*, *f*. two-footedness, the state of a biped; bipartiteness. — *Dvi-pātra*, *am*, n. a couple of vessels. — *Dvi-pād*, see *dvi-pad*. — *Dvi-pāda*, *as*, *i*, *am*, two-footed, bipedal, a biped. — *Dvi-pādyā*, *as*, *ā*, *am*, worth double; bought &c. with two quarters, double; (*as*, *am*), m. n. a double penalty, an amercement of twice the common amount. — *Dvi-pāyīn*, *i*, m. 'drinking twice,' an elephant; [cf. *dvi-pa*.] — *Dvipāyā* (°pa-ās°), *as*, m. 'having the face of an elephant,' an epithet of Gaṇeśa. — *Dvi-puṣa*, *as*, *i*, *am*, folded double, having two folds; (*i*), *f*. a kind of jasmine. — *Dvi-purusha*, *as*, *ā* or *i*, *am*, having the length of two men; (*as*, *ā*, *am*), worth two men, Pāp. IV. 1, 24; (*am*), ind. through two generations. — *Dvi-prishṭha*, *as*, m. (with Jinas) the second black Viśu-deva. — *Dvipendra* (°pa-in°), *as*, m. 'prince of elephants,' a large elephant. — *Dvipendra-dāna*, *am*, n. or *dvipendra-mada*, *as*, m. the liquor flowing from the temples of a large elephant in rut. — *Dvi-pratika*, *as*, *i*, *am*, bought &c. with two Kārṣāpānas. — *Dvi-bandhu*, *us*, m. 'having two friends (?)', Ved., N. of a man. — *Dvi-barha-jman*, *ā*, m., Ved. having a double course; (Sāy.) whose course is spread through two. — *Dvi-barhas*, *ās*, m., Ved. doubly close or thick, strong; doubled (as opposed to single); (Sāy.) mighty in two places, mightily expanded in the two worlds; (the form *dvi-barhās* appears also as neut. and as an adverb.) — *Dvi-bāhu*, *us*, *us*, *u*, two-armed. — *Dvi-bāhuka*, *as*, m. 'the two-armed one,' N. of one of the attendants of Siva. — *Dvi-bhuja*, *as*, *ā*, *am*, two-armed; (*as*), m. an angle. — *Dvi-bhūma*, *as*, *ā*, *am*, having two floors. — *Dvi-maya*, *as*, *i*, *am*, made or consisting of two (parts). — *Dvi-mātri*, *tā*, *tri*, *tri*, Ved. having two mothers; (Sāy.) the measurer of the two worlds. — *Dvimātrī-ja*, *as*, *ā*, *am*, having two mothers, born from two mothers, born in two ways, having different mothers (thus Gaṇeśa was the son of Pārvatī, but according to one legend was formed of the scurf and impurities of her body; cf. *dvaimātura*). — *Dvi-mātra* or *dvimātrika*, *as*, *ā*, *am*, containing two syllabic instants (as a long vowel). — *Dvi-mārgi*, *f*. a cross-way, a place where two roads meet. — *Dvi-māshya*, *as*, *ā*, *am*, worth two Māshas. — *Dvi-midha*, *as*, m., N. of a son of Hastin (Brijat) and grandson of Su-hotra. — *Dvi-mukha*, *as*, *ā*, *am*, two-faced, having two mouths; (*as*), m. a sort of snake; (*as*), m. a kind of serpent, Amphibœna, a kind of worm (= *krimī*); (*ā*), *f*. a leech; a small water-jar with two mouths (= *karkari*). — *Dvimukhāhi* (°kha-ahī), *is*, m. 'a snake with two mouths,' a peculiar kind of serpent (= *akirāṇi*). — *Dvimukhoraga* (°kha-w°), *as*, m. a kind of serpent; see above. — *Dvi-muni*, ind. produced by two sages; [cf. *tri-munī*.] — *Dvi-muśali* or *dvi-muśalī*, ind. with two clubs or maces, club against club (in fighting). — *Dvi-mūrdha*, *as*, *i*, *am*, two-headed. — *Dvi-mūrdhan*, *ā*, *ā*, *a*, two-headed, bicipital; (*ā*), m., N. of an Asura. — *Dvi-yamunam*, ind., N. of a place. — *Dvi-yodha*, *as*, m. 'fighting with two,' epithet of the charioteer of Kṛishṇa; (*i*), *f*. a kind of metre consisting of four lines of six syllables each. — *Dvi-ra*, *as*, m. a bee; [cf. *dvi-repha*.] — *Dvi-rada*, *as*, *ā*, *am*, two-toothed, two-tusked; (*as*), m. an elephant. — *Dvirada-karāgra* (°ra-ag°), *am*, n. the tip of an elephant's trunk. — *Dviradāntaka* (°da-an°), *as*, m. 'destroyer

of the elephant,' the lion. — *Dviradārātī* (°da-a°), *is*, m. 'enemy of the elephant,' N. of the fabulous animal Sarabha. — *Dvirulāsana* (°da-a°), *as*, m. 'food of the elephant,' epithet of the Ficus Religiosa. — *Dvi-rasana*, *as*, *ā*, *am*, double-tongued, having a forked tongue; (*as*), m. a snake in general. — *Dvirāja*, *am*, n., Ved. the battle between the two kings. — *Dvi-rātra*, *as*, *ā*, *am*, lasting two nights; (*as*), m. a period of two nights or days. — *Dvirātrīna*, *as*, *ā*, *am*, lasting two nights; to be accomplished in two nights. — *Dvi-rūpa*, *as*, *ā*, *am*, biform, of two forms, twofold; bicolour; bipartite; having a different shape; spelt or written in two ways; (*as*), m. variety of interpretation or reading; a word that may be correctly spelt in two ways. — *Dvirūpa-kosha*, 'the treasury of words written in two ways,' a dictionary of words spelt in two ways. — *Dvirūpa-tā*, *f*. doubleness of form, a double form or manner of expression. — *Dvi-retas*, *ās*, *ās*, *as*, doubly impregnating (as the male ass which impregnates the she-ass and mare); receiving double impregnation (as a mare which is impregnated by the horse and male ass). — *Dvi-repha*, *as*, m. the insect with two *rs* in its name (= *bhrāmara*), a large black bee. — *Dvirepha-gaṇa-sammittī*, *f*. 'resembling a multitude of bees,' a kind of rose. — *Dvirepha-mālā*, *f*. or *dvirepha-rindā*, *as*, m. a flight or swarm of bees. — *Dvi-lakṣhaṇa*, *as*, *ā*, *am*, twofold, of two kinds. — *Dvi-laya*, 'double time (?)', a term in music. — *Dvi-vaktra*, *as*, *ā*, *am*, having two mouths, two-faced; (*as*), m., N. of a Dānava. — *Dvi-vacana*, *am*, n. or *dvi-vacas*, *as*, n. the dual, the terminations of the dual. — *Dvivaśānānta* (°na-an°), *as*, m. a dual termination. — *Dvi-ajraka*, *as*, m. a column with sixteen angles or sides. — *Dvi-varṇa*, *as*, *ā*, *am*, two-coloured, bicolour; (*am*), n. doubling of a consonant. — *Dvi-varṇa-ratha*, *as*, m. 'having a bicolour chariot,' N. of one of the ancestors of Śākya-muni. — *Dvi-varsha*, *as*, *ā*, *am*, two years old &c.; (*ā*), *f*. a cow two years old. — *Dvi-varshaka*, *as*, *i*, *am*, or *dvi-varṣika*, or *dvi-varshika*, *as*, *i*, *am*, biennial, two years old, of two years standing. — *Dvi-vāhikā*, *f*. a swing, a swinging cot, a litter. — *Dvi-rinśatikina*, *as*, *ā*, *am*, worth twice twenty. — *Dvi-rīda*, *as*, m., N. of a monkey (slain by Viṣṇu, or Viṣṇu in the form of Kṛishṇa or of Bala-rāma; but according to other legends an ally of Rāma and, like Maṇḍa, a son of the Aśvins). — *Dvividāri* (°da-ari), *is*, m. 'the enemy of Dri-vida,' an epithet of Viṣṇu. — *Dvi-vidha*, *as*, *ā*, *am*, of two sorts, biform, of two kinds or ways, bipartite. — *Dvi-vindu*, *us*, m. 'consisting of two points,' the symbol Viśarga. — *Dvi-vista*, *as*, *ā*, *am*, or *dvi-vaistika*, *as*, *i*, *am*, worth two Vistas. — *Dvi-veda*, *as*, *ā*, *am*, or *dvi-vedin*, *i*, *inī*, *i*, studying two Vedas, familiar with two Vedas. — *Dviveda-ganga*, *as*, m., N. of a commentator. — *Dvi-veśarā*, *f*. a kind of light carriage drawn by mules. — *Dvi-sāta*, *am*, n., 200; 102; (*as*, *i*, *am*), the 200th; consisting of 200, containing 200. — *Dvi-sāta*, worth 200, bought for 200. — *Dvi-sāta-tama*, *as*, *i*, *am*, the 200th. — *Dvi-satikā*, *f*. an aggregate or amount of 200. — *Dvi-satya*, *as*, *ā*, *am*, = *dvi-sāta*. — *Dvi-sapha*, *as*, *ā*, *am*, cloven-footed, bisulcus; (*as*), m. any cloven-footed animal. — *Dvi-sarira*, *as*, m. 'two-bodied, double-bodied,' epithet of Gaṇeśa; [cf. *dvi-deha*.] — *Dvi-sarvas*, *ās*, *ās*, *as*, Ved. having twofold strength. — *Dvi-sas*, ind. two by two, in couples, by pairs. — *Dvi-sāpa* or *dvi-sāṇya*, *as*, *ā*, *am*, worth two Sāpas; [cf. *dvi-sāṇya*.] — *Dvi-sāla*, *as*, *ā*, *am*, containing two rooms (as a house). — *Dvi-sirsha* or *dvi-sirshaka*, *as*, *ā*, *am*, two-headed, bicipital; (*as*), m. an epithet of Agni. — *Dvi-sūrpa* or *dvi-saurpika*, *as*, *i*, *am*, worth two Sūrpas or winnowing baskets. — *Dvi-sringikā*, *f*. N. of a plant, = *medhira-ralli*. — *Dvi-sringin*, *i*, *inī*, *i*, two-horned; (*i*), *f*. a sort of fish, commonly called Marmaka. — *Dvi-shaṇkhita*, *as*, *ā*, *am* (fr. *dvi* + *saṇkh*), twice folded (as a skin). — *Dvi-shandhi* or *dvi-sandhi*, *is*, *i*, *is*, admitting a twofold Sandhi. — *Dvi-shash*, *t*, m. f. n. pl. twice six, twelve. — *Dvi-shashṭa*, *as*, *i*, *am*, the 62nd.

— *Dvi-shashṭi*, *is*, f., 62; [cf. *drā-shashṭi*.] — *Dvi-shashṭi-tama*, *as*, i, *am*, the 62nd. — *Dvi-shāshṭīka*, *as*, i, *am*, consisting of 62; worth 62, &c. — *Dvi-shāshra*, *as*, i, *am*, Ved. = *dvi-sāshra*, q. v. — *Dvi-shūktā*, *as*, ā, *am*, having two Śūktas. — *Dvi-shīha*, *as*, ā, *am*, staying in two places. — *Dviśhṭā-tā*, f. the state of staying in two places. — *Dvi-sandhi*, see *dvi-shandhi*. — *Dvisaptata*, *as*, i, *am*, the 72nd. — *Dvi-saptati*, *is*, f., 72; [cf. *dvā-saptati*.] — *Dvisaptati-tama*, *as*, i, *am*, the 72nd. — *Dvisapta-dhā*, ind. into or in 14 parts, in 14 ways. — *Dvisaptāha* (‘*ta-aha*’), *as*, m. a fortnight. — *Dvi-sama*, *as*, ā, *am*, consisting of two equal portions, having two equal sides. — *Dvisamatribhūja*, *as*, m. an isosceles triangle. — *Dvi-sahasra*, *as*, m., 2000; (as, &c.), worth 2000. — *Dviśaśrāksha* (‘*ra-ak*’), *as*, i, *am*, having 2000 eyes; (as), m. ‘the two-thousand-eyed one,’ the great serpent Sesha who is regarded as sovereign of the serpent-world and who formed the couch of Vishnu. — *Dvisāmvatārika*, *as*, i, *am*, lasting two years or intended for two years. — *Dvisāptatīka*, *as*, i, *am*, having the value of 72. — *Dvi-sāshra* or *dvi-shāshra*, *as*, i, *am*, having the value of 2000, consisting of 2000. — *Dvi-sītya*, *as*, ā, *am*, twice furrowed, twice ploughed (first lengthways and then across). — *Dvi-svarṇa* or *dviśauvarṇika*, *as*, &c., worth two Su-varṇas. — *Dvi-stana*, *as*, ā, *am*, two-breasted, two-shouldered. — *Dvi-svabhāva*, *as*, ā, *am*, having a double nature, of two characters. — *Dvi-han*, ā, m. ‘striking twice or with tusks and teeth,’ an elephant. — *Dvi-halya*, *as*, ā, *am*, twice ploughed; [cf. *dvi-sītya*.] — *Dvi-hāyana*, *as*, i, *am*, two years old; (i), f. a cow two years old. — *Dvi-hinkāra*, *am*, n., N. of a Sāman. — *Dvi-hīna*, *as*, ā, *am*, destitute of both genders (i.e. of the masc. and fem.), neuter; (am), n. the neuter gender. — *Dvi-hṛdaya*, ā, f. ‘having two hearts,’ a pregnant woman. — *Dvi-hotṛi*, *tā*, m. ‘a double Hotṛi,’ epithet of Agni. — *Dviḍa* (*dvi-ḍa*), *am*, n., N. of a Sāman. — *Dvindrīya* (*dvi-in*), *am*, n. two organs of sense; (as, ā, am), having two organs of sense (touch and taste). — *Dvindrīya-grāhya*, *as*, ā, *am*, perceptible by two senses (by sight and touch &c.). — *Dvīpa*, see col. 3. — *Dvy-anśa*, *as* or *am*, m. or n. (?), two parts. — *Dvy-aksha*, *as*, i, *am*, two-eyed, binocular. — *Dvy-akshara*, *as*, ā, *am*, two-syllabled, dissyllabic; (am), n. a dissyllable, a word of two syllables. — *Dvy-agra*, *as*, ā, *am*, two-pointed, ending in two extremities. — *Dvy-angula*, *am*, n. two fingers’ length; (as, ā, am), measuring two fingers. — *Dvy-anjala*, *am*, n. or *dvy-anjal*, n. two Anjalis or handfuls; (as, i, am), measuring &c. two Anjalis or handfuls. — *Dvy-anuka*, *am*, n. the aggregation or combination of two atoms, (the first step in the formation of substances when they become perceptible.) — *Dvy-anya*, *as*, ā, *am*, accompanied &c. by two others; (am), n. two others collectively. — *Dvy-artha*, *as*, ā, *am*, having two senses or interpretations, ambiguous, equivocal; having two objects; (as), m. double meaning, double entendre. — *Dvy-asita*, *as*, i, *am*, the 82nd. — *Dvy-asitī*, *is*, f., 82. — *Dvyasitī-tama*, *as*, i, *am*, the 82nd. — *Dvy-ashṭa*, *am*, n. copper. — *Dvyashṭa-sahasra*, *am*, n., 16000. — *Dvy-aha*, *as*, m. a period of two days (loc. *dvy-ahni*); (as, ā, am), lasting two days; (as), m. a ceremony or festival lasting two days. — *Dvyahina*, *as*, ā, *am*, of or belonging to two days, relating to a ceremony which lasts two days. — *Dvy-ātma*, *as*, ā, *am*, having a double nature, comprising two, being two; (ās), m. pl. the signs of the zodiac Gemini, Virgo, Sagittarius, and Pisces. — *Dvy-āmushyāyana*, *as*, m. descended from two persons, standing in the relationship of an *āmushyāyana* to two people; a son of two fathers, a boy who remains heir to his father though adopted by another. — *Dvy-āyusha*, *am*, n. a double life, two lives. — *Dvyāhika*, *as*, i, *am* (fr. *dvy-aha*), returning the third day, produced &c. in two days. — *Dvy-udātta*, *as*, ā, *am*, doubly accented; (am), n. a word so accented. — *Dvy-ṛīda*, *as*, m., Ved. a strophe

consisting of two verses. — *Dvy-ekāntara* (‘*ka-am*’), *as*, ā, *am*, having two or one between, separated by one or two, one or two off. — *Dvyoga*, *as*, ā, *am* (for *dvi-yoga*), drawn by two pairs (as a carriage). — *Dvy-opaśa*, *as*, ā, *am*, having two superfluous (syllables &c.); having two appendages. — *Dvika*, *as*, ā, *am*, consisting of two, twofold, a pair; the second; happening the second time; increased by two (e. g. *dvikam satam*, 102, i.e. two per cent).

Dvita, *as*, m., N. of an Āptya (supposed to be the author of a Rig-veda hymn; in epic poetry, Ekata, Dvita, and Trita are children of Gautama or of Brahmā or Prajā-pati); N. of a descendant of Atri; [cf. *trita*.] — *Dvita-vana*, *as*, m., N. of a man; [cf. *dvaivavana*.]

Dvitaya, *as*, ā, *am*, consisting of two, divided into two parts, twofold, double; *dvitaye* or *dvitayās*, m. pl. two, both (e. g. *te dvitaye*, these two or these two classes of things); (am), n. a pair, two.

Dvitiya, *as*, ā, *am*, second, the second; forming the half or second part of anything; (as), m. the second person, the second in a family, i.e. a son; a companion, fellow, partner (e. g. *Kṛishṇa-dvitiya*, accompanied by Kṛishṇa; cf. *a-dv*, *dhanur-dv*, *chāyā-dv*); the second letter (in a class), the hard or aspirated consonant in each of the five classes; (ā), f. a female companion, a wife (‘a second self’); the second day of a half month; (scil. *vi-bhakti*) the second case, the accusative, the terminations of this case, a word standing in this case; (with *bhāga*) the second half; (am), n. the half; (am), ind. for the second time, a second time, again. — *Dvitiya-tā*, f. or *dvitiya-tva*, *am*, n. the state of being second, the condition or quality or rank of a second. — *Dvitiya-triphalā*, f. the second set of three fruits, viz. the grape, the date, and the gambhārī. — *Dvitiya-vat*, ān, *atī*, *at*, having as a second or companion. — *Dvitiya-vayas*, ās, ās, *as*, having arrived at the second period of life. — *Dvitiya-svara*, *am*, n., N. of a Sāman. — *Dvitiyā-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to plough twice. — *Dvitiyā-kṛita*, *as*, ā, *am*, twice ploughed (as a field). — *Dvitiyā-bhā* (‘*ya-bhā*’), f. a scitamineous plant, Curcuma Xanthorrhiza (= *dāru-haridrā*).

Dvitiyaka, *as*, ā or *ika* (i), *am*, the second, happening the second time; returning every second day; [cf. *dvaitiyaka*.]

Dvitiyika, *as*, ā, *am*, second.

Dvitiyīn, i, *inī*, i, standing in the second place or rank; [cf. *tritiyīn*.]

Dvis, ind. twice; [cf. Gr. *dis*; Zend *bis*; Lat. *bis*, *dis* in *dis-cedo* &c.; probably also Goth. prefix *mis-* and *missa-* in *missa-dēths*, *missa-leiks*.] — *Dvis-svara*, *as*, ā, *am*, doubly accented. — *Dvir-ansaka*, *as*, ā, *am*, having two shoulders. — *Dvir-abhyasta*, *as*, ā, *am*, twice repeated. — *Dvir-abhyāsakūpāra* (‘*sa-ak*’), *am*, n., N. of a Sāman. — *Dvir-aśana*, *am*, n. eating twice a day. — *Dvir-āgamana*, *am*, n. ‘twice coming,’ the ceremony of the second entrance or approach of the bride to her husband’s house after a visit to that of her father. — *Dvir-āpa*, *as*, m. ‘drinking twice,’ i. e. with trunk and mouth, the elephant; [cf. *dvīpa*.] — *Dvir-āpṛitti*, *is*, f. repetition of an act. — *Dvir-āśādhā*, *as*, m. an intercalary Āśādhā month. — *Dvir-īda*, *as*, ā, *am*, containing the word *īda* twice. — *Dvir-ukta*, *as*, ā, *am*, twice spoken, twice said, repeated, doubled, reduplicated; said or told in two ways; (am), n. repetition. — *Dvir-ukthi*, *is*, f. saying twice, repetition, tautology; (in grammar) repetition of a syllable; twofold way of expression or of spelling a word; variety of narration, telling anything in two ways. — *Dvirukti-prakriyā*, f. N. of a chapter of the Madhya-siddhānta-kaumudī by Varada-rāja. — *Dvir-udātta*, *as*, ā, *am*, doubly accented. — *Dvir-udhā*, f. a woman who has been twice married. — *Dvir-bhāva*, *as*, m. doubling, reduplication. — *Dvir-vaśana*, *am*, n. repetition, reduplication. — *Dvis-tāvā*, f. (fr. *dvis* + *tāvat*), exceeding twice

the usual measure; (only used with *vedi*; cf. *tris-tāvā*.)

Dve-dhā (fr. *dvaya*; cf. *tre-dhā*) = *dvi-dhā*, in two parts, into two parts, in a twofold way, twice; [cf. *dvaiddha* and *dvaiddham*.]

द्वि० २. *dvitā*, ind. (a particle of affirmation or emphasis = the Greek *dy*, *dyta*, and occurring only in the Rig-veda), Ved. indeed, certainly, exactly, really, precisely, surely, especially; (native commentators derive the word from *dvi* and translate it ‘in two ways, twofold,’ &c.; cf. 1. *dvi-tā*, p. 444, col. 1.)

द्वि० १. *dviṣ*, cl. 2. P. A. *dveṣṭi*, *dviṣte*, *didreṣha*, *dreṣhyati*, *dveṣtum* (Ved. *dveṣto*), to hate, show hatred against (with acc., dat., or gen.), to dislike, be hostile or unfriendly: Pass. *dviṣyate*: Caus. *dreṣhayati*, -*yitum*, Aor. *adidreṣhat*: Desid. *didvīkshati*, -*te*: Intens. *dedvīshyate*, *dedveṣṭi*, *dedvīṣṭi*; [cf. rt. 2. *dush*, *dus*; *dviṣ*, implying division: Zend *dvīsh*, ‘to hate.’ Gr. base *δύω*, *δύω-ρα*, *δύω-α-μν*, *δύω-α-μν-ο-ς*, *δύ-ω-σιν*, *Ὀδύ-ω-ς*; perhaps also *μύρω* = Caus. *dveṣhayāmi*, *d* being dropped and *v* changed to *m*.]

2. *dviṣ*, *ṭ*, *ṭ*, *ṭ*, hostile, hating, disliking; (ṭ), m. an enemy, a foe; (ṭ), f., Ved. hostility, dislike, hatred. — *Dviṣ-sevā*, f. service of a foe, secret agreement with an enemy; treachery. — *Dviṣevīn*, i, *inī*, i, serving an enemy, having a secret understanding with an enemy, traitor.

Dviṣha, *as*, ā, *am*, (at the end of a comp.) hostile, hating; (as), m. an enemy; [cf. *anṛita-d*, *riṣhi-d*, *brahma-d*.] — *Dviṣha-tā*, f. hostility, enmity, hostile behaviour, hating. — *Dviṣhan-tapa*, *as*, ā, *am*, punishing or harassing an enemy, revenging, retaliating.

Dviṣhat, *an*, *atī*, *at*, hating or detesting, hostile, inimical, unfriendly; (an), m. an enemy, foe. — *Dviṣhātī-tāpa*, *as*, ā, *am* (?), vexing or harassing an enemy.

1. *dviṣṭā*, *as*, ā, *am* (for 2. see below), hated, disliked, odious; hostile.

Dvesha, *as*, m. (opposed to *rāga*, *kāma*, *icchā*), hatred, hate, dislike, abhorrence; repugnance; malignity, enmity; [cf. *a-d* and *tulasī-d*.]

Dveshaṇa, *as*, ā, *am*, hating, disliking, inimical, hostile; (as), m. an enemy; (am), n. hate, hatred against (with gen.), enmity, dislike.

Dveshaṇīya, *as*, ā, *am*, to be hated.

Dveshas, *as*, n., Ved. dislike, hatred, hostility; a mischievous man, an enemy; [cf. *a-d*, *tarad-d*, *raksha*.] — *Dvesha-yut*, *t*, *t*, *t*, Ved. removing hostility, remover of sin; (Sāy.) filled with hatred.

Dveshin, i, *inī*, i, hating, disliking, hostile, inimical; (i), m. a hater, foe, an enemy; [cf. *kriyā-d* and *gajāsura-d*.] — *Dveshi-dvesha-para*, *as*, ā, *am*, filled with hatred towards enemies.

Dveshṭri, *ṭā*, *ṭri*, *ṭri*, one who hates, a hater, disliking, hating, inimical, an enemy, foe. — *Dveshṭri-tva*, *am*, n. hatred, hostility.

Dveshya, *as*, ā, *am*, to be hated; disagreeable, hateful, odious, detestable; (as), m. an enemy, a foe. — *Dveshya-tā*, f. aversion, dislike, disfavour; odiousness, detestableness.

द्विपट्टि *dvishandika*, *as*, m. a garment which protects from wind and cold; (the right reading is perhaps *dvikhandika* fr. *dvi-khaṇḍa*.)

द्विपटा *dvishadā*, f. *Polianthes Tuberosa*.

द्विपा *dvishā*, f. cardamoms.

द्वि० २. *dvishṭa*, *am*, n. (for *dvy-ashṭa*), copper. (For 1. *dvishṭa* see above.)

द्वीप *dvīpa*, *as*, *am*, m. n. (fr. *dvi* + *ap*, water), an island, peninsula, any land surrounded by water, a sandbank; a place of refuge, shelter, protection; a protector; a division of the terrestrial world (of which according to different authorities there are seven or four or nine or thirteen and which are situated round the mountain Meru like the leaves

encircling a lotus flower; each *Dvīpa* is separated from the next by a distinct circumambient ocean: the seven *Dvīpas*, reckoning from the central one, are Jambu, Plakṣa or Go-medaka, Sālmali, Kuśa, Krauñca, Śāka, and Pushkara: according to Mahā-bhārata, Bhīṣma-parva 208, there are four *Dvīpas*, viz. Bhadrāśva, Ketu-māla, Jambu-dvīpa, and Uttarāḥ kuravas. In Viṣṇu-Purāṇa II. 3. nine *Dvīpas* are enumerated, which are sometimes joined with the above-named four, so as to make thirteen in all; a tiger's skin? (according to some) cubebs; [cf. *dvipa-sambhava*.] — *Dvīpa-karpūra* or *dvipa-karpūra* (f.), as, m. camphor from China. — *Dvīpa-kumāra*, ās, m. pl. (with Jains) N. of a class of deities belonging to the Bhavana-patis. — *Dvīpa-kharjūra* or *dvipa-ja*, am, n. a kind of fruit tree, = *mahā-pāreva*. — *Dvīpa-chaṇḍra*, N. of a place mentioned in the Tarka-bhāṣā-prakāśikā by Cinnabhaṭṭa. — *Dvīpa-vat*, ān, atī, at, abounding in islands; (ān), m. the ocean; a river; (tī), f. a river; the earth. — *Dvīpa-satru*, us, m. Asparagus Racemosus (= *satāvāri*; cf. the right form *dvīpi-satru* and *dvīpikā*). — *Dvīpa-śreṣṭha*, as, am, m. n. best of islands. — *Dvīpa-sambhava*, as, m. the largest sort of raisin [cf. *dvīpya*]; Vernonia Anthelmintica; (ā), f. a kind of date. — *Dvīpikā*, f. Asparagus Racemosus; [cf. *dvīpa-satru* and *dvīpya*.]

Dvīpin, ī, īni, f., having islands; having spots like islands; (ī), m. a tiger, an ounce or panther, leopard; (īni), f. a kind of plant, = *vaṭa-pattri*. — *Dvīpi-karni*, īs, m. 'having the ear of a tiger,' N. of a king; [cf. *manda-karni*.] — *Dvīpi-nakha*, as, m. a kind of perfume; [cf. *vyāghra-nakha* and *vyāla-nakha*.] — *Dvīpi-satru*, us, m. the plant Asparagus Racemosus.

Dvīpya, as, ā, am, living on an island, an islander; (as), m. the largest sort of raisin, cubebs; a sort of crow; N. of Vyāsa [cf. *dvāipāyana*]; (ā), f. Asparagus Racemosus; [cf. *dvīpikā* and *dvīpi-satru*.]

द्व *dvi*, cl. 1. P. *dvarati*, &c., to obstruct; to cover; to disregard; to appropriate.

द्वेधा *dve-dhā*. See p. 445, col. 3.

द्वेष *dvesha*. See p. 445, col. 3.

द्वेसत *dvesata*, as, ā, am, having the same length above and below the navel; (also read *dva-yasata*.)

द्वैगत *dvaigata*, am, n. (fr. *dvi-gat*), Ved., N. of a Sāman.

द्वैगुणिक *dvaigūṇika*, as, ī, am (fr. *dvi-guṇa*), one who requires the double or cent per cent interest; (as), m. an usurer, money-lender.

द्वैगुण्या *dvaigūṇya*, am, n. the double, double amount, double value or measure, double the amount; duality; doubling; the possession of two out of the three qualities.

द्वैजात *dvaījāta*, as, ī, am (fr. *dvi-jāti*), belonging to the twice-born, consisting of twice-born men, belonging to one of the three higher classes.

द्वैत *dvaita*, am, n. (fr. 1. *dvi-tā*), duality, the state of being doubled, duplicity, dualism in philosophy, the assertion of two principles (as of spirit and matter, God and the universe, &c.); doubt. — *Dvaita-nirṇaya*, as, m. 'the decision or discussion of duality,' N. of a philosophical work by Vācaspati-miśra. — *Dvaita-pariśiṣṭa*, am, n. 'the remainder of discussions on duality,' N. of a work by Keśava. — *Dvaita-bhūta*, ās, m. pl., N. of a philosophical school. — *Dvaita-vādin*, ī, m. 'an assertor of dualism,' a philosopher who asserts the two principles or the existence of the soul as separate from the Supreme Being. — *Dvaita-vireka*, as, m. 'discrimination of duality,' N. of a part of the Pañcādāśi by Bhārati-tīrtha. — *Dvaita-vaitathyaopanishad* ('*ya-up*'), f, f., N. of an Upanishad.

Dvaitavana, as, m. (fr. *dvīta-vana*), Ved. a patronymic of the king Dhvasan; (as, ī, am), belonging or relating to Dhvasan *Dvaitavana*.

द्वैतियका *dvaitiyaka*, as, ī, am, returning every second day, second; [cf. *dvaitiyaka*.]

द्वैध *dvaidha*, as, ī, am (fr. *dvi-dhā*), twofold, double; (am), n. duality, duplicity, double existence or nature, twofold form or state, a double resource, secondary array or reserve; division or separation into two parts; disunion, diversity, difference, variance, contest, conflict, a duel; doubt, uncertainty; a dilemma; contradiction, dispute; (am), ind. in two parts, into two portions; in two ways, doubly. — *Dvaiddhā-karaṇa*, am, n. making into two, separating into two parts, disuniting. — *Dvaiddhi-kṛta*, as, ā, am, separated, made twofold, divided into two, sundered; brought into a dilemma. — *Dvaiddhi-bhāva*, as, m. twofold form or state, a double state, duality, duplicity, double nature, the nature or property of being two or distinct; separation into two, difference; contest, dispute, doubt, dilemma, uncertainty; sowing dissension or causing the separation of allies, dividing an army into two detachments, making peace with one and waging war with another (one of the six kinds of military tactics); falsehood. — *Dvaiddhi-bhū*, cl. 1. P. *-bhavati*, *-bhavitum*, to become separated or divided into two parts, to be disunited. — *Dvaiddhi-bhūta*, as, ā, am, separated into two, divided, disunited.

द्वैध्या *dvaidhya*, am, n. 'the state of being twofold,' double nature, duplicity; diversity, variance, discrepancy; falsehood.

द्वैप *dvaipa*, as, ī, am (fr. *dvīpa*), being or living on an island, an islander; occurring on an island; (fr. *dvīpin*), belonging to a tiger or panther, made of a tiger's skin, covered with it; (as), m. a car covered or hung with a tiger's skin.

द्वैपाका *dvaipaka*, as, ī, am, living on an island, an islander.

द्वैपायना *dvaipāyana*, as, m. (fr. *dvīpa*), 'the island-born,' N. of Vyāsa, author or compiler of the Vedas and Purāṇas, (the place of his nativity being a small island in the Ganges); (as, ī, am), relating to *Dvaipāyana*.

द्वैप्या *dvaipya*, as, ā or -pi, am (fr. *dvīpa*), of or relating to an island or peninsula, the inhabitant of an island or of the coast, an islander.

द्वैपक्ष *dvaipaksha*, am, n. (fr. *dvi-paksha*), two factions or parties.

द्वैपद *dvaipada*, as, m. (fr. *dvi-pada*), a combination or compound of two words. — *Dvaipada-śas*, ind. in a compound or combination of two words.

द्वैपादिका *dvaipādika*, as, ī, am (fr. *dvi-padā*), familiar with the *Dvi-padā*.

द्वैपराक *dvaiparāka*, as, m. (fr. *dvi-parāka*), N. of a Tri-rātra.

द्वैपारायणिक *dvaipārāyaṇika*, as, ī, am, one who performs the *Pārāyaṇa* twice.

द्वैभाष्य *dvaibhāṣya*, am, n. double nature, division or separation into two.

द्वैमातुर *dvaīmātura*, as, ī, am (fr. *dvi-mātri*), having two mothers, i.e. a natural mother and a step-mother; having another mother, having two different mothers (as two brothers); (as), m. an epithet of Gaṇeśa [cf. *dvi-mātri-ja*]; of Jara-sandha.

द्वैमात्रिका *dvaīmātrika*, as, ī, am, nourished by rain and rivers (as a country; cf. *devamātrika* and *nadīmātrika*).

द्वैमित्रि *dvaimitri*, is, is, i (fr. *dvi-mitra*), born of two friends.

द्वैयह्निक *dvaiahnikā*, as, ī, am (fr. *dvi-ahna*), of or belonging to two days.

द्वैयोग्य *dvaivyogya*, am, n. (fr. *dvi-yoga*), a combination of two.

द्वैरथ *dvaīratha*, am, n. (fr. *dvi-ratha*), 'chariot-duel,' a single combat in chariots, single combat in general; (as, ī, am), relating to a single combat in chariots; (as), m. an adversary.

द्वैराज्य *dvaīrājya*, am, n. (fr. *dvi-rājan*), a dominion divided between two princes.

द्वैरात्रिक *dvaīrātrika*, as, ī, am (fr. *dvi-rātra*), of or belonging to a period of two nights.

द्वैवर्षिक *dvaivārshika*, as, ī, am (fr. *dvi-vārsha*), biennial, happening after two years.

द्वैविध्य *dvaividhya*, am, n. (fr. *dvi-vidha*), the state of being twofold, duality, twofold manner or character, duplicity, diversity, variance.

द्वैशाख *dvaishāṇa*, as, ī, am, worth two Śāṇas; [cf. *dvi-śāṇa* and *dviśāṇya*.]

द्वैशणीया *dvaishāṇīya*, f. (fr. *dveshaṇīya*), a sort of betel pepper.

द्वैसमिक *dvaīsamika*, as, ī, am (fr. *dvi-samā*), two years old.

द्वैहायन *dvaīhāyana*, am, n. (fr. *dvi-hāyana*), the age of two years, the state of being two years old.

द्व्यंश *dvy-aṇṣa*, for this and other comps. beginning with *dvy* see under *dvi*, p. 445, col. 1.

ध

ध 1. *dha*, the nineteenth consonant of the alphabet and the fourth of the fourth or dental class, being the aspirate of *d* and pronounced like *dh* in *madhouse*. — *Dha-kāra*, as, m. the letter or sound *dh*.

ध 2. *dha*, as, ā, am (fr. rt. 1. *dhā*), placing, putting; holding, containing, possessing, having; causing, &c.; (as), m. an epithet of Brahmā; epithet of Kuvera; virtue, moral merit; (ā), f., N. of the residence of Kṛishṇa; (am), n. wealth, property.

धक् 1. *dhak*, ind. (probably fr. rt. 1. *dah*), an exclamation of wrath.

धक् 2. *dhak*, see *uśa-dhak*; cf. 2. *dah*.

धकित् *dhakit*, ind. = *dhik*, q. v.

धक्क *dhakk*, cl. 10. P. *dhakkayati*, &c., to destroy or annihilate.

धट *dhaṭa*, as, m. (probably a Prākṛit form of *dhartṛi*, derived from the nom. sing. *dhartā* and rt. *dhri*, like *bhaṭ*, *bhāṭa*, *bhāṭaka*, *bhāṭi* fr. rt. *bhri*; cf. *tuḷā-dhaṭa* and *tuḷayā dhri* under *tuḷā*), a balance, the scale of a balance, a pair of scales; the sign of the zodiac Libra; ordeal by the balance; (i), f. old cloth or raiment; a piece of cloth worn over the privities. — *Dhaṭi-dāna*, am, n. giving old cloth to a woman after impregnation.

धटक *dhaṭaka*, as, m. a kind of weight equal to 14 *Vallas* or 42 *Raktikās*.

धटिन् *dhaṭin*, ī, m. an epithet of Śiva, (perhaps a wrong reading for *ghaṭin*; cf. *ghaṇṭa*, *ghaṇṭin*, *ghaṭighaṭa*); (īni), f. a cotton cloth or string fastened round the loins; [cf. *dhaṭi* under *dhaṭa*.]

धटोक्क *dhaṭokka*, as, m., N. of a man; (probably for *ghaṭokka*.)

धडि *dhaḍi*, m., N. of a man.

धण *dhan*, cl. 1. P. *dhanati*, &c., to sound; [cf. rt. 1. *dhan*, *dhan*, 2. *dhan*, *dhan*.]

धनूर dhattūra, as, m. or **dhattūraka**, as, ā, m. f. the white thorn-apple, *Datura Alba*; [cf. *dhustūra*.]

धन 1. *ghan*, cl. 1. P. *ghanati*, &c., to sound; [cf. rt. 2. *dhvan* and *dhān*.]

धन 2. *ghan* (related to rt. *ghanv*), cl.

3. P. *dadhanti*, &c., Ved. to cause to move or run, to put in motion; to bear fruit, produce crops of grain, &c.: Caus. P. A. *dhana-yath-te*, -*yitum*, to cause to move or run, to put in motion; to move, run.

Dhana, am, n. (connected with 2. *ghan*, but said to be fr. rt. 1. *dhā*), the reward given to a victor in a combat, spoil taken from an enemy, booty, prey; a gift; the prize or thing won in a game, (*ghanam bhṛti*, to carry off the prize, to carry off booty); a contest or struggle for any prize, a match; anything valuable; property of any description, wealth, treasure, riches, money, gold, chattels, wealth in cattle or herds, abounding in anything, possessions in general [cf. *stri-dh*, *dhānya-dh*, *vidyā-dh*]; a valued object, an object of affection or endearment, capital (opposed to *ṛiddhi*, interest); surplus, residue, the affirmative quantity or plus (in arithmetic, opposed to *ṛiṇa*, *kshaya*, *vyaya*, *hanti*); (in astrology) N. of the second mansion; [cf. probably Gr. *εὐθεῖας*.] — **Dhana-kāma** or **dhana-kāmya**, as, ā, am, desirous of money, avaricious, covetous. — **Dhanakeli**, is, is, i, sporting with riches or treasures; (as), m. an epithet of Kuvera. — **Dhana-kṛitī** (according to some also **dhana-kṛitā**), f. a woman bought with money. — **Dhana-kshaya**, as, m. loss of money or property; 'one who has lost his money,' N. of a man. — **Dhana-garva**, as, m. 'one who has pride in riches, purse-proud,' N. of a man. — **Dhana-garvita**, as, ā, am, proud of riches, purse-proud. — **Dhana-gupta**, as, ā, am (for *gupta-dhana*), one who guards his property carefully; (as), m. N. of a merchant's son. — **Dhanagupta-tā**, f. careful guarding of property. — **Dhana-ēchā**, ūs, m. the numidian crane (said to = *karēṭavyā*, but the name suggests an analogy to the *Dhanēśa* of the spoken dialects or the Indian Buceros). — **Dhana-tyuta**, as, ā, am, fallen from affluence, reduced to poverty, poor. — **Dhana-jāta**, as, ā, am, arising from wealth, produced by wealth; (*ānti*), n. pl. all kinds of valuable objects or possessions. — **Dhana-jit**, t, t, i, Ved. conquering booty, victorious in a fight; acquiring treasures; (t), m. N. of an Ekaha. — **Dhanaijaya**, as, ā, am, Ved. conquering booty, victorious in battle; wealth-acquiring; (as), m. an epithet of Soma; a N. of fire; a particular vital air which is supposed to nourish the body; the plant *Plumbago Zeylanica*; N. of a Brāhman; an epithet of Arjuna, third son of Pāṇdu; the plant *Terminalia Arjuna*; N. of a serpent-demon; of a Vyāsa; of a king of Kalinga; of a king of Kausṭhala-pura; of a merchant; of a lexicographer; of the author of the *Dharma-pradipa*; (*ās*), m. pl. the descendants of the Brāhman **Dhanaijaya**. — **Dhanaijaya-nighaṇṭu**, ūs, m. 'the vocabulary of **Dhanaijaya**,' N. of a dictionary mentioned in the commentary *Praughā-manoramā* by Bhāṭṭojī-dikṣita. — **Dhanaijaya-vijaya**, as, m. 'the victory of **Dhanaijaya** (or Arjuna),' N. of a drama. — **Dhanaijaya-saṅgraha**, as, m. N. of a work mentioned in the *Saṃskāra-tattva* by Raghunādana. — **Dhana-tama**, am, n., scil. *dāyama*, an exceedingly rich donation. — **Dhana-trishṇā**, f. thirst for riches, covetousness. — **Dhana-tyaj**, k, k, k, resigning wealth. — **Dhana-da**, as, ā, am, giving money or property, granting wealth, munificent, wealth-yielding, liberal, tributary; (as), m. an epithet of Kuvera, god of riches; N. of a Guhyaka or a being attending on Kuvera; N. of a mountain; the plant *Barringtonia Acutangula* (= *hijjala*); (*ā*), f. N. of one of the Mātṛis attending on Skanda; of a Tantra deity; [cf. *dhana-dā*.] — **Dhana-dāṇḍa**, as, m. fine, amercement. — **Dhanada-tīrtha**, am, n., N. of a Tīrtha mentioned in the *Revā-māhātmya*. — **Dha-**

na-datta, as, m. 'wealth-given,' N. of several persons. — **Dhanada-deva**, as, m. = **dhana-deva**, N. of a poet. — **Dhana-darpa**, as, m. pride of wealth. — **Dhanada-stotra**, am, n. 'praise of the liberal,' N. of a small work. — **Dhana-dā**, ās, ās, am, Ved. giving rewards, granting spoil; granting riches or treasures; [cf. *dhana-da*.] — **Dhanadākṣhī** ('*da-akṣhī*'), f. a kind of tree, = *kuverākṣhī*, *latā-karaviṇi*. — **Dhanalānuja** ('*da-an*'), as, m. the younger brother of Kuvera, an epithet of Rāvana. — **Dhanadā-pūjā-yāntṛa**, am, n., N. of a mystical diagram given in the Tantra-sāra. — **Dhanadā-mantra**, ās, m. pl., N. of a particular prayer mentioned in the Tantra-sāra. — **Dhana-dāyini**, i, īni, i, granting treasures; (i), m. an epithet of Agni. — **Dhanadāvāsa** ('*da-āv*'), as, m. the residence of Kuvera, epithet of the mountain Kailāsa. — **Dhana-deva**, as, m., N. of a man, = **dhana-deva**, N. of a poet. — **Dhanadeśvara** ('*da-iś*'), as, m. 'lord of wealth-givers,' an epithet of Kuvera. — **Dhanadeśvara-tīrtha**, am, n., N. of a place of pilgrimage. — **Dhanadhāni**, f. a receptacle for valuable articles, a treasury, storehouse. — **Dhana-dhānya**, am, n., N. of a spell for restraining certain magical weapons. — **Dhanadhānyādika** ('*ya-adh*'), as, ā, am, rich in money and grain. — **Dhanan-dadā**, f. 'granting treasures,' one of the Saktis or female personifications of divine power peculiar to the Buddhas. — **Dhana-patī**, is, m. 'the lord of riches or treasures,' epithet of Indra, and especially of Kuvera. — **Dhana-pālā**, as, m., Ved. a guardian of treasure, a treasurer; N. of a merchant; of a poet; of a lexicographer. — **Dhanapiśūtīkū** or **dhana-piśāci**, f. avarice, thirst for wealth. — **Dhana-priya**, as, ā, am, fond of wealth; (*ā*), f. the plant *Ardisia Solanacea* (= *kāka-jambū*). — **Dhana-bhākṣha**, as, m., Ved. enjoying a reward, enjoyment of booty or wealth; (Sāy.) desirous of distributing wealth or possessing wealth (in cattle &c.). — **Dhana-mada**, as, ā, am, proud, inflated with the pride of wealth, purse-proud; (as), m. pride or intoxication of wealth. — **Dhana-mitra**, as, m. 'having wealth as a friend,' N. of a merchant. — **Dhanamūla**, am, n. principal, capital; (as, ā, am), proceeding from wealth, founded on wealth. — **Dhanamohana**, as, m., N. of a merchant's son. — **Dhanarāca** ('*na-rāca*'), as, ā, am, Ved. perhaps incorrectly for **dhana-rja** ('*na-rja*'), striving after a reward (?). — **Dhanarjya** ('*na-rjya*'), am, n. positive and negative quantities (in mathematics). — **Dhanalub-dha**, as, ā, am, or **dhana-lobbhā**, i, īni, i, 'greedy of wealth,' avaricious, covetous, miserly, mercenary. — **Dhana-lobbha**, as, m. 'desire of wealth,' covetousness, avarice. — **Dhana-vat**, ān, atī, at, wealthy, opulent, rich; (*atī*), f. the constellation *Dhanishṭhā*; N. of a merchant's daughter; [cf. probably Lat. *dives*.] — **Dhana-ṛiddhi**, t, f. increase of property. — **Dhana-vyaya**, as, m. 'the spending of money,' expenditure, extravagance. — **Dhanasai-cāya**, as, m. collection of riches. — **Dhanasai-cāyin**, i, īni, i, rich; one who has amassed wealth; (i), m. a rich man. — **Dhana-sai**, t, t, i, Ved. granting a reward, giving riches. — **Dhana-sampattī**, is, f. accumulation of wealth. — **Dhana-sū**, ās, ās, am, Ved. granting a reward, distributing gifts or treasures; acquiring or conquering booty. — **Dhana-sūti**, is, f., Ved. acquisition of wealth or treasure. — **Dhana-sū**, ūs, m. 'producing wealth,' the fork-tailed shrike. — **Dhana-sṭha**, as, ā, am, 'living in wealth,' rich, wealthy. — **Dhana-sṭhana**, am, n. a receptacle for riches, a treasury. — **Dhanasthānādhikārīn** ('*na-adh*'), i, m. the superintendent of a treasury, a treasurer. — **Dhana-sprī**, t, m., Ved. carrying away or conquering booty; (Sāy.) gratifying with wealth; epithet of Agni; of Indra. — **Dhana-hara**, as, ā or i, am, carrying off wealth, stealing property, a thief; receiving property, inheriting, an heir; (i), f. a kind of perfume commonly called *Chora*. — **Dhana-harīn** or **dhana-hārīn**, i, īni, i, stealing property, a thief; inheriting property, an heir. — **Dhana-hīna**, as, ā, am, deprived of wealth; reduced to poverty, poor.

— **Dhana-hṛit**, t, t, i, a stealer of property, a thief; (t), m. f. n. (?), a kind of bulbous plant (= *caṇḍāla-kanda*). — **Dhanāgama** ('*na-āg*'), as, m. accession of wealth, gain. — **Dhanādhyā** ('*na-adh*'), as, ā, am, opulent, wealthy. — **Dhanādāna** ('*na-ād*'), am, n. acceptance of money. — **Dhanādhanā-nibandhana** ('*na-adh*'), as, ā, am, contingent on the possession or non-possession of wealth. — **Dhanādharma** ('*na-adh*'), as, m. a treasury, storehouse. — **Dhanādhi-kāra** ('*na-adh*'), as, m. title or right to property. — **Dhanādhi-kārīn** ('*na-adh*'), i, īni, m. f. an heir, an heiress, one who has a right or title to property; (i), m. a treasurer; a collector. — **Dhanādhi-kṛita** ('*na-adh*'), as, m. 'any one placed over treasures,' a treasurer. — **Dhanādhi-goptṛi** ('*na-adh*'), t, m. 'the guardian of treasure,' an epithet of Kuvera. — **Dhanādhipa**, as, or **dhanaādhipati** ('*na-adh*'), is, m. 'the lord of treasure,' an epithet of Kuvera; a treasurer. — **Dhanādhipatya** ('*na-adh*'), am, n. the dominion or superintendence over treasure. — **Dhanādhyakṣha** ('*na-adh*'), as, m. an overseer of treasure, a treasurer; an epithet of Kuvera; of Siva; [cf. *koshādhyakṣha*.] — **Dhanānāndha** ('*na-an*'), as, ā, am, blinded by riches. — **Dhanāpahāra** ('*na-ap*'), as, m. 'taking away of property,' fine, amercement; plunder. — **Dhanānyus** ('*na-āy*'), ūs, m., N. of a son of Dṛiḍhāyus. — **Dhanārgha** ('*na-ar*'), as, ā, am, Ved. deserving a reward, worthy of wealth. — **Dhanārṇita** ('*na-ar*'), as, ā, am, wealthy, opulent. — **Dhanārjana** ('*na-ar*'), am, n. acquisition of property or of wealth. — **Dhanārthīn** ('*na-ar*'), i, īni, i, desiring wealth, wealth-seeking, a seeker of riches, covetous, miserly. — **Dhanāśū** ('*na-āśū*'), f. longing after wealth, desire of riches. — **Dhanēśa** ('*na-iśa*'), as, m. the lord of treasure, a rich man; an epithet of Kuvera; N. of the teacher of Vopa-deva. — **Dhanēśvara** ('*na-iś*'), as, m. 'lord of treasure,' an epithet of Kuvera; N. of a Brāhman; of a teacher of Vopa-deva; (i), f. a female possessor of riches; the wife of Kuvera. — **Dhanaiśvarya** ('*na-iś*'), am, n. the dominion over treasure. — **Dhanaiśhīn** ('*na-iśh*'), i, īni, i, longing for riches, wishing or claiming property; (i), m. a creditor who claims his money. — **Dhanopa-cāya** ('*na-up*'), as, m. accumulation of wealth. — **Dhanoshman** ('*na-ush*' or *-ūsh*'), ā, m. burning desire for wealth or treasure.

Dhanaka, as, m. avarice, covetousness, desire for riches; N. of a Yādava, son of Dur-dama or Dur-mada; of another man.

Dhanāya, Nom. P. **ghanāyati**, &c., to wish for wealth, long for riches, be desirous of anything (with gen.).

Dhanāyā, f. the desire of obtaining riches, covetousness.

Dhanika, as, ā, am, rich, wealthy, opulent; pious, virtuous, excellent; (as), m. a wealthy man; a money-lender, a creditor, owner; a husband; coriander; N. of a poet; (*ikū*), f. a virtuous or excellent woman; a wife, young woman; a tree, see *priyangu*.

Dhanin, i, īni, i, possessing wealth or treasures, opulent, wealthy, rich, well off; (i), m. a rich man; a creditor; the possessor of anything; N. of a messenger of the Kapas, *Mahā-bh. Anuśāsana-p.* 7333.

Dhanishṭha, as, ā, am, very rich; (superl. of 2. *ghan*), Ved. very swift; (*ā*), f. the more modern N. of the Nakṣatra *Śaravishṭhā* or twenty-third lunar mansion, (it comprises four stars, apparently α, β, γ, and δ Delphini, and is figured by a drum or tabour).

Dhanikā, f. = **ghanikā**, f. a young woman.

Dhaniya, Nom. P. **ghaniyati**, &c., to wish for riches.

Dhaniyaka or **ghaneyaka**, am, n. coriander seed, = **dhanyāka**.

1. **ghanū**, ūs, m. a store of grain. (For 2. *ghanū* see p. 448, col. 1.)

Dhaneyu, ūs, m., N. of a son of Raudrāśva.

Dhanya, as, ā, am, bringing wealth, bestowing

opulence (Ved.); opulent, wealthy, rich; fortunate, happy, blest, lucky, auspicious; good; virtuous; (as), m. a fortunate or virtuous man; an infidel, atheist; N. of a spell for using or restraining magical weapons; N. of a man; (ā), f. a nurse; Emblem Myrobalan; coriander; (am), n. treasure, wealth; coriander. — *Dhanya-tā*, f. or *dhanya-tva*, am, n. good fortune, fortunate condition, good luck; opulence. — *Dhanyam-manya*, as, ā, am, considering one's self happy, thinking one's self fortunate. — *Dhanya-vāda*, as, m. thanksgiving, thankfulness, thanks, praise, applause. — *Dhanya-stotra*, am, n. 'the praise of the blessed,' N. of a short philosophical poem ascribed to Sankarācārya.

Dhanyaka, as, m., N. of a man.

Dhanyāka, am, n. a plant bearing a small pungent seed used by the Hindūs as a condiment, Coriandrum Sativum.

धनस्यक *dhansyaka*, as, m. the plant *Asteracantha Longifolia* (= *go-kshura*).

धनाञ्जी *dhanañjī*, īs (?), f., N. of a Rāgiñī; (according to Hanu-mat, the third wife of Śrī-rāga.)

धनु *dhanu*, us, m. or 2. *dhānū*, ūs, f. (fr. *dan* = rt. *han*, to kill, or according to some fr. rt. *tan*, to stretch; the full form is *dhānus* below), a bow; a measure of four Hastas or cubits; the sign of the zodiac Sagittarius; a kind of tree, = *piyāla*, *Semecarpus Anacardium*; (us), f. a dry sandbank, a sandy shore; [cf. *dhānus*, *dhāvan*; Gr. *θίς*, *θωός*.] — *Dhanu-ketaki*, f. a kind of flower. — *Dhanu-gupta*, as, m., N. of a tree. — *Dhanu-rāja*, as, m., N. of one of the ancestors of Sākya-muni. — 1. *dhānu-antara*, am, n. (for 2. see under *dhāvan*, col. 2), an extent or distance of a *Dhanu* or four Hastas.

Dhanusha, as, m., N. of a Rishi.

Dhanushka (at the end of an adj. comp.) = *dhānus*, a bow [cf. *sa-dh-*]; (am), n. a small bow.

Dhanus, us, m. n. (generally n.), a bow; a measure of length equal to four Hastas or = *चतुर्वर्ग* *Gavyūti*; (us), n. an arc or part of a circle; an arc or quadrant for obtaining by observation the altitude of the sun and the zenith-distance; the sign of the zodiac Sagittarius; a kind of tree, = *piyāla*; a desert, arid land; (us, us, us), armed with a bow; (us), m. a N. of Siva. — *Dhanuḥ-kāṇḍa*, am, n. a bow and arrow. — *Dhanuḥ-khaṇḍa*, am, n. a portion of a bow; the stick or any other part of a bow. — *Dhanuḥ-paṭa*, as, m. the Piyal tree, *Buchanania Latifolia*; (also read *dhānuḥ-paṭa*). — *Dhanuḥ-sata*, am, n., 100 *Dhanus* or 400 Hastas or cubits. — *Dhanuḥ-sākhā*, f. = *dhānuḥ-guṇa*, q. v. — *Dhanuḥ-sālā*, f. the place where bows are kept, bow-room. — *Dhanuḥ-sreṇī*, f., N. of two plants, = *dhānuḥ-guṇā* or *dhānuḥ-sreṇī* and *mahendravārūṇī*. — *Dhanuḥ-stambha*, as, m. (?), a kind of spasmodic contraction of the body. — *Dhanur-ākāra*, as, ā, am, or *dhānuḥ-ākṛitī*, īs, īs, ī, bow-shaped, formed like a bow, curved, bent. — *Dhanur-guṇa*, as, m. a bow-string; (ā), f. a plant from the leaves of which a tough thread is extracted of which bow-strings were formerly made; *Sansevieria Zeylanica*, S. Roxburghiana. — *Dhanur-graha*, as, ā, am, bearing a bow, an archer; (as), m., N. of one of the 100 sons of Dhṛita-rāshṭra [cf. *dhānuḥ-dhara*]; the art of managing a bow. — *Dhanur-grāha*, as, ā, am, 'bearing a bow,' an archer. — *Dhanur-jyā*, f. a bow-string. — *Dhanurjyā-tala-sabḍa*, as, m. the mere twanging noise of the bow-string. — *Dhanur-durga* = *dhānuva-durga* under *dhāvan*, col. 2. — *Dhanur-druma*, as, m. the bamboo used for bows. — *Dhanur-dritya*, as, ā, am, furnished with a bow. — *Dhanur-dhara*, as, ā, am, bearing a bow, armed with a bow, an archer, a bowyer; (as), m. the sign of the zodiac Sagittarius; N. of one of the 100 sons of Dhṛita-rāshṭra. — *Dhanur-dhārin*, ī, m. or *dhānuḥ-dhṛit*, t, m. an archer, a bowyer. — *Dhanur-madhyā*, am, n. the middle part of a bow (= *lastaka*). — *Dhanur-maha*, as, m. a fes-

tival or ceremony performed at the consecration of a bow; (a various reading has *dhānuḥ-makha*). — *Dhanur-mārga*, as, m. a line curved like a bow, a curve. — *Dhanur-mālā*, f. a plant from the leaves of which bow-strings were made; [cf. *dhānuḥ-guṇā*.] — *Dhanur-yāsa*, as, m. the plant *Hedysarum Alhagi* (= *dhānuḥ-yāsa*). — *Dhanur-latā*, f. the moon-plant (= *soma-vallī*). — *Dhanur-vakra*, as, m., N. of one of Skanda's attendants; (probably a wrong form for *dhānuḥ-vakra*). — *Dhanur-vāta*, as, m. a kind of disease. — *Dhanur-vidyā*, f. the science of archery, skill in archery. — *Dhanur-epiksha*, as, m., N. of several plants used for making bows, as the bamboo, *Ficus Religiosa*, *Semecarpus Anacardium*; a measure of four cubits; an arc, a portion of the circumference of a circle; [cf. *dhānu* and *dhānus*.] — *Dhanur-veda*, as, m. 'knowledge of archery, the science of archery,' N. of a treatise on archery (regarded as an Upa-veda connected with the *Yajur-veda* and ascribed to Viśvā-mitra or according to others to Bhṛigu). — *Dhanurveda-para* or *dhānuḥveda-parāyāna*, as, ā, am, devoted to the science of archery. — *Dhanur-vedin*, ī, īnī, ī, versed in the *Dhanur-veda*; (ī), m. epithet of Siva. — *Dhanur-hasta*, as, ā, am, bow in hand, bearing a bow. — *Dhanushāksha* ('*shū-ak'*'), as, m. (*dhānuḥkā* probably inst. c. of *dhānus*), N. of a Rishi. — *Dhanush-kāra*, as, m. a bow-maker; (as, ā, am), carrying a bow in the hand, armed with a bow, an archer, bowyer; (ī), f. a kind of plant; (also read *dhānuḥ-kāri*). — *Dhanush-kāra*, as, or *dhānuḥ-kṛit*, t, m. a bow-maker. — *Dhanush-paṭa*, as, m. a kind of tree, = *piyāla*. — *Dhanush-pāṇī*, īs, īs, ī, 'bow-handed,' armed with a bow, an archer. — *Dhanush-mat*, ān, ātī, atī, furnished or armed with a bow, bearing a bow, an archer, bowman, bowyer; (ān), m., N. of a mountain to the north of Madhya-dēśa; (atī), f., N. of the tutelary deity in the family of Vyāghra-pād. — *Dhanushmat-tā*, f. archery.

धन्य *dhanya*. See p. 447, col. 3.

धन्व *dhānv*, cl. 1. P. A. (allied to rts. *dhav* and *dhāv* and 2. *ghan*), Ved. *dhānvati*, -te, *dadhanve*, &c., to run; to flow; to cause to run or flow.

Dhanutī, tā, trī, trī (fr. rt. *dhānv* or 2. *ghan*), Ved. running, flowing, flowing quickly; (Sāy.) enriching by crops of grain; causing to flow.

धन्व *dhānva*, am, n. (a curtailed form of *dhāvan* below; said to be fr. rt. *dhānv*), a bow, (in the classical language almost always at the end of an adj. comp.; cf. *priya-dh-*); (as), m., N. of a man. — *Dhānva-dhī*, īs, m. a bow-case, anything in which a bow is kept.

Dhānvā, a, n. a bow, (in the later language generally at the end of a comp.; cf. *avatata-dh-*, *asthī-dh-*, *upra-dh-*, *kṛita-dh-*, *kshipra-dh-*, *kshema-dh-*, &c.); (ā, a), m. n. (in the earlier language n. only), a dry soil, a country scantily supplied with water, a desert, a waste; a firm spot, land, ground, shore; the plant *Alhagi Maurorum* which grows in a dry soil; (Sāy.) the sky, rain-water; [cf. Gr. *θέρω*: Old Germ. *ten-ar*: Angl. Sax. *dena*, 'valley': Mod. Germ. *tenne*, 'thrashing-floor'; *duene*, 'down'.] — *Dhānva-tāra*, as, ā, am, Ved. going in a desert land; (Sāy.) going like an archer or warrior armed with a bow. — *Dhānva-cyut*, t, t, t, Ved. agitating or moving the soil; (Sāy.) flowing with rain-water. — *Dhānva-ja*, as, ā, am, growing on dry soil, produced on waste or barren land. — *Dhānva-taru*, us, m. a kind of Soma plant. — *Dhānva-durga*, am, n. inaccessible by reason of a surrounding desert. — 2. *dhānvān-tara*, as, m. (for 1. see col. 1) = *dhānvān-tarī*, a N. of Siva. — *Dhānvān-tarī*, īs, m. (for *dhānvāntarī*), 'moving in a curve,' N. of a form of the Sun; of a deity to whom oblations were offered in the north-east quarter, (the deity *Dhānvantari* was honoured with morning and evening oblations along with Soma, *Vanas-pati*, *Agni-Soma*, *Indra-Agni*,

Heaven and Earth, *Indra*, the *Viśve-devās*, and *Brahmā*); the physician of the gods (who was produced at the churning of the ocean, holding a cup of *Amṛita* in his hands; author of the *Āyur-veda*); a celebrated physician also called *Divo-dāsa*, king of *Kāśī*, (said to be the same as the preceding in another existence, and considered to be the founder of the Hindū school of medicine; also read *dhānvantari*); N. of the author of a medical dictionary (perhaps the same as the *Dhānvantari* mentioned among the nine gems of the court of *Vikramāditya*). — *Dhānvantari-grastā*, f. 'the plant eaten by *Dhānvantari*,' *Helleborus Niger*, a medicinal plant; [cf. *kaṭuki*.] — *Dhānvantari-darpa-bhaṅga*, as, m. 'the breaking of *Dhānvantari*'s pride,' N. of the fifty-second chapter of the *Krishna-khaṇḍa* of the *Brahma-vaiivarta-Purāṇa*. — *Dhānvantari-nighaṇṭu*, us, m. the vocabulary of *Dhānvantari*. — *Dhānvantari-yajña*, as, m. the sacrifice of *Dhānvantari*. — *Dhānvantariya*, as, ā, am, composed by *Dhānvantari*; (also read *dhānvantariya*). — *Dhānvayavāsū* or *dhānvayavāsaka* or *dhānva-yāsa*, as, m. *Alhagi Maurorum*. — *Dhānvā-sah* or *dhānvā-sāh*, t, t, t, Ved. skilled in archery.

Dhānvanya, as, ā, am, Ved. being in dry soil or barren land.

Dhānvāyana, bearing bows (?), in *bhīma-dhānvāyāni*. See *bhīma-dhānvāyana*.

Dhānvāyin or *dhānvāvin*, ī, īnī, ī, Ved. carrying or bearing a bow.

Dhānvīn, ī, īnī, ī, armed with a bow, an archer, a Bowman, (at the end of comp., e.g. *ishu-dh-*, furnished with arrow and bow); cunning, shrewd, a wag, wit, sharp or shrewd fellow; (ī), m. the sign of the zodiac Sagittarius; an epithet of Siva; of Vishnu; of Arjuna; N. of a son of Manu Tāmasa; N. of a commentator on the *Dṛāhyāyana-sūtras*; several plants, *Terminalia Arjuna*, *Mimusops Elengi* (= *vakula*); *Alhagi Maurorum*. — *Dhānvī-bhāshya*, am, n. the commentary of *Dhānvīn*.

धन्वङ्ग *dhānvanga* or *dhānvana*, as, m. a fruit tree called in the modern languages of India 'Dhāmāni, Dhāmāna, Dhāmīni, and Dhūni'; (am), n. the fruit of this tree. — *Dhānvana-śhāda*, as, m. the tree *Grewia Asiatica*; (also read *dhānvaga*; cf. *dhānvana*.)

धन्वन्तरि *dhānvān-tari*. See col. 2.

धन्विन *dhānvina*, as, m. a kind of animal.

धम *dhama*, as, ā or ī, am (fr. rt. *dhmā*), blowing (fire, a trumpet, tube, &c.); smelting, fusing, melting, (generally at the end of a comp.; cf. *karandh-*, *jalan-dh-*, *ghaṭin-dh-*); (as), m. the moon; an epithet of *Krishna*; of *Yama*; of *Brahma*, the supreme spirit.

Dhamaka, as, m. 'a blower,' a blacksmith (as blowing the forge).

Dhamadhama, as, m. (fr. *dhmā* with reduplication), 'the blower,' N. of a demon that causes disease; N. of one of the attendants of Siva; (ā), f., N. of one of the *Mātṛis* attending on Skanda; (ā), ind. blowing repeatedly or the sort of sound made by blowing with a bellows or a trumpet.

Dhamana, as, ā, am, blowing (a bellows or wind instrument, trumpet, &c.); cruel; (as), m. a kind of reed, *Arundo Tibialis* or *Karka* (= *naḍa*, *nala*); a particular high number.

Dhamani, īs, and in the later language also *dhāmanī*, f. a reed, a pipe, (perhaps also) the act of blowing (a wind instrument); a tube or canal of the human body; any tubular vessel, as a vein, nerve, &c., (in the Hindū medical system there are twenty-four chief tubular vessels, which starting from the heart carry the *rāsa* or chyle through the body; according to another system the starting-point of these vessels is the navel, whence they branch out and perform various functions); the throat, neck; (ī), f. a sort of perfume (= *haṭṭa-vilāsini* and *nalikā*); turmeric (= *haridrā*); another plant, = *priśnī-parṇī*;

(*is*), f., N. of the mother of Vātāpi and Ilvala, and wife of Hrāda.

Dhamanīla, *as*, *ā*, *am*, full-veined, large-veined, having prominent veins.

Dhamara or *dhamātra* (also read *dhemātra*), a particular high number.

Dhamā, *is*, *is*, *i*, blowing, puffing; (*is*), f. the act of blowing.

Dhamita, *as*, *ā*, *am*, Ved. blown, kindled.

Dhamyat, *an*, *anti*, *at*, or *dhamyamāna*, *as*, *ā*, *am*, being blown; being melted.

धम्मट *dhammaṭa*, *as*, *m*., N. of a man.

धम्मल *dhammala*, *as*, *m*. the breast ornamented with gold or jewels; [cf. *dhammilla*.]

धम्मिका *dhammikā*, f., N. of a woman.

धम्मिल्ल *dhammilla*, *as*, *m*. the braided and ornamented hair of a woman tied round the head and intermixed with flowers, pearls, &c.

Dhammillaka = *dhammilla* at end of comp. (e.g. *srasta-dhammillakā vadhū*, a woman with loosened braided hair).

धय *dhaya*, *as*, *ā* or *i*, *am* (fr. rt. *dhe*), drinking, sipping, sucking, (often at the end of a comp., e.g. *āsya-dhaya*, *ghaṭṭi-dh*, *stanan-dh*, &c.); (*ā*), f. a little girl (?).

धर *dhara*, *as*, *ā* or *i*, *am* (fr. rt. *dhrī*), holding, bearing, carrying; wearing; possessing, having, possessed of, containing, keeping, sustaining, preserving, observing, (often compounded with its object; cf. *anśu-dh*, *aksha-dh*, *asruti-dh*, *asrig-dh*, *kaksha-dh*, &c.); (*as*), m. a mountain [cf. *kshiti-dh*, *bhū-dh*, *mahi-dh*]; a flock of cotton; a frivolous or dissolute man (= *viśa*), N. of one of the Vasus; of a hero on the side of the Pāṇḍavas; of the king of the tortoises; of the father of Padmaprabha, the sixth Arhat of the present Ava-sarpini; (*ā*), f. 'the bearer, supporter,' the earth, the ground; the uterus or womb; a vein or tubular vessel of the body; marrow; a mass of gold or heap of valuables (representing the earth and given to Brāhmins); N. of one of the wives of Kaśyapa, mother of the land and water-birds, (probably = the Earth). — *Dhara-paṭṭa* or *dhara-sena*, *as*, *m*., N. of a prince of the Ballabhi or Vallabhi dynasty. — *Dhara-samstha*, *as*, *ā*, *am*, equal to a mountain, huge as a mountain, &c. — *Dhara-kadamba*, *as*, *m*. the Kadamba tree, Nauclea Cadamba; [cf. *dhārā-kadamba*.] — *Dharātma* (*rā-āt*), *as*, *m*. 'son of the earth,' the planet Mars or its regent. — *Dharā-dhara*, *as*, *ā*, *am*, 'bearing or sustaining the earth, prop of the earth,' an epithet of Viṣṇu or Kṛishṇa; (*as*), f. a mountain. — *Dharādharā* (*rā-ād*), f. the earth. — *Dharādhipa* (*rā-adh*), *as*, *m*. 'sovereign of the earth,' a king. — *Dharāntara-āra*, *as*, *ā*, *am*, walking in the interior of the earth; (probably a wrong reading for *dhārāntara-āra*, q.v.). — *Dharā-pati*, *is*, *m*. 'lord of the earth,' an epithet of Viṣṇu. — *Dharā-putra*, *as*, *m*. 'son of the earth,' the planet Mars. — *Dharā-bhuj*, *k*, *m*. 'enjoying or possessing the earth,' a king. — *Dharā-bhrit*, *t*, *m*. 'sustaining the earth,' a mountain. — *Dhārāmara* (*rā-am*), *as*, *m*. 'a god or immortal on the earth,' a Brāhman. — *Dharā-śaya*, *as*, *i*, *am*, sleeping on the earth, lying on the ground. — *Dharā-sūma*, *us*, *m*. 'son of the earth,' the planet Mars. — *Dharoddhāra* (*rā-ud*), *as*, *m*. deliverance of the world. — *Dharo-pastha* (*rā-up*), *as*, *m*. surface of the earth.

Dharana, *as*, *i*, *am*, bearing, holding; preserving; (*as*), m. a dike, a bank, a ridge of land answering the purpose of a bridge &c., the side of a mountain; the world; the sun; the female breast; rice, corn; the Himālaya considered as king of mountains; N. of a king of the Nāgas; (*i* or *dharaṇi*, *is*), f. the earth, the soil, the ground, the Earth personified as the wife of Dhruva; a tubular vessel of the body, a vein; a kind of bulbous plant, an esculent root, = *dhārāṇiyā*, *dhira-patṛi*, *kandālu*, *kandāḍya*,

daṇḍa-kandaka, *vana-kanda*, *su-kandaka*; the silk-cotton tree, = *sālmālī*; a beam or rafter for a roof; N. of a dictionary (generally called *dharaṇi* or *dharaṇi-kośa*); (*am*), n. the act of holding, seizing, possessing, keeping, bearing, supporting, support; bringing, procuring; a support, fastening, prop, stay; security; a sort of weight variously reckoned as = 10 Palas, = 16 silver Māshakas, = 1 silver Purāṇa, = $\frac{1}{10}$ Satamāna, = 19 Nishpāvas, = $\frac{2}{3}$ Karsha, = $\frac{1}{10}$ Pala, = 24 Raktikās; a particular high number. — *Dharāṇa-priyā*, f., N. of the goddess executing the commands of the nineteenth Arhat. — *Dharāṇi-goniga*, *as*, *m*., N. of a man. — *Dharāṇi-ja*, *as*, *m*. 'the son of the earth,' an epithet of Angiras or the planet Mars. — *Dharāṇi-dhara*, *as*, *m*. 'the bearer of the earth,' an epithet of Viṣṇu; [cf. *dharaṇi-dhara*.] — *Dharāṇi-maṇḍa*, N. of a place. — *Dharāṇi-stha*, *as*, *ā*, *am*, being or staying on earth. — *Dharāṇi-kanda*, *as*, *m*, an esculent root or bulb (= *dharaṇi*). — *Dharāṇi-kilaka*, *as*, *m*. a mountain. — *Dharāṇi-tala*, *am*, n. the surface of the earth. — *Dharāṇi-talaśrī*, *is*, *m*., N. of a king of the Kin-naras. — *Dharāṇi-dhara*, *as*, *i*, *am*, 'bearing or sustaining the earth,' epithet of the mythical elephants which are fabled to support the earth; (*as*), m. epithet of Sesha; of Viṣṇu or Kṛishṇa; of Siva; a mountain; a tortoise; a king; N. of several persons; of a man of the family of Maunin and son of Maheśvara; of the father of Sasi-dhara; of the father of Vāsu-deva and grandfather of the author Hari-nātha; of the father of Dayā-sankara; of a scholiast on Manu; of a Bodhi-sattva; (sometimes read *dharaṇi-dhara* or *dharaṇin-dhara*). — *Dharāṇi-dhrit*, *t*, *m*. 'supporting the earth,' an epithet of Sesha. — *Dharāṇi-pati*, *is*, *m*. 'lord of the earth,' a king. — *Dharāṇi-pūra*, *as*, *m*. the ocean (as 'surrounding the earth'). — *Dharāṇi-plava*, *as*, *m*. the ocean ('in which the earth floats'). — *Dharāṇi-bhrit*, *t*, *t*, *t*, bearing or supporting the earth; (*t*), m. a mountain; a king; (also read *dharaṇi-bhrit*). — *Dharāṇi-maṇḍala*, *am*, n. 'the sphere of the earth,' the globe. — *Dharāṇi-ruha*, *as*, *m*. 'growing on the earth,' a tree; [cf. *kshitti-ruh* and *kshiti-ruha*.] — *Dharāṇiśvara* (*ni-is*), *as*, *m*. 'lord of the earth,' an epithet of Siva. — *Dharāṇiśvara-rāja*, *as*, *m*. 'king of the lords of the earth,' N. of a Bodhi-sattva. — *Dharāṇi-suta*, *as*, *m*. 'son of the earth,' an epithet of Angiras or the planet Mars; (*ā*), f. 'the daughter of the earth,' an epithet of Sītā, wife of Rāma (as produced from the soil by Janaka when he was ploughing a spot to prepare it for a sacrifice).

Dharāṇi, *is*. See above under *dharaṇa*.

Dharāṇiya, *as*, *ā*, *am*, to be held or kept, to be borne or carried; supportable.

Dharāṇi, *is*, *m* (?), N. of an Agastya.

Dharitṛi, f. a female bearer, supporter; the earth.

Dhariman, *ā*, *m*. a balance, a pair of scales, a weight; form, figure, semblance; [cf. *dhariman*.]

— *Dharima-meya*, *as*, *ā*, *am*, measurable by weight.

Dhariman = *dharman* (only occurring in the loc. *dhariman*), Ved. according to custom or law or precept; (Sāy.) containing the essence of the earth (as an altar); a vessel for holding anything.

1. *dharaṇa*, *as*, *ā*, *am* (for 2. see p. 451, col. 3). Ved. carrying, holding, supporting, one who supports or keeps; (*as*), m. the supposed author of a hymn of the Rīg-veda; an epithet of Brahma; heaven, paradise; water; opinion, conception; (*as*, *i*, *am*), containing in one's self, spacious; a place where anything is preserved or kept; (*am*), n. a basis, foundation, support, prop, stay; the firm soil of the earth; anything that is undermost or innermost; a receptacle, reservoir; water. — *Dharāṇa-hvara*, *as*, *ā*, *am*, Ved. trembling in its innermost foundations?; (Sāy.) obstructing the flow of waters.

Dharnasa, *as*, *ā*, *am*, or *dharnas* or *dharni*, *is*, *is*, *i*, Ved. bearing, supporting, sustaining; a supporter; strong, energetic, powerful, able; full of spirit (as Soma); firm, durable; (*dharnas* in Naigh. II. 9. is one of the synonyms of *bala*, strength.)

Dhartavya, *as*, *ā*, *am*, to be upheld or supported; to be held, had or possessed; to be placed or fixed.

Dhartṛi, *tā*, *trī*, *trī*, holding, bearing, supporting; (*tā*), m. a bearer, supporter, preserver.

Dhartra, *am*, n. a prop, a stay; a house; a sacrifice; virtue, moral merit.

1. *dharma*, *as*, *ā*, *am*, m. n. (rarely n.; the older form which occurs in the Rīg-veda is *dharman*, q.v.; for 2. *dharma* see p. 451, col. 3), that which is to be held fast or kept, ordinance, statute, law, usage, practice, custom, the customary observances of caste, sect, &c.; religion, piety; prescribed course of conduct, duty, (thus 'giving alms' &c. is the *dharma* of the householder, 'administering justice' of a king, 'piety' of a Brāhman, 'courage' of a Kshatriya); right, justice, equity, anything right, proper, or just; virtue, morality, morals, merit, good works; nature, character, the peculiar state or condition of anything; an essential or characteristic quality, mark, peculiarity; manner, resemblance; any sacrifice; a peculiar kind of sacrifice; an Upanishad; religious abstraction, devotion (= *yoga*); associating with the virtuous; a bow; a drinker of Soma juice; Right, Justice, Law, or Virtue personified (as born from the right breast of Brahmā, and having Sama, Kāma, and Harsha as his offspring); or personified as a Bull; or personified as a Dove; a N. of Yama (the Hindu Pluto, ruler of the lower regions, god of justice, and judge of the dead); one of the attendants of the god of the Sun; Justice or Virtue identified with Viṣṇu; also identified with Prajā-pati, and said to be son-in-law of Dakṣa; N. of the fifteenth Arhat of the present Ava-sarpini, descended from Ikshvāku, son of Bhānu and Su-vratā; N. of a son of Anu and father of Ghṛita; of a son of Gāndhāra and father of Dhṛita; of a son of Haihaya and father of Netra; of a son of Prithu-śravas and father of Uśanas; of a son of Su-vrata; of a son of Dirgha-tapas; of a prince of Kāśmīra; of a lexicographer; (in astrology) N. of the ninth mansion; *dharma* or *dharmanya*, ind. according to right, rightly, justly, according to rule, according to the nature of anything. — *Dharma-kathaka*, *as*, *m*. a propounder of the law. — *Dharma-kathā*, f. a discourse upon law, &c. — *Dharma-karma*, *n*, n. a work of duty or piety; any virtuous or pious action. — *Dharma-kāma*, *as*, *ā*, *am*, loving justice, observing right or duty; (*as*), m., N. of a son of the demon Pāpiyas; of a god of the Bodhi tree. — *Dharma-kāmārtha-sambaddha* (*ma-ar*), *as*, *ā*, *am*, joined with or containing virtue, pleasure, and wealth. — *Dharma-kāya*, *as*, *m*. 'the body of law or of abstract existence,' epithet of one of the three bodies of a Buddha; (*as*), m. a Buddha; a Jina or Jaina saint; an epithet of Avalokiteśvara. — *Dharma-kāra*, *as*, *m*. a doer or observer of the law; N. of a person. — *Dharma-kāraṇa*, *am*, n. cause of virtue. — *Dharma-kārya*, *am*, n. any act of duty or religion (as digging a well, building a temple, &c.); pious act, good work, virtuous conduct. — *Dharma-kīrtti*, *is*, *m*. 'glory of religion,' N. of a poet; of a logician; of a king mentioned in the twenty-first chapter of the Vṛjhan-nāradya-Purāṇa. — *Dharma-kīla*, *as*, *m*. royal edict or order, decree, grant. — *Dharma-kilaka*, *as*, *m*. the command of a Brāhman. — *Dharma-kīpa*, *as*, *m*. 'the holy well,' N. of a Tīrtha. — 1. *dharmā-kṛit*, *t*, *t*, *t* (for 2. see under *dharman*), fulfilling duty, one who acts justly or practises virtue. — *Dharma-kṛitya*, *am*, n. fulfilment of duty, virtue; any moral or religious observance. — *Dharma-ketu*, *us*, *m*. 'having justice for a banner or symbol,' N. of a son of Su-ketu and father of Satya-ketu; N. of a Buddha; of a Jaina deified saint. — *Dharma-kośa* or *dharmā-kośa*, *as*, *m*. the treasury of law or duties; the collective body of laws or duties. — *Dharmakośa-vyākhyā*, f. 'the explanation of the treasury of law,' N. of a Buddhist work. — *Dharma-kriyā*, f. observance of duties, acting according to law, righteous conduct, any religious act or pious work. — *Dharma-kshetra*, *am*, n. the department or province of the law; a plain in the north-west of India near Delhi (the scene of the

great battle between the Kurus and Pāṇḍus, commonly called Kuru-kshetra); (as), m. a man of piety and virtue. — *Dharma-gaṇja*, as, m. 'treasury of law or religion,' N. of a library. — *Dharma-gaṇṣha*, as, m. 'seeking virtue &c.,' N. of a man. — *Dharma-gaṇanābhīyudgata-rāja* ('na-abh'), as, m. 'a prince who has threaded the labyrinth of the law,' N. of a Buddha. — *Dharma-gupta*, as, m. 'protected by the law,' N. of several persons; (ās), m. pl., N. of a Buddhist school. — *Dharmagupta-mīśra*, as, m., N. of an author mentioned in the *Śaṅkṣhepa-śāstra* by Mādhava. — *Dharma-grantha*, as, m. book of the law, sacred scriptures. — *Dharma-grahaṇa*, am, n. observance of moral or religious precepts, accepting or following the law. — *Dharma-ghaṭa*, as, m. a jar of fragrant water offered daily in the month Vaiśākha. — *Dharma-ghna*, as, i, am, 'destroying law or right,' contrary to law or duty, immoral, unlawful; (as), m. (?), the plant *Terminalia Belle-rica* (so called because the seeds are used as dice). — *Dharma-ākra*, am, n. 'the wheel or circle of religion or law,' (an expression used to denote the vast range of Dharma); a kind of mythical weapon; (as), m. 'having the wheel of Dharma,' a Buddha. — *Dharma-ākra-bhṛt*, t, m. 'holding the wheel of Dharma,' a Buddha or Jaina. — *Dharma-āraṇa*, am, n. or *dharma-ārya*, f. observance of the law, performance of duty. — *Dharma-ārin*, i, īnī, f, observing the law, fulfilling one's duties, practising virtue, virtuous, dutiful, moral; (i), m., N. of a Buddhist deity; epithet of Śiva; (īnī), f. a female helpmate in the fulfilment of duties, especially a wife, an honest wife, a virtuous woman. — *Dharma-āntaka*, as, ā, am, reflecting on the law, studying duty, familiar with it. — *Dharma-āntana*, am, n. or *dharma-āntā*, f, pondering on the law or duty, study of virtue, consideration of moral duties, virtuous reflection. — *Dharma-ānti*, i, ā, f, reflecting on the law or duty; an epithet of Śākya-muni; (perhaps wrongly for *dharma-āntin*). — *Dharma-ja*, as, ā, am, produced by a sense of duty; (as), m. 'son of Dharma, judge of the dead,' an epithet of Yudhi-shthira. — *Dharma-jijñāsa*, f, 'inquiry into the law,' N. of a Pāṇḍishā ascribed to Kātyāyana. — *Dharma-jivana*, as, ā, am, living by fulfilment of prescribed duties, a Brāhman who lives according to the rules of his class, one who practises the outward acts of the law. — *Dharma-jia*, as, ā, am, knowing the law or what is right, knowing one's duty, conversant with virtue. — *Dharma-jñāna*, am, n. knowledge of moral, legal, and religious duty. — *Dharma-tattva*, am, n., N. of a Mīmāṃsā work by Kamalākara. — *Dharmatattva-śā*, t, i, t, knowing the truths of law or religion. — *Dharma-tas*, ind. according to law or to rule, rightly, justly, religiously, righteously, virtuously; from a virtuous motive. — *Dharma-tīrtha*, am, n. 'the holy Tīrtha,' N. of a sacred place of pilgrimage. — *Dharma-tyāga*, as, m. abandonment of religion, apostasy. — *Dharma-trāta*, as, m. 'protected by the law,' N. of a Buddhist author. — *Dharma-tva*, am, n. religion, virtue, righteousness, morality, piety; inherent nature, peculiar property. — *Dharma-da*, as, ā, am, giving or granting virtue; (as), m., N. of one of the attendants of Skanda. — *Dharma-datta*, as, m. 'given by religion,' N. of a writer on rhetoric. — *Dharma-darśana*, am, n. seeing or knowing duty or the law. — *Dharma-dāna*, am, n. a gift made from a sense of duty (without regard to self-interest). — *Dharma-dāra*, ās, m. pl. a lawful wife; [cf. *dharma-patnī*]. — *Dharma-dāsa*, as, m. 'the slave of duty,' N. of a poet, author of the *Vidagdha-mukha-māṇḍana*. — *Dharma-dinnā*, f. 'given by religion,' (dinnā in Pāli = datta), N. of a female. — *Dharma-dīpikā*, f., N. of a work. — *Dharma-dughā*, f. a cow milked for the fulfilment of religious duty. — *Dharma-dīdhābhedya-sūtilambha* ('dha-abh'), as, m., N. of a king of the Gāruḍas. — *Dharma-dīś*, k, k, k, seeing the right, regarding piety. — *Dharma-dvārī*, f. 'having law or virtue for its waters,' the Ganges. — *Dharma-drohin*, i, īnī, f, violating the

law or right; (i), m. a Rākṣasa. — *Dharma-dve-śka*, i, m. the plant *Terminalia Belle-rica*; see *dharma-ghna*. — *Dharma-dhara*, as, m. 'supporter of the law,' N. of a king of the Kīn-naras. — *Dharma-dhātu*, us, m. 'the element of law or of existence,' one of the eighteen Dhātus of the Buddhists; a Buddha ('whose Dhātu is Dharma'). — *Dharmadhātu-vāg-īśvara*, as, m., N. of a deity. — *Dharma-dhṛit*, t, t, t, Ved. observing the law. — *Dharma-dhṛish*, k, m. (dhṛik is also referred to rt. dhṛi or to rt. dhṛik), 'supporter of the law or right,' N. of a son of Śva-phalka; [cf. *dharma-bhṛit*]. — *Dharma-dhvaja*, as, ā, am, 'whose banner is virtue,' one who hangs out the flag of religion for selfish purposes, one who makes a livelihood by assumed devotion, a religious hypocrite or impostor; (as), m., N. of the Sun; of a king of Mithilā, son of Kuśa-dhvaja and father of Amita-dhvaja and Kṛita-dhvaja; N. of a brother of Kuśa-dhvaja; of a king of Kāṅkana-pura. — *Dharma-dhvaṇin*, i, īnī, f, 'hoisting the flag or colours of religion,' a religious hypocrite or impostor, one who makes a livelihood by assumed devotion. — *Dharma-nada*, am, n., N. of a sacred lake; (according to a legend, a metamorphosis of the god Dharma). — *Dharma-nan-dana*, as, m. 'Dharma's joy, a son of the god Dharma,' properly an epithet of Yudhi-shthira, but applied in Bhāg-Purāṇa I. 9, 12, to all the sons of Pāṇḍu; [cf. *dharma-ja*, *dharma-putra*, *dharma-vata*]. — *Dharma-nandin*, i, m., N. of a Buddhist who translated certain sacred writings into Chinese. — *Dharma-nātha*, as, m. legal protector, rightful lord. — *Dharma-nābha*, as, m. 'the centre of the law,' an epithet of Viṣṇu; N. of a king. — *Dharma-nibandha*, as, m. attachment to virtue or religion, piety, virtue. — *Dharma-nibandhin*, i, īnī, f, pious, attached to virtue, engaged in religious duties, holy. — *Dharma-niveśa*, as, m. religious devotion. — *Dharma-nishpatti*, i, f. fulfilment or discharge of duty, moral or religious observance. — *Dharma-netra*, as, m. 'law-eyed,' N. of a grandson of Dhṛita-rāshtra; of a son of Taṅsu and father of Dush-manta (Dushyanta). — *Dharma-paṭṭa*, as, m. the band of law or duty. — *Dharma-pati*, i, m., Ved. the lord or guardian of order and law. — *Dharma-pattana*, am, n. 'the city of the law,' epithet of the city of Śrāvastī [cf. *dharma-paṭṭana*]; pepper. — *Dharma-pattra*, am, n. the plant *Ficus Glomerata*. — *Dharma-patnī*, f. a lawful wife, a man's first wife, a wife of the same caste with her husband and married conformably to the established law. — *Dharma-patha*, as, m. the way of duty or virtue, virtuous course; N. of a merchant. — *Dharma-pathin*, -panthās, m. the way of duty or virtue. — *Dharma-para*, as, ā, am, intent on virtue, devoted to duty; pious, righteous. — *Dharma-pā-ṭhaka*, as, m. a teacher of law, a lawyer. — *Dharma-pāla*, as, m. 'protector or guardian of the law,' metaphorical expression for 'punishment' or for 'a sword,' N. of a minister of king Daśa-ratha; of a learned Buddhist; of a prince. — *Dharma-pālaka*, as, i, k, am, observing the law, dutiful. — *Dharma-pāśa*, as, m. 'the noose of the god of justice,' N. of a mythical weapon. — *Dharma-pāṭha*, 'the seat of law,' N. of a place in Vārāṇasī. — *Dharma-pidā*, f. an offence against the law, transgressing the law or right. — *Dharma-putra*, as, m. a lawful son, a son begot from a sense of duty (not from sensual pleasure); 'son of the god Dharma,' epithet of Yudhi-shthira; (au), m. du. epithet of the Rishis Nara and Nara-yaṇa. — *Dharma-pura*, am, n. 'the city of the law,' N. of a town situated on the Narmadā river. — *Dharma-purāṇa*, am, n. 'the Purāṇa of law,' N. of a work. — *Dharma-prasāra*, as, m. 'the course of law or right,' metaphorical expression for 'a sword.' — *Dharma-pradīpa*, as, m. 'light of the law,' N. of a work composed by Dhaṇa-jaya. — *Dharma-pradīpa-vyākhyāna*, am, n. 'the explanation of the lamp of law,' N. of a commentary to the preceding work. — *Dharma-pradhāna*, as, ā, am, eminent in piety. — *Dharma-prabhāsa*, as,

m. 'illuminator of the law,' N. of a Buddha. — *Dharma-pravaktri*, tā, m. a teacher or expounder of the law. — *Dharma-pravācana*, am, n. enunciation of the law, the act of propounding the law. — *Dharma-prastha*, as, m. 'the table-land of the god Dharma,' N. of a place. — *Dharma-priya*, as, m. 'a friend of the law,' N. of a Buddhist scholar. — *Dharma-bala*, as, m. 'the strength of law,' N. of a man. — *Dharma-bāṇijika*, as, m. one who tries to make a profit out of his virtue like a merchant. — *Dharma-buddhi*, i, i, i, virtuously-minded, virtuous; (i), m., N. of a king. — *Dharma-bhā-ginī*, f. a lawful sister, a female that has the rights of a sister; 'a sister in respect of religion,' i. e. as belonging to the same religion; [cf. *dharma-bhṛt*]. — *Dharma-bhāgin*, i, īnī, f, possessed of religion or virtue; (īnī), f. a virtuous wife. — *Dharma-bhā-naka*, as, m. 'an expounder of the law,' a lecturer, a public reader of the Mahā-bhārata and other sacred works which are read aloud and explained to large assemblies of Hindūs at particular seasons. — *Dharma-bhikṣuka*, as, m. a mendicant from virtuous motives. — *Dharma-bhīruka*, as, ā, am, tremblingly alive to duty. — *Dharma-bhṛt*, t, m. 'a supporter of law, a maintainer of justice,' (often an epithet of a king); a virtuous person; N. of a son of Śva-phalka. — *Dharma-bhṛta*, as, m., N. of one of the sons of the thirteenth Manu. — *Dharma-bhṛtrī*, tā, m. 'a brother in respect of religion,' a fellow religious student, any one regarded as a brother from discharging the same religious duties; [cf. *dharma-bhāginī*]. — *Dharma-matī*, i, m. 'virtuously-minded,' N. of a prince; of a god; of the Bodhi tree. — *Dharma-maya*, as, i, am, consisting of law or virtue, made up or replete with virtue, moral, righteous. — *Dharma-mahāmātra*, as, m. a minister in matters of religion. — *Dharma-mātra*, as, ā, am, depending only on custom. — *Dharma-mārga*, as, m. the path of virtue. — *Dharma-mitra*, as, m., N. of a Buddhist. — *Dharma-mīmāṃsā-saṅgraha*, as, m. 'an abridgment of the inquiry into Dharma,' N. of a Mīmāṃsā work by Kṛishṇa-deva. — *Dharma-mūla*, am, n. the foundation of Hindū law and religion; the Vedas. — *Dharma-mejhā*, f., N. of one of the ten Bhūmis with Buddhists. — *Dharma-yuga*, am, n. 'the age of religion,' the Kṛita-yuga. — *Dharma-yuj*, k, k, k, righteous, pious, just. — *Dharma-rak-ṣitā*, f., N. of a female. — *Dharma-ratā*, i, ā, i, f, 'delighting in justice or virtue,' N. of one of the sons of the demon Pāpiyas. — *Dharma-ratna*, am, n. 'gem of the law,' N. of a work. — *Dharma-ratha*, as, m. 'whose chariot is dharma,' N. of a son of Sagara; of Divi-ratha. — *Dharma-rāj*, f, m. 'the king of justice,' epithet of Yama; of Yudhi-shthira; of a king of the herons, son of Kaśyapa and an Apsaras. — *Dharma-rāja*, as, m. 'king of justice,' an epithet of Yama; an epithet of Yudhi-shthira; a king in general; a Buddha. — *Dharmarāja-tā*, f. the rank or title of Dharma-rāja. — *Dharmarāja-dikṣhita*, as, m., N. of the author of the *Vedānta-paribhāṣā*. — *Dharma-rājan*, ā, m. 'king of justice,' epithet of Yudhi-shthira. — *Dharmarāja-purogama*, as, ā, am, having Yudhi-shthira for a leader; headed by Yudhi-shthira. — *Dharma-rājikā*, f. a Stūpa. — *Dharma-rucī*, i, m., N. of a god of the Bodhi tree; N. of a man. — *Dharma-rodhin*, i, īnī, f, opposed to law or virtue, illegal, immoral. — *Dharma-lakṣhaṇa*, am, n. an essential mark or characteristic of ethics or law, as place, time, &c. — *Dharma-lopa*, as, m. irreligion. — *Dharma-val*, ān, atī, at, endowed with virtue, virtuous, pious, upright, just, lawful; accompanied by Dharma; (atī), f., N. of a Mudrā; N. of a queen. — *Dharma-vatsala*, as, ā, am, tenderly alive to duty, loving piety. — *Dharma-varitn*, i, īnī, f, 'abiding in duty,' righteous. — *Dharma-vardhana*, as, ā, am, 'increasing right or virtue,' an epithet of Śiva; (as), m., N. of a king of Śrāvastī; of a poet; (am), n., N. of a town. — *Dharma-varman*, a, n. 'shield or armour of justice or virtue,' epithet of Kṛishṇa. — *Dharma-vāda*, as, m. discussion or argument about law or duty.

— *Dharma-vādin*, ī, inī, ī, discussing the law or duty. — *Dharma-vāsara*, as, m., 'day of religious duties,' the day of full moon, peculiar sacrifices being performed on this day. — *Dharma-vāhana*, as, m., 'whose vehicle is the bull, considered as a personification of virtue,' an epithet of Śiva. — *Dharma-vāhya*, as, ā, am, 'outside the law,' contrary to what is right. — *Dharma-vicāra-saṅgraha*, as, m., N. of an abridgment of the Mīmāṃsā-sūtras by the Muni Jaimini. — *Dharma-vid*, t, t, t, acquainted with the law, duty-knowing, endued with a sense of justice, virtuous, pious, moral. — *Dharma-vidyā*, f. knowledge of the law or right; [cf. *dharmavidyā*.] — *Dharma-vidhī*, īs, m., legal precept or injunction. — *Dharma-viplava*, as, m., 'confusion or violation of duty,' immorality, wickedness. — *Dharma-vivar-dhana*, as, m., 'promoter of law or right,' epithet of a son of Aśoka, = *kunāla*. — *Dharma-viveka*, as, m., investigation of right or virtue. — *Dharma-viveka-vākya*, am, n., N. of a short poem ascribed to Halāyudha. — *Dharma-vivecana*, am, n., judicial investigation. — *Dharma-vṛttī*, īs, f., 'explanation of the law,' N. of a chapter of the Śārngadhara-paddhati. — *Dharma-vṛddha*, as, m., 'advanced in virtue,' N. of a son of Śva-phalka; [cf. *dharmadhrish* and *dharmabhṛit*.] — *Dharma-vaitansika*, as, m., one who gives away money unlawfully acquired in the hope of appearing generous. — *Dharma-vyādha*, as, m., 'the hunter versed in law,' N. of a Brāhmaṇ changed into a hunter in consequence of a curse; of a Brāhmaṇ-killer (born as a hunter from the body of Vasu, king of Kāśmīra). — *Dharma-sarīra*, am, n., 'religious or sacred relic,' a term applied to certain small Buddhist Stūpas. — *Dharma-sarman*, ā, m., N. of a preceptor. — *Dharma-sālā*, f., a court of justice, a tribunal; a charitable institution, a hospital. — *Dharma-sāsana* or *dharmasāstra*, am, n., 'a law-book,' a code of laws, the body or code of Hindū law, jurisprudence, any work on the subject. — *Dharma-sīla*, as, ā, am, of a virtuous disposition, virtuous, just, pious; (ā), f., N. of a female. — *Dharma-sreshthin*, ī, m., N. of a Buddhist Arhat. — *Dharma-saṃskṛita*, as, ā, am, 'following or seeking virtue,' virtuous, just, pious. — *Dharma-saṃhitā*, f., a code or collection of law, especially the work of some saint or divine person (as Manu, Yājñavalkya, &c.). — *Dharma-saṅga*, as, m., addiction to justice or virtue; hypocrisy. — *Dharma-saṅgiti*, īs, f., a discussion about the law; (with Buddhists) a council; N. of a work. — *Dharma-saṅgraha*, as, m., 'collection of laws, legal compilation,' N. of a Buddhist work on law. — *Dharma-santāna-sū*, īs, ūs, u, producing virtuous offspring or actions. — *Dharma-sabhā*, f., a court of justice, tribunal. — *Dharma-sahāya*, as, m., a companion in the fulfilment of religious duties. — *Dharma-sādhana*, am, n., 'means of performing duty,' any act or virtue essential to a system of duties. — *Dharma-sārathi*, īs, m., N. of a son of Tri-kakud. — *Dharma-sāvarṇi*, īs, m., N. of the eleventh Manu. — *Dharma-siṅha*, as, m., N. of a man. — *Dharma-sūta*, as, m., 'the son of the god Dharmā,' an epithet of Yuddhi-shthira. — *Dharma-sū*, īs, ūs, u, Ved. promoting order or justice; (ūs), m., the fork-tailed shrike. — *Dharma-sūtra*, am, n., a Sūtra work treating on law and custom; (as), m., N. of a son of Su-vrata. — *Dharma-setu*, us, m., 'barrier of justice,' epithet of Śiva; N. of a son of Āryaka. — *Dharma-sena*, as, m., N. of a king. — *Dharma-shandha*, as, m., 'collection of laws,' N. of a work by Śāriputra and Maudgalyāyana. — *Dharma-stha*, as, m., 'abiding in the law,' a judge. — *Dharma-sthala*, am, n., 'the place of justice,' N. of a town. — *Dharma-sthavira*, as, m., 'firm in law,' N. of a man. — *Dharma-svāmī*, ī, m., 'the lord of law and right,' epithet of Buddha; N. of a sanctuary built by Dharmā, king of Kāśmīra. — *Dharma-hantri*, tā, trī, trī, transgressing the law or justice. — *Dharmākara* ('ma-āk'), as, m., 'mine of virtue or law,' N. of a disciple of Buddha Lokēśvara-rāja; of the ninety-ninth Buddha;

of a Buddhist translator. — *Dharmāgama* ('ma-āg'), as, m., a law-book. — *Dharmāṅgada* ('ma-an'), as, m., N. of a man; of a prince, son of Priyan-kara. — *Dharmāṅgā* ('ma-an'), f., a heron. — *Dharmā-cārya* ('ma-āc'), as, m., a teacher of law or of customs. — *Dharmācārya-stuti*, īs, f., 'praise of the teacher of the law,' N. of a work. — *Dharmāmaja* ('ma-āt'), as, m., 'the son of Dharmā,' an epithet of Yuddhi-shthira. — *Dharmāmā-tā*, f., pious-mindedness, justice, virtue. — *Dharmātman* ('ma-āt'), ā, ā, a, just, virtuous, pious-minded, virtuously-minded, of a virtuous disposition, pious, fulfilling duties; (ā), m., a saint, a pious or virtuous person; an epithet of Kumāra-pāla. — *Dharmāditya* ('ma-ād'), as, m., N. of a Buddhist king. — *Dharmādharma* ('ma-adh'), as, m., du. right and wrong, justice and injustice. — *Dharmādharma-parikṣhā*, f., or *parikṣhāṇa*, am, n., 'test of right and wrong,' a kind of ordeal by drawing lots or slips of black and white paper. — *Dharmādharma-senā-hanana*, am, n., N. of the 120th chapter of the Kṛīḍā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Dharmādharma* ('ma-adh'), am, n., administration of the laws; a court of justice; (as), m., a judge, magistrate. — *Dharmādharma-sthāna*, am, n., a court of justice. — *Dharmādharma-ranika*, as, m., or *dharmādharma-ranin*, ī, m., 'pre- siding over justice,' a judge, an administrator of the law. — *Dharmādharma* ('ma-adh'), as, m., admin- istration of justice, the office of a judge; N. of a work. — *Dharmādharma-rin*, ī, m., or *dharmādharma-rin*, as, m., a chief officer of justice, an admin- istrator of the law, lord-chief-justice, magistrate, a judge. — *Dharmādharma-rin* ('ma-adh'), am, n., a court of justice. — *Dharmādharma-rin* ('ma-adh'), as, m., 'overseer of justice,' minister of justice, a magistrate, a judge. — *Dharmādharma-rin* ('ma-adh'), ā, m., the way of justice or virtue. — *Dharmādharma-rin* ('ma-adh'), am, n., virtuous or moral conduct, acting according to law. — *Dharmādharma-rin* ('ma-an'), as, m., conformity to law or virtue, course or practice of duty. — *Dharmādharma-rin* ('ma-an'), am, n., N. of a Buddhist Āgama. — *Dharmādharma-rin* ('ma-an'), us, m., 'the well of Dharmā, the holy well,' N. of a Tirtha. — *Dharmādharma-rin* ('ma-an'), as, ā, am, departing from virtue, wicked, immoral, unrighteous; (am), n., injustice, immorality, vice. — *Dharmādharma-rin* ('ma-abh'), ās, ās, as, di- recting the mind to virtue or religion, virtuous. — *Dharmādharma-rin* ('ma-abh'), f., any ab- lution prescribed as a religious duty. — *Dharmādharma-rin* ('ma-am'), īs, m., 'the ocean of laws,' N. of a work. — *Dharmādharma-rin* ('ma-ay'), am, n., knowledge of dharmā by means of manas(?). — *Dharmādharma-rin* ('ma-ar'), am, n., 'grove of religion,' a sacred grove, a wood inhabited by her- mits or ascetics; N. of a sacred forest in Madhya- deśa, into which Dharmā is said to have retired; N. of a town founded by Amūrta-rājas. — *Dharmādharma-rin* ('ma-ar'), ās, m., pl. religious merit, wealth, pleasure, and final emancipation, (the four ends or objects of existence). — *Dharmādharma-rin* ('ma-ar'), ī, inī, ī, having an eye to duty and interest or to religion and wealth. — *Dharmādharma-rin* ('ma-ar'), f., attachment to duty and interest or to religion and wealth. — *Dharmādharma-rin*, ind. for reli- gious purposes; according to right or duty, in a just manner, according to prescript. — *Dharmādharma-rin*, as, ā, am (fr. *dharmā-ārtha*), relating to law or duty. — *Dharmādharma-rin* ('ma-āt'), as, ā, am, having a false character. — *Dharmādharma-rin* ('ma-āt'), am, n., introduction to the understanding of the dharmā of Śākya-muni. — *Dharmādharma-rin* ('ma-ās'), as, m., the Aśoka of justice,' epithet of king Aśoka, grandson of Candra-gupta, (after he had adopted the Buddhist faith). — *Dharmādharma-rin* ('ma-ās'), as, ā, am, seeking virtue, just, virtuous. — *Dharmādharma-rin* ('ma-ās'), am, n., the throne of justice, judgment- seat, the bench. — *Dharmādharma-rin* ('ma-ās'), as, ā, am, seated on the judgment-seat. — *Dharmādharma-rin* ('ma-as'), as, m., (with Jāinas) the category or predicament of virtue. — *Dharmādharma-rin* ('ma-in'),

as, m., 'lord of justice,' epithet of Yama. — *Dharmādharma-rin* ('ma-ip'), us, ūs, u, wishing to acquire religious merit. — *Dharmādharma-rin* ('ma-īsa'), as, m., 'lord of justice,' epithet of Yama. — *Dharmādharma-rin* ('ma-īsa'), as, m., 'lord of justice,' epithet of Yama; N. of a Buddhist deity; of a commentator on Yājñavalkya. — *Dharmādharma-rin* ('ma-īsa'), am, n., 'the Tirtha of the lord of justice,' N. of a place of pilgrimage. — *Dharmādharma-rin* ('ma-īsa'), am, n., 'the Linga of the lord of justice,' N. of a place of pilgrimage. — *Dharmādharma-rin* ('ma-uc'), as, m., 'collection of law,' N. of a place (in which Śākya-muni is said to have instructed the deities called Tushitas). — *Dharmādharma-rin* ('ma-uc'), as, m., chiefly characterized by virtue, N. of a Buddhist teacher. — *Dharmādharma-rin*, ās, m., pl. the disciples of Dharmātara. — *Dharmādharma-rin* ('ma-up'), as, m., instruction in law or duty, a discourse on religion, moral or religious instruction; the laws, the collective body of laws. — *Dharmādharma-rin* ('ma-up'), as, m., a teacher of the law, a Guru or spiritual preceptor. — *Dharmādharma-rin* ('ma-up'), f., instruction in the law, advice relating to it. — *Dharmādharma-rin* ('ma-up'), as, ā, am, making a pretence of religion, hypocritical. — *Dharmādharma-rin* ('ma-up'), as, ā, am, endowed with vir- tues, virtuous, moral.

2. *dharmā*, Nom. P. *dharmāti*, &c., to become law. (For 1. *dharmā* see p. 449, col. 3.)

Dharmaka (at the end of an adj. comp.) = 1. *dharmā*; (as), m., N. of a man.

Dharman, ā, m., Ved. bearer, maintainer, sup- porter, arranger; N. of a son of Bṛihad-rāja and father of Kṛitāṇ-jaya; (a), n. (the older form for the later *dharmā*; and even in the later language used as a substitute for *dharmā* at the end of adj. comps.), support, prop; (Sāy.) religious rite (Ved.); law, order, custom; religion, duty; mode, manner; quality, characteristic mark, natural order [cf. *kṣha- tra-dhī*, *kṣhema-dhī*, *jaya-dhī*, &c.]; *dharmāṇa*, inst. sing. or *dharmābhis*, inst. pl., Ved. in order, according to rule, regularly, naturally. — 2. *dharmā-krīṭ*, t, m., Ved. 'a maintainer of order or a per- former of religious rites,' epithet of Indra; (for 1. see p. 449, col. 3.)

Dharmāyu, us, ūs, u, righteous, virtuous.

Dharmāya, Nom. P. A. *dharmāyati*, -te, &c., to become law.

Dharmīn, ī, īnī, ī, virtuous, religious, pious, just; obeying the law, knowing one's duties, having duties; endowed with any peculiar property or faculty; (often at the end of comp.) subject to particular laws (e. g. *vināśa-dhī*, q. v.); having the peculiar qualities or properties or nature of anything, having anything as a characteristic mark [cf. *cha-dhī*]; following the habits of any person; (ī), m., N. of the fourteenth Vyāsa; (īnī), f., a kind of perfume; [cf. *dharmā- pēya*.] — *Dharmī-tva*, am, n., virtuousness, justice, devotion to one's duties, virtue.

Dharmīshtha, as, ā, am (superl. of *dharmīn*), very pious or virtuous; completely according to law, completely harmonizing or agreeing with law or virtue, lawful. — *Dharmīshtha-tā*, f., great virtuous- ness, righteousness.

Dharmīyas, ān, asī, as (compar. of *dharmīn*), more virtuous &c.; very pious or moral &c.

Dharmeyu, us, m., N. of a son of Raudrāśva.

Dharmya, as, ā, am, lawful, legal, conformable to justice or law or custom or morality, consistent with duty; usual; just, righteous; legitimate; en- dowed with particular qualities (e. g. *tad-dharmya*, endowed with those qualities); suitable to any person or thing (with gen.). — *Dharmya-vivāha*, as, m., legal marriage (of which there are various kinds described in Manu III. 22).

धरुण 2. *dharuṇa*, as, m. (fr. rt. *dhe* ?), Ved. a sucking calf; (for 1. *dharuṇa* see p. 449, col. 2; cf. *dhāru*.)

धर्केट *dharkaṭa*, as, m., N. of a teacher.

धर्बक dharbaka, *as*, m., N. of a son of Ajāta-śatru.

धर्म dharma. See p. 449, col. 3; p. 451, col. 3.

धर्मण dharmaṇa, *as*, m. a kind of snake; a kind of tree.

धर्मपुत्र dharmiputra, *as*, m. an actor, a player; (also read *dhātri-putra*.)

धर्म dharsha, *as*, m. (fr. rt. *dhṛish*), boldness, insolence, overbearing conduct, daringness, impudence, licentiousness, pride, arrogance; impatience; violation (of a woman); injury, wrong, insult; restraint; a eunuch; [cf. *dharsha-vara*.] — **Dharshakārīṇī**, *f*, a violated virgin. — **Dharsha-vara**, *as*, m. a eunuch superintending the women's apartments; (probably wrong reading for *varsha-dhara*.)

Dharshaka, *as*, *ā*, *am*, attacking, assailing, assaulting, violating, overbearing; seducing; (*as*), m. a seducer, adulterer; a dancer, actor; mime, mummer.

Dharshana, *as*, *ā*, *am*, offending, hurting, injuring, assaulting; (*am*, *ā*), n. f. assault, affront, insult, outrage; offence; violation, rape, seduction; bad treatment; overbearingness; contempt, disrespect, contumely, abuse; arrogance; copulation; (*ī*), *f*. or (*is*), *f*. a wanton or unchaste woman, a harlot.

Dharshaniya, *as*, *ā*, *am*, liable to be attacked or assaulted, easily assailable or conquerable, violable.

Dharshita, *as*, *ā*, *am*, violated; overpowered, overcome, smitten, ill-treated; (*am*), n. contumely, pride, insolence; copulation, cohabitation; (*ā*), *f*. an unchaste woman.

Dharshin, *ī*, *īṇī*, *ī*, attacking, assaulting, ill-treating, treating badly; audacious, overbearing; proud, arrogant; cohabiting; (*īṇī*), *f*. a disloyal or unchaste woman, a harlot; [cf. *dharshani*.]

धलदध dhaladā, *as*, m. a kind of small thorny tree, commonly called *Dhala-āṅkadā*.

धलिल dhalila, N. of a valley in which the capital of Udyāna is said to have been situated.

धव dhav (connected with *rt.* *ī*. *dhāv* and *dhano*), cf. *ī*. *A. dhavate*, &c., Ved. to run, flow; [cf. Gr. *θέω*, *θεύωμαι*, *θοός*, *Βοη-θέω*, *vo-thēs*.]

धव 1. dhava, *as*, m. the plant *Grislea Tomentosa* (= *madhura-tvaṇa*).

धव 2. dhava, *as*, m. (said by some to be fr. *rt.* *ī*. *dhū*), a man; a husband [cf. *sa-dhāvā* and *vi-dhāvā*]; a possessor, master, lord; a rogue, a cheat; N. of a Vasu (probably incorrect for *dhara*).

धवनी dhavani, *f*. a kind of plant, *Desmodium Gangeticum* or a similar species.

धवर dharava, *am*, n. a particular high number.

धवल dhavala, *as*, *ā*, *am* (said to be fr. *rt.* *ī*. *dhāv*), white, dazzling white, of a shining white colour; handsome, beautiful; (*as*), m. white (the colour); an old bull, an excellent ox; a kind of camphor (= *śina-karpūra*); the plant *Grislea Tomentosa* (= *dhava*); N. of one of the elephants of the quarters; N. of a Rāga or mode of music, (according to Bharata, the eighth son of Hindolārāga); (*ā* or *ī*), *f*. a white cow; (*ī*), *f*. a kind of disease (perhaps only whiteness of the hair); N. of a river; (*am*), n. white pepper; a kind of metre consisting of 4 × 18 short syllables and 1 long (= *dhavalāṅka*; cf. *ulaya-dh*). — **Dhavalagiri**, *ī*, m. 'the white or snowy mountain' (commonly *dhoulā-giri* or *dola-giri*), N. of one of the highest peaks of the great snowy range of the Himalayas, lat. 29. 11, long. 82. 59. — **Dhavalagriha**, *ām*, n. a house whitened with *chunam* or stucco, a palace. — **Dhavalā-tva**, *am*, n. whiteness. — **Dhavalā-paksha**, *as*, m. 'white-winged,' a goose; the light

half of the month, the fortnight of the moon's increase. — **Dhavalā-purāṇa-samuṇḍāya**, *as*, m., N. of a work. — **Dhavalā-mṛitīkā**, *f*. 'white earth', chalk. — **Dhavalā-yāvanāla**, *as*, m. white Yāvanāla. — **Dhavalāṅka** ('*la-āṅ*'), *am*, n. = *dhavala*, a species of the *Ati-dhṛiti* metre. — **Dhavalī-kṛita**, *as*, *ā*, *am*, made white, whitened, whited. — **Dhavalī-bhūta**, *as*, *ā*, *am*, become white. — **Dhavalotpala** ('*la-uf*'), *am*, n. the white esculent water-lily.

Dhavalita, *as*, *ā*, *am*, made dazzling white, whitened, white.

Dhavaliman, *ā*, m. whiteness, white colour, white.

धवाक dhavāṇaka, *as*, m. (fr. *rt.* *ī*. *dhū*), air, wind.

Dhavitavya, *as*, *ā*, *am*, Ved. to be fanned.

Dhavitra, *am*, n. a Pankhā or fan (made of antelope's skin or leather, and used especially for blowing a sacrificial fire).

धा 1. dhā, cl. 3. P. A. *dadhāti*, *dhatte*

(1st pl. *dadhmas*, and *dhattha*, 3rd *dadhāti*; 1st sing. *A. dadhe*, 2nd *dhatse*, 3rd *dhatte*, and *du. dadhāthe*, 3rd *du. dadhāte*, 3rd pl. *dadhāte*); Impf. *adadhāt*, *adhatta* (2nd *du. P. adhattam*, and pl. *adhatta*, 3rd pl. *adadhās* and sing. *A. adhattās*, 3rd pl. *adadhata*); Pot. *dadhāyāt*, *dadhāta*; Impv. *dadhātu*, *dhattām* (2nd sing. *dhehī*, 2nd *du. dhattam*, 3rd *du. dhattām*, and pl. *dhatta*, 3rd pl. *dadhātu*); and sing. *A. dhatsva*, 2nd pl. *dhaddhām*, 3rd pl. *dhaddhātām*); Perf. *dadhau*, *dadhe* (2nd sing. *dadhātha* or *dadhātha*, 1st pl. *dadhāma*, and pl. *dadhā*, 3rd pl. *dadhās*); 3rd pl. *A. dadhre*; Fut. *dadhā*; *dhāsyati*, *-te*; Aor. *adhāt*, *adhita* (3rd pl. *A. adhishata*); Prec. *dheyāt*, *dhāsiṣṭa*; (Ved. forms are, Pres. 1st pl. *P. dadhmast*, 3rd pl. *dadhanti*, and sing. *A. dadhase*, 3rd sing. *dadhe* or *dadhate*, 3rd *du. dadhete*, and pl. *dadhādhre*; Impf. and sing. *P. dadhas*, 3rd sing. *dadhāt*, *dadhāt*, 1st pl. *dadhāma*, 3rd pl. *dadhān*; Let. Impf. 2nd *du. P. dadhathas*; Pot. 1st sing. *dheyām*, 2nd sing. *dhāsyis*, 1st pl. *dHEMA*, and pl. *dhetana*; Impv. 3rd sing. *dhātu*, 2nd pl. *dhāta*, *dhattana*, *dadhāta*, *dadhātana*, 3rd pl. *dhāntu*, *dadhantu*, and sing. *A. dhishva*; Perf. 2nd sing. *A. dhīshe*, 3rd pl. *dadhre*, *dhīre*; Aor. 1st sing. *P. dhām*, 2nd sing. *dhās*, 3rd sing. *dhāt*, with *prati* also *dhat*, 3rd pl. *dhūs*; 1st pl. *A. adhimahi*, *dhimahi*, see under 1. *dhī*; Let. Aor. 3rd sing. *P. dhāti*, 2nd *du. P. dhāsathas*, *A. dhethe*, *dhatthe*, 1st pl. *A. dhāmahe*, 2nd pl. *P. dhāsatha*, 3rd pl. *dhāsaus*); *dhātum* (Ved. inf. *dhātave*, *dhātavā*, *dhātos*, *dhai* in *vayo-dhai*, *dhām* in *prati-dhām*, *dhīyadhīyati*), to put, place, set, lay; put in, lay on or upon (with loc., e. g. *teshu dandān dadhāti*, he lays the stick on them, i. e. punishes them); to place in any state or condition; to bring, convey, lead towards (Ved.); to cause to obtain, cause (Ved.); to fix upon, direct towards (with dat. or loc.), fix or direct the mind (*manas* or *matim*), fix the thoughts or attention (*samādhiṃ*) on (dat. or loc.), make up the mind to do anything (dat., loc., or inf.), to resolve upon; to bestow anything (acc.) upon a person (loc., dat., gen.), grant, confer, present, give; to put in possession; to appoint, fix, constitute; to make, render, produce, generate; to cause, create; to perform, do, undertake; to hold, take hold of, seize; to keep, preserve; to bear, wear, put on (clothes); to sustain, support, maintain; to accept, take, receive, obtain, get; to conceive (in the womb); to take possession of, assume, have, possess; to show, exhibit (A.); to incur, undergo; Pass. *dhīyate*, to be put or placed or laid; to be arranged; to be contained in; to be fixed (as the thoughts), to resolve (e. g. *me dhīyate matim*, my opinion or resolution is); Caus. *dhāpaya*, *-yitum*, Aor. *adidhāpat*, generally with prepositions [cf. *antar-dhā*, *api-dhā*, *abhi-dhā*, *ava-dhā*, &c.]; Desid. *dhītsati*, *-te* (Ved. *didhishati*), to wish to give or present (Ved.); to wish to place or put; to wish to obtain, strive to gain, &c.; Intens. *dedhiyate*, *dādhatti*; [cf. Zend *dā*, 'to

put, make'; *dā-ta-m*, 'law'; *dā-man*, 'creature'; Gr. *τίθημι*, *θέμα*, *θέσις*, *θεσμός*, *θεμέλιος*, *θέμεθλον*, *θής*, *θήσσα*, *θήκη*, *θῶκος*, *θῶκος*; Lat. *fāmulus*, *fāmilīa*, *-do* in *ab-do*, *con-do*, *per-do*, *ten-do*, *pesum-do*, *cre-do* = *śrad-dadhāmi*: Osc. *fau-ma*, 'house (?)', *famel* = *fāmilīa*: Goth. *ga-dēl-s*, *dēl-ths*, 'deed', in *missa-dēlts*, 'a crime'; *dōm-s*, 'judgment': Angl. Sax. *don*, 'to do'; *dema*, 'a judge'; *dom*, 'judgment': Old Sax. *dō-m*, 'I do' = *dadhāmi*: Old Germ. *tō-m*, 'I do': Old Eng. *-de* in *ask-e-de* = 'asked': Mod. Germ. *-te* in *suech-te*: Lith. *de-mi*, *de-du*, 'I put': Slav. *de-yun*, 'I do'; *de-lo*, 'work': Hib. *deanaim*, 'I do'; *dan*, 'work'.]

2. *dhā*, *ās*, *as*, *am*, (at the end of an adj. comp.) placing; holding; containing, having; causing, &c., see *kiye-dhā*, *cano-dhā*, *dhāma-dhā*, *dhīyan-dhā*, &c.; (*ās*), m. a placer; a holder, container, possessor, &c.; a N. of Brahmā; of Bṛhas-pati; (*ās*), *f*. the act of placing or holding, &c., (at the end of comp., cf. *tiro-dhā* and *dur-dhā*). The affix *dhā* after numerals is thought by some to be an old inst. from this *dhā*; [cf. the use of 1. *dhātu* after numerals.]

Dhāga, *as*, m. an ox; a receptacle, reservoir (= *ā-dhāra* or according to another reading *ā-hāra*); food, boiled rice; a post.

1. *dhātu*, *us*, m. (for 2. *dhātu* see p. 453, col. 3), that which is placed or laid, a deposit, layer (Ved.); a constituent or essential part, an ingredient, (thus *guṇa*, string, is the *dhātu* of a rope made of several strings); part, portion, (sometimes used at the end of an adj. comp. like the English 'fold', see *tri-dhātu*, *sapta-dh*); an element, primary or elementary substance, primitive matter (of which five are usually reckoned or with Brahma six, thus enumerated by Yājñavalkya III. 145: 1. *Brahma*, the eternal spirit; 2. *kha* or *ākāśa*, ether; 3. *anīla*, air; 4. *tejas*, fire; 5. *jala*, water; 6. *bhū*, earth: the Buddhists substitute *Vijñāna* for *Brahma*: the eighteen elements or *dhātu-lokas* of the southern Buddhists are the five organs of sense with *manas*, the six qualities observed by these, and six ideas produced by these six qualities); constituent element or essential ingredient of the body, primary or essential fluid or juice, a secretion, (the number of which is variously given as seven or ten; these *Dhātus* are distinct from the five elements of which the body also consists, and are sometimes regarded as *Rasas*, i. e. secretions or fluids; they are chyle, blood, flesh, fat, bone, marrow, and semen, to which must be added hair, skin, and sinews, if ten are reckoned); a humor or affection of the body (viz. phlegm, wind, and bile); a bone; (according to some) any one of the five organs of sense; any one of the five properties or qualities of the elements observed by the organs of sense (viz. sound, tangibility, colour, flavour, smell, see under *guṇa*); a primary element of the earth or of mountains, a mineral, fossil, metal, ore; a fluid mineral of a red colour; the primary element of words, a verbal root; [cf. *upa-dh*, *kāma-dh*, *giri-dh*, &c.]; — **Dhātu-kāya**, *as*, m. 'body of elements', N. of a Buddhist work by Pūrpa. — **Dhātu-kāśīsa or *dhātu-kāśīsa*, *am*, n. red sulphate of iron. — **Dhātu-kuśala**, *as*, *ā*, *am*, skilled in metals, a metallurgist, mineralogist. — **Dhātu-kriyā**, *f*. metallurgy, mineralogy. — **Dhātu-kshaya**, *as*, m. waste of the bodily humors, any mortal disease. — **Dhātukshaya-kāsa**, *as*, m. a consumptive cough. — **Dhātu-garbha**, *as*, m. a receptacle for Buddhist relics, a dagop, (according to some *da-gop* = *dhātu-gopa*). — **Dhātu-grāhin**, *ī*, m. calamine. — **Dhātu-groṣhā**, *f*. N. of a work on the verbal roots. — **Dhātu-gṇa**, *am*, n. sour gruel prepared from the fermentation of rice-water. — **Dhātu-candrikā**, *f*. 'elucidation of roots', N. of a grammatical work by Kavi-āndra. — **Dhātu-ja** = *dhātuka*, bitumen. — **Dhātu-dīpikā**, *f*. 'elucidation of roots', N. of a commentary by Durgā-dāsa on Vopa-deva's collection of roots. — **Dhātu-drāvaka**, 'dissolving metals', borax, tinsel. — **Dhātu-nāsana**, *am*, n. 'destroying the humors', sour gruel; [cf. *dhātu-gṇa*.] — **Dhātu-nyāya-mañjushā**, *f*. N. of**

a work on the radicals. — *Dhātu-pa*, *as*, m. the alimentary juice or chyle, the chief of the seven elementary ingredients of the body. — *Dhātu-pāṭha*, *as*, m. 'recital of roots', a list or collection of roots compiled and arranged according to Pāṇini's system, (the most important and well-known *Dhātu-pāṭha* is ascribed to Pāṇini himself.) — *Dhātu-pāṇya* or *dhātu-pāṇyaṇi*, *am*, n. N. of a work on verbal roots. — *Dhātu-pushṭi*, *is*, f. nutrition of the bodily humors. — *Dhātu-pushpi* and *dhātu-pushpikā*, f. a plant, = *dhātrī-pushpi*. — *Dhātu-pradīpa*, *as*, m. N. of a commentary by Maitreya-rakṣita on the *Dhātu-pāṭha*. — *Dhātupradīpa-dīpikā* or *dhātupradīpa-ṭīkā*, f. N. of a commentary on the preceding work. — *Dhātu-bhṛt*, *t*, m. 'bearing metals', a mountain; (*t*, *t*, *t*), promoting the elementary juices or secretions, robust. — *Dhātu-manjarī*, f. N. of a commentary by Kāśī-nātha on the *Dhātu-pāṭha*. — *Dhātu-mat*, *am*, *atī*, *at*, containing or possessing elements or elementary substances, abounding in minerals or metals. — *Dhātu-mat-tā*, f. richness in metals &c. — *Dhātu-maya*, *as*, *ī*, *am*, consisting of or abounding in metals, metallic. — *Dhātu-mala*, *am*, n. impure excretion from the essential fluids of the body; lead (the most impure of metals). — *Dhātu-māṅghikā*, *am*, n. a mineral substance, sulphuret of iron. — *Dhātu-mārīn*, *ī*, m. 'dissolving metals', sulphur; (मरि), f. borax. — *Dhātu-ratna-mālā*, f. N. of a medical work by Deva-datta. — *Dhātu-ratnāvalī*, f. 'a necklace or string of roots', N. of a metrical collection of roots by Rādhā-kṛṣṇa. — *Dhātu-rājaka*, *am*, n. 'the chief of the essential fluids of the body', semen, the seminal fluid. — *Dhātu-lakṣhaṇa*, *am*, n. N. of a work. — *Dhātu-vallabha*, *am*, n. 'friend of metals', borax (used as a flux). — *Dhātu-vāda*, *as*, m. metallurgy, mineralogy. — *Dhātuvādin*, *ī*, m. an assayer, miner, mineralogist, metallurgist. — *Dhātu-vikāra*, *as*, m. = *dhātu-keṣaya*. — *Dhātu-vish*, *t*, f. = *dhātu-mala*, lead. — *Dhātu-vṛttī*, *is*, f. a commentary on the roots. — *Dhātu-vairin*, *ī*, m. 'enemy of metals', sulphur. — *Dhātu-sekhara*, *am*, n. 'chief of minerals', green sulphate of iron or green vitriol. — *Dhātu-sodhana* or *dhātu-sambhava*, lead. — *Dhātu-sāmya*, *am*, n. equilibrium of the bodily humors, good health. — *Dhātu-han*, 'killing metals', sulphur. — *Dhātupala* ('tu-up'), *as*, m. 'the stone among metals', chalk. — *Dhātu-artha*, *as*, m. 'having the sense of a root', i. e. a verb.

Dhātuka (at the end of comp.) = *dhātu*; bitumen.

Dhātṛ, *tā*, m. one who places or lays, a founder [cf. Lat. *com-ditor*], maker, creator, originator, author; orderer, arranger; bearer, supporter, maintainer, preserver; N. of a divine being who is the creator, arranger, maintainer, and manager of all things, (strictly perhaps without any distinct and definite place in the Hindū mythological system, but rather the personification of the various ideas and functions inherent in the rt. *i*. *dhā*; he is not mentioned in the older hymns of the R̥g-veda, but is invoked in the tenth Maṇḍala, and agrees in many points with Tvāṣṭri and Prajā-pati; he is described as promoting generation, presiding over matrimony and domestic life, preserving health, curing diseases and broken limbs, granting riches, ordering times and seasons, &c.; not only is he associated with Tvāṣṭri and Prajā-pati, but with Savitṛ and Brihas-pati; sometimes with Mitra, Vishnu, and Aryaman, and occasionally identified with Prajā-pati: in one Brāhmaṇa *Dhātṛ* and Aryaman are declared to be the first-born children of Aditi: in epic poetry *Dhātṛ* is one of the twelve Ādityas, and in post-vedic mythology the name *Dhātṛ* is applicable to Prajā-pati and to Brahmā as 'creator and maintainer of the world'; in the Bhagavad-gītā it is applied to Kṛṣṇa in the same sense; elsewhere *Dhātṛ* and Vidhātṛ are associated as sons of Brahmā, the goddess Lakṣmī being then their sister, and in another place as children of Bhṛigu and Khyāti; one of the seven sages of the fourth Manv-antara; one of the forty-nine winds; the paramour of a married woman,

an adulterer; N. of the forty-fourth year in the cycle of Jupiter. — *Dhātṛi-putra*, *as*, m. 'Brahmā's son', especially an epithet of Sanat-kumāra. — *Dhātṛi-pushpikā* or *dhātṛi-pushpi*, f. *Grislea Tomentosa*. — *Dhātṛi-bhavana*, *am*, n. Brahmā's heaven.

Dhātṛa, *am*, n. a vessel for holding anything, a receptacle; (*as*, *ī*, *am*), belonging to *Dhātṛi*.

Dhātṛi, f. See under 2. *dhātu*, col. 3.

Dhāna, *as*, *ā*, *am* (at the end of comp.), containing [cf. *uda-dh*]; (*am*), n. a receptacle, reservoir, seat, (at the end of comp., see *agnī-dh*, *atla-dh*, &c.); (*ī*), f. a receptacle, anything which holds or contains, a place where anything is kept, seat, (at the end of comp., see *angārā-dh*, *khale-dh*, *jīva-dh*, *matsya-dh*, &c.); the site of a habitation, N. of a tree (= *pīlu*); coriander; N. of a river; (*ās*), f. pl. corn, grain; fried barley or rice; grain fried and reduced to powder; coriander, *Coriandrum Sativum* (= *dhanyāka*); a bud, shoot. — *Dhānā-cīrṇa*, *am*, n. the meal or flour of dried barley or rice &c. — *Dhānāntarvat* ('nā-an'), *ān*, m. N. of a Gandharva. — *Dhānā-pūpa*, *as*, m. a cake of fried barley &c. — *Dhānā-bharjana*, *am*, n. the frying or parching of grain. — *Dhānā-mushṭi*, *is*, f. a handful of grain. — *Dhānā-vat*, *ān*, *atī*, *at*, Ved. accompanied by grain (as the Soma). — *Dhānā-soma*, *as*, m., Ved. Soma with grain.

Dhānaka, *am*, n. = *dhanyāka*, coriander.

Dhānākā, *ās*, f. pl. grain, corn; fried barley or parched rice; (*am*), n., N. of a Sāman.

Dhānī, f. See under *dhāna* above.

Dhāneya or *dhāneyaka*, *am*, n. = *dhanyāka*, *dhānyāka*, coriander; *Coriandrum Sativum*.

Dhānya, *as*, *ā*, *am*, consisting of grain or corn, made of grain, &c.; (*am*), n. grain, corn in general, rice (*Oryza Sativa*); a measure equal to four sesamum-seeds; coriander; *Cyperus Rotundus* (= *paripela*); (*ā*), f. coriander. — *Dhānya-kartana*, *am*, n. 'the cutting of corn', N. of a chapter of the Purāṇa-sarva-sva. — *Dhānya-kalka*, *am*, n. bran; chaff; straw. — *Dhānya-kosha*, *as*, m. a granary, storehouse of corn or rice. — *Dhānya-koshṭhaka*, *am*, n. a granary, a basket or cupboard or small shed of matting &c. for keeping rice, &c. — *Dhānya-kshetra*, *am*, n. a corn-field, rice-field. — *Dhānya-camasa*, *as*, m. rice flattened by threshing after it has been steeped and fried in the husk. — *Dhānya-tilōla*, *as*, *ā*, *am*, Ved. abounding in corn. — *Dhānya-ivāc*, *k*, f. the husk of corn or rice. — *Dhānya-da*, *as*, *ā*, *am*, giving or distributing rice. — *Dhānya-dhana*, *am*, n. property in grain; *dhānya-dhanatas*, on account of possessing grain &c. — *Dhānya-dhenu*, *us*, f. a heap of rice (like a cow) to be presented to Brāhmanas. — *Dhānya-parvata-dāna-vidhi*, *is*, m. 'rules for giving heaps of grain', N. of the 156th chapter of the Bhavishyottara-Purāṇa. — *Dhānya-maya*, *as*, *ī*, *am*, abounding with rice, made of grain. — *Dhānya-mātri*, *tā*, m. a measurer of corn. — *Dhānya-māya*, *as*, m. a corn-chandler, corn-dealer, &c. — *Dhānya-rāja*, *as*, m. 'the prince of grains', barley. — *Dhānya-ropaya*, *am*, n. 'the planting of corn or rice', N. of a chapter of the Purāṇa-sarva-sva. — *Dhānya-vat*, *ān*, *atī*, *at*, abounding in grain, rich in corn. — *Dhānya-vani*(?), a heap of grain. — *Dhānya-vapana*, *am*, n. 'the sowing of corn or rice', N. of a chapter of the Purāṇa-sarva-sva. — *Dhānya-var-dhana*, *am*, n. lending grain at interest, usury with grain, receiving an usurious return for a loan of seed-corn supplied to peasants. — *Dhānya-vija*, *am*, n. coriander. — *Dhānya-vira*, *as*, m. 'the chief of grain', a sort of pulse, *Phaseolus Max.* (= *masha*). — *Dhānya-vīrshaka*, *am*, n. the ear or spike of corn. — *Dhānya-sūka*, *am*, n. the awn or beard of corn. — *Dhānya-saila-dāna*, *am*, n. 'the giving of a heap of corn or rice', N. of the eighty-second chapter of the Matsya-Purāṇa. — *Dhānya-sangraha*, *as*, m. a store or magazine of grain. — *Dhānya-sāra*, *as*, m. 'the essence of grain', threshed corn. — *Dhānya-kṛit*, *t*, *t*, *t*, Ved. preparing corn; (Sāy.) a cultivator of grain. — *Dhānyācala* ('ya-ač'), *as*, m. a pile of grain for presentation to Brāhmanas. — *Dhā-*

nyāda ('ya-ada'), *as*, *ā*, *am*, eating corn, feeding on corn. — *Dhānyāmla* ('ya-am'), *am*, n. sour gruel made of the fermentation of rice-water. — *Dhānyāri* ('ya-ari'), *is*, m. 'enemy of corn', a mouse, rat. — *Dhānyārtha* ('ya-ar'), *as*, m. wealth in rice or grain. — *Dhānyāsthi* ('ya-as'), *ī*, n. 'the kernel of grain', threshed corn. — *Dhānyottama* ('ya-ut'), *as*, m. the best of grain, rice.

Dhānyaka (at the end of an adj. comp. for *dhānya*), grain, corn; (*as*), m., N. of a man; (*am*), n. = *dhānya*, *dhānyāka*, *dhanyāka*, coriander.

Dhānyāka, *am*, n. = *dhanyāka*, coriander.

Dhāma, *am*, n. = *dhāman*, abode, &c.; (*ās*), m., N. of a class of superhuman beings.

Dhāman, *a*, n. a dwelling-place, house, abode, home, residence; domain; site, especially the site of the sacred fire and the Soma; (in the sacrificial formulas and in the Brāhmaṇas generally with *pṛtya*, e. g. *pṛtyaṃ dhāma*, favourite residence, also = any favourite thing or person); the inmates of a house, the members of a family, domestics; a class; a troop, host, race; the body; law, rule (Ved.); state or condition; manner, fashion, mode, form, tone (Ved.); effect, power, strength, ability, faculty; majesty, dignity, glory, light, splendor, radiance, brilliancy [cf. *dhāman*]; (Sāy.) property, wealth; a band, fetter, (wrong reading for 3. *dāman*); (*ā*), m., N. of one of the Saptarshis in the fourth Manv-antara;

[cf. Gr. *θέμα*; Lat. *do-mus*; Osc. *faa-ma*; Hib. *da-m*, 'a house, church, people'; Old Germ. *do-m*; Angl. Sax. and Eng. *dom* = Mod. Germ. *thum* as affix of abstract nouns; Slav. *do-mū*.] — *Dhāma-keśin*, *ī*, *inī*, *ī*, 'having rays for hair', epithet of the Sun. — *Dhāma-ēchad*, *t*, m., Ved. 'covering his residence or changing his abode', epithet of Agni as giver of rain, (also applied to the Vashat-kāra); N. of a verse in the Vajasaneyi-saṃhitā containing the word *dhāma-ēchad* (18. 76). — *Dhāma-dhā*, *ās*, m., Ved. the causer of order, a creator; (Sāy.) a bearer, supporter. — *Dhāma-nidhī*, *is*, m. 'treasure of splendor', the sun. — *Dhāma-bhāj*, *k*, *k*, *k*, Ved. possessing sites or seats. — *Dhāma-vat*, *ān*, *atī*, *at*, splendid, luminous, eminent, exalted, illustrious, heroic. — *Dhāma-sas*, ind., Ved. according to (their) several abodes, in (their) several places, according to order. — *Dhāma-sac*, *k*, *k*, *k*, attached to or keeping a particular place; (Sāy.) possessing splendor or riches.

Dhāya, *as*, *ā*, *am*, or *dhāyaka*, *as*, *ikā*, *am*, having, possessing, holding, &c.

1. *dhāyas*, *as*, n. sustaining, supporting, bearing. (For 2. *dhāyas* see p. 454, col. 1.)

1. *dhāyu*, *us*, *us*, u, Ved. liberal; (Sāy.) possessing power, supporting. (For 2. *dhāyu* see p. 454, col. 1.)

Dhāyya, *as*, m., Ved. a Puro-hita or family priest?; (*ā*), f., scil. *viś*, an additional verse inserted in certain hymns.

1. *dhāsi*, *is*, f., Ved. a dwelling-place, seat, home; (Sāy.) a holder, bearer, maintainer; food.

धात्री *dhātrī*, f. assault, assaulting or confronting an enemy.

धातक *dhāpaka*, *as*, m. (said to be fr. rt. 1. *dhā*), a weight of gold, a gold coin, part of a *Dināra* [cf. *dhānaka*]; (*ikā*), f., Ved. pudendum muliebri(?).

धातकि *dhātaki*, *is*, m., N. of one of the two sons of Vītihotra Praiyavrata, king of a Varsha of Pushkara-dvīpa; (*ī*), f. the plant *Grislea Tomentosa*.

धातु 2. *dhātu*, *us*, *us*, u (fr. rt. *dhe*; for 1. *dhātu* see p. 452, col. 3), Ved. to be drunk or sucked in?; (Sāy.) sustainer, supporter, (fr. rt. 1. *dhā*); (*us*), m. anything to be drunk or sucked, milk, &c.; (*us*), f. a milch cow.

Dhātrikā, f. the plant *Emblia Officialis*.

Dhātṛi, f. a wet-nurse, foster-mother, nurse, mother; the earth; *Emblia Myrobalan*, *Emblia Officialis*. — *Dhātṛi-putra*, *as*, m. the son of a nurse, a foster-brother; an actor; (a various reading for *dharmi-putra*). — *Dhātṛi-phala*, *am*, n. the fruit of the *Emblia Myrobalan*.

Dhātreyikā, f. a foster-sister, (sometimes employed as a sort of confidante); a nurse, foster-mother, wet-nurse (according to some).

Dhātreyī, f. the daughter of a nurse, a foster-sister, (sometimes employed as a sort of confidante); a wet-nurse (according to some).

2. **dhāyas**, **ās**, **as**, **as** (for 1. **dhāyas** see p. 453, col. 3), Ved. nourishing, fostering, sustaining, (often in comp., e. g. **ari-dh°**, **kāru-dh°**, **go-dh°**, **bhūri-dh°**, &c.); drinking, sipping; the act of fostering, nourishing, satiating, (used only in dat. **dhāyase** in the sense of an infinitive.)

2. **dhāyu**, **us**, **us**, **u** (for 1. **dhāyu** see p. 453, col. 3), Ved. feeding, eating, fond of eating; (Sāy.) holding, supporting, (as if fr. rt. 1. **dhā**.)

Dhāru, **us**, **us**, **u**, Ved. drinking, sucking, a drinker, sucker.

2. **dhāsi**, **is**, **m**. (for 1. **dhāsi** see p. 453, col. 3), Ved. a milk-beverage, a drink; nourishment in general.

Dhāsyu, **us**, **us**, **u**, Ved. desirous of drinking or of eating.

धातृ dhātṛi. See p. 453, col. 1.

धात्री dhātrī. See 2. **dhātu**, p. 453, col. 3.

धानक dhānaka, a copper coin worth about twopence.

धानद dhānada, **as**, **i**, **am** (fr. **dhana-da**), relating to **Dhana-da**, i. e. Kuvera, 'giver of riches.'

धानुर्देहिक dhānurdāhika, **as**, **i**, **am** (fr. **dhānu** and **dāṇa**), living by bow and club.

धानुष्क dhānuṣka, **as**, **i**, **am** (fr. **dhānuṣ**), armed with a bow, one who carries a bow, a bowyer, bowman, archer; (**ā**), f. the plant *Achyranthes Aspera* (= **apāmārga**).

Dhānuṣkari, N. of a plant; (probably a wrong reading for **dhānuṣkari**.)

Dhānuṣya, **as**, **m**. 'suitable for bows,' a bamboo.

धान धānta (or **dhōnta**?), a mystical name of the letter **n**.

धान्या dhāndhā, f. small cardamoms.

धान्य dhānya, **as**, **m**. (probably fr. **dhānvan**), a patronymic of Asita, chief of the Āsuras; (also read **dhānva**.)

धान्व 1. dhānvana, **as**, **i**, **am** (fr. **dhānvan**), situated in a desert.

धान्व 2. dhānvana, **as**, **i**, **am** (fr. **dhānvan**), made of the wood of the tree **Dhanvana** (as bows).

धान्वन्तर् dhānvantara, **as**, **i**, **am**, or **dhānvantariya**, or **dhānvantariya**, &c. (fr. **dhānvantari**), relating to or proceeding from **Dhanvantari**; sacred to the sun.

धान्वन्तर् dhānvapata, **as**, **i**, **am** (fr. **dhānvapata**), relating to or proceeding from **Dhanva-pati**.

धामक dhāmaka, **as**, **m**. a sort of weight (= **māshaka**).

धामन् dhāman. See p. 453, col. 3.

धामनिका dhāmanikā, f. (fr. **dhāmanī**), the plant *Solanum Jacquinii*.

धामनी dhāmanī, f. the plant *Hemionitis Cordifolia*; any tubular vessel of the body; [cf. **dhāmanī**.]

धामार्गव dhāmārgava, **as**, **m**. a sort of plant (= **ghoshaka**) with white flowers, *Luffa Foetida* or a similar plant; *Achyranthes Aspera*.

धार dhāra, **as**, **ā**, **am** (fr. rt. **dhri**, but in some of its senses apparently connected with rt. 1. **dhāv**), holding, bearing, supporting, containing, (at the end of a comp., see **asṛig-dh°**, **kāra-dh°**, **jala-dh°**, **tulā-dh°**); continuing, streaming down in a continuous line, raining hard, flowing, dripping, (in

these senses said to be connected with rt. 1. **dhāv**); (**as**), **m**. 'a supporter, holder,' epithet of Vishnu; a sudden and violent shower of rain; snow, hail; frost (?); a deep place, depth; debt; a boundary, limit, line; a sort of stone; (**ā**), f. the flowing or dropping of any fluid, (said to be connected with rt. 1. **dhāv**); a stream or current of water, a line of descending fluid; a water-course, a torrent, a flood, a hard shower falling in large drops or in hail, a shower, the dripping of any liquid, a drop, (often at the end of a comp., cf. **asṛig-dh°**); a leak, a hole in a pitcher &c. letting out the water; the pace of a horse (of which five are enumerated, cf. **dhōrita**, **valgita**, **pluta**, **ut-trjita**, **ut-terita**); the margin or border of anything, the sharp edge of a sword or any cutting instrument, the edge of anything, (often at the end of a comp.; cf. **arāha-dh°**, **asi-dh°**, **keshura-dh°**, **khaṇḍa-dh°**, **khara-dh°**); the edge of a mountain or precipice; the circumference or periphery of a wheel; a garden-wall, fence, hedge; any continuous line or series, the line of a family; the van or front line of an army [cf. **dhārānkura**]; the tip of the ear, ear-lap; the highest point, excellence, pre-eminence; a multitude; fame; night; turmeric; likeness; custom, usage (?); N. of a town; of a sacred bathing-place; (**am**), n. rain-water (?). — **Dhāra-pūta**, **as**, **ā**, **am**, Ved. purified with streams of water; clear as water (?). — **Dhāra-vāka**, **as**, **ā**, **am**, Ved. (Sāy.) sustaining or reciting praises. — **Dhārā-kadamba** or **dhārā-kadambaka**, **as**, **m**. a kind of Kadamba tree; N. of a poet. — **Dhārā-griha**, **am**, n. a bath-room with flowing water, shower-bath. — **Dhārāgra** ('**rā-ag**?), **am**, n. the broad-edged head of an arrow. — **Dhārānkura** ('**rā-an**?), **as**, **m**. a drop of rain; hail; advancing before the line of an army to defy the enemy. — **Dhārānga** ('**rā-an**?), **as**, **m**. a sacred bathing-place; a sword, scimitar. — **Dhārāta** ('**rā-aṭa**?), **as**, **m**. the Cātaka bird; a horse; a cloud; a furious elephant or one in rut (when juice exudes from his temples). — **Dhārā-dhara**, **as**, **m**. 'containing showers,' a cloud; 'having an edge,' a sword. — **Dhārādhirūḍha** ('**rā-adh**?), **as**, **ā**, **am**, elevated to the highest point, raised to the highest pitch. — **Dhārādhwani**, **is**, **m**. the sound of falling rain or flowing water. — **Dhārā-nipāta** or **dhārā-pāta**, **as**, **m**. a fall of rain, pelting shower; a stream of water. — **Dhārāntara-āra** ('**rā-an**?), **as**, **ā**, **am**, moving among the showers; flying amid the clouds (as the Cātaka bird). — **Dhārā-phala**, **as**, **m**. N. of a tree with prickly fruits (= **madana**). — **Dhārā-yantra**, **am**, n. 'machine for sprinkling water,' a fountain; a watering-can, a sprinkling vase or ewer, a sort of censer. — **Dhārāvat**, **ān**, **atī**, **at**, having an edge, edged; (**atī**), f. N. of a town. — **Dhārā-vani**, **is**, **m**. wind, air. — **Dhārā-vara**, **ās**, **m**. pl. 'fond of showers,' epithet of the Maruts; (Sāy.) covering (the sky) with showers or preventing the stability of stationary objects, i. e. moving them. — **Dhārā-varsha**, **as**, **am**, **m**. n. a stream or torrent of rain, a hard shower. — **Dhārā-visha**, **as**, **m**. 'having a poisoned edge,' a crooked sword, a scimitar, sabre. — **Dhārāstru** ('**rā-as**?), **u**, n. a flood of tears. — **Dhārā-sampāta**, **as**, **m**. a hard shower, a heavy fall of rain. — **Dhārāsāra** ('**rā-ās**?), **as**, **m**. a heavy downfall of rain, a hard shower. — **Dhārā-muḥi**, f., N. of a plant (= **tridhāra-muḥi**). — **Dhārāshya** ('**rā-ush**?), **as**, **ā**, **am**, warm from the cow (as milk).

Dhāraka, **as**, **ā**, **am**, holding, containing, possessing, bearing, carrying, (at the end of a comp., see **kula-dh°**, **deha-dh°**, **nāma-dh°**); (**as**), **m**. a receptacle or vessel of any kind, a trunk or box (for holding clothes &c.), a water-pot; (**ā**), f. the vulva of a female.

Dhārāpa, **as**, **i**, **am**, holding, bearing, carrying, keeping, sustaining, preserving, maintaining, protecting; possessing, having, assuming; keeping in remembrance; (**as**), **m**. N. of a son of Kāśyapa; of a prince of the Cāndra-vatsas; (**au**), **m**. du. the two female breasts; (**ā**), f. the act of holding, supporting, bearing, maintaining, preserving, keeping, holding fast, keeping back; keeping in remembrance, retain-

ing in the mind, a good memory; memory; keeping the mind collected, holding the breath suspended and all the natural wants restrained; steady or immovable abstraction of mind; fortitude, firmness, steadiness, resolution; continuance in rectitude, keeping in the right way; fixed precept or injunction, a settled rule, certainty, conclusion; understanding, intellect; conviction; (**ās**), f. pl. the four days following the eighth day in the light half of month Jyāishtha; (**i**), f. any tubular vessel of the body; a mystical verse or charm or collection of such verses among the Buddhists; a row or line, (wrong reading for **dhōraṇi**); N. of a daughter of Svadhā [cf. **dhāriṇī**]; (**am**), n. the act of holding, bearing, upholding, supporting, sustaining; possessing, possession; containing; keeping, maintaining; observing, holding fast; keeping in the memory; immovable abstraction of the mind; restraining; (in grammar) keeping back, i. e. pronouncing imperfectly; [cf. **anka-dh°**, **asu-dh°**, **garbha-dh°**, **chattrā-dh°**, **danḍa-dh°**, **deha-dh°**, &c.] — **Dhārāṇa-pātra**, **am**, n. a receptacle for the sieve (?) of a Buddhist mendicant; a vessel for holding anything. — **Dhārāṇa-yantra**, **am**, n., N. of certain amulets. — **Dhārāṇa-maya**, **as**, **i**, **am**, depending on or connected with abstraction of the mind. — **Dhārāṇa-yoga**, **as**, **m**. deep devotion. — **Dhārāṇa-vat**, **ān**, **atī**, **at**, possessing memory, connected with memory. — **Dhārāṇi-matī**, **is**, **m**. (?), N. of a Samādhi. — **Dhārāṇi-mukha-sarva-jagat-prayūḍhi-sandhārāṇa-garbha**, **as**, **m**. N. of a Bodhi-sattva. — **Dhārāṇi-rāja**, **as**, **m**. N. of a Buddhist work.

Dhārāṇaka, **as**, **ā**, **am**, holding, containing; (**as**), **m**. a debtor.

Dhārāṇiya, **as**, **ā**, **am**, to be held or retained, to be maintained, borne, sustained, possessed, &c.; to be adhered to; (**ā**), f. = **dhārāṇi-kanda**, q. v.

Dhārāya, **as**, **ā**, **am**, holding, possessing, having, keeping.

Dhārayat, **an**, **antī**, **at**, having, possessing; holding as doctrine, believing, maintaining, asserting, professing; acquainted with, versed in. — **Dhārayat-kavi**, **is**, **is**, **i**, Ved. supporting or cherishing sages; (Sāy.) supporting or bearing water. — **Dhārayat-kṣitī**, **is**, **is**, **i**, Ved. bearing or sustaining creatures; (Sāy.) one who has prepared ground (for an altar). — **Dhārayat-vat**, **ān**, **atī**, **at**, Ved. 'possessing the quality of sustaining or supporting,' an epithet of the Ādityas.

Dhārayāna, **as**, **ā**, **am**, bearing, holding, supporting, containing, &c.

Dhārayitavya, **as**, **ā**, **am**, to be borne, to be kept or retained; to be perceived or understood.

Dhārayitṛi, **tā**, **tri**, **tri**, a holder, bearer; holding, keeping, keeping back, restraining; (**i**), f. = **dhāritṛi**, the earth.

Dhārayishnu, **us**, **us**, **u**, capable of holding, bearing, maintaining, sustaining. — **Dhārayishnu-tā**, f. capability of bearing or supporting, patience.

Dhārayu, **us**, **us**, **u**, Ved. flowing, streaming, dropping.

Dhārā, f. See under **dhāra**, col. 1.

Dhāri, **is**, **is**, **i**, holding, maintaining, carrying, bearing.

Dhārikā, f. a division of time, = 6 Kṣaṇas, = ½ Muhūrta.

Dhārīta, **as**, **ā**, **am** (fr. the Caus.), borne, supported, maintained; (**am**), n. a horse's trot; (wrong reading for **dhōrita**, **dhauritaka**).

Dhārin, **i**, **ini**, **i**, carrying, bearing, wearing, having, holding, keeping, possessing; sustaining, maintaining, preserving, keeping in one's memory, observing [cf. **jaṭā-dh°**, **danḍa-dh°**, **dhānu-dh°**]; having an edge, edged; (**i**), **m**. N. of a tree [cf. **pīlu**]; (**ini**), f. the earth; Bombax Heptaphyllum (= **sālmali**); N. of a daughter of Svadhā [cf. **dhārāṇi**]; (**inyas**), f. pl. a collective N. of the seventy-four wives of the gods; (with Jains) N. of a deity who executes the commands of the eighteenth Arhat of the present Ava-sarpiṇi; N. of the wife of Agni-mitra.

Dhārya, **as**, **ā**, **am**, to be held or maintained,

to be borne or carried, bearable; to be imposed (as a punishment); to be worn; to be suffered, supportable; to be upheld or preserved; to be contained; to be kept or detained; to be kept in the memory; to be directed steadily towards; to be kept back or restrained [cf. *a-dhārya* and *dur-dh°*]; (as or *am*), m. or n. (f), Ved. water; (*am*), n. clothes, garments.

—*Dhārya-tva*, *am*, n. the being held or borne or worn; capability or fitness for the same.

Dhāryamāna, *as*, *ā*, *am*, being held, borne, maintained, &c. — *Dhāryamāna-tva*, *am*, n. possessions, property.

Dhārtarāshṭra, *as*, *ī*, *am*, belonging to *Dhṛita-rāshṭra*; (*as*), m. a son of *Dhṛita-rāshṭra*, especially a patronymic of *Dur-yodhana* who was his eldest son; a kind of snake [cf. *dhṛita-rāshṭra*]; (fr. *dhṛita-rāshṭri*), a sort of goose with black legs and bill. — *Dhārtarāshṭra-padī*, *f*, N. of a plant.

Dhārtarāshṭri, *is*, m. a patronymic from *Dhṛita-rāshṭra*.

धार्तेय धार्तेया, *ās*, m. pl. (perhaps fr. *dhṛita*), N. of a wardlike tribe; (*as*), m. a prince of this tribe.

धर्म धर्मा, *as*, *ī*, *am* (fr. *dharma*), relating to justice or virtue, belonging to *Dharma* or the god of justice.

Dharmapata, *as*, *ī*, *am*, relating to *Dharma-pati*.

Dharmapattana, *am*, n. (fr. *dharma-pattana*), black pepper.

Dharmavidya, *as*, *ā*, *am* (fr. *dharma-vidyā*), knowing the law, familiar with it, a lawyer, a jurist.

Dharmika, *as*, *ī*, *am*, righteous, just, fulfilling or performing duties, virtuous, religious, pious; resting on right, conformable to justice. — *Dharmika-tā*, *f*, or *dharmika-tva* or *dharmika*, *am*, n. righteousness, justice, virtuousness.

Dharmiṇa, *am*, n. an assemblage of virtuous men.

Dharmiṇya, *as*, m. a metonymic from *Dharmiṇi*.

Dharmyāyana, *as*, m. a patronymic from *Dharmya*.

धार्ष्ट्य धार्ष्ट्या, *as*, *ī*, *am*, or *dhārshṭika*, *as*, *ī*, *am* (fr. *dhṛishṭa*, rt. *dhṛishṭ*), proceeding or descended from *Dhṛishṭa*.

Dhārshṭadyumna, *as*, m. or *dhārshṭadyumni*, *is*, m. a patronymic from *Dhṛishṭa-dyumna*.

Dhārshṭya, *am*, n. violence, boldness, daringness, audacity, arrogance, impudence, rudeness.

Dhārshṭaka, *as*, *ī*, *am* (fr. *dhṛishṭu*), descended from *Dhṛishṭu*; (the more correct form would be *dhārshṭava*.)

धाव् 1. *dhāv* (connected with rts. *dhav* and *dhanv*), cl. I. P. and sometimes

A. *dhāvati*, -te, *dadhāva*, -e, *dhāvishyati*, -te, *adhāvīt*, *adhāvishṭa*, *dhāvītum*, to flow, stream or flow forth, flow towards; to give milk (as a cow); to run, proceed quickly, advance, run away, run towards, advance against; to rush against, assault; run a race; run away, flee; to go, move, glide: Caus. *dhāvayati*, &c., Aor. *adīdhavat*, to cause to run, make run, drive, impel, push on; *dhāvayati rathena*, he drives in a chariot: Desid. *dīdhāvishati*, -te: Intens. *dādīdhavyate*: [cf. Gr. *θέω*, *θεύω*, *θεός*, *θεός*, *θεός*, *θεός*; Hib. *deifir*, 'haste.']

1. *dhāvaka*, *as*, *ā*, *am*, running, flowing, going quickly, running in advance, expeditious; (*as*), m., N. of an author in the pay of king *Sri-harsha*; (also read *Bhāvala*); he is said to have composed the *Ratnāvali* for *Sri-harsha*.)

Dhāvāt, *an*, *antī*, *at*, running, going quickly, running away.

1. *dhāvana*, *am*, n. running, galloping, flowing, moving; attack, assault; (*as*), m., N. of a spell for using or restraining magical weapons.

Dhāvamāna, *as*, *ā*, *am*, running, going quickly.

1. *dhāvita*, *as*, *ā*, *am*, running, running off or away; running towards, advanced against.

Dhāvitrī, *tā*, m., a runner; running.

Dhāvin, *i*, *inī*, *i*, running, going quickly.

धाव् 2. *dhāv*, cl. I. P. A. *dhāvati*, -te, *dadhāva*, -e, *dhāvishyati*, -te, *adhāvīt*, *adhāvishṭa*, *dhāvītum*, to rub, rub off, cleanse, clean, wash, purify, polish, brighten, make pure or bright; A. to rub one's self with anything, to rub into one's person: Caus. *dhāvayati*, &c., Aor. *adīdhavat*, to cleanse, wash: Desid. *dīdhāvishati*, -te: Intens. *dādīdhavyate*: [cf. probably Goth. *daupya* = Old Sax. *dopyu* = Mod. Germ. *taufe*, 'I baptize,' = Caus. *dhāvayāmi*.]

Dhāva, *as*, *ā*, *am*, cleansing, washing, making bright, polishing, (at the end of an adj. comp.; cf. *caila-dh°* and *asi-dh°*.)

Dhāvaka, *as*, *ā*, *am*, washing, cleansing; (*as*), m. a washerman, a dhobi.

2. *dhāvana*, *am*, n. rubbing off, washing off, cleansing, purifying; rubbing with anything, (in comp., e. g. *mīna-dhāvana-loya*, *manahṣilā-candana-dh°*, q. v.)

Dhāvanī, *is*, *i*, *f*, a sort of creeping plant, *Hedysarum* *Lagopodioides*.

Dhāvanikā, *f*, a kind of prickly nightshade, = *kanṭha-kārikā*.

2. *dhāvita*, *as*, *ā*, *am*, purified, cleansed, clean.

Dhauta, *as*, *ā*, *am*, cleansed, &c. See p. 460, col. 2.

धाव्य धाव्या, *am*, n. (fr. *dhavalā*), whiteness, white (the colour).

धास धासा, *ās*, m., Ved. a mountain.

धि 1. *dhi* (allied to rt. 1. *dhā*), cl. 6. P. *dhīyati*, *dīdhāya*, *dheshyati*, *adhāishṭi*, *dhetum*, to have, hold, keep, possess.

2. *dhi*, *is*, m. (fr. rt. 1. *dhā*), what holds, contains or preserves; any receptacle, (only at the end of a comp., e. g. *ambu-dhi*, *ambho-dhi*, *ishu-dhi*, *utsa-dhi*, *uda-dhi*, *jala-dhi*, &c.)

1. *dhitā*, *as*, *ā*, *am* (earlier form of *hita* fr. rt. 1. *dhā*), put, placed, arranged, given, caused; resolved; [cf. *dur-dh°* and *nema-dh°*.]

Dhitāvan, *ā*, m., Ved. abounding in gifts (?). (According to *Sāy*. *Rig-veda* III. 27, 2, *dhitāvānam* = *dhitā-vānam* = *nihita-dhanam*, laying up or granting wealth; III. 40, 3, = *nihita-havishkam*, [a sacrifice] in which oblations are offered.)

Dhiti in *nema-dh°*, *mitra-dh°*, &c., q. v.

धि 3. *dhi* or *dhinu*, cl. 5. P. *dhinoti*, *dīdhinva*, *dhinvitum*, to satisfy (Ved.); to delight, please.

2. *dhitā*, *as*, *ā*, *am*, satisfied, pleased.

धि 4. *dhi* sometimes = 2. *adhi*, as *pi* = *api* and *va* = *ava*.

धिक् dhik, ind. (said to be connected with

rt. 1. *dīk*), an interjection of reproach, menace or displeasure, = *fie!* shame! out upon! what a pity! &c.; (generally followed by the acc., sometimes by the nom. or voc., and rarely by the gen., e. g. *dhik tvām*, shame upon thee! *dhig iyam daridratā*, shame upon this poverty!) — *Dhik-pārushya*, *am*, n. abuse, reproach, excessive reviling. — *Dhig-dāṇḍa*, *as*, m. reprimand, censure.

Dhik-kṛi, cl. 8. P. *-karoti*, *-kartum*, to reproach, censure, reprimand, curse (with acc.). — *Dhik-kāra*, *as*, m. or *dhik-kriyā*, *f*. reproach, contempt, censure, disrespect. — *Dhik-kṛita*, *as*, *ā*, *am*, reproached, reviled, censured, condemned, cursed; (*am*), n. a reproach, contempt, curse.

धिस धिक् (perhaps a Desid. form of

rt. 1. *dah*, cf. rt. *dhuksh*), cl. I. A. *dhikshate*, &c., to kindle; to live; to be weary or harassed.

धिवण धिवणा, *as*, m. (perhaps a *Prākṛit* form of *dhik-varṇa*), a man of a low or mixed caste, sprung from a *Brahman* and a female of the tribe called *Ayogava*.

Dhītya, *as*, *ā*, *am*, to be wished to be placed, &c.; desirable to be given or created, &c.

धित 1. and 2. *dhita*. See col. 2.

धिन् dhinv. See rt. 3. *dhi*, col. 2.

धिसु dhīpsu, *us*, *us*, *u* (fr. Desid. of rt. *dambh*), wishing to trick or deceive, deceptive.

धियन्निन्व dhīyan-jinva, *dhīyāya*, *dhīyāvasu*. See p. 456, col. 1.

धिष् 1. *dhish* (thought by some to be

an abbreviated form of a Vedic Desid. *didhish* derived fr. rt. 1. *dhā*; connected with rt. 1. *dhi*), cl. 3. P. *didheshṭi*, &c., to sound, emit a sound; to praise, celebrate by hymns (?).

2. *dhish*, *f*. (only occurring in inst. *dhishā* and probably connected with rt. 1. *dhi*), fixing the mind, attention (?), intelligence (?), devotion; (*Sāy*.) = *dhi-shanā*, knowledge, understanding; action; praise, hymn.

Dhishana, *as*, m. (said to be fr. *dhish* substituted for rt. *dhṛish*), 'the intelligent one,' N. of *Bṛihas-pati*, preceptor of the gods and regent of the planet Jupiter, the planet Jupiter itself [cf. *dhishanādhīpa* and *dhī-mat*]; any Guru or spiritual preceptor; epithet of a *Nārāyaṇa*; N. of an astronomer; of an evil spirit or demon; (*ā*), *f*. a sort of Soma-vessel, a cup, goblet, bowl; a Soma press; (according to some commentators) the Soma juice itself and its effects; (metaphorically *dhishane*, *f*. du. the two cups or bowls, i. e. the two worlds or heaven and earth; and *dhishanās*, *f*. pl. the three worlds or heaven, earth, and the intermediate atmosphere); a female divinity presiding over prosperity and gain, (sometimes reckoned among the wives of the gods); = *vāc*, speech, praise, hymn; = 2. *dhi*, intelligence, intellect, understanding, knowledge; N. of the wife of *Havir-dhāna*, daughter of *Agni*; of the wife of *Kṛiṣāva* and mother of *Veda-sira*, *Devala*, *Vayana*, and *Manu*; (*am*), n. a dwelling-place, abode, seat, site, resting-place [cf. *dhishnya*]; understanding, intellect. — *Dhishanādhīpa*, *as*, m. 'lord of the planet Jupiter,' epithet of *Bṛihas-pati*.

Dhishanya, an adj. formed by *Yāska* (*Nir.* VIII. 3) to explain *dhishnya*.

Dhishanyat, *an*, *antī*, *at* (fr. a Nom. *dhishanya* which only occurs in the part.), attentive, devout (?); (*Sāy*.) desiring to praise.

Dhishṭya, *as*, *ā*, *am*, placed on a fire-altar (?); (wrong reading for *dhishnya*, q. v.)

Dhishṭhya, *am*, n. site, seat, place, (wrong reading for *dhishnya*, q. v.); (*as*), m. fire; the planet Venus (?). — *Dhishṭhya-pa*, *as*, m. world-protector.

Dhishṭhya for *dhishnya*, q. v.

Dhishṭhya, *as*, *ā*, *am*, Ved. intended for or belonging to the *Dhishnyas*, i. e. certain receptacles or places for fire.

Dhishnya, *as*, *ā*, *am*, Ved. only perceptible by the mind; (*Sāy*. = *dhārshṭya-yukta*), endowed with fortitude; intelligent, thoughtful, devout, pious; (*Sāy*.) to be praised or meditated upon; worthy of a high station; placed upon the heaps of earth used for side-altars; see below. In *Rig-veda* III. 22, 3, *Sāy*. explains *dhishnya* by *prāṇās* = the divinities presiding over the vital airs; (*as*), m. a place for the sacrificial fire, a sort of inferior or side-altar, (generally a heap of earth covered with sand on which the fire is placed, and of which eight are enumerated, cf. *agnidhriya*, *mārjāliya*, &c.); an epithet of *Uśanas*, the planet Venus; power, strength; (*am*), n. a site, seat, place, abode, spot, region, house; a star, asterism, (looking like the fire on the side-altar); a meteor.

धी 1. *dhi* (sometimes given in the reduplicated form *didhi*; the later forms of *dhi* are 1. *dhā*, *dhya*, *dhya*, q. v., with which such Vedic forms as *dhimahi* are connected by native

commentators), cl. 2. A. *dīdhīte*, &c., to shine, appear (see *dīdhī*); cl. 1. P. (fr. rt. *dhyai*), *dhyāyati*, &c. (see *dhyā*), to perceive, think, reflect; to wish, desire. (A root *dhī*, cl. 4. A. *dhiyate*, &c., which is properly Pass. of rt. 1. *dhā*, is given in the Dhātu-pāṭha and is said to have the following senses,—to contain, hold; to slight, disregard; to accomplish; to propitiate.)

Dhiyasāna, as, ā, am, reflecting, meditating upon, fixing the mind upon.

Dhiyāya (fr. 2. *dhī*), Nom. A. *dhiyāyate*, &c., Ved. to fix the mind upon; to be devout, practise devotion; (Sāy.) to wish for praise.

Dhiyāyu, us, us, u (fr. the preceding), Ved. reflecting, devout, pious; (Sāy.) wishing to understand.

2. *dhī*, is, f. thought, idea, notion, intention; understanding, wisdom, intellect, intelligence, intellectual power, mind; knowledge, science, art; religious reflection, devotion, prayer; a religious rite, sacrifice; Intelligence personified (as the wife of Rudra in the form Manyu); (in astrology) the fifth house from the Lagna; (*gyas*), f. pl. Holy Thoughts personified; [cf. *itthā-dhī*, *udāra-dhī*, *dur-dhī*, *dū-dhī*, *eu-dhī*, &c.]—*Dhiyān-jīva*, as, ā, am, Ved. exciting pious reflection or promoting devotion; (Sāy.) to be propitiated by pious rites; (*ā*), m. du. epithet of the Āsvins.—*Dhiyān-dhā*, ās, ās, am, Ved. reflecting, devout, pious, wise; (Sāy.) celebrating sacred rites.—*Dhiyā-jur*, ūr, ūr, ūr, Ved. worn out or grown old in the performance of religious duties.—*Dhiyām-pāṭh*, ts, m. 'lord of the thoughts,' the soul; an epithet of Manju-ghoṣa.—*Dhiyā-vasu*, us, us, u, Ved. abounding in devotion, very devout; (Sāy.) recompensing religious rites by wealth.—*Dhī-javana*, as, ā, am, or *dhī-jū*, ūs, ūs, u, Ved. infusing spirit, inspiring; (Sāy.) rapid as thought.—*Dhīndriya* (*dhi-in*), as, m. an organ of perception (= *buddhindriya* and opposed to *karmendriya*, see *indriya*).—*Dhī-mat*, ān, atī, at, possessed of understanding, endowed with intelligence, intellectual, intelligent, wise, learned, sensible; (*ān*), m. an epithet of Bṛhas-pati, preceptor of the gods; N. of a son of Virāj; of a son of Puru-ravas.—*Dhī-mantrin*, ī, m. a minister for counsel (as distinguished fr. *karma-mantrin*, a minister for action).—*Dhī-māraṇa*, as, m. (with preceding *mīra*), N. of a man.—*Dhī-raṇa*, as, ā, am, Ved. delighting in devotion; (Sāy.) whose speech is with praise, a devout worshipper.—*Dhī-rāja*, as, m., N. of one of the attendants of Śiva.—*Dhī-vat*, ān, atī, at, Ved. intelligent, pious, religious.—*Dhī-sakti*, ts, f. power of the mind, mental or intellectual faculty (as attention, comprehension, &c.).—*Dhī-sakha*, as, m. a wise counsellor, an adviser, mentor, minister; a tutor or friendly adviser.—*Dhī-satīva*, as, m. a minister for counsel, a counsellor, minister; a wise or prudent adviser.—*Dhī-harā*, f. a kind of sweet gourd.

1. *dhīta*, as, ā, am, reflected on, thought about.

1. *dhīti*, is, f. (for 2. *dhīti* see col. 2), Ved. thought, notion, reflection, idea; devotion, prayer; (*ayas*), f. pl. understanding, wisdom; (Sāy.) the fingers.

Dhītika, as, m., N. of a Buddhist patriarch.

1. *dhidā*, f. (for 2. *dhidā* see col. 2), understanding, intellect.

Dhivam, ā, varī, a, Ved. clever, skilful; (*ā*), m. an artisan, artificer, a worker in brass; a fisherman; [cf. the next.]

Dhivara, as, m. a fisherman, fisher; (*ī*), f. a fisherman's wife; a sort of harpoon for catching fish; a receptacle for fish, a fish-basket; (*am*), n. iron; [cf. *tivra*.]

Dhivarakā, as, m. a fisherman, fisher.

धीक्ष *dhiksh* (perhaps Desid. of rt. 1. *dīh*), cl. 1. A. *dhikshate*, &c., Ved. to wish to anoint.

धीत 2. *dhitā*, as, ā, am (fr. rt. *dhe*), drunk, sucked, sucked in, sucked out.—*Dhita-rasa*, as, ā, am, having the juice sucked out or extracted.

2. *dhitā*, is, f. (for 1. *dhitā* see col. 1), drinking; (according to the commentators), thirst.

धीदा 2. *dhidā*, f. (probably a Prākṛit form for *duhitā*), a daughter, a virgin, a maiden. (For 1. *dhidā* see col. 1.)

धीन *dhina*, am, n. iron (?).

धीर *dhira*, as, ā, am (fr. rt. *dhri*, but said to be fr. rt. 1. *dhā* and certainly connected with this latter rt.), steady, holding firmly, steadfast, enduring, durable, lasting, constant, continual; firm, determined, resolute, persevering, persistent; strong, energetic, courageous; brave, bold, daring, headstrong, self-controlled, strong-minded, self-possessed, composed, calm, collected; sedate, grave, solemn, sober; deep, grave, hollow, low, dull (as sound); emitting a long or prolonged sound; lazy, dull, slow; gentle, soft (as a breeze); well-conducted, well-behaved, well-bred; (fr. 1. *dhā*=1. *dhī*), intelligent, wise, prudent; sensible, learned, skilful, clever, shrewd; (*as*), m. the ocean, sea; 'the wise one,' epithet of a Buddha; of Bali; of several men; a species of medicinal plant,=*riṣhabha*; (*ā*), f. a woman who, although jealous of a husband or lover, suppresses all expression of resentment in his presence; an intoxicating beverage; N. of several medicinal plants,=*kākolī*,=*mahā-jyotiśkmatī*,=*kahīra-kākolī*, *sveta-vaṭā*, *medā*, *Rosa Glandulifera*; (*am*), n. saffron; (*am*), ind. firmly, steadily, resolutely, steadfastly.—*Dhira-govinda-sarman*, ā, m., N. of the author of the modern work *Ātharvaṇa-rahasya*.—*Dhira-śeṭas*, ās, ās, as, strong-minded, self-possessed, courageous.—*Dhira-tā*, f. or *dhira-tva*, am, n. firmness, fortitude, energy, courage; suppression; the female property of suppressing violent expression of jealousy; refusal.—*Dhira-dhvani*, is, m. a deep sound.—*Dhira-patṛi*, f. a kind of bulbous plant (= *dharanī-kanda*).—*Dhira-prasānā*, f. 'the praise of the firm or of the wise,' N. of the thirteenth chapter of the *Sārngadhara-paddhati*.—*Dhira-prasānta*, as, m. the hero of a poem or play who is both brave and calm or mild (?).—*Dhira-lakṣa*, as, m. the hero of a poem or play who is firm and brave but reckless and sportive at the same time; (*ā*), f., N. of a metre consisting of four lines of sixteen syllables each.—*Dhira-skandha*, as, m. 'strong-shouldered,' a buffalo.—*Dhira-dhira* ('*ra-adh*'), f. a mistress or wife who having cause for jealousy pursues a middle course between suppression and expression of resentment, a jealous woman who alternately expresses and conceals her jealousy.—*Dhiresa-mīra* ('*ra-īsa-m*'), as, m., N. of a man.—*Dhiresvara* ('*ra-īś*'), as, m., N. of the father of Jyotiśvara, author of the *Dhūrti-samāgama*.—*Dhīrodātta* ('*ra-ud*'), as, m. the hero of a poem or play who is brave and noble-minded.—*Dhīroddhata* ('*ra-ud*'), as, m. the hero of a poem or play who is brave but haughty.—*Dhīrosh-ṇin* ('*ra-uśh*'), ī, m., N. of one of the Viśve-devās.

Dhīrāvī, f., N. of a plant (= *pitasināpā*).

Dhūrya, as, ā, am (fr. 1. *dhā*=1. *dhī*), Ved. intelligent, wise, clever; (*am*), n. intelligence, prudence.

धीलटी *dhilatī*, f. (probably a Prākṛit form for *duhitī*), a daughter.

धीवर *dhivara*. See col. 1.

धु 1. *dhu*=rt. 1. *dhū*, to shake, q. v.

2. *dhu*, us, f. shaking, trembling.

Dhuta, as, ā, am, shaken, agitated, moved quickly to and fro; abandoned, deserted, left.

Dhuta-pāpa, as, ā, am, purified from sin.

Dhuna, as, ā, am, shaking. See col. 3.

Dhunana, am, n. shaking, agitation.

Dhunāna, as, ā, am, shaking, agitating.

Dhuni, is, ts, i. See col. 3.

Dhunvat, an, atī, at, shaking, agitating.

Dhunvāna, as, ā, am, shaking, agitating.

Dhuvana, as, m., Ved. fire; (*am*), n. shaking, agitation; place of execution.

Dhuvitra, am, n. a sort of fan (made of deer-skin and especially used to kindle or excite a sacrificial fire); [cf. *dhavitra*.]

धुक *dhuka*, as, ā, m. f. a kind of plant (commonly Bhuyabara or Rānabara, *bora*=*badara*).

धुक्ष *dhuksh*, cl. 1. A. *dhukshate*, &c., to kindle; to be weary; to live.

धुक्षा *dhunkshā*, f., Ved. a kind of bird.

धुन *dhuna*, as, ā, am (variously derived fr. rt. 2. *dhvan* or rt. 1. *dhu*), Ved. sounding, roaring; shaking, agitating, (only in comp.)—*Dhuneti* ('*na-ti*'), is, ts, i, having a roaring or blustering course; having an agitating or destructive course.

Dhumaya (fr. *dhuni* below), Nom. P. A. *dhunayati*, -te, &c., Ved. to sound, roar, to flow with a roaring noise; to flow.

Dhuni, is, is, i, Ved. sounding, roaring, blustering; (Sāy.) shaking, agitating, causing to tremble, (fr. rt. 1. *dhu*); (*is*), m. epithet of the Soma; N. of a demon slain by Indra; (*is* or *dhuni*), f. a river [cf. *nadi*]; (*ayas*), m. pl. 'the agitators,' an epithet of the Maruts.—*Dhuni-mat*, ān, atī, at, Ved. roaring, sounding; (Sāy.) agitated, trembling.—*Dhuni-vrata*, as, ā, am, Ved. habitually roaring or blustering; (*ayas*), whose function is the agitation or shaking (of trees &c.).—*Dhuni-nātha*, as, m. 'lord of the rivers,' the ocean.

धुनु *dhundhu*, us, m., N. of an Asura slain by Kuvālśva (or Kuvālayāśva), father of Sunda; (a various reading for *Cuñcu* who was a descendant of Tri-sanku).—*Dhundhu-māra*, as, m. 'the slayer of Dhundhu,' epithet of Kuvālśva (Kuvālayāśva), a son of Tri-sanku and father of Yuvanāśva; a house-lizard (?= *grthālaka*); an insect, coccinella (= *indra-gopa*, *sakra-gopa*); a kind of plant (= *griha-dhūma*), the smoke of a house (?), cf. *dhundhu-māra*.—*Dhundhumāropākhyāna* ('*ra-up*'), am, n. 'the episode of Dhundhu-māra,' N. of the seventeenth chapter of the *Svarga-khaṇḍa* or third part of the *Padma-Purāṇa*.

धुर *dhur*, ūr, f. (fr. rt. *dhri*?, in *Mahā-bh.* Anuśāna-p. 2876. *dhur* is masc.), that part of a yoke which rests on the shoulder; a yoke; a burden, load (literally and metaphorically); the peg or pin at both ends of an axle for fastening the nave of the wheel; the foremost part of the pole, where the yoke is fixed; the pole itself, the shaft, the foremost or highest place, the top, the place of honour; a finger; N. of six verses of the Bahish-pavamāna which are to be sung in a peculiar manner; (some lexicographers add the following meanings) agitation, trembling; reflection, recollection; a spark of fire; a part, a portion; wealth; a N. of the Ganges; *dhurī*, ind. at the head of,= *agre*; [cf. *dhūr*, *dur-dhur*, *dridha-dhur*.]—*Dhuran-dhara*, as, ī, am, bearing the yoke, bearing a burden, fit to be harnessed; bearing a burden with patience, (figuratively) laden with good qualities or with weighty duties, &c.; (*as*), m. a beast of burden; a man of business; a chief, leader; an epithet of Śiva; (*ā*), m. pl., N. of a people; N. of a Rakshas; the tree *Grislea Tomentosa*.—*Dhur-gata*, *dhur-vaha*, *dhur-voḍhri*, incorrect forms for *dhūr-gata*, *dhūr-vaha*, *dhūr-voḍhri*; see under 2. *dhūr*, p. 458, col. 2.

Dhura, as, m. at end of comp.=*dhur*, a yoke, pole; burden; pin at the end of an axle &c.; (1. *dhurā*), f. a burden, load.—*Dhurā-vaha*, as, ā, am, bearing a burden (= *dhūr-vaha*).

Dhuriṇa, as, ā, am, fit to be harnessed; bearing a burden or able to bear one, laden with, abounding with (qualities, duties, &c.); (*as*), m. a beast of burden; a man of business; a leader, chief; [cf. *uttara-dhī*, *eka-dhī*, *dakṣiṇa-dhī*, *sarva-dhī*.]

Dhuriya, as, ā, am, able to bear a burden, fit

Dhūni, is, f. shaking, agitating.

— *Dhūma-pa*, *as*, *ā*, *am*, drinking or inhaling only smoke; [cf. *Dhūma-prāsa*.] — *Dhūma-pa-tha*, *as*, *m*, 'the way of smoke'; sacrifice; seeking salvation by works; [cf. *dhūma-cartman*.] — *Dhūma-pāna*, *am*, *n*, inhaling smoke or vapour; smoking tobacco. — *Dhūmapāna-vidhi*, *iṣ*, *m*, 'the rule of inhaling smoke,' N. of the twenty-eighth chapter of the Śārngadhara-saṃhitā. — *Dhūma-prabhā*, *iṣ*, N. of one of the seventeen divisions of hell where smoke

Dhūmra, *us*, *ā*, *am*, smoky, smoke-coloured, grey; (according to the lexicographers) dark-red or the colour of fire seen through smoke; of a deep purple colour, purple; (metaphorically) dark, lurid, obscured; (*as*), *m*, a mixture of red and black; purple (the colour); incense (= *turushka*); N. of one of Skanda's attendants; of a Dānava; of a Muni; of a monkey or bear [cf. *dhūmrāyana* and *dhaumrāyana*]; an epithet of Śiva; of Parāśara; (in

astrology) N. of the twenty-eighth Yoga; (ā), f. a kind of gourd (= *śaśāṅgulī*); epithet of Durgā; of the mother of Vasu-dhara; (am), n. sin, vice, wickedness; [cf. *tāmra-dh.*] = *Dhūmra-keṭu*, us, m. 'grey-bannered,' N. of a son of Bharata; of Tṛiṇa-vindu. = *Dhūmra-keṣa*, as, m. 'dark-haired,' N. of a son of Pṛithu and Arctis; of a son of Kṛiṣāśva and Arctis [cf. *dhūma-keṭu*]; of a son of Danu. = *Dhūmra-giri*, īs, m. 'the smoky mountain,' N. of a mountain. = *Dhūmra-dhī*, īs, īs, ī, 'whose intellect is dim' or 'whose devotion is obscured,' devoted to works. = *Dhūmra-nikāśa*, as, ā, am, Ved. of a deep dark-red colour. = *Dhūmra-patṛā*, f. 'having grey or dark-red leaves,' N. of a shrub (= *dhūmrāhvā*, su-labhā, *svayam-bhuvā*, *grīdhra-patṛā*, *grīdhraṇī*, *kṛimī-gṇī*, *śrīmā-lāpāhā*). = *Dhūmra-mālikā*, f. 'having a grey or dark-red root,' a kind of grass (= *śūlī*). = *Dhūmra-ruc*, k, k, k, of a purple hue, of a deep-red colour. = *Dhūmra-rohitā*, as, ā, am, Ved. dark-red, deep purple. = *Dhūmra-locana*, as, m. 'dark-eyed,' a pigeon; N. of a general of the Asura Sumbha. = *Dhūmra-lohitā*, as, ā, am, dark-red, deep purple. = *Dhūmra-varṇa*, as, ā, am, smoky-coloured, dark-red, deep purple; (as), m. incense; N. of a son of Aja-miṭha and Dhūmīnī; N. of a mountain; (ā), f., N. of one of the seven tongues of Fire; flame. = *Dhūmra-varṇaka*, as, m. 'the dark-coloured one,' a kind of animal living in caves, a fox; [cf. *kokaḍa*]. = *Dhūmra-varṇā-manu*, N. of a magical formula. = *Dhūmra-sūka*, as, m. 'having grey bristles,' a camel; (also read *dhūmra-sūla*). = *Dhūmra-saṃrakta-locana*, as, ā, am, having dark-red or greyish-red eyes. = *Dhūmrākṣa* ('*ra-ak*'), as, ī, am, grey-eyed; (as), m., N. of a Rakshas; of a son of Hema-čandra, grandson of Tṛiṇa-vindu [cf. *dhūmrāśva*]; of a king of the Nishadhas. = *Dhūmrākṣī* ('*ra-ak*'), īs, m. a pearl of a bad colour. = *Dhūmrāṣa* ('*ra-aṣa*'), as, m. the fork-tailed shrike; [cf. *dhūmrājāta*]. = *Dhūmrāṇika* ('*ra-aṇ*'), as, m., N. of one of the seven sons of Medhātithi and a Varsha called after him. = *Dhūmrābha* ('*ra-abha*'), as, m. air, wind, atmosphere (sometimes of a smoky or dark-red hue?). = *Dhūmrāśva* ('*ra-aś*'), as, m. 'having dark horses,' N. of a son of Su-čandra (son of Hema-čandra) and father of Sṛiṇjaya; [cf. *dhūmrākṣa*]. = *Dhūmrāvā* ('*ra-āv*'), f. = *dhūmra-patṛā*. = *Dhūmroṇā* ('*ra-ūr*'), f. = *dhūmroṇā* (?).

Dhūmraka, as, m. 'the grey animal,' a camel; (ikā), f. the plant *Dalbergia Sissoo* (= *śiśupāṇā*).

Dhūmrāyana, as, m. (fr. *dhūmra*), a patronymic from Dhūmra; [cf. *dhaumrāyana*].

Dhūmrīman, ā, m., Ved. dark-red (the colour), darkness of colour; ambiguity.

Dhūyamāna, as, ā, am, being shaken or agitated or fanned.

Dhūli, īs, m. f. or *dhūlī*, f. (perhaps connected with rt. *dhvas* or *dhvas*, cf. *dhūsara*), dust; powder; [cf. *gandha-dh.*, *go-dh.*]; a particular number. = *Dhūli-kuttīma*, am, n. or *dhūli-keḍāra*, as, m. a mound, rampart of earth. = *Dhūli-guḍchaka*, as, m. the red fragrant vegetable powder thrown about at the spring festival called the Holi. = *Dhūli-dhūmra*, as, ā, am, dark-red or dark with dust. = *Dhūli-dhrya*, as, m. 'dust-marked,' 'whose sign is dust,' air or wind. = *Dhūli-pushpikā*, f. the plant *Pandanus Odoratissimus*; [cf. *ketakī*]. = *Dhūli-maya*, as, ī, am, covered with dust. = *Dhūli-mushṭī*, īs, m. f. a handful of dust. = *Dhūli-mushṭī-prakhepa*, as, m. the throwing of handfuls of dust. = *Dhūli-kadamba* or *dhūli-kadambaka* or *dhūli-kadamba* or *dhūli-kadambaka*, as, m. the plant *Dalbergia Ougeinensis* (= *thūśā*); a species of the Kadamba tree, *Nauda Cordifolia* (= *nipa*); *Caparis Trifoliata* (= *varuṇa*). = *Dhūli-paṭala*, as, m. a cloud of dust.

Dhūlikā, f. fog, mist, (from its dust-like appearance.)

धूप dhūpa, as or am, m. or n. (?), the resin of the Shorea Robusta; [cf. *dhūnaka*].

Dhūnaka, as, m. the resin of the Shorea Robusta or resin in general; [cf. *dhūpa* and *dhūpa*].

धूप dhūp, cl. 1. P. *dhūpayati*, &c., cl. 10. P. *dhūpayati*, &c. See *dhūpayā* and *dhūpāya*, p. 457, col. 2.

Dhūpa. See p. 457, col. 2.

धूम dhūma, *dhūmra*. See p. 457, cols. 2, 3.

धूर 1. *dhūr* (connected with rt. *dhūrv*), d. 4. A. *dhūryate*, &c., to hurt or kill; to move or approach.

धूर 2. *dhūr* for *dhur* (q. v.) at the beginning of a comp. = *Dhūr-gata*, as, ā, am, standing on or going along the pole or fore-part of a chariot; standing at the head, taking the first place, preceding, foremost. = *Dhūr-jati*, īs, m., in one place also *dhūr-jatin*, ī, m. (fr. *dhur* and *jati* = *jaṭa*), 'whose matted locks are like a burden,' an epithet of Rudra-Siva; N. of a medical author. = *Dhūr-dhara*, as, ā, am, bearing a load or burden, managing affairs; (as), m. a beast of burden; [cf. *dhuran-dhara*]. = *Dhūr-vat*, ān, atī, at, having a load, laden. = *Dhūr-vaha*, as, ā, am, bearing a load, carrying a burden; managing affairs; (as), m. a beast of burden. = *Dhūr-vodhri*, dhā, dhri, dhri, bearing a load, the carrier of a burden. = *Dhūr-shad*, t, t, t, Ved. standing under the yoke, drawing a load; resting on the yoke; moving, promoting. = *Dhūr-shāh*, t, t, t, Ved. bearing the yoke.

Dhūrya, as, ā, am, for *dhurya*, q. v.

धूर्ण dhūrṇa = *dhūpa* = *dhūnaka*.

धूर्त dhūrta. See under rt. *dhūrv* below.

धूर्व dhūrv (connected with rts. *dhurve*, *dhuri*, *dhūr*, *hūrī*), cl. 1. P. *dhūrvati*, *dhūrvā*, *dhūrvishyati*, *adhūrvit*, *dhūrvitum*, Ved. to bend, cause to fall, hurt, injure: Desid. *dhūrv-shatī*, to wish to hurt.

Dhūrta, as, ā, am, cunning, crafty, dishonest, knavish, fraudulent, subtle; mischievous, injurious; (as), m. a rogue, cheat, swindler; a gamester; (in amatory language) a gay deceiver, a lover or gallant; the thorn-apple, *Datura* [cf. *klāva* and *krūra-dhūrta*]; a kind of perfume [cf. *śoraka*]; (ā), f. a sort of nightshade; (am), n. rust or iron-filings; black salt (= *khaṇḍa-lavaṇa*; cf. *kshema-dhūrta*). = *Dhūrta-klāva*, as, m. a gamester. = *Dhūrta-kṛit*, t, m. = *dhūrta*, dishonest, a knave, rogue, cheat; (t), m. thorn-apple. = *Dhūrta-śarita*, am, n. 'the actions of rogues,' N. of a work. = *Dhūrta-jantu*, us, m. 'the cunning creature,' man. = *Dhūrta-tā*, f. or *dhūrta-tva*, am, n. knavery, craftiness, roguery, knavishness, shrewdness. = *Dhūrta-traya*, am, n. three rogues, a trio of swindlers. = *Dhūrta-nartaka*, am, n. 'rogues as actors,' N. of a comedy by Sāma-rāja. = *Dhūrta-pralāpa*, as, m. the talk or confabulation of rogues. = *Dhūrta-mandala*, as, m. a party of rogues or gamblers. = *Dhūrta-mānushā*, f., N. of a plant (= *rāmā*). = *Dhūrta-raḍanā*, f. a cunning plot, roguery. = *Dhūrta-rāja*, as, m. the chief of rogues. = *Dhūrta-samāgama*, am, n. 'assemblage of rogues,' N. of a comedy by Jyotiṣ-īśvara. = *Dhūrta-svāmīn*, ī, m. 'lord of the rogues,' N. of a commentator on *Apaṣṭamba*.

Dhūrtaka, as, ā, am, cunning, a cheat, a rogue; (as), m. a jackal; N. of a Nāga.

Dhūrti, īs, f., Ved. injury, damage.

Dhūrtila in *akṣa-dh.*, q. v.

Dhūrvan, a, n., Ved. causing to fall, bending.

धूर्वा dhūrvā, f., Ved. = *dūrvā*, q. v.

धूर्वी dhūrvī, f. the fore-part or pole of a carriage, = *dhur*, q. v.

धूलक dhūlaka, am, n. poison.

धूली dhūlī. See col. 1.

धूष dhūś or *dhūsh* or *dhūs* (perhaps a Prakṛit form of *dhriśh* for *hrīsh*), cl. 10. P. *dhūśayati*, *dhūśhayati*, *dhūśayati*, &c., to make splendid or elegant; to embellish.

धूषर dhūshara, a wrong spelling for *dhūsara* below.

धूसर dhūsara, as, ā, am (fr. rt. *dhvas* for *dhvas*, cf. *dhvasira*; but said to be fr. rt. 1. *dhū* and connected with *dhūl*, q. v.), of a dusty or greyish or dusty-white colour, grey; (as), m. grey (the colour); a jackass, a donkey; a camel; a pigeon; an oilman; anything of a grey tint; (ā), f., N. of a small shrub, = *pāṇḍura-phalī*; (ī), f., N. of a Kinnari or female chorister of heaven. = *Dhūsara-ēcha-dā*, f. a kind of plant, = *sveta-vuṇā*. = *Dhūsara-tva*, am, n. grey colour, paleness; (also read *dhūshara-tva*). = *Dhūsara-patṛikā*, f. the plant *Tragia Involucrata* [cf. *ushṭra-dhūsara*, *puṣṭhikā*]; a kind of Heliotropium (= *hasti-sundī*).

Dhūsarakpa, as, m., N. of a jackal.

Dhūsarita, as, ā, am, made grey, greyish.

धूस्त dhūstūra, as, m. = *dhustūra*, the thorn-apple, *Datura Metel* and *Fastuosa*.

धृ dhri (allied to rt. *bhri*, which is probably the more ancient form), cl. 1. P. A. *dharati*, -te, *dadhāra* (Ved. *dādharma*), *dadhre* (part. *dadhraṇa*), *dharishyati*, -te, *adhārshīt*, *adhritā*, *dhartum*, and more commonly cl. 10. (identical with Caus. but with the same senses as cl. 1.) *dharayati*, -te, Pot. *dharayet*, -ta (Mahābh. Anuśāsana-p. 5007. *dharayita*), *dharayāmāsa*, *dharayishyati*, -te, *adidharat*, -ta (Vedic forms *didharat*, *didhritam*, *didhrita*, *ni-didhar*), *dhāryatam*, to hold, bear, carry; to hold up, support, sustain, maintain; carry on; to hold in, hold back, keep back, restrain, stop, detain, curb, resist; to hold in one's possession, keep, possess, have; to keep, retain (in one's service); to hold fast, preserve; to hold, contain; to lay hold of, seize, recover; to hold, observe, practise; to wear, use (as clothes &c.); to bear, undergo, suffer; to hold out, hold on, endure, continue, continue to live; (A.) to hold one's place, stand firm, remain; to fix, place, deposit; to destine for, assign or present anything (acc.) to any person (dat.); to allot, assign, confer; (A.) to destine a person (acc.) to anything (dat.); (cl. 10.) to owe anything (acc.) to any person (dat. or gen.); to weigh in a balance; to prolong (in pronunciation); to cite, quote. The above meanings of *dhri* (cl. 1. or more frequently cl. 10. identified with Caus.) may be variously extended by connecting it with various nouns, e.g. *garbham dhri*, to conceive, to become pregnant, (in this sense the older language uses rt. *bhri*); *daṇḍam dhri*, to carry a stick, use force, chastise (with loc. of the pers.); *damam dhri*, to punish (with loc. of the pers.); *ātmānam or jīvatam or prāṇān or śarīram or gātram or deham dhri*, to maintain the soul, preserve the vital spirits, body, &c., to continue to live, survive; *mano or mānasam or matim or cittaṃ or buddhim dhri*, to fix the mind, direct the thoughts or attention upon, resolve; *vratam dhri*, to observe or keep a vow, &c. [cf. *dhritā-vrata*]; *tapo dhri*, to undergo or perform penance; *dharayām dhri*, to practise self-control; *tulayā dhri* (or without *tulayā*), to hold in a balance, weigh, measure; *śīrasā or mūrdhni dhri*, to bear on the head, honour highly; *manasā dhri* (or without *manasā*), to bear in mind, recollect, remember; *samaye dhri*, to bring to an agreement, cause to make a compact; *antare dhri*, to deposit anything as surety, to give bail, to pledge: Pass. or cl. 6. A. *dhrīyate* (ep. also *dhrīyati*), to be firm or fixed, to be supported or maintained, to be preserved; to exist, live, continue to live, remain alive, survive; to remain, continue; to undertake, resolve upon (with dat. or acc. of the thing or with inf.); Caus. *dharayati*, -te (with the meanings of cl. 1. and cl. 10.): Pass. of Caus. *dhāryate*, to be held or

supported, to be maintained or preserved; to continue to live (with inst., e. g. *tena na dhāryate*, it is not lived by him): Desid. *didhīrshatī*, -te, *didhīrshate*, *didhīrshatī*, to wish to hold or keep, to try to support or maintain, &c.: Intens. *dedhīryate*, *dardharti* (Ved. *dādharti*), to hold very fast, lay hold of firmly, bear firmly, &c.: [cf. 1. *dharma*, *dhīra*, *dhrūva*, *dhur*, *dhurya*; Zend *dar*, 'to hold'; Gr. *θρη-σα-σθαι*, *θρη-ν-σθαι*, *θρη-ν-σθαι*, *θρη-ν-σθαι*, *θρη-ν-σθαι*, *θρη-ν-σθαι*; Lat. *frē-tu-s*, *frē-nu-m*, *frē-mu-s*, *for-ma*; Angl. Sax. *drag-an*, *dreog-an*; Old Germ. *trag-an*; Mod. Germ. *trag-en*.]

Dhrik (at end of comp., and only occurring in nom. sing. *dhrik*, and more probably to be referred to rt. *dhrik* or to rt. *dr̥h*), bearing, carrying, supporting, sustaining, suffering, wearing, possessing, having, &c.: [cf. *kāla-rūpa-dh̄*, *sakti-dh̄*, *sarira-dh̄*.]

Dhrik, *t*, *t*, *t* (at end of comp.), a holder, bearer, possessor; bearing, carrying, possessing, having, observing, &c.: [cf. *carshāṇi-dh̄*, *dharāṇi-dh̄*, *dharma-dh̄*, *nitya-dh̄*.]

Dhrita, *as*, *ā*, *am*, held, borne, carried, maintained, supported; contained; possessed; kept; retained, detained; laid hold of, seized, grasped, gripped; worn, used; observed, practised; weighed; placed, deposited; holding, bearing, continuing, enduring, existing, standing; intent upon, i. e. resolved or determined to do anything (with dat. or loc., e. g. *jaye dhritas*, resolved on victory); firm, prepared, ready; (*as*), m., N. of a son of the thirteenth Manu; of a descendant of Druhyu and son of Dharma [cf. *dhārteya*]; (*am*), n. a peculiar manner of fighting; (*am*), ind. firmly, slowly, solemnly. — *Dhrita-kānaka-māla*, *as*, *ā*, *am*, wearing a golden collar or wreath. — *Dhrita-kārmukeshu* ('*ka-ishu*'), *us*, *us*, *u*, armed with bow and arrows. — *Dhrita-dakṣha*, *as*, *ā*, *am*, Ved. of enduring intelligence; (*Sāy.*) of enduring strength, possessing vigour. — *Dhrita-dāṇḍa*, *as*, *ā*, *am*, carrying the stick, inflicting punishment; one on whom punishment has been inflicted. — *Dhrita-dīdhi*, *is*, m. 'constant in splendor; fire'; [cf. *ghrita-dīdhi*]. — *Dhrita-devā*, *f*, N. of a daughter of Devaka. — *Dhrita-paṇa*, *as*, *ā*, *am*, covered or overpaved with a cloth &c. — *Dhrita-matī*, *f*, N. of a river; (wrong form for *dhriti-matī*). — *Dhrita-rājan*, *ā*, m., N. of a man; [cf. *dhārtarajia*]. — *Dhrita-rāshtra*, *as*, *ā*, *am*, whose empire is firm or who holds the kingdom; (*as*), m. a good king; N. of a Nāga, also called Airāvata; of a Deva-gandharva, sometimes identified with king Dhrita-rāshtra; of a son of the Daitya Bali; of a king of Kāśī; (according to the Mahā-bhārata) N. of the eldest son of Vyāsa by the widow of Vicitra-virya, (he was brother of Pāṇḍu and Vidura, and as the first-born was entitled to the throne of Hastinapura, but being born blind, he at first renounced the sovereignty in favour of Pāṇḍu; afterwards, on the retirement of Pāṇḍu to the woods, Dhrita-rāshtra was called to undertake the government, which he did with the assistance of Bhīṣma as his regent; he was husband of Gāndhārī and father of 100 sons, the eldest of whom was named Dur-yodhana; he is sometimes identified with Dhrita-rāshtra and with Hagsa, two chiefs of the Gandharvas); N. of a son of Janam-jaya; a kind of bird, perhaps a sort of goose; (*as*), m. pl. the sons of Dhrita-rāshtra, whose names are enumerated in Mahā-bh. Adī-p. 4540; (7), *f*, N. of a daughter of Tāmra, mother of the geese and other water-birds, = *hansa-patnī*, = *hansa-patī*; [cf. *dhārtarāshtra* and *dhārtarāshtri*]. — *Dhrita-rāshtra-ja*, *as*, m. 'sprung from Dhrita-rāshtra', epithet of any son of Dhrita-rāshtra. — *Dhrita-varman*, *ā*, m. 'bearing armour or mail, mailed'. N. of a warrior on the side of the Kurus. — *Dhrita-vrata*, *as*, *ā*, *am*, Ved. of fixed law or order; keeping vows or engagements, devoted, attached, faithful; (*Sāy.*) accepting pious acts, performing religious rites; (*as*), m. epithet of Varuṇa; of Indra; of Rudra; of Savitṛ; of Agni; of a son of Dhriti;

(*as*), m. pl. epithet of the Ādityas. — *Dhrita-sarira*, *as*, *ā*, *am*, continuing to live or exist, existing. — *Dhrita-sri*, *is*, *f*, N. of a metre consisting of four lines of twenty-one syllables each. — *Dhrita-sandhi*, *is*, m. 'keeping agreements or compacts', N. of a son of Su-sandhi and father of Bharata. — *Dhrita-sinḥa*, *as*, m. a various reading for *dhriti-sinḥa*, q. v. — *Dhrita-heti*, *is*, *is*, *i*, 'bearing weapons', armed. — *Dhritātman* ('*ta-āt*'), *ā*, *ā*, *a*, firm-minded, self-possessed, steady, calm, collected. — *Dhritāmbhas* ('*ta-am*'), *ās*, *ās*, *a*, containing water. — *Dhriteshudhi* ('*ta-ish*'), *is*, *is*, *i*, carrying a quiver.

Dhritaka, *as*, m., N. of a Buddhist patriarch. *Dhrita-vat*, *ān*, *atī*, *at*, having taken or conveyed or held or resolved; (*atī*), *f*, N. of a river.

Dhriti, *is*, *f*, holding, holding fast, laying hold of, seizing, having, possessing; supporting, maintaining; firmness (e. g. *dhritim kṛti*, to show firmness, stand firm); constancy, steadiness, steadfastness, fortitude, energy, resolution; strong will, self-command; will, command (Ved.); satisfaction, happiness, pleasure, contentment; N. of certain evening oblations offered at the Āśva-medha; a sacrifice, offering; N. of a Vedic metre of seventy-two syllables; (in the later language) any metre consisting of 4 × 18 syllables; a metre composed of the Upendra-vajrā and Indra-vajrā; N. of one of the astrological Yogas; Resolution or Satisfaction personified as a daughter of Dakṣa and wife of Dharma, (regarded as one of the Vasu-patnīs or as a form of Dakṣhāyānī in Pinḍaraka); N. of one of the sixteen Kālās of the Moon; N. of a goddess, daughter of a Kālā of Prakṛiti and wife of Kapila; N. of the wife of Rudra-manu; N. of the thirteenth of the sixteen Mātṛikās; (*is*), m., N. of one of the Viśve-Devās; of a preceptor, Dhṛiti Aindrota; of a son of Vi-jaya and father of Dhṛita-vrata; of a son of Vīta-hatya and father of Bahulāśva; of a son of Babhru; [cf. *a-dh̄* and *kṣma-dh̄*]. — *Dhriti-paripūrṇa*, *as*, m., N. of a Bodhi-sattva. — *Dhriti-mat*, *ān*, *atī*, *at*, steadfast, firm, steady, calm, determined, resolute; satisfied, content; (*ān*), m., N. of a form of Agni; of a son of Manu Raivata; of Manu Sāvarna; of one of the Saptarishis in the thirteenth Manv-antara; of a son of Kirtti-mat, son of Angiras; of a son of Yavinara; of a Brāhman; (*atī*), *f*, N. of a river, also read *dhriti-vatī*; (*at*), n., N. of a Varsha in Kuśā-dvīpa. — *Dhritmat-tā*, *f*, steadfastness, steadiness, calmness, &c. — *Dhriti-maya*, *as*, *i*, *am*, consisting of steadfastness or constancy; consisting of contentment. — *Dhriti-mush*, *t*, *f*, *t*, 'fortitude-stealing', who or what robs one of one's steadfastness, discomposing, agitating. — *Dhriti-sinḥa*, *as*, m., N. of a man said to have assisted Purushottama in composing the Hārāvāli; (also read *dhriti-sinḥa*).

Dhritvan, *ā*, m. an epithet of Vishnu; of Brahṃā; a clever man; virtue, morality; the sea; the sky [cf. *kṣema-dh̄*]; (*ari*), *f*, the earth.

Dhritvā, ind. having held, having laid hold of or seized; having taken, &c.

धृज् *dhrij* or *dhrij* (connected with rts. *dhraj* and *dhrij*), cl. 1. P. *dharjati*, *dhrijati*, &c., to go, move.

धृष् *dhriṣh*, cl. 1. 5. P. *dharshati*, *dhriṣh-noti*, *dadhārsha* (part. *dadhriṣhas*), *dharshishyati*, *adharshīti* (Vedic forms *dadhārshīti*, *dadhārshat*, *dadhārshati*), *dharshitum*, to be bold or courageous; to be confident or presumptuous, to be proud or overbearing; to be impudent or impatient; to have courage to do anything, to dare, venture (with inf., e. g. *dhriṣhnyamah prash-tum*, we dare to ask); to dare to attack, &c. (with acc. of the person); to insult, overbear, treat with indignity; Pass. *dhriṣhyate*, to be attacked or insulted, to be subdued or overpowered; Caus. *dharshayati*, -yitum, Aor. *adadhārshat* or *adadhriṣhat*, to dare to attack, to overbear, insult, treat with indignity, violate (a woman); offend, injure; assail, overpower, overcome, conquer, destroy; (A.) to surpass (?);

Desid. *didharshishati*: Intens. *darihriṣhyate*, *darihārshīti*; [cf. Zend *dareṣh*, 'to dare'; *darēhi*, 'strong'; Gr. *θρα-ν-σθαι*, *θρα-ν-σθαι*, *θρα-ν-σθαι*, *θρα-ν-σθαι*, *θρα-ν-σθαι*; Lat. *fortis*; Goth. *ga-dauras-an*, 'to dare'; Slav. *driz-a-ti*, *driz-na-ti*, 'to dare'; Lith. *dras-ū-s*, 'courageous'; *dras-ā*, 'courage'; Hib. *das-achd*, 'fierceness'.]

Dhriṣhaj, *k*, *k*, *k* (?), Ved. assailing, attacking, destroying.

Dhriṣhat, *an*, *atī* or *antī*, *at*, pres. part., Ved. bold, daring, courageous; confident; (*atā*), ind. boldly, courageously. — *Dhriṣhad-varṇa*, *as*, *ā*, *am*, Ved. of a brave race, heroic. — *Dhriṣhad-vin*, *i*, *inī*, *i*, Ved. bold, courageous. — *Dhriṣhan-manas*, *ās*, *ās*, *a*, Ved. brave-hearted.

Dhriṣhita, *as*, *ā*, *am*, bold, courageous, brave, daring. *Dhriṣhu*, *us*, *us*, *u*, bold, proud; clever; (*us*), m. a heap, multitude.

Dhriṣhta, *as*, *ā*, *am*, bold, daring, courageous, confident; insolent, impudent, rude, saucy, shameless; forward, intrusive, presumptuous; profligate, abandoned; obtained?; (*as*), m. a faithless husband; N. of a son of Manu Vaivasvata, (also read *dhriṣhtu*; cf. *dhārshṭa*); of a son of Kunti; of a son of Bhajamāna; (*as*), m., N. of a spell for using or restraining magical weapons; (*ā*), *f*, a disloyal or unchaste woman; (*am*), ind. boldly, courageously, fearlessly; (it is said that *dhriṣhta* may be used at the end of a comp. to give a bad sense to the word with which it is compounded); [cf. Angl. Sax. *thriste*; Swed. *dristig*; Old Iceland. *dreiss*; Mod. Germ. *dreist*]. — *Dhriṣhta-keṭu*, *us*, m., N. of a king of Cedi; of a king of Videhā or Mithilā, son of Sudhṛiti; of a son of Satya-dhṛiti; of a son of Sukumāra; of the father of Sukumāra; of a son of Dhriṣhta-dyumna; of a king of the Kaikayas; of a son of Manu. — *Dhriṣhta-tama*, *as*, *ā*, *am*, very bold or daring, most confident or courageous. — *Dhriṣhta-tā*, *f* or *dhriṣhta-iva*, *am*, n. boldness, courage, impudence. — *Dhriṣhta-dyumna*, *as*, m., N. of a son of Dru-pada (killed by Aśvatthāman while asleep). — *Dhriṣhta-dhī*, *is*, or *dhriṣhta-buddhi*, *is*, m. 'bold-minded', N. of a man. — *Dhriṣhta-parākrama*, *as*, *ā*, *am*, of daring valour. — *Dhriṣhta-mānin*, *i*, *inī*, *i*, having a high opinion of one's self. — *Dhriṣhta-ratha*, *as*, m., N. of a prince. — *Dhriṣhta-sarman*, *ā*, m., N. of a son of Svapalka. — *Dhriṣhtokta* ('*ta-uk*'), *as*, m., N. of a son of Arjuna Kārtavīrya; (also read *dhriṣhnokta*).

Dhriṣhṭaka, *as*, m., N. of a prince.

Dhriṣhti, *is*, *is*, *i*, Ved. (according to Mahā-dhara) bold; (*is*), m. a pair of tongs; N. of a son of Hiranya-kaśipu; of a minister of king Daśa-ratha; (*is*), *f*, boldness.

Dhriṣhya, *as*, &c., a wrong reading for *dhriṣhta*, q. v. — *Dhriṣhnokta* ('*na-uk*'), *as*, &c., a wrong reading for *dhriṣhtokta*, q. v.

Dhriṣhṇaj, *k*, *k*, *k*, bold, confident; impudent, shameless.

Dhriṣhṇat, *is*, m. a ray of light.

Dhriṣhnu, *us*, *us*, *u*, courageous, bold, confident, valiant; impudent, shameless; strong, powerful, (applied in the Veda to Indra, Soma, the Maruts, and the horses of Indra); (*u*), ind. in a bold or confident or powerful way; firmly, strongly; with force [cf. *dadhrik*]; (*us*), m., N. of a son of Manu Vaivasvata [cf. *dhriṣhta*]; of a son of Manu Sāvarna; of a son of Kavi; of a son of Kukurā; *Kasyapasya dhriṣhnu*, N. of a Sāman. — *Dhriṣhnu-iva*, *am*, n. boldness, confidence. — *Dhriṣhnu-sheṇa*, *as*, *ā*, *am*, Ved. having an overpowering weapon; (*Sāy.*) having a conquering or overpowering host, leading a valiant army (as a drum). — *Dhriṣhnu-ojas*, *ās*, *ās*, *a*, Ved. of overpowering strength, endowed with resistless might, (applied to Indra and the Maruts).

Dhriṣhnuka, *as*, m., N. of a prince; [cf. *dhriṣhṭaka*.]

Dhriṣhnuyā, ind. Ved. in a bold or powerful manner, firmly.

Dhrishya, as, ā, am, assailable, to be attacked; conquerable.

धृषद् *dhrishad*, Ved. = *dhrishad*, q. v.

धृ *dhrī*, cl. 9. P. *dhrīṇāti*, &c., to be old, grow old; (various reading for rt. 1. *jri*.)

धे *dhe*, cl. 1. P. *dhayati*, *dadhau*, *dhās-yati*, *adhāt*, *adhāsi*, *adadhāt*, Prec. *dhe-yāt*, *dhātum*, to suck, drink, to suck in, drink in, absorb; appropriate; to suck out, draw away, take away: Caus. *dhāpayati*, -*yitum*, to give suck, suckle, nourish: Desid. *dhitati*, to wish to suck; [cf. *dadhi*, *dhātri*, 2. *dhāyas*, *dhāru*, 2. *dhāst*: Zend *daēnu*, 'female': Gr. *θη-σθαι*, *θη-λῆ*, *θη-λῶ*, *θηλα-μῶν*, *τήθη*, *τι-θη-νῆ*, *τί-τθη*, *τί-τθο-ς*, *θη-λυ-ς*, *γαλα-θη-νῶ-ς*, *Τη-θῶ-ς*, *Θέ-τι-ς*: Lat. *fi-līu-s*, *fi-lī-a*, *fe-lī-a-re*, *fe-lī-na*: Umbr. *fe-līu* = *filius*: Goth. *dað-ya* = Old Germ. *tā-u*, 'I suck'; *tīla*, 'female breast'; *tuta*, *tutta* = Eng. *teat*: Slav. *do-ya*, 'to suck'; *do-līca*, 'nurse'; *dě-te*, 'child'; *dě-va*, 'virgin': Hib. *daif*, 'drink'.]

Dhena, as, m. the ocean, a male river; (ā), f., Ved. a milch cow; a mare (?); a river; speech; voice; N. of the wife of Brihas-pati; (ās), f. pl. any beverage made of milk; [cf. *dhenu*, go.] (In Rīg-veda 1. 2, 3, *dhenā* may possibly be an epithet of the horses of Vāyu.)

Dhenu, us, f. a milch cow, a cow that has lately calved, (sometimes compounded with the names of other animals to denote the female of a species, see *khadga-dh*, *go-dh*, *raḍava-dh*); the earth [cf. *go*]; a gift, offering, present to Brāhmins, (properly a milch cow so presented, but applied also to) any gift supposed to be formed in the shape of a cow or to be offered in its stead, (in this sense *dhenu* is generally at the end of a compound, e. g. *ghrita-dh*, an offering of ghee; *jala-dh*, an oblation of water; cf. *laraṇa-dh*, *ratna-dh*, *suvarṇa-dh*: occasionally it is uncompounded, e. g. *tīlānām dhenuḥ*, an offering of sesamum-seeds; (avaś), f. pl. any beverage made of milk; (u), n., N. of a Sāman. (*Dhenu* at the end of a comp. may form a diminutive, the female being weaker than the male; cf. *asi-dh*, *khadga-dh*, *putrī*, *putrīkā*). — *Dhenu-godhā*, am, n. cow and milker. — *Dhenu-dugdha*, am, n. cow's milk; a kind of gourd, = *Arbīṣṭa*. — *Dhenulūgāha-kara*, as, m. carrot, Daucus Carota. — *Dhenu-makshikā*, f. a horse-fly, gad-fly. — *Dhenu-mat*, ā, at, Ved. possessing cows, rich in cattle; containing or giving nourishing beverage; containing the word *dhenu*; (atī), f., N. of the wife of Deva-dyūma. — *Dhenum-bhavyā*, f. (probably) about to become a milch cow.

Dhenuka, as, m., N. of an Asura or demon in the shape of a donkey (killed by Kṛishṇa or according to other authorities by Rāma); a kind of coitus [cf. *dhai-nuka*]; (ā), f. a milch cow; a gift, offering, see *dhenu* above; a female animal in general (as a she-elephant, a woman, &c., see *dhenu* above); also used like *dhenu* at the end of comps. to form diminutives (e. g. *asi-dh*, a knife, from *asi*, a sword); a vein which when cut bleeds only at intervals; N. of the wife of Kīrti-mat who was a son of Angiras; (am), n., N. of a place of pilgrimage. — *Dhenuka-vadha*, as, m. 'the killing of Dhenuka', N. of the twenty-third chapter of the Kṛishṇa-khaṇḍa or fourth part of the Brāhma-vaivarta-Purāṇa. — *Dhenuka-sūdana*, as, m. 'the slayer of Dhenuka', an epithet of Kṛishṇa. — *Dhenuka-dugdha*, am, n. cow's milk; N. of a plant, = *dhenu-dugdha*. — *Dhenukāri* ('ha-arti), is, m. 'enemy of Dhenuka', an epithet of Kṛishṇa; a kind of small tree, = Nagesar.

Dhenuṣṭarī, f. (fr. *dhenu*, nom. case of *dhenu*, with the comparative affix), a milch cow ceasing to give milk.

Dhenuṣhyā, f. a cow whose milk has been pledged; a cow tied up to be milked (?).

Dhenuṣhyita, as, ā, am, (probably) one who has pledged the milk of his cows and therefore cannot make use of it himself.

Dhenūka in *balu-dh*, q. v.

Dhainuka, am, n. a herd of cows; a kind of coitus.

धेमात्र *dhemātra*, a particular high number; (a various reading for *dhamātra*.)

धेय *dheya*, as, ā, am (fr. rt. 1. *dhā*), to be held or taken &c.; to be created; what is created or produced; (at the end of comps. the neut. is considered as an affix, Pān. V. 4, 36, vart.; cf. *nāma-dheya*, *bhāga-dh*, *mitra-dh*, *rūpa-dh*.)

Dheshṭha, as, ā, am, Ved. giving the most; (Sāy.) the best supporter, firmest stay.

धैर्य 1. *dhairya*, am, n. (fr. *dhira*), firmness, durability, steadiness, stability, strength, consistency, constancy; calmness; gravity; patience; fortitude, courage; inflexibility; precision of diction; (Ved.) intelligence, forethought. — *Dhairya-kalita*, as, ā, am, assuming firmness or composure, endowed with calmness. — *Dhairya-dheya*, as, m. failure of courage. — *Dhairya-mitra*, as, m., N. of a poet. — *Dhairya-vat*, ān, atī, at, possessed of firmness or patience, firm, steady. — *Dhairya-ṛiṭti*, is, is, i, of steady conduct, steadily behaved.

धैवत *dhaivata*, as, m. the sixth note of the gamut.

धैवत्य *dhaivatya*, am, n. (fr. *dhīvan*, Pān. VI. 4, 174), cleverness, skillfulness (?).

धैवर *dhaivara*, as, i, am (fr. *dhīvara*), belonging or relating to a fisherman.

धोईकवि *dhoī-kavi*, is, m., N. of a poet mentioned in the Sārngadhara-paddhati; [cf. *dhoi*.]

धोड *dhoḍa*, as, m. a sort of snake, commonly Dhora, a kind of water-snake.

धोयिन् *dhoiyn*, i, m. or *dhoiy*, is, m., N. of a poet.

धोर *dhor*, cl. 1. P. *dhorati*, *dudhora*, *dhoritum*, to run well, to trot, to be quick or alert, to have good paces: Caus. *dhorayati*, -*yitum*, Aor. *adudhorat*.

Dhorapa, am, n. a vehicle in general, any means of conveyance (as a horse, an elephant, a car, &c.); a horse's trot; going well or quickly; (i), f. or (*dhorapi*, is), f. an uninterrupted series; tradition.

Dhorita or *dhoritaka*, am, n. a horse's trot; [cf. *dhauritaka*.]

धौत *dhauta*, as, ā, am (fr. rt. 2. *dhāv*), washed, cleansed, cleaned, purified, washed off; polished, brightened, whetted; white, bright, silvered, shining; (am), n. silver. — *Dhauta-kaṭa*, as, m. a bag of coarse cloth, a sack made of a kind of matting. — *Dhauta-kauṣṭha* or *dhauta-kauṣheya* or *dhauta-kauṣeya*, am, n. bleached or purified silk (= *patroṛṇa*). — *Dhauta-khaṇḍi*, f. sugar-candy. — *Dhauta-bāli*, f. = *dhautānjali*, (probably rather *dhautānjani*, q. v.). — *Dhauta-mūlaka*, as, m., N. of a prince of the Cīnas. — *Dhauta-śila*, am, n. 'bright stone,' crystal, rock-crystal. — *Dhautānjani*, f. a sort of collum, = *tryankaṭa* or *tryarṇaka*. — *Dhautāpāṇḍa*, as, ā, am, having the corners of the eyes brightened.

धौतय *dhautaya*, as or am, m. or n. (?), a kind of salt (= *saindhava*).

धौतरि *dhautari*, f. (fr. rt. 1. *dhū*), Ved. (according to Sāy.) shaking, agitating, causing to tremble.

धौति *dhauti*, is, f. (fr. rt. 1. *dhāv*), Ved. a spring, well; river, rivulet.

धौनुमार *dhaundhumāra*, as, i, am, treating of Dhundhu-māra (as an episode).

Dhaundhumārī, ie, m. a patronymic from Dhundhu-māra.

धौमक *dhaumaka*, as, m. (fr. *dhūma*), N. of a district.

Dhaumata, myrrh.

Dhaumatāyana, as, m. a patronymic (?).

Dhaumatāyanaka, as, m. a patronymic from Dhaumatāyana.

Dhaumāyana, as, m. a patronymic from Dhūma.

Dhaumīya, as, i, am, smoky.

Dhaumya, as, m. a patronymic from Dhūma; N. of an ancient Rishi; a son of Vyāghra-pāda; a younger brother of Devala and family priest of the Pāṇḍavas; a pupil of Vālmīki. — *Dhaumya-sikshā*, f. 'the science of Dhaumya,' N. of a chapter of the Purāṇa-sarva-sva.

Dhaumra, as, m., N. of an ancient Rishi; N. of a class of demons; (am), n. grey (the colour), greyness; a place for building prepared in a peculiar way; [cf. *dhūma*.]

Dhaumrāyana, as, m. a patronymic from Dhūmra; [cf. *dhūmrāyana*.]

धौर *daura*, as, m. Griselea Tomentosa. — *Dhaurāditya-tirtha* ('ra-ād'), am, n., N. of a Tirtha.

धौरितक *dhauritaka*, am, n. a horse's trot; [cf. *dhorita* and *dhoritaka*.]

धौरय *dhaureya* or *dhaureyaka*, as, i, am (fr. *dhur*), fit to be harnessed, fit for a burden, capable of drawing or bearing a load (either a vehicle or beast, &c.); (as), m. a beast of burden; a horse.

धौर्तिक *dhaurtika*, am, n. (fr. *dhūrta*), roguery, knavery, fraud.

Dhaurtika, as, i, am, cheating, dishonest, roguish, knavish, fraudulent, &c.; (am), n. fraud, dishonesty.

Dhaurteya, ās, m. pl., N. of a warlike tribe; (as), m. a prince of this tribe.

Dhaurtya, am, n. fraud, dishonesty.

धौर्य *dhaurya*, am, n. a horse's trot, = *dhorita*, &c.

धौवक *dhauvaki*, is, m. (fr. *dhuvakā*), a metronymic from Dhuvakā.

ध्मा 1. *dhmā*, cl. 1. P. *dhamati*, *dadhmau*, *dhmāsyati* (ep. *dhamāsyati*), *adhmasi*, *dhmātum*, to blow (as wind or breath), breathe out, exhale; to blow (a conch-shell, trumpet, or any wind instrument), to produce sound by blowing; to blow a fire, excite fire by blowing; to excite sparks; to manufacture by blowing, melt, smelt; to blow away from one's self, cast, throw: Pass. *dhmāyate*, ep. and Ved. *dhamyate*, *dhmāyati*, to be blown, to be melted, &c.: Caus. *dhmāpayati*, &c., to cause to blow or melt, to consume by fire, burn: Desid. *dīdhmāsati*: Intens. *dadhmīyate*, *dādhmātī* (*dā-dhmāyate*), to be blown violently; [cf. Lat. *flāre*: Old Germ. *blayan*, *blāhan*, *blāsan*, 'blow'; Gr. *πνέ-νῆ*, *πνέ-ς*?].

Dhma, as, ā, am, blowing; [cf. *tūṇava-dh* and *sankha-dh*.]

2. *dhmā*, ās, m. (?), blowing. — *Dhmā-kāra*, as, m. a blacksmith, a smith.

Dhmāta, as, ā, am, blown (as a wind instrument), blown into, blown up, inflated, blown by a bellows (a fire &c.), inflated, puffed, excited.

Dhmātavya, as, ā, am, to be blown, to be excited or kindled.

Dhmātri, tā, m., Ved. a blower, smelter (of metal); (trī), n. a contrivance for blowing or melting.

Dhmāna, am, n. blowing, puffing, swelling.

Dhmāpita, as, ā, am (fr. the Caus.), reduced to ashes, burnt to cinder.

Dhmāyat, an, atī, at, or *dhmāyamāna*, as, ā, am, being blown; being melted, &c.

ध्माङ् *dhmānsh* (various reading for *dhvānsh*), cl. 1. P. *dhmānshati*, &c., to crow or caw; to desire; [cf. *dhrāksh*.]

Dhmānksa, as, m. a crow, &c.; (wrong form for *dhvānksa*, q. v.)

ध्मान् *dhmāman*, ā, m. wrong reading for *dhyaṁman*, col. 2.

ध्या *dhya*, *dhyaṭa*, *dhyaṇa*. See under *rt.* *dhya* below.

ध्याम *dhyaṁma*, as, ā, am, dark-coloured, black; (am), n. a fragrant grass in general or a particular kind of it; the plant *Artemisia Indica* (= *damanaka*). — *Dhyāmi-karāṇa*, am, n. making dark-coloured, blackening. — *Dhyāmi-kṛita*, as, ā, am, made dark-coloured, blackened.

Dhyāma, am, n. a particular kind of grass (= *rohisha*).

धुषिता *dhushitāśva*, as, m., N. of a prince; (a various reading for *vyushitāśva*.)

धै *dhya* [cf. the older form *i. dhi*], cl. 1. P. (ep. also A.) *dhyaṇyati* (ep. also *dhyaṇi*, 2nd sing. Impv. *dhyaṇi*), Pot. *dhyaṇet*, *dadhyaṇ*, *dhyaṇāṭi*, *dhyaṇyāṭi*, *adhyaṇi*, *dhyaṇum*, to think of, have in mind, imagine, contemplate, ponder, meditate, think on, meditate on, reflect upon (with or without *manasā* or *manasi* or *detasā* or *dhyaṇā*), to call to mind, recollect: Caus. *dhyaṇyati*, *yitum*: Desid. *dīdhyaṇati*: Intens. *dādhyāyate*, *dādhyāṭi*, *dādhyāṇi*; [cf. Gr. *θεῖα*, *θεῖ-ο-μαι*, related to *dhya*, as Lat. *vid-ere* to Sanskrit *vid*, 'to know'; or as Zend *būd*, 'to see', to Sanskrit *būd*, 'to know'.]

Dhyā, ās, f. thinking, thought, meditation. *Dhyāta*, as, ā, am, thought of, meditated on. *Dhyātavya*, as, ā, am, to be thought of or reflected upon.

Dhyātri, tā, trī, trī, one who reflects upon or meditates; a thinker, reflector.

Dhyātva, am, n. thought, reflection.

Dhyātvā, ind. having thought of or reflected, having pondered or recollected, &c.

Dhyāna, am, n. meditation, thought, reflection, especially profound and abstract religious contemplation; divine intuition or discernment; mental representation of the personal attributes of a deity; (as), m., N. of the eleventh day in the light half in Brahmā's month. — *Dhyāna-gaṇya*, as, ā, am, attainable by meditation or reflection. — *Dhyāna-gocāra*, as, m., N. of a class of Buddhist deities; [cf. *dhyanāvacāra*]. — *Dhyāna-jyoti*, ās, m. pl., N. of a race. — *Dhyāna-tatpara*, as, ā, am, lost in thought, absorbed in meditation, reflecting, meditative. — *Dhyāna-dīpa*, as, m., 'the lamp of meditation', N. of a work. — *Dhyāna-dyuti*, īs, m., N. of a man. — *Dhyāna-nishṭha*, as, ā, am, engaged in meditation, contemplative, lost in thought. — *Dhyāna-pāra*, as, ā, am, = *dhyāna-tatpara*. — *Dhyāna-pāramitā*, īs, see *pāramitā*. — *Dhyāna-phala*, am, n., 'the fruit of meditation', N. of a chapter of the *Purāṇa-sarva* by Halāyudha. — *Dhyāna-bhāṅga*, as, m. interruption of thought or meditation.

— *Dhyāna-māya*, as, ī, am, consisting of reflection or meditation. — *Dhyāna-mātra*, am, n. mere reflection, thought alone. — *Dhyāna-mudrā*, f. the prescribed attitude in which to meditate on the deity. — *Dhyāna-yoga*, as, m. profound meditation, the performance of religious abstraction, (also explained as a *Dvandva*, meditation and abstraction); N. of a kind of magic mentioned in the *Yoga-ratna-mālā*, 'destroying one's enemies by images formed in the mind'. — *Dhyāna-lukṣhaṇa*, am, n., 'the mark of meditation', N. of a chapter of the *Purāṇa-sarva*.

— *Dhyāna-vat*, ān, atī, at, occupied in or intent on religious meditation. — *Dhyāna-vindūpaniṣad* ('du-up'), t, f., N. of an Upaniṣad belonging to the *Atharva-veda*. — *Dhyāna-śha*, as, ā, am, absorbed in meditation; lost in thought. — *Dhyāna-vaśāra* ('na-av'), ās, m. pl., N. of a class of Buddhist deities; [cf. *dhyaṇa-gocāra*].

Dhyānika, as, ā, am, proceeding from religious meditation, sought or obtained by pious contemplation.

Dhyānin, ī, īnī, ī, contemplative, engaged in religious meditation, meditating.

Dhyāni-buddha, as, m. (probably fr. *dhyaṇi*, patronymic fr. *dhyaṇa*; cf. *mānuṣhi-buddha*), a spiritual or mental Buddha, an incorporeal Buddha resulting from meditation, (their number is given as five or six or ten or more.)

Dhyāni-bodhi-sattva, as, m. (with Buddhists) an incorporeal son of a *Dhyāni-buddha*.

Dhyāniya, as, ā, am (according to *Vopa-deva* 26. 25, fut. pass. part.), to be meditated upon.

Dhyāman, ā, m. measure; light; (a), n. meditation.

Dhyāyat, an, anti, at, thinking of, considering, reflecting, meditating upon; supposing, imagining.

Dhyāyamāna, as, ā, am, being reflected on, being meditated upon.

Dhyeya, as, ā, am, to be meditated upon, to be pondered or contemplated; fit for meditation; to be imagined.

ध्र *dhra*, as, ī, am (fr. *rt. dhri*) = *dhara* (at the end of some comps., e.g. *aṇṣa-dhri*, *maḥ-dhra*, q. v.).

ध्रज् *dhraj* or *dhrañj*, cl. 1. P. *dhrajati* or *dhrañjati* or *dhrañjati*, &c., Ved. to move, go, glide (as a bird &c.); [cf. *rt. dhrij*, *dhrij*, *dhraj*, *dhvanj*.]

Dhrajās, as, n. (?), Ved. = *dhraj* below.

Dhrajī, īs, f., Ved. the gliding course or motion of the wind, &c. = *Dhrajī-mat*, ān, atī, at, Ved. gliding, moving.

Dhrajī, īs, f., Ved. the gliding course of the wind, &c.; impulse; whirlwind, gale.

ध्रण् *dhraṇ*, cl. 1. P. *dhraṇati*, &c., to sound (as a drum or other instrument); [cf. *rt. dhan*, 2. *dhvan*, 3. *dhārā*; Gr. *θρη-ο-μαι*, *θρη-ο-ς*, *θρη-νο-ς*, *θρη-λο-ς*, *θρύλλος*, *θρύ-βο-ς*, *τεν-θη-δών*, *ἀν-θη-δών*, *τον-θη-ς*, *τον-θη-ζω*; Goth. *drun-yu-s*, 'voice'; Angl. Sax. *dran*, 'a drone'; Mod. Germ. *drönen*.]

ध्रस् *dhraś*, cl. 9. and 10. P. *dhraśnāti*, *dhraśayati*, *yitum*, to glean; to throw or toss up, cast upward; [cf. *udhraś*.]

ध्रा *dhra*, cl. 2. and 1. P. *dhraṭi* or *dhraṭi*, *dhraṇyati*, &c., Ved. to go, (Naigh. II. 14.)

ध्राक् *dhraḥ*, cl. 1. P. *dhraḥkati*, &c., to be dry or arid, &c., = *rt. drāḥ*.

ध्राघ् *dhraḡh*, cl. 1. A. *dhraḡhate*, &c., to be able or competent, &c., = *rt. drāḡh*.

ध्रान् *dhraṅksh* [cf. *rt. dhmānksa*, *dhvānksa*, *drānksa*], cl. 1. P. *dhraṅkshati*, &c., to utter the sound of birds, to crow, &c.; to desire.

ध्राड् *dhraḍ*, cl. 1. A. *dhraḍate*, &c., to divide, split, &c., = *rt. drāḍ*.

Dhraḍī, īs, m. gathering or plucking flowers.

ध्रि *dhri* (fr. *rt. dhri*) in *a-dhri*, q. v.

Dhriyamāna, as, ā, am, being held or sustained; being withheld or checked or suppressed, &c.

ध्रिज् *dhrij*, cl. 1. P. *dhrejati*, &c., to go or move, &c., = *rt. dhraj*.

Dhrija in *a-dhrija*, as, ā, am, unrestrainable.

ध्रु 1. *dhru* (connected with *rt. dhri*), cl. 1. 6. P. *dhruvati*, *dhruvati*, *dudhrāva*, &c., to be firm or fixed, to stand firm; to go, move; to ascertain, know with certainty; to kill: Caus. *dhruvayati*: Desid. *dudhrūṣhati*, *dudhrūṣhati*: Intens. *dodhrūyate*; [cf. Lith. *drūtas*, 'firm'; Goth. *trava*, 'I trust'; = Caus.].

Dhruṭi, īs, f., Ved. (Say.) fixed destiny, settled course of fate; (according to modern scholars) misleading, leading astray, corrupting, seduction, (fr. *rt. dhri*).

Dhruva, as, ā, am, fixed, firm, remaining fixed in one place, firmly fixed, fast, immovable, stable,

enduring, constant, lasting, permanent, continual, perpetual, eternal, invariable, unchangeable, inevitable; certain, sure, well-ascertained; firm, strong, fixed, settled (as a day); fixed (in astrology, as a *karāṇa*, q. v.); the fixed *Karāṇas* are four, viz. *Sakuni*, *Nāga*, *Catuspada*, and *Kigstughna* or *Kintu-ghna* (?): the seven *A-dhruvāni* are given under *karāṇa*: some of the *Nakshatras* are also called *Dhruvāni*, see *naksha-tra*; fixed (in anatomy, as certain members or organs of the body which cannot be severed without causing death, those which are separable being called *a-dhruva*, q. v.); tenacious, retentive (e.g. *dhruvā smṛtiḥ*, a retentive memory); (as), m. the polar star or the north pole itself (personified in mythology as son of *Uttāna-pāda* and grandson of the first *Manu*); the pole of any great circle (especially either of the celestial poles); polar longitude, the distance of a planet from the beginning of the sidereal zodiac; a constant arc; N. of one of the twenty-seven astronomical *Yogas* or the *Yoga* star of the twelfth lunar asterism (supposed to = *β Leonis*); a knot (?); the trunk of a lopped tree or pollard, a post, stake; the Indian fig-tree; the tip or point of the nose (?); a sort of bird, = *śārāri*, (perhaps incorrectly for *smārāri*, meaning *Siva*); the introductory stanza of a poem or song ('the constantly recurring verse,' which is repeated as a kind of burden or chorus); time, epoch, era, any fixed period from which dates are computed; an epithet of *Brahmā*; of *Viṣṇu* [cf. *dhruvākṣara*]; of *Siva*; N. of one of the serpents supporting the earth; N. of one of the *Vasus*; of a son of *Vasu-deva* and *Rohiṇī*; of an *Āṅgīra*, supposed to be the author of a *Rig-veda* hymn (*Rig-veda* X. 173); of a son of *Nahusha*; of a hero on the side of the *Pāṇḍus*; of a son of *Ranti-nāra* (or *Ranti-bhāra*); (ā), f. the largest of the three sacrificial ladders (made in the shape of the Indian fig-leaf and of the wood of the *Flacourtia Sapida*); the plant *Desmodium Gangeticum*; the plant *Sansevieria Zeylanica*, a small tree from the fibres of which bow-strings are made (= *mūrva*); a virtuous woman; a cow which stands quiet when milked; scil. *dis*, the point of the heavens directly under the feet, the point of the lower hemisphere directly opposite to the zenith; (am), n. 'the enduring sound,' a sound heard or supposed to be heard after the *Abhinidhāna*, probably the mere prolongation of the preceding sound; heaven, sky, atmosphere; (am), ind. certainly, surely, assuredly; eternally; (*āya*), ind. for ever. (According to grammarians, *dhruva* at the end of a comp. may give a bad sense to the word with which it is compounded, *Pāṇ.* II. 1. 53); [cf. Hib. *dearb*, 'sure, true'; Goth. *triggus*; Angl. Sax. *treowe*, *for-truwygan*; Old Germ. *triu*, *triuwi*, *ga-triu*, *ga-triuwi*, *ga-triwi*, = Mod. Germ. *treu*, *treue*, *ge-treu*, = Eng. *true*, *trusty*.] — *Dhruva-keṭu*, us, m. a kind of meteor. — *Dhruva-kṣhī*, t, t, t, Ved. resting firmly, abiding fixedly; abiding in the fixed (sacrifice). — *Dhruva-kṣhī*, īs, īs, ī, Ved. having a firm position or abode. — *Dhruva-keṭema*, as, ā, am, Ved. abiding in fixed habitations, having enduring mansions; firmly fixed. — *Dhruva-gaṭi*, īs, f. a firm position; (īs, īs, ī), going firmly. — *Dhruva-carita*, am, n., N. of the twelfth and thirteenth chapters of the *Svarga-khaṇḍa* or third part of the *Padma-Purāṇa*; N. of the sixty-second chapter of the *Linga-Purāṇa*; of a chapter of the *Purāṇa-sarva-sva*. — *Dhruva-cyut*, t, t, t, Ved. causing to fall or shaking the immovable (mountains); — *Dhruva-tāra*, f. or *dhruva-tāra*, am, n. the polar star. — *Dhruva-paṭu*, us, m., N. of a king of *Vallabhi* or *Ballabhi*; [cf. *dhruva-sena*]. — *Dhruva-yoni*, īs, īs, ī, Ved. having a firm resting-place. — *Dhruva-ratnā*, f., N. of one of the *Mātrīs* attending on *Skanda*. — *Dhruva-lakṣhaṇa*, am, n. 'the mark of recurring stanzas', N. of a chapter of the *Purāṇa-sarva-sva*. — *Dhruva-sad*, t, t, t, Ved. resting on firm ground, abiding in a firm place. — *Dhruva-sandhi*, īs, m., N. of a prince, son of *Su-sandhi* or *Su-sandhi* and father of *Bharata*. — *Dhruva-siddhi*, īs, m. 'through whom conva-

lence is sure, N. of a physician at the court of Agni-mitra. — *Dhruva-sena*, as, m., N. of two Balabhi princes; [cf. *dhruva-pāṭu*.] — *Dhruvākshara* ('*va-aksh*'), as, m. 'fixed and eternal,' epithet of Vishnu. — *Dhruvāvarta* ('*va-āṛ*'), as, m. the point on the crown of the head from which the hairs radiate. — *Dhruvāśva* ('*va-aś*'), as, m., N. of a prince.

Dhruvaka, as, m. polar longitude; the trunk of a lopped tree; a post, pale, stake; the introductory or recurring stanza of a song, see *dhruva*; N. of one of the attendants of Skanda; (*ā*), f. the introductory stanza and burden of a song [cf. *dhruvakā*]; N. of a woman.

Dhruvase (an infinitive form from *dhruvas* which may be derived from *dhruva*), Ved. in order to rest; (Sāy.) for a firm seat.

Dhruvī, *ī*, *ī*, Ved. firmly fixed, firm.

Dhruva, as, i, am, belonging to Dhruva or the polar star; being in the ladle called Dhruvā.

Dhruvya, am, n. fixedness, firmness, immovableness, uninterrupted rest; duration; certainty, necessity; (as, &c.), conferring duration or fixedness.

यु 2. *dhru* (said to be fr. rt. *dhru*) in *a-smṛita-dhru*, not disappointing desire; (Sāy.) not remembering injury.

Dhru in *varuṇa-dhru*, q. v.

ध्रुव *dhruv*, cl. 6. P. *dhruvati*, &c., to stand firm; to go, move; (various reading for rt. 1. *dhru*.)

ध्रु *dhru*, cl. 6. P. *dhruvati*, &c., = rt. 1. *dhru* and *dhruv*.

ध्रेक् *dhrek*, cl. 1. A. *dhrekate*, &c., to sound; to grow or increase; to be exhilarated or elevated with joy; to manifest elevation or hilarity by noise; [cf. *drek*.]

ध्रै *dhrai*, cl. 1. P. *dhṛāyati*, &c., to be satisfied or pleased; [cf. probably Gr. *τρέπω* = Caus. *dhṛāpayāmi*, *θρέψις*, *τρέφεις*, *τρέφεις*.]

ध्वंस *dhvas* (sometimes written *dhvas*), cl. 1. A. *dhvasate* (ep. also *-ti*), *da-dhvasate*, *dhvasishyate*, *adhvasishyā*, *adhvasat*, *dhvasitum*, to fall down, fall to pieces, fall to dust, be reduced to powder, decay, to be ruined; perish; to become eclipsed; to scatter or sprinkle over, cover with; to be covered or sprinkled with dust; (the imperative *dhvasa*, *dhvasata*, = 'be gone,' 'away with you,' 'vanish!'): Pass. *dhvasyate*, to be destroyed, perish, &c.: Caus. *dhvasayati*, to cause to fall, fell, throw down, cause to perish, destroy; to interrupt; *dhvasayati*, &c., Ved. to scatter, disperse (darkness &c.): Desid. *didhvasishate*: Intens. *danidhvasyate* and *danidhvasati*, *danidhvasanti*; [cf. Goth. *drus*, 'to fall'; *drausya* = 'I fall,' = Caus. *dhvasayāmi*: Old Germ. *troryu*, 'I gush.']

Dhvasa, as, m. falling down, perishing, destruction, demolition; vanishing, ceasing to exist, loss, ruin; (*i*), f. a mote in a sun-beam.

Dhvasaka, as, ā, am (at the end of a comp.), destroying, causing to fall or perish, removing.

Dhvasana, as, ā, am, causing to fall, destroying, demolishing, ruining; scattering, dispersing; sprinkling; (am), n. perishing, dying; loss, destruction, ruin; falling; going.

Dhvasanīya, as, ā, am, liable to destruction, capable of being ruined.

Dhvasayitvā, ind. having destroyed; having interrupted.

Dhvasi, is, m. $\frac{1}{2}$ part of a Muhūrta.

Dhvasita, as, ā, am, caused to fall, destroyed, demolished, ruined, lost.

Dhvasin, i, *īnī*, i, falling, perishing, being destroyed, decaying; causing to fall, destroying, destructive; (*i*), m. a Pīlu tree (said to grow in mountainous districts).

ध्वज *dhvaj* or *dhvanj*, cl. 1. P. *dhvajati*, *dhvajati*, &c., to go, move; [cf. perhaps Lat. *vagus*, *vagari*.]

2. *dhvaj* = *dhvaja* in *krīṭa-dh*, *Ṛig-veda* VII. 83, 2.

Dhvaja, as, rarely *am*, n. (connected with rt. 1. *dhvaj* and perhaps with rt. 1. *dhū*), a banner, standard, flag-staff, flag, ensign, pennon; (metaphorically) a distinguished or eminent personage (e.g. *kula-dhvaja*, the head or ornament of a family); a mark, emblem, sign, symbol, characteristic mark [cf. *kajjala-dh*, *dharmā-dh*, *dhūma-dh*, *dhūli-dh*, *erishabha-dh*, &c.]; the attribute of a deity; the sign of any trade; the sign of a distillery or of a tavern [cf. *surā-dh*]; the business there carried on; the penis &c., the organ of generation (of any animal, male or female); a skull carried on a staff as a mark of ascetics and Yogis; a house situated to the east of any object; a place prepared in a peculiar way for building; (in prosody) an iambic; (in Vedic grammar) N. of a peculiar kind of Krama-pāṭha; (in astronomy) N. of a Yoga; N. of a Grāma situated towards the north; (as), m. one who prepares or sells spirituous liquors; (according to some) pride, hypocrisy.

— *Dhvaja-grīha*, am, n. a room in which banners are kept or from which flags wave. — *Dhvaja-grīva*, as, m. 'having a neck erect as a banner,' N. of a Rakshas. — *Dhvaja-druma*, as, m. the palm tree (used for making flag-staffs, = *tāla*). — *Dhvaja-navamī*, f., N. of a particular festival. — *Dhvaja-pāṭa*, as, m. 'banner-cloth,' the cloth of the flag, a flag.

— *Dhvaja-praharaṇa*, as, m. 'striking banners or flags,' air, wind, gale. — *Dhvaja-bhanga* or *dhvaja-pāṭa*, as, m. 'fall or impotence of the male organ,' inability to procreate children; fracture or fall of a banner. — *Dhvaja-yantṛa*, am, n. 'banner-instrument,' any contrivance to which a flag-staff is fastened. — *Dhvaja-yashṭi*, is, f. a flag-staff. — *Dhvaja-rājīn*, i, *īnī*, i, displaying flags or ensigns. — *Dhvaja-vat*, ān, *atī*, at, decorated or adorned with flags; having a mark or sign, bearing the mark of a criminal, branded; (*ān*), m. an ensign, a standard-bearer; a distiller, a vendor of spirituous liquors; a Brāhman who having slain another carries the skull of the murdered man with him to places of pilgrimage by way of penance; (*atī*), f., N. of a divine female; N. of a divine attendant of a Bodhi-sattva. — *Dhvaja-stambha*, as, m. a flag-staff. — *Dhvajānsuka* ('*ja-āṇ*'), am, n. 'banner-cloth,' a flag. — *Dhvajāgra-kegūra* ('*ja-ag*'), am, n. 'the ring on the top of a standard,' N. of a kind of abstract contemplation (among Buddhists). — *Dhvajāgra-nisā-manā* ('*ja-ag*'), is, m. 'the moon (night-jewel) of the standard-top,' N. for a peculiar method of numeration.

— *Dhvajāgra-vali* ('*ja-ag*'), f. 'furnished with a standard-top,' N. for a mode of reckoning. — *Dhvajāroha*, probably a wrong reading for *gajāroha*, q. v. — *Dhvajāhrīta* ('*ja-āṇ*'), as, ā, am, robbed or taken possession of at the standard, i.e. on the battle-field. — *Dhvaji-karaṇa*, am, n. raising a standard, hoisting a flag; making anything a plea, setting up as a claim or right. — *Dhvaji-kri*, cl. 8. P. A. -*karoti*, -*kurte*, -*kartum*, to set up a standard, hoist a flag; to use as a mark, sign, or pretext. — *Dhvaji-kṛitya*, ind. having raised a standard; having made a plea or pretext. — *Dhvajochhrāya* ('*ja-ud*'), as, m. erecting a banner; erection of the male organ. — *Dhvajothāna* ('*ja-ud*'), am, n. 'erection of a flag,' a festival in honour of Indra, the twelfth day of the light half of the month Bhādra.

Dhvajika in *dharmā-dhvajika*, a hypocrite who only makes a pretence of religion; [cf. *dharmā-dhvaja*.]

Dhvajin, i, *īnī*, i, furnished with or bearing a flag, carrying a flag or standard, hoisting an ensign; (at end of comp.) having as a mark or sign; (*i*), m. a standard-bearer; one having an emblem or sign; a distiller or vendor of spirituous liquors; a car, chariot, carriage; a mountain; a snake; a peacock; a horse; a Brāhman; (*īnī*), f. 'a bannered host,' an army. — *Dhvajinī-pati*, is, m. the leader of an army.

ध्वज *dhvaj*. See rt. 1. *dhvaj*, col. 1.

ध्वण *dhvan* (connected with rt. 2. *dhvan*), cl. 1. P. *dhvanati*, &c., to sound.

ध्वन् 1. *dhvan* (related to rt. *dhvans*), Ved. to become covered or shut up, cover one's self, &c.: Caus. *dhvanayati*, -*yitum*, to envelope, wrap up.

1. *dhvānta*, as, ā, am (for 2. see under 2. *dhvan* below), covered, enveloped, dark; (am), n. darkness, night. — *Dhvānta-titta*, as, m. 'perceived in the dark (?)', a fire-fly; (also read *dhvānta-titta*). — *Dhvānta-jāla*, am, n. 'the net of darkness or the cover of night,' a veil (?). — *Dhvānta-sātara*, as, m. 'enemy of darkness,' N. of the tree Cassia Fistula; the sun or any luminary. — *Dhvāntārātī* ('*ta-ar*'), is, m. 'enemy of darkness,' the sun or any luminary. — *Dhvāntomesha* ('*ta-un*'), as, m. 'flashing or twinkling in the darkness,' a fire-fly.

ध्वन् 2. *dhvan* (connected with rts. *dhvan* and *dhraṇ*), cl. 1. P. *dhvanati*, *da-dhvāna*, *dhvanitum*, to sound, produce a sound, utter sounds, buzz, roar, echo, reverberate: Caus. P. *dhvanayati* and *dhvanayati*, &c., to sound, cause to sound; [cf. Goth. *drum-yu-s*, 'sound'; Angl. Sax. *dyn-an*, *dyne*.]

Dhvana, as, m., N. of a wind; sound, tune; N. of a man. — *Dhvana-modin*, i, m. 'delighting by its sound,' the humble-bee.

Dhvanat, am, *anti*, at, sounding, making a noise. *Dhvanana*, am, n. sounding; hinting at.

Dhvanayat, am, *anti*, at, causing to sound or resound, resounding, echoing with; (an), m., N. of a wind.

Dhvanī, is, m. sound, echo, noise; tone, tune; thunder; the sound of a drum; an inarticulate sound, a mere empty sound without reality; a word; allusion, hint, figurative allusion, implied meaning, poetical style; N. of a work. — *Dhvanī-kāra*, as, or *dhvani-krit*, i, m. the author of the work called *Dhvanī*. — *Dhvanī-graha*, as, m. 'apprehending sounds,' the ear; hearing. — *Dhvanī-iva*, am, n. figurative allusion, poetical style. — *Dhvanī-nātha*, as, m., N. of a man. — *Dhvanī-nālā*, f., N. of several musical instruments, = *kākalā*, a sort of trumpet; the *Vinā* or lute; a pipe, fife. — *Dhvanī-bodhaka* or *dhvani-bodhana*, as or am, m. or n. (?), N. of the grass Rohisha. — *Dhvanī-vikāra*, as, m. a change of voice (caused by fright or grief, &c.). — *Dhvanī-artha*, as, m. the meaning or truth implied.

Dhvanita, as, ā, am, sounded, making a noise (as a drum); alluded to, implied, figuratively or rhetorically expressed; (am), n. sound, thunder.

Dhvanya, as, m., Ved., N. of a man.

Dhvāna, as, m. humming, murmuring, one of the seven kinds of speech or *vācāḥ śṛṇvānt*, (a degree louder than *upāṅśu*, q. v.); sound or tone in general.

Dhvānta, as, ā, am, caused to sound, made resonant.

2. *dhvānta*, as, m., Ved., N. of a wind. (For 1. *dhvānta* see under 1. *dhvan* above.)

ध्वस् *dhvas*. See rt. *dhvans*, col. 1.

Dhvas, *dhvat* (fr. rt. *dhvans*), (at the end of certain comps.) causing to fall, throwing down.

Dhvasan, ā, m., Ved., N. of a king of the Matsyas. *Dhvasani*, is, m., Ved. the sprinkler; sprinkling, scattering (as a cloud).

Dhvasanti, is, m., N. of a man.

Dhvasira, as, ā, am, Ved. sprinkled, scattered, covered; (Sāy.) destroyed; [cf. *dhūsara*.]

Dhvaata, as, ā, am, fallen; destroyed, perished, hurt, lost; covered, eclipsed, disappeared. — *Dhvas-tāksha* ('*ta-aksha*'), as, i, am, having the eyes sunk (as in death).

Dhvaati, is, f. ceasing, destruction, cessation (of all the consequences of actions), one of the four states to which the Yogin attains.

Dhvasman, ā, m., Ved. polluting, darkening; (Sāy.) destroying, destructive; causing destruction. — **Dhvasman-vat**, ān, āti, at, Ved. covered?; (Sāy.) whose faults or imperfections are destroyed; (at), n. (according to Yāska) water.

Dhvasara, as, ā, am, Ved. sprinkling, spattering; scattering, liberal; (Sāy.) destructive; (as), m., N. of a king.

ध्वासा dhvāskā, f., N. of a plant and its fruit.

ध्वाञ्च dhvāñch [cf. rts. dhmāñch and dhvāñch], cl. r. P. dhvāñchati, &c., to utter the cry of birds, to caw, croak, crow, &c.; to desire.

Dhvāñksha, as, m. a crow; (according to some) any aquatic bird, as a crane, gull, &c., feeding on fish, = *Ardea Nivea*; (sometimes used at the end of a comp. to express contempt, e.g. *tirtha-dhvāñksha*, a crow at a sacred bathing-place, i.e. a man in the wrong place); a beggar (on account of his insatiableness); an impudent fellow; N. of one of the Nāgas (= *takshaka*); a house?; (in astronomy) N. of a Yoga; (ī), f. a kind of plant, = *kākoti*, *kakkolikā*, *laghu-kāvalī*; [cf. Hib. *duis*, 'a crow.']

— **Dhvāñksha-janghā**, f., N. of a plant, = *kāka-janghā*. — **Dhvāñksha-jambū**, ūs, f. = *kāka-jambū*. — **Dhvāñksha-tuṇḍa-phala**, a kind of plant the fruit of which resembles the beak of a crow, (commonly called *Thora-svetakāvalī*). — **Dhvāñksha-tuṇḍā**, ī, f. = *dhvāñksha-tuṇḍa-phala*; (ī), f. = *kāka-nāsā*. — **Dhvāñksha-dantī** or **dhvāñksha-nakhī**, f. = *kāka-tuṇḍī*. — **Dhvāñksha-nāman**, ā or a, m. or n. (?), a dark species of *Udumbara*; (*nāmnī*), f. = *kākodumbarikā*. — **Dhvāñksha-nā-sinī**, f. = *kāpushā* (?). — **Dhvāñksha-nāsā**, f. and **dhvāñksha-nāsikā**, f. = *kāka-nāsā*. — **Dhvāñksha-pushta**, as, m. the Kokila or Indian cuckoo, = *kāka-pushta*. — **Dhvāñksha-māci**, f. = *kāka-māci*, = *laghu-kāvalī*. — **Dhvāñksha-rāvin**, ī, īpi, ī, cawing like a crow, having a voice like a crow. — **Dhvāñksha-vallī**, f. = *kāka-nāsā* = *dhvāñksha-dantī*; = *karaija*. — **Dhvāñkshādāni** ('*sha-ad*'), f. = *dhvāñksha-dantī*. — **Dhvāñkshārāti** ('*sha-ar*'), īs, m. 'enemy of crows,' an owl.

Dhvāñkshikā, f. = *kākoti*.

Dhvāñksholikā or **dhvāñksholī**, f. a medicinal plant, = *kākoti*.

ध्वाञ्च dhvāñch. For 1. and 2. **dhvāñch** see p. 462, col. 3.

ध्वृ dhvri (connected with rts. *hvri* and *dhvri*), cl. 1. P. *dhvāratī*, *dadhvāra*, *adhvā-rishyatī*, *adhvāreshit* (3rd du. Aor. A. *adhvā-rishyat* or *adhvāreshat*); Prec. *dhvāreshishat* or *dhvāreshishat*, *dhvartum*, to bend, make crooked, cause to fall, fell; to kill: Caus. *dhvārayat*, -*yitum*: Desid. *dhvāreshatī*, *dīdhvāreshatī*: Intens. *dādhvāryate*; [cf. *a-dhvāra*, 2, *dhru*; probably Angl. Sax. *thwer*, *thweorh*, *thwir*, *thour*, *dwellan*, *dol*, *dweorg*, *for-dwلمان*; Old Germ. *dwer-an*, *ga-dwor*, *twar-on*, *dwerh*; Goth. *dvals*; Gr. *θάλ-ο-ς*, *θάλ-α-μω-ς*.]

Dhvāras, ās, m. f., Ved. 'destructive, hurtful, injurious,' N. of certain female demons or noxious beings.

Dhvarya, as, ā, am, to be bent, made crooked, &c. **Dhvrit**, t, t, t (at the end of a comp.), causing to fall, felling, killing.

ध्वराṇ *dhvraṇ*, cl. 1. P. *dhvāraṇati*, &c., to sound; (a various reading for *dhraṇ*.)

न

न 1. na, the twentieth consonant of the alphabet, and the fifth letter of the fourth or dental class, having much the sound of the English *n* in *tenth*. — **Na-kāra**, as, m. the letter or sound *na*.

न 2. na, ind. a particle of negation equivalent to 'not,' 'no,' 'nor,' 'neither' [cf. *no*, *na-nu*, *na-hi*, *na-tarām*], and in the Veda a particle of comparison; it is used as a negative particle in wishing, requesting, and commanding (e.g. *na mā garan nadyah*, let not the waters swallow me; *nāvamanyeta kañcana*, let him not despise any one), but not in prohibition before an imperative, and not before the aorist when it has lost its augment and stands for an imperative (in both which cases *mā*, q. v., is used). When joined with the potential, *na* may often have the sense of 'that not,' 'lest,' 'for fear lest' (e.g. *na tvāṃ śepet*, lest he should curse thee). In argumentative writings *na* often comes at the end of a hypothetical argument in the sense 'not so' (e.g. *namu na kiñcān mānam iti cen na*, now if it be said that there is no proof, not so). Two *nas* are not unfrequently used in the same sentence to intensify an affirmation (e.g. *na khalu na tat karishyāmi*, I will most certainly do that; *na tu jātu na*, most assuredly), or any other negative particle may be joined with *na* with the same effect (e.g. *nādañdyo 'sti*, he is not to go unpunished, i.e. he must certainly be punished). When a negation has to be repeated in successive clauses of a sentence or in successive sentences, *na* may be simply repeated or may be strengthened by one of the particles *uta*, *ēa*, *api*, *ēpi*, *vā*, *athavā* (e.g. *nāham asyāranyasya devatā na tāpy asya gireh*, I am not the deity of this forest nor of this mountain), or the negative is not expressed in the second clause but represented by *vā* or *apt vā* or *ēa* standing alone (e.g. *na hrishyatī glāyati vā*, he neither rejoices nor desponds), or two clauses may have the negative particle and not a third (e.g. *na deveshu na Yaksheshu mānu-sheshv api cānyeshu tādrig rūpavatī drishatā-pūrṣā*, neither among gods nor Yakshas nor other mortals has so beautiful a female been before seen). *Na* is sometimes placed before round or collective numbers to denote a deficiency, the deficient number being prefixed in the inst. or abl. case (e.g. *ekayā or ekena na viṃsatī*, not twenty by one, i.e. nineteen; *pañcābhīr na catvāri sāntāni*, 395). When *na* is the negative of the simple idea expressed by a word, it may be regarded as compounded with it, and is then identical with 3. a, q. v. (e.g. *na-vidvas*, unwise; *nādhita*, unread; *na-kiñcana*, q. v.) *Na* is often joined with other particles, e.g. *na ēa*, *na ēpi*, *nāpi*, *notā*, *na vā*, *naiva*, *na cāiva*, *nāpi ēa*, *na tu*, *na tveva*, *na tveva tu*, *na ēet* (see *ēet*), *na khalu*, *na ha* (after this last a verb is said to retain its accent if used in the future with an imperative sense, Pāp. VIII. 1, 31). *Na* is frequently used in early Vedic composition as a particle of comparison = 'like,' 'as,' 'as it were' (e.g. *tvā nāvām na dhimāh*, we meditate on thee like a boat; cf. 3. a, which also in a few instances = 'like'); it is also found in this sense in the later artificial poems; [cf. Lat. *ne*, *non*; Gr. *vñ* in *vñ-kephōs*, *vñ-kephōs*; Lith. *ne*; Slav. *ne*; Goth. *ni*, *ne*, *nei*; Angl. Sax. *na*; Old Germ. *nā*; Hib. *nā*.]

न 3. na, as, m. a N. of Buddha; binding, tying, a band; one who is praised; a N. of Gaṇeśa (= *vi-raṇḍa*); a jewel, pearl; war; giving; a gift; welfare, prosperity; (ā), f. the navel; a musical instrument; knowledge; (as, ā, am), thin, spare; vacant, empty; identical, same, like; unvexed, unwearied; undivided, unbroken.

न 4. na, (in prosody) a tribach or foot of three short syllables.

नंश nans, the base of many forms of rt. 2. *naś*, q. v.

Nanśa, as, m. (?), Ved. (according to Sāy.) = *nāśana*, removal, removing, destruction; (but perhaps fr. rt. 1. *naś*), acquisition.

Nanśana, am, n. (?), destruction, in *svapna-n*, q. v.

Nanśuka, as, ī, am, injurious, destructive; going astray, being lost; small, minute.

Nanśhavya, as, ā, am, destructible, to be injured or killed.

Nanśhtri, tā, trī, trī, a destroyer, destructive; perishing, being lost.

नः सुद्र naḥ-kshudra. See under 3. *nas*.

नक् nak, ind. (probably fr. rt. 2. *naś*), Ved. night; [cf. 1. *nakta*, 2. *nīs*, *nīśā*.]

1. *nakta*, am, n., ā, f. (in the Veda *nakta* is regarded as f. du.), night; eating only at night as a sort of penance; a species of poisonous plant, = *kalikāru*; (as), m., N. of a son of Prithu; of Prithu-shepa and Akūti; (am), ind. by night, at night; [cf. 2. *nīs*, *nīśā*; Zend *nakhturu* or *nakhtiru*, 'nocturnal'; Gr. *νύξ*, *νύκτεω*, *νύκτεω-ς*, *νύκτεω-νός*, *νύκτεω-ς*, *νύκτεω-ς*; Lat. *nox*, *noctu*, *nocturnu-s*, *noctua*; Goth. *nachts*; Angl. Sax. *nacht*, *nicht*; Mod. Germ. *nacht*; Eng. *night*; Slav. *nošti*; Russ. *nočny*; Lith. *naktis*; Hib. *nochd*.] — **Nakta-cārin**, ī, īpi, ī, going or moving about at night; (ī), m. an owl; a cat; a thief; a goblin, a Rakshas; (also read *nakta-cārin*, which is the better form.) — **Nakta-cāra**, as, ī, am, going or walking about at night; (as), m. any creature or animal that goes about at night; a nocturnal fiend, a goblin, demon, evil spirit, Rakshas; a thief; the bdellium tree, see *guggula*; (ī), f. a female demon. — **Nakta-cāre-svara** ('*ra-is*'), as, m. the lord of the night-rovers or goblins. — **Nakta-cāryā**, f. walking or moving about at night, wandering by night. — **Nakta-cārin**, ī, īpi, ī, walking about at night, (opposed to *divā-cārin*, *divā-cāra*); (ī), m. a cat; [cf. *nakta-cārin*.] — **Nakta-jāta**, as, ā, am, Ved. grown or produced at night. — **Nakta-dina**, am, n. night and day; (am), ind. by night and day. — **Nakta-divam**, ind. by night and day. — **Nakta-bhojana**, am, n. 'eating at night,' supper. — **Nakta-mukhā**, f. evening, night; (a wrong reading for *nakta-mushā*). — **Nakta-prabhava**, as, ā, am, produced at night; (also read *nakta-prabhava*). — **Nakta-vrata**, am, n. fasting by day and eating at night; any religious rite or obligation observed at night. — **Naktāndha** ('*ta-an*'), as, ā, am, blind at night. — **Naktāndhya** ('*ta-an*'), am, n. blindness at night. — **Naktoshāsā** ('*ta-ush*'), f. du., Ved. night and morning.

Naktan, a, n., Ved. night.

Naktam, ind. by night, at night. See under 1. *nakta* above.

Naktayā, ind., Ved. at night.

Naktī, īs, f., Ved. night; [cf. Lith. *naktis*, 'night.']

नक naka, as, m., N. of a son of Dārūka; (am), n. in *Bharad-vājasya nakam*, N. of a Sāman.

नकिञ्चन na-kiñcana, as, ā, am, having nothing, very poor, beggarly; [cf. *a-kiñcana*.]

Na-kim, ind. not, not at all; [cf. *na-kim* and *mā-kim*.]

Na-ki, ind. (*kie* is said to be an old nom. sing. m. of *ki*, see *kim* and cf. Lat. *quis*), Ved. not, not at all, never, (a little stronger than in the simple *na*); no one, nobody; (also written *na-ki*.)

Na-kim, ind., Ved. not, not at all, never; [cf. *na-kim* and *mā-kim*.]

नकुच nakuca, as, m. a various reading for *lakuca*, q. v.

नकुट nakuṭa, am, n. the nose; [cf. *nar-kuṭaka*.]

नकुल nakula, as, ā, am (fr. *na-kula*, without a family?), rejected from a family or race (?), disgraced (?), coloured like the ichneumon?; (as), m. the Bengal mongoose or *Viverra Ichneumon* (similar to the polecat and hostile to mice and serpents, from the poison of which it protects itself by a medicinal plant, cf. *gandha-n* and *jala-n*); a son; N. of a Vedic poet with the patronymic *Vāma-deva* or *Vāma-devya*.

or Vaiśvāmītra; N. of a Sāman (*Nakulasya Vāma-devasya prenkhas*); N. of a son of Pāṇdu or rather of the Āsvinis by Pāṇdu's wife Mādrī, he was twin-brother of Saha-deva, and fourth of the five Pāṇdu princes; N. of a physician mentioned in the *Brahma-vaivarta-Purāṇa*, author of a work on horses; an epithet of Siva; (ā), f. a female ichneumon; several plants, *Salmalia Malabarica*, = *kukkuṭi*; *Nardostachys Jatamansi*, = *jaṭāmāṇsi*; saffron, = *śankhīni*; a mystical N. of the letter *k* [cf. *nakulīṣa*]; (ā), f. an epithet of the wife of Siva; (also read *a-kulā*, q.v.) = *Nakula-tva*, *am*, n. the state or condition of an ichneumon. — *Nakulāḍhyā* ('*la-āḍh*'), f. a plant (= *gandha-nakulī*). — *Nakulāṇḍha-tā* ('*la-an*'), f. or *nakulāṇḍhya*, *am*, n. a kind of disease of the eye in which the eye becomes like that of an ichneumon and all objects have a variegated appearance; [cf. *nakulāṇḍhya*]. — *Nakulīṣa* ('*li-īṣa*'), *as*, or (according to others) *nakulēṣa* ('*la-īṣa*'), *as*, m. a form of Bhairava regarded as an attendant on or emanation from Siva; the letter *k* used mystically in the Tantras; [cf. *nakulī*]. — *Nakulīṣa-yoga-pārayana*, *am*, n., N. of a Yoga work. — *Nakuleshṭhā* or *nakuleshṭakā* ('*la-īṣh*'), f. 'likened by the ichneumon,' a plant, = *nakulī*, *gandha-nakulī*, (the mungoose if wounded in a conflict with a poisonous snake is supposed to prevent the effects of the venom by the use of this plant.)

Nakulaka, *as* or *am*, m. or n. (?), an ornament shaped like an ichneumon.

नक्क *nakk*, cl. 10. P. *nakkayati*, &c., to destroy, kill, annihilate.

नक्क 2. *nakta* or *nakla* (?), *am*, n. (for 1. *nakta* see p. 463, col. 3), = *जक्ष*, N. of the fifth Yoga (in astronomy).

नक्कक *naktaka*, *as*, m. dirty or ragged cloth; a rag, wiper, handkerchief, &c.; (a various reading for *laktaka*.)

नक्कमाल *naktamāla* or *naktamālaka*, *as*, m. the tree Pongamia Glabra or Dalbergia Arborea or Galeduba Arborea.

नक्क *nakra*, *as*, m. (derived in Pāṇ. VI. 3, 75, fr. *na-kra*), a crocodile, an alligator [cf. *nakra*]; the sign of the zodiac Scorpio; (*am*, ā), n. f. the nose; (according to others) a peculiar disease of the nose (= *nāśa-jvara*, *āhaka-jvara*); (*am*), n. the upper timber of a door-frame; (ā), f. a swarm of bees or wasps. — *Nakra-rāj*, *ī*, or *nakra-rāja*, *as*, or *nakra-hāraka*, *as*, m. 'king of the Nakras, seizer of the Nakras,' a shark or any other large sea animal.

नक्ष *naksh* (connected with rt. 1. *naś*, cf. *īnaksh*), cl. 1. P. A. *nakshati*, -te, &c., Ved. to come near, come to, approach, visit, meet with, attain, gain, obtain; [cf. Lat. *nanciscor*, *nactum*.]

Nakshat, *an*, *anti*, *at*, approaching. — *Nakshadābha*, *as*, ā, *am*, Ved. striking down any one that approaches; (*as*), m. an epithet of Indra.

Nakshatra, *am*, n. (fr. the above rt. in the sense of 'coming or ascending' derived by some fr. *naksha* = *nakta* + *tra*, i.e. guarding the night, but this would not apply to the sun; also by some fr. *na* + *kshatra*, decaying?), a star in general (also applied to the sun), a constellation, an asterism in the moon's path, a lunar mansion, of which, according to the earlier reckoning, twenty-seven are enumerated, but in the later astrology more usually twenty-eight, distinct in name, figure, and number of stars, (the usual names are as follow: 1. *Sravishtā* or *Dhanishṭhā*; 2. *Sata-bhishaj*; 3. *Pūrva-Bhādrapada*; 4. *Uttara-Bhādrapada*; 5. *Revatī*; 6. *Āśvini*; 7. *Bharani*; 8. *Kṛttikā*; 9. *Rohini* or *Brāhmī*; 10. *Mṛiga-śiras* or *Āgrahayāni*; 11. *Ārdra*; 12. *Punarvasu* or *Yamaka*; 13. *Pushya* or *Sidhya*;

14. *Āśleshā*; 15. *Maghā*; 16. *Pūrva-Phalgunī*; 17. *Uttara-Phalgunī*; 18. *Hasta*; 19. *Citrā*; 20. *Svātī*; 21. *Viśākhā* or *Rādhā*; 22. *Anurādhā*; 23. *Jyeshthā*; 24. *Mūla*; 25. *Pūrva-Āshādhā*; 26. *Uttara-Āshādhā*; 27. *Abhijit*; 28. *Śravaṇa*. In the *Taittirīya-Brāhmaṇa*, *Sravishtā* is given for 1; *Pūrve Proshṭha-padās* for 2; *Uttare Proshṭha-padās* for 4; *Āśva-yujau* for 6; *Apabharaṇis* or *Bharaṇis* for 7; *Kṛttikās* for 8; *Invakās* or *Mṛiga-śirsham* for 10; *Bāhū* and *Ārdra* for 11; *Tishyas* for 13; *Āśleshās* or *Āśreshās* for 14; *Maghās* for 15; *Pūrve Phalgunī* or *Phalgunīs* for 16; *Uttare Phalgunī* for 17; *Nishtyā* or in the *Taittirīya-Saṃhitā* also *Svātī* for 20; *Viśākhā* for 21; *Anurādhās* for 22; *Rohini* or *Jyeshtha-gṇī* or *Jyeshthā* for 23; *Mūla-barhaṇī* or in the *Taittirīya-Saṃhitā* also *Viśritau* for 24; *Pūrva-Āshādhās* for 25; *Uttara-Āshādhās* or *Abhijit* for 26; *Śroṇā* for 27: the names of the months *Magha*, *Phalgunā*, *Caitra*, *Vaiśākhā*, *Jyeshthā*, *Āshādhā*, *Śrāvaṇa*, *Bhādra*, *Āśvina*, *Kārtika*, *Mārgaśīrṣa*, and *Pausha* were derived from the names of the corresponding twelve lunar mansions; according to some, certain Nakshatras are called *dhruvāṇi*, fixed, viz. *Rohini* and the three double asterisms *Uttara-Phalgunī*, *Uttara-Āshādhā*, and *Uttara-Bhādrapada*. In the Vedas the asterisms are considered to be the abodes of the gods or the visible forms of pious persons after death, see *Sāyana* on *Rig-veda* I. 50, 2; in the later mythology the lunar mansions are regarded as the wives of the moon and daughters of Dakṣha; according to the Jains, the sun, moon, *Grahas* or planets, *Nakshatras*, and *Tārās* or stars form the *Jyotiṣhkas*; a pearl; [cf. *deva-n*° and *yama-n*°]. — *Nakshatra-kalpa*, *as*, m., N. of a *Pari-śiṣṭa* belonging to the *Atharva-veda* and treating of the lunar mansions. — *Nakshatra-kānti-vistāra*, *as*, m. 'spreading brilliance (like that) of the Nakshatras or constellations,' the white *Yāvanāla* flower. — *Nakshatra-kurma-dāra*, *as*, m., N. of a chapter of *Bhāṭṭotpālā's* commentary to *Varāha-mihira's* *Bṛhat-Saṃhitā*. — *Nakshatrakurma-vibhāga*, *as*, m. distribution of countries supposed to be under the dominion of the different lunar mansions. — *Nakshatra-graha-yuty-adhikāra*, *as*, m. 'the chapter of the conjunction of asterisms and planets,' N. of a chapter of the *Sūrya-siddhānta*. — *Nakshatra-śakra*, *am*, n. a particular diagram for astrological calculations; the sphere of the fixed stars; the lunar asterisms collectively. — *Nakshatra-cintāmaṇi*, *is*, m. 'Nakshatra gem' (see *cintāmaṇi*), N. of a work on lunar mansions. — *Nakshatra-jā*, *ās*, m., Ved. 'star-born,' son of the stars. — *Nakshatra-tārā-rājāditya* ('*ja-ād*'), *as*, m. the sun as king of the stars and lunar asterisms; (with Buddhists) N. of a particular kind of religious meditation. — *Nakshatra-darśa*, *as*, m., Ved. 'star-gazer,' one who looks at the stars. — *Nakshatra-dāna-vidhī*, *is*, m. 'rules about the Nakshatra offering,' N. of the 153rd chapter of the *Bhaviṣṭyottara-Purāṇa*. — *Nakshatra-lohita-sāntika*, *am*, n., N. of a chapter of the *Purāṇa-sarva-sva*. — *Nakshatra-nātha*, *as*, m. 'lord of the lunar mansions,' the moon. — *Nakshatra-nirṇaya*, *as*, m. 'determination of the Nakshatras,' N. of a chapter of the *Tantra-sūtra*; N. of a chapter of the *Purāṇa-sarva-sva*. — *Nakshatra-nemī*, *is*, m. the pole star; the moon; an epithet of *Viṣṇu*; (*is*), f. the last of the asterisms, *Revatī*, containing thirty-two stars. — *Nakshatra-nyāsa*, *as*, m., N. of a chapter of the *Purāṇa-sarva-sva*. — *Nakshatra-pa*, *as*, m. 'protector or lord of the lunar asterisms,' the moon. — *Nakshatra-patha*, *as*, m. 'the path of the Nakshatras or stars,' the starry sky. — *Nakshatra-pāthaka*, *as*, m. 'reader of the stars,' an astrologer. — *Nakshatrapurusha*, *as*, m. (In astrology) the figure of a man's body on the limbs of which the various lunar asterisms are distributed (e.g. *Mūla* on the feet, *Jyeshthā* on the neck, &c., cf. *kāla-purusha*; in this sense also written *nakshatra-purushaka*); a ceremony in which such a figure is worshipped; N. of the eightieth chapter of the *Vāmana-Purāṇa*. — *Naksha-*

trapurusha-vrata, *am*, n. 'the vow Nakshatra-purusha,' N. of the fifty-third chapter of the *Matsya-Purāṇa*. — *Nakshatra-pūjita*, *as*, ā, *am*, 'star-honoured,' favoured by the constellations. — *Nakshatraprakaraṇa*, *am*, n. 'the Nakshatra chapter,' N. of the second chapter of the *Cintāmaṇi Śāraṇikā* by *Daśa-bala*. — *Nakshatra-phala*, *am*, n. 'the result obtained from the observation or influence of the lunar mansions,' N. of a work on the lunar mansions. — *Nakshatra-bhakti*, *is*, f. 'distribution of the Nakshatras or explanation of the relation in which they stand to each other,' N. of the fifteenth *Adhyāya* of *Varāha-mihira's* *Bṛhat-Saṃhitā*; [cf. *nakshatra-vyūha*]. — *Nakshatra-mārga*, *as*, m. the path of the Nakshatras. — *Nakshatra-mālā*, f. a ring or group of stars; the table of the asterisms in the moon's path, the asterisms collectively; a necklace containing twenty-seven pearls; a kind of dance. — *Nakshatra-yājaka*, *as*, ā, *am*, offering oblations to the lunar mansions; [cf. *graha-yajña*]. — *Nakshatrayoga*, *as*, m. the conjunction of the moon with the lunar mansions. — *Nakshatrayogin*, *ī*, *inī*, *i*, connected with the lunar mansions; (*inyas*), f. pl. the chief stars in the lunar asterisms. — *Nakshatrarāja*, *as*, m. 'the king of the asterisms,' the moon; N. of a *Bodhi-sattva*. — *Nakshatrarāja-vikrīḍita*, *am*, n. 'moon-sport,' N. of a particular kind of abstract contemplation. — *Nakshatra-loka*, *as*, m. the starry region, the firmament; (*ās*), m. pl. the world of the Nakshatras. — *Nakshatra-vartman*, *as*, n. 'the path of the Nakshatras,' the sky. — *Nakshatra-vidyā*, f. 'star-knowledge,' astronomy. — *Nakshatra-viṭhī*, f. the path of the Nakshatras. — *Nakshatraprīṣṭi*, *is*, f. 'star-shower,' falling or shooting stars. — *Nakshatra-vyūha*, *as*, m. = *nakshatra-bhakti*, q.v. — *Nakshatra-sarvas*, *ās*, ā, *as*, Ved. equal to the Nakshatras in number?; (*Sāy*) going to the gods. — *Nakshatra-suddhi-prakarapa*, *am*, n., N. of the first chapter of the *Vivāha-vṛndāvana* by *Kesava*, a work on the different lunar mansions regarded as favourable or unfavourable to marriage. — *Nakshatra-samuccaya*, *as*, m. 'the assemblage of the Nakshatras,' N. of an astrological work by *Lalla-vārāha-suta*. — *Nakshatra-sūcaka*, *as*, m. 'star-indicator,' an astrologer. — *Nakshatresā* ('*ra-īṣa*'), *as*, m. 'lord of the Nakshatras,' the moon. — *Nakshatreshṭakā* ('*ra-īṣh*'), f., Ved., N. of certain sacrificial bricks. — *Nakshatreshṭī* ('*ra-īṣh*'), *is*, f. a sacrifice or oblation to the asterisms.

Nakshatrin, *ī*, m. 'bearing the stars (?),' an epithet of *Viṣṇu*.

Nakshatriya, *as*, ā, *am*, belonging or relating to the Nakshatras or to the stars in general, containing a number equal to that of the Nakshatras, i.e. twenty-seven.

Nakshya, *as*, ā, *am*, to be approached or attained.

नख *nakh* or *nankh*, cl. 4. and 1. P. *nakhyati*, *nakhati* and *nankhati*, &c., Ved. to move, go.

नख *nakha*, *as*, *am*, m. n. (said to be fr. rt. 1. *naḥ*, perhaps fr. *nagh* for rt. *angh* = *ankh*, to move in a curve; in Pāṇ. VI. 3, 75, derived fr. *na* + *kha*), a nail of a finger or of a toe, a claw, talon, the spur of a cock; an expression for the number twenty; (*as*), m. a part, portion; (*am*, ī), n. f. a particular perfume, a dried substance of a brown colour and of the shape of a nail, apparently a dried shell-fish (= *śukṭi*) used as a perfume, see *dhūpya*; (*ī*), f. a vegetable perfume different from the above though known by the same name, *nakhī*; [cf. Lith. *naga-*, 'nail'; Slav. *nogŭ-tl* = Russ. *nogotl*; Gr. *ἐνυγ*; Lat. *unguis*, *ungula*; Old Germ. *nagal*; Angl. Sax. *naegel*; Hib. *ionga*, perhaps for *nionga*.] — *Nakha-kutpa*, *as*, m. 'a nail-cutter,' a barber. — *Nakha-khādīn*, *ī*, *inī*, *ī*, 'eating the nails,' biting the nails. — *Nakha-gūḍha-phala*, f. = *nakha-nāhpāva*. — *Nakha-cheda*, *as*, m. nail-paring, nail-cutting. — *Nakha-jāha*, *am*, n. the root of a nail. — *Nakha-dāraṇa*, *as*, m. 'tearing with the nails,' a falcon, a hawk. — *Nakha-nikṛintana*, *as* or *am*,

m. or n. (?), a pair of nail-scissors. — *Nakha-nishpāva*, as, m. or *nakha-nishpāvika* or *nakha-nishpāvi*, f. a kind of pulse. — *Nakha-pada*, am, n. the mark of a finger-nail, a scratch. — *Nakha-parṇi*, f. a species of plant (= *prīṭhikā*). — *Nakha-pūjya-phalā*, f. = *nakha-nishpāva*. — *Nakha-puṣṭi*, f. a species of grass (= *prīṭhikā*). — *Nakha-pūrvika* or *nakha-phalini*, f. = *nakha-nishpāva*. — *Nakha-bhinna*, as, ā, am, 'nail-divided,' scratched or torn off with a nail. — *Nakha-mūca*, as, m. 'nail-looser,' a bow. — *Nakham-pāca*, as, ā, am, nail-scalding, nail-scorching. — *Nakha-rajani*, f. a species of plant and its fruit. — *Nakha-ranjani*, f. a nail-parer. — *Nakha-lekhaka*, as, m. a nail-painter. — *Nakha-lekhā*, f. a scratch; nail-painting. — *Nakha-vilekha*, as, m. a scratch; nail-painting (?). — *Nakha-risha*, as, ā, am, having venom in the nails or claws. — *Nakha-vishkīra*, as, ā, am, tearing or rending with the claws; (as), m. a bird of prey. — *Nakha-vriksa*, as, m. a species of plant (= *nīla-vriksa*). — *Nakha-vraṇa*, am, n. 'nail-wound,' a scratch. — *Nakha-sankha*, as, m. a small shell. — *Nakhāṇṣu* ('*kha-āṇ*'), us, m. elegance or brightness of the finger-nails. — *Nakhāṇka* ('*kha-āṇ*'), am, n. 'nail-mark,' a scratch; a sort of perfume (= *vyāghra-nakhi*). — *Nakhāṇga* ('*kha-āṇ*'), am, n. a kind of perfume (= *nālī*). — *Nakhā-nakhi*, ind. nail against nail, (a fight with) mutual scratching, scratching one another. — *Nakhāyudha* ('*kha-āy*'), as, ā, am, 'claw-armed,' using the nails or claws as weapons; (as), m. an animal which uses its claws as weapons, any beast or bird having talons; a tiger; a lion; a cock; a monkey, &c. — *Nakhāyudha-tva*, am, n. the state of being claw-armed or of using claws as weapons. — *Nakhāri* ('*kha-ari*'), is, m., N. of one of the attendants of Śiva. — *Nakhālī*, is, m. or *nakhālīkā* ('*kha-āl*'), f. a small shell; [cf. *nakha-sankha*]. — *Nakhāśin* ('*kha-ās*'), ī, m. 'eating with claws,' an owl (as using its claws in feeding).

Nakhaka, as, m., N. of a Nāga-rāja.

Nakhara, as, ā, am, shaped like a claw, any pointed and curved instrument (as a knife, sword, &c.); (as, ā, am), m. f. n. a finger-nail, claw; (ī), f. a kind of perfume (= *nakhī*, = *kshudra-nakhī*). — *Nakharāyudha* ('*ra-āy*'), as, ā, am, 'claw-armed,' using claws as weapons; (as), m. a lion, tiger, any beast of prey; a cock. — *Nakharāhva* ('*ra-ah*'), as, m. fragrant oleander (= *hara-vira*).

Nakhālu, us, m. = *nakha-vriksa*, q. v.

Nakhin, ī, inī, ī, having nails, armed with claws or talons, clawed; thorny, prickly; (ī), m. an animal or a beast with claws, especially the lion.

नग *na-ga*, as, m. (fr. *na-ga*, not moving, or said to be fr. rt. *ḍah* through change of *ḍ* into *n*, Upādi-s. V. 61), a mountain; a symbolical expression for the number seven (because of the seven principal mountains; cf. *kula-parvata*); a tree; a plant in general; a serpent; the sun; (as, ā, am), not moving, immovable; [cf. *a-ga*]. — *Naga-ja*, as, ā, am, mountain, mountaineer; (as), m. 'mountain-born,' an elephant; (ā), f. a species of plant (= *kshudra-pāshāṇa-bhedā*). — *Naga-nadi*, f. 'mountain-river,' N. of a river. — *Naga-nandinī*, f. an epithet of the goddess Durgā ('daughter of the mountain,' Durgā being in one of her characters the daughter of the personified Himālaya). — *Naga-pati*, is, m. 'chief of mountains,' the Himālaya range of mountains. — *Naga-bhūdi*, t, m. 'rock-splitter' or 'tree-splitter,' a species of plant (= *pāshāṇa-bhedā*). Plectantrhus Scutellarioides, an axe; a crow; Indra. — *Naga-bhū*, is, us, u, 'mountain-born,' mountain, mountaineer; (ūs), m. a species of plant, = *kshudra-pāshāṇa-bhedā*, (more probably fem. like *naga-jā*). — *Naga-mūrdhan*, ā, m. the crest or brow of a mountain. — *Naga-randhra-kara*, as, m. 'rending the mountains,' an epithet of Kārtikeya. — *Naga-val*, ān, atī, at, possessing mountains, abounding in trees. — *Naga-vāhana*, as, m. 'whose vehicle is a mountain, mountain-borne,' an epithet of Śiva.

— *Naga-svarūpiṇi*, f. a kind of metre consisting of four lines of eight syllables each. — *Nagāgra* ('*ga-ag*'), am, n. the summit or top of a mountain. — *Nagātana* ('*ga-aṭ*'), as, m. 'moving about on trees,' a monkey. — *Nagādhipa* ('*ga-adh*'), as, m. 'chief of mountains,' the Himālaya. — *Nagādhirāja* ('*ga-adh*'), as, m. the preceding. — *Nagāri* ('*ga-ari*'), is, m., N. of a man. — *Nagāvāsa* ('*ga-āv*'), as, m. 'living on trees,' a peacock. — *Nagāśraya* ('*ga-ās*'), as, ā, am, living in or frequenting mountains; (as), m. a species of bulbous plant growing on mountains (= *hasti-kanda*). — *Nagāhwaya* ('*ga-āh*'), as, m., N. of a man. — *Nagendra* ('*ga-in*'), as, m. 'chief of mountains,' the Himālaya, Kailāsa. — *Nagēsa* ('*ga-isa*'), as, m. 'chief of mountains,' N. of a particular mountain. — *Nagōśhrāya* ('*ga-u*'), as, m. height or elevation of a mountain. — *Nagaukas* ('*ga-ok*'), ās, m. 'inhabiting a mountain or tree,' a lion; the fabulous animal Śarabha; a bird in general; a crow; [cf. *agaukas*].

नगणा *naganā*, f. a plant, *Cardiospermum Halicacabum*; (also read *nagnā*).

नगर *nagara*, am, ī (fr. *na-ga*?), n. f. a town, city, (often appended to the names of cities in India or standing alone as a name.) According to Pāp. VIII. 4. 39, the initial *n* cannot be cerebralized [cf. *gīrī-nagara*]; at the end of adj. comps. the fem. may end in *ā* (e.g. *sa-grāma-nagarā medinī*, the earth with its villages and cities). — *Nagara-kāka*, as, m. 'a crow in a town,' an expression of contempt; [cf. *nagara-vāyasa*]. — *Nagara-koṭi*, N. of a place; N. of a town at the foot of the Himālaya, Nagar-kot. — *Nagara-ghāta*, as, ā, am, town-destroying; (as), m. an elephant. — *Nagara-ghātaka*, as, m. the destroyer of a city. — *Nagara-jana*, as, m. towns-folk; a citizen. — *Nagara-dvāra*, am, n. the gate of a town, city-gate. — *Nagara-dhama-vihāra*, as, m., N. of a Buddhist monastery. — *Nagara-pati*, is, m. the chief of a town. — *Nagara-pura*, am, n., N. of a town. — *Nagara-pradakṣiṇā*, f. carrying an idol round a city in procession; [cf. *pradakṣiṇā*]. — *Nagara-prānta*, as, m. the outskirts of a town. — *Nagara-mardīn*, ī, m. 'town-crusher,' N. of a man. — *Nagara-mālin*, ī, inī, ī, garlanded with cities. — *Nagara-mustā*, f. = *nagarothā*; [cf. *nāgara-mustā*]. — *Nagara-rakṣā*, f. superintendence or government of a town. — *Nagararakṣādhikṛta* ('*kṣā-adh*'), as, ā, am, appointed to the government of a town. — *Nagara-rakṣin*, ī, m. the governor or superintendent of a town, civic-guard, town-watchman. — *Nagara-vāyasa*, as, m. = *nagara-kāka*. — *Nagara-vāsin*, ī, inī, ī, inhabiting towns, dwelling in cities, citizen. — *Nagara-vāhya*, as, ā, am, situated without the town. — *Nagara-sammīta*, as, ā, am, equal to a town. — *Nagara-stha*, as, ā, am, city-dwelling; a resident in a city, a townsman, citizen, burgess. — *Nagara-svarūpiṇi*, f. a species of the Anu-shṭubh metre. — *Nagara-hāra*, as or am, m. or n. (?), 'town-taking,' N. of a kingdom. — *Nagarādhikṛta* ('*ra-adh*'), as, m. the superintendent or governor of a town. — *Nagarādhīpa* ('*ra-adh*'), as, m. or *nagarādhīpati*, is, m. the chief magistrate of a town, head police-officer. — *Nagarādhyaṅksha* ('*ra-adh*'), as, m. the overseer or superintendent of a town. — *Nagarābhyaśa* ('*ra-abh*'), as, m. the neighbourhood of a city. — *Nagari-nirodha*, as, m., N. of the sixty-third chapter of the Kṛīḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Nagari-yukti*, is, f., N. of a chapter of the Yuktī-kalpa-taru ascribed to king Bhaja. — *Nagari-rakṣin*, ī, m. = *nagara-rakṣin*. — *Nagari-vaka*, as, m. 'town-crane,' a crow. — *Nagarothā* ('*ra-uthā*'), f. a species of plant, = *nagara-mustā*; [cf. *nagarothā*]. — *Nagaropānta* ('*ra-up*'), am, n. suburb, skirts of a town. — *Nagaraukas* ('*ra-ok*'), ās, m. the inhabitant of a town, townsman. — *Nagarauśadhi* ('*ra-ośh*'), is, f. the plantain, *Musa Sapientum* (= *kadālī*).

Nagariya, Nom. P. *nagariyate*, &c., to have the appearance of a town, look like a town.

Nagarin, ī, m., N. of a man.

Nagariya, as, ā, am, belonging to a town, civic, city, urban.

नान *nagna*. See under rt. *naj* below.

नानहु *nagnahu*, us, m. or *nagnahū*, ūs, m. ferment, a drug used for fermenting spirituous liquor.

नाना 1. *nagnā*, f. (for 2. *nagnā* see *nagna* below), Ved. speech; (a various reading for *nanā*, q. v.)

नयमार *nagha-māra*, as, m. (fr. *nagha*, a disease? and *māra*), Ved. an expression for the plant *kushtha*.

Nagha-risha, as, ā, am, Ved. an epithet of plants.

नघुष *naghusha*, as, m. = *nakusha*, q. v.

नह *nankh*. See rt. *nakh*, p. 464, col. 3.

नङ्ग *nanga*, as, m. a lover, paramour.

नचिकेतस् *na-ciketus*, ūs, or *na-ciketa*, as, m., N. of a son of Vājaśravasa; [cf. *nācīketa*].

नचिर *na-cira*, as, ā, am, not long (in time), not of long duration; (am), ind. not long, for a short time; (*ēṇa* or *āt* or *āya*), ind. in no long time, in a short time, quickly, speedily, shortly, soon; [cf. *a-cira* and *mācīram*].

नच्युत *na-cyuta* = *a-cyuta*, q. v.

नज *naj* (allied to rt. *laj* = *lajj*, of which it appears to be another form only found in the past pass. part. *nagna* below), cl. 1. A. *najate*, &c., to be ashamed, be modest or bashful.

Nagna, as, ā, am, naked, nude, bare; uncultivated, uninhabited, desolate; (as), m. a naked mendicant; N. of Śiva; a hypocrite (whose nakedness is a mere pretence); a Buddhist mendicant, = *kṣhapa-naka*; a bard accompanying an army; (2. *nagnā*), f. a naked, wanton woman; a girl before menstruation (and therefore allowed to go naked; cf. *nagnīkā*); the plant *Cardiospermum Halicacabum*; [cf. *naganā*, 1. *nagnā* above; Lith. *nōga-s*, 'naked,' Russ. *nagīl*; Slav. *nago-ta*, 'nakedness,' Goth. *naqaths*; Old Iceland. *nakt-r*; Angl. Sax. *naeud*, *naeod*, *genacyan*; Old Germ. *nachat*; Mod. Germ. *nacht*; Hib. *nochd*; Lat. *nudus*]. — *Nagnan-karaṇa*, as, ī, am, making naked. — *Nagna-jit*, t, m., N. of a prince of the Gandhāras, father of one of Kṛishṇa's wives; N. of an author of a work on architecture; of a poet. — *Nagna-tā*, f. or *nagna-tva*, am, n. nakedness, nudity. — *Nagnam-bha-vishnu*, us, us, u, or *nagnam-bhāveka*, as, ā, am, becoming naked, uncovering one's self in a shameless manner. — *Nagna-vrīti*, is, f. 'the mendicant's commentary,' N. of a commentary on the Upādi-sūtras. — *Nagna-vrata-dhara*, as, m. 'observing the vow of a naked mendicant,' epithet of Śiva. — *Nagnāta* or *nagnātaka* ('*na-aṭ*'), as, m. a man who wanders about naked, especially a Buddhist or Jaina religious mendicant. — *Nagnī-karaṇa*, am, n. making naked, undressing, stripping. — *Nagnī-kerī*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to render naked, to convert into a naked mendicant. — *Nagnī-kerita*, as, ā, am, made naked, undressed, stripped; converted into a naked mendicant.

Nagnaka, as, ikā, am, naked, wanton; (as), m. a naked mendicant, especially a Buddhist or Jaina ascetic; a bard; (ikā), f. a naked or wanton woman; a girl before menstruation.

Nagnikā, f. a naked woman; a girl before menstruation or about ten years old.

नञ् *nañ*, ind. (in grammar) the technical term for the negative particle *na*, q. v., negation. — *Nai-artha-nirṇaya*, as, m. 'inquiry into the meaning of the negative particle,' N. of a chapter of the grammatical work *Vaiyākaraṇa-bhūṣhana-sāra* by Koṇḍa-bhaṭṭa. — *Nai-vāda-tippaṇī*, f. 'commentary

to the chapter of negation, 'N. of a grammatical work by Raghu-deva.

नर *naṛ* (a corrupted form of the original *rt. nṛit*), cl. I. P. *naṛati*, *naṛāta*, *naṛishyati*, &c., to dance, to dance or perform as an actor, to act; to injure by one's deceptive trick; cl. 10. P. *naṛayati*, &c., to represent anything (acc.) dramatically or by pantomime; to act; to drop or fall; to injure; to speak or shine.

Naṛa, *as*, m. (said to be fr. *rt. nam*, Uṇādi-s. IV. 104), a dancer, mime, actor, &c.; (in modern times) N. for a particular caste, the son of a degraded Kshatriya by a woman of the second caste; the tree *Calosanthus Indica* [cf. *kuṭannāṭa*]; Jonesia Asoka (= *asoka*); a sort of reed, *Arundo Tibialis*, or latterly called *Arundo Karka* (= *kishku-parvan*); a subordinate mode of music; N. of a man who with his brother Bhāṭa built a Vihāra; (*ā*), f. a species of shrub, *Cæsalpina Banducella*; (*ī*), f. an actress, a dancer, a Nauch girl; a courtesan, harlot; a species of fragrant plant (= *naṛī*); red arsenic; N. of a Rāgini. — *Naṛa-gaṭi*, *is*, f. a kind of metre consisting of four times fourteen syllables. — *Naṛa-caryā*, f. the performance of an actor. — *Naṛa-tā*, f. the office or state of a player, condition of an actor. — *Naṛa-nārāyaṇa*, *as*, m. a Rāga or mode of music, (according to some) the sixth, (or according to others) a subdivision of that called *Dipaka* or of *Megha*. — *Naṛa-patṛikā*, f. *Solanum Melongena*. — *Naṛa-parṇa*, *am*, n. the skin (?). — *Naṛa-bhāṭika-vihāra*, *as*, m. 'the temple of Naṛa and Bhāṭa', N. of a temple on the mountain *Uru-muṇḍa*. — *Naṛa-bhūṣaṇa*, *am*, n. 'actor's ornament or pigment', orpiment. — *Naṛa-maṇḍana*, *am*, n. 'actor's ornament', yellow orpiment. — *Naṛa-ranga*, *as*, m. 'actor's stage, a theatrical stage', a metaphorical N. for anything illusory. — *Naṛa-vaṇu*, *us*, m. (*vaṇu* said to be fr. *rt. vaṇ*), the son of an actor, a young actor. — *Naṛa-vara*, *as*, m. a chief dancer or actor. — *Naṛa-śreṣṭha*, *as*, m. a chief or excellent dancer or actor. — *Naṛa-saṇḍika*, *as*, m. yellow orpiment; an actor, a dancer, &c.; [cf. *naṛa-bhūṣaṇa* and *naṛa-maṇḍana*]. — *Naṛa-sūtra*, *am*, n. rules or directions for actors. — *Naṛāntikā* ('*ta-an*'), f. shame, modesty; (also read *naṛāndhikā*). — *Naṛi-suta*, *as*, m. the son of a dancing girl. — *Naṛeśvara* ('*ta-is*'), *as*, m. 'the lord of dancers', an epithet of *Siva*.

Naṛaka, *as*, m. an actor. — *Naṛaka-melaka*, *am*, n. 'the company of actors', N. of a comedy.

Naṛana, *am*, n. (derived fr. *nartana*), the act of dancing or representing dramatically, pantomime, &c.; a dance.

Naṛita, *am*, n. acting, representation.

Naṛī, f. an actress, &c. See under *naṛa* above.

Naṛyā, f. a company of actors.

नटपट्टयान *naṭṭa-paṭṭa-grāma*, *as*, m., N. of a village.

नड *naḍ* (connected with *rt. naṭ* = *nṛit*), cl. 10. P. *naḍayati*, &c., to fall.

Naḍa, *as*, *am*, m. n. (the n. does not seem to occur), a species of reed, *Arundo Tibialis* or *Karka*; (Ved. written *naḷa*; cf. *nala*); (*as*), m. a particular tribe whose employment is making a sort of glass bracelets; N. of a prince with the patronymic *Naishidha*; (according to the commentator) = *Nala* *Naishadha*; N. of a Nāga; [cf. *Lith. nēdrē*, 'a reed.']. — *Naḍa-prāya*, *as*, *ā*, *am*, abounding in reeds. — *Naḍa-bhaktā*, *am*, n. a place abounding in reeds. — *Naḍa-maya*, *as*, *i*, *am*, consisting of reeds, made of reeds. — *Naḍa-mīna*, *as*, m. a small fish, a species of sprat frequenting reedy places (= *naḷa-mīna*). — *Naḍa-vana*, *am*, n. a thicket of reeds; N. of a place. — *Naḍa-saṃhātī*, *is*, f. a collection or quantity of reeds. — *Naḍāgāra* ('*ḍa-āg*'), *am*, n. a hut of reeds. — *Naḍā-giri*, *is*, m., N. of an elephant.

Naḍaka, *as*, *am*, m. n. (?); the hollow of a bone.

Naḍakhiya, *as*, *ā*, *am*, abounding in reeds (as a field &c.).

Naḍasa, *as*, *i*, *am*, covered with reeds.

Naḍinī, f. a quantity of reeds, a reed bed.

Naḍīla, *as*, *ā*, *am*, reedy, covered with reeds.

Naḍyā, f. a quantity of reeds, a bed of reeds.

Naḍvat, *ān*, *ālī*, at (*naḍ* for *naḍa*), covered with reeds, abounding in reeds.

Naḍvala, *as*, *ā*, *am* (*naḍ* for *naḍa*), abounding in reeds, reedy; (*am*), n. a quantity of reeds, a reed bed; (*ā*), f. a quantity of reeds; N. of the wife of *Manu Cākshusha*; (also written *naḷalā*; cf. *nāḍ-valeya*).

Naḍvā-bhū, *ūs*, f. a house or hut of reeds (?).

नडह *naḍaha*, *as*, *ā*, *am*, lovely, beautiful, desirable.

नत्त *nat*, *t*, *t*, *t* (fr. *rt. nam*), bowing, bowing one's self, (at the end of comp.)

Nata, *as*, *ā*, *am*, bent, bowed, inclined, inclining; depressed, sunk; crooked, curved; (*am*), n. the zenith-distance at meridian transit; hour-angle or the distance of any planet from the meridian; (*as*), m. the plant *Tabernaemontana Coronaria* (= *tagara*, *tagara-pādī*). — *Nata-kandhara*, *as*, *ā*, *am*, 'bowing the neck,' bowing. — *Nata-jyā*, f. the sign of the hour-angle. — *Nata-druma*, *as*, m. = *lātā-sāla* (?). — *Nata-nāḍī* or *nata-nāḍikā*, f. hour-angle or the distance in time of any planet from the meridian; any hour of birth after noon or before midnight. — *Nata-nāsika*, *as*, *ā*, *am*, having a depressed or flattened nose, flat-nosed. — *Nata-bhāga*, *as*, m. (in astronomy) zenith-distance. — *Nata-bhrū*, *ūs*, *ūs*, *u*, bending the brow, frowning. — *Nata-mukha*, *as*, *i*, *am*, bending down the face, looking down. — *Nata-mūrdhan*, *ā*, *ā*, *u*, bending or hanging down the head. — *Natāṇṣa* ('*ta-an*'), *as*, m. (in astronomy) zenith-distance. — *Natāṅga* ('*ta-an*'), *as*, *i*, *am*, bowing the limbs, bending the body, bent, curved, bowed, stooping; (*i*), f. a woman. — *Natonnata-bhrū* ('*ta-un*'), *ūs*, *ūs*, *u*, depressing and elevating the eyebrows, frowning.

Nati, *is*, f. bending, bowing, stooping; curvature, crookedness; a bow, a courtesy, modest behaviour; (in grammar) the change of a dental letter to a cerebral; parallax in latitude.

नतमंस् *na-tam-anhas*, the beginning of a particular holy text.

नतराम् *nataram*, ind. (fr. *na* with the affix of the compar.), Ved. a strong negative particle equivalent to 'not at all,' 'never.'

नद *naḍ* (allied to *rt. naḍ*), cl. I. P. (ep. rarely A.) *naḍatī* (-*te*), *naḍāda*, *naḍishyati*, *anaḍit* and *anaḍit*, *naḍitum*, to vibrate; to sound, resound, thunder (as a cloud); to roar, shout, cry, speak (often with the acc. of words denoting sound, e. g. *śabdam*, *svanam*, *nādam*, *nāḍān*, *raḅān*, &c., thus *naḍanto bhūiravān nāḍān*, uttering frightful cries); Caus. P. *naḍayati*, -*yitum*, to cause to vibrate or shake (Ved.); *naḍayati*, -*te*, &c., to cause to sound or resound, fill with noise, make resonant; Intens. *nāḍalīti*, *nāḍadyate*, to vibrate or shake violently (Ved.); to make a tremulous sound, to cry, roar (especially used of the lion), howl; to sound violently; [cf. *rts. vad*, *nard*; Cambro-Brit. *naḍu*, 'to cry.']. — *Nada*, *as*, m., Ved. who or what sounds or makes a noise; a horse; a cloud (which thunders); a praiser; N. of a verse of the *Rig-veda* beginning with *naḍam* (*Rig-veda* VIII. 58, 2); a river (the personification of which is male, as the *Brahma-putra*, *Sone*, *Indus*, &c.); any flowing water; (*i*), f. a torrent, a river (the common personification of rivers being female); a kind of metre consisting of four lines of fourteen syllables each; (in grammar) a N. for crude bases ending in *i* or *ū*, if like *nadī* they are invariably feminine (and not like *grāma-nī* which is both masc. and fem., see *Pāṇini* I. 4, 3).

At the end of an adverbial compound *nada* becomes *naḍam* and *nadī* becomes *nadī* [cf. *upa-naḍam*, *upa-nadī*; and see *Pāṇini* V. 4, 110]. — *Nada-nadī-patī*, *is*, m. 'lord of the male and fem.; (personified) rivers,' the ocean, sea. — *Nada-rāja*, *as*, m. 'king of the rivers,' the *Sindhu*, father of *Sri*. — *Nadī-kadamba*, *as*, m., N. of a plant. — *Nadī-kānta*, *as*, m. 'lover of the rivers,' the ocean; a small tree, *Vitex Negundo*; another sort of tree, *Baringtonia Acutangula*; (*ā*), f. 'beloved by rivers,' the rose-apple, *Eugenia Jambolana*; a shrub, *Leea Hirta*; a species of creeper. — *Nadī-kāshyapa*, *as*, m., N. of a contemporary of *Sākya-muni*. — *Nadī-kūla*, *am*, n. the bank or shore of a river. — *Nadīkūla-priya*, *as*, m. 'fond of river-banks,' a species of reed, *Calamus Rotang*. — *Nadī-ja*, *as*, *ā*, *am*, river-born, water-born, aquatic; (*as*), m. 'son of the river,' an epithet of *Bhīṣma*; several plants, *Terminalia Arjuna*; a species of reed (= *yavanāla-sara*); *Baringtonia Acutangula*; a species of grain (= *nadī-nishpāva*); antimony; (*ā*), f. *Premna Spinosa* or *Longifolia*; (*am*), n. a lotus. — *Nadī-jāta*, *as*, *ā*, *am*, knowing the course of rivers. — *Nadī-tara*, *as*, *i*, *am*, crossing a river. — *Nadītara-sthāna* or *nadītara-sthala*, *am*, n. 'a place for crossing a river,' a landing-place, ferry, *Ghāt*. — *Nadī-tira*, *am*, n. the bank of a river. — *Nadī-datta*, *as*, m., N. of a *Bodhi-sattva*. — *Nadī-doha*, *as*, m. a river-toll or tribute. — *Nadī-dhara*, *as*, *ā*, *am*, 'bearing the river Ganges,' an epithet of *Siva*. — *Nadīna* ('*dī-ina*'), *as*, m. 'lord of the rivers,' the ocean; *Varuṇa*, the god of the ocean; N. of a son of *Saha-deva* and father of *Jagat-senā*. — *Nadī-nishpāva*, *as*, m. a species of grain (= *kaṭu-nishpāva*). — *Nadī-panka*, *as*, *am*, m. n. 'river-mud,' the marshy bank of a river. — *Nadī-patī*, *is*, m. 'lord of the rivers,' an epithet of the ocean; (metaphorically) the water of the ocean, sea-water (Ved.). — *Nadī-pūra*, *as*, m. a river which has overflowed its banks. — *Nadī-bhava*, *am*, n. river-salt. — *Nadī-mātṛika*, *as*, *ā*, *am*, nourished or watered by rivers (as land, rice, &c.); well-irrigated, possessing rivers. — *Nadī-mukha*, *am*, n. the mouth of a river; a kind of grain; [cf. *nandī-mukha*]. — *Nadī-ṛaya*, *as*, m. the stream or current of a river. — *Nadī-vanka*, *as*, m. the bend or arm of a river. — *Nadī-vaṇa*, *as*, m. a species of tree (= *vaṇi*). — *Nadī-vṛtī*, *t*, *t*, *i*, Ved. stream-obstructing. — *Nadī-vega*, *as*, m. the stream or flow of a river. — *Nadī-velā*, f. the current or tide of a river. — *Nadīśa* ('*dī-īśa*'), *as*, m. 'lord of the rivers,' the ocean. — *Nadī-śha*, *as*, *ā*, *am* (fr. *nadī* + *śha*), bathing &c. in rivers; knowing the dangerous spots in rivers or their depth, course, &c.; (hence) versed in, experienced, clever in general. — *Nadī-sarja*, *as*, m. the tree *Terminalia Arjuna*. — *Nadī-ambu-jivana*, *as*, *ā*, *am*, deriving its sustenance from river-water. — *Nadī-āmra*, *as*, m. a species of plant (= *samashthlā*).

Nadat, *an*, *antī*, at, sounding, resounding, making a noise or cry, roaring.

Nadathu, *us*, m. noise, sound; roaring; crying; din.

Nadana, *as*, *ā*, *am* (formed by *Yāska* to explain *nada*), sounding (as water).

Nadānīman, *ā* (?), m., Ved. sounding, humming, murmuring.

Nadānu, *us*, m., Ved. noise, roaring, sounding; the sound of approbation; thunder (?); a cloud; a lion; (according to the *Naighaṇṭuka*) = *saṅ-grāma*, war, battle; (*Sāy*) = *naḍānu*, not giving. — *Nadānu-mat*, *ān*, *ātī*, at, Ved. possessed of sound, loud-sounding, roaring.

Nadī, *is*, m., Ved. a crier, caller, one who calls out; (*Sāy*) praiser.

Nadīkā, f. in *ku-nadīkā*, an insignificant rivulet.

Nadeyī, f. the plant *Premna Herbacea*; (wrong form for *nādeyī*?).

Nadya, *as*, *ā*, *am*, connected with a river.

नदाल *naḍāla*, *am*, n. a potsherd, the fragment of a broken pitcher, &c.

नदी nadi. See *rt. nād*, p. 466, col. 2.

नदृश्य na-dṛśya, *as, ā, am*, not to be seen, invisible. — *Nadṛśya-tva*, *am*, n. invisibility.

नद्ध naddha, *as, ā, am* (fr. *rt. 1. nah*), bound, tied, bound on, bound round, put on, fastened, joined, connected; covered, inlaid, embroidered, interwoven; (*am*), n. a tie, fastening, band, bond, knot. — *Naddha-vimoksha*, *as*, m. deliverance from fastenings or fetters.

Naddhi, *is*, f. binding, fastening; [cf. *barsa-n°*.]

Naddhri, *f*, a strip of leather, a leather thong.

ननन्द nanandri or **ननन्द्री**, *ā, f*, (said to be fr. *rt. nand*), a husband's sister, a sister-in-law. — *Nanandri-pati* or *nanānduh-pati*, *is*, m. the husband of a husband's sister.

नना nanā, *f*, Ved. a familiar expression for 'mother,' corresponding to *tata*, q. v.; (according to the Naighaṇṭuka I. 11) = *vāc*, speech.

ननु na-nu, ind. (fr. 2. *na + nu*), a strong negative particle = 'not at all' (Ved.); a particle of interrogation = the Latin *nonne*, 'not?' 'is not?' 'are not?' 'does he not?' often a particle of affirmation = 'is it not so?' i.e. 'it certainly must be so,' hence = 'certainly,' 'assuredly,' or with an imperative = 'pray,' 'do,' 'just,' 'well,' 'do now,' &c., or sometimes with an interrogative pronoun (e.g. *nanu ko bhavān*, pray who art thou?); in argumentative writings often a mere inceptive particle = 'now then,' 'but then,' 'but' (e.g. *nanu na kñcin mānam itī cen na*, now if it be said that there is no proof, not so); *nanv astu tathāpi*, 'well, be it so, nevertheless'; *nanu ca*, 'and (is it) not so?' 'is not then?' 'there can be no doubt.' According to native lexicographers *nanu* is also a vocative particle = 'ho,' 'hallo'; a particle implying kindness, conciliation, &c., = 'pray,' 'good friend'; a responsive particle; a particle of reproach, perplexity, &c.

ननु nantri, *tā, tri, tri* (fr. *rt. nam*), bending, bowing, stooping; (in grammar) Ved. changing a dental to a cerebral.

Nantarya, *as, ā, am*, to be bent or bowed, to be saluted, to be revered or honoured.

Nantva, *as, ā, am*, Ved. to be bent or bowed, to be humbled.

नन्द nand (thought by some to be for *namad*, a reduplicated form of *rt. nad*, to utter sounds of approbation; the initial *n* is never cerebralized), cl. 1. P. (ep. also A.) *nandati* (-te), *nananda*, *nandishyati*, *anandīti*, *nanditum*, to be pleased or satisfied with, to be contented with, be glad of anything (with inst., rarely abl.): Caus. *nandayati*, -yitum, Aor. *anānandat*, to make glad, gladden: Desid. *nānandīshati*: Intens. *nānandiyate*, *nānanti*.

Nanda, *as*, m. happiness, pleasure, joy, felicity, prosperity; a flute eleven inches long; N. of one of the two drums of Yudhi-shthira; of one of the nine inestimable gems or treasures of Kuvera; an epithet of Vishnu; N. of one of Skanda's attendants; of a Buddhist deity, (also read *nandana*); of a Nāga [cf. *nandaka*]; of a Nāga-rāja; of an attendant on Dakṣha; of a son of king Dhṛita-rāshtra [cf. *nandaka*]; of a brother of Śākya-muni [cf. *nandaka*]; of a son of Vasu-deva; of a cowherd who was the foster-father of Krishna and apparently also of Durgā; of a leader of the Sātvatas; of a king of Pāṭali-putra, cut off by the machinations of Candra-gupta's minister Cāṇakya, and founder of the Nanda dynasty; of a Buddhist writer on law [cf. *nandapandita*]; of a mountain [cf. *nandī-giri*]; (*ā*), f. Delight, Felicity (personified as the wife of Harsha, cf. *nandī*), prosperity, happiness, joy; a small earthen water-jar [cf. *nandikā*]; a husband's sister [cf. *nanāndri*]; N. of one of the seven or five small Kumāris or staffs of Indra's standard, (according to a commentator *nandā* and *upa-nandā*); the first,

sixth, or eleventh day of the fortnight, considered as three auspicious Tithis [cf. *nandikā*]; an epithet of Gauri; a form of Dākṣhāyāni; N. of an Apsaras, (also read *kāmyā*); of the eldest daughter of Vi-bhishana; N. of a girl connected with Śākya-muni, (also read *nandī*); of the mother of the tenth Arhat of the present Ava-sarpiṇi; N. of a wife of Gopāla-varman; of a river flowing near Kuvera's city Alakā, (often mentioned with *apara-nandā*; cf. *nandā-tīrtha*); (*ī*), f. the tree Cedrela Toona [cf. *nandī-vriksha*]; an epithet of Durgā; N. of Indra's residence, = *amarā-vatī*; [cf. *ā-n°*, *alaka-n°*, *go-n°*.] — *Nanda-kīśora*, *as*, m., N. of the author of a supplement to Vopa-deva's Mugdha-bodha. — *Nanda-gopa*, *as*, m. the cowherd Nanda. — *Nandagopā-kumāra*, *as*, m., 'son of the cowherd Nanda,' epithet of Krishna. — *Nanda-gopitā*, *f*, N. of a plant, see *rāsnā*. — *Nanda-nandana*, *as*, m., 'the foster-son of the cowherd Nanda,' epithet of Krishna. — *Nanda-nandanī*, *f*, 'daughter of the cowherd Nanda,' epithet of Durgā. — *Nanda-parādita*, *as*, m., N. of a writer on jurisprudence. — *Nanda-padra*, N. of a town. — *Nanda-pāla*, *as*, m., 'guardian of the treasure Nanda,' epithet of Varuṇa. — *Nanda-putrī*, *f*, 'daughter of the cowherd Nanda,' epithet of Durgā. — *Nanda-putrotsava* ('*ra-ut*'), *as*, m., N. of the ninth chapter of the Krishna-khaṇḍa or fourth part of the Brahma-vaivarta-Purāṇa. — *Nanda-prayāga*, *as*, m., N. of a place mentioned in the Rasika-ramaṇa by Raghu-nātha (at the confluence of two rivers containing the word *nanda* in their names). — *Nanda-balā*, *f*, N. of a girl connected with Śākya-muni. — *Nanda-mitra*, *as*, m., N. of a man. — *Nanda-vardhana*, *as*, m., 'joy-increaser,' N. of a poet mentioned in the Śāringadhara-paddhati. — *Nanda-sarman*, *ā*, m., N. of an author. — *Nandā-tīrtha*, *am*, n., N. of a Tīrtha (the river Nandā?). — *Nandātmaja* ('*da-āt*'), *as*, m., 'son of the cowherd Nanda,' epithet of Krishna; (*ā*), f., 'daughter of the cowherd Nanda,' epithet of Durgā. — *Nandā-purāṇa*, *am*, n., 'the Purāṇa treating of Nandā,' N. of an Upa-Purāṇa. — *Nandā-prācī-māhātmya*, *am*, n., N. of the eighteenth chapter of the Śrīṣṭī-khaṇḍa or first part of the Padma-Purāṇa. — *Nandāśrama* ('*da-ās°*'), *as*, m., N. of a hermitage. — *Nandā-hṛada-tīrtha*, *am*, n., N. of a sacred bathing-place. — *Nandī-pura*, *am*, n., N. of a town mentioned in the Kathāraṇva. — *Nandī-vriksha*, *as*, m., N. of several plants, = *nandī-vriksha*, Cedrela Toona; = *mesha-trīngi*, Thespesia Populneoides; = *sthālī*. — *Nandī-saras*, *as*, n., N. of Indra's lake.

Nandaka, *as, ā, am*, rejoicing, making happy or glad, causing pleasure, gladdening; rejoicing or delighting in; rejoicing a family; joyful; (*as*), m. a frog (= *nandana*); N. of Krishna's sword; of a Nāga [cf. *nanda*]; of one of Skanda's attendants; of a son of king Dhṛita-rāshtra [cf. *nandā*]; of a Śākya [cf. *nanda*]; of a bull; of a village; (according to some also) happiness, pleasure (= *ānanda*); N. of the foster-father of Krishna, = *nanda*; (*ikā*), f. a small water-jar [cf. *nandā*]; N. of three auspicious Tithis, the first, sixth, and eleventh, (according to the Tīthi-tattva) the sixth Tīthi [cf. *nandā*]; N. of Indra's pleasure-ground.

Nandakī, *is*, m. (fr. *nandī*), long pepper.

Nandakini, *ī*, m., 'the possessor of Nandaka,' an epithet of Krishna-Vishnu.

Nandathu, *us*, m. happiness, joy, felicity, prosperity.

Nandana, *as, ā, am*, delighting, rejoicing, gladdening, pleasing, making glad or happy; (*as*), m., 'rejoicing (a father),' a son; 'the rejoicer,' an epithet of Vishnu; an epithet of Siva; a frog [cf. *nandaka*]; a species of plant with a poisonous fruit, (according to commentators also f.); N. of one of Skanda's attendants; of a Siddha; of a Buddhist deity, (also read *nanda*); of the seventh of the nine white Jaina Balas; of a mountain; of the twenty-sixth year in a Jupiter cycle of sixty years; of a particular form of temple; (*ā*), f., 'rejoicing (a mother),'

a daughter; (*am*), n. a grove or garden frequented by the gods, especially Indra's pleasure-ground or elysium [cf. *nāndana*]; N. of a sword (= *asat-ratna*, cf. *nandaka*); N. of a species of the Dhṛiti metre (four times eighteen syllables); rejoicing, gladdening; joy, felicity; [cf. Hib. *naoidhin*, 'an infant.'] — *Nandana-kānana*, *am*, n., 'the divine pleasure-grove,' N. of a wood mentioned in the Rasika-ramaṇa by Raghu-nātha. — *Nandana-ja*, *am*, n., 'produced in elysium,' yellow sandal-wood. — *Nandana-mālā*, *f*, 'joy-causing garland,' N. of a garland worn by Krishna. — *Nandana-vana*, *am*, n. the pleasure-grove of the gods; [cf. *nandana*, n.] — *Nandanaka*, *as*, m. (at the end of a comp.) a son.

Nandanta, *as, ī, am*, delighting, making happy; (*as*), m. a son; a friend; a king, a prince; (*ī*), f. a daughter; [cf. *nandayanta*.]

Nandayat, *an, anti, at*, rejoicing, delighting, making glad.

Nandayanta, *as, ī, am*, making happy, rejoicing, delighting; (also read *nandanta*.)

Nandāyāniya, *as*, m., N. of a pupil of Bāṣkali. **Nandī**, *is*, m. (for *nandī* see under *nanda*), 'the happy one,' epithet of Vishnu; of Siva; N. of an attendant of Siva [cf. *nandin* and *nandīśvara*]; N. of a man; of a Gaudharva; (according to some also) the speaker of the prologue or prelude to a drama or one who pronounces the benediction, see *nāndī*, *nāndīn*; (*is, ī*), m. n. gambling, gaming; (*is*), f. joy, delight, pleasure, happiness, prosperity, welfare, (in these senses said to be also m. n.); Joy personified as a daughter of Heaven or as the wife of Kāma and mother of Harsha. — *Nandī-kunda*, *as*, *am*, m., n., N. of a sacred bathing-place. — *Nandī-kshetra*, *am*, n., N. of a district frequented by the gods. — *Nandī-giri*, *is*, m., N. of a mountain; [cf. *nandī-devī*.] — *Nandigiri-māhātmya*, *am*, n., 'the glory of Nandī-giri,' N. of a work. — *Nandī-gupta*, *as*, m., N. of a prince of Kāśmīra. — *Nandī-grāma*, *as*, m., N. of a village (near the modern Daulatābād, where Bharata resided during Rāma's banishment). — *Nandīgrāma-darsana*, *am*, n., 'description of the village Nandī-grāma,' the twentieth chapter of the Pāṭala-khaṇḍa of the Padma-Purāṇa. — *Nandī-ghosha*, *as*, m. cry of joy (= *varadī-ghosha*); the proclamation of a panyegrist or herald; the chariot of Arjuna. — *Nandī-taru*, *us*, m. = *dhava*, the tree Griseola Tomentosa. — *Nandī-tūrya*, *am*, n. a musical instrument played on joyful occasions. — *Nandī-deva*, *as*, m., N. of a man; (*ī*), ? the common N. of one of the loftiest Himalayan peaks. — *Nandī-purāṇa*, *am*, n., 'the Purāṇa of Nandī,' N. of part of the Kedāra-kalpa. — *Nandī-mukha* = *nandī-mukha*, a species of rice [cf. *nadī-mukha*]; N. of a man. — *Nandīmukha-sughosha*, *as*, m., N. of a man. — *Nandīmukhasughosha-vādāna* ('*sha-av°*'), N. of a Buddhist work. — *Nandī-rudra*, *as*, m., N. of Siva in a joyful or serene form. — *Nandī-vardhana*, *as, ā, am*, increasing pleasure, promoting happiness; (*as*), m. an epithet of Siva; a son [cf. *nandana*]; a friend; the end of a half month, i.e. the day of full moon or new moon; N. of a particular form of temple (= *nandīn*); N. of a prince, son of Udāvasu or of Janakā, (in this sense also read *nandī-vardha*); N. of a place. — *Nandī-vāralaka*, *as*, m. a species of fish. — *Nandī-vriksha* or *nandī-vrikshaka*, *as*, m. the tree Cedrela Toona; [cf. *nandī-vriksha*.] — *Nandī-vega*, *ās*, m. pl., N. of a people. — *Nandī-shepa* or *nandī-sena*, *as*, m., N. of one of Skanda's attendants. — *Nandīsheneśvara* ('*na-is°*'), *am*, n., N. of a Linga. — *Nandī-mukha*, *as*, m. (*nandī* for *nandī*?), 'having joy on the face,' an epithet of Siva; a species of aquatic bird; a species of rice [cf. *nandī-mukha*, *nadī-mukha*, *nāndī-mukhī*]; (*ās*), m. pl. a class of manes or deceased ancestors who are worshipped on festival occasions [cf. *nāndī-mukha*]; (*ī*), f. sleep (in which the face shows joy), drowsiness; a species of the Ati-śakvari metre; (more correctly *nāndī-mukha*). — *Nandīśa* ('*di-īśa*'), *as*, m., N. of one of Siva's

attendants [cf. *nandī*, *nandin*]; N. of Siva; a kind of time in music (= *nandīśvara*). — *Nandīśvara* ('*di-is*'), *as*, m. 'lord of joy,' an epithet of Siva; N. of Nandin, the leader of Siva's attendants; N. of one of Kuvera's attendants; N. of a place held sacred by the Jains; a kind of time in music (= *nandīśa*). — *Nandīśvara-purāṇa* = *nanuī-purāṇa*. — *Nandīśvara-yogopākhyāna* ('*ga-up*'), *am*, n., N. of the thirty-first and thirty-second chapters of the Uttara-khaṇḍa of the Siva-Purāṇa. — *Nandīśvarot-patti* ('*di-is*', '*ra-ut*'), *is*, f., 'the birth of Siva,' N. of the forty-second chapter of the Linga-Purāṇa. — *Nandī-āvarta*, *as*, m. a particular kind of diagram [cf. *nandīkāvarta*]; a sort of palace or temple built in the shape of the above diagram or in the form of a quadrangle without a western gate, (in this sense also *am*, n.); a species of large fish; a kind of tree; the shrub *Tabernaemontana Coronaria* (= *tagara*, = *bhagavad-druma*), probably the sacred fig-tree; a species of shell called so because of its convolutions (*āvarta*). — *Nandī-upapuruṇa*, *am*, n. = *nandī-purāṇa*. — *Nandī-upākhyāna*, *am*, n. 'the episode of Nandī,' N. of the forty-fifth to the fiftyth chapter of the Uttara-khaṇḍa of the Siva-Purāṇa.

Nandika, *as*, m. the Tūn tree (*Cedrela Toona*), the wood of which resembles mahogany and is used for furniture &c. [cf. *nandī*, *nandī-eriksha*]; N. of one of Siva's attendants; N. of a pupil of Śākya-muni, chief of the village Uru-vilvā. — *Nandīkā-ārya-tantra* ('*ka-āc*'), N. of a medical work. — *Nandīkāvarta* ('*ka-āv*'), *as*, m. a kind of diagram (= *nandī-āvarta*); a species of plant. — *Nandīkeśa* ('*ka-īśa*'), *as*, m., N. of a temple or holy place. — *Nandīkeśa-linga*, *am*, n., N. of the thirty-ninth chapter of the Siva-Purāṇa. — *Nandīkeśvara* ('*ka-īś*'), *as*, m., N. of one of Siva's chief attendants [cf. *nandin*, *nandī*]; N. of an author. — *Nandīkeśvara-kāśikā*, f., N. of a Vedānta work by Nandīkeśvara treating of the first of Pāṇini's grammatical aphorisms as containing the dogmas of the Vedānta belief. — *Nandīkeśvara-tirtha*, *am*, n., N. of a sacred bathing-place mentioned in the Siva-Purāṇa. — *Nandīkeśvara-purāṇa*, *am*, n., N. of an Upa-Purāṇa. — *Nandīkeśvara-saṃhitā*, f., N. of a work mentioned in the Tantra-sāra. — *Nandīkeśvarā-bhishaka* ('*ra-abh*'), *as*, m., N. of the forty-third and forty-fourth chapters of the Linga-Purāṇa. — *Nandīkeśvarotpatti* ('*ra-ut*'), *is*, f., N. of the twenty-first chapter of the Uttara-khaṇḍa of the Siva-Purāṇa.

Nandin, *ī*, *īni*, *ī* (at the end of a comp.), rejoicing, gladdening, happy, delighted; delighting in, liking; making happy, gladdening; (*ī*), m. 'rejoicing (a father),' a son; the speaker of the prelude or benediction at the opening of a drama [cf. *nandin*]; N. of several plants, the Indian fig-tree, *Thespesia Populneoides*, *Phaseolus Radiatus*; N. of a particular form of temple [cf. *nandī-vardhana*]; N. of a being attending on Siva and (commonly) of the bull on which he rides [cf. *nandī*, *nandīśa*, *nandīkeśvara*]; N. of a Buddhist saint and teacher; (*īni*), f. 'rejoicing (a mother),' a daughter; a husband's sister (= *nanāndī*); holy basil (= *tulasī*); Nar-dostachys *Jatamansi* (= *jaṭāmāṇṣī*); a kind of perfume (= *renukā*); a fabulous cow, daughter of Surabhi, related to the cow of plenty, and the property of the sage Vasishtha; an epithet or a form of Durgā; an epithet of Gangā or the Ganges; N. of one of the Mātṛis attending on Skanda; of a place; of a river (also called *Vala-jī*). — *Nandīnī-tanaya* or *nandīnī-suta*, *as*, m. 'son of Nandīnī,' epithet of Vyādi. — *Nandīnī-tirtha*, *am*, n., N. of a sacred bathing-place.

Nandī, f. See under *nanda* and *nandī*.

Nandya (fr. *nanda*), Nom. P. *nandiyati*, &c., to be glad, to rejoice.

नन्दलाल nandalāla, *as*, m., N. of a man.

नन्दीक nandīka, *as*, m. (?), a cock.

नन्दीट nandīṭa, *as*, m. a bald-headed man.

नन्म nannama (fr. rt. *nam*) in *ku-nō*, q. v.

Nannamyamāna, *as*, ā, *am* (fr. the Intens.), bending or bowing very low.

नपराजित na-parājīt, *t*, m. 'having no conquerer,' 'not overpowered (?)', an epithet of Siva.

नपात napāt and *naptrī*, *tā*, m. (in *Uṇādi-s*.

II. 96. derived fr. *na* + rt. *pāt*, 'to fall'; in Pāṇini VI. 3, 75, fr. *na* + *pāt* fr. rt. 3. *pā*, 'to protect,' according to which latter derivation *napāt*, *naptrī* are for *na-pātrī*, 'not the protector,' allied to *na-pītrī*, 'not the father,' but a more probable derivation is fr. rt. 1. *nabh*, an older form of rt. 1. *nah*, 'to connect,' a descendant being 'the connecting relative;' in the earlier Vedic language the strong cases are formed fr. *napāt*, the weak fr. *naptrī*, e.g. acc. sing. *napātam*, dat. sing. *naptrē*; in the later Sanskrit all the cases come fr. *naptrī*, a descendant, offspring in general, a son, &c. (Ved.); a grandson, a son's son, (in the later language restricted to this meaning); N. of one of the Viśve-devās; (according to Mahī-dhara on Vājasaneyi-saṃhitā XIX. 56. *napātah* = *deva-yāna-pāthah*, the path of the gods; according to Sāyana on Rīg-veda X. 15, 3, *napātah* = *vināśābhāvah*) (*ti*), f., Ved. a daughter; a granddaughter, (in Atharva-veda IX. 1, 3, *naptrī*; *naptrī* and *naptrīā*, f. du. = (in Sāma-veda) 'the two pieces of wood for pressing out the Soma,' or 'heaven and earth;' or in Rīg-veda IX. 9, 1, = 'the hands;' *naptrīyā*, f. pl. in Rīg-veda I. 50, 9, = 'the female horses of the chariot,' i.e. 'the daughters of the chariot,' (according to Sāy. so called 'because with them the chariot does not fall') in Rīg-veda IX. 14, 5, *naptrīyā* is said to = 'rays' or 'fingers;' horses as 'granddaughters of the chariot;' the fingers, the hands; (*trī*), f. a granddaughter, (*naptrī*, f., and not *naptrī*, is the only form used in classical Sanskrit); [cf. *tanū-napāt*, *pra-napāt*: Zend *naptar*, *napat*, 'descendant,' *naptrī*, 'kindred,' *naptrīā*, 'a family:' Gr. *α-νεψιός* fr. *α-νεψιός*, quasi *con-nepot-iu-s*, *νεψιός* = Lat. *neptō*(t)-s, f. *nept-i-s*: Old Iceland. *nefi*, 'brother,' *nift*, 'sister,' Old Germ. *nefo*, 'grandson, cousin,' *niftila*, 'female cousin,' Goth. *nithy-i-s*, m. 'cousin,' *nith-yō*, f. 'a female cousin,' Slav. *neti*, 'a brother's son,' Boh. *neti*, base *neter*, 'a female cousin.']

Napātka, *as*, ā, *am*, relating or belonging to a grandson; (applied to a particular sacrificial fire, = *trītiyo gnis*.)

Naptrīkā, f. a species of bird.

नपुंस na-puṇsa, -*pumān*, m. not a man, a eunuch.

Na-puṇsa, *as*, m. not a male, a eunuch.

Na-puṇsaka, *as*, *am*, m. n. neither man nor woman, a hermaphrodite; a eunuch, an impotent or imbecile man, a coward; (*am*), n. a word in the neuter gender; the neuter gender. — *Napuṇsaka-pāda*, *as*, m., N. of the eighth chapter of Durgā-dāsa's commentary on Vopadeva's Mugdha-bodha, called Su-bodhā. — *Napuṇsaka-linga-saṅgraha*, *as*, m., N. of a chapter of the grammatical work Nāma-lingānuśāsana by Amara-siṅha.

नपृ naptrī, *naptī*, *naptrī*. See *napāt* above.

नभ 1. nabh, cl. 1. A. *nabhate*, &c., Ved.

to burst, to be torn or rent asunder; to hurt, injure, destroy, (*nebhe* occurs in Bhaṭṭi-kāvya XIV. 33); cl. 4. 9. P. *nabhayati*, *nabhnāti*, &c., to hurt, injure: Caus. P. *nabhayati*, -*yitum*, to cause to burst, tear open.

2. *nabh*, p, f., Ved. (according to Sāy.) hurt, injury, destruction.

Nabhanu, *us*, m. and *ū*, *ūs*, f., Ved. a spring, river, (water which bursts forth.)

1. *nabhanya*, *as*, ā, *am* (fr. *nabhana*). Ved. bursting out, breaking or coming forth (as a hymn or as a horse). According to Sāy. = 'being in the sky,'

'ethereal,' 'injuring,' 'destroying,' 'a hymn.' (For 2. *nabhanya* see under *nabha* below.)

Nabhanva, *as*, m., Ved. a river; (according to modern scholars the form is *nabhanu*.)

नभ nabha, *as*, m. (said to be fr. rt. 1. *nah* with affix *bha*, but rather fr. *nabh* an older form of 1. *nah*, 'to bind,' 'connect,' as 'connecting heaven and earth;' according to others fr. rt. 1. *nabh*, 'to rend asunder or be broken up into clouds'), = *nabhas*, the sky, atmosphere; the month Śrāvaṇa (July-August); N. of a son of Manu Svāroṣṭha or of the third Manu (mentioned together with Nabhasya); N. of one of the seven sages of the sixth Manvantara; N. of a demon, son of Vipra-ditti by Sighikā; N. of a son of Nala (Nishadha) and father of Puṇḍarika [cf. *nabhas*]; (*ā*), f. a spitting-pot (for *nabhās*); N. of the city of the Sun; [cf. Zend *nap-ta*, 'moist, wet;' Gr. *νεφ-os*, *νεφ-ελη*, *ξυρ-νεφ-os*, *νεφ-ω*, probably *δρόφος*, *ιο-δνεφ-ος*, *γρό-φος*; Lat. *nūb-ēs*, *nūbilus*, *nēbula*, probably *Nep-tū-nu-s*, *nimb-us* for *nembu-s*; Old Iceland. *nifl-heim-r*; Old Germ. *nib-ul*; Mod. Germ. *neb-el*; Angl. Sax. *ge-nip*, 'a cloud'; Slav. *neb-o*, base *neb-es*, 'sky'; Lith. *debes-i-s*, 'a cloud,' through change of *n* into *d*, as in *devyni*, 'nine,' Hib. *neamh*, 'heaven'; Cambro-Brit. *nev*, 'heaven.']. — *Nabhaga*, *as*, m. 'going on the sky,' N. of a son of Manu Vaivasvata; [cf. *nabhāga*, *nābhāga*.]

2. *nabhanya*, *as*, ā, *am*, Ved. (according to Sāy.) being in the sky, ethereal, heavenly; (see col. 2.)

Nabhas, *as*, n. fog, vapour; a cloud; sky, atmosphere, ether or heaven; ether as one of the five elements; N. of a month in the rainy season (= *śrāvaṇa*) or July-August, (according to lexicographers in this sense m.); period of life, age; the vapour or fluidity of the Soma (Ved.); water (Ved.); the sun (according to Nir. II. 14); (*ās*), m. a cloud, the rains or the rainy season; the nose, smell; the fibres in the root of a lotus or a rope made of lotus fibres; a spitting-pot; N. of a prince, son of Nala and father of Puṇḍarika; (*asi*), n. du. both worlds, heaven and earth. — *Nabha-ketana*, *am*, n. 'sky-banner,' the sun. — *Nabha-kṛānta*, *as*, or *nabha-kṛāntī*, *ī*, m. 'going in the sky' (from the lion-like shape of certain clouds), a lion. — *Nabha-pāntha*, *as*; m. 'sky-traveller,' the sun. — *Nabha-prabheda*, *as*, m., N. of a descendant of Vi-rūpa and author of a Rīg-veda hymn (X. 112). — *Nabha-prāna*, *as*, m. 'sky-breath,' air, wind; [cf. *kha-svāsa*, *nabha-svāsa*]. — *Nabha-srīt*, *t*, f., reaching to the sky, attaining heaven. — *Nabha-svāsa*, *as*, m. 'sky-breath,' air, wind; [cf. *nabha-prāna*]. — *Nabha-sat*, *t*, m. 'inhabiting the sky,' a god; a star. — *Nabha-saras*, *as*, n. 'sky-lake,' the clouds. — *Nabha-sarīt*, f. 'sky-river,' the milky-way (= *deva-pāthā*); the celestial Ganges. — *Nabha-stha*, *as*, ā, *am*, 'situated in heaven,' celestial, aerial, heavenly, ethereal. — *Nabha-ethala*, *as*, m. 'whose residence is the sky,' an epithet of Siva; (*ī*), f. the sky. — *Nabha-sthita*, *as*, ā, *am*, abiding in heaven or in the sky; (*as*), m. a division of the infernal regions, a hell. — *Nabha-sprīś*, *k*, *k*, *k*, or *nabha-sprīśa*, *as*, ā, *am*, Ved. 'sky-touching,' reaching to the sky. — *Nabha-sakheśa*, *us*, m. 'eye of the sky,' the sun. — *Nabha-samasa*, *as*, m. 'drinking vessel of heaven,' the moon; a variegated cake (= *citra-pūpa*); magic, conjuring. — *Nabha-cara*, *as*, *ī*, *am*, 'sky-going,' going in the air; (*as*), m. an inhabitant of heaven, a god; a Vidyā-dhara or demigod so called. — *Nabha-tala*, *am*, n. 'the bottom of the clouds,' the lower region of the sky, nether sky; the sky, atmosphere; (in astronomy) N. of the tenth solar mansion. — *Nabha-maya*, *as*, *ī*, *am*, Ved. vaporous, vapory, filled with vapour, exhaling vapour, misty, hazy; (Sāy.) bright as the sun. — 1. *nabha-rat*, *am*, *ātī*, *āt*, vaporous, filled with vapour, misty, cloudy; young; (*ān*), m. air, wind; (*ātī*), f., N. of the wife of Antar-dhāna and mother of Havir-dhāna. — 2. *nabha-rat*, ind. like vapour. — *Nabho-ga*, *as*, *am*, m. n. (?), a star; (*as*), m.,

नय *naya*, as, m. (fr. rt. 1. *nī*), guiding, leading, directing, managing; manner of conducting one's self, behaviour, conduct, course of conduct, way of life, management; prudent conduct or behaviour, good management; prudence, reason; polity, policy, political wisdom, state-policy, political economy, statesmanship, civil administration, government; any work on policy or political economy; Prudence or Policy personified as a son of Dharma and Kriyā; plan, design; leading thought, maxim, principle; opinion, system, course, method; philosophical

system; the philosophical part of the Veda(?) ; a kind of game; a sort of dice or men for playing this game [cf. *naya-piṭhi*]; a move in this game(?); N. of a son of the thirteenth Manu; (*as, ā, am*), = *netri*, leading, guiding, conducting; a leader, guide; = *nyāya*, fit, right, proper. — *Naya-kovida*, *as, ā, am*, skilled in policy, prudent. — *Naya-ga*, *as, ā, am*, following a system. — *Naya-śakshus*, *us, us, us*, having political foresight, wise, prudent. — *Naya-jā*, *f.*, N. of the wife of king Brahma-dāsa, father of Nārāyaṇa, who composed the Prāśnarpava. — *Naya-jña*, *as, ā, am*, knowing polity, prudent; knowing any system, a follower of any system. — *Naya-netri*, *tā, m.* a master in policy or politics. — *Naya-pāla*, *as, m.* 'protector of policy,' N. of a man; of a king. — *Naya-piṭhi*, *f.* the board or cloth on which dice or men are moved in play. — *Naya-prayoga*, *as, m.* policy, political wisdom or address. — *Naya-locana*, *am, n.* 'the eye of policy,' N. of a work. — *Naya-vat*, *ān, atī, at*, familiar with policy, versed in polity, prudent; containing any form of *r. i. nī* (as a Rik). — *Naya-vid*, *t, t, t*, or *naya-viśādrada*, *as, ā, am, m.* knowing polity, skilled in policy, a politician, statesman. — *Naya-sālin*, *i, inī, i*, possessing political wisdom, endowed with prudence. — *Naya-sāstra*, *am, n.* any work on policy or political economy, the doctrine of polity. — *Naya-sāra*, *as, m.* 'essence of polity,' N. of a treatise. — *Naya-siddhi*, *i, f.* political success, accomplishing anything by good management.

Nayaka, *as, ā, am*, a skilful manager, clever in policy or political administration.

Nayat, *an, anti, at*, leading, guiding; tending or conducting to; informing, certifying, giving evidence, obtaining.

Nayana, *as, m.*, N. of a man; (*ā* or *i*), *f.* the pupil of the eye; (*am*), *n.* leading, guiding, conducting, managing; governing, directing, ruling; leading or bringing to, drawing; (with *kalāsa*), passing or spending (time); attaining, obtaining; 'the guiding or leading organ,' the eye. — *Nayana-gobara*, *as, ā, am*, perceptible by the eye, within the range of vision, visible, apparent. — *Nayana-śhāda*, *as, m.* 'eye-covering,' an eyelid. — *Nayana-jala*, *am, n.* 'eye-water,' tears. — *Nayana-patha*, *as, m.* range or field of sight. — *Nayana-puta*, *as, am, m. (?)*, the eyelid. — *Nayana-vāri*, *i, n.* 'eye-water,' tears. — *Nayana-vishaya*, *as, m.* 'field of vision, range of sight,' the horizon. — *Nayana-salila*, *am, n.* 'eye-water,' tears. — *Nayanānjana* ('*na-ān*'), *am, n.* any ointment for the eye. — *Nayanānanda* ('*na-ān*') or *nayanānanda-sarman*, *ā, m.*, N. of a commentator on the Amarakosha. — *Nayanāmoshin* ('*na-ām*'), *i, inī, t*, 'sight-stealing,' blinding. — *Nayanotsava* ('*na-ut*'), *as, ā, am*, 'eye-festival,' any lovely or desired object; a lamp. — *Nayanoda* ('*na-ud*'), *am, n.* eye-water; [cf. *nayana-salila*]. — *Nayanopānta* ('*na-up*'), *as, m.* the outer angle or corner of the eye, the canthus. — *Nayanauśhadha* ('*na-osh*'), *am, n.* 'eye-medicament,' green sulphate of iron or that salt in a state of partial decomposition by exposure to the atmosphere (used as a collyrium).

Nayitavya, *as, ā, am*, to be conducted or brought.

Nayishtha, *as, ā, am*, Ved. leading in the best manner.

नयुत *nayuta*, *as, am, m. n. (?)*, 100,000 millions.

नयग्रोथ *nayyagrodha*, *as, i, am* (fr. *nyagrodha*), Ved. relating to or produced from the sacred fig-tree; (also read *nayyagrodha*.)

नर *nara*, *as, m.* (for etymology see the simple form *nṛ*), a man, a male, a person; a man or piece at chess, draughts, &c.; the pin or gnomon of a sun-dial; (in grammar) person, personal termination [cf. *puruṣa*]; a sort of measure, a man's length; the original or eternal Man, the divine imperishable spirit pervading the universe (always associated with Nārāyaṇa which as a patronymic from

Nara = 'son of the original Man;' in Manu Nara is apparently identified with Nārāyaṇa, see I. 10, where the waters are called Nārā as produced from Nara or the eternal spirit [according to Kullōka = Paramātman, Brahman], which spirit is thence also called Nārāyaṇa as 'having his first place of motion on the waters;' but in the more systematic mythology Nara and Nārāyaṇa are distinct, the former being regarded as a sage or patriarch, 'the best of men' or 'chief man,' while the latter is a god; in epic poetry they are the sons of Dharma by Mūrti or A-bhigā and are emanations of Vishṇu, Arjuna being identified with Nara, and Kṛishṇa with Nārāyaṇa; in some places Nara and Nārāyaṇa are called *devau*, 'the two gods,' or *pūrva-devau*, 'the two original gods,' or *rishī*, 'the two sages,' or *purāṇa-rishi-sattamau*, 'the two most ancient and best of sages,' or *tāpasau*, 'the two ascetics,' or *mahā-muni*, 'the two great Munis'; (*ās*), *m. pl.*, N. of certain mythical beings allied to the Gandharvas and Kin-naras, qq. vv. (thought by some to be a kind of centaur, half horse, half man); N. of one of the ten horses of the moon; N. of a son of Manu Tāmasa; of a son of Viśvā-mitra; N. of a son of Gaya and father of Virāj; of a son of Sudhiti and father of Kevala; N. of a son of Bhavanmanyu (Manyu) and father of Sankṛiti; N. of two kings of Kāśmīra; (*i*), *f.* a woman, = *nārī*; (*am*), *n.* a kind of fragrant grass, = *rāma-karpūra*; [cf. Gr. *ωσπ*; Lat. *Nero*, *Neritene*; probably Hib. *naoi*, 'a man,' but see *nṛi*]. — *Nara-kapāla*, *as, am, m.* n. a man's skull. — *Nara-kilaka*, *as, m.* the murderer of his spiritual preceptor. — *Nara-keśarin*, *i, m.* 'man-lion,' 'half man, half lion,' Viṣṇu in his fourth Ava-tāra; [cf. *nara-siṅha*]. — *Nara-grāha*, *as, m.* 'man-crocodile,' 'half man, half crocodile,' N. of a kind of Kīratā. — *Nara-tā*, *f.* or *nara-tva*, *am, n.* humanity, manhood, human condition. — *Nara-troṭakācārya* ('*ka-āc*'), *as, m.*, N. of a man. — *Nara-datta*, *as, m.*, N. of a Brāhman, a nephew of the Rishi Asita; (*ā*), *f.*, N. of a goddess executing the commands of the twentieth Arhat of the present Ava-sarpiṇi; one of the sixteen Vidyā-devīs. — *Nara-deva*, *as, m.* 'a god among men,' a sovereign, king. — *Naradeva-tva*, *am, n.* kingship, royalty, kingly rank. — *Naradeva-deva*, *as, m.* a god among the gods of men or kings. — *Naradeva-putra*, *as, m.* the son of a man and a god. — *Nara-dvish*, *i, m.* 'enemy of men,' a Rakshas. — *Nara-nagara*, *am, n.*, N. of a town. — *Nara-nātha*, *as, m.* 'protector of men,' a king, a prince. — *Naranātha-mārga*, *as, m.* 'king's road, royal road,' the chief road, high street. — *Naranāthāsana* ('*tha-ās*'), *am, n.* the throne or dignity of a king. — *Nara-nāyaka*, *as, m.* 'leader of men,' a king, a prince. — *Nara-nārāyana*, *as, m.* an epithet of Kṛishṇa; (*au*), *m. du.* Kṛishṇa and Arjuna, see *nara* above. — *Naran-dhi*, *i, m.* 'man-containing,' the world, (a word given by Mahī-dhara to explain the etymology of *naran-dhisha* below). — *Naran-dhisha*, *as, m.*, Ved. 'observing men(?),' an epithet of Viṣṇu; of Pūshan; (according to Mahī-dhara on Vajasaneyi-s. VIII. 55. this comp. is either *narandhi-sha*, 'destroying the world,' see *naran-dhi* above, or *na-randhisha*, 'not injuring,' i. e. 'a protector'; in XXII. 20. he explains *naran-dhisha* by 'man-praising'). — *Nara-pati*, *i, m.* 'lord of men,' a king, sovereign; N. of one of the four mythical kings of Jambū-dvīpa. — *Narapati-jaya-cāryā*, *f.*, N. of a work. — *Narapati-patha*, *as, m.* 'king's road,' the chief road, high street. — *Narapati-vijaya*, *as, m.*, N. of a work. — *Nara-paśu*, *us, m.* 'man-beast,' a brute in human form, a beast-like man. — *Nara-pāla*, *as, m.* 'protector of men,' a king, a prince. — *Nara-purgava*, *as, m.* an excellent hero. — *Nara-priya*, *as, ā, am*, favourable or friendly to mankind; (*as*), *m.* a species of tree (= *nīla-rīksha*). — *Nara-bali*, *i, m.* a human sacrifice; [cf. *nara-medha*, *puruṣa-medha*]. — *Nara-brahma-deva*, *as, m.*, N. of a king. — *Nara-bhūj*, *k, k, k*, man-eating, cannibal. — *Nara-bhū*, *us, i, f.* or *nara-bhūmi*, *i, f.* 'the land of men, birthplace of men,' Bhārata-varsha,

i. e. India or the central part of the known continent. — *Nara-māntkā* or *nara-mānīnī*, *f.* a man-like woman, a woman with a beard; [cf. *nara-mālinī*]. — *Nara-mālā*, *f.* a string or girdle of skulls. — *Nara-mālinī*, *f.* = *nara-mānīnī* (of which it is probably a corruption). — *Nara-mūrchana*, *am, n.*, N. of the eighty-ninth chapter of the Pātala-khaṇḍa of the Padma-Purāṇa. — *Nara-medha*, *as, m.* a human sacrifice, the sacrifice of a man; [cf. *nṛ-bali*, *puruṣa-medha*]. — *Naram-manya*, *as, ā, am*, considered as a man, passing for a man. — *Nara-yantra*, *am, n.* 'instrument with a gnomon,' a sundial. — *Nara-yāna*, *am, n.* a carriage drawn by men; (in Pañca-tantra III. 248. *nara-yāna* with cerebral *n* = 'a man-vehicle, a man serving as a vehicle for carrying another.'). — *Nara-ratha*, *as, m.* a wrong form for *nava-ratha*. — *Nara-rāja*, *as, m.* 'king of men,' a king. — *Nara-rājya*, *am, n.* 'empire over men,' kingship, royalty, kingdom. — *Nara-rūpa*, *as, i, am*, formed like a man, man-like; (*am*), *n.* the form of a man, human form. — *Nara-rūpin*, *i, inī, i*, having the human form. — *Nararshabha* ('*ra-rish*'), *as, m.* 'man-bull,' chief of men, a prince. — *Nara-loka*, *as, m.* the world of men, the earth; mortals, men. — *Naraloka-pāla*, *as, m.* 'protector of men,' a king. — *Naraloka-vīra*, *as, m.* 'a hero among men,' a human hero. — *Nara-vat*, *ind.* like a man. — *Nara-vara*, *as, m.* an excellent or illustrious man. — *Naravara-vṛishabha*, *as, m.* an excellent hero (like a bull). — *Naravarottama* ('*ra-ut*'), *as, m.* the best of excellent men. — *Nara-varman*, *ā, m.*, N. of a prince of Mālava in the twelfth century. — *Nara-vāhana*, *as, ā, am*, borne or carried by men, drawn by men; (*ās*), *m.* an epithet of Kuvera; N. of a prince, successor of Śālī-vāhana; of a prince of the Dārvābhīśāras; of a minister of king Kshema-gupta. — *Naravāhana-janana*, *am, n.*, N. of the fourth section of the Kathā-sarit-sāgara by Soma-deva. — *Naravāhana-datta*, *as, m.*, N. of a son of king Udayana. — *Nara-vāhin*, *i, inī, i*, carried or drawn by men (as a vehicle). — *Nara-vishvaṇa*, *as, m.* 'man-devourer,' a Rakshas, an imp or goblin. — *Nara-vīra*, *as, m.* 'a hero of a man,' a heroic man, a hero or brave man. — *Naravīra-loka*, *as, m.* the bravest of men; mankind in general. — *Nara-vyāghra* or *nara-sārdūla*, *as, m.* 'man-tiger,' an eminent man; the most illustrious of men. — *Nara-sṛinga*, *am, n.* 'man's horn,' i. e. anything chimerical or impossible. — *Nara-sṛeshtha*, *as, m.* the best of men. — *Nara-saṃsarga*, *as, m.* intercourse of men, human society. — *Nara-sakha*, *as, m.* 'friend of Nara,' an epithet of Nārāyaṇa. — *Nara-saṅghārāma* ('*gha-ār*'), *as, m. (?)*, N. of a Buddhist monastery. — *Nara-sāra*, *as, m.* a particular substance or article of commerce, sal ammoniac (?). — *Nara-siṅha*, *as, m.* 'man-lion,' a lion among men, a great warrior, a man of eminence or power, a chief; 'the lion-headed man' or Viṣṇu in his fourth Ava-tāra when he descended to fight with Hiranya-kaśipu; N. of the father of king Bhairava; of several authors and princes; [cf. *nāra-siṅha*, *nṛi-siṅha*, *nara-hari*]. — *Narasīnha-deva*, *as, m.* 'a god among the men-lions,' N. of several princes. — *Narasīnha-dvādaśī-vrata*, *am, n.*, N. of a particular ceremony performed in the month Phālguna; N. of the forty-second chapter of the Vārāha-Purāṇa. — *Narasīnha-pañḍita*, *as, m.*, N. of an author. — *Narasīnha-pārijāta*, *N.* of a work by Nara-siṅha. — *Narasīnha-purāṇa*, *am, n.*, N. of a Purāṇa. — *Narasīnha-manu*, *N.* of the sixteenth chapter of the Śārada-tīlaka by Lakshmana. — *Nara-siṅha-yantra*, *am, n.*, N. of a mystical diagram described in the Tantra-sāra. — *Narasīnha-varas-vatī*, *m.*, N. of a commentator on the Vedānta-sāra. — *Narasīnha-sahasra-nāmāni*, *n. pl.* 'the thousand names of the man-lion,' i. e. of Viṣṇu, N. of a work. — *Nara-skandha*, *as, m.* a multitude or body of men. — *Nara-haya*, *am, n.* (with *yud-dha*), a fight between man and horse; [cf. *devā-sura*]. — *Nara-hari*, *i, m.* Viṣṇu as 'the man-lion'

in his fourth *Avatāra* [cf. *nara-siṃha*]; N. of a man. — *Narahari-deva*, as, m., N. of a prince. — *Narāṅga* ('*ra-an*'), as, am, m. n. 'male-member,' the penis; (as), m. eruption on the face. — *Narāṇi* ('*ra + āṇi* fr. *āṇi*'), f., Ved. a species of plant (?); N. of a wife of Kṛṣṇa; a kind of metre, (see under *nārāṇa*). — *Narādhama* ('*ra-adh*'), as, m. a low or vile man, a wretch. — *Narādhāra* ('*ra-adh*'), as, m., 'asylum or receptacle of men,' an epithet of Siva; (ā), f. the earth. — *Narādhipa* ('*ra-adh*'), as, m., 'lord of men,' a prince, king, monarch; the tree *Cathartocarpus Fistula*; [cf. *rāja-vṛkṣa*]. — *Narādhipati* ('*ra-adh*'), is, m., 'lord of men,' a king, a prince. — *Narānta* ('*ra-an*'), as, m., N. of a son of Hṛdika. — *Narāntaka* ('*ra-an*'), as, m., 'man-destroyer,' death; N. of a Rākṣasa, son of Rāvaṇa. — *Narāntaka-nirgraha-varṇana*, am, n., 'description of the subjugation of Narāntaka,' N. of the fifty-ninth chapter of the Kṛiḍā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Narāntaka-nirgama*, as, m., 'the coming forth of Narāntaka,' N. of the fifty-seventh chapter of the Kṛiḍā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Narāyana* ('*ra-ay*'), as, m. = *nārāyaṇa*, N. of Vishṇu, &c. — *Narāśa* ('*ra-āśa*'), as, m., 'man-eater,' a Rakṣas, an imp or demon. — *Narāśaṅga* ('*ra-āś*'), as, m., Ved. 'the desire of men, desired of men (?),' a mystical N. of Agni (invoked in the Āpṛi hymns with *Tantu-napāt*, another mystical epithet of Fire, or taking the place of *Tantu-napāt* in these hymns, see *ā-pṛi*). — *Narāśana* ('*ra-āś*'), as, m., 'man-eater,' a Rakṣas or demon. — *Naretera* ('*ra-it*'), as, m., a being differing from men; a higher being than a man; a lower being, an animal, a beast-like man. — *Narendra* ('*ra-in*'), as, m., 'lord of men,' a king, a prince, an anointed sovereign; a physician, a dealer in antidotes; a juggler (?); a conveyer of news or intelligence (?); N. of a man; a species of tree (= *narādhipa*); a kind of metre consisting of four lines of twenty-one syllables each. — *Narendra-tva*, am, n. kingship, royalty. — *Narendra-druma*, as, m. the tree *Narendra*. — *Narendra-putra*, as, m. a prince. — *Narendra-mārga*, as, m. the king's high-road, a royal or main road, high street. — *Narendra-avāṇin*, ī, m., N. of a temple or holy place built by and called after *Narendraditya*. — *Narendrācārya* ('*ra-āc*'), as, m., N. of a grammarian. — *Narendrāditya* ('*ra-ād*'), as, m., N. of two princes of Kāśmīra. — *Narendrāhva* ('*ra-āh*'), as, am, m. n. (?), a kind of Aloē (= *kāślthā-guru*). — *Nareśa* or *nareśvara* ('*ra-iś*'), as, m., 'lord of men,' a king, a prince. — *Nareśvara-viveka*, as, m., N. of a Śaiva work by Paramesṭhīn. — *Nareśvāḥ*, ās, ās, am, Ved. serving as a standing-place for men?; (Sāy.) resting on conducting (wheels). — *Narettama* ('*ra-ut*'), as, m., 'best of men,' an epithet of Vishṇu; of Buddha; N. of a scholiast of the *Adhyātma-rāmāyaṇa*.

Narya, as, ā, am, Ved. manly, human, (often with *apas*, a manly deed, a heroic deed); strong, powerful; suitable or agreeable to men (as food); (as), m. a man, a person; an epithet of Indra; of Agni Gārhapatyā; N. of a man; (ā), m. du., scil. *ubhā śanaś*, the two objects of desire, i. e. heaven and earth [cf. *narāśaṅga*]; (ās), m. pl. epithet of the Maruts; (am), n. a manly act, manly deed; a gift for men. — *Naryāpas* ('*ya-ap*'), ās, ās, as, Ved. performing manly deeds; (Sāy.) performing deeds agreeable or suitable to men.

नरक *naraka*, as, am, m. n. (said to be fr. rt. *nṛ*), hell, the place of torment (distinguished fr. *pātāla*, the lower regions, q. v.), including a number of places of torture of various descriptions, generally said to be twenty-one in number [cf. *nāraka*]; (Hell is sometimes personified as a son of Anṛita and Nirṛiti or Nikṛiti); (as), m., N. of a demon, a son of Bhūmi or Earth (therefore called *Bhauṃa*, haunting *Prāg-joyiṣṭha* and slain there by Kṛṣṇa); N. of a man; N. of a district; of a place of pilgrimage. — *Naraka-khaṇḍa*, am, n. a pit or abyss in hell wherein the wicked are tormented, (eighty-six such are enume-

rated). — *Naraka-jit*, ī, m., 'vanquisher of the demon Naraka,' epithet of Vishṇu-Kṛṣṇa. — *Naraka-devatā*, f., 'the deity of hell,' Nirṛiti; Misfortune personified as a goddess. — *Naraka-bhūmi*, is, f. a division of hell, (of which seven are enumerated). — *Naraka-rūpin*, ī, inī, ī, 'hell-formed,' hellish. — *Naraka-varga*, as, m., 'the hell chapter,' N. of a chapter of Amara-siṃha's *Nāma-liṅgānūśāsana*. — *Naraka-varṇana*, am, n., 'description of hell,' N. of a chapter of the *Revā-māhātmya*. — *Naraka-stha*, as, ā, am, living or being in hell; (ā), f. the river of hell, *Vaitaraṇī*. — *Naraka-svarga-prāpti-prakāra-varṇana*, am, n., 'description of the mode of obtaining heaven and hell,' N. of the eighth chapter of the *Māgha-māhātmya*. — *Narakāntaka* ('*ka-an*'), as, m., 'destroyer of the demon Naraka,' an epithet of Kṛṣṇa-Vishṇu. — *Narakāmaya* ('*ka-ām*'), as, m. the soul after death; a ghost or spirit. — *Narakāri* ('*ka-arī*'), is, m., 'enemy of the demon Naraka,' an epithet of Kṛṣṇa-Vishṇu. — *Narakāvāsa* ('*ka-āv*'), as, m., 'one whose abode is hell,' an inhabitant of hell. — *Narakaukas* ('*ka-ok*'), ās, m. an inhabitant of hell. — *Narakāya*, Nom. A. *narakāyate*, &c., to represent a hell; to resemble or be similar to hell.

नरङ्ग *naranga*, as, m. pimples on the face (= *varaṇḍaka*); (am), n. the penis; (wrong form for *narāṅga*, see col. I.)

नरद *narada*, as or am, m. or n. (?), a particular substance or article of commerce, a kind of perfume? [cf. *nalada*]; (as), m., N. of a Brāhman. — *Naradika*, as, ī, am, dealing in the substance called *Narada*.

नरायण *narāyaṇa*, *narendra*. See col. I.

नरिषा *narishṭā*, f., Ved. joking, chattering; sport, pastime; [cf. *narma*, *narman*.]

नरिष्यत् *na-rishyat*, am, m., N. of a son of Manu *Vaivasvata*.

Narishyanta, as, m., N. of a son of Marutta.

नरीय *nariya*, as, m., N. of a son of Bhaṅga-kāra; (also read *nāreya*.)

नरुण *naruna*, as, m. (fr. rt. *nṛ*), Ved. (according to a commentator) a leader.

नकुटक *narkuṭaka*, am, n. a nose [cf. *na-kuṭa*]; a kind of metre consisting of four lines of seventeen syllables each; [cf. *nardaka*.]

नर्त *narta*, as, ā, am (fr. rt. *nṛt*, the initial *n* of which is not liable to become *ṇ*), dancing; (as), m. dancing, dance.

Nartaka, as, m. a dancer, a player of any description; an actor, gesticulator, mime, mummer; a bard, herald; an elephant; a peacock; a species of reed [cf. *poṭagala*]; (ī), f. a female dancer, actress, singing girl; a female elephant; a peahen; a kind of perfume (= *nalikā*; cf. *naṭī*); (as, ā, am, fr. the Caus.), causing to dance; (as), m. a dancing-master.

Nartana, as, m. a dancer; (am), n. the act of dancing, gesticulating, acting, performing on the stage; [cf. *nartana-griha*]. — *Nartana-priya*, as, ā, am, fond of dancing; (as), m. a peacock. — *Nartana-sālā*, f. or *nartana-griha* ('*na-ag* or *-āg*'), am, n. or *nartana-griha*, am, n. a dancing-room. — *Nartana-sthāna*, am, n. a dancing-place.

Nartayitṛi, tā, m., 'one who causes to dance,' a dancing-master.

Nartita, as, ā, am, danced; made to dance; dandled; dancing.

Nartin, ī, inī, ī, dancing; [cf. *vanśa-n*.]

Nartū, ās, f. a female dancer or actress.

नर्द *nard* (connected with rt. *nad*), cl. I. P. (ep. also A.) *nardati* (-te), *nanarda*, *narditā*, *nardishyati*, *anardit*, *narditum*, to bellow, roar, shriek, sound; to go, move; [cf. pro-

bably Hib. *nuail-im*, 'I roar, howl,' *nuail*, 'roaring, howling.']

Narda, as, ā, am, bellowing, roaring, sounding; [cf. *go-n*.]

Nardat, an, antī, at, roaring, sounding; praising aloud; proclaiming.

Nardana, as, m., 'one who roars,' N. of a Nāgarāja; (am), n. sounding, roaring, making a noise; celebrating, praising aloud.

Nardantiya, as, ā, am, to be sounded; to be celebrated or praised aloud.

Nardamāna, as, ā, am, shouting, roaring.

Nardita, as, ā, am, roared, sounded, bellowed; celebrated, loudly praised; (am), n. sound, roar, bellow, bellowing; (as), m. a kind of die or a throw at dice, the chief die, (commonly *nādi* or *nāndi*, perhaps 'an ace,' cf. *vṛkṣa*, a N. for the chief die in *Nala* VII. 6.)

Nardit, ī, inī, ī, sounding, roaring, making a noise; [cf. *gehe-n*.]

नर्दटक *nardaka*, am, n. a kind of metre consisting of four lines of seventeen syllables each; (wrongly written *nardhaṭaka*; cf. *narkuṭaka*.)

नर्दबुद *nardabuda* or *nardavuda*, as, m., Ved. an epithet of Indra.

नर्धटक *nardhaṭaka*, wrong form for *nardaka*.

नर्ब *narb*, cl. I. P. *narbati*, &c., to go, move; [cf. rt. *namb*.]

नर्म *narma*, as, m., Ved. sport, pastime; [cf. *narishṭā*.]

Narmatḥa, as, m. a jester; a rake, lecher, libertine; sport, amusement; coition; the nipple; the chin.

Narman, a, n. sport, play, amusement, pastime; diversion; jest, joke, (*narmāṇi kṛi*, to joke); wit, humour; (*añā*), ind. in jest, by way of jest. — *Narmakīla*, as, m. a husband. — *Narma-garbha*, as, m. a secret lover. — *Narma-da*, as, ā, am, delighting, making happy, giving or causing pleasure; (as), m. a jester; the associate or companion of a person's sports or amusements; N. of the son of Lāḍana; (ā), f. the *Narma-dā* or modern *Nerbudda* river, which, rising in the *Vindhya* mountains, runs westward to the gulf of Cambay, (personified as the wife of *Puru-kutsa* and mother of *Trasa-dasyu*); a sister of the *Uragas* or serpents; a daughter of the *Soma-pas*; a species of plant (see *pṛikkā*). — *Narmadā-taṭa-deśa*, as, m., N. of a district mentioned in the *Ratna-kosha*. — *Narmadā-tīra-gamana*, am, n., N. of the seventeenth chapter of the *Uttara-khaṇḍa* of the *Rāmāyaṇa*. — *Narmadā-tīrtha*, am, n. a sacred bathing-place on the *Narma-dā*; [cf. *nārmada*]. — *Narmadā-māhātmya*, am, n., 'the glory of *Narma-dā*,' N. of the 173rd-181st chapter of the *Matsya-Purāṇa*. — *Narmadeśvara* ('*dā-iś*'), as, m. a form of Siva. — *Narmadeśvara-tīrtha*, am, n., N. of several sacred bathing-places. — *Narmadeśvara-māhātmya*, am, n., 'the glory of Siva,' N. of a chapter of the *Siva-Purāṇa*. — *Narmadeśvara-linga*, am, n., N. of the ninety-second chapter of the *Skanda-Purāṇa*. — *Narma-dyuti*, is, is, ī, bright with joy, cheerful, happy, merry; (īś), f. enjoyment of a joke or any amusement. — *Narmavati*, f., N. of a comedy. — *Narma-saṁiva*, as, m., 'amusement-companion,' an associate or promoter of the amusements of a prince or man of rank. — *Narma-sācīrya*, am, n. superintendence of a prince's amusements. — *Narma-suhṛd*, t, m., = *narma-sa-ṁiva*. — *Narma-sphūrja*, as, m. happiness or amusement ending in alarm (?). — *Narma-sphoṭa*, as, m. slight or inferior amusement (?).

Narmaya, Nom. P. *narmayati*, &c., to make happy or gladden by jests or sports, exhilarate by jesting and wit.

नर्मट *narmata*, as, m. a potsherd; the sun.

नर्मरा *narmarā*, f. a cavity, a valley; a

bellows; an old woman past menstruation; a species of plant (= *saralā*).

नय narya. See p. 471, col. 1.

नल *nal*, cl. 1. P. *nalati*, &c., to smell; to pain (?); to bind (?); cl. 10. P. *nalayati*, &c., to speak or shine; to bind or confine, (the two meanings 'smelling' and 'binding' have probably arisen from a confusion between *gandhe* and *bandhe* in the Dhātu-pāṭha.)

नल *nala*, as, m. (for *naḍa*, q. v.), a species of reed, Amphidonax Karka, eight to twelve feet high [cf. *naḍa*, *nāla*, *deva-nala*]; N. of a king of the Nishadhas or of the country called Nishadha, son of Vira-sena and husband of Damayanti and hero of the celebrated tale called Nala and Damayanti; a son of Nishadha and father of Nabha or Nabhas; a descendant of the latter Nala, son of Su-dhanvan and father of Ukiha [cf. *naḍa*]; N. of a son of Yadu; N. of a monkey-chief, son of Tvashtri or Viśvakarman, who made a bridge for Rāma from the continent to Lankā; N. of a Daitya; N. of a medical author; (in astrology) N. of a particular form of constellation in which all the planets or stars are grouped in double mansions; a deified progenitor, wrongly written for *nalva*; (i), f. a kind of fragrant substance, a perfume (= *naṭi*); red arsenic, = *manah-silā*, *kunafi*; (am), n. the blossom of Nelumbium Speciosum (?); smell, odour; [cf. *rt. nal*]. — *Nala-kānana*, ās, m. pl., N. of a people, (this word may perhaps be separated into *nalaka-ānana*; also read *nala-kālaka*, *nabha-kānana*.) — *Nala-kila*, as, m. the knee. — *Nala-kūvara* and *nala-kūvara*, as, m., N. of a son of Kuvera. — *Nala-dāmpū*, ās, f., N. of a work by Tri-vikrama-bhaṭṭa, also called Damayanti-kathā, describing the fortunes of Nala and Damayanti in a highly artificial mixed style, half prose, half verse; [cf. *dāmpū*]. — *Nala-da*, am, ā, n. f. Indian spikenard, Nardostachys Jatamansi (= *jaṭāmāṇṣi*); (am), n. the root of Andropogon Muricatus (= *uśīra*); the honey or nectar of a flower; (ā), f., N. of a daughter of Raudrāśva. — *Nala-paṭṭikā*, f. a sort of mat made with reeds, a coarse mat. — *Nala-pura*, am, n., N. of a town. — *Nala-mīna*, as, m. a species of sprat or (according to some) a shrimp or prawn; (also read *tala-mīna*). — *Nala-setu*, us, m. 'Nala's bridge,' the causeway constructed by the monkey Nala, (a name given to the rocks between Ramisseram and Ceylon, commonly called Adam's bridge.) — *Nalēśvara-tirtha* ('*la-iś*'), am, n., N. of a sacred bathing-place. — *Nalottama* ('*la-ud*'), as, m. a species of reed (= *deva-nala*). — *Nalodaya* ('*la-ud*'), as, m. 'Nala's rise,' N. of an artificial poem ascribed to Kāli-dāsa and describing the restoration of the fallen Nala to prosperity and power. — *Nalopakhyaṇa* ('*la-up*'), am, n. 'the story of Nala (and Damayanti),' N. of a celebrated episode of the Mahā-bhārata.

Nalaka, am, n. a bone (hollow like a reed), any long bone of the body; the tibia; the radius of the arm; (ikā), f. a kind of fragrant substance (= *nalī*, commonly *pavāri* or *panthāri*); the leguminous plant Dolichos Lablab; the plant Polianthes Tuberosa; Dæmia Extensa.

Nalakini, f. (fr. an unused *nalakin*), the knee-cap or knee-pan; the leg.

Naladika, as, i, am, dealing in Indian spikenard.

Nalita, as, m. a species of vegetable, (commonly *nalitā*.)

Nalina, am, n. (connected with *nala*, its stalk being hollow like that of a reed), a lotus flower or water-lily, Nelumbium Speciosum or Nymphaea Nelumbo; the indigo plant; water; (i), f. a lotus, Nelumbium Speciosum, the flexible stalk of the water-lily; an assemblage of the Nelumbium Speciosum or of lotus flowers; a pond in which the lotus grows or may grow, a place abounding in lotuses, (*nalini* is to *nalina* as *abjini* to *abja*, *pankajini* to *pankaja*, and *padmini* to *padma*); the Ganges of heaven or rather an arm of it; a mystical N. of one of the

nostrils (= *nalikā*); a kind of fragrant substance; the fermented and intoxicating juice of the cocoa-nut; N. of the wife of Aja-mīṭha and mother of Nila; (as), m. the Indian crane (as a synonym of *pushkara*); a species of shrub (= *kṛishṇa-pāka-phala*). — *Nalina-dala*, am, n. a leaf of the lotus flower; [cf. *nalini-dala*, *nava-nalina-dalāya*]. — *Nalini-khaṇḍa*, am, n. an assemblage of the Nelumbium Speciosum. — *Nalini-dala*, am, n. a leaf of the lotus plant; [cf. *nalina-dala*]. — *Nalini-nandana*, am, n. 'the divine garden near the Nalini (?)', N. of a garden of Kuvera. — *Nalini-padma-kosha*, as, m., N. of a particular position of the hands in dancing. — *Nalini-ruha*, as, ā, am, what comes forth or has come forth from a Nelumbium Speciosum; (as), m. an epithet of Brahmā; (am), n. the fibres of the stalk of Nelumbium Speciosum. — *Naline-sāya*, as, m. (*naline*, loc. sing.), 'reclining on a lotus,' an epithet of Viṣṇu.

Nalinika at the end of comp. = *nalini*, q. v.

नल *nalla*, wrongly for *nalva*.

नल *nalva*, as, m. a furlong, a measure of distance = 400 or 104 (?) cubits; (wrongly read *nalla*, *nala*). — *Nalva-varṇaga*, as, ā, am, going the distance of a Nalva; (ā), f. a spreading plant; the orange tree (= *kākāngi* for *nāranga* ?).

नव 1. *nava*, as, ā, am (probably connected with the particle 1. *nu*, q. v., or less probably with *nu* for prep. *anu*, or by some derived fr. *rt. 4. nu*, to praise), new, fresh, recent, young, modern; (as), m. a crow; a species of plant (= *rakta-punar-navā*); N. of a son of Uśinara and Navā; (ā), f., N. of a wife of Uśinara and mother of Navā; (am), ind. recently, newly, lately, a short time ago, not long since, just, (the crude *nava* is prefixed to a past pass. part. in this sense, see *nava-baddha*); [for 2. *nava* see p. 473, col. 1: cf. Zend *nava*: Gr. *νέος* for *νέος*, *vebs*, *veids*, *ve-apō-s*, *ve-āv*, *veāv-la-s*, *ve-āt*, *ve-orō-s*, *ve-or-ta*, *ve-ox-pō-s*, *ve-βpō-s*, *ve-atō-s*, *ve-apā*, *ve-pō-v*: Lat. *novus*, *Novius*, *nov-iciu-s*, *nov-āli-s*, *nov-ellu-s*, *nov-āre*, *nov-er-ca*, *nū-nt-iv-s*, *de-nuo*, *nū-per*: Osk. *Nuv-la*, *Nuceria*: Goth. *niw-yi-s*, 'new'; *niuyi-tha*, 'newness': Angl. Sax. *nīwe*, *neow*, *nīwa*: Lith. *naū-ye-s*, 'new'; *nauyō-ka-s*, 'a novice': Slav. *nov-ŭ*, 'new': Hib. *nua*, *nuadh*.] — *Nava-kārikā*, f. a bride, a woman newly married, (probably wrong reading for *nava-varikā*); a new Kārikā or comment. — *Nava-kālikā*, f. (fem. of *nava-kālaka*), a young woman, either one recently married or one in whom menstruation has lately commenced. — *Nava-krit*, wrongly for *nava-gat*. — *Nava-gat*, i, t, t, Ved. first-born (?). — 1. *nava-graha*, as, ā, am (for 2. see under *navan*), lately caught; [cf. *nava-buddha*]. — *Nava-ēthāttra*, as, m. a new scholar, a student, novice. — *Nava-ja*, as, ā, am, recently born, lately produced, new, young (e. g. *nava-jah sasti*, the new moon or the moon just becoming visible). — *Nava-jā*, ās, ās, am, Ved. lately produced, new, young. — *Nava-jāta*, as, ā, am, Ved. born anew, new-born, fresh, new. — *Nava-tara*, as, ā, am (compar.), newer, younger, fresher, &c.; [cf. *naviyas*]. — *Nava-tā*, f. or *nava-tea*, am, n. freshness, novelty. — *Nava-dala*, am, n. the fresh leaf of a lotus flower, any young leaf. — *Nava-dvipa*, as, m. 'the new island,' N. of a place now called Nuddea, sixty miles from Calcutta, in the district of Burdwan on the right bank of the Bhāgrathi or great western branch of the Ganges at the point where it is joined by the Jellinghee. — *Nava-nagara*, am, n. 'the new town,' N. of a town. — *Nava-nalina-dalāya* (fr. *nava-nalina-dala*), Nom. A. *nava-nalina-dalāyate*, &c., to resemble the leaf of a fresh lotus blossom. — *Navanalinadalāyamāna*, as, ā, am, resembling the leaf of a fresh lotus flower. — *Nava-nī*, i, f. or *nava-nīta*, am, n. fresh butter. — *Navanitaka*, am, n. clarified butter. — *Navanita-dhenu*, us, f. a quantity of butter presented to Brāhmins, see *dhenu*. — *Nava-porāṇādi-bhākṣaṇa*, am, n. 'eating of new leaves &c.', N. of a

chapter of the Purāṇa-sarva-sva. — *Nava-pallava*, am, n. a new shoot, young sprout. — *Nava-prasūtā*, f. a woman who has lately brought forth (a child). — *Nava-prāsāna*, as, m. eating of new rice or new barley. — *Nava-phalika*, f. a bride, a newly-married woman; a girl in whom menstruation has recently begun. — *Nava-baddha*, as, ā, am, lately caught, recently bound. — *Nava-mallikā*, f. Arabian jasmine, Jasminum Sambac; (also read *nava-mūlikā*). — *Nava-mālikā*, f. many-flowered Nykantes, Jasminum Sambac (= *nava-mallikā*); N. of a daughter of Dharmavardhana, king of Srāvasti. — *Nava-mālini*, f. a kind of metre consisting of four lines of twelve syllables each. — *Nava-megha*, as, m. a new cloud or one just appearing. — *Nava-yajña*, as, m. sacrifice or oblation of the first-fruits of the harvest; [cf. *nā-vayajñika*, *navaśasyeshti*, *nava-sasya*]. — *Nava-yauvana*, am, n. fresh or incipient youth, bloom of youth, prime; (as, ā, am), being in the bloom of youth; (ā), f. a young woman. — *Navayauvanavāt*, ān, āt, at, blooming with the freshness of youth. — *Nava-raktaka*, am, n. a newly-dyed garment. — *Nava-rajās*, ās, f. a girl who has only recently menstruated. — *Nava-rādū*, ās, f. a bride, a newly-married woman; a daughter-in-law. — *Nava-varikā*, f. a newly-married woman; [cf. *nava-kārikā*]. — *Nava-vastra*, am, n. new cloth. — *Nava-rāstra*, as, m., Ved., N. of a man or of an evil spirit. — *Nava-sāsi-bhrit*, t, m. 'bearing the new moon (on his brow),' an epithet of Śiva. — *Nava-sasya*, am, n. the first-fruits of the year's harvest, the grain first matured. — *Navaśasyeshti* ('*ya-iśh*'), i, f. 'sacrifice of first-fruits,' a sacrifice performed on eating the first matured rice or grain of the year; (wrongly written *navaśasyeshti*; cf. *nava-yajña*). — *Nava-srāddha*, am, n. the first series of Srāddhas collectively, or funeral offerings on the first, third, fifth, seventh, ninth, and eleventh days after a person's demise. — *Nava-saṅghārāma* ('*gha-ār*'), as, m., N. of a monastery. — *Nava-ū*, i, f., Ved. a cow that has recently calved. — *Nava-sūtikā*, f. a milch cow; a woman recently delivered. — *Navānkura* ('*va-ar*'), N. of a work. — *Navānna* ('*ra-an*'), am, n. new rice, new grain, the first-fruits; the grain first ripened, rice or grain recently matured; a ceremony observed on first eating the new rice, &c. — *Navānna-bhākṣaṇa*, am, n. 'eating of new grain,' N. of a chapter of the Purāṇa-sarva-sva. — *Navānna-sthāli-pākāmantra*, ās, m. pl., N. of a work. — *Navānneshti* ('*na-iśh*'), i, f. sacrifice of the first-fruits, see *navaśasyeshti*. — *Navāmbara* ('*va-am*'), am, n. new and unbleached cloth. — *Navāmbu* ('*va-am*'), n. fresh water. — *Navānna* ('*va-ar*'), am, n., N. of a place. — *Navāha* ('*va-aha*'), as, m. a new day, the first day of a fortnight. — *Navi-karaṇa*, am, n. making new, doing anew, renewing. — *Navi-kri*, cl. 8. P. A. -karoti, -kurute, -kartum, to make new, renew, restaurate, revive. — *Navi-krita*, as, ā, am, done or made anew, renewed, revived. — *Navi-bhāva*, as, m. becoming young or new, renovation. — *Navi-bhūta*, as, ā, am, become new, renewed, revived. — *Navetara* ('*va-i*'), as, ā, am, 'other than new,' old. — *Navodhā* ('*va-ūdhā*'), f. a newly-married woman, a bride. — *Navoddhrita* ('*va-ud*'), am, n. fresh butter; [cf. *nava-nīta*].

1. *navaka*, as, ikā, am, = 1. *nava*, col. 2.

Navishtha, as, ā, am, Ved. the newest, youngest, last; (am), ind. (?), at last.

Navina, as, ā, am, = 1. *nava*, new, fresh, recent, modern. — *Navina-candra*, as, m. the new moon. — *Navina-mata-vicāra*, as, m. 'inquiring into new opinions,' N. of a philosophical work by Hāmī-rāma. — *Navina-vedāntin*, i, m. a modern Vedānta philosopher.

Nuviyas or *navyas*, ān, ās, as (compar. of 1. *nava*), Ved. new, fresh, young, recent, who has done anything or shown himself recently; very new; (as), ind. recently, lately; (*ase* or *asā*), ind. anew.

1. *narya*, as, ā, am, Ved. new, fresh, young; (as), m. a species of plant, = *rakta-punar-navā*;

[cf. Lith. *navya-s*; Goth. *niuyi-s*.] — *Navya-mata-vicāra*, as, m. = *navina-mata-vicāra*. — *Navya-vat*, ind. like new, ever new (?).

Navyas. See *naviyas*, p. 472, col. 3.

नव 2. *nava*, as, m. (fr. rt. 4. nu), praise; panegyric, celebration. (For 1. *nava* see p. 472, col. 2.)

Navana, as, n. the act of praising, laudation.

Navishī, is, f, Ved. a song of praise, hymn; (Sāy.) a new sacrifice or oblation, (as if fr. 1. *nava*.)

2. *navya*, as, ā, am, Ved. to be praised, praiseworthy, laudable, deserving of praise. — *Navya-var-dhamāna*, as, m., N. of an author.

नवत 1. *navata*, as, m. (for 2. see col. 2), an elephant's painted or variegated housings; woollen cloth; a cover, blanket, wrapper.

नवन् *navan*, m. f. n. pl. (said to be fr. rt.

4. nu), nine; [cf. Zend *navan*, 'nine'; Gr. *ἐννέα*, *ēna-to-s*, *ēna-ro-s*, *ēna-to-s*, *ēna-kis*, *ēna-kis*, *ēna-kōsioi*, *ēna-kōsioi*, *ēna-kōsioi*, *ēna-kōsioi*; Lat. *novem*, *nōnu-s*, *nōv-ens*, *nōnā-ginta*, *non-genti*; Goth. *niun*, 'nine'; *niun-da*, 'the ninth'; Angl. Sax. *nigan*, 'nine'; Old Germ. *niun*; Mod. Germ. *neun*; Old Pruss. *nevin-s*, 'the ninth'; Slav. *devan-ti*, 'nine'; Lith. *devyn-i*, 'nine', *n* changed into *d* as in *dēvo-ies*, 'a cloud,' from Sanskrit *nabhas*; *devin-ta-s*, 'the ninth'; Hib. *naoi*, 'nine'; Cambro-Brit. *naw*, 'nine'.] — *Navakāṇḍikā-bhāshya*, am, n. 'commentary of nine sections,' N. of a commentary on Kātyāyana's *Śrāddha-sūtras* by Nīlāsura. — *Nava-kṛitās*, ind. 9 times. — 2. *nava-graha*, ās, m. pl. the 9 planets, or sun, moon, five planets, and the ascending and descending nodes.

— *Navagraha-mantra*, ās, m. pl. 'hymns or prayers to the 9 planets (?)', N. of a work. — *Navagraha-sānti*, is, f. propitiation of the 9 planets. — *Nava-gva*, as, ā, am, Ved. ninefold, consisting of 9; (ās), m. pl. N. of a mythological family often associated with that of Angiras and described as sharing in Indra's battles, regulating the worship of the gods, &c.; (ās), m. one of the family called *Nava-gvas*; [cf. *daśa-gva*, *daśagvin*.] — *Navaśat-vārīṇsa*, as, i, am (fr. the following), the 49th.

— *Navaśat-vārīṇsat*, t, f, 49. — *Nava-tantu*, us, m., N. of a son of Viśvā-mitra. — *Navatrinśa*, as, i, am (fr. the following), the 39th. — *Nava-trinśat*, t, f, 39. — *Nava-daśa*, as, i, am (fr. the following), the 19th; consisting of 19. — *Nava-daśan*, a, m. f. n. pl., 19. — *Nava-dīdhi*, is, m. 'nine-rayed,' Mars, the planet or its deified regent; [cf. *navārcis*.] — *Nava-durgā*, f. Durgā in her 9 forms (viz. *kumārīkā*, *tri-mūrti*, *kalyāṇī*, *rohini*, *kālī*, *cam-ḍikā*, *śūmblavī*, *durgā*, *bhadrā*). — *Nava-dolā*, f. a litter borne by 9 men. — *Nava-dvāra*, as, ā, am, 'nine-doored,' having 9 gates; an epithet of the body, which has 9 apertures or outlets, as the nostrils, ears, mouth, &c.; [cf. *nava-mukha*.] — *Nava-dhā*, ind. divided into 9 parts, ninefold, in 9 ways, 9 times. — *Nava-navati*, is, f., 99; (in the Veda the number 99 is used for any large number.)

— *Navanavati-tama*, as, i, am, the 99th. — *Nava-pañcāśa*, as, i, am (fr. the following), the 59th. — *Nava-pañcāśat*, t, f, 59. — *Nava-paṭ*, -*pāt*, -*padī*, -*pāt*, Ved. having 9 feet, consisting of 9 feet. — *Nava-bhāga*, as, m. the 9th part, especially of an asterism or of a lunar mansion; [cf. *navāṅśa*.] — *Nava-mukha*, as, i, am, having 9 apertures or openings; [cf. *nava-dvāra*.] — *Nava-ranga*, am, n. gift to five and acceptance by four persons of the best *Kāyastha* families (?). — *Navaranga-kula*, as, ā, am, having the privilege of marrying into 9 distinct families (?). — *Nava-ratna*, am, n., 9 precious gems, viz. a pearl, ruby, topaz, diamond, emerald, lapis lazuli, coral, sapphire, and one called *Go-medā*, (these 9 jewels are supposed to be related to the 9 planets); the 9 jewels, i. e. the 9 men of letters at the court of Vikramāditya were *Dhanvantari*, *Kāshapaṇaka*, *Amara-siṅha*, *Sanku*, *Veṭāḥa-bhaṭṭa*, *Ghaṭa-karpura*, *Kālī-dāsa*, *Vara-ruṇi*, and *Varāha-mihira*; N. of a collection of 9 verses.

— *Nava-ratha*, as, m., N. of a son of Bhīma-ratha and father of Daśa-ratha. — *Nava-rātra*, as, m. or *navarātrika*, am, n. a period of 9 days; a Soma sacrifice with 9 Sutyā days; 9 days in the middle of the *Gavām-ayana*; (am), n. the period of 9 days from the first of the light half of month *Āśvina* to the 9th, devoted to the worship of Durgā. — *Nava-rāśika*, the rule of proportion with 9 terms comprising four proportions. — *Navarāśa* ('*va-rāśa*'), as, ā, am, Ved. consisting of 9 verses. — *Navarīṇsa*, as, i, am (fr. the following), the 29th. — *Navarīṇsat*, is, f., 29. — *Nava-rīḍha*, as, ā, am, ninefold, consisting of 9 parts. — *Nava-ryūha*, as, m. an epithet of Vishnu; [cf. *catu-ryūha*.] — *Nava-śakti*, is, m. 'having 9 faculties,' an epithet of Siva or Vishnu. — *Nava-sata*, am, n., 109. — *Navaśata-tama*, as, i, am, the 109th. — *Nava-sas*, ind. 9 by 9, by nines. — *Nava-sāyaka*, as, m. a N. given to any of 9 inferior classes, viz. cowherd, gardener, oilman, weaver, confectioner, water-carrier, potter, blacksmith, and barber. — *Nava-śaṭka*, as, ā, am, consisting of 9 × 6 (strings &c.). — *Nava-śaṣṭi*, is, f., 69. — *Navaśaṣṭi-tama*, as, i, am, the 69th. — *Nava-saptati*, is, f., 79. — *Nava-saptati-tama*, as, i, am, the 79th. — *Nava-saptadāśa*, as, m., N. of an *Ātirātra* ('containing 9 Saptadāśa-stotras'). — *Nava-sāhasāṅka-carita*, am, n. 'the 9 or the new (fr. 1. *nava*) deeds of king *Sāhasāṅka*,' N. of a *Campū* composed by Śrī-harsha. — *Navāṅśa* or *navāṅśaka* ('*va-āṅ*'), as, m. a 9th, a 9th part, especially of an asterism or lunar mansion; [cf. *nava-bhāga*.] — *Navāṅśaka-pa*, as, m. the regent of a *Navāṅśaka*. — *Navāṅśa-nātha*, as, m. the regent of a *Navāṅśa*. — *Navāṅśa* ('*va-āṅ*'), f. a species of plant (= *karkaṭa-śringī*). — *Navāṅśa* ('*va-āṅ*'), am, n. a medicinal preparation of iron, containing 9 parts of iron. — *Navārcis* ('*va-ar*'), is, m. 'nine-rayed,' the planet Mars or its deified personification. — *Navārci* ('*va-as*'), is, f., 89. — *Navārci-tama*, as, i, am, the 89th. — *Navāha* ('*va-aha*'), as, m. a period of 9 days; a Soma sacrifice with 9 Sutyā days; 9 days in the middle of the *Gavām-ayana*; [cf. *navarātra*.]

3. *nava* = *navan*, nine, in *tri-nava*, q. v.

2. *navaka*, as, ā, am, consisting of 9; (am), n. the aggregate of nine, nine.

2. *navata*, as, i, am, the 90th; [cf. *eka-n*, *catu-n*, *catu-n*, *tri-n*, *dvā-n*, *dvi-n*.]

Navati, is (according to lexicographers also *navati*), f., 90. — *Navati-tama*, as, i, am, the 90th. — *Navati-dhanus*, us, m., N. of an ancestor of Śākya-muni. — *Navati-dhā*, ind. ninetyfold. — *Navati-ratha*, as, m., N. of an ancestor of Śākya-muni. — *Navati-sas*, ind. by nineties, ninety by ninety.

Navatika, f. (fr. *navati*), a paint-brush containing 90 hairs.

Navama, as, i, am, the 9th; (ā), f., scil. *tithi*, the 9th day of a lunar half month. — *Navamāṅśa* ('*ma-āṅ*'), as, m. = *navāṅśa*, q. v.

Navamaka, as, ikā, am, the 9th.

Navin, i, in, i, consisting of 9, composed of 9.

नवपट्टिका *nava-patṭikā*, f. (fr. 1. or 2.

nava), a particular sport described in the *Kāma-sūtra* by Vātsyāyana.

नवर *navara*, a particular number.

नवरम् *navaram*, ind. only.

नविपुला *na-vipulā*, f. a kind of metre.

नवेदस् *navedas*, ās, ās, as, Ved. cognizant,

observing, perceiving; appreciating; an observer; appreciator (with gen. of the object); [cf. *ko-vida*.]

नव्य 1. and 2. *navya*. See p. 472, col. 3;

and col. 1. of this page.

नश 1. *naś* (related to rt. *naksh*; cf. rt.

1. *naś*), cl. 1. P. A. *naśati*, -*te*, Aor.

ānaś or *ānak*, &c. (Pāp. VI. 4, 73, but these forms may be referred to rt. 1. *naś*), Ved. to reach, attain,

obtain; to meet with, find: Caus. *naśayati*, &c., to cause to obtain or meet with; [cf. Lat. *nanctescor*.]

1. *naśa* in *dū-naśa*, *dur-naśa*, q. v.; [cf. 1. *naśa*.]

नश 2. *naś*, cl. 1. 4. (more usually cl.

4.) P. *naśati*, *naśyati* (ep. also -*te*), *nanāśa* (3rd pl. *neśus*), *naśitā*, *nanāśhā* (according to Vopa-deva also *nanāśhā*), *naśishyati*, *nanāśhyati*, *anaśat*, *aneśat*, *naśitum*, *nanāśitum*, to be lost, disappear, to become invisible, to vanish; to perish, be destroyed, wane; to escape, run away; to come to nothing, be frustrated, be unsuccessful: Caus. *naśayati* (ep. also A. *naśayate*), -*yitum*, Aor. *aninaśat*, to cause to disappear, make invisible; to cause to perish, suffer to perish, destroy, efface; to violate, deflower; to cause to be lost, to lose; to forget; to extinguish (as a fire); to drive away, cause to fly away; to disappear (in *mā vyāghrā ninaśur vanāt*, let not the tigers disappear from the forest, *Mahā-bh. Udyoga-p. 86a*): Desid. *ninaśishati*, *ninaśishati*: Intens. *nānaśyate*, *nānaśyati*; [cf. Zend *naśu*, 'a corpse'; *naś-ista*, 'very destructive'; Gr. *νέκ-υ-ν*, *νέκ-υ-ια*, *νέκ-πό-ν*, probably *νέκ-ο-ν*; *νέκ-ο-ν* for *νέκ-ο-ν*, like *οὐν* for *οὐν*: Lat. *nex*, *nec-are*, *nec-ere*, *noxa*, *per-nicēs*, *ve-ne-nu-m* for *ve-nec-nu-m*: Goth. *nau-s*, *navi-s*, 'a corpse,' for *nag-u-s* or *nah-u-s*.]

3. *naś*, k, k, k, or f, f, f, disappearing; perishing; [cf. *jiva-n*.]

2. *naśa*, as, m. destruction; perishing; [cf. 2. *naśa*.]

Naśana, am, n. disappearing, vanishing; perishing; escaping.

Naśīti, tā, tri, tri, one who disappears; perishing, being lost; destroying, a destroyer; [cf. *naśhīti*.]

Naśyat, am, anti, at, perishing, decaying, being destroyed; waning, wasting. — *Naśyat-prasūti*, is, is, i, whose offspring perishes; (is), f. a woman who brings forth a dead child. — *Naśyatprasūtikā*, f. a female bearing a dead child.

Naśvara, as, i, am, perishing, perishable; destructible; transitory, evanescent, subject to decay; destructive, mischievous. — *Naśvara-tva*, am, n. perishableness, transitoriness; destructiveness.

Nashā, as, ā, am, lost, disappeared, disappearing; vanished, invisible, lost sight of; perished, destroyed, ruined, spoiled, wasted, annihilated, dead; run away, fled; depraved, debauched; deprived of (at the beginning of a comp.). — *Nashā-āndra*, as, m., N. of the fourth day in both halves of the month *Bhādra*. — *Nashā-āndra*, as, ā, am, one who has lost consciousness, unconscious, fainted, insensible, swooning away, losing one's senses. — *Nashā-āśhā*, as, ā, am, one who has lost the power of motion; unconscious, fainted, insensible. — *Nashā-āśhā-tā*, f. unconsciousness, insensibility, fainting, swooning. — *Nashā-janman*, a, n. 'the lost nativity,' subsequent calculation or casting of a lost nativity. — *Nashā-jātaka*, am, n. = *nashā-janman*; N. of the thirteenth *Adhyāya* in *Varāha-mihira's Laghu-jātaka*. — *Nashā-dṛishṭi*, is, is, i, one who has lost his sight, blind. — *Nashā-matī*, is, is, i, one who has lost his intellects. — *Nashā-mārgāna*, am, n. seeking any lost object. — *Nashā-rājya*, am, n., N. of a district to the north-east of *Madhya-dēśa*. — *Nashā-rūpa*, as, ā, am, one whose form is lost or no more seen; (ā), f., scil. *anu-shṭubh*, a variety of the *Anu-shṭubh*. — *Nashā-visha*, as, ā, am, Ved. (a snake &c.) that has lost (its) venom. — *Nashā-vija*, as, ā, am, destitute of the seminal secretion, without the power of procreating, impotent. — *Nashā-vedana*, as, i, am, finding a lost object. — *Nashā-samemriti*, is, is, i, one who has lost his memory, unmindful, forgetful. — *Nashā-sanjña*, as, ā, am, one who has lost his consciousness. — *Nashā-smṛiti*, is, is, i, one who has lost his memory, forgetful. — *Nashā-gṇat* ('*va-āṅ*'), is, m. a Brāhman or householder whose fire has been extinguished or who has lost his consecrated fire. — *Nashātānkam* ('*va-āṅ*'), ind. without

anxiety or fear. — *Nashjātman* (‘*ā-āf*’), ā, ā, a, deprived of mind or sense. — *Nashjāpti-sūtra* (‘*ā-āp*’), am, n. booty, plunder. — *Nashjārtha* (‘*ā-ār*’), as, ā, am, one who has lost his property, reduced to poverty. — *Nashjāsanka* (‘*ā-ās*’), as, ā, am, destitute of fear, fearless, dauntless. — *Nashjāsu* (‘*ā-asu*’), us, us, u, Ved. one whose vital spirits have disappeared. — *Nashjendukalā* (‘*ā-in*’), f. the day of new moon when it rises invisible. — *Nashjendriya* (‘*ā-in*’), as, ā, am, one who has lost his organs of sense, deprived of one’s senses. — *Nashjāishin* (‘*ā-esh*’), ī, ipī, ī, seeking any lost object. — *Nashjāishya*, am, n. the act of seeking what has been lost.

Nashji, īs, f. loss, destruction, ruin.

नशक नाशका, as, m. a species of crow.

नश नशता. See p. 473, col. 3.

नस 1. *nas* (the alternative form for *asmān* acc. pl., for *asmābhyam* dat. pl., and for *asmākam* gen. pl. of the first personal pronoun *asmā*, q. v.): us, to us, of us; (*nas* is an enclitic and has no accent.)

नस 2. *nas*, cl. 1. A. *nasate*, *nese*, *nasitā*, &c., Ved. to approach, to go towards, to join; to copulate (especially as husband and wife); (said to mean also) to be crooked or curved; to bend; to be fraudulent; [cf. Gr. *νέ-ω-μαι*, *νέ-σ-ο-μαι*, *νέ-σ-ο-μαι*, probably also *νέ-ω-μαι*, *νέ-σ-ο-μαι*, *νέ-σ-ο-μαι*].

नस 3. *nas*, f. (probably fr. rt. *snā*, to bathe, or *snū*, to flow, the initial *s* being dropped; cf. *nas*; *nas* is defective in nōm. voc. sing. du. and pl., acc. sing. du., but may be optionally substituted for *nāsikā*, q. v., in the acc. pl. and remaining cases, e.g. *nasas* or *nāsikās*, *nasā* or *nāsikayā*, *nobhyām* or *nāsikābhyām*; only the weak cases *nasā*, *nasī*, *nasā*, however, appear to occur), the nose; [cf. *nāsā*, *nāsikā*; Lat. *nasus*, *naris*]. — *Nash-kshudra*, as, ā, am, small-nosed. — *Nastah-karman*, a, n. ‘the putting into the nose,’ talking snuff. — *Nas-tas*, ind. from the nose, into the nose. — *Nasy-ota*, as, ā, am (fr. *nasi* loc. sing. + *ota*), led by a string through the septum of the nose, fastened by the nose, furnished with a nose-ring; an ox or other animal led by a string through the septum of the nose. — *Nas-val*, ān, atī, at, Ved. having a nose.

Nasa (at the end of an adj. comp.) = 3. *nas*, the nose, see *un-n*, *urū-n*, *kumbhī-n*, *khara-n*, *go-n*, *dru-n*, &c.; (ā), f. the nose.

Nasi, the nose (?), in *kumbhī-n*, q. v.

Nasta, as, m. the nose; (ā), f. a hole bored in the septum of the nose, cf. *nastaka*, *nastita*; (am), n. a sternutatory, snuff. — *Nastakarana*, am, n. a kind of instrument used by the Bhikshus for injecting the nose. — *Nasta-tas*, ind. (perhaps only = *nas-tas* with reduplicated affix *tas*), from the nose, out of the nose. — *Nastota* (‘*ta-ota*’), as, m. an ox led by a string through his nose; (also read *nasy-ota*; see under 3. *nas*).

Nastaka, as, m. a hole bored in the septum or bridge of the nose of cattle for draught.

Nastita, as, ā, am, nozzled, having a hole bored in the septum of the nose, an ox or any other draught animal with a string through its nose, (the sort of rein usually employed in India.)

Nasya, as, ā, am, belonging or relating to the nose, nasal, in the nose; (ā), f. the nose; the string through the nose of an animal [cf. *nasya*]; (am), n. the hairs in the nose; a sternutatory, snuff. — *Nasya-vidhi*, īs, m. ‘rules about sternutatories,’ N. of the twenty-seventh chapter of the medical work *Sām-gadhara-samhitā*.

नसंविद् *na-samvid*, t, f. unconsciousness; forgetfulness.

नसुकर *na-sukara*, as, ā or ī, am, not easy to be done.

नह 1. *nah*, cl. 4. P. A. *nahyati*, -te, *na-nāha*, *nehe*, *naddhā*, *nahyati*, -te, *anāt-sū*, *anaddha*, *naddhum*, to bind, tie, bind on, bind round, put on, gird round, bind together; A. to put on one’s self, dress, put on armour, arm one’s self: Caus. *nāhayati*, -yitum, Aor. *aninahat*, to cause to bind or tie together, to cause to put on: Desid. *ninatsati*, -te: Intens. *nānahyate*, *nānaddhi*; [cf. Gr. *νέ-ω*, *νέ-θ-ω*, *νέ-μ-ω*, *νέ-σι-ω*, *νέ-τρο-ν*, *νέ-ω*, Intens. *νν-νέ-ω*, *νν-νέ-ω*: Lat. *neo*, *ne-men*, *netu-s*, *net-t-o*, *neuv-s*: Old Germ. *nā-an*, *nāw-an*, *nāh-an*, ‘to sew’; *nā-dal*, ‘needle’; *nah*, ‘near’; Goth. *nehta*, ‘a needle’; *nēhva*, ‘near’; Angl. Sax. *naedl*, ‘needle’; *neah*, *neh-st*, *nearra*: Eng. *nigh*: Mod. Germ. *nāhen*, *nad-el*, *nah*, *nach*, *ge-nug*: Hib. *nasgaim*, ‘I bind’; *nas*, ‘a tie.’]

2. *nah*, t, f, Ved. a bond, tie; [cf. *akshā-n*].

Naha in *dru-paka*, q. v.

Nahana, am, n., Ved. a bolt, a nail or connecting beam in a wall.

Nahyamāna, as, ā, am, being bound, tied, or fettered.

नहि *na-hi*, ind. for not, surely not, certainly not, by no means, not at all; *na-nahī*, certainly not; (*nahī* is sometimes strengthened in the Veda by other particles, e.g. *nahy angā*, *nahī nu*, *nahī sma*). — *Nahī-mātra*, as or am, m. or u. (?), a particular high number; [cf. *na-mūtra*].

नहुस् *nahus*, us, m. a man, one who does not belong to one’s own immediate community, a neighbour [cf. *nābhi*; Mod. Germ. *nahe*]; (collectively) the neighbourhood.

Nahusha, as, m., Ved. = *nahus*, a man; N. of a son of Manu and author of a Rīg-veda hymn; N. of an ancient king, one of the lunar race, son of Āyus and grandson of Purū-ravas, father of Yayāti, who took possession of Indra’s throne in heaven for a time, but was afterwards deposed and changed into a serpent; (according to others) a son of Ambarisha, father of Nābhāga; N. of a serpent-demon; N. of a Marut; an epithet of Kṛishṇa-Vishṇu; [cf. *naghusa*, *nāhusha*, *nāhushi*]. — *Nahusha-ārta*, am, n. ‘the life of Nahusha,’ N. of the 112th chapter of the Bhūmi-khaṇḍa of the Padma-Purāṇa. — *Nahushākhyā* (‘*sha-ākḥ*’), am, n. the plant Tabernaemontana Coronaria (= *tagara-pushpa*). — *Nahushātmaja* (‘*sha-āt*’), as, m., N. of a king, the son of Nahusha, also called Yayāti.

Nahushṭara, as, ā, am, Ved. nearer (?), nearer than a neighbour.

Nahushya, as, ā, am, Ved. belonging to a descendant of Nahus, belonging to a man in general, human; (as), m. a man.

ना नā, ind. = *na*, no, not.

नाक *nāka*, as, m. (said to be fr. *na + āka*, where there is no unhappiness), heaven, the vault or ceiling of heaven, the upper sky, the firmament, sky, atmosphere, ether, paradise, (often in the Veda with *divo*, gen. of 3. *div*, or with *utama* or *trītiya*; cf. *tri-nāka*, *tri-diva* in Vājasaneyi-samhitā XVII. 67, the scale upwards is given as follows: 1. *Prithivī*, earth; 2. *Antariksha*, atmosphere; 3. *Div*, sky; 4. *Divo-nāka*, upper sky; 5. *Svar-jyotiḥ*, heaven of light or sphere of the luminaries; the sun (?); N. of a Maudgalya; N. of a mythical weapon of Arjuna; (as, ā, am), ‘painless (?)’ N. of a dynasty. — *Nāka-āra*, as, ā, am, walking in the sky (as the Pītipis). — *Nāka-nātha*, as, m. or *nāka-nāthaka*, as, m. ‘guardian of the sky,’ an epithet of Indra. — *Nāka-nāyaka*, as, m. ‘chief of the sky,’ an epithet of Indra. — *Nākanāyaka-purohita*, as, m. ‘Indra’s chief priest,’ an epithet of Brihaspati. — *Nāka-pāla*, as, m. guardian or lord of the sky. — *Nāka-prishṭha*, am, n. ‘sky-ceiling,’ the upper sky, the uppermost heaven. — *Nāka-prishṭhya*, as, ā, am, being in the highest heaven. — *Nāka-loka*, as, m. the heavenly world. — *Nāka-vanītā*, f. ‘a nymph of heaven,’ an Apsaras.

— *Nāka-sad*, t, t, t, resting in the firmament, inhabiting the sky; (t), m. an inhabitant of heaven, a deity; (as), m. pl., N. of nine Ekāhas; (t), f., N. of an Ishṭakā. — *Nākāpagā* (‘*ka-āp*’), f. the river of heaven, the heavenly Gangā. — *Nākesa* (‘*ka-īśa*’), as, m. ‘the lord of the sky,’ an epithet of Indra. — *Nākesvara* (‘*ka-īś*’), as, m. ‘the lord of heaven,’ a god. — *Nākaulka* (‘*ka-oh*’), ās, m. ‘whose dwelling is the sky,’ an inhabitant of heaven, a god.

Nākin, ī, m. a deity, god (as dwelling in Nāka).

— *Nāki-nātha*, as, m. ‘chief of the gods,’ an epithet of Indra.

नाकु *nāku*, us, m. (said to be fr. rt. *nam*), an ant-hill or mole-hill, a burrow; a mountain; N. of a Muni or saint. — *Nāku-sadman*, ā, m. a snake.

नाकुल *nākula*, as, ī, am (fr. *nakula*), relating or belonging to an ichneumon, ichneumon-like, similar to an ichneumon; (as), m. a patronymic from Nakula [cf. *nākuli*]; (ās), m. pl., N. of a people; (ī), f. the ichneumon plant, a particular plant supposed to furnish the ichneumon or mongoose with an antidote when bitten in a conflict with a snake [cf. *gandhā-nākuli*, *nakuleshṭā*]; a sort of pepper, Piper Chaba (= *čavya*); the root of the Seemul tree (= *kukkufi-kanda*) and several other plants, as *yava-tiktā*, *śveta-kantā-kāri*, *sarpa-gandhā*. — *Nākulāndhya* (‘*lu-an*’), am, n. ‘ichneumon blindness,’ a kind of weakness of sight.

Nākuli, īs, m. a descendant of Nakula, a patronymic of Satānika.

नाक्र *nākra*, as, m., Ved. an aquatic animal; [cf. *nakra*].

नाक्षत्र *nākshatra*, as, ī, am (fr. *nakshatra*), belonging to the constellations or lunar asterisms, starry, sidereal; (am), n. a month computed by the moon’s passage through the twenty-seven mansions, or one of thirty days of sixty Ghaṭis each.

Nākshatrika, as, ī, am, relating or belonging to the lunar asterisms, sidereal; (as), m. a month of twenty-seven days, each day being the period of the moon’s passage through a lunar asterism; (ī), f. the state or condition to which a person is subjected agreeably to the asterism presiding over his nativity.

नाग *nāga*, as, m. (perhaps for original *snāga*; Angl. Sax. *snaca*; Eng. *snake*; or connected with *naga*, a mountain, or *nagna*, naked; said to be fr. rt. 1. *dah* through change of *d* into *n*), a snake in general, especially the spectacle-snake or cobra capella, Coluber; a Nāga or fabulous serpent-demon so called, having a human face with the tail of a serpent, (the race of these beings is said to have sprung from Kadru, wife of Kaśyapa [or from Su-rasā], in order to people Pātāla, one of the regions below the earth, their city is called Bhoga-vatī); an elephant; a shark (= *tantu-nāga*); a cruel or tyrannical person; (at the end of a comp.) ‘an elephant of a man,’ any great or pre-eminent person; N. of several plants, the small tree with fragrant blossoms, Mesua Roxburghii [cf. *nāga-keśura*]; Rottlera Tinctoria (= *pun-nāga*); a Cyperus (= *mustaka*); Piper Betel; a poisonous plant (see *nāga-stokaka*); a cloud; a peg or nail projecting from a wall to hang anything upon; one of the five airs of the body, that which is expelled by eructation; N. of the number seven, (probably to be referred to seven mythical serpents, but eight principal Nāgas are mentioned); N. of a Sādhya; of a Buddhist teacher; of a king of Āryāvarta, contemporary of Samudragupta; N. of a dynasty consisting of nine or seven princes; N. of several men; N. of a mountain; of a district; (ī), f. a female Nāga; a female elephant; (am), n. tin; lead; one of the astronomical periods called Karāṇas, (it is one of those termed *dhrūva*, q. v., or invariable, and corresponds to the last half of Amāvāsya or new moon); the effects of that period on anything done or happening during it; (as, ī, am), formed or consisting of snakes, serpentine, snakey; relating to serpents or serpent-demons;

elephantine, belonging to or resembling an elephant; (*ā*), f., N. of a woman; [cf. *kṣhiti-n°*]. — *Nāga-kanda*, as, m. a kind of bulbous plant (= *hastī-kanda*). — *Nāga-kanyakā*, f. a serpent-virgin. — *Nāga-karna*, as, m. a kind of Ricinus (= *rahtairāṇḍa*, *hastī-karna*). — *Nāga-kṣīpalka*, am, n. the blossom of Mesua Roxburghii. — *Nāga-kumārā*, as, m. a prince of the serpent-demons; N. of a class of deities among the Bhavanādīśas guarding the treasures of Kuvera. — *Nāga-keśa*, as, m., N. of a minister of king Nageśa. — *Nāga-keśara* or *nāga-kesara*, as, m. a small tree with fragrant blossoms (commonly Nageśar), Mesua Roxburghii or Ferrea; (*am*), n. the blossom of this tree. — *Nāga-khaṇḍa*, N. of one of the nine divisions of Bhārata-varsha. — *Nāga-gandhā*, f. a species of bulbous plant (= *nākulī* or *sarpa-gandhā*). — *Nāga-garbha*, am, n. red lead. — *Nāga-tūḍa*, as, m. 'snake-crested' or 'whose top-knot consists of snakes,' an epithet of Siva. — *Nāga-śhatrūrā*, f. a kind of plant, Titaridium Indicum. — *Nāga-ja*, as, ā, am, produced by or born from a Nāga, &c.; (*am*), n. red lead; tin. — *Nāga-jihvā*, f. 'snake-tongue,' a species of plant, Asclepias Pseudosarsa; (see *śatvā*). — *Nāga-jihvīkā*, f. red arsenic. — *Nāga-jivana*, am, n. tin. — *Nāga-jivana-satru*, us, m. 'enemy of tin,' orpiment. — *Nāga-tīrtha*, am, n., N. of a Tīrtha. — *Nāga-datta*, as, ā, am, given by Nāgas or serpents; (*as*), m., N. of one of the 100 sons of Dhṛita-rāṣṭra; N. of a man related to Śākya-muni; of a king of Āryāvarta, contemporary of Samudra-gupta. — *Nāga-danta*, as, m. elephant's tusk or ivory, the tooth or tusk of an elephant; a shelf, peg, or bracket projecting from a wall and used to hang things upon; (*ā*), f., N. of an Apsaras; (*ī*), f. a species of sun-flower, Heliotropium Indicum; a harlot. — *Nāga-dantaka*, as, m. ivory; a wooden peg or bracket projecting from a wall, a shelf; (*ikā*), f. a plant, commonly called Rāma-dūti, Tragia Involucrata. — *Nāga-damanī*, f. a particular plant (= *jambū*, *jāmbavatī*, *vrikkā*). — *Nāga-dalopama* ('*la-up*'), am, n. the tree Xylocarpus Granatum. — *Nāga-dāsaka*, as, m., N. of a prince. — *Nāga-deṣṭīkā*, f. the betel plant. — *Nāga-deva*, as, m., N. of an author. — *Nāga-dru*, us, m. a species of Euphorbia used in offerings to the snake-goddess Manasā (= *samanta-dugdhā*). — *Nāga-dvīpa*, as, m., N. of a Dvīpa in Jambū-khaṇḍa or Bhārata-varsha. — *Nāga-nakshatra*, am, n., N. of the three asterisms forming the Nāga-vīthi (?). — *Nāga-nātha*, as, m. the king of the serpents, a serpent-chief; (*am*), n., N. of a Liṅga sacred to Siva; (also called *nāganātheśa-liṅga*). — *Nāga-nābha*, as, m., N. of a man. — *Nāga-nāmaka*, am, n. tin. — *Nāga-nāman*, ā, m. holy basil (= *tulasī*). — *Nāga-nāyaka*, as, m. the leader or chief of the Nāgas or snakes. — *Nāga-nāsā*, f. the trunk or proboscis of an elephant. — *Nāganāsorū* ('*sā-ūrū*'), ūs, f. a woman whose thighs taper like the trunk of an elephant; [cf. *karabhūrū*, p. 205, col. 2.]. — *Nāga-nīryūha*, as, m. = *nīryūha* and *nāga-danta*, a large pin or bracket projecting from a wall like a shelf. — *Nāga-pañcamī*, f. a particular festival, the fifth day in the light half of month Śrāvaṇa; the fifth day in the dark half of month Āṣādhā. — *Nāga-patī*, īs, m. a serpent-chief. — *Nāga-patītrā*, f. = *nāga-damanī*. — *Nāga-patīrī*, f. a species of plant (= *lakshmanā*). — *Nāga-pada*, as, m. a kind of coitus. — *Nāga-parṇī*, f. the betel plant. — *Nāga-pāla*, as, m., N. of a man; a prince of Śākya. — *Nāga-pāsa*, as, m. a sort of magical noose or lasso used in battle to entangle an enemy; 'the serpent-noose,' an epithet of the weapon of Varuṇa, regent of the waters; a kind of coitus. — *Nāga-pāsaka*, as, m. a kind of coitus. — *Nāga-pura*, as, m. 'elephant's town,' ancient Delhi (= *gajapura*, *hastina-pura*). — *Nāga-pushpa*, as, m. several plants, = *Rotlera Tinctoria* (= *pun-nāga*); Mesua Roxburghii (= *nāga-kesara*); Michelia Champaka (= *campaka*); (*am*), n. the blossom of this plant; (*ī*), f. = *nāga-damanī*. — *Nāgapushpa-phalā*, f. the plant Benincasa Cerifera (= *kush-*

māṇḍī). — *Nāga-pushpikā*, f. yellow jasmine (= *svarpayūthī*). — *Nāga-phala*, as, m. the plant Trichosanthes Dioeca; (*ā*), f. a various reading for *nāga-balā*. — *Nāga-badhū*, ūs, f. a female elephant. — *Nāga-bandhaka*, as, m. an elephant-catcher. — *Nāga-bandhu*, us, m. 'elephant-friend, liked by elephants,' the holy fig-tree, Ficus Religiosa (= *asvattha*). — *Nāga-bala*, as, m. 'having the strength of an elephant,' an epithet of Bhīma; (*ā*), f. the plant Uraria Lagopodioides; (*am*), n. a particular high number. — *Nāga-buddha*, as, m. or *nāga-bodhi*, īs, m., N. of a Buddhist teacher. — *Nāga-buddhi*, īs, m., N. of a medical author. — *Nāga-buddha*, as, m., N. of an author. — *Nāga-bhaginī*, f. 'serpent's sister,' N. of the goddess Manasā; [cf. *nāga-mātrī*]. — *Nāga-bhīd*, t, m. 'elephant-destroyer,' a species of snake, Amphibæna; (also written *nāga-bhīrī*, = *duṇḍu*). — *Nāga-bhūṣaṇa*, as, ā, am, 'decorated with serpents,' an epithet of Siva; [cf. *nāga-tūḍa*]. — *Nāga-bhoga*, as, m. a species of serpent. — *Nāga-maṇḍalika*, as, m. a snake-keeper; a snake-catcher. — *Nāga-matī*, f. the plant Ocimum Sanctum. — *Nāga-maya*, as, ī, am, consisting of or in elephants. — *Nāga-malla*, as, m. 'an athlete among the elephants,' an epithet of Indra's elephant Airāvata. — *Nāga-mātrī*, tā, f. 'mother of serpent-demons,' an epithet of Su-tasā; an epithet of the goddess Manasā (supposed to preside over snakes); red arsenic. — *Nāga-māra*, as, m. a species of pot-herb, also Keśa-rāja. — *Nāga-mudra*, as, m., N. of a Buddhist Shavira (= *nāga-sena*). — *Nāga-yashtī*, īs, f. or *nāga-yashtīkā*, f. a graduated pole or post for showing the depth of water in a newly dug pond, a boring-rod or stick driven into the earth. — *Nāga-rakta*, am, n. red lead. — *Nāga-ranga*, as, m. the orange, (usually applied to the Silhet orange, Citrus Aurantium). — *Nāga-raṭṭa*, as, m. a various reading for *nāga-raṭṭa*, q. v. — *Nāga-rāj*, f, m. a serpent-king, a chief of the Nāgas. — *Nāga-rāja*, as, m. 'king of the serpents,' an epithet of Ananta or of Vasuki, chief of the serpents; a king among the elephants, a large elephant. — *Nāgarāja-kara*, as, m. the trunk of the king of elephants. — *Nāga-rājan*, ā, m. a serpent-king. — *Nāga-ruka*, as, m. = *nāga-ranga*, the orange-tree. — *Nāga-reṇu*, us, m. red lead. — *Nāga-latā*, f. the penis; N. of a woman. — *Nāga-lekhā*, f., N. of a woman. — *Nāga-loka*, as, m. the Nāga world or one of the regions below the earth, otherwise called Pātāla, the world of the serpent-demons, the abode of serpents or the race of serpents collectively. — *Nāga-raṭṭa*, as, m., N. of a man; [cf. *nāga-raṭṭa*]. — *Nāga-vat*, ān, atī, at, consisting of snakes; possessed of elephants. — *Nāga-vadhū*, see *nāga-badhū*. — *Nāga-vana*, am, n. 'serpent-wood,' N. of a place. — *Nāga-vartman*, ā, m., N. of a Tīrtha. — *Nāga-vallārī* or *nāga-vallī*, īs, ī, or *nāga-vallīkā*, f. Piper Betel, the betel plant. — *Nāga-vārika*, as, m. a royal elephant; an elephant-driver or keeper; a peacock; an epithet of Garuḍa, the bird of Vishṇu; the chief person in a court or assembly. — *Nāga-vāsa*, as, m. 'abode of snakes,' N. of a lake supposed to have been formed originally by the valley of Nepal. — *Nāga-vīthī*, f. a row of serpents; the serpents' path, that part of the moon's path which contains the asterisms Svāti or (according to others) Āśvini, Bharāṇī, and Kṛttikā; N. of a daughter of Yāmi who was the daughter of Dakṣa and wife of Dharmā; of a daughter of Kaśyapa by Yāmini. — *Nāga-vriksha*, as, m. a species of tree. — *Nāga-sata*, as, m., N. of a mountain. — *Nāga-srī*, īs, f., N. of a queen. — *Nāga-sambhava*, am, n. minium or red lead. — *Nāga-sambhūta*, 'produced from serpents,' epithet of a sort of pearl. — *Nāga-sāhvaya*, as, ā, am, called after elephants, (generally with *nagara* = 'elephant's town,' i. e. Hastina-pura). — *Nāga-sugandhā*, f. the ichneumon plant (= *au-gandhā*, *sarpa-sugandhā*, *bhujangāṅkū*; cf. *nākulī*). — *Nāga-sena*, as, m., N. of a Buddhist Shavira; a king of Āryāvarta and contemporary of Samudra-gupta. — *Nāga-stokaka*, am, n. a species of poisonous plant. — *Nāga-sthala*,

N. of a village near Mathurā. — *Nāga-sphotā* or rather *nāga-sphotā*, f. two plants (= *danti* and *nāga-danti*). — *Nāga-svarāpīṇī*, f. a kind of metre consisting of four lines of eight syllables each. — *Nāga-hanu*, us, m. a kind of perfume (= *nakha*). — *Nāga-hantṛī*, f. a species of plant (= *bandhyā-karkoṭaki*; cf. *nāgarātī*). — *Nāga-hrada*, am, n. a lake inhabited by snakes or serpent-demons. — *Nāga-khya* ('*ga-ākh*'), as, m. = *nāga-kesara*, Mesua Roxburghii. — *Nāga-gaṇa*, am, n. Hastina-pura. — *Nāga-gāṇanā* ('*ga-an*'), f. a female elephant; the proboscis of an elephant; [cf. *nāgājanā*]. — *Nāgān-cālā* ('*ga-an*'), f. = *nāga-yashtī*, q. v. — *Nāgān-janā*, f. the female of an elephant (= *nāga-yashtī*, q. v.). — *Nāgādhipa* ('*ga-adh*'), as, m. 'the serpent-prince,' an epithet of Śeṣha. — *Nāgādhipatī* ('*ga-adh*'), īs, m. 'serpent-chief,' an epithet of Vīrādṛhaka. — *Nāgādhirāja* ('*ga-adh*'), as, m. the king or chief of the elephants. — *Nāgānanda* ('*ga-an*'), as or am, m. n. (?), or *nāgānanda-nāṭaka*, am, n., N. of a play ascribed to king Harsha. — *Nāgāntaka* ('*ga-an*'), as, m. 'destroyer of serpents,' an epithet of Garuḍa, the bird of Vishṇu. — *Nāgābhīkhu*, us, or *bhū* ('*ga-abh*'), ūs, m., N. of a Buddha. — *Nāgarātī* ('*ga-ar*'), īs, m. a species of plant (= *bandhyā-karkoṭaki*; cf. *nāga-hantṛī*). — *Nāgarī* ('*ga-ar*'), īs, m. 'enemy of serpents,' epithet of Garuḍa. — *Nāgarūḍha* ('*ga-ar*'), as, ā, am, mounted or riding upon an elephant. — *Nāgar-juna* ('*ga-ar*'), as, m., N. of an ancient Buddhist teacher of the rank of a Bodhi-sattva, said to be the author of the Yoga-ratna-mālā or Āścarya-ratna-mālā; (*ī*), f., N. of a rock-cavern. — *Nāgālābū* ('*ga-al*'), ūs, f. a species of gourd (= *kumbhatumbī*). — *Nāgāsana* ('*ga-as*'), as, m. 'snake-eater,' a peacock; an epithet of Garuḍa. — *Nāgāhva* ('*ga-ah*'), am, n. 'the town called after elephants,' Hastina-pura; (*ā*), f. a species of bulbous plant (= *lakshmanā*; cf. *nāga-patīrī*). — *Nāgāhvaya* ('*ga-ah*'), as, m. a species of plant; an epithet of Tathāgata-bhadrā. — *Nāgendra* ('*ga-in*'), as, m. a serpent-prince, serpent-chief; (*ī*), f., N. of a river. — *Nāgeśa* ('*ga-īśa*'), as, m., N. of a prince; an epithet of Patāñjali; *Nāgeśa* or *Nāgeśa-bhaṭṭa*, N. of a grammarian, see *Nāgojī*; (*am*), n., N. of a Liṅga in Dārūkā-vana. — *Nāgeśvara* ('*ga-īś*'), as, m., N. of a man; (*ī*), f., N. of the deity Manasā; (*am*), n., N. of a Liṅga. — *Nāgeśvara-tīrtha*, am, n., N. of several sacred bathing-places. — *Nāgodara* ('*ga-ud*'), as, m., N. of a medical author; (*am*), n. a medical term for a peculiar disease of pregnancy, dissolution of the fetus in the womb; a breast-plate, a cuirass. — *Nāgodbheda* ('*ga-ud*'), as, m., N. of a sacred spot where the river Saras-vatī re-appears.

Nāgaka, as, m., N. of a man.

Nāgin, f, ī, īnī, f, having serpents, covered with or surrounded by serpents; snakey.

Nāgoda, am, n. armour for the front of the body; [cf. *nāgodara* above.]

नागपैय *nāgapaiya*, as, m., N. of a poet mentioned in the Śārngadhara-paddhati.

नागम्मा *nāgammā*, f., N. of a female poet.

नागर *nagara*, as, ī, am (fr. *nagara*), town-born, town-bred, city, citizen; relating or belonging to a town, civic; spoken in a town or city; polite, civil; clever, sharp, knowing; bad, vile; nameless; (*as*), m. a citizen; = *paura*, a term for a prince engaged in war under certain circumstances and (in astrology) applied to a planet in a state of opposition to other planets; a husband's brother; an orange; a lecturer; denial of knowledge; hardship, toil, fatigue; desire of final beatitude; (*ī*), f. the Nāgarī or Deva-nāgarī (q. v.) character in which Sanskrit is commonly written; a species of Euphorbia (= *enulī*); a clever or crafty or intriguing woman; (*am*), n. dry ginger; the root of Cyperus Pertenuis; a sort of coitus. — *Nāgarā-khaṇḍa*, as, m., N. of a section of the Skanda-Purāṇa. — *Nāgara-ghana*, as, m. or *nāgara-mustā*,

f. a species of grass, Cyperus. — *Nāgarāhva* ('*ra-āh*'), *am*, n. dry ginger. — *Nāgarotikā* ('*ra-ut*'), f. = *nāgara-mustā*, q. v.

Nāgaraka, *as*, *i*, *am*, living in a town, (opposed to *āraṇyaka*); clever, cunning; (*as*), m. a citizen; the chief of the police or of a town; an artist; a thief, (a various reading for *nāgarika*); (*am*), n. dry ginger; [cf. *nāgara*.]

Nāgarika, *as*, *i*, *am*, town-born, town-bred; living in or inhabiting a town; produced from a town; polite; clever, cunning; (*as*), m. a citizen, the chief of a town, superintendent of police; (*am*), n. the toll raised from a town. — *Nāgarika-pura*, *am*, n. N. of a town. — *Nāgarika-bala*, *am*, n. the guard of a police-officer.

Nāgareyaka, *as*, *i*, *am*, city, citizen.

Nāgarīya, *am*, n. town-life, shrewdness.

नागरमर्दि *nāgaramardi*, *is*, m. (fr. *nāgara-mardin*), a patronymic from *Nāgara-mardin*.

नागरिद *nāgarīḍa*, *as*, m. a libertine, rake, blackguard; (probably for *nāgaviḍa* below.)

Nāgaviḍa, *as*, m. a rake; intriguer, match-maker.

नागशुद्धी *nāgaśuḍḍī*, f. a species of gourd; (also read *nāmaśuḍḍī*.)

नागुली *nāguli*, f., N. of a town.

नागोजी *nāgojī* or *nāgojī* or *nāgojī-bhaṭṭa*, *as*, m., N. of a modern grammarian, also called *nāgeśa-bhaṭṭa*, author of a *Vivaraṇa* or interpretation of Kaiyaṭa's commentary on Patañjali, of a grammar called *Paribhāṣendu-śekhara*, &c.

नागनजित *nāgnajita*, *as*, m. (fr. *nagna-jit*), a descendant of *Nagna-jit*; (*i*), f., N. of one of the wives of *Kṛishṇa*; (wrongly spelt *nagnajiti*.)

नाचिक *nācika*, *as*, m., N. of a son of *Viśvā-mitra*.

नाचिकेत *nāciketa*, *as*, *i*, *am* (fr. *na-ciketa*, q. v.), relating to *Na-ciketa* or *Na-ciketas*; (*as*), m. a synonym of fire, (wrongly written *nāciket*); N. of an ancient sage, son of *Uddālaki*; [cf. *na-ciketa*, *tri-nāciketa*.]

नाचीन *nācīna*, *ās*, m. pl., N. of a people.

नाज्जक *nājḥaka*, *as*, m., N. of a man.

नाट *nāṭa*, *as*, *am*, m. n. (fr. rt. *naṭ*), dancing, acting, a dance; (*as*), m., N. of a *Nāgarāja*; (*ās*), m. pl., N. of a people, = *karnāṭaka*, the Carnatic; (*i*), f., scil. *bhāṣā*, the language spoken by the *Nāṭas*. — *Nāṭamra* ('*ṭa-am*'), *as*, m. the water-melon, *Cucurbita Citrullus*.

Nāṭaka, *as*, *i*, *am*, dancing, acting; (*am*), n. a play, drama; the first of the ten pieces of dramatic compositions of the first order; (*as*), m. an actor, dancer, mime; N. of a mountain in *Kāmakhyā*; (*ikā*), f. a kind of play, see below; (*akī*), f. the court of *Indra*. — *Nāṭaka-prapañca*, *as*, m. course or arrangement of a drama. — *Nāṭaka-ratna-kosha*, *as*, m. 'treasure of jewels of plays', N. of a work. — *Nāṭaka-vidhī*, *is*, m. mimic art, dramatic action. — *Nāṭakāvātara* ('*ka-av*'), *as*, m., N. of a work. — *Nāṭakiya*, *as*, *ā*, *am*, dramatic.

Nāṭakeya, *ās*, m. pl., N. of a people.

Nāṭāra, *as*, m. (fr. *naṭi*), the son of an actress; [cf. *nāṭera*, *nāṭeya*.]

Nāṭikā, f. a short or light comedy, the first of the *Upa-rūpakas* or dramas of the second order.

Nāṭitaka, *am*, n. a mimic representation, a gesture. — *Nāṭeya*, *as*, m. the son of an actress or dancing-girl.

Nāṭera, *as*, m. = *nāṭeya*; [cf. *nāṭāra*.]

Nāṭya, *am*, n. dancing, mimic or dramatic representation, a play; action on the stage, the science or art of dancing or acting, scenic art, the union of song, pantomime dance and instrumental music; the costume of an actor; (*as*), m. an actor, mime. — *Nāṭya-darpaṇa*, *am*, n. 'mirror of acting', N. of a work.

— *Nāṭya-dharmikā* or *nāṭya-dharmi*, f. the rules of dramatic representation. — *Nāṭya-prīya*, *as*, m. 'fond of dancing', an epithet of *Siva*. — *Nāṭya-loṇana-kāra*, *as*, m., N. of a work on acting. — *Nāṭya-varga*, *as*, m., N. of a chapter of the *Nāma-līngānuśāsa* by *Amara-siṅha*. — *Nāṭya-sālā*, f. a room or building for dramatic exhibitions, a theatre, a dancing-room, (according to some it should be built near the gate of a palace). — *Nāṭya-sāstra*, *am*, n. any book on dancing or dramatic representation. — *Nāṭyācārya* ('*ya-āc*'), *as*, m. a dancing-master. — *Nāṭyokti* ('*ya-uk*'), *is*, f. dramatic phraseology.

नाड *nāḍa*, *am*, n. = *nāla*.

नाडपित *nāḍapit*, Ved., N. of a place.

नाडायन *nāḍāyana*, *as*, m. (fr. *nāḍa*), a patronymic from *Nāḍa*.

Nāḍāyana, relating to *Nāḍāyana*.

नाडि *nāḍi*, *is*, or *nāḍī*, f. (fr. *nāḍa*, q. v.), the tubular stalk or culm of any plant; the hollow stalk of a lotus, &c.; any tubular organ of the body (as an artery, vein, intestine, &c.); any pipe or tube, a flute; a fistulous sore, fistula, sinus [cf. *nāḍi-vraṇa*]; the pulse either at the hand or feet, &c.; a measure of time = $\frac{1}{10}$ of a sidereal day or $\frac{1}{2}$ *Muhūrta*; a period or hour of twenty-four minutes; the box of a wheel (Ved.); a sort of bent grass; a juggling trick, deception. — *Nāḍi-śira*, *am*, n. a small reed or tube round which the wool is wound, (it is then used as a shuttle). — *Nāḍin-dhama*, *as*, *ā*, *am*, causing movement of the intestines (as fright), terrifying; (*as*), m. a goldsmith; (also read *nāḍin-dhama*). — *Nāḍin-dhaya*, *as*, *i*, *am*, drinking or sucking through a tube. — *Nāḍi-pattra*, *am*, n. an esculent root, *Arum Colocasia*. — *Nāḍi-maṇḍala*, *am*, n. the celestial equator. — *Nāḍi-kalāpaka*, *as*, m. a species of plant (= *ganḍini* in Hindi). — *Nāḍi-cāraṇa*, *as*, m. 'whose feet or legs are like stalks', a bird. — *Nāḍi-jangha*, *as*, m. 'having stalk-like legs', a crow; N. of a fabulous crane; N. of a holy teacher or saint; [cf. *nāli-jangha*]. — *Nāḍi-taranga*, *as*, m. = *kāhola*; a sort of poison; an astrologer; a ravisher, debaucher (= *rata-hiṇḍaka*; cf. *nāri-taranga*). — *Nāḍi-tikta*, *as*, m. a species of *Nimba* growing in *Nepal* (= *nepāla-nimba*).

— *Nāḍi-datta*, *as*, m. = *nāḍikā-datta*, q. v. — *Nāḍi-deha*, *as*, m. 'thin-bodied like a tube or stalk', N. of one of the attendants of *Siva* (= *bhrīṅgin*; cf. *nāḍi-vigraha*). — *Nāḍi-nakṣatra*, *am*, n. the planet of a person's nativity (= *janma-nakṣatra*). — *Nāḍin-dhama* = *nāḍin-dhama*, q. v. — *Nāḍi-parikṣhā*, f. feeling the pulse; N. of a medical work. — *Nāḍi-prakāśa*, *as*, m., N. of a pharmaceutical work commented on by *Sankara-sena*. — *Nāḍi-maya*, *as*, *i*, *am*, abounding with blood-vessels. — *Nāḍi-yantra*, *am*, n. any tubular instrument. — *Nāḍi-vigraha*, *as*, m. N. of *Bhrīṅgin*, one of *Siva*'s chief attendants; [cf. *nāḍi-deha*]. — *Nāḍi-vraṇa*, *as*, m. an ulcer, a fistula, fistulous sore, sinus. — *Nāḍi-śūka*, *as*, m. a species of vegetable (= *nāḍika*). — *Nāḍi-suddhi*, *is*, f., N. of a *Yoga* work. — *Nāḍi-saṅkhyā*, f., N. of a chapter of the *Purāṇa-sarva-sva*.

— *Nāḍi-saṅcāra*, *as*, m., N. of the forty-second chapter of the *Jñāna-khaṇḍa* of the *Siva-Purāṇa*. — *Nāḍi-sneha*, *as*, m. a N. of *Bhrīṅgin*; see *nāḍi-vigraha*. — *Nāḍi-hingu*, u, n. = *hingu-nāḍikā*, the resin of the plant *Gardenia Gummifera*?; (*us*), m. a plant (= *vanṣa-patri*).

Nāḍika, *am*, n. the plant *Ocimum Sanctum* (= *kāla-śūka*). — (*ā*), f. a hollow stalk or stalk in general; any tubular organ of the body (as an artery, vein, intestine, &c.); a fistulous sore; a ray of the sun (supposed to be hollow); an Indian hour or twenty-four minutes = $\frac{1}{10}$ of a sidereal day = $\frac{1}{2}$ *Muhūrta*; a measure of length = $\frac{1}{2}$ *Daṇḍa*, (also read *nāṛikā*); a piece of metal on which the hours are struck, an Indian clock, a gong. — *Nāḍikā-datta*, *as*, m., N. of an author mentioned in the *Saṃskāra-tattva* by *Raghu-nandana*; [cf. *nāḍi-datta*.]

Nāḍika, *as*, m. a species of pot-herb (= commonly *pāṭṣāk*); *Corchorus Olitorius*; (*ā*), f. the wind-pipe or throat.

नाडिकेल *nāḍikela* or *nāḍikela*, *as*, m. = *nārikela*, the cocoa-nut palm.

नाडीच *nāḍīca*, *as*, m. an esculent root, *Colocasia Antiquorum*.

नाडुलेय *nāḍuleya*, *as*, m. a metronymic from *Nāḍula*.

नाणक *nāṇaka*, *am*, n. a coin or anything stamped with an impression. — *Nāṇaka-parikṣhā*, f. 'the testing of coin', assaying. — *Nāṇaka-parikṣhin*, *i*, m. 'coin-tester', an assayer, assay-master.

नातिचिर *nāti-cira*, *as*, *ā*, *am*, not very long (in time), of no long duration; (*āt* or *e*), ind. in no very long time, soon.

नातिदूर *nāti-dūra* (*na-ati-d*), *as*, *ā*, *am*, not very distant; (*e*), ind. not far from (with abl. or gen.); (*am*), ind. not far from, no great distance, not far away. — *Nātidūra-nārikṣhin*, *i*, *ini*, *i*, not seeing very far, not far-sighted.

नातिभिन्न *nāti-bhinna* (*na-ati-bh*), *as*, *ā*, *am*, not very different from (with abl.).

नातिवाद *nāti-vāda* (*na-at*), *as*, m. avoiding opprobrious or abusive language, abstaining from reproach.

नात्र *nātra*, *am*, n. (for *nātra*), praise, eulogium; surprise, wonder; (*as*), m. *Siva*; a sage.

नाथ *nāth* (allied to rt. *nādh* and generally identified with it), cl. 1. P. *nāthati*, *nanātha*, *nāthitā*, *nāthishyati*, *anāthāt*, *nāthitum*, to ask, solicit, beg for anything (with dat. or gen. of the object or with two acc.); to have power; to be master; to harass, destroy (?); to be sick or ill (?); (in the *Veda* only the part. *nāthita* and *nāthamāna* fr. *nādh* appear to occur); [cf. rt. *nādh*; Old Germ. *nōt*, 'necessity'; Mod. Germ. *noth*; Angl. Sax. *nead*, *neod* = Eng. *need*; Goth. *nauthyan*, 'to force'.]

Nātha, *am*, n. refuge, help; (*as*), m. a protector, patron, master, leader, ruler, lord, (often at the end of a comp., see *jivita-n*, *parjanya-n*, *ku-n*); and often used at the end of names of gods and men, see *govinda-n*, *jagan-n*, *trailokya-n*); a husband [cf. *a-n*]; a possessor [cf. *sa-nātha*, possessed of]; a rope passed through the nose of a draft ox [cf. *nātha-hari*]; N. of an author; [cf. *a-n*, *ku-n*, *govinda-n*]. — *Nātha-kāma*, *as*, *ā*, *am*, Ved. seeking for help or protection, seeking a refuge. — *Nātha-kumāra*, *as*, m., N. of a poet mentioned in the *Sārṅgadharā-paddhati*. — *Nātha-tva*, *am*, n. the office or dignity of a protector or patron, protectorship, patronage. — *Nātha-rat*, *ān*, *ati*, *at*, having a patron or protector, having a master, dependant, subservient, subject; (*ati*), f. having a husband. — *Nātha-vid*, *t*, *i*, *t*, or *nātha-vindu*, *us*, *us*, u, Ved. possessing or granting protection. — *Nātha-hari*, *is*, *is*, *i*, carrying a master, any animal bridled by the nose. — *Nātha-hāra*, *as*, *i*, *am*, taking or carrying a master, &c.

Nāthamāna, *as*, *ā*, *am*, Ved. seeking help, asking, begging.

Nāthāya, Nom. P. *nāthāyati*, -*yitum*, to become a protector or patron, to grant a request.

Nāthika, *as*, *ā*, *am*, one who needs help, needy, oppressed.

Nāthin, *i*, *ini*, *i*, having a protector or master.

नाद *nāda*, *as*, m. (fr. rt. *nad*), a loud sound, cry, sounding, roaring, bellowing, crying, a sound or tone in general, (sometimes at the end of an adj. comp., e. g. *dāruṇa-nāda*, *as*, *ā*, *am*, sounding dreadfully); (in the *Yoga*) the nasal sound represented by a semicircle and used as an abbreviation or hieroglyphic in mystical words; one who praises. — *Nāda-tā*, f. the quality of sounding.

—*Nāda-purāṇa*, *am*, *n*, N. of a Purāṇa treating of musical sounds. —*Nāda-vaṭ*, *ān*, *atī*, *at*, pronounced with sound (as letters), sonant. —*Nāda-vindūpanishad* ('*du-up*'), *t*, *f*, N. of an Upa-nishad.

Nādī, *is*, *is*, *ī*, sounding, roaring.

Nādin, *i*, *inī*, *ī*, who or what sounds, sounding, resonant, sounding aloud, pronounced with sound (as a letter); roaring, bellowing, braying, (often at the end of a comp.; cf. *khara-n*, *gardabha-n*); (*ī*), *m*, N. of a Dānava; of a Brāhman metamorphosed into an antelope.

नादर *nādara* (*na-ād*), *as*, *m*. disrespect, disregard, inattention.

नादिक *nādika*, N. of a country.

नादिग *nādiga*, *as*, *m*, N. of a man.

नादेय 1. *nādeya*, *as*, *i*, *am* (fr. *nadī*), coming from or belonging to a river, river-born, fluvial, fluviate, aquatic, marine; (*as*), *m*, the reed *Saccharum Spontaneum* (= *kāśa*); *Calamus Rotang* (= *vānīra*); (*ī*), *f*, several plants, a species of reed growing usually near water, *Calamus Fasciculatus* (= *ambu-vetasa*, = *jala-vānīra*); the orange-tree (= *bhūmī-jambūka*, *bhūmī-jambū*, or *bhū-jambū*); *Sesbania Aegyptiaca* (= *jayā*); the China rose (= *japā*, *javā*, = *vyangushtha*, = *agni-mantha*, *kāka-jambū*); (*am*), *n*, rock-salt (= *saindhava*); antimony (= *sauvirāñjana*).

Nādyā, *as*, *ā*, *am*, coming from a river, fluvial, river-born.

नादेय 2. *nādeya* (for *na ādeya*), not to be taken, &c.

नाध *nādh* (= *nāth*, *q. v.*), *cl. i*. A. *nādhate*, *nanāthe*, *nādhishyate*, *nādhitum*, to ask, beg for, crave, &c. See *rt. nāth*.

Nādhamaṇa, *as*, *ā*, *am*, Ved. seeking help, asking, begging.

Nādhas, *as*, *n*, (probably = *nātha*), Ved. refuge, help.

नान *nāna*, *as*, *m*, N. of a man.

नानद *nānada*, *am*, *n*, (fr. *rt. nad*), N. of a Sāman; [cf. *nānanda*.]

नानन्द *nānanda*, *am*, *n*, (fr. *rt. nand*), *scil. indrasya*, N. of a Sāman; [cf. *nānada*.]

नानर्दमान *nānardamāna*, *as*, *ā*, *am* (fr. the Intens. of *rt. nard*), sounding loudly, roaring lustily.

नाना *nānā*, *ind*, (probably a reduplication of the negative particle *na* or of the pronominal affix *na* in *a-na* &c.), in different or various ways, in different places, manifoldly, differently, variously; distinctly, separately; (when used as an adj. at the beginning of a comp. =) of different kinds, of different classes, various, sundry, different, manifold, diverse; (according to Pāp. II. 3, 32) = *vinā*, without (with gen., abl., inst.). —*Nānā-kanda*, *as*, *m*, a species of bulbous plant (= *piṇḍālu*). —*Nānākāra* ('*nā-āk*'), *as*, *ā*, *am*, of different forms or manifold kinds, multiform, various. —*Nānā-kāram*, *ind*, having done variously. —*Nānā-graha*, *as*, *m*, taking separately, (used to explain *ava-graha*). —*Nānā-jātya*, *as*, *ā*, *am*, of various kinds or sorts, belonging to different classes, &c. —*Nānātma-vādin*, *i*, *inī*, *ī*, maintaining the Sāṅkhya doctrine that each individual being has a soul distinct from the universal spirit.

—*Nānātyaya* ('*nā-at*'), *as*, *ā*, *am*, of different kinds, manifold. —*Nānā-tva*, *am*, *n*, variety, diversity, difference, manifoldness, (opposed to *eka-tva*, *atīkya*). —*Nānā-dānānī*, *n*, *pl.* 'various presents,' N. of a chapter of the Purāṇa-sarva-sva. —*Nānā-deśya*, *as*, *ā*, *am*, belonging to or coming from different districts or countries. —*Nānā-dharmān*, *ā*, *ā*, *a*, Ved. having different customs or characteristics. —*Nānā-dhātu-tata*, *am*, *n*, a hundred various

minerals. —*Nānādhātu-samākīrṇa*, *as*, *ā*, *am*, filled with various minerals. —*Nānā-dhī*, *is*, *is*, *ī*, Ved. having different intentions. —*Nānā-dhvanī*, *is*, *m*, a musical instrument of more than one tone.

—*Nānā-nāma-nirūpaṇa*, *am*, *n*, N. of the tenth chapter of the Kṛiḍā-khaṇḍa of the Gaṇeśa-Purāṇa.

—*Nānā-pakṣhi-gaṇākīrṇa* ('*nā-āk*'), *as*, *ā*, *am*, filled with flocks of various birds. —*Nānāpakṣhi-nishevita*, *as*, *ā*, *am*, frequented by various birds.

—*Nānā-pada*, *am*, *n*, Ved. a different or separate or independent word. —*Nānāpada-stha*, *as*, *m*, Ved. (an accent) standing on distinct words or on a separate word (?). —*Nānā-prabhriti*, *is*, *is*, *ī*, Ved. beginning differently, (opposed to *nānodarka*).

—*Nānā-bhaṭṭa*, *as*, *m*, N. of the great-grandfather of Ranga-nātha, a commentator on Kāli-dāsa's Vikramorvaśi.

—*Nānā-mṛiga-gaṇa*, *ās*, *m*, *pl.* flocks of various animals. —*Nānā-ratham*, *ind*, Ved. in many chariots, in various cars. —*Nānā-rasa*, *as*, *ā*, *am*, of different flavours, variously flavoured. —*Nānā-rāga*, *as*, *ā*, *am*, variegated, of many colours.

—*Nānā-rūpa*, *ānī*, *n*, *pl.* various forms, different shapes; (*as*, *ā*, *am*), of different forms or shapes, of various kinds, multiform, various. —*Nānā-rūpa-tā*, *t*, Ved. multiformity, diversity of form, variousness.

—*Nānārtha* ('*nā-ar*'), *as*, *ā*, *am*, having a different aim or object, containing something else (as a new sentence or thing); having different meanings (as a word). —*Nānārtha-kosha*, *as*, *m*, a dictionary which contains words with different meanings.

—*Nānārtha-dhvanī-mañjarī*, *f*, 'a cluster or nosegay of words with different meanings,' N. of a dictionary by an anonymous author. —*Nānārtha-ratna-tilaka*, N. of a dictionary, = *anekārtha-tilaka*.

—*Nānārtharatna-mālā*, *f*, 'necklace of words of different meanings,' N. of a glossary. —*Nānārtha-sangraha*, *as*, *m*, 'collection of words with different meanings,' N. of a dictionary by Ajaya-pāla.

—*Nānā-varṇa*, *ās*, *m*, *pl.* different colours; (*as*, *ā*, *am*), many-coloured, variegated. —*Nānā-viḍha*, *as*, *ā*, *am*, of various sorts, of sundry kinds, in various ways, multiform, manifold. —*Nānā-vīrya*, *as*, *ā*, *am*, having different effects, having manifold efficacy. —*Nānāvīrya-tā*, *f*, Ved. the state of having manifold efficacy. —*Nānā-vīrya*, *as*, *ā*, *am*, Ved. illuminated by different suns.

—*Nānānam*, *ind*, Ved. = *nānā*, differently, separately, &c.

नानान्द्र *nānāndra*, *as*, *m*, (fr. *nanāndrī*), a husband's sister's son, a sister-in-law's son.

नानुष्ठेय *nānushṭheya* (*na-an*), *as*, *ā*, *am*, not to be performed, improper, unusual, not right.

नानू *nānū*, *ūs*, *m*, N. of a man.

नान्त *nānta* (*na-an*), *as*, *ā*, *am*, = *an-anta*, endless.

नान्तरीयक *nāntariyaka* (*na-an*), *as*, *ā*, *am*, inseparable, invariably connected.

नान्त *nānta*, *as*, *ī*, *am* (fr. *nanda*), relating to Nanda.

नानन्द *nānanda*, *as*, *ī*, *am* (fr. *nanda*), relating to Nanda.

नानन्दन *nānandana*, *am*, *n*, (fr. *rt. nand* or *nandana*), Ved. a pleasure-garden, a paradise, elysium; [cf. *nandana*.]

नानदिन् *nānadin*, *i*, *m*, the speaker of the benediction before the commencement of a play.

नान्दी *nāndī*, *f*, (fr. *rt. nand*), joy, satisfaction; prosperity; eulogium or praise of a deity, or a prayer recited in benedictory verses at the opening of a religious ceremony or of a drama, (generally a kind of blessing pronounced as a prologue to a Nāṭaka or play; cf. *nandī*). —*Nāndī-kara*, *as*, *m*, the speaker of the benediction at the opening of a drama; (also with the vowel *i* made short, *nāndī-kara*). —*Nāndī-nīnāda*, *as*, *m*, a shout of joy.

—*Nāndī-ṭaṭa*, *as*, *m*. = *nāndī-mukha*, the lid or cover of a well. —*Nāndī-pura*, *am*, *n*, N. of a town in the East. —*Nāndīpuraka*, *as*, &c., coming from or relating to the town Nāndī-pura. —*Nāndī-mukha*, *as*, *i*, *am*, (with *pitara* or *pitri-gaṇas*) the class of manes of deceased progenitors to whom the Nāndī-mukha Śrāddha is offered; (*am*), *n*, (with or without *śrāddha*) a Śrāddha or commemorative offering to the manes preliminary to any joyous occasion, as initiation, marriage, &c., in which nine balls of meat are offered to the deceased father, paternal grandfather, and great-grandfather; to the maternal grandfather, great-grandfather, and great-great-grandfather; and to the mother, paternal grandmother, and paternal great-grandmother; (*as*), *m*. = *nāndī-ṭaṭa*, the lid or cover of a well; (*i*), *f*, a female ancestor sharing in the above Śrāddha; a kind of grain reckoned among the Ku-dhānyas; a kind of metre consisting of four lines of fourteen syllables each; [cf. *nāndī-mukha*].

—*Nāndī-rava*, *as*, *m*, a cry of joy. —*Nāndī-vādin*, *i*, *m*, the speaker of the prologue or introduction to a drama; a drummer, one who beats a drum at festivals. —*Nāndī-śrāddha*, *am*, *n*. = *nāndī-mukha* śrāddham, *q. v.*

Nāndīka, *as*, *m*, a post in a door-way set up for good luck; (also read as *du. nāndīkau*).

नान्दुक *nānduka*, *as*, *m*, N. of a man.

नापि *nāpi* (*na-apī*), *ind*, not even. See *na*.

नापित *nāpita*, *as*, *m*, (according to some a corruption of *snāpitrī*, one who bathes), a barber, a shaver; (*i*), *f*, the wife of a barber; [cf. *vapitrī*.]

—*Nāpita-vāstu*, *u*, *n*, a barber's dwelling. —*Nāpita-vāstuka*, *as*, *i*, *am*, belonging to or coming from the dwelling of a barber. —*Nāpita-sālā* or *nāpita-sālīkā*, *f*, a barber's shop.

Nāpītyamī, *is*, *m*, the son or offspring of a barber.

Nāpitya, *as*, *m*, the son of a barber; (*am*), *n*, the trade or business of a barber.

नाभ *nābh*, *p*, *f*, (fr. *rt. i. nabh*), Ved. an opening, aperture, mouth (?); a rent (?); (Sāy.) destructive, obstructing.

नाभ *nābha*. See *p. 478*, col. 1.

नाभक *nābhaka*, *as*, *m*, a myrobalan, Terminalia Chebula.

नाभस *nābhasa*, *as*, *i*, *am* (fr. *nabhas*), celestial, heavenly, appearing in the sky; (with *yoga*) N. of certain constellations, (according to Bhāṭṭotpala there are thirty-two, divided into four classes, viz. three Āśraya-yogas, two Dala-yogas, twenty Ākṛiti-yogas, and seven Sankhya-yogas.)

—*Nābhasa-yogādhīyā* ('*ga-adhī*'), *as*, *m*, N. of the twelfth chapter of the Bṛijaj-jātaka, an astrological work by Varāha-mihira.

नाभाक *nābhāka*, *as*, *i*, *am* (fr. *nabhāka*), belonging to or composed by Nabhāka; (*as*), *m*, (like *nabhāka*), Ved., N. of a Rishi of the Kaṇva family.

नाभाग *nābhāga*, *as*, *m*, (fr. *nabha-ga*), N. of a son of Manu Vaivasvata; a patronymic of Ambarisha [cf. *nābhāgi*]; a son of Manu and father of Ambarisha, &c.; a son of Nabha-ga or Nabhāga and father of Ambarisha; a son of Sruta and father of Ambarisha; of a son of Nedishtha or Arishta or Dishta and father of Bhandana; of a son of Yayāti, grandson of Ambarisha, and father of Aja; [cf. *nābhāga*, *nābhā-nedishtha*.]

—*Nābhāga-dishtha*, *as*, *m*, N. of a son of Manu Vaivasvata; [cf. *nābhā-nedishtha*, *nābhāga*, *dishtha*.] —*Nābhāga-dheya*, perhaps = *nābhāga-bhāgadheya*, one who has the same lot or destiny as Nabhāga. —*Nābhāga-nedishtha*, *as*, *m*, and *nābhāgarishtha* ('*ga-ar*'), *as*, *m*, N. of a son of Manu Vaivasvata; [cf. *nābhāga*, *arishtha*.]

Nābhāgi, *is*, *m*, a patronymic of Ambarisha.

नाभि *nābhi*, *is*, or *nābhi*, *f*, (according to

lexicographers also m.; probably fr. *nābh*, an older form of rt. 1. *nāh*, to bind, connect, the navel; any navel-like cavity; the nave of a wheel (e.g. *tri-nābhi cakram*, a three-naved wheel, a wheel with a triple nave or centre, *Rig-veda* I. 164. 2); the centre, focus, central point, middle, point of junction or that which holds the parts of anything together, point of concentration, chief point, chief, head, (hence *nābhīr nṛpa-maṇḍalasya* in *Raghu-v.* XVIII. 19 = the chief of the circle of kings); the close connection of relations, near relationship, community of race or family; home; a near relation; musk (= *mṛiga-nābhā*); (śa), m. a sovereign, a lord paramount; a chief; a Kshatriya or Hindū of the regal and military tribe; N. of a grandson of Priya-vrata [cf. *nābhī-gupta*, *nābhī-varsha*], son of Agnidhra and father of Rishabha; of the father of Rishabha, first Arhat of the present Ava-sarpini; [cf. *nābhā*, 2. *nābhya*, *anya-n*, *ghana-n*, &c.: cf. also Gr. *ὀμφαλό-ς*, *ὀμφαξ*: Lat. *umb-il-icu-s*, *umbo*: Old Germ. *nab-a*, 'navel'; *nabulo*, 'navel': Engl. Sax. *nafu*, *nafela*: Mod. Germ. *nabe*, *nabel*: Lett. *nābha*, 'navel': Lith. *namba*, 'navel'.] — *Nābhā-nedishṭha*, as, m. (*nābhā* loc. sing. for *nābhau*), N. of a son of Manu Vaivasvata and author of two *Rig-veda* hymns, (*Rig-veda* X. 61, 62.) — *Nābhānedishṭha*, as, ī, am, or *nābhānedishṭhiya*, as, ā, am, relating to or composed by *Nābhā-nedishṭha*; (am), n., scil. *sūktam*, N. of a Vedic hymn. — *Nābhī-kaṇṭaka*, as, m. ruptured or protruded navel (= commonly *gonḍa*). — *Nābhī-guḍaka*, as, m. a protruding or ruptured navel. — *Nābhī-gupta*, as, m. (?), 'protected by Nābhi', N. of a Varsha in Kuśa-dvīpa, (the king of Kuśa-dvīpa was Hiranya-retas, a son of Priya-vrata, who divided the seven Varshas of his Dvīpa among his seven sons; Nābhi was probably the N. of one of these seven sons; cf. *nābhī-varsha*.) — *Nābhī-golaka*, as, m. a protruding or ruptured navel (= *nābhī-guḍaka*). — *Nābhī-ēchedana*, am, n. cutting or separating the umbilical cord. — *Nābhī-ja*, as, m. or *nābhī-janman*, ā, m. an epithet of Brahmā, (this deity appearing on the lotus which sprang from the navel of Vishnu.) — *Nābhī-dēvāra*, am, n. the aperture of the navel. — *Nābhī-nāḍī*, f. or *nābhī-nālā*, f. or *nābhī-nālā*, am, n. the umbilical cord; [cf. *garbha-nāḍī*.] — *Nābhī-bhū*, ūs, m. 'born from the navel', an epithet of Brahmā; [cf. *nābhī-ja*.] — *Nābhī-mūla*, am, n. the part of the body immediately under the navel. — *Nābhī-vardhana*, am, n. division of the umbilical cord; rupture of the navel, umbilical hernia; corpulency. — *Nābhī-varsha*, as, am, m. n. the Varsha governed by Nābhi, son of Agnidhra (= *Bhārata-varsha*). — *Nābhī-āvarta*, as, m. the cavity of the navel.

Nābha (substituted for *nābhī* at the end of an adj. comp.), the navel (e.g. *abja-nābha*, as, m. 'lotus-navel', an epithet of Vishnu; cf. *un-n*, *ūrṇa-n*, *kañja-n*, *kāla-n*); the nave of a wheel; the centre or central point of anything; (as), m. an epithet of Siva; N. of a son of Sruta and father of Sindhu-dvīpa.

Nābhika, as, ā, am, (at the end of an adj. comp.) = *nābhī* (e.g. *shaṇ-nābhika*, having six naves); (ā), f. a cavity shaped like a navel; a species of plant, *Achyranthes Atropurpurea* (= *katābhi*). — *Nābhika-pura*, am, n., N. of a town of the Uttarakurus.

Nābhila, as, ā, am, relating to or coming from a navel; [cf. *nābhila*.]

Nābhila, am, n. the groin of a woman; a prominent or ruptured navel; the cavity of the navel; pain.

Nābheya, as, m. a patronymic of Rishabha, first Arhat of the Jainas.

Nābhya, as, ā, am, proceeding from the navel, being in the navel, umbilical, of or relating to the navel; (as), m. an epithet of Siva; [cf. *nābhā*.]

नाभिजात *nābhijāta* (na-abhijāta), as, ā, am, not well-born, not noble, low-bred, ignoble.

नाभिमान *nābhimāna* (na-abh^o), as, m. absence of pride, humbleness.

नाम *nāma*, ind. See under *nāman* below.

नामतिक *nāmatika*, as, ī, am (fr. *namata*), dressed in woollen cloth.

नामधेय *nāma-dheya*. See under *nāman*.

नामन् *nāman*, a, n. (fr. rt. 1. *jñā*, the initial *j* being lost; said to be fr. rt. *mnā*), a mark by which anything is known, sign, token (Ved.); form, manner, mode, character, personal character, nature, species (Ved.); name, appellation, (especially a personal name, as opposed to *gotra*, a family name); merely the name (as opposed to the reality); (in grammar) appellative, common name for a class of objects, noun, word (e.g. *megha-nāman*, [every] noun or word denoting cloud); substance, essence, (in the *Mīmāṃsā* phil. opposed to *gūṇa*, accidental quality); water (according to Naigh. I. 11); *nāmnā vāc* or *nāma grah*, to address by name, mention or call upon by name; *nāma kṛi* or *nāma dā* or *nāma dhā* or *nāmnā kṛi* or *nāmnā vi-dhā*, to give a name, to name, call (e.g. *Sāvitṛī nāmāsyās cakruḥ*, they called her name *Sāvitṛi*; *Lakshmaṇam iti nāma kṛitavān*, he named him *Lakshmaṇa*; *tāp Duhkha-labdhiḥ kām nāmnā cakāra*, he called her *Duhkha-labdhiḥ*). *Nāman* often occurs at the end of an adj. comp., in which case the fem. is generally *nāmnī* (e.g. *Vishnu-sarma-nāmā paṇḍitā*, a sage named *Vishnu-sarma*; *nādi-nāmnī kanyā*, a girl with the name of a river); but the fem. may be also *nāmā* from *nāman* and *nāmā* from a base *nāma*, which is rarely substituted for *nāman* at the end of a comp. (*Nāma*, acc. sing. used as an adverb =) namely, by name (e.g. *Mādhava nāma Brāhmaṇaḥ*, a *Brāhmaṇa*, *Mādhava* by name); indeed, certainly, forsooth, really, of course, even, probably, possibly, perhaps, agreed, granted, granting (e.g. *astu nāma va dhām me kiñcid dadhāti*, granting [which I doubt] that this rich man will offer me something). *Nāma* as an emphatic particle may have some of the above senses, but is often untranslatable by any single equivalent English word. It is frequently placed after interrogative pronouns (e.g. *kīṃ nāma, kuthaṃ nāma, kadā nāma, ko nāma*), when it may be translated by 'then', 'indeed', &c.; *api nāma* at the beginning of a sentence = perhaps, probably, would that! oh that! of course; *mā nāma* = may it not be that, perhaps, but I hope not; *nanu nāma*, certainly, evidently; after an imperative *nāma* = I care not, no matter, if you like, &c. According to native lexicographers *nāma* implies certainty, possibility, anger, reproach, consent, promise, recollection, surprise, pretence, &c.; [cf. *Zend nāman*: Gr. *ὄνομα*(*τ*), *ὄν-ὄνομα-ς*, *ὄνομα-ς*, *ὄνομα-ς*, *ὄνομα-ς*; Lat. *co-gnō-men*, *t-gnō-mīn-ta*, *nō-men*, *nōmīn-ā-re*, *nam*, *quis-nam*, *quem-nam* = Sanskrit *kaṃ nāma*, *nem-pe* = Sanskrit *nāma api*: Umbr. *nume*, *nome*, dat. sing. *nomn-e*: Goth. *namō*, gen. sing. *namīn-s*, *namn-yan*, *ga-namn-yan*, 'to name': Mod. Germ. *namen*, *name*: Engl. Sax. *nāma*, *nemn-an*: Eng. name: Slav. *t-man*, 'name'; *imen-ova-ti*, 'to name': Scot. *ainm*, 'name': Cambro-Brit. *enw*, 'name'.] — *Nāma-karaya*, as, m. a nominal affix; (am), n. giving a name, naming a child after birth. — *Nāma-karman*, a, n. the ceremony of naming a child after birth. — *Nāma-graha*, as, m. or *nāma-grahapa*, am, n. or (Ved.) *nāma-grāha*, as, m. addressing or mentioning by name. — *Nāma-grāham*, ind., Ved. by mentioning the name, by naming. — *Nāma-tas*, ind., see col. 3. — *Nāma-deva*, as, m., N. of a man. — *Nāma-dvādaśī*, f. a religious ceremony, worshipping Durgā daily under one of her twelve appellations (*Gaurī*, *Kālī*, *Umā*, *Bhadrā*, *Durgā*, *Kāntī*, *Sarasvatī*, *Maṅgalā*, *Vaiṣṇavī*, *Lakshmī*, *Sivā*, and *Nārāyaṇī*). — *Nāma-dha*, as, or *nāma-dhā*, as, m., Ved. one who gives a name, a name-giver. — *Nāma-*

dhātu, us, m. a verbal base derived from a noun, a nominal verb. — *Nāma-dhāraka*, as, ā, am, bearing only the name, being anything only by name (e.g. *purusho nāma-dhārakaḥ*, one who is a man only in name). — *Nāma-dheya*, am, n. a name, a title, an appellation, (sometimes at the end of a comp., e.g. *kin-n*, see under *kin*; *pun-n*, see under *pun*); the ceremony of giving a name to a child. — *Nāmadheya-karaya*, am, n. giving a name, naming. — *Nāmadheya-tas*, ind. by name. — *Nāma-nāmika*, as, m. an epithet of Vishnu. — *Nāma-nidhāna*, am, n. 'a collection of nouns', N. of a glossary. — *Nāma-niyata-praveśa*, as, m., N. of a *Samādhi*. — *Nāma-nirdeśa*, as, m. pointing out by name. — *Nāma-pārayāna*, am, n. 'a complete collection of nouns', N. of a glossary. — *Nāma-mātra*, am, n. the mere name, a mere name; (as, ā, am), having only the name; (*epa*), ind. by the mere name, merely, nominally. — *Nāmamātravāśeshita* ('*ra-av*'), as, ā, am, having only the name left. — *Nāma-mālā*, f. a vocabulary, nomenclature; N. of a *Prākṛit* glossary of synonyms. — *Nāma-mudrā*, f. a seal-ring, signet-ring with a name (engraved on it). — *Nāma-yajña*, as, m. a sacrifice only in name. — *Nāma-linga*, am, n. 'the gender of nouns', N. of a work treating thereof. — *Nāmaṅgānuśāsana* ('*ga-an*'), am, n. the rules of gender or lessons on the gender of nouns. — *Nāma-varjita*, as, ā, am, destitute of name, nameless, stupid. — *Nāma-vācaka*, as, ikā, am, expressing a name; (in grammar) a proper name. — *Nāma-vaidhi*, is, m. 'name-rule', N. of the twenty-third chapter of the *Jñāna-khaṇḍa* of the *Siva-Purāṇa*. — *Nāma-vismṛiti*, is, f. forgetting the name (of any one). — *Nāma-śeṣa*, as, ā, am, having only the name left, deceased, dead; (as), m. name as the only thing left, dying, death; [cf. *ālekhya-śeṣa*, *kirtti-śeṣa*.] — *Nāma-saṅkīrtana*, am, n. 'name-glorification', N. of the fourteenth chapter of the *Jñāna-khaṇḍa* of the *Siva-Purāṇa*. — *Nāma-saṅgraha*, as, m. a collection of words (exclusive of verbs). — *Nāma-sāroddhāra* ('*ra-ud*'), as, m., N. of a commentary on *Hema-čandra's* *Abhidhāna-čintā-maṇi*. — *Nāmākhyaṭika* ('*ma-ākḥ*'), as, ā, am, relating to nouns and verbs. — *Nāmāṅka* ('*ma-an*'), as, ā, am, marked with a name. — *Nāmāṅka-sobhita* ('*ma-an*'), as, ā, am, adorned with the mark of the name or with name and cipher. — *Nāmādesam* ('*ma-ād*'), ind. by announcing one's name. — *Nāmānuśāsana* ('*ma-an*'), am, n. 'the rules about nouns', N. of a lexicographical work. — *Nāmāparādha* ('*ma-ap*'), as, m. abusing (a respectable person) by name, calling names. — *Nāmārtha-nirṇaya* ('*ma-ar*'), as, m. 'inquiry into the bases of nouns', N. of a chapter of the *Vaiyākaraṇa-bhūṣaṇa-sāra* by *Koṇḍa-bhaṭṭa*. — *Nāmāvalī* ('*ma-av*'), is, f. a list of names (especially of a god). — *Nāmāśṭamī-vīdhāna* ('*ma-aṣṭ*'), am, n., N. of the twenty-fourth chapter of the *Jñāna-khaṇḍa* of the *Siva-Purāṇa*.

Nāmaka, as, ikā, am, (at the end of an adj. comp.) = *nāman*, e.g. *kṛita-nāmaka*, one to whom a name has been given, having a name, named; [cf. *a-n*, *aijana-n*.]

Nāma-tas, ind. by name, namely, with the name, with respect to the name; (in *Bhāgavata-Purāṇa* V. 12, 8, used for the abl. c. of *nāman*); *nāmataḥ* is sometimes redundantly joined with *nāma* (e.g. *Bāhuko nāma nāmataḥ*, namely *Bāhuka* by name); *nāmataḥ kṛi*, to give a name, to name, call.

Nāma-thā, ind., Ved. by name.

Nāmika, as, ā, am, relating to a name or to a noun.

नामि *nāmi*, is, m. an epithet of Vishnu.

नामिता *nāmita*, as, ā, am (fr. rt. *nam*), bent, bent down, bowed.

Nāmin, ī, īnī, i, bending; (in grammar) changing a dental to a cerebral, a N. given to all the vowels except *a* and *ā*; [cf. *bhāvin*.]

Nāmya, as, ā, am, to be bent (as a bow &c.), bendable, pliable, pliant.

नाम्बु *nāmba*, *as*, *m.*, Ved. a species of grain, (also read *āmba*); (*as*, *i*, *am*), consisting of Nāmba.

नाय *nāya*, *as*, *m.* (fr. rt. *i*, *nī*), a leader, guide, driver (e.g. in *śva-n*, *go-n*); perhaps N. of a man; = *naya*, guiding, directing (morally or physically); policy; means, expedient.

नयका *as*, *ikā*, *am*, guiding, leading, conducting; (*as*), *m.* a guide, leader, conductor [cf. *ku-n*]; a chief, lord, head; pre-eminent, principal; (with or without *sainyasya*) a general, a commander; (in erotic or dramatic poetry) the lover or hero in a drama &c., a husband; the central gem of a necklace; a paradigm or example (in grammar); an epithet of Śākya-muni; N. of a Brāhman; (*ikā*), *f.* a mistress; a wife; the heroine in a drama &c., a noble lady; an inferior form or Sakti of Durgā, (of which there are eight, viz. Ugrā-*caṇḍā*, Pra-*caṇḍā*, Caṇḍogṛā, Caṇḍā-nāyikā, Ati-*caṇḍā*, Cāmūṇḍā, Caṇḍā, and Caṇḍā-vatī; cf. *kula-n*). — **नयका-त्वा**, *am*, *n.* leadership, headship, chieftainship. — **नयका-रत्ना**, *am*, *n.*, N. of a commentary on Pārtha-sārathi's Nyāya-ratna-mālā by Rāmānuja. — **नयकādhipa** (*ka-adh*), *as*, *m.* the chief of leaders, a king, sovereign, prince.

नयिन, *i*, *inī*, *t*, leading, conducting; [cf. *ayuta-n*].

नार *nāra*, *as*, *i*, *am* (fr. *nara*), proceeding from men, relating or belonging to men, human, mortal; spiritual (?); (*as*), *m.* a man (?); a calf; (*as* or, according to some, *am*, *ā*), *m.* n. f. water, (probably only a form invented to explain *nārāyana*; cf. *nīra*, *vāw*, *vnpōs*, *Nnpēūs*); (*am*), *n.* a multitude or assemblage of men; dry ginger; (*i*), *f.* a woman, a wife, (in the older language also with short *i*, *nāri*); a female or any object regarded as feminine; a kind of metre consisting of four lines of three long syllables each; N. of a daughter of Meru; (*yas*), *f.* pl. a sacrifice, oblation (Ved.). — **नारा-किंता**, *as*, *m.* a species of worm (= *asma-kīṭa*); a deceiver, one who disappoints expectations excited by himself. — **नारा-जिवाना**, *am*, *n.* gold. — **नारी-कावा**, *as*, *m.* 'having women for armour,' an epithet of Mūlaka, king of the solar line and son of Āsmaka. — **नारी-तृथा**, *āni*, *n.* pl. 'bathing-places of women,' N. of five sacred bathing-places. — **नारी-दिशाना**, *am*, *n.* a woman's vice, any great fault in women, (six are usually reckoned, viz. drinking spirits, keeping bad company, quitting a husband, rambling abroad, sleeping and dwelling in a strange house). — **नारी-नाथा**, *as*, *ā*, *am*, having a woman for possessor or owner (e.g. *nāri-nātham griham*, a house having a woman for its possessor). — **नारी-परायाना**, *as*, *ā*, *am*, devoted to women. — **नारी-प्रसङ्गा**, *as*, *m.* libertinism, lechery. — **नारी-मया**, *as*, *i*, *am*, consisting of women. — **नारी-मुक्ता**, *as*, *m.*, N. of a people to the south-east of Madhya-dēśa. — **नारी-याना**, *am*, *n.* a woman's conveyance, a litter, &c. — **नारी-रत्ना**, *am*, *n.* a jewel of a woman, an excellent woman. — **नारी-वākya**, *am*, *n.* the word of a wife. — **नारीशठ** (*ri-īsh*), *f.* 'dear to women,' Arabian jasmine. — **नारी-शुधा**, *as*, *ā*, *am*, accompanying women (?), fond of them (?).

नारāyana, *as*, *m.* (fr. *nara*, *q.v.*; sometimes derived fr. *nāra* + *ayana*), 'son of Nara or the original man,' patronymic of the personified Puruṣa or first living being, author of the Puruṣa hymn; he is often associated with Nara or the original man, and identified with Brahmā (in Manu I. 9, 11) and with Viṣṇu or Kṛishṇa; in Hari-vaṇṣa 4601 Urvaśi is described as springing from his thigh; elsewhere he is regarded as a Kāśyapa or Āngirasa [cf. *mahā-n*, *ardha-n*]; chief of the Sādhyas; the eighth of the nine black Vāsu-devas (with Jinas); the Puruṣa hymn, composed by Nārāyana (Rig-veda X. 90); N. of the second month, reckoning from Mārgaśīrṣa; N. of a son of Ajāmila; of Bhūmī-mitra; of Nara-hari; N. of several men, authors and commentators; a

mystical N. of the letter *ā*; (*as*, *i*, *am*), relating or belonging to Nārāyana or Kṛishṇa, (the warriors in Kṛishṇa's army are called Nārāyaṇāḥ in Udyoga-parva 147); (with *kshetra*) a term applied to the ground on the banks of the Ganges for a distance of four Hastas or cubits from the water; (with *taila*) a sort of oil to which efficacy is ascribed in medicine; (*i*), *f.* epithet of Lakṣmī, the goddess of prosperity and wife of Viṣṇu; epithet of Durgā; epithet and patronymic of Indra-senā, wife of Mudgala; epithet of the Ganges or of the Gaṇḍakī (?); the plant Asparagus Racemosus. — **नारāyana-kāṇṭha**, *as*, *m.*, N. of an author. — **नारāyana-kalpa**, *as*, *m.*, N. of a work. — **नारāyana-kshetra**, *am*, *n.* four cubits on either side of the Ganges; see above. — **नारāyana-gītā**, *f.*, N. of a work containing the principles of the sect founded by Rāmānanda. — **नारāyana-gupta**, *as*, *m.*, N. of a Gupta prince. — **नारāyana-*ca*kravartin**, *i*, *m.*, N. of a grammarian. — **नारāyana-tūra**, *as*, *m.*, N. of an author; (also read *nārāyana-tārā*). — **नारāyana-tīrtha**, *as*, *m.*, N. of an author; (*am*), *n.*, N. of a bathing-place. — **नारāyana-taila**, *am*, *n.* an oil expressed from various plants of great reputed efficacy in many complaints. — **नारāyana-dāsa-siddha**, *as*, *m.*, N. of an author. — **नारāyana-deva**, *as*, *m.* the god Nārāyana; N. of an author. — **नारāyana-dāta-vid**, *t*, *m.*, N. of a man. — **नारāyana-pañḍita**, *as*, *m.*, N. of a learned man. — **नारāyana-priya**, *as*, *m.* 'the friend of Nārāyana,' an epithet of Śiva; yellow sandal-wood (= *pīta-*chandana**). — **नारāyana-bali**, *is*, *m.* 'an oblation to Nārāyana,' N. of a peculiar funeral ceremony. — **नारāyana-bhaṭṭa**, *as*, *m.*, N. of an author. — **नारāyana-maya**, *as*, *i*, *am*, consisting of or in Nārāyana. — **नारāyana-varman**, *a*, *n.* 'armour of Nārāyana,' N. of a poem in praise of Kṛishṇa, forming part of the sixth book of the Bhāgavata-Purāṇa. — **नारāyana-śrī-garbha**, *as*, *m.*, N. of a Bodhisattva. — **नारāyana-saras**, *as*, *n.* Nārāyana's lake. — **नारāyana-sarasvatī**, *is*, *m.*, N. of a commentator. — **नारāyana-sūrit**, *is*, *m.*, N. of a man. — **नारāyanaśrama** (*pa-ās*), *as*, *m.* Nārāyana's hermitage; N. of the author of the commentary Bheda-dhikkāra-satkiyā. — **नारāyanaśtra** (*pa-as*), *as*, *m.* 'weapon of Nārāyana,' a mystical weapon. — **नारāyanaendra** (*pa-in*), *as*, *m.*, N. of a commentator. — **नारāyanaopanishad** (*pa-up*), *t*, *f.* the Upanishad treating of Nārāyana. — **नारāyana-pādhyāya** (*pa-up*), *as*, *m.*, N. of an author.

नारāyaṇī, *is*, *m.* N. of a son of Viśvā-mitra.

नारāyaṇīya, *as*, *ā*, *am*, referring or relating to Nārāyana, treating of him; (*ā*), *f.*, scil. *upanishad*, N. of an Upanishad. — **नारāyaṇīya-tantra**, *am*, *n.* N. of a Tantra.

नारिका, *as*, *i*, *am*, watery, aqueous; spiritual; (*nārikā* wrong reading for *nāḍikā*).

नारिका at the end of an adj. comp. = *nāri*; (*am*), *n.* (in the Sāṅkhya phil.) one of the nine kinds of Tushṭi.

नारेया, *as*, *m.* (fr. *nāri*), N. of a son of Bhaṅga-kāra.

नारक *nāraka*, *as*, *i*, *am* (fr. *naraka*), relating to hell, happening in hell, being or abiding in hell, hellish, infernal, (*nārakī nirvṛtīḥ*, the death suffered in hell); (*as*), *m.* an inhabitant of the infernal regions; hell or the infernal regions.

नारकिका, *as*, *i*, *am*, hellish, infernal; (*as*), *m.* an inhabitant of hell.

नारकīn, *i*, *īpī*, *t*, hellish, infernal, being in hell, condemned to or deserving hell; (*i*), *m.* an inhabitant of hell.

नारकīya, *as*, *ā*, *am*, hellish; (*as*), *m.* an inhabitant of hell.

नारङ्ग *nāranga*, *as*, *m.* (said to be fr. rt. *nṛi*, but probably a corruption of *nāga-ranga*, *q.v.*), the orange-tree; the juice of the pepper plant; a libertine, a catamite; a living being, an animal; a twin, one of twins; (*am*), *n.* a carrot, *Daucus Carota* (= *gar-jara*). — **नारङ्गा-patraka**, *as*, *m.* yellow carrot.

नारद *nārada*, *as*, *m.* (etymology uncertain), N. of a Rishi or rather Devārishi (i. e. Rishi among the gods) regarded in the Veda as a descendant of Kanva and author of certain hymns of the Rig-veda (VIII. 13, IX. 104, 105), often associated in the later mythology with Parvata, (he appears on the earth, like Mercury, as a messenger from the gods to men or vice versa, and is reckoned among the ten Prajā-patis as a son of Brahmā (Manu I. 35), from whose forehead he is said to have been produced; in the modern mythology he is a friend of Kṛishṇa and is regarded as inventor of the Viṇā or lute; in epic poetry he is occasionally called a Deva-gandharva, 'divine Gandharva,' or a Gandharva-rājan, 'king of the Gandharvas,' or simply Gandharva); N. of a son of Viśvā-mitra; of an author; of a mountain; (*ā*), *f.* a species of sugar-cane, = *īkshu-mūla*; (*as*, *i*, *am*), relating to Nārada, composed by him, &c. — **नारदा-panāra-rātra**, *am*, *n.*, N. of a work. — **नारदा-purāṇa**, *am*, *n.*, N. of a Purāṇa. — **नारदा-purāṇa-sūcāna**, *am*, *n.*, N. of the sixty-fifth chapter of the Vārāha-Purāṇa. — **नारदा-prakarāṇa**, *am*, *n.* 'Nārada chapter,' N. of the 129th chapter of the Kṛishṇa-khaṇḍa or fourth section of the Brahma-vaivarta-Purāṇa. — **नारदा-vākya**, *am*, *n.* 'speech of Nārada,' N. of the sixty-seventh chapter of the Uttara-khaṇḍa or seventh section of the Rāmāyana. — **नारदा-saṃhītā**, *f.*, N. of a musical work. — **नारदा-saṃat-kumāra-vāda**, *as*, *m.* 'discourse of Nārada and Saṃat-kumāra,' N. of the 103rd chapter of the Uttara-khaṇḍa of the Padma-Purāṇa. — **नारदा-samāgama**, *as*, *m.* 'arrival of Nārada,' N. of the twenty-first chapter of the Uttara-khaṇḍa of the Rāmāyana. — **नारदेśvara-tīrtha** (*da-īś*), *am*, *n.*, N. of a sacred bathing-place. — **नारदopadeśa** (*da-up*), *as*, *m.* 'the advice of Nārada,' N. of the first chapter of the Kṛiḍā-khaṇḍa of the Gaṇeśa-Purāṇa.

नारदीन, *i*, *m.*, N. of a son of Viśvā-mitra.

नारदीया, *as*, *ā*, *am*, relating to Nārada, composed by Nārada, &c.; (*am*), *n.* (with or without *purāṇa*), N. of a Purāṇa. — **नारदीया-mahāsthāna**, *am*, *n.*, N. of a place. — **नारदीyopapurāṇa** (*ya-up*), *am*, *n.*, N. of an Upa-Purāṇa.

नारदीया, *as*, *i*, *am*, relating to or proceeding from Nārada; (*am*), *n.*, N. of a Purāṇa.

नारदसव *nāradasava* (*i*), *am*, *n.*, N. of a Sāman.

नारसिंह *nārasinḥa*, *as*, *i*, *am* (fr. *nara-sinḥa*), referring or belonging to Viṣṇu in his man-lion Aṅga-tāra or incarnation; (*as*), *m.*, N. of Viṣṇu; of a man; of a town. — **नारसिंहा-tantra**, *am*, *n.*, N. of a Tantra. — **नारसिंहा-purāṇa**, *am*, *n.*, N. of a Purāṇa. — **नारसिंहopapurāṇa** (*ha-up*), *am*, *n.*, N. of an Upa-Purāṇa.

नाराच *nārāca*, *as*, *m.* an iron arrow, an arrow in general; a water-elephant (= *jalebha*, *ambu-hastin*); a bad or cloudy day (?); a species of the Dhṛiti metre, also called *nārācika*, consisting of 4 times 8 iambics; (*nārācī* or *nārācīkā*), *f.* a goldsmith's scales, a fine or assay balance.

नारायण *nārāyaṇa*. See col. 1.

नाराशंस *nārāśaṇsa*, *as*, *i*, *am* (fr. *nara-śaṇsa*), Ved. laudatory or eulogistic praise of a man or men, (hence a tale or legend which eulogizes a liberal patron is called *Nārāśaṇsa* or *Nārāśaṇsam*); sacred to or belonging to Agni-nārāśaṇsa, relating to him, containing him, (applied to certain Soma libations, at which Nārāśaṇsa's name is mentioned; applied also to the Pitṛis because reference is made to them at these libations.)

नाराशय *nārāśarya*, *as*, *m.*, N. of a man; (also read *pārāśarya*.)

नारिकेर *nārikera* or *nārikela*, *as*, *m.* or *nārikeli*, *is* and *i*, *f.* the cocoa-nut tree, the cocoa-nut. — **नारिकेला-dvīpa**, *as*, *m.*, N. of an island.

नारिकेल nāringa-kanda, as or am, m. or n. (?), the yellow carrot; [cf. nāranga-pat-traka.]

नारी nārī, f. See nāra, p. 479, col. 1.

नारीकैल nārikela, as, i, m. f. the cocoa-nut; (i), f. fermented liquor made from the water or milk of the cocoa-nut.

नारीच nārīca, am, n. an esculent root (=commonly nālītā), Corchorus Capsularis; [cf. nādīkā.]

नारीतरङ्गक nārī-tarangaka, as, m. a libertine, a catamite; [cf. nādī-taranga.]

नारुनुद nāruntuda (na-ar°), as, ā, am, not causing wounds, not hurting.

नार्तिक nārtika, as, i, am (fr. narta), relating to or connected with dancing (?).

नारपत्य nārpatya, as, ā, am (fr. nri-pati), kingly, relating to royalty.

नार्मत nārmata, as, m. (fr. nri-mat), a patronymic.

नार्मद nārmada, as, m. (fr. narma-dā), a metronymy from Narma-dā.

नार्मर nārmara, as, m. (fr. nri-mara), Ved. 'man-slayer,' N. of a demon.

नार्मिण nārmīṇa, as, i, am (perhaps fr. narmīn or narmīṇa, which may be a N. derived fr. narma or narmān), Ved. (Sāy.) delightful, joyful (=narma-vat).

नार्मेध nārmedha, am, n. (fr. nri-medha), Ved., N. of a Sāman.

नार्य nārya, as, m. (fr. narya), Ved. probably N. of a person.

नार्यङ्ग nāryanga, as, m. = nāranga, the orange-tree.

नार्यक्तिक nārya-tikta = anārya-tikta, Agathotes Chirayta (=kirāta-tikta).

नार्षद nārshada, as, m. (fr. nri-shad), Ved. a patronymic of Kaṇva; N. of a demon (?).

नाल nāla, as, ā, am (fr. nala), consisting of reeds, made of a reed or reeds; (ā or i, am), f. n. a hollow or tubular stalk, especially the stalk of the lotus [cf. khara-n°], of a pot-herb, &c.; (am), n. any pipe or tube or tubular vessel of the body, the windpipe, urethra, &c.; a handle; = tāla, āla, yellow ornament; (ā), f. N. of a river; (i), f. an instrument for perforating an elephant's ear; a piece of metal on which the hours are struck (=ghaṭi); a period of twenty-four minutes; a lotus flower. — Nāla-vaṇṣa, as, m. = nala, a reed.

Nālaka for nāla in cāru-nālaka, q. v.

Nālakinī = nālīkinī, q. v.

Nālāyita, as, ā, am (fr. an unused Nom. nālāya), representing the handle (of an axe).

Nālī, f, f. = nādī, any tubular vessel of the body.

Nālīka, as, m. a buffalo; (ā), f. a stalk, the stalk of a lotus, a tube, see gandha-n°, kapāla-n°, a species of pot-herb (=nālītā); a species of plant (=cārma-kashā); an instrument for piercing an elephant's ear; = nādī, a period of twenty-four minutes; (am), n. a lotus flower [cf. nālīka]; myrrh; a kind of wind instrument, (perhaps) a flute; a peculiar manner of sitting.

Nālīnī, f. (fr. an unused form nālīn, which is derived fr. nāla), a mystical N. of one nostril.

Nālīka, as, m. an arrow (=nārāca, but in the epic poetry different from it); a dart, a javelin, a pike; body, limb (?); a lotus; the fibrous stalk of the lotus; (am), n. an assemblage of lotus flowers.

Nālīkinī, f. (fr. an unused form nālīkin, which

is derived fr. nālīka), a multitude or assemblage of lotus flowers, a lotus lake.

नालन्द nālānda, N. of a village near Rājagriha containing a celebrated Buddhist monastery.

Nālandara, N. of a Buddhist monastery.

नालिकेर nālīkera, as, m. the cocoa-nut tree, the cocoa-nut; N. of a district to the south-east of Madhya-deśa.

Nālīkela, am, n. the cocoa-nut; (various reading for nālīkera.)

नालिजङ्घ nālī-jangha, as, m. a raven or the carrion-crow; [cf. nādī-jangha.]

नालित nālītā, f. an esculent root, Arum Colocasia.

नालीप nālīpa, as, m. = kadambaka; perhaps for kaḍambaka, the stalk of a pot-herb.

नालीव्रण nālī-vraṇa, as, m. a fistulous or sinous sore (=nādī-vraṇa).

नाव 1. nāva, as, m. (fr. rt. 4. nu), Ved. a shout of joy or triumph.

नाव 2. nāva = 2. nau, q. v., a boat, a ship, in Dvigu comp. after numerals and arāha (e. g. dvi-nāvam, two boats; ardhā-n°, q. v., Pāṇ. V. 4. 99. 100). — Nāvāja ('va-aja'), as, m., Ved. the steerer of a boat, a sailor. — Nāvopajivana ('va-up°'), as, m. a sailor.

Nāvika, as, i, am, belonging to a vessel, ship, boat, &c.; (as), m. (said to be fr. rt. nud), the helmsman of a vessel, the steersman, pilot; a passenger on board ship, a navigator, a sailor; (am), n. N. of a Sāman.

Nāvīn, i, m. a boatman, shipman, sailor.

1. nāvya, Nom. P. nāvyaṭi, &c., to wish for a ship.

2. nāvya, as, ā, am, navigable; belonging to a boat; attainable or accessible by a boat or ship; (ā), f., Ved. a navigable river.

नावनीत nāvanīta, as, i, am (fr. nava-nīta), mild.

नावमिक nāvamika, as, i, am (fr. navama), the ninth.

नावयज्ञिक nāvayajñika (fr. nava-yajña), with kāla, the time of offering the first-fruits &c. of the harvest.

नावकार nāvākāra, nāvāroha. See 2. nau.

नाय 3. nāvya, am, n. (fr. 1. nava), newness, novelty.

नाश 1. nāśa, as, m. (fr. rt. 1. naś), Ved. attainment, obtaining; [cf. dū-nāśa.]

नाश 2. nāśa, as, m. (fr. rt. 2. naś), disappearance; destruction, annihilation, ruin, loss; death; misfortune; abandonment, desertion; flight, retreat; (in arithmetic) elimination; [cf. karma-n°, graha-n°, ṭīta-n°, dū-nāśa.] — Nāśa-ta, ind. = nāśāt, from death.

Nāśaka, as, ā, am, destroying, destructive, annihilating, causing to perish; [cf. ku-n°, kṛita-n°.]

Nāśana, as, i, am, destroying, annihilating, causing to be lost, causing to perish, removing, (commonly in comp. with the object; cf. duḥsvapna-n°); (am), n. destruction, removing, removal, expulsion; ruin, perishing; forgetting.

Nāśanīya, as, ā, am, liable to be destroyed, destructible.

Nāśayat, an, antī, at, destroying, annihilating, removing.

Nāśayitri, tā, trī, tri, Ved. a destroyer, removing, a remover.

Nāśīta, as, ā, am, destroyed, ruined, suffered to perish, lost.

Nāśīn, i, īnī, f, destructive, destroying, a destroyer; removing; perishing, perishable, being lost or destroyed; [cf. anartha-n°, kushṭha-n°, ksha-ya-n°.]

Nāśī, f., N. of a river near Benares.

Nāśuka, as, ā, am, Ved. disappearing, perishing, being lost.

Nāśya, as, ā, am, liable to be destroyed, destructible.

Nāśṭika, as, i, am (fr. nashṭa), belonging or relating to anything lost; (as), m. the owner of anything lost, the former owner of a lost chattel.

Nāśṭrā, f., Ved. danger, destruction; an evil spirit, a demon.

नास 1. nās, cl. 1. A. nāsate, nanāse, nāsttum, to sound.

नास 2. nās, Ved. the nose, in nāsā, du. (Rig-veda II. 39. 6); [cf. 3. nas.]

Nāsā, f. (said by some to be fr. rt. snā = rt. snu), the nose, (originally perhaps nāsā, sing. = a nostril; nāse, du. = the two nostrils or the nose); a proboscis, the trunk of an elephant [cf. gaja-n°]; a piece of wood over a door projecting like a nose, the upper timber of a door [cf. nakra]; the plant Gendarussa Vulgaris (=vāsaka); [cf. Lat. nāsus, nāris for nāsīs; Old Germ. nāsa; Angl. Sax. nāse; Mod. Germ. nāse; Slav. nōsū; Lith. nōsis; Gr. νῆσος; Hib. neas, 'a promontory,' ness in Dunge-ness.] — Nāsāgra ('sā-ag°'), as, m. the point or tip of the nose. — Nāsāchidra, am, n. a nostril. — Nāsāchinnī, f. a species of bird with a divided beak (=pūrṇakā). — Nāsājvara, as, m. a kind of disease of the nose (=nakra). — Nāsādakṣhīnāvarta ('ṇa-āv°'), as, m. wearing the nose-ring in the right nostril by rich women who have children (?). — Nāsādāru, n. = nāsā, a piece of wood over a door projecting like a nose; the upper timber of a door-frame.

Nāsānāha, as, m. thickening of the membrane of the nose, stoppage of the nostrils. — Nāsāntika, as, ā, am (fr. nāsā-anta), reaching to the nose; [cf. keśāntika.] — Nāsā-parīśoṣa, as, m. heat and dryness of the nose. — Nāsā-parīśāva, as, m. 'nose-flow,' running at the nose, a running cold. — Nāsāpāka, as, m. a kind of disease of the nose attended with inflammation. — Nāsāpuṭa, as, m. 'nose-cup,' the outside of the nostril, the nostril. — Nāsāpuṭa-maryādā, f. the septum of the nose. — Nāsāpratināha, as, m. = nāsānāha, thickening of the membrane of the nose, stoppage of the nostrils. — Nāsā-rakta-pitta, am, n. bleeding of the nose. — Nāsā-randhra, am, n. 'nose-aperture,' the nostril. — Nāsāśas ('sā-ar°'), ās, m. polypus of the nose. — Nāsāvaṇṣa, as, m. the bridge of the nose. — Nāsāvāmāvarta ('ma-āv°'), as, m. wearing the nose-ring in the left nostril, a mark of sorrow or distress. — Nāsāvivara, as, m. 'nose-cavity,' a nostril. — Nāsāśoṣa, as, m. dryness of the nostrils. — Nāsā-saṃvedana, as, m. Momordica Charantia (=kūṇḍira-latā). — Nāsā-srāva, as, m. = nāsā-parīśāva, 'nose-flow,' running at the nose, a running cold.

Nāsālu, us, m. a tree, commonly Kāyaphal. See katphala, p. 196, col. 1.

Nāsikā, f. the nose, (originally nāsikā, sing. = a nostril; nāsike, du. = the two nostrils or the nose); the trunk of an elephant; a proboscis; any nose-shaped object [cf. cārma-n°]; a projection, the upper timber of a door; an epithet of the nymph Aśvinī; [cf. a-nāsika, kaku-nāsikā, cārma-n°.] — Nāsika-tryambaka-tīrtha, am, n. N. of a sacred bathing-place mentioned in the Rasika-ramaṇa. — Nāsikan-dhama, as, ā, am (nāsikam for acc. sing. nāsikām), blowing or breathing through the nose, snoring, &c. — Nāsikan-dhaya, as, i, am (nāsikam for acc. sing. nāsikām), drinking through the nose. — Nāsika-vat, ān, atī, at (for nāsikāvat), Ved. having a nose. — Nāsikāgra ('ka-ag°'), am, n. the tip of the nose. — Nāsikā-pāka, as, m. = nāsāpāka, a kind of disease or inflammation of the nose. — Nāsikā-puṭa, as, m. = nāsāpuṭa, 'nose-cup,' the outside of the nostril, the nostril. — Nāsikā-mala, am, n. the mucus of the nose, snot.

- *Nāstikya*, *as*, *ā*, *am*, being in the nose; uttered through the nose, nasal; (*as*), m. any nasal sound; a peculiar nasal sound related to the so-called Yamas; (*ās*), m. pl., N. of a people in Dakṣiṇā-patha; (*au*), du. = *nāsatya*, the two sons of Aśvinī, the Aśvins; (*am*), n. the nose; N. of a town.

Nāstikya, *am*, n. the nose.

Nāsa, *am*, n. a nose-cord, the rein of a draught-ox passed through the septum of the nostrils; (perhaps collectively) noses, a multitude of noses (?); [cf. *nasya*.]

नासमौजस *nāsamaujasa* (*na-as°*), *as*, m., N. of the brother of Asamaujas and son of Kambala-barhisha.

नासिका *nāsikā*. See p. 480, col. 3.

नासीर *nāsira*, *am*, n. advancing or skirmishing in front of an army, leaving the line and defying or challenging the enemy by shouts and gestures; (*as*), m. the van or a champion who advances before the line; (also read *nāsira*.)

नास्ति *nāsti* (*na-asti*), ind. non-existence, not so, it is not. — *Nāsti-tā*, f. or *nāsti-tva*, *am*, n. non-existence. — *Nāsti-vāda*, *as*, m. "assertion of 'it is not' or of non-existence," infidelity.

Nāstika, *as*, *i*, *am*, atheistical, unbelieving, infidel, an unbeliever, applied by the orthodox Hindus to any one who denies the divine authority of the Vedas and a future life, or doubts the legends of the Purāṇas; [cf. *āstika*.] — *Nāstika-tā*, f. or *nāstika-tva*, *am*, n. or *nāstikya*, *am*, n. infidelity, disbelief, atheism, denial of the deity, of a future state, of the authority of the Vedas, &c.; Buddhism, heresy, &c. — *Nāstika-mata*, *am*, n. an atheistical opinion.

नास्तिद् *nāstida* or (according to others) *nāstīda*, *as*, m. the mango tree (= *amra*).

नाह *nāha*, *as*, m. (fr. rt. 1. *nah*), binding, confinement; a trap, a snare for catching deer &c.; obstruction in any organ or secretion of the body, as costiveness &c.

नाहल *nāhala*, *as*, m. a man of a barbarous or outcast tribe; (*ās*), m. pl., N. of a non-Aryan people (= *mlecchā*).

नाहुष 1. *nāhusha*, *as*, *i*, *am* (fr. *nahus*), Ved. neighbouring, being in the vicinity, neighbourly?; (Sāy.) human, belonging to men; (*as*), m. a neighbour.

नाहुष 2. *nāhusha*, *as*, m. (fr. *nahusha*), a patronymic of Yayāti; N. of a serpent-demon; [cf. *nahusha*.]

Nāhushi, *is*, m. a patronymic of Yayāti.

नि *ni* (an indeclinable prefix to verbs and nouns, used as a preposition except in one passage in Atharva-veda X. 8, 7, where it stands alone as an adverb), in, into, within; down, under, back; on, upon. As a prefix to nouns *nī* appears sometimes to be a curtailed form of *nī* in its sense of 'without,' 'deprived of' (e.g. in *nī-kilvisha*, *nī-khila*, q.v.), but the idea of negation in such compounds may possibly be derived from the meanings 'down,' 'downwards,' 'back,' which properly belong to *nī*; occasionally, however, *nī* is inaccurately written for *nīḥ* (= *nī*), as in *nī-sabda* for *nīḥ-sabda*; according to native lexicographers the senses in which *nī* may be used are expressed by the following Sanskrit words, *kṣhepa*, *bhṛīśārtha*, *nityārtha*, *dāna*, *san-ni-dhāna*, *upa-rama*, *saṃ-śraya*, *ā-śraya*, *rāsi*,

moksha, *antar-bhāva*, *adho-bhāva*, *bandhana*, *kausala*, *nī-veśa*, *vi-nyāsa*; [*nī* is thought by some to be for primitive *anī*; cf. *an-tar*, *an-tarā*; Gr. *ἐν*, *ἐνί*, *ἐν*, *ἐν*, *ἐν* for *ἐν-ς*, *ἐν-τός*, *ἐν-δο-ν*, *ἐν-ω*, *ἐν-ποι*, *ἐν-θε*, *ἐν-ἐν-θε*, *ἐν-ἐν-πο-ς*, *ἐν-ἐν-πο-ν*; Lat. *en-do*, *in-du*, *in*, *in-ter*, *in-trō*, *in-ter-ior*, *in-tum-u-s*, *in-tus*; Umbr. *en*, *an-der*; Osk. *an-ter*; Goth. *in*, *inna*, *innuma*, *innathrō*, *un-dar*; Mod. Germ. *nieder*; Angl. Sax. *in*, *nidhan*.]

निस् *nīḥ* (thought by some to be a contraction of *nīnāḥ*, old Desid. of rt. *nam*), cl. 2. A. *nīḥ* (and sing. *nīḥse*, 2nd sing. Impv. *nīḥsava*), *nīḥinse*, *nīḥsitum*, &c., Ved. to touch, kiss, salute. (After *pra* the initial *n* is optionally cerebralized, cf. *pra-nīḥsitavya*, *pra-nīḥsitavya*, *pari-nīḥsaka*; cf. also rt. *nīḥsh*.)

निः *nīḥ*, euphonicly substituted for *nī*, q.v., before *ś*, *sh*, *s*, and rarely before *k*, *kh*, *p*, *ph*.

निःक° *nīḥ-ka°*, *nīḥ-kā°*, &c. See under *nīḥ-ka°*, *nīḥ-kā°*, &c.

निःक्षत्र *nīḥ-kshatra* or *nīḥ-kshatriya*, *as*, *ā*, *am*, destitute of the military tribe, having no warrior-caste.

निःक्षिप *nīḥ-kship*, probably for *nī-kship*, q.v.

Nīḥ-kshipta, *as*, *ā*, *am*, thrown or sent away; spent (as time), passed.

Nīḥ-kshīpya, ind. having thrown or sent away; having spent (as time); having wiped away (as tears).

Nīḥ-kshēpa, *as*, m. throwing, sending, putting away; spending, passing (time); wiping away (as tears).

निःप° *nīḥ-pa°* and *nīḥ-pha°*. See under *nīḥ-pa°* and *nīḥ-pha°*.

निःशंसय *nīḥ-saṃsaya*, wrongly spelt for *nīḥ-saṃśaya*.

निःशङ्क *nīḥ-śanka*, *as*, *ā*, *am*, free from fear, fearless; without misgiving or apprehension, having no cares, free from risk; (*am*), ind. fearlessly, without fear or care, without anxiety. — *Nīḥśanka-supta*, *as*, *ā*, *am*, sleeping without care, sleeping calmly and securely.

Nīḥ-śankhita, *as*, *ā*, *am*, free from fear or care, free from risk, secure.

निःशब्द *nīḥ-śabda*, *as*, *ā*, *am*, noiseless, soundless, not making a noise; (*as*, *am*), m. n. (?), soundlessness, silence, a calm; (*am*), ind. without noise, noiselessly; [cf. *nī-sabda*.]

निःशम *nīḥ-śama*, *as*, m. uneasiness, discomposure, anxiety.

निःशयान *nīḥ-śayāna*, *as*, *ā*, *am*, not sleeping, not lying down.

निःशरण *nīḥ-śaraṇa*, *as*, *ā*, *am*, without protection or refuge, defenceless, unprotected.

निःशर्कर *nīḥ-śarkara*, *as*, *ā*, *am*, free from stones or pebbles (as a bathing-place).

निःशलाक *nīḥ-śalāka*, *as*, *ā*, *am*, free from talking birds (as parrots, jays, or crows); solitary, private.

निःशल्य *nīḥ-śalya*, *as*, *ā*, *am*, freed from an arrow; free from spikes or thorns; (*am*), ind. without an arrow; unthorny; without pain or difficulty; without reluctance, willingly.

निःशस् *nīḥ-śas*, f., Ved. refusing, declining; (Sāy.) disinclination, absence of wish or desire, dislike (= *nīḥ-saṃsana*).

निःशस्त्र *nīḥ-śastra*, *as*, *ā*, *am*; without arms, unarmed, weaponless.

निःशास् *nīḥ-śās* (*nīḥ-ś°*), cl. 2. P. -*śāsti*, -*śāsitum*, Ved. to order off or away; to expel.

निःशिष *nīḥ-śish* (*nīḥ-ś°*), Caus. -*śeshayati*, -*yitum*, to take away or destroy completely, consume entirely, annihilate; (also regarded as a Nom. fr. *nīḥ-śesha*.)

Nīḥ-śesha, *as*, *ā*, *am*, having no remainder, without remainder, completely spent, complete, entire, whole, (often in the sense of an adverb at the beginning of a comp. before a participle, e.g. *nīḥ-śesha-bhagna*, completely broken); (*am* or *epa*), ind. completely, totally; *nīḥśesham* *kṛi*, to destroy or consume completely; [cf. *a-śesha*.] — *Nīḥśeshataḥ*, ind. without remainder, completely, totally. — *Nīḥśesha-tā*, f. complete destruction.

Nīḥ-śeshāna, *as*, *ā*, *am*, = *nīḥ-śesha*.

Nīḥ-śeshita, *as*, *ā*, *am*, having nothing left, completely consumed or finished, destroyed, annihilated; (wrongly read *nī-śeshita*.)

निःशुक्र *nīḥ-śukra*, *as*, *ā*, *am*, Ved. without brilliancy; without virile energy, impotent.

निःशूक *nīḥ-śūka*, *as*, m. beardless rice without any awn.

निःशेष *nīḥ-śesha*. See *nīḥ-śish* above.

निःशोक *nīḥ-śoka*, *as*, *ā*, *am*, free from sorrow or care.

निःशोध्य *nīḥ-śodhya*, *as*, *ā*, *am*, not to be purified, not requiring cleansing; clean, pure.

निःश्मश्रु *nīḥ-śmaśru*, *us*, *us*, *u*, beardless; (wrongly read *nī-śmaśru*.)

निःश्रम *nīḥ-śrama*. See *nī-śrama*.

निःश्रयणी *nīḥ-śrayaṇī* or *nīḥ-śrayiṇī*, f. a ladder, a staircase, steps, &c.; [cf. *nī-śrayaṇī*, *nī-śrayiṇī*.]

Nīḥ-śreṇī, *is*, *i*, f. a ladder or staircase, a flight of stairs or steps; the wild date tree.

Nīḥśreṇikā, f. a species of grass.

निःश्री *nīḥ-śrī*, *is*, *is*, *i*, deprived of happiness or prosperity, unfortunate. — *Nīḥśrī-kṛta*, *as*, *ā*, *am*, made unfortunate, rendered unhappy.

Nīḥśrīka, *as*, *ā*, *am*, deprived of beauty (as a dead body), deprived of happiness, &c.; one whose happiness is destroyed, unhappy, inglorious; (also read *nī-śrīka*.) — *Nīḥśrīka-tā*, f. absence of good fortune, want of good luck.

निःश्रेणि *nīḥ-śreṇī*. See above.

निःश्रेयस *nīḥ-śreyasa*, *as*, *i*, *am*, having nothing better or superior, the best, most excellent; (*as*), m. an epithet of Śiva; (*am*), n. final beatitude, ultimate bliss or supreme felicity in the life to come, happiness, welfare; knowledge which brings deliverance, learning; belief, faith, devotedness; apprehension, conception.

निःश्वस *nīḥ-śvas*, cl. 2. P. -*śvasiti*, -*śvasitum*, to breathe out, expire, sigh.

Nīḥ-śvasana, *am*, n. breathing out, sighing.

Nīḥ-śvasita, *as*, *ā*, *am*, breathed out, sighed; sighing, breathing out; (*am*), n. sighing, expiration, a sigh.

Nīḥ-śvasya, ind. having sighed, sighing, breathing out.

Nīḥ-śvāsa, *as*, m. breathing out, expiration; breath, sighing, a sigh; (often read *nī-śvāsa*). — *Nīḥ-śvāsa-parama*, *as*, *ā*, *am*, chiefly engaged in sighing, melancholy, sorrowful. — *Nīḥśvāsa-saṃhita*, f., N. of a code of laws supposed to have been revealed by Rudra-Śiva.

निःषमम् *nīḥ-śamam*, ind. (fr. *nīḥ* + *śamam*), at the wrong time, unseasonably.

निःषिप *nīḥ-shidh*, *t*, f. (fr. *nīḥ* + *sidh* = *sādh*), granting, bestowing; grant, oblation, gift, donation; (Sāy.) hindrance, obstruction; destroying, destructive, adverse.

Nīḥ-shidhvan, *ā*, *arī*, *a* (fr. *nīḥ* + *sidhvan*),

Ved. granting, presenting; (Sāy.) coming to complete perfection.

निःसंशय *niḥ-saṁśaya*, *as, ā, am*, undoubted, infallible, unerring, certain; not doubting, not doubtful; (*am*), ind. without doubt, doubtless, infallibly, certainly, surely.

निःसङ्कष *niḥ-saṅkaksha*, *as, ā, am*, not perplexed, not confused; (also written *ni-saṅkaksha*.)

निःसङ्ख्य *niḥ-saṅkhyā*, *as, ā, am*, innumerable, numberless.

निःसङ्ग *niḥ-saṅga*, *as, ā, am*, unattached, unobstructed; not attached, not devoted, regardless, indifferent to (with loc.); free from worldly attachment or selfish desires, unselfish, disinterested; unconnected, separated; (*ena* or *am*), ind. without attachment, without interest, unselfishly, without further reflection; (also written *niḥ-shaṅga*; cf. *a-saṅga*.) — *Niḥsaṅga-tā*, *f.* or *niḥsaṅga-tva*, *am*, n. absence of attachment, unselfishness, disinterestedness, indifference.

निःसञ्चार *niḥ-sañcāra*, *as, ā, am*, not moving, not walking about, not leaving one's home.

निःसंज्ञ *niḥ-sañjñā*, *as, ā, am*, senseless, insensible, unconscious.

निःसत्त्व *niḥ-sattva*, *as, ā, am*, without courage or strength, unenergetic, weak, impotent; insignificant, low, mean; non-existent, unsubstantial; deprived of living beings; (*am*), n. absence of power, want of energy; insignificance; non-existence.

निःसत्य *niḥ-satya*, *as, ā, am*, untrue, false. — *Niḥsatya-tā*, *f.* insincerity, falsehood, untruth.

निःसन्तति *niḥ-santati*, *is, is, i*, destitute of offspring, childless.

Niḥ-santāna, *as, ā, am*, destitute of posterity, childless.

निःसन्दिग्ध *niḥ-sandigdha*, *as, ā, am*, undoubted, not doubtful, certain; (*am*), ind. without any doubt, certainly.

Niḥ-sandeha, *as, ā, am*, free from uncertainty, doubtless, undoubted, certain; (*am*), ind. without any doubt, certainly.

निःसन्धि *niḥ-sandhi*, *is, is, i*, having no joints, having no joints perceptible, well knit, compact, close, firm.

निःसपत्न *niḥ-sapatna*, *as, ā, am*, having no rival, not sharing the possession of anything with another; not claimed by another, belonging exclusively to one possessor; having no enemies.

निःसम्पात *niḥ-sampāta*, *as, ā, am*, affording no passage, blocked up; (*as*), m. thick darkness, midnight.

निःसमुन्ध *niḥ-sambandha*, *as, ā, am*, without relatives.

निःसमुप *niḥ-sambādha*, *as, ā, am*, not contracted, large, spacious.

निःसम्भ्रम *niḥ-sambhrama*, *as, ā, am*, not perplexed or flurried, unembarrassed.

निःसरण *niḥ-saraṇa*. See under *niḥ-sri*, col. 2.

निःसलिल *niḥ-salila*, *as, ā, am*, waterless, having no water.

निःसह *niḥ-saha*, *as, ā, am*, unable to bear or support or resist, impatient; powerless, weak; intolerable, unbearable, irresistible. — *Niḥsaha-tā*, *f.* or *niḥsaha-tva*, *am*, n. inability to bear or support; impatience, unendurance.

निःसहाय *niḥ-sahāya*, *as, ā, am*, without helpers or associates, unassisted.

निःसाध्वस *niḥ-sādhvasa*, *as, ā, am*, fearless,

bold; (*am*), ind. fearlessly, boldly. — *Niḥsādhvasa-tva*, *am*, n. fearlessness, boldness.

निःसामर्थ्य *niḥ-sāmarthya*, *as, ā, am*, unfit, unsuitable.

निःसामान्य *niḥ-sāmānya*, *as, ā, am*, extraordinary, uncommon, unusual, special.

निःसार 1. *niḥ-sāra*, *as, ā, am* (for 2. *niḥ-sāra* see under *niḥ-sri* below), sapless, pithless, worthless, vain, rapid, unsubstantial; (*as*), m. the plant *Trophis Aspera*; a kind of time in music; (*ā*), *f.* the pisang, *Musa Sapientum* (= *kadalī*). — *Niḥsāra-tā*, *f.* saplessness, worthlessness, vanity.

निःसाल *niḥ-sāla*, *as, ā, am*, Ved. being out of the house.

निःसीमन् *niḥ-sīman*, *ā, ā, a*, immeasurable, having no boundaries or limits.

निःमुख *niḥ-sukha*, *as, ā, am*, joyless, sad, unhappy; disagreeable, distressing.

निःसृ *niḥ-sri* (*nis-s°*), cl. 1. P. -*sarati*, -*sartum*, to go out, come forth, issue, slip out, depart, withdraw: Caus. -*sārayati*, -*yitum*, to cause to go out or away, turn out, expel.

Niḥ-sara, *as, ā, am*, issuing out. — *Niḥsara-tva*, *am*, n. = *pitta-roga*.

Niḥ-saraṇa, *am*, n. going forth or out, coming forth, exit; the egress or outlet from a house, market-place, town, &c., the gate, the gate-way; a means or expedient, a remedy; departure, dying, death; final beatitude.

2. *niḥ-sāra*, *as, m.* (for 1. *niḥ-sāra* see above), going forth or out.

Niḥ-sāraṇa, *am*, n. driving out, expelling, turning out; the egress or outlet from a building, town, &c., a passage, road of ingress or egress.

Niḥ-sārīta, *as, ā, am*, turned out, made to come out, expelled, dismissed.

Niḥ-sārya, *as, ā, am*, to be turned out, to be excluded or expelled.

Niḥ-srīta, *as, ā, am*, gone forth or out, broken forth; having departed (with abl.).

निःस्तम्भ *niḥ-stambha*, *as, ā, am*, without posts or columns, having no pillars.

निःस्तुति *niḥ-stuti*, *is, is, i* (also read *ni-stuti*), praising nothing, without praising (anything).

निःश्रेय *niḥ-sneha*, *as, ā, am*, without unction, not greasy or unctuous, dry; without love or affection, insensible, cold, unfeeling; not longing for, indifferent; not loved, uncared for, hated; (*ā*), *f.* linseed, *Linum Usitatissimum*. — *Niḥsneha-phalā*, *f.* a species of *Solanum* with white flowers.

निःस्पन्द *niḥ-spanda*, *as, ā, am*, motionless.

निःस्पृह *niḥ-spriha*, *as, ā, am* (often written *ni-spriha*), free from desire; disregarding, indifferent to (with abl.); content, unenvious.

निःस्पन्द *niḥ-syanda*. See *ni-syanda*.

निःसृ *niḥ-sru* (*nis-s°*), Caus. -*srāvayati*, -*yitum*, to cause to flow out or off, to empty.

Niḥ-srava, *as*, m. remainder, surplus, overplus (with abl.).

Niḥ-srāva, *as*, m. causing to flow out, expending, expense; the moisture or water of boiled rice; [cf. *ni-srāva*.]

निःस *niḥ-sva*, *as, ā, am*, deprived of one's own, having no property, indigent, poor. — *Niḥsva-tā*, *f.* poverty. — *Niḥsvi-kṛita* or *niḥsvi-bhūta*, *as, ā, am*, deprived of one's property, impoverished.

निःसन *niḥ-svana*, *as*, m. (fr. *svan* with *nis*), sound, noise, voice; [cf. *ni-svana*.]

निःसभाव *niḥ-sabhāva*, *as, ā, am*, void of peculiarities, without peculiar properties.

निःसादु *niḥ-svādu*, *us, us* or *dvī, u*, tasteless, void of flavour, insipid, unsavoury.

निःसाध्य *niḥ-svādhyāya*, *as, ā, am*, not muttering prayers, not repeating texts. — *Niḥsvādhyāya-vashaṭkāra*, *as, ā, am*, neither repeating holy texts nor sacrificing.

निकष *ni-kaksha*, *as*, m., Ved. the armpit.

निकट *ni-kaṭa*, *as, ā, am*, situated at the side, near, proximate, close by; without neighbours, kinless?; (*as*, *am*), m. n. proximity; (*e*), ind. in the neighbourhood, at hand. — *Nikaṭi-bhūta*, *as, ā, am*, approached.

निकथित *ni-kathita*, *as, ā, am*, told, related (?).

Nikaṭitā, *i, īnī, ī*, one who has told.

निकम् *ni-kam*, cl. 10. A. -*kāmayate*, -*ēa-kame*, &c., to long for, wish for, have a desire for, lust after (with acc.).

Ni-kāma, *as, ā, am*, Ved. desirous of, longing for, vehemently desiring, (often at the beginning of a comp. in the sense of *ni-kāmam*, ind.); (*as*), m. desire, wish; (*am*), ind. according to wish or desire, willingly, according to pleasure or to one's satisfaction, to one's heart's content; *yadā* *nikāmam*, if you please, if you like. — *Nikāma-kāma*, *as, ā, am*, covetous. — *Nikāma-varshin*, *i, īpī, ī*, raining according to wish.

Ni-kāman, *ā, ā, a*, Ved. desirous of, longing for.

Ni-kāmana, *am*, n. desire, longing after.

Ni-kāmayamāna, *as, ā, am*, longing for, wishing for.

निकर *ni-kara*, *as*, m. (fr. rt. 1. *kṛī* with *ni*), a heap, pile; a flock or multitude; a bundle; pith, sap, essence; suitable gift, a honorarium; a treasure, the best of anything, a treasure belonging to Kuvera.

1. *ni-kāra*, *as*, m. piling up or winnowing corn; tossing or lifting up.

निकष *ni-kasha*, *as*, m. (fr. rt. *kash* for *karsh* = *kṛish* with *ni*), the touchstone, the streak of gold or test made on it [cf. *ni-kāsha*]; (*ā*), *f.*, N. of the mother of Rāvaṇa or of the mother of the Piśitāsana fiends or imps in general. — *Nikashāt-maja* (*śhā-āt°*), *as*, m. a Rākshasa, a sort of demon; [cf. *kashā-putra*.]

Ni-kashāna, *am*, n. (?), the touchstone.

Ni-kashā, ind. near to (with acc.), proximate; in the middle, betwixt, between (with acc.).

Nikashāya, Nom. A. *nikashāyate*, &c., to be used or serve as a touchstone.

निकस *ni-kasa*, *nikasāt-maja* = *ni-kasha* and *nikashāt-maja*, *q. v.*

निकाणम् *ni-kāṇam*, ind. (fr. rt. *kaṇ* with *ni*), having closed the eyes; *nikāṇam akshī jal-pati* or *akshī-nikāṇam jalpati*, he speaks with closed eyes.

निकाय *ni-kāya*, *as*, m. (fr. rt. 1. *ci* with *ni*), a heap, an assemblage, a group, class, association or set of persons who perform like duties; a congregation, a school; a flock, multitude in general; a house, dwelling-place, habitation, hiding-place; the body; (according to Mahā-dhara) the air, wind (Ved.); a butt, aim, mark; the universal Soul, Supreme Being. — *Nikāyāntariya* (*ya-an°*), *as, ā, am*, belonging to another assemblage or school.

Ni-kāyin, *i, īnī, ī*, an epithet of particular oblations or sacrifices.

Ni-kāyya, *as, am*, m. n. (?), a dwelling, house.

निकार 1. and 2. *ni-kāra*. For 1. see above; for 2. see under *ni-kṛī*, p. 483, col. 1.

निकारिन् *ni-kārin*. See p. 483, col. 1.

निकावल्या *nikāvalgā*, *f.*, N. of a woman, (perhaps rather two names, *nikā* and *valgā*.)

निकाश *ni-kāśa*, *as*, m. (fr. rt. *kāś* with *ni*),

the horizon; appearance, sight; (at the end of an adj. comp.) having the appearance of, similar, like; [cf. *ni-kāśa*.]

निकाशम् *ni-kāśham*, ind. having pounded or mixed together.

निकास *ni-kāsa* = *ni-kāśa*, *nī-kāśa*.

निकिल्बिष *ni-kilbisha*, *am*, n., Ved. freeing from sin, deliverance from evil.

निकुचिति *ni-kuṭiti*, *is*, f. (fr. rt. *kuṇṭh* with *ni*), contraction?; [cf. Pāṇ. I. 2, 18.]

निकुट्याकर्ण, ind. with the ears hanging down. **नि-कुण्डका**, *as*, m. a measure of capacity equal to $\frac{1}{4}$ of a Kuḍava; a species of reed (= *vānira*).

नि-कुण्डिता, *as*, *ā*, *am*, contracted.

निकुञ्ज *ni-kuñja*, *as*, *am*, m. n. = *kuñja*, an arbour, a bower, a place overgrown with shrubs and creepers, a thicket.

निकुञ्जिकाम्ल (*kā-am*), f. a species of plant (= *kuñjika*, *kuñja-vallari*).

निकुम्भ *ni-kumbha*, *as*, m. the plant Croton Polyandrum; N. of a Dānava who, like Kumbha, was son of Prahlāda, (he was father of Sunda and Upa-sunda); N. of a Rakshas; of a son of Kumbha-karṇa; of an attendant of Siva; of one of Skanda's attendants; N. of one of the Viśve Devāḥ, (also read *viśkumbhu*); N. of a hero on the side of the Kurus; N. of a king of Ayodhyā, son of Hary-aśva and father of Samhatāśva; (f.) f. the plant Croton Polyandrum. — **निकुम्भह्यज्या-जिवा** (*bha-ākh*), *am*, n. a plant, Croton Jamalgotā (= *jaya-pāla*).

नि-कुम्भिता, *am*, n. a kind of time in music.

नि-कुम्भिला, f. (fr. *kumbha*, a jar?), a place where oblations are offered; a grove at the western gate of Lankā for the performance of sacrificial rites; (according to another commentator) an image of Bhadrakālī on the west side of Lankā; (also, according to some, *ni-kumbhila*, m., and *ni-kumbhila*, n.)

निकुरुम्भ *ni-kurumba* or *ni-kurumbaka*, *am*, n. a flock, mass, multitude; (also read *nī-kuramba*, *ni-kurūmba*, *ni-kurumbha*.)

निकुलीनिका *ni-kuṭinikā*, f. a family art or one inherited by birth, any skill or skilful act peculiar to a race.

निकूल *ni-kūla*, *as*, *ā*, *am*, going down hill, (opposed to *ut-kūla*); standing on a declivity or bank.

निकृ *ni-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, Ved. to put down, bring down, lower, humiliate, subdue, overcome, overpower, depreciate, debase; to act in a low or base manner, to treat ill; (in the post-Vedic literature only occurring in the past part *ni-kṛita*, q. v.): Desid. *nī-ṭikīrshati*, to wish to subdue.

नि-कर्ताव्या, *as*, *ā*, *am*, to be acted badly or basely, to be injured; (*asmākaṃ tat nīkartavyam*, wrong is to be done by them.)

नि-कृता, *as*, *ā*, *am*, putting down, bringing down, humiliation, subjugation; injury, insult, wrong, offence; wickedness, malice, abuse, reproach, disrespect; opposition, contradiction.

नि-कृता, *am*, n. killing, slaughter.

नि-कर्ता, *i*, m., Ved. an injurer, oppressor.

नि-कृता, *as*, *ā*, *am*, brought down, lowered, cast down, humbled, humiliated; insulted, offended; afflicted; injured; tricked, cheated, deceived; removed, set aside, dismissed; dishonest, wicked, perverse; low, base, vile; (*am*), n. lowering, humbling, humiliation; (also read *ni-kṛiti*). — **निकृता-प्राज्ञा**, *as*, *ā*, *am*, evil-minded. — **निकृता-मति**, *is*, *is*, *i*, depraved in mind.

नि-कृति, *is*, f. low conduct, baseness, wickedness, dishonest practice, dishonesty, fraud, deception,

deceit, cheating; offence, insult; abuse, reproach; rejection, removal; poverty, indigence; wickedness, a wicked person (personified as a daughter of A-dharma and Higsā, or Nirṛiti); (*is*, *is*, *i*), base, low, dishonest, wicked; (*is*), m., N. of one of the eight Vasus. — **निकृति-प्राज्ञा**, *as*, *ā*, *am*, versed in dishonesty, well acquainted with vice.

निकृति, *i*, *ini*, *i* (fr. *ni-kṛita*), = *ni-kṛiti*, dishonest, low, base, wicked.

नि-कृत्या, f. wickedness, dishonesty, fraud, &c., = *ni-kṛiti*.

नि-कृत्या, *ā*, *arī*, *a*, Ved. acting basely, deceitful.

निकृत् *ni-kṛit*, cl. 6. P. -*kṛintati*, -*kartitum*, to cut down, hew down, cut away, cut or chop off, cut through, cut asunder, cut to pieces, massacre; tear off, tear away, wear away; A. (-*te*), to cut oneself (or one's nails &c.); to cut down &c.: Caus. -*kartayati*, &c., to cause to cut or cut down.

नि-कर्ताना, *am*, n. cutting down, cutting to pieces, cutting off.

नि-कृता, *as*, *ā*, *am*, cut off, cut up. — **निकृता-मूला**, *as*, *ā*, *am*, cut up by the roots.

नि-कृता, *as*, *i*, *am*, cutting down, cutting off; destroying; (*as*), m., N. of a hell; (*am*), n. massacring, cutting, cutting off, destruction; an instrument for cutting.

निकृष *ni-kṛish*, cl. 1. 6. P. -*karshati*, -*kṛishati*, -*karshṭum* or -*krashṭum*, to draw down, drag down; to tear asunder (?). In Mahā-bh. I. 3616. *ni-kṛishyate* may mean 'is drawn down by the stream of a river.'

नि-करशाणा, *am*, n. an open space for recreation, a sort of play-ground in or near a town; a court at the entrance of a house; a neighbourhood.

नि-कृष्टा, *as*, *ā*, *am*, debased, low, base, vile, vulgar; despised, outcast; near; (*am*), n. vicinity, proximity. — **निकृष्टाशया** (*ṭa-ās*), *as*, *ā*, *am*, having base intentions. — **निकृष्टाशया-तā**, f. the state of one who has base intentions, base disposition of mind; jealousy. — **निकृष्टोपधि-तā** (*ṭa-up*), f. a state of base or low deception.

निकेचाय *ni-keṭāya*, *as*, m. (fr. rt. *i*. *ṭi* with *ni*), piling or collecting repeatedly.

निकेत *ni-keta* or *ni-ketaka*, *as*, m. = *ketana*, a house, mansion, habitation; a mark, countersign.

निकेतन *ni-ketana*, *as*, m. an onion; (*am*), n. = *nī-keta*, a house, mansion, abode, habitation, temple.

निकोचक *ni-koṭaka*, *as*, m. (fr. rt. *kuṇṭh* with *ni*), the tree Alangium Decapetalum; (*am*), n. the fruit of this tree.

नि-कोचाना, *am*, n. contracting, contraction, compression.

निकोठक *ni-koṭhaka*, *as*, m. = *ni-koṭaka* above.

निकोयक *ni-kothaka*, *as*, m. (fr. rt. *kuth* with *ni*), N. of a teacher with the epithet Bhāyājātya.

निकोश्य *ni-kośya*, *as* or *am*, m. or n. (?), Ved. a particular part of the entrails of sacrificial animals; [cf. *kośya*.]

निकहस्त *nikta-hasta*. See rt. *nij*, p. 485.

निक्रन्द *ni-krand*, cl. 1. P. -*krandati*, -*kranditum*, Ved. to utter a cry in a direction downwards (as a bird on a tree): Caus. -*krandayati*, -*yitum*, Ved. to cause to roar &c.

निक्रम *ni-krām*, cl. 1. P. -*krāmati*, -*krāmitum*, to set the foot on the ground, put down the feet; to enter; to tread down (with acc.).

नि-क्रामाणा, *am*, n., Ved. putting down the feet, treading down; the place where the foot is put, foot-step, foot-fall.

निक्रीड *ni-kṛīḍ*, Caus. -*kṛīḍayati*, &c., to play, sport.

नि-क्रीडा, *as*, m. play, sport; *marutām nikṛīḍaḥ*, N. of a Sāman.

निक्रय *ni-kvaṇa* or *ni-kvāṇa*, *as*, m. a musical tone or sound; any sound.

निक्ष *niksh*, cl. 1. P. *nikshati*, &c., to pierce (Ved.); to kiss.

निक्षणा, *am*, n. kissing.

निक्षा *nikshā*, f. a nit; (a wrong form for *likshā*.)

निक्षिप *ni-kship*, cl. 6. P. A. -*kshipati*, -*te*, -*kshiptum*, to throw down, cast or put down, throw upon, put or lay down; put in, pour in; to deliver anything (acc.) to a person (loc.); to give or hand over, grant; to deposit, commit, deliver to any one's charge, intrust; to install, appoint, establish; to lay aside, give up, leave off, cast off, repel; to encamp; Caus. -*kshipayati*, &c., to cause to put down, to cause to be set down in writing.

नि-क्षिपत, *an*, *anti* or *atī*, *at*, throwing down or on, placing in or upon.

नि-क्षिप्ता, *as*, *ā*, *am*, thrown down or upon, put down, laid down or on, placed into, thrust into; deposited, pawned, pledged; rejected, abandoned, foregone, given or thrown away; sent, sent off or away. — **नि-क्षिप्ता-वृद्धा**, *as*, *ā*, *am*, one who has ceased talking or left off boasting.

नि-क्षिप्या, ind. having placed or laid down or upon; having given in charge, having intrusted or deposited in a place of safety.

नि-क्षेपा, *as*, m. throwing upon, casting on (with loc.); a deposit, pledge, trust, anything deposited without a seal in trust or as a compensation, anything pawned; abandoning, parting with, throwing away; sending or putting away; wiping, drying; in *nikshepa-lipi* probably N. of a country; [cf. *ut-kshepa*, *pra-kshepa*, *vi-kshepa*.]

नि-क्षेपाना, *am*, n. putting down (the feet); a means by which or place in which anything is kept.

नि-क्षेपिता, *as*, *ā*, *am*, caused to be put down or set down in writing, committed to writing, inscribed.

नि-क्षेपत्रि, *tā*, *trī*, *trī*, who or what places or deposits, delivers to one's care; (*tā*), m. a depositor, a pawnor or pledger.

नि-क्षेप्या, *as*, *ā*, *am*, to be deposited, to be thrust into.

निक्षुभा *ni-kshubhā*, f. (fr. rt. *kshubh* with *ni*), N. of the mother of Maga.

निखन् *ni-khan*, cl. 1. P. A. -*khanati*, -*te*, -*khanitum*, to dig into (the ground), bury; to dig in or up, root up; to infix, pierce (with an arrow &c.), to fix, implant.

नि-खानाना, *am*, n. digging in, burying.

नि-खृता, *as*, *ā*, *am*, dug in, buried; dug up, excavated; fixed in the ground as a stake.

नि-खृता, *as*, *ā*, *am* (fr. the Caus.), infixed, dug in, fixed.

निखर्व *ni-kharva* or *ni-kharva*, *as*, *ā*, *am*, dwarfish, a dwarf; (*am*), n. a billion; [cf. *kharva*.]

नि-खारवाका, *am*, n., 1000 millions.

नि-खारवाता, *as*, m., N. of a Rakshas.

निखिद् *ni-khid*, cl. 6. P., Ved. -*khidati*, -*khettum*, to press down; (Sāy.) to cut off, remove.

निखिल *ni-khila*, *as*, *ā*, *am* (probably for *nīh-khila*), complete, all, whole, entire; (*ena*), ind. completely, totally; [cf. *khila*, *a-kh*.]

निखुर्येप *nikhurya-pa* (?), *as*, m., Ved. an epithet of Vishṇu.

निगड *ni-gaḍa*, *as*, *am*, m. n. (probably fr. rt. *gaḍ* = rt. *gal*; cf. *ni-gala*), an iron chain for the feet, a fetter, especially the chain used to secure the hind feet of an elephant or a noose for catching the feet and throwing an animal down, a fetter or shackle in general, gyves.

Ni-gaḍana, *am*, *n*. putting in irons or fetters, binding, fettering.

Nigadaya, *Nom. P. nigadayati*, &c., to put in irons or fetters, to bind, fetter.

Nigadayitvā, *ind.* having fettered.

Ni-gaḍita, *as*, *ā*, *am*, chained, bound, tied, &c.

निगण *ni-gaṇa*, *as*, *m*. the smoke of a burnt offering or sacrificial fire; [cf. *ni-garaṇa*.]

निगद् *ni-gad*, *cl. 1. P. -gadati*, &c., to recite, proclaim, declare, communicate, tell, speak, say, shout out; to speak to, address any one (with acc.); to tell anything to any one (with two acc.); to enumerate; to call: *Pass. -gadyate*, &c., to be recited, to be named or called: *Caus. -gādayati*, &c., to cause to recite, tell, &c.

Ni-gada or *ni-gāda*, *as*, *m*. reciting, audible recitation of prayers or charms; a prayer or sacrificial formula recited aloud; mention, mentioning; speech, speaking, discourse; *N.* of a teacher with the epithet *Pārnavalki*.

Ni-gadat, *an*, *antī*, *at*, reciting, addressing, speaking, saying, speaking to.

Ni-gadita, *as*, *ā*, *am*, recited, told, said, spoken; (*am*), *n*. speech. — *Nigadita-vat*, *ān*, *atī*, *at*, one who has spoken, having spoken.

Ni-gadya, *ind.* having told, having declared.

Ni-gāda, *as*, *m*. speech, discourse, recitation, &c.

Ni-gādīm, *i*, *inī*, *i*, reciting, telling, speaking, &c.

निगम् *ni-gam*, *cl. 1. P. -gaṇchati*, *-gantum*, to settle down upon (*Ved.*); to enter (*acc.* or *loc.*); to inire feminin (*Ved.*); to go to any place or state, to undergo, become (e.g. *sāntīm ni-gam*, to become pacified); to be inserted: *Caus. -gamayati*, to cause to go in, to insert.

Ni-gama, *as*, *m*. insertion, especially of the name of a deity into a liturgical formula; the place or passage in a book where a word occurs, especially a passage of the Vedas or the actual word quoted from such a passage; the Veda or the Vedic text; the root (as the source from which a word comes); a sacred precept, the words of a god or holy man; certainty, assurance; a town; a city; a market; a fair; a road; a market road; trade, traffic; a camp or caravan of itinerant merchants, a merchant; = *lundī*; (*am*), *n*. a particular number.

Ni-gamana, *am*, *n*. insertion, quotation of words (from the Veda &c.) or the word &c. quoted; the conclusion in a syllogism, the deduction; going in or into.

Nigamin, *i*, *inī*, *i*, familiar with or versed in the Vedas or in holy writ.

निगर *ni-gara*, *ni-garaṇa*, &c. See *ni-grī*.

निगर्ह *ni-garh*, *cl. 10. P. -garhayati*, *-yitum*, to disdain, despise.

निगल् *ni-gal*, *cl. 1. P. -galati*, &c., to fall down (?).

Ni-gala, *as*, *am*, *m. n.* = *ni-gaḍa*, *q. v.*

निगा *ni-gā*, *cl. 3. P. -jigāti*, &c., to go into, enter, attach one's self to; to come or get into any state &c.; to nestle.

निगु *ni-gu*, *us*, *m.* = *manas*, the mind, the faculty of feeling and reasoning; (according to others) dirt, excrement [cf. *rt. 4. gu*]; a root; painting; (*us*, *us*, *u*), pleasing, charming.

निगुत् *ni-gut*, *t*, *m.* (probably *fr. rt. 3. gu* with *ni*), *Ved.* (according to *Sāy.*) an enemy; [cf. *naiguta*.]

निगुह *ni-guh*, *cl. 1. P. A. -gūhati*, *-te*, *-gūhitum*, to cover, conceal, hide: *Caus. -gūhayati*, *-gūhitum*, to cause to cover or hide.

Ni-gūḍha, *as*, *ā*, *am*, hidden, concealed; profound, recondite, mysterious, obscure; (*am*), *ind.* privately, secretly. — *Ni-gūḍha-kārya*, *as*, *ā*, *am*, secret in operation. — *Ni-gūḍha-tara*, *as*, *ā*, *am*, well con-

cealed or hidden. — *Ni-gūḍha-nidāya*, *as*, *ā*, *am*, whose resolve or determination is concealed. — *Ni-gūḍha-roman*, *ā*, *ā*, *am*, having concealed hair. — *Ni-gūḍhārtha* ('*dha-ar*'), *as*, *ā*, *am*, having a hidden sense or purpose, difficult to be understood, abstruse, occult.

Ni-gūḍhaka, *as*, *m*. a species of wild bean; [cf. *vana-mudga*.]

Ni-gūhaka, *as*, *ā*, *am*, hiding, concealing.

Ni-gūhana, *am*, *n*. hiding, concealing.

Ni-gūhaniya, *as*, *ā*, *am*, to be hidden or concealed; to be covered or protected or defended.

निगृहीत *ni-grihita*. See *ni-grah* below.

निगृ *ni-grī*, *cl. 6. P. -girati* and *-gilati*, &c., to swallow, swallow up, swallow down, ingurgitate, devour: *Caus. Pass. -gāryate* and *-gālyate*: *Intens. Ved. -jegilyate*, *-galgaliti*, to swallow with a gurgling sound.

Ni-gara, *as*, *m*. swallowing, devouring.

Ni-garaṇa, *am*, *n*. swallowing, devouring, deglutition; (*as*), *m*. the throat, the gullet, esophagus; the smoke of a burnt offering; [cf. *ni-gaṇa*.]

Ni-galana = *ni-garaṇa*.

Ni-gāra, *as*, *m*. swallowing, swallowing down, devouring.

Ni-gāra, *as*, *ikā*, *am*, = *ni-gālaka*, swallowing.

Ni-gāla, *as*, *m*. the throat or neck of a horse; [cf. *gala*, *ni-garaṇa*.] — *Ni-gāla-vat*, *ān*, *m*. a horse.

Ni-gālaka, *as*, *ā*, *am*, swallowing, devouring.

Ni-girya, *i*, *ā*, *am*, swallowed; (metaphorically) left out, omitted, not expressed; (*a-nigirya*, expressed.)

Ni-giryamāna, *as*, *ā*, *am*, being swallowed down; (with *act. sense*?), swallowing, devouring.

निगै *ni-gai*, *cl. 1. P. -gāyati*, *-gātum*, to accompany with song; to sing, chant; to proclaim, announce.

Ni-gita, *as*, *ā*, *am*, sung, chanted; said.

निग्रन्थ *ni-granth*, *cl. 9. P. -grathnāti*, &c., to intertwine, interweave.

Ni-granthana, *am*, *n*. (probably a corruption of *nt-kranthana*; cf. *krath*, *krathana*), killing, destroying, slaughter; [cf. *nir-granthana*.]

निग्रह *ni-grah*, in the older language *ni-grabh*, *cl. 9. P. A. -grībhāti*, *-nīte*, *-grihñāti*, *-nīte*, *-grahitum*, to hold down, keep down, depress, keep under, keep in check; to keep back, hold back, stop, obstruct, restrain, suppress, confine; to seize, catch, apprehend, hold, hold fast; to oppress, overpower, subdue, conquer; to chastise, punish, tame; to draw together, contract, close (as the eyes): *Caus. -grāhayati*, to cause to be apprehended or seized: *Caus. of the Desid. -jighrikshayati*, to cause any one to desire to keep under or suppress.

Ni-grihita, *as*, *ā*, *am*, seized, arrested; held back, restrained, confined, subdued, checked; harassed, assailed, attacked.

Ni-grihiti, *is*, *f*. restraint, check; overpowering.

Ni-grihīrti, wrong form for *ni-grahīrti*, *q. v.*

Ni-grihāt, *an*, *atī*, *at*, seizing, taking; keeping, suppressing, restraining.

1. *ni-grihya*, *as*, *ā*, *am*, to be held back; to be punished, punishable; deserving chastisement or reproof.

2. *ni-grīhya*, *ind.* having taken; having arrested or confined; having restrained or suppressed.

Ni-graha, *as*, *m*. keeping down, holding down, keeping under, keeping back, keeping in check, coercion, restraining, binding, restraint, subjugation, subduing, restraint of the appetite &c., abstinence; obstruction, suppression, putting down; seizing, catching, confinement, capture, arrest; the arresting or suppressing of disease, cure; taking down, humbling, punishing, punishment, chastisement, rebuke, rebuff, reprimand, blame; aversion, dislike, disgust; (in the *Nyāya* phil.) putting down in argument, fault in a syllogism, flaw in an argument, failure in proof;

any place for catching hold of, a handle; a boundary, a limit; *N.* of *Siva* and of *Vishnu* or *Krishna*. — *Nigraha-sthāna*, *am*, *n*. the predicament of rebuke for failure in argument.

Ni-grahaṇa, *as*, *ā*, *am*, holding down, holding back, suppressing; (*am*), *n*. subduing, suppression; capture, confinement, prison; defeat, punishment.

Ni-grahītarya, *as*, *ā*, *am*, to be chastised or punished, punishable.

Ni-grahīrti, *tā*, *trī*, *trī*, one who seizes or lays hold of; one who keeps back or prevents; seizing, restraining, binding.

Ni-grābha, *as*, *m*. *Ved.* pressing down; *N.* of a verse recited when the *Soma* plants are pressed.

Ni-grābhya, *as*, *ā*, *am*, *Ved.*, with *āpas*, the water with which the *Soma* plants are sprinkled before they are pressed.

Ni-grāha, *as*, *m*. punishment, chastisement, (used in imprecations, e.g. *nigrāhas te bhūyāt*, confusion seize thee, &c.)

Ni-grāhya, *as*, *ā*, *am*, to be suppressed or punished, punishable.

निघ *ni-gha*, *as*, *ā*, *am* (*fr. rt. han* with *ni*), as high as broad; (anything) whose height and circumference are equal; a round or circle, a ball; sin. — *Nighānigha* ('*gha-an*'), *as*, *ā*, *am*, of different forms or sizes.

निघण्ट *ni-ghanṭa* (said to be *fr. rt. gam* or *han* or *hrī* with *ni*; gender doubtful), a word; a glossary or collection of words or names, (in this sense properly *pl.*); often the collection of Vedic words explained in the *Nirukta*, see *ni-ghanṭu* below.

Ni-ghanṭi, probably only a wrong form for *ni-ghanṭa* or *ni-ghanṭu*.

Ni-ghanṭikā, *f*. a species of bulbous plant (= *gulanā-kanda*).

Ni-ghanṭu, *us*, *m.* (or *ni-ghanṭuka*), any vocabulary or collection of words or names, but especially a *N.* of the Vedic glossary explained by *Yaska* in his *Nirukta*, (in this sense usually *pl.* *nighanṭavas* as embracing five chapters.) — *Nighanṭu-bhāṣya*, *am*, *n*. 'commentary on part of the *Nighanṭu*', *N.* of a work by *Deva-rāja* on the three chapters of synonyms incompletely treated by *Yaska*. — *Nighanṭu-rāja*, *as*, *m*. 'king of glossaries', *N.* of a medical lexicon commonly called *Abhidhāna-śūḍā-maṇi*.

निघषे *ni-gharsha*. See *ni-ghrīsh* below.

निघस *ni-ghasa*, *as*, *m.* (*fr. rt. ghas* with *ni*), eating; food, victuals.

निघात *ni-ghāta*, *as*, *m.* (*fr. the Caus. of rt. han* with *ni*), a blow, stroke; suppression of accent, absence of accent.

Ni-ghātam, *ind.* having struck.

Ni-ghāti, *is*, *f*. an iron club or mace or hammer (?).

Ni-ghātīm, *i*, *inī*, *i*, striking down, killing, destroying.

निघुष *ni-ghush* (*rt. 2. ghush* = *ghrīsh* with *ni*), *Caus. P. -ghoshayati*, *-yitum*, to tread down, trample under foot, crush, pound, grind.

निघुष्ट *ni-ghuṣṭa*, *am*, *n.* (*fr. rt. 1. ghush* with *ni*), sound, noise.

निघृष *ni-ghrīsh*, *cl. 1. P. -gharshati*, &c., to rub into, rub down, rub, pound, grind, triturate; graze, chafe, abrade, wear away by rubbing, excoriate. — *Ni-gharsha*, *as*, *m*. rubbing, friction, pounding, crushing.

Ni-gharshaṇa, *am*, *n*. rubbing, friction, grinding, trituration; [cf. *nir-gharshaṇa*.]

Ni-ghrīshṭa, *as*, *ā*, *am*, rubbed, ground; chafed, worn, grazed, abraded, excoriated; subdued.

Ni-ghrīshva, *as*, *ā*, *am*, rubbed off, abraded, excoriated; small, insignificant; (*as*), *m*. a hoof; wind; an ass or a mule; a boar; a road; (*am*), *n*. the mark of a hoof (?).

निग्न *ni-ghna*, *as*, *ā*, *am* (*fr. ni-han*), dependant, subservient, docile; dependant on a substantive

निदृ ni-tuḍ, cl. 6. P. A. -*tudati*, -*te*, -*totum*, Ved. to pierce, penetrate, pierce into; to goad; (Sāy.) to incite or pain vehemently, or to issue forth (= *nitarāṃ vyuthatyati* or *nir-gacchati*).

Ni-toda, as, m. piercing, a prick, puncture, hole.

Ni-todn, ī, īnī, ī, Ved. piercing, penetrating.

निदृ ni-trid, cl. 7. P. A. -*triṇatti*, -*trintte*, -*tarditum*, Ved. to pierce, penetrate, cleave in two.

निदृ ni-tri, cl. 6. P. -*tirati*, -*taritum*, -*taritum*, Ved. to dispel, subdue, overpower, obstruct.

नितोशन ni-tośana, as, ā, am (fr. rt. *tus* with *ni*), Ved. sprinkling, distributing, granting; (as), m. a distributor, granter.

नित्य nitya, as, ā, am (fr. *ni*), own (Ved.); continual, perpetual, regularly repeated, constant, uninterrupted, endless, eternal, everlasting; invariable, regular, fixed, regularly prescribed, inevitable, not optional, (opposed to *kāmya* &c.); necessary, obligatory, essential; ordinary, usual, (opposed to *naimittika*, unusual, produced by an unusual cause); constantly dwelling in, perpetually engaged in, (often at the end of a comp., e.g. *aranyā-nitya*, constantly dwelling in a forest; *tapo-nitya*, engaged in constant penance); (with *samāna*) a necessary compound which cannot be resolved without losing its meaning, because the separate ideas have merged in one, as in *Jamad-agni*; (with *svartā*) = *jātya*, the primary or independent Svarita, as opposed to the secondary or dependent; (as), m. the ocean; (ā), f. an epithet of Durgā; a Sakti or form of Durgā; an epithet of the goddess Manasā; (am), n. constant and indispensable rite or act; (am), ind. always, ever, daily, constantly, continually, perpetually, everlastingly, eternally; *na nityam*, not always, never, (in Manu VI. 8. *nityam an-ādātā* = never a receiver.) = *Nitya-karman*, a, n. or *nitya-kriyā*, f. constant act or duty, as observance of the five great sacrifices or any daily and necessary rite. = *Nitya-kṛtīya*, am, n. regular and necessary act or ceremony; daily or regular act or routine. = *Nitya-gatī*, īs, īs, ī, moving continually; (ī), m. air or wind, the god of wind. = *Nitya-jātā*, as, ā, am, constantly born. = *Nitya-lā*, f. perpetuity, eternity, continuance, continual repetition, (as *maithuna-nityatā*, continually repeated coitus); perseverance; necessity. = *Nitya-tra*, am, n. invariableness, perpetuity, eternity; endurance; inevitableness, necessity. = *Nitya-dā*, ind. always, ever, perpetually, constantly, eternally, at all times. = *Nitya-dāna*, am, n. daily alms-giving. = *Nitya-dhrit*, ī, t, t, constantly bearing or maintaining, observing daily duties (?). = *Nitya-dhritā*, as, ā, am, constantly maintained or kept up. = *Nitya-nātha-siddha*, as, m., N. of an author. = *Nitya-niyama*, as, m. fixed rule, constant observance. = *Nitya-naimittika*, am, or *nitya-naimittikam* karma, n. any regularly recurring occasional act or ceremony or any rite constantly performed to accomplish some object, as Śrāddhas at fixed lunar periods. = *Nitya-parivṛtta*, as, m., N. of a Buddha. = *Nitya-parikṣha*, am, n. constant investigation or inspection. = *Nitya-pūjāyantra*, am, n. a kind of amulet. = *Nitya-pralaya*, as, m. the constant dissolution of living beings. = *Nitya-bhāva*, as, m. the state of being eternal, eternity. = *Nitya-maya*, as, ī, am, formed of or consisting of anything eternal, eternal. = *Nitya-yukta*, as, ā, am, always busy, ever engaged in. = *Nitya-yauvana*, am, n. perpetual youth; (as, ī, am), ever or always young; (ā), f. an epithet of Draupadī. = *Nityartu* (*ya-rī*), us, us, u, regularly recurring at the seasons, annual. = *Nitya-vāsa*, as, ā, am, Ved. always possessing a calf; (ā), f. a particular form of Sāma supplication; (am), n., N. of several Sāmans. = *Nitya-vivṛata*, as, m. 'constantly scared', N. of an antelope. = *Nitya-vaikunṭha*, as, m., N. of a particular residence of Viṣṇu, the heaven of Viṣṇu. = *Nitya-vyaya*, as, ā, am, always expending, constantly disbursing; (ā), f. always expending, ever laying out. = *Nitya-tānka*, as, ā,

am, perpetually alarmed, always suspicious. = *Nitya-śaya*, as, ā, am, always sleeping or reclining. = *Nitya-śas*, ind. always, continually, constantly, eternally. = *Nitya-saṃhṛiṣṭa*, as, ā, am, always exulting or triumphant; always rivalling one another, (in this sense *saṃhṛiṣṭa* = *saṃhṛiṣṭa*.) = *Nitya-sama*, as, m. the assertion that all things remain the same (?). = *Nitya-samāsa*, see *nitya*. = *Nitya-siddha*, as, ā, am, 'ever perfect', a Jaina predicate of the soul. = *Nitya-sotra*, as, ā, am, Ved. receiving perpetual praise, constantly lauded. = *Nitya-sṇāyīn*, ī, īnī, ī, constantly bathing or making ablutions. = *Nityāna-dhyāya* (*ya-an*), as, m. invariable suspension of repetition of the Vedas, (a term applied to periods when the perusal of the Vedas is invariably prohibited, as the day of full moon, new moon, the eighth and fourteenth days of the half month.) = *Nityānanda* (*ya-an*), as, m. eternal happiness. = *Nityānanda-rasodadhī* (*sa-ud*), īs, m. 'ocean of the essence of eternal joy', God. = *Nityānandāśrama* (*da-ās*), as, m., N. of a commentator. = *Nityānitya* (*ya-an*), as, ā, am, eternal and perishable, permanent and temporary. = *Nityāyukta* (*ya-ay*), as, m., N. of a Bodhi-sattva; (also read *nityoyukta*; cf. *nityodyukta*.) = *Nityāritra* (*ya-ar*), as, ā, am, Ved. having (its) own oars, ever fitted with oars (i. e. according to Sāy. with priests). = *Nityotkshipta-hasta* (*ya-ud*), as, m. 'who always raises his hand', N. of a Bodhi-sattva. = *Nityodhita* (*ya-ud*), as, m., N. of a man. = *Nityodyukta* (*ya-ud*), as, m., N. of a Bodhi-sattva; [cf. *nityāyukta*.]

नित्य ni-tyaj, cl. 1. P. -*tyajati*, -*tyaktum*, Ved. to scare or drive away.

निदृ I. nid, cl. 1. P. A. *nedati*, *nedate*, *nineda*, *nnide* or *ninede*, *neditā*, &c., to be near [cf. rt. *ned*, *nediṣya*, *nediṣṭha*]; to ridicule, blame, reproach, censure, &c., (in this sense properly a separate rt., the form of which is usually *nind*, q. v.): Desid., Ved. *ninīṣati*, to wish to reproach or depreciate; [cf. rt. *nind*; Gr. *β-νείδ-ος*, probably *λοιδ-ο-πο-ς*; Goth. *ga-nait-yan*, *nait-ēins*, probably *neith*; Old Germ. *neiz-yan*; Angl. Sax. *naet-an*, *naet-ing*, *nidh*, *ge-nidhe*, 'hatred'; Mod. Germ. *neid*, 'envy'.]

2. *nid*, t, f., Ved. mocking, ridiculing, despising, censure, contempt; (f), m. one who ridicules or contemns, a blamer, an enemy.

I. *nidā*, f., Ved. blame, contempt.
I. *nidāna*, as, ā, am, Ved. (= *nidyamāna*), reproached, ridiculed. (For 2. see 3. *ni-dā*, col. 3.)
Nidyamāna, as, ā, am, being reproached, &c.

निदृ ni-dā, am, n. (said to be fr. *ni-do*), poison, venom.

निदृ ni-danda, as, m., according to a commentator = *nihita-danda*, a stick put aside or laid down; (as, ā, am), one who has put down a stick (i. e. not using force), one who has laid down a staff.

निदृ ni-datta. See 2. *ni-dā* below.

निदृ nida-dru, us, m. (said to be fr. *nida* + *dru*), a man.

निदर्शन ni-darśana. See *ni-dṛiś*, col. 3.

निदृ ni-dah, cl. 1. P. -*dahati*, -*dagdhum*, to burn down, consume by fire.

Ni-dāgha, as, m. (according to native lexicographers also am, n.), heat, warmth; the hot season (May and June), summer; internal heat, sweat, perspiration; N. of a man; N. of a son of Pulastya; (ās), m. pl. the descendants of the former person. = *Nidāgha-kara*, as, m. 'heat causer' or 'hot-rayed', the sun. = *Nidāgha-kāla*, as, m. 'the time of heat', the hot season, two months previous to the rains, about May and June. = *Nidāgha-sindhu*, us, m. a river in hot weather, one nearly dry.

निदृ 2. ni-dā (rt. 1. *dā*), cl. 3. P. -*dadāti*, &c., Ved. to give. (For 1. *nidā* see above.)

Ni-datta, as, ā, am, given, given absolutely; [cf. *nitta*.]

निदृ 3. ni-dā (rt. 4. *dā*, to bind), cl. 4. P. -*dyati*, &c., Ved. to fasten.

Ni-dātri, tā, trī, trī, Ved. one who fastens or ties up; (Sāy.) a restrainer, obstructor, (as if fr. rt. 3. *dā*.)

2. *ni-dāna*, am, n. (for 1. *nidāna* see col. 2), a band, a rope, a halter; a rope for tying up a calf &c.; a first or original cause, a primary or remote cause [cf. *ni-bandhana*]; original form, essence, (*nidāna*, ind. originally, essentially, properly); the cause of a disease, inquiry into the causes of disease, pathology, i. e. study of the symptoms with a view to trace the remote or proximate causes, (regarded as a department of medical science; the sixteen *Nidānas* being the title of the sixteen divisions into which it is divided; cf. *nidāna-sthāna*); N. of a work on metres and Vedic Stomas (see *nidāna-sūtra*); end, termination, cessation; purification, purity, correctness; claiming the reward of penitential acts. = *Nidāna-vat*, ān, atī, at, Ved. founded on a cause, essential. = *Nidāna-sūtra*, am, n. a work in ten Prapāthakas on metres and Vedic Stomas. = *Nidāna-sthāna*, am, n. one of the five departments of medical science, inquiry into the causes of diseases, pathology.

Ni-dāta, as, ā, am, Ved. preserved, concealed; (Sāy.) completely bound or fettered (= *nitarām baddha*).

निदृ ni-dāgha. See *ni-dah*, col. 2.

निदृ ni-digdha, as, ā, am (fr. rt. *dih* with *ni*), smeared, anointed, plastered; clinging to; (ā), f. small cardamoms.

Nidigdhikā, f. = *kanṭa-kārikā*, a species of prickly nightshade, *Solanum Jacquinii* [cf. *nir-digdhikā*, *nir-dagdhikā*]; cardamoms.

निदिध्यासन ni-didhyāsana, am, n. (fr. the Desid. of rt. *dhyai*), profound and repeated meditation.

Ni-didhyāsu, us, us, u, desiring to meditate upon. = *Ni-didhyeya*, as, ā, am, to be deeply meditated upon.

निदृ ni-diś, cl. 6. P. -*diśati*, -*deshtum*, to order, point out, &c.; (perhaps for *nir-diś* and apparently only used in the derivatives below.)

Ni-diśṭa, as, ā, am, ordered, directed; advised, enjoined; explained, pointed out.

Ni-deśa, as, m. order, command, direction, instruction; speech, speaking, narration, conversation; vicinity, proximity, neighbourhood; = *bhāṣā*, a vessel, vase; (e), ind. in the vicinity, near. = *Nideśa-kārin*, ī, īnī, ī, executing orders, obedient, servile.

Ni-deśin, ī, īnī, ī, showing, directing, ordering, pointing out; (īnī), f. a region, quarter, point of the compass.

Ni-deśya, as, ā, am, to be ordered, to be told.

Ni-deshtṛi, tā, trī, trī, who or what points out or orders; explaining, advising, commanding.

निदृ ni-dī, cl. 3. P. (see rt. 2. *dī*), Ved. to shine down upon; (Sāy. = *nitarām pra-kāś*, to shine exceedingly.)

निदृ nidaśa, as, m. a fish.

निदृ ni-dṛiś, Caus. -*darśayati*, -*yitum*, to cause to see, to show, point, to point out; to introduce, cause to enter; to impart knowledge, communicate, teach; advise; to appear (in a vision) to any person (acc.).

Ni-darśaka, as, ā, am, seeing into, perceiving; seeing; pointing out, proclaiming, announcing.

Ni-darśana, as, ī, am, pointing to, showing, foreshowing, prognosticating, indicating; proclaiming, announcing, teaching; suiting, pleasing; (ā), f. a simile, a comparison; (am), n. seeing, looking into, view, insight, sight, vision (e.g. *śvapna-nidarśana*, a vision in sleep); pointing to; showing; evidence; an example or illustration; a designation

of the third member of a complete syllogism (usually called *ud-āharāṇa*, q. v.); a foreboding, prognostic, sign, mark, omen; a scheme, system; injunction, precept, ordinance, scriptural authority; authority, text.

Ni-darśita, *as, ā, am*, illustrated, exemplified.

Ni-darsin, *i, inī, ī*, seeing, viewing, having an insight into, familiar with, knowing.

निदेश ni-deśa. See *ni-diś*, p. 486, col. 3.

निद्रा 1. ni-drā or ni-draśi, cl. 1. 2. P. A. *-drāyati, -te, -drāti*, &c., to fall asleep, sleep.

2. *ni-drā*, f. (said to be fr. rt. *nind* + affix *ra*), sleep, slumber, sleepiness, sloth; (in flowers the budding state is considered as sleep, hence *nidrām tyaj* = to bloom); a mystical N. of the letter *bh*.

— *Nidrā-daridra*, *as, m.*, N. of a poet. — *Nidrān-dha* (*‘rā-an*), *as, ā, am*, blind with sleep. — *Ni-drā-bhanga*, *as, m.* rising from sleep, awaking; [cf. *bhagna-nidra*]. — *Nidrā-maya*, *as, ī, am*, consisting in sleep. — *Nidrā-yoga*, *as, m.* sleep and deep meditation; [cf. *yoga-nidrā*]. — *Nidrā-lasa* (*‘rā-al*), *as, ā, am*, slothful from drowsiness, fast asleep, sleepy. — *Nidrā-vriksha*, *as, m.* drowsiness. — *Nidrā-saijanana*, *am, n.* ‘producing drowsiness,’ phlegm, the phlegmatic humor.

Ni-drāṇa, *as, ā, am*, sleeping, asleep, sleepy, drowsy; shut up, closed (as a bud or blossom).

Ni-drāt, *ām, āti or ānti, āt*, sleeping.

Ni-drāyāmāna, *as, ā, am*, sleeping, asleep.

Ni-drālu, *us, us, u*, sleeping, sleepy, drowsy, slothful; (*us*), m. an epithet of Vishnu; (*us*), f. the plant *Solanum Melongena*; another plant (= *vanavararikā*); a kind of perfume (= *nalī*). — *Ni-drālu-tva*, *am, n.* sleepiness, drowsiness.

Nidrita, *as, ā, am*, sleeping, asleep. — *Nidritavāt*, *ān, āti, at*, having slept.

निधन ni-dhana, *am, n.* (in some senses apparently fr. 1. *ni-dhā* below, but in others more probably fr. *an* = rt. *han*, to kill, with *nī*; cf. *pra-dhana*), settling down in a residence, residence, place of residence, domicile, resting-place, receptacle (Ved.); race, family; conclusion, end; dying, death, destruction, loss, disappearance, annihilation, (in these senses also rarely *ni-dhanas*, *m.*, see *Hari-vanśa* 4846); the concluding passage or words at the end of a Sāman which is sung in chorus, (several words are used for this purpose, e.g. *sva-jyotiḥ, vashat, vratam, im, nām*, &c.); the finale in music; (*am*), *n.*, N. of the eighth mansion; (*as*), *m.* the head of a family; (*as, ā, am*), without money, poor, (in this sense for *nir-dhana*); [cf. rt. *han*; Gr. *hān-a-ro-s*; Hib. *nidh, nith*, ‘manslaughter, battle’]. — *Nidhana-kāma*, *am, n.*, Ved., N. of several Sāmans. — *Nidhana-kārin*, *i, inī, ī*, causing death, destroying, destructive. — *Nidhana-kriyā*, f. a funeral ceremony. — *Nidhana-tā*, f. poverty, indigence. — *Nidhana-pati*, *is, m.*, Ved. lord of the end or of destruction. — *Nidhana-bhūta*, *as, ā, am*, Ved. become final or like a finale in music. — *Nidhanavāt*, *ān, āti, at*, Ved. having a finale in music.

निधा 1. ni-dhā, cl. 3. P. A. *-dadhāti, -dhatte, -dhātum*, to put down, lay down, put or lay into, fix in, deposit, lodge, bury; (with *manas*) to fix or direct the thoughts upon or towards (dat.); resolve, determine; (with *kriyām*) to direct one’s labours, use efforts; to appoint; to lay aside, put away, remove, relinquish; lay up, treasure up, put into a safe place; to preserve for one’s self (A.); to deliver, intrust, commit, present; (with *hrīdaye* or *manasi*) to keep in mind, bear in mind, remember, lay to heart, keep close; to keep down, keep back, restrain; to end, close; to place in any state, render: Pass. *-dhiyate*, to be placed on or in, to be deposited, be situated in or on, be absorbed into, to rest in: Caus. *-dhāpayati*, &c., to cause to be put or laid on or into, to cause to be deposited or preserved; to appoint: Intens. (?), Ved. 3rd sing. *-dedhyat*.

2. *ni-dhā*, f., Ved. laying snares; a net; a collection

of snares, a snare. — *Nidhā-pati*, *is, m.* the possessor or bearer of snares.

Ni-dhātavya, *as, ā, am*, to be put down or deposited; to be delivered; to be directed towards; to be concealed.

Ni-dhātṛ, tā, trī, trī, Ved. a depositor, one who deposits, keeps, conceals, &c.

Ni-dhāna, *am, n.* putting down, laying down, depositing, (*daṇḍa-nidhāna*, putting down or laying aside the stick, i. e. not using force, = mildness, clemency); keeping, preserving; a place where anything is laid, a vessel in which anything is deposited, a receptacle; a place of cessation or rest; anything laid up, a treasure, a divine treasure (especially belonging to Kuvera, god of wealth); store, hoard, property, possessions, wealth. — *Nidhāneśa* (*‘na-śa*), *as, m.* ‘lord of treasure,’ a Yaksha.

Ni-dhānya, *as, ā, am*, Ved. fit for being laid or put down.

Ni-dhāpaka, *as, m.* one who causes to be put down or deposited; a weapon (?); burnt timber (?), charcoal (?); the castor-oil plant (?).

Ni-dhāpya, ind. having caused to be placed or fixed in, having installed or appointed.

Ni-dhāya, ind. having fixed or placed in or on, (*manasi nidhāya*, fixing or laying up in the mind, reflecting.)

Ni-dhī, *is, m.* setting down or serving up food &c. (Ved.); the lower part or bottom of the Ukhā (Ved.); a place where anything is laid or deposited, a receptacle, (*apām nidhī*, the receptacle of waters, the ocean, sea; also N. of a Sāman; sometimes *nidhī* alone stands for ‘the ocean’); a place for storing up, a storehouse, treasury, granary, a nest, &c.; (figuratively) a treasure-house of good qualities, a man endowed with many good qualities; a treasure, store, hoard, any collection of wealth or valuables; a divine treasure belonging to Kuvera, (nine of which are enumerated, viz. the Padma, Mahā-padma, Saṅkha, Makara, Kacchapa, Mukunda, Nanda, Nīla, and Kharba; their nature is not exactly defined, though some of them appear to be precious gems; according to the Tāntrika system they are personified and worshipped as demi-gods, attendant either upon Kuvera who is sometimes called *Nidhinam adhipati*, ‘lord of the Nidhis,’ or upon Lakshmi, the goddess of prosperity); N. of a particular medicinal plant, commonly *Jivikā*; a kind of perfume (= *nalikā*); *daivo nidhī*, ‘the divine treasure,’ N. of a particular philosophical doctrine. — *Nidhi-gopa*, *as, m.* guardian of treasure. — *Nidhi-nātha*, *as, m.* or *nidhi-prabhu*, *us, m.* or *nidhīśvara* (*‘dhi-ś’*), *as, m.* ‘lord of treasures,’ an epithet of Kuvera. — *Nidhi-pa*, *as, m.* guardian of treasure; [cf. *nidhi-pā*]. — *Nidhi-pati*, *is, m.* ‘lord of treasures,’ an epithet of Kuvera; N. of a rich merchant. — *Nidhipati-datta*, *as, m.*, N. of a merchant. — *Nidhi-pā*, *ās, Ved.*, or *nidhī-pāla*, *as, m.* guardian of treasure. — *Nidhi-pālita*, *as, m.*, N. of a merchant. — *Nidhi-mat*, *ān, āti, at*, Ved. possessing treasure, forming a store. — *Nidhiśa* or *nidhīśvara* (*‘dhi-ś’*), *as, m.* ‘lord of treasures,’ an epithet of Kuvera. — *Nidhiyarthīn*, *i, inī, ī*, treasure seeking.

Ni-dhiyamāna, *as, ā, am*, being laid down or deposited, &c.

Ni-dheya, *as, ā, am*, to be placed in or on, to be deposited.

Ni-dhita, *as, ā, am*, put down, deposited, &c. See s. v.

निधि ni-dhi. See above.

निधु ni-dhū, cl. 5. 6. P. A. *-dhūnoti, -dhūnute* (in the later language also *-dhunoti, -dhunute*), *-dhuvati, -dhotum, -dhavitum*, to throw down, give or deliver over (Ved.); shake to and fro, agitate.

Ni-dhuvana, *am, n.* shaking about, agitation, trembling; coition, sexual intercourse; pleasure, enjoyment; sport, play, pastime.

निधु ni-dhṛi, cl. 10. P. *-dhārayati, -yitum*

(Ved. *-dīdhar*), to place down or in, deposit in; determine; establish; render (Ved.); to keep, preserve; (Sāy.) to establish firmly; to conceive in the womb: Pass. *-dhāryate* (Ved. *-dadhre*), to be placed in or deposited; to bend down, to stoop (Ved.).

Ni-dhāraya, *as, ā, am*, Ved. placing in or on, depositing.

Ni-dhārayat, *an, anti, at*, (Sāy.) abiding in.

Ni-dhṛiti, *is, m.*, N. of a prince, a son of Vṛiṣṇi; [cf. *nir-vṛiti, ni-vṛitti*.]

निधे ni-dhyai, cl. 1. P. *-dhyāyati, -dhyātum*, to observe, perceive (Ved.); to meditate on, be absorbed in meditation; to think of, reflect on; remember: Desid. *-didhyāsati, -te*, to wish to meditate on; think of attentively (Ved.).

Ni-didhyāsana, *am, n.* profound meditation, deep and repeated consideration, thinking of or recalling repeatedly.

Ni-didhyāsitavya, *as, ā, am*, to be reflected or meditated upon.

Ni-didhyāsu, *us, us, u*, desirous of meditating on.

Ni-dhyāta, *as, ā, am*, meditated on, thought on, imagined.

Ni-dhyāna, *am, n.* intuition, looking at, seeing, beholding, sight.

निधुव ni-dhruva, *as, m.*, N. of a man; (*ās*), *m. pl.* his descendants; [cf. *naidhruva, naidhruvi*.]

निधुवि ni-dhruvi, *is, is, i*, Ved. constant, persevering, faithful; (*is*), *m.*, N. of a Kāśyapa and author of a R̥g-veda hymn (IX. 63).

निध्वान ni-dhvāna, *as, m.* (fr. rt. 2. *dhvan* with *nt*), sound.

निनङ्क ninankshu, *us, us, u* (fr. Desid. of rt. 2. *naś*), wishing or expecting to perish or die.

निनद् ni-nad, cl. 1. P. *-nadati*, &c., to sound, make a sound, cry out; to resound: Caus. P. *-nādayati, -yitum*, to cause to sound or resound, fill with noise, cries, &c.

Ni-nada or *nī-nāda*, *as, m.* sound, noise, cry, buzzing, humming, crying.

Ni-nādita, *as, ā, am*, made to sound, filled with noise or cries; (*am*), *n.* a sound.

Ni-nādin, *i, inī, ī*, sounding, resounding, ringing, crying; causing to sound, playing (as a musical instrument).

निनयन ni-nayana. See *ni-nī* below.

निनर्तशत्रु ninarta-śatru, *us, m.*, N. of a son of An-ādhṛiṣṭi.

निनर्द ni-nard, cl. 1. P. *-nardati, -narditum*, to sound; prolong a note in chanting; [cf. *ava-nard*.]

Ni-narda, *as, m.* prolonging a note in chanting, trilling.

Ni-nardat, *an, anti, at*, sounding; prolonging a cadence

निनह ni-nah, cl. 4. P. A. *-nahyati, -te, -naddhum*, Ved. to fasten, tie; [cf. *nīnāha*.]

Ni-naddhva, *as, ā, am*, fastened, tied fast.

Ni-nāhya, *as, m.*, Ved. a water-jar; (according to the commentaries) a water-jar put into the ground.

निनित्सु ninitisu, *us, us, u* (fr. Desid. of rt. *nīd*), Ved. wishing to censure or blame.

निनी ni-nī, cl. 1. P. A. *-nayati, -te, -netum*, to lead to, carry or bring towards, bring near, bring, fetch; to incline, bend; to pour on or into (Ved.); to carry out, perform, accomplish, cause; to spend (time).

Ni-nayana, *am, n.* carrying out, performing, accomplishing; performance; pouring down.

निनीषा ninīṣhā, f. (fr. Desid. of rt. 1. *nī*), wishing to bring, desire or intention of carrying or taking or leading away.

up, closed, stopped, obstructed; confined, costive;
checked, restrained, restricted to; bound over or

called as a witness (Manu VIII. 76); composed, written; fixed in, inlaid (as with gold or jewels), encased, set, inserted; committed, intrusted; enveloped, enclosed, involved, covered with; constructed of, formed of, consisting of; accompanied by, furnished or endowed with; relating to, contained or involved in.

Ni-banddhri, *dhā*, *dhri*, *dhri*, who or what ties or binds, a binder, fastener; (*dhā*), m. a composer, writer, author; a commentator; (also written *ni-banddhri*.)

Ni-bandha, *as*, m. binding on, binding, fastening, tying, attachment, attachment to, intentness on; composing, writing down, recording; restraint, obstruction, confinement, constipation, suppression of urine, strangury; a band, bond, fetter; fixed property, not movable or fluctuating; a grant of property, an assignment of cattle or money for support; foundation, origin, root, cause, reason; any literary composition or treatise; a commentary or explanation of technical rules [cf. *grantha*]; N. of a particular work; the plant *Azadirachta indica*; (*am*), n. song, singing. — *Nibandha-dāna*, *am*, n. grant of property, assignment or gift of a corrody. — *Nibandha-saṅgraha*, *as*, m., N. of a commentary on Su-śruta's medical work.

Ni-bandhana, *as*, *i*, *am*, binding, fastening, fettering; (*i*), f. band, bond, fetter; (*am*), n. the act of fastening to, binding together, ligation; constructing, building (as a bridge &c.); checking, restraining, confining; band, fetter; that to which anything is fastened or on which it rests; a receptacle; the part of a lute where the strings are fastened, the tie or peg of a lute; cause, origin, reason, motive, condition; (in grammar) syntax; a composition; a commentary; a grant, an assignment.

Ni-bandhika. See *asva-n*.

Ni-bandhita, *as*, *ā*, *am*, bound, fastened, confined, tied.

Ni-bandhana, *i*, *inā*, *i*, binding, confining; joined or connected by or with, hanging together, cohering; causing, being a cause or having a reason.

निबर्हण *ni-barhaṇa*. See *ni-brih* below.

निबल *nibala*, *as* or *am*, m. or n. (?), a particular number.

निबाध *ni-bādha*, cl. 1. A. — *bādha*, *bādhi-tum*, Ved. to press down or together, force in; to cramp, contract, confine, obstruct; to oppress.

Ni-bādha, *as*, m. obstruction, in *a-n*, q. v.

निबाह *ni-bāha*, *as*, *ā*, *am* (according to some fr. rt. *bāh*, according to Śāy. fr. rt. *bāh* = *vāh*, to endeavour), Ved. forced down, thrown into.

निबुध *ni-budh*, cl. 1. P. A. — *bodhati*, *-te*, *-bodhitum*, to learn or hear anything (acc.) from any one (gen. or with *sakāśāt*); to attend to, listen to, (often occurring in the impv. *ni-bodha*); to know, consider: Caus. — *bodhayati*, &c., to cause to know or learn, to inform, give to understand.

Ni-boddhavya, *as*, *ā*, *am*, to be learnt; to be considered or regarded.

निबृह *ni-brih* (also written *ni-vrih*, q. v.), cl. 1. P. — *barhati*, *-barhitum*, *-barhayati*, *-yitum*, Ved. to throw down, destroy, annihilate, extirpate, eradicate.

Ni-barhaṇa, *as*, *ā*, *am*, destroying, &c.; (*am*), n. destruction, annihilation, &c. See *ni-varhaṇa*.

निभ *ni-bha*, *as*, *ā*, *am* (fr. rt. 1. *bhā* with *ni*), like, resembling, similar, (only at the end of a comp.; sometimes pleonastically after adjectives, e.g. *śāru-nibhānana*, handsome-faced; and occasionally with another word meaning 'like,' e.g. *naga-nibhōpama*, like a mountain); (*as*, *am*), m. n. appearance, light, manifestation; pretence, pretext, fraud, sham, trick, disguise. — *Nibha-tā*, f. similarity, likeness.

निभञ्ज *ni-bhañj*, cl. 7. P. — *bhanakti*, *-bhanktum*, to break or dash to pieces, break asunder.

निभर्त्सन *ni-bhartsana*, wrong reading for *nir-bhartsana*.

निभल् *ni-bhal*, cl. 10. P. A. — *bhālayati*, *-te*, *-yitum*, to perceive, see.

Ni-bhālana, *am*, n. seeing, sight, perception; [cf. *ni-phālana*.]

निभसद् *ni-bhasad* (?), having the hinder parts directed downwards (?). See *bhasad*.

निभिद् *ni-bhid*, cl. 7. P. A. — *bhinatti*, *-bhintte*, *-bhettum*, to break or divide asunder: Pass. — *bhidayate*, to be opened, to open.

निभीम *ni-bhīma*, *as*, *ā*, *am*, terrible, frightful. — *Nibhīma-vikrama*, *as*, *ā*, *am*, of terrible valour, of formidable prowess.

निभूत *ni-bhūta*, *as*, *ā*, *am*, past, gone.

निभूय *nibhūyapa*, *as*, m., Ved. epithet of Viṣṇu, (meaning unknown.)

निभृ *ni-bhri*, cl. 1. P. — *bharati*, *-bhartum*, &c., to bear or put down, (apparently only used in the part. *ni-bhrita* below.)

Ni-bhrita, *as*, *ā*, *am*, borne or placed down, deposited in a low place, lowered; concealed, hidden, secret, occult, unperceived, imperceptible; modest, humble, unassuming; mild, gentle; lonely, solitary; still, silent; firm, unmoved, immovable; resolute, decided, firmly attached, faithful; filled with, full of, (Bhāgavata-Purāṇa X. 32, 20, = *pūrpa*, *vyāpta*); (*am*), n. humility, modesty, meekness [cf. *naibhritya*]; (*am*), ind. covertly, secretly, privately, apart, unobservedly, imperceptibly, in a corner, out of sight. — *Nibhritāgata* (*ta-āg*), *as*, *ā*, *am*, secretly arrived. — *Nibhritātman* (*ta-āt*), *ā*, *ā*, *a*, resolute-minded, resolute. — *Nibhritārtha* (*ta-ar*), *as*, *ā*, *am*, having a secret meaning, occult.

निभ्रञ्ज *ni-bhrañs*, Caus. — *bhraṣayati*, *-yitum*, Ved. to cause to fall off, to strike or break off.

निम *nima*, *as*, m. a pin, stake (?).

निमज्ज *ni-majj*, cl. 6. P. — *majjati*, *-manktum*, to sink into, sink down, dive, plunge into, immerse one's self, bathe, be immersed or submerged (e.g. *akṣhi nimajjati*, the eye sinks; *śīraṇa nimamajja*, he remained long under the water); to be drowned; to penetrate into; to disappear, perish; to immerse or submerge in water, cause to sink (e.g. into hell, Mahā-bh. Ādi-p. 4156): Caus. P. — *majjayati*, *-yitum*, to cause to dive, immerse, dip, plunge (anything) into water, submerge, drown; (figuratively) to cause to plunge or penetrate into a battle, lead into the thick of a fight.

Ni-magna, *as*, *ā*, *am*, plunged or immersed in, dipped into, fallen into (water &c.), submerged, sunk; gone down, set (as the sun); forcibly entered into or penetrated; (with *para-lokāya*) entered into the other world; sunk in, depressed, not prominent; overwhelmed, covered. — *Nimagna-nābhi*, *is*, *is*, *i*, having a depressed navel. — *Nimagna-madhya*, f. a woman having a depressed (and therefore slender) waist.

Ni-magnaka, *as*, *ā*, *am*, hiding one's self, lurking. *Ni-majjat*, *an*, *atī* or *antī*, at, bathing, diving, plunging in, sinking.

Ni-majjathu, *us*, m. the act of diving or entering into, plunging; (with *talpe*) going to bed, sleeping.

Ni-majjana, *as*, *i*, *am*, causing to enter or plunge into (with gen.), immersing, absorbing; (*am*), n. bathing, diving, immersion, sinking.

Ni-majjamāna, *as*, *ā*, *am*, sinking, plunging into; immersed; being drowned.

Ni-majjita, *as*, *ā*, *am*, plunged into the water, drowned.

निमद् *ni-mad*, Caus. P. — *mādayati*, *-yitum*, to pronounce distinctly but slowly.

Ni-mada, *as*, m. pronunciation which is distinct

but slow, one of the seven degrees of pronunciation (*vacāḥ sthānāni*).

निमन्त्र *ni-mantr*, cl. 10. A. — *mantrayate*, *-yitum*, to invite, summon, call (to a feast), entertain. *Ni-mantraka*, *as*, m. one who summons or invites, an inviter.

Ni-mantrapa, *am*, n. inviting, invitation; summoning, calling; a summons. — *Nimantrapa-patra*, *am*, n. a written summons, a note of invitation.

Ni-mantrita, *as*, *ā*, *am*, invited, summoned, convoked; bidden to a feast, entertained.

Ni-mantrya, *as*, *ā*, *am*, to be invited, to be called.

निमन्यु *ni-manyu*, *us*, *us*, *u*, Ved. not angry, unresentful, appeased.

निमय *ni-maya*. See *ni-me*, p. 490, col. 2.

निमा *ni-mā* [cf. *ni-me*], cl. 2. 3. P. A. — *māti*, *-mimite*, *-mātum*, to measure; to adjust. 1. *ni-mātavya*, *as*, *ā*, *am*, to be measured, &c.; [the *ni-mātavya* which occurs in Manu X. 94. is to be referred to *ni-me*, q. v.]

Ni-māna, *am*, n. measure. See *a-n*.

1. *ni-mita*, *as*, *ā*, *am*, measured out. See *dur-n*.

1. *ni-meya*, *as*, *ā*, *am* (for 2. see *ni-me*), to be measured, measurable, anything the measure or value of which can be fixed.

निमि 1. *nimi*, *is*, m., N. of several kings of Videha; of a son of Dattātreyā; of a son of Ikṣvāku, (this Nimi lost his body through the curse of Vasiṣṭha, and when the gods were willing to restore it, requested that instead of receiving his former shape he might occupy the eyes of all living creatures; the request was granted, and in consequence of the presence of Nimi, men's eyelids are ever opening and shutting; cf. *ni-misha*, and see Viṣṇu-Purāṇa IV. 5); N. of the twenty-first Jaina Arhat of the present Ara-sarpiṇī; of a son of Bhajamāna; of Daṇḍa-pāṇi; of a Dānava; closing or winking of the eyes, twinkling. — *Nimin-dhara*, *as*, m. (fr. *nimim* acc. sing. + *dhara*), N. of a prince.

निमि 2. *ni-mi*, cl. 5. P. A. — *minoti*, *-minute*, &c., to fix in, dig in; to fix, erect.

2. *ni-mita*, *as*, *ā*, *am*, fixed in, fixed, erected.

निमित्त *ni-mitta*, *am*, n. (probably connected with *ni-mā* above), a mark, an aim; an archer's butt, target; sign, token; prognostic, pre- sage, omen [cf. *dur-n*]; cause, motive, reason, instrumental or efficient cause. (opposed to *upā-dāna*, the material cause); *nimitta* is used at the end of a comp. in the sense 'having as a motive or cause,' 'caused or produced by,' 'occasioned by,' e.g. *viśha-nimittā piḍā*, pain caused by poison; (*am* acc., *ena* inst., *āya* dat., *āt* abl., *asya* gen., *e* loc.), because of, on account of, for the sake of, for the purpose of, through. — *Nimitta-kāraṇa*, *am*, n. an instrumental or efficient cause, (especially the Deity considered as the agent in creation). — *Nimitta-kāraṇa-tā*, f. the state of being the efficient cause. — *Nimitta-kāla*, *as*, m. the period or moment of time which may be regarded as causing any event; any given or specific time. — *Nimitta-kṛt*, *t*, m. 'omen-maker,' a crow, raven. — *Nimitta-jña*, *as*, *ā*, *am*, acquainted with omens. — *Nimitta-jñāna*, *am*, n. 'knowledge of causes or signs,' N. of the fifty-eighth chapter of the Kāma-sūtra by Vātsyāyana. — *Nimitta-tas*, ind. by or from a special cause or reason. — *Nimitta-tā*, f. or *nimitta-tva*, *am*, n. the state of being a cause, causality, instrumentality. — *Nimitta-dharma*, *as*, m. expiation; any occasional or special penance, rite, or obligation. — *Nimitta-nidāna*, *am*, n., N. of a work. — *Nimitta-bhūta*, *as*, *ā*, *am*, become a cause or reason, being a cause or means. — *Nimitta-mātra*, *am*, n. the mere efficient cause or instrument. — *Nimitta-vid*, *t*, m. 'omen-knower,' an astrologer. — *Nimitta-vedhin*, *i*, *inī*, *i*, hitting an aim, piercing the mark. — *Nimitta-hetu*, *us*, m. an efficient cause. — *Nimittahetu-tva*, *am*, n. the being an instrumental

or efficient cause. — *Nimittārtha* (°*ta-ar°*), *as*, m. the infinitive mood (in grammar). — *Nimittāvrīṭi* (°*ta-āv°*), *is*, f. dependence upon a special cause or occasion. — *Nimitti-kṛi*, cl. 8. P. A. -*karoti*, -*krute*, -*kartum*, to make anything a cause, to use as a cause or means. — *Nimitti-bhū*, cl. 1. P. -*bhavati*, -*bitum*, to become a cause or reason for (with loc.).

Ni-mittaka, *as*, *ā*, *am* (at the end of an adj. comp.), caused or occasioned or produced by; (*am*), n. kissing, a kiss.

Nimittāyamāna, *as*, *ā*, *am* (fr. an unused Nominal verb *nimittāya*), causing, producing.

Nimittin, *i*, *ini*, *i*, operated on or influenced by a cause, having a cause or reason.

निमिष *ni-miṣa*, *as*, *ā*, *am*, Ved. devoted to, attached to (with loc.); (Sāy.) commixed, commingling, mixing with, being mixed. — *Nimīṣa-tama*, *as*, *ā*, *am*, Ved. most attached to (with loc.).

निमिष 1. *ni-miṣa*, cl. 6. P. -*mishati*, -*me-shitum*, to shut the eyelids, wink, twinkle, blink.

2. *ni-miṣa*, *f*, *i*, Ved. winking or twinkling of the eye; shutting the eyes, falling asleep [cf. *nimi*]; *a-nimish*, *f*, *i*, never closing or winking the eyes; (*f*), m. a god; [cf. Nala V. 24.]

Ni-miṣha, *as*, m. twinkling, winking, shutting the eye; the twinkling of an eye considered as a measure of time, a moment; morbid twinkling of the eyes; N. of a son of Garuḍa (Mahā-bh. Udyoga-parva 3595); an epithet of Viṣṇu (also *a-nimīṣha*). — *Nimīṣāntara* (°*sha-an°*), *am*, n. the interval of a moment; (*epa*), ind. in a twinkling, in the interval of a moment.

Ni-miṣat, *as*, *ati* or *anti*, *at*, winking, blinking, closing the eyes.

Ni-miṣha, *as*, *am*, m. n. twinkling of the eyes, (opposed to *un-miṣha*); a momentary space of time, a moment, a twinkling of the eye considered as a measure of time; morbid twinkling of the eye, morbid closing of the eyelid; N. of a mythical being; *nimesham* *nimesham*, every moment. — *Ni-miṣha-kṛit*, *t*, *f*, 'twinkler', lightning. — *Nimesha-tas*, ind., Ved. with regard to the shutting of the eyes, (according to Mahā-dhara gen. sing. of the pres. part.) — *Nimesha-dyut*, *t*, or *nimesha-ruc*, *k*, m. a fire-fly. — *Nimesha-mātra*, *am*, n. only a twinkling, merely an instant; (*epa*), ind. in a twinkling, in an instant of time, in barely a moment. — *Nimeshārdhāt* (°*sha-ar°*), ind. in half a twinkling of the eye, i. e. in less than an instant.

Ni-miṣhaṇa, *as*, m. twinkling of the eye; a fire-fly.

Ni-miṣhaṇa, *as*, *i*, *am*, causing twinkling &c.

निमिह *ni-mih*, cl. 1. P. -*mehati*, &c., to urine, sprinkle down urine.

निमिल *ni-mil*, cl. 1. P. -*milati*, -*mitum*, to shut or close the eyes, fall asleep, sleep; to close (as flowers); to die, disappear: Caus. -*milayati*, -*yitum*, to cause (one) to shut the eyes, to close; to kill.

Ni-milat, *an*, *anti*, *at*, closing the eyes, winking the eyelids, twinkling.

Ni-milana, *am*, n. shutting the eyelids, winking or twinkling of the eyes, winking; closing the eyes in death; (figuratively) dying, death; (in astronomy) immersion, complete obscuration, a total eclipse.

Ni-milā, *f*, shutting the eyes.

Ni-milkā, *f*, shutting the eyes, winking, twinkling, blinking, conniving at anything; fraud, trick.

Ni-milita, *as*, *ā*, *am*, closed, shut (as the eye), winked, blinked; blinded, darkened, obscured; [cf. *rajo-nimilita*]. — *Nimilitakṣha* (°*ta-ak°*), *as*, *i*, *am*, having the eyes closed.

Ni-milān, *i*, *ini*, *i*, closing the eyes, having the eyelids shut.

निमिष *ni-miv*, cl. 1. P. -*mivati*, &c., to press on, press down.

निमोश्चर *nimīśvara*, *as*, m. (with Jainas) N. of the sixteenth Arhat of the present Ut-sarpinī.

निमूलम् *ni-mūlam*, ind. down to the root.

निमृज *ni-mṛji*, cl. 2. P. -*mārṣti* (cl. 6. Ved.

-*mṛjati*, -*te*), -*mārjitum*, -*mārṣtum*, to rub in, rub upon, wipe, wipe off, wipe away, to cleanse one's self (A.); to lead to, attach to: Intens., Ved. -*māmṛje*, to wipe away, cleanse; to destroy: Desid., Ved. -*māmṛikṣati*, (in Rig-veda I. 64, 4. Sāy. considers *ni-māmṛikṣhu* as a Vedic reduplicated perf. = *ni-mṛiṣṭāḥ* *sthitā* *babhūvuh*; according to the same meaning is 'to flash down.')

Ni-mṛigra, *as*, *ā*, *am*, Ved. devoted, attached to; (Sāy.) excessively purifying or cleansing.

निमृण *ni-mṛiṇ*, cl. 6. P. -*mṛiṇati*, &c., to dash down, strike down.

निमृह *ni-mṛid*, cl. 9. P. -*mṛidnāti*, -*marditum*, to crush, dash to pieces; to rub off.

निमे *ni-me* [cf. *ni-mā*], cl. 1. A. -*mayate*, -*mātum*, to change, exchange for (with inst.), barter. *Ni-maya*, *as*, m. barter, change, exchange.

2. *ni-mātavaya*, *as*, *ā*, *am* (for 1. see *ni-mā*), to be exchanged or bartered.

2. *ni-meya*, *as*, *ā*, *am* (for 1. see *ni-mā*), to be exchanged; (*as*), m. barter, exchange; [cf. *naimeya*.]

निमेष *ni-mesha*. See under 1. *ni-miṣa*, col. 1.

निम *nimna*, *am*, n. (fr. *ni* or perhaps rather fr. rt. *nam* with *ni* or according to others fr. rt. *man* or rt. *mnā* with *ni*), depth, low ground, lowland; a slope, declivity; gap, chasm or cavity in the ground; a depression, deepening; (*as*, *ā*, *am*), deep, profound (literally or figuratively); low (as ground), depressed, sunk; (*as*), m., N. of a prince. — *Nimnaga*, *as*, *ā*, *am*, going low or deep, going downwards, descending; (*ā*), *f*, a river, mountain-stream; [cf. *giri-n°*]. — *Nimnagata*, *as*, *ā*, *am*, going in deep or low places; (*am*), n. a low place. — *Nimna-tala*, see under *ninda-tala*. — *Nimna-tā*, *f*, or *nimnatva*, *am*, n. depth, lowness, profundity. — *Nimna-deśa*, *as*, m. or *nimna-bhāga*, *as*, m. a low or deep place. — *Nimnonnata* (°*na-un°*), *as*, *ā*, *am*, low and high, depressed and elevated, up and down.

Nimnata, ind., Ved. in deep places, low, downwards; [cf. *uccāta*, *nīcāta*.]

निम्ब *nimba* or *nimbuka*, *as*, m. (said to be fr. rt. *nī*), a tree with bitter fruits, Azadirachta Indica, the Nimb or Neemb tree, (the leaves of this tree are chewed at funeral ceremonies); [cf. *giri-n°*, *triṇa-n°*]. — *Nimba-taru*, *as*, m. the tree Erythrina Fulgens or (according to others) Melia Sempervirens, (it is considered as one of the trees of paradise). — *Nimba-rajās*, *as*, n. a particular high number; [cf. *mahā-n°*]. — *Nimba-vati*, *f*, N. of a woman. — *Nimba-vija*, *as*, m. a tree (= *rājādāni*). — *Nimbārka-karavivārāna-vrata* (°*ba-ar°*, °*ra-ar°*), *am*, n., N. of a particular vow; N. of the seventy-seventh chapter of the Bhavishya-Purāṇa.

निम्बू *nimbūka*, *as*, m. the common lime, Citrus Acid; (also read *nibū*.)

निमृच *ni-mṛuṣ* (Ved. *ni-mṛuṣ*), cl. 1. P. -*mṛoṣati*, &c., to set, disappear (as the sun).

Ni-mṛukti, Ved., or in later Sanskrit *ni-mṛukti*, *is*, *f*, sunset, setting of the sun, disappearance.

Ni-mṛuṣ, *k*, *L*, Ved. sunset, setting of the sun, evening; (*k*, *k*, *k*), slack, loose.

Ni-mṛoṣa, *as*, m. setting of the sun, sunset.

Ni-mṛoṣanī, *f*, (fr. an unused form *ni-mṛoṣana*), N. of the city of Varuṇa situated on the mountain Mānasottara towards the west.

Ni-mṛoṣ, *is*, m., N. of a prince, son of Bhajamāna.

नियत *ni-yata*. See col. 3.

नियन् *ni-yantṛ*, cl. 10. P. -*yantrayati*, &c., to restrain, [apparently only used in the derivatives.]

Ni-yantrana, *am*, n. the act of restraining, restraint, checking; governing, guiding; defining, definition.

Ni-yantrita, *as*, *ā*, *am*, restrained, curbed, checked; governed, guided.

नियम *ni-yam*, cl. 1. P. -*yaṁbhati*, -*yantum*, to check, curb, restrain, hold back, suppress, stop; to hold in (as the breath &c.); govern, control, rule, direct, regulate; to punish; to restrict; to bind, confine, fasten; to conceal; to attain, obtain; to assume; to present, offer; to place or fix upon: Caus. -*yamayati*, -*yitum*, to restrain, curb, check.

Ni-yata, *as*, *ā*, *am*, checked, curbed, restrained, held in; governed, controlled, subdued, submissive, self-governed; abstemious, self-denying, temperate; attentive, intent upon; fixed, constant, steady, permanent, incessant; ascertained, certain, destined, settled, sure; inevitable; positive, definite; permeable, what may be spread through or over?; (*am*), n. elementary or crude matter, the recipient of attributes or properties; (*am*), ind. always, constantly, decidedly, positively, surely, certainly, inevitably; forcibly. — *Niyata-mānasa*, *as*, *ā*, *am*, of subdued mind or spirit. — *Niyata-vishaya-vartin*, *i*, *ini*, *i*, steadily abiding in one's own sphere. — *Niyatātman* (°*ta-āt°*), *ā*, *ā*, *a*, self-regulated, self-controlled, self-restrained. — *Niyatāhāra* (°*ta-āh°*), *as*, *ā*, *am*, abstemious in food, temperate. — *Niyatendriya* (°*ta-in°*), *as*, *ā*, *am*, having the passions subdued or restrained.

Ni-yati, *is*, *f*, restraint, restriction; the fixed order of things, necessity, destiny, fate, luck, good or bad fortune; a religious duty or obligation; self-command, self-restraint; (*Niyati* is sometimes personified as a goddess, she and *Āyati* being regarded as daughters of Meru and wives of Dhātṛi and Vi-dhātṛi); (*i*), *f*, an epithet of Durgā.

Ni-yanavaya, *as*, *ā*, *am*, to be restrained, checked, controlled, tamed; to be forced.

Ni-yantu in *dur-n°*, q. v.

Ni-yantrī, *tā*, *trī*, *trī*, who or what holds in, restrains, curbs, governs, guides, tames, &c.; restraining; (*tā*), m. a restrainer, charioteer, driver, coachman; a ruler, governor, master; a punisher. — *Niyantrī-tva*, *am*, n. restraint, government, ability to rule, power of restraining, controlling faculty.

Ni-yama, *as*, m. restraining, holding back, checking, keeping back; taming, subduing, preventing, confining; restraint, restriction, restriction to (with loc.); limitation; fixing, defining, definition; keeping down, lowering (as the tone of the voice); fixed rule or law, necessity, obligation; rule, precept (e.g. *striṇām Prākṛita-bhāṣaṇam eva niyamah*, the usage of women is to speak only Prākṛit); certainty, ascertainment; agreement, contract, engagement, assent, promise, vow; any self-imposed restraint or religious observance voluntarily practised, as fasting, watching, pilgrimage, praying, &c.; voluntary penance, meritorious or supererogatory piety; a lesser vow, minor observance (as opposed to *yama*, a greater vow which must always be observed); (in rhetoric) a common-place in poetry, any conventional expression or usual comparison (as notice of the birch in describing the Himalaya, of the sandal tree in describing the Malaya mountains, of the peacock's cry in the rains, of the koil in spring, &c.); Necessity or Fixed Law personified as a son of Dharma by Dhṛiti; (*ena* or *āt*), ind. by a fixed rule, necessarily, surely, certainly. — *Niyama-nīṣṭhā*, *f*, rigid observance of prescribed rites. — *Niyama-pātra*, *am*, n. a written agreement or stipulation. — *Niyama-pāra*, *as*, *ā*, *am*, observing fixed rules; relating to or corroborative of a rule. — *Niyama-pāla*, *as*, m. 'observer of vows,' N. of a sage from whom the Nepalese derive the name of their country, (properly Nipāl). — *Niyama-bhanga*, *as*, m. breach of a stipulation or contract. — *Niyama-vat*, *an*, *ati*, *at*, practising or observing religious observances; (*ati*), *f*, (a woman) having the monthly courses. — *Niyama-sthiti*, *is*, *f*, a state of self-restraint, steady observance of religious obligations, asceticism.

Ni-yamana, *as*, *i*, *am*, regulating, controlling, subduing, taming, overpowering; (*am*), n. subduing, checking, restraining; humiliation, coercion; binding; restriction, limitation; precept, fixed practice or rule.

Ni-yamita, *as*, *ā*, *am*, checked, restrained, suppressed, bound, confined; governed, guided; fixed, regulated, prescribed, stipulated, agreed upon.

1. *ni-yamya*, *as*, *ā*, *am*, to be checked or restrained, restrainable, tamable.

2. *ni-yamya*, ind. having restrained, having guided, &c.

Ni-yāma, *as*, *m*. = *ni-yama*, restraint; religious vow, penance, fasting, &c., especially if an act of supererogation; = *ni-yāmaka*, a boatman, sailor; [cf. *nir-yāma*.]

Ni-yāmaka, *as*, *ā*, *am*, restraining, checking, controlling, subduing, suppressing, overpowering; restrictive, limiting; defining more closely; guiding, governing, who or what regulates or restrains; a restrainer, ruler, master; (*as*), *m*. a charioteer; a boatman, a sailor, but variously applied to one who rows or steers, a pilot, a helmsman; [cf. *nir-yāma*.] = *Ni-yāmaka-tā*, *f*. controllership, power of restraining, restraint; exact definition, explanation.

Ni-yāmana, *am*, *n*. taming, checking, restraining; (probably incorrectly for *ni-yamana*.)

निययिन् *ni-yayin*, *i*, *inī*, *i* (fr. rt. *yā* with *ni*), Ved. driving over, passing over (as a carriage).

Ni-yāna, *am*, *n*. Ved. way, access.

नियव *ni-yava*. See under 2. *ni-yu* below.

नियतन *ni-yātana*, *am*, *n*. causing to fall or descend; (wrong reading for *ni-pātana*, q.v.)

नियु 1. *ni-yu*, cl. 3. P. -*yuyoti*, &c., Ved. to repel, keep off.

नियु 2. *ni-yu*, cl. 2. P. -*yauti*, cl. 9. P. A. -*yunāti*, -*nīte*, -*yavitum*, to join, yoke, harness; to mix; to bestow.

Ni-yava, *as*, *m*. compact order, continuous line or series; (Sāy.) mixing, mixture.

Ni-yut, *t*, *f*. Ved. series, line, row; (Sāy.) a horse, steed (as harnessed to a car), especially one of the horses of Vāyu called Niyuts; praise, a praiser; (*as*), *f*. pl. series of words [cf. *grantha*, *ni-ban-dhana*], verses, a poem; (Sāy.) a team of horses, especially the Niyuts or horses of Vāyu; N. of a wife of Rudra in one of his different forms. = *Niyut-vat*, *ān*, *atī*, *at*, Ved. forming a series; flowing continuously, as the Soma; drawn by a line of horses, as Vāyu or Indra, or the Maruts; (Sāy.) possessing the Niyut steeds, possessing horses; containing the word *niyut* or *niyut-vat* (as a verse or hymn). = *Niyud-ratha*, *as*, *ā*, *am*, Ved. one whose car is drawn by a line or team of horses; (Sāy.) having a harnessed chariot.

Ni-yuta, *am*, *n*. (according to some lexicographers also *m*.), a million; a hundred thousand; 100 Ayutas = 10,000 Kotis.

Ni-yutvatiya, *as*, *ā*, *am*, Ved. belonging to Niyut-vat (Vāyu).

नियुज् *ni-yuj*, cl. 7. P. A. -*yunakti*, -*yunkte*, -*yoktum*, to join to, attach or fasten to; to put to (horses), yoke, harness; to place over, appoint, elect or depute any one to any office or duty (with acc. of the person and loc. of the thing or business); to give authority, authorize; to assign, employ, engage; to commit, intrust, commission; to enjoin, order, command; to constrain, urge, coerce, compel; to harass; Caus. (or cl. 10.) -*yoyayati*, -*yitum*, to cause to be attached, cause to be placed or put, to fasten; to appoint, commission, charge, employ; to order, command, direct, prescribe; to urge, instigate, coerce; to perform, make, place in any state (e.g. *sandehe*, in jeopardy); to offer, present with, endow.

Ni-yukta, *as*, *ā*, *am*, fastened to; engaged in, attached to; directed, enjoined, commanded; authorized, appointed; ascertained; (*as*), *m*. a functionary, official.

Ni-yuktaka, *as*, *ā*, *am*, appointed, elected, placed in authority.

Ni-yukti, *is*, *f*. injunction, order, command; appointment, commission, charge, office.

Ni-yujya, ind. having joined or attached; having put to or harnessed; having appointed, &c.

Ni-yuyamāna, *as*, *ā*, *am*, being appointed, being engaged or employed.

Ni-yuyjana, *as*, *ā*, *am*, appointing, authorizing, enjoining, constituting, appointing to an office.

Ni-yoktavya, *as*, *ā*, *am*, to be appointed or authorized, to be employed, ordered, &c.

Ni-yoktri, *tā*, *trī*, *trī*, one who joins or fastens or attaches; (*tā*), *m*. a ruler, lord, master.

Ni-yoga, *as*, *m*. attaching or fastening to; application, use, employment, appointment, injunction, direction, order, command, commission, charge, precept; any trust or appointed task or duty, any business or function committed to one's charge; effort, exertion; certainty, ascertainment; necessity; (*āt* or *ena*), ind. according to order or command, necessarily, certainly, surely. = *Niyoga-karāṇa*, *am*, *n*. making a command, commanding. = *Niyoga-tas*, ind. according to order or command. = *Niyoga-pāśa*, *as*, *m*. a fastening, (probably) a halter. = *Ni-yoga-prayojana*, *am*, *n*. the object or business of any appointment, authorized act or duty. = *Niyoga-vidhi*, *is*, *m*. the form or rule of appointing to any act or duty. = *Niyogārtha* ('*ga-ar*'), *as*, *m*. the object of an authorized act or appointment.

Ni-yogin, *i*, *inī*, *i*, appointed, authorized, invested with authority, employed, engaged in any duty, attached to any business; (*i*), *m*. a functionary, an official, officer, man in office, a minister, a deputy, an agent, &c. = *Niyogy-ārtha-grahopāya* ('*ha-up*'), *as*, *m*. the resource of confiscating the property of men in office.

Ni-yogya, *as*, *ā*, *am*, to be enjoined or prescribed; fit to be appointed or authorized, able or qualified for a duty [cf. *ni-yojya*]; (*as*), *m*. (according to Vopadeva) a master.

Ni-yojana, *am*, *n*. tying or fastening (as an animal to the Yūpa or sacrificial post); uniting, attaching to; that with which anything is fastened or tied (Ved.); ordering, prescribing, commanding, directing; urging, impelling; appointing (e.g. *kri-yāsu*, to affairs); (*i*), *f*. a halter.

Ni-yojaniya, *as*, *ā*, *am*, to be attached or joined to, to be appointed or authorized.

Ni-yojayitavya, *as*, *ā*, *am* (fr. the Cans.), to be appointed, to be commanded or urged or directed.

Ni-yojita, *as*, *ā*, *am*, joined or attached to, connected with, adapted to; appointed, authorized, commissioned; directed, ordered; impelled, urged, instigated.

Ni-yojya, *as*, *ā*, *am*, to be fastened or attached to; fit to be appointed or employed in; to be ordered, commanded, directed, instigated; proper to be enjoined; (*as*), *m*. a functionary, official, employé, servant.

नियुत *ni-yuta*. See under 2. *ni-yu*, col. 1.

नियुत्सा *ni-yutsā*, *f*. (fr. Desid. of rt. *yudh* with *ni* without reduplication), N. of the wife of Pra-stāva and mother of Vi-bhu.

Ni-yuddha, *am*, *n*. (fr. rt. *yudh* with *ni*), fighting, especially fighting on foot, close fight or combat, personal struggle. = *Niyuddha-bhū*, *us*, *f*. a battlefield, a place where close fighting has taken place.

Ni-yoddhri, *dhā*, *m*. a combatant, a wrestler, a boxer; a cock.

Ni-yodhaka, *as*, *m*. a fighter, combatant, wrestler, pugilist.

नियोग *ni-yoga*. See under *ni-yuj* above.

निर *nir* euphonically substituted for *nis*, q.v., before vowels and soft consonants.

निरंश *nir-aṇśa*, *as*, *ā*, *am*, having no part or fraction remaining, whole. = *Niraṇśa-tva*, *am*, *n*. the state of having no part or fraction over, wholeness, completeness.

निरंशु *nir-aṇśu*, *us*, *us*, *u*, having no rays, rayless.

निरक्ष *nir-aksha*, *as*, *ā*, *am*, having no dice; having no latitude; (*as*), *m*. (in astronomy) the place of no latitude, i.e. the terrestrial equator. = *Niraksha-deśa*, *as*, *m*. a first meridian, as Lankā; a place where the sun is always vertical and the days and nights are equal; the equatorial region.

निरग्नि *nir-agni*, *is*, *is*, *i*, or *niragnika*, *as*, *ā*, *am*, having no fire, having lost or neglected the consecrated fire.

निरय *nir-aga*, *as*, *ā*, *am*, sinless, blameless, free from fault or imperfection.

निरकुश *nir-ankuśa*, *as*, *ā*, *am*, unchecked (lit. not held by a hook), uncontrolled, unruly, self-willed, unfettered, independent, completely free; (*am*), ind. freely. = *Nirankuśa-tā*, *f*. or *nirankuśatva*, *am*, *n*. unruliness, independence, self-will, wilfulness.

निरङ्ग *nir-anga*, *as*, *ā*, *am*, having no resources, deprived of expedients.

निरज्ज *nir-aj*, cl. 1. P. -*ajati*, -*ajitum* (Ved. inf. -*aje*), Ved. to drive or bring out, extricate, remove; to issue out.

निरजिन *nir-ajina*, *as*, *ā*, *am*, without a skin or hide, skinless.

निरञ्चन *ni-rañchana*, *am*, *n*. (fr. *rañch* = *lañch* with *ni*), a mark or knot in a measuring line.

निरञ्जन 1. *nir-anjana*, *as*, *ā*, *am*, without collyrium or ointment, unstained, untinged, unblackened, unpainted; free from falsehood; artless; (*as*), *m*. an epithet of Śiva; N. of one of the attendants of Śiva; (*ā*), *f*. an epithet of Durgā; the day of full moon.

निरञ्जन 2. *ni-rañjana*, *as*, *ā*, *am*, void of passion or emotion, (applied to the Supreme Being.)

निरण *ni-raṇ*, cl. 1. P. -*raṇati*, -*raṇitum*, Ved. to rejoice, delight in.

निरत *ni-rata*. See *ni-ram*, p. 492, col. 2.

निरतिशय *nir-atishaya*, *as*, *ā*, *am*, unsurpassed. = *Niratisaya-tva*, *am*, *n*. the state of being unsurpassed, unsurpassableness.

निरत्यय *nir-atyaya*, *as*, *ā*, *am*, free from danger, dangerless, secure, infallible, completely successful, faultless, unblamable.

निरिध्वज *nir-adhishthāna*, *as*, *ā*, *am*, having no fixed resting-place, having no solid basis.

निरध्व *nir-adhva*, *as*, *ā*, *am*, (probably) one who has lost his way.

निरनुक्रोश *nir-anukrośa*, *as*, *m*. absence of compassion, hard-heartedness, unmercifulness; (*as*, *ā*, *am*), uncompassionate, without pity, pitiless, merciless; hard-hearted towards any person or thing (with loc.). = *Niranukrośa-kārin*, *i*, *inī*, *i*, acting without compassion or pitilessly. = *Niranukrośa-tā*, *f*. pitilessness, unmercifulness; hard-heartedness, cruelty. = *Niranukrośa-yukta*, *as*, *ā*, *am*, uncompassionate, ruthless, hard-hearted.

निरनुग *nir-anuga*, *as*, *ā*, *am*, unattended, without retinue or followers.

निरनुग्रह *nir-anugraha*, *as*, *ā*, *am*, unfavourable, unkind, ungracious.

निरनुनासिक *nir-anunāsika*, *as*, *ā*, *am*, not marked with the nasal symbol called Anunāsika (Gram. 7), not nasal.

निरनुमान *nir-anumāna*, *as*, *ā*, *am*, without inference, not binding one's self to conclusions or consequences.

निरनुरोध *nir-anurodha*, *as*, *ā*, *am*, unfavourable, unfriendly, unkind, ungracious, unamiable.

निरन्तर *nir-antara*, *as, ā, am*, without any intermediate space, having no intervening space, granting no room or free space, having no interval, closely contiguous, close; closely connected, continuous; uninterrupted, continual, constant; without interstices, completely filled, compact, dense, coarse, gross; persevering, faithful, true (as a friend); unconcealed, not hidden from view; not other or different, similar, identical; (*am*), ind. without intervening space, without interval, without interruption, constantly, incessantly, continually; closely, tightly, firmly; immediately. — *Nirantarābhyāsa* (‘*ra-abh*’), *as, m.* constant repetition or study, continual reading to one's self; diligent and uninterrupted exercise or practice.

निरन्तराल *nir-antarāla*, *as, ā, am*, without an intervening space, without intervals or interstices; close, contracted, narrow. — *Nirantarāla-tā*, *f.* close contiguity, closeness, compactness, narrowness.

निरन्धस् *nir-andhas*, *ās, ās, as*, foodless, without food, hungry.

निरन्न *nir-anna*, *as, ā, am*, foodless, wanting food, hungry, starving; giving no food.

निरन्वय *nir-anvaya*, *as, ā, am*, having no offspring or descendants, childless; unconnected with, unrelated; not agreeing with the context (of a sentence); without logical connection, without regular order or sequence, unmethodical; without being seen or observed, out of sight, not visibly committed (Mann VIII. 332).

निरप *nir-apa*, *as, ā, am*, waterless, destitute of water.

निरपत्तय *nir-apatraya*, *as, ā, am*, shameless, impudent; bold, confident.

निरपराध *nir-aparādha*, *as, m.* faultlessness, innocence; (*as, ā, am*), unoffending, inoffensive, innocent, faultless, guiltless, blameless. — *Niraparādha-tā*, *f.* faultlessness, innocence. — *Niraparādha-vat*, *ān, atī, at*, faultless, innocent.

निरपवर्त्ते *nir-apavarta*, *as, ā, am*, not returning or turning back; (in arithmetic) leaving no common measure, not to be divided by a common divisor, reduced to the lowest terms.

निरपवाद *nir-apavāda*, *as, ā, am*, free from censure, without reproof, blameless.

निरपाय *nir-apāya*, *as, ā, am*, free from destruction or decay, imperishable, eternal, free from detriment or loss, free from harm or evil; infallible.

निरपेक्ष *nir-apeksha*, *as, ā, am*, disregarding, not taking notice of (with loc.); careless, negligent, without desire, indifferent; not expecting anything from another; independent of, unconnected or unconcerned with; (often without any object) regardless, indifferent (to praise or blame); without purpose or hope; (*ā*), *f.* indifference; disregard, the absence of expectation; (*am*), *n.* without regard, regardlessly, accidentally. — *Nirapeksha-tā*, *f.* or *nirapeksha-tva*, *am, n.* disregard, indifference; independence; relationlessness.

Nir-apekshita, *as, ā, am*, disregarded; regardless. — *Nir-apekshin*, *i, inī, ī*, disregarding, indifferent, not expecting anything.

Nir-apekshya, *as, ā, am*, not to be regarded.

निरभिभव *nir-abhibhava*, *as, ā, am*, not subject to defeat or humiliation, not disgraced; not to be surpassed.

निरभिमान *nir-abhimāna* or *nir-abhīmāna*, *as, ā, am*, exempt from pride, free from self-conceit, devoid of egotism; unconscious.

निरभिलाष *nir-abhīlāsha*, *as, ā, am*, having no desire for, not intent upon, indifferent.

निरध *nir-abhra*, *as, ā, am*, cloudless; (*e*), ind. in a cloudless sky, when the sky is unclouded.

निरम् *ni-ram*, *cl. 1. A. -ramate, -rantum*, Ved. to delight in, be delighted; to rest, repose, desist: Caus. -*rāmaya*ti, -*yitum*, Aor. -*ariramat*, Ved. to gladden; to cause to rest or abide.

Ni-rata, *as, ā, am*, engaged or interested in; attached or devoted to; pleased, delighted; rested, ceased.

Ni-rati, *is, f.* delighting in; attachment to.

Ni-ramāṇa, *am, n.* delighting in; resting; (in Sata-patha-Brahma XIII. 4, 2, 5. *ni-ramāṇa* is by some separated into *nir-amaṇa* and explained to mean ‘exhausted,’ ‘worn out.’)

निरमर्ष *nir-amarsha*, *as, ā, am*, not impatient; patient, apathetic, devoid of energy.

निरमित्र *nir-amitra*, *as, ā, am*, without foes, free from enemies; (*as*), *m.*, N. of several persons; of a son of Nakula; of a king of Tri-garta; of a son of Khaṇḍa-pāni or Daṇḍa-pāni, (also *nir-āmītra*); of a son of Ayutāyus; of a sage, considered as a son of Śiva, (also *nir-āmītra*.)

निरम्बर *nir-ambara*, *as, ā, am*, undressed, naked.

निरम्बु *nir-ambyu*, *us, us, u*, abstaining from water, not drinking; waterless, destitute of water.

निरय *nir-aya*, *as, m.* ‘without happiness,’ hell [cf. *tiryak-niraya*]; Niraya or Hell personified as a child of fear and death; (according to some *nir-aya*, in the sense of ‘hell,’ is fr. *nir-ī* and means ‘exit,’ ‘egress from life.’)

Nir-ayana, *am, n.*, Ved. egression.

निरगेल *nir-argala*, *as, ā, am*, unbarred, without a bolt or hindrance, unobstructed, unrestrained, unimpeded; irresistible; (*am*), ind. without bolt or bar; without restraint or constraint, freely.

निरर्थ *nir-artha*, *as, m.* loss, detriment; nonsense; (*as, ā, am*), destitute of wealth, poor; useless; meaningless, unmeaning, nonsensical, purposeless, vain; (a consonant is called *nir-artha*, not fulfilling its purpose if it is not followed by a vowel.) — *Nirartha-tā*, *f.* senselessness, nonsense.

Nir-arthaka, *as, ā or ikā or akī* (?), *am*, not fulfilling one's aim or object, purposeless, useless, vain, unprofitable; having no reasonable sense, unmeaning, nonsensical; a consonant which is not followed by a vowel; (*am*), ind. without a purpose, uselessly, in vain. — *Nirarthaka-tva*, *am, n.* uselessness, vanity.

निरद् *nir-ard*, *cl. 1. P. -ardati, -arditum*, Ved. to stream forth, flow out.

निरर्बुद *nir-arbuda*, *as, m.?* (with Bud-dhists) N. of a hell in which the wicked are punished by excessive cold.

निरव *nir-ava*, *as, ā, am*? (occurring only in the gen. sing. *nir-avasaya*, which might be the ind. part. of rt. so with preps. *nir* and *ava*; said by others to be = *nī* = *nir* + *ra* + *va*, *as, m.* loss of voice; but according to Sāy.) Ved. having no protector or uttering praise.

निरवाकाश *nir-avakāśa*, *as, ā, am*, without free space; having no room for moving freely, wanting an opportunity, without leisure.

निरवग्रह *nir-avagraha*, *as, ā, am*, without obstruction or obstacle, unrestrained, unchecked, uncontrolled; irresistible; free, independent; self-willed, unmanageable, headstrong.

निरवत्त *nir-ava-tta*, *nir-ava-tti*. See under *nir-ava-do*, col. 3.

निरवदय *nir-ava-day*, *cl. 1. A. -dayate*, Ved. to distribute, allot a share or shares.

निरवदो *nir-ava-do* [cf. 3. *dā*], *cl. 2. 4. P.*,

Ved. -*dātī* and -*dyatī*, -*dātum*, to distribute, allot a share, give any one his share, to satisfy a claim; to divide completely among.

Nir-ava-tta, *as, ā, am*, distributed, completely divided or allotted.

Nir-ava-tti, *is, f.*, Ved. allotment or distribution of shares.

निरवद्य *nir-avadya*, *as, ā, am*, unblamable, blameless, faultless, unobjectionable, unexceptionable; (*am*), *n.* (or *ā* ?), *f.* unblamableness, blamelessness, faultlessness; (*as* or *am*), *m.* or *n.* (?), a particular high number. — *Niravadya-tva*, *am, n.* blamelessness, unblamableness, excellence. — *Niravadya-vat*, *ān, atī, at*, unblamable, blameless.

निरवधि *nir-avadhi*, *is, is, i*, without bounds or boundaries, unlimited.

निरवयव *nir-avayava*, *as, ā, am*, without limbs or members, without component parts, not consisting of parts, indivisible. — *Niravayava-tva*, *am, n.* indivisibility.

निरवरोध *nir-avarodha*, *as, ā, am*, unrestrained, unobstructed, unopposed.

निरवलम्ब *nir-avalamba*, *as, ā, am*, having no prop or stay; unsupported; not affording support; not depending or relying on.

Nir-avalambana, *am, n.* want of a prop, want of reliance, want of a person or thing to depend upon.

निरवशेष *nir-avaśeṣa*, *as, ā, am*, without a residue, complete, whole; (*epa*), ind. completely, totally, fully, particularly, circumstantially. — *Nir-avaśeṣa-tas*, ind. completely, &c. (= *niravaśeṣeṇa*).

निरवसाद *nir-avasāda*, *as, ā, am*, not cast down, cheerful, good-humoured.

निरवस्कृत *nir-avaskṛita*, *as, ā, am*, cleansed, clean ?; [cf. *avas-kara*, *an-avaskara*.]

निरवस्तार *nir-avastāra*, *as, ā, am*, without a bed or coverlet; not strewn (with leaves &c.), bare.

निरवाहलिका *nir-avahālikā*, *f.* a fence, a hedge, an outer wall; [cf. *avahālikā*.]

निरविन्द *niravinda*, *as, m.*, N. of a mountain.

निरवेक्ष *nir-avekṣh* (=*ava-ikṣh*), *cl. 1. A. -ikṣhate, -ikṣhitum*, to perceive.

Nir-avekshya, ind. having perceived or observed.

निरव्यय *nir-avyaya*, *as, ā, am*, undecaying, eternal.

निरञ्ज *nir-aś*, *cl. 9. P. -aśnāti*, &c., Ved. to eat up, consume entirely.

Nir-aśita, *as, ā, am*, eaten up, completely consumed.

निरश्न *nir-aśana*, *as, ā, am*, abstaining from food; (*am*), *n.* going without food, fasting.

निरश्त *nir-aśta*, *as, ā, am* (fr. rt. 1. *aś* or *akṣh* with *nī*), Ved. deprived of vigour, exhausted; (Sāy.) = *nir-ākṛita*, driven away, scattered, dispersed.

निरस् *nir-as*, *cl. 4. P. -asyati, -asitum*, to cast out, throw away, drive away, banish, expel, evict, drive back, send back; to keep off; to turn out (of doors); to reject, repudiate, decline, refuse; to remove; to tear out, strip off; to stretch out (e.g. *hastau nirasyati* or -*te*, he stretches out the hands); to annihilate, destroy, subdue.

Nir-asana, *as, i, am*, expelling, removing, rejecting; vomiting, spitting out; (*am*), *n.* expelling, ejecting; expulsion, removal, rejection, denial, contradiction, refusal, disallowance; vomiting forth, spitting out; suppressing, checking; killing, destroying, destruction, extermination.

Nir-asaniya, *as, ā, am*, to be thrown out, to be driven away or expelled.

Nir-asta, *as*, *ā*, *am*, cast out or away, expelled; thrown out or away, cast off; thrown off (as from a horse); driven away, expelled, banished; rejected, repudiated, abandoned, deserted; disallowed; refused; sent forth, sent away; deprived of, removed; shot off, discharged (as an arrow); spit out; uttered hurriedly or rapidly (as a speech or word); torn out or away; destroyed; broken (as an agreement); suppressed, checked; (*am*), *n.* rejecting; dropping or leaving out, not pronouncing (regarded as a fault in pronunciation). — *Nirasta-bheda*, *as*, *ā*, *am*, having all difference removed, identical. — *Nirasta-rāga*, *as*, *ā*, *am*, one who has abandoned worldly desires or has devoted himself to religious penance.

1. *nir-asya*, *as*, *ā*, *am*, to be expelled or driven out.

2. *nirasya*, *ind.* having cast out, thrown out or ejected, having expelled.

Nir-asyat, *an*, *anti*, *at*, ejecting, throwing out; expelling; abandoning, neglecting, scattering, destroying, &c.

Nir-asyamāna, *as*, *ā*, *am*, being thrown out or expelled; being abandoned; being suppressed, &c.

Nir-āsa, *as*, *m.* throwing out, casting out, ejection, expulsion, removal, abandonment; dropping (a sound or letter &c.); vomiting; opposing, contradiction, refutation. — *Nirāsa-guṭikā*, *f.* a pill to produce vomiting; (also written *nirāsa-guṭikā*.)

Nir-āsana, *am*, *n.* = *nir-āsana*, p. 492, col. 3.

निरस *nir-rasa*, *as*, *ā*, *am*, = *nir-rasa*, without flavour, tasteless, insipid, dry; (*as*), *m.* want of flavour, insipidity; want of juice, dryness; want of passion or feeling; (*ā*), *f.* a species of grass (= *nir-srenikā*).

निरस्त्र *nir-asthra*, *as*, *ā*, *am*, weaponless, unarmed; (fought) without weapons (as a battle).

निरस्थि *nir-asthi*, *is*, *is*, *i*, having no bones, boneless.

निरह *nir-ah*, only in perf. *nir-āha*, Ved. to utter, pronounce, express.

निरहङ्कार *nir-ahankāra*, *as*, *ā*, *am*, free from egotism, devoid of selfishness, free from pride, humble, lowly.

Nir-ahankrita, *as*, *ā*, *am*, having no self-consciousness, without individuality or personality; unselfish.

Nir-ahankṛit, *is*, *is*, *i*, free from egotism or selfishness.

Nir-ahankriya, *as*, *ā*, *am*, having no individuality or personality, without self-consciousness.

Nir-ahankriyā, *f.* absence of egotism or selfishness.

निरहम् *nir-aham* or *nir-ahammati*, *is*, *is*, *i*, devoid of self-conceit, free from selfishness.

निराक *nir-āka*, *as*, *m.* cooking; sweat; the recompense of a bad action; (wrong reading for *nir-pāka*.)

निराकरण *nir-ākaraṇa*. See under *nir-ākṛi*, col. 2.

निराकाङ्क्ष *nir-ākāṅksha*, *as*, *ā*, *am*, expecting nothing, wishing nothing, free from desire; wanting nothing to fill up or make complete (as the sense of a sentence or word).

Nirākāṅkshin, *i*, *īni*, *i*, expecting nothing, wishing or wanting nothing.

निराकार 1. *nir-ākāra*, *as*, *ā*, *am* (for 2. see *nir-ākṛi*, col. 2), devoid of form, deprived of one's natural form; without external appearance; formless, shapeless, deformed; disguised; unassuming; not claiming anything for one's self, modest; (*as*), *m.* heaven, Vishnu; Siva; the universal Spirit, God.

1. *nir-ākṛit*, *is*, *is*, *i*, formless, shapeless, deformed, ugly; (*is*), *m.* a person who has not duly gone through a course of study, (especially applied however to the religious student who has not duly read the Vedas); one who neglects the five great

religious obligations, who does not worship the gods, &c.; a Brāhman who neglects the duties of his caste (*ākṛit*) by not going through a regular course of study.

निराकाश *nir-ākāśa*, *as*, *ā*, *am*, having no free space, leaving no room, completely filled.

निराकुल *nir-ākula*, *as*, *ā*, *am*, unconfused, not disordered; unperplexed; unbewildered; clear; steady, calm; perspicuous; (*am*), *n.* calmness, perspicuity, clearness.

निराकृ *nir-ākṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to separate or divide off (Ved.); to push away, turn or drive away, repudiate, keep away, keep off, banish, expel, eject, remove, reject; to refuse; to oppose, obstruct, contradict; to disallow; to omit, intermit; to frustrate; to condemn, spurn.

Nir-ākaraṇa, *am*, *n.* repudiating, expelling, turning out, turning away, throwing off; removing, banishing; repudiation, obstruction, opposition, contradiction, rejection; refutation, reply; contempt, disesteem; forgetting; neglecting the chief sacrificial or religious duties.

Nir-ākariṣṭu, *us*, *us*, *u*, expelling, repudiating, a repudiator; obstructive, obstructing, hindering from (with abl.); spurning, disdain, despising; seeking to remove from (with abl.), envying any person anything (abl.); forgetful. — *Nirākariṣṭu-tā*, *f.* the state of being a repudiator; envy, malevolence.

Nir-ākartṛi, *tā*, *trī*, *tri*, a repudiator, repudiating; a despiser, contemner (as of the gods).

2. *nir-ākāra*, *as*, *m.* rebuke, reproach, censure, blame. (For 1. *nir-ākāra* see col. 1.)

Nir-ākṛita, *as*, *ā*, *am*, pushed away, driven away, repudiated, expelled, banished, ejected, rejected, removed, set aside, turned away, turned out; thrown off; divorced; refused, denied; refuted, replied to; contemned, despised, spurned, made light of; deprived of. — *Nirākṛitānyottara* ('*ta-anya-ut*'), *as*, *ā*, *am*, refuting every answer, irrefutable, irrefragable. — *Nirākṛitānyottara-tva*, *am*, *n.* irrefutableness, irrefragableness.

2. *nir-ākṛit*, *is*, *f.* repudiation, rejection; refusal, disallowance; obstruction, obstacle, impediment, interruption; contradiction, opposition; (*is*, *is*, *i*), impeding, obstructing; annihilating, destroying; (*is*), *m.*, *N.* of a son of the first Manu Sāvarṇi.

Nir-ākṛit, *i*, *inī*, *i*, (probably) repudiating, impeding, obstructing; avoiding; making no exertion either to do or avoid.

Nir-ākṛiyā, *f.* repudiation, expulsion, removal; contradiction, denial, refutation.

निराकृति 1. and 2. *nir-ākṛiti*. See under 1. *nir-ākāra*, col. 1, and under *nir-ākṛi* above.

निराक्रन्द *nir-ākṛanda*, *as*, *ā*, *am*, not complaining; a place where no sound can be heard.

निराक्रम *nir-ākram*, cl. 1. P. A. -*krāmati*, -*kramate*, -*krāntum* and -*kramitum*, to come forth, to go out of.

निराक्रिया *nir-ākriyā*. See *nir-ākṛi* above.

निराक्रोश *nir-ākrośa*, *as*, *ā*, *am*, unaccused, unreviled.

निराग *nir-rāga*, *as*, *ā*, *am*, passionless, dispassionate.

निरागम *nir-āgama*, *as*, *ā*, *am*, not founded on revelation, not resting on scripture.

निरागम *nir-āgas*, *ās*, *ās*, *as*, sinless, faultless, innocent.

निराग्रह *nir-āgraha*, *as*, *ā*, *am*, not insisting upon, not peremptory or obstinate.

निराचार *nir-ācāra*, *as*, *ā*, *am*, without approved usages or customs, lawless, barbarian, (especially applied to those people who have not the ordinances of the Vedas or distinction of castes.)

निराजीव्य *nir-ājīvyā*, *as*, *ā*, *am*, not yielding subsistence, not granting a livelihood.

निरादम्बर *nir-ādambara*, *as*, *ā*, *am*, without drums. — *Nirādambara-sundara*, *as*, *ā* or *i*, *am*, (perhaps) beautiful in itself, not requiring a drum to attract attention or not requiring ornaments.

निरातङ्क *nir-ātanka*, *as*, *ā*, *am*, not feeling pain or uneasiness, without ailment, well, comfortable; not causing pain or ailment or disagreeable feelings; (*as*), *m.* an epithet of Siva.

निरातप *nir-ātapa*, *as*, *ā*, *am*, not penetrated by the sun's rays, shady; (*ā*), *f.* the night.

निरात्मक *nir-ātma*, *as*, *ā*, *am*, or *nir-ātman*, *ā*, *ā*, *or* *nirātma-vat*, *ān*, *atī*, *at*, having no separate soul or no individual existence.

निरादर *nir-ādara*, *as*, *ā*, *am*, showing no respect, disrespectful.

निरादान *nir-ādāna*, *as*, *ā*, *am*, taking nothing, not taking, one from whom nothing is taken; an epithet of Buddha.

निरादिष्ट *nir-ādiṣṭa*, *as*, *ā*, *am*, paid off (as a debt).

Nir-ādēsa, *as*, *m.* complete payment or discharge of a debt.

निराधा *nir-ādāha*, cl. 3. P. A. -*dadhāti*, -*dhatte*, &c., Ved. to take out of, take away.

निराधान *nir-ādāhana*, *as*, *ā*, *am*, without a receptacle.

निराधार *nir-ādāhāra*, *as*, *ā*, *am*, without a receptacle; without a fulcrum or support.

निराधि *nir-ādhi*, *is*, *is*, *i*, free from anxiety, undisturbed by care.

निरानन्द *nir-ānanda*, *as*, *ā*, *am*, joyless, sad, sorrowful; not delighting. — *Nir-ānanda-kara*, *as*, *i*, *am*, causing no pleasure, causing care or sorrow.

निरान्त *nir-ānta*, *as*, *ā*, *am*, Ved. eviscerated, disembowelled; having the entrails hanging out.

निरापद *nir-āpad*, *t*, *f.* freedom from misfortune or calamity, a prosperous condition, security; (*t*, *t*, *t*), free from calamity or misfortune, prosperous, fortunate.

निराबाध *nir-ābādha*, *as*, *ā*, *am*, undisturbed, unmolested, unvexed, secure from disturbance; unobstructed; not disturbing, not molesting, not injuring, not paining; frivolously or not really vexatious. — *Nir-ābādha-kara*, *as*, *ā*, *am*, not causing injury or pain.

निरामय *nir-āmaya*, *as*, *am*, *m. n.* freedom from illness, health, happiness, welfare; (*as*, *ā*, *am*), free from illness, healthy, well, hale, recovered from sickness, free from disease; free from taint, pure; guileless; free from defects or failings; infallible; not liable to failure or miscarriage; complete, full; (*as*), *m.* a wild goat; a hog, a boar; *N.* of a king.

निरामद *nir-āmarda*, *as*, *m.* 'not oppressing,' *N.* of a king.

निरामालु *nir-āmālu*, *us*, *m.* (fr. *nirāma-ālu*), the wood apple, Feronia Elephantum; [cf. *kapiṭṭha*.]

निरामित्र *nir-āmitra*. See *nir-amitra*.

निरामिन् *nir-āmin*, *i*, *inī*, *i*, Ved. remaining, staying in; (Sāy.) delighting in.

निरामिष *nir-āmisha*, *as*, *ā*, *am*, fleshless, without meat or prey; not receiving wages; having no sensual desires, free from covetousness. — *Nirāmishāśn* ('*śha-āśn*'), *i*, *inī*, *i*, not feeding on meat; living without meat; free from sensual desires.

निराय *nir-āya*, *as*, *ā*, *am*, having no income or revenue, profitless, yielding no income or profit. — *Nir-āya-vyaya-vat*, *ān*, *m*, having neither income nor expenditure, an idler who lives by clandestine means.

निरायत 1. *nir-āyata*, *as*, *ā*, *am* (fr. *rt. yam* with *ā* and *nis*), stretched out, extended.

निरायत 2. *nir-āyata*, *as*, *ā*, *am*, untended, contracted, compact.

निरायस *nir-āyasa*, *as*, *ā*, *am*, not causing trouble, not requiring efforts, not fatiguing; easily attainable, easy.

निरायुध *nir-āyudha*, *as*, *ā*, *am*, weaponless, disarmed, unarmed, defenceless.

निरारम्भ *nir-ārambha*, *as*, *ā*, *am*, not undertaking enterprises, not enterprising, abstaining from all work.

निरालक *nir-ālaka*, *as*, *m*, a species of fish.

निरालम्ब *nir-ālamba*, *as*, *ā*, *am*, having no prop or support, not resting or depending on another, independent, self-supported, not relying on another, standing alone, friendless; (*as*), *m*, N. of a man mentioned in the Sankarā-vijaya; (*ā*), *f*, spikenard, = *ākāśa-māñṣī*; (*am*), *ind*, without support, independently. — *Nir-ālamboṇanishad* (°ba-up°), *t*, *f*, N. of an Upanishad.

Nir-ālamhana, *as*, *ā*, *am*, having no prop, without support, not resting on another.

निरालस्य *nir-ālasya*, *as*, *ā*, *am*, not slothful.

निरालोक *nir-ālōka*, *as*, *ā*, *am*, not looking about, not moving the eye, without moving the eyes; deprived of light, dark; invisible, uninvestigable (?); an epithet of Śiva.

निरावर्ष *nir-āvarsha*, *as*, *ā*, *am*, unpunished by rain, protecting from rain.

निराश *nir-āśa*, *as*, *ā*, *am* (fr. *nis* + 1. *ā-sā*; cf. *ā-sāṃ*), without hope, hopeless, despairing of (with loc., dat., or with *prati* and acc., e.g. *sva-jivite* or *sva-jivitāya* or *sva-jivitam prati nir-āśaḥ*, despairing of one's own life); depriving of all hope; [cf. *nairāśya*.] — *Nir-āśa-tva*, *am*, n. hopelessness, despair. — *Nir-āśi-bhāva*, *as*, *m*, hopelessness, despair. — *Nir-āśi-bhūta*, *as*, *ā*, *am*, become hopeless; despairing.

Nir-āśaka, *as*, *ā*, *am*, desponding, despairing of (with abl.).

Nir-āśin, *i*, *inī*, *i*, hopeless. — *Nir-āśi-tva*, *am*, n. = *nir-āśa-tva*, hopelessness.

निराशङ्क *nir-āśanka*, *as*, *ā*, *am*, fearless; (*am*), *ind*, fearlessly, without fear or hesitation.

निराशिस *nir-āśis*, *is*, *is*, *is* (see *ā-sās*), having no wishes or hopes; without a blessing.

निराश्रम *nir-āśrama*, *as*, *ā*, *am*, or *nir-āśramin*, *i*, *inī*, *i*, not being in one of the four periods or orders of a Brahman's life.

निराश्रय *nir-āśraya*, *as*, *ā*, *am*, supportless, without prop or stay, not resting or depending on, unsupported, self-supported, without shelter or refuge, unprotected, destitute; not deep (as a wound?).

निरास *nir-āsa*, *as*, *m*. See under *nir-as* at p. 493, col. 1.

निरासित *nir-āsi-tva* incorrect reading for *nir-āśi-tva*.

निरास्पद *nir-āspada*, *as*, *ā*, *am*, restless, having no place of rest, homeless; portionless.

निरास्वाद *nir-āsvāda*, *as*, *ā*, *am*, tasteless, flavourless, unsavoury, yielding no enjoyment.

Nir-āsvādyā, *as*, *ā*, *am*, unsavoury, giving no enjoyment. — *Nir-āsvādyā-tama*, *as*, *ā*, *am*, most unsavoury.

निराहार *nir-āhāra*, *as*, *m*, want of food, not eating, fasting; (*as*, *ā*, *am*), foodless, fasting, abstaining from food, without food, having nothing to eat. — *Nir-āhāra-tā*, *f*, foodlessness, fasting.

निराहावत *nir-āhā-vat*, *ān*, *atī*, *at*, for *nir-āhāva-vat*, without invocation.

निरि *nir-i*, cl. 2. P. -*eti*, &c., -*etum*, to go out, come forth, go off, depart.

निरिङ्ग *nir-inga*, *as*, *ā*, *am*, immovable, not moving to and fro, not flickering.

निरिङ्गिनी *niringinī*, *f*, a veil.

निरिच्छ *nir-ičha*, *as*, *ā*, *am*, without wish or desire, indifferent.

निरिन्द्रिय *nir-īndriya*, *as*, *ā*, *am*, Ved. impotent, destitute of manly vigour or of strength (in general); barren; having lost the use of a limb; imperfect, mutilated, maimed, infirm, weak, frail; (in Manu IX. 18) without evidence or means of certain knowledge (according to Kullūka = *pramāṇa-rahita*).

निरिन्धन *nir-īndhana*, *as*, *ā*, *am*, destitute of fuel.

निरि नि-रि, cl. 9. P. -*riṣāti*, -*retum*, Ved. to attack.

निरिक्ष *nir-iksh*, cl. 1. A. -*ikshate*, -*ikshita*, to look at, look towards, behold, gaze at, look about, regard, observe, view, contemplate, perceive.

Nir-ikshaka, *as*, *ā*, *am*, looking at, seeing, viewing, observing, visiting.

Nir-ikshana, *as*, *ā*, *am*, looking at, regarding; (*am*), *n*, look; looking at, regarding, seeing; expecting; the aspect of the planets.

Nir-ikshat, *an*, *antī*, *at*, or *nir-ikshamāna*, *as*, *ā*, *am*, looking at, regarding, expecting, hoping.

Nir-ikshā, *f*, looking at, regarding; consideration; hope, expectation; (*ayā*), *ind*, in respect of, in relation to, as to (e.g. *balābala-nirīkshayā*, in respect of strength and weakness; cf. *dur-nirīksha*).

Nir-ikshin, *i*, *inī*, *i*, seeing, looking, viewing; [cf. *nātidūra-nī*.]

1. *nir-ikshya*, *as*, *ā*, *am*, to be looked at or regarded; to be considered; [cf. *dur-nī*.]

2. *nir-ikshya*, *ind*, having looked at or viewed or scanned.

Nir-ikshyamāna, *as*, *ā*, *am*, being looked at or regarded; looking, (Mahā-bh. Ādi-p. 7694.)

निरिति *nir-iti*, *is*, *is*, *i*, free from calamities or afflictions, painless.

Nir-itika, *as*, *ā*, *am*, not inauspicious, not prognosticating calamity, auspicious.

निरिष *nir-iṣa* = *nir-iṣha*, *q. v.*

निरिष्वर *nir-iṣvara*, *as*, *ā*, *am*, godless, atheistic. — *Nir-iṣvara-vāda*, *as*, *m*, godlessness, atheism. — *Nir-iṣvara-vādin*, *i*, *inī*, *i*, atheistical.

निरिष *nir-iṣha*, *am*, n. the body of a plough (without the pole and ploughshare; also read *nir-iṣa*).

निरिह *nir-iha*, *as*, *ā*, *am*, inactive, effortless; desireless, not wishful, indifferent, unanxious.

Nir-iha-tā, *f*, or *nir-iha-tva*, *am*, n. or *nir-iṣā*, *f*, indifference, absence of desire or effort. — *Nir-iṣa-vasthā* (°hā-av°), *f*, a state of indifference.

निरुक्त *nir-ukta*, *as*, *ā*, *am* (fr. *rt. vac* with *nis*), uttered, pronounced, expressed, explained, defined; loud, distinct; (*am*), *n*, explanation or etymological interpretation of a word; N. of one of the six Vedāṅgas or works considered as connected with the Vedas; glossarial explanation of obscure terms, (especially those occurring in the Vedas); N. of a well-known commentary on the Nighaṇṭus by Yāska; [cf. *nairukta*, *nairuktika*.] — *Nirukta-kāra*, *as*, *m*, 'Nirukta-composer,' N. or epithet of a com-

mentator on Kāli-dāsa's Megha-dūta. — *Nirukta-kṛt*, *t*, *m*, epithet of a pupil of Śāka-pūrpi. — *Nirukta-ja*, *as*, *m*, N. of a class of sons enumerated in Mahā-bh. Anuśāsana-p. 2615. — *Nirukta-parīśiṣṭa*, *am*, *n*, N. of a work supplementary to the Nirukta. — *Nirukta-vat*, *ān*, *m*, 'possessing the Nirukta, author of the Nirukta,' an epithet of Yāska. — *Nirukta-vṛtti*, *is*, *f*, 'commentary on the Nirukta,' N. of a commentary on Yāska's Nirukta by Durgachārya.

Nir-ukti, *is*, *f*, explanation, etymological interpretation of words; (in rhetoric) an artificial or poetical explanation of the derivation of a word (e.g. deriving *doshā-kara*, 'the moon,' from *doshā* + *ākara* instead of *doshā* + *kara*); = *nir-ukta*, Yāska's commentary on the Nighaṇṭus.

Nir-ucyāmāna, *as*, *ā*, *am*, being uttered or expressed.

निरुक्ष *nir-uksh*, cl. 6. P. -*ukshati*, &c., Ved. to remove by sprinkling.

निरुच्चास *nir-ucchvāsa*, *as*, *m*, absence of breath, not breathing; (*as*, *ā*, *am*), without breathing, not breathing, breathless; narrow, contracted, crowded; (*am*), *n*, (?) a particular hell where the wicked cannot breathe. — *Nir-ucchvāsa-nīpīḍita*, *as*, *ā*, *am*, pained by not breathing (?).

निरुज *nir-ruja*, *as*, *ā*, *am*, for *nir-ruja*, healthy, *q. v.*

निरुत्तर *nir-uttara*, *as*, *ā*, *am*, having no superior; answerless, without a reply, unable to answer, silenced, posed; (*am*), *n*, N. of a Tantra. — *Niruttara-tantra*, *am*, *n*, N. of a Tantra.

निरुपात *nir-utpāta*, *as*, *ā*, *am*, free from portents.

निरुत्सव *nir-utsava*, *as*, *ā*, *am*, without festivals, having no festivities.

निरुत्साह *nir-utsāha*, *as*, *m*, absence of exertion, want of energy, indolence, pusillanimity; (*as*, *ā*, *am*), without energy, devoid of energy, undertaking nothing, without courage, indolent, indifferent. — *Nir-utsāha-tā*, *f*, want of energy, cowardice.

निरुत्सुक *nir-utsuka*, *as*, *ā*, *am*, careless, indifferent, unconcerned; calm, tranquil, unanxious, unregretful, having no vehement desire for; (*as*), *m*, N. of a son of Manu Raivata; one of the Saptaṛshis under the thirteenth Manu.

निरुदक *nir-udaka*, *as*, *ā*, *am*, waterless, devoid of water.

निरुद्यम *nir-udyama*, *as*, *ā*, *am*, effortless, inactive, lazy, at rest.

निरुद्योग *nir-udyoga*, *as*, *ā*, *am*, making no efforts, lazy, listless, idle; disheartened; causeless (?).

निरुद्विग्न *nir-udvigna* or *nir-udvega*, *as*, *ā*, *am*, unexcited, undisturbed, free from perturbation, fearless, sedate, calm. — *Nir-udvigna-manas*, *ās*, *ās*, *as*, undisturbed in mind.

निरुद्ध *nir-rudh*, cl. 7. P. A. -*ruṇadhi*, -*ruṇādhe*, -*ruddhum*, to shut in, shut, obstruct, stop, hinder, prevent, restrain, check; to confine; to keep off, remove; to accomplish (?): Caus. -*rodhayaṭi*, -*yitum*, to cause to be shut or obstructed.

Nir-uddha, *as*, *ā*, *am*, stopped, obstructed, restrained, checked, hindered, opposed; confined, imprisoned; (*as*), *m*, N. of a prince. — *Niruddha-kanṭha*, *as*, *ā*, *am*, having the breath obstructed, suffocated. — *Niruddha-guda*, *as*, *m*, contraction or obstruction of the rectum. — *Niruddha-prakaśa*, *as*, *m*, stricture of the urethra. — *Niruddha-samā-vṛtti*, *is*, *is*, *i*, 'whose state of repose is interrupted,' wearied, tired.

Nir-rundhat, *an*, *atī*, *at*, checking, hindering, suppressing, &c.

Ni-rundhāna, *as*, *ā*, *am*, obstructing, opposing, hindering, preventing; depriving of, &c.

Ni-rodhavya, *as*, *ā*, *am*, to be shut in or confined, to be fenced, to be enclosed with a fence or hedge.

Ni-rodha, *as*, *m*, shutting in, confinement, locking up, imprisonment; enclosing, covering up; check, restraint, coercion, suppression, hindrance, prevention, obstruction, opposition; annihilation, destruction; (in dramatic language) disappointment, frustration of hope; hurting, injuring (= *ni-graha*); aversion, disfavour, dislike; (with Buddhists) suppression or annihilation of pain (one of the four principles); *N*. of a man.

Ni-rodhaka, *as*, *ā*, *am*, obstructive, obstructing, confining, hindering.

Ni-rodhana, *as*, *i*, *am*, confining, obstructing; (*as*), *m*. (with *avaṭa*) *N*. of a hell; (*am*), *n*. confinement, imprisonment; keeping back, restraining, keeping down, coercion; denying; (in dramatic language) disappointment, frustration of hope.

Ni-rodhin, *i*, *īni*, *i*, obstructing, hindering.

निरुपक्रम *nir-upakrama*, *as*, *ā*, *am*, having no beginning, without a commencement.

निरुपद्रव *nir-upadrava*, *as*, *ā*, *am*, free from hostile attacks, free from ravages, not visited by calamity or affliction, free from adversity or danger, lucky, happy, undisturbed, unharmed, unmolested; free from national distress, free from tyranny; causing no affliction or adversity; peaceful, secure; not inauspicious (as a star). — *Nirupadravata*, *f*. absence of calamity or danger, security.

Nir-upadruta, *as*, *ā*, *am*, not visited by calamities; not boding evil (as a star).

निरुपधि *nir-upadhi*, *is*, *is*, *i*, without guile, guileless, honest, secure.

निरुपपत्ति *nir-upapatti*, *is*, *is*, *i*, unfit, unsuitable. — *Nirupapatti-tva*, *am*, *n*. unfitness, unsuitableness.

निरुपपद *nir-upapada*, *as*, *ā*, *am*, not connected with a subordinate word; [cf. *upa-pada*.]

निरुपप्लव *nir-upaplava*, *as*, *ā*, *am*, free from calamity or disturbance, free from trouble or alarm; unharmed; not causing adversity; an epithet of Siva.

निरुपभोग *nir-upabhoga*, *as*, *ā*, *am*, not enjoying, destitute of enjoyment.

निरुपम *nir-upama*, *as*, *ā*, *am*, peerless, matchless, without a compeer or equal, unequalled, incomparable; (*as*), *m*. a species of poisonous animal (= *gavudheraka*).

निरुपल *nir-upala*, *as*, *ā*, *am*, stoneless, free from stones.

निरुपलेप *nir-upalepa*, *as*, *ā*, *am*, unsmeared, free from ointment.

निरुपसर्ग *nir-upasarga*, *as*, *ā*, *am*, free from portents, not portentous.

निरुपस्कृत *nir-upaskṛita*, *as*, *ā*, *am*, uncorrupted, inartificial, pure.

निरुपहत *nir-upahata*, *as*, *ā*, *am*, unhurt, uninjured, not afflicted; auspicious.

निरुपाख्य *nir-upākhyā*, *as*, *ā*, *am*, not perceptible by the eyes, invisible, immaterial; unreal, false, non-existent.

निरुपाधिक *nir-upādhika*, *as*, *ā*, *am*, without attributes or qualities.

निरुपाय *nir-upāya*, *as*, *ā*, *am*, without expedients, remediless, helpless; unsuccessful.

निरुपेक्ष *nir-upēksha*, *as*, *ā*, *am*, not neglectful; free from trick or fraud.

निरुप्ति *nir-upti*, *is*, *f*. (fr. *rt. vāp* with *nis*), = *I. nir-vāpa*, *q. v.*

Nir-upya, *as*, *ā*, *am*, to be scattered or sprinkled.

निरुप् *nir-ubj*, *cl. 6. P. -ubjati*, &c., *Ved.* to press down, cause to flow down, send down. let loose.

निरुष्णीष *nir-ushnīsha*, *as*, *ā*, *am*, without a turban or head-dress, bare-headed.

निरुष्मन् *nir-ushman*, *ā*, *ā*, *a*, devoid of heat, cold. — *Nirushma-tva*, *am*, *n*. absence of heat, coldness.

निरुद *I. ni-rūḍha*, *as*, *ā*, *am* (fr. *ni-ruh*), inherent, conventional, accepted (as the familiar meaning of words in opposition to their etymological sense); (*as*), *m*. (in rhetoric) the force or application of words according to their natural or received meanings; (in logic) the inference of any property in the term implying it (as of redness in the word red &c.).

निरुद *2. nir-ūḍha*, *ā*, *f*. (fr. *rt. vāh* with *nis*), unmarried.

निरुप *ni-rūp*, *cl. 10. P. -rūpayati*, *-yitum*, to perform; to represent, enact, act dramatically; to see, perceive, look at, look into; to observe, consider, reflect upon; to investigate, examine, look out for, discover, search; to ascertain; to select, choose, appoint; to resolve, determine.

Ni-rūpaṣa, *as*, *i*, *am*, defining, determining; (*am*), *n*. form, shape; sight, seeing; looking for, searching; looking into, investigation, determination, definition; ascertaining, defining, (in these senses also *ni-rūpanā*.)

Ni-rūpanīya, *as*, *ā*, *am*, to be looked for; to be searched into or examined, to be investigated.

Ni-rūpayat, *an*, *anti*, *at*, looking for, investigating, considering.

Ni-rūpita, *as*, *ā*, *am*, seen, beheld; discovered, found; appointed, elected, chosen, deputed; considered, weighed; ascertained, determined, resolved.

Ni-rūpitā, *is*, *f*. definition (of an idea), ascertainment.

I. ni-rūpya, *as*, *ā*, *am*, to be seen or defined or ascertained.

2. ni-rūpya, *ind.* having seen or considered. — *Nirūpya-tā*, *f*. or *nirūpya-tva*, *am*, *n*. ascertaining, determining.

निरुष्मन् *nir-ūshman*. See *nir-ushman*.

निरुह *nir-ūh* [cf. *rt. 1. ūh*], *cl. 1. P. A. -ūhati*, *-te*, &c., *Ved.* inf. *nir-ūhitavāt*, to push out, draw out, remove: Caus. *-ūhayati*, *-yitum*, to cause to draw out or purge.

3. nir-ūḍha, *as*, *ā*, *am*, drawn out, purged, eviscerated; (for *2. nir-ūḍha* see above.) — *Nir-ūḍha-paśu-prayoga*, *as*, *m*, *N*. of a treatise on particular sacrifices, (see the next.) — *Nir-ūḍha-paśu-bandha*, *as*, *m*, 'the offering or oblation of an eviscerated animal,' *N*. of one of the regular Havir-yajñas.

Nir-ūḍhi, *is*, *f*. (also to be referred to *rt. vāh* with *nis*), fame, celebrity, renown.

1. nir-ūha, *as*, *m*, a purging clyster; an enema not of an oily kind, = *ni-graha*? (for *2. nir-ūha* see below.) — *Nirūha-vasti-vidhi*, *is*, *m*, *N*. of the twenty-fifth chapter of the *Sāmga-dhara-samhitā*, a medical work by *Sāmga-dhara*. — *Nirūhā-dhikāra* ('*ha-adh*'), *as*, *m*, *N*. of a chapter of a medical work by *Vṛinda*.

1. nir-ūhaṇa, *am*, *n*. causing to purge with a clyster; administering enemas not of an oily kind. (For *2. nir-ūhaṇa* see below.)

Nir-ūhita, *as*, *ā*, *am*, purged.

निरुह *2. nir-ūha*, *as*, *m*. (fr. *rt. 2. ūh* with *nis*), logic, disputation; certainty, ascertainment. (For *1. nir-ūha* see above; for *3.* see next col.)

2. nir-ūhaṇa, *am*, *n*. ascertainment.

निरुह *3. nir-ūha*, *as*, *m*. (for *1.* and *2.* see col. *2*), a sentence having no ellipsis, a complete sentence.

निरुचि *nir-ri*, *cl. 3. P. -iyarti*, &c., *Ved.* to go out from, depart from, liberate one's self from (with *abl.*); to be excluded, to become deprived of (with *abl.*): Caus. *nir-arpayati*, *-yitum*, to cause to go to pieces or decay, to dissolve.

Nir-rita, *as*, *ā*, *am*, dissolved, decaying; debilitated; (*as*), *m*, *N*. of a Rudra.

Nir-riti, *is*, *f*. decay, dissolution, destruction, annihilation, calamity, evil, adversity; imprecation, curse; Decay or Destruction personified (goddess of death and corruption); she is described as binding mortals with her cords, and is often associated with *Mṛityu*, *A-rāti*, and similar beings; she is variously regarded as the wife of *A-dharma*, mother of *Bhaya*, *Mahābhaya*, and *Mṛityu*, or as a daughter of *A-dharma* and *Higṣā* and mother of *Naraka* and *Bhaya*; she is regent of the south-west or south-western quarter and of the asterism *Mūla*; (*is*), *f*. the bottom or lower depths of the earth (perhaps regarded as the seat of putrefaction; cf. *naśrita*); (*is*, *is*, *i*), free from adversity, (in this sense *nir* is a privative.)

Nir-ritha, *as*, *m*, destruction, the Destroyer (*i. e.* *Nirṛitha* personified); an epithet of a particular *Agni*; (according to some) the *Sāma-veda*.

निरुचि *nir-ri*, *cl. 6. P. -riśhati*, &c., *Ved.* to go out from, fall from, be excluded from (with *abl.*); to go or cleave asunder.

निरि *nir-e* (*nir-ā-i*), *cl. 2. P. nir-aiti*, *Ved.* to come forth from, to go off, depart, make way for.

निरि *ni-reka*, *as*, *m*. (fr. *rt. riś* with *ni*), *Ved.* a lasting possession (?), wealth, property; (*e*), *ind.* lastingly, for ever; (*Sāy*) in poverty or want; in donation or gifts; (according to *Mahā-dhara*) not empty.

निरि *ni-rebha*, *as*, *ā*, *am*, soundless, noiseless.

निरि *ni-rodhavya*, *ni-rodha*, &c. See col. *1*.

निर्गत *nir-gata*. See *nir-gam* below.

निर्गन्ध *nir-gandha*, *as*, *ā*, *am*, inodorous, scentless, unfragrant, void of smell. — *Nirgandha-tā*, *f*. absence of smell, want of fragrance, scentlessness. — *Nirgandha-pushpī*, *f*. the silk-cotton tree (= *sālmālī*), *Bombax Heptaphyllum*.

निर्गन्धन *nirgandhana*, *am*, *n*. = *nirgran-thana*, killing, slaughter.

निर्गम *nir-gam*, *cl. 1. P. -gacchati*, *-gantum*, to go out, come forth, depart from (with *abl.*), set out; to come out or appear (as a bud); to go away, disappear; to be freed from (with *abl.*); to enter into any state, undergo (with *acc.*): Desid. *-jigami-shati*, to wish to go out.

Nir-ga, *as*, *m*, country, region; place or province. *Nir-gata*, *as*, *ā*, *am*, gone out, come forth, come out, appeared; gone away, departed; disappeared, extinct; freed from. — *Nirgata-viśanka*, *as*, *ā*, *am*, freed from fear, fearless.

Nir-gama, *as*, *m*, going forth or out, setting out, going away, receding; departure, vanishing; exit, issue, outlet; a door; [cf. *jala-n°*.]

Nir-gamana, *am*, *n*. going out or forth.

निर्गर्व *nir-garva*, *as*, *ā*, *am*, free from pride, humble, lowly.

निर्गल *nir-gal*, *cl. 1. P. -galati*, &c., to trickle or flow out; to dissolve, melt. — *Nir-galita*, *as*, *ā*, *am*, flowed out, poured forth; dissolved, melted.

निर्गवाक्ष *nir-gavāksha*, *as*, *ā*, *am*, windowless, without windows.

निर्गो nir-gā, cl. 3. P. -jigāti (or -jagāti), -gātum, Ved. to go out, come forth.

निर्गुण nir-guṇa, as, ā, am, stringless (as a bow); devoid of all qualities or properties; without attributes; having no epithet; devoid of good qualities or virtues, bad, worthless, vicious; (as), m. the Supreme Being (as without qualities of any kind). — **Nirguṇa-tā**, f. or **nirguṇa-tva**, am, n. absence of qualities, want of properties, freedom from all qualities (as an attribute of the Supreme Being); absence or want of good qualities, wickedness, viciousness, baseness. — **Nirguṇātma** (°ṇa-āt), as, ā, am, having no qualities.

निर्गुण्डी nirguṇḍī or **nirguṇḍī** or **nirguṇḍī**, is, f. the shrub Vitex Negundo; another plant (= *nila-sēphālīkā*); the root of a lotus.

निर्गुप nir-gup, cl. I. P. -gopāyati, &c., to guard, protect.

निर्गुल्म nir-gulma, as, ā, am, free from bushes, destitute of shrubs.

निर्गूढ nir-gūḍha, as, m. (fr. rt. guh with nis), the hollow of a tree.

निर्गृह nir-griha, as, ā, am, houseless, homeless.

निर्गृ nir-grī, cl. 6. P. -girati or -gilati, &c., to vomit forth. — **Nir-griṇa**, as, ā, am, vomited forth.

निर्गौरव nir-gaurava, as, ā, am, destitute of respect; without dignity, undignified, affable; (am), ind. without pride, condescendingly, affably.

निर्ग्रन्थ nir-grantha, as, ā, am, freed from all ties or hindrances; a saint, a devotee who has withdrawn from the world and lives either as a hermit or a beggar wandering about naked; possessionless, poor, a pauper, beggar [cf. *grantha*, said to mean 'riches']; (as), m. an idiot; a fool; a gambler; N. of a man, son of Jhāti. — **Nirgrantha-sāstra**, am, n., N. of a work.

Nir-grantha, as, ā, am, unattended, unaccompanied; abandoned, deserted; fruitless; clever, expert, conversant; (as), m. a religious mendicant; a naked devotee; a gambler; (as, am), m. n. (?), Buddhism (because the Buddhists appeared as religious mendicants, especially as ascetics).

Nir-granthi, is, is, f. free from knots, knotless. — **Nir-granthika**, as, m. a naked mendicant, an ascetic; (as, ā, am), clever, conversant; = *hina*, destitute (?).

निर्ग्रन्थन nir-granthana, am, n. killing, slaughter; [cf. *nī-granthana*, *ni-gandhana*.]

निर्ग्राह nir-grāhya, as, ā, am, to be traced or found out, perceivable.

निर्घट nir-ghaṭa, am, n. a fair or crowded market, a free market, a wharf or ghaut where no toll is levied, a place where there is no quay or stairs, (in this sense *nir* is a privative.)

निर्घण्ट nir-ghaṇṭa or **nir-ghaṇṭaka**, as, am, m. n. a vocabulary, a collection of words, = *ni-ghaṇṭu*, (perhaps for *nir-grantha*, 'singling out the words of a sentence and writing them down in their independent form.')

निर्घात nir-ghāta, as, m. (fr. rt. han with nis), destruction; a violent gust of wind, hurricane, whirlwind; the noise of contending vapours in the sky; an earthquake; a thunder-stroke; any severe stroke.

Nir-ghātava, am, n. forcing out, bringing out. — **Nir-ghātya**, as, ā, am, to be forced or brought out.

निर्घुष्ट nir-ghuṣṭa, as, ā, am (fr. rt. ghush with nis), sounded, resounded.

Nir-ghosha, as, m. sound in general, noise, a loud noise, rattling, trampling; (as, ā, am), soundless, noiseless, (in this sense *nir* is a privative.) — **Nirghoshākshara-vṛmukta** (°sha-akṣh°), as, m., N. of a Samādhi.

निर्घूरिणी nir-ghūrīṇī, f. a river, (perhaps a wrong reading for *nir-jharīṇī*.)

निर्घृण nir-ghṛiṇa, as, ā, am, unmerciful, pitiless, cruel; shameless, immodest; (am), ind. without pity, pitilessly. — **Nirghṛiṇa-tā**, f. or **nir-ghṛiṇa-tva**, am, n. pitilessness, unmercifulness, hard-heartedness, cruelty.

Nir-ghṛiṇā, f. unmercifulness, cruelty.

निर्घृष nir-ghṛish, cl. I. P. -gharshati, &c., to rub against or on (with loc.).

Nir-gharshapa, am, n. rubbing, friction.

Nirgharshanaka, as, ā, am, who or what rubs, a rubber, rubbing, a rubbing, a dentifrice fit for cleaning the teeth.

Nir-ghrishya, ind. having rubbed, having rubbed on.

निर्घोष nir-ghosha. See *nir-ghuṣṭa* above.

निर्जन nir-jana, as, ā, am, unpeopled, depopulated, uninhabited, unfrequented, lonely, deserted, desolate; (am), n. a solitude, desert. — **Nir-jana-tā**, f. or **nirjana-tva**, am, n. depopulation, the state of being unpeopled or deserted. — **Nirjana-vana**, am, n. a lonely or unfrequented forest.

निर्जर I. **nir-jara**, as, ā, am (for 2. see *nir-jrī*, col. 3), not becoming old, young, fresh; imperishable, immortal, undecaying; (as), m. an immortal, a deity, god; (ā), f. the plant *Cocculus Cordifolius*; *Anethum Graveolens*, = *tattva-bhid*; (am), n. ambrosia, the food of the gods. — **Nir-jara-sarshapa**, as, m. a species of mustard (= *deva-sarshapa*).

Nir-jaras, optionally substituted for I. *nir-jara* in certain cases. (See Pāp. VII. 2, 101.)

निर्जरायु nir-jarāyu, us, us, n, Ved. skinless (as a snake which has cast its skin).

निर्जर्जल nir-jarjala, as, ā, am, Ved. (according to Mahi-dhara, probably because of its similarity to *jarjara*, =) ragged, tattered; (another reading has *nir-jālmaka*.)

निर्जल nir-jala, as, ā, am, waterless, destitute of water, dry, desert; not mixed with water (as buttermilk); (as), m. a desert, waste. — **Nirjala-toyadābha** (°da-ābhā), as, ā, am, of the colour of a waterless cloud, i.e. white, of a fair complexion. — **Nirjalaikādaśī** (°la-ek°), f., N. of the eleventh day in the light half of month Jyāishṭha, on which even the drinking of water is forbidden.

निर्जात nir-jāta, as, ā, am, come forth, appeared, visible.

निर्जाल्मक nir-jālmaka. See *nir-jarjala*.

निर्जि nir-jī, cl. I. P. A. -jayati, -te, -jetum, to conquer, win, gain, acquire, subdue, vanquish; to overcome in play.

Nir-jaya, as, m. conquest, complete victory, vanquishing, subduing; [cf. *manyu-n°*.]

Nir-jita, as, ā, am, conquered, completely vanquished, thoroughly subdued, overcome; won, acquired, gained; claimed; unconquered. — **Nirjita-varman**, ā, m., N. of a man. — **Nirjitāri-gaṇas** (°ta-ar°), as, ā, am, one who has conquered hosts of enemies. — **Nirjitendriya** (°ta-in°), as, ā, am, of subdued passions or feelings. — **Nirjitendriya-grāma**, as, m. 'one who has subdued the whole assemblage of his organs,' a Muni, a saint.

Nir-jitū, is, f. conquest, complete victory, subduing, subjugation.

Nir-jitya, ind. having conquered or won or gained. — **Nir-jetṛi**, tā, m. a conqueror, vanquisher.

निर्जिह्व nir-jihva, as, ā, am, tongueless, without a tongue.

निर्जीव nir-jīva, as, m. lifelessness, death; (as, ā, am), lifeless, inanimate, dead. — **Nirjiva-kāraṇa**, am, n. a cause of death, a fatal blow.

Nir-jivita, as, ā, am, lifeless, dead, inanimate.

निर्जुष्ट nir-jushṭa, as, ā, am (fr. rt. 1. jush with prep. nis), frequented, inhabited.

निर्जु nir-jrī, Caus. -jarayati, -yitum, to wear down, wear away, rub to pieces, crush.

2. **nir-jara**, as, ā, am, completely wearing down or destroying. (For I. *nir-jara* see col. 2.)

निर्ज्ञाति nir-jñāti, is, is, i, destitute of relations; having no kinsfolk.

निर्जर nir-jvara, as, ā, am, feverless, healthy.

निर्जर nir-jhara, as, i, am, m. f. n. (perhaps fr. *jhar* for rt. *kshar* with nis), a waterfall, cataract, cascade, mountain-torrent, the precipitous descent of water from mountains, &c. [cf. *jhara*]; (as), m. burning chaff; an elephant; a horse of the Sun [cf. *nir-nara*]; (i), f. a river [cf. *nir-jharīṇī*; cf. also *nīlīmpan-n°*.]

Nir-jharin, i, m. a mountain; (iṇi), f. a torrent, river.

निर्णय nir-ṇaya. See under *nir-ni* below.

निर्णर nir-nara, as, m. one of the horses of the Sun; [cf. *nir-jhara*.]

निर्णाम nir-ṇāma, as, m., Ved. the joint of a wing.

निर्णिज I. **nir-nij**, cl. 3. P. A. -ṇenēkti, -ṇenīkte, Ved. inf. *nir-nīje*, *nir-nījam*, &c., to wash off, wash, cleanse (A.); to wash one's self; to dress one's self.

Nir-nikta, as, ā, am, washed, purified, cleaned, cleansed.

2. **nir-nij**, k, f., Ved. a shining dress or ornament, any bright garment [cf. *adhi-n°*, *asva-n°*, *ghṛita-n°*]; purification, cleansing; (Sāy.) a form, shape; well nourished (m. f. n.).

Nir-neka, as, m. washing, cleansing, cleaning; ablution; expiation, atonement.

Nir-nejaka, as, m. a washerman, washer.

Nir-nejana, am, n. ablution; expiation, atonement for an offence.

निर्णय nir-ni, cl. I. P. A. -ṇayati, -te, -ṇetum, to lead or take away, carry away, carry off; to trace out, investigate, find out, ascertain, educe, elicit, to settle, come to a decision, decide.

Nir-ṇaya, as, m. removing, removal; deciding, rendering certain, complete ascertainment, decision, certainty, determination, proof, affirmation, precise definition, settlement; (in logic) deduction, inference, conclusion, demonstration; application of a conclusive argument; (in law) sentence, verdict; (in rhetoric) narration of events; discussion, consideration, investigation. — **Nirṇaya-kamalākara** (°la-āk°), as, m. 'a lotus-bed of conclusions,' N. of a Mīmāṃsā work.

— **Nirṇaya-darpaṇa**, am, n. 'mirror of certainty,' N. of a Vedānta work. — **Nirṇaya-dīpa**, 'lamp of certainty,' N. of a work mentioned in the Sūtradharma-tattva by Kamalākara-bhaṭṭa. — **Nirṇaya-dīpikā**, f., N. of a work written about the middle of the seventeenth century. — **Nirṇaya-pāda**, as, m. a sentence, decree, verdict in law. — **Nirṇaya-sindhu**, N. of a Mīmāṃsā work by Kamalākara-bhaṭṭa; (also read *nirṇaya-sindhu*). — **Nirṇaya-mṛta** (°ya-am°), am, n. 'nectar of certainty,' N. of a work.

Nir-nayat, an, antī, at, concluding, deciding, ascertaining.

Nir-ayana, *am*, n. ascertainment, certainty; positive conclusion.

Nir-ayaka, *as*, *ā*, *am*, causing or leading to certainty, conclusive.

Nir-ayana, *am*, n. rendering certain; the outer angle of the elephant's eye.

Nir-ayā, *as*, *ā*, *am*, deduced, traced out, brought to a conclusion, ascertained, settled, decided, proved.

Nir-netri, *tā*, *trī*, *tri*, decisive, certifying, verifying, leading to certainty, demonstrating, proving; (*tā*), m. one who pronounces a sentence, a judge; a voucher; a guide. — *Nir-netri-tva*, *am*, n. proof, verification.

Nir-nya, *as*, *ā*, *am*, to be ascertained, to be decided or determined.

निर्नुद *nir-nud*, cl. 6. P. A. (sometimes wrongly *nir-nud*), *-nudati*, *-te*, *-nottum*, to push or drive out; to drive away, expel, reject, remove; to repudiate.

Nir-noda, *as*, m. removal, banishment.

निर्दंश *nir-danś*, cl. 1. P. *-dasati* or *-dap-sati*, *-danśtum*, to bite through, bite; (with *dan-tān*) to gnash the teeth, grind the teeth.

Nir-danśin, *i*, *ini*, *i*, biting through; not biting, (Ved.), in this sense *nir* is a privative.)

Nir-dasat, *an*, *anti*, *at*, biting, biting through; consuming.

Nir-dasamāna, *as*, *ā*, *am*, biting through, biting; gnashing or grinding (the teeth).

Nir-dasya, ind. having bitten, biting through.

निर्दग्ध *nir-dagdha*. See *nir-dah* below.

निर्देड *nir-daḍa*, *as*, *ā*, *am*, unkind, unfeeling, unmerciful; devoid of pity or charity, rejoicing over the faults of others; envious, slanderous, abusive; useless, unnecessary; mad, intoxicated; violent; (sometimes spelt *nir-daḍa*; cf. *nir-daya*.)

निर्दण्ड *nir-daṇḍa*, *as*, *ā*, *am*, not punishing.

निर्देय *nir-daya*, *as*, *ā*, *am*, pitiless, unmerciful, unkind, cruel, hard-hearted; passionate; excessive, violent; unpitied by any; (*am*), n. without pity, unmercifully; passionately, violently, excessively, much. — *Nir-daya-tva*, *am*, n. unmercifulness, cruelty.

निर्दर *nir-dara*, *as*, or *nir-dari*, *is*, m. = *dara* or *dari*, a cave, cavern; [according to some *nir-dara*, *as*, *ā*, *am*, = *nir-daya*, pitiless, hard; shameless; also *nir-daram*, ind. = excessively, and *nir-dara*, *am*, n. = pith, essence.] — *Nirdari-vāsin*, *i*, *ini*, *i*, inhabiting a cave.

निर्दलन *nir-dalana*, *am*, n. splitting, cleaving asunder, breaking.

निर्दश *nir-daśa*, *as*, *ā*, *am*, more than ten days old, what happened more than ten days ago; [cf. *a-n*, *nairdaśya*.] — *Nirdaśā* (*śa-aha*), see *a-n*.

निर्दशात् *nir-daśat*, &c. See *nir-danś* above.

निर्दशन *nir-daśana*, *as*, *ā*, *am*, toothless. — *Nirdaśanākṣi-jihva* (*na-akṣh*), *as*, *ā*, *am*, deprived of teeth, eyes, and tongue.

निर्दस्यु *nir-dasyu*, *us*, *us*, *u*, free from robbers or bandits.

निर्दह *nir-dah*, cl. 1. P. *-dahati*, *-dagdhum*, to burn out, burn up, consume by fire, destroy completely: Caus. *-dāhayati*, *-yitum*, to cause to burn up or set on fire.

Nir-dagdha, *as*, *ā*, *am*, burnt, burnt up; unburnt, (in this sense *nir* is a privative.)

Nir-dagdhikā, *f*. = *ni-digdhikā*.

Nir-dahana, *as*, *i*, *am*, burning, burning up, consuming; (*as*), m. the plant *Semecarpus Anacardium*; (*i*), f. the plant *Sansevieria Roxburghiana*; (*am*), n. burning.

Nir-dāha, *as*, *ā*, *am*, or *nir-dāhuka*, *as*, *ā*, *am*, Ved. burning, consuming by fire.

निर्दतृ *nir-dātri*, *tū*, m. (fr. rt. 3. *dā* or *do* with *nir*), a weeder, digger up of weeds; a reaper, husbandman; [cf. *nir-yātri*.]

निर्दरित *nir-dārīta*. See *nir-dri* below.

निर्दिग्ध *nir-digdha*, *as*, *ā*, *am* (fr. rt. *dih* with *nir*), anointed, smeared; well fed, corpulent, stout, lusty.

Nir-digdhikā, *f*. a various reading for *nir-dagdhikā* or *ni-digdhikā*.

निर्दिश *nir-diś*, cl. 6. P. *-disati*, *-deshtum*, to point to, point out, show, direct, declare, announce, tell, enjoin, order; to denote, indicate, mark; to assign, destine; to enumerate, specify, particularize, name; to foretell; to define, determine; to describe; to recommend, advise, suggest; to denounce: Desid. *-didikshati*, to wish to point out or to define more closely.

Nir-diśya, ind. having pointed out, having shown, explained, enjoined, &c.

Nir-diśta, *as*, *ā*, *am*, pointed out, shown, specified, particularized; described, depicted; assigned; ordered, directed; asserted, declared; ascertained, determined.

Nir-desa, *as*, m. pointing out, directing, ordering, order, command, direction; instruction; saying, telling, declaring; description, designation; depicting, specifying, particularizing, giving particulars or details, specification, special mention; certainty, ascertainment; vicinity, proximity; a particular number; [cf. *ni-desa*.] — *Nirdesa-kārin*, *i*, *ipī*, *i*, executing orders, obedient.

Nir-desaka, *as*, *ikā*, *am*, pointing out, showing, describing; ordering.

Nir-desaniya or *nir-desya*, *as*, *ā*, *am*, to be pointed out; assignable; to be determined; to be arranged; to be described, to be defined or particularized; to be proclaimed or foretold.

Nir-deshtṛi, *tā*, *trī*, *tri*, who or what shows, explains, points out, defines, &c.; (*tā*), m. an authority, a guide.

निर्दि *nir-dī*, cl. 4. P. *-diyati*, &c., Ved. to fly away.

निर्दुःख *nir-duḥkha*, *as*, *ā*, *am*, free from pain, painless, not suffering pain; not causing pain. — *Nirduḥkha-tva*, *am*, n. absence of pain; painlessness.

निर्दुह *nir-duh*, cl. 2. P. A. *-dogdhi*, *-dugdhe*, *-dogdhum*, to milk out, extract, draw out, produce; to withdraw.

Nir-dugdha, *as*, *ā*, *am*, milked out, drawn out, extracted.

निर्दृ *nir-dri*, cl. 9. P. *-driṇāti*, *-daritum*, *-daritum*, to tear or rend asunder, tear in pieces, split asunder: Caus. *-dārayati*, *-yitum*, to tear or split asunder; to root up, cause to be dug up.

Nir-dārīta, *as*, *ā*, *am*, torn asunder, rent; split open, opened, unclosed; starting open.

निर्देव *nir-deva*, *as*, *ā*, *am*, Ved. abandoned by the gods, without the gods.

निर्देय *nir-dainya*, *as*, *ā*, *am*, free from misery or wretchedness, happy, comfortable, at ease.

निर्दोष *nir-dosha*, *as*, *ā*, *am*, faultless, without defect or blemish; guiltless, innocent.

Nirdoshi-kṛita, *as*, *ā*, *am*, cleared from guilt.

निर्द्रव्य *nir-dravya*, *as*, *ā*, *am*, immaterial; without property, poor.

निर्द्रे *nir-dru*, cl. 1. P. *-dravati*, *-drotum*, Ved. to run out, run away.

निर्द्रोह *nir-droha*, *as*, *ā*, *am*, not malevolent, not hostile, friendly; well-disposed; innocent.

निर्द्वन्द्व *nir-dvanda*, *as*, *ā*, *am*, free from either of two alternatives or indifferent in regard to opposite pairs of feelings (as pleasure and pain), neither glad nor sorry, &c.; not standing in mutual relation, not dependant upon another, independent; not striving together, free from envy or jealousy; not causing disputes, uncontested, undisputed; not double; not acknowledging two principles.

निर्धन *nir-dhana*, *as*, *ā*, *am*, without property or money; poor, indigent; (*as*), m. an old ox. — *Nirdhana-tā*, *f*. or *nirdhana-tva*, *am*, n. absence of property, poverty, indigence.

निर्धर्म *nir-dharma*, *as*, m. unrighteousness; (*as*, *ā*, *am*), unjust, unrighteous, impious, immoral, void of law, irreligious.

निर्धि *nir-dhā*, cl. 3. P. *-dadhāti*, *-dhātum*, Ved. to free from; to find out (?).

निर्धार *nir-dhāra*, &c. See *nir-dhri* below.

निर्धारण *nir-dhāraṇa*, *as*, *ā*, *am*, having no descendants of Dhṛita-rāṣṭra, free from them.

निर्धाव 1. *nir-dhāv*, cl. 1. P. A. *-dhāvati*, *-te*, *-dhāvitum*, to stream forth from, spring from; to run out, escape from.

निर्धाव 2. *nir-dhāv*, cl. 1. P. A. *-dhāvati*, *-te*, *-dhāvitum*, to wash off, wash away, cleanse.

Nir-dhauta, *as*, *ā*, *am*, washed off, cleansed, polished, bright.

निर्धु *nir-dhū*, cl. 5. P. A. *-dhūnoti*, *-dhūnute* (in later language also *-dhunoti*, *-dhunute*), *-dhotum* and *-dhavitum*, to shake out, shake off, remove; to drive away, expel, banish, repudiate, disown; to shake, agitate, brandish, move about; to harass, distress, torment, pain.

Nir-dhūta or *nir-dhuta*, *as*, *ā*, *am*, shaken off, shaken out, thrown out or off; removed; avoided; departed; deserted, rejected; broken, divided; refuted, destroyed; deprived of, bereft; suffered, undergone; (*as*), m. a man abandoned by his relatives or friends. — *Nirdhūta-pāpa*, *as*, *ā*, *am*, one whose sins are wholly shaken off or removed.

निर्धूम *nir-dhūma*, *as*, *ā*, *am*, smokeless. — *Nirdhūma-tva*, *am*, n. smokelessness.

निर्धै *nir-dhri*, cl. 1. P. A. *-dharati*, *-te*, cl. 10. or Caus. *-dhārayati*, *-yitum*, to take out from; to separate one out of many, particularize; to determine, define, state accurately; to ascertain.

Nir-dhāra, *as*, m. or *nir-dhāraṇa*, *am*, n. taking out from, separating or specifying one out of many, particularizing individuals according to their degree of merit; determining, defining, settling; certainty, ascertainment.

Nir-dhāraṇi or *nir-dhāritavya*, *as*, *ā*, *am*, to be ascertained; irresistible, (in this sense *nir* is a privative.)

Nir-dhārīta, *as*, *ā*, *am*, determined, ascertained, settled.

Nir-dhārya, *as*, *ā*, *am*, to be ascertained or determined, ascertainable; not to be restrained, acting resolutely or fearlessly, active, energetic, (in this sense *nir* is a privative.)

Nir-dhāyamāna, *as*, *ā*, *am*, being particularized; being determined.

निर्धै *nir-dhe*, cl. 1. P. *-dhayati*, *-dhātum*, Ved. to drink up, suck up, absorb.

निर्धात *nir-dhauta*. See 2. *nir-dhāv* above.

निर्धम *nir-dhmā*, cl. 1. P. *-dhamati*, *-dhmātum*, to blow away, blow out of.

Nir-dhmāpana, *am*, n. blowing away.

निर्धै *nir-dhyai*, cl. 1. P. *-dhyāyati*, *-dhyā-tum*, to think of, reflect upon, meditate about.

Nir-dhyāta, as, ā, am, thought of, reflected upon, meditated.

Nir-dhyāya, ind. having thought of, having reflected.

निर्नमस्कार *nir-namaskāra*, as, ā, am, not respecting any one, uncourteous; unrespected, respected by no one, despised by all.

निर्नरा *nir-nara*, as, ā, am, abandoned by men, deserted, desolate.

निर्नाथ *nir-nātha*, as, ā, am, protectorless, without a guardian or master or superior. — *Nir-nātha-tā*, f. the being without a master or guardian or protector, want of protection; widowhood; orphanage.

निर्नाभि *nir-nābhi*, is, is, i, without the navel, not reaching to the navel.

निर्नाशन *nir-nāśana*, am, n. (fr. rt. *naś* with *nā*), removing, expelling, banishing.

Nir-nāśin, ī, inī, i (from an unused *nir-nāśa*), removing, expelling, banishing.

निर्निद्र *nir-nidra*, as, ā, am, sleepless. — *Nir-nidra-tā*, f. sleeplessness.

निर्निमित्त *nir-nimitta*, as, ā, am, without reason or motive, causeless, groundless; (am), n. causelessly, without cause. — *Nir-nimitta-kṛta*, as, ā, am, produced without a cause, whose cause is invisible.

निर्निमेष *nir-nimesha*, as, ā, am, not twinkling.

निर्निरोध *nir-nirodha*, as, ā, am, unobstructed.

निर्निड *nir-niḍa*, as, ā, am, having no nest.

निर्बद्ध *nir-baddha*. See *nir-bandh* below.

निर्बन्ध *nir-bandh*, cl. 9. P. -*badhnāti*, -*banddhum*, to fix or fasten upon, attach one's self to, cling to, to insist upon, persist in; press upon; to urge, importune.

Nir-baddha, as, ā, am, fixed upon, fastened upon; directed on; clung to; pressed hard, urged.

Nir-bandha, as, m. insisting upon (with loc.), persistence, perseverance, pertinacity, intentness; obstinacy; importunity, urgency, pressing or urging anything. (*nirbandham kṛi*, to urge); accusing, accusation; contest, dispute; caprice, fancy?; [cf. *nī-bandha*] — *Nir-bandha-prishṭa*, as, ā, am, urgently asked, importuned.

Nir-bandhanīya, am, n. (perhaps) contest, dispute.

Nir-bandhin, ī, inī, i, insisting upon (with loc.), urgent, persisting in, intent upon.

निर्बन्धु *nir-bandhu*, us, us, u, without relations, without kindred, friendless.

निर्बहण *nir-barhaṇa*, am, n. = *nī-varhaṇa*, slaughter, killing, destroying, annihilation.

निर्बल *nir-bala*, as, ā, am, powerless, without strength, impotent, weak, feeble.

निर्बाध *nir-bādḥ*, cl. 1. A. -*bādḥate*, -*bādḥitum*, Ved. to keep off, ward off, hold back.

Nir-bādha, as, m., Ved. a knob, prominence; (*nirbādhe kṛi* is perhaps a proverbial expression meaning 'to put on one side, set aside, remove.')

Nirbādhin, ī, inī, i, Ved. furnished with knobs or prominences.

निर्बुद्धि *nir-buddhi*, is, is, i, senseless, witless, unwise, ignorant, stupid, out of one's wits.

निर्बुसीकृत *nirbusi-kṛta*, as, ā, am, freed from chaff, husked.

निर्ब्रू *nir-brū*, cl. 2. P. -*bravīti*, &c., Ved. to speak out, pronounce (loud or clearly); to interpret, explain.

निर्भक्त *nir-bhakta*. See *nir-bhaj* below.

निर्भग्न *nir-bhagna*. See *nir-bhañj* below.

निर्भज् *nir-bhaj*, cl. 1. P. A. -*bhajati*, -*te*, -*bhaktum*, Ved. to exclude from participation or coparceny (with abl.): Caus. -*bhājayati*, -*yitum*, to exclude from sharing in, to disinherit.

Nir-bhakta, as, ā, am, excluded from participation in; taken without eating (as medicine; in this sense *nir* is a privative).

Nir-bhājya, as, ā, am, to be excluded from participation in, to be debarred from sharing in.

निर्भञ्ज *nir-bhañj*, cl. 7. P. -*bhanakti*, -*bhanktum*, to break asunder, split asunder; to defeat.

Nir-bhagna, as, ā, am, broken in pieces; broken down; bent. — *Nir-bhajyamāna*, as, ā, am, being broken in pieces.

निर्भट *nir-bhaṭa*, as, ā, am, hard, firm, compact; (perhaps a wrong reading.)

निर्भय *nir-bhaya*, as, ā, am, fearless, undaunted; free from danger, secure; (as), m., N. of a son of the thirteenth Manu; (am), ind. fearlessly, without danger.

निर्भर *nir-bhara*, as, ā, am [cf. *bhara*], excessive, exceeding, vehement, violent; deep, sound (as sleep); ardent; beyond measure, much; (at the end of a comp.) full of, filled with; (as, am), m. n. essence?; (am), ind. excessively, exceedingly, very much; soundly, deeply.

निर्भर्त्स *nir-bharts*, cl. 10. P. A. -*bhartsayati*, -*te*, -*yitum*, to threaten, menace, abuse, rebuke, reprimand, chide, blame, deride.

Nir-bhartsana, am, ā, n. f. threatening, threat, menace; abuse, reviling, reproach, blame; malignity; red paint, lac. — *Nirbartsana-danda-mohita*, as, ā, am, bewildered by the threat of punishment.

Nir-bhartsita, as, ā, am, threatened, menaced; reviled, abused.

Nir-bhartsya, ind. having threatened; having reviled or reproached.

निर्भस् *nir-bhas*, cl. 3. P. -*babhasti*, -*bapsati*, &c., Ved. to bite off, chew.

निर्भो *nir-bhā*, cl. 2. P. -*bhāti*, -*bhātum*, to shine forth, appear, arise, proceed.

Nir-bhāta, as, ā, am, shone forth, shining forth, appeared, arisen.

निर्भाग्य *nir-bhāgya*, as, ā, am, unlucky, unfortunate.

निर्भाज्य *nir-bhājya*. See *nir-bhaj* above.

निर्भास् *nir-bhās*, Caus. -*bhāsayati*, -*yitum*, to illuminate.

Nir-bhāsita, as, ā, am, illuminated, illumined.

निर्भिद् *nir-bhid*, cl. 7. P. A. -*bhinatti*, -*bhintte*, -*bhetum*, to cleave or split asunder, break in two, rend, divide, separate, open; to break through, pierce, penetrate, wound; to put out (the eyes); to break down, destroy; to divulge, betray; to find out, detect, discover; to excavate: Pass. -*bhidḍyate*, to be broken asunder, to cleave or split open (intrans.); to burst asunder.

Nir-bhīdya, ind. having broken through, having pierced or penetrated.

Nir-bhinna, as, ā, am, broken asunder, pierced, divided. — *Nirbhinna-tanu*, us, us, u, having the body pierced through or transfixed.

Nir-bheda, as, m. breaking or splitting asunder, bursting, dividing, a split, rent; the bed or channel of a river; the issue or termination of an affair, event.

Nir-bhedin, ī, inī, i, splitting asunder, piercing.

Nir-bhedyā, as, ā, am, to be split asunder; having

no rent; missing an aim; disappointed; (in the last three senses *nir* is a privative.)

निर्भीत *nir-bhīta*, as, ā, am, fearless, not afraid.

निर्भुज् *nir-bhuj*, cl. 6. P. -*bhujati*, -*bhoktum*, to bend on one side, bend awry, distort; (*ośhṭhau nirbhujati*, he distorts his lips, makes a wry face.)

Nir-bhugna, as, ā, am, bent awry, distorted; not bent, straight, (in this sense *nir* is a privative.)

Nir-bhujā, as, ā, am, a term applied to a kind of Sandhi (or Samphita).

निर्भू *nir-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, Ved. to come out, move out, move.

Nir-bhūti, is, f., Ved. disappearing, passing away.

निर्भृ *nir-bhṛi*, cl. 1. 3. P. -*bharati*, -*bhṛati*, -*bhartum*, to take out, draw out.

Nir-bhṛita, probably a wrong reading for *nī-bhṛita*.

निर्भृति *nir-bhṛiti*, is, is, i, without wages, hireless.

निर्भेद *nir-bheda*, *nir-bhedyā*. See *nir-bhid*.

निर्भोग *nir-bhoga*, as, ā, am, not devoted to pleasure or enjoyment.

निर्मक्षिक *nir-makshika*, as, ā, am, free from flies, free from tormentors, untroubled; (am), n. the being free from flies; (am), ind. without flies.

निर्मज् *nir-maj*, Ved. (according to Sāy.) completely pure (as cows).

निर्मज्ज *nir-majj*, cl. 1. P. -*majjati*, &c., to sink under, sink into; to inundate, deluge.

Nir-magna, as, ā, am, sunk, sunk into, sunk under, (opposed to *un-magna*.)

निर्मज्ज *nir-majja*, as, ā, am, fatless, marrowless, meagre.

निर्मण्डूक *nir-manḍūka*, as, ā, am, frogless, destitute of frogs.

निर्मत्सर *nir-matsara*, as, ā, am, without envy, unenvious, free from envy or passion.

निर्मत्स्य *nir-matsya*, as, ā, am, fishless, destitute of fish. — *Nir-matsya-tā*, f. absence of fish, the having no fish.

निर्मथ *nir-matha*, *nir-mathana*. See under *nir-manth* below.

निर्मद *nir-mada*, as, ā, am, unintoxicated, sober, quiet; not proud, humble; not in rut (as an elephant).

निर्मध्य *nir-madhyā*, as, ā, am, having no middle; (ā), f. = *nalikā*, a fragrant substance; [cf. *nir-mathā* below.]

निर्मनस्क *nir-manaska*, as, ā, am, mindless, having no Manas. — *Nirmanaska-tā*, f. the having no Manas.

निर्मुञ्च *nir-manuja*, as, ā, am, abandoned by men (as a forest), desolate, uninhabited.

निर्मुष *nir-manushya*, as, ā, am, unpeopled, uninhabited, deserted by men, without a man; (*mātango nirmanushyas*, an elephant without riders.)

निर्मन्त्र *nir-mantra*, as, ā, am, unaccompanied by holy texts or the recitation of sacred verses (as the Gandharva marriage).

निर्मन्थ *nir-manth* or *nir-math*, cl. 1. 9. P. -*mathati*, -*mathati*, -*mathnāti*, &c., to stir about, agitate, churn, shake about, toss about roughly or violently; to rub, elicit fire by rubbing; to strike,

beat violently, thresh, bruise, crush, stamp to pieces, grind, break in pieces, destroy.

Nir-matha, as, m. stirring, rubbing. — *Nirmantha-dāru* = *nirmantha-dāru*.

Nir-mathana, am, n. stirring, churning, rubbing, rubbing two pieces of wood together to light a fire.

Nir-mathita, as, ā, am, stirred about, agitated, churned.

1. *nir-mathya*, as, ā, am, to be stirred about or rubbed; (ā), f. a kind of fragrant substance, = *nalikā*; [cf. *nir-madhya* above.]

2. *nir-mathya*, ind. having churned; having ground; having discriminated or particularized.

Nir-mathyamāna, as, ā, am, being shaken or tossed about roughly.

Nir-mantha, as, m. rubbing. — *Nirmantha-dāru*, us, u, m. n. or *nirmantha-kāshtha*, am, n. the wood used for kindling fire by friction; a churning-stick.

Nir-manthana, am, n. rubbing, churning; separating, distinguishing, discriminating.

Nir-manihya, as, ā, am, to be stirred, to be churned; to be excited by friction (as fire); to be distinguished or discriminated.

Nir-māthin, ī, inī, i, crushing or stamping to pieces, churning, rubbing.

निर्मयु *nir-manyu*, us, us, u, free from anger or resentment; (us), m., N. of a hunter.

निर्मम *nir-mama*, as, ā, am, unselfish, disinterested; regardless, indifferent to (with loc.); free from all connection with the outer world; an epithet of Śiva; (as), m. (with Jains) N. of the fifteenth Arhat of the future Ut-sarpiṇ. — *Nirmama-tā*, f. or 1. *nirmama-tva*, am, n. unselfishness, disregard of worldly interests, indifference towards (with loc.).

2. *nir-mamatva*, as, ā, am, free from selfishness, indifferent.

निर्मर्याद *nir-maryāda*, as, ā, am, boundless, having no limits, immeasurable, innumerable; transgressing the boundaries of right, unrestrained, unruly, wicked, criminal, sinful, impious; confused; (am), n. confusion, disturbance of boundaries or rules; N. of a kind of fight; (am), ind. confusedly, topsy-turvy.

निर्मल *nir-mala*, as, ā, am, spotless, free from spots or dirt or impurities, stainless, unsullied, clear, clean, pure, limpid; shining, splendid, bright; virtuous; (am), n. tale; the remains of an offering made to a deity. — *Nirmala-gada*, as, ā, am, having a bright mace. — *Nirmala-tā*, f. or *nirmala-tva*, am, n. stainlessness, purity, cleanness (physical or moral). — *Nirmali-kṛita*, as, ā, am, freed from impurity, cleansed, cleared. — *Nirmalopala* (°la-up°), as, m. crystal.

Nir-mālya, as, ā, am, stainless, clean, &c., = *nir-mala*; (ā), f. a species of medicinal plant, see *prickā*; (am), n. stainlessness, purity, cleanness, clearness; the remains of an offering to a deity, flowers left at a sacrificial ceremony; remains in general. — *Nirmālya-tā*, f. = *nirmala-tā*.

निर्मशक *nir-maśaka*, as, ā, am, free from gnats or mosquitoes.

निर्मा 1. *nir-mā*, cl. 2. P., 3. and 4. A., -māti, -mimīte, -māyate, -mātum, to build, make, form, fabricate; to produce, create; to compose; to cause: Caus. -māpayati, -yitum, to cause to be made or built.

2. *nir-mā*, f. value, measure, equivalent.

Nir-māna, am, n. measuring or meting out, measure; reach, extent, (eka-nirmāna, as, ā, am, of the same measure; *kakudodagra-nirmāna*, as high as the top of a mountain; *avyakta-nirmāno bālas*, a boy who has not yet reached his full growth, not yet full grown); forming, making, producing, creating, production, fabrication, manufacture, formation, creation, building; composing, composi-

tion, work; a building; a part; (with Buddhists) transformation; the best of anything, pith, marrow, essence; (ā), f. propriety, decorum, fitness. — *Nir-māna-rata*, ās, m. pl. 'delighting in creating or building.' N. of a particular class of gods. — *Nir-māna-rati*, is, is, i, delighting in creating; (ayas), m. pl., N. of a class of deities in the eleventh Manvantara; (with Buddhists) delighting in transformation; [cf. *nirvāna-ruṇi*.]

Nir-mātri, tā, trī, trī, a maker, builder, creator, former, producer; building, fabricating, forming, &c. — *Nirmātri-tva*, am, n. creatorship, the condition of a maker or builder or producer.

Nir-mita, as, ā, am, constructed, manufactured, produced, built, fashioned, fabricated, formed, made; artificial; meted out; (ās), m. pl. (with Buddhists) N. of a class of deities, 'the transformed.'

Nir-miti, is, f. formation, production, creation, fabrication, manufacture, artificial production; making.

निर्मांस *nir-māṁsa*, as, ā, am, fleshless, emaciated.

निर्माख्य *nir-mākhyā*, as, m., N. of a man; (probably a wrong form, also read *tigmātman* and *nirmād*.)

निर्माथिन् *nir-māthin*. See col. 1.

निर्मान *nir-māna*, as, ā, am, without self-confidence, free from pride.

निर्मानुष *nir-mānusha*, as, ā, am, unpeopled, uninhabited, abandoned by men, desolate; (e), ind. in a solitary place.

निर्माग 1. *nir-mārga*, as, ā, am, roadless, pathless. (For 2. *nir-mārga* see under *nir-mrj*.)

निर्माली *nir-mālī*, f. = *nir-mālyā*.

निर्माल्य *nir-mālyā*. See under *nir-mala*, col. 1.

निर्मुच *nir-muc*, cl. 6. P. A. -munṇati, -te, -muktum, to loosen, free from, liberate.

Nir-mukta, as, ā, am, loosed, set free, liberated, disjoined, sundered, separated, &c.; (as), m. a snake which has lately cast his skin.

Nir-mukṭi, te, f. liberation, deliverance; [cf. *sāpa-n°*.]

Nir-moka, as, m. setting loose or free, liberating; a hide or skin, especially the cast off skin or slough of a snake [cf. *serpa-n°*]; armour, mail; sky, heaven, atmosphere; N. of a son of the eighth Manu; of one of the Saptarshis under the thirteenth Manu; [cf. *nir-moha*.]

Nir-mokṭri, tā, trī, trī, one who solves or liberates, a liberator, looser, solver (of doubts).

Nir-moḍana, am, n. liberation, deliverance.

निर्मुद *nir-muḍa*, as, m. a tree bearing large blossoms (= *vanas-pati*); the sun; a rogue; (as, am), m. n. a large and free market or fair.

निर्मूल *nir-mūla*, as, ā, am, rootless, deprived of roots (as a tree); baseless, without origin, unfounded; eradicated. — *Nirmūla-tā*, f. rootlessness, baselessness.

Nir-mūlana, am, n. uprooting, eradicating, extirpating.

Nir-mūlaya, Nom. P. *nirmūlayati*, -yitum, to uproot, eradicate, extirpate, annihilate.

निर्मृज *nir-mrj*, cl. 2. P. -mārshṭi, -mār-jitum and -mārshṭum, to wipe off, wipe out, rub out, sweep out, strip off.

2. *nir-mārga*, as, m. (for 1. see above), rubbing or stripping off, wiping off; that which is stripped or wiped off, refuse.

Nir-mārguka, as, ā, am, Ved. drawing off, withdrawing, separating.

Nir-mārjana, am, n. wiping off, sweeping, cleaning.

Nir-mṛkṣa, as, ā, am, rubbed out, wiped off or out, swept.

निर्मेघ *nir-megha*, as, ā, am, cloudless. — *Nirmeghāśrama* (°gha-āś°), as, m., N. of a man.

निर्मेध *nir-medha*, as, ā, am, without understanding, stupid, dull. — *Nirmedhāśrama* (°dha-āś°), as, m., N. of a man.

निर्मोक *nir-moka*, *nir-mokṭri*, &c. See under *nir-muc*, col. 2.

निर्मोक्ष *nir-moksha*, as, m. (rt. *moksh*), liberation from, deliverance.

निर्मोह *nir-moha*, as, ā, am, 'free from illusion,' an epithet of Śiva; (as), m., N. of a son of the fifth Manu; of one of the Saptarshis under the thirteenth Manu; [cf. *nir-moka*.]

निर्मेतुक *nir-mretuka*, as, ā, am (perhaps fr. *mrai* = *mlai* with *nī*), Ved. fading away, withering; (also read *nir-metuka*, *nir-mṛtuka*.)

निर्मुक्ति *nir-mukti*. See *ni-mukti*, p. 490.

निर्यत 1. *nir-yat*, an, atī, at (fr. *nir-i*), going forth, coming out, issuing.

निर्यत 2. *nir-yat*, cl. 10. P. -yātayati, &c., to give back, restore, make restitution; to forgive, pardon, set free.

Nir-yātaka, as, ā, am, bearing away, carrying away, removing.

Nir-yātana, am, n. giving back, returning, delivering, restitution, delivery of a deposit, replacing anything lost; gift, donation; payment of a debt; requital, revenge; killing, slaughter.

Nir-yātita, as, ā, am, restored, given back, retaliated, required; taken away.

Nir-yātya, as, ā, am, to be given back or restored or delivered (as a deposit &c.).

निर्यत *nir-yatna*, as, ā, am, inactive, lazy, listless. — *Niryatna-tā*, f. inactivity.

निर्यन्त्र *nir-yantraṇa*, as, ā, am, without restraint, unrestrained, unobstructed, uncontrolled, unconfined, unrestricted, self-willed, independant; (am), n. absence of restraint, independance; (am), ind. without restraint, unrestrainedly. — *Niryyantraṇa-pradeśāvasthita* (°śa-av°), as, ā, am, being at a place where no restraint is needed.

Nir-yantrita, as, ā, am, uncontrolled, unrestrained, self-willed.

निर्यशस्क *nir-yaśaska*, as, ā, am, without fame or reputation, inglorious.

निर्या 1. *nir-yā*, f., Ved. any disturbance of the regular course of a rite, any defect.

निर्या 2. *nir-yā*, cl. 2. P. -yāti, -yātum, to go out, issue, set out: Caus. -yāpayati, -yitum, to cause to go out.

Nir-yāna, am, n. going forth or out, exit, issue, setting out, departure; vanishing, disappearance; departure from life, dying, death; eternal emancipation, final beatitude, (probably confounded with 1. *nir-nāna*, q. v.); the outer corner of an elephant's eye [cf. *nir-nāyana*]; iron; a rope for tying cattle or for binding a calf's feet, a foot-rope.

Nir-yāta, as, ā, am, gone out, gone forth, issued, departed.

Nir-yāti, is, f. going out, exit, departing, dying.

Nir-yāpana, am, n. (fr. the Caus.), expelling, expulsion, banishing.

Nir-yāya, ind. having gone out or departed.

Nir-yiāsu, us, us, u (fr. the Desid.), trying or wishing to go out.

निर्यातु *nir-yātri*, tā, trī, trī, a husbandman, reaper, weeder; (wrong reading for *nir-dātri*, q. v.)

निर्वाद्य *nir-yādava*, *as, ā, am*, freed from the Yādavas, without the Yādavas.

निर्याम *niryāma*, *as, m.* a sailor, pilot, boatman (= *nyāmaka*).

निर्यास *nir-yāsa*, *as, am, m. n.* (fr. rt. *yas* with *nis*), exudation of trees or plants, juice, gum, resin, milk, &c.; extract, decoction, infusion; any thick fluid substance; [cf. *agni-n°*, *tantu-n°*.]

निर्युक्ति *nir-yukti*, *is, f.* disunion; want of connection or government (in grammar); unfit, inappropriateness, impropriety.

निर्युक्तिका, *as, ā, am*, detached, disunited; unconnected, unmeaning, illogical, not founded on sound reasoning; inappropriate, improper. — *Nir-yuktika-tva*, *am, n.* inappropriateness; illogicalness.

निर्युष *nir-yūtha*, *as, ā, am*, separated from the herd (as an elephant &c.), strayed from the flock.

निर्युष *nir-yūsha*, *as, m.* extract, juice, &c., = *nir-yāsa* = *nir-yūha*.

निर्युह *nir-yūha*, *as, m.* (probably for *nir-vyūha*), a prominence, projection (also *am, n.*), perhaps a kind of turret-like ornament on columns or gates, a pinnacle, turret; a chaplet, crest, head-ornament, the crest of a helmet; a peg or bracket projecting from a wall to hang or place anything upon [cf. *nāga-niryūha*]; wood placed in a wall for doves to build their nests upon; a door, gate (also *n.*); extract, juice, decoction, &c.; [cf. *nir-yāsa*, *nir-yūsha*.]

निर्योग *nir-yoga*, *as, m.* (perhaps) a decoration, ornament.

निर्योगक्षेम *nir-yogakshema*, *as, ā, am*, free from care or anxiety about property.

निरिक्षण *nir-lakṣhaṇa*, *as, ā, am*, having no special marks, undistinguished, unimportant, insignificant; unmarked, unspotted.

निरिक्ष्य *nir-lakṣhya*, *as, ā, am*, not to be observed or perceived, unobservable.

निरिक्ष *nir-lajja*, *as, ā, am*, shameless, immodest, impudent, brazen. — *Nirlajja-tā*, *f.* shamelessness, impudence.

निरिङ्ग *nir-linga*, *as, ā, am*, having no characteristic or distinguishing marks, not to be defined (as *ātman*, *brahman*).

निरिप्त *nir-lipta*, *as, ā, am* (fr. rt. *lip* with *nis*), unsmear, unanointed; undefiled, uncontaminated; (*as*), *m., N.* of Kṛishṇa; a sage.

Nir-lepa, *as, ā, am*, unanointed, unsmear, free from fatty substances; stainless, spotless, sinless; (*as*), *m.* a sage.

निरुचन *nir-luṇcana*, *am, n.* (fr. rt. *luṇc* with *nis*), pulling out or off, tearing off, peeling.

निरुद्ध *nir-luṇṭhana*, *am, n.* (fr. rt. *luṇṭh* with *nis*), robbing, plundering; pulling out, tearing off, (in the latter sense a wrong reading for *nir-luṇcana*, *q. v.*)

निरिक्ष *nir-lekhana*, *am, n.* (fr. rt. *likh* with *nis*), a scraper, instrument for scraping; [cf. *jihvā-n°*.]

निरिभ *nir-lobha*, *as, ā, am*, free from desire, unavaricious.

निरिभ *nir-loma*, *as, ā, am*, devoid of hair, hairless, smooth.

निरिव्यनी *nir-lvayani*, *f.* the cast off skin of a snake; (wrong reading for *nir-vlayani*, *q. v.*)

निरिवंश *nir-vayṣa*, *as, ā, am*, without lineage or posterity, childless.

निर्वक्तव्य *nir-vaktavya*, *as, ā, am* (fr. rt. *vac* with *nis*), to be interpreted or explained.

1. **ni-rvācana**, *am, n.* (for 2. see below), pronunciation; a proverbial expression, proverb; interpretation, etymological explanation, etymology; vocabulary, index; [cf. 1. *ni-rvācana*.]

Nir-vācāniya, *as, ā, am*, to be defined more closely, to be interpreted or explained, to be described or related.

1. **ni-rvācya**, *as, ā, am*, = *nir-vācāniya*. (For 2. see under *nir-vākya*, p. 501, col. 1.)

निर्वचन 2. **ni-rvācana**, *as, ā, am* (for 1. see above), not speaking, silent; unobjectionable, unblamable, blameless; (*am*), ind. silently; [cf. 2. *ni-rvācana*.]

निर्वण *nir-vāṇa* or *nir-vana*, *as, ā, am*, being out of a wood, ranging in the open country; free from woods; bare, open, (in this sense *nir* is a privative.)

निर्वत्सशिशुपुङ्गव *nir-vatsa-śiṣupungava*, *as, ā, am*, deprived of calves and young bulls.

निर्वद् *nir-vad*, *cl. 1. P. A.* -*vadati*, -*te*, -*vaḍitum*, to speak out, to blame; to deny.

1. **ni-rvāda**, *as, m.* (for 2. *ni-rvāda* see p. 501, col. 1), obloquy, censure, blame, reproach; rumour, report; asseveration, affirmation, decision of a controversy.

निर्वन *nir-vana*. See *nir-vāṇa* above.

निर्वप *nir-vap*, *cl. 1. P. A.* -*vapati*, -*te*, -*vaptum*, to pour out, sprinkle, drop, scatter; to offer sacrificial food, present funeral oblations or libations to the Manes of deceased ancestors; to present, deliver; to perform.

Nir-vapaṇa, *am, n.* pouring out, sprinkling, offering, especially the presentation of funeral offerings to the Manes, libation, oblation; spending, bestowing presents; gift, donation, alms; a ladle or vessel for pouring; (*as, ā, am*), relating to libations; scattering, pouring out, bestowing.

1. **ni-rvāpa**, *as, m.* (for 2. see p. 501, col. 1), scattering, strewing, pouring out; offering, giving, bestowing; offering oblations, especially funeral oblations in honour of a deceased ancestor; gift, alms.

1. **ni-rvāpaṇa**, *am, n.* (for 2. see p. 501, col. 1), scattering, throwing or pouring out, casting in, sowing; offering, presenting funeral oblations; gift, giving.

1. **ni-rvāpita**, *as, ā, am* (for 2. see p. 501, col. 1), offered in oblation, scattered, poured out.

1. **ni-rvāpya**, *as, ā, am* (for 3. see p. 501, col. 1), to be scattered or offered.

2. **ni-rvāpya**, ind. having offered funeral cakes.

निर्वयनी *nir-vayani*, *f.* the cast off skin of a snake; (a various reading for *nir-vlayani*; cf. *nir-vlayani*.)

निर्वर *nir-vara*, a various reading for *nir-dara*.

निर्वरुणता *nir-varuṇa-tā*, *f.* or *nir-varuṇa-tva*, *am, n.* deliverance from Varuṇa's power.

निर्वर्य *nir-varṣ*, *cl. 10. P.* -*varṣayati*, -*yitum*, to look at, contemplate.

Nir-varṇana, *am, n.* looking at, regarding, sight, seeing.

Nir-varṇaniya, *as, ā, am*, to be looked at or regarded.

Nir-varṇya, ind. having looked at, having regarded.

निर्वर्तक *nir-vartaka*, *nir-vartana*, &c. See under *nir-vrit*, p. 502, col. 1.

निर्वस *nir-vas*, *cl. 1. P.* -*vasati*, -*vastum*, to dwell, finish dwelling; to dwell abroad; Caus. -*vāsayati*, -*yitum*, to expel from home, banish.

Nir-vāsa, *as, m.* leaving or abandoning one's home, residing far from one's native place; expulsion, banishment; killing.

1. **ni-rvāsana**, *am, n.* (for 2. *ni-rvāsana* see p. 501, col. 1), expelling or driving from home, banishing, banishment, expulsion; hurting, injuring, killing, slaughter, annihilation; [cf. *ud-vāsana*, *pra-vāsana*.]

Nir-vāsāniya or *nir-vāsya*, *as, ā, am*, to be expelled or banished.

Nir-vāṣita, *as, ā, am*, expelled, banished, driven from home.

निर्वसु *nir-vasu*, *us, us, u*, destitute of wealth or property, poor. — *Nirvasu-tva*, *am, n.* poverty, destitution.

निर्वह *nir-vah*, *cl. 1. P. A.* -*vahati*, -*te*, -*vodhum*, to bring or carry out, bring one's self out of, extricate one's self; Caus. *P.* -*vāhayati*, -*yitum*, to carry out, carry on, perform, accomplish, effect, fulfil, settle; to pass, spend (time &c.).

Nir-vahana, *am, n.* end, issue, completion; the closing scene or catastrophe of a drama, the conclusion; carrying on, (for *nir-vāhana*.)

Nir-vahitri, *tā, tri, tṛi*, separating, dividing.

Nir-vāha, *as, m.* carrying on, accomplishing, performing, managing, accomplishment, management; completion, end; narrating, describing; supporting, maintaining; subsisting on; sufficiency, adequacy, competent provision or means of living; steadfastness; [cf. *nairvāhika*.]

Nir-vāhaka, *as, ā, am*, accomplishing, performing, effecting; (*am*), *n.* application or connection of cause and effect (?).

Nir-vāhana, *as, ā, am*, carrying out, effecting; carrying away, removing; (*am*), *n.* accomplishment, completion; the catastrophe or closing scene of a drama (= *nir-vāhana*).

Nir-vāhin, *i, īni, i*, leading out, carrying out; discharging (as a wound).

Nir-vāhya, *as, ā, am*, to be carried on or accomplished or performed.

निर्व *nir-vā*, *cl. 2. P.* -*vāti*, -*vātum*, to cease to blow; (*cl. 4.* -*vāyati*, &c.), to be extinguished; to be refreshed; Caus. -*vāpayati*, -*yitum*, to extinguish, put out; to refresh, cool, ally, make happy, delight.

1. **ni-rvāṇa**, *as, ā, am* (for 2. *ni-rvāṇa* see p. 501, col. 1), blown out, gone out, put out, extinguished (as a fire); lost, disappeared; liberated from existence (lit. having the fire of life extinguished); dead, deceased, defunct; set (as a planet); calmed, quieted, (*a-nirvāṇa*, an elephant not yet tamed or one just caught and wild); immersed, plunged; (*am*), *n.* blowing out, extinguishing, extinction, (in this and some of the following senses *nir-vāṇam* is not the neut. of the pass. part. but formed fr. *nir-vā* with affix *ana*), becoming extinguished, disappearance, setting, vanishing from sight, (*nirvāṇam kṛi*, to act as if nothing had happened, not to keep one's promise); extinction of the flame of life, dissolution, liberation, eternal bliss, final emancipation from matter and reunion with the deity, union with the Supreme Spirit; (with Buddhists and Jāinas) absolute extinction or annihilation, complete extinction of individual existence; perfect and perpetual calm, repose; complete satisfaction or pleasure, highest felicity; desisting, leaving off, cessation; vacuity, vacuum; union, association, blending, confluence; offering oblations, (perhaps wrongly for 1. *ni-rvāpaṇa*); bathing of an elephant (because he draws in water with his trunk and then blows it out over his body); instructing in sciences; 'Deliverance,' *N.* of an Upanishad; [cf. *apa-n°*, *pari-n°*.] — *Nirvāṇa-purāṇa*, *am, n.* offering oblations to the dead. — *Nirvāṇa-prakarana*, *am, n.* *N.* of the fourth chapter of the Vāishishtha-rāmāyana, commonly called *Yoga-vāishishtha*. — *Nirvāṇa-bhūyishtha*, *as, ā, am*, almost all vanished or departed. — *Nirvāṇa-maṇḍapa*, *N.* of a temple. — *Nirvāṇa-mantra*, *am, n.* *N.* of a mystical formula. — *Nirvāṇa-mastaka*, *as, m.* liberation, deliverance. — *Nirvāṇa-ruci*, *ayas, m. pl.* 'delighting in final beatitude,' *N.* of a class of

deities under the eleventh Manu; [cf. *nirmāṇa-rati*.] — *Nirvāṇa-lakṣhaṇa*, *as, ā, am*, having complete felicity as its characteristic mark. — *Nirvāṇa-sūtra*, *am, n.*, N. of certain Buddhist Sūtras.

Nir-vāṇin, *ī, m.* (with Jains) N. of the second Arhat of the past Ut-sarpiṇī.

1. *nir-vāta*, *as, ā, am* (for 2. see below), ceased to blow.

2. *nir-vāpa*, *as, m.* (for 1. see under *nir-vap*, p. 500, col. 2), putting out, extinguishing (as a fire).

2. *nir-vāpaṇa*, *am, n.* (for 1. see under *nir-vap*, p. 500, col. 2), putting out (as a fire or light), extinguishing, quenching; extinction, annihilation; slaughter, killing; (in medicine) refrigerant; cooling, refreshing.

Nir-vāpaitri, *tā, trī, tri*, extinguishing, refrigerant, one who allays.

2. *nir-vāpita*, *us, ā, am* (for 1. see under *nir-vap*, p. 500, col. 2), extinguished, put out, quenched; allayed, cooled; killed.

3. *nir-vāpya*, *ind.* (for 1. and 2. see under *nir-vap*, p. 500, col. 2), having extinguished or quenched; having refreshed or delighted.

निर्वाक *nirvāka*, *as, m.* in *karna-nirvāka*, *as, m.*, N. of a man.

निर्वाक्य *nir-vākya*, *as, ā, am*, speechless.

Nir-vāc, *k, k, k*, silent, mute, dumb.

2. *nir-vācya*, *as, ā, am* (for 1. see under *nir-vaktavya*, p. 500, col. 2), improper to be said; unobjectionable, blameless, not to be found fault with or censured.

निर्वाच *nirvāc*, *ān, ācī, āk* (according to the commentator fr. *nir-ava-ācī*), outward, exterior.

निर्वाण 2. *nir-vāṇa*, *as, ā, am* (for 1. see under *nir-vā*, p. 500, col. 3), having no arrows.

निर्वाणी *nir-vāṇī*, *f.* (with Jains) N. of a deity who executes the commands of the sixteenth Arhat of the present Ava-sarpiṇī.

निर्वात 2. *nir-vāta*, *as, ā, am* (for 1. see above), free from wind, sheltered from wind, not windy, calm, still; (*as*), *m.* a calm, a place sheltered from wind. — *Nirvāta-stha*, *as, ā, am*, standing sheltered from the wind.

निर्वाद 2. *nir-vāda*, *as, m.* (for 1. *nir-vāda* see under *nir-vad*, p. 500, col. 2), absence of dispute or railing.

निर्वाण *nir-vānara*, *as, ā, am*, free from monkeys.

निर्वाप 1. and 2. *nir-vāpa*. See p. 500, col. 2, and above.

निर्वायस *nir-vāyasa*, *as, ā, am*, free from ~~anxiety~~.

निर्वीर्य *nir-vārya*, *as, ā, am*, irresistible, not to be opposed or resisted; acting fearlessly or determinedly.

निर्वीर्य 2. *nir-vāsana*, *as, ā, am* (fr. *nir-vāsanā*; for 1. *nir-vāsana* see under *nir-vas*, p. 500, col. 2), without fancy or imagination.

निर्वाह *nir-vāha*, *nir-vāhaṇa*. See *nir-vah*.

निर्विकल्प *nir-vikalpa*, *as, ā, am*, not admitting an alternative; recognising no such distinctions as that of subject and object; being without determination; (*am*), *ind.* without hesitation or vacillation, without wavering, without reflection.

Nir-vikalpaka or *nir-vikalpana*, *as, ā, am*, not admitting an alternative, free from differences, having no mutual dependence; not capable of mutual relation; undeliberative; conditioned; (*am*), *n.* knowledge not depending upon or derived from the senses.

निर्विकार *nir-vikāra*, *as, ā, am*, or *nir-vikāra-vat*, *ān, atī, at*, unchanged, unaltered, unchangeable, immutable, uniform. — *Nirvikāra-tā*, *f.* unchangeableness, uniformity.

निर्विकास *nir-vikāsa*, *as, ā, am*, not yet opened or expanded (as a blossom), unblown. — *Nir-vikāsa-tva*, *am, n.* the being not yet opened or expanded.

निर्विक्रम *nir-vi-kram*, *cl. 1. P. A. -krāmati, -kramate, -kramitum*, to go out of, come out of.

निर्विघ्न *nir-vighna*, *as, ā, am*, unobstructed, uninterrupted, untroubled, secure from impediments; (*am*), *n.* absence of obstruction or impediment; (*am* or *ena*), *ind.* unobstructedly, freely, securely.

निर्विचार *nir-vicāra*, *as, ā, am*, not reflecting or considering; (*am*), *ind.* without reflection, without consideration, inconsiderately.

निर्विचिकित्स *nir-vicikitsa*, *as, ā, am*, without reflecting much; (*am*), *ind.* without much or long reflection.

निर्विचेष्ट *nir-vicēṣṭa*, *as, ā, am*, motionless, insensible, unresisting.

निर्विके *nir-vitarka*, *as, ā, am*, unreflecting, inconsiderate.

निर्विद् *nir-vid*, *cl. 4. A. -vidyate, &c.*, to be disgusted with one's self, to disparage or despise one's self, be ashamed of one's self, to be disgusted, to be despondent.

Nir-viṇṇa, *as, ā, am*, despondent, depressed; disgusted with anything (*gen.*); loathing; self-disparaged, overcome with fear or sorrow; emaciated with grief; decayed, impaired; abused, degraded; humble; known, certain. — *Nirviṇṇa-cetas*, *ās, ās, as*, depressed in mind, broken in spirit, humble-minded, meek, resigned, desponding.

1. *nir-veda*, *as, m.* disgust, loathing, feeling disgust for (with *gen.* or *loc.*, e.g. *jivite nirvedah*, disgust for life); satiety, loathsomeness; despondency, self-disparagement; humility; grief; complete indifference, disregard of worldly objects; despair, desperation; shame. — *Nirveda-vat*, *ān, atī, at*, disgusted (with worldly concerns); full of despondency; indifferent.

निर्विद्य *nir-vidya*, *as, ā, am*, unlearned, destitute of knowledge, uneducated.

निर्विधित *nir-vidhita*, *as, ā, am*, not wishing to do, having no designs, free from desire.

निर्विनोद *nir-vinoda*, *as, ā, am*, without amusement, without pastime, void of solace or diversion.

निर्विन्ध्य *nir-vindhya*, *as, ā, am*, living on the outside or other side of the Vindhya; (*ā*), *f.*, N. of a river rising in the Vindhya hills or of one rising in the Riksha mountains.

निर्विभास *nir-vi-bhās*, *Caus. -bhāsayati, -yitum*, to illuminate, enlighten.

निर्विमर्श *nir-vimarśa*, *as, ā, am*, not considering, unreflecting, devoid of reflection; (also written *nir-vimarsha*.)

निर्विवर *nir-vivara*, *as, ā, am*, having no opening or rent, without interval or interstice, close, contiguous. — *Nirvivara-tā*, *f.* want of interstice, contiguity (as of the female breasts); want of enmity; agreement, understanding.

निर्विवह *nir-vi-vah*, *cl. 1. P. A. -vahati, -te, -vodhum*, to carry out, export; to expel.

निर्विवाद *nir-vivāda*, *as, ā, am*, not contending or disagreeing, agreeing with each other; (*am*), *n.* absence of contention or controversy. — *Nirvivādi-kṛita*, *as, ā, am*, made to agree.

निर्विविस्तु *nir-vivitsu*, *us, us, u* (fr. the Desid. of *rt. vid* with *ni*), desirous to find (?).

निर्विवेक *nir-viveka*, *as, ā, am*, indiscreet,

undiscriminating, wanting discrimination or judgment, foolish. — *Nirviveka-tva*, *am, n.* want of discrimination or judgment, indiscretion.

निर्विश *nir-viś*, *cl. 6. P. -viśati, -veshtum*, to enter into, to meet with, enjoy (with *acc.*, e.g. *madhum nirvivisuh*, they enjoyed wine); to experience; to embellish; to reward.

Nir-viśat, *an, atī* or *atī, at*, entering in or into; attaining, obtaining; engaging in; marrying.

Nir-viśha, *as, ā, am*, attained, arrived at, met with; obtained, gained, experienced, earned, received; engaged in, occupied by, staying in; married.

Nir-veśa, *as, m.* entering into, gaining, obtaining; wages, hire, employment; payment, returning payment [cf. *ni-veśya*]; expiation, atonement, (*a-nir-veśa*, one who has not expiated his sins); enjoyment, eating; fainting, swooning, syncope.

Nir-veśaniya, *as, ā, am*, to be gained or enjoyed.

Nir-veśhavya, *as, ā, am*, to be entered into; to be rewarded, to be paid; to be embellished.

निर्विशङ्क *nir-viśanka*, *as, ā, am*, or *nir-viśankita*, *as, ā, am*, fearless, undaunted, confident.

निर्विशेष *nir-viśeṣa*, *as, m.* absence of difference, no difference; (*as, ā, am*), showing no difference, making no difference, not differing, without distinction; indiscriminating; indiscriminate; same, like, (at the end of an adj. comp.; cf. *nilot-pala-n*); (*am* or *ena*), *ind.* without difference, indifferently, indiscriminately, without distinction, equally, (*eva-grāha-nirviśeṣeṇa*, just the same as in one's own house.) — *Nirviśeṣa-tva*, *am, n.* absence of difference, want of distinction, indiscriminateness. — *Nirviśeṣa-vat*, *ān, atī, at*, showing no difference, undistinguished, indiscriminate. — *Nirviśeṣā-kṛit* (*śha-āk*), *is, is, i*, whose forms are precisely alike.

Nir-viśeṣaṇa, *as, ā, am*, having no attributes.

निर्विष *nir-viśa*, *as, ā, am*, without venom, poisonless (as serpents); (*ā* and *i*), *f.* a species of grass, *Kyllingia Monocephala*, used as an antidote.

निर्विषह *nir-viśhanga*, *as, ā, am*, not attached to anything, indifferent.

निर्विषय *nir-viśhaya*, *as, m.* no residence; any place not deserving the name of a residence; (*as, ā, am*), expelled or driven away from one's residence or home, banished; having no sphere of action, not attached to any object, objectless; separated from sensual objects, not attached to them (as mind). — *Nirviśhaya-tva*, *am, n.* non-attachment to any object. — *Nirviśhaya-kāra* (*ya-āk*), *as, ā, am*, not deserving the name of a dwelling-place. — *Nirviśhaya-kṛita*, *as, ā, am*, expelled from one's place of residence. — *Nirviśhayaoparāga* (*ya-up*), *as, ā, am*, unharmed by objects of sense.

निर्विषाण *nir-viśhāṇa*, *as, ā, am*, destitute of horns or tusks, tuskless (as an elephant).

निर्विहङ्ग *nir-vihanga*, *as, ā, am*, without birds, free from birds.

निर्विहार *nir-vihāra*, *as, ā, am*, having no pleasure, deprived of pleasure.

निर्वीज *nir-vīja*, *as, ā, am*, seedless; impotent; (*ā*), *f.* a sort of grape without seeds or stones (= *kākalī-drākṣā*, commonly called *kishmīsh*). — *Nirvīja-tva*, *am, n.* seedlessness, impotence.

निर्वीर *nir-vīra*, *as, ā, am*, deprived of men or heroes; unheroic, cowardly; (*ā*), *f.* a woman whose husband and children are dead, a childless widow; N. of a river; (*am*), *n.*, N. of a place of pilgrimage.

निर्वीर्य *nir-vīrya*, *as, ā, am*, powerless,

unmanly, without manly courage, spiritless, tame, feeble, impotent. — *Nirvīrya-tā*, f. unmanliness, powerlessness.

निर्वृ *nir-vṛi*, apparently only occurring in the derivatives below.

Nir-vṛita, *as, ā, am*, satisfied, contented, happy, pleased, enraptured, tranquil, at ease, secure, free from cares, free from anxiety and troubles, free from occupation or interest, emancipated; ended, terminated, ceased.

Nir-vṛiti, *is, f.* complete satisfaction, contentment, tranquillity, bliss, happiness, gladness, pleasure; final emancipation or liberation from existence; freedom; rest, repose; setting, disappearance, death, destruction; completion, accomplishment (for *nir-vṛitti*); ceasing, abstaining from (for *nir-vṛitti*); incivility, impropriety (for *nir-vṛitti*); (*is*), m., N. of a man; of a son of Vṛishṇi; (the forms *nir-vṛiti*, *nir-vṛitti*, and *ni-vṛitti* are often incorrectly confounded together.)

निर्वृक्ष *nir-vṛiksha*, *as, ā, am*, treeless.

निर्वृत *nir-vṛit*, cl. 1. A. (also P. in Fut. Cond. and Aor.) -*variate*, -*varitum*, to be completed or accomplished, to be effected; to draw back, recede, desist, cease, not to be done, not to take place, (in these senses probably for *ni-vṛit*, q. v.): Caus. -*varitayati*, -*yitum*, to complete, accomplish, finish, perform, produce, create.

Nir-varṭaka, *as, ikā, am* (fr. the Caus.), completing, accomplishing, performing, finishing, ending, executing; desisting; [cf. *ni-varṭaka*.]

Nir-varṭana, *am, n.* accomplishment, completion, execution; desisting (for *ni-varṭana*).

Nir-varṭaniya, *as, ā, am*, to be completed or accomplished.

Nir-varṭin, *i, inī, i*, accomplishing, performing, executing; behaving rudely or uncivilly, uncivil.

1. *nir-varṭya*, *as, ā, am*, to be accomplished, performable, to be pronounced or uttered, pronounceable. — *Nir-varṭya-tva*, *am, n.* performableness; pronounceableness.

2. *nir-varṭya*, ind. having accomplished, having performed or finished; having ceased, (for *ni-varṭya*).

Nir-vṛitta, *as, ā, am*, finished, completely done, accomplished. — *Nir-vṛitta-satru*, *us, m.*, N. of a prince of the Kalīngas; (probably wrongly for *ni-vṛitta-satru*; cf. *ninarta-satru*.)

Nir-vṛitti, *is, f.* completion, termination, conclusion; (in grammar) cessation of the influence of one rule over another; result, fruit, reward; impropriety, incivility [cf. *nir-varṭin* above]; final beatitude (for *nir-vṛiti*); abstaining from action, inactivity (for *ni-vṛitti*); (*is, is, i*), having no occupation, destitute, (in this sense *nir* is a privative.)

निर्वृता *nir-vṛita*, *nir-vṛiti*. See under *nir-vṛi* above.

निर्वृष *nir-vṛish*, cl. 1. P. -*varshati*, -*varshatum*, to cease to rain.

Nir-vṛishṭi, *is, f.* cessation of rain, want of rain.

निर्वृष *nir-vṛisha*, *as, ā, am*, deprived of bulls.

निर्वेग *nir-vega*, *as, ā, am*, without violent motion or impetuosity, not waving, quiet, calm.

निर्वेतन *nir-vetana*, *as, ā, am*, not receiving wages, unsalaried.

निर्वेद 2. *nir-veda*, *as, ā, am* (for 1. *nir-veda* see under *nir-vid*, p. 501, col. 2), not having the Vedas, infidel, unscriptural.

निर्वेधिम *nir-vedhima* (fr. *vyadh* with *nis*), with *karna*, a peculiar deformity of the ear.

निर्वेपन *nir-vepana*, *as, ā, am*, not trembling, not flickering (as the flame of a lamp).

निर्वेश *nir-veśa*. See under *nir-veś*, p. 501, col. 3.

निर्वेशन *nir-veśhana*, *am, n.* (fr. rt. *veśh* with *nis*), a small reed used as a shuttle, a weaver's shuttle.

निर्वैर *nir-vaira*, *am, n.* absence of enmity; (*as, ā, am*), free from enmity, without enmity, living in peace, peaceable; (*as*), m., N. of a hunter; (*am*), ind. peaceably, without enmity. — *Nirvaira-tā*, f. freedom from enmity, peaceableness, concord.

Nir-vairiṇa, *am, n.* absence of enmity, concord.

निर्वोद्ध *nir-vodhri*, *dhā, dhri, dhri*, carrying or leading away, who or what carries away; separating, dividing; [cf. *nir-vahitrā*.]

निर्व्यञ्जन *nir-vyāñjana*, *us, ā, am*, without condiment; straightforward; (*e*), ind. in a straightforward or downright manner; plainly, without verbosity; silently (?).

निर्व्यथ *nir-vyatha*, *as, ā, am*, free from pain; quiet, unmoved, calm.

Nir-vyathana, *am, n.* a hole, chasm (a place of rest); freedom from pain; pain, afflicting, (in this sense *nir* is a prep.)

निर्व्यपेक्ष *nir-vyapeksha*, *as, ā, am*, disregarding, indifferent to (with loc.).

निर्व्यलीक *nir-vyālika*, *as, ā, am*, not causing pain, not hurting, not offending; not feeling pain, without pain, pleased, doing willingly or sincerely, sincere, genuine, undissembling; (*am*), ind. sincerely, readily. — *Nirvyālika-tas*, ind. sincerely.

निर्व्यकुल *nir-vyākula*, *as, ā, am*, not troubled or disquieted, not excited, calm. — *Nirvyākula-tā*, f. freedom from trouble, calmness; (*ayā*), ind. with complete calmness, quite calmly.

निर्व्याघ्र *nir-vyāghra*, *as, ā, am*, free from tigers, not infested by tigers.

निर्व्याज *nir-vyāja*, *as, ā, am*, without deceit, candid, upright, straightforward, honest, plain, exact; (*am*), ind. honestly, exactly, plainly. — *Nirvyāja-tā*, f. honesty, plainness, candour. — *Nirvyāji-kṛita*, *as, ā, am*, made plain, freed from deceit or illusion.

निर्व्याधि *nir-vyādhi*, *is, is, i*, free from sickness, healthy, strong.

निर्व्यापार *nir-vyāpāra*, *as, ā, am*, without employment or business, free from occupation, unoccupied, not busy, at leisure.

निर्व्यूह *nir-vyūh*, cl. 1. P. A. -*ūhati*, -*te*, &c., to push out, carry out, lead or bring away, remove; to arrange, put in order, perform, accomplish. *Nir-vyūdha*, *as, ā, am*, finished, completed; abandoned, left, deserted; (*am*), n. various reading for *nir-vāha*, completion.

Nir-vyūḍhi, *is, f.* end, completion; the top, highest point or degree.

Nir-vyūha, *as, m.* a turret; a helmet or its ornament, a crest; a pinnacle (?); a door, gate; a pin or peg in a wall to hang things upon; decoction; [cf. *nir-yūha*.]

निर्व्रण *nir-vraṇa*, *as, ā, am*, without wounds, unhurt; undamaged; without notches or rents.

निर्व्रत *nir-vrata*, *as, ā, am*, neglecting religious observances, not observing vows.

निर्व्रस्क *nir-vrasaka*, *as, ā, am* (fr. rt. *vrasā* with *nis*), uprooted, extirpated.

निर्व्रयनी *nir-vṛayani*, f. (fr. rt. *vṛi* with *nis*). See *nir-vṛayani*, p. 500, col. 1.

निर्व्रन् *nir-han*, cl. 2. P. -*hanti*, -*hantum*, Ved. to strike out, expel.

निर्व्रस्त *nir-hasta*, *as, ā, am*, Ved. handless, without hands; [cf. *nairhasta*.]

निर्व्रद *nir-hāda*, *as, m.* (fr. rt. *had* with *nis*), evacuation, voiding excrement; [cf. *nir-hāra*.]

निर्व्रार *nir-hāra*. See under *nir-hri* below.

निर्व्रिम *nir-hima*, *am, n.* cessation of winter.

निर्व्रि *nir-hri*, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to draw out from, extract, tear out, pull out, root up; to carry out (a dead body), to carry or take away; to export (goods); to change or mix together (clothes &c.).

Nir-haraṇa, *am, n.* taking forth or out, drawing out, extracting, rooting up, taking away, removing, removal; setting aside, carrying away, carrying out dead bodies to be burnt, carrying a corpse to the funeral pyre.

Nir-haraṇiya or *nir-hartavya*, *as, ā, am*, to be taken away or removed; to be drawn out, &c.

Nir-hāra, *as, m.* extracting, drawing out, rooting up, destroying, destruction; putting forth or out; carrying away, carrying out a corpse or dead body to the funeral pile to be burnt; taking away, removing, abstracting; setting aside; accumulation of a private store of wealth, a hoard; evacuation of any of the natural excrements of the body, (opposed to *ā-hāra*; cf. *nir-hāda*, *nir-hāra*); giving away (?); diffusive fragrance; completion.

Nir-hāraka, *as, ikā, am*, carrying out (a dead body to the funeral pile), one who carries out or extracts or removes.

Nir-hāraṇa, *am, n.* (fr. the Caus.), causing (a dead body) to be carried out.

Nir-hārin, *i, inī, i*, taking forth or out, carrying out; diffusively fragrant, spreading wide (as odour); having wealth.

Nir-hṛita, *as, ā, am*, extracted, drawn out, taken or carried forth or out.

Nir-hṛit, *is, f.* bringing away, taking out of one's way, removal.

1. *nir-hṛitya*, *as, ā, am*, Ved. to be taken out; to be left out or omitted.

2. *nir-hṛitya*, ind. having taken forth or out, having extracted.

निर्व्रित *nir-heti*, *is, is, i*, weaponless, unarmed.

निर्व्रेतु *nir-hetu*, *us, us, u*, causeless, reasonless, having no cause or reason. — *Nirhetu-tva*, *am, n.* causelessness.

निर्व्रद *nir-hṛāda* or *ni-hṛāda*, *as, m.* (fr. rt. *hrād* with *nis*), a sound in general. — *Nirhṛāda-bhita*, *as, ā, am*, terrified by a sound or noise.

Nir-hṛādin, *i, inī, i*, sounding, resounding, roaring.

निर्व्रस *nir-hṛāsa*, *as, m.* abbreviation, shortening (of a vowel).

निर्व्रिक *nir-hṛika*, *as, ā, am* (fr. *nis* + *hrī*), not shy, without shame, bold, daring.

निल *ni-l*, cl. 6. P. *ni-lati*, &c., to understand with difficulty, to be impassable or impenetrable; [cf. *ni-lī* below.]

निलय *ni-lay* (= *nir-ay*), cl. 1. A. -*ayate*, -*yitum*, to go out; [cf. rt. *i* and rt. *ay*.]

1. *ni-layana*, *am, n.* (for 2. see under *ni-lī* below), the act of going out.

निलम्प *ni-limpa*, *as, m.* (fr. rt. *lip* with *ni*), Ved., N. of a particular class of supernatural beings; a troop of Maruts; a god in general; (*ā*), f. a cow. — *Nilimpa-nirjharī*, f. the river of the gods, the Ganga.

Nilimpikā, f. a cow.

निली *ni-lī*, cl. 4. A. -*liyate*, -*letum* and -*lātum*, to lie down, settle down, alight; to hide

one's self, disappear, conceal one's self from (with abl.); to sink down, perish, (*ni-ilyire*, they perished, *Mahā-bh. Sāptika-p. 399.*)

Ni-laya, *as*, m. hiding one's self; a hiding-place; the lair or den of animals, a nest; dwelling, abode, residence, house, habitation; (often at the end of a comp. in the sense of) having one's residence, living, residing in (e.g. *Kailāsa-nilaya*, residing in Kailāsa).

2. **ni-layana**, *am*, n. (for 1. see p. 502, col. 3), settling in a place, alighting; place of refuge, dwelling-place, dwelling; habitation.

Nilāyi-tā, *f.* dwelling, residing in, the being domesticated.

Ni-lāyin, *i*, *inī*, *ī*, dwelling in, inhabiting.

Ni-lina, *as*, *ā*, *am*, fused in or into; involved, encompassed, surrounded, shut or wrapt up, embraced, destroyed, perished; transformed, changed; full.

Nilīnaka, *as*, *am*, m. n. (?), N. of a village in the north country; [*cf. nālīnaka.*]

Ni-liyamāna, *as*, *ā*, *am*, hiding, lying concealed.

निवक्षस् ni-vakshas, *ās*, *ās*, *as*, Ved. (probably) an epithet of the sacrificial animal (implying some peculiarity of colour &c.).

निवचन 1. **ni-vačana**, *am*, n. (fr. rt. *vac* with *nt*), Ved. expression, address; a proverbial expression; [*cf. 1. nīr-vačana.*]

निवचन 2. **ni-vačana**, *as*, *ā*, *am* (*ni* = *nis*), (Pāp. I. 4, 76), not speaking; [*cf. 2. nīr-vačana.*] — **Nivačane-kṛi**, cl. 8. P. *-karoti*, *-kartum*, to obstruct the speech, to cease to speak. — **Nivačane-kṛitya** or **nivačane-kṛitvā**, ind. having ceased to speak.

निवत् ni-vat, *t*, *f.* (fr. *nī*), Ved. a steep place, a valley; (*tā*), ind. downhill, downwards.

निवध् ni-vadh, a defective verb (see *vadh*), to kill.

निवना ni-vanā, ind., Ved. downwards, downhill; [*cf. ni-vaṭā.*]

निवप् ni-vap, cl. 1. P. A. *-vapati*, *-te*, *-vaptum*, to scatter seed, sow; to offer, make offerings of cakes &c. to the Manes; to kill.

Ni-vapana, *am*, n. pouring out, scattering or throwing down; sowing; oblations or gifts in honour of deceased ancestors, an offering to the Manes; [*cf. nīr-vapaṇa.*]

Ni-vāpa, *as*, m. seed, grain, seed corn; an oblation or offering to the Manes of deceased parents or relatives, a libation or offering of water &c. at the Śrāddha; gift, offering in general.

Ni-vāpaka, *as*, m. a sower.

Nivāpin, *i*, *inī*, *ī*, pouring out, throwing or scattering down, sowing.

Ny-upta, *ny-upta*. See s.v.

निवर ni-vaṛa. See *ni-vṛi*, p. 504, col. 1.

निवर्त ni-varta, *ni-vartana*, &c. See *ni-vṛt*, p. 504, col. 1.

निवर्हण ni-varhaṇa. See *ni-vṛih*, p. 504.

निवस् 1. ni-vas, cl. 1. P. *-vasati*, *-vastum*, to dwell, inhabit, reside, lodge, live in (with loc.); to sojourn, pass time, pass the night; to roost.

Ni-vasat, *an*, *antī*, *at*, dwelling in, inhabiting.

Ni-vasatī, *ī*, *f.* a habitation, abiding, abode, house, residence.

Ni-vasatha, *as*, *f.* a village.

1. **ni-vasana**, *am*, n. a dwelling, house, a habitation. (For 2. see under 2. *ni-vas*, col. 2.)

Ni-vasṭavya, *as*, *ā*, *am*, to be lived; to be spent.

1. **ni-vasa**, *as*, m. (for 2. see under 2. *ni-vas*, col. 2), living, dwelling, residing; passing the night; a place of residence, dwelling-place, abode, house; night-quarters. — **Nivāsa-bhūmī**, *ī*, *f.* place of residence. — **Nivāsa-bhūya**, *am*, n. habitation; inhabiting. — **Nivāsa-rājan**, *ā*, m. the king of the country in which one dwells.

1. **ni-vasana**, *am*, n. (for 2. see under 2. *ni-vas* below), living, residing [*cf. jagan-n*]; sojourn; passing or spending time.

1. **ni-vasin**, *i*, *inī*, *ī*, dwelling, abiding in, inhabiting, an inhabitant, resident.

निवस् 2. ni-vas, cl. 2. A. *-vaste*, *-vasitum*, to put on or wear (clothes), dress; to change one's clothes: Caus. or cl. 10. P. *-vāsayati*, *-yitum*, to put on (a garment?).

2. **ni-vasana**, *am*, n. (for 1. see under 1. *ni-vas*, col. 1), putting on (a garment), cloth, clothes, raiment; an under garment.

2. **ni-vasa**, *as*, m. (for 1. see under 1. *ni-vas*, col. 1), dress (e.g. in *darma-nivāsa*, dressed in a skin).

2. **ni-vasana**, *am*, n. (for 1. see under 1. *ni-vas*, above), (with Buddhists) a kind of raiment.

Ni-vasaya (fr. 2. *ni-vasa*), Nom. P. *nivāsayati*, &c., to put on (a garment), to cover.

2. **ni-vasin**, *i*, *inī*, *ī* (at the end of a comp.), dressed in, wearing, clothed, covered.

निवह् ni-vah, cl. 1. P. A. *-vahati*, *-te*, *-vodhum*, to bring or lead near; to carry, to support.

Ni-vaha, *as*, m. a multitude, quantity, heap, (in this sense also *āv*, m. pl.); N. of one of the seven winds; one of the seven tongues of fire.

Ni-vāha, *as*, m., Ved. leading down, (opposed to *abhy-avaroha*.)

निवात 1. ni-vāta, *as*, *ā*, *am* (*ni* = *nis*), protected against or sheltered from the wind, not reached by the wind, not windy, calm [*cf. 2. nīr-vāta*]; (*am*), n. a place sheltered from or inaccessible to the wind, a sheltered spot, (sometimes used at the end of a comp. of which the first member expresses the sheltering object, see Pāp. VI. 2, 8); a calm.

निवात 2. ni-vāta, *as*, *ā*, *am* (*ni* + *vāta* fr. *van*), unimpeded, unhurt, uninjured; secure, safe (as in an asylum); well armed, accoutred in strong mail; (*as*), m. an asylum, a refuge, a dwelling, &c.; an impenetrable coat of mail; (*am*), n. security, a secure spot; strong armour. — **Nivāta-kavāca**, *as*, *ā*, *am*, whose armour or mail is impenetrable, wearing an impenetrable coat of mail; (*as*), m., N. of a demon, the grandson of Hiranya-kaśipu; (*ās*), m. pl., N. of a class of Dānavas or Daityas.

निवाप ni-vāpa, &c. See *ni-vap*, col. 1.

निवार ni-vāra. See *ni-vṛi*, p. 504, col. 1.

निवाश ni-vāśa, *as*, *ā*, *am* (fr. rt. *vāś* with *nī*), Ved. bellowing, roaring, sounding.

निविड ni-vidā, *as*, *ā*, *am* (fr. *vidā* = *vila*, a hole, with *nī* = *nis*), without spaces or interstices, close, contiguous, coarse, large, bulky; gross, thick, impervious, impenetrable, dense, firm; crooked-nosed; (*as*), m., N. of a mountain.

Nivīdaya, Nom. P. *nivīdayati*, &c., to make tight.

Ni-vidīśa, *as*, *ā*, *am*, compact, close; coarse, gross; crooked-nosed (?).

Ni-virīśa or **ni-virīśa** = **ni-vidā**.

निविद् 1. ni-vid, cl. 2. P. *-vetti*, *-veda*, *-veditum*, to tell, communicate, proclaim: Caus. *veda-yati*, *-yitum*, to make known, tell, communicate, report, represent, betray, relate (with dat., loc., or gen. of the person); to present, offer, give, deliver.

2. **ni-vid**, *t*, *f.* Ved. instruction, information, direction, communication, precept, doctrine; invocation; N. of certain sentences or short formulae inserted in a liturgy and containing epithets or short invocations of the gods (e.g. *Agnīh sushamī, hotā deva-vṛitah*); (Śāy.) speech, a short text of the Veda. — **Nivid-dhāna**, *as*, *ā*, *am*, Ved. containing the Nivids; (*am*), n. (according to Śāy.) inserting the Nivids. — **Nividhāniya**, *as*, *ā*, *am*, Ved. containing the Nivids.

Ni-vedaka, *as*, *ā*, *am*, communicating, relating.

Ni-vedana, *as*, *ā*, *am*, proclaiming, announcing; (*as*), m. an epithet of Śiva; (*am*), n. making known, proclaiming, appraising, publishing, relating, communicating, announcement, communication; information; representation; delivering, giving, entrusting; an offering, oblation; dedication.

Ni-vedayishu, *us*, *us*, *u* (fr. the Desid. of the Caus. without reduplication), wishing to make known or report, intending to relate about.

Ni-vedita, *as*, *ā*, *am*, made known, announced, reported, communicated, stated, told; represented; delivered, addressed, entrusted, presented, given.

Ni-vedin, *i*, *inī*, *ī*, communicating, reporting, relating, proclaiming.

1. **ni-vedya**, *as*, *ā*, *am*, to be communicated or related; fit to be reported; (*am*), n. an oblation, offering food to an idol, (probably for *naivedya*.)

2. **ni-vedya**, ind. having respectfully announced or made known.

निविरोम ni-virīśa. See *ni-vidā*, col. 1.

निविवृत्तत् ni-vivṛitsat, *ni-vivṛitsu*. See p. 504, col. 2.

निविश ni-viś, cl. 6. A. *-viśate* (ep. also P. *-viśati*), *-vешtum*, to enter; to alight, descend; to sit down, take a seat; to lie down; to settle down, to encamp; to settle, take a wife; to be fixed or intent on (with loc.): Caus. *-veśayati*, *-yitum*, to cause to enter, introduce, place in or on; to cause to sit down; to cause to settle or dwell, cause to lie down or encamp; to cause to marry; to put or place down; to found (a city); to enter (in writing), mark down (letters, lines, &c.), inscribe (on a tablet), depict; (with *manas*) to apply the mind to, fix the mind on (with loc.).

Ni-viśha, *as*, *ā*, *am*, entered, gone in or into; seated, sitting upon; situated or placed in or on, fixed on, intent upon; arranged.

Ni-viśhī, *ī*, *f.*, Ved. entering (a female), copulation.

Ni-veśa, *as*, m. entering, entrance; settling in a place, encamping, halting; dwelling-place, habitation; halting-place, place of lying, camp, palace, the residence of a king or general, (*niveśam kṛi*, to take up one's residence, settle, encamp); depositing, delivering; founding (a household), settling, marrying, marriage; founding (a town); impression, mark, copy; military array; ornament, dress, decoration. — **Niveśa-deśa**, *as*, m. a dwelling-place. — **Niveśa-vaṭ**, *ān*, *atī*, *at* (at the end of a comp.), lying in or on, resting on.

Ni-veśana, *as*, *i*, *am*, entering; placing or laying down, lodging, providing with a resting-place; (*as*), m., N. of a Vṛiṣhi; (*am*), n. entering, entrance; sitting down, encamping, settling, putting or laying down, (*niveśanam kṛi*, to settle, encamp); entering (in writing), inscribing; founding (a household), marrying, marriage; resting-place, habitation, dwelling-place, abode, dwelling, house; a nest; a camp; a town or city; [*cf. a-n*].

Ni-veśaniya, *as*, *ā*, *am*, to be entered; to be fixed; to be engaged in.

Ni-veśayat, *an*, *antī*, *at*, causing to enter, introducing, sending in or into.

Ni-veśita, *as*, *ā*, *am*, made to enter, introduced; placed in or upon; turned to or towards, fixed upon, directed on; sent into, entered into, engaged in.

Ni-veśin, *i*, *inī*, *ī*, resting in, being in, situated on, lying near; resting on.

1. **ni-veśya**, *as*, *ā*, *am*, to be founded (as a town); to be married (as a man); to be returned or paid.

2. **ni-veśya**, ind. having placed in or on, having made to remain or dwell.

Ni-veśṭavya, *as*, *ā*, *am*, to be married (applied to a man); (*am*), n. to be married, (used impersonally, e.g. *mahākule niveśṭavyam saurīṣe vā*, one should marry into a high family or an equal).

निविशेष ni-viśeṣa, *as*, *ā*, *am*, not different, alike; (*as*), m. want of difference.

निवीत *ni-vīta*, *as*, *ā*, *am* (fr. rt. *vye* with *nī*), having the sacred Brāhmanical thread suspended round the neck; (*am*), n. wearing the Brāhmanical thread round the neck; the Brāhmanical thread so worn; (*as*, *ā*, *am*), m. f. n. a veil, mantle, a wrapper (= *ni-vīta*).

Nivītin, *i*, *inī*, *i*, wearing the sacred thread suspended round the neck; (*i*), m. a Brāhman with the cord so suspended.

निवीर्य *ni-vīrya*, *as*, *ā*, *am*, impotent (= *nir-vīrya*, q. v.).

निवृ *ni-vri*, cl. 5. 9. 1. P. A. -*vrinoti*, -*nute*, -*vrināti*, -*nite*, -*varati*, -*te*, -*varitum*, -*varitum*, to surround, defend, restrain: Caus. -*vārayati*, -*yitum*, to surround, protect; to keep off, ward off, prohibit, hinder, prevent, hold back from, stop, withhold, forbid, interdict, exclude, obstruct, oppose: Caus. Pass. -*vāryate*, to be interdicted, to be withheld.

Ni-vāra, *as*, *m*, Ved. covering, protection, a protector; (Śky.) a preventer, obstructor; (*ā*), f. a virgin, an unmarried girl, (in this sense probably fr. *nī*, 'not,' + *vāra*, 'a husband.')

Ni-vāra, *as*, *m*, keeping off, warding off, defending, preventing, hindering, opposition, impediment; (*ā*), f., N. of a river.

Ni-vāraka, *as*, *ā*, *am*, keeping off, defending, able to keep off.

Ni-vāraṇa, *as*, *ā*, *am*, keeping off, preventing, defending; (*am*), n. keeping back or off, preventing, defending, hindering, opposing; prohibition, an impediment; contemning (?).

Ni-vāraṇiṣya, *as*, *ā*, *am*, to be kept off or defended, to be checked or hindered, &c.

Ni-vārayat, *an*, *antī*, *at*, preventing, opposing, hindering.

Ni-vārīta, *as*, *ā*, *am*, hindered, forbidden, prevented, checked, opposed.

1. *ni-vārya* = *ni-vāraṇiṣya*.

2. **Ni-vārya**, *ind*, having suppressed, having forbidden.

Ni-vāryamāṇa, *as*, *ā*, *am*, being prevented or hindered.

Ni-vrīta, *as*, *ā*, *am*, surrounded, enclosed, encompassed; (*as*, *ā*, *am*), m. f. n. (= *ni-vīta*), a veil, a mantle, a wrapper.

Ni-vrīti, *is*, f. covering, enclosing

निवृज् *ni-vrij*, cl. 7. 1. P. -*vrijakti*, -*varjati*, -*varjatum*, Ved. to immerse, drown; to overthrow; to pour out; to extirpate.

निवृत् 1. *ni-vrit*, cl. 1. A. (also P. in Fut. Cond. and Aor.) -*variate*, -*varitum*, to turn back, return, retreat, retire, go back, turn back or away from (with abl.); to recoil; to escape from (with abl.), run away; to cease from, desist from, abstain or refrain from (with abl.); to refuse, decline; to cease; to come to an end, be accomplished; to be finished, stop, set (as the sun); not to occur; to be withheld; to be forbidden; to be reversed; to be occupied or engaged in: Caus. -*variyati*, -*yitum*, to cause to return; to bring back; to turn away, keep back from, restrain; to cause to desist; to drive back, repel; to accomplish, perform, bring to an end, (for *nir-vrit*.)

Ni-varta, *as*, *ā*, *am*, Ved. causing to return or turn back.

Ni-vartaka, *as*, *ikā*, *am*, returning, turning or coming back, flying; desisting from, stopping, ceasing; bringing back, causing to cease, abolishing, expelling, removing. — **Nivartaka-tva**, *am*, n. the state of one who turns back, &c.

Ni-vartana, *as*, *ā*, *am*, turning back, ceasing, ceasing to exist, disappearing; causing to return; (*am*), n. returning, turning or coming back, return; ceasing, not happening, not occurring; desisting or abstaining from (with abl.); desisting from work, inactivity, (opposed to *pra-varitana*); repenting, reforming;

causing to come back, bringing back; turning back (the hair); a means of returning (Ved.); keeping back from (with abl.); a measure of land, 20 rods or 200 cubits or 40,000 Hastas square. — **Nivartana-stūpa**, *as*, *m*, N. of a Stūpa erected at the spot where the charioteer of Buddha returned.

Ni-vartaniya, *as*, *ā*, *am*, to be brought back; to be made to turn back, to be kept back or diverted or hindered.

Ni-vartamāna, *as*, *ā*, *am*, turning back, returning.

Ni-vartayitavya, *as*, *ā*, *am*, to be kept back, to be restrained, to be diverted.

Ni-vartita, *as*, *ā*, *am*, turned back or away, brought back, made to desist. — **Nivartita-pūru**, *as*, *ā*, *am*, one who has turned away before.

Ni-vartitavya, *as*, *ā*, *am*, to be brought back.

Ni-vartin, *i*, *inī*, *i*, turning back, returning, flying, (*saṅgrāmād a-nivartin*, not turning back from the fight, i. e. not flying); leaving off, abstaining from; allowing to return, causing to turn back.

Ni-vartya, *ind*, having turned or brought back, having induced to desist; having desisted or refrained from; having repented; having repaid; [cf. *dur-n°*.]

Ni-vivṛṣat, *an*, *antī*, *at* (fr. the Desid.), wishing to return or desist.

Ni-vivṛṣtu, *us*, *us*, *u*, desirous of turning back, wishing to desist.

2. *ni-vrit*, f. = *ni-vrit*, q. v.; [cf. *ati-n°*, *pāda-n°*, *atipāda-n°*.]

Ni-vrīta, *as*, *ā*, *am*, returned, returning, turned back; gone, departed; vanished; ceased, refrained from, abstained, stopped, desisted, prohibited; abstaining from worldly acts, &c.; abstaining, abstracted or abstained from or independent of worldly acts or motives, abstracted from this world, quiet; desisting from or repenting of any improper conduct; finished, completed, whole; (*am*), n. return; [cf. *dur-n°*.]

— **Nivrita-kāraṇa**, *as*, *ā*, *am*, without further cause or motive; (*as*), m. a virtuous man, one uninfluenced by worldly desires. — **Nivritta-kṛṣhi-gorakeśa**, *as*, *ā*, *am*, ceasing from agriculture and the tending of cattle. — **Nivritta-deva-kārya**, *as*, *ā*, *am*, ceasing from sacrificial rites or offerings to the gods.

— **Nivritta-māṇsa**, *as*, *ā*, *am*, one who abstains from eating meat. — **Nivritta-yajña-svādhyāya**, *as*, *ā*, *am*, ceasing from sacrifices and the repetition of prayers. — **Nivritta-rāga**, *as*, *ā*, *am*, of subdued appetites or passions. — **Nivritta-vṛtti**, *is*, *is*, *i*, quitting any practice or occupation. — **Nivritta-hṛdaya**, *as*, *ā*, *am*, with relenting heart. — **Nivrit-tātman** ('*ta-āt*'), *ā*, *m*, 'one whose spirit is abstracted,' a sage; an epithet of Viṣṇu.

Ni-vrīti, *is*, f. returning, return; disappearing, disappearance, ceasing, cessation, suspension, abstaining from action, inactivity, (opposed to *pra-vrīti*); ceasing to be active, ceasing to be valid or binding (as a rule); leaving off, desisting from (with abl.); resigning, discontinuance of worldly acts, cessation of emotions, separation from the world, abstinence; repose, rest; felicity, bliss, beatitude, (wrongly for *nir-vrīti*); denial, refusal; abolition, prevention; completion; (*is*), *m*, N. of a son of Vṛṣṇi; of a son of Dharma, king of Magadha; [cf. *nir-vrīti*, *ni-dhṛiti*.]

निवृह *ni-vrih* [cf. *ni-brih*], Caus. -*varhaya*, -*yitum*, to throw down; to annihilate; to extirpate.

Ni-varhana, *as*, *ā*, *am*, destroying, extirpating, annihilating, removing; (*am*), n. destruction, eradication, annihilation, killing, removing; [cf. *ni-barhana*.]

Ni-varhita, *as*, *ā*, *am*, destroyed, annihilated, eradicated.

निवेदक *ni-vedaka*, *ni-vedana*, &c. See under 1. *ni-vid*, p. 503, cols. 2, 3.

निवेश *ni-veśa*, *as*, *m*, (fr. rt. *veṣṭ* with *nī*), a cover, envelope; *Vasishṭhasya nivesha*, N. of a Sāman.

Ni-veṣṭana, *am*, n. covering, enveloping, clothing.

निवेश *ni-veśya*, *as*, *m*, (fr. rt. *veṣ* with *nī*), Ved. a whirlpool, a water-spout; a whirlwind or any similar phenomenon [cf. *śtanayitnu*]; a part of the upper or fore-part of an animal, the vertebra; (according to Maṇḍikādhara) eddy or hoar-frost; (*as*, *ā*, *am*), whirling, belonging to a whirlpool or eddy.

निषाध *ni-vyādha*, *as*, *m*, (fr. rt. *vyadh* with *nī*), Ved. an opening, aperture, a window.

Ni-vyādhin, *i*, *inī*, *i*, Ved. piercing, opening.

निव्यूढ *ni-vyūḍha*, *am*, n. perseverance, resolution.

निश 1. *niś*, euphonically substituted for *nī* before *ā*, *i*, &c.

निश 2. *niś*, cl. 1. P. -*neśati*, &c., to meditate upon, meditate profoundly, to be absorbed in meditation.

निश 3. *niś*, f. (perhaps connected with *nak* fr. rt. 2. *naś*, or merely a curtailed form of *nīśā* below, which may be connected with *ni-sītha* and so derived fr. rt. *śī* with *nī*; the form *niś* is defective in nom. voc. sing. du. and pl., acc. sing. du., but may be optionally substituted for *nīśā* in acc. pl. and remaining cases, e.g. *nīśas* or *nīśās*, *nīśa* or *nīśayā*, *nīdhyaṃ* [according to some also *nījhyām*] or *nīśābhyaṃ*, &c.), night; *nīśi nīśi*, every night; *mahā-nīśi*, at midnight.

Nīśa, *am*, n. (at the end of a comp.) = *nīśā*, night (e.g. *ahar-nīśam*, ind. day and night; *divā-nīśam*, ind. day and night; cf. also *a-nīśa*.)

Nīśā, f. night; a vision, dream; turmeric, Curcuma (of two species, = *haridra* and *dāru-haridra*, probably C. Zedoaria and C. Longa; a collective N. of the asterisms Aries, Taurus, Gemini, Cancer, Sagittarius, and Capricorn; cf. *nīśā-bala*.)

— **Nīśā-kara**, *as*, *m*, 'the night-maker,' the moon, (regarded with *Divā-kara* as a son of Garuḍa); a symbolical expression for the numeral one; a cock. — **Nīśā-karā-kalā-mauli**, *is*, *m*, 'bearing a crescent as diadem,' an epithet of Śiva. — **Nīśā-kāla**, *as*, *m*, the time of night. — **Nīśā-kava**, *us*, *m*, 'night-sign,' the moon. — **Nīśā-kshaya**, *as*, *m*, the close of night.

— **Nīśā-gaṇa**, *as*, *m*, a number of nights. — **Nīśā-gama** ('*śā-āg*'), *as*, *m*, the coming on or commencement of night. — **Nīśā-griha**, *as*, *m*, a bedroom, sleeping-room. — **Nīśā-āra**, *as*, *ā* or *i*, *am*, going or moving about by night, nocturnal, night-walking; (*as*), *m*, a Rākshasa, a fiend, an imp or goblin; an epithet of Śiva [cf. *nīśācara-pati*]; a jackal; an owl; a snake; the ruddy goose, *Cakra-vāka*; a thief; a ghost, an evil spirit; (*i*), f. a she-devil, a female fiend; a woman who goes to an assignation, a harlot, whore; a sort of perfume, (see *keśinī*.)

— **Nīśācara-pati**, *is*, *m*, 'lord of night-walkers, an epithet of Śiva. — **Nīśācāreśa** ('*ra-īśa*'), *as*, *m*, 'lord of the Rākshasas,' an epithet of Rāvaṇa. — **Nīśā-carman**, *a*, *n*, 'the skin of night,' darkness. — **Nīśā-ghaṇa**, *as*, *m*, a species of plant.

— **Nīśā-jala**, *am*, n. 'the water of night,' hoar-frost, frost, dew. — **Nīśā-a** ('*śā-a*'), *as*, *m*, 'roving by night,' an owl; a demon, a ghost. — **Nīśāka**, *as*, *m*, bdellium (= *guggulu*, connected with *ni-sāta*, an owl; cf. *kaśhika*, = owl and bdellium, *ulūkhala*, *ulūkhala*). — **Nīśāṇa** ('*śā-a*'), *as*, *m*, 'night-rover,' an owl; (*i*), f. a species of moth.

— **Nīśātikrama** ('*śā-a*'), *as*, *m*, the passing away of night, evening, twilight. — **Nīśādhīśa** ('*śā-adh*'), *as*, *m*, 'lord of night,' the moon. — **Nīśā-nātha**, *as*, *m*, 'lord of night,' the moon. — **Nīśā-nārāyaṇa**, *as*, *m*, N. of a poet. — **Nīśā-nīśam, ind. night by night, every night, always. — 1. **Nī-sānta** ('*śā-an*'), *as*, *am*, *m*, n. (for 2. *ni-sānta* see under *ni-sam*, p. 505, col. 1), the end of night, break of day. — **Nīśāndha** ('*śā-an*'),**

as, ā, am, blind at night; (*ā*), f. a species of creeper (= *jatukā*). — *Niśā-pati*, *is*, m. 'husband of the night'; the moon; camphor. — *Niśā-putra*, *ās*, m. pl. 'the sons of night'; N. of certain demons. — *Niśā-pushpa*, *as*, m. 'the flower of night,' the white water-lily; hoar-frost, dew. — *Niśā-prāṇeśvara*, *as*, m. 'husband of night,' the moon. — *Niśā-bala*, *as*, m. a collective N. of the signs of the zodiac Aries, Taurus, Gemini, Cancer, Sagittarius, and Capricorn. — *Niśā-bhaṅgā*, f. a species of plant (= *dugdha-puṣṭhi*). — *Niśā-maṇi*, *is*, m. 'jewel of the night,' the moon; [cf. *dhvajāgra-niśāmaṇi*]. — *Niśā-mukha*, *am*, n. the beginning of night. — *Niśā-mṛiga*, *as*, m. 'night-animal,' a jackal. — *i. niśā-ṛaya*, *am*, n. a nocturnal battle; (for 2. see *niśā-ṛaya* below). — *Niśā-ratna*, *am*, n. (or, according to some, *as*, m.), 'the jewel of the night,' the moon. — *Niśārdhakālā* ('*sā-ardha-k*'), *as*, m. the first part of the night (opposed to the following). — *Niśāvāsāna* ('*sā-av*'), *am*, n. the close or end of night, the second part of the night (opposed to the preceding). — *Niśā-vihāra*, *as*, m. a night-walker, a nocturnal imp or goblin, a Rākshasa. — *Niśā-vṛinda*, *am*, n. a number of nights. — *Niśā-vedin*, *i*, m. 'knowing the night,' a cock. — *Niśā-hasa*, *as*, m. 'night-smiler,' the white water-lily which opens its petals at night. — *Niśāhvā* ('*sā-āh*'), f. turmeric. — *Niśi-pāla*, *as*, m. a kind of metre consisting of four lines of fifteen syllables each. — *Niśi-pushpā* or *niśi-pushpī* or *niśi-pushpikā*, f. the tree *Nyctanthes Arbor Tristis*. — *Niśeśa* ('*sā-śa*'), *as*, m. 'lord of night,' the moon. — *Niśaita* ('*sā-eta*'), *as*, m. 'shining at night,' the crane, *Ardea Nivea*. — *Niśotsarga* ('*sā-ut*'), *as*, m. the end of night, day-break. — *Niśopasāya* ('*sā-up*'), *as*, m. resting at night.

निशठ *ni-śaṭha*, *as, ā, am*, not false, candid, honest; (*as*), m., N. of a Vṛishṇi, a son of Bala-rāma by Revatī; (also written *ni-śaṭha*, *ni-śaṭha*, *ni-baṭha*.)

निशद् *ni-śad*, Caus. -*śatayati*, -*yitum*, Ved. to kill.

निशब्द *ni-śabda*, *as, ā, am*, speechless, silent; [cf. *niḥ-śabda*.]

निशम *ni-śam*, cl. 4. P. -*śamyati*, -*śamitum*, to observe, see; to hear, listen; Caus. -*śamayati*, -*yitum*, to observe, perceive, see; to hear, listen.

Ni-śamana, *am*, n. looking at; seeing, sight; hearing; becoming aware of.

Ni-śamya, ind. having perceived, having heard, hearing.

2. *ni-śānta*, *as, ā, am* (for 1. *niśānta* see under *niśā*, p. 504, col. 3), tranquillized, quiet, tranquil, patient; (*am*), n. a house, dwelling, habitation. — *Niśānta-nārī*, f. a house-wife.

Niśāntiya, *as, ā, am*, belonging or relating to a house (?).

Ni-śāma, *as*, m. observing, perceiving.

Ni-śāmana, *am*, n. sight, seeing; looking at, beholding; looking at repeatedly; observing, hearing; a shadow, reflection.

Ni-śamayati, *am*, *antī*, at, perceiving, hearing.

Ni-śamya, ind. having seen; having heard; having tranquillized; having put out (as a light).

निशरण *ni-śaraṇa*, *am*, n. (fr. rt. *śrī* with *ni*), killing, slaughter.

2. *ni-śāraṇa*, *am*, n. (fr. *śrī* with *ni*), killing, slaughter, slaying.

Ni-śārūka, *as*, m. a kind of Rūpaka (see under *dṛiḍha*); (*am*), n. an air, a sort of musical composition played as an accompaniment to dancing.

निशात *ni-śāta*. See under *ni-śo*, col. 2.

निशाद *ni-śāda*, *as*, m. a man of low caste; (see *niśāda*). — *Niśāda-tva*, *am*, n. the state or condition of a man of low caste. — *Niśādā-putra*,

as, m. (?), a pestle. — *Niśādā-śilā*, f. a mortar, a slab for grinding.

निशामय *ni-śamaya* = *śṛiṇu*, listen, (impv. of Caus. of *ni-śam*, col. 1.)

निशायिन *ni-śayin*, *i, inī*, i (fr. rt. *śī* with *ni*), lying down in, sleeping in (?).

निशायन *niśāvana*, *as*, m. hemp. See *śaṇa*.

निशि *ni-śi* [cf. *ni-śo*], cl. 5. P. A. -*śinoti*, -*nute*, -*śetum*, to sharpen; to stimulate, excite; to kill.

Ni-śita, *as, ā, am*, sharpened, whetted, pointed, stimulated; (*am*), n. iron.

Ni-śitti, *is*, f., Ved. excitement, stimulation, encouragement.

निशिता *ni-śitā*, f., Ved. night; [cf. *ni-śitha*.]

निशिय *ni-śitha*, *as*, m. (for *ni-śitha*), N. of one of the three sons of Doshā (Night); (some read this word in Bhāgavata-Purāṇa IV. 13, 14, *ni-śitha*.)

निशीय *ni-śitha*, *as*, m. (fr. rt. *śī* with *ni*), midnight, the time of sleep, night in general.

Ni-śithinī, f. night. — *Niśithinī-nātha*, *as*, m. 'husband of night,' the moon.

Ni-śithyā, f. night.

निशुम्भ *ni-śumbha*, *as*, m. (fr. rt. *śumbh* with *ni*), killing, slaughter; N. of a Dānava, brother of Sumbha, slain by Durgā; (also written *ni-śumbha*). — *Niśumbha-mathanī*, f. or *niśumbha-mardinī*, f. 'destroyer of Niśumbha,' an epithet of Durgā.

Ni-śumbhana, *am*, n. killing, slaying, slaughter.

Ni-śumbhin, *i*, m. an epithet of Vajra-ṭika; an inferior deity of the Buddhists.

निशुष्म *ni-śushma*, *as, ā, am*, Ved. not sparkling (as fire), not conusating, (opposed to *uś-chushma*.)

निशुम्भ *ni-śrumbha*, *as, ā, am* (fr. rt. *śrumbh* with *ni*), Ved. stepping firmly?; (Sāy.) fastened to (a car), harnessed.

निशित *niśaita*. See under *niśā*, col. 1.

निशो *ni-śo* [cf. *ni-śi*], cl. 4. P. -*śyati*, -*śātum*, to sharpen, whet, polish.

Ni-śāta, *as, ā, am*, sharpened, whetted, sharp; polished, burnished, varnished.

Ni-śāna, *am*, n. sharpening; (also read *ni-śāna*.)

निशुक्षुस् *niś-śakshus*, *us, us, us*, eyeless, blind.

निश्रुत *niś-śat* (*niś-śat*), Caus. A. -*śātayate*, -*yitum*, Ved. to scare or drive away.

निश्रुतारि *niś-śatvāriṣa*, *as, i, am*, without forty.

निश्रुत *niśā-praśa*, (perhaps) backwards and forwards; [cf. *āśa-parāśa* under 2. *āśa*.]

निश्रु *niś-śar* (*niś-śar*), cl. 1. P. -*śarati*, -*śaritum*, to come forth, issue, go out, arise, proceed, appear, be produced; to rise (as sounds); Caus. -*śarayati*, -*yitum*, to cause to issue or come forth.

Niś-śara, *as*, m., N. of one of the Saptarshis in the eleventh Manv-antara.

Niś-śāraka, *am*, n. evacuation by stool; air, wind; obstinacy, wilfulness.

निश्चल *niś-śāla*, *as, ā, am*, immovable, not moving, stock-still, still, fixed, steady; not subject to motion or fluctuation, invariable, unchangeable; (*ā*), f. the earth; Desmodium Gangesicum (= *śāla-parṇi*). — *Niśāla-mati*, *is, is, i*, steady-minded, of unshaken mind. — *Niśālaṅga* ('*la-an*'), *as, ā* or *i*, *am*, having immovable limbs,

firm-bodied, firm; (*as*), m. a species of crane, *Ardea Nivea*; a rock, mountain.

निश्चि *niś-śi* (*niś-śi*, see rt. 2. *śi*), cl. 3. P. -*śiketi*, cl. 5. P. A. -*śinoti*, -*nute*, -*śetum*, Ved. to ascertain, investigate, know thoroughly, arrive at a certain decision, decide, regard as decided, to fix upon, determine, resolve.

Niś-śaya, *as*, m. ascertainment, investigation, inquiry, a fixed opinion, a firm conviction, accurate or certain knowledge, certainty, positiveness, positive conclusion, determination, resolution, resolve, decision; settled purpose, fixed intention, design, purpose, aim, (*iti niś-śayaḥ*, this is a fixed opinion or established conclusion; *niś-śayaṃ jñātum*, to ascertain the certainty; *niś-śayaṃ kṛi*, to decide, come to a determination; cf. *pāpa-n*, *marāṇa-n*, *eka-n*); 'removal of fallacy or deception,' N. of a figure in rhetoric; (*ena* or *āt*), ind. certainly. — *Niś-śaya-datta*, *as*, m., N. of a merchant. — *Niś-śaya-rūpa*, *as, ā, am*, having (only) the appearance of certainty, uncertain, wrong.

Niś-śayin, *i, inī*, i, decided, determined, resolved.

Niś-śayaka, *as, ā, am*, who or what ascertains or determines, one who is certain about anything, determining, decisive.

Niś-śita, *as, ā, am*, ascertained, determined, settled, concluded, decided, established, certain, one who has come to a conclusion or formed a fixed opinion; sentenced, pronounced; (*am*), n. certainty, decision, conclusion; (*am*), ind. decidedly, positively; (*ā*), f., N. of a river.

Niś-śitti, *is*, f. ascertainment, fixing, determining, settling.

Niś-śitya, ind. having ascertained, having concluded or decided, having made out for certain, having settled or come to a final decision, feeling assured or convinced.

Niś-śiyamāna, *as, ā, am*, being in the course of ascertainment, being under investigation, being concluded.

निश्चिन्त *niś-śitta*, *as*, m., N. of a Samādhi.

निश्चिन्त *niś-śinta*, *as, ā, am*, unthinking, thoughtless, inconsiderate, void of reflection, careless, unconcerned; [cf. *niś-śintya*.]

निशुक्ल *niś-śukla*, *am*, n. (said to be fr. rt. *śukh*), a sort of tooth-powder prepared from sulphate of iron &c. which destroys the tartar but blackens the teeth; (also written *niś-śuklaṇa*.)

निश्रुत *niś-śrit*, cl. 6. P. -*śritati*, -*śartitum*, Ved. to loosen, untie.

निश्चेतन *niś-śetana*, *as, ā, am*, without consciousness, unconscious, unreasonable.

निश्चेतस् *niś-śetas*, *ās, ās, as*, out of one's mind, not in one's right senses.

निश्चेष्ट *niś-śeṣṭa*, *as, ā, am*, motionless, powerless, helpless; incapable of motion or effort; (*am*), ind. without motion.

Niś-śeṣṭā, f. motionlessness. — *Niś-śeṣṭā-karaṇa*, *as, ā, am*, causing motionlessness; epithet of one of the arrows of the god of love.

निश्रौर *niś-śaura*, *as, ā, am*, free from robbers.

निश्रवन *niś-śavana*, *as*, m. 'unperishing,' a form of fire; N. of one of the Saptarshis in the second Manv-antara.

निश्चन्दस् *niś-śandas*, *ās, ās, as*, not studying holy writ; *niśchandaḥ kulam*, a family in which the Vedas are not studied.

निश्चिद्र *niś-śidra*, *as, ā, am*, having no rent or openings, without holes, having no holes, without weak points or defects, having no weak side; unhurt, uninterrupted.

Niś-cheda, *as, ā, am*, indivisible, without division.

निश्चय ni-śrathyā, ind. having fastened or harnessed.

निश्चय ni-śrama, as, m. (fr. rt. śram with न), labour bestowed upon anything, continued practice.

निश्चयणी ni-śrayaṇī, f. (fr. rt. śri with नि), a ladder, staircase; (also written niḥ-śrayaṇī, niḥ-śrayaṇī, q. v.)

नि-श्रेणी, f. a ladder, staircase; (other forms of the word are ni-śreṇī, f., niḥ-śreṇī, and niḥ-śreṇī, q. v.)

निश्चिक ni-śrika for niḥ-śrika, q. v.

निश्वास ni-śvas, cl. 2. P. -śvasati, -śvasitum, to draw in the breath, inspire; to sigh.

नि-श्वस्या, ind. having drawn in the breath, having sighed.

नि-श्वसा, as, m. inspiration, inhaling, sighing. — **निश्वसा-प्राश्वसा**, au, m. du. inspiration and expiration, respiration.

निष् 1. nish, euphonicly substituted for nis before k, kh, ṭ, &c.

निष् 2. nish [cf. rt. nikṣh], cl. 1. P. neshati, &c., to moisten, sprinkle.

निष्ठा ni-shanga, as, m. (fr. rt. sañj with न), clinging to, attachment; union, meeting, association; a quiver; a sword (?).

नि-शङ्गाधि, is, ṭ, i, embracing; (is), m. embracing, an embrace [cf. sañj]; a Bowman; a charioteer; a car; grass; the shoulder. — **निशङ्गाधि**, is, m., Ved. (according to commentators) the sheath of a sword, a scabbard.

निशङ्गिन्, ī, tñī, ṭ, having a quiver; (ṭ), m. an archer, Bowman; N. of one of the hundred sons of Dhṛita-rāshṭra.

निशङ्ग ni-shaṅja in ku-n°, q. v.

निशठ ni-shaṭha. See ni-ṣaṭha, p. 505.

निषद 1. ni-shad (ni-sad), cl. 1. 6. P. -śhīdati, -shattum, to sit down, lie down, recline; to settle down, sink down; to dwell; to be afflicted, suffer pain: Caus. -shādayati, -yitum, to cause to sit down.

नि-शङ्गा, as, ā, am, seated, sitting, perched, placed in or on, rested, reclined, resting or leaning on, reclining; supported; sunk down, afflicted, distressed; gone to.

नि-शङ्गाका, as, ā, am, sitting, seated; (am), n. a seat; a species of pot-herb, Marsilea Dentata.

नि-शत्ति, ṭ, f., Ved. sitting down idly, remaining inactive or indifferent, indolence.

नि-शत्सु, us, us, u, Ved. sitting fast, firmly settled or fixed.

2. ni-shad, ṭ, t, t, Ved. sitting inactive; (ṭ), f. sitting, especially near the altar at a sacrificial rite; N. of a kind of composition mentioned with Upanishad in Mahā-bh. Sānti-p. 1613.

नि-शदा, as, m., N. of an ancient king, (probably a wrong reading for nishadha); = ni-shāda, a musical note.

नि-शदाना, am, n., Ved. sitting down, reclining; dwelling, residing; a seat.

नि-शद्या, f. a small bed or couch; the hall of a merchant; a market-place.

नि-शद्वारा, as, ā, am, Ved. seated (near the altar), sitting lazily; (as), m. mud, mire (in which one sinks); the god of love; (ṭ), f. 'the time of rest', night.

नि-शदा, as, m., N. of certain wild aboriginal tribes in India not belonging to the Aryan race, and described as hunters, fishermen, robbers, &c.; (according to Mahā-dhara) a N. of the Bhillas (a wild mountain tribe whose progenitor is said by a legend to have sprung from the thigh of Vena); a man of a degraded tribe in general, an outcast (especially the son of a Brahman by a Sūdra woman); the first of the seven musical notes or more properly the last

or highest of the scale, corresponding to B of our scale; N. of a Kalpa; [cf. naiśhāda, naiśhādaka, naiśhādika, naiśhādī.] — **Nishāda-karshu**, us, m., N. of a district; [cf. naiśhāda-karshuka.] — **Nishāda-vat**, n., N. of a musical note, = B of our scale.

Ni-shādita, as, ā, am (fr. the Caus.), made to sit down; afflicted.

Ni-shādin, ī, nī, ṭ, sitting down, lying down, reclining, resting; (ṭ), m. an elephant-keeper or driver.

Ni-shidat, an, anti, at, sitting down, sitting on; settling or sinking down; resting in or on.

Ni-shedivas, vān, dushī, val, seated in or upon, reclined.

निषध nishadha, as, m., N. of a mountain or chain of mountains forming one of the principal ranges of the earth, and described as lying immediately south of Ilāvṛita and north of the Himālaya; (ās), m. pl., N. of a people and their country governed by Nala; the sovereign of the Nishadhas; N. of a son of Janam-ejaya; of Kuśa the father of Nala; a peculiar position of the closed hand; a musical note [cf. ni-shāda]; (as, ā, am), hard, solid; (ā), f., N. of Nala's capital, the city of the Nishadhas; N. of a river rising in the Vindhya mountains. — **Nishadha-vaṇṣa**, as, m. the race of Nishadha. — **Nishadhādhipa** ('dha-adh'), as, m. or nishadhādhipati ('dha-adh'), is, m. or nishadheshvara ('dha-is'), as, m. 'lord of Nishadha,' epithet of Nala; [cf. naiśhadha, naiśhadhya.] — **Nishadhāśva** ('dha-as'), as, m., N. of a son of Kuru. — **Nishadhendra-kārya**, am, n. 'the poem of the prince of the Nishadhas,' N. of a poem.

निषम ni-shamam, ind. (fr. ni + sama), see Pāp. VI. 2, 121, Schol.

निषर्ग ni-sharga, as, m. a various reading for ni-shanga, q. v.

निषाद ni-shāda. See 1. ni-shad, col. 1.

निषिच ni-shic (ni-sic), cl. 6. P. A. -shinçati, -te, -shektum, to sprinkle, pour upon or into, infuse, instil, irrigate: Caus. -sheçayati, -yitum, to cause to sprinkle or irrigate.

Ni-shikta, as, ā, am, sprinkled upon, poured into, infused, instilled, irrigated. — **Nishikta-pā**, ās, am, Ved. protecting the infused (semen).

Ni-sheka, as, m. sprinkling, infusion, aspersion; distilling; effusion; seminal infusion, impregnation; the ceremony performed upon impregnation; irrigation; water for washing, (but according to others) seminal impurity; what is poured upon the ground, dirty water, swill.

Ni-shektavya, as, ā, am, to be sprinkled or poured into, to be watered.

Ni-shedana, am, n., Ved. pouring out, sprinkling, watering, irrigation.

Ni-sheçitri, tā, trī, tri, one who sprinkles or pours into, an instiller, infuser.

निषिध ni-shidh (ni-sidh), cl. 1. P. -shedhati, -sheddhum, -shedhitum, to prohibit, forbid, restrain, keep off, ward off, keep back, prevent, remove: Caus. -shedhayati, -yitum, to prohibit, keep off.

Ni-shiddha, as, ā, am, prohibited, forbidden, kept back, restrained, ward off, prevented.

Ni-shiddhi, is, f. prohibition, warding off, keeping off, defence.

Ni-sheddavya, as, ā, am, to be kept back or obstructed.

Ni-sheddhi, dhā, dhrī, dhri, keeping back, obstructing, who or what restrains or prevents or prohibits.

Ni-sheddha, as, ā, am, in a-nisheddha, having no impediment or subter.

Ni-shedha, as, m. warding off, keeping off, hindering, stopping, obstructing, prevention, prohibition; negation, denial; discontinuance, contrariety to or

deviation from rule, exception; N. of several Sāmans.

Ni-shedhaka, as, ā, am, keeping back, obstructing, preventing, prohibiting, forbidding.

Ni-shedhana, am, n. the act of warding off or defending, prevention.

Ni-shedhin, ī, tñī, ṭ, defending, keeping back; excelling, surpassing.

Ni-shedhya, as, ā, am, to be kept back or prohibited or hindered.

निषिध ni-shidha, ās, m. pl., N. of a people; (various reading for nishadha; cf. naiśhidha.)

निषू ni-shūd (ni-sūd), Caus. -shūdayati, -yitum, to kill, slay.

Ni-shūdana, am, n. killing, slaughter; [cf. ni-sūdana.]

निषेव ni-shev (ni-sev), cl. 1. A. -shevate, -shevītum, to wait upon, serve, attend, follow; attach or devote one's self to; to honour, worship, adore; to pursue, practise, perform, observe, cultivate; to frequent, inhabit, visit; to enjoy; to employ.

Ni-sheva, as, ā, am, practising, exercising, following, devoted to [cf. hrī-n°]; (ā), f. exercising, practice, service; worship, adoration.

Ni-shevaka, as, ā, am, practising, following, devoted to; frequenting, inhabiting; enjoying.

Ni-shevaṇa, am, n. waiting on, serving, service, attaching one's self to, worshipping, worship, adoration; practice, performance, adherence to; living in, inhabiting, enjoying, using, use, familiarity with.

Ni-shevaṇīya, as, ā, am, to be served or attended to, to be followed or observed; to be obeyed.

Ni-shevita, as, ā, am, visited, frequented; observed, practised; served, honoured, obeyed.

Ni-shevitavya, as, ā, am, to be practised or observed; to be used or enjoyed; (also read ni-sevitavya.)

Ni-shevitri, tā, trī, tri, one who attaches or devotes himself to anything, an observer, practiser, cultivator, &c.

Ni-shevin, ī, tñī, ṭ, practising, observing, enjoying.

Ni-shevyā, as, ā, am, to be observed, to be honoured, to be visited or frequented; to be enjoyed.

निष्क nishk (probably a Nominal verb artificially formed fr. nishka below),

cl. 10. A. nishkayate, &c., to measure, weigh.

Nishka, as, am, m. n. (said to be fr. rt. sad with preposition ni and affix ka), a golden ornament for the neck or breast; a golden ornament of a certain weight, used as money; a weight of gold varying in value at different times, = 1 Dināra of 32 small or 16 large Rettis, = 1 Karsha or Su-varṇa of 16 Māshas, = 1 Pāla of 4 or 5 Su-varṇas, = 1 larger Pāla or Dināra variously reckoned at 108 or 150 Su-varṇas, = 4 Māshas, = 16 Drammas; a weight of silver of 4 Su-varṇas; gold in general, a golden vessel; (as), m. a Candāla; (ā), f. a measure of length; [cf. naiśhika, naiśhikaṣatika, naiśhika-sahasrika.] — **Nishka-kaṇṭha**, as, ī, am, wearing a golden ornament round the neck; (am), n. a golden ornament of the neck. — **Nishka-griva**, as, ā, am, Ved. wearing a gold ornament round the neck.

Nishkin, ī, tñī, ṭ, Ved. having an ornament round the neck.

निष्करादक nish-kaṇṭaka, as, ā, am, = a-kaṇṭaka, thornless, free from thorns or enemies; free from danger or trouble.

निष्कराड nish-kaṇṭha, as, m. a species of tree, Capparis Trifoliata.

निष्कनिष्ठ nish-kanishṭha, as, ā, am, or nishkanishṭhaka, as, ā, am, having the little finger stretched out.

निष्कन्द *nish-kanda*, *as*, *ā*, *am*, without edible or esculent roots, having no bulbous roots.

निष्कपट *nish-kapaṭa*, *as*, *ā*, *am*, guileless, free from deceit or fraud.

निष्कम्प *nish-kampa*, *as*, *ā*, *am*, not shaking, not tremulous, motionless, immovable. — *Nishkam-pa-tā*, *f.* motionlessness, immovableness.

निष्कम्भ *ni-shkambha* in *vajra-nishkambha*, *as*, *m.*, *N.* of one of the sons of Garuḍa. *Ni-shkambhu*, *us*, *m.*, *N.* of a particular divine being (= Viśva).

निष्करुण *nish-karuṇa*, *as*, *ā*, *am*, pitiless, unmerciful, merciless, cruel. — *Nishkaruṇi-kṛita*, *as*, *ā*, *am*, rendered pitiless, made or become heartless or cruel.

निष्करुष *nish-karuṣa*, *as*, *ā*, *am*, not dirty, free from dirt.

निष्कर्तृ *nish-kartri*, *tā*, *m.*, *Ved.* = *ish-kartri*, p. 143, col. 1.

निष्कर्मेन *nish-karman*, *ā*, *ā*, *a*, inactive; exempt from or neglecting religious or worldly acts, &c.

निष्कर्ष *nish-karsha*, &c. See under *nish-kriṣh*, col. 3.

निष्कल *nish-kala*, *as*, *ā*, *am*, without parts, undivided, indivisible; waned, diminished, decayed; impotent, seedless, barren; maimed, infirm; (*as*), *m.* a receptacle; pudendum muliebre; *N.* of Brahmā; a fancied personification of Brahmā for religious ceremonies; (*ā* or *i*), *f.* an elderly woman past childbearing or in whom menstruation has ceased. — *Nishkala-tva*, *am*, *n.* undividedness, indivisibility, the state of the absolute Brahma.

निष्कलङ्क *nish-kalanaka*, *as*, *ā*, *am*, stainless, spotless, sinless, immaculate, unblemished. — *Nishkalanaka-tīrtha*, *am*, *n.*, *N.* of a sacred bathing-place.

निष्कल्मष *nish-kalmasha*, *as*, *ā*, *am*, spotless, sinless. — *Nishkalmashi-bhūta*, *as*, *ā*, *am*, become spotless or sinless.

निष्कषाय *nish-kashāya*, *as*, *ā*, *am*, free from dirt or impure passions; (*as*), *m.*, *N.* of the thirteenth Arhat of the future Ut-sarpiṇi.

निष्कस *nish-kas* (*nis-kas*), sometimes incorrectly spelt *nish-kas*, *Caus.* *-kāsayati*, *-yitum*, to drive out, expel, turn out.

Nish-kāsa, *as*, *m.* exit, egress; a portico, veranda, (wrongly spelt *nish-kāsa*); the day-break; waning, disappearance; (also a wrong reading for *nish-kāsha*, q. v.)

Nish-kāṣita, *as*, *ā*, *am*, expelled, dismissed, turned out; gone forth or out, issued; placed, deposited; placed over, appointed, stationed; reviled, reproached; opened out, blown, expanded.

Nish-kāṣin, *i*, *inī*, *i*, who or what expels; (*inī*), *f.* a female slave not restrained by her master.

निष्काम *nish-kāma*, *as*, *ā*, *am*, desireless, free from wish or desire, disinterested, unselfish; (*am*), *ind.* without wish or desire; unwillingly. — *Nishkāma-dārin*, *i*, *inī*, *i*, acting disinterestedly or without desire, unselfish in one's conduct.

निष्कारण *nish-kāraṇa*, *as*, *ā*, *am*, causeless, needless, unnecessary; free from motive, disinterested, groundless, without a reason, not proceeding from any cause; (*am*), *ind.* without any special motive, without a reason, causelessly, without any secondary view; [*cf.* *ni-kāraṇa*]. — *Nishkāraṇa-vairin*, *i*, *inī*, *i*, groundlessly hostile.

निष्कारुष *nish-karuṣa*, *as*, *ā*, *am*, of a noble race, not degraded (?).

निष्कालक *nish-kālaka*, *as*, *m.* a penitent shaven and smeared with ghee or clarified butter.

निष्कालन *nish-kālana*, *as*, *m.* (*fr.* *kal* with *nis*), driving away (cattle).

निष्कालिक *nish-kālīka*, *as*, *ā*, *am*, one who has no more time (to live), one whose time is over or whose term of life is elapsed; (*am*), *ind.* without delay.

निष्काश *nish-kāśa*, *as*, *m.* issue, egress; a portico, veranda; [*cf.* *nish-kāśa*].

Nish-kāśita, *as*, *ā*, *am*. See *nish-kāśita*, col. 1.

निष्काष *nish-kāsha*, *as*, *m.* (*fr.* *rt.* *kash* with *nis*), *Ved.* the scrapings from a caldron or pan; (also written *nish-kāsa*.)

निष्किञ्चन *nish-kiñcana*, *as*, *ā*, *am*, having nothing, very poor. — *Nishkiñcana-tva*, *am*, *n.* poverty, indigence.

निष्क्रीय *nish-kriya*, *ās*, *m.* *pl.* (*fr.* *nish-kira*, which is *fr.* *rt.* *i.* *kṛi* with *nis*), *N.* of a race.

निष्किल्बिष *nish-kilbiṣa*, *as*, *ā*, *am*, sinless, faultless; [*cf.* *ni-kilbiṣa*].

निष्कुट *nish-kuṭa*, *as*, *m.* a pleasure-grove near a house, (in this sense also *am*, *n.*); a field; the hollow of a tree [*cf.* *nish-kuha*]; a door; the female apartments, Zenana; *N.* of a country (?); (*am*), *n.*, *N.* of a hole of a peculiar form in the frame of a bedstead; (also read *nish-kuha*.)

Nish-kuṭi, *is*, *i*, *f.* large cardamoms; [*cf.* *nish-truṭi*].

Nishkuṭikā, *f.*, *N.* of one of the Mātṛis attending on Siva.

निष्कुतूल *nish-kutūhala*, *as*, *ā*, *am*, having no curiosity, incurious.

निष्कुम्भ *nish-kumbha*, *as*, *m.* = *ni-kumbha*, Croton Polyandrum; (*ā*), *f.*, *N.* of the mother of the Magas.

निष्कुल *nish-kula*, *as*, *ā*, *am*, having no family or kindred, left alone in the world; *nish-kulam* *kṛi*, to make (any one) without family, cut off entirely, exterminate. — *Nishkula-tā*, *f.* loss of family, dying out, perishing. — *Nishkulā-kṛi* or *nishkuli-kṛi*, *cl.* 8. P. *-karoti*, *-kartum*, to exterminate one's family; to strip off the husk, to husk, shell. — *Nishkulā-kṛitya*, *ind.* having stripped off the husk; (also read *nishkulā-kṛitya*). — *Nishkuli-kṛitya*, *ind.* having husked or shelled; (also read *nishkuli-kṛitya*.)

Nish-kulina, *as*, *ā*, *am*, of low family, plebeian.

निष्कुष *nish-kush* (*nis-kush*), *cl.* 9. P. *-kushyāti*, *-koshitum* and *-koshṭum*, to pull off or out, strip off, tear off or out, extract; to injure or hurt by tearing; to husk, shell.

Nish-kushāta, *as*, *ā*, *am*, torn off, stripped off, extracted, forced or drawn out, torn, lacerated; expelled; (*as*), *m.*, *N.* of a Marut; (also read *nish-karshin*.)

Nish-kosha, *as*, *m.* tearing out, stripping off the husk, shelling.

Nish-koshāṇa, *am*, *n.* tearing off or out, stripping off, drawing out, extracting, extirpating; taking away, husking, shelling.

Nish-koshāṇaka, *as*, *ā*, *am*, fit for picking, used as a picker, serving for a tooth-pick.

Nish-koshitavya, *as*, *ā*, *am*, to be stripped off or extracted, to be forced or drawn out; to be taken away; to be expelled.

निष्कुह *nish-kuha*, *as*, *m.* = *nish-kuṭa*, the hollow of a tree.

निष्कूज *nish-kūja*, *as*, *ā*, *am*, noiseless, soundless.

निष्कूट *nish-kūṭa*, *as*, *ā*, *am*, free from deceit or fraud, guileless.

निष्कृ *nish-kṛi* (*nis-kṛi*), *cl.* 8. P. A. *-ka-*

roti, *-kurute*, *-kartum*, to bring out, extract (*Ved.*); to take away, do away, remove, expel, exclude, drive away; to break in pieces, destroy; to prepare, equip, arrange, accomplish, finish; to absolve, acquit; to restore, cure.

Nish-kāraṇa, *am*, *n.* removing, taking away, doing away; killing, slaughter.

Nish-kṛita, *as*, *ā*, *am*, done away, taken away, removed, expelled; absolved, pardoned, acquitted; disregarded; (*am*), *n.* expiation, atonement; a fixed place, place of rendezvous.

Nish-kṛiti, *is*, *f.* expiation, atonement; absolution, pardon; acquittance, compensation, discharge of a debt or obligation; removal, doing away; restoration, cure; escaping from, avoiding; disregarding, neglecting; (*Nishkṛiti* personified is a sister of Lobha and daughter of Dambha by Mayā); bad conduct, roguery, (various reading for *ni-kṛiti*); (*is*), *m.* a form of Agni.

निष्कृत *nish-kṛit* (*nis-kṛit*), *cl.* 6. P. *-kṛināti*, *-kartitum*, to cut off, to cut out; to divide, separate; to cut through, hew asunder, massacre; to loosen.

निष्कृप *nish-kṛipa*, *as*, *ā*, *am*, pitiless, merciless, cruel.

निष्कृष *nish-kṛish* (*nis-kṛish*), *cl.* 1. P. *-karshati*, *-karshṭum* and *-krashtum*, to draw out, extract; to tear out, tear in pieces, rend asunder; *Caus.* *-karshayati*, *-yitum*, to tear in pieces, destroy, annihilate.

Nish-karsha, *as*, *m.* drawing out, extracting; the essence of anything, chief point, main point; measuring; certainty, ascertainment; (*āt*), *ind.* succinctly.

Nish-karshāṇa, *am*, *n.* drawing out, extracting; pulling off, drawing off, taking off; deducting.

Nish-karshin, *i*, *m.*, *N.* of one of the Maruts.

Nish-kṛiṣṭa, *as*, *ā*, *am*, drawn forth, pulled out, extracted.

निष्केवल *nish-kevala*, *as*, *ā*, *am*, belonging exclusively.

Nish-kevalya, *as*, *ā*, *am*, belonging exclusively; *N.* of a particular Uktha (q. v.) connected with the midday oblation and belonging to Indra exclusively.

Nishkaivalya, *as*, *ā*, *am*, mere, pure, absolute.

निष्कौरव *nish-kaurava*, *as*, *ā*, *am*, deprived of or freed from the Kauravas.

निष्कौशाम्बि *nish-kauśambi*, *is*, *is*, *i*, one who has left Kauśambi.

निष्क्रम *nish-kram* (*nis-kram*), *cl.* 1. P. A. *-lerāmati*, *-kramate*, *-kramitum* or *-krāmitum*, to go out, come forth, go from home, depart; to make an exit from the stage: *Caus.* *-krāmayaṭi*, *-yitum*, to cause to go out or depart, to drive out, expel, to deliver.

Nish-krama, *as*, *m.* going out, coming forth; departing from (with *abl.*); exit; degradation, loss of caste, inferiority of tribe, family, &c.; any intellectual faculty (as intelligence, attention, comprehension, &c.).

Nish-kramaṇa, *am*, *n.* going forth or out; taking a child for the first time out of the house in the fourth month after birth to see the sun, (considered as an essential ceremony, Manu II. 34.)

Nish-kramaṇikā, *f.* the ceremony of taking a child out of the house for the first time in its fourth month to see the sun.

Nish-kramaṇita, *as*, *ā*, *am*, a child taken out for the first time in the fourth month after birth.

Nish-kramya, *ind.* having gone out, going forth.

Nish-kṛānta, *as*, *ā*, *am*, gone out, departed, come forth; (in dramatic language) exit, exeunt.

निष्क्रय *nish-kraya*. See *nish-kṛi*, p. 508.

निष्क्रिय *nish-kriya*, *as*, *ā*, *am*, inactive; abstaining from ceremonial rites, not performing religious ceremonies; (*am*), *n.* a term for Brahma or the Supreme Spirit. — *Nishkriya-tā*, *f.* inactivity,

idleness, negligence. — *Nishkriyātma-tā* ('*ya-āt*'), f. non-performance of appointed acts, habitual neglect of prescribed duties, inactivity, laziness, idleness.

निष्क्री *nish-kri* (*nis-kri*), cl. 9. P. A. -*kri-nāti*, -*nite*, -*kretum*, P. to buy off, to redeem or ransom from (with abl.); A. to redeem or ransom one's self.

Nish-kraya, as, m. redemption, ransom; reward; price, hire, wages; acquittance.

Nish-krayapa, as, i, am, redeeming, ransoming; (am), n. redemption, ransom.

Nish-kriti, is, f., Ved. redeeming, redemption.

निष्क्रोध *nish-krodha*, as, ā, am, free from wrath, not angry, not angry with (with gen.).

निष्कलेश *nish-kleśa*, as, ā, am, (with Buddhists) free from (ten) moral faults. — *Nishkleśa-leśa*, as, ā, am, not suffering the least pain, quite happy.

निष्कष *nish-kvath* (*nis-kvath*), Caus. -*kvāthayati*, -*yitum*, to boil down, thicken by boiling. *Nish-kvātha*, as, m. a decoction, broth, soup.

निष्खन *nish-khan* (*nis-khan*), cl. 1. P. A. -*khanati*, -*te*, -*khanitum*, to dig out.

निष्खिदम् *nish-khidam*, Ved. probably for *ni-khidam*, an inf. form of *ni-khid*.

निष्कृन् *nish-ṭakvan*, ā, arī, a (fr. rt. *tak* with *nis*), Ved. escaping (?).

निष्प *nish-ṭap* (*nis-ṭap*), cl. 1. P. -*ṭapati*, -*ṭaptum*, to singe, scorch; to heat thoroughly, anneal, to purify by heat, free from impurities; to roast; to fry; to toast.

Nish-ṭapana, am, n. burning.

Nish-ṭapta, as, ā, am, burnished, made bright; well cooked, well dressed or done.

निष्फर्क *nish-ṭarkya*, as, ā, am (fr. rt. *tark* with *nis*), Ved. to be opened by unscrewing, to be loosened by untwisting.

निष्पैश्य *nishṭa-vaiśya*, as, m., N. of a man.

निष्पानक *ni-shṭānaka*, as, m. (fr. rt. *stan* with *ni* = *nis*), roar, murmur, murmuring, rustling; (as, ā, am), speaking loud; causing to cry.

निष्पामि *nishṭigri*, f., Ved., N. of the mother of Indra.

निष्पूर *nish-ṭur*, ūr, ūr, ūr (fr. rt. *ṭri* with *nis*), Ved. one who has no conqueror, unconquered; (Sāy.) an overcomer of enemies.

निष्प *nishṭya*, as, ā, am (fr. *nis*), Ved. external, foreign, strange; exotic, coming from abroad; (as), m. a man of one of the outcast or barbarous tribes, a Cāṇḍāla, a Mlecchā; (ā), f. a particular Nakṣatra also called Svātī.

निष् *ni-shṭha*, as, ā, am (fr. rt. *sthā* with *ni* or in some senses with *nis*), staying or being in or on, situated on, grounded on; depending on, resting on, referring to, relating to; intent on, devoted to, attached to, practising; versed in, skilled in; believing in; (1. *ni-shṭhā*), f. position, condition, state, stand-point, basis, foundation; devotion or attachment to, uniform practice or profession; excelling in, conversancy with, skill, eminence, excellence, perfection; believing in, faith; conclusion, end, termination, (sometimes at the end of adj. comp., e.g. *apāhṛanta-nishṭha*, as, ā, am, ending in a fall); the end or catastrophe of a drama, conclusion of a fable, accomplishment, completion; culminating point; disappearance, destruction, death, fixed time of life; fixed or certain knowledge, ascertainment, certainty; a technical term for the past participle affixes *ta* and *taṭat* (or with their indicatory letters *kta* and *ktavatu*); asking, begging; suffering, trouble, distress, anxiety. — *Nishṭhā-gata*, as, ā, am,

gone to perfection, attaining perfection, (a term applied to a class of Buddhist deities). — *Nishṭhānta* ('*ṭhā-ant*'), as, m. end, conclusion. — *Nishṭhā-vat*, ān, atī, at, possessed of complete knowledge, perfect, complete, consummate, fulfilling all religious duties.

2. *ni-shṭhā*, ās, ās, am (*ni* for *nis*), Ved. excelling, eminent, leading; staying or being in (= *ni-shṭha*); (ās), m. a leader, guide; (Sāy.) station, position.

Ni-shṭhāna, am, n. sauce, condiment.

Nishṭhānaka, as, m., N. of a Nāga.

Ni-shṭhāva, as, ā, am (*ni* for *nis*), Ved. concluding, deciding.

Ni-shṭhita, as, ā, am (*ni* may be for *nis*), staying in, being in or on; engaged in, attached to, devoted to; versed in, skilled in, conversant with; firm, fixed; certain, ascertained.

निष्पि *ni-shṭhiv* or -*shṭhiv*, cl. 1. and 4. P. -*shṭhivati*, -*shṭhivati*, -*shṭhevītum*, to spit, spit out, eject from the mouth.

Ni-shṭhiva, as, am, m. n. spitting, spitting out.

Ni-shṭhivana or *ni-shṭhivita*, am, n. spitting, spitting out, ejecting anything from the mouth.

— *Nishṭhivana-sarāva*, as, am, m. n. a spitting-box, spittoon.

Ni-shṭheva, as, ā, am, m. f. n. or *nishṭheva*, am, n. spitting, spitting out, ejecting anything from the mouth.

Ni-shṭhyūta, as, ā, am, spit out, ejected from the mouth, cast or thrown out; uttered; directed, despatched (?).

Ni-shṭhyūti, is, f. spitting, spitting out; (less correctly written *ni-shṭhyūti*.)

निष्पूर *ni-shṭhura*, as, ā, am (said to be fr. rt. *sthā*), hard, rough, rugged; harsh, coarse, gruff, cruel, severe, austere; contemptuous (as speech).

— *Nishṭhura-tā*, f. or *nishṭhura-tva*, am, n. harshness of speech, coarseness, reviling, abuse.

Nishṭhura, as, m., N. of a man.

Nishṭhurika, as, m., N. of a Nāga.

Nishṭhūrīn, ī, īpī, ī, rough, coarse; [cf. *sthūrīn*, *sthūla*.]

निष्पूति *ni-shṭhyūti*. See above.

निष्प *ni-shṇa*, as, ā, am (fr. rt. *snā* with *ni*), clever, skilful, experienced; [cf. *ni-śna*, *nadi-shna*.]

Ni-shṇāta, as, ā, am, deeply versed in, skilful, clever, conversant, learned; perfect, superior; (in law) agreed upon.

निष्पक्व *nish-pakva*, as, ā, am (fr. rt. *paṭ* with *nis*), decocted, infused, boiled.

निष्पङ्क *nish-panka*, as, ā, am, free from mud or filth, pure.

निष्पत *nish-pat*, cl. 1. P. -*patati*, -*patitum*, to fly out of (with abl.), rush out, jump out, hasten out, come forth, issue, depart; to fall out; to fly away; to spring from: Caus. -*pātayati*, &c., to cause to fall out or fly out; to ruin; to destroy.

Nish-patat, an, antī, at, issuing, going forth or out.

Nish-patana, am, n. going quickly forth, rushing out; issuing quickly.

Nish-patishnu, us, us, u, rushing or running out, hastening out.

निष्पताक *nish-patāka*, as, ā, am, having no flag or banner. — *Nishpatāka-dhvaṇa*, as, m. a flag-staff without a banner.

निष्पतिमुता *nish-pati-sutā*, f. having no husband and no sons.

निष्पति *nish-patti*. See 2. *nish-pad*, col. 3.

निष्पत्र *nish-patra*, as, ā, am, having no leaves, leafless; without feathers, unfeathered; [cf. *a-nishpatram*]; (as, am), m. n. (?), the clove tree.

Nish-patraka, as, ā, am, leafless; (*ikā*), f. the plant *Capparis Aphylla* (see *karira*).

Nish-patraya, Nom. P. -*patrayati*, &c., to deprive of leaves, make leafless.

Nishpatrā-kri, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to pierce with an arrow so that the feathers come through on the other side. — *Nishpatrā-kriti*, is, f. causing excessive bodily pain.

निष्पद् 1. *nish-pad* or *nishpād*, -*pāt*, -*padī*, -*pāt*, footless, having no feet.

Nish-pada, as, ā, am, having no feet. — *Nish-pada-yāna*, am, n. a vehicle moving without feet (as a ship &c.).

निष्पद् 2. *nish-pad*, cl. 4. A. -*padyate*, -*pattum*, to come forth from, issue, spring from, spring up, arise, be produced, be accomplished, be brought about or effected; to be prepared; to become ripe, ripen: Caus. -*pādayati*, -*yitum*, to produce, bring about, accomplish, effect, perform; to make ripe, cause to ripen.

Nish-patti, is, f. going forth or out, birth, production; completion, conclusion, termination, consummation.

3. *nish-pad*, t, f., Ved. excrement; (according to Sāy. = *nir-gacchat*.)

Nish-panna, as, ā, am, gone forth or out, sprung up, arisen, born, descended, produced, brought about, effected, completed, concluded, accomplished, done, finished, ready.

Nish-pādaka, as, ikā, am, performing, accomplishing, effective. — *Nishpādaka-tva*, am, n. effectiveness, power of achieving.

Nish-pādana, am, n. doing, effecting, accomplishing; concluding; producing, causing, engendering.

Nish-pādita, as, ā, am, done, effected, made, produced, prepared, achieved.

Nish-pādya or *nish-pādaniya* or *nish-pādītavya*, as, ā, am, to be effected or accomplished, capable of being performed, achievable.

Nish-pādyamāna, as, ā, am, being effected or done, being in the course of accomplishment or completion.

निष्पन्द *ni-shpanda*, as, ā, am (*ni* for *nis* + *spanda*), motionless, immovable.

निष्पारक्रम *nish-parākrama*, as, ā, am, destitute of power or prowess, powerless, weak.

निष्परिकर *nish-parikara*, as, ā, am, without preparations.

निष्परिग्रह *nish-parigraha*, as, ā, am, without property, having no property; (as), m. an ascetic without family or dependants.

निष्परिच्छद *nish-paricchada*, as, ā, am, having no retinue or train, without a court.

निष्परिदाह *nish-paridāha*, as, ā, am, not liable to be burnt, incombustible.

निष्परिक्ष *nish-pariksha*, as, ā, am, not examining or testing accurately.

निष्परिहार *nish-parihāra*, as, ā, am, not avoiding; not observing caution; (am), ind. not so as to avoid.

निष्पयेन *nish-paryanta*, as, ā, am, having no limits, boundless, unbounded.

निष्पवण *nish-pavaṇa*. See *nish-pū*, p. 509.

निष्पा 1. *nish-pā* (*nis-pā*, see rt. 1. *pā*), cl. 1. 2. P. -*pīati* or -*pīati*, -*pīti*, -*pātum*, Ved. to drink out, drink up, drink from (with abl.), to empty by drinking, exhaust.

Nish-pāna, am, n. drinking out, drinking up. *Nish-pīta*, as, ā, am, drunk up, dried up, sucked up, exhausted.

निष्पा 2. *nish-pā* (*nis-pā*, see rt. 3. *pā*), cl. 2. P. -*pāti*, -*pātum*, to defend from (with abl.).

निष्पादक nish-pādaka, &c. See under 2. nish-pad, p. 508, col. 3.

निष्पाप nish-pāpa, as, ā, am, free from sin, sinless, guiltless.

निष्पार nish-pāra, as, ā, am, without boundaries, unlimited.

निष्पालक nish-pālaka, as, ā, am, without protector or guardian, unprotected.

निष्पिष्ट nish-piś (nis-piś), cl. 6. P. A. -piśati, -te, -peṣitum, Ved. to tear the flesh of an animal from the skin.

निष्पिष nish-pish (nis-pish), cl. 7. P. -pinashṭi, -peṣṭum, to grind, crush, pound, bruise, triturate; to rub, rub the hands; to gnash the teeth: Caus. -peṣayati, -yitum, to destroy.

Nish-pishṭa, as, ā, am, ground, pounded, pulverized, bruised, crushed, reduced to dust or powder; beaten, oppressed.

Nish-pesha, as, m. or nish-peshana, am, n. rubbing together, grinding, pulverizing, bruising; striking, clashing, hitting or throwing against; the noise or sound produced by striking or clashing; [cf. nishpeṣhka.]

निष्पीड nish-piḍa, as, ā, am, pressed out? (probably incorrect for nish-pīta), sucked out.

निष्पीत nish-pita. See 1. nish-pā, p. 508.

निष्पुङ्गल nish-puṅgala or nish-pungala, as, ā, am, without personality (?); [cf. puṅgala, puṅgala.]

निष्पुत्र nish-putra, as, ā, am, sonless, childless.

निष्पुराण nish-purāṇa, as, ā, am, not existing before, new.

निष्पुरुष nish-purusha, as, ā, am, deprived of men, without males, unpeopled, desolate; not having produced male children; not male, feminine, neuter; (as), m. a eunuch or impotent man; a coward; [cf. nishpurushya.]

निष्पुलाक nish-pulāka, as, ā, am, free from chaff or rather from bad or useless grain; (as), m., N. of the fourteenth Arhat of the future Utsarpiṇi. — Nishpulāki-kṛta, as, ā, am, freed from chaff.

निष्पू nish-pū (nis-pū), cl. 9. P. A. -punāti, -punite, -pavitum, to cleanse, purify; to winnow, fan. Nish-pavana, am, n. winnowing, fanning.

Nish-pāva, as, m. fanning, winnowing, cleaning corn, &c.; the wind caused by the winnowing sieve or basket; wind, air; straw, chaff (?) = kaḍangaka or kaḍanga; a legume, a pod; a species of pulse, Phaseolus Radiatus; Dolichos Sinensis or a similar kind, = rāja-mūsha, = valla, = sitaśimbika, = śimbikā, = śveta-simbī, = bola, = śimī, i. e. śimbī; (i or is), f. a species of pulse, commonly vāḍā, of which there are two kinds, a green and a white one; (as, ā, am), indubitable, certain.

Nish-pāvaka, as, m. a species of pulse, = valla or śveta-simbī; (ikā), f., cf. nakha-n°, vṛtta-n°.

Nish-pāvala, an adj. formed fr. nish-pāva, Pāṇini V. 2, 97.

निष्पृ nish-prī or nish-prī (nis-prī), cl. 3. 9. P. -piparti, -priṇāti, -paritum or -paritum, to bring out, help out, extricate; to fill: Caus. -pārayati, -yitum, to lead or bring out, help out, extricate. Nish-pūrta, as, ā, am, poured out; filled.

निष्पौरुष nish-paurusha, as, ā, am, devoid of manhood, unmanly; (also written nish-paurusha.)

निष्प्रकम्प nish-prakampa, as, ā, am, immovable, motionless; (as), m., N. of one of the Saptarshis in the thirteenth Manv-antara.

निष्प्रकारक nish-prakāraka, as, ā, am, without distinction of species or kind, without specification.

निष्प्रकाश nish-prakāśa, as, ā, am, not transparent, not clear, lightless, dark.

निष्प्रचार nish-pracāra, as, ā, am, not going or moving away, remaining in one's place; concentrated or fixed upon one point (as mind).

निष्प्रणय nish-praṇaya, as, ā, am, without affection, cold.

निष्प्रताप nish-pratāpa, as, ā, am, void of dignity, mean, base.

निष्प्रतिकार nish-pratikāra. See nish-pratikāra below.

निष्प्रतिक्रिय nish-pratikriya, as, ā, am, incurable, irremediable, what cannot be remedied.

निष्प्रतिग्रह nish-pratigraha, as, ā, am, not accepting gifts. — Nishpratigraha-tā, f. the state of not accepting gifts, not taking presents.

निष्प्रतिघ्न nish-pratigha, as, ā, am, not impeded by obstacles, unhindered, unimpeded.

निष्प्रतिद्वन्द्व nish-pratidvandva, as, ā, am, without adversaries or enemies, unopposed; having no match, matchless, unequalled.

निष्प्रतिपक्ष nish-pratipaksha, as, ā, am, having no adversary, without an opponent. — Nishpratipaksha-tā, f. the state of having no adversary.

निष्प्रतिभ nish-pratibha, as, ā, am, having no splendor, deprived of splendor; stupid, frigid, dull, apathetic, ignorant.

निष्प्रतिभान nish-pratibhāna, as, ā, am, not bold, cowardly, pusillanimous.

निष्प्रतिकार nish-pratikāra, as, ā, am, without obstacles, unobstructed, uninterrupted; (am), ind. unobstructedly, uninterruptedly.

निष्प्रतीप nish-pratipa, as, ā, am, not turned backwards, directed forwards, looking straight-forwards; nishpratipam darśanam, an untroubled or unconcerned look.

निष्प्रत्युह nish-pratyūha, as, ā, am, unobstructed, unimpeded, irremediable; (am), ind. without hindrance or obstacle, freely.

निष्प्रधान nish-pradhāna, as, ā, am, deprived of a chief, destitute of leaders.

निष्प्रपञ्च nish-prapañca, as, ā, am, without extension or diffusion; without deceit, pure, honest. — Nishprapañcātman ('ca-āt'), ā, m. an epithet of Śiva.

निष्प्रपतन nish-prapatana in dur-n°, q. v.

निष्प्रभ nish-prabha, as, ā, am, deprived of light or radiance, lustreless; gloomy, dark, obscure; (as), m., N. of a Dānava. — Nishprabha-tā, f. or nishprabha-tva, am, n. obscurity, gloominess, darkness.

निष्प्रभाव nish-prabhāva, as, ā, am, powerless. — Nishprabhāva-tā, f. or nishprabhāva-tva, am, n. powerlessness.

निष्प्रमाणक nish-pramāṇaka, as, ikā, am, wanting authority, without authority.

निष्प्रयत्न nish-prayatna, as, ā, am, abstaining from exertion or effort, inactive, inert.

निष्प्रयोजन nish-prayojana, as, ā, am, without motives, not influenced by any motive; causeless, groundless, reasonless; useless, without an object; needless, unnecessary, uncalled for; (am), ind. causelessly, unnecessarily, without reason; (also

written nish-prayojana.) — Nishprayojana-tā, f. or nishprayojana-tva, am, n. uselessness.

निष्प्रवण nish-pravaṇi, is, is, i, or nish-pravāṇi, is, is, i, or nish-pravāṇa, as, i, am, fresh from the loom, quite new and unbleached (as cloth or linen).

निष्प्राण nish-prāṇa, as, ā, am, one whose breath has departed, breathless, lifeless, dead, quite exhausted. — Nishprāṇa-tā, f. lifelessness.

निष्प्रीति nish-prīti, is, is, i, joyless, feeling no pleasure.

निष्प्राव nish-plāva in kaṭu-n°, incorrectly for nish-pāva under nish-pū, col. 1.

निष्फल nish-phala, as, ā, am, bearing no fruit, fruitless, unfruitful, barren, useless, unprofitable, vain; meaningless; unproductive, seedless, impotent; (ā or i), f. a woman past childbearing or in whom menstruation has ceased, (also read nishkalā); (ā), f. a species of Momordica. — Nishphala-tva, am, n. unfruitfulness, unproductiveness. — Nishphalī-kṛitya, ind. having made unfruitful.

Nish-phalaya, Nom. P. nishphalayati, &c., to make unfruitful, to render fruitless.

निष्फेन nish-phena, as, ā, am, foamless, without foam; (also written nish-phena.)

निष्शय nish-shyanda, ni-shyandin. See ni-syanda, ni-syandin, p. 510, col. 3.

निष्शूत ni-shyūta, as, ā, am (fr. rt. siv with ni), sewn on.

निष्शपित nishshapin, i, iṇi, i (according to the Nirukta fr. nis + sapa = pasa), Ved. libidinous, lustful.

निष्शह nish-shah or nish-shāh, t, t, t, Ved. overpowering, expelling; (Sāy. = nishśāryatṛt.)

निस् nis, ind. (as a preposition or prefix to verbs and their derivative nouns, expressing) out, forth, outward, out of, out from, away, away from; (nis is used as an independent and separable adverb in Atharva-veda VI. 18, 3; VII. 115, 3; XVI. 2, 1.) Nis is also prefixed to nouns, not immediately connected with verbs, in the sense 'out of', 'away from' [cf. nir-vana], but more commonly in the sense of a privative or negative adverb = 3. a, 'no', 'not', 'without'. In this latter signification it may form either negative substantives (e. g. fr. artha, advantage, nir-artha, disadvantage) or more frequently adjectives (e. g. fr. mala, a stain, nir-mala, stainless). Nis is liable to be euphonically changed to nir, nish, nis, nish or ni [cf. ni-rasa, &c.] according to the letter which follows it.

निसङ्कष ni-sankaksha. See nish-sankaksha.

निसञ्ज ni-saijña for nish-saijña, q. v.

निसम्प्रात ni-sampāta, as, m. midnight; (also nish-sampāta.)

निसर ni-sara, as, m., Ved. (according to Mahl-dhara) a noun of agency fr. rt. sri with ni.

निसर्ग ni-sarga. See under ni-srj, p. 510.

निसर्प ni-sarpa, as, m. (fr. rt. srj with ni). See naisarpa, p. 518, col. 2.

निसिन्धु ni-sindhu, us, or nisindhuka, as, m. a species of shrub, Vitex Negundo (= nirguṇḍī); [cf. sindhu, sindhuka, sindhu-vāra.]

निसुन्द ni-sunda, as, m., N. of an Asura slain by Kṛishṇa; [cf. sunda, upa-sunda.]

निसुम्भ ni-sumbha. See ni-sumbha, p. 505.

निःसुष ni-susūsh, ūs, ūs, ūs (fr. the Desid. of rt. su with ni). See Pāṇini VIII. 3, 117, and cf. abhi-susūsh.

निसूदक ni-sūdaka, as, ā, am (fr. rt. sūd with *nī*), one who kills, a killer, destroyer.

Ni-sūdana, as, ā, am, killing, destroying, a destroyer, (at the end of a comp.); (am), n. killing, destroying, slaughter; (often incorrectly ni-shūdana.)

निसृ ni-sri, cl. 1. P. -sarati, -sartum, to go forth, (apparently only occurring in the derivative below.)

Ni-srita, as, ā, am, = *niḥ-srita*, q. v., gone forth, gone away, disappeared; (ā), f. the plant Ipomoea Turpethum (= *tri-vritā*); N. of a river; (a various reading for *niś-citā*.)

निसृज् ni-srij, cl. 6. P. -srijati, -srashtum, to let go, set free, dismiss, (apparently only used in the derivatives below.)

Ni-sarga, as, m. evacuation, voiding excrement; giving away, presenting, bestowing, granting, showing a favour; a grant; relinquishment, abandoning, setting free; creation; the natural state, nature, natural character, natural condition or form; exchange, barter; *nisargena* or *nisargāt* or *nisarga-tas*, by nature, naturally, from one's natural state or condition. — **Nisarga-ja**, as, ā, am, innate; inborn, produced at creation, natural. — **Nisarga-bhinna**, as, ā, am, naturally distinct. — **Nisarga-vinita**, as, ā, am, naturally discreet. — **Nisarga-siddha**, as, ā, am, effected by nature, natural.

Ni-sriṣṭa, as, ā, am, dismissed, delivered, deposited, given, bestowed, emancipated; allowed, permitted; central, middle. — **Nisriṣṭārtha** (*ṭa-ar*), as, ā, am, any one to whom the management of an affair is intrusted; (as), m. a chargé d'affaires, envoy, ambassador; messenger, agent, manager.

निसेवितव्य ni-sevitavya for ni-shevitavya, q. v.

निसृक्ष nis-taksh, cl. 1. P. -takshati, &c., to form, create.

निसृत्त्व nis-tattva, as, ā, am, not comprehended in the twenty-four Tattvas or principles, (see *tattva*.)

निसृतनी ni-stanī, f. (according to some fr. *ni* + *stanī*, a small breast), a pill, bolus, a sort of force-meat ball.

निसृन्तु nis-tantu, us, us, u, having no offspring, childless.

निसृन्द nis-tandra, as, ā, am, or *nis-tandrī*, is, is, i, not lazy or listless, fresh, healthy.

निसृम्भ ni-stambha, as, ā, am, paralyzed, numbed, stiffened; stopped, fixed.

Ni-stambha. See *niḥ-stambha*, p. 482, col. 2.

निसृमस्क nis-tamaska, as, ā, am, free from darkness, not gloomy, light.

निसृरण nis-taraṇa, nis-tāra, &c. See under *ni-sri*, col. 2.

निसृर्क्ष nis-tarkya, as, ā, am, unimaginable, inconceivable.

निसृर्हण nis-tarhaṇa, am, n. (fr. rt. *trih* with *nī*), crushing, destroying, killing, slaughter.

निसृल nis-tala, as, ā, am, not flat, round, globular; trembling, shaking, moving; down, below.

निसृमिर nis-timira, as, ā, am, free from darkness, clear, light.

निसृति ni-stuti. See under *niḥ-stuti*, p. 482.

निसृद nis-tud, cl. 6. P. A. -tudati, -te, -tollum, to pierce, prick, sting.

Niś-toda, as, m. or *niśtodana*, am, n. pricking, piercing, stinging.

निसृष nis-tusha, as, ā, am, freed from

chaff or husk; (metaphorically) purified, cleansed; simplified. — **Niśtusha-kahira**, as, m. wheat. — **Niśtusha-ratna**, am, n. crystal.

Niś-tushita, as, ā, am, skinned, peeled, shelled, husked, made thin, pared; left, abandoned, deserted.

निसृष्टाकरटक nis-triṇa-kaṇṭaka, as, ā, am, cleared or freed from grass and thorns.

निसृ nis-tri, cl. 1. P. -tarati, -taritum, -taritum, to come forth from, to rescue or free one's self from, get out of, get clear of, escape, be saved; to pass over, pass, cross; to pass through; to pass or spend time; to accomplish, perform, fulfil, settle; to overcome, overpower, master; to expiate; *abhiyogam niś-tri*, to clear one's self from an accusation: Caus. *tārayati*, -yitum, to cause to pass over; to rescue, save, release, deliver, liberate; to overcome, overpower: Desid. *-tārishati*, -titarishati, -titarishati, to wish to cross or pass over. * *also niśtarhum*. R. P. 2. 575

Niś-taraṇa, am, n. going out or forth, coming out (of danger); crossing over or passing; rescue, releasing, deliverance, getting rid of or free from; means of success or rescue, an expedient, a plan.

Niś-tartavya, as, ā, am, to be overcome or conquered or overpowered.

Niś-tāra, as, m. crossing or passing over or across, getting rid of or away from, release, escape, rescue, preservation; final emancipation, salvation; means, expedient; payment, discharge of a debt, acquittance, requital. — **Niś-tāra-vija**, am, n. a means of crossing (the ocean of life), a cause of final liberation.

Niś-tāraka, as, ikā, am, rescuing, delivering; a saviour.

Niś-tāraṇa, am, n. passing or transporting over or across, overcoming, conquering; liberating.

Niś-tilīrshat, am, anti, at, desirous or anxious to cross (the ocean of life); wishing for salvation or liberation.

Niś-tirṇa, as, ā, am, rescued, delivered, saved.

निसृजेज् nis-lejas, ās, ās, as, deprived of strength or energy, destitute of fire or heat, powerless, impotent; spiritless, dull; obscure.

निसृतोय nis-toya, as, ā, am, deprived or destitute of water, waterless.

निसृत्यज् nis-tyaj, cl. 1. P. -tyajati, -tyak-tum, to drive away, expel.

निसृत्रंश nis-trāṇṣa, as, ā, am, fearless; (probably incorrect for *niś-triṇṣa* below.)

निसृत्रप nis-trapa, as, ā, am, shameless.

निसृत्रिंश nis-triṇṣa, as, ā, am (fr. *nis* + *triṇṣat*), more than thirty; merciless, unfeeling, unpitying, cruel (as a sword); (as), m. a sword, a scimitar, falchion, a sacrificial knife, (so called because more than thirty fingers in length). — **Niśtriṇṣa-dhārīn**, ī, m. a sword-bearer, a swordsman or soldier armed with a sword. — **Niśtriṇṣa-patraka**, as, ikā, m. f. a thorny species of Euphorbia, (Antiquorum or Tortilis). — **Niśtriṇṣa-bhṛt**, t, t, t, a sword-bearer.

Niśtriṇṣīn, ī, īnī, ī, bearing a sword, armed with a sword.

निसृट्टी nis-truṭī, f. cardamoms; [cf. *truṭi*, *niśh-kulī*.]

निसृत्रैगुण्य nis-traiguṇya, as, ā, am, destitute of the three qualities (viz. *sattva*, *rajas*, and *tamas*; see *guṇa*).

निसृत्रैपुष्पक niśtraīnapushpaka, as, m. (fr. *nis* + *straiṇa* + *pushpa*?), a species of thorn-apple.

निसृष ni-snāva, as, m. (fr. *ni-snu*?), residue of articles &c. after a sale or market.

निशेहफला niśheha-phalā. See *niḥsneha-phalā* under *niḥ-sneha*, p. 482, col. 2.

निस्यन्द 1. *ni-spanda*, as, m. (fr. rt. *spand* with *nī*), throbbing, trembling motion.

निस्यन्द 2. *ni-spanda*, as, ā, am (fr. *ni* for *nī* + *spanda*), immovable, still, steady; [cf. *nī-shpanda*.] — **Niśpanda-tva**, am, n. immovableness.

निस्युग ni-sprīś, k, k, k, Ved. confiding; caressing, fondling.

निस्युह ni-sprīha. See *niḥ-sprīha*, p. 482.

निस्यन्द *ni-syanda* or *ni-shyanda*, as, ā, am (fr. rt. *syand* with *nī*, or *nī* for *niś*), flowing or trickling down, dripping, dropping; (as), m. a trickling or flowing down, oozing, issuing, streaming, dripping, distilling; a discharge (of any fluid), a flux; a stream, any fluid that trickles down or drops; trickling forth from, flowing out, flowing from; necessary consequence or result; uttering.

Ni-syandamāna, as, ā, am, trickling, flowing, oozing, issuing.

Ni-syandīn, ī, īnī, ī, flowing or streaming or trickling down or out.

निस्रव ni-srava, as, m. (fr. rt. *sru* with *nī*), flowing down, a stream, torrent; (perhaps for *niḥ-srava*, flowing forth, streaming out.)

Niś-rāva, as, m. flowing down, a stream, torrent; the scum of boiled rice; [cf. *niḥ-rāva*.]

Niś-rāvin, ī, īnī, ī, flowing down.

निस्रान 1. *ni-svana*, as, ā, am, Ved., various reading for *ni-svara*, q. v.

निस्रान 2. *ni-svana*, as, m. (fr. rt. *svan* with *nī*), noise, sound, voice, (often at the end of comps. when the fem. is *nisvanā*; cf. *ratha-n*, *uddhatārṇava-n*); (am), ind. with noise or sound; [cf. *niḥ-svana*.]

Ni-svanita, am, n. a noise, sound, crying, a cry.

Ni-svāna, as, m. noise, sound; the whistling sound of an arrow.

निस्र ni-svara, as, ā, am, Ved. soundless, noiseless; (as), m. an epithet of Agni.

निह niḥ, Ved. = *ni-hantri* (according to Mahl-dhara).

निहन् 1. *ni-han*, cl. 2. P. -hanti, -hantum, to strike down, strike, kill, destroy; to strike in, fix in, infix; to disregard, neglect: Caus. *-ghātayati*, -yitum, to kill, destroy.

Ni-hata, as, ā, am, struck down, stricken, smitten, killed, slain, overcome; struck into, infixed; attached, devoted. — **Ni-hata-bhūyishṭha**, as, ā, am, having the greater number killed. — **Ni-hata-sena**, as, ā, am, having (their) armies smitten or destroyed. — **Ni-hatoshṭra** (*ṭa-ush*), as, ā, am, having the camels killed, whose camels have been slain.

2. *ni-han*, ā, m. a killer, destroyer.

Ni-hanana, am, n. killing, slaughter, murder.

Ni-hantavya, as, ā, am, to be struck down, to be killed or destroyed.

Ni-hantri, tā, trī, trī, who or what kills or destroys, a killer; destructive, murderous; one who removes or dispels or hinders.

Ni-hanyamāna, as, ā, am, being struck down or killed.

निहव ni-hava. See *ni-hve*, p. 511, col. 1.

निहा ni-hā, Pass. -hiyate, &c., to be deprived of.

Niḥākā, f., Ved. a storm, whirlwind, &c.; (Sāy.) an iguana, the Gangetic alligator.

Ni-hina, as, ā, am, low, vile, of low origin; (as), m. a low man, an outcast.

निहिंसन ni-hiṇsana, am, n. killing, slaughter.

निहित ni-hita, as, ā, am (fr. 1. *ni-dhā*),

placed, laid, fixed, lodged, situated, deposited, delivered, given, intrusted; inserted, infixed, attached; applied to; bestowed upon; treasured up; held; laid (as dust by rain); uttered in a deep tone. — *Nihita-danda*, *as*, *ā*, *am*, one who lays aside the rod, one who shows clemency. — *Nihita-nayana*, *as*, *ā*, *am*, having the eyes fixed or directed upon (with loc.).

निहीन *nī-hīna*. See under *nī-hā*, p. 510, col. 3.

निहृ *nī-hri*, cl. 1. P. A. -*harati*, -*te*, -*har-*
tum, Ved. to offer, give.

Nī-hāra, *as*, *m*. = *nī-hāra*, q. v.

Nī-hārin. See *nīr-hārin* under *nīr-hri*, p. 502, col. 3.

निहृ *nī-hnu*, cl. 2. A. -*hnute*, -*hnotum*, to disown, deny, dissimulate, conceal, evade.

Nī-hnava, *as*, *m*. denial, concealment, hushing up, dissimulation; concealment in general, secrecy; mistrust, doubt, suspicion; a secret; wickedness; atonement, expiation; excuse, exculpation, deprecation; N. of a ceremony; N. of a Sāman. — *Nī-hnava-vādin*, *i*, *m*. a defendant or witness who prevaricates or tries to hide the truth. — *Nīhnavaot-tara* ('*o-a-ut*'), *am*, *n*. an evasive reply or defence.

Nī-hnuta, *as*, *ā*, *am*, denied, disowned, evaded; concealed, secreted.

Nī-hnuti, *is*, *f*. denial or concealment of knowledge; dissimulation, reserve, secrecy; hiding, concealment.

Nī-hnuvana, *am*, *n*. denial or concealment of knowledge; excuse, exculpation.

Nī-hnuvāna, *as*, *ā*, *am*, dissimulating, prevaricating, insinuating, using double entendre.

निह्राद *nī-hrāda*, *as*, *m*. (fr. rt. *hrād* with *nī*), sound; (also read *nīr-hrāda*). — *Nīhrāda-vat*, *ān*, *atī*, *at*, sounding, making a noise.

Nī-hrādin, *i*, *īnī*, *i*, sounding, pealing.

निह्वे *nī-hve*, cl. 1. P. A. -*hvayati*, -*te*, -*hvātum*, to invoke, call.

Nī-hava, *as*, *m*. invocation, calling, summoning, calling near; N. of a Sāman, (*vasishthasya nīhavas* or *vasishtha-nihavas*).

नी *nī*, cl. 1. P. A. *nayati*, -*te*, *anayat* (ep. also *anayit*), *nayeta* (ep. also *nayita*), *nīnāya* (3rd pl. *nīnyus*, anomalous form of Perf. *nayāma-āsa*), *nīnye*, *netā* (ep. also *nayitā*), *neshyati*, -*te* (ep. also *nīshyati*), *anaihit*, *anekhitā* (Ved. forms *neshat*, *neshati*, *neshī*, *naishita*, *neshita*), *netum* (ep. also *nayitum*), to lead, guide, conduct, (*vyavahāram nī*, to conduct a process); to direct, govern; to lead or bring away, carry away, to lead or bring away to (with acc., dat., or loc.); to carry off for one's self (A.); to marry; to bring a person (acc.) into any state or condition (acc. or loc., e.g. *nṛpātīm vaśam anayat*, he brought the kings into subjection; *tām duhitritve nayati*, he brings her into the state of a daughter: sometimes used with a substantive in the same way as *i. kṛi*, q. v., e.g. *vināśam nī*, to destroy; *paritōṣam nī*, to gratify; *vikrayam nī*, to sell; *duḥkham nī*, to pain; *sākshyam nī*, to admit as a witness; *ādhānam nī*, to give in pledge; *Sūdratām nī*, to reduce to a Sūdra: or with an adverb ending in *ān*, e.g. *bhasmasād nī*, to reduce to ashes); to lead away from, exclude from; to draw (a line &c.); to trace, track; to ascertain, investigate; to settle; to pass or spend (time); to carry, bear; (with *dandam*) to bear the rod, inflict punishment; to guide in learning, instruct (A.): Pass. *nīyate*, to be led, &c.: Caus. *nāyayati*, &c., to cause to lead, &c.; to cause to be carried away: Desid. *nīnīshati*, -*te* (Ved. *nīnēshati*), to wish to lead, &c.; to wish to take away; to wish to bring to a state; to wish to exclude from (with abl.); to wish to trace or ascertain, investigate [cf. *nīnīshā*, *nīnīshu*]: Intens. *nenīyate*, to lead as a captive, have in one's power, rule; [cf. Gr.

vé-o-mai, *véo-mai*, *véo-mai*; Lith. *neshū*; Slav. *nesūn*, 'I bear.']

2. *nī*, *is*, *m*. a leader, a guide, (used at the end of a comp.; cf. *agra-nī*, *agre-nī*, *rita-nī*, *gāthā-nī*, *grāma-nī*, *pada-nī*, &c.)

Nīka, *as*, *m*. a species of tree; (*ā*), *f*. a channel for irrigation.

1. *nīta*, *as*, *ā*, *am*, led, guided, conducted; brought, reduced; gained, obtained; well-behaved, correct, modest; (*am*), *n*. wealth; corn, grain; [cf. *asu-n*, *dur-n*, &c.]

Nīti, *is*, *f*. guiding, guidance, directing, direction, management; manner of conducting one's self, conduct, propriety; right or moral or prudent behaviour, prudent counsel, policy, political wisdom or science, political economy, state policy, statesmanship, the administration of government; moral philosophy, ethics, precepts for prudent and moral behaviour, prudence, Prudence or Policy personified [cf. *naya*]; leading or bringing to, obtaining, acquirement, acquisition; presenting, offering; relation, support; [cf. *agra-nīti*, *adabdhā-n*, *asu-n*, *riju-n*, &c.] — *Nīti-kathā*, *f*. any work on moral or political science, a discourse on political economy. — *Nīti-kusāla*, *as*, *ā*, *am*, conversant with political science, skillful in human affairs, a good statesman. — *Nīti-ghoṣha*, *as*, *m*, N. of the car of Bṛihaspati. — *Nīti-jīva*, *as*, *ā*, *am*, knowing what is right especially in government, sagacious, politic, prudent; (*as*), *m*. a prudent statesman or soldier, a politician. — *Nīti-doshā*, *as*, *m*. error of conduct, mistake in policy. — *Nīti-nishpa*, *as*, *ā*, *am*, versed in political or moral science. — *Nīti-pradīpa*, *as*, *m*. 'the light of prudent behaviour,' N. of a collection of verses attributed to Veda-bhāṭṭa. — *Nīti-manjari*, *f*, N. of a work on morality or right behaviour. — *Nīti-mat*, *ān*, *atī*, *at*, knowing the rules of moral or prudent behaviour, moral, prudent, eminent for political wisdom. — *Nīti-ratna*, *am*, *n*. 'the jewel of morality,' N. of a collection of verses attributed to Vararuci. — *Nīti-vākya-mṛta* ('*ya-am*'), *am*, *n*. 'nectar of discourse on morality or prudent behaviour,' N. of a work. — *Nīti-vid*, *i*, *m*. a politician, any one versed in political science, a statesman. — *Nīti-vidyā*, *f*. moral or political science, political economy; [cf. *nīti-sāstra*.] — *Nīti-vishaya*, *as*, *m*. the sphere of morality or prudent conduct. — *Nīti-vija*, *am*, *n*. a germ or source of intrigue. — *Nīti-vedin*, *i*, *īnī*, *i*, knowing policy, a politician. — *Nīti-vyatikrama*, *as*, *m*. error of conduct, transgression of the rules of moral or political science. — *Nīti-sātaka*, *am*, *n*. the hundred verses on morality by Bhartṛhari. — *Nīti-sāstra*, *am*, *n*. the science of ethics or politics, any work on political ethics or morals. — *Nīti-sankalana*, *am*, *n*. 'collection of rules for moral conduct or prudent behaviour,' N. of a modern work. — *Nīti-sāra*, *as*, *m* or *am*, *n*. the essence of political or moral science; (*am*), *n*. a special work on this subject by Ghata-karpura.

Nītvā, ind. having led or conducted or guided; having taken; having passed or spent (as time).

Nītha, *as*, *m*. (Ved. also *n*.) leading, guiding; a leader, a guide; N. of a man; (*ā*), *f*, Ved. way, trick; evasion, subterfuge; a mode in music; water; [cf. *dirgha-n*, *deva-n*.] — *Nīthā-vid*, *t*, *t*, *t*, Ved. knowing ways, knowing the musical modes, skilled in sacred song.

Nīthya. See *grāmaṇīthya*, p. 304, col. 2.

Nīyamāna, *as*, *ā*, *am*, being led or conducted or conveyed, being carried or brought, being taken or taken away; being traced or sought or obtained.

Nētvaya, *as*, *ā*, *am*, to be led or guided or conducted, to be led away, to be taken, to be carried.

Nētri, *tā*, *trī*, *trī*, leading, conducting, guiding, one who brings or leads to; (*tā*), *m*. a leader, guide, conductor; a chief, master, owner; (with *dandasya*) an inflicter of punishment [cf. *danda-n*]; the hero of a drama or play; the plant *Asadirahta* Indica (= *nimba*); the numeral two; (*trī*), *f*. a female leader; a river; a vein; an epithet of Lakshmi. — *Nētri-tva*, *am*, *n*. the office or business of a

leader &c., leadership. — *Nētri-mat*, *ān*, *atī*, *at*, containing the word *nētri*.

Nētra, *as*, *i*, *am*, one who guides or leads, a leader, guide; a substitute for *nētri* at the end of a comp. (e.g. *bhavan-nētra*, having thee as commander); (*as*), *m*, N. of a son of Dharma and father of Kunti; also a son of Su-mati; (*am*), *n*. leading, conducting; the eye (as the instrument of leading or guiding); symbolic expression for the number two; the string with which a churning-stick is whirled round; an enema-pipe; the root of a tree; bleached or wove silk; a carriage. — *Nētra-kanī-nikā*, *f*. the pupil of the eye. — *Nētra-kosha*, *as*, *m*. the eyeball; the bud of a flower. — *Nētra-gocara*, *as*, *ā*, *am*, within the range of the sight, visible. — *Nētra-ēhada*, *as*, *m*. the eyelid. — *Nētra-ja*, *as*, *ā*, *am*, 'eye-born,' coming from the eyes; (*am*), *n*. a tear. — *Nētra-jala*, *am*, *n*. 'eye-water,' tears. — *Nētra-tā*, *f*. the state of being an eye; *netratām yā*, to become an eye. — *Nētra-tribhāga-brahma-yasavin*, *i*, *m*, N. of an author. — *Nētra-paryanta*, *as*, *ā*, *am*, as far as to the eye, up to the eye; (*as*), *m*. the outer angle of the eye. — *Nētra-piṇḍa*, *as*, *m*. a cat ('having full eyes'); the eyeball. — *Nētra-pushkarā*, *f*. a species of plant; [cf. *rudra-jaṭā*.] — *Nētra-maṇaḥ-svabhāvas*, *m*. pl. eyes, mind, and soul. — *Nētra-minā*, *f*. a species of plant (= *yava-tiktā*). — *Nētra-mush*, *t*, *t*, *t*, stealing or captivating the eye. — *Nētra-yoni*, *is*, *m*. an epithet of Indra (as covered with marks resembling the female organ, through the curse of Gautama, whose wife Ahalyā he had attempted to seduce; the sage afterwards relenting, changed these disgraceful marks on the body of the deity to as many eyes); the moon (as produced from the eye of Atri). — *Nētra-raijana*, *am*, *n*. 'eye-colouring,' collyrium. — *Nētra-ruj*, *k*, *f*. disease of the eyes. — *Nētra-roga*, *as*, *m*. disease of the eyes, ophthalmia; (*as*, *ā*, *am*), afflicted with disease of the eyes. — *Nētra-roga-tā*, *f*. disease of the eyes. — *Nētra-roga-han*, *ā*, *m*. a particular plant used for diseases of the eyes, *Tragia involucrata*. — *Nētra-roman*, *a*, *n*. the eyelash. — *Nētra-vasti*, *is*, *m*. *f*. a clyster-pipe with a bag. — *Nētra-vastra*, *am*, *n*. a veil over the eye. — *Nētra-vāri*, *n*. 'eye-water,' tears. — *Nētra-vish*, *t*, *f*. excretion of the eyes. — *Nētra-visha*, *as*, *ā*, *am*, having poison in the eyes. — *Nētra-stambha*, *as*, *m*. rigidity of the eyes. — *Nētraṅjana* ('*ra-an*'), *am*, *n*. 'eye-ointment,' collyrium. — *Nētraṅta* ('*ra-an*'), *as*, *m*. the outer corner of the eye. — *Nētraḥhishyanda* ('*ra-abh*'), *as*, *m*. running of the eyes. — *Nētraṁaya* ('*ra-am*'), *as*, *m*. ophthalmia. — *Nētraṁbu* ('*ra-am*') or *netraṁbhas* ('*ra-am*'), *as*, *n*. 'eye-water,' tears. — *Nētrāri* ('*ra-ari*'), *is*, *m*. a species of plant (= *sikhaṇḍa*). — *Nētrotsava* ('*ra-ut*'), *am*, *n*. 'eye-feast,' any pleasing or beautiful object. — *Nētropama* ('*ra-up*'), *am*, *n*. the almond fruit (as resembling eyes). — *Nētropama-phala*, *as*, *m*. the almond tree. — *Nētraushadha* ('*ra-aush*'), *am*, *n*. medicine for the eyes, collyrium, green sulphate of iron used as collyrium; (*i*), *f*. *Odina Pinnata* (= *ajā-sringī*).

Nētrika, *am*, *n*. a pipe, a clyster-pipe; a ladle.

Nēya, *as*, *ā*, *am*, to be guided or led; to be governed; to be passed or spent (as time); to be led away; to be inflicted (e.g. *neyo dandasya*, punishment must be inflicted). — *Nēya-pāla*, *as*, *m*, N. of a prince.

नी 3. न (*nī i*), cl. 2. P. *ny-eti*, *ny-etum*, Ved. to go into, enter, come or fall into, change to; [cf. *ny-āya*.]

2. *nīta*, *as*, *ā*, *am*, entered, gone to; (Sāy.) = *nitarām prāpta*.

नीकर्षिन् *nī-karshin*, *i*, *īnī*, *i* (fr. rt. *kṛish* with *nī*), spreading the tail (as a peacock?).

नीकार *nī-kāra*, *as*, *m*. (fr. rt. *i. kṛi* with *nī*), disrespect, contempt, vilifying, degrading.

नीकाश *nī-kāśa*, *as*, *m*. (fr. rt. *kāś* with *nī*),

appearance, look, air, mien; certainty, ascertainment; (*as, ā, am*), like, resembling, (at the end of comps.)

नीकुलक *nīkulaka*, *as, m., N.* of a man.

नीक्लेद *nī-kleda*, *as, m.* (fr. rt. *klid* with *ni*), moistening, bedewing (?), Pāp. VI. 3, 122, Schol.

नीक्षण *nīkṣhaṇa*, *am, n.* (fr. rt. *ikṣh* with *ni* or rt. *nīkṣh*), Ved. a stick for stirring up a caldron, a kind of ladle, (Sāy. = *pāka-parīkṣhā-sādhanam kākṣhṭham*); [cf. *nekṣhaṇa*.]

नीच *nīca*, *as, ā, am* (fr. *ni* + *añc*, cf. *uccā*; said to be fr. rt. *ci* with *ni*), low, not high, short, little, small, dwarfish; deep, lowered (as the voice), pronounced without an accent; situated below, being in a low position; low, vile, insignificant, inferior, base, mean (as a man or action); (*as*), *m.* a kind of perfume (= *éoraka*); (*am*), *n.* (in astrology) the lowest point of a planet (= *tarāivajya*), the seventh house from the highest point; (*āt*), ind. from below, from beneath; [cf. *nīcāis, uccā-nīca, ny-āñc*.] — *Nīcā-kadamba*, *as, m., N.* of a plant (= *mañḍirī*). — *Nīcā-kula*, *am, n.* a low family. — *Nīcā-ga*, *as, ā, am*, going low or downwards, descending (as a river); being in or belonging to a low man or to a low class of men; low, vile, base; (*ā*), *f.* a river; (*am*), *n.* water. — *Nīcā-gata*, *as, ā, am*, being at the lowest point (as a planet). — *Nīcā-griha*, *am, n.* (in astrology) the house or station of the heavens in which a planet stands at its lowest point. — *Nīcā-jāti*, *is, is, i*, of low birth. — *Nīcā-tā*, *f.* or *nīcā-ta*, *am, n.* (opposed to *uccā-tā*), lowness, meanness, vileness, baseness, humbleness, inferiority, a low situation. — *Nīcā-bhojya*, *as, m.* 'the food of low men,' an onion. — *Nīcā-medhira*, *as, ā, am*, Ved. one whose penis hangs low. — *Nīcā-yonin*, *i, inī*, *i*, being of low origin, low-born. — *Nīcā-rata*, *as, ā, am*, delighting in mean things. — *Nīdarkṣha* (*éa-rik*), *am, n.* (?) = *nīcā-griha*, *q. v.* — *Nīcā-vajra*, *am, n.* an inferior diamond, a sort of gem (= *vaikrānta*). — *Nīcā-vayas*, *ās, ās, as*, Ved. one whose strength has failed; (Sāy.) bending down the body. — *Nīcōkti* (*éa-uk*), *is, f.* a low or vulgar expression. — *Nīcōccā-vṛtta* (*éa-uc*), *am, n.* an epicycle. — *Nīcōpagata* (*éa-up*), *as, ā, am*, situated low in the sky.

Nīcaka, *as, ikā, am*, low, short, dwarfish; (low as the voice), soft; vile, mean; (*akā*), *f.* an excellent cow; (*akī*), *f.* the head of an ox.

Nīcākin, *i, m.* the head or top of anything, the head of an ox; the owner of a good cow; [cf. *nācika*.]

Nīcākais, ind. (diminutive of *nīcāis*), low, below, little, &c.

Nīcā, ind. low, below, down, downwards, (this word may be regarded as the inst. c. of *ny-āñc*, *q. v.*)

Nīcāt, ind. from below. See *nīcā*.

Nīcāyamāna, *as, ā, am*, Ved. descending, flying down (as a falcon).

Nīcī-kṛī, cl. 8. P. A. -*karotī, -kurute, -kartum*, to lower, to pronounce without an accent.

Nīcīna, *as, ā, am*, Ved. being low or below, low, directed downwards or underneath, hanging down, flowing down, cast down. — *Nīcīna-bāra*, *as, ā, am*, Ved. having its opening below (as a cloud).

Nīcāis, ind. low, below, down, downwards, underneath, beneath, deeply, deep, in the depths, in a bent or inclined position, bowing low, humbly, modestly; with a low or depressed or deep tone of voice, in a low tone (i. e. *an-udātta*, *q. v.*), softly; short, small, little, dwarfish; *N.* of a mountain, also called *Vāmana-giri* and *Kharva* (Dwarfish); [cf. *uccāis, nimnāis, sanāis*.] — *Nīcāih-kara*, *as, ā, or i, am*, causing a low or deep tone, giving depth of voice. — *Nīcāir-mukha*, *as, i, am*, with down-cast countenance. — *Nīcāis-tarām*, ind. in a low tone, softly.

1. *nīcya*, *as, ā, am*, living below; Ved. an epithet of some nations in the West.

2. *nīcya*, Nom. P. *nīcyati*, &c., to be in a low situation, be a slave.

नीड *nīḍa* (Ved. *nīḷa*), *as, am, m. n.* (perhaps fr. rt. *sad* with *nī*, whence *nī-shada* = *nīshḍa* = *nīḍa* = *nīḍa*, or fr. rt. *īl* with *nī*), a resting-place, a place for lying down, a bird's nest; a bed, couch; a lair, den; the interior or seat of a carriage or chariot; a place, abode in general; [cf. Lat. *nīdus*; Hib. *nead*; Cambro-Brit. *nyth*; Germ. and Angl. Sax. *nest*.] — *Nīḍa-ja*, *as, m.* 'nest-born,' a bird. — *Nīḍajendra* (*ja-in*), *as, m.* 'chief of the birds,' an epithet of Garuḍa. — *Nīḍodbhava* (*ḍa-ud*), *as, m.* 'nest-born,' a bird.

Nīḍaka, *as or am, m. or n.* (?), the nest of a bird.

Nīḍaya or *nīḷaya*, Nom. P. *nīḍayati* or *nīḷayati*, *-yitum*, Ved. (according to Sāy.) to bring together, join together, cause to come to close fighting; to bring to rest (?).

Nīḍī or *nīḷī*, *is, m.*, Ved. one who lives in the same house (?).

नीत *nīta*, *nīti*, &c. See p. 511, col. 2.

नीतमिश्र *nīta-mīśra*, *as, ā, am* (*nīta* = *nava-nīta*), Ved. not yet become butter, (said of *dadhi*.)

नीत्त *nī-tta*, *as, ā, am* (for *nī-datta* fr. rt. *i. dā* with *nī*), Ved. given.

नीध *nīdhra*, *am, n.* the edge of thatch, edge of a roof; a wood; the circumference of a wheel; the moon; the constellation Revati; (considered by some as a various reading for *nīra*, *q. v.*)

नीताह *nīnāha*, *as, m.*, Ved. anything which encircles another (?).

नीप *nīpa*, *as, ā, am* (fr. *ni*-*ap*, but said to be fr. rt. *i. nī*), situated low, deep; (*as*), *m.* the foot of a mountain; *N.* of a son of Kṛiti; the tree Nauclea Cadamba (= *kadamba* = *dhārā-kadamba* = *dhārā-kadamba* = *dhārā-kadamba* = *dhūli-kadamba*); the plant *Ixora Bandhuca* (= *bandhūka*); a species of *Asoka* (= *nīlāsoka*), (*am*), *n.* the fruit of the above plants; (*ās*), *pl.* *N.* of a regal family descended from Nīpa, son of Pāra. — *Nīpa-rāja*, *am, n.* (?), the fruit (?) of the Nīpa. — *Nīpātīht* (*pa-at*), *is, m.*, *N.* of a descendant of Kaṇva and author of a hymn of the Rīg-veda (VIII. 34).

Nīpya, *as, ā, am*, Ved. being low or on the ground.

नीनानुय *nīmānuya*, *as, m.*, *N.* of a Vaishṇava teacher.

नीयमान *nīyamāna*. See p. 511, col. 2.

नीर *nīr* (*nī-ir*), Caus. P. *nīrayati*, *-yitum*, to drive or impel into, urge forwards (to an aim); to send forth, appoint (to a business).

नीर *nīra*, *am, n.* (said to be fr. rt. *i. nī*), water; juice, liquor, (sometimes written for *nīḍa*, *nīḷa*, *q. v.*); (*as*), *m.*, *N.* of a prince; [cf. *kāhira-nīra*, *nāra*; Gr. *vnpós, Npéús*.] — *Nīra-graha*, *as, m.* taking up water in a ladle; see under *graha*. — *i. nīra-ja*, *as, ā, am* (for *2.* see below), 'water-born,' being in water, aquatic; (*as*), *m.* an otter; a species of grass, = *usīrī*; (*as, am*), *m. n.* (according to the lexicographers only *n.*), a lotus in general, the water-lily; (*am*), *n.* a species of *Costus*, *Costus Speciosus* (= *kushtha*); a pearl. — *Nīra-jāta*, *as, ā, am*, 'water-born,' produced from water, aquatic. — *i. nīra-da*, *as, m.* (for *2.* see col. 3), 'giving water,' a cloud; a species of *Cyperus*. — *Nīradīm*, *i, inī*, *i*, cloudy. — *Nīra-dhi* or *nīra-nidhi*, *is, m.* 'the receptacle of waters,' the ocean; [cf. *ab-dhi, toya-dhi*, &c.] — *Nīra-priya*, *as, m.* a species of reed (*jāla-vetāsa*). — *Nīra-ruha*, *am, n.* the water-lily, lotus. — *Nīrākhu* (*ra-ākhu*), *us, m.* 'water-rat,' an otter.

नीरक *nī-rakta*, *as, ā, am* (fr. *nī* + *rakta*), colourless, faded, having the colour gone.

नीरज *nī-raja*, *as, ā, am* (fr. *nī* + *raja*

for *rajas*), free from dust; devoid of passion; (with *vī-raja*) an epithet of Śiva. (For *i. nīra-ja* see under *nīra*, col. 2.)

Nī-rajas, *ās, ās, as* (fr. *nī* + *rajas*), free from dust, having no pollen (as a flower); free from passion; (*ās*), *f.* a woman not menstruating. — *Nī-rajas-tamaśā*, *f.* absence of passion and darkness.

Nī-rajaśka, *as, ā, am*, free from dust, not accompanied by dust (as wind); free from passion, pure.

Nī-rajasva, *as, ā, am*, free from dust.

Nīraji-kṛī, cl. 8. P. A. -*karotī, -kurute, -kartum*, to make free from dust. — *Nīraji-kārīta*, *as, ā, am*, made free from dust, cleansed.

नीरत *nī-rata*, *as, ā, am* (fr. *nī* + *rata*), not delighting in, not attached to, indifferent.

नीरद *nī-rada*, *as, ā, am* (fr. *nī* + *rada*), toothless. (For *i. nīra-da* see under *nīra*, col. 2.)

नीरन्ध *nī-randhra*, *as, ā, am* (fr. *nī* + *randhra*), having no holes or openings, without apertures or interstices, imperforate, close, uninterrupted; coarse, thick, gross. — *Nīrandhra-tva*, *am, n.* closeness, close connection.

नीरव *nī-rava*, *as, ā, am* (fr. *nī* + *rava*), soundless.

नीरस *nī-rasa*, *as, ā, am* (fr. *nī* + *rasa*), without juice, sapless, dried up, withered; flavourless, unsavoury, tasteless, devoid of taste, flat, dry; insipid; vain; (*as*), *m.* the pomegranate. — *Nīrasa-tā*, *f.* the state of being devoid of taste, tastelessness.

नीरसन *nī-rasana*, *as, ā, am* (fr. *nī* + *rasana*), having no girdle.

नीराजन *nī-rājana*, *am, ā, n. f.* (fr. rt. *rāj* with *nī*), lustration of arms (*lustratio exercitus*), a military and religious ceremony held by kings or generals on the nineteenth of Āśvin before taking the field, (it consists in purifying the Puro-hita or chaplain, the king's ministers, and various component parts of the army during the recitation of sacred texts); waving lights before an idol as an act of adoration, (this may also be performed with a lotus, clean cloth, or the leaves of various sacred plants; prostration is considered as a fifth kind of adoration.)

नीरिन्दु *nīrindu*, *us, m.* a species of plant (= *asva-sākhota*), *Trophis Aspera*.

नीरुच *nī-ruč, k, k, k* (fr. *nī* + *ruč*), lustreless, dull, dim, faded.

नीरुज *nī-ruj, k, k, k* (fr. *nī* + *ruj*), free from sickness; convalescent, well, in health; painless. — *Nī-ruja*, *as, ā, am*, = *nī-ruj*, healthy, in health, well, (sometimes written *nī-ruja*); (*am*), *n.* a species of *Costus*, *Costus Speciosus* (= *kushtha*).

नीरूप *nī-rūpa*, *as, ā, am* (fr. *nī* + *rūpa*), formless, shapeless, mis-shapen; (*as*), *m.* air, wind; a god; (*am*), *n.* heaven, ether.

नीरयुक् *nī-reṇuka*, *as, ā, am* (fr. *nī* + *reṇu*), dustless, free from dust.

नीरोग *nī-roga*, *as, ā, am* (fr. *nī* + *roga*), free from sickness, healthy, well. — *Nīroga-tā*, *f.* health.

Nīrogya-tā, *f.* health, freedom from sickness, (perhaps an error for *nīroga-tā*.)

नीरोह *nī-roha*, *as, m.* (fr. *nī* + *ruh*), Ved. shooting out, growing.

नील *nīl* (rather a Nom. derived fr. *nīla* below), cl. 1. P. *nīlati*, &c., to be of a dark colour; to dye dark, make or dye blue.

Nīla, *as, ā* or *i, am* (probably fr. *nī* + *la* = *nīla* = *nīla* = *nīla*; according to Pāp. IV. 1, 42, the fem. form *nīlā* is used in relation to clothes &c., and *nīli* in relation to plants, animals, &c.; in proper names either form is allowed), of a dark colour,

(especially dark-blue or black); dyed with indigo; (*as*), m. dark-blue or black (the colour); a gem, the sapphire; the Indian fig-tree (= *vaṭa*); a species of bird, the blue or hill Maina; an ox or bull of a dark colour; one of the nine Nidhis or divine treasures of Kuvera; N. of a man, the prince of Māhishmati; of a son of Yadu; of a historian of Kāśmīra; an epithet of Mañju-śrī; N. of a Nāga; of one of the monkey-chiefs attending on Rāma, (said to be a son of Agni); the blue mountain, one of the principal ranges of mountains dividing the world into nine portions and lying immediately north of Ilāvṛta or the central division [cf. *nīlādri*]; (*ā*), f. the indigo plant, *Indigofera tinctoria* [cf. *nīlī*]; a species of *Boerhavia* with blue blossoms (= *nīla-punar-navā*); a species of blue fly [cf. *nīlī*]; the two arteries in front of the neck, (in this sense *nīle*, f. du.); a black and blue mark on the skin (either from a bruise or a disease?); a Rāgiṇī or mode of music, personified as the wife of Rāga Mallārā; (*i*), f. the indigo plant; another plant, *Blyxa Saivala* (= *saivala*; cf. *jala-nīlī*); a species of blue fly; a kind of disease (= *nīlī-rogā*, *nīlikā*); N. of the wife of Aja-miṭha [cf. *nīlinī*, *nūlinī*]; (*am*), n. darkness (Ved.); indigo, the dye; black salt (= *kāca-lavaṇa*); blue vitriol (= *tūttha*); antimony (= *sauvīraṅjana*); poison (= *tāliśa-pattra*); a peculiar position in dancing; a kind of metre consisting of four times sixteen syllables; [cf. Lat. *niger* for *nigro* = *nīs-ra*]. — *Nīla-kaṇṭhā*, f. a species of cumin. — *Nīla-kaṇṭha*, *as*, *ā*, *am*, blue-necked; (*as*), m. a peacock; a species of gallinule or water-hen (= *dātūka*); a wag-tail; a sparrow; a blue-necked jay; the plant *Hyperanthera Moringa* (= *pīta-sāra*); an epithet of Śiva (as having a black throat, so stained by the acrimony of the poison which he swallowed on its production at the churning of the ocean); N. of several authors and commentators; (*am*), n. a ṛadish; [cf. *kāla-kaṇṭha*]. — *Nīlakaṇṭha-cāmpū*, *ūs*, f., N. of a work by Nīlakaṇṭha Dikṣita. — *Nīlakaṇṭha-tīrtha*, *am*, n. 'the bathing-place of Śiva', N. of a sacred Tīrtha. — *Nīlakaṇṭha-bhārati*, *ūs*, f., N. of an author mentioned in the *Sarva-darśana-saṅgraha* of Mādhavācārya. — *Nīlakaṇṭha-stava*, *as*, m. 'the praise of Śiva', N. of the fifty-first chapter of the *Jñāna-khaṇḍa* of the *Siva-Purāṇa*. — *Nīlakaṇṭhākṣha* ('*la-ak*'), *am*, n. the berry or seed of *Elaeocarpus Ganitrus*. — *Nīla-kanda*, *as*, m. a species of bulbous plant (= *malisha-kanda-bheda*). — *Nīla-kamala*, *am*, n. the blue water-lily. — *Nīla-kāyika*, *ās*, m. pl. (with Buddhists) 'blue-bodied' or 'dark-bodied', epithet of a class of deities. — *Nīla-kuntalā*, f., N. of a female friend of Durgā. — *Nīla-kuraṇṭaka*, *as*, m. or *nīla-kusumā*, f. or *nīla-kuraṇṭaka*, a species of *Barleria* with blue blossoms (B. *Cœrulea*, = *nīla-jhīṇṭī*). — *Nīla-keśī*, f. the indigo plant. — *Nīla-kraṇṭā*, f. a species of plant (= *viśvpu-kraṇṭā*). — *Nīla-kraṇṭā*, *as*, m. a species of curler or heron. — *Nīla-gaṇḍā*, f., N. of a river. — *Nīla-gaṇḍa*, *as*, m. the blue Gaṇḍa. — *Nīla-garbha*, a young blue water-lily (?). — *Nīla-giri-karṇikā*, f. a blue variety of *Clitoria Ternatea*. — *Nīla-grīva*, *as*, *ā*, *am*, blue-necked; (*as*), m. an epithet of Rudra-Śiva or Mahā-deva, (see *nīla-kaṇṭha*); N. of a king. — *Nīla-ghora*, a various reading for *nīla-pora*, q.v. — *Nīla-carman*, *as*, n. the tree *Xylocarpus Granatum*. — *Nīla-čhāda*, *as*, m. 'dark-leaved', the date tree; 'blue-winged', an epithet of Garuḍa. — *Nīla-čhāvī*, a species of bird (= *kuku*; the right form is probably *nīla-čhāvinī*, i. m.). — *Nīla-jā*, *as*, *ā*, *am*, produced in the blue mountains; (*am*), n. blue steel; (*ā*), f. the river Vitastā. — *Nīla-jhīṇṭī*, f. blue *Barleria* (= *nīla-kuraṇṭaka*). — *Nīla-tantra*, *am*, n., N. of a Tantra. — *Nīla-taru*, *us*, m. the cocoa-nut tree. — *Nīla-tā*, f. blueness, blackness, a blue or dark colour. — *Nīla-tāla*, *as*, m. *Xanthochymus pictorius*; Phoenix Paludosa. — *Nīla-dūrvā*, f. a species of plant (= *haritā*). — *Nīla-druma*, *as*, m. a species of tree (= *nīlāsana*). — *Nīla-dhvaja*, *as*, m. *Xanthochymus*

pictorius; N. of a prince of Māhishmati. — *Nīla-nakha*, *as*, *ā*, *am*, Ved. black-clawed, having black claws. — *Nīla-nirguṇḍī*, f. a species of *Nirguṇḍī* with blue blossoms. — *Nīla-niryāsa*, *as*, m. a species of tree (= *nīlāsana*). — *Nīla-nirāja*, *am*, n. the blue water-lily. — *Nīla-pakṣman*, *ā*, *ā*, *am*, having black eyelashes. — *Nīla-panka*, *am*, n. darkness; (*as*, *am*), m. n. black mud. — *Nīla-patala*, *am*, n. a sort of dark film or membrane over the eye of a blind person; a dark mass, a black coating or covering. — *Nīla-pattra*, *as*, *ā*, *am*, dark-leaved, having black or dark-blue leaves; (*as*), m., N. of several plants, *Scirpus Kyosor*; the pomegranate tree; (*ā*), f. *Premna Herbacea*; (*am*), n. the blue water-lily. — *Nīla-padma*, *am*, n. the blue water-lily. — *Nīla-parṇa*, *as*, m. *Grevia Orientalis*; (*i*), f. *Vanda* (= *vandā*) Roxburghii. — *Nīla-pācana*, *am*, n. steeping or maceration of indigo. — *Nīlapācana-bhāṇḍa*, *am*, n. a vessel for steeping indigo, an indigo vat. — *Nīla-pīṅgala*, *as*, *ā*, *am*, of a dark-brown colour. — *Nīla-pīṭha*, *as*, m. 'black-tailed', a falcon. — *Nīla-pīṭa*, *as*, m. (with Buddhists) a collection of annals and royal edicts. — *Nīla-pīṣṭhā*, f. a species of shrub (= *nīlāmī*). — *Nīla-punar-navā*, f. a species of *Punar-navā* with blue blossoms. — *Nīla-pura*, *am*, n., N. of a town. — *Nīla-purāṇa*, *am*, n., N. of a *Purāṇa*. — *Nīla-pushpa*, *as*, m. a species of *Verbesina* with blue flowers; (*ā*), f. a plant (= *viśvpu-kraṇṭā*); (*i*), f. a plant (= *nīla-vuṇṭā*); (*am*), n. a species of fragrant plant (= *granthī-parṇa*). — *Nīla-puṣpikā*, f. the indigo plant; linseed, *Linum Usitatissimum*. — *Nīla-priṣṭhā*, *as*, *ā*, *am*, Ved. 'black-backed', epithet of Agni; (*as*), m. a species of fish, commonly called Rohi, *Cyprinus Denticulatus*. — *Nīla-pora*, *as*, m. a species of sugar-cane. — *Nīla-bha*, *as*, m. 'having a bluish or dark appearance', the moon; a cloud; a bee; [cf. *nīlābha*]. — *Nīla-bhū*, *ūs*, f., N. of a river. — *Nīla-bhīṅgarāja*, *as*, m. a species of *Verbesina* with blue blossoms. — *Nīla-makṣhā*, f. a species of blue fly or bee. — *Nīla-maṇi*, *is*, m. a blue gem, the sapphire. — *Nīla-mata*, *am*, n., N. of a poem in the Pauranic style, celebrating the sacred places of Kāśmīra, and said to have been inspired by Nīla the serpent-king. — *Nīla-mallikā*, f. *Ægle Marmelos*. — *Nīla-mādhava*, *as*, m. an epithet of Viṣṇu or Kṛiṣṇa (as being of a dark colour). — *Nīla-māsha*, *as*, m. *Dolichos Catjang*. — *Nīla-mīlika*, *as*, m. a fire-fly. — *Nīla-mṛttikā*, f. iron pyrites; black earth or mould. — *Nīla-mehin*, *i*, *inī*, *i*, voiding dark or bluish urine. — *Nīla-yashṭikā*, f. a species of dark sugar-cane. — *Nīla-ratna*, *am*, n. the sapphire. — *Nīla-rājī*, *is*, f. a dark line, dark row, dark mass. — *Nīla-rudropaniṣad* ('*ra-up*'), *i*, f., N. of an Upanishad. — *Nīla-rūpaka*, *as*, m. *Thespesia Populneoides*. — *Nīla-loha*, *am*, n. blue steel. — *Nīla-lohita*, *as*, *ā*, *am*, dark-blue mixed with red, purple, of a purple colour, dark-red; (*as*), m., N. of Rudra-Śiva; N. of a Kalpa; a mixture of blue and red, a purple colour; (*ā*), f. a species of vegetable (= *bhūmī-jambū*). N. of a goddess, the wife of Śiva. — *Nīla-vat*, *ān*, *atī*, *at*, Ved. blackish, dark; (*ān*), m., N. of a mountain. — *Nīla-varṇa*, *as*, *ā*, *am*, blue-coloured, blue, of a blue colour; (*as* or *am*), n. *Grevia Orientalis*; radish. — *Nīlavarṇa-śrīgāla-vat*, ind. like the blue jackal. — *Nīla-vallī*, f. *Vanda* Roxburghii. — *Nīla-vasana*, *as*, *ā*, *am*, wearing dark-blue or black garments; (*as*), m. the planet Saturn. — *Nīla-vastra*, *am*, n. a blue or dark garment, dark-coloured cloth; (*as*, *ā*, *am*), dressed in dark or blue garments; (*as*), m. an epithet of Bala-rāma; (*ā*), f. an epithet of Durgā. — *Nīla-vānara*, *as*, m. 'the blue monkey', a species of monkey. — *Nīla-vāsa*, *ās*, *ās*, *am*, dressed in dark-blue clothes; (*ās*), m. the planet Saturn. — *Nīla-vīja*, *as*, m. a species of tree (= *nīlāsana*). — *Nīla-vuṇṭā*, f. *Convolvulus Argenteus*. — *Nīla-vriṣka*, *as*, m. a species of plant (= *vātārī*). — *Nīla-vrinta*, *as*, m. (?), a fan. — *Nīlavrintaka*, *am*, n. cotton. — *Nīla-vriṣka*, *as*, m. a dark-coloured bull; (*ā*), f. *Solanum Melongena*.

— *Nīla-vrata*, *am*, n., N. of a kind of religious ceremony. — *Nīla-sikhaṇḍa*, *as*, *ā*, *am*, having black tufts or locks of hair. — *Nīla-sigru*, *us*, m. *Hyperanthera Moringa*. — *Nīla-shaṇḍa*, *as*, m. a dark-coloured bull at liberty. — *Nīla-sandhyā*, f. = *nīla-giri-karṇikā*, q.v. — *Nīla-sarasvatī*, f., N. of a goddess (= *tārā*). — *Nīlasarasvatī-manu*, N. of an incantation or magical formula. — *Nīla-sinduvāra*, *as*, m. *Vitex Negundo*. — *Nīla-skandā* or *nīla-skandhā* or *nīla-spandā*, f. the dark Gokarṇī. — *Nīla-svarūpa*, *as* or *am*, m. or n. (?), N. of a metre consisting of four lines of eleven syllables each. — *Nīlākṣha* ('*la-akṣha*'), *as*, m. 'blue-eyed', a goose. — *Nīlāṅkita-dala* ('*la-an*'), *as* or *am*, m. or n. (?), a species of bulbous plant (= *taila-kanda*). — *Nīlāṅga* ('*la-an*'), *as*, *ā*, *am*, dark-bodied, having a dark-coloured or dark-blue body; (*as*), m. the Indian crane; the blue jay, *Coracias Indica*. — *Nīlāṅjana* ('*la-an*'), *am*, n. antimony; blue vitriol; (*ā*), f. lightning; (*i*), f. a species of shrub (= *kālāṅjanī*). — *Nīlāṅjāsā* ('*la-an*'), f. lightning [cf. *nīlāṅjanā*]; N. of an *Apsaras* or courtesan of Svarga; N. of a river. — *Nīlādri* ('*la-ad*'), *is*, m. the mountain Nīla. — *Nīlādri-karṇikā*, f. or *nīlāparājītā* ('*la-ap*'), f. = *nīla-giri-karṇikā*. — *Nīlābja* ('*la-ab*'), *am*, n. the blue water-lily, a blue lotus. — *Nīlābha* ('*la-ābhā*'), *as*, *ā*, *am*, blue-looking, blue; (*as*), m. a cloud; [cf. *nīla-bha*]. — *Nīlābhra* ('*la-abh*'), *as*, m. a dark cloud. — *Nīlābhra-samvṛita* ('*la-abh*'), *as*, *ā*, *am*, obscured or concealed by dark clouds. — *Nīlāmbara* ('*la-am*'), *as*, *ā*, *am*, dressed in dark-blue cloth, wearing a blue garment; (*as*), m. a demon, a goblin; the planet Saturn; an epithet of Bala-rāma; (*am*), n. black or dark-blue raiment. — *Nīlāmbujamman* ('*la-am*'), *a*, n. the blue lotus. — *Nīlāmlāna* ('*la-am*'), *as*, m. a species of plant (in Hindi *kālākoraṭhā*) = *dasī* = *chādana*. — *Nīlāmli* ('*la-am*'), f. a species of shrub. — *Nīlārūpa* ('*la-ar*'), *as*, m. 'the dark-red' or first dawn of day. — *Nīlāli-kula-sankula* ('*la-al*'), 'full of swarms of blue bees', the plant *Rosa Glandulifera*. — *Nīlālu* ('*la-lu*'), *us*, m. a species of bulbous plant (= *asī-tālu*). — *Nīlāsi*, f. the plant *Vitex Negundo*. — *Nīlāśoka* ('*la-as*'), *as*, m. an *Aśoka* with blue blossoms. — *Nīlāśman* ('*la-as*'), *ā*, m. a blue stone, a sapphire. — *Nīlāśva* ('*la-as*'), *as*, m., N. of a district. — *Nīlāsana* ('*la-as*'), *as*, m. a species of tree (= *nīla-druma*, *nīla-niryāsaka*, &c.). — *Nīlāsura* ('*la-as*'), *as*, m., N. of the author of the commentary *Nava-kaṇḍikā-bhāṣya* on Kātyāyana's *Śrāddha-sūtras*. — *Nīlā-rāga*, *as*, m. an affection which is unchangeable as the colour of indigo, unalterable attachment; (*as*, *ā*, *am*), having the colour of the indigo plant; 'as unchangeable as the indigo colour', constant in affection; (*as*), m. a firm and constant friend. — *Nīli-sandhāna*, *am*, n. fermentation or maceration of indigo. — *Nīlisandhāna-bhāṇḍa*, *am*, n. a vessel for steeping indigo, an indigo vat. — *Nīlēsvara* ('*la-is*'), N. of a town on the Malabar shore (Nelkūṇḍa). — *Nīlotpala* ('*la-up*'), *am*, n. a blue lotus, the blue water-lily, *Nymphaea Cyanea*. — *Nīlotpala-maya*, *as*, *i*, *am*, formed or consisting of blue lotuses. — *Nīlotpalin*, *i*, m. an epithet of Mañju-śrī, one of the Jaina saints or teachers. — *Nīloda* ('*la-uda*'), *as*, m., N. of an ocean or river with blue water. — *Nīlopala* ('*la-up*'), *am*, n. a blue stone, lapis lazuli.

Nīlaka, *as*, *ā*, *am*, blue, especially an epithet of the third unknown quantity or of its square; (*as*), m. the tree *Terminalia Tomentosa* (= *asana*); a species of bee (?); a species of antelope, A. Picta; a dark-coloured horse; (*ikā*), f. a species of rank-growing aquatic plant; = *sēphālikā*, *Nyctanthes Arbor Tristis*; = *nīli*, the indigo plant; = *nīla-sinduvāra*, a species of medicinal plant; a slight malady, black and blue marks on the body from bruises &c.; = *nīlikā-kāca*; N. of a river; (*am*), n. black salt (= *kāca-lavaṇa*); blue steel; blue vitriol; [cf. *kaṇṭha-n*, *jina-nīlikā*].

Nīlaṅgu, *us*, m. (said to be fr. rt. lag, to go,

with *ni*), = *nīlāngu*, a species of worm growing in the inside of animals; an insect in general; a large bee; a species of fly (= *bhramarāli* or *bhambhārāli*); a jackal; = *pra-sūna* or *pra-sūta*, a bud (?).

Nīlāngu, *us*, *m*. = *nīlāngu*.

Nīlāya, *Nom. P. A. nīlāyati*, -*te*, &c., to become blue or dark-coloured.

Nīlīkā, see under *nīlaka*, p. 513, col. 3. — *Nīlīkā-kāca*, *as*, *m*. a disease of the lens or crystalline humor of the eye.

Nīlīni, *f*. the indigo plant, *Indigofera Tinctoria*; a species with blue blossoms; *N.* of the wife of *Aja-miḥha*.

Nīlman, *ā*, *m*. blueness, blackness, darkness.

नीव *nīva* [cf. *rts. tīv, pīv, mīv*], *cl. 1. P. nīvati, nīvitum*, to become fat or corpulent.

नीव *nīva*, *as*, *m*. a species of tree; [cf. *nīpa*.]

नीवन *nīvan*, *ā*, *m*. *N.* of one of the ten horses of the Moon.

नीवर *nīvara*, *as*, *m*. (said to be *fr. rt. 1. nī*), trade, traffic; a trader; a religious mendicant; a place suitable for the site of a habitation; mud; (*am*), *n*. water.

नीवाक *nīvāka*, *as*, *m*. (*fr. nī-vac*), the increased demand for grain in times of dearth; dearth, scarcity.

नीवार *nīvāra*, *as*, *m*. rice growing wild or without cultivation; (*ās*), *m*. pl. grains of wild rice; (*ā*), *f*. *N.* of a river.

निवार *nīvāra*, *as*, *m*. rice growing wild or without cultivation.

नीवि *nīvi*, *is* and *i*, *f*. (probably *fr. rt. vye* with *ni*), a cloth worn round a woman's waist or the ends of the cloth passed round the loins so as to hold the whole together; a petticoat; the tie or encircling band of a woman's drawers; the outer tie of a packet in which the offerings of a *Śūdra* at funeral obsequies are presented; capital, principal, stock; a stake at play, stake, wager. — *Nīvi-bhārya*, *as*, *ā*, *am*, *Ved.* to be worn in an apron, &c.

नीवृत् *nī-vṛt*, *t*, *t*, *m*. *f. n.* (*fr. vṛt* with *ni*), any inhabited country, a realm.

नीय *nīya*, *am*, *n*. the edge of a thatch, the edge or side of a sloping roof; a thatch, a roof; a wood; the circumference of a wheel; the constellation *Revati*; the moon; [cf. *nīdhra*.]

नीशार *nī-sāra*, *as*, *m*. (*fr. śrī* with *ni*), a warm cloth or outer garment, a blanket; curtains, musquito curtains; an outer tent or screen.

नीपह *nī-shah*, *ā*, *ā*, *ā* (*fr. sah* with *ni*), *Ved.* overpowering.

नीहार *nī-hāra*, *as*, *m*. (*fr. rt. hṛi* with *ni*?), fog, mist; frost, hoar-frost, heavy dew; evacuation. — *Nīhāra-kara*, *as*, *m*. 'dew-maker' or 'cold-rayed,' the moon.

Nīhārāya, *Nom. A. nīhārāyate*, &c., to make frost.

नु 1. *nu*, *ind.* (perhaps related to 1. *nava*; cf. *nūtana*), written *nū* in *Ved.* at the beginning of a verse and frequently in other places. (As an adverb of time in *Ved.*, now, still (e.g. *nū-cā purā-śa*, both now and heretofore; *asti soṇ nu vīryam tat te*, hast thou still that power?). (As an inferential particle in *Ved.* often beginning the last sentence of a hymn), now therefore, now then, therefore, then (e.g. *nū no rāva*, do thou therefore give us); (as an introductory particle, or in encouraging, invoking, inviting, summoning), now, then, pray, come then (e.g. *abhi nu mā cakṣamīthāh*, pray now [Sāy. quickly] have compassion upon me). *Nu* is often employed in questions, both in *Vedic* and classical Sanskrit, to strengthen an interrogative pro-

noun or adverb (e.g. *kadā nu*, when indeed? *katham nu*, how indeed? *kva nu*, where indeed? *kam nu pricchāmi*, whom can I possibly ask? *kim nu ayāt*, what can that possibly be? *kim nu khalu*, why in the world?). *Nu* is also used interrogatively in classical Sanskrit, without an interrogative pronoun, in sentences of two or more clauses (e.g. *svapno nu māyā nu mati-bhramo nu*, was it a dream? or an illusion of magic? or a mental delusion?). *Nu* also serves as a particle of affirmation, to express 'indeed,' 'certainly,' 'surely' (e.g. *aham nu akārṣham*, Yes, I certainly did so), and often gives emphasis to the word it follows without being itself translatable, in which way it is frequently connected in the *Veda* with other particles (e.g. with *id* in *cin nu*; with *id* in *in nu*; with *adha* in *adha nu*; with *gha* in *ghā nu*, &c.); but in the *Veda nu* sometimes means 'never' (especially in the construction *nū cit* = never, nevermore; in other passages it is said to = 'from this time forward,' 'for ever'). In classical Sanskrit *nu* is sometimes found in connection with *ē*, 'or,' and in *Rāmāyana* II. 72, 27, *nu—nu* may be translated 'either'—'or.' According to native commentators on the *Veda nu* often = *kshipram*, quickly. According to native lexicographers *nu* is used in the following senses: *pricchā*, *vikalpa*, *vītarka*, *anunaya*, *atīta*, *apamāna*, *hetu*, *apadeśa*; [cf. *nū-nam*, *nū-tana*; *Zend nū*, 'just now'; *Gr. nū*, *nū-vl*, *vūv*; *Lat. num*, *num-c*; *Goth. nu-h*; *Old Germ. nu*; *Slav. nyne*, 'at present'.]

नु 2. *nu*, *us*, *m*. a weapon; time; a boat; (probably only at the end of a comp.; cf. *nau*.)

नु 3. *nu*, *cl. 1. A. navate*, &c., to go: *Caus. nāvayati*, &c., (probably) to move from a place, remove; (according to a Schol.) to make new.

नु 4. *nu*, *cl. 2*, or *nū*, *cl. 6. P. nauti*, *nūvati*, *nūnāva*, *nāvishyati*, *nūvishyati*, *anāvī*, *anuvī*, *nāvitum*, *nūvitum*, to roar, cry, low, bray, &c.; to sound; to shout; to exult; to praise, commend (with acc.): *Caus. nāvayati*, *anānavat*: *Desid. nūnūshati*: *Intens. nonūyate*, *nonotī*, to sound loudly, roar, be tumultuous.

5. *nu*, *us*, *f*. praise, eulogium.

Nuta, *as*, *ā*, *am*, praised, commended.

Nuti, *is*, *f*. praise, laudation, eulogium, panegyric; worship, reverence.

1. *nūta*, *as*, *ā*, *am*, praised, eulogized, lauded, hymned.

नुह *nuḥ*, *cl. 6. P. nuḍati*, &c., to hurt, strike, kill.

नुद 1. *nud*, *cl. 6. P. A. nudati*, -*te*, *nunoda*, *nunude*, *notyati*, -*te*, *anavutit*, *anuttat*, *nottum*, to push, push on, impel, incite, propel, urge on, push away, drive away, repel, banish; to move, remove; to throw, shoot, cast, send; to raise, lift up (*Ved.*): *Caus. nodayati*, -*yitum*, to push on, incite, excite: *Intens. nonudyate*, *nonotī*, to push or impel or drive away repeatedly; [cf. *Angl. Sax. nūd-tan*, 'to compel'; *a-nydan*, 'to repel'; *niot-an*: *Goth. niut-an*: perhaps *Gr. vūssa*.]

Nutta, *as*, *ā*, *am*, pushed away, despatched, sent, ordered; (*as*), *m*. a plant, see *lakuḍa*.

2. *nud*, *t*, *t*, *t* (at the end of a comp.), driving away, removing, rejecting, repelling.

Nūda, *as*, *ā*, *am* (at the end of a comp.), pushing, impelling, driving away, removing.

Nudat, *an*, *ātī* or *anti*, *ā*, urging forward.

Nudita, *as*, *ā*, *am*, (ep.) = *nutta*, *nunna*.

Nunutsu, *us*, *us*, *u*, desirous of impelling or inciting or removing.

Nunna, *as*, *ā*, *am*, pushed, propelled; pushed away; thrown, cast; dismissed, sent, despatched.

2. *nūta*, *as*, *ā*, *am*, = *nutta* or *nunna*.

नूतन *nūtana*, *as*, *ā*, *am* (*fr. 1. nu* and connected with 1. *nava*, q.v.), new, novel, recent, modern, fresh, young, (opposed to *pūreya*, *purāṇa*, &c.);

present; instantaneous, sudden; curious, strange. — *Nūtana-tā*, *f*. or *nūtana-tva*, *am*, *n*. newness, novelty.

Nūtanaya, *Nom. P. nūtanayati*, &c., to make new, renew.

Nūtna, *as*, *ā*, *am*, new, fresh, young, recent. — *Nūtna-vayas*, *ā*, *ās*, *as*, in the bloom of youth, in the spring of life.

नूद *nūda*, *as*, *m*. the mulberry tree, *Morus Indica*.

नूत *nūnam*, *ind.* (*fr. 1. nu*), now, at present (*Ved.*); just now, just, exactly (*Ved.*); immediately (*Ved.*); from this time forward, for the future (*Ved.*); now then, therefore (*Ved.*); probably, in all probability, perhaps; without doubt, certainly, assuredly, surely, indeed. — *Nūna-bhāva*, *as*, *m*. probability; (*āt*), *ind.* in all probability, probably, indeed.

नूपुर *nūpura*, *as*, *am*, *m. n.* an ornament for the toes or ankles or feet, an anklet; (*as*), *m*. *N.* of a descendant of *Ikṣvāku*. — *Nūpura-vaś*, *ān*, *ātī*, *at*, adorned with anklets or foot-ornaments.

नृ *nṛi*, *nā*, *m*. (said to be *fr. rt. 1. nī*, cf. *rt. nṛi*, see *Gram. 128. b*); the gen. pl. may be *nārām* or *nṛīṇām* in *Ved.*, but generally *nṛīṇām* in classical Sanskrit), a leader (said of gods), a man, person, mankind, people (generally pl.); a piece at chess, &c.; the pin or gnomon of a sun-dial; (in grammar) a masculine word; a horse (*Ved.*); [cf. *nara*: *Zend nar*, *nara*, 'a man'; *nairya*, 'manly'; *Gr. ἀνῆρ*, *ἥνερ-ῆς*, *ἀνῆρ-ῆς*, *ἀνῆρ-ῆς*, 'man's face'; *Sabin. nero*, 'brave'; *ner-io*, 'fortitude'; *Hib. nerth* = Welsh *nerth*, 'virtue'.] — *Nṛi-lukhura*, *as*, *m*. 'man-dog,' a dog of a man. — *Nṛi-kesarin* or *nṛi-kesarin*, *i*, *m*. a being, half man and half lion; *Vishṇu* in his fourth *Avatāra* as man-lion. — *Nṛi-ga*, *as*, *m*. *N.* of several persons; an old king; a grandson of *Oghav*; a son of *Uśinara* by *Nṛiga* (he was ancestor of the *Yaudheyas*); a son of *Manu*; the father of *Su-mati*; (*ā*), *f*. *N.* of the wife of *Uśinara* and mother of *Nṛiga*. — *Nṛiga-sāpa*, *as*, *m*. 'the curse of *Nṛiga*,' *N.* of the fiftieth chapter of the *Uttara-kāṇḍa* of the *Rāmāyana*. — *Nṛigākhyaṇa* (°*ga-akh*), *am*, *n*. 'the tale of *Nṛiga*,' an episode of the *Mahā-bh. Anuśāsana-p.* 3452; *N.* of the twenty-fourth chapter of the *Pārtha Itihāsa-samuccāya*. — *Nṛigopākhyaṇa* ('*ga-up*'), *am*, *n*. 'the episode of *Nṛiga*,' *N.* of the forty-ninth chapter of the *Uttara-kāṇḍa* of the *Rāmāyana*. — *Nṛi-cakṣhas*, *ās*, *ās*, *as*, *Ved.* seeing or observing men, (an epithet of the *Sun*, *Savitṛi*, *Soma*, *Agni*, &c.); leading or guiding men; living among men; (*Sāy.*) seeing men or injuring men; (*ās*), *m*. 'waiting for men,' a demon, a *Rākṣhasa*, a goblin. — *Nṛi-cakṣhuḥ*, *us*, *us*, *us*, seeing with human eyes; (*us*), *m*. *N.* of a prince, a grandson or son of *Su-nitha*. — *Nṛi-candra*, *as*, *m*. 'man-moon,' *N.* of a prince, son of *Rantānāra*. — *Nṛi-jagḍha*, *as*, *m*. 'man-eater,' a cannibal, a *Rākṣhasa*. — *Nṛi-jala*, *am*, *n*. human urine. — *Nṛi-jāti*, *is*, *f*. the human race. — *Nṛi-jit*, *t*, *t*, *t*, *Ved.* conquering men; (*Sāy.*) conquering leaders; (*t*), *m*. *N.* of an *Ekāha*. — *Nṛi-tama*, *as*, *ā*, *am*, most manly. — *Nṛi-deva*, *as*, *m*. 'man-god,' a god among men, a king. — *Nṛi-dharmān*, *ā*, *ā*, *am*, acting as a man, doing a man's duty; (*ā*), *m*. a *N.* of *Kuvera*; (*ā*), *n*. manly quality or duty. — *Nṛi-dhūta*, *as*, *ā*, *am*, *Ved.* shaken about or stirred by men (as the *Soma*). — *Nṛi-namāna*, *am*, *n*. the bending or bowing of men (?). — *Nṛi-pa*, *as*, *m*. a protector of men, a warrior, a prince, king, sovereign. — *Nṛi-pa-kanda*, *as*, *m*. a species of onion (= *rāja-palāṇḍu*). — *Nṛi-pa-kriyā*, *f*. 'king's act,' government, dominion. — *Nṛi-pa-grīha*, *am*, *n*. 'king's house,' the habitation of a prince, a palace. — *Nṛi-pai-jaya*, *as*, *m*. *N.* of two princes, a son of *Su-vīra* and a son of *Medhāvin*. — *Nṛi-pati*, *is*, *m*. 'lord of men,' a king, prince, sovereign, (also applied to gods); an epithet of *Kuvera*. — *Nṛi-pati-patha*, *as*, *m*. (?),

'king's road,' royal road, chief street. — *Nripati-vallabha*, as, m. 'king's favourite,' a species of medicinal plant. — *Nripati-sāsana*, am, n. a king's order, edict. — *Nripatni*, f. Ved. a king's wife, queen. — *Nripa-tva*, am, n. royalty, sovereignty, dominion; *nripatvam kri*, to reign. — *Nripa-dipa*, as, m. 'king-lamp,' a king who is like a lamp. — *Nripa-druma*, as, m. the plant *Chartocarpus* (Cassia) *Fistula*; a species of tree (= *rājādāni*). — *Nripa-dvish*, t, t, t, king-hating. — *Nripa-niti*, is, f. royal policy, king-craft. — *Nripa-priya*, as, m. a thorny species of bamboo, *Bambusa spinosa*; a variety of *Saccharum Sara*; rice; a species of onion; the mango tree; (ā), f. the tree *Pandanus Odoratissimus*; a species of date tree. — *Nripapriya-phalā*, f. *Solanum Melongena*. — *Nripa-badara*, as, m. a species of jujube; (am), n. its fruit. — *Nripa-mandira*, am, n. a king's residence, a royal palace. — *Nripa-māṅgal-yaka*, am, n. Tabernemontana Coronaria. — *Nripa-māna*, as, m. (?), music played before kings when eating or feasting; [cf. *nripābhira*.] — *Nripa-lakshman*, a, n. a mark or symbol of a king, any one of the royal insignia, especially the white umbrella. — *Nripa-linga*, am, n. an emblem or mark of royalty. — *Nripalinga-dhara*, as, ā, am, assuming the insignia of sovereignty; taking (fraudulently) the emblem or marks of the royal or military caste. — *Nripa-vallabha*, as, ā, am, dear to a king; (as), m. the friend or favourite of a king; a species of mango; (ā), f. a king's wife, a queen; a species of plant. — *Nripa-vriksha*, as, m. = *rāja-vriksha*. — *Nripa-sāsana*, am, n. a royal edict. — *Nripa-paśu*, us, m. 'man-beast,' a brute of a man; a man serving as a sacrificial victim. — *Nripa-shreshtha*, as, m. the best of kings. — *Nripa-samsāra*, as, m. seeking the protection of kings, service of princes. — *Nripa-sabha*, am, n. an assembly of princes; a royal palace. — *Nripa-suta*, as, m. a king's son, a prince; (ā), f. a king's daughter, the musk-rat. — *Nripa-sushā*, f. the daughter-in-law of a king. — *Nripāṇḍa* ('pa-an'), as, m. king's share, royal portion (i. e. a sixth, eighth, or twelfth of grain, a sixth of fruit, a fiftieth of merchandise &c.), royal revenue. — *Nripākriṣṭa* ('pa-āk'), a particular favourable position of the pieces in the game *Catur-anga* (a kind of chess). — *Nripāṅgana* and *nripāṅgana* ('pa-an'), am, n. a royal court. — *Nripāpa*, as, ā, am, Ved. giving drink to men. — *Nripātri*, tā, m. Ved. the protector of men. — *Nripātma* ('pa-āt'), as, ā, am, of royal birth; (as), m. a king's son, a prince; (ā), f. a king's daughter, a princess; a bitter guard. — *Nripādharma* ('pa-adh'), as, m. a bad king. — *Nripādhvara* ('pa-adh'), as, m. a sort of sacrifice (the *Rāja-shtya*) held by a lord paramount in which all the offices are performed by tributary princes. — *Nripānucāra* ('pa-an'), as, m. a king's attendant, a minister. — *Nripāṇna* ('pa-an'), am, n. 'royal rice,' a sort of rice. — *Nripānyatva* ('pa-an'), am, n. change of government. — *Nripābhira* ('pa-ābh'), am, n. music played at the royal meals. — *Nripāmanya* ('pa-ām'), as, m. 'king's disease or evil,' consumption. — *Nripāyya*, as, ā, am, Ved. protecting men; (Sāy.), to be drunk by the leaders or gods, or to be protected by the leaders of the sacrifice. — *Nripāla*, as, m. 'protector of men,' a king. — *Nripālaya* ('pa-āf'), as, m. a king's residence, a palace. — *Nripāvarta* ('pa-āv'), am, n. a kind of gem (= *rājāvarta*). — *Nripāsana* ('pa-ās'), am, n. the seat of a king, a throne, a chair of state. — *Nripāpada* ('pa-ās'), am, n. a king's residence, a palace. — *Nripālavya* ('pa-āh'), as, m. a species of onion (= *rāja-palāṇḍu*). — *Nripāpiti*, is, f. Ved. the protection of men. — *Nripāpēchā* ('pa-īc'), f. the royal pleasure. — *Nripāpēśa*, ās, ās, Ved. (according to Sāy. f.), 'man-shaped,' having the form of men; (probably) formed or decorated by men. — *Nripādita* ('pa-u'), as, ā, am, suited to a king, kingly, princely; (as), m. a species of bean (= *rāja-māsha*). — *Nripābahu*, us, m. Ved. a man's arm. — *Nripābharti*, tā, m. 'lord of

men,' a prince, sovereign. — *Nripa-māṇas*, ās, ās, as, Ved. propitious or well-disposed towards men, honoured by men; epithet of Indra; (Sāy.) having the mind turned towards men. — *Nripa-māṇasya*, Nom. A. *nripa-māṇasyate*, Ved. to be friendly or propitious to men. — *Nripa-mani*, is, m. N. of a demon said to seize on children; [cf. *graha*.] — *Nripa-mat*, ān, ātī, at, abounding in men; (ām), m., N. of a man. — *Nripa-mara*, as, ā, am, 'man-destroying,' killing men. — *Nripa-māṇsa*, am, n. the flesh of men. — *Nripa-mādāna*, as, ā, am, Ved. exhilarating or gladdening men. — *Nripa-mithuna*, am, n. the sign of the zodiac Gemini. — *Nripa-megha*, as, m. 'man-cloud,' a man compared to a cloud or who has qualities like that of a cloud yielding rain. — *Nripa-medha*, as, m. 'man-sacrifice' [cf. *nripa-yajna*], N. of a man, an Āngirasa and author of two hymns of the *Rig-veda*. — *Nripa-yajna*, as, m. 'man-offering,' the sacrifice to be offered to men, i. e. hospitality. — *Nripa-yugma*, am, n. the sign of the zodiac Gemini. — *Nripa-loka*, as, m. the world of men, the earth. — 1. *nripa-vat*, ān, ātī, at, Ved. having men, manly, belonging to men, fit for men, consisting of men, accompanied by men. — 2. *nripa-vat*, ind., Ved. like a man, in a manly way, strongly, powerfully, bravely, in abundance. — *Nripa-vakhi*, is, is, i. Ved. having manly companions. — *Nripa-varāha*, as, m. 'man-boar,' Vishnu in his boar incarnation (with the figure of a man and the head of the wild boar). — *Nripa-vāhaṇa*, as, ā, am, or *nripa-vāhas*, ās, ās, as, Ved. carrying or bearing men; (Sāy.) conveying leaders or chiefs (i. e. the Āśvins). — *Nripa-vira*, as, m. 'man-hero,' a hero of a man, a hero among men. — *Nripa-veshṭana*, as, ā, am, encircled with (the bones of) men; (as), m. an epithet of Siva. — *Nripa-sāna*, as, ā, am, to be desired or praised by men (Ved.); hurting or injuring men, malicious, noxious, cruel, wicked, hurtful, injurious to mankind, mischievous, base, destructive; [cf. *Zend nairya saṅho*.] — *Nripa-saṅga-tā*, f. mischievousness, maliciousness, vileness, baseness. — *Nripa-saṅga-vat*, ān, ātī, at, malicious, vile. — *Nripa-saṅga-vrita*, as, ā, am, practising mischief. — *Nripa-sānya*, as, ā, am, malicious, mischievous, vile; (am), n. injury to man, maliciousness, mischievousness, vileness. — *Nripa-sringa*, am, n. 'man's horn,' any chimerical or impossible thing. — *Nripa-shad*, t, t, t, Ved. dwelling among men, (in some passages applied to *śaitanya*, consciousness, or *buddhi*, understanding); (t), m., N. of the father of Kanva; [cf. *nārshada*.] — *Nripa-shadana*, am, n. Ved. an assemblage of men, residence of men; (Sāy.) the hall of sacrifice, the receptacle of oblations, the house of the sacrificing priest. — *Nripa-shadvan*, ā, ari, a, or *nripa-shadman*, ā, ā, a, Ved. sitting or living among men. — *Nripa-shah* or *nripa-shāh*, t, t, t, Ved. overpowering or overcoming men. — *Nripa-shahya* or *nripa-shāhya*, as, ā, am, Ved. overpowering men; (Sāy.) to be borne by men; (am), n. the overpowering of men; battle (as to be borne by men). — *Nripa-shā*, ās, ās, am (fr. *nri + sā = san*), Ved. granting or procuring men. — *Nripa-shāc*, k, k, k, Ved. serving men, friendly or benevolent to men; an epithet of the Maruts. — *Nripa-shātī*, is, f. Ved. 'capturing or making spoil of men,' i. e. battle, (in *Rig-veda* VII. 27, 1, *nripa-shātī* is Ved. loc., but according to Sāy. it is nom. c. of *nripa-shātī*, benefactor of men.) — *Nripa-shūta*, as, ā, am, Ved. impelled or incited by men. — *Nripa-sinha*, as, m. 'man-lion,' a lion among men, a chief, a noble, a great or illustrious man; Vishnu in his fourth *Avatāra* or incarnation in the shape of a man with the head and claws of a lion [cf. *nara-sinha*]; a kind of coitus; N. of several men. — *Nripa-sinha-kavaca*, am, n., N. of a chapter of the *Tantra-sāra*. — *Nripa-sinha-čaturdaśī*, f. the fourteenth day in the light half of the month *Vaiśākha* (a festival). — *Nripa-sinha-čampū*, us, f., N. of a work. — *Nripa-sinha-tāpaniya*, as, or am, m. or n. (?), N. of an Upanishad. — *Nripa-sinha-tāpaniyo-paṇishad-bhāṣya*, am, n., N. of a commentary on the preceding Upanishad by *Sankarācārya*. — *Nripa-*

sinha-purāṇa, am, n., N. of an *Upa-Purāṇa*. — *Nripa-sinha-prasāda*, as, m., N. of an author mentioned in the *Sūdra-dharma-tattva*. — *Nripa-sinha-prādurbhāva*, as, m. 'the manifestation of the man-lion,' N. of the thirty-ninth to the forty-third chapter of the *Narasinha-Purāṇa*. — *Nripa-sinha-bhaṭṭa*, as, m., N. of a man. — *Nripa-sinha-vana*, as, m., N. of a district in the north-west of *Madhya-desa*. — *Nripa-sinha-sarasaṭī*, m., N. of a commentator on the *Veṇāṇa-sāra*. — *Nripa-sinhācārya* ('ha-āc'), as, m., N. of an author. — *Nripa-sinhāstrama* ('ha-ās'), as, m., N. of the author of the *Prayoga-ratna*. — *Nripa-sinha*, as, ā, am, relating to *Nripa-sinha*; N. of a book. — *Nripa-sena*, am, ā, n. f. an army of men. — *Nripa-soma*, as, m. 'man-moon,' any illustrious or great man, a prince or chief. — *Nripa-han*, ā, ghnī, a, Ved. killing men. — *Nripa-hari*, is, m. Vishnu in his fourth *Avatāra* as the man-lion [cf. *nara-sinha*]; N. of a man. — *Nripa-stha-mālin*, ī, inī, ī, decorated with a garland of human bones; (ī), m. an epithet of Siva.

Nripa, am, n., Ved. manhood (*virtus*), power, strength, wealth, ability, courage; (as, ā, am), making happy; (as), m. 'giving happiness,' an epithet of *Kṛishṇa*. — *Nripa-vardhana*, as, ā, am, Ved. enhancing courage.

नृ 1. *nrit*, cl. 4. P. *nṛityati* (ep. also -te), *nanarta*, *nartayati* and *nartishyati*, *anartit*, *nartitum*, to dance; to act on the stage; represent (as an actor), gesticulate, play; Caus. *nartayati*, -yitum, to cause to dance; Desid. *nṛit-sati* and *ninartishati*: Intens. *narnartit*, *narnṛitit*, *narinartit*, *narinṛitit*, *narinartit*, *narinṛitit*, *narinṛityate*, to dance about, dance with vehement gesticulations; (P.) to cause to dance about or to and fro.

2. *nrit*, t, f., Ved. dancing, gesticulation, gesture. *Nriti*, is, f. dancing, acting, playing; (perhaps in Ved.) lovely or grand appearance.

Nritu, us, us, u, Ved. dancing, gesticulating, lively, active, (generally as an epithet of Indra); (*nritū*, ū), m. a dancer, an actor, a mime; the earth; a worm; length.

Nritta, am, n. dancing, acting, gesticulation. — *Nritta-maya*, as, ī, am, consisting in dance.

Nritya, am, n. dancing, acting, dance, gesticulation, pantomime. — *Nritya-gita-vādyā*, āni, n. pl. dancing, singing, and instrumental music. — *Nritya-priya*, as, ā, am, fond of dancing; (as), m. a peacock; (ā), f., N. of one of the *Mātrīs* attending on *Skanda*. — *Nritya-sālā*, f. a dancing-room. — *Nritya-sarvasa*, am, n. 'the whole essence of dancing,' N. of a work. — *Nritya-sthāna*, am, n. a place for dancing, a dancing-room.

Nrityat, am, anti, at, dancing.

नृपि *nripita*, am, n., Ved. a various reading (in the *Nighaṇṭu*) for *kripita*, q. v.

नृमणा *nṛimaṇā*, f., N. of a river.

नृ *nri*, cl. 9. P. *nṛināti*, *nanāra*, &c., to lead; Caus. *narayati*, *nārayati*, &c.

नेक्ष *nekshana*, am, n., Ved. a sharp stick, a spear, a fork or similar cooking implement; [cf. *nikshana*, *mekshaya*.]

नेग *nega*, ās, m. pl., N. of a school of the *Sāma-veda*; [cf. *naigeya*.]

नेजक *nejaka*, as, m. (fr. rt. *nij*), a washerman.

Nejana, am, n. washing, cleansing.

नेजमेष *nejamesha*, as, m., N. of a demon harmful to children.

नेतय *netavya*, *netri*, &c. See p. 511, col. 2.

नेत्र *netra*, *netrika*, &c. See p. 511, col. 3.

नेद 1. *ned* or *net*, ind. (fr. *na + id*, and regarded in the *Pada-pāṭha* as two words), Ved. not,

not indeed (Sāy. = *naiva*); that not; (see Pāṇ. VIII. 1, 30; cf. Zend *noid*, 'not.')

ने 2. ned [cf. rt. I. *nīd*], cl. I. P. *nedati*, &c., to censure, blame; to be near; to go.

Nelaya (fr. *nela*, see *nedishtha*), Nom. P. *nedayati*, &c., to bring near.

Nelayat, *an*, *anti*, *at*, bringing near, approximating.

Nedishtha, *as*, *ā*, *am* (superl. of *neda* which is substituted for *antika*, near; probably allied to *nad-dha* fr. rt. I. *nah*), the nearest, next, very near; (*am*), ind. very nearly, next, in the first place; (*ā*), ind. from the neighbourhood; (*as*), m. Alangium Hexapetalum; N. of a son of Manu; [cf. Zend *nazdiata*.] = *Nedishtha-tama*, *as*, *ā*, *am*, Ved. the nearest of all.

Nedishthin, *i*, *inī*, *i*, very near, very nearly related.

Nediyas, *ām*, *asi*, *as* (compar. of *neda* which is substituted for *antika*), nearer, very near, as near as possible.

नेय *nēya*, *as*, *ā*, *am* (fr. Intens. of rt. I. *nī*), taking or obtaining frequently (?).

नेप *nēpa*, *as*, m. (said to be fr. rt. I. *nī*), a family priest; (*am*), n. water.

नेपथ्य *nēpathya*, *am*, n. (for *nar-pathya*, i. e. *nṛ-pathya*; cf. *vetana* for *varitana*), an ornament, embellishment, decoration, the costume of an actor, attire, (in this sense said to be also m.); the part of a stage behind the scenes (or rather behind the curtain which was stretched across the stage and served for scenes), the space behind the curtain or scenes where the decorations were kept and where the actors attired themselves; the postscenium; the tiring-room; *nēpathye*, loc. sing. (a voice) in the postscenium or behind the scenes, (used in the plays as a stage-direction, where anything is to be said by an actor behind the scenes.)

नेपाल *nēpāla*, *as*, m. (said to be contracted fr. *nīyama-pāla*, q. v., the N. of a sage); N. of a country, Nepal; a species of sugar-cane; (*ās*), m. pl., N. of the people inhabiting Nepal; (*i*), f. red arsenic; the wild date tree or its fruit; (*am*), n. copper. — *Nēpāla-jā*, f. or *nēpāla-jātā*, f. red arsenic. — *Nēpāla-nimba*, *as*, m. 'the Nepal Nimba,' a species of tree. — *Nēpāla-mūlaka*, *am*, n. a radish.

Nēpālaka, *am*, n. copper; (*ikā*), f. red arsenic.

Naipāla, *as*, *i*, *am*, produced &c. in Nepal; (*as*), m. a species of sugar-cane; the Nepal Nimba, a species of tree; (*i*), f. red arsenic; a species of plant, Arabian jasmine, *Jasminum Zambac* and *Nyctanthus Arbor Tristis*; the indigo plant.

Naipālīka, *as*, *i*, *am*, produced in or brought from Nepal; (*am*), n. copper.

Naipāliya, *as*, *i*, *am*, produced in or brought from Nepal. — *Naipāliya-devatā-kalyāṇa-pañcavīṣatikā*, f., N. of a Buddhist work.

नेम *nēma*, *as*, *ā*, *am* (fr. rt. *nam* with *e* instead of reduplication, but said to be fr. rt. I. *nī*; *nēma* is one of the *sarvādī* or pronominals according to Pāṇ. I. 1, 27, but the nom. pl. m. is either *neme* or *nemās*). Ved. some, a few, several, (according to Sāy. *nēma* = *alpa*, *katipaya*; *neme* = *keśane*, also = *ete*, these); the one, the other; half; (*as*), m. a part, portion; time, period, season; term, boundary, limit; a fence, enclosure, a boundary wall or hedge; the foundation of a wall; a hole, a chasm; fraud, deceit; acting, dancing; evening; a root; food (Ved.); upper part, above; (*am*), n. a particular number; [cf. Zend *naima*.] — *Nēma-āndra*, *as*, m. 'the half moon,' N. of a prince of Bengal. — *Nēma-dhita*, *as*, *ā*, *am*, Ved. divided, set at variance; (*ās*), m. pl., scil. *saṅgrāmāḥ*, battles in which only some are engaged; (*as*), m., scil. *Indraḥ*, the sharer of half the oblation, the other half going to all the gods; (see Sāy. on Rīg-veda I. 72, 4.) — *Nēma-dhiti*, *i*,

f., Ved. battle, conflict, dispute. — *Nēma-nātha*, *as*, m., N. of a man who is also called Nitya-nātha.

— *Nēma-sāha*, *as*, m., N. of a man. — *Nemālitaya* (°*ma-āt*), *as*, m., N. of a man, father of Trivikrama-bhāṭṭa, the author of the *Damayanti-kathā*.

Nemi, *i*, *i*, f. the circumference or ring or felly or outer rim of a wheel; edge, rim; a windlass or framework for the rope of a well; a thunderbolt, a circle or circumference in general, the earth; (*ās*), m. the plant *Dalbergia Ougeinensis*; N. of a Daitya; (with Jains) N. of the twenty-second Arhat of the present Ut-sarpini; N. of a Cakra-vartin; a sacred place, as Mathurā (?). — *Nemi-śakra*, *as*, m. a prince descended from Parikshit, who is said to have removed the capital of India to Kauśāmbi after the inundation of Hastina-pura. — *Nemin-dhara*, *as*, m., N. of a mountain.

Nemin, *i*, m. the tree *Dalbergia Ougeinensis*; (with Jains) N. of the twenty-second Arhat of the present Ut-sarpini.

नेमन्निष *nemanni-ṣ*, *ṣ*, *ṣ*, f. Ved. (perhaps) following guidance?; (according to Sāy. on Rīg-veda I. 56, 2), moving reverentially or bearing oblations.

नेय *nēya*. See p. 511, col. 3.

नेल *nēla*, *as*, or *nelu*, *us*, or *nevala*, *as*, m. a particular number.

नेष *nēṣ*, cl. I. A. *nēshate*, *nīneshe*, &c., to go, move.

नेष *nēṣa* (fr. rt. I. *nī*), forming a superlative *nēṣa-tama*, occurring in the inst. pl. *nēṣa-tamais*, used adverbially in Rīg-veda I. 141, 12, = with the best guidance, by the most effective means; (Sāy.) most conducive.

Nēṣam, *ā* or *a*, m. or n. (?), Ved. leading, conducting; (Sāy.) *nēṣam* = *netarye viśhaye*.

Nēṣṭri, *fā*, m. one of the chief officiating priests at a Soma sacrifice, he who leads forward the wife of the sacrificer and prepares the *Surā*. In Rīg-veda I. 15, 3, *Nēṣṭri* is said to be another name of *Tvaṣṭri* from his having assumed upon some occasion the function of the *Nēṣṭri* priest.

Nēṣṭra, *am*, n. the Soma vessel of the *Nēṣṭri*; the office of the *Nēṣṭri*.

Nēṣṭriya, *as*, *ā*, *am*, belonging to the *Nēṣṭri* priest, relating to him.

नेष्ट *nēṣṭa*, *as*, *ā*, *am* (fr. *na + iṣṭa*), not wished for, undesired, disagreeable, unfavourable.

नैऋयस *naiṣṭreyasa*, *as*, *i*, *am* (fr. *naiṣṭreyasa*), leading to happiness or future beatitude; (*am*), n., N. of a wood in the world of *Vishṇu*; N. of a fabulous forest.

Naiṣṭreyasika, *as*, *i*, *am*, leading to happiness, conducive to future beatitude.

नैऋय *naiṣṭnehya*, *am*, n. (fr. *naiṣṭneha*), absence of love, want of affection, coldness.

नैऋय *naiṣṭsva*, *am*, n. (fr. *naiṣṭ-sva*), absence of property, destitution, poverty.

नैक *naika*, *as*, *ā*, *am* (fr. *na + eka*), not one, more than one, several, manifold, various, numerous, many. — *Naika-śara*, *as*, *ā* or *i*, *am*, going about in troops or flocks, gregarious, living in society, not living alone. — *Naika-duḥkha-dā*, *ās*, *ās*, *am*, causing many sorrows. — *Naika-dṛiṣṭi*, *k*, m., N. of one of the sons of *Viśvā-mitra*. — *Naika-priṣṭha*, *ās*, m. pl., N. of a people. — *Naika-bhāvāśraya* (°*va-ās*), *as*, *ā*, *am*, 'not abiding in one condition', changeable, fickle, unsteady. — *Naika-bheda*, *as*, *ā*, *am*, of many kinds, various, multiform, manifold. — *Naika-rūpa*, *as*, *ā*, *am*, multiform, of various kinds, various. — *Naika-varṇa*, *as*, *ā*, *am*, many coloured, of various colours. — *Naika-śāstra-maya*, *as*, *i*, *am*, consisting of a multitude of arrows or of various missiles. — *Naiṣṭātman* (°*ka-āt*), *ā*, *ā*, *a*, of manifold nature; (*ā*), m. an epithet of *Śiva*.

Naikadhā, ind. in many ways, in various ways,

manifoldly, in many parts, in many directions, on various sides.

Naikasas, ind. in great numbers, repeatedly, several times, often.

नैकटिक *naikaṭika*, *as*, *i*, *am* (fr. *ni-kaṭa*), near, contiguous, neighbouring, living in the neighbourhood.

Naikaṭya, *am*, n. nearness, proximity, neighbourhood, vicinage.

नैकतो *naikatī*, f., N. of a village in the North of India.

नैकषेय *naikashēya*, *as*, m. a child of *Nikashā*, a *Rākshasa*, fiend, goblin; N. of a race of *Rākshasas*; (also read *naikaseya*.)

नैकृतिक *naikritika*, *as*, *i*, *am* (fr. *ni-kṛiti*), dishonest, wicked, low, vile, morose, harsh spoken; fallacious, (Manu IV. 196.)

नैखान्य *naikhānya*, *as*, *ā*, *am* (fr. *ni-khāna*, see *ni-khan*), liable to be buried.

नैगम *naigama*, *as*, *i*, *am* (fr. *ni-gama*), relating to Vedic quotations or Vedic words, relating or belonging to the Veda or holy writ, occurring in it, Vedic; (*as*), m. an interpreter of the sacred writings; an Upanishad or portion of the Vedas; a way, road (?); a means, an expedient; prudent conduct; a citizen, a townsman; a trader, a merchant; N. of an ancient teacher. — *Naigama-kāṇḍa*, N. of the second part of the *Nirukta*, or of the fourth, fifth, and sixth books of that work, where *Yāska* explains the *Nigamas* or Vedic words collected in the fourth *Adhyāya* of the *Nighaṇṭus*, (also called *Athapadika*.)

Naigāmika, *as*, *i*, *am*, connected with or peculiar to the Vedas.

नैगमेय *naigameya*, *as*, m. a form of *Skanda*, (considered also as his son and play-fellow; cf. *naigamesha*.)

नैगमेष *naigamesha*, *as*, m., N. of a demon with the head of a ram, (supposed to seize or injure children.)

नैगुत *naiguta*, *as*, *i*, *am* (fr. *nigut*), Ved. destroying enemies.

नैगेय *naigeya*, *ās*, m. pl., N. of a school of the *Sāma-veda*.

नैघाण्डुक *naighaṇṭuka*, *as*, *i*, *am* (fr. *ni-ghaṇṭu*, q. v.), mentioned by the way; (*am*), n. 'a collection of words,' N. of the whole five chapters of the Vedic glossary commented upon by *Yāska*, but especially of the first three chapters treating of synonyms.

नैषाशाख *naiśāśākha*, *as*, *i*, *am* (fr. *nīśā + śākha*), Ved. belonging to the low branches of the community, i. e. belonging to the lower orders or common people; (*am*), n. (perhaps) low or common people; (Sāy.) N. of a town.

नैषिक *naiśika*, *am*, n. the head of an ox; (*i*), f. an excellent cow, a cow exhibiting excellent marks on her head.

नैषित *naiṣitya*, *as*, m. a prince of the *Niṣitas*.

नैचुल *naiśula*, *as*, *i*, *am* (fr. *ni-śula*), belonging to or produced by the *Barringtonia Acutangula*.

नैज *naija*, *as*, *i*, *am* (fr. *ni-ja*), own, one's own.

नैतन्धव *naitandhava*, *as*, m., N. of a place on the *Sarasvatī*.

नैतोश *naiśośa*, *as*, *i*, *am* (fr. *ni-tośa*), Ved. (perhaps) granting, giving.

नैय *naitya*, *as*, *ā* (?), *am* (fr. *nitya*), continual, perpetual, constant, regularly repeated; (*am*), n. eternity, perpetuity.

Naityaka, as, i, am, to be done always or regularly and not only on certain occasions, (opposed to *naimittika*); regularly recurring, constantly repeated; constant, indispensable, obligatory.

Naityika, as, i, am, invariable, constant, perpetual, indispensable.

नैदाघ *naidāgha*, as, i, am (fr. *ni-dāgha*), Ved. peculiar or belonging to the hot season, summer-like, scorching; (as), m. summer time.

Naidāghika or *naidāghiya*, as, i, am, peculiar to the summer, summer-like.

नैदान *naidāna*, as, m. (fr. *ni-dāna*), an etymologist (who investigates the sources of words).

Naidānika, as, m. a pathologist (who inquires into the causes of diseases).

नैदेशिक *naiśeśika*, as, i, am (fr. *ni-deśa*), executing orders, a servant.

नैद्र *naidra*, as, i, am (fr. *ni-drā*), sleepy, soporific, somniferous, relating to or occurring in sleep.

नैधन *naidhana*, as, i, am (fr. *ni-dhana*), subject to death, liable to decay, perishable, relating to death, causing death; (in astrology with or without *grīha*) the eighth house, the house of death.

नैधान *naidhāna*, as, i, am, relating to a treasure, to a nest, &c.; (i), f. a boundary where articles of value are buried and dug up (?).

नैधुवि *naidhruvi*, is, m. (patronymic fr. *ni-dhruva*), an epithet of Kāśyapa.

नैप *naipa*, as, i, am (fr. *ni-pa*), belonging or relating &c. to the Nauclea Cadamba.

नैपातिक *naipātika*, as, i, am (fr. *ni-pāta*), only mentioned incidentally or by the way.

नैपातिथ *naipātitha*, am, n. (fr. *nipātithi*), N. of a Sāman.

नैपाल *naipāla*. See under *nepāla*, p. 516.

नैपुण *naipuṇa* or *naipunya*, am, n. (fr. *ni-puṇa*), dexterity, cleverness, skill; artfulness; experience, exactness, strictness; anything which requires skill, a delicate matter; totality, completeness, completion.

नैबुक *naibuka*, N. of certain rites to be performed at full moon.

नैभृत *naibhṛita*, am, n. (fr. *ni-bhṛita*), modesty, humility.

नैमन्त्रणक *naimantraṇaka*, am, n. (fr. *ni-mantraṇa*), a banquet, feast.

नैमय *naimaya*, as, m. (fr. *ni-maya*), a trader, a merchant.

नैमित्त *naimitta*, as, i, am (fr. *ni-mitta*), relating to or explanatory of signs, tokens, marks, prognostics, &c.

Naimittika, as, i, am, produced by any cause; connected with any particular cause, dependent on an external cause; (opposed to *nitya*), produced by some cause or by particular and unusual circumstances, unusual, occasional, accidental; (as), m. an astrologer, a prophet; (am), n. an effect; occasional or periodical act or rite. — *Naimittika-karma*, a, n. or *naimittika-kriyā*, f. an occasional ceremony (as observed on the birth of a child &c.).

नैमिष *naimisha*, as, i, am (fr. *ni-misha*), momentary, transient, lasting for a twinkling; (am), n., N. of a forest and sacred Tirtha celebrated as the residence of certain Rishis to whom Sauti related the Mahā-bhārata (Mahā-bh. Ādi-p. 7275, Vana-p. 6079; the district was so called because in it the sage Gaurā-mukha destroyed an army of Asuras in a twinkling); (āś), m. pl. the inhabitants of the Naimisha wood. — *Naimisha-kānana*, am, n. the Naimisha wood. — *Naimishāranya* (°sha-ar°), am,

n. the Naimisha forest. — *Naimishāranya-tirtha*, am, n., N. of a sacred bathing-place.

Naimishāyana, as, i, am, living in the Naimisha forest.

Naimishīya, āś, m. pl. the inhabitants of the Naimisha forest; (as, ā, am), relating to the Naimisha forest.

Naimisheya, as, i, am, living in the Naimisha forest.

नैमेय *naimeya*, as, m. barter, exchange (= *ni-maya* under *ni-me*).

नैम्ब *naimba*, as, i, am (fr. *nimba*), relating to the Azadirachta Indica.

नैयग्रोध *naiyagrodha* or *niyyagrodha*, as, i, am (fr. *nyag-rodha*), belonging to or made of the Ficus Indica or Indian fig-tree; (am), n. the fruit of the Indian fig-tree.

नैयङ्कव *naiyankava*, as, i, am (fr. *ny-anku*), belonging to or coming from the antelope called Nyanku, made of its skin, &c.

नैयत *naiyatya*, am, n. (fr. *ni-yata*), restraint, self-command, self-government.

नैयमिक *naiyamika*, as, i, am (fr. *ni-yama*), according to rule, conformable to precept, regular, enjoined; (am), n. regularity.

नैयाय *naiyāya*, as, i, am (fr. *ny-āya*), treating of the Nyāya philosophy (q. v.), explaining it, &c.

Naiyāyika, as, i, am, knowing the Nyāya philosophy, knowing the laws of logic; (as), m. a dialectician, logician (especially a follower of the Nyāya philosophy).

नैरञ्जना *nairañjanā*, f. (fr. *nir-aijana*), N. of a river falling into the Gangā in Magadha (now called Niladyan).

नैरन्तर्य *nairantarya*, am, n. (fr. *nir-antara*), absence of interruption or interval, uninterruptedness, close succession, continuousness, contiguity, closeness, compactness; (ena), ind. without interval or interruption, constantly, incessantly, uninterruptedly.

नैरपेक्ष *nairapekshya*, am, n. (fr. *nir-apeksha*), disregard, indifference.

नैरयिक *nairayika*, as, m. (fr. *nir-aya*), an inhabitant of hell.

नैरर्थ्य *nairarthyā*, am, n. meaninglessness, senselessness, nonsense.

नैराशय *nairāśya*, am, n. (fr. *nir-āśa*), hopelessness, despair; the absence of wish or expectation, non-expectancy.

नैरास्य *nairāśya*, as, m. (fr. *nir-āśa*), N. of a magical formula pronounced over weapons.

नैरुक्त *nairukta*, as, i, am (fr. *nir-ukta*), relating to the Nirukta (q. v.), explaining it; resting on etymology, explained etymologically; (as), m. one who knows the etymology or true derivation of words.

Nairuktika, as, i, am, one who knows the etymology or radical meaning of words, an etymologist.

नैरुज्य *nairujya*, am, n. (fr. *ni-ruja*), health.

नैरुहिक *nairūhika*, as, i, am (fr. *i. nir-ūha*), purging, cleaning out.

नैरृति *nairṛiti*, as, i, am (fr. *nir-ṛiti*), belonging &c. to Nir-ṛiti; south-western; belonging to the Rākshasas; relating to the lunar mansion Nairṛiti (Mūla); (as), m., N. of the ruler of the south-west quarter; a child or offspring of Nir-ṛiti, a demon, imp, goblin, Rākshasa; N. of a Rudra; (āś), m. pl., N. of a people; (i), f. an epithet of Durgā; (with

or without *dis*) the south-west quarter; (am), n. the lunar mansion Mūla.

Nairṛiti, īś, m., N. of a demon, a Rākshasa. *Nairṛiteya*, as, i, am, descended from Nir-ṛiti, belonging to or connected with Nir-ṛiti.

Nairṛitya, as, i, am, relating to Nir-ṛiti; south-western; a sacrifice offered to Nir-ṛiti.

नैर्गन्ध *nairgandhya*, am, n. (fr. *nir-gan-dha*), absence of smell or odour, inodorosity.

नैर्गुण *nairgunya*, am, n. (fr. *nir-guna*), absence of qualities or properties; freedom from qualities; want of excellencies; absence of good qualities; (as, i, am), having no connection with qualities.

नैर्घृण *nairghṛiṇya*, am, n. (fr. *nir-ghṛiṇa*), pitilessness, unmercifulness, cruelty.

नैर्दश्य *nairdaśya*, am, n. (fr. *nir-daśa*), getting over the critical period of the first ten days (of a new-born child), surmounting any dangerous time or bad influence.

नैर्देशिक *nairdeśika*, as, i, am, servant, servile.

नैर्बाध्य *nairbādhyā* (fr. *nir-bādha*), Ved. (with *havis*) a sort of oblation.

नैर्मल्य *nairmalya*, am, n. (fr. *nir-mala*), stainlessness, spotlessness (physical and moral), cleanliness, purity.

नैर्लज्य *nairlajya*, am, n. (fr. *nir-lajja*), shamelessness, impudence.

नैर्वहिक *nairvāhika*, as, i, am (fr. *nir-vāha*), conducting or leading out, carrying (water &c.) out; (with *dvāra*) a sluice.

नैर्हस्त *nairhastā* (fr. *nir-hasta*), Ved. 'intended for handless demons,' N. of a particular magical missile weapon.

नैल्य *nailya*, am, n. (fr. *nīla*), blueness, darkness of colour, blackness, dark-blue (the colour).

नैवसंज्ञानासंज्ञायतन *naivasañjñānāsañjñāyatana*, am, n. a place (*āyatana*) where there is no (*na-eva*) thinking (*sañjñāna*) and no (*na*) not-thinking (*a-sañjñā*).

Naiva-sañjñā-samādhi, īś, m. meditation in which there is no reflection.

नैवार *naivāra*, as, i, am (fr. *nivāra*), consisting in or made of wild rice.

नैविद्य *naividya*, am, n. (fr. *ni-viḍa*), closeness, denseness, compactness, thickness; substance; a prolonged note or continuous sound.

नैविद *naivida*, as, i, am, having a Ni-vid (q. v.).

नैवेद्य *naivedya*, am, n. (fr. *ni-vedya*), an offering of eatables presented to a deity or idol (which may afterwards be distributed to his ministers or worshippers, especially if presented to any form of Vishnu).

नैवेशिक *naiveśika*, am, n. (fr. *ni-veśa*), any vessel or implement belonging to the furniture of a house; a present to a Brāhman householder, a girl so given, or ornaments with her, &c.

नैश *naśa*, as, i, am (fr. *ni-śa*), nocturnal, nightly, relating to the night; a person &c. doing anything by night; done at night; to be observed by night.

Naiśākara, as, i, am (fr. *niśā-kara*), caused by or belonging to the moon, &c.

Naiśika, as, i, am, nocturnal, happening at night, obtained in one night, &c.

नैश्चल्य *naiścalya*, am, n. fixedness, fixity, immovableness.

नैषिथ *naishītya*, *am*, *n*. (fr. *niś-īta*), de-termination, certainty; a fixed ceremony or festival (as a birth, investiture, marriage, &c.).

नैषिथ्य *naishītya*, *am*, *n*. (fr. *niś-īta*), freedom from anxiety, absence of care.

नैषदिक *naishadika*, *as*, *i*, *am* (fr. *ni-shad*), sitting, (not lying down.)

नैषध *naishadha*, *as*, *i*, *am*, relating to Nishadha; (*as*), *m*. a prince of the Nishadhas, especially an epithet of Nala; (*ās*), *m*. pl., *N*. of the people of Nishadha; a species of plant used as food; (*am*), *n*. or *naishadha-carita*, *am*, *n*. *N*. of an artificial epic poem by Śrī-harsha, treating of Nala's adventures. — *Naishadha-carita-bhāva-dyotaniḥ*, *f*. 'an explanation of the meaning of the Naishadha-carita,' *N*. of a commentary on the preceding poem. — *Naishadhānveshaya* ('*dha-an*'), *am*, *m*. the seeking or searching for Naishadha, *i*. e. Nala.

Naishadhya, *as*, *i*, *am*, relating to Nala Nishadha; (*am*), *n*. (with or without *carita*) *N*. of an artificial epic poem on Nala's adventures by Śrī-harsha.

Naishadhya, *as*, *i*, *am*, peculiar or belonging to the Nishadhas; (*as*), *m*. a prince of the Nishadhas.

Naishādha, *as*, *m*. an epithet of Naḍa, (an earlier form of *naishadha* above.)

नैषाद *naishāda*, *as*, *i*, *am*, belonging to the Nishādas; (*as*), *m*. a Nishāda; (*ās*), *m*. pl. the Nishāda people.

Naishādi, *is*, *m*. a prince of the Nishādas.

नैष्कर्म्य *naishkarmya*, *am*, *n*. (fr. *nish-karman*), idleness, inactivity; abstinence or exemption from acts or their consequences; the salvation obtained by abstraction in opposition to that obtained by works.

नैष्कशतिक *naishkaśatika*, *as*, *i*, *am* (fr. *nishka-sata*), worth a hundred Nishkas, bought with them, &c.

Naishkasahasrika, *as*, *i*, *am* (fr. *nishka-sahasra*), worth a thousand Nishkas, bought with them, &c.

Naishika, *as*, *i*, *am* (fr. *nishka*), bought with a Nishka, made of a Nishka, &c.; (*as*), *m*. a Mint-master, superintendent of a Mint.

नैष्किन्धन्य *naishkinḍanya*, *am*, *n*. (fr. *nish-kinḍana*), absence of property, poverty, destitution.

नैष्कृतिक *naishkrītika*, *as*, *i*, *am*, acting wickedly, wicked, malignant, (probably incorrect for *naikrītika*); free from occupation, disengaged.

नैष्कामय *naishkramaṇa*, *as*, *i*, *am* (fr. *nish-kramaṇa*), any oblation offered or rite performed when a new-born child is taken out of the house for the first time.

नैष्ठिक *naishthika*, *as*, *i*, *am* (fr. *ni-shthā*), forming the end or conclusion, final, last; conclusive, definitive, decided, accomplished, fixed, firm, constant; highest, perfect, complete; completely versed in or familiar with, conversant; vowing perpetual abstinence and chastity; belonging to the character or office of a perpetual student; (*as*), *m*. a perpetual religious student or Brāhman who continues with his spiritual preceptor even after the prescribed term of study is expired and observes the vow of chastity.

Naishthya, *am*, *n*. constancy, steady adherence to rule, firm belief.

नैष्ठुर्य *naishthurya*, *am*, *n*. (fr. *ni-shthura*), severity, cruelty, coarseness, harshness.

नैषिथ नाशित्या, *am*, *n*. (apparently fr. a form *ni-shthā* = *niś-anth*), getting rid of, freeing one's self from anything.

नैष्फल्य *naishphalya*, *am*, *n*. (fr. *nish-*

phala), unfruitfulness, fruitlessness, absence of fruit or effect, barrenness, unprofitableness.

नैसर्गिक *naishargika*, *as*, *i*, *am* (fr. *ni-sarga*), natural, innate, inherent, constitutional, original; (with Buddhists) cast off, put off.

नैसर्प *naisharpa*, *as*, *m*. (fr. an unused form *ni-sarpa*), *N*. of one of the nine treasures (with Jains).

नैस्त्रिंशक *naishtrīṣika*, *as*, *m*. (fr. *nish-trīṣa*), a swordsman, a soldier armed with a sword.

नो *no*, *ind*. (fr. *na-u*), and not (Ved.); not, no (for *na*, but in epic poetry and later literature *no* is generally only used for *na* to suit the verse). *No* *et*, if not; otherwise, else, unless; *no vā*, or not.

नोत् *not* or *nod*, *ind*. Ved. almost, nearly.

नोदन *nodana*, *am*, *n*. (fr. *rt. i. nud*), pushing, impelling, driving away, removing.

Nodin, *i*, *inī*, *i*, impelling, driving away, removing.

Nodya, *as*, *ā*, *am*, to be impelled or driven away or removed.

नोधस् *nodhas*, *ās*, *m*. (said to be fr. *rt. 4. nu*), *N*. of a Rishi with the epithet Gautama.

नोधा *nodhā*, *ind*. (contracted fr. *nava-dhā*), ninefold, in nine parts.

नोपस्थातृ *nopasthātṛi* (*na-up*°), *tā*, *trī*, *trī*, not at hand, absent, remote, far off.

नौ *i. nau*, the alternative form for the acc., dat., and gen. of the 1st pers. pron., see *asmad*. *Nau* is an enclitic in the Veda.

नौ *2. nau*, 'naus', *f*. (fr. *rt. 4. nu*), Ved. speech; [cf. *navishī*.]

नौ *3. nau*, *naus*, *f*. (probably fr. *rt. snu*, but said to be fr. *rt. i. nud*; in Rīg-veda I. 97, 8, *nāvayā* is Vedic inst. for *nāvā*), a ship, a boat, a vessel; (in astrology) *N*. of a peculiar appearance on the moon; *N*. of a constellation; [cf. *Gr. ναῦς*, *ναῦ-της*, *ναῦ-τιλος*; *ναῦ-τίλλο-μαι*, *ναῦ-λο-ν*, *ναῦ-σθ-λο-ν*, *ναῦ-ρία*, *ναῦ-σία*, *ναῦ-τιδ-ω*, *ναῦ-σιδ-ω*; Lat. *nāvis*, *nau-ta*, *nāvita*, *nāv-igare*, *nāv-igiu-m*; Old Germ. *nacho*; Angl. Sax. *naca*; Bavarian *naue*, 'a ship'; Old Iceland. *nau-st*, 'a ship station,' *Nōa-tūn*; Hib. *naoi*, *noi*.] — *Nāv-ākāra*, *as*, *ā*, *am*, boat-shaped, cymbiform. — *Nāv-āroha*, *as*, *m*. a passenger on board ship, a sailor. — *Nau-karṇadhāra*, *as*, *m*. the steersman of a ship, a helmsman, pilot. — *Nau-karṇi*, *f*. *N*. of one of the Mātṛis attending on Skanda. — *Nau-karman*, *a*, *n*. 'boat-business,' the occupation or business of a sailor. — *Nau-dara*, *as*, *ā*, *am*, going in a ship, a sailor. — *Nau-jivika*, *as*, *m*. 'living in ships or boats,' a sailor, boatman. — *Nau-tārya*, *as*, *ā*, *am*, 'passable in a boat,' navigable, to be traversed in a vessel. — *Nau-danḍa*, *as*, *m*. 'boat-pole,' an oar. — *Nau-bandhana*, *am*, *n*. 'ship-binding,' *N*. of the highest peak of the Himalayas to which in the great flood Manu fastened his ship. — *Nau-bhū*, *cl. i. P. bhavati*, *bhavitum*, to be a ship, to have been made a ship. — *Nau-yāna*, *am*, *n*. going in a ship, navigation. — *Nau-yāyin*, *i*, *inī*, *i*, going in a boat or vessel, a passenger; freight. — *Nau-vāha*, *as*, *m*. 'ship-conductor,' a steersman, pilot, captain. — *Nau-vyasana*, *am*, *n*. ship-wreck, naufrage.

Nauka (at the end of an adj. comp.) = *3. nau*; (*ā*), *f*. a small boat or ship; *N*. of a commentary on the Mantra-mahodadhī by Mahī-dhara. — *Naukākrishṭa* ('*kā-āk*°), *am*, *n*. *N*. of a favourable position of the pieces in the game Catur-anga; [cf. *nripā-kṛishṭa*.] — *Naukā-danḍa*, *as*, *m*. 'boat-pole,' an oar, a paddle.

नौधस *naudhasa*, *am*, *n*. *N*. of a Sāman.

न्यक् *nyak*, *ny-aksha*. See col. 3.

न्यग्रोध *nyag-rodha*. See under 2. *ny-anē*, col. 3.

न्यच्छ *nyaccha*, *am*, *n*. a mole or spot upon the body.

न्यक्ष *i. ny-anē*, *cl. i. P. A. -acati* or *-an-cati*, *-anīctum*, Ved. to bend down, curve down.

Nyak-kri, *cl. 8. P. -karoti*, &c., to make low, lower, humble, humiliate, degrade, treat with disrespect or contempt, slight. — *Nyak-karaṇa*, *am*, *n*. the act of lowering or degrading, treating with disrespect or contempt. — *Nyak-kāra*, *as*, *m*. making low, humiliation, humbling, contempt, disregard, disrespect. — *Nyak-kṛita*, *as*, *ā*, *am*, humbled, treated with contempt or contumely.

Ny-akna, *as*, *ā*, *am*, Ved. bent down. — *Nyak-nānguli* ('*na-an*°), *is*, *is*, *i*, Ved. having the fingers bent.

Ny-aksha, *as*, *ā*, *am* [cf. *rt. aksh*, which may be connected with *rt. ac* = *anē*], low, inferior; whole, entire; (*as*), *m*. a buffalo; an epithet of Paraśu-rāma; (*am*), *n*. the whole; grass.

Nyag-bhū, *cl. i. P. bhavati*, &c., to become low or humble, to humble one's self: Caus. *nyag-bhāvayati*, to cause to become low, humiliate, treat with disrespect. — *Nyag-bhāva*, *as*, *m*. humiliation, degradation, debasement, contempt. — *Nyag-bhāvana*, *am*, *n*. humbling, degrading, treating with contempt, defiling. — *Nyag-bhāvayitṛi*, *tā*, *trī*, *trī*, one who lowers or humbles; humbling.

Ny-anka, *as*, *m*. a particular part of a carriage.

Ny-anku, *us*, *m*. a deer, an antelope; *N*. of a Muni; of a Cakra-vartin. — *Nyanku-bhūruha*, *as*, *m*. the tree Calosanthus Indica. — *Nyanku-śiras*, *scil. kakubh*, a sort of metre consisting of 11 + 12 + 4 syllables. — *Nyanku-sārīṇi*, *f*. *scil. bṛihatī*, *f*. a sort of metre, also called *uro-bṛihatī*, consisting of 8 + 12 + 8 + 8 syllables.

2. ny-anē, *nyan*, *nīci*, *nyak* [cf. *nīca*, p. 512], going downwards, turned or directed downwards, bent down; lying on the face; low, vile, contemptible, base; whole, entire; slow, lazy; *nīcā*, *inst. c*. on the ground, (see p. 512, col. 1); (*nyak*), *ind*. downwards, down, humbly. — *Nyag-jāti*, *is*, *is*, *f*. of a low or inferior race, low born. — *Nyag-roḍha*, *as*, *m*. (= *nyak-roha*, growing downwards), the Indian fig-tree, Ficus Indica; another tree [cf. *śamī*]; a fathom, measured by the arms extended; *N*. of a son of Ugra-sena; of a Brāhman, of a monastery, of a village; (*i* or *ā*), *f*. Salvinia Cucullata; a medicinal plant (commonly Mohānā). — *Nyagrodha-parimāṇala*, *as*, *ā*, *am*, being a fathom in circumference; (*ā*), *f*. an elegant woman. — *Nyagrodha-pāda*, *as*, *m*. *N*. of a man.

Ny-anēana, *as*, *i*, *am*, Ved. taking on one's lap; (*i*), *f*. the lap; (*am*), *n*. a curve; a hollow, recess; a hiding-place.

Ny-anēita, *as*, *ā*, *am*, thrown or cast down, bent down.

न्यञ्ज *ny-anj*, *cl. 7. P. -anakti* (Ved. also *A. -ankte*), *-anjitum* or *-anktum*, to anoint, besmear; (*A.*) to creep in, to conceal or hide one's self.

Ny-akta, *as*, *ā*, *am*, anointed, smeared; mixed up.

Ny-anga, *as*, *m*. a mark, sign; sort, kind (e. g. *Avabhṛitha-nyanga*, a sort of Avabhṛitha); (*am*), *n*. low abuse (?).

न्यञ्जलिका *ny-anjalikā*, *f*. an Anjali which is directed downwards.

न्यन *ny-anta*, *m*. *n*. (?), proximity; (*ena*), *ind*. Ved. near, near to.

न्यय *ny-aya*, *as*, *m*. (fr. *3. nī*, *i. e. rt. 5. i* with *nī*), destruction, loss, waste.

Ny-ayana, *am*, *n*. Ved. entrance or receptacle.

न्ययी *ny-arya*, *as*, *ā*, *am* (fr. *rt. arā* or *rt. 4. rī* with *nī*), dissolved (Ved.); injured; asked, solicited (?); gone (?).

न्यये *ny-artha*, *am*, *n*. (fr. *rt. 4. rī* with *nī*), Ved. destruction, annihilation; (Śāy. on Rīg-veda VII. 18, 9) not going in the usual course.

न्यय ny-nyāya, Caus. of *ny-ri*, q. v.

न्यबुद ny-arbuda, *am*, n., Ved. one hundred millions.

न्यबुदि ny-arbudi, *is*, m., N. of a divine being described as taking an active part in war.

न्यवग्रह ny-avagraha, *as*, m. the accentless vowel at the end of a Pīṭva-pada.

न्यवचर ny-ava-car, cl. 1. P. -*carati*, -*caritum*, to enter into, penetrate.

न्यस ny-as, cl. 4. P. -*asyati*, -*asitum*, to throw down, cast down, lay down, set or put down (with loc., e. g. *bhūman*, on the ground); to lay down, resign, give up (e. g. *jivitaṃ ny-as*, to lay down one's life); to bring forward, adduce, propound (as an argument &c.); to lay or put down or place upon anything (with loc., e. g. *citte ny-as*, to place in a picture, paint, depict; *pathi ny-as*, to lay down on the road, give up an occupation, &c.; *śirasy ājñāṃ ny-as*, to place a command on one's head, i. e. receive a command with due reverence; *sāpam mayi nyasyati*, he lays a curse upon me); to put in, place within (with loc.), to deposit with any one (loc.); to give into any one's keeping, make a deposit, intrust, deliver, consign, commit; to settle, fix, appoint; to support: Caus. *ny-asyati*, to cause to put or lay down, &c.

Ny-asana, *am*, n. casting or laying down, depositing; delivering, giving up.

Ny-asta, *as*, *ā*, *am*, thrown or cast down, laid down, placed in or upon, put in, inserted, applied; delivered, deposited, consigned; depicted (e. g. *citra-nyasta*, committed to a picture, painted); rested on, leaning, resting; given up, resigned, set aside. — *Nyasta-daṇḍa*, *as*, *ā*, *am*, 'laying down the rod', giving up all means of punishment. — *Nyasta-deha*, *as*, *ā*, *am*, one who has laid down the body, dead. — *Nyasta-sastra*, *as*, *ā*, *am*, one who has laid down or resigned his weapons, laying down arms; unarmed, defenceless; harmless; epithet of the Manes or deified progenitors.

1. *ny-asya*, *as*, *ā*, *am*, to be deposited; to be appointed to any office (with loc.); to be delivered.

2. *ny-asya*, ind. having put down, having laid down, having deposited, having given up, &c.

Ny-āsa, *as*, m. putting down, placing, settling, planting or putting down (the feet), stepping, a step; depositing; a deposit, pledge; delivering, intrusting, committing, delivery; putting on colour &c., painting; writing down, writing, impress, stamp, mark; giving up, putting off or away, laying aside; deserting, abandoning; lowering the tone of the voice; bringing forward, adducing; striking or digging in (the claws &c.), seizing (with the claws); consigning or intrusting anything to the mind; mental appropriation or assignment of various parts of the body to tutelary divinities (accompanied with certain prayers and gesticulations); N. of a commentary on the Kāśika-vṛtti by Jinendra. — *Nyāsa-dhārin*, *i*, m. the holder of a deposit, a mortgagee. — *Nyāsa-pāṇava* ('*sa-ap*'), *as*, m. repudiation of a deposit. — *Nyāsi-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make a deposit, deposit anything with a person. — *Nyāsoḍḍyota* ('*sa-ud*'), *as*, m., N. of a grammatical work.

Ny-āsin, *i*, *inī*, *i*, one who has abandoned all worldly concerns; (?), m. a Sannyāsi.

न्यह ny-ahna (?), Ved. the closing day.

न्याकृ ny-ā-kṛi, cl. 8. P. -*karoti*, -*kartum*, Ved. to keep back, hold back.

न्याक्य nyākya, *am*, n. fried rice.

न्याग्रोधमूल nyāgradhamūla, *as*, *i*, *am* (fr. *nyāgradha-mūla*), being or situated at the roots of the Ficus Indica.

न्याद nyāda, *as*, m. (fr. rt. *ad* with *ni*), eating, feeding.

न्याथा ny-ā-dhā, cl. 3. P. -*dadhāti*, -*dhātum*, to fix in, place in, appoint; to put down.

न्याय ny-āya, *as*, m. (fr. 3. *nī*, i. e. rt. 5. *i* with *nī*), method, way, rule (lit. that to which anything goes back or in which anything goes), model, manner, system, plan, doctrine, right or fit or suitable manner, that which is fitting, fitness, propriety, right, justice, virtue, equity, law, a lawful act; (in gram.) a general or universal rule, an axiom which precedes and must be kept in view in the explanation of special rules; a lawsuit, policy, good government; decision in a lawsuit, judicial sentence, judgment; a celebrated system of Hindū philosophy delivered by Gautama or Gotama in a set of aphorisms divided into five lectures; the proper way of stating an argument, logic, logical philosophy; a logical argument, a complete argument or syllogism (consisting of five members with the Naiyāyikas, viz. *pratyñā*, *hetu*, *udāharaṇa*, *upanaya*, *niḡamana*, and of three members with the Vedāntins); likeness, analogy, apposite illustration; *nyāyena*, in the way of, after the manner of (e. g. *līlā-nyāyena*, by way of sport, as if in sport; cf. *nyāya-tas* below). Placed after a finite verb *nyāyam* is said by Pāṇini (VIII. 1, 27, 57) to express either censure or repetition. — *Nyāya-kalpatalikā*, f., N. of a commentary. — *Nyāya-kuru-māñjālī*, *is*, m., N. of the aphorisms of Udayana; [cf. *kusumāñjālī*]. — *Nyāya-kokila* (?), *as*, m., N. of a Buddhist teacher. — *Nyāya-kaustubha*, *am*, n., N. of a general work on the Nyāya philosophy. — *Nyāya-śūda-manī*, N. of a confutation of the Nyāya system of philosophy in favour of the Vedānta by Mādhava Sarasvatī. — *Nyāya-śūda-manī-prabhā*, f., N. of a commentary on the preceding work by Candīśvara. — *Nyāya-tas*, ind. in a fitting manner, as is fitting; suitably, justly, fitly, according to right or justice. — *Nyāya-tā*, f. or *nyāya-tva*, *am*, n. fitness, propriety. — *Nyāya-dvāra-tāra-ka-sāstra*, *am*, n., N. of a Buddhist work. — *Nyāya-pañcānana*, *as*, m. an epithet of Jaya-rāma; [cf. *pañcānana*]. — *Nyāya-bindu*, N. of a commentary on the Mīmāṃsā-sūtras by Vaidya-nātha. — *Nyāya-bodhīnī*, f., N. of a commentary on the Tarkasāgraha by Go-vardhana Miśra. — *Nyāya-bhāṣya*, *am*, n., N. of a commentary on the Nyāya-sūtras by the Rishi Vātsyāyana. — *Nyāya-bhāṣaka*, N. of a philosophical work. — *Nyāya-bhūṣaṇa*, *am*, n., N. of a work. — *Nyāya-makaranda*, N. of a work on the Nyāya system controverted from the standpoint of the Vedānta. — *Nyāya-mālā-vistara*, *as*, m., N. of an introduction to the study of the Mīmāṃsā philosophy. — *Nyāya-ratnamālā*, f., N. of a work on the Mīmāṃsā. — *Nyāya-līlāvati*, N. of an elementary treatise on the Nyāya philosophy. — *Nyāya-vat*, *ān*, *atī*, *at*, acting rightly, behaving properly. — *Nyāya-varīṇa*, *i*, *inī*, *i*, well behaved, acting with propriety. — *Nyāya-vāgiśa*, *as*, m. an epithet of Śrī-kṛiṣṇa; of Dikṣita-śrī-kaṇṭha-śarman. — *Nyāya-vihāta*, *as*, *ā*, *am*, prescribed by rule. — *Nyāya-sāstra*, *am*, n. the philosophical system of the Nyāya school; logic (as connected with this school). — *Nyāya-saṅkṣhepa*, *as*, m. or *nyāya-saṅgraha*, *as*, m. or *nyāya-sāra*, *as* or *am*, m. or n., N. of certain compendious works on the Nyāya philosophy. — *Nyāya-sārīṇī*, f. right or fit behaviour; a woman acting or judging rightly. — *Nyāya-siddhānta-pañcānana*, *as*, m. an epithet of Viśva-nātha. — *Nyāyasiddhānta-manjari*, f., N. of a work. — *Nyāya-sūtra*, *am*, n. the aphorisms of the Nyāya philosophy by Gautama. — *Nyāyācāra* ('*ya-āc*'), *as*, *ā*, *am*, acting justly, virtuously. — *Nyāyādhāra* ('*ya-ādh*'), *as*, m. 'receptacle of justice,' a term applied to any one who is a model of virtue or propriety. — *Nyāyānusāra-sāstra* ('*ya-an*'), *am*, n., N. of a Buddhist work. — *Nyāyāmrīta* ('*ya-am*'), *am*, n. 'nectar of Nyāya,' N. of a Vedānta work by Vyāsa Tīrtha Bindu. — *Nyāyāmrīta-tarangīnī*, f., N. of a commentary on the Nyāyāmrīta by Rāma Ācārya. — *Nyāyārjita* ('*ya-ar*'), *as*, *ā*, *am*, obtained in a regular way. — *Nyāyāṅkāra*-

bhaṭṭa ('*ya-aḥ*'), *as*, m. an epithet of Śrī-goviṇḍa; also of Śrī-maheśvara. — *Nyāyāvalī-dī-dhīti* ('*ya-āv*'), *is*, f., N. of a commentary on Jaimini. — *Nyāyopeta* ('*ya-up*'), *as*, *ā*, *am*, according to rule, right, admitted.

Nyāyin, *i*, *inī*, *i*, right, fit; logical, rational.

Nyāyya, *as*, *ā*, *am*, regular, proper, just, right, equitable, fit, suitable, adapted, (sometimes giving a passive sense to the infin.); usual, customary. — *Nyāy-ya-tva*, *am*, n. fitness, suitableness, propriety.

न्यायध ny-ā-vyadh, cl. 4. P. -*vidhyati*, -*vyadddhum*, to cause to burst forth, let loose, set free.

न्यास ny-āsa. See under *ny-as*, col. 1.

न्युक् nyunkha, *as*, m. a kind of Sāman, the sixfold repetition of the triliteral name of God or Om, [cf. *nyūnkha*]; (*as*, *ā*, *am*), proper, right; pleasing, agreeable.

न्युच ny-uc, cl. 4. P. -*ucyati*, &c., Ved. to rejoice in, delight in, take pleasure in; (Sāy.) to assent to, agree to.

Ny-ocantī, f., Ved. (probably) a kind of woman's ornament; (Sāy.) a female servant or slave.

Ny-ocara, *as*, *ā*, *am*, Ved. (perhaps) belonging to or fit for a place.

न्युत्त ny-utta, *as*, *ā*, *am* (fr. rt. 2. *ul* or *und* with *nī*), dipped in, sprinkled.

न्युप्त ny-upta, *as*, *ā*, *am* (fr. *ni-vap*, q. v.), offered, presented (to the Manes of deceased ancestors).

Ny-upya, ind. having offered, having presented (cakes &c. to the Manes).

न्युज ny-ubj, cl. 6. P. -*ubjati*, &c., to bend down, press down, throw down.

Ny-ubja, *as*, *ā*, *am*, turned or bent downwards, lying on the face or with the face downwards; looking downwards; bent, crooked; hump-backed, crooked-backed (as the result of disease); convex; (*as*), m. the Nyag-rodha tree; a sort of ladle made of Kuśa grass; (*am*), n. the fruit of the Averrhoa Carambola; a vessel used at Śrāddhas. — *Nyubja-khadga*, *as*, m. a crooked sword, a sabre.

न्युष ny-ush [cf. rt. 1. *ush*], cl. 1. P. -*oshati*, &c., Ved. to burn down; (Sāy.) to consume utterly.

न्यूक् nyūnkha, *as*, m. the insertion of the sound *o* in different places with variety of prosodial length and accentuation in the recitation of hymns, (this sound may be repeated any number of times in the recitation of Mantras, or may be made long, short, or prolated, or may have different accents.)

Nyūnkha, Nom. P. *nyūnkhatī*, -*yitum*, to insert the Nyūnkha, (occurring in fut. pass. part. *nyūnkhanīya* and *nyūnkhyā*); (A. -*te*), to make a peculiar sound, to growl.

न्यून ny-ūna, *as*, *ā*, *am* (see *ūna*), lessened, diminished, shortened, made smaller, less, inferior, deficient, defective, wanting, destitute, deprived of (e. g. *artha-nyūna*, deprived of property, destitute of wealth); imperfect or defective in some organ (e. g. *pāda-nyūna*, having a defect in the feet); low, vile, wicked, despicable, blamable; (*am*), ind. less; (*am*), n. an euphemistic expression for the vulva. — *Nyūnatā*, f. or *nyūna-tva*, *am*, n. inferiority, deficiency, incompleteness. — *Nyūna-dhī*, *i*, *is*, *i*, deficient in intellect, ignorant, foolish. — *Nyūna-pañcāśad-bhāva*, *as*, n. 'having but forty-nine properties of human nature,' an idiot. — *Nyūnākṣara* ('*na-aḥ*'), *as*, *ā*, *am*, defective in letters or syllables. — *Nyūnāṅga* ('*na-an*'), *as*, *i*, *am*, defective in a limb or organ, maimed, mutilated, imperfect. — *Nyūnādṛṣṭa* ('*na-adṛ*'), *as*, *ā*, *am*, less or more, unequal. — *Nyūnādṛṣṭa-vibhāga*, *as*, m. unequal partition. — *Nyūnendriya* ('*na-in*'), *as*, *ā*, *am*, wanting some organ or sense, deficient, imperfect (as blind, deaf, &c.).

Nyūna, Nom. P. *nyūnayati*, -*yitum*, or *nyūni-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to lessen, diminish, make less.

Pakva, *as*, *ā*, *am* (past pass. part.), cooked,

roasted, boiled, prepared on the fire, (opposed to *āma*); warmed, (*det-pakva*, warmed up again); baked or burnt (as bricks, porcelain, &c.); digested; mature, ripe, ripened, matured (as fruits or corn or as the milk in an udder); ready to discharge matter or suppurate; ripe (as a boil); grey (as the hair); come to perfection, accomplished, perfect, fully developed (as the understanding, character, &c.), shrewd, experienced; ripe for destruction; on the eve of decay, near to death, perishing, decaying; (*am*), n. cooked food; [cf. *nīsh-p*, *pari-p*, &c.; cf. also Gr. *πέπ-ων*, *πέπ-αυό-ς*, *πέπ-επο-ς*.] — *Pakva-kashāya*, *as*, *ā*, *am*, having passion destroyed. — *Pakva-kṛit*, *t*, *z*, *t*, cooking, maturing, dressing food; (*t*), m. the tree *Azadirachta* (= *nimba*), the leaves of which are applied to certain swellings to induce suppuration. — *Pakva-keśa*, *as*, *i*, *am*, grey-haired. — *Pakva-tā*, *f*, ripeness, maturity, greyness (of the hair). — *Pakva-rasa*, *as*, m. wine or any intoxicating liquor. — *Pakva-eat*, *ān*, *atī*, *at*, one who has cooked, &c. — *Pakva-vāri*, *n*, sour rice-gruel, the water of boiled rice (= *kāñjika*); boiling water; distilled water; (also read *panka-vārt*). — *Pakva-sasyopamonnati* (*‘sya-upama-un’*) = *rāja-kadamba*. — *Pakvātīāra* (*‘va-at’*), *as*, m. chronic dysentery. — *Pakvādihāna* (*‘va-ādih’*), *am*, n. or *pakvāśaya* (*‘va-āś’*), *as*, m. the receptacle for digested food, the place of digestion, the stomach, belly, abdomen; [cf. *āmāśaya*.] — *Pakvāna* (*‘va-an’*), *am*, n. cooked or dressed food. — *Pakvesh-takā-śita*, *am*, n. (a building) constructed with burnt bricks, (Pān. VI. 3, 65.) — *Pakvesh-takā* (*‘va-īsh’*), *f*, a burnt or baked brick.

Pakshu, *us*, *us*, *u*, who or what cooks or matures, cooking, maturing.

3. *paś*, *k*, *k*, *k* (at the end of a comp.), cooking, baking.

Paśa, *as*, *ā*, *am*, cooking, baking, roasting; digesting [cf. *alpam-paśa*, *ishṭi-p*, *kim-p*, *dush-p*, &c.]; (*as*, *ā*), m. *f*. cooking, maturing, &c.

Paśaka, *as*, m. a cook, cooking, baking.

Paśat, *am*, *antī*, *at*, cooking, boiling, roasting, ripening, &c. — *Paśat-puṣa*, *as*, m. the tree *Hibiscus* *Phoeniceus*.

Paśata, *as*, *ā*, *am*, cooked, dressed, boiled, ripe, mature; (*as*), m. the sun; fire; a N. of *Indra*; (*am*), n. cooked food. — *Paśata-bhṛijātā*, *f*, continual baking and roasting.

Paśati-kalpa, *as*, *ā*, *am*, or (*am*), ind. almost cooked or ripened, (also in a similar sense *paśati-deśya* and *paśati-deśya*.)

Paśatya, *as*, *ā*, *am*, Ved. cooked, dressed (as food), ripe.

Paśana, *as*, *ā*, *am*, cooking, roasting, maturing [cf. *enī-p*]; (*as*), m. fire; (*ā*), *f*. becoming ripe, ripening; (*ī*), *f*. the wild citron tree, = *vana-vijā-pūraka*; (*am*), n. the act of cooking, a means or instrument for cooking, fuel, a cooking utensil, a vessel, a frying-pan, &c.; cooking, dressing, boiling; ripening, maturing; becoming cooked, becoming ripe.

Paśanika (gender doubtful), a pan.

Paśa-paśa, *as*, *ā*, *am*, (probably) ‘continually bringing to maturity,’ an epithet of *Siva*.

Paśa-prakūṣā, see *Gaṇa* *Mayūra-vyaṅsakādi* to Pān. II. 1, 72.

Paśamāna, *as*, *ā*, *am*, cooking, in the act of cooking or ripening.

Paśam-paśa, *f*. (reduplicated form fr. rt. 2. *paś*), a species of *Curcuma*, C. *Aromatica* or C. *Xanthorrhiza*.

Paśa-lavaṇā, *f*. constant boiling of salt, (*paśa* is 2nd sing. impv., and the comp. belongs to the *Gaṇa* *Mayūra-vyaṅsakādi*.)

Paśāna, *as*, *ā*, *am* (anomalous form of the pres. part. A.), cooking, preparing food, (see *Mahā-bh. Vana-p*. 13239, and cf. *kim-p*.)

Paśi, *īś*, m. fire; cooking, maturing.

Paśelima, *as*, *ā*, *am*, being soon cooked, cooking or ripening quickly; fit to cook or ripen, fit to be matured; (*as*), m. Phaseolus *Mungo* or a similar species of bean; fire; the sun.

Paśeluka, *as*, m. a cook.

Paśya, *as*, *ā*, *am*, becoming ripe, ripening, (see *kṛīṣṭa-p* and cf. *pākyā*.)

Paśyamāna, *as*, *ā*, *am*, being cooked, being in the act of ripening, being baked, being melted, being under digestion, being matured.

Paśyamāna, *as*, *ā*, *am*, being cooked.

पञ्च *paś-chaḍḍa*, *paj-ja*, &c. See under 3. *paś*, p. 529, col. 3.

पञ्चदिका *pajjhaṭikā*, *f*. a kind of metre; a small bell.

पञ्च *pajra*, *as*, *ā*, *am*, Ved. (perhaps) stout, fat, corpulent, in good condition, in good plight; wealthy, rich; (Sāy.) powerful, strong, rich in food; *pajrāyā garbhah*, ‘the son or child of the fat one,’ = the Soma; (*ās*), m. pl. (according to Sāy.) an epithet of the *Angirasa* or of the family of *Kakshīvat*; (*am*), n., N. of a *Sāman*. — *Pajra-hoshin*, *i*, *īnī*, *t*, Ved. (perhaps) having rich oblations; (Sāy.) for whom the acclamation of praise (*ghosha*) is prepared.

Pajriya, *as*, m. an epithet of *Kakshīvat*.

पञ्च *pañc*. See rt. 1. *paś*, p. 521, col. 3.

पञ्चन *pañcan*, *a*, m. f. n. pl. (said to be fr. rt. *pañc*); originally the spreading out of the hand to represent the number by the five fingers), five. In the

Veda *pañca svasārāḥ*, the five sisters = the fingers; *dṛiḥ pañca svasārāḥ* = the ten fingers; *pañca kshī-tinām*, the five classes of dwellers on the earth = the four castes and the *Nishādas*, *Rig-veda* I. 7, 9; [cf. I. *kshīti*, *śarshani*, *kṛīṣṭi*, *jana*; cf. also Ved. *pañca-tha* = Zend *pukh-dha* = Gr. *πέμ-το-ς*; Zend *pañcan*; Gr. *πέμπε*, *Æol. πέμπε*; Lat. *quinque*, *quinc-tus* or *quint-tus*, *Quinct-ili-s*; Goth. *fünf*; Mod. Germ. *fünf*; Lith. *pan-ti*; Hib. *cuiḡ*; Cambro-Brit. *pump*.] — *Pañca-kapāla*, *as*, *i*, *am*, Ved. prepared or offered in five cups or bowls, a particular ceremony in which ghee is offered in five cups. — *Pañca-karṇa*, *as*, *ā*, *am*, (perhaps) branded in the ear with the number five (as cattle), see Pān. VI. 3, 115. — *Pañca-karpaṭa*, *ās*, m. pl., N. of a people. — *Pañca-karman*, *a*, n. (in medicine) five kinds of treatment, viz. giving emetics, purging, giving sternutories, and administering enemata of two kinds, oily and not oily. — *Pañca-kashāya*, *as*, m. (?), a decoction from the fruits of five plants, the *Jambu*, *Sālmali*, *Vātūyāla*, *Vakula*, and *Badara*; (for the five *Kashāyas* of the Buddhists see under *kashāya*.) — *Pañcakashāya-ja* or *pañca-kashāyotha* (*‘ya-ut’*), *as*, *ā*, *am*, produced from the above decoction. — *Pañca-kāpitha*, *as*, *i*, *am*, prepared with the five products of the *Kapitha* tree or *Feronia* *Elephantum*, (perhaps leaves, blossom, fruit, gum, and bark). — *Pañca-kṛitya*, *as*, m. a species of plant (= *pakta-pauḍa*). — *Pañca-kṛit-vas*, ind. five times. — *Pañca-kṛishṇa*, *as*, m. ‘having five black spots,’ a species of poisonous insect. — *Pañca-kṛishṇalaka*, *as*, *ā*, *am*, comprising five *Kṛishṇalas*. — *Pañca-kona*, *as*, m. ‘having five angles,’ a pentagon. — *Pañca-kola*, *am*, n. the five spices, viz. long pepper (*kañā*), its root (*kañā-mūla*), *Chai* or *Piper* *Chaba* (*śavya*), *plumbago* (*agnī*), and dry ginger (*nāgara*). — *Pañca-kosha*, *ās*, m. pl. the five sheaths or cases supposed to invest the soul; see under *kośa*. — *Pañca-krama*, N. of a work ascribed to *Nāgārjuna*. — *Pañca-krośa-mā-hātmya*, *am*, n., N. of a poem. — *Pañca-krośi*, *f*. (probably) a distance of five *Krośas*. — *Pañca-kshāra*, *am*, n. = *pañca-lavaṇa*. — *Pañca-khaṭva*, *am*, *i*, n. *f*. a collection of five bedsteads. — *Pañca-ganga*, *ās*, m. pl., N. of a place (*Mahā-bh. Droṇa-p*. 2095). — *Pañca-gaṇa-yoga*, *as*, m. a collective name of the five plants *Vidāri-gandhā*, *Bṛihatī*, *Prīṣṇi-parṇi*, *Nidighikā*, and *Sva-dāṣṭṭrā*. — *Pañca-gata*, *as*, *ā*, *am*, (in algebra) raised to the fifth power, (lit. arrived at five.) — *Pañca-gava*, *am*, *i*, n. *f*. a collection of five cows. — *Pañcagava-dhana*, *as*, *ā*, *am*, whose property consists of five cows. — *Pañca-gavya*, *am*, n. five products of the cow,

viz. milk, coagulated or sour milk, butter, urine, and cow-dung. — *Pañca-gu*, *us*, *us*, *u*, bought with five cows. — *Pañca-guṇa*, *as*, *ā*, *am*, five times, fivefold. — *Pañca-gupta*, *as*, *ā*, *am*, covered or protected in a fivefold manner, having five members covered or concealed; (*as*), m. a tortoise, turtle (as drawing in its four feet and head under its shell; cf. *pañcāṅga-gupta*); the materialistic system of the *Cār-vākas*. — *Pañca-guṇī-rasā*, *f*. a species of vegetable, *Medicago* *Esculenta* (*Trigonella* *Corniculata*). — *Pañca-grihita*, *as*, *ā*, *am*, Ved. taken or taken up five times. — *Pañca-gonī*, *īś*, *īś*, *i*, containing five *Droṇas* (?), see Pān. I. 2, 50. — *Pañca-grāmī*, *f*. a collection of five villages. — *Pañca-śatvārīṇsa*, *as*, *i*, *am*, the 45th. — *Pañca-śatvārīṇsat*, *t*, *f*, 45. — *Pañca-śandra*, *as*, m., N. of a man. — *Pañca-śāmara*, *am*, n., N. of a metre consisting of four lines of sixteen syllables each; of another metre of four lines each containing nineteen syllables. — *Pañca-śitika*, *as*, *ā*, *am*, Ved. piled up in five tiers or layers. — *Pañca-śira*, *as*, m. a Buddhist saint and legislator, also named *Mañju-śrī*, apparently the teacher of Buddhism in Nepal. — *Pañca-śūda*, *as*, *ā*, *am*, ‘five-crested,’ having five tufts of hair; (*ā*), *f*, N. of an *Apsaras* or nymph of heaven. — *Pañca-śola*, N. of a part of the *Himālaya* range. — *Pañca-jana*, *ās*, m. pl. the five kinds or classes of beings, viz. gods, men, *Gandharvas* and *Apsarasas*, serpents, and *Pitṛis*; man, mankind; N. of a demon who lived in the sea in the form of a conch shell which was formed of his bones, (he was slain by *Kṛishṇa*, who took the conch shell, thence called *Pañcājanya*, and used it as his horn, see *Vishṇu-Purāṇa* V. 21); N. of a son of *Samhāra* by *Kṛiti*; of a *Prajā-pati*; of a son of *Sagara* by *Keśinī*; of a son of *Sṛiṇjaya* and father of *Soma-datta*; (*ī*), *f*. an assemblage or aggregate of five persons; N. of a daughter of *Viśva-rūpa* and wife of *Bharata*. — *Pañca-janālaya* (*‘na-āl’*), *as*, *ā*, *am*, an epithet of the *Abhiras*, (perhaps so called as living where the demon *Pañca-jana* lived.) — *Pañcajanina*, *as*, *ā*, *am*, devoted to the five races; (*as*), m. an actor, a mimic, a buffoon; the chief of five men. — *Pañca-janiya*, *as*, *ā*, *am*, consecrated to or intended for the five classes of beings. — *Pañca-jñāna*, *as*, m. ‘possessing the five kinds of knowledge,’ a Buddha or Buddhist sanctified teacher. — *Pañca-taksha*, *am*, *i*, n. *f*. a collection of five carpenters. — *Pañca-tattva*, *am*, n. the five elements collectively, see under *tattva*; (in the *Tantras*) the five essentials (all beginning with *ma*, cf. *pañca-ma-kāra*), viz. wine (*madya*), meat (*māṃsa*), fish (*matsya*), mystic intertwining of the fingers (*mudrā*), and sexual intercourse (*maithuna*). — *Pañca-tantra*, *am*, n., N. of a well-known collection of moral stories and fables in five books or chapters (*tantra*) from which the author of the *Hitopadeśa* drew a large portion of his materials. — *Pañcatantraka*, *am*, n., N. of a work consisting of five sections, (see the preceding.) — *Pañca-tanmātra*, *am*, n. the five subtle rudiments of the five elements; see *tan-mātra*. — *Pañca-tapas*, *ās*, m. an ascetic who in the hot weather sits between four fires placed towards the four quarters with the burning sun above (*Manu* VI. 23). — *Pañca-tā*, *f*. or *pañca-tva*, *am*, n. fivefoldness, fivefold state; the aggregate of five, a collection of five things; the five elements collectively (viz. earth, air, fire, water, and *ākāśa*); separation into the five elements of which the body consists, death, dissolution. — *Pañca-tāra*, *as*, *ā*, *am*, five-starred. — *Pañca-tikta*, *am*, n. five bitter things (viz. *Nimba*, *Ampitā*, *Vṛisha*, *Paṭola*, and *Nidighikā*). — *Pañca-tīrthi*, *f*. any five principal places of pilgrimage (especially *Viśrānti*, *Saukara*, *Naimisha*, *Prayāga*, and *Pushkara*); N. of a sacred bathing-place; bathing on the day of the equinox (?). — *Pañca-trīṇsa*, *as*, *i*, *am*, the 35th. — *Pañca-trīṇsat*, *t*, *f*. or *pañca-trīṇsatī*, *īś*, *f*, 35. — *Pañca-tva*, see *pañca-tā* above. — *Pañca-dāśa*, *ās*, m. pl., N. of a people. — *Pañca-daśa*, *as*, *i*, *am*, the 15th; consisting of 15; joined with or increased by 15 (e.g.

pañca-daśam sahasram, 1015; containing or representing the *Pañca-daśa Stoma* or connected with it; (i), f., scil. *tithi*, the 15th day of a half month, the day of full or new moon; N. of a book (belonging to the *Uttara-mīmāṃsā*) consisting of 15 chapters. — *Pañcadaśa-kṛitvas*, ind., 15 times. — *Pañcadaśa-dhā*, ind. in or into 15 parts or ways. — *Pañca-daśan*, a, m. f. n. pl., 15. — *Pañcadaśama*, as, i, am, the 15th. — *Pañcadaśa-vat*, ān, atī, at, possessing the *Pañca-daśa Stoma*. — *Pañcadaśāhu* (°śa-aha), as, m. a period of 15 days. — *Pañcadaśāhika*, as, i, am, lasting 15 days. — *Pañcadaśin*, i, inī, i, consisting of 15, or of 15 parts. — *Pañcadaśa-samāsa*, as, m., N. of a work by Rāma-kṛishṇa. — *Pañca-dāman*, ā, mñi, a, Ved. having five cords. — *Pañca-dīrgha*, am, n. the five long parts of the body (viz. the arms, eyes, belly [according to the Buddhists, the knees], nose, and breast). — *Pañca-dhā*, ind. in five ways, in five parts, fivefold. — *Pañca-nakha*, as, ā, am, five-clawed, having five nails; (as), m. any animal having five claws or toes; an elephant; a tiger; a tortoise. — *Pañca-nada*, am, n. (according to Pāp. II. 1, 20, an *Aryay-bhāva* comp.), the *Pañjāb* or country of five rivers, viz. the *Sata-dru* (Sutluj), *Vipāśā* (Beas), *Irā-vaṭi* (Ravee), *Candra-bhāgā* (Chenab), and *Vitastā* (Jhelum or Behut); N. of a river produced by the junction of the five rivers of the *Pañjāb* and which falls into the *Sindhu*; N. of a *Tīrtha* near the spot where the *Kīraṇā* and *Dhūta-pāpa* fall into the *Ganges* after the union of the latter river with the *Yamunā* and *Sarasvatī*; (as), m. a prince of *Pañca-nada*; N. of an *Asura*; N. of a preceptor; (as), m. pl. the inhabitants of *Pañca-nada*. — *Pañca-nada-tīrtha*, am, n., N. of a sacred bathing-place. — *Pañcanavata*, as, i, am, the 95th. — *Pañcanavati*, i, f., 95. — *Pañcanavati-tama*, as, i, am, the 95th. — *Pañca-nāman*, ā, mñi, a, having five names. — *Pañca-nidhana*, am, n., N. of a *Sāman*. — *Pañca-nimba*, am, n. the five products of the *Azadirachta Indica* (viz. the flowers, fruit, leaves, bark, and root). — *Pañca-nirājana*, am, n. waving four things (viz. a lamp, lotus, cloth, mango or betel leaf) before an idol and then falling prostrate. — *Pañca-pakṣin*, i, m., N. of a small book ascribed to *Siva* containing prophecies, in which the five vowels *a, i, u, e, o* are connected with five birds; (also 'pakṣi' or 'pakṣin', n.). — *Pañca-pañca-nakha*, as, m. five species of animals allowed to be killed and eaten, the hare, porcupine, alligator, rhinoceros, and tortoise. — *Pañca-pañcāśa*, as, i, am, the 55th. — *Pañca-pañcāśat*, i, f., 55. — *Pañca-pañcin*, i, inī, i, Ved. having five parts, fivefold. — *Pañca-pattra*, as, m. 'five-leaved', a species of *Candāla-kanda*. — *Pañca-pād* or *pañca-pāl*, pāl, pāt or pādī, pāt, consisting of five feet, steps, or parts; (pādī), f., N. of a river in *Sāka-dvīpa*. — *Pañca-pāda*, as, ā, am, Ved. containing five *Padas*; (i), f. 'only five steps', a term expressive of a cold unfriendly relationship, (opposed to *sāpta-pādīna*, q. v.); the five strong cases (viz. the nom. voc. acc. sing., the nom. voc. and acc. du., and the nom. and voc. pl.). — *Pañca-parikū* or *pañca-parṇi*, f. a species of small shrub (= *go-rakṣi*). — *Pañca-parvata*, am, n. 'the five mountains', N. of five peaks of the *Himalāyas*. — *Pañca-pallava*, am, n. the aggregate of five sprigs or young shoots of the *Āmra*, *Jambū*, *Kapittha*, *Vijā-pūṛaka*, and *Vilva*; (according to others, of the *Āmra*, *Āsvattha*, *Vaṭa*, *Parikṣi*, and *Yajñodumbara*; or of the *Panasa*, *Āmra*, *Āsvattha*, *Vaṭa*, and *Vakula*); *Bēl* or *Marmelos*, citron, and wood-apple. — *Pañca-pātra*, am, n. five cups or vessels collectively; a *Srāddha* in which offerings are made in five vessels. — *Pañca-pāda*, as, ā, am, consisting of or containing five feet. — *Pañca-pādikā* or *pañca-pādī*, f., N. of a treatise on the *Upādī* affixes consisting of five sections; N. of a philosophical work by *Sa-nanda* treating of the first four *Brahma-sūtras*. — *Pañcapādikā-vivaraṇa*, am, n. a commentary by

Prakāśātman on *Sa-nandana's Pañca-pādī*. — *Pañca-pitta*, am, n. the gall or bile of five animals (viz. the boar, goat, buffalo, fish, and peacock). — *Pañca-pura*, am, n., N. of a city. — *Pañcapuṣpa-maya*, as, i, am, formed of five flowers. — *Pañca-praśtha*, as, ā, am, having five elevations or rising grounds (as a forest; perhaps N. of a forest). — *Pañca-prāṇa*, ās, m. pl. the five vital airs, the five airs supposed to be in the body. — *Pañca-prāsāda*, as, m. a temple with four pinnacles and a steeple. — *Pañca-bandha*, as, m. a fine equal to the fifth part of anything lost or stolen. — *Pañca-balā*, f. the five plants called *Balā* (viz. *Balā*, *Nāga-b°*, *Mahā-b°*, *Ati-b°*, and *Rāja-b°*). — *Pañca-bāṇa* or *pañca-vāṇa*, as, m. 'having five arrows', epithet of the god of love. — *Pañca-bāhu*, us, m. 'five-armed'; N. of one of the attendants of *Siva*. — *Pañca-brahma*, am, n., N. of an *Upanishad*. — *Pañca-bhadra*, as, ā, am, having five good qualities; consisting of five good ingredients (as a sauce or a decoction); having five auspicious marks or spotted on the chest, back, face, and flanks (as a horse); vicious. — *Pañca-bhūja*, as, ā, am, five-armed, pentagonal; (as), m. a pentagon. — *Pañca-bhūta*, am, n. the five elements, earth, air, fire, water, and *ākāśa*. — *Pañca-bhūta-partīyaktā*, as, ā, am, deserted by the five elements (as a dead body). — *Pañcabhūtātman* ('ta-āt'), ā, ā, a, consisting of the five elements, formed of the five primary elements (as the body). — *Pañca-bhṛīṅga*, epithet of the five plants *Devadālī*, *Samī*, *Bhaṅgā*, *Nirguṇḍī*, and *Tamāla-pattra*. — *Pañca-bhautika* incorrect reading for *pañca-bhautika*, q. v. — *Pañca-ma-kāra*, am, n. the five essentials of the left-hand *Tantra* ritual, the words for which begin with the letter *m*; see *pañca-tattva*. — *Pañca-maya*, as, i, am, consisting or formed of five, made up or consisting of the five (elements). — *Pañca-mahāpātakin*, i, inī, i, guilty of the five great sins; see *mahā-pātaka*. — *Pañca-mahāyājina*, ās, m. pl. the five great sacrifices of the *Hindūs*; (see *mahā-yājina*). — *Pañca-māliṣa*, am, n. the five products of the buffalo cow; [cf. *pañca-gavya*]. — *Pañca-māshika* or *pañca-māshaka*, as, &c., consisting of five *Māshas*, amounting to five *Māshas* (as a fine &c.). — 1. *pañca-māśya*, as, ā, am (for 2. see under *pañcamā*), happening every five months, containing five months; (as), m. the *Koīl* or *Indian cuckoo*. — *Pañca-mukha*, as, i, am, five-faced or five-headed, (sometimes applied in the *Upanishads* to *Prajā-pati*); (as), m. an epithet of *Siva*; a lion; an arrow with five points; (i), f. a species of plant, *Gendarussa Vulgaris*; [cf. *pañca-sikha*, *pañca-vakra*, *pañcanāna*, *pañcāśya*]. — *Pañca-mudrā*, f. five gestures to be made in presenting offerings to an idol. — *Pañca-muṣṭī*, i, f. the plant *Trigonella Corniculata*. — *Pañca-mūtra*, am, n. the urine of five female animals (viz. the cow, goat, sheep, buffalo, and ass). — *Pañca-mūla*, am, n. or *pañca-mūli*, f. a collection or group of five roots or plants with tuberous roots (e. g. *Vilva*, *Agni-mantha*, *Tuṇṭuka*, *Pātāla*, and *Kāśmārī*; or *Tri-kaṇṭaka*, the two *Bṛīhatis*, *Prithak-parṇi*, and *Vidārī-gandha*; the first is considered the larger collection, the second the smaller; other groups are also enumerated). — *Pañca-yakṣā*, f., N. of a *Tīrtha*. — *Pañca-yājina*, ās, m. pl. the five rites or sacrifices of a house-keeper; [cf. *pañca-mahāyājina*]. — *Pañcayājina-paribhṛaṣṭa*, as, m. a Brahman who omits to perform the five great sacrifices. — *Pañca-yāma*, as, m., N. of a son of *Ātapa* (Sun-shine). — *Pañca-yuga*, am, n. a cycle of five years, a lustrum. — *Pañca-rakṣa*, N. of two *Prajā-pāramitās* (q. v.) connected with each other. — *Pañca-rakṣaka*, as, m. a species of plant (= *pakta-pauḍa*). — *Pañca-ratna*, am, n. a collection of five jewels or precious things, viz. gold, the diamond, sapphire, ruby, and pearl, or (according to *Gauḍa*) gold, silver, coral, pearl, and *Rāga-paṭṭa*; N. of a collection of five verses on ethical subjects; (*ānī*), n. pl. the five gems or five most admired episodes of the *Mahā-bhārata*. — *Pañca-rasā*, f. the *Emblīc*

Myrobalan tree (= *āmālaki*). — *Pañca-rātra*, as, ā, am, lasting five nights or days; (am), n. a period of five nights, N. of an *Ahīna* (q. v.) which lasts five days; a general term for the sacred books of various *Vaiṣṇava* sects; see *pañcarātra*. — *Pañca-rātraka*, as, ā, am, lasting five nights (i. e. days). — *Pañcarātra-dīpikā*, f. (probably) N. of a treatise on the fabrication and right dimensions and decoration of idols. — *Pañca-rāśika*, as, ā, am, relating to the five ratios or proportions of numbers; (am), n. the rule of five, the rule of proportion with five terms, double rule of three (i). — *Pañcarāśa* (°ā-riśa), am, n., Ved. a stanza consisting of five verses. — *Pañca-lakṣaṇa*, as, ā, am, possessing five characteristics (said of the *Purāṇas*, which ought strictly to comprehend five topics, viz. the creation of the universe, its destruction and renovation, the genealogy of gods and patriarchs, the reigns of the *Manus*, and the history of the solar and lunar races; but few *Purāṇas*, except the *Vishṇu*, conform to this description, and even the *Vishṇu-Purāṇa* diverges into other topics). — *Pañca-lambaka*, am, n., N. of the fourteenth *Lambaka* in the *Kathā-sarīt-sāgara*. — *Pañca-lavaṇa*, am, n. five kinds of salt (viz. *Kāśa*, *Saindhava*, *Sāmudra*, *Viḍa*, and *Sau-varāla*). — *Pañca-lāṅgalaka*, am, n. a gift of as much land as can be cultivated with five ploughs. — *Pañca-loha*, am, n. a metallic alloy containing five metals (viz. copper, brass, tin, lead, and iron). — *Pañca-lohaka*, am, n. the five metals (viz. gold, silver, copper, tin, and lead). — *Pañca-vakra*, as, ā, am, five-faced; (as), m. epithet of *Siva*; N. of one of the attendants of *Skanda*; a lion; (*ā*), f. epithet of *Durgā*; [cf. *pañca-mukha*]. — *Pañca-vaṭa*, as, m. 'five-threaded', the *Brahmanical* or *sacred* cord worn across the breast or over the shoulder [cf. *pañca-vaṭa*]; N. of a man; (i), f. the five fig-trees (viz. *Āsvattha*, *Vilva*, *Vaṭa*, *Dhātī*, and *Āśoka*); N. of a part of the great southern forest where the *Godā-varī* rises and where *Rāma* resided for a long period of his banishment; (in *Rāmāyaṇa* I. 3, 18, *pañca-vaṭa*, am, n. occurs). — *Pañca-varga*, as, m. a class or group or series of five; the five essential ingredients or constituent elements of the body, (see 1. *dhātu*); the five organs of sense; the five sacrifices, &c., (according to some also *pañca-vargī*, which may mean 'five classes'); (as, ā, am), Ved. proceeding in five lines or at five times. — *Pañca-varṇa*, as, ā, am, five-coloured; (as), m., N. of a mountain; (am), n., N. of a forest. — *Pañca-var-dhana*, as, m. = *pañca-rakṣaka*. — *Pañca-var-shaka-dēśiya*, as, ā, am, nearly five years old. — *Pañca-varshiya*, as, ā, am, five years old. — *Pañca-vaḥkala*, am, n. a collection of the bark of five kinds of trees, viz. the *Indian*, *glomerous*, *holy* and *waved-leaf fig-tree*, and *Calamus Rotang*, a sort of reed, (i. e. *Nyag-roḍha*, *Udumbara*, *Āsvattha*, *Plakṣa*, and *Vetasa*; but other trees are sometimes substituted). — *Pañca-vāṇa*, as, m. 'five-arrowed', a N. of *Kāma-deva*, the *Indian Cupid*. — *Pañca-vā-tiya*, am, n., N. of an oblation offered to the five winds at the *Rāja-sūya*. — *Pañca-vārshika*, as, i, am, recurring every five years. — *Pañca-vāhīn*, i, inī, i, yoked with five, drawn by five (as a carriage &c.). — *Pañca-vīṇśa*, as, i, am, the 25th; consisting of 25, containing 25; presenting the *Pañca-viṣṭa Stoma*, belonging to it, celebrated with it; (as), m. an epithet of *Vishṇu* regarded as the 25th *Tattva*. — *Pañca-vīṇśaka*, as, i, am, the 25th; 25 years old (*vayasaṁ pañca-vīṇśakah*); consisting of 25. — *Pañca-vīṇśatī*, i, f., 25. — *Pañcaviṇśatikā*, f. a collection of 25 stanzas or tales, &c.; [cf. *vetāla-p°*]. — *Pañcaviṇśatī-tama* or *pañcaviṇśatīma*, as, i, am, the 25th. — *Pañca-vidha* or *pañcaviḍheyā*, as, ā, am, of five kinds, fivefold. — *Pañca-vidhāna-sūtra*, am, n., N. of a work belonging to the *Sāma-veda*. — *Pañca-vīṇśa-prasārita*, am, n., N. of a particular movement in dancing. — *Pañca-vīja*, am, n. a collection of five kinds of seeds (viz. of *Cardiospermum Halicacabum*, *Trigonella Foenum Græcum*, *Asteracantha Longifolia*, *Ligusticum Ajowan*, and *cumin-seed*;

or of Trapusa, Karkāṣṭhī, Dādīma, Padma, and Vānarī; or of Sinapis Racemosa, Ligusticum Ajowan, cuminseed, sesamum from Chorasani, and poppy. — *Pañcāvira-goshṭha*, *am*, *n*. (perhaps) an assembly-room named 'The Five Heroes,' i.e. the five sons of Pāṇdu. — *Pañcā-vṛit* or *pañcā-vṛitam*, *ind*. fivefold, five times. — *Pañcā-sāta*, *am*, *n*. 105; 500; (*as*, *i*, *am*), amounting to 500 (as a fine); fined 500 (panas). — *Pañcāsata-tama*, *as*, *i*, *am*, the 105th. — *Pañcā-sāra*, *as*, *ā*, *am*, 'five-arrowed,' armed with five arrows; (*as*), *m*. *N*. of Kāma-deva, the god of love. — *Pañcā-sas*, *ind*. by fives, five by five. — *Pañcā-sasya*, *am*, *n*. (or more correctly *pañcā-sasya*), five species of grain, viz. Dhānya, Mudga, Tila, Yava, and Sveta-sarshapa (or Masha). — *Pañcā-sākha*, *as*, *m*. 'five-branched,' the hand (πεντοφον). — *Pañcā-sūradīya*, *as*, *m*. *N*. of a Pañcāha representing five years. — *Pañcā-tīkha*, *as*, *ā*, *am*, 'five-crested,' having five tufts of hair on the head; (*as*), *m*. a lion; *N*. of a Sāṅkhyā teacher (a pupil of Āsuri); *N*. of an attendant of Śiva; *N*. of a Gandharva. — *Pañcā-sīrṣṭu*, *as*, *ā*, *am*, five-headed; (*as*), *m*. *N*. of a mountain. — *Pañcā-sukla*, *as*, *ā*, *am*, having five white (spots); (*as*), *m*. a species of venomous insect. — *Pañcā-sūraṇa*, *am*, *n*. the five Sūraṇas (Sūraṇa = the bulbous root of Amorphophallus Campanulatus), a collective name of five bulbous plants; (this word may also be used as an adj.). — *Pañcā-sāirishaka*, *am*, *n*. the five products of the Acacia Sīrisha, leaf, flower, fruit, bark, root. — *Pañcā-saṭṭa*, *as*, *m*. *N*. of a mountain. — *Pañcā-sha*, *ās*, *ā*, *ani*, *pl*. (fr. *pañcān* + *shush*), five or six. — *Pañcā-shaṣṭa*, *as*, *i*, *am*, the 65th. — *Pañcā-shaṣṭi*, *is*, *i*, 65. — *Pañcāshashṭi-tama*, *as*, *i*, *am*, the 65th. — *Pañcā-saṭa*, *as*, *ā*, *am*, five-tailed (as a badge of slavery?). — *Pañcā-sattra*, *N*. of a place. — *Pañcā-saptata*, *as*, *i*, *am*, the 75th. — *Pañcā-saptati*, *is*, *i*, 75. — *Pañcā-saptati-tama*, *as*, *i*, *am*, the 75th. — *Pañcā-saptan*, *a*, *m*. *f*. *n*. *pl*. five times seven or 35. — *Pañcā-sāyaka*, *N*. of a work. — *Pañcā-siddhāntikā*, *f*, *N*. of an astronomical work by Varāha-mihira, founded on the five older astronomical works, and called by Varāha-mihira himself Kārāṇa. — *Pañcā-siddhaushadhikā* ('*dha-osh*'), *as*, *ā*, *am*, consisting of five kinds of medicinal plants. — *Pañcā-sugandhaka*, *am*, *n*. a collection of five kinds of aromatic vegetable substances, cloves (*lavanga*), nutmeg (*jāṭi-phala*), camphor (*karpūra*), aloe wood (*a-guru*), and kakkola (*q.v.*). — *Pañcā-sūtri*, *f*. the five Sūtras. — *Pañcā-sūnā*, *ās*, *m*. *pl*. the five things in a house by which animal life may be accidentally destroyed, the fire-place, the slab on which condiments are ground, the broom, the pestle and mortar, and the water-pot. — *Pañcā-skandhaka*, *N*. of a work. — *Pañcā-srotas*, *five streams* (probably = *pañcā-nada*). — *Pañcā-svarā*, *f*, *N*. of an astrological work in seven chapters on fortune-telling and the averting of good or bad luck by Prajāpati-dāsa-vaidyā. — *Pañcā-svarodaya* ('*ra-ud*'), *as*, *m*. *N*. of an astronomical work ascribed to Rudra. — *Pañcā-svastyayana*, *N*. of a Vedic work accentuated in an unusual manner and resembling a Brāhmaṇa in its subject-matter. — *Pañcā-hasta*, *N*. of a place. — *Pañcā-hāyana*, *as*, *ā*, *am*, five years old. — *Pañcā-hotra*, *as*, *m*. *N*. of a son of Manu Rohita. — *Pañcā-hṛada-tīrtha*, *am*, *n*. *N*. of a place of pilgrimage. — *Pañcāśāsa* ('*śa-an*'), *as*, *m*. the fifth part, a fifth. — *Pañcāśhara* ('*śa-ak*'), *as*, *ā*, *am*, consisting of five syllables, five-syllabled. — *Pañcāśhyāna* ('*śa-āk*'), *as*, *ā*, *am*, consisting of five tales; (*am*), *n*. another name of the Pañcā-tantra. — *Pañcāgni* ('*śa-ag*'), *i*, *n*. a collection of five fires, the five sacred fires (viz. Anvāhārya-pācāna, Gārhapatya, Āhavanīya, Sabhya, and Āvasatya, generally in comp.); five mystic fires supposed to be present in the body; (*is*), *m*. a householder who maintains the five sacred fires, one who keeps the five fires constantly burning (= *agni-hotri*, see Manu III. 185); one who is acquainted with the doctrine of the five mystic fires. — *Pañcāgni-tva*, *am*, *n*. a collection or aggregate

of five fires or of five passions (which inflame men's minds), &c. — *Pañcāgni-vidyā-prakarāṇa*, *am*, *n*. *N*. of a sacred work of the Vājasaneyins. — *Pañcāṅga*, *as*, *i*, *am*, five-limbed, five-membered, having five parts or subdivisions, consisting of five members or parts, &c.; *pañcāṅgaḥ prajānāḥ*, obeisance made with the arms, knees, head, voice, and look; (*as*), *m*. a tortoise or turtle (cf. *pañcāṅga-gupta*); a horse with five spots in various parts of his body (= *pañcā-bhadra*); (*i*), *f*. a bit for horses; a kind of bandage; (*am*), *n*. five parts of a tree (viz. root, bark, leaf, flower, and fruit); five limbs or members of the body (in comp.); five modes of devotion, (said to be silent prayer, burnt offerings, libations, bathing idols, and feeding Brāhmins); any aggregate of five parts; a calendar or almanac treating of five things, viz. solar days, lunar days, asterisms, Yogas, and Kārāṇas. — *Pañcāṅga-gupta*, *as*, *m*. a tortoise or turtle (= *pañcā-gupta*, *q.v.*). — *Pañcāṅga-pattra*, *am*, *n*. a calendar or almanac, (see above.) — *Pañcāṅga-suddhi*, *i*, *f*. the propitious or favourable state of five important points, the solar day, lunar day, Nakshatra, Yōgā, and Kārāṇa. — *Pañcāṅgika* ('*śa-an*'), *as*, *ā*, *am*, five-limbed, five-membered. — *Pañcāṅguri* ('*śa-an*'), *is*, *i*, *i*, Ved. five-fingered, having five fingers. — *Pañcāṅgula* ('*śa-an*'), *as*, *ā*, *i*, *am*, five fingers long, measuring five fingers; (*as*), *m*. the castor-oil plant, Ricinus Communis; (*i*), *f*. a species of shrub. — *Pañcāṅguli* ('*śa-an*'), *is*, *i*, *i*, five-fingered, having five fingers or finger-like divisions. — *Pañcāṅga* ('*śa-āṅga*'), *am*, *n*. the five products of the goat; [cf. *pañcā-gavya*.] — *Pañcātapa* ('*śa-āt*'), *f*. doing penance with five fires or with four fires and the sun, (see under *tapas*). — *Pañcātmaka* ('*śa-āt*'), *as*, *ā*, *am*, consisting of the five elements, (said of the body). — *Pañcādhikā* (according to the Rīg-veda Anukramāṇi) = 25 (i.e. 20 + 5). — *Pañcānana* ('*śa-an*'), *as*, *i*, *am*, five-faced, (hence = *aty-ugra*, very fierce, very passionate, &c.); (*as*), *m*. an epithet of Śiva; a lion; (often at the end of names of learned men to express respect, e.g. Nyāya-*pañcānana*, Nyāya-*siddhānta*-p°, &c.); (*i*), *f*. an epithet of Durgā. — *Pañcānanda-māhātmya*, *am*, *n*. *N*. of a work. — *Pañcānugaṇa* ('*śa-an*'), *am*, *n*. *N*. of a Sāman. — *Pañcāp-saras* ('*śa-ap*'), *as*, *n*. *N*. of a lake or pool supposed to have been produced by an ascetic named Mandakarni (Sātakarni) through the power of his penance, (so called because under it Mandakarni formed a secret chamber for five Apsaras who had seduced him from his devotions, see Rāmāyana III. 15, 11; Raghu-v. XIII. 38). — *Pañcāṅga-maṇḍala* ('*śa-ab*'), *am*, *n*. *N*. of a mystical circle. — *Pañcāmṛita* ('*śa-am*'), *am*, *n*. the five kinds of divine food (viz. milk, coagulated or sour milk, butter, honey, and sugar); the aggregate of any five drugs of supposed efficacy; (*as*, *ā*, *am*), consisting of five ingredients (as a medicine); (*am*), *n*. *N*. of a Tantra. — *Pañcāmnāya* ('*śa-am*'), *ās*, *m*. *pl*. five Śāstras supposed to have proceeded from the five mouths of Śiva, constituting the basis of the Tantra ritual. — *Pañcāmṛita* ('*śa-am*'), *am*, *n*. the aggregate of five acid plants, the jujube, pomegranate, sorrel, spondias, and citron. — *Pañcārṣa* ('*śa-ar*'), *is*, *m*. the planet Mercury. — *Pañcārṣa-bhāṣya-dīpikā*, *f*, *N*. of a chapter of the Sarva-darśana-saṅgraha by Mādhavācārya. — *Pañcā-vaṭa*, *as*, *m*. the sacrificial cord as worn crossed upon the breast with the ends hanging over the shoulders; [cf. *pañcā-vaṭa*.] — *Pañcāvatta* ('*śa-av*'), *as*, *ā*, *am*, Ved. divided into five parts. — *Pañcāvatta-tā*, *f*. or *pañcāvatta-tea*, *am*, *n*. fivefold division. — *Pañcāvattin*, *i*, *ini*, *i*, Ved. that which is divided into five parts or has a fivefold division; that which divides into five parts. — *Pañcāvattīya*, *as*, *ā*, *am*, Ved. divided into five portions, offered in five portions. — *Pañcāvayava*, *as*, *ā*, *am*, five-limbed, five-membered; *pañcāvayavam vākyaṁ*, a five-membered argument, a syllogism. — *Pañcāvastha* ('*śa-av*'), *as*, *m*. a corpse (resolved into the five elements). — *Pañcāvi* ('*śa-avi*'), *is*, *i*, *i*, Ved. reckoning

five lambing times, i.e. five times six months. — *Pañcāvika* ('*śa-āv*'), *am*, *n*. the five products of the sheep; [cf. *pañcā-gavya*, *pañcāṅga*.] — *Pañcāsita* ('*śa-as*'), *as*, *i*, *am*, the 85th. — *Pañcāsiti* ('*śa-as*'), *is*, *i*, 85. — *Pañcāsītī-tama*, *as*, *i*, *am*, the 85th. — *Pañcāśya* ('*śa-ās*'), *as*, *ā*, *am*, five-faced, five-headed; five-pointed (as an arrow); (*as*), *m*. a lion. — *Pañcāha* ('*śa-aha*'), *as*, *m*. a period of five days; (*as*, *ā*, *am*), lasting five days; (*as*), *m*. a Soma oblation with five Sutyā days. — *Pañcāhika*, *as*, *ā*, *am*, containing five feast days or festivals. — *Pañcā-karāṇa-vārttika*, *am*, *n*. *N*. of a philosophical work by Suresvara. — *Pañcā-kṛī*, *cl*. 8. P. A. -karoti, -kurute, -kartum, to render fivefold &c., cause anything to contain all the five elements. — *Pañcedhmīya* ('*śa-idh*'), *as*, *ā*, *am*, (a nocturnal rite) in which five torches &c. are used. — *Pañcendra* ('*śa-in*'), *as*, *m*. one who has the five Indrāṇis as his deity. — *Pañcendra-kalpa*, *as*, *ā*, *am*, like five Indras. — *Pañcendriya* ('*śa-in*'), *am*, *n*. the five organs of sense (viz. the eye, ear, nose, tongue, and skin) or the five organs of action (viz. hands, feet, larynx, and organs of generation and excretion); (*as*, *ā*, *am*), having five organs of sense. — *Pañcēshu* ('*śa-ish*'), *us*, *m*. 'five-arrowed,' *N*. of Kāma-deva, the Hindū Cupid. — *Pañconā* (according to the Rīg-veda Anukramāṇi) = 15 (i.e. 20 - 5). — *Pañcoshman* ('*śa-ush*'), *āṇas*, *m*. *pl*. the five digestive fires supposed to be in the body. — *Pañcāudana* ('*śa-od*'), *as*, *ā*, *am*, Ved. prepared with fivefold pulp of mashed grain, &c.

Pañcaka, *as*, *ā*, *am*, consisting of five, relating to five, made of five, bought with five &c., taking five per cent; (*as*), *m*. any collection or aggregate of five; *N*. of one of the attendants of Skanda; (*ikā*), *f*. *N*. of each book of the Aitareya-Brāhmaṇa (as consisting of five Adhyāyas); *N*. of a game played with five shells; (*am*), *n*. an aggregate of five, *pentas*; a field of battle.

Pañcat, *t*, *f*. an aggregate of five, *pentas*.

Pañcataya, *as*, *i*, *am*, fivefold, having five parts or limbs, five.

Pañcātha, *as*, *ā*, *am*, Ved. the fifth.

Pañcāthu, *us*, *m*. time; the Koil or Indian cuckoo.

Pañcā-dhā, *ind*. See p. 523, col. 1.

Pañcāni, *f*. a chequered cloth for playing at draughts, &c.; [cf. *pañcāmī*, *pañcārī*, *pañcālī*.]

Pañcamā, *as*, *i*, *am*, the fifth; forming the fifth part, constituting a fifth part, beautiful, brilliant, pleasing; dexterous, clever; (*as*), *m*. the fifth or in later times the seventh note of the Hindū musical scale, (so called because, according to the Hindūs, its tone is produced by air drawn from five parts of the body, the navel, breast, throat, heart, and forehead); one of the Rāgas or musical modes; *N*. of the twenty-first Kalpa (called after the musical note); the fifth consonant of a Varga, i.e. a nasal; (*i*), *f*, scil. *tithi*, the fifth day of the half month; the termination of the fifth or ablative case, a word in the ablative; an epithet of Draupadi, the wife of the five Pāṇdu princes [cf. *pañcālī*]; a chequered cloth for playing at draughts &c., a chess-board (= *sāri-sṛṅghalā*); *N*. of a river; (*am*), *n*. a fifth, the fifth part; copulation as the fifth of the Tattvas of the Tāntrikas, see under *pañcā-tattva*; (*am*), *ind*. for the fifth time, fifthly. — *Pañcamā-bhāgiya*, *as*, *ā*, *am*, belonging to the fifth part. — *Pañcamaval*, *ān*, *ati*, *at*, *am*, having the fifth (of anything). — *Pañcamā-sāra-samhitā*, *f*, *N*. of a musical work. — *Pañcamāra* ('*ma-ara*'), *as*, *m*. the fifth spoke in the wheel of time (with Jāinas); *N*. of a son of Bala-deva. — 2. *pañcamāsyas* ('*ma-ās*'), *as*, *m*. (for 1. see p. 523, col. 2), the Indian cuckoo or Koil (as producing the fifth note of the scale with its mouth or throat).

Pañcamaka, *as*, *ā* or *i* (?), *am*, fifth, the fifth.

Pañcamān, *i*, *ini*, *i*, being in the fifth year of one's age.

Pañcārī, *f*. a chequered cloth for playing at draughts; [cf. *pañcāmī*, *pañcārī*, *pañcālī*.]

Pañcāśa, *as*, *i*, *am*, the 50th; having 50 added (e.g. *pañcāśam śatam*, 150; *pañcāśam sahasram*, 1050).

Pañcāśaka, *as*, *ikā*, *am*, 50; (*ikā*), *f.* a collection or aggregate of 50; [cf. *śloka-pañcāśikā*.]

Pañcāśat, *t*, *f.*, 50; (*ardha-pañcāśat*, 25; *ekona-pañcāśat*, 49; cf. *gr. nevthkovra*; Lat. *quinguinta*; Hib. *caogut*.) = *Pañcāśat-chas*, *ind.* (*pañcāśat + śas*), by fifties, fifty by fifty. — *Pañcāśad-bhāga*, *as*, *m*, the 50th part.

Pañcāśati, *is*, *f.*, 50.

Pañcāśatka, *as*, *ā*, *am*, 50 years old.

Pañcāśat-tama, *as*, *i*, *am*, the 50th.

Pañcāśad-dhā, *ind.* in 50 parts; *ekona-pañcāśad-dhā*, in 49 parts.

Pañcīkā, *f.* a game played with five dice.

Pañcīm, *i*, *ini*, *t*, Ved. divided into five, consisting of five, fivefold.

पञ्चाल *pañcāla*, *ās*, *m*. pl. (said to be fr. rt. *i*. *paś* or *pañś*), *N.* of a warrior-tribe and their country in the north of India; (*as*), *m.* a prince of the *Pañcālas*; *N.* of a man brought by Viśvak-sena to the childless Gaṇḍūsha; *N.* of a *Nāga-rāja*; a particular venomous insect; (*as*, *am*), *m*. n. *N.* of a metre consisting of twelve syllables; (*i*), *f.* a doll, puppet; a style of singing; a chequered cloth for playing at draughts &c. — *Pañcāla-śaṇḍa*, *as*, *m*, *N.* of a teacher. — *Pañcāla-pada-vṛttī*, *is*, *f.*, *N.* of a particular rhythm. — *Pañcāla-rāja*, *as*, or *pañcāla-rājan*, *ā*, *m*, a king of *Pañcāla*.

Pañcālaḥ, *as*, *ā*, *am*, relating to the *Pañcālas*; (*ās*), *m*. pl. the *Pañcālas*; (*as*), *m.* a species of venomous insect; (*ikā*), *f.* a doll, a puppet; a kind of song.

पञ्चहील *pañcāhīla*, *as*, *m*, *N.* of a man.

पञ्ज *pañj*, a Sautra root occurring in grammatical Sūtras only, but not in the Dhātu-pāṭha, said to have the sense of 'enclosing,' and artificially formed on account of *pañjara* below.

Pañjara, *am*, *n.* (probably connected with *pañj* in Ved. *pañra*, *pājas*), a cage, an aviary, a dove-cot, &c.; (*as*, *am*), *m*. n. a skeleton; the ribs; (*as*), *m*. the body; the *Kali-yuga*; a purificatory ceremony performed on cows; (*am*), *n.* certain prayers and formularies with which a deity is, as it were, caught and confined; [cf. *pañjarya*; Gr. *πρηνυμ*, *πρην*; Lat. *pango*.] — *Pañjara-śuka*, *as*, *m*, a parrot in a cage, a caged parrot. — *Pañjarākheṭa* ('*ra-ākhe*'), *as*, *m*, a sort of basket or wicker trap in which fish are caught.

Pañjaraka, *as*, *am*, *m*. n. a cage, an aviary; (*ikā*), *f.* peculiar prayers and formularies, (see under *pañjara*.)

पञ्जक *pañjaka*, *as*, *m*, *N.* of a man.

पञ्जल *pañjala*, *as*, *m*, a species of bulbous plant (= *kola-kanda*).

पञ्जि *pañji*, *is*, *i*, *f.* the ball or roll of cotton from which the thread is spun; an almanac, calendar; a journal; (perhaps) a register. — *Pañjīkara*, *as*, *m*, a *Kāyastha* or scribe; an almanac-maker.

Pañjīkā, *f.* the ball or roll of cotton from which the thread is spun; a perpetual commentary which explains and analyses every word; a calendar, an almanac; a journal, a book in which receipts and expenditure are entered; the register or record of human actions kept by Yama (the judge of the dead). — *Pañjīkā-kāraka*, *as*, *m*, a writer, a man of the *Kāyastha* tribe; an almanac-maker.

पट *paṭ*, cl. *i*. *P. paṭati*, *paṭitum*, to go, move; Caus. or cl. *io*. *P. paṭayati*, *-yitum*, to split, cleave, tear, tear up, tear asunder, tear open, divide, pierce, penetrate; to break, to eradicate, remove; to pluck out; to cause to be torn up; to speak; to shine; *paṭayati*, *-yitum*, to string; to surround, encircle, encompass, clothe; to

distribute (?); Pass. of the Caus. *paṭyate*, to be split open, cleave asunder (intransitively).

Paṭa, *as*, *am*, *m*. n. (perhaps connected with *patra*, and usually *paṭas*, *m*. in the sense of 'cloth,' &c.), woven cloth, cloth, a piece of cloth, a garment, raiment; fine cloth; a veil or screen; a piece of cloth or tablet or plate on which anything may be written or painted [cf. *paṭa*, col. 3]; (*as*), *m.* a species of tree, (see *piyāla*); a species of bird; anything well made or polished, = *puras-kṛta*; (*i*), *f.* cloth, a particular sort of cloth, coarse thick cloth, canvas; the curtain of a stage; a screen of cloth surrounding a tent, an outer tent; a coloured or chintz garment (?); (*am*), *n.* a thatch, a roof (= *paṭala*). — *Paṭa-kāra*, *as*, *m*, a weaver; a painter. — *Paṭa-kufī*, *f.* a tent; a tent of woollen cloth. — *Paṭa-cāura*, *as*, *m*, a cloth-stealer, a shop-lifter. — *Paṭa-māṇḍapa*, *as*, *m*, 'canvas house,' a tent. — *Paṭa-maya*, *as*, *i*, *am*, made of cloth; (*am*), *n.* a tent, a canvas house; a petticoat (?). — *Paṭa-vāpa*, *as*, *m*, a tent, (for *paṭa-vāsa*). — *Paṭa-vāsa*, *as*, *m*, a tent; a petticoat; perfumed powder. — *Paṭa-vāsaka*, *as*, *m*, perfumed powder. — *Paṭa-veśman*, *ā*, *n.* a tent. — *Paṭākhepa* ('*ṭa-ākhe*'), *as*, *m*, not tossing the stage curtain, not pushing it aside, (probably the correct reading would be *a-paṭi-khepa*). — *Paṭi-khepa*, *as*, *m*, tossing aside the stage curtain, (denoting in theatrical language a hurried entrance on the stage). — *Paṭotaja* ('*ṭa-ut*'), *am*, *n.* a tent; sunshine (?).

Paṭaka, *as*, *m*, cotton cloth; a camp, encampment; the half of a village, (for *pāṭaka*.)

Paṭara, *as*, *am*, *m*. n. (Ved.) a ray (of sunlight); (*as*), *m*, *N.* of the third of the seven suns, (see *Vishṇu-Purāṇa* VI. 2, where the names of the seven suns are given as *Ārāga*, *Bhṛāja*, *Paṭala*, *Patanga*, *Svamābhāka*, *Jyotishmat*, and *Sa-vibhāsa*); an epithet of *Varuṇa*.

Paṭaraka, *as*, *m*, a species of plant (= *gundra*).

Paṭala, *am*, *n.* a roof, thatch, (in this sense the fem. form *paṭālī* is also given); a cover, covering, veil, coating, an enclosing or surrounding skin or membrane (especially over the eyes), a film over the eyes; a basket; a heap, mass, number, quantity or multitude, (often at the end of a comp. with words denoting 'cloud,' e.g. *jalada-paṭala*, a mass of clouds; the fem. forms *paṭālī* and *paṭālā* are also given); train, retinue; a mark on the forehead or other parts of the body with sandal-wood (either as an ornament or sectarian mark); a spot, circle, district (?); (*as*), *m*, 'cataract of the eye,' *N.* of one of the seven suns at the end of the world; (*as*, *am*), *m*, *n.* a section, chapter, or portion of a book (especially of the *Rig-veda* *Prātiśākhya*); (*as*, *i*), *m*, *f.* a tree; a stalk; a book (?); (in law) the filing of suits, (gender doubtful). — *Paṭala-prānta*, *as*, *m*, the edge of a thatch.

Paṭalaka (gender doubtful), a heap, &c. See *paṭala* above.

Paṭī, *is*, *f.* (for *paṭī*, cf. *paṭa*), a kind of cloth; a species of aquatic plant (= *kumbhīkā*).

Paṭīkā, *f.* woven cloth.

पटच्चर *paṭaccara*, *as*, *m*, (probably fr. *paṭat* + *cara*, *paṭ* being an imitative sound, perhaps of creeping stealthily), a thief, a robber [cf. *pāṭaccara*]; (*ās*), *m*. pl., *N.* of a people; (*am*), *n.* old or ragged clothes.

पटत् *paṭat*, *ind.* the sound *paṭat*.

पटत्कन्य *paṭatka-kantha*, *am*, *n*, *N.* of a town, (Pāṇ. VI. 2, 125.)

पटपटा *paṭa-paṭā*, *ind.* an imitative sound.

पटभाष *paṭabhāksha*, *as*, *m*, an instrument for looking (at any object), an optical instrument.

पटह *paṭaha*, *as*, *am*, *m*. n. (but commonly *m*); probably fr. *paṭa* + *ha*, rt. *pan*), a kettle-drum, drum, war-drum, tabor; (*as*), *m*, beginning, undertaking; hurting, injuring, killing.

— *Paṭaha-ghoshaka*, *as*, *m*, a crier who beats a drum before making a proclamation. — *Paṭaha-tā*, *f.* the noise or function of a drum. — *Paṭaha-dhvani*, *is*, *m*, the sound of a drum; (*is*, *is*, *i*), sounding like a drum. — *Paṭaha-bhramāṇa*, *am*, *n*, going about with a drum to call people together.

पटाक *paṭāka*, *as*, *m*, a bird [cf. *paṭāka*]; (*ā*), *f.* a flag, banner (= *paṭākā*).

पटालुका *paṭālukā*, *f.* a leech; [cf. *jalukā*.]

पटि *paṭi*. See col. 2.

पटिष्ठ *paṭiṣṭha*, *paṭiyas*. See *paṭu* below.

पटिस *paṭisa*, *as*, *m*, (incorrect for *paṭ-ṭisa*), a sort of weapon.

पटोर *paṭira*, *as*, *m*, (said to be fr. rt. *paṭ*), a ball for playing with; the god of love; sandal-wood; (*am*), *n.* Catechu (= *khadira*); the belly; anything that can be carried off or taken away (= *haraṇīya*); a sieve; height; a radish; a field; a cloud; bamboo manna; rheumatism; catarrh.

पटु *paṭu*, *us*, *us* or *vī*, *u* (said to be fr. rt. *paṭ*), sharp, pointed (as a ray of light); clear, shrill,

ringing, sharp-sounding, clear-sounding, crackling, rustling (said of sound); pungent, acid, hot; sharp, clever, smart, dexterous, skilful, crafty, sly, cunning; sensible, intellectual; busy, active, violent, strong, intense; harsh, hard, rough, fierce; hale, healthy; cruel, unmerciful, unfeeling; contumelious (as speech &c.); eloquent, loquacious, talkative [cf. *vāk-paṭu*]; blown, expanded; apt, disposed; (*us*), *m*, the tree *Trichosanthes Dioeca*; the leaf of the *Trichosanthes Dioeca*; the plant *Momordica Charantia*; a kind of perfume (= *coraka*); *N.* of a man; (*avas*), *m*. pl., *N.* of a people; (*us*, *u*), *m*. n. a mushroom; (*u*), *n.* salt. — *Paṭu-kalpa*, *as*, *ā*, *am*, tolerably clever, pretty skilful. — *Paṭu-jāṭiya*, *as*, *ā*, *am*, of a clever sort, pretty clever or skilful. — *Paṭu-tara*, *as*, *ā*, *am*, more sharp, sharper, keener, clearer; more clever, &c. — *Paṭu-tā*, *f.* cleverness; eloquence; [cf. *vāk-p*]. — *Paṭu-trīṇaka*, *am*, *n.* a species of pungent grass. — *Paṭu-tra*, *am*, *n.* sharpness, keenness (as of sight), cleverness, skilfulness, eloquence. — *Paṭu-deśiya* or *paṭu-deśya*, *as*, *ā*, *am*, tolerably sharp, almost clever, cleverish. — *Paṭu-patrikā*, *f.* a species of shrub (= *kshudra-candū*). — *Paṭu-parṇikā*, *f.* a species of plant (= *kshiririni*). — *Paṭu-parṇī*, *f.* *Bryonia Grandis*, a species of cucurbitaceous plant. — *Paṭu-mat*, *ān*, *m*, *N.* of a prince. — *Paṭu-mitra*, *as*, *am*, *m*, *N.* of a prince. — *Paṭu-rūpa*, *as*, *ā*, *am*, very clever.

Paṭiman, *ā*, *m*, sharpness, &c. (Pāṇ. V. 1, 122, VI. 4, 155.)

Paṭiṣṭha, *as*, *ā*, *am*, very sharp or clever, sharpest, &c.

Paṭiyas, *ān*, *asī*, *as*, sharper, more clever.

Paṭuka, *as*, *m*, *Trichosanthes Dioeca*.

पटुश *paṭuśa*, *as*, *m*, *N.* of a *Rākshasa*.

पटुस *paṭusa*, *as*, *m*, *N.* of a prince.

पटोल *paṭola*, *as*, *m*, (said to be fr. rt. *paṭ*), a species of cucumber, commonly *Palwal*, *Trichosanthes Dioeca*, = *paṭu*; (*am*), *n.* the fruit of the above; a sort of cloth, a kind of chintz [cf. *paṭa*]; (*i*), *f.* a small cucumber, either the same as above or another species, *Luffa Acutangula* (= *kośātakī*).

Paṭoluka, *as*, *m*, a muscle or oyster (= *śukṭi*) compared to the shape of the *Trichosanthes*; (*ikā*), *f.* = *paṭolī*, a species of cucumber.

पटौर *paṭaura*, *as*, *m*, Ved. (according to the *Pada-pāṭha* = *paṭa* + *ūra*), a particular member of the body (?).

पट्ट *paṭṭa*, *as*, *m*, (probably for *pattra*), a slab [cf. *śilā-p*], tablet (for painting), plate (of metal for inscription or engraving royal edicts, grants, &c.); a patent, document, royal grant or order

(written on copper, stone, &c. = *nṛpa-sāsana*); a stone for grinding with, a miller (?); = *paṭa*, cloth, coloured cloth, fine cloth, woven silk (= *kaushheya*); a strip (e.g. *nirmoka-paṭṭā*, strips of cast off skin); a bandage, ligature, swath, cloth wound round a sore, &c.; a frontlet, fillet or cloth worn round the head, turban, (of which five kinds are enumerated, viz. those of the king, queen, prince, general, and the *prāsāda-paṭṭa* or turban of honour worn as a token of royal favour); a coloured silk turban; a diadem; an upper or outer garment; a plant commonly called *Pāt* (*Corchorus Olitorius*) from the fibres of which or jute a coarse sackcloth and cordage are prepared (?); a place where four roads meet (= *catuṣ-patha*); a shield (?); a chair, stool (?); N. of various men; (i), f. an ornament of the forehead; a martingale, horse's girth (= *tala-sāraka*); N. of a certain species of the *Lodhra* or *Lodh* plant (= *kramuka*, *rodhra*, *lodhra*, *paṭṭikā-lodhra*); red *Lodh*, *Symplocos Racemosa*; (*am*), n. a city, town, village, (probably the *Pattah* of the South; cf. *paṭṭana*, *pattana*; cf. also *anṣu-p*). = *Paṭṭa-ja*, *am*, n. a sort of cloth, probably a kind of canvas or sackcloth. = *Paṭṭa-devī*, f. a queen (decorated with the *tīra*), the principal wife of a king. = *Paṭṭa-bandha*, *as*, m. or *paṭṭa-bandhana*, *am*, n. binding or crowning the head with a fillet or *tīra*. = *Paṭṭa-mahishī*, f. the principal wife of a king; [cf. *paṭṭa-devī*]. = *Paṭṭa-ranga*, *am*, n. a plant used in dying, *Cesalpinia Sappan*. = *Paṭṭa-rañjana* or *paṭṭa-rañjanaka*, *am*, n. *Cesalpinia Sappan*. = *Paṭṭa-rājñī*, f. the principal queen. = *Paṭṭa-vastra*, *as*, *ā*, *am*, or *paṭṭa-vāsa*, *ās*, *ās*, *as*, attired in coloured cloth or wove silk. = *Paṭṭa-sāka*, *as*, *am*, m. n. a species of pot-herb, commonly also *Nalita* or *Lalita*, *Corchorus Capsularis*. = *Paṭṭa-sūtra-kāra*, *as*, m. a silk-weaver, (designation of a class of Hindūs who are feeders of silk-worms and silk-twisters.) = *Paṭṭābhishheka* ('*ta-abh*'), *as*, m. the consecration of the *tīra*. = *Paṭṭārḥa* ('*ta-ar*'), f. 'worthy of the turban,' the principal queen. = *Paṭṭa-pādhyāya* ('*ta-up*'), *as*, m. the writer of royal grants or patents and other similar documents.

Paṭṭaka, *as*, m. a plate of metal (usually copper) for inscription or engraving royal edicts; a cloth, bandage; a document (said to be also *am*, n.); (*śikā*), f. a tablet, plate; a document; a bandage, frontlet, ribbon, a piece of cloth; a piece of wove silk, cloth used for a turban; a species of tree (= *paṭṭikākhyā*, *paṭṭī*); N. of a woman. = *Paṭṭikākhyā* ('*kā-ākḥ*'), *as*, m. a species of tree (= *paṭṭī*). = *Paṭṭikā-lodhra*, *as*, m. a species of *Lodhra* (= *paṭṭī*, *kramuka*). = *Paṭṭikā-vāyaka*, *as*, m. a silk-weaver, ribbon-weaver.

Paṭṭī-kāra, *as*, i, m. f. a silk-weaver (?).

Paṭṭīn, i, m. red *Lodh*.

Paṭṭīla, *as*, m. a species of plant (= *pūtīka-raja*), *Cesalpinia Bonducella*.

Paṭṭī-lodhra or *paṭṭī-lodhraka*, *as*, m. a species of tree, the bark of which is used as an astringent; the red species of *Lodh*, *Symplocos Racemosa*.

Paṭṭolīkā, f. a title deed, a *Paṭṭa*, a lease, &c.; a written legal opinion.

पट्टन *paṭṭana*, *am* and *i*, n. f. a city; [cf. *pattana*; cf. also *deva-paṭṭi-p*, *dharmu-p*.]

पट्टला *paṭṭalā*, f. a district, a community.

पट्टव *paṭṭava* (probably for *paṭṭa-ja*), a kind of cloth.

पट्टार *paṭṭāra*, N. of a district.

पट्टि *paṭṭī*, *ayas*, m. pl., N. of a people; (also spelt *paṭṭī*.)

पट्टिका *paṭṭikā*. See under *paṭṭaka* above.

पट्टिशा *paṭṭīśa*, *as*, m. a sort of weapon, a kind of axe; a spear with a sharp edge.

Paṭṭīśin, i, *inī*, i, armed with a *Paṭṭīśa*.

Paṭṭīśa, *as*, m. a kind of weapon with three points.

Paṭṭīśa, *as*, m. (probably for *paṭṭīśa*), a kind of weapon used by *Siva*; (in *Hari-vaṅśa* 10658, *Siva* is called *Triśūla-paṭṭīśa-dhara*.)

पट्टेरक *paṭṭeraka*, the plant *Cyperus Hexastachyus Communis*.

पठ *paṭh*, cl. 1. P. (Ved. and ep. also A.)

paṭhatti, *te*, *paṭātha*, *paṭhishyati*, *apāṭhī* or *apāṭhit*, *paṭhitum*, to read or repeat aloud, recite in a clear voice, rehearse, speak distinctly, declaim; to repeat or pronounce the name of a god, to invoke (with acc.), to read or recite to one's self, to peruse, study; to teach; to mention (in a book), cite, quote; to express, describe, denote, declare; to learn from (with abl.): Caus. *pāṭhayati*, *-yitum*, Aor. *apipāṭhat*, *apipāṭhata*, to cause to read; to teach to read or to pronounce; to teach, instruct: Intens. *pāpāṭhyate*, *pāpāṭhīti*, to recite often or repeatedly, to read diligently, study assiduously.

Paṭhaka, *as*, m. a reader, reciter.

Paṭhat, *an*, *anti*, at, reciting, reading.

Paṭhana, *am*, n. the act of reciting or reading, mentioning.

Paṭhaniya, *as*, *ā*, *am*, fit to be read or studied, legible, readable.

Paṭha-maijari or *paṭha-samanjari*, f., N. of a *Rāginī*, one of the wives of *Srī-rāga*.

Paṭhi, *is*, f. reading, reciting, perusal.

Paṭhita, *as*, *ā*, *am*, recited, repeated; read, perused, studied. = *Paṭhitānga* ('*ta-an*'), N. of a kind of girdle.

Paṭhitavya, *as*, *ā*, *am*, to be read, what may or ought to be read.

Paṭhiti, *is*, f., N. of a particular figure of speech.

Paṭhitrī, *tā*, *trī*, *trī*, reciting, reading, a reader.

Paṭhyamāna, *as*, *ā*, *am*, being recited or read.

पठवन् *paṭharvan*, *ā*, m., Ved., N. of a man, (*Rig-veda* I. 112, 17.)

पड *paḍ* = *pad*, foot, in the inst. pl. *paḍbhis*; and in *paḍ-grihi*, *is*, m., N. of a demon or of a man. = *Paḍ-bīṣa* or *paḍ-vīṣa* or *paḍ-vīṣa*, *am*, n., Ved. a fetter (especially for the foot of a horse); the place of fettering.

पण 1. *paṇ* (connected with rt. *pan*, q. v.), cl. 1. A. and 10. P. A. *panate*, *panāyati*, *-te*, *pene* or *panāyāni-cakre*, *apanit*, *apanishṭa* or *apanāyishṭa*, to honour, praise.

Paṇasya, Nom. P. *paṇasyati*, *-yitum*, to honour; [cf. *paṇasya*.]

Paṇāyita or *paṇita*, *as*, *ā*, *am*, praised.

Paṇitavya, *as*, *ā*, *am*, to be praised.

Paṇya, *as*, *ā*, *am*, to be honoured or praised.

पण 2. *paṇ* (probably for original *parṇ* fr. rt. *par* or *pri*), cl. 1. A. (ep. also P.)

panate, *-ti*, *pene*, *panishyate*, *apanishṭa*, *panitum*, to deal in, barter, purchase, buy; to negotiate, bargain, transact business (Ved.); to bet or stake at play (with gen. of the thing staked, e.g. *śatasya panate*, he stakes a hundred); to play for (with gen.); to stake anything or any person (acc.) on a game; to risk or hazard (a battle &c.); to win anything (inst.) from any one (acc.) at play; [cf. *banj*: Gr. *νέμω*: Lith. *panas*: Old Germ. *feil*; *phant*.]

Paṇa, *as*, m. play, gaming, playing with dice, playing for a stake; a game played for a stake, a bet, a wager, (*paṇam kṛti*, to make a bet); the thing staked or deposited; a sum played for; a compact, contract, agreement; stipulation, treaty; wages, hire; reward; expense of an expedition; a sum (reckoned in coins or shells); a weight of copper (*Manu* VII. 126); a particular coin (= twenty *Māshas* = four *Kākinis*); a particular measure; a handful of anything; a commodity for sale; price; wealth, property; business; a publican or distiller; a house, dwelling (?). = *Paṇa-kāla*, *as*, m. gaming-time, time for playing. = *Paṇa-granthī*, *is*, m. a fair,

market. = *Paṇa-tā*, f. or *paṇa-tva*, *am*, n. the state or condition of a pledge or stake; price, value. = *Paṇa-bandha*, *as*, m. making a treaty, making peace, pacification. = *Paṇa-strī*, f. or *paṇānganā* ('*ṇa-an*'), f. a venal woman, a prostitute, harlot. = *Paṇārpaṇa* ('*ṇa-ar*'), *am*, n. making an agreement, engagement, contract. = *Paṇārha* ('*ṇa-ar*'), *as*, *ā*, *am*, fit to be laid as a wager. = *Paṇāsthī* ('*ṇa-as*'), i, n. *Cypraea Moneta*, the small shell used as a die and as a coin, a cowrie.

Paṇāniya, *am*, n. the act of bartering, purchasing; traffic; sale, selling; betting.

Paṇāniya, *as*, *ā*, *am*, to be laid as a wager, negotiable.

Paṇasa, *as*, m. a commodity, an article of sale or commerce (= *panasa*, q. v.).

Paṇāyā, f. (probably an incorrect form), business, affair, transaction, buying and selling, &c.; profits and receipts of trade; a market-place.

Paṇī, i, m. (lit. 'a negotiator or tradesman, one who barterers and traffics'), a miser, a niggard; one who is sparing of sacrificial oblations; an impious man who gives nothing to the gods, a *Sūdra* sacrificing priest; N. of a class of envious demons watching over treasures, (they are defeated by the gods and the *Angirāsas*; sometimes the word *paṇī* is only an epithet of the *Asuras* who are supposed to steal cows and hide them in mountain-caverns.)

Paṇika, *as*, *ā*, *am*, at the end of an adj. comp. (e.g. *pañcāśat-paṇika*, [a fine] consisting of fifty *Pānas*).

Paṇita, *as*, *ā*, *am*, transacted as business; betted; (*am*), n. a bet, wager, stake.

Paṇitavya, *as*, *ā*, *am*, to be bought, vendible, fit or intended for sale; to be transacted, negotiable.

Paṇitrī, *tā*, *trī*, *trī*, one who transacts business or traffics or sells; (*tā*), m. a trader, dealer.

Paṇya, *as*, *ā*, *am*, to be sold, saleable, vendible; to be transacted as business; (*am*), n. an article of trade, a ware, commodity; trade, traffic, business; (*ā*), f. heart-pea, *Cardiospermum Halicacabum*; [cf. *pānyā*.]

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Paṇya-mūlya, *am*, n. the price of a commodity.

Paṇya-yoshit, *t*, f. a venal woman, prostitute, wanton woman, courtizan, harlot, whore. = *Paṇya-vikraya-sālā*, f. a place for buying and selling, a market-place, bazar. = *Paṇya-vikrayin*, *i*, m. a seller of goods, a trader, merchant. = *Paṇya-vilāsimī*, f. a venal woman, a harlot; a kind of fragrant substance, the claw of an animal or something similar. = *Paṇya-vithikā*, f. or *paṇya-vithī*, f. a place of sale, market; a stall, shop. = *Paṇya-sālā*, f. a market, bazar, shop, a warehouse. = *Paṇya-strī*, f. or *paṇyānganā* ('*ya-an*'), f. a venal woman, harlot, courtizan, prostitute. = *Paṇyājira* ('*ya-aḥ*'), *am*, n. a market. = *Paṇyājīva* ('*ya-āj*'), *as*, m. a trader, tradesman; (*am*), n. a market, fair (?). = *Paṇyājīvaka* ('*ya-āj*'), *am*, n. a market; (also, according to some, *paṇyājīvaka*). = *Paṇyān-dhū*, f. = *paṇyan-dhā*, q. v. = *Paṇyārha* ('*ya-ar*'), *as*, *ā*, *am*, fit for sale, saleable, vendible.

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पणफर *paṇaphara*, *am*, n. (fr. *ṇava* + *phar*), the house following upon a *Kendra*, q. v. (in *astrol*).

पणव *paṇava*, *as*, m. (probably for *praṇava*), a sort of musical instrument, a small drum or tabor or a kind of cymbal, one used to accompany singing; also (*ā*), f. a kind of metre consisting of four lines of ten or five syllables each.

Paṇavin, i, *inī*, i, possessing a drum; (*i*), m. an epithet of *Siva*.

पण्ड *paṇḍ*, cl. 1. A. *paṇḍate*, to go, move; cl. 10. P. *paṇḍayati*, &c., to

collect, heap together, pile up; cl. I. *P. paṇḍati*;
cl. 10. *P. paṇḍayati*, to destroy, annihilate.

Paṇḍa, as, or *paṇḍu*, as, m. (said to be fr. rt. 2. *paṇ*), a eunuch, impotent man [cf. *paṇḍra*, *śaṇḍa*]; (*ā*), f. wisdom, intelligence, understanding; science, learning. — *Pañḍāpūrva* (*°da-ap°*), am, n. non-occurrence of the results of fate or destiny (?).

Paṇḍaka or *paṇḍaga*, as, m. (probably fr. *paṇḍraka*), a eunuch; N. of one of the sons of the third Manu Sāvārṇa.

Pandita, as, ā, am [cf. *paṇḍā*], learned, wise; shrewd, skilled, clever, educated; (as), m. a scholar, learned or wise man, learned Brāhman, teacher, philosopher, Pandit; an adept, proficient; N. of a man; incense. — *Pandita-jātiya*, as, ā, am, somewhat clever, rather learned. — *Pandita-tā*, f. or *paṇḍita-tva*, am, n. learning, knowledge, wisdom, skillfulness, cleverness. — *Pandita-buddhi*, is, īs, ī, philosophically minded. — *Pandita-maṇḍala*, am, n. an assembly or circle of learned men. — *Pandita-mānika*, as, ā, am, or *paṇḍita-mānini*, ī, inī, ī, or *paṇḍita-manya*, as, ā, am, fancying one's self learned or clever; an ignorant and conceited person or pedant who thinks himself a Pandit. — *Pandita-manyamāna*, as, ā, am, Ved. fancying one's self learned. — *Pandita-rāja*, as, m. 'the prince of the learned,' an epithet of a great scholar. — *Pandita-dātin*, ī, inī, ī, pretending to be wise. — *Pandita-abhā*, f. an assembly of Pandits or literati.

Paṇḍitāya, Nom. A. *paṇḍitāyate*, &c., to become learned or wise.

Paṇḍitāyamāna, as, ā, am, becoming wise or learned.

पण्डितिमान्, *pāṇḍitiman, ā, m.* wisdom, learning, scholarship.
पण्ड, *paṇḍra* or *paṇḍraka, as, m.* a eunuch.

पत 1. *pat*, cl. 4. A. *patyate*, &c., Ved.
to share in, partake of (with loc.); to be
master of; to rule, control, possess, be in possession
(with acc. or inst.); to be fit for, serve for (with
it.); [cf. Lat. *potior*.]

पत 2. *pat*, cl. I. P. (ep. also A.) *patati*,

papāta (1st pl. *petima*, Ved. *papāta*; 3rd pl. *petus*, Ved. *paptus*; part. *petinas*, Ved. *paptivas*; fem. *petuṣhi*), *patāta*, *patishyati*, *apapatat*, *patitum*, to fly, soar or move rapidly through the air; to go, move, move downwards, alight, sink down, throw one's self down, to throw or cast one's self at (rarely with acc. for loc., e.g. *papāta caranana tasyāḥ*, he throw himself at her feet); to sink or set (as the sun); to fall, fall down, fall off, fall away; come down, descend (with loc. or acc., e.g. *papāta narendrāṇām madhye*, he descended in the midst of the princes; *patā bhūtmā avāk-śrāḥ*, fall headlong to the earth, Rāmāyaṇa I. 60, 17); to go down into hell (e.g. *narake patanty ete juhvataḥ*, such sacrificers go down into hell, Manu XI. 37); to fall (in a moral sense), lose one's caste, forfeit rank or position (e.g. *para-dharmaṇa jīvan sadyaḥ patati jāti-taḥ*, he who lives by the duties of another class immediately loses caste, Manu X. 97); to fall on, be directed to, light upon (e.g. *prasāda-saumyaṇi satām suhrj-jane patanti cakṣuṣhi*, the eyes of the good soft with kindness are directed on a friendly person, Śakuntalā, verse 161); to fall upon, fall or devolve to one's lot or share; to fall in or into, be in, (see *patita*); to fall out, happen, occur, come to pass: Caus. P. *patayati*, &c., Ved. to fly or hasten away; A. *patayate*, &c., Ved. to put to flight, throw down; P. A. *pātayati*, -te, &c., to let fly, fling, hurl; to cause to fall, to fell, cause to sink down or alight, let fall, drop, throw or strike down (e.g. *dandam dandyesu pātayet*, let him cause punishment to fall on those who deserve it, i. e. let him inflict punishment on the guilty; *vāyuh pātayan mahā-drumanā*, a wind which throws down lofty trees); to overthrow, ruin; to pour out,

shed; to dash out, knock out, strike out; to hew down, lay low (e.g. *pāṭayishyāmi Rākshasam*, I will lay the Rākshasa low); to throw in, put in or into, cause to enter; to cause to fall (morally), cause to lose caste, cause to sin; (with *pāvakaṃ*) to set on fire; (with *śakshus*, *drishīm*, &c.) to cast or direct the eyes, look or glance upon; (with *śāpa*, *a-yāsa*, &c.) to lay a curse or reproach upon; (with *śhānāt*) to cause any one to lose his rank or position, cause to fall, bring into misfortune; (with *argha-tas*) to depreciate, lower the value of anything; (with or without *ātmānam*) to throw one's self; (in arithmetic) to subtract; to set in motion, set on foot (? see *Rāja-tarānginī* V. 173). Desid. *pipatishati*, *pitṣati*, to wish or expect to fall, be about to fall (e.g. *kūlam pipatishati*, the bank is about to fall) : Intens. *panipatyate*, *panipatiti*, see Pāṇ. VII. 4, 84; [cf. Gr. *πεί-τω-μαι*, *ἔκω-πέ-της*, *πτόα-το-μαι*, *πτε-ρό-ω*, *πτέρυξ*, *πτ-ίλο-ω*, *πλ-πτ-ω*, *πτ-νέ-ω*, *πτῶ-μα*, *πτῶ-σις*, *πότ-μο-ς*, *πέτα-λον*, *πότηρ*, *πτεραμα* : Lat. *pet-o*, *im-pet-u-s*, *pen-na*, *acci-pit-er* : Old Germ. *fedara*, *fedah* or *fetah*, 'wing'; *fīnd-an*=Goth. *fīnth-an*: Slav. *put-i-ca*, 'a bird'; *pe-ro*, 'a feather': Hib. *faoth*, *faodh*, 'a fall': Cambro-Brit. *pyd-u*, 'to fall'.
3. *pat*, *t*, *i*, *t*, flying, falling; [cf. *akṣhiṇ*-°.]

Pata, *as*, *m.* flying, flight; going, falling, alighting. — *Pata-ga*, *as*, *m.* a winged or flying animal, a bird; *N.* of one of the five fires in the Svadhā-kāra. — *Patan-ga*, *as*, *ā*, *am*, flying; (*as*), *m.* bird; (according to Naigh. I. 14) a horse; a flying insect, a grasshopper, a butterfly or moth (especially one attracted by a light), a bee; the sun; *N.* of one of the seven suns; a ball for playing with; according to Say.) a spark; (according to Mahibharata) a Piśāca; a species of rice; quicksilver; 'the soldier,' a *N.* of Kṛṣṇa; *N.* of a son of Prajā-pati; *N.* of a mountain; *N.* of a village, also called *patanga-grāma*; (*ās*), *m.* pl., *N.* of a caste in *lakṣha-dvīpa*; (*ī*), *f.* *N.* of one of the wives of *Arkaśa*, and mother of the *Patagas* or flying animals; (*am*), *n.* quicksilver; a species of sandal-wood. — *Patan-gama*, *as*, *m.* a small grasshopper; a butterfly; a bird. — *Patangara*, *as*, *ā*, *am*, *Ved.* bird-like, like a bird. — *Patanga-rat*, *ind.* like a bird. — *Patangikā*, *f.* a small bird; a kind of small *e.* — *Patangin*, *ī*, *inī*, *m.* *f.* a bird.

Pataka, as, ā, am, who or what falls or descends, &c.; (as), m. an astronomical table.

Patat, *an*, *anti*, *at*, flying, alighting, descending, coming down, falling, &c.; (*an*), *m*, a bird. — *Patad-graha*, *as*, *m*, 'receiving what falls,' a spittoon; the reserve of an army. — *Patad-grāha*, *as*, *m*, a spittoon, spitting-pot. — *Patad-bhīru*, *us*, *m*, 'terrible to birds,' a hawk, falcon.

Patatra, am, n, a wing, pinion; a feather; a vehicle; [cf. *pattra*.]

Patatri, *śs*, m. (fr. *patatrin*), a bird; (Ved.) N. of a particular fire; N. of a warrior on the side of the Kurus. — *Patatri-ketana*, *as*, m. 'characterized by a bird'; Vishnu. — *Patatri-rāja*, *as*, m. the king of the birds, Vishnu's bird Garuḍa.

Patatrin, *i*, *inī*, *i*, winged, feathered, flying; (Ved.) an epithet of a particular form of fire, of the vehicle of the *Āsvins*, &c.; (*ī*), m. a bird; a horse; the horse in the *Āśva-medha* sacrifice (*Rāmāyaṇa* I. 3); an arrow; (*inī*), n. du., Ved. day and night; cf. *pātatrīṇa*.

Patana, *as*, *ā*, *am*, who or what flies, falls, goes down, descends; falling, alighting, &c.; (*as*), m., n. of a *Rakshasa*; (*am*), n. the act of flying down, falling, alighting, descending, falling down, throwing one's self down or into; setting (as the sun), going down (to hell), slackening, hanging down, becoming accid (said of the breasts); falling from dignity, virtue, &c; neglect of the duties of caste, apostasy; ruin; death; (with *garbhāṣya*) miscarriage; (in arithmetic) subtraction; the latitude of a planet.

Patana-dharmin, *ī*, *inī*, *ā*, having the quality or subject to the law of falling.

Pataniya, as, ā, am (fr. *patana*), leading to a

fall, causing the loss of caste; (*am*), n. a degrading crime, a crime which causes loss of caste.

Patantaka, *as*, *ā*, *am*, epithet of a kind of *Aśva-medha* performed in a hurried manner.

Patama, *as*, m. a bird; a grasshopper; the moon; [cf. *putasa*.]

Patayālu, *us*, *ū*, *u*, flying, falling, liable to fall.
Patayishnu, *us*, *us*, *u*, or *patayishṇuka*, *as*, *ā*,
am, Ved. flying.

Patara, as, ā, am, or *pataru*, us, us, u, Ved. flying, fugitive.

Patasa, *as*, m. a bird; a grasshopper; the moon.
Patāka, *as*, m. ('flying') a flag or banner (perhaps

Ṭāṭaka, *ā*, m. (‘flying’), a flag or banner, (perhaps incorrect for *ṭatākā*); a particular position of the hand or of the fingers of the hand; (*ā*), f. a flag, pennant, pennon, banner; a flag-staff; an emblem carried as an ensign or banner, a symbol, sign, mark; a particular high number; an episode or episodical incident in a drama; good fortune, auspiciousness. — *Ṭāṭaka-dhvajā-mālinī*, ī, īnī, ī, garlanded with flags and banners. — *Ṭāṭākāṅṣuka* (*kā-āṅ*), *am*, n, a flag. — *Ṭāṭākā-sthānaka*, *am*, n. (in dramatic language) intimation of an episodical incident.

Patākika, as, ā, am, having a flag or banner, carrying a banner.

Patākin, *i*, *inī*, *ī*, having a flag or banner, bearing a flag, adorned with flags; (*ī*), m. an ensign, a standard-bearer, colour-bearer; a figure used in divination, a scheme for casting a nativity; a flag; N. of a warrior on the side of the Kurus; (*inī*), f. an army; N. of a particular divinity.

Patāpata, as, ā, am, going to fall, inclined to fall; going much or frequently.

Patita, as, ā, am, fallen, alighted; dropped; prostrate, sprung from; fallen (in a moral sense), wicked, abandoned, one who has committed a heinous sin; fallen in battle, defeated, overthrown; degraded, outcast; gone; fallen into, occurring in, being in (e.g. *avansā-patita*, being in a low family; *madhyava-patita*, being between); (am), n. flying. — *Patita-dvītrika*, as, m. a man of the first three classes whose investiture with the thread or initiation into sacred knowledge (*upā-nayana*) has not been duly performed or not performed at all, (this can happen to a Brāhman after his sixteenth, to a Kshatriya after his twenty-second, and to a Vaiśya after his twenty-fourth year.) — *Patita-īhita*, as, ā, am, lying on the ground. — *Patitekṣhita* (*ta-ikṣh°*), as, ā, am, looked at by an outcast. — *Patitoppanna* (*ta-ut°*), ā, am, sprung from an outcast.

Patitvā, ind. having flown; having fallen or
 ten down or alighted.

Patishṭha, as, ā, am, Ved. flying most or best.
Patīyas, ind. (originally the neut. of a comparative of *pat*), quickly, speedily.

Patera, as, ā, am, flying, falling; going, moving;
(m. a bird; a hole, pit; a particular measure
ādhaka).

patra (sometimes spelt *patra*), *am*, *n*. (according to some also *as*, *m*.), the wing of a bird, ion, feather, the feather of an arrow; a vehicle general [cf. *patatra*], a chariot, cart, horse, *el*, &c. (perhaps in these senses connected with *patra*); the leaf of a tree (regarded as its plumage), leaf of a flower, the leaf of a particular fragrant tree or of a species of plant with fragrant leaves (*yandha-patra*); the leaf of the Cassia (= *patra*); a leaf prepared for writing on, a written on, paper (e.g. *lat patram āropayati*, commits that to paper); a letter, any written ment, (in the latter sense also *pattri*, *f*.); the of a book; gold-leaf, &c., any thin leaf or of metal or gold-leaf [cf. *patra*]; the blade sword, knife, &c. [cf. *ast-p*]; staining the on as a decoration, lines and figures painted on ace by means of musk and other fragrant substances; a knife, dagger; [cf. *acchinna-p*, *uktha*]. - *cf.* also Gr. *πτερόν*, *πτέρυξ*, *πτελον*; Germ. *fedara*, *fedah*, 'a wing'; Angl. Sax.

feher; Mod. Germ. *feder*; Eng. *feather*.] — *Pattra-kāhālā*, f. the noise made by the flapping of wings or rustling of leaves. — *Pattra-kricchra*, as, m. a sort of penance, drinking an infusion of the leaves of various plants and Kusa grass for a given time; [cf. *parva-kricchra*.] — *Pattra-gupta*, as, m. a kind of bird [cf. *paksha-gupta*]; a species of plant (= *tri-kanṭha*). — *Pattra-ghanā*, f. a species of plant with full leaves, *Acacia Rugata* (= *sātalā*). — *Pattra-śhedaka*, as, m. a leaf-cutter, a particular trade. — *Pattra-śhedyā*, am, n. (perhaps) plucked feathers. — *Pattra-jhankāra*, as, m. the current of a river (or the rustling of leaves?); other authorities read *pura-sanskāra* and *pattra-sanskāra*. — *Pattra-taṇḍulā*, f. a woman; a species of barley; (i), f. a species of plant (= *taṇḍulī* and *yava-tiktā*). — *Pattra-taru*, us, m. a species of tree (= *dush-khadira*). — *Pattra-dāraka*, as, m. 'leaf-diviner,' a saw. — *Pattra-nāḍikā*, f. the fibre or vein of a leaf. — *Pattra-parāṣu* or *pattra-parṣu*, us, m. a fine file or saw used by silversmiths, &c. — *Pattra-pāṭha*, as, m. the perusal of a writing. — *Pattra-pāla*, as, m. a large knife, a long dagger; (i), f. the feathered part of an arrow. — *Pattra-pāśyā*, f. an ornament on the forehead, a piece of gold-leaf or a painted mark on the forehead. — *Pattra-pīśāḍikā*, f. a sort of cap or cover for the head made of leaves (used as a protection against rain). — *Pattra-pushpa*, as, m. a species of plant, a red sort of Tulasi or basil, *Ocymum Pilosum*; (ā), f. holy basil, *Ocymum Sanctum*; holy basil with small leaves. — *Pattra-pushpaka*, as, m. a species of birch; [cf. *bhūrja-pattra*]. — *Pattra-prakāśa*, as, m. a title given to certain astronomical tables. — *Pattra-bandha*, as, m. adorning with leaves, flowers, &c., decorating with nosegays or garlands. — *Pattra-bāla*, as, m. an oar, especially a large one used as a rudder. — *Pattra-bhanga*, as, m. or *pattra-bhaṅgī*, is, f. or *pattra-bhaṅgī*, f. drawing lines or figures on the face and person with fragrant pigments of sandal, musk, &c., as an ornament. — *Pattra-maṇ-jarī*, f. = *pattra-bhanga*. — *Pattra-māla*, as, m. the plant *Calamus Rotang* (= *vetasa*). — *Pattra-mūlaka*, as, ā, am, resembling leaves and roots. — *Pattra-yauvana*, am, n. a young leaf, sprout. — *Pattra-rañjana*, am, n. embellishing a page, illuminating, gilding. — *Pattra-ratha*, as, m. 'using wings as a vehicle,' a bird. — *Pattraratha-śreṣṭha* or *pattrarathendras* ('*tha-in*'), as, m. 'chief of birds,' a N. of Garuda or the bird of Vishnu. — *Pattrarathendra-ketu*, us, m. 'characterized by the chief of birds,' an epithet of Vishnu. — *Pattra-rekhā*, f. = *pattra-lekhā*, q. v. — *Pattra-latā*, f. = *pattra-bhanga*, q. v.; a long knife or poniard. — *Pattra-lavaṇa*, am, n. 'leaf-salt,' a kind of drug made of certain leaves mixed with salt. — *Pattra-lekhā*, f. drawing lines or figures on the face or person by means of fragrant pigments consisting of sandal, saffron, musk, &c.; N. of a woman. — *Pattra-vallari*, f. = *pattra-bhanga*, q. v. — *Pattra-vallī*, is and ī, f. = *pattra-bhanga*, q. v.; (i), f. N. of two plants (= *rudra-jaṭā* and *palāśī*). — *Pattra-vāja*, as, ā, am, feathered, furnished with feathers (as an arrow). — *Pattra-vāha*, as, m. 'feather-bearing,' an arrow; a bird ('wing-bearing'); a letter-carrier, postman. — *Pattra-viśeṣaka* = *pattra-bhanga*, q. v. — *Pattra-vrīṣṭika*, as, m. a species of venomous reptile. — *Pattra-veṣṭā*, as, m. an ornament for the ear, a kind of ear-ring (= *tātanka*). — *Pattra-śavara*, as, m. a Savara who decorates himself with feathers, a barbarian or mountaineer who wears peacock feathers as a decoration. — *Pattra-sāka*, as, m. a species of vegetable consisting chiefly of leaves; (am), n. leaves and vegetables. — *Pattra-śrīvā*, f. the vein or fibre of a leaf. — *Pattra-śringī*, f. or *pattra-śreṇī*, f. the plant *Anthericum Tuberosum*. — *Pattra-śreṣṭha*, as, m. the tree *Ægle Marmelos* (= *vilva*). — *Pattra-sanskāra*, as, m. the current of a river; [cf. *pattra-jhankāra*]. — *Pattra-sundara*, a species of plant (= *tikta-sāka*). — *Pattra-sūci*, is, f. 'leaf-needle,' a thorn. — *Pat-*

tra-hima, am, n. cold, wintry or snowy weather. — *Pattrākhyā* ('*ra-ākh*'), am, n. Cassia leaf; the leaf of the *Flacourtia Cataphracta*. — *Pattrāṅga* ('*ra-an*'), am, n. (sometimes written *pattrāṅga*), red sanders, *Pterocarpus Santalinus*; red or sappan wood; a species of birch (= *bhūrja*); another plant (= *padmaka*). — *Pattrāṅgulī* ('*ra-an*'), is, f. drawing lines or figures with the finger on the forehead, throat, neck &c. with coloured sandal, saffron, or any other substance. — *Pattrānjana* ('*ra-ai*'), am, n. ink; blacking. — *Pattrādhya* ('*ra-ādh*'), am, n. the root of long pepper; a species of grass. — *Pattrāmlā* ('*ra-am*'), f. a species of sorrel (= *śukrikā*). — *Pattrālī* ('*ra-ālī*'), f. = *pattra-bhanga*, *pattrāvalī*, q. v. — *Pattrālu* ('*ra-ālu*'), us, m. a species of bulbous plant, = *kāsālu*; a species of sugar-cane (= *śkhu-darbhā*). — *Pattrāvalī* ('*ra-āval*'), is, f. red chalk, a row of leaves; decorating the person with lines of paint, &c.; (i), f. a row or number of leaves; drawing lines or figures on the face or person with coloured and fragrant pigments, as with saffron, sandal, &c.; a mixture of young *Aśvattha* leaves with barley and honey. — *Pattrākāra* ('*ra-āh*'), as, m. feeding on leaves. — *Pattraśvara-tīrtha* ('*ra-īś*'), am, n. N. of a sacred bathing-place. — *Patropaskara* ('*ra-up*'), as, m. the plant Cassia Sophora (= *kāsa-marda*). — *Pattrona* ('*ra-ūp*'), as, m. the tree *Calosanthus Indica*; (*ās*), m. pl. N. of a people; (am), n. wove silk, cloth, or a garment made of it; (perhaps also) cotton. — *Patrollāsa* ('*ra-ul*'), as, m. the bud or eye of a plant.

Pattra, as, m. the plant *Achyranthes Triandra* the leaves of which are eaten as a vegetable; (*ikā*), f. a leaf for writing upon, a leaf on which anything has been written; a letter, document, &c.; (am), n. a leaf; the leaf of the *Laurus Cassia*; painting lines or figures on the body by way of decoration; (at the end of a comp.) leaf, wing; [cf. *ajina-patirikā*, *ali-p*.] — *Patrikākhyā* ('*kā-ākh*'), as, m. a species of camphor. — *Patrikā-praveśa*, as, m. a festival on the seventh day of the month *Āsvinā*.

Pattraṇā, f. feathering an arrow, putting feathers on an arrow, &c.

Patraya, Nom. P. *patrayati*, &c., to feather.

Patrin, ī, īnī, f. winged, feathered, having pages or leaves; (i), m. an arrow; a bird, falcon; a mountain; possessing a carriage or driving in one; a chariot; a tree; N. of various plants, the wine-palm (= *gāṅgā-pattri*, = *śveta-kiṇīhi*); (īnī), f. a sprout, shoot. — *Patrī-vāha*, as, m. a bird; [cf. *patra-vāha*.]

Patman, a, n., Ved. flight.

Patya, (at the end of a comp.) falling.

Patvan, ā, arī, a, Ved. flying; (a), n. flying, flight; [cf. *āsu-p*, *raghu-p*.]

Patsala, as, m. a way, road.

पत *pata*, as, ā, am, cherished, well fed, protected, (said to = *pusha*.)

पतञ्चल *patančala*, as, m., N. of a man.

पतञ्जिका *patančikā*, f. a bow-string.

पतञ्जल *patanjala*, as, m., N. of a man; (*ās*), m. pl., N. of his descendants.

पतञ्जलि *patanjali*, is, m. (said to be derived fr. *pata*, falling, and *anjali*, the joined hands; *Patanjali*, according to a legend, having fallen from heaven in the shape of a small snake into the hands of the saint Pāṇini as he was joining his hands in reverence); N. of a saint or Muni teacher of the Yoga philosophy, (thence called *Patanjali*); N. of the celebrated author of the *Mahā-bhāṣya* or great commentary on Pāṇini; a N. of the poet *Vara-ruči*.

पति *pati*, is, m. (said to be fr. rt. 3, *pā*, to protect, but connected with rt. 1. *pat* and probably for original *pātan*), a master, owner, possessor,

proprietor, lord, ruler, governor, sovereign; one who presides over, (often applied to tutelary deities or regents, e. g. *ośadhīnām patiḥ*, the Moon as guardian or lord of medicinal plants; *śarītām patiḥ*, the Ocean as lord of the rivers; *vaśa-sām patiḥ*, *Bṛhas-pati* as lord of speech; sometimes at the end of a comp., cf. *ośadhī-p*, *bṛhas-p*, *vāśa-p*, *vaśa-p*, a husband; a root; going, motion, flight? (in these senses probably connected with rt. 2. *pat*); (ś), f. a female possessor, mistress (e. g. *grāmasya patiḥ*, the mistress of a village); a wife (at the end of a non-adj. comp., e. g. *vriddha-pati* = *vriddha-patnī*, the wife of an old man, Pāṇ. IV. 1, 34); [cf. *āṇḍu-p*, *dam-pati*, *dvāra-p*, *nṛi-p*, *prithivī-p*, *prajā-p*; cf. also Gr. *πότις* for *πότις*, *δεσπο-της*, *δεσ-πο-υ-ος*, *δεσ-πό-ω*; Lat. *com-po*(t)-us, *im-po*(t)-us, *pot-is*, *possum* for *potis-sum*, *pot-es-tā*(t)-e; Lith. *pat-s*, 'husband'; *vėsz-pat-s*, 'lord, ruler'; Slav. *gos-podju*, 'lord'; Russ. *gos-podin*, 'lord'; Goth. *fath-s*, 'lord'; *bruth-fath-s*, 'bridegroom.']. — *Patim-vara*, ā, f. a woman who chooses her husband for herself, a young woman who has the privilege of choosing her husband [cf. *svayam-vara*]; the plant *Nigella Indica*. — *Patī-kāma*, as, ā, am, Ved. wishing for a husband. — *Patī-gaṇīta-ṭikā*, f., N. of a commentary on the *Līlāvati*. — *Patī-ghātinī*, f., Ved. a woman who murders her husband. — *Patī-ghna*, as, i, am, killing a husband or surviving him; (i), f. a woman who murders her husband, a husband-killer; a line on the hand indicating that a woman will be faithless or treacherous to her husband. — *Patighnī-lakṣaṇa*, am, n. the mark of a husband-killer. — *Patī-iva* or Ved. *pati-tvāna*, am, n. mastership, lordship; the conjugal or marital state, wedlock, matrimony, marriage. — *Patī-darśana-lāṣa*, as, ā, am, longing to see one's husband. — *Patī-devatā* or *patī-devā*, f. regarding a husband as a divinity, honouring a husband above all others. — *Patī-dvish*, f, t, f, Ved. hating a husband. — *Patī-dharma*, as, m. duty towards a husband. — *Patīdharma-vatī*, f. fulfilling duties towards a husband, fulfilling the duties of a wife, faithfully devoted to a husband. — *Patī-prāṇā*, f. a faithful wife ('whose husband is her life'). — *Patī-yāna*, as, ā, am, leading to a husband. — *Patī-rāya-vināṣita*, as, ā, am, excluded from a husband's kingdom. — *Patī-rip*, p, p, Ved. hostile to or hating a husband. — *Patī-langhana*, am, n. injuring a husband; disregarding a former husband by marrying another. — *Patī-lāṣa*, as, ā, am, longing for a husband. — *Patī-loka*, as, m. 'husband's world,' the sphere of a husband in a future life. — *Patī-vatī*, f., Ved. a woman who possesses a husband, a married woman. — *Patī-vatnī*, f. a woman who possesses a husband, a married woman, a wife whose husband is living. — *Patī-vidyā*, am, n., Ved. finding or procuring a husband. — *Patī-vedana*, as, ā, am, Ved. finding or procuring a husband; (as), m. an epithet of *Aryama*; (au), m. du. a particular part of the body ('attracting a husband?'); (am), n. procuring a husband (by means of magical arts). — *Patī-vrata*, am, n. loyalty or fidelity to a husband; (ā), f. a devoted and virtuous wife (faithful to her husband). — *Patī-vratā-tva*, am, n. loyalty or fidelity to a husband. — *Patī-sakāhula* ('*ka-āk*'), as, ā, am, agitated or confounded with grief for a husband. — *Patī-sevā*, f. devotion to a husband.

Patīya, Nom. P. *patiyati*, &c., to wish for a husband; (perhaps also) to become strong.

Patīyanti, f. a woman wishing or fit for a husband.

Patnī, f. (sometimes for the sake of the metre and in a few comps. shortened to *patnī*), a female possessor, a mistress (Ved.); a wife (even applied in one or two instances to the female of an animal, as in *Rig-veda* I. 140, 6, to a cow, but according to Śāy. *patnī* here = *pālayitṛī*); (in astrology) N. of the seventh house. Adjective comps. ending in *patī* may remain unchanged in the fem. or may

in the hermitage; *mūrdhni padam kri*, to set the foot upon the head of any one, i.e. to conquer or overcome; *hrīdaye or citte padam kri*, to take possession of any one's heart or mind; *padam kri* may also mean 'to put confidence in'; a portion of a verse, quarter or line of a stanza, (*Vaiśiṣṭhasya padam*, N. of a Sāman); a word; (according to Pāṇini) a complete word, i.e. an inflected word or a *prātipadika*, q.v., with the case-terminations added, (also in Pāṇini's system) the base of a noun before all case-terminations beginning with consonants except those of the strong cases, and before all the Taddhita affixes beginning with consonants except y; a mode of writing the Vedas in which the several words are detached from one another [cf. *pada-pāṭha*]; (in arithmetic) any one in a set of numbers the sum of which is required; the last of a series, a period in an arithmetical progression; a square root; a quadrant; protection; (*as*), m. a ray of light. At the end of comps. the fem. form is *padā*; [cf. *a-p^o*, *anu-p^o*, *dush-p^o*, *nish-p^o*]. — *Pada-kāra*, *as*, m. the author of the *Pada-pāṭha*; one who divides or separates compound words. — *Pada-kāla*, *as*, m. = *pada-pāṭha*. — *Pada-kṛit*, *t*, m. = *pada-kāra*. — *Paṭa-kṛitya*, N. of a commentary on the Tarka-saṅgraha by Candrāja-siṅha. — *Pada-krama*, *as*, m. a series of steps, pace, walking [cf. *śīra-pada-kramam*]; a series of quarters of verses; a particular method of reading or writing the Vedas, see *krama*; (*ās*), m. pl. the *Pada-pāṭha* and the different *Krama-pāṭha*. — *Pada-kramaka*, *am*, n. the *Pada-pāṭha* and *Krama-pāṭha*. — *Pada-ga*, *as*, *ā*, *am*, going on foot or with the feet; (*as*), m. a footman, a foot-soldier, &c. — *Pada-gata*, *as*, *ā*, *am*, gone on foot, described or recorded in a line or stanza. — *Pada-gatī*, *is*, f. going on foot, manner of going, gait. — *Pada-gotra*, *am*, n. a family supposed to preside over a particular class of words. — *Pada-gatur-ūrdhva*, *am*, n. a kind of metre in which every *Pada* is four syllables longer than the preceding. — *Pada-śāndrikā*, f. 'elucidation of words' [cf. *śāndrikā*]; N. of a commentary by Rāja-mukuta on the Amara-kosha. — *Pada-śīma*, *am*, n. a footmark, footprint, footstep. — *Pada-ścheda*, *as*, m. separation of words (in speaking), resolving a sentence into its elementary parts; parsing. — *Pada-śyuta*, *as*, *ā*, *am*, fallen from a position or office, dismissed from a place or official station. — *Pada-jāta*, *am*, n. a class of words. — *Pada-jña*, *as*, *ā*, *am*, Ved. knowing places, knowing the footmarks (of the cows), knowing degrees. — *Pada-jyotiḥ*, n., N. of a work. — *Pada-tā*, f. the original form of a word. — *Pada-tva*, *am*, n. the state of a word. — *Pada-dārḍhya*, *am*, n. fixedness or security of text. — *Pada-devatā*, f. a deity supposed to preside over a particular class of words. — *Pada-nidhana*, *as*, *ā*, *am*, Ved. having the Nidhana at the end of every quarter of a verse (as a Sāman). — *Pada-nī*, *is*, *is*, *i*, Ved. one who guides the steps of another, a guide. — *Pada-nyāsa*, *as*, m. putting down the feet, stepping, step, foot-fall, tread; pace, footmark; position of the feet in a particular attitude; conduct, procedure (?); writing down verses or quarters of verses; the plant *Asteracantha Longifolia* Nees (= *go-kshura*). — *Pada-pankti*, *is*, f. a series or row of footsteps or footmarks; a kind of metre consisting of five *Padas* of five syllables each; an Ishṭakā or sacred brick called after this metre; a series of words. — *Pada-paddhati*, *is*, f. a series of footsteps or footmarks. — *Pada-pāṭha*, *as*, m. a particular method of reading and writing the text of the Vedas, by which each word is written and pronounced in its original form, separately and independently, i.e. without regard to its connection with the following or preceding word and without regard to the rules of Sandhi. — *Pada-pāta*, *as*, m. foot-fall, tread, step, pace. — *Pada-pūraṇa*, *as*, *ā*, *am*, filling out a verse, serving to complete a verse. — *Pada-bandha*, *as*, m. a footstep, step. — *Pada-bhānjana*, *am*, n. separating the words of a line or sentence, analysing words, explanation of obscure or obsolete words,

etymology. — *Pada-bhānjikā*, f. a commentary which separates the words from each other and analyses the compounds into their parts; a register, a journal, a calendar or almanac. — *Pada-bhāraṇa*, *as*, m. dismissal from an office. — *Pada-manjari*, f., N. of a commentary by Haradatta-miśra on the *Kaśikā vṛtti*; N. of *Loka-nātha's* commentary on the Amara-kosha. — *Pada-mālā*, f. 'word-wreath', a form of magical words, a magical formula, an incantation. — *Pada-yopana*, *as*, *i*, *am*, Ved. stopping or obstructing the steps; (*am*), n. a fetter for the feet. — *Pada-vākyā-ratnākara* ('*na-āk^o*'), *as*, m., N. of a grammatical work by Gokula-nātha. — *Pada-vāya*, *as*, m., Ved. a leader, &c.; [cf. *padavi*]. — *Pada-vikshepa*, *as*, m. step, pace, walking; a horse's paces. — *Pada-vigraha* or *pada-viccheda*, *as*, m. separation of words, dividing words. — *Pada-vid*, *t*, *t*, Ved. knowing places; familiar with anything. — *Pada-vishambha*, *as*, m. tread, step, stamp with the foot. — *Pada-vi*, *is*, m., Ved. a leader, guide, one who precedes another; (*pada-vi*) or according to some also *pada-vi*, *is*, f. a road, path, way, track (e.g. *moksha-padavi*, the way to final beatitude; *payasaḥ padavi*, a water-course, canal; *artha-padaviṃ gam*, to go the way of profit, to consult one's interest; *smaraṇa-padaviṃ gata*, gone to the way of memory, i.e. living only in the memory, dead; *hāsyā-padaviṃ gam*, to go the way of laughter, i.e. to become a subject of ridicule); station, situation, degree, rank, post, office; place, site. — *Pada-viṇa*, *am*, n., Ved. seeking for the track or traces of anything. — *Pada-vṛtti*, *is*, f. the hiatus between two words in a sentence. — *Pada-vṛddhi*, *is*, f. increase of rank or station. — *Pada-vyākhyāna*, *am*, n. the interpretation of words. — *Pada-śas*, ind. step by step, gradually, by degrees. — *Pada-śreṇi*, *is*, f. a series of steps. — *Pada-śhīva*, *am*, n. the feet and knees. — *Pada-samhitā*, f. = *pada-pāṭha*, q.v. — *Pada-saṅghāta* or *pada-saṅghāta*, *as*, m. connecting those words together which in the *Samhitā* are separated by a kind of refrain; a writer, an annotator, one who collects or classifies words. — *Pada-sadhātu*, *us*, n. a manner of singing. — *Pada-sandhi*, *is*, m. the euphonic combination of words. — *Pada-samīha*, *as*, m. a series of words or parts of verses; = *pada-pāṭha*, q.v. — *Pada-stobha*, N. of a work. — *Pada-stha*, *as*, *ā*, *am*, standing on one's feet, going on foot; being in an official position, having rank, fixed in a station or office. — *Pada-sthāna*, *am*, n. footprint, footmark. — *Pada-sthita*, *as*, *ā*, *am*, standing on one's feet, going on foot. — *Padānka* ('*da-an^o*'), *as*, m. footmark, footprint. — *Padānka-dūta*, 'the messenger of the footmark (Kṛishṇa)', N. of a poem. — *Padāngi* ('*da-an^o*'), f. a species of plant (= *haṇṣa-padi*). — *Padāngushṭha* ('*da-an^o*'), *as*, m. the great toe; [cf. *padāngushṭha*]. — *Padāji* ('*da-āji*'), *is*, m. a footman, foot-soldier. — *Padādi* ('*da-ādi*'), *is*, m. the beginning of the line of a stanza; the beginning or first letter of a word. — *Padādyavid*, *t*, m. (either *padādi-avid*, one who does not know the beginning of verses, or *padādyavid*, one who knows only the first parts of a verse or of a word), a bad student. — *Padādhyayana* ('*da-adh^o*'), *am*, n. the study of the Vedas according to the *Pada-pāṭha*. — *Padānuga* ('*da-an^o*'), *as*, *ā*, *am*, following at one's heels, following closely after (with gen.); suitable, agreeable to; (*as*), m. a companion, follower. — *Padānurāga* ('*da-an^o*'), *as*, m. a servant; an army. — *Padānuśāsana* ('*da-an^o*'), *am*, n. the science of words, grammar. — *Padānuśanga* ('*da-an^o*'), *as*, m. anything added or appended to a *Pada*; [cf. *padānuśanga*]. — *Padānusāra* ('*da-an^o*'), *am*, n., Ved., N. of a Sāman (?). — *Padānta* ('*da-an^o*'), *as*, m. the end of a line in a stanza; the end of a word; (*as*, *ā*, *am*), having the word *Pada* at the end, ending in the word *Pada*. — *Padāntara* ('*da-an^o*'), *am*, n. an interval of one step (e.g. *padāntare sthitvā*, stopping after taking one step; *a-padāntara*, not having an interval of one step, closely

connected; *a-padāntaram*, ind. without any interval, immediately upon, closely, without a pause). — *Padānta-suddhāśuddhiya* ('*dha-as^o*'), *am*, n., N. of a Sāman. — *Padāntiya* or *padāntya*, *as*, *ā*, *am*, being at the end of a word, final. — *Padābhilāshin* ('*da-abh^o*'), *i*, *ipī*, *i*, wishing for an office. — *Padāmbhoja* ('*da-am^o*'), *am*, n. 'lotus-foot', the foot of a mistress or divinity; (there are many similar compounds, as *padāravinda*, q.v.). — *Padayatā* ('*da-āy^o*'), f. a shoe; [cf. *pan-naddhā*]. — *Padāravinda* ('*da-ar^o*'), *am*, n. 'lotus-foot', the foot of a mistress, of a divinity, &c. — *Padārtha* ('*da-ar^o*'), *as*, m. the meaning of a word, the thing corresponding to a word, a thing, object; a head or topic (of which sixteen are enumerated by the Naiyāyikas, viz. proof, that which is to be known and proven, doubt, motive, example, dogmatic truth, the member of a regular argument or syllogism, reasoning by reductio ad absurdum, ascertainment, disquisition, controversy, cavil, fallacious reason, perversion, futility, and occasion for rebuke); category or predicament in logic (of which seven are enumerated by the Vaiśeṣikas, viz. *dravya*, substance; *guṇa*, quality; *karman*, action; *sāmānya*, genus; *viśeṣa*, difference; *samavāya*, co-inherence; *a-bhāva*, non-existence); the sense of another word which is not expressed but has to be supplied, (see Pāṇ. I. 4. 96.). — *Padārtha-kauṃudī*, f., N. of a commentary on the Amara-kosha. — *Padārtha-dīpikā*, f., N. of an introduction to the study of logic by Koṇḍa-bhaṭṭa. — *Padārtha-dharma-saṅgraha*, *as*, m., N. of a work. — *Padārtha-prakāśa*, *as*, m. = *padārtha-mālā*, q.v. — *Padārtha-bodha*, *as*, m., N. of a work on the Nyāya philosophy. — *Padārtha-mālā*, f., N. of an elementary treatise on the Nyāya philosophy. — *Padārthamālā-dīpikā*, f., N. of a Nyāya work. — *Padārtha-viveka*, *as*, m., N. of a work on the categories of the Vaiśeṣikas. — *Padāvalī* ('*da-āv^o*'), f. a series of lines in stanzas, a series of words; N. of a grammar. — *Padāvṛtti* ('*da-āv^o*'), *is*, f. the repetition of a word. — *Padāsana* ('*da-ās^o*'), *am*, n. a footstool. — *Padāhata* ('*da-āh^o*'), *as*, *ā*, *am*, kicked. — *Padodāharana* ('*da-ud^o*'), *am*, n. an example taken from the *Pada-pāṭha*. — *Padopahata* ('*da-up^o*'), see Pāṇ. VI. 3. 52.

Padaka, *am*, n. a step; a position; an office; (*as*), m. a Nishka or weight of gold; an ornament of the neck; (*as*, *ā*, *am*), familiar with the *Pada-pāṭha*.

Padana, *as*, *ā*, *am*, who or what goes or moves. — *Padāniya*, *as*, *ā*, *am*, Ved. to be investigated.

Padāta, *as*, m. (properly *pada + āta*), a footman, pedestrian.

Padāti, *is*, *is*, *i* (properly *pada + āti*), going or being on foot; (*is*), m. a pedestrian, footman, foot-soldier, peon; (N. of a son of Janam-eyaya). — *Padāti-jana*, *as*, m. a footman, pedestrian. — *Padāti-jana-sankula*, *as*, *ā*, *am*, mingled with footmen or pedestrians. — *Padāti-mātra*, *as*, m. only a foot-soldier. — *Padāty-adhyaksha*, *as*, m. the commander-in-chief of the infantry.

Padātika, *as*, m. a footman, foot-soldier, peon.

Padātin, *i*, *īnī*, *i*, having foot-soldiers; going on foot, being on foot; (*ī*), m. a foot-soldier.

Padātiya, *as*, m. a foot-soldier, footman, pedestrian. — *Padāra*, *as*, m. the dust of the feet; a boat (= *padāvalinda*).

Padāsa, *am*, n. (said to be fr. *pada + i. āsa*), with *Vaiśiṣṭhasya*, N. of a Sāman.

Padī, *is*, m. (according to the Nirukta = *gantū*), Ved. an animal which uses its feet for locomotion; a bird; a particular kind of animal (?).

Padika, *as*, *ā*, *am*, going on foot, pedestrian; one *Pada* long; containing only one division; (*as*), m. a footman, foot-soldier; (*am*), n. the point of the foot.

Padeka, *as*, m. a hawk, falcon.

Pade-kṛitya (or *pade kṛitvā*), ind. having placed in a position, (Pāṇ. I. 4. 76.).

Padan, *ā*, m. a road, path, way.

Panna, *as*, *ā*, *am*, fallen, gone down or downwards, sunk, descended; gone; (*as*), *m*, downward motion, falling, descent, fall; creeping on the ground. — *Panna-ga*, *as*, *m*, 'creeping along the ground,' a snake, serpent, serpent-demon or Nāga; a species of plant (= *padma-kāshṭha*); (*ā*), *f*, a female serpent, a female serpent-demon; (*i*), *f*, a species of shrub (= *sarpini*). — *Pannaga-keśara*, *as*, *m*, Mesua Roxburghii. — *Pannaga-nāsana*, *as*, *m*, 'serpent-demon,' an epithet of Garuḍa, the bird and vehicle of Viṣṇu. — *Pannaga-maya*, *as*, *i*, *am*, formed or consisting of serpents. — *Pannagāri* ('*ga-arī*'), *is*, *m*, 'enemy of serpents,' an epithet of Garuḍa; *N*, of a teacher; (also read *panna-gāri*). — *Pannagāsana* ('*ga-as*'), *as*, *m*, 'serpent-devourer,' an epithet of Garuḍa. — *Pannagāra* ('*na-ag*' or '*ag*'), *as*, *m*, *N*, of a man; (*ās*), *m*, *pl*, *N*, of his descendants.

पदवी *pada-vī*. See p. 530, col. 2.

पद्मिनी *pad-dhātī*. See 3, *pad*, p. 529, col. 3.

पद्म *padma*, *as*, *am*, *m*, *n*, (perhaps for an original *pad-mat*, rich in stalks, but said to be fr. rt. 2, *pad*), a lotus, lotus-flower, especially the Nelumbium Speciosum (not the plant itself, but the flower which closes towards the evening; often confounded with the water-lily or Nymphaea Alba); a lotus-like ornament; the form or figure of a lotus; a *N*, given by the Tāntrikas to the six divisions of the upper part of the body called Cakras, (see *śakra*); a particular mark or mole on the human body; a spot; red or coloured marks on the face and trunk of an elephant; *N*, of a particular part of a column or pillar; an army arrayed in the form of a lotus; a particular posture of the body in religious meditation; one of the personified treasures of Kuvera as worshipped by the Tāntrikas; a particular high number, 1000 billions; *N*, of a constellation; (with Buddhists) *N*, of a particular hell (characterized by coldness); a species of fragrant plant (= *padma-kāshṭha*); the root of the Nelumbium Speciosum; a species of bdellium; a particular fragrant substance; lead; (*as*), *m*, a kind of temple; a kind of coitus; one of the eight treasures connected with the magical art called Padmīnī; a species of plant; an elephant; a species of serpent; a Nāga; *N*, of one of the attendants of Skanda; (with Jains) *N*, of the ninth Cakra-vartin in Bhārata; an epithet of Rāma (the son of Daśa-ratha by his wife Kauśalyā); *N*, of a prince of Kāśmīra (founder of Padma-pura and of a temple, see *padma-svāmīn*); of a man; of a Brāhman; of a mythical elephant [cf. *mahā-padma*]; of a monkey; of a mountain; (*ā*), *f*, 'the lotus-hued one,' an epithet of Śrī, the goddess of fortune and wife of Viṣṇu [cf. *padma-śrī*]; *N*, of two plants, Clerodendrum Siphonanthus and Hibiscus Mutabilis; cloves; the flower of Carthamus Tinctoria; *N*, of the mother of Muni-suvrata, the twentieth Arhat of the present Ava-sarpinī; *N*, of a female serpent-demon (= the goddess Manasā, wife of the sage Jarat-kāru; cf. *padma-priyā*); *N*, of a daughter of king Brihad-ratha and wife of Kalki; (*as*, *ā*, *am*), lotus-hued, being of the colour of a lotus. — *Padma-kara*, *as*, *m*, a lotus-like hand, a hand like a lotus; (*as*, *ā*, *am*), having a lotus in the hand, holding a lotus; (*ā*), *f*, an epithet of Śrī; (*as*), *m*, *N*, of the sun. — *Padma-karṇika* (perhaps incorrect for *padma-karṇikā*), the capsule or pericarp of a lotus or the central part of an army arrayed in that form. — *Padma-kalikā*, *f*, an unblown lotus. — *Padma-kāshṭha*, *am*, *n*, a fragrant wood used in medicine and described as cooling and tonic (= *kedāra-ja*, *padma-vṛkṣa*, &c.). — *Padma-kīṭa*, *as*, *m*, a species of venomous insect. — *Padma-kūṭa*, *am*, *n*, 'lotus-peak,' *N*, of the palace of Su-bhīmā. — *Padma-keṭana*, *as*, *m*, 'characterized by a lotus,' *N*, of a son of Garuḍa. — *Padma-keṭu*, *us*, *m*, *N*, of a Ketu. — *Padma-keśara*, *as*, *am*, *m*, *n*, the filament of a lotus. — *Padma-kōṣa* or *padma-kōṣha*, *as*, *m*, the

calyx of a lotus; a particular position of the fingers resembling the calyx of a lotus. — *Padma-kṣetra*, *am*, *n*, *N*, of one of four districts in Orissa held especially sacred. — *Padma-khaṇḍa*, *am*, *n*, a quantity of lotuses, a spot abounding with them. — *Padma-gandha*, *as*, *ā*, *am*, or *padma-gandhi*, *is*, *is*, *f*, lotus-scented, smelling like a lotus, fragrant as a lotus. — *Padma-garbha*, *as*, *ā*, *am*, 'lotus-born,' sprung from a lotus; (*as*), *m*, an epithet of Brahmā; of Viṣṇu; of Śiva; the sun; *N*, of a man; of a Bodhi-sattva; of a Brāhman who was changed into a swan. — *Padma-grihā*, *f*, 'lotus-housed,' 'living in a lotus,' an epithet of Lakṣmī. — *Padma-cāriṇī*, *f*, a small tree, Hibiscus Mutabilis. — *Padma-ja*, *as*, *m*, 'lotus-born,' an epithet of Brahmā. — *Padma-tantu*, *us*, *m*, the fibrous stalk of a lotus or the fibre of a lotus-stalk. — *Padma-darśana*, *as*, *ā*, *am*, looking like a lotus; (*as*), *m*, the resin of the Pinus Longifolia; *N*, of a man. — *Padma-nandin*, *i*, *m*, *N*, of an author. — *Padma-nābha*, having a lotus springing from his navel; (*as*), *m*, an epithet of Viṣṇu (so called because the lotus containing Brahmā, the future creator, sprang from his navel); *N*, of the eleventh month (reckoned from Mārga-śirṣa); *N*, of a Nāga; of one of the 100 sons of Dhṛita-rāshṭra; of the first Arhat of the future Ut-sarpinī; of various other men; of a magical formula pronounced over weapons. — *Padmanābha-datta*, *as*, *m*, *N*, of a grammarian and lexicographer, father of Vijñāneśvara. — *Padmanābha-bija*, *am*, *n*, the algebra of Padma-nābha. — *Padmanābha-bhaṭṭa*, *as*, *m*, *N*, of the father of the commentator Vijñāneśvara. — *Padma-nābhi*, *is*, *m*, an epithet of Viṣṇu, (see *padma-nābha*). — *Padma-nāla*, *am*, *n*, a lotus-stalk. — *Padma-nibheṣhaṇa* ('*bha-ikṣh*'), *as*, *ā*, *am*, having lotus-like eyes, whose eyes are like a lotus. — *Padma-nimilana*, *am*, *n*, the closing of a lotus. — *Padma-netra*, *as*, *m*, 'lotus-eyed,' *N*, of a future Buddha. — *Padma-pattra*, *am*, *n*, a lotus-leaf, the petal of a lotus; Costus Speciosus. — *Padmapattra-nibheṣhaṇa* ('*bha-ikṣh*'), *as*, *ā*, *am*, having eyes like lotus-leaves. — *Padma-pada* or *padma-pāda*, *as*, *m*, *N*, of an author, the pupil of Saṅkara. — *Padma-parṇa*, *am*, *n*, Costus Speciosus. — *Padma-pāni*, *is*, *m*, 'lotus-handed,' 'holding a lotus in his hand,' an epithet of Brahmā; of Viṣṇu; the sun; *N*, of a particular Buddha; epithet of the Bodhi-sattva Avalokiteśvara. — *Padma-pādācārya* ('*da-āc*'), *as*, *m*, *N*, of a preceptor. — *Padma-pura*, *am*, *n*, *N*, of a city founded by Padma. — *Padma-purāṇa*, *am*, *n*, 'Lotus-purāṇa,' *N*, of a Purāṇa describing the period during which the world was a lotus. — *Padma-pushpa*, *as*, *m*, the plant Pterispermum Acerifolium; a species of small bird (= *pikāṅga*). — *Padma-prabha*, *as*, *m*, *N*, of a future Buddha; of a divine being; (with Jains) of the sixth Arhat of the present Ava-sarpinī. — *Padma-priyā*, *f*, an epithet of the goddess Manasā, wife of Jarat-kāru. — *Padma-bandha*, *as*, *m*, an artificial arrangement of the words of a verse in a figure representing a lotus-flower, (the several syllables being distributed on the eight petals of the flower and a syllable to be repeated before each group of syllables being written on the part representing the pericarp). — *Padma-bandhu*, *us*, *m*, 'friend of the lotus,' an epithet of the Sun; a bee. — *Padma-bija*, *am*, *n*, a lotus-seed, the seed of a lotus. — *Padmabījābha* ('*ja-ābh*'), *am*, *n*, 'resembling the lotus-seed,' the seed of Euryala Ferox. — *Padma-bhava*, *as*, *ā*, *am*, 'lotus-born,' 'produced from a lotus,' an epithet of Brahmā. — *Padma-bhāsa*, *as*, *m*, 'brilliant with a lotus,' or 'bright as a lotus,' an epithet of Viṣṇu; [cf. *padma-hāsa*]. — *Padma-bhū*, *is*, *m*, 'lotus-born,' an epithet of Brahmā. — *Padma-maya*, *as*, *i*, *am*, made or consisting of lotus-flowers. — *Padma-mālin*, *i*, *is*, *i*, 'lotus-garlanded,' wearing a garland of lotuses; (*i*), *m*, *N*, of a Rakṣas; (*īnī*), *f*, an epithet of Śrī. — *Padma-mūhira*, *as*, *m*, *N*, of the writer of a history of Kāśmīra. — *Padma-mukhī*, *f*, a species of prickly nightshade, Alhagi Maurorum. — *Padma-yonī*, *is*, or *padma-yonin*,

i, *m*, 'lotus-born,' 'sprung from a lotus,' an epithet of Brahmā; *N*, of a man. — *Padma-ratha*, *as*, *m*, *N*, of two princes. — *Padma-rāga*, *as*, *ā*, *am*, lotus-hued, of the colour of a lotus; (*as*), *m*, a ruby; (*i*), *f*, *N*, of one of the tongues of Fire. — *Padmarāga-maya*, *as*, *i*, *am*, made or consisting of rubies. — *Padma-rāja*, *as*, *m*, *N*, of two persons. — *Padma-rūpa*, *ā*, *f*, 'lotus-hued,' an epithet of Śrī. — *Padma-rekhā*, *f*, a line in the palm of the hand indicating the acquisition of great wealth. — *Padma-lāncāna*, *as*, *m*, 'marked or symbolized by a lotus,' a king; an epithet of Brahmā; an epithet of Kuvera; the sun; (*ā*), *f*, an epithet of the goddess Śrī; an epithet of Sarasvatī; an epithet of Tārā. — *Padma-lekhā*, *f*, *N*, of a woman. — *Padma-locana*, *as*, *ā*, *am*, lotus-eyed. — *Padma-vat*, *ān*, *atī*, *at*, full of lotuses, abounding in lotus-flowers; (*atī*), *f*, *N*, of a wife of A-śoka. — *Padma-varṇa*, *as*, *ā*, *am*, lotus-hued, lotus-coloured; (*as*), *m*, *N*, of a son of Yadu. — *Padmavarṇaka*, *am*, *n*, Costus Speciosus. — *Padma-vāsā*, *f*, 'dwelling in a lotus,' an epithet of Śrī (as having dwelt at the creation within the petals of a lotus). — *Padma-vāhini*, *f*, *N*, of a work. — *Padma-vishaya*, *as*, *m*, *N*, of a country. — *Padma-vṛkṣa*, *am*, *n*, = *padma-kāshṭha*, *q.v.* — *Padma-vṛkṣa-bha-vikrāmin*, *i*, *m*, *N*, of a future Buddha. — *Padma-vyūha*, *as*, *m*, *N*, of a Samādhi. — *Padma-śas*, *ind*, by thousands of billions. — *Padma-śrī*, *is*, *m*, *N*, of a Bodhi-sattva; (*is*), *f*, *N*, of two princesses. — *Padmaśrī-garbha*, *as*, *m*, *N*, of a Bodhi-sattva. — *Padma-shaṇḍa*, *am*, *n*, a quantity or multitude of lotuses; [cf. *padma-khaṇḍa*]. — *Padma-saṅkṣā*, *as*, *ā*, *am*, lotus-like, resembling a lotus. — *Padma-samāsana*, *as*, *m*, 'having a seat like a lotus,' an epithet of Brahmā. — *Padma-sambhava*, *as*, *m*, 'sprung from a lotus,' an epithet of Brahmā; *N*, of a Buddhist scholar. — *Padma-saras*, *as*, *n*, 'lotus-lake,' *N*, of various lakes. — *Padma-sūtra*, *am*, *n*, a garland of lotuses. — *Padma-sena*, *as*, *m*, *N*, of a man. — *Padma-saundarikā*, *as*, *i*, *am*, fragrant as a lotus. — *Padma-smuṣhā*, *f*, 'daughter-in-law of a lotus,' an epithet of Gangā; of Śrī; of Durgā. — *Padma-svastika*, *as*, *am*, *m*, *n*, a mystical mark consisting of lotus-flowers; (according to the scholiast) a four-cornered sort of painting. — *Padma-svāmīn*, *i*, *m*, *N*, of a sacred edifice built by Padma. — *Padma-hāsa*, *as*, *m*, 'smiling like a lotus or with a lotus,' an epithet of Viṣṇu; [cf. *padma-bhāsa*]. — *Padmākara* ('*ma-āk*'), *as*, *m*, a lotus-pool; a large deep tank or pond abounding in lotuses. — *Padmākara-bhaṭṭa*, *as*, *m*, *N*, of a scholar. — *Padmākāra* ('*ma-āk*'), *as*, *ā*, *am*, lotus-shaped, shaped like a lotus. — *Padmākṣha* ('*ma-ākṣha*'), *as*, *i*, *am*, lotus-eyed, having eyes like a lotus; (*as*), *m*, an epithet of Viṣṇu; *N*, of a man; (*am*), *n*, the seed of the lotus. — *Padmāṭa* ('*ma-āṭa*'), *as*, *m*, Cassia Tora. — *Padmāntara* ('*ma-an*'), *as*, *m*, a lotus-leaf, the petal of a lotus. — *Padmālaya* ('*ma-āṭ*'), *as*, *m*, 'dwelling in a lotus,' an epithet of Brahmā; (*ā*), *f*, an epithet of Śrī. — *Padmāsana* ('*ma-ās*'), *am*, *n*, a lotus-seat, a seat or throne in the shape of a lotus, especially one on which idols are placed; a particular posture in religious meditation, sitting with the thighs crossed with one hand resting on the left thigh, the other held up with the thumb upon the heart, and the eyes directed to the tip of the nose; a kind of coitus; (*as*, *ā*, *am*), 'sitting in a lotus,' an epithet of Brahmā; of Śiva; of the goddess Manasā; sitting in the position called Padmāsana; (*as*), *m*, the sun. — *Padmāhvā* ('*ma-āh*'), *f*, = *padma-cāriṇī*, *q.v.* — *Padmeśaya*, *as*, *ā*, *am*, reclining or sleeping on a lotus; (*as*), *m*, an epithet of Viṣṇu. — *Padmot-tama* ('*ma-ut*'), *as*, *m*, *N*, of a future Buddha. — *Padmottara* ('*ma-ut*'), *as*, *m*, the plant Carthamus Tinctorius; *N*, of a man; of a Buddha. — *Padmottaratma-ja* ('*ra-āt*'), *as*, *m*, 'son of Padmottara,' (with Jains) epithet of the ninth Cakra-vartin in Bhārata. — *Padmodbhava* ('*ma-ud*'), *as*, *ā*, *am*, 'sprung from a lotus,' an epithet

of Brahmā, of the goddess Manasā; (as), m., N. of a man; origin of the lotus (?). — *Padmodbhava-prādurbhāva* ('ma-ud'), as, m. 'the manifestation of Brahmā on the lotus,' N. of the ninth chapter of the first part of the Kūrma-purāṇa.

Padmakā, as, m. an army arrayed in the form of a lotus-flower; N. of several men; (as, am), m. n. red or coloured spots on the skin of an elephant; *Costus Speciosus* or *Arabicus*; (am), n. a particular posture in sitting; a species of tree and its wood which is used for various purposes (= *padmakāshtha* = *kushtha*, *Costus Speciosus* or *Arabicus*). — *Padmakāmālakā-plaksha-kadamboqumbarā-vrita* ('ka-am', 'ba-ud', 'ra-āu'), as, ā, am, filled with lotuses, Emblic Myrobalans, fig-trees, Nandea Kadambas and Uqumbaras (a kind of fig-tree).

Padmakā, ī, m. the Indian birch tree (= *bhūrja*), the bark of which is used for writing upon, &c.

Padmāvata, as, m., N. of a kingdom founded by Padma-varṇa.

Padmāvatī, f. *Hibiscus Mutabilis*; a kind of Prākṛit metre; an epithet of Lakshmi; N. of one of the Mātṛis attending on Skanda; an epithet of the goddess Manasā; N. of a divine being executing the orders of the twenty-third Arhat of the present Ava-sarpini; N. of a wife of king Śṛiṅgā; of a wife of Yudhi-shthira, king of Kāśmīra; of the wife of Jaya-deva; of a poetess; of a wife of king Virabāhu; of king Naya-pāla; of a city; of a river; of the seventeenth Lambaka of the Kathā-sarit-sāgara. — *Padmāvatī-priya, as*, m. 'husband of Padmāvatī,' an epithet of Jarat-kāru.

Padmīnī, ī, īnī, ī, possessing lotuses; spotted or having coloured marks (as an elephant); (ī), m. an elephant; (īnī), f. a lotus, *Nelumbium Speciosum*, (the whole plant, whereas *padma* is properly only the flower; the same difference exists between *abja* and *abjīnī*, *nalina* and *nalīnī*, &c.); a multitude of lotuses or lake abounding in them; a lotus-pool, a pool or pond (especially one deep enough for the growth of the lotus); the fibrous stalk of a lotus; a female elephant; a particular magical art; a woman of the first and most excellent of the four classes into which the sex is distinguished; N. of a woman. — *Padmīnī-kantaka, as*, m., N. of a kind of leprosy. — *Padmīnī-kānta, as*, m. 'beloved of the lotuses,' an epithet of the Sun, (so called because the *Nelumbium Speciosum* closes towards the evening). — *Padmīnī-khaṇḍa, am*, n. a multitude of lotuses, a place abounding in lotuses or district in which they grow. — *Padmīnī-vallabha, as*, m. 'friend of the lotuses,' an epithet of the Sun. — *Padmīnīśa* ('nī-īśa'), as, m. 'lord of the lotuses,' the Sun.

पद्म padya, as, ā, am (fr. 3. *pad* or *pada*), relating to or belonging to the foot; paining or hurting or coming in contact with the feet; bearing traces of the feet, marked with footprints, measuring a Pada in length, (at the end of a comp. with a preceding numeral, e. g. *daśa-padya*, ten Padas long); consisting of Padas, formed of parts of verses; consisting of one Pada; belonging to a word; final; (as), m. a Sūdra (as sprung from the feet of Brahmā); a part of a word, a verbal element; (ā), f. a way, path, road; (ās), f. pl., Ved. footsteps, paces; (am), n. a verse, metre, poetry. — *Padya-maya, as, ī, am*, consisting of verses. — *Padya-vepi, f.*, N. of a collection of poems by Venī-datta. — *Padya-sangraha, as*, m. a collection of verses, N. of a collection of twenty verses ascribed to Kavi-bhaṭṭa.

पद्म padra, as, m. (said to be fr. rt. 2. *pad*), a village; the entrance into a village; the earth; a particular district.

पद्म padva, as, m. (said to be fr. rt. 2. *pad*), the abode or world of human beings; a road; a car; (*nīśarga-padva, as, ī, am*, naturally inclined to, feeling attracted towards.)

पद्म padvan. See p. 530, col. 3.

पन् *pan*, cl. 1. P. A. *panāyati, -te* (Ved. *panayati, -te*), *pene, panitā* or *panāyitā, panitum* or *panāyitum* (mostly Ved.), to be worthy of admiration; to admire; to regard with surprise or wonder; to praise; to acknowledge, recognise; (A.) to rejoice at, be glad of, congratulate one's self upon (with gen.).

Panāyāya, as, ā, am, Ved. worthy of admiration, admirable; astonishing, surprising.

Panasya, Nom. A. *panasyate, &c.*, Ved. to show one's self worthy of admiration, be admirable.

Panasyu, us, us, u, Ved. showing one's self worthy of admiration, boasting; an epithet of the Maruts, of Indra, &c.

Panāyita, as, ā, am, praised.

Panāyāya, as, ā, am, Ved. worthy of admiration, admirable, surprising.

Panika, as, ā, am, admired, praised.

Panitrī, tā, trī, trī, acknowledging with praise, praising.

Panipnat, at, atī, at (pres. part. of the Intens.), Ved. showing one's self worthy of admiration or praise.

Panishṭama, as, ā, am (perhaps for *panishṭha-tama*, cf. *nedishṭha-tama*), Ved. highly praised; (but Sāy. takes it for 1st pers. pl. = *stumah*.)

Panishṭ, is, f., Ved. (perhaps) admiration, praise.

Panishṭha, as, ā, am, Ved. very wonderful, exceedingly glorious or praiseworthy.

Paniyas, ān, asī, as, Ved. more wonderful or praiseworthy, very wonderful.

Panu, us, or panū, īs, Ved. admiration, praise.

Panya, as, ā, am, Ved. praiseworthy; astonishing.

Panyas, ān, asī, as, Ved. = *paniyas*, more wonderful, very wonderful.

पनस *panasa, as*, m. (said to be fr. rt. *pan*), the bread-fruit or Jaka tree, *Artocarpus Integrifolia*; a thorn; a species of serpent; N. of a monkey; (ā or ī), f. a malady, pustular and phlegmonoid inflammation of the skin or external organs; a female monkey; a female demon; (am), n. the bread-fruit, fruit of the Jaka tree. — *Panasa-tālikā* or (according to some) *panasa-nālikā*, f. the bread-fruit tree.

Panasikā, f. a kind of disease, pustules on the ears and neck.

पनिष्पद *panishpada, as, ā, am* (fr. Intens. of *spand*), Ved. quivering, palpitating.

पन्थ *panth*, cl. 1. and 10. P. *panthati, panthayati, &c.*, to go, move.

पन्थक *panthaka, as, ā, am*, produced in or on the way; (as), m., N. of a Brāhman.

पन्दर *pandara, as*, m., N. of a mountain.

पन्न *panna.* See p. 531, col. 1.

पन्नडा *pan-naddhā.* See p. 529, col. 3.

पपि *papi, is, is, i* (fr. rt. 1. *pā*), drinking, who or what drinks; (is), m. the moon.

Papiti, is, f. (fr. Intens. of rt. 1. *pā*), mutual or reciprocal drinking, drinking alike or together.

पपरी *papī, is, m.* (fr. rt. 3. *pā*, to cherish), the sun; the moon.

Papu, us, m. a fosterer, protector; (us), f. a nurse, foster-mother.

पपुरि *papuri, is, is, i* (fr. rt. *pri*), Ved. liberal, giving, granting; abundant.

पपुक्षेय *paprikshenya, as, ā, am* (fr. rt. *prākh*), Ved. to be wished or longed for, desirable.

पप्रि 1. *papri, is, is, i* (fr. rt. 1. *pri*), leading over, delivering, saving.

पप्रि 2. *papri, is, is, i* (fr. rt. 2. *pri*), Ved. giving, granting.

पफक *paphaka, as*, m., N. of a man.

— *Paphaka-naraka, ās*, m. pl. the descendants of Paphaka and Naraka.

पबेक *pabbeka, as*, m., N. of the father of Kedāra who composed the *Vṛjita-ratnakara*.

पमरा *amarā, f.* a kind of fragrant substance.

पम्पस *pampasya* (probably fr. an unused *pampas*, grief), Nom. P. *pampasyati*, to feel pain.

पम्पा *pampā, f.* (said to be fr. rt. 3. *pā*), N. of a river in the south of India; (according to a Scholiast) N. of a lake.

पम्ब *pamb, cl. 1. P. pambati, &c.*, to go, move; [cf. rt. *kamp, bamb, mamb, namb, khamb, gamb, ghamb, damb, tamb*.]

पय *pay, cl. 1. A. payate, &c.*, to go, move.

पयस *payas, as*, n. (fr. rt. 1. *pī* or rt. *pinv*; but said to be fr. rt. 1. *pā*, to drink), juice, fluid, vital spirit, power, strength (Ved.); water, rain; milk; semen virile; N. of a Sāman; N. of a Virāj; night (Ved.). — *Payah-kandā, f.* Batatas Poniculata (= *kshira-vidāri*). — *Payah-payoshnī, f.* = *payoshnī*, q. v. — *Payah-pāna, am*, n. drinking milk, a draught of milk. — *Payah-pūra, as*, m. a pool, lake. — *Payah-phenī, f.* a species of small shrub (= *dugdha-phenī*). — *Payas-dāya, as*, m. a reservoir, piece of water, lake. — *Payas-pa, as*, m. 'milk-drinker,' a cat; night. — *Payas-pā, ās, ās, am*, Ved. milk-drinking, drinking milk. — *Payas-val, ān, atī, at*, Ved. full of sap or juice, succulent, juicy, liquid; full of strength or of milk, milky, containing water or milk or semen; (*vatyas*), f. pl. rivers (Ved.). — *Payas-vala, as, ā, am*, rich in milk, yielding milk abundantly; (*as*), m. a goat. — *Payas-vin, ī, īnī, ī*, abounding in sap or milk, juicy, succulent, milky; (*īnī*), f. a milch cow; a she-goat; a river; N. of a river; the night; N. of various plants containing milky juice (= *kākolī, kshira-kākolī, dugdha-phenī, kshira-vidāri*). — N. of a deity. — *Payo-gaḍa, as*, m. 'water-drop (?), hail; (*as* or *am*), m. n. an island. — *Payo-graha, as*, m., Ved. an oblation of milk. — *Payo-ghana, as*, m. 'water-lump,' hail. — *Payo-janman, ā, m.* 'birthplace of water,' a cloud. — *Payo-da, as, ā, am*, yielding milk; (*as*), m. 'water-giver,' a cloud; N. of a son of Yādu; (*ā*), f., N. of one of the Mātṛis attending on Skanda. — *Payoda-sukṛtā, t, m.* 'friend of the clouds,' the peacock. — *Payoduḥ, dhuk, k, k*, Ved. milking; giving semen (?). — *Payo-dhara, as*, m. 'water-holder,' a cloud; 'containing milk,' a woman's breast; an udder; the root of *Scirpus Kysoor*; a species of sugar-cane (= *kosha-kāra*); the cocoa-nut; a species of *Cyperus*; (in prosody) an amphibrach. — *Payo-dhas, ās, ā, m.* a rain-cloud; a piece of water, pond, lake; the ocean. — *Payo-dhā, ās, ās, am*, Ved. sucking milk (as a calf). — *Payo-dhārā, f.* a stream of water; N. of a river. — *Payodhārā-grīha, am*, n. = *dhārā-grīha*, a bath-room with flowing water, shower-bath. — *Payo-dhi, is, m.* 'receptacle of waters,' the ocean. — *Payodhika, am*, n. 'sea-foam,' cuttle-fish bone. — *Payo-nidhana, am*, n., N. of a Sāman. — *Payo-nidhi, is, m.* 'receptacle of waters,' the ocean. — *Payo-mukha, as, ā, am*, having milk on the surface, milk-faced. — *Payo-mud, k, k*, yielding or giving milk; (*k*), m. 'water-discharging,' a cloud. — *Payo-mṛta-tirtha, am*, n., N. of a Tirtha. — *Payo-rāśi, is, f.* a piece of water, the ocean. — *Payo-latā, f.* the plant Batatas Poniculata. — *Payo-rāha, as*, m. 'water-bearer,' a cloud. — *Payo-vṛdh, t, t, t*, Ved. full of sap, superabounding with water, overflowing. — *Payo-vrata, am*, n. the act of subsisting on mere milk in consequence of a vow, (regarded as an expiation for receiving an unsuitable present, if continued for a month with prayer and residence in a cow-house); offering milk to Vishnu and subsisting upon it for twelve days; also for one or for three days as a religious act; (*as, ā, am*), one who subsists upon mere milk in consequence of

ing enemies. — *N.* of a Marut. — *Para-tīrthika*, *as*, m., *N.* of a Brāhman. — *Para-tra*, ind. elsewhere, in another place, in a future state, in another world; in the other or next world; hereafter, in futurity; farther on, in the sequel (of a book). — *Paratra-bhīru*, *us*, m. 'one who stands in awe of futurity,' a pious or religious man. — *Para-tva*, *am*, n. the being distant or remote; the state of being consequent, consequence, the following (as of another letter in grammar), posteriority; separateness, difference, distinction; hostility; the being more excellent; (in logic) the nature of common or generic property; priority of place or time, proximity. — *Para-dāra*, *ās*, m. pl. another's wife. — *Para-dāra-gamana* or *paradārābhigamana* ('*ra-abh*'), *am*, n. approaching the wife of another, adultery, adulterous intercourse or intrigue. — *Paradārābhimarsha* ('*ra-abh*'), *as*, m. contact with the wife of another, intriguig with another's wife. — *Paradārin*, *i*, m. committing adultery with another man's wife, an adulterer. — *Paradrōpasevana*, *am*, n. or *paradrōpasevā* ('*ra-up*'), *f*. intruiguing with another's wife. — *Para-duḥkha*, *am*, n. the pain or sorrow of another. — *Para-devatā*, *f*. the supreme or highest deity. — *Para-deśa*, *as*, m. a foreign country, the country of an enemy, (opposed to *eva-deśa*). — *Paradeśa-sevin*, *i*, *inī*, *i*, frequenting foreign countries, living abroad, travelling, a traveller. — *Paradeśin*, *i*, *inī*, *i*, foreign, exotic; (*ī*), m. a foreigner; one residing abroad. — *Para-doshakīrtana*, *am*, n. the proclaiming of others' faults, scandal, calumny, censoriousness. — *Para-draṇya*, *am*, n. another's property, the goods of another. — *Paradravyāpahāraka* ('*ya-ap*'), *as*, m. one who carries off the property of another, a thief, robber. — *Para-droha-karma-dhī*, *is*, *is*, *i*, injuring another in deed or thought. — *Para-drohin*, *i*, *inī*, *i*, tyrannizing over another or over others; tyrannical. — *Para-dvešin*, *i*, *īyī*, *i*, hating others, hostile to another, inimical, adverse. — *Para-dhana*, *am*, n. another's wealth. — *Paradhanāsvādāna-sukha* ('*na-ās*'), *am*, n. feeding luxuriously at another's expense. — *Para-dharma*, *as*, m. another's duty or business, the duties of another caste. — *Paradhyāna*, *am*, n. intent meditation, absorption or abstraction in contemplation. — *Para-nindā*, *f*. reviling others. — *Para-nīpāta*, *as*, m. (in gram.) the irregular posteriority of a word in a compound; [cf. *pūrva-nīpāta*]. — *Para-nirmita-vaśa-vartin*, *i*, m. 'obedient to the will of those who are transformed by others,' an epithet of a class of Buddhist deities. — *Paran-tapa*, *as*, *ā*, am, paining enemies, vexing or annoying others, subduing a foe, (said of heroes); (*as*), m. a conqueror; *N.* of one of the sons of Manu Tāmasa; of a prince of Magadha. — *Parapaksha*, *as*, m. the side or party of an enemy or adversary, &c.; (*as*), m., *N.* of a son of Anu. — *Para-patnī*, *f*. the wife of another or of a stranger. — *Para-pada*, *am*, n. high station, eminence; final emancipation. — *Para-parigraha*, *as*, m. 'another's retinue,' the family or dependants of another. — *Para-pāka*, *as*, m. anything cooked by another, another's food, the meal of a stranger. — *Parapakāra-nīrṛita*, *as*, m. one who cooks his own food without observing the expiatory sacrifice for the five Sūnās or places of destruction of animal life. — *Parapakā-rata*, *as*, m. 'constant at another's meals,' one who lives upon others but observes the due ceremonies before cooking. — *Parapakā-ruṭi*, *is*, m. a constant guest at others' tables. — *Parapīṇḍa*, *am*, n. another's cake, food given by another. — *Parapiṇḍāda* ('*ḍa-āda*'), *as*, *ā*, am, 'taking another's food,' feeding at another's cost or upon another's food; (*as*), m. a servant. — *Para-purāijaya*, *as*, *ā*, am, 'conquering an enemy's city or cities,' an epithet of heroes. — *Para-puruṣa*, *as*, m. 'the Supreme Spirit,' an epithet of Viṣṇu; another man, a stranger, the husband of another woman. — *Para-push(a)*, *as*, *ā*, am, fostered or nourished by a stranger; (*as*), m. the Kokila or Indian cuckoo; (*ā*), *f*. a female cuckoo; a harlot, a whore;

a parasitical plant; N. of a daughter of a king of Kauśāmbi. — *Parapushpa-mahotsava*, *as*, m. 'great feast or joy of the cuckoo,' the mango tree. — *Para-pūrvā*, *f*, a woman who has had a former husband. — *Parapūrvā-pati*, *is*, m. the husband of a woman who has had a previous husband. — *Parapauravatantava*, *as*, m., N. of a son of Viśvāmitra. — *Para-prajanya*, *as*, *ā*, *am*, for the use of others. — *Para-preshya-va*, *am*, n. service of another, servitude, slavery. — *Para-brahman*, *a*, n. the Supreme Spirit or Brahman; N. of an Upanishad. — *Para-bhāga*, *as*, m. superior merit; good fortune, prosperity; excellence, supremacy; the last part, residue, remainder. — *Parabhāga-tā*, *f*. superior excellence, supremacy. — *Para-bhāgya*, *am*, n. another's wealth or prosperity. — *Parabhāgyopajivin* ('*ya-up*'), *i*, *ini*, *i*, living upon another's fortune. — *Para-bhāṣā*, *f*, a foreign language. — *Parabhukta*, *as*, *ā*, *am*, possessed or enjoyed by another. — *Para-bhūta*, *as*, *ā*, *am*, following or subsequent, (said of words). — *Para-bhūmi*, *is*, *f*, a foreign or hostile country. — *Parabhūmi-shtha*, *as*, *ā*, *am*, living or being in a foreign or hostile country. — *Para-bhūṣaṇa*, *am*, n. another's ornament; (*as*), m., scil. *saṁdhi*, peace purchased by ceding the entire power of a country; (also a wrong reading for *pari-bhūṣaṇa*). — *Para-bhṛit*, *i*, *t*, *t*, nourishing another; (*t*), m. a crow, (said to nourish the Indian cuckoo). — *Para-bhṛita*, *as*, *ā*, *am*, cherished or nourished by a stranger, fostered, adopted; (*as*), m. the Indian cuckoo, (supposed to leave its eggs in the nest of the crow to be hatched). — *Para-bhṛitya*, *as*, *ā*, *am*, to be nourished or supported by another. — *Para-bhedaka*, *as*, *ā*, *am*, 'foe-breaker,' destroying or subduing a foe. — *Para-manā*, *is*, m., N. of a prince. — *Para-mata*, *am*, n. another's opinion, different opinion or doctrine, heterodoxy, heresy. — *Paramata-kālānala* ('*la-an*'), *as*, m., N. of a pupil of Sankara. — *Param-adbhūta*, *as*, *ā*, *am*, very wonderful. — *Para-manyu*, *us*, m., N. of a son of Kaksheya; (also read *para-manthū*). — *Para-marma-jña*, *as*, *ā*, *am*, knowing the secret plans or intentions of another, knowing another's character or disposition, able to dive into the recesses of another's heart. — *Para-mātra*, (with Buddhists) a particular high number; (also read *para-mantra*). — *Para-mṛityu*, *us*, m. a crow, (probably a corrupt word; cf. *para-bhṛit*). — *Param-pada*, *am*, n. final or eternal felicity; a high station; the abode of Vishnu. — *Param-para*, *as*, *ā*, *am*, one following the other, proceeding from one to another (as from father to son &c.); successive, repeated; (*am*), ind. one after the other, successively, in continuous succession; (*as*), m. a great great-grandson, a great-grandson or one of his descendants; a species of deer; (*ā*), *f*. an uninterrupted series, a row, regular series, succession, continuous arrangement, order, method; race, progeny, lineage; mediate or indirect condition; injury, killing, hurting. — *Parampara-tas*, ind. successively, in continuous succession, mutually. — *Param-parāka*, *am*, n. immolating an animal at a sacrifice. — *Paramparā-prāpta*, *as*, *ā*, *am*, received by tradition. — *Param-pariṇa*, *as*, *ā*, *am*, hereditary, obtained by inheritance or descent; traditional. — *Para-ramaṇa*, *as*, m. 'a strange lover,' a married woman's gallant, a paramour. — *Para-rūpa*, *am*, n. the following sound, the sound which comes last or in the second place. — *Para-loka*, *as*, m. the next world, the other world, paradise. — *Paraloka-gama*, *as*, m. or *paraloka-yāna*, *am*, n. going to the other world, death, dying. — *Paraloka-bādha*, *ā*, *f*. loss of paradise. — *Para-lokārthin* ('*ka-ar*'), *i*, *ini*, *i*, seeking a future state, a candidate for immortality. — 1. *para-vat*, *an*, *at*, *at*, dependant upon another, being under the command of another, ready or willing to obey or serve (with inst. or loc., e.g. *bhrātṛa* or *bhrātari* *para-van*, one who obeys his brother); subject to another; deprived of strength; devoted to. — 2. *para-vat*, ind. like a stranger. — *Paravat-tā*, *f*. submissiveness, obedience. — *Pa-*

ra-vaśa, *as*, *ā*, *am*, subject to another, depending on the will of another, dependant, subservient, subject; deceived. — *Para-vaśya*, *as*, *ā*, *am*, subject to the will of another, dependant, subservient, subject. — *Paravaśya-tā*, *f*. dependence on another. — *Paravaśya*, *as*, *ā*, *am*, blamable by others; (*am*), n. fault, defect. — *Paravaśya-tā*, *f*. condition of being an object of censure to another. — *Para-vānt*, *is*, m. a judge, ruler; a year; N. of the peacock on which the god Kārtikeya rides. — *Para-vāda*, *as*, m. 'other's talk,' the statement or speech of others, popular rumour or report, slander; an adverse reason, objection, refutation, controversy. — *Para-vādin*, *i*, m. one who makes an adverse statement or raises an objection, a controversialist. — *Paravira-han*, *ā*, *ghni*, *a*, killing hostile heroes, the slayer of the warriors or champions of the enemy, an epithet of brave warriors. — *Para-veśman*, *a*, n. the dwelling of the Supreme. — *Para-vyūha-vināśana*, *as*, m. the destroyer of an enemy's ranks. — *Paravṛata*, *as*, m. an epithet of Dhṛita-rāshṭra. — *Parasāśana*, *am*, n. the order of another. — *Para-sūci*, *is*, m., N. of a son of Manu Auttama. — *Para-svas*, ind. the day after to-morrow; (incorrectly for *paraś-svas*; see *paraś*). — *Para-saṅgata*, *as*, *ā*, *am*, associated with another or with others; fighting or engaged with another. — *Para-sañcāraka*, *as*, m. pl., N. of a people. — *Para-sañjñika*, *as*, m. 'called supreme,' the soul. — *Para-sambandha*, *as*, m. relation or connection with another. — *Parasambandhin*, *i*, *ini*, *i*, related to another; belonging to another. — *Para-savarṇa* or *para-sasthāna*, *as*, *ā*, *am*, homogeneous with a following letter. — *Parasāt*, ind. into the hands of another. — *Parasāt-kṛitā*, *f*. a woman just given away in marriage. — *Para-sevā*, *f*. service of another. — *Para-stṛi*, *f*. the wife of another, an unmarried woman depending upon another (as upon her father &c.). — *Parasthāna*, *am*, n. another or a strange place. — *Paraspara* (sing. only, but without nom. sing.), one another, each other, (often at the beginning of a comp., e.g. *paraspara-sthita*, m. du. standing opposite to one another); mutual, mutually interchanged or interchangeable; (in Mahā-bh. Sānti-p. 2420. the nom. pl. *parasparās*, like one another, occurs); (*am*, *ena*, *āt*, *asya*), ind. one another, each other, with one another, from each other, against one another, to one after another, one after the other, mutually, reciprocally; (*tas*), ind. one another, one after another, mutually, reciprocally. — *Paraspara-jña*, *as*, m. knowing one another, a friend, an intimate. — *Paraspara-sukhaishin* ('*kha-esh*'), *i*, *ini*, *i*, seeking one another's happiness. — *Paraspara-hata*, *as*, *ā*, *am*, killed by one another. — *Parasparānamutī* ('*ra-an*'), *is*, *f*. mutual concurrence or assent. — *Parasparām*, ind. one another, one after another, mutually. — *Parasparopākāra* ('*ra-up*'), *as*, m. mutual assistance or benefit, offensive and defensive alliance. — *Parasparopākārin*, *i*, m. 'mutually assisting,' an ally; an associate, a helper. — *Parasmai-pada*, *am*, n. 'word to another' or 'word for another,' the form of a word which relates to another, (a term applied to the terminations of the active verb); the active or transitive verb; [cf. *ātmāne-pada*]. — *Parasmai-padin*, *i*, *ini*, *i*, taking the active terminations. — *Parasmai-bhāṣā*, *f*. = *parasmai-pada*, *q. v.* — *Para-sva*, *am*, n. another's property. — *Parasvatra*, *am*, n. another's right. — *Parasvatpādāna* ('*va-āp*'), *am*, n. conferring a right upon another as by gift &c. — *Parasva-haraṇa*, *am*, n. seizing another's property. — *Parasvādāyin* ('*va-ād*'), *i*, *ini*, *i*, taking or seizing another's property, extortionary, an extortioner. — *Parasvopajivika* ('*va-up*'), *as*, *ā*, *am*, or *parasvopajivin*, *i*, *ini*, *i*, living upon the property of others, dependant. — *Para-haṇsa*, *as*, m. = *parama-haṇsa*, *q. v.* — *Para-han*, *ā*, *ghni*, *a*, killing enemies; (*ā*), m., N. of a prince. — *Para-hita*, *as*, *ā*, *am*, friendly to others, benevolent; good or profitable for another; (*am*), n. the welfare of another. — *Parahita-rakṣita*, *as*,

m., N. of a commentator on the Pāṇca-krama. — *Parāgama* ('*ra-āg*'), *as*, m. the arrival or attack of an enemy. — *Parāṅga* ('*ra-an*'), *am*, n. the hinder or back part of the body. — *Parāṅgada*, *as*, m. (fr. *para-āṅga-dā*, giving form to another, Siva forming with Durgā a deity, half male and half female, or according to others restoring the body of an enemy, i.e. Kāma-deva, to shape, after having reduced it to ashes in a rage), a N. of Siva. — *Parācīta* ('*ra-āc*'), *as*, *ā*, *am*, cherished or fostered by another or by a stranger; (*as*), m. a slave, servant. — *Parāt-para*, *as*, *ā*, *am*, superior to the best. — *Parātman* ('*ra-āt*'), *ā*, m. the Supreme Spirit; (*ā*, *ā*, *a*), one who has directed his mind towards the Supreme; (perhaps) one who considers himself the Supreme. — *Parātma-bhūta*, *as*, *ā*, *am*, fixed on the supreme good. — *Parādhikāra* ('*ra-adh*'), *as*, m. another's office or post. — *Parādhikāra-ācāra*, *f*. interference with another's concerns, officiousness. — *Parādhina* ('*ra-ādhi*'), *as*, *ā*, *am*, depending on another, dependant, subject, subservient. — *Parādhina-tā*, *f*. or *parādhina-tva*, *am*, n. dependence upon another, subjection. — *Parānta* ('*ra-an*'), *as*, m. the most extreme or remote end, final death; (*ās*), m. pl. 'living at the greatest distance,' N. of a people. — *Parāṇna* ('*ra-an*'), *am*, n. the food of another, food supplied by or belonging to another; (*as*, *ā*, *am*), eating the food of another, living at another's expense, sponging; a servant. — *Parāṇna-paripuskta*, *as*, *ā*, *am*, nourished by the food of another. — *Parāṇnaparipuskta-tā*, *f*. living on the food of another. — *Parāṇna-bhojin*, *i*, *ini*, *i*, eating the food of another, living at another's cost. — *Parāpara* ('*ra-ap*'), *as*, *ā*, *am*, the more distant and near, far and near, remote and proximate, prior and posterior, before and behind, earlier and later (as cause and effect), higher and lower, best and worst; (*as*), m. a Guru of an intermediate class, a term applied in the Tantras to the goddess Durgā; (*am*), n. (in logic) community of property intermediate between the greatest and smallest numbers, species (as being between genus and individual); a species of plant (= *parūṣhaka*). — *Parāpara-guru*, *us*, m. a particular Guru; [cf. the preceding.]. — *Parāpara-tā*, *f*. or *parāpara-tva*, *am*, n. higher and lower degree, absolute and relative state; priority and posteriority; the state of the better and the worse; the state of comprising and not comprising; the condition of being both a genus and a species. — *Parāparaitṛi* ('*ra-et*'), *tā*, *tri*, *tri*, Ved. going after another, going in a line (to the next world). — 1. *Parāmṛita* ('*ra-am*'), *am*, n. rain; (for 2. see s.v. at p. 537, col. 2). — *Parāyatta* ('*ra-āy*'), *as*, *ā*, *am*, dependant upon another, subject to another, subservient. — *Parāyus* ('*ra-āy*'), *us*, *us*, *us*, one who has reached the highest age or 100 years; (*us*), m. an epithet of Brahṁā. — *Parārtha* ('*ra-ar*'), *as*, m. the highest advantage or interest; the chief meaning or importance; the highest object (euphemistic expression for sexual intercourse); the profit or interest of another; (*am* or *e*), ind. for the sake of another, for the good of another; (*as*, *ā*, *am*), having another object or meaning; designed for another, done for another. — *Parārtha-nishtha*, *as*, *ā*, *am*, fixed on the supreme good. — *Parārthavādin*, *i*, *ini*, *i*, talking of the affairs of others, officious, intermeddling. — *Parārthā* ('*ra-ar*'), *as*, m. the more remote or opposite or other side or half, the ulterior part, the other part; (*as*, *am*), m. n. the highest number, the number 100,000,000,000,000,000 or a hundred thousand billions; (according to others) a lac of lac of crores or a number equal to half the term of Brahṁā's life or as many mortal days as are equal to fifty of his years; (*as*, *ā*, *am*), the most excellent, (in this sense incorrectly for *parārdhya*). — *Parārdhya*, *as*, *ā*, *am*, being on the more remote or opposite or other side, being on the farther side or half, being on the following side or half; most remote, the most distant in number, of the highest possible number or value, highest in rank

or quality, most highly esteemed, most costly, most excellent, most beautiful, finest, best; more excellent than (with abl.); (*am*), n. a maximum; an immense or infinite number; (at the end of a comp.) amounting to an infinite number, amounting at the most to.—*Parābuda* (*ra-ar*), *as*, m. a species of fire-fly.—*Parāvajñā* (*ra-av*), f. insulting another, indignity offered to another.—*Parāvara* (*ra-av*), *as*, *ā*, *am*, far and near, distant and near, remote and proximate, earlier and later, prior and subsequent, higher and lower, highest and lowest; handed down from earlier to later times, traditional, each successive or every succeeding (one); all-inclusive, all-including; (*ās*), m. pl. ancestors and descendants; (*am*), n. the remote and near, the far and near, the earlier and later, cause and effect, motive and consequence; the whole extent of an idea; totality; the universe.—*Parāvāra-iva*, *am*, n. state of being higher and lower or superior and inferior.—*Parāvāra-dṛiṣ*, *k*, *k*, *k*, knowing both the past and the future.—*Parāvāsatha-sāyin* (*ra-av*), *i*, *īni*, *i*, sleeping in another's house.—*Parāviddha* (*ra-āv*), *as*, m. 'pierced or wounded by another,' 'frightened by another' (?), an epithet of Viṣṇu; of Kuvera; (perhaps rather *parāviddha* fr. *parā-vyadh*).—*Parāśraya* (*ra-ās*), *as*, m. dependence upon another; the retreat of enemies; (*as*, *ā*, *am*), dependant or relying upon another; (*ā*), f. a parasitical plant.—*Parāśrita* (*ra-ās*), *as*, *ā*, *am*, dependant, subject.—*Parāśaṅga* (*ra-ās*), *as*, m. dependence on another or on something else, dependence.—*Parāskandin* (*ra-av*), *i*, m. 'assailing another,' a thief, robber.—*Parāha* (*ra-āha*), *as*, m. the next day.—*Parāhata* (*ra-āh*), *as*, *ā*, *am*, struck by another, assailed, attacked.—*Parāhṇa* (*ra-āh*), *as*, m. the afternoon, the latter part of the day; (the word is also spelt *parāhṇa*).—*Parātara* (*ra-āt*), *as*, *ā*, *am*, other than hostile, faithful, friendly.—*Parēdyavī* or *parē-dyus*, ind. on the next day, to-morrow.—*Parē-prāpa*, *as*, *ā*, *am*, of higher value than life, more precious than life.—*Parēṣa* (*ra-īṣa*), *as*, m. 'the supreme or highest lord,' an epithet of Brahmā; of Viṣṇu.—*Parēṣṭi* (*ra-īṣh*), *īs*, m. 'having the highest worship (?)', an epithet of Brahmā.—*Paraidhita* (*ra-edh*), *as*, *ā*, *am*, nourished by a stranger, maintained by others; (*as*), m. a servant; the Koil or Indian cuckoo.—*Parodhā* (*ra-ūdhā*), f. the wife of another.—*Parotkarṣa* (*ra-u*), *as*, m. another's superiority.—*Parodita* (*ra-ud*), *as*, *ā*, *am*, uttered by an enemy, &c.; (*am*), n. clamour, menace.—*Paropakāra* (*ra-up*), *as*, m. the assisting others, doing good to another, beneficence, benevolence, charity.—*Paropakārīn* (*ra-up*), *i*, *īni*, *i*, assisting others, supporting others, beneficent, charitable, kind to others.—*Paropakāraikarasa* (*ra-ek*), *as*, *ā*, *am*, wholly devoted to the service of another; (*ā*), f. a wife wholly devoted to her husband.—*Paropakṛita* (*ra-up*), *as*, *ā*, *am*, helped or befriended by another; brought by another.—*Paropajāpa* (*ra-up*), *as*, m. the dissension of enemies, causing dissension among enemies.—*Paropadeśa* (*ra-up*), *as*, m. giving advice to others, counselling others, admonishing or instructing another, the instruction of others.—*Paroparuddha* (*ra-up*), *as*, *ā*, *am*, besieged by an enemy, blockaded, invested.

Paraka, *as*, *ā*, *am*, = *para*, at the end of an adj. comp. (e.g. *īti-sabda-paraka*, followed by the word *īti*).

Parakiya, *as*, *ā*, *am*, belonging to another or to a stranger, another, strange, hostile; (*ā*), f. the mistress or wife of another, i.e. one of the three objects of love, according to the Śringāra or amatory doctrine.

Parama, *as*, *ā*, *am* (superlative of *para*), most distant, last; highest, first, most excellent or distinguished, best, greatest, chief, primary, principal, superior; exceeding; extreme; worst; more excellent (with abl., *Sivāt paramah*, more excellent than

Siva); adequate, sufficient; (*am*), n. the utmost or highest; the chief part, the most prominent part; (at the end of an adj. comp.) amounting at the highest to, consisting chiefly or principally of, occupied only with; (*am*), ind. (a particle of assent, affirmation, or agreement) yes, very well, well; (in a comp. before an adj. or part.) excessively, extremely, very, much, in the highest degree, to a great degree, excellently; [cf. Lith. *pirma*, 'the first'; probably Lat. *primus* and cf. *pra*; Goth. *fruma*, 'first'] — *Parama-kṛānti*, *īs*, f. = *para-kṛānti*. — *Paramakṛānti-jyā*, f. the sine of the greatest declination. — *Parama-krodhin*, *i*, *īni*, *i*, extremely angry; (*i*), m., N. of one of the Viśve-devas. — *Parama-gatī*, *īs*, f. any chief object or refuge (as a god, a protector); final beatitude. — *Parama-gava*, *as*, m. an excellent bull or cow. — *Parama-gahana*, *as*, *ā*, *am*, very mysterious or profound. — *Parama-śeṣa*, *as*, n. the entire heart, all the heart. — *Parama-jā*, f., Ved. (according to the Scholiast) = *pra-kṛitī*, (probably for *paravataḥ*). — *Parama-jyā*, *ās*, *ās*, *am*, Ved. 'holding supreme power,' an epithet of Indra. — *Parama-tas*, ind. in the highest degree, excessively; still worse. — *Parama-tā*, f. the highest position or rank; highest end or aim. — *Parama-dāruṣa*, *as*, *ā*, *am*, very dreadful. — *Parama-duḥkhita*, *as*, *ā*, *am*, deeply afflicted. — *Parama-durmedhas*, *ās*, *ās*, *am*, exceedingly stupid. — *Parama-dru*, *us*, m. Amyris Agalocha. — *Parama-nanda*, *as*, m., N. of a teacher; (perhaps a wrong reading for *paramānanda*). — *Parama-pada*, *am*, n. the highest rank, high station, excellence; final beatitude. — *Parama-parama*, *as*, *ā*, *am*, highest or most excellent of all. — *Parama-purusha*, *as*, m. the Supreme Spirit. — *Paramapurusha-prārthanā-maijari*, f., N. of a collection of prayers addressed to Viṣṇu and other deities. — *Parama-brahma-cāriṇi*, f. an epithet of Durgā. — *Parama-brahman*, *ā*, n. the Supreme Spirit. — *Parama-bhāsvara*, *as*, *ā*, *am*, excessively radiant. — *Parama-manju-mat*, *ān*, *atī*, *at*, deeply distressed. — *Parama-mahat*, *ān*, *atī*, *at*, infinitely great. — *Parama-rasa*, *as*, m. 'most excellent beverage,' buttermilk mixed with water. — *Paramarāja*, *as*, m. a supreme monarch. — *Paramarshi* (*ma-ri*), *īs*, m. 'greatest sage,' a Rishi or divine sage of a peculiar order or division. — *Parama-vismita*, *as*, *ā*, *am*, greatly surprised or amazed. — *Parama-sobhana*, *as*, *ā*, *am*, exceedingly brilliant or beautiful. — *Parama-saṃpṛiṣṭha*, *as*, *ā*, *am*, exceedingly rejoiced. — *Parama-svadharmān*, *ā*, *ā*, *a*, most exact in the observance of the duties of one's own (caste or tribe). — *Parama-haṃsa*, *as*, m. an ascetic of the highest order, a religious man who has subdued all his senses by abstract meditation. — *Paramahansa-priyā*, f., N. of a work ascribed to Vopa-deva. — *Paramahansopantśad*, *t*, f., N. of an Upanishad. — *Paramākhyā* (*ma-āk*), *as*, *ā*, *am*, called supreme, considered as the highest. — *Paramāṅganā* (*ma-an*), f. an excellent woman, a beautiful woman. — *Paramāṇu* (*ma-an*), *us*, m. an infinitesimal particle, an atom, the invisible base of all aggregate bodies, (of which thirty are said to form a mote in a sun-beam); the sun's passage past an atom of matter, an infinitesimal division of time; (*u*), n. the eighth part of a Mātrā. — *Paramāṇu-tā*, f. infinite minuteness, the state of an atom. — *Paramāṇv-angaka*, *as*, m. 'subtle-bodied,' an epithet of Viṣṇu (as being smaller than the smallest as well as greater than the greatest). — *Paramātmaka* (*ma-āt*), *as*, *ikā*, *am*, of the highest nature, the highest, greatest (= *summus*). — *Paramātmān* (*ma-āt*), *ā*, m. the Supreme Spirit, soul of the universe. — *Paramādvaita* (*ma-ad*), *as*, m. 'the highest without a duplicate,' 'peerless,' an epithet of Viṣṇu; (*am*), n. pure unitarism. — *Paramānanda* (*ma-an*), *as*, m. supreme felicity, the Supreme Spirit, soul of the universe; N. of the reputed author of the *Caitanya-candrodaya*, (also called *Kari-karṇa-pūra* or *Purī-dāsa*). — *Paramānu*

(*ma-an*), *am*, n. 'best food,' rice boiled in milk with sugar (offered to gods or to the Manes). — *Paramāpākrama* (*ma-ap*), *as*, m. = *para-kṛānti*. — *Paramāpād* (*ma-āp*), *t*, f. the greatest misfortune. — *Paramāpama* (*ma-ap*), *as*, m. 'greatest declination,' the inclination of a planet's orbit to the ecliptic; the sine of the sun's greatest declination. — *Paramāyusha* (*ma-āy*), *as*, m. the plant *Terminalia Tomentosa*. — *Paramāyus* (*ma-āy*), *us*, *us*, *us*, reaching or attaining to a very advanced age (Ved.); the longest period of life either in men or animals. — *Paramārtha* (*ma-ar*), *as*, m. the highest or most sublime truth, the whole truth, real truth, reality, truth; spiritual knowledge; any excellent or important aim or object; the best sense; the best kind of wealth; (*āt* or *ena*), ind. in reality. — *Paramārtha-tas*, ind. in reality, in the true sense of the word. — *Paramārtha-tā*, f. the highest truth, reality. — *Paramārtha-dharma-vijaya*, *as*, m., N. of a Buddhist work. — *Paramārtha-nīr-vṛti-satyā-nīrdeśa*, *as*, m., N. of a Buddhist work. — *Paramārtha-prapā*, f., N. of a commentary by Śrīya-paṇḍita on the *Bhagavad-gītā*. — *Paramārtha-matsya*, *as*, m. a real fish, really a fish. — *Paramārtha-vid*, *t*, f. one who knows the highest truth, a philosopher. — *Paramārtha-vinda*, *as*, *ā*, *am*, acquiring knowledge of truth, obtaining the best kind of wealth, &c. — *Paramārtha-satyā*, *am*, n. the real truth, the entire or whole truth. — *Paramārtha-sāra*, *as*, m., N. of a book. — *Paramārtha-supta*, *as*, *ā*, *am*, really asleep. — *Paramārthata* (*ma-ar*), *as*, m. 'the most excellent follower of Jina,' an epithet of Kumāra-pāla. — *Paramāvaśika* (*ma-āv*), *ās*, m. pl., N. of a school. — *Paramāvadhī* (*ma-av*), *īs*, m. utmost term or limit. — *Paramāha* (*ma-aha*), *as*, m. an excellent day. — *Paramekshu* (*ma-ikshu*), *us*, m., N. of a son of Anu. — *Paramēṣa* (*ma-īṣa*), *as*, m. 'supreme lord,' an epithet of Viṣṇu. — *Paramēṣvara* (*ma-īṣ*), *as*, m. 'supreme lord,' (said of rich or illustrious men and of princes and of gods); an epithet of Viṣṇu; of Indra; of a Jina; (most frequently) of Śiva; the Supreme Being; (*ī*), f. an epithet of Durgā; (*am*), n., scil. *linga*, N. of a Linga sacred to Śiva. — *Paramēṣvara-tantra*, *am*, n., N. of a work. — *Parameshu* (*ma-īṣu*), *us*, m., N. of a son of Anu. — *Parameśhtha*, *as*, *ā*, *am*, standing at the top, supreme, superior; (*as*), m. an epithet of Brahmā; a deity. — *Parameśhthī*, *īs*, m. (connected with *parameśhthīn*), 'standing at the head,' a superior, a chief god of the Jains. — *Parameshthī-tā*, f. supremacy, superiority. — *Parameśhthīn*, *i*, *īni*, *i*, standing at the head or top, highest, chief, principal; (*ī*), m. an epithet of Agni or of any supreme deity; a N. of Prajā-pati; of a son of Prajā-pati; of Brahmā; of Śiva; of Viṣṇu; of Garuḍa; of Manu Cakshu; (with Jains) an Arhat or superior deity; a Guru or spiritual teacher; N. of a son of Aja-miḍha; of a son of Indra-dyumna (or of Deva-dyumna); a kind of Virāj; a kind of Śālagrāma stone; (*īnavu*), m. du. an epithet of Viṣṇu and Śrī; (*īni*), f. a species of culinary plant (= *brāhmī*; cf. *parameshthīya*). — *Parameshthīna*, *as*, *ā*, *am*, Ved. = *parameśhthīn*. — *Paramaiś-varya* (*ma-aiś*), *am*, n. supremacy.

Paramaka, *as*, *ikā*, *am*, the most excellent, highest, best, greatest, extreme.

Paramika, *as*, *ā*, *am*, = *parama*, col. 1.

Paras, ind., Ved. beyond, further, (opposed to *aravāh*), on the other or opposite side, further on, far away, away, at a distance; in future, hereafter, afterwards, after; (with acc.) on the other side, beyond, over against, more than; (with inst.) beyond, away from, higher or more than; (with inst.) without; (with abl.) beyond, on the other side of; without, exclusive of, with the exception of, except. — *Para-uru*, *us*, *vī*, *u*, Ved. broad on the outside, broad above or at the top. — *Para-rik-sata-gātha*, *as*, *ā*, *am*, Ved. containing in addition root verses of the *Veda* as well as *Gāthās*. — *Paraḥ-kṛishṇa*, *as*, *ā*, *am*, more than black or dark, extremely

dark. — *Paraḥ-puṇṣā*, f., Ved. a woman who is not satisfied with her husband. — *Paraḥ-purusha*, as, ā, am, higher than a man. — *Paraḥ-sata*, as, ā, am, more than 100; containing more than 100 verses, &c. — *Paraḥ-svas*, ind. the day after tomorrow. — *Paraḥ-shashṭa*, as, ā, am, Ved. more than 60. — *Paraḥ-sahasra*, as, ā, am, more than 1000. — *Paraḥ-sāman*, ā, ā, a, Ved. 'having superfluous or surplus Sāmans,' N. of certain sacrificial days. — *Paraś-catvāriṃśa*, as, ā, am, Ved. more than 40. — *Paras-taram* or *paras-turām*, ind., Ved. further away, further. — *Paras-tāt*, ind. (with gen.) on the other side, beyond, further on, towards, (opposed to *avas-tāt*, *arvāk*); higher than; from afar off, from above, from before or behind (Ved.); aside, apart; under (Ved.); hereafter, afterwards, later, (opposed to *pūrvam*). — *Paras-pa*, as, ā, am, Ved. protecting; (am), n. protection. — *Paraspa-tva*, am, n. protection. — *Paras-pā*, ās, m. a protector, protecting. — *Paroṇhu* ('as-an'), us, vi, s, Ved. narrow on the outside or at the top. — *Paroṇksha*, see s. v.

Parārt, ind. the year before last.

Parāritna, as, ā or ī (?), am, belonging to the year before last.

पराण *paraṇa*, as, ā, am (fr. rt. i. *prī*), Ved. crossing [cf. *aritra-parapa*]; (am), n. reading, (a wrong form for *pāraṇa*); N. of a town.

परातर्कु *paratarkuka* or *paratarkaka*, as, m., Ved. a beggar; [cf. *tarkuka*.]

परमार *paramāra*, as, m., N. of a son of the Rishi Saunaka (ancestor of Bhoja-deva).

पररु *pararu*, us, m. a species of pot-herb, *Eclipta Prostrata*; (another reading has *pavaru*.)

पराशा *paraśa*, am, n. a species of gem.

पराशु *paraśu*, us, m. (fr. rt. *śo* and *para*, but said to be fr. rt. *śyī* and *para*, hurting another), a hatchet, the axe of a wood-cutter, a battle-axe; a thunderbolt; N. of a prince; [cf. *parśu*; Gr. *πέλεκυς*, *πέλεκ-ρα*, *πέλεκκο-ν*, *πέλεκκο-ς*, *πέλεκ-ās*.] — *Paraśu-dhara*, as, m. a soldier armed with an axe; N. of Gaṇeśa; of Paraśu-rāma. — *Paraśu-pāñī*, īs, īs, i, 'axe in hand,' armed with an axe. — *Paraśu-mat*, ān, āti, at, Ved. having an axe. — *Paraśu-rāma*, as, m. 'Rāma with the axe,' an epithet of Rāma, son of the saint Jamad-agni, (the first of the three Rāmas and the sixth Avatāra or descent of the deity Viṣṇu who appeared in the world for the purpose of repressing the tyranny and punishing the violence of the Kshatriya or military caste; he seems to typify the tribe of Brāhmins and their contests with the Kshatriyas); N. of a modern prince by whose orders the Paraśurāma-prakāśa was composed. — *Paraśurāma-pratāpa*, as, m., N. of a book mentioned in the Sūtra-dharma-tattva. — *Paraśurāma-prādurbhāva*, as, m. 'the manifestation of Paraśu-rāma,' N. of the forty-fifth chapter of the Nara-siṃha-Purāṇa. — *Paraśurāmāvatāra* ('*ma-av*'), as, m. 'the descent of Paraśu-rāma,' i.e. the incarnation of Viṣṇu in the form of Paraśu-rāma, N. of a chapter of the Khaṇḍa-praśasti (a poem ascribed to Hanu-mat). — *Paraśurāmāvatāra-kathana*, am, n. 'story of the descent of Paraśu-rāma,' N. of the fiftieth chapter of the Uttara-khaṇḍa or fifth part of the Padma-Purāṇa. — *Paraśu-vana*, am, n. 'forest of axes,' N. of a hell (containing a forest the leaves of which are axes).

Paraśavya, as, ā, am, fit or proper for a hatchet or axe; [cf. *paraśavya*.]

Paraśvadhā, as, m. an axe, a hatchet; [cf. *pāraśvadhā*, *pāraśvadhika*.] — *Paraśvadhāyū-cha* ('*dha-ay*'), as, ā, am, armed with an axe.

Paraśvadhīn, ī, īnī, ī, provided or furnished with an axe.

परश्वध *paraśvadhā* or *paraśvadhā*. See above.

परस्वत *parasvat*, ān, m., Ved. a species of animal, (perhaps) the wild ass; [cf. *pārasvata*.]

परा *parā* (connected with *para*, *paras*, and *pra*, probably an old inst. sing. of *para*, and used as an indeclinable and inseparable prefix to verbs and nouns in the sense of) away, off; back, backward; inverted order; aside; to, towards; over, on. According to native lexicographers the senses in which *parā* may be used are expressed by the following Sanskrit words: *ābhimukhya*, *prātilomya*, *gati*, *vi-krama*, *dharṣṇa*, *hinsā* (*radha*), *vi-moksha*, *bhīṣam*, *pratyā-vritti*, *bhanga*, *an-ādara*, and *nyag-bhāva*; [cf. *pareṇa*, *para-tas*, *pare*: Zend *para*: Gr. *παρά*, *παρά*, *πάρ*, *πάρ*; Lat. *per*, *pere* = *parā-ī*, *perdo* = *parā-dā*: Osc. *perum*, 'without': Goth. *fra*, *fair*: Angl. Sax. *for*: Old Germ. *far*, *fer*: Mod. Germ. *ver*: Lith. *par*, 'back, again'; *per*, 'through': Hib. *frea*, *far*, 'back, again'.]

Parā-taram, ind., Ved. further away.

पराका *parāka*. See under *parānt*, col. 3.

पराकाश *parā-kāśa*, as, m., Ved. distant view, remote expectation.

पराकृ *parā-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to set aside, reject, disregard.

Parā-karapa, am, n. the act of setting aside, rejection, disregarding, disdaining.

Parā-kurvāt, am, āti, at, setting aside, throwing off, rejecting, disdaining.

Parā-kṛita, as, ā, am, set aside, rejected, thrown off, disdained.

पराकृष *parā-kṛish*, cl. 1. P. -*karshati*, -*karshṣum*, -*krashṣum*, to draw or drag away; to draw down; to censure, revile.

पराकृ *parā-kṛī*, cl. 6. P. -*kirati*, -*karitum*, -*karitum*, to throw away, lose.

Parā-kīrya, ind. having thrown away; having forfeited.

पराक्रम *parā-kram*, cl. 1. P. A. -*kramati* (ep. for *krāmati*), -*kramate*, -*kramitum*, -*krāntum*, to march forward, advance; to march against, attack; to turn back; to display courage or spirit, display strength or heroism; show zeal, excel, distinguish one's self.

Parā-krama, as, m. marching or going forth, advancing against, attacking, attack; heroism, prowess, valour, courage, power, strength, forcible means; exertion; attempt, endeavour, effort, enterprise; a N. of Viṣṇu; N. of a warrior on the side of the Kurus; of a Vidyā-dhara prince, (associated with Ā-krama, Vi-krama, and San-krama.) — *Parā-krama-keśarin*, ī, m., N. of a prince, son of Vikrama-keśarin. — *Parā-krama-jña*, as, ā, am, knowing the strength (of an enemy). — *Parā-krama-val*, ān, āti, at, valorous, spirited, heroic, courageous, possessed of power or strength.

Parā-kramān, ī, īnī, ī, spirited, showing or displaying courage or strength, exerting power.

Parā-kṛānta, as, ā, am, turned back (e.g. *pa-lāyane*, in flight); advanced; valorous, strong, powerful, vigorous, bold, valiant, active, energetic.

Parā-kṛāntīr, tā, trī, trī, displaying valour, showing courage or strength, exerting power, heroic, a hero.

पराक्षिप *parā-kship*, cl. 6. P. A. -*kshipati*, -*te*, -*kshiptum*, to tear away from, to wrest away, to throw over, upset.

Parā-kshipta, as, ā, am, upset, thrown upside down; wrested away. — *Parā-kshipta-manas*, ās, ās, as, having the mind carried away or enraptured.

पराख्या *parā-khyā*, cl. 2. P. -*khyāti*, -*khyā-tum*, Ved. to see afar off.

पराग *parāga*, as, m. the pollen or farina of a flower; dust in general; fragrant powder used after bathing; sandal; an eclipse of the sun or moon; fame, celebrity; independence, following

one's own inclinations; N. of a mountain. — *Parāga-val*, ān, āti, at, or *parāgin*, ī, īnī, ī, laden with pollen.

परागम् *parā-gam*, cl. 1. P. -*gaṭhati*, -*gan-tum*, Ved. to go away, pass away, depart; to die. *Parā-gata*, as, ā, am, departed, dead; spread, expanded; covered with, filled with, full of.

पराग *parā-gā*, cl. 2. 3. P. -*gāti*, -*jigāti*, -*gātum*, Ved. to go away, pass by or on one side, to escape.

पराङ्ग *parāṅga*, as, m. the ocean.

पराङ्मुख *parān-mukha*. See under *parānt*.

पराचर *parā-čar*, cl. 1. P. -*čarati*, -*čari-tum*, Ved. to go away, depart, retreat, retire.

पराजि *parā-ji*, cl. 1. P. A. -*jayati*, -*te*, -*jetum*, to conquer, win, vanquish, overthrow; to defeat in a lawsuit; to lose anything (acc.), be deprived of; to be conquered; to succumb, submit; to be overcome by (with abl., see Pāṇ. I. 4. 26).

Parā-jaya, as, m. conquest, victory, mastering, conquering, overpowering; defeat, being overcome by (with abl.); loss, losing (at play or in a lawsuit); deprivation; turning away from, desertion.

Parā-jayamāna, as, ā, am, overcoming, surpassing, defeating; being deprived of, losing.

Parā-jit, t, m., N. of a son of Rukma-kavāta.

Parā-jita, as, ā, am, conquered, defeated, overcome; overthrown, overpowered, defeated (at play), cast (in a lawsuit), condemned by law.

Parā-jishṇu, us, us, u, victorious; being conquered, defeated.

परां *parānt* or *parāc*, ān, āti, āk (fr. rt. i. *ānt* with *parā*, opposed to *arvānt* or *arvāc* and *praty-ānt*), directed towards (Ved.); turned away, averted; turning the back upon, having any one behind, standing behind; departing or retiring from (e.g. *parāntāḥ pitarāḥ*, the departed Manes); not returning, irrevocable, (in these senses generally Ved.); situated beyond or on the other side (e.g. *amushmāt parāntō lokāḥ*, the worlds situated beyond that); distant; directed outwards or towards the outer world (e.g. *parāntō khāni*, the senses directed outwards); (āk or Ved. ān), ind. away, away from, in vain, to no purpose; outwards, towards the outer world.

— *Parānt-iva*, am, n., Ved. not turning back; non-recurrence. — *Parānt-pushpī*, f. *Achyranthes Aspera* (= *apāmārga*; cf. *pratyā-pushpī*). — *Parāg-drīś*, k, k, k, having the eye turned towards the outer world.

— *Parānt-manas*, ās, ās, as, having the mind or thoughts directed backwards. — *Parānt-mukha*, as, ī, am, having the face turned away or averted, turning the back upon; averted, turned away; turning away from, averse from (with loc.); disinclined towards, not caring about, regardless of (with loc. gen. or acc. with *prati*); avoiding, shunning; (as), m. a spell or magical formula pronounced over weapons. — *Parānt-mukha-tā*, f. or *parānt-mukha-tva*, am, n. turning away or averting the face; disinclination, repugnance, dislike, aversion, disgust. — *Parānt-mukhaya*, Nom. P. *parānt-mukhayati*, to turn round, turn back or away. — *Parānt-mukhi-kṛī*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to cause any one to turn back or avert the face, cause to retreat, put to flight. — *Parānt-mukhi-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, to turn away the face, turn the back upon, take to flight, retreat.

Parāka, distance from, (generally in loc. *parāke*, at a distance, or abl. *parākāt*, from a distance or at a distance); (as), m., N. of a Tri-rātra; N. of a sort of penance or religious vow of an expiatory kind, (said to consist in fasting for twelve days and nights and keeping the mind attentive and organs subdued); a sacrificial sword or scimitar; a kind of disease; a species of animal; (as, ā, am), small. — *Parākāt-tāt*, ind. from a distance.

Parācīna, as, ā, am, turned away, turned in an opposite direction, averted, averse from, disinclined

to, not minding, not caring about; being on the opposite side, situated on the other side, being beyond; (am), ind. away from, beyond, after; more than.

Parāchais, ind., Ved. away, aside, at the side of. *Parāncana*, am, n. turning away from, bending aside.

Parāncin, ī, īnī, ī, Ved. not returning, not recurring.

पराञ्ज *parāñja*, as, m. an oil-mill; froth or foam; the blade of a sword or knife; [cf. *parāñja*.]

पराण *parāṇa*, am, n., in *vāyoḥ parāṇam*, N. of a Sāman.

पराणी *parā-nī* (*parā-nī*), cl. 1. P. A. -*ṇayati*, -*īc*, -*netum*, to lead back.

पराणन्ति *parā-ṇnti*, is, f. (fr. rt. *nud* with *parā*), Ved. driving away, expulsion, expelling, removing.

परातंस *parā-taṇsa*, as, m. (fr. rt. *taps* with *parā*), the being thrust or pushed aside.

परातम् *parā-taram*. See *parā*, p. 536.

परातस् *parā-tras*, Caus. -*trāsayati*, -*yitum*, Ved. to scare away, drive away.

परादन *parādana*, as, m. a horse of the Persian breed.

परादा *parā-dā*, cl. 3. P. -*dadāti*, -*dātum*, Ved. to give up, give over, deliver, surrender, hand over; to give away, throw away, squander; to give away or exchange for (with dat.); to exclude from, (Bhāgavata-Purāṇa IV. 6, 5.)

Parāṭta, as, ā, am, given over, &c. (See Schol. on Pān. VII. 4. 47.)

Parādadi, is, is, ī, Ved. giving up, giving over, delivering over.

Parā-dāna, am, n., Ved. giving up, surrendering, giving away.

परादिश *parā-diś*, cl. 3. P. -*dideshī*, -*deshitum*, Ved. to order off or command (anything), to be removed.

परादृश *parā-drīś*, cl. 1. P. -*paśyati*, -*drashitum*, Ved. to perceive, observe, behold.

पराद्रु *parā-dru*, cl. 1. P. -*dravati*, -*drotum*, to run away from, flee away, escape.

पराधि *parādhi*, is, m. hunting, the chase.

पराध्मा *parā-dhmā*, cl. 1. P. -*dhamati*, -*dhmātum*, Ved. to blow away.

पराणसा *parāṇasā*, f. the practice of medicine, administering remedies, medical treatment.

पराप *parāpa*, as, ā, am, m. f. n. (fr. *parā* + *ap*), a place &c. whence water has retired; (am), n., see Schol. on Pān. VI. 3, 97.

परापत *parā-pat*, cl. 1. P. -*patati*, -*patitum*, to fly away, escape; to depart; to fall out; to fail: Caus. -*pātayati*, to chase or drive away.

Parā-patal, an, anti, at, flying away; coming back quickly. *Parā-pātuka*, as, ā, am, Ved. miscarrying, abortive.

परापुर *parā-pur*, ūr, f., Ved. (according to the Commentator) a great body.

परापू *parā-pū*, cl. 9. P. A. -*punāti*, -*punite*, -*pavitum*, Ved. to purify, cleanse away, lustrate.

पराप्रासादमन्त्र *parāprāsāda-mantṛa*, as, m. = *prāsāda-parāmantra*, N. of a kind of mystical prayer.

पराबब *parābaba*, am, n., N. of a Sāman.

पराभिष *parā-bhiksha*, as, ā, am (probably

a wrong reading for *para-bhiksha*), living upon alms received from others.

पराभिद् *parā-bhid*, cl. 7. P. A. -*bhinatti*, -*bhintte*, -*bhettum*, to pierce, wound.

पराभू *parā-bhū*, cl. 1. P. -*bhavati*, -*bhavitum* (Ved. inf. *parā-bhuve*), to pass away, vanish, disappear; to perish, be lost, succumb, yield; to overcome, conquer; to harm, hurt, injure (with acc.): Caus. -*bhāvayati*, -*yitum*, to overthrow, conquer, subdue, destroy; (A.) to vanish, perish, sustain a loss.

Parā-bhava, as, m. passing away, vanishing, disappearance, coming to an end, dissolution, separation; defeat, discomfiture, overthrow, mortification, humiliation, vexation, injury, contempt, disrespect, disregard; destruction; N. of the fortieth (or fourteenth) year in Jupiter's cycle of sixty years. — *Parābhavapaṇa*, am, n. an object of contempt.

Parā-bhāva, as, m. defeat, overthrow, discomfiture.

Parā-bhāvuka, as, ā, am, approaching decline or destruction, about to pass away.

Parā-bhūta, as, ā, am, defeated, discomfited, overcome; degraded, humbled, treated with contempt.

Parā-bhūti, is, f. defeat, overthrow, humiliation; injury.

पराभू *parā-bhū*, cl. 3. P. A., Ved. -*bibharti*, -*bibhrīte*, &c., occurring only in the past pass. part. *parā-bhṛta*, as, ā, am, taken off, put aside, hidden, concealed.

पराभृत् 2. *parā-mṛita*, as, ā, am, Ved. one who has overcome death or is no longer subject to death. (For 1. *parā-mṛita* see p. 534, col. 3.)

पराभृश *parā-mṛiś* (sometimes incorrectly spelt *parā-mṛish*), cl. 6. P. -*mṛīśati*, -*marshitum*, -*mraśhitum*, to stroke, rub, touch, take hold of, grasp, clutch, seize, take; to handle roughly, violate (a woman), ravish, seduce; to have reference, point to: Pass. -*mṛīśyate*, to be touched; to be referred to, to be meant.

Parā-marśa, as, m. (sometimes incorrectly spelt *parā-marsha*), seizing, dragging, pulling (e.g. *keśa-p*, dragging by the hair); bending or drawing a bow; injuring, any act of violence, violation, assault, attack; affection (by disease &c.); remembering, recollection; reflection, consideration, thought; discrimination, judgment; (in logic) inference, conclusion; drawing conclusions from analogy or experience, knowledge of the minor premiss in its connection with the major.

Parā-marśana, am, n. recollection, remembering; reflection, consideration.

Parā-marśin, ī, īnī, ī, calling or bringing to mind, reminding, referring to.

Parā-mṛiśta, as, ā, am, touched, handled, seized, grasped, roughly treated, violated; afflicted by (disease &c.); weighed, considered, judged; connected with, referred to; endured.

परायण *parāyaṇa*, am, n. (fr. rt. 5. ī with *parā*, or in some senses fr. *para* + *ayana*), going away, departure (Ved.); way of departure, exit (Ved.); final end or aim, last resort or refuge; principal object, chief aim or purport; essence, sum, summary; *parāyaṇam kṛi*, to do one's utmost, to do all one can; (often at the end of a comp. with fem. ā, in the sense of) making anything one's chief object, wholly devoted to, zealously engaged in, wholly occupied with, intent on, affected by, wholly possessed by; (according to some authorities *parāyaṇam*, n., has also the sense of a religious order or division); (as), m., N. of a pupil of Yājñavalkya; (as, ā, am), principal, being the chief or final end or aim, attached to, adhering to (with acc.); connected with; dependant on, subject to; leading to, conducive to. — *Parāyaṇa-vat*, an, ati, at, occupying the principal or highest point, most elevated.

परायत्त *parāyatta*. See p. 534, col. 3.

पराह *parāru*, us, m. a species of gourd, Momordica Charantia; [cf. *kāravella*.]

पराहक *parāruka*, as, m. a stone or rock; (another reading has *parāruka*.)

पराथे *parārtha*, *parārdha*, *parārdhya*. See p. 534, col. 3.

परावच् *parā-vač*, cl. 2. P. -*vakti*, -*vaktum*, Ved. to contradict.

Parā-vāka, as, m., Ved. contradiction.

Parakta (‘*rā-uk*’), as, ā, am, Ved. contradicted. *Parōdyā*, as, ā, am, Ved. to be contradicted.

परावत् *parā-vat*, t, f., Ved. distance; (opposed to *arvā-vat*.)

परावत *parāvata*, am, n. a species of plant (= *parūshaka*).

परावर *parāvvara*. See p. 535, col. 1.

परावर्त *parā-varta*. See 1. *parā-vrit*.

परावसु *parā-vasu*, us, us, u, Ved. keeping off wealth; (us), m., N. of the fortieth year in Jupiter's cycle of sixty years [cf. *parā-bhava*]; N. of a Gandharva (associated with *Viśvā-vasu*); also of a son of Raibhya (associated with *Arvā-vasu*).

परावह *parā-vaha*, as, m. (fr. rt. *vah* with *parā*), N. of one of the seven winds, (the other six being called *ā-vaha*, *ud-vaha*, *pari-vaha*, *prava-ha*, *vi-vaha*, and *saṃ-vaha*.)

परावाक *parā-vāka*. See *parā-vač* above.

परावृज् 1. *parā-vṛj*, cl. 7. 1. P. -*vṛjakti*, -*varjati*, -*varjitum*, to lose; to depart, depart from life.

2. *parā-vṛj*, k, m., Ved. banished (from society), humbled, miserable, an outcast (?); (according to the Scholiast) N. of a person.

परावृत् 1. *parā-vrit*, cl. 1. A. (P. in Fut., Cond., and Aor.) -*varṭate*, -*varṭitum*, to turn back, return, to turn round.

Parā-varta, as, m. turning back, turning round; retreat; reversal of a sentence; exchange, barter; restoration.

Parā-vartana, am, n. turning back, turning round.

Parā-vartin, ī, īnī, ī, turning back, turning round, taking to flight (in battle).

Parā-vartya, as, ā, am, to be turned back, to be exchanged; to be reversed (as a sentence); to be given back or restored. — *Parāvartya-vyavahāra*, as, m. appeal (in law).

2. *parā-vṛte*, t, m., N. of a son of Rukma-kavāca.

Parā-vṛtta, as, ā, am, turned back, returned, fled, retreated; turned round, revolved; exchanged; reversed (as a judgment); given back, restored.

Parā-vṛtti, is, f. turning back, turning round, revolving; returning, retreating, return; exchange, barter; reversion of a sentence or judgment; restoration of property; recoiling; not taking effect.

परावेदी *parāvedī*, f. = *bṛihati*, q. v.

परावाध *parā-vyādha*, as, m. (fr. rt. *vyadh* with *parā*), a stone's throw, the range of any missile.

पराशर *parā-śara*. See *parā-śrī* below.

पराशस् *parā-śas*, as, f. (fr. rt. *śaṇs* with *parā*), Ved. (perhaps) calumny, defamation.

पराशृ *parā-śrī*, cl. 9. P. -*śṛiṇāti*, -*śarītum*, to kill, destroy; to repel.

Parā-śara, as, m., Ved. a destroyer; N. of a Nāga; N. of a son of Vasishṭha or of a son of Sakti and grandson of Vasishṭha; (according to the epic poems) the father of Vyāsa, (he was author of certain hymns in the Rīg-veda [I. 65-73 and part of IX. 97] and is also described as a law-giver.)

— *Parāśara-darśana*, *am*, *n.*, *N.* of the 134th chapter of the *Kṛīḍā-khaṇḍa* of the *Gaṇeśa-Purāṇa*.
 — *Parāśara-purāṇa*, *am*, *n.*, *N.* of a work.
 — *Parāśara-bhaṭṭa*, *as*, *m.*, *N.* of a poet, author of the *Guṇa-ratna-kośa-stotra*. — *Parāśara-bhāṣya*, *am*, *n.*, *N.* of a work mentioned in the *Sūtra-dharma-tatva*. — *Parāśara-smṛiti*, *ie*, *f.*, *N.* of a law-book. — *Parāśara-smṛiti-vyākhyā*, *f.*, *N.* of a commentary on the preceding law-book by Mādhava. — *Parāśareśvara* (*ra-is*), *as*, *m.*, *N.* of a Linga. — *Parāśareśvara-tīrtha*, *am*, *n.*, *N.* of a sacred bathing-place mentioned in the *Siva-Purāṇa*.

Parāśarīn, *i*, *m.* a beggar, a wandering mendicant; [cf. *pārāśarīn*.]

पराश्रम *parā-śvas*, *cl. 2. P. -śvasati, -śvasitum*, to put trust in, confide in (with loc.).

Parā-śvasya, *ind.* having put trust or confidence in (with loc.).

पराश्रम *parāś* (*parā-as*), *cl. 4. P. parāśyati, parāśitum*, to throw away, cast aside (*Ved.*); expose (a new-born child, *Ved.*); to expel; to abandon, leave; to throw back, reject, repudiate.

Parāśa, *as*, *m.* the range or distance of anything thrown; (*am*), *n.* tin.

Parāśana, *am*, *n.* killing, slaughter, massacre.

Parāśin, *i*, *īnī*, *i*, throwing, measuring the distance of anything thrown.

Parāśishu, *us*, *us*, *u*, desirous to throw or cast or send; wishing to overcome.

Parāśta, *as*, *ā*, *am*, thrown; expelled; defeated.

Parāśya, *as*, *ā*, *am*, to be thrown or cast away.

पराशु *parāśu* (*parā-asu*), *us*, *us*, *u*, one whose vital spirit is departing or departed, dying, at the point of death, expiring, lifeless, dead. — *Parāśu-karaya*, *as*, *ā*, *am*, causing death, killing. — *Parāśu-tā*, *f.* or *parāśu-tva*, *am*, *n.* death, extinction; apathy, want of spirit, spiritlessness.

परास्कान्दिन *parāskandin*, *i*, *īnī*, *i* (*fr. parā + āskandin*), a robber, thief.

परास्तोत्र *parā-stotra*, *N.* of a work.

पराहन् *parā-han*, *cl. 2. P. -hanti, -hantum*, to overthrow, strike down, throw away, cast away, drive away, drive on, impel.

Parā-hata, *as*, *ā*, *am*, struck down or back; driven back, repelled, repulsed; struck, assailed; driven on; (*am*), *n.* a stroke.

परि *pari* (an indeclinable particle and prefix to verbs and their derivative nouns; often *pari* in composition; allied to *para*, *parā*, *pra*), round, around, about, round about; further, in addition to; against, opposite to, in the way; much, excessively.

(As a separable preposition, especially in the *Veda*), around, about (with acc., e.g. *madhyam-dīnam pari*, about midday); against, opposite to, towards, to (with acc., e.g. *ṛikṣham pari*, in the direction of a tree; *tva pari*, against thee); to the share of (with acc., e.g. *yan mān pari syāt*, what may fall to my lot); beyond, more than (with acc., e.g. *dai-vim pari vāk*, a voice more than divine); after, successively, severally (with acc. distributively, e.g. *ṛikṣham ṛikṣham pari śināti*, he waters tree after tree); from, away from, out of (with abl., after verbs of motion, e.g. *samudrād uta vā divah pari*, out of sea or sky); outside of, except, with exception of (with abl., e.g. *pari Trigartebhyaḥ*, round about or outside Tri-garta); after the lapse or expiration of (with abl., e.g. *pari saptaśarāt*, after the lapse of a full year); in consequence of, on account of, for the sake of (with abl., e.g. *Rakṣasaḥ pari*, on account of the Rakshas); according to, in accordance with (with abl., e.g. *dharmaṇaḥ pari*, according to the ordinance); above, over (*Ved.* according to the Scholiast = *adhi*, *upari*).

(As an adverbial prefix to nouns not immediately connected with verbs), very, excessively (e.g. *pari-śru*, very tearful; *pari-durbala*, excessively weak).

At the beginning of an adverbial comp. *pari* implies outside, without, except, exclusive of (e.g. *pari-trigartam*, outside Trigarta, *Pāṇ.* II. 1, 12, VI. 2, 33; and according to *Pāṇ.* II. 1, 10, it may be used in this sense at the end of an adverbial comp., but only after *akṣha*, *śālākā*, and a numeral). At the beginning of an adjective comp., according to *Pāṇ.* (II. 2, 18, *Vārt.* 7), *pari* may be used in the sense of *pari-glāna*, exhausted, (but *pari-adhyagana* is said to mean 'one to whom study is repugnant.') Native lexicographers explain the senses of *pari* by the following Sanskrit words: *ā-lingana*, *doshāḥkhyāna* (*doshā-kirtana*), *nir-asana* (*nir-vasana*), *pūjā*, *bhūṣaṇa*, *vyādhi*, *vy-āpti*, *upa-rāma*, *śoka*, *śeṣha*, *ati-saya*, *tyāga*, *nir-yama*; [cf. *Zend pairi*; Gr. *περί*, *περί*; *περί-σῶς*, *περί*; Lat. *per-* in adj., e.g. *per-idoneus*; probably Old Germ. *furi*; Old Iceland. *fyri*; Mod. Germ. *für*; Hib. *faoi*, 'about, round.']

परिकथा *pari-kathā*, *f.* a work of fiction, tale, story, the history or adventures of any fabulous person.

परिकम्प *pari-kampa*, *as*, *m.* trembling violently, great fear or terror.

Pari-kampin, *i*, *īnī*, *i*, trembling violently.

परिकर *pari-kara*, *pari-karman*. See under *pari-kṛi* below.

परिकर्तन *pari-kartana*. See 1. *pari-kṛi*.

परिकर्ष *pari-karsha*. See 1. *pari-kṛi*.

परिकल् 1. *pari-kal* (see *rt. 2. kal*), *cl. 10. P. -kālayati*, &c., to drive about, chase, persecute.

परिकल् 2. *pari-kal* (see *rt. 3. kal*), *cl. 10. P. -kalayati*, &c., to see, observe; to consider as, regard as.

परिकल्कन *pari-kalkana*, *am*, *n.* deceit, cheating; [cf. *kalkana*.]

परिकान्क्षित *pari-kāṅkshita*, *as*, *m.* a devotee, a religious ascetic.

परिकायन *parikāyana* (?), *ās*, *m.* pl., *N.* of a school.

परिकीर्ण *pari-kirṇa*. See *pari-kṛi*, col. 3.

परिकीर्तन *pari-kirtana*. See *pari-kṛi*.

परिकुप *pari-kup*, *cl. 4. P. A. -kupyati, -te*, &c., to become greatly moved or excited, to suffer violent emotion, to be in a rage, be very angry; Caus. *-kopayati, -yitum*, to excite violently; to make very angry.

Pari-kopa, *as*, *m.* great or violent anger.

परिकूट *pari-kūṭa*, *am*, *n.* a barrier, a trench before the gate of a town forming a sort of covered way; (*as*), *m.*, *N.* of a Nāga-rāja.

परिकृ *pari-kṛi*, *cl. 8. P. A. -karoti, -ku-rute, -kartum*, to surround; [cf. *pari-sh-kṛi*.]

Pari-kara, *as*, *i*, *am*, who or what helps or assists, a helper; (*as*), *m.* attendants, dependants, retinue, train, followers (in these senses also *ās*, *m.* pl.); a multitude, crowd; preparation (*parikaram bandh* or *kṛi*, to make preparations); beginning, commencement, effort; a girdle for confining a loose garment, a girth, zone, sash, a cloth worn round the loins; (in dramatic language) covert or indirect intimation of coming events in the plot of a drama, the germ of the *Vijā*; (in rhetoric) a particular figure, the employment of allusive epithets; discrimination, judgment.

Pari-kartṛi, *tā*, *m.* a priest who performs the marriage ceremony for a younger brother whose elder brother is not yet married.

Pari-karman, *ā*, *m.* a servant, an assistant, a

slave; (*a*), *n.* the act of surrounding or attending on (any one), worship, adoration; personal decoration, dressing, painting, or perfuming the body; perfuming the person after bathing; cleansing, purifying; a means of purification; preparation; arithmetical computation or operation. — *Parikarmāṣṭaka* (*ma-aṣṭ*), *am*, *n.* the eight fundamental rules of arithmetic, viz. addition, subtraction, multiplication, division, finding the square, extracting the square root, finding the cube and extracting the cube root.

Pari-karmaya, *Nom. P. parikarmayati*, &c., to anoint, decorate, adorn.

Pari-karmin, *i*, *īnī*, *i*, adorning, decorating, &c.; (*i*, *īnī*), *m.* f. an assistant, a servant, slave.

Pari-kṛita, *as*, *ā*, *am*, surrounded, (Mahā-bh. Anuśāna-p. 5044.)

Pari-kriyā, *f.* surrounding, inclosing, inclosing with a fence or ditch, intrenching; attending to (a sacred fire &c.), attention; (In dramatic language) allusion to future action, = *pari-kara*.

परिकृत् 1. *pari-kṛit*, *cl. 6. P. -kṛintati, -kartitum*, to cut round, clip, cut off; to exclude from.

Pari-kartana, *as*, *ā*, *am*, cutting up, cutting to pieces; (*am*), *n.* cutting, cutting off or round, a circular incision; cutting out, shelling; a shooting pain.

Pari-kartikā, *f.* sharp shooting pain, especially in the rectum.

परिकृत् 2. *pari-kṛit*, *cl. 7. P. -kṛinatti, -kartitum*, to wind round.

परिकृश *pari-kṛiśa*, *as*, *ā*, *am*, very thin, emaciate, wasted.

परिकृष् 1. *pari-kṛiṣh*, *cl. 1. P. -karshati, -karṣṭum, -krashṭum*, to draw or drag about, to carry about with one; to lead (an army); to ponder, reflect constantly upon; *cl. 6. P. A. -kṛiṣhati, -te*, (*Ved.*) to draw or make furrows, to plough; Caus. *-karṣhayati, -yitum*, to drag to and fro, torment, harass, vex, trouble.

Pari-karsha, *as*, *m.* or *pari-karṣhaṇa*, *am*, *n.* dragging about.

Pari-karṣhita, *as*, *ā*, *am*, dragged about; harassed, tortured (e.g. *kāma-p*, tortured with love).

Pari-karṣhin, *i*, *īnī*, *i*, dragging away, carrying off, carrying about (to every place).

Pari-kṛiṣṭa, *as*, *m.*, *N.* of a teacher.

परिकृ *pari-kṛi*, *cl. 6. P. -kirati, -karitum, -karitum*, to scatter or strew about, scatter round, besprinkle; to surround; to deliver over.

Pari-kṛiṣa, *as*, *ā*, *am*, spread, diffused, scattered around or about; surrounded, crowded about.

परिकृत् *pari-kṛit*, *cl. 10. P. -kirtayati, -yitum*, to proclaim on all sides, announce, relate, communicate; to celebrate, praise, glorify; to propound; to declare, pronounce; to account; to call, name: Pass. *-kirtiyate*, to be called.

Pari-kirtana, *am*, *n.* proclaiming aloud, proclaiming, stating, saying, telling, talking of; boasting; naming.

Pari-kirtita, *as*, *ā*, *am*, proclaimed, promulgated, announced; vaunted, boasted of; said, declared, called.

परिकृप् *pari-kṛip*, *cl. 1. A. -kalpate, -kalpītum, -kalptum* (the simple verb appears only to occur in the part.) Caus. *-kalpayati, -yitum*, to fix, settle, decide, determine; to destine for; to perform, execute, effect, accomplish, make, form, invent; to contrive, arrange; to distribute; to invite.

Pari-kalpāna, *am*, *n.* deciding, fixing, settling, agreeing upon; making, inventing, forming, contriving, performing; furnishing, providing, dividing, distributing; (*ā*), *f.* making, forming, assuming a form or shape; contrivance; reckoning.

Pari-kalpita, *as*, *ā*, *am*, settled, decided, agreed upon; made, invented; contrived, arranged; distributed, divided; provided with, furnished with.

Pari-kalpya, *as, ā, am*, to be settled, to be calculated.

Pari-kripta, *as, ā, am*, existing or occurring here and there, distributed.

परिक्रन्द *pari-krand*, Caus. P. *-krandayati*, *-yitum*, Ved. to cry or make a noise round about.

परिक्रम *pari-kram*, cl. 1. P. *-krāmati*, *-krāmitum*, *-krāntum*, to step or walk round or about, circumambulate, go round, roam about for pleasure, roam over, walk through, visit (with acc.); to outstrip, overtake: Intens. *-cankramiti*, to move or walk about continually, turn round perpetually.

Pari-krama, *as*, m. walking round or about, walking for pleasure, circumambulating, going about, going over, passing over, roaming, walking, going; pervading, penetrating; succession; series, order. — **Parikrama-saha**, *as*, m. 'one who bears running about,' a goat.

Pari-kramana, *am*, n., Ved. walking about, going or roaming about.

Pari-kramat, *an, anti, at*, moving or wandering about.

Pari-kramya, ind. having walked round or about.

Pari-krānta, *as, ā, am*, walked round, stepped upon; (*am*), n. the place or spot on which any one has walked about or stepped, foot-steps, foot-prints, traces.

Pari-krānti, *is*, f. moving round, revolution, circumrotation.

Pari-krāmat, *an, anti, at*, going or moving round or about.

Pari-krāmam, ind., Ved. going about, [cf. *a-parikramam*.]

परिक्रिया *pari-kriyā*, f. See *pari-kri*, p. 538.

परिक्री 1. *pari-kri*, cl. 9. P. *-krīṇāti*, *-kretum*, to purchase, buy, give in exchange, acquire, gain (with inst. or dat. of the price, e.g. *śatena* or *śatāya pari-kri*, to buy for a hundred); to hire, engage for hire or for stipulated wages; A. *-krīṇite*, *-kretum*, to recompense, reward.

Pari-kraya, *as*, m. hire, wages; redemption, purchasing or purchasing back, buying off; a particular kind of treaty, a peace purchased with money.

Pari-krayana, *am*, n. engaging for hire, hiring.

2. *pari-kri*, Ved., N. of the second Sādyaskra.

Pari-krīṇāna, *as, ā, am*, purchasing, buying.

Pari-krita, *as, ā, am*, purchased, bought; hired.

परिक्रीड *pari-kriḍ*, cl. 1. P. A. *-kriḍati*, *-te*, *-kriḍitum*, to play about.

परिक्रुध *pari-krudh*, cl. 4. P. *-krudhyati*, *-kroddhum*, to fly into a rage or passion, to become enraged.

परिक्रुश *pari-kruś*, cl. 1. P. *-krośati*, *-krośhum*, to go about crying, to wail, lament.

परिक्लम *pari-klam*, cl. 4. P. *-klāmyati*, *-klamitum*, to be tired out or exhausted.

Pari-klānta, *as, ā, am*, very tired, tired out, exhausted.

परिक्लिद *pari-klid*, cl. 4. P. *-klidyati*, *-kleḍitum*, *-kleḍitum*, to be very wet or damp.

Pari-klinna, *as, ā, am*, very wet, excessively moist or humid.

Pari-kleda, *as*, m. humidity, wetness, dampness.

Pari-kledm, *i, inī, ī*, wetting, moistening; wet.

परिक्लिष *pari-klīś*, cl. 9. P. *-klīśnāti*, *-kleśitum*, *-kleśhum*, to pain, torment, harass, vex; cl. 4. P. A. *-klīyati*, *-te*, to suffer, feel pain; to be vexed or troubled or harassed.

Pari-klīśa, *as*, m. (?), vexation, trouble.

Pari-klīśha, *as, ā, am*, much vexed or annoyed, sorely troubled, pained, harassed, exhausted, fatigued; (*am*), n. pain, suffering, vexation; (*am*), ind. with a feeling of uneasiness or reluctance, unwillingly.

Pari-kleśa, *as*, m. hardship, fatigue.

Pari-kleshṭi, *tā, trī, trī*, causing pain or trouble, a tormentor, torturer.

परिक्लृण *pari-kvaṇana*, *as, ā, am* (fr. rt. *kvaṇ* with *pari*), loud-sounding, loud.

परिक्लृण *pari-kshan* or *pari-kshan*, cl. 8. P. A. *-kshanoti*, *-kshanute*, *-kshanitum*, to wound, hurt, injure.

Pari-kshata, *as, ā, am*, wounded, hurt, injured, abraded, cut, scratched; killed.

Pari-kshati, *is*, f. wounding, injury, lesion.

परिक्षय *pari-kshaya*. See *pari-kshi* below.

परिक्षर *pari-kshar*, cl. 1. P. *-ksharati*, *-ksharitum*, to stream or flow round, flow or stream towards.

परिक्षल *pari-kshal*, cl. 10. P. *-kshālayati*, *-yitum*, to wash out, rinse, wash off.

Pari-kshāṇa, *am*, n. water for washing.

परिक्षव *pari-kshava*, *as*, m. (fr. rt. *kshu* with *pari*), Ved. (ill-omened) sneezing.

परिक्षा *pari-kshā*, f. (fr. rt. *kshai* with *pari*), clay, mud, dirt.

Pari-kshāna, *am*, n., Ved. that which is charred or burnt to a cinder.

परिक्षाम *pari-kshāma*, *as, ā, am* (said to be fr. rt. *kshai* with *pari*), excessively emaciated or wasted away, dried up, fallen away.

परिक्षि *pari-kshi* (see rt. 4. *kshi*), cl. 5. 9. P. *-kshinoti*, *-kshināti*, *-kshetum*, to destroy, put an end to: Pass. *-kshiyate*, to waste away, decay, become exhausted; to be brought low; to become poor.

Pari-kshaya, *as*, m. disappearing, ceasing, failure, ruin; dissolution, decay, waste, destruction.

Pari-kshina, *as, ā, am*, vanished, disappeared; quite decayed, wasted, emaciated, worn away; exhausted; brought low; entirely ruined; diminished, decreased; lost, destroyed; (in law) insolvent.

परिक्षित *pari-kshit* or *pari-kshit* (see rt. 2. *kshi*), Ved. spreading round or about, extending; ('living about or among mankind'), an epithet of Agni; (*au*), du. an epithet of heaven and earth; (*t*), m., N. of an ancient king, a son of Abhi-manyu and father of Janam-ejaya; of a son of Kuru and father of another Janam-ejaya; of a son of A-vikshit and brother of Janam-ejaya; of a king of A-yodhya.

परिक्षिप *pari-kship*, cl. 6. P. A. *-kshipati*, *-te*, *-kshiptum*, to throw over or beyond; to put on lay or wind round; to throw about, surround, encircle, embrace; to overlay; to fetter; to throw or put into.

Pari-kshiṭa, *as, ā, am*, thrown about, scattered, diffused; surrounded, encircled, intrenched; over-spread, overlaid; struck; left, abandoned.

Pari-kshepa, *as*, m. throwing about, moving to and fro; scattering, spreading, diffusion; surrounding, encircling, circumfluence; an encircling belt or boundary, that by which anything is surrounded; being surrounded; abandoning, leaving.

Pari-kshepaka, *as, ā, am*, who or what scatters or disperses or surrounds.

Pari-kshopin, *i, inī, ī*, who or what throws about, scatters, or distributes, &c.

परिक्षीव *pari-kshiva*, *as, ā, am*, drunk, quite intoxicated.

परिक्षय *pari-khaya*, Nom. P. *-khaṇ-* *dayati*, *-yitum*, to make small, humiliate, conquer.

परिक्षन् *pari-khan*, cl. 1. P. A. *-khanati*, *-te*, *-khanitum*, to dig round, dig up.

Pari-khā, f. a moat, ditch, trench or fosse round a town or fort; N. of a village in the North country. — **Parikhā-sthita**, *as, ā, am*, secure, impregnable.

Pari-khāta, *as, ā, am*, dug round; (*as*), m. a furrow, rut.

परिक्षिद् *pari-khid*, cl. 4. P. *-khiḍyati*, *-khetum*, to be depressed, to feel uneasy or disturbed, to be afflicted: Caus. *-khiḍayati*, *-yitum*, to trouble, afflict, injure, destroy.

Pari-khinna, *as, ā, am*, depressed, afflicted, exhausted.

Pari-kheda, *as*, m. lassitude, fatigue, sleepiness, exhaustion, being worn out.

परिक्ष्या *pari-khyā*, cl. 2. P. (in the non-conjugational tenses also A.) *-khyāti*, *-khyātum*, to look round or about, look at, perceive (Ved.); to observe, regard, consider; to overlook, disregard (Ved.).

Pari-khyāta, *as, ā, am*, regarded as; called, named; celebrated, famous.

Pari-khyāti, *is*, f. reputation, fame, celebrity.

परिगण *pari-gaṇa*, *as* or *am*, m. or n. (?), a house.

परिगणय *pari-gaṇaya*, Nom. P. *-gaṇayati*, *-yitum*, to count over, reckon up completely, enumerate one by one; to calculate, reckon, consider, reflect.

Pari-gaṇana, *am*, n. or *pari-gaṇanā*, f. complete or accurate enumeration, accurate calculation or statement.

Pari-gaṇaniya, *as, ā, am*, to be enumerated completely, to be stated accurately.

Pari-gaṇita, *as, ā, am*, enumerated, calculated, reckoned; *a-parigaṇita*, *as, ā, am*, not counted, innumerable; *a-parigaṇita-tea*, *am*, n. the state of not being enumerated, innumerableness.

Pari-gaṇya, *as, ā, am*, calculable, to be calculated or enumerated, to be stated with accuracy.

परिगम *pari-gam*, cl. 1. P. *-gacchati*, *-gantum*, to go round, walk or step round; to wander over; to encircle, surround, embrace, inclose; to spread on all sides, extend everywhere, extend towards; to go away, depart, die; to come to or attain any state or condition (e.g. *śāntim pari-gam*, to become appeased): Caus. *-gamayati*, *-yitum*, to cause to go round, to pass or spend (time).

Pari-ga, *as, ā, am*, going round, surrounding.

Pari-gata, *as, ā, am*, gone round, encircled, surrounded, encompassed; diffused, spread; overwhelmed, distressed, overcome; filled, possessed of, affected by, afflicted with; known, understood; obtained, gained; performed; forgotten; obstructed.

Pari-gama, *as*, m. or *pari-gamana*, *am*, n. going round, surrounding; spreading, extending; knowing, ascertaining; obtaining.

Pari-gamita, *as, ā, am*, brought, conducted, driven.

परिगर्ज *pari-garj*, cl. 1. P. *-garjati*, *-garjitum*, to roar, cry.

परिगर्वित *pari-garvita*, *as, ā, am*, very proud.

परिगर्ह *pari-garh*, cl. 1. P. A., cl. 10. P. *-garhati*, *-te*, *-garhayati*, *-garhitum*, *-garhayitum*, to blame greatly, censure, despise, abuse.

Pari-garhaṇa, *am*, n. excessive blame, censure.

परिगल *pari-gal*, cl. 1. P. *-galati*, *-galitum*, to fall down or drop on all sides; to sink down.

Pari-galita, *as, ā, am*, tumbled down; sunk; flowing, fluid; melted.

परिगा *pari-gā*, cl. 2. 3. P. *-gātī*, *-jigāti*, *-gātum*, to go round, go round in a circle; to spread everywhere or in all directions, permeate, pervade, overspread; to come near, approach, reach, come upon; to go out of the way; to disregard; to investigate, ascertain, obtain knowledge of.

परिगुणय *pari-guṇaya*, Nom. P. *-guṇayati*, *-yitum*, to repeat, reiterate.

परिगुप *pari-gup*, cl. 1. P. *-gopayati*, *-gopatum*, to protect: Desid. A. *-jugupsate*, to beware of, be on one's guard against (with abl.).

परिगे pari-gai, cl. 1. P. -gāyati, -gātum, to go about or walk round singing, to sing or celebrate everywhere, proclaim to all the world.

Parigiti, īs, f. a kind of metre.

परिग्रह pari-grah (Ved. *pari-grabh*), cl. 9. P. A. -grihāti, -nīte (Ved. -grihūti, -nīte), -grahītum, to take hold of, lay hold of on both sides; embrace, surround, encircle, enfold, envelop; fence round, hedge round; to wrap round, put round; to put on (as a dress or ornament), to dress; to seize, clutch, hold, grasp, catch, take or carry along with one; to support; to take possession of, master, overpower, overture; to take (in war); to accept, receive; to conceive, comprehend; to take (food); to take upon one's self, undertake, undergo; to receive (hospitably or kindly); to take (a wife), marry; to take (by the hand), assist; to have regard to, conform to, follow, adopt; to surpass, excel; (in Ved. gram.) to enclose (iti) between a word twice repeated, (see under *pari-graha*).

Parigrihita, as, ā, am, taken hold of on both sides, grasped, clutched; embraced, surrounded; taken, accepted; admitted, consented to, assented to; followed, obeyed; opposed, checked.

Parigrihiti, īs, f. Ved. grasping, comprehension; summing up.

Parigrihītri, incorrect form for *pari-grahītri*.

1. **pari-grihya**, as, ā, am, to be taken or accepted, to be regarded, &c.; (ā), f. a woman.

2. **pari-grihya**, ind. having taken or seized; in company with, together with, along with, along; considering, regarding. — **Parigrihya-vat**, ān, atī, at, Ved. containing the word *pari-grihya*.

Parigraha, as, m. laying hold of, seizing, grasping; surrounding, encircling; embracing, spanning; enclosing, fencing round (the Vēdi or sacrificial altar by means of three lines or furrows); wrapping round, putting on (a dress &c.); assuming (a form or shape); comprehension; taking together, summing up, sum, totality; taking, accepting, receiving, acceptance [cf. *a-parigraha*]; anything received, a present; assenting to, assent; taking possession of, attaining, obtaining; possession, property (e.g. *artha-p*), possession of wealth; *prāṇa-p*, possession of vital spirit or life; *parigrahaṃ pari-tyajya*, having given up all one's property); choosing, selecting; claiming, claim; admitting or receiving any one (into one's house), entertaining; an entertainer; taking the hand, assisting, assistance; taking a wife (lit. taking her by the hand), marrying, marriage; a wife; a husband; honouring, favouring; reverence, homage; grace, favour, patronage, (*vat-parigrahāt*, by thy favour); apprehending, understanding, comprehension, conception; undertaking, performing; subjugation, making subservient; dominion; chastising, punishing, punishment; connection, concern, relation; adherents, dependants, attendants, train, retinue, family, suite, the seraglio of a prince, household; a house, an abode; taking away, removing; an eclipse of the sun; root, origin; a curse, imprecation, oath; the rear or reserve of an army, (various reading for *prati-graha*); (in Ved. gram.) the double mention of a word both before and after *iti*; the form which precedes the word *iti*. — **Parigraha-tva**, am, n. state of a wife, condition of being a wife, marriage. — **Parigraha-dvitiya**, as, ā, am, accompanied by one's wife or family. — **Parigraha-maya**, as, ī, am, consisting of a family. — **Parigraha-vat**, ān, atī, at, possessed of wealth, having property.

Parigrahaka, as, ā, am, grasping, taking hold of; undertaking.

Parigrahaṇa, am, n. wrapping round, putting on.

Parigrahin, ī, īpi, ī, possessing, attached to worldly possessions or property.

Parigrahitri, tā, trī, trī, taking hold of; one who assists, an assister, assisting; one who receives (another into his house), an adoptive father; (tā), m. a husband.

Pari-grāha, as, m. the fencing round (of the Vēdi or sacrificial altar with three lines or furrows; if of the northern altar, called *uttara-parigrāha*; if of the eastern, *pūrva-parigrāha*).

Pari-grāhya, as, ā, am, to be treated kindly or hospitably, to be addressed with kind words.

परिलै pari-glai, cl. 1. P. (ep. also A.) -glāyati (-te), -glātum, to be wearied out, be exhausted; to feel repugnance to or aversion from (with dat.).

Pari-glāna, as, ā, am, wearied out, languid, exhausted; averse from.

परिष pari-gha, as, m. (fr. rt. *han* with *pari*), an iron beam or bar used for locking or shutting a gate [cf. *argala*]; a bar, obstacle, hindrance (figuratively); an iron bludgeon or stick studded with iron, an iron club; a child which assumes a peculiar cross-position in birth; a line of clouds crossing the sun at sun-rise or sun-set; the gate of a palace, of a town, of a house; (in astron.) N. of the nineteenth Yoga; killing, striking, destroying, a blow; a pitcher, water-jar; a glass pitcher; N. of one of Skandala attendants; N. of a Cāṇḍāla; of a certain virtuous man; (*au*), m. du. two birds flying one on each side of a traveller (regarded as an omen). — **Parigha-prāṇsu-bāhu**, us, m. one whose arm is as long as an iron beam. — **Parigha-bāhu**, us, m. one whose brawny arm resembles a knotty club. — **Parighopama** (°gha-up°), as, ā, am, resembling an iron club.

Pari-ghāta, as, m. killing, striking; removing out of the way, getting rid of; a club, an iron bludgeon.

Pari-ghātana, am, n. striking, hurting, killing; a club or bludgeon armed with iron.

Pari-ghātin, ī, īpi, ī, destroying, annihilating; setting at naught; transgressing (e.g. in *nripājñā-parighātin*, transgressing the commands of a king).

परिघट pari-ghaṭ, Caus. P. -ghaṭayati, -yitum, to strike, sound; to cause to vibrate (as the strings of a musical instrument).

परिघट्ट pari-ghaṭṭ, cl. 10. P. -ghaṭṭayati, -yitum, to stir round or about; to press or touch on all sides; to rub; to stir up; to open.

Pari-ghaṭṭana, am, n. stirring round, stirring up.

Pari-ghaṭṭita, as, ā, am, stirred about, touched or rubbed repeatedly.

परिघर्षर परि-gharḥara (ṛ), a low murmuring sound.

परिघर्म्य परि-gharmya, as, m. a vessel for preparing the hot sacrificial beverage.

परिघात परि-ghāta. See under *pari-gha*.

परिघूर्ण परि-ghūrṇ, cl. 1. P. A. -ghūrṇati, -te, -ghūrṇitum, to whirl about, shake to and fro, flutter, tremble.

परिघृष्य परि-ghrīsh, cl. 1. P. -gharshati, -gharshitum, to rub or pound to pieces.

Pari-ghrīshika, as, ā, am, (perhaps) one who eats only what is pounded (ṛ).

परिघोष परि-ghoṣha, as, m. (fr. rt. *ghush* with *pari*), sound, noise; thunder; improper speech.

परिग्रहि परि-ghrā, cl. 1. A. -jighrate, -ghrātum, to kiss passionately, cover with kisses.

Pari-jighramāṇa, as, ā, am (Mahā-bh. Strī-p. 616), kissing passionately.

परिचक्र परि-ṭakra, as, m., N. of a section of the Dvā-viṣṭy-avadānaka; (ā), f., N. of a town.

परिचक्ष परि-ṭakṣh, cl. 2. A. -ṭakṣhṭe (see rt. *ṭakṣh*), to overlook, pass over, despise; to reject; to declare (guilty), report, proclaim; to speak of, mention, relate; to admit, own, acknow-

ledge; to call, name; to address (with acc.); to answer.

Pari-ṭakṣha, f., Ved. rejection, disapproval, disapprobation.

Pari-ṭakṣhya, as, ā, am, Ved. to be despised or disapproved.

परिचतुर्दश परि-ṭaturdaśa, as, m. or *pari-ṭaturdaśan*, a, m. f. n. pl. fully fourteen.

परिचपल परि-ṭapala, as, ā, am, always moving about, very volatile.

परिचर परि-ṭar, cl. 1. P. (ep. also A.) -ṭarati (-te), -ṭaritum (ep. -ṭartum), to move or walk about, roam about, go round (with acc.); to attend upon, attend to, wait upon, serve, honour (with acc.): Caus. R. -ṭarayati, -yitum, to surround; A. -ṭarayate, to beset; to be served or waited upon.

Pari-ṭara, as, ā, am, roaming about; moving, flowing; movable (as certain verses which may be put at the beginning, middle, or end of a hymn); an attendant, companion, servant, assistant; a guard, patrol, city watchman, body-guard; a commander-in-chief (?); attendance, homage, service.

Pari-ṭarāṇa, as, m. an assistant, a servant; (am), n. going about; serving, attending upon, attention to.

Pari-ṭarāṇiya, as, ā, am, to be served or attended on; belonging to attendance, &c.

Pari-ṭarāvya, as, ā, am, to be attended on or served or worshipped.

Pari-ṭarīri, tā, trī, trī, one who serves or attends upon, an attendant, servant.

Pari-ṭarya, as, ā, am, to be attended upon or served or honoured; (ā), f. waiting upon, attendance, service, dependance; devotion, veneration, adoration, worship. — **Paridāryā-vat**, ān, atī, at, attended upon, waited upon, honoured, respected.

Pari-ṭāra, as, m. attendance, service, homage; a place for walking; an attendant, assistant, a servant.

Pari-ṭāraka, as, īkā, am, attending; (as), m. an assistant, a servant, attendant, guard; (īkā), f. a female attendant, waiting-maid.

Pari-ṭārāṇa, am, n. attending upon, attendance, serving.

Pari-ṭārīka, as, m. an attendant, assistant, a servant; (ās), m. pl. fried grain; (īkā), f. a female attendant or servant, a waiting-maid.

Pari-ṭārin, ī, īpi, ī, going about in all directions, moving about, movable; attending on, serving, paying homage to; (ī), m. an attendant, a servant.

Pari-ṭārya, as, ā, am, to be served or obeyed, to be worshipped.

परिचर्तन परि-ṭartana. See *pari-ṭrit*, p. 541, col. 1.

परिचर्मस्य परि-ṭarmanya, am, n. (fr. *pari-ṭarman*), a strip of leather.

परिचल परि-ṭal, cl. 1. P. -ṭalati, -ṭalitum, to move, stir: Caus. -ṭalayati, -yitum, to cause to move round, turn round.

परिचि 1. **pari-ṭi**, cl. 5. P. A. -ṭinoti, -nute, -ṭetum, to pile up, heap up, accumulate; to collect; to augment, increase; to gather in, acquire, obtain; to fill with: Pass. -ṭiyate, to be increased or augmented, to grow.

2. **pari-ṭāya**, as, m. (for 2. see under 2. *pari-ṭi*, p. 541, col. 1), heaping up, accumulation. — 1. **pari-ṭāya-vat**, ān, atī, at, accumulated, collected; complete, finished.

3. **pari-ṭāyanīya**, as, ā, am, to be collected or accumulated.

Pari-ṭāyṇa, as, m., scil. *agni*, a sacrificial fire arranged in a circle; raising the rent or revenue of land (ṛ).

Pari-ṭit, t, t, t, Ved. piling up or arranging all around.

4. **pari-ṭita**, as, ā, am, heaped, accumulated, filled with.

1. *pari-çetavya*, as, ā, am, to be collected together or accumulated.

1. *pari-çeya*, as, ā, am, to be collected all round or from every side.

परिचि 2. pari-çi, cl. 3. P. -*çiketi*, -*çetum*, Ved. to examine, investigate, search; to familiarize one's self with, accustom one's self to, exercise one's self in, practise; to become acquainted with: Caus. A. -*çāyayate*, -*yitum*, to search, seek for.

2. *pari-çaya*, as, m. (for 1. see under 1. *pari-çi*, p. 540, col. 3), acquaintance, familiarity, familiar intercourse, conversancy, intimacy; knowledge; recognition; meeting with a friend; trial, practice, repetition, frequent repetition. = *Paricaya-vat*, ān, āti, at, intimately acquainted, accurately known.

2. *pari-çayanīya*, as, ā, am, to be known.

2. *pari-çita*, as, ā, am, known, acquainted or familiar with. = *Paricita-bhū*, ūs, ūs, u, having (its) place well known.

Pari-çiti, is, f. acquaintance, familiarity.

2. *pari-çetavya*, as, ā, am, to be known, fit or proper to be known.

2. *pari-çeya*, as, ā, am, to be known; to be investigated or searched.

परिचिन्त *pari-çint*, cl. 10. P. -*çintayati*, -*yitum*, to think about, meditate on, reflect, consider well; to call to mind, recollect, remember; to think out, invent, devise.

Pari-çintaka, as, ā, am, reflecting about, meditating on (with gen.).

परिचिह्नय *pari-çihnaya*, Nom. P. -*çihnaya*, -*yitum*, to mark, sign, subscribe.

Pari-çihnita, as, ā, am, marked, subscribed.

परिचुद् *pari-çud*, Caus. P. -*çodayati*, -*yitum*, to set in motion, wield, brandish; to drive, impel, urge, incite; to promote, further; to exhort.

Pari-çodita, as, ā, am, wielded, brandished; impelled, incited.

परिचुम्ब *pari-çumb*, cl. 1. P. -*çumbati*, -*çumbitum*, to kiss heartily or passionately, cover with kisses.

Pari-çumbana, am, n. the act of kissing heartily or passionately.

परिचृत् *pari-çrit*, cl. 6. P. -*çritati*, -*çar*, -*çritum*, to wind round; to tie or fasten together.

Pari-çartana, am, n., Ved. the part of a horse's harness from the girth to the breast and the tail.

परिच्छद् 1. *pari-çhad* (*pari-çhad*), cl. 10. P. -*çhādāyati*, -*yitum*, to envelop, wrap round, cover, cover up, clothe; to conceal, disguise; to surround with.

2. *pari-çhad*, t, f. retinue, train, attendants; paraphernalia; (at the end of a comp.) surrounded by, provided with (see *senā-p*°).

Pari-çhada, as, m. a cover, covering, garment, dress, clothes; surroundings, domestic utensils or implements, goods and chattels, personal property, furniture; court, retinue, train, attendants, family, dependants; necessities for travelling; paraphernalia, baggage; (at the end of a comp.) furnished or provided with (e.g. *anna-pāna-pari-çhada*, provided with food and drink); adorned with.

Pari-çhanda, as, m. retinue, train, suite, attendants.

Pari-çhanna, as, ā, am, invested, enveloped, covered, covered over, clothed, clad; overlaid; concealed, disguised; surrounded with (a retinue &c.).

परिच्छिद् *pari-çhid* (*pari-çhid*), cl. 7. P. A. -*çhinatti*, -*çhintte*, -*çhettum*, to cut on both sides, clip round, cut through, cut off, cut to pieces; to wound, mutilate; to separate, divide, part; to limit on all sides, define or fix accurately, define, discriminate, decide, determine; to form a just estimate of, weigh duly, assure one's self; to avert, obviate.

Pari-çhitti, is, f. accurate definition, limiting, limit, measure; partition, separation.

Pari-çhidya, ind. having cut off; having fixed or defined; having decided.

Pari-çhinna, as, ā, am, cut off, divided, detached; reaped; confined, limited, small; obviated, remedied.

Pari-çheda, as, m. cutting, severing, parting, division, separation, discrimination (of false from true), accurate distinction or definition; distinguishing between the good and the bad, the right and the wrong, the expedient and inexpedient; discernment, discretion; exact discrimination, determination, decision; judgment, limit, boundary, moderation; the division of a book, a section or chapter; a segment; obviating, remedying. = *Pari-çheda-kara*, as, m., N. of a Sam-adhi.

Pari-çhedaka, as, ā, am, separating, defining, determining; (am), n. limitation, limit, measure.

Pari-çhedana, am, n. dividing, division; discriminating; the division of a book; joyful laughter (?).

Pari-çhedya, as, ā, am, to be accurately defined or limited, definable; to be estimated; to be weighed, to be measured.

परिष्यु *pari-çyu*, cl. 1. A. -*çyavate*, -*çyotum*, to fly off from (as arrows from a bow); to depart or deviate from, to swerve from or transgress (with abl.); to be displaced or ejected from (with abl.); to be removed from, deprived of, lose, forfeit; to be released or freed from, to escape; to descend or come down; to stream round.

Pari-çyuta, as, ā, am, fallen from, swerved from; deprived of, lost; ruined; streaming with, surrounded by streams (as of blood).

Pari-çyuti, is, f. falling down.

परिजन *pari-jana*, as, m. a surrounding company of people, attendants, servants, followers, family; suite, train, court, retinue (especially of females); a single servant.

परिजन्मन् *pari-janman*, ā, m. the moon; fire; [cf. *pari-jman*.]

परिजप *pari-jap*, cl. 1. P. -*japati*, -*japitum*, to whisper to, to whisper or mutter (prayers) in a low voice, talk about.

Pari-japita, as, ā, am, muttered, whispered, prayed over in a low voice.

परिजल्प *pari-jalp*, cl. 1. P. -*jalpiti*, -*jalp*, -*japitum*, to chatter; prate about, talk about, speak of (with acc.).

Pari-jalpita, am, n. the covert reproaches of a mistress neglected or ill used by her lover.

परिजा *pari-jā*, f. (fr. rt. *jan* with *pari*), Ved. place of origin, source.

परिजाड्य *pari-jādyā*, ās, ā, am, (perhaps) completely rigid or motionless.

परिजातक *pari-jātaka*, am, n., N. of a work on domestic rites.

परिजि *pari-ji*, cl. 1. P. A. -*jayati*, -*te*, -*jetum*, to conquer, overpower.

Pari-jayya, as, ā, am, to be conquered, to be mastered.

परिजृ *pari-jrī*, cl. 4. P. A. -*jiryati*, -*te*, -*jaritum*, -*jaritum*, to become worn out or old, to wear out; to become withered, to fade; to be digested.

Pari-jirna, as, ā, am, worn out, old; withered.

परिज्ञा 1. *pari-jñā*, cl. 9. P. A. -*jñāti*, -*jñā*, -*jñātum*, to notice, observe, perceive, recognise; to learn, become acquainted with, ascertain, make sure of, know thoroughly, know exactly or accurately, comprehend.

Pari-jñapti, is, f. conversation, discourse; recognition.

2. *pari-jñā*, f. knowledge, accurate ascertainment.

Pari-jñāta, as, ā, am, thoroughly known, ascertained, learnt.

Pari-jñātri, tā, trī, trī, one who knows or perceives, an observer, knower; wise, intelligent.

Pari-jñāna, am, n. perception, thorough knowledge, learning, complete acquaintance, ascertainment, experience, discrimination.

Pari-jñāya, ind. having fully known or ascertained, having become aware of.

Pari-jñeya, as, ā, am, to be recognised or ascertained; comprehensible; (a-*pari-jñeya*, incomprehensible.)

परिजन्त *pari-jman*, ā, ā, a (probably fr. rt. *gam* with *pari*), Ved. running or walking or driving round (said of the sun, of the chariot of the *Asvins*, and of the *Asvins* themselves, but according to the commentator applied to the wind); (ā), m. the moon; fire; (an), ind. (Ved. loc. used as adv.), on all sides, round about, everywhere.

परिजि *pari-jri*, is, is, i, Ved. running round, hastening about, spreading everywhere.

परिजन्त *pari-jman*, ā, m. the moon; a sacrificer; a servant; fire; [? cf. *pari-jman*.]

परिडी *pari-ḍi*, cl. 1. A. -*ḍayate*, -*ḍiyate*, -*ḍayitum*, to fly round.

Pari-ḍina or *pari-ḍinaka*, am, n. the flight of a bird in circles, flying round.

परिणम् *pari-ñam*, cl. 1. P. A. -*ñamati*, -*te*, -*ñantum*, to stoop (as an elephant about to strike), bend down, bend aside; to change into, be transformed into (with inst.); to become ripe or mature, ripen; to be digested; to become old, grow old; to set (as the sun); to elapse (as time): Caus. -*ñamaya*, -*ñamayati*, to make ripe, ripen, mature; to bring to an end, pass (as the night); to bend one's self down, stoop, bend to one side: Pass. of Caus. -*ñamyate*, to become ripe, ripen.

Pari-ñāta, as, ā, am, bent down, bowed down, curved, deflected; stooping; changed or transformed into (with inst.); ripened, ripe, mature; digested; full grown, advanced in age, perfected; set (as the sun); elapsed; (as), m. an elephant stooping to strike with his tusks or that gives a side blow with the tusks; (am), n. capital, wealth accumulated for the sake of profit (?). = *Pari-ñāta-sarad*, t, f. the latter part of the autumn.

Pari-ñāti, is, f. bending down, bowing; change, alteration, transformation, transmutation; the becoming ripe, ripening, ripeness, maturity; consequence, result, issue, effect; end, close, the last stage or conclusion of anything; fulfilment.

Pari-ñamana, am, n. change, transformation, changing into (with inst.).

Pari-ñamayitri, tā, trī, trī, causing to bend or bow, bending; causing to ripen, bringing to maturity.

Pari-ñāma, as, m. change, alteration, transformation; alteration of food, digestion; result, consequence, issue, effect, event; end, close, termination, last stage or state, conclusion [cf. *dush-p*°]; advance in age, growing old; lapse (of time); a particular figure of speech by which the properties of any object are transferred to that with which it is compared; (e), ind. finally, lastly, in the end, afterwards; at the close of life. = *Pari-ñāma-darśin*, i, inī, i, looking forward to the issue or consequences (of any act or event), prepared for a change, provident; prudent. = *Pari-ñāma-driṣṭi*, is, f. foresight, providence. = *Pari-ñāma-nirodha*, as, m. obstruction (of felicity caused) by human vicissitude, as birth, growth, death, &c. = *Pari-ñāma-pathya*, as, ā, am, suited to a future state or condition. = *Pari-ñāma-sūla*, as, m. pain resulting from the changes of the food in indigestion, violent and painful indigestion, flatulence with pain, colic.

Pari-ñāmaka, as, ā, am, effecting a change, causing vicissitudes (as time).

Pari-ñāmika, as, ā, am, resulting from change, produced by alteration.

Pari-ñāmin, i, inī, i, changing, altering, subject

to transformation, changeable. — *Pariṇāmi-tva*, *am*, n. liability to change, mutability.

Pari-ninansu, *us*, *us*, *u*, about to stoop, about to make a side thrust (with the tusks, as an elephant).

परिणह *pari-nah*, cl. 4. P. A. -*nahyati*, -*te*, -*naddhum*, to bind round, tie round, gird, wrap round; to encircle, span, embrace, surround.

Pari-naddha, *as*, *ā*, *am*, bound round, wrapped round; of great span or compass, broad, large.

Pari-nahana, *am*, n. binding round, girding on, wrapping round.

Pari-nāha, *as*, *m*, compass, circumference, extent, width, breadth, circumference of a circle, periphery; (sometimes spelt *pari-nāha*, q. v.) — *Parināhavat*, *ān*, *atī*, *at*, having a wide compass or circumference, round, large, big.

Pari-nāhin, *i*, *ini*, *i*, having a wide compass or circumference, big, large; (at the end of a comp.) having the circumference of (e.g. *mattebha-kumbha-p*, q. v.).

Pari-nah, *t*, *f*, Ved. encompassing, pervading, spreading over; a trunk or chest on a carriage; N. of a place on the Saras-vatī.

Pari-nāha, *as*, *m*, = *pari-nāha* above; a piece of common land encircling a village or city; an epithet of Siva.

परिणिसक *pari-nisaka*, *as*, *ā*, *am* (fr. rt. *nins* with *pari*), tasting, eating; kissing; an eater (= *bhakshayitri*).

Parinisa, *f*, tasting, eating; kissing.

परिणिधा *pari-ni-dhā*, cl. 3. P. A. -*dhātī*, -*dhatte*, -*dhātum*, Ved. to place or lay round.

परिणिंसु *pari-ninansu*. See above.

परिणिमा *pari-ni-mā* (rt. 2. or 4. *mā*?), cl. 3. A. -*mimite*, -*mātum*, see Scholiast on Pāṇ. VIII. 4. 17.

परिणिमे *pari-ni-me*, cl. 1. A. -*mayate*, -*mātum*, see Scholiast on Pāṇ. VIII. 4. 17.

परिणिर्मा *pari-nir-mā* (rt. 4. *mā*), cl. 2. P., 3. 4. A. -*māti*, -*mimite*, -*māyate*, -*mātum*, to mark off, to limit; to settle, determine.

परिणिष्ठा *pari-nishṭhā*, *f*, perfect skill or conversancy.

परिणिहन् *pari-ni-han*, cl. 2. P. -*hanti*, -*hantum*, to strike.

Pari-nighnat, *an*, *atī*, *at*, striking.

परिणी *pari-nī*, cl. 1. P. A. -*ṇayati*, -*te* (anom. perf. in epic poetry, *pariṇayām-āsa*), -*netum*, to lead about, to lead or conduct round, bear or carry round; (especially) to lead a bride and bridegroom or a bride round the sacrificial fire (with two acc.); to marry, (said of a bridegroom); to lead forward; to trace out, discover, investigate; Caus. -*ṇāyayati*, -*ṇiyum*, to pass or spend (time).

Pari-nāya, *as*, *m*, leading round, (especially) leading the bride round the sacred fire, marriage, (*nava-pariṇayā*, a newly married woman.)

Pari-nāyana, *am*, n. the act of leading round, (especially) leading round the sacred fire; marrying, marriage.

Pari-nāya, *as*, *m*, leading round; moving a piece at chess, draughts, &c.; a move (at chess).

Pari-nāyaka, *as*, *m*, a leader, guide, (*a-pari-nāyaka*, being without a guide); a husband.

Pari-nāta, *as*, *ā*, *am*, led round; married; (in Mahā-bh. Vana-p. 13739, probably) completed, finished, executed.

Pari-netri, *tā*, *m*, 'one who leads round,' a husband.

Pari-nēya, *as*, *ā*, *am*, to be led round; (*ā*), *f*, to be led round the fire (as a bride), to be married.

परितकन *pari-takana*, *am*, n. (fr. rt. *tak* with *pari*), running round or about.

Pari-takmya, *as*, *ā*, *am*, Ved. causing anxiety or uneasiness, insecure, unsafe, perilous, dangerous; (*ā*), *f*, error; night, darkness.

परितड *pari-taḍ*, cl. 10. P. -*tādayati*, -*ṇitum*, to touch, strike against, strike.

परितन् *pari-tan* (see rt. 3. *tan*), cl. 5. P. A. -*tanoti*, -*tanute*, -*tanitum*, Ved. to stretch round, clasp round, embrace, surround.

Pari-tatnu, *us*, *us*, *u*, Ved. stretching round, embracing, clasping round, surrounding.

Pari-tat, *t*, *t*, *t*, spread all around, extended in every direction.

परितप *pari-tap*, cl. 1. P. -*tapati*, -*taptum*, to burn or scorch all round, burn excessively, set on fire, kindle; to feel or suffer pain; to mortify the body, undergo penance, practise austerities: Pass. -*tapyate* (rarely -*tapyati*), to feel or suffer pain; to undergo penance, mortify the flesh: Caus. -*tāpayaṭi*, -*ṇitum*, to scorch; to cause great pain, torment, torture.

Pari-tapta, *as*, *ā*, *am*, surrounded with heat, heated, scorched, burnt; tormented.

Pari-tapti, *is*, *f*, great pain or sorrow, anguish, torture.

Pari-tāpa, *as*, *m*, glow, heat, scorching heat; pain, anguish, grief, sorrow, affliction; fear, trembling; N. of a particular hell.

Pari-tāptin, *i*, *ini*, *i*, burning hot, very hot; causing much pain or sorrow, causing anguish, torturing, tormenting.

परितम् *pari-tam*, cl. 4. P. -*tāmyati*, -*tamitum*, to gasp for breath, to be oppressed.

परितर्क *pari-tark*, cl. 10. P. (ep. also A.) -*tarkayati*, -*te*, -*ṇitum*, to think about, reflect about, ponder upon; to reflect, consider; to examine (judicially).

Pari-tarkaṇa, *am*, n. consideration, reflection; pondering upon (with gen.).

Pari-tarkita, *as*, *ā*, *am*, thought about; examined; (*a-paritarkita*, not examined, unexpected.)

परितर्ज *pari-tarj*, cl. 1. P. (ep. also A.) -*tarjati*, -*te*, &c., to threaten, menace.

परितस *pari-tas*, ind. (fr. *pari*), around, round about, all around, on all sides, on every side, to all sides, everywhere, in every direction, from all parts; round (as a prep. with acc. or gen.).

परिताप *pari-tāpa*. See *pari-tap* above.

परितारणीय *pari-tāraṇīya*, *as*, *ā*, *am* (fr. rt. *trī* with *pari*), to be delivered or liberated, to be saved or redeemed.

परितिक *pari-tikta*, *as*, *ā*, *am*, extremely bitter; (*as*, *am*), *m*, or *n*. (?), Melia *Asedarach*.

परितुद *pari-tud*, cl. 6. P. A. -*tudati*, -*te*, -*lotum*, to trample down, stamp upon, pound.

परितुष *pari-tush*, cl. 4. P. (ep. also A.) -*tushyati*, -*te*, -*toshṭum*, to be quite satisfied with (with gen. or loc.); to feel complete satisfaction, be much pleased, be very glad: Caus. -*toshayati*, -*ṇitum*, to satisfy completely, to please much or gratify; to appease; to flatter.

Pari-tushṭa, *as*, *ā*, *am*, completely satisfied, much pleased, delighted, very glad. — *Paritushṭātman* ('*ta-āt*'), *ā*, *ā*, *a*, contented in mind.

Pari-tushṭi, *is*, *f*, complete satisfaction, contentment, delight.

Pari-tosha (rarely *pari-tosha*), *as*, *m*, complete satisfaction, gratification, contentment, pleasure, delight, glee; delight in (with loc. or gen., e.g. *guninī paritoshah*, delight in a virtuous person). — *Paritoshavāt*, *ān*, *atī*, *at*, satisfied, contented, glad.

Pari-toshapa, *as*, *ā*, *am*, satisfying, gratifying, who or what satisfies or makes content; (*am*), *n*, satisfying, satisfaction, gratification.

Pari-toshayitri, *tā*, *trī*, *trī*, one who satisfies

completely, who or what gratifies, pleasing or making very glad.

Pari-toshin, *i*, *ini*, *i*, completely satisfied, contented.

परितृद् *pari-trīd*, cl. 7. P. A. -*trīnatti*, -*trintte*, -*tarditum*, Ved. to pierce through, pierce (with a spear), thrust through.

परितृप् *pari-trip*, cl. 4. P. (ep. also A.) -*tripyati*, -*te*, -*tarpitum*, -*tarptum*, -*traptum*, to be completely satisfied or contented: Caus. -*tarpa-yati*, -*ṇitum*, to satiate or satisfy completely, sate; to relish; to refresh.

Pari-tarpana, *as*, *ā*, *am*, satisfying, sating, contenting; (*am*), *n*, the act of satisfying, gratification.

Pari-tarptā, *as*, *ā*, *am*, satisfied completely, sated; refreshed.

परित्यज *pari-tyaj*, cl. 1. P. -*tyajati*, -*tyaktum*, to abandon, forsake, desert, leave, discard, dismiss, repudiate, disown, reject; to quit (a place); to give up, give away, surrender, abdicate, renounce, resign; (with *deham*) to forsake the body, die; (with *prāṇān*) to resign the breath, give up the ghost; (with *nāvam*) to disembark; to shake off (as sleep); to leave over, leave a remainder; to leave a space or interval; to let go; to leave out; to put aside, neglect, disregard: Pass. -*tyajyate*, to be deprived of, bereft of (with inst.); to lose: Caus. -*tyājayati*, -*ṇitum*, to deprive a person (acc.) of anything (acc.); to rob, take away anything from any one (with two acc.).

Pari-tyakta, *as*, *ā*, *am*, left, quitted, deserted, abandoned; bereft of, deprived of, robbed of (with inst.); left, wanting; let go; let fly or discharged (as an arrow).

Pari-tyakti, *tā*, *trī*, *trī*, one who abandons or deserts, leaving, abandoning, a forsaker.

Pari-tyaj, *k*, *k*, *k*, forsaking, deserting, abandoning; giving up, resigning; a forsaker.

Pari-tyajana, *am*, *a*, the act of abandoning, giving away, distributing.

1. *pari-tyājya*, *as*, *ā*, *am*, to be abandoned or forsaken or deserted; to be given up or resigned.

2. *pari-tyājya*, ind. having abandoned, &c.; leaving a space, at a distance from (with acc.); with the exception of, excepting.

Pari-tyāga, *as*, *m*, abandoning, abandonment, leaving, quitting, desertion, repudiation, divorce, rejection; discarding, resigning, renouncing, renunciation, abdication, letting go, giving up, giving away, liberality; sacrificing, sacrifice; neglecting, neglect, omission; loss, privation; separation from. — *Pari-tyāga-sena*, *as*, *m*, N. of a prince.

Parityāgin, *i*, *ini*, *i*, abandoning, quitting, forsaking, resigning, renouncing.

Pari-tyājana, *am*, *n*, causing to abandon or give up.

Pari-tyājya, *as*, *ā*, *am*, to be abandoned or forsaken, to be left or deserted; to be given up or resigned, to be renounced; to be omitted.

परित्रस्त *pari-trasta*, *as*, *ā*, *am* (fr. rt. 2. *tras* with *pari*), terrified, frightened, afraid, much alarmed.

Pari-trāsa, *as*, *m*, terror, fright, fear.

परित्रै *pari-trai* (by some written *pari-trā*), cl. 1. A. -*trāyate*, -*trātum*, to rescue, save, protect, defend; *paritrāyātām* or *paritrāyadhvam*, help! to the rescue!

Pari-trāna, *am*, *n*, protecting, protection, preserving, rescuing, rescue, deliverance, preservation, defence, means of defence or protection; self-defence; abstaining from; the hair of the body (?).

Pari-trāta, *as*, *ā*, *am*, protected; rescued, saved, preserved.

Pari-trātavya, *as*, *ā*, *am*, to be rescued or preserved, to be protected or defended.

Pari-trātrī, *tā*, *trī*, *trī*, a protector, defender, rescuer.

परित्वर *pari-tvar*, cl. 1. A. -*tvarate*, -*tva-*
ritum, to hasten towards.

परिदंशित *pari-dāṣita*, as, ā, am, com-
pletely armed, covered with mail, armed cap-a-pie.

परिदर *pari-dara*. See col. 2.

परिदष्ट *pari-dashṭa*, as, ā, am, bitten to
pieces, bitten. — *Paridashṭa-dacchada*, as, ā, am,
biting the lips.

परिदह *pari-dah*, cl. 1. P. -*dahati*, -*dag-*
dhum, to burn round, scorch round, burn entirely,
consume by fire, to dry up: Pass. -*dahyate*, to be
burnt or wholly consumed, to burn.

Pari-dagḍha, as, ā, am, burnt, scorched.

Pari-dahana, am, n. burning, scorching.

Pari-dāha, as, m. burning, combustion; mental
anguish, pain, sorrow.

Pari-dāhin, ī, inī, ī, burning, scorching, hot.

परिदा 1. *pari-dā*, cl. 3. P. A. -*dadāti*,
-*datte*, -*dātum*, to give, give away entirely, sur-
render, deliver up; to intrust, deposit with (with
gen., dat., or loc. of the person); to present; to
lend: Caus. -*dāpayati*, -*yitum*, to cause to be
delivered or given up.

2. *pari-dā*, f, Ved. giving one's self up to the
favour or protection of another; surrender; devotion.
Pari-dāna, am, n. devotion; barter, exchange;
restitution of a deposit.

Pari-dāya, ind. having given up or surrendered.

Pari-dāyin, ī, m. a father (or another relation)
who marries his daughter or ward to a man whose
elder brother is not yet married.

1. *pari-tta*, as, ā, am (for *pari-datta*), given,
given up; entirely given away, delivered up. (For 2.
pari-tta see *pari-do*, col. 2.)

परिदा 3. *pari-dā*. See *pari-do*, col. 2.

परिदिव *pari-div* or *pari-dev* (see rts. 1.
div and *dev*), cl. 1. 10. P. -*devati*, -*devayati* (rarely
A. -*te*), -*yitum*, to wail, lament, cry; to bewail,
bemoan, weep for (with acc.).

Pari-deva, as, m. lamentation, wailing, crying.

Pari-devaka, as, ikā, am, lamenting, who or
what laments or complains.

Pari-devana, am, ā, n. f. lamentation, bewailing,
complaint.

Pari-devita, as, ā, am, lamented, bewailed;

plaintive, lamenting, miserable; (am), n. lamentation,
wailing, complaint.

Pari-devin, ī, inī, ī, lamenting, bewailing.

Pari-dyūna, as, ā, am, sorrowful, sad, miserable.

परिदिश *pari-diś*, cl. 3. 6. P. -*dideshṭi*,
-*diśati*, -*deshṭum*, to announce, make known; to
signify (the existence of anything).

Pari-diśṭa, as, ā, am, made known, known.

परिदिह *pari-dih*, cl. 2. P. A. -*degdhi*,
-*digdhe*, -*degdhum*, Ved. to coat or cover over,
smear over.

परिदीन *pari-dīna*, as, ā, am, excessively
dejected or downcast, much afflicted. — *Paridīna-*
sattva, as, ā, am, distressed in mind.

परिदुर्बल *pari-durbala*, as, ā, am, ex-
tremely weak or decrepit.

परिदृश *pari-drīś*, cl. 1. P. -*paśyati*, -*drash-*
ṭum, to look at, see, view, look upon, behold, regard,
perceive; to regard mentally, consider, investigate,
search, find out; to know; to frequent: Pass.
-*drīsyate*, to be observed or perceived; to appear,
become visible: Caus. -*darsayati*, -*yitum*, to show;
to set forth, expound, explain.

Pari-drashṭri, tū, trī, trī, a spectator, looker
on; perceiver.

परिदृ *pari-drī*, cl. 9. P. A. -*drīṇāti*, -*ṇite*,
&c., Ved. to rend or destroy on all sides: Pass.
-*diriyate*, to peel or drop off on all sides, to become

dropsical (the skin swelling and appearing ready to
drop off).

Pari-dara, as, m. a disease of the gums in which
the skin peels off and bleeds.

Pari-dirṇa, as, ā, am, rent on all sides.

परिदेव *pari-dev*. See *pari-div*, col. 1.

परिदो *pari-do* or 3. *pari-dā*, cl. 2. P. -*dāti*,
-*dātum*, to cut or clip round.

2. *pari-tta*, as, ā, am, clipped or cut round,
incomplete, limited, confined, &c.; see p. 552, col. 1.
(For 1. *pari-tta* see under 1. *pari-dā*, col. 1.)

परिद्यून *pari-dyūna*. See *pari-div*, col. 1.

परिद्रु *pari-dru*, cl. 1. P. -*dravati*, -*drotum*,
Ved. to run round.

परिद्रोष *pari-dvipa*, as, m., N. of one of
the sons of Garuḍa.

परिद्वेष *pari-dveshas*, ās, ās, as, Ved.
hating, completely hostile.

परिद्वेषण *pari-dharshaṇa*, am, n. (fr. rt.
dhṛtāh with *pari*), assault, attack, injury, abuse,
ill-treatment, rough usage.

परिधा *pari-dhā*, cl. 3. P. A. -*dadhāti*,
-*dhatte*, -*dhātum*, to lay or put round, place or set
round; to put round one's self, wrap round, put on,
put on (a garment), dress (without a following acc.);
to clothe; to surround, envelop, encompass; to
cast (the eyes) round, turn the glance upon; (Ved.)
to conclude or close (the recitation of a hymn):
Caus. -*dhāpayati*, -*yitum*, to cause to put or wrap
round, cause to put on, clothe with (with inst.);
clothe any one in (with two acc.): Desid. -*dhitsate*,
&c., to be about to put on, to wish to clothe one's
self.

Pari-dhāna or *pari-dhāna*, am, n. putting
round, laying round (Ved.); wrapping round; put-
ting on (a garment), dressing, clothing; that which
is put on, a garment, (especially) an under garment,
clothes, vesture, (*gagaṇa-paridhāna*, stark naked;
cf. *dhig-ambara*); closing or concluding (the recita-
tion of a hymn). — *Paridhāna-vaikāla*, am, n.
bark for clothing.

Paridhāniya, as, ā, am, Ved. forming the close
or conclusion; (ā), f., scil. *ṛic*, a concluding or final
verse; (am), n. an under garment.

Pari-dhāpana, am, n. causing to put on (a
garment).

Pari-dhāpaniya, as, ā, am, relating to investiture
or the causing any one to put on (a garment &c.).

Pari-dhāya, as, m. train, retinue, attendants;
the hinder parts, posteriors; a receptacle for water,
reservoir.

Pari-dhāyaka, as, m. a hedge, fence, enclosure.

Pari-dhī, īs, m. that by which anything is sur-
rounded or enclosed (said of the ocean as surrounding
the earth), a fence, hedge, wall; a misty halo or
circle round the sun or moon; a circle or disk of
light, a glory; the horizon; circumference, compass;
the circumference of a circle; the periphery of a
wheel; a circle surrounding the globe, a great
circle; epicycle; a frame of wood laid round a
sacrificial fire to keep it together, (commonly in
three pieces, called *madhyama*, *dakṣiṇa*, *uttara*);
a covering; the branch of the tree to which the
victim at a sacrifice is tied (?); N. of a man. — *Pa-*
ridhī-stha, as, ā, am, situated on the horizon;
(as), m. a number of sentinels posted in a circle;
a guard, body-guard; an aide-de-camp, an officer
attendant on a king or general. — *Paridhī-pati-*
kheṇava, as, m. an epithet of Śiva, (perhaps 'the
bird presiding over the horizon,' *paridhī* for *pa-*
ridhī!).

Pari-dheya, as, ā, am, to be put round, wear-
able; (am), n. an under garment (?).

Pari-hita, as, ā, am, stationed round; placed
round, invested, put on, clothed, covered.

परिधारण *pari-dhāraṇa*. See under *pari-*
dhṛi below.

परिधाव *pari-dhāv*, cl. 1. P. (rarely A.)
-*dhāvati*, -*te*, -*dhāvītum*, to flow or stream round,
to run round or about; go about; (*mṛigayām pari-*
dhāv, to go or move about hunting, to hunt);
to drive about; to stream through, run through;
to run or move round anything (with acc.); to run
towards or after, to pursue: Caus. -*dhāvayati*,
-*yitum*, to surround, encompass, encircle.

Pari-dhāvin, ī, inī, ī, running round; (ī), m.,
N. of the 46th (or 20th) of the 60 years' cycle
of Jupiter.

परिधीर *pari-dhira*, as, ā, am, very deep
(as a tone or sound).

परिधूपित *pari-dhūpita*, as, ā, am, richly
perfumed or scented.

परिधूसर *pari-dhūsara*, as, ā, am, quite grey.

परिधृ *pari-dhṛi*, cl. 10. P. -*dhārayati*,
-*yitum*, to carry about; to support, bear, suffer,
endure.

Pari-dhāraṇa, am, n. carrying about, supporting,
suffering, enduring.

Pari-dhārya, as, ā, am, to be preserved or
maintained.

परिध्वंस *pari-dhvans*, cl. 1. A. -*dhvansate*,
-*dhvansitum*, to fall to pieces, fall away, decay;
to be destroyed.

Pari-dhvaṇsa, as, m. distress, disaster, ruin,
trouble, toil; failing, failure; injury, destruction;
leaving one's caste, loss of caste, mixture of castes.

Pari-dhvaṇsin, ī, inī, ī, falling away, falling off;
destroying, ruining.

Pari-dhvasta, as, ā, am, destroyed, ruined;
covered.

परिनिन्दा *pari-nindā*, f. strong censure,
severe blame.

परिनिम *pari-nimna*, as, ā, am, much de-
pressed, deeply hollowed.

परिनिर्जि *pari-nir-ji*, cl. 1. P. A. -*jayati*,
-*te*, -*jetum*, to conquer, overpower thoroughly.

परिनिर्वपण *pari-nirvapaṇa*, am, n. (fr. rt.
vap with *pari-nis*), distributing, dispensing, giving.

Pari-nirvāpāṇa, f. (fr. the Desid.), desire of
giving, a disposition to distribute, liberality.

Pari-nirvāpāṇu, us, us, u, intending to give
much, desirous of giving.

परिनिर्वाण *pari-nirvāṇa*, as, ā, am, quite
extinguished, quite brought to an end; (am), n. the
final extinction of the individual; N. of a place
where Buddha disappeared.

परिनिर्वृति *pari-nirvṛiti*, is, f. final libera-
tion; complete emancipation of the soul from the
body and exemption from future transmigration.

परिनिश्चय *pari-niścaya*, as, m. fixed opinion
or resolution.

परिनिशद *pari-ni-shad*, cl. 1. 6. P. (Ved.
also A.) -*śhidati*, -*śhattum*, to sit round.

परिनिष्ठा *pari-niśṭhā* (fr. rt. *sthā* with *pari*
and *nī* or *nīś*, see *nī-śṭhā*), extreme limit, highest
point; complete accomplishment; complete know-
ledge or acquaintance, familiarity with anything.

Pari-niśṭhita, as, ā, am, completely skilled in
or acquainted with.

Pari-naishṭhika, as, ī, am, the highest, utmost,
most perfect.

परिन्यस *pari-ny-as*, cl. 4. P. -*asyati*, -*asi-*
tum, to stretch out, extend.

Pari-nyasta, as, ā, am, stretched out, extended.

Pari-nyāsa, as, m. completing the sense of a

passage; (in dramatic language) alluding to the development of the so-called seed or origin of the dramatic plot, [cf. *vijā*.]

परिपक्व *pari-pakva*, *as, ā, am* (fr. rt. 2. *pac* with *pari*), completely cooked or dressed; finally baked; completely burnt (as a brick); digested; quite ripe, mature; highly cultivated or educated, very knowing or shrewd; near death or decay, approaching the end, about to pass away, decaying. — *Parīpakva-tā*, *f.* the state of being completely cooked; digestion; full maturity, perfection; shrewdness.

Parī-pāka, *as, m.* being completely cooked or dressed; digestion; ripening, maturity, perfection; the fruit or consequence of an action, consequence; cleverness, shrewdness, experience.

Parī-pākin, *i, īnī, i*, ripening, bringing to maturity; cooking; digesting; (*īnī*), *f.* the plant *Ipomoea Turpethum*.

Parī-pācana, *as, ā, am*, or *parī-pācayitri*, *tā, trī, tri*, cooking, bringing to maturity.

परिपथ *pari-paṭh*, *cl. 1. P. -paṭhati, -paṭhitum*, to enumerate completely, detail, describe, mention, name, represent.

Parī-pāṭha, *as, m.* complete enumeration, detail; (*ena*), *ind.* in detail, completely.

Parī-pāṭhaka, *as, ā, am*, enumerating in detail, describing the contents.

परिपाण *pari-paṇa*, *am, n.* (fr. rt. 2. *paṇ* with *pari*), capital, principal, stock.

Parī-paṇita, *as, ā, am*, pledged, plighted, agreed, promised.

परिपत *pari-pat*, *cl. 1. P. -patati, -patitum*, to fly round or about, to run round or about, run in all directions; to leap down, fall, throw one's self upon, attack: Caus. *-pātayati, -yitum*, to cause to fall down, shoot down, shoot off, throw into.

Parī-patana, *am, n.* flying round or about.

परिपति *pari-pati*, *is, m.*, Ved. the lord of all around; (Sāy.) a protector; (according to Mahādhara) flying about.

परिपद् *pari-pad*, *t, f.*, Ved. a snare, trap; walking about; a creature, living being; (Sāy.) a bird (as flying about).

परिपदिन् *paripadin*, *i, m.* an enemy; (probably only a wrong reading for *pari-parin*.)

परिपन्थक *pari-panthaka*, *as, m.* one who obstructs the way, an antagonist, opponent, adversary.

Parī-pantham, *ind.* by the way, in the way.

Parī-panthaya, *Nom. P. -panthayati, -yitum*, to obstruct the way, oppose, resist (with acc.).

Parī-panthika, *as, m.* an adversary, enemy.

Parī-panthin, *i, m.* an antagonist, opponent, enemy; a robber, highwayman, bandit. — *Parī-panthī-tva*, *am, n.* obstructing the way.

परिपर *pari-para* (probably fr. *pari* repeated), a tortuous course, roundabout way; [cf. *a-paripara*.]

परिपरिन् *pari-parin*, *i, m.* (probably fr. *pari-pari*), Ved. an antagonist, opponent, adversary.

परिपवन *pari-pavana*. See *pari-pū*, col. 3.

परिपशव्य *pari-paśavya*, *as, ā, am* (fr. *pari-paśu*), Ved. relating to the victim at a sacrifice.

परिपा 1. *pari-pā*, *cl. 1. P. -pibati, -pātum*, to drink before and after any one (Ved.); to drink up, sip up.

Parī-pāna, *am, n.*, Ved. a drink, beverage.

Parī-pīta, *as, ā, am*, drunk up, sipped up, drunk together with (anything).

परिपा 2. *pari-pā*, *cl. 2. P. -pāti, -pātum*, to protect or defend on every side, to guard, maintain: Caus. *-pālayati, &c.*, to protect, guard, govern; to keep, maintain; to wait, expect.

Parī-pāna, *as, am, m. n.*, Ved. protection, defence, covert.

Parī-pālaka, *as, ikā, am* (fr. the Caus.), guarding, protecting, defending, maintaining, supporting, sustaining; taking care of one's property.

Parī-pālana, *am, n.* protecting, cherishing, defending, maintaining, sustaining, keeping; protection, nurture.

Parī-pālayitri, *tā, trī, trī*, a protector, defender.

Parī-pālita, *as, ā, am*, protected, cherished.

Parī-pālya, *as, ā, am*, to be protected or defended, to be maintained or observed; to be governed.

Parī-pipālayishā, *f.* (fr. the Desid. of Caus.), desire of protecting or maintaining or sustaining.

परिपाक *pari-pāka, pari-pākin, pari-pācana*. See *pari-pakva*, col. 1.

परिपाटल *pari-pāṭala*, *as, ā, am*, of a pale red colour, pale red.

परिपाटी *pari-pāṭi*, *f.* succession, order, method, arrangement; arithmetic.

परिपाठ *pari-pāṭha*. See *pari-paṭh*, col. 1.

परिपाक्षु *pari-pāṇḍu*, *us, us, u*, very light or pale.

परिपाद *pari-pāda*. See *Gaṇa* to *Pān*. VI. 2, 184.

परिपार्श्व *pari-pārśva*, *as, ā, am*, being at or by one's side, at the side, near; [cf. *pārīpārśvika*.] — *Parīpārśva-cara*, *as, i, am*, going at or by one's side. — *Parīpārśva-tas*, *ind.* at or by the side, at both sides of. (with gen.). — *Parīpārśva-vartin*, *i, īnī, i*, being at the side, standing at or close to one's side.

परिपिञ्जर *pari-piñjara*, *as, ā, am*, of a brownish red colour.

परिपिष *pari-pish*, *cl. 7. P. -pinashṭi, -pesṭum*, to crush, trample; to beat, strike.

Parī-piṣṭa, *as, ā, am*, crushed, trampled down.

Parī-piṣṭaka, *am, n.* lead.

परिपीड *pari-piḍ*, *cl. 10. P. -piḍayati, -yitum*, to press all round, press together, compress, squeeze; to hug, embrace; to torment greatly, torture, harass, vex; (in augury) to cover, cover up.

Parī-piḍana, *am, n.* squeezing or pressing out, expressing; injuring, prejudicing.

Parī-piḍā, *f.* pressing; vexing, torturing, tormenting.

Parī-piḍita, *as, ā, am*, pressed; embraced; tormented.

परिपीत *pari-pīta*. See 1. *pari-pā*, col. 1.

परिपुच्छय *pari-pucṭhaya*, *Nom. A. pari-pucṭhayate, &c.*, to wag the tail.

परिपुट *pari-put*, *Pass. -puṭyate, &c.*, to peel off, lose the bark or skin.

Parī-putana, *am, n.* removing the peel or bark, peeling, desquamation, peeling off; losing the bark or skin. — *Parīputana-vat, ān, atī, at*, peeling off, dropping off.

Parī-puta, *as, m.* or *parī-putaka*, *as, m.* peeling off, a particular disease of the ear. — *Parīputa-vat, ān, atī, at*, peeling off, losing the skin.

Parī-putana, *am, n.* peeling off, desquamation, losing the bark or skin.

परिपुष् *pari-push*, *cl. 10. P. -poshayati, -yitum*, to cause to be cherished, to nourish, sustain, foster.

Parī-pushṭa, *as, ā, am*, nourished, cherished; amply provided with, abounding in. — *Parīpushṭa-tā*, *f.* the being nourished or supported, receiving nourishment.

Parī-poshaka, *as, ā, am*, nourishing, confirming, encouraging, furthering.

Parī-poshaya, *am, n.* the act of nourishing, furthering, promoting.

Parī-poshaṇiya, *as, ā, am*, to be nourished, to be promoted.

परिपुष्कर *pari-pushkarā*, *f.* the plant *Cucumis Maderaspatanus*.

परिपू *pari-pū*, *cl. 9. P. A. -punāti, -nīte, -pavitum*, to purify completely, strain; to lustrate; to become completely purified.

Parī-pavana, *am, n.* cleaning, winnowing corn; a winnowing-basket.

Parī-pūta, *as, ā, am*, pure, purified; completely winnowed, threshed, freed from chaff.

परिपूज *pari-pūj*, *cl. 10. P. -pūjayati, -yitum*, to honour greatly, adore, worship.

Parī-pūjana, *am, n.* or *parī-pūjā*, *f.* honouring highly, worshipping, adoring.

Parī-pūjita, *as, ā, am*, much honoured, served, worshipped, adored.

परिपूर्य *pari-pūrṇa*. See *pari-prī* below.

परिपूर *pari-prī*, *Pass. -pūryate, &c.*, to fill (intransitively), become completely full: Caus. *-pūrayati, -yitum*, to fill completely (transitively), make full, fill out, completely cover, wholly occupy.

Parī-pūraka, *as, ikā, am*, filling, fulfilling; causing fullness or prosperity.

Parī-pūrāṇa, *am, n.* the act of filling; perfecting, rendering complete.

Parī-pūrṇa, *as, ā, am*, quite full, entire, complete, completely filled; fully satisfied, self-satisfied, content. — *Parīpūrṇa-candra-vimāla-prabha*, *as, m.* 'having the spotless splendor of the full moon,' N. of a Samādhi. — *Parīpūrṇa-tā*, *f.* or *parī-pūrṇa-tva*, *am, n.* completion, completeness, entireness, fullness; satiety or satisfaction. — *Parīpūrṇa-sahasra-candra-vatī*, *f.* 'possessing a thousand full moons,' an epithet of Indra's wife. — *Parīpūrṇa-mṛta-rasmi* ('*na-am*'), *is, m.* 'having rays filled with nectar,' the moon. — *Parīpūrṇārtha* ('*na-am*'), *as, ā, am*, full of meaning; (*am*), *ind.* with deep emotion, affectionately. — *Parīpūrṇendu* ('*na-in*'), *us, m.* the full moon.

Parī-pūrti, *is, f.* fullness, completion.

परिपेलघ *pari-pelava*, *as, ā, am*, very fine or small, very delicate; (*am*), *n.* a fragrant grass, *Cyperus Rotundus*.

Parī-pela, *am, n.* = *parī-pelava*, a fragrant grass, *Cyperus Rotundus*.

परिपोट *pari-poṭa*. See *pari-put*, col. 2.

परिप्रग्रह *pari-pra-grah*, *cl. 9. P. A. -grāh-ṇāti, -nīte, -grāhitum*, Ved. to take round, to hand or pass round.

परिप्रश् *pari-praṣṭh*, *cl. 6. P. -prīcchati, -praṣṭum*, to interrogate or ask any one about anything (with two acc. or with acc. of the thing and abl. of the person); to enquire about.

Parī-prīcchā, *f.* asking about, question, inquiry, asking for.

Parī-prīcchya, *ind.* having inquired about (with two acc.).

Parī-praśna, *as, m.* question, interrogation, inquiry.

परिप्रमुक्ष *pari-pra-muḥ*, *cl. 6. A. -munāte, -muktum*, Ved. to free one's self from.

परिप्राप्ति *pari-prāpti*, *is, f.* (fr. rt. *āp* with *pari* and *pra*), acquisition, obtaining.

Parī-prepu, *us, us, u* (fr. the Desid.), wishing to reach, desirous of obtaining; wishing to defend; desiring, desirous, seeking.

परिप्रार्थ *pari-prārdha*, *am, n.*, Ved. proximity, nearness.

परिप्री *pari-prī*, *is, is, i* (fr. rt. *prī* with *pari*), Ved. very dear or valued; (Sāy.) gratifying on all sides or in every way (= *paritāḥ prīṇayitri*).

परिपुष्प *pari-prush*, *ṭ*, *ṭ*, *ṭ*, Ved. sprinkling, splashing.

परिप्रे *pari-pre* (fr. *pari-pra-i*), cl. 2. P. *-praiti*, *-praitum*, Ved. to go round, flow round.

परिप्रेष *pari-presh* (*pari-pra-ish*, see rt. 1. *iṣh*), Caus. *-praishayati*, *-yitum*, to send forth, dispatch, send away.

Pari-preshana, *am*, n. sending forth or away; banishing, abandoning.

Pari-preshita, *as*, *ā*, *am*, sent forth, sent away, dispatched; banished, abandoned.

Pari-preshya, *as*, *m*, a servant.

परिप्लु *pari-plu*, cl. 1. A. *-plavate*, *-plotum*, to swim about, float about, bathe; to flood, inundate; to overwhelm; to hover about, fly or soar through; to jump or spring about; to revolve, move in a circle; to move about, move restlessly; to go astray; to hasten forward: Caus. *-plāvayati*, *-yitum*, to flood, inundate, bathe, water.

Pari-plava, *as*, *ā*, *am*, swimming about; swaying or moving to and fro, running about, vibrating, oscillating, undulating, waving, shaking, trembling, movable, unsteady, restless; (*as*), *m*, inundation; bathing, wetting, immersing; a ship, boat; oppression, tyranny; N. of a prince, son of Sukhī-bala (Sukhī-vala, Sukhī-nala); (*ā*), *f*, a sort of spoon used at sacrifices.

Pari-plavamāna, *as*, *ā*, *am*, swimming about, floating, moving to and fro.

1. *pari-plāvya*, *as*, *ā*, *am*, swimming about, floating around, running (as water).

2. *pari-plāvya*, *ind*, having flooded or inundated, having bathed.

Pari-pluta, *as*, *ā*, *am*, flooded, inundated; overwhelmed; wetted, bathed, immersed; (*ā*), *f*, spirituous liquor; (*am*), *n*, a spring or jump, skipping about.

परिबन्ध *pari-bandh*, cl. 9. A. *-baddhite*, *-baddhum*, to bind together, connect, bind on, bind round one's self, put on (as a girdle); to encircle; to stop, interrupt: Caus. *-bandhayati*, *-yitum*, to tie round.

Pari-baddha, *as*, *ā*, *am*, bound round, obstructed.

परिबाध 1. *pari-bādḥ*, cl. 1. A. *-bādḥate*, *-bādḥitum*, to ward off, keep off, to exclude, hinder, obstruct, drive away, (Ved. according to Sāy. = *parito han*); to protect from or defend against (with abl., Ved.); to vex, disturb, annoy, molest, harass, importune, pain: Desid. A. *-bībādḥishate*, Ved. to strive to keep or ward off or keep at a distance.

2. *pari-bādḥ*, *ṭ*, *f*, Ved. hindrance, obstruction, check; an obstructor, hinderer.

Pari-bādḥā, *f*, trouble, vexation, worry, annoyance; fatigue, toil, hardship.

परिवृह *pari-brīh* or *pari-brih* (also written *pari-vrin* or *pari-vrih*, q. v.), cl. 6. P. A. *-brīhāti* or *-brihati*, *-brīhate* or *-brihate*, *-barhītum*, Ved. to embrace, encircle, surround, encompass; to make strong or compact, fortify, strengthen; to increase: Caus. *-brīhayati*, *-yitum*, to make strong, strengthen.

Pari-barha or *pari-varha*, *as*, *m*, 'that which surrounds or encompasses,' 'surroundings,' retinue, train, attendants, dependants; royal insignia; furniture, attire, trim; the necessities of life; wealth, property, substance. — *Pari-barha-vat* or *pari-varha-vat*, *an*, *atī*, *at*, having a suitable retinue, possessing a proper train of attendants, provided with suitable furniture, properly furnished.

Pari-barhana or *pari-varhana*, *am*, *n*, retinue, train; attire, trim; growth, aggrandizement; worship, adoration.

Pari-brinhana or *pari-vrinhana*, *as*, *i*, *am*, augmenting, increasing, enlarging; (*am*), *n*, prosperity, welfare; an additional work, appendix, supplement.

Pari-brinḥita or *pari-briḥita* or *pari-vrinḥita*

or *pari-vriḥita*, *as*, *ā*, *am*, increased, augmented, grown, thriven; strengthened by, connected with, accompanied by, furnished with.

Pari-brīḥa or *pari-vrīḥa*, *as*, *ā*, *am*, firm, fixed, dense, thick, solid, compact, ample, large; the lord of all around, a superior, proprietor, owner. — *Parivriḥa-tama*, *am*, *n*, Ved., scil. *Brahma*, the Supreme Spirit.

परिब्रू *pari-brū*, cl. 2. P. *-bravīti*, &c., Ved. to utter a spell or charm, lay under a spell, charm, enchant.

परिभक्ष *pari-bhaksh*, cl. 10. P. *-bhakshayati*, *-yitum*, Ved. to drink off, drink up; to eat up (what belongs to another), devour, consume.

Pari-bhakshana, *am*, *n*, eating up, consuming. *Pari-bhakshita*, *as*, *ā*, *am*, drunk up, deprived of food (Ved.); devoured, consumed, gnawed; worn away.

परिभग्न *pari-bhagna*, *as*, *ā*, *am* (fr. rt. *bhañj* with *parṭ*), broken, interrupted, disturbed, stopped. — *Paribhagna-krama*, *as*, *ā*, *am*, stopped in one's course, checked in one's progress.

Pari-bhanga, *as*, *m*, breaking to pieces, shattering.

परिभज *pari-bhaj*, cl. 1. P. *-bhajati*, *-bhak-tum*, to divide.

Pari-bhajya, *ind*, having divided.

परिभय *pari-bhaya*, *as*, *m*, (fr. rt. 1. *bhī* with *parṭ*), Ved. apprehension, fear.

परिभर्त्स *pari-bharts*, cl. 10. P. A. *-bhartsayati*, *-te*, *-yitum*, to threaten, menace, treat harshly, rate, scold, chide, reprimand.

Pari-bhartsat, *an*, *anti*, *at*, threatening, chiding; mocking, deriding.

Pari-bhartsana, *am*, *n*, threatening, menacing.

Pari-bhartsita, *as*, *ā*, *am*, threatened, chided.

Pari-bhartsyamāna, *as*, *ā*, *am*, being threatened.

परिभाष *pari-bhāsh*, cl. 1. A. *-bhāshate*, *-bhāshitum*, to speak to, address, admonish; to declare, teach, explain, interpret, define; to persuade, exhort, encourage.

Pari-bhāshana, *as*, *ā*, *am*, speaking much, declaring, explaining; (*am*), *n*, speaking, talking, addressing, conversing with, chatting, gossiping; speech, discourse; admonition, expression of censure or contempt, reproof, abuse; rule, precept; agreement (?).

Pari-bhāshayīya, *as*, *ā*, *am*, to be addressed or spoken to; reprehensible, liable to censure; deserving reproof.

Pari-bhāshā, *f*, speech; blame, censure, abuse; an explanation, definition; (in gram.) an explanatory Sūtra or rule mixed with the other rules of Pāṇini and teaching the method of applying them, (these Sūtras are a key to the system and are thought by some to have been interpolated in later times, but by others are ascribed to Pāṇini himself; there are other *Paribhāshas* by unknown authors); any general definition applicable throughout; a table or list of abbreviations or signs used in any work; (in medicine) prognosis. — *Paribhāshā-prakarana*, *am*, *n*, N. of the second chapter of the *Praugha-manoramā*, q. v. — *Paribhāshendu-śekhara* ('*śhā-tu*'), *as*, *m*, N. of a grammatical work by Nāgeśa-bhaṭṭa (= *nā-goji-bhaṭṭa*).

Pari-bhāshita, *as*, *ā*, *am*, explained, said; formed or used technically.

Pari-bhāshin, *i*, *ṭpī*, *i*, speaking, explaining.

परिभाष *pari-bhāṣ*, cl. 1. A. *-bhāṣate*, *-bhāṣitum*, to appear (Ved.): Caus. *-bhāṣayati*, *-yitum*, to embellish, adorn.

परिभिद् *pari-bhid*, cl. 7. P. A. *-bhinatti*, *-bhintte*, *-bhattum*, to split asunder, cleave open, tear or dash to pieces, break through; to change, disfigure, deform.

Pari-bhinna, *as*, *ā*, *am*, split or cleft open,

cracked, cut into small pieces; changed, disfigured, deformed.

परिभुज 1. *pari-bhuj* (see rt. 1. *bhuj*), cl. 6. P. *-bhujati*, *-bhoktum*, Ved. to span, encompass, embrace.

Pari-bhugna, *as*, *ā*, *am*, bowed, bent.

परिभुज 2. *pari-bhuj* (see rt. 3. *bhuj*), cl. 7. P. A. *-bhunakti*, *-bhunkte*, *-bhoktum*, to eat up, eat, devour; to feed upon; to use, enjoy; to neglect to feed: Caus. *-bhujayati*, *-yitum*, Ved. to possess, enjoy, govern.

Pari-bhukta, *as*, *ā*, *am*, eaten; enjoyed, possessed.

Pari-bhoktri, *tā*, *tri*, *tri*, eating, enjoying, possessing, an eater, enjoyer; one who lives at another's cost or uses another's property without his leave.

Pari-bhoga, *as*, *m*, enjoyment, especially sexual intercourse, possession, a means of enjoyment; living at another's cost, using another's property without his leave, illegal use of another's goods.

परिभू 1. *pari-bhū*, cl. 1. P. *-bhavati*, *-bha-vitum* (Ved. inf. *-bhve*), to be round or about anything, encompass, surround, embrace, enclose, contain (Ved.); to circle round, go or fly round (Ved.); to accompany (Ved.); to take care of (Ved.); to guide, govern (Ved.); to be superior, surpass, overcome, subdue, conquer; to pass round, pay no attention to, treat with contempt or disrespect, despise; to disgrace; to injure; to grieve; to disappear (= *parā-bhū*, q. v.): Caus. *-bhāvayati*, *-yitum*, to cause to be surrounded or pervaded; to cause to be saturated or penetrated; to contain, include, comprehend; to conceive, think, reflect, meditate, know, recognise as; to make known.

Pari-bhava, *as*, *m*, or *pari-bhavana*, *am*, *n*, contumely, insult, injury, humiliation, degradation, disrespect, contempt, disgrace, defeat, discomfiture.

— *Paribhava-pada*, *am*, *n*, an object or occasion of contempt, a disgraceful situation, disgrace. — *Paribhava-vidhi*, *is*, *m*, contemptuous or insulting action, humiliation. — *Paribhāvāpāda* ('*va-āṣ*'), *am*, *n*, a position or situation of disgrace, object of contempt.

Pari-bhavanīya, *as*, *ā*, *am*, to be injured or insulted, liable to be humiliated or despised or disgraced.

Pari-bhaviṇ, *i*, *inī*, *i*, injuring, humiliating, treating with contumely or disrespect, ridiculing; suffering disrespect.

Pari-bhāva, *as*, *m*, = *pari-bhava*, q. v.

Pari-bhāvana, *am*, *n*, cohesion, union; (*ā*), *f*, thought.

Pari-bhāvita, *as*, *ā*, *am*, contained, included; penetrated; pervaded; conceived. — *Paribhāvita-tva*, *am*, *n*, the state of being included, inclusion.

Pari-bhāvin, *i*, *inī*, *i*, treating with contempt, slighting, despising; putting to shame, mocking, insulting, outwitting, surpassing.

Pari-bhāvuka, *as*, *i*, *am*, contemning, shaming, humbling.

Pari-bhāvya, *ind*, having caused to be surrounded; having reflected upon.

2. *pari-bhū*, *is*, *is*, *us*, *u*, Ved. surrounding, embracing, comprehending, pervading; overpowering; surpassing; guiding, governing.

Pari-bhūta, *as*, *ā*, *am*, treated with contempt or disrespect, disregarded, despised; overpowered, conquered. — *Paribhūta-gati-traya*, *as*, *ā*, *am*, surpassing three times the age of man.

Pari-bhūti, *is*, *is*, *i*, Ved. overcoming, overpowering; (*is*), *f*, superiority, superior power (Ved.); contempt, insult, contumely, humiliation, disrespect, injury.

Pari-bhūya, *ind*, having treated with contempt, having disgraced or despised; shaming, outwitting; experiencing disgrace.

परिभूष *pari-bhūsh*, cl. 1. 10. P. *-bhūshati*, *-bhūshayati*, &c., to wait upon, serve, attend; to honour, revere; to take care of; to follow, observe; to furnish, equip, fit out, prepare; to decorate; to be beautiful, to shine.

Pari-bhūṣaṇa, as, m., scil. *sandhi*, peace obtained by the cession of the whole revenue of a land.
Pari-bhūṣita, as, ā, am, decorated, adorned.

परिभूष *pari-bhūṣi*, cl. 3. P. -*bibharti*, -*bhar-*
tum, Ved. to pass beyond (Sāy.=*ati-kram*); to extend beyond, extend.

परिभेदक *pari-bhedaka*, as, ā, am, breaking through.

परिभ्रंश *pari-bhraṇś*, cl. 4. P. A. -*bhraṇsyati*, -*te*, -*bhraṇsītum*; cl. 1. A. -*bhraṇsate*, -*bhraṇsītum*, to fall off, drop off; to fall, be cast down (metaphorically); to run away, escape; to vanish, disappear; to lose, be deprived of (with abl.); to neglect, omit.

Pari-bhraṇśa, as, m. falling from; escape, escaping.

Pari-bhraṇśana, am, n. falling from; losing, loss.
Pari-bhraṇśa, as, ā, am, fallen off, dropped off; fallen, cast down, degraded; escaped; vanished; deprived of, void or devoid of (with abl. or sometimes inst.); lost; neglecting, omitting. — *Pari-bhraṇśa-sukha*, as, ā, am, fallen from happiness.

परिभ्रज्ज *pari-bhrajj*, cl. 6. P. -*bhrijjati*, -*bhraṣṭum*, -*bharṣṭum*, to fry, roast: Caus. -*bhar-jayati*, -*yitum*, to fry, roast, parch.

Pari-bhriṣṭa, as, ā, am, fried, roasted, parched.

परिभ्रम *pari-bhram*, cl. 1. 4. P. (ep. also A.) -*bhramati* (-*te*), *bhramyati* or *bhramyati*, -*bhramitum*, to walk round about, wander round, rove or roam about, ramble about, saunter; to fly round about, hover or flutter round; to wander through, rove or roam through, ramble through; to whirl round, wheel or circle round, revolve; to encircle, describe a circle round.

Pari-bhrama, as, ā, am, flying round or about [cf. *khe-p*]; (as), m. wandering, going about; error; circumlocution, rambling discourse.

Pari-bhramāṇa, am, n. turning round, revolving (as of wheels); circumference.

Pari-bhramat, an, anti, at, roaming or wandering about, roving about; turning or whirling round, revolving; describing circles.

Pari-bhramya, ind. having roamed about, having gone to and fro.

Pari-bhramyat, an, anti, at, roaming about; flying or fluttering about.

परिभ्राज *pari-bhraj*, cl. 1. P. A. -*bhrajati*, -*te*, -*bhrajitum*, to shed brilliance all around, become resplendent.

परिमण्डल *pari-maṇḍala*, as, ā, am, round, circular, globular, spherical; (as), m., scil. *maṣaka*, a venomous species of gnat; (am), n. a circle, circumference; a ball, globe, sphere, orb; orbit. — *Pari-maṇḍala-tā*, f. or *parimaṇḍala-tva*, am, n. roundness, rotundity, circularity.

Pari-maṇḍalita, as, ā, am, rounded, made round or circular.

परिमण्डित *pari-maṇḍita*, as, ā, am, adorned or decorated all round.

परिमन् *pari-man*, cl. 8. A. -*manute*, -*manitum*, Ved. to despise, condemn, slight, neglect.

परिमन्त्र *pari-mantr*, cl. 10. P. -*mantrayati*, -*yitum*, to charm or consecrate with sacred texts.

Pari-mantrita, as, ā, am, charmed, consecrated, enchanted.

परिमन्थर *pari-manthara*, as, ā, am, extremely slow or tardy.

परिमन्द *pari-manda*, as, ā, am, very dull or faint; very slow; very tired; very little; (am), ind. very little, a little, not much. — *Parimanda-tā*, f. fatigue, tiredness, tedium, ennui.

परिमन्यु *pari-manyu*, us, us, u, Ved. wrathful, angry, jealous (Sāy.=*kopa-parivṛita*).

परिमर *pari-mara*, as, ā, am, Ved. (fr. rt. *mri* with *pari*), decaying, becoming decrepit; *Brahmaṇaḥ pari-marah*, 'destruction round the Brahman, i. e. the magician' (or, according to Colebrooke, 'around air'), a magical rite for the destruction of adversaries.

परिमर्द *pari-marda*, *pari-mardana*. See p. 547, col. 1.

परिमल *pari-mala*, as, m. (*mala* perhaps fr. a lost rt. *mal*, to rub), fragrance, perfume, (especially arising from the trituration of fragrant substances); the pounding or trituration of perfumes; a fragrant substance; a fragrant scent diffused during coitus; copulation; a meeting of learned men; soil, stain, dirt; N. of a poet; of a work; of a commentary by Amara-ṇḍra on the *Kāvya-kalpa-lāṭā-vṛitti*; of a commentary by Apyāya-dikṣita on the *Vedānta-kalpa-taru*, (the complete title of which is *Vedānta-kalpa-taru-parimāla*). — *Parimāla-bhṛit*, t, i, t, laden with perfumes, impregnated with sweet odours.

Pari-malita, as, ā, am, perfumed; soiled, despoiled of freshness or beauty.

परिमा *pari-mā* (see rt. 3. *mā*), cl. 2. P., 3. 4. A. -*māti*, -*mimite*, -*māyate*, -*mātum*, to measure round or about; to mete out; to fulfil (a period or course); to measure, estimate, determine.

Pari-māṇa, am, n. measuring, measure, duration, length of time; compass, weight, number, value (e. g. *prati-graha-parimāṇa*, the value of a gift received). — *Parimāṇa-tas*, ind. by measure; in weight. — *Parimāṇa-vat*, ān, atī, at, capable of being measured, measurable.

Parimāṇaka, am, n. compass, weight, quantity, duration.

Pari-māṇin, ī, inī, i, having measure, measured.
Pari-māṇiya or *pari-mātavya*, as, ā, am, measurable, fit to be measured; requiring to be ascertained as to quantity.

Pari-mīta, as, ā, am, measured, meted; circumscribed, limited, adjusted; moderate, sparing; joined; regulated. — *Parimīta-katha*, as, ā, am, of measured discourse, seldom speaking, saying little. — *Parimīta-tva*, am, n. limitedness, moderation, limited condition. — *Parimīta-bhuy*, k, k, k, eating sparingly, abstemious. — *Parimīta-bhojana*, am, n. moderation in eating, abstemiousness. — *Parimītabharāṇa* (*ta-ābh*), as, ā, am, moderately adorned. — *Parimī-tāyus* (*ta-āy*), us, us, u, short-lived. — *Parimī-tāhāra* (*ta-āh*), as, ā, am, eating little food, eating moderately. — *Parimīteśha-tā* (*ta-ic*), f. moderation in desire.

Pari-mīti, ī, f. measure, quantity, limitation.

Pari-mēya, as, ā, am, measurable, to be measured; calculable, capable of being counted, few; finite. — *Parimeya-tā*, f. measurableness, calculableness.

परिमाथिन *pari-māthin*, ī, inī, i (rt. *math* or *manth* with *pari*), torturing.

परिमाद *pari-mād*, t, f. or *pari-māda*, as, m. (fr. rt. *mad* with *pari*), Ved., N. of sixteen *Sāmans* which belong to the *Mahā-vrata-stotra*.

परिमार्ग *pari-mārg*, cl. 1. 10. P. -*mārgati*, -*mārgitum*, -*mārgayati*, -*yitum*, to seek or search about, search for, search through, seek, pursue, trace, track, hunt about, investigate, grasp after, seek to gain, ask for, beg for.

1. *pari-mārga*, as, m. (for 2. see under *pari-mrj*), searching or seeking about; searching for.

Pari-mārgaṇa, am, n. tracing, tracking, searching, seeking or looking for, seeking out.

Pari-mārgitavya, as, ā, am, to be sought after.

Pari-mārgin, ī, inī, i, tracing, tracking, seeking for, going after, pursuing, hunting.

परिमि *pari-mi* (see rt. 1. *mi*), cl. 5. P. A. -*minoti*, -*nute*, &c., Ved. to set or place round, lay round.

Pari-mit, t, f., Ved. the beam of a roof, a connecting beam or rafter (?).

परिमिलन *pari-milana*, am, n. touch, contact, combination.

Pari-milita, as, ā, am, mixed or combined with, pervaded by (with inst.); filled, penetrated.

परिमिह *pari-mih*, cl. 1. P. -*mehati*, -*mēdhum*, Ved. to make water again.

Pari-mūḍha, as, ā, am, Ved. sprinkled with urine.
Pari-mūḍha, as, m., Ved. a magical rite in which urine is sprinkled about.

परिमुखम् *pari-mukham*, ind. round or about the face, round, about (any person, &c.; Pāp. IV. 4, 29).

परिमुच *pari-muc*, cl. 6. P. A. -*muñcati*, -*te*, -*moktum*, to unloose, unfasten, set free, liberate; to let go, give up, get rid of; to discharge, emit: Pass. -*muçyate*, to loosen or free one's self; to let go, get rid of; to neglect (?).

Pari-mukta, as, ā, am, released, liberated. — *Parimukta-bandhana*, as, ā, am, released from bonds, unbound, unfettered.

Pari-muçya, ind. having released or liberated.

परिमुष *pari-mush*, cl. 9. 6. P. -*mushñāti*, -*mushati*, -*moshitum*, to steal anything, rob, plunder (with acc.).

Pari-mosha, as, m. stealing, theft, robbing.

Pari-moshaka, as, ā, am, stealing.

Pari-moshin, ī, inī, i, stealing; a thief, robber.

परिमुह *pari-muh*, cl. 4. P. A. -*muhyati*, -*te*, -*mohitum*, -*modhum*, -*mogdhum*, to be bewildered or perplexed, to go astray, fail: Caus. A. -*mohayate* (Pāp. I. 3, 89); P. (ep.) -*mohayati*, -*yitum*, to bewilder, perplex; to fascinate.

Pari-mugdha, as, ā, am, lovely yet simple, fascinating yet foolish. — *Parimugdha-tā*, f. gracefulness or loveliness combined with simplicity.

Pari-mūḍha, as, ā, am, disturbed, perturbed, perplexed, bewildered, troubled. — *Parimūḍha-tā*, f. bewilderment, perplexity, trouble, error.

Pari-mohana, am, n. the act of bewildering, fascination, infatuation, beguiling.

Pari-mohita, as, ā, am, bewildered, deprived of consciousness or recollection.

Pari-mohin, ī, inī, i, perplexing, fascinating, bewitching; perplexed.

परिमृषी *pari-mṛiṇi*, f. (perhaps fr. rt. *mṛi* with *pari*), Ved. worn out, decrepit (as a cow, according to the commentator = *vriddhā*).

परिमृ *pari-mṛi*, cl. 6. A. -*mriyate* (Perf. P. -*mamāra*), -*martum*, Ved. to die (in numbers) round (any one).

परिमृग *pari-mṛig*, cl. 10. A. -*mṛigayate*, -*yitum*, to seek, search for, hunt about for.

Pari-mṛigamāṇa, as, ā, am, being sought for.

परिमृञ् 1. *pari-mṛij*, cl. 2. P. -*mārṣṭi*,

-*mārjitum*, -*mārṣṭum*, to wipe all round, wipe away, wash, wash away, rinse (the mouth), clean, cleanse, purify; to rub, polish; to wipe off, remove by rubbing, efface, remove; to touch lightly, touch, stroke: Intens. -*marmṛijyate*, Ved. to sweep over; (Sāy. = *tejasā chad*, to cover with radiance.)

2. *pari-mārga*, as, m. (for 1. see under *pari-mārg*, col. 2), wiping off, cleaning; friction, touch.

Pari-mārgya, as, ā, am, to be cleaned or cleansed, to be rubbed.

Pari-mārja, as, ā, am, wiping off, cleaning, washing; stroking, rubbing.

Pari-mārgana, am, n. wiping off, cleaning; a dish of honey and oil.

2. *pari-mṛij*, t, f, t, or *pari-mṛija*, as, ā, am, wiping or washing off, cleaning.

1. *pari-mṛijya*, as, ā, am, to be wiped, to be cleansed; to be touched.

2. *pari-mṛija*, ind. having wiped away, having washed the mouth; having polished; having stroked.

1. *pari-mṛiṣṭa*, as, ā, am, wiped away, washed,

cleaned, purified; rubbed, stroked. — *Parimṛiṣṭa-paricchada*, as, ā, am, trim, neat, spruce.

परिमृद् *pari-mṛid*, cl. 9. P. -*mṛidnāti*, -*mar-ditum*, to tread or trample down, crush, rub, grind; to wear down, wear out; to rub off, wipe away (as tears); to rub, stroke; cl. 1. P. -*mardati*, -*mar-ditum*, to excel, surpass.

Pari-marda, as, m. crushing, grinding, wearing out; using up, consuming; destroying, destruction.

Pari-mardana, am, n. rubbing, grinding; trampling, destroying; embracing, pressing.

Pari-mṛidita, as, ā, am, trodden or trampled down; crushed, rubbed, ground; embraced, clasped.

Pari-mṛidat, an, atī, at, trampling down, crushing; rubbing; wiping away.

परिमृञ् *pari-mṛiṣ*, cl. 6. P. -*mṛiṣati*, -*marsh-tum*, -*marshitum*, to touch, handle, stroke, caress; to grasp, seize; to examine, consider, reflect, ponder; to investigate, inquire into, question; to observe, discover: Intens. -*marmarṣhī*, Ved. to encompass, clasp, embrace.

Pari-marṣa, as, m. friction; contact; consideration, reflection, examination.

Pari-mṛiṣya, ind. having touched or handled; having grasped; having examined or pondered; having found or observed.

Pari-mṛiṣyamāna, as, ā, am, being touched; being fanned (by the wind).

2. *pari-mṛiṣṭa*, as, ā, am, rubbed, touched; embraced, clasped; invested; spread; pervaded.

परिमृष *pari-mṛiṣh*, cl. 4. P. -*mṛiṣhyati*, -*marshitum*, to be angry or incensed against (with dat.); to envy.

Pari-marṣha, as, m. envy, dislike, anger.

Pari-mṛiṣhyat, an, anti, at, angry, incensed, envying; (according to a Scholiast = *asūyat*.)

परिमोक्ष *pari-mokṣa*, cl. 10. P. -*mokṣa-yati*, -*yitum*, to set free, liberate, let go, discharge.

Pari-mokṣha, as, m. setting free, liberating; liberation, deliverance; escape; emptying, evacuation.

Pari-mokṣaṇa, am, n. liberation, deliverance from (with gen.); untying.

Pari-mokṣhya, ind. having let go or released.

परिमोत्त *pari-moṭana*, am, n. (fr. rt. *mut* with *pari*), Ved. snapping, cracking; (according to a Scholiast = *catācatā-sabda*.)

परिम्लै *pari-mlai*, cl. 1. P. A. -*mlāyati*, -*te*, -*mlātum*, to fade or wither away; to wane; to disappear; to faint.

Pari-mlāna, as, ā, am, faded, withered, fainted, fainting; languid; waned; diminished, impaired; soiled, stained; (am), n. change of countenance by fear or grief; soil, stain.

Pari-mlāyīn, ī, inī, ī, fading away; stained, spotted; (ī), m., scil. *līṅga-nāṣa*, a kind of disease of the lens or pupil of the eye. — *Parimlāyī-tva*, am, n. fading away, sinking.

परियज्ञ *pari-yajña*, as, m., Ved. a secondary or accompanying rite, one which precedes or follows another in any ritual; (as, ā, am), Ved. constituting an accompanying or secondary rite.

परियत्न *pari-yatta*, as, ā, am (fr. rt. *yat* with *pari*), Ved. surrounded.

परियम् *pari-yam*, cl. 1. P. -*yaṭhāti*, -*yan-tum*, to restrain: Caus. -*yamayati*, -*yitum*, to serve.

परिया *pari-yā*, Caus. P. -*yāpayati*, -*yitum*, to go round, wait upon (?), circumambulate (as a mark of respect); to protect (Ved.).

परियोग्य *pari-yogya*, ās, m. pl., N. of a school.

परिरक्ष *pari-rakṣh*, cl. 1. P. -*rakṣhāti*, -*rakṣhitum*, to rescue, save, preserve; to guard well or completely, protect; to govern, restrain; to keep, conceal, keep secret.

Pari-rakṣhaka, as, īkṣā, am, guarding, protecting; a guardian, protector, keeper.

Pari-rakṣhaṇa, as, ī, am, guarding, protecting, a protector; (am), n. the act of guarding, defending, preserving, preservation, keeping, protecting, protection, deliverance; saving, rescuing; maintaining; care, caution.

Pari-rakṣhaṇiya, as, ā, am, to be completely protected or preserved.

Pari-rakṣā, f. protection, preservation, keeping, guarding.

Pari-rakṣhita, as, ā, am, well guarded, well preserved, well kept.

Pari-rakṣhitanya, as, ā, am, to be protected or guarded, to be kept secret.

Pari-rakṣhitin, ī, inī, ī, keeping, guarding, protecting (with loc., Gaṇa to Pān. V. 2, 88).

Pari-rakṣhitri, tā, tri, tri, a protector, guardian; keeping; protecting, &c.

Pari-rakṣhin, ī, inī, ī, guarding, protecting, defending; a defender.

Pari-rakṣhya, as, ā, am, to be guarded or preserved, to be protected, to be kept secret.

Pari-rakṣhyamāna, as, ā, am, being completely defended.

परिरत्न *pari-raṭana*, am, n. (fr. rt. *raṭ* with *pari*), crying, crying aloud.

Pari-rāṭin, ī, inī, ī, crying, crying aloud, screaming.

परिरथ्य *pari-rathya*, am, n., Ved. or *pari-rathyā*, f. a particular part of a chariot.

परिरन्धित *pari-randhita*, as, ā, am, injured, destroyed.

परिरम् *pari-rabh*, cl. 1. A. -*rabhate*, -*rab-dhum*, to embrace, clasp: Desid. A. -*ripsate*, to wish or desire to embrace.

Pari-rabdha, as, ā, am, embraced, clasped, encircled.

Pari-rabhāmāna, as, ā, am, embracing.

Pari-rabhyaṁāna, as, ā, am, being embraced.

Pari-rambha, as, m. embracing, an embrace.

Pari-rambhāna, am, n. embracing, clasping.

Pari-rambhin, ī, inī, ī (at the end of a comp.), clasped, girded, girt.

Pari-rīpsamāna, as, ā, am, wishing or trying to embrace.

परिरम् *pari-ram*, cl. 1. P. -*ramati*, -*rantum*, to be delighted.

परिरान् *pari-rāj*, cl. 1. P. A. -*rājati*, -*te*, -*rājītum*, to shine on all sides, be very resplendent.

परिराटिन् *pari-rāṭin*. See *pari-raṭana*.

परिराप *pari-rāp*, p, p, p (fr. rt. *rap* with *pari*), Ved. crying or talking all round, a reviler (Sāy. = *pari-vadat*, *nindaka*); (p), m. epithet of a demon.

Pari-rāpīn, ī, inī, ī, Ved. whispering to, talking over, persuading.

परिरोध *pari-rodha*, as, m. (fr. rt. *rudh* with *pari*), obstructing, keeping back, resistance.

परिल *parila*, as, m., N. of a man; [cf. *parila*.]

परिलघु *pari-laghu*, us, us, u, very light, easy to digest.

परिलङ्घ *pari-langh*, cl. 10. P. -*langhayati*, -*yitum*, to overleap, transgress, overstep.

Pari-langhana, am, n. jumping or leaping to and fro, jumping over.

परिलिह *pari-lih*, cl. 2. P. A. -*leḍhi*, -*liḍhe*, -*leḍhum*, to lick all round, lick over, lick: Intens. -*lelihyate*, -*leleḍhi*, to lick all round, lick repeatedly.

Pari-liḍha, as, ā, am, licked all round, licked over.

Pari-lehin, ī, m. a particular disease of the ear.

परिलुप *pari-lup*, cl. 6. P. A. -*lumpati*,

-*te*, -*loptum*, to interrupt, break through, disturb; to suspend, diminish; to dispel.

Pari-lupta, as, ā, am, interrupted, disturbed, diminished, injured, lost. — *Parilupta-saṁjña*, as, ā, am, one whose consciousness is suspended, unconscious, senseless.

Pari-lupyamāna, as, ā, am, being interrupted.

Pari-lopa, as, m. injury; neglect, omission.

परिलुम् *pari-lubh*, Caus. A. -*lobhayate*, -*yitum*, to entice, allure.

परिलेख *pari-lekha*, as, m. (fr. rt. *likh* with *pari*), outline, delineation, sketch, figure, picture. — *Parilekhādhikāra* ('kha-adh'), as, m. 'section on delineation', N. of the sixth chapter of the *Sūrya-siddhānta*.

Pari-lekhana, am, n., Ved. drawing lines round about.

परिवक्त्रा *pari-vakrā*, f., Ved. a circular pit; (according to a Scholiast) N. of a town.

परिवञ्च *pari-vañc*, Caus. P. -*vañcayati*, -*yitum*, to deceive.

Pari-vañcita, as, ā, am, deceived.

परिवत्सक *pari-vatsaka*, ās, m. pl. (fr. *vatsa* with *pari*), N. of the descendants of Vatsa.

परिवत्सर *pari-vatsara*, as, m. a full year, a year; the second of a cycle of five years.

Pari-vatsarīṇa or *pari-vatsarīya*, as, ā, am, Ved. relating to a full year; lasting a whole year.

परिवद् *pari-vad*, cl. 1. P. A. -*vadati*, -*te*, -*vaditum*, to speak ill of, revile, calumniate, slander, accuse.

Pari-vadat, an, anti, at, speaking ill of, reviling, slandering.

Pari-vadana, am, n. reviling, accusing; crying out, clamouring, screaming.

Pari-vāda, as, m. abuse, reproach, reproof, censure, detraction; charge, accusation; an instrument with which the Indian lute is played.

Pari-vādaka, as, m. a complainant, accuser, plaintiff, calumniator; one who plays on the lute.

Pari-vādin, ī, inī, ī, speaking ill of, reviling, abusing, slandering, blaming; an accuser; calling out, crying, screaming; censured, abused; (ī), m. an accuser, plaintiff, reprover; (inī), f. a *Viṇā* or lute of seven strings.

परिवर्त *pari-varta*. See p. 548, col. 3.

परिवर्धित 1. *pari-vardhita*, as, ā, am (fr. rt. *vardh*, to cut, with *pari*); for 2. see under *pari-vridh*, p. 548, col. 3), cut, excavated.

परिवर्मेन *pari-varman*, ā, ā, a, wearing a coat of mail, clad in mail, armed.

परिवर्ह *pari-varha*, *pari-varhaṇa*. See *pari-barha*, *pari-barhaṇa*, p. 545, col. 1.

परिवस् *pari-vas* (see rt. 4. *vas*), cl. 10. P. -*vāṣayati*, -*yitum*, Ved. to split, cut through.

Pari-vāsana, am, n., Ved. a shred, chip.

परिवसथ *pari-vasatha*, as, m. (fr. rt. 6. *vas* with *pari*), a village.

Pari-vāsa, as, m. abode, residence, stay, sojourn; [cf. *kāla-p*.]

Pari-vāsita, as, ā, am, respectfully attentive to superiors (?).

परिवह *pari-vah*, cl. 1. P. A. -*vahati*, -*te*, -*vodhum*, to carry round, carry about.

Pari-vaha, as, m., N. of one of the seven winds; one of the seven tongues of fire.

Pari-vāha, as, m. the overflowing of a tank, an inundation, overflow natural or artificial; a water-course or drain to carry off excess of water; [cf. *pari-vāha*.] — *Parivāha-vat*, ān, m. 'having a channel,' a tank, pool.

Pari-vāhita, as, ā, am, drained.

Pari-vāhin, ī, īṣī, ī, overflowing, swimming with.

परिवाप *pari-vāpa*, as, m. (fr. rt. *vap* with *pari*), fried grains of rice; coagulated or thick sour milk (= *dadhi*, Ved.); furniture; a train, retinue; sowing; a reservoir, pool, pond, piece of water; shaving, shearing.

Pari-vāpana, am, n. shaving, shearing.

Parī-vāpita, as, ā, am, shaven, shorn.

Pari-vāpya or *pari-vāpya*, as, ā, am, Ved. having or requiring or deserving fried grains of rice or thickened milk.

परिवार *pari-vāra*, *pari-vāraṇa*. See under *pari-vrī*, col. 2.

परिवासस् *pari-vāsas*, as, n., Ved. (probably) an upper garment; *Angirasām abhivāsah-parivāsati*, N. of two Sāmāns.

परिविंशत् *pari-viṃśat*, t, f. quite twenty, full twenty, twenty at least.

परिविक्रयिन् *pari-vikrayin*, ī, īṣī, ī (fr. rt. *i. kri* with *pari-vi*), selling or trading in (with gen.).

परिविक्षत *pari-vikṣata*, as, ā, am (fr. rt. *kṣhan* with *pari-vi*), sorely wounded, much hurt.

परिविक्षोभ *pari-vikṣobha*, as, m. (fr. rt. *i. kṣubh* with *pari-vi*), shaking violently, destroying.

परिविचर *pari-vi-čar*, cl. 1. P. -*čarati*, -*čaritam*, Ved. to stream forth in all directions.

परिविद् *pari-vid*, cl. 2. P. -*veti*, -*veda*, -*veditum*, Ved. to know thoroughly, understand fully; cl. 6. P. A. -*vindati*, -*te*, -*veditum*, -*vetum*, to marry before an elder brother.

Pari-viṇṇa or *pari-vitta* or *pari-vitti*, is, m. an unmarried elder brother whose younger brother is married. — *Parivittit-tā*, f. the marrying of a younger brother before the elder.

Pari-vindaka, as, m. a younger brother married before the elder.

Pari-vindat, an, m. an unmarried elder brother.

Pari-vividāna, as, m., Ved. a married man whose elder brother is still unmarried.

Pari-vettri, tā, m. or *pari-vedaka*, as, m. a younger brother married before the elder.

Pari-veda, as, m. complete or accurate knowledge. 1. *pari-vedana*, am, n. (for 2. see p. 549, col. 1), complete or accurate knowledge; discussion; anguish, pain, misery; the marrying of a younger brother before the elder; marriage; laying the fire on the sacrificial fire-place; gain, acquisition; (ā), f. shrewdness, wit; foresight, prudence.

Pari-vedaniyā or *pari-vedinī*, f. the wife of a younger brother who has married before the elder.

Pari-vedin, ī, īṣī, ī, knowing, shrewd.

परिविद्ध *pari-viddha*, es, m. (perhaps fr. *pari-vyadh*), an epithet of Kuvera; [cf. *para-viddha*.]

परिविश *pari-viś* (often confounded with *pari-viśh* below), Caus. -*veshayati*, -*yitum*, to provide; to offer, present, (probably for *pari-viśh*, q. v.)

Pari-veśas, ās, m., Ved. a neighbour.

परिविश्वास *pari-vi-śvas*, cl. 2. P. -*śvasiti*, -*śvasitum*, to confide completely, feel secure, be fearless: Caus. -*śvasayati*, -*yitum*, to comfort, console.

Pari-śvasta, as, ā, am, feeling secure, confident.

परिविष *pari-viśh*, Caus. P. -*veshayati*, -*yitum*, to surround; to present, offer, offer food; to wait on; (sometimes erroneously written *pari-viś*, q. v.)

Pari-viśhta, as, ā, am, surrounded, enclosed; offered, presented.

Pari-viśhi, is, f., Ved. service, attendance.

Pari-vesha, as, m. (sometimes wrongly spelt *pari-veśa*), preparation (of food); attendance, waiting at meals, distributing food, serving up meals; a circle, circlet, wreath, crown; the circumference of a circle; the disk of the sun or moon; a halo round the sun or moon; anything surrounding or protecting (e.g. *kṛtāṅgarakṣā-p*, surrounded by a body-guard); putting on, clothing, dressing. — *Parivesha-vat*, ān, atī, at, having a halo, surrounded by a halo.

Pari-veshaka, as, m. (sometimes wrongly *pari-veśaka*), an attendant, waiter, one who serves up meals.

Pari-veshaṇa, am, n. attendance, waiting, serving up meals, distributing food; surrounding, enclosing; circumference; a halo round the sun or moon.

Pari-veshin, ī, īṣī, ī, surrounded by a halo.

Pari-vesthaya or *pari-vesthya*, as, ā, am, to be served up; to be offered or presented.

Pari-vesthri, tā, f. tri, f. tri, a waiter; one who serves up meals.

परिविष्णु *pari-viṣṇu*, ind. = *sarvato Viṣṇuḥ*.

परिविहार *pari-vihāra*, as, m. walking or roaming about, walking for pleasure.

परिविह्वल *pari-vihvala*, as, ā, am, extremely agitated, bewildered, beside one's self. — *Parivihvala-tā*, f. bewilderment.

परिवी *pari-vī*, *pari-vita*. See under *pari-vye*, p. 549, col. 1.

परिवृ *pari-vrī*, cl. 5. 9. 1. P. A. -*vrīṇoti*, -*nute*, -*vrīṇāti*, -*nite*, -*varati*, -*te*, -*varitum*, -*varitum*, to surround, conceal: Caus. -*vārayati*, -*yitum*, to surround, cover, clothe.

Pari-vāra, as, m. (also spelt *pari-vāra*), a cover, covering; surroundings, train, suite, retinue, attendants, dependants, subjects, followers; a sheath, scabbard. — *Parivāra-tā*, f. subjection, dependence. — *Parivāra-vat*, ān, atī, at, having a great retinue. — *Parivāra-śobhin*, ī, īṣī, ī, rendered illustrious by a retinue.

Pari-vāraṇa, am, n. a cover, covering, envelope; a train, retinue; keeping or warding off.

Pari-vārta, as, ā, am, encompassed, surrounded, encircled, enclosed, begirt.

Pari-vārya, ind. having surrounded or encompassed.

Pari-vrta, as, ā, am, encompassed, surrounded, encircled, attended, invested; concealed; overspread, pervaded; entirely gained or received; known; (am), n., Ved. a covered place or shed enclosed with walls used as a place of sacrifice.

Pari-vrīti, is, f. surrounding, standing round.

परिवृंह *pari-vrīṇh* or *pari-vrīh*, also written *pari-brīṇh* or *pari-brīh*, q. v., p. 545, col. 1.

Pari-vrīṇhana. See *pari-brīṇhana*, p. 545.

Pari-vrīṇhita or *pari-vrīhita*. See *pari-brīṇhita*, p. 545, col. 1.

Pari-vrīḍha, as, m. a master, owner, &c. See *pari-brīḍha*, p. 545, col. 2.

Pari-vrāḍhiman, ā, m. mastery, superiority.

परिवृज् 1. *pari-vrij*, cl. 7. 1. P. -*vrīṇakti*, -*varjati*, -*varjitum*, to leave, forsake, abandon, shun, avoid, quit, cease, leave off: Caus. -*varjayati*, -*yitum*, to avoid, shun.

Pari-varga, as, m., Ved. shunning, avoiding, removing, discomfiting; a-*parivargam*, ind. without omission, without intermission, completely.

Pari-vargya, as, ā, am, Ved. to be avoided.

Pari-varjaka, as, ā, am, shunning, avoiding; giving up, resigning, abstaining from.

Pari-varjana, am, n. avoiding, shunning, giving up, resigning, quitting; abstaining from; killing, slaughter.

Pari-varjanīya, as, ā, am, avoidable, to be avoided.

Pari-varjita, as, ā, am, abandoned, shunned; deprived or devoid of.

Pari-vrīkta, as, ā, am, Ved. avoided, disliked,

despised; (ā and ī), f. 'the disliked or despised one,' epithet of a wife lightly esteemed in comparison with the favourite wife (*mahishī*, *vāvatā*).

2. *pari-vrij*, k, f., Ved. avoiding, removing, (Sāy. = *paritah sva-sthāna-tyāga*); purification, expiation.

परिवृत् *pari-vrit*, cl. 1. A. (also P. in Fut., Cond., and Aor.), to turn round, roll or wheel round, revolve; to be whirled; to hasten to and fro, roam or wander about; to change (e.g. *kṣha-ṇena tat parivartate nyatā*, that changes or turns out to be different in a moment); to interchange; to become, to be: Caus. -*varṭayati*, -*yitum*, to exchange.

Pari-varta, as, m. revolving, revolution (of a planet &c.); a period or lapse or expiration of time, especially of a Yuga (e.g. *lokānām parivarte*, at the end of the world); a year; going or turning back, flight, retreat, desertion; transmigration, repeated birth; change, exchange, barter (e.g. *anna-parivarta*, change of diet; *samudra-parivarta*, exchange of sealed goods); requital, return; a chapter, section, book, canto; an abode, spot, place; N. of one of the eight sons of Duḥ-saha (son of Mṛityu); N. of a king of the tortoises or the tortoise incarnation.

Pari-vartaka, as, ā, am, turning round, turning back; causing to turn round or flow back; causing to revolve; bringing to a close; requiting, exchanging; leaving off a thing begun for some other object; (as), m., N. of a son of Duḥ-saha.

Pari-vartana, as, ī, am, causing to turn round; (ī), f. epithet of a particular magical art; (am), n. cutting, clipping (the hair, Ved.); (according to a Scholiast) = *prerāṇa* (Ved.); turning round, going round, turning back, returning; moving to and fro; whirling round, revolving; revolution, end of a period of time; inverting, taking or putting anything in a wrong direction; change, exchange, barter; requital, return.

Pari-vartaniya, as, ā, am, to be exchanged, capable of being exchanged.

Pari-vartikā, f. contraction of the prepuce, phimosis.

Pari-vartita, as, ā, am, turned round, revolved; returned, retreated; taken or put on in a wrong direction; exchanged.

Pari-vartin, ī, īṣī, ī, moving round, going round, revolving; circling, going in a circle, being constantly renewed, ever recurring; changing, passing into; being or remaining or staying in a place or near a person (e.g. *Sugriva-parivartin*, being about, i.e. in attendance on Su-griva); flying, retreating; exchanging, requiting, recompensing; (īṣī), f., scil. *viśhṭuti*, a hymn arranged according to the recurring form *abc, abc, abc*.

Pari-vartman, ā, ā, a, Ved. going or extending round.

Pari-vrīta, as, ā, am, revolved, gone round; turned back, retreated, retired, returned; exchanged, bartered; finished, ended; (am), n. an embrace. — *Parivrittārtha-mukha* ('*ta-ar*'), as, ī, am, having the face half turned round.

Pari-vrīti, is, f. revolution, return; exchange, barter; end, termination; surrounding, encompassing; staying in a place, dwelling; contraction of the prepuce, phimosis; (*tyā*), ind. alternately; (sometimes *pari-vrīti* is a wrong reading for *pari-vrīti*, q. v.)

Pari-vrītya, ind. having turned round, having revolved; having retreated or retired.

परिवृध् *pari-vridh* [cf. *pari-vrīṇh*], cl. 1. A. (also P. in Fut., Cond., and Aor.) -*vardhate*, -*vardhitum*, to grow, grow up, increase: Caus. -*vardhayati*, -*yitum*, to increase, augment; to bring up, rear.

Pari-vardhana, am, n. increasing, augmenting, enlarging, multiplying; growing; rearing, breeding (as of cattle).

2. *pari-vardhita*, as, ā, am, increased, augmented.

Pari-vṛiddha, as, ā, am, grown, increased.
 — *Pari-vṛiddha-tā*, f. increase, extension.

Pari-vṛiddhi, is, f. growth, increase.

परिवृत्ति *pari-vṛitti*, is, m. a wrong reading for *pari-vṛitti*, q. v.

परिवेदन 2. *pari-vedana*, am, n. (probably a various reading for *pari-devana*), complaining, lamentation. (For 1. see p. 548, col. 1.)

Pari-vedita, as, ā, am (probably for *pari-devita*), lamented; (am), n. lamentation.

परिवेष *pari-vesha*. See p. 548, col. 2.

परिवेश *pari-vesh*, cl. 1. A. -*veshate*, -*veshātum*, to surround, encompass, encircle; to wrap up, cover, clothe: Caus. -*veshayati*, -*yitum*, to surround; to wrap up, clothe; to embrace.

Pari-veshāna, am, n. surrounding, encompassing; circumference; a cover, covering; a ligature, bandage.

Pari-veshita, as, ā, am, surrounded, encompassed, enclosed; beset, beleaguered; bound round, covered, veiled, swathed.

Pari-veshitrī, tā, trī, trī, Ved. one who surrounds or encompasses.

परिव्यक्त *pari-vyakta*, as, ā, am, very clear or distinct; (am), ind. very clearly or distinctly.

परिव्यध *pari-vyadh*, cl. 4. P. -*vidhyati*, -*vyadddhum*, to hit, strike, smite, wound.

Pari-vyādha, as, m. a species of reed, Calamus Fasciculatus; a species of tree, Pterospermum Acerifolium; N. of an ancient sage.

परिव्यय *pari-vyaya*, as, m. (fr. rt. 5. i with *pari-vi*), expense, cost; condiment, spices.

परिव्ये *pari-vye*, cl. 1. P. A. -*vyayati*, -*te*, -*vyātum*, to surround, invest, wrap round, veil, cover, put on, wrap one's self up.

Pari-vī, īa, īe, ī, Ved. wound round.

Pari-vīta, as, ā, am, surrounded, encompassed, invested; overspread, pervaded; (am), n. the bow of Brahman.

Pari-vīya, ind. wrapping round.

परिव्ययणा, am, n., Ved. winding round, covering.

Pari-vyayanīya, as, ā, am, Ved. relating to wrapping round or binding on (as a verse).

परिव्रज *pari-vraj*, cl. 1. P. -*vrajati*, -*vrajitum*, to go or wander about, wander about as a mendicant, lead the life of a religious mendicant.

Pari-vrajya, as, ā, am, to be roamed about or walked for pleasure; (ā), f. strolling, wandering about from place to place; religious wandering, leading the life of a religious mendicant; ascetic devotion, religious austerity, abandonment of the world.

Pari-vrāj, f, or *pari-vrāja*, as, m. a vagrant, wandering man, ascetic of the fourth and last religious order, a mendicant devotee.

Pari-vrājaka, as, ikā, m. f. a wandering religious mendicant.

Pari-vrāji, is, f. a species of plant, Sphaeranthus Mollis; [cf. *tapo-dhanā*, *bhikshu*.]

Pari-vrājya, am, n. religious mendicancy.

परिव्रट्टिमन् *pari-vraḍḍhiman*. See under *pari-vṛiṇh*, p. 548, col. 2.

परिशङ्क *pari-sank*, cl. 1. A. -*sankate*, -*sankitum*, to suspect of (with inst.); to distrust.

Pari-sankāniya, as, ā, am, to be doubted or distrusted; to be feared or apprehended; *pari-sankāniyam*, (used impersonally) distrust must be felt.

Pari-sankin, ī, inī, ī, fearing, apprehending, having apprehensions.

परिशप *pari-sap*, cl. 1. 4. P. A. -*sapati*, -*te*, -*sapyati*, -*te*, -*saptum*, to curse, execrate.

Pari-sāpa, as, m. cursing, reviling, anathema.

परिशम *pari-sam*, Caus. P. -*śamayati*, -*yitum*, to allay, quench; to destroy.

Pari-samita, as, ā, am, allayed, quenched; destroyed.

परिशान्त *pari-śāśvata*, as, ī, am, remaining or continuing for ever, perpetually the same.

परिशिष्य *pari-śish*, Caus. P. -*śeshayati*, -*yitum*, to leave over, leave (as a remainder); to leave (a place), quit; with *na*, to destroy (e.g. *Megha-nādasya dhanur na pary-śeshayat*, he did not suffer to remain, i.e. he destroyed the bow of Megha-nāda).

Pari-śishṭa, as, ā, am, left, remaining; finished; (am), n. a supplement, appendix. — *Parishishṭa-prakāśa*, as, m., N. of a work by Śrī-nātha-śaṁman.

Pari-śeṣa, as, ā, am, left over, remaining (Ved.); (as, am), m. n. remnant, remains, remainder, residue, rest; sequel, supplement; conclusion, completion, termination; (epa) ind. with the residue or conclusion; to the very end, completely, in full. — *Parishēṣa-sāstra*, am, n. a supplementary work, an appendix.

Pari-śeṣāna, am, n. remainder, residue.

परिशीलन *pari-śilana*, am, n. (fr. rt. *śil* with *pari*), frequent touch or contact, intercourse, correspondence, constant occupation, fond pursuit of or attachment to (a subject), study.

परिशुच *pari-śuc*, cl. 1. P. (ep. also A.) -*śocati* (-*te*), -*śocitum*, to be deeply grieved, mourn, lament, bewail.

परिशुध *pari-śudh*, Caus. P. -*śodhayati*, -*yitum*, to clear, clean, purify completely; to solve, explain, clear up.

Pari-suddha, as, ā, am, completely cleansed, cleaned, purified; acquitted, discharged; cleared off, paid. — *Parisuddha-bhāva*, as, m. cleansed; discharged, paid.

Pari-suddhi, is, f. complete purification, becoming perfectly clean; justification, acquittal, proving innocent.

Pari-sodha, as, m. cleansing, purifying, correcting; discharging a debt or obligation, quittance.

Pari-sodhana, am, n. purification; justification; paying, discharging a debt.

परिशुश्रूषा *pari-śuśrūṣhā*. See under *pari-śru*, col. 3.

परिशुष्प *pari-śush*, cl. 4. P. (ep. also A.) -*śushyati* (-*te*), -*śoshitum*, to be thoroughly dried up, become quite dry; to shrivel, wither; to pine, waste away; to be afflicted: Caus. -*śoshayati*, -*yitum*, to emaciate.

Pari-śushka, as, ā, am, perfectly dried up, thoroughly dried, completely dry or parched; withered, shriveled, shrunk (as a vein); hollow (as the cheeks); *pariśushkama māṁsam*, meat fried in ghee, washed and spiced. — *Parisushka-tālu*, us, us, u, having the palate dried up. — *Parisushka-palāśa*, as, ā, am, having withered foliage.

Pari-śushyat, am, antī, at, drying up, evaporating.

Pari-śoṣa, as, m. becoming completely dried up, dryness, desiccation, evaporation.

Pari-śoṣāna, as, ā, am, drying up, parching; (am), n. drying, parching, emaciating.

Pari-śoṣin, ī, inī, ī, drying up, shriveling up, becoming quite emaciated.

परिशून्य *pari-śūnya*, as, ā, am, quite empty, quite free from, totally devoid of.

परिश्रुत 1. *pari-śrīta*, as or am, m. or n. (?), ardent spirits; [cf. *pari-srut*, *pari-srutā*.]

परिशृ *pari-śrī*, Pass. -*śiryate*, to be cleft or rent asunder, to be split.

परिश्रम *pari-śrama*, as, m. (fr. rt. *śram* with *pari*), fatigue, distress; fatiguing occupation, labour, exertion, trouble, pain. — *Parishramāpaha* ('ma-ap'), as, ā, am, relieving weariness.

Pari-śrānta, as, ā, am, thoroughly fatigued, worn out, exhausted, wearied; one who has performed acts of religious austerity.

Pari-śrānti, is, f. fatigue, exhaustion; labour, trouble.

Parī-śrāma, as, m. fatigue, a fatiguing occupation, exertion, toiling after.

परिश्रय *pari-śraya*, as, m. (fr. rt. *śrī* with *pari*), an enclosure, fence (Ved.); a refuge, asylum; an assembly, meeting.

Pari-śrayāna, am, n. encompassing, surrounding with a fence.

Pari-śrīṭi, ī, f., Ved. 'enclosure,' epithet of certain small stones laid round the hearth and other parts of the altar.

2. *pari-śrīta*, am, n., Ved. = *pari-vṛitam*, q. v.

परिश्रु *pari-śru*, cl. 5. P. -*śrinoti*, -*śrotum*, to hear.

Pari-śuśrūṣhā, f. complete or implicit obedience.

Pari-śrūta, as, ā, am, heard; (as), m., N. of one of the attendants of Śkanda.

परिश्लिष्ट *pari-ślishṭa*, as, ā, am (fr. rt. *ślish* with *pari*), embraced, clasped.

Pari-ślesha, as, m. embracing, an embrace.

परिशण्ड *pari-śhaṇḍa*, a particular part of a house. — *Parishāṇḍa-vārika*, a servant.

परिषद् 1. *pari-śad* (*pari-sad*), cl. 1. 6. P. -*śhidati*, -*shattum*, Ved. to sit round.

2. *pari-śad*, ī, ī, f., Ved. surrounding, besetting; (f), f. an assembly, meeting, audience, congregation, council. — *Parishat-tva*, am, n. the state of constituting a legal assembly; a legal assemblage of councillors. — *Parishad-vala*, as, ā, am, surrounded by a council; convoking assemblies; (as), m. a member of an assembly, assessor, associate, spectator.

Pari-śhada, as, m. (a various reading for *pari-śhada*), one of an assembly or congregation, a councillor, assessor, a spectator at a play.

Pari-śhadya, as, ā, am, to be sought after laboriously (Ved.); to be worshipped (Ved.); to be avoided (Ved.); (according to Mahā-dhara) belonging to an assembly; (according to Śāy. on Rīg-veda VII. 4. 7, = *pary-āpta*), sufficient, adequate, competent; (as), m. a member of an assembly, assessor, hearer, spectator, guest.

Pari-śhadvan, ā, ari, a, Ved. surrounding, encompassing, besetting.

परिशह *pari-śah* (*pari-sah*), cl. 1. A. -*śhahate*, -*śhahitum*, -*śhodhum*, to sustain, bear up against.

परिशिष्य *pari-śhiṭ* (*pari-siṭ*), cl. 1. P. A. -*śhinācati*, -*te*, -*shektum*, to sprinkle round, scatter about, diffuse: Caus. -*śheṭayati* (ep. -*shināyati*), -*yitum*, to sprinkle round.

Pari-śheka, as, m. sprinkling over, moistening; a bath, bathing apparatus.

Pari-śheṭaka, as, ā, am, pouring over, sprinkling.

Pari-śheṭana, am, n. pouring over, sprinkling; water for watering trees.

परिषिचय *pari-śhivāna*, am, n. (fr. rt. *śiv* with *pari*), Ved. sewing round, winding round.

परिशु *pari-śhū* (*pari-sū*, see rt. 2. *sū*), cl. 6. P. -*shuvati*, -*shavitum*, Ved. to besiege, beleague.

Pari-śhūta, as, ā, am, Ved. besieged, beleaguered.

Pari-śhūti, is, f., Ved. oppression; (Śāy.) violence (= *paritah preraka upadravah*).

परिशोडश *pari-śhodāśa*, as, ī, am, full sixteen, quite sixteen.

परिष्कन्त *pari-shkand* or *pari-skand*, cl. 1. P. -*śhkandati*, -*śhkantum*, to leap about, spring round or about.

Pari-shkanna or *pari-shkanna*, as, m. a foster

or adopted child, one nourished by a stranger; the Koil or Indian cuckoo (?).

Pari-shkanda or *pari-skanda*, *as*, *m.* a foster child, one nourished by a stranger; a servant; (*av*), *m.* du. two servants running by the two sides of a carriage; (*am*), *n.* going round or about (?).

Pari-shkanda or *pari-skanda*, *an*, *anti*, *at*, leaping about, jumping round, going round or about; surrounding, circumambulating; wandering.

परिष्कृ *pari-sh-kṛi* (*pari-kṛi* with *ins* inserted), *cf.* *pari-kṛi*, *p.* 538, col. 2), *cl.* 8. *P. A.* -*karoti*, -*karu*, -*karum*, *Ved.* to prepare, fit out, equip; to adorn, decorate; to polish, perfect; to cleanse.

Pari-sh-kara, *as*, *m.* ornament, decoration.

Pari-sh-kāra, *as*, *m.* surrounding (?); adorning, ornament, decoration, embellishment; finishing, polishing; cooking, dressing; cleansing, purification by essential rites, initiation; domestic utensils, furniture. — *Parishkāra-civara*, a kind of garment.

Pari-sh-kṛita, *as*, *ā*, *am*, surrounded, encompassed (?); prepared, equipped; adorned, decorated, embellished; highly finished, polished; cooked, dressed; cleansed, purified by initiatory rites. — *Parishkṛita-bhūmi*, *is*, *f.* an altar or ground prepared for a sacrifice or for the victim and sacrificial utensils.

Pari-sh-kṛiti, *is*, *f.* finishing, polishing; cleansing. *Pari-sh-kṛiyā*, *f.* adorning, decorating; (*agni-p*) is a various reading for *agni-parikṛiyā*, *q. v.*)

परिधि *pari-shṭi*, *is*, *f.* (according to some *fr. rt. i.* as with *pari*, but more probably *fr. pari-shṭhā* below; *cf. abhi-shṭi*, *upa-sti*), *Ved.* obstruction, impediment; distress, dilemma; (*Sāy.*) searching all round, (as if *fr. rt. 3.* *ish* with *pari*.)

परिष्टु *pari-shṭu* (*pari-stu*), *cl.* 2. *P.* -*stauti*, -*stotum*, to praise, (*Pāp.* VIII, 3, 70.)

Pari-shṭavaniya, *as*, *ā*, *am*, *Ved.* intended for the *Pari-shṭavana*.

Pari-shṭiti, *is*, *f.* (*fr. pari-stu*), *Ved.* praise.

Pari-shṭoma, *as*, *m.* an elephant's coloured housings; a coverlet; a cushion; [*cf. pari-stoma*.]

परिस्तुभ *pari-shṭubh*, *p.*, *p.*, *p.* (*fr. rt. stubh* with *pari*), *Ved.* uttering joyful cries or exulting on every side; (*Sāy.*) = *stutibhṛt yukta*, endowed or glorified with praises; (*p.*), *f.* exultation, acclamation. *Pari-shṭobha*, *as*, *m.*, *Ved.* embellishing a *Sāman* with the so-called *Stobhas*.

परिष्ठल *pari-shṭhala*, *am*, *n.* surrounding place or site.

परिष्ठा *pari-shṭhā*, *ās*, *ās*, *am*, *Ved.* obstructing, hindering, an obstructor; (*ās*), *f.* obstruction, impediment.

परिष्यन्द *pari-shyanda* or *pari-syanda*, *as*, *m.* (*fr. rt. syand* with *pari*), a stream, river; wetness, moisture; a sand-bank, island (*Ved.*).

Pari-shyandin or *pari-syandin*, *i*, *īni*, *i*, flowing, streaming.

परिष्वञ्ज *pari-shvañj* (*pari-svañj*), *cl.* 1. *A.* -*shvajate* (rarely *P.* -*shvajati*), -*shvanktum*, to embrace.

Pari-shvakta, *as*, *ā*, *am*, embraced.

Pari-shvanga, *as*, *m.* embracing, an embrace; contact, touch.

Pari-shvajana, *am*, *n.* embracing, an embrace.

Pari-shvajāna, *as*, *ā*, *am*, embracing, (*Rāmāyana* II. 83, 10.)

1. *pari-shvajya*, *as*, *ā*, *am*, to be embraced.

2. *pari-shvajya*, *ind.* having embraced.

Pari-shvañjana, *am*, *n.* embracing, an embrace.

Pari-shvañjala, *as* or *am*, *m.* or *n.* (?), *Ved.* a particular domestic utensil.

Pari-shvañjīyas, *ān*, *asi*, *as*, *Ved.* clasping more firmly.

परिष्वशिका *pari-shvashika*, *am*, *n.* (*fr. rt. shvashik* with *pari*, probably) the act of leaping about.

परिसंलिह *pari-saṅ-lih*, *cl.* 2. *P. A.* -*ledhi*, -*lidhe*, -*ledhum*, to lick all round, lick over, lick.

परिसंवत्सर *pari-saṅvatsara*, *as*, *m.* a whole or full year; (*āt*), *ind.* after the expiration of a whole year; (*as*, *ā*, *am*), a whole year-old; one who has waited a whole year; (in medicine) chronic.

परिसंस्तु *pari-saṅ-stu*, *cl.* 2. *P. A.* -*stauti*, -*stavit*, -*stute*, -*stuvite*, -*stotum*, to praise.

Pari-saṅstūyamāna, *as*, *ā*, *am*, being praised.

परिसंस्थित *pari-saṅ-sthita*, *as*, *ā*, *am* (*fr. rt. sthā* with *pari-saṅ*), standing together on every side.

परिसंस्पृश *pari-saṅ-sprīś*, *cl.* 6. *P.* -*sprīśati*, -*sprashṭum*, -*sparshṭum*, to touch, stroke.

परिसंहा *pari-saṅ-hā*, *cl.* 3. *A.* -*jihite*, -*hātum*, *Ved.* to lay aside, abandon (*Sāy.* = *pari-tyaj*).

परिसंहृष्ट *pari-saṅ-hṛishṭa*, *as*, *ā*, *am*, very glad, greatly rejoiced.

परिसख्य *pari-sakhya*, *as*, *ā*, *am*, *Ved.* being on friendly terms.

परिसंक्रोड *pari-saṅ-kṛīḍ*, *cl.* 1. *P.* -*kṛīḍati*, -*kṛīḍitum*, to play about, jest, amuse one's self.

Pari-saṅkṛīḍat, *an*, *anti*, *at*, playing about, indulging in amusements.

परिसंक्षिप *pari-saṅ-kship*, *cl.* 6. *P. A.* -*kshipati*, -*te*, -*kseptum*, to encompass, encircle.

परिसंख्या 1. *pari-saṅ-khyā*, *cl.* 2. *P.* -*khyāti*, -*khyātum*, to count over, count up, reckon up, calculate, add together; to enumerate.

2. *pari-saṅkhyā*, *f.* enumerating one by one, computation; sum; total, a number; an exhaustive enumeration, exclusive specification, limitation to that which is enumerated or expressly mentioned; recapitulation.

Pari-saṅkhyāta, *as*, *ā*, *am*, counted, reckoned up; enumerated, specified exclusively.

Pari-saṅkhyāna, *am*, *n.* enumeration; total; a number; exclusive specification; a correct judgment, proper estimate.

परिसंक्षुब्ध *pari-saṅ-ghush*, *cl.* 1. *P.* -*ghoshati*, -*ghoshitum*, to make to resound on all sides, to fill with cries.

Pari-saṅghuṣṭa, *as*, *ā*, *am*, resonant on all sides.

परिसंक्षय *pari-saṅ-śaksh*, *cl.* 2. *A.* -*śakṣte*, -*śakṣtum*, to enumerate; to avoid.

Pari-saṅśakshya, *as*, *ā*, *am*, to be avoided, avoidable.

परिसंचर *pari-saṅcara*, *as*, *m.* 'a very difficult pass or defile,' a critical period.

परिसंक्षि *pari-saṅ-śi*, *cl.* 5. *P. A.* -*śinoti*, -*śinute*, -*śetum*, to collect, accumulate.

Pari-saṅśita, *as*, *ā*, *am*, collected, accumulated.

परिसंतप *pari-saṅ-tap*, *cl.* 1. *P.* -*tapati*, -*taptum*, to be tormented or afflicted; to scorch, singe.

Pari-santapta, *as*, *ā*, *am*, scorched, singed.

Pari-santapyā, *ind.* having been tormented; having scorched.

परिसंतान *pari-santāna*, *as*, *m.* (*fr. rt. 3.* *tan* with *pari-saṅ*), *Ved.* a string, cord.

परिसभ्य *pari-sabhya*, *as*, *m.* (*fr. sabhā* with *pari*), a member of an assembly, an assessor.

परिसमन्त *pari-samanta*, *as* or *am*, *m.* or *n.* (?), circumference, circuit.

परिसमाप *pari-sam-āp*, *Pass.* -*āpyate*, to be fully completed, arrive at completion.

Pari-samāpana, *am*, *n.* the act of finishing completely.

Pari-samāpta, *as*, *ā*, *am*, fully completed, entirely done or finished.

Pari-samāptā, *is*, *f.* entire completion, end, conclusion.

परिसमुत्सुक *pari-samutsuka*, *as*, *ā*, *am*, very anxious, greatly agitated or excited.

परिसमूह *pari-sam-ūh*, *cl.* 1. *P. A.* -*ūhati*, -*te*, -*ūhitum*, *Ved.* to heap or sweep together.

Pari-samūhana, *am*, *n.* heaping up or sweeping together.

परिसम्भू *pari-sam-bhū*, *cl.* 1. *P.* -*bhavati*, -*bhavitum*, *Ved.* to arise, spring, be produced.

परिसर *pari-sara*. See *pari-sṛi* below.

परिसर्प *pari-sarpa*. See *pari-sṛip* below.

परिसहस्र *pari-sahasra*, *as*, *ā*, *am*, *Ved.* a full thousand, at least a thousand.

परिसाध *pari-sādh*, *Caus. P.* -*sādhayati*, -*yitum*, to finish, complete, settle (a cause).

Pari-sādhana, *am*, *n.* accomplishing, effecting, finishing, bringing to a conclusion; arranging, settling; determining, ascertaining.

परिसान्त्वन *pari-sāntvana*, *am*, *n.* the act of consoling; conciliation.

परिसामन् *pari-sāman*, *a*, *n.*, *Ved.* a *Sāman* which is occasionally inserted.

परिसिध *pari-sidh*, *cl.* 1. *P.* -*sedhati*, -*sedhitum*, to go round, go about.

Pari-siddhikā, *f.* a kind of rice-gruel.

Pari-sedhat, *an*, *anti*, *at*, going round, going about.

परिसीमन् *pari-sīman*, *ā*, *m.* a boundary, border, extreme term or limit.

परिसीर्य *pari-sīrya*, *am*, *n.* (*fr. pari + sira*), *Ved.* a leather thong on a plough.

परिसृ *pari-sṛi*, *cl.* 1. *P.* -*sarati*, -*sartum*, to go or flow round.

Pari-sara, *as*, *m.* standing-place, position, site; verge, border, proximity, neighbourhood, environs, ground on the border of a river or mountain of contiguous to a town, &c.; width, breadth; death, dying; rule, precept, prescribed mode; a god.

Pari-sarapa, *am*, *n.* running or moving about.

— *Pari-sarapa-sila*, *as*, *ā*, *am*, of a restless disposition, constantly moving about.

Pari-saryā, *f.* running about, wandering or going about, perambulation, circumambulation; near approach; service.

Pari-sāra, *as*, *m.* going round or about, wandering about, perambulation.

Pari-sāraka, *am*, *n.*, *N.* of a place near the *Sarasvati*.

Pari-sārīn, *i*, *īnī*, *i*, wandering or running about.

परिसृप *pari-sṛip*, *cl.* 1. *P.* -*sarpati*, -*sarptum*, -*srapum*, to go round, go to and fro.

Pari-sarpa, *as*, *m.* going or walking about, perambulation; going about in search of anything, following, pursuing, going after; surrounding, encircling; a species of serpent; a species of worm causing leprosy; *N.* of a mild form of leprosy.

Pari-sarapa, *am*, *n.* creeping about, walking about, running to and fro, constantly changing one's place; a kind of disease (= *vi-sarpa*).

Pari-sarpin, *i*, *īnī*, *i*, going or moving or roaming about.

परिस्कन्द *pari-skand*, *pari-skanda*, *pari-skanda*, *pari-skanna*. See *pari-shkanda*.

परिस्तृ *pari-sṛi*, *cl.* 5. *P. A.* -*sṛinoti*, -*nute*, or *pari-sṛi*, *cl.* 9. *P. A.* -*sṛināti*, -*nite*, -*startum*, -*startum*, -*staritum*, to spread, extend; to strew round; to arrange; to envelop, cover.

Pari-stara, as, m. strewing round or heaping together, strewing; a cover, covering (?).

Pari-staraṇa, am, n. strewing round, strewing, scattering about; a cover, covering (?).

Pari-stīrya, ind. having strewed around (sacred grass).

Pari-strita, as, ā, am, spread over, covered.

परिस्तोम *pari-stoma*, as, m. = *pari-shṭoma*.

परिस्था *pari-sthā*, cl. 1. P. A. -*tisṭhāti*, -*te*, -*sthātum*, Ved. to stand round, encompass; to obstruct (Sāy. = *pari-vṛtṭya sthā*).

Pari-sthāna, am, n. or *pari-sthītā*, is, f. abode, dwelling, residence; fixedness, solidity; fortitude, firmness.

परिस्पन्द *pari-spand*, cl. 1. P. A. -*spandati*, -*te*, -*spanditum*, to tremble, throb, quiver, vibrate, totter.

Pari-spanda, as, m. beating, throbbing, vibration; motion, movement; pressure, crush; maintenance, provision; train, retinue (in this sense also spelt *pari-syanda*); decoration of the hair.

Pari-spandat, an, anti, at, trembling, quivering, tottering.

Pari-spandana, am, n. beating, throbbing, vibration, moving about, motion.

Pari-spandamāna, as, ā, am, throbbing, beating; moving tremulously, gently agitated, shaking, trembling.

परिस्पृधिन् *pari-spardhin*, ī, inī, i (fr. rt. *spardh* with *pari*), vying with, rivalling, emulating.

Pari-spridh, t, f, Ved. a rival.

परिस्पृश *pari-sprīś*, cl. 6. P. -*sprīśati*, -*sparshṭum*, -*sprashṭum*, to touch.

परिस्पृष्ट *pari-sphuṣṭa*, as, ā, am, very clear or manifest, quite evident or plain or distinct; fully developed.

परिस्फुर *pari-sphur*, cl. 6. P. -*sphurati*, -*sphuritum*, to throb, quiver.

Pari-sphuraṇa, am, n. quivering, glancing, shooting; budding.

Pari-sphurat, an, anti or anti, at, quivering; darting, glancing, gleaming, moving quickly or suddenly; budding, expanding; bursting forth.

Pari-sphurita, as, ā, am, quivering, glancing, gleaming; opened, expanded; shot, glanced.

परिस्मापन *pari-smāpana*, am, n. (fr. Caus. of rt. *smi* with *pari*), causing wonder, surprising, outwitting.

परिस्पन्द *pari-syanda*, as, m. (also *pari-shyanda*, q. v.), flow, stream, river; oozing, dropping; train, retinue; decoration of the hair (= *pari-spanda*).

Pari-syandana, am, n. dropping, flowing, oozing.

परिस्त्रिन् *pari-srajin*, ī, inī, i, Ved. wearing a garland.

परिस्त्रास *pari-srasā*, f. (fr. rt. *sraṇs* with *pari*), Ved. rubbish, lumber.

परिस्त्रु *pari-sru*, cl. 1. P. -*sraṇati*, -*srotum*, to flow round, flow, stream, trickle; to ask (?).

Pari-srava, as, m. (erroneously written *pari-sṛava*), flowing, streaming, stream; a river, torrent; birth (of a child); gliding down.

Pari-sravat, an, anti, at, flowing down.

Pari-sṛava, as, m. 'flowing'. N. of a morbid state ascribed to the overflowing of the moistures of the body; efflux, effusion. = *Parīśrāva-kalpa*, a kind of straining or filtering vessel.

Pari-sṛavāṇa, am, n. a straining or filtering vessel.

Pari-sṛāvin, ī, inī, i, flowing; (ī), m., scil. *bhagan-dara*, a form of fistula of the anus; (ī), n., scil. *udara*, an incurable form of intumescence of the belly.

Pari-srut, t, i, t, Ved. streaming or flowing round or over, foaming, fermenting; (t), f. a kind of

intoxicating liquor prepared from herbs; dropping, flowing. = *Parīśrun-mat*, ān, ati, at, Ved. possessing *Pari-srut*.

Pari-sruta, as, ā, am, flowed, streamed round; trickled, oozed; (ā), f. a kind of intoxicating liquor.

परिस्तर *pari-swāra*, as, m., Ved. a particular kind of singing.

परिहत *pari-hata*, as, ā, am (fr. rt. *han* with *pari*), loosed, loosened.

परिहरण *pari-haraṇa*. See *pari-hri* below.

परिहव *pari-hava*, as, m., Ved. (fr. rt. *hve* with *pari*), crying or calling upon (?); invoking (?).

परिहस *pari-has*, cl. 1. P. -*hasati*, -*hasitum*, to laugh at, ridicule, deride.

Pari-hasita, as, ā, am, laughed at, ridiculed.

Pari-hāsa, as, m. jesting, joking, mirth, merriment, a jest, joke; laughter; laughing at, deriding, ridiculing. = *Parīhāsa-kathā*, f. an amusing story.

— *Parīhāsa-pura*, am, n., N. of a town. — *Parīhāsa-vedin*, ī, m. a jester, a wag, wit. — *Parīhāsa-śila*, as, ā, am, of a gay or joyous disposition. — *Parīhāsa-hari*, is, m., N. of a temple of Viṣṇu; [cf. *parīhāsa-keśava*.]

Pari-hāsyā, as, ā, am, laughable, ridiculous.

परिहस्त *pari-hasta*, as, m., Ved. a ring for the hand, an amulet put round the hand to secure the birth of a child.

परिहा *pari-hā*, Pass. -*hiyate*, to wane, fail, waste away, decrease; to be wanting; to want or be deficient in or be destitute of (with abl.); to be deprived of or excluded from (with abl.); to be abandoned; to be avoided or omitted; (in Mahā-bh. Sabhā-p. 1460 the form *pari-hāsyati* occurs, said to mean 'will fail'): Caus. -*hāpayati*, -*yitum*, to abandon.

Pari-hāṇa, am, n., Ved. suffering loss, losing; coming short of, being deficient, diminution, decrease.

Pari-hāni, is, f. decrease, loss, deficiency.

Pari-hiṇa, as, ā, am, waned, faded, wasted; deserted by; deprived of, destitute of; wanting, deficient in (with abl.).

Pari-hiyamāna, as, ā, am, wasting away, diminishing, becoming emaciated.

परिहाटक *pari-hāṭaka*, am, n. a ring worn round the arm or leg, an armlet, anklet.

परिहार *pari-hāra*. See *pari-hri* below.

परिहास *pari-hāsa*. See *pari-has* above.

परिहि *pari-hi*, cl. 5. P. -*hinoti*, -*hetum*, Ved. to prepare.

परिहित *pari-hita*. See *pari-dhā*, p. 543.

परिहृ *pari-hri*, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to avoid, shun, pass by; to abandon, desert, leave; to refuse; to conceal; to embrace.

Pari-haraṇa, am, n. moving, carrying or placing round or about (Ved.); avoiding; leaving, abandoning; seizing, taking; refusing, repelling; disappearing (?).

Pari-haraṇīya, as, ā, am, to be shunned or avoided, avoidable; to be taken away; to be repelled or refused or confuted. = *Parīharaṇīya-tā*, f. avoidableness; disappearance, unattainableness; refutation (?).

Pari-harat, an, anti, at, shunning, avoiding, illuding; setting aside, taking away, humbling.

Pari-haramāṇa, as, ā, am, leaving, quitting; taking, seizing; confuting; concealing.

Pari-hartavya, as, ā, am, to be shunned or avoided, to be abstained from; to be taken away; to be confuted; (in Vedic grammar) to be constructed with the *pari-hāra*, q. v.

Pari-hāra, as, m. leading round; avoiding, shunning, leaving, deserting, abandoning, giving up, resigning; taking away, removing (e. g. *virodha-parihāra*, removing a contradiction); repelling (a

charge), confutation; seizing, keeping back; omitting, concealing; reserve, concealment; omitting to mention, leaving out; an extraordinary grant, exemption from taxes, granting privileges, immunity; bounty, largess; a circuit of common land round a village or town; (in grammar) the repetition of a word before and after *iti* (= *pari-graha*, q. v.); contempt, disrespect; any objectionable thing or person; objection; remedying or atoning for any improper action. = *Parīhāra-vat*, ān, ati, at, avoidable.

Pari-hāraka, as, ikā, am, repelling, refuting; (as or am), m. or n.? (a various reading has *pari-haraka*), an armlet; [cf. *pari-hāṭaka*.]

Pari-hārin, ī, inī, i, avoiding, shunning.

Pari-hārya, as, ā, am, to be shunned or avoided; to be left undone; to be escaped from; to be taken off or away; to be severed or separated; to be constructed with the *pari-hāra*; (as), m. a bracelet.

Pari-hṛita, as, ā, am, avoided, shunned; abandoned, quitted; set aside, removed, rejected; taken away, repelled, refuted; taken, seized.

Pari-hṛiti, is, f. shunning, avoiding, refuting.

Pari-hṛitya, as, ā, am, Ved. to be avoided, avoidable.

परिहृष *pari-hṛish*, Caus. P. -*harshayati*, -*yitum*, to delight or gladden greatly, cause to rejoice.

Pari-harshāṇa, as, ī, am, greatly delighting.

परिहृत् *pari-hrut*, t, t, t (fr. rt. *hṛvi* with *pari*), Ved. causing to fall, destroying, injuring, ruining.

Pari-hṛyit, t, f, Ved. falling to the ground, falling down, ruined.

Pari-hṛyiti, is, f, Ved. damage, injury, ruin.

परि *pari* (*pari-i*, see rt. 5. i), cl. 2. P. *pari-eti*, -*etum*, to go about, move in a circle, go or flow round, walk round, circumambulate, roam about; to encompass, encircle, include, grasp, span; to run against; to reach, attain to; (with or without *manasā*) to perceive, ponder: Intens. Ved. *pariyate*, to revolve round, move round, move in a circle.

Parita, as, ā, am, encircling, surrounding; past, elapsed, expired; departed; surrounded, encompassed; filled; taken possession of, seized. = *Parita-tā*, f. the being surrounded or filled.

Paritin, ī, inī, i (at the end of a comp.), = *parita*, filled with, seized by.

Paritya, ind. having passed round or circumambulated; having encompassed.

Pariyamāna, as, ā, am, being penetrated or pervaded by.

Paryāya, as, m. revolution (of time), passing away, lapse, expiration (e. g. *kāla-paryayāt*, after the lapse of a certain time); waste or loss (of time); change, mutation, alteration [cf. *vāsa-p*]; inversion, irregular or inverted order, confusion; contrariety, opposition; deviation from enjoined or customary observances, neglect of duty.

Paryāyana, am, n. going round, walking round, circumambulating, roving about; anything wound round (an arrow or other object); a horse's saddle or housings.

Paryāya, as, m. going or turning round, revolving, winding round; revolution, passing away (of time), course, lapse, expiration; regular recurrence, repetition; succession, turn; regular order, arrangement, methodical disposition, method; a regularly recurring series or formula, especially in the *Āti-rātra* ceremony (Ved.); a strophe or clause of a hymn (Ved.); a convertible term, synonym; a list of synonyms; N. of a particular figure in rhetoric; way, manner, mode, method of proceeding (e. g. *anena paryāyena*, in this manner); property, quality, generic or specific character; opportunity, occasion; formation, creation, manufacture, preparation, artificial production; comprehensiveness, aggregation; *paryāyena*, in succession, in turn, by turns, by rotation, successively, alternately, (opposed to *yuga-pat*). = *Paryāya-krama*, as, m. order of

succession, regular rotation or turn. — *Paryāya-tyuta*, as, ā, am, one who has lost his turn, superseded, supplanted. — *Paryāya-ratna-mālā*, f. 'pearl-string of synonyms,' N. of a lexicon. — *Paryāya-vācāna*, am, n. a convertible term, synonym. — *Paryāya-vādaka*, as, ā, am, expressing a corresponding notion. — *Paryāya-vṛitti*, is, f. alternate course or action. — *Paryāya-sabda*, as, m. a convertible term, synonym. — *Paryāya-sayana*, am, n. alternate sleeping and watching. — *Paryāya-śas*, ind. by phrases or sentences, &c. (Ved.); periodically; in succession, by rotation, by turns, seriatim. — *Paryāyānna* ('*ya-an*'), am, n. food intended for another, food that should have been given to some one else (as that of a Śūdra to a Brāhman). — *Paryāyānna* ('*ya-an*'), as, m. 'ocean of synonyms,' N. of a lexicon. — *Paryāyokta* ('*ya-uk*'), am, n. N. of a particular figure in rhetoric.

Paryāyika, as, ā, am, Ved. composed in strophes. *Paryāyīn*, ī, īñī, ī, Ved. embracing, including; going round, encompassing (in a hostile manner); periodical.

परीक्ष *parikṣh* (*pari-ikṣh*), cl. 1. A. -*ikṣhate*, -*ikṣhitum*, to look round, inspect carefully, examine, investigate, scrutinize; to observe, perceive: Caus. -*ikṣhayati*, -*yitum*, to cause to examine or investigate.

Parikṣhaka, as, ā, am, trying, testing, examining; (as), m. a prover, examiner, experimenter, investigator, judge.

Parikṣhāṇa, am, n. trying, testing, experiment, examination, putting to the test, trying, proving.

Parikṣhāṇīya, as, ā, am, to be tried or investigated, fit to be brought to the test, to be submitted to ordeal.

Parikṣhā, f. investigation, examination, test, trial, experiment, discrimination; trial by ordeal of various kinds; N. of a commentary on Piṅgala's *Chandaḥ-śāstra*.

1. *parikṣhīta*, as, ā, am, carefully inspected, tried, examined, tested, proved.

Parikṣhitavya, as, ā, am, to be tried or tested, to be examined or proved.

Parikṣhin, ī, īñī, ī, proving, testing, one who tries or examines, an examiner.

Parikṣhya, as, ā, am, to be tried or tested; to be examined or proved.

परीक्षित *pari-kṣhit*, t, m. (connected with and frequently written *pari-kṣhit*), N. of a son of Abhi-manyu and father of Janam-ejaya; of a son of Kuru; of a son of An-asvan and father of Bhīma-sena; of a king of A-yodhya.

2. *pari-kṣhita*, as, m. = *pari-kṣhit*.

परिज्या *parijyā* (for *pari-jyā*, fr. rt. *yaj* with *pari*), Ved. an accompanying or secondary rite (= *pari-yajña*).

परिणस *pariṇas*, ās, m. (probably fr. rt. *pri*), Ved. plenty, abundance, wealth; (according to Sāy.) = *parito naddha*; (asā), ind. = *bahu*, richly, abundantly.

Pariṇasa, am, n., Ved. plenty, abundance, wealth.

परिणह *pari-ṇah*. See *pari-ṇah*, p. 542. *Pari-ṇāha* = *pari-ṇāha*, q. v.

परिणाम *pari-ṇāma* = *pari-ṇāma*, q. v.

परिणाय *pari-ṇāya* = *pari-ṇāya*, q. v.

परित *parita*, &c. See *pari*, p. 551, col. 3.

परितत *pari-tat*. See *pari-tan*, p. 542.

परिताप *pari-tāpa*, *pari-tosha*, = *pari-tāpa*, *pari-tosha*, q. v.

परिति *pariti* = *pushpānjana*, q. v.

परित 2. *pari-tta* (fr. *pari-do*, p. 543, col. 2, or identified by some with 1. *pari-tta*, p. 543, col. 1), cut round, incomplete, limited, circumscribed, not too much, little. — *Paritā-sūbha*, ās, m. pl. (with

Buddhists) N. of the gods of the thirteenth order. — *Paritābha* ('*ta-abha*'), ās, m. pl. (with Buddhists) N. of the gods of the tenth order.

परीदाह *pari-dāha* = *pari-dāha*, q. v.

परीधान *pari-dhāna* = *pari-dhāna*, q. v.

परीधाविन् *pari-dhāvin*. See *pari-dhāvin*.

परीध्य *paridhya*, as, ā, am (fr. rt. *indh* with *pari*), Ved. to be lighted or kindled.

परीपाक *pari-pāka* = *pari-pāka*, q. v.

परीप्सत् *paripsat*, an, antī, at (pres. part. of Desid. of rt. *āp* with *pari*), wishing to obtain, striving to reach.

Paripsamāna, as, ā, am, = *paripsat*.

Paripsā, f. the desire of obtaining; the wish to save or maintain or preserve; haste, hurry.

Paripsu, us, us, u, desirous of obtaining, wishing to save, desirous of maintaining or preserving.

परीभाव *pari-bhāva* = *pari-bhāva*, q. v.

परीमन् *parīman*, ā or a, m. or n.? (fr. rt. *pri*), Ved. bounty, plenty, plenteousness.

परीमाण *pari-māṇa* = *pari-māṇa*, q. v.

परीमाण *pariyamāṇa*. See *pari*, p. 551.

परीर *parira*, am, n. (said to be fr. rt. *pri*), fruit.

परीराण *pariraṇa*, as, m. a tortoise; a stick or staff; = *paṭṭa-sāṭaka*.

परीरम्भ *pari-rambha*, as, m. an embrace, &c. See *pari-rambha*.

परीवर्त *pari-varta*, as, m. exchange, barter, &c. See *pari-varta*.

परीवाद *pari-vāda*, as, m. reproof, censure, abuse, &c. See *pari-vāda*.

परीवार *pari-vāra*, as, m. retinue, dependants, family, &c. See *pari-vāra*.

परीवाह *pari-vāha*, as, m. a drain, &c., see *pari-vāha*; a scabbard (?).

परीवेत्तृ *pari-vettṛi* = *pari-vettṛi*, q. v.

परीवेश *pari-veśa* = *pari-veśa*, q. v.

परीशास *pari-śāsa*, as, m. (fr. rt. 1. *śas* with *pari*), Ved. anything cut out, an excision; (as), m. du. a kind of tongs used for raising a kettle from the fire.

परीशेष *pari-śeśa* = *pari-śeśa*, q. v.

परीष *pariṣh* [cf. rt. 3. *iṣh*], cl. 6. P. -*iṣh*, -*chati*, -*eshitum*, -*eshitum*, Ved. to seek or search about for.

Pariṣhī, īs, f. investigation, research, inquiry, (especially philosophical); service, attendance, reverence, respect, homage, worship; willingness, readiness, inclination.

परीषेक *pari-śheka* = *pari-śheka*, q. v.

परीसार *pari-sāra*, as, m. = *pari-sāra*, q. v.; near approach (?).

परीहार *pari-hāra* = *pari-hāra*, q. v.

परीहास *pari-hāsa* = *pari-hāsa*, q. v. — *Parihāsa-keśava*, as, m., N. of a temple of Vishnu.

परु *paru*, us, m. (said to be fr. rt. *pri*), a limb, member; a knot or joint in a reed; a mountain; the ocean; the sky, paradise.

Paru-śas or *paruś-śas*, Ved. limb by limb, member by member.

Parusha, as, ā, am (in the earlier language, f. *parushni*), containing knots, knotted (Ved.); spotted, variegated, party-coloured; dirty; rough, rugged, uneven, shaggy; keen, piercing (as the wind); harsh, discordant; unkind, cruel, stern, hard, severe,

abusive, contemptuous; coarse, gross; churlish, cruel, unkind; (as), m. a reed (Ved.); an arrow (Ved.); = *parūsha*, q. v.; (ā), f. a kind of riddle; (*śhāṇi*), f., Ved. 'much indented' or 'winding' or 'reedy,' N. of one of the rivers of the Panjāb, in later times called Irā-vatī, and at the present day Ravi; a cloud?; (am), n. harsh and contemptuous speech, abuse; a species of Barleria with blue flowers; = *parūsha*, q. v.; (*āni*), n. pl. rough or harsh or stern words. — *Parusha-tva*, am, n. roughness, harshness. — *Parusha-vācāna*, am, n. harsh language, harsh or contemptuous speech, reproach, abuse. — *Parusha-vāc*, k, k, k, harsh-spoken; (k), f. harsh or contemptuous speech. — *Parushākshara* ('*sha-ak*'), as, ā, am, 'harsh-worded,' harsh. — *Parushāhva* ('*sha-ah*'), as, m., Ved. a species of reed. — *Parushikṛita*, as, ā, am, spotted, soiled, stained; treated roughly. — *Parushetara* ('*sha-it*'), as, ā, am, other than rough, bright, light, beaming, mild. — *Parushokti* ('*sha-uk*'), īs, f. abusive or harsh language. — *Parushoktika*, as, m. an abuser, one uttering harsh and scurrilous language.

Parushita, as, ā, am, treated roughly or harshly, subjected to rude treatment.

Parushiman, ā, m., Ved. a rough or shaggy appearance.

Parushya, as, ā, am, Ved. party-coloured, variegated, piebald.

Parus, us, n., Ved. a knot or joint of a cane or reed; a member of the body, limb; a joint, junction; a part cut off, portion. — *Paruḥ-sraṇsa*, as, m., Ved. fracture of a joint or limb.

Parūsha or *parūshaka*, as, m. Grewia Asiatica (from the berries of which a cooling beverage is prepared; Bengali *phalasā*; Hindustāni *پھالسا*; according to others) *Xylocarpus Granatum* = Bengali, *parusha*; (am), n. the fruit of this tree.

परुक्षेप *paru-śhepa*, as, m. (perhaps irregularly formed fr. *parus* + *kshepa*), N. of a Rishi, son of Divo-dāsa and author of the hymns *Rig-veda* I. 127 sqq.

परुत् *parut*, ind. (fr. *para* + *vat*?, occurring only in comp.), last year; [cf. Gr. *πέρυσι*, Dor. *πέρυσι*, *πέρυσι*: Old Germ. *vert*, *verment*, *vern*, 'last year.' Goth. *fairni-s*, 'old'; *fairnyō yēr*, 'the old year.']

परुद्धार *parudhāra* or *parula*, as, m. a hone; [cf. Lat. *paraveredus*.]

परुष *parusha*. See under *paru*, col. 2.

परे *pare* (*parā-i*, see rt. 5. i), cl. 2, P. *paraiti*, *paraitum*, to go away, run away; to go to, set out for, approach; to go to the other world, depart, die.

Pareta, as, ā, am, departed, deceased, defunct, dead; (as), m. a kind of spectre; a ghost, spirit. — *Pareta-blūmī*, īs, f. 'place of the departed,' a cemetery. — *Pareta-rāj*, f, m. 'ruler of the dead,' an epithet of Yama.

Pareti, īs, f., Ved. departure.

परेक्ष *parekṣh* (*parā-ikṣh*), cl. 1. A. *parekṣhate*, -*shitum*, Ved. to look at (anything at one's side).

परेद्यवि *pare-dyavi*, *pare-dyus*, *pare-prāṇa*. See under *para*.

परेप *parepa*, as, ā, am (fr. *parā*? + *ap*), (any place) whence water has retired.

परेमन् *pareman*, Ved. (perhaps) = *pariman*.

परेषु *pareshṭu*, us, or *pareshṭukā*, f. a cow which has often calved.

परोह *paro-'ṇhu*. See under *paras*.

परोक्ष *paro-'ksha*, as, ā, am (fr. *paras* + 4. *aksha*, opposed to *praty-aksha*, q. v.), beyond the range of sight, out of sight, invisible, imperceptible, escaping observation; unknown, strange,

unintelligible; absent, past; (as), m. an ascetic, religious hermit; N. of one of the sons of Anu; (ā), f. past or completed action (in grammar perhaps with *vr̥titi*); (am), n. invisibility, absence, secrecy; (in grammar) past time or tense. The acc., inst., abl., and loc. cases of *paroksha* are used adverbially, as follow: (am), ind. out of sight, behind one's back, in the absence of, without the knowledge of (in the earlier language with inst., in the later with gen.); surreptitiously; (ena), ind., Ved. out of sight, secretly, mysteriously, surreptitiously; (āt), ind., Ved. secretly, without the knowledge of (with inst.); (e), ind. behind one's back, in the absence of, imperceptibly, surreptitiously; [cf. *a-paroksha*.]

— *Paroksha-kṛitā*, f., Ved., scil. *rik*, a hymn or verse in which a deity is spoken of in the third person, the first person being kept out of sight (e.g. 'Indra rules over heaven and earth,' &c.). — *Paroksha-jit*, t, t, t, conquering invisibly, an unseen conqueror. — *Paroksha-tā*, f. or *paroksha-tva*, am, n. the being beyond the sphere of observation, obscurity, invisibility, imperceptibility; keeping one's self as the first person out of sight, speaking of one's self in the third person (Ved.). — *Paroksha-bhoga*, as, m. enjoyment or possession of anything in the absence of the proprietor. — *Paroksha-matmatha*, as, ā, am, inexperienced in love, a stranger to love. — *Paroksha-vr̥titi*, is, is, t, whose life is unseen, living out of sight; formed out of sight or unseen, formed in obscurity; (iv), f. an unseen life. — *Parokshārtha* ('*sha-ar*'), as, ā, am, having an unseen meaning, secret, recondite; (am), n. an absent or invisible object.

Paro-gavyūti, ind. (fr. *paras* + *g*), Ved. beyond or outside the pasture land; (Sāy.) = *krośa-drayād* *deśāt* *parastāt*, further than a Gavyūti, q.v.

Paro-bāhu, ind. (fr. *paras* + *b*), Ved. beyond the arm or reach.

Paro-mātra, as, ī, am (fr. *paras* + *m*), Ved. immense, huge, vast.

Paro-rajas, ās, ās, as (fr. *paras* + *r*), Ved. being beyond the dust or above the world (Ved.); untouched by passion.

Paro-lakṣa, as, ā, am (fr. *paras* + *l*), over a lakh, more than 100,000.

Paro-varam (fr. *paras* + *av*), ind., Ved. from top to bottom; from hand to hand; in succession, one after another.

Paro-varīna, as, ā, am (fr. *paras* + *av*), having both superior and inferior, prior and subsequent, &c.

Paro-varīyas, ān, asi, as (fr. *paras* + *v*), Ved. broader on the outside or at the top; better than good, most excellent of all; (as), n. the highest happiness.

Paroshnik (fr. *paras* + *ush*), k, f. a kind of metre (consisting of 8 + 8 + 12 syllables).

परोक्ष *parokṣa*, *parokṣya*. See *parā-vaś*.

परोक्षी *paroshnī*, f. a cockroach, (sometimes wrongly written *parokṣī*); N. of a river.

पर्क *parka* in *madhu-p*, q.v.

पर्कट *parkaṭa*, as, m. a heron [cf. *vakoṭa*]; (am), n. regret, anxiety.

Parkaṭin, ī, m. or *parkaṭi*, f. the waved-leaved fig-tree, *Ficus Infectoria*; a fresh betel-nut.

पर्जनी *parjanī*. See col. 2.

पर्जन्य *parjanya*, as, m. (perhaps fr. *sphurj* for original *sparj*); but said to be fr. rt. *prish*; sometimes wrongly written *paryanya*), a rain-cloud, thunder-cloud, cloud; the muttering of clouds or distant thunder; rain; Rain personified; the rain-god, thunderer and fertilizer, i.e. Indra; N. of one of the twelve Ādityas; of a Deva-gandharva; of one of the seven Rishis in several Manv-antaras; of a Prajā-pati and father of Hiranya-roman; (ā), f. = *parjanī*, col. 2. — *Parjanya-kṛandya*, as, ā, am, Ved. muttering like a rain-cloud or like *Parjanya*. — *Parjanya-jīvita*, as, ā, am, Ved. animated by

Parjanya; (Sāy.) = *Parjanyaena prita*, agreeable to *Parjanya*. — *Parjanya-nātha*, as, ā, am, Ved. having *Parjanya* as protector or patron. — *Parjanya-patni*, f., Ved. having *Parjanya* for a husband, wedded to *Parjanya* (said of the earth). — *Parjanya-retas*, ās, ās, as, Ved. generated or growing in the showers or in the rainy season, (said of a reed or arrow; Sāy. = *parjanya reto yasyāh*). — *Parjanya-vriddha*, as, ā, am, Ved. nourished by *Parjanya* (as the Soma). — *Parjanya-sukta*, am, n., N. of a hymn contained in the Mantra-samhitā.

Parjanī, f. the plant *Cucumis Aromatica* or *Cucumis Xanthorrhiza*.

पर्ण *parṇ* (more properly regarded as a Nom. fr. *parṇa* below), cl. 10. P. *parṇayati*, -yitum, to be green or verdant.

Parṇa, am, n. (said to be fr. rt. *prī*), a pinion, feather, wing; the feather of an arrow; a leaf (regarded as the plumage of a tree); the Pān or betel leaf; (as), m. Butea Frondosa (a beautiful sacred tree with leaves from eight to sixteen inches in length, of the wood of which particular sacrificial vessels are made, in later times generally called *palāśa*); N. of a man; of a teacher; of a place; (ī), f. an aquatic plant, Pistia Stratiotes; the leaf of the *Asa Foetida* (?); [cf. *acchhima-p*, *asva-p*, *uttāna-p*, &c.; cf. probably Gr. Πάρων, Παρῶος, Παρῶος; perhaps Lat. *penna*, if not fr. rt. *pat*, q.v., frons; Old Germ. *farn*; Angl. Sax. *fearn*.] — *Parṇa-kāra*, as, m. = *vāra-jivī* (commonly *vāru*), a vender of betel leaves. — *Parṇa-kutikā*, f. or *parṇa-kufi*, f. a hut made of leaves. — *Parṇa-kṛicchra*, as, m. 'leaf-penance,' living for a time upon an infusion of leaves and Kuśa grass as a religious observance. — *Parṇa-khaṇḍa*, as, m. a tree without apparent blossoms; a tree in general. — *Parṇa-cirapaṭa*, as, ā, am, clad in a garment made of strips of leaves; an epithet of Siva. — *Parṇa-cōraka*, as, m. a kind of perfume; [cf. *cōraka*.] — *Parṇa-dhī*, is, m., Ved. the part of an arrow to which the feathers are fastened. — *Parṇa-dhvas*, t, t, t, causing the falling of leaves. — *Parṇa-nara*, as, m. 'man of leaves,' an effigy stuffed with leaves or the figure of a man made of leaves and burnt in place of a lost corpse. — *Parṇa-nāla*, as, m. a leaf-stalk, petiole. — *Parṇa-prāyika*, N. of a locality (perhaps incorrectly for *parṇa-prāsika*). — *Parṇa-bhedinī*, f. the Priyangu tree. — *Parṇa-bhojana*, as, ā, am, feeding upon leaves; (as), m. any animal eating leaves, a goat. — *Parṇa-mani*, is, m., Ved. a kind of magical instrument (made of the wood of the *Parṇa* tree?). — *Parṇa-maya*, as, ī, am, Ved. made of the wood of the Butea Frondosa. — *Parṇa-mācāla*, as, m. the plant *Averrhoa Carambola* (= *karmaranga*). — *Parṇa-muc*, t, t, t, causing leaves to fall (as the wind). — *Parṇa-mṛiga*, as, m. 'leaf-animal,' any wild animal lodging in the boughs of trees (as a monkey, sloth, squirrel, &c.). — *Parṇa-ruk*, t, t, t, causing the leaves to grow (as the wind). — *Parṇa-latā*, f. the betel plant. — *Parṇa-vat*, ān, atī, at, abounding in leaves, leafy. — *Parṇa-valka*, as, m., N. of a man. — *Parṇa-vallī*, f. Butea Frondosa (= *palāśī-latā*). — *Parṇa-vādyā*, am, n. 'leaf-music,' sounds produced by blowing into a leaf. — *Parṇa-vī*, is, is, t, Ved. 'wing-borne,' carried by wings. — *Parṇa-viṭikā*, f. the *Areca* nut cut in pieces, sprinkled with spices, and rolled up in betel leaves. — *Parṇa-śāda* or *parṇa-śāda*, as, m., Ved. the falling of leaves. — *Parṇa-śādyā*, as, ā, am, Ved. relating to the falling of leaves. — *Parṇa-śayyā*, f. a couch of leaves, leafy couch. — *Parṇa-śara*, as, m., Ved. a leaf-stalk, petiole; the stalk of a *Parṇa* leaf. — *Parṇa-savara*, ās, m., N. of a people, (Savara living upon leaves). — *Parṇa-sālā*, f. 'leaf-hut,' an arbour or hut made of leaves and grass, hermitage; N. of a great settlement of Brāhmins between the Yamunā and Gangā in Madhya-dēśa. — *Parṇa-sālāgra* ('*lā-ag*'), as, m., N. of a mountain in Bhadrāśva. — *Parṇa-śush*, t, t, t, drying or shriveling the leaves (as the wind).

— *Parṇa-samstara*, as, ā, am, having leaves for a bed, sleeping on leaves. — *Parṇa-santara*, as, ā, am, having leaves for a bed, sleeping on leaves. — *Parṇādhaka* ('*ṇa-ādh*'), as, m., N. of a man; (ās), m. pl., N. of his descendants. — *Parṇāda* ('*ṇa-ada*'), as, ā, am, feeding upon leaves; (as), m., N. of an ancient sage; of a Brāhman. — *Parṇāśana* ('*ṇa-aś*'), am, n. feeding on leaves; (as), m. a cloud. — *Parṇāśi* ('*ṇa-aśi*'), is, m. a species of basil with small leaves, Ocimum Sanctum. — *Parṇāhāra* ('*ṇa-āh*'), as, ā, am, feeding upon leaves. — *Parṇoṭuṣa* ('*ṇa-uṣ*'), am, n. 'leaf-hut,' an anchorite's hut or cottage, a hermitage. — *Parṇotsa* ('*ṇa-uṣ*'), as, m., N. of a village.

Parṇaka, as, m., Ved. (according to Mahā-dhara) = *bhilla*, q.v.; N. of a man; (ās), m. pl., N. of his descendants; (ikā), f. a kind of vegetable; N. of an Apsaras.

Parṇaya, as, m., Ved., N. of an enemy (according to Sāy. an Asura) slain by Indra. — *Parṇaya-ghna*, am, n., Ved. the slaying of *Parṇaya*.

Parṇala, as, ā, am, abounding in leaves, full of leaves, leafy.

Parṇasi, is, m. (said to be fr. rt. *prī*), a house upon or by the water; a summer-house (?); a lotus; a vegetable; adorning, decoration, toilet.

Parṇāśa or *parṇāśa*, as, m. a species of plant, a kind of basil with small leaves, Ocimum Sanctum; (ā), f., N. of various rivers; [cf. *pūrṇāśā*.]

Parṇika, as, ā, am, selling or dealing in *Parṇi*. *Parṇin*, i, inī, t, winged, plumed; leafy, having leaves, leaved; (ī), m. a tree; Butea Frondosa; (inī), f. a species of plant; N. of an Apsaras.

Parṇila, as, ā, am, abounding in leaves, leafy.

Parṇya, as, ā, am, Ved. relating to leaves, leafy.

पर्णाल *parṇāla*, as, m. a boat; a spade or hoe; single combat.

पर्णै *parṇi*, tū, trī, tṛi (fr. rt. i. *prī*), Ved. a protector; protection, means of defence, (Sāy. = *pālana-sādhanam*.)

पर्द *pard*, cl. 1. A. *pardate*, &c., to break wind, fart; [cf. Gr. *πέρδ-α*, *πέρδ-ο-μαι*, *ἐ-παρδ-ο-ν*, *πέ-παρδ-α*, *παρδ-ή*, *πέρδ-ι*; Lat. *pēd-or*, *pōdex*; Old Germ. *firz-u*; Bohem. *prd-u*; Lith. *perd-z-u*, *pėrė-ti*, *pėrė-s-i*.]

Parda, as, m. a fart; a quantity of hair, thick hair. *Pardana*, am, n. breaking wind, a fart.

पर्प *parp* (a doubtful rt.; by some regarded as a Sutra rt.; cf. *Upādi-s*. IV. 81), cl. 1. P. *parpatī*, &c., to go or move.

Parpa, am, n. (said to be fr. rt. i. *prī*), a wheel-chair, a chair in which a cripple is moved about; young grass; a house.

Parpaṭa, as, m. a species of medicinal plant with bitter leaves (= *bheshajāntara*, *tiktā kṣhetra-parpaṭi*, apparently the Oldenlandia Biflora); a kind of thin cake, = *carpaṭi*; (ī), f. a kind of fragrant earth or a red aluminous earth (apparently a sort of Bol, brought from Surāt or Śu-rāṣṭra); a sort of fragrant substance or perfume (= *kṛishṇā*, *śakra-vartinī*, *jatukā*, commonly called *papari*); a thin crisp cake made of any pulse. — *Parpaṭa-druma* or *parpaṭi-druma*, as, m. bellium.

Parpaṭaka, as, m. a species of medicinal plant with bitter leaves, (probably) Oldenlandia Biflora.

Parpika, as, ī, m. f. a cripple who moves about by the aid of a chair.

पर्परी *parparī*, f. a braid of hair.

पर्परीक *parparika*, as, m. (said to be fr. rt. *prī* with reduplication), the sun; fire; a tank, reservoir, piece of water.

पर्परीक *parparika*, as, m., Ved. one who tears to pieces or fills, (Sāy. = *śatrūṇam vidāra-yitrī* or *dhanādī-dānena pārayitrī*.)

पर्व *parb*, cl. 1. P. *parbati*, &c., to go or move.

परमाडि *paramāḍi*, is, m., N. of a prince of Karmāta, (also called *Paramāḍi*.)

पर्यक् *pari-ak*. See 2. *pari-āṇc* below.

पर्यगु *pari-āgu* in comp. with *pāramahansa*, *Bhāgavata*-Purāṇa IV. 21, 40; according to a Scholiast = *parito na gaśchanti gāvo yasmāt*, but variously taken, see *pāramahansa-pari*.

पर्यग्नि *pari-agni*, is, m., Ved. circumambient fire; a torch carried round the sacrificial animal; the ceremony of carrying fire round the sacrificial animal; *pariyagni kṛti*, to carry fire round any one (with acc.).

Pariyagni-kṛti, as, ā, am, Ved. encircled with fire.

Pariyagni-kṛtyamāna, as, ā, am, Ved. being encircled with fire; (e), loc. during the encircling with fire.

पर्यङ्क *pari-anka*. See under 1. *pari-āṇc*.

पर्यङ्क *pari-ankh*, cl. 10. P. A. -*ankhayati*, -*te*, -*yitum*, Ved. to surround, clasp or encircle round.

पर्यङ्ग *pariyangya*, as, ā, am (fr. *pari + anga*), Ved. being about or at the side.

पर्यञ्च 1. *pari-āṇc* or *pari-āc*, cl. 1. P. A. -*āṇcati*, -*te*, -*āṇcītum*, Ved. to turn round, revolve.

Pari-anka, as, m. (fr. *pari + anka* or perhaps directly fr. 1. *pari-āṇc* above; also spelt *pari-anka*), a bed, couch, sofa; a litter, palanquin; a cloth thrown over the back, loins and knees while seated on the hams in the Oriental manner; sitting upon the hams (a particular posture especially practised by ascetics in meditation); N. of a mountain (son of Vindhya). — *Pariyanka-granthi-bandha*, as, m. or -*bandhana*, am, n. the bending of the legs in sitting on the hams. — *Pariyanka-bandha*, as, m. sitting in the *Pariyanka* posture (= *virāsana*). — *Pariyanka-bandhana*, am, n. binding a cloth round the back, loins and knees while squatting on the hams. — *Pariyanka-bhoga*, ī, m. 'couch-serpent,' a kind of serpent. — *Pariyanka-stha*, as, ā, am, sitting on a sofa.

2. *pari-āṇc*, apparently only used in acc. sing. neut. *pari-ak*, ind. round about, all round, in every direction.

पर्यट् *pari-aṭ*, cl. 1. P. A. -*aṭati*, -*te*, -*aṭitum*, to roam or wander about, rove about.

Pari-aṭa, ās, m. pl., N. of a people.

Pari-aṭana, am, n. wandering about, peregrination, roaming through.

Pari-aṭita, am, n. wandering about.

पर्यनुबन्ध *pari-anubandha*, as, m. binding round.

पर्यनुयोग *pari-anuyoga*, as, m. asking, inquiring, question; blame, censure, reproach; contesting, disputing (?).

पर्यन्त *pari-anta*, as, m. an encircling boundary, circuit, circumference; limit, edge, skirt, border, verge, extremity; end, termination, close (e.g. *kāla-pariyanta*, the end or close of an appointed time; *pariyantāt pariyantam*, from one end to the other); (as, ā, am), bounded, surrounded by a boundary; extending in all directions; (often at the end of comps., e.g. *keshura-pariyantam cakram*, a discus with edges like a razor's; *samudra-pariyantā prithivī*, the ocean-bounded earth or the earth extending to the ocean). — *Pariyanta-deśa*, as, m. a neighbouring or adjacent district. — *Pariyanta-pariyantam*, ind. to the end of, as far as. — *Pariyanta-parvata*, as, m. an adjoining hill. — *Pariyanta-bhū*, ūs, f. ground contiguous to the skirts of a river or mountain. — *Pariyanta-stha*, as, ā, am, limitative, confining, adjoining, neighbouring. — *Pariyanta-sthita*, as, ā, am, bounding, confining.

Pariyantikā, f. loss of all good qualities, depravity.

पर्यन्य *pariyanya*, incorrectly for *parjanya*, q. v.

पर्यन्विष् *pari-anv-ish*, cl. 6. P. -*icchatī*, -*eshṭum*, -*eshitum*, to seek for, search after.

पर्यय *pari-aya*, *pari-ayana*. See under *pari*, p. 551, col. 3.

पर्यरश् *pari-arsha*. See under 2. *pari-rish*, p. 555, col. 3.

पर्यरिक् *pari-ava-kṛi*, cl. 6. P. -*kirati*, -*karitum*, -*karitum*, to scatter round or about, shed over.

पर्यरिच्छद् *pari-ava-śchid* (°*śchid*), cl. 7. P. A. -*śchinatti*, -*śchintte*, -*śchettum*, Ved. to cut off on both sides or all round.

पर्यरिदात् *pari-avadāta*, as, ā, am (fr. rt. *daṭ* or 7. *dā* with *pari-ava*), perfectly clean or pure; [cf. 7. *dā*, *ava-dāta*.]

पर्यरिदो *pari-ava-do* or *pari-avadā* (see rt. 3. *dā*), cl. 2. 4. P. -*dāti*, -*dyati*, -*dātum*, Ved. to cut off or slice all round.

पर्यरिधारण *pari-avadhāraṇa*, am, n. precise determination, refining, subtilizing.

पर्यरिरोध *pari-avarodha*, as, m. (fr. rt. *rudh* with *pari-ava*), obstruction, hindrance.

पर्यरिशेष *pari-avaśeṣa*, as, m. end, termination.

Pari-avaśeṣita, as, ā, am, regarded as the end of all (i. e. God).

पर्यरिश्म *pari-ava-śhambh*, cl. 5. 9. P., 1. A. -*śhambhnoti*, -*nāti*, -*śhambhate*, -*śhambhātum*, to surround; to surround with a view to obstruct.

Pari-avaśhābdha, as, ā, am, surrounded, invested.

Pari-avaśhāmbhana, am, n. surrounding, investing.

पर्यरिस्मो *pari-ava-so*, cl. 4. P. -*syati*, -*sātum*, to finish, complete, conclude; to endeavour.

Pari-avaśāna, am, n. end, termination, conclusion, issue.

Pari-avaśānika, as, ā, am, coming to a close, drawing to an end or conclusion.

Pari-avaśāyini, ī, inī, ī, closing or ending with (often in comps.). — *Pari-avaśāyī-tva*, am, n. termination, close.

Pari-avasita, as, ā, am, finished, completed, ended, terminated, concluded; perished, lost; resolved; *lokāntaram pari-avasitaḥ*, gone to another world.

पर्यरिस्कन्द *pari-avaskanda*, as, m. jumping or leaping down (from a carriage).

पर्यरिस्था 1. *pari-ava-sthā*, cl. 1. P. A. -*tiśthati*, -*te*, -*sthātum*, to be present or exist everywhere; to rely upon: Caus. -*sthāpayati*, -*yitum*, to raise, rouse.

2. *pari-avasthā*, f. or *pari-avasthāna*, am, n. opposition, resistance, contradiction.

Pari-avasthātri, tā, tri, tri, opposing, obstructing, opposed to or against; (tā), m. an antagonist, opponent, adversary, enemy.

Pari-avasthita, as, ā, am, opposed to, siding with an enemy.

पर्यरिवे *pari-ave* (*pari-ava-i*, see rt. 5. ī), cl. 2. P. -*avaiti*, -*avaitum*, Ved. to turn round, turn in the right direction; to pass, elapse.

पर्यरिवेक्ष *pari-aveksh* (*pari-ava-iksh*), cl. 1. A. -*avekshate*, -*kshitum*, to regard from every side, regard (?).

पर्यरिज 1. *pari-as*, cl. 5. P. A. -*asnoti*, -*nute*, -*asitum*, Ved. to arrive at, reach, attain (Sāy. = *parito vy-āp*).

पर्येडा 2. *pari-as*, cl. 9. P. -*asṇāti*, -*asitum*, to eat.

पर्येष्टु *pari-asru*, us, us, u, bathed in or suffused with tears, shedding tears, tearful.

पर्येस् 1. *pari-as*, cl. 2. P. -*asti*, Ved. to be in the way; to surpass; to pass or spend (time); (Sāy.) = *parito bhū*, to be everywhere about.

पर्येस् 2. *pari-as*, cl. 4. P. A. -*asyati*, -*te*, -*asitum*, to throw or cast round, put or place round, put on, spread round, diffuse; to surround, encircle, encompass; to enchain; to entrap, ensnare; to turn round, turn over; to turn away; to throw down, overturn, upset: Pass. -*asyate*, to fall down, drop, sink down: Caus. to cause to drop, to cause to roll down or shed (as tears).

Pari-asana, am, n. throwing about, moving to and fro, wagging; casting, sending; putting off or away.

Pari-asta, as, ā, am, thrown or cast round, placed round, put on, diffused; surrounded, encompassed, ensnared; thrown off, thrown down; thrown or tossed up; overturned, upset; dismissed, laid aside; struck, killed; bound. — *Pariyasta-vat*, ān, atī, at, Ved. containing the notion expressed by the word *pari-asta*. — *Pariyasta-vilōcana*, as, ā, am, or *pariyastāksha* ('*ta-aksha*'), as, ī, am, Ved. having the eyes cast or directed round.

Pari-asti, is, f. sitting upon the hams (= *pari-anka*, q. v.).

Pariyastikā, f. = *pari-asti* above.

Pari-asyat, an, antī, at, scattering; oversetting, upsetting; investing.

Pari-āsa, as, m. edging, trimming (Ved.); end, conclusion; epithet of particular concluding strophes in certain hymns (Ved.); rotation, revolution; inverted order or position.

Pari-āsana, am, n. revolution, circumvolution.

Pari-āṣita, as, ā, am, upset, subverted, reversed.

पर्यस्तमयम् *pari-astamayam*, ind., Ved. about sunset.

पर्यैकुल *pari-ākula*, as, ā, am, filled, full; turbid on all sides (as water), turbid; confounded, confused, disordered, beside one's self, excited, agitated, anxious, bewildered, infatuated. — *Pariyākula-tva*, am, n. confusion, bewilderment.

पर्यैकु *pari-ā-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, Ved. to turn round.

पर्यैक्षिप् *pari-ā-kship*, cl. 6. P. A. -*kshipati*, -*te*, -*kshiptum*, to wind round, turn.

पर्यैगम् *pari-ā-gam*, cl. 1. P. -*gaśchati*, -*gantum*, to go round, perform a revolution, elapse; to last or live through a space of time; to come to an end or conclusion; to surround on every side, encircle, ensnare, get into one's power.

Pari-āgata, as, ā, am, one who has finished the course or career of life.

पर्यैगल् *pari-ā-gal*, cl. 1. P. -*galati*, -*galitum*, to let fall in drops, drop, trickle.

Pari-āgalat, an, antī, at, dropping, falling, trickling.

पर्यैगा *pari-ā-gā* (occurring in Aor. *pari-āggāt*, *Mahā-bh. Śānti-p.* 8157), to perform a revolution, elapse.

पर्यैचर *pari-ā-car*, cl. 1. P. -*carati*, -*caritum*, Ved. to come near, approach, resort to.

पर्यैचान *pari-ācānta*, as, ā, am, sipped, rinsed prematurely; (scil. *annam*) food left by a person who has rinsed his mouth out.

पर्यैण *pariyāṇa*, am, n. (for *pari-yāṇa*), a circuit (Ved.); a saddle, pack-saddle or cloth serving for one.

पर्यैणह *pari-ā-ṇah*, cl. 4. P. A. -*ṇahyati*, -*te*, -*ṇaddhum*, Ved. to cover up, cover.

Pary-āṇahana, *am*, *n.*, Ved. a covering.

पर्वोप *pary-ā-ni*, cl. 1. P. A. -*ṇayati*, -*te*, -*ṇetum*, to lead round; to lead or bring forward.

पर्वीतन् *pary-ā-tan*, cl. 5. P. A. -*tanoti*, -*nute*, -*tanitum*, Ved. to spread round, encompass, surround.

पर्वीदा *pary-ā-dā*, cl. 3. A. -*datte*, -*dātum*, to make one's own, appropriate, learn; to take possession of; to take anything (acc.) away from (abl.); to take off, remove; to seize, grasp.

पर्वीदु *pary-ā-dru*, cl. 1. P. -*dravati*, -*drotum*, to run to and fro, hasten round about.

पर्वीधा *pary-ā-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, Ved. to lay round, surround with (fire).

पर्वीप *pary-āp*, cl. 5. P. -*āpnoti*, -*āptum*, to reach, obtain, gain (Ved.); to make an end of; to be content: Desid. *parīpsati*, &c., to wish to obtain or reach; to try to get at; to ask for, request, desire; to wish to preserve, guard; to lie in wait or ambush.

Pary-āpta, *as*, *ā*, *am*, obtained, gained; finished, ended, completed, complete, large, extensive, spacious; full; able, adequate, enough, sufficient; many; (*am*), ind. willingly, readily; ably, powerfully; satisfactorily. — *Paryāpta-kāla*, *as*, *ā*, *am*, having full digits (as the moon). — *Paryāpta-kāma*, *as*, *ā*, *am*, Ved. one whose desires are under control. — *Paryāpta-tā*, *f.* satisfaction, gratification. — *Paryāpta-dakṣiṇa*, *as*, *ā*, *am*, accompanied with liberal gifts. — *Paryāpta-bhoga*, *as*, *ā*, *am*, possessing or enjoying a sufficiency. — *Paryāpta-vat*, *ān*, *atī*, *at*, able, capable.

Pary-āpti, *is*, *f.* attaining, obtaining, acquisition; end, conclusion, close; adequacy, competency, fitness, dexterity; entireness, fullness, sufficiency, enough; satisfaction, repletion, satiety; willingness, readiness; protecting, preserving, guarding, warding off a blow, self-defence; discrimination or distinction of objects according to their natural properties.

पर्वीपत् *pary-ā-pat*, cl. 1. P. -*patati*, -*patitum*, to hasten forth, hurry away, run away.

पर्वीपु *pary-ā-plu*, cl. 1. A. -*plavate*, -*plotum*, to run round, encompass, encircle: Caus. -*plāvayati*, -*yitum*, Ved. to cause to float round.

Pary-āplāva, *as*, *m.* revolution.

Pary-āpluta, *as*, *ā*, *am*, surrounded, encircled.

पर्वीभू *pary-ā-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, Ved. to turn round.

पर्वीभृ *pary-ā-bhri*, cl. 1. P. -*bharati*, -*bharatum*, Ved. to extract.

Pary-ābhrita, *as*, *ā*, *am*, Ved. extracted.

पर्वीमृश *pary-ā-mṛśi*, cl. 6. P. -*mṛśati*, -*marshātum*, -*mraśitum*, to subdue, conquer, overpower.

पर्वीय *pary-āya*. See under *pari*, p. 551.

पर्वीरिन् *pary-ārin*, *i*, *inī*, *i* (fr. rt. 4. *ri* with *pari*), Ved. (perhaps) falling away, decaying, decrepit.

पर्वीलोच *pary-ā-loc*, cl. 10. P. -*locayati*, -*yitum*, to look after, attend to, consider (the interests of another), ponder.

Pary-ālocana, *am*, *n.* or *pary-ālocanā*, *f.* looking round or about; circumspection, attentive observation, mature consideration or reflection, deliberating; knowing, recognising.

पर्वीविल *pary-āvila*, *as*, *ā*, *am*, very turbid, much soiled.

पर्वीवृत् *pary-ā-vrit*, cl. 1. A. -*varitate*, -*varitum*, to turn round, return: Caus. P. -*varitayati*, -*yitum*, to roll round, turn round: Desid. -*āvīrīṣati*, Ved. to wish to roll round.

Pary-āvarta, *as*, *m.* return.

Pary-āvartana, *as*, *m.*, N. of a hell; (*am*), *n.* coming back, returning.

Pary-āvartita, *as*, *ā*, *am*, turned round, subverted, reversed.

Pary-āvīrīṣat, *an*, *anti*, *at*, Ved. wishing to roll round.

पर्वीश्वस् *pary-ā-śvas*, Caus. P. -*śvāsayati*, -*yitum*, to comfort, console.

पर्वीस *pary-ās*, cl. 2. A. -*āste*, -*āsītum*, to sit round any one (acc.); to remain sitting, remain inactive; to exclude one's self from (with acc.).

पर्वीसा *pary-āsa*, *pary-āsana*. See under 2. *pary-as*, p. 554, col. 3.

पर्वीहार *pary-āhāra*, *as*, *m.* a yoke worn across the shoulders in carrying a load; conveying, taking; a load; storing hay or grain; a ewer, pitcher.

पर्वीयुक् *paryuka*, *as*, *m.*, N. of a man.

पर्वीयुक्ष *pary-ukṣh*, cl. 6. P. -*ukṣhati*, -*ukṣhitum*, Ved. to sprinkle round.

Pary-ukṣhaṇa, *am*, *n.* sprinkling round; sprinkling; (*i*), *f.* a vessel for sprinkling (Ved.).

पर्वीयुथान *pary-utthāna*, *am*, *n.* standing up, rising.

पर्वीयुत्सुक *pary-utsuka*, *as*, *ā*, *am*, afflicted, sad, sorrowful, regretting; eagerly desirous, longing for (with dat.).

पर्वीयुद्धन् *pary-udāñcana*, *am*, *n.* debt.

पर्वीयुदयम् *pary-udayam*, ind., Ved. about sunrise.

पर्वीयुदस *pary-ud-as*, cl. 4. P. -*asyati*, -*asitum*, to heap round about, to construct here and there; to prohibit, object to; to expect, exclude.

Pary-udasta, *as*, *ā*, *am*, heaped round; prohibited, objected to (as a ceremony); excepted, excluded.

Pary-udāsa, *as*, *m.* or *pary-udāsana*, *am*, *n.* a prohibitive rule or precept, exception.

पर्वीयुद्धत *pary-udbhṛta*, *as*, *ā*, *am*, Ved. brought out, extracted; constructed, framed.

पर्वीयुद्धिन् *pary-ud-vij*, cl. 7. P. -*vinakti*, -*vijitum*, to suffer pain, suffer.

पर्वीयुपवेशन *pary-upaveśana*, *am*, *n.* sitting about.

पर्वीयुपस्था *pary-upa-sthā*, cl. 1. P. A. -*tishthati*, -*te*, -*sthitum*, to stand round, surround; wait on, serve, minister; to be present.

Pary-upasthāna, *am*, *n.* waiting upon, serving, maintaining; rising, elevation.

Pary-upasthita, *as*, *ā*, *am*, drawing nigh, imminent, impending.

पर्वीयुपस्पृश *pary-upa-sprīṣi*, cl. 6. P. -*sprīṣati*, -*sprāṣitum*, -*sparṣitum*, to touch or use for ablation or bathing.

पर्वीयुपास *pary-upās* (*pary-upa-ās*), cl. 2. A. -*āste*, -*āsītum*, to sit round, surround, encompass, encircle; to sit on or upon; to live around; to be present at, partake of; to approach as an attendant or worshipper, show reverence, worship.

Pary-upāsaka, *as*, *ā*, *am*, worshipping, honouring, a worshipper, one who honours or respects.

Pary-upāsana, *am*, *n.* encamping or sitting round; friendliness, amiability, courtesy; honour, service, worship; joining in or concurrence with any act of reverence.

Pary-upāsītri, *tā*, *trī*, *tri*, moving round or about; showing respect or honour; a worshipper.

Pary-upāsina, *as*, *ā*, *am*, seated or sitting upon.

पर्वीयुप्त *pary-upta*, *as*, *ā*, *am* (fr. rt. *vap* with *pari*), sown; set (as a gem in a ring).

Pary-upti, *is*, *f.* scattering seed, sowing.

पर्वीयुषण *pary-ushaṇa*, *am*, *n.* (fr. rt. 6. *vas* with *pari* or incorrectly for *pary-eshana*), service, worship, adoration.

Pary-ushita, *as*, *ā*, *am*, having passed the night; stale, not fresh; insipid; stupid, vain. — *Paryushita-bhojin*, *i*, *m.* the eater of stale food (said to become a maggot or worm in the next birth).

पर्वीह *pary-ūh* [cf. rt. 1. *ūh*], cl. 1. P. A. -*ūhati*, -*te*, -*ūhitum*, Ved. to heap or pile round; to surround or fortify with mounds or embankments.

Pary-ūhāṇa, *am*, *n.*, Ved. sweeping or heaping together.

पर्वीष् 1. *pary-rish*, cl. 1. P. -*arshati*, -*arshitum*, Ved. to flow round, flow into.

पर्वीष् 2. *pary-rish*, cl. 6. P. -*rishati*, -*arshitum*, Ved. to embrace, clasp round, support.

Pary-arshaṇa, *am*, *n.*, Ved. clasping round, supporting, making firm.

पर्वी *pary-e* (*pari-ā-i*), cl. 2. P. -*eti*, -*etum*, Ved. to roam about; to come back, return.

पर्वीतृ *pary-etṛi*, *tā*, *trī*, *tri* (fr. *pari*), Ved. overpowering, mastering; (Śāy.) = *nāśaka*, a despoiler; = *pari-gamayitṛi*, a promoter.

पर्वीष् *pary-esh*, cl. 1. P. -*eshati*, -*eshitum*, to seek about for.

Pary-eshana, *am*, *n.* search, inquiry, investigation; (*ā*), *f.* search, inquiry, research, investigation of duty by reasoning; serving, waiting upon, service.

Pary-eshat, *am*, *anti*, *at*, seeking about for.

Pary-eshavya, *as*, *ā*, *am*, to be sought after, to be sought.

Pary-eshṭi, *is*, *f.* searching for, inquiry.

पर्व *parv*, cl. 1. P. *parvati*, *parvitum*, to fill; [cf. *rs. prī*, *pūro*, *marv*.]

Parva, *as*, *ā*, *am*, (at the end of a comp.) = *parvan*, p. 556, col. 1.

Parvaka, *am*, *n.* the knee-joint.

Parvaṇa, *as*, *m.*, N. of a demon; (*i*), *m.* the period of a change of the moon; a festival; (also *parvaṇikā* and *parvaṇikā*), a particular disease of the so-called juncture (*sandhi*) of the eye; (at the end of a comp.) = *parvan*, a knot.

Parvata, *as*, *m.* (probably connected with *parvan*, p. 556, col. 1, as 'having crags or elevations'), a mountain, mountain-range, height, hill, elevation, rock; (in Rig-veda I. 37, 7. V. 56, 4. *parvata* is joined as an adj. with *giri*; and according to Śāy. = *jagat-pāra-kodaka-vat*, laden with water filling the world, or *bahuvridha-parva-yukta*, shelving, rugged); an artificial mountain or heap (of grain, salt, saffron, sugar, silver or gold presented to the Brāhmins); N. of the presiding genius of the mountains (personified in the Veda with *Āptya*, *Rudra*, and *Ribhu* as ruler of the clouds, and associated with *Indra*, *Savitṛi*, the *Maruts*, and other deities; in later times enumerated among the eight *Vasus*); a fragment of rock, boulder, stone, (*ādrayaḥ parvatāḥ*, the stones with which the Soma plant is pressed); a cloud (Ved.); in some passages of the Rīg-veda where *parvata* is interpreted by *adri*, the sense 'cloud' seems equally applicable, especially when the battles of *Indra* or the deeds of the *Maruts* are described); a N. of the number 7 (from the 7 principal mountains); a tree; a kind of vegetable; a kind of fish (commonly called *Pāvda*, the *Silurus Pabda*); N. of a divine Rishi mentioned in several passages of the *Mahā-bh.* (regarded as a companion of *Nārada* and messenger of the gods, cf. *Nala* II. 14; he is the author of *Rig-veda* VIII. 12, IX. 104, 105, where he has the patronymics *Kāṇva* and *Kāśyapa*); N. of a son of *Paurnamāsā* (a son of *Marīci* and *Sam-bhūti*); of a minister of king *Purū-ravas*; of a grammarian (?); of an ape; (*i*), *f.* (Ved.) a rock, stone; [cf. *Serv. brdo*, 'a mountain'; perhaps Goth. *fairguni*.] — *Parvata-kāka*, *as*, *m.* a raven. — *Parvata-śyut*, *t*, *t*, *t*, Ved. 'causing mountains (clouds) to totter or

fall, an epithet of the Maruts. — *Parvata-ja*, as, ā, am, mountain-born; (ā), f. a river. — *Parvata-triṇa*, am, n. 'mountain-grass,' a species of grass (= *trīṇāḍhya*). — *Parvata-pati*, is, m. 'mountain-prince,' lord of the mountains. — *Parvata-moḍā*, f. a species of plant (= *giri-kadalī*). — *Parvata-rāj*, f, m. 'mountain-king,' a lofty mountain, 'the highest mountain-range,' the Himalāya. — *Parvata-rāja*, as, m. 'mountain-king,' the Himalāya. — *Parvatarāja-kanyā*, f. 'daughter of the mountain-king,' N. of Pārvatī or Durgā (daughter of Hima-vat, sovereign of the snowy mountains). — *Parvatarāja-putrī*, f. 'daughter of the mountain-king,' an epithet of Durgā. — *Parvata-vāsin*, ī, inī, ī, living in the mountains; (ī), m. a mountaineer; (inī), f. nard, spikenard; a designation of Durgā; of the Gāyatrī. — *Parvata-sreṣṭhī*, as, am, the best of mountains. — *Parvata-stha*, as, ā, am, situated on a mountain or hill. — *Parvatākāra* ('*ta-āk*'), as, ā, am, mountain-shaped, formed like a mountain. — *Parvatāmajā* ('*ta-āḥ*'), f. 'daughter of the mountain,' an epithet of Durgā. — *Parvatādhārā* ('*ta-ādh*'), f. 'receptacle of mountains,' the earth. — *Parvatāri* ('*ta-ari*'), is, m. 'enemy of the mountains,' epithet of Indra (who clipped their wings). — *Parvatā-vidh*, t, t, t, Ved. delighting in mountains; (Sāy.) 'delighting in the stones used to press the Soma plant' or 'produced in the mountains,' an epithet of Soma. — *Parvatāśaya* ('*ta-āś*'), as, m. 'resting on the mountains,' a cloud. — *Parvatāśraya* ('*ta-āś*'), as, ā, am, living on the mountains, a mountaineer; (as), m. a fabulous animal, the Sarabha. — *Parvatāśrayin* ('*ta-āś*'), ī, m. a dweller on the mountains, mountaineer. — *Parvatī-kṛī*, cl. 8. P. -karoti, -kartum, to make into a mountain. — *Parvatesvara* ('*ta-īś*'), as, m. a lord of the mountains. — *Parvate-shīhā*, ās, ās, am, Ved. 'dwelling in the heights,' an epithet of Indra.

Parvatata in *eka-p*, q. v.
Parvatīya, as, ā, am, relating or belonging to a mountain, mountainous, hilly; a mountaineer.
Parvatya, as, ā, am, Ved. belonging to a mountain or rock; produced in mountains.

Parvan, a, n. (said to be fr. rt. *pri*, but connected with *parvata* above), a knot or joint, especially of a cane or other plant; a joint of the body, knuckle, limb, member; a break, pause, division, section; book, chapter; (in Vedic grammar) a member of a compound; a division of time, period, fixed time (especially the Āturmāsya festival), the days of the four changes of the moon, i.e. the full and change of the moon and the eighth and fourteenth of each half month; the days of conjunction and opposition or eclipse of the sun or moon; a sacrifice performed on the occasion of a change of the moon; a particular period of the year (as the equinox, solstice, &c.); the moment of the sun's entering a new sign; a festival, holiday; opportunity, occasion; a moment, instant; [cf. *parus*]. — *Parva-kāra*, as, ā, am, or *parva-kārin*, ī, inī, ī, one who works on holidays; (according to others) a Brāhman who for the sake of gain performs on common days such ceremonies as should be performed only on festivals. — *Parva-kāla*, as, m. a periodic change of the moon; the time at which the moon at its conjunction or opposition passes through the node. — *Parva-gāmin*, ī, m. one who has intercourse with his wife on festivals or holidays. — *Parva-gupta*, as, m. N. of a man. — *Parva-dhi*, is, m. 'period-holder,' the moon. — *Parva-ādī*, f. 'moment of the Parvan,' moment of opposition or conjunction. — *Parva-pushpi* or *parva-pushpikā*, f. a plant, = *vāma-dūti*, *Tiaridium Indicum* (= *nāga-dantī*). — *Parva-pūrṇa-tā*, f. preparations for an assembly or festival; completion of a festival; joining, uniting. — *Parva-bheda*, as, m. the fracture of a joint. — *Parva-mūla*, am, n. the moment at which the fourteenth day passes into the fifteenth day of a month; (ā), f. a species of plant (= *śvetā*). — *Parva-yonī*, īs, īs, ī, growing from joints or knots; (īs), m. a cane or reed, the sugar-cane, &c. — *Parva-ruḥ*, f, m. a pomegranate tree. — *Parva-*

varja, as, ā, am, except the forbidden days of a month. — *Parva-vallī*, f. a species of Dūrvā (= *granthi-dūrvā*, *mūla-dūrvā*). — *Parva-sārka-raka*, as, m. N. of a man. — *Parva-śas*, ind., Ved. limb by limb, limb from limb, piece by piece; *parvaśaḥ kṛt*, to cut to pieces. — *Parva-sandhi*, īs, m. a joint; the full and change of the moon, the junction of the fifteenth and first of a lunar fortnight or the precise moment of the full and change of the moon. — *Parvāvadhi* ('*va-av*'), is, m. a particular period, the end of a Parvan, &c. — *Parvāspṛṣṭa* ('*va-ās*'), as, m. a particular movement of the fingers (regarded as indecorous). — *Parveśa* ('*va-īśa*'), as, m., Ved. the regent of an astronomical node.

Parvarīṇa, as, m. = *parṇa-vṛinta-rasa*; = *garva*; = *māruta*; = *parṇa-sirā*; = *mṛitaka*; = *dyūta-kambala*; = *pattra-cūrṇa-rasa*; = *parvan*.

पर्वत parvata, parvan. See under rt. *parv*.

पर्वितं parvita, as, m. a species of fish, *Silurus Pabda* (= *parvata*).

पर्वान parśāna, as, m. (probably connected with rts. *parsh* and *prish*), Ved. a precipice, chasm; a well; (Sāy.) = *pārśva-sthāna*, the side; = *pīḍya-māna*, being oppressed; = *spṛīṣyamāna*; = *rimarśana-kshama*; (according to the Naighaṇṭuka I. 10) a cloud.

1. *parśu*, us, m., Ved. a rib; a curved knife, pruning-hook, sickle; N. of a man; (*avas*), m. pl. N. of a warrior-tribe; (*us*), f. (according to the Nirukta IV. 6) the supporting or side wall of a well (Rig-veda I. 105, 8, but according to Sāy. = *pārśvāsthī*); N. of a woman. — *Parśu-maya*, as, ī, am, shaped like a curved knife.

Parśukā, f. a rib.

पशु 2. *parśu*, us, m. (fr. *pri*, substituted for rt. *spṛīś*), = *paraśu*, an axe, hatchet. — *Parśu-pāntī*, is, m. 'axe in hand,' an epithet of Gaṇeśa; [cf. *paraśu-dhara*]. — *Parśu-rāma* = *Paraśu-rāma*, q. v.

Parśvadhā, as, m. = *paraśvadhā*, an axe, hatchet.

पर्ष parsh [cf. rts. *prish*, *varsh*, *sparsh*], cl. 1. A. *parshate*, &c., to grow wet, become moist; to delight in, accept (Sāy. = *svī-kṛī*).

पर्ष parsha, as, m. (probably connected with rt. *prish*), a bundle, sheaf.

Parshin, ī, inī, ī, Ved. in *ishu-p*, (probably) carrying bundles (of arrows).

पर्वणि parshaṇi, is, is, ī (fr. rt. *pri*), Ved. carrying over or across, ferrying across.

Parsham, a, n. (?), Ved. leading out, delivering. — *Parshishtha*, as, ā, am, Ved. most mighty in delivering or rescuing.

पर्वद् parshad, t, f. = *parishad*, an assembly, audience. — *Parshad-bhīru*, us, us, s, Ved. shy in society. — *Parshad-vala*, as, ā, am, = *parishad-vala*, surrounded by an assembly; (as), m. an assistant at an assembly, a spectator.

पल pal, cl. 1. P. *palati*, *palitum*, to go, move; cl. 10. *palāyati*, -yitum, see rt. 3. *pā*; [cf. Gr. *πάλλω*, *παλμός*, *πάλο*, *παλός*, *παλόνω*, *παλόνω*; Lat. *pello*, *poll-en*, *pul-vi-s*.]
Palā, as, m. = *pālā* (Gaṇa Jvalādi to Pān. III. 1, 140) = *palālā*, straw; (am), n. a particular weight (= 4 Karshas = $\frac{1}{16}$ of a Tula); a particular measure of fluids; a particular measure of time (= *vighatīkā*); flesh, meat; [cf. Lat. *palea*; Angl. Sax. *flesc*, *flesc*, *flec*; Old Germ. *fleisk*; French *paille*; Hib. *feol*, *feole*, 'flesh']. — *Palā-kshāra*, as, m. 'flesh-fluid,' blood. — *Palā-gandā*, as, m. a mason, bricklayer, plasterer. — *Palān-kara*, as, m. 'flesh-maker,' gall, bile. — *Palān-kasha*, as, m. 'flesh-hurter,' a Rākshasa, imp, goblin; bdellium; a species of bdellium (= *kāṇa-guggulu*); (ā), f., N. of various plants (= *go-kshuraka*, *Asteracantha*

Longifolia; = *kshudra-gokshuraka*; = *kīṇśuka*, *Butea Frondosa*; = *munḍirī*, a species of climbing plant; = *rāsna*; = *mahā-srāvaṇī*, bdellium); = *lākshā*, cochineal; a fly. — *Palā-priya*, as, m. 'fond of meat,' a Rākshasa; a raven. — *Palā-bhā* or *palā-vibhā*, f. the equinoctial shadow at midday, the midday shadow of a gnomon when the sun is in the equinoctial points (= *riṣhuvāt-prabhā*). — *Palāgni* ('*la-ag*'), īs, m. 'flesh-fire,' bile, the bilious humor. — *Palāda* ('*la-ada*'), as, m. 'flesh-eater,' a Rākshasa; (ā), f. a Rākshasi. — *Palādāna* ('*la-ad*'), as, or 1. *pālāśa* ('*la-āś*'), as, or 1. *pālāśin* ('*la-āś*'), ī, m. 'flesh-eater,' a Rākshasa.

Palāda, as, m., Ved. a particular material for building, (perhaps) bundles of straw or reeds used for roofing and wainscoting; (ī), f., N. of a village.

Palāla, as, m. a Rākshasa; ground sesamum seeds, a kind of sweetmeat made of ground sesamum and sugar; mud, mire, clay; = *pala*, flesh, meat; [cf. *palvala*; Gr. *πῆλός*, *πῆλ-ινος*, *προ-πῆλ-αῖω*; Lat. *pālā* (*la*), *palus-tris*; Hib. *poll*, 'mire, dirt']. — *Palāla-jeera*, as, m. gall, bile; [cf. *palāgni*, *palān-kara*]. — *Palāla-priya*, as, m. 'fond of flesh,' a raven (= *palā-priya*). — *Palāśāya* ('*la-āś*'), as, m. 'flesh-receptacle,' swelled neck, goitre.

Palika, as, ā, am (at the end of a comp. after a numeral), weighing or containing so many Palas.

पलका palakyā, f. a kind of vegetable (= *pālankya*).

पलक्ष palaksha, as, ī, am (a secondary form of *balaksha*), Ved. white.

पलङ्कट palankāṭa, as, ā, am, shy, bashful, timid.

पलव palava, as, m. (said to be connected with rt. *pal*, probably for *plava* fr. rt. *plu*), a snare or basket of wicker-work for catching fish.

पलस palasa, as, m. = *panasa*, the bread fruit tree.

पलस्ति palasti, is, is, ī, Ved. (according to Sāy.) = *pālita*, grey-haired.

पलाङ्ग palānga, as, m. *Delphinus Gange-ticus*; (perhaps an error for *śāpalānga*.)

पलाण्डु palāṇḍu, us, u, m. n. (said to be fr. rt. *pal*), an onion. — *Palāṇḍu-bhakshita*, as, ā or ī, am, one who has eaten onions.

पलाप palāpa, as, m. a halter; an elephant's temples.

पलापहा palāpahā, f. a kind of collyrium (= *kulathā*); perhaps only an error for *pralāpa-hā*.

पलाय palāya (fr. *ay* = rt. 5. *i* with *palā* = *parā*), cl. 1. A. (ep. also P.) *palāyate* (-*ti*), -yitum, to flee, run away, make off, take to one's heels, scamper off; to escape; to cease, die away, sink into oblivion.

Palāyaka, as, ā or *ikā* (?), am, fleeing, flying, taking to flight; a fugitive, runaway, deserter.

Palāyat, an, antī, at, fleeing, running away.

Palāyana, am, n. fleeing, running away, flight, escape; a saddle (= *palyayana*, *paryāṇa*). — *Palāyana-parāyana*, as, ā, am, occupied in flight, fugitive. — *Palāyana-manas*, ās, ās, as, thinking of flight. — *Palāyana-vishaya*, as, ā, am, having flight for an object, bent on flight.

Palāyamāna, as, ā, am, fleeing, flying away, taking to flight.

Palāyita, as, ā, am, flown, run away, fled, retreated, defeated.

Palāyin, ī, inī, ī, fleeing, flying, running away, taking to flight.

पलाल palāla, as, am, m. n. (said to be fr. rt. *pal*), straw; the stalk of the Sorghum,

Indian millet; (as), m., Ved., N. of a demon (associated with Anu-palāla and considered dangerous to children); (ā), f., N. of one of the seven Matris of Skanda; (i), f. straw. — *Palāla-dohada*, as, m. 'longing for straw,' the mango tree (the fruit of which is sometimes ripened in straw).

पलाव *palāva*, as, m., Ved. chaff, husks; [cf. Lat. *palea*.]

पलाश 2. *palāśa*, am, n. (for 1. see under *pala*, rt. *pal*, p. 556, col. 2), a leaf, petal, foliage; the blossom of the tree *Butea Frondosa*; (as), m. *Butea Frondosa*; *Curcuma Zedoaria*; a N. of ancient Behar or Magadha; (i), f. cochineal; a species of climbing plant (= *pattra-valli*, *parnavalli*, *palāsikā*); (as, ā, am), green; unfeeling, unmerciful, cruel; (at the end of a comp.) see *Gaṇa* to Pān. II. 1. 56. — *Palāśa-pattra*, am, n. the leaf of the *Butea Frondosa*; a single leaf; (as), m., N. of a Nāga. — *Palāśa-parṇi*, f. *Physalis Flexuosa* (= *asva-gandhā*). — *Palāśa-sātana*, as, m. an instrument for lopping foliage. — *Palāśākhya* (śā-ākha), as, m. = *nādi-hingu*, q. v.; *Asa Foetida*. — *Palāśāntā* (śā-an) or *palāśāmbhā*, f. = *gandha-pattra*, q. v.

Palāśaka, as, m. *Butea Frondosa*; *Curcuma Zedoaria* (= *saṭi*); N. of a place; (ikā), f. a species of climbing plant (= *palāśi*).

2. *palāśī*, f, ī, ī, ī, ī (for 1. see under *pala*, rt. *pal*), leafy, covered with foliage, having luxuriant foliage; (i), m. a tree; a species of plant (= *kshira-vriksha*); N. of a city or a village (said to be the modern Plassey); (inī), f., N. of a river issuing from the Sukti-mat.

पलिक्नी *paliknī*, f. See *palita* below.

पलिघ *paligha*, as, m. a water-pot, pitcher, glass water-vessel; a wall, rampart; the gate-way of a building; an iron club or one studded with iron (= *parigha*).

पलित *palita*, as, *paliknī*, am (said to be fr. rt. *phal* with substitution of *p* for *ph*; a doubtful fem. form *palitā* is also given), grey, grey-haired, hoary, old, aged; (as), m., N. of a mouse in *Mahābh. Śānti-p.* 4933; (*paliknī*), f. a cow for the first time with calf; (am), n. grey hair; a tuft of hair (= *keśa-pāśa*); much or ornamented hair; mud, mire; heat, burning; benzoin; [cf. Gr. *πेल-ός*, *πेल-ός*, *πेल-ός*, *πेल-ός*, *πेल-ός*, *πेल-ός*; Lat. *pallio*, *pallio*, *pallio*, *pallio*, *pallio*; Old Germ. *falo* (*fal-wer*): Angl. Sax. *fealo*, *falu*, *fealwe*, *falewe*; Slav. *plavī*, 'white'; Lith. *pāl-va-s*, 'fallow'; *pāl-ka-s*, 'ash-coloured']. — *Palitan-karūpa*, as, ī, am, rendering grey. — *Palitan-bhaviṣṭu*, us, u, u, or *palitan-bhāvuka*, as, ā, am, becoming grey.

Palitnī, f, ī, ī, ī, ī, having grey hair, grey-haired.

पलियोग *pali-yoga*, as, m. = *pari-yoga*.

पलीजक *paliyaka*, as, m., Ved., N. of a demon.

पल्मुल *palpūl* (considered by some as a reduplicated form of rt. *pal*), cl. 10. P. *palpūlayati*, -*yitum*, Ved. to wash in lye or water impregnated with alkaline salt; to wash, cleanse; to tan.

Palpūlana, am, n., Ved. lye, water impregnated with alkaline salt.

Palpūlita, as, ā, am, Ved. curried, tanned; washed (in lye).

पल्य *palya*, am, n. (perhaps fr. *pala*), a sack for corn (probably containing a certain measure, Ved.); a particular high number.

पल्यङ्क *paly-anka*, as, m. = *pary-anka*, a bed, couch, bedstead; a cloth thrown round the loins while sitting (= *pary-astī*, *paryastikā*).

पल्यङ्ग *paly-ang* (for *pary-ang*), Caus. P.

-*angayati*, -*yitum*, Ved. to cause to go round, stir round: Pass. -*angyate*, to turn round, revolve.

पल्य *paly-ay* (fr. *ay* = rt. 5. i with *pali* = *pari*), cl. 1. A. -*ayate*, &c., Ved. to go round.

Paly-ayana, am, n. = *paryāna*, a saddle, pack-saddle; a rein, bridle.

पल्युल *palylul* and *palyul* (various readings for *palpūl*, q. v.), cl. 10. P. *palyulayati*, *palyūlayati*, -*yitum*, to wash, &c.; to cut, cut off (in this sense perhaps for *pari-lū*).

पल्ल *pall* [cf. rt. *pal*], cl. 1. P. *pallati*, *pallitum*, to go, move.

Palla, as, m. a large granary, barn.

1. *pallava*, as, am, m. n. a sprout, shoot, twig, sprig, spray, (literally and as a metaphorical expression for the fingers, toes, and lips; cf. *kara-p*, *śathap*); a bud, blossom; a blade of grass; the extremity of a robe, the loose end of a garment or scarf; spreading, expansion; epithet of a particular position of the hands in dancing; the red dye called *a-lakta*; love, affection; a bracelet, armlet; unsteadiness moral or physical (?); strength, power (?); a wood (?); (as), m. a libertine, catamite; (ās), m. pl., N. of a people. — *Pallavagrāhi-tā*, f. the picking up of twigs or straws, the dealing with trifles; superficial or diffusive knowledge. — *Pallava-grāhin*, ī, ī, ī, ī, putting forth young shoots, sprouting in all directions; twig-picking, straw-gathering; laying hold of trifles; diffusive; superficial; (i), m., scil. *doṣa*, the fault of prolixity or diffusiveness or of mere superficial knowledge. — *Pallava-dru*, us, m. the *Asoka* tree. — *Pallava-maya*, as, ī, am, consisting of young shoots or twigs. — *Pallavānkura* ('*va-an*'), as, m. a leaf-bud. — *Pallavāda* ('*va-ada*'), as, m. 'eating young shoots,' a deer. — *Pallavādhāra* ('*va-ādh*'), as, m. 'receptacle or support of twigs,' a branch. — *Pallavāpīṭṭa* ('*va-āp*'), as, ā, am, bud-laden, loaded with buds. — *Pallavāstra* ('*va-aś*'), as, m. 'having blossoms for missiles,' an epithet of the god of love.

2. *pallava*, Nom. P. *pallavati*, *pallavitum*, to put forth young shoots, sprout, bud.

Pallavaka, as, m. a libertine, gallant, the paramour of a harlot; a catamite; a species of fish, *Cyprinus Denticulatus*; (ikā), f., N. of a female attendant.

Pallavaya, Nom. P. *pallavayati*, -*yitum*, to put forth young shoots, sprout; to cause to sprout, to make diffuse or prolix (according to a Scholiast = *vistāraya*).

Pallavika, as, m. a libertine, gallant; a catamite; a species of fish, *Cyprinus Denticulatus*.

Pallavita, as, ā, am, sprouting, having young shoots; spread, extended; dyed red with lac, possessing the red dye; (as), m. the red dye of the lac insect.

Pallavin, ī, ī, ī, ī, sprouting, having young shoots; (i), m. a tree.

Palli, ī, ī, ī, f. a small village, especially a settlement of wild tribes; a hut, house; any number of houses, a station; a city (or rather an affix to words forming the name of towns; it is especially used in the Dekhan as in *Trichinopoly* = *Trisīra-palli*, &c.); a small house-lizard; a creeping plant.

Pallikā, f. a village, station [cf. *ābhira-p*]; a small house-lizard.

पल्लि *palli*. See under rt. *pall* above.

पल्लिवाह *pallivāha*, as, m. a species of grass.

पल्लव *pallava*, as, m. (connected with *pallita*; said to be fr. rt. *pal*), a small tank, pond, pool; [cf. Gr. *πηλός*, *πηλ-ίνο-ς*, *πρ-ο-πηλ-ο-κ-ί-ω*; Lat. *pallu* (*d*)-s, *pallu*-s-tri-s; perhaps Angl. Sax. *pool*, 'a pool']. — *Pallava-tīra*, am, n. the bank or margin of a pool. — *Pallava-panka*, as, m. the mud of a pool. — *Pallavāvāsa* ('*la-āv*'), as, m. 'living in ponds,' a tortoise.

Pavalya, as, ā, am, Ved. marshy, boggy.

पव *pav*, cl. 1. A. *pavate*, *pavitum*, to go; (a various reading for *plav*.)

पव *pava*, as, m. (fr. rt. 1. *pū*), purification, purity; winnowing corn; air, wind; a marsh; (ā), f. purification; (am), n. cow-dung.

Pavāt, am, antī, at, purifying; pure.

Pavana, am, n. the act of purifying, purification; winnowing; an instrument for purifying, sieve, strainer, &c.; water; (as), m. 'the purifier,' wind, air, the wind of the body; Wind personified (as regent of the Nakshatra Svāti and of the North-west region); a N. of the number five (Ved.); a householder's sacred fire; N. of a son of Manu Uttama; of the author of a *Gāndharva-veda*; (as, am), m. n. a potter's kiln; (i), f. a broom; N. of a river; (as, ā, am), clean, pure. — *Pavana-khīpta*, as, ā, am, tempest-tossed. — *Pavana-tanaya*, as, m. 'son of the Wind,' an epithet of Hanu-mat. — *Pavana-vāhana*, as, m. 'having wind as a vehicle,' fire. — *Pavana-vijaya*, as, m. 'victory over the wind or breath,' N. of a mystic work. — *Pavana-vyādhi*, ī, m. an epithet of U-dhava, the friend and counsellor of Kṛishṇa; morbid condition of wind, rheumatism, &c. — *Pavanātma* ('*na-āt*'), as, m. 'son of the Wind,' fire; an epithet of Hanu-mat the monkey-hero. — *Pavanāśa* ('*na-āśa*'), or *pavanāśana* ('*na-aś*'), as, m. 'feeding on air,' a serpent, snake. — *Pavanāśa-nāśa*, as, m. 'snake-destroyer,' a peacock; Garuḍa the bird and vehicle of Viṣṇu. — *Pavanāśin* ('*na-aś*'), ī, m. 'feeding on air,' a serpent. — *Pavanāhata* ('*na-aś*'), as, ā, am, struck or shaken by the wind; rheumatic. — *Pavanodbhṛanta-kārīn* ('*na-ud*'), ī, ī, ī, ī, 'agitating the air,' epithet of a particular mode of fighting. — *Pavanodbhṛanta-vicī*, ī, ī, m. f. a wave tossed up by the winds.

Pavamāna, as, ā, am, being purified, being strained (usually said of the Soma, Ved.); (as), m. wind; N. of a particular Fire (associated with *Pāvaka* and *Suci*), and also regarded as a son of Agni by Svāhā; epithet of the moon; epithet of particular Stotras sung by the Sāma-ga at the Jyotiṣṭoma (Ved.). — *Pavamāna-val*, ān, atī, at, Ved. having the *Pavamāna-stotra*. — *Pavamāna-haviṣ*, ī, n. or *paramāneṣṭī* ('*na-iṣ*'), ī, f., Ved. offerings to Agni invoked under the title of *Pavamāna* or *Pāvaka* or *Suci*.

Pavayitṛi, tā, trī, trī, Ved. one who purifies or cleans, a purifier, cleanser, cleansing.

Pavākā, f. a storm, whirlwind.

Pavī, ī, m., Ved. the tire of a wheel; the metallic point of a spear or arrow; a thunderbolt; an arrow; speech; fire; [cf. *ārdra-p*, *kṛishṇa-p*, *keśura-p*]. — *Pavī-nasa*, as, ā, am, Ved. 'having a nose like a spear-head,' epithet of a demon.

Pavita, as, ā, am, purified, cleansed; (am), n. black pepper.

Pavītri or Ved. *pavītri*, tā, trī, trī, one who purifies or cleanses, a purifier, cleanser.

Pavitra, am, n. a means of purification, instrument for cleansing, filter, strainer, straining-cloth, colander (made of thread or hair or straw plaited or woven, for clarifying fluids, especially the Soma); Kuśa grass (especially a couple of Kuśa leaves a span long used at sacrifices to present offerings upon or to sprinkle and purify ghee, &c.); a ring of Kuśa grass worn on the fourth finger on particular occasions; a purifying prayer or Mantra; water, rain; rubbing, cleansing; the vessel in which the Argha is presented; copper; the sacred thread, Brāhmanical cord; melted butter; honey; any divinity as Agni &c. (?); (as), m., N. of a Soma-yāga belonging to the Rāja-sūya; the sesame plant, *Nageia Putranjiva*; N. of a man (of the family of Angiras and the reputed author of Rīg-veda IX. 67, 73, 83, 107); (ās), m. pl. epithet of a class of deities in the fourteenth Manv-antara; (ā), f., N. of various plants; basil; Indian saffron, turmeric; = *asvatthī*, q. v.; N. of a river (the

Pabar, a little to the north-west of Hari-dwār; the twelfth day of the light half of Śrāvāṇa (a festival in honour of Viṣṇu); (as, ā, am), purifying, cleansing; pure, clean; holy, sinless; averting evil; [cf. Hib. *beathra*, 'water'; *fothragaim*, 'I bathe, cleanse'; *fothragadh*, 'a bath, well of purification'.]

—*Pavitra-tā*, f. or *pavitra-tva*, am, n. purity, cleanness. —*Pavitra-dhānya*, am, n. 'pure grain,' barley. —*Pavitra-pati*, īs, m., Ved. lord of the Pavitra. —*Pavitra-pāni*, īs, īs, ī, 'pure-handed,' having clean hands or holding Darbha grass in the hand; (īs), m., N. of an ancient sage. —*Pavitra-pūta*, as, ā, am, Ved. clarified with a strainer or colander. —*Pavitra-ratha*, as, ā, am, Ved. having the colander as a chariot (said of the Soma). —*Pavitra-vat*, ān, atī, at, Ved. having an instrument for purifying (as a strainer or Darbha grass); purifying, cleansing; being in the colander; holding Darbha grass; an epithet of Agni; (atī), f., N. of a river. —*Pavitrārōpaṇa* ('*ra-ār*'), am, n. 'putting on the Pavitra,' investing with the sacred thread; N. of a festival on the twelfth day of the light half of Śrāvāṇa. —*Pavitrārōhana* ('*ra-ār*'), am, n. 'putting on the Pavitra,' investing with the sacred thread, N. of a festival in honour of Durgā on the eighth day of the light half of the month Śrāvāṇa or Āśādhā. —*Pavitrī-karaṇa*, am, n. purification, cleansing; the instrument or means of purifying. —*Pavitrī-kṛi*, cl. 8. P. A. *karoti*, *kurute*, *kartum*, to purify, cleanse. —*Pavitrī-kṛita*, as, ā, am, purified, cleansed, sanctified. —*Pavitrī-bhū*, cl. 1. P. *bhavati*, *bhavitum*, to become pure or clean.

—*Pavitraka*, am, n. a small strainer or colander, the vessel in which an Argha or oblation is presented (?); pack-thread or a rope or net made of pack-thread; (as), m., N. of several sacred plants, *Poa Cynosuroides* (= *kusa*); *Artemisia Indica* (= *damanaka*); *Ficus Religiosa*; *Ficus Glomerata*; (at the end of a comp.) = *pavitra*.

—*Pavitrāya*, Nom. P. *pavitrāyati*, -yitum, to cleanse, purify.

—*Pavitrīta*, as, ā, am, cleansed, purified, clean, pure. —*Pavitrīn*, ī, īpi, ī, purifying, cleansing; pure, clean.

—*Pavira*, am, n., Ved. a weapon with a metallic point, a lance, spear. —*Pavira-val*, ān, atī, at, Ved. armed with a lance or spear; having a goad; having a metallic share (said of a plough).

—*Pavirava*, as, m., Ved. having a metallic share (said of a plough); (Śāy.) = *kulīśa* or *kulīśa-śabda*, a thunderbolt or the noise of a thunderbolt.

—*Paviru*, us, m., Ved. (probably) a flash of lightning, a thunderbolt; N. of a man.

—*Pavyā*, f., Ved. purification, cleansing.

—*पवनाल pavanāla*, as, m. a species of grain, *Andropogon Saccharatus* (= *deva-dhānya*; incorrectly for *yavanāla*).

—*पवनेष्ट pavaneshṭa*, as, m. a large species of Nimba tree; (probably incorrectly for *yavaneshṭa*).

—*पवनोष्ण pavanombuja*, am, n. = *parūsha*, the Parush tree; (probably an incorrect form.)

—*पविन्द pavinda*, as, m., N. of a man.

—*पवितृ pavitṛi*. See *pavitṛi*, p. 557, col. 3.

—*पवीनस pavi-nasa*. See under *pavi*, p. 557.

—*पवीर pavira*, am, n. See above.

पश 1. *paś*, for original *spās* substituted for rt. 1. *dris*, q. v., 'to see,' in certain tenses; [cf. rt. *spās*, *spāsa*: Zend *spās*, 'to see, guard'; *spāś*, 'a spy': Gr. *σπεω* by metathesis for *σπεω* in *σκέπ-τ-ο-μαι*, *σकोπ-ή*, *σकोπιά*, *σκόπ-ε-λο-ς*, *σकोπ-ός*, *σκόπ*: Lat. *spec-i-o*, *con-spic-i-o*, *specula*, *speculum*, *specu-s*, *spec-to*: Old Germ. *speh-ō-m*,

spāh-i: Mod. Germ. *späh-en*: Lith. *spęga-s*, 'a spy': Hib. *faic-im*, 'I see'; *feach-aim*, 'I look, view'; *faoch-og*, 'an eye'.]

2. *paś*, according to some the form *padbhis* in Rig-veda IV. 2, 12, may be connected with a base *paś* derived fr. rt. 1. *paś* in the sense of 'sight,' 'look,' 'eye.'

1. *paśu*, ind. see! behold!

1. *paśya*, Ved. or *paśyaka*, as, ā, am, seeing, beholding, surveying, rightly understanding; [cf. *a-p*, *a-sūryam-paśya*.]

2. *paśya* (2nd sing. imperative of rt. 1. *dris*), lo! behold! see! (an exclamation of wonder or admiration.)

—*Paśyat*, an, antī, at, seeing, beholding, looking, viewing, observing, remarking; regarding, considering; (anti), f. a courtesan, harlot; epithet of a particular sound. —*Paśyato-hara*, as, ā, am, stealing before a person's eyes or in the very sight of the possessor; (as), m. a thief, pilferer (a term of reproach proverbially applied to the goldsmith &c.).

—*Paśyata*, as, ā, am, Ved. visible, conspicuous.

—*Paśyanā*, f., in *a-p*, q. v.

पश 3. *paś*, cl. 10. P. *pāśayati*, -yitum, to bind; [cf. Zend *paś*, 'to bind'; Gr.

πῆρ-ν-μ, *ἑ-πῆρ-ν*, *πῆρ-μ*, *πῆρ-ῶ-ς*, *πῆρ-ο-ς*, *πῆρ-ν*, *πῆρ-ν*, *πῆρ-ο-ς*: Lat. *pac-i-sc-or*, *pāx*, *pac-i-o-n*, *pang-o*, *pig-nus*, *pā-lus*, *com-pe-sc-o*, *dis-pe-sc-o*: Goth. *fah-an*, 'to catch'; *fula-fah-jan*, 'to fulfil'; *fagr-s*: Old Germ. *fuog-a*, *ga-fuogi*, *gafag-jan*, *fah*: Cambro-Brit. *fasgu*, 'to bind or tie in a bundle'; *fasgiad*, 'a ligation, a tying in a bundle'.]

—*Paśavya*, as, ā, am, belonging or relating to cattle, fit or suitable for cattle (as a meadow, pasturage, &c.); relating to a herd or drove; possessed of cattle; brutish; (with *kāma*) sexual love, sexual intercourse; (am), n. a herd or drove of cattle; a stall for cattle.

2. *paśu*, us, m. (fr. rt. 3. *paś*, 'to bind,' like Lat. *bestia* fr. rt. *bandh*; also said to be fr. rt. 1. *paś*; Vedic forms are du. *paśvā*, acc. pl. *paśvas*, inst. *paśvā*, dat. *paśve*, gen. *paśvas*), cattle (both singly and collectively), a herd, drove; any smaller animal used as a sacrificial victim, a goat; an animal in general, any domestic animal, (*grāmyāḥ paśavaḥ*, domestic animals, of which five kinds are enumerated, men, kine, horses, goats, and sheep, to which are sometimes added mules and asses or camels and dogs); a brute, beast, (*āraṇyāḥ* or *vanyāḥ paśavaḥ*, wild beasts, beasts of the forest; sometimes said contemptuously of a man; cf. *puruṣa-p*); a mere animal in sacred things, an uninitiated person; a victim [cf. *nrī-p*]; an oblation; a subordinate deity and one of Śiva's followers; (with *Māheśvaras* and *Pāsupatas*) soul, the Supreme Spirit, the divine soul of the universe; *Ficus Glomerata*; (u), n., Ved. cattle; an animal, beast; [cf. Lat. *pecu*; Old Pruss. *pecku*; Goth. *faih-u*; Old Germ. *fiu-u*; Mod. Germ. *vieh*, 'cattle'; perhaps Gr. *πῆρ*.] —*Paśu-karman*, a, n., Ved. the act of offering the victim; sacrifice; copulation. —*Paśu-kalpa*, as, m., Ved. the ritual of animal sacrifice. —*Paśu-kāma*, as, ā, am, Ved. desirous of possessing cattle. —*Paśu-kriyā*, f. the act of animal sacrifice; acting like cattle, copulation. —*Paśu-gāyatrī*, f. a parody of the holy verse of the Vedas whispered into the ear of an animal about to be sacrificed (*paśu-pāśāya vidmahe śiraś-chedāya dhīmahi tan naḥ paśuḥ pracodayāt*). —*Paśu-ghāta*, am, n. slaughter of animals for sacrifice. —*Paśu-ghna*, as, ī, am, slaughtering cattle. —*Paśu-caryā*, f. acting like cattle; copulation. —*Paśu-dīṭ*, ī, ī, t, Ved. piled up with cattle (as a sacrificial fire). —*Paśu-jātiya*, as, ā, am, pertaining to the animal kingdom. —*Paśu-tantra*, as, m. = *paśu-kulpa*, q. v. —*Paśu-tā*, f. or *paśu-tva*, am, n. the condition or nature of an animal, bestiality, brutality; the condition of a sacrificial animal, the being a sacrificial animal; the sacrifice of an animal. —*Paśu-trip*, p, p, p, Ved. gratifying one's self with cattle,

i. e. stealing cattle; (Śāy.) = *paśunām tarpayitrī*, feeding cattle. —*Paśu-da*, as, ā, am, making a grant of cattle; (ā), f., N. of one of the Mātṛis attending on Skanda. —*Paśu-dā*, ās, ās, am, making a grant of cattle. —*Paśu-devata*, as, ā, am, Ved. invoking cattle as a deity (said of a formula or ceremony); (ā), f. the deity of the victim, i. e. the deity to whom the sacrifice is offered. —*Paśu-dharma*, as, m. the characteristics of cattle, conduct of cattle, treatment of cattle; promiscuous cohabitation; the marrying of widows; (ēṇa), ind. like a beast. —*Paśu-nātha*, as, m. 'lord of cattle,' an epithet of Śiva. —*Paśu-pa*, as, ā, am, guarding or keeping cattle; (as), m. a herdsman. —*Paśu-pati*, īs, m. 'lord of the animals' (or according to others 'lord of a servant named Paśu'), an epithet of the later Rudra (Rudra-Śiva) or of a similar deity (often associated in the Veda with Bhava, Sarva, Ugra, Rudra, Mahā-deva, Iśāna, and others, who together with Bhīma are in later times regarded as manifestations of the one deity Rudra); = Śiva; N. of a scholiast; of a lexicographer; of Agni; (according to one legend every deity acknowledged himself to be a mere *paśu* or animal before his lord and master Śiva, when they solicited him to destroy the Asura Tri-pura). —*Paśupati-śarman*, ā, m., N. of a man. —*Paśupati-sāstra*, am, n. the sacred book of the Pāsupatas revealed by Śiva. —*Paśu-palāla*, am, n. a fragrant grass, *Cyperus Rotundus* (which grows in pools frequented by cattle). —*Paśu-pā*, ās, m., Ved. a keeper of herds, herdsman; an epithet of Pūshan; (ā), m. du. epithet of Pūshan and Revati. —*Paśu-pāla*, as, m. a keeper of herds, herdsman; (ās), m. pl., N. of a people to the N. E. of Madya-deśa; (am), n. the country or kingdom of the Pāsupālas; (as), m., N. of a king (or perhaps a king of the Pāsupālas). —*Paśu-pālaka*, as, m. a herdsman; (ikā), f. a herdsman's wife. —*Paśu-pālana*, am, n. tending or rearing cattle. —*Paśu-pālya*, am, n. breeding cattle. —*Paśu-pāśa*, as, m. the cord with which the victim is bound, binding the victim at a sacrifice; an animal sacrifice; the chains which fetter the individual soul, the world of sense. —*Paśu-pāśaka*, as, m. a kind of coitus. —*Paśu-prerana*, am, n. the driving of cattle. —*Paśu-bandha*, as, m. an animal sacrifice; N. of an Ekāha. —*Paśu-bandhaka*, as or am, m. or n. (?), a rope for tethering cattle. —*Paśu-bhartrī*, tā, m. 'lord of cattle,' an epithet of Śiva. —*Paśu-bheda*, as, m. a class or species of animals. —*Paśu-mat*, ān, atī, at, connected with cattle or animals, relating to cattle or animals; rich in cattle, rich in herds; connected with animal sacrifices; containing the word *paśu*; (at), n. possession of cattle. —*Paśu-māra*, as, m. the manner of slaughtering cattle; (am, ēṇa), ind. according to the manner of slaughtering cattle. —*Paśu-māraka*, as, ā, am, attended with the sacrifice of animals, accompanied by immolation of animals. —*Paśu-mohanikā*, f. 'stupefying animals,' a species of plant (= *katvī*). —*Paśu-yajña*, as, m. an animal sacrifice. —*Paśu-yāga*, as, m. the sacrifice of animals. —*Paśu-rakṣaṇa*, am, n. the tending of cattle. —*Paśu-rakṣhī*, īs, īs, ī, Ved. keeping or tending cattle; (īs), m. a herdsman. —*Paśu-rakṣin*, ī, m. 'tending cattle,' a herdsman, shepherd. —*Paśu-rajiu*, us, f. a cord for tethering cattle, a tether for animals. —*Paśu-rāja*, as, m. 'monarch of the beasts,' a lion. —*Paśu-roman*, a, n. the hair of an animal. —*Paśu-vat*, ind. like an animal, brutally; (Ved.) as in an animal (sacrifice). —*Paśu-vardhana*, as, ā, am, Ved. increasing cattle, causing cattle to thrive; (am), n. the thriving of cattle. —*Paśu-vīd*, t, t, t, Ved. providing cattle. —*Paśu-śirsha*, am, n. the head of an animal. —*Paśu-śraṇapaṇa*, am, n., Ved. cooking a sacrificial animal; (as), m., scil. agni, the fire on which the victim's flesh is cooked. —*Paśu-sha*, as, ā, am, or *paśu-shā*, ās, ās, am, Ved. bestowing cattle. —*Paśu-śiṣha*, as, ā, am, Ved. existing or found in cattle. —*Paśu-sakha*, as, m. 'friend of cattle,' N. of a Sūdra. —*Paśu-sant*, īs, īs, ī, Ved. bestowing cattle.

—*Paśu-samāmnāya*, as, m. 'enumeration of sacrificial animals,' N. of a section of the Vājasaneyi-saṃhitā. —*Paśusamāmnāyika*, as, ī, am, mentioned in books on animal sacrifices. —*Paśu-sambhava*, as, ā, am, produced by animals (as flesh, honey, butter, &c.). —*Paśu-sādhana*, as, ī, am, Ved. leading or guiding cattle. —*Paśu-sūtra*, am, n., N. of a work. —*Paśu-haritaki*, f. the fruit of the Spondias Mangifera. —*Paśu-havya*, am, n. sacrifice of animals. —*Paśu-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to transform into an animal; to offer as a victim. —*Paśva-īshṭi*, īs, īs, ī (fr. *paśvas*, acc. pl. of *paśu* and *īshṭi*), Ved. wishing for herds; (īś), f. desire of cattle; (Sāy.) = *agner īshṭi*, a fire offering, offering by fire. —*Paśv-ayana*, am, n., Ved. a festival attended with animal sacrifices. —*Paśva-yantra*, as, ā, am (fr. *paśva* for *paśvas* + *yantra*), Ved. being within the cattle-fold; (Sāy.) provided with the means of letting out or extricating cattle. —*Paśv-avadāna*, am, n. sacrifice or offering of animals. —*Paśv-ādāra*, as, m., N. of a particular form of the worship of Devī. —*Paśv-ījyā*, f., Ved. animal sacrifice. —*Paśv-īsh*, f, f, Ved. wishing for cattle; (Sāy.) driving cattle, a cattle-driver. —*Paśv-īshṭakā*, f., Ved. bricks in the shape of animals. —*Paśv-ekādāśini*, f. an aggregate of eleven sacrificial animals.

Paśukā, f. any small animal.

पश्च *paśca*, as, ā, am (fr. *pas* = *apas* = *apa* + *ca* fr. rt. *asi*; cf. *uśca*, *nīca*, *tiraśca*), being behind; posterior, later; western, westerly; (a), ind., Ved. afterwards; (ā), ind., Ved. behind, at the back, abaft, after; afterwards, later; westward; (āt), ind. from behind, from the back, behind (*paścāt-kṛi*, to leave behind, surpass, excel), or to towards the back, backwards (e.g. *paścād apasaraḍ yānam*, a carriage moving backwards); after, afterwards, subsequently, at a later time, in later times, at last; from the west, westward, to the west of; *tataḥ paścāt*, thereupon, after that; *utataratḥ-paścāt*, from the north-west. As a prep. *paścāt* governs the gen. or abl., e.g. *rathasya paścāt*, behind the chariot; [cf. probably Lat. *post*, *pone* for *pos-ne*, *postid-ea*: Gr. *ὀπίσσω*: Lith. *paskuy*, 'afterwards'; *paskuttinti*, *paskiausos*, 'last'; Old Pruss. *pamsdan*, 'afterwards'; Hib. *feasd*, *feasda*, 'hereafter, henceforward, forthwith'.] —*Paścāt-cara*, as, ī, am, coming or approaching behind. —*Paścāt-chramaya*, as, m. a Buddhist priest who walks behind another Buddhist priest in visiting the laity. —*Paścāt-karṇam*, ind., Ved. behind the ear. —*Paścāt-kāla*, as, m. subsequent time; (e), ind. in later times, afterwards. —*Paścāt-tap*, cl. 1. P. A. -*tapatī*, -*te*, -*taptum*, to feel pain after, regret, repent, feel remorse. —*Paścāt-tara*, as, ā, am, Ved. later, posterior. —*Paścāt-tāpa*, as, m. 'after-pain,' sorrow, regret, repentance, remorse; *paścāttāpaṃ kṛi*, to feel regret, repent. —*Paścāt-tāpin*, ī, īnti, ī, regretting, repenting. —*Paścāt-sad*, t, t, ī, Ved. sitting behind or towards the west. —*Paścād-akṣham*, ind., Ved. behind the axle-tree. —*Paścād-apavarga*, as, ā, am, Ved. closed or completed behind. —*Paścād-āgatya*, ind. having returned. —*Paścād-āyāt*, ān, āti or ānti, āt, coming behind, following. —*Paścād-doshā*, as, m., Ved. the later part of the evening. —*Paścād-varitā*, ī, īnti, ī, remaining behind, following after. —*Paścād-vāta*, as, m., Ved. a wind from behind, a west wind. —*Paścānnutāpa* ('*ca-an*'), as, m. regret, repentance. —*Paścānnupūro* ('*ca-an*'), f. a repeated or recurring series. —*Paścān-nata*, as, ā, am, sunk or depressed behind. —*Paścān-māruta*, as, m. a wind blowing from behind. —*Paścārdha* ('*ca-ar*'), as, m. the hinder side or part; the remaining half or part; the west side. —*Paścārdhya*, as, ā, am, Ved. being on the hinder side.

Paścātāt, ind., Ved. from behind.

Paścīma, as, ā, am, being behind, hinder, hindmost; latter, last (e.g. *paścīmā sandhyā*, the latter, i.e. the evening twilight; *paścīmā kriyā*,

the last rite, burning the dead); west, western, westerly; (ā), f., scil. *dīś*, the west; (am), n., N. of a Tantra; (ena), ind. behind (with acc.), after; in the west; (e), ind. in the west; [cf. *utara-p*, *dakṣiṇa-p*]. —*Paścīma-jana*, ās, m. pl., Ved. the people in the west, the inhabitants of the western districts of India. —*Paścīma-tantra*, am, n., N. of a Tantra. —*Paścīma-tas*, ind. from behind. —*Paścīma-darśana*, am, n. a last look; *paścīma-darśanam drashtum*, to see for the last time. —*Paścīma-deśa*, as, m., N. of a district mentioned in the Romaka-Siddhānta. —*Paścīmānūpaka* ('*ma-an*'), as, m., N. of a prince. —*Paścīmābhimukha* ('*ma-abh*'), as, ā or ī, am, directed towards the west. —*Paścīmārdha* ('*ma-ar*'), as, m. the latter half, the hinder part. —*Paścīmottara* ('*ma-ut*'), as, ā, am, north-westerly, north-western; (*asyām*), loc. sing. f., scil. *dīś*, Ved. in the north-west; (e), ind. in the north-west. —*Paścīmottara-dīkṣatī*, īs, m. the regent of the north-west, the god of wind, wind.

पश्य *paśya*, *paśyat*, *paśyata*. See under rt. 1. *paś*, p. 558.

पश *pash*, cl. 1. P. A. *pashati*, -*te*, *pa-shitum*, a various reading for rt. *spas*, q. v.; cl. 10. P. *pashayati*, -*yitum*, to bind; to hinder; to touch; to go; *pashayati*, -*yitum*, a various reading for rt. 3. *paś*, p. 558, col. 2.

पशवह *pashtha-vāh*, f, m. (said to be fr. *pashtha* = *prishtha* + *vāh*), Ved. a bull four years old; (*pashthauhi*), f. a heifer four years old, (probably) a young cow.

पस 1. *pas*, cl. 1. P. A. *pasati*, -*te*, *pa-sattum*, a various reading for rt. *spas*, q. v.; cl. 10. P. *pāsayati*, -*yitum*, a various reading for rt. 3. *paś*.

2. *pas*, the pudenda.

Passas, as, n., Ved. membrum virile; [cf. Gr. *πέος*, *πό-θ*: Lat. *pēn-is*: Old Germ. *visellin*, 'penis': Lith. *pis-ā*, 'cunus'; *pis-tis*, 'coire cum muliere'.]

पस्त्य *pastya*, am, n., Ved. habitation, abode, stall, stable; (ās), m. pl. a house, dwelling, residence; household, family; (Sāy.) = *daivyaḥ prajāḥ*, divine progeny; = *manuṣya*, a man; = *ritu-ij*, a priest; (ā), f. the goddess of domestic affairs; (as, ā, am), to be approached by all, venerated (Sāy. = *sarvaḥ gantavyaḥ*). —*Pastyā-sad*, t, m., Ved. a member of a family; (Sāy.) = *deva-yajana-lakṣaṇe grihe nishannāḥ*, seated in the chamber of divine worship. —*Pastyā-vat*, ān, āti, āt, Ved. having a fixed habitation; filled with habitations, abounding in dwellings or sacrificial halls (Sāy. = *grihā-vat, yajña-grihopeta*); belonging to the Soma press; (ān), m. a householder, a wealthy man.

पस्पृश *pasprīś*, Ved. in a-p°, q. v.

पहव *pahlava*, ās, m., N. of a people, the Persians, (also spelt *pahnava*; in the Vishnu-Purāṇa they are said to be a degraded Kshatriya race conquered by Sagara and sentenced by him to wear beads, see Wilson's Vishnu-Purāṇa, p. 375.)

पह्लिका *pahlikā*, f. *Pistia Stratiotes* (= *vāri-prasni*).

पा 1. *pā*, cl. 1. P. (ep. also A.) *pibati* (in later works generally written *pivatī*), -*te* (Ved. *pātī*), *papau*, *pāsyati*, *apāt*, *pātum* (Ved. *pātave*, *pibadhya*), to drink, quaff (sometimes with gen. in Ved., e.g. *madhvāḥ pibanti gauryaḥ*, the white cows drink of the sweet Soma juice); to inhale, swallow (dust); to drink in, imbibe (metaphorically, e.g. *piban yaśo murtam īva*, drinking in as it were embodied glory); to feast on (with the eyes or ears, e.g. *tam āś papau loṇānbhāyāṃ*, she feasted on him with her eyes); to drink up, absorb, swallow up; to drink intoxicating liquors: Caus. *pāyayati*, -*te*, -*yitum* (Ved.

-*yitavai*), to cause to drink, give to drink; to water (horses or cattle): Desid. *pīpāsati* (Ved. *pīpishati*), to wish to drink, thirst, thirst for, thirst after: Desid. of Caus. *pīpāyayishati*, to wish or intend to give to drink: Intens. *pepiyate*, to drink greedily or with avidity, drink repeatedly; [cf. Gr. *πι-ν-ω*, Fut. *πι-ν-μαι*, Aor. *ἐ-πι-ν-ον*, *πῖβι*, Perf. *πέ-ν-ω-κα*, *π-ό-το-ς*, *π-ό-μα*, *π-ό-μα*, *π-ό-σι-ς*, *π-ό-τ-η-ς*, *π-ό-τ-η-ρ-ι-ο-ν*, *π-ι-ν-ο-ν*, *π-ι-π-ι-ο-κ-ω*, *π-ι-σ-ο-ς*, *Πίρα*, *π-ι-σ-τ-ρα*, *Æol.* *π-ώ-ν-ω*: Lat. *po-tus*, *po-ti-o(n)*, *po-tor*, *po-culu-m*, *po-tare*, *bi-b-o*, *vin-i-bu-a* for *vin-i-bib-a*, *ex-bu-res*, *im-bu-o*: Slav. *pi-ti*, 'to drink': Old Pruss. *pou-ton*, 'to drink': Lith. *po-tā*, 'tippling'; *pē-na-s*, 'milk'; *pj-v-a-s*, 'beer': Engl. Sax. *beor*: Old and Mod. Germ. *bier*.]

2. *pā*, ās, ās, am, (at the end of a comp.) drinking, quaffing; [cf. *agre-pā*, *aijas-pā*, *ritu-pā*.]

1. *pātavya*, as, ā, am, to be drunk, drinkable.

1. *pātri*, tā, trī, trī, one who drinks, a drinker.

1. *pātra*, am, n. a drinking-vessel, goblet, bowl, cup, plate, dish, jar, pot; a vessel in general; a utensil; any kind of sacrificial vase or vessel (comprising various forms of cups, plates, spoons, ladles, &c. so used); the channel or bed of a river; a receptacle of any kind, anything which holds or supports; (metaphorically) a receptacle, a recipient or a person in whom any quality is contained [cf. *visvāsa-p*]; a fit or competent or worthy person, a person worthy to receive gifts, worthy of, fit for (with gen. or loc. or inf., e.g. *pātram hy eṣhām aśi*, for thou art worthy of these); a king's counsellor or minister; an actor, dramatis persona; a part in a play; propriety, fitness; an order, command; a leaf; (as), m. a vessel &c.; a measure of capacity = 1 *Āḥaka*; (ī), f. a vessel, plate, dish; pot, barrel; a small or portable furnace; an epithet of Durgā; [cf. perhaps Lat. *patera*; Goth. *fōdr*; Hib. *putraice*, 'a vessel, pot'.] —*Pātra-kāṭaka*, as or am, m. or n. (?), the ring on which a beggar's alms-dish is carried. —*Pātra-tā*, f. or *pātra-tva*, am, n. the property or capacity of a cup or vessel; the being a receptacle for anything; capacity, fitness; worthiness, merit, desert; dignity, honour; appropriate state or circumstance. —*Pātra-pāṇi*, īs, m. 'cup-handed,' N. of a demon hurtful to children. —*Pātra-pāla*, as, m. 'vessel-guiding,' a large paddle used as a rudder (commonly called *pātavyāra*). —*Pātra-bhūta*, as, ā, am, 'become a recipient,' worthy of receiving anything from any one (gen.); the object of a present or of respectful treatment. —*Pātra-bhṛtī*, ī, m. 'taking care of utensils,' a servant, scullion. —*Pātra-bheda*, as, m. breaking a drinking-vessel or cup. —*Pātra-melana*, am, n. the bringing together of the characters of a play. —*Pātra-varga*, as, m. a company of actors. —*Pātra-saṅskāra*, as, m. the current of a river; the cleaning of a vessel or dish. —*Pātra-saṅcāra*, as, m. (perhaps) removing the dishes or arranging them after dinner (or incorrect for *pātra-saṅskāra*). —*Pātra-sṭha*, as, ā, am, being in a dish. —*Pātra-hasta*, as, ā, am, 'cup-handed,' holding a vessel in the hand. —*Pātri-nirjejana*, am, n., Ved. water for rinsing a vessel. —*Pātre-bahula*, as, ā, am, constant at meals; a parasite. —*Pātre-samīta*, as, ā, am, constant at meals, a parasite; a treacherous or hypocritical person. —*Pātrapakarāṇa* ('*ra-up*'), am, n. decorations of an inferior class, as bells, chowries, vases, &c.

Pātraka, am, n. a vessel, bowl, bason, dish; (ikā), f. a cup, a beggar's bowl or alms-dish.

Pātraḥra, as, m. an ex-minister; (according to others) an able or competent minister; a vessel of metal; mucus running from the nose; rust of iron; fire; a heron; a crow.

Pātraya, Nom. P. *pātrayati*, -*yitum*, to use as a drinking-vessel.

Pātrasūt-kṛi, cl. 8. P. -*karoti*, -*kurtum*, to present a worthy person with anything.

Pātrika, as, ī, am, measured out with any vessel or with the measure *Pātra*; sown with as much as will fill a *Pātra*; containing it, possessing it; fit, adequate, appropriate; (am, ī), n. f. a vessel, cup, dish.

as, is, one, caused by cooking or roasting, produced

by maturing; (*am*), n. 'obtained by boiling,' black salt; flatulence. — *Pākaja-tva*, *am*, n. production by warmth, capability of being affected by contact with fire. — *Pāka-pātra*, *am*, n. a cooking utensil, a boiler, &c. — *Pāka-puṭī*, f. a potter's kiln, pottery. — *Pāka-phala*, *as*, m. the Caronda tree (= *krishna-pāka-phala*). — *Pāka-bhāṇḍa*, *am*, n. a cooking utensil. — *Pāka-matsya*, *as*, m. a species of fish; a kind of fish-sauce; a species of venomous insect. — *Pāka-raijana*, *am*, n. the leaf of the *Laurus Cassia*. — *Pāka-rājesvara* ('*ja-is*'), *as*, m., N. of a writer on the art of cookery. — *Pāka-sālā*, f. 'hall for cooking,' a kitchen. — *Pāka-suklā*, f. chalk. — *Pāka-sthāna*, *am*, n. 'place for cooking,' a kitchen; (scil. *kulāṣya*) a potter's kiln. — *Pākā-gāra* ('*ka-ag*' or '*ag*'), *as* or *am*, m. or n. (?), 'cooking-room,' a kitchen. — *Pākātisāra* ('*ka-at*'), *as*, m. chronic dysentery; [cf. *āmātisāra*.] — *Pākādhya* ('*ka-adh*'), *as*, m. 'chapter on cooking,' N. of a chapter of the *Sannipāta-kalikā* treating of particular medical decoctions. — *Pākāru* ('*ka-arū*'), *us*, m., Ved., N. of a particular disease.

Pākala, *as*, ā, *am*, bringing to maturity; suppurative, causing suppurative in a boil; (*as*), m. fever in an elephant; fire; wind; = *vadhana-dravya* (probably an error for *rādhana-dravya*); (*ā*), f. *Bignonia Suaveolens*; (*i*), f. *Cucumis Utilisimus*; (*am*), n. *Costus Speciosus*.

Pākali, *is*, f. a species of plant (= *rohiṇī*).

Pākin, *i*, *ini*, *i*, (*at* the end of a comp.) becoming mature, ripening; being digested.

Pākima, *as*, ā, *am*, cooked, dressed, ripened (naturally or artificially); obtained by boiling or evaporation (as salt).

Pākuka, *as*, m. a cook.

Pākya, *as*, ā, *am*, to be cooked or matured; fit to cook, eatable; obtained by cooking or evaporation; (*am*), n. a kind of salt; (*as*), m. saltpetre.

Pākaka, *as*, *ikā*, *am*, cooking, roasting, baking; causing digestion, digestive, peptic, tonic; maturing, bringing to maturity; (*as*, *ikā*), m. f. a cook; (*as*), m. fire; (*am*), n. the bile which assists in digestion. — *Pākaka-stri*, f. a female cook. — *Pākikā-bhārya*, *as*, ā, *am*, having a cook for a wife, married to a cook.

Pācana, *as*, ī, *am*, causing to cook or boil, cooking, ripening; softening, relaxing, digestive; suppurative; (*as*), m. fire; acidity, sourness; a species of plant (= *raktairāṇḍa*); (*i*), f. a species of *Myrobalan*, *Terminalia Chebula*; (*am*), n. the act of cooking or baking; ripening; causing a wound to close; a styptic for closing wounds; a medicinal preparation, infusion, decoction (of various drugs, chiefly carminatives or gentle stimulants given to bring the vitiated humors in fever &c. to maturity); 'extraction by boiling,' eliciting extraneous substances from a wound or ulcer by means of cataplasms &c.; a cataplasm; a sort of diet-drink; dissolving; a dissolvent, digestive; penance, expiation; (*ikā*), f. cooking, maturing.

Pādanaka, *as*, m. borax; (*am*), n. a sort of diet-drink; causing a wound to close (by means of styptics &c.).

Pādanīya, *as*, ā, *am*, to be cooked or digested; dissolving, digestive.

Pādala, *as*, m. whatever cooks, ripens, causes digestion, &c.; a cook; fire; wind; a thing dressed or matured without the aid of fire; (*am*), n. cooking, maturing.

Pādā or *pādī*, *is*, f. cooking, maturing.

Pādya, *as*, ā, *am*, to be cooked; capable of being matured.

Paśa *pāksha*, *as*, ī, *am* (fr. *paksha*), belonging to a half month, fortnightly, relating to a side or party, &c.

Pākshapātika, *as*, ī, *am* (fr. *paksha-pāta*), favouring a party or faction, partial, factious.

Pākshāyana, *as*, ī, *am*, belonging to or occurring in a *Paksha* or fortnight, &c.

Pākshika, *as*, ī, *am* (fr. *paksha* or *pakshin*),

belonging to a bird; belonging to a fortnight, fortnightly; belonging to an argument, &c.; favouring a party or faction; subject to an alternative, that which may or may not take place, possible but not necessary, contingent, allowed but not prescribed; (*as*), m. a fowler, bird-catcher; an alternative.

Paśasā *pākhaṇḍa*, *as*, m. a heretic, heterodox Hindū (adopting the exterior marks of the classes, but not respecting the ordinances of the Vedas; also *pāshaṇḍa*, q. v.).

Paḡala *pāḡala*, *as*, ā, *am*, mad, deranged, demented.

Paṅka *pāṅkta*, *as*, ī, *am* (fr. *pankti*), consisting of five parts, fivefold (Ved.); relating to or composed in the *Pāṅkti* metre; an epithet of a kind of Soma; (*am*), n., scil. *Sāman*, N. of a *Sāman*. — *Pāṅkta-tā*, f. or *pāṅkta-tva*, *am*, n., Ved. fivefoldness, fivefold nature or condition.

Pāṅtakakubha, *as*, ī, *am* (fr. *pankti-kakubh*), Ved. an epithet of a *Pra-gātha* consisting of the *Pāṅkti* and *Kakubh* metres.

Pāṅkteya or *pāṅkteya*, *as*, ā, *am*, fit to sit in the general row at meals, fit to be associated with, admissible into society, fit for respectable society.

Paṅka *pāṅktra*, *as*, m., Ved. (according to *Mahā-dhara*) a kind of mouse.

Paṅgulya *pāṅgulya*, *am*, n. (fr. *pangula*), limping, halting, hobbling.

Paṅaka *pāṅaka*. See col. i.

Paṅci *pāṅci*, f. a species of climbing plant.

Pājas *pājas*, *as*, n. (said to be fr. rt. 3. *pā*), Ved. brightness, shining, glimmer, gleam, glitter, sheen [cf. *sahasra-p*]; cheerfulness, freshness, activity, strength, vigour, impetuosity; a shining surface (said of the sky); (*asī*), n. du. 'the two shining surfaces,' heaven and earth; (Sāy.) = *balavatya*, powerful (as an epithet of *Dyāvā-kṣamā*); (*āṅsi*), n. pl. glittering hues, glowing colours; (Sāy.) = *balāni*. — *Pājas-vat*, *ān*, *atī*, *at*, Ved. brilliant, strong.

Pājasya *pājasya*, *am*, n., Ved. the region of the belly (of an animal); the flanks, side; [cf. *tri-p*.]

Paṅcakapāla *pāṅcakapāla*, *as*, ī, *am* (fr. *pañca-kapāla*), relating to or forming part of an oblation offered in five cups.

Pāṅcagatika, *as*, ī, *am* (fr. *pañca-gati*), consisting of five forms of existence.

Pāṅcājanī, f. a patronymic of *Asiknī* the daughter of the *Prajā-pati* *Paṅca-jana*.

Pāṅcājanya, *as*, ā, *am* (fr. *pañca-jana*, q. v.), containing or relating to the five classes or races of men, extending over the five races (Ved.); (*as*), m., N. of the conch of *Kṛishna* which was taken by him from the demon *Paṅca-jana*, see *pañca-jana*, p. 522; fire; a species of fish (= *poṭa-gala*); N. of one of the eight *Upa-dvīpas* in *Jambu-dvīpa*; (*ā*), f. a patronymic of *Asiknī*; (*am*), n. (?), N. of a forest. — *Pāṅcājanya-dhara*, *as*, m. 'bearing the conch *Pāṅcājanya*,' an epithet of *Kṛishna*.

Pāṅcadāsa, *as*, ī, *am* (fr. *pañca-daśī*), relating to the fifteenth day of a month.

Pāṅcadasya, *as*, *st*, *am*, relating or belonging to the fifteenth day of a month, used on the fifteenth day of a half month; (*am*), n. the aggregate of fifteen.

Pāṅcanakha, *as*, ī, *am* (fr. *pañca-nakha*), made of the skin of an animal with five claws.

Pāṅcamada, *as*, ī, *am* (fr. *pañca-nada*), prevailing in the land of the five rivers, observed in *Paṅca-nada* or the *Pañjāb*; (*as*), m. a prince of the *Pañjāb*; (*ā*), m. pl. the inhabitants of the *Pañjāb*.

Pāṅcābhūtika, *as*, ī, *am* (fr. *pañca-bhūta*), composed of or containing the five elements; (with *ā-dāna*) the assumption of the five elements.

Pāṅcamānika, *as*, ī, *am* (fr. *pañcama + ahan*), Ved. belonging to the fifth day.

Pāṅcamika, *as*, ī, *am*, treated of in the fifth (book).

Pāṅcayājñika, *as*, ī, *am* (fr. *pañca-yājña*), relating or belonging to or included in the five great sacrifices or ceremonies; (*am*), n. any one of the five great sacrifices.

Pāṅcarātra, *ās*, m. pl. (fr. *pañca-rātra*), N. of a *Vaiṣṇava* sect following the doctrine of their sacred book called *Paṅca-rātra*. — *Pāṅcarātra-rahasya*, *am*, n., N. of a work mentioned in the *Sarva-darśana-saṅgraha* by *Mādhavačārya*.

Pāṅcarātrya-nībarhaṇa, *am*, n., N. of the eighth chapter of the *Sankara-vijaya* by *Anantānanda-giri*.

Pāṅcavarshika, *as*, ī, *am* (fr. *pañca-varsha*), five years old.

Pāṅcavāja, *am*, n. (fr. *pañca-vāja*), N. of a *Sāman*.

Pāṅcavidhya, *am*, n. (fr. *pañca-vidh*), N. of a *Sūtra* treating of the five *Vidhis* of the *Sāman*.

Pāṅcasādhika, *am*, n. (fr. *pañca-sādh*), music of five kinds; musical instruments in general.

Pāṅcasara, *as*, ī, *am* (fr. *pañca-sara*), belonging to 'the five-arrowed' or the god of love.

Pāṅcārthika, *as*, m. (fr. *pañcan + artha*), a follower or votary of *Paśu-pati* or *Siva*.

Pañcāla *pāñcāla*, *as*, ī, *am*, relating or belonging to the *Pañcālas*, dwelling in or ruling over the country of the *Pañcālas*; (*as*), m. a prince of the *Pañcālas*; the country of the *Pañcālas*; (*ā*), m. pl. the people of the *Pañcālas*; an association of five guilds (viz. those of the carpenter, weaver, barber, washerman, and shoe-maker); (*i*), f. a princess of the *Pañcālas*; a N. of *Draupadī* the wife of the five *Pāṇḍu* princes; a doll, puppet; *scil. rīti*, epithet of a particular poetical style; the melodious combination of five or six words. — *Pāñcāla-śeṣa*, *as*, m. the country of the *Pañcālas*. — *Pāñcāla-rāja*, *as*, m. the king of the *Pañcālas*.

Pāñcālaka, *as*, *ikā*, *am*, belonging to the people of the *Pañcālas*; (*as*), m. a sovereign of the *Pañcālas*; (*ikā*), f. a princess of the *Pañcālas*; a doll, puppet (sometimes written *pāñcālīkā*).

Pāñcāleya or *pāñcālya*, *as*, ī, *am*, belonging to the *Pañcālas*; (*as*), m. a prince of the *Pañcālas*.

Pañci *pāñci*, *is*, m. (fr. *pañcan*), a patronymic. — *Pāñci-grāma*, *as*, m., N. of a village.

Pāñcikā, *as*, m., N. of the leader of the *Yakshas*.

Paṭ *pāṭ*, ind. an interjection used in calling (*sambodhane*).

Paṭa *pāṭa*, *as*, m. (fr. rt. *paṭ*), breadth, expanse, extension; (in geometry) the intersection of a prolonged side and perpendicular or the figure formed by such intersection; (*ā*), f. regular or successive order, series, succession.

Pāṭaka, *as*, m. a splitter, divider, one who cleaves or tears asunder; the half of a village, part of a village, a kind of village; a shore, bank; a flight of steps leading to the water; a kind of musical instrument; a long span (= *mahā-kishku*); expense or loss of capital or stock; throwing dice.

Pāṭana, *am*, n. splitting, cleaving, slitting up, tearing up, breaking, cutting to pieces, destroying. — *Pāṭana-kriyā*, f. lancing an abscess or ulcer.

Pāṭala, *as*, ā, *am* (said by some to be connected with *pāṭa* above), pale-red, of a pink or pale-red colour; rose colour; pallid; (*as*, ī, *am*), made of the *Pāṭali* or forming a part of it; (*as*), m. a pale-red hue, rose colour, redness; the trumpet-flower, *Bignonia Suaveolens* (a tree with sweet-scented blossoms); a species of rice ripening in the rains; N. of a man; (*ā*), f. *Bignonia Suaveolens* (both the tree and its blossom); red *Lodhra*; a kind of fresh-water fish; an epithet of *Durgā*; a form of *Dākṣhāyaṇī*; (*am*, ā), n. f. the flower of the *Bignonia Suaveolens*; saffron. — *Pāṭala-yaṇḍa-lekha*, *as*, ā, *am*, having the complexion of the cheek reddened. — *Pāṭala-druma*, *as*, m. a species of tree, *Rottleria Tinctoria* (= *pun-nāga*). — *Pāṭala-pushpa-sannibha*, *am*, n. a species of medicinal plant (= *padma-kāshṭha*).

— *Pāṭalā-vatī*, f., N. of a river; an epithet of Durgā. — *Pāṭalopala* ('la-up'), am, n. a ruby.

Pāṭalaka, as, ā, am, of a pale-red colour, pink. *Pāṭālī*, ī, ī, m. f. the trumpet-flower, *Bignonia suaveolens*; a species of rice; (ī), f., N. of a city; of a daughter of king Mahendra-varman. — *Pāṭāli-putra* or *pāṭāli-putrakā*, am, n., N. of the capital of Magadha near the confluence of the Soṇa and the Ganges, supposed to be the ancient Palibothra and the modern Patna. — *Pāṭāli-putra-nāmadheya*, am, n., scil. *nagara*, a city called Pāṭāli-putra.

Pāṭālika, as, ā, am, knowing the secrets of others; one who knows time and place; (as), m. a pupil; (am), n., N. of a town (= *pāṭāli-putra*).

Pāṭāliman, ā, m. a pale-red or rose colour.

Pāṭālyā, f. a multitude of Pāṭālā flowers.

Pāṭika, as, ā, am, torn, split, broken, divided; epithet of a form of fracture of the leg.

Pāṭi, f. arithmetic; a species of shrub (= *balā*).

— *Pāṭi-gaṇitā*, am, n. arithmetic.

Pāṭira, as, m. a field; a pungent root, a kind of radish; the pith or manna of the bamboo; a cloud; a sieve, searce, criddle; tin; disease arising from wind, catarrh; sandal.

पाटञ्चर *pāṭaccāra*, as, m. (fr. *paṭaccāra*), a thief, robber, shop-lifter.

पाटल *pāṭala*. See p. 561, col. 3.

पाटव *pāṭava*, as, m. (fr. *paṭu*), a son or descendant of Paṭu; a pupil of Paṭu; (as, ī, am), clever, sharp, dexterous; (am), n. sharpness, acuteness, intensity, energy; cleverness, skill, dexterity, talent, eloquence; quickness, rashness, precipitation; health.

Pāṭavika, as, ī, am, clever, adroit, dexterous; cunning, crafty, fraudulent.

पाटहिका *pāṭahikā*, f. a small shrub, *Abrus Precatorius*; [cf. *guṇja*.]

पाटा *pāṭā*, f., Ved. a species of plant (= *pāṭhā*?).

पाटिकावाडि *pāṭikāvāḍi*, N. of a village (probably Putcabarry).

पाटिन् *pāṭin*, ī, m. a species of fish described as having many teeth; [cf. *pāṭhina*.]

पाटूर *pāṭūra*, as, m., Ved. a particular part of an animal near the ribs.

पाट्य *pāṭya*, am, n. a kind of vegetable (= *paṭṭa-sāka*).

पाठ *pāṭha*, as, m. (fr. rt. *paṭh*), recitation, recital; reading, perusal, study; reading sacred texts, studying the Vedas or scriptures; the text of a book.

— *Pāṭha-ccheda*, as, m. a break in recitation or in a text; a pause, césura. — *Pāṭha-dosha*, as, m. an error in a text, a false reading. — *Pāṭha-nisṭhiti*, ī, f. determining or settling the text (of a passage). — *Pāṭha-bhū*, ū, f. 'reading-place,' a place where the Vedas are read or studied. — *Pāṭha-manjari*, f. a particular small bird, *Graculus Religiosa*. — *Pāṭha-val*, ān, atī, at, Ved. well-read, learned. — *Pāṭha-niccheda*, as, m. = *pāṭha-ccheda*. — *Pāṭha-sālā*, f. 'lecture-room,' 'hall of study,' a college, school. — *Pāṭha-sālīn*, ī, īnī, m. f. a scholar, pupil; (īnī), f. = *pāṭha-manjari*. — *Pāṭhāntara* ('tha-an'), am, n. a variation of reading in a book or manuscript.

Pāṭhaka, as, m. a reciter, reader, one who recites or delivers; a student, pupil; a scholar, a scientific person; a teacher, preceptor, lecturer, public reader (of the Purāṇas or other sacred works), a Paṇḍit who declares what is the law or custom according to the scriptures; a spiritual teacher; the text of a book.

1. *pāṭhana*, am, n. lecturing, teaching.

Pāṭhika, as, ā, am, conformable to the text.

Pāṭhita, as, ā, am, caused or taught to read or recite; instructed, taught, lectured.

Pāṭhin, ī, īnī, ī, one who has read or studied (any subject), a student; knowing, conversant with;

(ī), m. a Brahman, especially one who has finished his studies; Plumbago Zeylanica (also *pāṭhi-kuṭa*).

Pāṭhina, as, m. a public reader or lecturer (on the Purāṇas &c.); a kind of sheat-fish, *Silurus Pelorius* or *Boalis*; a species of *Moringa* with red blossoms (= *guggalu*).

Pāṭhya, as, ā, am, to be taught, needing instruction.

पाठन 2. *pāṭhana*, *pāṭhanī*, various readings for *pānaṭha*, *pānaṭhi*.

पाठा *pāṭhā*, f. a climbing plant possessing various medicinal properties, *Clypea Hemandifolia* (commonly called *ākanādi*); (according to others) = *pahāḍa-mūla*, the root of *Bignonia Suaveolens*.

पाडिनी *pāḍinī*, f. an earthen pot; a boiler.

पाण 1. *pāṇa*, as, m. (fr. rt. 2. *paṇ*), a stake at play, a game; trade, traffic; a trader; praise.

पाण 2. *pāṇa*. See col. 3.

पाणि *pāṇi*, ī, m. (perhaps akin to *parṇa*; said to be fr. rt. 2. *paṇ*), the hand (in this sense frequently at the end of a comp. describing that which is carried in the hand, e.g. *darbha-pāṇi*, with Kuśa grass in the hand, carrying Kuśa grass; cf. *danḍa-p*, *śastra-p*, *samit-p*); a hoof (Ved.); a place of sale, shop, market; *pāṇim grah*, to take the hand of a girl in the marriage ceremony, to marry. — *Pāṇi-kaśchāpikā*, f. 'hand-tortoise,' a particular position of the fingers. — *Pāṇi-karṇa*, as, m. 'hand-eared,' 'having hands for ears,' one of the epithets of Śiva. — *Pāṇikūrcan*, ā, m., N. of one of the attendants of Skanda. — *Pāṇi-khāta*, as, ā, am, 'dug with the hand,' N. of a sacred bathing-place. — *Pāṇi-grihita*, as, ā, am, taken by the hand, seized; (ī), f. married according to the ritual, a bride, wife. — *Pāṇi-graha*, as, m. or *pāṇi-grahaṇa*, am, n. taking by the hand, taking the hand, marrying, marriage (the joining of the bride and bridegroom's hands forming part of the ceremony). — *Pāṇigraha-kara*, as, m. one who performs (the ceremony of) taking the hand; a lawful husband.

— *Pāṇigrahanika* or *pāṇigrahaṇiya*, as, ī, am, relating to marriage, matrimonial, nuptial; (am), n. a wedding present. — *Pāṇi-grahitṛi*, tā, m. 'hand-taker,' one who has married, a bridegroom, husband. — *Pāṇi-grāha*, as, m. taking the hand, marriage; one who has married, a bridegroom, husband.

— *Pāṇi-gha*, as, m. 'striking with the hand,' a drummer, one who plays on a tabor or other hand-instrument; a workman, handicraftsman. — *Pāṇi-ghāta*, as, m. a blow with the hand; striking with the hand, boxing; one who strikes with his hand, a boxer. — *Pāṇi-ghna*, as, m., Ved. clapping the hands. — *Pāṇi-dāndra*, as, m., N. of a prince.

— *Pāṇi-cāpalya*, am, n. fidgeting with the hands, snapping the fingers, &c. — *Pāṇi-ja*, as, m. a finger-nail. — *Pāṇi-tala*, am, n. the palm or flat of the hand; a particular weight (= 2 Tolakas); (e), n. du.

the two palms. — *Pāṇi-dharma*, as, m. form of marriage, manner of marrying. — *Pāṇin-dhama*, as, ā, am, blowing through the hands; with *adhvan*, a journey in which a person blows into his hands, (perhaps) cold, chilly; obscure, dark (as a path, where a noise is made with the hands to frighten away snakes &c.). — *Pāṇin-dhaya*, as, ī, am, drinking out of the hands. — *Pāṇi-pallava*, as, am, m. n. 'hand-twig,' the fingers. — *Pāṇi-pātra*, as, ā, am, 'hand-cupped,' using the hand as a drinking-vessel, drinking out of the hand. — *Pāṇi-pāda*, am, n. the hands and feet. — *Pāṇi-piḍana*, am, n. pressing the hand (of a bride), marriage. — *Pāṇi-pūra*, as, ā, am, filling the hand. — *Pāṇiprayaṇi-tā*, f. the state of being taken as a wife, wife-hood. — *Pāṇi-praṇayin*, ī, īnī, ī, loved by the hand, being or resting in the hand; (īnī), f. 'beloved of the hand,' a wife. — *Pāṇi-pradāna*, am, n. giving the hand (in confirmation of a promise). — *Pāṇi-bandha*, as, m. union or junction of the hands (in marrying). — *Pāṇi-bhuj*, k, m. the glomerous fig-

tree, *Ficus Glomerata*. — *Pāṇi-mat*, ān, atī, at, possessed of hands. — *Pāṇi-marda*, as, m. Carissa Carandas (= *kara-marda*). — *Pāṇi-mukta*, am, n., scil. *astra*, a missile weapon, one thrown with the hand, as a dart, spear. — *Pāṇi-mukha*, as, ī, am, Ved. 'hand-mouthed,' having the hand for a mouth. — *Pāṇi-mūla*, am, n. the root of the hand, the extremity of the arm. — *Pāṇi-ruḥ*, ī, or *pāṇi-ruha*, as, m. a finger-nail. — *Pāṇi-vāda*, as, m. 'playing with the hand,' one who plays a drum or tabour, a drummer; (am), n. clapping the hands together. — *Pāṇi-vādaka*, as, m. 'playing with the hand,' one who plays a drum or tabour, a drummer. — *Pāṇi-saṅgrahaṇa*, am, n. clapping the hand (in confirmation of a promise), shaking hands. — *Pāṇi-sargya*, as, ā, am, unwound and let out of the hand (as a rope). — *Pāṇi-saryā* (?), f. a rope or cord. — *Pāṇi-sṭha*, as, ā, am, being in the hand, held in the hand. — *Pāṇi-svanika*, as, m. one who plays musical instruments with the hands. — *Pāṇi-hatā*, ī, scil. *pushkarinī*, N. of a lake (which the gods created for Śākya-muni with a stroke of the hand). — *Pāṇa-karaṇa*, am, n. marriage. — *Pāṇy-āṣya*, as, ā, am, 'hand-mouthed,' having the hand for a mouth; (as), m. a Brahman who reads the Vedas upon receiving a gift at a Śrāddha.

2. *pāṇa*, as, m. = *pāṇi*, the hand.

Pāṇika, as, m. a merchant; N. of one of the attendants of Skanda; (ā), f. a kind of song or singing; a sort of spoon or ladle.

Pāṇin, ī, īnī, ī, at the end of an adj. comp. for *pāṇi* [cf. *śastra-p*, *śūla-p*]; (īnas), m. pl., N. of a family reckoned among the Kauśikas.

Pāṇitala, am, n. a particular measure (= 2 Tolakas).

1. *pāṇya*, as, ā, am (for 2. see p. 563), belonging to the hand (Ved.); a patronymic (= *Kauṇḍinya*).

पाणिन *pāṇina*, as, m. said to = *Pāṇini*, and according to some a patronymic from *Pāṇin*.

Pāṇini, ī, m. (probably fr. *pāṇina* above), N. of the most eminent Hindū grammarian (regarded as an inspired Muni; according to one legend his grandfather was an inspired legislator called Devala, and his mother's name was Dākṣhī, see *dākṣheya*); the date at which he lived is a subject of controversy, but he is generally placed in the middle of the fourth century B. C.; from Śālitura, thought to have been the dwelling-place of his ancestors, he is said by some to have been called Śālituriya; cf. *Pān*. IV. 3, 94).

Pāṇiniya, as, ā, am, relating to *Pāṇini*, written or composed by *Pāṇini*; (as), m. a disciple or follower of *Pāṇini*, one who follows the system of *Pāṇini*; an adherent or admirer of *Pāṇini*; (am), n. (with or without *vyākaraṇa*) the grammar of *Pāṇini*. — *Pāṇiniya-darsana*, am, n., N. of a chapter of the Sarva-darśana-saṅgraha. — *Pāṇiniya-mata-darpaṇa*, am, n. 'mirror of the system of *Pāṇini*,' N. of a work.

पाणीतक *pāṇitaka*, as, m., N. of a being attendant upon Skanda; (ās), m. pl., N. of a people, (a various reading for *karitī*).

पाण्डक *pāṇḍaka*, as, m., N. of a teacher.

पाण्डर *pāṇḍara*, *pāṇḍava*. See p. 563, col. 1.

पाण्डित्य *pāṇḍitya*, am, n. (fr. *pāṇḍita*), scholarship, erudition, learning; cleverness, skill, dexterity.

पाण्डु *pāṇḍu*, us, us, u (said to be fr. rt. *paṇḍ*), yellowish white, white, pale; (us), m. pale or yellowish white colour; jaundice; N. of two plants, *Trichosanthes Dioeca* (= *pāṇḍura-phali*); a white elephant; N. of a prince, a son of Vyāsa by the wife of Viçitra-virya and brother of Dhṛita-rāshṭra and Vidura; of a son of Janam-ejaya and brother of Dhṛita-rāshṭra; of a son of Dhātṛi by Āyati (according to others he is called Prāṇa); of an attendant of Śiva; of a Naga-rāja; of a people in

Madhya-deśa; (*us*), f. a species of plant, Glycine Debilis (commonly called Mashāpi); [cf. Hib. *buidhe*, 'yellow.']. — *Pāṇḍu-kaṇṭaka*, *as*, m. Achyranthus Aspera (= *apā-mārga*). — *Pāṇḍu-kambala*, *as*, m. a white woollen covering or blanket; a warm upper garment; the housings of a royal elephant; a kind of stone (limestone or marble?). — *Pāṇḍu-kambalīn*, *i*, *īnī*, *i*, covered with a white woollen blanket; (*i*), m. a carriage covered with a sort of blanket; the housings of a royal elephant. — *Pāṇḍu-karapa*, *am*, or *pāṇḍu-karman*, *a*, n. (in medicine) making or rendering white. — *Pāṇḍu-taru*, *us*, m. Grisea Tomentosa (= *dharma*). — *Pāṇḍu-tā*, *f*, or *pāṇḍu-tva*, *am*, n. whitish-yellow colour, paleness. — *Pāṇḍu-tirtha*, *am*, n. N. of a Tirtha. — *Pāṇḍu-dukūla*, *am*, n. a white winding-sheet. — *Pāṇḍudukūla-sivana*, *am*, n. 'sewing of the white winding-sheet,' N. of a place where Śākya-muni made a white winding-sheet. — *Pāṇḍu-nāga*, *as*, m. a white elephant; the plant Rottleria Tinctoria. — *Pāṇḍu-pattra-tā*, *f*, Ved. the growing yellow of leaves. — *Pāṇḍu-pattri*, *f*. = *renukā*, a species of fragrant substance. — *Pāṇḍu-putra*, *as*, m. a son of Pāṇḍu, any one of the Pāṇḍava princes; (there are many similar compounds, as *Pāṇḍu-nandana*, &c.) — *Pāṇḍu-prishtha*, *as*, *ā*, *am*, white-backed, having no distinguished or auspicious mark on the body, one from whom nothing great is to be expected. — *Pāṇḍu-phala*, *as*, m. 'having yellow fruit,' Trichosanthes Dioeca; (*ā*), f. a species of gourd (= *cīrhhātā*); (*i*), f. = *pāṇḍura-phalī*. — *Pāṇḍu-bhāva*, *as*, m. becoming yellowish-white. — *Pāṇḍu-bhūma*, *as*, *ā*, *am*, having a white, chalky soil; (*as*), m. a country with a light-coloured soil. — *Pāṇḍu-mrittika*, *as*, *ā*, *am*, having a white, chalky soil, consisting of chalk; (*ā*), f. a pale soil; the opal. — *Pāṇḍu-mṛdī*, *t*, f. chalk, a chalky soil, a country in which the soil is of a whitish colour. — *Pāṇḍu-ranga*, *as*, m. a kind of vegetable (commonly called *pātarāṅga*). — *Pāṇḍu-rāga*, *as*, m. Artemisia Indica; whiteness, pallor. — *Pāṇḍu-roga*, *as*, m. 'yellow disease,' jaundice. — *Pāṇḍurogin*, *i*, *īnī*, *i*, suffering from jaundice, jaundiced. — *Pāṇḍu-lekha*, *am*, n. an outline or sketch made with a style or with chalk. — *Pāṇḍu-lomaṣā* or *pāṇḍu-lomā*, f. Glycine Debilis. — *Pāṇḍu-varṇa*, *as*, *ā*, *am*, pale-coloured, white; (*as*), m. whiteness. — *Pāṇḍu-varṇa-deva*, *as*, m., N. of a prince. — *Pāṇḍu-sarkarā*, f. light-coloured gravel (the disease). — *Pāṇḍu-sarmīlā*, f. an epithet of Draupadī the wife of the sons of Pāṇḍu. — *Pāṇḍu-sopāka*, *as*, m. a particular mixed caste, the offspring of a Cāṇḍāla by a Vaidehī mother (whose occupation, according to Manu X. 37, is working with bamboos and reeds, making baskets, mats, &c.). — *Pāṇḍu-āmaya*, *as*, m. 'yellow disease,' jaundice. — *Pāṇḍuāmāyīn*, *i*, *īnī*, *i*, suffering from jaundice, jaundiced.

Pāṇḍara, *as*, *ā*, *am*, whitish-yellow, whitish, white; (*as*), m. a species of plant (= *maru-vaka*); N. of a mountain; of a Nāga; of a sect; (*am*), n. the blossom of the jasmine; red chalk, ruddle. — *Pāṇḍara-dvāra-go-pura*, *as*, *ā*, *am*, having white doors and city gates. — *Pāṇḍara-pushpikā*, f. a species of plant (= *sītālā*). — *Pāṇḍara-bhikshu*, *us*, m. 'a white-robed mendicant,' epithet of a particular sect.

Pāṇḍaraka, *as*, m., N. of a Nāga-rāja.

Pāṇḍava, *as*, m. a patronymic, a son or descendant of Pāṇḍu; a partisan of the sons of Pāṇḍu; N. of a mountain; (*ās*), m. pl. the five reputed sons of Pāṇḍu (Yudhi-shthira, Bhīma, Arjuna, Nakula, and Saha-deva; cf. *Kuntī* and *Mādrī*); the party or adherents of the sons of Pāṇḍu; (*as*, *i*, *am*), belonging to the sons of Pāṇḍu, connected with the five Pāṇḍavas. — *Pāṇḍava-nakula*, *as*, m., N. of a poet. — *Pāṇḍava-rāhī*, *ayas*, m. pl. 'the Pāṇḍava fires,' a N. applied to the three elder sons of Pāṇḍu ('kindled on the Arani, Prithā or Kuntī'; cf. *prithā-rāhī*). — *Pāṇḍava-shreshtha*, *as*, m. 'best of the sons of Pāṇḍu,' an epithet of Yudhi-shthira. — *Pāṇḍavābhīla* ('*va-abhī*'), *as*, m. an epithet of Kṛṣṇa.

Pāṇḍavāyana, *ās*, m. pl. the children of Pāṇḍu; (*as*), m. an epithet of Kṛṣṇa the friend and ally of the Pāṇḍu princes.

Pāṇḍaviya, *as*, *ā*, *am*, relating to the children of Pāṇḍu, happening to the Pāṇḍavas.

Pāṇḍaveya = *pāṇḍava*, q. v.

Pāṇḍuka, *as*, *ā*, *am*, = *pāṇḍu*; (*as*), m. a pale or yellowish-white colour; the jaundice; N. of a prince (= *Pāṇḍu*); a species of rice; N. of one of the nine treasures of the Jains; (*am*), n., N. of a particular forest.

Pāṇḍukīn, *i*, *īnī*, *i*, suffering from jaundice, jaundiced.

Pāṇḍura, *as*, *ā*, *am*, whitish, white, pale, yellowish-white; (*as*), m. a form of jaundice; a species of plant (= *maru-vaka*); N. of a being attendant upon Skanda; (*ā*), f. Glycine Debilis (= *māsha-parṇī*); (*am*), n. the white leprosy, vitiligo. — *Pāṇḍura-tā*, f. whiteness, white colour. — *Pāṇḍura-druma*, *as*, m. 'the pale tree,' Wrightia Antidysenterica. — *Pāṇḍura-prishtha*, *as*, *ā*, *am*, = *pāṇḍu-prishtha*, q. v. — *Pāṇḍura-phalī*, f. a species of shrub (= *pāṇḍu-phalī*, *pāṇḍu*, *dhūsarā*, &c.). — *Pāṇḍurekshu* ('*ra-ik*'), *us*, m. 'pale sugar-cane,' a species of sugar-cane (= *śteketshu*).

Pāṇḍurīman, *ā*, m. pale or white colour, paleness.

Pāṇḍuka, *as*, m., Ved. a species of rice; [cf. *pāṇḍuka*.]

Pāṇḍya, *ās*, m. pl., N. of a people and of the country in the Dekhan inhabited by them; (*as*), m. a prince of the Pāṇḍyas; N. of a son of Ā-kṛiḍa; N. of the mountain-range in the Pāṇḍya country. — *Pāṇḍya-deśa*, *as*, m. the country of the Pāṇḍyas. — *Pāṇḍya-vāta*, Ved., N. of a district in which pearls are found.

Pāṇḍva, *am*, n. an uncoloured woollen garment; (*ās*), m. pl., N. of a people in Madhya-deśa; (a various reading for *pāṇḍu* and *pāṇḍya*.)

पायस 2. *pāyasa*, *as*, *ā*, *am* (fr. rt. 1. *paṇ*), praiseworthy, excellent. (For 1. *pāyasa* see p. 562, col. 3.)

पात 2. *pāt*, m. (fr. rt. 2. *pat*), falling; sin, wickedness. (For 1. see under rt. 3. *pā*.)

2. *pāta*, *as*, m. (for 1. see under rt. 3. *pā*), flying, mode of flying, flight; throwing one's self into or down, falling, fall, downfall; alighting, descending; a cast, throw, shot; a stroke (e.g. *khadga-pāta*, a sword-stroke); shedding, discharging, emitting, pouring out; destruction, dissolution; an attack, inroad, incursion; falling out, happening, coming to pass; defect, failing, fault, transgression; (in astrology) a malignant aspect; the node in a planet's orbit; an epithet of Rāhu; (*ās*), m. pl., N. of a school of the Yajur-veda. — *Pātādhikāra* ('*ta-adh*'), *as*, m. 'chapter on malignant aspects,' N. of the eleventh chapter of the Śūrya-Siddhānta and of the thirteenth of the Ārya-Siddhānta. — *Pātotpāta* ('*ta-ut*'), *ās*, m. pl. falls and rises, depressions and elevations, ups and downs.

Pātaka, *as*, *ā*, *am*, causing to fall; (*as*, *am*), m. n. 'that which causes to fall or sink,' sin, crime. — *Pātaka-yoga*, *as*, m. incurring guilt, acting sinfully.

Pātakin, *i*, *īnī*, *i*, guilty of a crime, criminal, wicked, sinful, a sinner.

Pātana, *as*, *i*, *am*, causing to fall, felling, laying low, cutting down; (*am*), n. causing to fall, felling, bringing down, throwing down, knocking down, laying low, throwing (as dice); lowering, humbling; removing, bringing away; causing to fall asunder, dividing; nodding (?); (with *daṇḍasya*) causing the rod to fall, chastising, punishing; (with *jalaukasām*) application of leeches; (with *garbhasya*) destroying the fetus, causing an abortion.

Pātaniya, *as*, *ā*, *am*, to be caused to fall or alight, to be discharged or shot off.

Pātayitri, *tā*, *tri*, *tri*, one who causes to fall, one who throws (dice &c.).

Pātayitvā, ind. having made to fall; having thrown or put down or in.

Pātāla, *am*, n. (probably connected with 2. *pāta*,

the termination is compared with *āla* = *ālaya* in *antar-āla*; the names of the other hells point to some connection with *tala*), one of the seven regions under the earth and the abode of the Nāgas or serpents and demons (seven such regions are enumerated, viz. A-tala, Vi-tala, Su-tala, Rasā-tala, Talātala, Mahā-tala, and Pātāla; but Pātāla is sometimes used as a general name for all: according to the Mahā-bhārata, Pātāla is also a town in the world of the serpent-race); an excavation, hole, chasm; submarine fire; (in astrology) the fourth sign from that in which the sun is present, the fourth house; (*as*), m. a sort of apparatus for distillation or for calcining and subliming metals (formed of two earthen pots, the upper one inverted over the lower, and the two joined together by their necks with cement and placed in a hole containing fire); an epithet of Jupiter's year of 361 days; N. of the attendant of the fourteenth Arhat of the present Ava-sarpīnī. — *Pātāla-ketu*, *us*, m., N. of a Daitya prince. — *Pātāla-khaṇḍa*, *as*, m., N. of the fourth part of the Padma-Purāṇa and of a part of the Skanda-Purāṇa. — *Pātāla-gaṅgā*, f. the Ganges of the lower regions. — *Pātāla-garuḍī*, f. or *pātāla-garuḍhāvaya* ('*ḍa-āh*'), *as*, m. a species of creeper (= *garuḍī*). — *Pātāla-nilaya*, *as*, or *pātāla-vāstn*, *i*, or *pātālauskas* ('*la-ok*'), *ās*, m. an inhabitant of the nether world, a demon, Daitya, Asura; a Nāga or serpent-demon. — *Pātāla-bhōgi-varga*, *as*, m., N. of a part of the Nāma-lingānūśāsana by Amara-siṅha. — *Pātāla-varṇana*, *am*, n. 'description of hell,' N. of the first chapter of the Pātāla-khaṇḍa of the Padma-Purāṇa. — *Pātāla-vijaya*, *as*, m. 'victory over hell,' N. of the twenty-fourth and twenty-fifth chapters of the Uttara-khaṇḍa of the Rāmāyana.

Pātika, *as*, m. the Gangetic porpoise, Delphinus Gangeticus (= *śīsu-māra*).

Pātita, *as*, *ā*, *am*, made to fall, felled, thrown down, cast down, struck down; lowered, depressed, humbled, overthrown.

Pātitya, *am*, n. (fr. *patita*), the state of one who is fallen or sunk, loss of position or caste, degraded condition.

Pātin, *i*, *īnī*, *i*, flying, going to, going, alighting on; falling, sinking; being included or contained in; causing to fall, felling, throwing down; pouring forth, discharging, emitting; [cf. *antaḥ-p*, *eka-p*, *garbha-p*, *daṇḍa-p*.]

Pātīlī, f. a trap or snare for catching deer; a small earthen vessel or pot, especially used by religious mendicants; a woman of a particular class.

Pātuka, *as*, *i*, *am*, falling frequently or habitually, apt or disposed to fall; falling, losing caste; going to hell; (*as*), m. the declivity of a mountain, a precipice; an aquatic animal of a large size; (figuratively) the water-elephant.

1. *pātya*, *as*, *ā*, *am* (for 2. see p. 564, col. 1), to be felled, to be caused to fall, to be precipitated; to be inflicted or imposed (as a penalty).

Pātyamāna, *as*, *ā*, *am*, being caused to fall, being precipitated.

पातङ्ग *pātanga*, *as*, *i*, *am* (fr. *patan-ga*), belonging or peculiar to a grasshopper or moth.

Pātāṅgī, *is*, m. the son of the Sun, Saturn.

पातञ्जल *pātanjala*, *as*, *i*, *am* (fr. *patanjali*), composed by Patañjali; (*am*), n., scil. *sūtra*, the Yoga system of philosophy (first taught by Patañjali). — *Pātanjala-darśana*, *am*, n. 'the system of Patañjali,' N. of a chapter of the Sarva-darśana-saṅgraha ascribed to Mādhavačārya. — *Pātanjala-bhāṣya*, *am*, n., N. of a philosophical work on the Yoga-sūtras by Vyāsa.

Pātānjali, *is*, m. a various reading for *pātānjali*, q. v.

पातत्रिय *pātatriṇa*, *as*, *i*, *am*, containing the word *patatrin*.

पातल्य *pātalya*, *am*, n., Ved. a particular

part of a carriage; (according to Sāy.) = *kilaka*, a yoke-pin.

पातय्य 1. and 2. *pātavya*. See under *rt.* 1. and 3. *pā*, pp. 559, 560.

पातसाह *pātasāha*, *as*, *m.* = *پادشاہ*, a king.

पातासिडनीय *pātāṣiḍṇīya*, *ās*, *m.* pl., *N.* of a school of the Yajur-veda.

पाति *pāti*, *is*, *m.* (fr. *rt.* 3. *pā*; but connected with *rt.* 1. *pat*), a master, lord, owner, possessor; a husband (= *patī*).

पातिव्रतया, *am*, *n.* (fr. *pati-vratā*), devotedness or loyalty to a husband, conjugal fidelity.

पातिवता, *as*, *i*, *am* (fr. *patni-vat*), Ved. belonging to Agni-patnivat, i.e. to Agni together with the wives of the gods; containing the word *patnivat*.

पातिशला, *as*, *i*, *am* (fr. *patni-sālā*), Ved. being or contained in the *patni-sālā*.

2. *pātya*, *am*, *n.* dominion. (For 1. *pātya* see p. 563, col. 3.)

पातृ *pātri*. See under *rt.* 1. and 3. *pā*.

पात्यमान *pātyamāna*. See p. 563, col. 3.

पात्र 1. and 2. *pātra*. See under *rt.* 1. and 3. *pā*, pp. 559, 560.

पातट *pātraṭa*, *as*, *ā*, *am*, spare, emaciate, thin; (*as*), *m.* a cup, pot; ragged garments.

पात्रपाक *pātra-pāka*, *as*, *m.* decoction of medicinal herbs; (incorrectly for *pattra-pāka*.)

पाथ *pātha*, *as*, *m.* (said to be fr. *rt.* 1. *pā*), fire; the sun; (*am*), *n.* water [cf. *pūtha*]; *N.* of a Sāman; = *patha*.

Pathas, *as*, *n.*, Ved. a spot, place; food; air; water. — **Patho-ja**, *am*, *n.* 'water-born,' a lotus. — **Patho-du**, *as*, *m.* 'water-giver,' a cloud. — **Patho-dhara**, *as*, *m.* 'water-bearer,' a cloud. — **Patho-dhi**, *is*, *m.* 'receptacle of waters,' the ocean. — **Patho-nidhi**, *is*, *m.* 'treasure-house of waters,' the ocean. — **Patho-bhāj**, *k*, *k*, *k*, Ved. possessing room or space.

Pathis, *is*, *m.* the sea; the eye; (*is*), *n.* a blotch, scab; water (?).

Pathya, *as*, *ā*, *am*, being in a spot or place; (Sāy.) *N.* of a Rishi.

पाथेय *pātheya*, *am*, *n.* (fr. *pathin*), provender or provisions &c. for a journey, viaticum; the sign of the zodiac Virgo (= *pāthona*). — **Pātheya-vat**, *ān*, *atī*, *at*, furnished with provisions for a journey, provisioned.

पाथोन *pāthona* (corrupted fr. the Gr. *παθώνος*), Ved. the sign of the zodiac Virgo.

पाथ्य *pāthnya*, *as*, *m.*, Ved. a patronymic of Dadhīca.

पाद् *pād* (fr. *rt.* 2. *pad*), see 3. *pad*, p. 529; used at the end of comps., cf. *dvi-pād*, *tri-pād*, and see Gram. 145.

Pāda, *as*, *m.* the foot (of men and animals; sometimes added in token of respect to proper names or titles of address, e.g. *ākarmayantu deva-pādāh*, let your Majesty listen; *Kumārila-pādāh*, the venerable Kumārila); the foot or leg of an inanimate object (as of a bedstead); a column, pillar; a foot as a measure (= 12 Angulī); the foot or root of a tree; the foot of a mountain, a hill at the foot of a mountain; the bottom (of a bag); a ray or beam of light (rays being considered as the feet or hands of the heavenly bodies); a quarter, a fourth part (this sense is perhaps derived from the foot of a quadruped being one out of four); a quarter of a weight of gold (= 1½ Pana); the fourth part of a book, (the *Adhyāyas* in the *Saunakiya Catur-adhyāyika*, in the *Sārīraka-nimāgāśa*, and in *Pāṇini's* grammar are divided severally into four *Pādas*, as also the *Dhanur-veda* and the *Vāyu-Purāṇa*; while,

on the other hand, the *Adhyāyas* in *Vopadeva's* grammar contain more than four *Pādas*); the fourth part of a *Śloka* or of any verse; the line of a hymn or stanza of the *Rig-veda* or of any stanza; the quadrant of a circle; a part in general; [cf. Goth. *fōtu-s*, 'a foot'; Lith. *pāda-s*, 'the sole of the foot'; *pēnda-s*, 'a vestige' probably Hib. *fadaidh*, 'kindling, lighting'; *fadaidhīm*, 'I kindle, excite, provoke.']. — **Pāda-kāṭaka**, *as*, *am*, *m.* *n.* or *pāda-kilikā*, *f.* an ornament for the feet or ankles, an anklet. — **Pāda-kricchra**, *as*, *m.* 'quarter-penance,' a sort of penance (eating and fasting on alternate nights). — **Pāda-kahepa**, *as*, *m.* a footstep. — **Pāda-gaṇḍira**, *as*, *m.* morbid enlargement of the legs and feet. — **Pāda-grihya or *pāda-grihya*, *ind.*, Ved., see *Gaṇa* to *Pān.* II. 1, 72. — **Pāda-granthi**, *is*, *m.* 'foot-knot,' the ankle. — **Pāda-graṇa**, *am*, *n.* laying hold of or clasping the feet (of a Brahman or superior as a mark of respectful salutation). — **Pāda-ghrita**, *am*, *n.* melted butter for anointing the feet. — **Pāda-catura or *pāda-cātvara*, *as*, *m.* a slanderer, calumniator; a goat; a sand-bank; hail; the religious fig-tree, *Ficus Religiosa*. — **Pāda-āpalya**, *am*, *n.* 'foot-unsteadiness,' fidgeting or shuffling with the feet. — **Pāda-dāra**, *as*, *m.* going on foot, walking; the daily position of the planets; (*epa*), *ind.* on foot. — **Pāda-dārin**, *i*, *ipi*, *i*, going or walking on foot, having feet for locomotion; fighting on foot; (*i*), *m.* a footman, pedestrian, a foot-soldier. — **Pāda-dīna**, *am*, *n.* foot-mark, foot-print. — **Pāda-ja**, *as*, *m.* 'born from the foot (of Brahman),' a *Sūdra*, man of the fourth and servile tribe. — **Pāda-jala**, *am*, *n.* water for the feet; water in which the feet have been washed; (*as*, *ā*, *am*), that of which a fourth part is water, mixed with one fourth of water. — **Pāda-jāha**, *am*, *n.* = *pāda-mūla*, that part of the foot to which the leg is articulated, the tarsus. — **Pāda-tala**, *am*, *n.* the sole or lower part of the foot; (*e*), *ind.* under the feet. — **Pāda-tas**, *ind.* out of the feet, from the feet, at or near the feet, (*pādātāḥ kri*, to put down at the feet); at the foot (of a bed); in the south-west (*Manu* III. 89, according to Kullūka, this may also mean 'at the foot of the bed'); by or with a quarter; after a quarter of a verse (Ved.); step by step, by degrees. — **Pāda-tra**, *as* or *am*, *m.* or *n.* (?), or *pāda-trā*, *f.* 'foot-covering,' a shoe. — **Pāda-trāṇa**, *am*, *n.* 'foot-protecting,' a boot, shoe. — **Pāda-dāri or *pāda-dārikā*, *f.* 'foot-rending,' a chap in the feet, a chilblain. — **Pāda-dāha**, *as*, *m.* a burning sensation in the feet (said to be in India an excruciating pain difficult to remedy). — **Pāda-dhāvana**, *am*, *n.* washing the feet. — **Pāda-dhāvanikā**, *f.* sand used for rubbing the feet. — **Pāda-nakha**, *as*, *m.* a toenail. — **Pāda-nālikā**, *f.* an ornament for the feet, an anklet. — **Pāda-nīrīti**, *t*, *f.* scil. *gāyatrī*, a defective metre, in which one syllable is wanting in each *Pāda*; (also wrongly spelt *pāda-nīrīti*). — **Pāda-nishka**, *as*, *m.* = *pan-nishka*, p. 529. — **Pāda-nyāsa**, *as*, *m.* placing the feet, a dance or measured step. — **Pāda-pa**, *as*, *m.* 'imbibing nourishment with the foot or root,' a plant, tree; 'protecting the feet,' (fr. *rt.* 3. *pā*) a foot-stool, cushion for the feet; (*ā*), *f.* a shoe, slipper. — **Pādapa-khaṇḍa**, *as*, *m.* a group or clump of trees. — **Pāda-pādīhati**, *is*, *f.* a line of footsteps, a track, trail. — **Pāda-padma**, *as*, *m.* 'foot-lotus,' a foot beautiful as a lotus. — **Pāda-parighaṭṭana**, *am*, *n.* trampling with the feet, treading upon. — **Pādapa-ruhi**, *f.* a climbing plant, parasitical plant. — **Pāda-pālikā**, *f.* an ornament for the feet, an anklet. — **Pāda-pāśa**, *as*, *m.* a foot-rope for cattle or horses; an anklet of small bells, &c.; (*i*), *f.* a chain for the feet, a fetter; a foot-carpet or mat. — **Pāda-pīṭha**, *am*, *n.* a foot-stool. — **Pādapiṭhikā**, *f.* any common or vulgar trade, as that of a barber, &c.; white stone. — **Pāda-pivi**, *f.* a shoe; (incorrectly for *pāda-piṭhi*). — **Pāda-pūrapa**, *as*, *ā*, *am*, (Ved.) filling out a part or line of a verse (as a particle), expletive; (*am*), *n.* the filling out a line or the measure of a verse. — **Pāda-prakṣhālana**, *am*, *n.* 'washing the feet,'******

N. of a chapter of the *Purāṇa-sarva-sva*. — **Pāda-praṇāma**, *as*, *m.* bowing to the feet, prostration. — **Pāda-pratishṭhāna**, *am*, *n.* a foot-stool. — **Pāda-pradhāraṇa**, *am*, *n.* 'foot-covering,' a shoe. — **Pāda-prakāra**, *as*, *m.* 'foot-blow,' a kick. — **Pāda-baddha**, *as*, *ā*, *am*, bound or held together by quarters of verses (as a metre). — **Pāda-bandha**, *as*, *m.* any tie for the foot, a chain or fetter for the feet. — **Pāda-bandhana**, *am*, *n.* a fetter for the feet; a stock of cattle (so called from the foot-ropes with which cattle are tied). — **Pāda-bhāga**, *as*, *m.* a fourth part, quarter. — **Pāda-bhāj**, *k*, *k*, *k*, possessing a quarter, being only a quarter. — **Pāda-mīśra**, see *Pān.* VI. 3, 56. — **Pāda-mudrā**, *f.* the impression of a footstep, foot-print, trace. — **Pāda-mūla**, *am*, *n.* 'root of the foot,' the part of the foot to which the leg is articulated, tarsus; the sole of the foot; the heel; a polite designation of a person; the foot of a mountain. — **Pāda-yuddha**, *am*, *n.* 'foot-fight,' fighting on foot. — **Pāda-raksha**, *as*, *m.* a foot-protector, foot-guard; (*ās*), *m.* pl. armed men who run by the side of an elephant in battle to protect its feet from wounds. — **Pāda-rakshaṇa**, *am*, *n.* a cover for the feet; a leather boot or shoe, a stocking. — **Pāda-rajās**, *as*, *n.* the dust of the feet. — **Pāda-rajju**, *us*, *f.* a tether or rope for the foot of an elephant. — **Pāda-rathī**, *f.* 'foot-vehicle,' a shoe, boot, slipper. — **Pāda-rohaṇa**, *as*, *m.* 'growing from roots,' the Indian fig-tree. — **Pāda-lagna**, *as*, *ā*, *am*, sticking to the foot. — **Pāda-lepa**, *as*, *m.* an unguent for the feet. — **Pāda-vat**, *ān*, *atī*, *at*, having feet, possessed of feet. — **Pāda-vandana**, *am*, *n.* 'saluting the feet,' respectful salutation. — **Pāda-valmika**, *as*, *m.* morbid enlargement of the legs and feet, elephantiasis. — **Pāda-vigraha**, *as*, *m.* (probably) a mode of reading in which the divisions in verses are carefully marked; (*as*, *ā*, *am*), having a quarter of the compass or extent. — **Pāda-vidhāna**, *am*, *n.* 'the arrangement of the parts of a verse,' *N.* of a work ascribed to *Saunaka*. — **Pāda-virajās**, *ās*, *f.* a shoe, slipper, stocking (as keeping *rajās* or dust from the feet?). — **Pāda-vithī**, *f.* a shoe; (probably an incorrect form, cf. *pāda-pivi*). — **Pāda-vrīta**, *am*, *m.* du., Ved. the two component elements of the quarter of a verse, i.e. the long and short syllable; (*as*), *m.* epithet of a *Svarita* separated from the preceding *Ud-atta* by a hiatus. — **Pāda-veshṭanika**, *as* or *am*, *m.* or *n.* (?), a stocking. — **Pāda-sabdā**, *as*, *m.* the sound or noise of footsteps (= *pad-chalāna*). — **Pāda-śus**, *ind.* foot by foot; verse by verse, stanza by stanza; by a fourth part. — **Pāda-sākhā**, *f.* 'branch of the foot,' a toe. — **Pāda-sīli**, *f.* an ornament for the feet, an anklet; (probably an incorrect form). — **Pāda-śuśrūṣā**, *f.* obedience towards the feet (a respectful expression for *śuśrūṣā*). — **Pāda-śeṣa**, *am*, *n.* a quarter, fourth part. — **Pāda-śaila**, *as*, *m.* a hill at the foot of or near a mountain. — **Pāda-śoṭha**, *as*, *m.* swelling of the feet, gout. — **Pāda-sarūca**, *am*, *n.* cleaning the feet (= *pad-chauca*). — **Pāda-samhitā**, *f.* the union of words in a quarter of a verse. — **Pāda-sevana**, *am*, *n.* or *pāda-sevā*, *f.* 'foot-salutation,' showing respect by touching the feet, service, duty. — **Pāda-sambha**, *as*, *m.* a supporting beam, pillar, post. — **Pāda-sphoṭa**, *as*, *m.* 'cracking of the feet,' chilblain, a sore or ulcer on the foot. — **Pāda-svedana**, *am*, *n.* perspiration of the feet, causing perspiration in the feet. — **Pāda-hata**, *as*, *ā*, *am*, struck with the feet, kicked, trodden on, touched with the feet. — **Pāda-harsa**, *as*, *m.* numbness of the feet after pressure upon the crural nerves. — **Pāda-hāraka**, *as*, *ā*, *am*, taken away with the feet; (*as*), *m.* one who takes away or steals anything with the feet (?). — **Pāda-hināt**, *ind.* without division or transition; on a sudden, all at once. — **Pādā-kulaka** ('*da-āk*'), *as*, *am*, *m.* or *n.* (?), *N.* of two kinds of metres. — **Pādāgra** ('*da-ag*'), *am*, *n.* the point or extremity of the foot. — **Pādāghāta** ('*da-agh*'), *as*, *m.* 'a blow with the foot,' a kick. — **Pādāṅka** ('*da-an*'), *as*, *m.* a foot-mark, footstep, foot-print, vestige. — **Pādāṅgada** ('*da-an*'), *am*, *i*, *n.* *f.*

an ornament for the feet or toes, an anklet. — *Pādāṅguli* ('*da-an*'), *is*, *i*, *f*. 'foot-finger,' a toe. — *Pādāṅguliya* ('*da-an*'), *am*, *n*. a ring worn on one of the toes. — *Pādāṅgushtha* ('*da-an*'), *as*, *m*. the great toe. — *Pādāṅgushthāśritāvanā* ('*tha-āś*'), *is*, *i*, *f*. 'touching the ground with the toes,' on tiptoe. — *Pādāṅgushthikā*, *f*. a ring worn on the great toe. — *Pādādhya* ('*da-adh*'), *as*, *m*. treading upon, kicking. — *Pādānata* ('*da-an*'), *as*, *ā*, *am*, bowed or bent down to the feet, prostrate. — *Pādānudhyāta* ('*da-an*'), *as*, *ā*, *am*, thought of by the feet of such an one (a respectful expression in inscriptions for 'thought of by such an one'); the son and successor of any one, rightful successor of any one ('thought of by his predecessor'). — *Pādānta* ('*da-an*'), *as*, *m*. the extremity of the feet; proximity to the feet; (*e*), ind. near the feet. — *Pādāntara* ('*da-an*'), *am*, *n*. the interval of a step, the distance of a foot; (*e*), ind. in immediate proximity to, close to (with gen.); after the interval of a step. — *Pādāntika* ('*da-an*'), *am*, *n*. proximity to the feet, the neighbourhood of the feet. — *Pādāmbu* ('*da-am*'), *us*, *us*, *u*, containing a fourth part of water. — *Pādāmbhas* ('*da-am*'), *as*, *n*. 'foot-water,' water in which the feet have been washed. — *Pādāravinda* ('*da-ar*'), *as*, *m*. 'foot-lotus,' the foot of a deity, lover, &c. — *Pādārghya* ('*da-ar*'), *am*, *n*. 'offering to the feet,' a donation to Brahmins or venerable persons. — *Pādārdha* ('*da-ar*'), *am*, *n*. half a quarter, an eighth; half a line of a stanza. — *Pādārpaya* ('*da-ar*'), *am*, *n*. setting down the feet. — *Pādārvanejana* ('*da-ar*'), *as*, *i*, *am*, used for washing the feet (Ved.); washing the feet. — *Pādārvata* ('*da-ā*'), *as*, *m*. a wheel worked by the feet for raising water from a well; a square foot. — *Pādārvasecana* ('*da-ar*'), *am*, *n*. washing the feet; water for washing the feet, water in which the feet have been washed. — *Pādāshthila* ('*da-ash*'), *as*, *m*. the ankle; contusion of the feet (?). — *Pādāśana* ('*da-āś*'), *am*, *n*. a footstool. — *Pādāśphālana* ('*da-āś*'), *am*, *n*. trampling or shuffling of the feet, motion of the feet (as in wrestling or struggling), floundering. — *Pādāhata* ('*da-āh*'), *as*, *ā*, *am*, 'struck with the foot,' kicked, trodden, touched by the foot. — *Pādāhātī* ('*da-āh*'), *is*, *f*. a blow with the foot, kick; treading, trampling. — *Pādā-grihya* = *pāda-grihya*. — *Pādātpālā* ('*da-ut*'), *as*, *m*. shuffling or moving the feet. — *Pādāṭaka* ('*da-ut*'), *am*, *n*. 'foot-water,' water for washing the feet, water in which the feet of a Brahman have been washed, water hallowed by the washing of sacred feet. — *Pādāṭaka-tīrtha*, *am*, *n*. N. of a sacred bathing-place at Benares. — *Pādā-dara* ('*da-ud*'), *as*, *m*. a serpent ('using the belly in place of feet').

Pādaka, *as*, *m*. a little foot (Ved.); (*as*, *ikā*, *am*), making a quarter of anything (Ved.); at the end of a comp. = *pāda*; [cf. *tri-p*.]

Pādaya, Nom. A. *pādāyate*, *-yitum*, to stretch out the feet.

Pādavika, *as*, *m*. a traveller.

Pādāt, *t*, *m*. (properly *pāda* + *at*), a foot-soldier, footman.

Pādāta, *as*, *m*. (properly *pāda* + *āta*), a foot-soldier, footman; (*am*), *n*. infantry.

Pādāti, *is*, or *pādātika*, or *pādāvika*, *as*, *m*. = *padāti*, a foot-soldier, man on foot, footman.

Pādika, *as*, *i*, *am*, lasting for a quarter of the time, amounting to a quarter or fourth, a fourth; *pādikaṃ śatam*, one quarter of a hundred, 25 per cent; [cf. *ardha-p*.]

Pādini, *i*, *ini*, *i*, footed, having feet; having a fourth part or share, claiming or receiving a fourth part; having four parts, as a stanza &c.; (*i*), *m*. a footed aquatic animal, an amphibious animal; the heir to a fourth part of an estate.

Pādina, *as*, *m*. a fourth part.

Pādu, *us*, *m*. Ved. course, path (Śāy. = *pādenā-gamana*).

Pādūkā, *f*. a wooden shoe, shoe, slipper [cf. *śarma-p*.] (*as*, *ā* or *i*, *am*), going on foot, going

with feet. — *Pādūkā-kāra*, *as*, or *pādūkā-kṛit*, *t*, *m*. a shoemaker.

Pādū, *us*, *f*. a shoe. — *Pādū-kṛit*, *t*, *m*. a shoe-maker; (also spelt *pādū-kṛit*).

Pādya, *as*, *ā*, *am*, relating or belonging to the foot; (*am*), *n*. (with or without *udaka*) water for washing the feet. — *Pādya-pātra*, *am*, *n*. a metal vessel for washing the feet.

पादकामिक *pādakramika*, *as*, *i*, *am* (fr. *pada-krama*), one who reads or knows the *Pada-krama*, q. v.

पादप *pāda-pa*. See p. 564, col. 2.

पादारक *pādāraka*, *as*, *m*. the knees or ribs of a boat (supporting the deck on each side?).

पादालिन्द *pādālinda*, *as*, *ā* or *i*, *m*. f. a boat.

पाप *pāma*, *as*, *i*, *am* (fr. *padma*), relating to the lotus, referring to or treating of the lotus; (*as*), *m*. a patronymic of Brahmā [cf. *padma-garbha*, *padma-yonī*]; N. of a Mahā-kalpa. — *Pādma-purāṇa*, *am*, *n*. N. of a Purāṇa.

पान 1. *pāna*, *pāniya*, *pānta*. See p. 560, cols. 1, 2.

पान 2. *pāna*, *as*, *m*. = *apāna*, breath, breathing out, expiration.

पानस *pānasa*, *as*, *i*, *am* (fr. *panasa*), prepared from the fruit of the Jaka or bread-fruit tree; (*am*), *n*. a spirituous liquor so prepared.

पान्य *pāntha*, *as*, *m*. (fr. *pathin*), a wanderer, traveller; 'the wanderer in the sky,' the sun.

पान्नग *pānnaga*, *as*, *i*, *am* (fr. *panna-ga*), formed or consisting of snakes, having serpents, snakes.

पाप्तेजन *pāpnejana*, *as*, *i*, *am* (fr. 3. *pad* + *nejana*), Ved. used for washing the feet; (*am*), *n*. a bath in which the feet are washed, foot-bath.

पाप *pāpa*, *as*, *ā* (or in the earlier language *i*), *am* (said to be fr. rt. 3. *pā*; according to some for *apāpa* fr. rt. *āp* with *apa*), bad, wicked, vicious, sinful, evil, mischievous, destructive; vile, low, abandoned; (in astrology) boding evil, malignant, inauspicious; (*as*), *m*. a wicked man, wretch, profligate; N. of a hell; (*am*), *n*. bad fortune, bad state, unhappiness; evil, sin, vice, crime, wickedness, transgression, guilt (e.g. *pāpam avāpsyasi*, thou wilt incur guilt); (*am*), ind. badly, miserably, wrongly; (*ayā*), ind. Ved. badly, wrongly, wickedly; [cf. Gr. *κακο-*: Lat. *peccare*: Lith. *pykti*, 'I am angry'; *paika-s*, *pikta-s*, 'angry.']. — *Pāpa-kara*, *as*, *ā* or *i*, *am*, or *pāpa-kartrī*, *tā*, *trī*, *trī*, or *pāpa-karman*, *ā*, *ā*, *ā*, or *pāpa-karmin*, *i*, *ini*, *i*, or *pāpa-kārin*, *i*, *ini*, *i*, or *pāpa-kṛit*, *t*, *t*, *t*, 'wrong-doing,' wicked, sinful, criminal, an evil-doer, malefactor, villain.

— *Pāpa-kṛita*, *am*, *n*. or *pāpa-kṛityā*, *f*. an evil deed, bad action, sin, crime. — *Pāpa-kṣaya*, *as*, *m*. the destruction of sin. — *Pāpakṣaya-tīrtha*, *am*, *n*. N. of a Tīrtha. — *Pāpakṣaya-mātra*, *am*, *n*. entire destruction (or expiation) of sins. — *Pāpa-gumpa*, *as*, *m*. epithet of Bāla-kṛishṇa; (perhaps incorrectly for *pāya-guṇḍa*). — *Pāpa-go-ḍara*, *as*, *ā*, *am*, evidently involved in (the consequences of) sin. — *Pāpa-graha*, *as*, *m*. a planet of evil or malignant aspect (as Mars, Saturn, Rāhu, Ketu); any ill-omened or inauspicious aspect of the stars at the conjunction of the sun or Budha with the moon in its last quarter; calamitous or fatal destiny. — *Pāpa-ghna*, *as*, *i*, *am*, destroying or removing sin or evil deeds, expiating guilt; (*as*), *m*. the sesame plant; (*i*), *f*. N. of a river. — *Pāpa-ḍara*, *as*, *m*. 'walking in sin,' N. of a king. — *Pāpa-ḍarya*, *as*, *m*. a sinner; a fiend, Rākṣasa. — *Pāpa-ḍarin*, *i*, *ini*, *i*, doing evil, sinful, wicked, criminal. — *Pāpa-ḍetas*, *as*, *as*, *as*, evil-minded, being of an evil disposition, wicked, vile. — *Pāpa-ḍeli* or *pāpa-ḍelikā*, *f*. the plant *Clypea Hernandifolia*, a species

of creeper (commonly called *ākanādi*). — *Pāpa-ja*, *as*, *ā*, *am*, Ved. springing from evil. — *Pāpa-jīva*, *as*, *ā*, *am*, leading an evil life, wicked, criminal. — *Pāpa-tara*, *as*, *ā*, *am*, worse, more wicked, very evil. — *Pāpa-tīvara*, *as*, *ā*, *am*, 'sin-bedarkened,' blinded by sin. — *Pāpa-tva*, *am*, *n*. Ved. evil condition, misery, poverty. — *Pāpa-dā*, *as*, *ā*, *am*, Ved. bringing misfortune, inauspicious. — *Pāpa-dāśin*, *i*, *ini*, *i*, looking at faults, malevolent. — *Pāpa-dṛiśam*, *ā*, *ari*, *a*, seeing guilt, knowing an act to be wicked. — *Pāpa-dṛiśātī*, *is*, *is*, *i*, evil-eyed. — *Pāpa-dhī*, *is*, *is*, *i*, evil-minded. — *Pāpa-nakṣatra*, *am*, *n*. Ved. an inauspicious constellation. — *Pāpa-nāpita*, *as*, *m*. a vile or bad barber. — *Pāpa-nāman*, *ā*, *mni*, *a*, Ved. having a bad name. — *Pāpa-nāśana*, *as*, *i*, *am*, destroying the wicked; (*as*), *m*. an epithet of Śiva; N. of a temple of Viṣṇu; (*am*), *n*. N. of a part of the Brahmanḍa-Purāṇa. — *Pāpa-nāśin*, *i*, *ini*, *i*, sin-destroying, purifying. — *Pāpa-nirātī*, *is*, *is*, *i*, wicked, villainous; a wretch; (*is*), *f*. attachment to evil, wickedness. — *Pāpa-nidāya*, *as*, *ā*, *am*, having evil designs, malevolent. — *Pāpa-niṣkṛitī*, *is*, *f*. atonement for sin. — *Pāpa-patī*, *is*, *m*. 'sinful master,' a paramour. — *Pāpa-parājita*, *as*, *ā*, *am*, Ved. ignominiously defeated. — *Pāpa-punya*, *āni*, *n*. pl. vicious or virtuous (deeds). — *Pāpa-purusha*, *as*, *m*. a villainous man (a personification of all sin or archetype of a sinner, whose head is Brahmanicide, whose arms are theft, and whose heart is wine-drinking, &c.; also spelt *pāpa-pūrusha*). — *Pāpa-phala*, *as*, *ā*, *am*, having evil consequences, inauspicious. — *Pāpa-budhī*, *is*, *is*, *i*, evil-minded, wicked; (*is*), *m*. N. of a man. — *Pāpa-bhaktṣaya*, *as*, *ā*, *am*, devouring the wicked; (*as*), *m*. an epithet of Kāla-bhairava, a son of Śiva. — *Pāpa-bhāṇiya*, *as*, *ā*, *am*, breaking or destroying the wicked; (*as*), *m*. N. of a Brahman. — *Pāpa-bhāva*, *as*, *ā*, *am*, being of an evil disposition, evil-minded. — *Pāpa-mati*, *is*, *is*, *i*, evil-minded, of a corrupt mind, sinful, graceless, ungodly, depraved. — *Pāpa-mitra*, *am*, *n*. friend or companion of sin, bad counsellor, seducer. — *Pāpamitra-tva*, *am*, *n*. friendship with the wicked. — *Pāpa-mukta*, *as*, *ā*, *am*, freed from sin, liberated from all crime. — *Pāpa-moḍana*, *am*, *n*. liberating from sin, remission of guilt. — *Pāpa-yakṣma*, *as*, *m*. Ved. 'the evil disease,' consumption. — *Pāpa-yonī*, *is*, *f*. a bad or low birthplace, birth in an inferior condition (as in that of an animal; considered as the punishment of sin). — *Pāpa-rahita*, *as*, *ā*, *am*, freed from sin, sinless. — *Pāpa-roga*, *as*, *m*. any bad disease considered as the penalty of sin in a former life (as leprosy, elephantiasis); small pox. — *Pāparogin*, *i*, *ini*, *i*, suffering from a bad disease as a penalty for sin (committed in a former life). — *Pāparaddhi* ('*pa-rād*'), *is*, *f*. 'sin-prosperity,' getting a living by hunting, the chase. — *Pāpa-loka*, *as*, *m*. Ved. the evil world, the place of suffering, place of the wicked. — *Pāpaloka*, *as*, *ā*, *am*, belonging to hell or the world of the wicked, fiendish, infernal; belonging to the wicked. — *Pāpa-vasiyas*, *āni*, *asi*, *as*, inverted; confused; (*as*), *n*. inversion, confusion. — *Pāpa-vasiyasa* or *pāpa-vasyasa*, *am*, *n*. Ved. inversion, inverted order, confusion. — *Pāpa-vāda*, *as*, *m*. Ved. an inauspicious cry. — *Pāpa-vināśana*, *as*, *i*, *am*, sin-destroying, destroying transgressions. — *Pāpavināśana-tīrtha*, *am*, *n*. N. of a Tīrtha. — *Pāpa-vinīgraha*, *as*, *m*. restraining or punishing wickedness. — *Pāpa-vinīśaya*, *as*, *ā*, *am*, intending evil, resolved on wickedness or crime. — *Pāpa-samana*, *as*, *ā*, *am*, palliating or removing crime; (*am*), *n*. a sin offering; (*i*), *f*. a species of tree; [cf. *śamī*.] — *Pāpa-sīla*, *as*, *ā*, *am*, ill-disposed, prone to evil, of bad character, wicked. — *Pāpa-sodhana*, *as*, *ā*, *am*, cleansing or washing away sins; (*am*), *n*. N. of a Tīrtha. — *Pāpa-saṃśamana*, *as*, *ā*, *am*, removing sin. — *Pāpa-saṃkalpa*, *as*, *ā*, *am*, evil-minded, ill-intentioned. — *Pāpa-sama*, *am*, *n*. Ved. a bad year. — *Pāpa-sammita*, *as*, *ā*, *am*, equal in sin, of like guilt. — *Pāpa-sūdana*, *as*, *ā*, *am*, sin-destroying. — *Pāpasūdana-tīrtha*, *am*, *n*. N. of a

Pārya, as, ā, am, Ved. being on the opposite side or bank; upper; last, final; giving the last stroke, decisive (e.g. *pārye dhane*, Ved. in a decisive battle); causing to succeed, helping through; effectual, efficient; (am), n. end; decision.

पारक १. *pāraka*, as, ī, am (fr. rt. *pri*; for १. see p. 566, col. 3), satisfying, pleasing; cherishing.
२. *pārāṇa*, as, m. (for १. see p. 566, col. 3), satisfying, satisfaction; a cloud.

३. *pārāya*, as, ā, am (for १. and २. see p. 566, col. 3), satisfying, filling.

२. *pārayat*, an, *antī*, at, satisfying, filling.
२. *pārayishu*, us, us, u, gratifying, pleasing, satisfying.

पारक्य *pārakya*, as, ā, am, = *parakiya*, belonging to another or a stranger, alien (opposed to *eva*); intended for others, serving others; belonging to an enemy, hostile, inimical; (*as*), m. an enemy; (*am*), n. doing anything for the sake of future happiness, pious conduct.

पाराग्रामिक *pāragrāmika*, as, ī, am (fr. *para* + *grāma*), 'belonging to another village,' hostile, inimical, (*pāragrāmikam vīdhim ākīrṣhati*, he is about to perform hostile action, i.e. prepares for hostilities.)

पारज *pāraj*, k, m. (said to be fr. *pāra*), gold.

पारजायिक *pārajāyika*, as, m. (fr. *para* + *jāyā*), one who intrigues with another's wife, an adulterer.

पाराटीट *pāraṭīṭa*, as, m. (connected with *pāra* ?), a stone, rock; [cf. *pārārūka*.]

पाराण्य *pāraṇya*. See p. 566, col. 3.

पारत १. *pārata*, as, ī, am (fr. *para* + *tas*), see *Vārtikā* to *Pāṇ.* IV. 2, 104; (*Ved.*) N. of a people or country.

पारत २. *pārata*, as, m. quicksilver; [cf. *pārada*.]

पारताका, ās, m. pl., N. of a people.

पारतन्त्रिक *pāratantrika*, as, ī, am (fr. *para* + *tantra*), belonging to or enjoined by the religious treatises of others.

पारतन्त्र्या, am, n. the being subject to another, dependence, subservience, slavery.

पारत्रिक *pāratrika*, as, ī, am (fr. *para* + *tra*), relating to another world, belonging to the next world, advantageous in the future life.

पारत्र्या, as, ā, am, relating to the next world; rewarded in a future state (according to *Kullūka* = *paraloka-phala*).

पारद *pārada*, as, m. quicksilver; (*ās*), m. pl., N. of a barbarous people (described in *Manu* X. 44. as a Kṣatriya tribe degraded to Śūdras by neglect of duties; cf. २. *pārata*).

पारदण्डक *pāra-daṇḍaka*. See *pāra*, p. 566.

पारदारिक *pāradārika*, as, ī, am (fr. *para* + *dāra*), intriguing with another's wife; relating to another's wife; (*as*), m. an adulterer.

पारदारिन, ī, īnī, ī, intriguing with another's wife; (perhaps incorrectly for *para-dārin*.)

पारदार्या, am, n. intriguing with another's wife, adultery.

पारदेशिका, as, ī, am (fr. *para* + *deśa*), outlandish, foreign, abroad; (*as*), m. a traveller; a foreigner.

पारदेश्या, as, ā, am, belonging to or coming from a foreign country, foreign; (*as*), m. a traveller, one who has gone to a foreign country; a foreigner; [cf. *Lat. per-egrinus*.]

पारधनु, us, or *pārādhenūka*, as, m., N. of a low mixed caste, an *Āyogava* (q. v.).

पारंपरिणा, as, ī, am (fr. *param* + *parā*), passing from one to another, handed down from father to son, hereditary.

पारंपर्या, as, ī, am, handed down, traditional.

पारंपर्या, as, ī, am, one following the other; (*am*), n. uninterrupted series, continuous order or hereditary succession; traditional instruction, tradition;

intercession, intermediation; (*ena*), ind. successively.
 — **पारंपर्या** *pāraparyā*, as, ā, am, derived from tradition. — **पारंपर्योपादेश** (*ya-up*°), as, m. traditional instruction.

पारलोक्या, as, ā, am (fr. *para* + *loka*), relating to the next world.

पारलाुकिका, as, ī, am, relating to the next world (e.g. *sahāyāḥ pāralaukikāḥ*, a companion on the way to the next world); epithet of a place where pearls are found and of the pearls found there (*Ved.*); (*am*), n. things or circumstances relating to the next world.

पारवर्ग्या, as, ā, am (fr. *para* + *varga*), belonging to another party, siding with the enemy.

पारवास्या, am, n. (fr. *para* + *vasā*), dependence, dependency.

पाराश्रमिण्या, as, m. (fr. *para* + *śrī*), a son by another's wife, an adulterine.

पाराहन्स्या, as, ā, am (fr. *para* + *haṇsa*), relating to an ascetic who has subdued all his senses; [cf. *pāramahāṇsya*.]

पारवर्ग्या, *ena*, ind. (fr. *parāvarga*), on all sides, completely.

पारभूत *pārabhūta*, am, n. a present, offering (incorrectly for *prābhūta*).

पारभृत्ति, as, ī, am, relating or belonging to a present (incorrectly for *prābhūti*); belonging to a cuckoo (fr. *para* + *bhṛita*).

पारमहंस *pāramahāṇsa*, as, ī, am (fr. *para* + *ma* + *haṇsa*), relating to *Parama-haṇsa* (Brahmā).

पारमहन्स्या, as, ā, am, relating to the *Parama-haṇsas* or religious men who have subdued all their senses by abstract meditation; (*am*), n. most sublime asceticism or meditation. — **पारमहन्स्या** *pari*, ind. relating to the most sublime meditation or speculation.

पारमार्थिका, as, ī, am (fr. *paramārtha*), relating to a high or spiritual object, relating to supreme truth; real, essential, true; one who cares for truth, loving right; supremely good, excellent, superior.

पारमिका, as, ī, am (fr. *parama*), supreme, chief, best.

पारमेश्वरा, as, ī, am (fr. *parama* + *śvara*), relating or belonging to the supreme lord (Śiva), coming from the supreme lord.

पारमेश्ठा, as, m. a patronymic from *Parama* + *meshtin*.

पारमेश्थ्या, as, ā, am (fr. *parama* + *meshtin*), relating or belonging to the highest or supreme god (Brahman), coming from the supreme deity; relating to a king; (*am*), n. highest position, supremacy; royal insignia.

पारमिता *pāram-ita*. See under *pāra*, p. 566.

पारय १. and २. *pārāya*, *pārayat*, *pārāyishu*. See p. 566, col. 3, and col. १. of this p.

पारवत *pāravata*, as, m. = *pārāvata*, a pigeon.

पारवश्य *pāravaśya*. See above.

पारशव *pāraśava*, as, am, m. n. (fr. *para* + *śas*), iron (used for axes), an iron weapon; (*as*), m., N. of a mixed caste, the son of a Brahman by a Śūdrā woman; a son by another's wife, an adulterine, bastard; (*as*), m. pl., N. of a people in the south-west of Madhya-deśa; (*as*, ī, am), made of iron; made or derived from an axe; (sometimes written *pārasava*) = *Pārasava-iva*, am, n. the state of being born of a Śūdrā woman.

पारशव्या, as, m., Ved. a patronymic of *Tirindira*.

पारशीक *pāraśika* = *pārasika*, q. v.

पारश्वध *pāraśvadhā* or *pāraśvadhika*, as, ī, am (fr. *paraśvadhā*), armed with an axe; (*as*), m. a man armed with an axe, halbert-man, hatchet-man, pioneer, &c.

पारश्वय *pāraśvaya*, as, m. gold (?)

पारस *pārāsa*, as, ī, am, Persian; (*ī*), f. (with or without *bhāṣā*) the Persian language.

पारसिका, ās, m. pl. the Persians; (*as*, ī, am), Persian; (*as*), m. Persia (?).

पारसिका, ās, m. pl. the Persians; (*as*), m. Persia; a Persian horse.

पारसिक्या, as, ī, am, Persian.

पारसव *pārasava*. See *pāraśava*, col. 2.

पारस्कर *pāraskara*, as, m. (fr. *pāra* + *kara*, s being inserted; or fr. *paras* + *kara*), N. of the author of certain *Grihya-sūtras* forming a supplement to *Kātyāyana's Śrauta-sūtras* and of a *Dharma-śāstra*; N. of a district; (*as*, ī, am), composed by *Pāraskara*. — **पारस्करा** *pāraskara* *paddhati*, īs, f., N. of a work on domestic customs.

पारस्त्रिण्य *pārastraiṇya*, *pārahaṇsya*. See col. 2.

पारापत *pārāpata*, as, m. = *pārāvata*, a pigeon.

पारापतक *pārāpataka*, as, m. a kind of rice.

पारायण *pārāyaṇa*. See *pāra*, p. 566.

पाराहक *pārārūka*, as, m. a rock; [cf. *pārāṭīṭa*.]

पारवत *pārāvata*, as, ī, am (fr. *para* + *vat*), remote, coming or brought from a distance, of foreign extraction (*Ved.*); (*as*), m., N. of a tribe on the Yamunā; a turtle-dove, turtle-pigeon, dove, pigeon; a kind of snake; N. of a Nāga of the race of *Airāvata*; a monkey; a species of tree, *Diospyros Embryopteris*; a mountain; N. of a class of deities under *Manu Svārociśa*; (*ī*), f. the fruit of the *Lavali* plant (*Annona Reticulata* ?); a form of song peculiar to cowherds; N. of a river in the peninsula; (*am*), n. the fruit of the tree *Diospyros Embryopteris*. — **पारवता** *ghnī*, f., Ved. (according to the *Nirukta*) destroying both banks (an epithet of the *Sarasvatī*; *Sāy.* = *pārāvata-ghātini* or = *dūra-deśe vīdyamānasyāpi vṛkṣhāder hantrī*; but the right meaning probably is), hitting the remote (demon), slaying from afar. — **पारवता** *deśa*, as, m., N. of a district mentioned in the *Ratna-kosha*. — **पारवता** *padī*, f. or *pārāvataṅghrī* ('*ta* + *am*'), 'pigeon's foot,' *Cardiopermum Halicacabum* (so called from the form of the leaf). — **पारवताṅghrī** *piśāca*, as, m. a pigeon.

पारवति, īs, m. a patronymic of *Vasu-rociś*.

पारावदमी *pārāvada-ghnī*, a wrong reading for *pārāvata-ghnī*, q. v.

पारावर *pārāvāra*. See p. 566, col. 3.

पारावर्ष *pārāvārya*. See col. 2.

पाराशर *pārāśara*, as, ī, am (fr. *parāśara*), proceeding or derived from *Parāśara* or from *Pārāśarya*; (*as*), m. a patronymic from *Parāśara* and N. of the poet *Vyāsa*; (*ās*), m. pl., N. of a school; (*ī*), f. a daughter of *Parāśara*; (*am*), n. the rules of *Parāśara* for the conduct of the mendicant order. — **पारशरी** *putra*, as, m., Ved., N. of a teacher. — **पारशरोपपुराणा** ('*ra* + *up*°'), am, n., N. of an *Upa-Purāṇa*.

पारशरकाल्पिका, as, ī, am, one who studies the *Parāśara-kalpa*; (*as*), m. a follower of *Parāśara* the institutor of rules for the mendicant order.

पारशरी, īs, m. a patronymic of *Vyāsa*.

पारशरीन, ī, m. a mendicant of the school of *Parāśara* or of *Pārāśarya*; a religious mendicant in general.

पारशर्या, as, m. a patronymic of the poet *Vyāsa*; N. of a teacher.

पारिकर्मिक *pārikarmika*, as, m. (fr. *pari* + *karma*), one who takes charge of the lesser vessels or utensils.

पारिकाङ्गिण *pārikāṅkshin*, ī, m. an ascetic (who devotes himself to devout contemplation), a contemplative saint, a Brahman in the fourth period

of life, a religious mendicant; (also *pārikāṅkshaka*; cf. *pari-kāṅkshita*.)

पारिकुट *pārikūṭa*, *as*, m., Ved. an attendant, servant.

पारिक्षित *pārikṣhita*, *as*, i, *am*, epithet of the verses of the Atharva-veda XX. 127. 7-10; (*as*), m. a patronymic of Janam-ejaya.

Parikṣhītiya, *as*, m., Ved. (according to the commentator) the brother of Parikṣhit.

पारिखेय *pārikheya*, *as*, i, *am* (fr. *pari-khā*), surrounded by a ditch or fosse, belonging to a ditch.

पारिग्रामिक *pārigrāmika*, *as*, i, *am* (fr. *pari-grāmam*), situated round a village.

पारिजात *pārijāta*, *as*, m. (fr. *pari*+*jāta*), the coral tree, Erythrina Indica (a splendid tree losing its leaves in June and then covered with large crimson flowers, sometimes identified with the Mandāra); the wood of this tree; N. of one of the five trees of paradise (which was produced at the churning of the ocean and came into the possession of Indra from whom it was afterwards taken by Kṛishṇa); fragrance; N. of a Rishi; N. of a Nāga of the race of Airāvata. — **Pārijāta-maya**, *as*, i, *am*, made of flowers of the celestial Pārijāta. — **Pārijāta-vat**, *ān*, *atī*, *at*, possessing the celestial Pārijāta. — **Pārijāta-sarasvatī-mantra**, *ān*, m. pl., N. of certain magical formulas. — **Pārijāta-haraṇa**, *am*, n. 'carrying off of the Pārijāta tree,' N. of sections of the Hari-vaṇśa and Vishṇu-Purāṇa (describing the taking of the Pārijāta tree by Kṛishṇa from Indra); N. of a comedy by Gopāla-dāsa.

Pārijātaka, *as*, m. the coral tree, Erythrina Indica; one of the five trees of paradise; N. of a sage.

पारिण *pāriṇa*, *as*, m., N. of a man.

पारिणाय *pāriṇāyā*, *as*, ā, *am* (fr. *pari-nāya* = *pari-naya*), relating to marriage, obtained on the occasion of marriage; (*am*), n. property or paraphernalia received by a woman at the time of marriage; marriage settlement.

पारिणास *pāriṇāhya*, *am*, n. (fr. *pari-nāha*), household furniture and utensils.

पारितथ्या *pāritathyā*, f. (fr. *pari*+*tathyā*?), a string of pearls for binding the hair, a trinket worn on the forehead where the hair is parted.

पारितवत् *pārita-vat*, *ān*, *atī*, *at*, containing the word *pārita* or other forms of the Caus. of rt. 1. *prī*.

पारितोषिक *pāritoshika*, *as*, i, *am* (fr. *pari-toshā*), gratifying, delighting, pleasing, making happy, satisfactory, consolatory; (*am*), n. a reward, gratuity (given as a token of satisfaction).

पारिध्वजिक *pāridhvajika*, *as*, m. (fr. *pari*+*dhwaja*), a standard-bearer.

पारिन्द *pāriṇdra*, *as*, m. a lion (= *pā-rindra*).

पारिपन्थिक *pāripanthika*, *as*, m. (fr. *pari-pantham*), a highwayman, robber, thief.

पारिपात्य *pāripātya*, *am*, n. (fr. *pari-pāṭi*), regularity, methodicalness, successiveness.

पारिपात्र *pāripātra*, *as*, m. (fr. *pari*+*pātra* f.), N. of one of the seven principal mountain ranges of India (the central or western portion of the Vindhya chain which skirts the province of Malwa); N. of a son of Ahina-gu; (also read *pā-riyātra*.)

Pāripātraka or **pāriyātraka**, *as*, m., N. of a mountain range, the central or western portion of the Vindhya chain.

Pāripātrika or **pāriyātrika**, *as*, m. an inhabitant of the Pāripātra or Pāriyātra mountain range.

पारिपान्थिक *pāripānthika*, *as*, m. probably only a wrong reading for *pāripānthika*, q. v.

पारिपार्श्व *pāripārśva*, *am*, n. (fr. *pari-pārśva*), retinue, attendants, followers.

Pāripārśvaka, *as*, ikā, *am*, standing at the side, attending on; (*as*), m. an attendant; an assistant of the manager of a play; an actor who serves in place of a chorus in the drama and is one of the interlocutors in the prologue; (*ikā*), f. a female attendant, a chamber-maid.

Pāripārśvika, *as*, i, *am*, standing at the side, belonging to a retinue; attending on; (*as*), m. an attendant; an assistant of the manager of a play.

पारिपेल *pāripela*, *am*, n. = *paripelava*, q. v.

पारिप्लव *pāriplava*, *as*, ā, *am* (fr. *pari-plava*), swimming; moving to and fro, shaking, unsteady, tremulous, trembling; perturbed, troubled in mind; 'moving in a circle,' epithet of a particular legend recited at the Akṣa-medha and repeated at certain intervals throughout the year (Ved.); (*as*), m. a boat; N. of a sage (?) in the fifth Manv-antara; (*am*), n., N. of a Tirtha. — **Pāriplava-gata**, *as*, ā, *am*, being in a boat. — **Pāriplava-netra**, *as*, ā, *am*, having tremulous or swimming eyes.

Pāriplaviya, *am*, n., Ved. an oblation accompanying the recitation of the Pāriplava legend.

Pāriplavya, *as*, m. a goose; (*am*), n. perplexity, agitation; tremulousness.

पारिवर्ह *pāribarha* and **pārivarha**, *as*, m. = *pari-barha* or *pari-varha*, q. v.; a wedding present; N. of one of the sons of Garuḍa.

पारिभद्र *pāribhadra*, *as*, m. (fr. *pari*+*bhadra*), the coral tree, Erythrina Indica; the Nimb tree, Azadirachta Indica; a species of pine, Pinus Devadāru; the Saral, Pinus Longifolia; N. of a son of Yājña-bāhu; (*am*), n., N. of a Varsha in Sālmala-dvīpa named after Pāribhadra.

Pāribhadraka, *as*, m. the tree Erythrina Fulgens; the Nimb tree, Azadirachta Indica; (*am*), n. Costus Speciosus or Arabicus.

पारिभाष्य *pāribhāṣya*, *am*, n. (fr. *pari-bhāṣ*), surety, security, bail (= *prātibhāṣya*); a drug, a species of Costus, Costus Speciosus or Arabicus.

पारिभाषिक *pāribhāṣhika*, *as*, i, *am* (fr. *pari-bhāṣhā*), universally received, generally current, usual, common; technical (*as* a term).

पारिमाण्डल्य *pārimaṇḍalya*, *as*, i, *am* (fr. *pari-maṇḍala*), having the measure or being of the size of an atom; (*am*), n. an atom (*as* a measure of space), a mote in a sun-beam.

पारिमाण्य *pārimānya*, *am*, n. (fr. *pari-māṇa*), circumference, compass.

पारिमित्य *pārimitya*, *am*, n. (fr. *pari-mita*), the being confined or limited, limitation.

पारिमुखिक *pārimukhika*, *as*, i, *am* (fr. *pari-mukham*), being before or round the face, being near or present.

Pārimukhya, *as*, ā, *am*, being before or round the face, being near or present; (*am*), n. the being before the face, presence.

पारियात्र *pāriyātra*, *as*, m., N. of a mountain; of a country; [cf. *pāripātra*.]

Pāriyātraka, N. of a place mentioned in the Romaka-Siddhānta.

पारियानिक *pāriyānika*, *as*, m. (fr. *pari*+*yāna*), a travelling carriage.

पारिरक्षिक *pārirakṣhika*, *as*, m. (fr. *pari-rakṣhā*), a Brāhman in the fourth period of life, an ascetic or religious mendicant.

पारिवत्स *pārivatsa*, *as*, m. (fr. *pari*+*vatsa*), a calf belonging (to the cows mentioned in Hari-vaṇśa 1. 1877).

पारिवित्त्य *pārivittya*, *am*, n. (fr. *pari-vitta*), the being unmarried while a younger brother is married, the condition of an elder brother who is unmarried while the younger is married.

Pārivettrya, *am*, n. (fr. *pari-vettri*), the marrying of a younger brother before the elder; the being unmarried while a younger brother is married.

पारिव्रजक *pārivrajaka*, *as*, i, *am* (fr. *pari-vrajaka*), intended for a religious mendicant; (*am*), n. the wandering life of a religious mendicant.

Pārivrajya, *am*, n. (fr. *pari-vraj*), the wandering life of a religious mendicant; (also incorrectly written *pārivrajya*.)

पारिष *pāriṣa*, *as*, m. a species of tree (= *phaliṣa*, commonly called *palāśa-pipula* and *gaja-haṇḍa*).

पारिशील *pāriśīla*, *as*, m. a cake (= *apūpa*).

पारिषेष् *pāriśeshya*, *am*, n. (fr. *pari-sesha*), that which is left over, a remainder; (*āt*), ind. this alone remaining, there being no alternative.

पारिषद् *pāriṣhad*, *t*, *t*, *t* (fr. *pari-shad*), one who is present at an assembly (?).

Pāriṣhatka, *as*, ā, *am*, one who studies or knows what has been settled in an assembly (?).

Pāriṣhada, *as*, i, *am*, belonging to an assembly or council, one who belongs to an assembly or council; (*as*), m. a person present at an assembly or congregation, a spectator; an assessor at a council; a king's companion; (*ās*), m. pl. the retinue or attendants of a god; (*am*), n. taking part in an assembly; (*as*, *am*), m. or n. (?), N. of a village in the North.

Pāriṣhadaka, *as*, i, *am*, done by an assembly.

Pāriṣhadya, *as*, ā, *am*, = *pariṣhadam sama-vaiti*, = *pariṣhadi sādhuḥ*, one who is present at an assembly, a spectator.

पारिसारक *pārisāraka*, *as*, i, *am*, containing the word *pāri-sāraka*.

पारिहारिक *pārihārika*, *as*, i, *am* (fr. *pari-hāra*), taking away, seizing; surrounding; (*as*), m. a maker of garlands; (*i*), f. a kind of riddle.

Pārihārya, *as*, m. a bracelet; (*am*), n. taking, seizure.

पारिहास्य *pārihāsyā*, *am*, n. (fr. *pari-hāsa*), jest, joke, fun; (*ena*), ind. in fun.

पारी *pāri*, f. (fr. rt. *prī*), a cup, drinking-vessel, &c. See *pāra*, p. 566, col. 2.

पारोक्षित *pārikṣhit*, *t*, m. = *pārikṣhita*, a patronymic of Janam-ejaya.

Pārikṣhita, *as*, i, *am*, relating to or treating of Parikṣhit, derived from Parikṣhit; (*as*), m. a patronymic of Janam-ejaya; N. of a sovereign to whom the Bhāgavata-Purāṇa or life of Kṛishṇa is supposed to have been addressed; N. of the successor of the preceding.

पारीण *pāriṇa*. See p. 566, col. 3.

पारीणस्य *pāriṇāhya*, *am*, n. (fr. *pari-nāh*), household furniture or utensils; [cf. *pāriṇāhya*.]

पारीन्द्र *pāriṇdra*, *as*, m. a lion (= *pā-rindra*); a large snake, boa.

पारीय *pāriya*. See p. 566, col. 3.

पारीरण *pāriṇa*, *as*, m. = *pariṇa*, q. v.

पारु *pāru*, *us*, m. (said to be fr. rt. 3. *pā*), the sun; fire (= *peru*).

पारुच्छेप *pāruccheṭpa*, *as*, i, *am*, derived from *Paruccheṭpa*; Bhāradvājam *Pāruccheṭpa*, N. of a Sāman.

Pāruccheṭi, *is*, m. a patronymic from *Paruccheṭpa*.

पारुषक *pārushaka*, *as* or *am*, m. or n. (?), a species of flower; [cf. *pārushaka*.]

पारुषेय *pārusheya*, as, ī, am (fr. *parusha*), Ved. spotted, freckled.

पारुश्या, am, n. roughness [cf. *tvak-p*], harshness; harshness of language, abuse, reproach, contumelious or scurrilous language, opprobrious or unfriendly speech, insult; violence (in word or deed, cf. *daṇḍa-p*, *vāk-p*); squalor; the forest or grove of Indra; aloe wood or Agallochum; (as), m. a N. of Brihas-pati, the planet Jupiter.

पारुश्या *pārushya*, as, m., Ved. a kind of bird.

पारेगङ्गम् *pāre-gangam*, *pāre-viśoka*, *pāre-sinhu*. See under *pāra*.

पारिक *pāreraka*, as, m., a sword, scimitar (?).

पारोक्ष *pārōksha*, as, ī, am (fr. *paroksha*), undiscernible, unintelligible, obscure, mysterious.

पारोक्ष्या, as, ā, am, undiscernible, invisible, hidden; (am), n. mysteriousness, mystery.

पारोच्य *pārovarya*, am, n. (fr. *paro-va-ram*), tradition.

पारघट *pārghaṭa*, am, n. ashes, = *arghaṭa*; [cf. *pārpara*.]

पारजन्य *pārjanya*, as, ā, am (fr. *parjanya*), belonging to Parjanya.

पार्ष्णी *pārṣṇī*, as, ī, am (fr. *pārṣṇa*), made or consisting of leaves, leafy; raised from leaves (as a tax); made of the wood of the Butea Frondosa; (as), m. a patronymic.

पार्ष्णावल्कि, is, m. (fr. *pārṣṇa-valka*), a patronymic of Ni-gaṇḍa.

पार्य 1. *pārtha*, as, ī, am (fr. *prithi*), Ved. an epithet of twelve sacred texts, ascribed to Prithi Vaijaya, repeated during the ceremony of unction in the Rāja-sūya sacrifice; (as), m. a patronymic of Tāva; (am), n., N. of several Sāmans.

पार्थ्या, as, m., Ved. a patronymic from Prithi.

पार्थ 2. *pārtha*, as, m. (fr. rt. *prith* for *prath* and connected with *prithu*, wide), a prince, king (= *pārthiva*); (fr. *prithā*), a metronymic of Yudhi-shthira, Bhīma-sena, and Arjuna, especially of the last; N. of a son of Pangu and king of Kāśmīra; N. of a man; the plant Terminalia Arjuna; (ās), m. pl. an epithet of the five sons of Pāṇḍu. — **पार्थाजा**, as, m. the son of Pārtha. — **पार्थापुरा**, am, n., N. of a city near the confluence of the Go-dāvari and Vi-darbha. — **पार्थामया**, as, ī, am, consisting of sons of Prithā. — **पार्थासारथी**, is, m., N. of the author of the Tantra-ratna. — **पार्थासारथी-मिश्रा**, as, m., N. of a commentator on Jaimini's Nyāya-sūtras. — **पार्थिवानुगा** ('*tha-an*'), as, ā, am, followed by (Pārtha, i. e.) Arjuna.

पार्थावा, as, ī, am, belonging or peculiar to Prithu; (am), n. width, greatness, immensity.

पार्थावि, an earthy substance, rotten wood; (probably a wrong reading for *pārthiva*.)

पार्थिव, as, ī, am (fr. *prithivī* for *prithvī*, f. of *prithu*), earthen, earthly, terrestrial, relating to the earth, springing or derived from the earth, made of earth, earthy; ruling or possessing the earth; fit for kings or princes, royal, princely; a-pārthiva, unearthly, i. e. heavenly, celestial; (as), m. a dweller on the earth, inhabitant of the earth; a lord of the earth, king, prince, sovereign, warrior; an earthen vessel; the 19th (or 53rd) year in Jupiter's cycle of 60 years; (ās), m. pl. a patronymic; (ī), f. 'earth-born,' an epithet of Itā; of Lakshmi; (am), n. an earthy substance; (ānī), npl., Ved. the regions of the earth (Sāy. = *prithivyām bhavānti ethānāni*). — **पार्थिव-ता**, f. or **पार्थिव-त्वा**, am, n. the dignity or rank of king, royalty. — **पार्थिव-नान्दिनी**, f. the daughter of a king. — **पार्थिव-शाल्वा** ('*va-ri*'), as, m. 'king-bull,' an excellent king. — **पार्थिव-श्रेष्ठ**, as, m. best of kings, an

excellent sovereign. — **पार्थिव-सुता** or **पार्थिव-मज्जा** ('*va-āt*'), f. the daughter of a king. — **पार्थिव-वहामा** ('*va-adh*'), as, m. the lowest or meanest of kings. — **पार्थिवेन्द्रा** ('*va-in*'), as, m. the chief or greatest of princes.

पार्थक्य *pārthakya*, am, n. (fr. *prithak*), severalty, individuality, separation, separateness, singleness, difference, variety.

पार्थुरात्म *pārthuraśma*, am, n. (fr. *prithu-raśmī*), Ved. epithet of various Sāmans.

पार्पर *pārpara*, as, m. a handful of rice; consumption (= *kshaya-roga*); a filament of the Nauclea Cadamba; ashes; = *kināśa*; = *gadāntara* (a kind of disease ?); N. of Yama.

पार्य *pārya*. See p. 566, col. 3.

पार्यन्तिक *pāryantika*, as, ī, am (fr. *pary-anta*), final, concluding, last.

पार्व *pārva*, as, ī, am (fr. *parvan*), = *pārvaṇa*; (probably an incorrect form.)

पार्वणा, as, ī, am, belonging or relating to a division of time or of the month; increasing, waxing full (as the moon); (as), m. a kind of deer; the general funeral ceremony to be offered to all the Manes at the Parvan (or conjunction of the sun and moon, at which double oblations are offered, three cakes to the father, paternal grandfather and great-grandfather, and three to the maternal grandfather, his father and grandfather; and the crumbs of each set to the remoter ancestors in each line).

पार्वणान्ति, as, ā, am (fr. *parvan + aya-nānta*), occurring at the end of a Parvan or solstice (as a sacrifice &c.).

पार्वत *pārvaṭa*, as, ī, am (fr. *parvata*), being or living in the mountains, growing on or coming from the mountains, consisting of mountains, mountainous; (as), m. the tree Melia Sempervirens (= *mahā-nimba*); (ī), f. a mountain stream; a female cowherd or Gopi; N. of Durgā (as being the daughter of Hima-vat the king of the snowy mountains); N. of a cave in mount Meru; of various women (named after the goddess); an epithet of Draupadī (incorrectly for *pārshatī*); a kind of fragrant earth; a red clay commonly called Saurāshṭri or Surat earth; N. of various plants; the olibanum tree, Boswellia Thurifera; Grisea Tomentosa; = *Celtis Orientalis*; = *kshultra-pūshkara-bhedā*; = *jirani*. — **पार्वत-क्षेत्र**, am, n. 'district of Pārvaṭi (Durgā)'; N. of one of the four especially sacred districts of Orissa. — **पार्वत-नन्दाना**, as, m. 'son of Pārvaṭi,' an epithet of Kārttikeya. — **पार्वत-पादोत्तारा-वर्णना**, am, n., N. of the sixth chapter of the Gīta-gangādhara, a poem by Kalyāṇa. — **पार्वत-प्रवर्तना**, am, n., N. of the ninth chapter of the Gīta-girīśa, a poem by Rāma. — **पार्वत-प्रसूदना**, am, n., N. of the fifth chapter of the Gīta-gangādhara. — **पार्वत-मोक्षणा**, am, n., N. of a chapter of the Gaṇeśa-Purāṇa. — **पार्वत-सूत्र-लिङ्गा** ('*ti-iś*'), am, n., N. of a Liṅga. — **पार्वत-सम्प्रदाय**, am, n., N. of a chapter of the Brahma-vaivarta-Purāṇa.

पार्वतयाना, as, m. a patronymic; N. of a chamberlain.

पार्वती, is, m. a patronymic of Dakṣha.

पार्वतिका, am, n. a multitude of mountains, mountain-range.

पार्वतीया, as, ī, am, living or dwelling in the mountains, mountainous; (as), m. a mountaineer; epithet of a particular sovereign ruling in the mountains; (ās), m. pl., N. of a mountain tribe.

पार्वतया, as, ī, am, belonging or relating to the mountains, mountain-born; (as), m., N. of a prince of mountaineers; a species of culinary plant bearing a pungent fruit; (ī), f. the smaller or upper mill-stone; (am), n. antimony (= *sawirāñjana*).

पार्श्व 1. *pārsava*, as, m. (fr. 1. *parsu*), a prince of the Parśus.

पार्शुक, f. = *pārsuk*, a rib.

पार्श्व, as, am, m. n. the region of the ribs or the part of the body below the armpit; the side, flank (either of animate or inanimate objects); a side of any square figure; a curved knife (Ved.); (as), m., N. of an ancient Buddhist teacher; (with Jāinas) N. of the twenty-third Arhat of the present Ava-sarpint; (au), m. du. heaven and earth; (am), n. a multitude of ribs, the thorax; the extremity of the fore-axle nearest the wheel to which the outside horses of a four-horse chariot are attached; a fraudulent or crooked expedient, dishonourable means; (ānti), n. pl. the ribs (Ved.); (e), ind. at the side, near, on, upon, (opposed to *dūra-tas*, *dūre*); aside; (ayos), ind. on both sides; (āt), ind. away from; (am), ind. near to, to, towards; (as, ā, am), near, proximate, by the side of. — **पार्श्व-गा**, as, ā, am, going at the side (of any one), accompanying, being in close proximity to, an attendant; (ās), m. pl. attendants, retinue. — **पार्श्व-गता**, as, ā, am, being at the side, attending, accompanying, being close to or beside; sheltered, screening. — **पार्श्व-गमना**, am, n. the act of going by the side, accompanying. — **पार्श्व-चारा**, as, m. an attendant; (ās), m. pl. attendants, retinue. — **पार्श्व-ता**, ind. by or from the side, at the side, near, sideways, aside. — **पार्श्व-दा**, as, m. 'turning the side towards another,' an attendant; (ās), m. pl. attendants, retinue. — **पार्श्व-दाहा**, as, m. a burning pain in the side. — **पार्श्व-देहा**, as, m. the region of the ribs, the side. — **पार्श्व-द्रुमा**, ās, m. pl. the trees at the side, the trees on every side. — **पार्श्व-नātha**, as, m. (with Jāinas) N. of an Arhat; the Jaina pontiff. — **पार्श्व-नātha-kāvyā**, am, n., N. of a poem by Padma-sundara celebrating the preceding Arhat. — **पार्श्व-परिवर्तना**, am, n. 'the turning round on the other side or from one side to the other,' epithet of a festival on the eleventh day of the light half of the month Bhādra (Vishṇu being supposed to turn upon the other side in his sleep on this day). — **पार्श्व-परिवर्तन**, ī, inī, ī, being or going by the side (of any one). — **पार्श्व-पिपला**, am, n. a species of Haritakt (= *Hindī gajjhaḍ*). — **पार्श्व-भāga**, as, m. 'side-portion,' the side, flank (of an elephant). — **पार्श्व-riṅg**, k, f. pain in the side. — **पार्श्व-vaḥtra**, as, m. whose face is in his side, N. of a being attendant upon Śiva (Harivaṅśa 14851). — **पार्श्व-वर्तन**, ī, inī, ī, standing by the side, an attendant; situated at the side, adjacent; (inas), m. pl. attendants, retinue. — **पार्श्व-विवर्तन**, ī, inī, ī, being by the side of, living with. — **पार्श्व-सāya**, as, ā, am, lying or sleeping on the side; sleeping at the side. — **पार्श्व-सāyin**, ī, inī, ī, 'lying on the side,' epithet of a particular position of the moon. — **पार्श्व-सūla**, as, m. a shooting pain in the side, spasm of the chest, stitch; pleurisy. — **पार्श्व-सāstha**, as, ā, am, lying on the side. — **पार्श्व-सūtraka**, as or am, m. or n. (?), a kind of ornament. — **पार्श्व-śtha**, as, ā, am, standing at the side or next to, being near or close to, adjacent, proximate; (as), m. an associate, companion; a stage manager's assistant (said to serve as a sort of chorus to the Indian drama, being sometimes an actor in the prelude and interpreter of the plot). — **पार्श्व-śthita**, as, ā, am, standing at the side, being near or close to. — **पार्श्व-ānūcara** ('*va-an*'), as, m. 'attending at the side,' an attendant, body-servant, lackey. — **पार्श्व-āyita** ('*va-āy*'), as, ā, am, one who has approached close to. — **पार्श्व-ānna** ('*va-ān*'), as, ā, am, standing by the side, standing next, present. — **पार्श्व-ānna** ('*va-ān*'), as, ā, am, sitting by the side. — **पार्श्व-āsthi** ('*va-as*'), ī, n. 'side-bone,' a rib. — **पार्श्व-āśādaśi** ('*va-ek*'), f., N. of a particular festival (= *pārśva-parivartana*). — **पार्श्व-odara-priya** ('*va-ud*'), as, m. 'fond of (moving) sideways on the belly,' a crab.

पार्श्वका, as, m. a rib; (as, ā, am), one who seeks wealth or other objects by dishonest or indirect or side means; a pilferer, swindler.

पार्श्वतीया, as, ā, am (fr. *pārśva-tas*), being on or belonging to the side, situated at the side.

पार्श्विका, as, ī, am, lateral, belonging to the

side; (*as*), m. a sidesman, partisan; an associate, companion; a juggler; one who seeks money by dishonest means; N. of an ancient Buddhist teacher.

Pārśvya, *au*, m. du. heaven and earth (a various reading for *pārśvau*).

पार्श्व २. pārśava, *as*, m. a warrior armed with an axe.

पार्श्व पार्शवा. See p. 569, col. 3.

पार्श्विक पार्श्विकी, *is*, m. a patronymic.

पार्श्वित पार्श्विता, *as*, *i*, *am* (fr. *prishata*), belonging to the spotted antelope, made of the skin of the spotted antelope; (*as*), m. a patronymic of Dru-pada and his son Dhṛiṣṭa-dyumna; (*i*), f. a patronymic of Draupadi; an epithet of Durgā (in this sense a wrong reading for *pārvaṭi*); N. of two plants, *Boswellia Thurifera*; = *jivani*.

पार्श्व पार्श्वद, *t*, *f*. (for *pari-shada*?), an assembly; (*das*), m. pl. the attendants or retinue of a god.

Pārshada, *as*, m. (fr. *parshad*), an associate, companion, attendant; a train, retinue (especially of a god); a person present in a congregation or assembly, a spectator; (perhaps) a councillor, distinguished personage; (*am*), n. a text-book received by any particular grammatical school, a N. given to the Prāṭisākhya; N. of a work on ceremonies. — *Pārshada-tā*, *f*. the office of an attendant (especially of the attendant of a deity).

Pārshadiya, *as*, *ā*, *am*, conformable to the received text-book of any particular grammatical school.

Pārshadya, *as*, m. = *pārishadya*, a member of an assembly or council, assessor; (*ās*), m. pl. the attendants or retinue of a god (especially of Śiva).

पार्श्वद्वय पार्श्वद्वया, *as*, m. (fr. *prishad-vāṇa*), N. of a man.

पार्श्विका पार्श्विकी, *f*, N. of a woman.

पार्श्वी पार्श्वी (?), *f*. dung.

पार्श्व पार्श्वेत्य, *as*, *i*, *am* (fr. *prishṭi*), being within the ribs.

पार्श्व पार्श्वतिका, *as*, *i*, *am*, Ved. being after the manner of the Prishṭhya (Shad-aha).

पार्श्व पार्श्वी, *is*, m. f., rarely *pārshvī*, *f*. (said to be fr. rt. *prish*), the heel; the extremity of the fore-axle to which the outside horses of a four-horse chariot are attached (the two inner horses being harnessed to the *dhur* or chariot-pole); the rear of an army; the back; a kick; enquiry, asking (?); (*is*), *f*. a foolish or licentious woman; a N. of Kuntī the wife of Pāṇdu. — *Pārshvī-kshema*, *as*, m., N. of a divinity. — *Pārshvī-grāha*, *as*, *ā*, *am*, seizing from behind, threatening from behind; (*as*), m. a follower. — *Pārshvī-grahana*, *am*, n. attacking or threatening (an enemy) in the rear. — *Pārshvī-grāha*, *as*, *ā*, *am*, attacking or menacing (an enemy) in the rear; (*as*), m. an enemy in the rear; a commander in the rear of an army; an ally who supports a prince (Manu VII. 207). — *Pārshvī-tra*, *am*, n. 'rear-protecting,' a rear-guard, reserve, a body of forces in the rear. — *Pārshvī-vāh*, *t*, *ūhī*, *f*, or *pārshvī-vāha*, *as*, *ā*, *am*, drawing (i.e. harnessed to) the extremities of the axle-tree; (*as*), m. an outside horse. — *Pārshvī-sārathi*, *is*, m. a charioteer who drives one of the outside horses; (*i*), m. du. the two charioteers who drive the outer horses attached to the extremities of the axle-tree.

पाल् पाल. See Caus. of rt. 3. pā.

Pāla, *as*, m. a guard, guardian, protector, nourisher, keeper; a herdsman; a protector of the earth, a prince; a spitting-pot, spittoon; N. of a Nāga of the race of Vāsuki; of a prince; (*i*), *f*. a

herdsman's wife; [cf. *pālī*.] — *Pāla-kavi-rāja*, *as*, m., N. of a poet (also called *Sṛ-pāla-kavi-rāja*). — *Pāla-kāvya*, *am*, n. 'the poem of Pāla,' N. of a work. — *Pāla-ghna*, *as*, m. a mushroom. — *Pāla-banḍ*, *k*, m. = *kanyā-pāla*; (a wrong form for *pāna-banḍ*). — *Pāli-vrata*, *am*, n., N. of a particular religious observance.

Pālaka, *as*, *ikhā*, *am*, guarding, protecting, nourishing; (*as*), m. a guardian, protector, cherisher, nourisher; a foster-father; a prince, ruler, sovereign; a horse-keeper, a groom; one who maintains or observes; N. of several princes; a species of plant with a poisonous bulb, *Plumbago Zeylanica*; a horse. — *Pālaka-gotra*, *am*, n. the family or tribe of one's adoptive parents. — *Pālākāhyā* ('*ka-ākh*'), *f*, N. of the mother of Dhanvantari.

Pālana, *as*, *i*, *am*, the act of protecting, guarding, fostering, nourishing, cherishing; (*am*), n. guarding, providing with a guardian, protecting, protection, preserving, cherishing, fostering, nourishing; maintaining, keeping, observing; the milk of a cow that has recently calved.

Pālaniya, *as*, *ā*, *am*, to be guarded or protected, to be cherished or nourished; fit to be preserved or maintained; to be observed or respected.

Pālayat, *an*, *antī*, *at*, guarding, protecting, cherishing.

Pālayitri, *tā*, *tri*, *trī*, protecting, cherishing; a protector, guardian.

Pālita, *as*, *ā*, *am*, guarded, protected, cherished, nourished; (*as*), m. a species of tree (= *sākhya*); N. of a son of Parā-jit (or Parā-vṛit); (*ā*), *f*, N. of one of the Mātṛis attending on Skanda.

Pālīn, *i*, *inī*, *i*, protecting, guarding, cherishing, nourishing; (*i*), m., N. of a son of Prithu.

Pālīya, *as*, *ā*, *am*, to be protected or guarded, to be cherished; being under (any one's) protection or guardianship; to be observed or kept, to be maintained.

पालकाप्य पालकाप्या, *as*, m., N. of an ancient sage or Muni; a form of the divine physician Dhanvantari.

पालक पालका, *as* or *am*, m. or n. (?), N. of a country.

पालक्य पालक्या, *f*. the plant *Beta Bengalensis*.

पालक पालका, *as*, m. the olibanum tree, *Boswellia Thurifera*; a species of beet-root, *Beta Bengalensis*; a hawk; (*i*), *f*. the resin of the olibanum tree, incense.

Pālankya, *as*, *ā*, m. f. gum olibanum, incense; (*am*, *ā*), n. f. the plant *Beta Bengalensis*.

पालङ्गिन पालङ्गिन, *inas*, m. pl., N. of a school called after a disciple of Vaiśampāyana.

पालल पाला, *as*, *i*, *am* (fr. *palala*), made of powdered sesamum seed.

पालवी पालवी, *f*. a kind of vessel.

पालहरि पालहारी, *is*, m. (probably a patronymic fr. *palahara*), N. of a man.

पालगल पालगला, *as*, m., Ved. a runner, messenger; (according to others) a bearer of false tidings; (*i*), *f*. the fourth and least respected wife of a prince.

पालल पाला, *as*, *i*, *am* (probably incorrectly for *pālvala*), living in a marsh.

पालाश पालाशा, *as*, *i*, *am* (fr. *palāśa*), coming from or belonging to the tree *Butea Frondosa*, made of the wood of the *Butea Frondosa*; green; (*as*), m. green (the colour). — *Pālāśa-khaṇḍa* and *pālāśa-shaṇḍa*, *as*, m. an epithet of Magadha (a country in India, the western part of Behar).

पालि पालि, *is*, *f*. (fr. Caus. of rt. 3. pā?;

said to be fr. rt. *pal*), the tip of the ear; an edge, margin; a boundary, limit; the sharp side of anything, the sharp edge or point of a sword or any cutting instrument; a line, row, range; a raised bank, dike, causeway, bridge; the lap, bosom; the hip, haunch; a mark, spot, stain; a particular measure of capacity (= *prastha*); a louse; a woman with a beard; prescribed food, maintenance of a scholar during the period of his studies by his teacher; praise, eulogium; a circumference; (*i*), *f*. an edge, margin; the sharp edge of a sword; a line, row, range; a woman with a beard; a louse; a pot, boiler; an oblong pond; a causeway, bridge. — *Pālīm-hṛta*, *as*, m. a kind of snake, (perhaps a wrong reading for *pālīm-hara*, seizing by the tip of the ear.)

Pālīkā, *f*. the tip of the ear; the sharp edge of a cutting instrument; a sort of ladle or knife for skimming milk, curds, &c.; a cheese or butter knife.

पालित्य पालित्या, *am*, n. (fr. *palita*), grey-ness (of age), hoariness.

पालिन्द पालिन्दा, *as*, m. incense; a species of jasmine, *Jasminum Pubescens*; (*i*), *f*. a species of creeper, *Ichnocarpus Frutescens*; = *pālindhi*.

पालिन्धी पालिन्धी, *f*. a species of *Ipomœa* with dark blossoms.

पालीवत पालीवता, *as*, m. a species of tree.

पाल्लवा पाल्लवा, *f*. (fr. *pallava*), scil. *kṛiḍā*, a game played with twigs.

पाल्वल पाल्वला, *as*, *i*, *am* (fr. *pālvala*), coming from a tank or pool.

पावक पावका, *as*, *ā*, *am* (fr. rt. 1. pū), (Ved.) pure, clear, bright, shining; (Śāy.) = *śodhaka*, cleansing, purifying (said of Agni, Āditya, Sūrya, and the Maruts; of water, of the dawn, of day and night, &c.); (*as*), m. epithet of a particular Agni (in the *Purāṇas* said to be a son of Agni Abhi-mānini and Svāhā or of Antar-dhāna and Sikhaṇḍini; cf. *pavamāna*, *śuci*); fire in general; Agni or the god of fire; social fire, a fire lighted in common; a fire lighted on taking possession of a house; a species of tree, *Premna Integrifolia* or *Spinosa* (see *araṇi*); a species of plant, *Plumbago Zeylanica* (= *citṛaka*); *Semecarpus Anacardium*; a plant used as a vermifuge, *Carthamus Tinctorius* (= *vidanga*); a symbolical expression for the number three (like all other words for 'fire'); epithet of a kind of Rishi, a saint, a person purified by religious abstraction, one who purifies from sin; (*i*), *f*. the wife of Agni. — *Pāvaka-vat*, *ān*, *atī*, *at*, Ved. 'having the name Pāvaka,' an epithet of Agni; containing the word *pāvaka*. — *Pāvaka-varāśa*, *ās*, *ās*, *as*, Ved. brightly resplendent (as Agni). — *Pāvaka-varṇa*, *as*, *ā*, *am*, Ved. being of pure or brilliant aspect; (Śāy.) = *agnī-samāna-tejaska*, resembling the brilliance of fire. — *Pāvaka-śoṭis*, *is*, *is*, *is*, (voc. anomalously -*śe*), Ved. shining brightly. — *Pāvaka-araṇi* ('*ka-ar*'), *is*, m. the tree *Premna Integrifolia* or *Spinosa* (see *araṇi*). — *Pāvakesvara* ('*ka-iś*'), *am*, n., N. of a Tirtha.

Pāvaki, *is*, m. 'son of Fire,' an epithet of Skanda or Karttikeya; of Su-darśana; of Hari (?).

Pāvana, *as*, *i*, *am*, purifying, purificatory, expurgatory, freeing from sin, sanctifying; purified, pure, holy; (*as*), m. fire (generally or for various ceremonial purposes); incense; a species of *Verbesina* with yellow flowers; a kind of demigod otherwise called a Siddha; N. of one of the Viśve Devāḥ; an epithet of the inspired poet Vyāsa; (*i*), *f*. the plant *Terminalia Chebula*; holy basil; a cow; N. of a river; the Ganges or the goddess Gangā; (*am*), n. the act of cleansing, purifying, sanctifying, expiation, purification (by acts of austerity and devotion); a means of purification; penance; water; cow-dung; the seed of the plant *Elaeocarpus Ganitrus* (of which rosaries are made); a species of grass, *Costus Speci-*

a substance pressed flat, cake [cf. *tila-p*]; (as), m. inflammation of the eyes, ophthalmia; tin, lead.

Picchita, as, ā, am, pressed flat, squeezed; [cf. *tipita*.]

पिचा पिच्चा, f. a collection or string of sixteen pearls weighing a Dharana; [cf. *pikkā*.]

पिचिट पिच्छिता or *picchitaka*, as, m. a species of venomous insect.

पिचोरा पिच्छोरा, f., Ved. a pipe, flute.

पिचु *pich*, cl. 10. P. *pīchayati*, -*yitum*, to split, cut, divide; cl. 6. P. *pīchati*, *pīchhitum*, to inflict pain; to obstruct, hinder.

Picchā, am, n. a feather of a tail (especially of a peacock); the tail of a peacock; the feathers of an arrow; a wing; a crest; (as), m. a tail in general; (ā), f. the scum of boiled rice and of other grain; the gum of the silk-cotton tree; the venomous saliva of a snake; a multitude, heap; the calf of the leg; a sheath, a coat or cover; the areca-nut, betel-nut; a line, row, range; a diseased affection of a horse's feet; a plantain, *Musa Sapientum*; the *Sīśu* tree, *Dalbergia Sissoo*; armour, a sort of cuirass or jacket; = *pīchhila*. — *Picchā-bāna* or *pīchhā-vāna*, as, m. 'whose feathers are like arrows,' a hawk. — *Picchā-vat*, ān, atī, at, having a tail, tailed.

Picchaka, am, n. a feather of a tail (at the end of a comp.; cf. *ātra-p*); (ikā), f. the feathers of a peacock's tail tied in a bunch (used by conjurers).

Picchala, as, ā, am, slimy, slippery, smeary; (as), m., N. of a Nāga of the race of *Vāsuki*; (ā), f., N. of various plants, *Dalbergia Sissoo*, *Bombax Heptaphyllum*, *Basella Lucida* or *Rubra*; N. of a river; (perhaps an incorrect form for *pīchhila*, q. v.) — *Picchala-dalā*, f. the jujube, *Zizyphus Jujuba*.

Picchitika, f. = *pīchhila*, the *Sīśu* tree, *Dalbergia Sissoo*.

Pīchhila, as, ā, am, slimy, lubricous, slippery, smeary; having a tail; (as, ā, am), m. f. n. sauce mixed with rice-gruel; sauce, gravy or condiments with water or ghee; broth, soup; moist and split pulse; (as), m. the plant *Cordia Latifolia* and *Myxa*; the tamarisk, *Tamarix Indica*; (ā), f., N. of various plants, *Dalbergia Sissoo*; *Bombax Heptaphyllum*, the silk-cotton tree; a pot-herb, *Basella Lucida* or *Rubra*; linseed, *Linum Usitatissimum*; *Asteracantha Longifolia*; an esculent root, *Arum Indicum*; N. of a river. — *Pīchhila-śhadā*, f. *Basella Cordifolia*. — *Pīchhila-trāḍ*, k, m. an orange-tree; orange-peel; a species of fruit tree (= *dhanvana*). — *Pīchhila-sāra*, as, m. the gum of *Bombax Heptaphyllum*.

Pīchhilaka, as, m. a species of fruit tree (= *dhanvana*).

Pīchha, am, n. a wing (= *pīchha*).

पिचवन पिजवना, as, m., N. of a man.

पिजूल पिजूला, as, m., N. of a man.

पिचदेव पिच्चा-देवा, as, m., N. of a man.

पिञ्जु *pinj*, cl. 2. A. *pinkte*, *pinpinje*, *pinjittā*, *pinktum*, to tinge, dye, colour [cf. rt. 1. *piś*]; to sound; to touch; to join [cf. rt. 1. *piś*]; to adore; cl. 10. P. *pinjayati*, -*yitum*, to kill, injure; to be strong; to give; to take; to dwell; to shine; to speak; to emit a sound; [cf. Lat. *pingere*.]

Pinga, as, ā, am, reddish-brown, tawny, bright red, red, yellow; (as), m. tawny colour; (probably) N. of a herb (Ved.); a buffalo; a rat, mouse; N. of a man (Ved., cf. *paingi*, *paingin*); N. of one of the attendants of the Sun; (ā), f. a bow-string (Sāy. *pinga-varṇā jyā*); a kind of yellow pigment [cf. *go-roṣaṇā*]; the stalk of *Ferula Asa Fœtida*; bamboo manna; turmeric, Indian saffron; an epithet of Durgā (?); a tubular vessel of the human body which according to the Yoga system is the channel of respiration and circulation for one side; (i), f. a species of *Mimosa*, *Mimosa Suma*; (am), n. a young animal. — *Pinga-kapiśā*, f. 'tawny-

brown,' a species of cockroach. — *Pinga-śakshus*, us, m. 'tawny-eyed,' a crab. — *Pinga-jaṭa*, as, m. 'having tawny braided hair,' an epithet of Śiva. — *Pinga-tirtha*, am, n., N. of a Tirtha. — *Pinga-locana*, as, ā, am, 'tawny-eyed,' having brown eyes. — *Pinga-sāra*, as, m. yellow orpiment. — *Pinga-sphaṭika*, as, m. 'yellow-crystal,' a kind of gem (= *go-meda*). — *Pingāksha* ('ga-ak'), as, i, am, 'tawny-eyed,' having reddish-brown eyes, red-eyed; (as), m. an ape; N. of Śiva; of a Rakshas; of a wild man; of a bird; of one of the four sons of Drona; (i), f., N. of a divinity; of one of the Mātṛis attending on Skanda. — *Pingāśya* ('ga-āś'), as, m. 'tawny-faced,' a species of fish, *Pimelodius Pangasius*. — *Pingekshana* ('ga-ik'), as, i, am, 'tawny-eyed,' having reddish-brown eyes; (as), m. an epithet of Śiva. — *Pingesa* ('ga-śa'), as, m. 'lord of the yellow hue,' an epithet of fire.

Pingara, as, m., N. of a man.

Pingala, as, ā, am, reddish-brown, tawny, brown, yellowish; (as), m. tawny colour, a dull brown or yellow hue; fire; a monkey; an ichneumon; a small kind of owl; a species of snake; a particular vegetable poison; (with Jains) N. of a treasure; N. of one of Kuvera's divine treasures; of an attendant of the Sun; the sun (?); an epithet of Śiva or of a kindred being; N. of a Rudra; of a Yaksha; of an attendant of Śiva; of a Dānava; of a fabulous being in the form of a Nāga (or serpent of the lower regions, the reputed author of the *Chāṇḍas* or treatise on prosody, regarded as one of the *Vedāṅgas*, and describing *Prākṛit* as well as *Sanskṛit* metres; he is identified by some with *Patañjali*, the author of the celebrated commentary on *Pāṇini* called the *Mahā-bhāṣya*; by the *Hindūs* he is considered as a Muni or inspired and divine personage); N. of various ancient sages; N. of the fifty-first (or twenty-fifth) year in a sixty years' cycle of Jupiter; (ās), m. pl., N. of a people; (ā), f. a species of bird, a kind of owl; the *Sīśu* tree, *Dalbergia Sissoo*; a kind of metal; a particular vessel of the body (the right of three canals running from the os coccygis to the head, which according to the anatomy of the Yoga school of philosophy are the chief passages of breath and air); the female elephant of the South quarter; N. of a courtesan who became remarkable for her piety; of an astrological house or period; heart-pea; (am), n. a particular metal (= *rāja-riti*), brass; yellow orpiment. — *Pingala-chando-grantha-ṭikā*, f., N. of a commentary by *Citra-sena* on *Pingala's* *Chandaḥ-śāstra*. — *Pingala-nāga*, as, m. the serpent-demon *Pingala*. — *Pingala-vṛtti*, is, f., N. of a commentary on *Pingala's* *Chandaḥ-śāstra*. — *Pingala-sāra-vikāśini*, f. 'explaining the substance of *Pingala*,' N. of a commentary by *Ravi-kara* on *Pingala's* *Chandaḥ-śāstra*. — *Pingalāksha* ('la-ak'), as, m. 'tawny-eyed,' an epithet of Śiva. — *Pingalā-tantra* and *pingalāmṛita* ('la-am'), am, n., N. of two Tantras. — *Pingalesvara* ('la-iś'), am, n., N. of a Linga; (i), f. a form of *Dakṣha*yanī. — *Pingalesvara-tirtha*, am, n., N. of a sacred bathing-place.

Pingalaka, as, ikā, am, (Ved.) reddish-brown, tawny; (as), m., N. of a Yaksha; N. of a man; (ās), m. pl., N. of his descendants; (ikā), f. a kind of bee; a variety of the owl; a sort of crane; N. of a woman.

Pingallta, as, ā, am, made reddish-brown, become tawny.

Pingāsa, as, m. the chief of a community of wild tribes; the head man or proprietor of a village; a kind of fish, *Pimelodius Pangasius* (= *pingāśya*); (i), f. the indigo plant; (am), n. virgin gold.

Pinjā, as, ā, am, confused, confounded, disturbed in mind; (as), m. the moon; a species of camphor; killing, slaughter; (ā), f. hurting, injuring, injury; turmeric; cotton; a species of tree resembling the vine-palm; a switch; (am), n. strength, power.

Pinjāta, as, m. the concrete rheum of the eyes.

Pinjāna, am, n. a bow or bow-shaped instrument used for cleaning cotton.

Pinjara, as, ā, am, reddish-yellow, yellow or

tawny, of the colour of gold; (as), m. tawny-brown or reddish-yellow colour, a mixture of red and yellow; a horse (probably a bay or chesnut); N. of a mountain; (am), n. gold; yellow orpiment; the flower of *Mesua Roxburghii*; a cage; the ribs or the cavity formed by them, the thorax; a skeleton; [cf. *pañjara*.] — *Pinjara-tā*, f. yellowish-red (the colour).

Pinjaraka, as, m., N. of a Nāga; (am), n. orpiment.

Pinjarita, as, ā, am, coloured reddish-yellow.

Pinjala, as, ā, am, extremely perplexed or confounded, disturbed, overcome with terror or grief; panic-struck, being in great disorder; (ā), f., N. of a river; (i), f. two blades of *Kuśa* grass serving as an implement to hold certain articles at a sacrifice; (am), n. the leaf of the *Kuśa* grass; the plant *Curcuma Zerumbet* (*haridrābha*); yellow orpiment.

Pinjalaka, as, ā, am, in *ut-pinjalaka*, extremely confounded or disturbed, being in great disorder.

Pinjāna, am, n. gold.

Pinjikā, f. a roll of cotton from which threads are spun.

Pinjūla, am, n., Ved. a bundle of stalks, a bundle of grass, &c.; the wick of a lamp; (sometimes spelt *pinjula*.)

Pinjūlaka, as, m., N. of a man; (ās), m. pl., N. of his descendants.

Pinjūsha, as, m. the wax of the ear (= *penjūsha*).

Pinjeta, as, m. the excretion or concrete rheum of the eyes; [cf. *pañjāta*.]

पिञ्जोला पिंजोला, f. the noise or rustling of leaves.

पिठ *piṭ*, cl. 1. P. *peṭati*, *peṭitum*, to sound; to assemble or heap together.

Piṭa, as, m. a basket for holding grain, a sort of cupboard or granary made of bamboos or canes; a basket, box; (am), n. a house, a hovel; a roof.

Piṭaka, as, ā, am, m. f. n. (usually n.), a basket, box; a large basket or receptacle of basket-work for keeping grain &c., a granary; a collection of writings [cf. *tri-p*]; a boil, blister, ulcer; a kind of ornament on Indra's banner; (as), m., N. of a man.

Piṭakyā, f. a multitude of baskets.

Piṭaka, see *Gaṇa* to *Pāṇ*. IV. 2, 49; (as), m., N. of a man; N. of a sage.

पिठकाकी पिठकाकी or *piṭankokī*, f. the plant *Cucumis Colocynthis*.

पिठकाश पिठकाशा, as, m. a kind of fish, a species of pike, *Esax Scolopax*, *Silurus Pabda*.

पिष्टक पिष्टका, am, n. the tartar or excretion of the teeth; [cf. *kiṭṭa*, *kiṭṭaka*, *pippikā*.]

पिष्टय पिष्टया (fr. *piṭta* = *pishṭa* ?), Nom. P. *piṭṭayati*, -*yitum*, Ved. to stamp or press into a solid mass.

Piṭṭita, as, ā, am, stamped into a solid mass, pressed flat.

पिड *piṭh*, cl. 1. P. *peṭhati*, *peṭhitum*, to injure, hurt, kill; to feel pain or affliction.

Piṭha, as, m. pain, distress.

Piṭhara, as, i, am, m. f. n. a pot, pan; (as), m. an addition to a building shaped like a hollow vessel, a hut made of bamboos and mats, or according to some a kind of store-room or scullery; N. of a particular Agni; N. of a Dānava; (am), n. a churning-stick; the root of *Cyperus Rotundus*.

Piṭharaka, as, m. (?), a pot, pan; N. of a Nāga. — *Piṭharaka-kapāla*, as, am, m. n. a fragment of a pot, potsherd.

पिठीनस् पिथिनास, ās, m., N. of a man.

पिडक पिडका, as, m. or *pidakā*, f. a small boil, pimple, papula, pustule. — *Pidakā-vaś*, ān, atī, at, having boils, pimples, &c.

Pidakin, i, inī, ī, having boils, &c.

पिण्ड *piṇḍ* (probably akin to rt. *piśh*; considered by some as a Nom. fr. *piṇḍa* below), cl. I. A., I. O. P. *piṇḍate*, *piṇḍitum*, *piṇḍayati*, *-yitum*, to roll into a lump or ball, to put together, join, unite; to accumulate; to assemble.

Piṇḍa, *as*, *am*, *m.* n. (in most senses usually m.), a round mass, ball, globe, lump, knob, clod (e.g. *ayak-piṇḍa*, a ball or lump of iron; *agni-piṇḍa*, the knobs at the end of a pair of tongs; cf. *netra-pṇ*, *mrit-pṇ*); a roundish lump of food, a bite, morsel, mouthful; a cake or ball of meal offered to the Manes, a ball or lump of meat or rice mixed up with milk, curds, flowers, &c., and offered at the several Śrāddhas to the Manes by the nearest surviving relations (= *ni-vāpa*); food; sustenance, means of living, livelihood, subsistence [cf. *para-piṇḍāda*]; alms; flesh, meat; the embryo or fetus in an early stage of gestation; the body; the projection of an elephant's frontal sinus; a round button; anything roundish, thick, gross, or solid; thickness (one of the three dimensions in geometry); a heap, cluster, quantity, collection; an object; a particular part of a house; a sort of portico or shed in front of the door; myrrh, incense, frankincense; the side immediately below the armpit (?); Vangueria Spinosa; the flower of the China rose; (in arithmetic) sum, total amount; (in astronomy) a sine expressed in numbers [cf. *jyā-pṇ*]; the twenty-fourth part of the quadrant of a circle, or 3° 45'; N. of a man; (*au*), m. du. the fleshy parts of the shoulder situated above the collar-bone; (*am*), n. power, might; an army; iron; fresh butter; (*i*), f. a round mass, &c. (= *piṇḍa*, m.); a long gourd, Cucurbita Lagenaria (= *a-lābu*); a species of date tree; the flowering shrub Tabernemontana Coronaria (= *tagara*); the plant Jonesia Aśoka; a species of palm, Phoenix Dactylifera; the nave of a wheel; performance of certain gesticulations during the silent repetition of prayers while meditating on real or divine knowledge; a house; N. of a woman. — *Piṇḍa-kanda*, *as*, *m.* a species of bulbous plant (= *piṇḍālu*). — *Piṇḍa-kharjūra*, *as*, *m.* or *piṇḍa-kharjūrikā* or *piṇḍa-kharjūri*, f. a species of date tree. — *Piṇḍa-gosa*, *as*, *m.* gum myrrh. — *Piṇḍa-tarkuka*, *ās*, *m.* pl., Ved. the ancestors preceding the great-grandfather (who eat the remnants of the oblations made to the Manes). — *Piṇḍa-tas*, ind. from a ball or lump. — *Piṇḍa-taila*, *am*, *n.* or *piṇḍa-tailaka*, *as*, *m.* incense, oil-banum. — *Piṇḍa-tva*, *am*, *n.* the being a lump or ball; *piṇḍatvam gam*, to attain the condition of a lump. — *Piṇḍa-da*, *as*, *ā*, *am*, giving or qualified to give the funeral cake to deceased ancestors; supplying with bread or with the means of subsistence; (*as*), m. the nearest male relation who offers the funeral cake; a patron, master. — *Piṇḍa-dātṛ*, *tā*, *trī*, *tri*, one who gives or is qualified to give the funeral cake to deceased ancestors. — *Piṇḍa-dāna*, *am*, *n.* offering a cake of meal (especially in the oblation to the Manes); presentation of the obsequial cake; the funeral oblation made to deceased ancestors on the evening of new moon. — *Piṇḍa-nirvāpana*, *am*, *n.* presenting obsequial cakes to the Manes, the sacrifice to the Manes. — *Piṇḍa-pada*, *am*, *n.* a kind of arithmetical calculation. — *Piṇḍa-pāta*, *as*, *m.* giving alms. — *Piṇḍapātika*, *as*, *m.* one who lives on alms. — *Piṇḍa-pātra*, *am*, *n.* the vessel in which the obsequial cakes are offered to the Manes; alms (lit. an alms-dish). — *Piṇḍa-pāda* or *piṇḍa-pādya*, *as*, *m.* 'thick-footed', an elephant. — *Piṇḍa-pitri-yajña*, *am*, *n.* Ved. the oblation of obsequial cakes to deceased ancestors on the evening of new moon. — *Piṇḍa-pushpa*, *as*, *m.* the tree Jonesia Aśoka; the China rose; the pomegranate tree; (*am*), n. the blossom of the Aśoka tree; the flower of the China rose; a lotus; the flower of the plant Tabernemontana Coronaria. — *Piṇḍapushpaka*, *as*, *m.* a kind of vegetable, Chenopodium Album. — *Piṇḍa-phala*, *as*, *ā*, *am*, bearing (long) round fruits; (*ā*), f. a bitter gourd. — *Piṇḍa-bija* or *piṇḍa-rāja*, *as*, *m.* a flowering shrub, Nerium (or Oleander) Odorum. — *Piṇḍabījaka*, *as*, *m.* Pterospermum

Acerifolium (= *karṇikāra*). — *Piṇḍa-bhāj*, *k*, *k*, *k*, partaking of a funeral oblation, entitled to a share in the funeral cake, eating or receiving the cakes offered at a funeral ceremony; (*jas*), m. pl. deceased ancestors, the Manes. — *Piṇḍa-bhṛtī*, *i*, *f.* means of subsistence, livelihood. — *Piṇḍa-maya*, *as*, *i*, *am*, consisting of a lump (of clay). — *Piṇḍa-mātrapajivin* ('*ra-up*'), *i*, *ini*, *i*, subsisting on a mere morsel. — *Piṇḍa-mustā*, *f.* a species of grass, Cyperus Pernetis. — *Piṇḍa-mūla* or *piṇḍa-mūlaka*, *am*, *n.* a carrot, Daucus Carota (= *garjara*). — *Piṇḍa-yajña*, *as*, *m.* the oblation of obsequial cakes to deceased ancestors. — *Piṇḍa-lepa*, *as*, *m.* the particles or fragments of the obsequial cakes which cling to the hands, (these are offered to the three ancestors preceding the great-grandfather.) — *Piṇḍa-lopa*, *as*, *m.* an interruption in offering the funeral cake; a neglect of the solemn obsequies in honour of deceased ancestors. — *Piṇḍa-vat*, ind. like a lump or ball. — *Piṇḍa-sambandha*, *as*, *m.* relationship between a living person and one deceased sufficiently near to qualify the former to offer the obsequial cake to the latter; [cf. *sa-piṇḍa*]. — *Piṇḍa-sambandhin*, *i*, *ini*, *i*, qualified by near relationship to a living person to receive the obsequial cake from him at the oblation to the Manes. — *Piṇḍa-sektri*, *tā*, *m.*, N. of a Nāga. — *Piṇḍa-atha*, *as*, *ā*, *am*, Ved. 'mingled in a lump', mixed or intermingled together. — *Piṇḍānvāhārya* ('*da-an*'), *as*, *ā*, *am*, to be eaten after the funeral cake has been offered (Manu III. 123). — *Piṇḍānvāhāryaka*, *am*, *n.* (with *śrāddha*) a meal in honour of the Manes after offering the funeral cakes. — *Piṇḍābhra* ('*da-abh*'), *am*, *n.* hail. — *Piṇḍayasa* ('*da-ay*'), *am*, *n.* steel. — *Piṇḍālu* ('*da-āl*'), *us*, *m.*, N. of two bulbous plants; = *kanda-guḍūci*; an esculent medicinal root described as sweet, cooling, and diuretic (= Hindi *peḍālu*, Bengāl *tuḍāḍālu*; in this sense also *piṇḍālu*, *am*, *n.*). — *Piṇḍāsa* or *piṇḍāsaka* ('*da-as*'), or *piṇḍāsana* ('*da-as*'), *as*, or *piṇḍāsīn* ('*da-as*'), *i*, *m.* 'eating morsels', a beggar. — *Piṇḍāhvā* ('*da-āh*'), *f.* the resin of Gardenia Gumifera (= *nādi-hingu*). — *Piṇḍi-khaṇḍa*, *as* or *am*, *m.* or *n.* (?), a small wood of Tabernemontana Coronaria trees (or of Aśoka trees). — *Piṇḍi-jangha*, *as*, *m.*, N. of a man or of his descendants. — *Piṇḍi-tagara*, *as*, *m.* a species of Tabernemontana Coronaria (= *kapha-vardhana*). — *Piṇḍitagaraka*, *as*, *m.* Tabernemontana Coronaria. — *Piṇḍi-taru*, *us*, *m.* a species of tree (= *maḥā-pṇ*). — *Piṇḍi-pushpa*, *am*, *n.* Jonesia Aśoka. — *Piṇḍi-lepa*, *as*, *m.* a kind of unguent. — *Piṇḍi-sūra*, *as*, *m.* 'a cake-hero', a cowardly boaster, coxteen, braggart. — *Piṇḍodakakriyā* ('*da-ud*'), *f.* an oblation of obsequial cakes and water. — *Piṇḍodharāṇa* ('*da-ud*'), *am*, *n.* participating in funeral offerings, presenting them to common ancestors. — *Piṇḍopanishad* ('*da-up*'), *t*, *f.*, N. of an Upanishad.

Piṇḍaka, *as*, *am*, *m.* n. a lump, lump of food; a round swelling or protuberance [cf. *mastaka-pṇ*]; the calf of the leg; incense, myrrh; a species of bulbous plant (= *piṇḍālu*); a carrot, Daucus Carota; (in astronomy) a sine expressed in numbers; (*as*), *m.* a Piśāca, goblin, demon; (*ikā*), *f.* a globular swelling or protuberance, a fleshy swelling (in the shoulders, arms, legs, &c.), a wen (?); the calf of the leg; the instep; the nave of a wheel; a stool or seat of various shapes and dimensions; a base or pedestal for the image of a deity or for a Linga (Ved.); a kind of shrub (= *śvetāmlī*).

Piṇḍana, *am*, *n.* forming globes, taking a globular form (as water); (*as*), *m.* a mound or bank.

Piṇḍaraka, *as* or *am*, *m.* or *n.* (?), a bridge.

Piṇḍala, *as*, *m.* a bridge, causeway, passage over a stream or ravine, a mound, ridge, balk raised to form a path across inundated fields; [cf. *piṇḍana*, *piṇḍila*.]

Piṇḍasa, *as*, *m.* a beggar, mendicant living upon alms; [cf. *piṇḍāsa* under *piṇḍa*.]

Piṇḍāta, *as*, *m.* incense.

Piṇḍāra, *as*, *m.* a beggar, religious mendicant; a buffalo-herdsman, neatherd, cowherd; a species

of tree, Flacourtia Sapida; Trewia Nudiflora; an expression of censure; N. of a Nāga; (*am*), *n.* a kind of vegetable (= Hindi *piṇḍārā*).

Piṇḍāraka, *as*, *m.*, N. of a Nāga; N. of a Vṛishpi; of a son of Vasu-deva and Rohini; of a river considered holy by the Hindūs; (*am*), *n.*, N. of a place of pilgrimage in Guzerat. — *Piṇḍārakā-tirtha*, *am*, *n.*, N. of a sacred bathing-place.

Piṇḍā, *is*, *f.* the nave of a wheel (= *piṇḍi*, *piṇḍikā*).

Piṇḍika, *as*, *ā*, *am*, having large calves (?). See *piṇḍikā* under *piṇḍaka*, col. 2.

Piṇḍita, *as*, *ā*, *am*, rolled into a ball or lump, pressed into a solid mass; thick, massy, lumpish; formed into a mass, heaped together, collected; mixed, intermingled with; united; added, multiplied; counted, numbered; (*as*), *m.* incense.

Piṇḍin, *i*, *ini*, *i*, possessing a body (= *śarīrin*); receiving cakes of meal (as ancestors &c.); possessing the *piṇḍa* or funeral oblation; (*i*), *m.* a beggar; an offerer of obsequial oblations or cakes of meal to the Manes.

Piṇḍila, *as*, *ā*, *am*, having large calves (= *sthūla-jangha*); skilled in calculations; (*as*), *m.* a skilful calculator or arithmetician, a calculator of natiivities, astrologer, astronomer; a bridge, mound, balk, causeway; (*ā*), *f.* a species of cucumber, Cucumis Maderaspatanus (= *goḍumbā*).

Piṇḍi-kṛi, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make into a lump or ball, press together, unite, join together, mix or intermingle; to concentrate; to identify with (with *saha*). — *Piṇḍi-karāṇa*, *am*, *n.* making into a lump or ball, heaping. — *Piṇḍi-kṛita*, *as*, *ā*, *am*, made into a lump or ball. — *Piṇḍi-kṛtiya*, ind. having made into a lump or ball; having concentrated.

Piṇḍitaka, *as*, *m.* the tree Vangueria Spinosa; a kind of shrub, Tabernemontana Coronaria; a species of basil (= *phaṇijhaka*); (*am*), *n.* the fruit of the tree Vangueria Spinosa.

Piṇḍi-bhū, cl. I. P. -*bhavati*, -*bhavitum*, to be made into a lump or ball, to become a solid body. — *Piṇḍi-bhāva*, *as*, *m.* the being rolled together into a ball. — *Piṇḍi-bhūta*, *as*, *ā*, *am*, formed into a lump or ball, lumped, heaped.

Piṇḍūra, *as*, *ā*, *am*, sapless, juiceless, arid, dry; (*as*), *m.* the pomegranate tree [cf. *krishṇa-pṇ*]; cuttle-fish bone; sea foam.

Piṇḍola, *as*, *m.*, N. of a man.

Piṇḍoli, *is*, *f.* leavings of a meal, fragments dropped from the mouth, ors.

पिण्डपाल *piṇḍipāla*, *as* or *am*, *m.* or *n.* (?), N. of a weapon with a single point; [cf. *bhīndi-pāla*.]

पिण्या *pinyā*, *f.* heart-pea, Cardiospermum Halicacabum (= *panyā*).

पिण्याक *piṇyāka*, *as*, *am*, *m.* n. (said to be fr. rt. *piśh*), the residue of seeds which have been ground for oil; oil-cake; incense; saffron; Asa Foetida; (*ā*), *f.* a species of plant.

पितामह *pitā-maha*. See p. 574, col. 1.

पितृ *pitr*, *us*, *m.*, Ved. (fr. rt. *pyai*), juice, drink; nourishment; (Śāy.) = *pālaka* *an-nam*, nourishing food. — *Pitru-kṛit*, *t*, *t*, *t*, Ved. bestowing or providing food. — *Pitru-bhāj*, *k*, *k*, *k*, Ved. enjoying or partaking of food; (Śāy.) = *an-nārthīn*, seeking or earning food. — *Pitru-bhrit*, *t*, *t*, *t*, Ved. bringing food. — *Pitru-mat*, *ān*, *ātī*, *at*, Ved. accompanied by food, abounding in food, nourishing. — *Pitru-shanī*, *is*, *is*, *i*, Ved. bestowing or granting food. — *Pitru-stoma*, *as*, *m.* 'praise of food,' N. of the hymn Rīg-veda I. 187.

Pitūya, Nom. P. *pitūyati*, *-yitum*, Ved. to long for food, desire food.

पितृ *pitr*, *tā*, *m.* (fr. rt. 3. *pā*), a father; (in the Veda *pitr* is an epithet of Brihas-pati, Varuṇa, Prajā-pati, and especially of heaven or the

sky; *antarāpitaram mātarān-ā*, between heaven and earth; according to Sāy. *pitrī* = *pālaka*, a protector; (*tarau*), m. du. father and mother, parents, (in the Veda an epithet of the Anapis or two pieces of wood regarded as the parents of Fire, and of heaven and earth regarded as the parents of all beings); (*taras*), m. pl. fathers, forefathers, ancestors; a father and his brothers, father and uncles, paternal ancestors; the spirits of departed ancestors, the Manes or spirits of the dead (they are of two kinds, viz. either the spirits of the father, grandfathers, and great-grandfathers of an individual or the progenitors of mankind generally, to both classes of whom Śrāddhas or obsequial worship is paid and oblations of food called *Pinḍas* presented; they inhabit a peculiar region, which, according to some, is the Bhuvā or region of the air, according to others, the orbit of the moon, and are considered as the regents of the Nakshatras Maghā and Mūla); [cf. Zend *pita*, base *pa-tar*: Gr. *πατήρ*, *πάτερ*: Lat. *pa-ter*, *Jup-piter*: Goth. *fa-dar*: Old Germ. *fa-tar*, *fa-ter*, 'father'; *fataro*, 'uncle'; Angl. Sax. *faeder*, 'father'; *fadhru*, 'aunt, father's sister'; Hib. *athair*, 'father'; for *pathair*.] — *Pitāri-sūra*, as, m. 'a hero against his father,' a cowardly boaster. — *Pitā-putra*, as, m. du. father and son. — *Pitāputra-virodha*, as, m. a contest between father and son. — *Pitāputra-samāgama*, as, m., N. of a Buddhist Sūtra. — *Pitāputriya*, as, ā, am, relating to father and son; containing the words *pitrī* and *putra*; (with *sampradāna*) the transmission (of bodily capacities and powers) from father to son. — *Pitā-maha*, as, m. a paternal grandfather; a N. of Brahmā the great father of all; N. of the author of a Dharma-śāstra; of the author of an astronomical work; (*ās*), m. pl. the ancestors, Manes; (*i*), f. a paternal grandmother. — *Pitāmaha-saras*, as, n. or *pitāmahasya saras*, N. of a place of pilgrimage. — *Pitā-sumati-samvāda*, as, m., N. of a part of the Brahma-vaivarta-Purāṇa. — *Pituh-putra*, as, m. a father's son. — *Pituh-shvasrī* or *pituh-shvasrī*, s̄ā, f. a father's sister. — *Pitri-karma*, a, or *pitrī-kārya*, am, n. obsequial rites, sacrifice offered to deceased ancestors. — *Pitri-kalpa*, as, m. (perhaps) legends relating to ancestors; N. of a long period of time, Brahmā's day of new moon. — *Pitri-kānana*, am, n. 'grove of ancestors,' a cemetery. — *Pitri-kulya*, f. 'rivulet of the Pitrīs,' N. of a river rising in the Malaya mountains. — *Pitri-kṛta*, as, ā, am, Ved. committed against parents or ancestors (as sin). — *Pitri-kṛtya*, am, n. or *pitrī-kṛtyā*, f. obsequial rites, oblations offered to the spirits of deceased ancestors. — *Pitri-gaṇa*, as, m. the whole body of ancestors collectively, a group or class of Manes or deceased progenitors who were sons of the Rishis or Prajā-patis, (the principal classes, according to Manu III. 194-199, are the Soma-sads, descended from Vi-raj, the Agni-shvātas from Marīci, Barhi-shads from Atri, Soma-pās from Bhṛigu, Havishmats from Angiras, Ājya-pās from Pulastya, and Su-kālins from Vasishtha; there are also the Agni-dagdhās and An-agnidagdhās, Kāvyas and Saumyas.) — *Pitri-gaṇā*, f. an epithet of Durgā. — *Pitri-gāthā*, ās, f. pl. 'songs of the ancestors,' an epithet of particular songs. — *Pitri-gāmin*, ī, inī, i, belonging or pertaining to a father. — *Pitri-grīṇā*, f. probably a wrong reading for *pitrī-gaṇā*, q. v. — *Pitri-grīha*, am, n. a father's house, paternal mansion; 'house of ancestors,' a burial ground, cemetery. — *Pitri-graha*, as, m. 'the genius of the Manes,' N. of a demon causing disease. — *Pitri-ghātaka*, as, or *pitrī-ghātin*, ī, m. 'slaying a father,' a parricide. — *Pitri-geṇa*, as, m., N. of a man. — *Pitri-tama*, as, m., Ved., in *pitrītamah pitrīnām*, best of the ancestors (Sāy. = *pālaka* *kānān madhye atisāyena pālakaḥ*, a defender in the highest degree among defenders). — *Pitri-tar-paṇa*, am, n. 'refreshing the Manes,' gifts in honour of deceased progenitors, distributed at the Śrāddhas or funeral ceremonies; an oblation to the Manes; the act of throwing water out of the right

hand at seasons of ablution as an offering to the Manes or deceased ancestors in general; the part of the hand between the thumb and fore-finger sacred to the Manes; sesamum (= *tīla*). — *Pitritas*, ind., Ved. from the father, on the father's side. — *Pitritithi*, īs, f. day of new moon, a day sacred to the Manes of either deceased parent, the day appointed for obsequial rites to deceased ancestors. — *Pitritirtha*, am, n. 'the place of pilgrimage for progenitors,' epithet of the city called Gayā (where the performance of funeral sacrifices is peculiarly meritorious and efficacious); the part of the hand between the fore-finger and thumb sacred to the Manes. — *Pitritirtha-māhātmya*, am, n., N. of a chapter of the Śiva-Purāṇa. — *Pitritva*, am, n. fatherhood, paternity; the state or condition of a Pitrī or deified progenitor. — *Pitri-datta*, as, ā, am, given by a father (a term applied to a woman's peculiar property); (*as*), m., N. of a man. — *Pitri-dayitā*, ī, N. of a work. — *Pitri-dāna* or *pitrī-dānaka*, am, n. a gift in honour of deceased ancestors, an offering to the Manes. — *Pitri-dāya*, as, m. property inherited from a father, patrimony. — *Pitri-deva*, ās, m. pl. the Manes and the gods; the divine Manes; (*as*, ā, am), worshipping a father; relating to the worship of the Manes or deceased ancestors. — *Pitri-devata* or *pitrī-devatya*, as, ā, am, Ved. having the Manes for deities, sacred to the Manes. — *Pitri-daitava*, as, ī, am, relating to the worship of the Manes; governed or presided over by the Manes; (*am*), n. epithet of the tenth lunar asterism or Maghā. — *Pitri-daitava*, as, ā, am, relating to the worship of the Manes; (*am*), n., N. of a sacrifice offered to the Manes on the day called Ashtakā. — *Pitri-dravya*, am, n. 'father's substance,' patrimony. — *Pitri-nāman*, ā, mni, ā, called after the father's name; [cf. *mātrī-nāman*.] — *Pitri-paksha*, as, m. paternal side, paternal relationship; the half month of the Manes, N. of the dark half in the Gauṇa Āśvina, so termed as peculiarly appointed for the celebration of obsequial rites to the Pitrīs or Manes; a father's relations, relatives by the father's side; (*as*, ā, am), being on the father's side. — *Pitri-pati*, īs, m. 'lord of the Manes,' an epithet of Yama, regent of the dead; (*ayas*), m. pl. the Manes and the lords of creatures (Prajā-patis). — *Pitri-pada*, am, n. the world or state of the Manes. — *Pitri-pātra*, am, n. a cup or other vessel used at obsequial rites. — *Pitri-pitrī*, tā, m. a father's father, paternal grandfather. — *Pitri-pita*, as, ā, am, Ved. drunk by ancestors or deceased progenitors. — *Pitri-pūjana*, am, n. worship of the Manes. — *Pitri-paitāmaha*, as, ī, am, inherited or derived from father and grandfather; (*ās*), m. pl. fathers and grandfathers, ancestors. — *Pitripaitāmahika*, as, ī, am, inherited or derived from father and grandfather. — *Pitri-prasū*, ūs, f. a father's mother; 'mother of the Manes,' twilight (the time when the Manes of departed ancestors are abroad). — *Pitri-prāpta*, as, ā, am, received from a father; inherited patrimonially. — *Pitri-prītya*, as, m. 'dear to the Pitrīs,' a species of plant (= *bhrīnga-rāja*). — *Pitri-bandhu*, us, m. a kinsman by the father's side, as the son of the paternal grandfather's sister, of the paternal grandmother's sister, and of the father's maternal uncle; (*u*), n. relationship by the father's side. — *Pitri-bāndhava*, as, m. a kinsman in the paternal line. — *Pitri-bhakta*, as, ā, am, dutifully attached to a father. — *Pitri-bhakti*, īs, f. filial duty to a father. — *Pitribhakti-tarangiṇī*, f., N. of a work. — *Pitri-bhūti*, īs, m., N. of a commentator on Kātyāyana's Śrauta-sūtras. — *Pitri-bhojana*, am, n. a father's food; food offered to the Manes; (*as*, am), m. n. the plant Phaseolus Radiatus (a species of pulse = *māsha*). — *Pitri-bhrātṛ*, tā, m. a father's brother, paternal uncle. — *Pitri-mat*, ās, āti, at, having a father, having an illustrious father; accompanied by the Manes, connected with the Manes (as Soma or Yama); mentioning the Manes or deceased ancestors. — *Pitri-mandira*, am, n. a father's house, paternal mansion; 'dwelling-

place of ancestors,' a cemetery. — *Pitri-mātrī-hīna*, as, ā, am, destitute of father and mother, orphan. — *Pitri-medha* or *pitrī-yajña*, as, m. sacrifice offered to the Manes, obsequial offerings. — *Pitri-yāna*, Ved. or *pitrī-yāna*, as, ā, am, trodden by the Manes; (*am*), n. the path trodden by the Manes, the way leading to the Manes; the vehicle of the Manes, a car to convey holy persons after their decease to heaven. — *Pitri-rāj*, ī, or *pitrī-rāja*, as, or *pitrī-rājan*, ā, m. 'king of the Manes,' an epithet of Yama. — *Pitri-rūpa*, as, m., N. of a Rudra. — *Pitri-loka*, as, m. a father's house, paternal mansion; the world or sphere of the Manes (to which various situations are ascribed, but principally the Bhuvā region or mid-heaven). — *Pitri-vāsa*, as, m. the paternal family. — 1. *pitrī-va*, ān, āti, at, having a father, whose father is living. — 2. *pitrī-va*, ind. like a father; like the Manes; as if for the Manes; as in the sacrifice offered to the Manes. — *Pitri-vāna*, am, n. 'grove of ancestors,' a cemetery, a place where dead bodies are burnt or buried. — *Pitri-vane-śara*, as, ī, am, haunting a cemetery; (*as*), m. an epithet of Śiva; a goblin. — *Pitri-varṇin*, ī, m. 'staying or abiding with ancestors,' N. of a Brāhmaṇa (= king Brahma-datta). — *Pitri-vasati*, īs, f. 'abode of departed ancestors,' a cemetery. — *Pitri-vāk-para*, as, ā, am, attentive to the voice of parents, obedient to parents. — *Pitri-vitta*, as, ā, am, Ved. acquired by ancestors; (Sāy.) = *pituḥ sakāśāl labdha*, derived from a father, patrimonial. — *Pitri-vrata*, as, m. a worshipper of the Manes; (*am*), n. worship of ancestors, obsequial rites. — *Pitri-sārman*, ās, m., N. of a Dānava. — *Pitri-śravaṇa*, as, ā, am, Ved. bringing honour to a father; (Sāy.) = *pitā prakhyāyate yena putrena tādrīśah*. — *Pitri-śrāddha*, am, n. a funeral ceremony or obsequial rites in honour of a father or deceased ancestor. — *Pitri-shad*, ī, t, t, Ved. living unmarried with a father or with parents; 'dwelling with the Manes,' an epithet of Rudra. — *Pitri-shādana*, as, ā, am, Ved. inhabited by the Manes. — *Pitri-shvasrī*, s̄ā, f. a father's sister, paternal aunt (= *pituḥ-shvasrī*). — *Pitri-shvasrīya*, as, ā, m. f. a father's sister's son or daughter, a paternal aunt's son or daughter. — *Pitri-sannibha*, as, ā, am, like a father, fatherly, paternal. — *Pitri-sāmānya*, am, n. ancestors collectively. — *Pitri-sū*, ūs, f. a father's mother; 'mother of the Manes,' twilight; [cf. *pitrī-prasū*.] — *Pitri-sūkta*, am, n., N. of a Vedic hymn. — *Pitri-sthāna*, as, m. a guardian; (*am*), n. the sphere of the Manes. — *Pitristhāniya*, as, m. a guardian (who takes the place of a parent). — *Pitri-svasrī*, s̄ā, f. an incorrect form for *pitrī-shvasrī*. — *Pitrisvasrīya*, as, ā, m. f., see *pitrīshvasrīya*. — *Pitri-hatyā*, f. the murder of a father, parricide. — *Pitri-han*, ā, m. a parricide. — *Pitri-hū*, ūs, ūs, u, invoking or dedicated to the Pitrīs; (*ū*), f., scil. *dvār*, N. of the southern aperture of the human body, i. e. of the right ear; [cf. *deva-hū*.] — *Pitri-hūya*, am, n., Ved. invoking or summoning deceased ancestors. — *Pitri-rājita* (*trī-ar*), as, ā, am, derived from a father; property originally acquired by a father. — *Pitri-ratham* (*trī-ar*), ind. for a father's sake.

Pitṛka, as, ā, am, (at the end of a comp.) paternal, parental, ancestral, relating or belonging to parents or progenitors, obsequial.

Pitṛiya, as, m. a father's brother, paternal uncle; any elderly male relation; [cf. Gr. *παῖτες*; Lat. *patruus*.]

Pitṛya, as, ā, am, derived from a father, relating to a father, paternal, patrimonial, ancestral, belonging to a father or to progenitors, usual or customary with a father; relating to deceased ancestors, consecrated to the Manes, referring or devoted to the Manes, obsequial; in Manu II. 59. *pitr̥yaṃ tirtham* = the part of the hand sacred to deified progenitors, i. e. the part between the fore-finger and thumb; (*as*), m. the eldest brother (who takes the place of a father); the month Māgha; (*ā*), f. the Nakshatra Maghā (presided over by the Manes); the day of

full moon, the worship of the Manes on the day of full moon; (*am*), n., scil. *karma*, the worship of the Manes; the Nakshatra Maghā; the part of the hand between the fore-finger and thumb.
 -*Pitryā-vat*, *ān*, *atī*, *at*, Ved. (perhaps) possessing property inherited from a father; (*Sāy.*) = *pitrī-mat*, q. v.

पित्त *pitta*, *am*, n. (etymology doubtful), bile, the bilious humor, one of the three humors of the body (the other two being *vāta* and *kapha*; it is especially secreted between the stomach and bowels, and thence flows through the liver, and distributes itself in the spleen, heart, eyes, and skin; its chief quality is heat); [cf. *kūrma-p*, *go-p*, *rakta-p*, *pañtīka*]. - *Pitta-kosha*, *as*, m. the gall-bladder. - *Pitta-kshobha*, *as*, m. excess and disturbance of the bilious humor. - *Pitta-gadin*, *i*, *inī*, *t*, suffering from bilious complaints, bilious. - *Pitta-ghna*, *as*, *i*, *am*, 'bile-destroying,' antibilious; (*am*), n. an antidote to bilious complaints; ghee?; (*i*), f. a plant, *Cocculus Cordifolius*. - *Pitta-jvara*, *as*, m. bilious fever. - *Pitta-drāvin*, *i*, *inī*, *t*, 'bile-dispersing,' removing bile; (*i*), m. the sweet citron (= *madhura-jambīra*). - *Pitta-dhara*, *as*, *ā*, *am*, containing bile, bilious. - *Pitta-nivāraṇa*, *as*, *ā*, *am*, destroying bile. - *Pitta-prakṛiti*, *is*, *i*, *t*, being of a bilious temperament. - *Pitta-prakopa*, *as*, m. excess and vitiation of the bilious humor. - *Pitta-rakta*, *am*, n. plethora; [cf. *rakta-pitta*]. - *Pitta-rogin*, *i*, *inī*, *t*, suffering from bilious complaints, bilious. - *Pitta-vat*, *ān*, *atī*, *at*, having bile, bilious. - *Pitta-vāyu*, *us*, m. flatulence arising from excess and vitiation of the bilious humor. - *Pitta-vidagha*, *as*, *ā*, *am*, burnt up by bile, impaired or destroyed by bile. - *Pitta-vināśana*, *as*, *i*, *am*, 'bile-destroying,' antibilious. - *Pitta-samana*, *as*, *i*, *am*, 'bile-alleviating,' antibilious. - *Pitta-syanda*, *as*, m. a bilious form of ophthalmia; [cf. *pittābhisheyaṇda*]. - *Pitta-hāra*, *as*, *i*, *am*, 'bile-removing,' antibilious. - *Pittātāśāra* ('*ta-aś*'), *as*, m. 'bile-dysentery,' a bilious form of diarrhoea. - *Pittātāśārin*, *i*, *inī*, *t*, suffering from a bilious form of dysentery. - *Pittābhisheyaṇda* ('*ta-abh*'), *as*, m. a bilious form of ophthalmia; [cf. *pitta-syanda*]. - *Pittāri* ('*ta-ari*'), *is*, m. 'enemy of bile,' i.e. anything antibilious; N. of various plants and vegetable substances used to counteract biliousness (= *parpaṭa*, *lākṣhā*, and *varvara*). - *Pittopahata* ('*ta-up*'), *as*, *ā*, *am*, impaired or destroyed by bile.

Pittala, *as*, *ā*, *am*, bilious, relating to the bilious humor, secreting bile; (*ā*), f. the plant *Jussiaea Repens*; (*i*), f. N. of a plant, = *mūrvā*; (*am*), n. brass, bell-metal; a species of birch tree (the bark of which is used for writing upon; cf. *bhūrja-pattra*).

पित्त *pittha*, *as*, m., N. of a man.

पित्तत् *pitsat*, *am*, *antī*, *at* (fr. Desid. of rt. 2. *paṭ*), being about to fly or fall, habitually falling or coming down; (*an*), m. a bird; [cf. Gr. *ψιττακος*; Lat. *psittacus*].

Pitsala, *am*, n. a road, path, way.

Pitsu, *us*, *us*, *u*, being about to fly or fall.

Pipatishat, *an*, *antī*, *at*, about to fly or fall, inclined or addicted to falling repeatedly; (*an*), m. a bird.

Pipatishā, f. wish or inclination to come down or fall.

Pipatishu, *us*, *us*, *u*, being about to fall; (*us*), m. a bird.

पिड *pidva*, *as*, m., Ved. a species of animal.

पिधा *pi-dhā* = *api-dhā*, q. v.

Pi-dadhat, *at*, *atī*, *at*, covering, veiling, hiding.

Pi-dhātavya, *as*, *ā*, *am*, to be covered or hidden; to be stopped up, to be shut or closed.

Pi-dhāna, *am*, n. covering, stopping up, shutting; (*as* or *am*), m. or n. (?), a covering, cover, concealment; a lid, top, cover; a sheath; a wrap-per, cloak; [cf. Cambro-Brit. *fedon*, 'a screen.']

-*Pidhāna-vat*, *ān*, *atī*, *at*, provided with a cover, covered with a lid.

Pidhānaka, *as*, m. a cover, lid; a sheath, scabbard [cf. *khagga-p*].

Pi-dhāya, ind. having covered.

Pi-dhāyaka, *as*, *ikā*, *am*, covering, hiding, concealing. - *Pidhāyaka-tā*, f. the state or act of covering.

Pi-hita, *as*, *ā*, *am*, shut, covered, hidden, concealed; filled with; (*am*), n. a particular figure of speech, showing any person by insinuation that one knows his secrets.

पिनस *pinasa*, *as*, m. = *pinasa*, q. v.

पिनह *pi-nah* = *api-nah*, q. v.

Pi-naddha, *as*, *ā*, *am*, tied on, put on, fastened, bound; dressed, accoutred; wrapped, covered, concealed; pierced, penetrated.

Pi-naddhaka, *as*, *ikā*, *am*, dressed, clothed, covered.

Pi-nahya, ind. having put on or dressed.

पिनाक *pināka*, *as*, *am*, m. n. (said to be fr. rt. 3. *pā*), a staff, stick; a bow; the club or bow of Rudra-Siva; a trident or three-pronged spear; the trident of Siva; a shower or fall of dust, falling dust; (*as*), m., N. of a man; (*i*), f. a kind of stringed instrument, a sort of violin. - *Pināka-goptrī*, *tā*, m. 'preserver of the Pināka,' an epithet of Siva. - *Pināka-dhrik* (see *dhrik*), or *pināka-bhrit*, *t*, m. 'bearer of the Pināka,' an epithet of Siva. - *Pināka-pāṇi*, *is*, m. 'Pināka in hand,' an epithet of Siva.

Pināki, *is*, *is*, *i* (occurring only in acc. sing.), substituted for *pinākin*, q. v.

Pinākin, *i*, *inī*, *t*, armed with a Pināka; (*i*), m. an epithet of Rudra-Siva; N. of one of the eleven Rudras; (*inī*), f., N. of two rivers. - *Pinākinī-mahātmya*, *am*, n., N. of a part of the Brahmandā-Purāṇa.

पिन्यास *pinyāsa*, *am*, n. (said to be fr. rt. 2. *as* with *pi-ni*), *Asa Foetida*; [cf. *pinyāka*].

पिन्व *pinv*, cl. I. P. A. *pinvati*, -*te*, *pinvāna*, *piptvā*, *piptvā*, *pinvishyati*, -*te*, *pinvītu*, Ved. to cause to swell, to distend, to cause to overflow or run over, to cause to abound; to cause to abound in milk (Rig-veda I. 112, 3, where, according to Sāy., *pinvāha* = *payasā pūrīta-vantau*); to sprinkle, wet, moisten, water; to discharge, pour forth; to grant, bestow; (A.) to swell, to be distended, to overflow; [cf. rt. *pyai*].

Pinva, *as*, *ā*, *am*, Ved. causing to swell or flow; [cf. *dānu-p*].

Pinvana, *am*, n., Ved. a particular vessel used in religious ceremonies.

Pinvantya, *apiyā*, f., Ved., scil. *ric*, an epithet of the verse beginning *pinvanti apo* (Rig-veda I. 64, 6).

Pinvamāna, *as*, *ā*, *am*, Ved. being swollen, swelling, being full or filled.

पिपतिषत् *pipatishat*, *pipatishā*, *pipatishu*. See under *pitsat*, col. I.

पिपविषु *pipavishu*, *us*, *us*, *u* (fr. Desid. of rt. 1. *pū*), wishing to purify.

पिपाठक *pipāṭhaka*, *as*, m., N. of a mountain.

पिपासत् *pipāsāt*, *an*, *antī*, *at* (fr. Desid. of rt. 1. *pā*), thirsting, thirsty.

Pipāsā, f. thirst, desire to drink. - *Pipāsā-vat*, *ān*, *atī*, *at*, thirsting, thirsty.

Pipāsita, *as*, *ā*, *am*, wishing to drink, thirsty, athirst.

Pipāstin, *i*, *inī*, *t*, wishing to drink, thirsty.

Pipāsu, *us*, *us*, *u*, thirsty, athirst.

पिपिली *pipilī*, f. = *pipilī*, an ant.

पिपिष्वत् *pipishvat*, *an*, *antī*, *at* (fr. a. rt. *pi* for *pī*), Ved. (perhaps) swollen, overfull, super-

abundant; (according to Sāy.) favourable to the husbandman.

पिपीतक *pipitaka*, *as*, m., N. of a Brāhman who was the first to perform a particular ceremony in honour of Vishnu on the twelfth day of the light half of the month Vaiśākha; (*i*), f. the twelfth day of the light half of the month Vaiśākha (when giving away water is an act of merit, so called after the Brāhman Pipitaka).

पिपील *pipīla*, *as*, *i*, m. f. (perhaps a reduplicated form fr. rt. *piḍ*), an ant.

Pipilaka, *as*, m. a large black ant; (*ikā*), f. the common small red ant; a female ant. - *Pipilikā-parisarpaṇa*, *am*, n. the running about of ants.

Pipilika, *as*, m. an ant; (*am*), n. a kind of gold supposed to be collected by ants. - *Pipilikā-madhya*, *as*, *ā*, *am*, 'thin in the middle like an ant,' N. of any metre the middle Pāda of which is shorter than the preceding and following. - *Pipilika-madhyamā*, f., N. of a species of the Anushtubh metre. - *Pipilikā-madhya*, *as*, *ā*, *am*, a kind of fasting (beginning on the day of full moon with fifteen mouthfuls, decreasing by one daily until the day of new moon, and after that increasing by one daily until the next day of full moon).

पिपृच्छिषु *pipṛcchishu*, *us*, *us*, *u* (fr. Desid. of rt. *prach*), about to ask or inquire, wishing to ask.

पिप्पका *pippakā*, f., Ved. a species of bird; [cf. *pippika*].

पिप्पटा *pippatā*, f. a kind of sweetmeat.

पिप्पल *pippala*, *as*, m. (said to be fr. rt. 3. *pā*), the holy fig-tree, *Ficus Religiosa* [cf. *asvattha*]; a kind of bird; a nipple (so called from its similarity to a berry); the sleeve of a jacket or coat; N. of a son of Mitra and Revati; (*ās*), m. pl., N. of a school of the Atharva-veda; (*ā*), f., N. of a river; (*i*), f. a berry; long pepper, *Piper Longum* (both plant and berry; cf. *kapi-p*, *jala-p*, *toya-p*); (*am*), n. a berry in general, the berry of the tree *Ficus Religiosa*; sensual enjoyment; water; the sleeve of a coat; [cf. Gr. *πῖπρι*, *πῖπρι*; Lat. *piper*]. - *Pippalāda* ('*la-ada*'), *as*, m. 'eater of berries,' N. of an ancient teacher of the Atharva-veda; (*ās*), m. pl., N. of a school of the Atharva-veda (also *pippalādakās*). - *Pippalāda-tirtha*, *am*, n., N. of a sacred bathing-place. - *Pippalāda-sruti*, *is*, f., N. of a work mentioned in the Parāśara-smṛiti. - *Pippalā-vati*, f., N. of a river. - *Pippali-mūla*, *am*, n. the root of long pepper. - *Pippali-lavaṇa*, *e*, n. du. pepper and salt.

Pippalaka, *am*, n. a nipple; sewing thread.

Pippalāyana, *as*, m., N. of a man.

Pippali, *is*, f. long pepper; *Vasishṭhasya pippali*, N. of a Sāman. - *Pippali-sroni*, *is*, f., N. of a river.

Pippalikā, f. a species of plant (= *asvatthi*).

पिप्पलु *pippalū*, *us*, m. or f. (?), N. of a man (or woman?).

पिप्पिका *pippikā*, f. the tartar of the teeth; [cf. *piṭṭaka*].

पिप्पिक *pippika*, *as*, m., Ved. a species of animal, probably a bird; [cf. *pippakā*].

पिप्प्रिया *piprisha*, f. (fr. Desid. of rt. 1. *prī*), Ved. desire of pleasing or showing kindness.

Piprishu, *us*, *us*, *u*, desirous of pleasing, wishing to give pleasure.

पिप्पु *pipru*, *us*, m. (fr. rt. *prī*?), Ved., N. of a demon (who was conquered and whose strongholds were destroyed by Indra).

पिप्पु *piplu*, *us*, m. (perhaps for *api-plu*; said to be fr. rt. *plush* with *api*), a freckle, mark, mole. - *Piplu-karna*, *as*, *ā*, *am*, having a mark on the ear. - *Piplu-pracchādana*, *as*, *i*, *am*, covering or concealing a mole.

पिप *piba* or *piva*, *as*, *ā*, *am* (fr. rt. 1. *pā*),

drinking, who or what drinks; [cf. *tri-p°*]. — *Piba-vat*, *ān*, *atī*, *at*, Ved. containing a form of the verb *pibati*.

Pibat or *pivat*, *an*, *anti*, *at*, drinking, who or what drinks.

पिबमान *pibdamāna*, *as*, *ā*, *am* (perhaps fr. a reduplicated form of rt. 2. *pad*), Ved. becoming or being firm or solid, becoming or being hard or compact.

Pibdana, *as*, *ā*, *am*, Ved. firm, hard, solid, compact; (*am*), *n*. (according to Sāy.) a Rakshas.

पियारु *piyāru*, *us*, *us*, *u* (fr. the Sautra rt. 1. *piy*), Ved. censuring, blaming, deriding, mischievous (Sāy. = *hinsaka*).

पियाल *piyāla*, *as*, *m*. (= *priyāla*, q. v.), but said to be fr. the Sautra rt. 1. *piy*), the tree *Buchanania Latifolia* (called in Hindi also *Chironji*, whence it has been named *Chironja Sapida*; in Bengal it is commonly called *Piya* or *Piyal*); (*am*), *n*. the fruit of *Buchanania Latifolia*.

पिल *pil*, cl. 10. P. *pelayati*, *-yitum*, to throw, cast; to send; to incite; [cf. *rt. pel*, *vil*.]

Pilu, *us*, or *piluka*, *as*, *m*. a species of tree (= *pilu*; cf. *pailava*).

Pilunī, *f*. a species of plant (= *mūrvā*; a wrong form for *pilu-parṇi*; cf. *pilu-parṇi*).

पिलि *pili*, *is*, *m*. N. of a man.

पिलिन्दवत्स *pilinda-vatsa*, *as*, *m*. N. of a disciple of Śākya-muni.

पिलिप्पिल *pilippila*, *as*, *ā*, *am*, Ved. slippery.

पिल्ल *pilla*, *as*, *ā*, *am* (said to be a substitute for *klinna*), bleared-eyed; (*as*), *m*. a bleared eye.

पिल्लक, *f*. a female elephant, (the elephant's eye being usually moist.)

पिश 1. *piś*, cl. 6. P. A. *piśati*, *-te*, *pipesa*, *pipise*, *piśishyati*, *-te*, *apesit*, *pesitum*, Ved. to adorn, deck, decorate, embellish; to prepare, make ready (especially meat, by cutting it up and carving it); to shape, fashion, mould, form; to be decomposed, to be reduced to constituent parts; to be organized; to light, enlighten; Caus. *pesayati*, Aor. *apipīśat*: Desid. *pipīśishati*, *piśishati*: Intens. *pepiśyate*, *pepeshtī*, to be richly adorned.

2. *piś*, *f*. an ornament, decoration; (Sāy.) = *rūpam hīranyādi*.

Piśa, *as*, *m*. Ved. (according to Sāy.) = *ruru*, a sort of deer (probably so called from its colour).

पिशंगा, *as*, *i*, *am*, reddish, reddish-brown, of a tawny or brown colour; (*as*), *m*. tawny colour; N. of a serpent-demon. — *Piśanga-tū*, *f*. or *piśangātva*, *am*, *n*. the being of a tawny colour, tawinness.

— *Piśanga-bhṛīṣhī*, *is*, *is*, *i*, Ved. (perhaps) having red fangs; (Sāy.) = *iśad-akta-varṇa*, being of a pale-red hue, tawny-coloured. — *Piśanga-rāṭi*, *is*, *is*, *i*, Ved. giving reddish (i. e. golden) gifts (said of Indra); (Sāy.) = *bahurūpa-dhanendra*, lord of manifold wealth. — *Piśanga-rūpa*, *as*, *ā*, *am*, Ved. being of a reddish or yellow appearance; (Sāy.) = *hīranya-rūpa*, golden-coloured. — *Piśanga-sandṛīṣ*, *is*, *is*, *i*, Ved. (according to Mahi-dhara) being of a red or yellow colour; (according to Sāy.) = *nānā-rūpa*, of various kinds. — *Piśangāśva* ('*ga-as*'), *as*, *ā*, *am*, Ved. having reddish or tawny horses (said of the Maruts).

Piśangaka, *as*, *m*. N. of an attendant of Vishnu.

Piśangin, *i*, *ini*, *i*, brown, tawny.

Piśangila, *as*, *ā*, *am*, Ved. N. of a colour (?); (according to Mahi-dhara) = *piśam + gila*.

Piśāca, *as*, *m*. (perhaps fr. *piśa* for *piśita*, 'flesh', and rt. 1. *an*), N. of a class of demons (perhaps originally a personification of the ignis fatuus; in the Veda they are enumerated after gods, men, Manes, Asuras, and Rakshasas; in later times

they are described as the children of Krodhā); a sprite, fiend, goblin, ogre, malevolent being (something between an infernal imp and a ghost, always described as fierce and malignant); N. of a Rakshas; (i), *f*. a female imp, a she-demon [cf. *stri-p°*]; N. of a daughter of Dakṣa and mother of the Piśācas; a species of *Valeriana* (= *gandha-mānsi*). — *Piśācatā*, *f*. or *piśāca-tva*, *am*, *n*. the state or condition of a Piśāca. — *Piśāca-dru*, *us*, *m*. a species of tree, *Trophis Aspera* (the favourite haunt of the Piśācas). — *Piśāca-bādhā*, *f*. demoniacal possession. — *Piśāca-bhāṣā*, *f*. 'Piśāca language', a gibberish or corruption of Sanskrit used in plays. — *Piśāca-moṣaṇa*, *am*, *n*. 'release of the Piśāca', N. of a place of pilgrimage. — *Piśācamoṣaṇa-tīrtha*, *am*, *n*. N. of a place of pilgrimage. — *Piśāca-ṛīkṣa*, *as*, *m*. a species of tree, *Trophis Aspera* (= *sākhota*). — *Piśāca-saṇḍāra*, *as*, *m*. demoniacal possession. — *Piśāca-sabha*, *am*, *n*. an assemblage of goblins or fiends; the place or hall of their assembly, pandemonium. — *Piśācālaya* ('*ca-ā*'), *as*, *m*. 'abode of Piśācas', N. of a particular luminous phenomenon, phosphorescence. — *Piśāci-karaṇa*, *as*, *m*. transforming into a Piśāca. — *Piśācoraga-rakṣasa* ('*ca-ur*'), *as*, *m*. pl. Piśācas, serpents, and Rakshasas.

Piśācaka, *as*, *m*. a Piśāca; (*ikā*), *f*. = *piśāci* (at the end of comp., e.g. *gandha-p°*, *dhana-p°*); N. of a river; scil. *bhāṣā*, the language of the Piśācas. — *Piśācaka-pura*, *am*, *n*. N. of a village.

Piśācakin, *i*, *m*. an epithet of Kuberā the god of wealth (the treasures of this deity being guarded by Piśācas and other malignant beings).

Piśāci, *is*, *m*. Ved. a Piśāca.

Piśita, *am*, *n*. flesh which has been cut up or prepared, flesh, meat; a small piece; (*ā*), *f*. spikenard, Nardostachys Jatamansi (= *jaṭā-mānsi*). — *Piśita-bhuj*, *k*, *le*, *k*, eating flesh; (*k*), *m*. one who eats flesh. — *Piśitāśa* ('*ta-āśa*'), *as*, *ā*, *am*, eating flesh; (*as*), *m*. an epithet of flesh-eating demons, as Rakshasas or Piśācas; a fiend; a cannibal. — *Piśitāśana* ('*ta-aś*'), *as*, *i*, *am*, flesh-eating, meat-eating; (*as*), *m*. a demon, fiend, cannibal, Rakshas, Piśāca (described as a child of Ni-kāśā); epithet of a wolf. — *Piśitāśn* ('*ta-aś*'), *i*, *ini*, *i*, eating flesh or meat, carnivorous; (i), *m*. a demon, goblin, cannibal; N. of an attendant of Śiva. — *Piśitepeu* ('*ta-ip*'), *us*, *us*, *u*, desirous of flesh, eager for or greedy after meat.

Piśi, *f*. spikenard, Nardostachys Jatamansi (= *piśitā*).

Piśuna, *as*, *ā*, *am*, informing against, betraying, treacherous; disparaging, calumniating, backbiting, calumnious, slanderous; cruel, wicked, malignant, mischievous, harsh, unkind; exciting hopes and disappointing them; vile, low, contemptible, infamous; stupid, a fool; making known, indicating, evincing, displaying, reminding, commemorating, memorable for (at the end of comp., e.g. *tulyānurāga-p°*, manifesting an equal attachment; *kṣatrapradhana-p°*, memorable for the conflict of Kshatriyas); (*as*), *m*. a betrayer, traitor, informer, spy, tale-bearer, backbiter, calumniator, slanderer; epithet of a goblin dangerous to pregnant women; cotton (which betrays by hanging to the clothes); an epithet of Nārada (the messenger and informant of the gods); a crow; N. of a Brāhman; N. of a minister of Dushyanta; (*ā*), *f*. a species of plant, *Medicago Esculenta*; (*am*), *n*. informing against, betraying, sycophancy; saffron (which betrays an unfaithful lover); [cf. Gr. *πικρό-ς*, *πικροδρό-ς*, *πικροδιμο-ς*, *ἐχ-ε-νευ-ε-ς*: Lith. *pik-tas*, 'bad'; *pyk-ti*, 'to be angry'; *peik-ti*, 'to despise, to blame.']. — *Piśunatā*, *f*. slander, scandal, backbiting, betrayal, sycophancy. — *Piśuna-vaṇa* or *piśuna-rākya*, *am*, *n*. evil speech, bad report, detraction, slander.

Piśunaya, Nom. P. *piśunayati*, *-yitum*, to betray, make known, indicate, make manifest.

पिशिक *piśika*, *as*, *m*. pl. N. of a people in the South.

पिशिल *piśila* or *piśilaka*, *am*, *n*. Ved.

(a wooden) vessel or dish. — *Piśila-viṇā*, *f*. a kind of stringed instrument or guitar, the strings of which are stretched across a frame (= *śūrpa-viṇā*).

पिशुन *piśuna*. See col. 2.

पिष *piṣ*, cl. 7. P. (ep. also A.) *pinashṭi*, *pinshṭe* (Impv. 2nd sing. *pinḍhi*), *pī-pēsha*, *pekshyati*, *apiśhat*, *peṣṭum* (ep. Impf. *apinshat*, Pot. *piśhet*), to grind, pound, crush; to bruise, hurt, injure, destroy; vel. 10. P. or Caus. *peṣha-yati*, *-yitum*, Aor. *apipīśhat*, to grind, pound; to injure; to give; to be strong; to dwell; cl. 1. 10. P. *peṣhati*, *peṣhayati*, to go, move; [cf. Gr. *πρίσσω* for *πρίσσω*, *πρίσσω*, *πρίσσω*, *πρίσσω*, *πρίσσω*, *πρίσσω*; Lat. *pīns-o*, *pīs-o*, *pīst-or*, *pīs-tillu-m*, *pīstrinum*, *pīs-tura*, *pīs-u-m*, *Piso*, *pī-lu-m*, *pī-la*, *pī-lu-s*; Lith. *peš-tā*, 'a mill.']. — *Piṣṭa*, *as*, *ā*, *am*, ground, pounded, crushed, bruised; rubbed together, squeezed, clasped (as the hands); kneaded; (*am*), *n*. anything ground, any finely ground substance, flour, meal, (*na piṣṭam pinashṭi*, he does not grind flour, i. e. he does no useless work or vain repetition); lead; (*as*), *m*. pastry; N. of a man; (*ās*), *m*. pl. N. of his descendants. — *Piṣṭa-pādana*, *am*, *n*. a pan for parching flour; a boiler, seether, sauce-pan. — *Piṣṭa-paśu*, *us*, *m*. an effigy of a beast or sacrificial victim made with flour or dough. — *Piṣṭa-pāka*, *as*, *m*. food prepared by baking flour. — *Piṣṭa-pāka-bhrīṣ*, *t*, *t*, *t*, containing food prepared by baking flour; (*t*), *m*. a boiler. — *Piṣṭa-pāka*, *am*, *n*. a boiler. — *Piṣṭa-piṇḍa*, *as*, *m*. a cake of meal. — *Piṣṭa-pūra*, *as*, *m*. meal made up into a sort of cake with clarified butter; [cf. *ghṛita-pūra*.] — *Piṣṭa-peṣha*, *as*, *m*. or *piṣṭa-peṣhana*, *am*, *n*. 'grinding flour', useless labour, vain repetition. — *Piṣṭa-maya*, *as*, *i*, *am*, made of meal or flour, mixed with flour; *jalam piṣṭa-mayam*, water sprinkled with meal. — *Piṣṭa-meha*, *as*, *m*. flour-like diabetes. — *Piṣṭamehin*, *i*, *ini*, *i*, suffering from flour-like diabetes. — *Piṣṭa-rasa*, *as*, *m*. water mixed with flour. — *Piṣṭa-vartī*, a small cake made of the meal of barley, rice, or pulse. — *Piṣṭa-saurabha*, *am*, *n*. (pulverized) sandal-wood. — *Piṣṭāda* ('*ta-ada*'), *as*, *ā*, *am*, feeding on meal. — *Piṣṭodaka* ('*ta-ud*'), *am*, *n*. water mixed with flour.

Piṣṭaka, *as*, *m*. a cake made of the flour or meal of any grain, any baked cake, bread; a disease of the eyes, opacity of the cornea; (*ikā*), *f*. a kind of grits, the meal of pulse steeped in water and peeled and ground; (*am*), *n*. pounded sesamum seeds, oil-cake. — *Piṣṭāta*, *as*, *m*. perfumed powder (for scenting rooms, garments, &c.); scented dust which the Hindūs sprinkle over each other at the Holi or spring festival. — *Piṣṭika*, *am*, *n*. a cake made of rice flour. — *Piṣṭodī*, *f*. a species of shrub (= *śvetāmlī*).

पिषप *piṣṭapa*, *as*, *m*. n. (said to be fr. *piś*, substituted for rt. *viś*), a world, a division of the universe; [cf. *viṣṭapa*.]

पिस *pis*, cl. 4. P. *piśyati*, *pesitum*, Ved. to go; (perhaps) to extend; cl. 1. P. *pesati*, *pesitum*, to go, move; cl. 10. P. *pesayati*, *-yitum*, to go; to hurt, injure; to be strong; to give; to take; to dwell; [cf. *rt. pes*, *vis*, *ves*, *bis*, *bes*.]

पिसृक्षु *pisrikshu*, *us*, *us*, *u* (fr. Desid. of rt. *spṛiś*), being about to touch; (with *jalam*) being about to enter the water, being about to perform ablutions.

पिहित *pi-hita*. See p. 575, col. 2.

पी 1. *pī* (probably originally Pass. of rt. 1. *pā*, q. v.), cl. 4. A. *piyate*, *piṇye*, *peṣh-yati*, *apeshtā*, *petum*, to drink.

पी 2. *pī*, *is*, *is*, *i* (fr. rt. *pyai*, q. v.; at the end of a comp.) becoming fat.

पीच पिचा, *am*, *n.* the lower jaw, the chin.

पीठिका पिठिका, a various reading for पिठिका, *q. v.*

पीठ पिठा, *am*, *n.* (thought by some to be a Prakrit form fr. *pi-sāda* = *pi-shada* = *pi-shda* or connected with *rt. piṭh*), a stool, seat, chair, bench; a religious student's seat made properly of Kuśa grass; the seat of a deity, an altar (according to some native authorities in this and the preceding senses also *as*, *i*, *m. f.*); a basis, basement, pedestal; an epithet of various temples (erected on the fifty-one spots on which, according to tradition, the various members of Pārvatī fell after she had been cut to pieces by the discs of Viṣṇu); a kind of ornament; a particular posture in sitting; (in geometry) the complement of a segment; *N.* of an Asura the minister of Kaśpa. — *Piṭha-keli*, *is*, *m.* a particular dramatic character, a male confidant, a parasite. — *Piṭha-ga*, *as*, *ā*, *am*, moving about in a wheel-chair, lame. — *Piṭha-garbha* or *piṭha-vivara*, *as*, *m.* the cavity in the pedestal of an idol. — *Piṭha-śakra*, *as* or *am*, *m.* or *n.* (?), Ved. a chariot with a seat. — *Piṭha-nāyikā*, *f.* a girl of fourteen (before menstruation) who impersonates Durgā at the festival of that goddess. — *Piṭha-nyāsa*, *as*, *m.* epithet of a particular mystical ceremony. — *Piṭha-bhū*, *ūs*, *f.* a basis, basement. — *Piṭha-marda*, *as*, *ā*, *am*, 'rubbing the seat,' (perhaps) riding on horseback, a rider; exceedingly impudent; (*as*), *m.* the companion of a hero in great undertakings; a companion, parasite; a dancing-master who teaches courtizens. — *Piṭha-sarpa*, *as*, *ā*, *am*, or *piṭha-sarpin*, *i*, *ini*, *i*, moving about on a wheel-chair, lame, crippled, a cripple. — *Piṭha-sthāna*, *am*, *n.* a place where one of the limbs of Pārvatī is supposed to have fallen and there consecrated to her worship; [*cf. piṭha*].

Piṭhaka, *ns*, *am*, *m. n.* a seat, chair, bench; a saddle?; (*ikā*), *f.* a bench; a base, pedestal; a section, chapter (sometimes wrongly spelt *piṭhikā*).

पीड पिड (perhaps connected with *rt. piṣh*), *cl. 1. A. piḍate*, *piḍitum*, Ved. to be squeezed or pressed out (as Soma): Caus. or *cl. 10. P.* (ep. also *A.*) *piḍayati* (-*te*), -*yitum*, to squeeze, pinch, press, oppress, compress, suppress (e. g. *kālam kālena piḍayan*, Manu I. 51, pressing time against time, or suppressing one period by means of another, according to Kullōka = *arishṭi-kālam pralaya-kālena nāḍayan*); to overpower; to hurt, harm, injure, pain, vex, harass, annoy, torment; to break, violate (an oath); to beleague (a city); to neglect, cause suffering by neglect; to remove; to cover; (in augury) to cover with anything inauspicious; (in astrology) to eclipse; to oppose, resist; to stir, agitate.

Piḍa, *as*, *am*, *m. n.*, in *tīla-p°*, *triṇa-p°*, *q. v.* — *Piḍa-yantra-griha*, *as*, *m.* a workshop for criminals, house of correction.

Piḍaka, *as*, *m.* an oppressor; [*cf. tālu-p°*].

Piḍana, *as*, *ā*, *am*, molesting, paining, disagreeable; (*am*), *n.* the act of pressing, squeezing, rubbing; an instrument for pressing, press; oppressing, inflicting pain, paining, distressing; laying a country waste, devastation; (in astrology) the oppression or suppression of a planet &c., i. e. eclipse [*cf. graha-p°*]; suppressing sounds, a fault in the pronunciation of vowels.

Piḍaniya or *piḍayitavya*, *as*, *ā*, *am*, to be oppressed or molested, to be pained or harassed; used for pressing, serving for a press.

Piḍayat, *an*, *anti*, *at*, squeezing, pressing; oppressing, suppressing, harassing, paining; breaking, violating.

Piḍā, *f.* pain, suffering, anguish, annoyance; damage, injury, wrong; infraction, violation [*cf. dharmā-p°*]; devastation, laying waste; restriction, limitation; the 'pain or calamity' of a planet, eclipse, occultation [*cf. graha-p°*]; compassion, pity, charity; a chaplet, garland for the head; the Saral tree, Pinus Longifolia; a basket (= *piṭhaka*, *peḍā*,

peḍā). — *Piḍā-kara*, *as*, *i*, *am*, pain-causing, giving pain, afflicting, tormenting. — *Piḍā-karaṇa*, *am*, *n.* the causing of pain, torturing, tormenting. — *Piḍā-bhāj*, *k*, *k*, *h*, *k*, (according to Malli-nātha) = *vimarda-bhāj* = *bhanga-vat*. — *Piḍā-sthāna*, *am*, *n.*, Ved. (in astrology) an unlucky position, inauspicious distance (of a planet).

Piḍāya, Nom. *A. piḍāyate*, -*yitum*, to feel pain, experience a sense of uneasiness.

Piḍita, *as*, *ā*, *am*, squeezed, pressed; rubbed, chafed; gripped, wrung; oppressed, harassed, distressed, pained, afflicted, suffering pain or distress, injured, impaired; violated, transgressed; destroyed, laid waste, devastated; eclipsed; bound, tied; (*am*), *n.* injuring, harming, harassing; a kind of coitus; (*am*), *ind.* closely. — *Piḍita-tā*, *f.* or *piḍita-tva*, *am*, *n.* the being squeezed or pressed; the being afflicted or distressed.

Piḍyamāna, *as*, *ā*, *am*, being squeezed or pressed; being pained or afflicted, suffering.

पीत १. पिता, *as*, *ā*, *am* (fr. *rt. 1. pā*), drunk, quaffed; drunk in, imbibed; soaked, steeped, saturated, filled with; (*am*), *n.* drinking. — *Pita-taila*, *as*, *ā*, *am*, one who has drunk oil, filled with oil, = *taila-pita*; (*ā*), *f.* a species of creeper; a kind of heart-pea, Cardiospermum Halicababum (= *jyotish-mati* = *mahā-jyotishmati*). — *Pita-dugdhā*, *f.* a cow whose milk has been pledged (lit. already drunk); a cow tied up to be milked [*cf. dhenushyā*]; any milch cow. — *Pita-nidra*, *as*, *ā*, *am*, immersed in slumber. — *Pita-pratibaddha-vatsa*, *ā*, *f.* (a cow) whose calf has drunk milk and been tied up. — *Pita-madya*, *as*, *ā*, *am*, one who has drunk wine or any other intoxicating liquor. — *Pita-rasa*, *as*, *ā*, *am*, whose juice is drunk or quaffed. — *Pita-vat*, *ān*, *ati*, *at*, having drunk or quaffed; containing the verb १. *pā* (Ved.). — *Pita-soma*, *as*, *m.* a Brahman by whom the juice of the acid Aśclepias is drunk at a ceremony. — *Pitābhdhī* ('*ta-ab*'), *is*, *m.* an epithet of the Muni Agastya ('by whom the ocean was drunk,' this saint having on one occasion swallowed up the sea).

१. *piṭi*, *is*, *f.* (for २. and ३. see p. 578, col. 1), drinking, a draught; a tavern, dram-shop.

१. *pitin*, *i*, *ini*, *i*, (at the end of comps.) drinking, having drunk. (For २. *pitin* see p. 578, col. 1.)

Pitvā, *ind.* having drunk or quaffed. — *Pitvā-sthiraka*, *as*, *ā*, *am*, somewhat refreshed by a draught (Gaṇa to Pān. II. 1, 72).

१. *piṭha*, *as*, *m.* (for २. and ३. see p. 578, col. 1), a drink, draught [*cf. go-p°*]; (*am*), *n.* water; melted butter.

Piṭhin, *i*, *ini*, *i*, (at the end of a comp.) drinking; *koṣa-p°*, squandering away the treasury.

Piyamāna, *as*, *ā*, *am*, being drunk or quaffed, being drunk or sucked in.

पीत २. पिता, *as*, *ā*, *am* (probably connected with *rt. pyat*, the colour of butter and oil being yellowish), of a yellow colour, yellow (the colour of the Vaiśyas, white being that of the Brāhmins, red that of the Kshatriyas, and black that of the Śūdras); (*as*), *m.* yellow colour; a yellow gem, topaz; a yellow pigment prepared from the urine of kine; *N.* of several plants, Alangium Hexapetalum (= *amkoṭha*); safflower, Carthamus Tinctorius; Trophis Aspera (= *sākhota*); (*ā*), *f.*, *N.* of various plants, turmeric (= *hariḍā*); a medical plant, Betula, commonly called Atai; a kind of yellow pigment (= *go-roḍanā*); a mystical designation of the letter *sha*; (*am*), *n.* gold; yellow ornament. — *Pita-kadalī*, *f.* a species of banana (= *svarna-kadalī*). — *Pita-kanda*, *am*, *n.* the carrot, Daucus Carota. — *Pita-karaviraka*, *as*, *m.* oleander with yellow flowers. — *Pita-kāvera*, *am*, *n.* saffron; bell-metal. — *Pita-kāshṭha*, *am*, *n.* yellow sanders. — *Pita-kilā*, *f.* a species of plant (= *ā-varakti*). — *Pita-kauṣeya-vāsa*, *ās*, *ā*, *as*, dressed in yellow silk; (*as*), *m.* an epithet of Kṛishṇa. — *Pita-gandha*, *am*, *n.* yellow sandal. — *Pita-ghoshā*, *f.* yellow Ghoshā, a species of creeper with yellow flowers. — *Pita-*

śandana, *am*, *n.* a yellow fragrant wood considered as a yellow species of sandal-wood; saffron; turmeric. — *Pita-campaka*, *as*, *m.* a lamp ('yellow as the Campa'). — *Pita-tapdulā*, *f.* millet, Panicum Italicum; a species of Solanum. — *Pita-tā*, *f.* or *piṭa-tva*, *am*, *n.* yellowness, yellow (the colour). — *Pita-tuṇḍa*, *as*, *m.* 'yellow-beak,' *N.* of the Sylvia Sutoria (the whole bird being of a light yellow colour). — *Pita-dāru*, *us*, *m.* a species of pine, Pinus Deodora (= *deva-dāru*); Pinus Longifolia; Curcuma Aromatica or Curcuma Xanthorrhiza (= *hariḍra*). — *Pita-dru*, *us*, *m.* a species of pine, Pinus Longifolia; Curcuma Aromatica or C. Xanthorrhiza. — *Pita-nila*, *as*, *ā*, *am*, 'yellow-blue,' green. — *Pita-parṇi*, *f.* 'yellow-leaved,' a plant commonly called Bīchati; a *N.* of the nettle or a plant of the same class, Tragia Involucrata. — *Pita-pādā*, *f.* 'yellow-footed,' a small bird, the Maina (Turdus Salica). — *Pita-pushpa*, *as*, *m.*, *N.* of several plants (= *karṇikāra*), Pteropernum Acerifolium, or a species of Karṇikāra; Michelia Champaka; a species of Tabernaemontana Coronaria; a species of Barleria with yellow flowers; (*ā*), *f.* a species of Colocintida (= *indra-vārūṇi* = *jhinjharishṭā*), Cajanus Indicus (= *ādhaki*); a species of yellow Barleria; (*i*), *f.* Andropogon Acicularis (= *śankha-pushpi*, *sahadevi*, *mahā-koshātaki*, and *trapushī*); a species of Barleria with yellow flowers; (*am*), *n.* Tabernaemontana Coronaria (= *āhulya*). — *Pita-prasava*, *as*, *m.* = *pita-karaviraka*, *q. v.* — *Pita-phala*, *as*, *m.* a tree, Trophis Aspera; Averrhoa Carambola. — *Pitaphalaka*, *as*, *m.* Trophis Aspera. — *Pita-bālukā*, *f.* turmeric; yellow sand. — *Pita-bijā*, *f.* Trigonella Foenum Græcum (= *methikā*). — *Pita-bhṛingga-rāja*, *as*, *m.* a species of Verbesina with yellow flowers. — *Pita-maṇi*, *is*, *m.* a yellow gem, a topaz. — *Pita-mastaka*, *as*, *m.* 'yellow-head,' a small bird, Loxia Philippensis (= *kālī-kāra*; cf. *Pita-muṇḍa*). — *Pita-mākhshika*, *am*, *n.* = *mākhshika*, a species of mineral substance. — *Pita-mānjishṭha*, *as*, *ā*, *am*, yellowish-red. — *Pita-muṇḍa*, *as*, *m.* 'yellow-head,' a bird (= *kālī-kāra*), Loxia Philippensis; a kind of gallinule. — *Pita-mudga*, *as*, *m.* a species of bean, a yellow variety of the Phaseolus Mungo. — *Pita-mūlaka*, *am*, *n.* the carrot, Daucus Carota. — *Pita-yūkti*, *f.* yellow jasmine. — *Pita-rakta*, *as*, *ā*, *am*, yellowish-red, orange; (*am*), *n.* (or according to some *as*, *m.*), a yellow-coloured gem, perhaps the topaz. — *Pita-rāga*, *as*, *ā*, *am*, of a yellow colour; (*am*), *n.* (or according to some *as*, *m.*), a yellow colour; the fibres of the lotus; wax. — *Pita-rohini*, *f.* the plant Melina Arborea. — *Pita-loha*, *as*, *m.* yellow metal, queen's metal or a mixed metal resembling gold. — *Pita-vāsa*, *ās*, *ā*, *as*, dressed in yellow; (*ās*), *m.* an epithet of Kṛishṇa or Viṣṇu. — *Pita-vriksha*, *as*, *m.* a species of Syonāka and Pinus Longifolia. — *Pita-sāla* or *piṭa-sāla* or *piṭa-sālaka*, *as*, *m.* the plant Terminalia Tomentosa. — *Pita-sāra*, *as*, *m.* a yellow gem, a topaz; the sandal tree; the tree Alangium Hexapetalum; Citrus Medica; East-Indian incense, = *turushka*; (*am*), *n.* a yellow sandal-wood. — *Pita-sāraka*, *as*, *m.* Alangium Hexapetalum; Azadirachta Indica. — *Pita-sāri*, *i*, *n.* anti-mony. — *Pita-skandha*, *as*, *m.* 'fat-shouldered,' a hog. — *Pita-sphaṭika*, *as*, *m.* 'yellow crystal,' the topaz. — *Pita-harita*, *as*, *ā*, *am*, yellowish-green. — *Pitānga* ('*ta-an*'), *as*, *m.* a species of Syonāka. — *Pitāmbara* ('*ta-am*'), *as*, *ā*, *am*, dressed in yellow clothes, clad in yellow; (*as*), *m.* a *N.* of Kṛishṇa or Viṣṇu; a dancer or actor; a religious mendicant wearing yellow garments; *N.* of a man. — *Pitārūṇa* ('*ta-ar*'), *as*, *ā*, *am*, yellowish-red; (*as*), *m.* an epithet of the middle of day-break; [*cf. tanrārūṇa*, *nīlārūṇa*]. — *Pitāsman* ('*ta-as*'), *ā*, *m.* 'yellow-stone,' a topaz or any yellow gem.

Pitaka, *as*, *ikā*, *am*, of a yellow colour, yellow; (*as*), *m.* a species of gentian, Gentiana Cheryta; the Tūn tree, Cedrela Toona; (*ikā*), *f.* saffron; turmeric; yellow jasmine; (*am*), *n.* yellow ornament; brass; honey; saffron; yellow sandal; aloe wood, Amyris

Agallocha; a species of *Syōnāka*; = *pīṭa-sāla*.
—*Pīṭaka-druma*, *as*, m. *Curcuma Xanthorrhiza* (= *hari-dru*).

Pitana, *as*, m. the hog-plum, *Spondias Mangifera*; a tree, *Pentapetes Tomentosa*; the waved-leaf fig-tree, *Ficus Infectoria*; (*am*), n. yellow orpiment; saffron; a species of pine (= *deva-dāru*).

Pitanaaka, *as*, m. the hog-plum, *Spondias Mangifera*.

Pitala, *as*, *ā*, *am*, of a yellow colour; (*as*), m. yellow colour; (*am*), n. brass.

Pitalaka, *am*, n. brass.

पीति 2. pīti, *is*, f. (fr. rt. 3. *pā*; for 1. see p. 577, col. 2), Ved. protection; [cf. *nri-p°*].

2. *pītha*, *as*, m. protection; [cf. *go-p°*].

Pithya, *am*, n. protection; [cf. *go-p°*].

पीति 3. pīti, *is*, m. a horse.

2. *pīṭin*, *i*, m. a horse. (For 1. *pīṭin* see p. 577, col. 2.)

Pīthi, *is*, m. a horse.

पीतु pītu, *us*, m. (said to be fr. rt. 1. *pā*, but perhaps fr. rt. *piv*), the sun; fire; the chief elephant of a herd. — *Pītu-dāru*, *us*, m. = *deva-dāru*, q. v.; (according to others) = *khadira*, a tree related to the *Ujumbara*; (*am*), n. the resin of this tree; [cf. *pītu-dāru*; Gr. *πi-ty-s*, *πi-ty-s*, *πi-ty-s*; Lat. *pi-nu-s*, *pi-nu-s*; Lith. *piki-s*, 'pitch'.]

3. *pīthā*, *as*, m. the sun; fire; time. (For 1. and 2. *pītha* see p. 577, col. 2, and above.)

पीत्ता pītā. See under 1. *pīta*, p. 577.

पीथि pīthi, *is*, m. See under 3. *pīti* above.

पीथे pīthe, m., N. of a chief builder (in an inscription).

पीथ्य pīthya. See under 2. *pīti* above.

पीन pīna, *as*, *ā*, *am* (fr. rt. *pyai*), fat, fleshy, brawny, muscular; swelling, swollen, large, corpulent, thick, plump; full, round; profuse (e. g. *pīnaś svedah*, profuse perspiration); [cf. *pīvara*; Gr. *πi-nas*, *πi-nas*, *πi-nas*; Lat. *pinguis*; Iceland. *feit-r*, 'fat'; Angl. Sax. *feit*; Old Germ. *feit* = Mod. Germ. *feist*, *fett*.] — *Pīna-tarala*, *as*, *ā*, *am*, having a large central gem. — *Pīna-tā*, f. fatness, corpulency (opposed to *krīśa-tā*). — *Pīna-nāmbā*, f. 'having full hips', N. of a metre, four times — — — — — *Pīna-vak-*
shas, *ās*, *ās*, *as*, large-chested, full-breasted, having a large or full breast. — *Pīna-śrōṇipayoharā*, f. having swelling hips and breasts. — *Pīnotungastani* ('*na-ul*'), f. (a woman) having a large and prominent breast. — *Pīnodhni* ('*na-ūdh*'), f. a cow with full or swelling udders (also *pīnodhas*, *ās*, f.; cf. *vāhas*, *ghaṭodhni*).

Pīpivas, *ān*, *pīpyushī*, *at*, Ved. swelling, swollen, distended, overflowing, dropping (Sāy. = *pra-vid-dha*, *pīna*, *vandhayat*, *ā-pyāyitrī*).

Pīpyānā, f. Ved. having a full or swelling breast (Sāy. = *putraṃ stanam pāyayanti*).

1. *pīyūsha*, *as*, *am*, m. n. (said to be fr. the Sautra rt. 1. *pīy*), the first milk given by a cow after calving, blesings; the milk of a cow during the first seven days after calving; any thick fluid, cream, juice (Sāy. = *rasa-bhūtam payah*, *abhina-vam payah*); the drink of immortality produced at the churning of the ocean of milk; the food of the gods, ambrosia, nectar; milk; [cf. *peyūsha*.] — *Pī-yūsha-mahas*, *ās*, or *pīyūsha-ruṣī*, *is*, m. 'bright with nectar', the moon (whose rays are said to be filled with nectar). — *Pīyūsha-varṇa*, *as*, *ā*, *am*, milk-white, white as milk. — *Pīyūsha-varsha*, *as*, *am*, m. n. a shower of nectar or ambrosia. — *Pī-yūshavarshāya*, Nom. A. *pīyūshavarshāyate*, *-yitum*, to become or turn into a shower of nectar.

2. *pīyūsha*, Nom. P. *pīyūshati*, *pīyūshitum*, to become or turn into nectar.

Piva, *as*, *ā*, *am*, (according to Sāy.) = *ā-pyā-yita*, fat.

Pivat, *an*, *anti*, *at*, fat; (probably the original form of *pīvan* below.)

Pīvan, *ā*, *ari*, *as*, swelling, full, fat, large; stout, strong, robust; (*ā*), m. wind; (*ari*), f. *Asparagus Racemosus*, *Desmodium Gangeticum* (= *sāla-par-*
nī); N. of a spiritual daughter of the Barhi-shad Pitrīs; of the wife of Veda-sīras; of a princess of Vi-darbhā.

Pīvara, *as*, *ā* or *i*, *am* (said to be fr. rt. 1. *pā*), fat, stout, large, fleshy, corpulent, plump, thick, dense; (*as*), m. a tortoise; N. of one of the Sap-tarshis under Manu Tāmāsa; (*ā*), f. *Physalis Flex-
uosa*, *Asparagus Racemosus*; N. of a daughter of the Gandharva Huhu; (*i*), f. a young woman; a cow; [cf. Gr. *πi-vo-s*, *πi-vo-s*, *πi-vo-s*, *πi-vo-s*.] — *Pi-
vara-tva*, *am*, n. fatness, thickness, largeness, heav-
iness, density. — *Pīvara-stani*, f. a woman with large
breasts; a cow with a large udder. — *Pīvari-kṛī*, cl.
8. P. A. -*karoti*, -*kurute*, -*kartum*, to fatten, make
fat. — *Pīvari-kṛita*, *as*, *ā*, *am*, fattened.

Pīvas, *ān*, *asī*, *as* (a kindred form to *pīvan*),
fat, stout; (*as*), n., Ved. fat; [cf. Zend *pīvanh*,
'fat'; Gr. *πi-av*.] — *Pīva-sphāka*, *as*, *ā*, *am* (for
pīvas-sphāka), Ved. swelling with fat. — *Pīva-
vat*, *ān*, *ati*, *at*, Ved. abounding with, swollen.
— *Pīvo-anna*, *as*, *ā*, *am*, Ved. having rich or
abundant food. — *Pīvo-asva*, *as*, *ā*, *am*, Ved. having
fat horses. — *Pīvopavasana* ('*va-up*'), *as*, *ā*, *am*,
Ved. covered with fat; (according to Mahi-dhara)
near to fat or fleshy parts of the body.

Pīvasa, *as*, *ā*, *am*, Ved. abounding with fat, fat,
abundant; swelling, swollen, inflated; (Sāy.) = *pīna*,
robust; = *a-dhinnā*, untorn.

Pīvishtha, *as*, *ā*, *am*, extremely fat.

पीनस pīnasa, *as*, m. (probably *api* + *nas*
= *nāsā*; by some connected with *pīna*), dough,
catarrh; cold affecting the nose, inflammation of the
schneiderian membrane [cf. *api-nasa*]; (*ā*), f. the
plant *Cucumis Utilissimus* (= *karkafā*).

Pīnasin, *i*, *ini*, *i*, having a cold.

पीपरि pīpari, *is*, m. a species of *Plaksha*
of low growth.

पीय 1. pīy (a Sautra rt.), to gladden.

पीय 2. pīy, cl. 1. P. *pīyati*, &c., Ved.
to blame, abuse, treat disrespectfully or
with contempt; to give pleasure.

Pīyaka, *as*, m., Ved. 'an abuser' (probably) N. of
a class of demons.

Pīyatnu, *us*, *us*, *u*, Ved. scornful.

Pīyu, *us*, *us*, *u* (said to be fr. rt. 1. *pā*), Ved.
scornful, injurious (as an Asura); (*us*), m. an owl;
a crow; time; fire; the sun (?); gold.

पीयमान pīyamāna. See under 1. *pīta*.

पीयूक्षा pīyūkshā, f. a species of plant.

पीयूष 1. 2. pīyūsha. See under *pīna*, col. 1.

पील pīl, cl. 1. P. *pīlati*, *pīlitum*, to
check, impede, obstruct; to stop, to
cease to be or do; to become stupid.

Pilaka, *as*, m. the large black ant; [cf. *pīpila*
and *pīluka*.]

Pīlu, *us*, m. a species of tree, *Careya Arborea*,
(according to others) *Salvadora Persica*; a flower; the
blossoms of the *Saccharum Sara*; the metacarpus,
the central part of the hand; a group of palm trees;
the stem of the palm; an arrow; an atom; a worm;
an insect; an elephant (Arabic *فيل*; Persian *پيل*);
(*u*), n. the fruit of the *Pīlu* tree. — *Pīlu-kana*, *as*,
m. the season of the ripening of the *Pīlu* fruit.
— *Pīlu-patra*, *as*, m. the plant *Sansevieria Zeyla-
nica* (= *mūrvā*). — *Pīlu-parṇi*, f. the plant *Sanse-
vieria Zeylanica*; *Momordica Monadelphica*; a kind
of drug. — *Pīlu-mat*, *atī*, f. with *dyaus*, the central
or middle region of the sky between *Udan-vati* and

Pra-dyaus. — *Pīlu-vaḥa*, *as* or *am*, m. or n. (?),
N. of a district. — *Pīlu-sāra*, *as*, m., N. of a
mountain.

Pīluka, *as*, m., N. of a tree, *Careya Arborea* or
Salvadora Persica or any other exotic or unknown
tree [cf. *kāka-p°*, *kāla-p°*]; an ant.

Pīlunī, f. the plant *Sansevieria Zeylanica* (= *mūrvā*).

पीला pīlā, f., Ved. epithet of a particular
scout; N. of a woman.

पीव pīv, cl. 1. P. *pivati*, *pivatum*, to be
fat or corpulent, to be thick.

पीव pīva, *pīvan*, *pīvara*, *pīvas*, *pīvasa*,
pīvishtha. See col. 2.

पीवा pīvā, f. (said to be fr. rt. 1. *pā*),
water.

पुंस् pūṣ (perhaps a Nom. fr. 2. *pūṣṣ*
below), cl. 10. P. *pūṣayati*, *-yitum*, to
crush, grind; to pain, punish.

पुंस् 2. pūṣṣ, *pūṣṣān*, m. (voc. *puman*, the
strong cases being fr. *pūṣṣān*, the middle fr.
pūṣṣ, and the weak fr. *pūṣṣ*, but loc. pl. *pūṣṣu*
not *pūṣṣu* by Pāṇ. VIII. 2, 65; said to be fr.
rt. 3. *pā*), a male, male being, man [cf. *na-p°*];
a human being; a servant, attendant; the soul,
spirit (= *puruṣa*; *paraḥ pūṣṣān*, the Supreme
Spirit, soul of the universe, Vishnu); (in grammar)
a word in the masculine gender; [cf. *śrī-pūṣ-
napūṣaka*; Lat. *mas*, *mar-is* for *mas-is*, *mas-
culus*, the syllable *pu* being rejected in these words
but appearing in *pu-sus*, *pu-sa*, *pu-tes* perhaps
for *pu-mes*.] — *Pūṣ-yug*, *k*, or *pūṣ-yoga*, *as*, m.
connection with a man; cohabitation with men.

— *Pūṣ-ratna*, *am*, n. 'a jewel of a man', an excel-
lent man. — *Pūṣ-rāṣi*, *is*, m. a male sign of the
zodiac, an epithet of Aries and the signs following.

— *Pūṣ-rūpa*, *am*, n. the form or shape of a man;
pūṣ-rūpam kṛi, to assume the form of a man.

— *Pūṣ-linga*, *am*, n. the characteristic sign of a
man, virility, manhood, the male organ; (in gram-
mar) the masculine gender; (*as*, *ā*, *am*), having the
characteristics of a man; masculine. — *Pūṣ-linga-tā*,
f. masculineness, the being of the masculine gender.

— *Pūṣ-linga-saṅgraha*, *as*, m., N. of a part of
the Nāma-lingānūśāna by Amara-siṅha. — *Pūṣ-
vat*, ind. like a man, as a man, as with a man;

like the masculine gender, in the masculine form or
gender. — *Pūṣ-vaśa*, *as*, m. a bull-calf; (*as*, *ā*,
am), having bull-calves, surrounded by bull-calves.

— *Pūṣ-vaś-vidhāna*, *am*, n. ceremonies as to the
birth of a male. — *Pūṣ-erisha*, *as*, m. the musk rat.

— *Pūṣ-veśa*, *as*, *ā*, *am*, wearing male attire,
dressed like a man. — *Pūṣ-ṣālī*, f. 'running after
men', a frequenter of men, harlot, an unchaste
woman; N. of an Apsaras. — *Pūṣ-śālīya*, *as*, m.

the son of a harlot. — *Pūṣ-śālī*, *us*, f., Ved. a
harlot; (*us*), m. a whore-monger. — *Pūṣ-śhina*,
am, n. the characteristic of a male, membrum virile.

— *Pūṣ-vaṭ*, *ān*, *atī*, *at* (a *pūṣa* substituted for
pūṣa), Ved. having a son. — *Pūṣ-savana*, *as*, *ā*, *am*,
bringing forth a male, causing the birth of a male
child; (*am*), n. (with or without *erata*) the first of
the essential ceremonies of Hindī initiation, a reli-
gious and domestic festival held on the mother's per-
ceiving the first signs of a living conception; a fetus;
milk. — *Pūṣ-ānūya* ('*sā-an*'), *as*, *ā*, *am*, (perhaps)
having an elder brother. — *Pūṣ-savana*, *am*, n., Ved.
bringing forth a male child. — *Pūṣ-kaṣi*, f. a man's
hip. — *Pūṣ-kāmā*, f. 'desirous of man', a woman
wishing for a lover or husband. — *Pūṣ-kokila*, *as*, m.
the male of the Indian cuckoo. — *Pūṣ-kokila-tva*,
am, n. the being a male cuckoo, the state or con-
dition of a male cuckoo. — *Pūṣ-tva*, *am*, n. the
being a male, the state of a male, masculineness,
manhood, virility; semen virile; (in grammar) the
masculine gender. — *Pūṣ-putra*, *as*, m. a male
child, boy. — *Pūṣ-prajanana*, *am*, n. the male

organ of generation. — *Puns-pravāda*, *as*, m. (in Vedic grammar) a masculine base. — *Puns-vat*, *an*, *ati*, *at*, containing the word *puns* or the masculine gender. — *Pun-khe* 'ta, *as*, m. a male planet. — *Pun-gava*, *as*, m. a bull; a kind of drug commonly called Māshāpi; (at the end of a comp.) a hero or eminent person, chief, best, most excellent [cf. *kurup-p*, *gaja-p*, *nara-p*]. — *Pungava-ketu*, *us*, *as*, u, characterized or symbolized by a bull; (*us*), m. an epithet of Siva. — *Pun-guṇa-jantu-jiva*, *as*, m. the living or animal soul combined with the qualities of man. — *Pun-janma-kara*, *as* or *am*, m. or n. (?), 'effecting the birth of males', a constellation under which male children are born. — *Pun-janman*, *a*, n. the birth of a male child. — *Punjanma-yoga*, *as*, m. 'star of the birth of males', a constellation under which male children are born. — *Pun-dāsa*, *as*, m. a male slave. — *Pun-dhava*, *as*, m. 'having the mark of a male', the male of any species of animal. — *Pun-nakshatra*, *am*, n. a Nakshatra regarded as a male, male asterism; an asterism under which males are procreated. — *Pun-nāga*, *as*, m. 'an elephant among men', a distinguished man; a white elephant; N. of a tree, Rottleria Tinctoria (from the blossoms of which a yellowish dye is prepared); a white lotus; a nutmeg. — *Pun-nāta* or *pun-nāda*, *as*, m. the plant Cassia Tora (= *akra-marda*). — *Pun-nāma-dheya*, *as*, m. 'that which is called man', one of the male sex, a male. — *1. pun-nāman*, *ā*, mni, *a* (for *2*, see under *put*), having a masculine name; (*ā*), m. the tree Rottleria Tinctoria. — *Pun-anujā*, *f*. (probably) 'born after a male child', having an elder brother; born after or like a man. — *Pun-apatya*, *am*, n. male offspring. — *Pun-artha*, *as*, m. the aim of man. — *Pun-ākhyā*, *f*. a name for male beings, a designation of a male being. — *Pun-ācāra*, *as*, m. the custom or usage of men. — *Pun-bhūman*, *ā*, m. a word of the masculine gender in the plural number.

Punsa (at the end of a comp.) = *2. puns*; [cf. *na-p*, *mahā-p*, *stri-p*].

Punsaka in *na-punsaka*, *q. v.*

Punsa (at the end of an adj. comp.) = *2. puns*, see *Gaṇa* to *Pāp*. V. 4, 151; [cf. *ukta-p*, *bhūshita-p*].

पुंस्ति *punsti*, N. of a Sāman.

पुक्का *pukka* or *pukkasa*, *as*, m. epithet of a degraded mixed caste (erroneously identified by lexicographers with the Cāṇḍālas), the offspring of a Ni-shāda by a Sūdrā female, a man of an impure or degraded tribe or occupation; (*i*), *f*. a woman of the Pukka caste; a bud, blossom; the indigo plant; (*as*, *i*, *am*), low, vile.

Pukkaśaka, *as*, m. a man of the Pukka caste; (*as*, *ā*, *am*), low, vile.

पुक्क *pukka*, *as*, m. the feathered part of an arrow, the lower part of an arrow which comes in contact with the bow-string and contains the feathers and shaft; a hawk, falcon (= *mangalācāra*, *q. v.*).

Punkhita, *as*, *ā*, *am*, furnished with a Punkha.

पुङ्गिलतीर्थ *pungila-tirtha*, *am*, n., N. of a place of pilgrimage (= *Rāma-tirtha*).

पुङ्ग *punga*, *as*, *am*, m. n. a heap, collection, quantity; [cf. *puñja*].

पुङ्गल *pungala*, *as*, m. the soul; [cf. *pud-gala*].

पुङ्गव *pun-gava*. See under *2. puns*.

पुच्छ *puccha*, *as*, *am*, m. n. a tail; the hinder part; the tail of a peacock; a horse's tail; any hairy tail; the end of anything; [cf. probably Gr. *πύχ*, perhaps *πύρατος*]. — *Puccha-jāha*, *am*, n. the root of the tail. — *Puccha-dā*, *f*. a bulbous plant used as a remedy for sterility, = *lakshma-nā-kanda*; (probably a corruption of *putra-dā*).

— *Puccha-dhī*, *is*, m., Ved. the root of the tail. — *Puccha-mūla* or *pucchāgra* ('*cha-ag*'), *am*, n. the tip of the tail. — *Puccchāṇḍaka* ('*cha-an*'), *as*, m., N. of a Nāga of the race of Takshaka. — *Puccchēvara* ('*cha-is*'), *as* or *am*, m. or n. (?), N. of a place or of a temple.

Puccchaya in *ut-puccchaya*, *q. v.*

Puccchikā in *kroshṭu-p*; *kroshṭuka-p*, *q. v.*

Puccchin, *i*, *ini*, *i*, having a tail, tailed; a cock; *Calotropis Gigantea* (= *arka*).

पुच्छति *pucchati*, *i*, n. snapping or cracking the fingers; [cf. *muṣuṭi*].

पुच्छ *puch* [cf. *yuch*], cl. 1. P. *pucchati*, *pupuccha*, *pucchitum*, to be careless or inattentive.

पुञ्ज *puñja*, *as*, m. (perhaps for *api + yuñja* fr. rt. *yuñ*), a heap, lump, mass, quantity, collection, multitude; [cf. *nakha-puñja-phalā*, *punga*, *pūga*; Gr. *πύξ* perhaps an abbreviated dat. pl., *πύκ-ης*, *πύρ-μαχ-ος*, *πύρ-μή*, *πύρ-ωρ*, *πύκ-υδ-ος*, *πύκ-υδ-ος*; Lat. *pug-nu-s*, *pug-na*, *pug-nā-re*, *pug-io*, *pug-il*, *pugillu-s*, *pugillaris*; Old Germ. *fū-st*; Old Slav. *pe-sti*]. — *Puñja-rāja*, *as*, m., N. of a grammarian and author of a commentary on the *Sarasvatī-prakriyā*. — *Puñja-sas*, ind. in heaps. — *Puñji-kṛṣ*, cl. 8. P. *a*. -*karoti*, -*kurute*, -*kar-tum*, to heap, lay in a heap.

Puñjaya, Nom. P. *puñjayati*, -*yitum*, to heap, heap up, heap together.

Puñjātuka (?), *as*, m. = *phalelāṅku* (?).

Puñji, *is*, *f*. a heap, quantity, collection. — *Puñji-shtha*, *as*, *ā*, *am*, heaped, accumulated; (*as*), m., Ved. a fisherman; (according to Mahā-dhara) a birdcatcher.

Puñjika, *as*, m. hail. — *Puñjika-sthalā* or *puñjika-sthalā* or *puñjika-stanā*, *f*. an allegorical N. of an Apsaras; (scil. *bhūmi*, ground thrown up in digging or having such ground?).

Puñjita, *as*, *ā*, *am*, piled up, heaped, heaped together; made up into a ball, pressed or put together.

पुञ्जन्त *pun-janman*. See under *2. puns*.

पुञ्जिल *puñjila*, *am*, n., Ved. = *piñjula*, *q. v.*

पुट *puṭ*, cl. 6. P. *puṭati*, *puṭitum*, to embrace, clasp, fold; to intertwine; cl. 1. P. *poṭati*, to rub, to press, to grind or pound, (perhaps an incorrect form for *muṭ*); cl. 10. P. *puṭayati*, -*yitum*, to be in contact with; to bind together, fasten, string; *poṭayati*, -*yitum*, to reduce to powder, grind; to be or become small or shallow; to shine; to speak; [cf. *its. paṭ, paṭh, puṭṭ, puth, muṭ, muṭṭ, puṭṭ, puṇḍ*].

Puṭa, *as*, *i*, *am*, m. f. n. a fold, pocket; a tubular or hollow space, cavity, concavity [cf. *kaksha-p*, *karna-p*, *gaja-p*]; a cup or concavity made of a leaf folded or doubled; a basket or vessel or dish made of leaves (Manu VI. 28; cf. *patra-p*, *parṇa-p*, *palāśa-p*); the pod or capsule which envelops young shoots; a shallow cup or receptacle (as the hollow of the hand); an eyelid; a cover, covering, wrapper, cloth worn round the middle of the body to cover the privities; (*as*, *am*), m. n. a horse's hoof; (*as*), m. a casket (= *cam-puṭa*); a narrowing or contracting of anything; a folding or doubling of anything so as to form a cup or concavity; N. of a man; (*am*), n. a nutmeg; two vessels joined together (the upper one being inverted, for the sublimation of medicinal substances). — *Puṭa-kanda*, *as*, m. a species of bulbous plant (= *kola-kanda*). — *Puṭa-griva*, *as*, m. 'hollow-necked', a pot, jar, pitcher, vessel for butter; a copper vessel. — *Puṭa-pāka*, *as*, m. a particular method of preparing drugs (the various substances being wrapped up in leaves, covered with clay, and roasted in the fire); digesting, subliming. — *Puṭa-bhēd*, *i*, *t*, *t*, Ved. causing to break through, opening (said of a rock under which a spring is discovered). — *Puṭa-bheda*, *as*, m. (probably) the fountain-head of a river; the bend of a river (?);

the mouth of a river (?); a city, town; a kind of musical instrument. — *Puṭa-bhedaka*, *as*, *ikā*, *am*, Ved. = *puṭa-bhid*, *q. v.* — *Puṭa-bhedana*, *am*, n. a town, city. — *Puṭālvaya* ('*ta-āh*'), *as*, m. = *puṭa-pāka*, *q. v.* — *Putotaja* ('*ta-ut*'), *am*, n. a white umbrella or parasol. — *Putodaka* ('*ta-ud*'), *as*, m. 'having water in its hollow or interior', a cocoa-nut.

Puṭaka, *am*, n. a fold, pocket, &c. [cf. *puṭa*]; any shallow cup or concavity (also *patra-p*), a bag or vessel made of a leaf doubled over in a funnel-like shape; a lotus; a nutmeg; (*as*), m. a particular position of the hands; (*ikā*), *f*. cardamoms.

Puṭakīni, *f*. a lotus; a group of lotuses.

Puṭita, *as*, *ā*, *am*, rubbed, ground; split, torn up; contracted; sewn, stitched; (*am*), n. closing or shutting the hands to hold anything, the hollow of the hands.

पुट् *puṭṭ*, cl. 10. P. *puṭṭayati*, -*yitum*, to decrease, diminish; to be or become small, be or become low or shallow.

पुट् *puṭ*, cl. 6. P. *puṭati*, *puṭitum*, to leave, quit; to dismiss; to emit; to cover; cl. 1. P. *podati*, &c., to grind; [cf. *its. puṭ*, 1. *puns*, *bud*, *mud*, *muṭṭ*, *muṭ*].

पुण *puṇ* (connected with *puṇya*, *q. v.*), cl. 6. P. *puṇati*, *puṇitum*, to be pure or virtuous; to do a pious or holy act; cl. 10. P. *poṇayati*, -*yitum*, to collect, heap up, accumulate.

पुणतामकर *punatāmakara*, *as*, m., N. of the author of the *Ātmatva-jāti-vicāra* and *Sāṁsārya-vāda*, (also called Mahā-deva).

पुणद् *puṇḍ*, cl. 10. P. *puṇṭayati*, -*yitum*, to speak; to shine.

पुण्ड *puṇḍ*, cl. 1. P. *puṇḍati*, *puṇḍitum*, to rub, grind, pound, reduce to dust or powder.

पुण्ड *puṇḍa*, *as*, m. = *puṇḍra*, a mark, sign. — *Puṇḍa-varādhana* = *puṇḍra-varādhana*, *q. v.*

पुण्डरीक *puṇḍarika*, *am*, n. (said to be fr. rt. *puṇ*), a lotus-flower, especially a white lotus, (used at the end of an adj. comp. as expressive of beauty, see *Gaṇa* Vyāghraḍi to *Pāṇ*. II. 1, 56); a white umbrella; a kind of drug; a mark on the forehead (in this sense perhaps also m.); N. of a sacred bathing-place; (*as*), m. a kind of sacrifice; a species of rice; a fragrant kind of mango; Artemisia Indica (= *damanaka*); a variety of the sugar-cane; a silk-worm (?); a kind of leprosy; fever in an elephant; white (the colour); a tiger; a kind of serpent; N. of a Nāga; a pitcher, student's water-pot; N. of the elephant of the south-east quarter; N. of an ancient king; of a son of Nabha or Nabhas; (with Jainas) N. of a Gaṇa-dhara; N. of a hermit the son of Sveta-ketu and Lakshmi; of a mountain; (*ā*), *f*, N. of an Apsaras; of a daughter of Vasishṭha and wife of Prāpa or Paṇḍa. — *Puṇḍarī-erajā*, *f*. (*puṇḍarī* substituted for *puṇḍarika*), Ved. a wreath or garland of lotuses. — *Puṇḍarika-nārāda-samvāda*, *as*, m., N. of the thirty-second chapter of the Pārthā Itihāsa-samvāda. — *Puṇḍarika-palāśika* ('*śa-aksha*'), *as*, *i*, *am*, having eyes like the petals of a lotus. — *Puṇḍarika-pura*, *am*, n., N. of a city. — *Puṇḍarika-plava*, *as*, m. a kind of bird. — *Puṇḍarika-mukhi*, *f*. a kind of leech. — *Puṇḍarikāksha* ('*ka-aksha*'), *as*, m. 'lotus-eyed', an epithet of Viṣṇu; a kind of drug (= *puṇḍarya*, *pra-puṇḍarika*). — *Puṇḍarikāta-patra* ('*ka-āt*'), *as*, *ā*, *am*, having the lotus for an umbrella (said of the autumn). — *Puṇḍarikāvataṇṣa* ('*ka-av*'), *as*, *ā*, *am*, having white lotus-flowers for ear ornaments. — *Puṇḍarikodara-pra-bha* ('*ka-ud*'), *as*, *ā*, *am*, resplendent as the interior of a white lotus.

Puṇḍariyaka, *as*, m., N. of a divinity enumerated among the Viśve Devāḥ; (*am*), n. Ketmia Mutabilis (= *sthalā-padma*); a kind of drug (commonly called *puṇḍariya*).

पुत्र *putra*, *as*, m. (perhaps connected with *pitri*; said to be fr. rt. *i. pū*, but according to others fr. rt. *i. puś*; traditionally said to be a comp. *put-tar*, 'preserving from the hell called Put,' Manu IX. 138), a son, child, the young of an animal; (at the end of a comp.) used as a diminutive to express 'any little thing of its kind' [cf. *śīla-p*⁷]; the fifth mansion from the point of conjunction of the sun and a zodiacal sign (in astrol.), the fifth house; N. of a son of Brahmiṣṭha; of a son of Priya-vrata; of a son of a Brāhman; (*am*), m. du. two sons, a son and daughter; (*i*), f. a daughter; a doll [cf. *dāru-p*⁷]; (at the end of a comp.) used as a diminutive to express 'any little thing of its kind' [cf. *asi-p*⁷]; an epithet of Pārvatī, a species of plant. *Putra* in the voc. sing. is sometimes used as a mode of addressing young persons, 'my son,' 'my child'; [cf. Pers. *puṣ*, 'a son'; Gr. *πῶλο-s*, *πῶλ-lo-v*; Lat. *pullu-s*, (*Marci*)-*por*, *pu-er*, *pu-er*, *pu-su-s*, *pūsa*, *pū-pu-s*, *pū-pa*, *pūpilla*, *pu-tu-s*; Goth. *fula(n)*=Old Germ. *folo*, 'a foal'; Armor. *paotr*, 'a boy'.] — *Putra-kandā*, f. a bulbous plant supposed to cause fecundity (= *lakṣhmaṇā-kanda*). — *Putra-karma*, a, n. a ceremony or sacrifice on the birth of a son. — *Putra-kalatra-nāśa-bhīta*, *as*, *ā*, *am*, fearful or apprehensive of the destruction of wife and children. — *Putra-kāma*, *as*, *ā*, *am*, Ved. desirous of sons or children. — *Putrakāmeṣṭhī* ('*ma-iśh*'), *iś*, f., Ved. an oblation or sacrifice made by one desirous of offspring. — *Putrakāmya*, Nom. P. *putrakāmyatī*, &c., to wish for or be desirous of a son. — *Putrakāmyā*, f., Ved. wish for sons or children, affection for progeny. — *Putra-kārya*, *am*, n. a ceremony relating to a son. — *Putra-kṛt*, *t*, m. f. an adopted child. — *Putra-kṛitaka*, *as*, *ā*, *am*, adopted as a child or son. — *Putra-kṛitya*, *am*, n. the duty of a son. — *Putra-kṛiṭha*, *as* or *am*, m. or n. (?), Ved. the bringing forth or procreation of children. — *Putra-krama-dīptā*, f., N. of a work by Rāma-bhadra on the law of inheritance. — *Putra-ghna*, *as*, *i*, *am*, child-killing; scil. *yoni*, in which the fetus dies. — *Putra-jagdhī*, f. 'one who has devoured her children,' an unnatural mother. — *Putra-jāta*, *as*, *ā*, *am*, one to whom a son is born, having a son. — *Putra-jīva* or *putran-jīva* or *putran-jīvaka*, *as*, m. 'giving life to children,' the tree *Putranjiva* Roxburghii (from the fruit of which necklaces are made, supposed to be of prolific efficacy, and when worn by children to keep them in good health). — *Putra-tā*, f. or *putra-tva*, *am*, n. sonship, filial relation. — *Putra-tīrtha*, *am*, n., N. of the 110th and 120th chapters of the Bhūmī-khaṇḍa or

second part of the Padma-Purāṇa. — *Putra-da, as, ā, am*, giving sons or offspring; (*ā*), *f.*, *N.* of various plants (= *bandhyā-karkotaki, garbha-dātri, and lakshmanā-kanda*). — *Putra-dātri, f.* 'child-giver,' *N.* of a plant growing in Mālava, supposed to be of prolific efficacy. — *Putra-dāra, as, m.* son and wife, child and wife. — *Putra-dharma, as, m.* filial duty. — *Putradharma-tas, ind.* according to the ceremonies usual on the birth of a son. — *Putra-niveśana, am, n.* the habitation or abode of a son. — *Putra-pankti, is, f.* a line or assemblage of sons. — *Putra-putrādini ('ra-ād'), f.* (probably) 'devouring sons and grandsons,' an unnatural mother. — *Putra-pautra, am, n., ās, m.* pl. sons and grandsons. — *Putrapautri, f., inī, ī, t.* having sons and grandsons. — *Putrapautriṇa, as, ā, am*, transmitted to sons and grandsons, transmitted from son to son; hereditary. — *Putrapautriṇa-tā, f.* transmission to sons and grandsons, transmission from son to son, hereditary descent. — *Putra-pratinidhi, is, m.* a substitute for a son (as an adopted son &c.). — *Putra-pradā, f.* 'giving sons or children,' epithet of a species of Solanum (= *kshavikā*). — *Putra-priya, as, m.* 'fond of offspring,' epithet of a kind of bird. — *Putra-phala-bhakti, tā, tri, trī, t.* enjoying the advantage of having a son. — *Putra-bhadra, f.* a species of plant (= *brihaj-jīvanti*). — *Putra-bhāga, as, m.* the share or portion of a son. — *Putra-bhāva, as, m.* the being a son, the state or condition of a son, sonship. — *Putra-maya, as, ī, am, Ved.* consisting of a son, formed of a son. — *Putra-lābha, as, m.* the obtaining of a son. — 1. *putra-vat, ān, atī, at, or putra-vala, as, ā, am*, having a son or sons, possessing offspring. — 2. *putra-vat, ind.* like a son, as with a son, as on the birth of a son. — *Putra-vadhū, ūs, f.* a son's wife, daughter-in-law. — *Putra-vidya, am, n., Ved.* obtaining sons. — *Putra-śringī, f.* = *aja-śringī*, q. v. — *Putra-śrenī, f.* 'having a row of offspring, i. e. of shoots or suckers,' the plant *Salvinia Cucullata*. — *Putra-sakha, as, m.* a friend of children, one who is fond of children. — *Putra-sankarin, ī, inī, ī, t.* mixing or confusing sons or children (through mixed marriages). — *Putra-sangraha, as, m.* (perhaps) *N.* of a work by Saunaka on adoption. — *Putra-sū, ūs, f.* the mother of a son; [cf. *putrikā-prasū*]. — *Putra-hata, as, ā, am*, 'whose sons have been killed,' an epithet of *Vasishtha*; (*ī*), *f.* 'one who has killed her son,' an unnatural mother. — *Putra-hina, as, ā, am*, sonless, childless. — *Putra-hina-tva, am, n.* sonlessness, childlessness. — *Putrācārya ('ra-ād'), as, ā, am*, having a son for one's teacher; (*as*), *m.* a father instructed in sacred science by his son. — *Putrādini ('ra-ād'), f.* 'son-devouring,' an unnatural mother; (according to a Scholiast when used literally spelt with two *t's*, e.g. *putrādini vyāghri*, a tigress that devours her young; cf. *putra-jagdhi, putra-hati*). — *Putrān-nāda ('ra-anna-āda), as, ā, am*, eating the food of a son, living at a son's expense; (*as*), *m.* one who is maintained by his son. — *Putrārthīn ('ra-ar'), ī, inī, ī, t.* wishing for a son. — *Putri-karaṇa-mīmāṃsā, f.*, *N.* of a treatise by Nanda-paṇḍita on the adoption of sons. — *Putri-kri, cl. 8. P. A. -karoti, -kurute, -kartum*, to adopt as a son. — *Putri-kṛta, as, ā, am*, adopted as a son. — *Pu-trepsu ('ra-īp'), us, ūs, v.* wishing for a son. — *Putreshthi ('ra-īsh'), is, or putreshthikā ('ra-īsh'), f.* a sacrifice performed to obtain male children, one performed at the time of adoption. — *Putrai-śvarya ('ra-aīś'), am, n.* 'son's proprietorship,' a resignation of property or power by a father to his son. — *Putraishanā ('ra-ēsh'), f.*, *Ved.* desire or longing for a son.

Puttala, as, m. or *puttali, f.* = *puttalaka, puttalikā* below. — *Puttala-dahana, am, n.* or *puttala-vidhi, is, m.* 'doll-burning or doll-rite,' burning an effigy in place of the body of one who has died abroad. — *Puttali-pājā, f.* image-worship, idolatry. — *Puttalaka, as, m.* or *puttalikā, f.* a puppet, doll, small statue, image, idol, effigy.

Puttikā, f. the white ant or termite (so called from its doll-like form); = *patangikā*, a small kind of bee.

Putraka, as, m. a little son, little boy, child, a son (often used as a term of endearment); a puppet, doll, figure of stone or wood or lac, &c.; a rogue, cheat; a small and venomous species of animal (enumerated among the *Mūshikas*); a fabulous animal with eight legs (= *śarabha*); a grasshopper; hair; a species of tree; *N.* of a man, the supposed founder of the city of Pātāli-putraka; a particular mountain; (*akā* or *ikā*), *f.* a daughter; a daughter appointed to raise male issue to be adopted by a father who has no sons; a puppet, doll, figure of wood, &c.; the cotton or down of the tamarisk; (at the end of a comp.) used as a diminutive to express any little thing of its kind (e.g. *asi-p°, khaḍga-p°*). — *Putrikā-putra, as, m.* a daughter's son who by agreement or adoption becomes the son of her father (one of the twelve heirs acknowledged by the old Hindū law); a grandson. — *Putrikā-prasū, ūs, f.* the mother of a daughter. — *Putrikā-bhartṛī, tā, m.* a daughter's husband. — *Putrikā-suta, as, m.* a daughter's son, a grandson.

Putrin, ī, inī, ī, t. having a son or sons, possessing children; (*ī*), *m.* the father of a son; (*inī*), *f.* the mother of a son or of children generally; a parasitical plant; the plant *Siphonanthus Indica*.

Putriya, as, ā, am, belonging or relating to a son, filial; procuring a son; *a-putriya, as, ā, am*, *Ved.* unfavourable to sons or children.

Putri-kṛt, cl. 8. P. A. -karoti, -kurute, -kartum, to adopt as a son. — *Putri-kṛta, as, ā, am*, adopted as a son.

1. *putriya* = *putriya* above.

2. *putriya*, *Nom. P. putriyati, &c.*, to wish or desire a son or children; to treat like a son: *Desid. puputriyishati, putriyishati, putriyishati, puputriyishishati*.

Putriyat, am, anti, at, wishing for a son.

Putriyā, f. the desire of or wish for a son.

Putriyṛī, tā, tri, trī, t. one who wishes for a son.

Putrya, as, ā, am, = *putriya*, q. v.

पुथ *puṭh*, *cl. 4. P. puthyati, pupotha, pothayati, yitum*, to injure, hurt, kill: *Caus. pothayati, yitum*, to crush, bruise, kill, destroy, annihilate; to overpower or drown (one sound by another); to speak; to shine; [cf. *rt. punth*.]

पुल्ल *pudgala, as, ā, am*, beautiful, handsome, of a handsome form or figure; having form or property; (*as*), *m.* the body, matter; the soul, personal identity; an epithet of *Siva*.

Puddala, as, m. a various reading for *pudgala*.

पुन *puna, as, ā, am* (fr. *rt. i. pū*), purifying, cleaning; [cf. *kim-p°, kulam-p°, &c.*]

पुनर *punaḥ* (?), *N.* of a country in the north of India.

पुनर *punar, ind.* again, afresh, anew, once more; back, in an opposite direction, (with *rt. i. dā*, to give back, requite, to give up; with *rt. 5. i* or *i. gā* or *gam*, to go back, return home, to go away again, to escape; with *bhū*, to exist again, to be renewed, to become a wife again, *Manu IX. 175*; cf. *punar-bhū*); *punaḥ punaḥ*, again and again, repeatedly; *punar—punar*, at one time—at another time.

Punar is often used to introduce further details or simply as a connecting particle in a sentence, in the sense of 'further,' 'furthermore,' 'besides,' 'now.' As an adverbative particle *punar* is equivalent to 'on the other hand,' 'on the contrary,' 'but,' 'yet,' 'still,' 'and yet,' 'notwithstanding,' 'nevertheless,' 'however.' The construction *vā punar* often takes the place of the simple *vā*, e.g. *adroheṇa bhū-tānām alpa-droheṇa vā punaḥ*, with no injury or with the least possible injury to animated beings, *Manu IV. 2*. *Punar api*, even again, and on the other hand, also. *Kim punar*, how much more! how much less! see *kim*. — *Punaḥ-pada, am, n.*, *Ved.* 'a repeated portion of a verse,' the burden

(of a hymn), refrain; (*as, ā, am*), containing a refrain. — *Punaḥ-parājaya, as, m.* losing again (what has been won). — *Punaḥ-pāka, as, m.* cooking afresh, repeated boiling or cooking; a repeated baking (of earthen vessels); *punaḥpākam kṛt*, to cook afresh or again. — *Punaḥ-punā, f., N.* of a river in Behar, the Poonpoon (perhaps so called from its meandering course). — *Punaḥ-pratyupakāra, as, m.* retribution, requital, retaliation. — *Punaḥ-pravridha, as, ā, am*, grown again. — *Punaḥ-prāpya, as, ā, am*, to be obtained again, recoverable. — *Punaḥ-saṅskāra, as, m.* renewed investiture, repetition of any essential ceremony (as the reinvestiture of a Brāhman with the sacrificial cord when he has forfeited it by unknowingly drinking spirits &c.). — *Punaḥ-saṅskṛta, as, ā, am*, *Ved.* fitted up again, repaired, mended. — *Punaḥ-saṅgama, as, m.* coming together again, meeting again, reunion. — *Punaḥ-sandarśana, am, n.* seeing one another again. — *Punaḥ-sandhāna, am, n.* uniting again, reuniting; restoring (the sacred fire when it has gone out). — *Punaḥ-sambhava, as, m.* coming into existence again. — *Punaḥ-sara, as, ā, am*, *Ved.* running back (as a dog returning by the way that it came); an epithet of the *Achyranthes Aspera* (the flowers of which are turned back; cf. *apā-mārga, parāk-pushpī, pratyak-pushpī*). — *Punaḥ-sukha, as, ā, am*, again agreeable or pleasant. — *Punaḥ-stuti, is, f., Ved.* repeated praise, a repeated ceremony. — *Punaḥ-stoma, as, m.*, *N.* of an *Ekāha*. — *Punar-apagama, as, m.* going away again. — *Punar-abhidhāna, am, n.* mentioning again. — *Punar-abhisheka, as, m.*, *Ved.* anointing again. — *Punār-arthita, f.* a reiterated request or entreaty. — *Punar-asu, us, ūs, v.*, *Ved.* breathing again, coming to life again. — *Punar-āgata, as, ā, am*, come back again, returned. — *Punar-āgama, as, m.* coming back, return. — *Punar-āgamaṇa, am, n.* the act of coming back, returning to the place set out from. — *Punar-āgamin, ī, inī, ī, t.* coming back, returning. — *Punar-ādāyam, ind.*, *Ved.* repeatedly. — *Punar-ādī, is, īs, ī, Ved.* beginning afresh, repeated. — *Punar-ādihāna, am, n.* renewing or replacing a consecrated fire (according to *Kullūka punar-ādihānam kuryāt = smṛtāgnin śrūtāgnin vā ādadhāt*). — *Punar-ādheya, as, ā, am*, *Ved.* to be renewed or replaced (on the altar, said of fire); (*am*), *n.* renewing or replacing the consecrated fire; (*as*), *m.*, *N.* of a Soma festival. — *Punarādheyaka, am, n.* renewing or replacing a consecrated fire. — *Punarādheyika, as, ī, am*, *Ved.* relating to the act of replacing the consecrated fire. — *Punar-āyana, am, n.*, *Ved.* coming back, return. — *Punar-ālamba, as, m.*, *Ved.* seizing or taking hold of again. — *Punar-āvarta, as, m.* return, revolution; repeated birth. — *Punarāvartana-dā, f.*, *N.* of a place of pilgrimage. — *Punar-āvaritā, ī, inī, ī, t.* returning (to mundane existence); leading back (to mundane existence); subject to successive births. — *Punar-āvṛitta, as, ā, am*, *Ved.* repeated. — *Punar-āvṛitti, is, f.* return (to mundane existence); repetition; revision (of a book &c.). — *Punar-āhāra, as, m.*, *Ved.* taking again, recapture. — *Punar-ukta, as, ā, am*, said again, reiterated, repeated, superfluous; (*am*), *n.* repetition, useless repetition, tautology. — *Punar-ukta-janman, ā, m.* 'whose birth is repeated,' a Brāhman. — *Punarukta-tā, f.* repetition, tautology. — *Punarukta-bhukta-vishaya, as, ā, am*, (an occupation) in which the objects of sense are repeatedly enjoyed. — *Punaruktavād-ābhāsa, as, m.* appearance of repetition, seeming tautology (a figure of speech). — *Punar-ukti, is, f.* saying again, useless repetition, tautology; a mere word, empty word. — *Punarukti-mat, ān, atī, at*, having repetition, tautological. — *Punar-utthāna, am, n.* rising again, resurrection. — *Punar-utpatti, is, f.* the coming again into being, reproduction, new birth; metempsychosis. — *Punar-utsiṣṭa, as, ā, am*, *Ved.* repeatedly let loose (said of a bull). — *Punar-utsyūta, as, ā, am*, *Ved.* sewed or mended again, patched

up. = *Punar-upagamana*, *am*, n. coming back, returning. — *Punar-upāgama*, *as*, m. return. — *Punar-upadhā*, f. married again, re-married. — *Punar-gamana*, *am*, n. going again, returning. — *Punar-grahana*, *am*, n., Ved. repeatedly taking, repeated taking up (of ghee &c. with a ladle); repetition. — *Punarjanma-jaya*, *as*, m. 'victory over future birth'; liberation, final emancipation, freedom from transmigration. — *Punar-janman*, *a*, n. new or second birth, regeneration, future birth by transmigration, metempsychosis; (*ā*, *ā*, *a*), born again, regenerated. — *Punar-jāta*, *as*, *ā*, *am*, born again, regenerated. — *Punar-darśana*, *am*, n. seeing again, (*punar-darśanāya*, 'an revoir'). — *Punar-dātri*, *tā*, m. giving again, a rewarder, recompenser. — *Punar-dāra-kṛtā*, f. taking a second wife (after the death of the first). — *Punar-dhenu*, *us*, f. a cow that again gives milk. — *Punar-nava* or *punar-nava*, *as*, *ā*, *am*, Ved. becoming new or young again, being renewed or restored to youth; (*as*), m. a finger-nail; (*ā*), f. hog-weed, Boerhavia Procumbens. — *Punar-nishkrita*, *as*, *ā*, *am*, Ved. repaired or mended again. — *Punar-bāla*, *as*, *ā*, *am*, = *पालि-पुत्र*, become a child again, become childish, being in second childhood. — *Punar-bhava*, *as*, *ā*, *am*, born again; (*as*), m. new birth, regeneration, transmigration; a finger-nail; a species of *Punar-nava* with red flowers. — *Punar-bhavin*, *i*, m. the sentient soul (existing again after the dissolution of one body in another form). — *Punar-bhāva*, *as*, m. new birth. — *Punar-bhāvin*, *i*, *ini*, *i*, being born again. — *Punar-bhū*, *us*, *us*, *u*, produced again or anew, reproduced, born again, regenerated, restored to youth, renovated; (*us*), f. a virgin widow re-married; re-existence. — *Punar-bhoga*, *as*, m. repeated enjoyment; a return of fruition, perception of pleasure or pain as a reward of former actions. — *Punar-magha*, *as*, *ā*, *am*, Ved. 'having repeated gifts', covetous, avaricious; repeatedly offering oblations or granting gifts. — *Punar-manyā*, *as*, *ā*, *am*, Ved. (perhaps) again thinking of, remembering; (*Sāy*). = *punaś stotavya*, to be praised or adored again. — *Punar-mṛityu*, *us*, m., Ved. repeated or second death. — *Punar-yajña*, *as*, m., Ved. a repeated sacrifice. — *Punar-yātrā*, f. a repeated procession. — *Punar-yuvan*, *ā*, *ati*, *a*, Ved. again young, restored to youth. — *Punar-lābha*, *as*, m. obtaining again, recovery. — *Punar-vaktavya*, *as*, *ā*, *am*, to be repeated. — *Punar-vaktavya-tā*, f. necessity of being repeated. — *Punar-vācna*, *am*, n. saying again, repeating; repeated text or injunction. — *Punar-vat*, *ān*, *ati*, *at*, Ved. containing the word *punar*. — *Punar-vata*, *as*, m. a weaned calf that begins to suck again; N. of the author of the hymn Rig-veda VIII. 9. — *Punar-varaṇa*, *am*, n., Ved. choosing again. — *Punar-vasu*, *us*, m. (perhaps) 'restoring goods', the fifth (or seventh) of the lunar asterisms (containing according to some authorities, two, and according to others, four stars; in this sense generally *ū*, m. du.); N. of Vishnu or Krishna; an epithet of Śiva; 'born under the Nakshatra *Punar-vasu*', an epithet of Kātyāyana or Vāruṇī; N. of a son of Taittiri, father of Abhi-jit and grandfather of Āhuka, or of a son of Abhi-jit (Ari-dyota) and father of Āhuka; epithet of a particular Lokā or division of the universe; commencement of wealth. — *Punar-vivāha*, *as*, m. second marriage. — *Punar-han*, *ā*, *ghni*, *a*, Ved. slaying or destroying in return. — *Punar-havis*, *is*, n., Ved. repeated sacrificial oblation. — *Punaś-candrā*, f. N. of a river. — *Punaś-caravaṇa*, *am*, n. chewing repeatedly, chewing the cud, ruminating. — *Punaś-cit*, *is*, f., Ved. piling up again.

पुन्य *punth*, cl. 1. P. *punthati*, *punthi-tum*, to hurt, give pain; to suffer pain or uneasiness; (a various reading for *yunth*.)

पुनदास *pun-dāsa*. See under 2. *puns*, p. 578.

पुनामन् 1. and 2. *pun-nāman*. See under 2. *puns* and *put*, pp. 578, 580.

पुपुषत *pupūshat*, *am*, *anti*, *at* (fr. Desid. of rt. 1. *pū*), wishing to cleanse or purify. — *Pupūshā*, f. the wish or desire to cleanse or purify.

पुप्फु *pupphu*, *as*, m., N. of a particular disease, swelling of the palate and gums.

पुप्फुल *pupphula*, *as*, m. flatulency, wind in the stomach.

पुप्फुस *pupphusa*, *as*, m. the lungs [cf. *phupphasa*]; the pericarp or seed-pod of a lotus.

पुम *pum*, *pum-anujā*, &c. See under 2. *puns*, p. 578, col. 3, and p. 579, col. 1.

पुर 1. *pur* (fr. rt. *pri*), only in inst. pl. *pūrbhis*, Ved. in abundance, abundantly; (*Sāy*). = *pūrvakāḥ stavāḥ*, with former praises.

पुर 2. *pur* (probably an artificial rt. invented to furnish an etymology for *puras* and *purā* below), cl. 6. P. *purati*, *puritum*, to precede, go before, go at the head, lead.

Pura-ga, *as*, *ā*, *am* (a corruption of *puro-ga*), inclined or disposed towards, favourably inclined. — *Puragā-vaṇa*, *as*, m., N. of a forest.

Purataḥ, ind. before (said both of place and time), in front, in advance, in the presence of (with gen.); *purataḥ kṛi*, to place in front, cause to precede, give the lead to.

Puran-dhi, *is*, f. (*puram* connected with *puras* and *purā*, but by some considered to be fr. rt. *pri*), Ved. understanding, intelligence, prudence, wisdom; praise; (*ayas*), f. pl. good thoughts or reflections; (*is*, *is*, *i*), intelligent, prudent, wise (said of Pūshan, Indra, a R̥ibhu, Bhaga, Savitṛ, Heaven and Earth; perhaps also *is*, m., N. of a particular deity); (according to *Sāy*). = *stri-rūpa* or *rūpa-vat*. — *Purandhi-vat*, *ān*, *ati*, *at*, Ved. endowed with wisdom or understanding.

Puran-dhri, *is* or *i*, f. an elderly married woman, respectable matron; a woman whose husband and children are living.

Puras, ind. before, in front, in advance, in the presence of, before the eyes of (with gen., e.g. *tasya puro vācam ādade*, he commenced a speech in his presence; or in the earlier language with the abl. or loc., opposed to *pasāde*, *pasācāt*, *prishthe*); in the east, from the east, towards the east, eastward, (*dakṣiṇataḥ purāḥ*, towards the south-east); [cf. *purā*, *purataḥ*, *pūrva*: *Zend* *pāra*, 'before': Gr. *πῶρος*, *πρὸς-ῶρος*, *πρόσθε*, *πρόσθιος*, perhaps *πρὸς* in *πρόσθιος*: perhaps Lat. *coram* for *poram*, *palam* for *param*: Goth. *faura*, 'before'; *faur*, 'for': Old Germ. *vora*, 'before'; *furi*, 'for': Old Pruss. *pirsdan*, 'before'.] — *Pura-ushṇih*, *k*, f., Ved., N. of a metre of three Pādas, the first containing twelve, and the second and third eight syllables each. — *Pura-etri*, *tā*, m., Ved. one who goes before, a guide, leader. — *Purāh-pāka*, *as*, *ā*, *am*, having fulfilment at hand, near fulfilment. — *Purāh-prasavaṇa*, *as*, *ā*, *am*, Ved. pouring forth; (*Sāy*). = *purastād gacchat*. — *Purāh-prahartri*, *tā*, m., one who fights in the front (of the battle). — *Purāh-phala*, *as*, *ā*, *am*, having fruit nigh at hand, exhibiting fruit in advance, promising fruit. — *Purāh-sad*, *t*, *i*, *t*, Ved. sitting in front, presiding; sitting towards the east. — *Purāh-sara*, *as*, *i*, *am*, going before or in advance; (*as*), m. one who goes before, a forerunner, precursor, harbinge, attendant; (at the end of comps. *as*, *ā*, *am*), having as an attendant, attended by, preceded by, connected with, with [cf. *priyākhyāna-p*]; (*am*), ind. with, after. — *Purāh-sthātri*, *tā*, *tri*, *tri*, Ved. standing at the head, a leader. — *Purāh-sthāyin*, *i*, *ini*, *i*, standing before one's eyes. — *Purāh-sphurāt*, *an*, *ati* or *anti*, *at*, opening or becoming manifest before any one. — *Purāś-carana*, *as*, *ā*, *am*, making preparations; (*am*), n. a preparatory or introductory rite, preparation; repetition

of the name of a deity accompanied with burnt offerings. — *Purāś-carana-candrikā* and *purāś-carana-paddhati-mālā*, f., N. of two works. — *Purāś-carana-tā*, f. the being engaged in making preparations. — *Purāś-chada*, *as*, m. a species of grass, Imperata Cylindrica (commonly called *ulu*); a nipple. — *Purāś-karaṇa*, *am*, n. the act of placing in front, &c.; making perfect (?). — *Purāś-karāṇiya* or *purāś-kartavya*, *as*, *ā*, *am*, to be placed in front, to be set before; to be honoured, to be treated with deference or respect; to be prepared or fitted out; to be made complete. — *Purāś-kāra*, *as*, m. the placing before or in front; preference; showing respect, treating with honour, distinction, deference; worshipping; consecrating; causing to go before, accompanying, attending; preparing, making ready; arranging, putting in array, making complete; attacking, assailing; accusation; anticipating, expecting; (at the end of a comp.) preceded or accompanied by, joined or connected with, including. — *Purāś-kārya*, *as*, *ā*, *am*, to be placed in front or appointed, to be charged or commissioned; to be prepared or fitted out, &c. — *Purāś-kṛi*, cl. 8. P. A. *karoti*, *kurute*, *kartum*, to bring to the front, place before or in front, station in front, cause to precede, hold before one's self; to make one's leader; to lead; to place in office, appoint; to show respect, pay respect, honour; to set before one's self, keep in sight, have respect to, make one's rule of conduct, attend to, regard, choose, prefer; to show, evince, betray, manifest; to use as a pretext. — *Purāś-kṛita*, *as*, *ā*, *am*, placed before or in front; advanced to the foremost rank, placed in office, appointed; accompanied or attended by, combined with, provided or furnished with, possessing; distinguished, honoured, respected; revered, adored, worshipped; attended to, regarded, chosen, adopted; made perfect, finished, polished; prepared; sprinkled with holy water, anointed, initiated; consecrated; anticipated; accused, calumniated; harassed or attacked by an enemy. — *Purāś-kṛita-madhyama-krama*, *as*, *ā*, *am*, taking or adopting a middle course. — *Purāś-kṛitya*, ind. having placed before or caused to precede; having appointed; having paid respect to or honoured; having rewarded; having attended to or regarded. — *Purāś-kṛityā*, f. a preparatory or introductory rite; showing honour, demonstration of respect. — *Puro-agni*, *is*, m., Ved. the foremost fire or fire in front. — *Puro-kṣham*, ind., Ved. before the axle-tree. — *Puro-ga*, *as*, *ā*, *am*, going before, preceding, leading, a leader; first, chief, principal, pre-eminent; (at the end of a comp.) preceded by, accompanied by (e.g. *devā Agni-purogamāḥ*, the gods preceded by Agni). — *Puro-gata*, *as*, *ā*, *am*, standing or being in front of; preceded, gone before. — *Puro-gati*, *is*, *is*, *i*, preceding, going before; (*is*), m. a dog; (*is*), f. precedence, going before. — *Puro-gantṛi*, *tā*, m. a messenger who goes before. — *Puro-gama*, *as*, *ā*, *am*, going before or in front, travelling in front, preceding, leading, a leader; first, most excellent; best; (at the end of a comp.) preceded by, accompanied by. — *Puro-gamana*, *am*, n. going before, preceding. — *Puro-gava*, *as*, *i*, m. f., Ved. one who precedes, a leader. — *Puro-gā*, *ās*, m., Ved. going before, a leader. — *Puro-gāmin*, *i*, *ini*, *i*, going in front or before, preceding, a leader, one who precedes; (*i*), m. a dog. — *Puro-guru*, *us*, *us* or *vī*, *u*, Ved. heavy before or in front. — *Purojanma-tā*, f. priority of birth. — *Puro-janman*, *ā*, *ā*, *a*, born before. — *Puro-java*, *as*, *ā*, *am*, excelling in speed, swifter than; (*as*), m., N. of a son of Medhātithi and of a Varsha named after him; of a son of Prāna. — *Puro-jiti*, *is*, f., Ved. previous possession or acquisition. — *Puro-jyotiḥ*, *is*, *is*, *is*, Ved. preceded by light. — *Puro-dās*, *-dāś* (or *-lāś*), Ved. or *puro-dāśa*, *as*, m. a sacrificial cake of ground rice usually divided into pieces and offered in one or more cups (*kapāla*); an oblation of ghee or clarified butter with cakes of ground meal; an oblation in general; a sort of flat ladle or spoon used for placing the cakes in the sacrificial fire; the orts or leavings of any substance

used in an oblation to fire; Soma juice as drunk at particular sacrifices; a Mantra or prayer recited in offering oblations to fire. — *Puroḍāsin*, *i*, *inī*, *i*, Ved. connected with the sacrificial cake. — *Puroḍāsiya*, *as*, *ā*, *am*, relating to the Puroḍāsa or sacrificial cake, fit to be offered in oblations. — *Puroḍāsiya*, *as*, *ā*, *am*, intended for the sacrificial cake, fit for offering with ghee as an oblation to fire. — *Puro-dhas*, 2. *puro-dhā*, *puro-dhātri*, *puro-dhāniya*, *purodhikā*, see under 1. *puro-dhā*, col. 3. — *Puronuḍākyā-vat*, *ān*, *atī*, *at*, Ved. having an invitational verse; [cf. the next.] — *Puro-nuḍākyā* ('*ras-an*'), *f*, Ved., scil. *rid*, an introductory or invitational verse. — *Puro-bhāga*, *as*, *m*, the front part, fore part; officiousness, meddling in other people's affairs, obtrusiveness; malevolence; envy; (*as*, *ā*, *am*), obtrusive, meddlesome. — *Purobhāgi-tā*, *f*, officiousness, obtrusiveness; malevolence. — *Puro-bhāgin*, *i*, *inī*, *t*, taking the first share; obtrusive, officious; malevolent, censorious, fault-finding; envious, jealous. — *Puro-bhū*, *ūs*, *is*, *u*, Ved. being in front, excelling, superior (said of Indra; according to Śāy. *yuddeha purataḥ sātṛān avāpnōtīti purobhū*). — *Puro-māruta*, *as*, *m*, a wind blowing from before or in front, east wind (opposed to *pasān-māruta*). — *Puro-yāvan*, *ā*, *ari*, *a*, Ved. going in front, leading; (Śāy.) = *purato miśrayitṛi*, mingling foremost (in battles). — *Puro-yudh*, *i*, *t*, *t*, or *puro-yodha*, *as*, *ā*, *am*, Ved. fighting before or in front. — *Puro-ratha*, *as*, *ā*, *am*, Ved. one whose chariot is foremost; surpassing, excelling, superior. — *Puro-run-mat*, *ān*, *atī*, *at*, Ved. furnished with the Puro-ruḥ. — *Puro-ruḥ*, *k*, *k*, Ved. shining before or in front of, shining in the east; (*k*), *f*, *N*, of certain Nivid formulas (or Padas) recited at the morning sacrifice in the Ājya ceremony before the principal hymn (*sūkta*) or any part of it. — *Puro-vartin*, *i*, *inī*, *t*, being before the eyes or in the presence of, being in front. — *Puro-vasu*, *us*, *us*, *u*, Ved. preceded by wealth (?); (perhaps a corruption of *puri-vasu*). — *Puro-vāta*, *as*, *m*, wind from before, east wind. — *Puro-vṛitta*, *as*, *ā*, *am*, being before, preceding. — *Puro-havis*, *is*, *is*, *is*, Ved. previously provided with sacrifices or oblations. — *Puro-hita*, see under 1. *puro-dhā*, col. 3.

Purastāt, ind. before, in front of (with abl. or gen.), in advance, towards the front, forward, at the beginning or commencement, in the first place; ere; previously, formerly, first; before the eyes of, in the presence of; eastward, towards the east, in the east, from the east [cf. *uttara-p*]; in the preceding part (of a book), further on, in the sequel. — *Purastāj-japa*, *as*, *m*, Ved. a preceding Japa. — *Purastāj-jyotiḥ*, *is*, *is*, *is*, *N*, of a kind of Trishtubh, the first Pāda of which contains eight syllables. — *Purastād-uddhāra*, *as*, *m*, Ved. a part given in advance. — *Purastād-dhoma*, *as*, *m*, (fr. *purastāt* + *homa*), Ved. an introductory sacrifice. — *Purastād-dhoma-vat*, *ān*, *atī*, *at*, Ved. having an introductory sacrifice. — *Purastād-bṛithatī*, *f*, Ved. a kind of Bṛithatī metre, the first Pāda of which contains twelve syllables.

Purastātina, *as*, *ā* (?), *am*, preceding, going before.

Purā, ind. (perhaps an old inst. sing. fr. a form *pura* for *para*), in former times, formerly, of old, in the olden time, in the days of old, of yore; before, hitherto, up to the present time (with *na*, 'never'); firstly, in the first place, first, at first (opposed to *pasān*, *pasāt*); soon, ere long, shortly, in a short time, by and by (in this sense giving a future sense to the pres. by Pāp. III. 3, 4, e.g. *purā dīshayati śthalim*, ere long he will contaminate the earth, Raghu-v. XII. 30; *āloke te nipatati purā*, soon she will fall within [the range of] thy sight, Megh. 84); before, ere (with abl. and in the earlier language also with dat.); for the defence or safety of (Ved.); securely from (Ved.); with the exception of, except, besides (Ved.); [cf. *puras*, *pūra*; Gr. *pūros*, *pāros*, *παρόρος*, *παράρος*, *πάλαιος*, perhaps *πέλας*, *πλήσιος*; Lat. *por* in *portendere*; Goth. *faura*, *faur*; Angl. Sax. *for*,

fora, *fore*.] — *Purā-kathā*, *f*, a story of the past, an old legend. — *Purā-kalpa*, *as*, *m*, a former creation, former age; a story or tale of the past. — *Purā-kṛita*, *as*, *ā*, *am*, done formerly or of old, done long ago; done or observed previously; begun, commenced. — *Purā-kṛiti*, *is*, *f*, the former mode of action. — *Purā-ja*, *as*, *ā*, *am*, Ved. former, existing from of old or from aforetime (Śāy. = *pūra-jāta*, *śirantana*). — *Purā-yonī*, *is*, *is*, *i*, of ancient origin or lineage; an epithet of kings. — *Purā-vasu*, *us*, *m*, an epithet of Bhīṣma. — *Purā-vid*, *t*, *t*, *t*, knowing the events of former times, knowing or acquainted with the past; an epithet of kings. — *Purā-vṛitta*, *as*, *ā*, *am*, that which has occurred or taken place in former times, long since transpired; one who has lived in former times; relating to ancient times, referring to times of yore; (*am*), *n*, former conduct, former mode of action; any old or legendary event; history, any account of former events traditional or heroic. — *Purā-vṛita-kathā*, *f*, or *purāvṛitākhyāna* ('*ta-ākḥ*'), *am*, *n*, an old story or legend, a story of the past. — *Purāvṛitākhyāna-kathana* ('*ta-ākḥ*'), *am*, *n*, telling old stories, relating tales of the past. — *Purā-sāh*, *śhāt*, *t*, *t*, Ved. superior from ancient times; (Śāy.) = *purāṇam abhībhavitrī*, conqueror of cities. — *Purodhava* ('*rā-ud*'), *as*, *ā*, *am*, of former or prior origin; (*ā*), *f*, a species of plant, a drug (= *mahā-medā*). — *Puropanita* ('*rā-up*'), *as*, *ā*, *am*, formerly obtained or possessed.

Purāṇa, *as*, *ā* or *i*, *am* (opposed to *nūtaṇa*, *nava*), belonging to ancient or olden times, ancient, old, aged, primeval; worn out, laid aside; (*am*), *n*, a thing of the past, past event; a tale of the past, ancient history legendary and traditional, legend (= Gr. *λόγος*, *μῦθος*); the *N*, given to certain well-known sacred works, supposed to have been compiled by the poet Vyāsa, and comprising the whole body of modern Hindū mythology (each of which should treat of five topics; cf. *pañcā-lakṣaṇa*). There are eighteen acknowledged Purāṇas, usually reckoned as follow: 1. Kūrma-p; 2. Garuḍa-p; 3. Vjihan-nāradya-p; 4. Padma-p; 5. Brahma-p; 6. Brahma-vaivarta-p, which is of very modern origin; 7. Bhāṇḍa-p; 8. Bhaviṣya-p; 9. Bhā-gavata-p, or the life of Kṛishṇa, by some considered a modern work; 10. Matsya-p; 11. Mārkaṇḍeya-p; 12. Linga-p; 13. Vāmana-p; 14. Vāyu-p, which is probably one of the oldest; 15. Vārāha-p; 16. Viṣṇu-p; 17. Śiva-p; 18. Skanda-p. Some authorities substitute the Agni-p for the Vāyu-p; and others add the Narasiṅha-p, which is considered by some as an Upa-p, q.v.; by some the Purāṇas are divided into four or by others into six Samhitās or collections; (*as*), *m*, a Karṣa or measure of silver (= 16 Panas of cowries); *N*, of a Rishi. — *Purāṇa-kalpa*, *as*, *m*, former creation; a story or tale of former time; [cf. *purā-kalpa*]. — *Purāṇa-ga*, *as*, *m*, [cf. 3. *ga*], 'singing of the past,' an epithet of Brahma; a reciter of the Purāṇas. — *Purāṇa-purusha*, *as*, *m*, 'the primeval male,' an epithet of Viṣṇu. — *Purāṇa-prokta*, *as*, *ā*, *am*, proclaimed by ancient sages. — *Purāṇa-mahimopavarṇana* ('*ma-up*'), *am*, *n*, *N*, of the 132nd chapter of the Bhūmī-khaṇḍa or second part of the Padma-Purāṇa. — *Purāṇa-mā-hātmya*, *am*, *n*, *N*, of a chapter of the Linga-Purāṇa. — *Purāṇa-vat*, ind., Ved. as of old. — *Purāṇa-vid*, *t*, *t*, *t*, Ved. knowing the events of the past; knowing the Purāṇas. — *Purāṇa-vidyā*, *f*, or *purāṇa-veda*, *as*, *m*, Ved. a knowledge of the events of the past. — *Purāṇa-samuccāya*, *as*, *m*, *N*, of a book mentioned in Kamalākara-bhaṭṭa's Sūdra-dharma-tattva. — *Purāṇa-sarvasva*, *am*, *n*, 'essence of the Purāṇas,' *N*, of a work by Halā-yudha taken mostly from the Purāṇas and giving a general outline of universal knowledge. — *Purāṇa-sāra*, *am*, *n*, 'substance of the Purāṇas,' *N*, of a work mentioned in Mādhyama's Parāśara-smṛiti-vyākhyā. — *Purāṇanta* ('*na-an*'), *as*, *m*, an epithet of Yama. — *Purāṇavātāra* ('*na-an*'), *as*, *m*, *N*, of the first chapter of the Padma-Purāṇa. — *Pu-*

rāṇokta ('*na-uk*'), *as*, *ā*, *am*, enjoined by or written in the Purāṇas.

Purāṇaka, *as*, *m*, *N*, of a Nāga.

Purāṇya, Nom. P. *purāṇyati*, &c., to talk of the past, relate past events.

Purātana, *as*, *i*, *am*, belonging to the past, former, old, ancient; worn out; (*ās*), *m*, pl. the ancients; (*am*), *n*, an ancient story, old legend; (*e*), ind. in past times, formerly.

1. *puro-dhā*, cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, (P.) to place or set before, place foremost or in front, regard before others, value highly, honour, esteem, pay chief attention to, apply one's self to; to weigh, ponder; (A.) to place at the head of in front, to place before, lay down before; to charge, commission, appoint, especially to appoint to priestly functions; to enjoin upon, charge with. — *Puro-dhas*, *ās*, *m*, an appointed priest or one appointed to a particular charge, a family priest, king's domestic chaplain (= *puro-hita*; in Mahā-bh. Vana-p. 10635, the form *puro-dha*, *as*, *m*, occurs); *N*, of a man said to be the author of the hymn Vājasaneyi-Saṃhitā XI. 17. — 2. *puro-dhā*, *f*, charge, commission, standing in the place of any one, representation; the rank or office of a Puro-hita, q.v. — *Puro-dhātri*, *tā*, *m*, Ved. the giver of a charge or commission; the appointer of the Puro-hita. — *Puro-dhāna*, *am*, *n*, priestly ministrations. — *Puro-dhāniya*, *as*, *m*, Ved. = *puro-hita*. — *Purodhikā*, *f*, preferred to other women, a favourite wife. — *Puro-hita*, *as*, *ā*, *am*, placed foremost or in front; charged, commissioned, appointed; (*as*), *m*, one holding a charge or commission, an agent, an appointed priest or one appointed to any particular charge, a family priest, a king's domestic chaplain, a priest who conducts all the ceremonials and sacrifices of the family. — *Purohita-tva*, *am*, *n*, the rank of a Puro-hita. — *Puro-hitā*, *is*, *f*, priestly ministrations (Śāy. = *puro-dhāna*, *paurohitya*). — *Purohitikā*, *f*, *N*, of a woman, or a mode of addressing a favourite (?).

3. *pur*, *ūr*, *f*, (probably fr. rt. *prī*), a rampart, wall; a stronghold, castle, fortress, fortified city, town; the body (considered as the stronghold of the *purusha*, q.v.); intellect (= *mahat*); *N*, of a Daśa-rātra (Ved.). — *Purāṇi-jana*, *as*, *m*, the living principle, life, the soul (personified as a king); (*i*), *f*, understanding, intelligence (personified as the wife of a king). — *Purāṇi-jaya*, *as*, *m*, 'city-conqueror,' *N*, of a hero on the side of the Kurus; of a son of Sṛiṅjaya and father of Janam-ējaya; of a son of Bhajamāna and Sṛiṅjari; (= *kakutstha*) *N*, of a son of Saśada; (= *kakutstha*) *N*, of a son of Vindhya-śakti; of Medhāvin; of an elephant, the son of Airāvata. — *Puran-da*, *as*, *m*, = *puran-dara*. — *Puran-dara*, *as*, *m*, 'town-splitter' or 'fortress-destroyer,' an epithet of Indra (as breaking cities into fragments with his thunderbolt?); the Indra of the seventh Manv-antara; an epithet of Agni; of Śiva; a thief, house-breaker; (*ā*), *f*, an epithet of Gangā; (*am*), *n*, a species of pepper, Piper Chaba. — *Puran-dara-cāpa*, *as*, *m*, Indra's bow, the rainbow. — *Puran-dara-purī*, *f*, *N*, of a town in Malava. — *Puri-śaya*, *as*, *ā*, *am* (a word formed to explain *purusha*), repose in the fortress or fastness (i.e. the body). — *Puro-han*, *ā*, *ghni*, *a* (fr. *puras*, acc. pl. of 3. *pur* + *han*), Ved. breaking castles, destroying strongholds. — *Pūr-dvār*, *r*, *f*, or *pūr-dvāra*, *am*, *n*, the gate of a city. — *Pūr-pati*, *is*, *m*, Ved. the lord of a castle or city. — *Pūr-bhid*, *t*, *t*, *t*, Ved. breaking down strongholds or castles. — *Pār-bhīdyā*, *am*, *n*, Ved. the breaking of strongholds or castles; (Śāy.) = *saragrāma*, war. — *Pūr-yāna*, *as*, *ā*, *am*, Ved. leading or conducting to the fastness (i.e. to the celestial world).

Pura, *am*, *n*, a fortress, castle, fortified town; a town, city, a place containing large buildings surrounded by a ditch and extending not less than one Koś in length (if it extends for half that distance it is called a *kheṭa*, if less than that, a *karvaṭa* or small market town; any smaller cluster of houses is called

a grāma or village): 'the city' *kar'* *ḥoxhū*, i. e. Pātali-putra or Patna; a house, dwelling, abode, residence; an upper story; the female apartments, gynaeceum; a store-house, repository; a brothel; the body; the skin; the calyx of a flower or any receptacle or cup formed of leaves; a fragrant grass, a species of *Cyperus* (= *nāgara-mustā*); a kind of resin, bdellium; N. of a constellation; N. of the subdivisions of the Vedānta work called Tri-putī or Tri-putī; (as), m. a kind of resin, bdellium; yellow Barleria; N. of a demon; N. of a man; (ā), f. a stronghold, castle (at the end of a comp.; cf. *jīva-p*, *deva-p*); a kind of perfume; the east; (ī), f. a fort, stronghold, castle; a town, city; the body; [cf. Gr. *πόλις*, *πολι-χ-νη*, *πολι-χ-νιο-ν*, *πολι-της*, *πολι-ε-θρο-ν*, perhaps also *πόργος*; perhaps Lat. *urbs*; perhaps Lith. *pilis*, 'a castle.']
 — *Pura-koṭṭa*, *am*, n. 'city-stronghold', a citadel.
 — *Pura-jit*, *t*, m. 'conqueror of fortresses or conqueror of Pura', an epithet of Śiva; N. of a prince (a son of Aja and father of Ariṣṭa-nemi). — *Pura-jyotis*, *is*, n. an epithet of the region or world of Agni; [cf. *puro-jyotis*.] — *Pura-taṭi*, *f*, a small market-town, village; a small fair. — *Pura-toraṇa*, *am*, n. 'city-arch', the outer gate of a city. — *Pura-devatā*, *f*, 'city-deity', the tutelary deity of a town. — *Pura-dvāra*, *am*, n. a city-gate. — *Pura-dvish*, *t*, m. 'foe of Pura', an epithet of Śiva. — *Pura-nivēsa*, *as*, m. the founding of a city. — *Pura-pakṣin*, *i*, m., Ved. 'town-bird', a bird living in a city, tame bird (opposed to *vanya-pakṣin*). — *Pura-pāla* or *pura-pālaka*, *as*, m. the defender of a fortress, city-governor. — *Pura-bhīd*, *t*, m. 'the crusher of Pura', an epithet of Śiva; [cf. *pura-jit*.] — *Pura-mathana*, *as*, m. 'crusher of Pura', an epithet of Śiva. — *Pura-mārga*, *as*, m. the street of a town. — *Pura-mālini*, *f*, 'crowned with castles', N. of a river. — *Pura-rakṣa*, *as*, or *pura-rakṣin*, *i*, m. a watchman of a town, constable. — *Pura-rāṣṭrāṇi*, n. pl. cities and kingdoms. — *Pura-roḍha*, *as*, m. the siege of a fortress or city. — *Pura-vara*, *am*, n. an excellent town. — *Pura-vāsin*, *i*, *inī*, *i*, dwelling in a city or town; (i), m. a city-dweller, inhabitant of a town, citizen, townsman. — *Pura-vāsta*, *u*, n. ground suitable for the foundation of a city. — *Pura-sāsana*, *as*, m. 'chastiser of Pura', an epithet of Śiva. — *Pura-han*, *ā*, m. 'slayer of Pura', an epithet of Viṣṇu. — *Pura-hita*, *am*, n. the welfare of a town or city. — *Purāṭṭa* ('*ra-aṭ*'), *as*, m. a turret for defensive purposes on a city wall. — *Purādhipa* ('*ra-adh*'), *as*, m. the governor of a town, prefect of police. — *Purādhyakṣa* ('*ra-adh*'), *as*, m. 'fort-overseer', the commandant of a fortress, the governor of a city, prefect of police. — *Purārāti* ('*ra-aṭ*'), *is*, m. 'foe of Pura', an epithet of Śiva. — *Purārī* ('*ra-ari*'), *is*, m. 'foe of Pura', an epithet of Śiva; an epithet of Viṣṇu. — *Purārādhavistara* ('*ra-ar*'), *as*, *ā*, *am*, being of the extent of half a town; (as), m. part of a town, a suburb, ward, division. — *Purā-vatī*, *f*, 'rich in castles', N. of a river. — *Purāśukrid* ('*ra-as*'), *t*, m. 'enemy of Pura', an epithet of Śiva. — *Purā-dāsa*, *as*, m., N. of the author of the Cāitanya-candrodaya; (also called *Kavi-karṇa-pūra*). — *Purī-moha*, *as*, m. the thorn-apple, *Datura*. — *Purotsava* ('*ra-ut*'), *as*, m. 'town-festival', a festival solemnized in a city. — *Purodhavā* ('*ra-ud*'), *f*, 'growing in towns', N. of a plant. — *Purodyāna* ('*ra-ud*'), *am*, n. 'city-garden', a pleasure-garden belonging to a town, park. — *Puraṅka* ('*ra-ak*'), *ās*, m. an inhabitant of a town, inhabitant of Tri-pura.

Puraka = *pura*. See *arghāṣṭa-puraka*, p. 83.

Puraṇa, *as*, m. the sea, ocean.

Purī, *is*, *f*, a city [cf. *purī* under *pura*]; a river; a king.

Purikā, *f*, N. of a city.

पुरजरा *purajara*, *as*, m. the armpit.

पुरट *purata*, *am*, n. gold.

पुरतस *puratas*. See *rt. 2. pur*, p. 582.

पुरन्धि *puran-dhi*, *puran-dhri*. See under *rt. 2. pur*, p. 582, col. 2.

पुरय *puraya*, *as*, m., Ved., N. of a man.

पुरला *purālā* (*i*), *f*, an epithet of Durgā.

पुरस *purās*, *purastāt*. See under *rt. 2. pur*, p. 582, col. 2, and p. 583, col. 1.

पुरा *purā*. See p. 583, col. 1.

पुराटङ्क *purātanka*, *as*, m., N. of a man.

पुराण *purāṇa*. See p. 583, col. 2.

पुरातन *purātana*. See p. 583, col. 3.

पुरातल *purātala*, *am*, n. the region below the seven worlds; [cf. *talātala*.]

पुरासिनी *purāsini*, *f*, a species of creeper (= *saha-deva*).

पुरि *purī*. See col. 1.

पुरीकय *purikaya*, *as*, m., Ved. a species of aquatic animal.

पुरीत *purī-tat*, *t*, *t*, m. n. (probably fr. *purī* for 3. *pur* + 2. *tat*), the pericardium or some other intestine near the heart; the entrails in general; (also wrongly read *purī-tat*.)

पुरीष *purīṣa*, *am*, n. (said to be fr. *rt. prī*), vapour, damp exhalations rising in the air, moisture, fluid in general (Sāy. = *udaka*); dust, anything crumbled; mould, rubbish, rubble-stones, anything used to fill up interstices in a wall; feces, excrement, ordure; (i), *f*, epithet of a particular religious observance. — *Purīṣa-nigrahaṇa*, *as*, *ā*, *am*, stopping or obstructing the bowels. — *Purīṣa-pada*, *am*, n., Ved. epithet of particular passages inserted in the recitation of the Mahā-nāmī verses. — *Purīṣa-bhēdin*, *i*, *inī*, *i*, 'loosening the feces', relaxing the bowels. — *Purīṣa-vat*, *ām*, *atī*, *at*, Ved. furnished with rubbish or loose earth (used for filling interstices). — *Purīṣa-vāhana* or *purīṣa-vāhana*, *as*, *ā*, *am*, Ved. removing rubbish or refuse. — *Purīṣādāhāna* ('*sha-adh*') or *purīṣa-dhāna* (?), *am*, n. 'receptacle of excrement', the last of the intestines, the rectum. — *Purīṣotsarga* ('*sha-ut*'), *as*, m. the voiding of excrement. — *Purīṣhapa*, *am*, n. evacuation by stool, voiding of excrement, feces.

Purīṣama, *as*, m. the black kidney-bean, *Phaseolus* Mas or *Radiatus*.

Purīṣhaya, Nom. P. *purīṣhayatī*, -*yitum*, to void excrement, evacuate by stool.

Purīṣhita, *as*, *ā*, *am*, voided, evacuated (as the bowels), voided upon.

Purīṣin, *i*, *inī*, *i*, Ved. filled with vapours, vaporious, damp, humid, moist (as the Maruts or *Parjanya-Vāta*): 'possessing articles that fill up' (ἰππία), i. e. furnished with utensils or movables, wealthy; (inī), *f*, 'bearing or carrying rubbish', an epithet of the Sarayū, or N. of another river; (Sāy.) = *udaka-vatī*, watery.

Purīṣhya, *as*, *ā*, *am*, Ved. an epithet of fire; (according to Sāy.) = *sikātā-sammīṣa*, mixed with sand, = *ḍṭya*, q. v.: (according to Mahī-dhara) = *paśavya*; dwelling in loose earth or in rubbish; dirty; possessing utensils or movables, wealthy. — *Purīṣhya-vāhana*, *as*, *ā*, *am*, see Pān. III. 2, 65.

पुरु *puru*, *us*, *vī*, *u* (said to be fr. *rt. prī*; mostly Ved.; in the epic and later literature only at the beginning of proper names, except in the Bhāgavata-Purāṇa which affects archaic forms, where it occurs at the beginning of comps.), much, many, abounding, abundant, exceeding; (*us*), m. the pollen or farina of a flower; heaven or the world and residence of immortals; N. of a prince the son of Yayāti and Sarmishthā and sixth monarch of the

lunar race; N. of a son of Manu Cākṣhusa and Naḍvalā; N. of a son of Vasu-deva and Saha-devā; N. of a river; (*vyaṣ*), *f*, pl. a multitude, (Sāy.) = *bahvyaḥ prajāḥ*; (*u*), ind. much, often, exceedingly; *simā puru*, everywhere, in all places; *purīru*, very far, far and wide; *puru tiraḥ*, far off, from afar; *puru viśva*, one and all, every; [cf. *pulu*, *pūrma*: Old Pers. *par-u-s*, 'much'; Gr. *πολύ-ς*, *πολλοί*, *πλε-ι-ων*, *πλε-ιστος*, *πλή-ν*: Lat. *plūs*, *plārimu-s*, *plēri-que*: Goth. *filu*, 'much'; *filu-sna*, 'multitude': Old Norse *flei-ri*, *flest-r*: Old Germ. *filu*, *filu*, *vilo*, 'much': Mod. Germ. *viel*: Engl. Sax. *fela*, *feala*, 'much': perhaps Hib. *mor*, 'great, big, bulky, many, noble'; *moradh*, 'augmentation.'] — *Puru-kutsa*, *as*, m., N. of a man with the patronymic Aikṣhvāka (Ved.); N. of a son of Mān-dhātī. — *Puru-kutsava*, *as*, m., N. of an enemy of Indra. — *Purukutsāni*, *f*, Ved., N. of a woman (perhaps wife of *Puru-kutsa*). — *Puru-kṛt*, *t*, *t*, Ved. achieving great deeds, efficacious (said of Indra and of Soma); increasing. — *Puru-kṛtvān*, *ā*, *m*, Ved. achieving great deeds (said of Indra). — *Puru-kṛpā*, *f*, abundant mercy or compassion. — *Puru-kṣhu*, *us*, *us*, *u*, Ved. rich in food (said of Agni, Soma, Indra); Sāy. = *puroḍāśādi-bahvī-dhānopeta*. — *Puru-gurta*, *as*, *ā*, *am*, Ved. welcome to many (said of Indra). — *Puru-śelana*, *as*, m., Ved. visible to many, very grateful to the eyes (said of Agni and Indra); according to Sāy. = *bahūnām jñātrī*, *sarva-jña*. — *Puru-ja*, *as*, *ā*, *am*, much, for *purūha*; (*as*), m., N. of a prince the son of Su-śānti; [cf. *puru-jāti*, *puru-jānu*.] — *Puru-jāta*, *as*, *ā*, *am*, Ved. variously manifested, appearing in various forms (said of Aryaman). — *Puru-jāti*, *is*, m., N. of a prince the son of Su-śānti. — *Puru-jānu*, *us*, m., N. of a prince the son of Su-śānti. — *Puru-jit*, *t*, m. 'conquering many', N. of a hero on the side of the Pāṇḍus and brother of Kunti-bhoja; N. of a prince the son of Rucāka; of a son of Anaka. — *Puru-nāman*, *ā*, *mī*, *u*, Ved. 'having many names', an epithet of Indra. — *Puru-nītha*, *am*, n., Ved. a song for many voices, choral song; (according to Sāy.) N. of a king. — *Puru-tman*, *ā*, *ā*, *u*, Ved. existing variously (said of Indra); (Sāy.) = *bahushu pradeśeshu satatam gaṇḍhat*. — *Puru-trā*, ind., Ved. variously, in various directions, in many places; in various ways; many times, often. — *Puru-da*, *am*, n. gold. — *Puru-dāṣaka*, *as*, m. 'many-teethed', a goose (so called from its serrated beak). — *Puru-dāṣas*, *ās*, *ās*, *as*, Ved. abounding in mighty acts or operations; (*ās*), m., an epithet of Indra, (also incorrectly spelt *puru-dāṣas*); (*asau*), m. du. an epithet of the *Asvins*. — *Puru-dāra*, *as*, *ā*, *am*, Ved. rich in gifts, giving wealth (said of Indra); Sāy. = *bahuv-dhana*. — *Puru-dama*, *as*, *ā*, *am*, Ved. possessing many houses, belonging to or springing from many households. — *Puru-daya*, *as*, *ā*, *am*, abounding in compassion. — *Puru-dasma*, *as*, *ā*, *am*, Ved. abounding in mighty acts or operations (said of Viṣṇu and of Soma). — *Puru-dasyu*, *us*, *us*, *u*, very rapacious. — *Puru-dina*, *āni*, n. pl., Ved. many days. — *Puru-draspa*, *as*, *ā*, *am*, Ved. abounding in drops of water (said of the Maruts). — *Puru-drūh*, -*dhrūk*, *k*, *t*, Ved. injuring greatly; (Sāy.) = *nānāvīdha-droha-yukta*. — *Puru-dha* and *puru-dhā*, ind., Ved. in many ways, variously; often, frequently. — *Purudha-pratika*, *as*, *ā*, *am*, Ved. having various or multifarious aspects; (Sāy.) = *bahūdāvikṣiptāṅga*. — *Puru-dhasman*, *ā*, *ā*, *u* (*dhasman* probably for *hasman*), Ved. much jesting; (probably an incorrect word). — *Puru-nīṣhidh*, *t*, or *puru-nīṣhidhvan*, *ā*, m., Ved. granting or giving abundantly; (Sāy.) = *bahūnām satruṇām nīshedhaka*, the repeller of many foes (said of Indra). — *Puru-nīṣhīha*, *as*, *ā*, *am*, or *puru-nīṣhīhā*, *ās*, *ā*, *am*, Ved. excelling among many; (Sāy.) = *bahūsthāna*, having many stations. — *Puru-nṛimṇa*, *as*, *ā*, *am*, Ved. displaying great valour (said of Indra). — *Puru-panihā*, *ās*, m., Ved., N. of a man. — *Puru-paṣu*, *us*, *us*, *u*, Ved. rich in herds, possessing

much cattle. — *Puru-putra*, *as*, *ā*, *am*, Ved. having many sons or children. — *Puru-peśa*, *as*, *ā*, *am*, or *puru-peśas*, *ās*, *ā*, *as*, Ved. multiform, having various forms; (Sāy.) = *bahu-rūpa*. — *Puru-prajāta*, *as*, *ā*, *am*, Ved. variously propagated; (Sāy.) = *bahu-prādūrbhāva*. — *Puru-prasasta*, *as*, *ā*, *am*, Ved. praised by many. — *Puru-priya*, *as*, *ā*, *am*, Ved. greatly beloved, beloved of many. — *Puru-praisa*, *as*, *ā*, *am*, Ved. the inciter or instigator of many, much inciting (said of Agni); accompanied by various exclamations; (Sāy.) = *bahuvīdham phalam icchat*. — *Puru-bhuj*, *k*, *k*, *am*, Ved. possessing much; (Sāy.) = *bahūnām pālaka* or *prabhūta-hasta*; (occurring only in the voc. m. du. as an epithet of the *Asvins*). — *Puru-bhū*, *ās*, *ā*, *u*, Ved. appearing much or of high value; (Sāy.) = *bahu bhavat*. — *Puru-bhūta*, *as*, *ā*, *am*, a various reading for *puru-hūta*, *q. v.* — *Puru-bhojas*, *ās*, *ā*, *as*, Ved. containing or granting many means of enjoyment, greatly nourishing. — *Puru-manas*, *ās*, *ā*, *as*, a word formed in Nirukta IX. 15 for the explanation of 2. *puna*. — *Puru-mantu*, *ā*, *m*, du., Ved. full of wisdom, intelligent (said of the *Asvins*; Sāy. = *bahūnām mādayitāram*). — *Puru-mahna*, *as*, *m*, N. of a man with the patronymic *Āngirasa*. — *Puru-māya*, *as*, *ā*, *am*, Ved. possessing various arts or virtues, wonderful (said of Indra and of the chariot of the *Asvins*; Sāy. = *Vṛtrahana-nādi-bahukarman*, *bahuvīdhāśārya*, *bahuvīdha-karman*). — *Puru-māya*, *as*, *m*, Ved., N. of a man. — *Puru-mitra*, *as*, *m*, N. of a man; N. of a follower of the *Kurus*. — *Puru-miḍha* or *puru-miḥa*, *as*, *m*, Ved., N. of a man with the patronymic *Āngirasa*; of a son of *Su-hotra* and author of the hymns *Rig-veda* IV. 43, 44; of a grandson of *Su-hotra* and a son of *Hastin* or *Bṛihat*; a man with the patronymic *Vaidadāśvi*. — *Puru-medha*, *as*, *ā*, *am*, or *puru-medhas*, *ās*, *ā*, *am*, Ved. endowed with wisdom; (*as* or *ā*), *m*, N. of a man with the patronymic *Āngirasa*, the author of the hymns *Rig-veda* VIII. 78, 79. — *Puru-ratha*, *as*, *ā*, *am*, Ved. having many chariots. — *Puru-ravasa*, a wrong reading for *puru-ravasa* = *puru-ravas*. — *Puru-rāvan*, *ā*, *m*, Ved. much-barking or much-howling; epithet of a demon. — *Puru-rūc*, *k*, *k*, *am*, Ved. much-shining, shining brightly. — *Puru-rūj*, *k*, *k*, *am*, subject to many diseases. — *Puru-rūpa*, *as*, *ā*, *am*, Ved. multiform, variegated; (said of *trāṣṭrī*) forming various shapes. — *Puru-lampata*, *as*, *ā*, *am*, very lascivious. — *Puru-vartman*, *ā*, *ā*, *am*, Ved. having many ways or paths. — *Puru-varpas*, *ās*, *ā*, *am*, Ved. multiform, variegated. — *Puru-vāja*, *as*, *ā*, *am*, Ved. of great strength, powerful, strong. — *Puru-vāra*, *as*, *ā*, *am*, Ved. having an ample tail (?); rich in gifts, (Sāy.) much desired. — *Puru-vāra-puṣṭi*, *is*, *is*, *i*, Ved. rich in treasured wealth, granting treasured riches; (Sāy. = *bahubhīr varanīyā abhivṛiddhir yasya*). — *Puru-vira*, *as*, *ā*, *am*, Ved. abounding in men, possessed of many men or male offspring; (Sāy. = *bahubhīr virāṭh putrādibhīr upeta*). — *Puru-vepas*, *ās*, *ā*, *am*, Ved. much excited or exciting (said of Agni). — *Puru-vrata*, *as*, *ā*, *am*, Ved. having many ordinances (said of *Soma*). — *Puru-sakti*, *is*, *is*, *i*, possessing various powers. — *Puru-śāka*, *as*, *ā*, *am*, Ved. of great might, very powerful (said of Indra; Sāy. = *bahubhīh stutya*, *bahu-sahāya*). — *Puru-śāka-tama*, *ā*, *m*, du., Ved. 'achievers of great exploits', epithet of the *Asvins*; (Sāy. = *atiśayena bahu-karmānu* or *atiśayena bahu-sahāyu*). — *Puru-śāndra*, *as*, *ā*, *am* (= *puru + śāndra*), Ved. much-shining, resplendent; (Sāy. = *bahudīpti*, said of Agni, of the *Asvins* and their chariots, &c.). — *Puru-shanti*, *is*, *m*, Ved., N. of a man. — *Puru-skūta*, *as*, *ā*, *am*, highly lauded or extolled, praised by many. — *Puru-sambhṛita*, *as*, *ā*, *am*, Ved. accumulated by many. — *Puru-spārha*, *as*, *ā*, *am*, or *puru-sprīh*, *k*, *k*, *am*, Ved. wished for or

desired by many. — *Puru-hanman*, *ā*, *m*, Ved., N. of a man with the patronymic *Āngirasa* or *Vaiśvānara*, author of *Rig-veda* VIII. 59, 2. — *Puru-hūta*, *as*, *m*, N. of a prince. — *Puru-hūta*, *as*, *ā*, *am*, much invoked, invoked by many; (*as*), *m*, an epithet of Indra; (*ā*), *f*, a form of *Dākṣhāyaṇī*. — *Puru-hūta-dvish*, *f*, *m*, 'foe of Indra', an epithet of Indra-jit. — *Puru-hūti*, *is*, *f*, manifold invocation. — *Puru-hotra*, *as*, *m*, N. of a son of Anu. — *Puru-ruṣi*, *f*, (*fr.* an unused form *puru-ruṣi*), Ved. abounding, abundant, full, comprehensive. — *Puru-dvaha* ('*ru-ud*'), *as*, *m*, N. of one of the sons of the eleventh Manu. — *Puru-ravas*, *ās*, *ā*, *as*, Ved. crying much or loudly; (*ās*), *m*, N. of a celebrated prince of the lunar race, hero of the *Vikramorvaśī* (his father's name was *Budha*, who was son of the Moon and regent of Mercury, and who is supposed to have instituted the three sacrificial fires; his mother's name was *Ilā*, whence his metronymic *Aiḷa* [cf. *Rig-veda* X. 95, 2, 5]; he was father of *Āyus* and ancestor of *Puru*, *Dushyanta*, *Bharata*, *Kuru*, *Dhṛita-rāstra*, and *Pāṇdu*; according to *Nirukta* X. 46, *Puru-ravas* is one of the beings belonging to the middle region of the universe; in the *Veda* he seems to be connected with the *Sun* as *Urvaśī* is with the *Dawn*, the word *puru-ravas* being then interpreted to mean 'possessing much light', cf. *rami*, *rudhira*; according to some *Puru-ravas* is a *Viśva-deva*, according to others a *Pārvaṇa-śraddha-deva*). — *Puru-ravasa*, *as*, *m* = *puru-ravas*, *q. v.* — *Puru-rūc*, *k*, *k*, *am*, Ved. much-shining. — *Puru-rūṇa* ('*ru-ur*'), *ind*, Ved. far and wide. — *Puru-rasu*, *us*, *us*, *am*, Ved. abounding in goods or riches (said of Indra, the *Asvins*, &c.). — *Puru-urīti*, *t*, *t*, *t*, Ved. moving in various ways. — *Puru-anika*, *as*, *ā*, *am*, Ved. variously manifested (said of Agni; Sāy. = *bahubhīr anika-sthānīyābhir jvalābhir yukta*, having many flames instead of faces).

Puruha, *as*, *ā*, *am*, or *puruha*, *us*, *us*, *am*, much, many.

पुरुदस् purudvas, *ān*, *m*, N. of a prince the son of *Madhu* and *Vaidarbhi*.

पुरुष puruṣa, *as*, *m*, (poetically also *pūruṣa*; said to be *fr. rt. 2. pur*; probably connected with *puru*), *m*, man collectively or individually, mankind, a man, human being, male; a person (*pumān puruṣaḥ*, a male person); a member or representative of a race or generation (e.g. *sapindatā puruṣe saptame vivartate*, the relationship of men connected by the funeral cake ceases with the seventh person); an officer, official, functionary, agent, employé, attendant, servant, footman; the height or measure of a man, = 5 *Aratnis* (1 *Aratni* = 2 *Padas*, 1 *Pada* = 12 *Angulis*; cf. *ardha-p', dvī-p'*); Punishment personified; (in gram.) a person (= *prathamāḥ p'*, the third person; *madhyamāḥ p'*, the second person; *uttamāḥ p'*, the first person); Man personified or identified with *Nārāyaṇa* the son of *Nara* (regarded as the author of *Vājasaneyi-Saṃhitā* XXX. 31); the soul and original source of the universe (described in the *Puruṣa-sūkta*, *q. v.*); the personal and life-giving principle in men and other beings, the human soul or spirit, Soul (which according to the *Sāṅkhya* philosophy is neither a production nor productive: it is so called according to the *Tattva-samāsa* because it reposes in the body, *puruṣaṇāt*; or because it is *puruṣa*, ancient, having existed from eternity); the Supreme Spirit or Soul of the universe, Supreme Being, God (identified variously with *Brahman*, with *Vishnu*, with *Siva*, and with *Durgā*); the 'spirit', i.e. the fragrant exhalation of plants (Ved.); the pupil of the eye; the tree *Rottleria tinctoria* (= *pun-nāga*) = *tilaka*; N. of one of the sons of *Manu* *Cakṣhusa*; N. of one of the eighteen attendants of the *Sun*; N. of a *Pāda* in the *Mahā-nāmni* verses; an epithet of the first, third, fifth, seventh, ninth, and eleventh signs of the zodiac; a friend; a follower of the *Sāṅkhya* philosophy (?); (*ās*), *m*, pl. men, people; N. of the class of inhabitants of *Krautīca-dvīpa* corresponding

to the *Brāhmins*; the seven divine or active principles from the minute portions of which the universe was formed, viz. *mahat* = *buddhi*, *ahan-kāra*, and the five *tan-mātras*, (according to *Manu* I. 19); *pañca puruṣāḥ*, an epithet of five royal personages or miraculous persons born under particular constellations (Ved.); (*i*), *f*, a woman, female; (*am*), *n*, an epithet of mount *Meru*. — *Puruṣa-kāma*, *as*, *ā*, *am*, Ved. desirous of men. — *Puruṣa-kāra*, *as*, *m*, any act of man, manly act, human effort or exertion (commonly opposed to *daiva*, fate); manhood, virility; N. of a *gram-marian*. — *Puruṣa-kunapa*, *as*, *m*, *n*, the corpse of a man, a human corpse. — *Puruṣa-keśarin*, *i*, *m*, 'man-lion or half-man, half-lion', *Vishnu* in his fourth appearance on earth (which he undertook for the defeat of *Hiranya-kaśipu*). — *Puruṣa-keśetra*, *am*, *n*, Ved. a male or uneven zodiacal sign or astrological house. — *Puruṣa-gati*, *is*, *f*, N. of a *Sāman*. — *Puruṣa-gandhi*, *is*, *is*, *i*, Ved. smelling of men. — *Puruṣa-ghna*, *as*, *i*, *am*, 'man-slaying', striking or slaying men; *stri puruṣa-ghni*, a woman who kills her husband. — *Puruṣa-cāhandasa*, *am*, *n*, Ved. 'man's metre', the metre suited for men, the *Dvi-padā*. — *Puruṣa-jñāna*, *am*, *n*, knowledge of men or of mankind. — 1. *puruṣa-tā*, *f*, or *puruṣa-tea*, *am*, *n*, manhood, virility; manliness, valour, prowess; the state of man, manly nature or property. — 2. *puruṣa-tā*, *ind*, Ved. after the manner of men, among men. — *Puruṣa-tejas*, *ās*, *ā*, *as*, Ved. having a man's energy or manly vigour. — *Puruṣa-trā*, *ind*, Ved. among men, to men; in the manner of men. — *Puruṣatra-tā*, *ind*, Ved. after the manner of men; (Sāy.) = *puruṣavattayā*. — *Puruṣa-daghna* or *puruṣa-dvayasa*, *as*, *i*, *am*, of the height or measure of a man. — *Puruṣa-dantikā*, *f*, a medicinal root; [cf. *medā*]. — *Puruṣa-dravya-sampad*, *t*, *f*, abundance of men and material. — *Puruṣa-dvish*, *f*, *m*, an enemy of *Vishnu*. — *Puruṣa-dveshtin*, *i*, *inī*, *i*, 'man-hating', misanthropic; (*inī*), *f*, an ill-tempered or fractious woman. — *Puruṣa-dharma*, *as*, *m*, Ved. personal rule or precept. — *Puruṣa-nāya*, *as*, *m*, 'man-leader', a prince. — *Puruṣa-nīyama*, *as*, *m*, (in gram.) a restriction as to person. — *Puruṣa-pati*, *is*, *m*, 'lord of men'; *Rāma*. — *Puruṣa-parīkṣhā*, *f*, 'trial of man', N. of a collection of moral tales. — *Puruṣa-paśu*, *us*, *m*, beast of a man, a brutal man; a man as a sacrificial victim; a human animal, man. — *Puruṣa-puṅgava*, *as*, *m*, 'man-bull', an eminent or excellent man. — *Puruṣa-puṇḍarika*, *as*, *m*, an excellent or superior man; (with *Jainas*) N. of the sixth black *Vāsudeva*. — *Puruṣa-pura*, *am*, *n*, N. of the capital of *Gāndhāra*, the modern *Peshāwar* (پشاور). — *Puruṣa-bahumāna*, *as*, *m*, the respect or esteem of mankind. — *Puruṣa-mātra*, *as*, *i*, *am*, of the height or measure of a man. — *Puruṣa-mānin*, *i*, *inī*, *i*, fancying one's self a man or hero. — *Puruṣa-nukha*, *as*, *i*, *am*, having a man's face. — *Puruṣa-mṛga*, *as*, *m*, Ved. (according to *Mahī-dhara*) = *pum-mṛga*. — *Puruṣa-medha*, *as*, *m*, Ved. the sacrifice of a man; N. of the reputed author of the hymn *Vājasaneyi-Saṃhitā* XX. 30. — *Puruṣa-rakṣas*, *as*, *n*, a demon in the form of a man. — *Puruṣa-rāja*, *as*, *m*, Ved. a human king. — *Puruṣa-rūpa*, *as*, *ā*, *am*, Ved. man-shaped, in the form of a man; (*am*), *n*, the shape of a man. — *Puruṣa-rūpaka*, *as*, *ā*, *am*, Ved. man-shaped, in the form of a man. — *Puruṣa-reshana*, *as*, *i*, *am*, or *puruṣa-reshin*, *i*, *inī*, *i*, Ved. hurting men. — *Puruṣarshabha* ('*sha-rish*'), *as*, *m*, 'man-bull', an excellent man. — *Puruṣa-vat*, *ān*, *atī*, *at*, Ved. accompanied by men. — *Puruṣa-vadha*, *as*, *m*, Ved. manslaughter, homicide, murder. — *Puruṣa-vara*, *as*, *m*, 'best of males', an epithet of *Vishnu*. — *Puruṣa-varjita*, *as*, *ā*, *am*, destitute of human beings, desolate. — *Puruṣa-vāc*, *k*, *k*, *am*, Ved. having a human voice. — *Puruṣa-vāha*, *as*, *m*, 'Vishnu's vehicle',

an epithet of Garuḍa; (am), ind. in such a way as to be borne along by men; *puruṣa-vāhaṃ va-hati*, he is carried in such a manner as to be drawn along by men (Pāp. III. 4, 43). — *Puruṣa-vidha*, as, ā, am, Ved. man-like, in the form or likeness of men. — *Puruṣa-vidha-tā*, f. likeness to man, humanity. — *Puruṣa-vyāghra*, as, m. 'man-tiger,' N. of a demon; 'tiger among men,' a distinguished or eminent man; a vulture. — *Puruṣa-vrata*, am, n., N. of a Sāman. — *Puruṣa-sārdūla*, as, m. 'man-tiger,' an eminent man, a chief of men. — *Puruṣa-sīras*, as, or *puruṣa-sīrsha*, as, m. or n. (?), N. of an instrument used by thieves. — *Puruṣa-samavāya*, as, m. a number of men. — *Puruṣa-sīnha*, as, m. 'man-lion,' lion of a man, a brave man, hero; an eminent man; (with Jains) the fifth of the black Vāsudevas, a son of Śiva. — *Puruṣa-sūkta*, am, n. 'the Puruṣa hymn,' N. of the goth hymn of the tenth Maṇḍala of the Ṛig-veda, (this celebrated hymn, in which the soul or original source of the universe is described, is supposed by the best authorities to be comparatively modern in its diction and allusions; it is also found with alterations in the Vājasaneyi-Saṃhitā of the Yajur-veda XXXI. 1-16, and in the Atharva-veda XIX. 6). — *Puruṣāṅga* ('sha-an'), as, m., N. of a teacher. — *Puruṣākāra* ('sha-āk'), as, ā, am, of a human form or shape. — *Puruṣāṅga* ('sha-an'), as, am, m. n. the male organ of generation; [cf. *narāṅga*.] — *Puruṣād* ('sha-ad'), t, z, t, Ved. eating or destroying men. — *Puruṣāda* ('sha-ad'), as, i, am, 'man-eating,' a cannibal, a Rakṣas; (ās), m. pl., N. of a race of cannibals in the east of Madhya-deśa. — *Puruṣādaka* ('sha-ad'), as, ā, am, men-devouring; (ās), m. pl., N. of certain cannibals. — *Puruṣāda-tva*, am, n. the state or condition of a man-eater, cannibalism, the state of a demon or Rakṣas. — *Puruṣādya* ('sha-ad'), as, m. 'first of men,' (with Jains) an epithet of Ādi-nātha; of Rishabha the first Arhat of the present Ava-sarpinī; an epithet of Viṣṇu. — *Puruṣādhamā* ('sha-adh'), as, m. 'lowest or vilest of men,' a low man, an outcast; the worst of servants. — *Puruṣādhi-kāra* ('sha-adh'), as, m. manly office or duty. — *Puruṣāntara* ('sha-an'), am, n. another or succeeding generation; (as), m., scil. *sandhi*, an alliance negotiated by warriors chosen by each party; another who is a man (a mere man). — *Puruṣāntara-vedin*, i, inī, i, knowing the heart of mankind. — *Puruṣāntarātman* ('sha-an'), ā, m. 'man's inner self,' the soul. — *Puruṣāyana* ('sha-ay'), as, ā, am, Ved. going to the soul, uniting with the soul. — *Puruṣāyusha* ('sha-ay'), am, or *puruṣāyus* ('sha-ay'), us, n. the duration of a man's life, age of man, life or lifetime of man, human existence. — *Puruṣārtha* ('sha-ar'), as, m. any object of human pursuit, any one of the four objects or aims of man or of the soul (viz. 1. *kāma*, the gratification of desire; 2. *artha*, acquirement of wealth; 3. *dharma*, discharge of duty; 4. *moksha*, final emancipation); human effort or exertion; (am), ind. for the sake of man; for the soul's sake. — *Puruṣārtha-prabodha*, as, m., N. of a book mentioned in the Sūtra-dharma-tattva. — *Puruṣārtha-siddhy-upāya*, N. of a Jaina poetical work by Amṛita-śāstra-sūri. — *Puruṣāśin* ('sha-āś'), i, m. 'man-eater,' a cannibal, Rakṣasas. — *Puruṣāśthi-mālīn* ('sha-as'), i, inī, i, wearing a necklace of human skulls; (i), m. an epithet of Śiva. — *Puruṣendra* ('sha-in'), as, m. 'lord of men,' a king. — *Puruṣendra-tā*, f. 'lordship over men,' sovereignty. — *Puruṣeshita* ('sha-ish'), as, ā, am, Ved. caused or instigated by men. — *Puruṣokti* ('sha-uk'), i, f. the name or title of a man. — *Puruṣoktita*, as, ā, am, 'having only the name of man,' destitute, having no friends, friendless. — *Puruṣottama* ('sha-ut'), as, m. best of men, an excellent or superior man; best of servants, a good attendant; the highest being, Supreme Spirit, an epithet of Viṣṇu or Kṛishṇa; (with Jains) N.

of the fourth black Vāsudeva (son of Soma); N. of an Arhat; a Jina, one of the generic terms for a deified teacher of the Jaina sect; N. of a district in Orissa sacred to Viṣṇu; N. of the author of the Trikaṇḍa-śeṣa and Hārāvāṭ; of a grammarian; of the father of Halāyudha; of various men. — *Puruṣottama-kshetra*, am, n. 'district of the Supreme Being,' N. of a district in Orissa sacred to Viṣṇu (= *Lilācala*, *Lilādri*; cf. *jagannātha-kshetra*). — *Puruṣottama-tirtha*, am, n., N. of a Tirtha. — *Puruṣottamatirtha-prayoga-tattva*, am, n. 'truth of the ceremonies connected with the Puruṣottama-tirtha,' N. of a work by Raghu-nandana. — *Puruṣottama-deva*, as, or *puruṣottamadeva*, as, m., N. of a grammarian the author of the Paribhāṣā-vṛtti. — *Puruṣottama-mantra*, as, m., N. of the seventeenth chapter of the Sārādātilaka, a mystical work by Lakṣhmapa. — *Puruṣottama-miśra*, as, m., N. of a man the author of the Rāma-candrodaya.

Puruṣaka, am, n. standing on two feet like a man, the rearing of a horse.

Puruṣāya, Nom. A. *puruṣāyate*, -yitum, to behave or act like a man, play the man.

Puruṣāyita, as, ā, am, acting or behaving like a man, playing a manly part; (am), n. acting like a man, playing the part of a man. — *Puruṣāyita-tva*, am, n. manly conduct, manliness.

Puruṣhya, as, ā, am, Ved. pertaining to man, human.

पुरुह *puruha*, *puruhu*. See p. 585, col. 2.

पुरुवस् *puru-ravas*. See p. 585, col. 2.

पुरोग *puro-ga*. See under *purās*, p. 582.

पुरोचन *purocana*, as, m., N. of a man.

पुरोटि *puroṭi*, is, m. the current of a river.

पुरोडाश *puro-dāśa*. See p. 582, col. 3.

पुरोरवस् *puroravas* for *puru-ravus*, q. v.

पुरोहन् *puro-han*. See 3. *pur*, p. 583.

पुर्य *purya*, as, ā, am (fr. 3. *pur*), Ved. being in a stronghold or fastness.

पुर्यष्ट *pury-ashṭa* or *pury-ashṭaka*, am, n. the eight constituent parts of the body.

पुर्व *purv* [cf. rt. *prī*], cl. 1. P. *pūrvati*, *pūrvitum*, to fill; cl. 10. P. *pūrvayati* or *pūrbayati*, -yitum, to dwell or inhabit; to invite.

पुल *pul* [cf. rt. *prī*], cl. 1. 6. 10. P. *polati*, *pulati*, *polayati*, &c., to be great or large; to be lofty or high; to be piled or heaped up.

Pula, as, ā, am, extended, wide, vast, great, extensive; (as), m. erection of the hairs of the body (considered as a proof of exquisite delight); horripilation; N. of one of the attendants of Śiva; (ā), f. the soft palate or uvula.

Pulaka, as, m. erection or bristling of the hairs of the body (considered by the Hindūs to be occasioned by delight or desire rather than by fear), a thrill of joy or of fear, horripilation; a species of edible plant; a kind of stone or gem; flaw or defect in a gem; any kind of insect or vermin infesting animals; a ball of bread and sweetmeats with which elephants are fed; yellow ornament; a Gandharva or heavenly chorister; a wine-goblet or glass; a species of mustard; (am), n. a species of earth (= *kanku-shṭha*). — *Pulakākulākṛiti* ('ku-āk', 'la-āk'), is, i, f. 'having the frame excited by horripilation,' thrilled with joy. — *Pulakāṅga* ('ka-an'), as, m. the noose or cord of Varuṇa. — *Pulakālaya* ('ka-āl'), as, m. an epithet of Kuvera. — *Pulakī-kṛita*, as, ā, am, having the hairs or down of the body erect, thrilled with delight. — *Pulakīkṛitāṅga* ('ta-an'), as, i, am, whose body has its hairs erect, having the body thrilled with joy. — *Pulakodgama*

('ka-ud'), as, m. erection of the hairs of the body (through rapture), horripilation.

Pulakaya, Nom. P. *pulakayati*, -yitum, to have or feel the hairs of the body erect (with rapture or desire).

Pulakita, as, ā, am, having the hairs or down of the body erect or bristling up with joy, thrilled with joy, delighted, rejoiced, enraptured, joyful.

Pulakin, i, inī, i, having the hairs or down of the body erect, thrilled, enraptured; (i), m. a species of Kadamba tree (= *dhārā-kadamba*).

Pulasti, is, i, f. (perhaps fr. *pulas* for *purās*, cf. *palasti* fr. *paras*, but said to be fr. *pula* and rt. 3. as), wearing the hair straight or plain; (gender doubtful), the hair of the head; (is), m., N. of a man.

Pulastya, as, m. (said to be fr. rt. *pul*; perhaps fr. *pulas* for *purās*), N. of an ancient Rishi, one of the mind-born sons of Brahmā (Manu I. 35; also enumerated among the Prajā-patis and seven sages, and described as a lawgiver); an epithet of Śiva. — *Pulastya-smṛiti*, is, f., N. of a work mentioned in the Sūtra-dharma-tattva.

Pulaha, as, m., N. of an ancient Rishi, one of the mind-born sons of Brahmā enumerated among the Prajā-patis and the seven sages (Manu I. 35); an epithet of Śiva.

Pulāka, as, am, m. n. shrivelled or blighted or empty grain, bad grain; a small lump of rice rolled into a ball, a lump of boiled rice; (according to particular medical authorities) rice-water; brevity, abbreviation, abridgement, compendium; smallness, a little; celerity, dispatch. — *Pulāka-kārīn*, i, inī, i, making haste, hastening.

Pulākin, i, m. a tree.

Pulāntkā, f. (perhaps) induration of the skin.

Pulāyita, am, n. a horse's gallop; (a wrong reading for *palāyita*.)

Pulina, as, am, m. n. a sandbank, land deposited by alluvium on the bank of a river; an island of alluvial formation or one from which the water has recently withdrawn, a small island or bank left in the middle of a river by the subsiding of its waters, an islet; a sandy beach; (according to a Scholiast) = *tira*, the bank of a river; (as), m., N. of a mythical being conquered by Garuḍa. — *Pulina-jaghanā*, f. having sandbanks for hips (said of the Gambhīra river personified as a female). — *Pulina-dvīpa-sobhita*, as, ā, am, adorned with shoals and islands. — *Pulina-pradeśa*, as, m. island-site, situation on an island. — *Pulina-maṇḍita*, as, ā, am, adorned with sandbanks or islets. — *Pulina-vatī*, f. 'possessing sandbanks,' (probably) N. of a river.

Pulinda, ās, m. pl., N. of a barbarous tribe; (as), m. a man of this tribe, a king of the Pulindas; a barbarian, savage, Mlecchā, mountaineer, one who uses an uncultivated and unintelligible dialect.

Pulindaka, ās, m. pl., N. of a barbarous tribe; (as), m., N. of a king of the Pulindas, Savaras, and Bhillas; of a son of Ardra.

पुलिक *pulika*, as, m., N. of a man; (ā), f. yellowish alum.

पुलिमत *pulimat*, ān, m., N. of a man.

पुलिरिक *pulirika*, as, m. a snake.

पुलिश *puliśa*, as, m. = Paulus (Alexandrinus), N. of the author of a Siddhānta.

पुलु *pulu* = *puru* (in particular comps.).

— *Pulu-kāma*, as, ā, am, Ved. having many desires, covetous (Śāy.) = *bahukāmanā-vat*. — *Pulragha*, as, ā, am, Ved. doing much evil.

पुलुष *pulusha*, as, m., N. of a man.

पुलोम *puloma*, as, m. = *puloman*, q. v.; (ā), f., N. of a daughter of the demon Vaiśvānara, (she was loved by the demon Puloman, but became the wife of Bhṛigu or Kaśyapa); the plant Acorus Calamus (= *vaśā*).

Puloman, ā, m., N. of a demon (the father-in-law

of Indra by whom he was destroyed). — *Puloma-jā*, f. 'daughter of Puloman,' an epithet of the wife of Indra. — *Puloma-jit*, t, or *puloma-bhīd*, t, m. 'conqueror or destroyer of Puloman,' an epithet of Indra (who destroyed his father-in-law Puloman in order to avert his imprecation consequent on the violation of his daughter). — *Puloma-dvish*, t, or *pulomāri* ('ma-ari'), ts, m. 'foe of Puloman,' an epithet of Indra. — *Pulomārśi* ('ma-ar'), ts, m. 'having the lustre of Puloman,' N. of a prince.

पुलोमत *pulomat*, ān, m., N. of a prince; [cf. *pulmat*.]

पुलोमही *pulomahī*, f. opium.

पुल्का *pulkasa*, as, m., Ved. (according to the commentators) = *paulkasa*.

पुल्ल *pulla* wrongly for *phulla*, q. v.

पुल्लक *pullaka*, am (?), n. = *āścārya*, wonder.

पुष् 1. *push* (various reading for *vyush*, q. v.), cl. 4. P. *pushyati*, &c., to divide, distribute.

पुष् 2. *push*, cl. 1. P. *poshati*, *puposha*, *poshishyati*, *aposhit*, *poshitum*, cl. 4. P. *pushyati*, &c., to be nourished, thrive, prosper, increase (intrans.); to share, divide; cl. 4. P. later also 9. P. *pushyati*, *pushyati*, &c., to nourish, nurture, cherish, foster, rear, bring up; to support, maintain, bear; to cause to thrive or prosper, cause to grow, unfold, develop; to increase (trans.), augment; to further, advance, promote, enhance, aggrandize; to magnify, exalt, extol; to increase in (with acc.), receive, get, possess, have, enjoy; to manage; to exhibit, show, display, evince, make to appear: Caus. *poshayati*, -*yitum*, Aor. *apūpushat*, to nourish, cherish, foster, rear, bring up; to cause to thrive or prosper, take care of, provide for; to cause to be fostered or brought up; to wear, put on: Desid. *puposhishati*, *pupushishati*, *pupukshati*: Intens. *popushyate*, *poposhī*.

3. *push* in *visva-p*, q. v.

Pusha, as, ā, am, nourishing (in *graha-p*, q. v.); (as), m., N. of a teacher of the Veda; (ā), f. a species of plant (= *lāngalīkī*).

Pusharya, as, ā, am, Ved. well-nourished, thriving. *Pushita*, as, ā, am, nourished, nurtured (= *pushita*).

Pushka, a word formed for the explanation of *pushkala* in Gāṇa to Pāṇ. V. 2, 97.

Pushkara, am, n. (probably an anomalous formation fr. an unused *pusha + kara*), a blue lotus-flower; a lotus, *Nelumbium Speciosum* or *Nymphaea Nelumbo*, (in Mahā-bh. Udyoga-p. 1790, a metaphorical expression for 'the heart,' or according to others for 'error'); a species of medicinal plant, *Costus Speciosus* or *Arabicus*; the bowl of a spoon; the tip or extremity of an elephant's trunk; the skin of a drum or place where any musical instrument is struck; the blade of a sword; the sheath of a sword; an arrow; air, atmosphere, sky, heaven; water; N. of a celebrated place of pilgrimage (now called Pokur in the district of Ajmere, about five miles from the city of Ajmere, consisting of a small town on the bank of a lake, said to be one of the most sacred in India; in this sense also *pushkarāṇṭi*, n. pl.); a cage; union; a part; war, battle; intoxication; the art of dancing; (as), m. a pond, tank, lake [cf. *tri-p*]; a kind of drum, a kettle-drum; a kind of serpent; a species of crane, *Ardea Sibirica*; a kind of disease; the sun; (in astrology) an inauspicious Yoga, an ill-omened combination of a lucky lunation with an unlucky day, three-fourths of a lunar mansion; the regent of *Pushkara-dvīpa*; an epithet of *Kṛishṇa*; of *Siva*; N. of a son of *Varuṇa*; of an *Asura*; of a *Buddha*; of a prince the brother of *Nala*; of a son of *Bharata*; of *Su-nakshatra*; of a son of *Vṛika* and *Dūrvalakṣhī*; N. of a mountain in *Pushkara-dvīpa*; (ā), m. pl. epithet of a class of

clouds said to occasion dearth or famine; of the inhabitants of *Kuśa-dvīpa* corresponding to *Brāhman*; (as, am), m. n., N. of one of the seven great *Dvīpas* or divisions of the universe; (with *Jainas*) N. of one of the five *Bharatas*; (i), f., N. of one of the eight wives of *Siva*. — *Pushkara-cūḍa*, as, m., N. of a crest, 'N. of one of the four elephants that support the earth'. — *Pushkara-tirtha*, am, n., N. of a sacred bathing-place. — *Pushkara-dvīpa*, as, m., N. of a *Dvīpa* or great division of the universe. — *Pushkara-nābha*, as, m. 'lotus-navel,' an epithet of *Vishṇu*; [cf. *padma-nābha*]. — *Pushkara-pattra*, am, n. a lotus-leaf, leaf of a lotus. — *Pushkarapattra-netra*, as, ā, am, having eyes like lotus-leaves. — *Pushkara-parṇa*, am, n., Ved. a lotus-petal; an epithet of a kind of brick; (i or ikā), f. the plant *Hibiscus Mutabilis*. — *Pushkara-purāṇa*, am, n., N. of a work. — *Pushkara-priya*, as or am, m. or n. (?), wax. — *Pushkara-bija*, am, n. lotus-seed. — *Pushkara-mālīn*, i, m. 'wearing a lotus-wreath,' N. of a man. — *Pushkara-māhātmya*, am, n., N. of a chapter of the *Padma-Purāṇa*. — *Pushkara-mūla*, am, n. the plant *Costus Speciosus* or *Arabicus*. — *Pushkaramūlaka*, am, n. the root of *Costus Speciosus* or *Arabicus*. — *Pushkara-vyāghra*, as, m. 'water-tiger,' an alligator. — *Pushkara-sāyikā*, f. a species of aquatic bird. — *Pushkara-śīkā* or (according to others) *pushkara-śīphā*, f. the root of the lotus. — *Pushkara-sad*, t, m., N. of a man; (das), m. pl., N. of his descendants; (in derivatives both members of this comp. are *Vṛiddhi*; cf. *paushkarasādi*). — *Pushkara-sāgara*, as or am, m. or n. (?), the plant *Costus Speciosus* or *Arabicus*. — *Pushkara-sāda*, as, m., Ved. a species of bird. — *Pushkara-sārīn*, i, m., N. of a *Brāhman*. — *Pushkara-sārī*, f. 'having the essence of the lotus,' a kind of writing (*lipi*). — *Pushkara-sihapati*, i, m. 'architect of the lotus,' an epithet of *Siva*. — *Pushkara-sraj*, k, f. a lotus-wreath, chaplet of lotuses; (jau), m. du. an epithet of the two sons of *Aśvinī* and physicians of *Svarga* or paradise; (k, k, k), wearing a garland of lotuses, crowned with lotuses. — *Pushkarāksha* ('ra-ak'), as, i, am, lotus-eyed; (as), m. an epithet of *Vishṇu*; N. of a man; of a prince. — *Pushkarākhyā* ('ra-ākhyā'), as, m., the Indian crane, *Ardea Sibirica*. — *Pushkarārghrīja* ('ra-ar'), am, n. the plant *Costus Speciosus* or *C. Arabicus*. — *Pushkarāranya* ('ra-ar'), am, n., N. of a forest in the east of *Viśālā*. — *Pushkarārūṇi* ('ra-ār'), is, m., N. of a king. — *Pushkarā-vatī*, f. 'abounding in lotuses,' N. of a town (= the *Πευκεαῖς* of the ancients and the *Pouskeliofati* of *Hiouen-Tsang*); a form of *Dakṣhāyāni*. — *Pushkarāvartaka* ('ra-āv'), ās, m. pl. epithet of a particular class of clouds (also called *pushkalāvartakās*). — *Pushkarāhva* ('ra-āk'), as, m. the Indian crane, *Ardea Sibirica*; the plant *Costus Speciosus* or *Arabicus* (also *pushkarāhvaya*). — 1. *pushkarekshana* ('ra-iksh'), as, ā, am, 'lotus-eyed,' having eyes like the blue lotus. — 2. *pushkare-kshana*, as, ā, am, being for a moment in the sky. — *Pushkaroddhṛita* ('ra-ud'), as, ā, am, raised with the extremity of the trunk.

Pushkarāya, Nom. A. *pushkarāyate*, -*yitum*, to act as or represent a drum.

Pushkartkā, f. a kind of disease, formation of abscesses on the penis; N. of a woman.

Pushkarīn, i, iṇī, i, abounding in lotuses; (i), m. an elephant; N. of a prince; (iṇī), f. a female elephant; a lotus-pond, pool in general, piece of water, lake, artificial pond, square or large pond; the plant *Costus Speciosus* or *Arabicus*; the plant *Hibiscus Mutabilis*; N. of a river; of the wife of *Bhumanyu*; of the wife of *Cākshusha* and mother of *Manu*; of the mother of *Manu* *Cākshusha*; of the wife of *Vyushṭa* and mother of *Cākshu* and grandmother of *Manu*; of the wife of *Ulmuka*; of a *Buddhist* temple in *Maru* or *Marwar*.

Pushkala, as, ā, am, much, many, abundant; full, filled, complete; rich, sumptuous, splendid, magnificent; good, salutary, eminent, excellent, best;

resonant, resounding, loud; near, approached; (as), m. a kind of drum; N. of a son of *Varuṇa*; epithet of *Siva*; of an *Asura*; N. of a son of *Bharata*; of a *Rishi*; of a *Buddha*; epithet of mount *Meru*; (ā), m. pl., N. of a people; N. of the military caste in *Kuśa-dvīpa* corresponding to the ancient *Kshatriyas*; (i), f., see *Gāṇa* to Pāṇ. IV. 1, 41; (am), n. a particular measure of capacity (= 8 *Kuñcis* = 64 handfuls; sometimes = four times a double handfull); a particular weight of gold; alms to the extent of four mouthfuls of food; N. of a celebrated place of pilgrimage (= *Pushkara*). — *Pushkala-moḍana*, am, n., N. of the 78th chapter of the *Pātāla-khaṇḍa* of the *Padma-Purāṇa*. — *Pushkala-vijaya*, as, m., N. of the 68th and 69th chapters of the *Pātāla-khaṇḍa* of the *Padma-Purāṇa*. — *Pushkalā-vatī*, f. = *pushkarā-vatī*, q. v. — *Pushkalāvartaka* ('la-āv'), ās, m. pl. epithet of a particular class of clouds (= *pushkarāvartaka*, q. v.).

Pushkalaka, as, m. the musk-deer; a post, wedge, pin, bolt; a *Buddhist* mendicant; (sometimes wrongly spelt *pushyalaka*).

Pushkalāvata, as, m. (probably a wrong form for *paushkalāvata*), an inhabitant of *Pushkalā-vatī*.

Pushṭa, as, ā, am, nourished, cherished, fed, well-fed; thriving, strong; tended, cared for; incubated, brooded over; abounding, abundant; rich, well-supplied, amply provided; eminent; full-sounding, loud; complete, perfect; burnt (for *plushṭa*?); (am), n., Ved. increase, acquisition, gain, wealth, property. — *Pushṭa-tā*, f. or *pushṭa-tea*, am, n. the being well-fed, a prosperous or thriving condition. — *Pushṭa-pati*, i, m., Ved. the lord of prosperity or welfare. — *Pushṭa-vipushṭau*, m. du. the well-fed and the ill-fed. — *Pushṭāṅga* ('ṭa-an'), as, i, am, fat-limbed, fat in body, fattened, well-fed, fat. — *Pushṭārtha* ('ṭa-ar'), as, ā, am, having a complete sense. — *Pushṭā-vat*, ān, atī, at, Ved. breeding or rearing (cattle); *Sāy*. = *sambhṛita-ghāsa*.

Pushṭi, i, f. a well-nourished condition, fatness, plumpness; growth, increase, vegetation, advance, prosperity, thriving; comfort, wealth, means, property; cherishing, nourishing, nourishment, maintenance, support; breeding, rearing (of cattle); Nourishment personified as a daughter of *Dakṣha* and wife of *Dharma* (also mother of *Lobha*, and one of the 16 *Mātrikās* or divine mothers); a form of *Dakṣhāyāni*; N. of a *Kālā* of *Prakṛiti* and wife of *Gaṇeśa*; of a *Kālā* of the moon; of a daughter of *Paurnamāsa*; of a plant, *Physalis Flexuosa* (= *asvagaṇḍhā*). — *Pushṭi-kara*, as, ā or i, am, nourishing, causing to thrive or grow. — *Pushṭi-karman*, a, n. a religious ceremony performed for the attainment of prosperity. — *Pushṭi-kānta*, as, m. 'beloved of *Pushṭi*,' an epithet of *Gaṇeśa*. — *Pushṭi-kāma*, as, ā, am, wishing for or desirous of prosperity or welfare. — *Pushṭi-gu*, us, m., N. of a man, said to be a *Kāṇva* and the reputed author of the hymn *Rig-veda* VIII. 51, 1. — *Pushṭi-da*, as, ā, am, yielding or causing prosperity or welfare, nourishing, cherishing; (ā), m. pl., N. of a class of *Manes* or deceased ancestors; (ā), f., N. of a plant (= *vṛiddhi*); the plant *Physalis Flexuosa*. — *Pushṭi-dāvan*, ā, ari, a, yielding or causing prosperity or welfare, nourishing. — *Pushṭi-pati*, i, m., Ved. the lord of welfare or prosperity. — *Pushṭi-mat*, ān, atī, at, Ved. thriving, abundant, prosperous, well off; containing the word *pushṭi* or any other derivative of it. 2. *push*. — *Pushṭi-mati*, i, m. a N. of *Agni*; (incorrectly for *pushṭi-pati*). — *Pushṭim-bhara*, as, ā, am, Ved. bringing prosperity, conveying nutriment, an epithet of *Pūshan*. — *Pushṭi-var-dhana*, as, ā, am, Ved. augmenting nourishment, causing to prosper, promoting welfare; (as), m. a cock.

Pushṭika, as, m., N. of a poet; (ā), f. a bivalve shell, an oyster.

Pushpa, am, n. a flower, blossom; the menstrual flux; a disease of the eyes, specks on the eye, albugo; a topaz; (in dramatic language) gallantry, politeness,

appearance of flowers. — *Pushpodbhava* ('pa-ud'), as, m. 'flower-sprung,' N. of a man. — *Pushpodyāna* ('pa-ud'), am, n. a flower garden. — *Pushpopajivān* ('pa-up'), ī, m. 'living by flowers,' a gardener, garland-maker.

Pushpaka, as, m. a kind of serpent; N. of a mountain; (*ikā*), f. the tartar of the teeth; the mucus of the glans penis or urethra; (*am*), n. calx of brass, green vitriol; a sort of collyrium; a cup or vessel of iron; a bracelet; a bracelet of diamonds or jewels; a small earthen fire-place or furnace on wheels; a disease of the eyes, albugo, specks on the eye; N. of the self-moving aerial car of Kuvera (carried off by the demon Ravana and constantly used by him till he was slain by Rāma-āndra, who then employed the car, which was of enormous dimensions, to transport himself and Sitā along with Lakshmana and all his allies back to Ayodhya, see Rāmāyaṇa VI. 108, Raghu-vaṇśa XIII); N. of a forest.

Pushpita, as, ā, am, flowered, in flower or blossom, full of flowers, bearing flowers, blooming, in bloom; flowery, florid (e.g. *pushpitā vāk*, a flowery speech, fine words without much sense); having marks that look like flowers, spotted, variegated; abounding, abounding in, rich in [cf. *sv-vaṇa-p*]; completely manifested, fully developed; (*ā*), f. a menstruous woman; (*as*), m., N. of a Buddha. — *Pushpita-palāśa-pratima*, as, ā, am, resembling a Butea Frondosa in flower. — *Pushpitāgra* ('ta-ag'), as, ā, am, covered at the extremities with flowers or blossoms; (*ā*), f. a form of metre, a variety of the Apācchandasika, consisting of four lines, alternately ००००००-०-०-०-०, and ०००००-०-०-०-०-०.

Pushpin, ī, īṇī, ī, flowery, bearing flowers, flowering, blossoming; abounding in flowers; (*īṇī*), f. a woman during menstruation.

Pushpya, Nom. P. A. *pushpyatī*, -te, &c., to bear flowers, flower, blossom, bloom.

Pushya, am, n., Ved. the blossom (i.e. that which rises to the surface or the best part of anything; cf. Gr. *anthos*; Lat. *flor*); the uppermost part, the foam or froth of a fluid, scum; (*as*), m. the Kali-yuga or fourth age; N. of the sixth (or in later times the eighth) Nakshatra or lunar mansion, also called Tishya; the month Pausa; N. of a prince; of a Buddha; (*ā*), f. a species of plant; the asterism Pushya. — *Pushya-dharmān*, ā, m., N. of a prince. — *Pushya-netra*, as, ā, am, having Pushya for a leader. — *Pushya-mitra*, as, m., N. of a prince; (a various reading for *pushpa-mitra*). — *Pushya-yāśas*, ās, m., N. of a man with the patronymic Audavrajī. — *Pushya-yoga*, as, m. the conjunction of the moon with the asterism Pushya, the time of the moon's entering the lunar mansion Pushya. — *Pushya-ratha*, as, m. a carriage for pleasure, any sort of car or carriage except a war-chariot; [cf. *pushpa-ratha*]. — *Pushya-snāna*, am, n. or *pushyābhisheka* ('ya-abh'), as, m. a ceremony of purification performed while the moon stands in the asterism Pushya; [cf. *pushpa-snāna*, *pushpābhisheka*].

पुष्कर *pushkara*, *pushkala*. See under rt. 2. *push*, p. 587, cols. 1, 2.

पुष्कलेत्र *pushkaletra*, as, m., N. of a village.

पुष्का *pushkaśa* and *pushkasa*, various readings for *pushkaśa*, q. v.

पुष्पलक *pushpalaka*, as, m. a post, pin, stake, peg, wedge; [cf. *pushkalaka*].

पुष्पस *pushpasa*, as, m. the lungs; [cf. *pupphusa*, *phupphusa*].

पुष्पाणनाद *pushpāṇanāda*, as, m., N. of a Grāma.

पुष्पलक *pushyalaka*, as, m. the musk-

deer; a post, pin, bolt, stake, peg, wedge; a naked mendicant; [cf. *pushpalaka*].

पुस *pus*, cl. 10. P. *posayati*, -yitum, to discharge, emit.

पुस्त *pust* [cf. rt. *bust*], cl. 10. P. *pustati*, -yitum, to honour, respect; to disregard, to treat with disrespect; to bind; to smear (?).

पुस्त *pusta*, as, ā, am, filled, covered (?); (*am*), n. smearing, anointing, plastering, painting; working in clay, modelling, anything made of metal or wood or clay; a book, manuscript (in this latter sense, according to some, also *pustī*, f.). — *Pustakarma*, a, n. using a mixture of earth with lime and cow-dung and water as a mortar or plaster, plastering, painting. — *Pusta-maya*, as, ī, am, formed of metal or wood, wrought in clay, modelled. — *Pusta-vārta*, as, m., Ved. one who lives by books, one who makes books.

Pustaka, as, ikā, am, m. f. n. (usually m. or n.), a manuscript, a book. — *Pustakagāra* ('ka-ag'), am, n. 'book-room,' a library.

पुष्फस *pusphusa*, as, m. the lungs (= *pupphusa*, *phupphusa*).

पू 1. *pū*, cl. 9. P. A., 1. A. *punāti*, *punite*, *parate* (in Bhagavad-gītā X. 31, P.), *pūpāva*, *pūpuve*, *pavishyati*, -te, *apāvīt*, *apavishā*, *pavitum*, to make clean or pure, cleanse, purify, clarify, refine; to purge or cleanse from chaff, winnow; to expiate, atone for; to make clear or bright; to purify in passing or by pervading, to ventilate (as the wind); (metaphorically applied to mental operations), to sift, discriminate, discern, distinguish; to think out, contrive, invent, compose; = *abhi-gam* (according to Sāy. on Rīg-veda VII. 28, 4, where however, according to some, it may have the sense of 'to scheme or plot'); (A.) to become clean or pure, to become clear, to flow or drop clearly (as Soma); to form a clear conception or distinct notion; cl. 4. A. (properly Pass.) *pūyate*, to grow or become pure, to be pure: Caus. *pāvayati* or *pāvayati*, -yitum, Aor. *apipavat*, to cleanse, purify: Desid. *pūpishati*, -te, *pūpavishate*: Desid. of Caus. *pūpāvayishati*; [cf. Gr. *ποιῶν*, *ἀ-ποιῶν*, *πῦρ*, *πυρ-ε-ρός*, *πυρ-ά*, *πυρ-ός*, *πυρ-ός*: Lat. *pūrus*, *pūtu-s*, *pūta-re*, *poma*, *pānio*, *pomitet*, perhaps *pi-u-s*, *ec-pia-re*, *pia-culu-m*, *pū-na*: Umbr. *pīr*, 'fire': Goth. *fon* = Old Germ. *fuir* = Engl. Sax. *fyr* = Mod. Germ. *feuer* = Eng. *fire*: Old Germ. *bar*, 'pure': Lith. *pūs-tas*, 'desert'; *pūs-tav*, 'I sharpen': Bohem. *pýr*, 'glowing ashes'.]

2. *pū*, *ūs*, *ūa*, u, cleansing, purifying, clarifying (at the end of comps.; cf. *anna-pū*, *uda-pū*, *keta-pū*, *ghrita-pū*).

1. *pūta*, as, ā, am (for 2. see rt. *pūy*, p. 590), made clean or pure, purified, pure, cleaned, cleansed, clean, washed; threshed, winnowed; expiated, atoned for; bright; contrived, invented, composed; guarded, defended?; (*am*), n. truth, speaking truth; (*as*), m. a conch-shell; white Kuśa grass; the plant Flacourtia Sapida; (*au*), m. du. the buttocks, (in this sense a wrong reading for *puta*); (*ā*), f. an epithet of Durgā. — *Pūta-kratā*, f., N. of a woman; [cf. the two following words. — *Pūta-kratayī*, f. the wife of Pūta-kratu; the wife of Indra. — *Pūta-kratu*, us, m. 'of clear intellect,' N. of a man; an epithet of Indra. — *Pūta-gandha*, as, m. a species of plant (= *varvara*). — *Pūta-triṇa*, am, n. white Kuśa grass; [cf. *pūṇya-triṇa*]. — *Pūta-dakṣha*, as, ā, am, Ved. 'pure-willed, pure-minded,' an epithet of the Ādityas and other gods; (*as*), m., N. of a descendant of Angiras, author of the hymn Rīg-veda VIII. 83. — *Pūta-dakṣas*, ās, ās, as, Ved. 'pure-minded,' an epithet of the Ādityas. — *Pūta-dru*, us, m. 'pure tree,' the tree Butea Frondosa (= *palāśa*, but possibly fr. 2. *pūta*). — *Pūta-dhānya*, am, n. 'winnowed grain,' *sesamum*. — *Pūta-pāpa*, as, ā, am, or *pūta-pāpman*,

ā, ā, a, purified or freed from sin. — *Pūta-phala*, as, m. 'pure-fruited,' the Jaka or bread-fruit tree, Artocarpus Integrifolia (= *panasa*). — *Pūta-bandhana*, as, ī, am, Ved. attached to that which is pure (Sāy. = *pūtaṃ sūryam anubadhna*). — *Pūta-bandhu*, us, us, u, of pure descent, of noble race; (Sāy. = *pūta-stotra*, accepting pious praise). — *Pūta-bhṛit*, t, m., Ved. a kind of vessel which receives the Soma juice after it has been strained. — *Pūta-matī*, īs, m. 'pure-minded,' an epithet of Siva. — *Pūta-yavam*, ind. at the time of winnowing barley; [cf. *pūyamāna-yavam*]. — *Pūtatma-tā*, f. personal purity, purity of soul. — *Pūtatman* ('ta-āt'), ā, ā, a, pure-minded, personally pure; (*ā*), m. a pure or purified person, saint, ascetic; a man of a cleanly person, a man purified by ablation.

1. *pūti*, īs, f. (for 2. see rt. *pūy*, p. 590), purity, purification. — *Pūti-dhānya*, as, ā, am, Ved. containing winnowed corn; (probably a wrong reading for *pūta-dhānya*).

Pūtrima, as, ā, am, Ved. purified, pure, clean. *Pūtvā*, ind. having purified, having bathed or washed one's self (= *snātvā*).

Pūna, as, ā, am, destroyed (= *vi-nashā*). *Pūni*, īs, f. purifying, cleansing (?); [cf. 1. *pūti*]. *Pūyamāna-yavam*, ind. at the time of winnowing barley; [cf. *pūta-yavam*].

पू 3. *pū*, *ūs*, *ūa*, u (fr. rt. 1. *pā*), drinking (in *agre-pū*, q. v.).

पूग *pūga*, as, m. (said to be fr. rt. 1. *pū*; but cf. *pūjā*), an association, union, assembly, corporation; a heap, quantity, multitude; disposition, property, nature; the Areca or betel-nut tree, Areca Catechu [cf. *tāmbūla*]; the Jaka tree, Artocarpus Integrifolia; = *chanda* or *chandas*; (*ās*), m. pl. a number of persons; (*am*), n. the Areca-nut, commonly called betel-nut. — *Pūga-kṛita*, as, ā, am, made into a heap or collection, assembled, collected, heaped. — *Pūga-pātra*, am, n. a betel-box (= *pharusaka*); a spitting-pot, spittoon (commonly called *pikādini*). — *Pūga-pīṭha*, am, n. 'betel-stool,' a spitting-pot, spittoon (chewing the Pān producing an increased excretion of saliva). — *Pūga-pushpikā*, f. betel-nut and flowers (presented to the principal guests at a marriage festival). — *Pūga-phala*, am, n. the fruit of the Areca Catechu, the Areca-nut. — *Pūga-roṭa*, as, m. or *pūga-roṭaka*, as or am, m. or n. (?), 'resembling the Areca Catechu,' the marshy date tree, Phoenix or Elate Paludosa (= *hīntāla*; also read *pūga-roṭa*). — *Pūga-vaśra*, am, n. enmity against many.

Pūgatiṭha, as, ī, am, see Pān. V. 2, 52; [cf. *ganatiṭha*, *bahutiṭha*].

Pūgya, as, ā, am, (at the end of a comp.) belonging to a multitude.

पूज *pūj*, cl. 10. P. *pūjayati* (ep. also cl. 10. A. *pūjayate*, and cl. 1. P. *pūjati*), *apūjāt*, *pūjayitum*, to adore, honour, revere, reverence, worship, respect, receive with honour, receive hospitably; to take notice of, regard; to honour with, present with (e.g. *ratnaih pūjayed enam*, he should honour him with a present of gems). *Pūjaka*, as, ikā, am, honouring, worshipping, respecting, a worshipper (often used in comps.; cf. *deva-pū*).

Pūjat, an, anti, at, reverencing, honouring; worshipping. *Pūjana*, am, n. reverencing, honouring; worshipping, worship, respect; showing attention (to a visitor), treating with respect or hospitality; an object of reverence; (*ī*), f., N. of a female bird a friend of king Brahma-datta; a Hen-sparrow.

Pūjaniya, as, ā, am, to be revered or honoured, entitled to homage; venerable, honourable; to be worshipped, adorable; (*ā*), f., N. of a female bird a friend of king Brahma-datta.

Pūjayāna, as, ā, am, honouring, reverencing. *Pūjayitavya*, as, ā, am, to be honoured or worshipped, deserving honour or worship, venerable.

Pūjayitṛi, *tā*, *trī*, *trī*, honouring, worshipping, a worshipper.

Pūjayitvā, ind. having honoured or worshipped.

Pūjā, f. honour, worship, respect, culture, reverence, veneration, homage to superiors or adoration of the gods. — *Pūjā-khaṇḍa*, N. of a Buddhist work. — *Pūjā-pradīpa*, *as*, m. 'lamp of worship,' N. of a work. — *Pūjārha* ('*jā-ar*'), *as*, *ā*, *am*, worthy of reverence or honour, worshipful, venerable, respectable, sacred. — *Pūjā-vat*, *ān*, *atī*, *at*, enjoying honour or distinction.

Pūjita, *as*, *ā*, *am*, honoured, respected, revered; worshipped, adored; frequented; recommended; acknowledged; endowed. — *Pūjita-pūjaka*, *as*, *ikā*, *am*, honouring the honoured or what is honoured (by others).

Pūjila, *as*, *ā*, *am*, venerable, respectable, worshipful; (*as*), m. a god, deity.

Pūjya, *as*, *ā*, *am*, to be honoured, honourable, respectable, venerable; fit for or deserving adoration, worshipful; (*as*), m. a father-in-law. — *Pūjya-tā*, f. or *pūjya-tva*, *am*, n. venerableness, honourableness, the being entitled to honour. — *Pūjya-pūjā*, f. honouring those worthy of honour. — *Pūjyapūjā-ryatikrama*, *as*, m. neglecting to honour those worthy of honour.

Pūjyamāna, *as*, *ā*, *am*, being honoured or respected; being adored or worshipped.

पूण *pūṇ* [cf. rt. *pūṇ*], cl. 10. P. *pūṇayati*, *-yitum*, to collect or heap together, accumulate.

पूत *pūt*, ind. an onomatopoeic word expressive of blowing or hard breathing, a puff.

Pūt-kri, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to blow, puff, breathe hard; to recover breath. — *Pūt-kartu-kāma*, *as*, *ā*, *am*, wishing to blow or breathe. — *Pūt-kārī*, f. a N. of Sarasvatī; of the capital of the Nāgas or serpent race.

पूतपूता, *pūti*. See p. 589 and col. 2. of this p.

पूतना *pūtanā*, f., N. of a female demon (said to cause a particular disease in children; she was sent by Kṛṣṇa to destroy the infant Kṛṣṇa, and having assumed a pleasing form [according to Hari-vaṇṣa 3423, Sakunt-veśa-dhāriṇī] appeared to the child and offered him her poisoned breast to suck, which he seized and held till he had sucked away her life; she is enumerated among the Mātṛis attending upon Skanda, and associated with Sakuntī as a daughter of Bali; cf. *andha-p*, *ahi-p*, *kaṭa-p*, *gandha-p*); a kind of disease, atrophy and wasting in a child (ascribed to the demon Pūtanā); yellow myrobala, Terminalia Chebula or Citrina (= *haritaki*); a species of Valeriana (= *gandha-māṇṣi*). — *Pūtanā-mokshaṇa-prastāva*, *as*, m., N. of a chapter of the Brahma-vaivarta-Purāṇa. — *Pūtanāri* ('*nā-ari*'), *is*, m. 'enemy of Pūtanā,' an epithet of Kṛṣṇa. — *Pūtanā-sūdana*, *as*, m. 'destroyer of Pūtanā,' an epithet of Kṛṣṇa. — *Pūtanā-han*, *ā*, m. 'slayer of Pūtanā,' an epithet of Kṛṣṇa.

Pūtanikā, f., N. of a female demon (= *pūtanā*).

पूतदारु *pūtu-dāru*, *us*, m. the tree Butea Frondosa (= *palāśa*; cf. *pūta-dru*, p. 589).

पूतद्रु *pūtu-dru*, *us*, m. a species of tree, = *pūtu-dāru* = *khadira* or according to others *deva-dāru*; (*u*), n. the fruit of this tree.

पूथिका *pūthikā*, f. a species of culinary plant.

पूप *pūpa*, *as*, m. a cake, a sort of bread; [cf. *apūpa*]. — *Pūpa-śālā*, f. a cake room, baker's shop (according to Kuṭṭhaka = *apūpa-vikraya-veś-man*). — *Pūpāṣṭakā* (*pa-ash*), f. the eighth day of the wane of the moon after the day Āgrahāyaṇī.

Pūpālā or *pūpālākā* or *pūpālī*, f. a kind of sweet cake fried with ghee or oil, a rich cake of wheat flour.

Pūpālīka, *as*, *ā*, m. f. a cake.

Pūpālī, f. a sort of cake or biscuit made of meal or barley half baked or fried.

Pūpikā, f. a sort of cake half baked or fried in oil or ghee.

Pūpiya or *pūpya*, *as*, *ā*, *am*, see Gaṇa to Pāṇ. V. 1, 4.

पूय *pūy*, cl. 1. P. A. *pūyati*, *-te*, *pupūya*, *-ye*, *pūyishyati*, *-te*, *pūyitum*, Ved. to become foul or putrid, to putrefy, stink; to be dissolved; to split or cleave (?); [cf. Zend *pū*, 'to stink'; *pū-ti*, 'putridness'; Gr. *πύ-θ-ω*, *πύ-θ-ο-μαι*, *πύ-θ-ε-δών*, *πύ-θ-ω*, *Πύθων*, *πύ-ο-ν*, *πύ-ε-α*, *πύος*: Lat. *pūs*, *pūs-cinu-s*, *pūr-u-lentu-s*, *put-co*, *puter*, *put-i-du-s*, *put-ere*: Goth. *ful-s*, 'foul': Old Norse *fūi*, 'putridness'; *fūk-i*, 'a stench': Angl. Sax. *fūl* = Eng. *foul* = Mod. Germ. *faul*: Lith. *pū-ti*, 'to putrefy'; *pū-d-au*, 'I cause to putrefy'; *pū-lei*, 'pus': Hib. *putar*, 'putrid, stinking'.]

2. *pūta*, *as*, *ā*, *am* (for 1. see rt. 1. *pū*, p. 589), putrid, foul-smelling, ill-smelling, fetid, stinking.

2. *pūthi*, *is*, *is*, *i* (for 1. see rt. 1. *pū*, p. 589), putrid, foul-smelling, stinking, fetid, ill-smelling; (*is*), f. a stench, stink, fetor; putrefaction; (*i*), n. filthy water, suds; ichor, pus, matter; the substance called civet; a species of grass, = *rohisha*; (*i*), ind. an expression of censure or blame (after a verb, see Scholiast on Pāṇ. VIII. 1, 69). — *Pūti-karaja* or *pūti-karaija*, *as*, m. a species of shrub, Guilandina Bonducella. — *Pūti-karṇa* or *pūtikarṇaka*, *as*, m. or *pūtikarṇa-tā*, f. a disease of the ear accompanied with a discharge of putrid matter. — *Pūti-kāshtha* or *pūtikāshthaka*, *am*, n. a species of pine, Pinus Deodora (= *deva-dāru*); Pinus Longifolia. — *Pūti-kīṣa*, *as*, m. 'stinking insect,' a species of insect.

— *Pūti-gandha*, *as*, m. a fetid odour, stench, fetor; sulphur; the plant Terminalia Catappa = *ingudi*; (*am*), n. tin; sulphur; (*as*, *ā*, *am*), having an offensive smell, fetid, foul-smelling, stinking. — *Pūti-gandhi*, *is*, *is*, *i*, ill-smelling, having an offensive smell, fetid, stinking. — *Pūti-gandhika*, *as*, *ā*, *am*, having an offensive smell, stinking, fetid; (*ā*), f. the plant Serratula Anthelmintica (= *vākuti*). — *Pūti-ghāsa*, *as*, m. 'eating putrid food,' a species of animal living in trees. — *Pūti-tailā*, f. 'containing ill-scented oil,' heart-pee, Cardiospermum Halicababum. — *Pūti-tva*, *am*, n. putrid state, stinking. — *Pūti-nasya*, *am*, n. 'fetid exhalation from the nostrils,' a kind of disease of the nose attended with offensive breath; (sometimes wrongly spelt *pūta-nasya*). — *Pūti-nāśa-gula*, *as*, m. 'fetid disease of the nose,' a kind of disease in the nose attended with offensive breath. — *Pūti-nāśika*, *as*, *ā*, *am*, having a fetid nose. — *Pūti-patṛa*, *as*, m. 'having ill-smelling leaves,' a species of plant, a variety of the Syonaka. — *Pūti-pushpikā*, f. 'having ill-smelling blossoms,' a variety of the common citron (Citrus Medica). — *Pūti-phala*, *as*, *ā*, *am*, bearing ill-smelling fruit; (*ā* or *i*), f. a species of medicinal plant, Serratula Anthelmintica. — *Pūti-mayūrikā*, f. a species of plant (= *ujja-gandhā*). — *Pūti-māṇṣa*, *am*, n. dead or decayed flesh. — *Pūti-māsha*, *as*, m., N. of a man. — *Pūti-mukta*, *as* or *am*, m. or n. (?), evacuation by stool. — *Pūti-mṛttika*, *as*, m. 'having fetid or stinking soil,' N. of a hell. — *Pūti-mēda*, *as*, m. Vachellia Farnesiana (= *ari-mēda*).

— *Pūti-raju*, *us*, f., Ved. (probably) a species of plant. — *Pūti-rakṭa*, *as*, *ā*, *am*, 'fetid-mouthed,' having offensive breath. — *Pūti-vakṛta-tā*, f. the having a fetid mouth or offensive breath. — *Pūti-vāta*, *as*, m. foul air, a fart; the plant Ægle Marmelos. — *Pūti-vriksha*, *as*, m. 'ill-scented tree,' Calosanthus Indica. — *Pūti-vraṇa*, *am*, n. a foul ulcer.

— *Pūti-sārijā*, f. a polecat, civet-cat. — *Pūti-srija*, *as*, m. pl., N. of a people; (incorrectly spelt *puti srija*). — *Pūti-karaja* and *pūti-karaija* = *pūti-karaja*, q. v. — *Pūti-āṇḍa*, *as*, m. 'having stinking eggs,' an insect with a fetid smell, the flying bug; the musk-deer.

Pūtikar, *as*, *ā*, *am*, foul, stinking, putrid; (*as*),

m. a species of plant serving as a substitute for the Soma plant, grey bonduc, Guilandina Bonducella, = *pūti-karaja*; (*ā*), f. a species of pot-herb, Basella Lucida (= *upodikā*, *potikā*, *potakī*); a polecat, civet-cat, = *mārjārī*; (*am*), n. ordure, excrement.

Pūtika, *as*, m. a species of plant serving as a substitute for the Soma plant, Guilandina Bonducella; the polecat, civet-cat; (*ā*), f. a pot-herb, Basella Rubra and Lucida. — *Pūtikā-mukha*, *as*, m. a bivalve shell. — *Pūtikāśvara-tirtha* (*ka-iś*'), *am*, n., N. of a Tirtha on the banks of the Revā or Narmadā.

Pūya, *as*, *am*, m. n. pus, purulent matter, supuration, discharge from an ulcer or wound. — *Pūya-bhuj*, *k*, *k*, *k*, eating purulent carcasses. — *Pūya-rakṭa*, *as*, m., scil. *roga*, 'having purulent blood,' a kind of disease of the nose with discharge of purulent blood or sanies; (*am*), n. discharge of sanies from the nostrils; ichor, sanies. — *Pūya-vāha*, *as*, m. 'filthy-streamed,' N. of a hell (in which filthy water flows). — *Pūya-śonita*, *am*, n. purulent blood ichor, sanies. — *Pūyārī* ('*ya-ari*'), *is*, m. 'hostile to supuration,' the Nimb tree, Azadirachta Indica (the leaves of which are used to produce dispersion or absorption of purulent matter). — *Pūyā-lasa* ('*ya-al*'), *as*, m. a particular disease of the juncture of the eye; supuration at the joints, white swelling. — *Pūyoda* ('*ya-uda*'), *as*, m. 'having stinking water,' N. of a hell; [cf. *pūya-vāha*.]

Pūyana, *am*, n. pus, discharge from a wound or sore.

पूर *pūr*, cl. 10. P. *pūrayati*, *-yitum*, more properly regarded as a Caus. of rt. *pṛi*, q. v.

Pūra, *as*, *ā*, *am*, filling, making full (e.g. *pāṇi-pūrāṇa*, food that fills the hand, i.e. a handful of food); (*as*), m. filling, making full; satisfying, contenting, making content; the swelling or rising of a river or of the sea, flood, a large quantity of water, a piece of water, lake; (metaphorically) a stream, flood (as of tears or blood, cf. *vāsha-p*, *rak-tāmbu-p*); a cake; drawing in breath slowly through the nose (as a religious exercise); the cleansing or healing of ulcers or wounds; the citron tree; (*am*), n. a kind of incense, = *ilāhaguru*; (*as*, *ā*, *am*), m. f. n. a sort of unleavened cake fried with ghee or oil; [cf. *vrikshāmla*, *karnu-p*]. — *Pūra-kumbhaka-reṭaka*, *as* or *ānī*, m. or n. pl. (?), inhaling, suspending and exhaling the breath. — *Pūra-kṛtā*, *as*, *ā*, *am*, filled. — *Pūramla* ('*ra-am*'), *am*, n. = *amla-pūra* or *vrikshāmla*. — *Pūrotpiḍa* ('*ra-ut*'), *as*, m. excess or superabundance of water.

Pūraka, *as*, *ā*, *am*, filling, completing, that which fills or completes; filling up; satisfying, making content; (*as*), m. (in arithmetic) the multiplier; a cake of meal offered at the conclusion of the funeral rites or oblations to the Manes; closing the right nostril and drawing up air through the left as a religious ceremonial; a citron, Citrus Medica (= *vija-pūra* or *vija-pūraka*).

Pūraṇa, *as*, *i*, *am*, filling, filling up, completing; satisfying; drawing (a bow); (in gram.) an epithet of the ordinal numbers from *devitā* upwards (so called as 'filling out or completing'); (*as*), m. a dam, dike, causeway, bridge; the ocean; a medicinal oil or embrocation; N. of a man; a man with the patronymic Vaisāmitra, author of the hymn Rig-veda X. 160; (*i*), f. an epithet of Durgā; the silk-cotton tree, Bombax Heptaphyllum; an ordinal number in the feminine gender; (*am*), n. the act of filling, filling out, filling up, completing or making up, supplying a deficiency; puffing or swelling up; (in medicine) injection of fluids; with *dhanushah*, filling out, i.e. drawing or bending a bow; furnishing, decorating with; (fulfilling); multiplication (in arithmetic); rain, raining; a sort of cake; funeral cake; a species of fragrant grass, Cyperus Rotundus (= *kutannafa*); the cross threads in weaving cloth, warp; [cf. *a-p*, *karna-p*, *nirvāṇa-p*, &c.]. — *Pūraṇa-kāśyapa*, *as*, m., N. of a man.

—*Pūṛaṇa-pratyaya*, as, m. (in gram.) an affix forming an ordinal.

Pūṛaṇiṇya, as, ā, am, to be filled up, to be completed.

Pūṛayitavya, as, ā, am, to be filled or filled up; to be satisfied.

Pūṛayitrī, tā, trī, trī, one who fills or fills up; one who fulfils or satisfies; (tā), m. an epithet of Vishnu; of Śiva.

Pūṛayitvā, ind. having filled or completed.

Pūṛika, as, ā, m. f. a kind of pastry, a sort of unleavened cake fried with ghee or oil. —*Pūṛikā-pūpa* ('ka-ap'), as, m. an unleavened cake.

Pūṛita, as, ā, am, filled, full, complete; multiplied; overspread.

Pūṛin, ī, īnī, ī, (at the end of a comp.) filling, making full, filling up.

Pūṛma, as, ā, am, filled, full, filled with, full of (e.g. *bhāṇḍa-pūṛṇāni jānāni*, waggons filled with goods; sometimes with inst. or with gen., e.g. *rasunā pūṛṇah*, full of wealth; *ghaṭa apām pūṛṇah*, a pitcher full of water); fulfilled, finished, ended, accomplished; completed, complete, all, entire (e.g. *daśa pūṛṇaṃ śatāntī*, full ten hundred); past, elapsed; satisfied, contented; drawn, bent (as a bow); uttering the full and natural cry, full-sounding, sonorous (a term of augury applied to the cry of birds and sometimes to that of beasts; opposed to *dipta*, *pra-dipta*, q.v.); strong, powerful, able; selfish, self-indulgent; (as), m., N. of a Nāga; of a Deva-gandharva; of a Buddhist ascetic frequently called the son of Maitrāyaṇī; (ā), f. an epithet of the fifteenth Kālā of the moon; of the fifth, tenth, and fifteenth Tithis; N. of a woman; of a river; (am), n., Ved. fulness, plenty, abundance; water. —*Pūṛṇa-kaṇsa*, as, m. a full cup. —*Pūṛṇa-kakud*, t, t, t, 'full-humped,' hump-backed. —*Pūṛṇa-kāma*, as, ā, am, one whose wishes are fulfilled, satisfied, satiated. —*Pūṛṇakāma-tā*, f. contentment, satiety. —*Pūṛṇa-kāraṇa*, as, ā, am, filling, satisfying. —*Pūṛṇa-kuṭa* or *pūṛṇa-kuṭa*, as, m., Ved. epithet of a particular class of birds. —*Pūṛṇa-kumbha*, as, m. a full cup or jar; a water-vessel, one filled with holy water used at the consecration of a king; a particular mode of fighting; N. of a Dānava; (as, ā, am), having a full pitcher. —*Pūṛṇa-kośā*, f. 'having a full pod,' a species of plant. —*Pūṛṇa-koshīlā*, f. a species of Cyperus (= *nāgara-mustā*). —*Pūṛṇa-gabhastī*, is, m., Ved. 'having the arms full,' an epithet of Savitrī; (Śāy.) = *sampūṛṇa-dhna-kustī*, whose hands are full of wealth. —*Pūṛṇa-garbhā*, f. pregnant, gravid, ready to bring forth. —*Pūṛṇa-āndra*, as, m. the full moon; N. of a Bodhi-sattva; of an author. —*Pūṛṇa-āndra-nibha*, as, ā, am, like or resembling the full moon. —*Pūṛṇa-āndranibhānana* ('bha-ān'), as, ā, am, having a face or countenance like the full moon. —*Pūṛṇa-āndra-prabhā*, f. the lustre of the full moon. —*Pūṛṇa-tā*, f. or *pūṛṇa-tva*, am, n. fulness. —*Pūṛṇa-tūna*, as, ā, am, full-quivered, having the quiver full. —*Pūṛṇa-darva*, am, n., Ved. the ceremony with the full ladle. —*Pūṛṇa-deva*, as, m. N. of an author. —*Pūṛṇa-pātra*, as, am, m. n. a full vessel or cup; as much as will fill a vessel, a cupful; a particular measure of capacity (properly 256 handfals of rice; it may also be composed of as much as will satisfy one great eater); a vessel full of rice presented at a sacrifice to the superintending and officiating priests; a box or basket filled with clothes and ornaments scrambled for by guests and relations at a festival or distributed as presents. —*Pūṛṇapātra-maya*, as, ī, am, consisting of a *Pūṛṇa-pātra*; *pūṛṇapātra-mayaṃ vacāḥ*, talking about full vessels, i. e. a season of plenty. —*Pūṛṇa-prajña*, as, m., N. of an author. —*Pūṛṇaprajña-darśana*, am, n., N. of a chapter of the Sarva-darśana-saṅgraha. —*Pūṛṇa-bhadrā*, as, m. 'completely happy,' N. of a serpent-demon; of a man; of the father of the Yaksha Hari-keśa. —*Pūṛṇa-mā*, f. (*mā* contracted fr. *māsa*), the day or night of full moon; [cf. *pūṛṇimā*.] —*Pūṛṇa-mānasa*, as, ā, am, satisfied or

contented in mind, having the mind satisfied, satisfied. —*Pūṛṇa-māsa*, ās, m., Ved. full moon.

—*Pūṛṇa-māsa*, as, m. full moon; a monthly sacrifice or ceremony performed on the day of full moon; Full Moon personified as a son of Dhātṛi and Anu-matī; (ī), f. the day or night of full moon.

—*Pūṛṇa-mukha*, as, m. 'full-faced,' N. of a serpent-demon. —*Pūṛṇa-yoga*, as, m. a particular mode of fighting. —*Pūṛṇa-vandhura*, as, ā, am, Ved. having the chariot-seat filled; (Śāy.) = *dhanañ pūṛitena rathena yuktah*. —*Pūṛṇa-vapus*, us, us, us, 'full-bodied,' corpulent; (with *niśā-kara*) the full moon. —*Pūṛṇa-varman*, ā, m. 'completely mail-clad,' N. of a man. —*Pūṛṇa-vija*, as, m. 'full-kerneled,' a citron. —*Pūṛṇa-vaināśika*, as, m. an epithet of Buddhists (as maintaining the doctrine of absolute annihilation, = *sarva-vaināśika*).

—*Pūṛṇa-śrutī*, īs, īs, ī, having the ears filled. —*Pūṛṇa-samaya*, as, m., N. of a Kshapaṇaka who identified time with the Supreme Being.

—*Pūṛṇa-saugandha*, as, m., N. of a man. —*Pūṛṇa-koma*, as, m. = *pūṛṇakuti*, q.v. —*Pūṛṇānka* ('ṇa-an'), as, m. 'a full figure or number,' an integer. —*Pūṛṇānka-gaṇita*, am, n. arithmetic of integers. —*Pūṛṇānaga* ('ṇa-an'), as, m., N. of a serpent-demon. —*Pūṛṇānjali* ('ṇa-an'), is, m., Ved. 'full *anjali*,' two handfals. —*Pūṛṇānaka* ('ṇa-an'), am, n. 'full drum,' a drum; the sound of a drum; clothes and garlands presented to friends at a feast (in this sense also spelt *pūṛṇālaka*; cf. *pūṛṇa-pātra*); a vessel: a moon-beam. —*Pūṛṇa-nadī*, f., N. of a sacred river. —*Pūṛṇābhilāsha* ('ṇa-abh'), as, ā, am, whose wishes are fulfilled, satisfied, contented. —*Pūṛṇāmrītā* ('ṇa-am'), f. epithet of the sixteenth Kālā of the moon. —*Pūṛṇāyata* ('ṇa-āy'), as, ā, am, completely bent (as a bow); a bow that is completely bent. —*Pūṛṇāyus* ('ṇa-āy'), us, m., N. of a Gandharva. —*Pūṛṇārtha* ('ṇa-ar'), as, ā, am, one who has attained his object or whose wishes have been realized. —*Pūṛṇāsā* ('ṇa-āsā'), f., N. of a river. —*Pūṛṇāhuti* ('ṇa-ah'), is, f., Ved. 'complete oblation,' an offering made with a full ladle. —*Pūṛṇāhuti*, as, ā, am, Ved. relating to an offering made with a full ladle. —*Pūṛṇendu* ('ṇa-in'), us, m. the full moon. —*Pūṛṇendu-bimbānana* ('ba-an'), as, ā, am, having a face like the disk of the full moon. —*Pūṛṇendu-vadana*, as, ā, am, having a face like the full moon. —*Pūṛṇotkata* ('ṇa-ut'), as, m., N. of a mountain. —*Pūṛṇotsarga* ('ṇa-ut'), as, m., N. of a prince. —*Pūṛṇodarā* ('ṇa-ud'), f. 'full-bellied,' N. of a deity. —*Pūṛṇopamā* ('ṇa-up'), f. a complete comparison (containing the four requisites, *upamāna*, *upameya*, *sādhārana-dharmā*, and *upamā-vācaka* or *sādhya-pratipādaka*; opposed to *hup-topamā*).

Pūṛṇaka, as, ā, am, filled, full; (as), m. a species of tree; the blue jay (= *svarṇa-cūda*); a cock; (īkā), f. a species of bird described as having a double or cleft beak (also called *nāśā-chinnī*).

Pūṛṇālaka, as, m. clothes and ornaments distributed or scrambled for at a feast; [cf. *pūṛṇānaka*, *pūṛṇa-pātra*.]

Pūṛṇāman, ā, m., N. of a brother of Kaśyapa and son of Marīci and Kālā.

Pūṛṇimā, f. (fr. *pūṛṇi* for *pūṛṇa* and *mā* a contraction of *māsa*), the day or night of full moon. —*Pūṛṇimā-dina*, am, n. the day of full moon. —*Pūṛṇimānta* ('mā-an'), as, m. the end of the day of full moon. —*Pūṛṇimā-rātri*, īs, f. the night of full moon.

Pūṛṇīmāsi, f. (according to some) = *paurṇamāsi*, q.v.

Pūṛṇī-kṛī, cl. 8. P. -karoti, -kartum, to make complete.

Pūrta, as, ā, am, filled, full, complete, completed, perfected; covered, concealed; (am), n. fulfilling, fulfilment; granting; the act of nourishing or cherishing; rewarding, a reward; merit; a meritorious work, an act of pious liberality (as feeding a Brāhman, digging a well, planting a grove, building

a temple); nourishing, cherishing; N. of a work on the digging of wells &c. by Kamalākara; [cf. *īśhā-pūrta*.] —*Pūrta-kamalākara*, as, m., N. of a work mentioned in the Sūdra-dharma-tattva.

Pūrti, īs, f. filling, fulfilling, accomplishing; fullness, completion, accomplishment; satiety, satisfaction; (Ved.) granting, rewarding, reward. —*Pūrti-kāma*, as, ā, am, Ved. desirous of a grant or reward.

Pūrtin, ī, īnī, ī, Ved. possessing the merit of pious liberality [cf. *pūrta*]; filling, completing; effective.

Pūrya, as, ā, am, to be filled or satisfied.

पूर *pūru*, us, m., Ved. (connected with *puruṣa*, *pūruṣa*), a man, people; N. of a tribe associated with the Yadus, Turvaśas, Druhyas; epithet of a class of demons; N. of an ancient prince the son of Yayāti and Sarmishthā; of a son of Manu and Naḍvalā; of a son of Jahnu; of a descendant of Atri and author of the hymns Ṛig-veda V. 16, 17.

Pūruṣa = *puruṣa*, q.v.

पूडा *pūr-dvār*, *pūr-dvāra*, &c. See under 3. *pūr*, p. 583, col. 3.

पूर्व *pūrv* or *pūrb*. See *rt. pūrv*, p. 586.

पूर्व *pūrva* or *pūrba*, as, ā, am (connected with *pūrā*, *pūras*, but said to be fr. *rt. pūrv*; declined like a pronominal when implying relative position whether in place or time, see Pāṇ. I. 1, 34, but the nom. pl. may be either *pūrve* or *pūrvās*, the abl. sing. either *pūrvasmāt* or *pūrvāt*, the loc. sing. either *pūrvasmin* or *pūrve*, being before or in front of, fore, first, foremost; eastern, easterly, to the east of; previous to, earlier than (with abl.); former, prior, anterior, preceding, antecedent (in these senses frequently at the end of a comp. and then translatable by 'formerly,' e.g. *ādhyā-pūrva*, formerly wealthy; *darśanīya-pūrva*, formerly handsome; often after a past pass. part., cf. *adīśh-ṭa-p*, *kṛta-p*, *dīśh-ṭa-p*); first (in a series), lowest, initial (opposed to *uttara*); ancient, customary, hitherto prevalent; foregoing, aforesaid, before-mentioned; preceded by, accompanied by, attended with (at the end of comp., cf. *pṛthī-p*, *buddhī-p*, *mṛdu-p*, *smṛta-p*); often used adverbially with the termination of the neut., e.g. *matī-pūrvam*, knowingly, intentionally; full, all, entire (wrongly for *pūrṇa*); (as), m. an ancestor, forefather; N. of a prince; (ās), m. pl. the ancestors, ancestors; (ā), f., scil. *dīś*, the east; epithet of a country to the east of Madhya-dēśa; a collective epithet of the Nakṣatras Pūrva-pāṇḍuṇī, Pūrvā-shāḍha, and Pūrva-bhadra-padā; (am), n. the fore part, a particular high number (applied to a period of years); N. of the most ancient of the Jaina writings (of which fourteen are enumerated); N. of a Tantra; an ancient tradition; (am), ind. before (with abl. or gen.), beforehand, formerly, hitherto, previously, antecedently (in these senses frequently at the beginning of a comp., cf. *pūrva-kārin*, *pūrvokta*); immemorially; *adya pūrvam*, until now, hitherto; *pūrvam-tatas*, first—then; *pūrvam-paścāt*, previously—afterwards; *pūrvam-upari*, previously—subsequently; *pūrvam-adhunā* or *pūrvam-adya*, formerly—now; (ena), ind. (opposed to *apareṇa*; with acc., gen., or abl.) in front, before; to the east, eastward of; *tataḥ pūrvēva*, to the east of that; [cf. *Zend panurva*; Slav. *prǫvǫj*; Russ. *pervyi*, 'first'; Hib. *foirfe*, 'old, ancient, perfect, worthy.'] —*Pūrva-karman*, a, n. a former work; preparation; actions done in a former state of being. —*Pūrva-kalpa*, as, m. the preceding or aforesaid manner; former times. —*Pūrva-kāma-kṛtvā*, ā, ari, a, Ved. fulfilling former wishes. —*Pūrva-kāya*, as, m. the fore part of the body (of animals); the upper part of the body (of men). —*Pūrva-kārin*, ī, īnī, ī, active at first. —*Pūrva-kāla*, as, m. earlier time, former

times; (*as*, *ā*, *am*), belonging to former times, spoken of or mentioned before. — *Pūrvakāla-tā*, f. priority in time. — *Pūrvakālita*, *as*, *ā*, *am*, or *pūrvakālina*, *as*, *ā*, *am*, belonging to former times, ancient. — *Pūrvakāshthā*, f. the eastern quarter, the east. — *Pūrvakṛt*, *t*, *ī*, *t*, Ved. active from ancient times (according to Mahā-dhara = *pūrvasya kartrī*). — *Pūrvakṛta*, *as*, *ā*, *am*, done formerly or in a prior existence, previous; (*am*), n. an action done in former times or in a former birth. — *Pūrvakṛtvān*, *ā*, *arī*, a, Ved. acting beforehand. — *Pūrvakōṣi* = *pūrvānta*, (perhaps) the starting-point. — *Pūrvaga*, *as*, *ā*, *am*, going before, preceding; belonging to what precedes. — *Pūrvagangā*, f. 'eastern Gangā,' epithet of the Narmadā or Revā river. — *Pūrvagata*, *as*, *ā*, *am*, gone before, preceding; (*am*), n. N. of a Jaina work belonging to the Dṛiṣṭi-vāda. — *Pūrvagatvan*, *ā*, *arī*, a, Ved. going to meet; (Sāy.) = *pūrvato gantū dātāh*. — *Pūrvagama*, *as*, *ā*, *am*, going before, preceding. — *Pūrvā-ṭit*, *t*, *t*, Ved. piling up first, preceding in piling up; (also incorrectly *pūrvā-ṭitta*). — *Pūrvā-ṭitti*, *ī*, f. (in the Rīg-veda occurring only in the dat. perhaps in the sense of 'beforehand, in advance'), Ved. foreboding, presentiment, (Sāy.) = *anyebhyaḥ pūrvam lābhah*, a first notion or conception?; N. of an Apsara. — *Pūrvā-ṭodita*, *as*, *ā*, *am*, formerly stated, before-mentioned, afore-said. — *Pūrvaja*, *as*, *ā*, *am*, born or produced before or formerly, former, elder, first-born; ancient, primeval; produced by something antecedent, caused; born in the east, eastern; (*as*), m. an elder brother; the son of the elder wife, even though last born; (*ās*), m. pl. the deified progenitors of mankind; ancestors, forefathers in general. — *Pūrvajana*, *ās*, m. pl., Ved. men of former times. — *Pūrvajanma-kṛta*, *as*, *ā*, *am*, done in a former birth or previous state of existence. — *Pūrvajanman*, *ā*, n. a former birth, former state of existence or life; (*ā*), m. an elder brother. — *Pūrvajanmārjita* ('ma-ar'), *as*, *ā*, *am*, acquired in some former state of existence (as merit &c.). — *Pūrvajāti*, *ī*, f. former birth, previous life or existence. — *Pūrvajāvan*, *ā*, *arī*, a, Ved. born or produced before. — *Pūrvājina*, *as*, m. 'the ancient Jina,' an epithet of Mahā-jñā. — *Pūrvājñāna*, *am*, n. knowledge of a former life. — *Pūrvātānta*, *am*, n. N. of a Tantra. — *Pūrvātara*, *as*, *ā*, *am*, 'earlier, previous, prior, anterior; (*am*), ind. before, first, previously. — *Pūrvātāpaniya*, *as* or *am*, m. or n. (?), N. of the first half of the Nṛsiṅha-tāpaniyanishad; [cf. *uttara-tāpaniya*]. — *Pūrvātva*, *am*, n. precedence, priority, a former state. — *Pūrvā-dakṣiṇa*, *as*, *ā*, *am*, south-eastern. — *Pūrvā-dik-pati*, *ī*, f. or *pūrvā-diy-īśa*, *as*, m. 'regent of the eastern quarter,' an epithet of Indra. — *Pūrvā-dīna*, *am*, n. the earlier part of the day, forenoon. — *Pūrvā-dīś*, *h*, f. the eastern region, east quarter. — *Pūrvā-dīśya*, *as*, *ā*, *am*, situated towards the east, bearing east; eastern. — *Pūrvā-dīśha*, *as*, *ā*, *am*, determined by former actions; (*am*), n. the award of destiny. — *Pūrvā-dushkṛta-bhoga*, *as*, m. the pain or penalty consequent on sins committed in a former birth. — *Pūrvā-dṛiṣṭa*, *as*, *ā*, *am*, formerly seen, seen before. — *Pūrvā-dṛiṣṭi*, *ī*, f. a former view or sight. — *Pūrvā-deva*, *as*, m. an ancient deity, primeval divinity; an Asura or demon (offspring of Kāśyapa the parent of both gods and demons); a Piṭri or progenitor. — *Pūrvā-devatā*, f. a primeval deity, a Piṭri or progenitor of gods as well as men. — *Pūrvā-devikā*, f. N. of a Gṛāma in the eastern part of India. — *Pūrvā-deśa*, *as*, m. the eastern country or eastern part of India. — *Pūrvā-deha*, *as*, m. a former body, a former birth. — *Pūrvā-dehika*, *as*, *ā*, *am*, done in a former existence. — *Pūrvā-nadaka*, *am*, n., Ved. a hollow bone in the upper part (of the thigh). — *Pūrvā-nipāta*, *as*, m. (in gram.) the irregular priority of a word in a compound. — *Pūrvā-nivāsa-jñāna*, *am*, n. (with Buddhists) 'knowledge of former habitations,' knowledge of the past lives of all beings. — *Pūrvā-nivāsanuṣṛīti* ('sa-an'),

ī, f. 'recollection of former habitations,' reminiscence of former existence (one of the ten powers of a Buddha). — *Pūrvā-nyāsa*, *as*, m., N. of a grammatical work. — *Pūrvā-pakṣa*, *as*, m. the fore part or side; the first half of a lunar month, the fortnight of the waxing moon; the first half of a year; an assertion, proposition; the first side or part of an argument, a *pramā* facie argument or assertion, the *pramā* facie view of a question; the first objection to an argument; the statement of the plaintiff; an action or suit at law. — *Pūrvāpakṣa-pāda*, *as*, m. the first step of a legal process or lawsuit, the plaint. — *Pūrvāpakṣin*, *ī*, *inī*, *ī*, one who makes an assertion or proposition. — *Pūrvāpakṣhiya*, *as*, *ā*, *am*, situated on the front side. — *Pūrvā-pañcāla*, *ās*, m. pl. the eastern Pañcālas. — *Pūrvā-pāda*, *am*, n. the first member of a compounded word or of a sentence or of a verse. — *Pūrvāpadika*, *as*, *ā*, *am*, relating to the first member of a compound term; reading or knowing the first member of a compound. — *Pūrvāpadya*, *as*, *ā*, *am*, belonging to the first member of a compound term. — *Pūrvā-parvata*, *as*, m. the eastern mountain from behind which the sun is supposed to rise. — *Pūrvā-paścān-mukha*, *as*, *ī*, *am*, flowing to the east and west (as a river). — *Pūrvā-pā*, *ās*, *ās*, *am*, Ved. drinking first or before others. — *Pūrvā-pāñcālaka*, *as*, *ā*, *am* (fr. *pūrvā-pañcāla*), belonging to the eastern Pañcālas. — *Pūrvā-pāṭaliputraka*, *as*, *ā*, *am*, being in the eastern Pāṭali-putra (?). — *Pūrvā-pāṇiniya*, *ās*, m. pl. the disciples of Pāṇini living in the east; *pūrvāpāṇiniyam sāstram*, (probably) the grammar of the eastern disciples of Pāṇini. — *Pūrvā-pāda*, *as*, m. a forefoot. — *Pūrvā-pāna* or *pūrvā-pāyya*, *am*, n. or *pūrvā-pāṭi*, *ī*, f., Ved. precedence in drinking. — *Pūrvā-pālin*, *ī*, m., N. of a prince. — *Pūrvā-pitāmaha*, *as*, m. a forefather, ancestor. — *Pūrvā-purusha*, *as*, m. 'the primeval soul,' an epithet of Brahmā; a forefather, ancestor. — *Pūrvā-pūra*, *as*, *ā*, *am*, each previous or preceding one; (*ās*), m. pl. forefathers, ancestors. — *Pūrvā-peya*, *am*, n., Ved. precedence in drinking; precedence. — *Pūrvā-prajñā*, f., Ved. knowledge of the past, remembrance, memory. — *Pūrvā-prayoga*, *as*, m., N. of a work. — *Pūrvā-pravṛtta*, *as*, *ā*, *am*, formerly happened, done, fixed. — *Pūrvā-prasthita*, *as*, *ā*, *am*, gone before, set out in advance. — *Pūrvā-phalguni*, f. 'the first Phalguni,' the eleventh Nakṣatra (figured by a couch and containing two stars, one of which is Ḍ Leonis; cf. *uttara-phalguni*). — *Pūrvāphalguni-bhava*, *as*, m. an epithet of Bṛihas-pati or the planet Jupiter. — *Pūrvā-bhadrā-padā*, *ās*, f. pl. or *pūrvā-bhadrā-padā*, *as*, m. = *pūrvā-bhādrapadā*, q.v. — *Pūrvā-bhāga*, *as*, m. the fore part; the upper part (opposed to *adho-bhāga*); *dina-pūrvābhāga*, the earlier part of the day, forenoon, morning. — *Pūrvā-bhāj*, *k*, *k*, Ved. receiving the first share, the first sharer; preferred, excellent. — *Pūrvā-bhādrā-padā*, f. the twenty-fifth Nakṣatra, the former of the two called Bhādrapadā, containing two stars. — *Pūrvā-bhāva*, *as*, m. the having existed formerly, previous existence; (in rhetoric) disclosing an intention. — *Pūrvābhāvi-tva*, *am*, n. the being previous to everything else, priority. — *Pūrvā-bhāvin*, *ī*, *inī*, *ī*, being anterior, preceding (everything else). — *Pūrvā-bhāshin*, *ī*, *inī*, *ī*, speaking first, addressing a person, condescending to speak first, polite, complaisant. — *Pūrvā-bhūkti*, *ī*, f. prior possession. — *Pūrvā-bhūta*, *as*, *ā*, *am*, existing previously, preceding. — *Pūrvā-mārin*, *ī*, *inī*, *ī*, dying before or first. — *Pūrvā-mīmāṃsā*, f. an inquiry into the first or ritual portion of the Veda (hence sometimes also called *karma-mīmāṃsā*, as opposed to *uttara-mīmāṃsā* or *brahma-mīmāṃsā*, q.v.v.v., which is rather an exposition of the later portion of the Veda or Upanishads; the *Pūrvā-mīmāṃsā* forms one of the six systems of philosophy and is attributed to Jaimini; it is really an interpretation of the text of the Veda, and is generally called the *Mīmāṃsā*, the term *Vedānta* being applied to the *Uttara-mīmāṃsā*;

though scarcely a system of philosophy, yet in the course of its critical explanation of the Vedic text the *Pūrvā-mīmāṃsā* discusses various philosophical questions, one of its speculations being the doctrine of the eternity of sound or of an eternal sound underlying all temporary sound and by some identified with Brahma). — *Pūrvā-mīmāṃsārtha-saṅgraha* ('sā-ar'), *as*, m., N. of an introduction to the *Mīmāṃsā* by Laugākṣhi Bhāskara. — *Pūrvā-yakṣa*, *as*, m. 'the first Yakṣa,' an epithet of Maṇi-bhadra, one of the Jinas or Jaina teachers. — *Pūrvā-yāyāta*, *am*, n. the more ancient form of the legend of Yāyāti or that current in the east. — *Pūrvā-yāvan*, *ā*, m., Ved. 'going before,' a leader. — *Pūrvā-ranga*, *as*, m. the commencement or prelude of a drama, a prologue, an overture. — *Pūrvā-rāga*, *as*, m. earliest or incipient affection, dawning love; affection arising from some previous cause (before meeting). — *Pūrvā-rātra*, *as*, m. the first part of the night, the former or earlier part of the night, the time from dusk to midnight. — *Pūrvā-rātra-kṛta*, *as*, *ā*, *am*, done during the first part of the night. — *Pūrvā-rūpa*, *am*, n. indication of approaching change; symptom of occurring disease; the first of two concurrent vowels or consonants; (in rhetoric) a figure of speech which describes anything as unexpectedly returned to its former state; (*as*, *ā*, *am*), having the previous form or shape. — *Pūrvā-lakṣhaṇa*, *am*, n. indication of something about to occur (as sickness). — 1. *pūrvā-rat*, *ān*, *atī*, *at*, having something preceding or antecedent, having or characterized by a cause; (according to others) relating to something preceding. — 2. *pūrvā-rat*, ind. as before, as hitherto, as heretofore, as aforesaid; [applied in the Nyāya philosophy to a kind of syllogism, e.g. inferring from the appearance of a dark cloud that rain will fall.] — *Pūrvā-vayas*, *ās*, *ās*, *as*, or *pūrvā-vayaska*, *as*, *ā*, *am*, being in the first period or stage of life, young. — *Pūrvā-vayasa*, *am*, n., Ved. the first period or stage of life, youth. — *Pūrvā-vayasīn*, *ī*, *inī*, *ī*, Ved. being in the first period of life, young. — *Pūrvāvartī-tā*, f. the having existed before, former existence, precedence, priority. — *Pūrvā-varṭin*, *ī*, *inī*, *ī*, existing before, preceding, prior, previous. — *Pūrvā-vah*, *-vāt*, m., Ved. drawing in front, being the first horse or leader, or harnessed for the first time (applied to a horse). — *Pūrvā-vāda*, *as*, m. the first plea or commencement of an action at law, a former plea or assertion. — *Pūrvā-vādin*, *ī*, m. 'speaking first,' stating his case in the first instance; a complainant, plaintiff, one who makes the first charge or complaint; the first claimant; one who has made a former plea or complaint. — *Pūrvā-vāreshika*, *as*, *ī*, *am* (fr. *pūrvā-varsha*), relating to the first half of the rainy season. — *Pūrvā-vid*, *t*, *t*, *t*, knowing the things or events of the past. — *Pūrvā-vṛtta*, *as*, *ā*, *am*, formerly happened, relating to a previous occurrence; (*am*), n. a former event, previous occurrence; former conduct. — *Pūrvā-vatrin*, *ī*, *inī*, *ī*, one who has first commenced hostilities, the first to declare war, the aggressor. — *Pūrvā-sārada*, *as*, *ī*, *am* (fr. *pūrvā-sarad*), relating to the first half of the autumn. — *Pūrvā-sīrsha*, *as*, *ā*, *am*, turned with the head or face towards the east. — *Pūrvā-sāila*, *as*, m. the eastern mountain behind which the sun is supposed to rise; (*ās*), m. pl., N. of a Buddhist school. — *Pūrvāsāila-saṅghārāma* ('gha-ar'), *as*, m., N. of a Buddhist monastery. — *Pūrvā-saktha*, *am*, n. (probably) the upper part of the thigh. — *Pūrvā-sad*, *t*, *t*, *t*, Ved. sitting in front. — *Pūrvā-sandhyā*, f. 'earlier twilight,' dawn, day-break. — *Pūrvā-samudra*, *as*, m., Ved. the eastern sea. — *Pūrvā-sara*, *as*, *ī*, *am*, going before, preceding. — *Pūrvā-sasya*, *am*, n., Ved. earliest-sown grain. — *Pūrvā-sāgara*, *as*, m. the eastern sea. — *Pūrvā-sāra*, *as*, *ī*, *am*, going eastwards. — *Pūrvā-sārin*, *ī*, *inī*, *ī*, preceding, taking precedence of all others. — *Pūrvā-sāhasa*, *am*, n. the first or heaviest fine or punishment. — *Pūrvā-sū*, *ūs*, *ūs*, *u*, Ved. first bringing forth;

first-born. — *Pūrva-stha*, *as*, *ā*, *am*, standing first, most excellent. — *Pūrva-sthiti*, *is*, *f*. first or former state. — *Pūrva-svara*, *as*, *ā*, *am*, (in grammar) having the accent of the preceding. — *Pūrva-kūti*, *is*, *f*. Ved. first or earliest invocation, morning prayer. — *Pūrva-homa*, *as*, *m*, Ved. an introductory sacrifice. — *Pūrva-gni* (*va-ag*), *is*, *m*, Ved. 'original or primeval fire', the household's sacred fire (= *āvāsathya*). — *Pūrvāgni-vah*, *vāt*, *m*, carrying the sacred fire. — *Pūrvāgni-vahana*, *am*, *n*, Ved. a vehicle for carrying the sacred fire. — *Pūrvācarita* (*va-ac*), *as*, *ā*, *am*, formerly done or followed. — *Pūrvāśala* (*va-ac*), *as*, or *pūrvādrī* (*va-ad*), *is*, *m*, the eastern mountain (behind which the sun and moon are supposed to rise). — *Pūrvātithi* (*va-at*), *is*, *m*, N. of a man. — *Pūrvādi* (*va-ādī*), *is*, *is*, *f*, beginning with the word *pūrva*. — *Pūrvādhikārīn* (*va-adh*), *i*, *m*, prior owner, former proprietor. — *Pūrvāhīrāma* (*va-adh*), *am*, *n*, the more ancient form of the story of Rāma or the form current in the east of India. — *Pūrvānyūga* (*va-an*), *as*, *m*, N. of a Jaina work belonging to the Dīrghī-vāda. — *Pūrvānta* (*va-an*), *as*, *m*, the end of a preceding word; = *pūrvā-koṭi*, *q. v.* — *Pūrvāpāra* (*va-ap*), *as*, *ā*, *am*, being before and behind, eastern and western; prior and subsequent, first and last, preceding and following, following one another, connected with one another; (*am*), *n*, that which is before and behind, east and west; connection, the proof and thing to be proved. — *Pūrvāpara-tva*, *am*, *n*, the being before and behind. — *Pūrvāpara-virodha*, *as*, *m*, opposition of prior and subsequent, inconsistency, incongruity. — *Pūrvāpari-bhūta*, *as*, *ā*, *am*, following one another, connected with one another. — *Pūrvā-push* (?), *f*, *f*, *f*, Ved. supporting those who precede. — *Pūrvābhībhāshin* (*va-abh*), *i*, *īnī*, *i*, = *pūrvā-bhāshin*, *q. v.* — *Pūrvābhīmukha* (*va-abh*), *as*, *i*, *am*, turned towards or facing the east. — *Pūrvābhīrāmā* (*va-abh*), *i*, *N.* of a river. — *Pūrvābhisheka* (*va-abh*), *as*, *m*, previous anointing; (according to Śāy.) a particular Mantra. — *Pūrvābhyāsa* (*va-abh*), *as*, *m*, the repetition of what precedes, former practice, antecedent experience; (*ena*), *ind.* afresh, anew. — *Pūrvāmbudhi* (*va-am*), *is*, *m*, the eastern ocean. — *Pūrvāyus* (*va-ay*), *us*, *us*, Ved. (perhaps) 'of an early age', young. — *Pūrvārāma* (*va-ār*), *as*, *m*, 'eastern garden', N. of a Buddhist monastery. — *Pūrvārēka* (*va-ār*), *am*, *n*, N. of the first half of the Sāma-veda (the second half of which is called *uttarārēka*). — *Pūrvārjita* (*va-ar*), *as*, *ā*, *am*, attained or gained by former works. — *Pūrvārtha* (*va-ar*), *as*, *m*, the first half, front or upper part, eastern part (opposed to *jaghanārtha*, *uttarārtha*, *uttamārtha*, *parārtha*); the first half of a hemistich; *dāśya* *pūrvārthah*, forenoon. — *Pūrvārtha-kāśa*, *as*, *m*, the front or upper part of the body. — *Pūrvārthala-mbīn*, *i*, *īnī*, *i*, having the foremost half inclined, leaning forward. — *Pūrvārthya*, *as*, *ā*, *am*, Ved. relating to the first or front part, relating to the upper part, relating to the eastern part. — *Pūrvāvedaka* (*va-āv*), *as*, *m*, a plaintiff. — *Pūrvāśin* (*va-ās*), *i*, *īnī*, *i*, eating before (another, with abl. or loc.). — *Pūrvāśādhā* (*va-ash*), *f*, the first of two constellations called *Āśādhā*, the eighteenth or twentieth Nakshatra or lunar asterism containing two stars of which one is δ Sagittarii. — *Pūrvāśin* (*va-ās*), *i*, *īnī*, *i*, Ved. shooting before (another). — *Pūrvāhṇa* (*va-ah*), *as*, *m*, the earlier part of the day, forenoon (mostly occurring in the loc. case; sometimes incorrectly spelt *pūrvāhṇa*). — *Pūrvāhṇaka*, *as*, *m*, 'born in the forenoon', N. of a man. — *Pūrvāhṇatana* or *pūrvāhṇika* or *pūrvāhṇetana*, *as*, *i*, *am*, belonging or relating to the forenoon. — *Pūrvetarā* (*va-it*), *as*, *ā*, *am*, 'other than eastern', western. — *Pūrvadyus*, *ind.* on the day before, yesterday (opposed to *uttare-dyus*, *uttaram ahar*, *apare-dyus*); on a former day; at dawn, during the first part of the day; early, betimes, in the morning; during that portion

of a day on which religious ceremonies are to be performed. — *Pūrveshukāmaśamī* (*va-ish*), *f*, N. of a Grāma. — *Pūrvokta* (*va-uk*), *as*, *ā*, *am*, said before, formerly stated, aforesaid, before-mentioned. — *Pūrvottara* (*va-ul*), *as*, *ā*, *am*, north-eastern; (*e*), *n*, du. the antecedent and subsequent, the preceding and following; (*am*, *ā*), *n*, f. the north-east. — *Pūrvotpanna* (*va-uf*), *as*, *ā*, *am*, previously produced, previously existent. — *Pūrvotpanna-tva*, *am*, *n*, former existence, condition of prior existence. — *Pūrvodita* (*va-ud*), *as*, *ā*, *am*, aforesaid, before-mentioned.

Pūrvaka, *as*, *ikā*, *am*, earlier, former, previous, prior, anterior, preceding, antecedent (often like *pūrva*, *q. v.*, at the end of a comp.; cf. *stri-p*); first; preceded by, accompanied by, connected with, attended with (at the end of comps. = *pūroa*, *q. v.*; cf. *vyāhriti-p*); (*as*), *m*, a forefather, ancestor; (*am*), *ind.* preceded by, with, according to, in conformity with (at the end of comps.; cf. *vidhī-p*, *pṛiti-p*).

Pūrvatana, *as*, *i*, *am*, former, earlier, older, more ancient.

Pūrvā-tas, *ind.* in front of, before (with gen.); towards the east; first, in the first place.

Pūrvā-tra, *ind.* in the former or preceding part (opposed to *uttarā-tra*, *q. v.*); *pūrvatra janmani*, in a former birth.

Pūrvā-thā, *ind.*, Ved. at first, formerly, of old, aforesaid; as of old; in front, towards the east (?).

Pūrvāya, *as*, *ā*, *am*, Ved. in *upādhyāya-p*, having an edge or border (of red braid), trimmed, edged.

Pūrvātitha, *am*, *n*, N. of a Sāman (= *paurvātitha*).

Pūrvika, *as*, *ā*, *am*, formerly or previously done; formerly invited; = *pūrvaka*, previous; [cf. *stri-pūrvika*.]

Pūrvīne-shāhā, *ās*, *ās*, *am*, Ved. standing in the east (? probably a wrong reading).

Pūrvīn, *i*, *īnī*, *i*, derived from ancestors or forefathers, observed by ancestors, ancestral; having formerly, having formerly been (at the end of a comp.; cf. *krīta-p*, *bhukta-p*, *stri-p*).

Pūrvīna, *as*, *ā*, *am*, derived from ancestors or forefathers, ancestral.

Pūrvya, *as*, *ā*, *am*, Ved. former, previous, preceding, ancient, old (opposed to *navīyas*, *nūtana*); first, next, nearest (Śāy. = *nedishā*); excellent; (according to a Scholiast) young; (*am*), *ind.* before, formerly, long since, hitherto, at first. — *Pūrvya-stuti*, *is*, *f*, Ved. principal praise (Śāy. = *mukhyā stutih*).

पूल *pūl*, *cl.* 1. 10. P. *pūlati*, *pūlayati*, *-yitum*, to collect, gather, heap up, accumulate.

Pūla, *as* or *am*, *m*, or *n*. (?), or *pūlaka*, *as*, *m*, a bundle, pack.

पूलिका *pūlikā*, *f*, a kind of pastry; [cf. *pūrikā*, *polikā*, *pauli*.]

पूल्य *pūlya*, *am*, *n*, an empty or shrivelled grain of corn.

पूष *pūsh* (= *rt.* 2. *push*), *cl.* 1. P. *pūshati*, *pūshitum*, to nourish; to increase, grow.

Pūsha, *as*, *m*, (fr. *rt.* 2. *push*), a kind of mulberry tree, *Morus Indica*; (*ā*), *f*, epithet of the third Kālā of the moon.

Pūshaka, *as*, *m*, a kind of mulberry tree, *Morus Indica*.

Pūshana, *as*, *m* = *pūshan* below; (*ā*), *f*, N. of one of the Mātṛis attending on Skanda.

Pūshan, *ā*, *m*, (the *a* of *an* is not lengthened in the nom. du. pl. and acc. sing. du., e.g. nom. du. *pūshanau*, nom. pl. *pūshanaḥ*, acc. sing. *pūshanam*, acc. pl. *pūshanaḥ*, or according to some also *pūshas*, inst. sing. *pūshnā* or *pūshā*, loc. sing. *pūshni* or *pūshani* or *pūshi*, see Gram. 157), N.

of a Vedic deity (regarded as the guardian of flocks and herds and of property in general, cf. *pushtim-bhara*; in the character of a herdsman he is represented as carrying an ox-goad and riding in a car drawn by goats, cf. *ajāśva*; in that of a presiding deity of the sun he is all-seeing, the companion of travellers, guide of the soul on its way to the next world, and the lover of his sister Sūryā; he causes the alternation of day and night, and is associated with Soma or the Moon as protector of the universe; he is invoked together with various gods, but most frequently with Indra and Bhaga; his most remarkable epithets are *ā-grīṇī*, *kupardīn*, *dasra*, *dasma*, *dasma-varāḥ*; in the Brāhmaṇas Pūshan is represented as having lost his teeth and feeding on a kind of gruel, whence he is called *karambhād*; in later times he is enumerated among the twelve Ādityas, and regent of the Nakshatra Revatī or Pausṇā; N. of the sun. — *Pūshan-vat*, *ān*, *atī*, *at*, Ved. accompanied by Pūshan; (Śāy.) = *pushtyā yukta*, filled with nutriment. — *Pūsha-danta-hara*, *as*, *m*, 'taking away Pūshan's teeth', an epithet of Siva. — *Pūsha-bhāṣā*, *f*, 'sun-splendor', N. of the capital of Indra; (also spelt *pūsha-bhāṣā*). — *Pūsha-mitra*, *as*, *m*, N. of a man with the surname Gobhila. — *Pūsha-rāti*, *is*, *is*, *i*, Ved. having Pūshan as a giver, i. e. probably, among whom Pūshan is the special benefactor. — *Pūshātmaja* (*sha-at*), *as*, *m*, 'son of Pūshan', an epithet of Indra. — *Pūshaśūhṛd* (*sha-as*), *i*, *m*, 'enemy of Pūshan', an epithet of Siva.

पूषध *pūshadhra*, *as*, *m*, N. of a son of Manu; (probably a wrong reading for *prishadhra*.)

पूष्कर *pūshkara*, a word formed for the explanation of *pūshkara* (Satapatha-b.VII. 4, 1, 13).

पृ 1. *pṛi*, *cl.* 3. P. *pīpartī*, *papāra*, *pa-ri-hyati*, *aparāṣhī* (mostly Ved.), to bring over, carry over or across, ferry over; to bring out of, deliver from (with abl.); to escort; to protect, uphold, support, sustain, maintain; to bring forward, promote, advance; *cl.* 9. P. *pṛināti*, to protect; Caus. P. (ep. also A.) *pārayati* (*-te*), *-yitum*, Aor. *apīparat*, to ferry over or across, carry over, conduct through; to bring out, deliver, extricate, rescue, save, protect; to reach the other side of anything, to accomplish, achieve, perform, bring to a conclusion; to keep one's ground, withstand, oppose; to be able or capable; to live; [cf. Zend *par*, 'to carry across'; Gr. *περάω*, *πέρω*, *πορεύω*, *πορεύομαι*, *πορεύω*, *πορεύομαι*, *περίω*, *περίομαι*, *περίω*, *περίομαι*, *περίω*, *περίομαι*; Lat. *por-ta*, *por-tu-s*, *ex-per-i-o-r*, *peritus*, *per-iculu-m*, *par-a-re* (?), *purere*, *partus*, *portare*; Goth. *far-an*, 'to go'; *far-j-an*, 'to carry'; Old Germ. *ar-far-an*, 'to perceive'; *furt*: Angl. Sax. *fjurd*.]

पृ 2. *pṛi* [cf. *rt.* *pṛi*], *cl.* 5. P. *pṛinomi*, *papāra*, *parishyati*, *aparāṣhī*, *partum*, to please, gratify, delight; to be pleased or delighted.

पृ 3. *pṛi*, *cl.* 6. A. *priyate*, *papre*, *parish-yate*, *apṛita*, *partum*, to be busy or active (in *vy-ā-pṛi*, *q. v.*); [cf. Gr. *περάω*, *πέρω*, *πορεύω*, *πορεύομαι*, *περίω*, *περίομαι*, *περίω*, *περίομαι*; Lat. *por-ta*, *por-tu-s*, *ex-per-i-o-r*, *peritus*, *per-iculu-m*, *par-a-re* (?), *purere*, *partus*, *portare*; Goth. *far-an*, 'to go'; *far-j-an*, 'to carry'; Old Germ. *ar-far-an*, 'to perceive'; *furt*: Angl. Sax. *fjurd*.]

पृ 4. *pṛi* = *rt.* *pṛi*, to fill, *q. v.*

पृक्का *pṛikkā*, *f*, a species of leguminous plant, *Trigonella Corniculata*; [cf. *pṛikkā*.]

पृक्ता *pṛikta*, *pṛikti*. See under *rt.* 1. *pṛi*.

पृक्थ *pṛiktha*, *am*, *n*, possession, property, wealth; [cf. *riktha*.]

पृक्ष *pṛiksh*, *f*, (the nom. sing. does not
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occur; perhaps connected with rt. 1. *prīc*, Ved. refreshment, food, nourishment, satiation. — *Priṣhu-dhā*, *ās*, *ā*, *am*, Ved. (according to Sāy.) = *paśu-purodāsātishu dhā-madhya dhiyāmānah*, being placed in the midst of the burnt offerings of animals, ghee, &c., or = *pra-śhodhyah* = *prakarṣheya bhubhūshā*; (perhaps a corruption for *prak-hudhā*, 'hungry, eager'.)

पृष *priṣha*, *as*, *ā*, *am*, Ved. fleet, swift (? said of a horse); having food, (Sāy.) = *ghāśādy-anna-vat*, possessing grass and other food; (*as*), *m*, a swift horse, courser (an epithet especially of the horses of the Aśvins, Agni, and Indra); *N*. of a man; a battle. — *Priṣha-prayaḥ*, *k*, *k*, *k*, Ved. (perhaps) hastening with swift horses; (Sāy.) in which oblations of food begin to be offered (said of the morning). — *Priṣha-yāma*, *as*, *ā*, *am*, driving swift horses; (Sāy.) = *annānām niyamanam yas-min*, in which there is the offering of food; (*as*), *m*, a proper *N*. (?).

पृच 1. *prīc*, cl. 7. P. *prīnakti*, *paparcā*, *parcīshyati*, *aparāt*, *parcītum*; cl. 2. A. *prikte* or *prinkte* (sometimes referred to a form *prīc*), *papricē* or *paprinē*, *parcītā* or *prīcītā*, *parcīshyate*, *aparāśhā*, *parcītum*; cl. 1. A. *parcātī*, &c. (?), to mix, mingle; to bring into contact, connect, unite, join; to be in contact, touch; to fill, satisfy, sate, satiate; to give lavishly, grant bountifully, bestow anything (acc. or gen.) richly upon any one (dat.), lavish upon (Ved.); to increase, augment, multiply; (A.) to fill one's self (?); cl. 1. 10. P. *parcātī*, *parcāyathī*, &c., to touch; to hinder, restrain (?); [cf. Gr. *πλέω*, *πλέω-μα*, *πλοκή*, *πλόκαμος*, *δί-πλαξ*, perhaps *πόρκο-ς*, *πόρκη-ς*: Lat. *plec-t-o*, *am-plec-t-or*, *plac-o*, *du-plex*, *Parca*, *plag-a*: Umb. *trītrīqu*, 'triple': Goth. *flah-t-om*, 'with folds'; *fal-th-a*, 'I fold'; *flaht*, *flhtu*, *fluktumē*: Old Germ. *flhtu*, *flahs* = Mod. Germ. *Flachs* = Eng. *flax*; *flehtan*: Mod. Germ. *flech-ten*: Angl. Sax. *folg-ian*: Slav. *plet-a*, 'I plait'.]

Prikta, *as*, *ā*, *am*, mixed, mingled, combined; brought into contact, touched, united, being in combination with, touching [cf. *mayūkha-p*]; filled, full (e.g. *ghṛīta-prikta*, full of ghee); (*am*), *n*, possessions, property, wealth (in these senses a wrong reading for *priktha*, q.v.).

Prikthi, *is*, *f*, touch, contact.

2. *prīc*, *k*, *f*, Ved. refreshment; (Sāy.) = *prāp-tum kāmaya māna*, desirous of attaining, or = *bhuj*, enjoying; [cf. *ghṛīta-p*, *madhu-p*.]

पृच्छ *pričchaka*, *as*, *ā*, *am* (fr. rt. *prach*), one who asks or inquires after (with gen.); inquiring; inquiring into the future; (*as*), *m*, an inquirer, querist, investigator, inquisitive person.

Pričchana, *am*, *n*, asking, inquiring.

Pričhā, *f*, asking, questioning, a question, inquiry; an inquiry into the future.

Pričhya, *as*, *ā*, *am*, to be asked or inquired after.

पृज *prij*, *prinj*, cl. 2. A. *prinkte*, &c., various readings for rt. 1. *prīc*, *prīc*, q.v.

पृच् *prīc*, cl. 2. A. *prinkte*, &c. See rt. 1. *prīc* above.

पृड *prīḍ*, cl. 6. P. *prīḍati*, &c. [cf. rt. *prīḍ*], to gladden, delight.

पृण *prīṇ* [cf. rt. 2. and 4. *prī*], cl. 6. P. A. *prīṇati*, -*te*, &c., Ved. to fill; to please, gratify.

पृत *prīṭ*, *t*, *f*, Ved. (usually in loc. pl. *prīṭu*, in Rīg-veda I. 129, 4. *prīṭushu*, but according to native grammarians also in other cases, viz. *prīṭas*, *prīṭā*, *prīṭhyām*), battle, contest, strife. — *Priṭ-sati*, *is*, *f*, Ved. a hostile attack; (Sāy.) a host. — *Prīṭu-tur*, *ūr*, *ūr*, *ur*, Ved. victorious; (Sāy.) = *prīṭanāsu tarāṇa-sīla* = *sīra*.

Pritana, *am*, *n*, a hostile encounter (Ved.); an

army (Ved.); (*ā*), *f*, a battle, encounter, fight, contest, (in the earlier language only in acc. and loc. plur.); a hostile armament, army; a small army or division consisting of 243 elephants, as many chariots, 729 horse, and 1215 foot, = 3 Vahinis; (*ās*), *m*, pl. men, mankind (?). — *Pritanāj* (*na-aj*), *k*, *k*, *k*, Ved. running or rushing in battle. — *Pritanāji* (*na-aj*), *is*, *is*, *i*, = *pritanāj* (Atharva-veda VII. 85, 1). — *Pritanā-jit*, *t*, *t*, *t*, Ved. victorious in battle; (*t*), *m*, *N*. of an Ekāka. — *Pritanāya* (*na-aj*), *am*, *n*, Ved. 'running-match', a fight, battle. — *Pritanā-nī*, *is*, or *pritanā-patī*, *is*, *m*, Ved. a leader in battle, commander, general. — *Pritanā-shuk* or *prithunā-shuk*, *t*, *t*, *f*, Ved. winning battles, victorious, (Sāy.) = *a-martya*, immortal; (*f*), *m*, an epithet of Indra. — *Pritanā-shāhya*, *am*, *n*, Ved. victory in battle (Sāy.) = *parakṛtya-senābhī-bhava*. — *Pritanāhara* (*na-āk*), *as*, *m*, Ved. a challenge to fight; a fight, battle; (Sāy.) = *sangrā-mesheu raleśanārtham āhvānam*.

Pritanāyat, *an*, *anti*, *at*, Ved. fighting together, engaged in combat, (according to Mahā-dhara = *sangrāma-kāma*, eager for battle.)

Pritanāyu, *us*, *us*, *u*, Ved. hostile, inimical.

Pritanya. Nom. P. *prīṇyati*, -*yitum*, Ved. to attack, assail, to fight against.

Pritanya, *f*, = *pritanā*, an army.

Pritanyu, *us*, *us*, *u*, Ved. attacking, hostile; (Sāy.) = *yuddham tēchat*.

Pritsudha, *as*, *m*, battle?; (a various reading for *prīṭu* in Naigh. II. 17.)

पृथ *prith*, cl. 10. P. *parthayati*, -*yitum*, to extend (= rt. 1. *prath*); to throw, cast; to send, direct; [cf. rt. 2. *prath*.]

Pritha, *as*, *m*, (fr. rt. *prith* as another form of rt. 1. *prath*), Ved. the flat or palm of the hand; a particular measure, the length of the hand from the tip of the fingers to the knuckles, or = 13 Angulīs; (*ā*), *f*, *N*. of a daughter of Sūra and adopted daughter of Kunti and one of the wives of Pāṇḍu (she was the mother of Karna before her marriage and of Yudhiṣṭhira, Bhīma, and Arjuna after her marriage, see Kuntī). — *Pritha-hara*, *as*, *m*, an epithet of Śiva. — *Prithā-ja*, *as*, *m*, 'son of Prithā', an epithet of Arjuna; the tree Pentaptera Arjuna. — *Prithā-patī*, *is*, *m*, 'the husband of Prithā', an epithet of Pāṇḍu. — *Prithāraṇī* (*thā-ar*), *is*, *f*, 'the Arani Prithā', a *N*. of Kuntī the wife of Pāṇḍu (as the mystical wood from which the Pāṇḍavas were struck out or generated; cf. *Pāṇḍava-vahnī*). — *Prithā-suta*, *as*, *m*, 'son of Prithā', an epithet of Arjuna.

Prithak, ind. separately, singly, severally; apart from, besides, with exception of, except (with abl.); without (with abl., inst., or gen.); differently from (with abl.); *prithak prithak*, one by one, separately, with regular intervals; [cf. perhaps Gr. *φάπ-σο-ς*; Lat. *par(t)s*, *prī-vus* perhaps for *prith-vus*, *prī-vare*.] — *Prithak-karāṇa*, *am*, *n*, making separate, separating, distinguishing, setting apart. — *Prithak-kāma*, *as*, *ā*, *am*, Ved. having different wishes, having various desires. — *Prithak-kārya*, *am*, *n*, a separate or private affair, the affair of an individual. — *Prithak-kula*, *as*, *ā*, *am*, belonging to a separate or different family. — *Prithak-kri*, cl. 8. P. A. -*ka-roti*, -*kurute*, -*kartum*, to make separate, sever, sunder; to keep off, avert. — *Prithak-kṛta*, *as*, *ā*, *am*, separated, severed, sundered, cut off; made distinct. — *Prithak-kṛiyā*, *f*, separation, disunion. — *Prithak-kṣetra*, *ās*, *m*, pl. children of one father by different wives or by wives of different classes. — *Prithak-cāra*, *as*, *i*, *am*, going separately, walking alone. — *Prithak-tva*, *am*, *n*, separateness, separation, diversity, severality; singleness, individuality; (*ena*), ind. singly, one by one. — *Prithak-tvaḍā*, *f*, 'diverse-barked', a species of aloe commonly called Mērvā, Sansaviera Zeylanica. — *Prithak-parṇī*, *f*, 'diverse-leaved', a species of plant, Hemionitis Cordifolia. — *Prithak-piṇḍa*, *as*, *m*, a distant kinsman who offers the funeral cake by himself and not together with the other relations; (according to

Kullūka = *samānodaka*). — *Prithak-sabda*, *as*, *m*, a separate word, a distinct or independent word. — *Prithak-sāyā*, *f*, sleeping apart. — *Prithak-sruti*, *is*, *is*, *i*, uttering a distinct sound, distinctly heard. — *Prithak-shūta*, *as*, *ā*, *am*, existing separately, separate. — *Prithak-shūti*, *is*, *f*, separate existence, separation. — *Prithag-abhimati*, *is*, *is*, *i*, regarding the world as separate (from God). — *Prithag-ātmā*, *f*, separateness, severality; discrimination, judgment. — *Prithag-ātman*, *ā*, *ā*, *a*, 'having a distinct nature or essence,' separate, distinct, individual; (*ā*), *m*, individualized spirit, that of an individual as detached from universal spirit or the soul of the universe. — *Prithag-ātmikā*, *f*, separate or individual existence, individuality. — *Prithag-īsa-māntr*, *i*, *īnī*, *i*, regarding God as distinct from the universe; [cf. *prithag-abhimati*]. — *Prithag-gaṇa*, *as*, *m*, a separate company. — *Prithag-gaṇa*, *as*, *ā*, *am*, having distinct properties. — *Prithag-jana*, *as*, *m*, a man of the lower classes or of low caste, a man of low character or profession; (with Buddhists) a man in his natural state, one not yet illumined; an ignorant man, fool, blockhead; a wicked or vicious man, sinner; the lower orders, low people, the multitude; (*ās*), *m*, pl. children of one father by different mothers; the lower orders, populace. — *Prithag-dṛś*, *k*, *k*, *k*, beholding other objects (than those of sense). — *Prithag-bija*, *as*, *m*, the plant Semecarpus Anacardium (= *bhallātaka*). — *Prithag-bhāva*, *as*, *m*, separate state or existence, separateness, difference, individuality (= *prithak-tva*, q.v.). — *Prithag-bhūta*, *as*, *ā*, *am*, become separate, separated, different. — *Prithag-yoga*, *as*, *ā*, *am*, (probably) having a different lot. — *Prithagyoga-karāṇa*, *am*, *n*, disuniting things connected with one another. — *Prithag-rūpa*, *as*, *ā*, *am*, variously shaped, diverse, manifold, various, different, of different kinds. — *Prithag-vidha*, *as*, *ā*, *am*, of different kinds, various, diversified, multiform, different from (with inst.).

Prithavi, *f*, = *prithivī* below.

Prithivī, *f*, (for *prithivī*, *f*, of *prithu* below), 'the wide (world)', the earth, Earth personified (as the mother of all beings, and often invoked together with the Sky; in the Veda there are three earths enumerated corresponding with the three heavens, that on which mankind lives being called *bhūmi*; in the Vishnu-Purāṇa said to be the daughter of Prithu); land, ground, soil; earth regarded as one of the elements; (according to Naigh. I. 3) = *antariksha*, sky; *prithivīyā vratam* or *prithivīyāḥ saṃsarpam*, *N*. of a Sāman. [*Prithivī* is sometimes shortened into *prithivī*, especially in comps.] — *Prithivī-tva*, *am*, *n*, the state of the earth. — *Prithivī-dā*, *ās*, *ā*, *am*, Ved. earth-giving. — *Prithivī-bhāga*, *as*, *ā*, *am*, Ved. having the earth as a share, one to whom the earth is allotted, entitled to the earth. — *Prithivī-loka*, *as*, *m*, Ved. the earth regarded as a world, the terrestrial world. — *Prithivī-shad* or *prithivī-sad*, *t*, *t*, *t*, sitting on the ground. — *Prithivī-shūha*, *as*, *ā*, *am*, Ved. standing on the ground, stepping firmly (said of a horse; Sāy.) = *prithivīyām su-pratishṭhātā*. — *Prithivī-kampa*, *as*, *m*, an earthquake. — *Prithivī-kṣhit*, *t*, *t*, *t*, dwelling on earth (Ved.); reigning over the earth; (*t*), *m*, a prince, king, sovereign. — *Prithivī-candra*, *as*, *m*, 'earth-moon', *N*. of a prince of the Trigartas. — *Prithivī-jaya*, *as*, *ā*, *am*, conquering the earth; (*as*), *m*, a prince, king, sovereign. — *Prithivī-tala*, *am*, *n*, the surface of the earth, ground, bare ground, the very earth. — *Prithivī-tīrtha*, *am*, *n*, *N*. of a Tīrtha. — *Prithivī-dharaṇa*, *am*, *n*, a prop or support of the earth. — *Prithivī-patī*, *is*, *m*, 'lord of the earth', a prince, king, sovereign; an epithet of Yama the regent of the dead; a kind of drug (= *śishabha*). — *Prithivī-paripālaka*, *as*, *m*, 'guardian of the earth', a prince, king, sovereign. — *Prithivī-pārataka*, *as* or *am*, *m*, or *n*. (?), rock-oil, petroleum (?). — *Prithivī-pāla*, *as*, *m*, 'guardian of the earth', a king, sovereign, ruler. — *Prithivī-bhuj*, *k*, *m*, 'earth-enjoying', a prince, sovereign. — *Prithivī-maṇḍa*, *as* or *am*, *m*, or *n*. (?),

the scum of the earth. — *Prithivī-maṇḍala*, *as*, *am*, *m*. n. the circuit of the earth. — *Prithivī-maya*, *as*, *i*, *am*, made of earth, earthen. — *Prithivī-rasa*, *as*, *m*. the sap of the earth. — *Prithivī-rājya*, *am*, *n*. the sovereignty of the earth. — *Prithivī-ruha*, *as*, *m*. 'earth-growing', a plant, tree. — *Prithivī-loka*, *as*, *m*. the earth considered as a world, the terrestrial world; [cf. *prithivī-loka*.] — *Prithivīśa* ('*vi-īśa*'), *as*, *m*. 'lord of the earth', a prince, king, sovereign. — *Prithivī-śakra*, *as*, *m*. 'the Indra of the earth', a king. — *Prithivī-āpida*, *as*, *m*, *n*. of two princes of Kāśmīra.

Prithu, *us*, *us* or *vi*, *u*, broad, wide, expansive, extensive, spacious; ample, abundant, luxuriant; large, great, gigantic; detailed; prolix; numerous; smart, clever; various; important; (*us*), *m*. a N. of Agni or fire; a particular measure of length (= *prithi*); N. of a mythical personage (= *prithi*, see col. 3); N. of a son of An-ēnas; of a Vṛiṣṇi and son of Citraka; of a son of Citra-ratha; of a descendant of Ikshvāku (son of An-aranya and father of Tri-śanku); of a son of Pāra; of a son of Pra-stāra; of a son of Rucāka; of one of the Saptarishis; of a son of one of the Manus; of a Dānava; of a monkey; (*us*), *f*. a pungent seed, Nigella Indica; a medicinal substance (commonly *hingu-pattri*); opium; (*vi*), *f*. 'the wide (world)', earth; earth as an element; the pungent seed Nigella Indica; = *hingu-pattri*; the plant Boerhavia Procumbens (= *punar-nava*, *q. v.*); great cardamoms; a kind of metre consisting of four lines of seventeen syllables each; another metre containing eleven syllables in each line; N. of the mother of the seventh Arhat of the present Ava-sarpinī; [cf. *rt. prath*; *prath-as*, 'breadth'; Zend *frath-anh*, 'breadth'; Gr. *πλατός*, *πλάτος*, *πλάτ-η*, *πλάτ-ανος*, *πλάθ-ανος*, *πλάθ-ανη*, *πλάσ-σας*, *πλάσ-μα*, *πλάσ-τός*, *ἐμ-πλάσ-τρον*: Lat. *lāt-us* for *platus*; *Latium*, 'flat country'; *lat-er*: Lith. *platus*: Goth. *brāids*, 'broad'; Angl. Sax. *brād*: Eng. *broad*: Mod. Germ. *breit*.] — *Prithu-karman*, *ā*, *ā*, *a*, Ved. 'son of a son of Sāsa-vindu and grandson of Citra-ratha'. — *Prithu-kalpini*, *f*. a various reading for *patha-kalpanā*, *q. v.* — *Prithu-kirtti*, *is*, *m*. 'far-famed', N. of a son of Sāsa-vindu; (*is*), *f*. N. of a daughter of Sūra. — *Prithu-kola*, *as*, *m*. a species of jujube. — *Prithu-ga*, *ās*, *m*. pl. 'far-going', N. of a class of deities under Manu Cākshusha. — *Prithu-gman*, *ā*, *ā*, *a*, Ved. 'broad-pathed', having a broad path; thick-set?; (Sāy.) = *prithu-bhāvam prāp-nuat*.) — *Prithu-grīva*, *as*, *m*. 'broad-necked', N. of a Rākshasa. — *Prithu-śrīv-ācītekhana* ('*ta-iksh*'), *as*, *ā*, *am*, having large, beautiful, and curved eyes. — *Prithu-śchada*, *as*, *m*. 'broad-leaved', a species of plant (= *harid-garbha*). — *Prithu-jaghana*, *as*, *ā*, *am*, 'large-hipped', having broad hips. — *Prithu-jaya*, *as*, *m*. 'victorious far and wide', N. of a son of Sāsa-vindu. — *Prithu-jman*, *ā*, *ā*, *a*, Ved. 'broad-pathed', having a broad path; [cf. *prithu-gman*.] — *Prithu-jraya*, *as*, *ā*, *am*, or *prithu-jrayas*, *ās*, *ās*, *as*, widely extended, spreading widely; of rapid or extended impetus (Sāy.) = *prithu-java* = *śighra-gāmin* = *prathivī-vega*. — *Prithu-tama*, *as*, *ā*, *am*, broadest, widest, largest (= *prathishta*). — *Prithu-tara*, *as*, *ā*, *am*, broader, wider, larger, more spacious, very large or important (= *prathiyas*). — *Prithu-tā*, *f*. or *prithu-tva*, *am*, *n*. breadth, width, largeness, greatness. — *Prithu-darsin*, *i*, *inī*, *t*, far-seeing, far-sighted (in a metaphorical sense). — *Prithu-dāna*, *as*, *m*, *n*. of a son of Sāsa-vindu. — *Prithu-dīrgha-bāhu*, *us*, *us*, *u*, having broad and long arms, broad and long-armed. — *Prithu-dharanī-dhara*, *as*, *m*. 'supporting the broad earth', an epithet of Vishnu (Mahā-bh. Śānti-p. 13444). — *Prithu-dhāra*, *as*, *ā*, *am*, 'broad-edged', having a wide or broad edge. — *Prithu-nāntama*, *as*, *ā*, *am*, having broad hips, large-hipped. — *Prithu-pakshas*, *as*, *n*. (probably) a broad space at the side (of a chariot); (according to Sāy. an adj. *ās*, *ās*, *us*) = *prithu-pārsva-dvaya-yukta*, broad-flanked, having the two flanks broad (said of a horse). — *Prithu-pattra*, *as*, *m*. 'broad-leaved', a kind of garlic

(= *rakta-lasuna*). — *Prithu-parsu*, *us*, *us*, *u*, Ved. armed with large sickles; (Sāy.) = *visitānāsva-parsu-hasta*, holding large rib-bones of horses. — *Prithu-palāśikā*, *f*. Curcuma Zedoaria (= *saṭi*, *palāśikā*). — *Prithu-pājas*, *ās*, *ās*, *as*, Ved. far-shining, resplendent (said of Agni, of the horses of Ushas, of the chariot of the Āsvinas, and of Indra-Vāyu; Sāy. = *prithu-tejas* or *prithu-vegas*). — *Prithu-pāṇi*, *is*, *i*, Ved. broad-handed (said of Savitṛi; Sāy. = *mahat-kara*). — *Prithu-pragāṇa*, *as*, *ā*, *am*, Ved. having a wide approach or access, approached by wide avenues; (Sāy.) = *prithu-giti*, much-lauded. — *Prithu-pragāṇa*, *ā*, *ā*, *a*, Ved. wide-striding, taking wide strides; moving fleetly (Sāy. = *prithu-pragmana*). — *Prithu-pratha*, *as*, *ā*, *am*, far-famed, having a wide reputation. — *Prithu-protha*, *as*, *ā*, *am*, having broad or wide nostrils (said of a horse). — *Prithu-bāhu*, *us*, *us*, *u*, broad-armed, having brawny arms. — *Prithu-budhna*, *as*, *ā*, *am*, broad-based, having a broad basis or foot, having a broad sole or under-part (Sāy. = *ethūla-mūla*). — *Prithu-bhuvana*, *am*, *n*. the wide world. — *Prithu-mridvikā*, *f*. 'wide grape', (probably) a raisin. — *Prithu-yasas*, *ās*, *ās*, *as*, far-famed, of wide renown; (*ās*), *m*. N. of a son of Sāsa-vindu; of a son of Varāha-mihira. — *Prithu-yāman*, *ā*, *ā*, *a*, Ved. 'broad-pathed', having a broad path (said of Ushas); (Sāy.) = *prithu-ratha*, a spacious chariot. — *Prithu-raśmi*, *is*, *m*. Ved. 'broad-rayed', N. of a Yati. — *Prithu-rukma*, *as*, or *prithu-rukman*, *ā*, *m*, *n*. of a son of Parā-jit (or Parā-vṛit). — *Prithu-roman*, *ā*, *m*. 'having broad hairs or scales', a fish. — *Prithu-roma-yugma*, *as* or *am*, *m*. or *n*. (?), the sign of the zodiac Pisces. — *Prithu-locana*, *as*, *ā*, *am*, large-eyed, having large eyes. — *Prithu-vaktrā*, *f*. 'wide-mouthed', N. of one of the Mātṛis attending on Skanda. — *Prithu-vega*, *as*, *m*. 'having excessive force or impetus', N. of a prince. — *Prithu-śimba*, *as*, *m*. a species of Syonaka. — *Prithu-śiras*, *ās*, *ās*, *as*, Ved. broad-headed, flat-headed. — *Prithu-śekhara*, *as*, *m*. 'broad-crested', a mountain. — *Prithu-śrava*, *as*, *m*. N. of a being attendant upon Skanda; (probably a wrong reading for *prithu-śravas*). — *Prithu-śravas*, *ās*, *ās*, *as*, far-famed, of wide renown; (*ās*), *m*. N. of a man; of a son of Sāsa-vindu; of a son of Raghu; of a son of the ninth Manu; of a serpent-demon. — *Prithu-śrī*, *is*, *i*, *ā*, having great fortune, highly prosperous. — *Prithu-śroni*, *is*, *i*, *ā*, 'broad-hipped', having broad hips, having large buttocks. — *Prithu-śhepa* (*prithu* + *senā*), *as*, *m*. 'having an extensive army', N. of a son of Rucāra (or Rucīrāśva); of a son of Vibhu; (also read *prithu-sena*). — *Prithu-śhū*, *us*, *us*, *u*, or *prithu-śhūka*, *as*, *ā*, *am*, Ved. (according to Mahi-dhara) = *prithu-keśa-bhāra*, abundant-haired, having a broad plait or tuft of hair; much-praised, much-desired, desired of many; (according to the Nirukta and Sāy.) = *prithu-jaghana*, *q. v.* — *Prithu-sattva-vat*, *ān*, *atī*, *at*, abounding in great living creatures. — *Prithu-sampad*, *t*, *t*, *t*, possessing large property, rich, wealthy. — *Prithu-skandha*, *as*, *ā*, *am*, 'broad-shouldered', a boar. — *Prithu-laka* ('*thu-ud*'), *am*, *n*. 'having extensive waters', N. of a sacred bathing-place on the northern bank of the Sarasvatī. — *Prithu-daka-svāmin*, *i*, *m*. N. of the author of a commentary on the Brahma-gupta. — *Prithu-dara* ('*thu-ud*'), *as*, *ā*, *am*, big-bellied, stout, corpulent; (*as*), *m*. a ram. — *Prithu-pākhyāna* ('*thu-up*'), *am*, *n*. 'episode of Prithu', N. of the twenty-ninth and thirtieth chapters of the second part of the Padma-Purāṇa. — *Prithu-kuravaka*, *as*, *m*. a species of tree (= *sveta-mandāraka*). — *Prithu-khāta*, *am*, *n*. a hole or pit in the earth, cavern. — *Prithu-garbha*, *as*, *m*. an epithet of Gaṇeśa. — *Prithu-grīha*, *am*, *n*. a dwelling in the earth, a cave. — *Prithu-śan-drodaya*, *as*, *m*. N. of a work. — *Prithu-ja*, *am*, *n*. 'earth-born', a species of salt (= *gaḍa-lavana*). — *Prithu-danda-pālā-tā*, *f*. the office of chief of the police, prefecture of police. — *Prithu-dhara*, *as*, *m*. N. of the author of the Bhuvaneśvarī-stotra

hymn; of the author of a commentary on the Mṛicī-chākatikā. — *Prithu-pati*, *is*, *m*. 'lord of the earth', a prince, king, sovereign. — *Prithu-pāla*, *as*, *m*. 'earth-protector', N. of a man. — *Prithu-pura*, *am*, *n*. N. of a town in Magadha. — *Prithu-bhara*, *as*, *m*. (?), a species of the Aty-ashtī metre. — *Prithu-bhu*, *k*, *m*. 'earth-enjoyer', a prince, king. — *Prithu-rāja*, *as*, *m*. 'king of the earth', N. of a prince. — *Prithu-īśa* ('*vi-īśa*'), *as*, *m*. 'lord of the earth', a prince, king, sovereign. — *Prithu-hara*, *as*, *m*, *n*. of a man.

Prithuka, *as*, *am*, *m*. n. rice or grain flattened; rice scalded with hot water and then dried over a fire and ground in a mortar; (*as*), *m*. a child, boy, the young of any animal; (*ā*), *f*. a girl; a species of plant (= *hingu-pattri*).

Prithula, *as*, *ā*, *am*, broad, large, great; (*ā*), *f*. N. of a medicinal substance (= *hingu-pattri*). — *Prithulāksha* ('*la-ak*'), *as*, *m*. 'large-eyed', N. of a prince, a son of Catur-anga.

Prithvikā, *f*. large cardamoms; small cardamoms; a small pungent seed, Nigella Indica.

पृथवान् prithavāna, *as*, *m*, *n*. of a man.

पृथाश्च prithāśva, *as*, *m*, *n*. of a prince.

पृथि prithi, *is*, *m*, Ved. N. of a man (according to Sāy. a Rājashī) under the special protection of the Āsvinas.

पृथिका prithikā, *f*. (said to be fr. *rt. prith*), a centipede.

पृथिवी prithivī. See p. 594, col. 3.

पृथी prithī, *i*, *m*, Ved. N. of a mythical personage with the patronymic Vainya (said to have been the first anointed sovereign of men, to have ruled also the lower animals, and to have introduced the arts of husbandry into the world; he is enumerated among the Rishis and said to be the author of the hymn Ṛig-veda X. 148).

पृथु prithu. See col. 1.

पृदाकु pridāku, *us*, *m*. or *pridākū*, *ūs*, *f*. (said to be fr. *rt. pard*), an adder, viper, snake, serpent; (*us*), *m*. a scorpion; a tiger; a panther (= *śitraka*); an elephant; a tree. — *Pridāku-sānu*, *us*, *us*, *u*, Ved. having a surface like that of a serpent; smooth or variegated or shining like a serpent; (according to Sāy.) having the head uplifted like a serpent.

पृशन prīšana, *as*, *i*, *am* (fr. *rt. sprīś*), Ved. clinging to, attached to; tender, gentle (only used in the fem.); (*am*), *n*. clinging to.

Prīśanāyu, *us*, *us*, *u*, Ved. clinging to, attached to; tender; (Sāy.) = *sparsana-kāma*, desirous of contact.

पृश्नि prīśni, *is*, *i* (said to be fr. *rt. sprīś*), the initial *s* being elided, see Upādi-s. IV. 52), variegated, party-coloured, dappled, piebald, speckled, spotted (used in the Veda as a favourite epithet of cows); manifold, diverse, various, of many kinds (Ved.); dwarfish, stunted, short, thin, small; delicate, feeble; (*is*), *f*. (like all other words for 'cow' used in various figurative or mythical senses, viz.) earth, a cloud, milk, the spangled or starry sky, a ray of light; a kind of fruit; N. of the mother of the Maruts; of the wife of Savitṛi; of the wife of king Su-tapas (who in a former birth under the name of Devakī was mother of Kṛiṣṇa); (*i*), *f*. the plant Pistia Stratiotes; (*is*), *m*. a dwarf; N. of a prince the father of Svāphalka; (*ayasa*), *m*. pl. N. of a race of Rishis; *prīśni* or *Aharadvāyasya prīśni*, N. of a Sāman; [cf. *rt. prīśh* and *sprīś*; *prīśh-ata*, *prīśhat*, *prīśhātī*: Gr. *περκο-ός*, *πέρκο-ς*, *περκαίνεω*, *περκο-νός*, *περκο-νός*, *πρόξ*, *πρόκ-ος*, *πρόξ*, *πρόκ-νη*: Lat. *spure-u-s*, *spury-o*: Old Germ. *sprenge-en*: Mod. Germ. *be-spreng-en* = Eng. *sprinkle*.] — *Prīśni-garbha*, *as*, *ā*, *am*, being in the variegated bosom or in the bosom of the variegated one (Sāy. = *ādityasya garbha-bhūta* or

saptojjvala-varṇāḥ sūrya-raśmayas teshām garbha-bhūta; (as), m. an epithet of Kṛṣṇa. — *Prīṣni-gu*, *us*, *us*, *u*, Ved. driving piebald horses (said of the Maruts; *Sāy.* = *prīṣni-varṇā āsvā yeshām te*); (*us*), m., N. of a man. — *Prīṣni-tva*, *am*, *n.*, Ved. the being variegated or party-coloured, the being speckled or spotted. — *Prīṣni-dhara*, *as*, *m.* an epithet of Kṛṣṇa. — *Prīṣni-nipreshita*, *as*, *ā*, *am*, Ved. sent down or hastening down to Prīṣni, i.e. to the earth (said of the Maruts); (*Sāy.*) = *Prīṣnyā mātrā nītarām prayatāḥ*, sent down by their mother Prīṣni. — *Prīṣni-parṇi*, *f.* 'having variegated leaves', N. of a plant, Hemionitis Cordifolia. — *Prīṣni-bāhu*, *us*, *us*, *u*, Ved. having speckled arms, i.e. front legs (said of a frog); (*us*), m., N. of a mythical being. — *Prīṣni-bhādra*, *as*, *m.* 'propitious to Devakti', an epithet of Kṛṣṇa. — *Prīṣni-mat* or *prīṣni-vat*, *ān*, *atī*, *at*, Ved. containing the word *prīṣni*. — *Prīṣni-mātri*, *tā*, *trī*, *trī*, Ved. 'having Prīṣni for a mother', an epithet of the Maruts; 'having the earth for a mother', an epithet of herbs. — *Prīṣni-sṛṅga*, *as*, *m.* 'having a small or a variegated crest', an epithet of Kṛṣṇa or Viṣṇu incarnate as Kṛṣṇa; of Gaṇeśa. — *Prīṣni-sukha*, *as*, *ā*, *am*, Ved. having spotted thighs. — *Prīṣni-han*, *ā*, *m.*, Ved. slaying the speckled (snake). — *Prīṣny-āhvayā*, *f.* = *prīṣni-parṇi*, *q. v.* — *Prīṣnikā*, *f.* an aquatic plant, Pistia Stratiotes.

पृष् *prish* (akin to *rt. prush*; cf. *rts. spris* and *vrish*), *cl. 1. P. parshati*, *pa-parsha*, *parshishyati*, *aparshat*, *parshitum*, to sprinkle; to weary; to vex; to hurt, injure; to give; *cl. 1. A. parshate*, *parshitum* (a various reading for *rt. vrish*), to become wet: *Caus. parshayati*, *-yitum*, *Aor. aparshat*, *apiprīsat*: *Desid. pī-parshishatī*: *Intens. pariprīsyate*, *pariparshīti*: [*cf. prīṣni*; *Zend paresh*, 'to sprinkle'.]

Prishat, *an*, *atī*, *at*, (Ved.) spotted, speckled, mottled, dappled, piebald, party-coloured, variegated; sprinkling (in this sense used as a part.); (*an*), *m.* the spotted antelope; the hog deer, porcine deer; *prishatām patih*, 'lord of the spotted antelopes', a N. of the Wind; (*atī*), *f.* a spotted cow; epithet of the animals ridden by the Maruts (usually said by commentators to be spotted antelopes, according to Mahi-dhara piebald mares, and often apparently identified in the R̥g-veda with the horses of the Maruts); the female spotted antelope, spotted doe; = *Pārshati*, the daughter of Prishata; (*atī*), *n.* a drop of water or of any other liquid. — *Prishat-tā*, *f.* or *prishat-tva*, *am*, *n.* the being spotted or variegated. — *Prishad-āsva*, *as*, *ā*, *am*, Ved. 'having piebald horses', an epithet of the Maruts; (according to *Sāy.*) riding on spotted antelopes; (*as*), *m.* air, wind, the god of air or wind divinely personified; an epithet of Siva; N. of a man; of a son of An-aranya and father of Hary-āsva; of a son of Vi-rūpa; (*ās*), *m.* pl., N. of the descendants of Prishad-āsva. — *Prishad-ājya*, *am*, *n.* sprinkled or clotted butter, ghee mixed with coagulated milk forming an oblation. — *Prishad-ājya-pranūta*, *as*, *ā*, *am*, Ved. driven away from the oblation of ghee and curds. — *Prishad-vat*, *ān*, *atī*, *at*, Ved. party-coloured, variegated. — *Prishad-vata*, *as*, *ā*, *am*, Ved. having a spotted calf. — *Prishad-varā*, *f.* 'the best among the variegated antelopes', N. of a wife of Ruru and daughter of a Vidhyādhara by Menakā (a sort of antelope). — *Prishad-vala*, *as*, *m.* 'piebald', N. of a horse of Vāyu or Wind; [*cf. prishad-āsva*]. — *Prishad-viṇa*, *as*, *m.* 'having variegated arrows', N. of a man. — *Prishoolara*, *as*, *ā*, *am* (*prisha* for *prishat* + *ulara*), Ved. 'speckled-bellied', having the belly speckled, (see Scholiast on Pāp. VI. 3. 109.)

Prishata, *as*, *ā*, *am*, spotted, speckled, having white spots, variegated; (*as*), *m.* the spotted antelope, the porcine deer; a drop of water; a spot, mark; N. of the father of Dru-pada. — *Prishatāśva* ('*tv-as*'), *as*, *m.* air, wind (= *prishad-āsva*).

Prishalka, *as*, *m.* an arrow (so called as being variegated or as being as swift as an antelope).

Prishaddhira or *prishadhira*, *as*, *m.* (probably a comp. fr. *prishat* + *dhira*), N. of a man the son of Manu and author of the hymn R̥g-veda VIII. 57 (= Vāṅkhyā 8).

Prishadhru, *us*, *m.*, N. of a warrior on the side of the Pāṇḍavas.

Prishanti, *ṣe*, *m.* a drop of water (probably an error for *prishanti*, *n.* pl. of *prishat*).

Prishatāka, *am*, *n.* a mixture of ghee and coagulated milk or some similar compound; (*as*), *m.* an epithet of Rudra; (*ṣi*), *f.* a kind of disease or N. of a female demon causing this disease.

Prishodyāna, *am*, *n.* (fr. *prisha* for *prishat* + *udyāna*), a small garden or grove.

1. *prishṭa*, *as*, *ā*, *am* (for 2. and 3. see below), sprinkled.

पृषभाषा *prisha-bhāṣā*, *f.* = *pūsha-bhāṣā*, *q. v.*

पृषाकरा *prishākara*, *f.* a small stone used as a weight.

पृष्ठ 2. *prishṭa*, *as*, *ā*, *am* (for *sprishṭa* fr. *rt. spris*), Ved. cleaving or adhering to, in contact with (*Sāy.* = *sap-sprishṭa*, or = *ni-shikṭa* = *ni-hikṭa*). — *Prishṭa-bandhu*, *us*, *us*, *u*, Ved. (perhaps) having devoted relatives or attendants; (*Sāy.*) = *stotṛiṇām bandhuh*, a friend to those who praise him.

Prishṭā, *ṣe*, *f.*, Ved. a rib (= *parśu*); touch; a ray of light. — *Prishṭi-vah*, *vāḥ*, *m.*, Ved. carrying on the back (as a horse). — *Prishṭi-āmayā*, *as*, *m.*, Ved. a pain in the side. — *Prishṭi-āmayin*, *ṣi*, *inī*, *ṣi*, Ved. feeling a pain in the side.

पृष्ठ 3. *prishṭa*, *as*, *ā*, *am* (fr. *rt. prach*), asked, inquired, questioned, interrogated, demanded. — *Prishṭābhidhāyin* ('*ṭa-abh*'), *ṣi*, *inī*, *ṣi*, Ved. answering that which is asked, answering an inquiry.

Prishṭvā, *ind.* having asked or inquired, having questioned or interrogated.

पृष्ठायन *prishṭahāyana*, *as*, *m.* an elephant; a species of grain.

पृष्ठ *prishṭha*, *am*, *n.* (probably fr. *pra-sṭha* or perhaps fr. *parā-sṭha*), the back of any animal (as standing out prominently), the back in general (e.g. *āsva-prishṭhe sammatāḥ*, admired on horse-back, i.e. a good rider; *prishṭham dā*, to bend the back, make a low obeisance); the hinder part of anything, the rear [*cf. senā-p*]; the upper side, uppermost part, surface, superficies (e.g. *g. divaḥ prishṭham*, Ved. the surface of the sky, vault of heaven; cf. *ghrita-p*, *tri-p*, *nāka-p*); the flat roof of a house; a terrace; a page of a book; N. of a particular arrangement of Sāmāns employed at the midday oblation, and formed from the Rathantara, Brihat, Vairūpa, Vairāja, Śākhara, and Raivata Sāmāns, (in this sense more usually written as a comp. *prishṭha-stotra*, *q. v.*); N. of various Sāmāns; (*ena*, *e*), *ind.* at the back, behind, from behind. — *Prishṭha-gopa*, *as*, *m.* one who guards or protects the rear of a warrior while fighting. — *Prishṭha-granthi*, *ṣe*, *m.* 'back-knot'; a hump on the back. — *Prishṭha-ghna*, *as*, *m.*, N. of a man. — *Prishṭha-lakshus*, *us*, *m.* 'having eyes in the back', a crab. — *Prishṭha-ja*, *as*, *m.* a form of Skanda; (also considered as a son of Skanda).

— *Prishṭha-jāha*, *am*, *n.* = *prishṭhasya mūlam*, 'the root of the back' (probably so coccygis; [*cf. jāha*].) — *Prishṭha-talpana*, *am*, *n.* the exterior muscles on an elephant's back (= *talpana*). — *Prishṭha-drishṭi*, *ṣe*, *m.* 'looking backwards', a bear. — *Prishṭha-pātin*, *ṣi*, *inī*, *ṣi*, being behind the back of a person, following, observing, controlling.

— *Prishṭha-phala*, *am*, *n.* the superficial contents of a figure. — *Prishṭha-bhanga*, *as*, *m.* 'breaking or bending the back', epithet of a mode of fighting. — *Prishṭha-bhāga*, *as*, *m.* the hinder part, back. — *Prishṭha-madhya*, *as*, *m.* the middle of the back. — *Prishṭha-māṇsa*, *am*, *n.* the flesh on the back; *prishṭhamāṇsam khād* or *bhukṣh*, 'to eat

the flesh of a person's back', i.e. to speak ill of any one behind his back. — *Prishṭhamāṇsāda* ('*ea-ada*) or *prishṭhamāṇsādana* ('*ea-ad*'), *as*, *ā*, *am*, 'eating the flesh of the back', backbiting, speaking ill of a person behind his back, a backbiter, tale-bearer, slanderer; (*am*), *n.* backbiting. — *Prishṭha-yajvan*, *ā*, *m.*, Ved. one who sacrifices on high places (*Sāy.* = *rathantara-brihad-ādibhir* *ijāna*). — *Prishṭha-yāna*, *am*, *n.* 'going on the back (of a horse &c.)', riding; (*as*, *ā*, *am*), an animal for riding, riding horse. — *Prishṭha-raksha*, *as*, *m.* one who covers the rear of a warrior while fighting; [*cf. prishṭha-gopa*]. — *Prishṭha-rakshana*, *am*, *n.* protection or defence of the back. — *Prishṭha-vāṇsa*, *as*, *m.* the back-bone. — *Prishṭha-vāstu*, *u*, *n.* an upper story, the upper room of a building. — *Prishṭha-vāḥ*, *ṣe*, *m.* (*f. prishṭhauḥ*, see Gram. 182. e), a draught-ox, an ox employed for draught, (also read *prashṭha-vāḥ* and *pashṭha-vāḥ*); 'borne on the back', riding. — *Prishṭha-vāhya*, *as*, *m.* a draught-ox, an ox carrying burdens. — *Prishṭha-śaya*, *as*, *ā*, *am*, lying or sleeping on the back. — *Prishṭha-sṛṅga*, *as*, *m.* 'having horns over the back', a wild goat. — *Prishṭha-sṛṅgin*, *ṣi*, *m.* a ram; a buffalo; a eunuch; an epithet of Bhīma-sena. — *Prishṭha-stotra*, *am*, *n.*, N. of a particular arrangement of Sāmāns (= *prishṭha*, *q. v.*). — *Prishṭhānuṅga* ('*ṭha-an*'), *as*, *ā*, *am*, or *prishṭhānu-gāmin* ('*ṭha-an*'), *ṣi*, *inī*, *ṣi*, going behind, following (opposed to *agra-ga*). — *Prishṭhāsthi* ('*ṭha-as*'), *ṣi*, *n.* the back-bone. — *Prishṭhe-mukha*, *as*, *ā*, *am*, having the face in the back. — *Prishṭhodaya* ('*ṭha-ud*'), *as*, *ā*, *am*, 'rising from behind', an epithet of the signs of the zodiac, Aries, Taurus, Gemini, Sagittarius, and Capricorn.

Prishṭhaka, *am*, *n.* the back; *prishṭhake kri*, to place behind, postpone; to resign, renounce.

Prishṭha-tas, *ind.* from the back, from behind, behind the back, at the back, behind (with *gen.*); to the back, backwards; on the back; behind the back, secretly, covertly; *prishṭhataḥ kri*, to place on the back (e.g. *parvatam prishṭhataḥ kṛtvā*, having placed the mountain on his back); to place behind the back, neglect, forsake, abandon; to resign, renounce, desist from; *prishṭhato gam*, to go at the back, follow, pursue; *prishṭhato bhū*, to be behind, i.e. to be disregarded, to be an object of indifference.

Prishṭhya, *as*, *ā*, *am*, relating or belonging to the back; belonging to or coming from the heights (Ved., e.g. *prishṭhyam payah*, 'milk from the heights', i.e. Soma, or according to *Sāy.* = *dhāra-kum payah*, sustaining milk); forming the Prishṭha hymns (Ved.); having the Prishṭha hymns (said of a particular period of six sacrificial days, Ved.); (*as*), *m.* with or without *āsva*, a horse for riding or for draught, a pack-horse; (*as*, *am*), *m.* *n.* = *prishṭhānām samūhah* [*cf. Pāp. IV. 2. 42*] = *stotrānām samūhah* (Ujjvala-datta on Uṇādi-s. II. 12); (*ā*), *f.* with or without *āsvā*, a mare for riding or for draught; an edge or ridge along the back of the Vēdi (Ved.). — *Prishṭhya-stoma*, *as*, *m.*, Ved. N. of six Ekāhas or of a period of six sacrificial days. — *Prishṭhyavāṇsa* ('*ya-av*'), *as*, *m.*, Ved., scil. *pañcāha*, a period of five sacrificial days.

पृष्णि *prishni*, *is*, *is*, *i*, small, short, or thin (= *prīṣni*); (*is*), *f.* the heel (= *pārshni*); a ray of light (= *prīṣni*).

पृष्णिपर्यौ *prishni-parṇi*, *f.* a wrong reading for *prīṣni-parṇi*, *q. v.*

पृष्वा *prishvā*, incorrectly for *prushvā*, *q. v.*

पृ *prī* [*cf. rts. 1. and 2. prī, prīn*], *cl. 9.* and 3. P. Ved. also A. *prīnāti* (-*nīte*), *pīpartī* (3rd du. *pīprītas* or *pīpīrtas*, Vopa-deva X. 5), *pāpāra* (3rd du. *pāparatus* or *pāparatus*, 3rd pl. *pāparus* or *pāparas*, Pāp. VII. 4. 12), *parishyati*, *parishyati*, *apārit*, Prec. *pārjāt*, *paritum*, *paritum* (Ved. forms, Impf. 3rd sing. A. *apīprata*, Impv. 2nd sing. *pārjhi*, Aor. *parshī*,

parshat, pārīshat; irregular Impv. 2nd sing. A. *pipiprihi*?, to fill, fill up; to fulfil; to sate, satisfy, refresh (e.g. *pītrīn apārīt*, he satisfied or refreshed the Manes); to cherish, nourish, nurture, foster, rear, bring up; to protect; to bestow bountifully, grant abundantly, give plentifully, lavish (with acc. of the thing and dat. of the person, Ved.); to collect, accumulate; (A.) to fill or sate one's self; cl. 4. A. (properly Pass. but ep. also P.), *pūryate* (-tī), Aor. *apūri*, *apūriṣṭa*, to be filled, become full, to be fulfilled; to be sated or satisfied: Caus. *pārayati*, -yitum [cf. Caus. of rt. i. *pri*], to fill, fulfil (Ved.); *pūrayati*, -te, -yitum (sometimes regarded as derived fr. a separate rt. *pūr*, q.v.), to fill, fill up, replenish; to fulfil (a wish, hope, promise, &c.); to make full, fill out, intensify, strengthen (a sound); to fill with wind, blow, wind (a conch-shell or other wind instrument); to draw (a bow, or an arrow to the ear); to cover completely, cover up, surround, envelop; to load or enrich (with gifts); to spend the whole (of a period of time): Desid. *pipariṣhati*, *pipariṣhatt*, *pupārshati*, *pupārshate*: Intens. *popūryate*, *pāpartī*, *popūrtī*; [cf. rt. i. *pri*, 3. *pūr*, *pura*, *puru*, *pulu*: Zend *par*, 'fill'; *perena*, 'full': Gr. *π-μ-πλη-μ*, *πλη-θ-ω*, *πλέ-ω-ς*, *πλή-ρ-η*, *πλη-θ-ύ-ς*, *πλή-θ-ος*, *πλού-το-ς*: Lat. *im-ple-o*, *plē-nu-s*, *plē-be-s*, *pū-pul-u-s*, *multus* said to be for *pūrtas*, *am-plu-s*: Goth. *full-s*, 'full'; *fullo*, 'fulness'; *full-yan*, 'to fill': Old Germ. *fol*, *folc*: Angl. Sax. *fyll-an*: Mod. Germ. *voll*=Eng. *full*: Slav. *plū-nū*, 'full'; *plū-kū*, 'people'; *plē-me*, 'a tribe': Lith. *pil-ti*, 'to fill'; *pil-na-s*, 'full'; *pūl-ka-s*, 'crowd': Hib. *paill*, 'abundant, plentiful, copious.']

पेचक *pečaka*, as, m. (said to be fr. rt. i. *pač*), an owl; the tip or the root of an elephant's tail; a couch, bed; a louse; a cloud; (*ikā*), f. a kind of owl.

Pečakin, ī, m. an elephant; (also read *picākin*).
Pečāla, as, m. an elephant.

पेचु *peču*, u, n. or *pečulī*, f. a species of bulbous plant with esculent roots, *Colocasia Antiquorum*.

पेन *peja* in *tila-peja*, q. v.; (*ā*), f. = *peyā*.

पेज्य *pejūsha*, as, m. the wax of the ear (= *pinjūsha*).

पेट *peṭa*, as, ā or ī, am, m. f. n. (said to be fr. rt. *piṭ*, q. v.), a basket, a large basket, bag; a chest; a multitude; a retinue; (*as*), m. the open hand with the fingers expanded (= *pra-hasta*).

Peṭaka, as, *ikā*, am, m. f. n. [cf. *piṭaka*], a basket for holding clothes, books, &c.; (*am*), n. multitude, company, quantity; (*ikā*), f. a species of plant (= *kulīngākshī*, *kuverākshī*, *kṛishna-vrīntikā*).

Peṭāka, as, m. a basket.

Peṭā, f. a basket, large basket (= *peṭū*, for which it is perhaps only a wrong reading).

पेट्टिभट्ट *peṭṭi-bhaṭṭa*, as, m., N. of a man the father of the commentator Viśveśvara.

पेटाल *peṭhāla*, as, m., N. of the eighth Arhat of the future Ut-sarpiṇī.

पेरा *peṇ* [cf. rts. *pain*, *prain*, *lain*], cl. 1. P. *peṇati*, &c., to go; to send (?); to grind (?); to embrace.

पेव *petva*, as, m. (fr. rt. i. *pā*?), a ram, sheep (Ved.); a small part; (*am*), n. nectar, *Amṛita*; ghee or clarified butter.

पेदु *pedu*, us, m., Ved., N. of a man (under the especial protection of the Aśvins, by whom he was presented with a white horse that killed serpents).

पेयीयमान *peyīyamāna*, as, ā, am (fr. Intens. of rt. i. *pā*), drinking repeatedly.

पेव *peb*, cl. 1. A. *pebate*, a various reading for rt. *sev*, q. v.

पेय *peya*, as, ā, am (fr. rt. i. *pā*), to be drunk or quaffed, fit to be drunk, drinkable, potable; tastable, sapid; (*as*), m., scil. *yajña-kṛatu*, a drink offering, libation (Ved.); (*ā*), f. rice gruel; any drink with a small quantity of boiled rice; the decoction of anything after straining; a species of anise, = *mīśreyā*; (*am*), n. a drink, beverage.

1. *peru*, us, us, u, Ved. (according to Maht-dhara) drinking; (*us*), m. the sun; fire; the ocean; the golden mountain.

पेयूष *peyūsha*, as, am, m. n. (= *piyūsha*, q. v.), the milk of a cow that has calved within seven days, biestings; fresh butter; nectar, *Amṛita*.

पेरज *peraja* or *peroja*, am, n. a turquoise (= Pers. *پروژا*).

पेरा *perā*, f. a kind of musical instrument.

पेरु 2. *peru*, us, us, u (fr. rt. i. *pri*; for 1. *peru* see above), Ved. drawing through, carrying across; leading through, delivering, rescuing; (*Sāy*. = *pūra*), as if fr. rt. *pri*.)

पेरु 3. *peru*, us, us, u (fr. rt. *pyai*), Ved. swelling; causing to ferment; (*Sāy*. = *sarvasya rakshaka*, as if fr. rt. 3. *pā*); (*us*), m. a limb, member (?).

पेरुक *peruka*, as, m., Ved., N. of a man.

पेल *pel*, cl. 1. 10. P. *pelati*, *pelitum*, *pelayati*, -yitum, to go, move.

Pela, as, m. going; a small part; (*am*), n. a testicle.

Pelaka, as, m. a testicle.

Pelava, as, ā, am, delicate, fine, soft, tender; thin, slim, slender. — *Pelava-pushpa*, am, n. a tender flower.

Peli, (perhaps) = *pelin*, see *Gaṇa* to *Pāṇ.VI. 2. 86*.

Pelin, ī, m. a horse. — *Peli-sālā*, f. a horse-stable.

पेलोन *peloja*, as, m., N. of one of the attendants of Siva.

पेव *pev* [cf. rt. *peb*], cl. 1. A. *pevate*, *pevitum*, a various reading for rt. *sev*, q. v.

पेश *peśa*, as, m. (fr. rt. i. *piś*), Ved. = *peśas*, q. v.; [cf. *puru-p*.]

Peśana, as, ī, am, Ved. well formed, well made; decorated, adorned.

Peśala, as, ā, am, artificially formed, adorned, decorated; beautiful, charming, lovely, pleasant; soft, smooth, tender; skilful, dexterous, expert, clever, ingenious; fraudulent, deceitful, crafty; (*am*), n. beauty, loveliness; [cf. Gr. *πικ-ίλο-ς*, *πικίλλ-ω*: Lat. *ping-o*, *pic-tor*, *pic-tura*: Old Germ. *feh*, 'variegated'; Slav. *piśtrū*, 'variegated'; *piś-ati*, 'to write': Lith. *piś-nu-s*, 'splendid.']. — *Peśala-tva*, am, n. dexterity, skill. — *Peśala-madhya*, as, ā, am, slender-waisted, having a delicate or slender waist.

Peśas, as, n., Ved. shape, form; an artificial figure, ornament, decoration, embroidery; variety of colour, brilliance; gold; [cf. *aśva-p*, *ṛita-p*.] — *Peśa-kāri*, f., Ved. a woman who weaves artistically or embroiders. — *Peśa-kṛit*, t, m. 'the artist'; an epithet of the hand; a species of insect, a kind of wasp. — *Peśas-vat*, ān, atī, at, Ved. decorated, adorned, ornamented.

Peśī, īs, m. a thunderbolt (for *peśhī*); (*is*), f. an egg; split pease.

Peśikā, f. (fr. *peśī*), rind, shell (of fruit).

Peśitri, tā, m., Ved. one who cuts in pieces or carves, a carver.

Peśī, f. a piece of flesh or meat [cf. *piśita*]; a ball or mass of flesh; the fetus shortly after conception; a muscle (of which there are said to be five hundred in the human body); the peel or rind (of fruit); a kind of drum; a sheath, scabbard; a shoe; the egg of a bird; spikenard, *Valeriana Jatamansi*; a blown bud; N. of a *Piśāci*; of a *Rakshas*; of a river. — *Peśī-kṛī*, cl. 8. P. A. *-karoti*, *-kurute*,

-kartum, to cut into pieces, to carve. — *Peśī-kośa* or *peśī-kosha*, as, m. a bird's egg. — *Peśy-āṇḍa*, am, n. a bird's egg; a piece of flesh; the fetus shortly after conception.

Peśvara, as, ā, am (? for *peshvara* fr. rt. *piśh*), who or what grinds.

पेष् *pesh* [cf. rt. *yesh*], cl. 1. A. *peshate*, *peshitum*, to exert one's self or strive diligently.

पेष् *pesha*, as, m. (fr. rt. *piśh*), pounding, grinding; [cf. *silū-p*.]

Peshaka, as, *ikā*, am, one who pounds or grinds, a grinder, grinding, pounding, pulverizing, masticating.

Peshāṇa, am, n. pounding, grinding, crushing, triturating, pulverizing by means of a mill, (*peshāṇam yā*, to be ground); a threshing-floor; a hand-mill, a stone and muller, any apparatus for grinding or pounding; a plant, a species of *Euphorbia* with three lobes, *Euphorbia Antiquorum* (= *sata-guptā*, *Bengāli tekāṭosija*). — *Peshāṇa-vat*, ān, atī, at, a word formed for the explanation of *pipishvat*.

Peshāṇī, īs, ī, f. a stone slab on which condiments are ground, a muller, mill-stone, grind-stone.

Peshāṇiya, as, ā, am, to be ground or pounded, fit to be ground or pulverized.

Peshāka, as, m. a small slab for grinding anything upon, a grind-stone.

Peshī, īs, m. a thunderbolt.

Peshṭri, tā, trī, trī, one who pounds or crushes, one who grinds, a grinder.

Peshya, as, ā, am, to be pounded or ground, to be triturated or pulverized.

पेशल *peshala*, as, ā, am, = *peśala*, q. v.

पेशी *peshī*, f., Ved. (according to *Sāy*. = *hīnsikā*, *piśācīkā*, a malevolent spirit, female *Piśāca*; (perhaps) a nurse; spikenard (in this sense a various reading for *peśī*, q. v.). — *Peshī-kṛī*, a various reading for *peśī-kṛī*, q. v.

पेष् *peshtra*, am, n. (perhaps fr. rt. i. *piś*), Ved. a bone.

पेस *pes* (= rt. *piś*), cl. 1. P. *pesati*, *pesitum*, to go, move.

Pesuka, as, ā, am (fr. rt. *piś*), Ved. spreading, extending.

Pesvara, as, ā, am, going, moving; destructive; splendid.

पेसल *pesala* = *peśala*, q. v.

पै *pai*, cl. 1. P. *pāyati*, *pāyitum*, to dry, wither.

पैङ्ग *painga*, as, ī, am (fr. *pinga*), belonging or relating to a rat or mouse; derived from or composed by *Paingya* (as a book); acknowledged by the *Paingins*; (*am*), n., N. of a work; (*as*), m., N. of a teacher (in this sense perhaps a wrong reading for *paingya*). — *Painga-rāja*, as, m., Ved. a kind of bird.

Paingī, īs, m. (fr. *pinga*), a patronymic of *Yaska*.
Paingīn, ī, īnī, ī, derived from *Paingya*; (*ī*), m. a follower of *Paingya*.

Paingya, as, m. (a patronymic fr. *pinga*), N. of a teacher; (*am*), n. the doctrine or the manual of *Paingya*. — *Paingī-putra*, as, m. (fr. *paingī*, f. of *paingya*, + *putra*), Ved., N. of a teacher.

पैङ्गल *paingala*, ās, m. pl. a patronymic from *Pingala*.

Paingalāyana, as, or *paingalāyani*, īs, m. a patronymic from *Pingala*.

Paingalya, am, n. the treatise of *Pingala*; brown or tawny colour.

पैच्छिल्य *paicchilya*, am, n. (fr. *picchila*), sliminess, mucilaginousness.

पैजवन *paijavana*, as, m. (fr. *pijavana*), a patronymic of *Su-dās*.

पैत्र्य *painjūsha*, *as*, m. the ear; [cf. *pin-jūsha*, *penjūsha*.]

पैत्रिक *pañākika* or *pañākika*, *as*, i, *am*, = *pañākika harati*, see *Gaṇa* to *Pāṇ.* IV. 4, 15.

पैठर *pañhara*, *as*, i, *am* (fr. *pañhara*), cooked in a saucer, boiled in a vessel or pot (as meat &c.).

पैठिनसि *pañhinasi*, *is*, or *pañhinasi*, *ās*, m. patronymic of an ancient teacher, a Muni and author of a system of laws.

पैण *pañ* [cf. *rts. pen, lain, prain*], cl. I. P. *pañati*, *pañitum*, to go, approach; to command, direct (an act); to send; to touch or embrace; to pound, grind.

पैणपातिक *pañapātika*, *as*, i, *am* (fr. *pañā-pāta*), living on alms.

Pañdāyana, *as*, m. a patronymic from *Pañda*. *Pañdīnya*, *am*, n. (fr. *pañdīn*), living on alms, mendicancy.

पैतदारव *pañadārava*, *as*, i, *am* (fr. *pañā-dāru*), see *Gaṇa* to *Pāṇ.* IV. 3, 154.

पैतापुत्रीय *pañāputriya*, *as*, i, *am* (fr. *pañā-putra*), relating to father and son.

पैतामह *pañāmaha*, *as*, i, *am* (fr. *pañā-maha*), belonging or relating to a paternal grandfather; derived or inherited from a grandfather; belonging or relating to Brahṃā, derived from Brahṃā, governed or presided over by Brahṃā; (*as*), m. a son of Brahṃā, a patronymic of Manu; (*ās*), m. pl. forefathers, ancestors. — *Pañāmahatīrtha*, *am*, n., N. of a sacred bathing-place.

Pañāmahika, *as*, i, *am* (fr. *pañā-maha*), belonging or relating to a grandfather.

पैत्रिक *pañtrika*, *as*, i, *am* (fr. *pañtri*), belonging or relating to a father or to ancestors generally, coming or derived from a father, paternal, ancestral; belonging or relating to the Manes, sacred to the Manes; (*am*), n. a sacred rite or Śrāddha in honour of the Manes or deceased ancestors. — *Pañtrikadhana*, *am*, n. ancestral property, patrimony. — *Pañtrikabhūmī*, *is*, f. the country of one's ancestors, fatherland; a paternal estate.

Pañtrimatya, *as*, m. (fr. *pañtrimat*), sprung from one who has an illustrious father, the grandson of an illustrious man.

Pañtriyajñika, Ved. or *pañtriyajñiya*, *as*, i, *am* (fr. *pañtri-yajña*), belonging or relating to a sacrifice to the Manes.

Pañtrishvaseya or *pañtrishvasriya*, *as*, i, *am* (fr. *pañtri-shvasri*), sprung from a father's sister or paternal aunt; (*as*), m. a father's sister's son, the son of a paternal aunt; (*i*), f. a father's sister's daughter, the daughter of a paternal aunt (see *Manu* XI. 171).

Pañtra, *as*, i, *am* (fr. *pañtri*), belonging or relating to a father or to ancestors generally, paternal, ancestral; belonging or relating to the Manes, sacred or consecrated to the Manes; (*am*), n. the part of the hand between the thumb and fore-finger, (according to others) the root of the fore-finger [cf. *pañtri-tīrtha*]; a year or month or day of the Pitrī. — *Pañtrāhorātra* ('*ra-ah*'), *as*, m. a day and night of the Pitrīs or progenitors (= one month).

Pañtrika = *pañtrika* (for which it is probably an incorrect form).

Pañtrya, *as*, i, *am* (fr. *pañtri*), belonging or relating to the Manes.

पैत *pañta*, *as*, i, *am* (fr. *pañta*), relating to the bilious humor, proceeding from bile, bilious.

Pañtika, *as*, i, *am*, bilious, of a bilious temperament.

पैतल *pañtala*, *as*, i, *am* (fr. *pañtala*), made of brass, brazen.

पैद *paidva*, *as*, m., Ved., scil. *asva*, the horse of Pedu said to be a serpent-killer (*Rig-veda* IX. 88, 4).

पैनाक *pañnāka*, *as*, i, *am* (fr. *pañnākin*), belonging to or coming from Rudra-Siva; (*as*), m. a patronymic from *Pañnāka*.

पैपल *pañpala*, *as*, i, *am* (fr. *pañpala*), made of the wood of the holy fig-tree.

Paipalāda, *as*, i, *am*, derived from *Pippalāda*; (*ās*), m. pl., N. of a school.

Paipalādaka, *as*, i, *am*, peculiar to or taught by *Pippalāda* or *Paipalāda*; (*am*), n. the treatise or text of *Pippalāda*.

Paipalādī, *is*, m. a patronymic from *Pippalāda*; N. of a teacher.

पैयवन *pañyavana*, an incorrect form for *pañjavana*, q. v.

पैयूष *pañyūsha*, *am*, n. = *piyūsha*, q. v.

पैल *pañla*, *as*, m. a metronymic from *Pīla*; N. of a teacher (a sage and promulgator of the *Rig-veda*). — *Pañla-garga*, *as*, m., N. of a man. — *Pañla-garbha*, *as*, m. 'offspring of *Pañla*,' N. of a man.

Pañleya, *as*, m. a metronymic from *Pīla*.

पैलव *pañlava*, *as*, i, *am* (fr. *pañlu*), made of the wood of the *Pīlu* tree (as the staff borne by a *Vaiśya*, *Manu* II. 45).

पैशल्य *pañśalya*, *am*, n. (fr. *pañśala*), kindness, graciousness, affability, mildness.

पैशाच *pañśāca*, *as*, i, *am*, relating or belonging to a *Piśāca* or kind of demon, infernal, demoniacal; *pañśāco grahaḥ*, demoniacal possession; (*as*), m. the eighth and lowest form of marriage, one of the eight forms of marriage according to *Manu* (described in *Manu* III. 34 as taking place when a lover secretly embraces a damsel either sleeping or intoxicated or disordered in her intellect); a *Piśāca* or kind of demon; (*i*), f. a present made at a religious ceremony to secure friendly regard; a sort of gibberish spoken by demons on the stage [cf. *piśāca-bhāṣā*]; night; (*ās*), m. pl., N. of a people.

Pañśācika, *as*, i, *am*, relating or belonging to a *Piśāca* or kind of demon, infernal, demoniacal.

पैशुन *pañśuna* or *pañśunya*, *am*, n. (fr. *pañśuna*), the act of informing or giving information, tale-bearing, backbiting, calumny, espionage, reporting evil of others, malignity, roguery, depravity, wickedness.

पैश *pañśta*, *as*, i, *am* (fr. *pañśta*), made of flour, ground or made up into a cake; (*i*), f. spirituous liquor distilled from meal or extracted from bruised rice.

Pañśtika, *as*, i, *am* (fr. *pañśta*), made of meal or flour; (*am*), n. a quantity of cakes; spirituous liquor distilled from meal.

पोगण्ड *pogaṇḍa*, *as*, ā, *am*, not full-grown or adult, young; deformed, deficient in a member; having a redundant member; (*as*), m. a boy, one from his fifth to his sixteenth year; [cf. *a-p*°].

Paugāṇḍa, *as*, i, *am*, belonging or relating to a boy, boyish; (*am*), n. boyhood (a period lasting from the fifth to the tenth year).

Paugāṇḍaka, *am*, n. boyhood.

पोट *poṭa*, *as*, m. (said to be fr. *rt. puṭ*), the foundation of a house [cf. *poṭa*]; putting together, uniting, mixing; (*ā*), f. a woman with a beard; a hermaphrodite; a female servant or slave; (*i*), f. the rectum; a large alligator. — *Poṭa-gala*, *as*, m. a species of reed, *Arundo* *Tibialis*; a kind of grass, *Saccharum* *Spontaneum*; a fish.

Poṭaka, *as*, m. a servant.

Poṭāya, Nom. A. *poṭāyate*, &c., = *poṭāṃ kṛi*.

पोटलक *poṭalaka*, *as* or *am*, m. or n. (?), or *poṭalika*, f. a bundle or packet.

Poṭṭali, f. a bundle, parcel.

पोटिक *poṭika*, *as*, m. a boil.

पोटिल *poṭṭila*, *as*, m. (with Jainas) N. of the ninth Arhat of the future *Uṭ-sarpīṭi*.

पोडु *poḍu*, *us*, m. the parietal bone, the bone forming the upper part of the skull.

पोत *poṭa*, *as*, m. (said to be fr. *rt. i. pū*, but probably fr. a lost *rt. pu*, 'to beget'), the young of any animal [cf. *mṛiga-p*°]; a colt, foal; a young elephant ten years old; a young plant or tree, the young shoot of a plant; a fetus which has no enveloping membrane; cloth, a garment; the foundation of a house [cf. *poṭa*]; the site of a house or dwelling; (*as*, *am*), m. n. a vessel, ship, boat; [cf. *puṭra*, 2. *puns*; Gr. *πῶλο-s* for *ποφ-λο-s*, *πῶλο-ι-ν*, *πῶ-ι(δ)s* for *ποφ-ι(δ)s*, *πο-ια*, *πῶ-α*, perhaps *ποτέ-ω* fr. a form *ποτο* as in *παιδο-ποῖ-σ*; Lat. *pullu-s*, *Marci-por*, *pu-er* for *pu-er*, *pu-er*, *pu-er*, *pu-s*, *pū-pu-s*, *pū-pa*, *pūpilla*, *pu-tu-s*, *pūbes*, *pum-ilu-s*, *pum-il-i*, *pre-pu-tiu-m*, *pō-mu-m* for *pov-mu-m*, *pa-pav-er*; Goth. *fula* (n), *fula* = Old Germ. *folo* = Eng. *foal*; Lith. *pauta-s*, 'an egg.'] — *Poṭa-ja*, *as*, ā, *am*, produced or developed from a fetus which has no enveloping membrane (said of elephants and certain other quadrupeds, as opposed to men, cattle, &c., which are called *jarāyu-ja*). — *Poṭa-dhārīn*, i, m. a ship-owner, master of a vessel. — *Poṭa-plava*, *as*, m., Ved. 'floating in a ship,' a seaman, mariner. — *Poṭa-banij*, k, m. 'ship-merchant,' a voyaging merchant, sea-faring trader. — *Poṭa-bhaṅga*, *as*, m. shipwreck. — *Poṭa-rakṣa*, *as*, m. 'ship-governing,' a large paddle used for a rudder, the rudder of a boat. — *Poṭa-vāha*, *as*, m. 'boat-conductor,' a rower, boatman, steersman, one of the crew who keeps watch at the mast-head. — *Poṭācchādāna* ('*ta-āc*'), *am*, n. 'cloth-covering,' a tent. — *Poṭādhāna* ('*ta-ādh*'), *am*, n. small fry, a shoal of young fish.

Potaka, *as*, m. the young of any animal; a young plant or tree (e.g. *śīta-potaka*, a young mango-tree); N. of a *Nāga*; the site or foundation of a house [cf. *griha-p*°]; (*i*), f. a kind of vegetable, *Basella* *Lucida* or *Rubra*; *Anethum* *Sowa*, = *śata-puṣhpā*; (*āki*), f. *Basella* *Lucida* or *Rubra*; a kind of bird, *Turdus* *Macrourus* (= *śyāmā*).

Potala, *as* or *am*, m. or n. (?), N. of a seaport on the Indus (the *Harāḍa* of the ancients); N. of the residence of the Dalai Lama in Lhasa (also called *potarakā*).

Potalaka, *as* or *am*, m. or n. (?), N. of a mountain (= *potala*?). — *Potalaka-priya*, *as*, m. 'fond of the mountain *Potalaka*,' N. of a Buddha; of a Jina or deified teacher of the Jainas.

Potu, *us*, m. (fr. *rt. i. pū*) = *mānabhāṇḍa-śodhaka*.

Potri, *tā*, m. 'the purifier,' an epithet of one of the sixteen officiating priests (*pṛtv-ij*) at a sacrifice, the assistant of the Brahman, (*Sāy.* = *potri-nāma-kartvī* or *yajñasya śodhayitṛi*); an epithet of *Viṣṇu*.

Potyā, f. = *potānāṃ samūhaḥ*, see *Gaṇa* to *Pāṇ.* IV. 2, 49.

Potra, *am*, n. the Soma vessel of the *Potri*, the office of the *Potri*, (*Sāy.* = *potrā kṛitāṃ karma*, *potur yajñah*); a ship, boat [cf. *poṭa*]; the snout of a hog; a ploughshare; a dress, garment (?); a thunderbolt (?). — *Potra-maṇḍala*, *am*, n. 'snout-orb,' the round snout (of a hog &c.). — *Potrāyudha* ('*ra-āy*'), *as*, m. 'armed with a snout,' a hog, boar.

Potrin, i, m. a hog, boar. — *Potri-daṇṣhtrā-ja*, *as*, m. 'produced in the tusk of a boar,' a kind of gem supposed to be found in the tusk of a boar. — *Potri-rathā*, f. 'hog-vehicled,' (with Buddhists) an epithet of *Māyā*; (with Jainas) N. of a Sakti or female divinity.

Potriya, *as, ā, am*, Ved. relating or belonging to the Potri.

Popuva, *as, ā, am* (fr. Intens. of *rt. i. pū*), purifying or cleansing much or repeatedly.

Pautika, *as, ī, am*, connected with a boat (*as* a cargo &c.).

पोताल *potāla*, *as, m.*, N. of a Brāhman; a wrong reading for *potala*, p. 598, col. 3.

पोतास *potāsa*, *as, m.* a species of camphor; [cf. Eng. *potash*.]

पोतिमासक *potimatsaka*, *as, m.*, N. of a prince.

पोथकी *pothaki*, *f.* a kind of ulcer on the eyelids, red pimples on the eyelids.

पोथिक *pothika*, *as* or *am*, *m.* or *n.* (?), in *ava-p°*, a machine for hurling down stones, fire-brands, and fiery darts upon the enemy, a kind of ballista (?); [cf. *solkālātāvapothika*.]

पोयालदह *pyalādaha*, *as* or *am*, *m.* or *n.* (?), N. of a tank or pool.

पोर *pōra*, *as, m.* in *nīla-p°*, q. v.

पोल *pola*, *as, m.* (fr. *rt. pul*), magnitude, bulk; a heap, quantity.

पोलिका *polikā*, *f.* flat cakes made of barley or wheat, &c.; [cf. *pūlikā*, *pauli*, *pūpāli*.]
Polī, *f.* a kind of cake.

पोलन्द *polinda*, *as, m.* the mast or the ribs of a ship or boat; [cf. *padāra*, *pādāraka*, *pādāinda*.]

पोयिय *poyiya*, *as, m.*, N. of the father of the commentator Gaṅga-dāsa.

पोष *posha*, *as, m.* (fr. *rt. push*), thriving, growth, increase; welfare, prosperity, plenty, abundance; nourishing, cherishing; maintaining, supporting.

Poshaka, *as, m.* one who feeds or nourishes; a nourisher, supporter, breeder, keeper.

Poshaṇa, *as, ī, am*, nourishing, cherishing [cf. *paksha-p°*]; bringing up, breeding; (*am*), *n.* the act of nourishing, cherishing, fostering, supporting.

Poshaṇiya, *as, ā, am*, to be cherished or protected, to be nourished.

Poshayitrī, *tā, trī, trī*, nourishing, cherishing, one who breeds or rears.

Poshayitnu, *us, us, u*, causing to grow, nourishing, cherishing (Ved.); (*us*), *m.* (according to a Scholiast) the Koil or Kokila or Indian cuckoo; (probably) a crow.

Poshayishnu, *us, us, u*, Ved. causing to thrive, nourishing, causing prosperity or welfare, advantageous.

Poshta, *as, ā, am*, nourished, cherished, fostered, supported.

Poshitavya, *as, ā, am*, to be cherished or protected.

Poshitri, *tā, trī, trī*, nourishing, feeding; one who breeds or rears.

Poshin, *ī, śrī, ī*, nourishing, bringing up, rearing.

Poshuka, *as, ā, am*, Ved. prospering, growing.

Poshtri, *tā, trī, trī*, a nourisher, cherisher, one who brings up; (*tā*), *m.* a protector, nourisher, cherisher; grey bonduc. — **Poshtri-vāra**, *as, ā, am*, the best of nourishers, nourishing best.

Poshya, *as, ā, am*, well-fed, thriving; causing welfare or prosperity, prosperous; to be nourished or cherished, to be taken care of, to be fed, to be brought up; copious. — **Poshya-tva**, *am, n.* the being one who is to be cherished; being taken care of.

— **Poshya-putra** or **poshya-putraka**, *as, m.* 'a son to be brought up, an adopted son. — **Poshyaputrakarāṇa**, *am, n.* adoption. — **Poshya-varga**, *as, m.* a class of persons or objects to be cherished, as parents, children, guests, and the sacred fire; a family, house-

hold. — **Poshyā-vat**, *ān, atī, at*, Ved. causing prosperity; (Sāy. = *bahu-poshya-jana-yukta*.)

पोषध *poshadha*, *as, m.* (with Buddhists) renewal of religious vows.

Poshadhika, *as, ā, am*, (perhaps) one who renews religious vows.

पौञ्चलीय *pañcālīya*, *as, ī, am* (fr. *pañcālī*), belonging or relating to harlots, meretricious.

Pañcāleya, *as, m.*, Ved. the son of a harlot.

Pañcālyā, *am, n.* female incontinency, harlotry.

पौंसवन *pañsavana*, *am, n.* (fr. *pun-savana*), one of the Śaṅskāras or essential ceremonies of the Hindū religion; a religious observance held when signs of a living conception take place (in order to obtain male offspring).

पौंस *pañsna*, *as, ī, am* (fr. 2. *puns*), worthy of or fit for a man; relating to or good for man; manly, virile; human; (*am*), *n.* manhood, manly strength.

Pañsya, *am, n.*, Ved. manhood, virility, manly power; the courage or virtue of a man, a manly deed (Sāy. = *bala*); (*as*, &c.), masculine.

पौगण्ड *paugaṇḍa*. See *pogaṇḍa*, p. 598.

पौजिष्ठ *pañjishṭha* or *pañjishṭa* (?), *as, m.*, Ved. (= *pañjishṭha*), a fisherman; (*ās*), *m. pl.* a patronymic.

पौण्डरीक *pañḍarika*, *as, ī, am* (fr. *pañḍarika*), consisting of lotus-flowers; (*as*), *m.* a kind of Soma sacrifice lasting twelve days (Ved.); a patronymic of Kshema-dhṛitvan; (*am*), *n.*, scil. *kushṭha*, a kind of leprosy; a species of plant (= *pra-pañḍarika*). — **Pañḍarika-paddhati**, *is, f.*, N. of a ritual work containing the prayers used at the Pañḍarika sacrifice.

पौण्डर्य *pañḍarya*, *am, n.* a kind of drug used as a remedy for diseased eyes (= *pañḍarya*, q. v.).

पौण्ड्र *pañdra*, *as, m.* (fr. *pañdra*), a species of sugar-cane of a pale straw colour; N. of a country (said to include part of South Behar and Bengal); N. of a king of this country (regarded as a son of Vasu-deva); N. of the conch-shell of Bhishma; a mark, sectarian mark; (*ās*), *m. pl.*, N. of a people, the inhabitants of the Pañdra country.

Pañḍraka, *as, ī, am*, (at the end of a comp.) = *pañdra*; (*as*), *m.* the pale straw-coloured species of sugar-cane; epithet of a particular mixed caste of hereditary sugar-boilers, (the son of a Vaiśya by a woman of the distiller class; regarded as one of the degraded races of Kshatriyas, Manu X. 44); a king of the Pañḍras; (*ās*), *m. pl.*, N. of a people, the Pañḍras.

Pañḍranāgara, see Scholiast on Pāp. VII. 3, 24.

Pañḍramātsyaka, *as, m.* (probably) a king of the Pañḍras and Matsyas.

Pañḍravatsa, *ās, m. pl.* (fr. *pañdra* + *vatsa*), N. of a school.

Pañḍravardhana, *am, n.*, N. of a city, = *pañdra-varādhana*; (*as*), *m.*, N. of a country, one of the divisions of central India, Behar.

Pañḍrika, *as, m.* a pale straw-coloured variety of the sugar-cane; (*ās*), *m. pl.*, N. of a people.

पौण्य *pañya*, *as, ī, am* (fr. *panya*), upright, righteous, virtuous, deserving good treatment.

पौतन *pautana* (perhaps fr. *pūtana*), N. of a country or people.

पौतव *pautava*, *am, n.* (said to be fr. *rt. i. pū*), a measure; (also spelt *yautava*.)

पौतिक *pautika*. See col. 1.

पौतिकी *pautikī*, *f.* = *pūtikā*, a kind of vegetable.

पौतिनासिक *pautināsikya*, *am, n.* (fr. *pūti-nāsikā*), fetor of the nostrils.

पौतिनापीपुत्र *pautimāshi-putra*, *as, m.*, Ved., N. of a teacher.

Pautimāshya, *as, m.*, Ved. (a patronymic fr. *pūti-māsha*), N. of a teacher.

Pautimāshyāyana, *as, m.*, Ved. a patronymic from Pautimāshya.

पौत्तिक *pauttika*, *am, n.* (fr. *pūtikā*), scil. *madhu*, the honey of the small bee called *pūtikā*; pale-coloured honey.

पौत्र 1. *pautra*, *as, ī, am* (fr. *putra*), derived from a son or from children, belonging or relating to a son or to children; (*as*), *m.* a son's son, grandson; (*ī*), *f.* a granddaughter (either in the male or female line, though more usually implying a son's daughter); an epithet of Durgā.

Pautrajivika, *am, n.* (fr. *putra-jiva*), an amulet made of the nuts of the tree *Putranjiva* Roxburghii.

Pautrāgha ('*ra-agma*'), *am, n.*, Ved. any injury or evil happening to children.

Pautrādya, perhaps a wrong reading for the preceding.

Pautrāyana, *as, m.* a patronymic from Pautra.

Pautrika, *as, ī, am* (fr. *putra* or 1. *pautra*), belonging to a son or grandson; (*as*), *m.* the son of a Putrikā (?); a patronymic from Putrikā (?).

Pautrikeya, *as, m.* (fr. *pūtikā*), the son of a daughter appointed to raise issue for her father. — **Pautrikeya-vat**, *ān, atī, at*, having for a grandson the son of a daughter appointed to raise issue.

Pautrin, *i, īnī, ī* (fr. 1. *pautra*), having a grandson.

पौत्र 2. *pautra*, *am, n.* (fr. *potri*, q. v.), Ved. the office of the Potri.

पौदम्य *paudanya*, *am, n.*, N. of a city.

पौनःपुनिक *paunaḥpunika*, *as, ī, am* (fr. *paunaḥ-punaḥ*), frequently reiterated, repeated again and again.

Paunaḥpunya, *am, n.* frequent reiteration, constant repetition; (*ena*), ind. again and again, repeatedly.

Paunarādheyika, *as, ī, am* (fr. *punar-ādheya*), Ved. relating to the rite of replacing or renewing the sacrificial fire; [cf. *punar-ādheyika*.]

Paunarukta, *am, n.* (fr. *punar-ukta*), repetition, tautology.

Paunaruktika, *as, ī, am*, see Gāp. Uktādi to Pāp. IV. 2, 60.

Paunaruktya, *am, n.* repetition, tautology.

Paunarava, *as, ī, am* (fr. *punar-nava*), relating or belonging to the plant Boerhavia Procumbens.

Paunarbhava, *as, ā, am* (fr. *punar-bhū*), repeated, additional; relating or belonging to a widow who has married a second husband; (*as*), *m.* the son of a widow remarried, the offspring of a twice-married woman by her second husband, one of the sons or heirs admitted by the old Hindū law; **paunarbhavo bhārta**, a woman's second husband.

Paunarbhavika, *as, ī, am* (fr. *punar-bhava*), relating to regeneration.

पौम्पा *paumpā*, *f.*, N. of a sacred lake.

पौर 1. *paura*, *as, m.* (fr. 1. *pur* or fr. *rt. prī*), Ved. 'filling, sating,' an epithet of Soma (Sāy. = *udara-pūrakā*); 'filler, increaser,' an epithet of the Āsvins; an epithet of Indra (Sāy. = *pūrayitrī*); N. of a Rishi the author of the hymns R̥g-veda V. 73, 74; (*ās*), *m. pl.*, N. of a dynasty.

पौर 2. *paura*, *as, ī, am* (fr. *pura*, see 3. *pur*), belonging to a town or city, produced in a town or city; (*as*), *m.* a townsman, burgher, citizen (opposed to *jānapada*); = *nāgara*, a term for a prince engaged in war under certain circumstances and (in astrology) applied to a planet in a state of opposition to other planets; (*ī*), *f.* the language or conversation of the servants in a palace; (*am*), *n.* a species of

fragrant grass (= *rauhiṣha*). — *Paura-jana*, *as*, m. a person belonging to the town, townsman, citizen. — *Paura-jānapada*, *as*, i, *am*, belonging to town and country; (*ās*), m. pl. citizens and rustics, townsmen and country people. — *Paura-yoshit*, *t*, or *paura-stri* or *paurāṅganā* ("ra-an"), f. a woman living in a town or city. — *Paura-loka*, *ās*, m. pl. city people, citizens. — *Paura-viddha*, *as*, m. a distinguished or eminent citizen, alderman. — *Paurasakhyā*, *am*, n. fellow-citizenship, connection or equality with others formed by inhabiting the same city for ten years.

Pauraka, *as*, m. a garden in the neighbourhood of a city; a garden round a house.

Pauraijana, *as*, i, *am*, sprung or descended from Pura-jana and Pura-jani.

Paurandara, *as*, i, *am* (fr. *puran-dara*), belonging or relating to Indra, derived or coming from Indra, sacred to Indra; (*am*), n. the Nakshatra Jyeshtha.

Paurika, *as*, m. (fr. *pura*), a townsman, citizen; a governor of a city; *N*, of a prince of the city of Purika; (*ās*), m. pl., *N*. of a people.

Paureya, *as*, i, *am*, belonging or relating to a town or city, civic.

पौरव *paurava*, *as*, i, *am* (fr. *pūru*), belonging to or descended from Pūru, of the race of Pūru; (*ās*), m. a descendant of Pūru; (*ās*), m. pl. the descendants or the race of Pūru; *N*. of a people in the north or north-east of India; (*i*), f., *N*. of the wife of Vasu-deva; of the wife of Yudhi-shthira.

Pauravaka, *ās*, m. pl., *N*. of a people.

Pauravatantava, *as*, m. (probably fr. *pūru* + *tantu*), in para-p°, q. v.

Pauraviya, *as*, i, *am* (fr. *pūru*), devoted to Paurava.

पौरस्त्य *paurastyā*, *as*, ā, *am* (fr. *purā*), situated in front, foremost; eastern; previous, preceding, former, prior, first, initial.

पौराण *paurāṇa*, *as*, i, *am* (fr. *purāṇa*), belonging or relating to the past, of the past, of ancient occurrence, derived from or belonging to past ages, primeval, ancient; belonging to former times, former, previous; relating to the Purāṇas.

Paurāṇika, *as*, i, *am*, belonging or relating to the past or to past ages; familiar with the events and legends of the past; relating or belonging to the Purāṇas, Paurāṇic; worth a Purāṇa, of the value of one Purāṇa; (*as*), m. a Brāhman well-learned in the Purāṇas or a public expounder of them; a mythologist.

पौरिक *paurika*. See above.

पौरुकुत्स *paurukutsa*, *as*, or *paurukutsi*, *is*, or *paurukutsya*, *as*, m. (fr. *puru-kutsa*), a patronymic of Trasa-dasyu.

पौरुमद्ग *paurumadga*, *am*, n., *N*. of a Sāman.

पौरुमद्ग *paurumadga*, *am*, n. (fr. *puru-madga*), *N*. of various Sāmans.

पौरुमिद्ग *paurumidga* or *paurumidha*, *am*, n. (fr. *puru-midga*), *N*. of various Sāmans.

पौरुशिष्टि *pauruśiṣṭi*, *is*, m. (fr. *puru* + *śiṣṭa*), Ved., *N*. of a teacher.

पौरुष *pauruṣa*, *as*, i, *am* (fr. *puruṣa*), belonging or relating to a man or to man in general, manly, virile, human; relating or belonging to Puruṣa, sacred to Puruṣa; being of the length of a man with both arms elevated and the fingers extended; (*as*), m. (according to Kullūka) = *puruṣa-vāhya-bhāra*, a weight or load which can be carried by one man; (*i*), f. a woman; (*am*), n. manhood, manliness, manly strength or courage, heroism, strength, power, vigour; human action, action of men, man's work, action; effort, exertion; the measure of a man, the height to which he reaches

with both arms elevated and the fingers extended; generation; semen virile; the penis; a sun-dial. — *Pauruṣa-tā*, f. or *pauruṣa-tva*, *am*, n. manhood, manly strength or spirit.

Pauruṣamedhika, *as*, i, *am* (fr. *puruṣa-medha*), Ved. relating or belonging to a human sacrifice.

Paiṛuṣavidhika, *as*, i, *am*, = *puruṣa-vidha*, man-like, resembling man, human.

Pauruṣānsakin, *īna*, m. pl. the school of Pauruṣānsaka.

Pauruṣāda, *as*, i, *am* (fr. *puruṣāda*), relating or belonging to man-eaters or cannibals.

Pauruṣhika, *as*, m. a worshipper of Puruṣa.

Pauruṣheya, *as*, i, *am*, derived from or relating to man, incidental to man, made by man, human, manly, male, virile; coming from the soul, spiritual; (*as*), m. a hireling, day-labourer; a crowd or number of men (?); manslaughter, murder; law as affecting persons; (*am*), n. human action, the work of man. — *Pauruṣheya-tva*, *am*, n. humanity, human origin, the human element (in sacred writings).

Pauruṣhya, *as*, -*shi*, *am*, relating to Puruṣa; (*am*), n. manliness, manly strength or courage.

पौरुहम्न *pauruḥmanā*, *am*, n. (fr. *puruhanman*), *N*. of various Sāmans.

पौरुहूत *pauruhūta*, *as*, i, *am* (fr. *puru-hūta*), belonging to Indra.

पौरुरवस *paururavasa*, *as*, i, *am*, belonging or relating to Pūrū-ravas; (*as*), m. a patronymic.

पौर्य *paureya*. See col. i.

पौरोगव *paurogava*, *as*, m. (fr. *puro-gava*), an overseer or superintendent of a royal household, especially the inspector of the royal kitchen.

Paurodāsa, *as*, i, *am* (fr. *puro-dāsa*), see Gaṇa to Pān. IV. 4, 62; (*as*), m. a Mantra recited upon making an oblation of clarified butter.

Paurodāśika, *as*, m. (fr. *puro-dāsa*), a priest who recites the Mantra used in offering an oblation of clarified butter.

Paurodhasa, *as*, m. a patronymic from Puro-dhas; (*am*), n. the office or function of a family priest.

Paurobhāgya, *am*, n. (fr. *puro-bhāgin*), envy, jealousy, malevolence, ill-will, censoriousness; obtrusiveness.

Paurohita, *as*, i, *am* (fr. *puro-hita*), belonging to a Puro-hita, coming or proceeding from a family priest.

Paurohitya, *as*, -*tī*, *am*, belonging to the family of a Puro-hita; (*am*), n. the character or office of a family priest.

पौरुणर्द्व *paurṇadarma*, *am*, n. = *pūrṇadarma*, q. v.

Paurṇamāsa, *as*, i, *am* (fr. *pūrṇa-māsa*), relating or belonging to the full moon, usual or customary at full moon, having the full moon; (*as*, *am*), m. n. a ceremony performed at the full moon by persons maintaining a perpetual fire; a patronymic; *N*. of a son of Marīci and Sambhūti; of a prince of the Āndhra dynasty; (*am*), n. a day of full moon; (*i*), f. a day or night of full moon.

Paurṇamāsāyana, *as*, m. (fr. the preceding), Ved. a kind of sacrifice offered at the full moon.

Paurṇamāsika, *as*, i, *am* (fr. *paurṇamāsa*), used for the sacrifice offered at the full moon.

Paurṇamāsya, *am*, n., scil. *karman*, a sacrifice offered at the full moon.

Paurṇamī, f. a day of full moon (= *pūrṇimā*).

Paurṇima, *as*, m. (fr. *pūrṇimā*), an ascetic; (*ā*), f. a day of full moon.

पौरि *paurta*, *am*, n. (fr. *pūrta*), scil. *karman*, a meritorious work (= *pūrta*).

Paurtika, *as*, i, *am*, relating or belonging to a meritorious work (as the feeding of a Brāhman &c.).

पौर्व *paurva*, *as*, i, *am* (fr. *pūrva*), relating or belonging to the past; relating to the east, eastern.

Paurvadehika or *paurvadaihika*, *as*, i, *am* (fr. *pūrva-deha*), belonging or relating to a former body, belonging or relating to a former life or existence; derived from a former existence, done in a former life.

Paurvapāñcālaka, *as*, i, *am* (fr. *pūrva-pañcāla*), = *paurva pañcālānām*.

Paurvapadika, *as*, i, *am* (fr. *pūrva-pada*), relating to the first member of a compound; (probably) pronouncing the first member of a compound (in teaching).

Paurvavarshika, *as*, i, *am*, = *pūrvāsu varṣhāsu bhavaḥ*, Scholiast on Pān. VII. 3, 11.

Paurvasāla, *as*, i, *am*, = *pūrvāsyām śālāyām bhavaḥ*, Scholiast on Pān. IV. 2, 107.

Paurvātitha, *as*, m., Ved. a patronymic from Pūrvātithi; (*am*), n., *N*. of a Sāman.

Paurvāparya, *am*, n. (fr. *pūrvāpara*), priority and posteriority, the relation of prior and posterior, succession, continuity.

Paurvārāha or *paurvārdhika*, *as*, i, *am* (fr. *pūrvārāha*), living or situated on the eastern side of (with gen.).

Paurvāhika, *as*, i, *am* (fr. *pūrvāhika*), belonging or relating to the morning, produced in the forenoon, matutinal; (often wrongly spelt *paurvāhika*).

Paurvika, *as*, i, *am* (fr. *pūrva*), former, previous, prior, primary; ancient, old; ancestral; (*i*), f. an ancestress.

पौलस्त्य *paulastyā*, *as*, -*stī*, *am*, relating to or descended from Pulasti or Pulastya; (*as*), m. a patronymic from Pulasti or Pulastya; an epithet of Kuvera; of Rāvaṇa; of Vibhishana; of the moon; *N*. of an astronomer; (*ās*), m. pl. an epithet of the brothers of Dur-yodhana; (*paulasti*), f. a patronymic of Śūrpa-nakhā the sister of Rāvaṇa.

पौलि *pauli*, *is*, i, m. f. grain half dressed or scorched or fried with ghee and made into a sort of cake.

Paulikā, f. a kind of cake (= *pauli*); perhaps an error for *polikā*.

पौलिश *pauliśa*, *as*, i, *am* (fr. *puliśa*), derived from or composed by Puliśa. — *Pauliśa-siddhānta*, *as*, m., *N*. of an astronomical work.

पौलुषि *pauluṣi*, *is*, m. (fr. *pulusha*), Ved. a patronymic of Satya-yajña.

पौलोम *pauloma*, *as*, i, *am*, relating to or treating of Pulomā, an epithet of Adhyāyas 4-12 of the Ādi-parva of the Mahā-bhārata; relating to Puloman or Pulomā or Paulomī; descended from Puloman or Pulomā; (*ās*), m. pl., *N*. of a class of demons; (*i*), f. the daughter of Puloman, an epithet of the wife of Indra; (*as*), m. an epithet of Indra; a Muni. — *Paulomī-mangala*, *as*, ā, *am*, as fortunate or happy as Paulomī. — *Paulomī-sambhava*, *as*, m. born from Paulomī, son of Paulomī (an epithet of Jayanta, q. v.).

पौल्कस *paulkasa*, *as*, m., Ved. (= *pulkasa*, said to be) the son of a Nishāda or of a Sūdra father and of a Kshatriya mother.

पौष *pausha*, *as*, i, *am* (fr. *pushya*), relating to or occurring at the time when the moon is in the asterism Pushya; (*as*), m., *N*. of a month, the month Pausa (December-January, when the full moon is in the asterism Pushya); *N*. of the third year in the twelve years' cycle of Jupiter; (*i*), f. the night or day of full moon in the month Pausa; (*am*), n. a festival or a particular festival; a fight, combat; *N*. of various Sāmans; [cf. *paushya*.]

पौष्कर *paushkara*, *as*, i, *am* (fr. *pushkara*), relating to the blue lotus-flower, made or consisting

प्रकाण्ड *pra-kāṇḍa*, as, am, m, n. the stem

or trunk of a tree from the root to the branches; a branch, a shoot; (*a*), m. the upper part of the arm [cf. *pra-gaṇḍa*]; (*as*, *am*), m. n. anything excellent of its kind (at the end of a comp.; cf. *go-p^o*, *mantri-p^o*).

Prakāṇḍaka, *as*, m. = *pra-kāṇḍa* (at the end of a comp.; cf. *rakshaḥ-p^o*).

Prakāṇḍara, *as*, m. a tree.

प्रकाश pra-kāśa, *as*, *ā*, *am*, amorous; (*as*), m. desire, delight, pleasure, luxury; (*am*), ind. according to wish or desire, with great pleasure; to the heart's content; voluntarily, willingly; sufficiently; very much; indeed. = *Prakāśa-tas*, ind. willingly, with great pleasure or delight, to the heart's content; at will, according to the will. = *Prakāśa-bhuj*, *k*, *k*, *k*, eating till satisfied, eating enough. = *Prakāśa-risāra*, *as*, m. great expansiveness (according to Malli-nātha = *atyanta-viśālata*). = *Prakāśa-māloka-nīya-tā* ('*ma-ā*'), f. the being an object that may be viewed at pleasure. = *Prakāśodya* ('*ma-ud*'), *am*, n., Ved. talking to the heart's content, talkativeness, garrulity.

प्रकार pra-kāra. See *pra-kṛi*, col. 3.

प्रकाश pra-kāś, cl. 1. A. (ep. also P.) -*kāśate* (-*ti*), -*kāśitum*, to become visible, come to light, come in sight, appear; to shine, gleam, glitter; to become evident or manifest: Caus. P. -*kāśayati*, -*yitum*, to make visible, bring to light, cause to appear; to show, display; to lighten, illumine, irradiate; to discover, disclose, unfold, manifest, reveal; to make known, impart, communicate, proclaim: Pass. -*kāśyate*, to be illumined, &c.: Caus. A. -*kāśayate*, -*yitum*, to cause to appear; to explain: Intens., Ved. -*śāśyati*, to irradiate, illumine; to survey.

Prakāśa, *as*, *ā*, *am*, visible, manifest, clear, evident; open, public; generally or universally known, noted, renowned, famous, celebrated; bright, shining, brilliant; expanded, blown; (at the end of a comp.) having the appearance of, looking like, resembling, like; (*as*), m. clearness, brightness, brilliance, lustre, splendor, light, elucidation (in this sense frequently at the end of the titles of explanatory works; cf. *arka-p^o*, *tattva-p^o*, *tarka-p^o*); display, manifestation, expansion, diffusion; publicity, fame, renown, celebrity; sunshine; the open air, an open spot or space; (according to Maht-dhara) = *uparītaṇa-deha-kānti*, the gloss on the upper part of a (horse's) body; a golden mirror (wrongly for *prākāśa*); a chapter, section; laughter (perhaps wrongly for a form *pra-kāśa* fr. *pra-kāś*); N. of a Brāhman the son of Tamas or Darkness personified; of a son of Manu Raivata; (*ā*), m. pl. an epithet of the messengers of Viṣṇu; (*am*), n. white metal, bell-metal, brass; (*am*), ind. openly, publicly, undisguisedly, before all eyes (opposed to *a-p^o*, *pra-cchannam*, *rahasyam*); aloud, audibly (especially in dramatic language where it is opposed to *ātma-gatam*, *sva-gatam*, *apa-vārya*, *janāntikam*); (*e*), ind. visibly, apparently; before the world, openly, publicly; in the presence of. = *Prakāśa-kartṛi*, *tā*, m. 'maker of light,' an epithet of the sun. = *Prakāśa-karman*, *ā*, m. 'whose work is to give light,' an epithet of the sun. = *Prakāśa-kāma*, *as*, *ā*, *am*, Ved. wishing for a splendid appearance or for distinction. = *Prakāśa-kraya*, *as*, m. a purchase made publicly. = *Prakāśa-tā*, f. or *prakāśa-tva*, *am*, n. brightness, brilliance, splendor, luminousness; appearance, manifestation, visibility; celebrity, renown, fame. = *Prakāśa-devī*, f., N. of a princess (Rāja-tarangini IV. 79). = *Prakāśa-nārī*, f. 'public woman,' a prostitute, harlot. = *Prakāśa-varīcaka*, *as*, m. 'an open rogue, public deceiver or cheat. = *Prakāśa-vat*, *ān*, *atī*, *at*, bright, brilliant, shining; (*ām*), m., N. of one of the feet of Brahmā. = *Prakāśa-varaha*, *as*, m., N. of a poet mentioned in the Śārngadhara-paddhati. = *Prakāśa-kāśa-kānti* ('*śa-ā*'), *is*, *is*, *is*, bright as a clear sky. = *Prakāśātma* ('*śa-ā*'), *as*, *ikā*, *am*,

brilliant in character or nature, shining, brilliant. = *Prakāśātma-tva*, *am*, n. the possession of a brilliant nature or character, brilliancy. = *Prakāśātman* ('*śa-ā*'), *ā*, *ā*, brilliant in character or nature, brilliant, shining; (*ā*), *am*, an epithet of Siva; the sun; N. of a man; of a philosophical writer (pupil of Ananyānubhava-svāmin). = *Prakāśātma-pati*, *i*, or *prakāśātma-svāmin*, *i*, m., N. of a philosophical writer (= *prakāśātman*). = *Prakāśānanda* ('*śa-ān*'), *as*, m., N. of a philosophical writer. = *Prakāśi-karaṇa*, *am*, n. giving light, illuminating, irradiating. = *Prakāśi-kṛi*, cl. 8. P. A. -*kāroti*, -*kurute*, -*kartum*, to give light, illumine; to publish, make known. = *Prakāśi-bhāva*, *as*, m. the becoming light, morning twilight. = *Prakāśe-tara* ('*śa-i*'), *as*, *ā*, *am*, 'other than visible,' invisible.

Prakāśaka, *as*, *ikā*, *am*, clear, bright, shining, brilliant; universally known, noted, renowned; irradiating, illuminating, giving light, luminous; making apparent or manifest, disclosing, discovering, publishing; evincing, betraying; expressing; explaining; (*as*), m. 'the giver of light,' the sun; an expounder, illustrator; a publisher; a discoverer; (*ikā*), f., N. of a commentary on the Mīmāṃsā-sūtra by Rāmākrishṇa. = *Prakāśaka-jñātṛi*, *tā*, m. 'knowing the giver of light, i.e. the sun,' a cock. = *Prakāśaka-tva*, *am*, n. luminousness, radiance.

Prakāśana, *as*, *ā*, *am*, illuminating, giving light; making known; (*as*), m. 'the giver of light,' an epithet of Viṣṇu; (*am*), n. causing to appear, displaying; illuminating, giving light; bringing to light, making clear or manifest, making known, publicly showing or manifesting; (*ā*), f. propounding, explaining, teaching. = *Prakāśana-vat*, *ān*, *atī*, *at*, irradiating, illuminating.

Prakāśaniya, *as*, *ā*, *am*, to be displayed, to be shown or manifested.

Prakāśamāna, *as*, *ā*, *am*, becoming manifest, appearing; shining, splendid, brilliant, radiant.

Prakāśita, *as*, *ā*, *am*, become visible, brought to light, visible, manifest, apparent, evident; displayed, unfolded, discovered; illumined, enlightened, irradiated; published, promulgated.

Prakāśin, *i*, *inī*, *i*, visible, clear, bright, shining; making visible or manifest. = *Prakāśit-tā*, f. or *prakāśit-tva*, *am*, n. clearness, brightness, brilliance, light.

Prakāśya, *as*, *ā*, *am*, to be illuminated or enlightened; to be brought to light or made manifest; (*am*), n. light, clearness, distinctness (in this sense a wrong form for *prakāśya*, q. v.). = *Prakāśya-tā*, f. the being manifest; publicity; the being illuminated.

प्रकिरण pra-kiraṇa. See *pra-kṛi*, p. 603.

प्रकीर्तन pra-kirtana, *pra-kirtita*, *pra-kīrtitā*. See *pra-kṛi*, p. 604, col. 1.

प्रकीर्य pra-kīrya. See *pra-kṛi*, p. 603.

प्रकुच prakucā, *as*, m. a particular measure of capacity (somewhat more or less than a handful).

प्रकुट pra-kuṭ or *pra-kuṭṭ*, cl. 10. P. -*kuṭayati*, -*kuṭṭayati*, -*yitum*, to divide, reduce to small pieces.

प्रकुप pra-kuth, cl. 4. P. -*kuthyati*, -*kothitum*, to become putrid, turn putrid, begin to stink.

Prakuthita, *as*, *ā*, *am*, putrid, putrescent.

Prakotha, *as*, m. putrefaction, putridity, putrescence. = *Prakothodaka* ('*tha-ud*'), *am*, n. filthy water.

प्रकुप pra-kup, cl. 4. P. A. -*kupyati*, -*te*, -*kopitum*, to be moved or agitated; to become enraged, fly into a passion: Caus. -*kopayati*, -*yitum*, to provoke to anger, incense.

Prakupita, *as*, *ā*, *am*, moved, agitated, moving to and fro (Śāy. = *ītas tataś cālita*); very angry,

wroth, enraged, incensed; disordered; *ati-prakupita*, excessively irritated.

Prakupta, anomalously for *pra-kupita*.

Prakupya, ind. having become angry, 'being enraged.

Prakopa, *as*, m. effervescence, ebullition, excitement, emotion, violent anger, rage, fury, wrath, ire, anger; irritation, provocation, exasperation; political disturbance, insurrection, mutiny; an attack; (in medicine) excess, superabundance, vitiation [cf. *pitta-p^o*, *vāta-p^o*].

Prakopana or *pra-kopana*, *as*, *i*, *am*, exciting, agitating, irritating, provoking; (*am*), n. irritating, provoking, irritation, provocation, incensing.

Prakopaniya, *as*, *ā*, *am*, to be irritated or incensed, to be provoked to anger, irritable.

Prakopita, *as*, *ā*, *am*, irritated, provoked, incensed, enraged.

Prakopitṛi, *tā*, *trī*, *trī*, exciting, agitating, disquieting, an exciter, agitator.

प्रकुल pra-kula, *am*, n. a handsome or excellent body; (also read *prahvala*).

प्रकुट pra-kūṭ, cl. 1. P. A. -*kūṛdati*, -*te*, -*kūṛditum*, to jump forward, leap about.

प्रकुष्माण्ड pra-kūshmaṇḍi, f. an epithet of Durgā; [cf. *kūshmaṇḍi*].

प्रकृ pra-kṛi, cl. 5. Ved. and cl. 8. P. A. -*kṛyoti*, -*kṛyate*, -*karoti*, -*kurute*, -*kartum*, to make, accomplish, perform, achieve, effect; to make, render (with double acc., e.g. *andhakāram śavalam prakurvan*, rendering the darkness partly illumined); to bring to light, express, utter; to place before or in front, cause to precede, mention first; to place at the head, honour, worship; to appoint (to an office, with loc.); to gain, win, conquer (Ved.); to do away with, destroy (Ved.); to induce, move, incline (Ved.); to cause, enable (with inf., Ved.); Śāy. = *prakṛiṣṭam kṛi*, *stutim prakarṣheṇa kṛi*, to exalt, praise highly; to lay out, expend; (with *buddhīm* or *manas*) to set the heart upon, apply the mind to direct the thoughts towards anything (dat. or loc.); to resolve upon anything; (with *dārān*) to marry; (with *kanyām*, &c.) to deflower, violate.

1. *pra-kara*, *as*, *i*, *am* (for 2. see under *pra-kṛi*, p. 603), doing much, doing well; (*as*), m. aid, assistance, friendship; usage, custom, continuance of a similar practice; respect; seduction, abduction; (*i*), f. an episodic incident or interlude inserted in a drama to explain that which follows; theatrical dress or disguise, as wearing a woman's garb, &c.

Prakaraṇa, *am*, n. treatment, discussion, expounding, explanation; a subject, topic, province, department; a section, chapter, book, paragraph; opportunity, occasion; relation; an introduction, prologue, prelude; a poetical fiction or poem, in which the story and principal persons are wholly imaginary; a drama, a kind of drama with a fictitious plot; treating with respect; doing much or well; (*i*), f. a drama of the same character as the *Prakaraṇa* but of less extent. = *Prakaraṇa-tva*, *am*, n. the being a prelude or introduction. = *Prakaraṇa-paṭikā*, f., N. of a philosophical treatise by Śālika-nātha; (also called *śālika*). = *Prakaraṇa-pāda*, *as*, m., N. of a Buddhist work. = *Prakaraṇa-śas*, ind. according to species or kind (opposed to *prīthakteṇa*).

Prakaraṇikā, f. a kind of minor drama (= *prakarāṇi*).

Prakarikā, f. an episodic incident or interlude inserted in a drama to explain that which follows (= *pra-kari*).

Prakartavya, *as*, *ā*, *am*, to be prepared; to be manifested or shown; to be appointed.

Prakartṛi, *tā*, *trī*, *trī*, one who causes or occasions.

Prakāra, *as*, m. sort, kind, species; way, mode, fashion, manner (in these and the preceding meanings frequently at the end of a comp., e.g. *nānā-prakāra*, of many kinds, manifold; *trī-prakāra*,

of three kinds, threefold; cf. *bahu-prakāram*); similitude; difference; speciality. — *Prakāra-tā*, f. particularity, speciality. — *Prakāra-at*, *ān*, *atī*, *at*, belonging to a species or kind. — *Prakārāntara* ('*ra-an*'), *am*, n. another sort or kind, another manner; (e), ind. in another way.

Prakāraka, *as*, *ā*, *am*, = *pra-kāra* (at the end of comps., e.g. *tat-prakāraka*, of that kind, belonging to that).

Prakārya, *as*, *ā*, *am*, to be evinced or manifested.

Prakurvāt, *an*, *atī*, *at*, doing much or well; behaving respectfully to, waiting upon, serving, honouring.

Prakurvāṇa, *as*, *ā*, *am*, doing much or well; attending or respecting respectfully to.

Prakṛita, *as*, *ā*, *am*, made, accomplished, completed; commenced, begun; one who has begun anything; original; that which is spoken of or is the original subject of discussion, that which is now in hand or under consideration; genuine, real; appointed, charged; wished, expected; mentioned; important, interesting; (*am*), n. original subject, present subject of discussion, present case; (*as*), m., N. of a man. — *Prakṛitā-tā*, f. or *prakṛitā-tva*, *am*, n. the being begun or in process of execution, incipient state or condition; the being the subject of discussion. — *Prakṛitārtha* ('*ta-ar*'), *as*, *ā*, *am*, having the original sense; real, true.

Prakṛitī, *is*, f. the original or natural form of anything, natural condition or state, original, primary substance (opposed to *vi-kṛitī*, change, modification, anything derived or secondary); cause, original source; origin, extraction, descent; nature, character, usual or natural state; constitution, disposition, temper; a rule, scheme, paradigm, pattern, model, standard (especially in ritual); (in the Sāṅkhya philosophy) = *pra-dhāna*, the evolver of all material appearances, the 'originant' or original source of (or rather passive power of creating) the material world, (generally called Nature as opposed to Puruṣa or Spirit); (in mythology) a goddess, the personified will of the Supreme in the creation (identified with Māyā or Illusion and in an especial manner the prototype of the female sex; hence the same with the Sakti or personified energy or bride of a deity, as Lakshmi, Durgā, &c.; in some systems Prakṛitī is considered the same with the Supreme Being); (in grammar) the crude or elementary form of a word, an uninflected word, the radical form of a word before the case-terminations and other affixes are subjoined; N. of two classes of metres, consisting of eight and of eighty-four syllables respectively; (in arithmetic) a coefficient, multiplier; (in anatomy) temperament, the predominance of one of the humors at the time of generation; a woman, woman-kind; a mother; an animal; the male organ of generation; the female organ of generation; N. of a woman; *trīṭhyā prakṛitī*, the third nature, a eunuch; (*ayas*), f. pl. (in the Sāṅkhya) the material archetypes of everything existing; the eight producers or primary elements out of which everything else is evolved (viz. *a-ryakta*, *buddhī* or *ma-hat*, *ahankāra*, and the five *tan-mātras*); the constituent elements of the state (of which five are usually enumerated, viz. the minister, treasure, territory, fortresses, and army, to these are sometimes added the king himself and the sovereign who is his ally, and sometimes also the corporations of citizens); a king's ministers generally; the subjects of a king, the citizens, artisans, &c.; the various sovereigns to be considered in case of war (according to Manu VII. 155, viz. the *maithyama*, *vi-jigīṣku*, *ud-āsina*, and *śatru*, to which according to Kullūka should be added eight remoter princes, viz. the *mītra*, *art-mītra*, *mītra-mītra*, *avimītra-mītra*, *pārṣṇī-grāha*, *ā-kṛanda*, *pārṣṇīgrāhasāra*, *ākṛandā-sāra*; each of these twelve kings has the five Prakṛitis above-mentioned, so that the total number of Prakṛitis may be seventy-two, Manu VII. 157); N. of a class of divinities under Manu Raibhya; *pra-*

kṛityā, ind. by nature, naturally, by birth or extraction; in the original state or condition, without change or alteration; properly. — *Prakṛitī-kṛipāṇa*, *as*, *ā*, *am*, naturally plaintive or disposed to lament, naturally feeble (in discriminating). — *Prakṛitī-khaṇḍa*, *as*, *am*, m. n. 'section on nature,' N. of the second book of the Brahma-vaivarta-Purāṇa. — *Prakṛitī-guṇa*, *as*, m. one of the three constituent qualities of nature (see *guṇa*). — *Prakṛitī-ṛasa*, *as*, *ā*, *am*, springing from nature, inborn, innate. — *Prakṛitī-tarala*, *as*, *ā*, *am*, naturally changeable, volatile, fickle, dissolute, voluptuous. — *Prakṛitī-puruṣa*, *as*, m. a minister of state. — *Prakṛitī-pralaya*, *as*, m. = *prākṛitī-laya*, q.v. — *Prakṛitī-bhāva*, *as*, m. natural state, original or unaltered condition; (*as*, *ā*, *am*), natural, usual, common. — *Prakṛitī-bhūta*, *as*, *ā*, *am*, being in the original state or condition, original. — *Prakṛitībhūtekāra* ('*ta-ik*'), *as*, m. the original sound or letter *ī*. — *Prakṛitī-maṇḍala*, *am*, n. the circle or aggregate of the Prakṛitis or of a king's subjects, the entire kingdom, whole empire. — *Prakṛitī-mat*, *ān*, *atī*, *at*, having the original or natural form or shape, natural, usual, ordinary; in a natural or usual frame of mind. — *Prakṛitī-laya*, *as*, m. absorption into Prakṛiti, the dissolution of the universe. — *Prakṛitī-va*, ind. as in the original form. — *Prakṛitī-vikṛitī-svabhāva*, *as*, m. the relation of (a word in its) radical form to (itself under the) mutations (of inflection &c.). — *Prakṛitī-vishama*, *as*, *ā*, *am*, naturally rough. — *Prakṛitī-siddha*, *as*, *ā*, *am*, effected by nature, natural; (*am*), n. true or real nature. — *Prakṛitī-subhaga*, *as*, *ā*, *am*, naturally pleasing or agreeable. — *Prakṛitī-stha*, *as*, *ā*, *am*, being in the original or natural state, being in the natural condition, natural, genuine, unmixed; healthy, in good health; recovered; inherent, innate; bare, stripped of everything. — *Prakṛitīśa* ('*ti-śa*'), *as*, m. 'lord of subjects,' a magistrate.

Prakṛiyā, f. conduct, manner, way; a ceremony, rite, observance; elevation, exaltation; a privilege, prerogative, advantage over others, precedence, high position; the bearing of royal insignia; insignia (of rank); a chapter, section; an introductory section of a work; producing, production; (in grammar) etymological formation, formation of a word with the root, affix, &c.; rules for the formation and inflection of words. — *Prakṛiyā-kaumudī*, f. 'elucidation of etymological structure,' N. of a grammatical work by Rāma-āndra. — *Prakṛiyā-kaumudī-vṛitī*, *is*, f., N. of a commentary by Kṛishṇa-pāṇḍita on the preceding. — *Prakṛiyā-pāda*, *as*, m. 'introductory section,' N. of the first part of the *Vāyu-Purāṇa*. — *Prakṛiyā-ratna*, *am*, n. 'gem of etymological structure,' N. of a grammatical work.

Prakṛīrshu, *us*, *us*, *u*, intending or purposing to recompense, wishing to requite (= *prati-ākṛīrshu*).

प्रकृत *pra-kṛit* (see rt. 2. *kṛit*), cl. 1. 6. P. *-kṛatī*, *-kṛintatī*, *-kṛatītum*, to cut off; to cut up, cut to pieces.

प्रकृशित *pra-kṛīṣita*, *as*, *ā*, *am*, attenuated, thin, emaciate.

प्रकृष *pra-kṛish*, cl. 1. P. (ep. also A.) *-kṛashatī* (-*te*), *-kṛashṭum*, *-kṛashātum*, to draw forth, stretch forth; to draw forwards, drag away; to lead (an army); to draw or bend (a bow); to draw out, stretch out, prolong; to place before or in front; to harass, distract, disturb, trouble, disquiet.

Prakarsha, *as*, m. pre-eminence, excellence, eminence, distinction, superiority, intensity of good qualities or merit, high degree (in these senses frequently at the end of comps.; cf. *pranaya-p*^o, *vapuh-p*^o, *varṇa-p*^o); might, strength; speciality; universality; absoluteness, definitiveness; protractedness, length; (in grammar) the effect of the prefix *pra* upon roots; (*āt*, *ena*), ind. in a high degree, intensely, eminently, exceedingly, mightily, strongly. — *Prakarsha-gamana*, *am*, n. going absolutely or

finally (?). — *Prakarsha-tantv*, *as*, *ā*, *am*, dependent on excellence or intensity of merit; dependent on superior strength or power. — *Prakarsha-vat*, *ān*, *atī*, *at*, pre-eminent, eminent, excellent.

Prakarshaka, *as*, m. 'the harasser, disquieter,' an epithet of the god of love.

Prakarshaṇa, *as*, *ā*, *am*, harassing, distracting, disquieting, troubling; (*am*), n. the act of drawing away, drawing, attracting; drawing furrows, ploughing; pushing forwards; stretching out, extension, long duration, length; excellence, superiority; the act of harassing or disquieting, distraction; realizing by the use of a pledge more than the interest of the money lent upon it; a bride (?).

Prakarshaniya, *as*, *ā*, *am*, to be dragged away, to be moved along the ground.

Prakarshat, *an*, *atī*, *at*, dragging forth, drawing out, drawing along; drawing or bending (a bow).

Prakarshita, *as*, *ā*, *am*, drawn forth, dragged forwards; stretched out; exceeded in profit (as the interest of a loan); (*am*), n. profit on a pledge beyond the interest of the money lent upon it.

Prakarshin, *i*, *īnī*, *i*, drawing forth; excellent, pre-eminent, distinguished.

Prakṛishṭa, *as*, *ā*, *am*, drawn forth, dragged forwards; drawn out, protracted, lengthy, long; pre-eminent, superior, distinguished, excellent, exalted; prominent, chief, principal; well to do; distracted, harassed, disquieted; violent. — *Prakṛishṭa-tā*, f. or *prakṛishṭa-tva*, *am*, n. transcendent excellence, eminence, superiority.

Prakṛishya, *as*, *ā*, *am*, to be dragged forwards, to be drawn along on the ground; excessive. — *Prakṛishya-kutsita*, *as*, *ā*, *am*, strongly censured; (also read *prakṛishṭa-kutsita*.)

प्रकृ *pra-kṛī*, cl. 6. P. *-kirati*, *-karitum*, *-kuritum*, to scatter forth, scatter, strew, throw about; to issue forth, spring up; Pass. *-kiryate* (ep. Pot. *-kiryet*), to disappear, vanish.

2. *pra-kara*, *as*, m. (for *i*. see under *pra-kṛī*, p. 602), a scattered heap, heap, multitude, quantity, plenty; a bunch of flowers, a nosegay; (i), f. a kind of song; an open piece of ground; a place where four roads meet; the proper site of any magical operations; (*am*), n. aloe wood, *Agallochum*.

Prakṛīrī, *tā*, *trī*, *trī*, Ved. one who sprinkles; one who spices or seasons (?).

Prakirāṇa, *am*, n. scattering, strewing, throwing about.

Prakirat, *an*, *atī* or *anti*, *at*, scattering, strewing.

Prakirṇa, *as*, *ā*, *am*, scattered forth, scattered, strewed, dispersed; squandered; spread abroad, spread, published, public, promulgated; mixed, containing various subjects, miscellaneous; disordered, loose, dishevelled; agitated, excited, wild; confused, incoherent; waved, waving, undulating; expanded, open; standing alone, nowhere mentioned; (*as*), m. the plant *Guilandina Bonduc*; (*am*), n. a confused mass, miscellany, miscellanea; a collection of miscellaneous rules; a chapter, section, division of a book. — *Prakirṇa-keśi*, f. 'having dishevelled hair,' an epithet of Durgā. — *Prakirṇa-māsthuna*, *as*, *i*, *am*, living in mixed (connubial) intercourse. — *Prakirṇāmbara-mūrdhaja* ('*na-am*'), *as*, *ā*, *am*, with disordered garments and dishevelled hair.

Prakirṇaka, *as*, *ā*, *am*, scattered about; occurring singly or in single instances; (*as*, *am*), m. n. a chowrie, the tail of the Bos Grunniens used as a fan or fly-flap and as an ornament for horses; a tuft of hair used as an ornament for horses; (*as*), m. a horse; (*am*), n. a miscellany, any collection of heterogeneous objects not arranged under any distinct classes or heads; a section or division of a book; (in law) a case not provided for by the Śāstras and to be decided by the judge or king, the legal decision of a case not anticipated in the law-books; a section or chapter of a book; extent, length (especially of a book or stanza).

Prakīrya, *as*, *ā*, *am*, to be strewed or scattered, to be spread abroad or about; to be diffused or

promulgated; to be expanded or extended; (*as*), m. the plant *Guilandina Bonduc*.

प्रकृत *pra-kṛit*, cl. 10. P. *-kīrtayati*, *-yitum*, to announce, proclaim; to pronounce, declare, call, name; to approve.

Pra-kīrtana, *am*, n. announcing, proclaiming; pronouncing aloud; praising aloud, lauding, extolling; (*ā*), f. mentioning, naming.

Pra-kīrtita, *as*, *ā*, *am*, announced, proclaimed; pronounced, declared, said, mentioned, stated; called, named; explained; revealed; renowned, celebrated.

Pra-kīrti, *is*, f. celebration, praise; fame, celebrity; declaration.

प्रकृप *pra-kṛip*, cl. 1. A. *-kalpate*, *-kalpitum*, *-kalpitum*, to proceed prosperously, succeed, be successful; to be fit or suitable for (with inf. or dat.): Caus. *-kalpayati*, *-yitum*, to prepare, make, design; to put a person at the head, show honour to; to accompany (?); to establish, fix, settle; to appoint, invest, install, elect to, choose or select for (with two acc., or with acc. and loc. of abstract noun); to fix, fasten; to further; (with *asru*) to shed tears.

Pra-kalpanā, f. fixing, settlement, allotting, allotment.

Pra-kalpayitṛi, *tā*, m., Ved. one who prepares or arranges, setting in order (= *ish-kartṛi*).

Pra-kalpita, *as*, *ā*, *am*, done, made, appointed; formed or shed (as a tear); (*ā*), f. a kind of riddle.

Pra-kalpya, *as*, *ā*, *am*, to be appointed, to be fixed or settled, to be determined.

Pra-kṛipta, *as*, *ā*, *am*, prepared, arranged, made ready; (*am*), ind., Ved. readily, easily. — *Pra-kṛipta-tva*, *am*, n., Ved. progress, success, successfulness. — *Pra-kṛipta-anāna-maṇḍana*, *as*, *ā*, *am*, one whose ablutions and toilet have been arranged.

Pra-kṛipti, a various reading for *pra-kṛiti*, q.v.

प्रकेत *pra-keta*, *as*, m. (*keta* fr. 2. *ki* = *rt*. 2. *ē*), Ved. appearance; observation, perception, intelligence; one who knows; (Sāy.) = *andhakārāṇṛtasya sarvasya padārthasya prajñāpakah*.)

प्रकोष्ठ *pra-koshṭha*, *as*, m. the fore-arm; a room near the gate of a royal palace; a court in a house, an open space surrounded by buildings; a part of a door-frame.

Prakoshṭhaka, *as*, m. a room near the gate of a palace.

प्रक्खर *prakkhara*, *as*, m. iron armour for the defence of a horse or elephant; (also written *pra-khara*, *pra-kshara*.)

प्रक्रन्द *pra-krand*, cl. 1. P. A. *-krandati*, *-te*, *-kranditum*, Ved. to invoke loudly: Caus. P. *-krandayati*, *-yitum*, Ved. to roar; to move with a rushing sound.

प्रक्रम *pra-kram*, cl. 1. P. A. *-krāmati*, *-kramate*, *-krāmitum*, to step or stride forwards, go forwards, walk on, advance; to set out, march forth, march off; to come forth, issue forth, to go, depart; to step or stride across, pass; (usually A.) to proceed to do or apply one's self to anything, undertake, prepare; to take the first step, commence, begin (with inf.); (A.) to act or behave towards (with loc.): Caus. *-krāmayati*, *-yitum*, to cause to step or stride forwards.

Pra-krantṛi, *tā*, *trī*, *trī*, one who proceeds or goes; one who takes the first step or begins, a beginner; conquering, overpowering, surpassing.

Pra-krama, *as*, m. a step, stride; a particular measure of distance, a pace (the length of which is variously stated by commentators on works on ritual at two or three or three and a half Padas, and sometimes at more or less); striding forwards, stepping, striding; proceeding, going; commencement, beginning; leisure, opportunity; relation, proportion, degree, measure; a series of oblations corresponding to the movements of a sacrificial horse (Ved.); the reading of the *Krama*, q.v.; speaking about or discussing the point in question; the case in question.

— *Prakrama-trīṭhiya*, *am*, n., Ved. the third of a square pace. — *Prakrama-bhanga*, *as*, m. want of method, the breaking of arrangement in composition (= *bhagna-krama*, *bhagna-prakrama*).

Pra-kramaṇa, *am*, n. stepping forwards, stepping, proceeding; issuing forth.

Pra-kramaṇiya, or *pra-kramitavya*, or *prakramya*, *as*, *ā*, *am*, to be gone or proceeded.

Pra-kramamāṇa, *as*, *ā*, *am*, proceeding, beginning; overcoming.

Pra-kṛānta, *as*, *ā*, *am*, gone, proceeded; gone beyond, surpassed; commenced, begun; preceded, previously mentioned, previously laid down or stated; (*am*), n. the outset of a journey; the point in question. — *Prakṛānta-tva*, *am*, n. beginning, commencing; the being begun; the being stated or mentioned previously.

प्रक्रय *pra-kraya*, *as*, m. (fr. *rt*. 1. *kṛi* with *pra*), sale (?).

Pra-kṛi, *iṣ*, *iṣ*, *i*, Ved. to be bought, purchasable.

प्रक्रिड *pra-kṛiḍ*, cl. 1. P. A. *-kṛiḍati*, *-te*, *-kṛiḍitum*, to play, sport, disport one's self, gambol, frolic, amuse one's self.

Pra-kṛiḍa, *as*, m. play, pastime; a place of sports, play-ground (Ved.); *Marutām prakṛiḍah*, N. of a Sāman.

Pra-kṛiḍita, *as*, *ā*, *am*, played, playing, sporting.

Pra-kṛiḍin, *i*, *inī*, *i*, Ved. playing, sporting; playful, sportive, frolicsome.

प्रकुश *pra-kruś*, cl. 1. P. *-krośati*, *-krośtum*, to raise a cry, cry out; to utter (cries), call; to invoke, call upon, cry out to.

Pra-krośa, *as*, m., Ved. a shriek, scream.

प्रक्लिद *pra-kliḍ*, cl. 4. A. *-klediyate*, *-kleditum*, *-klettum*, to become moist or humid, to become wet: Caus. *-kledayati*, *-yitum*, to moisten, wet, make wet.

Pra-klinna, *as*, *ā*, *am*, moist, humid, wet, soaked, saturated; moved with compassion or sympathy. — *Praklinna-vartman*, *a*, n. a kind of disease of the eyelids; [cf. *klinna-vartman*]. — *Praklinna-hridayekshaṇa*, *as*, *ā*, *am*, having the heart and eyes moist (with affection).

Pra-kleda, *as*, m. moistness, wetness, humidity.

— *Prakleita-vat*, *ān*, *ati*, *at*, moistening, wetting.

Pra-kledana, *as*, *ā*, *am*, or *pra-kledin*, *i*, *inī*, *i*, moistening, wetting.

प्रक्वण *pra-kvaṇa* or *pra-kvāṇa*, *as*, m. (fr. *rt*. *kvaṇ* with *pra*), the sound of a *Viṇā* or lute.

प्रक्षय *pra-kshaya*. See col. 3.

प्रक्षर *pra-kshar*, cl. 1. P. *-ksharati*, *-ksharitum*, to stream, trickle forth, ooze; to drop down.

Pra-kshara, *as*, m. iron armour for the defence of a horse or elephant; [cf. *pra-khara*, *prakhara*].

Pra-ksharaṇa, *am*, n. flowing forth, trickling out, oozing, dripping.

प्रक्षल *pra-kshal*, cl. 10. P. *-kshālayati*, *-yitum*, to wash off, wash away, rinse; to cleanse, clean, purify: Caus. to cause to wash.

Pra-kshālaka, *as*, *ā*, *am*, washing, one who washes; [cf. *sadyah-p*].

Pra-kshālana, *as*, *ā*, *am*, performing frequent ablutions, one who performs frequent ablutions; (*am*), n. washing, washing off, cleaning, cleansing, purifying; bathing; a means of cleaning, anything used for purifying, water for washing. — *Prakshālānārthāya* ('*na-ar*'), ind. for the sake of washing.

Pra-kshālāniya, *as*, *ā*, *am*, to be washed away or cleansed; to be purified.

Pra-kshālita, *as*, *ā*, *am*, washed, cleansed; expiated.

1. *pra-kshālya*, *as*, *ā*, *am*, to be washed or purified.

2. *pra-kshālya*, ind. having washed, having rinsed.

प्रक्षि *pra-kshi*, cl. 9. 5. 1. P. *-kshīṇāti*,

-kshīṇoti, *-kshayati*, *-kshetum*, to spoil, injure, wear out, exhaust, destroy: Pass. *-kshiyate*, to be destroyed, perish, to be worn out or exhausted; to be diminished.

Pra-kshaya, *as*, m. destruction, ruin.

Pra-kshayaṇa, *as*, *ā*, *am*, causing to perish; destroying.

Pra-kshīṇa, *as*, *ā*, *am*, decayed, wasting; destroyed; atoned; vanished, disappeared; (*am*), n. the spot where any one has perished (e.g. *prakshīṇam idam Deva-dattasya*, this is the spot where Deva-datta perished).

प्रक्षिप *pra-kship*, cl. 6. P. A. *-kshipati*, *-te*, *-kshiptum*, to throw or fling at, throw or cast into; to project; to hurl; to put or lay before; to insert, interpolate: Caus. *-kshēpayati*, *-yitum*, to cause or order to cast or put into.

Pra-kshipta, *as*, *ā*, *am*, thrown or cast at, hurled, flung; thrown forth, projected.

Pra-kshiptavat, *ān*, *ati*, *at*, one who has thrown at, one who has thrown.

Pra-kshippya, ind. having thrown at, having hurled.

Pra-kshēpa, *as*, m. throwing or casting forth or forward, projecting; a throw, cast; throwing into or upon, scattering upon; insertion, interpolation; anything added or thrown into drugs while in course of decoction, an ingredient; the sum deposited by each member of a commercial company; the box of a carriage. — *Prakshēpa-līpti*, *is*, f. a particular style of handwriting.

Pra-kshēpaṇa, *am*, n. throwing, casting; pouring upon, throwing on, throwing into; fixing (as a price).

Pra-kshēpaṇiya, *as*, *ā*, *am*, to be thrown or cast forth, to be thrown away.

Pra-kshēpīn, *i*, *inī*, *i*, throwing upon, placing upon.

Pra-kshēptavya, *as*, *ā*, *am*, to be thrown into or upon, to be scattered upon; to be scattered.

Pra-kshēpya, *as*, *ā*, *am*, to be thrown or put on.

प्रक्षिवित *pra-kshivita*, *as*, *ā*, *am* (fr. *rt*. *kshiv* with *pra*), drunken, intoxicated.

प्रक्षुद् *pra-kshud*, cl. 7. P. *-kshuṇatti*, *-kshotum*, to pound, crush; to break; to pierce, pierce through.

Pra-kshuṇṇa, *as*, *ā*, *am*, crushed; pierced through, lacerated; incited.

प्रक्षुभ *pra-kshubh*, cl. 1. A., 4. P. *-kshobhate*, *-kshubhyati*, *-kshobhitum*, to be moved, to be shaken or agitated; to totter, stagger; to be confused: Caus. *-kshobhayati*, *-yitum*, to agitate, excite.

Pra-kshobhaṇa, *am*, n. agitating, exciting.

प्रक्षै *pra-kshai*, cl. 1. P. *-kshāyati*, *-kshātum*, to be consumed, to burn (intrans.).

प्रक्षुण्ण *pra-kshuṇṇa*, cl. 2. P. *-kshṇauti*, *-kshṇautum*, to sharpen, whet, point.

प्रक्षेडन *pra-kshvedana* or *pra-kshvedana*, *as*, *ā*, *m*, f. (fr. *rt*. *kshvid* or *kshvid* with *pra*), clamour, a loud indistinct noise; an iron arrow.

Pra-kshvedā, f. humming, grumbling, an inarticulate sound.

Pra-kshvedita or *pra-kshvedita*, *as*, *ā*, *am*, clamorous, shouting, making a loud indistinct noise; unctuous. — *Prakshvedita-vat* or *prakhshvedita-vat*, *ān*, *ati*, *at*, noisy; unctuous.

प्रक्षर *pra-khara*, *as*, *ā*, *am*, very hot or acrid, acrid, biting, pungent; very hard or rough; (*as*), m. iron armour for the defence of a horse or elephant [cf. *prakkhara*, *pra-kshara*]; a mule; a dog.

प्रखल *pra-khala*, *as*, m. a great scoundrel, very wicked person.

प्रखाद *pra-khāda*, *as*, *ā*, *am* (fr. *rt*. *khād* with *pra*), Ved. devouring, consuming.

प्रखिद् pra-khid, cl. 6. P. -*khidati*, -*khetum*, Ved. to thrust away; to harass, afflict.

Pra-khidat, *an*, *anti*, *at*, Ved. thrusting away; harassing, afflicting (according to Mahīdhara = *prakarshena khedayat*).

प्रख्या pra-khyā, cl. 2. P. -*khyāti*, -*khyātum*, to see (Ved.); to announce, report; to praise, extol, celebrate: Pass. -*khyāyate*, to be recognised or acknowledged, to be known; to shine: Caus. -*khyāpayati*, -*yitum*, to make generally known, to be published.

Pra-khya, *as*, *ā*, *am*, visible, clear, distinct; looking or appearing like, resembling, like (at the end of comps., cf. *śasānka-kiraṇa-p°*); (*ā*), f. look, appearance; perceptibility, visibility; making manifest, disclosure.

Pra-khyas, *ās*, *m*. = *Prajā-patī*, q. v.; the planet Jupiter.

Pra-khyāta, *as*, *ā*, *am*, celebrated, renowned, famous, noted, notorious; recognised, acknowledged; bespoken, forestalled, claimed by right of pre-emption; pleased, happy. — *Prakhyāta-bhāṇḍa*, *am*, n. a commodity the pre-emption of which is claimed by a king. — *Prakhyāta-vapṛika*, *as*, *ā*, *am*, having a celebrated father. — *Prakhyāta-sad-bhartri*, *tā*, *m*. known as a good husband.

Pra-khyātī, *is*, *f*. perceptibility; publicity, notoriety, celebrity; praise, eulogium, fame; a-*prakhyātīm* *i* or *gam*, to become imperceptible, vanish, disappear.

Pra-khyāna, *am*, n. perception, the being perceived or being known; the making known, reporting, communicating; a report, information.

Pra-khyānīya, *as*, *ā*, *am*, to be celebrated or made known.

Pra-khyāpana, *am*, n. the making known, publishing; reporting, communicating; report, information.

Pra-khyāpanīya, *as*, *ā*, *am*, to be made generally known, to be published.

Pra-khyāyamāna, *as*, *ā*, *am*, being celebrated, being praised.

प्रख्याल pra-khyāla, probably a wrong reading for *pra-khyāta* above.

प्रग pra-ga. See under *pra-gam* below.

प्रगण pra-gaṇ, cl. 10. P. -*gaṇayati*, -*yitum*, to reckon up, calculate.

प्रगण्ड pra-gaṇḍa, *as*, *m*. the upper part of the arm from the elbow to the shoulder [cf. *pra-kāṇḍa*]; (*i*), *f*. an outer wall or rampart.

प्रगदित pra-gadita, *as*, *ā*, *am* (fr. rt. *gad* with *pra*), spoken, speaking, beginning to speak.

Pra-gādya, *as*, *ā*, *am*, see Scholiast on Pāṇ. III. 1, 100.

प्रगम् pra-gam, cl. 1. P. (ep. also A.) -*gačhati* (-*te*), -*gantum*, to go forward, advance, proceed; to set out towards, start for; to stride towards, go to; to reach, attain (Sāy. = *prāp*).

Pra-ga, *as*, *ā*, *am*, going before or in advance, preceding; (*e*), ind. early in the morning, at dawn, at day-break ('when the sun goes forth?'). — *Prage-tana*, *as*, *i*, *am*, relating or belonging to the morning, to be performed in the morning, matutinal. — *Prage-nīsa*, *as*, *ā*, *am*, 'one to whom it is night early in the morning,' i. e. one who is asleep early in the morning. — *Prage-saya*, *as*, *ā*, *am*, sleeping early in the morning, asleep at day-break.

Pra-gata, *as*, *ā*, *am*, gone forward, gone forth, started; separate, apart; gone with difficulty. — *Pragata-jānu*, *us*, *us*, *u*, or *pragata-jānuka*, *as*, *i*, *am*, having the knees far apart, bandy-legged, bow-legged.

Pra-gama, *as*, *m*. the first manifestation of affection in conversation, first advance.

Pra-gamana, *am*, n. progress, advance; going apart; the first manifestation of affection in the

course of conversation; difficult progress (?); disputing (?).

Pra-gamanīya, *as*, *ā*, *am*, see Scholiast on Pāṇ. VIII. 4, 34.

Pra-gāman, walk, gait, step; [cf. *prithu-p°*].

Pra-gāmin, *i*, *inī*, *i*, setting out, being about to depart.

प्रगयण pra-gayana, *am*, n. a various reading for *pra-gamana*, q. v.

प्रगर्ज pra-garj, cl. 1. P. -*garjati*, -*garjitum*, to roar; to begin to thunder.

Pra-garjana, *am*, n. roaring, roar; [cf. *sinha-p°*].

Pra-garjita, *am*, n. a roar, noise, din.

प्रगर्धिन pra-gardhin, *i*, *inī*, *i* (fr. rt. *gridh* with *pra*), Ved. pressing onwards, pressing forwards; eager (Sāy. = *prakarshenābhikāṅkshan*).

प्रगल्ब pra-galb, cl. 1. A. -*galbhate*, -*galbhātum*, to act with spirit or resolution, behave resolutely, act in a determined manner, be determined; to be arrogant or proud; to be ready or able to (with inf.).

Pra-galbha, *as*, *ā*, *am*, bold, confident; resolute, energetic; prompt, ready; spirited, courageous, brave, intrepid, daring; audacious, proud, arrogant; impudent, shameless; strong, able; eminent, illustrious; mature (as age); (*as*), *m*. an epithet of the fire employed at the Jāta-kaman; N. of a philosophical writer; (*ā*), *f*. a bold or confident woman, a woman who courts her husband's caresses, a wanton woman; a scolding woman, shrew; an epithet of Durgā; (*am*), *n*. in a spirited or determined manner, resolutely. — *Pra-galbha-kulāla*, *as*, *m*. a skilful potter. — *Pragalbha-tā*, *f*. or *pragalbha-tva*, *am*, n. boldness, confidence; energy, resolution, resoluteness; audacity, arrogance; power, eminence, consequence; perverseness, wilfulness.

Pra-galbhita, *as*, *ā*, *am*, rendered proud, arrogant; eminent, conspicuous.

प्रगा pra-gā, cl. 2. 3. P. -*gāti*, -*jigāti*, -*gātum*, to go forwards, proceed, go away, move.

1. *pra-gāna*, *am*, n. (for 2. see under *pra-gai*, col. 3), access, approach; [cf. *prithu-p°*].

प्रगाह pra-gāh, cl. 1. A. -*gāhate*, -*gāhitum*, -*gādhum*, Ved. to dive into, enter, penetrate, pervade.

Pra-gāḍha, *as*, *ā*, *am*, dipped into, steeped, soaked, impregnated [cf. *lavaṇa-p°*]; much, excessive; hard, difficult; hard, firm; (*am*), *n*. pain, privation, penance; (*am*), ind. much, exceedingly; earnestly, forcibly; tightly, firmly; in due proportion. — *Pragāḍha-tā*, *f*. or *pragāḍha-tva*, *am*, n. abundance, excessiveness; hardness.

Pra-gāhana, *am*, n., Ved. dipping or plunging into.

प्रगुण pra-guṇa, *as*, *ā*, *am*, having excellent qualities, being in a good state or condition, being in the right state or order, straight; honest, upright.

— *Praguṇī-kṛt*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make straight, put in order, arrange, place in rank and file, array; to spread, make smooth or even.

Pra-guṇana, *am*, n. putting straight.

Praguṇaya, Nom. P. *praguṇayati*, -*yitum*, to make straight.

Pra-guṇita, *as*, *ā*, *am*, made straight or even, made smooth, smoothed.

Pra-guṇin, *i*, *inī*, *i*, straightened, made smooth or even, smoothed.

Pra-guṇya, *as*, *ā*, *am*, having excellent qualities, excellent; more, exceeding.

प्रगुप् pra-gup, cl. 1. P. -*gopayati*, -*yitum*, to seek to protect, to guard.

Pra-gopana, *am*, n. protection, preservation, salvation.

प्रगुर pra-gur, cl. 6. P. -*gurati*, -*gurutum*, Ved. to cry aloud, exclaim loudly; to make great efforts, make strenuous exertions (Sāy. = *atyartham udyu*).

प्रगृ pra-grī (see rt. 1. *grī*), cl. 9. P. A. -*grīṇāti*, -*grīṇite*, -*garitum*, -*garitum*, to announce, praise, extol, celebrate.

प्रगे pra-ge. See under *pra-gam*, col. 1.

प्रगै pra-gai, cl. 1. P. -*gāyati*, -*gātum*, to begin to sing, sing of, sing, celebrate; to sound, resound.

2. *pra-gāṇa*, *am*, n. (for 1. see under *pra-gā*, col. 2), singing, song.

Pra-gātrī, *tā*, *trī*, *trī*, a singer, excellent singer.

Pra-gātha, *as*, *m*. a strophe, a combination of two verses (viz. of a Brihātī or Kakubh followed by a Sato-brihātī which by an intermixure of the several Pādas is changed into a triplet); (*as*), *m*. N. of a man with the patronymics Kāṇva and Ghaurā, the author of the hymns R̥g-veda VIII. 1, 2, 10, 48, 51-54; (*ās*), *m*. pl. an epithet of the hymns of the eighth Maṇḍala of the R̥g-veda.

Pra-gāyin, *i*, *inī*, *i*, singing, beginning to sing.

Pra-gīta, *as*, *ā*, *am*, sung; one who has begun to sing, singing; resonant with singing, vocal; (*am*), *n*. song; a sing-song or drawing recitation (regarded as a fault).

Pra-gīti, *is*, *f*. a kind of metre, containing 30 + 29 syllabic instants.

प्रग्रथन pra-grathana, *am*, n. the act of connecting or stringing together, intertwining.

प्रग्रस् pra-gras, cl. 1. P. A. -*grasati*, -*te*, -*grasitum*, to eat up, devour, swallow, swallow up; to eclipse.

प्रग्रह pra-grah, cl. 9. P. A. -*grīhṇāti*, -*grīhṇite*, -*grāhitum*, to hold forth, hold out, stretch forth; to offer; to seize, grasp, clutch, take hold of, take; to receive, accept; to draw up, stop; to draw towards one's self, unite with; to give a friendly reception to, act in a friendly manner towards, favour; to keep separate or isolated (as words &c. not subjected to the rules of Sandhi); Caus. -*grāhayati*, -*yitum*, to receive, accept.

Pra-grīhita, *as*, *ā*, *am*, held in front, held out; received, accepted, admitted; pronounced separately without observing the usual rules of Sandhi [cf. 1. *pra-grīhya*]; collected, strung together (?). — *Praggrīhita-pāda*, *as*, *m*. scil. *sandhi*, a suspension of Sandhi in which the vowels remain unaltered.

1. *pra-grīhya*, *as*, *ā*, *am*, to be taken or accepted, to be admitted; (in grammar) to be taken or pronounced separately, not subject to the rules of Sandhi or euphony (as the final *i*, *ū*, and *e* of the dual terminations whether of nouns, pronouns, or verbs, e. g. *kavī etau*, 'these two poets'; *bandhū etau*, 'these two relations').

2. *pra-grīhya*, ind. having taken or grasped, carrying away with; with.

Pra-grīhyamāna, *as*, *ā*, *am*, being taken or seized.

Pra-graha, *as*, *m*. holding in front, holding forth, holding out, stretching forth; taking, taking or laying hold of, grasping, clutching, seizing (e. g. *anga-p°*), the seizing of the limbs [by a demon], pain in the limbs); the seizing or grasping of the sun or moon, beginning of an eclipse [cf. *graha*]; kind or friendly reception, kindness, favour; a rein, bridle, rope or halter for horses, lash, thong, whip, scourge; the cord or string suspending a balance; a guide, leader, ruler; a ray of light; a prisoner, captive, either man or beast in confinement; binding; taming, breaking (a horse); the arm; a species of plant, Cassia Fistula; (in grammar) a vowel not subject to the rules of Sandhi; epithet of a particular sacrificial rite (more fully written *pragraha-homa*); an epithet of Vishnu or Kṛishṇa. — *Pragraha-vat*, *ān*, *ati*, *at*, (at the end of a comp.) having seized, holding; giving a friendly reception, receiving kindly, obliging, kind.

Pra-grahana, *am*, n. taking, seizing, holding, assuming; shutting up, confining; the seizure of sun and moon, i. e. the commencement of an eclipse;

offering; a rein, bridle; a check, restraint; the being a leader or guide.

Pra-grāha, *as*, *m.* seizing, taking, taking up, bearing, carrying; a rein; the string of a balance. — *Pra-grāha-vat*, *ān*, *atī*, *at*, having the string of a balance.

प्रग्रीव *pra-grīva*, *as*, *am*, *m. n.* a window, lattice, balcony ('projecting like a neck,' cf. *grīvā*); a summer-house, pleasure-house; a building on the top of a palace, a painted turret; a wooden balustrade or fence round a building; a stable; the top of a tree.

प्रग्लै *pra-glai*, *cl. 1. P.* -*glāyati*, -*glātum*, to fade or wither away; Caus. -*glāpayati*, -*yitum*, to cause to fade or wither away.

Pra-gla, *as*, *ā*, *am*, wearied, fatigued, exhausted.

प्रघट *pra-ghaṭ*, *cl. 1. A.* -*ghaṭate*, -*ghaṭitum*, to exert one's self, to apply or devote one's self to; to begin, commence.

Pra-ghaṭaka, *a* precept, rule, doctrine.

Pra-ghaṭā, *f.* (perhaps) the rudiments or first elements of a science. — *Pra-ghaṭā-vid*, *t. m.* 'knowing the rudiments,' a general reader but not a profound one.

प्रघट्टक *pra-ghaṭṭaka*, *as* or *am* (*fr. rt. ghaṭṭ* with *pra*), a precept, rule, doctrine.

प्रघण *pra-ghaṇa*, *as*, *m.* (*fr. rt. han* with *pra*), a porch before the door of a house, a terrace before a house; an iron mace or crowbar; a copper pot.

Pra-ghana, *as*, *m.* a covered terrace before a house; a species of bean, *Phaseolus Mungo* (a wrong reading for *prathana*).

Pra-ghāṇa, *as*, *m.* a covered terrace or small portico before the door of a house; an iron mace or hand-spike; a copper pot; the trunk of a tree.

Pra-ghāta, *as*, *m.* a combat, battle; the edging of a garment.

Pra-ghāna, *as*, *m.* a covered terrace before the door of a house, porch, portico.

प्रघस *pra-ghasa*, *as*, *ā*, *am* (*fr. rt. ghas* with *pra*), voracious; an epithet of false gods; (*as*), *m.*, *N.* of a Rakshas; *N.* of a monkey follower of Rāma; a Daitya, demon; eating much, voracity; (*ā*), *f.*, *N.* of one of the Mātṛis attending on Skanda.

Pra-ghāṣṭin, *ī*, *inī*, *ī*, or *pra-ghāṣya*, *as*, *ā*, *am*, Ved. voracious (an epithet of the Maruts, according to Mahi-dhara = *puroḍāsa-bhākṣhaṇa-sīla*).

प्रघुण *praghūṇa*, *as*, *m.* a guest, visitor; (*a* wrong form for *prāghūṇa*.)

प्रघुष *pra-ghuṣh*, *cl. 1. P.* -*ghoṣhati*, -*ghoṣhitum*, to sound forth, sound; Caus. -*ghoṣhayati*, -*yitum*, to cause to sound forth, cause to announce aloud, proclaim.

Pra-ghoṣhaka, *as*, *m.* sound, noise.

Pra-ghoṣhān, *ī*, *m.*, Ved. 'roaring,' an epithet of one of the nine classes of the Maruts.

प्रघूर्ण *pra-ghūrṇa*, *as*, *ā*, *am*, turning round or rolling violently; wandering, roaming; (*as*), *m.* a guest, visitor (in this sense a wrong form for *prāghūrṇaka*).

प्रघृष *pra-ghrīṣh*, *cl. 1. P.* -*gharṣhati*, -*gharṣhitum*, to rub to pieces; to rub into, anoint.

Pra-ghrīṣhta, *as*, *ā*, *am*, rubbed in, embrocated, anointed.

प्रचकित *pra-čakita*, *as*, *ā*, *am*, trembling, shuddering, terrified, startled.

प्रचक्र *pra-čakra*, *am*, *n.* an army in motion; a foraging army.

प्रचक्ष *pra-čakṣh*, *cl. 2. A.* -*čakṣṭe*, -*čakṣtum*, to tell, relate, recount, inform; to suppose, consider as, regard as, deem; to call, name; Caus. -*čakṣhayati*, -*yitum*, Ved. to irradiate, illumine.

Pra-čaleṣhaṇa, see *Gaṇa Gotrādi* to *Pāṇ.* VIII. 1, 27, 57.

Pra-čakṣhas, *ās*, *m.* the regent of the planet Jupiter, Brihaspati.

प्रचक्ष *pra-čakṣa*, *as*, *ā*, *am*, excessively violent, vehement, impetuous, passionate, furious, enraged, wrathful; very hot or burning; intolerable, insupportable; terrible, terrific; bold, confident, presuming; (*as*), *m.* a species of oleander with white flowers; *N.* of a Dānava; of a goblin; of a son of Vatsa-prī and Su-nanda; (*ā*), *f.* a species of *Dūrva* with white flowers; a form or *Sakti* of *Durgā*. — *Pra-čakṣa-ghoṇa*, *as*, *ā*, *am*, large-nosed, having a large or prominent nose. — *Pra-čakṣa-tā*, *f.* violence, vehemence; boldness. — *Pra-čakṣa-pāṇḍava*, *am*, *n.* 'the wrathful sons of Pāṇḍu,' *N.* of a comedy by Rāja-śekhara (= *Bāla-bhārata*). — *Pra-čakṣa-mūrti*, *is*, *f.* 'oleander-formed,' a species of tree, *Tapia Crataeva*. — *Pra-čakṣa-varman*, *ā*, *m.*, *N.* of a prince (a younger brother of *Caṇḍa-varman*). — *Pra-čakṣa-sūrya*, *as*, *ā*, *am*, having a hot or burning sun. — *Pra-čakṣa-sena*, *as*, *m.* 'having a formidable army,' *N.* of a prince of *Tāmra-līptikā*. — *Pra-čakṣatāpa* (*ṭā-āṭ*), *as*, *m.* fierce or stifling heat.

प्रचत् *pra-čāt*, Caus. *A.* -*čātayate*, -*yitum*, Ved. to drive away, frighten or scare away; (according to *Sāy.*) to destroy utterly, consume.

Pra-čātā, *ind.*, Ved. secretly, in secret, clandestinely.

प्रचय *pra-čaya*, &c. See under *pra-či*, col. 3.

प्रचर *pra-čar*, *cl. 1. P.* (ep. also *A.*) -*čarati* (-*te*), -*čaritum*, to come forth, issue forth, appear; to proceed towards, arrive at, reach, attain; to visit; to roam, wander; to circulate, become current (as a story); to undertake, perform, discharge (especially sacred functions, with inst. of the object or of the means employed); to proceed, behave, act in a particular manner (e.g. *bhrītya-vat* *pra-čar*, to act like a servant); to treat (e.g. *mīthyā* *pra-čar*, to treat wrongly or unskillfully); to be busy about, to be occupied or engaged in (with loc.); to do, perform, fulfil, practise; to succeed, thrive, prosper; Caus. -*čarayati*, -*yitum*, to allow to roam, cause to graze, turn out to graze; to make public.

Pra-čara, *as*, *m.* a road, way, path; usage, custom, currency; going well or widely; *N.* of a people (in this sense also read *pra-čāra*, *prastara*).

Pra-čaraṇa, *am*, *n.* going, proceeding; circulating, being current; proceeding with, beginning, undertaking; employing, using; (*i*), *f.*, Ved., scil. *sruć*, a wooden ladle employed for want of a better at a sacrifice.

Pra-čaraṇya, *as*, *ā*, *am*, Ved. to be used, being in actual use.

Pra-čarat, *an*, *anti*, *at*, going forth, going well or quickly, going widely, being current, circulating.

Pra-čarita, *as*, *ā*, *am*, gone, going; pursued, practised (as a profession).

Pra-čaritavya, *as*, *ā*, *am*, to be proceeded with or undertaken, to be performed.

Pra-čāra, *as*, *m.* coming forth, going forth, appearing, becoming manifest, showing one's self; being in actual use, currency; appearance, manifestation; proceeding, taking place, being used or applied; going, wandering; conduct, behaviour; prevalence, currency, custom, usage; a play-ground, place of exercise; pasture ground, pasture, pasturage.

Pra-čārīta, *as*, *ā*, *am*, allowed to wander or roam about; made public or manifest.

Pra-čārin, *ī*, *inī*, *ī*, coming forth, appearing, manifesting one's self; going about, wandering; proceeding with, behaving.

प्रचल *pra-čal*, *cl. 1. P.* -*čalati*, -*čalitum*, to be set in motion, shake, quake, totter, tremble; to move forth, move on, advance; to start up, spring up; to start, set out, set forth, depart; to become troubled or confused, to be perplexed or bewildered, to be excited; to swerve, deviate from (with abl.):

Caus. -*čalayati*, -*yitum*, to set in motion, move, jog, wag; -*čālayati*, -*yitum*, to cause to shake or tremble; to stir up, stir round.

Pra-čala, *as*, *ā*, *am*, being in motion, trembling, shaking; going well or widely; current, circulating, customary.

Pra-čalaka, *as*, *m.* a venomous species of reptile; [cf. *pra-čalāka*.]

Pra-čalakin. See *pra-čalākin* below.

Pra-čalat, *an*, *anti*, *at*, moving, trembling, shaking; going or proceeding far; circulating, being current or customary; prevailing, being recognised (as authority or law).

Pra-čalana, *am*, *n.* trembling, shaking, rocking, swaying, tottering; retiring, retreating, fleeing, flight; moving to and fro; going well or widely; circulating, being current or customary.

Pra-čalāka, *as*, *m.* shooting with arrows, archery; a peacock's tail; a snake; another poisonous animal; (*ā*), *f.*, Ved. a violent shower of rain, a sudden fall of rain in torrents.

Pra-čalākin, *ī*, *m.* a peacock; a snake; (also spell *pra-čalākin*.)

Pra-čalāya, Nom. *P.* *pra-čalāyati*, -*yitum*, to move to and fro, to nod the head.

Pra-čalāyita, *as*, *ā*, *am*, rolling about, tossing, tumbling, rolled or tossed about (as in a ship); nodding the head (while asleep in a sitting posture); (*am*), *n.* nodding the head.

Pra-čālita, *as*, *ā*, *am*, set in motion, moved, shaken; swinging to and fro; rolling (as the eye); gone far or wide, wandering, roving; having set out or moved forwards, having proceeded; current, customary, circulating; prevailing, recognised, received (as authority or law).

Pra-čālaka, *as*, *ikā*, *am*, (at the end of a comp.) causing to tremble, trembling with.

Pra-čālana, *am*, *n.* stirring, stir; making a noise (?).

प्रचाल *pra-čāṣhāla*, *am*, *n.* a particular ornament on a sacrificial post.

प्रचाय *pra-čāya*. See under *pra-či* below.

प्रचाल *pra-čāla*, *as*, *m.* the neck of the *Viṇā* or Indian lute; (a wrong reading for *pra-bāla*.)

प्रचि *pra-či*, *cl. 5. P. A.* -*čīnoti*, -*čīnute*, -*čētum*, to collect, gather, pluck; to cut down, cut to pieces; to increase, augment, enhance: Pass. -*čīyate*, to be gathered or collected; to grow.

Pra-čāya, *as*, *m.* collecting, gathering (as fruit or flowers, but especially by means of a stick or other implement); a heap, quantity, number; slight union or aggregation; the neutral accentless tone (also called *eka-sruti*); the common increase or difference of the terms in a progression (in algebra). — *Pra-čāya-svara*, *as*, *m.* (in Ved. gram.) 'the most usual tone,' the accentless or neutral tone neither raised nor depressed (= *pra-čāya*, *pra-čīta*, *pra-čīta-svara*).

Pra-čāyana, *am*, *n.* gathering, collecting.

Pra-čāya, *as*, *m.* or *pra-čāyikā*, *f.* gathering (with the hand), plucking, collecting.

Pra-čīta, *as*, *ā*, *am*, gathered, collected, plucked; accumulated, amassed; covered, filled; accentless or An-udatta, = *pra-čāya*; (*as*), *m.* a kind of *Daṇḍaka* metre (also called *pra-čīta*). — *Pra-čīta-svara* = *pra-čāya-svara*, *q. v.*

Pra-čīvat, *an*, *ati*, *at*, gathering, collecting, plucking; (*an*), *m.*, *N.* of a son of *Janam-ējaya*.

प्रचिकीर्षु *pra-čīkirṣu*. See *p. 603*, col. 2.

प्रचित् *pra-čit*, *cl. 3. P. A.* -*čīketi*, -*čīkitte*, -*čīlitum*, Ved. to know; to make known, announce, proclaim; to become visible or perceptible, appear: Caus. *P.* -*čēlayati*, -*yitum*, to make known, cause to appear; to observe, notice, remark, perceive; (*A.*) to appear: Desid. -*čīkītsati*, to show, point out.

Pra-čīkita, *as*, *ā*, *am*, Ved. familiar or conversant with.

Pra-betas, ās, ās, as, attentive, observant, conversant or familiar with, clever, wise, intelligent (mostly Ved. as an epithet of the gods and especially of Agni and the Ādityas); happy, delighted; (ās), m. an epithet of Varuṇa regent of the waters; N. of a *Prajā-pati* (an ancient sage and law-giver, Manu I. 35); of a prince (son of Duduḥa); of a son of Dur-yāman; of a son of Dur-mada; (asas), m. pl. the ten sons of Prācīna-barhiṣ by a daughter of Varuṇa (they are the progenitors of Dakṣa; in this sense also written *pra-betas*).

Pra-betuna, as, ā, am, Ved. affording a wide view or prospect; (Sāy.)=*prakarṣeṇa phala-bhoga-jñāpaka*, notifying in a high degree the experience of results (of actions).

प्रबिन् प्रा-बिन्, cl. 10. P. -*bintayati*, -*yitum*, to think upon, reflect, muse, meditate, consider; to find out, devise, contrive.

1. *pra-bintya*, as, ā, am, to be reflected or meditated upon.

2. *pra-bintya*, ind. having reflected or considered.

प्रबीबल प्रा-बीबल, as or am, m. or n. (?), a species of plant.

प्रवीर प्रा-वीर, as, m., N. of a son of Vatsa-pri and Su-nandā.

प्रवृद् प्रा-वृद्, cl. 1. P. A. -*codati*, -*te*, -*coditum*, to drive on, drive, impel (Ved.): Caus. -*codayati*, -*yitum*, to set in rapid motion, push on, drive on, drive, impel, urge on; to excite, animate, inspire, inflame; to request, ask, solicit, importune; to decree, determine, settle; to announce, make known, proclaim; to hasten, make haste.

Pra-cōda, as, m. instigating, inciting, exciting.

Pra-cōdaka, as, ikā, am, instigating; (ikā), f. 'inflamer,' epithet of the four daughters of Ni-yojikā daughter of the demon Duh-saha.

Pra-cōdana, am, n. instigating, inciting, exciting; directing, enjoining, prescribing, ordering, an order; a rule or law; saying; sending; (i), f. the plant *Solanum Jacquinii*.

Pra-cōdita, as, ā, am, driven on, impelled, instigated, incited; decreed, determined; announced, proclaimed; prescribed, commanded, directed (Manu II. 191); sent.

Pra-cōdin, ī, inī, ī, driving forward, urging; (inī), f. prickly nightshade, *Solanum Jacquinii*.

प्रचुर प्राचुरा, as, ā, am, much, many, abundant (opposed to *alpa*); plenteous, plentiful, frequent; abounding in, filled with, replete with (in comp., e.g. *vrīkṣa-p*, abounding in trees). — *Pra-cūra-tā*, f. or *prācūra-tva*, am, n. abundance, plentifulness, plenty; multitude, numerousness; the state of being full of, abounding in. — *Pra-cūrānitya-dhanāgama* ('*na-āg*'), as, ā, am, receiving many and constant supplies of money. — *Pra-cūrā-paribhava*, as, m. frequent humiliation. — *Pra-cūrā-purusha*, as, ā, am, abounding with men, populous, numerous; (as), m. a thief; [cf. *cūra*.] — *Pra-cūra-ratna-dhanāgama* ('*na-āg*'), as, ā, am, having a large income of gems and money. — *Pra-cūra-loma*, as, ā, am, having too much hair. — *Pra-cūrī-karaṇa*, am, n. making abundant or plentiful; adding to, augmenting, increasing. — *Pra-cūrī-kṛita*, as, ā, am, made abundant or plentiful; added to, augmented, increased. — *Pra-cūrī-bhavat*, an, anti, at, becoming abundant or plentiful, increasing. — *Pra-cūrī-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, to become abundant or plentiful, to increase.

प्रचुरी प्रा-चुरी, cl. 10. P. -*cūrayati*, -*yitum*, to crush, grind to dust, reduce to powder.

प्रचृत् प्रा-चृत्, cl. 6. P. -*cṛitāti*, -*cṛitum*, Ved. to loose, loosen, untie.

प्रेतम् प्रा-betas. See above.

प्रेतु प्रा-betṛi, tū, m. a charioteer; (a wrong form for *pra-vetṛi*).

प्रचेल प्रा-चेल, am, n. (fr. rt. *cel* with *praf*), yellow sandal-wood.

Pra-cēlaka, as, m. a horse.

प्रचेलुक प्राचेलुका, as, m. a cook; (a wrong form for *prācēluka*, q. v.)

प्रचोद प्रा-cōda, &c. See *pra-cūd*, col. 1.

प्रच्छद् 1. pra-cēhad (*pra-cēhad*), cl. 10. P. (ep. also A.) -*cēhadayati* (-*te*), -*yitum*, to cover over, cover, envelop, wrap up; to hide, conceal, disguise, keep secret; to obscure, darken, cloud; to be in the way, be an obstacle; to cover or clothe one's self with (with inst.), put on.

2. *pra-cēhad*, t, f, Ved. a cover, covering; (according to Mahi-dhara=*anna*.)

Pra-cēhada, as, m. a cover, coverlet, wrapper, blanket. — *Pra-cēhada-paṭa*, as, m. 'enveloping cloth,' a cover, wrapper (either of a person or thing, as a cloak, veil, sheet, curtain, &c.).

Pra-cēhanna, as, ā, am, covered, enveloped; concealed, secreted, hidden; clothed, clad; private, secret, unavowed, disguised; (am), n. a private door inside a house, private door in general; a lattice, a loop-hole; (am), ind. secretly, covertly. — *Pra-cēhanna-cāraka*, as, ikā, am, acting fraudulently. — *Pra-cēhanna-taskara*, as, m. a secret or unseen thief. — *Pra-cēhanna-paṇḍaka*, as, m. a secret or concealed rogue or rascal.

Pra-cēhannī-bhū, cl. 1. P. -*bhavati*, -*bhavitum*, to hide or conceal one's self. — *Pra-cēhannī-bhūya*, ind. being hidden, having become concealed.

Pra-cēhādaka, as, ikā, am, concealing, covering (at the end of a comp., e.g. *tamaḥ-prācēhādaka*, 'enveloping in darkness,' an epithet of a demon); (as), m. the song of a wife deserted by her husband (sung with the accompaniment of a lute and containing a covert description of her sorrows).

Pra-cēhādāna, as, ī, am, concealing, hiding; (am), n. covering, concealing, concealment; an upper or outer garment. — *Pra-cēhādāna-paṭa*, as, m. 'enveloping-cloth,' a cover, coverlet, wrapper.

Pra-cēhādita, as, ā, am, covered, enveloped; concealed, hidden; clothed.

1. *pra-cēhādya*, as, ā, am, to be covered; to be hidden or concealed.

2. *pra-cēhādya*, ind. having covered; having obscured or darkened; having hidden or concealed.

प्रच्छन् प्रा-cēhana. See rt. *prach*, col. 3.

प्रच्छयिता प्रा-cēhayitā, *pra-cēhāna*, *pra-cēhita*. See under *pra-cēho* below.

प्रच्छाय प्रा-cēhāya, am, n. a shadowy place, dense shadow, shade.

प्रच्छिद् 1. pra-cēhid (*pra-cēhid*), cl. 7. P. A. -*cēhinatti*, -*cēhinte*, -*cēhittum*, to cut off, rend away; to cut to pieces, cut through, pierce, split, cleave; to take away, withdraw: Caus. -*cēhēdayati*, -*yitum*, to cause to cut off, to order to be lopped off.

2. *pra-cēhid*, t, t, Ved. cutting off, cutting to pieces.

Pra-cēhēda, as, m., Ved. a cutting, slip, strip; (according to a Scholiast a piece of grass, such as a portion of the root, &c.).

Pra-cēhēdana, am, n., Ved. dividing into small pieces.

Pra-cēhēdya, as, ā, am, to be cut to pieces; [cf. *a-p*.]

प्रच्छिद् प्रा-cēhrid (*pra-cēhrid*), Caus. P. -*cēhādayati*, -*yitum*, to vomit.

Pra-cēhādana, am, n. vomiting; emitting, exhaling; an emetic.

Pra-cēhādikā, f. vomiting, sickness.

प्रच्छो प्रा-cēho (*pra-cēho*), cl. 4. P. -*cēhyati*, -*cēhātum*, to bleed by making incisions in the skin, cup, lance, scarify.

Pra-cēhayitā, ind. (?), having made an incision, having lanced.

Pra-cēhāna, am, n. scarifying; making sore.

Pra-cēhita, as, ā, am, cut, lanced, scarified.

प्रच्यु प्रा-च्यु, cl. 1. A. -*cēyavate*, -*cēyotum*, to move, proceed, move away, go away, depart; to forsake, transgress; to be displaced or ejected, be deprived of, lose (with abl.); to come forth, flow out, stream forth; to fall down, drop, stumble; to set in motion, drive, impel: Caus. -*cēyāvayati*, -*yitum*, to move, shake; to eject, displace, remove, expel, dispel; to divert (from an opinion &c.); to cause to fall down or fall out, cause to fall, ruin.

Pra-cēyava, as, m. advancement, improvement; withdrawal; fall, ruin.

Pra-cēyavana, am, n. going away, departing, retreating, withdrawing; being deprived of, loss (with abl.).

Pra-cēyāvana, am, n. means of removing or diminishing, a sedative; causing to desist from or give up, diverting from (with abl.).

Pra-cēyāvuka, as, ā, am, Ved. transitory, fragile.

Pra-cēyuta, as, ā, am, fallen from, strayed, deviated; ejected, displaced, degraded; banished, expelled; routed, put to flight, retreated. — *Pra-cēyutā-tva*, am, n. deviation; the being routed or put to flight, retreat.

Pra-cēyuti, īs, f. going away, withdrawing, departing; deprivation, loss; the becoming frail or fragile (Ved.).

प्रच्छ प्राch, cl. 6. P. (in poetry also A.)

pricēhati (-*te*), *paprācēha* (Ved. *paprīkṣhe*), *prashā*, *prākshyati*, *aprākshāt* (Ved. *aprāt*), Cond. *aprākshyāt* (anomalous and sing. *aprākshyas*), *prashūm*, to ask, question, interrogate, inquire of, ascertain, learn by inquiry; to ask or interrogate any one (acc.) about anything (with acc. or loc. or with *prati* or *adhi-kṛitya*); to seek, seek for; to entreat, supplicate, solicit, importune (Ved.): Caus. *prācēhayati*, -*yitum*, Aor. *apaprācēhat*: Desid. *ppricēhishati*: Intens. *ppricēhyate*; [cf. Zend *pērēs*, 'to inquire'; *frās*, 'a question'; Lat. *prec-ari*, *prex*, *proc-u-s*, *proca*, probably *proco* for *proco* and *rogo* for *progo*, *postulare*, perhaps *suf-frag-ari*, *flag-it-are*: Goth. *frāh*, *frāihna*, *frag-an*, *frāihm-an*: Angl. Sax. *fregnan*: Mod. Germ. *Frage*: Russ. *pros'u*, 'I ask, pray': Lith. *pers'u*, 'I woo'; *pras'au*, 'I ask, pray': Hib. *fiarfrach*, 'inquisitive'; *fiarfraigh*, 'a question'; *fiarfrughim*, 'I inquire, ask'; perhaps *friscim*, 'I hope,' and *friscart*, 'an answer.']

Pra-cēhana, am, ā, n. f. asking, inquiring, a question, inquiry.

प्रज प्रा-ja. See under *pra-jan* below.

प्रजङ्ग प्रा-jangha, as, m., N. of a monkey; of a *Rākṣhasa*; (ā), f. a particular portion of the lower part of the thigh.

प्रजन प्रा-jan, cl. 4. A. -*jāyate*, -*janitum*, to be born, be produced, come into existence, spring up; to become an embryo; to be born again; to propagate offspring (with inst.), beget, generate, cause to conceive; to bring forth, be delivered of, bear: Caus. -*janayati*, -*yitum*, to cause any one (acc.) to propagate offspring (inst., Ved., Sāy. = *prōdhātum kṛi*); to cause to be born; to beget, generate; to bring forth, bear; to produce, cause, occasion: Desid. -*jījanishate*, to wish to be born: Desid. of Caus. -*jījanayishati*, to wish to cause to be conceived.

Pra-ja, as, ā, am, bringing forth, bearing (in *a-p*, q. v.); (as), m. a husband; (ā), f. progeny, offspring, brood, children and children's children, posterity, descendants, race, family; a creature, created being; man, mankind, people, subjects; seed, semen; birth, generation, propagation. — *Pra-jā-kara*, as, m. a symbolical expression for 'a sword'; (perhaps an error for *prajā-kara*). — *Pra-jā-kāma*, as, ā, am, desirous of offspring, wishing for children. — *Pra-jā-kāra*, as, m. the maker of created beings, author of creation. — *Pra-jā-ghna*, as, ī, am, Ved. killing offspring, destroying

progeny. — *Prajā-candra*, as, m. 'a moon to his subjects'; epithet of a prince. — *Prajā-tantu*, us, m. a line of descendants, a race. — *Prajā-da*, as, ā, am, granting offspring; removing barrenness (as a medicine &c.); (ā), f. a species of shrub (= *garbha-dātri*). — *Prajā-dāna*, am, n. 'people's gift', silver. — *Prajā-dvāra*, am, n. 'a gate or means of obtaining progeny'; epithet of the sun. — *Prajā-dharma*, as, m. the duty of children or of subjects. — *Prajādhyaṅksha* (*jā-adh*), as, m. 'the superintendent or leader of created beings'; an epithet of the sun; of Kardama; of Dakṣa; [cf. *prajā-pati*]. — *Prajā-nātha*, as, m. 'protector or lord of created beings'; an epithet of Brahmā; of Manu; of Dakṣa; a protector of subjects, a king, prince. — *Prajā-nisheka*, as, m. 'infusion of offspring', impregnation; the infused germ itself, offspring. — *Prajāntaka* (*jā-an*), as, m. the god of death. — *Prajā-pa*, as, m. 'protector of subjects', a king, prince. — *Prajā-pati*, is, m. 'lord of creatures', an epithet in the Veda originally applied to Savitṛi, Soma, Tvāṣṭri, Hiranya-garbhā, Indra, and Agni, afterwards the name of a separate god presiding over procreation [cf. Manu XII. 121] and the bestower of progeny and cattle, sometimes invoked as the 'Creator' and sometimes invoked only as one of the thirty-three deities, (in more recent hymns and Brāhmaṇas sometimes identified with the universe, and described like Brahmā as the original self-existent Being or source out of which the universe was evolved); an epithet of the ten lords of created beings first created by Brahmā (according to Manu I. 34; their names are Marīci, Atri, Angiras, Pulastya, Pulaha, Kratu, Vasishtha, Pra-cetas or Dakṣa, Bhṛigu, and Nārada; some authorities make these Prajā-patis only seven in number, counting only the first seven in the above list, others reduce them to the last three, viz. Dakṣa, Bhṛigu, and Nārada); an epithet of Śiva; 'lord of the people', a king, sovereign, prince; a daughter's husband, son-in-law; a creator, procreator, father (as generator); a kind of insect; the fifth (or thirty-ninth) year in a sixty years' cycle of Jupiter; a particular star, 5 Aurigae; (in astrol.) = 2. *kāla-nara*, q. v.; the sun; fire; N. of a man; of a Rishi; (ṣ), f., N. of Sākya-muni's aunt and nurse with the patronymic Gautamī (the first woman who assented to the doctrines of Buddha; cf. *mahā-prajāpati*, *mahā-prajāvatī*). — *Prajāpati-grhīta*, as, ā, am, Ved. created by Prajā-pati (according to Mahā-dhara = *prajāpati-srīṣṭa*). — *Prajāpati-pati*, is, m. 'lord of the lords of created beings'; an epithet of Dakṣa. — *Prajāpati-bhāṣhita*, as, ā, am, Ved. eaten by Prajā-pati. — *Prajāpati-yajña*, as, m. 'the sacrifice performed to Prajā-pati (as the deity presiding over procreation of offspring)', the procreation of children enjoined by law. — *Prajāpati-loka*, as, m. the world of Prajā-pati situated between the sphere of Brahmā and that of the Gandharvas. — *Prajāpati-sarman*, ā, m., N. of a man. — *Prajāpati-srīṣṭa*, as, ā, am, created by Prajā-pati. — *Prajāpati-hṛdaya*, am, n., Ved. 'Prajāpati's heart', N. of a Sāman (also called *Prajāpater hṛdayam*). — *Prajāpatya*, an incorrect form for *prajāpatya*, q. v. — *Prajā-pāla* or *prajā-pālaka*, as, m. 'protector of created beings', an epithet of Kṛishṇa; a protector of subjects, a king, sovereign; N. of a prince. — *Prajā-pālana*, am, n. the protection of subjects. — *Prajā-pālī*, is, m. an epithet of Śiva; [cf. *gopālī*]. — *Prajāpātya*, am, n. the office of protector of the people, royal office. — *Prajāmr̥tatva* (*jā-am*), am, n., Ved. perpetuity of posterity. — *Prajār̥tham* or *prajār̥the* (*jā-ar*), ind. for the sake of offspring. — *Prajā-rat*, ān, ati, at, accompanied by progeny, having offspring or children, abounding in progeny, prolific; pregnant; having subjects; (ati), f. a brother's wife; the wife of an elder brother; a mother, matron; N. of a tutelary deity of the Sumantus; of the wife of Priya-vrat; — *Prajā-r̥id*, t, t, t, or *prajā-r̥ant*, t̄o, t̄a, t̄a, f. Ved. bestowing or granting progeny. — *Prajā-r̥idhī*, is, f. increase

of progeny. — *Prajā-r̥tj*, f, m. 'the creator of beings', an epithet of Brahmā; of Kāṣyapa. — *Prajā-hita*, as, ā, am, favourable to or good for children or subjects, kind or useful to children or subjects; (am), n. water. — *Prajepsu* (*jā-ip*), us, us, u, wishing to obtain offspring, desirous of progeny. — *Prajesa* (*jā-isa*), as, m. 'lord of created beings', an epithet of the god presiding over the procreation of offspring; 'lord of the people', a prince, king, sovereign. — *Prajesaara* (*jā-is*), as, m. 'lord of the people', a sovereign, king. — *Prajotpati* (*jā-ut*), is, f. or *prajotpadana* (*jā-ut*), am, n. the raising up of progeny.

1. *pra-jajñi*, is, is, i, able to beget (in a-p°, q. v.; for 2. *pra-jajñi* see under 1. *pra-jñā*, col. 3).

Pra-jana, as, am, m. n. (usually m.), begetting, generating, impregnating, generation; impregnation or pregnancy of cattle; bearing, bringing forth; (as), m. one who begets, a generator, impregnator, progenitor. — *Prajanārtham* ('na-ar'), ind. for the sake of procreation.

Pra-janana, as, i, am, begetting, generating, generative, procreative, vigorous (according to Mahā-dhara = *prajotpadaka*); (am), n. the act of generation, procreation, propagation, conception in the womb; the act of bringing forth, delivery, birth; production; generative energy, procreative power, semen; the generative organ, penis, vulva; offspring, children; = *pra-gama*; = *pra-gata*. — *Pra-janana-kusala*, as, ā, am, skilled in midwifery. — *Pra-janana-rat*, ān, ati, at, Ved. possessing generative power.

Pra-janayitṛi, t̄a, m., Ved. a generator, begetter, progenitor.

Pra-janikā, f. a mother.

Pra-janishṇu, us, us, u, generative, procreative, prolific, productive, generating, producing; being born or produced; growing or standing (as corn).

Pra-janishyamāṇā, f. about to bring forth, being near the time of delivery.

Pra-januka, as, m. the body; (perhaps an incorrect form.)

Pra-janū, ūs, f., Ved. the vulva, pudenda muliebria.

Pra-jas, ās, ās, as, = *pra-ja* (at the end of a comp.; cf. *dush-p°*, *bahu-p°*).

Pra-jāta, as, ā, am, born, produced; impregnating; (ā), f. a woman who has borne a child.

Pra-jāti, is, f. generating, generation, procreation, propagation, production; bringing forth, delivery, travail, labour; generative power; (is), m., N. of a prince. — *Prajāti-mat*, ān, ati, at, Ved. containing words relating to generation.

Pra-jāyini, f. being about to bring forth; bearing, bringing forth, a mother (at the end of comps., e. g. *abhirūpa-prajāyini*, bearing handsome children; cf. *vīra-p°*).

Pra-jājanishamāṇa, as, ā, am, Ved. wishing to be born.

प्रजप pra-jap, cl. 1. P. *-japati*, *-japitum*, to recite in a low tone, whisper, mutter.

प्रजय pra-jaya. See under *pra-ji*, col. 3.

प्रजल्य pra-jalp, cl. 1. P. *-jalpati*, *-jalpitum*, to prattle, gossip, chatter; to speak, talk; to communicate, proclaim, announce.

Pra-jalpa, as, m. prattle, gossip, heedless or frivolous words (especially such as used in greeting a lover).

Pra-jalpana, am, n. talking, speaking.

Pra-jalpita, as, ā, am, talked, chattered; one who has begun to talk; (am), n. spoken words, talk.

प्रजव pra-java. See under *pra-jū*, col. 3.

प्रजगृ pra-jāgrī, cl. 2. P. *-jāgarti*, *-jāgaritum*, to watch, keep watch, watch over (with loc.); to lie in wait for (with gen.): Caus. *-jāgarayati*, *-yitum*, to wake (trans.).

Pra-jāgara, as, ā, am, one who wakes, waking, an epithet of Vishṇu; (as), m. a guardian; the act of waking or watching, lying awake at night, sleeplessness, being awake, being roused, awaking; taking care; (ā), f., N. of an Apsaras.

Pra-jāgarāṇa, am, n. being awake, sleeplessness.

प्रजानि pra-jāni, is, m., N. of a prince; (a various reading for *prajāti*.)

प्रजि pra-ji, cl. 1. P. *-jayati*, *-jetum*, to win, conquer, overpower, subdue.

Pra-jaya, as, m., Ved. victory, conquest.

Pra-jit, t, t, t, conquering, defeating.

प्रजित prajita, as, ā, am, impelled, urged on; (probably a wrong form for *prājita* fr. rt. *aj* with *pra*.)

प्रजिन prajina, as, m. wind, air; (also read *prajina*.)

प्रजिन्व pra-jinv, cl. 1. P. *-jinvatī*, *-jinvitum*, Ved. to refresh, animate; to promote, help, assist.

प्रजिहीषु pra-jihirshu, us, us, u (fr. Desid. of rt. *hi* with *pra*), being about to strike or hit, wishing to strike.

प्रजीवन pra-jivana, am, n. (fr. rt. *jiv* with *pra*), livelihood, subsistence.

Pra-jivān, i, m., N. of a minister of Megha-varṇa the king of the crows.

प्रजुष्ट pra-jushṭa, as, ā, am (fr. rt. *jush* with *pra*), strongly attached to, devoted to, intent on (= *pra-sakta*, Manu II. 96).

प्रजु pra-jū, cl. 1. P. A. *-javati*, *-te*, &c., to hasten forwards; to set in rapid motion, push or drive on; to urge on, incite: Caus. *-jāvayati*, *-yitum*, to set in rapid motion, let fly, dart, shoot.

Pra-java, as, m., Ved. haste, rapidity; (am), ind. hastily, rapidly.

Pra-javita, as, ā, am, driven on, impelled; incited, urged on.

Pra-javin, i, inī, i, hastening, rapid, swift, speedy; (i), m. a runner, courier, express.

प्रजम्भ pra-jr̥imbh, cl. 1. A. *-jr̥imbhate*, *-jr̥imbhītum*, to begin to yawn.

प्रजृ pra-jr̥i, cl. 4. P. *-jiryati*, *-jaritum*, *-jaritum*, to be digested.

प्रजटिक prajāṭika, as or am, m. or n. (?), a kind of Prākṛit metre (= Prākṛit *pajjalā*).

प्रजि prajji, is, m., N. of a man.

प्रज्ञ 1. pra-jña, as, ā, am, = *pra-jñu*, q. v.

प्रज्ञा 1. pra-jñā, cl. 9. P. A. *-jñāti*, *-jñānīte*, *-jñātum*, to know, understand (especially said of knowing a way or mode of action); to distinguish, discern, discriminate; to know of, know about, be acquainted with; to become aware of, to find out, discover: Caus. *-jñāpayati*, *-jñāpayati*, *-yitum*, to show or point out (the way); to discover, betray; to summon, invite.

2. *pra-jajñi*, is, is, i (for 1. see col. 2), Ved. conversant with.

3. *pra-jña*, as, ā, am, wise, intelligent, learned; (at the end of a comp.) knowing, conversant with; (ā), f. a clever or sensible woman; intelligence, understanding, intellect, wisdom, knowledge; discernment, discrimination, judgment; device, design, determination; Wisdom personified as the goddess of arts and eloquence, Sarasvatī; (with Buddhists) the energy of the Ādi-buddha. — *Prajña-tā*, f., Ved. knowledge. — *Prajñā-kara*, as, m., N. of the author of a commentary on the Nalodaya. — *Prajñā-kāya*, as, m. an epithet of Mañjuśrī a Buddhist saint. — *Prajñā-kṛta*, as, m., N. of a Bodhi-sattva. — *Prajñā-gupta-śarira*, as, ā, am, having the

body protected by understanding. — *Prajñā-cakshus*, *us, us, us*, 'mind-eyed,' 'having the understanding or wisdom as the only eyes,' blind; (*us*), m. an epithet of the blind king Dhṛita-rāshtra. — *Prajñā-dhya* (°nā-ād^h), *as, m.*, 'rich in wisdom,' N. of a man. — *Prajñāditya* (°nā-ād^o), *as, m.*, 'sun of wisdom,' N. of a man. — *Prajñā-pāramitā*, f. (with Buddhists) one of the six perfections, perfection in wisdom, (the other five are *dāna-p*°, *śīla-p*°, *kṣānti-p*°, *vīrya-p*°, and *dhyāna-p*°); N. of a Buddhist work. — *Prajñā-maya*, *as, i, am*, made or consisting of wisdom. — *Prajñā-vat*, *ān, atī, at*, possessing wisdom, wise, knowing, intelligent. — *Prajñā-varman*, *ā, m.*, 'having wisdom for armour,' N. of a man. — *Prajñā-vāda*, *as, m.*, a wise speech, wise saying. — *Prajñā-vṛddha*, *as, ā, am*, old in wisdom or knowledge. — *Prajñā-sahāya*, *as, ā, am*, 'having wisdom for a companion,' wise, intelligent. — *Prajñā-hina*, *as, ā, am*, destitute of wisdom, ignorant, silly, unwise.

Pra-jñapti, *is, f.*, teaching, informing, doctrine, communication; an appointment, agreement, engagement; (with Jāinas) a particular magical art personified as one of the Vidyā-devīs (also *prajñapti*). — *Prajñapti-kauśika*, *as, m.*, N. of a teacher acquainted with the magical art called *Pra-jñapti*. — *Prajñapti-vādin*, *inā, m. pl.*, N. of a Buddhist sect. — *Prajñapti-sāstra*, *am, n.*, N. of a Buddhist work.

Pra-jñāta, *as, ā, am*, known, understood; distinguished, discriminated, discerned, discernible, distinct, clear; renowned, famous, notorious.

Pra-jñātī, *is, f.*, Ved. knowing the way (to any place), knowing the right way.

Pra-jñātṛ, *tā, trī, trī*, Ved. one who knows the right way, a skilful guide, conductor.

Pra-jñātra, *as, ā, am*, Ved. in *a-p*°, losing or missing the way.

Pra-jñāna, *as, ā or ī, am*, prudent, wise, clever, learned; easily known (Ved.); (*am*), n. knowledge, knowing one's duty, wisdom, intelligence; discrimination; a mark, sign, token, memorial. — *Pra-jñāna-santati*, *is, f.*, a train of thought.

Pra-jñāpita, *as, ā, am*, betrayed, disclosed, discovered.

Prajñāla, *as, ā, am*, wise, prudent.

Prajñin, *i, īni, ī*, wise, prudent; (*i*), m. a wise or learned man, sage, scholar.

Prajñila, *as, ā, am*, wise, prudent, clever.

प्रज्जु *pra-jñu*, *us, us, u*, having the knees far apart, bandy-legged, bow-legged; (also written *prajña*.)

प्रज्वल *pra-jval*, cl. I. P. (ep. also A.) *-jvalati* (-te), *-jvalitum*, to catch fire, begin to burn or blaze, be in flames, flame, blaze up; to blaze brightly, shine, gleam; to be inflamed or incensed, become wrathful, to be kindled (e.g. *teshām krodhaḥ prajajvāla*, their wrath was kindled): Caus. *-jvalayati*, *-jvalayati*, *-yitum*, to set on fire, light, kindle, inflame; (with Buddhists) to explain, illustrate.

Pra-jvalana, *am, n.*, blazing up, flaming, burning, taking fire, kindling.

Pra-jvalanīya, *as, ā, am*, to be set on fire, inflammable.

Pra-jvālita, *as, ā, am*, being in flames, flaming, burning, blazing, shining, bright, radiant; blazed forth, burnt; (*am*), n. flaming up, blazing, burning.

Pra-jvālita, *as, ā, am*, lighted, kindled, set on fire.

प्रज्वार *pra-jvāra*, *as, m.* (fr. rt. *jvar* with *pra*), the heat of fever (sometimes personified).

प्रडी *pra-dī*, cl. I. 4. A. -*dayate*, -*ḍīyate*, -*ḍayitum*, to fly forward, fly away, fly up.

Pra-dīna, *am, n.*, flying rapidly, flying in every direction; taking flight, beginning to fly; the act of flying; flying forward.

प्रण *prana*, *as, ā, am* (fr. I. *pra*), ancient, old (see Vārtika 3. to Pāp. V. 4. 30).

प्रणख *pra-nakha*, *as or am, m. or n. (?)*, the point of the nails.

प्रणद *pra-nad*, cl. I. P. -*ṇadati*, -*ṇaditum*, to resound, begin to sound, begin to roar or cry.

Pra-nadana, *am, n.*, sounding, sound.

Pra-nadita, *as, ā, am*, sounded, sounding; buzzing, humming (as a bee).

Pra-nāda, *as, m.*, a loud sound, clangour, noise, shout, cry; any loud noise, especially one expressing approbation or delight, huzza; neighing, braying, bray; roar, roaring; a cry for help; a low sound expressive of great pleasure, a murmur or sigh of rapture; a disease of the ear, a noise or buzzing in the ear from thickening of the membranes &c.; N. of a Cakra-vartin.

Pra-nādaka, *as, ikā, am*, see Scholiast on Pāp. VIII. 4. 16.

प्रणपात *pra-napāt*, *t, m.*, Ved. a great-grandson; [cf. Lat. *pro-nepo*-(t)-s.]

प्रणभ *pra-nabh*, cl. I. A. -*ṇabhate*, &c., Ved. to burst, split, cleave (intrans.).

प्रणम् *pra-nam*, cl. I. P. A. -*ṇamati*, -*te*, -*nantum*, to bend or bow down before, make obeisance to (with dat., gen., loc., or acc.): Caus. *-ṇamayati*, -*yitum*, to cause any one (acc.) to bow before another (dat.); to bend, incline; to do anything reverentially.

Pra-nāta, *as, ā, am*, bent forwards, crooked; bowed, bowing to (with gen. or acc.); bending, stooping, stooped; inclined; humble; skilful, clever. — *Pra-nāta-śiras*, *ās, ās, as*, having the head or top bent down or bowed; inclined, stooping. — *Pra-nātesha-sāmānta* (°ta-as^o), *as, ā, am*, one before whom all (his) neighbours bow, receiving homage from all the neighbouring princes.

Pra-natavat, *ān, atī, at*, having bent, bowed, bowing, bent.

Pra-natī, *is, f.*, bending, bowing, inclination, salutation, reverence, obeisance, courtesy.

Pra-namat, *am, antī, at*, bowing to, saluting with reverence or respect.

Pra-namita, *as, ā, am*, bending, bowing.

Pra-namya, ind. having bowed, having done homage or made obeisance.

Pra-nāma, *as, m.*, bending, bowing, a bow; respectful or reverential salutation, prostration, obeisance (especially to a Brāhman or to a deity). — *Pra-nāmānjali* (°ma-an^o), *is, m.*, reverential salutation with the hands opened and hollowed. — *Pra-nāmā-dara* (°ma-ād^o), *as, m.*, reverential salutation.

Pra-nāmi, *i, īni, ī*, bending, bowing before, saluting, honouring, worshipping, prostrating one's self.

प्रणय *pra-naya*. See I. *pra-ni*, p. 610, col. 1.

प्रणव *pra-nava*. See *pra-nu*, p. 610, col. 3.

प्रणश I. *pra-naś* (see rt. I. *naś*), cl. I. P. A. -*ṇaśati*, -*te*, &c., Ved. to reach, attain.

प्रणश 2. *pra-naś* (see rt. 2. *naś*), cl. I. 4. P. -*ṇaśati*, -*naśyati*, -*naśitum*, -*naśitum*, -*naśtum* (the *n* of the rt. is not changed to *ṇ* when *ś* passes into *sh* or is otherwise changed, e.g. *pra-nashita*, *pra-nankshiyati*), to be lost, disappear, vanish; to escape: Caus. -*ṇaśayati*, -*yitum*, to cause to disappear or perish; to allow to be lost, i.e. to leave unrewarded.

Pra-naśyat, *am, antī, at*, perishing, falling away; endeavouring to escape.

Pra-nāsa, *as, m.*, vanishing, disappearance, cessation, loss [cf. *labdha-p*°]; death, destruction, perdition, decay.

Pra-nāsana, *as, i, am*, (at end of comps.) causing to disappear or cease, removing, destroying, annihilating; (*am*), n. destroying, destruction, annihilation.

Pra-nāsin, *i, īni, ī*, causing to disappear or cease, removing, destroying.

Pra-nashā, *as, ā, am* (often incorrectly written *pra-nashā*), lost, disappeared, vanished, not to be seen; departed, escaped; perished, destroyed, ruined, decayed, annihilated. — *Pra-nashā-jñānika*, *as, ā, am*, 'whose knowledge is destroyed,' without knowledge. — *Pra-nashā-vinaya*, *as, ā, am*, 'whose politeness has vanished,' lost to propriety, uncivil, uncomplaisant, rude.

प्रणश *pra-naśa*, *as, ā, am*, having a prominent nose.

प्रणाडी *pra-nāḍī*, f., Ved. a channel from a pond, a water-course, waste-pipe, drain; intervention, interposition; (*ḍyā*), ind. mediately, indirectly.

Pra-nāla, *as, i, m. f.* or *pra-nālikā*, f. a channel from a pond, gutter, drain, water-course; *pranālikayā*, through a particular channel, through the medium of, mediately.

प्रणिसित *pra-nīnsita* or *pra-nīnsita*, *as, ā, am* (fr. rt. *nins* with *pra*), kissed.

Pra-nīnsitavya or *pra-nīnsitavya*, *as, ā, am*, to be kissed, what may or ought to be kissed.

प्रणिगद् *pra-ni-gad*, cl. I. P. -*gadati*, -*gaditum*, to begin to address.

प्रणिघ्नत् *pra-nighnat*. See *pra-ni-han*, p. 610, col. 1.

प्रणिज *pra-nij*, cl. 3. P. A. -*ṇenēkti*, -*ṇenīkte*, -*ṇektum*, Ved. to wash away, cleanse.

Pra-nījana, *as, i, am*, washing away, wiping away; (*am*), n. washing away, wiping away, bathing; water for washing.

प्रणिज्ञा *pra-ni-jñā*, cl. 9. P. A. -*jānāti*, -*jānīte*, *jñātum*, to consider, recollect.

प्रणिधा *pra-ni-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhatum*, to set in front, place in advance, cause to precede; to lay down, deposit; to lay on, impose, apply; to place in, lay in, bring into, infix, enchain; to include, inclose; to stretch out, stretch forth (the hand); to touch; to turn or direct (the eyes or thoughts) upon; (with *manas*) to concentrate the thoughts upon, give the whole attention to; to resolve; to think; to send out or employ (a spy or emissary), spy.

Pra-nidhāna, *am, n.*, laying on, imposing, applying, employing, application, employment, use; access, entrance; respectful conduct or behaviour towards, attention paid to (with loc.); profound religious meditation; great effort, stress, energy; (with Buddhists) prayer, entreaty, supplication.

Pra-nidhi, *is, m.*, observing, scrutinizing, spying out; sending out (spies or emissaries); a spy, secret agent, emissary; an attendant, a follower; care, attention; asking, solicitation, request; N. of a son of Bṛihad-ratha.

Pra-nidheya, *as, ā, am*, to be applied or injected (as a clyster); to be sent out (as a spy); (*am*), n. employing; sending out (of emissaries).

Pra-nidhita, *as, ā, am*, laid on, applied, imposed; deposited; outstretched, stretched forth; delivered, entrusted, consigned; having the attention fixed, having the thoughts concentrated on one point, intent (= *sam-āhita*); resolved, determined, decided; prudent, advised, careful, wary, cautious; discovered by spies, spied out; obtained, attained, received, acquired; acknowledged, previously agreed to or admitted.

प्रणिध्ये *pra-ni-dhyai*, cl. I. P. -*dhyāyati*, -*dhyātum*, to give the attention to (with acc.).

प्रणिन्द *pra-ni-nad*, cl. I. P. -*ṇadati*, -*ṇaditum*, to sound loudly, thunder.

Pra-ninadat, *an, antī, at*, sounding deep or like thunder.

Pra-nīnāda, *as, m.*, a deep sound, that of thunder or the like.

प्रणिन्द *pra-nind* or *pra-nind*, cl. I. P. -*ṇindati*, -*ṇinditum*, to blame, censure, upbraid.

Pra-nindana or *pra-nindana*, *am*, n. censuring, upbraiding.

Pra-nindya or *pra-nindya*, *ind.* having censured or upbraided.

प्रणिपत *pra-ni-pat*, *cl. 1. P. -patati, -patitum*, to throw one's self down before, fall prostrate before, bow down before, bow respectfully to (with *acc.* and sometimes with *dat.* or *loc.*): *Caus. -pātayati, -yitum*, to cause to bow down, induce or cause to fall prostrate.

Pra-nīpatana, *am*, n. falling down before, throwing one's self down at any one's feet, prostration; bowing or doing homage to, saluting.

Pra-nīpatita, *as, ā, am*, bowed down in reverence, saluting.

Pra-nīpatya, *ind.* having bowed down or in reverence, having saluted respectfully, having done homage to.

Pra-nīpāta, *as, m.* falling at any one's feet, prostration, humble submission to (with *gen.*); salutation, reverence, obeisance. — *Pra-nīpāta-purāṣam*, *ind.* preceded by prostration, with an obeisance. — *Pra-nīpāta-pratikāra*, *as, ā, am*, having submission for a remedy, counteracted by submission. — *Pra-nīpāta-rasa*, *as, m.* 'taking pleasure in submission,' a magical formula pronounced over weapons.

Pra-nīpātin, *i, inī, ī*, throwing one's self down or falling at the feet of, submitting, submissive.

प्रणिमा 1. *pra-ni-mā*, *cl. 3. A. -mīmīte, -mātm* (fr. *rt. 2. mā*), see Scholiast on Pāp. VIII. 4. 17.

प्रणिमा 2. *pra-ni-mā*, *cl. 2. P., 3. A. -māti, -mīmīte, -mātm* (fr. *rt. 4. mā*), see Scholiast on Pāp. VIII. 4. 17, Vopa-deva VIII. 23, IX. 16.

प्रणिमि *pra-ni-mi*, *cl. 5. P. A. -minoti, -minute*, &c., see Vopa-deva XXVI. 212.

प्रणिया *pra-ni-yā*, *cl. 2. P. -yāti, -yātum*, to advance, proceed.

प्रणिशम *pra-ni-śam*, *cl. 4. P. -śāmyati, -śāmitum*, to become calm, be pacified or appeased; to hear.

प्रणिहन् *pra-ni-han*, *cl. 2. P. -hanti, -han-tum*, to slay, to kill (with *gen.*).

Pra-nighnat, *an, atī, at*, preparing or threatening to strike.

प्रणिहित *pra-nihita*. See under *pra-ni-dhā*, p. 609, col. 3.

प्रणी 1. *pra-nī*, *cl. 1. P. A. -ṇayati, -te, -netum*, to lead forwards, advance, conduct, promote; to bring forwards, show, display; to bring; to offer, present; to direct or turn (the eyes) towards; (in liturgical language) to convey the sacrificial fire or water or Soma to its place at the altar; to bring into, reduce to (e.g. *vaśam pra-nī*, to reduce to submission); to bring to pass, effect, accomplish, perform, execute, complete, finish; to apply; to manifest affection, show love or affection, love; to establish, institute, promulgate, teach; to write, compose; to cast, shoot, discharge; to do away with, remove, dispel; (with *daṇḍam*) to carry the rod, inflict punishment; (A.) to draw in (the breath): *Desid. -nīṣhātī*, to desire to lead, wish to conduct (Ved.).

Pra-nāya, *as, m.* a leader (Scholiast on Pāp. III. 1, 142); leading, conduct, guidance; confidence, familiarity, trust, intimacy; friendly acquaintance, confidential relationship, friendly or fond regard, friendship, affection, love, fondness, favour, kindness; wish, desire, longing; affectionate solicitation, request, asking, begging; reverence, obeisance; final emancipation or beatitude; (*epa*), *ind.* confidently, candidly; of one's own accord; without ceremony; (*āt*), *ind.* candidly, openly, frankly. — *Pra-nāya-kalaha*, *as, m.* a lovers' quarrel, mere wanton quarrelsomeness. — *Pra-nāya-kupita*, *as, ā, am*, according to a Scholiast = *pranāṭīśayena kupita*,

angry through excess of affection. — *Pra-nāya-kopa*, *as, m.* the (feigned) anger of a coquette towards her lover, anger indulged for the sake of the pleasure of being pacified. — *Pra-nāya-prakarsha*, *as, m.* excess of affection, unwonted or extraordinary attachment. — *Pra-nāya-bhanga*, *as, m.* a breach of confidence or friendship, faithlessness. — *Pra-nāya-māna*, *as, m.* 'love-pride,' the arrogance of love, lovers' quarrels. — *Pra-nāya-vaśana*, *am, n.* a declaration of love or affection (according to a Scholiast = *prema-kathana*). — *Pra-nāya-vat*, *an, atī, at*, possessing candour, acting frankly or openly, free from constraint, unceremonious, frank, open, confident; possessing affection, attached to, feeling an attraction towards, loving. — *Pra-nāya-vimukha*, *as, ī, am*, averse from acquaintance, disinclined to friendship. — *Pra-nāya-vihati*, *is, f.* refusal of a request, denial, refusal, non-compliance. — *Pra-nāya-sprīṣ*, *k, h, k*, exciting affection, affectionate. — *Pra-nāyāparādha* (*ya-ap*), *as, m.* an offence against (mutual) affection or confidence. — *Pra-nāyāpahārīn* (*ya-ap*), *i, inī, ī*, taking with confidence, taking without shyness or constraint. — *Pra-nāyī-bhū*, *cl. 1. P. -bhavati, -bhavitum*, to become attached, to become affectionate. — *Pra-nāyonmukha* (*ya-un*), *as, ī, am*, intending or about to make a declaration of love. — *Pra-nāyopeta* (*ya-up*), *as, ā, am*, possessing candour, frank, open, candid.

Pra-nāyat, *an, anti, at*, leading forwards, conducting; dispensing; decreeing, awarding.

Pra-nāyana, *am, n.* bringing forwards, conducting; conveying, bringing, fetching [cf. *agni-śhoma-p*]; carrying out, executing, performing, practising; bringing forward, adducing; composing, writing; that in which anything is brought [cf. *prapitā-p*]; dispensing, distributing; decreeing, awarding, sentencing; (with *daṇḍasya* or *daṇḍa-p*) carrying the rod, inflicting punishment.

Pra-nāyāniya, *as, ā, am*, used in bringing or fetching (as wood employed in carrying the sacred fire; cf. *agni-p*).

Pra-nāyīn, *i, inī, ī*, feeling attracted towards, attached to, affectionate, loving, kind; liking, wishing or longing for, desirous of; beloved, dear; intimate, familiar; (1), *m.* a friend, favourite; a lover, husband; a petitioner; a humble servant; (*inī*), *f.* a female friend; a mistress, wife. — *Pra-nāyī-kriyā*, *f.* the act of a lover or affectionate person. — *Pra-nāyī-jana*, *as, m.* a friendly person, a friend; a number of friends, friendly circle. — *Pra-nāyī-tā*, *f.* desire or longing for.

Pra-nāyaka, *as, m.* a leader or commander (of an army), guide, chief.

Pra-nāyāya, *as, ā, am*, to be regarded with affection, dear, beloved; blameless, upright, straightforward; devoid of passion or desire (?); disappointed, disagreeing.

Pra-nīṣhēnyā, *as, ā, am*, Ved. appointed to lead or begin, appointed to be a commencement.

2. *pra-nī*, *is, m.*, Ved. a leader, conductor; (*is*), *f.* (according to Sāy.) = *prāṇiyamānā stutiḥ*.

Pra-nīta, *as, ā, am*, led forwards, advanced, promoted; brought; offered, presented, delivered, given; directed; conveyed (to the altar, as fire or water or Soma); brought into, reduced to; effected, accomplished, performed, executed, completed, finished; made, done, constructed; prepared, dressed (as food), cooked; established, instituted, taught, said, declared; written, composed, compiled; thrown, cast, shot, discharged, sent; set aside, removed, dispelled, (exposed as a child?); beloved, dear [cf. *manah-p*]; inflicted, decreed, sentenced, awarded; entered, approached; (*as*), *m.* fire consecrated by prayers or mystical formulas; (*ā*), *f.* a vessel used at sacrifices, a sort of cup; N. of a river; (*ās*), *f. pl.*, scil. *āpas*, water fetched on the morning of a festival for sacrificial uses, holy water. — *Pra-nīta-prānāyana*, *am, n.*, Ved. the vessel in which holy water is fetched.

Pra-nīti, *is, f.*, Ved. conduct, leading, guidance; leading away; favour.

Pra-nīya, *as, ā, am*, Ved. to be led on, see Pāp. III. 1, 123.

Pra-nēlaya, *as, ā, am*, to be led or guided; to be accomplished or executed, to be used or applied.

Pra-nētri, *tā, m.* a leader, guide; a maker, framer, creator; an author, promulgator of a doctrine, teacher; a performer or one who plays a musical instrument. — *Pra-nētri-mat*, *an, atī, at*, Ved. containing the notion of leading.

Pra-nēni, *is, is, ī*, Ved. leading or guiding constantly or repeatedly; (Sāy. = *prakarshēna nēti*).

Pra-nēya, *as, ā, am*, to be guided or led, ductile, docile, submissive, obedient, tamable, yielding; to be executed or accomplished; to be fixed or settled; agreeable (?).

प्रनु *pra-nu*, *cl. 2. 6. P. and Ved. 1. A. -nauti, -nuvati, -navate, -navitum, -nuvitum*, to roar, bellow, low; to resound, reverberate; to make a humming or droning sound, to utter the sacred syllable *Om*; to praise.

Pra-nava, *as, m.* the mystical or sacred syllable *Om* (Manu II. 74); a small kind of drum or tabor (= *panava*). — *Pra-navopaniṣad* (*va-up*), *t, f.*, N. of an Upanishad.

Pra-navaka, *as, m.* (at the end of comps.) the mystical or sacred syllable *Om*.

Pra-nuta, *as, ā, am*, praised, celebrated, lauded.

प्रनुद 1. *pra-nud*, *cl. 6. P. A. -nudati, -te, -notum*, to push or thrust forward, press forward, push on; to drive away, send away, repel, dispel; to scare or frighten away; to set in motion, drive; to stir: *Caus. -nodayati, -yitum*, to push or thrust away; to move, excite; to press any one to do anything; to request any one for anything (with two *acc.*).

Pra-nutta, *as, ā, am*, pushed away, driven away, repelled; frightened or scared away.

2. *pra-nud*, *t, t, t*, driving away, frightening or scaring away; forcing away, removing; directing, enjoining, who or what commands or enjoins.

Pra-nuda, *as, ā, am*, driving away, frightening away; forcing away.

Pra-nudat, *an, atī or anī, at*, driving away, dispelling.

Pra-nudita, *as, ā, am*, driven away.

Pra-nunna, *as, ā, am*, pushed or thrust away, driven away; frightened or scared away; set in motion, driven; sent, dispatched; shaking, trembling.

Pra-nottavya, *as, ā, am*, to be pushed or moved forwards.

Pra-noda, *as, m.* driving, guiding (horses &c.); directing, ordering.

Pra-nodita, *as, ā, am*, set in motion, agitated; driven, guided; directed, ordered.

Pra-nodya, *as, ā, am*, to be driven away, to be sent or turned away; to be frightened away; to be removed.

प्रतक्न *pra-takran*, *ā, arī, a* (fr. *rt. tak* with *pra*), Ved. moving onwards; steep, precipitous (? according to Mahī-dhara = *pradakṣiṇam gaḥ-ḥanty rītiyo yatra*).

प्रतक्ष *pra-taksh*, *cl. 1. P. -takshati, -takshitum, -tashum*, Ved. to build, make, produce.

प्रतक्म *pra-tankam*, *ind.* (fr. *rt. tank* with *pra*), Ved. having glided or crept.

प्रतइ *pra-taḍ*, *cl. 10. P. -tāḍayati, -yitum*, to strike down, knock down.

प्रतत *pra-tata*. See under *pra-tan*, p. 611.

प्रततामह *pra-tatāmaha*, *as, m.*, Ved. a great-grandfather.

प्रतदसु *pratad-vasu*, *us, us, u*, Ved. 'laden with wealth,' an epithet of the horses of Indra (according to the Nirukta = *prāpta-vasu*; Sāy. = *vistīrṇa-dhuna*).

प्रतनु *pra-tan* [cf. *rt. 3. tan*], cl. 8. P. A. -*tanoti*, -*tanute*, -*tanitum*, to spread, extend; to spread over, cover, fill; to stretch out, unfold, spread abroad, disperse, diffuse; to carry off; to show, display, reveal, manifest; to begin to perform, begin (a sacrifice); to execute, perform, accomplish: Pass. -*tanyate*, -*tāyate*, to spread or extend from, proceed from.

Pra-tata, *as*, *ā*, *am*, spread; spread over, covered, filled; stretched out, spread abroad, diffused; (*am*), ind. continuously, unintermittingly.

Pra-tatī, *is*, f. spreading, expansion, extension; (*is* or *i*), f. a creeping plant, creeper.

Pra-tāna, *as*, m. a shoot, tendril; a plant with tendrils; a low spreading creeper, creeping plant, creeper, climber; branching out, ramification (both literal and metaphorical); 'a branch or tendril,' epithet of a section of a work entitled *Kāya-kalpa-latā-parimāla*; a kind of disease, tetanus, epilepsy; N. of a man; (*ā*), m. pl., N. of his descendants. — *Pra-tāna-vat*, *ān*, *atī*, *at*, having shoots or tendrils; ramified.

Pra-tānin, *i*, *inī*, *i*, spreading, extending; having shoots or tendrils; (*inī*), f. a spreading creeper, climbing plant.

प्रतनु *pratana*, *as*, *i*, *am* (fr. *i. pra*), ancient, old; [cf. *pratna*.]

प्रतनु *pra-tanu*, *us*, *us* or *vī*, *u*, very thin or fine, delicate, minute; slender, emaciated; small, narrow; insignificant, indifferent.

Pra-tanuka, *as*, *ā*, *am*, very fine or delicate; (*am*), ind. very delicately.

प्रतप *pra-tap*, cl. 1. P. -*tapati*, -*taptum*, to give forth heat, radiate heat, be hot, burn, glow; to warm, to heat, to shine upon; to bake, roast; to anneal metals; to kindle, light, illumine; to feel pain, suffer; to mortify the flesh, perform penance; to pain with heat, torment, torture, harass: Pass. -*tapyate*, to feel pain, suffer pain: Caus. -*tāpayati*, -*yitum* (anomalous 3rd sing. 1st Fut. *pra-tāptā*, *Mahā-bh. Kāṇḍa-p. 1971*), to make warm or hot, warm, heat; to set on fire, set in flames, irradiate, illumine; to destroy with heat, pain by heat, torment, harass.

Pra-tapat, *an*, *anti*, *at*, burning; (*an*), m. the sun.

Pra-tapana, *am*, n. making warm, warming; *pratapanē kri*, to put near the fire, make warm.

Pra-tapta, *as*, *ā*, *am*, heated; hot, ardent; annealed; pained, tormented, tortured.

Pra-tāpa, *as*, m. glowing heat, heat, warmth; splendor, brilliancy, glory, majesty, dignity, the possession of rank and power, superiority; ardour, zeal, spirit, vigour, power, efficacy, energy; courage, prowess, valour; the plant *Calotropis Gigantea* (= *arka*); N. of a man. — *Pratāpa-candra*, *as*, m., N. of an author. — *Pratāpa-dhavalā*, *as*, m., N. of a prince. — *Pratāpa-pāla*, *as*, m., N. of a man. — *Pratāpa-pura*, *am*, n., N. of a city. — *Pratāpa-mārtanda*, *as*, m., N. of a work. — *Pratāpa-mukuta*, *as*, m., N. of a prince. — *Pratāpa-rudra*, *as*, m., N. of a prince of the *Kākatīyas* (celebrated in a work by *Vidyā-nātha* on rhetoric and in the drama called *Pratāparudriya* or *Pratāpa-rudra*; he was born in *Bhoja-purī*; *Pratāpa-rudra* is also described as a king of *Vijaya-nagara*). — *Pratāpa-vat*, *ān*, *atī*, *at*, full of splendor, endowed with majesty, majestic, glorious, mighty, powerful; dignified; (*ān*), m., N. of an attendant of *Skanda*; an epithet of *Siva*. — *Pratāpa-sīla*, *as*, m., N. of a prince (= *sīlā-dītya*). — *Pratāpādītya* (*pa-ād*), *as*, m., N. and epithet of various princes. — *Pratāpālankāra* (*pa-al*), *as*, m., N. of a medical work.

Pra-tāpana, *as*, *i*, *am*, making hot, paining, distressing, tormenting; (*as*), m. a particular hell; (*am*), n. warming, heating; burning, consuming; inflicting pain or punishment, paining, distressing.

Pra-tāpasa, *as*, m. a species of gigantic *Asclepias* with white flowers, *Calotropis Gigantea Alba*.

Pra-tāpin, *i*, *inī*, *i*, hot, burning, scorching,

singeing; splendid, shining; paining, distressing, harassing; majestic, dignified, powerful.

प्रतम् *pra-tam*, cl. 4. P. -*tāmyati*, -*tamitum*, to lose the breath, become breathless, be stupefied or stunned; to become exhausted, feel exhausted, faint, perish; to be beside one's self.

Pra-tamaka, *as*, m. a particular form of asthma. *Pra-tām*, *n*, *n*, desiring?; being afflicted?; (*ān*), ind. see *Gaṇa Svar-ādi* to *Pāṇ. I. 1*, 37.

प्रतमाम् *pra-tamām*, ind. (fr. *i. pra*), Ved. especially, in particular.

Pra-taram, ind., Ved. further; more, more especially, more exceedingly; principally, pre-eminently; (*Sāy.* = *prakṛiṣṭataram*, *atīśayena*.)

प्रतर *pra-tara*. See under *pra-tri*.

प्रतर्क *pra-tark*, cl. 10. P. -*tarkayati*, -*yitum*, to form a clear view or notion; to gather, conclude; to search, investigate; to regard as, take for, deem, suppose.

Pra-tarka, *as*, m. conclusion, supposition, conjecture.

Pra-tarkana, *am*, n. judging, reasoning, discussing, discussion; doubt; logic.

Pra-tarkya, *as*, *ā*, *am*, conceivable, comprehensible, imaginable.

प्रतर्दन *pra-tardana*, *as*, m. (fr. *rt. tri* with *pra*), N. of a king of *Kāśī* (a son of *Divo-dāsa* and author of the hymn *Rig-veda IX. 96*); N. of a *Rākṣasa*; of a class of divinities under *Manu Auttama*.

प्रतल *pra-tala*, *as*, m. the open hand with the fingers extended; (*am*), n. one of the divisions of the lower regions; [cf. *pātāla*.]

प्रतवस् *pra-tavas*, *ās*, *ās*, *as*, Ved. mighty, powerful, active; (*Sāy.* = *prakṛiṣṭa-balopeta*.)

प्रताव *pra-tāmra*, *as*, *ā*, *am*, excessively red, very red.

प्रतार *pra-tāra*, *pra-tāraka*, *pra-tāraṇa*, *pra-tāraṇiya*. See under *pra-tri*.

प्रति *i. prati* (an indeclinable particle and prefix to verbs and their derivative nouns; sometimes *prati* in composition), towards, in the direction of, to, unto, near to; against, in opposition to, counter; back, back again, again, in return; down upon, upon, on.

Prati is also prefixed to nouns not immediately connected with verbs, to express equality, likeness, resemblance, or comparison; [cf. *prati-cakra*, *prati-candra*.]

(As a separable preposition with acc. and usually but not invariably following its substantive), towards, to, unto, in the direction of (e.g. *śabdām prati*, in the direction of the sound, towards the place whence the sound came); down upon, upon; against, in opposition to, counter (e.g. *yāyād ripum prati*, he should march against the enemy; *pāhi nas tvam prati rishataḥ*, defend thou us against the enemy); over against, opposite, contra; in the presence of, before; in comparison with, in proportion to, on a par with (e.g. *tvam sahasrāyī prati*, thou art on a par with, i.e. equivalent to, thousands); in the vicinity of, near, beside, by, at, on (e.g. *Gangām prati*, at or on the Ganges; *āyodhanam prati*, on the field of battle); on the side of, in favour of; (distributively) in each, at or in every, according to each, severally (e.g. *yajñam prati*, at every sacrifice; *varṣam prati*, every year, annually; in this sense *prati* is frequently used at the beginning of adv. comps., cf. *prati-kṣaṇam*, *prati-grīham*); about, at the time of, during (e.g. *Phālgunam māsam prati*, about the month *Phālguna*; *śīram prati*, for a long time); in relation to, with reference to, with regard to (e.g. *dharmaṃ prati*, with regard to justice); concerning; on account of; according to (e.g. *mām prati*, according to me, i.e. in my opinion), in conformity with, in pursuance

of; a little (at the end of a comp., e.g. *sūpa-prati*, a little broth, see *Pāṇ. II. 1*, 9).

(As a separable preposition, with abl.), on a par with, on an equality with (also with adverbs ending with the affix *tas*, e.g. *Nārāyaṇataḥ prati*, on an equality with *Nārāyaṇa*); in return for, as compensation for (e.g. *ukṣhā kapotāt prati*, an ox in return for a dove); in the place of, in lieu of, instead of.

Native lexicographers explain the senses of *prati* by the following Sanskrit words: *pra-dhāna*, *kehepa*, *nis-āya*, *vy-āpṛiti*, *pra-sasti*, *vi-rodha*, *sam-ādhi*: [cf. *Zend pati*: Old Pers. *pati-sh*, 'against'; Gr. *πρὸς-τί*, *πρὸς* for *πρὸ*, *πρὸς-θε* (v): Lat. *red-* as in *red-dere*, *red-ire*; *re-* as in *re-ferre*; *pra* for *prai*; *por*, *pol*, *pos* for *port* in the forms *por-rigo*, *pol-liceor*, *pol-lus*, *pos-sides*: Old Slav. *proti*: Lith. *přez*, 'against'; Bohem. *proti*: Hib. *frith*, *fríoth*, as in *frithbeart*, 'I object, oppose'; *frithbuille*, 'a back-stroke'; *frithshearc*, 'a return of love, mutual regard'; *frithcúirim*, 'I oppose, obstruct'; *frithbharamhuil*, 'a paradox.']

प्रति 2. *prati*, *is*, m., N. of a son of *Kuśa*.

प्रतिक *pratika*, *as*, *i*, *am* (fr. *i. prati*), worth a *Kāṣhāpa* or sixteen *Paṇas* of *Kowries*.

प्रतिकञ्चुक *prati-kañcuka*, *as*, m. an advertisement.

प्रतिकयतम् *prati-kañtham*, ind. singly, severally, one by one (lit. so that each is seized by the throat).

प्रतिकम्प *prati-kamp*, Caus. P. -*kampayati*, -*yitum*, to shake, cause to tremble.

प्रतिकर *prati-kara*, &c. See under *prati-kri*, p. 612, col. 1.

प्रतिकर्कश *prati-karkaśa*, *as*, *ā*, *am*, equally hard, of the same hardness.

प्रतिकर्ष *prati-karsha*, *as*, m. (fr. *rt. kṛish* with *pra*), drawing together, aggregation; anticipating that which occurs later.

Prati-kṛiṣṭa, *as*, *ā*, *am*, ploughed back again, twice ploughed; thrust back, repulsed, rejected, despised; inferior, low, vile; put out of sight, hidden, concealed.

प्रतिकल्प *prati-kalpya*. See under *prati-klrip*, p. 612, col. 2.

प्रतिकश *prati-kāśa*, *as*, *ā*, *am*, (probably) not obeying the whip.

प्रतिकाङ्क्ष *prati-kāṅkṣ*, cl. 1. P. (ep. also A.) -*kāṅkṣati* (-*te*), -*kāṅkṣitum*, to wish for, long for.

Prati-kāṅkṣhtn, *i*, *inī*, *i*, longing for, desirous of, desiring.

प्रतिकामम् *prati-kāmam*, ind., Ved. according to wish or desire, at will.

Prati-kāmin, *i*, *inī*, *i*, Ved. contrary to desire, contrary to taste, disagreeable, distasteful; (*inī*), f. a female rival.

Prati-kāmya, *as*, *ā*, *am*, Ved. being according to wish or liking.

प्रतिकाय *prati-kāya*, *as*, m. an effigy, image, likeness, picture; the effigy of a man for archers to practise at; a target, butt, mark.

प्रतिकार *prati-kāra*, &c. See under *prati-kri*, p. 612, col. 1.

प्रतिकाश *prati-kāś*, Intens. -*ēkāśiti*, Ved. to see, behold.

Prati-kāśa, *as*, m. (or *prati-kāśa*, q.v.), reflection; look, appearance; (at the end of comps.) having the appearance of, looking like, similar, resembling, like (e.g. *candra-pratikāśa*, *as*, *ā*, *am*, like the moon).

Prati-kāśa, wrongly spelt for *prati-kāśa* above.

प्रतिक्रितव्य *prati-kitava*, *as*, *m*. an adversary at play, an opponent in a game

प्रतिकुञ्चित *prati-kuñcita*, *as*, *ā*, *am*, bent, curved.

प्रतिकुञ्जर *prati-kujara*, *as*, *m*. a hostile elephant; [cf. *prati-gaja*, *prati-dvirada*, *prati-nāga*.]

प्रतिकूज *prati-kūj*, *cl. 1. P.* -*kijati*, -*kūjī*, to coo or warble in return, answer by an inarticulate sound.

प्रतिकूप *prati-kūpa*, *as*, *m*. a moat, ditch.

प्रतिकूल *prati-kūla*, *as*, *ā*, *am*, 'against the bank' (opposed to *anu-kūla*, *q. v.*), against the stream or current, contrary, adverse, opposed, opposite; cross-grained, cross, inverted, reverse; contradictory; disastrous, inauspicious; disagreeable, unpleasant, ungracious, perverse, stubborn, contumacious, rebellious; *pratikūleshu sthita*, standing among the refractory, offering opposition (according to Kullūka = *ājñā-vyāghāta-kārin*); (*am*, *ena*), ind. contrary, contrarily, contrary to nature, in inverted order, inversely. — *Pratikūla-kārin*, *i*, *īni*, *i*, or *pratikūla-krit*, *i*, *t*, *i*, opposing, offering opposition to (with *gen.*). — *Pratikūla-tas*, ind. in contradiction or contravention to; *pratikūlato vṛti*, to be in contradiction to. — *Pratikūla-tā*, *f*, or *pratikūla-tva*, *am*, *n*. adverseness, opposition, hostility; perverseness, contumacy. — *Pratikūla-darsana*, *as*, *ā*, *am*, looking cross or awry, having an ungracious aspect. — *Pratikūla-daiva-tā*, *f*. hostility of fate. — *Pratikūla-pravartin*, *i*, *īni*, *i*, taking an adverse course; causing unpleasantness. — *Pratikūla-bhāshin*, *i*, *īni*, *i*, speaking against, contravening, contradicting. — *Pratikūla-vadana*, *am*, *n*. refractory speech, contradiction; disagreeable speech. — *Pratikūla-rat*, *ān*, *ati*, *at*, refractory, contumacious. — *Pratikūla-vartin*, *i*, *īni*, *i*, being adverse to, disturbing, troubling. — *Pratikūla-vāda*, *as*, *m*. speaking contradictorily, contradiction. — *Pratikūla-vādin*, *i*, *īni*, *i*, speaking contradictorily, contradictory, contradicting, opposing. — *Pratikūla-vṛtti*, *is*, *ās*, *i*, being in a state of opposition, opposing. — *Pratikūla-sabda*, *as*, *ā*, *am*, having a disagreeable sound, having a discordant note (Kumāra-s. I. 46). — *Pratikūlācarita* ('*la-āc*'), *am*, *n*. offensive or hostile action, injurious conduct. — *Pratikūloka* ('*la-uk*'), *am*, *n*. contradiction.

Pratikūlaya, *Nom. P.* *pratikūlayati*, -*yitum*, to oppose, offer opposition to.

प्रतिकृ *prati-kṛi*, *cl. 8. P. A.* -*karoti*, -*kurute*, -*kartum*, to do or make (anything as a defence) against (Ved.); to return, repay, recompense, requite, retaliate (with *acc.* of the thing, and *gen.*, *dat.*, or *loc.* of the person); to act in opposition to, counteract (with *acc.* or *gen.*); to treat or attend to (as a physician), cure; to repair, mend, restore: Caus. *A.* -*kārayate*, -*yitum*, to cause to be repeated: Desid. -*kīrīrshati*, to wish to requite, seek to retaliate or take vengeance upon (with *loc.* or *acc.*).

Prati-kara, *as*, *i*, *am*, acting against, counteracting; (*as*), *m*. requital, compensation.

Prati-karāṇiya, *as*, *ā*, *am*, to be counteracted, to be prevented, remediable.

Prati-kartavya, *as*, *ā*, *am*, to be requited or returned, to be paid or discharged (as a debt); to be counteracted or counterworked, to be frustrated; to be treated or attended (by a physician).

Prati-kartṛi, *tā*, *tri*, *tri*, a requiter, recompenser; an opponent, adversary.

Prati-karman, *a*, *n*. requital, retaliation; redress, remedy; counteraction, counterworking; opposing, opposition; dress, decoration, toilet, personal embellishment; (*a*), ind. at each celebration or performance; in every work; *a-pratikarman*, *ā*, *ā*, *am*, (either) whose deeds are unmatched, (or) not offering opposition; obedient.

Prati-kāra, *as*, *m*. (or *prati-kāra*, *q. v.*), rendering back, requital, reward, retaliation, retribution,

revenge; counteraction, application of an antidote or remedy, obviating, preventing, remedying, prevention, remedy; opposition; help against, help, alleviation; a kind of treaty or alliance concluded with the hope that one party will requite the services rendered by the other. — *Pratikāra-karman*, *a*, *n*. the making of amends. — *Pratikāra-jña*, *as*, *ā*, *am*, knowing what remedy should be applied. — *Pratikāra-vidhāna*, *am*, *n*. the application of a remedy, medical treatment.

Prati-kārin, *i*, *īni*, *t*, counteracting, obviating, opposing; *a-pratikārin*, one who uses no remedies, one who does not allow himself to be attended by a physician.

Prati-kārya, *as*, *ā*, *am*, to be retaliated or revenged; (*am*), *n*. retribution.

Prati-kṛita, *as*, *ā*, *am*, rendered back, returned, repaid, recompensed, requited, retaliated; opposed, counteracted, remedied; (*am*), *n*. recompense, requital; resistance, opposition.

Prati-kṛiti, *is*, *f*. resistance, defence; retaliation, return, revenge; a reflected image, reflection, a shadow; an effigy, figure, image, statue, picture; a substitute.

Prati-kṛitya, *as*, *ā*, *am*, to be counteracted or remedied, remediable.

Prati-kṛiyā, *f*. requital, retaliation, revenge; a return for kindness received, recompense; opposition; counteracting, remedying; (medical) attendance; embellishment, decoration; defence, protection; a fence; succour, help, care.

प्रतिकृष्ट *prati-kṛiṣṭa*. See *prati-karsha*.

प्रतिकृ *prati-kṛi*, *cl. 6. P. A.* -*kirati*, -*te*, -*karitum*, -*karitum*, to scatter towards; [cf. *prati-s-kṛi*.]

प्रतिकृप *prati-kṛip*, *cl. 4. A.* -*kalpate*, -*kalpitum*, -*kalptum*, Ved. to be at the service of (with *acc.*); to receive hospitably: Caus. -*kalpayati*, -*yitum*, to regulate, arrange.

Prati-kalpya, *as*, *ā*, *am*, to be arranged or prepared.

प्रतिकोप *prati-kopa*, *as*, *m*. anger against (any one), wrath; vexation.

प्रतिक्रम *prati-kram*, *cl. 1. P. A.* -*krāmati*, -*kramate*, -*kramitum*, to come back, return.

Prati-krama, *as*, *m*. reversed or inverted order. **Prati-kramāṇa**, *am*, *n*. (Ved.) stepping towards; (with Buddhists) confessing, making confession.

प्रतिकृध *prati-kṛudh*, *cl. 4. P.* -*krudhyati*, -*krodhdum*, to be angry with any one (*acc.*) in return (Manu VI. 48).

Prati-krodha, *as*, *m*. anger in return.

प्रतिकृष्ट *prati-kṛiṣṭa*, *as*, *ā*, *am* (fr. *rt. kṛiṣ* with *prati*), miserable, poor (said of a kind of soil).

Prati-krośa, *as*, *m*. Ved. crying out to, hallooing.

प्रतिकूर *prati-kūra*, *as*, *ā*, *am*, cruel or harsh in return, returning harshness for harshness.

प्रतिक्षणम् *prati-kṣaṇam*, ind. at every moment, every moment, momentarily, every instant; constantly, continually.

प्रतिशत्रु *prati-kṣatra*, *as*, *m*. N. of a descendant of Atri, author of the hymn *Rig-veda* V. 46; of a son of An-enas; of a son of Kṣatra-vṛiddha; of a son of Samin.

प्रतिक्षय *prati-kṣaya*, *as*, *m*. a guard, attendant ('protecting from injury or loss').

प्रतिक्षि *prati-kṣhi* (see *rt. 2. kṣhi*), *cl. 2. 6. P.* -*kṣheti*, -*kṣhiyati*, -*kṣhetum*, Ved. to settle near.

प्रतिक्षिप *prati-kṣhip*, *cl. 6. P.* -*kṣhipati*, -*kṣheptum*, to throw or cast into; to push against, hurt; to revile, ridicule, reject.

Prati-kṣipta, *as*, *ā*, *am*, thrown into; turned away, rejected, dismissed; sent, dispatched; repelled,

opposed, resisted; abused, reviled; calumniated, falsely accused; (*am*), *n*. medicine.

Prati-kṣhipya, ind. having thrown into, having thrown.

Prati-kṣhepa, *as*, *m*. contradicting, contradiction; opposing, controverting, contravening; contest, contesting; not acknowledging, rejecting.

Prati-kṣhepaṇa, *am*, *n*. contradicting, opposing, controverting, contesting.

प्रतिक्षुत *prati-kṣhuta*, *am*, *n*. sneezing, wheezing.

प्रतिक्षुर *prati-kṣhura*, *as*, *m*. a particular wrong position of a child at birth.

प्रतिक्ष्या *prati-kṣyā*, *cl. 2. P.* -*kṣyāti*, -*kṣyātum*, to see, behold.

Prati-kṣhyāti, *is*, *f*. renown; (also read *pravi-kṣhyāti*.)

प्रतिगज *prati-gaja*, *as*, *m*. a hostile elephant, elephant standing opposite; [cf. *prati-kujara*.]

प्रतिगद् *prati-gad*, *cl. 1. P.* -*gadati*, -*gaditum*, to speak in return, answer.

प्रतिगम *prati-gam*, *cl. 1. P.* -*gacchati*, -*gantum*, to go or advance towards, go to meet; to go back, return, go home.

Prati-gata, *as*, *ā*, *am*, flying backwards and forwards, wheeling in flight; lost from the memory.

Prati-gamana, *am*, *n*. going back, returning, return.

प्रतिगर *prati-gara*. See *prati-grī* below.

प्रतिगर्ज *prati-garj*, *cl. 1. P.* -*garjati*, -*garjitum*, to roar at, roar against, roar at one another; to answer with roars; to resist, oppose.

Prati-garjat, *an*, *anti*, *at*, roaring against; murmuring against, rebelling; reverberating, echoing.

Prati-garjana, *f*. roaring against, answering roar.

प्रतिगर्हित *prati-garhita*, *as*, *ā*, *am* (fr. *rt. garh* with *prati*), blamed (Rām. VI. 103, 15; perhaps wrongly for *prati garhita*).

प्रतिगा *prati-gā*, *cl. 3. P.* -*jigāti*, -*gātum*, to go back, return.

प्रतिगात्रम् *prati-gātram*, ind. in every limb.

प्रतिगाह *prati-gāh*, *cl. 1. A.* -*gāhate*, -*gāhī*, *hitum*, -*gādhum*, to penetrate, enter.

प्रतिगिरि *prati-giri*, *is*, *m*. an opposite mountain; an inferior mountain or anything like a mountain.

प्रतिगीर्य *prati-gīrya*. See *prati-grī* below.

प्रतिगु *prati-gu*, Caus. *P.* -*gāvayati*, -*yitum*, Ved. to proclaim.

प्रतिगुप्त *prati-gupta*, *as*, *ā*, *am*, guarded, protected.

Prati-gupya, *as*, *ā*, *am*, to be guarded or protected.

प्रतिगृध *prati-grīdh*, *cl. 4. P.* -*grīdhyati*, -*gārdhitum*, to be greedy or eager for (with *acc.*).

प्रतिगृहम् *prati-griham*, ind. in every house.

प्रतिगृहीत *prati-grihita*. See under *prati-grah*, p. 613, col. 1.

प्रतिगृ *prati-grī*, *cl. 9. P. A.* -*grīṇāti*, -*grīṇite*, -*garitum*, -*garitum*, to invoke, salute (Ved.); to answer or make responses in recitation or singing (Ved.); to agree with any one (with *dat.*).

Prati-gara, *as*, *m*. Ved. the Adhvaryu's response to the address of the Hotri.

Prati-garitrī, *tā*, *tri*, *tri*, Ved. one who ejaculates or utters a response.

Prati-gīrya, *as*, *ā*, *am*, Ved. to be answered with a response in singing.

प्रतिगेहम् *prati-geham*, ind. in every house.

प्रतिग्रह *prati-grah*, cl. 9. P. A. -*grihñāti*, -*grihñite*, -*grahitum* (an irreg. 2nd sing. Impv. *prati-grihñya* is used in Rāmāyaṇa III. 9, 27), to take hold of, grasp, seize; to eclipse; to take up, collect, admit; to take, eat, drink; to take possession of, occupy; to take away, deprive of; to receive, accept (*śirasā prati-grah*, to accept anything and place it on the head as a mark of respect); to receive an enemy, attack, assault, assail; to receive a friend, give a friendly reception to, welcome; to take as a wife, choose for a husband, wed, marry; to hear, hear with pleasure; to accept what is said as a good omen; to express assent, approve, attend, pay attention to: Caus. -*grāhayati*, -*yitum*, to cause to accept, give, present.

Prati-grihita, as, ā, am, taken hold of; taken, accepted, received; assented to, admitted; taken as a wife, married.

Prati-grihitavya, a wrong form for *prati-grahitavya*, q. v.

Prati-grihitṛi, a wrong form for *prati-grahitṛi*, q. v.

1. *prati-grihya*, as, ā, am, to be accepted, acceptable; one from whom anything may be accepted.

2. *prati-grihya*, ind. having taken or received; bringing up the rear.

Prati-graha, as, m. receiving, accepting, acceptance, receiving a donation; the right of accepting gifts (as the peculiar prerogative of Brāhmanas); one who receives, a receiver; a gift, present; a proper donation or fit present to a Brāhman at suitable periods; receiving kindly, friendly reception; taking a wife, marrying; favour, grace; hearing, hearkening, listening; the reserve of an army, a detachment posted with the general four hundred yards in the rear of the line; a spitting-pot, spittoon; the sun near the moon's node; = *kriyā-kāra*.

Prati-grahana, as, i, am, receiving, accepting; (am), n. receiving, reception, receiving presents; receiving a bride, marrying; a vessel.

Prati-grahaniya, as, ā, am, to be taken or accepted, acceptable.

Prati-grahin, i, inī, i, one who receives, a receiver (opposed to *dātṛi*).

Prati-grahitavya, as, ā, am, to be taken or accepted, allowed to be taken or received; to be received (in a friendly manner), to be welcomed.

Prati-grahitṛi, tā, tri, ṛi, one who receives or accepts, a receiver; one who takes in marriage, one who marries.

Prati-grāha, as, m. receiving, accepting gifts; a spitting-pot, spittoon.

Prati-grāhaka, as, ikā, am, receiving gifts or presents.

Prati-grāhin, i, inī, i, one who accepts, receiving presents.

1. *prati-grāhya*, as, ā, am, to be taken or accepted, acceptable, admissible; one from whom anything may be received.

2. *prati-grāhya*, ind. having caused to accept, having offered.

प्रतिग्रामम् *prati-grāmam*, ind. in every village.

प्रतिघ *prati-gha*, as, m. (fr. *prati-han*), resistance, opposing, opposition; mutual beating, striking back again, fighting, combat; anger, wrath, rage, passion; an enemy; fainting; (as, ā, am), inimical, adverse.

Prati-ghāta, as, m. (or *prati-ghāta*, q. v.), warding off a blow, keeping back, repulse; hindrance, opposition, resistance; reaction; preventing, prohibiting; a blow in return; rebound.

Prati-ghātaka, as, ikā, am, disturbing, interrupting, troubling; (at the end of an adj. comp.) = *prati-ghāta*.

Prati-ghātana, am, n. warding off, repulsing; killing, slaughter.

Prati-ghātina, i, inī, i, keeping off, repelling, repulsing; troubling, encroaching, injuring; hostile, opposed to; reacting.

Prati-ghna, am, n. the body.

Prati-ghnat, an, atī, at, opposing, impeding; destructive; hostile.

प्रतिघोषिन् *prati-ghoshin*, i, inī, i (fr. rt. *ghush* with *prati*), Ved. roaring against, sounding against.

प्रतिचक्र *prati-čakra*, am, n. a discus that will bear comparison with others, a discus which is a match for any other; (perhaps) a corresponding or subordinate wheel.

प्रतिचक्ष *prati-čaksh*, cl. 2. A. -*čashte*, &c., to see, perceive, become aware of; to expect; to cause to see, cause to appear, bring to light.

Prati-čakshana, am, n. looking at, viewing; making visible; appearance, look, aspect.

Prati-čakshya, as, ā, am, Ved. visible.

प्रतिचन्द्र *prati-čandra*, as, m. a mock moon, paraselene.

प्रतिचार *prati-čar*, cl. 1. P. -*čarati*, -*čaritam*, to advance towards, approach (Ved.): Caus. -*čārayati*, -*yitum*, to make current, circulate, proclaim, publish.

Prati-čārīta, as, ā, am, circulated, proclaimed, published.

प्रतिचरणम् *prati-čaraṇam*, ind. in every school or branch.

प्रतिचिकीर्षी *prati-čikīrshā*, f. (fr. Desid. of *prati-kṛi*), wish to requite, desire of retaliation or revenge, desire to be avenged upon (with acc. or loc.).

Prati-čikīrshu, us, us, u, wishing to requite, desirous of retaliating.

प्रतिचिति *prati-čiti*, ind., Ved. in every layer or pile, in each layer or course (of faggots, bricks, &c.).

प्रतिचिन्त *prati-čint*, cl. 10. P. A. -*čintayati*, -*te*, -*yitum*, to think or reflect on; to consider again, remember.

Prati-čintana, am, n. thinking repeatedly, considering, meditating upon.

Prati-čintaniya, as, ā, am, to be reflected upon anew, to be thought over again.

प्रतिचुद *prati-čud*, cl. 10. P. -*čodayati*, -*yitum*, to drive on, push on, impel, urge on, instigate; to fall upon, assail, attack.

Prati-čodanam, ind. (fr. *prati* + *čodana*), Ved. according to order or injunction.

Prati-čodita, as, ā, am, impelled, one who has pushed against or assailed (with acc.).

प्रतिच्छद् *prati-čchad* (*prati-čhad*), cl. 10. P. (poet. also A.) -*čchādayati* (-*te*), -*yitum*, to cover over, cover, clothe, envelop; to obscure; to hide, conceal, disguise; to endow.

Prati-čchadana, am, n. a cover, a piece of cloth for a covering.

Prati-čchanna, as, ā, am, covered over; covered, overlaid, clothed, enveloped; obscured; hidden, concealed, disguised; beset, enclosed, hemmed in; furnished with, provided with.

प्रतिच्छन्द *prati-čchanda*, as, m. a reflected image, likeness, any image, picture, statue; a substitute.

Prati-čchandaka, as, m. an image; a substitute.

प्रतिच्छाया *prati-čchāyā* (*prati-čhāyā*), f. a reflected image, a shade, shadow; an image, statue, picture, bas-relief.

प्रतिच्छिद् *prati-čchid* (*prati-čhid*), cl. 7. P. A. -*čchinatti*, -*čchintte*, -*čchetum*, to tear off, cut off; to retaliate by cutting to pieces.

Prati-čcheda, as, m. cutting off; resistance, opposition.

प्रतिच्यवीयस् *prati-čyāvīyas*, ān, asī, as (fr. rt. *čyu*), Ved. pressing closer against or towards; (Sāy. *pra-čyāvīyasi* = *pumānsam prati śarira-syātīyantaṃ čyāvayitri*).

प्रतिजङ्घा *prati-janghā*, f. the shin-bone; the fore part of the leg.

प्रतिजन् *prati-jan*, cl. 4. A. -*jāyate*, -*jantum*, to be born again, spring up again, be produced anew.

प्रतिजन *prati-jana*, as, m., Ved. an adversary.

Pratijanya, as, ā, am, Ved. adverse, opposed to, hostile; (Sāy. *pratijanyaāni* = hostile people.)

प्रतिजप् *prati-jap*, cl. 1. P. -*japati*, -*japitum*, Ved. to mutter in response.

प्रतिजल्प *prati-jalp*, cl. 1. P. -*jalpiti*, -*jalpita*, to answer, reply.

Prati-jalpa, as, m. an answer, reply.

Prati-jalpaka, as, m. a reply expressing assent, respectful concurrence; a polite but evasive answer (?).

प्रतिजगृ *prati-jāgri*, cl. 2. P. -*jāgarti*, -*jāgaritum*, Ved. to watch beside (another).

Prati-jāgara, as, m. vigilance, watchfulness, attention.

Prati-jāgarāṇa, am, n. watching, guarding, attending to.

Prati-jāgarāṇaka, as or am, m. or n. (?), a district.

प्रतिजि *prati-ji*, cl. 1. P. -*jayati*, -*jetum*, Ved. to conquer, defeat (at play): Desid. -*jigīshati*, to wish to conquer or defeat, to attack, assault, assail.

प्रतिजिह्वा *prati-jihvā* or *prati-jihvikā*, f. the uvula or soft palate.

प्रतिजीवन *prati-jivana*, am, n. (fr. rt. *jiv* with *prati*), returning to life, resuscitation.

प्रतिजुष *prati-jush*, cl. 6. A. -*jushate*, -*joshitum*, Ved. to be kind, act tenderly towards; to receive with pleasure, delight in, be gratified by: Caus. -*joshayati*, -*yitum*, to coax, caress.

प्रतिजुतिवर्षस् *prati-jūti-varpas*, ās, ās, as, Ved. victorious over enemies (Sāy. = *prati-pakshā-bhībhavana-sīla-tejo-yukta*).

प्रतिजृ *prati-jṛ*, cl. 1. A. -*jarate*, -*jaritum*, -*jaritum*, Ved. to roar (as fire) in the direction of (Sāy. = *abhi-vṛdh*, to increase); to call out to, salute (Sāy. = *stu*, to praise).

प्रतिज्ञा 1. *prati-jñā*, cl. 9. A. (ep. also P.) -*jñāte*, -*jñāti*, -*jñātum*, to admit, own, acknowledge, recognise, allow, take in good part; to approve, consent; to promise (with gen., dat., or loc. of the person, and acc. or dat. of the thing); to maintain, uphold, assert, affirm, allege; to bring forward or introduce (a topic); to perceive, observe, learn, discern, become aware of; (A.) to confirm, assent, answer in the affirmative; to propose; (P. A.) to remember with regret, remember sorrowfully.

2. *prati-jñā*, f. admission, acknowledgment; assent; a solemn declaration, agreement, engagement, promise, vow; a statement, assertion, affirmation, declaration, allegation; (in logic) a proposition, the assertion to be proved, the first member or *avayava* of the five-membered Nyāya syllogism (in the usual standing example = 'this hill is fiery'); (in law) a plaint, complaint, indictment; (*ayā*), ind. by express rule; in the manner laid down. — *Prati-jñān-tara* ('*jñā-an*'), am, n. (in logic) a subsequent proposition on failure of the first. — *Prati-jñā-patra* or *prati-jñā-patṛaka*, am, n. a promissory note, a written contract, bond. — *Prati-jñā-pari-śiṣṭa*, am, n., N. of a treatise by Kātyāyana. — *Prati-jñā-bhanga*, as, m. the breaking or breach

of a promise. — *Pratijñābhanga-bhīru*, *us, us, u*, fearful or apprehensive of breaking a promise. — *Pratijñā-virodha*, *as, m.* acting contrary to promise or agreement; denial of a logical proposition. — *Pratijñā-vivāhita*, *as, ā, am*, promised in marriage, betrothed. — *Pratijñā-sannyāsa*, *as, m.* breaking a promise; abandonment of the original proposition (in logic). — *Pratijñā-hāni*, *is, f.* giving up the proposition or argument.

Prati-jñāta, *as, ā, am*, asserted, propounded, declared, stated, proposed, deposed, alleged; admitted, acknowledged; promised, agreed; agreeable, desirable; (*am*), *n.* anything promised, a promise. — *Pratijñātārtha* (*ta-ar*), *as, m.* a statement, averment.

Prati-jñātavya, *as, ā, am*, to be assented to, to be promised, &c.

Prati-jñāti, *is, f.* a wrong form for *prati-prajñāti*, *q. v.*

Prati-jñāna, *am, n.* admission, assent, agreement, engagement, promise; asserting, assertion; bringing forward or introducing (a topic).

Prati-jñāpita, *as, ā, am*, betrayed; (a various reading for *pra-jñāpita*.)

Prati-jñāya, *ind.* having admitted or acknowledged; having promised; having maintained or asserted.

Prati-jñeya, *as, ā, am*, to be promised or assented to; (*as*), *m.* the reciter or pronouncer of a panegyric, a proclaimer of rank and titles, herald, bard, panegyrist.

प्रतिज्वाल *prati-jval*, *cl. 1. P.* -*jvalati*, -*jvalitum*, to flame, blaze, shine.

प्रतिजि *prati-taj*, *cl. 10. P.* -*tādayati*, -*yitum*, to strike in return, strike again.

प्रतिज्वलितान *prati-tattva-siddhānta*, *as, m.* a conclusion adopted by each disputant.

प्रतिज्ञम् *prati-tantram*, *ind.* according to each Tantra, according to each opinion.

प्रतिप *prati-tap*, *cl. 1. P.* -*tapati*, -*taptum*, to throw out heat towards; to heat, warm, foment.

प्रतितर *prati-tara*, *as, m.* (*fr. rt. trī* with *prati*), a sailor, oarsman, ferryman.

प्रतितरम् *prati-tarām*, *ind.* (*compar. fr. 1. prati*), *Ved.* with *rt. bhū*, to become shorter or more contracted; (according to a Scholiast = *atyantam pratikūla*.)

प्रतितरु *prati-taru*, *ind.* at each tree.

प्रतिताल *prati-tāla* or *prati-tālaka*, *as, m.* (in music) a particular time, a kind of air or melody; (*i*), *f.* the key of a door or padlock, an instrument to open a door.

प्रतितूणी *prati-tūṇi*, *f.* a modification of the nervous disease called Tūṇi; [*cf. pra-tūṇi*.]

प्रतित्रयम् *prati-tryaham*, *ind.* for three days at a time.

प्रतिथि *pra-tithi*, *is, m.*, *N.* of a teacher with the epithet Deva-ratha.

प्रतिदण्ड *prati-danḍa*, *as, ā, am*, *Ved.* refractory, disobedient, obstinate.

प्रतिदर्श *prati-darśa*. See *prati-drīś*, *col. 2.*

प्रतिदह *prati-dah*, *cl. 1. P.* -*dahati*, -*dagdhum*, *Ved.* to burn towards, encounter with flames, consume (*Sāy.* = *savathā bhasmi-kri*): *Pass.* -*dahyate*, to be burnt or consumed by fire.

प्रतिदा *prati-dā*, *cl. 3. P. A.* -*dadāti*, -*datte*, -*lātum*, to give in return, give as a reward, give back, return, restore; to retort; to give: *Caus.* -*dāpayati*, -*yitum*, to cause to be given back, cause to be restored.

Prati-datta, *as, ā, am*, given back. See *prati-tta*. *Prati-dātavya*, *as, ā, am*, to be given back, to be restored.

Prati-dāna, *am, n.* giving back, restoring (a deposit), restitution, restoration; returning, a gift in return; exchange, barter.

Prati-deya, *as, ā, am*, to be given back or returned, to be given as an equivalent; (*am*), *n.* a pledge, pawn; an article purchased and given back.

प्रतिदारा *prati-dāraṇa*, *am, n.* (*fr. rt. dṛī* with *prati*), battle, fighting, fierce conflict.

प्रतिदिनम् *prati-dinam*, *ind.* day by day, daily, every day.

प्रतिदिवन् *prati-divan*, *ā, m.* (*fr. rt. 2. div* with *prati*), the sun; a day.

Prati-divan, *ā, m.* an adversary at play (*Ved.*); the sun.

प्रतिदिवसम् *prati-divasam*, *ind.* day after day, daily, day by day.

प्रतिदिश *prati-diś*, *Caus. P.* -*deśayati*, -*yitum*, to point towards, point out; to enjoin, teach; to direct; to confess.

Prati-dīsam, *ind.* (*fr. prati + 2. diś*), in every direction, from every quarter; everywhere, all around.

Prati-deśam, *ind.* (*fr. prati + deśa*), in every region, in each district or country, in every country.

प्रतिदुह *prati-duh*, *dhuk* (gender doubtful; *inst.* -*duhā* or -*dhushā*, *gen.* -*duhas* or -*dhushas*), *Ved.* fresh milk, milk still warm.

प्रतिदूत *prati-dūta*, *as, m.* a messenger or ambassador sent in return.

प्रतिदूषित *prati-dūshita*, *as, ā, am*, defiled, rendered unclean, contaminated.

प्रतिदृश *prati-drīś*, *cl. 1. P.* -*paśyati*, -*drashitum*, to look at, behold; to become aware of, experience, know; *A.* -*paśyate* or *Pass.* -*drīśyate*, to come in sight, become visible or perceptible, appear: *Caus.* -*darśayati*, -*yitum*, to cause to see, to show; to teach.

Prati-darśa, *as, m.*, *Ved.* looking at, viewing.

Prati-darśana, *am, n.* seeing, perceiving; (at the end of comp.) appearance, look.

Prati-drīsam, *ind.* (*fr. prati + 2. drīś*), in every eye, for every eye.

Prati-drīshita, *as, ā, am*, beheld; become visible, come in sight.

प्रतिदेवतम् *prati-devatam*, *ind.*, *Ved.* for every deity.

Prati-devatā, *f.*, *Ved.* a corresponding deity.

Prati-datvatam, *ind.* for every deity.

प्रतिदेहम् *prati-deham*, *ind.* in each body, in every body.

प्रतिदोषम् *prati-dosham*, *ind.*, *Ved.* in the evening, in the dark.

प्रतिद्रु *prati-dru*, *cl. 1. P.* -*dravati*, -*dro-tum*, to run towards, run to.

प्रतिद्रुह 1. *prati-druh*, *cl. 4. P.* -*druhyati*, -*drohitum*, -*drogdhum*, -*drodhum*, to injure in return, retaliate an injury.

2. *prati-druh*, *dhruk, k, h, or dhruḥ, ṭ, ṭ*, seeking to injure in return, wishing to retaliate an injury.

प्रतिद्वन्द्व *prati-dvandva*, *as, m.* an opponent, antagonist, adversary, rival; an enemy, foe; (*am*), *n.* opposition, hostility.

Prati-dvandvīn, *i, m.* an opponent, adversary, rival; (*i, inī, ī*), hostile, opposed; (at the end of a comp.) rivalling, vying with.

प्रतिद्वारम् *prati-dvāram*, *ind.* at every gate, at each door.

प्रतिद्विरद *prati-dvirada*, *as, m.* an opposite elephant, a hostile elephant; [*cf. prati-kujara*.]

प्रतिधृ *prati-dhṛi*. See under *prati-dhṛi*, *col. 3.*

प्रतिधा 1. *prati-dhā*, *cl. 3. P. A.* -*dadhāti*, -*dhatte*, -*dhātum* (mostly *Ved.*), to place on, place within; to put back; to replace, restore, give back to (with loc. or dat.); to fix (an arrow on the bow-string); to put to the lips (in drinking, *Rig-veda* IV. 27, 5); to set (the foot) upon; to offer, present; to use, employ; (*A.*) to begin, commence; to draw near, come on (said of the night).

2. *prati-dhā*, *f.*, *Ved.* putting to the lips (in drinking); a draught.

Prati-dhāna, *am, n.* putting on; adopting precautions.

Prati-dhī, *is, m.*, *Ved.* a particular part of a chariot, pieces of wood fastened across the pole; (according to *Mahī-dhara*) = *anna*.

प्रतिधाव *prati-dhāv*, *cl. 1. P. A.* -*dhāvati*, -*te*, -*dhāvitum*, to run back; to rush upon, assail, attack.

Prati-dhāvana, *am, n.* running against, rushing upon, assailing, attacking.

प्रतिधुर *prati-dhura*, *as, m.* a horse harnessed by the side of another, one horse of a pair.

प्रतिधृ *prati-dhṛi*, *cl. 10. P.* -*dhārayati*, -*yitum*, *Ved.* to keep back, stop, check; to keep erect, support.

Prati-dhṛtri, *tā, trī, trī*, *Ved.* one who keeps back or stops, one who checks; (according to *Mahī-dhara* = *nir-ākātri*.)

प्रतिधृष *prati-dhṛish*, *cl. 1. 5. P.* -*dhārshati*, -*dhṛishnoti*, -*dhārshitum* (*Ved.* -*dhṛishe*), to be bold against, brave, defy; to withstand, resist; to sustain, endure.

Prati-dhṛishya, *as, ā, am*, *Ved.* to be braved or defied, to be withstood or resisted, resistible.

प्रतिध्ये *prati-dhyai*, *cl. 1. P.* -*dhīyāyati*, -*dhīyātum*, to think upon, hit upon an idea, devise.

Prati-dhyāta, *as, ā, am*, thought upon, meditated on, devised.

प्रतिध्वनि *prati-dhvani*, *is, m.* or *prati-dhvāna*, *as, am, m. n.* echo, reverberated sound.

प्रतिध्वस्त *prati-dhvasta*, *as, ā, am*, cast down, downcast; forsaken (?).

प्रतिनद *prati-nad*, *cl. 1. P.* -*nadati*, -*naditum*, to sound back, repeat or re-echo a sound; to answer with a cry or with a shout: *Caus.* -*nādayati*, -*yitum*, to cause to resound, make resonant, fill with repeated roaring, fill with cries; to cry aloud.

Prati-nāda, *as, m.* echo, resonance, reverberation.

Prati-nādita, *as, ā, am*, caused to resound, resonant, resounding, echoing, echoed.

Prati-ninada, *as, m.* an echo, a reverberation.

प्रतिनन्द *prati-nand*, *cl. 1. P.* -*nandati*, -*nanditum*, to greet cheerfully, accept or receive gladly, take thankfully (*Manu* II. 54); to greet in return, return a salute, salute, bid welcome, bid farewell; to address kindly, express gratification, display affection or devotion; to favour; (with *na*), to decline, refuse: *Caus.* -*nandayati*, -*yitum*, to gladden, delight, gratify.

Prati-nanulana, *am, n.* greeting, salutation (*Ved.*); thankful acceptance; the act of returning thanks at meals, thanksgiving.

प्रतिनम् *prati-naptri*, *tā, m.* a great grandson, a son's grandson; [*cf. pra-napāt*.]

प्रतिनम *prati-nam*, *cl. 1. P.* -*namati*, -*nan-tum*, *Ved.* to bow or incline towards.

Prati-namaskāra, *as, ā, am*, *Ved.* returning a salutation.

प्रतिनर्द *prati-nard*, *cl. 1. P.* -*nardati*, -*narditum*, to utter sounds or cries against; to greet or hail with cries; to roar after (prey or food).

प्रतिनव *prati-nava*, *as, ā, am*, new, young, fresh, recent; *blown, budded*. — *Pratinava-javā*, *f.* a fresh or newly opened China rose.

प्रतिनाग *prati-nāga*, as, m. an elephant standing opposite, a hostile elephant; [cf. *prati-kunijara*.]

प्रतिनाडी *prati-nāḍī*, f. a branch vein.

प्रतिनाद *prati-nāda*. See *prati-nad*, p. 614.

प्रतिनामन् *prati-nāman*, ā, mñī, a, Ved. having corresponding names, related by name.

प्रतिनायक *prati-nāyaka*. See col. 2.

प्रतिनाह *prati-nāha*. See *prati-nāha*.

प्रतिनिक्षिप् *prati-ni-kship*, cl. 6. P. A. -*kshipati*, -*te*, -*kseptum*, to put down again, deposit again.

प्रतिनिगद् *prati-ni-gad*, cl. 1. P. -*gadati*, -*gaditum*, Ved. to speak to, address.

प्रतिनिग्रह *prati-ni-grah*, cl. 9. P. A. -*grih-nāti*, -*grihate*, -*grahitum*, Ved. to take up (liquids with a ladle or other vessel), ladle out.

प्रतिनिधा *prati-ni-dhā*, cl. 3. P. A. -*dhāti*, -*dhatte*, -*dhātum*, to put in the place of another, substitute; to set aside, slight, disregard; to command, order.

Prati-nidhāya, ind. having placed in, having implanted.

Prati-nidhi, is, m. substitution; a substitute, representative, proxy, deputy, vicegerent; a surety; a resemblance of a real form, an image, likeness, statue, picture.

प्रतिनिन्द *prati-nind*, cl. 1. P. -*nindati*, -*ninditum*, to inveigh against, abuse, blame, censure.

प्रतिनिपात *prati-nipāta*, as, m. (fr. rt. 2. *pat* with *prati-ni*), falling down, alighting.

प्रतिनियत *prati-niyata*, as, ā, am (rt. *yam*), settled, predestined.

Prati-niyama, as, m. a general rule, general prevalence.

प्रतिनिर्जि *prati-nir-ji*, cl. 1. P. -*jayati*, -*jetum*, to prevail against, overcome, vanquish; to rescind.

Prati-nirjita, as, ā, am, prevailed against, vanquished; rescinded.

प्रतिनिर्दिश *prati-nir-diś*, cl. 6. P. -*diśati*, -*deshṭum*, to point back, refer back.

Prati-nirdeśa, as, m., Ved. pointing or referring back to (with gen.).

Prati-nirdeśaka, as, ikā, am, (at the end of a comp.) pointing back, referring back.

प्रतिनिर्यत् *prati-nir-yat*, Caus. P. -*yāta-yati*, -*yitum*, to give back, return.

Prati-niryātana, am, n. giving back, returning; rewarding, retaliation.

प्रतिनिवारण *prati-nivāraṇa*, am, n. (fr. rt. *vri* with *prati-ni*), keeping off, warding off.

प्रतिनिवासन *prati-nivāsana*, am, n. (fr. rt. 5. *vas* with *prati-ni*), a kind of garment (with Buddhists).

प्रतिनिविष्ट *prati-nivishṭa*, as, ā, am, hardened, obstinate, obdurate. = *Pratinivishṭa-mūrkha*, as, m. an obstinate fool, confirmed blockhead.

प्रतिनिवृत् *prati-ni-vrit*, cl. 1. A. -*variate*, -*varitum*, to turn back or round, turn away from; to return; to run away, take flight.

Prati-nivartana, am, n. turning back, turning away from; returning, return.

Prati-nivṛtta, as, ā, am, turned away from, desisted from, leaving, withdrawn from; come back, returned.

प्रतिनिशम् *prati-niśam*, ind. every night, nightly, by night.

प्रतिनिष्पू *prati-niś-pū* (-*nis-pū*), cl. 9. P.

A. -*punāti*, -*punite*, -*pavitum*, Ved. to cleanse or winnow close at hand (?).

प्रतिनी *prati-nī*, cl. 1. P. A. -*nayati*, -*te*, -*netum*, to lead back; to lead to, bring towards; to put into, mix.

Prati-nāyaka, as, m. 'counter hero,' the adversary of the hero of a play.

प्रतिनुद् *prati-nud*, cl. 6. P. A. -*nudati*, -*te*, -*nottum*, to thrust back, repel, repulse, ward off.

Prati-noda, as, m. thrusting back, repelling, repulse.

प्रतिनृत् *prati-nrit*, cl. 4. P. -*nrityati*, -*nartitum*, to dance before (in token of contempt), to mock in turn by dancing before (with acc.).

प्रतिन्यस् *prati-ny-as*, cl. 4. P. -*asyati*, -*asitum*, to place apart or lay down separately (for different persons), deposit.

प्रतिन्यायम् *prati-nyāyam*, ind., Ved. in inverted order.

प्रतिन्यूह *prati-nyūkhā*, as, m., Ved. a corresponding insertion of the vowel *o*; [cf. *nyūkhā*.]

प्रतिप *pratipa*, as, m., N. of a king of the lunar race the father of Śāntanu and grandfather of Bhīṣma; (more correctly spelt *pratipa*, q. v.)

प्रतिपक्ष *prati-paksha*, as, m. the opposite side or party, opposite faction, opposition, hostility; an adversary, enemy, foe, opponent, rival; a respondent, defendant; N. of a prince; (also read *pratikshatra*). = *Pratiapaksha-tā*, f. or *pratiapaksha-tva*, am, n. opposition, enmity; obstacle. = *Prati-paksha-vādīva*, am, n. contradictory or deceitful conversation, double dealing.

Pratiapakshita, as, ā, am, containing a contradiction; nullified by a contradictory premiss (one of the five kinds of fallacious middle terms).

Pratiapakshin, ī, m. an opponent, adversary. = *Pratiapakshi-tā*, f. self-contradiction, the being self-contradictory.

प्रतिपाण *prati-paṇa*, as, m. (fr. rt. 2. *paṇ* with *prati*), barter, exchange (Ved.); (fr. *prati* + *paṇa*), the stake of an adversary at play.

प्रतिपत *prati-pat*, cl. 1. P. -*patati*, -*pattitum*, to fly or hasten towards, hasten to meet.

प्रतिपथम् *prati-patham*, ind. along the road, by the way; straightway (?). = *Pratipathagati*, is, ī, f. going on the road, wending the way.

Pratipathika, as, ā, am, going along the road, wending the way.

प्रतिपद् 1. *prati-pad*, cl. 4. A. -*padate*, -*pattum*, to set foot on, step upon, step up to; to light upon, meet with, find; to go towards, approach, betake one's self to, resort to, take refuge with; to go into, enter; to arrive at, reach, attain; to gain, get, obtain, share, partake of; to receive back, regain, reobtain, recover; to go back, return; to walk, roam, wander, go; to perceive, observe, become aware of, become conscious of; to find out, discover; to obtain a knowledge of, become acquainted with, learn; to comprehend, understand, know; to regard as, consider, deem; to affirm, admit; to answer affirmatively, express assent, comply with, consent, agree, promise; to permit, allow; to avow, acknowledge; to begin to speak, begin to answer, commence a reply; to apply one's self to, perform, practise, observe, fulfil, accomplish; to do anything to any one (with loc. or gen.), undertake anything against, proceed against; to act towards; to take place, occur, transpire; to give, give up, restore, return; *uttaram* *prati-pad*, to give an answer: Caus. -*pādayati*, -*yitum*, to cause to go back, bring back, lead back; to convey or transport to (a place); to cause to attain, cause to share in, cause to partake of; to give to (with loc., dat., or gen.), deliver over, present,

bestow; to communicate, impart, teach; to declare, represent, assert; to establish, substantiate, prove; to explain, expound, make clear; to consider, regard as, deem; to appoint to, install in (with loc.); to procure; to prepare; to effect, cause: Desid. of Caus. -*pīpādayishati*, to wish or intend to explain or analyze.

Prati-pattavya, as, ā, am, to be obtained, to be received; to be assumed or supposed, to be stated; to be given (as an answer); to be begun; to be done or performed.

Prati-patti, is, f. gaining, getting, obtaining, acquirement, gain; becoming aware of, perception, observation, ascertainment, determination, knowledge; intelligence, intellect; assertion, affirmation, statement, opinion; acknowledgment, admitting, admission, assent; undertaking, beginning, commencement; doing, acting, action, proceeding; worldly action; mode of acting, procedure; method, means; use, application; giving, imparting, bestowing, presentation; causing; elevation, exaltation, promotion, preferment; acquirement of rank or dignity, reputation, fame, renown; honouring, worshipping, honour, respectful behaviour; inspiring trust or confidence; resoluteness, boldness, assurance, reliance, confidence; comprehending, including, conclusion; conviction, proof; misleading, deceiving (?); a rite from which no advantage is expected (?). = *Prati-patti-karman*, a, n., Ved. a concluding rite or ceremony. = *Prati-patti-dakṣha*, as, ā, am, knowing how to act, knowing what is to be done. = *Prati-patti-darśin*, ī, īni, ī, showing what ought to be done. = *Prati-patti-nishṭhura*, as, ā, am, hard to understand, difficult to be understood. = *Prati-patti-pāṭa*, as, m. a kind of kettle-drum, the state drum allowed only to chiefs of a certain rank; [cf. *prati-pat-tūrya* below.] = *Prati-patti-parānmukha*, as, ī, am, averse from compliance, obstinate, unyielding. = *Prati-patti-pradāna*, am, n. the giving of preferment, conferring promotion. = *Prati-patti-bheda*, as, m. diversity of views, difference of opinions. = *Prati-patti-mat*, ān, āti, at, possessing appropriate knowledge, knowing what is to be done; intelligent; active, prompt; celebrated, high in rank. = *Prati-patti-vīśārada*, as, ā, am, knowing how to act, knowing what is to be done, expert, clever.

Prati-pattri, tā, tri, tri, one who maintains or asserts.

2. *prati-pad*, t, f. access, ingress, entrance, way; beginning, commencement; an introductory verse or stanza; the first day of a lunar fortnight, the first day of the moon's increase or wane (especially of the former, cf. *prati-padā*); understanding, intelligence, intellect; rank, consequence; a kettle-drum. = *Prati-pat-tūrya*, am, n. a kind of kettle-drum; [cf. *prati-patti-pāṭa*.]

Prati-pada, am, n. N. of an Upāṅga; (ā or ī), f. the first day of a lunar fortnight, the first day of the moon's increase or wane (especially of the former, cf. 2. *prati-pad*); (am), ind. (fr. *prati* + *pada*), see p. 616, col. 1.

Prati-panna, as, ā, am, come up to, approached, reached, obtained, gained; overcome, conquered, subdued; done, effected, accomplished; undertaken; answered, replied; offered, promised, engaged; assented to, agreed to, accepted, admitted; known, understood, ascertained, determined; convicted, proved, demonstrated; conversant or familiar with; acting.

Prati-pannaka, as, m. 'arrived at an aim,' (with Buddhists) a collective epithet of the four orders of Āryas, viz. the Śrōta-panna, Sakṛd-āgāmin, An-āgāmin, and Arhat.

Prati-pādaka, as, ikā, am, causing to obtain, giving, granting, bestowing, presenting to (with loc.); stating, establishing, supporting, demonstrating, communicating, treating of, speaking about; explaining, explanatory, illustrating, teaching; productive, effective, efficient, accomplishing; advancing, forwarding, furthering, promoting; (as or am), m. or n. (?), a receptacle for hair. = *Prati-pādaka-tva*,

am, n. the state or condition of one who explains, explaining.

Prati-pādana, *am*, n. causing to come back, bringing back; causing to reach or attain, causing to obtain; imparting, giving, presenting, donation, gift; giving back, returning, restoring; appointing; producing, exciting, causing; accomplishing, effecting; action, worldly conduct; repeated action, practice; treating of, discussing, rendering clear or intelligible, expounding, explaining, teaching, declaring, affirming, declaration; establishing, proving, substantiating; beginning, commencement.

Prati-pādaniya, *as*, *ā*, *am*, to be given, to be given in marriage; to be accomplished; to be discussed, to be treated of or expounded; to be established or proved, to be maintained.

Prati-pādām, ind. (fr. *prati* + *pāda*), in every *pāda*, in each quarter or fourth part of a verse.

Prati-pādayitri, *tā*, *tri*, *trī*, one who discusses or expounds, a teacher, instructor.

Prati-pādita, *as*, *ā*, *am*, caused to attain; given, delivered, presented; caused, produced; declared, represented, stated, asserted, proved, maintained; explained, expounded.

Prati-pādika, *as*, *i*, *am*, determining, ascertaining; making manifest or clear; causing, effecting.

Prati-pādyā, *as*, *ā*, *am*, to be treated of or discussed, to be explained or expounded.

Prati-pītsā, f. desire of obtaining, longing for.

Prati-pīṣu, *us*, *us*, *u*, wishing to obtain, striving for.

Prati-pipādāyishu, *us*, *us*, *u*, wishing to explain, about to treat of.

Prati-padam *prati-padam*, ind. at every step, on every occasion; at every place, everywhere; in every word; verbally, expressly, especially. — *Prati-pāda-iva*, *am*, n., Ved. advancing step by step.

Prati-parāṇi *prati-parā-ñi*, cl. 1. P. A. -*ṇa-yati*, -*te*, -*netum*, Ved. to lead back.

Prati-pari *prati-pari* (-*pari-i*, see rt. 5. *i*), cl. 2. P. -*pari-eti*, -*etum*, Ved. to go round in a reverse direction.

Prati-pare *prati-pare* (-*parā-i*, see rt. 5. *i*), cl. 2. P. -*parāṣti*, -*paraṣtum*, Ved. to return again.

Prati-parṇa *prati-parṇa* (-*parṇa*, f. the plant *Anthericum Tuberosum* (= *dravanti*)).

Prati-parvā *prati-parvā*, ind., Ved. at each *Parvan*.

Prati-pallava *prati-pallava*, *as*, m. an opposite branch.

Prati-pā *prati-pā* (see Caus. of rt. 3. *pā*), Caus. P. -*pālayati*, -*yitum*, to protect, defend; to cherish, nourish, foster, rear, patronize; to observe, keep, maintain; to wait, wait for, expect.

Prati-pālaka, *as*, *ikā*, *am*, protecting, defending, preserving, cherishing; (*as*), m. a protector, guardian, a king.

Prati-pālana, *am*, n. protecting, guarding, defending, cherishing; keeping up, observing, following, practising.

Prati-pālaniya, *as*, *ā*, *am*, to be protected or cherished; to be observed or followed; to be awaited, to be waited for, to be watched.

Prati-pālayitavya, *as*, *ā*, *am*, to be protected or guarded; to be awaited, to be waited for, to be watched.

Prati-pālita, *as*, *ā*, *am*, protected, cherished; practised, followed.

Prati-pālīn, *i*, *inī*, *i*, protecting, guarding, screening.

Prati-pālya, *as*, *ā*, *am*, to be protected or cherished; to be awaited, to be waited for.

Prati-pāṇa *prati-pāṇa*, *as*, *ā*, *am* (fr. rt. 2. *pāṇ* with *prati*), ready to exchange, bartering (Ved.); (*as*), m. a stake, gage, the thing played for; a counter-pledge, anything staked against another

thing; a counter-stake, counter-game; [cf. *prati-pāṇa*.]

Prati-pātram *prati-pātram*, ind. (in dramatic language) in each part, in each character, by every actor.

Prati-pādapam *prati-pādapam*, ind. in every tree.

Prati-pādām *prati-pādām*, *prati-pādita*. See col. 1.

Prati-pāna *prati-pāna*, *am*, n. water for drinking.

Prati-pāpa *prati-pāpa*, *as*, *ā*, *am*, wicked or evil in return, recompensing evil for evil.

Prati-pītsā *prati-pītsā*, *prati-pītsu*, *prati-pipādāyishu*. See col. 1.

Prati-pīṣ *prati-pīṣ*, cl. 7. P. -*pinashtī*, -*peṣtum*, to rub one thing against another, rub together; to rub one's self against; to bruise, grind, crush, destroy in turn.

Prati-pīḍ *prati-pīḍ*, Caus. P. -*pīḍayati*, -*yitum*, to press, press hard, oppress, harass, distress.

Prati-pīḍana, *am*, n. oppressing, harassing, molesting.

Prati-pīṣ *prati-pīṣ* (see rt. 2. *pīṣ*), cl. 1. P. -*pīyati*, -*piyitum*, Ved. to revile, abuse, treat with contempt or disrespect.

Prati-purusha *prati-purusha* or *prati-pūrusha*, *as*, m. 'a counter-person', a corresponding or similar man; a companion, assistant; a deputy, substitute; an effigy, the effigy of a man which thieves push into the interior of a house before entering it themselves; (*am*), ind. man by man, every man, for each man; for each soul.

Prati-pushyam *prati-pushyam*, ind., Ved. at each time of the moon's entrance into the asterism *Pushya*.

Prati-pustaka *prati-pustaka*, *am*, n. a copy of an original manuscript, a copy in general.

Prati-pūj *prati-pūj*, cl. 10. P. -*pūjayati*, -*yitum*, to show respect towards, honour; to salute respectfully, salute in turn, return a salutation, honour; to praise, commend, approve.

Prati-pūjaka, *as*, *ikā*, *am*, doing homage, honouring; (*as*), m. one who does homage, a reverer.

Prati-pūjana, *am*, n. or *prati-pūjā*, f. doing homage, showing respect, honouring; exchange of civilities, mutual obeisance or reverence.

Prati-pūjita, *as*, *ā*, *am*, honoured, respected, treated with reverence or respect; exchanged as civilities.

1. *prati-pūjya*, *as*, *ā*, *am*, to be treated with respect, to be honoured.

2. *prati-pūjya*, ind. having done homage to, having exchanged respectful salutations.

Prati-pūrusha *prati-pūrusha*. See *prati-purusha* above.

Prati-pūrvāhnam *prati-pūrvāhnam*, ind. every forenoon, every morning.

Prati-pū *prati-pū*, Caus. P. -*pūrayati*, -*yitum*, to fill up, fill, make full; to fill with, to sate, satiate, satisfy, content.

Prati-pūraṇa, *am*, n. filling up, filling; injecting a fluid or other substance, pouring a fluid over.

Prati-pūrīta, *as*, *ā*, *am*, filled up, filled; satisfied, contented.

Prati-pūrṇa, *as*, *ā*, *am*, filled with, full, full of; satisfied.

Prati-pragrah *prati-pra-grah*, cl. 9. P. A. -*grāh-nāṣi*, -*grāhite*, -*grāhitum*, to take up or receive again.

Prati-prach *prati-prach*, cl. 6. P. -*pricēhati*, -*prashṭum*, to ask, question, interrogate, inquire of. *Prati-prasna*, *as*, m. a question asked in return; an answer; (Ved.) an umpire (?).

Prati-prajñā *prati-prajñā*, cl. 9. P. A. -*jānāti*, -*jānīte*, -*jñātum*, Ved. to seek out or find again.

Prati-prajñāti, *is*, f., Ved. distinguishing; recognition, acknowledgment.

Prati-praṇavam *prati-praṇavam*, ind. at every repetition of the sacred syllable *Om*. — *Prati-praṇava-samyukta*, *as*, *ā*, *am*, accompanied each time with the syllable *Om*.

Prati-praṇama *prati-praṇama*, *as*, m. (fr. rt. *nam* with *prati-pra*), a bow or obeisance in return, saluting in turn.

Prati-prati *prati-prati*, *is*, *inī*, *i*, Ved. being a counterpart, counter-balancing; being a match for, equal to (with acc.).

Prati-pratikam *prati-pratikam*, ind., Ved. at each beginning, at every commencement.

Prati-pradā *prati-pra-dā*, cl. 3. P. A. -*dadāti*, -*datte*, -*dātum*, to give back again; to give up, deliver.

Prati-pratta, *as*, *ā*, *am*, Ved. given up, delivered. *Prati-prādāna*, *am*, n. giving back, returning, restoring; giving in marriage.

Prati-prabṛ *prati-pra-brū*, cl. 2. P. -*bravīti*, &c., Ved. to speak to in return, address in reply, reply, answer.

Prati-prabha *prati-prabha*, *as*, m., N. of a descendant of Atri, author of the hymn *Rig-veda* V. 49; (*ā*), f. reflection, reflected light.

Prati-prabhātum, ind. every morning.

Prati-prayam *prati-pra-yam*, cl. 1. P. -*yačhati*, -*yantum*, to give back, return, restore.

Prati-prayavaṇa *prati-prayavaṇa*, *am*, n. (fr. rt. *yu* with *prati-pra*), repeated mixture.

Prati-praya *prati-pra-yā*, cl. 2. P. -*yāti*, -*yāntum*, to go back, come back, return.

Prati-prayāna, *am*, n. going back, return, retreat.

Prati-prasna *prati-prasna*. See under *prati-prach* above.

Prati-prasava *prati-prasava*, *as*, m. a counter-order, countermand, suspension of a general prohibition in a particular case, license for an act which under other circumstances is forbidden; the laying down of excepted cases; contrary effect.

Prati-prasūta, *as*, *ā*, *am*, re-enjoined after having been forbidden.

Prati-prasthātṛi *prati-prasthātṛi*, *tā*, m. (fr. rt. *sthā* with *prati-pra*), Ved., N. of a priest who assists the *Adhvaryu*.

Prati-prasthāna, *am*, n. the office of the *Prati-prasthātṛi*; N. of a particular *Soma-graha* (Ved.).

Prati-prasthānika, *as*, *i*, *am*, relating to the work or office of the *Prati-prasthātṛi*; *Prati-prasthānikam karma*, the office of the *Prati-prasthātṛi*.

Prati-prahara *prati-prahāra*, *as*, m. (fr. rt. *hṛi* with *prati-pra*), a counter-blow, returning a blow or stroke.

Prati-prahve *prati-pra-hve*, cl. 1. P. A. -*hva-yati*, -*ie*, -*hvatum*, Ved. to invite to (a sacrifice), invoke.

Prati-prākara *prati-prākāra*, *as*, m. an outer wall or rampart.

Prati-prāṣ *prati-prās*, *t*, *t*, *t*, Ved. consuming another's food.

Prati-prāṣ *prati-prās* (-*pra-as*; see rt. 2. *as*), cl. 4. P. -*prāsyati*, -*prāsitum*, to throw or cast upon.

प्रतिप्रिय *prati-priya*, *am*, *n.* kindness in turn, service in return.

प्रतिप्रेष *prati-praisha*, *as*, *m.*, Ved. a cry or call in return, direction given in return.

प्रतिप्रवन *prati-plavana*, *am*, *n.* (fr. *rt. plu* with *prati*), jumping back, leaping back.

प्रतिफल *prati-phal*, *cl. 1. P. -phalati, -phalītum*, to bound against, rebound; to shine back, be reflected; to requite.

Prati-phala, *as*, *m.* or *prati-phalana*, *am*, *n.* a reflection, reflected image, image, shadow; return, reward, remuneration, requital, retaliation, retribution.

Prati-phalita, *as*, *ā*, *am*, reflected, shadowed, represented; requited, returned.

प्रतिफुल्लक *prati-phullaka*, *as*, *ā*, *am*, flowering, in blossom.

प्रतिबन्ध *prati-bandh*, *cl. 9. P. A. -badh-nāti, -badhnīte, -banddhum*, to bind to, make fast, moor; to set, enchain; to fix, direct; to shut out, exclude, preclude, cut off; to keep off, keep at a distance; to obstruct.

Prati-baddha, *as*, *ā*, *am*, bound to, tied to, bound, tied, moored; attached, hanging to; connected with, subject, dependant; furnished with, possessing; set, enchain, inlaid, bestudded; fixed, directed; excluded, cut off; hindered, impeded, obstructed, opposed, precluded, prevented; disappointed, thwarted, crossed, vexed; kept off, kept at a distance; tangled, entangled, involved, hard to loose; (in philosophy) that which is always connected and implied, as fire is implied in smoke. — **Pratibaddha-prasara**, *as*, *ā*, *am*, hindered or blunted in its course (as a thunderbolt). — **Pratibaddha-rāga**, *as*, *ā*, *am*, pervaded by passion or having passion in harmonious connection (with gesture).

Prati-badhaka, *as*, *m.* an opposer, injurer (?).

Prati-bādhyā, *as*, *ā*, *am*, to be bound or tied to; to be hindered or obstructed.

Prati-bandha, *as*, *m.* binding or tying to; connection, conjunction; investment, blockade, beleaguering, siege; blocking up, obstacle, hinderance, impediment; resistance; cessation; disappointment. — **Pratibandha-kārin**, *i, inī, ī*, creating obstacles, hindering, preventing. — **Pratibandha-vat**, *ān, atī, at*, beset with obstacles, in which obstacles are met with, difficult to attain.

Prati-bandhaka, *as*, *ikā*, *am*, binding or tying to; obstructing, obstructive, hindering, impeding, being an obstacle; resisting; (*as*), *m.* a branch, shoot; *N.* of a prince; (at the end of a comp.) an obstacle, impediment, hinderance.

Prati-bandhana, *am*, *n.* binding or tying to, binding, confinement; obstructing, impeding.

Prati-bandhi, *is*, *m.* a contradiction, objection.

Prati-bandhin, *i, inī, ī*, binding or tying to; encountering obstacles, impeded, interrupted; (at the end of a comp.) hindering, obstructing. — **Pratibandhi-tā**, *f.* the being an obstacle, obstructiveness, impeding, checking.

प्रतिबन्धु *prati-bandhu*, *us*, *m.* an equal in rank or station.

प्रतिबल *prati-bala*, *as*, *ā*, *am*, having equal strength or power, of equal strength, equally matched, a match for (with gen. or at the end of a comp., e. g. *astra-pā*, equal in arms); able, adequate, powerful.

प्रतिवाणि *prati-bāṇi*, *is, i, f.* *n.* an answer; (*is, i, ī*), improper, unseemly, unsuitable.

प्रतिबाध *prati-bād*, *cl. 1. A. -bādhatē, -bādhitum*, to beat back, repel, ward off, to keep off, combat; to restrain, check; to pain, torment, torture.

Prati-bādaka, *as*, *ikā*, *am*, thrusting back, rejecting, repelling; opposing, obstructing, withstanding, precluding, preventing.

Prati-bādhana, *am*, *n.* beating back, repelling, rejecting, keeping off.

Prati-bādhin, *i, inī, ī*, opposing; (*ī*), *m.* an opponent.

प्रतिबाहु *prati-bāhu*, *us*, *m.* a particular part of the arm; *N.* of one of the sons of Svaphalka.

प्रतिबिम्ब *prati-bimba* = *prati-vimba*, *q. v.*

प्रतिबीज *prati-bija*, *am*, *n.* bad or rotten seed.

प्रतिबुध *prati-budh*, *cl. 4. A. -budhyate, -bodhitum*, to awaken, awake, wake; to perceive, observe, remark, learn: Caus. *-bodhayati, -yitum*, to awaken; to instruct, inform, admonish; to commission, charge, order.

Prati-buddha, *as*, *ā*, *am*, awakened, awake (Manu I. 74); illuminated, enlightened; recognised, observed; known, celebrated; exalted, rendered prosperous or great. — **Pratibuddha-vastu**, *us, us, u*, understanding the real nature of things. — **Pratibuddhātman** (*‘dha-āt’*), *ā, ā, a*, having the mind roused or awakened, awake.

Prati-buddhaka, *as*, *ā*, *am*, in *a-p°*, not recognised.

Prati-buddhi, *is, f.* awakening; hostile disposition or purpose (= *śatru-buddhi*). — **Pratibuddhi-mat**, *ān, atī, at*, having hostile intentions.

Prati-bodha, *as*, *m.* awaking, waking; perception, knowledge; instructing, instruction; admonishing; *N.* of a man. — **Pratibodha-vat**, *ān, atī, at*, endowed with knowledge or reason, possessed of understanding. — **Pratibodhi-putra** (?), *as*, *m.*, *N.* of a teacher.

Prati-bodhaka, *as*, *ikā*, *am*, awakening; admonishing, instructing.

Prati-bodhana, *as*, *ī*, *am*, awakening [cf. *duḥ-svapna-p°*]; refreshing; (*am*), *n.* awaking, awakening; instructing, instruction, explanation.

Prati-bodhita, *as*, *ā*, *am*, awakened; instructed, taught.

Prati-bodhin, *i, inī, ī*, awaking, about to awake.

प्रतिब्रू *prati-brū*, *cl. 2. P. A. -bravīti, -brūte, -vaktum*, to answer (with acc. of the person or two acc.); (*A.*) to contradict, deny, refuse; to resist.

प्रतिभक्ष *prati-bhaksh*, *cl. 10. P. -bhakshayati, -yitum*, Ved. to eat separately, eat alone.

प्रतिभज् *prati-bhaj*, *cl. 1. P. A. -bhajati, -te, -bhaktum*, to receive back as a part or share; to fall again to one's share; to return to (with acc.).

Prati-bhāga, *as*, *m.* division; a share, portion, small daily present of fruit, flowers, vegetables, &c. offered to a Rājā or prince (Manu VIII. 307); (*am*), *ind.* for every portion or degree. — **Prati-bhāga-śas**, *ind.* according to particular divisions or classification; in divisions or classes.

प्रतिभञ्ज *prati-bhañj*, *cl. 7. P. -bhanakti, -bhanaktum*, Ved. to fracture, break in pieces.

प्रतिभट *prati-bhaṭa*, *as*, *ā*, *am*, vying with, rivalling, emulating. — **Pratibhaṭa-tā**, *f.* emulousness, emulation.

प्रतिभण् *prati-bhaṇ*, *cl. 1. P. -bhaṇati, -bhaṇitum*, to speak in reply, answer.

Prati-bhanita, *as*, *ā*, *am*, answered, replied.

प्रतिभय *prati-bhaya*, *as*, *ā*, *am*, exciting fear, formidable, terrible, terrific, horrific, fearful, frightful; dangerous; (*am*), *n.* anything formidable or dangerous, fear, danger; (*am*), *ind.* formidably, frightfully. — **Pratibhayan-kara**, *as*, *ī*, *am*, causing fear. — **Pratibhayākāra** (*‘ya-āk°*), *as*, *ā*, *am*, having a formidable aspect.

प्रतिभा *1. prati-bhā*, *cl. 2. P. -bhāti, -bhātum*, to shine upon (with acc.); to appear, seem (e. g. *iti pratibhāti me manaḥ*, so it seems to my mind); to come in sight, present one's self, offer

one's self to (with gen. or acc.); to appear clear to the mind, flash upon the thoughts, come into the mind, occur to (e. g. *nottaram pratibhāti me*, no answer occurs to me); to fall to the lot of, come into the possession of (with gen. or acc.); to seem fit, appear good, please (with acc.).

2. prati-bhā, *f.* an image; look, appearance, manifestation; light, splendor [cf. *nish-pratibha*]; reflected light; a flashing thought, bright idea, brilliant conception; understanding, intelligence, intellect (especially as opening or expanding); genius, wit, ingenuity; audacity, boldness, impudence, confidence; pleasingness, suitableness; (*as*, *ā*, *am*), clear, bright; intelligent, clever (?). — **Pratibhānvita** (*‘bhā-an°*), *as*, *ā*, *am*, endowed with or acquiring knowledge or experience, intelligent; confident, proud, audacious, bold. — **Pratibhā-mukha**, *as*, *ī*, *am*, ‘bold-faced,’ arrogant, bold, confident. — **Pratibhā-vat**, *ān, atī, at*, bright, luminous; knowing, shrewd; confident, bold; (*ān*), *m.* the sun; the moon; fire. — **Pratibhā-vilāsa**, *as*, *m.*, *N.* of a philosophical work (also called *Vedārtha-pradipa* and *Vedārtha-candra*). — **Pratibhā-hāni**, *is, f.* privation of light, dullness, darkness; loss or absence of knowledge, want of sense.

Prati-bhāna, *am*, *n.* light, splendor, brilliancy; intelligence, understanding; brilliance of conception; confidence, boldness, audacity. — **Pratibhāna-kūṣa**, *as*, *m.*, *N.* of a Bodhi-sattva. — **Pratibhāna-vat**, *ān, atī, at*, bright, brilliant, luminous, splendid; intelligent, acute, shrewd; endowed with presence of mind, bold, prompt, audacious.

Prati-bhānu, *us*, *m.*, *N.* of a descendant of Atri, author of the hymn *Rig-veda V. 48*.

प्रतिभाव *prati-bhāva*. See under *1. prati-bhū* below.

प्रतिभाष् *prati-bhāsh*, *cl. 1. A. -bhāshate, -bhāshitum*, to address in turn, answer; to address, speak to (with acc.); to tell, relate; to call, name.

Prati-bhāshā, *f.* an answer, reply, rejoinder.

प्रतिभास् *prati-bhās*, *cl. 1. A. -bhāsate, -bhāsitum*, to appear, become clear or evident, manifest or reveal one's self; to reflect.

Prati-bhāsa, *as*, *m.* appearance, look, similitude; appearing or occurring to the mind; illusion.

Prati-bhāsana, *am*, *n.* appearing, appearance, look, semblance.

प्रतिभिद् *prati-bhid*, *cl. 7. P. A. -bhinatti, -bhintte, -bhetum*, to pierce through, pierce, penetrate; to disclose, betray; to express displeasure, reproach, censure; to disown, reject, part from.

Prati-bhīdya, *ind.* having pierced or penetrated; having betrayed.

Prati-bhinna, *as*, *ā*, *am*, pierced through, pierced; separated, divided; in immediate contact, closely connected (with *inst.*).

Prati-bheda, *as*, *m.* splitting, cleaving, dividing; discovery, betrayal.

Prati-bhedana, *am*, *n.* piercing, penetrating; splitting, cleaving, cutting; separating, dividing.

प्रतिभुज् *prati-bhuj*, *cl. 7. P. -bhunakti, -bhoktum*, to enjoy.

Prati-bhoga, *as*, *m.* enjoyment.

प्रतिभू *1. prati-bhū*, *cl. 1. P. -bhavati, -bhavitum*, to be equal to or on a par with (with acc.): Caus. *-bhāvayati, -yitum*, to observe, consider, become acquainted with: Pass. of Caus. *-bhāvayate*, to be considered or regarded as.

Prati-bhāva, *as*, *m.* corresponding character or disposition. — **Pratibhāva-vat**, *ān, atī, at*, having corresponding or congenial characters, social.

2. prati-bhū, *us*, *m.* a surety, security, bail.

प्रतिभूष *prati-bhūṣ*, *cl. 1. P. -bhūṣhāti, -bhūṣhitum*, Ved. to make ready, prepare, fit out, equip; to adorn; to serve, wait upon; to honour, worship; to accord, accede, acquiesce, comply.

प्रतिभृ *prati-bhri*, cl. 1. 3. P. A. -*bharati*, -*te*, -*bibharti*, -*bibhr̥te*, -*bhartum*, Ved. to carry towards, offer, present.

Prati-bhrita, as, ā, am, Ved. offered, presented (as Soma).

प्रतिमङ्गलवार *pratimangala-vāra*, ās, m. pl. (probably) every festive day, all festivals.

प्रतिमण्डक *prati-maṇḍaka*, a particular term in music (= *maṇḍaka*).

प्रतिमण्ड *prati-maṇḍ*, cl. 1. P. -*maṇḍati*, -*maṇḍitum*, to decorate, adorn.

Prati-maṇḍita, as, ā, am, decorated, adorned.

प्रतिमण्डल *prati-maṇḍala*, am, n. a secondary disk (of the sun &c.); an eccentric orbit.

प्रतिमस्य *pratimasya*, ās, m. pl., N. of a people; (also read *pratimasya*.)

प्रतिमन् *prati-man*, cl. 8. A. -*manute*, -*manitum*, to reply, rejoin (Ved.); to compare with (Ved.): Caus. -*mānayati*, -*yitum*, to honour, hold in honour; to applaud; to consider, regard.

प्रतिमन्त्र *prati-mantr*, cl. 10. P. -*mantrayati*, -*yitum*, to call out or reply to (Ved.); to consecrate with sacred texts.

Prati-mantrāṇa, am, n., Ved. an answer, reply.

Prati-mantram, ind., Ved. with or at every formula or verse.

Prati-mantrita, as, ā, am, consecrated with sacred texts.

प्रतिमन्दिरम् *prati-mandiram*, ind. in every house.

प्रतिमन्यय *prati-manyūya* (fr. *prati* + *man-yu*), Nom. A. *pratimanyūyate*, &c., to manifest resentment towards, pour out one's fury upon.

प्रतिमशी *prati-marśa*, as, m. (fr. rt. *mriś* with *prati*), a kind of powder used as a sternutatory.

प्रतिमल्ल *prati-malla*, as, m. an opponent in wrestling or boxing, antagonist; a rival.

प्रतिमा 1. *prati-mā*, cl. 2. P., 3. 4. A. -*māti*, -*mīmite*, -*māyate*, -*mātum*, to imitate, copy (Ved.); to compare.

2. *prati-mā*, ās, m. a creator, maker, framer (Ved.); (ā), f. an image, likeness, resemblance (frequently at the end of comps. in the sense of 'like, similar, resembling, equal to,' e.g. *amarā-pō*, like an immortal), picture, figure, idol; a symbol; a reflection; measure, extent; the part of an elephant's head between the tusks; a metre consisting of twelve syllables. — *Pratima-tā* (?), f. or *pratima-tva* (?), am, n. reflection, image, shadow. — *Pratimā-gata*, as, ā, am, 'gone to a statue,' present in an idol (as a deity). — *Pratimā-candra*, as, m. 'reflection-moon,' the reflected moon, image of the moon. — *Pratimā-paritāraka*, as, m. an attendant upon an idol (= *devāla*, q.v.). — *Pratimā-viśeṣa*, as, m. a sort of image, a kind of figure or character. — *Pratimā-saśāṅka*, as, or *pratimendu* (°*mā-in*°), us, m. 'reflection-moon,' the reflected moon, image of the moon.

Prati-māṭavya, as, ā, am, comparable.

Prati-māna, am, n. a counterpart, match, well-matched opponent, adversary (Ved.); a model, pattern; an image, picture; an idol; similarity, likeness, resemblance, similitude; a weight; the part of an elephant's head between the tusks; (as, ā, am, at the end of a comp.) like, resembling. — *Pratimāna-bhāga*, as, m. the part of an elephant's head between the tusks.

Prati-mīta, as, ā, am, imitated, copied; compared; reflected, mirrored.

Prati-meya, as, ā, am, to be likened or compared, comparable.

प्रतिमाया *prati-māyā*, f. illusion or magical power applied in return, counter-spell, counter-charm.

प्रतिमार्गक *prati-mārgaka*, as, m. the city of Hari-ścandra (said to hover in the air).

Prati-mārgam, ind. the way back, back, backwards.

प्रतिमाला *prati-mālā*, f. an exercise analogous to capping verses, reciting verse for verse as a trial of memory or skill.

प्रतिमासम् *prati-māsam*, ind. every month, month by month, monthly.

प्रतिमास्य *pratimāsyā*, ās, m. pl., N. of a people; [cf. *pratimasya*.]

प्रतिमित *prati-mit*, t, f., Ved. (fr. rt. *mi* with *prati*), a prop, stay, support.

प्रतिमित् *prati-mitra*, (probably) am, n. 'a counterfeit friend,' an adversary, enemy.

प्रतिमिह *prati-mih*, cl. 1. P. -*mehati*, -*mēdhum*, to make water in the direction of (with acc.).

प्रतिमिव *prati-miv*, cl. 1. P. -*mivati*, -*mīvitum*, Ved. to push or press back; to close by pressing, shut.

प्रतिमुकुलम् *prati-mukulam*, ind. in or upon every bud.

प्रतिमुख *prati-mukha*, as, ā, am, standing before the face, facing; near at hand, present; (am), n. (in dramatic language) a secondary plot or incident calculated either to hasten or retard the catastrophe; (am), ind. towards; in front, in the presence of, before. — *Pratimukhāgata* (°*kha-āg*°), as, ā, am, come against or into collision; come before or in front of. — *Pratimukhāṅga* (°*kha-an*°), am, n. (in dramatic language) progressive narration of events.

प्रतिमुच *prati-muc*, cl. 6. P. A. -*muñcati*, -*te*, -*moktum*, to put on, place on, fix on, append; to put on (clothes); to put on one's self (A.), dress one's self (A.); to assume a form; to fasten, tie up, bind, attach; to let go, set free, release, liberate; to give up, resign; to return, restore; to pay, liquidate or discharge (a debt); to fling, hurl: Pass. -*muçyate*, to be freed or released from (with abl.): Caus. or cl. 10. P. -*moçayati*, -*yitum*, to set free, release, liberate; to rescue, save, deliver.

Prati-mukta, as, ā, am, put on, applied; fastened, tied, bound; clothed, armed, accoutred; released, liberated; loosed or liberated repeatedly; returned, restored; flung, hurled; thrown at one another.

Prati-moçana, am, n. loosening, loosing; liberation, release.

Prati-moçita, as, ā, am, released, liberated; rescued, saved, delivered.

प्रतिमुह *prati-mud*, cl. 1. A. -*modate*, -*moditum*, to rejoice at, welcome with joy, welcome with acclamation; to be glad to see: Caus. -*modayati*, -*yitum*, Ved. to gladden, make cheerful, cheer: Desid. of Caus. -*munodayishati*, Ved. to wish to make cheerful.

प्रतिमुद्रा *prati-mudrā*, f. a counter-seal; the impression of a seal.

प्रतिमुह *prati-muh*, Caus. P. -*mohayati*, -*yitum*, Ved. to bewilder greatly, perplex, confound.

Prati-muhus, ind. again and again, repeatedly.

Prati-mohayat, an, antī, at, Ved. bewildering, confounding.

प्रतिमुहूर्तम् *prati-muhūrtam*, ind. every moment, constantly.

प्रतिमूर्ति *prati-mūrti*, is, f. a corresponding form, the counterpart of any real form, an image, resemblance, likeness.

प्रतिमृषिका *prati-mūṣikā*, f. a species of rat.

प्रतिमेय *prati-meya*. See 1. *prati-mā*, col. 1.

प्रतिमोक्ष *prati-moksha*, as, m. liberation, deliverance; (with Buddhists) emancipation.

Prati-mokṣaṇa, am, n. liberation, deliverance; emancipation.

प्रतिपत् *prati-yat*, Caus. or cl. 10. P. -*yātayati*, -*yitum*, to retaliate, requite.

Prati-yatna, as, m. care bestowed upon anything, exertion for anything, effort, endeavour; a making or preparing, elaboration; making complete or perfect; acquiring a new virtue or quality; acting well or properly; comprehension; taking prisoner, making captive; desire, wish; making an effort against, opposition, counteraction, resistance; retaliating, re-priming, revenge; (as, ā, am), exerting one's self for, troubling about; making effort or exertion, strenuous, diligent, active, vigorous.

Prati-yātana, am, n. requital, retaliation; (ā), f. the counterpart or resemblance of a real form, a picture, image, statue.

प्रतियम् *prati-yam*, cl. 1. P. -*yaçcāti*, -*yantum*, Ved. to grant, present, bestow.

प्रतिया *prati-yā*, cl. 2. P. -*yāti*, -*yātum*, to go back, return.

Prati-yāta, as, ā, am, gone against, opposed, resisted.

Prati-yāna, am, n. going back, return.

Prati-yāyin, i, inī, i, going towards, meeting; going against, attacking, assailing.

प्रतिपुध *prati-yudh*, cl. 4. A. -*yudhyate*, -*yoddhum*, to fight with, fight against, oppose: Caus. P. -*yodhayati*, -*yitum*, to fight against, oppose.

Prati-yuddha, am, n. fighting against, battle in return.

Prati-yoddhavya, as, ā, am, to be attacked in return.

Prati-yoddhri, dhā, dhri, dhri, an antagonist, adversary, a well-matched opponent.

Prati-yodha, as, m. an antagonist, opponent, adversary.

Prati-yodhana, am, n. fighting against, assailing in turn.

Prati-yodhin, ī, m. an antagonist, adversary, well-matched opponent.

प्रतियूथप *prati-yūthapa*, as, m. the leader of a hostile herd (of elephants).

प्रतियोग *prati-yoga*, as, m. (fr. rt. *yuj* with *prati*), opposition, resistance, enmity; controversy, contradiction; an antidote, remedy; co-operation, association; the being a counterpart of anything.

Pratiyogika, as, ā, am, antithetical, related to, relative, correlative. — *Pratiyogika-tva*, am, n. relativeness, relativity, correlativeness.

Prati-yogin, ī, inī, i, opposing, counteracting, impeding; related to, corresponding to; co-operating with; equally matched; (ī), m. an opponent, enemy, antagonist, rival; any object dependant upon another and not existing without it; a partner, associate, coadjutor; a counterpart, match. — *Pratiyogi-jñāna-kāraṇatā-vāda*, as, m., N. of a Nyāya work. — *Pratiyogi-lā*, f. or *pratiyogi-tva*, am, n. opposition; dependant existence; the state of being a match or counterpart, existence as a counterpart, equality in power; mutual co-operation, partnership.

Prati-yogayitavya, as, ā, am, to be fitted with strings, requiring to be stringed (as a musical instrument).

प्रतियोनि *prati-yoni*, ind., Ved. according to source or origin.

प्रतिर *pra-tira*, as, ā, am (fr. *pra-trī*), Ved. promoting, advancing; granting victory; (according to Say.) *pratiram āyuh* = *jāthare śrakalāvas-thānam*.

Pra-tiram (probably an ind. past part. fr. *pra-trī*), Ved. having crossed (?).

प्रतिरक्ष् *prati-raksh*, cl. 1. P. -*rakshati*, -*rakshīṭum*, Ved. to preserve, guard, protect.

Prati-rakshaṇa, *am*, n. preserving, preservation, protection.

Prati-rakshā, *f*. safety, preservation. — **Pratirakshārtham** ('*śhā-ar*'), ind. for the sake of saving.

प्रतिरथ *prati-ratha*, *as*, m. an opposite fighter in a war-chariot, an adversary in war, antagonist; N. of a descendant of Atri, author of the hymn Rīg-veda V. 47; N. of a son of Mātī-nāra and father of Kapva; N. of a son of Vajra and father of Su-śāru.

प्रतिरम्भ *prati-rambha*, *as*, m. passion, rage, violent or passionate abuse (= *prati-lambha*).

प्रतिरव *prati-rava*, *as*, m. (fr. rt. *ru* with *prati*), crying or calling out to; quarrelling; echo; (probably) = *upa-rava*, q. v.

Prati-rurūshu, *us*, *us*, *u*, wishing to speak or tell.

प्रतिराज *prati-rāja*, *as*, or *prati-rājan*, *ā*, m. a hostile king, royal adversary.

प्रतिरात्रम् *prati-rātram*, ind. each night, every night, nightly.

प्रतिराध *prati-rādha* or *prati-rādha*, *as*, m. (fr. rt. *rād*h with *prati*), Ved. 'obstacle, hindrance,' N. of the verses Atharva-veda XX. 135, 1-3.

प्रतिरुच् *prati-ruç*, Caus. P. -*roçayati*, -*yi-tum*, to choose again; to resolve, decide upon.

प्रतिरुध् *prati-rudh*, cl. 7. P. A. -*ruṇāddhi*, -*ruṇāddhe*, -*ruṇāddhum*, to check, hinder, obstruct; to besiege, blockade; to stop, interrupt; to render imperfect, impair; to disable; to abuse, blame, accuse unjustly; to hide, conceal.

Prati-ruddha, *as*, *ā*, *am*, impeded, hindered, obstructed; stopped, interrupted; opposed; rendered imperfect, impaired; disabled; invested, blockaded.

Prati-rudhya, ind. having accused unjustly (Manu XI. 88).

Prati-roddhri, *dhā*, *dhri*, *dhri*, withstanding, opposing, resisting; a hinderer, preventer, opposer.

Prati-rodhaka, *as*, *ā*, *am*, opposition, impediment, obstruction, hindrance, stoppage; an opponent; concealing, hiding; siege, blockade; theft, robbery.

Prati-rodhaka, *as*, *ā*, *am*, obstructing, opposing, hindering, stopping; besieging; (*as*), m. a robber, thief; an opponent; an obstacle.

Prati-rodhana, *am*, n. obstructing, opposing, hindering.

Prati-rodhin, *i*, *inī*, *i*, obstructive, hindering, impeding, opposing, controverting; besieging; (*i*), m. a thief, robber; an opponent.

प्रतिरुशु *prati-rurūshu*. See under *prati-rava* above.

प्रतिरुह् *prati-ruh*, Caus. P. -*ropayati*, -*yi-tum*, to place back, restore, re-establish.

प्रतिरूप *prati-rūpa*, *as*, *ā*, *am*, like a model, similar, corresponding, suitable, proper, fit; beautiful; (*am*, *ā*), n. f. the counterpart of any real form, an image, resemblance, representation, likeness, picture; (*as*), m., N. of a Dānava; (*ā*), *f*., N. of a daughter of Meru. — **Pratirūpa-çarya**, *as*, *ā*, *am*, Ved. exemplary in conduct, worthy of imitation. — **Pratirūpa-dhrik** (see *dhrik*, p. 459, col. 1), offering a model for imitation, being a pattern or model.

Pratirūpaka, *am*, n. an image, a picture; a forged edict; (*as*, *ikā*, *am*), similar, resembling, corresponding, having the appearance of anything (generally at the end of a comp.; cf. *saptamī-p*).

Pratirūpya, *am*, n. 'similarity of form,' in a-*prati-rūpya*, incomparableness.

प्रतिरोद्रकमेन् *prati-raudra-karman*, *ā*, *ā*, *a*, acting cruelly against others.

प्रतिलक्ष्ण *prati-lakshaṇa*, *am*, n. 'a counter-mark,' mark, sign, token.

प्रतिलभ् *prati-labh*, cl. 1. A. -*labhate*, -*lab-dhum*, to receive back, recover; to obtain.

Prati-labhya, *as*, *ā*, *am*, to be received or obtained, obtainable.

Prati-lambha, *as*, m. receiving, taking, obtaining, getting; censure, reviling, abuse.

Prati-lambhita, *am*, n. obtaining, getting; censure, reviling, abuse.

Prati-lābha, *as*, m. receiving back, receiving, taking, obtaining, getting.

प्रतिलिङ्गम् *prati-lingam*, ind. at every Linga.

प्रतिलिपि *prati-lipi*, *is*, *f*. a copy, transcript, a written reply.

प्रतिलोम *prati-loma*, *as*, *ā*, *am*, against the hair or grain (opposed to *anu-loma*), contrary to the natural course or order, reverse, inverted; disagreeable, unpleasant; hostile; low, vile, base, depraved; left, not right; contrary to caste (where the mother is of a higher caste than the father); (*am*), n. any disagreeable or injurious act; (*as*), m., N. of a man; (*ās*), m. pl., N. of the descendants of Prati-loma; (*am*), ind. against the hair, against the grain, in reversed or inverted order. — **Pratiloma-ja**, *as*, *ā*, *am*, born in the inverse order of the classes (as of a Kshatriya father and Brāhmaṇī mother, or of a Vaiśya father and Kshatriyā or Brāhmaṇī mother, in which cases the wife is of a higher caste than the husband; cf. Manu X. 16). — **Pratiloma-tas**, ind. against the grain, invertedly, in inverted order or series; on account of the inversion of the order of the castes. — **Pratīlomānūloma-tas** ('*ma-an*'), ind. in an unfriendly and friendly manner.

Pratilomaka, *as*, *ā*, *am*, against the hair or grain, reverse, inverted; (*am*), n. inverted order, perversion.

प्रतिवच् *prati-vaç*, cl. 2. P. -*vakti*, -*vak-tum*, to say anything in reply (with two acc.); to point out, indicate, denounce (Ved.).

Prati-vaktavya, *as*, *ā*, *am*, to be answered or replied to, to be given (as an answer), answerable.

Prati-vaçana, *am*, n. a dependant or final clause in a sentence; an answer, reply, rejoinder; an echo. — **Pratīvaçanī-kṛt**, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make reply, to answer. — **Pratīvaçanī-kṛta**, *as*, *ā*, *am*, replied to, answered.

Prati-vaças, *as*, n. an answer, reply; an echo.

Prati-vākya, *as*, *ā*, *am*, admitting or requiring an answer, answerable; (*am*), n. a reply, answer; (*am*), ind. in every sentence.

Prati-vāç, *k*, *f*. an answer, reply; calling or crying out to; barking in return (as a dog, Mahā-bh. Udyoga-p. 2651).

प्रतिवत् *prati-vat*, *ān*, *ati*, *at*, Ved. containing the word *prati*.

प्रतिवत्सर *prati-vatsara*, *as*, m. a year; (*am*), ind. every year, year by year, yearly.

प्रतिवद् *prati-vad*, cl. 1. P. -*vadati*, -*vadi-tum*, to answer; to repeat.

Prati-vāda, *as*, m. an answer, reply, rejoinder; rejection, refusal.

Prati-vādin, *i*, *inī*, *i*, answering, replying, rejoicing, responding; contradicting, disobedient; (*i*), m. an opponent; a defendant, respondent. — **Pratīvādī-tā**, *f*. the state or situation of a respondent or defendant at law.

प्रतिवनम् *prati-vanam*, ind. in every wood or forest.

प्रतिवप *prati-vap*, cl. 1. P. -*vapati*, -*vap-tum*, to insert (jewels &c.), inlay, stud, adorn, ornament.

Prati-vāpa, *as*, m. addition of substances to medicines either during or after decoction (= *prati-vāpa*).

प्रतिवर्णिक *prati-varṇika*, *as*, *ā*, *am*, having a corresponding colour, similar, corresponding.

प्रतिवर्तन *prati-vartana*. See under *prati-vrit*, p. 620, col. 2.

प्रतिवर्त्तन् *prati-vartman*. See under *prati-vrit*, p. 620, col. 2.

प्रतिवर्धन् *prati-vardhin*, *i*, *inī*, *i*, grown strong enough for, being a match for, superior to.

प्रतिवर्षम् *prati-varsham*, ind. every year, year by year, yearly.

प्रतिवस् 1. *prati-vas* (see rt. 5. *vas*), Caus. P. -*vāsayati*, -*yitum*, to dress, clothe.

प्रतिवस् 2. *prati-vas* (see rt. 6. *vas*), cl. 1. P. -*vasati*, -*vastum*, to dwell near, live at; to live, dwell.

Prati-vasati, ind. in every habitation, on every house, house by house.

Prati-vasatha, *as*, m. a settlement, village.

Prati-vastu, *v*, n. (fr. *prati* + *vastu*), a counterpart, an equivalent; anything given in return; anything contrasted with another, a parallel.

Prati-vāsin, *i*, *inī*, *i*, dwelling near, neighbouring, a neighbour.

प्रतिवहन *prati-vahana*, *am*, n. leading back.

Prati-vāha, *as*, m., N. of a son of Svaphalka.

Prati-vodhavya, *as*, *ā*, *am*, to be carried home.

प्रतिवह्निप्रदक्षिणम् *prati-vahni-pradakshinam*, ind. at each perambulation from left to right of the sacred fire.

प्रतिवाणि *prati-vāni*, *is*, *f*. an answer, reply, rejoinder (see *prati-bāṇi*).

प्रतिवात *prati-vāta*, *as*, m. a contrary wind; (*am*), ind. against the wind, to leeward; (*e*), ind. on the lee side.

प्रतिवार *prati-vāra*, *prati-vāraṇa*, &c. See under *prati-vrit*, p. 620, col. 2.

प्रतिवाज्ञा *prati-vārtā*. See *prati-vrit*.

प्रतिवाज्ञ *prati-vāsa*, *as*, *i*, *am*, howling against; *a-p*, not contradicting.

प्रतिवासरम् *prati-vāsaram*, ind. every day, day by day, daily.

प्रतिवासिन् *prati-vāsin*. See above.

प्रतिवासुदेव *prati-vāsudeva*, *as*, m. 'opponent of a Vāsudeva,' (with Jains) N. of nine beings at enmity with Vāsudeva (= *Vishṇu-dvish*).

प्रतिविधात *prati-vighāta*, *as*, m. (fr. rt. *han* with *vi*), striking back, warding off, defence.

प्रतिविज्ञा *prati-vi-jñā*, cl. 9. P. A. -*jñānāti*, -*jñānīte*, -*jñānātum*, to behave wisely or prudently.

प्रतिविटपम् *prati-viṭapam*, ind. in every bough, to every branch, branch by branch.

प्रतिविद् *prati-vid*, cl. 2. P. -*vetti*, -*veda*, -*veditum*, to acknowledge, receive; cl. 6. P. A. -*vindati*, -*te*, -*veditum*, -*vetum*, to obtain, get, receive: Caus. -*vedayati*, -*yitum*, to make known, report, announce, relate; to deliver, give.

Prati-vedam, ind. at or for every Veda.

Prati-vedayat, *an*, *anti*, *at*, making known, announcing.

Prati-veda-sākhā, ind. for every branch or school of the Veda.

प्रतिविधा *prati-vi-dhā*, cl. 3. P. A. -*dhātī*, -*dhātte*, -*dhātum*, to place or dispose in order, arrange, prepare, make ready, fit out, equip; to dispatch; to counteract, counterwork, frustrate.

Prati-vidhātavya, as, ā, am, to be arranged; to be used or employed.

Prati-vidhāna, am, n. arrangement, array; arrangement against, prevention; counteracting, counterworking, counteraction, taking measures against; a subsidiary or substituted ceremony.

Prati-vihāi, īs, m. a means of counteracting, an act or ordinance designed to counterwork, or counteract, remedy; retaliation.

Prati-vidheya, as, ā, am, to be performed or done in any special case; to be counteracted or remedied.

Prati-vihita, as, ā, am, arranged, arrayed.

प्रतिविन्ध्य *prati-vindhya*, as, m., N. of a king who ruled over a particular part of the Vindhya mountains; of a son of Yudhi-shthira.

प्रतिविपरी *prati-vi-pari* (-*pari-ī*), cl. 2. P. -*pari-ī*, -*etum*, to turn back again.

प्रतिविभज् *prati-vi-bhaj*, cl. 1. P. A. -*bha-jati*, -*te*, -*bhaktum*, Ved. to distribute severally, apportion.

Prati-vibhāga, as, m. division, distribution, apportionment.

प्रतिविम्ब *prati-vimba*, am, as, n. m. the disk (of the sun or moon) reflected (in water), a reflection, reflected image, mirrored form; a resemblance or counterpart of real forms, a picture, image, shadow; epithet of the chapters of the Kāvya-prakāśadāra. — *Prativimba-vartin*, ī, īnī, ī, being reflected or mirrored. — *Prativimbātā* (ba-ata)!, as, m. a mirror.

Prati-vimbana, am, n. the being reflected; reflection; comparing together, comparison.

Prativimbaya, Nom. P. *prativimbayati*, -*yitum*, to reflect, mirror.

Prativimbita, as, ā, am, reflected, mirrored.

प्रतिविरति *prati-virati*, īs, f. (fr. rt. *ram* with *prati*), desisting from anything (with abl.), leaving off; (ī), ind. at every pause, at each cessation or disappearance.

प्रतिविशिष्ट *prati-viśiṣṭa*, as, ā, am, most excellent; (with abl.) more excellent.

Prati-viśeṣa, as, m. peculiarity, a peculiar circumstance.

प्रतिविश्व *prati-viśva*, as, ā, am, every single one, one and all.

प्रतिविष *prati-viṣa*, am, n. 'counterpoison,' an antidote; (ā), f. a birch tree (commonly called Ataiḥ or Atis Betula).

प्रतिविषय *prati-viśaya*, ās, m. pl. the several objects of sense; (am), ind. in relation to each single object of sense.

प्रतिविष्णु *prati-viṣṇu*, ind. at every (image of) Viṣṇu; towards Viṣṇu, in place of Viṣṇu.

Prativishṇuka, as, m. a species of tree (= *mucukunda*).

प्रतिविहाय *prati-vihāya*, ind. (fr. rt. *hā* with *prati* and *vi*), having quitted, having abandoned.

प्रतिविक्ष *prati-vikṣ* (-*vi-ikṣ*), cl. 1. A. -*vikṣate*, -*vikṣitum*, to look upon; to observe, perceive.

Prati-vikṣaṇa, am, n. looking upon, returning a look.

Prati-vikṣaṇīya or *prati-vikṣya*, as, ā, am, to be looked upon; to be observed or perceived.

प्रतिवीर *prati-vira*, as, m. a well-matched opponent, antagonist. — *Prativira-tā*, f. the being a well-matched opponent, antagonism.

Prati-virya, am, n. sufficient strength or power for resistance, the being equal to or a match for; *a-prativirya*, unequalled, matchless, irresistible; *aprativiryārambha*, one who has not sufficient strength to undertake anything.

प्रतिवृत्ति *prati-vṛti*, Caus. or cl. 10. P. -*vāra-yati*, -*yitum*, to keep or ward off, keep back, repel; to oppose.

Prati-vāra, as, m. keeping or warding off, defence; *a-p*, not to be ward off, irresistible.

Prati-vāraṇa, as, ī, am, keeping or warding off [cf. *vāraṇa-p*]; (as), m. a hostile elephant; scil. *Daitya*, a Daitya in the form of an elephant; (am), n. keeping back, keeping or warding off.

Prati-vārya, as, ā, am, in *a-p*, not to be kept back, not to be impeded, not to be ward off.

प्रतिवृत्त *prati-vṛt*, cl. 1. A. -*var-tate*, -*var-titum*, to approach; to accrue.

Prati-var-tana, am, n. turning back, returning.

Prati-var-tman, ā, ā, a, Ved. taking an opposite road or course.

Prati-vārtā, f. account, intelligence, information.

Prati-vṛttī, ind. (in Ved. gram.) according to the modulation (of the voice).

प्रतिवृष् *prati-vṛṣh*, cl. 1. P. -*var-shati*, -*var-shitum*, to rain or shower upon (with arrows), to shoot; to assail.

Prati-vṛsha, as, m. a hostile bull.

प्रतिवेलम् *prati-velam*, ind. on every occasion.

प्रतिवेश *prati-veśa*, as, ā, am (fr. rt. *viś* with *prati*), neighbouring; auxiliary; (as), m. a neighbour; the residence of a neighbour, neighbouring house, neighbourhood; [cf. *prati-veśa*]. — *Prati-veśa-tas*, ind., Ved. from the neighbourhood. — *Prati-veśa-vāsin*, ī, īnī, ī, living in the neighbourhood, neighbouring; (ī, īnī), m. f. a neighbour.

Prati-veśin, ī, īnī, ī, neighbouring, a neighbour.

Prati-veśman, a, n. a neighbour's house.

Prati-veśya, as, m. a neighbour.

प्रतिवेशित *prati-veśhita*, as, ā, am, rolled back, reverted.

प्रतिवैर *prati-vaira*, am, n. requital of hostilities, revenge.

प्रतिवोढ्य *prati-voḍhavya*. See under *prati-vahana*, p. 619, col. 3.

प्रतिव्यध् *prati-vyadh*, cl. 4. P. -*vidhyati*, -*vyaddhum*, to hit, wound.

प्रतिव्यूह *prati-vy-ūh* (-*vi-ūh*; see rt. 1. *ūh*), cl. 1. P. A. -*ūhati*, -*te*, -*ūhitum*, to draw out in opposite battle-array.

Prati-vyūḍha, as, ā, am, drawn out in array against; broad.

Prati-vyūha, as, m. drawing out an army in opposite battle-array, arraying an army against an enemy; a multitude; N. of a prince (in this sense a various reading for *prati-vyoman*, q. v.).

प्रतिव्योम *prati-vyoma*, as, or *prati-vyoman*, ā, m., N. of a prince.

प्रतिव्रज् *prati-vraj*, cl. 1. P. -*vrajati*, -*vra-jitum*, to go towards, go near, approach.

प्रतिशङ्कनीय *prati-śankaniya*, as, ā, am (fr. rt. *śank* with *prati*), to be doubted about or feared.

Prati-śankā, f. fear or anxiety on account of (with loc.); constant fear or doubt.

प्रतिशत्रु *prati-śatru*, us, m., Ved. an adversary, opponent, enemy.

प्रतिशब्द *prati-śabda*, as, m. echo, resonance, reverberation; a roar. — *Pratiśabda-ga*, as, ā, am, going after a sound, going in the direction of a sound.

प्रतिशम *prati-śama*, as, m. (fr. rt. *śam* with *prati*), deliverance, cessation.

प्रतिशर *prati-śara*, as, m. (fr. rt. *śrī* with *prati*), Ved. breaking to pieces.

प्रतिशशिन् *prati-śaśin*, ī, m. a mock moon, paraselene.

प्रतिशाखम् *prati-śākham*, ind. for every branch or school (of the Veda); (ā), f. a side branch, side shoot. — *Pratiśākhā-nāḍī*, f. a branch vein.

प्रतिशाप *prati-śāpa*, as, m. a curse in return, retorted imprecation, curse for curse.

प्रतिशासन *prati-śāsana*, am, n. (fr. rt. *śās*), giving orders, ordering, commissioning; sending a servant on a message, ordering or dispatching an inferior after calling him to attend; a counter-order, rival command or authority; *a-pratiśāsana*, as, ā, am, without rival authority, completely under subjection.

Prati-śāstī, īs, f. sending on a message, ordering or dispatching an inferior after calling him to attend.

Prati-śīkṣa, as, ā, am, sent, ordered, dispatched; celebrated, famous.

प्रतिशी *prati-śī*, cl. 2. A. -*śete*, -*śayitum*, to lie down opposite to (with acc.).

Prati-śivan, ā, ari, a, Ved. serving as a couch or resting-place.

प्रतिशीन *prati-śina*, as, ā, am (fr. rt. *śyai* with *prati*), melted, fluid, dropping, oozing.

Prati-śyā, f. or *prati-śyāya*, as, m. a cold, catarrh.

प्रतिशुक्रम *prati-śukram*, ind. towards the planet Venus.

प्रतिशुष् *prati-śuṣh*, cl. 4. P. -*śuṣhyati*, -*śoṣhṭum*, to be dried up, become dry; to perish.

प्रतिश्या *prati-śyā*. See above.

प्रतिश्रय *prati-śraya*, as, m. (fr. rt. *śrī* with *prati*), refuge, help, assistance; a place of refuge, shelter, asylum, an alms-house; a place where food &c. is given away; a house, dwelling; a receptacle; a place of sacrifice, the room or building where the sacrifice is performed; an assembly.

प्रतिश्रु *prati-śru*, cl. 5. P. -*śṛiṇoti*, -*śro-tum*, to promise (with dat. or gen. of the person and acc. of the thing).

Prati-śrava, as, ā, am, Ved. overhearing, discovering by listening; (as), m. promise, agreement, assent; (according to Mahā-dhara) = *prati-śabda*. — *Pratiśravānta* ('*va-an*'), as, m. the expiration of a promise, i. e. lapse of a promised period.

Prati-śravāna, am, n. hearkening to, listening to (with attention and obedience); assenting to, agreeing, promising; a promise; maintaining; a particular part of the ear. — *Pratiśravāna-pūrva*, as, ā, am, preceded by a promise, promised.

Prati-śravas, ās, m., N. of a son of Bhīma-sena.

Prati-śrut, t, f. an echo, resonance, reverberation; a promise.

Prati-śruta, as, ā, am, promised, assented, agreed, accepted; (am), n. a promise, assent; an engagement.

Prati-śruti, īs, f., Ved. an echo, repeated sound, resonance, reverberation.

Pratiśrutkā, f., Ved. = *prati-śrut*.

Prati-śrotṛ, tā, trī, trī, one who promises or assents, a promiser.

प्रतिश्लोकम् *prati-śloka*, ind. at every Sloka.

प्रतिषिच्य *prati-śiṭya*, as, ā, am (fr. rt. *śiṭ* with *prati*), Ved. to be besprinkled or moistened.

Prati-śheka, as, m., Ved. besprinkling, moistening.

प्रतिषिध् *prati-shidh* (-*sidh*), cl. 1. P. -*she-dhati*, -*shedhitum*, -*sheddhum*, to keep off, ward off; to restrain; to hinder; to interdict, prohibit, forbid, disallow: Caus. -*shedhayati*, -*yitum*, to keep off, keep back, ward off; to restrain; to prohibit, interdict.

Prati-shiddha, *as, ā, am*, forbidden, prohibited; refused, denied, disallowed; contradicted. — *Prati-shiddha-sevana*, *am*, n. doing what is prohibited. — *Prati-shiddha-sevin*, *i, inī, ī*, following or doing what is forbidden.

Prati-sheddahavya, *as, ā, am*, to be warded off, to be kept back; to be prohibited or forbidden.

Prati-sheddhrī, *dhā, dhri, dhri*, one who wards off or keeps back; hindering, a hinderer; prohibiting, prohibitive, a prohibitor, forbidding; resisting.

Prati-shedha, *as, m*, keeping or warding off, keeping back, expulsion (of a disease &c.); forbidding, prohibition; denial, refusal, disallowal; negation, contradiction; a negative particle; an exception; enforcing a prohibition, reminding of a prohibition. — *Prati-shedhākshara* ('*dha-ak*'), *am*, n. 'words of denial,' a negative answer. — *Prati-shedhokti* ('*dha-uk*'), *is, f*, expression of denial or refusal, expression of prohibition or contradiction. — *Prati-shedhopamā* ('*dha-up*'), *f*, a negative comparison.

Prati-shedhaka, *as, ikā, am*, prohibiting, prohibitive, interdicting, preventive; denying, negative; contradicting; excepting.

Prati-shedhana, *as, ī, am*, keeping or warding off; (*am*), n. the act of keeping or warding off, keeping back, expulsion; preventing, prohibiting, inhibition, refusal, refutation.

Prati-shedhaniya, *as, ā, am*, to be kept back; to be hindered or prevented; to be prohibited.

प्रतिष्कश *prati-sh-kaśa*, *as, m*, (*fr. rt. kaś* with *prati*), a messenger; a secret emissary, spy; a whip, a leather thong; [*cf. kaśā*].

Prati-shka, *as, m*, a messenger, an emissary, spy.

Prati-shkasha, *as, m*, a whip, a leather thong.

Prati-shkasa, *as, m*, a messenger, an emissary, spy.

प्रतिष्कु *prati-shku* (*prati-sku*), *cl. 5. P. -shkunoti, -shkotum*, to cover in return (with arrows &c.).

प्रतिशब्ध *prati-shābdha*, *as, ā, am* (*fr. rt. stambh* with *prati*), obstructed, impeded, stopped, withstood.

Prati-shāmbha, *as, m*, obstruction, impediment, obstacle, opposition, resistance, hindrance.

प्रतिश्रुति *prati-shruti*, *is, f*, (*fr. rt. stu* with *prati*), Ved. a song of praise, praise.

Prati-shroti, *tā, trī, trī*, Ved. one who rivals in praising.

प्रतिश्रुत *prati-shrūh*, *cl. 1. A. -shrōbhate, -shrōbhītum*, Ved. to praise severally, glorify individually; (*Sāy.* = *pratyekam stu.*)

प्रतिस्था *prati-shthā* (*prati-sthā*), *cl. 1. P. A. -tishthati, -te, -shthātum*, to stand firmly, stand or rest upon; to be supported; to depend upon; to stay: Caus. P. *-shthāpayati, -yitum*, to place firmly, to set up, erect; to place; to place with, consign to (with *loc.*); to offer.

Prati-shtha, *as, ā, am*, Ved. standing firmly; resisting; famous; (*as*), m., N. of the father of Su-pārśva who was the seventh Arhat of the present Ava-sarpinī; (*ā*), f. standing still, resting, remaining in, staying, standing, fixing; a resting-place, site, ground, base, foundation; a prop, stay; fixity, constitution, strength; the state of rest, quiet, tranquillity, comfort; the foot (regarded as the basis on which men and animals stand); a halting-place, dwelling-place, house, home, residence; the earth; a limit, boundary; a receptacle; a high or honourable position, high authority, pre-eminence; celebrity, fame, notoriety; the accession (of a king to the throne); installation, inauguration, the consecration of a monument or image in honour of a deity or the setting up of an idol; the performance or institution of any rites (e.g. the endowment of a temple, portioning a daughter, completion of a vow, or any ceremonies for obtaining supernatural and magical powers); accomplishment, completion in general; a metre of four lines of four syllables each; a variety of the

Gāyatrī metre consisting of three lines of eight, seven, and six syllables respectively; a mystical designation of the letter *ā*; N. of one of the Mātṛis attending upon Skanda; *Prajāpateḥ prati-shthā* or *prati-shthā-sāman*, N. of a Sāman; (*ā*), ind., Ved. (perhaps) on the spot. — *Prati-shthā-kāma*, *as, ā, am*, Ved. desirous of a firm basis; wishing for a home or residence; wishing for eminence or distinction. — *Prati-shthā-tilaka*, N. of a work by Rāma-āndra (on the erection of the images of the twenty-four Jaina Tīrthan-karas). — *Prati-shthā-tva*, *am*, n. the being a ground or basis, being a foundation. — *Prati-shthānvita* ('*thā-an*'), *as, ā, am*, possessed of fame, renowned, illustrious, celebrated. — *Prati-shthā-mayūkha*, *as, m.*, N. of the ninth section of the Bhāskara. — *Prati-shthāvat*, *ān, atī, at*, having a foundation or support.

Prati-shthātri, *tā, m*, epithet of a particular priest (also called *prati-prathātri*, q. v.).

Prati-shthāna, *am*, n. resting or standing firmly, being firmly stationed; a standing-place, ground, foundation; the foundation of a city; site, situation; a leg, foot; N. of a town at the confluence of the Gangā and Yamunā on the left bank of the Gangā opposite to Allahabad, the capital of the early kings of the lunar dynasty; N. of a town on the Godāvarī, the capital of Śālī-vāhana; (*uu*), m. du. the constellation Prosthā-pada.

Prati-shthāpana, *am*, n. fixing, placing, locating; erecting or consecrating the image of a deity, installation.

Prati-shthāpam, ind., Ved. having fixed or placed. *Prati-shthāpayitavya*, *as, ā, am*, to be placed or established.

Prati-shthāpayitṛi, *tā, trī, trī*, one who erects or fixes; one who founds, a founder.

Prati-shthāpita, *as, ā, am*, set up, erected, placed, located; fixed, appointed.

Prati-shthāpya, *as, ā, am*, to be placed or located or fixed; to be consigned or made over to (with *loc.*).

Prati-shthi, *is, f*, Ved. resistance; (*Sāy.*) = *āśraya*.

Prati-shthita, *as, ā, am*, set up, erected; established, fixed, infixed; comprised, included; placed, situated; staying; established in life, married; portioned, endowed; consecrated, inaugurated, installed; completed, finished, effected; applied, applicable; experienced, conversant with; famous, celebrated, renowned, illustrious; prized, valued; secured, acquired. — *Prati-shthita-santāna*, *as, ā, am*, one who has progeny or offspring secured.

Prati-shthiti, *is, f*, Ved. standing firmly, remaining firm or fixed; a station.

प्रतिश्रुतसु *pra-tishthāsū*, *us, us, u*, wishing to remain, &c. See *pra-sthā*.

प्रतिष्ठात *prati-shthāta*, *as, ā, am* (*fr. rt. snā*), pure.

Prati-shnikā, *f*, see Gaṇa to Pāṇ. VIII. 3. 98.

Prati-snāta, *as, ā, am*, bathed.

प्रतिसंयुद्ध *prati-samyoddhri*, *dhū*, m. an adversary in war.

प्रतिसंलयन *prati-samlayana*, *am*, n. (*fr. rt. li* with *prati-sam*), complete absorption.

प्रतिसंवत्सरम् *prati-samvatsaram*, ind. every year, year by year, yearly.

प्रतिसंविद् *prati-samvid*, *t, f*, (*fr. rt. vid* with *prati-sam*), an accurate understanding of the particulars of anything. — *Prati-samvit-prāpta*, *as, m.*, N. of a Bodhi-sattva.

Prati-samvedaka, *as, ā, am*, giving detailed information, informing about the particulars of anything.

Prati-samvedin, *i, inī, ī*, enjoying.

प्रतिसंसर्ग *prati-samsarga*, *as, m.* = *prati-sarga*, q. v.

प्रतिसंस्कृ *prati-saṁskṛi* (*-sam-kṛi*), *cl. 8. P. A. -karoti, -kurute, -kartum*, to mend, repair; to re-establish, restore; to unite one thing with another.

प्रतिसंस्थान *prati-samsthāna*, *am*, n. (*fr. rt. sthā* with *prati*), settling in, entering into.

प्रतिसंह *prati-saṁ-hri*, *cl. 1. P. A. -harati, -te, -hartum*, to draw back, withdraw, drag back; to place back, replace (an arrow in the quiver); to retract; to change: Caus. *-hārayati, -yitum*, to retract.

Prati-saṁhāra, *as, m*, taking back, drawing in, withdrawing; compression, diminution; comprehension; retracting; giving up, yielding, resigning.

Prati-saṁhṛita, *as, ā, am*, comprehended, included; compressed, reduced in bulk.

Prati-saṁjīhṛishu, *us, us, u*, wishing to withdraw from, wishing to be freed from.

प्रतिसंहृष्ट *prati-saṁ-hṛish*, *cl. 4. P. -hṛishyati, -harshitum*, to be glad.

प्रतिसंज्ञा *prati-saṁ-jñāsa*, *as, m.* a similar appearance, resemblance.

प्रतिसंक्रम *prati-saṁ-kram* (*-sam-kram*), *cl. 1. P. A. -krāmati, -kramate, -kramitum*, to go back again, return; to cease moving on, come to an end, cease: Caus. *-krāmāyati, -yitum*, to cause to go back or return.

Prati-saṁkrama, *as, m*, reabsorption, dissolution.

प्रतिसंक्रुध *prati-saṁ-krudh* (*-sam-krudh*), *cl. 4. P. -krudhyati, -krodhdum*, to be angry with (with *acc.*).

Prati-saṁkrudha, *as, ā, am*, angry with, wroth against.

प्रतिसंख्या 1. *prati-saṁ-khyā* (*-sam-khyā*), *cl. 2. P. -khyāti, -khyātum*, Ved. to count or reckon up, count, number.

2. *prati-saṁkhyā*, *f*, consciousness. — *Prati-saṁkhyā-nirodha*, *as, m.* (with Buddhists) conscious cessation of existence; wilful destruction of any existent thing (?).

प्रतिसंज्ञिका *prati-saṁ-jñāshikā*, *f*, a cloak to keep off the dust (worn by Buddhist mendicants).

प्रतिसंज्ञिन *prati-saṁ-jñin*, *i, inī, ī* (*fr. rt. sañj* with *prati*), cleaving or clinging to, adhering; a *prati-saṁjñin*, not meeting with any obstacle, irresistible.

प्रतिसंगृह *prati-saṁ-grah* (*-sam-grah*), *cl. 9. P. A. -grīhāti, -grīhāte, -grahitum*, to receive, accept.

प्रतिसंघर् *prati-saṁ-śar* (*-sam-śar*), *cl. 1. P. A. -śarati, -te, -śaritum*, to come together, come towards, meet with, meet.

Prati-saṁśara, *as, m*, going or moving backwards; reabsorption or resolution (back again into Prakṛiti); that into which anything is reabsorbed or resolved; a place of resort, haunt.

प्रतिसंजन *prati-saṁ-jan* (*-sam-jan*), *cl. 4. A. -jāyate, -jāntum*, to be born again, to be born or produced; to spring up, arise, appear.

प्रतिसंजीव *prati-saṁ-jīv* (*-sam-jīv*), *cl. 1. P. (ep. also A.) -jīvati (-te), -jivitum*, to come to life again, return to life, revive.

प्रतिसंज्ञा *prati-saṁ-jñā* (*-sam-jñā*), *cl. 9. P. A. -jñāti, -jñāte, -jñātum*, Ved. to be friendly towards, to be kindly disposed towards.

प्रतिसदृश *prati-sadrīksha*, *as, ī, am*, or *prati-sadrīś*, *k, k, k*, Ved. similar.

प्रतिसन्दिग्ध *prati-san-diś* (*-sam-diś*), *cl. 6. P. -disati, -deshitum*, to give an errand or commission in return; to send back a message to (with *gen.*); to order, command.

Prati-sandeśa, as, m. a message given in return, tidings in return, an answer to a message.

प्रतिसन्धा *prati-san-dhā* (-sam-dhā), cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to put together again, readjust; to put on, fasten; to aim at, direct against; to give back, replace, restore; to grasp mentally, conceive, comprehend, understand; (A.) to compose one's self; to fit an arrow to the bow-string.

Prati-samhita, as, ā, am, aimed at, directed against.

Prati-sandhāna, am, n. putting together again, joining together; a juncture, the period of transition between two ages; a remedy; self-command, suppression of feeling; praise, panegyric.

Prati-sandhi, is, m. reunion; entering into the womb [cf. *bhava-p*]; a juncture, the period of transition between two ages.

Prati-sandheya, as, ā, am, to be opposed, resistible; a-*pratisandheya*, irresistible.

Pratisandhānika, as, m. (fr. *prati-sandhāna*), a bard, a panegyrist.

प्रतिसम *prati-sama*, as, ā, am, equal to, a match for.

प्रतिसमन्तम् *prati-samantam*, ind., Ved. on every side, everywhere.

प्रतिसमादिश *prati-sam-ā-diś*, cl. 6. P. -*diśati*, -*deshṭum*, to return an answer, reply, answer; to direct in return; to order, command.

Prati-samādishā, as, ā, am, enjoined, directed, ordered.

प्रतिसमाधा *prati-sam-ā-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to put back again, replace, affix again; to rearrange, readjust; to redress, remedy; to fit an arrow to the bow-string.

Prati-samādhāna, am, n. cure, remedy.

प्रतिसमाम् *prati-sam-ās* (see rt. 4. *ās*), cl. 2. A. -*āste*, -*āsitum*, to be a match for, cope with; to withstand, resist.

Prati-samāsana, am, n. the being a match for, coping with (with gen.); withstanding, resisting.

प्रतिसमिन्ध *prati-sam-indh*, cl. 7. A. -*ind-dhe*, -*indhītum*, to kindle again, rekindle.

प्रतिसमीक्ष्य *prati-samīkshya*, am, n. (fr. rt. *iksh* with *prati-sam*), looking at again, returning a glance.

प्रतिसमुच *prati-sam-ut*(?), cl. 4. A. -*ucyate*, -*ucitum*, Ved. to deserve, be worthy of.

प्रतिसमुद्भू *prati-sam-budh*, cl. 1. P. A., 4. A. -*bodhati*, -*te*, -*budhyate*, -*bodhitum*, to become conscious again, recover consciousness.

Prati-sambuddha, as, ā, am, become conscious again, restored to consciousness, recovered.

प्रतिसम्भू *prati-sam-bhū*, cl. 1. P. -*bhavati*, -*bhavītum*, to apply or give one's self to (with acc.).

प्रतिसर *prati-sara*. See *prati-sri*, col. 2.

प्रतिसर्ग *prati-sarga*, as, m. (fr. rt. *srij* with *prati*), continued creation out of primitive matter; secondary creation or the creation of the world by the agency of Brahmā and other divinities regarded as the agents of one supreme being; dissolution; the portion of a Purāṇa which treats of the destruction and renovation of the world.

Prati-sargam, ind. in every creation.

Prati-sriṣṭa, as, ā, am, sent, dispatched; given; celebrated.

प्रतिसव्य *prati-savya*, as, ā, am, in inverted order, inverted, reverse.

प्रतिसह *prati-suh*, cl. 1. A. -*sahate*, -*sahitum*, -*sodhūm*, to sustain, uphold, support.

प्रतिसान्धानिक *pratisandhānika*. See under *prati-san-dhā* above.

प्रतिसाम *prati-sāma*, as, ā, am, (probably) unkind, unfriendly.

प्रतिसामन् *prati-sāmanta*, as, m. 'an adverse neighbour,' an enemy, adversary.

प्रतिसायम् *prati-sāyam*, ind. towards evening.

प्रतिसीरा *prati-sīrā*, f. a curtain, a screen or wall of cloth, an outer tent.

प्रतिसूर्य *prati-sūrya*, as, m. a mock sun, parhelion; a kind of lizard, a chameleon (which lies or basks in the sun); (am), ind. opposite to the sun, in the sun. = *Pratisūrya-sayānaka*, as, m. 'lying or basking in the sun,' a kind of lizard, a chameleon.

Prati-sūryaka, as, m. = *prati-sūrya*.

प्रतिसु *prati-sri*, cl. 1. P. -*sarati*, -*sartum*, to go towards, go back, [only used in Caus.]: Caus. P. -*sārayati*, -*yitum*, to cause to go back; to remove, replace.

Prati-sara, as, ā, am, going towards; dependent, subject; (as, am), m. n. a cord or ribbon used as an amulet worn round the neck or wrist at nuptials &c.; an ornament, adorning; a watch, guard, ward; the junction of an elephant's frontal sinuses (?); (as), m. a follower, servant; a bracelet; a wreath, garland; a form of magic or incantation; the rear of an army; day-break; cicatrizing or healing (as a sore); (ā), f. a female servant; a thread, fillet, ribbon.

Prati-saraṇa, am, n. leaning on, resting upon.

Prati-sarya, as, ā, am, Ved. (according to Mahidhara) present in the cord used as an amulet, present at an incantation.

Prati-sāraṇa, am, n. dressing or anointing the edges of a wound; an instrument used for anointing a wound.

Prati-sārāṇiya, as, ā, am, to be dressed or anointed (as a wound).

Prati-sārīta, as, ā, am, repelled, repulsed; removed; dressed (as a wound).

Prati-sārīn, ī, īṇī, ī, going round, going from one to another.

प्रतिसृष्ट *prati-sriṣṭa*. See *prati-sarga*.

प्रतिसेना *prati-senā*, f. an opposing or hostile army.

प्रतिसोमा *prati-somā*, f. a kind of plant (= *mahisha-vallī*).

प्रतिसकन्ध *prati-skandha*, as, m. every shoulder; N. of an attendant of Skanda; (am), ind. upon the shoulders.

प्रतिसृ *prati-s-krī* (*prati-krī* with *s* inserted), cl. 6. P. A. -*kirati*, -*te*, -*karitum*, -*karitum*, to hurt, injure; [cf. *prati-krī*.]

Prati-s-krīṇa, as, ā, am, hurt, injured.

प्रतिसिद्ध *prati-siddha*, as, ā, am, stopped, restrained; stupefied; propped up, stayed, supported; [cf. *prati-siddha*.]

प्रतिस्त्री *prati-strī*, is, is, i, Ved. lying on a woman.

प्रतिस्थानम् *prati-sthānam*, ind. in every place, everywhere.

प्रतिस्नात *prati-snāta*, as, ā, am (fr. rt. *snā* with *prati*), bathed, washed; [cf. *prati-shyāta*.]

प्रतिस्नेह *prati-sneha*, as, m. love in return, requital of love, mutual love.

प्रतिस्पन्दन *prati-spandana*, am, n. (fr. rt. *spand* with *prati*), throbbing, vibration.

प्रतिस्पर्धा *prati-spardhā*, f. (fr. rt. *spardh* with *prati*), emulation, rivalry, the wish or effort to excel or overcome.

Prati-spardhin, ī, īṇī, ī, emulous, a rival, envious; refractory, rebellious.

प्रतिस्पश *prati-spaśa*, as, ā, am (fr. 1. *paś* with *prati*), Ved. spying, watching, lying in wait.

Prati-spaśāna, as, ā, am, Ved. = *prati-spaśa*.

प्रतिस्मृ *prati-smṛi*, cl. 1. P. -*smarati*, -*smartum*, to remember again, recall to memory, remember, recollect.

Prati-smṛitī, is, f. recollection; epithet of a particular kind of magic.

प्रतिस्याय *prati-syāya*, a wrong form for *prati-syāya*, q. v.

प्रतिश्रोतस् *prati-srotas*, ind. against the stream, up the stream; (sometimes wrongly spelt *prati-srotas*.)

प्रतिस्वर *prati-svara*, as, m. a reverberated sound, echo, reverberation; a focus.

प्रतिहन् *prati-han*, cl. 2. P. -*hanti*, -*hantum*, to strike in return, strike back, ward off, keep off; to drive back, repel; to remove; to oppose, resist; to prevent; to disown.

Prati-hata, as, ā, am, struck in return, struck back, beaten back, knocked back, hurt, killed; repulsed, repelled; opposed, obstructed; averted; reflected; fallen, overthrown; hated, disliked; disappointed; sent, dispatched; tied, bound. = *Prati-hata-dhī*, is, is, ī, hostile-minded, having hostile intentions. = *Pratihata-mati*, is, is, ī, adverse-minded, averse from, hating, disliking.

Prati-hatī, is, f. beating back, beating upon; repulse, recoil, rebound; disappointment.

Prati-hanana, am, n. striking back, hitting again, striking in return, returning a blow.

Prati-hantavya, as, ā, am, to be opposed or resisted, opposable, resistible.

Prati-hantrī, tā, m. one who strikes in return, a revenger, avenger.

Prati-hanyamāna, as, ā, am, being struck back or hit again; being foiled or disappointed.

प्रतिहरण *prati-haraṇa*, am, n. (fr. rt. *hrī* with *prati*), throwing back, striking back, repelling (Ved.); avoiding, shunning.

Prati-hartrī, tā, trī, trī, one who draws back, drawing in, absorbing; dissolving, destroying; one who keeps or wards off, an averter; epithet of one of the sixteen priests, the assistant of the Ud-gātrī [cf. *ritv-ij*, *prati-hāra*]; N. of a prince, son of Prati-hāra or of Prati-hā.

Prati-hāra, as, m. striking against, striking back, pushing or thrusting back; (in grammar) the hard contact of the tongue with the edge of the teeth in the pronunciation of the dental letters; an epithet of particular syllables in the Sāma hymns with which the Prati-hartrī begins to join in the singing (generally at the beginning of the last Pada of a verse); N. of a particular magical formula; (that which keeps back) a door, gate; a door-keeper, porter; a juggler; juggling, trick, disguise; N. of a prince, son of Parameśthin; N. of a particular form of alliance; (ī), f. a female door-keeper, portress; (au), m. du. two door-keepers, i. e. two statues at the entrance of a temple; (in several of the above senses this word is also spelt *prati-hāra*). = *Pratihāra-pa*, as, m. a door-keeper, porter. = *Pratihāra-bhūmi*, is, f. 'door-place,' a threshold. = *Pratihāra-rakṣī*, f. a female door-keeper, portress.

Prati-hāraka, as, m. a juggler.

Prati-hāraṇa, am, n. entrance, permission to enter a door.

Prati-hārya, as, ā, am, to be pushed or thrust back, to be repelled, resistible; (am), n. juggling, jugglery.

प्रतिहर्ष *prati-hary*, cl. 1. P. -*haryati*, -*haryitum*, Ved. to desire, love (Sāy. = *kam* or *pratyekaṁ kam*).

प्रतिहर्षण *prati-harṣaṇa*, am, n. (fr. rt. *hrīṣh* with *prati*), causing joy in return.

प्रतिहस्त *prati-hasta* or *prati-hastaka*, as, m. a deputy, substitute, proxy.

Prati-hastin, *i*, m. the keeper of a house of ill fame.

प्रतिहस्ति *prati-hasti*, ind. towards the elephants, in the direction of the elephants.

प्रतिहास *prati-hāsa* or *prati-hāsa*, *as*, m. (fr. rt. *has* with *prati*), returning a laugh, laughing with or at; fragrant olander, Nerium Odorum.

प्रतिहिंस *prati-hins*, cl. 7. 1. P. *-hinasti*, *-hinsati*, *-hinsitum*, to injure in return, retaliate. *Prati-hinsā*, f. retaliation, revenge.

Prati-hinsita, *as*, *ā*, *am*, injured in return or by way of revenge; (*am*), n. requital of an injury.

प्रतिहित *prati-hita*, *as*, *ā*, *am* (fr. *prati-dhā*), put close to, placed in, fitted to (the bow-string as an arrow). — *Pratihiteshu* ('*ta-ishu*'), *us*, *us*, *u*, one who has fitted an arrow to (the bow-string).

Pratihitāyīn, *i*, *ini*, *i*, Ved. one who has fitted an arrow to (the bow-string; cf. *ātātāyīn*).

Prati-hiti, *is*, f. fitting an arrow to (the bow-string).

प्रतिहृदयम् *prati-hridayam*, ind. in every heart.

प्रतिह्रास *prati-hrāsa*, *as*, m. (rt. *hras*), Ved. shortening, abbreviation, abridgment.

प्रतिह्वर *prati-hvara*, *as*, m., Ved. the rising slope or vault (of the sky), a sloping side; (Śāy. *pratihvare* = *śamipe*.)

प्रती *prati* (*prati-i*; see rt. 5. *i*), cl. 2. P. *praty-eti*, *-etum*, to go towards, come towards, go to; to go back, come back, return; to approach, turn to, betake one's self to; to fall to the lot or share of; to reach, attain; to observe, learn exactly, convince one's self (of the truth of anything); to be convinced, become certain of, give credence to, believe: Pass. *pratyate*, to be observed or recognised; to follow from anything (as a necessary result); to be proved, turn out to be true: Caus. *praty-āyati*, *-yitum*, to cause to go towards; to convince (any one of the truth of anything), produce confidence, cause to believe; to cause to think of or observe, bring to mind; to show anything in its true light, make clear, prove; to cause to recognise or acknowledge: Desid. *pratiśishati*, to wish or try to understand.

Pratita, *as*, *ā*, *am*, set forth, started, gone away; gone by, gone, past; acknowledged, proved, established, true; believed, trusted; experienced, known, well-known, famous, celebrated, renowned; called: (Śyāma *iti* *pratitah*, known by the name of S.); convinced (of the truth of anything), having a firm conviction; firmly resolved, fully determined; trusting, believing; satisfied, glad, pleased, delighted; respectful; clever, wise; (*as*), m. a divinity enumerated among the Viśve Devāḥ. — *Pratitā-sena*, *as*, m., N. of a prince. — *Pratitāksharā* ('*ta-ak*'), f. 'having trustworthy expressions,' N. of a commentary on the *Mitāksharā*. — *Pratitārtha* ('*ta-ar*'), *as*, *ā*, *am*, having a recognised or acknowledged meaning.

Pratiti, *is*, f. going towards, approaching, drawing near; clear apprehension or insight into anything, definite perception, clear notion, distinct conception; complete understanding or ascertainment, knowledge, experience; conviction; faith, belief; trust, credit; fame, notoriety; respect; delight.

Pratīyamāna, *as*, *ā*, *am*, being trusted or believed, admitted.

Pratīyāna, *vān*, *-yushī*, *vat*, one who has come back, returned.

Praty-aya, *as*, m. belief, firm conviction, trust, faith, reliance, assurance, confidence (*pratyayam gam*, to acquire confidence, repose confidence in; *asty atra pratyayo mama*, that is my conviction; *kah pratyayo 'tra*, what assurance is there of that?); certainty, ascertainment; knowledge, experience; apprehension, understanding, intellect (in the Sāṅkhya phil. = *buddhi*); acceptance, idea, notion,

conception; ground, motive; (with Buddhists) a co-operating cause, the concurrent occasion of an event as distinguished from its proximate cause; an instrument, means of agency; an assistant, associate; celebrity, fame; analysis (?); definition (?); (in Ved. gram.) a subsequent or following letter; (according to native lexicographers) an oath, ordeal; a dependent, a subject; usage, custom, practice; religious contemplation; a householder who keeps a sacred fire; a hole. — *Pratyaya-kāraka*, *as*, *ikā*, *am*, producing assurance, awakening confidence. — *Pratyaya-kārin*, *i*, *inī*, *i*, causing confidence; (*inī*), f. 'producing assurance,' a seal, signet. — *Pratyaya-tva*, *am*, n. the being a cause, causality. — *Pratyaya-sarga*, *as*, m. (in the Sāṅkhya phil.) the intellectual creation.

Praty-ayana, see Gaṇa Gotrādi to Pāp. VIII. 1, 27, 57.

Pratyayika, *as*, *ā*, *am*, (at the end of a comp.) resting or depending upon.

Praty-ayita, *as*, *ā*, *am*, confided in, relied upon, trusted, trusty, confidential.

Pratyayin, *i*, *ini*, *i*, deserving trust or confidence, trustworthy; having faith in, trusting, believing, relying upon.

Praty-āya, *as*, m. revenue, tax, toll, tribute.

Praty-āyaka, *as*, *ikā*, *am*, producing assurance, proving, making intelligible or clear, explaining, elucidating.

1. *praty-āyana*, *am*, n. (for 2. see under *praty-e*), leading home (a wife), marrying (?); (*am*, *ā*), n. f. producing assurance, proving, demonstrating, making clear or intelligible, analyzing, explaining, expounding.

Praty-āyita, *as*, m. a confidential agent, commissioned servant, commissioner.

Praty-āyitavya, *as*, *ā*, *am*, to be proved, to be made clear or intelligible.

Praty-āyaya, *as*, *ā*, *am*, to be acknowledged or admitted; to be relied on or believed.

Praty-etri, *tā*, *trī*, *trī*, believing, trusting, having confidence, a believer.

प्रतीक *pratīka*. See under *praty-ant*, p. 625, col. 1.

प्रतीकार *pratī-kāra*, *as*, m. = *prati-kāra*, q. v.

Pratī-kārya, *as*, *ā*, *am*, to be retaliated upon, to be made an object of revenge, fit to be revenged; to be opposed or resisted, opposable, resistible; to be prevented or remedied.

प्रतीकाश *pratī-kāśa* (also wrongly spelt *prati-kāśa*) = *prati-kāśa*, q. v.

प्रतीक्ष *pratīksh* (*prati-iksh*), cl. 1. A. *-ikshate*, *-ikshitum*, to look towards, look at, observe; to look forward to, look out for, expect; to wait, await, wait for; to look at with indifference, wink at, bear with, tolerate.

Pratīksha, *as*, *ā*, *am*, looking forward to, expecting, expectant, waiting for; having regard to, paying attention to; (*ā*), f. looking to, looking at, regard, consideration, attention, respect; waiting for, expectation, hope.

Pratīkshaka, *as*, *ā*, *am*, looking at; looking forward to, looking out for, expecting, waiting for.

Pratīkshāya, *am*, n. looking to, looking at, observing, considering, referring to; respecting, respect or regard for; expecting, waiting for; observing, preserving, fulfilment.

Pratīkshāyīya, *as*, *ā*, *am*, to be looked at, to be had in view, to be considered or regarded; to be looked out for, to be waited for or expected.

Pratīksham, ind. having expected (at the end of comps.; cf. *sarat-p*°).

Pratīkshita, *as*, *ā*, *am*, looked for, looked out for, waited for, expected, hoped; contemplated, considered, regarded; respected, honoured.

Pratīkshin, *i*, *inī*, *i*, looking or waiting for, expecting, awaiting.

1. *pratīkshya*, *as*, *ā*, *am*, to be looked at, to be considered or regarded, worthy of consideration;

respectable, venerable; to be looked forward to or expected, to be waited for; to be upheld or maintained, to be fulfilled.

2. *pratīkshya*, ind. having looked at, having considered, having expected.

Pratīkshyamāna, *as*, *ā*, *am*, being looked at, being an object of observation.

प्रतीघात *pratī-ghāta*, *as*, *ā*, *am*, warding off, parrying (= *prati-ghāta*, q. v.).

Pratī-ghātin, *i*, *inī*, *i*, presenting obstacles, hindering; *a-pratighātin*, unhindered, unimpeded.

प्रतीचि *pratīci*, *pratičina*, &c. See under *praty-ant*, p. 625, cols. 1, 2.

प्रतीच्छक *pratiśchaka*. See 1. *pratish*, p. 624.

प्रतीष्ट *pratīṣṭ* (*prati-iṣṭ*), cl. 2. A. *-iṣṭe*, *-iṣṭum*, Ved. to praise.

प्रतीत *pratīta*, &c. See under *pratī*, col. 1.

प्रतीतोद *pratī-toda*, *as*, m. (fr. rt. 1. *tud* with *prati*), a term applied to particular initial forms of Padas in hymns.

प्रतीच *pratī-tta*, *as*, *ā*, *am* (fr. *prati-dā*, q. v.), given back, in *a-p*°, q. v.

प्रतीदर्श *pratī-darśa*, *as*, m. (fr. *prati-drīś*; cf. *prati-darśa*), Ved., N. of a man.

प्रतीनाह *pratī-nāha*, *as*, m. (fr. rt. 1. *nah* with *prati*), Ved. obstruction [cf. *karna-p*°, *nāśa-p*°], a flag, banner.

प्रतीन्धक *pratīndhaka*, *as*, m. (fr. rt. *indh* with *prati*), N. of a prince of Videha.

प्रतीन्व *pratīnv* (*prati-inv*), cl. 1. P. *-invati*, *-invitum*, Ved. to promote, advance; to present, offer.

प्रतीप *pratīpa*, *as*, *ā*, *am* (fr. *prati* + *ap*; cf. *anīpa*, *dvīpa*, *śamīpa*), 'against the stream,' 'against the grain,' going in an opposite direction, adverse, contrary, opposite, opposed, contradictory, reverse; inverted, disordered, out of order; displeasing, offensive, disagreeable; resisting, perverse, refractory, disobedient, cross, obstinate; impeding, hindering; meeting, encountering; backward, retrograde, going back; turned away, averted; (*as*), m., N. of a prince the father of Śāntanu and grandfather of Bhīṣma; (*am*), n. inverse comparison as a figure of speech (e.g. 'the lotus resembles thine eyes,' or 'the moon resembles thy face,' instead of the usual comparison—'thine eyes resemble the lotus,' 'thy face resembles the moon'; five forms are enumerated); N. of a grammatical work; (*am*), ind. against the stream, backwards; against; in inverted order; (cf. Russ. *protiv*, 'against'; *protivmūt*, 'contrary'). — *Pratīpa-ga*, *as*, *ā*, *am*, going against, flowing backwards. — *Pratīpa-gatī*, *is*, f. or *pratīpa-gamana*, *am*, n. a retrograde movement. — *Pratīpa-gāmin*, *i*, *inī*, *i*, going against, acting in contravention to. — *Pratīpa-taraṇa*, *am*, n. sailing against the stream, crossing over (against) the stream. — *Pratīpa-darśini*, f. 'looking in an opposite direction,' 'turning away the face,' a woman; (also spelt *pratīpa-darśani*). — *Pratīpa-vaśana*, *am*, n. contradicting, contradiction; a perverse or evasive manner, speaking to a third person without answering a previous speaker. — *Pratīpāśra* ('*pa-aś*'), *as*, m., N. of a prince; (also read *pratīkāśra*, q. v.).

Pratīpaka, *as*, *ā*, *am*, opposed to, hindering, hostile; (*as*), m., N. of a prince.

Pratīpaya, Nom. P. *pratīpāyati*, *-yitum*, to oppose one's self to, to be against or hostile to (with loc.); to cause to turn back, cause to return, to bring back.

Pratīpāya, Nom. A. *pratīpāyate*, *-yitum*, to oppose one's self to, to be against a person (with gen.); to be unfavourable to, dislike.

Pratīpin, *i*, *inī*, *i*, unfavourable to, unkind towards.

प्रतीचोप *prati-bodha*, *as*, *m*. (fr. *prati-bodh*), Ved. watchfulness, vigilance.

प्रतीमान *prati-māna*, *am*, *n*. a measure of capacity (= *prati-māna*, *q. v.*).

प्रतीयमान *pratiyamāna*. See *prati*, p. 623.

प्रतीर *pratir* (*prati-ir*), Caus. P. *-irayati*, *-yitum*, Ved. to put on, fix on (Sāy. = *prati-dhā*).

प्रतीर *pra-tira*, *as*, *m*, N. of one of the sons of Manu Bhautya; (*am*), *n*. a shore, bank.

प्रतीराध *prati-rādha* = *prati-rādha*, *q. v.*

प्रतीवर्त *prati-varta*, *as*, *ā*, *am* (fr. *prati-vrt*), Ved. circular.

प्रतीवाप *prati-vāpa*, *as*, *m*. (fr. *prati-vap*), inserting (as an ingredient); adding to (especially in mixing medicines); throwing into; calcining or fluxing metals; an epidemic disease, pestilence, plague.

प्रतीवाह *prati-vāha*, *as*, *m*. (fr. rt. *vah* with *prati*), Ved. harnessed or yoked at the side (?).

प्रतीवी *prati-vī*, *īs*, *is*, *i*, Ved. receiving, accepting with pleasure; (*īs*), *m*. f. acceptance; (Sāy.) = *yajña*.

प्रतीवेश *prati-veśa*, *as*, *m*. = *prati-veśa*, *q. v.*

Prati-veśin, *i*, *inī*, *i*, = *prati-veśin*, *q. v.*

प्रतीष् 1. *pratish* (*prati-ish*; see rt. 3. *ish*), cl. 6. P. *pratishchati*, *praty-eshitum*, *praty-eshitum*, to strive after, seek (Ved.); to receive; to receive (a command), follow, attend to, observe, obey.

Pratishchaka, *as*, *m*. one who receives, a receiver. *Pratishya*, *ind.*, Ved. striving after, seeking.

प्रतीष् 2. *pratish* (*prati-ish*, see rt. *ish*), cl. 1. A. *pratishate*, *pratishkitum*, to stretch out towards.

प्रतीह *pratiha*, *as*, *m*. (fr. rt. *ih* with *prati*), N. of a prince, a son of Parameshthin; (also read *prati-hāra*).

प्रतीहार *prati-hāra*, *as*, *m*. = *prati-hāra*, *q. v.* = *Pratihāra-tā*, *f.* or *pratihāra-tva*, *am*, *n*. the office of porter, duty of gate-keeper.

प्रतीहास *prati-hāsa*, *as*, *m*. fragrant oleander, Nerium Odorum (= *prati-hāsa*).

प्रतुद् *pra-tud*, cl. 6. P. A. *-tudati*, *-te*, *-totum*, to strike at, strike, cut, pierce: Caus. *-todayati*, *-yitum*, to pierce; to push on, instigate.

Pra-tuda, *as*, *m*. 'pecker', epithet of a class of birds (including the falcon, hawk, owl, parrot, crow, raven, peacock, &c.); an instrument for pricking.

Pra-toda, *as*, *m*. a goad; a long whip; an instrument of torment; *Angirasam pratodah* and *Kasyapasya pratodah*, N. of two Sāmans.

Pra-todin, *i*, *inī*, *i*, striking; piercing.

प्रतुष् *pra-tush*, cl. 4. P. *-tushyati*, *-toshtum*, to delight in, take pleasure in (with inst.): Caus. P. *-toshayati*, *-yitum*, to give pleasure, gratify.

Pra-tushti, *is*, *f.* gratifying, satisfying, satisfaction. = *Pratushti-da*, *as*, *ā*, *am*, giving satisfaction.

Pra-tosha, *as*, *m*. 'gratification', N. of one of the twelve sons of Manu Svāyambhuva.

प्रतुष्टु *pra-tushṭushu*. See under *pra-stu*.

प्रतुणी *pra-tūni*, *f.* a kind of nervous disease (in which pain is felt to extend itself from the rectum and organs of generation towards the bowels; in the disease called *tūni* the pain takes an opposite direction, whence perhaps *pra-tūni* is an incorrect form for *prati-tūni*).

प्रतुर्ण *pra-tūrṇa*, *pra-tūrta*, &c. See under *pra-ṭar*, p. 629, col. 1.

प्रतृद् 1. *pra-trid*, cl. 7. P. A. *-trīṇatti*, *-trintte*, *-tarditum*, Ved. to thrust through with a spit, spit, pierce.

2. *pra-trid*, *t*, *t*, *t*, Ved. splitting up, piercing; (*t*), *m*. an expression substituted for the name of Tritsu.

प्रतृप् *pra-trip*, Caus. P. *-tarpayati*, *-yitum*, to satisfy, sate, satiate; to refresh, invigorate, strengthen.

प्रतृ *pra-trī*, cl. 1. P. (ep. also A.), 6. P. *-tarati* (*-te*), *-tirait*, *-taritum*, *-taritum*, to cross over, pass over, be ferried across; to come forwards, advance, thrive, prosper (Ved.); to lead forwards, lead, conduct; to promote, further, cause to thrive or prosper; to augment, aggrandize, enhance, raise, elevate; to lengthen, prolong, extend (frequently with *āyus*, in the sense of 'prolonging life'); (A. with *āyus*), to live longer: Caus. *-tārayati*, *-yitum*, to lengthen, spread, extend; to mislead, misguide, cheat, deceive; to lead astray, seduce; to induce, persuade.

Pra-tāra, *as*, *m*. ferrying over or across, carrying over; crossing over; deception, deceit, fraud.

Pra-tāraka, *as*, *ikā*, *am*, deceiving, deceitful, cheating, imposing upon, insidious, perfidious; a deceiver, cheat, impostor.

Pra-tāraṇa, *am*, *n*. ferrying over or across, carrying over, crossing over; deceiving, cheating, overreaching, deception, deceit, fraud, trick.

Pra-tārāṇiya, *as*, *ā*, *am*, to be deceived or misled, to be cheated (= *vañchaniya*), deceivable.

Pra-tārīta, *as*, *ā*, *am*, deceived, misled, cheated, imposed upon.

प्रतोद् *pra-toda*. See under *pra-tud*, col. 1.

प्रतोली *pra-toḷi*, *f.* a broad way, high street, principal road through a town or village; a kind of bandage applied to the neck and to the penis.

Pra-toḷikā, *f.* an upper room (?).

Pratolika, *as*, *ā*, *am*, (at the end of a comp.) having a high street.

प्रत *pra-tta*, &c. See under *pra-dā*, p. 630.

प्रत *pratna*, *as*, *ā*, *am* (fr. 1. *pra*), former, preceding, anterior; old, primeval, ancient; hitherto prevalent, traditional, customary; (*am*), *n*. a kind of metre. = *Pratna-vat*, *ān*, *ātī*, *at*, Ved. containing the word *pratna*; (*vat*), *ind.* as formerly, in the usual manner.

Pratna-thā, *ind.*, Ved. as formerly, as of old, in the usual manner.

प्रतंशु *praty-anṣu*, *us*, *m*, see Scholiast to Pān. VI. 2, 193.

प्रत्यक् *pratyak*. See under *praty-añc*, p. 625, col. 1.

प्रत्यक्ष *praty-aksha*, *as*, *ā*, *am*, perceptible to the eye, being present before the eyes, in sight, perceptible, sensible, cognizable by any of the organs of sense (opposed to *paroksha*, *q. v.*); clear, distinct, evident, undoubted, express, explicit, actual, real; corporeal; immediate; having before the eyes, keeping in view, discerning; (*am*), *n*. perceptibility, ocular evidence, clearness, distinctness, explicitness; superintendence; (in philosophy) apprehension by the senses, sensation, perception, intuition; (in rhetoric) a kind of style descriptive of impressions derived from the senses; (*am*, *āt*, *ena*), *ind.* before the eyes, in the sight of; with direct personal knowledge, distinctly, clearly; in the face of, in the presence of, before; publicly; immediately, directly, explicitly, really; literally; personally; at first sight, at sight; (*e*), *ind.* in the sight of, before the eyes of. = *Pratyaksha-kritā*, *f.*, Ved., scil. *rik*, a hymn or verse in which a deity is addressed directly or in the second person (e. g. O Indra, thou &c.). = *Pratyaksha-khaṇḍa*, *as*, *am*, *m*. *n*, N. of the first part of the Tattva-cintā-maṇi a Nyāya work by Gaṇgeśa. = *Pratyaksha-jñāna*, *am*, *n*. knowledge obtained by per-

ception. = *Pratyaksha-tamām* or *pratyaksha-tamāt*, *ind.*, Ved. most perceptibly; most directly; most evidently. = *Pratyaksha-tas*, *ind.* before the eyes, in presence of, visibly, perceptibly, (*pratyakshataḥ śrutam*, heard perceptibly or with the ears); evidently, clearly, plainly. = *Pratyaksha-tā*, *f.* or *pratyaksha-tva*, *am*, *n*. visibility, perceptibility, perception by the senses, ocular demonstration; the standing face to face; explicitness; addressing in the second person (Ved.); *pratyakshatayā*, *visibly*. = *Pratyaksha-darśana*, *am*, *n*. seeing with one's own eyes, witnessing or seeing in person; the power of discerning the godhead present (in the sacrifice); (*as*), *m*. an eye-witness, witness. = *Pratyaksha-darśin*, *i*, *inī*, *i*, seeing with one's own eyes, one who has seen with his own eyes, an eye-witness. = *Pratyaksha-darśivas*, *ān*, *m*. one who has seen anything with his own eyes, an eye-witness; seeing anything clearly as if before the eyes. = *Pratyaksha-dṛiṣ*, *k*, *k*, *k*, seeing distinctly, one who sees anything clearly as if before the eyes. = *Pratyaksha-dṛiṣya*, *as*, *ā*, *am*, to be seen with the eyes, visible, perceptible. = *Pratyaksha-dṛiṣṭa*, *as*, *ā*, *am*, seen with the eyes. = *Pratyaksha-parikṣhaṇa*, *am*, *n*. real observation or examination. = *Pratyaksha-pramā*, *f.* correct or certain knowledge obtained through the senses. = *Pratyaksha-pramāṇa*, *am*, *n*. ocular or visible proof, the evidence of the senses; an organ or faculty of perception. = *Pratyaksha-phala*, *am*, *n*. a visible consequence. = *Pratyaksha-brihati*, *f.*, Ved. a real or original Brihati, an evident Brihati. = *Pratyaksha-bhāksha*, *as*, *m*, Ved. real or actual eating. = *Pratyaksha-bhūta*, *as*, *ā*, *am*, become visible, manifested. = *Pratyaksha-bhoga*, *as*, *m*. enjoyment or use of anything in the presence of or with the knowledge of the owner. = *Pratyaksha-vādin*, *i*, *inī*, *i*, asserting perception by the senses, one who admits of no other evidence than perception by the senses; (*i*), *m*. a Buddhist. = *Pratyaksha-vihita*, *as*, *ā*, *am*, expressly enjoined. = *Pratyaksha-vṛitti*, *is*, *is*, *i*, having a form which is visible to the eye; composed clearly or intelligibly. = *Pratyaksha-siddha*, *as*, *ā*, *am*, determined by the evidence of the senses. = *Pratyakshi-karaṇa*, *am*, *n*. looking at, viewing; making manifest or apparent. = *Pratyakshi-kri*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to make visible or evident; to inspect, look at with one's own eyes, see. = *Pratyakshi-kṛita*, *as*, *ā*, *am*, seen with the eyes; made present or visible; manifested, displayed.

Pratyakshaya, Nom. P. *pratyakshayati*, *-yitum*, to make visible or perceptible, manifest, display.

Pratyakshin, *i*, *inī*, *i*, seeing or perceiving with one's own eyes, perceiving by the senses, witnessing in person; (*i*), *m*. an eye-witness.

प्रत्यक्षरम् *praty-aksharam*, *ind.* at each syllable, syllable by syllable, letter by letter, literally.

प्रत्यग्नि *praty-agni*, *ind.* towards the fire; at or near or in every fire.

प्रत्यग्र *praty-agra*, *as*, *ā*, *am*, fresh, recent, new, young; repeated, reiterated; pure (*as*), *m*, N. of a son of Vasu Upari-āra and prince of the Cedis. = *Pratyagra-ksharat*, *an*, *anī*, *at*, fresh-flowing, flowing freshly. = *Pratyagra-gandhā*, *f.* a species of shrub, Rhinacanthus Communis. = *Pratyagra-tā*, *f.* or *pratyagra-tva*, *am*, *n*. newness, freshness. = *Pratyagra-prasava*, *f.* recently delivered, having lately brought forth. = *Pratyagra-vaya*, *ās*, *ās*, *as*, young in age, youthful, young; (*as*), *n*. youth. = *Pratyagra-sodhita*, *as*, *ā*, *am*, recently purified, pure.

प्रत्यग्रह *pratyagraha*, *as*, *m*, N. of a son of Vasu and king of the Cedis (= *praty-agra*; probably a contracted form for *pratyag-graha*).

प्रत्यङ्क *praty-anka*, *as*, *ā*, *am*, recently marked.

प्रत्यङ्ग *praty-anga*, *am*, *n*. a minor or secondary member of the body (as the forehead, nose,

chin, fingers, ears, &c.; the six angas or chief members being the trunk, head, arms, and legs; a division, section, part, subdivision (of a science &c.); a weapon; (*as*), m., N. of a prince; (*am*), ind. on every part or member of the body, on every limb, on the limbs severally; for every part or subdivision (of a sacrifice &c.); in each base (in grammar). — *Pratyanga-dakṣiṇā*, f. a fee for each part (of a sacrifice).

प्रत्यङ्गिरस *praty-angiras*, *ās*, m., N. of a mythical personage (who like Angiras married a number of the daughters of Dakṣa).

Praty-angirasa, *as*, m., N. of a mythical personage regarded as the father of certain Rīcās.

Praty-angirā, f. a form of Durgā, one of the goddesses of the Tāntrikas.

प्रत्यजिर *praty-ajira*, *am*, n., see *Gaṇa Aṅśv-ādi* to Pāṇ. VI. 2, 193.

प्रत्यक् *praty-añc*, *pratyān*, *pratiñ* (according to Vopa-deva IV. 12. also *pratyāñc*), *pratyak* (fr. rt. i. *añc* with *prati*), turned towards, directed towards, proceeding (to with acc.); being behind, coming from behind; subsequent, following (in time or place); turning the back upon, turning back, turning away, turned away, averted, taking an opposite direction; western, occidental, westerly, west, turned or directed towards the west, to the west (with abl.); turned inwards, inner, interior; equal to, a match for; uniform, unmixed (?); (*pratiñ*), f. (with or without *dis*), the western quarter, the west; (*pratyak*), ind. backwards, back, in an opposite direction; behind; against; to the west, westwards, to the west (with abl.); in the interior, inwardly; in former times. — *Pratiñśa*, *as*, m. 'lord of the west,' an epithet of Varuṇa. — *Pratyak-śatana*, *as*, *ā*, *am*, one whose thoughts are turned inwards or upon himself; rightly intelligent. — *Pratyak-tattva-dīpikā*, f., N. of a work confuting the Nyāya philosophy upon the basis of the Vedānta. — *Pratyak-tattva-viveka*, *as*, m., N. of a philosophical work. — *Pratyak-tva*, *am*, n. backward direction, direction towards one's self. — *Pratyak-parṇi*, f. a species of plant, *Achyranthes Aspera* (= *apāmārga*); the plant *Anthericum Tuberosum* (= *dravanti*). — *Pratyak-puṣkpi*, f. a species of plant, *Achyranthes Aspera*; (according to Vārttika I. to Pāṇ. IV. 1, 64. the correct form would be *pratyak-puṣhpā*). — *Pratyak-śras*, *ās*, *ā*, *am*, having the head turned towards the west. — *Pratyak-sreṇi*, f., N. of various plants, *Anthericum Tuberosum*; *Croton Polyandrum* or *Croton Tigilium*; *Salvinia Cucullata* (commonly called *indurakāñi danti*). — *Pratyak-srotas*, *ās*, *ās*, *as*, flowing towards the west; (often wrongly spelt *pratyak-srotas*). — *Pratyag-akṣha*, *am*, n. an inner organ, internal faculty; (*as*, *ā*, *am*), having inner organs. — *Pratyag-akṣha-jā*, *as*, *ā*, *am*, discerned by the internal faculties, visible to the eye of the soul. — *Pratyag-ātma-tva*, *am*, n. universal permeation of spirit. — *Pratyag-ātman*, *ā*, m. the individual soul. — *Pratyag-ānanda*, *as*, *ā*, *am*, inwardly rejoicing, internally joyful. — *Pratyag-āśā-patī*, f., m. 'lord of the western quarter,' an epithet of Varuṇa. — *Pratyag-udak*, ind. towards the north-west. — *Pratyag-dakṣiṇatā*, ind. towards the south-west. — *Pratyag-dakṣiṇā*, ind., Ved. towards the south-west. — *Pratyag-dṛṣi*, f., f. an inward glance, glance directed inwards. — *Pratyag-dhāman*, *ā*, *ā*, *a*, radiant within, internally illuminated. — *Pratyag-ratha*, *ās*, m. pl., N. of a warrior-tribe (also called *ahī-śhatra*; cf. *pratyag-rathi*). — *Pratyam-mukha*, *as*, *i*, *am*, having the face turned away, having the face averted, facing the west.

Pratika, *as*, *ā*, *am*, turned towards, directed towards; adverse, contrary; inverted, reversed, inverse, contrary to the natural order or condition; (*am*), n. an outer or upper part, exterior, surface (Ved.); outward form or shape, look, appearance (Ved.; cf. *ghṛita-p*, *cāru-p*, *tvesha-p*); an image, symbol; the face; the front; the mouth;

the first part (of a verse), first word; (*as*), m. a part, portion, particular point or item; a limb, member; N. of a son of Vasu and father of Ogha-vat; [cf. *anūka*, *apāka*, *abhika*]. — *Pratika-vat*, *ām*, m., Ved. 'having a face or mouth,' an epithet of Agni. — *Pratikāśva* ('*ka-as*'), *as*, m., N. of a prince. — *Pratikopāśana* ('*ka-up*'), *am*, n. image worship, the service of idols.

Pratiñśa, *as*, *ā*, *am*, Ved. going or coming towards, turned or directed towards; turned away from, turning the back upon, turning back; being behind, coming from behind; turning westward, situated towards the west, western, westerly; following, subsequent, future; (*am*), ind. back to one's self; backwards, behind. — *Pratiñśa-phala*, *as*, *ā*, *am*, Ved. having the fruit turned backwards. — *Pratiñśeḍa* ('*na-idā*'), *am*, n., Ved., with *kāśita*, N. of various Sāmans.

Pratiñśa, *as*, *ā*, *am*, being or living in the west, western, westerly; (*ā*), f., N. of the wife of Pulastya; (*am*), n. a designation of anything remote or concealed (Naighaṇṭuka III. 25).

Praty-añcīta, *as*, *ā*, *am*, honoured.

प्रत्यञ्ज *praty-añj*, cl. 7. P. -*anakti*, -*añjī*, *anaktum*, Ved. to smear over, besmear; to decorate.

Praty-añjana, *am*, n. smearing over, smearing, anointing.

प्रत्यदन *praty-adana*, *am*, n. (fr. rt. *ad*), eating; food.

प्रत्यधी *praty-adhi* (*prati-adhi-i*), cl. 2. P. -*adhy-eti*, -*etum*, to read through or study severally.

प्रत्यनन्तर *praty-anantara*, *as*, *ā*, *am*, being in the immediate neighbourhood (of a person or thing), closely connected with, immediately following; standing nearest (as an heir); (*am*), ind. immediately after (with abl.); next in succession.

प्रत्यनिलम् *praty-anilam*, ind. against the wind.

प्रत्यनीक *praty-anika*, *as*, *ā*, *am*, hostile, opposed, opposite; withstanding, resisting; (*as*), m. an enemy; (*am*), n. a hostile army; hostility, enmity, a hostile relation, hostile position; injuring the relatives of an enemy who cannot be injured himself; injuring one who cannot retaliate (?). — *Praty-anika-tva*, *am*, n. the state of an enemy, hostility.

प्रत्यनुज्ञा *praty-anu-jñā*, cl. 9. P. A. -*jñāti*, -*jñāte*, -*jñātum*, to disallow, refuse, reject; to spurn.

प्रत्यनुत्प *praty-anu-tap*, Pass. -*tapyate*, &c., to feel subsequent remorse, repent, regret.

प्रत्यनुनी *praty-anu-ni*, cl. 1. P. A. -*nyati*, -*te*, -*netum*, to bring to submission, induce to yield; to declare against, protest against; to disagree; to deny.

प्रत्यनुभू *praty-anu-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, to enjoy singly or severally.

प्रत्यनुमान *praty-anumāna*, *am*, n. a contrary deduction, opposite conclusion.

प्रत्यन्त *praty-anta*, *as*, *ā*, *am*, bordering on, bordering, adjacent or contiguous to, skirting; (*as*), m. a border, frontier; a bordering country, i. e. a country occupied by barbarians, the country of the Mlecchās or savages; (*ās*), m. pl. barbarous tribes; (*āt*), ind., Ved. to the end. — *Pratyanta-deśa*, *as*, m. a neighbouring country, a country bordering upon another. — *Pratyanta-parvata*, *as*, m. an adjacent hill, a small hill near a mountain.

प्रत्यपकार *praty-apakāra*, *as*, m. offending or injuring in return, retaliation.

प्रत्यब्दम् *praty-abdam*, ind. every year, year by year, yearly.

प्रत्यभिघृ *praty-abhi-ghri*, Caus. P. -*ghāra-yati*, -*yitum*, Ved. to sprinkle over repeatedly.

Praty-abhighāraṇa, *am*, n., Ved. sprinkling over afresh.

प्रत्यभिघ्न *praty-abhi-ghn*, cl. 1. P. -*gharati*, -*gharitum*, Ved. to use spells or charms against, employ incantations against.

Praty-abhigharana, *as*, *i*, *am*, Ved. using spells or charms against, employing incantations against.

प्रत्यभिज्ञा 1. *praty-abhi-jñā*, cl. 9. P. A. -*jñāti*, -*jñāte*, -*jñātum*, to recognise again; to come to one's self, recover one's consciousness.

a. *praty-abhijñā*, f. recognising again, recognition; N. of a philosophical work.

Praty-abhijñāta, *as*, *ā*, *am*, recognised again, recognised, known.

Praty-abhijñāna, *am*, n. recognising again, recognising, recognition, knowing; a token of recognition (which a messenger brings back to prove that he has duly accomplished his mission). — *Pratyabhi-jñāna-ratna*, *am*, n. jewel of recognition, a jewel given as a token of recognition.

Praty-abhijñāya, ind. having recognised again, having recognised.

प्रत्यभिधा *praty-abhi-dhā*, cl. 3. P. A. -*dhāti*, -*dhāte*, -*dhātum*, to place back, bring or draw back, reabsorb; to reply, answer; to give consent.

प्रत्यभिधाव *praty-abhi-dhāv*, cl. 1. P. -*dhāvati*, -*dhāvitum*, to run or hasten towards.

प्रत्यभिन्द *praty-abhi-nand*, cl. 1. P. -*nandati*, -*nanditum*, to greet or salute in return, return a salutation; to bid welcome.

Praty-abhinandin, *i*, *īni*, *ī*, receiving or accepting with thanks.

प्रत्यभिप्रस्था *praty-abhi-pra-sthā*, cl. 1. A. -*tīṣṭhate*, -*sthātum*, to set out towards, set out for, depart; to march towards.

प्रत्यभिभाषिन् *praty-abhi-bhāṣin*, *i*, *īni*, *i*, speaking to, addressing.

प्रत्यभिभूत *praty-abhi-bhūta*, *as*, *ā*, *am*, overpowered, overcome, conquered.

प्रत्यभिभिष *praty-abhi-mith*, cl. 1. 6. P. -*metathā*, -*mīthati*, &c., Ved. to answer scornfully or abusively.

Praty-abhimethana, *am*, n., Ved. a scornful reply.

प्रत्यभिमुञ्ज *praty-abhi-mṛśi*, cl. 6. P. -*mṛśati*, -*marshjū*, -*mṛashjū*, to stroke over, stroke down, touch; to lay hold of.

Praty-abhimarśa, *as*, m. or *praty-abhimarśana*, *am*, n., Ved. rubbing, touching (with the hand).

प्रत्यभियुक्त *praty-abhiyukta*, *as*, *ā*, *am* (fr. rt. *yuj* with *praty-abhi*), accused in return, charged by a counter plaintiff.

Praty-abhiyoga, *as*, m. a counter plaintiff or charge, a counter accusation, an accusation brought against the accuser or plaintiff, recrimination.

प्रत्यभिषद् *praty-abhi-vad*, Caus. A. -*vādāyate*, -*yitum*, to return a salute, greet in return.

Praty-abhivāda, *as*, m. returning a salutation or greeting; acknowledging a benediction.

Praty-abhivādaka, *as*, *ikā*, *am*, returning a salutation or greeting.

Praty-abhivādana, *am*, n. returning a salutation or greeting (Manu II. 126).

Praty-abhivādayitṛ, *tā*, *tri*, *trī*, one who returns a salutation or greeting.

प्रत्यभिक्षन्दन *praty-abhiskandana*, *am*, n. a counter plaintiff or charge, an accusation brought against the accuser or plaintiff; [cf. *praty-abhiyoga*.]

प्रत्यभ्यनुज्ञा 1. *praty-abhy-anu-jñā*, cl. 9. P. A. -*jñāti*, -*jñāte*, -*jñātum*, to dismiss any one when taking leave.

2. *praty-abhyanuññā*, f., Ved. leave, permission. *Praty-abhyanuññāta*, as, ā, am, dismissed on taking leave, allowed to depart.

प्रत्यमित्र *praty-amitra*, as, ā, am, opposed as an enemy, hostile; (as), m. an enemy, opponent, adversary.

प्रत्यय *praty-aya*, &c. See *prati*, p. 623.

प्रत्ययनस्त *pratyayanastva*, am, n., Ved. obtaining again, reobtaining, recovery.

प्रत्यरा *praty-arā*, f., Ved. an intermediate spoke of a wheel.

प्रत्यरि *praty-ari*, is, m. a well-matched opponent, equally powerful enemy.

प्रत्यर्के *praty-arka*, as, m. a mock sun, parhelion.

प्रत्यर्चे *praty-aré*, cl. 1. P. -*aréati*, -*arētum*, to shine towards, shine upon (Ved.): Caus. -*aréayati*, -*yitum*, to return a salutation (with acc.); to salute one by one.

Praty-arcāna, am, n. returning a salutation or obeisance.

प्रत्यर्थे *praty-arth*, cl. 10. P. -*arthayati*, -*yitum*, to seek (any one) as an opponent, challenge (to combat).

Praty-artha, as, ā, am, useful, expedient; (am), n. a reply, answer, counter representation; opposition, hostility; (am), ind. at every object, in every case.

Pratyarthaka, as, m. an opponent, adversary.

Pratyarthika, as, ā, am, = *praty-arthin*, an opponent (at the end of a comp.; cf. *bahu-p*).

Praty-arthin, i, īnī, ī, hostile, inimical; opposing, contradicting, rejecting; emulating; (ī), m. an enemy, opponent, adversary, rival; (in law) a defendant. — *Pratyarthitā*, f. or *pratyarthi-tva*, am, n. the state of a defendant at law. — *Pratyarthi-avedana*, am, n. (in a lawsuit) the verbal information or deposition of the defendant which is written down by the officers of the court.

प्रत्यर्दे *praty-ard*, Caus. P. A. -*ardayati*, -*te*, -*yitum*, to oppress or press hard in return, assault in return, return an attack.

प्रत्यर्धि *praty-ardhi*, is, is, i (connected with *ardha*), Ved. possessing half of (with gen.)?; having equal claims, equal.

प्रत्यर्षे *praty-arpaṇa*, *praty-arpaniya*. See under *praty-rī*, p. 629, col. 1.

प्रत्यर्षे *praty-arsha*, as, m. (rt. *riṣh*), Ved. (perhaps) the slope or side (of a hill).

प्रत्यर्हम् *praty-arham* in *yathā-p*, q. v.

प्रत्यवर्क्षे *praty-avakṣāna*, as, i, am (fr. rt. *kṛś* with *praty-ava*), bringing down or reducing to insignificance, baffling, annihilating.

प्रत्यवगम् *praty-ava-gam*, cl. 1. P. -*gačhati*, -*gantum*, to know one by one, recognise severally.

प्रत्यवग्रह *praty-ava-grah*, cl. 9. P. A. -*grāh-nāti*, -*grāhite*, -*grāhitum*, to draw back, withdraw, resume, retract, revoke, recall.

प्रत्यवधा *praty-ava-dhā*, cl. 3. P. A. -*dhātī*, -*dhāte*, -*dhātum*, Ved. to apply again.

प्रत्यवनेज्ज *praty-avanejana*, am, n., Ved. washing off again.

प्रत्यवभुज *praty-ava-bhuj* (see rt. 1. *bhuj*), cl. 6. P. -*bhujati*, -*bhoktum*, to bend back.

प्रत्यवमर्शे *praty-avamarśa*, as, m. inner contemplation, profound meditation; counsel, advice, injunction; a counter conclusion; recollection [cf. *smṛitī-p*]; (sometimes less correctly spelt *praty-*

avamarśa). — *Pratyavamarśa-vat*, ān, atī, at, absorbed in thought or reflection, meditative.

Praty-avamarśana, am, n. contemplation, reflection, pondering (according to a Scholiast = *yuk-tāyukta-vicāra*).

प्रत्यवमृष *praty-ava-mṛish*, cl. 4. 1. P. A. -*mṛishyati*, -*te*, -*marshati*, -*te*, -*marshitum*, to endure reluctantly, suffer beyond endurance.

प्रत्यवयवम् *praty-avayavam*, ind. in every part or particular, in detail. — *Pratyavayava-varṇana*, am, ā, n. f. a detailed or minute description, description of every part.

प्रत्यवर *praty-avara*, as, ā, am, lower, more insignificant, less honoured.

प्रत्यवरुह *praty-ava-ruh*, Caus. P. -*ropayati*, -*yitum*, to cause to descend from, bring down from; to deprive of (with abl.).

Praty-avarūḍhi, is, f., Ved. descending towards. *Praty-avaropita*, as, ā, am, caused to descend from; deprived, bereft of.

Praty-avaroha, as, m., Ved. descending towards; a descending series.

Praty-avarohana, am, n., Ved. descending towards; N. of a particular Gṛihya festival in the month Mārgaśīrṣha.

Praty-avarohaniya, as, m., Ved. a particular Ekāha sacrifice forming part of the Vājapeya.

Praty-avarohin, i, īnī, ī, Ved. descending, moving downwards; moving or rising from a seat.

प्रत्यवरोधन *praty-avarodhana*, am, n. obstruction, interruption.

प्रत्यवसान *praty-avasāna*, am, n. (fr. rt. so with *praty-ava*), consuming, consumption, eating.

Praty-avasita, as, ā, am, consumed, eaten.

प्रत्यवस्कन्द *praty-avaskanda*, as, m. or *praty-avaskandana*, am, n. a special plea at law, admitting a fact but qualifying or explaining it so as not to allow it to be matter of accusation.

प्रत्यवस्था 1. *praty-ava-sthā*, cl. 1. P. A. -*tishthati*, -*te*, -*sthātum*, to stand alone or separately; to attain to again, regain, recover: Caus. -*sthāpayati*, -*yitum*, to cause to stand firm; (with *ātmānam*) to collect one's self, recover.

2. *praty-avasthā*, f. = *praty-avasthā*, q. v.

Praty-avasthātri, tā, m. an opponent, adversary, enemy.

Praty-avasthāna, am, n. removal, setting aside; former state or place, status quo; opposition, hostility.

Praty-avasthita, as, ā, am, standing separately.

प्रत्यवह *praty-ava-hri*, Caus. P. -*hārayati*, -*yitum*, to cause to take away; to suspend, interrupt.

Praty-avahāra, as, m. drawing back, withdrawing, withdrawal; dissolution, reabsorption.

प्रत्यवाप *praty-avāp* (*prati-ava-āp*), cl. 5. P. -*āpnoti*, -*āptum*, to obtain back, reobtain, recover.

प्रत्यवे *praty-ave* (*prati-ava-ī*), cl. 2. P. -*avaiṣṭi*, -*avaiṣṭum*, Ved. to go down towards, reach in going downwards.

Praty-avāya, as, m. decrease, diminution, privation, detriment, harm; reverse, opposite course, contrary course or proceeding, contrariety, opposition (Manu IV. 245); annoyance, disagreeableness; disappointment, disarrangement; offence, sin, sinfulness; disappearance of anything that exists; non-production of what does not exist.

प्रत्यवेक्ष *praty-aveksh* (*prati-ava-iksh*), cl. 1. A. -*avekshate*, -*avekshitum*, to look towards, look at; to view, inspect, look after; to regard, have regard for.

Praty-avekshana, am, n. or *praty-avekshā*, f. looking at, looking after, taking care of, care about.

Praty-avekshya, as, ā, am, to be looked at, to be regarded or considered, to be taken care of.

प्रत्यवमन् *praty-asman*, ā, m. red chalk.

प्रत्यशीला *praty-ashīlā*, f. a kind of nervous disease.

प्रत्यस् 1. *praty-as* (see rt. 1. *as*), cl. 2. P. -*asti*, Ved. to be equal to, to be a match for; to rival, emulate, vie with; (according to Sāy. = *pratinidhis* as.)

प्रत्यस् 2. *praty-as* (see rt. 2. *as*), cl. 4. P. -*asyati*, -*asitum*, to throw towards, throw down; to turn over, turn round; to throw off, put away, let go. *Praty-astra*, am, n. a missile hurled in return.

प्रत्यस्तगमन *praty-astagamana*, am, n., Ved. the setting (of the sun).

Praty-astamaya, as, m. the setting (of the sun); cessation, end, destruction.

प्रत्यह *praty-ah*, a defective verb only used in the Perf. -*āha*, to say anything in the presence of (with acc.); to relate anything (acc.) to any one (acc.); to reply, answer.

प्रत्यहम् *praty-aham*, ind. day by day, every day, daily; in the morning.

प्रत्यकल् *praty-ā-kal*, cl. 10. P. -*kalayati*, -*yitum*, to enumerate; to reproach, accuse, condemn (?).

Praty-ākalita, as, ā, am, enumerated; interposed; introduced (as a step in legal process).

प्रत्यकाङ्क्ष *praty-ā-kāṅksh*, cl. 1. P. A. -*kāṅkshati*, -*te*, -*kāṅkshitum*, to be eagerly desirous of, long for, expect, wait for, watch for.

प्रत्यकार *praty-ākāra*, as, m. a scabbard, sword-sheath.

प्रत्यक्रुश *praty-ā-kruś*, cl. 1. P. -*krośati*, -*krośitum*, to shout in return; to revile or execrate in turn, revile again.

प्रत्याक्षेपक *praty-ākshepaka*, as, ikā, am, reviling in turn, reviling, jeering, deriding, derisive, treating scornfully. — *Pratyākshepa-tva*, am, n. derisiveness, abusiveness.

प्रत्याख्या *praty-ā-khyā*, cl. 2. P. -*khyāti*, -*khyātum*, to proclaim one by one (Ved.); to decline, refuse, reject, disallow; to deny; to interdict; to excel, surpass, outvie; to counteract (by remedies).

Praty-ākhyāta, as, ā, am, informed, apprised; denied, disallowed, refused; discouraged, prohibited, forbidden; removed, set aside; celebrated, notorious. — *Pratyākhyāta-tva*, am, n. the being rejected or refused; rejection.

Praty-ākhyātri, tā, trī, trī, one who refuses or denies, a refuser, denier.

Praty-ākhyāna, am, n. refusal, denial, disallowance; rejection, repulse; refutation; not admitting, not accepting as true; disregard; reproach; N. of one of the fourteen Pūrvas or most ancient writings of the Jains.

Praty-ākhyāyam, ind., Ved. having refuted or rejected, having denied.

Praty-ākhyāyin, i, īnī, ī, Ved. rejecting, refuting (in a-p).

Praty-ākhyeya, as, ā, am, to be declined or refused; to be rejected or repulsed; to be refuted or denied; not to be cured, incurable. — *Pratyākhyeyatā*, f. the being rejected; incurableness.

प्रत्यागम् *praty-ā-gam*, cl. 1. P. -*gačhati*, -*gantum*, to come back, come again, return; to come to one's self, recover consciousness, revive.

Praty-āgata, as, ā, am, come back, come again, returned; arrived at.

Praty-āgatī, is, f. coming back, coming again, return, coming home again.

Praty-āgama, as, m. coming back, coming again, return; arrival. — *Pratyāgamāvadhī* ('ma-av'), ind. till (my) return.

Praty-āgamana, am, n. coming back, coming again, return, coming home again.

प्रत्यागार *praty-āgāra* (?), *as*, m. former place or state.

प्रत्यागृ *praty-ā-grī* (see *rt. 1. grī*), cl. 9. P. A. -*grīṇāti*, -*grīṇite*, -*garitum*, -*garitum*, Ved. to speak to in return, answer, respond.

प्रत्याघात *praty-āghāta*, *as*, m. (fr. *praty-ā-han*, q. v.), counter-stroke, reaction, repulse.

प्रत्याक्ष *praty-ā-śakṣh*, cl. 2. A. -*śakṣhe*, -*śakṣtum*, to refuse, decline, reject; to repulse; to answer.

प्रत्याचार *praty-ācāra*, *as*, m. suitable behaviour, conformable conduct.

प्रत्यातन *praty-ā-tan*, cl. 8. P. A. -*tanoti*, -*tanute*, -*tanitum*, Ved. to extend in the direction of (with acc.); to bend (a bow) against (with acc.); to shine upon, irradiate.

प्रत्याताप *praty-ātāpa*, *as*, m., Ved. a sunny place.

प्रत्यात्म *praty-ātma*, *as*, ā, *am*, every single, each several; (*am*), ind. singly, severally.

Pratyātmaka, *as*, *ikā*, *am*, belonging to one's self. *Pratyātmya*, *am*, n. similarity with or resemblance to one's self.

प्रत्यादर्श *praty-ādarśa*, *as*, m. an image (?), (perhaps only a wrong reading for *praty-ādeśa*, q. v.)

प्रत्यादा *praty-ā-dā*, cl. 3. A. -*datte*, -*dātum*, to receive back, get back; to take back, recall, revoke, rescind; to draw forth from; to repeat (Ved.).

प्रत्यादāna, *am*, n. taking back anything given, receiving back, resumption, reobtaining; repeating, repetition (Ved.).

Praty-ādītu, *us*, *us*, *u* (fr. the Desid.), desirous of retaking, intending to reobtain, wishing to obtain.

प्रत्यादेया, *as*, ā, *am*, to be received back; to be received, to be accepted.

प्रत्यादित्य *praty-āditya*, *as*, m. a mock sun, perihelion; (at the beginning of a comp.) towards the sun (e.g. *pratyāditya-guda*, one whose hinder parts are towards the sun).

प्रत्यादिश *praty-ā-diś*, cl. 6. P. -*diśati*, -*diśtum*, to enjoin upon, direct, prescribe, advise, recommend; to warn, caution; to report anything to (with acc.), report again; to summon; to countermand; to reject, repel, repulse, deny, dismiss; to decline, refuse; to conquer, overcome.

Praty-ādishṭa, *as*, ā, *am*, prescribed, recommended; informed, apprised; declared; warned, cautioned; rejected, repulsed; conquered, overcome; removed, set aside.

Praty-ādeśa, *as*, m. order, command; information, apprising, informing, annunciation, declaration; warning, caution, supernatural warning; rejection, disallowance, refusal, denial; reproach; putting to shame, any one who puts another to shame, the shamer of another; obscuring, rendering obscure.

Praty-ādeśhṛī, *īā*, *īrī*, *īrī*, one who warns or cautions.

प्रत्यादृ *praty-ā-dṛī*, cl. 6. A. -*driyate*, -*dar-tum*, Ved. to show respect to.

प्रत्याद्रु *praty-ā-dru*, cl. 1. P. -*dravati*, -*dro-tum*, to run against, rush upon, assail (with acc.).

प्रत्याधान *praty-ādhanā*, *am*, n., Ved. a place where anything is deposited or laid up, a repository.

प्रत्याध्मान *praty-ādhmāna*, *am*, n. a particular nervous disease, a kind of tympanites or wind-dropsy.

प्रत्यानह *praty-ā-nah*, cl. 4. P. A. -*nahyati*, -*te*, -*nāddhum*, to put upon, cover with.

प्रत्यानी *praty-ā-nī*, cl. 1. P. A. -*nayati*, -*te*,

-*netum*, to lead or bring back, regain; to pour again (Ved.); to fill up again: Desid. A. -*niṇishate*, to wish to bring back, try to rearrange.

Praty-ānayana, *am*, n. leading back, bringing back again, giving back again, recovery.

Praty-ānīshu, *us*, *us*, *u*, desirous of bringing back.

Praty-ānīta, *as*, ā, *am*, led back, brought back.

Praty-āneya, *as*, ā, *am*, to be brought back; to be repaired, to be made good.

प्रत्यापद् *praty-ā-pad*, cl. 4. A. -*padate*, -*pattum*, to go back, return back.

Praty-āpatti, *is*, f. return, going round again.

Praty-āpanna, *as*, ā, *am*, restored, regained.

प्रत्यापीड *praty-āpīḍa*, *as*, m. a kind of metre.

प्रत्याप्रवन *praty-āplavana*, *am*, n. springing or leaping back.

प्रत्याब्रू *praty-ā-brū*, cl. 2. P. -*bravīti*, &c., to reply to, answer.

प्रत्याभू *praty-ā-bhū*, cl. 1. P. -*bhavati*, -*bha-vitum*, Ved. to be at hand, be at one's command.

प्रत्यासा *praty-ā-mnā*, cl. 1. P. -*manati*, -*mnātum*, Ved. to recite or repeat after any one.

Praty-āmnātavya, *as*, ā, *am*, to be rejected, to be considered invalid or not binding.

Praty-āmnāna, *am*, n., Ved. contrary determination, altered purpose.

Praty-āmnāya, *as*, m. contrary or altered determination; the conclusion or fifth member of a complete syllogism, the repetition of the first member (= *nī-gamana*).

प्रत्याय *praty-āya*, *as*, m. (fr. *prati*, q. v.), 'what comes in as revenue, toll, tax, tribute.

Praty-āyaka, *as*, *ikā*, *am*, making intelligible, explaining, making clear, &c. See under *prati*.

1. *praty-āyana*, *am*, n. leading home (a wife), marrying; setting (of the sun); (*am*, ā), n. f. making intelligible, analysing, explaining, explanation; proving, &c. See under *prati*.

Praty-āyita, *as*, m., Ved. a confidential agent, &c. See under *prati*.

Praty-āyitavya, *as*, ā, *am*, to be made clear, to be proved.

Praty-āyavya, *as*, ā, *am*, to be admitted or acknowledged.

प्रत्यायन 2. *praty-āyana*. See *praty-e*, p. 629.

प्रत्याया *praty-ā-yā*, cl. 2. P. -*yāti*, -*yātum*, to go towards (with acc.).

प्रत्यारम्भ *praty-ārambha*, *as*, m. beginning again, recommencement, second beginning; prohibition.

प्रत्याद्रो *praty-ādrā*, f., see *Gaṇa Anśv-ādi* to Pān. VI. 2, 193.

प्रत्याधेपुर *praty-ādhapura*, see *Gaṇa Anśv-ādi* to Pān. VI. 2, 193.

प्रत्यालिङ्ग *praty-ā-ling*, cl. 1. P. -*lingati*, -*lingitum*, to embrace in return, return an embrace.

प्रत्यालीढ *praty-āliḍha*, *as*, ā, *am*, eaten; extended towards the left; (*am*), n. an attitude in shooting, the left foot advanced and right drawn back.

प्रत्यावृत् *praty-ā-vṛit*, cl. 1. A. -*vartate*, -*vartitum*, to come back, return.

Praty-āvartana, *am*, n. coming back, returning.

Praty-āvṛitta, *as*, ā, *am*, come back, returned.

Praty-āvṛitya, ind. having come back, having returned.

प्रत्याशा *praty-āśā*, f. confidence, reliance, trust, hope, expectation, desire.

Praty-āśin, *i*, *inī*, *i*, hoping, expecting, trusting, relying upon.

प्रत्याश्रय *praty-āśraya*, *as*, m. a shelter, refuge, dwelling.

प्रत्याश्राव *praty-āśrāva*, *as*, m. or *praty-āśrāvapa*, *am*, n., Ved. an ejaculatory response, a particular sacrificial formula.

प्रत्याश्रस् *praty-ā-śvas*, cl. 2. P. -*śvasiti*, -*śvasitum*, to breathe again, respire, take courage again, take heart again.

Praty-āśvasta, *as*, ā, *am*, refreshed, revived, reanimated; recollected.

Praty-āśvāsa, *as*, m. breathing again, respiration, recovery.

Praty-āśvāsana, *am*, n. consolation.

प्रत्यास *praty-ās*, cl. 2. A. -*āste*, -*āsītum*, Ved. to sit down opposite to or in the direction of (with acc.).

प्रत्यासङ्कलित *praty-āsankalita*, *as*, ā, *am*, added to; ascertained, determined.

प्रत्यासङ्ग *praty-āsanga*, *as*, m., Ved. combination, connection.

प्रत्यासद् *praty-ā-sad*, cl. 1. 6. P. -*sīdati*, -*sattum*, to be near or close at hand.

Praty-āsāti, *is*, f. immediate proximity (in space, time, &c.); close contact; analogy.

Praty-āsanna, *as*, ā, *am*, near at hand, close by, near, proximate, contiguous; imminent. - *Praty-āsanna-tā*, f. proximity, contiguity. - *Pratyāsanna-mṛtyu*, *us*, *us*, *u*, one whose death is imminent, at the point of death.

प्रत्यासर *praty-āsara* = *praty-āsūra*.

प्रत्यासार *praty-āsūra*, *as*, m. the rear of an army; a form of array (?).

प्रत्यास्तार *praty-āstāra*, *as*, m. the carpet of a Buddhist Bhikṣhu.

प्रत्यास्वर *praty-āsvara*, *as*, ā, *am* (fr. *rt. eṣi* with *praty-ā*), Ved. reflecting (light).

प्रत्याहन् *praty-ā-han*, cl. 2. P. -*hanti* (Perf. A. -*jaghne*), -*hantum*, to drive back, keep off, ward off, parry.

Praty-āhata, *as*, ā, *am*, driven back, repelled, repulsed, resisted.

प्रत्याहार *praty-āhāra*. See below.

प्रत्याहृ *praty-ā-hṛi*, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to take back again, draw back, withdraw, recover; to utter (a speech); to cry; to report.

Praty-āharapa, *am*, n. bringing back; taking back, recovery; drawing back, keeping back, withholding; withdrawing the senses from external objects, restraining the organs of sense.

Praty-āharanīya or *praty-āhartavya*, *as*, ā, *am*, to be taken back, resumable; to be withheld; to be restrained or controlled.

Praty-āharat, *an*, *anti*, *at*, drawing back, withdrawing; altering.

Praty-āhāra, *as*, m. drawing back (troops from a battle), marching back, retreat; withholding; withdrawing the senses from external objects, restraint of the organs of sense, abstraction; the reabsorption or dissolution of the world; (in grammar) the comprehension of a series of letters or affixes into one syllable effected by combining the first member of the series without its indicative letter or letters with the indicative final consonant of the last member, a group or class of letters so combined (for the concise expression of grammatical rules; thus the *Praty-āhāra ad* is the technical term for the letters *a, i, u, ri, li, e, o, ai, au*, or all the vowels, and the *Praty-āhāra hal* is the term for all the consonants); compendium, abridgment; substitution (?).

Praty-āhārya, *as*, ā, *am*, to be taken back; to be withheld or withdrawn; to be received; to be learned.

Praty-āhṛita, *as*, ā, *am*, resumed; restrained; withheld.

Praty-āhṛitya, ind. having drawn back, having recovered or taken back.

प्रत्युक्त *praty-ukta*, *as, ā, am* (fr. *prati-vaś*), said in return, replied, answered; (*am*), n. an answer.
Praty-ukti, *śe, f.* a reply, answer, rejoinder.

प्रत्युत्तर *praty-ut-tar* (*prati-ud-tar*), Caus. P. *-ārāyati, -yitum*, to rouse up, excite, urge.

Praty-uccāra, *as, m.* or *praty-uccāraṇa*, *am*, n. repeating, repetition.

Praty-uccārya, ind. having roused, having excited or urged.

प्रत्युज्जीव *praty-uj-jiv* (*prati-ud-jiv*), cl. 1. P. *-jīvati, -jivitum*, to return to life, revive: Caus. *-jīvayati, -yitum*, to restore to life, revivify, resuscitate, reanimate.

Praty-ujjivana, *am*, n. coming to life again, reviving; restoring to life, revivifying.

प्रत्युत *praty-uta*, ind. on the contrary, rather, aye, even; on the other hand, otherwise.

प्रत्युत्कर्ष *praty-utkarsha*, *as, m.* enhancing, overcharging, raising prices.

प्रत्युत्क्रम *praty-utkrama*, *as, m.* or *praty-utkramaṇa*, *am*, n. or *praty-utkrānti*, *śe, f.* undertaking; an act or effort made for a certain purpose or tending to a main object; the first step or measure in any business; setting out to assail an enemy; declaration of war.

प्रत्युत्तमि *praty-uttadhi*, *śe, f.* (fr. rt. *stambh* with *prati-ud*), Ved. upholding, propping up, staying, supporting, fixing.

Praty-uttambha, *as, m.* = *praty-uttadhi*.

प्रत्युत्तर *praty-uttara*, *am*, n. a reply to an answer, rejoinder, answer.

प्रत्युत् *praty-ut-ti* (*prati-ud-ti*), cl. 1. P. *-tarati, -taritum, -taritum*, to emerge (from the water); to betake one's self to (with acc.).

प्रत्युत्था *praty-ut-thā* (*prati-ud-sthā*), cl. 1. P. A. *-tshāthati, -te, -thātum*, to rise up before, rise to salute.

Praty-utthāna, *am*, n. rising from a seat as a mark of respect, rising to welcome a visitor, respectful reception (Manu II. 210); making preparations for, undertaking.

Praty-utthāyin, *śe, f.* Ved. rising again.

Praty-utthita, *as, ā, am*, risen to meet or to encounter.

Praty-uttheya, *as, ā, am*, Ved. to be honoured or saluted by rising from the seat.

प्रत्युत्पन्न *praty-utpanna*, *as, ā, am*, existing at the present moment, present; prompt, ready; reproduced, regenerated; (in arithmetic) produced by multiplication, multiplied; (*am*), n. multiplication; the product of a sum in multiplication. = *Pratyutpanna-jāt*, *śe, f.* (in arithmetic) assimilation of fractional increase. = *Pratyutpanna-mati*, *śe, f.*, ready-minded, having presence of mind or a prompt understanding; quick, subtle, sharp; confident, bold, arrogant. = *Pratyutpannamati-tea*, *am*, n. presence of mind.

प्रत्युदाह *praty-ud-ā-hri* (*prati-*), cl. 1. P. A. *-harati, -te, -hartum*, to speak in return, reply, answer.

Praty-udāharaṇa, *am*, n. a contrary example, instance to the contrary, counter example or illustration; [cf. *ud-āharaṇa*.]

Praty-udāhṛita, *as, ā, am*, called, named.

प्रत्युदि *praty-ud-i* (*prati-*), cl. 2. P. *-eti, -etum*, to rise and go towards, to go out towards; to ascend.

प्रत्युदीक्ष *praty-ud-iksh* (*prati-*), cl. 1. A. *-īkshate, -īkshitum*, to look up at, look at, perceive.

प्रत्युद्गम *praty-ud-gam*, cl. 1. P. (ep. also A.) *-gacchati (-te), -gantum*, to go out towards, advance towards, go forth against, go out to meet (a friend or an enemy).

Praty-udgata, *as, ā, am*, gone out towards; gone forth against; met; risen as from a seat.

Praty-udgati, *śe, f.* or *praty-udgama*, *as, m.* or *praty-udgamaṇa*, *am*, n. going forth towards, going out to meet (especially to meet a guest); rising from a seat as a mark of respect.

Praty-udgamaniya, *as, ā, am*, to be met respectfully; to be worshipped or revered; fit or suitable for the respectful salutation of a guest; (*am*), n. a clean suit of clothes or pair of garments, the upper and lower garments as worn at meals, &c.

प्रत्युद्गा *praty-ud-gā*, cl. 3. P. *-jigāti, &c.*, Ved. to rise before or opposite to (as the sun).

प्रत्युद्गार *praty-ud-gāra*, *as, m.* a kind of nervous disease.

प्रत्युद्गै *praty-ud-gai*, cl. 1. P. *-gāyati, -gātum*, Ved. to answer by singing, sing a response.

प्रत्युद्ग्रह *praty-ud-grah*, cl. 9. P. A. *-grih-ṇāti, -grihṇite, -grahitum*, Ved. to set aside, dismiss.

प्रत्युद्घात *praty-udghāta*, probably an error for *praty-udyāta*, q. v.

प्रत्युद्घ्रि *praty-ud-dhri* (*-ud-dhri*), cl. 1. P. *-harati, -hartum*, to raise or lift up again, extricate.

Praty-uddharaṇa, *am*, n. raising up again; recovering, reobtaining.

Praty-uddhṛita, *as, ā, am*, recovered, reobtained.

प्रत्युद्यम *praty-udyama*, *as, m.* counterbalance, counterpoise, equipoise; (*as, ā, am*), counterbalancing.

Praty-udyamin or *praty-udyāmin*, *śe, f.* Ved. maintaining an equipoise, counterbalancing; resisting, refractory.

प्रत्युद्या *praty-ud-yā*, cl. 2. P. *-yāti, -yātum*, to rise up and go towards or against, rise to meet; to go out to meet, go to meet.

Praty-udyāta, *as, ā, am*, met, saluted, welcomed, received (as a guest); encountered.

Praty-udyātri, *tā, trī, tri*, going forth against, attacking, an assailant.

प्रत्युद्ग *praty-ud-vraj*, cl. 1. P. *-vrajati, -vrajitum*, to go towards, go out to meet.

प्रत्युद्गमन *praty-unnamana*, *am*, n. rising again, springing up again.

प्रत्युन्मिष *praty-un-mish* (*prati-ud-mish*), cl. 6. P. *-mishati, -mishitum*, 'to open the eyes upon', 'to rise or shine forth upon (as the sun)'; to break forth.

प्रत्युपकृ *praty-upa-kṛi*, cl. 8. A. *-kurute, -kartum*, to do a service in return, return a friendly office, requite a favour; to repay.

Praty-upakāra, *as, m.* requital of aid or assistance, mutual assistance; returning a service or favour, return of a kindness, gratitude.

Praty-upakārin, *śe, f.*, requiting a favour, returning a kindness, grateful.

Praty-upakriyā, *f.* requital of a favour, return of a service.

प्रत्युपगम *praty-upa-gam*, cl. 1. P. *-gacchati, -gantum*, to come near, approach, meet.

Praty-upagata, *as, ā, am*, come near to, approached, met.

प्रत्युपदिश *praty-upa-diś*, cl. 6. P. *-disati, -deshtum*, to explain singly or severally; to teach in return, advise or caution in return.

Praty-upadishṭa, *as, ā, am*, advised or cautioned in return.

Praty-upadeśa, *as, m.* teaching or instructing in return, advice or admonition in return.

प्रत्युपद्रु *praty-upa-dru*, cl. 1. P. *-dravati, -drotum*, to rush against, fall upon, assail (with acc.).

प्रत्युपधा *praty-upa-dhā*, cl. 3. P. A. *-dadhāti, -dhatte, -dhātum*, Ved. to put or place upon, cover.

प्रत्युपपन्न *praty-upapanna*, *pratyupapanna-mati*, = *praty-utpanna*, *pratyutpanna-mati*, q. v. v.

प्रत्युपभुज *praty-upa-bhuj*, cl. 7. A. *-bhunkte, -bhoktum*, to eat up, consume, eat.

Praty-upabhoga, *as, m.* enjoyment.

प्रत्युपमान *praty-upamāna*, *am*, n. the counterpart of a likeness or resemblance, copy, model, pattern; a counter comparison.

प्रत्युपया *praty-upa-yā*, cl. 2. P. *-yāti, -yātum*, to go again towards, return.

प्रत्युपलभ *praty-upalabdha*, *as, ā, am*, gained back, regained. = *Pratyupalabdh-śeṣa*, *as, ā, am*, recovering the senses.

प्रत्युपविश *praty-upa-viś*, cl. 6. P. *-viśati, -veshtum*, to sit down opposite to.

Praty-upaveśa, *as, m.* or *praty-upaveśana*, *am*, n. surrounding or besetting any one in order to bring him to compliance.

प्रत्युपस्थान *praty-upasthāna*, *am*, n. proximity, vicinity, neighbourhood.

प्रत्युपस्पर्शन *praty-upasparśana*, *am*, n., Ved. rinsing or washing again.

प्रत्युपहव *praty-upahava*, *as, m.*, Ved. a response to an invitory formula or the repetition of an invitory ejaculation.

प्रत्युपहार *praty-upahāra*, *as, m.* placing again in any one's hands, giving back, restitution; (*as, ā, am*), handing back, restoring.

प्रत्युपाकरण *praty-upākaraṇa*, *am*, n., Ved. recommencing the reading (of the Veda), resumption of study (?).

प्रत्युपाधा *praty-upā-dhā* (*prati-upa-ā-dhā*), cl. 3. P. A. *-dadhāti, -dhatte, -dhātum*, to attain to again, regain, recover.

प्रत्युपे *praty-upe* (*prati-upa-i*), cl. 2. P. *-upaṣti, -upaṣitum*, Ved. to approach again.

Praty-upeya, *as, ā, am*, to be met; to be dealt with or treated in turn, to be requited.

प्रत्युप *praty-upa*, *as, ā, am* (fr. *prati-vap*), inserted, set, inlaid, studded; sown.

प्रत्युरस *praty-urasa*, *am*, n. = *pratigatam uraḥ*; (*am*), ind. against the breast, upon the breast.

प्रत्युलूक *praty-ulūka*, *as, m.* a bird resembling an owl; (according to a Scholiast) a hostile owl, or a crow regarded as the enemy of the owl.

Pratyulūkaka, *as, m.* a bird resembling an owl.

प्रत्युष *praty-ush*, cl. 1. P. *-oshati, -oshitum*, Ved. to singe, scorch.

Praty-ushṭa, *as, ā, am*, Ved. burnt or consumed one by one, (according to Mahī-dhara = *pratyekam dagdha*.)

Praty-ushya, *as, ā, am*, Ved. to be singed or scorched.

प्रत्युष *praty-usha*, *as, m.* or *praty-ushas*, *as, n.* morning twilight, early morning, day-break, dawn; the morning.

Praty-ūsha, *as, am*, m. n. morning twilight, day-break, dawn, morning; (*as*), m. one of the eight demigods called Vasus; the sun; N. of a man; (*ās*), m. pl., N. of his descendants.

Praty-ūshas, *as, n.* morning twilight, day-break, dawn, morning.

प्रत्यूह्येन *praty-ūrdhvam*, ind. on the upper side of, above.

प्रत्युह *praty-ūh*, cl. 1. P. A. -*ūhati*, -*te*, -*ūhitum*, to push back; to keep off, ward off; to reject, refuse; to strip, strip off; to outstrip, surpass, excel; to interrupt; to disturb; to offer up, present.

Praty-ūha, as, m. an obstacle, impediment.

Praty-ūhana, am, n., Ved. interruption; leaving off, discontinuance.

प्रत्युग *praty-ri*, Caus. P. -*arpayati*, -*yitum*, to cause to go towards, throw towards; to fasten, fix, put on; to cause to go back, render up, deliver back, give back, restore, return; to give again.

Praty-arpana, am, n. giving back, restoring, delivering back, returning.

Praty-arpaniya, as, ā, am, to be given back, to be returned or restored, to be delivered back.

Praty-arpiṭa, as, ā, am, fastened, fixed, put on; delivered back, restored, returned.

Praty-rita, as, ā, am, Ved. inserted.

प्रत्युचम *praty-ricam*, ind., Ved. at each verse, in each verse.

प्रत्ये *praty-e* (*prati-ā-i*), cl. 2. P. -*aiti*, -*aitum*, to come back, return to (with acc.).

2. *praty-āyana*, am, n. (for 1. see under *prati*, p. 623), setting (of the sun).

Praty-etya, ind. having come back, having returned.

प्रत्येक *praty-eka*, as, ā, am, each one, each single one, every one; (am), ind. one by one, one at a time, singly, severally; for every single one. — *Pratyeka-buddha*, as, m. a Buddha who lives in seclusion and obtains emancipation for himself only (as opposed to those Buddhas who liberate others also). — *Pratyekabuddha-tva*, am, n. the state of a Pratyeka Buddha. — *Pratyeka-śas*, ind. one by one, singly, severally.

प्रत्येत्य *praty-etavya*. See under *praty-āya*, p. 627, col. 2.

प्रत्येनस् *praty-enas*, ās, m., Ved. an officer of justice, punisher of criminals; a surety, the heir nearest of kin who is responsible for the debts of a deceased person.

प्रतस् *pra-tras*, cl. 1. 4. P. -*trasati*, -*trasayati*, -*trastum*, to flee in terror: Caus. -*trāsayati*, -*yitum*, to frighten or scare away.

Pra-trāsa, as, m., Ved. trembling, fear.

प्रतक्षस् *pra-tvakshas*, ās, ās, as, Ved. active, strong, vigorous; epithet of the Maruts and Indra; (Sāy.) = *śatru-gṛhātī*, destroying the enemy.

प्रतार *pra-tvar*, cl. 1. A. -*tvarate*, -*tvaritum*, to hasten forwards, hasten, speed, make haste.

Pra-tūrṇa, as, ā, am, quick, fleet.

Pra-tūṛta, as, ā, am, Ved. hastening, speeding.

Pratūrtaka, as, ā, am, containing the word *pratūrtā*.

Pra-tūrti, is, f., Ved. rapid or violent motion, undulatory motion, haste, speed; (Sāy.) = *prakriṣṭa-hinsana*, excessive violence; (is, is, i), hastening, rapid, violent.

प्रथ 1. *prath*, cl. 1. P. A. *prathati*, -*te*, *paprātha*, *paprathe*, *prathishyate*, *apratishṭa*, *prathitum*, (P.) to spread, extend (trans.), prolong (Ved.); (P. A.) to spread, stretch, extend (intrans.); (A.) to become larger or wider, increase; to be spread abroad (said of fame, of a name, of a speech or rumour); to become well known, become famous or celebrated; to come to light, appear, arise; to occur (to the mind): Caus. P. A. *prathayati*, -*te*, -*yitum*, Aor. *apapratath*, to spread, stretch, extend (trans.); to increase, augment, enhance, aggrandize; to spread abroad, proclaim, celebrate; to bring to light; to unfold, disclose, reveal, display, show, manifest, evince, to shine upon, give light to (with acc., Rig-veda III. 14, 4); (A.) to stretch, extend, increase (intrans., Ved.).

Pratha, as, m. (said to be the) N. of the author

of Rig-veda X. 181, 1; (ā), f. spreading out; fame, celebrity, notoriety (e. g. *prithu-pratha*, far-famed).

— *Prathāpaka* ('*thā-ap*'), as, ā, am, destroying fame, destructive to celebrity.

Prathana, as, m. the plant *Phaseolus Mungo* [cf. *pra-ghana*]; (am), n. spreading, extension; scattering; throwing, projecting; a place where anything is spread; displaying, showing; celebrating.

1. *prathayat*, an, anti, at, spreading out, extending; bringing to light, displaying, making manifest; seeing, beholding.

Prathayitri, tā, tri, tri, one who spreads or extends; one who proclaims, a proclaimer.

Prathas, as, n., Ved. width, extension. — *Prathasvat*, ān, atī, at, Ved. wide, spacious.

Prathita, as, ā, am, stretched, spread; scattered; extended, increased; made known, published, openly announced, declared; famed, famous, celebrated, renowned; disclosed, shown, manifested, evinced; intent upon, engaged in, occupied by, devoted to; (as), m., N. of one of the sons of Manu Svārociṣha.

— *Prathita-tva*, am, n. the being known or famous, celebrity. — *Prathita-vidiśā-lakṣaṇa*, as, ā, am, renowned under the title of Vidiśā. — *Prathitānūrāga* ('*ta-an*'), as, ā, am, manifesting or evincing affection.

Prathit, is, f. celebrity, notoriety.

Prathiman, ā, m. extension, width, breadth, greatness, magnitude.

Prathimān, i, ini, i, having size or magnitude, large, great; (ini), f., see Scholiast on Pāp. V. 2, 137.

Prathivi, f. the earth; (probably an incorrect form for *prithivi*.)

Prathishṭha, as, ā, am (superl. of *prithu*), broadest, widest, largest, very large or great, most extended.

Prathiyas, ān, asī, as (compar. of *prithu*), larger, broader, wider, more extended, very large.

Prathu, us, us, u = *prithu*, wide, wide spread; an epithet of Vishnu.

Prathuka, as, m. = *prithuka*, the young of any animal.

प्रथ 2. *prath* or *prith*, cl. 10. P. *prāthayati* or *parthayati*, -*yitum*, to throw, cast; to extend.

2. *prathayat*, an, anti, at, throwing, casting.

प्रथम *prathama*, as, ā, am (connected with 1. *pra*; said to be fr. rt. 1. *prath*, Upādi-s. V. 68; declined as a pronominal in Atharva-veda VI. 18, 1; according to Pāp. I. 1, 33, the declension follows *Śiva* except in the nom. pl. m. which may optionally be *prathame* or *prathamās*), foremost, first, the first in a series (= *ādī, pūṛva*); earliest, most ancient, primary, original; preceding, previous, prior, earlier, former (sometimes translatable adverbially, e. g. *prathamō nivṛttaḥ*, returned first; *prathamē pṛeṣitā dūtāḥ*, messengers sent previously); first, chief, principal, most excellent, most eminent or distinguished, matchless, incomparable; (as), m., scil. *varṇa*, the first consonant of a Varga, a hard letter (= *varga-p*); scil. *puruṣa*, the first (= in European grammars the third) person, a termination of the first (or according to European grammars third) person; scil. *svara*, the first tone (in grammar); (ā), f., scil. *vibhakti*, the first or nominative case, a termination of the first or nominative case; (e), f. du., scil. *vibhakti*, the first two cases, the terminations of the first two cases; (am), ind. first, firstly, at first, for the first time (opposed to *śaramam*); just, newly, recently; at once, immediately; before (with gen., e. g. *śakteḥ prathamam*, before strength, i. e. after the forces were ready, Ragu-v. IV. 24); (āt), ind. firstly, for the first time; *prathamam—ananāram*, first—afterwards; *prathamam—tatata*, first—next; *prathamam—paśāt*, first—afterwards; [cf. Gr. *πρῶτο-ς*; Lat. *primus*; Goth. *fruma*; Lith. *pirmas*.] — *Prathama-kathita*, as, ā, am, aforesaid, before-mentioned, afore-mentioned. — *Prathama-kalpa*, as, m. a primary or principal rule. — *Prathama-kalpita*,

as, ā, am, placed first, first in rank or importance, having precedence. — *Prathama-kusuma*, as or am, m. or n. (?), white marjoram. — *Prathamagarbha*, as, m., Ved. first pregnancy or confinement; a first litter; (as, ā, am), pregnant for the first time. — *Prathamagrantha*, as, m., N. of a poem by Jagaj-jivana-dāsa. — *Prathamacchad*, t, t, t, Ved. covering first, (Sāy. = *prathamam ācchādayitri*); typical, figurative. — *Prathamaja*, as, ā, am, or *prathamajā*, ās, ās, am, firstborn, a firstling; original, primary; being the issue of the first (i. e. first-mentioned marriage). — *Prathamajāta*, as, ā, am, Ved. firstborn. — *Prathamata*, ind. first, at first, firstly, in the first place; previously; forthwith, straightway, immediately; before, in preference to (with gen.). — *Prathamadarśana*, am, n. first sight; (e), ind. at first sight. — *Prathamadivasa*, as, m. a first day, principal day. — *Prathamadugha*, as, ā, am, Ved. just milked. — *Prathamaparigṛhita*, as, ā, am, formerly married. — *Prathamapurusha*, as, m. the first (= in European grammars the third) person in the verb, a termination of the first (or according to European grammars third) person. — *Prathamabhāḥ*, k, k, k, Ved. one to whom the first share is due; (Sāy. = *utpatti-kāla eva vibhakti*, dividing or distinguishing beings at the time of creation.) — *Prathamamangala*, as, ā, am, highly auspicious. — *Prathamayajña*, as, m., Ved. the first sacrifice. — *Prathamayauvana*, am, n. early youth, early age. — *Prathamarātra*, as, m., Ved. the beginning of night. — *Prathamavaya*, as, n. earliest age, youth. — *Prathamavayasin*, i, ini, i, Ved. being in early youth, young. — *Prathamavāya*, as, ā, am, Ved. worn formerly (as a garment). — *Prathamavittā*, f., Ved. a first wife. — *Prathamaviraha*, as, m. first separation; (e), ind. immediately after separation. — *Prathamavṛttānta*, as, m. former circumstances, earlier history, antecedents. — *Prathamavaiyākaraṇa*, as, m. a beginner in grammar; a distinguished or first-rate grammarian. — *Prathamavāsa*, ās, ās, am, Ved. having a distinguished reputation; (Sāy. = *atisayitaṃ dhanam yaśo vā yasya*). — *Prathamasaṅgama*, as, m., N. of a man. — *Prathamasaḥasa*, as, m. the first or lowest degree of punishment or fine. — *Prathamasukṛita*, am, n. a former service or kindness. — *Prathamasthāna*, am, n., Ved. the first or lowest scale (in pronunciation, low but audible). — *Prathamasthāna*, as, m., N. of a Sāman. — *Prathamāgāmīn* ('*ma-āg*'), i, ini, i, occurring first, first mentioned. — *Prathamādeśa* ('*ma-ād*'), as, m. placing (a word) at the beginning of a sentence. — *Prathamābhīta* ('*ma-abh*'), as, ā, am, first scorched or scalded (with tears). — *Prathamārdha* ('*ma-ar*'), as or am, m. or n. (?), the first half. — *Prathamāvara-tva* ('*ma-av*'), am, n. the being the first and the last. — *Prathamāstamita* ('*ma-as*'), as, ā, am, Ved. just set (said of the sun). — *Prathametara* ('*ma-it*'), as, ā, am, 'other than first', the second. — *Prathamopanna* ('*ma-up*'), as, ā, am, produced first, first-born. — *Prathamodita* ('*ma-ut*'), as, ā, am, first uttered, uttered previously.

Prathamaka, as, ā, am, first, foremost.

प्रथयितु *prathayitri*, *prathas*, &c. See under rt. 1. *prath*.

प्रद *pra-da*, &c. See *pra-dā*, p. 630, col. 1.

प्रदक्षिण *pra-dakṣiṇa*, as, ā, am, moving to the right, standing or placed on the right; auspicious, favourable, of good omen; respectful, reverential; (as, ā, am), m. f. n. turning the right side towards (any one), reverential salutation by circumambulation from left to right so that the right side is towards the person saluted; (am), ind. from left to right, towards the right side, so that the right side is turned towards a person or object (as a sign of respect, e. g. *pūjyaḥ pradakṣiṇam*, to be honoured by keeping the right side towards him);

pradakṣiṇam kri or *pra-kri*, to pass on the right, turn the right side towards (in token of respect); towards the south, in a southern direction [from the east, Manu III. 87]; (*ena*), ind. from left to right; towards the south; *a-pradakṣiṇam*, 'not towards the right,' towards the left. — *Pradakṣiṇa-kriyā*, f. turning the right side towards (any one), showing respect. — *Pradakṣiṇa-paṭṭikā*, f. a yard, a court-yard. — *Pradakṣiṇa-prakramaṇa*, am, n. proceeding with the right side towards (anything). — *Pradakṣiṇārcis* (*na-ar°*), *is, is, is*, having flames turned towards the right, flaming towards the right. — *Pradakṣiṇāvarta* (*na-āv°*), *as, ā, am*, turned towards the right. — *Pradakṣiṇāvṛitka* (*na-āv°*), *as, ā, am*, turned towards the right, having (any one or anything) on the right. — *Pradakṣiṇi-kri*, cl. 8. P. A. -*karoti*, -*kurute*, to turn the right side towards (with acc.); to go round from left to right. — *Pradakṣiṇi-kriyā*, ind. having gone round from left to right.

Pradakṣiṇya, Nom. P. *pradakṣiṇayati*, -*yitum*, to go round from left to right.

Pradakṣiṇit, ind., Ved. = *pru-dakṣiṇam*, q. v.

प्रदग्ध *pra-dagdha*, &c. See *pra-dah* below.

प्रदत्त *pra-datta*, &c. See col. 2.

प्रदम् *pra-dam*, Caus. P. A. -*damayati*, -*te*, -*yitum*, to subdue, conquer, overpower.

Pra-dānta, *ās*, m. pl., N. of a school.

Pra-dām, -*dām*, m. one who tames or subdues; [cf. Pān. VIII. 2, 64.]

प्रदर *pra-dara*. See *pra-dṛi*, p. 631, col. 1.

प्रदर्ष *pra-darpa*, *as*, m. (fr. rt. 3. *drip* with *ṣṇ*), pride, arrogance.

Pra-dripita in *a-p°*, q. v.

Pra-dripta, *as, ā, am*, proud, haughty, conceited.

Pra-driṭi, *is, f.* haughtiness, arrogance, madness; (Sāy. = *anartha-hetuḥ pradarpaḥ*.)

प्रदर्श *pra-darśa*, &c. See *pra-dṛiś*, p. 631.

प्रदल *pra-dala*, *as*, m. an arrow (= *pradara*).

प्रदव *pra-dava*, *pra-davya*, *pra-dāvya*. See *pra-du*, col. 3, and p. 631, col. 1.

प्रदस् *pra-das*, cl. 4. P. -*dasyati*, -*dasitum*, to dry up, become dry.

प्रदह *pra-dah*, cl. 1. P. -*dahati*, -*dagdhum*, to burn, consume, destroy: Pass. -*dahyate*, to take fire, be consumed by fire, be burnt, burnt.

Pra-dagdha, *as, ā, am*, burnt, consumed, destroyed.

Pra-dagdhavya, *as, ā, am*, to be burnt.

Pra-dāha, *as*, m., Ved. burning, destroying by fire.

प्रदा *pra-dā* (see rt. 1. *dā*), cl. 3. P. (rarely in the earlier language A.) -*dādāti* (-*datte*), -*dātum*, to give away, give to, give; to give up, deliver; to offer, present, grant; to give a daughter in marriage; to sell (with inst. of the price); to restore; to put in, place in; (with *ṛṣam*) to pay, discharge a debt; (with *vidyām*) to communicate or impart knowledge; (with *prativācāḥ*) to give an answer; (with *yuddham*) to give battle; (with *devaulva-yudham*) to engage in single combat; (with *pranritim*) to give information of an event; (with *lutāsanam*) to set fire to: Pass. -*dīyate*, to be given away, to be given: Caus. -*dāpayati*, -*yitum*, to cause to give, compel to give back or to repay; to cause to put or place in: Desid. -*dātsate*, to wish to give in marriage.

Pra-tta, *as, ā, am* (for *pra-datta*), given away, given, offered, presented; given in marriage, betrothed, married. — *Pratta-vat*, *ān, atī, at*, one who has given or presented.

Pra-tti, *is, f.* (for *pra-datti*), Ved. giving away, giving.

Pra-da, *as, ā, am*, giving away, giving, a giver, bestower, yielding, presenting, granting, bestowing,

conferring (generally at the end of a comp.; cf. *bahu-p°, prāṇa-p°, rūci-p°, sāpa-p°, susya-p°*); liberal, bountiful; (*ā*), f. a gift.

Pra-datta, *as, ā, am*, given away, given, offered, presented, bestowed, granted; given in marriage; (*as*), m., N. of a Gandharva.

Pra-dadī, *is, is, is*, f. Ved. liberal, bountiful.

Pra-dātavya, *as, ā, am*, to be given away, to be given; to be given back; to be given in marriage; to be placed in or put into.

Pra-dātṛi, *tā, trī, trī*, one who gives or bestows, giving, liberal; a giver, donor; one who gives a daughter away in marriage; 'the giver,' an epithet of Indra; N. of a divinity enumerated among the Viśve Devāḥ.

1. *pra-dāna*, am, n. (for 2. *pra-dāna* see below), giving, offering, presenting, bestowing, granting [cf. *pāṇi-p°, vara-p°*]; an oblation (especially one made by fire); the words or sacred texts recited during an oblation by fire (for *pradāna-mantra*); imparting, communicating, teaching [cf. *veda-p°*], and see Manu II. 171; giving away in marriage; applying (a clyster); a gift, present. — *Pradāna-kripana*, *as, ā, am*, mean or niggardly in making presents. — *Pradāna-pūroam*, ind. with a present. — *Pradāna-ruci*, *is, f.* 'delighting in giving,' N. of a man. — *Pradāna-vat*, *ān, atī, at*, giving, liberal. — *Pradāna-sūra*, *as, m.*, lit. a hero in giving, i. e. an excessively liberal man [cf. *dāna-sūra*, *dāna-vira*]; N. of a Bodhi-sattu.

Pradānaka, am, n. an offering, oblation.

Pradānika, *as, ā, am*, (at the end of a comp.) relating to giving or offering; [cf. *dattāp°*].

Pra-dāpayitṛi, *tā, trī, trī*, one who causes to give; (Ved.) one who gives, a giver.

Pra-dāpya, *as, ā, am*, to be caused to give, to be compelled to pay.

Pra-dāya, am, n. a present.

Pra-dāyaka, *as, ikā, am*, giving, granting, presenting, bestowing. — *Pradāyaka-iva*, am, n. the being a giver, giving.

Pra-dāyin, *i, imi, ī*, giving away, giving, a giver, granting, presenting. — *Pradāyi-iva*, am, n. the being a giver, giving.

Pra-dī, *is, m.* a gift, present (Schol. on Pān. III. 3, 92).

Pra-dītsu, *us, us, us*, wishing or intending to give (with acc.).

Pra-deya, *as, ā, am*, to be given or granted, to be offered or awarded to (in these senses sometimes compounded with a word denoting the recipient, cf. *rāja-p°, śishya-p°*); to be imparted, to be taught or instructed; to be given in marriage, marriageable; (*as*), m. a present.

प्रदान 2. *pra-dāna*, am; n. (fr. rt. 3. *dā* with *pra*), a goad. (For 1. *pra-dāna* see above.)

प्रदान *pra-dānta*, &c. See *pra-dam*, col. 1.

प्रदिग्ध *pra-digdha*. See *pra-dih*, col. 3.

प्रदि *pra-dī*, -*dyaus*, f., Ved. the third or highest heaven (in which the Pitṛs are said to dwell); the fifth of the seven heavens; (according to Sāy.) = *purāṇa*, existing from olden times, ancient; *pra-dīvas*, ind. from the remotest or earliest times, from of old, long since, always, constantly, ever; *anu pradiḥ*, as of old, as formerly; (*pra-dīvi*), ind. at all times, always, constantly, ever.

प्रदिश 1. *pra-diś*, cl. 6. P. -*diśati*, -*desṣtum*, to point out, show; to signify, announce, declare, communicate, make known; to direct; to appoint, ordain, prescribe, instruct; to urge on, incite; to assign: cl. 4. P. -*diśyati*, &c., to grant: Caus. -*desāyati*, -*yitum*, to urge on, incite: Intens. -*dedeśhi*, to animate (Ved.).

2. *pra-diś*, *k, f.* pointing to, pointing out; direction, order, command, instruction; a direction, quarter, region of the sky (of which from four to seven are enumerated in the Veda; *Pitṛyā pradiś*, the region of the Pitṛs, i. e. the south; *pradiśo gatam*, gone

towards all quarters of the heavens); an intermediate point of the compass or half quarter, as north-east, south-west, &c.

Pra-diśyamāna, *as, ā, am*, being pointed out, being urged on or incited.

Pra-diśhta, *as, ā, am*, pointed out, announced, declared; directed, ordained, appointed.

Pra-deśa, *as*, m. pointing out, showing; direction, decision, determination; appealing to a precedent; an example (in grammar &c.); a place, (*pradeśeshu*, in various places), spot, region; a country, district, foreign country; a wall; a short span measured from the tip of the thumb to that of the forefinger. — *Pradeśa-kārin*, *i, m.* epithet of a kind of ascetic. — *Pradeśa-vat*, *ān, atī, at*, possessing or occupying a place. — *Pradeśa-āstra*, am, n. a book containing examples (in grammar). — *Pradeśa-stha*, *as, ā, am*, being or situated in a district.

Pra-deśana, am, n. a gift, present, bribe; an offering, anything given to the gods, to superiors, or friends; (*i*), f. the index finger, forefinger; the corresponding toe.

Pra-deśta, *as, ā, am*, urged, directed.

Pra-deśinī, f. the index finger, forefinger; the corresponding toe.

Pra-desṭri, *ṭā, m.* one who pronounces judgment, a judge.

प्रदिह *pra-dih*, cl. 2. P. -*degdhi*, -*degdhum*, to smear over, besmear, smear, daub, anoint.

Pra-digdha, *as, ā, am*, smeared over, besmeared, daubed, bedaubed, anointed, overspread; (*am*), n., scil. *māṃsa*, a kind of dish prepared with meat; (*as*), m. a kind of sauce or gravy.

Pra-deha, *as*, m. a plaster, a thick or viscid ointment; applying a plaster, unction; solid food (perhaps inspissated juice and the like).

प्रदीदी *pra-dīdī* = *pra-didhī* below.

प्रदीधी *pra-didhī* (see rt. 1. *didhī*), cl. 2. A. -*didhūte*, &c., Ved. to shine forth, shine brilliantly.

Pra-didhyāna, *as, ā, am*, Ved. shining forth, shining brilliantly.

प्रदीप *pra-dīp*, cl. 4. A. -*dīpyate*, -*dīpitum*, to flame forth, blaze, burst into flames: Caus. -*dīpayati*, -*yitum*, to set on fire, set fire to, light, kindle, inflame.

Pra-dīpa, *as*, m. a light, a lamp, lantern; that which illuminates or illustrates, an enlightener; (often at the end of a comp., e. g. *kula-p°*, 'the light of a family,' especially in titles of explanatory works, cf. *mahābhāṣya-p°*). — *Pradīpa-mañjari*, f., N. of a commentary by Rāmeśvara on the Amarakosha. — *Pradīpa-sūraṇa-dhvaṇa*, *as, m.*, N. of a Mahoraga-rāja. — *Pradīpa-sāha*, *as, m.* (*sāha* = *श*), N. of a prince.

Pradīpaka, *as, ikā, m.* f. a small lamp, a lamp; (*as, ikā, am*), illuminating, illustrating, clearing up.

Pra-dīpana, *as, i, am*, inflaming, illuminating; stimulating, exciting; (*am*), n. the act of kindling, inflaming, igniting, exciting, &c.; (*as*), m. a sort of mineral poison (of a red colour and caustic in its action).

Pradīpāya, Nom. A. *pradīpāyate*, -*yitum*, to represent a lamp, to act as a lamp, act the part of a lamp.

Pradīpiya or *pradīpya*. See *Gaṇa* to Pān. V. 1, 4.

Pra-dīpta, *as, ā, am*, kindled, inflamed, lighted up, illuminated; blazing, burning, shining; excited, stimulated; clear, shrill (opposed to *pūrṇa*, as a term of augury?).

Pra-dīpti, *is, f.* light, lustre, splendor, brilliancy. — *Pradīpti-mat*, *ān, atī, at*, bright, radiant, luminous.

प्रदीर्घ *pra-dīrgha*, *as, ā, am*, exceedingly long.

प्रदु *pra-du*, cl. 4. A. -*dūyate*, -*dotum*, to be consumed by fire; cl. 5. P. -*dunoti*, &c., to distress, pain, torment, torture; to press hard.

Pra-dava, *as, ā, am*, burning, inflaming.

Pra-davya or *pra-dāvyā*, *as*, m., Ved., scil. *agni*, a forest fire (= *dāvāgni*).

प्रदुष्य *pra-dush*, cl. 4. P. *-dushyati*, *-doshtum*, to become worse, deteriorate; to be defiled or polluted; to do amiss, act improperly, fall (morally); to commit an offence against (with acc.): Caus. *-dūshayati*, *-yitum*, to spoil, deprave, corrupt; to defile, pollute, contaminate, vitiate, damage; to speak ill of, abuse, blame, censure.

Pra-dushṭa, *as*, *ā*, *am*, corrupt, wicked, bad, wrong, sinful; licentious, wanton, infamous.

Pra-dūshara, *as*, *i*, *am*, corrupting, spoiling; defiling, contaminating.

Pra-dūshita, *as*, *ā*, *am*, corrupted, spoilt; depraved, vitiated; defiled, polluted.

Pra-dosha, *as*, *ā*, *am*, corrupt, bad, wicked; (*as*), m. defect, fault, offence, sin, transgression, guilt; a disordered condition (of the body or of the state), mutiny, insurrection, rebellion; the first part of the night, evening twilight, evening, nightfall; Evening personified (and associated with *Nīlitha* and *Vyushṭa* as a son of *Doshā*); (*am*), ind., Ved. in the evening, in the dark. — *Pradosha-kāla*, *as*, m. evening tide. — *Pradosha-timira*, *am*, n. evening darkness, the dusk of early night. — *Pradosha-pūjā-vidhā*, *ās*, m. and *pradosha-śiva-pūjā*, *f*, N. of two works. — *Pradosha-ramanīya*, *as*, *ā*, *am*, pleasant or delightful in the evenings. — *Pradoshaguma* (*śha-āg*), *as*, m. the coming on of evening, nightfall.

Pradoshaka, *as*, *ā*, *am*, born in the evening; (according to a Scholiast) a proper N.

प्रदुह 1. *pra-duh*, cl. 2. P. A. *-dogdhi*, *-dugdhe*, *-dogdhum*, to milk; to yield milk or any desired object.

2. *pra-duh*, *-dhuk*, *k*, *k*, milking, milking well.

Pra-dohā, *as*, m. milking.

Pra-dohana, *as*, m., N. of a man.

प्रदृप्ति *pra-dṛipti*. See *pra-darpa*, p. 630.

प्रदृश्य *pra-dṛiś*, cl. 1. P. *-paśyati*, *-drash-tum*, to look forward, see in front, foresee; to see, behold, view; to perceive, observe, discern, distinguish, learn; to look at, look upon; to regard, judge; to have a view or opinion; to be intelligent: Pass. *-dṛiśyate*, to become visible, to be seen or observed; to look, appear: Caus. *-darsayati*, *-yitum*, to foreshow, show forth, bring to light, make visible, display, exhibit; to describe; to make clear, explain, teach: Desid. *-didṛikshati*, to wish to see.

Pra-darśa, *as*, m. looking, look, appearance; direction, injunction.

Pra-darśaka, *as*, *ikā*, *am*, foreshowing, foretelling, presaging; a prophet; showing, exhibiting, displaying; presenting; proclaiming, announcing; propounding, teaching, instructing; a teacher, instructor, expounder; a doctrine, principle.

Pra-darśana, *am*, n. foreshowing, prophesying; look, appearance, aspect, (often at the end of comps., e.g. *ghora-p*), of terrible aspect; showing, pointing out, manifesting, displaying, bringing to light, indicating; explaining, specifying, teaching; an example; (*ās*), m. pl. a class of deities under *Manu* *Autami*.

Pra-darśita, *as*, *ā*, *am*, foreshown, prophesied; shown forth, shown, brought to light, manifested, exhibited, evinced; made known, signified; rendered clear, taught; mentioned, declared, specified.

Pra-darśin, *i*, *inī*, *i*, seeing, viewing; pointing out, showing, indicating.

Pra-darśya, ind. having exhibited or shown.

Pra-paśyat, *an*, *anti*, *at*, foreseeing, looking.

प्रद *pra-dṛi*, cl. 9. P. *-dṛināti*, *-daritum*, *-daritum*, to break or tear to pieces (Ved.): Pass. *-dṛiyate*, to cleave asunder, split open (intrans.); to be dispersed or scattered: Caus. *-dārayati*, *-yitum*, to split, cleave, tear asunder.

Pra-dara, *as*, m. splitting, rending, tearing; a fracture, breach, crack, crevice, cleft in the earth; the dispersion of an army; a particular disease of women, menorrhagia; an arrow; (*ās*), m. pl., N. of a people.

प्रदेश *pra-deśa*. See p. 630, col. 3.

प्रदोष *pra-dosha*. See col. 1.

प्रद्यु *pra-dyu*, *u*, n. (fr. *pra* + 3. *dyu* or 3. *div*), good works leading to heaven, works securing heaven.

प्रद्युत *pra-dyut*, cl. 1. A. *-dyotate*, *-dyotitum*, to begin to shine or to be brilliant: Caus. *-dyotayati*, *-yitum*, to irradiate, illumine.

Pra-dyutita, *as*, *ā*, *am*, beginning to shine or to be brilliant; illumined, irradiated, lighted.

Pra-dyuta, *as*, m. illumining, irradiating; splendor, lustre, light; a ray of light; N. of a Yaksha; of a king of Magadha and founder of a dynasty; of a king of Ujjayini.

Pra-dyotana, *as*, m. the sun; N. of a prince of Ujjayini; (*am*), n. blazing, shining, light.

Pra-dyotita, *as*, *ā*, *am* = *pra-dyutita*.

Pra-dyotin, *i*, *inī*, *i*, illumining, irradiating.

प्रद्युम्न *pra-dyumna*, *as*, m. (fr. *pra* + *dyumna*, see p. 438, col. 1), 'the pre-eminent mighty one,' an epithet of *Kāma-deva* the god of love, or of that deity in another birth (regarded as a son of *Kṛishṇa* and *Rukmiṇī*, or as a son of *Sankarashana* and then identified with *Sanat-kumāra*); N. of a son of *Manu* and *Nādyā*; of an astronomer; of a mountain (?); of a river. — *Pradyumna-pura*, *am*, n. 'Pradyumna's city,' N. of a town on the *Candra-bhāgā* or *Chenab*. — *Pradyumna-vijaya*, *as*, m. 'Pradyumna's victory (over *Vajra-nābha*),' N. of a drama by *Sankara-dikshita*. — *Pradyumnāgamana* (*na-āg*), *am*, n. the arrival of *Pradyumna*. — *Pradyumnāgamaniya*, *as*, *ā*, *am*, treating of the arrival of *Pradyumna*.

प्रद्रव *pra-drava*, *pra-drāva*. See below.

प्रद्राणक *pra-drāṇaka*, *as*, *ā*, *am* (fr. rt. 2. *drā* with *pra*), sorely distressed, very needy or indigent, very poor.

प्रद्रु *pra-dru*, cl. 1. P. *-dravati*, *-drotum*, to run forwards, run away, flee, escape, escape to (with acc.); to hasten, hasten away, go away; to hasten towards, rush against; to fall upon, assail; to attain: Caus. *-drāvayati*, *-yitum*, to cause to run away, put to flight, rout.

Pra-drava, *as*, *ā*, *am*, fluid, liquid.

Pra-drāva, *as*, m. running away, running, flight, retreat, escape; going, going quickly or well.

Pra-drāvin, *i*, *inī*, *i*, runaway, fugitive; one who retreats or flies, retreating, flying, going.

प्रद्रुह *pra-druh*, *-dhruk*, *k*, *k*, one who hurts or injures, trying to hurt.

प्रद्रेक *pra-drek*, cl. 1. A. *-drekate*, *-drekitum*, to shout out; to neigh, to roar, bellow.

प्रद्वार *pra-dvār*, *f*, or *pra-dvāra*, *am*, n. a place before a door or gate.

प्रद्विष 1. *pra-dviṣh*, cl. 2. P. A. *-dveshṭi*, *-dviṣhte*, *-dveshitum*, to feel dislike or repugnance for, dislike, hate; to show one's hatred.

2. *pra-dviṣh*, *i*, *inī*, *i*, feeling dislike or repugnance for, disliking, hating.

Pra-dviṣhat, *am*, *ati*, *at*, feeling dislike or repugnance for, hating, hostile, an enemy.

Pra-dvesha, *as*, m. dislike, repugnance, aversion, disinclination, hatred, hostility; (*i*), *f*, N. of the wife of *Dīrgha-tamas*.

Pra-dveshapa, *am*, n. hating, hatred, hostility.

Pra-dveshtri, *tā*, *tri*, *tri*, one who dislikes or hates, a disliker, hater.

प्रध *pra-dha*. See under *pra-dhā*, col. 3.

प्रधन *pra-dhana*, *am*, n. spoil taken in battle, a prize gained by a victor; a contest, conflict, combat, fight, war, battle [cf. *dhana*]; tearing, rending, destruction, destroying; (*as*), m., N. of a

man; (*ās*), m. pl., N. of his descendants. — *Pra-dhanottama* (*'na-ut'*), *am*, n. 'best of battles,' a great battle or contest.

Pradhanya, *as*, *ā*, *am*, Ved. forming or constituting the spoil or booty (as cattle).

प्रधमन *pra-dhamana*. See under 1. *pra-dhmā*, p. 632, col. 1.

प्रधर्ष *pra-dharsha*, &c. See under *pra-dhrish*, p. 632, col. 1.

प्रधा *pra-dhā*, cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to place or set before, offer; to give up, deliver.

Pra-dha, *as*, *ā*, *am*, holding, having; (*ā*), *f*, see Scholiast on *Pāp*. VI. 4. 64; N. of a daughter of *Daksha*.

Pra-dhāna, *as*, *ā*, *am*, chief, main, principal, capital (city); pre-eminent, most eminent, most excellent, best; prevalent, predominant, preponderant, principally or pre-eminent inherent; (*am*), n. a chief or principal thing, chief object, the most important thing, the head, chief, (often at the end of a comp., e.g. *Indra-pradhāna*, having *Indra* as the chief object; cf. *dharma-p*, *vinaya-p*, *yathā-pradhānam*); (in *Sāṅkhya* phil.) = *Prakṛiti*, 'the Originant,' primary or original matter or rather the primary germ out of which all material appearances are evolved, the first evolver or source of the material world (hence in a general acceptance 'nature' or rather 'matter' as opposed to *puruṣa* or 'spirit'); the Supreme Spirit, the Supreme Deity; intellect, understanding; (in grammar) the principal member of a compound (opposed to the *upa-sarjana* or secondary member by which the primary member is qualified); (*as*, *am*), m. n. the first companion or attendant of a king, his minister or counsellor, his eunuch or confidant; a courtier, a noble; an elephant-driver; (*as*), m., N. of an ancient king. — *Pradhāna-karman*, *a*, n. or *pradhāna-kārya*, *am*, n. chief or principal action; the principal mode of treatment (in medicine). — *Pradhāna-tama*, *as*, *ā*, *am*, the most excellent or distinguished, most important, chiefest. — *Pradhāna-tara*, *as*, *ā*, *am*, more excellent, better. — *Pradhāna-tas*, ind. according to eminence or superiority. — *Pradhāna-tā*, *f*, pre-eminence, excellence, superiority, supremacy, prevalence; the being *Pra-dhāna*, *q.v.* (in *Mahā-bh.* *Vana-p*. 173 = *jagat-kāraṇatā*; cf. *śarira-p*). — *Pradhāna-tva*, *am*, n. pre-eminence, superiority, excellence; (in *Sāṅkhya* phil.) the being *Pra-dhāna*, *q.v.* — *Pradhāna-dhātu*, *us*, m. the chief element or ingredient of the body, semen virile. — *Pradhāna-puruṣa*, *as*, m. a chief person, most distinguished personage; an epithet of *Siva*. — *Pradhāna-puruṣhātita* (*śha-at*), *as*, m. transcending *Pradhāna* and *Puruṣa* (matter and spirit); an epithet of *Siva*. — *Pradhāna-bhāj*, *k*, *k*, *k*, receiving the chief share, presiding over; the most excellent or distinguished. — *Pradhāna-mantrin*, *i*, m. a prime minister. — *Pradhāna-mitra*, *am*, n. a chief friend. — *Pradhāna-vāsas*, *asī*, n. du. two principal garments, best clothes. — *Pradhāna-vṛkṣhī*, *is*, *f*, very copious rain, heaviest rain. — *Pradhāna-śiṣṭa*, *as*, *ā*, *am*, taught or laid down as of primary importance; [cf. *anvāḍaya-śiṣṭa*]. — *Pradhāna-sevā*, *f*, chief or principal service. — *Pradhānāṅga* (*'na-an'*), *am*, n. a chief member, the chief member of the body; most eminent person in a state; principal branch of a science, &c. — *Pradhānātman* (*'na-at'*), *ā*, m. the highest personal principle, the chief soul, an epithet of *Viṣṇu*; one with crude nature or *Viśva-bhāvana*. — *Pradhānādyaksha* (*'na-adh'*), *as*, m. a chief superintendent. — *Pradhānādyaksha-tā* (*'na-adh'*), *f*, the office of chief superintendent. — *Pradhānāmātya* (*'na-am'*), *as*, m. a prime minister. — *Pradhānottama* (*'na-ut'*), *as*, *ā*, *am*, best of the eminent, eminent, illustrious; warlike, brave.

Pradhānaka, *am*, n. (in *Sāṅkhya* phil.) primary or original matter (= *pra-dhāna*, *a-vyakta*, *q.v.v.v.*).

Pradhānya, a wrong reading for *pradhānya*, *q.v.*

Pra-dhi, *is*, m. that which is placed round the nave of a wheel, the circumference or periphery of a wheel; a well. — *Pradhi-maṇḍala*, *am*, n. the circumference of a wheel.

प्रधाव १. *pra-dhāv*, cl. 1. P. A. *-dhāvati*, *-te*, *-dhāvītum*, to run forwards, run forth, run away; to set out, start; to become diffused, spread; to pervade, permeate: Caus. P. *-dhāvayati*, *-yitum*, to drive away, drive.

Pra-dhāvita, *as*, *ā*, *am*, run forwards, run away; set out, started.

प्रधाव २. *pra-dhāv*, cl. 1. P. A. *-dhāvati*, *-te*, *-dhāvītum*, to wash; to rub off: Caus. *-dhāvayati*, *-yitum*, to cause to wash; to wash.

Pra-dhāvana, *am*, n. rubbing or washing off; (*as*), m. air, wind (regarded as a 'purifier', cf. *pa-vana*); or perhaps fr. 1. *pra-dhāv*, regarded as a 'runner'.

प्रधि pra-dhi. See above.

प्रधी pra-dhī, *is*, f. great intelligence; (*is*, *is*, *i*), of superior intelligence, pre-eminently intelligent.

प्रधूपित pra-dhūpita, *as*, *ā*, *am*, fumigated, perfumed; heated, burnt; lighted, inflamed; afflicted; excited; (*ā*), f. a woman in trouble or affliction; the quarter to which the sun is proceeding.

प्रधृ pra-dhri, Caus. *-dhārayati*, *-yitum*, to direct towards, place or fix upon; (with *manas*) to set the mind upon anything (dat.), resolve, determine; to bear in mind, keep in remembrance; to reflect, consider; to chastise, punish, inflict a punishment or penalty on any one (with loc.; cf. *daṇḍam dhri*).

Pra-dhāraṇa, *as*, *i*, *am*, keeping, preserving, protecting [cf. *pāda-p*]; (*ā*), f. (probably) a particular high order of intelligence.

प्रधृष pra-dhriṣ, cl. 1. 5. P. *-dharshati*, *-dharishyati*, *-dharshitum*, to be bold against, assail with courage or daring; to lay hands on, hurt, injure, harass; to overpower, overcome: Caus. *-dharshayati*, *-yitum*, to attack, assault, assail; to hurt, injure; to overcome; to violate (a woman); to destroy, lay waste, devastate.

Pra-dharsha, *as*, m. attacking, assailing, assailing; [cf. *dush-p*].

Pra-dharshaka, *as*, *ikā*, *am*, attacking, assailing; molesting, troubling, harassing.

Pra-dharshaṇa, *as*, *i*, *am*, attacking, assailing; molesting, troubling, harassing; (*am*, *ā*), n. f. attacking, assailing, an attack, assault; ill treatment, molestation; *keśa-pradharshaṇa*, dragging by the hair.

Pra-dharshaṇiya, *as*, *ā*, *am*, to be assailed or attacked, assailable, open to attack, exposed to injury or ill treatment.

Pra-dharshita, *as*, *ā*, *am*, attacked, assailed; hurt, injured; haughty, arrogant. — *Pradharshita-vat*, *ān*, *atī*, *at*, arrogant, proud.

Pra-dhriṣṭa, *as*, *ā*, *am*, treated with contumely; proud, arrogant.

Pra-dhriṣṭi, *is*, f., Ved. overpowering, subjugation.

Pra-dhriṣhya, *as*, *ā*, *am*, to be hurt or injured, violable; [cf. *dush-p*, *su-p*].

प्रध्मा १. *pra-dhmā*, cl. 1. P. *-dhamati*, *-dhamātum*, to blow before or in front, blow forth, blow away, destroy; to blow into (with acc.): Pass. *-dhmāyate*, to be blown or tossed about, wander about: Caus. P. A. *-dhmāpayati*, *-te*, *-yitum*, to blow into, blow (a conch shell).

Pra-dhamana, *am*, n. blowing in, blowing into (the nose, as powder &c.); a sternutatory.

२. *pra-dhmā*, *ās*, *ās*, *am*, blowing violently.

Pra-dhmāpana, *am*, n. (in medicine) a remedy for assisting respiration in any obstruction of the air-passages.

Pra-dhmāpita, *as*, *ā*, *am*, blown into, blown (as a conch shell).

प्रधै pra-dhyai, cl. 1. P. A. *-dhyāyati*, *-te*, *-dhyātum*, to meditate upon, reflect upon, think of (with acc. or with *prati*); to reflect, consider; to excogitate, devise, hit upon.

Pra-dhyāna, *am*, n. reflecting, reflection, thinking, thought; deep thought, subtle speculation.

प्रध्वंस pra-dhvaṁs, cl. 1. P. *-dhvaṁsati*, *-dhvaṁsitum*, to fall to pieces, fall in ruins, be destroyed, perish: Caus. *-dhvaṁsayati*, *-yitum*, to cause to fall, destroy, cause to perish; to scatter, sprinkle (Ved.).

Pra-dhvaṁsa, *as*, m. utter destruction, annihilation; loss. — *Pradhvaṁsa-tva*, *am*, n. a state of destruction, ruin. — *Pradhvaṁsābhāva* ('*sa-abh*'), *as*, m. non-existence in consequence of annihilation, ceasing to exist, complete extinction.

Pra-dhvaṁsana, *as*, *i*, *am*, destroying, annihilating; (*as*), m., Ved. one who destroys or annihilates, a destroyer.

Pra-dhvaṁsina, *i*, *inī*, *i*, passing, transitory, perishable; destroying, annihilating.

Pra-dhvaṁsa, *as*, *ā*, *am*, fallen to pieces, disappeared, perished, destroyed, annihilated.

प्रध्वन pra-dhvan, cl. 1. P. *-dhvanati*, *-dhvanitum*, to sound forth, resound.

Pra-dhvanayat, *an*, *anti*, *at*, causing to sound.

प्रनक्ष pra-naksh, cl. 1. P. A. *-nakshati*, *-te*, *-nakshitum*, Ved. to draw near, approach; (Sāy.) = *sarvato vyāp*, to be everywhere present.

प्रनर् pra-nard, cl. 1. P. *-nardati*, *-narditum*, see Scholiast on Pāp. VIII. 4. 14.

प्रनष्ट pra-nashṭa. See under 2. *pra-naś*, p. 609.

प्रनायक pra-nāyaka, *as*, *ā*, *am*, one whose leader is away, whose rulers are abroad; destitute of a guide.

प्रनाल pra-nāla, *pra-nālī* = *pra-nāla*, *pra-nālī*, p. 609, col. 3.

प्रनाशिन pra-nāsin, incorrectly for *pra-nāsin*, p. 609, col. 2.

प्रनिशित pra-niṣita, *pra-niṣitavya* = *pra-niṣita*, *pra-niṣitavya*, p. 609, col. 3.

प्रनिक्षण pra-nikṣhaṇa = *pra-nikṣhaṇa*, q. v.

प्रनिघातन pra-nighātana, *am*, n. (fr. Caus. of rt. *han* with *pra-ni*), killing, slaughter, murder.

प्रनिन्दन pra-nindana = *pra-nindana*, q. v.

प्रनिभिद् pra-ni-bhid, cl. 7. P. *-bhinatti*, *-bhettum*, see Scholiast on Pāp. VIII. 4. 13.

प्रनिरक्ष pra-ni-raksh, cl. 1. P. *-rakshati*, *-rakshitum*, to protect, defend, maintain.

प्रनोड pra-niḍa, *as*, *ā*, *am*, flown from the nest, having left a nest.

प्रनुद् pra-nud, incorrectly for *pra-nud*, q. v.

प्रनृत pra-nrit, cl. 4. P. *-nriyati*, *-nartitum*, to dance forwards, begin to dance, dance; to gesticulate as in dancing (in token of derision).

Pra-nartita, *as*, *ā*, *am*, caused to dance forwards, set in motion, shaken, agitated; dandled.

Pra-nritta, *as*, *ā*, *am*, one who has begun to dance, dancing; (*am*), n. a dance; (also incorrectly written *pra-nritya*). — *Pranritta-vat*, *ān*, *atī*, *at*, having danced forward, having begun to dance.

Pra-nriyat, *an*, *anti*, *at*, dancing forward, beginning to dance, dancing.

प्रपक्ष pra-paksha, *as*, m. the extremity of a wing (of an army drawn out in the form of a bird); (*as*, *ā*, *am*), forming the extremity of a wing (in an army so arranged).

प्रपक् pra-pac, cl. 1. P. A. *-pacati*, *-te*, *-pak-tum*, to begin to cook; to be accustomed to cook.

Pra-pakva, *as*, *ā*, *am*, (in medicine) inflamed. *Pra-pāka*, *as*, m. ripening (of a boil &c.); inflammation.

प्रपाक्ष pra-paṅśa, *as*, m. (fr. rt. 1. *paś* or *paś* with *pra*), spreading out, development, diffusion, display, amplification, expansion; expanse, extent; (in philosophy) the expansion of the universe, the world as the scene of manifold action, the visible world or universe; prolixity, diffuseness, copiousness (in style or composition); heap, abundance, quantity; manifoldness, diversity; phenomenon, appearance; illusion, delusion, deceit, trick, fraud, error; reciprocal false praise; reverse, opposition, reversion, inversion; analysis; (in grammar) the repetition of an obscure rule in a clearer form; a joke, jest (?); (as an endit after a finite verb) see Gaṇa Goṭrādi to Pāp. VIII. 1, 27, 57; *prapañcena* or *prapañcata*, ind. diffusely, in detail. — *Prapañca-nirmāṇa*, *am*, n. the creation of the visible world. — *Prapañca-buddhi*, *śa*, *śa*, *i*, deceitful-minded, artful, cunning; (*śa*), m., N. of a man. — *Prapañca-vaṇa*, *am*, n. a diffuse or prolix discourse. — *Prapañca-viveka* and *prapañca-sāra*, *as*, m., N. of two works.

Pra-pañcaka, *as*, *ikā*, *am*, developing, displaying; explaining, copiously expounding.

Pra-pañcana, *am*, n. development, display, diffusion; copious explanation or exposition, explication.

Prapañcāya, Nom. P. *prapañcayati*, *-yitum*, to develop, amplify; to display, explain in detail, analyze; to dwell upon a note (in music); to cause to appear in a false light.

Prapañcita, *as*, *ā*, *am* (fr. the Nom.), amplified, expanded, extended, diffused; declared fully, explained, expatiated upon, treated at length; caused to appear in a false light; mistaken, erring; tricked, deceived, beguiled.

प्रपथ pra-paṭh, cl. 1. P. *-paṭhati*, *-paṭhitum*, to recite aloud: Caus. *-pāṭhayati*, *-yitum*, to teach, lecture, expound.

Pra-pāṭhaka, *as*, m. a lesson, lecture, a division, chapter or subdivision of a book (sometimes read *pra-pāṭha*).

प्रपाण pra-paṇa, *as*, m., Ved. (fr. rt. 2. *paṇ* with *pra*), exchange, barter.

प्रपत pra-pat, cl. 1. P. *-patati*, *-patitum*, to fly forwards, fly along, fly forth, fly away; to hasten forwards, hasten away; to fly down, rush or dart down; to fall down, fall; to fall into; to come to; to fall from, be deprived of, lose (with abl.): Caus. *-pātayati*, *-yitum*, to cause to fly away, put to flight; to chase, pursue: Desid. *-pipatishati*, Ved. to wish to hurry away: Intens. *-pāpatīṣi*, Ved. to shoot forth; (Sāy.) = *punaḥ punaḥ pat*, to fall again and again, descend repeatedly.

Pra-patana, *am*, n. flying forwards, flying forth, flying away; falling, falling down or into, precipitating one's self from; alighting; dying, death, destruction; a steep rock, precipice.

Pra-patita, *as*, *ā*, *am*, flown forwards, flown away, flown; fallen, come down; decayed, dead.

Pra-pāta, *as*, m. a particular mode of flying; starting off, hastening away, going away, departure; springing forth, sudden attack, facing an enemy; falling down or into, a fall; precipitating one's self down from a rock; falling out, (*danta-keśa-prapāta*, the falling out or loss of the teeth and hair); discharge, emission, flux [cf. *virya-p*]; a steep rock, cliff, precipice; a steep bank or shore; a cascade, waterfall. — *Prapātābhimukha* ('*ta-abh*'), *as*, *i*, *am*, inclined to precipitate one's self from a rock. — *Prapātāmbu* ('*ta-am*'), *u*, n. falling water, water falling from a rock.

Pra-pātana, *am*, n. the causing to fall, throwing down, throwing on the ground; *aksha-prapātana*, throwing dice.

Pra-pātin, *i*, m. a precipitous mountain, mountain, rock, cliff.

Pra-pitsu, *us*, *us*, *u*, wishing or intending to descend or alight, wishing to fall or throw one's self down.

प्रपथ *pra-patha*, as, m., Ved. a long way or journey, a journey to a distant place; a remote place; a broad road or street; (as, ā, am), loose, relaxed, languid, enervated.

Prapathin, ī, inī, ī, Ved. roaming on distant paths (Sāy.=*prakṛishṭa-mārga*); (ī), m., N. of a man (?).

Prapathya, as, ā, am, Ved. being in the streets or on the road (Mahi-dhara=*bahuvrīhī mārgas tatra bhavaṭ*, being in a much frequented road); an epithet of Pūshan, the tutelary deity of travellers.

Prapātha, as, m. a road, way.

प्रपद् 1. *pra-pad*, cl. 4. A. -*padyate*, -*patum*, to go forwards, set out for, betake one's self to, resort to; to attain to, arrive at, reach; to take refuge with, flee to for safety, fly down (at another's feet); to enter upon, enter into, set foot on; to come to a particular state, arrive at a condition; to become (with adv. ending in *sāt*, e.g. *sarpa-sāt prapad*, to become a serpent); to attain, obtain, gain, partake of, share in; to perceive; to come on, draw near, approach, appear (said of periods of time); to be going on, to proceed; to take effect, prosper; to deal with, act towards, behave towards; to allow, admit, assent, agree to; to throw one's self down, fall down (at another's feet); to fall upon, attack, assault, assail (Ved.); *adhvānam prapad*, to set forth on the way, begin a journey; *Jina-sāsanaṃ prapad*, to embrace the doctrines of Jina: Caus. P. A. -*pālayati*, -*te*, -*yitum*, to cause to enter, introduce: Desid. P. A. -*pīṣati*, -*te*, to wish to enter; to desire to obtain; to be going to undertake.

2. *pra-pad*, ī, f., Ved. a way; N. of particular sacred texts; (fr. *pra* + 3. *pad*), the fore part of the foot.

Prapada, am, n. (fr. *pra* + *pada*), the fore part of the foot; the point of the foot, tip of the toes; (*as*), ind. on tiptoe.

Prapadana, am, n. entering, entrance.

Prapadam, ind. a term applied to a particular mode of recitation (in which the Vedic verses are divided, without reference to the sense and construction, into parts of an equal number of syllables, and between these parts particular formulas inserted containing the word *pra-padye*).

Prapadina, as, ā, am, relating to the fore part of the foot; extending to it, (wrongly for *āprapadina*, q.v.)

Prapanna, as, ā, am, arriving at, reaching; seeking, adhering to; one who seeks for protection or takes refuge, a suppliant; attained, obtained; possessed of, furnished with, provided with; promised, assented to; effecting, producing; poor, distressed. - **Prapanna-pāla**, as, m. 'the protector of suppliants or of those who seek protection,' an epithet of Kṛishṇa. - **Prapannāmṛita** ('*na-am*'), am, n. 'nectar for suppliants,' N. of a work. - **Prapannārti-hara** ('*na-ār*'), as, ī, am, relieving or reliever of the distress of suppliants.

Prapāda, as, m., Ved. premature delivery, miscarriage.

Prapāduka, as, ā, am, Ved. going off, coming forth.

Prapīṭu, us, us, u, desirous of attaining, desirous of entering upon.

प्रपन्न *pra-panna*. See above.

प्रपन्नाड *prapannāḍa*, as, m. = *prapunnāḍa*.

प्रपर्ण *pra-parṇa*, as, m. a fallen leaf.

प्रपलाय *pra-palāya*, cl. 1. A. -*palāyate*, -*yitum*, to run away, flee away, escape.

Prapalāyana, am, n. running away, flight, rout. **Prapalāyita**, as, ā, am, run away; routed, defeated.

Prapalāyin, ī, inī, ī, running away, flying, escaping; a fugitive, one who deserts his cause.

प्रपवण *pra-pavaṇa* or *pra-pavana*, am, n. (rt. 1. *pū*), purifying, straining (Soma juice).

Prapavanīya or *pra-pavanīya*, as, ā, am, to be cleansed or purified.

प्रपश्यत् *pra-pasyat*. See *pra-dṛiṣ*, p. 631.

प्रपा 1. *pra-pā* (see rt. 1. *pā*), cl. 1. P. -*pīḥati* (Ved. -*pīḥi*), -*pātum*, to begin to drink, drink, quaff, sip; (with *śakshushā*) to drink in with the eyes, feast the eyes upon.

2. *pra-pā*, f. (according to the usual rule the nom. sing. would be *pra-pās*), a place for watering cattle, a shed on the road-side for accommodating travellers with water, place where water is distributed, cistern, (according to Kulīka = *pāniya-dāna-grīha*); a draught; a supply of water. - **Prapā-pūraṇa**, am, n. filling a place for watering cattle, furnishing a cistern with water. - **Prapā-purāṇa**, as, ā, am, serving to fill a cistern. - **Prapā-vana**, am, n. 'cistern-grove,' a pleasure-garden, a cool grove.

Prapāniya, as, ā, am, to be drunk, drinkable, potable.

Prapāna, am, n. drinking, sipping; the under part of a horse's upper lip (which he uses in drinking).

Prapānaka, am, n. (probably) a draught, beverage. 1. *pra-pāyin*, ī, inī, ī, drinking, one who drinks.

प्रपा 3. *pra-pā* (see rt. 3. *pā*), cl. 2. P. -*pāti*, -*pātum*, to protect, defend from (with abl.): Caus. -*pālayati*, -*yitum*, to guard, screen, defend, protect.

2. *pra-pāyin*, ī, inī, ī, protecting (?).

Prapālana, am, n. guarding, protecting, protection.

Prapālīn, ī, inī, ī, guarding, protecting; (ī), m. an epithet of Bala-rāma.

प्रपाक *pra-pāka*. See *pra-pac*, p. 632.

प्रपाठक *pra-pāṭhaka*. See *pra-pāṭh*, p. 632.

प्रपाणि *pra-pāṇi*, is, m. the flat or palm of the hand.

प्रपाण्डु *pra-pāṇḍu*, us, us, u, very white, of a dazzling white colour.

Prapāṇḍura, as, ā, am, = *pra-pāṇḍu*.

प्रपादिक *prapādika*, as, m. a peacock; (also read *prapādika*.)

प्रपादुक *pra-pāduka*. See under 1. *pra-pad*.

प्रपितामह *pra-pitāmaha*, as, m. a paternal great-grandfather; an epithet of Kṛishṇa (regarded as great-grandfather of the three worlds); an epithet of Brahmā; (ī), f. a paternal great-grandmother; (*ās*), m. pl. great-grandfathers, ancestors in general.

Prapitṛvya, as, m. a paternal grand-uncle.

प्रपितृ *pra-pitṛa*, am, n., Ved. going towards, going to meet, meeting with, encountering (Sāy. = *sangrāma*, combat); the coming on or approach of day, day-break (Sāy. = *pra-krama*); [cf. *apa-pitṛa*, *abhi-pitṛa*.]

प्रपित्सु *pra-pitsu*. See under 1. *pra-pad*.

प्रपिन्व *pra-pinṇ*, cl. 1. P. A. -*pinvati*, -*te*, -*pinvatum*, Ved. to swell, be full of, be rich, flow over.

प्रपिष *pra-piṣ*, cl. 7. P. -*pinasṭi*, -*peṣṭum*, to crush, pound: Caus. -*peṣayati*, -*yitum*, to pound, grind or crush to pieces.

Prapīṣṭa, as, ā, am, pounded, ground or crushed to pieces.

प्रपीड *pra-pīḍ*, Caus. -*pīḍayati*, -*yitum*, to press hard, press, squeeze; to check, suppress; to oppress, molest, injure, pain, torment, torture.

Prapīḍana, am, n. pressing, squeezing; (in medicine) an astringent.

Prapīḍita, as, ā, am, pressed, oppressed; pained, tortured.

प्रपीत *pra-pīta*, *pra-pīna*. See col. 3.

प्रपुत्र *pra-putra*, as, m. a grandson, descendant.

प्रपुनाट *prapunāṭa*, or *prapunāḍa*, or *pra-*

punnāḍa, or *prapunāṭa*, or *prapunāḍa*, or *prapunāṭa*, as, m. a species of tree, Cassia Tora; the ringworm shrub, Cassia Alata.

प्रपुष् *pra-push*, cl. 4. 9. P. -*pushyati*, -*pushnāti*, -*poshitum*, to nourish, feed, support, maintain.

प्रपुष्पित *pra-pushpita*, as, ā, am, flowering, in blossom, blooming.

प्रपूज *pra-pūj*, cl. 10. P. -*pūjayati*, -*yitum*, to show respect or honour to, praise, esteem, honour.

प्रपू *pra-pri* (see rt. 1. *pri*), Caus. P. -*pārāyati*, -*yitum*, Ved. to carry across, bring over, transport, ferry over; to bring out of, to deliver from (with abl.), rescue, protect (Sāy. = *pālayati*).

प्रपृष *pra-priṣ*, cl. 7. P. -*prīṇakti*, -*parcītum*, Ved. to come in contact with (with acc.).

प्रपृथक् *pra-prithak*, ind., Ved. singly, one by one.

प्रपृष्ठ *pra-prīṣṭha*, as, ā, am, having a prominent or protuberant back.

प्रपू *pra-pri*, cl. 9. P. -*prīṇāti*, -*paritum*, -*paritum*, to fill up, complete: Pass. -*pūryate*, to be filled, become full, become satiated; to be completed, be fulfilled: Caus. -*pūrayati*, -*yitum*, to fill up, complete; to make rich, enrich.

Prapūraṇa, as, ikā, am, filling up, fulfilling, satisfying, satiating; (*ikā*), f. the plant *Solanum Jacquini*.

Prapūraṇa, as, ī, am, filling, fulfilling, satisfying; (am), n. the act of filling up, filling; injecting, inserting; affixing, attaching to; satiating, satisfying; (with *dhanushaḥ*) bending a bow, i.e. the drawing or filling out of a bow-string for the purpose of shooting.

Prapūrita, as, ā, am, filled up, completed.

प्रपौण्डरीक *prapaundarika*, am, n. a small herbaceous plant (= *paundarika*, commonly *pundarīkā*, used as a remedy for ulcers and bad eyes and as a perfume); = *sthala-padma*, *Hibiscus Mutabilis*.

प्रपौत्र *pra-pautra* or *pra-pautraka*, as, m. the son of a son's son, a great-grandson; (ī), f. the daughter of a son's son, a great-granddaughter.

प्रप्यै *pra-pyai*, cl. 1. A. -*pyāyate*, -*pyāyitum*, -*pyātum*, to swell out, swell up, be distended: Caus. -*pyāyati*, -*yitum*, to cause to swell out, swell, distend.

Prapīta or *pra-pīna*, as, ā, am, swollen out, swollen up, distended.

Prapīyāta or *pra-pīyāna*, as, ā, am, swollen out, distended, fat, bulky.

Prapīyāna, am, n. causing to swell out, swelling.

Prapīyāniya, as, ā, am, to be caused to swell out, to be swollen.

Prapīyāyitrī, tā, trī, trī, Ved. causing to swell out, distending.

प्रप्रोथ *pra-protha*, as or am, m. or n. (?), Ved. a particular plant (sometimes used as a substitute for the Soma plant).

प्रप्लु *pra-plu*, cl. 1. A. -*plavate*, -*plotum*, Ved. to swim towards, to float or sail away: Caus. -*plāvayati*, -*yitum*, to cause to float or sail away; to pour water upon, wash or flood with water.

Praplāvana, am, n., Ved. flooding with water, extinguishing (a fire) with water.

Prapluta, as, ā, am, Ved. dipped in water.

प्रफर्वी *prapharvī*, f., Ved. a wanton or lascivious girl.

प्रफुल्ल *pra-phulla*, as, ā, am, blown, blossomed, blooming (= *pra-phulla*, Scholiast on Pāṇ. VII. 4. 89).

Pra-phullī, *ṭs*, *f*. blooming, blossoming.

Pra-phulla, *as*, *ā*, *am*, blooming forth, blooming, blossoming, flowering, blossomed, blown (as a flower), covered with blossoms; expanded like a blown flower; shining; smiling; glad, gay, cheerful, pleased. — *Praphulla-nayana* or *praphulla-netra*, *as*, *ā*, *am*, having full or sparkling eyes, having eyes expanded with joy. — *Praphulla-vadana*, *as*, *ā*, *am*, having the face expanded with joy, having a cheerful or smiling countenance, looking gay or happy.

प्रबन्ध *pra-bandh*, *cl. 9. P.* -*badhnāti*, -*banddhum*, to bind on, bind, fasten, connect; to suppress, check, stop.

Pra-baddha, *as*, *ā*, *am*, bound on, bound, fastened, fettered; connected; suppressed, checked, stopped. — *Prabaddha-mūtra*, *as*, *ā*, *am*, suffering from retention of urine or ischuria.

Pra-banddhṛtī, *dhā*, *m.* one who connects together, an author.

Pra-bandha, *as*, *m.* a connection, a bond, tie, (*garbha-nāḍī-prabandha*, the umbilical cord); an uninterrupted connection, continuous series; uninterruptedness, continuance, continuous application or action; a continued discourse or narration, connected discussion or narrative; a composition, any literary composition, especially a poetical production. — *Pra-bandha-kalpanā*, *f.* a feigned story, a work of imagination (whether founded on fact or not). — *Pra-bandha-varsha*, *as*, *m.* incessant rain, rain without intermission. — *Prabandhādhyāya* ('*dha-adh*'), *as*, *m.*, N. of the fourth chapter of the *Sangita-darpaṇa*; of the fourth book of the *Sangita-ratnākara*.

Pra-bandhana, *am*, *n.* connection, bond, tie; [*cf. santhi-p*].

प्रबन्ध *pra-badhra*, *as*, *m.* an epithet of Indra.

प्रवर्ह *pra-varha* or *pra-varha*, *as*, *ā*, *am* (*fr. rt. bṛhi* or *vṛhi* with *pra*), the best, most excellent.

प्रबल *1. pra-bala*, *as*, *ā*, *am* (see *bala*), prevailing, predominant; strong, powerful, mighty, great; violent (as pain); important, significant; abounding with; dangerous, pernicious; (*as*), *m.*, N. of an attendant of Vishnu; of a Daitya; a sprout, shoot (= *pra-bāla*); (*ā*), *f.* a kind of plant (= *pra-sārinī*); (*am*), *ind.* strongly, exceedingly, much. — *Prabala-tā*, *f.* or *prabala-tva*, *am*, *n.* strength, power, might, mightiness, validity. — *Prabala-toya*, *as*, *ā*, *am*, abounding in water. — *Prabala-rudhita*, *am*, *n.* strong crying, excessive weeping. — *Prabala-vat*, *ān*, *atī*, *at*, strong, mighty.

2. prabala, *Nom. P.* *prabalati*, &c., to become strong or powerful.

Pra-bāla, *as*, *am*, *m. n.* (sometimes spelt *pravāla*), a young shoot, sprout, new leaf or branch; coral (in this sense also written *pravāda*); the neck of the Indian lute; (*as*), *m.* an animal; a pupil; a kind of vegetable; [*cf. prabālīka*]. — *Prabāla-padma*, *am*, *n.* a red lotus-flower. — *Prabāla-phala*, *am*, *n.* red sandal-wood. — *Prabāla-bhasman*, *a*, *n.* calx or ashes of coral (used medicinally). — *Prabāla-maṇi-sringa*, *as*, *ā*, *am*, having horns of coral and gems. — *Prabāla-vat*, *ān*, *atī*, *at*, having new leaves or shoots. — *Prabālaśmantaka* ('*la-as*'), (probably) coral.

Prabālīka, *as*, *m.*, N. of a Yaksha; (*ikā*), *f.*, N. of a female.

Prabālīka, *as*, *m.* a kind of vegetable.

प्रबली *prabālī*, *f.* a class, division of a community, (supposed to be used in this sense in a particular inscription.)

प्रवहिका *prabhlikā* = *pravahlikā* or *prabhlikā*, *q. v.*

प्रबाध *pra-bād*, *cl. 1. A.* -*bādhatē*, -*bādhitum*, to press forwards, drive; to press hard upon, pain, torment, oppress, disquiet, vex, annoy; to throw down, destroy, demolish, abolish, unmake; to press back, drive back, repel, repulse.

Pra-bādha, *as*, *ikā*, *am*, pressing back, keeping off, keeping back, keeping at a distance; refusing.

Pra-bādhana, *am*, *n.* pressing hard upon, oppressing, tormenting, paining; keeping off, keeping back, keeping at a distance; refusing, denying.

Pra-bādhamāna, *as*, *ā*, *am*, pressing hard upon, tormenting, afflicting, paining; keeping off, keeping back.

Pra-bādhitā, *as*, *ā*, *am*, pressed forwards, driven; oppressed.

Pra-bābādhanā, *as*, *ā*, *am* (*fr. the Intens.*), *Ved.* hastening on before, overtaking.

प्रबाल *pra-bāla*. See under *1. pra-bala*, *col. 1.*

प्रबाहु *pra-bāhu*, *us*, *m.* the fore-arm; 'long-armed,' N. of a man.

Prabāhuka, *as*, *m.* 'long-armed,' N. of a man.

प्रबाहुक् *pra-bāhuk*, *ind.*, *Ved.* in an even line, in an equal series, on an equal height, on a level; at the same time.

Pra-bāhukam, *ind.* at the same time; on high.

प्रबुध *1. pra-budh*, *cl. 4. A.* -*budhyate*, -*bodhitum*, to wake up, wake, awaken (*intrans.*); to bloom, blossom; *cl. 1. P.* -*bodhati*, to wake up, wake, awake (*trans.*); to become sensible or aware of, perceive, observe, regard: *Caus.* -*bodhayati*, -*yitum*, to wake up, wake, awaken (*trans.*); to make sensible, cause to know, inform, admonish; to try to convince, persuade; to instruct, teach (with two acc.); to explain; to cause to expand or bloom; to stimulate (by gentle friction).

Pra-buddha, *as*, *ā*, *am*, awakened, wakened, awake, roused; enlivened, lively; clear-sighted, clever, wise, learned; expanded, blown, in bloom; unfolded, developed; beginning to take effect (as a spell); (*as*), *m.*, N. of a teacher. — *Prabuddha-tā*, *f.* intelligence, wisdom (opposed to *jada-tā*).

2. pra-budh, *bhūt*, *t*, *t*, *Ved.* attentive, watching for; (*t*), *f.* awaking.

Pra-budha, *as*, *m.* a great sage.

Pra-bodha, *as*, *m.* awaking (either from sleep or from ignorance); awakening, becoming conscious, consciousness; blowing (as of a flower); vigilance, watchfulness, wakefulness, activity; intellect, understanding, knowledge, wisdom, intelligence; explaining; consoling, consolation; reviving the fragrance of a perfume which has lost its scent. — *Prabodha-āndra*, *as*, *m.* the moon of knowledge, i.e. Knowledge personified and compared to the moon. — *Prabodha-āndrikā*, *f.* 'moonlight of knowledge,' N. of a grammar by Vajjāna. — *Prabodha-āndrodaya* ('*ra-ud*'), *as*, *m.* 'rise of the moon of knowledge,' Intelligence personified and compared to the risen moon; N. of a celebrated philosophical drama. — *Prabodha-prakāśa*, *as*, *m.*, N. of a grammar. — *Prabodha-siddhi*, *ṭs*, *f.*, N. of a work. — *Prabodha-sudhākara*, *as*, *m.*, N. of a Vedānta work. — *Prabodhotsava* ('*dha-ut*'), *as*, *m.* 'waking-festival,' a festival observed from the tenth to the day of full moon of the month Kārtika; see *pra-bodhīni*. — *Prabodhodaya* ('*dha-ud*'), *as*, *m.* 'the rise of knowledge,' N. of a work; [*cf. prabodha-āndrodaya*].

Pra-bodhaka, *as*, *ikā*, *am*, one who awakens; intelligible (at the end of comps., *cf. sukha-p*); (*as*), *m.* a minstrel whose duty is to wake the king.

Pra-bodhana, *as*, *i*, *am*, awakening, exciting, arousing; (*as*), *m.*, N. of a Buddha; (*i*), *f.* the eleventh day in the light half of the month Kārtika celebrated as a festival in commemoration of the waking of Vishnu; the plant *Alhagi Maurorum* (= *dur-ālābhā*); (*am*), *n.* waking, awaking (e.g. *kalya-prabodhana*, waking at day-break); awakening, arousing, exciting, reviving; knowledge, understanding; instructing, informing, explaining; reviving the fragrance of a perfume which has lost its scent.

Pra-bodhitā, *as*, *ā*, *am*, awakened, wakened, awake, aroused, roused; taught, instructed, informed,

admonished; convinced, persuaded; (*ā*), *f.* a kind of metre, four times ००००-००००-००००-००००. — *Pra-bodhitā-vat*, *ān*, *atī*, *at*, one who has awakened.

Pra-bodhin, *i*, *inī*, *i*, waking, awaking; (*inī*), *f.* the eleventh day in the light half of the month Kārtika celebrated as a festival in commemoration of the waking of Vishnu; [*cf. pra-bodhanī*]. — *Prabodhitā*, *f.* the being (early) awake, waking betimes.

1. pra-bodhya, *as*, *ā*, *am*, to be awakened.

2. pra-bodhya, *ind.* having awakened; having instructed, having explained; having apologized.

प्रब्रू *pra-brū*, *cl. 2. P. A.* -*bravīti*, -*brūte*, &c., to speak before (with acc.); to proclaim, announce, publish, declare, inform; to celebrate, praise, laud, glorify (*Ved.*); to read before (with gen. or dat.); to recite, teach; to tell (with two acc.); to exclaim, shout; to describe; *satyam pra-brū*, to speak the truth, speak sincerely.

प्रभञ्ज *pra-bhaj*, *cl. 1. P. A.* -*bhajati*, -*te*, -*bhaktum*, to execute, accomplish; to honour; to divide.

Pra-bhāga, *as*, *m.* division; (in arithmetic) the fraction of a fraction, a sub-fraction. — *Prabhāga-jāti*, *ṭs*, *f.* reducing the fraction of a fraction to a simple fraction, reduction of sub-fractions to a common denominator.

Pra-bhāj, *k*, *k*, *k*, dividing, sharing, one who divides or shares.

प्रभञ्ज *pra-bhānj* [*cf. pra-bhaj*], *cl. 7. P.* -*bhanakti*, -*bhanktum*, to break to pieces, break down, break up, break, destroy; to defeat, conquer.

Pra-bhagna, *as*, *ā*, *am*, broken to pieces, broken down, broken up, broken, destroyed.

Pra-bhanga, *as*, *ā*, *am*, *Ved.* breaking, crushing; (*as*), *m.* breaking, crushing, destroying, destruction, complete defeat.

Pra-bhāṅgīn, *i*, *inī*, *t*, *Ved.* breaking, crushing, destroying.

Pra-bhāngura, *as*, *ā*, *am*, destroying; perishable, transitory (?).

Pra-bhājamāna, *as*, *ā*, *am*, being broken to pieces, being broken up.

Pra-bhānjana, *as*, *i*, *am*, breaking down, breaking, destroying; (*as*), *m.* air, wind, storm, tempest, hurricane; the god of the winds; a nervous disease; N. of a prince; (*am*), *n.* breaking to pieces.

प्रभद्र *pra-bhadra*, *as*, *m.* the plant *Azadirachta indica*; (*ā*), *f.* a kind of plant (= *prasārinī*). — *Prabhadra*, *as*, *ā*, *am*, exceedingly handsome or beautiful; (*am*), *n.* a kind of metre, four times ००००-००००-००००-००००.

प्रभर्तव्य *pra-bhartavya*, &c. See under *pra-bhṛt*, p. 636, col. 1.

प्रभव *pra-bhava*, &c. See under *pra-bhū*.

प्रभा *1. pra-bhā*, *cl. 2. P.* -*bhāti*, -*bhātum*, to shine forth, shine, gleam; to begin to become light, begin to dawn; to appear, seem; to illuminate, enlighten.

2. pra-bhā, *f.* light, splendor, radiance, effulgence [*cf. āśira-p*, *dhūma-p*]; a ray of light; the shadow of the guonon on a sun-dial; Light variously personified (as wife of the Sun; or as wife of Kalpa and mother of Prātar, Madhyān-dina, and Sāya, i.e. of Morning, Midday, and Evening; or as a daughter of Svar-bhānu and mother of Nahusha); a N. of Durgā; of an Apsaras; of a herdsman's wife; of the city of Kuvera; a kind of metre, four times ०००००-०००००-०००००-०००००-०००००; N. of a commentary by Vaidya-nātha on the Kāvya-pradīpa; of a commentary on the Sābda-kaustubha. — *Prabhā-kara*, *as*, *i*, *am*, causing light or splendor, radiant, luminous; (*as*), *m.* 'light-maker,' the sun; the moon; fire; the ocean; a N. of Siva; N. of a deity under the eighth Manu; of a sage of the race of Atri; of a teacher of the Mīmāṃsā philosophy associated with Kumārila-bhaṭṭa; of the author of the Rāsa-pradīpa and of the Laghu-sapta-śatikā-stava; N. of a Samādhi;

(ī), f. (with Buddhists) N. of one of the ten Bhūmis; (am), n., N. of a Varsha. — *Prabhākara-deva*, as, m., N. of a minister in Kāśmīra; of a poet. — *Prabhākara-vardhana*, as, m., N. of a king. — *Prabhākara-varman*, ā, m., N. of a minister in Kāśmīra. — *Prabhākara-varman-svāmīn*, ī, m., 'lord of Prabhākara-varman', the statue of the tutelary deity of Prabhākara-varman. — *Prabhākara-siddhi*, ī, m., N. of a learned man. — *Prabhākara-svāmīn*, ī, m., N. of a temple of Vishnu built by Prabhākara-varman. — *Prabhā-kiṭa*, as, m., 'light-insect,' a fire-fly. — *Prabhānjana* ('bhā-ān'), as, m., the tree Hyperanthera Moringa; [cf. *sobhānjana*]. — *Prabhā-tarala*, as, ā, am, tremulously radiant; *prabhātaralam jyotiḥ*, a tremulously radiant flash, i. e. a flash of lightning. — *Prabhā-tīrtha*, am, n., N. of a Tīrtha. — *Prabhā-pallavita*, as, ā, am, having natural radiance in place of red dye. — *Prabhā-pāla*, as, m., N. of a Bodhi-sattva. — *Prabhā-prarohā*, as, m., 'a shoot of light,' a flash or ray of light. — *Prabhā-maṇḍala*, am, n., a circle or crown of rays. — *Prabhāmaṇḍala-sobhin*, ī, inī, ī, shining with a circle of rays. — *Prabhā-maya*, as, ī, am, consisting of light, shining. — *Prabhā-lepin*, ī, inī, ī, covered with splendor. — *Prabhā-vat*, ān, atī, at, having light, luminous, radiant, splendid, resplendent; (atī), f., N. of a goddess; of the wife of the Sun; of one of the Mātṛis attending on Skanda; of an Apsaras; of a sister of the Asura Indra-damana; of a daughter of king Vajra-nābha and wife of Pra-dyūma; of the wife of Citra-ratha king of Aṅga; of a daughter of Su-vīra and wife of Marutta; of a Tāpasi; of the mother of Malli the nineteenth Arhat of the present Aśva-sarpit; N. of the daughter of the Śreṣṭhin Soma-datta and wife of Madana the son of Vikrama-sena; of the lute of one of the Ganas or demigods attendant on Siva; N. of a drama; of a metre, four times — — — — —; of another metre, four times — — — — —. — *Prabhāvati-pariṇaya*, as, m., 'the marriage of Prabhāvati', N. of a drama by Viśva-nātha (= *prabhā-vati*). — *Prabhā-vyūha*, as, m., N. of a god; (also read *prabhā-vyūha*). — *Prabhāvara-tīrtha* ('bhā-īś'), am, n., N. of a place of pilgrimage. — *Prā-bhāta*, as, ā, am, shone forth; begun to become clear or light; (am), n., morning, dawn, day-break; (as), m., N. of a Vasu (in this sense incorrectly for *pra-bhāsa*).

Prā-bhāna, am, n., light, radiance, shining. — *Prā-bhāniya*, as, ā, am, to be irradiated or lighted.

Prā-bhāpana, am, n., causing to shine. — *Prā-bhāpaniya*, as, ā, am, to be caused to shine.

प्रभाग *pra-bhāga*. See *pra-bhaj*, p. 634.

प्रभारक *prabhāraka*, as, m., N. of a Nāga.

प्रभाव *pra-bhāva*, &c. See col. 3.

प्रभाष *pra-bhāṣ*, cl. I. A. — *bhāṣatū*, to speak to, address, converse with; to declare, proclaim, publish, announce; to divulge, disclose, reveal, manifest; to expound, explain; to prate, prattle: Pass. — *bhāṣyate*, to be called or named.

Prā-bhāsa, as, m., N. of a Vasu; (a wrong reading for *pra-bhāsa*.)

Prā-bhāṣaṇa, am, n., explanation, interpretation. — *Prabhāṣaṇiya*, as, ā, am, relating to explanation or interpretation.

Prā-bhāṣita, as, ā, am, spoken, uttered. — *Prā-bhāṣin*, ī, inī, ī, saying, speaking.

प्रभास *pra-bhāsa*, cl. I. A. (ep. also P.) — *bhāsatē* (-tī), — *bhāsitum*, to shine, be brilliant; to appear: Caus. — *bhāsayati*, — *yitum*, to irradiate, illuminate, enlighten.

Prā-bhāsa, as, m., splendor, beauty; N. of a Vasu; of a being attendant on Skanda; of a deity under the eighth Manu; (with Jains) N. of one of the eleven Gaṇādhīpas; of a minister of Candra-pāla king of Madra; (ās), m. pl., N. of a race of

Rishis; (as, am), m. n., N. of a celebrated place of pilgrimage on the west coast of the Dekhan near Dvārakā.

Prā-bhāsat, an, atī, at, shining forth, shining, effulgent.

Prā-bhāsana, am, n., irradiating, illumining.

Prā-bhāsvat, ān, atī, at, shining forth, shining brightly, brilliant.

Prā-bhāsvara, as, ā, am, = *pra-bhāsvat*.

प्रभिद् 1. *pra-bhid*, cl. 7. P. — *bhinatti*, — *bhettum*, to split asunder, split, cleave; to pierce, bore, break open, open: Pass. — *bhidiyate*, to be broken to pieces, crumble (intrans.); to bud forth, open, expand (as a flower); to split, divide (intrans.). 2. *pra-bhid*, t, t, t, splitting or tearing asunder, splitting, cleaving.

Prā-bhinna, as, ā, am, split asunder, split, cleft, divided, severed; broken to pieces, broken through; well cut, cut off, detached; pierced, bored, opened; budding, expanded; loosened, relaxed; disfigured, deformed, altered, changed; different, distinct; (as), m., a furious elephant, an elephant in rut or from whose temples a fragrant fluid exudes; [cf. 2. *dāna*, p. 408, col. 1.] — *Prā-bhinna-karāṭa*, as, ā, am, 'cloven-cheeked,' having the cheeks cleft (during the exuding of a fragrant fluid, as an elephant in the rutting season). — *Prā-bhinna-vish*, t, t, t, having the feces divided or relaxed. — *Prā-bhinna-jana* ('na-ān'), am, n., 'mixed collyrium,' an eye-salve mixed with oil (= *bhinna-jana*).

Prā-bheda, as, m., splitting, cutting through; division, separation, distinction, difference, disparity; kind, sort; the flowing of a juice or peculiar fluid from the temples of an elephant; [cf. 2. *dāna*, p. 408, col. 1.]

Prā-bhedaka, as, ikā, am, tearing asunder, cleaving, separating, severing; piercing; distinguishing.

Prā-bhedana, as, ī, am, = *pra-bhedaka*.

प्रभी *pra-bhī*, cl. 3. P. — *bibheti*, — *bhetum*, to be greatly afraid of, to be terrified at (with abl.).

Prā-bhīta, as, ā, am, terrified, afraid.

प्रभु *pra-bhu*, &c. See col. 3.

प्रभुज् 1. *pra-bhuj* (see rt. 1. *bhuj*), cl. 6. P. — *bhujati*, — *bhoktum*, to bend forwards, incline, bend. — *Prā-bhugna*, see Scholiast on Pān. VIII. 4. 29.

प्रभुज् 2. *pra-bhuj* (see rt. 2. *bhuj*), cl. 7. P. A. — *bhumakti*, — *bhunkte*, — *bhoktum*, to begin to eat; to protect, govern (?).

प्रभु *pra-bhū*, cl. I. P. (rarely also A.) — *bhanati* (-te), — *bhanitum*, to come into being, come forth, spring forth, spring up; to proceed, rise, arise, originate; to be brought forth; to become; to become manifest, appear; to extend beyond, surpass (Ved.); to become more numerous, become numerous, multiply, increase, become prevalent; to be strong or powerful, prevail; to prevail over, have power or control over (with gen., loc., or dat.); to be a match for (with dat.); to be able or equal to (with inf.); to have power for, be competent to (with dat. or loc.); to be useful, be of use; to profit, avail; to beseech, intreat, implore: Caus. — *bhūvayati*, — *yitum*, to cause to come forth; to increase, augment, multiply (e.g. to multiply the Soma by placing it in a greater number of vessels); to provide more amply, endow more richly; to make powerful, cause to thrive or prosper, nurture; to gain power or strength; to recognise, discern: Desid. of Caus. — *bhūvayishatī*, to wish to increase, wish to lengthen or prolong (Ved.).

Prā-bhava, as, m., production, birth; origin, source, cause of existence; generative cause, the basis or root of being or existence; the operative cause or immediate origin of being, as the father or mother, &c.; the place of receiving existence or that where an object is first perceived, birthplace; the source of a river [cf. *Yamunā-p*]; the Creator; strength, might, superiority, power, majesty (= *pra-bhāva*); N. of a Sādhyā; N. of the first or thirty-fifth year

in a sixty years' cycle of Jupiter; (as, ā, am), becoming prominent, prominent, excelling, excellent, eminent, distinguished; superior, powerful; (at the end of a comp.) springing or originating from, rising from, derived from, belonging to; born, produced. — *Prabhava-prabhu*, us, m. (with Jains) N. of one of the six Śruti-kevalins.

Prā-bhavat, an, atī, at, coming forth, arising; exceeding; being powerful, prevailing.

Prabhavati-tarām, ind. has greater efficacy, has more power, has great power.

Prā-bhavana, am, n., production, source, origin; the being born or produced; ruling, presiding (?); (as, ā, am), produced from, springing from (at the end of a comp.; cf. *meru-p*).

Prā-bhavanīya, as, ā, am, see Scholiast on Pān. VIII. 4. 34.

Prā-bhavitṛi, tā, trī, trī, powerful, potent; (tā), m., a lord, ruler.

Prā-bhaviṣṭhu, us, us, u, pre-eminent; mighty, strong, powerful, potent; (us), m., a mighty man, lord, master, lord over (with loc. or gen.). — *Prā-bhaviṣṭhu-tā*, f., lordship, supremacy, dominion, power, might, authority, consequence.

Prā-bhavya, as, ā, am, to be born or produced; being at the source or origin, original; fit for rule (?).

Prā-bhāva, as, m., might, power, puissance, strength, efficacy, virtue; majesty, dignity, glory, grandeur; superhuman strength or power; effect; extension, circumference; splendor, brilliance; high spirit, spirit, magnanimity; tranquillizing, conciliation (?); N. of a chapter of the Rāsika-priyā; N. of a son of Manu Sva-roci; *prābhāveṇa*, *prābhā-vāt*, *prābhāva-tas*, by or through the power of, by means of, in consequence of, through, by. — *Prābhāva-ja*, as, ā, am, proceeding from conscious majesty or power. — *Prābhāva-tā*, f., power, dignity, superiority. — *Prābhāva-vat*, ān, atī, at, possessing power or strength, powerful, strong, mighty.

Prā-bhāvaka, as, ā, am, prominent, having power or influence, influential.

Prābhāvana, as, ī, am (fr. the Nom. below), mighty, having power over, ruling, governing.

Prā-bhāvanā, f., causing to come forth, disclosing, revealing, uttering.

Prābhāvaya, Nom. P. *prābhāvayati*, — *yitum*, to have power, exercise power, to have great influence or power over (with acc.).

Prā-bhāvayitṛi, tā, trī, trī, making powerful or mighty (with acc.); ending with power, empowering. — *Prā-bhu*, us, us or vi, u, or Ved. *pra-bhū*, īs, īs, u, excelling, surpassing; powerful (e.g. *Rudrād api prabhuh*, more powerful even than Rudra), mighty, strong; able, capable, competent, having power to (e.g. *prachartum prabhuh*, having power to wound); more than sufficient, abundant; a match for (e.g. *prabhuh mallāya*, a match for a wrestler); constant, eternal, everlasting; (us), m., a superior, ruler, governor, master, lord, (kim-*prabhuh*, a bad master); an owner, proprietor; an epithet of Brahma; of Vishnu; of Siva; of Indra; N. of a deity under the eighth Manu; N. of a son of Kardama; of a son of Śuka and Pitarī; of a son of Bhaga and Siddhi; a sound; quicksilver. — *Prābhū-tā*, f., or *prābhū-tva*, am, n., lordship, supremacy, sovereignty, ascendancy, greatness, power; ownership, proprietorship, possession. — *Prābhutvākhepa* ('tva-āk'), as, m. (in rhetoric) an allusion to the superiority or supremacy (of another). — *Prābhū-deva*, as, m., N. of a teacher of the Yoga system of philosophy. — *Prābhū-bhakta*, as, ā, am, attached or devoted to a lord, faithful to a master, loyal; (as), m., a good horse. — *Prābhū-bhakti*, īs, f., attachment to a lord or master, loyalty, faithfulness. — *Prābhū-tva*, am, n., Ved. the being sufficient, sufficiency; [cf. *prābhū-tva*]. — *Prābhū-vasu*, us, us, u (in the Pada-pāṭha written *prābhū-vasu*), Ved. 'abundantly wealthy,' an epithet of Indra; (us), m., N. of a descendant of Angiras and author of the hymns Rīg-veda V. 35, 36, IX. 35, 36.

Prā-bhūta, as, ā, am, produced, sprung from;

Pramādikā, f. an imprudent or careless woman; a deflowered girl.

Pra-mādita, as, ā, am, made light of, ridiculed, mocked.

Pramādin, ī, inī, ī, drunken, intoxicated; insane; negligent, inattentive, inadvertent, careless, heedless, incautious, indifferent; (i), m., N. of the forty-seventh (or twenty-first) year of a sixty years' cycle of Jupiter.

Pramādya (?), am, n. insanity, carelessness. — *Pramādya-tas* (?), ind. from carelessness.

प्रमन् *pra-man*, cl. 8. A. -*manute*, &c., Ved. to think upon, excogitate.

Pra-mata, as, ā, am, thought out, excogitated; wise.

Pramataka, as, m., N. of an ancient sage.

Pra-mati, tā, f. care, providence, protection (Ved., cf. *adabāha-vrata-p*, *indra-p*); one who provides for, a protector (Ved.); (tā), m., N. of an ancient sage; of a son of Cyavana and father of Ruru; of a prince (son of Janam-ejaya); of a son of Prāṅsu.

Pra-manas, ās, ās, as (fr. *pra* + *manas*), cheerful-minded, good-tempered, in good spirits, happy, delighted; [cf. *pra-manas*.]

Pra-mantra, as or am, m. or n.? (fr. *pra* + *mantra*), a particular high number; [cf. *pra-mātra*.]

प्रमन्थ *pra-manth*. See *pru-math*, p. 636.

प्रमन्द *pra-manda*, as, m. or *pra-mandanī*, f., Ved. a species of fragrant plant.

प्रमन्यु *pra-manyu*, us, us, u, incensed or enraged against (with loc.); distressed, sorrowful.

प्रमय *pra-maya*, &c. See p. 638, col. 1.

प्रमर *pra-mara*, &c. See under *pra-mri*, p. 638, col. 2.

प्रमर्दक *pra-mardaka*, *pra-mardana*, &c. See *pra-mrid*, p. 638, col. 3.

प्रमहस *pra-mahas*, ās, ās, as, Ved. of great splendor (said of Mitra-Varuṇa, Sāy. = *prakriṣṭa-tejaska*).

मा 1. *pra-mā*, cl. 2. P., 3. 4. A. -*māti*, -*mīte*, -*māyate*, -*mātum*, to measure; to form, frame, make; to arrange, set in order; to form a correct notion of (anything), understand; to conjecture: Caus. -*māpayati*, -*yitum*, to cause correct knowledge, afford proof or authority, give proof.

2. *pra-mā*, f. basis, foundation (Ved.); a measure (Ved.); true perception, correct notion, accurate conception, true and certain knowledge, knowledge exempt from all error; consciousness, perception; a kind of metre. — *Pramā-tva*, am, n. accuracy of perception, truthness or correctness of knowledge.

Pra-māna, am, n. measure, scale, standard; measure in general (whether of weight, length, or capacity); magnitude, extent, circumference, length, duration (of time); weight, quantity; rule, sanction, ground of assurance, standard, authority, judgment, warrant; a decider, one whose advice or decision is an authority (e.g. *pramāṇam bhavati*, your ladyship is the warrant or you must judge; *pramāṇam bhavantaḥ*, your honours are the authority, i.e. it is yours to decide or I abide by your advice, cf. also *stri-p*); in this sense *pramāṇa* sometimes follows the number and gender of the word with which it is placed in apposition, e.g. *yadi Vedāḥ pramāṇāḥ te*, if the Vedas be thy authorities; *stri pramāṇī yeshām*, they whose authority is a woman); a means of acquiring *pramā* or certain knowledge, source of knowledge, means of proof, proof, (the Vedānta admits six *Pramāṇas*, viz. 1. *Pratyakṣa*, perception by the senses; 2. *Anumāna*, inference; 3. *Upamāna*, analogy or comparison; 4. *Sabda* or *Apta-vācana*, verbal authority, trustworthy testimony, especially of an inspired person, revelation; 5. *An-upalabdhi* or *Abhāva-pratyakṣa*, non-

perception or negative proof; 6. *Arthāpatti*, inference from circumstances. The *Nyāya* admits only four, excluding the last two. The *Sāṅkhya* only three, viz. *Pratyakṣa*, *Anumāna*, and *Sabda*, excluding the third or *Upamāna* as well as the fifth and sixth: besides the *Pramāṇas* of the three orthodox schools, with their branches, other schools increase the number to nine by adding 1. *Sambhava*, equivalence; 2. *Āitiḥya*, tradition or fallible testimony; 3. *Ceshṭā*, gesture; testimony, evidence; a scripture, a work of sacred authority; a speaker of the truth; a correct notion, right conception; cause, motive; a sense of security, freedom from apprehension; the prosodial length of a vowel; physical power or strength; the first term in a rule of three sum; principal, capital; oneness, unity; constant, eternal; a title of Vishṇu; (as), m. rule, standard, authority; N. of a large fig-tree on the bank of the Ganges (Mahā-bh. Vana-p. 41); (ī), f. rule, standard, authority; a kind of metre. — *Pramāṇa-kofī*, f., N. of a particular spot or of a Tirtha near the above fig-tree on the bank of the Ganges; [cf. *pra-māna*.] — *Pramāṇa-jña*, as, m. an epithet of Śiva. — *Pramāṇa-tas*, ind. agreeably to measure or weight, with respect to measure, &c.; according to proof or authority. — *Pramāṇa-tā*, f. or *pramāṇa-tva*, am, n. authority, warranty. — *Pramāṇa-dṛṣṭa*, as, ā, am, recognised by authority, enjoined by good authorities. — *Pramāṇa-pattra*, am, n. a written warrant. — *Pramāṇa-purusha*, as, m. 'a man who is an authority,' an umpire, arbitrator, judge. — *Pramāṇa-pramoda*, as, m., N. of a *Nyāya* work by Hari. — *Pramāṇa-bhūta*, as, ā, am, constituting proof or authority; true, authoritative; (as), m. an epithet of Śiva. — *Pramāṇa-mālā* or *pramāṇa-ratnamālā*, f., N. of a Vedānta work by Ānanda-bodha Yati. — *Pramāṇa-lakṣaṇa*, am, n., N. of a Vedānta work. — *Pramāṇa-vat*, ān, atī, at, furnished with proofs, established by proofs, well-founded. — *Pramāṇa-vākya*, am, n. authoritative statement, authority. — *Pramāṇa-vārttika*, am, n. and *pramāṇa-viniśchaya*, as, m., N. of two works by Dharma-kīrti. — *Pramāṇa-sūtra*, am, n. any work of sacred authority. scripture. — *Pramāṇa-samuśchaya*, as, m., N. of a work by Din-nāga. — *Pramāṇa-sūtra*, am, n. a measuring cord. — *Pramāṇādhiḥka* ('*na-adhi*'), as, ā, am, being beyond measure, excessive, unnaturally strong. — *Pramāṇāntara* ('*na-an*'), am, n. another means of proof. — *Pramāṇāntara-tā*, f. the being another means of proof. — *Pramāṇābhāva* ('*na-abh*'), as, m. absence of proof, want of authority. — *Pramāṇi-bhūta*, as, ā, am, being an authority or proof, proving, establishing.

Pramāṇaka, as, ikā, am, (at the end of a comp.) = *pra-māna*, measure, quantity, extent, circumference; (ikā), f. a kind of metre, four times

Pramāṇaya, Nom. P. *pramāṇayati*, -*yitum*, to make or regard as an authority upon any point (with acc. of the person and loc. of the object); to receive as an authority, admit or obey as an authority; to hold up as a model; to prove, demonstrate, show clearly, manifest.

Pramāṇayat, an, antī, at, receiving or admitting as an authority, obeying as authority.

Pramāṇika, as, ā, am [cf. *pramāṇaka* above], forming a measure or standard, being a measure, forming an authority (perhaps a wrong reading for *pramāṇika*, q.v.).

Pra-māṇita, as, ā, am (fr. *pramāṇaya* above), proved, demonstrated, shown clearly.

Pramāṇī-kṛī, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to mete out or apportion to (with gen.); to take as a rule or authority, regard as an authority; to conform to, obey (with acc.); to regard as proof; to prove. — *Pramāṇī-karaṇa*, am, n. establishing or admitting as authority, regarding as proof. — *Pramāṇī-kṛita*, as, ā, am, admitted or established as proof, regarded as authority; conformed to.

Pra-māṛi, tā, trī, trī, knowing truly or well,

having a right notion or idea, competent to judge; any person who gives evidence or proof, an authority, a proof; proving, demonstrating.

Pra-māpaka, as, ikā, am, affording proof or certain knowledge, furnishing authority; (as), m. an authority, an author cited or quoted.

1. *pra-mīta*, as, ā, am, meted out, measured; known, understood; established by argument, demonstrated, proved; measured off, limited, few, little; (at the end of a comp.) measuring, of such and such measure or extent, of such and such size. — *Pramī-tākṣarā* ('*ta-ak*'), f. 'having measured syllables,' a kind of metre, four times

Pra-mīti, tā, f. measure, measuring, measurement; a correct notion, right conception, true knowledge, knowledge or information established by proof; true inference or analogy.

Pra-meya, as, ā, am, to be measured, measurable, finite; to be fathomed or penetrated; admitting of evidence or proof, to be proved, provable, demonstrable; discernible; (am), n. an object of certain knowledge; the thing to be proved, subject under discussion, topic to be discussed or established. — *Pra-meya-kamala-mārtanda*, N. of a work. — *Pra-meya-tva*, am, n. provableness, capability of being proved.

प्रमातव्य *pra-mātavya*. See p. 638, col. 1.

प्रमातामह *pra-mātāmaha*, as, m. a maternal great-grandfather; (ī), f. a maternal great-grandmother.

प्रमात्र *pra-mātra*, as or am, m. or n. (?), a particular high number.

प्रमाथ *pra-mātha*, &c. See p. 636, col. 3.

प्रमाद *pra-māda*, &c. See under 1. *pra-mad*, p. 636, col. 3.

प्रमापण *pra-māpaṇa*, &c. See p. 638, col. 1.

प्रमाय *pra-māya*. See under *pra-mi* below.

प्रमार *pra-māra*. See *pra-mri*, p. 638.

प्रमार्जक *pra-mārjaka*, &c. See under *pra-mrij*, p. 638, col. 3.

प्रमि *pra-mi* (see rt. 1. *mi*), cl. 5. P. A. -*minoti*, -*minute*, -*mātum*, to erect, build (Ved.); to judge, observe, perceive.

Pra-māya, ind. having perceived or observed.

2. *pra-mīta*, as, ā, am (for 1. see above), Ved. erected, built.

प्रमिद् *pra-mid*, cl. 1. A., 4. P. -*medate*, -*medyati*, -*meditum*, to begin to become fat; to begin to show affection.

Pra-medita, as, ā, am, having begun to show affection (according to a Scholiast = *migdhī-bhavitum ārabdhah*); being or made unctuous, unctuous, greasy. — *Pra-medita-vat*, ān, atī, at, having become unctuous, having been made unctuous.

प्रमिह *pra-mih*, cl. 1. P. -*mehati*, -*medhum*, to make water, pass urine.

Pra-mīdha, as, ā, am, passed as urine; thick, compact.

Pra-meha, as, m. urinary disease (a general term applied to all diseases characterized by a morbid condition of the urine; twenty-one varieties are enumerated, including diabetes, gleet, gonorrhoea, &c.).

Pra-mehin, ī, inī, ī, suffering from urinary disease or affections.

प्रमी *pra-mi*, cl. 9. P. A. -*mināti*, -*minīte* (Ved. -*mināti*, -*minīte*), -*mātum*, to frustrate, annul, destroy, annihilate; to diminish; to change, alter; to neglect, transgress, infringe (Ved.); to miss, lose (one's way), forget (Ved.); to cause to disappear, put out of sight, leave behind, outstrip, surmount, surpass; to come to naught, perish, die: Caus. -*māpayati*, -*yitum*, to destroy, annihilate, kill, slay.

Pra-maya, *as*, *m*, ruin, downfall, fall, death; killing, slaughter.

Pra-mayu, *us*, *us*, *u*, Ved. liable to be lost or destroyed, destructible, perishable.

Pra-mātavya, *as*, *ā*, *am*, to be slain or killed.

Pra-māpana, *as*, *i*, *am* (fr. the Caus.), murdering, a murderer; (*am*), *n*, killing, slaying, slaughter; (sometimes also spelt *pra-māpana*.)

Pra-māpayitri, *tā*, *tri*, *tri*, causing to perish, destructive, leading to ruin; a murderer. — *Pra-māpayitri-tva*, *am*, *n*, destructiveness, murderlessness.

Pra-māpita, *as*, *ā*, *am*, destroyed, killed, slain.

Pra-māpin, *i*, *ini*, *i*, destroying, killing, slaying.

Pra-māyu, *us*, *us*, *u*, or *pra-māyuka*, *as*, *ā*, *am*, Ved. liable to ruin or destruction, perishable, destructible, dying away.

Pra-mānat, *am*, *ati*, *at*, injuring, killing; over-coming, subduing.

Pra-māta, *as*, *ā*, *am*, dead, deceased; immolated, sacrificed. — *Pramāta-patika*, *ā*, *f*, one whose husband is dead, a widow.

Pra-miti, *is*, *f*, ruin, destruction, death.

Pra-miya, *as*, *ā*, *am*, to be destroyed or killed, destructible.

प्रमिद pra-miḍha. See *pra-mih*, p. 637.

प्रमिल pra-mil, cl. 1. P. *-milati*, *-militum*, to close or shut the eyes.

Pra-milā, *f*, shutting the eyes, sleepiness, lassitude, weariness, enervation, exhaustion from indolence or fatigue.

Pra-milā, *as*, *ā*, *am*, closing the eyes, with closed eyes.

Pra-milīn, *i*, *m*, *N*, of a demon (who causes the eyes to close, or brings on faintness).

प्रमिव pra-miv, cl. 1. P. *-mivati*, *-mivitum*, to push towards, press; to instigate, incite.

प्रमुक्ति pra-mukti. See *pra-muc* below.

प्रमुख pra-mukha, *as*, *ā*, *am*, turning the face towards (with acc.), facing; first, foremost, chief, principal, most excellent; (at the end of a comp.) having as chief, headed by, led by, preceded by, accompanied with [cf. *priti-p*, *Vasishtha-p*]; honourable, respectable; (*as*), *m*, a chief, respectable man, sage; a heap, multitude; a tree used in dyeing, Rottleria Tinctoria; (*am*), *n*, the mouth; commencement, beginning (of a chapter); time being, the present, the same time; (*e*), *ind*, before the face of, in the presence of, in front of, before, opposite to (with gen.); *pramukhe kri*, to cause to go before or precede. — *Pramukha-tas*, *ind*, at the head of, in front of, before the face of, before, opposite to (with gen.); before all others, first, in the first place. — *Pramukha-tā*, *f*, or *pramukha-tva*, *am*, *n*, superiority, predominance.

प्रमुग्ध pra-mugdha. See *pra-muh*, col. 2.

प्रमुच pra-muc, cl. 6. P. A. *-mucati*, *-te*, *-muktum*, to let loose, loosen, loose, untie, unbind, undo; to set free, let go, liberate, release; to forsake, desert, abandon; to give up, resign, renounce; to shake off; to discharge, emit, throw out, vomit, shed; to hurl, fling, cast, throw, shoot, send; to utter; to throw or put on (as a garland &c.); to remove, expel, drive away, banish: Pass. *-mucyate*, to be loosened, become loose or detached; to leave off, cease (with abl.); to free one's self from, rid one's self of (with abl.): Caus. *-mocayati*, *-yitum*, to loosen, untie; to set free, liberate: Desid. *-mumukshati*, to wish to give up, be about to resign.

Pra-mukta, *as*, *ā*, *am*, loosened, untied; set free, released, liberated; given up, resigned, renounced; hurled, cast, shot.

Pra-mukti, *is*, *f*, Ved. setting free, liberation; *N*, of particular sacred texts.

Pra-muca, *as*, or *pra-mucu*, *us*, *m*, *N*, of a Rishi.

Pra-muktavya, *as*, *ā*, *am*, to be liberated, to be set free.

Pra-moḍana, *as*, *i*, *am*, liberating, setting free; (*i*), *f*, a species of cucumber; (*am*), *n*, the act of liberating, setting free; discharging, emitting, shedding.

प्रमुद 1. pra-mud, cl. 1. A. *-modate*, *-moditum*, to become joyful, rejoice greatly, exult, be delighted: Caus. *-modayati*, *-yitum*, to make glad, delight, exhilarate.

2. *pra-mud*, *t*, *t*, *t*, pleased, happy; (*t*), *f*, Ved. gladness, delight, pleasure; sensual pleasure.

Pra-mudita, *as*, *ā*, *am*, delighted, pleased, happy, glad, content; (*ā*), *f*, (with Buddhists) *N*, of one of the ten Bhūmis; (*am*), *n*, epithet of one of the eight perfections in the Sāṅkhya philosophy. — *Pra-mudita-pralamba-sunayana*, *as*, *m*, *N*, of a Gandharva-rāja. — *Pra-mudita-vadanā*, *f*, *N*, of a metre, four times ०००००, ००००. — *Pra-mudita-hridaya*, *as*, *ā*, *am*, having the heart delighted, delighted in heart.

Pra-moda, *as*, *m*, excessive joy, delight, pleasure, gladness, happiness; one of the eight perfections in the Sāṅkhya philosophy; Pleasure personified as a child of Brahmā; a strong perfume; *N*, of a being attendant upon Skanda; of a Nāga; of a man; of the fourth year in a sixty years' cycle of Jupiter. — *Pra-moda-nṛitya*, *am*, *n*, joyous dancing, a joyful dance.

Pra-modaka, *as*, *m*, a kind of grain (= *śaṣh-tikā*).

Pra-modana, *as*, *i*, *am*, making glad, gladdening, exhilarating; an epithet of Vishnu; (*am*), *n*, making glad, gladdening; gladness, joyousness.

Pra-modamāna, *am*, *n*, 'rejoicing,' epithet of one of the eight perfections in the Sāṅkhya philosophy.

Pra-modita, *as*, *ā*, *am*, delighted, rejoiced, pleased, happy; (*as*), *m*, an epithet of Kuvera; (*am*), *n*, epithet of one of the eight perfections in the Sāṅkhya philosophy; [cf. *pra-modamāna* above.]

Pra-modin, *i*, *ini*, *i*, causing excessive joy, delighting, making happy, gladdening; delighted, happy; (*ini*), *f*, *N*, of a plant (= *jingini*).

प्रमुह pra-murh, cl. 1. P. *-murchati*, *-murchitum*, Ved. to become thick or solid, congeal.

प्रमुष pra-mush, cl. 9. P. *-mushnāti*, *-mushitum*, to steal away, carry off, rob, pilfer.

Pra-mushita, *as*, *ā*, *am*, stolen away, carried off; distracted, beside one's self; (*ā*), *f*, a kind of riddle.

प्रमुह pra-muh, cl. 4. P. *-muhyati*, *-mogdhum*, *-mogdhum*, to become bewildered or infatuated; to faint, swoon: Caus. *-mohayati*, *-yitum*, to bewilder, infatuate.

Pra-mugdha, *as*, *ā*, *am*, fainting, unconscious; very charming.

Pra-mūḍha, *as*, *ā*, *am*, bewildered, infatuated, deceived; foolish, stupid, a fool. — *Pra-mūḍha-sañjā*, *as*, *ā*, *am*, having the mind perplexed, bewildered, infatuated.

Pra-moha, *as*, *m*, bewildering, infatuation, fascination; insensibility, stupefaction, stupor, fainting away. — *Pra-moha-ṭitta*, *as*, *ā*, *am*, bewildered in mind.

Pra-mohana, *as*, *i*, *am*, infatuating the mind. *Pra-mohita*, *as*, *ā*, *am*, bewildered, infatuated. *Pra-mohin*, *i*, *ini*, *i*, bewildering, infatuating.

प्रमूर pra-mūra in *a-pramūra*, *q*, *v*.

प्रमृ pra-mṛi, Caus. P. *-mārayati*, *-yitum*, Ved. to put to death.

Pra-mara, *as*, *m*, Ved. death, dying.

Pra-marāṇa, *am*, *n*, Ved. dying, death.

Pra-māra, *as*, *m*, Ved. = *pra-marāṇa*.

Pra-mṛita, *as*, *ā*, *am*, dead, deceased; withdrawn or gone out of sight; covered, concealed; (*am*), *n*, death; tillage, cultivation.

Pra-mṛitaka, *as*, *ā*, *am*, dead.

प्रमृग pra-mṛigam, *ind*, see *Gaṇa Tish-thadgy-ādi* to *Pāp*. II. 1, 17.

Pra-mṛigya, *as*, *ā*, *am*, to be sought or searched after; peculiarly adapted to or fitted for (with dat.).

प्रमृज pra-mṛij, cl. 2. P. *-mārshati*, *-mārjitum*, *-mārsham*, to wash out, wash, clean, cleanse; to wash off, wipe off, wipe away; to wipe out, remove, expel, rid one's self of; to rub gently, stroke, pass the hand over, rub; to make ready, prepare; to render unavailing, frustrate.

Pra-mārjaka, *as*, *i*, *am*, wiping off, removing.

Pra-mārjana, *am*, *n*, the act of rubbing off, wiping off; *asru-pramārjana*, the wiping away or drying of tears, consoling.

Pra-mṛishṭa, *as*, *ā*, *am*, washed or rubbed off; rubbed; polished, bright, clear.

प्रमृश pra-mṛiṣ, cl. 6. P. *-mṛiṣati*, &c., Ved. to crush, destroy.

Pra-mṛiṣa, *as*, *ā*, *am*, Ved. destroying, crushing.

प्रमृत pra-mṛita, &c. See *pra-mṛi*, col. 2.

प्रमृद pra-mṛid, cl. 9. P. *-mṛidnāti*, *-marditum*, to crush down, destroy, lay waste, ravage, devastate.

Pra-mardaka, *as*, *ā*, *am*, crushing down, crushing, destroying; *N*, of a demon.

Pra-mardana, *as*, *i*, *am*, crushing down, crushing, destroying; rubbing out or away; (*as*), *m*, an epithet of Vishnu; *N*, of an attendant of Siva; of a Vidyā-dhara; of a general of Sambara; (*am*), *n*, crushing, destroying.

Pra-mardīri, *tā*, *tri*, *tri*, one who crushes or destroys, a destroyer.

Pra-mardīn, *i*, *ini*, *i*, destroying, crushing.

प्रमृश pra-mṛiṣ, cl. 6. P. *-mṛiṣati*, *-marshatam*, *-mrashitum*, Ved. to lay hold of, handle; (according to Mahā-dhara) to reflect, consider, deliberate.

Pra-mṛiṣa, *as*, *ā*, *am*, Ved. laying hold of, handling; (according to Mahā-dhara) = *paṇḍita*.

प्रमृष pra-mṛiṣh, cl. 4. and 1. P. A. *-mṛiṣyati*, *-te*, *-marshati*, *-te*, *-marshitum*, Ved. to forget, neglect; (*Sāy*), to destroy.

Pra-mṛiṣhya, *as*, *ā*, *am*, in *a-p*, *q*, *v*.

प्रमृ pra-mṛi, cl. 9. P. *-mṛiṣati*, &c., Ved. to crush, destroy; [cf. *pra-mṛiṣ*.]

प्रमेदित pra-medita. See *pra-mid*, p. 637.

प्रमेय pra-meya. See p. 637, col. 3.

प्रमेह pra-meha, *pra-mehin*. See under *pra-mih*, p. 637, col. 3.

प्रमोक्ष्य pra-mokṣya. See col. 1.

प्रमोक्ष pra-moksha, *as*, *m*, (fr. rt. *moksh* with *pra*), letting fall, dropping, losing; discharging, dismissing, liberation.

Pra-mokṣhaṇa, *am*, *n*, 'releasing,' a term applied to the end of an eclipse.

प्रमोचन pra-močana. See col. 2.

प्रमोत pra-mota (perhaps fr. rt. *miv*), Ved. a particular kind of disease.

प्रमोद pra-moda, &c. See under 1. *pra-mud*, col. 2.

प्रमोह pra-moha, &c. See *pra-muh*, col. 2.

प्रमृद pra-mrad [cf. *pra-mṛid*], cl. 1. A. *-mradate*, *-mraditum*, Ved. to destroy, kill.

प्रमृच pra-mruc, cl. 1. P. *-mlocati*, *-mlocitum*, Ved. to go down, sink down.

Pra-mlocanti or *pra-mlocā*, *f*, *N*, of an Apsaras or nymph of heaven.

प्रम्ल pra-mlai, cl. 1. P. *-mlāyati*, *-mlātum*, to fade away, become faded, wither away, wither.

Pra-mlāna, *as*, *ā*, *am*, faded away, withered

away, faded, withered; soiled, dirty. — *Pramlāna-vadana*, *as*, *ā*, *am*, having the face dried up or soiled (with weeping &c.). — *Pramlāna-śarira*, *as*, *ā*, *am*, withered in body, having an exhausted frame.

प्रयक्ष *pra-yaksha*, *as*, *ā*, *am* (fr. rt. *yaksh* with *pra*), Ved. praiseworthy, laudable; (Śāy. = *pūjya*.)

प्रयच्छत *pra-yacchat*. See col. 2.

प्रयज् 1. *pra-yaj*, cl. 1. P. A. -*yajati*, -*te*, -*yashṭum*, Ved. to sacrifice to, offer sacrifices, worship.

2. *pra-yaj*, *k*, *f*, Ved. an offering, oblation; [cf. *prāksha-p*.]

Prāyaju, *us*, *us*, *u*, Ved. to be worshipped or honoured (Śāy. = *prakarshena pūjyah*); striving forwards, pressing onwards, rushing on (? cf. *iyaksh*); especially used as an epithet of the Maruts and of Vāyu, but also said of Indra and Agni).

Prāyāga, *as*, *m*, a sacrifice, an oblation; the place of sacrifice *kar' īḥoḥv*, a celebrated place of pilgrimage (now called Allahabad) at the confluence of the Gāṅgā and Yamunā with the supposed subterranean Sarasvatī (cf. *tri-veṇī*; *prayāga* in composition is applied to four other sacred places situated at the confluence of two rivers, viz. Deva-p°, Rudra-p°, Kārṇa-p°, and Nanda-p°, in the Himālaya mountains); a horse [cf. *pra-yoga*]; a N. of Indra [cf. *prayāga-bhaya*]; N. of a man (in this sense also *prayāga*); (*ās*), *m*. pl. the inhabitants of *Prāyāga*. — *Prāyāga-bhaya*, *as*, *m*, 'fearing sacrifice,' an epithet of Indra (who is liable to be dethroned by the performance of a hundred *Aśva-medhas* or horse sacrifices). — *Prāyāga-setu*, *us*, *m*, N. of a work.

Prāyāja, *as*, *m*, Ved., N. of particular sacrificial texts or invocations and of the *Ājya* oblations or libations at which they are employed (they form part of the *Prāyaṇīya* or introductory ceremony in a Soma sacrifice and are generally five in number, viz. Samidh, Tanū-nāpāt, Idā, Barbis, Svahā-kāra; at animal sacrifices their number is eleven, corresponding to the eleven *Āpīs*, cf. *ā-pri*); a principal ceremony or sacrifice. — *Prāyāja-vat*, *ān*, *atī*, *at*, Ved. accompanied with *Prāyājas*.

प्रयत् *pra-yat*, cl. 1. A. -*yatate*, -*yatitum*, to strive, endeavour, make effort; to apply one's self to (with loc.).

Prāyatitavya or *prā-yattavya*, *as*, *ā*, *am*, to be striven or endeavoured.

Prāyatna, *as*, *m*, persevering effort, continued exertion or endeavour, exertion bestowed on anything (with the object in the loc. or as the first member of a comp.; cf. *kṛtā-p*°); activity of will; activity, action, act; great care, caution, care; difficulty; (in philosophy) active effort of three kinds, viz. engaging in any act, prosecuting it, and completing it; (in grammar) effort in uttering, effort or movement of the mouth or breath in the production of articulate utterance, mode of articulation, (also *āśya-prāyatna*; distinguished into *ābhyanantara-p*°, internal effort, and *vāhya-p*°, external effort); *prayatnena*, *prayatnāt*, *prayatnais*, *prayatna-tas*, ind. with especial effort, with particular care or pains, diligently, carefully, earnestly, zealously, with all one's might; particularly, especially; with difficulty, hardly, scarcely. — *Prayatna-prekṣaṇīya*, *as*, *ā*, *am*, to be seen with an effort, hardly visible. — *Prayatna-muktāsana*, *as*, *ā*, *am*, quitting a seat with difficulty, rising with difficulty from a seat. — *Prayatna-vat*, *ān*, *atī*, *at*, one who endeavours or makes effort, one who directs his whole attention and care towards anything, assiduous, enterprising, persevering.

प्रयम् *pra-yam*, cl. 1. P. -*yacchati*, -*yantum*, to hold out towards, offer; to present, bestow, grant, give (with dat., loc., or gen. of the person and acc. of the thing; in Rīg-veda VII. 75, 2, with acc. of the person and dat. of the thing); to give in mar-

riage; to give up, deliver, restore, return; to pay, discharge (a debt); to restrain, check, control.

Prāyacchat, *an*, *antī*, *at*, presenting, giving, bestowing.

Prāyata, *as*, *ā*, *am*, restrained, well governed, self-subdued, keeping the organs of sense under control; submissive; careful, prudent; zealous, intent (on devotion); pure; (*as*), *m*. a holy or pious person, one purified by austerity and mortification. — *Prayata-tva*, *am*, *n*. self-control, purity, holiness. — *Prayata-dakṣiṇa*, *as*, *ā*, *am*, Ved. one who has made presents (to the priests officiating at a sacrifice; Śāy. = *yena ritvighbho dakṣiṇā dattāh*). — *Prayata-parigraha-dvitiya*, *as*, *m*, accompanied by a pious or chaste wife. — *Prayatātman* (°*ta-āt*°), *ā*, *ā*, *a*, restrained in mind, pious-minded, devout in spirit, pious, ascetic.

Prāyati, *is*, *f*, Ved. offering, presenting; a gift, oblation; effort, exertion, endeavour; will, intention.

Prāyanti, *tā*, *trī*, *trī*, Ved. one who offers or presents, a giver, bringer.

Prāyāma, *as*, *m*, checking, restraining; dearth, scarcity, dearth; competition of buyers in consequence of scarcity; length (either of space or time).

Prāyāmya, *as*, *ā*, *am*, to be checked or controlled.

प्रयस् 1. *pra-yas*, cl. 4. I. P. -*yasyati*, -*ya-sati*, -*yastitum*, to endeavour, labour, strive after (with dat.).

Prāyāsa, *as*, *m*, effort, exertion, labour, pains, endeavour; *prayāsena*, with effort, diligently; *a-prayāsena*, without any exertion, without effort or difficulty. — *Prayāsa-bhāj*, *k*, *k*, *k*, capable of exertion or fatigue, active, energetic.

प्रयस् 2. *prayas*, *as*, *n*. (fr. rt. 1. *pri*), Ved. pleasure, enjoyment, delight; an object of enjoyment, delicate or dainty food, refreshing draught or beverage; a sacrifice; *prayānsi nadinām*, the refreshing waters of rivers (Śāy. = *nadinām priṇayitriṇi jalāni*); (*ās*, *as*, *us*), valuable, precious (?). — *Prayasa-vat*, *ān*, *atī*, *at*, Ved. having or bestowing pleasant food, offering refreshing food (Śāy. = *haviṛ-lakṣaṇānna-vat*); (*at*), *n*, N. of a Sāman; *Prayasoanto 'trayah*, N. of the authors of the hymn Rīg-veda V. 20. — 1. *prayo-ga*, *as*, *ā*, *am* (for 2. *pra-yoga* see p. 640, col. 1), Ved. coming to a meal; (*as*), *m*, N. of a Rishi with the patronymic Bhārgava, author of the hymn Rīg-veda VIII. 91.

Prayasta, *as*, *ā*, *am* (probably connected with 2. *prayas*), seasoned, dressed with sauces and condiments.

प्रया 1. *pra-yā*, cl. 2. P. -*yāti*, -*yātum*, to go forwards, proceed onwards, advance, progress; to go forth, go away, depart: Caus. -*yāpayati*, -*yātum*, to cause to proceed: Desid. -*yi-yāsatī*, to wish to advance.

2. *pra-yā*, *ās*, *f*. (or *m*.?), Ved. rushing upon, assailing, an attack, assault; (Śāy.) an attacking or assailing force.

Prāyāna, *am*, *n*. setting out, departing, setting forth, starting (on a journey); going forth, going to a distance, journey, march; the march of an army, attack, invasion; going, motion, progress; departure, death [cf. *prāṇa-p*°]; beginning, commencement; the hind part or haunch of a horse or other animal, the crupper (?); the back of a horse, the rider's seat. — *Prāyāna-kāla*, *as*, *m*, time of departure, death. — *Prāyāna-puri*, *f*, *n*. of a town. — *Prāyāna-bhāṇa*, *as*, *m*, the breaking or suspending of a journey, a halt. — *Prāyānārha* (°*nu-ar*°), *as*, *ā*, *am*, worthy of death, deserving death.

Prāyānaka, *am*, *n*. a journey, march; going, motion; *a-prāyānaka*, the suspension of a journey, halting, a halt.

Prāyāṇīya, *as*, *ā*, *am*, to be gone forward or advanced.

Prā-yāta, *as*, *ā*, *am*, gone towards, advanced; gone away, gone to a distance, gone, removed, departed; deceased, dead; (*as*), *m*, an invasion,

attack; a steep rock, precipice; (wrongly for *pra-pāta*.)

Prā-yātavya, *as*, *ā*, *am*, to be gone forward or advanced, to be marched or proceeded; to be attacked.

Prā-yātrī, *tā*, *trī*, *trī*, one who goes forward, going, able to go or fly.

Prā-yāpaṇa or *prā-yāpana*, *am*, *n*. causing to go forwards, sending; expelling, driving away.

Prā-yāpanīya or *prā-yāpanīya*, *as*, *ā*, *am*, to be caused to go forwards, to be sent away, to be sent.

Prā-yāpita, *as*, *ā*, *am*, caused to go forwards, driven or sent away, made to go or pass away.

Prā-yāpīn, *i*, *inī* or *inī*, *i*, causing to go forwards, sending forwards, causing to go, sending, sending away.

Prā-yāpya, *as*, *ā*, *am*, to be caused to go forwards, to be sent away.

Prā-yāpyamāna or *prā-yāpyamāna*, *as*, *ā*, *am*, being caused to go forwards, being sent or made to go, being caused to pass away.

Prā-yāman, *a*, *n*, Ved. going forwards, setting out (Śāy. = *prā-gamana*).

Prā-yāin, *i*, *inī*, *i*, going forwards, advancing, marching, going, driving, riding.

Prā-yāyat, *an*, *atī* or *antī*, *at*, about to go forwards, about to go or depart, going.

Prā-yi-yāsat, *an*, *anti*, *at*, wishing to go forth, desirous of setting out.

Prā-yiyu, *us*, *us*, *u*, Ved. used for driving (as a horse).

प्रयाण *pra-yāga*. See 1. *pra-yaj*, col. 1.

प्रयाच *pra-yāc*, cl. 1. P. A. -*yācati*, -*te*, -*yācītum*, to ask for, beg, solicit, request.

Prā-yācaka, *as*, *ikā*, *am*, asking, requesting, begging, imploring.

Prā-yācana, *am*, *n*. asking, requesting, begging, imploring.

प्रयाज *pra-yāja*. See 1. *pra-yaj*, col. 1.

प्रयाण *pra-yāṇa*, &c. See 1. *pra-yā*, col. 2.

प्रयास *pra-yāsa*. See 1. *pra-yas*, col. 2.

प्रयु *pra-yu*, cl. 2. P., 9. P. A. -*yauti*, -*yunāti*, -*yunite*, -*yavitum*, to disjoin, sever, separate. — *Prā-yuta*, *as*, *ā*, *am*, joined, combined, united; disjoined, separated; (*as*), *m*, N. of a Deva-gandharva; (*am*), *n*. a million. — *Prayuteśvara-tīrtha* (°*ta-iś*°), *am*, *n*, N. of a place of pilgrimage.

Prā-yutī, *is*, *f*, Ved. separation from, absence; thoughtlessness.

Prā-yotrī, *tā*, *trī*, *trī*, Ved. one who disjoins or separates, severing, separating.

प्रयुज् 1. *pra-yuj*, cl. 7. A. -*yunkte*, -*yoktum*, to join to, harness, yoke; to make use of, use, employ; to apply; to bestow, grant, give, lend; to impose, inflict on (with loc. or gen. of the person); to put in front; to appoint, invest (in an office), install; to instigate, impel, direct towards; to cast, hurl, throw (a missile); to conduct; to perform, practise; to befit, become, be fitting or appropriate: Caus. -*yojayati*, -*yitum*, to use, employ; exact (interest, Manu III. 112); to perform, practise.

Prā-yukta, *as*, *ā*, *am*, joined to, harnessed, yoked; used, employed; applied; inflicted upon; appointed, nominated; associated or connected with; endowed with, possessing (as an attribute &c.); resulting from, consequent on, produced by, arising from, occasioned by; compact, closely united; abstracted, lost in meditation; lent (as money); asleep?; (*am*), *n*. a cause. — *Prayukta-saṅskāra*, *as*, *ā*, *am*, to which polish has been applied, polished (as a gem).

Prā-yukṭi, *is*, *f*, use, employment, application; activity, inclination; impulse, instigation, incitement; cause, motive, main object or end, occasion, consequence, result.

Prā-yuga, *am*, *n*. regarded as the original form of *pratiḡa*, q. v.

2. *pra-yuj*, *k*, *k*, *k*, joining, connected with (literally or figuratively, as a cause, motive, &c.); (*k*), *f*, Ved. a team of horses; impulse, motive, cause;

acquiring, acquisition; *prayujām havīṣhi* or *prayug-ghavīṣhi*, Ved., N. of twelve oblations, one of which is to be offered in each month.

Pra-yujya, ind. having used or employed; having applied; having connected; having acted or behaved to or towards.

Pra-yujyamāna, *as*, *ā*, *am*, being used or employed, being applied, &c.; being united or connected with.

Pra-yujāna, *as*, *ā*, *am*, joining, adding; employing, using; appointing, deputing; performing, doing.

Pra-yoktavya, *as*, *ā*, *am*, to be used or employed; to be applied, applicable, suitable; to be exhibited or represented (as a drama); to be hurled or thrown (as a missile); to be uttered or pronounced.

Pra-yoktri, *tā*, *tri*, *tri*, one who employs or applies, one who makes use of; one who uses, using, employing; one who performs or directs, an executor; one who stirs up or excites; an instigator; the agent of an action; lending, a money-lender; one who exhibits or represents (a drama); one who shoots or sends (an arrow); one who recites, a reciter.

2. *pra-yoga*, *as*, *m*, (for 1. *prayoga* see under 2. *prayas*), joining together, combination, connection; adding, addition; application, employment; reducing to practice, use, usage, practice [cf. *bhūrt-p*, *samyak-p*]; ceremonial form, course of proceeding; act, action, effort; (in gram.) a form commonly employed, form usually occurring, usual form; a general precept; employment of drugs; application of charms or magic, magic, magical rites; offering, presenting; employment of money, investment, lending money on usury; principal, loan bearing interest, profits of usury or trade; appointing, appointment; hurling, throwing, casting, sending (a missile); undertaking, beginning, commencement; a design, device, plan, contrivance; means, instrument; exhibition (of a dance), performance, representation (of a drama); recitation, delivery; a formula to be recited, sacred text, authority; fascinating, subduing (?); cause, motive, occasion, object; consequence, result; an example, comparison; a horse [cf. *pra-yāga*]; *prayogais*, ind. by use of means.

— *Prayoga-tas*, ind. by the use of, through the employment of; in consequence of; according to; in action, actually. — *Prayoga-dīpa*, *as*, *m*, N. of a work. — *Prayoga-nīpūna*, *as*, *ā*, *am*, skilful in practice, practically experienced. — *Prayoga-paddhati*, *is*, *f*, N. of a work by Śiva-rāma on ritual. — *Prayoga-pārijāta*, *as*, *m*, and *prayoga-muktāvali*, *t*, N. of two works. — *Prayoga-vṛtti*, *is*, *f*, N. of a commentary by Varadādhīsa-yajvan. — *Prayoga-vaijayanti*, *f*, N. of a commentary by Mahādeva on the Hiraṇya-keśi-kalpa-sūtra. — *Prayoga-sāra*, *as*, *m*, N. of a section of the Sāgikāra-tattva. — *Prayogātīśaya* ('ga-at'), *as*, *m*, (in dramatic language) 'excess in representation,' bringing a character on the stage the moment that his name is pronounced. — *Prayogārtha* ('ga-ar'), *as*, *m*, an act tending to a main object?; (*as*, *ā*, *am*), having the sense of *pra-yoga*.

Pra-yogin, *i*, *īṣi*, *i*, being employed or used, usual; having some object in view, striving for an object, calculated for a particular purpose; using, applying; causing, stimulating. — *Prayogi-tva*, *am*, n. the being used or employed, usefulness.

Prayogiya, *as*, *ā*, *am*, treating of the application (of medicines &c.).

Pra-yogyā, *as*, *m*, Ved. an animal harnessed to a carriage, an animal used for draught.

Pra-yojaka, *as*, *ikā*, *am*, occasioning, effecting, conducting to, causing or inducing any act, leading to anything; instigating, occasioning, prompting, arousing, stimulating, exciting; an original instigator; deputing, appointing; (*as*), *m*, a founder or instigator (of any ceremony); a law-giver, legislator; an author, composer; a money-lender, creditor. — *Pra-yojaka-kartrīva*, *am*, n. acting as an instigator or promoter.

Pra-yojana, *am*, n. application, employment,

use, use of (with inst., e.g. *taruṇā kim prayojanam*, what is the use of the tree? *mama na kiñcid arthena prayojanam*, to me there is no use in money, money is of no use to me); need of, necessity for (with inst.); cause, occasion, motive, origin; purpose, object, aim, intention, design; profit, interest; means of attaining (Manu VII. 100); *prayojanena*, ind. with a particular motive or intention; *kena prayojanena*, from what cause? from what motive? — *Prayojana-vat*, *ān*, *atī*, *at*, having a particular use or aim or purpose, done with a particular aim or design, selfish; serving for a particular purpose, serviceable; having a cause, caused, produced.

Pra-yujayat, *an*, *antī*, *at*, combining; behaving to, acting towards; showing, displaying.

Pra-yujya, *as*, *ā*, *am*, to be used or employed, to be practised; to be occasioned or produced; to be set to work; to be appointed or directed; to be thrown, to be cast (as a missile); (*as*), *m*, a servant, slave; (*am*), *n*, capital, principal, (properly, that which is put out to interest). — *Prayojya-tva*, *am*, *n*, the state of being used or employed.

प्रयुत pra-yuta. See under *pra-yu*, p. 639.

प्रयुष 1. pra-yudh, Desid. A. -*yuyutsate*, to wish to fight.

Pra-yutsu, *us*, *m*, a warrior; a ram; an ascetic; air, wind; a N. of Indra; (for *pra-yuyutsu*.)

Pra-yuddha, *am*, *n*, war, battle. — *Prayuddhārtha* ('dha-ar'), *as*, *m*, war, battle, going to war or battle (= *praty-utkrama*); (*as*, *ā*, *am*), having the sense of *pra-yuddha*.

2. *pra-yudh*, *t*, *t*, *t*, Ved. attacking, assailing (Sāy. = *pra-yoddhri*).

Pra-yoddhri, *dhā*, *dhri*, *dhri*, one who fights, a combatant.

प्रयोक्तृ pra-yoktri, 2. *pra-yoga*. See col. 1.

प्रयोनृ pra-yotri. See under *pra-yu*, p. 639.

प्रय्यमेध prayyamedha, a patronymic from Priya-medha, = *pratyamedha*.

प्ररक्ष pra-raksh, cl. 1. P. -*rakshati*, -*rakshitum*, to protect against, protect, defend.

Pra-raksha, *as*, *ā*, *am*, one from whom any one is protected.

Pra-rakshaṇa, *am*, *n*, protecting, protection.

Pra-rakshita, *as*, *ā*, *am*, protected against, protected, defended.

प्ररथम् pra-ratham, ind., see Gaṇa Tishthadgvi-ādi to Pāp. II. 1, 17.

प्ररम् pra-ram, Caus. P. -*ramayati*, -*yitum*, Ved. to delight or gladden greatly, exhilarate; to excite, arouse (?).

प्रराधम् pra-rādhās, *ās*, *m*, (fr. rt. *rādha* with *pra*), N. of a descendant of Angiras.

Pra-rādhiya, *as*, *ā*, *am*, to be satisfied or made content.

प्ररिच pra-rič, Pass. -*ričyate*, to excel, surpass, be superior to (with abl.).

Pra-rikan, *ā*, *ari*, *a*, Ved. reaching beyond, surpassing, excelling.

Pra-reka, *as*, *m*, Ved. abundance, plenty, affluence; (Sāy.) = *dāna*, bounty, liberality.

Pra-rečana, *am*, *n*, Ved. superabundance, superfluity (Sāy. = *prakarṣeṇādhiḥikam dhanam*).

प्ररुच pra-ruč, cl. 1. A. -*ročate*, -*ročitum*, to shine forth, shine, be brilliant.

Pra-ročana, *as*, *i*, *am*, exciting or inciting to love (as a spell), seducing; (*am*), *n*, stimulating, exciting; seduction; illustration, explanation; (*am*, *ā*), *n*, f. favouring an author in the prologue of a drama, favourable description of that which is to follow in a play.

प्ररुज pra-ruj, cl. 6. P. -*rujati*, -*roktum*, Ved. to break down, break (Sāy. = *pra-bhañj*).

Pra-ruja, *as*, *m*, N. of a mythical being conquered by Garuḍa; N. of a Rākshasa.

प्ररुह pra-rud, cl. 2. P. -*roditi*, -*roditum*, to burst into tears, begin to weep, weep, cry.

Pra-rudita, *as*, *ā*, *am*, beginning to weep, wept, weeping.

प्ररुध pra-rudh, cl. 7. P. A. -*ruṇaddhi*, -*ruṇddhe*, -*roddhum*, to keep back, hold back.

प्ररुह 1. pra-ruh, cl. 1. P. -*rohati*, -*roḍhum*, to grow up, shoot forth, shoot up, grow; to heal up (as a wound).

2. *pra-ruh*, *t*, *t*, *t*, shooting forth, growing up like a plant; (*t*), *f*, Ved. a shoot, a new branch.

Pra-rūḍha, *as*, *ā*, *am*, grown up, full-grown; grown, increased; growing or proceeding from a root, rooted, fastened; born, produced. — *Prarūḍha-keśa*, *as*, *ā*, *am*, 'long-haired,' one whose hair has grown long, having long hair. — *Prarūḍha-sāli*, *is*, *m*, full-grown rice.

Pra-rūḍhi, *is*, *f*, growing up, growth, increase.

Pra-roḍhana, *am*, *n*, Ved. rising, ascending.

Pra-roha, *as*, *m*, growing or shooting forth [cf. *driḍha-p*]; germinating, germination, sprouting, budding; a bud, shoot, sprout, twig, spray, sprig; a shoot of light [cf. *prabhā-p*]; a new leaf or branch; an excrescence. — *Praroḥa-vat*, *ān*, *atī*, *at*, possessing vegetation, covered with vegetation.

Pra-rohaṇa, *am*, *n*, growing or shooting forth, growing, growth; germinating, germination, budding, sprouting; a bud, twig, spray, shoot, sprig.

Pra-rohin, *i*, *īṣi*, *i*, growing or shooting up, growing, propagated (Manu I. 46). — *Prarohi-sākhi*, *i*, *m*, a tree whose branches grow again, (perhaps rather) a tree still growing or still alive.

प्ररेज pra-rej, cl. 1. A. -*rejate*, &c., Ved. to tremble at (with acc.; Sāy. = *prakarṣeṇa kamp*).

प्ररक्षीय prarkshīya (fr. 1. *pra* + *riksha*), Nom. P. *prarkshīyati*, &c., see Vopa-deva II. 4; (also *prārkhshīya*.)

प्रर्वभोय prarshabhīya (fr. 1. *pra* + *rishabha*), Nom. P. *prarshabhīyati*, &c., see Scholiast on Pāp. VI. 1, 92; (also *prārshabhīya*.)

प्रलप pra-lap, cl. 1. P. -*lapati*, -*lapitum*, to speak forth, speak; to prattle, prate, talk idly or incoherently, jabber, chatter; to cry, lament, bewail; to call upon, invoke: Caus. -*lāpayati*, -*yitum*, to cause or incite to speak.

Pra-lapat, *an*, *antī*, *at*, speaking, talking; calling upon, invoking.

Pra-lapana, *am*, *n*, prattling, prating; speaking, talking.

Pra-lapita, *as*, *ā*, *am*, spoken forth, declared, spoken, uttered, said.

Pra-lāpa, *as*, *m*, talk, talking, conversation, discourse; talking in an unmeaning or childish manner, incoherent or delirious speech, prattling, prattle, prate, chattering; *ārta-pralāpa*, 'the utterance or cry of one in pain,' lamentation, wailing. — *Pralāpa-vat*, *ān*, *atī*, *at*, speaking confusedly. — *Pralāpa-han*, *ā*, *m*, 'a kind of collyrium. — *Pralāpaika-maya* ('pa-ek'), *as*, *i*, *am*, 'consisting of lamentation only,' doing nothing but lament.

Pra-lāpana, *am*, *n*, causing or teaching to speak.

Pra-lāpin, *i*, *īṣi*, *t*, talking much or unmeaningly, chattering, a prater; speaking to, conversing with; lamenting, wailing. — *Pralāpi-tā*, *f*, amorous conversation, loving prattle.

प्रलम्भ pra-labh, cl. 1. A. -*labhate* (ep. also -*labdhate*), -*labdhum*, to overreach, cheat, deceive.

Pra-labdha, *as*, *ā*, *am*, overreached, cheated, deceived.

Pra-labdhavya, *as*, *ā*, *am*, to be cheated or deceived.

Pra-lambha, *as*, *m*, receiving, obtaining, attaining, gaining; overreaching, cheating, deceiving, fooling, fraud.

Pra-lambhana, *am*, n. deceiving, cheating, fooling, fraud.

प्रलम्ब *pra-lamba*, *as*, *ā*, *am* (fr. *rt. lamb* with *pra*), hanging down, depending, pendulous (generally in comps., cf. *pralamba-keśa* below); prominent; slow, dilatory; (*as*), m. hanging on or from, depending; a branch; a shoot of the vine-palm; a garland of flowers worn round the neck; a kind of necklace of pearls; a cucumber; the female breast; N. of a Daitya slain by Bala-rāma; N. of a mountainous district; tin?; (*ā*), f., N. of a Rākshasi. — *Pra-lamba-keśa*, *as*, *ā*, *am*, one whose hair hangs down. — *Pra-lamba-ghna*, *as*, or *pralamba-han*, *ā*, m. 'the slayer of the Daitya Pralamba', epithet of Bala-rāma (also of Kṛishṇa?). — *Pra-lamba-bhīd*, *t*, or *pralamba-mathana*, *as*, m. 'the cleaver or crusher of Pralamba', epithet of Bala-rāma (also of Kṛishṇa?). — *Pra-lambāṇḍa* ('*ba-aṇ*'), *as*, m. a man with hanging testicles. — *Pra-lambajjvala-cāru-ghna* ('*ba-aṇ*'), *as*, *ā*, *am*, having a prominent, bright, and handsome nose.

Pra-lambaka, *as*, m. fragrant Rohisha grass.

Pra-lambana, *am*, n. hanging down, depending.

Pra-lambita, *as*, *ā*, *am*, suspended, hanging down, pendulous.

Pra-lambin, *i*, *īnī*, *i*, hanging down, depending; *tri-pralambin*, having three pendent limbs or members of the body.

Pra-lambi-kṛt, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make to hang down, suspend.

प्रलम्भ *pra-lambha*. See *pra-labh*, p. 640.

प्रलय *pra-laya*, &c. See *pra-lī* below.

प्रलालट *pra-lalāṭa*, *as*, *ā*, *am*, having a prominent forehead.

प्रलव *pra-lava*, *as*, m. (fr. *rt. lū* with *pra*), a part cut off, a chip, fragment (as of a reed &c.); the sheath of a leaf.

Pra-lavana, *am*, n., Ved. cutting off.

Pra-lavitṛi, *tā*, *trī*, *trī*, one who cuts off, cutting off.

Pra-lavitṛa, *am*, n. an instrument for cutting off.

Pra-lūna, *as*, *ā*, *am*, cut off; (*as*), m. a kind of insect.

प्रलिख *pra-likh*, cl. 6. P. -*likhati*, -*lekhitum*, to draw lines along (the ground); to scratch.

प्रलिप *pra-līpa*, *as*, *ā*, *am* (fr. *rt. līp* with *pra*), one who smears or plasters, smearing, plastering.

Pra-lepa, *as*, m. an unguent, ointment, plaster, salve.

Pra-lepaka, *as*, *ikā*, *am*, anointing, smearing, plastering; (*as*), m. a plasterer, an anointer; a particular marine substance, lime made of calcined shells (?); a hectic or slow fever.

Pra-lepana, *am*, n. the act of anointing or smearing.

Pra-lepya, *as*, m. clean or well-trimmed hair; (perhaps incorrectly for a form *pra-lebhya*.)

प्रली *pra-lī*, cl. 4. A. -*liyate*, -*letum*, -*lātum*, to become dissolved or reabsorbed, dissolve, melt away; to disappear, vanish; to die, perish.

Pra-laya, *as*, m. dissolution, destruction, annihilation, reabsorption; the destruction of the whole world at the end of a Kalpa or period of 432,000,000 years [cf. *kālpā*]; any extensive destruction or devastation; death, dying; fainting, syncope, loss of sense or consciousness; an epithet of the mystic syllable *om*. — *Pra-laya-kāla*, *as*, m. the period of the destruction of the world at the end of a Kalpa, the time of universal destruction. — *Pra-laya-jala-dhāna*, *as*, m. the rumbling or muttering of clouds at the dissolution of the world. — *Pra-laya-tā*, f. or *pralaya-tva*, *am*, n. dissolution. — *Pra-laya-dāhana*, *am*, n. the fire at the destruction of the world. — *Pra-laya-ethitī-barga*, *ās*, m. pl. destruction, preservation, and creation (of the world).

— *Pra-layodaya* ('*ya-uṣ*'), *au*, m. du. dissolution and creation.

Pra-layana, *am*, n., Ved. a place of rest or repose, a bed.

Pra-līna, *as*, *ā*, *am*, dissolved, melted away; destroyed, annihilated; unconscious, insensible. — *Pra-līna-tā*, f. or *pralīna-tva*, *am*, n. dissolution, destruction, annihilation, the end of the universe; unconsciousness, loss of sense, fainting. — *Pra-līna-bhūpāla*, *as*, *ā*, *am*, whose monarchs have been destroyed.

प्रलुट *pra-luṭh*, cl. 1. P. -*loṭhati*, -*loṭhitum*, to roll forwards, roll along the ground, roll round, turn round; to be agitated, heave, toss.

Pra-loṭhana, *am*, n. rolling forwards, rolling on the ground; heaving, tossing (as of the ocean).

Pra-loṭhita, *as*, *ā*, *am*, rolling forwards, rolling; heaving, tossing.

प्रलुप *pra-lup*, Pass. -*lupyate*, to be interrupted; to be destroyed; to be violated; to be disturbed.

प्रलुभ *pra-lubh*, cl. 4. P. A. -*lubhyati*, -*te*, -*lobdhum*, to be lustful, follow one's lusts, lust after; to pollute (through lust); to allure, entice, seduce; Caus. -*lobhayati*, -*yitum*, to cause to lust, allure, entice, seduce.

Pra-lobha, *as*, m. allurements, seduction; desire, covetousness, cupidity, greediness.

Pra-lobhaka, *as*, m. 'allurer', N. of a jackal.

Pra-lobhana, *as*, *i*, *am*, causing to lust after, alluring, seducing; (*am*), n. seducing, attracting, attraction; allurements, inducement; that which allures, a lure, bait; (*i*), f. gravel, sand.

Pra-lobhita, *as*, *ā*, *am*, allured, enticed, seduced. *Pra-lobhīn*, *i*, *īnī*, *t*, lusting after, desiring; alluring, seducing.

Pra-lobhya, *as*, *ā*, *am*, to be lusted after or desired, desirable, attractive, alluring.

प्रलून *pra-lūna*. See under *pra-lava*, col. 1.

प्रलेह *pra-leha*, *as*, m. (fr. *rt. lih* with *pra*), a kind of broth.

Pra-lehina, *am*, n. the act of licking.

प्रलोल *pra-lola*, *as*, *ā*, *am*, being in violent motion, agitated.

प्रलोलुप *pra-lolupa*, *as*, m., N. of Kunti (a descendant of Garuḍa).

प्रल्कारीय *pralkāriya*, Nom. (fr. *pra* + *lī-kāra*), *pralkāriyati*, -*yitum*, see Scholiast on Pāṇ. VI. 1. 92; (also *prālکاریya*.)

प्रव *prava*, *as*, *ā*, *am* (fr. *rt. pru*), Ved. fluttering, hovering; (Sāy.) = *gaṇḍhat*. — *Prava-ga*, *as*, m. = *plava-ga*, a monkey. — *Pravan-ga*, *as*, m. = *plavan-ga*, a monkey; (*ās*), m. pl., N. of a people. — *Pravan-gama*, *as*, m. = *plavan-gama*, a monkey.

Pravaka, *as*, *ā*, *am*, going, one who goes.

प्रवच *pra-vaṭ*, cl. 2. P. -*vakti*, -*vaktum*, to speak forth, begin to speak, declare, announce, relate, tell (with acc. of the thing and gen. or dat. of the person); to speak to, address; to speak, say; to explain; to recite; to celebrate.

Pra-vaktavya, *as*, *ā*, *am*, to be declared or announced; to be imparted or taught; to be expounded or explained.

Pra-vaktṛi, *tā*, *trī*, *trī*, one who speaks or declares, one who announces or informs, a speaker, declarer, announcer, informer; a propounder, teacher, expounder (Manu VII. 20); a fine speaker, good orator, eloquent man. — *Pra-vaktṛi-tva*, *am*, n. the being an expounder or teacher.

Pra-vaṇana, *am*, n. speaking, talking; declaration, announcement, proclamation; recitation, oral instruction, teaching, expounding, exposition, interpretation [cf. *sāṅkhya-pravaṇana-bhāṣhya*]; excellent speech or language, eloquence; an expression,

term; a system of doctrines propounded in a treatise or dissertation; sacred writings, especially the Brāhmaṇas; the fundamental doctrine of Buddhists; the sacred writings of the Jainas; *pra-vaṇana* is also said to be used as an enclitic after a simple verb, see Gaṇa Gotrādī to Pāṇ. VIII. 1. 27. — *Pravaṇana-paṭu*, *us*, *us*, *u*, skilled in speaking, eloquent.

Pra-vaṇaniya, *as*, *ā*, *am*, to be declared; to be taught or propounded; to be well or elegantly spoken; a good speaker; a propounder, teacher.

Pra-vaṇa, *as*, m. proclaiming, announcing, a proclaimer, announcer.

Pra-vaṇ, *k*, *k*, *k*, eloquent, oratorical, speaking, a speaker.

Pra-vaṇaka, *as*, *ikā*, *am*, declaratory, explanatory; speaking well, eloquent.

Pra-vaṇana, *am*, n. a proclamation, promulgation; a designation; *dvi-pravaṇana*, having a twofold designation.

Pra-vaṇya, *as*, *ā*, *am*, to be proclaimed aloud; praiseworthy, glorious (Ved., Sāy. = *prakarṣheṇa vaktavya*); to be spoken to or addressed; (*am*), n. a literary production.

प्रवट *pra-vaṭa*, *as*, m. (fr. *rt. vaṭ* with *pra*), wheat.

प्रवण *pravaṇa*, *am*, n. (probably fr. *i. pra*; but according to Pāṇ. VIII. 4. 5, said to be fr. *i. pra* + *vana*, a forest), the side of a hill, a declivity, steep descent, precipice, an abyss, depth, (in the earlier language used only in loc. sing.; Sāy. = *nimna-pradeśa*); (*as*), m. a place where four roads meet; (*e*), ind. in a precipitous course, precipitously, precipitately, suddenly, hurriedly, hastily; (*as*, *ā*, *am*), declining, bent, bowed, sloping down, shelving, flowing down (often in comps., e.g. *nimna-p*, flowing downwards; cf. *udak-p*, *dakṣiṇā-p*); precipitous, inclining downwards, steep, abrupt; curved, crooked; inclining, inclined to, directed towards, disposed to, tending to [cf. *vaṇana-p*]; ready, willing; applying one's self to, devoted to, attached or adhering to, addicted, prone [cf. *vi-shaya-p*]; filled with, possessed of, endowed with; generous; humble, modest; waning or fading away, wasted, decayed, disappeared. — *Pravaṇa-tā*, f. precipitousness, inclination, proclivity, propensity, propension, attachment, devotion. — *Pravaṇa-praharṣha*, *as*, *ā*, *am*, one whose joy has faded away, whose happiness has disappeared. — *Pravaṇa-vaṭ*, *ān*, *atī*, *at*, having a steep descent or declivity, having a downward course, downward, precipitous.

Pravaṇāya, Nom. P. *pravaṇāyati*, -*yitum*, to feel inclined or disposed towards.

Pravaṇāyita, *am*, n. inclination, propensity, bias.

Pravat, *t*, *i* (fr. *i. pra*), Ved. the side of a mountain, a declivity, precipice; an elevation, height, the heavenly height; a sloping path, easy course, rapid progress; *pravato napāt*, 'son of the heavenly height', an epithet of lightning; *pravatas*, pl. the heavenly heights (sometimes said to be three, sometimes seven in number; Sāy. = *āpas*); flowing down declivities (said of rivers; Sāy. = *pravaṇa-deśe gaṇḍhat*); (*ān*, *atī*, *at*), directed forwards or towards; containing the syllable *pra* or *pri*; (in the preceding adj. senses fr. *i. pra* + *vat*); *pravatā* or *pravadbhīh*, ind. down hill, downwards (Sāy. = *pravaṇaratā mārgēṇa*); precipitately, rapidly, swiftly. — *Pravat-vaṭ*, *ān*, *atī*, *at*, Ved. having a downward course, descending; precipitous, headlong, rapid; affording a downward path, suited for rapid motion; hilly. — *Pra-vad-bhārgava*, N. of a Sāman. — *Pravad-yāman*, *ā*, m., Ved. having a downward path, rapid in its course (as a chariot; Sāy. = *śighra-gāmin*).

प्रवस्यत *pra-vatsyat*. See 2. *pra-vas*, p. 642.

प्रवद् *pra-vad*, cl. 1. P. A. -*vadati*, -*te*, -*vaḍitum*, to speak forth, speak out, pronounce, utter; to proclaim, declare; to speak to, address; to say, speak, tell; to converse with; to explain; Caus. -*vadayati*, -*yitum*, to cause to speak or sound forth, to play (a musical instrument).

Pravada, as, ā, am, Ved. sounding forth, sounding (as a drum).

Pravadat, an, anti, at, speaking forth, speaking to or with, conversing, addressing; speaking much or well; arguing, a disputant.

Pravadana, am, n., Ved. a proclamation, announcement.

Pravadītri, tā, tri, tri, Ved. one who speaks forth or speaks out, speaking out.

Pravāda, as, m. speaking forth, uttering a word or sound; expressing, naming, mentioning; declaration [cf. *veda-p*]; discourse, conversation; a saying, popular talk, rumour, report; spreading a report, (*dyūta-p*), report of gambling; a fable, myth; mutual defiance, the conversation of antagonists prior to combat; litigious language; (in Ved. gram.) a base or crude form (opposed to a word with a case termination &c.); (*ā*), f., Ved. in *gandha-pravādās*, f. pl. all that is called perfume (?).

Pravādaka, as, ikā, am, causing to sound forth, playing on (a musical instrument).

Pravādīn, ī, inī, ī, giving forth a sound, uttering a cry; speaking, speaking of, reporting; (in Ved. gram.) being in the crude form.

Pravādya, as, ā, am, to be said or spoken; to be proclaimed.

प्रवध्य *pra-vadhya*, ind. (fr. rt. *vadh* with *pra*), having killed or slain.

प्रवन्द *pra-vand*, cl. 1. A. -*vandate*, -*vanditum*, Ved. to praise highly, extol.

प्रवप् *pra-vap*, cl. 1. P. A. -*vapati*, -*ite*, -*vaptum*, to scatter forth, scatter, strew; to throw, cast, shoot.

Pravapa, as, ā, am (fr. *pra* + *vapā*), having much fat, very fat.

Pravapaṇa, am, n., Ved. scattering forth, sowing; shaving off (of the beard &c.).

Pravāpayitri, tā, tri, tri, Ved. one who scatters forth or pours out, scattering forth, pouring out.

Pravāpin, ī, inī, ī, one who sows seed, sowing, a sower.

प्रवयण 1. *pra-vayaṇa*, am, n. (fr. rt. *vī* = rt. *aj*; for 2. see under *pra-ve*, p. 645, col. 1), a goad; [cf. *prājana*.]

Pravayaṇīya, as, ā, am, to be driven forwards (?).

Pravayā, f., Ved. (a cow) to be driven on with a goad (?).

प्रवयस् *pra-vayas*, ās, ās, as, (Ved.) strong, vigorous, in the prime of life; advanced in age, aged, ancient; (Śāy.) = *pravṛddhānna* or *purātana*.

प्रवर *pra-vara*. See *pra-vri*, p. 644, col. 1.

प्रवर्गे *pra-varga*, *pra-vargya*, *pra-varjana*. See under *pra-vrj*, p. 644, col. 2.

प्रवर्ते *pra-varita*, &c. See 1. *pra-vrit*, p. 644.

प्रवर्धक *pra-varḍhaka*, *pra-varḍhana*. See under *pra-vrīdh*, p. 644, col. 3.

प्रवर्ष *pra-varsha*, *pra-varshaṇa*, *pra-var-ehān*. See under *pra-vrīṣh*, p. 645, col. 1.

प्रवर्ह *pra-varha*. See *pra-vrih*, p. 645, col. 1.

प्रवलाकिन् *pravalākin*, ī, m. a peacock; a snake; (incorrectly for *praśalākin*.)

प्रवलह् *pra-valha*, as, m., Ved. a riddle, enigma.

Pravalhikā, f., Ved. a riddle, enigma; N. of the formulas Atharva-veda XX. 133; [cf. *pravahlikā*.]

प्रवस् 1. *pra-vas* (see rt. 5. *vas*), cl. 2. A. -*vaste*, -*vastum*, to put on (clothes), to dress.

वस् 2. *pra-vas* (see rt. 6. *vas*), cl. 1. P. -*vasati*, -*vastum*, to live afar off, dwell abroad, to order to live abroad, banish to (with loc.); Caus. -*vāsayati*, -*yitum*, to cause to live afar off, order to dwell abroad, banish, exile.

Pravatsyat, an, atī or anti, at, about to dwell

abroad. — *Pravatsyat-patikā*, f. the wife of a man who intends to make a journey.

Pravasaṭ, an, anti, at, dwelling or residing abroad.

Pravasaṭha, am, n., Ved. going abroad, departing.

Pravasaṇa, am, n. going abroad, setting out on a journey, departing; sojourning in a foreign country.

Pravastarva, as, ā, am, Ved. to be gone abroad, to be departed.

Pravāsa, as, m. sojourning abroad, foreign residence, being away from home, being abroad; a temporary sojourn; (in astronomy) heliacal setting of the planets; *pravāsaṇ gam*, to go abroad. — *Pravāsa-gata*, as, ā, am, gone abroad, gone away from home. — *Pravāsa-para*, as, ā, am, addicted to living abroad or away from home. — *Pravāsa-sṭha* or *pravāsa-sṭhita*, as, ā, am, dwelling abroad, being absent from home.

Pravāsāt (?), an, anti, at (see *pra-vasat* above), dwelling abroad, being absent from home.

Pravāsana, am, n. causing to live abroad, sending away from home, exile, banishment; dwelling abroad, sojourning, lodging; killing, slaying.

Pravāsita, as, ā, am, caused to dwell abroad, banished, exiled, expatriated, expelled.

Pravāśin, ī, inī, ī, dwelling or residing abroad, being or living away from home; being on a journey, a traveller, sojourner; *paraloka-nava-pravāśin*, one who has lately set out for the next world.

Pravāśya, as, ā, am, to be caused to live abroad, to be sent into exile, to be banished.

प्रवसु *pra-vasu*, us, m., N. of a son of Ilina.

प्रवह् *pra-vah*, cl. 1. P. -*vahati*, -*voḍhum*, to carry forwards, drag onwards, draw; to carry forth, carry off; to breathe.

Pravaha, as, ā, am, bearing forwards, carrying off, bearing away; (as), m. 'bearing forwards,' N. of one of the seven winds said to cause the motion of the planets; wind, air; N. of one of the seven tongues of Fire; a reservoir into which water is carried off [cf. *varshāmbu-p*]; flowing or streaming forth; going forth, going from a town; [cf. *pra-vāha* below.]

Pravahaṇa, am, n. a covered carriage, a litter or carriage for women; a ship; (as), m., N. of a Dānava.

Pravahat, an, anti, at, carrying forwards, bearing; breathing; receiving, enjoying (?).

Pravāha, as, m. a stream, current, flow, flux, course; running water; continuous flow or passage; unbroken succession, continuity; flowing or streaming forth [cf. *pra-vāha* above]; course or direction towards; anything moving onwards like a current, current of human affairs &c., course of action, active life, occupation; a pond; N. of one of the attendants of Skanda; a beautiful or swift horse; (ī), f. sand. — *Pravāhe-mūtrita*, am, n. 'making water in a river,' a metaphorical expression for a useless action.

Pravāhaka, as, ikā, am, carrying forwards, carrying off, bearing or carrying well; (as), m. a Rākshasa, an imp, goblin; (*ikā*), f. a sudden desire to evacuate, diarrhoea; (*ā*), ind. = *pra-bāhuk*, q. v., see Gaṇa Svar-ādi to Pāṇ. I. 1, 37.

Pravāhāṇa, as, ī, am, carrying off, carrying away (Ved.); (as), m., N. of a man (Ved.); (ī), f. the sphincter muscle which ejects the feces from the rectum; (am), n. driving forth; evacuation by stool (especially if from sudden desire).

Pravāhaṇeya, as, or *pravāhaṇeyi*, īs, m. a patronymic from *Pravāhāṇa*.

Pravāhaṇeyaka, as, ikā, am, see Scholiast on Pāṇ. VII. 3, 29.

Pravāhīn, ī, inī or inī, ī, carrying forwards, drawing; carrying off, carrying away (said of a river); flowing, streaming [cf. *loka-p*]; (*īnī* or *inī*), f. a region abounding in streams (?).

Pravāhya, as, ā, am, Ved. fluviatic, fluvial; (Mahī-dhara = *srotasī bhavaḥ*.)

Pravodhrt, -dhā, -dhri, -dhri, or Ved. *pravoḍhrt*, carrying off, bearing away, one who carries off or bears away.

प्रवह्नि *pra-vahli*, is, or *pra-vahli*, or *pravahlikā*, f. a riddle, enigma, conundrum, charade; [cf. *pra-valha*, *pravahlikā*.]

प्रवा 1. *pra-vā*, cl. 2. P. -*vāti*, -*vātum*, to blow forth, blow violently, blow; to smell, yield a scent: Caus. -*vāpayati*, -*yitum*, to dry up, dry.

2. *pra-vā* (*ās* ?), f., Ved. blowing, blowing away, (*pra-vā upa-vā*, blowing to and fro); N. of a daughter of Dakṣa.

Pravāta, as, ā, am, blown forwards, agitated by the wind; (am), n. a current or draught of air; an airy place; windy or stormy weather. — *Pravāta-sāyana*, am, n. a bed placed in the middle of a current of air. — *Pravāta-sāra*, as, m., N. of a Buddha; (also read *pravāta-sāgara*, i. e. *pravāda-sāgara*.) — *Pravāte-ja*, as, ā, am, Ved. growing in an airy place.

Pravāyya, am, n., Ved. (perhaps) fleetness, rapidity.

प्रवाक *pra-vāka*, *pra-vāc*, &c. See p. 641, col. 3.

प्रवाद *pravāda*, a various reading for *prabāla*, q. v. — *Pravāda-sāgara* or *pravāta-sāgara*, as, m., N. of a Buddha; [cf. *pravāta-sāra*.]

प्रवाण *pra-vāṇa*, *pra-vāṇi*. See under *pra-ve*, p. 645, col. 1.

प्रवात *pra-vāta*. See 1. *pra-vā* above.

प्रवाद *pra-vāda*, *pra-vādaka*, *pra-vādin*. See col. 1.

प्रवापयितृ *pra-vāpayitri*, *pra-vāpin*. See under *pra-vap*, col. 1.

प्रवायक *pra-vāyaka*. See Scholiast on Pāṇ. II. 4, 56.

प्रवाय्य *pra-vāyya*. See 1. *pra-vā* above.

प्रवार *pra-vāra*, &c. See *pra-vri*, p. 644.

प्रवास *pra-vāsa*, &c. See col. 2.

प्रवाह *pra-vāha*, &c. See col. 2.

प्रविक्स् *pra-vi-kas*, cl. 1. P. -*kasati*, -*kasitum*, to open out, expand (intrans.).

Pravikasat, an, anti, at, expanding, opening, blossoming; (also spelt *pra-vikasat*.)

प्रविकृ *pra-vi-kṛi*, cl. 6. P. -*kirati*, -*kāritum*, -*kāritum*, to scatter apart, scatter abroad, strew about, cast asunder; to disperse, diffuse.

Pravikṛiṇa, as, ā, am, scattered apart, strewed about; dispersed, diffused.

प्रविख्यात *pra-vikhyāta*, as, ā, am (rt. *khyā*), universally known, renowned; known as, named, called.

Pravikhyāti, īs, f. fame, renown, reputation, celebrity.

प्रविगम् *pra-vi-gam*, cl. 1. P. -*gacchati*, -*gantum*, Ved. to pass away, perish, disappear.

Pravigata, as, ā, am, passed away, perished, disappeared.

प्रविगाह *pra-vi-gāh*, cl. 1. A. -*gāhate*, -*gāhātum*, -*gādhum*, to dive into, enter.

Pravigāhya, ind. having dived into, having entered.

प्रविग्रह *pra-vigraha*, as, m. (in Ved. gram.) exhibiting distinctly the separation of words, dividing or breaking up the Sandhi.

प्रविघट् *pra-vi-ghaṭ*, cl. 10. P. -*ghāṭayati*, -*yitum*, to divide, disunite (Kīrtātī. II. 46).

प्रविचक्ष *pra-vi-śaksh*, cl. 2. A. -*śashte* (see rt. *śaksh*), to declare, mention, name.

प्रविचर pra-vi-car, cl. 1. P. A. -*carati*, -*te*, -*caritum*, to go forwards, move onwards, advance; to rove about, roam about; to go through, walk through, roam or wander through: Caus. -*carayati*, -*yitum*, to examine or investigate accurately.

Pra-vicāran, am, anti, at, going forwards, moving onwards; going through, roaming through.

Pra-vicāra, as, m. discernment, discrimination. *Pra-vicārīta*, as, ā, am, examined or investigated accurately.

प्रविचल pra-vi-cal, cl. 1. P. -*calati*, -*calitum*, to move about, shake, quake, tremble; to go astray, deviate; to become confused, be thrown into confusion: Caus. -*calayati*, -*yitum*, to set in motion, cause to tremble, shake.

Pra-vicalita, as, ā, am, set in motion, moved, shaking, quaking.

प्रविचि pra-vi-ci, cl. 5. P. A. -*cinoti*, -*cinute*, -*cetum*, to search through, investigate, examine, test, prove.

Pra-vicāya, as, m. investigation, examination.

प्रविचिन् pra-vi-cin, cl. 10. P. -*cinayati*, -*yitum*, to think about, reflect upon.

Pra-vicintaka, as, ikā, am, reflecting beforehand, foreseeing.

Pra-vicintya, ind. having thought about or reflected upon.

प्रविचेतन pra-vicetana, am, n. (fr. rt. 4. *cit* with *pra*), comprehending, understanding.

प्रविजय pra-vijaya, ās, m. pl., N. of a people.

प्रविज्ञा pra-vi-jñā, cl. 9. P. A. -*jñāti*, -*jñāte*, -*jñātum*, to know severally or in detail, know accurately.

प्रवितन् pra-vi-tan, cl. 8. P. A. -*tanoti*, -*tanute*, -*tanitum*, to stretch forwards, spread out, extend; to begin a sacred rite; to commence.

Pra-vitāta, as, ā, am, stretched forwards, spread out, expanded; dishevelled.

प्रवितप pra-vi-tap, cl. 1. P. -*tapati*, -*tapum*, to scorch up, pain with heat.

Pra-vitapta, as, ā, am, scorched up, pained with heat.

प्रविद् 1. pra-vid, Caus. -*vedayati*, -*yitum*, to make known; to possess knowledge or wisdom, know, understand (Ved.): Intens., Ved. -*vediditi*, to find often, obtain frequently.

2. pra-vid, t, f. making known, proclaiming, proclamation (Sāy. = *pra-vedana*).

Pra-vidvas, vān, ushī, vat, very knowing, wise (?).

Pra-veda, as, m. in a-p°, q. v. = *Praveda-krīṭ*, t, t, Ved. (perhaps) making known.

Pra-vedana, am, n. the act of making known, proclaiming, announcing.

Pra-vedin, ī, inī, ī, knowing accurately, well acquainted with.

Pra-vedya, as, ā, am, to be made known.

प्रविदार pra-vidāra, as, m. (fr. rt. *ḍṛi* with *pra-vi*), bursting asunder.

Pra-vidāraṇa, am, n. (fr. the Caus.), causing to burst asunder, bursting, tearing, rending, breaking; budding; conflict, war, battle, combat; tumult, crowd, confusion.

Pra-vidārīta, as, ā, am, torn, rent, severed; opened, expanded.

प्रविद्ध pra-viddha. See *pra-vyadh*, p. 645.

प्रविद्रु pra-vi-dru, cl. 1. P. -*dravati*, -*drotum*, to run or rush apart, disperse, retreat.

Pra-vidruta, as, ā, am, running apart, dispersed, scattered.

प्रविषा pra-vi-dhā, cl. 3. P. A. -*dadhāti*,

-*dhatte*, -*dhātum*, to place apart, divide; to meditate or think upon; to place in front, put at the head, pay attention to.

Pra-vidhāya, ind. having placed in front, having paid attention to.

प्रविध्वस्त pra-vidhvasta, as, ā, am, thrown away; tossed about, agitated.

प्रविनश्य pra-vi-naś, cl. 4. P. (ep. also A.) -*naśyati* (-*te*), -*naśitum*, -*naṣhṭum*, to perish utterly, be destroyed.

प्रविपल pra-vipala, as or am, m. or n. (?), a particular minute division of time, a small part of a Vipala.

प्रविभज pra-vi-bhaj, cl. 1. P. A. -*bhajati*, -*te*, -*bhaktum*, to part asunder, sever, sunder, separate; to divide, distribute, apportion.

Pra-vibhakta, as, ā, am, parted asunder, severed, sundered, separated; divided, distributed, partitioned, apportioned, shared; variously situated. = *Pravibhakta-raśmi*, īs, īs, ī, having the rays distributed, distributing rays.

Pra-vibhajya, ind. having parted asunder, having separated; having divided or apportioned.

Pra-vibhāga, as, m. parting asunder, division, separation, distribution, classification; a part, portion. = *Pravibhāga-vat*, ān, atī, at, having subdivisions, subdivided. = *Pravibhāga-śas*, ind. according to the several portions or divisions.

प्रविभिन्न pra-vibhinna, as, ā, am, broken or torn off, wounded.

प्रविभुज pra-vi-bhuj, cl. 6. P. -*bhujati*, -*bhoktum*, to bow.

प्रविमुच pra-vi-muṣ, cl. 6. P. A. -*muñcati*, -*te*, -*moktum*, to set free, release, liberate; to lay aside, relinquish, resign, abandon: Pass. -*muṣyate*, to be freed from, be rid of (with abl.).

प्रविमृश pra-vi-mṛś, cl. 6. P. -*mṛśati*, -*marshṭum*, -*mraśhṭum*, to think upon, meditate, ponder, reflect, deliberate.

Pra-vimṛśya, ind. having thought upon, having pondered or considered.

प्रविर pravira, as, m. a species of fragrant wood, yellow sandal.

प्रविरल pra-virala, as, ā, am, separated by a considerable interval, separate, isolated, few, very rare, very scanty.

प्रविलम्बिन् pra-vilambin, ī, inī, ī (fr. rt. *lamb* with *pra-vi*), hanging forwards, projecting, prominent.

प्रविलय pra-vilaya. See *pra-vi-lī* below.

प्रविलसेन pravila-sena, as, m. (*pravila* probably fr. *pra* + *vila* with *senā*), N. of a prince.

प्रविलापिन् pra-vilāpin, ī, inī, ī (fr. rt. *lap* with *pra-vi*), grieving, sorrowing, lamenting.

प्रविली pra-vi-lī, cl. 4. A. -*liyate*, -*letum*, -*lātum*, to become dissolved, melt away; to vanish away, disappear, fade away.

Pra-vilaya, as, m. becoming dissolved, melting away; complete dissolution or absorption.

प्रविलुप्त pra-vilupta, as, ā, am (fr. rt. *lup* with *pra-vi*), cut away, removed, lost, fallen or rubbed off.

प्रविलोक pra-vi-lok, cl. 10. P. -*lokeyati*, -*yitum*, to look forwards, look about.

Pra-vilokayat, an, anti, at, looking forwards, looking about.

प्रविषा pra-vi-vā, cl. 2. P. -*vāti*, -*vātum*, Ved. to blow asunder, disperse, scatter; (Sāy.) = *ntarām gamaya*.

प्रविवाद pra-vivāda (?), as, m. altercation, dispute (= *vi-vāda*).

प्रविविक्त pra-vivikta, as, ā, am (fr. rt. *vic* with *pra-vi*), separated, detached; solitary.

Pra-viveka, as, m. probably = *vi-veka*, q. v.

प्रविव्राजयिषु pra-vivrajayishu. See under *pra-vraj*, p. 645, col. 2.

प्रविश pra-viś, cl. 6. P. (ep. also A.) -*viśati* (-*te*), -*veshṭum*, to enter into, enter, come into, go into; to enter upon, begin, commence; to appear: Caus. -*vesayati*, -*yitum*, to cause to enter into, allow to enter, bring into, introduce to (with double acc.); to lead into (one's home), lead (home, as a wife); to lay up, store up: Desid. -*vivishati*, to wish to enter into.

Pra-viviksha, us, us, u, wishing to enter into, being about to go into.

Pra-viśat, an, atī or anti, at, entering.

Pra-viśya, ind. having entered.

Pra-viśha, as, ā, am, entered into, entered, gone into, come into; entered upon, engaged in, occupied with, begun, commenced; (ā), f., N. of the mother of Paippalādi and Kauśika.

Pravishṭaka, am, n. entering a room; entrance on the stage.

Pra-veśa, as, m. entering into, entering, entrance, ingress, penetrating, penetration; the entrance or door of a house, &c.; the entrance of the sun into a sign of the zodiac; entrance on the stage; coming on, setting in (of night); going into, being contained in; income, revenue; intentness on an object, engaging closely in a pursuit or purpose; the syringe of a dyster-pipe; *pravesam kṛi*, to make one's entrance, enter.

Pra-veśaka, as, ikā, am, going into, entering, penetrating, one who enters; (at the end of comps.) = *pra-veśa*; (as), m. an interlude or introductory scene acted by inferior characters for the purpose of acquainting the audience with any events supposed to have occurred between the two acts, a knowledge of which is requisite for the understanding of what follows; (according to Kāṭyavama in the opening scene in Sakuntalā, Act 2, the object of the *Praveśaka*, as of the *Viśhkambha*, q. v., is to connect or bind together the story of the drama and the subdivisions of the plot by concisely alluding to what has happened in the intervals of the acts, or what is likely to happen at the end.)

Pra-veśana, am, n. entering into, entering, entrance, going into; sexual intercourse; an entrance to a house, principal door or gate; conducting into, leading into, introducing.

Pra-veśaniya, to be entered, to be introduced, &c. (See also Gaṇa Anupravaśanādi to Pāṇ. V. 1, 111.)

Pra-veśayitavya, as, ā, am, to be made to enter, to be led or conducted into.

Pra-veśita, as, ā, am, made to go in, caused to enter, introduced, brought in, sent in.

Pra-veśin, ī, inī, ī, entering; (at the end of an adj. comp.) having an entrance.

1. *pra-veśya*, as, ā, am, to be entered; to be pervaded; to be played (as a musical instrument); to be led or conducted into, to be brought into; to be placed in or upon.

2. *pra-veśya*, ind. having caused to enter into, having sent or thrown in, having sent or thrown into.

Pra-veśhṭavya, as, ā, am, to be entered; to be penetrated or pervaded; to be caused or allowed to enter, to be admitted.

Pra-veśhṭṛi, tṛā, tṛī, tṛī, one who enters or goes into, entering, going in.

प्रविशेष pra-viśeśha, as, m. separation, parting.

प्रविषण pra-viṣaṇa, as, ā, am, dejected, sad, spiritless.

प्रविषा pra-viśhā, f. a birch tree; [cf. *upa-viśhā*, *prati-viśhā*.]

प्रविष्ट *pra-vishṭa, pravishṭaka*. See under *pra-viś*, p. 643, col. 3.

प्रविस्तर *pra-vistara* or *pra-vistāra*, *as*, *m.*
circumference, compass.

प्रवी *pra-vī*, cl. 2. P. -*veti*, -*vetum*, Ved. to desire, love.

प्रवीण *pra-vīṇa*, *as*, *ā*, *am* [cf. *vīṇā*], skilful, clever, proficient, conversant with, skilled in, versed in, an adept; (*as*), *m.*, *N.* of a son of the fourteenth Manu. — *Pravīṇa-tā*, *f.* or *pravīṇatva*, *am*, *n.* skill, proficiency.

प्रवीर *pra-vīra*, *as*, *ā*, *am*, heroic, strong, powerful; best, most excellent; (*as*), *m.* a hero, warrior, chief, prince, a person of rank or distinction; *N.* of a son of Pūru; of a son of Pra-śivat and grandson of Pūru; of a son of Dharma-netra; of a son of Hary-asva; of a son of the fourteenth Manu; of a Caṇḍālā; (*ās*), *m. pl.* *N.* of the descendants of Pravira (son of Pūru). — *Pravira-bāhu*, *us*, *m.* 'strong-armed,' *N.* of a Rākṣasa. — *Pravira-vara*, *as*, *m.* 'best of heroes,' *N.* of an Asura.

प्र *pra-*ori, cl. 5. 9. P. A. -*vr̥ṇoti*, -*vr̥ṇute*, -*vr̥ṇāti*, -*vr̥ṇinī*, -*varitum*, -*varitum*, to choose out, choose, select; to cover; to put on (a garment); to keep off, ward off (Ved.): Caus. -*varayati*, -*yitum*, to ask for, prefer; -*vārayati*, -*yitum*, to cover; to defend; to present (?).

Prava-va, *as*, m. a call, summons (especially of a Brahman to priestly functions); an invocation addressed by a Brahman at the consecration of his own fire to Agni Havya-vāhana (in such invocations Agni is invited to bear the oblations to the gods as he did for the sacrificer's ancestors, and the names of the first four or five of these ancestors, who are most nearly connected with the ancient Rishis, must then be added to each invocation of Agni, thus Gotama invokes Agni Āngirasa, Agni Āyāsa, Agni Gautama, &c.); a line of ancestors (so named in the preceding invocation to Agni); one of the forty-nine Gotras, as opposed to the eight original Gotras; a member of a line of ancestors, an ancestor; a Muni who contributes to the credit of a particular Gotra or family; family, race, lineage, kindred; offspring, descendants; a covering, cover, screen; an upper garment; a black variety of Phaseolus Mungo, *Oppuntia Dillenii*; N. of a messenger of the gods and friend of Indra; of a Dānava, (*ā*), f., N. of a river which falls into the Go-dāvari near Tokā, and is celebrated for the sweetness of its water: (*am*), n. also wood; a particular high number; (*as*, *ā*, *am*), most excellent, chief, principal, best [*cf. śamkha-p*^o]; prominent, distinguished, exalted, eminent; better, greater (e.g. *tatah pravaraḥ*, better or greater than that); eldest (e.g. *putra-pravara*, the eldest son; in some of the preceding adj. senses perhaps *fr. pra + vara*). — *Pravara-dīpikā*, f., N. of a work. — *Pravara-dhātu*, *us*, m., Ved. a precious metal. — *Pravara-bhūpati*, *is*, m. = *pravara-sena*. — *Pravara-mañjarī*, f., N. of a work by Purushottama. — *Pravara-mūrdhāna*, *as*, m., excellent hair (of the head). — *Pravara-lalita*, *am*, n. a kind of metre, four times —————. — *Pravara-pāhana*, *au*, m. du. 'having the best of horses,' an epithet of the *Asvins*. — *Pravara-sena*, *ās*, m., N. of two princes of Kāśmīra, one of whom is also called *Sreṣṭha-sena*. — *Pravara-dhāyā* (**ra-adh*^o), *as*, m. 'book of ancestral lines,' N. of the eleventh of the eighteen *Pari-śiṣṭas* belonging to the White Yajur-veda. — *Pravaraśa* (**ra-iśa*), *as*, m. a distinguished nobleman (?) = *pravara-sena*. — *Pravaraśara* (**ra-iś*^o), *as*, m., N. of a temple built by *Pravara-sena*.

Pra-varaṇa, am, n. a call, summons, invocation, (*ati-pravarāṇa*, excessive invocation, invoking in too great a number); (with Buddhists) the festivities at the end of the rainy season.

Pra-vāra, as, m. a covering, cover, clothing, woollen cloth.

Pra-vāraka, *as*, *m.* (with Buddhists) the festivities at the end of the rainy season; (*am*), *n.* a covering, cover, clothing.

Pra-vāraṇa, *am*, *n*. priority of choice; satisfying, granting what is desired; prohibition, objection, opposition; (with Buddhists) the festivities at the end of the rainy season.

Pra-vārya, as, ā, am, to be satisfied, to be gratified.

Pravṛita, as, ā, am, chosen out, chosen, selected. — *Pravṛita-homa*, as, m. or *pravṛitāhuti* ('*ta-āh*'), is, f., Ved. 'election-sacrifice,' a sacrifice offered at the election of a priest. — *Pravṛitahomiya*, as, ā, am, Ved. relating to a sacrifice offered at the election of a priest.

प्रवृज् *pra-vrij*, cl. 2. A. -*vrikte*, -*varjitum*, Ved. to purify; (Sây.) = *prakarṣeṇa chid*, to cut or strew in abundance; = *pra-bhṛt*, q. v.

Pra-varga, as, m. sacrificial fire (= *mahā-vīra*); an excellent assemblage [cf. *dāsa-p*°]; (perhaps a wrong reading for *pra-vargya*.) — *Pravargāvarta-bhūṣaṇa* (°*ga-āv*°), as, m. an epithet of Vishnu.

Pra-vargya, as, m. a ceremony introductory to the Soma sacrifice, pouring fresh milk into a heated vessel (called *mahā-vira* or *gharma*), or according to others into boiling ghee (Śāy.=*tapte ghrīte payah-prakshepaḥ*). — *Pravargya-vat*, an, atī, at, Ved. connected with the *Pravargya* ceremony. — *Pravargyābharaṇa-bhūṣaṇa* ('*ya-abh*'), as, m. an epithet of Vishnu.

Pra-varjana, am, n. the performance of the Pravargya ceremony, pouring fresh milk into a heated vessel or into boiling ghee.

Pra-vrijya = *pra-vargya*.

Pra-vṛiṇjana, am, n. = *pra-varjana*.

Pravṛinjanīya, as, ā, am, Ved. used at the Prāvargya ceremony (said of the *mahā-vīra*, q. v.).

प्रवृत्त I. *pra-vrit*, cf. I. A. (also P. in Fut., Cond., and Aor.) -*variate*, -*varitum*, to go or roll forwards, roll on, flow onwards, proceed, make progress, go on well; to come forth, come into being, arise, be produced; to become, exist; to happen, take place, come to pass; to begin, commence (with acc. or inf.); to engage in, enter upon, be occupied in (with loc.); to behave, conduct one's self; to hold good: Caus. -*variyati*, -*yitum*, to cause to proceed; to cause to flow onwards; to set in motion or action, instigate, urge, excite; to throw, cast; to produce, create; to devise, invent.

Pra-varta, as, m. engaging in, undertaking; excitement, stimulus; (Ved.) a round ornament.

Pra-vartaka, *as*, *ikā*, *am*, setting in motion or action, setting on foot; advancing, promoting, forwarding; producing, causing, effecting, inducing, inciting, prompting, instigating, stimulating, urging; (*as*), m. the original instigator of any act, originator, author, principal, founder; an arbiter, judge; (*am*), n. (in dramatic language) the entrance of a character on the stage.

Pravartana, am, n. rolling forwards, revolving, rolling on, flowing forwards, going or moving forwards, coming forth, walking, roaming, wandering, activity, action, acting; applying one's self to, engaging in, occupying one's self in, having dealings with (with loc. or inst.); beginning, commencing; behaviour, conduct, procedure, mode of living; happening, coming to pass, coming to light, appearing; bringing forward, presenting (Ved.); pushing forward, setting on foot, setting up, establishing, instituting, erecting [cf. *mahāyantra-p*²⁷]; instigating to action; inciting, prompting, stimulating; directing, superintending; employing, employment; exhortation; informing; (*ā*), f. inciting or stimulating to action; ordering, the sense of the imperative or of the precative tense (?).

Pra-varṭanīya, as, ā, am, to be set in motion, to be instigated: to be used or employed.

Pra-vartamāna, as, ā, am, moving on, rolling on, proceeding, going forth; engaging in, practising, being occupied with, doing; being used or employed.

Pravartamānaka, as, m., Ved. a diminutive of the preceding; (Sây.) = *ati-sighram abhī-gacchat*, going forth hastily, hastening forth.

Pra-vartayitṛi, tā, trī, tri, one who sets in motion or action, exciting activity, instigating to action; establishing, erecting, a builder, founder; applying or inflicting, one who applies or inflicts.

Prā-vartita, as, ā, am, caused to roll on or forwards, caused to turn, going round, revolving; set in motion, set on foot; set up, established; stimulated, excited, incited, instigated; lighted, kindled; caused, made, rendered; informed, apprized; made pure (= *pavitri-kṛita*, Manu XI. 196).

Pra-varitavya, as, ā, am, to be proceeded, to be acted, to be practised.

Pra-varṭṭiṭṛi, tā, trī, tṛi, one who causes or effects; one who establishes or determines.

Pra-vartin, *i*, *ini*, *i*, moving forwards, proceeding, advancing, moving, flowing; coming forth, flowing forth, streaming; being active; causing to flow; setting in motion or action, causing, effecting, producing; spreading, introducing; using, employing; *a-pravartin*, *i*, *ini*, *i*, immovable, unchangeable, unalterable, invariable.

Pra-vartya, as, ā, am, to be excited to activity,
to be instigated or stimulated.

2. *pra-vrit*, t, f., Ved. = *pra-vritti*.

Pravṛtta, as, ā, am, proceeded, going to; bound for; (*kutra pravṛtti* 'si, where are you going?); settled, fixed, determined; done; begun, commenced; beginning; engaged in, occupied with, entered or embarked upon; undertaking, doing, acting; unimpeded, undisputed (as dominion); round; (*as*), m. a round ornament; [cf. *pravarta*.] = *Pravṛttikarmaṇ*, a, n. any act leading to a future birth. = *Pravṛttācakra*, as, ā, am, 'whose wheels roll on unimpeded,' having universal dominion. = *Pravṛttācakra-tā*, f. unimpeded or universal dominion.

Pravrittaka, am, n. the entrance of a character on the stage (= *pra-vartaka*); a kind of metre.

Pravṛtti, is, f. continuous flow onwards, progress, advance, advancement; success; coming forth, appearing, appearance, manifestation; rise, source, origin, beginning; activity, effort, employment, occupation; active life (as opposed to *ni-vṛtti*, q. v., and to contemplative devotion, and defined as consisting of the wish to act, knowledge of the means, and accomplishment of the object); giving or applying one's self to, devoting one's self to (with loc.); course or tendency towards, addition to, inclination or predilection for; application, use, employment; continued application, perseverance; practice, conduct, behaviour; currency, continuance, continuity, prevalence, permanence, endurance; the applicableness or validity of a rule; fate, lot, destiny; news, tidings, intelligence [cf. *dush-p*]; cognition, (*vishayavati pravṛtīḥ*, a sensuous immediate cognition); the juice that exudes from the temples of an elephant in rut; N. of Avantī or Oujein or any holy place; (in arithmetic) the multiplier. — *Pravṛtī-jāta*, as, m. 'knowing the news,' an emissary, agent, spy. — *Pravṛtī-nimitta*, am, n. the reason for the use of any term in the particular significations which it bears. — *Pravṛtī-parāṇmukha*, as, i, am, disinclined to give tidings. — *Pravṛtī-mārga*, as, m. active or worldly life, occupancy about the business and pleasures of the world or with the rites and works of religion.

प्रवृध् *pra-vṛidh*, cl. I. A. -*vardhate*, -*vardhitum*, to grow up, grow, increase.

Pra-varḍhaka, as, *ikā*, *am*, causing to grow, increasing, enhancing.

Pra-varḍhana, as, ī, am, who or what causes to grow or increase; (am), n. augmenting, increase.

Pra-ṛiddha, as, ā, am, grown up, full grown ; increased, expanded, enlarged, diffused, spread abroad, dispersed ; large ; swollen (as a river) ; full, deep (as a sigh) ; haughty, arrogant ; violent.

Pra-uriddhi, is, f. growth, increase [cf. *sasya-p*^o, *śmaśru-p*^o]; rising, rise, (*arghasya p*^o, rising of

the price of anything); prosperity, increasing welfare, rising in rank or reputation.

प्रवृष्य *pra-vṛiṣṭya*. See *pra-vraś*, col. 2.

प्रवृष्य *pra-vṛiṣṭya*, cl. 1. P. *-varshati*, *-varshītum*, to begin to rain, rain.

Pra-varsha, *as*, m. raining fast, rain.

Pra-varshaṇa, *am*, n. raining, causing to rain; the first rain; N. of the twenty-third Adhyāya of the Bṛhat-saṃhitā of Varāha-mihira.

Pra-varshin, *i*, *īnī*, *t*, raining, causing to rain, showering, discharging; *ūrdhva-pravarshin*, 'raining upwards', offering sacrifices.

प्रवृह *pra-vṛih*, cl. 6. P. A. *-vrihati*, *-te*, *-varhitum*, *-vardhum*, Ved. to tear forth, tear away, tear off, tear out; to draw out, extract; to rescue; to tear to pieces, destroy; (Sāy.)=*pra-kship*, to hurl, fling; (A.) to draw towards one's self, attract. *Pra-varha*, *as*, *ā*, *m*, chief, principal, first.

प्रवे *pra-ve*, cl. 1. P. A. *-vayati*, *-te*, *-vātum*, to sew lengthwise [cf. *protā*]; to pierce, transfix; to infix, impale.

2. *pra-vayana*, *am*, n. (for 1. see p. 642, col. 1), the upper part of a piece of woven cloth.

Pra-vāṇa, *am*, n. the edging or trimming of a piece of woven cloth.

Pra-vāṇī, *is* or *i*, f. a weaver's shuttle.

प्रवेक *pra-veka*, *as*, *ā*, *m* (fr. rt. *vić* with *pra*), choicest, most excellent, best, principal, chief; (at the end of a comp., cf. *mañi-p*.)

प्रवेग *pra-vega*, *as*, m. great speed, rapidity; [cf. *śara-p*.]

Pravegita, *as*, *ā*, *m*, moving swiftly, rapid.

प्रवेद *pra-veṭa*, *as*, m. barley; [cf. *pra-vaṭa*, *prāvaṭa*.]

प्रवेणि *pra-veṇī*, *is* or *i*, f. a braid of hair, the hair twisted and unadorned (as worn by widows and by wives in the absence of their husbands); a piece of coloured woollen cloth (used instead of a saddle); the housings of an elephant; (*i*), f., N. of a river.

प्रवेत *pra-veṭi*, *tā*, m. (fr. rt. *vi* with *pra*), a charioteer.

Pra-veya, *as*, *ā*, *m*, see Scholiast on Pāṇ. VI. 1, 83.

प्रवेद *pra-veda*, &c. See 1. *pra-vid*, p. 643.

प्रवेप *pra-vep*, cl. 1. A. *-vepate*, *-vepītum*, to tremble; Caus. *-vepayati*, *-yītum*, to cause to tremble, shake.

Pra-vepa, *as*, m. trembling, quivering.

Pravepaka, *as*, m. trembling, shivering, shuddering.

Pra-vepathu, *us*, m. = *pravepaka*.

Pra-vepana, *as*, m., N. of a serpent-demon; (*am*), n. trembling, tremulous motion, shaking, agitation; (also wrongly spelt *pra-vepana*.)

Pravepanin, *i*, *īnī*, *t*, Ved. 'causing (his enemies) to tremble,' an epithet of Indra.

Pra-vepanīya, *as*, *ā*, *m*, see Scholiast on Pāṇ. VIII. 4, 34.

Pra-vepin, *i*, *īnī*, *t*, trembling, shaking, tottering.

प्रवेरित *praverita*, *as*, *ā*, *m* (probably for *prāverita* fr. rt. *ir* with *pra-ava*, but said by some to be fr. *pra-ā-irita*), thrown about, cast or hurled hither and thither (= *itastataḥ pātita*, Mahā-bh. Svargārohaṇa-p. 47).

प्रवेल *pravela*, *as*, m. a yellow variety of kidney-bean, Phaseolus Mungo.

प्रवेश *pra-veśa*, &c. See *pra-viś*, p. 643.

प्रवेश *pra-veśh*, cl. 1. A. *-veshṭate*, *-veshṭītum*, to cover over, cover, surround.

Pra-veśhṭa, *as*, m. an arm; the fore-arm or wrist [cf. *pra-koshṭha*]; the fleshy part of the

back of an elephant on which the rider sits; an elephant's housings; an elephant's gums.

Pra-veśhṭita, *as*, *ā*, *m*, covered over, covered, surrounded.

प्रवेशक *praveshtaka*, a various reading for *praviśhṭaka*, q. v.

प्रवेश्य *pra-veshtavya*, *pra-veshṭri*. See under *pra-viś*, p. 643, col. 3.

प्रवोद *pra-voḍhri*. See p. 642, col. 3.

प्रयक्त *pra-vyakta*, *as*, *ā*, *m*, evident, apparent, manifest.

Pra-vyakti, *is*, f. appearance, manifestation.

प्रयथ *pra-vyath*, cl. 1. A. *-vyathate*, *-vyathītum*, to be afflicted or distressed; to be frightened, fear, tremble at (with gen.).

Pra-vyathita, *as*, *ā*, *m*, distressed, pained; agitated, trembling.

प्रयध *pra-vyadh*, cl. 4. P. *-vidhyati*, *-vyad-dhum*, to throw away, cast down.

Pra-viddha, *as*, *ā*, *m*, thrown away, cast away.

Pra-vyādha, *as*, m., Ved. a bow-shot, the distance of the flight of an arrow.

प्रयाह *pra-vy-ā-hri*, cl. 1. P. A. *-harati*, *-te*, *-hartum*, to declare beforehand, foretell, predict; to howl, yell, roar.

Pra-vyāhara, *as*, m. (= *prakriśhṭokṭi*), prolongation or continuation of discourse.

प्रवज *pra-vraj*, cl. 1. P. *-vrajati*, *-vrajītum*, to go forth, set out, travel forth, go abroad, go into exile; Caus. *-vrajayati*, *-yītum*, to send into exile, banish.

Pra-vivrajayishu, *us*, *us*, *u*, wishing to send into exile, desirous of banishing.

Pra-vrajat, *an*, *anth*, *at*, going forth, travelling abroad.

Pra-vrajana, *am*, n. going abroad, migrating.

Pra-vrajikā, a wrong reading for *pra-vrajitā* or *pra-vrajikā*.

Pra-vrajita, *as*, *ā*, *m*, gone forth, gone away, gone abroad, gone into exile; (*as*), m. a religious mendicant, a mendicant or ascetic; the pupil or attendant of a Jaina or Buddhist mendicant; (*ā*), f. a female ascetic or devotee; spikenard, Nardostachys jatamansi; N. of another plant, = *mundirī*; (*am*), n. the life of a religious mendicant.

Pra-vrajyā, f. going abroad, migration, emigration; roaming, travelling, wandering about, especially as a religious mendicant (in a dress not authorized by the Veda, Manu V. 89); the order of a religious mendicant; retirement into solitude.

= *Pravrajyāvāsita* ('*yā-av*'), *as*, m. a religious mendicant who renounces his order.

Pra-vraj, *t*, m. a religious mendicant; [cf. *pari-vraj*.]

Pra-vrāja, *as*, m., Ved. the bed of a river (Sāy. = *atyanta-nīmo deśo nadyāḥ*).

Pra-vrājaka, *as*, m. a religious mendicant; (*ikā*), f. a female ascetic.

Pra-vrājana, *am*, n. banishing, banishment, exile.

Pra-vrājīn, *i*, m., Ved. a religious mendicant.

Pra-vrājya, ind. having sent into exile, having banished.

प्रवश् *pra-vraś*, cl. 6. P. *-vriśati*, *-vraśītum*, *-vraśhṭum*, to tear to pieces, lacerate, wound.

Pra-vriśṭya, ind. having lacerated, having wounded. *Pra-vraśāna* in *idhma-pravraśāna*, *as*, m. an instrument for cutting fuel, a knife for cutting wood.

Pra-vraśka, *as*, m., Ved. a cut.

प्रवृष्य *pra-vlaya*, *as*, m. (fr. rt. *vṛi* with *pra*), Ved. sinking down.

प्रशम्यवाक *praśamyu-vāka*, *as*, m., see Vārtika I. to Pāṇ. II. 4, 29.

प्रशंस *pra-śaṃs*, cl. 1. P. *-śaṃsati*, *-śaṃsītum* (anomalous 3rd sing. Pot. *pra-śaṃsīyāt*), to

praise forth, praise, eulogize, laud, extol, commend, recommend; to approve; to esteem, value; to declare; (with *na*) to disapprove, blame, censure.

Pra-śaṃsaka, *as*, *ikā*, *am*, praising, commending, eulogizing, laudatory, flattering; a praiser.

Pra-śaṃsana, *am*, n. praising, eulogizing; (sometimes incorrectly spelt *pra-śaṃsana*.)

Pra-śaṃsaniya, *as*, *ā*, *m*, to be praised, praiseworthy, laudable, commendable.

Pra-śaṃsā, f. praise, commendation, panegyric, eulogy, applause, flattery; fame, reputation, glory [cf. *stri-p*]; *aprasṭuta-praśaṃsā*, indirect description, a description of anything implied by the description of a similar or contrary object; (sometimes incorrectly spelt *pra-śaṃsā*). — *Praśaṃsā-mukhara*, *as*, *ā*, *m*, loud with praise, praising loudly. — *Praśaṃsā-mukharāṇana* ('*ra-ān*'), *as*, *ā*, *m*, 'one whose mouth is loud with praise,' speaking loudly in praise (of anything). — *Praśaṃsopamā* ('*sā-up*'), f. laudatory comparison, comparing to anything superior.

Pra-śaṃsita, *as*, *ā*, *m*, praised, commended, eulogized, extolled, applauded.

Pra-śaṃsitavya, *as*, *ā*, *m*, to be praised or commended, praiseworthy, laudable, commendable.

Pra-śaṃsin, *i*, *īnī*, *t*, = praising, commending, eulogizing.

Pra-śaṃstavya, *as*, *ā*, *m*, to be praised, praiseworthy, laudable; [cf. *pra-śaṃstavya*.]

Pra-śaṃsya, *as*, *ā*, *m*, to be praised, commendable, praiseworthy, laudable; preferable, better; [cf. 1. *pra-śasya*.]

Pra-śasta, *as*, *ā*, *m*, praised, commended; eulogized, extolled; laudable, commendable, admirable, excellent, good, best; happy; well; right; (*as*), m., N. of a man; (*ā*), f., N. of a river. — *Praśasta-kara*, *as*, m., N. of an author (perhaps the writer of a work entitled *Pra-śasta*). — *Praśasta-kulaśa*, *as*, m., N. of a man. — *Praśastatā*, f. or *praśasta-tva*, *am*, n. excellence, goodness. — *Praśastapāda*, *as*, m., N. of an author. — *Praśastādrī* ('*tā-ad*'), *is*, m., N. of a mountain to the west of Madhya-deśa.

Pra-śastavya, *as*, *ā*, *m*, to be praised, praiseworthy; [cf. *pra-śaṃstavya*.]

Pra-śasti, *is*, f. praise, eulogy, fame; glorification, benediction; excellence, eminence; instruction, conduct, guidance; an edict (?); *praśastīm dhā*, to bestow praise upon, speak highly of, value highly (with 'loc.'). — *Praśastī-kṛt*, *t*, *t*, Ved. bestowing praise, praising. — *Praśastī-prakāśikā*, f., N. of a work. — *Praśastī-ratnāvalī*, f., N. of a poem by Viśva-nātha.

1. *pra-śasya*, *as*, *ā*, *m*, to be praised or commended, praiseworthy, laudable, commendable; excellent, eminent, distinguished; to be called happy, to be congratulated; [cf. *pra-śaṃsya*.] — *Praśasyatā*, f. excellence, eminence.

2. *pra-śasya*, ind. having praised or recommended.

प्रशक *pra-śaka*. See under *pra-śakha*.

प्रशद *pra-śad*, Caus. P. *-śatayati*, *-yītum*, to cause to fall down, break off, pluck, gather.

Pra-śatvan, *ā*, m. the ocean; (*ari*), f. a river.

प्रशम *pra-śam*, cl. 4. P. *-śamyati*, *-śamītum*, to become calm or tranquil, to be still or unmoved; to be appeased or pacified, be soothed; to be laid or made to settle down (as dust); to be restrained; to become extinguished; to cease; to fade away; Caus. *-śamayati*, *-yītum*, to tranquillize, make calm or tranquil, pacify, soothe, appease; to extinguish, quench, allay; to kill, destroy; *-śamayati*, *-yītum*, to make subject, make obedient, subdue, conquer, tranquillize.

Pra-śama, *as*, m. becoming calm or tranquil, rest, quiet, quiescence, calmness, tranquillity, peace, composure (e.g. *praśamanam upaihi*, go to composure, i.e. compose yourself); assuagement, appeasement, tranquillizing, removing; becoming extinguished, extinction (of flames &c.), abatement; N. of a son of Ānaka-dundubhi and Śānti-devā;

(i), f., N. of an Apsaras. — *Praśaman-kara*, as, ī, am, causing the cessation of. — *Praśama-sthita*, as, ā, am, being in a state of quiescence. — *Praśamāyana* ('ma-ay'), as, ā, am, walking in tranquillity.

Praśamana, as, ī, am, tranquillizing, pacifying, calming; suppressing, curing, healing; (am), n. reposing, repose, quiescence; tranquillizing, pacifying, calming; mitigating, assuaging, allaying, composing; soothing (fever &c.); curing, healing; extinguishing, quenching, suppressing; abatement, cessation; killing, destroying, slaughter; (scil. *āstram*), N. of a magic weapon; bestowing aptly or fitly (Manu VII. 56. = *sat-pātre pratipādanam*); securing, keeping safe; *labdhasya praśamanam*, the securing of what has been acquired or bestowing it on fit objects; [cf. *labdha-p*°].

Praśamayya, ind. having appeased or tranquillized.

Praśamita, as, ā, am, tranquillized, appeased, relieved; quelled, quenched, allayed. — *Praśamitopadrava* ('ta-up'), as, ā, am, having all calamities or hinderances quelled (= *praśanta-bādha*).

Praśamyamāna, as, ā, am, being tranquillized or pacified, being appeased; being flattered.

Praśān, ind., see *Gaṇa Svar-ādi* to Pāṇ. I. 1, 37; [cf. *pra-sām*.]

Praśānta, as, ā, am, tranquillized, composed, quieted, calmed, calm; tamed; subdued; abated, ended, ceased, discontinued (as active effort); dead, deceased; relieved; (as), m., N. of a divinity. — *Praśānta-kāma*, as, ā, am, one whose desires are calmed, content. — *Praśānta-cāritra-mati*, is, m., N. of a Bodhi-sattva. — *Praśānta-cārīn*, ānas, m. pl. walking tranquilly, (perhaps) an epithet of a class of deities. — *Praśānta-śeṣṭa*, as, ā, am, one whose efforts have ceased, resting. — *Praśānta-tā*, f. tranquillity (of mind). — *Praśānta-bādha*, as, ā, am, having all calamities or hinderances quelled (= *praśamitopadrava*). — *Praśāntātman* ('ta-āt'), ā, ā, a, 'tranquil-souled'; composed in mind, peaceful, calm. — *Praśāntorja* ('ta-ūr'), as, ā, am, one whose strength has ceased, weakened, prostrated. — *Praśāntaujas* ('ta-oj'), ās, ās, as, = *praśāntorja* above.

Praśāntaka, as, ā, am, = *pra-sānta* above. *Pra-sānti*, is, f. becoming calm or tranquil, tranquillization, tranquillity of mind, calm, quiet, pacification, composure; ceasing, cessation, rest; allaying, quenching, extinguishing, extinction. — *Praśānti-dūti*, f. the harbinger of rest, forerunner of repose, an epithet of old age.

Pra-sām, n, n, n, tranquil, quiet. *Pra-sāma*, as, m. tranquillity, quiescence; pacifying; laying, suppressing.

प्रशर्ष *pra-śarṣa*, as, ā, am (fr. rt. *śrīdh* with *pra*), Ved. valiant (said of Indra; Śāy. = *prakarṣeṇābhībhavitā*).

प्रशस्त *praśaśa*, a various reading for *praśala*, q. v.

प्रशस् *pra-śas*, as, f. (fr. rt. *śas* with *pra*), Ved. a hatchet, axe, knife; (according to others) = *pra-sasta*, *praśasta-ēchedana*.

प्रशस्त *pra-śasta*, &c. See p. 645, col. 3.

प्रशाख *pra-śākha*, as, ā, am, having great branches (as a tree); an epithet of the fifth stage in the formation of an embryo (in which the hands and feet are formed, in this sense also written *praśaka*); (ā), f. a branch, small branch or twig; (probably) the extremities of the body. — *Praśākha-vaṭ*, ān, āti, at, having many branches.

प्रशाखिकā, f. a branch; a small branch or twig.

प्रशान *pra-śānta*, &c. See above.

प्रशास *pra-śās*, cl. 2. P. -*śāsti*, -*śāsitum*, to rule over, reign over, rule, reign, govern, command, enjoin; to teach, instruct; to chastise, punish. *Pra-śāsana*, am, n. governing, ruling; dominion, government; enjoining, enacting.

Pra-śāsita, as, ā, am, ruled over, reigned over, governed, ruled; enjoined, enacted.

Pra-śāstri, tā, trī, trī, governing, ruling, a governor, ruler.

Pra-śāstri, tā, m. 'director,' title of a priest also called *Maitravarupa*, the first assistant of the Hotṛi (Ved.); a king.

Pra-śāstra, am, n., Ved. the office of *Praśāstri*; the soma vessel of the *Praśāstri*; (Śāy.) = *praśāstur yāgaḥ*.

Pra-śāṣṭa, as, ā, am, ruled over, reigned over, governed, commanded.

Pra-śāṣṭi, is, f., Ved. injunction, command, order.

Pra-śis, is, f., Ved. injunction, command, order; [cf. 1. *ā-śis*.]

प्रशथिल *pra-śithila*, as, ā, am, very loose, relaxed, lax. — *Praśithili-kṛita*, as, ā, am, rendered very loose, greatly loosened. — *Praśithili-bhūta*, as, ā, am, become loose or lax.

प्रशिय *praśiya*, as, m., N. of a man; (ās), m. pl., N. of his descendants.

प्रशिय *pra-śishya*, as, m. the disciple of a disciple, scholar of a scholar, pupil of a pupil. — *Praśishya-tva*, am, n. the being the disciple of a disciple, the condition of a pupil's pupil.

प्रशुक्तीय *praśukriya*, as, ā, am, Ved. beginning with the words *pra śukrā* (said of the hymn *Rig-veda* VII. 34, 1).

प्रशुद्धि *pra-śuddhi*, is, f. (fr. rt. *śudh* with *pra*), purity, clearness.

प्रशुभ *pra-śumbh*, cl. 6. A. -*śumbhate*, -*śumbhātum*, Ved. to decorate or adorn one's self highly; (Śāy.) = *prakarṣeṇa svakiyam anyam alan-kṛi*.

प्रशुश्रुक *pra-śuśruka*, as, m., N. of a prince (a son of Maru; cf. *pra-suśruta*).

प्रशोचन *pra-śocana*, as, ā, am (fr. rt. *śuṭ* with *pra*), Ved. burning on, continuing to burn.

प्रशोष *pra-śoṣa*, as, m. (rt. *śuṣh*), drying up, becoming dry, exsiccating, aridity.

Pra-śoshana, as, m. 'drying up,' epithet of a kind of phantom.

प्रशुत *pra-śūt* or *pra-śeyut*, cl. 1. A. -*ścōtati*, -*ścōgotati*, -*ścōtitum*, -*ścōyotum*, to pour forth, shed, distil, sprinkle; to drip, fall in drops.

Pra-ścōtat or *pra-ścōyat*, an, āti, at, pouring forth, sprinkling; dripping, falling in drops.

प्रश्न 1. *praśna*, as, m. basket-work, a plaited basket.

प्रश्न 2. *praśna*, as, m. (fr. rt. *praśh*), a question, demand, inquiry, interrogation, query [cf. *kuśula-p*°]; judicial inquiry or examination [cf. *sākshi-p*°]; a controverted question, point at issue, subject of inquiry, controversy, (*praśnam pra-brū*, to decide a controverted point; *praśnam i*, to lay a question before any one (acc.) for decision; *praśnaś tava pitari*, the point at issue is before thy father, i.e. it is submitted to him to decide); a problem for calculation; inquiry into the future (in astrology; cf. *divya-p*°, *deva-p*°, *daiva-p*°); a particular number of verses of the Veda repeated from memory by a pupil to his Guru, a task, lesson, repetition; a term applied to short sections in various works. — *Praśna-koshṭhi*, f., N. of a work on divination. — *Praśna-dūti*, f. a riddle, enigma, perplexing or enigmatical question. — *Praśna-vivāka*, as, m., Ved. one who decides controversies, an arbitrator. — *Praśna-vivāda*, as, m. a controverted question, controversy. — *Praśna-vaiśya*, am, n., N. of an astrological work. — *Praśna-vyākaraṇa*, am, n., N. of the tenth of the twelve sacred books of the Jains. — *Praśnārṇava* ('na-ar'), as, m. 'ocean of questions,' N. of a work on astrology (= *Vaiśāṇava-śāstra*). — *Praśnottara* ('na-ut'), as or am, m. or

n. (?), a particular *Saddālankāra* or figure of speech. — *Praśnottara-maṇi-mālā* or *praśnottara-mālā*, f., N. of a work. — *Praśnottara-ratna-mālā*, f., N. of a work. — *Praśnopaniṣad* ('na-up'), i, f., N. of an Upanishad (consisting of six questions and six answers).

Praśnaya, Nom. P. *praśnayati*, -*yitum*, to inquire after, ask about (with two acc.).

Praśnin, ī, m., Ved. an inquirer, one who inquires into the future (*Mahī-dhara* = *śakunādi-praśh* [r]).

Praśṭavya, as, ā, am, to be asked or questioned about (with acc.); deserving to be consulted; proper to be inquired into.

Praśṭrī, tā, trī, trī, asking, demanding, an asker, inquirer, questioner, interrogator, querist.

प्रश्नि *praśni*, ayas, m. pl., N. of a race of Rishis; (incorrectly for *prīśni*, q. v.)

Praśnī, f. incorrectly for *prīśnī*, q. v.

प्रश्रय *pra-śratha*, as, m. or *pra-śranthana*, am, n. (fr. rt. *śranth* with *pra*), laxity, relaxation, flaccidity.

प्रश्रमि *pra-śrabdhi*, is, f. (fr. rt. *śrambh* with *pra*), trust, confidence.

प्रश्रय *pra-śraya*, as, m. (fr. rt. *śrī* with *pra*), respectful demeanour, affection, regard, solicitation, affection, respect, courtesy, civility, modesty; Modesty personified as a son of Dharma and Hri. — *Praśraya-vaṭ*, ān, āti, at, = *praśrayin* below. *Pra-śrayaṇa*, am, n. respectful demeanour, civility, modesty.

Praśrayin, ī, īnī, ī, behaving respectfully, courteous, civil; modest. — *Praśrayi-tā*, f. respectful demeanour, courtesy, civility, modesty.

Pra-śrīta, as, ā, am, modest, humble, well-behaved; (as), m., N. of a son of Ānaka-dundubhi and Śānti-devā.

प्रश्रवण *pra-śravaṇa*, an incorrect form for *pra-sravaṇa*, q. v.

प्रश्रवस् *pra-śravas*, ās, ās, as, Ved. 'loud-sounding,' an epithet of the Maruts; (Śāy.) = *prakṛishṭāṇa*, having or bestowing excellent food.

प्रश्रय *pra-ślatha*, as, ā, am, very loose, greatly relaxed, languid, flaccid; unnerved.

प्रश्रित *pra-ślita*, as, m. (for *pra-śrita*), a term applied to the rule of Sandhi according to which as before a soft letter is changed into o.

प्रश्रिष्ट *pra-ślishta*, as, ā, am (fr. rt. *ślish* with *pra*), twisted, entwined; (as), m. a term applied to the Sandhi of the vowel *a* with a following vowel and of other vowels with homogeneous vowels; also to the vowel resulting from this Sandhi and of the accent with which such a vowel is pronounced; (as), m., N. of a man (?).

Pra-śleṣha, as, m. close contact, pressing against; euphonic coalition of vowels.

प्रश्रसितव्य *pra-śvasitavya*, as, ā, am (fr. rt. *śvas* with *pra*), Ved. to be caused to recover the breath.

Pra-śvāsa, as, m. breathing in, inhaling, breath, respiration.

प्रश्रय *praśṭavya*, *praśṭrī*. See above.

प्रष्टि *prashṭi*, is, m. (connected with *prīśṭi*, q. v.), Ved. a horse harnessed at the side, a side-horse or one harnessed outside the shafts by the side of the other yoke-horses [cf. *dakṣhīnā-p*°]; (perhaps) a horse in front of those harnessed to the yoke or to the chariot-pole [cf. *adhi-prashṭi-yuga*]; (according to Śāy.) = *vāhana-traya-madhya-varī yuga-viśeṣaḥ*, a sort of yoke in the middle of three horses; a bystander, companion (Śāy. = *pārśva-sṭha*). — *Praśṭi-mat*, ān, āti, at, Ved. having side-horses (as a chariot). — *Praśṭi-vāhana*, as, ā, am, or *prashṭi-vāhin*, ī, īnī, ī, Ved. (a chariot) drawn by side-horses (and thus having at least three horses).

प्रप्र pra-shṭha, as, ā, am (fr. rt. *sthā* with *pra*), standing in front, preceding, prior; chief, principal, best [cf. *ratha-p*]; a leader, conductor; (as), m. a species of plant; (ī), f. the wife of a leader or chief. — *Prashṭha-vāh*, f, m. a young bull or steer training for the plough; *prashṭhaui*, f. a cow for the first time with calf; [cf. *pashṭha-vāh*.]

प्रप्रिवाहिन *prashṭhi-vāhin*, a wrong reading for *prashṭhi-nāhin*, q. v.

प्रप्रणवैष्णव *prashṭha-vaishṇava*, an incorrect form for *praśna-vaishṇava*, q. v.

प्रप्र *pras*, cl. I. A. *prasate*, *prasitum*, to extend, expand, spread, diffuse; to bring forth young.

प्रप्रक्त *pra-sakta*, *pra-sakti*. See under *pra-sañj* below.

प्रप्रक्षिन् *pra-sakshin*. See p. 648, col. 1.

प्रप्रक्ष्या 1. *pra-san-khyā*, cl. 2. P. *-khyāti*, *-khyātum*, to count or reckon up, number, enumerate, calculate.

2. *pra-sankhyā*, f. total number, sum; reflection. *Prasankhyāna*, as, ā, am, meditating (? as an epithet of an order of ascetics); (as), m. payment, liquidation; a sum of money; (am), n. enumerating, enumeration; reflection, meditation; reputation, renown. — *Prasankhyāna-para*, as, ā, am, engrossed or absorbed in meditation.

प्रप्रङ्ग *pra-sanga*. See below.

प्रप्रङ्ग *pra-sangha*, as, m. a great multitude.

प्रप्रक्ष *pra-sañ-śakṣh*, cl. 2. A. *-śakṣhe*, &c. (see rt. *śakṣh*), to reckon up, recount, enumerate.

प्रप्रञ्ज *pra-sañj*, cl. I. P. *-sajati*, *-sanktum*, to become attached to, feel affection for: Pass. *-sajyate*, to cleave to, adhere or cling to, become fixed upon or attached to, become strongly addicted to (with loc.); to be relevant or applicable, to apply.

Prasakta, as, ā, am, attached to, in contact with, united to, connected with; cleaving to, adhering to, fixed upon (with loc.); devoted to; accompanying; engaged in, applied to, used, employed; attained, obtained, gained; continual, constant, eternal; opened, expanded; (am), ind. continually, incessantly, eternally, ever.

Prasaktavya, as, ā, am, to be attached to.

Prasakti, is, f. adherence or attachment to, adhesion, devotion to, addition to, engagedness, the being occupied with; bearing upon, applicability, application (especially of a rule in grammar); *ati-prasakti*, too wide applicability; *prasaktim pra-yā*, to become attached; connection, union, association; inference, conclusion, deduction; a topic or subject of conversation; occurrence of a possibility; perseverance, energy; acquiring, acquisition.

Prasanga, as, m. adherence or attachment to, devotion to, devotedness; addition to [cf. *suratā-p*]; occupation [cf. *viratā-p*, *viruddha-p*]; connection, union, association, intercourse [cf. *stri-p*]; illicit intercourse; connected reasoning or argument; connected language or style; subject, topic, the case as stated; occurrence of a possibility, contingency, case, event (e.g. *śakṣh* *pluta-prasange*, in the event of a diphthong being prolated); conjuncture, occasion, circumstances, time; introduction, insertion; mention of parents; conjoint result (?); revealing a secret (?); second or subsidiary incident (?); N. of a Buddhist school; of a man; *prasangena* or *prasangāt*, ind. through connection with or relation to; with all the heart, heartily, earnestly; on the occasion of, in consequence of, on account of, because of (lit. from its happening); when the occasion presents itself, occasionally, incidentally; in the course of (e.g. *kathā-prasangena*, in course of conversation). — *Prasanga-tas*, ind. out of attachment to or respect for; = *prasangena*, *prasangāt*. — *Prasanga-nivāraṇa*, am, n. the prevention of (similar)

cases, obviation of (like future) contingencies. — *Prasanga-ratnāvali*, f, N. of a work. — *Prasanga-vat*, ān, āti, at, occasional, incidental, casual. — *Prasanga-vaśāt*, ind. according to the time, as occasion may demand, by the force of circumstances. — *Prasanga-vinivṛtti*, is, f. the non-recurrence of a case. — *Prasanga-sama*, as, m. a particular Jāti [q. v.] in logic. — *Prasangā-haraṇa* ('ga-ābh'), am, n, N. of a modern poetical anthology.

Prasangin, ī, inī, i, attached to, devoted to; dependent on, contingent, additional; occasional, incidental; secondary, subordinate, non-essential. — *Prasangi-tā*, f. attachment, addiction to, connection, intercourse with.

Prasajya, as, ā, am, to be attached to, to be connected with; applicable. — *Prasajya-pratishedha*, as, m. a particular kind of negation, negation of a possible case (distinguished from *pari-udāsa*, q. v.), a simple prohibition of the particular matter specified without enjoining what is different.

Prasajjana, am, n. the act of attaching or connecting, combining, uniting; applying, employing, bringing into use, bringing to bear.

प्रप्रद *pra-sad*, cl. I. 6. P. *-sīdati*, *-sattum*, to settle down, become clear, become placid or tranquil, become calm, be calm, be soothed; to be content or satisfied; to be glad; to be gracious or propitious, to be favourable, favour (with gen.); to vouchsafe, be pleased to (with inf.): Caus. *-sādayati*, *-yitum*, to render calm, soothe, appease, propitiate; to beg pardon of (with acc.); (A.) to cause to be gracious, pray for grace or favour: Pass. of Caus. *-sādyate*, to be rendered calm, to be soothed or appeased.

Prasatti, is, f. transparency, brightness, clearness, cleanness, purity; complacency, graciousness, favour.

Prasanna, as, ā, am, settled down, tranquil; clear, bright, pellucid, limpid, pure, clean; soothed, propitiated, pleased, delighted; gracious, propitious, kind, kindly disposed towards, favourable, complacent; true; (as), m., N. of a prince; (ā), f. propitiating, pleasing; spirituous or vinous liquor. — *Prasanna-kalpa*, as, ā, am, almost quiet, tolerably calm. — *Prasanna-tā*, f. or *prasanna-tva*, am, n. brightness, pellucidity, clearness, purity; favour, kindness, propitiousness, good humour. — *Prasanna-pāda*, as or am, m. or n. (?), N. of a work by Dharma-kīrti. — *Prasanna-mukha*, as, ī, am, 'placid-contented', having a pleased or approving countenance, agreeable-looking, looking pleased, smiling. — *Prasanna-rāghava*, am, n., N. of a drama by Jaya-deva. — *Prasanna-venkaṭeśvara-māhātmya* ('ta-is'), am, n., N. of a legend in the Bhaviṣyottara-Purāṇa. — *Prasanna-satila*, as, ā, am, having clear or limpid water. — *Prasannātman* ('na-āt'), ā, ā, a, gracious-minded, propitious. — *Prasannerā* ('na-irā'), f. spirituous liquor.

1. *pra-sāda*, as, m. clearness, brightness, pellucidity, transparency, limpidness, purity, cleanness [cf. *ambu-p*]; clearness of style, perspicuity; calmness, tranquillity, absence of excitement, repose, composure; serenity of disposition, good humour, good temper; graciousness, propitiousness, favour, kindness, kind behaviour [cf. *dush-p*, *drik-p*]; approbation; Kindness personified as a son of Dharma and Maitrī; a propitiatory offering or gift, food offered to a god (= *prasāda-dravya*, *prasādanna*); the remnants of food presented to an idol or left by a spiritual teacher (both of which any one may freely appropriate to his own use); free gift, gratuity; well-being, welfare; N. of a commentary on the Prakriyā-kaumudī; *prasādāt*, abl. c. through the kindness of, by the favour of. — *Prasāda-dāna*, am, n. a propitiatory gift, a gift in token of favour, gift of food by a superior. — *Prasāda-paṭṭa*, as, m. a turban of honour (worn as a token of royal favour). — *Prasāda-parānmukha*, as, ī, am, not caring for any one's favour; withdrawing favour from any one (with gen.). — *Prasāda-pātra*, am, n. an object of favour. — *Prasāda-puraga*, as, ā,

am, inclined to favour, favourably inclined. — *Prasāda-pratilabha*, as, m., N. of a demon. — *Prasāda-vat*, ān, āti, at, pleased, delighted; gracious, favourable. — *Prasāda-vittaka*, as, ā, am (perhaps an incorrect form for *prasāda-vittama*), best acquainted with the favour (of another), preferred to all others. — *Prasāda-stha*, as, ā, am, abiding in serenity, kind, propitious; happy. — *Prasādāntara* ('da-an'), am, n. another (mark of) favour. — *Prasādi-kri*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to bestow as a mark of favour, bestow graciously, present.

2. *prasāda*, Nom. P. *prasādāt*, *prasādītum*, to be clear or bright.

Prasādaka, as, ikā, am, clearing, purifying, rendering clear or pellucid; gladdening, cheering, exhilarating; propitiating, courting favour, wishing to win any one's favour.

Prasādana, as, i, am, rendering clear, purifying [cf. *ambu-p*, *toya-p*]; calming, tranquillizing; soothing, cheering, gratifying; (as), m. a royal tent; (ā), f. service, worship; (am), n. cleaning, freeing from soil or impurities; the act of calming, tranquillizing, composing, soothing (e.g. *netra-p*, administering soothing remedies to the eyes); cheering, gratifying [cf. *śruti-p*]; rendering gracious, propitiating, pleasing, (*tvaṭ-prasādanāt*, for the sake of propitiating thee); boiled rice.

Prasādaniya, as, ā, am, to be rendered gracious, to be propitiated.

Prasādayat, am, anti, at, causing to be gracious, propitiating, gratifying, pleasing.

Prasādayitavya, as, ā, am, to be rendered gracious, to be propitiated.

Prasādita, as, ā, am, purified, cleansed; pleased, conciliated, propitiated, appeased, reconciled; worshipped.

Prasādin, ī, inī, i, calming, tranquillizing, soothing, cheering, gladdening; showing favour, treating with kindness; clear, serene, bright.

Prasādyta, as, ā, am, to be rendered gracious, to be propitiated, to be conciliated, placable.

Prasēdivas, vān, *dushī*, *vat*, one who has become pleased or propitiated, favourable.

प्रप्रन्था *pra-san-dhā*, cl. 3. P. A. *-dadhāti*, *-dhātte*, *-dhātum*, to fix or fit (an arrow) to (the bow-string).

Prasandhāna, am, n. combination (e.g. of words in the Krama, q. v.).

Prasandhi, is, m., N. of a son of Manu.

प्रप्रभम् *pra-sabham*. See p. 648, col. 1.

प्रप्रमीक्ष *pra-sam-ikṣh*, cl. 1. A. *-ikṣhate*, *-ikṣhitum*, to look at, look upon, observe, perceive, see; to reflect upon, consider, deliberate; to acknowledge, recognise as, regard as.

Prasamikṣhaṇa, am, n. considering, deliberating, discussing.

Prasamikṣhā, f. deliberation, judgment.

Prasamikṣhita, as, ā, am, looked at, looked upon, observed; reflected upon, considered; regarded as, declared.

1. *pra-samikṣhya*, as, ā, am, to be considered or weighed or discussed.

2. *pra-samikṣhya*, ind. having looked at; having reflected upon, having considered.

प्रप्रमीडित *pra-samīdita*, as, ā, am, praised, celebrated.

प्रप्रयन *pra-sayana*, am, n. (fr. rt. *si* with *pra*), binding, fastening.

Prasita, as, ā, am, bound to, bound, fastened; adhering to or engaged in, diligent, attentive, zealous; attached or devoted to, engrossed by; (am), n. pus, matter.

1. *pra-sīti*, is, f. (for 2. see p. 648, col. 2), a ligament, binding, tie, fetter.

प्रप्रर *pra-sara*, &c. See *pra-sri*, p. 649.

प्रप्रर्ग *pra-sarga*, *pra-sarjana*. See under *pra-srj*, p. 649, col. 2.

प्रसर्प *pra-sarpa*, &c. See *pra-srip*, p. 649.

प्रसल *prasala*, *as*, *m*. the cold season, winter (= *hemanta*; also read *prasaṭa*).

प्रसलवि *pra-salavi*, *ind.*, *Ved.* towards the right side, (opposed to *apa-salavi*; also incorrectly written *prasavi*).

प्रसव 1. 2. and 3. *pra-sava*. See under 1. and 2. *pra-su*, col. 2, and 2. *pra-si*, p. 649.

प्रसव्य *pra-savya*, *as*, *ā*, *am*, turned towards the left, (opposed to *pra-dakṣiṇa*); contrary, reverse, reverted, inverted; favourable; (*am*), *ind.* towards the left, to the left side.

प्रसह 1. *pra-sah*, *cl.* 1. A. -*sahate*, -*sahitum*, -*soḍhum*, to bear up against, be able to withstand, sustain, endure; to overpower, conquer, defeat; to make an effort; to be able (with *inf.*).

Prasahsīn, *i*, *ini*, *i*, *Ved.* overpowering, defeating, victorious (Śāy. = *satrūṇām prasahana-śīlah*).

Prasabham, *ind.* (an *ind.* past part. of a form *sabh* = *sah*, cf. 2. *pra-sahya*), by force, forcibly, violently; importunately; exceedingly, much; N. of a variety of the Trishubh metre. — *Prasabha-damana*, *am*, *n*. forcible taming (of wild animals; according to a Scholiast = *balātkāreṇa mardanam*). — *Prasabha-haraṇa*, *am*, *n*. carrying off by force, violent seizure. — *Prasabhoddhṛita* (*bha-ud*), *as*, *ā*, *am*, torn up by force, forcibly uprooted. — *Prasabhoddhṛitārī* (*ta-ari*), *is*, *is*, *i*, one who has forcibly uprooted his enemies.

2. *pra-sah* or *pra-sāh*, -*sāḥ*, *m*. (acc. *pra-sāham*), overpowering; an epithet of Indra, (Śāy. = *satrūṇām abhūḍhavitā*, the overcomer of foes); force, violence.

Prasaha, *as*, *ā*, *am*, bearing up against, withstanding; (*as*), *m*. a beast or bird of prey; endurance, resistance (in *dush-p*, q.v.); (*ā*), *f*. a kind of Solanum (= *vrihatikā*).

Prasahana, *as*, *m*. a beast or bird of prey; (*am*), *n*. withstanding, resisting; overcoming, defeating; defeat; bearing, enduring; embracing, an embrace.

1. *pra-sahya*, *as*, *ā*, *am*, to be resisted, to be conquered or defeated; *a-prasahya*, not to be resisted, irresistible.

2. *pra-sahya*, *ind.* having withstood, having sustained; having overpowered or conquered; forcibly, violently, by violence, by force; exceedingly. — *Prasahya-kārīn*, *i*, *ini*, *i*, acting violently, violent in action. — *Prasahya-aura*, *as*, *m*. 'a violent thief,' a robber, plunderer. — *Prasahya-haraṇa*, *am*, *n*. taking away by force, robbing, plundering; [cf. *prasabha-haraṇa*.]

Prasahvan, *ā*, *ari*, *a*, *Ved.* overpowering, defeating; an epithet of Indra.

Prasāh. See 2. *pra-sah* above.

Prasāha, *as*, *m*. overpowering, defeating; controlling one's self; *a-prasāha*, *as*, *ā*, *am*, *Ved.* completely master of one's self, not subject to passion.

प्रसतिक *prasatikā*, *f*. a kind of rice with small grains (= *anu-erikā*; cf. *pra-sādhikā*).

प्रसाद *pra-sāda*, &c. See *pra-sad*, p. 647.

प्रसाध *pra-sādh*, *Caus. P.* -*sādhayati*, -*yitum*, to accomplish, effect; to promote, advance, further; to make one's own, acquire, (according to Kullūka on Manu VII. 103 = *ātmāsāt-kṛt*); to subdue; to dress.

Prasādhaka, *as*, *ikā*, *am*, accomplishing, perfecting, one who accomplishes or perfects; cleansing, purifying; decorating, adorning, ornamenting; (*as*), *m*. an attendant who dresses his master, a valet de chambre; (*ikā*), *f*. a female attendant who dresses her mistress, lady's maid; wild rice; [cf. *prasādhikā*.]

Prasādhana, *as*, *i*, *am*, accomplishing, effecting; one who accomplishes or effects (*Ved.*); (*as*), *m*. a comb; (*i*), *f*. a drug, commonly called *siddhi*; a

comb, (*keśa-p*, a comb for the hair); (*am*), *n*. bringing about, accomplishing, effecting; arranging; setting in order; decorating, decoration, embellishment, ornament, dress, toilet; a comb. — *Prasādhana-vidhi*, *is*, *m*. a mode of decoration or embellishment. — *Prasādhana-viśeṣa*, *as*, *m*. the highest decoration, most excellent ornament.

Prasādhita, *as*, *ā*, *am*, accomplished, finished, completed, done; proved; ornamented, decorated. — *Prasādhītāṅga* (*ta-an*), *as*, *i*, *am*, having the limbs ornamented or decorated.

Prasādhya, *as*, *ā*, *am*, to be accomplished or effected, practicable; to be destroyed; to be defeated.

प्रसार *pra-sāra*, &c. See *pra-sri*, p. 649.

प्रसाह *pra-sāha*. See 1. *pra-sah*, col. 1.

प्रसिच *pra-siṭ*, *Pass.* -*sicyate*, to be poured out or flow forth, to be scattered; to be lost.

Prasēka, *as*, *m*. flowing forth, flowing, dropping, oozing; sprinkling, wetting; emission, discharge; running or watering of the mouth or nose, flow of saliva in vomiting, sickness, nausea; the bowl of a spoon or ladle. — *Prasēka-tā*, *f*. flow of saliva in nausea or vomiting.

Prasēkin, *i*, *ini*, *i*, discharging a fluid; suffering from morbid flow of saliva.

प्रसित *pra-sita*. See *pra-sayana*, p. 647.

प्रसिति 2. *pra-siti*, *is*, *f*. (fr. *rt.* *so* with *pra*; for 1. see *pra-sayana*, p. 647), *Ved.* a track, path, course (as of fire &c.); an attack, assault; a throw, cast, shot; stretch, reach, extent, compass; duration, series, succession (e.g. *dirghām anu prasitim*, in long succession); dominion, power, authority, influence; (Śāy.) = *jvalā*, a flame; = *bandhana*, confinement.

प्रसिध *pra-sidh*, *cl.* 4. P. -*sidhyati*, -*sed-dhum*, to be accomplished or effected, to succeed; to be gained or obtained; to be established; to be made known or certified.

Prasiddha, *as*, *ā*, *am*, well known, notorious, renowned, famous, celebrated; adorned, ornamented.

— *Prasiddha-kṣatriya-prāya*, *as*, *ā*, *am*, consisting for the most part of renowned Kṣatriyas. — *Prasiddha-tā*, *f*. or *prasiddha-tva*, *am*, *n*. celebrity, the being well known, notoriety.

Prasiddhaka, *as*, *m*. N. of a prince descended from Janaka (a son of Maru and father of Kṛittiratha).

Prasiddhi, *is*, *f*. accomplishment, success, attainment; the being generally known or admitted, celebrity, fame, notoriety; ornament, decoration. — *Prasiddhi-mat*, *ān*, *atī*, *at*, generally known, notorious, famous.

प्रसोदिका *prasidikā*, *f*. a small garden; (also read *prasedikā*, q.v.)

प्रसु 1. *pra-su*, *cl.* 5. P. A. -*sunoti*, -*sunute*, -*sotum*, *Ved.* to press or squeeze out Soma juice, extract the juice of the Soma plant (Śāy. = *somā-bhishavam kṛi*).

1. *pra-sava*, *as*, *m*. (for 2. see under 2. *pra-su* below), *Ved.* pressing out Soma juice.

Prasut, *i*, *t*, *Ved.* flowing forth (as Soma from the Soma press).

Prasunvat, *an*, *atī*, *at*, *Ved.* squeezing out or extracting Soma juice.

Prasuva, *as*, *m*. *Ved.* pressing out Soma juice, extraction of the juice of the Soma plant.

प्रसु 2. *pra-su* (sometimes written *pra-sū*), *cl.* 1. P., 2. 4. A. -*savati*, -*sūte*, -*sūyate* (properly a kind of reflexive passive form), -*sotum*, -*savitum*, to procreate, beget, generate, engender; to bring forth, be delivered of; bear: *Pass.* -*sūyate* (ep. also P. -*ti*), to be begotten by (with *abl.*); to be brought forth by, be born of (with *loc.*).

2. *pra-sava*, *as*, *m*. (for 3. see under 2. *pra-sū*, p. 649), procreating, generating, procreation, generation; the production of young, bringing forth or bearing

young, childbirth, parturition, delivery, travail, labour; conception; birthplace, source, origin; offspring, young, progeny, posterity, (*antah-p*, containing offspring, pregnant; *kisalaya-p*, the offspring of a twig, a young shoot); a flower, blossom [cf. *kanaka-p*, *pita-p*]; fruit. — *Prasava-griha*, *am*, *n*. a lying-in chamber. — *Prasava-dharmīn*, *i*, *ini*, *i*, characterized by production, productive, prolific. — *Prasava-bandhana*, *am*, *n*. the foot-stalk of a leaf or flower, the leaf-stalk or peduncle. — *Prasava-vikāra*, *as*, *m*. *Ved.* a prodigy happening at the birth of a child. — *Prasava-vedanā*, *f*. the pangs of childbirth, throes. — *Prasava-sthali*, *f*. 'birthplace,' a mother. — *Prasava-sthāna*, *am*, *n*. a receptacle for young, a nest. — *Prasavotthāna* (*va-ut*), *am*, *n*. N. of the seventeenth Pari-śiṣṭa of the Yajur-veda. — *Prasavonmukha* (*va-un*), *i*, *f*. expecting childbirth, about to be delivered (according to Mallinātha = *āsanna-prasavā*).

Prasavaka, *as*, *m*. the tree *Buchanania Latifolia* (= *piyāla*).

Prasavat, *an*, *anti*, *at*, bringing forth, bearing; (*anti*), *f*. a woman in labour.

Prasavana, *am*, *n*. bringing forth, bearing children, fecundity.

1. *pra-savitrī*, *tā*, *m*. (for 2. see under 2. *pra-sū*, p. 649), a procreator, generator, father; (*tri*), *f*. bringing forth, a mother.

1. *pra-savin*, *i*, *ini*, *i* (for 2. see under 2. *pra-sū*, p. 649), bringing forth, having or bearing young, producing.

Prasuta, *as*, *ā*, *am*, brought forth, born; (*as* or *am*), *m*. or *n*. (?), a particular high number; [cf. *mahā-p*].

1. *pra-sū*, *ūs*, *ūs*, *u* (for 2. see p. 649), bringing forth, bearing [cf. *pitri-p*, *putrikā-p*, *stri-p*]; fruitful, productive; (*ūs*), *f*. a mother; a mare; a young shoot, tender grass or herbs, sacrificial grass, (Śāy. = *prasaṭvīry ośadhī*); a spreading creeper, the plantain. — *Prasū-mat*, *ān*, *atī*, *at*, or *prasū-vam*, *ā*, *ari*, *a*, *Ved.* furnished with flowers.

Prasūkā, *f*. a mare,

Prasūta, *as*, *ā*, *am*, procreated, begotten, engendered; brought forth, born, produced, grown; begetting, engendering; one who has brought forth, delivered; (*as*), *m*. N. of a class of deities under Manu Cākshusha; (*am*), *n*. a flower; any productive source; (*ā*), *f*. a woman who has brought forth a child, a woman recently delivered.

1. *pra-sūti*, *is*, *f*. procreating, procreation, begetting, generating; bringing forth, bearing; calving; laying eggs; birth, production, generation; coming forth, growth (of fruits, flowers, leaves; cf. *phala-p*); a production, product; a procreator, begetter; one who brings forth, a mother; offspring, children, progeny; N. of a daughter of Maru and wife of Dakṣa. — *Prasūti-jā*, *am*, *n*. 'birth-produced,' pain or affliction (mental or corporeal) resulting as a necessary consequence of birth. — *Prasūti-vāyu*, *us*, *m*. air generated in the womb during the pangs of travail.

Prasūtikā, *f*. a woman who has had a child, a woman recently delivered; = 1. *pra-sūti* (at the end of a comp., cf. *naṣṭai-p*, *sakṛit-p*).

Prasūna, *as*, *ā*, *am*, born, produced; (*am*), *n*. a flower; a bud, blossom; fruit. — *Prasūna-bhāra* or *prasūna-vāṇa*, *as*, *m*. 'having flowers for arrows,' the god of love. — *Prasūna-varsha*, *as*, *m*. a shower of flowers (rained from heaven). — *Prasūnānjali* (*na-an*), *is*, *is*, *i*, presenting a nosegay of flowers held in both hands opened and hollowed (= *pushpānjali*). — *Prasūneshu* (*na-ishu*), *us*, *m*. 'flower-arrowed,' an epithet of the god of love.

Prasūnaka, *am*, *n*. a flower; a bud, blossom.

Prasūyat, *an*, *anti*, *at*, being born (Mahā-bh. Śānti-p. 5687).

प्रसुत *pra-sut*. See under 1. *pra-su*, col. 2.

प्रसुत *pra-suta*. See above.

प्रसुप pra-sup, pra-supta, pra-supti. See under pra-svap, p. 651, col. 1.

प्रसुव pra-suva. See 1. pra-su, p. 648, col. 2.

प्रसुश्रुत pra-sūśruta, as, m., N. of a prince (a son of Maru; cf. pra-sūśruka).

प्रसुह pra-suhma, ās, m. pl., N. of a people.

प्रसू 2. pra-sū, cl. 6. P. -suvati, -savitum, Ved. to urge forwards, incite, excite, animate.

3. pra-sava, as, m. (for 1. and 2. see under 1. and 2. pra-su, p. 648), Ved. urging forwards, setting in motion, being set in motion; a current, course, stream; rousing up, excitement, animation; ordering, enjoining; furtherance, assistance, help; pursuit, acquisition; one who urges on or excites.

2. pra-savitṛ, tā, trī, trī (for 1. see p. 648, col. 3), Ved. urging forwards, setting in motion, exciting, animating; (Sāy. = prakarṣeṇābhijñātrī).

2. pra-savin, i, inī, ī (for 1. see under 2. pra-su, p. 648), urging forwards, exciting (?).

Prasavitrī, in the Rig-veda = 2. pra-savitṛ.

2. pra-sūti, is, f. (for 1. see under 2. pra-su), urging forwards, impelling, commanding; permission.

प्रसूका pra-sūkā. See p. 648, col. 3.

प्रसृ pra-sri, cl. 1. and Ved. cl. 3. P. -sarati, -sisarī, -sartum, to move forwards, go forward, proceed, advance; to pass, pass by (as time); to flow onwards, flow forth; to spring up; to break forth, break out (as fire); to spread abroad; be diffused; to be stretched forth, be extended, extend; Caus. -sarayati, -yitum, to cause to go forwards, move forwards, stretch forth, hold out; to spread out, spread, extend; to expand, open wide; to put forward, exhibit, expose (for sale).

Prasara, as, ā, am, moving forwards, proceeding, projecting; (am), n. going forwards, unimpeded motion, free course [cf. vicchinna-dhūma-p^o]; spreading, extending, extension, extent, dimension, diffusion, dispersion; expansion; a stream, flow, flood, torrent; (in medicine) morbid displacement of the humors of the body; multitude, assemblage; a fight, combat, battle, war; an iron arrow; speed, velocity; affectionate solicitation; (ā), f. the plant Pæderia Foetida. — **Prasara-yuta**, as, ā, am, possessing extension, extensive.

Prasaraṇa, am, n. going forth, running forth, running away, escaping; going round; spreading abroad, spreading over the country for forage; surrounding an enemy; morbid displacement of the humors of the body; complaisance, amiability.

Prasaraṇi, is, or **prasaraṇi**, f. surrounding an enemy.

Prasarat, an, anti, at, going forwards, proceeding, projecting; spreading out, spreading, expanding; bursting.

Prasāra, as, m. going forth, going about, spreading, extending, extension, expansion; stretching out [cf. bāhu-p^o]; opening (the mouth); going out for forage, spreading over the country for grass and fuel.

Prasāraṇa, am, n. causing to go forwards, stretching out, extending, spreading, spreading abroad, diffusing, diffusion, expanding, expansion, increase; displaying, unfolding; going about; surrounding an enemy; dispersion of an army by detachments for collecting forage, &c.; changing a semivowel into a vowel [cf. sam-prasāraṇa]; (ī), f. surrounding an enemy; a species of creeper, Pæderia Foetida.

Prasāraṇin, ī, inī, ī, containing a semivowel liable to be changed into a vowel.

Prasārīta, as, ā, am, moved forwards, held out; stretched out, expanded, extended, spread, diffused; laid out, exhibited, exposed (for sale).

Prasārīn, ī, inī, ī, coming forth, flowing forth, moving on; going along gently, gliding, flowing, creeping; stretching, extending; spreading forth, spreading, expanding, expanded, unfolded; spreading round; (inī), f. the plant Pæderia Foetida.

1. pra-sārya, as, ā, am, to be changed into a vowel.

2. pra-sārya, ind. having stretched forth, having put forth, having held out.

Prasrita, as, ā, am, gone forwards, gone; stretched out, stretched, extended; diffused, spread abroad, dispersed; lengthened, long; swift, quick; modest, humble; attached to, engaged in, appointed; (as), m. the palm of the hand stretched out and hollowed as if to hold liquids; a handful (as a measure, = two Palas); (ā), f. the leg; (am), n. a measure equal to two Palas; (**prasrita** is sometimes incorrectly written for **prasrita** and even for **prasita**, q. q. v. v.) — **Prasritaja**, ās, m. pl. an epithet of a particular class of sages (Mahā-bh. Anuśāna-p. 2615).

Prasriti, is, f. progress, advance; streaming, flowing; the palm of the hand hollowed, a handful; a measure equal to two Palas.

Prasrimara, as, ā, am, flowing forth, dropping, distilling.

प्रसृज pra-srij, cl. 6. P. -srijati, -srashtum, to pour away; to lay aside, dismiss; to quit, leave, abandon; to hurt, injure.

Prasarga, as, m., Ved. pouring forth, flowing forth, efflux (Sāy. = varshaṇa); emission, discharge.

Prasargana, as, ī, am, Ved. (perhaps) throwing or casting forth.

Prasrisha, as, ā, am, poured away, laid aside, dismissed; hurt, injured; (ā), f. (probably) a particular movement in fighting.

प्रसृप pra-srip, cl. 1. P. -sarpati, -sarptum, -sarptum, to creep or crawl forth, creep on; to go on, proceed.

Prasarpa, as, m. going to the part of the sacrificial enclosure called the Sadas; (am), n., N. of a Sāman.

Prasarpaka, as, m., Ved. an assistant who is under the superintendence of the Ritiṣi at a sacrifice or a mere spectator at a sacrifice (so designated from entering the part of the sacrificial enclosure called Sadas; cf. **prasripa**); an uninvited guest, an intruder (?).

Prasarpaṇa, am, n. going forwards, progressing, entering (with loc.); entering the part of the sacrificial ground called Sadas; refuge, shelter (Ved.; Sāy. = prakarṣeṇa sarpaṇa-sādhanaṁ).

Prasarpāt, an, anti, at, advancing, proceeding.

Prasarpin, ī, inī, ī, creeping or crawling forth, gliding away; coming forth, issuing; going to the part of the sacrificial enclosure called Sadas.

Prasripa, as, ā, am, crept or crawled forth, crept away, come forth; entered into the part of the sacrificial ground called Sadas; (as), m. = **prasarpaka**, q. v.

प्रसृमर pra-srimara. See above.

प्रसृष्ट pra-srisha. See **pra-srij** above.

प्रसेक pra-seka, **prasekin**. See under **prasid**, p. 648, col. 2.

प्रसेदिका prasedikā, f. a various reading for **prasidikā**, q. v.

प्रसेदिवस् pra-sedivas. See p. 647, col. 3.

प्रसेन pra-sena, as, m., N. of a prince (a son of Nighna or Nimna); N. of a king of Ujjayini succeeded by Vikramārka or Vikramāditya. — **Prasena-jit**, t, m., N. of several princes, especially of a sovereign of Śrāvastī contemporary with Śākya-muni.

प्रसेव pra-seva, as, m. (fr. rt. **siv** with **pra**), a sack, a leathern bottle; a small instrument of wood covered with leather and placed under the neck of an Indian lute to render the sound deeper.

Prasevaka, as, m. a sack [cf. **corma-p**]; a particular part of a lute (= **praseva**); a crooked piece of wood at the end of a lute.

प्रसक pra-s-kaṇva, as, m., N. of a Vedic

Rishi with the patronymic Kāṇva (according to the Bhāgavata-Purāṇa, a grandson of Kāṇva), author of the hymns Rig-veda I. 44–50, IX. 95, Vāṅkhyā 3, 2, and 6, 8; (ās), m. pl., N. of the descendants of Praskāṇva.

प्रस्कन्द pra-skand, cl. 1. P. -skandati, -skantum, to spring forward, spring forth; to spring down, leap down, alight; Caus. -skandayati, -yitum, to overleap, spring over, leap across, cross (a river).

Pras-kandāt, an, anti, at, springing forward, springing forth.

Pras-kandana, as, m. an epithet of Śiva ('emitting semen?'); (am), n. the act of leaping over, springing across; evacuation by stool, diarrhoea, dysentery.

Pras-kandāka, f. diarrhoea, dysentery.

Pras-kandin, ī, m., N. of a man possessed of extraordinary strength.

Pras-kandya, ind. having sprung forwards, having leaped down, having quickly alighted.

Pras-kanna, as, ā, am, sprung forward, sprung forth; dropped, fallen; defeated in battle; (as), m. a transgressor, sinner; one who has violated the usages of his caste or order, an outcast.

प्रस्कन्द pra-skunda, as, m. an altar or elevated floor of a circular shape (= **cakrākārā vedikā**).

प्रस्कल pra-skhal, cl. 1. P. -skhalati, -skhalitum, to stagger forwards, stagger, reel, totter, tumble.

Pras-khalat, an, anti, at, staggering forwards, reeling, tumbling.

Pras-khalana, am, n. the act of staggering, stumbling, tumbling, falling.

प्रस्तार pra-stara, as, m. (fr. rt. **stri** with **pra**), anything strewed about, a couch of leaves and flowers; a bed or couch in general; a flat surface, flat top, level, a plain [cf. **prāsāda-p**]; a stone, rock; a precious stone, gem, jewel; a paragraph, section of a work; (in prosody) a tabular representation of the long and short vowels of a metre (?); musical notation (?). — **Prastara-ghaṭanopakaraṇa** ('na-up'), am, n. an instrument for breaking or splitting stones. — **Prastara-shītha**, ad, ā, am (rt. **sthā**), Ved. being on a couch or bed.

Prastaraṇa, as, ā, m. f. a couch, bed; a seat.

Prastariṇi, f. a species of small shrub (= **golumikā**).

Prastāra, as, m. strewing about, spreading out, scattering, spreading, covering with; a process in preparing minerals; a bed made with blossoms and leaves; a bed or couch in general; a flower-bed; a jungle, a thicket or wood overgrown with grass; a flat surface, level, plain; a representation or enumeration of all the possible combinations of certain given numbers (see Colebrooke's Algebra, p. 125); N. of a prince (a son of Udgitha; in this sense incorrectly for **prastāra**). — **Prastāra-pamkti**, īs, f. a kind of metre consisting of 12 + 12 + 8 + 8 syllables.

Prastārīn, ī, inī, ī, extending, spreading; (scil. arman) a particular disease of the white of the eye.

Prastira, as, m. a bed or couch made of flowers and leaves (= **pra-stara**).

Prastirna, as, ā, am, thrust forward, protruded (as the tip of the tongue in pronouncing the dentals).

Prastrita, as, ā, am, spread out, spread, extended; disappeared.

प्रस्तौत pra-stīta or **pra-stīma**, as, ā, am (fr. rt. **stya** with **pra**), crowded together, clustering, swarming; sounded, making a noise.

प्रस्तु pra-stu, cl. 2. P. A. -stauti, -staviti, -stute, -stuvite, -stotum, to praise before (anything else), praise first, praise; to begin, commence; to speak, say, report, relate, propound; Caus. -stāvayati, -yitum, to begin, commence.

Prastushu, us, us, u, wishing to begin, desirous of commencing.

Prastava, as, m. a hymn of praise; = **pra-stāva**, a favourable moment, &c.

Prastāva, as, m. an introductory eulogy, intro-

duction; the prelude or introductory words of a Sāman (sung by the Pra-stotri, Ved.); the prologue of a drama (= *pra-stāvanā*); beginning, commencement; introducing a topic, mentioning, mention; the occasion of a conversation, a subject, topic; occasion, opportunity, time, season; convenience, (*tava prastāvena*, at your convenience); N. of a prince (a son of Ud-giṭha); = *helā*, q. v.; (= *e*), ind. on a suitable occasion, opportunistically; (*ena*), ind. on the occasion of, occasionally, opportunistically; suitably. — *Prastāva-cintāmaṇi*, is, m., N. of a work. — *Prastāva-tas*, ind. on the occasion of; *kathā-p*, in course of conversation. — *Prastāva-yajña*, as, m., 'the sacrifice to a topic of discussion, a conversation to which each interlocutor contributes his share (and therefore compared with a sacrifice at which each person presents offers a contribution). — *Prastāva-ratnākara*, as, m., N. of a work. — *Prastāva-sadṛśa*, as, ī, am, suited to the occasion, appropriate, seasonable.

Pra-stāvanā, f. causing to be praised; causing to mention or to speak of; sounding forth; introduction, commencement, preface, exordium; a dramatic prologue, an introductory dialogue usually spoken by the manager and one of the actors, the scene between the prayer and the beginning of the first act (of which several varieties are enumerated, viz. the Udgāṭyaka, Kathodghāta, Prayogātisāya, Pra-var-taka, and Ava-lagita).

Pra-stāvayat, am, antī, at, beginning, commencing.

Pra-stāvita, as, ā, am, caused to be told or related; mentioned.

Pra-stāvya, as, ā, am, Ved. to be precluded or introduced with a Pra-stāva (as a Sāman).

Pra-stūta, as, ā, am, praised, eulogized, panegyricised; proposed, propounded, declared, under discussion, revealed; said; expected, desired; ready, prepared; accomplished, done; happened, come to pass; made or consisting of; approached, proximate; done with effort or energy; (*am*), n. that which is propounded, any object under discussion, a proposition. — *Prastūta-yajña*, as, ā, am, prepared for a sacrifice. — *Prastūtānkura* ('*ta-an*'), as, m. a kind of metaphorical expression, allusion by the mention of any passing circumstance to something latent in the hearer's mind (as, for instance, if a girl walking in a garden with an inconstant lover were to ask a bee, Why go to the thorny plantain when you can have the jasmine flower?).

Pra-stūti, īs, ī, Ved. praise, eulogium.

Pra-stūtya, ind. having told or related, having rehearsed.

Pra-stotri, tā, m., Ved. the Ud-gāṭri's assistant who sings the Pra-stāva (q. v.).

Prastotriya, as, ā, am, relating to the Pra-stotri.

प्रस्तूत *pra-stūta*, as, m., N. of a class of deities under Manu Cākshusha; (an incorrect form for *pra-bhūta* or *pra-sūta*.)

प्रस्तोक *pra-stoka*, as, m., Ved., N. of a son of Sprihaya; *Kutsasya prastokah*, N. of a Sāman.

प्रस्तोभ *pra-stobha*, as, m. (fr. rt. *stubbh* with *pra*), allusion to, reference to (with gen.); *rayar āngirasaṣya prastobhaḥ*, N. of a Sāman.

प्रस्थल *pra-sthala*, ās, m. pl., N. of a people.

प्रस्था *pra-sthā*, cl. 1. A. (ep. also P.) *-ish(hale* (-tī), *-sthātum*, to set out, depart; to proceed, advance, march towards (with acc. or dat. or with *prati*); (P., Ved.) to place before, set before, deposit; Caus. *-sthāpayati*, *-yitum*, to cause to set forth, cause to depart, induce to retire; to send forth, send out, dispatch, send away, dismiss; to send into exile, banish; to urge forwards, push on; Desid. *-ish(hāṣati*, *-te*, to wish to advance.

Pra-stha, as, ā, am, going on a march or journey, going to, visiting, abiding in [cf. *raṇa-p*]; stable, firm, solid; expanding, spread; (*as*, *am*),

m. n. table-land on the top of a mountain; a level expanse, (at the end of names of towns and villages, cf. *indra-p*, *ośadhī-p*, *karīra-p*; see Pāṇ. IV. 2, 110); a particular weight and measure of capacity (= 32 Palas = $\frac{1}{2}$ of an Ādhaka; or = 16 Palas = 4 Kuḍavas = $\frac{1}{4}$ of an Ādhaka; or = 2 Sarāvas; or = 6 Palas; or = $\frac{1}{16}$ of a Droṇa); a Prastha of anything or anything measuring a Prastha, (according to the Su-śruta a man should never lose more than a Prastha of blood in being bled); (*as*), m., N. of a man. — *Prastha-pushpa*, as, m., 'flowering on the mountain-top,' a species of plant, a variety of Tulasi or basil with small leaves. — *Prastham-paṇa*, as, ā, am, cooking a Prastha (said of a cooking utensil capable of containing one Prastha). — *Prasthā-vat*, ān, atī, at, hastening away, rapid, (according to Mahi-dhara = *utkrīṣṭa-javopeta*); (*ati*), f., N. of a river.

Pra-sthāna, am, n. going forth, setting forth, procession, proceeding, departing; marching forth, a march, the march of an army or of an assailant; sending away, dispatching; departing this life, dying [cf. *mahā-p*]; a way to attain (any object), course, method, system; a sect; an inferior kind of drama the characters of which are slaves and outcasts. — *Pra-sthāna-bheda*, as, m., N. of a work by Madhusūdana-sarvasvati. — *Prasthāna-vat*, ind. as in setting forth, as on a departure. — *Prasthāna-vikala-gati* or *prasthāna-viklava-gati*, īs, īs, ī, one whose step falters in walking. — *Prasthāna-ighna*, am, n. an obstacle to proceeding or to sending (anything); non-attendance at a festival, impeding its taking place. — *Prasthānavighna-kṛt*, t, t, t, causing an impediment to proceeding or to dispatching (anything).

Prasthānika, belonging or relating to a departure, to a course, sect, &c.

Prasthāniya, as, ā, am, Ved. belonging or relating to a departure.

Pra-sthāpana, am, n. causing to depart, sending away, dismissing, dispatching, (*diśaḥ prasthāpanam*, sending into all quarters of the world); using, employing, (*dhvani-p*), employing a metaphor); appointment to an embassy; carrying off cattle; (*ā*), f. sending away, dispatching.

Pra-sthāpaniya, as, ā, am, to be sent away, proper to be sent or dispatched; to be carried or driven off.

Pra-sthāpita, as, ā, am, made to depart, sent away, dismissed, sent, dispatched.

1. *pra-sthāpya*, as, ā, am, to be sent away, to be dispatched.

2. *pra-sthāpya*, ind. having sent forth, having dispatched.

Pra-sthāyin, ī, inī, ī, setting forth, starting, departing; preparing to go or depart; travelling, marching, going.

Pra-sthāvan, ā, arī, α, Ved. hastening away, rapid (an epithet of the Maruts, Sāy. = *gamana-sila*).

Prasthika, at the end of adjectives derived from comps. ending in *prastha*, cf. *ārdhaprasthika*.

Prasthikā, f. a species of plant (= *amba-shikā*).

Pra-sthita, as, ā, am, set forth, set out, departed, gone; an epithet of particular Soma vessels (Ved.). — *Prasthita-yājya*, f., Ved. a particular Yājya recited during the oblation offered with the Soma vessels called *pra-sthita*.

Pra-sthiti, īs, f. setting forth, going forth, going away; a march, journey.

Pra-stheya, as, ā, am, to be set forth or departed.

प्रस्न *pra-sna*, as, m. (fr. rt. *snā* with *pra*), a bath, vessel for bathing.

Pra-snatṛi, tā, trī, trī, one who bathes, a bather.

Pra-sneya, as, ā, am, Ved. to be bathed in, suitable for bathing.

प्रस्नव *pra-snava*, *pra-snāvin*. See under *pra-snu*, col. 3.

प्रस्निग्ध *pra-snigdha*, as, ā, am, very fatty or greasy, very oily.

प्रसु *pra-snu*, cl. 2. P. A. *-snauti*, *-snute*, *-snarītum*, to pour forth, flow, distil.

Pra-snava, as, m. dropping, a stream; pouring forth, flowing.

Pra-snāvin, ī, inī, ī, Ved. pouring forth, dropping.

Pra-snuta, as, ā, am, poured forth; dropping.

— *Prasnuta-stani*, f. having breasts that distil milk (through excess of maternal love).

प्रसुवा *pra-snushā*, f. the wife of a grandson.

प्रस्पन्दन *pra-spandana*, am, n. (fr. rt. *spand* with *pra*), palpitating, quivering, trembling, vibrating.

प्रस्फुट *pra-sphuṭ*, Caus. or cl. 10. P. *-sphofayati*, *-yitum*, to cleave through, transfix, cleave, split, pierce; to expand.

Pra-sphuṭa, as, ā, am, cleft open, expanded, blown; manifest, clear, plain, apparent, evident; divulged, published, spread abroad.

Pra-sphoṭaka, as, m., N. of a Nāga.

Pra-sphoṭana, am, n. splitting, falling asunder; expanding, budding, opening, blooming; ripening; causing to blow or bloom; making evident or manifest, revealing; striking, beating; threshing or winnowing, corn; a winnowing basket; wiping away, rubbing out.

प्रस्फुर *pra-sphur*, cl. 6. P. *-sphurati*, *-sphurītum*, to become tremulous, quiver, palpitate, vibrate, throb, pulsate.

Pra-sphuramāna, as, ā, am, trembling, quivering, palpitating.

Pra-sphurita, as, ā, am, become tremulous, quivering, vibrating. — *Prasphuritādhara* ('*ta-adh*'), as, ā, am, one whose lower lip quivers, with quivering nether lip.

प्रस्मृति *pra-smṛiti*, is, f. (fr. rt. *smṛi* with *pra*), forgetting, forgetfulness.

प्रस्यन्द *pra-syand*, cl. 1. A. *-syandate*, *-syandītum*, to flow forth, flow away; to move rapidly, dart, fly.

Pra-syanda, as, m. flowing forth, trickling out.

Pra-syandāna, am, n. trickling forth, exudation.

Pra-syandamāna, as, ā, am, moving rapidly, darting, flying.

Pra-syandīn, ī, inī, ī, flowing forth, trickling down.

प्रसंस *pra-sraṇsa*, as, m. (fr. rt. *sraṇs* with *pra*), Ved. falling down, falling asunder.

Pra-sraṇsin, ī, inī, ī, letting fall, dropping; (scil. yon) giving birth to the fetus before the time, miscarrying.

प्रसृ *pra-sru*, cl. 1. P. *-srovati*, *-srotum*, to flow forth; to let flow, pour out.

Pra-srava, as, m. flowing forth, gushing forth, oozing out, dropping; that which flows forth, a flow, stream; milk flowing from the breast or udder; urine; the overflowing scum of boiling rice; (*ās*), m. pl. falling tears, tears gushing forth. — *Prasrava-yukta* or *prasrava-samyukta*, as, ā, am, connected with a stream, flowing in a stream, falling in drops, trickling; flowing with milk.

Pra-sravāna, am, n. (often incorrectly written *pra-sravaṇa*), flowing forth, gushing out, oozing out, trickling, dripping, leaking; dripping or fall of water, a cascade, cataract; a fountain, spring, well; a spout, the projecting mouth of a vessel (out of which any fluid is poured); streaming forth of the milk from the breast or udder; a pool of water formed by mountain streams; washing away of rocks &c. by the dripping of water; sweat, perspiration; voiding urine; N. of a place where the Sarasvatī takes its rise, (also *plākṣham prasrava-nam*); (*as*), m., N. of a man; of a range of mountains on the confines of Malaya.

Pra-sravīn, ī, inī, ī, pouring forth; yielding milk; rich in milk.

Pra-srāva, as, m. flowing, dropping; urine; the overflowing scum of boiling rice.

harshula]; (ī), f. turmeric, (a various reading for *pra-harshinī*); a kind of metre, four times

प्रागाय *prāgātha*, *as, ī, am* (fr. *pra-gātha*),

belonging to the Pragāthas, i.e. to the eighth Maṇḍala of the Ṛig-veda; (as), m. a patronymic of Kali; of Bharga; of Haryata.

Prāgāthika, as, ā, am, belonging to the eighth Maṇḍala of the Ṛig-veda.

प्रागार प्रागारा, as or am, m. or n. (?), a building, a house; a principal building (?).

प्रागाहिक प्रागहिका. See under *prāñc*.

प्राग्र प्राग्रा (pra-ag°), am, n. the highest point, summit. — **Prāgra-sara**, as, ā or ī, am, going at the head, foremost, first, best. — **Prāgra-hara**, as, ī, am, taking the best share, chief, principal.

Prāgrya, as, ā, am, chief, principal, most excellent.

प्राग्राट प्राग्राटा, am, n. thin coagulated milk.

प्राघर्मेसद् प्राघर्मासद्, t, t, t, Ved. abiding in a region of light; (Sāy. = *prakarshena dipta-sthāne vartamānaḥ*.)

प्राघात प्राघाता, as, m. war, battle; (incorrectly for *pra-ghāta*.)

प्राघार प्राघारा, as, m. (fr. rt. *ghri* with *pra*), dropping, oozing, trickling out, aspersion or pouring out of any oily substance.

प्राघुण प्राघुणा, as, m. a guest, a visitor, one demanding hospitality; [cf. *prāhuṇa*.]

Prāghuṇaka or **prāghuṇika**, as, m. = *prāghuṇa*. **Prāghūrnaka** or **prāghūrnika**, as, m. various forms for *prāghuṇaka*, *prāghuṇika* above.

प्राङ्ग प्राङ्गा, as, m. a small kind of drum or tabor (= *paṇava*).

Prāṅgana or **prāṅgana**, am, n. a court, a yard, a court-yard [cf. *angana*, *angana*]; a kind of drum.

प्राङ्गाय प्राङ्गाय, &c. See p. 654, col. 1.

प्राचण्ड्य प्राचण्ड्या, am, n. (fr. *pra-ṇḍya*), violence, vehemence, passion.

प्राचार प्राचारा (pra-āc°), as, ā, am, contrary to or deviating from ordinary institutions and observances (?); (as), m. a particular insect.

Prācārya (pra-āc°), as, m. a pupil, scholar (?).

प्राचिन्वत् प्राचिन्वत्, am, n. N. of a son of Janam-ejaya (= *pra-ṇvāt*).

प्राचीन प्राचीना. See p. 654, col. 2.

प्राचीर प्राचीरा, am, n. an enclosure, hedge, fence, wall; [cf. *kshaunṇi-p°*, *maḥi-p°*.]

प्राचुर्य प्राचुर्या, am, n. (fr. *prācūra*), multitude, quantity; abundance, copiousness, plentifulness, plenty; (*epa*), ind. in a mass; fully, in detail.

प्राचतस् प्राचतस, as, m. pl. an epithet of the ten sons of Prācīna-barhis (= *pra-ṇetas*).

Prācetas, as, m. a patronymic from *Prā-ṇetas*; a patronymic of Manu; of Dakṣa; of Vālmiki.

प्राच्य प्राच्या. See p. 654, col. 2.

प्राक्ष प्राक्ष, t, t, t (fr. rt. *prākṣ*), asking, inquiring, an inquirer, questioner. — **Prāḍ-vivāka**, as, m. 'one who interrogates and discriminates,' a judge, magistrate, the presiding officer in a court of judicature (Manu VIII. 79, 181).

प्राजक प्राजका, as, m. (fr. rt. *aj* with *pra*), a driver, charioteer, coachman.

Prājana, as, am, m. n. a whip, goad.

Prājika, as, m. a hawk.

Prājītri, tā, m. a driver, charioteer, coachman.

Prājīn, ī, m. = *prājika*.

प्राजया प्राजया, see *Gaṇa Śākṣhādī* to Pāṇ. I. 4. 74.

प्राजहित प्राजहिता, as, m., Ved. a Gārhapatya fire maintained during a longer period of time, an older Gārhapatya fire.

प्राजापत प्राजापता, as, ī, am (fr. *prajā-pati*), see *Gaṇa Mahishyādī* to Pāṇ. IV. 4. 48.

Prājāpatya, as, ā (or ī), am, belonging to or derived from *Prajā-pati*, relating to *Prajā-pati*, sacred to *Prajā-pati*; (as), m., with or without *vivāka* or *vidhī*, the third or according to Manu the fourth form of marriage (that in which the father gives his daughter to the bridegroom without receiving a present from him, but with the conviction that the two will live faithfully together, Manu III. 30); scil. *upavāsa*, a kind of penance (lasting twelve days, food being eaten during the first three once in the morning, during the next three once in the evening, in the next three only if given as alms, and a plenary fast being observed during the three remaining days); scil. *tithi*, the eighth day in the dark half of the month Pausa; a patronymic of Patan-ga; of *Prajā-vat*; of *Yakṣma-nāṣana*; of *Yajña*; of *Vimada*; of *Vishpu*; of *Samvāra*; of *Hiranya-garbhā*; (with *Jainas*) N. of the first black *Vāsudeva*; a N. of the confluence of the *Gangā* and *Yamunā*; = *pra-yāga*; (am), n. a particular sacrifice performed before appointing a daughter to raise issue in default of male heirs; scil. *bha* or *nakṣatra*, the asterism *Rohiṇī*; generative energy, procreative power; (as or am), m. or n. (?), the heaven or sphere of the *Manes*; = *pitrī-loka*; (ā), f. giving away the whole of one's property before entering upon the life of an ascetic or mendicant; a patronymic of *Dakṣiṇā*; scil. *śakaṣī*, N. of an asterism, the chariot of *Rohiṇī* (probably = $\alpha \beta \gamma \delta \epsilon$ *Tauri*). — **Prājāpatya-tva**, am, n. the state or condition of belonging or referring to *Prajā-pati*.

Prājāpatyaka, as, &c., belonging or referring or sacred to *Prajā-pati*.

Prājāvata, as, ī, am (fr. *prajā-vat*), see *Gaṇa Mahishyādī* to Pāṇ. IV. 4. 48.

Prājeśa, as, ī, am (fr. *prājeśa*), Ved. sacred to *Prajā-pati*; (am), n. the *Nakṣatra Rohiṇī*.

Prājeśvara, as, ī, am (fr. *prājeśvara*), sacred to *Prajā-pati*.

प्राजिधर प्राजिधरा, as, m., N. of a man.

प्राजिमठिका प्राजिमठिका, f., N. of a place.

प्राजेश प्राजेसा, **प्राजेसवरा**. See above.

प्राज्ञ प्राज्ञा, as, ā or ī, am (fr. *pra-jñā*), intellectual, (opposed to *sāvira*, *taijasa*); intelligent, wise, clever; patient in investigation; (Ved.) having no deep insight; (as), m. a wise or learned man, a Paṇḍit, a skilful or clever man; a kind of parrot with red stripes on the neck and wings; (ā or ī), f. a clever or intelligent woman; (ī), f. the wife of an intellectual man, wife of a Paṇḍit; (ā), f. intelligence, understanding. — **Prājña-kathā**, f. a story of a wise man, tale about a wise man. — **Prājña-tva**, am, n. or **prājña-tā**, f. wisdom, learning. — **Prājña-māna**, am, n. respect for learned men. — **Prājña-mānīn** or **prājñam-mānīn**, ī, īnī, ī, thinking one's self wise, fancying one's self a learned man.

प्राज्य प्राज्या, as, ā, am (fr. *pra* with rt. *aj* or fr. *pra* + *ājya*, clarified butter used for oblations?), abundant, plentiful, much, many, great, important; lofty. — **Prājya-bhaṭṭa**, as, m., N. of the author of the *Rājāvalī-paṭākā*. — **Prājya-vikrama**, as, ā, am, possessing great power. — **Prājya-vriṣhṭī**, īs, īs, sending rain in abundance (said of *Indra*).

प्राञ्च प्राञ्च (pra-añc°), **prāñ**, **prāci**, **prāk**, turned towards the front, directed forwards, being before, in front, foremost; turned towards, inclined towards, disposed, ready, willing (Ved.); turning eastward, eastern, easterly; previous, prior, former; **prāñcam kṛi**, to place in front, bring, offer, provide (Ved.); to promote, further, advance (Ved., Sāy. = *prakarshena gaṇchantum kṛi*); to spread out, stretch out (Ved.); **prāñcas**, m. pl. the people of the east, eastern people; eastern grammarians; **prāci**, f. the east; **prāk**, ind. (with abl. or rarely with gen. or acc.), before (in place or time or order),

in front; up to, as far as (especially in the technical language of grammatical Sūtras, e.g. *prāk kadārāt*, up to the word *Kadāra*); in the east; first, at first, formerly, previously, in the former part (of a book); at dawn, at day-break, early in the morning; **prāk eva**, recently, just; (in Buddhist writings) = *kim uta*, how much more? much more, still more; **prācā**, ind., Ved. forwards, onwards; (Sāy.) = *ṛjūnā mārgena*, by a straight path; **prācas**, ind., Ved. from the front. — **Prāk-karmān**, ā, n. preparatory or preliminary medical treatment; an action done in a former life. — **Prāk-kalpa**, as, m. a former age or era. — **Prāk-kāla**, as, m. a former age or time, a previous time. — **Prākkālina**, as, ā, am, belonging to former or ancient times, pertaining to a previous time, anterior, ancient, previous, former. — **Prāk-kūla**, as, ā, am, having the points turned towards the east (said of blades of *Kuśa* grass; according to *Kullūka* on *Manu* II. 75 = *prāg-agra*); (am), n. the point of a blade of *Kuśa* grass turned towards the east; (also written **prāk-tūla**; cf. **prācīna-kūla**). — **Prāk-kṛita**, as, ā, am, done before; (am), n. an action done in a former life. — **Prāk-kevala**, as, ā, am, manifested from the first in a distinct form (without preliminary symptoms, as a disease). — **Prāk-ṇarāṇa**, f. an epithet of the female organ of generation. — **Prāk-ṇram**, ind. before it is too late, in good time. — **Prāk-chāya**, am, n. a shadow's falling eastward. — **Prāk-tanaya**, as, m. a former pupil (perhaps a wrong reading for *prāpta-naya*). — **Prāk-tūla** = **prāk-kūla**, q. v. — **Prāk-pada**, am, n. a preceding word, the first member of a compound. — **Prāk-puṇya**, **prabhava**, as, ā, am, caused by merits accrued in a former existence, resulting from good works done in a former state of being. — **Prāk-pushpā**, f., see *Vārt. I.* to *Pāṇ. IV. 1. 64*. — **Prāk-phala**, as, m. the bread-tree (= *panasa*). — **Prāk-phalgunī**, f. the eleventh of the lunar mansions (= *pūrva-phalgunī*, q. v.). — **Prāk-phalgunī-bhava**, as, m. *Bṛihaspati* or the planet *Jupiter* (born when the moon was in the mansion *Prākphalgunī*). — **Prāk-phālguna** or **prākphālguneya**, as, m. the planet *Jupiter*. — **Prāk-phālguni** = *pūrva-phālguni*, q. v. — **Prāk-śas**, ind. from the front, from the east. — **Prāk-śira**, ās, ās, as, or **prāk-śira** or **prākśiraśa**, as, ā, am, having the head turned forwards or to the east. — **Prāk-sṛinga-vat**, ān, m., N. of a *Rishi*. — **Prāk-sṛiṣṭa**, a various reading for *prākśiṣṭa*, q. v. — **Prāk-samstha**, as, ā, am, turned or directed eastwards. — **Prāk-sandhyā**, f. morning twilight. — **Prāk-savana**, am, n. a morning libation. — **Prāk-soma**, as, ā, am, or **prāk-saumika**, as, ī, am, preceding the *Soma* sacrifice. — **Prāk-srotas**, ās, ās, as, flowing eastward (sometimes wrongly spelt **prāk-srotas**). — **Prāg-agra**, as, ā, am, having the tip or point turned forwards or towards the east (as a blade of grass). — **Prāg-apam**, ind. (fr. *prāk* and *apam* fr. *apāḥ*), Ved. from the front towards the back, in a backward direction. — **Prāg-aparāyata** (°ra-āy°), as, ā, am, extending eastward and westward; [cf. *prāg-āyata*]. — **Prāg-abhāva**, as, m. previous non-existence of anything, antecedent non-existence or privation, the non-existence of anything which may yet be; non-existence (of an effect) previous (to production); (in law) the non-possession of property that may be possessed. — **Prāgabhāva-vicāra**, as, m., N. of a *Nyāya* work. — **Prāg-abhihita**, as, ā, am, before-mentioned, previously mentioned. — **Prāg-avasthā**, f. a former state, previous existence. — **Prāg-āyata**, as, ā, am, extending towards the east; [cf. *prāg-aparāyata*]. — **Prāg-āhnikā**, as, ī, am, relating to the forenoon (= *paurvāhnikā*). — **Prāg-ukṛt**, īs, f. previous utterance. — **Prāg-utara**, as, ā, am, north-eastern; (*epa*), ind. to the north-east of (with abl.), north-eastwards. — **Prāg-udak-plavana**, as, ā, am, inclining towards the north-east, situated in a north-easterly direction. — **Prāg-udamukha**, as, ī, am, having the face turned to the east or north. — **Prāg-udānāc**, am, īdī, uk, north-eastern; (īdī), f., scil.

ātā, the north-east quarter, the north-east; (*ak*), ind. to the north-east. — *Prāg-gamana-vat*, *ān*, *ātā*, *at*, having a forward motion, going forwards. — *Prāg-gāmin*, *i*, *ini*, *i*, going before, preceding, intending to go before; a precursor. — *Prāg-guṇa*, *as*, *ā*, *am*, possessing the previously mentioned quality. — *Prāg-griva*, *as*, *ā*, *am*, Ved. having the neck turned towards the east. — *Prāg-janman*, *a*, *n*, a former birth, former life. — *Prāg-jāti*, *is*, *f*, a former birth (= *pūrvā-janman*). — *Prāg-jyotiṣa*, *am*, *n*, N. of a city, the dwelling-place of the demon Naraka; (*as*), *m*, with or without *rājā*, the king of *Prāg-jyotiṣa*, an epithet of Bhaga-datta; N. of a country, = *kāma-rūpa*; (*ās*), *m*, pl., N. of a people living in the city of *Prāg-jyotiṣa* or its environs; (*am*), ind. before day-break (?). — *Prāg-jyotiṣa-jyeshtha*, *as*, *m*, an epithet of Viṣṇu. — *Prāg-dakṣiṇa*, *as*, *ā*, *am*, south-eastern; (*am*), ind. to the south-east, south-eastwards. — *Prāg-dakṣiṇāṇḍ* (*ṇa-āṇḍ*), *ān*, *āṇḍ*, *āk*, turned to the south-east, south-eastward. — *Prāg-daṇḍa*, *as*, *ā*, *am*, Ved. having the stem or stalk turned towards the east. — *Prāg-dīś*, *k*, *f*, 'the eastern quarter,' the east. — *Prāg-deśa*, *as*, *m*, the eastern country, country of the eastern people; a former or previous place. — *Prāg-dvār*, *r*, *f*, a door on the east side. — *Prāg-dvāra*, *as*, *ā*, *am*, having doors towards the east; an epithet of the seven lunar mansions beginning with *Kṛttikā*; (*e*), ind. in front of or before the door. — *Prāg-dvārika*, *as*, *i*, *m*, having the door on the eastern side. — *Prāg-bodhi*, N. of a mountain. — *Prāg-bhaktā*, *am*, *n*, taking medicine before a meal. — *Prāg-bhāga*, *as*, *m*, the fore part. — *Prāg-bhāra*, *as*, *m*, the top or peak of a mountain; a multitude, heap; bending, inclining, leaning [cf. *Prācina-p*]; (*as*, *ā*, *am*), inclined, bent. — *Prāg-bhāva*, *as*, *m*, prior or previous existence; superiority, excellence; the top of a mountain (in this sense a various reading for *prāg-bhāra*). — *Prāg-bhāvā-tas*, ind. from a prior state of existence. — *Prāg-rūpa*, *am*, *n*, symptom of disease (= *pūrvā-rūpa*). — *Prāg-vaṇṣa*, *as*, *ā*, *am*, having the supporting beam turned eastwards (Ved.); (*as*), *m*, the space before the Vēdi, (perhaps) a kind of sacrificial chamber having columns or beams towards the east and situated opposite to the Vēdi, (according to Malli-nātha on *Raghu-v*. XV. 61 = *prācina-sthūpo yajña-śālā-vīśeṣaḥ*; according to others, a room in which the family and friends of the person performing the sacrifice assemble); a former dynasty or generation; an epithet of Viṣṇu (?). — *Prāg-vadana*, *am*, *n*, a former decision; anything formerly decided or decreed. — *Prāg-vaśa*, *as* or *am*, *m*, or *n* (?), N. of a city. — *Prāg-vat*, ind. as before, as previously, as formerly, as in former times, as in the preceding part (of a book). — *Prāg-vṛttā*, *am*, *n*, former behaviour; (in law) = *prān-niyaya*, q.v. — *Prāg-vṛttānta*, *am*, *n*, a former event, previous adventure, a story of the past. — *Prāg-vesha* or *prāg-veśa*, *as*, *m*, a former dress. — *Prāg-hāra*, a various reading for *prāg-bhāra*, q.v. — *Prān-āyata*, *am*, an incorrect form for *prāg-āyata*, q.v. — *Prān-nāsikā* or *prān-nāsiki*, *f*, see Scholiast on Pān. IV. 1, 60. — *Prān-nyāya*, *as*, *m*, (in law) a former trial of a cause, the plea of a former trial, special plea; (*as*, *ā*, *am*), Ved. turned forwards or eastwards according to rule. — *Prānnyā-yottara* (*ya-ul*), *am*, *n*, the rejoinder of the defendant that the charge against him has already been tried. — *Prān-mukha*, *as*, *ā* or *i*, *am*, having the face turned forward or towards the east, facing the east (Manu II. 51); inclined towards, desirous of, wishing. — *Prāci-jihva*, *as*, *ā*, *am*, Ved. moving the tongue forwards (said of Agni; *Sāy*. = *prāg-deśa-sthita-jihvā-sthānīya-jvālā*). — *Prāci-man-yu*, *us*, *us*, *us*, Ved. striving to move forwards (said of Indra; *Sāy*. = *apratihuta-krodha*). — *Prāci-pati*, *is*, *m*, 'lord of the east,' an epithet of Indra. — *Prāci-mūla*, *am*, *n*, the eastern horizon.

Prāktana, *as*, *i*, *am*, former, prior, previous, anterior, antecedent, preceding; early, old, ancient, (opposed to *idānintana*); relating to a former state of existence, resulting from acts done in a former

life. — *Prāktana-karman*, *a*, *n*, any act formerly done or done in a former state of existence; fate, destiny. — *Prāktana-janman*, *a*, *n*, a former birth.

Prāktas or *prāktāt*, ind., Ved. from the front, from the east.

Prāgviṣya (fr. *prāg* *iva*), see Pān. V. 3, 70.

Prāgghitiya (fr. *prāgghitāt*), see Pān. IV. 4, 75.

Prāgdisiṣya (fr. *prāg* *disaḥ*), see Scholiast on Pān. V. 3, 2.

Prāgdivyatiya (fr. *prāg* *divyataḥ*), see Pān. IV. 1, 83.

Prāgdhitiya, a wrong reading for *prāgghitiya*.

Prācā, ind. See p. 653, col. 3, and p. 654, col. 1.

Prācīkā, *f*, a musquito; a female falcon.

Prācina, *as*, *ā*, *am*, turned towards the front or towards the east, belonging to the front or east, eastern, easterly; former, prior, preceding, ancient, old; (*as*, *am*), *m*, n. a hedge, fence, wall; (*ā*), *f*, a species of plant, *Clypea Hernandifolia*; (*am*), ind. in front, forwards; eastwards, to the east of (with abl.); before (with abl.); *ataḥ* *prācina*, further on from that point. — *Prācina-āvītā* = *prācinā-vītā*, q.v. — *Prācina-kalpa*, *as*, *m*, a former Kalpa or period of the world's duration. — *Prācina-kūla*, *as*, *ā*, *am*, = *prāk-kūla*, q.v. — *Prācina-garbha*, *as*, *m*, N. of an ancient Rishi also called *Apāntara-tamas*. — *Prācina-gāthā*, *f*, an ancient story or tradition. — *Prācina-gauḍa*, *as*, *m*, N. of the author of the *Saṁvatsara-pradīpa*. — *Prācina-grīva*, *as*, *ā*, *am*, Ved. having the neck turned forwards or towards the east. — *Prācina-tā*, *f*, or *prācina-tva*, *am*, *n*, antiquity, oldness. — *Prācina-tilaka*, *as*, *m*, 'having a mark towards the east (?)', the moon. — *Prācina-pakṣa*, *as*, *ā*, *am*, Ved. having the feathers turned forwards (as an arrow). — *Prācina-panasa*, *as*, *m*, 'the eastern Jaka tree,' the plant *Egle Marmelos*. — *Prācina-prakriyā*, *f*, N. of a grammatical work (= *prakriyā-kauṁudī*). — *Prācina-prāgbhāra*, *as*, *ā*, *am*, bending or inclining towards the east. — *Prācina-barhīs*, *is*, *m*, 'eastern light (?)', N. of a Prajā-pati of the race of Atri; of a son of Havir-dhāman (or Havir-dhāna) and father of the ten *Prācetasas*; of a son of Manu; an epithet of Indra.

— *Prācina-mata*, *am*, *n*, an ancient opinion, a belief sanctioned by antiquity. — *Prācina-yoga*, *as*, *m*, N. of a man; of an ancient teacher, the father of Patañjali. — *Prācinayogi-putra*, *as*, *m*, Ved., N. of a teacher. — *Prācinayogya*, *as*, *m*, a patronymic from *Prācina-yoga*; (*as*), *m*, pl., N. of a school. — *Prācina-raśmī*, *is*, *i*, Ved. having the reins directed forwards (*Sāy*. = *devabhūmukha*). — *Prācina-vaṇṣa*, *as*, *ā*, *am*, Ved. having the supporting beam turned forwards or towards the east; [cf. *prāg-vaṇṣa*].

— *Prācina-vṛtti*, *is*, *f*, N. of a commentary on the *Upādi-sūtras*. — *Prācina-sāla*, *as*, *m*, N. of a man. — *Prācina-śiva-stuti*, *is*, *f*, an ancient hymn in praise of Śiva. — *Prācināgra* (*na-ag*), *as*, *ā*, *am*, having the points turned towards the east (said of sacred grass). — *Prācināmāla* (*na-ām*), *as*, *m*, the plant *Flacourtia Cataphracta*; (*am*), *n*, the fruit of the *Flacourtia Cataphracta*. — *Prācināvita* (*na-āv*), *am*, *n*, the sacrificial cord worn over the right shoulder and passed under the left arm (as at a *Srāddha*). — *Prācināvitān* (*na-āv*), *i*, *ini*, *i*, or *prācinopavita* (*na-up*), *as*, *ā*, *am*, wearing the sacrificial cord over the right shoulder and under the left arm (Manu II. 63).

Prācāis, ind., Ved. forwards; [cf. *uccāis*, *nīcāis*, *parācāis*.]

Prācyā, *as*, *ā*, *am*, being in front, situated in front; being in the east, living in the east, belonging to the east, eastern, easterly; preceding, prior, anterior, previous; ancient, old, (opposed to *ādhunika*); an epithet of particular songs belonging to the *Sāma-veda*; (*ās*), *m*, pl. the inhabitants of the east, the eastern country, the country south or east of the river *Sarasvatī* (which flows from the north-east towards the south-west); (*ā*), *f*, scil. *bhāṣhā*, the dialect spoken in the east of India. — *Prācyā-pada-vṛtti*, *is*, *f*, (in Ved. gram.) a term applied to the rule according to which *e* remains in particular cases

unchanged before *a*. — *Prācyā-bhāṣhā*, *f*, the dialect of the east of India. — *Prācyā-vṛtti*, *is*, *f*, a kind of metre. — *Prācyā-saptasama*, see Scholiast on Pān. VI. 2, 12. — *Prācyādhvanyu*, see Scholiast on Pān. VI. 2, 10.

Prācyaka, *as*, *ā*, *am*, situated in the east, eastern, easterly.

Prācyāyana, *as*, *m*, a patronymic from *Prācyā*.

प्राञ्ज *prāñj* (*pra-anj*), cl. 7. P. *prāñakti*, *prāñjītu*, *prāñktum*, Ved. (?), to adorn, decorate, embellish, beautify.

Prāñjana, *am*, *n*, Ved. paint or cement (on an arrow).

प्राञ्जल *prāñjala*, *as*, *ā*, *am* (fr. *pra* + *añ-jali* *f*), straight; honest, upright, sincere. — *Prāñjalatā*, *f*, straightness; honesty.

प्राञ्जलि *prāñjali* (*pra-an*), *is*, *is*, *i*, holding out the open hands slightly hollowed and placed side by side (as if to hold an offering; a common mark of respect and salutation, cf. *anjali*, *kṛitāñ-jali*); joining the palms of the hands in a supplicating manner (Manu II. 192). — *Prāñjalī-dvaita-bhṛt*, *tas*, *m*, pl., N. of a school.

Prāñjalika, *as*, *ā*, *am*, = *prāñjali*.

Prāñjalīn, *i*, *ini*, *i*, = *prāñjali*.

प्राडाहति *prādāhati*, *is*, *m*, a patronymic; see Gaṇa Taulvalyādi to Pān. II. 4, 61.

प्राड्विक *prād-vivāka*. See *prāth*, p. 653.

प्राण 1. *prāṇ* or *prān* (*pra-an* or *pra-an*), cl. 2. P. *prāṇīti* (according to Vopa-deva IX. 27, also *prāṇīti*), &c., to breathe in; inhale, inspire; to blow (as the wind, Ved.); to live; to smell (intrans.); Caus. P. A. *prāṇayati*, -te, Aor. *prāṇīnat*, to cause to breathe, give life to, animate: Desid. *prāṇīniṣhāti*. 2. *prāṇ* (*pra-an*), *ṇ*, *ṇ*, *ṇ*, breathing (?); see Pān. VIII. 4, 20.

2. *prāṇa*, *as*, *m*, (for 1. see under rt. 1. *prā*, p. 652), breathing, breath, respiration, inspiration and expiration, breath of life, spirit, vital action or life generally, vitality; a vital organ, organ of sense, vital air, (the vital airs are variously enumerated as three, viz. *prāṇa*, *apāna*, and *vy-āna*; or five, viz. *prāṇa*, *apāna*, *sam-āna*, *vy-āna*, *ud-āna*; or with the other vital organs six or seven, or nine or ten, or thirteen; the fivefold enumeration being however the most usual; and the first of the five or *prāṇa* being used from its seat in the lungs to express pre-eminently life and vitality; air inhaled, wind; circulation of nutriment, digestion; the place of breathing, the mouth and nose (?); any one as dear as the breath of life, any beloved object (e.g. *tvam me prāṇaḥ*, thou art as dear to me as the breath of life; cf. *pati-prāṇa*); the spirit (as opposed to the body); the spirit or life of a poem, poetical talent, inspiration; the soul (= *puruṣa*); vigorous action, energy, strength, power, might [cf. *yathā-prāṇam*]; breathing, aspiration (in the pronunciation of letters); a breath as a measure of time, viz. the time required for the pronunciation of ten long syllables = $\frac{1}{2}$ Vinādikā; N. of a Kalpa, the sixth day in the light half of a month of Brahmā; myrrh; a mystical expression for the letter *y*; an epithet of Brahma the Supreme Spirit; N. of a son of the Vasu, Dhara; of one of the eight Vasus; of a Marut; of one of the seven sages in the second Manu-antara; of a son of Dhātṛi; of a son of Vi-dhātṛi the brother of Dhātṛi; (*ās*), *m*, pl. the five vital airs or modes of inspiration and expiration collectively (see above); life, vitality, the vital organs or organs of sense, (according to Kullōka, Manu IV. 143, *prāṇāḥ* = *śukṣhur-ātinindriyāṇi*); (*prāṇān muḥ*, to resign or lay down one's life; *prāṇān hā* or *pari-tyaj*, to quit life; *prāṇān rakṣh*, to save life; *prāṇān ni-han*, to destroy life); *prāṇāis*, ind. with all the soul, with all the strength, with might and main; [cf. Gr. *φρην*, *δσ-φρην*; *φρην*; *δσ-φρην*; *φρην*, 'the breath or respiration, a puff of breath, a sigh.'] — *Prāṇa-kara*, *as*, *i*,

am, 'life-making,' refreshing the spirits; (*as*), *m*, N. of the father of the author of the Medinī. — *Prāṇa-karman*, *a*, *n*, a vital function. — *Prāṇa-kṛśā*, *am*, *n*, danger to life, peril of life. — *Prāṇa-kṛśṇa*, *as*, *m*, N. of an author of various works. — *Prāṇa-grāha*, *as*, *m*, N. of a particular Soma vessel. — *Prāṇa-ghātaka*, *as*, *i*, *am*, life-destroying, destructive to life, killing. — *Prāṇa-ghna*, *as*, *i*, *am*, life-destroying, deadly, mortal. — *Prāṇa-śāśā*, *t*, *t*, cutting off life, shortening life, murderous. — *Prāṇa-śāśā*, *as*, *m*, the cutting off of life, murder. — *Prāṇa-toshāṇī*, *f*, N. of a compendium of Tantra works. — *Prāṇa-tyāga*, *as*, *m*, abandonment of life, expiring, death, suicide. — *Prāṇa-da*, *as*, *ā*, *am*, life-giving, saving life; (*as*), *m*, a species of plant, = *jivaka*; (*ā*), *f*, the plant Terminalia Chebula (= *haritakī*); a species of medicinal plant = *riddhī*; (*am*), *n*, water; blood. — *Prāṇa-dakṣiṇā*, *f*, the gift of life; *prāṇadakṣiṇāṃ dā*, to grant any one his life. — *Prāṇa-dāṇḍa*, *as*, *m*, the punishment of death. — *Prāṇa-dayita*, *as*, *ā*, *am*, dear as life; (*as*), *m*, a husband. — *Prāṇa-dātri*, *tā*, *trī*, *trī*, a life-giver, one who saves another's life. — *Prāṇa-dāna*, *am*, *n*, the gift of life, saving any one's life; resigning or laying down life; anointing the Havis with Ghṛta during the recitation of sacred texts supposed to restore life (Ved.). — *Prāṇa-dāvat*, *ān*, *m*, Ved. life-giving, conferring life. — *Prāṇa-durodara*, *am*, *n*, playing or gambling for life, staking life. — *Prāṇa-dyūta*, *am*, *n*, staking life or existence, a battle for life, fighting for life. — *Prāṇa-dyutābhidevāna* ('*ta-abh*'), *as*, *ā*, *am*, played or fought with life as a stake (said of a battle in which life is as it were gambled with or staked, see Mahābh. Salya-p. 760). — *Prāṇa-droha*, *as*, *m*, an attack or attempt upon (any one's) life. — *Prāṇa-dhara*, *as*, *m*, N. of a man. — *Prāṇa-dhāra*, *as*, *ā*, *am*, possessing life, living, animate; (*as*), *m*, a living being. — *Prāṇa-dhāraṇa*, *am*, *n*, the support or maintenance of life, prolongation of life, sustenance; a means of supporting life; retaining life, vitality. — *Prāṇa-dhṛik*, *k*, *k*, Ved. sustaining the breath, prolonging the act of inhaling the breath; [cf. *dhṛik*, p. 459, col. 1.] — *Prāṇa-nātha*, *as*, *m*, 'lord of life,' a husband, lover; an epithet of Yama; N. of a heresiarch who held a controversy with Saṅkara at Pra-yāga. — *Prāṇa-nāsa*, *as*, *m*, destruction or cessation of breath. — *Prāṇa-nigraha*, *as*, *m*, checking or obstructing the breath. — *Prāṇa-paśa*, *as*, *i*, *am* (fr. *prāṇa-paśi*), see Gaṇa to Pāṇ. IV. 1, 84. — *Prāṇa-paśi*, *is*, *m*, 'lord of life,' the soul; a husband; the heart (?). — *Prāṇa-paśni*, *f*, 'wife of the vital breath,' the voice. — *Prāṇa-parikraya*, *as*, *m*, the price of life, staking one's life or existence. — *Prāṇa-parikṣiṇa*, *as*, *ā*, *am*, one whose life is drawing to a close. — *Prāṇa-parigraha*, *as*, *m*, possession of breath or life, life, existence. — *Prāṇa-parityāga*, *as*, *m*, abandoning or resigning life. — *Prāṇa-paripēṣā*, *f*, desire of saving life, wish to escape. — *Prāṇa-pā*, *ās*, *as*, *am*, Ved. life-protecting, preserving life. — *Prāṇa-prada*, *as*, *ā*, *am*, life-bestowing, restoring life, saving life; (*ā*), *f*, a species of medicinal plant (= *riddhī*). — *Prāṇa-pradāyaka*, *as*, *ikā*, *am*, or *prāṇa-pradāyin*, *i*, *inī*, *i*, life-bestowing, restoring life, saving life. — *Prāṇa-prayāna*, *am*, *n*, departure of the breath of life, end of life. — *Prāṇa-priya*, *as*, *ā*, *am*, dear as life; (*as*), *m*, a lover. — *Prāṇa-bāḥa*, *as*, *m*, danger to life, fear for life, extreme peril. — *Prāṇa-buddhi*, *is*, *f*, sing. (?), life and intelligence. — *Prāṇa-bhāksha*, *as*, *ā*, *am*, 'breath-eating,' 'air-eating,' inhaling merely the odour of food or drink. — *Prāṇa-bhaya*, *am*, *n*, fear for one's life, danger to life. — *Prāṇa-bhāvat*, *vān*, *m*, the ocean ('the light of life?'). — *Prāṇa-bhūta*, *as*, *ā*, *am*, being the breath of life. — *Prāṇa-bhṛt*, *t*, *t*, supporting life (Ved.); containing life, possessed of life, living, sentient; (*t*), *m*, a living being, a man; an epithet of particular bricks used in the erection of an altar. — *Prāṇa-maya*, *as*, *i*, *am*, Ved. consisting of breath, endowed with breath or life,

living, breathing. — *Prāṇamaya-kosha*, *as*, *m*, one of the cases or investitures of the soul, the vital case. — *Prāṇa-mokṣaṇa*, *am*, *n*, giving up the ghost, resigning life, suicide. — *Prāṇa-yama*, *as*, *m*, suspending the breath (= *prāṇāyāma*). — *Prāṇa-yātrā*, *f*, support of life, subsistence. — *Prāṇayātrika*, *as*, *ā*, *am*, necessary for the support of life. — *Prāṇayātrika-mātra*, *as*, *i*, *am*, possessing only the necessities of life. — *Prāṇa-yonī*, *is*, *f*, the source or spring of life. — *Prāṇa-rakṣaṇārtham* ('*na-ar*'), *ind*, for the preservation of life. — *Prāṇa-rakṣā*, *f*, protection or preservation of life. — *Prāṇa-randhra*, *am*, *n*, 'breath-aperture,' the mouth; nostril. — *Prāṇa-rodha*, *as*, *m*, checking or suppressing the breath; danger to life; N. of a particular hell. — *Prāṇa-vat*, *ān*, *atī*, *at*, having breath or life, breathing, living, animated; possessing power, strong, powerful. — *Prāṇa-vidyā*, *f*, the science of the breath or vital airs. — *Prāṇa-vināśa*, *as*, *m*, destruction or loss of life. — *Prāṇa-viplava*, *as*, *ā*, *am*, depriving of life. — *Prāṇa-vijaya*, *as*, *m*, 'the separation of breath or life,' the departure of the spirit at the hour of dissolution, death. — *Prāṇa-vṛthi*, *is*, *f*, living, activity, vital function. — *Prāṇa-vyāya*, *as*, *m*, 'expenditure of life,' giving up the ghost, death. — *Prāṇa-sakti*, *is*, *f*, a particular Sakti of Vishnu. — *Prāṇa-sarira*, *as*, *ā*, *am*, Ved. whose (only) body is the breath of life or spirit. — *Prāṇa-samyama*, *as*, *m*, checking or suspending the breath (as a religious exercise). — *Prāṇa-samrodha*, *as*, *m*, checking or obstructing the breath. — *Prāṇa-samvāda*, *as*, *m*, a controversy between the vital airs, dispute between the organs of sense (an imaginary contest or controversy between the senses supposed to be disputing for precedence). — *Prāṇa-saṃśaya*, *as*, *m*, danger to life. — *Prāṇa-saṃhitā*, *f*, a manner of reciting the Vedic texts, pronouncing as many letters as possible during one breath. — *Prāṇa-sankaṭa*, *am*, *n*, danger to life, great peril. — *Prāṇa-sadman*, *a*, *n*, the abode of the vital airs, the body. — *Prāṇa-santyāga*, *as*, *m*, abandoning or resigning life. — *Prāṇa-sandeha*, *as*, *m*, danger to life, risk of life, great peril. — *Prāṇa-sannyāsa*, *as*, *m*, giving up the ghost, dying. — *Prāṇa-sama*, *as*, *ā*, *am*, equal to or as dear as life; (*as*), *m*, a lover, a husband; (*ā*), *f*, a wife. — *Prāṇa-sambhṛita*, *as*, *m*, wind, air; (perhaps a wrong form for *prāṇa-sambhūta*). — *Prāṇa-sammīta*, *as*, *ā*, *am*, Ved. reaching to the nose; dear as life. — *Prāṇa-sāra*, *as*, *ā*, *am*, whose whole essence consists of life, spirited, full of strength, vigorous. — *Prāṇa-sūtra*, *am*, *n*, the thread of life. — *Prāṇa-hara*, *as*, *i*, *am*, taking away life, threatening life, causing death, destructive. — *Prāṇa-hāraka*, *as*, *ikā*, *am*, taking away life, causing death; (*am*), *n*, a kind of poison (= *vatsa-nābha*). — *Prāṇa-hārīn*, *i*, *inī*, *i*, taking away life, causing death, mortal, deadly. — *Prāṇākārshīn* ('*na-āk*'), *i*, *inī*, *i*, attracting the vital spirit. — *Prāṇāgnihotra* ('*na-ag*'), *as* or *am*, *m*, or *n* (?), N. of an Upanishad. — *Prāṇāghāta* ('*na-agh*'), *as*, *m*, destruction of life, killing a living being. — *Prāṇācārya* ('*na-āc*'), *as*, *m*, a physician to a king. — *Prāṇātipāta* ('*na-at*'), *as*, *m*, an attack upon life, taking away life, killing a living being. — *Prāṇātman* ('*na-at*'), *ā*, *m*, the vital or animal soul, the lowest of the three souls of a human being (the other two are called *jīvātman* and *paramātman*, q. q. v. v.). — *Prāṇātīya* ('*na-at*'), *as*, *m*, the passing away of life; (*e*), *ind*, at a time when life is in danger of ceasing. — *Prāṇāda* ('*na-āda*'), *as*, *ā*, *am*, 'eating away life,' causing death, fatal. — *Prāṇādṛika* ('*na-adh*'), *as*, *ā*, *am*, 'more than life,' dearer than life; superior in vigour. — *Prāṇādṛimātha* ('*na-adh*'), *as*, *m*, 'lord of life,' a husband. — *Prāṇādhipa* ('*na-adh*'), *as*, *m*, 'ruler of the breath of life,' the soul. — *Prāṇānta* ('*na-an*'), *as* or *am*, *m*, or *n* (?), the end of life, death; *prāṇāntaṃ daṇḍam arhati*, he deserves death as a punishment, i. e. he deserves the punishment of death. — *Prāṇāntika*, *as*, *i*, *am*, destructive to life, fatal, mortal, capital (as punishment); dangerous; last- ing to the end of life, ending with life; (*am*), *n*, murder,

assassination; (*am*), *ind*, until death. — *Prāṇāp-hārīn* ('*na-ap*'), *i*, *inī*, *i*, taking away life, fatal, deadly. — *Prāṇāpāna* ('*na-ap*'), *au*, *m*, du. two of the vital airs, air inhaled and exhaled; Inspiration and Expiration personified and identified with the Aśvins. — *Prāṇābāha* ('*na-ab*'), *as*, *m*, injury or danger to life, any act injurious to life. — 1. *prāṇāyana* ('*na-ay*'), *am*, *n*, an organ of sense. — *Prāṇāyāma* ('*na-ay*'), *as*, *m*, restraining or suspending the breath or breathing in a peculiar way through the nostrils during the mental recitation of the names or attributes of some deity, (it is differently performed, cf. *pūraka*, *kumbhaka*, *reṇaka*). — *Prāṇāyāmin* ('*na-ay*'), *i*, *inī*, *i*, checking or suppressing the breath. — *Prāṇārtha-vat* ('*na-ar*'), *ān*, *atī*, *at*, possessed of life and riches. — *Prāṇeśa* ('*na-īśa*'), *as*, *m*, 'lord of life,' a lover, husband; 'lord of breath,' N. of a Marut; (*ā*), *f*, a wife. — *Prāṇeśvara* ('*na-īś*'), *as*, *m*, 'lord of (my) life,' a husband, lover; a particular formula; (*i*), *f*, a wife. — *Prāṇotkramana* ('*na-ut*'), *am*, *n*, the departure of the spirit, flight of the soul, death. — *Prāṇot-sarga* ('*na-us*'), *as*, *m*, giving up the ghost, dying. — *Prāṇopahāra* ('*na-up*'), *as*, *m*, food (regarded as an oblation to life).

Prāṇaka, *as*, *m*, a living being, an animal or sentient being; a species of plant (= *jivaka*); myrrh; cloth, clothes (?).

Prāṇat, *an*, *atī*, *at*, breathing, living.

Prāṇatha, *as*, *m*, breathing; air, wind; the lord of all created beings (= *prajā-pati*); a sacred bathing-place; (*as*, *ā*, *am*), strong, powerful.

Prāṇana, *as*, *m*, the throat; (*am*), *n*, the act of breathing, respiration; living, life; producing life, calling into life; (*as*, *ā*, *am*), giving life to, producing life. — *Prāṇanānta* ('*na-an*'), *as*, *m*, the end of life.

Prāṇanta, *as*, *m*, air, wind; a kind of collyrium, = *rasānjana*; (*i*), *f*, sneezing; sobbing.

Prāṇayat, *an*, *atī*, *at*, restoring to life, resuscitating, reanimating.

2. *prāṇāyana*, *as*, *m*, Ved. the offspring of the vital airs (in Vājasaneyi-Saṃhitā XIII. 54; according to Mahīdhara *prāṇāyana* = *prāṇasyāpatya*).

Prāṇinīshu, *us*, *us*, *u* (see Pāṇ. VIII. 4, 21), wishing to breathe or live, wishing for life.

Prāṇita, *as*, *ā*, *am*, caused to breathe, kept alive, animated, longing to do (anything).

Prāṇin, *i*, *inī*, *i*, breathing, living, alive; (*i*), *m*, a living or sentient being, living creature, animal; a man. — *Prāṇi-ghātīn*, *i*, *inī*, *i*, killing living beings. — *Prāṇi-jāta*, *am*, *n*, a class or species of animals. — *Prāṇi-tva*, *am*, *n*, the state of a living being, sentient existence, life. — *Prāṇi-dyūta*, *am*, *n*, gambling with fighting animals, setting animals to fight for wagers, a fight of animals exhibited for sport, cock-fighting, ram-fighting, &c. — *Prāṇi-pīḍā*, *f*, giving pain to sentient beings, cruelty to animals. — *Prāṇi-mat*, *ān*, *atī*, *at*, possessed of or peopled with living beings. — *Prāṇi-mātri*, *tā*, *f*, the mother of a living being; a kind of shrub (= *garbha-dātri*). — *Prāṇi-yodhana*, *am*, *n*, setting animals to fight (= *prāṇi-dyūta* above). — *Prāṇi-hīnsa*, *f*, doing harm to any living creature, injuring or killing an animal. — *Prāṇi-hita*, *as*, *ā*, *am*, favourable or good for living beings; (*ā*), *f*, a shoe, a boot, (in this sense probably for *prāṇahita*, q. v.). — *Prāṇy-anga*, *am*, *n*, a part or limb of an animal or man, any animal product (as flesh, bone, milk, ghee, &c.).

प्राणतज्ज *prāṇataja*, *ās*, *m*, pl. (with Jains) N. of a subdivision of the Kalpa-bhavas.

प्राणहिता *prāṇahitā*, *f*, a shoe, a boot; [cf. *prāṇi-hitā*; both are probably corruptions.]

प्राणाय्य *prāṇāyaya*, *as*, *ā*, *am*, proper, fit, suited.

प्राणावाय *prāṇāvāya*, *am*, *n*, N. of the twelfth of the fourteen Pūrvas or ancient writings of the Jains.

प्राणाह *prāṇāha*, as, m. (fr. rt. 1. *nah* with *prā*), Ved. cement (used in building).

प्राणीय *prāṇīya*, am, n. (probably incorrect for *prāṇīya*), debt.

प्रात *prāta*. See under rt. 1. *prā*, p. 652.

प्रातर *prātar*, ind. (fr. 1. *pra*), early in the morning, at day-break, at dawn [cf. *abhi-p*]; on the next morning, to-morrow morning, early on the morrow, to-morrow; Morning personified as a son of Pushpāma and Prabhā; *prātaḥ prātaḥ*, every morning; [cf. Gr. *ἄπο*; Old Germ. *fro*, *fruo*; Mod. Germ. *frühe*.] — *Prātaḥ-karman*, a, or *prātaḥ-kārya*, am, n. morning business, a morning ceremony; [cf. *prātaḥ-kṛtya* below.] — *Prātaḥ-kūla*, as, m. morning-time, the early time of day, early morning, first break of day. — *Prātaḥ-kṛtya*, am, n. matutinal duty, morning ceremonies, a religious duty performed in the morning (as worship, ablution, purification, &c.). — *Prātaḥ-prahara*, as, m. the morning watch, the first part of the day (from six to nine o'clock); *prātaḥ-prahare gate*, the morning watch being past, at nine o'clock in the morning. — *Prātaḥ-sandhya*, f. morning twilight, dawn, the morning devotions of a Brāhman; morning sacrifice. — *Prātaḥ-samaya*, as, m. the morning-time, early morning, day-break. — *Prātaḥ-sava*, as, m. or *prātaḥ-savana*, am, n. the morning libation of Soma (accompanied with ten ceremonial observances, viz. the *prātar-anuvāka*, *abhi-shava*, *hastish-paramāna-stotra*, *savaniyāḥ paśavaḥ*, *dhishtny-upasthāna*, *savaniyāḥ purodāśāḥ*, *dvi-devatya-grahāḥ*, *dvi-devatya-bhāksha*, *ritu-yājāḥ*, *ājya* or *prāṇa* *śastra*). — *Prātaḥ-savanika* or *prātaḥ-savaniya*, as, ā, am, Ved. belonging or relating to the morning libation of Soma. — *Prātaḥ-sava*, as, m. Ved. the morning preparation of Soma, morning libation. — *Prātaḥ-snāna*, am, n. bathing at sun-rise, morning ablution. — *Prātaḥ-snāyin*, i, inā, ī, bathing early in the morning. — *Prātar-anuvāka*, as, m., Ved. 'morning recitation,' the hymn recited at the commencement of the *Prātaḥ-savana*. — *Prātar-abhivāda*, as, m., Ved. morning salutation. — *Prātar-ahna*, as, m. the early part of the day, forenoon; N. of a man. — *Prātar-āśa*, as, m. the morning meal, breakfast, (a-*prātar-āśa*, not breakfasting). — *Prātar-āśita*, as, ā, am, one who has had the morning meal, one who has breakfasted. — *Prātar-āhuti*, ts, f., Ved. the morning oblation, the second half of the daily Agni-hotra sacrifice. — *Prātar-ātvan*, ā, ari, a, Ved. going out early in the morning; coming at day-break, an early guest (Say.=*prātar āgataḥ*). — *Prātar-geya*, as, ā, am, to be sung or chanted in the morning; (as), m. a minstrel employed to wake the king in the morning. — *Prātar-jit*, t, i, t, Ved. victorious at day-break; conquering the morning. — *Prātar-dina*, am, n. the early part of the day, forenoon. — *Prātar-dugdha*, am, n., Ved. morning milk. — *Prātar-doha*, as, m. milking in the morning, morning milk. — *Prātar-bhoktrī*, tā, trī, trī, one who makes an early meal; (tā), m. a crow. — *Prātar-bhājana*, am, n. the morning meal, breakfast. — *Prātar-yāvan*, ā, ari, a, Ved. going out early in the morning, an early guest [cf. *prātar-ātvan*]; (ānā), m. du. an epithet of the Aśvins (Say.=*prātar eva yajña-gantārau*). — *Prātar-yukta*, as, ā, am, Ved. yoked or harnessed early in the morning. — *Prātar-yuj*, k, k, k, Ved. yoking or harnessing early in the morning; yoked or harnessed early in the morning (said of a chariot, Say.=*prātaḥ-kāle 'sair yujyamānāḥ*); (jā), m. du. an epithet of the Aśvins (Say.=*prātaḥ-savana-grahena samyuktāu*). — *Prātar-vastri*, tā, trī, trī, Ved. shining in the morning; [cf. *doshā-vastri*]. — *Prātar-homa*, as, m. the morning sacrifice. — *Prātas-tarām*, ind. very early in the morning. — *Prātas-trivargā*, f. an epithet of the river Gangā (Mahā-bh. Anuśāsana-p. 1846).

Prāstatana, as, i, am, belonging or relating to the

morning, matutinal; (am), n., Ved. early morning (the first of five parts of the day, the other four being *sam-gava* or morning, midday, afternoon, and evening).

Prāstasya, as, &c., belonging or relating to the morning, matutinal.

प्रातर *prātara*, as, m., N. of a Nāga; (in Gaṇa Kṛishāvādi to Pāp. IV. 2, 80, a various reading for *prātara*.)

प्रातर्दान *prātardana*, as, i, am, belonging to or derived from *Pra-tardana*.

प्राति *prāti*. See under rt. 1. *prā*, p. 652.

प्रातिकण्ठिक *prātikāṇṭhika*, as, i, am (fr. *prati-kaṇṭham*), seizing by the throat (?).

प्रातिका *prātikā*, f. the China rose, *Hibiscus Rosa Sinensis* (= *javā*).

प्रातिकामिन *prātikāmin*, i, m. (fr. *prati-kāman*), a servant, a messenger.

प्रातिकूलिक *prātikūlika*, as, i, am (fr. *prati-kūla*), opposed to, opposing.

Prātikūlya, am, n. contrariety, adverseness, contradiction, hinderance, opposition, resistance, hostility, unfriendliness, unpleasantness.

प्रातिजनीन *prātijanina*, as, i, am (fr. *prati-jana*), suitable against an adversary.

प्रातिज्ञ *prātijña*, am, n. (fr. *prati-jñā*), the subject under discussion.

प्रातिथेयी *prāthīyē*, f. (fr. *pra-tithi*), N. of a female sage; (also read *prāthīyē*.)

प्रातिदैविक *prātdaivasika*, as, i, am (fr. *prati-divasam*), happening or occurring daily.

प्रातिनिधिक *prātinidhika*, as, m. (fr. *prati-nidhi*), Ved. a substitute, proxy.

प्रातिपक्ष *prātipaksha*, as, i, am (fr. *prati-paksha*), belonging to an enemy, hostile; adverse, contrary.

Prātipakshya, am, n. hostility, enmity; *asmā-kam prātipakshyam*, enmity against us.

प्रातिपथिक *prātipathika*, as, i, am (fr. *prati-pathika*), going along a road or path.

प्रातिपद *prātipada*, as, i, am (fr. 2. *prati-pad*), forming the beginning or commencement; (as), m., N. of a man.

Prātipadika, am, n. the crude form or base of a noun, a crude word or noun as formed by either Kṛit or Taddhita affix before receiving a case-termination, a noun in its uninflected state, (when the case-termination is added, the *prātipadika* becomes a *pada* or real word); (as), m. an epithet of fire; (as, i, am), in express terms, express, explicit; [cf. *prati-padam*.] — *Prātipadikānurodha* ('*ka-an*'), as, m. conformity with the words or express terms of any statement; (*āt*), ind. in conformity with express terms, expressly.

प्रातिपीय *prātipīya* or *prātipēya*, as, m. a patronymic of Balhika.

प्रातिपौरुषिक *prātipaurushika*, as, i, am (fr. *prati + paurusha*), relating or belonging to manliness or valour.

प्रातिबोध *prātibodha*, as, m. a patronymic from *Prati-bodha*; see Gaṇa to Pāp. IV. 1, 104.

Prātibodhāyana, as, m. a patronymic from *Prati-bodha*; see Gaṇa to Pāp. IV. 1, 100.

प्रातिभ *prātibha*, as, i, am (fr. *prati-bhā*), belonging or relating to divination; (am), n., scil. *jñāna*, divination; quick apprehension or conception.

प्रातिभाष्य *prātibhāṣya*, am, n. (fr. *prati-bhā*), the act of becoming bail or surety, suretiship, being answerable for the appearance of the debtor or for his being trustworthy or for the payment of his debt in case of his failing to do it.

प्रातिभासिक *prātibhāsika*, as, i, am (fr. *prati-bhāsa*), having only the appearance of, existing only in appearance; bearing a resemblance, resembling, looking like.

प्रातिरूप्य *prātirūpya*, am, n. (fr. *prati-rūpa*), similarity of form, &c.

प्रातिलोमिक *prātilomika*, as, i, am (fr. *prati-loma*), against the hair or the grain, contrary to natural course or order, hostile, disagreeable.

Prātilomya, am, n. contrary direction, contrariety, inverted order, inversion, the being at variance with the natural or established order of things, reverse-ness; opposition, hostility, hostile feeling; (*āt*), ind. out of opposition to.

प्रातिवेशिक *prātivesika*, as, m. (fr. *prati-vesha*), a neighbour.

Prātiveshaka, as, i, am (fr. *prati-vesman*), belonging to a neighbour's house, neighbouring; (as), m. a neighbour.

Prātiveshya, as, m. a neighbour who lives opposite, a next-door neighbour, (according to Kullūka = *nirantara-grīha-vāsin*); a neighbour in general.

Prātiveshyaka, as, m. a neighbour.

प्रातिशास्त्र्य *prātiśākhya*, am, n. (fr. *prati-śākhā*), a grammatical treatise on the rules regulating the euphonic combination of letters and their pronunciation peculiar to one of the different Śākhās or branches of the Vedas, i. e. to one of those versions of the Vedic texts handed down in different families in different parts of India, (the *Prātiśākhyas* do not undo words in the same way as the Vyākaraṇa, but take actually formed words as they occur in the hymns and teach the phonetic changes they undergo, the mode of pronouncing the accents, &c.; there exist four *Prātiśākhyas*, 1. a *Prātiśākhya* to the Śākala-śākhā of the Rīg-veda, called *Śākala-prātiśākhya* and ascribed to Saunaka; 2. to a Śākhā of the Taittirīya or Black Yajur-veda; 3. to a Śākhā of the Mādhyandina who belong to the family of the Vājasaneyins or authors of the White Yajur-veda, whence this is called the *Vājasaneyi-prātiśākhya*, it is attributed to Kātyāyana; 4. an *Atharva-veda-prātiśākhya*, called *Saunakīyā Caturādhyāyikā*; but no *Prātiśākhya* has yet been found to the Sāma-veda.) — *Prātiśākhya-kṛit*, t, m. the author of a *Prātiśākhya*. — *Prātiśākhya-bhāṣhya*, am, n., N. of a commentary by Ūpa on the Rīg-veda-prātiśākhya.

प्रातिश्रुत *prātiśrutka*, as, i, am (fr. *prati-shrut*), Ved. existing in the echo.

प्रातिस्विक *prātiśvika*, as, i, am (fr. *prati-sva*), own, peculiar, proper, not common to others; granting to every one his own due.

प्रातिहत *prātiḥata*, as, i, am (fr. *prati-hata*), epithet of a particular Svarita (= *taivori-rāma*, q. v.).

Prātihantra, am, n. (fr. *prati-hantrī*), the state or condition of a revenger; vengeance.

प्रातिहर्त्रे *prātihartra*, am, n. (fr. *prati-hartṛi*, rt. *hri* with *prati*), the office or duty of the *Prati-hartṛi*, q. v.

Prātiḥāra, as, m. (fr. *prati-hāra*), a juggler.

Prātiḥāraka, as, m. = *prātiḥāra*.

Prātiḥārīka, as, i, am, containing *Prati-hāras* (as a Vedic hymn); (as), m. a juggler, conjurer.

Prātiḥārya, am, n. juggling, conjuring, legerdemain; working miracles; a miracle, miraculous phenomenon.

प्रातितिक *prātitika*, as, i, am (fr. *pratiti*), existing in the mind or imagination, mental.

प्रातिथेयी *prāthīyē*, a various reading for *prāthīyē*, q. v.

प्रातिप *prātipa*, as, m. (fr. *pratipa*), a patronymic of Sāntanu.

Prātipika, as, i, am, contrary, reverse, retrograde.

प्रातृ प्रātrīda, *as*, *m.* a patronymic from *Pra-trīd*.

प्रात्यक्ष *prātyaksha* or *prātyakshika*, *as*, *i*, *am*, perceptible to the eyes, &c. (= *pratyaksha*, *q.v.*).

प्रात्यग्रि *prātyagrathi*, *is*, *m.* a patronymic from *Pratyag-ratha*.

प्रात्यन्तिक *prātyantika*, *as*, *m.* (fr. *pratyanta*), a prince of the *Pratyantas*; a lord of the marches, keeper of the borders (?).

प्रात्ययिक *prātyayika*, *as*, *i*, *am* (fr. *pratyaya*), relating to or attended with confidence or trust, confidential, trusty, having faith in; (*as*), *m.*, scil. *prati-bhū*, a surety for the trustworthiness of a debtor.

प्रात्यवेक्ष *prātyavekshā*, wrongly for *pratyavekshā*, *q.v.*

प्रात्यहिक *prātyahika*, *as*, *i*, *am* (fr. *pratyaham*), occurring or happening every day, daily.

प्राथमिक *prāthamika*, *as*, *i*, *am* (fr. *prāthama*), belonging or relating to the first, primary, first, initial, initiative, prior, previous; happening or occurring for the first time.

Prāthamakalpika, *as*, *m.* (fr. *prāthama* + *kalpa*), one who has just commenced the perusal of the Vedas, a student; a term applied to a Yogi just commencing his course.

Prāthamya, *am*, *n.* the being first, priority, precedence.

प्राट् प्राद (pra-ad), *cl. 2. P. prātti, prāt-tum*, to eat up, consume, devour.

प्रादक्षिण्य *prādakṣhiṇya*, *as*, *m.* (fr. *pradakṣhiṇa*), keeping the right side towards anything while moving round it, circumambulation by starting from the left and coming round to the right (by way of reverence).

प्रादा प्रा-दā (pra-ā), *cl. 3. P. A. -dadāti, -datte, -dātum*, to give, bestow.

Prādāya, *ind.* having given or bestowed.

प्रादित्य *prāditya* (*pra-ād°*), *as*, *m.*, *N.* of two princes.

प्रादुराक्षि *prādūrākshi*, *is*, *m.* a patronymic; (perhaps an incorrect form for *prādūr-akshi*.)

प्रादुस् प्रादुस्, *ind.* (perhaps fr. *prā* for *1. pra* + *1. dur*, i.e. before or outside the door, in open daylight; said to be fr. *rt. ad* with *pra*; according to *Pān. VIII. 3, 41*, the final *s* is changed into *sh* before *k* and *p*; and according to *Pān. VIII. 3, 87*, the radical *s* of *rt. 1. as*, 'to be,' is changed to *sh* after *prādus* whenever in the conjugation of this *rt.* the initial *a* is dropped, e.g. *prādus shanti*, not *prādus santi*; *prādus* appears to occur only in connection with the *rts. 1. as*, *1. bhū*, and *1. kṛt*, except in the comp. *prādus-pūtam* given as an example by the Scholiast on *Pān. VIII. 3, 41*); apparently, evidently, manifestly, visibly, in sight. According to native lexicographers the senses in which *prādus* is used may be expressed by the following Sanskrit words, *prākāśya*, *nāman*, *sam-bhāvyā*, *sam-bhava*, *pra-vṛtti*, *vṛtti*.

Prādur-as (see *rt. 1. as*), *cl. 2. P. asti*, &c., to be apparent or evident, to be manifest; to appear, arise, exist.

Prādur-bhū, *cl. 1. P. -bhavati, -bhavitum*, to become manifest, become visible; to appear, arise, come to light, exist; to become audible, be heard. — **Prādur-bhāva**, *as*, *m.* the becoming manifest or visible, arising, coming into existence, appearance, manifestation; the appearance of a deity on earth; the being evident; the becoming audible. — **Prādur-bhūta**, *as*, *ā, am*, become manifest or evident, come to light, manifested, appeared, revealed.

Prādus-kṛt, *cl. 8. P. A. -karoti, -kurute, -kartum*, to make visible or manifest, bring to light, reveal, disclose, exhibit, manifest. — **Prādus-karaya**, *am*, *n.* the making visible, bringing to light, manifesta-

tion, production. — **Prādus-kṛta**, *as*, *ā, am*, made visible, brought to light, manifested, displayed to view. — **Prādus-kṛta-capus**, *us, us, us*, one whose form is manifested, appearing in a visible form (as a deity). — **Prādus-kṛitya**, *ind.* having brought to light, having produced.

Prādushya, *am*, *n.* appearance, manifestation.

प्रादेश प्रादेसा, *as*, *m.* (fr. *pra-deśa*), the span of the thumb and forefinger, the space measured by the span of the thumb and forefinger; place, country (?). — **Prādesa-mātra**, *as*, *i*, *am*, only a span long; *prādesamātram bhūmeḥ*, a mere span of land.

Prādesana, *am*, *n.* = *pra-deśana*, a gift, &c.

Prādesika, *as*, *i*, *am* (fr. *pra-deśa*), authorized by precedents or examples, preceded; significant, indicative of the original meaning; local, limited, relating to a part; *prādesiko gunah*, the property of a word indicative of its original or etymological meaning; (*as*), *m.* a small landed proprietor, the owner or chief of a district. — **Prādesīkeśvara** ('ka-īś°'), *as*, *m.* the owner or chief of a district, a small landed proprietor, (opposed to *sārvabhauma*.)

Prādesin, *i*, *ini*, *i* (fr. *prādesa*), a span long; (*ini*), *f.* the forefinger, (in this sense probably an error for *pra-deśini*.)

प्रादोष प्रादोशा, *as*, *i*, *am* (fr. *pra-dosha*), belonging or relating to the evening, vespertine.

Prādoshika, *as*, *i*, *am*, = *prādoshā*.

प्रादोहनि प्रादोहनि, *is*, *m.* a patronymic from *Pra-dohana*.

प्राद्युसि प्राद्युम्नि, *is*, *m.* a patronymic from *Pra-dyumna*.

प्राद्योति प्राद्योति, *is*, *m.* a patronymic from *Pra-dyوتا*.

प्रादु प्रा-द्रु (pra-ā-dru), *cl. 1. P. -dravati, -drotum*, to run away from, flee from; to escape to, escape.

प्राधनिक प्राधनिका, *am*, *n.* (fr. *pradhana*), an implement of war, a destructive weapon.

प्राधा प्राध्वा, *f.*, *N.* of a daughter of Dakṣa and mother of several Apsaras and Gandharvas; [cf. *pra-dhā*.]

Prādheya, *as*, *i*, *am*, descended from *Prādhā*.

प्राधानिक प्राध्निका, *as*, *i*, *am* (fr. *pradhāna*), pre-eminent, most eminent or distinguished, best, most excellent, superior; predominant; derived from or relating to *Pradhāna* or primary matter (in the Sāṅkhya phil.).

Prādhānya, *am*, *n.* predominance, preponderance, prevalence, ascendancy, pre-eminence, superiority, supremacy; the being the highest object; a principal cause; *prādhānyena* or *prādhānyāt* or *prādhānyata*, *ind.* in regard to the highest object, with reference to the chief purpose; in the highest degree, chiefly, principally, especially. — **Prādhānyastuti**, *is*, *is*, *i*, receiving especial praise, chiefly praised, especially celebrated.

प्राधीत प्राधिता, *as*, *ā, am* (fr. *rt. 5. i* with *pra-adhi*), well-read, highly educated, learned (said of Brahmins).

Prādhyaṇya, *am*, *n.* reciting, reading, studying.

प्राधेषण प्राध्य-ेषणा, *am*, *n.* (fr. *rt. 3. ish* with *pra-adhi*), Ved. incitement, exhortation (to study).

प्राध्व प्राध्वा (pra-adh°), *as*, *ā, am*, being on a road or journey, distant, remote, long, a long way off; bent, bowed, inclined; favourable, conformable; (*as*), *m.* a car, carriage; (*am*), *ind.* favourably, conformably, agreeably; crookedly, in a contrary way (?). — **Prādhvam-kṛt**, *cl. 8. P. A. -karoti, -kurute, -kartum*, to make conformable, to bend conformably, to join together (as the hands) in token of goodwill. — **Prādhvam-kṛitya**, *ind.* making conformable.

Prādhvana (pra-adh°), *as*, *m.*, Ved. the bed of a river or stream.

प्राध्वंसन प्राध्वान्सना, *as*, *m.* a patronymic from *Pra-dhvansana*.

प्राध्वर प्राध्वरा, *as*, *i*, *am*, an epithet of a branch of a tree; (probably an incorrect form.)

प्रान् प्रान्. See *t. prāp*, p. 654, col. 3.

प्राणादी प्राणादी, perhaps incorrectly for *pra-nādi* = *pra-nāli*.

प्रान्त प्रान्ता (pra-an°), *as*, *am*, *m. n.* edge, margin, verge, border, (*oshṭha-prāntau*, the corners of the mouth); boundary, bound, extremity, extreme verge, end [cf. *yauvana-p°*]; back part; a point, tip (of a blade of grass); (*as*), *m.*, *N.* of a man. — **Prānta-ga**, *as*, *ā, am*, dwelling near the boundaries, living close by. — **Prānta-tas**, *ind.* along the edge or border (of anything), marginally, along or upon the extremity. — **Prānta-durga**, *am*, *n.* 'border-stronghold,' a suburb or collection of houses outside the walls of the town, a Petta or town contiguous to a fort and separately fortified. — **Prānta-pushpā**, *f.* a kind of plant (having flowers along the edge of the stem?). — **Prānta-vīrasa**, *as*, *ā, am*, finally or ultimately insipid, tasteless in the end. — **Prānta-sṭha**, *as*, *ā, am*, inhabiting the borders.

Prāntāyana, *as*, *m.* a patronymic from *Prānta*.

प्रान्तर प्रान्तरा (pra-an°), *am*, *n.* a long desolate road, a lonesome way or lane, a solitary path; an intervening long tract of country between two villages; a forest; the hollow of a tree. — **Prāntara-sūnya**, *am*, *n.* a long tiresome road (also *prānta-sūnya*).

प्राप 1. prāp (pra-āp), *cl. 5. P. A. prāp-noti, prāpnotte, prāptum*, to attain to, reach, arrive at; to extend, stretch; to come upon, light upon, meet with, find; to obtain, get, gain, win; to obtain as a husband or wife; to bring upon one's self, contract, incur (e.g. *daṇḍam prāp*, to incur a fine); to suffer, endure (e.g. *vaḍham prāp*, to suffer capital punishment); to flee to (e.g. *disaḥ prāp*, they fled to the various quarters, i.e. they fled in all directions); to pass or be changed into (in gram.), to follow (a grammatical rule); to be present, be at hand (Ved.): *Caus. prāpayati, -te, -yitum*, to cause to attain to, cause to reach or arrive at, cause to occupy; to lead to, bring to; to promote or advance to, appoint to (an office); to drive to; to cause to obtain or gain, cause to possess, give anything to any one (with two acc.); to tell, announce (Rāmāyaṇa VII. 103, 10): *Desid. prāpsati*, to try to attain or get at, strive to reach.

2. prāp, *p, p, p*, (at the end of a comp.) obtaining.

1. prāpa, *as*, *m.* (for **2. see p. 658**), arriving at, reaching, attaining, obtaining; [cf. *dush-p°*.]

Prāpaka, *as*, *ikā, am*, causing to arrive at, leading to (with gen.), conveying, bringing; causing to obtain, providing with, procuring; a procurer; establishing, making valid; obtaining, one who obtains.

Prāpaṇa, *am*, *n.* attaining to, attainment, reaching, extending, (*bāhvoḥ prāpaṇānte*, as far as the arms reach); obtaining, receiving, acquisition; bringing to, leading to, conveying; procuring [cf. *dush-prāpaṇa*]; reference to.

Prāpaṇiya, *as*, *ā, am*, to be attained to, to be reached, attainable; to be caused to attain, to be made to arrive at; to be provided with; to be procured, procurable, obtainable.

Prāpayya, *ind.* = **2. prāpya**, *q.v.*

Prāpita, *as*, *ā, am*, caused to attain to, made to arrive at; caused to occupy, placed upon; led or conducted to, brought to, conveyed; promoted or advanced to, appointed to; caused to obtain or gain, caused to possess; procured.

Prāpin, *i, ini, i*, attaining to, reaching, coming to; obtaining, getting, gaining, receiving.

Prāpta, *as*, *ā, am*, attained to, reached, arrived at [cf. *kara-p°*, *hasta-p°*]; come upon, lighted upon, met with, found; obtained, got, gained,

acquired, procured, won; incurred, contracted; suffered, endured; one who has attained to or arrived at; arrived, come, present; come to a close, completed, arrived at maturity; (in gram.) obtained from a rule, following from a rule, valid in consequence of a rule (e.g. *iti prāpte*, because it so follows from a preceding rule); (in medicine) described (as a symptom); fixed, placed; proper, right; (*ān*), m. pl., N. of a people. — *Prāpta-kārin*, *i*, *īnī*, *ī*, doing what is fit or proper. — *Prāpta-kāla*, *as*, m. a time or moment arrived, a favourable moment, a fit time, proper season; (*as*, *ā*, *am*), one whose time has come (e.g. *prāpta-kālo dehi*, a mortal whose time, i. e. whose last hour, is come); opportune, seasonable, suitable; arrived at maturity, marriageable; fated, destined; (*am*), ind. at the right time, opportunely. — *Prāptakāla-tva*, *am*, n. the being a favourable moment, timeliness, seasonableness; (*tvāi*), ind. because it is the proper season. — *Prāpta-jivana*, *as*, *ā*, *am*, restored to life. — *Prāpta-dosha*, *as*, *ā*, *am*, one who has incurred guilt, one who has committed an offence. — *Prāpta-pañcatva*, *as*, *ā*, *am*, arrived at dissolution into the five elements, deceased, dead. — *Prāpta-buddhi*, *is*, *le*, *i*, possessed of understanding, enlightened, instructed, intelligent; regaining consciousness, becoming conscious (after fainting), recovering. — *Prāpta-bhāra*, *as*, m. a draught-ox or beast of burden. — *Prāpta-bhāva*, *as*, *ā*, *am*, one who has attained to any state or condition, of a good disposition; (*as*), m. a young bullock, an ox, (? for *prāpta-bhāra*.) — *Prāpta-manoratha*, *as*, *ā*, *am*, one who has obtained his wish. — *Prāpta-yawana*, *as*, *ā*, *am*, one who has attained the age of puberty, being in the bloom of youth. — *Prāpta-rūpa*, *as*, *ā*, *am*, of a proper form, fit, proper, suitable; handsome, pleasing, beautiful; learned, wise, educated. — *Prāpta-val*, *ān*, *atī*, *at*, one who has attained to or arrived at, one who has obtained or gained. — *Prāpta-vara*, *as*, *ā*, *am*, fraught with blessings. — *Prāpta-ryavahāra*, *as*, m. a young man come of age, an adult, one able to conduct his own affairs and responsible for his conduct. — *Prāpta-sūrya*, *as*, *ā*, *am*, having the sun (vertical). — *Prāptānujña* (*ta-an*), *as*, *ā*, *am*, one who has received permission to withdraw, allowed to depart. — *Prāptāparādha* (*ta-ap*), *as*, *ā*, *am*, one who has committed an offence, guilty of an offence. — *Prāptārtha* (*ta-ar*), *as*, *ā*, *am*, one whose object is attained, successful; (*as*), m. an object attained, an advantage gained. — *Prāptārthagrahāna* (*tha-ag*), *am*, n. the securing of advantages gained. — *Prāptāvasara* (*ta-av*), *as*, *ā*, *am*, taking or finding occasion, opportune, seasonable; (*as*), m. a proper time, suitable occasion. — *Prāptodaya* (*ta-ud*), *as*, *ā*, *am*, one who has attained exaltation, fortunate.

Prāptavya, *as*, *ā*, *am*, to be attained to, to be reached, attainable; to be met with or found; to be gained or obtained, obtainable, procurable; a fanciful name given to a man in the *Pañca-tantra* (who, whenever asked his name, replied *prāptavyam artham labhate munusya*, a man takes anything that is to be got, see *Pañca-tantra*, p. 128. 17).

Prāpti, *is*, f. attaining to, attainment, reaching, arriving at, arrival, coming; coming or lighting upon, meeting with, finding; obtaining, getting, gaining, acquisition, profit, gain, advantage; reach, range; the power of obtaining everything, one of the eight superhuman faculties; obtaining by actions done in a former existence; discovering by perception, guessing, conjecture; the being valid, holding good (of a rule); lot, share, portion, fortune, luck, good luck; (in dramatic language) happy denouement, successful termination of a plot; (in astrology) N. of the eleventh lunar mansion (= *āya*, *lāhika*); *Prāpti* personified as wife of Sama (associated with Asti as a daughter of Jarā-sandha); a collection, assemblage, quantity. — *Prāpti-mat*, *ān*, *atī*, *at*, one who has attained to or reached. — *Prāpti-sama*, *as*, m. a particular *jāti* (q.v.) in logic. — *Prāpti-āśā*, f. the hope of obtaining (an object).

1. *prāpya*, *as*, *ā*, *am*, to be attained, to be arrived at, attainable, obtainable, acquirable, procurable [cf. *sukha-p*]; proper, fitting, suitable.

2. *prāpya*, ind. having attained to or arrived at; having come upon or met with; having obtained or gained; having incurred; having suffered or endured.

Prāpyamāna, *as*, *ā*, *am*, being attained to or arrived at; taking place (according to a rule in gram.).

प्राप 2. *prāpa*, *as*, *ā*, *am* (fr. *pra* + *ap*), abounding with water, watery (?).

प्रापणिक *prāpanika*, *as*, m. (fr. rt. 2. *paṇ* with *pra*; according to Malli-nātha fr. *pra-paṇa*), a trader, dealer, retail dealer; [cf. *āpanika*.]

प्रापेय *prāpeya* for *prādheya*, q. v.

प्राबन्ध *prābandha* in *kesara-prābandhā*, q. v.

प्राबल्य *prābalya*, *am*, n. (fr. *pra-bala*), superiority of force, superior force, predominance, ascendancy; powerfulness, power, vigour, might, force.

प्राबालिक *prābālīka*, *as*, m. (fr. *pra-bāla*), a vender of coral, coral merchant.

प्राबोधक *prābodhaka*, *as*, m. (= *pra-bodhaka*), a minstrel employed to wake the king in the morning; (a various reading for *prābodhika*.)

Prābodhika, *as*, m. (fr. *pra-bodha*), dawn, day-break.

प्राबन्धन *prābhañjana*, *as*, *i*, *am* (fr. *pra-bhañjana*), presided over by the god of wind; (*am*), n., scil. *nakshatra* or *bha*, the Nakshatra Svāti.

प्राभव *prābhava*, *am*, n. (fr. *pra-bhu*), pre-eminence, superiority, supremacy.

Prābhavatya, *am*, n. (fr. *pra-bhavat*), superiority, power, authority, ascendancy.

Prābhūtika, *as*, *i*, *am* (fr. *pra-bhūta*), see *Vārttika* II. to *Pāṇ.* IV. 4. I.

प्राभाकर *prābhākara*, *as*, m. (fr. *prābhākara*), a follower of *Prābhā-kara*, the designation of a particular philosophical sect (a branch of the *Mīmāṃsā* school).

प्राभातिक *prābhātika*, *as*, *i*, *am* (fr. *pra-bhāta*), belonging or relating to the morning, matutinal.

प्राभासिक *prābhāsika*, *as*, *i*, *am*, belonging to the place *Prābhāsa*, q. v.

प्राभृत *prābhṛita*, *am*, n. (fr. *pra-bhṛiti*), a present, gift, offering of ceremony; an offering to a deity or sovereign; a bribe; a term applied to the chapters of the *Sūtra-prajñapti*. — *Prābhṛiti-kṛita*, *as*, *ā*, *am*, given as a present, offered.

Prābhṛitaka, *am*, n. a present, an offering.

प्राप्ति *prāpti*, *is*, m., N. of one of the seven sages in the tenth *Manv-antara*; (also read *prāptatī*; cf. *pra-matī*.)

प्राप्ताणिक *prāmāṇika*, *as*, *i*, *am* (fr. *prāmāṇa*), forming or being a measure; established by proof, resting or founded on an authority, proceeding from evidence or authority, being of authority, authoritative; authentic, credible; true; (*as*), m. one who accepts proof or rests his arguments on authority; a president, the chief or head of a trade. — *Prāmāṇika-tva*, *am*, n. = *prāmāṇya* below.

Prāmāṇya, *am*, n. the being established by proof, the resting upon authority; the being an authority; the being a rule, the being a proof; proof, evidence, authority; authenticity, credibility, genuineness (= *pramāṇa-tā*). — *Prāmāṇya-vāda*, *as*, m., N. of a *Nyāya* work by *Raghu-nātha*. — *Prāmāṇya-vādin*, *i*, m. one who affirms or believes in proof.

प्राप्तादिक *prāmādika*, *as*, *i*, *am* (fr. *prāmāda*), arising from carelessness or negligence, blundering, faulty, erroneous, incorrect, wrong; *prāmādikaḥ pāṭhaḥ*, a wrong reading. — *Prāmādika-tva*, *am*, n. erroneousness, incorrectness.

Prāmāḍya, *as*, m. a species of plant, *Gendarussa* (= *atarisha*) *Adhadota* or *Vulgaris*; (*am*), n. madness, frenzy, fury; intoxication.

प्राणीय *prāmītya*, *am*, n. debt.

प्रामोदक *prāmōdaka*, *as*, *i*, *am* (fr. *prāmōda*), charming, transporting, enchanting.

प्राय *prāya*, *as*, m. (fr. rt. 5. *i* with *pra*), setting out or starting (for a battle, Ved.; *Sāy* = *pra-veśa*, entering, or = *yuddha*, battle); going away, departure, departure from life, seeking death by fasting, sitting down and fasting to death (as a religious or penitentiary act, or, like the practice of sitting in *Dharmā*, to enforce compliance with a demand; often used in connection with rt. 4. *ās* or with *upa-viś*, e.g. *prāyam āmahe*, we sit down seeking death by fasting; but in such examples *prāyam* may perhaps be regarded as the indeclinable participle of rt. 5. *i* with *pra*; cf. *prāyopaveśa*); principal part, largest portion, plurality, majority, majority of cases, general rule, abundance, plenty, excess, (when used at the end of adj. comps. often translatable by 'in most cases,' 'for the most part,' 'as a general rule,' 'generally,' 'well nigh,' 'almost,' 'nearly,' e.g. *daṇḍa-p*, one who generally inflicts punishment; *jita-p*, almost conquered; cf. *ārya-p*, *gata-p*, *duhkha-p*, *saṃstuta-p*, *vidiḥa-p*: or translatable by 'abounding in,' 'much,' 'exceeding,' 'abundant,' e.g. *śālī-p*, abounding in rice; cf. *hinsā-p*: or by 'like,' 'resembling,' e.g. *amṛita-prāya*, *as*, *ā*, *am*, like nectar); a stage or condition of life (as youth, age, &c.); (*am*), n. sin (?); *prāyena*, ind. for the most part, in most cases, mostly, commonly, as a rule; in all probability, probably, likely; much more, much rather. — *Prāya-gata*, *as*, *ā*, *am*, near departure from life, nigh unto death. — *Prāya-ṭīta*, *prāya-ṭīti*, see *Scholast* on *Pāṇ.* VI. 1, 157, and cf. *prāyas-ṭīta*, &c. — *Prāya-darśana*, *am*, n. a common or ordinary phenomenon. — *Prāya-bhava*, *as*, *ā*, *am*, being commonly the case, usually met with. — *Prāya-vidhāyin*, *i*, *inī*, *i*, resolved to die of starvation. — *Prāyas-ṭīta*, *am*, n. (*prāya* + *ṭīti* with *ṣ* euphonically inserted), an expiation, expiatory act, atonement, penance, satisfaction, compensation, indemnification, amends; (*as*, *ā*, *am*), belonging to or included in an expiation or atonement, expiatory. — *Prāyas-ṭīta-tattva*, *am*, n., N. of a work by *Raghu-nandana*. — *Prāyas-ṭīta-dīpikā*, f., N. of a work on ritual by *Vara-da*. — *Prāyas-ṭīta-paddhati*, *is*, f., N. of a work by *Kāma-deva*. — *Prāyas-ṭīta-ratna*, *am*, n., N. of a work by *Kamalākara-bhaṭṭa*. — *Prāyas-ṭīta-vidhi*, *is*, m. a prescribed rule of penance or expiation. — *Prāyas-ṭīta-vivēka*, *as*, m., N. of a work by *Sūla-pāṇi* on expiatory ceremonies. — *Prāyas-ṭīti*, *is*, *is*, *i* (*prāya* + *ṭīti* with *ṣ* euphonically inserted), expiating, atoning; (*is*), f. expiation, atonement, penance. — *Prāyas-ṭītika*, *as*, *i*, *am*, expiating, expiatory, performing penance (?); expiable. — *Prāyas-ṭītin*, *i*, *inī*, *i*, one who does penance or has to make expiation. — *Prāyas-ṭīti-mat*, *ān*, *atī*, *at*, making atonement, expiating, performing penance. — 1. *prāyas-ṭītiya*, Nom. A. *prāyas-ṭītiyate*, *-yitum*, to have to expiate, to be obliged to perform penance. — 2. *prāyas-ṭītiya*, *as*, *ā*, *am*, relating to expiation or penance, expiatory. — *Prāyas-ṭītiya-tā*, f. obligation to make an atonement. — *Prāyas-ṭītendu-śekhara* (*ta-in*), *ā*, m., N. of a work by *Kāśī-nātha* on expiatory ceremonies. — *Prāyopagamana* (*ya-up*), *am*, n. going to meet death, seeking death (by abstaining from food). — *Prāyopaviśhā* (*ya-up*), *as*, *ā*, *am*, or *prāyopaveśin*, *i*, *inī*, *i*, one who sits down in expectation of death, one who calmly awaits the approach of death (by abstaining from food), one who sits in *Dharmā* to compel compliance with a demand; [cf. *prāyopaveśa*.] — *Prāyopaveśa* (*ya-up*), *as*, m. or *prāyopaveśana*, *am*, n. or *prāyopaveśanikā*, f. abstaining from food and awaiting in a sitting posture the approach of death,

(this corresponds with the practice prevalent in some parts of India of sitting in Dharmā at the door of a house to extort a boon or gain a point which cannot be accomplished by other means; the person so sitting observes a strict fast till his object is obtained, and if he dies in the process the sin falls on the householder who refuses compliance with his demand.)—*Prāyopeta* ('ya-up'), *as, ā, am*, prepared to die, resolved to die (by abstaining from food).

Prāyāṇa, as, ā, am, going away, going, going well (Ved.); (*am*), n. entrance, beginning, commencement; the course or path of life; going for protection, taking refuge; departure from life, death, voluntary death, (*prāyaṇam kṛi*, to court death); a kind of food prepared with milk.—*Prāyaṇānta* ('pa-an'), *as, m*, the end of life; (*am*), ind. till death, unto death.

Prāyaṇiya, as, ā, am, belonging or relating to the entrance or commencement, introductory, initiatory; (*as*), m., scil. *yāga* or *karma-viśeṣa*, an introductory libation at a Soma sacrifice; scil. *atirātra*, the first day of a Soma sacrifice lasting for several days; (*am*), n., scil. *ahan*, the first day of a Soma sacrifice lasting for several days.

Prāyaśas, ind. for the most part, mostly, almost, in all probability, always, commonly, generally, usually; (sometimes wrongly spelt *prāyaśas*.)

Prāyas, ind. for the most part, mostly; commonly, usually, frequently, oftentimes, generally, nearly; in all probability, most likely, abundantly, largely.—*Prāyodevatā*, f. the most usually worshipped deity.

Prāyika, as, ā, am, common, usual, general.—*Prāyika-tva, am, n.* likelihood, probability; usage, custom.

प्रायस प्रायत्या, am, n. (fr. *pra-yata*), purity, cleanliness.

प्रायश्चित् प्रायास-तित्ता. See *prāya*, p. 658.

प्रायणिक प्रायणिका, as, ī, am (fr. *prāyāṇa*), necessary for a march, suitable for a journey. *प्रायणिका, as, ī, am* (fr. *prā-yāṇa*), = *prāyāṇika*.

प्रायास प्रा-यासा, as, m., Ved. another form for *pra-yāsa*, q. v.

प्रायिक प्रायिका. See above.

प्रायुद्धेषिन् प्रायुद्धेशिन, ī, m. a horse, (probably an incorrect form; also spelt *prāyudheshin*; cf. rt. *hesh*, to neigh.)

प्रायुध प्रा-युध (pra-ā-), cl. 4. A. -*yudh-yate*, -*yoddhum*, to fight.

प्रायेण प्रायेण. See under *prāya*, p. 658.

प्रायोग प्रायoga, as, m., Ved. perhaps a wrong reading for *pra-yoga*, q. v.

प्रायोगिका, as, ī, am (fr. *pra-yoga*), applied, used, applicable; a kind of sternutatory.

प्रायोज्या, as, ā, am (fr. *pra-yojya*), belonging or relating to things requisite or necessary.

प्रा प्र (pra-ri), cl. 3. P. *preyarti*, &c., Ved. to go forth, go, move; to set in motion, produce: Caus. *prārpayati*, -*yitum*, to set in motion, stir up, animate.

प्रारणा, as, m., Ved. one who stirs up or animates.

प्राभ प्रा-rabh (pra-ā-), cl. 1. A. -*rabhate*, -*rabdhum*, to begin, commence, undertake.

प्रारब्धा, as, ā, am, begun, commenced, beginning; (*am*), n. an undertaking.

प्रारब्ध, ī, f. beginning, commencement; the post to which an elephant is fastened.

प्रारम्भा, as, m. beginning, commencement; an undertaking, enterprise.

प्रारम्भणा, am, n. beginning, commencing.

प्राह प्रा-ruh (pra-ā-), cl. 1. P. -*rohati*, -*rodhum*, to ascend, rise.

प्रारोहा, as, ī, am (fr. *pra-roha*), one who is

used to rise or ascend; (*as*), m. a shoot, sprout, a new branch or leaf (= *pra-roha*).

प्राक्षीय प्राrkshīya (fr. pra + riksha), Nom. P. *prārksheya* = *prarkshiyati*, q. v.

प्रा प्र (pra-arē), cl. 1. P. *prārēti*, *prārētum*, to praise, celebrate in hymns (Sāy. = *stuti-rūpābhīr vāgbbih pūj*); to honour, worship: Caus. *prārāyati*, -*yitum*, to praise, honour.

प्रा प्र (pra-arj), Caus. P. *prārjayati*, -*yitum*, to cause to acquire; to grant, bestow.

प्रार्जयित्री, tā, trī, trī, one who grants or bestows; (used to explain *parjanya*, Nirukta X. 10.)

प्राजुन प्राrjuna (pra-ar°), ās, m. pl., N. of a people.

प्रा प्र (pra-rīṇa), am, n. a chief or principal debt.

प्रा प्र (pra-arth), cl. 10. A. (rarely also P. and according to some grammarians regarded as a Nom. fr. *artha* with *pra*), *prārthayate* (-*tī*), -*yitum*, to wish for, desire, require, want; to ask for, beg for, pray for, request, solicit, ask any one for anything (with two acc.); to wish or want to do anything (with inf.); to pray, prefer a suit or petition, make a request.

प्रार्था (pra-ar°), as, m., Ved. (perhaps) furniture, gear, harness, apparatus, equipment.

प्रार्थका, as, ikā, am, wishing for, asking, desiring, soliciting, begging, an asker, solicitor; a suitor, petitioner, candidate; a *prārthaka-vara*, a bridegroom who has not been a suitor [cf. Kullōka on Manu III. 27].

प्रार्थना, am, ā, n. f. desire, wish; longing desire for; requesting, asking, begging; supplication, suit; prayer, entreaty, request, application, petition (the object may be expressed by the loc., e.g. *Rukmīnyām aśya prārthanā*, his petition or suit for Rukmīni; or precedes *prārthana* in a comp., cf. *amujā-p°*); *prārthanāyā*, ind. at the request or petition of (any one).—*Prārthanā-bhāga, as, m.* refusal of a request, asking in vain.—*Prārthanā-bhāva* ('na-abh'), *as, m.* absence of solicitation.—*Prārthanā-siddhī, ī, f.* accomplishment of a desire, fulfilment of wishes.

प्रार्थनीया, as, ā, am, to be desired or wished for; to be asked or begged; to be prayed for; worthy of desire, desirable, proper to be solicited; (*am*), n. the third or Dvāpara age of the world.

प्रार्थयितव्या, as, ā, am, to be desired or wished for, worthy of desire, desirable; *asulabha-prārthayitavya*, one the object of whose desire is difficult of attainment.

प्रार्थयित्री, tā, trī, trī, one who wishes for or asks or solicits, an asker, inquirer, solicitor, importuner, beggar; a lover, wooer, suitor.

प्रार्थिता, as, ā, am, wished for, desired, wished, required, wanted; requested, solicited, asked for, prayed for; killed, hurt; obstructed or opposed by an enemy; attacked.—*Prārthita-durlabha, as, ā, am*, desired but hard to obtain.—*Prārthita-vat, ān, atī, at*, one who has asked or begged; asking, begging.

प्रार्थिन, ī, īnī, ī, wishing, desiring, desirous of, ambitious for; attacking, assailing, assaulting.

प्रार्थ्या, as, ā, am, to be desired or wished for by any one (inst. or gen.); desirable; to be supplicated, implored, petitioned, &c.

प्रा प्र (pra-ard), Caus. P. *prārdayati*, -*yitum*, Ved. to exert beyond measure, overwork; to cause to flow away.

प्रार्दका, as, ikā, am, making efforts.

प्रा प्र (pra-ar°) in pari-prārddha, q. v.

प्रा प्र (pra-rpaṇa). See under *prār*, col. 1.

प्रा प्र (pra-rish), cl. 1. P. *prārshati*, *prārshitum*, to flow forth.

प्रा प्र (pra-rishabha), (fr. pra + rishabha), Nom. P. *prārshabhiyati*, -*yitum*, = *prarshabhiya*, q. v.

प्रा प्र (pra-arh), cl. 1. A. *prārhate*, *prārhitum*, Ved. to distinguish or signalize one's self.

प्रा प्र (pra-lamba, as, ī, am (fr. *pra-lamba*), hanging down, suspended, pendent; (*as*), m. a kind of pearl ornament; the female breast; a species of gourd; (*am*), n. a garland hanging round the neck and reaching to the breast; [cf. *muktā-p°*.]

Prālambaka, am, n. a garland hanging round the neck and reaching to the breast; (*ikā*), f. a kind of golden necklace.

प्रा प्र (prālepika, as, ī, am, an adj. derived from *pra-lepikā*.

प्रा प्र (prāleya, as, ī(?) , am (anomalously fr. *pra-laya*), produced by melting; (*am*), n. (according to some also *as, m.*), hail, snow, frost, hoar-frost (so called as being easily dissolved), dew. — *Prāleya-rasmi, is, or prāleyāṇsu* ('ya-an'), *us, m.* the moon (said to have cold or frosty rays). — *Prāleya-leśa, as, m.* a hailstone. — *Prāleya-sāila, as, or prāleyādrī* ('ya-ad'), *ī, m.* the snowy mountain, Hima-vat. — *Prāleyāstra* ('ya-as'), *am, n.* a cold or chilly tear.

2. *prāleya*, Nom. P. *prāleyati*, -*yitum*, to resemble hail.

प्रा प्र (pra + lrikāra), Nom. P. *prālkrīyati*, -*yitum*, = *pralkrīya*, q. v.

प्रा प्र (pra-av), cl. 1. P. *prāvati*, *prāvītum*, Ved. to attend to, observe; to take interest in, assist, encourage, animate; to protect, defend, (Sāy. = *prakarsheṇa raksh*, to defend strenuously, to protect exceedingly); to save, satisfy, content.

प्रवृत्ति, tā, trī, trī, Ved. a protector, benefactor, guardian, (Sāy. = *rakshaka*).

प्रवृत्ता, am, n., Ved. protection, guardianship.

प्रवृ, ī, ī, ī, Ved. attentive, taking care of.

प्रा प्र (pra-vaṭa, as, m. barley; [cf. *pra-vaṭa*, *pra-veṭa*.]

प्रा प्र (pra-vaṇa, as, am, m. n. (according to Sāy.) a spade, shovel; (either a lengthened form for *pra-vaṇa* or a derivative from it.)

प्रा प्र (prāvāṇi, see Ujjvala-datta on Unādi-sūtras II. 103.

प्रा प्र (fr. rt. 1. prā) in kratu-p°, q. v.

प्रा प्र (pra-ava-nij (pra-ava-), cl. 3. P. A. -*nenekti*, -*nenikte*, -*nektum*, Ved. to wash away.

प्रा प्र (pra-vaṇa, See under prā-vri, p. 660.

प्रा प्र (prāvareya, as, m. a patronymic from *Pra-vara*.

प्रा प्र (prāvarga, as, ī, am (fr. *pra-varga*), Ved. distinguished, eminent; (Sāy.) pre-eminently a scatterer of enemies (= *prakarsheṇa satrūṇām varjayitā*).

प्रा प्र (prā-vartaka, as, ikā, am (for *prā-vartaka*), bringing to light, manifesting; stirring up, inciting; founding, a founder.

प्रा प्र (prā-varshin, ī, īnī, ī (fr. rt. *vṛish* with *pra*), Ved. raining.

प्रा प्र (prāvahaṇi for prāvāhaṇi, q. v.

प्रा प्र (prā-vāra, &c. See under *prā-vri*.

प्रा प्र (prāvāsa, as, ī, am (fr. *pra-vāsa*), see *Gaṇa Vyushtādi* to Pāṇ. V. 1, 97.

प्रवृषिका, as, ī, am, see *Gaṇa Guḍādi* to Pāṇ. IV. 3, 103, and *Gaṇa Santāpādi* to Pāṇ. V. 1, 101.

प्रा प्र (prāvāhaṇi, is, m. a patronymic from *Pra-vāhaṇa*; (also wrongly written *prāhaṇi*, *prāvahaṇi*.)

Prāvāhaṇeya, *as*, m. a patronymic from Prāvāhaṇa.

Prāvāhaṇeyaka, *as*, *ikā*, *am* (fr. *prāvāhaṇeya*), = *prāvāhaṇeyaka*.

Prāvāhaṇeyi, *is*, m. a patronymic from Prāvāhaṇeya.

प्रावितृ prāvitrī. See under *prāv*, p. 659.

प्राविण्य prāvinyā, *am*, n. (fr. *pra-viṇa*), cleverness, dexterity, skillfulness, proficiency, accurate knowledge, conversancy, skill.

प्रावृ prā-vrī (*pra-ā-*), cl. 5. 9. 1. P. A. *-vrīṇōti*, *-vrīṇute*, *-vrīṇāti*, *-vrīṇāte*, *-varati*, *-te*, *-varitum*, *-varitum*, to put on, dress one's self in (with acc.).

Prāvara, *as*, m. an inclosure, a fence, hedge; [cf. *mahi-p*.]

Prāvaraṇa, *as*, m., N. of a district (= *prā-vāra*).

Prāvaraṇa, *am*, n. a covering, cover, an upper or outer garment, cloak, mantle [cf. *karna-p*, *ku-p*]; (*ās*), m. pl., N. of a people; *śira-prāvaraṇa*, *ās*, m. pl., N. of a people.

Prāvarāṇi, *am*, n. a covering, upper garment.

Prāvara, *as*, m. an upper or outer garment, cloak, mantle; (*as*), m. = *prā-varaka*, N. of a district; (*as*, *ā*, *am*), belonging to, found in outer garments or cloaks. — **Prāvara-karna**, *as*, m. 'cloak-eared', N. of an owl. — **Prāvara-kiṭa**, *as*, m. 'clothes-insect', a large kind of white ant.

Prāvaraka, *as*, m. an upper or outer garment, cloak.

Prāvārika, *as*, m. a maker of upper garments or cloaks.

Prāvāriya, Nom. P. *prāvāriyati*, *-yitum*, to use as an upper garment or cloak.

Prā-vuṣṛshu, *us*, *us*, *u*, wishing or intending to wear.

Prā-vṛita, *as*, *ā*, *am*, covered, enclosed, encompassed, screened, sheltered; (*as*, *ā*, *am*), m. f. n. a veil, mantle, cloak, wrapper.

Prā-vṛiti, *is*, f. an inclosure, fence, hedge; spiritual darkness, one of the four consequences of *Māyā*.

Prā-vṛitya, ind. having put on, having dressed one's self in.

प्रावृत्तिक prāvṛittika, *as*, *i*, *am* (fr. *prāvṛitti*), secondary, derived, derivative, (opposed to *mukhya*); informed of what is passing, well-informed.

प्रावृष prā-vṛiṣ, *t*, *f*. (fr. *pra-vṛiṣ*), the rainy season, wet season, rains; the months *Āshādhā* and *Śrāvaṇa* (comprising the first half of the rainy season which lasts in some parts from the middle of June till the middle of October). — **Prā-vṛiṣ-kāla**, *as*, m. the period of the rains, rainy season. — **Prā-vṛiṣ-kāla-vaha**, *as*, *ā*, *am*, flowing only in the rainy season; (opposed to *sadākāla-vaha*). — **Prā-vṛiṣ-atyaya**, *as*, m. the time following the rainy season, autumn. — **Prā-vṛiṣi-ja**, *as*, *ā*, *am*, produced in the rainy season, occurring during the rains.

Prā-vṛiṣa, *as*, *ā*, *m*. f. the rainy season, the rains. **Prā-vṛiṣayāni**, *f*. (fr. *prā-vṛiṣ*), a kind of weed which grows most luxuriantly during the rains, *Boerhavia Procumbens*; *Mucuna Pruritus*.

Prā-vṛiṣṭka, *as*, *i*, *am*, relating to the rainy season, born or produced in the rainy season; (*as*), m. a peacock (as delighting in the rains).

Prā-vṛiṣhina, *as*, *ā*, *am*, belonging or relating to the rainy season, rainy.

Prā-vṛiṣhena, *as*, *ā*, *am*, belonging or relating to the rainy season; coming in showers, abundant, numerous, much; (*as*), m. the Cadamba tree, *Nauclea Cadamba* [cf. *kadamba*]; *Wrightia Antidysenterica*; (*ā*), *f*. the plant *Mucuna Pruritus*; a species of *Punar-nava* with red flowers.

Prā-vṛiṣheya, *ās*, m. pl., N. of a people. **Prā-vṛiṣhya**, *as*, m. a species of *Cadamba*, *Wrightia Antidysenterica*; *Hedysarum Alhagi*; (*am*), n. *lapis lazuli*.

प्रावेण्य prāveṇya, *am*, n. (fr. *pra-veṇi* or *pra-veṇī*), a fine woollen covering.

प्रावेप prāvepa, *as*, *i*, *am* (fr. *pra-vepa*), Ved. revolving easily, rolling easily, (*Sāy.* = *kampana-sila*.)

प्रावेशन prāveśana, *as*, *i*, *am* (fr. *pra-veśana*), given on entering, to be done on entering, (see *Gaṇa Vyūhādī* to *Pāṇ.* V. 1, 97); (*am*), n. a manufactory, workshop.

Prāveśika, *as*, *i*, *am* (fr. *pra-veśa*), relating to entrance (into a house or upon the stage); connected with entry; in the habit of entering; *prāveśiky ākshiptikā*, a particular air or song called *Ā-kshiptikā* sung by a person on entering the stage.

प्राव्रज्य prāvrajya, *am*, n. (fr. *pra-vrajyā*), wandering as a religious mendicant.

Prāvrajya, *am*, n. (fr. *pra-vraj*), the life of a wandering religious mendicant; vagrancy.

प्राश 1. prāś (*pra-as*, see rt. 1. *as*), cl. 5. P. A. *prāśnōti*, *prāśnute*, *prāśitum*, Ved. to arrive at, reach, (*Sāy.* = *prakarṣheṇa vy-āp*); to fall to the lot or share of any one (with acc.).

Prāśhā, *as*, *ā*, *am*, arrived at, attained, gained. — **Prāśhā-varṇa**, *as*, *ā*, *am*, = *prāśhā* (*Nirukta* X. 39).

प्राश 2. prāś (*pra-as*, see rt. 2. *as*), cl. 9. P. A. *prāśnāti*, *prāśnate*, *prāśitum*, to begin to eat, begin eating; to take into the mouth; taste

(*Manu* II. 62); to eat, consume, devour; (A.) to drink; to enjoy, sport with, dally with (with inst.): Pass. *prāśyate*, to be fed: Caus. *prāśyati*, *-yitum*, to cause to eat or devour, give to eat, feed.

3. *prāś*, *t*, *f*, Ved. food, provisions.

Prāśa, *as*, m. eating, consuming, feeding upon, tasting [cf. *ghṛita-p*, *dhūma-p*]; food, victuals [cf. *cātushprāśya*]; (occasionally incorrect) for *prāśa*, q. v.

Prāśaka, *as*, *ikā*, *am*, one who eats, an eater.

Prāśana, *am*, n. the act of eating, feeding upon, tasting; causing to eat or taste [cf. *anna-p*]; feeding (especially applied in *Manu* II. 29 to the ceremony of making an infant taste, for the first time, a little honey and clarified butter); food, victuals; *amṛita-prāśana*, *as*, m. having nectar for food, feeding on ambrosia, an immortal.

Prāśaniya, *as*, *ā*, *am*, eatable, edible, esculent, serving for food; (*am*), n. food, victuals.

Prāśanya, *ās*, m. pl. (fr. 3. *prāś* or *prāśa*), Ved. food, provisions; (*Sāy.* = *sādhya-annādi*, *hītam annādi*, good or wholesome food, &c).

Prāśita, *as*, *ā*, *am*, taken into the mouth, tasted; eaten, devoured, swallowed, well eaten; (*am*), n. an offering of rice or water to the Manes of progenitors, obsequies to deceased ancestors (*Manu* III. 74 = *pītri-yajñādhyaṇiṇi nitya-śrāddham*).

Prāśitanya, *as*, *ā*, *am*, to be eaten, eatable, edible, esculent, allowed to be eaten.

Prāśitri, *tā*, *trī*, *trī*, one who eats, an eater, eating.

Prāśitra, *am*, n., Ved. the portion of *Havis* eaten by the Brahman at a sacrifice; the vessel in which the Brahman's portion of *Havis* is placed; anything edible. — **Prāśitra-haraṇa**, *am*, n., Ved. a vessel in which the Brahman's portion of *Havis* is placed.

Prāśitriya, *as*, *ā*, *am*, Ved. in a *prāśitriya*, not fit for the *Prāśitra*.

Prāśin, *i*, *inī*, *i*, (at the end of a comp.) eating, feeding upon; *amṛita-prāśin*, *i*, m. eating nectar, a god.

Prāśnat, *an*, *atī*, *at*, eating, consuming, devouring.

1. *prāśya*, *as*, *ā*, *am*, to be eaten, eatable, edible.

2. *prāśya*, ind. having eaten, having tasted or sipped.

प्राशस्य prāśastya, *am*, n. (fr. *pra-sasta*), the being praised, praiseworthiness, celebrity, excellence, pre-eminence.

प्राशास्त्र prāśāstra, *am*, n. (fr. *pra-sāstri*), the office of the *Prāśāstri*, q. v.; government, rule, dominion.

प्राशु prāśu (*pra-āśu*), *us*, *us*, *u*, Ved. (according to the *Nirukta* = *kshipra*), exceedingly quick or speedy, swift; (*Sāy.*) = *Somasya prāśakah*, an eater or partaker of *Soma*; or = *Vritrasya hinsakah*, the enemy (or injurer) of *Vritra*. — **Prāśu-shah or **prāśu-shāh**, *shāt*, *t*, *f*, Ved. leading or curbing swift horses, having fleet horses; (*Sāy.*) = *śighram abhībhavitṛi*, rapidly victorious.**

प्राशु prāśu, *ūs*, m. = *parā-krama*.

प्राशङ्ग prāśringa, *as*, *ā*, *am*, Ved. having projecting horns, having the horns bent forward; (according to *Mahīdhara* = *prakṛiṣṭa-śringa-yukta*.)

प्राश्निक prāśnika, *as*, *i*, *am* (fr. *prāśna*), containing questions or inquiries [cf. *bahu-p*]; (*as*), m. an inquirer, asker, examiner; one who decides a dispute or quarrel, an umpire, arbiter, arbitrator; an assistant at a spectacle or assembly (?).

Prāśni-putra, *as*, m., N. of a teacher.

प्राश्य 1. and 2. prāśya. See under 2. *prāś*, col. 2.

प्राश्रवण prāśravaṇa. See *prāśravaṇa*.

प्राश्रिष्ट prāśriṣṭa, *as*, *i*, *am* (fr. *pra-sriṣṭa*; in Ved. gram.) N. of a kind of *Svarita* produced by the combination of two short *i*s; (also wrongly read *prāk-sriṣṭa*.)

प्राश्रमेध prāśvamedha (*pra-as*), *as*, m. a preceding horse sacrifice.

प्राश prāśhā. See under 1. *prāś*, col. 2.

प्राश 1. prāś (*pra-as*, see rt. 1. *as*), cl. 2. P. *prāśti*, &c., Ved. to be in front of, be in an especial manner or extraordinary degree; to be pre-eminent, excel, preponderate, (*Sāy.* = *pra-bhū*.)

प्राश 2. prāś (*pra-as*, see rt. 2. *as*), cl. 4. P. *prāśyati*, *prāśitum*, to throw forth, cast away, hurl forth, fling forth; to throw, cast, discharge (a missile); *anśam prāś*, to cast lots.

Prāśa, *as*, m. casting, throwing; interspersing, insertion; a barbed missile or dart; a particular constellation or a particular position of a planet; N. of a man.

Prāśaka, *as*, m. a die, dice.

Prāśana, *am*, n. throwing forth, casting away; throwing, casting; throwing down.

Prāśika, *as*, *i*, *am*, armed with a dart or javelin; (*as*), m. a spearman, lancer, javelin-man.

Prāśta, *as*, *ā*, *am*, thrown away, thrown off; thrown into, thrown, cast, hurled, discharged; expelled, turned out, banished.

प्रासङ्ग prāśanga, *as*, m. (fr. *pra-sanga*), a kind of yoke for cattle.

Prāśangika, *as*, *i*, *am*, resulting from attachment, proceeding from near relation, derived from close connection; connected with, inseparably connected, inherent, innate; pertaining to, belonging to any topic, relevant; opportune, seasonable; occasionally connected, occasional, incidental, casual, accidental, (opposed to *ādhikārika*); episodic.

Prāśangya, *as*, *gī* (?), *am*, harnessed with a yoke, yoked; (*as*), m. any animal used for draught, a draught-ox or one yoked.

प्रासच prāśaca, *as*, m., Ved. a sudden and violent shower of rain; (*i*), *f*. a flood of water produced by sudden and violent showers of rain.

प्रासर्पक prāśarpaka, *as*, m. = *pra-sarpaka*.

प्रासह prā-sah, *t*, *f*, Ved. power, force; *prā-sahā*, by force, violently, mightily, (*Sāy.* = *balena*.)

Prā-saha, *as*, m., Ved. power, force, (*Sāy.*) = *śa-triṇām prakarṣheṇābhībhavitā*; (*ā*), *f*, N. of the wife of *Indra*.

Prā-sāha, *as*, *ā*, *am*, overpowering, subduing; *jagat-prāśāha*, (in which) the *Jagatī* metre predominates.

प्रासाद *prāsāda*, *as*, *m*. (fr. *pra-sad*), a lofty seat or platform for spectators; a building erected on high foundations and approached by means of steps, a building consecrated to a deity or inhabited by a prince, a temple, palace; the assembly room and confessional hall of the Buddhist priesthood. — *Prāsāda-kuṅkuṣa*, *as*, *m*. a domestic pigeon. — *Prāsāda-gata*, *as*, *ā*, *am*, gone to (the roof of) a palace. — *Prāsāda-tala*, *am*, *n*. the flat roof of a house or palace. — *Prāsāda-parāmantra*, *as*, *m*. N. of a particular magical formula (a combination of the letters *ha* and *sa*, = *parā-prāsāda-mantra*). — *Prāsāda-prishṭha*, *as*, *m*. a terrace or balcony on the top of a large house. — *Prāsāda-pratishṭhā*, *f*. the consecration of a temple. — *Prāsāda-prastara*, *as*, *m*. the flat roof of a house. — *Prāsāda-mandanā*, *f*. a kind of ornament. — *Prāsāda-vāsin*, *ī*, *ini*, *i*, dwelling in a palace. — *Prāsāda-sāyin*, *ī*, *ini*, *i*, accustomed to sleep in a palace. — *Prāsāda-śringa*, *am*, *n*. the spire or pinnacle of a palace or temple, a turret. — *Prāsāda-sṭha*, *as*, *ā*, *am*, standing on (the roof of) a palace. — *Prāsādāgrya* ('*da-grya*'), *āni*, *n*. pl. the most excellent or beautiful palaces. — *Prāsādānganā* ('*du-an*'), *f*. the courtyard of a temple, precincts of a shrine. — *Prāsādā-rohaṇa* ('*da-ār*'), *am*, *n*. the going up into a palace, entering a palace. — *Prāsādārohaṇiṇya*, *as*, *ā*, *am*, relating to the act of going up into a palace.

Prāsādika, *as*, *ā* (?), *am* (fr. *pra-sāda*), kind, amiable, friendly, favourable; given by way of blessing, given as a favour; beautiful.

1. *prāsādīya*, *Nom. P.* *prāsādīyati*, &c., to imagine one's self to be in a palace.

2. *prāsādīya*, *as*, *ā*, *am*, belonging to a palace, palatial.

प्रासिक *prāsika*. See under 2. *prās*, p. 660.

प्रासूतिक *prāsūtika*, *as*, *ī*, *am* (fr. 1. *pra-sūti*), belonging or relating to childbirth.

प्रासेनजिती *prāsenajitī*, *f*. a patronymic from *Prasena-jit*.

प्रासेव *prā-seva*, *as*, *m*. (fr. *rt. siv* with *pra*), Ved. a rope (forming part of a horse's harness).

प्रास्कण *prāskṇa*, *as*, *ī*, *am*, belonging or relating to *Pras-kaṇva*; (*am*), *n*. N. of a *Sāman*.

प्रास्तारिक *prāstārika*, *as*, *ī*, *am* (fr. *pra-stāra*), see Scholiast on *Pāp.* IV. 4. 72.

प्रास्ताविक *prāstāvika*, *as*, *ī*, *am* (fr. *pra-stāvika*), forming a commencement or introduction; having a prelude (as a hymn, Ved.); useful on occasion, suiting the subject under treatment; opportune.

Prastūtya, *am*, *n*. (fr. *pra-stūta*), the being propounded or discussed, the being under discussion.

प्रास्थानिक *prāsthānika*, *as*, *ī*, *am* (fr. *pra-sthāna*), relating to departure; favourable or auspicious to a departure; [cf. *mahā-p*].

प्रास्थिक *prāsthika*, *as*, *ī*, *am* (fr. *pra-stha*), containing a *Prastha*, weighing a *Prastha*, bought for a *Prastha*; (*am*), *n*. scil. *keṣhetram*, a field sown with a *Prastha* of grain.

प्रास्रवण *prāsravaṇa*, *as*, *ī*, *am* (fr. *pra-sravaṇa*), coming or derived from a spring or fountain (as water); (*as*), *m*. a patronymic from *Prasravaṇa*; *plakṣhaḥ prāsravaṇaḥ*, N. of a place, the source of the *Sarasvatī* or the spot where the *Sarasvatī* reappears [cf. *saras-vatī*]; (also spelt *prāsravaṇa*.)

प्राह *prāh* (*pra-ah*, see 3. *ah*), only in Perf. *prāha*, to utter, express; to announce, proclaim, declare, state, tell, speak, say (with acc. of the thing and dat. or acc. of the person); to record, hand down by tradition; to call, name; to consider or regard as.

प्राह *prāha*, *as*, *m*. instruction in the art of acting or dancing.

प्राहणि *prāhaṇi*, *is*, *m*. a wrong reading for *prāvāhaṇi*, q. v.

प्राहारिक *prāhārika*, *as*, *m*. (fr. *pra-hāra*), a police officer, constable (?).

प्राह्रितायना, *as*, *m*. a patronymic from *Prāhrita*.

प्राहुण *prāhuṇa*, *as*, *ī*, *m*. f. a guest (= *prāghuṇa*).

Prāhunaka, *as*, *m*. = *prāhuṇa*.

Prāhunikā, *f*. a female guest.

प्राह्ण *prāhṇa* (fr. *pra + ahna*), *as*, *m*. the early part of the day, forenoon, morning; (*am*, *e*), ind. in the forenoon, in the morning. — *Prāhṇe-tamām*, ind. very early in the forenoon. — *Prāhṇe-tarām*, ind. earlier in the forenoon, very early in the morning.

Prāhṇetana, *as*, *ī*, *am*, belonging or relating to the forenoon, happening in the morning, matutinal.

प्राह्राद *prāhrāda*, *as*, *m*. (fr. *pra-hrāda*), a patronymic of *Vi-rocāna*.

Prāhrādi, *is*, *m*. a patronymic of *Vi-rocāna* and of *Bali*.

प्रिय *priya*. See under *rt.* 1. *pri* below.

प्रियाल *priyāla*. See p. 662, col. 3.

प्री 1. *pri*, cl. 9. (and 1?). P. A. *prīṇāti*, *prīṇite*, *prayati* (?), *te* (?), *pi*, *piṇya*, *pi-priye*, *prishyati*, *te*, *apraishit*, *apreshita*, *pretum* (Vedic forms are *prīṇāhi* = *prīṇihī*, *piṇihī*, *api-pres*, *apiprayat*, *piṇyasva*), (P.) to please, delight, gladden, cheer, regale; to act kindly to, show kindness to, show grace or favour to any one (with acc.); to take pleasure in, delight in (with gen. or loc.); to love; (A.) to be pleased or gratified, be glad or cheerful: Pass. *prīyate* (by some regarded as cl. 4. A.; ep. also *P. priyati*), to be pleased or gratified, be glad or cheerful; to feel affection for, regard with affection, love; to be satisfied, assent: Caus. *prīṇayati* (according to *Siddhānta-kaum.* p. 150 also *prāpayati*, and according to *Vopadeva XVIII. 12* also *prāyayati*), *-yitum*, Aor. *api-priyat*, to give pleasure to, please, delight, gratify; to act kindly or graciously to, treat kindly: Desid. *piṇishati*, *-te*, Ved. to wish to please or propitiate: Intens. *pepriyate*, *peprayiti*, *pepreti*: [cf. *Zend* *grī*, 'to love, praise'; *fry-a*, 'beloved, a friend': Gr. *φίλος*, *philós* *a* rt. *φίλ* for *φλι*, *πρῶτος*, *prōtós* (Ion. *πρῶ-ús*), *πρῶ-út* (*r*)-s, *πρῶ-ú-w* or perhaps Lat. *plā-co*, *plā-co*, *pūs* for *prūs* (?), *lā-tus* for *plā-tus* (?), *filius* = *priya* (?): Goth. *fri-jon*, 'to love'; *frijonl-s*, 'a friend'; *fria-thwa*, 'love' = *priya-tea*; *faihu-freiks*, 'money-loving, avaricious': Old Germ. *fra-o*, *frō*, 'joyful'; *friunt*, 'a friend'; *fri-du*, *fri-da*, 'peace'; *friudil*, *fri-del*, *fre-del*, 'a minion, favourite': Old Slav. *pri-ja-ti*, 'to provide'; *pri-ja-telu* = Russ. *pri-juteli* = Lith. *prētelius*, 'a friend': Cambro-Brit. *prīawod*.]

Priya, *as*, *ā*, *am*, beloved, dear to (with gen., loc., or dat.), dear, valued, amiable, agreeable, liked, desired, desirable, pleasing; customary, familiar, wonted, own (Ved., cf. *φίλος*); dear, expensive, high in price [cf. *priya-dhānyaku*, *priyāna-tva*]; (mostly in comps.), loving, liking, kind, favourable, affectionate, fond of (also with loc.), attached to, addicted to [cf. *akṣha-p*, *nartana-p*, *puru-p*]; (*as*), *m*. a lover, husband; (according to *Kullūka* on *Manu* III. 19) a son-in-law; a kind of deer [cf. *priyaka*]; a species of medicinal plant, = *vridhdi*; (*ā*), *f*. a mistress, wife; a woman; news, tidings, information; small cardamoms; Arabian jasmine; vinous or spirituous liquor; N. of various metres, four times ०-०-०-०; a metre of four lines of which the first, third, and fourth are ०-०-०-०-०-०-०-०, and the second ०-०-०-०-०-०-०-०; another variety of metre;

(*am*), *n*. love; a service, kindness, favour; a pleasure; (*am*), ind. in an agreeable manner, in a pleasant way; (*ena*), ind. willingly, with pleasure, readily, gladly, pleasantly, agreeably (= *priya-priyena*). — *Priyam-vada*, *as*, *ā*, *am*, speaking kindly or pleasantly, pleasant speaking, sweet speaking, agreeable; (*as*), *m*. a kind of bird; N. of the son of the chief of the *Gandharvas*; (*ā*), *f*. a kind of metre, four times ०-०-०-०-०-०-०-०; N. of a woman. — *Priya-kara*, *as*, *ī*, *am*, causing pleasure or enjoyment, giving pleasure. — *Priya-karman*, *ā*, *ā*, *a*, one whose actions are kind, one who acts kindly, kind; (*ā*), *n*. the action of a lover. — *Priya-kalatra*, *as*, *m*. a man who is fond of his wife. — *Priya-kāma*, *as*, *ā*, *am*, desirous of showing kindness to (with gen.), well-wishing, friendly disposed, benevolent. — *Priya-kāmya*, *as*, *m*. the plant *Terminalia Tomentosa*. — *Priya-kāra*, *as*, *ī*, *am*, doing a kindness to (with gen.), doing a favour or acting kindly towards, treating kindly, pleasing, gratifying; kind, favourable, affectionate; congenial, suiting. — *Priya-kāraka*, *as*, *ikā*, *am*, causing love, causing pleasure or gladness, agreeable. — *Priya-kāraṇa*, *am*, *n*. the act of doing a favour; (*āt*), ind. for the sake of doing a favour. — *Priya-kāri-tva*, *am*, *n*. the act of showing kindness, kind treatment. — *Priya-kārin*, *ī*, *ini*, *i*, showing kindness to, acting kindly towards, doing what is pleasing, acting kindly. — *Priya-kṛt*, *t*, *t*, *i*, doing a kindness; (*t*), *m*. a friend, benefactor. — *Priyakṛti-tama*, *as*, *ā*, *am*, giving the greatest pleasure, doing that which pleases most. — *Priya-kṣhātra*, *as*, *ā*, *am*, Ved. ruling benevolently, governing propitiously (said of the gods; *Sāy.* = *prīṇayitṛi-bala*). — *Priya-guda*, *as*, *ā*, *am*, one to whom sugar is agreeable, fond of sugar. — *Priyan-kara*, *as*, *ī*, *am*, acting kindly or affectionately to, showing kindness to (with gen.); agreeable; exciting or attracting regard, amiable; (*as*), *m*. N. of a *Dānava*; N. of a man; (*ī*), *f*. N. of various plants (= *brīhajivanti*, *śveta-kanṭakāri*, *asva-gandhā*). — *Priyan-karapa*, *as*, *ī*, *am*, acting kindly or affectionately to; exciting or attracting regard, amiable. — *Priyan-kāra*, *as*, *ī*, *am*, = *priya-kāra*, q. v. — *Priya-ṭatura*, *as*, *ā*, *am*, see *Vopadeva* III. 110. — *Priya-ṭikṛishu*, *us*, *us*, *u*, wishing to do what is pleasing (to any one), desirous of pleasing. — *Priya-jāta*, *as*, *ā*, *am*, Ved. dear when born, born beloved or desired; an epithet of *Agni*. — *Priya-jāni*, *is*, *m*. a man who is fond of his wife. — *Priya-jīva*, *as*, *ā*, *am*, one to whom life is dear, loving life, living long, long-lived; (*as*), *m*. the plant *Calosanthus Indica*. — *Priya-jivita*, *as*, *ā*, *am*, loving life. — *Priya-jivita-īā*, *f*. love of life. — *Priya-tanu*, *us*, *us*, *u*, Ved. loving the body (?). — *Priya-tama*, *as*, *ā*, *am*, most beloved, dearest; (*as*), *m*. a lover, husband; N. of a plant, *Celosia Cristata*. — *mayūra-śikhā*; (*ā*), *f*. a mistress, wife. — *Priya-tara*, *as*, *ā*, *am*, dearer, more beloved, kinder; more expensive. — *Priyatara-tva*, *am*, *n*. the being dearer to any one (with loc.). — *Priya-tā*, *f*. or *priya-tva*, *am*, *n*. dearness, the being dear; the being fond of, affection, love. — *Priya-toshana*, *as*, *ī*, *am*, satisfying a lover; (*as*), *m*. a kind of coitus. — *Priya-da*, *as*, *ā*, *am*, giving agreeable or desired objects; (*ā*), *f*. the plant *Rhinacanthus Communis*. — *Priya-dattā*, *f*. a mystical name of the earth; N. of a woman. — *Priya-darsa*, *as*, *ā*, *am*, pleasant or agreeable to look at, (opposed to *dur-darsa*). — *Priya-darśana*, *as*, *ā*, *am*, pleasant or grateful to the sight, good looking, lovely, handsome; (*am*), *n*. the look of a friend; (*as*), *m*. a parrot; a kind of date tree; *Terminalia Tomentosa*; *Mimusops Kauki*; a plant growing in wet weather on trees and stones, (in *Marāṭhi* called *dagaḍaphūla*, in *Hindūstani* *بتهركى*); N. of a prince of the *Gandharvas*; of a son of *Vāsuki*; N. of a *Kalpa*; (*ī*), *f*. a kind of bird, *Gracula Religiosa*; (*ā*), *f*. N. of a daughter of *Mahā-vtra*. — *Priya-darśin*, *ī*, *ini*, *i*, looking with kindness (upon everything); an epithet of

king Aśoka. — *Priya-dāsa*, as, m., N. of the author of a commentary on the Bhakta-mālā. — *Priya-devana*, as, ā, am, fond of play or gambling. — *Priya-dhanva*, as, m. 'fond of the bow,' an epithet of Śiva. — *Priya-dhā*, ind., Ved. lovingly, kindly, affectionately. — *Priya-dhānyaka*, as, ā, am, Ved. causing dearth of provisions, producing scarcity of corn, (opposed to *subhikshakārīn*.) — *Priya-dhāma*, as, m., Ved. fond of home, loving the sacrificial enclosure; an epithet of Agni; (Sāy. = *priya-sthāna*, fond of his station.) — *Priya-dhāman*, ā, m., Ved. = *priya-dhāma*, an epithet of Indra; (ānas), m. pl. an epithet of the Ādityas. — *Priya-pati*, is, m., Ved. lord of the beloved or desired; (Maht-dhara) = *priyānām pālakaḥ*. — *Priya-putra*, as, m. a kind of bird. — *Priya-prada*, as, m., N. of an author of a Śāktamānta. — *Priya-prasādana*, am, n. the conciliation of a husband, reconciliation with any object of affection. — *Priyaprasādama-vrata*, am, n. a vow for the reconciliation of a husband. — *Priya-prāna*, as, ā, am, fond of life (= *priyāsu*). — *Priya-prāya*, as, ā, am, exceedingly kind or amiable; of pleasing speech, well-spoken, eloquent; (am), n. eloquence in language. — *Priya-priyena*, ind. with pleasure, willingly, readily, gladly, pleasantly, agreeably. — *Priya-prepsu*, us, us, u, desirous of obtaining a beloved object, lamenting the loss or absence of any beloved object, grieving for an object of affection. — *Priya-bhāshana*, am, n. speaking kindly, kind or friendly speech. — *Priya-bhāshin*, ī, iṇi, ī, speaking kindly; (iṇi), f. a kind of bird, Gracula Religiosa. — *Priya-maṇḍana*, as, ā, am, fond of trinkets or ornaments. — *Priya-madhu*, us, m. 'fond of wine,' an epithet of Bala-rāma the half-brother of Kṛṣṇa. — *Priya-mānasa*, as, ā, am, fond of the lake Mānasa (the Rāja-hansa or Royal-goose). — *Priya-mālyānulepana* ('ya-an'), as, m., N. of an attendant of Skanda. — *Priya-mitra*, as, m., N. of a mythical Cakra-vartin. — *Priya-medha*, as, m., N. of a Rishi (a descendant of Angiras and author of the hymns Rīg-veda VIII. 1-40, 57, 58, 76, IX. 28); of a descendant of Aja-miḍha; (āa), m. pl. the descendants of the Rishi Priya-medha. — *Priya-medha-stuta*, as, ā, am, Ved. praised by those who are fond of sacrifices, celebrated by pious priests; (Sāy. = *priya-yajñair rishibhiḥ stutah*). — *Priyam-bhaviṣṭu*, us, us, u, becoming dear, becoming an object of affection. — *Priyambhaviṣṭutā*, f. or *priyambhaviṣṭu-tva*, am, n. the becoming an object of affection, amiability. — *Priyam-bhāvuka*, as, ī, am, one who has become dear, become an object of affection. — *Priyambhāvukutā*, f. or *priyambhāvuka-tva*, am, n. the having become dear or beloved, becoming beloved, amiability. — *Priya-yajña*, as, ā, am, fond of sacrifices, loving sacrifices. — *Priya-raṇa*, as, ā, am, delighting in war, warlike, martial. — *Priya-ratha*, as, ā, am, possessing a favourite chariot, (Sāy. = *priyamāna-ratha-yukta*); (as), m., N. of a man (?). — *Priya-rūpa*, as, ā, am, having an agreeable form. — *Priya-vaṅkṛt*, tā, trī, trī, one who speaks kindly or agreeably, flattering, a flatterer. — *Priya-vaṅkana*, as, ā, am, one whose words are kind or friendly, kindly spoken; (as), m. = *bhaktimān roḥi*; (am), n. kind or flattering speech, term of endearment, endearing expression. — *Priya-vaśas*, as, n. a kind or friendly speech. — *Priya-vaś*, ān, atī, at, containing the word *priya*. — *Priya-vayasya*, as, m. a dear friend. — *Priya-varṇi*, ī = *priyangu*, a creeping plant, Echites frutescens. — *Priya-vallī*, f. a species of plant (= *priyangu*, *phalṇi*). — *Priya-rastu*, n. a favourite object or topic. — *Priya-vāk-sahita*, as, ā, am, accompanied by kind words. — *Priya-vāc*, k, f. kind or agreeable speech; (k, k, k), one whose words are kind, kind in speech, affable in address. — *Priya-vāda*, as, m. kind or agreeable speech. — *Priya-vādika*, f. a kind of musical instrument. — *Priyavādī-tā*, f. speaking kindly, kindness of speech. — *Priya-vādīn*, ī, iṇi,

ī, speaking kindly or agreeably, speaking affectionately, flattering, a flatterer; (iṇi), f. a kind of bird, Gracula Religiosa. — *Priya-vinākṛita*, as, ā, am, abandoned by a lover, deserted by a husband. — *Priya-viśva*, as, ā, am, see Scholiast on Pāṇ. I. 1, 29. — *Priya-vrata*, as, ā, am, Ved. liking pious observances, fond of obedience (said of the gods; Sāy. = *priyāṇi karmāṇi yeshām*); (as), m., N. of a king (a son of Manu and Sata-rūpa); N. of a priest. — *Priya-sālaka*, as, m. the plant Terminalia Tomentosa; (also spelt *priya-sālaka*). — *Priya-śra-vas*, ās, ās, as, loving glory; an epithet of Kṛṣṇa. — *Priya-sa*, as, ā, am, Ved. granting desired objects; (according to Sāy. *priyasāsaḥ* = *priyatamā dhārāḥ*). — *Priya-saṃvāsa*, as, m. the society of a beloved object, the society of loved persons. — *Priya-sakha*, as, ā, am, one to whom friends are dear, loving friends; (as), m. a dear friend; the tree Acacia Catechu; = *khadira*; (ṣi), f. a dear female friend, a female friend or companion, a confidante. — *Priya-sangamana*, am, n. 'the meeting of friends,' N. of a place in which Indra and Viṣṇu are said to have met with their parents Aditi and Kaśyapa. — *Priya-satya*, as, ā, am, pleasant and true; (am), n. speech at once pleasing and true, eloquent and truthful discourse. — *Priya-santati*, īs, īs, ī, having a beloved son. — *Priya-sandesa*, as, m. a tree with fragrant flowers, Michelia Champaca. — *Priya-samāgama*, as, m. reunion with a beloved object. — *Priya-samucita*, as, ā, am, befitting or becoming a lover. — *Priya-sahaṅgī*, f. a dear female companion, beloved wife. — *Priya-sālaka*, as, m. = *priya-sālaka*, q. v. — *Priya-sukrid*, t, m. a dear friend, kind or good friend. — *Priya-stotra*, as, ā, am, Ved. fond of praise; (Sāy. = *priyāṇi stotrāṇi yasya*). — *Priya-śvapna*, as, ā, am, fond of sleep, sluggish. — *Priyākhyā* ('ya-ākh'), as, ā, am, called 'dear,' a lover, mistress; announcing good tidings. — *Priyākhyāna* ('ya-ākh'), am, n. agreeable news, pleasant tidings. — *Priyākhyāna-purāṣara*, as, ā, am, preceded by agreeable news, preceded by pleasant tidings. — *Priyā-jana*, as, m. any dear or beloved female. — *Priyātithi* ('ya-āf'), īs, īs, ī, fond of guests, a lover of guests, hospitable. — *Priyātman* ('ya-āf'), ā, ā, a, of a pleasant nature, agreeable, pleasant. — *Priyā-dhāna* ('ya-ādh'), am, n. a friendly office, good service. — *Priyāṇa* ('ya-an'), am, n. expensive food, dear provisions. — *Priyāṇa-tva*, am, n. dearth of provisions, dearth, scarcity. — *Priyāpaya* ('ya-ap'), as, m. the absence of a beloved object. — *Priyāpriya* ('ya-ap'), as, ā, am, agreeable and disagreeable, pleasant and unpleasant. — *Priyāmbu* ('ya-am'), us, us, u, fond of water; (us), m. the mango tree. — *Priyārthaṇ* ('ya-ar'), ind. for the sake of a beloved object. — *Priyārha* ('ya-ar'), as, ā, am, deserving love, amiable. — *Priyā-vaś*, ān, atī, at, Ved. having a mistress, enamoured, being in love with. — *Priyāsu* ('ya-asu'), us, us, u, fond of life (= *priya-prāna*). — *Priyāsu-ya-mati* ('ya-as'), f., N. of a woman. — *Priyāśahin* ('ya-esh'), ī, iṇi, ī, wishing to please, friendly, affectionate. — *Priyoktī* ('ya-uk'), īs, f. friendly speech. — *Priyodita* ('ya-ud'), as, ā, am, well or kindly spoken, pleasingly uttered; (am), n. kind or gentle speech. — *Priyopapatti* ('ya-up'), īs, f. a happy event or circumstance, pleasant occurrence. — *Priyopabhoga* ('ya-up'), as, m. the enjoyment of a lover or of a mistress. — *Priyopabhoga-bandhya*, as, ā, am, barren or destitute of the enjoyment of a lover. — *Priyosrtiya* ('ya-us'), as, m., Ved. loving cows, amorous (said of a bull). — *Priyaka*, as, m. a kind of variegated or spotted deer; a kind of bird; a bee; N. of several plants, Nauclea Cadamba; Terminalia Tomentosa; saffron; = *priyangu*, a kind of tree; N. of an attendant on Skanda; N. of a man. — *Priyangu*, us, us, m. f. panic seed, Panicum Italicum; a medicinal plant and perfume, commonly called Priyangu and described in some places as a fragrant seed (= *phalṇi*); Italian millet; long pepper;

Sinapis Ramosa, = *kaṭuki*; (am), n. saffron. — *Priyangu-dvīpa*, as, m., N. of a country. — *Priyangu-śyāmā*, f., N. of the wife of Naravāhana-datta. — *Priyā-kṛi*, cl. 8. P. A. -karoti, -kurute, -kartum, to act kindly towards, treat kindly (with acc.). — *Priyāla*, as, m. the tree Buchanania Latifolia (commonly called Piyaḷ, = *piyāla*, *tāpasa-priya*); (ā), f. a vine, a bunch of grapes (= *drākṣā*). — *Priyāla-tāla-kharjūra-karatikā-vibhīṭaka*, ās, m. pl. piyaḷ, palm, date and yellow and beleric myrobalan trees. 2. *prī*, īs, īs, ī, in *adha-prī*, *kudha-prī*, *ghṛta-prī*, &c., q. v. v. 1. *priya*, as, ā, am (for 2. see s. v.), pleased, satisfied. — *Priyana*, as, ā, am, pleasing, gratifying, appeasing, allaying, soothing; (am), n. the act of pleasing or delighting, gladdening, satisfying, satisfaction, satiety; a means of gladdening or satisfying. — *Priyayitvā*, ind. having pleased or propitiated. — *Priṇṇita*, ās, ā, am, pleased, gratified, delighted. — *Prīta*, as, ā, am, pleased, delighted, gladdened, satisfied; joyful, content; happy, glad; dear, beloved, loved; gracious, kind, affectionate; (am), n. pleasure, delight; jest, mirth. — *Prīta-tara*, as, ā, am, more highly pleased, much gratified. — *Prīta-manas*, ās, ās, as, pleased in mind, gratified in mind. — *Prītāman* ('ta-āt'), ā, ā, a, pleased in mind, rejoiced in spirit, pleased, satisfied, content. — *Prīti*, īs, f. any pleasurable sensation, pleasure, joy, gladness, happiness; enjoyment, gratification, satisfaction [cf. *ātma-p*]; graciousness, grace, favour, favourableness, kindness, propitiousness; friendly disposition, liking, fondness for, delighting in, friendliness, amity, regard, harmony, affection, love; conciliation; Joy or Gratification personified as a daughter of Dakṣa; Love personified as wife of Kāma-deva; the second of the twenty-seven astronomical Yogas; N. of the thirteenth Kālā of the moon; a symbolical expression for the letter *dh*; *prītyā*, ind. in a friendly way, amicably, peaceably. — *Prīti-kara*, as, ī, am, causing pleasure; inspiring love or affection; pleasing, agreeable. — *Prīti-karaya*, am, n. the act of causing pleasure, gratifying. — *Prīti-karman*, a, n. an act of friendship or love; kind action. — *Prīti-kūṭa*, N. of a village. — *Prīti-candra*, as, m., N. of a preceptor. — *Prīti-jushā*, f., N. of the wife of A-niruddha. — *Prīti-trish*, f, m. a N. of the god of love. — *Prīt-dā*, as, ā, am, giving pleasure; inspiring love or regard, affectionate; (as), m. a jester or buffoon in a play, the Vidūṣhaka. — *Prīt-datta*, as, ā, am, given through love or affection; (am), n. (?), property or valuables presented to a female by her relations and friends at the time of her marriage, and constituting part of her peculiar property. — *Prītī-dāna*, am, n. or *prītī-dāya*, as, m. 'gift of love,' a present made from love or affection, a kind or friendly present, token of affection. — *Prītī-dhana*, am, n. money given from love or friendship. — *Prītī-pātra*, am, n. an object of affection, a beloved person or thing. — *Prītī-puroga*, as, ā, am, preceded by affection, affectionate, loving. — *Prītī-pūrvam* or *prītī-pūrvakam*, ind. with the accompaniment of kindness, kindly, graciously, affectionately, in an affectionate manner. — *Prītī-pramukha*, as, ā, am, preceded by kindness (= *prītī-pūrvaka*), kind, friendly. — *Prītī-pramukha-vaṇana*, am, n. a speech preceded by affection, affectionate words, kind speech (= *prītī-pūrvakāṇi vāṇanāni* or according to others = *sneha-pradhāna-vaṇana*, speech principally characterized by affection). — *Prītī-bhāḥ*, k, k, k, enjoying friendship, receiving friendly offices. — *Prītī-bhojya*, as, ā, am, to be eaten joyfully or cheerfully. — *Prītī-mat*, ān, atī, at, having pleasurable sensations, pleased, gratified; having love or affection for (with loc. or gen.), full of affection, loving, fond, affectionate, kind; favourable; (atī), f. a kind of metre consisting of four lines, alternately 0-0-0-0, and 0-0-0-0-0-0-0-0. — *Prītī-manas*, ās, ās, as, joyous-minded, joyful-hearted, pleased in mind, content, happy; kind, affectionate. — *Prītī-maya*, as, ī, am, made up of affection,

arising from affection or joy. — *Prīti-vacas*, as, n. kind or friendly words, gracious or kindly speech. — *Prīti-vāda*, as, m. a friendly discussion. — *Prīti-vivāha*, as, m. a love-marriage, love-match. — *Prīti-vīśrambha-bhājana*, am, n. a repository of affection and confidence. — *Prīti-śrāddha*, am, n. a funeral offering to the Manes of both parents performed for the eldest surviving son, and to be re-performed at some other period by this son in person. — *Prīti-sangati*, is, f. a covenant of friendship, friendly alliance. — *Prīti-smigdhā*, as, ā, am, moist through love or charming through affection (said of the eyes).

Prīyamāṇa, as, ā, am, being pleased or propitiated; being glad or joyful; being dear or beloved; kind, affectionate.

Preṇā, a shortened form for *preṇā*, inst. of *preman*, q. v.

Preṇā, is, ī, Ved. gladdening, delighting, one who delights (by praises); (Sāy.) = *prerayitṛi*, inciting, instigating.

Pretri, tā, trī, trī, Ved. one who loves or cherishes, a benefactor; (Sāy.) = *tarpayitṛi*.

Prema, as, ā, am, = *preman*, love, affection, (at the end of adj. comps.; cf. *sa-p*); (ā), f. = *preman* (in *prema-bandha*); a kind of metre consisting of four lines (the first, second, and fourth being — — — — —, and the third — — — — — &c.). — *Prema-bandha* = *prema-bandha*, q. v.

Preman, ā, a, m. n. love, affection, kindness, tender regard, favour; sport, pastime; joy, gladness, pleasure; (ā), m. a jest, joke; wind, air; an epithet of Indra; N. of various men; *preṇā* (Ved. also *preṇā*), ind. through love or affection.

— *Prema-tattva-nirūpaṇa*, am, n. N. of a Bengālī poem by Kṛṣṇa-dāsa. — *Prema-nārāyaṇa*, as, m. N. of a king (= *prema-sāhī*). — *Prema-para*, as, ā, am, intent on love, filled with affection, affectionate, loving, constant. — *Prema-pātana*, am, n. defluxion of rheum or of tears. — *Prema-pātra*, am, n. an object of affection, a beloved person or thing. — *Prema-bandha*, as, m. or *prema-bandhana*, am, n. 'love-bond,' the ties of love, love. — *Prema-bhāva*, as, m. state of affection, love. — *Prema-rāśi-bhū*, cl. 1. P. *-bhavati*, *-bhavitum*, to become (as it were) one mass of affection. — *Premarddhi* ('*ma-rdhi*'), is, f. increase of affection, ardent love. — *Prema-vat*, ān, atī, at, full of love, affectionate; (atī), f. a mistress. — *Prema-vīśvāsa-bhūmi*, is, f. an object of love and confidence. — *Prema-sāgara*, as, m. an ocean of love. — *Prema-sāhi*, is, m. (fr. *preman* + *sāhi* = *सहि*) = *prema-nārāyaṇa*. — *Premāṃṛita* ('*ma-am*'), am, n. 'love-ambrosia,' N. of a metrical list of 112 names of Kṛṣṇa. — *Premāśru* ('*ma-as*'), u, n. a tear of affection.

Premin, ī, īnī, ī, loving, affectionate, friendly.

Preyas, ān, asī, as (compar. fr. *prīya*), dearer, very dear, more agreeable, more desired; dearest, most beloved; kinder, more affectionate; (ān), m. a lover, husband; (asī), f. a mistress, wife; (ān, as), m. n. (in rhetoric) flattery. — *Preyas-kara*, as, m. the hand of a lover. — *Preyas-tā*, f. or *preyas-tva*, am, n. the being dearer, being very dear. — *Preyo-patya*, as, m. 'very fond of offspring,' a heron.

Preśhā, as, ā, am (superl. fr. *prīya*), dearest, very dear, most beloved, greatly beloved, most agreeable, most desired; (as), m. a lover, husband; (ā), f. a mistress, wife; a leg. — *Preśhā-tama*, as, ā, am, dearest, most beloved.

ग्रीण 2. *prīṇa*, as, ā, am (fr. 1. *pra*), old, ancient, former (= *praṇa*, *purāṇa*).

ग्रीनु *prīnu*, us, m. a bird (?).

मु *pru* [cf. rt. *plu*], cl. 1. A. *pravate*, *pupruve*, &c., to spring up, jump up; to go, move: Caus. *prāvayati*, *-yitum*, Aor. *apupravat*, *apīpravat*, to reach to, extend as far as (with acc.): Desid. of Caus. *puprāvayishatī*, *pīprāvayishatī*.

Prut, t, t, t, moving, going, (at the end of comps.; cf. *antariksha-p*, *uda-p*, *upari-p*, *kṛṣṇa-p*).

मुष *pruth*, by some regarded as the proper form of rt. *proth*, q. v.

मुष 1. *prush* [cf. rt. *plush*], cl. 5. 9. 10. P. A. *prushoti*, *prushnute*, *prushnāti*,

prushnīte, *prushayati*, -te, *proshutim*, Ved. to scatter or sprinkle down in drops, rain, shower, wet, moisten (in these senses probably fr. *pra* + *uksh*; Sāy. = *siś*); cl. 9. P. *prushnāti*, to become moist or wet, become unctuous; to pour out, sprinkle, shed, discharge; to fill; cl. 1. P. *proshatī*, to burn (in this sense probably fr. *pra* + 1. *ush*); [cf. Old Germ. *frus*, 'to be cold'; Mod. Germ. *frieren*, *Frost*.]

2. *prush*, t, t, t, sprinkling, (at the end of comps.; cf. *abhra-p*, *ghrita-p*).

Prushita, as, ā, am, sprinkled, wetted, moistened; burning, consuming; (Sāy.) = *dagdhum pra-vrittaḥ*. — *Prushita-pau*, us, us, u, Ved. of a speckled or dappled aspect, piebald, of a varied hue (said of the horses of the Āśvins and of Indra; Sāy. = *vicitra-rūpa*).

Prushā, as, ā, am, burnt, consumed.

Prushāya, Nom. A. *prushāyate*, *-yitum*, to sprinkle; (probably incorrectly for *prushvāya* below.)

Prushva, as, m. the rainy season, the rains; the sun; (ā), f. Ved. A drop of water, a frozen drop of water, hoar-frost.

Prushvāya, Nom. A. *prushvāyate*, *-yitum*, to fall in drops, trickle.

Prosha, as, m. burning, combustion; [cf. *plasha*.]

Proshaka, ās, m. pl., N. of a people.

प्रु *prū* in *kaṭa-prū*, q. v.

प्रे *pre* (pra-i, see rt. 5. i), cl. 2. P. *praiti*, *praitum* (Ved. *preshe*), to go forth, come forth, appear (Ved.); to go on, proceed (especially as a sacrifice, Ved.); to go forwards, go farther; to go to, come to, arrive at, attain, reach; to go out; to depart (this life), die: Intens. *preyate*, Ved. to drive or go forth (in a chariot, said of Ushas).

Preta, as, ā, am, departed, deceased, dead, defunct, a dead person; (as), m. the spirit of a departed person, departed spirit, spirit abiding in the lower world, the spirit before obsequial rites are performed; a ghost, an evil being (especially one animating the carcasses of the dead). — *Preta-karman*, a, n. an obsequial act or rite, funeral rites. — *Preta-kalpa*, as, m. 'obsequial ordinance,' N. of the second part of the Garuḍa-Purāṇa. — *Preta-kārya*, am, n. or *preta-kṛtya*, am, ā, n. f. an obsequial or funeral rite, obsequial ceremonies in honour of the dead or of deceased ancestors. — *Preta-gata*, as, ā, am, gone to the departed, dead. — *Preta-griha*, am, n. 'house of the dead,' a burying ground. — *Preta-gopa*, as, m. the Keeper of the dead. — *Preta-carin*, i, m. 'roaming among the dead,' Siva. — *Preta-tva*, am, n. the state of a departed spirit, the being dead. — *Preta-dāha*, as, m. the burning of the dead. — *Preta-dhūma*, as, m. 'smoke of the dead,' the smoke of a funeral pile; (according to Kullūka = *dahyamāna-sava-dhūma*). — *Preta-nadi*, f. the river of the dead (= *vaitaraṇī*, q. v.). — *Preta-nara*, as, m. a dead man, a corpse, a ghost. — *Preta-niryātaka* or *preta-nirhāraka*, as, m. a man employed to carry forth dead bodies; a kinsman who does so. — *Preta-paksha* or *preta-pakshaka*, as, m. 'half-month of the departed, i. e. of the Manes,' N. of the dark half in the Gauṇa Āśvina (so called as peculiarly appointed for the celebration of obsequial rites to the Pitrīs or Manes) = *pitrī-paksha*. — *Preta-paṭaha*, as, m. 'drum of the dead,' a drum beaten at a funeral. — *Preta-patī*, is, m. 'lord or ruler of the dead,' an epithet of Yama. — *Preta-pātra*, am, n. 'vessel of the dead,' a vessel used in obsequial presentations. — *Preta-pura*, am, n. the city of the dead, the abode of Yama. — *Preta-prasādhana*, am, n. the laying out of a corpse. — *Preta-bhakṣiṇī*, f. N. of a goddess. — *Preta-bhāva*, as, m. the state of the departed, the being dead; *samsiddhaḥ preta-bhāvīya*, ready to die. — *Pretabhāva-stha*, as, ā, am, being in the state

of the departed, dead. — *Preta-bhūmi*, is, f. a place in which the dead are burned or buried, a cemetery. — *Preta-mañjarī*, f. N. of a section of the Garuḍa-Purāṇa. — *Preta-medha*, as, m. a sacrifice to the dead, funeral sacrifice. — *Preta-moksha*, as, m., N. of the twenty-eighth chapter of the Māgha-māhātmya. — *Preta-rākshasī*, f. a various reading for *apeta-rākshasī*, = *tulasī*. — *Preta-rāja*, as, m. 'king of the dead,' an epithet of Yama. — *Preta-loka*, as, m. the world of the dead, the region of disembodied spirits (in which they remain for one year or until the obsequial rites are completed). — *Preta-vat*, ind. as if dead, as in the case of the dead. — *Preta-vana*, am, n. 'grove of the dead,' a place where bodies are burnt or buried, a cemetery. — *Preta-vāhita*, as, ā, am, impelled or possessed by an evil spirit. — *Preta-śarīra*, am, n. the body which accompanies a departed spirit. — *Preta-silā*, f. 'stone of the dead,' N. of a stone near Gayā, on which funeral cakes were offered. — *Preta-suddhi*, is, f. or *preta-sauca*, am, n. purification after the death of a kinsman. — *Preta-śrāddha*, am, n. obsequial ceremonies offered to a departed relative during the year of his demise (fifteen are said to be required). — *Preta-hāra*, as, m. one who carries out the dead, a near kinsman. — *Pretādhipa* ('*ta-adh*'), as, m. 'lord or ruler of the dead,' an epithet of Yama. — *Pretādhipatī* ('*ta-adh*'), is, m., Ved. the lord of the dead, ruler of departed spirits. — *Pretāṇna* ('*ta-an*'), am, n. food offered to the Manes or distributed on a person's death. — *Pretāvāsa* ('*ta-ān*'), as, m. 'habitation of the dead,' a burial ground, cemetery. — *Pretāsthī* ('*ta-as*'), i, n. the bone of a dead man. — *Pretāsthī-dhārīn*, i, m. 'wearing dead men's bones,' an epithet of Rudra (Siva). — *Pretesa* ('*ta-īśa*') or *pretesvara* ('*ta-īś*'), as, m. 'lord of the dead,' an epithet of Yama. — *Pretoddesa* ('*ta-ud*'), as, m. an offering to the Manes.

Preti, is, f., Ved. departure, flight. — *Preti-vat*, ān, atī, at, Ved. containing the word *preti* or a form of *pre*. — *Pretishaṇī* ('*ti-ish*'), is, ī, ī, Ved. striving to move forwards (an epithet of Agni; Sāy. = *prāpta-gamana*).

Pretika, as, m. the soul of a deceased person, a spirit, ghost.

Pretya, ind. having departed, having died, after death, in the next world, in the life to come. — *Pretya-jāti*, is, f. rank or position in the world to come. — *Pretya-bhāj*, k, k, k, obtaining after death, enjoying the fruits of anything in the next world. — *Pretya-bhāva*, as, m. the state after death, condition of the soul after death, future state. — *Pretyabhāvika*, as, ī, am, relating to the state after death, (opposed to *aīhalaukika*; probably an incorrect form for *praityabhāvika*).

Pretvan, ā, ari, a, straying about (as cattle); (ā), m. wind, air; an epithet of Indra; [cf. *pretvān*.]

Prehī-kaṭā, f. (*prehi*, 2nd sing. impv. of *pre* + *kaṭa*), a rite in which no mats are allowed (see Gaṇa Mayūtra-vaṇṣakādī to Pāp. II. 1, 72).

Prehī-kardamā, f. a rite in which no impurity of any kind is allowed.

Prehī-dvītiyā, f. a rite at which no second person is allowed to be present.

Prehī-vāṇijā, f. a rite at which no merchants are allowed to be present.

प्रेकीय *prekiya* (fr. *pra* + *eka*), Nom. P. *prekiyati*, *-yitum*, = *praiti*; see Vopa-deva II. 4.

प्रेक्ष *preksh* (pra-iksh), cl. 1. A. *prekshate*, *prekshitum*, to look towards, look at, view, see, behold, regard, observe; to look on (without interfering), allow, suffer.

Prekshaka, as, ikā, am, looking at, viewing, beholding, seeing, surveying, intending to view; (as), m. a looker, spectator, beholder, surveyor, member of an audience. — *Prekshakerita* ('*ka-ir*'), as, ā, am, uttered by a spectator.

Prekshana, am, n. looking at, viewing, seeing, regarding, being a spectator; visiting; looking wantonly; the eye; any public show or spectacle; a

sight; a place where public exhibitions are held.
—*Prekṣhaṇa-kūṭa*, *as*, *am*, m. n. the eye-ball, the pupil of the eye.

Prekṣhaṇaka, *as*, *ikā*, *am*, looking at, viewing, a spectator; (*am*), n. a spectacle, show, a play.

Prekṣhaṇika, *as*, *i*, *am*, looking at, one who looks at or views; (*ā*), f. a woman fond of seeing shows.

Prekṣhaṇiya, *as*, *ā*, *am*, to be seen or viewed, to be beheld or gazed at, visible, apparent, conspicuous [cf. *dush-p*]; worthy respect, worthy of being looked at, beautiful to the view, sightly; to be regarded as, resembling, looking or appearing like.

—*Prekṣhaṇiya-tama*, *as*, *ā*, *am*, most worthy of being seen, most sightly. — *Prekṣhaṇiya-tara*, *as*, *ā*, *am*, more worthy of being seen, more sightly, more conspicuous. — *Prekṣhaṇiya-tā*, f. sightliness, conspicuousness, beautifulness.

Prekṣhaṇiyaka, *as*, *ikā*, *am*, visible, apparent, conspicuous; (*am*), n. a play, spectacle.

Prekṣhat, *an*, *anti*, *at*, looking at, beholding, regarding, observing.

Prekṣhamāṇa, *as*, *ā*, *am*, looking at, looking on, viewing, beholding, regarding.

Prekṣhā, f. looking at, viewing, beholding, observing, seeing, regarding, (sometimes at the end of a comp., e.g. *dharmā-prekṣhā*, regarding or considering the law; cf. *mukha-p*); sight, view, look, aspect, appearance; being a spectator, seeing a play or dance; any public show or spectacle, a sight; a play, dancing; conceiving, conception, understanding, intellect; circumspection, consideration; reflection, deliberation; the branch of a tree. — *Prekṣhā-gāra* ('*śhā-ag*' or '*śhā-āg*'), *as*, *am*, m. n. or *prekṣhā-griha*, *am*, n. 'spectacle-house,' any building erected for a show, temporary structure consisting of stalls for spectators, a play-house. — *Prekṣhā-vat*, *ān*, *āti*, *at*, possessed of circumspection, considerate, wise, prudent. — *Prekṣhā-samāja*, *as*, m. an assembly at a spectacle, crowd at a theatre; (according to *Kullūka* = *nṛtyādi-śhāna-jana-samṛiddhi*).

Prekṣhita, *as*, *ā*, *am*, looked at, viewed, beheld, seen; (*am*), n. a look, glance.

Prekṣhitrī, *tā*, *trī*, *trī*, one who looks on, a spectator.

Prekṣhin, *i*, *inī*, *i*, looking at, viewing, regarding; watching narrowly, scrutinizing [cf. *mukha-p*]; having the eyes or glance of [cf. *mṛiga-p*, *vṛika-p*]; *jihma-prekṣhin*, looking aside, looking askance. — *Prekṣhi-tva*, *am*, n. the act of watching narrowly, scrutinizing.

1. *prekṣhya*, *as*, *ā*, *am*, to be looked at, to be regarded or observed [cf. *dush-p*]; to be seen, visible, apparent, brilliantly conspicuous; to be looked at patiently, to be suffered or endured; worthy of being seen, sightly, conspicuous; N. of a *Sabdāṅkāra*.

2. *prekṣhya*, ind. having looked at, having beheld or observed.

Prekṣhyamāṇa, *as*, *ā*, *am*, being looked at or beheld, being seen.

प्रेक्ष् prekh (*pra-inkh*), cl. 1. P. *prekhati*, *prekhītum*, to tremble, shake, quiver, oscillate, vibrate: Caus. *prekhayati*, *-yitum*, to cause to oscillate or vibrate, swing (trans.), shake.

Prekha, *as*, *ā*, *am*, trembling, shaking, vibrating, oscillating, swinging (Ved.); (*as*, *ā*, *am*), m. f. n. a swing, a sort of hammock or swinging cot (either for travelling or diversion); *nakulasya vāmadevasya prekhah* and *marutām prekhah*, N. of two *Sāman*s; (*ā*), f. dancing; wandering, travelling about, roaming (?); a particular pace of a horse. — *Prekhenkhana* ('*kha-in*'), *am*, n. swinging.

Prekhāṇa, *as*, *ā*, *am*, wandering, moving or going towards, entering; (*am*), n. swinging; a swing; a minor drama in one act; going, wandering (?). — *Prekhāṇa-kārikā*, f. a female swinger or dancer.

Prekhāṇiya, *as*, *ā*, *am*, to be swung or made to oscillate.

Prekhat, *an*, *anti*, *at*, shaking, moving, oscillating, vibrating; wandering (?); diffusing (?); touching (?).

Prekhayat, *an*, *anti*, *at*, swinging (trans.).

Prekhita, *as*, *ā*, *am*, swung, shaken, set in motion, made to oscillate; being in contact with (?).

Prekholana, *am*, n. swinging, shaking, oscillating; a swing, swing-cot or hammock.

Prekholaya, Nom. P. *prekholyati*, *-yitum*, to swing, shake; [cf. *andolaya*, *āndolaya*, *hīndolaya*.]

प्रेक्ष्य preṅga, *am*, n. (fr. rt. *ing* with *pra*), see Scholiast on Pāp. VIII. 4. 32.

प्रेइ pred (*pra-īd*), cl. 2. A. *prette*, *preditum*, Ved. to implore, supplicate; praise, celebrate; (*Sāy.* = *prakarṣheṇa stu*, to praise greatly, celebrate exceedingly.)

प्रेडक predaka, an incorrect form for *preraka*, q. v.

प्रेणि preṇi. See p. 663, col. 1.

प्रेत preta, &c. See under *pre*, p. 663, col. 2.

प्रेड preddha, *as*, *ā*, *am* (fr. rt. *indh* with *pra*), Ved. kindled, lighted.

प्रेन pren (*pra-in*), cl. 8. P. *prenoti*, &c., Ved. to send forth, impel forwards or upwards.

प्रेन्न prenvana, *am*, n. (fr. rt. *inv* with *pra*), see Vārttika II. to Pāp. VIII. 4. 2.

प्रेन्याniya, see Vārttika II. to Pāp. VIII. 4. 2.

प्रेसा prepsā, f. (fr. Desid. of rt. *āp* with *pra*), the wish to attain, desire of obtaining, desire, longing for; supposition, assumption.

Prepsu, *us*, *us*, *u*, wishing to attain, desirous of obtaining, wishing, seeking, longing for (with acc.); aiming at, having in view; supposing, assuming; anxious to rescue or save; *tat-prepsu*, *us*, m. (in Ved. gram.) epithet of a particular form of the Desiderative.

प्रेमन् preman, &c. See p. 663, col. 1.

प्रेयस् preyas. See p. 663, col. 1.

प्रेर prer (*pra-ir*), cl. 2. A. *prerte*, *preritum*, to move, come forward, come forth, go forth, rise, appear (Ved.): Caus. P. *prerayati*, *-yitum*, to set in motion, cause to move forwards, move; to drive forwards, push on, drive onwards, urge or press forwards; to urge on, force on, hasten, stimulate, incite, excite; to send forth, dismiss, dispatch; to send; to direct towards; to utter; to ask.

Preraka, *as*, *ikā*, *am*, setting in motion, urging on, impelling, inciting, stimulating, exciting; sending. — *Preraka-tva*, *am*, n. the act of setting in motion, urging on.

Preraṇa, *am*, n. driving on [cf. *paśu-p*]; (*am*, *ā*), n. f. the act of urging on, inciting, driving, instigating; impulse, passion; sending, dispatching, directing, ordering, order, direction, commanding; activity, action; the sense of the causal verb, [cf. *Vopadeva* XVIII. 1.] = *Preranārtha* ('*ṇa-ar*'), *as*, *ā*, *am*, having the sense of inciting or of the causal verb.

Prerāṇiya, *as*, *ā*, *am*, to be urged on or incited. *Prerayat*, *an*, *anti*, *at*, setting in motion, moving, directing (the eyes).

Prerayitrī, *tā*, *trī*, *trī*, one who urges, an instigator, inciting, instigating; one who sends.

Prerita, *as*, *ā*, *am*, driven forwards, impelled, influenced, instigated; excited, urged, stimulated; incited to speak; sent, directed, dispatched; ordered; touched; (*as*), m. an envoy, a messenger.

Preritrī, *tā*, *trī*, *trī*, one who urges on or incites, an inciter; one who sends.

Prertvan, *ā*, m., Ved. the ocean, the sea; (*ari*), f. a river.

Preryamāṇa, *as*, *ā*, *am*, being urged on, being incited.

प्रेष् presh, cl. 1. A. *preshte*, &c., to go, move; (also read *hresh*.)

प्रेष् 2. presh (*pra-ish*, see rt. 1. *ish*), cl. 4. P. A. *preshyati*, *-te*, *preshitum*, to drive forth, drive away, drive forwards, drive on; to send forth, send out, utter; to hurl, fling, cast; (P.) to call upon, invite, summon (in Vedic ritual said technically of the presiding priest at a sacrifice calling upon the assistant priests to commence a recitation or a ceremony; with acc. of the object, e.g. *sāma preshyati gāya brūhiti vā*, he calls upon an assistant priest with the words 'Sing' or 'Say' to commence the recitation of a *Sāman*; also with gen. of the object; also with dat. of the deity to whom the recitation is addressed or the sacrifice offered, e.g. *Agnaye preshya*, call upon an assistant priest to commence the offering or to commence the hymn to Agni); Caus. *preshayati*, *-yitum*, to send forth, send away, dismiss; to send into exile, banish; to send, dispatch; to send word, send a message to; to hurl, fling, cast, throw; to turn or direct (the eyes).

3. *presh*, f. f., Ved. pressing, pressure; (f. f. f.), pressing, urging on, (*Sāy.* = *preraka*.)

Presha, *as*, m. urging on, impelling (Ved. = *pratsha*); pain, affliction.

Preshaka, *as*, *ikā*, *am*, sending, dispatching; one who orders or commands, ordering, directing.

Preshaṇa, *am*, n. the act of sending, dispatching (a messenger); sending on a mission, commissioning, charging, ordering, directing, commanding; executing a commission. — *Preshaṇa-kṛtī*, *t*, *t*, *t*, executing a commission. — *Preshaṇādhyakṣha* ('*ṇa-adh*'), *as*, m. a superintendent of the commands (of a king), chief of the administration.

Preshaṇiya, *as*, *ā*, *am*, to be sent or dispatched.

Preshayat, *an*, *anti*, *at*, sending forth, sending away; turning, directing (the eyes).

Preshayitrī, *tā*, *trī*, *trī*, sending on a commission, giving orders.

Preshta, *as*, *ā*, *am*, sent forth, sent away; sent into exile, banished; sent, dispatched (on an errand); ordered, directed; turned, directed (as the eyes).

Preshitavat, *ān*, *āti*, *at*, one who has sent or dispatched.

Preshitavya, *as*, *ā*, *am*, Ved. to be called upon or invited (to commence a ceremony).

Preshya, *as*, *ā*, *am*, to be sent or dispatched, proper to be sent [cf. *kārya-p*]; (*as*), m. a messenger, servant, menial, slave [cf. *grāma-p*]; (*ā*), f. a female messenger, female servant; (*am*), n. the being a servant, servitude; [cf. *sūdra-p*]. — *Preshyakara*, *as*, *i*, *am*, executing orders. — *Preshya-jana*, *as*, m. servants collectively, domestics, an establishment of servants. — *Preshya-tā*, f. or *preshya-tva*, *am*, n. the being a servant, servitude. — *Preshya-bhāva*, *as*, m. the state or condition of a servant, servitude. — *Preshya-vadhū*, *ās*, f. a female servant, handmaid; the wife of a slave. — *Preshya-varga*, *as*, m. a train of servants. — *Preshyā-tva*, *am*, n. the state of a female servant, being a handmaid.

Preshyamāṇa, *as*, *ā*, *am*, being sent forth, being sent or dispatched (on an errand).

Praisha, *as*, m. an invitation, order, command (especially in liturgical language, = *presha*); sending, directing; sorrow, distress, affliction; phrenzy, intoxication, insanity (?). — *Praisha-kṛtī*, *t*, *t*, *t*, Ved. executing orders or commands, a servant.

Praishanika, *as*, *i*, *am* (fr. *preshaṇa*), executing orders or commissions (as a means of livelihood), fitted for the execution of commands.

Praisham, ind., Ved. in the formula *praiṣaiṣh* or *iṣṭibhiḥ praiṣam icchati*, he strives to start (the sacrifice compared to an animal in the chase) with invocations or exclamations.

Praishika, *as*, *i*, *am* (fr. *praiṣha*), belonging to or connected with the invitational formulas (in liturgical language).

Praishya, *as*, m. a servant, slave; (*ā*), f. a female servant; (*am*), n. the being a servant, servitude. — *Praishya-bhāva*, *as*, m. the state or condition of a servant, servitude.

प्रेष *preshta*. See p. 663, col. 1.

प्रेहण *prehana*, *am*, n. (fr. rt. *ih* with *pra*), see Scholiast on Pāṇ. VIII. 4, 31.

प्रेहिकटा *prehi-kaṭā*, &c. See p. 663, col. 3.

प्रेकीय *praiikiya* (fr. *pra* + *eka*), Nom. P. *praiikiyati*, *-yitum*, = *prekiya*, see Vopa-deva II. 4.

प्रेय *praiya*, *am*, n. an abstract noun from *priya*, see Gaṇa Prithv-ādi to Pāṇ. V. 1, 122.

प्रायका, *as*, m. a patronymic from *Priyaka*. **प्रायंगवा**, *as*, *i*, *am* (fr. *priyangu*), Ved. relating to panic-grass.

प्रायामेधा, *as*, *i*, *am*, Ved. an adj. from *priya-medha*; (*as*), m., N. of a Sāman; a patronymic of Sindhu-kshit.

प्रायारूपका, *am*, n. an abstract noun from *priya-rūpa*.

प्रायवराता, *as*, *i*, *am*, relating or belonging to *Priya-vrata*; (*as*), m. a patronymic from *Priya-vrata*.

प्राय्यंगवा, a wrong form for *priyāngava*, q. v.

प्राय्यमेधा, *as*, m. a patronymic; (*as*, *i*, *am*), a wrong form for *priyāmedha*, q. v.

प्रोक्त *prokta*, *as*, *ā*, *am* (fr. *pra-vaḥ*), spoken to, addressed; announced, declared, laid down as a rule or axiom, said, told, uttered. — **प्रोक्ता-कृति**, *i*, *ini*, *i*, doing what one has been told.

प्रोक्तावत, *ān*, *atī*, *at*, one who has said or declared.

प्रोद्यमाना, *as*, *ā*, *am*, being declared or announced, being uttered or said.

प्रोक्ष *proksh* (*pra-uksh*), cl. 6. P. A. *prokshati*, *-te*, *prokshitum*, to sprinkle upon, besprinkle, sprinkle; to consecrate (by sprinkling), consecrate as a sacrificial victim; to sacrifice, kill, slay, slaughter (a sacrificial victim): Caus. *prokshayati*, *-yitum*, to sprinkle, sprinkle with.

प्रोक्षणा, *am*, n. the act of sprinkling with water (for purification), sprinkling, consecration by sprinkling (of a sacrificial animal or of a dead body before burial); immolation of victims, killing animals in sacrifice; a text to be repeated at an animal sacrifice; (*i*), f. (generally used in pl.) water for sprinkling, holy water, water for consecrating (mixed with rice and barley grains). — **प्रोक्षणा-पात्रा**, *am*, n. a vessel for sprinkling water, &c.

प्रोक्षणी, *is*, f. = *prokshani* above.

प्रोक्षणीया, *as*, *ā*, *am*, to be sprinkled, fit to be sprinkled; (*am*), n. water used for consecrating.

प्रोक्षत, *an*, *atī* or *antī*, *at*, Ved. sprinkling, consecrating.

प्रोक्षिता, *as*, *ā*, *am*, sprinkled, purified by sprinkling; offered in sacrifice; immolated, killed, slaughtered.

प्रोक्षितव्या, *as*, *ā*, *am*, to be sprinkled to be consecrated.

प्रोगीय *proghiya* (*pra-ogha*), Nom. P. *proghiyati*, *-yitum*, = *praughiya*, see Vopa-deva II. 4.

प्रोचर *procāṇḍa* (*pra-uc*), *as*, *ā*, *am*, exceedingly terrible or horrible, very violent.

प्रोचर *procār* (*pra-ud-cār*), cl. 1. P. *-cārati*, *-cāritum*, to utter a sound, utter, pronounce: Caus. *-cārayati*, *-yitum*, to cause to sound, utter a sound.

प्रोचरात, *an*, *antī*, *at*, uttering a sound, uttering.

प्रोचरिता, *as*, *ā*, *am*, caused to sound, sounding.

प्रोचस् *procāis* (*pra-uc*), ind. exceedingly high, in a very high degree; very loudly.

प्रोचल *procāl* (*pra-ud-sāl*), cl. 1. A. *-chālate*, *-chālītum*, to spirt out, gush forth, flow forth.

प्रोचलात, *an*, *antī*, *at*, spirting out, gushing forth, flowing or issuing forth, flowing out or up.

प्रोचुन *proc-ḥūna*, *as*, *ā*, *am* (fr. rt. *śvi* with *pra-ud*), swelled, swollen.

प्रोचु *proc-ḥri* (*pra-ud-śri*), cl. 1. P. *procḥrayati*, *-yitum*, to set up, erect. **प्रोचृता**, *as*, *ā*, *am*, high, lofty.

प्रोचसान *proj-jāsana*, *am*, n. (fr. rt. *jas* with *pra-ud*), killing, slaughter.

प्रोचल *proj-jval* (*pra-ud-jval*), cl. 1. P. *-jvalati*, *-jvalītum*, to shine brightly, flash, glitter.

प्रोच *projjh* (*pra-ujjh*), cl. 6. P. *projjhati*, *projjhītum*, to abandon, forsake, avoid, shun, leave, quit, escape.

प्रोचाना, *am*, n. abandoning, forsaking, leaving, quitting, letting go.

प्रोचिता, *as*, *ā*, *am*, abandoned, forsaken, quitted, shunned, avoided.

प्रोच *proñch* (*pra-uñch*), cl. 1. 6. P. *proñchati*, *proñchītum*, to wipe out, efface.

प्रोचाना, *am*, n. wiping out, wiping away, effacing; picking up the remnants; [cf. *uñchana*, and cf. also Kullūka on Manu II. 241.]

प्रोदु *prod-dī* (*pra-ud-dī*), cl. 1. 4. A. *-ḍayate*, *-ḍayate*, *-ḍayitum*, to fly up, fly away, fly off. **प्रोदुना**, *as*, *ā*, *am*, flown up, flown away.

प्रोदुया, ind. having flown up, having flown away.

प्रोदम *prodham*, ind., see Gaṇa Tishthadg-ādi to Pāṇ. II. 1, 17.

प्रोद *pronṭha*, *as*, m. a spitting-pot, spittoon.

प्रोत *prota*, *as*, *ā*, *am* (fr. rt. *ve* with *pra*), sewed, stitched; extended lengthwise or perpendicularly, sewed with the threads lengthwise (as the warp of a piece of cloth, opposed to *ota*, q. v., which means extended horizontally or sewn with the threads crosswise as the woof of cloth; *ota-prota* in Mahābh. Udyoga-p. 1789 probably means 'who is the woof and warp of the universe,' i. e. extended everywhere; according to the Scholiast *otaḥ protasta* = *tiryag arthvaṃ ca pāte tantava ivānūsyūtaḥ*); tied, strung; joined, connected; set, inlaid; transfix, pierced, impaled, put on (a spit); (*am*), n. cloth, clothes. — **प्रोतसादना** (*ta-ut*), *am*, n. a parasol, umbrella.

प्रोतया, Nom. P. *protayati*, *-yitum*, to infix, insert.

प्रोतयित्वा, ind. having infixed or inserted.

प्रोति, *is*, m., Ved., N. of a man.

प्रोक्त *prokṭa* (*pra-ut*), *as*, *ā*, *am*, scil. *bhṛitya*, a head servant, favourite servant.

प्रोक्तार 1. *prokṭaṇṭha* (*pra-ut*), *as*, *ā*, *am*, stretching out or lifting up the neck.

2. *prokṭaṇṭha*, Nom. Caus. P. *-kaṇṭhayati*, *-yitum*, to awaken longings, excite desires in (with acc.).

प्रोक्तार्ष *proktarsha* (*pra-ut*), *as*, m. pre-eminence.

प्रोक्तुष *prokṛushṭa* (*pra-ut*), *am*, n. a loud cry or uproar, loud sound (Hari-vaṅśa 13816).

प्रोक्तन् *prot-khan* (*pra-ud-khan*), cl. 1. P. A. *-khanati*, *-te*, *-khanītum*, to dig up, dig through, dig out, dig open.

प्रोक्तहा, *as*, *ā*, *am*, dug up, dug out.

प्रोक्तै *prot-khai* (*pra-ud-khai*), cl. 1. P. *-khāyati*, *-khātum*, to dig up, dig out.

प्रोक्तान *protāna* (*pra-ut*), *as*, *ā*, *am*, Ved. stretched out widely.

प्रोक्तुङ्ग *prottungga* (*pra-ut*), *as*, *ā*, *am*, very high or lofty, elevated, prominent.

प्रोत *prot-tṛi* (*pra-ud-tṛi*), cl. 1. P. *-tarati*, *-tarītum*, *-tarītum*, to cross over, pass over; to rise or come out from, emerge.

प्रोत *prot-pat* (*pra-ud-pat*), cl. 1. P. *-patati*, *-patītum*, to fly up, soar aloft.

प्रोतन्न *prot-panna*, *as*, *ā*, *am* (fr. rt. 2. *pad* with *pra-ud*), produced, originated, developed.

प्रोतुल *protphulla*, *as*, *ā*, *am* (fr. rt. *phal* with *pra-ud*), widely expanded, full-blown. — **प्रोतुल्ल** *protphulla-nayana*, *as*, *ā*, *am*, having the eyes wide open.

प्रोतुला (*pra-ut*), *as*, m. a species of tree resembling the fan-palm.

प्रोतद *prot-sad* (*pra-ud-sad*), Caus. P. *-sadayati*, *-yitum*, to cause to perish, destroy, remove; to pacify, appease (anger); to draw forth.

प्रोतसादना, *am*, n. causing to perish, destroying; contriving, device (?).

प्रोतसाद्या, ind. having destroyed; having drawn forth.

प्रोतसह *prot-sah* (*pra-ud-sah*), cl. 1. P. A. *-sahati*, *-te*, *-sahītum*, *-sodhum*, to make effort, exert one's self; to take courage, take heart: Caus. *-sāhayati*, *-yitum*, to incite, instigate, inspire; to exhort.

प्रोतसाहा, *as*, m. any great exertion or effort, great zeal, ardour; stimulus, incitement.

प्रोतसाहा, *as*, m. an instigator, inciter, exhorter; (in law) the instigator of any crime.

प्रोतसाहाना, *am*, n. the act of inspiring or inciting, instigation, stimulating to bold and vigorous effort.

प्रोतसाहिला, *as*, *ā*, *am*, incited, instigated, stimulated, encouraged.

प्रोतसृ *prot-sṛi* (*pra-ud-sṛi*), Caus. P. *-sārayati*, *-yitum*, to cause to go forwards, urge on, incite; to exhort; to offer, grant, give.

प्रोतसाराणा, *am*, n. sending away, removing, getting rid of, clearing away, expelling.

प्रोतसारिता, *as*, *ā*, *am*, urged forwards, incited; removed, got rid of, ejected, expelled; offered, granted, given; relinquished.

प्रोतसार्यामाणा, *as*, *ā*, *am*, being urged on or incited.

प्रोथ *proth*, cl. 1. P. A. *prothati*, *-te*, *prothītum*, to pant, neigh, whinny, snort (as a horse, Ved.); to be equal to, be a match for, be able to withstand (with dat. or gen.); to be able, to be adequate or competent; to be full, be complete or ample; to subdue, overpower; to destroy: Intens. (in pres. part. *popruthat*), Ved. to neigh, snort; to champ: (Sāy. = *ghāsu-bhakshāṇānantara-bhāvinam oṣṭha-sabdam kṛi*.)

Protha, *as*, *am*, m. n. (according to Uṇādi-s. II. 12, fr. rt. *pru*), the nostrils of a horse, the nose of a horse or the tip of it; the snout of a hog: (*as*), m. the loins or hip; the womb (?); an embryo; an excavation or cave; a petticoat, old clothes; terror, fright; (*as*, *ā*, *am*), travelling, wayfaring, a traveller; notorious, famous; placed, fixed.

Prothatha, *as*, m., Ved. panting, snorting.

Prothin, *i*, m. a horse.

प्रोदि *prod-i* (*pra-ud-i*), cl. 2. P. *-eti*, *-etum*, to go up, rise.

प्रोदम् *prod-gam* (*pra-ud-gam*), cl. 1. P. *-gacchati*, *-gantum*, to extend forward, jut out, project, overhang.

प्रोदगता, *as*, *ā*, *am*, projecting, prominent.

प्रोदगै *prod-gai* (*pra-ud-gai*), cl. 1. P. *-gāyati*, *-gātum*, to begin to sing.

प्रोदगिता, *as*, *ā*, *am*, begun to be sung.

प्रोदुष *prod-ghush* (*pra-ud-ghush*), cl. 1. P. *-ghoshati*, *-ghoshītum*, to sound forth, resound; to fill with cries: Caus. *-ghoshayati*, *-yitum*, to cause to resound, cause to sound forth; to proclaim loudly, proclaim.

Prod-ghushṭa, as, ā, am, resounding, resonant, sounding forth; making a loud noise.

Prod-ghoshana, am, ā, n. f. sounding or crying aloud; causing to sound forth, proclaiming, proclamation.

Prod-ghoshayat, an, anti, at, causing to sound forth, proclaiming loudly, proclaiming.

प्रोहाम proddāma (pra-ud^o), as, ā, am, unbounded, immense, vast, huge.

प्रोह prod-dhri (pra-ud-hri), cl. 1. P. A. -dharati, -te, -dhartum, to lift up, draw up (water from a well); to save, extricate.

प्रोह prod-buddha, as, ā, am (fr. rt. budh with pra-ud), awakened (in a metaphorical sense).

Prod-bodha, as, m. awaking, appearing, appearance.

प्रोह prod-bhid (pra-ud^o), cl. 7. P. A. -bhinatti, -bhinte, -bhettum, to break forth, burst forth.

Prod-bhinna, as, ā, am, broken forth, burst forth; germinated, standing erect.

प्रोह prod-bhūta, as, ā, am (fr. rt. bhū with pra-ud), sprung up, arisen.

प्रोह prod-yam (pra-ud-yam), cl. 1. P. -yacchati, -yantum, to lift up, raise; to throw forwards, throw, cast.

Prod-yata, as, ā, am, lifted up, raised.

प्रोह prod-vāha, as, m. (fr. rt. vah with pra-ud), marriage.

प्रोह pron-nad (pra-ud-nad), cl. 1. P. -nadati, -naditum, to roar out, roar.

प्रोह pron-nam (pra-ud-nam), Caus. P. -namayati, -yitum, to raise up, erect.

Pron-nata, as, ā, am, raised up, elevated, very high, towering, very lofty; projecting; superior to.

Pron-namita, as, ā, am, raised up, erected.

Pron-namya, ind. having raised up or erected.

प्रोह pron-ni (pra-ud-ni), cl. 1. P. A. -nayati, -te, -netum, to bring up, lead up, raise, elevate.

प्रोह pron-mad (pra-ud-mad), cl. 4. P. -mādyati, -maditum, to begin to grow furious, begin to rut (as an elephant).

प्रोह pron-māthin, i, inī, i (fr. rt. math with pra-ud), destroying, annihilating.

प्रोह pron-mil (pra-ud-mil), cl. 1. P. -milati, -mitum, Ved. to open the eyes, open (as a flower), blossom; come to light, appear: Caus. -milayati, -yitum, to open the eyes; to unfold, reveal, bring to light, discover.

प्रोह probh or *prombh* (pra-ubh or pra-umbh), cl. 6. P. -probbati, -prombbati, -probbhitum, -prombbhitum, Ved. to bind.

Prombbhana, am, n. binding; filling (?).

Prombbhita, as, ā, am, bound; filled (?).

प्रोह proru (pra-ūrnu), cl. 2. P. A. -proroti, -prorauti, -prorute, -proravitum, -proruktum, (P.) to cover over, cover up, cover, envelop; (A.) to be covered: Intens. -prorunūyate, to cover or envelop completely.

Prorunavishu, us, us, u, wishing to cover or conceal.

Prorunūshu, us, us, u, wishing to cover.

Prorunvat, an, ati, at, covering over, covering, enveloping.

Prorunvitrī, tā, trī, trī, one who covers or envelops.

प्रोह prol-las (pra-ud-las), cl. 1. P. -laśati, -laśitum, to shine brightly, glitter.

Pro-lasat, an, anti, at, shining brightly, glittering.

प्रोह prol-lāghita, as, ā, am (fr. rt.

lāgh with pra-ud), recovered from sickness, convalescent, strong, robust.

प्रोह prol-likhat, an, ati or anti, at (fr. rt. likh with pra-ud), making lines or scratches, marking.

Prol-lekhana, am, n. drawing marks or lines, scratching, marking.

प्रोह prosha. See rt. 1. prush, p. 663.

प्रोहक proshaka, ās, m. pl., N. of a people (Mahā-bh. Bhishma-p. 376).

प्रोहित proshita, as, ā, am (fr. rt. 6. vas with pra), sojourning abroad or in a foreign country, away from home, absent, abroad. — *Proshita-trāsa*, as, m. fear of one who is absent. — *Proshita-bhartṛika*, as, ā, am, whose husband is abroad. — *Proshita-maraṇa*, am, n. dying abroad or in a foreign country. — *Proshita-vat*, ān, ati, at, sojourning away from home, strange, a stranger.

Proshya, as, ā, am, Ved. moving to distant places, flowing onwards (as water; perhaps connected with rt. 1. prush). — *Proshya-pāpiyas*, ān, asi, as, become worse by sojourning in a foreign country, deteriorated by living abroad.

प्रोह proshṭha, as, m. (perhaps a contraction for a form *prāva-sṭha* fr. rt. sṭhā with pra-ava), a bench, stool; a bull, an ox; N. of a man; (ās), m. pl., N. of a people; (as, ī), m. f. a sort of carp, Cyprinus Pausius (= *saphari*). — *Proshṭha-pada*, as, ā, m. f. (also c. f. du., ās, pl.), 'the foot of a stool,' N. of a double Nakshatra or of the third and fourth lunar mansions, the month Bhādra or August-September; (also called *pūra-bhādrapadā* and *uttara-bhādrapadā*; cf. *nakshatra*, *bhādrapadā*). — *Proshṭha-pāda*, as, ī, am, one whose feet rest on a bench; born under the Nakshatra Proshṭha-padā. — *Proshṭhe-saya*, as, ā, am, Ved. sleeping on a couch; (Sāy.) = *prāṅgane sayānah*, sleeping or lying in a court-yard.

Proshṭhika, as, m., N. of a man.

प्रोह proshṇa (pra-ush^o), as, ā, am, exceedingly hot, burning hot, scorching.

प्रोह proshya. See under *proshita* above.

प्रोह proh (pra-ūh), see rt. 1. ūh, cl. 1. P. -prohati, -prohitum, Ved. to push forward, push away, (according to Mahi-dhara = *nir-ākṛi*); to throw down; (*prohati* = *pātayati*).

1. *proha* in *proha-karṣṭā*, f. (*proha*, 2nd sing. Impv. of *proh*), a various reading for *prehi-ka*, q. v. — *Proha-kardamā*, f. a ceremony at which impurity is cleared away (see Gaṇa Mayūra-vyāṅga-kādi to Pāp. II. 1, 72).

Prohana, am, n. the act of pushing away (?).

Prohya-pādī, ind. (perhaps) by or in pushing away the foot (Gaṇa Dvidandya-ādi to Pāp. V. 4, 128).

प्रोह 2. proha, as, m. (fr. rt. 2. ūh with pra), logical reasoning; an elephant's foot; the ankle of an elephant; a joint, a knot; (as, ā, am), skilful, clever; reasoning logically, a reasoner, disputant.

Prohaniya, as, ā, am, to be reasoned or argued.

Prauha, as, ī, am, clever, skilful; (as), m. consideration, reflection; a good argument; the foot of an elephant; a joint.

प्रोह praukta, as, ī, am (fr. *prokta*), having the sense of 'proclaimed by' (said of a suffix).

प्रोहय prauhiya (fr. *pra* + *ogha*), Nom. P. *prauhiyati*, -yitum, = *proghiya*, see Vopa-deva II. 4.

प्रोह prauḍha, as, ā, am (fr. rt. vah with pra), grown up, full-grown, fully developed, matured, perfected; mature, adult, old; married; luxuriant (as a plant); great, grand, mighty, strong; impulsive, impetuous, violent; thick, dense (as darkness); full (as the moon); filled with, full of, (at the end of

comps.; cf. *mṛidu-p^o*); confident, bold, arrogant, audacious, impudent; forward; raised up, lifted up; controverted; an epithet of one of the seven Ullāsas in the Kulārpava-tantra; (in music) an epithet of one of the seven Rūpakas; *prauḍham Brāhmaṇam*, the great Brāhmaṇa; (ā), f. a married woman from thirty to fifty-five years of age; a violent or impetuous woman (described as a Nāyikā who stands in no awe of her lover or husband). — *Prauḍha-carita-nāman*, ānī, n. pl., N. of a work by Vallabha Ācārya on the titles of Kṛishṇa derived from one hundred and twenty-eight of his exploits during adolescence. — *Prauḍha-tva*, am, n. confidence, arrogance. — *Prauḍha-pāla*, as, ī, am, one whose feet are raised on a bench; [cf. *proshṭha-pāda*.] — *Prauḍha-pushpa*, as, ā, am, having blossoms full-grown (as a tree). — *Prauḍha-pratāpa*, as, ā, am, of mighty prowess, renowned in arms. — *Prauḍhapratāpa-mārtanda*, N. of a work attributed to Pratāpa-rudra Gaja-pati on the appropriate seasons for the worship of Viṣṇu. — *Prauḍha-priyā*, f. a bold or confident mistress; (according to Malli-nātha = *pragalbha-kāntā*). — *Prauḍha-manoramā*, f., N. of a commentary by Bhaṭṭoji-dikshita on his own work the Siddhānta-Kaumudī. — *Prauḍha-yauvana*, as, ā, am, in the prime or bloom of youth. — *Prauḍha-vāda*, as, m. an arrogant expression. — *Prauḍhāṅganā* (āḥa-an^o), f. a bold or impulsive woman. — *Prauḍhānta* (āḥa-an^o), N. of one of the seven Ullāsas in the Kulārpava-tantra. — *Prauḍhokt* (āḥa-uk^o), ie, f. a bold expression or speech.

Prauḍhi, ie, f. growth, increase; maturity, perfect state (of body or mind); full development, elevation, greatness, grandeur; sense of power, self-confidence, feeling of security, arrogance; audacity, boldness; zeal, enterprise, exertion; investigation, controversy, discussion. — *Prauḍhi-vāda*, as, m. a bold assertion, confident affirmation; a pompous speech.

Prauḍhī-bhū, cl. 1. P. -bhavati, -bhavitum, to grow up, increase, come to maturity. — *Prauḍhī-bhavat*, an, anti, at, growing up, coming to maturity. — *Prauḍhī-bhaviṣyat*, an, ati or anti, at, about to arrive at maturity.

प्रोह prauṇa, as, ā, am, clever, learned, skilful; [cf. *prauha*, *proha*.]

प्रोह prauṣṭha, as, m. a patronymic from Proshṭha.

Prauṣṭhapada, as, m. (fr. *proshṭha-pada*), scil. māsa, the month Bhādra (August-September); N. of one of Kuvera's treasure-keepers; N. of a Pari-śista of the Sāma-veda; (ī), f., scil. *paurna-māsi*, full moon in the month Bhādra.

Prauṣṭhapadika, as, ī, am (fr. *proshṭha-padā*), see Pāp. IV. 2, 35.

Prauṣṭhika, as, m. a patronymic from Proshṭhika.

प्रोह prauha. See under 2. *proha*, col. 2.

प्रक plaka, as, m., Ved. in *kaśa-plakau*, pudenda muliebria.

प्रक्ष plaksh, cl. 1. P. A. *plakshati*, -te, &c., to eat, consume; (a various reading for *bhaskh*.)

प्रक्ष plaksha, as, m. (said to be fr. rt. *plush*, to burn), the waved-leaf fig-tree or Ficus Infectoria (a large and beautiful tree with small white fruit); the holy fig-tree, Ficus Religiosa; the tree Hibiscus Populneoides, Thespesia Populneoides; a side door, private or back door; the space at the side of a door; one of the seven Dvīpas or continents into which the world is divided; N. of a man; (ā), f. a N. of the river Sarasvatī. — *Plaksha-jātā*, f. 'rising near the fig-tree,' an epithet of the Sarasvatī. — *Plaksha-tirtha*, am, n., N. of a place of pilgrimage. — *Plaksha-prasravaṇa*, am, n. 'the fig-tree source,' N. of the place where the Sarasvatī

takes its rise. — *Plaksha-rāja*, *as*, *m*. 'king of the fig-trees'; *N*. of the place where the Sarasvatī becomes visible. — *Plaksha-vat*, *ān*, *atī*, *at*, surrounded by fig-trees (*Ficus Infectoria*); (*atī*), *f*. *N*. of a river (perhaps the Sarasvatī). — *Plaksha-samudra-vā-śākā*, *f*. an epithet of the river Sarasvatī. — *Plaksha-sravāṇa*, *am*, *n*. *N*. of the place where the Sarasvatī becomes visible; [*cf. plaksha-prasravāṇa*.] — *Plakshāvataraṇa* (*śha-av*), *am*, *n*. *N*. of a place of pilgrimage.

Plakshakiya, see *Gaṇa Nāḍādi* to *Pāṇ. IV*. 2. 91.

Plāksha, *as*, *i*, *am*, belonging or relating to the waved-leaf fig-tree (*Ficus Infectoria*); (*am*), *n*. the fruit of the waved-leaf fig-tree and of the various trees called *Plaksha*; (*as*), *m*. a patronymic from *Plākshi*.

Plākshaki, *is*, *m*. a patronymic from *Plāksha*.

Plākshāyana, *as*, *m*. a patronymic from *Plākshi*.

Plākshi, *is*, *i*, *m*. *f*. a patronymic from *Plāksha*.

प्रति plati, *is*, *m*. *Ved.*, *N*. of a man.

Plāta, *as*, *m*. a patronymic from *Plati*.

प्लव plab or *plav*, *cl. I*. *A*. *plabate*, *plavate*, &c., to float, = *rt. plu*, *q. v*.

प्रयोग playoga (= *pra-yoga*?), *as*, *m*. *N*. of a man.

Playogi, *is*, *m*. a patronymic of *Āsanga*.

प्लव plava, *plavaka*, &c. See *col. 2*.

प्लक्ष plaksha, &c. See above.

प्लाय plāya. See under *ple*, *col. 3*.

प्लव plāva, &c. See *col. 3*.

प्लशि plāśi, *is*, *m*. *Ved.* a particular part of the intestines; (according to *Mahī-dhara* = *śiśna* or *śiśna-mūla-nāḍyaḥ*.)

प्लशुक plāśuka, *as*, *ā*, *am* (*fr. plāśu* = *prāśu*), *Ved.* growing rapidly; (according to the *Scholists*) growing again, springing up again.

Plāśudī, *t*, *t*, *t*, *Ved.* quick, speedy; [*cf. prāśu*.]

प्लिह plih, *cl. I*. *A*. *plehate*, *piplihe*, *plehitum*, to go, move.

Plīhan, *ā*, *m*. the spleen.

Plīhan, *ā*, *m*. the spleen (which with the liver is regarded by the *Hindūs* as the part of the body from which the blood flows); disease of the spleen (said to be equally applied to enlargement of the mesenteric glands, &c.); [*cf. Gr. σπλήν, splān-; Lat. lien*; Bohem. *šlez-ina*; Lith. *bluc-nis*; Eng. *spleen*.] — *Plīha-ghna*, *as*, or *plīha-śatru*, *us*, *m*. 'destroying spleen' or 'enemy to spleen'; *N*. of a medicinal plant, *Amoora Rohitaka* (commonly *Rohera* or *Rohini*). — *Plīhā-karna*, *as*, *ā*, *am*, *Ved.* (according to *Mahī-dhara*) suffering from a particular disease of the ear called *plīhan*. — *Plīhāri* (*śha-ari*), *is*, *m*. 'enemy to spleen'; the holy fig-tree, *Ficus Religiosa*. — *Plīhodara* (*śha-ud*), *am*, *n*. enlargement of the spleen, disease of the spleen. — *Plīhodarin*, *i*, *inī*, *i*, affected with enlargement or disease of the spleen, splenetic.

Plīhā, *f*. = *plīhan*.

प्ली plī, *cl. I*. *A*. *plināti*, &c., to go, move.

प्लु plu, *cl. I*. *A*. (in poetry sometimes also *P*.) *plavate* (*-ti*), *pupluve*, *ploshyate*, *aploshṭa* (2nd pl. *aploḥvām*), *ploshishṭa*, *plotum*, to float, swim; to go in a boat, cross in a boat, navigate; to bathe; to sway to and fro, vibrate, hover, soar, fly; to fly away, haste away; to blow (as the wind); to fade away, disappear; to leap, jump, spring, (in these senses originally *pru*); to hop, skip, dance; to spring over, jump over, leap across, spring upon, spring down; to be lengthened or prolated (as a vowel); *Caus. P.* *plāvayati*, *-yitum*, *Aor. apuplavat*, *apiplavat*, to cause to float or swim, flood, deluge, inundate, submerge; to

pour water upon, sprinkle, bathe, wash; to wash away, remove; to cause to leap; to cause to stagger; to lengthen, prolate (a vowel); *Pass. of Caus. plāvayate*, to be deluged, to be overflowed, to be inundated; *Desid. of Caus. pipilāvayishatī*, *pupilāvayishatī*; *Desid. puplūshate*; *Intens. poplūyate*, *poploti*, to float about, swim about; to swim rapidly; [*cf. Gr. πλέω, πλέω-σμαι, πλόω-ς, πλω-τός, πλώ-της, πλύνω, πλύνω-μα, πλυ-τός, πλυν-τήρ, πύλωος*; perhaps *λόω* for *πλύνω*; *Lat. plu-i-t*, *pluv-ia*, *flu-o*, *fle-o*, *pluv-re*, *linter*; perhaps *fund-o* for *plund-o*; perhaps *pluma*; probably *lav-o* for *plav-o*; *Old Lat. per-plor-ere*; *Umbr. pre-plo-tutu*, 'overflowed'; *Goth. flō-du-s*, 'a river'; *Old Germ. flew-iu*, 'float'; *flu-u-zu*, 'flow'; *fluz*, perhaps *flug*; *Angl. Sax. flet*, *fleowan*, *flood*, *fleogan*, *fliogan*, *fleōn*, *fliōn*, *aef-flowan*, *fleotan*; *Iceland. flut*; *Old Slav. pluv-a*, *plou-ti*, 'to sail'; *plu-ti*, 'to swim'; *Russ. plavajū*, 'I swim'; *Lith. plāv-j-u*, *plav-ti*, 'to wash off'; *plāv-ti-s*; *plā-sti*, 'to swim'; *Hib. plod*, 'a fleet'; *plodaim*, 'I float'; perhaps *lua* = *Gaelic lu*, 'water'; *luathaim*, 'I hasten, I move'; *falcaim*, 'I bathe'; *luan*, 'a woman's breast'; *Gaelic plucas*, 'a flux, ventris fluxio'.]

Plava, *as*, *ā*, *am*, swimming, floating; leaping, jumping, one who goes by leaps or jumps, a tumbler; superior, excellent (*Ved.*); (*as*), *m*. the act of swimming, floating, diving, bathing [*cf. jala-p*, *dharanī-p*]; flooding, a flood, the swelling of a river; suffusion, (*nayana-p*), suffusion or swimming of the eyes; jumping, leaping, plunging, going by leaps or plunges; a float, raft, boat, canoe, small ship; a snare or basket of wicker-work for catching fish (= *palava*); a kind of aquatic bird, *Pelicanus Fuscicollis* (= *gātra-samplava*); a kind of duck (= *kāraṇḍava*); = *jala-vāyasa*; = *jala-kika*; = *jala-kukkuṭa*; a frog; a monkey; a sheep; a man of low or degraded tribe, a *Cāṇḍāla*; an enemy; the waved-leaf fig-tree, *Ficus Infectoria* (= *plaksha*); a kind of weapon; the thirty-fifth (or ninth) year in a cycle of Jupiter; *N*. of various *Sāmans*; the prolated utterance of a vowel; protracting a sentence through three or more *Slokas* (= *kulaka*); a kind of metre; a declivity, slope, shelving ground; proclivity, inclination; returning, return; urging on, inciting; (*am*), *n*. a species of grass, *Cyperus Rotundus*; a kind of fragrant grass (= *gandha-trina*); [*cf. Gr. πλόος, πλοῖον*; *Hib. fale*, 'a flood'.] — *Plava-ga*, *as*, *m*. 'going by leaps', a frog; an ape, monkey; a sort of aquatic bird, the diver; the plant *Acacia Sirissa* (= *śirīśa*); *N*. of the charioteer of the Sun; of a son of the Sun; (*ā*), *f*. the sign of the zodiac Virgo. — *Plava-gatī*, *is*, *f*. going by leaps and jumps; (*is*), *m*. a frog. — *Plavan-ga*, *as*, *ā*, *am*, 'going by leaps', an epithet of fire as flickering; (*as*), *m*. an ape, baboon, monkey; a deer; the waved-leaf fig-tree, *Ficus Infectoria*; *N*. of the forty-first (or fifteenth) year in a sixty years' cycle of Jupiter. — *Plavar-gama*, *as*, *m*. 'going by leaps', a frog; an ape, monkey; (*ā*), *f*. a kind of metre. — *Plavar-gamendu* (*śma-in*), *us*, *m*. 'moon among the apes', an epithet of *Hanumat*. — *Plava-vat*, *ān*, *atī*, *at*, possessing a ship, owner of a boat.

Plavaka, *as*, *m*. a frog; a tumbler, a dancer, a man who walks on the edge of a sword, a rope-dancer, &c.; an outcast, a *Cāṇḍāla*; the waved-leaf fig-tree, *Ficus Infectoria*.

Plavana, *am*, *n*. swimming, plunging into, bathing; a deluge, inundation; jumping, leaping, plunging; capering, one of a horse's paces; flying; declivity, inclination; (*as*, *ā*, *am*), inclined, stooping down, (at the end of comps.; *cf. prāg-udak-p*).

Plavamāna, *as*, *ā*, *am*, floating, swimming; going in a boat, crossing in a boat; bathing; hovering, soaring; blowing (as the wind); fading away, disappearing; leaping, springing, bounding.

Plavākā, *f*. a boat, a raft.

Plavika, *as*, *ā*, *am*, ferrying over in a boat, a ferryman.

Plavitrī, *tā*, *trī*, *trī*, leaping, springing, a leaper.

Plāva, *as*, *m*. flowing over; filling a vessel till it overflows; submersion; jumping.

Plāvana, *am*, *n*. bathing, immersion, ablation; filling a vessel till it overflows, flooding, deluging; inundation, flood, deluge; [*cf. jala-p*.]

Plāvayat, *an*, *atī*, *at*, causing to float, flooding, inundating.

Plāvayitrī, *tā*, *trī*, *trī*, one who causes to swim, causing to cross or go in a boat.

Plāvita, *as*, *ā*, *am*, caused to float, made to swim; made to overflow; overflowed, deluged, inundated, flooded; moistened, soaked; covered with; [*cf. rullhira-p*.]

Plāvin, *i*, *m*. spreading, promulgating; (*i*), *m*. a bird.

1. *plāvya*, *as*, *ā*, *am*, to be submerged or inundated; to be steeped or soaked in anything (with inst.); to be jumped or leaped.

2. *plāvya*, *ind.* having caused to float or swim; having immersed or flooded; having washed away.

Pluta, *as*, *ā*, *am*, floated, floating or swimming in [*cf. uda-p*]; bathed in; inundated, submerged, overflowed, wet; covered with, filled with [*cf. madhu-p*, *rajaḥ-p*]; flown; jumped, leaped, one who has leaped, gone by leaps or jumps; protracted, prolated, continuous or lengthened to three *Mātrās* or prosodial instants (as a vowel in pronunciation, *cf. mātrā*); (*am*), *n*. leaping, jumping, tumbling; bounding, vaulting; capering, one of a horse's paces. — *Pluta-gatī*, *is*, *f*. going by jumps or leaps; ā bounding motion, galloping, a gallop; (*is*), *m*. a hare.

Plutavat, *ān*, *atī*, *at*, one who has leaped or jumped.

Pluti, *is*, *f*. overflowing, a flood; a leap, jump, skip, hop; bounding, capering, curvet, one of a horse's paces; prolation (of a vowel).

प्लुश plush [*cf. rt. I. prush*], *cl. I*. 4. 9. *P*. *plushati*, *plushyati*, *plushnāti*, *puplosha*, *ploshītum*, to burn, scorch, singe; *cl. I*. 9. *P*. to sprinkle; to anoint, embrocate; to fill.

Plukshi, *is*, *m*. fire; the god of fire (?); the burning of a house; oil.

Plusha, *as*, *m*. burning, combustion.

Plushi, *is*, *m*. *Ved.* a species of noxious insect; (according to *Mahī-dhara* = *puttikā*; according to another *Scholast* = *vakra-tuṇḍa*.)

Plushṭa, *as*, *ā*, *am*, burned, scorched, singed.

Plushṭāya, *Nom. A.* *plushṭayate*, *-yitum*, = *plushṭām kṛi*; (perhaps an incorrect form for *plushvāya* = *prushvāya*.)

Plosha, *as*, *m*. burning, combustion.

Ploshaṇa, *as*, *i*, *am*, burning, scorching, singeing.

प्लुश plus, *cl. I*. 4. *P*. *plusyati*, &c., to burn, (a various reading for *plush*); to share.

प्ले ple (*rt. 5. i* with *pla* for *pra*) = *pre*, *q. v*.

Plāya, *as*, *m*. *Ved.* = *prāya*, abundance, *q. v*.

प्लेह plenkha, *Ved.* = *prenkha*, a swing.

प्लेव plev [*cf. rts. peb, pev, sev*], *cl. I*. *A*. *plevate*, &c., to serve, wait upon.

प्लोत plota, *am*, *n*. (probably = *prota*), cloth, stuff; a bandage.

प्लोश plosa. See under *rt. plush* above.

प्लस psaras. See under *rt. I. psā* below.

प्सा 1. *psā*, *cl. 2*. *P*. *psāti* (3rd pl. *Impf. apsus* or *apsān*), *papsau*, *psāsyati*, *apsāsīt*, *psāyāt* or *psēyāt*, *psātum*, *Ved.* to chew, masticate, eat, consume; to go; [*cf. Old Germ. spika*, 'food'; *Mod. Germ. speise*.]

Psaras, *as*, *n*. *Ved.* a favourite dish or kind of food, feast, enjoyment, (occurring in connection with *mahi*; *cf. madhu-p*); food, sacrificial food; *deva-psaras*, *ās*, *ās*, *as*, *Ved.* being a pleasure for the gods, delightful to the gods.

2. *psā*, *f*. eating, food; hunger.

Psāta, *as*, *ā*, *am*, chewed, eaten; hungry.

Psāna, *am*, *n*. eating, food.

Psur, r, f. or *psuras*, as, n., Ved. (perhaps) fruit, (according to Say. an epithet of Indra, = *rūpa-vat* which would come under *psu* below); [cf. Zend *fsku*.]

Panya in *śiśva-panya*, q. v.

पु *psu*, Ved. form, aspect, (at the end of comps.; cf. *aruṇa-psu*, *ritu-psu*.)

फ

फ 1. *pha*, the twenty-second consonant of the Nāgarī alphabet and the second letter of the fifth or labial class, being the aspirate of *p*, and said to be pronounced like *ph* in *uphill*, *loophole*. — *Pha-kāra*, as, m. the letter or sound *ph*.

फ 2. *pha*, as, ā, am, evident, manifest; (as), m. the performance of a mystical rite by which Kuvera's attendants are propitiated; increasing, swelling, enlarging, expanding; an augments, increaser; fruitfulness, fertility, gain; a high wind, a gale; yawning with the mouth wide open; (am), n. blowing, panting; bursting with a popping noise (as air bubbles &c.); bubbling, boiling; angry speech; unprofitable or idle speech; [cf. *phā*.]

फक् *phakk*, cl. 1. P. *phakkati*, *paphakka*, *phakkishyati*, *aphakkīti*, *phakkittum*, to move slowly, go softly, creep, steal along; to have a preconceived opinion; to behave ill, act wrongly, act in a low or unjust manner; to swell: Caus. *phakkayati*, -yitum, Aor. *apaphakkat*: Desid. *piphakkishati*: Intens. *pāphakkyate*.

Phakku, as, m. a cripple.

Phakkikā, f. a preconceived opinion, previous statement; a position, assertion or argument to be proved, thesis to be maintained; logical exposition or elucidation; a sophism, a trick, illusion, fraud; N. of a commentary on the *Tarka-sangraha*.

फगुल *phagula*, as, m., N. of a man; (perhaps incorrectly for *phalgunā*.)

फज्जी *phanji*, f. the plant *Clerodendrum Siphonanthus*; [cf. *jirna-ph*.]

Phanjikā, f. *Clerodendrum Siphonanthus*; *Lipeocercis serrata* (= *deva-tāda*); *Alhagi Maurorum* (= *dur-ālabhā*).

Phanji-patrikā, f. a species of plant (= *ākhu-parṇi*; also read *phanji-putrikā*).

फट *phaṭ*, an onomatopoeic word used mystically in incantations.

फट *phaṭa*, as, ā, m. f. (probably fr. rt. *sphaṭ*; = *sphaṭa*), the expanded hood or neck of a serpent [cf. *phanaṭ*]; a tooth; a cheat.

फडिङ्गा *phaḍiṅgā*, f. a cricket, grasshopper, locust.

फण *phaṇ*, cl. 1. P. *phaṇati*, *paphāṇa* (2nd sing. *phenitha* or *paphanitha*, 3rd pl. *phenus* or *paphanus*), *phanishyati*, *aphanīti*, *aphāṇīti*, *phaṇitum*, to go, go about, move: Caus. *phaṇayati*, *phāṇayati*, -yitum, to cause to spring or run (Ved.); *phāṇayati*, to scum, skim, take off (the surface of a fluid); to produce easily or without exertion: Desid. *pīphaṇishati*: Intens. *pamphaṇyate*, *pamphaṇīti*, *pamphaṇīti*.

Phaṇa, as, m. (perhaps) scum, froth (Ved.); (as, ā, am), m. f. n. the expanded side of a nostril; (as, ā), m. f. the expanded hood or neck of the cobra di capello, Coluber Naga; a snake in general. — *Phaṇa-giri*, see *phana-giri*. — *Phaṇa-traya*, am, n. three hoods (of a snake). — *Phaṇa-dhara*, as, m. = *phaṇa-kara*; an epithet of Śiva. — *Phaṇa-bhṛit*, t, m. = *phana-kara*; a symbolical expression for the number nine (or eight). — *Phaṇa-maṇi*, is, m. 'hood-gem,' a jewel supposed to be found in the hood of a snake. — *Phaṇa-maṇḍala*, am, n.

'hood-orn,' the rounded hood (of a serpent). — *Phaṇa-vat*, ān, atī, at, having a hood, hooded; (ān), m. the cobra di capello, a snake in general. — *Phaṇa-śreṇī*, f. a line or row of serpents' hoods. — *Phaṇa-etha*, as, ā, am, being in a serpent's hood (as a gem). — *Phaṇa-kara*, as, m. = *phaṇa-kara*. — *Phaṇatopa* (°ṇa-āp or °ṇa-āp), as, m. the swelling of a serpent's hood. — *Phaṇatopin*, ī, inī, t, having the hood swollen (said of a serpent). — *Phaṇatapatra* (°ṇa-āp or °ṇa-āp), as, ā, am, having a hood for a parasol (said of a serpent). — *Phaṇa-dhara*, as, m. = *phaṇa-dhara*. — *Phaṇa-phalaka*, am, n. the flat surface of a serpent's hood. — *Phaṇa-bhara*, as, m. the cobra di capello. — *Phaṇa-bhṛit*, t, m. 'hood-bearing,' a snake, serpent. — *Phaṇa-maṇi-sahasra-rud*, f. the splendor of the thousand jewels on the hood (of the serpent-king, Māgha IX. 25). — *Phaṇa-vat*, ān, m. 'possessing a hood,' the cobra di capello, a snake.

Phanikā, f. the tree *Ficus Oppositifolia*. — *Phanikeśvara* (°kā-īś), as, m., N. of one of the eight Vīta-rāgas of the Buddhists; [cf. *phaṇindresvara*.]

Phanikāra, as, m. an epithet of Pingala, (perhaps incorrectly for *phaṇa-kara* or *phaṇa-kara*, which would be analogous to his epithets *nāga-rāja* and *bhujangaraja*); N. of a people, (also read *karnikāra*).

Phanīta, as, ā, am, gone; diluted (?).

Phaṇin, ī, m. the hooded serpent, cobra di capello, a serpent in general; an epithet of Rāhu; of Patañjali; a species of herb (= *sarpiṇī*). — *Phaṇi-kanyā*, f. the daughter of a serpent-demon. — *Phaṇi-keśara* or *phaṇi-keśara*, as, am, m. n. Mesua Roxburghii (= *nāga-keśara*). — *Phaṇi-jā*, f. a species of plant (= *Marāṭhī jharasī*). — *Phaṇi-jihvā*, f. 'serpent's tongue,' N. of a plant (= *mahā-satāvārī*); the plant *Sida Cordifolia* (= *mahā-sa-mangū*). — *Phaṇi-jihvikā*, f. the plant *Emblia Officialis*; = *phaṇi-jihvā*. — *Phaṇi-talpa-ga*, as, m. 'resorting to a serpent as a couch,' an epithet of Viṣṇu. — *Phaṇi-pati*, is, m. 'serpent-king,' N. of the serpent Śeṣha; of Patañjali. — *Phaṇi-priya*, as, m. 'serpent's friend,' wind. — *Phaṇi-phena*, as, m. 'snake's saliva,' opium (= *ahi-phena*). — *Phaṇi-bhārikā*, f. the tree *Ficus Oppositifolia* (= *phā-nikā*). — *Phaṇi-bhāshya*, am, n. the commentary of Patañjali (= *mahā-bhāshya*). — *Phaṇi-bhuj*, k, m. 'serpent-eater,' a peacock. — *Phaṇi-mukha*, am, n. 'serpent's mouth,' a kind of spade used by housebreakers. — *Phaṇi-latā* or *phaṇi-vallī*, f. betel-pepper (= *nāga-vallī*). — *Phaṇi-hantrī*, f. the plant with which the ichneumon is said to cure itself after the bite of a snake (= *gandha-nākulī*). — *Phaṇi-kṛt*, t, f. a kind of plant (= *kshudrā dur-ālabhā*).

Phaṇindra (°ṇi-in), m. 'serpent-chief,' an epithet of the serpent-demon Śeṣha; an epithet of Patañjali (= *phaṇin*). — *Phaṇindresvara* (°ra-īś), as, m., N. of one of the eight Vīta-rāgas of the Buddhists; [cf. *phanikeśvara*.] — *Phaṇiśa* (°ṇi-īśa), as, m. 'serpent-chief,' an epithet of Patañjali (= *phaṇin*). — *Phaṇiśvara* (°ṇi-īś), as, m. 'serpent-chief,' an epithet of the serpent-demon Śeṣha; an epithet of Patañjali (= *phaṇin*).

Phaṇiśa, as or am, m. or n. (?), *Cereus Puddum* (= *padma-kāśhṭha*).

Phaṇḍa, as, m. the belly (= *phāṇḍa*).

फणिकेल *phanikkela*, as, m. a quail; (probably incorrectly for *phala-kela*.)

फणिज्जक *phanijjaka*, as, m. marjoram and another similar plant; (ā), f. a plant, apparently a species of basil with small leaves (commonly called *rāma-dūti*).

फणी *phaṇi*, f., N. of a river.

फत् *phaṭ*, ind. an interjection, in *phaṭ-kṛi* probably an error for *phut-kṛi*.

Phat-kārin, ī, m. a bird.

फतिहशाह *phatiha-śāha*, N. of a king of Kaśmīra (= فتح شاه).

फतेपुर *phatepura*, am, n., N. of a city.

फर *phar* for *phṛi* = *pṛi*, Ved. to fill.

Pharcara, as, ā, am, Ved. filling, (Sāy. = *pū-rayīrī*.)

फर *phara*, am, n. a shield (= *phalaka*).

फरञ्ज *pharañja*, N. of a place.

फरुवक *pharuvaka*, am, n. a betel-box (= *pūga-pātra*).

फरिन्द्र *pharendra*, as, m. *Pandanus Odoratissimus*.

फरिणाय *pharpharūya*, Nom. A. *pharpharāyate*, -yitum, to glance about, dart to and fro.

फरिणीक *pharpharika*, as, m. (said to be fr. rt. *sphur*), the palm of the hand with the fingers extended; (ā), f. a shoe, = *madana*, q. v.; (am), n. softness, sweetness; a young shoot or branch.

फर्व *phurv*, cl. 1. P. *pharvati*, &c., Ved. to go.

फल *phal*, cl. 1. P. *phalati*, *paphālā* (3rd pl. *phelus*), *phalishyati*, *aphāliti*, *phalitum*, to split (intrans.), cleave asunder, burst, cleave open (intrans.), burst open, burst asunder (Mahā-bh. Anuśāsan-p. 7472); to bear fruit, yield or produce fruit, (*sampadaḥ phal*, to bring forth successes as fruit, have a reward); to be fruitful; to have results or consequences; to result; to succeed; to be fruitful in, be fulfilled by (with abl.); to fall to the share of any one (with loc.), befall; to be useful; to become ripe, ripen; to produce; to shine back, be reflected; to go (for *pal*): Caus. *phālayati*, *api-phalat*: Desid. *pīphalishati*: Intens. *pamphulyate*, *pamphuliti*; [cf. Gr. ἐκ-φλαίν-ω, ἐ-φλαδ-ον, φλα-σ-μύ-ς, πα-φλάζ-ω; perhaps ὀφελος, ὀφέλλω: Lat. *fla-re*, *flu-tu-s*, *fla-men*, *fla-bru-m*, *flō-s*, *flōr-eo*, *Flora*: Osc. *Flusa*: Goth. *uf-blōs-an*, *blōth*, *blōma*: Old Germ. *blā-an*, 'to blow'; *blus-jan*, 'to bloom'; *bluot*, 'a blossom'; *blās*, 'blowing'; *blīsa*, *bla-tara*, 'bladder'; *bluot*, 'blood'; *bloz*, 'proud': Angl. Sax. *blowan*, *bloma*, *blōstma*: Cambro-Brit. *pāl*, 'a spread'; *palad*, 'a shooting or spreading out'; *paladu*, 'to spread or shoot out'.]

Phala, am, n. a fruit, fruit (especially that of a tree); produce, crop; a kernel, (*dādāma-ph*, the kernel of a pomegranate); fruit metaphorically, offspring, progeny, a child (Raghu-v. XIV. 39); a result, consequence, effect [cf. *nish-ph*, *punya-ph*, *purah-ph*]; profit, gain, interest on capital, advantage, benefit, utility; recompense, reward, prize, meed, retribution (good or bad); detriment, loss, disadvantage; (in mathematics) the result of a calculation, product or quotient, result (in trigonometry); second term in a rule of three sum; corrective equation; area or superficial contents of a figure; a nutmeg; the three myrobalans (= *tri-phalā*); a testicle; a blade (of a sword or knife, cf. *khadga-ph*); a tablet, board [cf. *sāri-ph*]; a shield; the point of an arrow, head of a dart or spear; a point or spot on a die; a ploughshare (= *phālā*); the menstrual discharge [cf. *nava-phalika*, *puṣpa*]; a gift, giving; (as), m. the plant *Wrightia Antidy-senterica*, = *kuṭaja*; (ā), f. a species of shrub, = *jñijhīrīśītā*; (ī), f. a species of fragrant plant (= *phālini*, *priyangu*); a kind of fish (= *phālī*). — *Phala-kaksha*, as, m., N. of a Yaksha. — *Phala-kayitakā*, f. the plant *Asclepias Echinata*. — *Phala-kāmanā*, f. desire of a result or consequence. — *Phala-kāla*, as, m. the time of fruits, fruit season. — *Phala-kṛishṇa*, as, m. *Carissa Carandas* or *Flacourtia Cataphracta* (= *kṛishṇa-pāka-phala*). — *Phala-keśara*, as, m. 'having fruit for hair,' the cocoa-nut tree (the fruit of which is covered with a fibrous coat resembling hair). — *Phala-kośa* or *phala-koshaka*, as, m. the covering of the testicles, the scrotum. — *Phala-khaṇḍana*, am, n. the destruction of fruits, frustration of results, dis-

appointing. — *Phala-graha*, *as*, *ā*, *am*, 'receiving fruits,' deriving profit or advantage, benefited; (*as*), *m*, the deriving profit or advantage, being benefited. — *Phala-grahi*, *is*, *ī*, *i*, fruitful, bearing fruit in due season. — *Phala-grahishnu*, *us*, *us*, *u*, fruit-bearing, fruitful. — *Phala-grāhin*, *i*, *m*, 'fruit-bearer,' a tree (properly a fruit tree). — *Phala-grhita*, *am*, *n*, Ved. 'fruit-ghee,' *N*. of an aphrodisiac for men (which is composed of various ingredients, and said to be the invention of Bharad-vāja); *N*. of a powerful medicament used in diseases of the uterus. — *Phala-śamasa*, *as*, *m*, 'fruit-goblet,' a cup containing fruit instead of Soma (Ved. the fruit consisting of pounded figs, young leaves, and sour milk); the bark of the Indian fig-tree (ground and eaten with curds by way of penance). — *Phala-cāraka*, *as*, *m*, 'fruit-distributor,' a particular official in Buddhist monasteries. — *Phala-śoraka*, *as*, *m*, a kind of perfume. — *Phala-śchadana*, *am*, *n*, a house built of wooden boards. — *Phala-tas*, *ind*, consequently, accordingly, virtually. — *Phala-tā*, *f*, or *phala-tva*, *am*, *n*, the being fruit, the state of fruit. — *Phala-traya*, *am*, *n*, 'fruit-triad,' three sorts of fruit collectively (the fruit of the vine with those of *Grewia Asiatica* or *Xylocarpus Granatum* and *Gmelina Arborea*); the three myrobalsans. — *Phala-trika*, *am*, *n*, 'fruit-triad,' the three myrobalsans. — *Phala-da*, *as*, *ā*, *am*, 'fruit-giving,' yielding or bearing fruit; bringing profit or gain; giving a reward, rewarding; (*as*), *m*, a tree (properly a fruit tree). — *Phala-dātri*, *tā*, *tri*, *tri*, or *phala-dāyin*, *i*, *inī*, *i*, 'fruit-giving,' yielding fruit; giving a result. — *Phala-nireritti*, *is*, *f*, final consequence or result. — *Phala-nirriti*, *is*, *f*, cessation of consequences. — *Phala-nishpatti*, *is*, *f*, production of fruit, bearing fruit, yielding profit, having the desired results. — *Phala-pañcāmī*, *am*, *n*, a collection of five kinds of acid vegetables and fruits; (see *phalāmla-pancāka*). — *Phala-parināti*, *is*, *f*, the ripeness of fruit. — *Phala-pāka*, *as*, *m*, the ripening of fruit; the fullness of consequences; *Carissa Carandas* or *Flacourtia Cataphracta*; [cf. *pāka-phala* and *krishna-pākaphala*]. — *Phalāpikānta* ('*ka-an*'), *as*, *ā*, *am*, ending with the ripening of fruit; (*ā*), *f*, an annual plant. — *Phalāpākāvasānā* ('*ka-av*'), *f*, 'terminating with ripeness of fruit,' an annual plant. — *Phalāpākin*, *i*, *m*, the plant *Thespesia Populneoides*. — *Phala-pātana*, *am*, *n*, knocking down or gathering fruit. — *Phala-pādapa*, *as*, *m*, a fruit tree. — *Phala-pūccha*, *as*, *m*, a particular species of esculent root or bulb. — *Phala-pura*, *am*, *n*, *N*. of a city (= *phalaka-pura*). — *Phala-pushpa-vriddhi*, *is*, *f*, increase or growth of fruits and flowers. — *Phala-pushpā* or *phala-pushpī*, *f*, *Ipomoea Turpethum* (= *pyda-khurjūri*). — *Phala-pushpopasobhita* ('*pa-up*'), *as*, *ā*, *am*, adorned with fruits and flowers. — *Phala-pūra* or *phala-pūraka*, *as*, *m*, 'full of kernels,' common citron. — *Phala-pracayana*, *am*, *n*, fruit-gathering, gathering fruits. — *Phala-prajamana*, *am*, *n*, the production of fruit. — *Phala-prada*, *as*, *ā*, *am*, yielding fruit, productive; bringing a reward. — *Phala-pradāna*, *am*, *n*, the giving of fruits; a ceremony at weddings. — *Phala-prayukta*, *as*, *ā*, *am*, connected with or producing consequences, yielding fruit. — *Phala-prasūti*, *is*, *f*, a growth of fruit, crop of fruit. — *Phala-prāpti*, *is*, *f*, obtaining (the desired) fruit or result; enjoying the consequences of actions. — *Phala-priyā*, *f*, a species of fragrant plant (= *priyangu*). — *Phala-prepsu*, *us*, *us*, *u*, wishing to obtain fruit, desirous of attaining results. — *Phala-bandhām*, *i*, *inī*, *i*, forming or developing fruit, setting (said of blossom). — *Phala-bandhya*, *as*, *ā*, *am*, barren or destitute of fruit, not bearing fruit; [cf. *phalābandhya*]. — *Phala-bhāga*, *as*, *m*, a share in any product, share of advantage or profit; *N*. of an astrological work. — *Phala-bhāgin*, *i*, *inī*, *i*, sharing in the profit or advantage, partaking of a reward. — *Phala-bhāj*, *k*, *k*, *k*, receiving or having fruit, having consequences; sharing in a reward. — *Phala-bhuj*, *k*, *k*, *k*, enjoying fruit. — *Phala-bhūti*, *is*, *m*, *N*. of a Brāhman. — *Phala-bhūmi*,

is, *f*, 'the land of retribution,' a place of reward or recompense (as heaven, hell, &c.). — *Phala-bhrit*, *t*, *t*, *t*, fruit-bearing, fruitful, productive. — *Phala-bhoga*, *as*, *m*, enjoyment of consequences; possession of rent or profit, usufruct. — *Phala-bhagin*, *i*, *inī*, *i*, enjoying fruits or consequences, receiving profits. — *Phala-matsyā*, *f*, the aloe plant. — *Phala-mukhyā*, *f*, a species of plant (= *aja-modā*). — *Phala-mudgarika*, *f*, a kind of date tree (= *piṇḍa-khar-jūri*). — *Phala-mūla*, *am*, *n*, or *e*, *n*, or *ānī*, *n*, pl. fruits and roots. — *Phalamūlin*, *i*, *inī*, *i*, having (edible) fruits and roots. — *Phala-yoga*, *as*, *m*, the attainment of an object; remuneration, wages. — *Phala-rājan*, *ā*, *m*, 'king of the fruits,' a watermelon. — *Phala-val*, *ān*, *atī*, *at*, fruit-bearing, fructiferous, covered or laden with fruits, fruitful; yielding results or consequences, successful, profitable, advantageous; containing the result or end of a plot; (*atī*), *f*, a species of plant (= *priyangu*; cf. *phalini*). — *Phalavat-tva*, *am*, *n*, or *phalavat-tā*, *f*, fruitfulness, beneficial results or consequences. — *Phala-varti*, *is*, *f*, (in medicine) a suppository. — *Phala-vartula*, *am*, *n*, a water-melon; (probably *as*, *m*), the plant *Gardenia Latifolia*. — *Phala-vallī*, *f*, a series of quotients in the solution of certain arithmetical problems. — *Phala-vikrayin*, *i*, *inī*, *m*, *f*, a fruit-seller, fruiterer, dealer in fruits. — *Phala-vriksha*, *as*, *m*, a fruit tree. — *Phala-vrikshaka*, *as*, *m*, the bread-fruit tree. — *Phala-sādava*, *as*, *m*, the pomegranate tree. — *Phala-sālī-tva*, *am*, *n*, the bearing of fruit; experience of consequences or results. — *Phala-sālīn*, *i*, *inī*, *i*, bearing or yielding fruit; experiencing consequences, sharing in results. — *Phala-saisira*, *as*, *m*, *Zizyphus Jujuba* (= *badara*). — *Phala-sreshtha*, *as*, *m*, 'best of fruits,' the mango tree. — *Phala-samstha*, *as*, *ā*, *am*, bearing fruit. — *Phala-sampad*, *t*, *f*, abundance of fruit, good result, success, prosperity. — *Phala-sambad-dha*, *as*, *m*, 'fruit-endowed,' the tree *Ficus Glomerata*. — *Phala-sambhava*, *as*, *ā*, *am*, or *phala-sambhū*, *is*, *us*, *u*, produced in or by fruit. — *Phala-sambhārā*, *f*, 'having an abundance of fruit,' the tree *Ficus Oppositifolia*. — *Phala-sahasra*, *am*, *n*, a thousand fruits; (*e*), *n*, du. two thousand fruits. — *Phala-sādhana*, *am*, *n*, a means of effecting any result. — *Phala-siddhi*, *is*, *f*, acquiring fruit, reaping fruit, realising an object; a prosperous issue. — *Phala-sthāna*, *am*, *n*, the stage in which fruits or results are enjoyed. — *Phala-sneha*, *as*, *m*, 'having oil in the fruit,' a walnut tree. — *Phala-hāni*, *is*, *f*, loss of fruit or profit. — *Phala-hārin*, *i*, *inī*, *i*, fruit-seizing, stealing fruits. — *Phala-hāri*, *f*, an epithet of Kālī (a form of Durgā). — *Phala-hīna*, *as*, *ā*, *am*, void of fruit, yielding no profit. — *Phala-hetu*, *us*, *us*, *u*, one who has results for a motive, acting with a view to results. — *Phalākānkshā* ('*la-āk*'), *f*, hope or expectation of favourable consequences. — *Phalākānkshin*, *i*, *inī*, *i*, desirous of results, wishing for favourable consequences. — *Phalāgama* ('*la-āg*'), *as*, *m*, 'arrival of fruits,' the fruit season, autumn. — *Phalādhya* ('*la-ādh*'), *f*, 'rich in fruit,' a variety of the plantain (= *kāshtha-kadalī*). — *Phalādāna* ('*la-ad*'), *as*, *m*, 'fruit-eater,' a parrot; [cf. *phalāsana*]. — *Phalādhya* ('*la-adh*'), *am*, *n*, 'superintendent of fruits,' the tree *Mimusops Kauki*. — *Phalāmbandha* ('*la-an*'), *as*, *m*, sequence or succession of results, consequences, results. — *Phalānumeya* ('*la-an*'), *as*, *ā*, *am*, inferable from consequences or results. — *Phalānusa-rāna* ('*la-an*'), *am*, *n*, rate or aggregate of profits. — *Phalānta* ('*la-an*'), *as*, *m*, 'ending with fruit,' a bamboo (which dies away after bearing fruit). — *Phalānveshin* ('*la-an*'), *i*, *inī*, *i*, seeking fruits or results, looking for a reward. — *Phalāpekshā* ('*la-ap*'), *f*, regard to results, expectation of consequences. — *Phalāpetā* ('*la-ap*'), *as*, *ā*, *am*, deprived of fruit, unproductive, unfertile. — *Phalāphalīkā* ('*la-aph*'), *f*, see *Gaṇa Sāka-pārthivādi* to *Vārtika* to *Pāṇ. II. 1. 69*. — *Phalābandhya* ('*la-ab*'), *as*, *ā*, *am*, not barren of fruit, bearing fruit; [cf. *phala-bandhya*]. — *Phalābhoga* ('*la-abh*'),

as, *m*, non-enjoyment of profits, &c. — *Phalāmla* ('*la-am*'), *as*, *m*, a species of sorrel, *Rumex Vesicarius*; (*am*), *n*, a tamarind. — *Phalāmla-pancāka* ('*la-am*'), *am*, *n*, the five acid or sour fruits, viz. bergamot, orange, sorrel, tamarind, and citron; [cf. *amlā-pancāka* and *phala-pancāmī*]. — *Phalāmīka*, *as*, *ā*, *am*, (probably) accompanied with sauce prepared from sour tamarind juice. — *Phalārvāma* ('*la-ār*'), *as*, *m*, a fruit-garden, orchard. — *Phalāsana* ('*la-as*'), *as*, *m*, 'fruit-eater,' a parrot; [cf. *phalādāna*]. — *Phalāsin* ('*la-ās*'), *i*, *inī*, *i*, feeding or living on fruits. — *Phalāsakta* ('*la-ās*'), *as*, *ā*, *am*, attached to fruit or results, acting for the sake of reward; fond of fruit, seeking to pluck fruit. — *Phalāsava* ('*la-ās*'), *as*, *m*, a decoction of fruits. — *Phalāsthi* ('*la-as*'), *t*, *n*, 'having a hard kernel for fruit,' a cocoa-nut. — *Phalāhāra* ('*la-āh*'), *as*, *i*, *am*, feeding or living on fruits, gathering fruits. — *Phale-grāhi* or *phale-grāhi*, *is*, *is*, *i*, or *phale-grāhin*, *i*, *inī*, *i*, bearing fruit in season, fruitful (= *phala-grahi*). — *Phalendra* ('*la-in*'), *as*, *m*, 'fruit-king,' a species of *Eugenia* (= *rāja-jambū*). — *Phale-pāka*, *phale-pāka*, *phale-pāku*, see *Gaṇa* to *Pāṇ. VII. 3. 53*. — *Phale-pushpā*, *f*, a kind of small shrub (= *droṇa-pushpi*). — *Phale-ruhā*, *f*, the trumpet-flower, *Bignonia Suaveolens*. — *Phalocēya* ('*la-u*'), *as*, *m*, the collecting of fruits, a collection of fruits. — *Phalottamā* ('*la-uf*'), *f*, 'best of fruits,' a kind of grape without stones (= *kākalī-drākskā*); a black grape; the three myrobalsans (= *tri-phalā*); the benefit arising from sacred study (?); a small sort of rope (?). — *Phalotpati* ('*la-uf*'), *is*, *m*, the mango tree; (perhaps incorrectly for *phalot-patti*). — *Phalotpatti* ('*la-uf*'), *is*, *f*, production of fruit, profit, gain, advantage. — *Phalodaka* ('*la-uf*'), *as*, *m*, *N*. of a Yaksha. — *Phalodaya* ('*la-uf*'), *as*, *m*, coming forth or appearance of fruit; profit, advantage, gain; appearance of consequences or results, consequence, result, recompense, reward, retribution, punishment; happiness, joy; heaven, paradise. — *Phalodgama* ('*la-uf*'), *as*, *m*, the production of fruit, appearance of fruit. — *Phaloddeśa* ('*la-uf*'), *as*, *m*, regard to results. — *Phalodbhava* ('*la-uf*'), *as*, *ā*, *am*, obtained or derived from fruits. — *Phalopajivin* ('*la-up*'), *i*, *inī*, *i*, living by the cultivation or sale of fruits. — *Phalopeta* ('*la-up*'), *as*, *ā*, *am*, possessing fruits, yielding fruit.

Phalaka, *as*, *am*, *m*, *n*. (at the end of an adj. comp., *f*, *ikā*), = *phala*, fruit, result, consequence, profit, gain; menstruation [cf. *nava-phalīkī*]; a shield; (*as*), *m*, the plant *Mesua Roxburghii*; (*am*), *n*, a board, lath, plank, a bench; a slab at the base (of a pedestal; cf. *spatīka-ph*); any flat surface [cf. *phāṇa-ph*]; a slab or tablet for writing on [cf. *śitra-ph*, *ūpi-ph*]; a leaf or page for writing on; the stand on which a Buddhist priest keeps his turban; a broad and flat bone, the os frontis or bone of the forehead; the palm of the hand; the buttocks; a particular vessel; a kind of cloth; the top or head of an arrow; the pericarp of a lotus; (*ā*), *f*, a various reading for *halakā* in *Gaṇa Prekshādī* to *Pāṇ. IV. 2. 80*. — *Phalaka-pāni*, *is*, *m*, a soldier armed with a shield. — *Phalaka-pura*, *am*, *n*, *N*. of a town in the east of India; [cf. *phala-pura*]. — *Phalaka-gantra*, *am*, *n*, an astronomical instrument invented by Bhāskara. — *Phalaka-saktha*, *am*, *n*, a thigh like a board, (Scholiast on *Pāṇ. V. 4. 98*). — *Phalakū-vana* or *phalaki-vana*, *am*, *n*, *N*. of a forest sacred to *Sarasvatī*. — *Phalakāsādana* ('*ka-ās*'), *am*, *n*, the obtaining or reaching a plank (said of a drowning person).

Phalakin, *i*, *inī*, *i*, having boards, boarded; armed with a shield; (*i*), *m*, a wooden bench; a kind of fish, = *phali*; (*i*, *t*), *m*, *n*, sandal-wood.

Phalat, *an*, *antī*, *at*, bearing or yielding fruit; producing consequences; bringing gain or profit.

Phalaj-jala-vāsudeva, *as*, *m*, *N*. of a poet.

Phalana, *am*, *n*, bearing fruit, fructifying; producing consequences.

Phalasa, *as*, *ā*, *am*, possessed of fruit?; (*as*), *m*, the bread-fruit or Jaka tree (= *panasa*).

Phalahi, f. the cotton tree, cotton plant.
Phali, *is*, m. a kind of fish commonly Phalai.
Phalikā, f. a kind of bean (= *nish-pāvi*); Thespesia Populneoides.

Phalita, *as*, *ā*, *am*, that has produced fruit, bearing fruit, yielding fruit, fruitful; yielding a result, followed by a consequence, successful; fulfilled, accomplished (as a desire); produced as a consequence; **phalitavṛkṣikaṭh**, fruit was borne by the trees, the trees bore fruit; (*as*), m. a tree (properly a fruit tree); (*ā*), f. a menstruous woman; (*am*), n. a kind of perfume (= *saileya*).

Phalitavya, *as*, *ā*, *am*, to be accompanied by fruits or good consequences.

Phalin, *i*, *īni*, *ś*, fruitful, bearing fruit, (at the end of comps.; cf. *sat-ph°*); productive of results or consequences, advantageous, profitable; having an iron point (as an arrow); (*ī*), m. a tree, especially one in fruit; (*īni*), f. a medicinal plant (= *priyangu*); a species of herb, Echites Dichotoma; a species of flower, Celosia Cristata; **phalini yoni**, (in medicine) the vagina injured by too violent sexual intercourse. — **Phali-ga**, *as*, m., Ved. a cloud, (perhaps 'a receptacle for water'; *Sāy.* **Phali** = *erishī-jala*, rain-water.)

Phalina, *as*, *ā*, *am*, fruitful, bearing or yielding fruit; (*as*), m. the bread-tree (= *panasa*).

Phali-kṛi, cl. 8. P. A. **phali-karoth**, -*kurute*, -*kartum*, Ved. to separate the fruit or grain from the husks, to winnow, thresh, (according to a Scholiast **phali-karoti** = *aravatyā sukṣma-tusheḥvyo vi-yojayati*). — **Phali-karaṇa**, *am*, n. or **phali-kāra**, *as*, m. separating the grain from the husks, the grain (of rice &c.) separated from the husks. — **Phali-kṛita**, *as*, *ā*, *am*, threshed, winnowed.

Phaliya, see *Gaṇa Utkarādi* to *Pāp*. IV. 2, 90.

Phalya, *am*, n. a flower, a bud.

Phāla, *as*, *am*, m. n. a ploughshare, (*Sāy.* = *bhūmi-vīdāraka-kāṣṭha*); a kind of hoe or shovel; a bundle; the forehead; (*as*), m. a citron tree; an epithet of Mahā-deva; of Bala-rāma; = *ut-pluti*; (*as*, *i*, *am*), made of cotton (as a garment; in this sense perhaps fr. *phala*). — **Phāla-kṛishṭa**, *as*, *ā*, *am*, tilled with the plough, ploughed, furrowed; growing on arable land, produced by cultivation; (*am*), n. ploughed or cultivated soil, a ploughed field; *a-phāla-kṛishṭa*, *as*, *ā*, *am*, growing on uncultivated soil, growing wild. — **Phāla-gupta**, *as*, *ā*, *am*, 'ploughshare-defended,' an epithet of Bala-rāma; [cf. *phāladyudha*]. — **Phāla-dati**, f. 'having teeth like ploughshares,' N. of a female demon. — **Phālāhata** ('*la-ah*'), *as*, *ā*, *am*, 'struck with the ploughshare,' ploughed.

Phālikaraṇa, *as*, *i*, *am* (fr. *phali-karaṇa*), Ved. made of husks.

Phullī, *is*, f. full expansion or perfection (?); see *Vopa-deva* XXVI. 183.

Phulla, *as*, *ā*, *am* (past pass. part. of *rt. phal* by *Pāp*. VIII. 2, 55), 'split or cleft open,' open, expanded, blown (as a flower); in full bloom, flowering, flowery, in blossom, covered with flowers; opened wide, dilated (as the eyes); smiling, gay; (*as*), m., N. of a saint; (*am*), n. a full-blown flower; [cf. *Gr. φύλλο-ν*; Lat. *folium* m.] — **Phullatuvārī**, f. alum. — **Phulla-dāman**, *ā*, n. 'flowery garland,' a kind of metre, four times — — — — —, (also called *pushpa-dāman*, q. v.) — **Phulla-dṛishṭi**, *is*, *is*, *i*, or **phullana-yana**, or **phulla-netra**, *as*, *ā*, *am*, having full or large eyes, having the eyes dilated (with pleasure), smiling, happy. — **Phulla-pura**, *am*, n., N. of a city. — **Phulla-phāla**, *as*, m. the wind raised in winnowing corn (= *phalla-phala*). — **Phulla-lo-ḍana**, *as*, *ā*, *am*, having the eyes dilated, looking pleased or happy; full-eyed; (*as*), m. a kind of antelope; (*am*), n. a large full eye. — **Phulla-vat**, *ān*, *atī*, *at*, expanded, blossoming, blowing. — **Phulla-vadana**, *as*, *ā*, *am*, 'smiling-faced,' looking pleased or happy. — **Phullāmbikā** ('*la-am*'), f. N. of a woman, wife of Go-vinda and mother of Nila-kaṇṭha Catur-dhara. — **Phullāraṇyū-māhātmya**

('*la-ar*'), *am*, n., N. of a section of the Agni-Purāṇa. — **Phullotpala** ('*la-ut*'), *am*, n. 'whose lotuses are in full bloom,' N. of a lake.

Phullī, *is*, f. blossoming, blowing.

फलय phalaya (?), *as*, m., N. of a mountain.

फलसतीय phalasatīya, N. of a country (Palestine?).

फलहक phalahaka, *as*, m. a plank, board (= *phalaka*); N. of a place (?).

फलायोषित phalayōshīt, *t*, f. a cricket; [cf. *phādingā*.]

फलूष phalūsha, *as*, m. a species of creeper.

फलोनि phaloni (?), pudenda muliebria.

फल्क phalka, *as*, *ā*, *am*, having an expanded or extended body, = *visārītāṅga* = *visodhītāṅka*; [cf. *Gr. φολκός*.]

फल्गु phalgu, *us*, *us* (*ūs*, Vajasaneyi-samhitā XXIV. 4), *u* (said to be fr. *rt. phal*; perhaps fr. *rt. sphurj*), reddish (this meaning is Vedic and is doubtful; cf. *phalguna*); small, minute; pithless, sapless, unsubstantial, (opposed to *sāra*); worthless, vain, unprofitable, unmeaning, useless; flimsy, weak, feeble, insignificant; untrue; (*us*), f. the opposite-leaved fig-tree, Ficus Oppositifolia; a red powder usually of the root of wild ginger (coloured with sappen wood and thrown over one another by the Hindus at the Holi festival; cf. *phalgūtsava*, *holākā*); the spring season; N. of a river flowing past Gayā; (*ū*), f. du., N. of the Nakshatra. — **Phalgu-tā**, f. or **phalgu-tva**, *am*, n. worthlessness, vainness, vanity, uselessness, insignificance. — **Phalgu-tīrtha**, *am*, n., N. of a sacred bathing-place near Gayā. — **Phalgu-dā**, *as*, *ā*, *am*, giving little, niggardly; (*ā*), f., N. of a river (= *phalgu*). — **Phalgu-prāsaha**, *as*, *ā*, *am*, Ved. having little strength. — **Phalgu-vat**, *ān*, *atī*, *at* (?), insignificant, worthless, weak. — **Phalgu-vāṭikā**, f. the opposite-leaved fig-tree, Ficus Oppositifolia. — **Phalgu-vṛinta**, *as* or *am*, m. or n. (?), a species of Symlocos. — **Phalgu-vṛintāka**, *as*, m. a species of Colosanthus. — **Phalgu-hastinī**, f. N. of a poetess. — **Phalgu-tsava** ('*gu-ut*'), *as*, m. the vernal festival, commonly called Holi, in honour of Kṛishṇa, at which the people throw a red powder over one another.

Phalguna, **phalgunaka**, incorrect forms for **phalguna**, **phalgunaka**.

Phalguna, *as*, *i*, *am*, red; born under the Nakshatra Phalguni; (*as*), m. the month Phalguna (= *phālguna*); an epithet of Arjuna (= *phālguna*); N. of a man; (*i*), f., N. of a double Nakshatra (q. v.) also called *arjuni*; the opposite-leaved fig-tree, Ficus Oppositifolia; N. of a woman. — **Phalguna-svāmīn**, *i*, m., N. of a temple built by Phalguna. — **Phalguni-bhava**, *as*, m. an epithet of the planet Jupiter (= *phālguni-bhava*).

Phalgunaka, *as*, m., N. of a man; (*ās*), m. pl., N. of a people.

Phalgunāla, *as*, m. the month Phalguna (= *phālgunāla*).

Phalgulika, *ās*, m. pl., N. of a people.

Phalga, *as*, *ā*, *am*, Ved. insignificant, frivolous.

Phālguna, an incorrect form for **phālguna** below.

Phālguna, *as*, *i*, *am*, belonging to the Nakshatra Phalguni; born under the Nakshatra Phalguni; (*as*), m., scil. *māsa*, the month during which the full moon stands in the Nakshatra Phalguni (February–March); an epithet of Arjuna [cf. *phalguna*]; the plant Terminalia Arjuna, = *nadi-ja*; (*i*), f., N. of the sixteenth and seventeenth lunar asterisms (distinguished as *pūrvī* and *uttarā*, 'the former' and 'the latter,' = *phalguni*); scil. *paurṇamāsī*, the day of full moon in the month Phālguna on which the Holi or great vernal festival of the Hindus is celebrated; (*am*), n. a species of grass used as a substitute for the Soma plant (and also called *arjunānī*); N. of a place of pilgrimage. — **Phālgunā-**

mūja ('*na-an*'), *as*, m. 'younger brother of the month Phālguna,' the vernal month Caitra. — **Phālguni-paurṇamāsī**, f. the day of full moon in the month Phālguna. — **Phālguni-bhava**, *as*, m. an epithet of the planet Jupiter (= *phālguni-bhava*). — **Phālgunāla**, *as*, m. the month Phālguna (= *phālgunāla*).

Phālgunī, *is*, m. a patronymic from Phālguna (= *arjuna*).

Phālgunika, *as*, *i*, *am*, belonging to the Nakshatra Phalguni or to the day of full moon in the month Phālguna; (*as*), m., scil. *māsa*, the month Phālguna. — **Phālgunya**, *as*, m. a metronymic from Phalguni.

फलकिन phallakin, *i*, m. a kind of fish (= *phalakīn*).

फलफल phalla-phala, *as*, m. = *phulla-phāla* (probably onomatopoeic), the wind raised in winnowing grain.

फशाजिग phashājiga and **phashājima**, N. of two places.

फा phā, **phās**, m. heat; useless or idle talk; growth, increase; one who increases, an increaser; [cf. 2. *pha*.]

फाद phāṭ, ind. an interjection of calling.

फाटकी phāṭakī, f. alum (= *sphāṭī*).

फाणि phāṇi, *is*, f. (fr. *rt. phaṇ*), unrefined sugar, molasses; flour or meal mixed with curds (= *karumbha*).

Phāṇita, *am*, n. (fr. Caus. of *rt. phaṇ*), the inspissated juice of the sugar-cane, raw sugar; the inspissated juice of other plants; [cf. Arab. فانيذ; Pers. فانيذ; medieval Lat. *penidium*]. — **Phāṇti-bhūta**, *as*, *ā*, *am*, inspissated.

Phāṇṭa, *as*, *ā*, *am* (a contraction of *phāṇita*), obtained by straining or filtering, readily or easily prepared, anything made by an easy process (as a decoction &c.); (*as*), m. an infusion, decoction, pounded medicinal substances mixed with four parts of hot water and filtered; (*am*), n. the first particles of butter that are produced by churning. — **Phāṇṭā-hṛita** ('*la-āh*'), *as*, m., N. of a man; a patronymic from Phāṇṭāhṛiti; (*ās*), m. pl. the pupils of Phāṇṭāhṛiti. — **Phāṇṭāhṛitāyana**, *as*, m. a patronymic from Phāṇṭāhṛiti. — **Phāṇṭāhṛitā**, *is*, m., N. of a man; see *Pāp*. IV. 1, 150.

Phāṇṭaka, *as*, m. an infusion, decoction (= *phāṇṭa*).

Phāṇḍa, *am*, n. the belly (= *phaṇḍa*).

Phāṇḍin, *i*, m., N. of a serpent-demon.

फारि phāri, Ved. (*Sāy.*) = *āyudha*.

Phāriya, *as*, *ā*, *am*, Ved. (*Sāy.*) = *āyudha-vat*.

फाल phāla. See col. 1.

फालखेला phālakhelā, f. a quail; (also read *phaṇikhela*, *phalakhela* or *phalakhelā*.)

फालित phālita, perhaps for *phāṇita*.

फालीकरण phālīkaraṇa. See col. 1.

फाल्गुन phālguna, &c. See col. 2.

फि phi, *is*, m. a wicked man; useless or idle talk; anger, passion.

फिङ्गक phingaka, *as*, m. a kind of bird, the fork-tailed shrike (= *kalinga*, *kulinga*).

फिङ्ग phiranga, *as*, m. the country of the Franks (i. e. of Europeans); the disease of the Franks, syphilis. — **Phiranga-rofi**, f. European bread.

Phirangin, *i*, m. a Frank, a European.

फिराल phirāla, N. of a place.

फिरिण्ड phirīṇḍa, *as*, m., N. of a prince.

फु phu, *us*, m. a magical formula; useless or idle talk.

फुक phuka, as, m. a bird.

फुट phuṭa, as, ā, am, m. f. n. the hood or expanded neck of a snake (= phata, phana).

फुटिका phuṭikā, f. a sort of woven texture.

फुट phut or phūt, an onomatopoeic word imitative of the sound made by blowing or puffing into liquids, or by the boiling or bubbling of water, &c.; sometimes expressive of disregard or contempt; (used only in connection with rt. kri.) — Phut-kāra, as, m. 'making a blowing or crackling noise,' fire. — Phut-kartu-manas, ās, ās, as, wishing to make a derisory noise, intending to cry aloud. — Phut-kāra or phūt-kāra, as, m. blowing, hissing, whizzing; the hiss of a serpent; shouting loudly, shrieking, screaming. — Phut-kāra-vat, ān, āti, at, hissing; shrieking. — Phut-kārya in a-phutkārya, as, ā, am, requiring no blowing. — Phut-kri or phūt-kri, cl. 8. P. A. -karoti, -kurute, -kartum, to blow, blow into; to scream, shriek, screech. — Phut-kṛita or phūt-kṛita, as, ā, am, blown, blown on, blown into, breathed in, cooled by blowing into; blown up (as a bubble); screamed aloud; (am), n. the sound of a wind instrument; a loud scream, shriek. — Phut-kṛiti or phūt-kṛiti, ts, f. blowing, hissing; screaming.

फुफ्फु phupphu, ind. an onomatopoeic word. — Phupphu-kāraka, as, tkā, am, panting, gasping. — Phupphusa, as, am, m. n. the lungs; [cf. pūphusa; Gr. φῦσα, φούσα.]

फुफ्फुसि phumphuṣi, ind. imitation of the sound made by the crackling of fire.

फुलिङ्ग phulinga, as or am, m. or n. (?), syphilis; [cf. phiranga.]

फुल्ल phull (more properly regarded as a Nom. fr. phulla), cl. 1. P. phullati, phuphulla, &c., to open, expand (as a flower), bloom, blossom, blow, flower.

Phullana, as, i, am, filling with air, inflating.

फुल्ल phulla, phulti, &c. See p. 670, col. 1.

फुल्लरीक phullarika, as, m. a district, place; a snake, serpent.

फूत phūt, phūt-kāra, &c. See phut above.

फेचक pheṇṇaka, as, m. a kind of bird.

फेद phet, ind. an onomatopoeic word (= phet). — Phet-kāra, as, m. howling, a howl. — Phet-kārin, i, inī, i, howling. — Phet-kāriṇi-tantra, am, n., N. of a work on magic.

फेण pheṇa = phena below.

फेण pheṇa, as, m. a kind of bird.

फेत phet, ind. an onomatopoeic word. — Phet-kāra, as, m. howling (of the wind or of animals). — Phet-kārin, i, inī, i, howling; (inī), f., N. of a Tantra. — Phet-kāriya, am, n., N. of a Tantra. — Phet-kṛita, as, m. howling, a howl.

फेन phena or pheṇa, as, am, m. n. (said to be fr. phe, substituted for rt. sphāy, Uṇādi-s. III. 3; by some derived fr. rt. phan), foam, froth, spume; scum [cf. dugdha-pho, payah-pheni]; foam of the mouth, moisture of the lips, saliva [cf. vṛtshālī-phena-pita, phayī-pho]; (as), m. white cuttle-fish bone, os sepia, supposed to be indurated foam of the sea [cf. abāhi-kapha, abāhi-pho, samudra-pho]; N. of a son of Uśad-ratha and father of Su-tapas; (ā), f. a species of shrub, = sātalā; (i), f. a kind of food; [cf. Lat. spūma; Angl. Sax. fām, foam; Slav. pēna, 'foam.']. — Phena-giri, is, m., N. of a mountain near the mouth of the Indus; (also written phena-giri). — Phena-tā, f. frothiness, vapour. — Phena-dugdhā, f. a kind of small shrub (= dugdha-pheni). — Phena-pa, as, ā, am, 'froth-drinking, foam-quaffing,' feeding on foam; (according to a Scholiast = svayam

patitaiḥ phalādibhir jīvan; also spelt phenapa.) — Phena-piṇḍa, as, m. 'a mass of foam,' a mere bubble, any mere fancy, empty idea, nonentity, nonsense. — Phena-prakhyā, as, ā, am, foam-like, resembling foam. — Phena-mehin, i, inī, i, discharging frothy urine. — Phena-vat, ān, āti, at, frothy, foaming, bubbling. — Phena-vāhin, i, m. 'carrying off the scum,' a filtering cloth; 'foam-bearing,' (perhaps) the thunderbolt of Indra (Indra having used the foam of the sea for his thunderbolt to kill the demon Vṛitra); (perhaps rather) an epithet of Indra; [cf. phenāsani.] — Phenāgra ('na-ag'), am, n. 'surface of foam,' a bubble on the water. — Phenāsani ('na-as'), is, m. 'having foam for a thunderbolt,' an epithet of Indra. — Phenākāra ('na-āk'), as, ā, am, living on foam, feeding on froth. — Phenopama ('na-up'), as, ā, am, foam-like, resembling foam (said of life).

Phenaka, as, m. white cuttle-fish bone, os sepia; (as, ā), m. f. a kind of pastry; ground rice boiled in water; the soap-berry?; (ikā), f. a kind of prepared food; froth.

Phenala, as, ā, am, frothy, foamy; [cf. phenila.] Phenāya, Nom. A. phenāyate, -yitum, to foam, froth.

Phenāyamāna, as, ā, am, foaming, frothing. Phenila, as, ā, am, foamy, frothy, spumous; (as), m. the soap plant, Sapindus Detergens; the plant Zizyphus Jujuba, = badāra; (ā), f. a species of plant (= bāmba, bāmbi, jalu-brahmī, sarpākshī); the plant Sapindus Detergens; (am), n. (probably) the fruit of Sapindus Detergens; the fruit of Zizyphus Jujuba; the fruit of Madana.

Phenya, as, ā, am, Ved. existing in foam; (Mahi-dhara) = dṇḍire bhavaḥ.

फेर phera, as, m. (an onomatopoeic word; cf. phet, phet), a jackal.

Pheraṇḍa, as, m. a jackal.

फेरल pheral, N. of a place; (perhaps wrongly for kerala.)

फेरव phe-rava, as, m. (fr. phe onomatopoeic + rava), a jackal; a Rākshasa, a goblin, a demon; (as, ā, am), fraudulent, crafty, a rogue, a cheat; malicious, noxious, injurious.

Pheru, us, m. a jackal.

फेल phel, cl. 1. P. phelati, &c., to go, move.

फेल phela, am, ā, n. f. remnants of food, leavings of a meal, droppings from the mouth, refuse, orts; a particular high number.

Pheli, ts, or pheli, f. remnants of food.

Phelikā, f. = pheli.

फेसल phesala (?), N. of a place.

फौलि phauli (fr. phulla), see Scholiast on Vārtika III. to Pāp. VIII. 2, 42.

व

व 1. ba, the twenty-third consonant of the Nāgarī alphabet and the third of the labial class, often confounded with the semivowel v, with which some grammarians consider it optionally interchangeable. — Ba-kāra, as, m. the letter or sound ba.

व 2. ba, as, m. a N. of Varuṇa; water; a water-jar. According to lexicographers ba also = bhaga, gandhana, vāpāna, &c.

वंह baṇh, also written vaṇh (related to 2. brih), cl. 1. A. baṇhate, babanhe, baṇhitā, &c., to grow, increase: Caus. P. baṇhayati, -yitum, to cause to grow, increase, strengthen, fix, make firm; [cf. bahala, bahu, bahula.]

Baṇhiman, ā, m. muchness, abundance, multitude. Baṇhishtha, as, ā, am (superl. of bahula), very much, very many, most abundant, very abundant, very great, excessive.

Baṇhiyas, ān, āsi, as (compar. of bahula), much more, more abundant, very many, exceeding.

बक baka, &c. See vaka.

बकुर bakura, as, m., Ved. (according to native authorities), a thunderbolt, lightning, anything shining; perhaps 'a horn, trumpet, or other wind instrument used in battle'; [cf. bākura, bekurā.]

बागदाद bagadāda, N. of a city, Bagdad.

Bagadāru, N. of a place.

Bagadāha, N. of a place.

बङ्ग banga, as, m. the country of Bengal; (usually written vanga, q. v.)

Bangālā, as, m. (?), N. of the country Bengal.

बज baja, as, m., Ved. (probably) N. of a herb used as a charm against evil spirits.

वद् baḥ, ind. (perhaps connected with vādham, q. v.), Ved. (a particle of affirmation), in truth, certainly (Sāy. = satyam); [cf. Zend bāt, bā.]

बढ bath = rt. vaḥ, q. v.

बडपिला baḍapilā, f., N. of a village.

बडवा baḍavā, f. a mare; the nymph Aśvinī or the personification of the asterism represented by a horse's head; a female slave. — Baḍa-vāgni ('vā-ag'), is, or baḍavānālā ('vā-an'), as, m. submarine fire; (in mythology) a being consisting of flame but with the head of a mare, fabled to have sprung from the thighs of Urvā and to have been received by the ocean. — Baḍavā-mukha, as, m. submarine fire; (am), n. the infernal regions. — Baḍavā-suta, au, m. du. the two sons of Aśvinī, (see aśvin, aśvinī-kumāra.) — Baḍavā-hṛita (?), as, m. the paramour of a female slave, a slave.

बडा baḍā or balā, ind., Ved. = baḥ, q. v.

बडाह baḍāha, as, m., N. of a prince.

बराṇ baṇ = rt. vaṇ, q. v.

बणिज् baṇij, k, m. (connected with the Vedic paṇi fr. rt. 2. paṇ, q. v.; but in Ved. and later Sanskrit often written vaṇij), a merchant, (ku-baṇij, a wicked merchant); a trader; the sixth of the astronomical periods called Karapa, corresponding to the half of a lunar day; (k), f. trade, traffic. — Baṇik-patha, as, am, m. n. 'a trader's path or line,' traffic, commerce; (as), m. a merchant. — Baṇik-putra, as, m. a merchant's son, son of a trader, a young merchant or trader; (i), f. a merchant's daughter, a young woman of the merchant class. — Baṇig-bandhu, us, m. 'trader's friend,' the indigo plant, Indigofera Tinctoria. — Baṇig-bhāva, as, am, m. n. the state of being a merchant, traffic, trade, commerce. — Baṇig-vaha, as, m. 'carrying merchants,' a camel. — Baṇijya, am, ā, n. f. (for bāṇijya), trade, traffic.

बख बाḍa, as, ā, am. See vaṇḍa.

बत 1. bata, ind. (in the later language vata), Ved. an interjection of astonishment, sorrow, or regret, generally translatable by ah! oh! O! alas! alack! wo! woe! (the word bata seems originally to have stood immediately after the idea beginning the sentence and giving rise to the interjection, e. g. bato batāsi yama, alas! thou art a weak person, O Yama.) According to native lexicographers the senses in which bata may be used are expressed by the following Sanskrit words, kheda, anu-kampa, anu-krośa, vi-smaya, āścarya, san-tośha, dhṛiti, ā-mantraya, nindā, sam-bodhana.

बत 2. bata, as, m. (probably for vata, past pass. part. of rt. vat, q. v.), Ved. (according to the Nirukta) a weak or feeble person.

बद् bad or band, cl. 1. P. badati, bandati, babāda, baditum, &c., to be steady, to be firm; [cf. rt. 1. pad.]

बदर badara, as, m. (later also *vadara*), the jujube tree, *Zizyphus Jujuba* or *Z. Scandens*; a kind of mustard (= *deva-sarshapa*); the kernel of the fruit of the cotton plant; N. of a man [cf. *bādārāyana*]; (ā), f., N. of various plants; the cotton shrub; a particular species of bulbous plant (= *grishī-ti, vārāhi*); *Mimosa Octandra* (= *elā-parvī*); *Clitoria Ternata* (= *vishnu-krāntā*); (ī), f. the jujube tree; the cotton shrub; *Mucuna Pruriens* (= *kapi-kāchhu*); N. of one of the sources of the Gangā and of the hermitage of Nara and Nārāyaṇa situated near it [cf. *badarikā*]; (am), n. the edible fruit of the jujube; the berry or pod of the cotton shrub; the same berry used as a weight. — *Badara-kūṇa*, as, m. the time when the fruit of the jujube becomes ripe. — *Badara-pācana*, am, n., N. of a sacred bathing-place ('where the jujube ripens'). — *Badara-phalī*, f. a species of jujube tree (= *bhū-badārī*). — *Badara-yūsha*, a decoction of the fruit of the jujube. — *Badarāmālakā* ('*ra-ām*'), am, n. *Flacourtia Cataphracta* (probably the fruit rather than the plant itself). — *Badarī-bhāda*, as, ā, m. f. a kind of perfume (apparently a dried shell-fish, = *śankha-nakhi*); (ā), f. a species of jujube tree (= *hastī-kolī*). — *Badarī-tapovana*, am, n. the penance grove or hermitage at Badarī. — *Badarī-nāka*, as, m., N. of a temple at Badarī. — *Badarī-nārāyaṇa*, N. of a place. — *Badarī-pattra*, as, m. a kind of perfume (= *nakhi*). — *Badarīpattraka*, am, n. a kind of perfume, a leaf. — *Badarī-pācana* = *badara-pācana*, q. v. — *Badarī-prastha*, as, m., N. of a city. — *Badarī-phala*, am, n. the fruit of the jujube tree; (ā), f., N. of a plant, a variety of *Sephālikā* or *Nyctanthes* with blue flowers. — *Badarī-mūla*, am, n. the root of the jujube tree. — *Badarī-vaṇa* or *badarī-vaṇa*, am, n. a wood of jujube trees; N. of a place. — *Badarī-vāsā*, f. 'dwelling at Badarī,' an epithet of Durgā. — *Badarī-saila*, as, m. 'rock of Badarī,' N. of a rocky eminence at the source of the Gangā in the Himālaya range (a celebrated place of pilgrimage, the Bhadrīnāth of modern travellers; or a town and temple on the west bank of the Alaka-nandā river, in the province of Śrī-nagar).

Badarī, īs, f. = *badarī*, the jujube tree.

Badarikā, f. (fr. *badarā*), the fruit of the jujube (?); N. of one of the sources of the Gangā and of the neighbouring hermitage of Nara and Nārāyaṇa (= *badarī*). — *Badarikāśrama* ('*kā-ās*'), N. of a hermitage.

बद्ध badha. See under rt. *bandh*, col. 2.

बद्धपि baddha-ppi, n. (perhaps a Prākṛit form for *baddha-pāṇī*), the clasped hand, the fist; (also read *baddhāpi*.)

बध् 1. badh, to bind, for *bandh*, col. 2.

बध् 2. badh, used only in Desid. A. *bī-bhatsate*, to abhor, detest, &c. See *bībhatsa* (which is by some considered to belong to rt. *bādhi*).

बध् 3. badh for *vadh*, to kill, &c., substituted in some tenses of rt. *han*. See *vadh* and *han*.

Badha, as, m. killing, murder, &c.; see *vadha*. — *Badha-kāṅkshin*, for this and all other compounds of *badha* see under *vadha*.

Badhuka, *badhya*, &c. See *vadhaka*, *vadhya*, &c.

बधिर badhira. See p. 673, col. 1.

बधू badhū. See *vadhū*.

बध्योग badhyoga, as, m., N. of a man.

बन्द् band. See rt. *bad*, p. 671, col. 3.

बन्दि bandi, *bandin*, &c. See *vandī*, &c.

बन्दिचारयु bandiārayu, N. of a place mentioned in the Romaka-siddhānta.

बन्ध bandh [cf. rt. *bundh*], cl. 9. P. (ep. also A.) *badhnāti* (*badhnite*), Impv. 2nd sing. *badhāna*, *babandha* (Ved. 3rd pl. *bedhus*, and sing. A. *bedhishe*), *bhantayati* (ep. also *bandhishtayati*, -te), *abdhānti*, *banddhum* (ep. also *bundhitum*), to bind, tie, fix, fasten; to chain, enchain, fetter; to fasten or tie round, bind round, put on (e.g. *śīram badhnanti munayaḥ*, the ascetics put on clothing made of strips of bark); (A.) to bind on one's self, put on; to ensnare; to catch (e.g. *mat-syān bandh*, to catch fish), take captive, take prisoner; to shut up, confine, imprison; to inflict punishment, punish, chastise; to bind a sacrificial victim, offer, sacrifice (with dat. of the deity to whom the victim is presented, Ved.); to fix, direct, fasten (the eyes or mind) upon (with loc.); to shut, close, stop, stop up, preclude; to arrest, hold back, check, suppress; to overpower, oppress, violate; to bind together, put together, fasten together, join, combine, connect, conglomerate, unite; to construct, build; to construct verses, compose; to bring to pass, effect, produce, evoke, result in, be followed by (with acc.); to form fruit (as a plant), to set; to strike (root); to take up (an abode); to manifest, exhibit, evince, display, show (e.g. *dhṛitīm badhāna*, show thy resolution); to entertain, cherish, foster, possess, have, contract, form; *avijalim bandh*, to place the two hands hollowed side by side; *mushṭim bandh*, to clench the fist; *setum bandh*, to construct a dam, build a bridge, (*bandhishtye setunā Gangām*, I will span the Gangā with a bridge); *golam bandh*, to form or construct a globe; *bhrū-kuṭim bandh*, to knit the brows, frown; *sauhrīdyam* or *sakhyam* or *ajaryam bandh* to contract friendship; *vairam bandh*, to contract enmity; Pass. *badhyate*, Aor. *abadhi* (?), to be bound; to bind on one's self, put on: Caus. *bandhayati*, -yitum, Aor. *ababandhat*, to cause to bind, cause to be bound; to order to be imprisoned; to cause to be joined together or constructed, cause to be built, cause to be embanked; (according to the Dhātu-pāṭha) to bind, (in this last sense also *bādhyati*): Desid. *bībhatsati*, to wish to bind: Intens. *bābadhyate*, *bābanddhi*, to bind fast, tie firmly; [cf. Zend *band*, *banda*, *baś-ta*, 'bound'; Gr. *meiōō*, *meiō-ō* for *meiō-ō*, *meiō-ō*; Lat. *patibulum*, *pendo*, *penulo*, *fī-lum* for *fid-lum*, *fū-nis* for *fud-nis*, *fū-es*, *fī-d-o* for *feido* = *meiōō*, *fud-us*; Slav. *vjazati*, 'to bind'; Goth. *bind-an*, *fastan*; Old Germ. *fasti*; Angl. Sax. *bindan*, *bonda*, *bend*, *best*, *fast*; Iceland. *fast-t.*]

Baddha, as, ā, am, bound, tied, fixed, fastened; chained, enchained, fettered; fastened or tied round, bound on, put on, girt on, dressed; caught, captured, confined, imprisoned; shut, stopped, closed, precluded; arrested, held back, checked, restrained, suppressed, withheld; joined, connected, combined, united; formed, constructed, built, embanked; inlaid, studded [cf. *riti-bō*, *loha-bō*]; composed (as verses); effected, produced; directed towards; formed, set (as fruit); struck (as a root); firmly rooted, firm; placed side by side (as the hollowed hands); clenched (as the fist); knit (as the brows); contracted (as friendship or enmity); taken up (as an abode); manifested, evinced, displayed; entertained, cherished, fostered, possessed, got; entangled, involved, enmeshed; congealed, clotted (as blood); opposed to *drava*, q. v.; (at the beginning of adj. comps. *baddha* has often a vague sense analogous to that of *jāta*, q. v.; see examples below); (as or am), m. or n.?, (with Jains) that which binds or fetters the embodied spirit (viz. connection of the soul with deeds; it consists in a succession of births and deaths as the result of works). — *Baddha-kaksha*, as, ā, am, one who has the loins girt, girt about the loins, having a tightened girdle. — *Baddha-kakshya*, as, ā, am, having the girdle bound or girt up, prepared, ready. — *Baddha-kāṭa*, as, ā, am, made of plaited grass. — *Baddha-kāma*, as, ā, am, one whose desires are restrained. — *Baddha-kesara*, as,

ā, am, having hair formed, forming hair. — *Baddha-kopa*, as, ā, am, having anger suppressed, smothering resentment, governing wrath. — *Baddha-guda*, am, n. a dangerous kind of obstruction of the bowels. — *Baddhagudān*, ī, īnī, ī, suffering from the above obstruction. — *Baddha-godhāngulī-trāṇat* ('*dhā-an*'), ān, āti, at, (in archery) having fastened a leathern guard on the left arm and fingers; [cf. *go-dhā*]. — *Baddhagodhāngulī-trāṇa*, as, ā, am, having fastened on a leathern guard for the left arm and fingers. — *Baddha-ghanṭa*, as, ā, am, having bells bound on. — *Baddha-ṭitta*, as, ā, am, having the thoughts fixed, rivetting the mind. — *Baddha-jihva*, as, ā, am, tongue-tied, moving the tongue with difficulty. — *Baddha-jñātā*, f. the state of having acquired knowledge, great knowledge. — *Baddha-lala*, as, ā, am, one who has put on a leathern guard (for the left arm). — *Baddha-tūpa*, as, ā, am, having a quiver fastened on, girt with a quiver. — *Baddha-dṛishṭī*, īs, īs, ī, having the eyes fixed, fixing the gaze (upon anything). — *Baddha-dvīrāda-setu*, us, us, us, having elephants bound together for bridges. — *Baddha-dvesha*, as, ā, am, contracting hatred. — *Baddha-dhārā-pravāha*, as, ā, am, checking the flow of (tear) drops. — *Baddha-nīśāya*, as, ā, am, having a firm conviction, forming a firm resolve, firmly resolved. — *Baddha-nīstrīṇa*, as, ā, am, girt with a falchion. — *Baddha-netra*, as, ā, am, having the eyes fixed, fixing the eyes (upon anything). — *Baddha-nepathya*, as, ā, am, attired in a theatrical costume. — *Baddha-panka-vat*, ān, āti, at, having the mud dried or hardened. — *Baddha-purīsha*, as, ā, am, having the bowels obstructed or constipated. — *Baddhapurīsha-tva*, am, n. the state of being constipated, obstruction of the bowels. — *Baddha-pratijñā*, as, ā, am, one who has contracted an engagement, one who has made a vow or promise. — *Baddha-pratīśrut*, t, ī, ī, in which echoes are formed, resonant with echoing sounds. — *Baddha-phala*, as, m. the plant *Pongamia Glabra* (= *karañja*). — *Baddha-bhāva*, as, ā, am, having the mind or heart fixed. — *Baddha-bhīmāndhakāra* ('*ma-an*'), as, ā, am, enveloped in terrible darkness. — *Baddha-bhū*, ūs, f. the lowest floor ('fixed on the ground'); ground prepared for the site of a house. — *Baddha-bhūmika*, as, ā, am, having an inlaid floor. — *Baddha-mukha*, as, ī, am, having the mouth or orifice closed. — *Baddha-mushṭī*, īs, īs, ī, having a closed fist; close-fisted, gripping, penurious, covetous; [cf. *dṛiḍha-mushṭī*]. — *Baddhamushṭī-kara*, as, m. the hand with closed fist. — *Baddhamushṭī-tva*, am, n. the state of having the fist closed (for holding a bow). — *Baddha-mūtra*, as, ā, am, stopping or obstructing the urine. — *Baddha-mūla*, as, ā, am, striking root firmly, deeply rooted. — *Baddhamūla-tā*, f. the state of being firmly rooted. — *Baddha-mauna*, as, ā, am, one by whom silence is observed, keeping silence. — *Baddha-rabhasa*, as, ā, am, one who has formed an ardent attachment, passionately attached (to any one). — *Baddha-rasāla*, as, m. a species of mango (the most highly prized kind). — *Baddha-rāga*, as, ā, am, filled with passion, impassioned. — *Baddha-rājya*, as, ā, am, having attained to royalty. — *Baddha-vatsā*, f., scil. *gauṣa*, a cow whose calf is tied up (in the stall). — *Baddha-vandana-mālaka*, as, īkā, am, having fastened garlands in token of welcome. — *Baddha-varāsa*, ās, ās, ās, constipating the bowels. — *Baddha-vasatī*, īs, īs, ī, fixing an abode. — *Baddha-vāc*, k, k, k, suppressing the voice, maintaining silence, taciturn. — *Baddhaviṭka*, as, ā, am (fr. *badhā* + *viṣh*), one whose bowels are constipated, costive. — *Baddhaviṭka-tā*, f. constipation of the bowels, costiveness. — *Baddha-vimūtra*, as, ā, am, obstructing the evacuations by stool and by the bladder. — *Baddha-vīra*, as, ā, am, whose heroes or soldiers are bound. — *Baddha-vepathu*, us, us, u, seized with tremor, trembling. — *Baddha-vaira*, as, ā, am, one who has contracted great enmity or confirmed hostility, feeling

bitter hatred. — *Baddha-sas*, an incorrect form for *badva-sas*, q. v. — *Baddha-sikha*, *as*, *ā*, *am*, one whose hair is tied up into a single lock upon the crown of the head; one who is still in childhood, young, a child, a pupil (not yet tonsured); (*ā*), f. a sort of pungent root, (according to some) a kind of garlic. — *Baddha-srotra-manaś-cakshuḥ*, *us*, *us*, *us*, having the ears, mind, and eyes fixed; fixing the ears, mind, and eyes. — *Baddha-sūta*, *as*, m. a particular preparation of quicksilver. — *Baddha-sneha*, *as*, *ā*, *am*, forming an attachment, conceiving affection for (with loc.). — *Baddhānguli-trā* or *baddhānguli-trāṇa* (*ḍha-an*), *as*, *ā*, *am*, having a finger-guard fastened on, equipped with gauntlets. — *Baddhāṅgali* (*ḍha-an*), *ās*, *is*, *i*, having the hands hollowed and placed side by side, with hands or palms joined in humble entreaty, putting the joined hands to the forehead, saluting respectfully; with closed hands. — *Baddhāṅgali-puṭa*, *as*, *ā*, *am*, forming a cup with the hollowed hands. — *Baddhātman* (*ḍha-āt*), *ā*, m. (with Jains) a soul which is bound or fettered by deeds and works previous to its deliverance. — *Baddhānanda* (*ḍha-an*), *as*, *ā*, *am*, feeling pleasure, joyful. — *Baddhānūrāga* (*ḍha-an*), *as*, *ā*, *am*, manifesting love, feeling affection. — *Baddhānuśaya* (*ḍha-an*), *as*, *ā*, *am*, one whose purpose is fixed, of fixed intent; taking aim. — *Baddhāmbara-cara-mārga* (*ḍha-an*), *as*, *ā*, *am*, obstructing the path of birds (said of a conflagration). — *Baddhāyudha* (*ḍha-āy*), *as*, *ā*, *am*, accoutred with arms. — *Baddhāśanika* (*ḍha-āś*), *as*, *ā*, *am*, one whose suspicions are raised, apprehensive. — *Baddhotsava* (*ḍha-ut*), *as*, *ā*, *am*, observing a festival, enjoying a holiday. — *Baddhodyama* (*ḍha-ud*), *as*, *ā*, *am*, uniting efforts, making united efforts, having the energies intently fixed.

Baddhaka, *as*, m., Ved. one who is bound, a captive, prisoner.

Baddhā, ind. having bound or tied; having put on; having joined.

Badva, *am*, n., Ved. a large number, multitude; a particular high number, (according to Say.) 100 Koṭis, (according to others) 10,000 millions; the number 13084. — *Badva-sas*, ind. in large numbers, in multitudes; (also incorrectly written *baddha-sas*).

Badvan, *ā*, m. a causeway, highway.

Badhira, *as*, *ā*, *am*, deaf, (sometimes written *vadhira*); [cf. Hib. *badhar*; Cambr.-Brit. *byzar*; Armor. *byzar*.] — *Badhira-tā*, f. or *badhira-tva*, *am*, n. deafness. — *Badhirāndha* (*ra-an*), *as*, *ā*, *am*, deaf and blind; (*as*), m., N. of a Nāga, son of Kaśyapa. — *Badhiri-kṛt*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make deaf, deafen. — *Badhirikṛta*, *as*, *ā*, *am*, made deaf, deafened.

Badhiraka, *as*, m., N. of a man; (*ās*), m. pl., N. of his descendants; (*kā*), f., N. of a woman.

Badhiraya, Nom. P. *badhirayati*, -*yitum*, to make deaf, deafen.

Badhiritā, *as*, *ā*, *am*, made deaf, deafened.

Badhirman, *ā*, m. deafness.

Badhnat, *an*, *atī*, *at*, binding, tying; effecting, producing.

Badhra, *am*, n. lead; (*i*), f. a thong.

Badhrya, *am*, n. a shoe, slipper.

Bandha, *as*, m. binding, tying, a bond, tie, chain, fetter, knot, halter, tether [cf. *pāda-b*]; a ligature, bandage; laying snares; catching, capturing, capture; binding in fetters, fettering, confining, imprisoning, confinement, imprisonment, custody [cf. *rāja-b*]; fixing, directing (the mind towards anything); binding together, joining, uniting [cf. *pāṇi-b*]; joining the hollowed hands; forming, constructing, construction, building, erecting (e.g. *setor bandhah*, the construction of an embankment or bridge; cf. *setu-b*); embanking, an embankment, throwing a bridge across (a river); contracting or knitting the brows [cf. *bhrukuṣṭi-b*]; joining the hands or feet in particular positions, any posture or position of the limbs or body generally, a position, posture (e.g. *āsana-b*, a sitting posture); a particular position of

the hands and feet [cf. *mahā-b*, *māla-b*]; a particular position in coitus; connection, intercourse, society; agreement, union; manifestation, exhibition, display [cf. *rāga-b*]; consequence, result (e.g. *arishṭa-b*, having welfare as a consequence, causing welfare); a sinew, tendon; a pledge, deposit, (perhaps rather) pledging [cf. *bandhaka*]; that with which anything is bound together or bordered, border, framework, inclosure; (in philosophy) bondage, (opposed to *mukti*, *moksha*, and regarded in the Sāṅkhya system as threefold, viz. *prakṛiti-b*, *vaikārika-b*, *lakṣhṇa-b*; cf. *karma-b*, *lakṣhṇa-b*); (in rhetoric) combination of sounds, construction of words; a disease in which the eyelids cannot be wholly closed; (in comp. with numerals) a part [cf. *daśa-b*, *pañca-b*]; cf. also Lat. *pondus*; Lith. *bandā*, 'a herd of cattle'; Angl. Sax. *bonda*, *bend*, *best*; Hib. *bad* = Armor. *bōd*, 'a bunch, bush, cluster, tuft, thicket'. — *Bandha-karaṇa*, *am*, n. binding, fettering, restraining, holding back, preventing, impeding. — *Bandha-kartri*, *tā*, *tri*, *trī*, a binder, one who fetters or restrains. — *Bandha-tantra*, *am*, n. a complete army, or one possessing the four divisions of chariots, elephants, horse, and foot. — *Bandha-deśa*, N. of a country mentioned in the Ratna-kosha. — *Bandha-pāruṣya*, *am*, n. forced construction of words. — *Bandha-māya*, *as*, *i*, *am*, consisting of bonds or ties, serving for a bond, being of the nature of a bond. — *Bandha-mudrā*, f. the impression or mark of fetters. — *Bandha-močanikā* or *bandha-močinī*, f. 'releasing from bonds', N. of a Yoginī. — *Bandha-stambha*, *as*, m. 'binding-post', the post to which an elephant is tied.

Bandhaka, *as*, m. a binder, one who is employed in binding; one who catches, a catcher [cf. *nāga-b*]; a violator, ravisher; a band, tie [cf. *paśu-b*]; a bank, dam, dike [cf. *jala-b*]; any posture of the body [cf. *māla-b*]; a pledge, deposit, pawn, (perhaps rather) pledging; a promise, vow (= *satyan-kāra*); exchanging, barter; (in comp. with numerals, especially at the end of an adj. comp.) a part, portion (e.g. *ṛṇam sa-daśa-bandhakam*, a debt plus one tenth); a city; (*am*), n. binding, confinement; (*i*), f. an unchaste woman ('connected with many men'; *kumāra-bandhaki*, a woman unchaste even as a girl); a harlot, courtesan, wanton [cf. *bandhuki*]; a barren woman [cf. *bandhyā*]; a female elephant. — *Bandhaka-tva*, *am*, n. the being fettered.

Bandhana, *as*, *i*, *am*, binding, tying, fettering [cf. *bhāva-b*]; holding fast, arresting, checking, stopping; (at the end of a comp.) dependant on, depending upon; (*am*), n. the act of binding, tying, fastening, fettering; a bond, chain, fetter; a tether, halter; a sinew, muscle [cf. *ślaṭha-b*]; binding on; binding round; binding up; a ligature, bandage; joining, connection; catching, capturing; confining, confinement, captivity, bondage, detention, imprisonment; a gaol, prison; inflicting pain, hurting; putting to death; joining, connecting, uniting; forming, building, constructing, construction; *setor bandhanam*, the construction of an embankment or bridge [cf. *setu-bandha*, *setu-bandhana*]; a bar, barrier, embanking, an embankment, bridging over; mixing, alloying, alloyage (of metals); conjunction, connection, coherence; a stalk, stem, peduncle [cf. *prasava-b*]; *gita-bandhana*, a composition which is sung, an epic poem rehearsed in singing; (*am*, *i*), n. f. any instrument of binding or holding together, a bond (e.g. *annam prapaśya bandhanam*, food is the bond, i.e. the staff of life), band, rope, tie, cord, string, garter, thread; a tether, halter [cf. *pāda-b*]; a chain, fetter; a snare; a ligature, bandage. — *Bandhana-granthi*, *ās*, m. the knot of a ligature; a noose; a rope for tying cattle. — *Bandhana-pālaka*, *as*, m. a gaol-keeper, gaoler, turnkey. — *Bandhana-rajuḥ*, *us*, f. a rope for tying cattle; any rope or string used for tying. — *Bandhana-vesman*, *a*, n. 'house of bondage', a prison. — *Bandhana-sṭha*, *as*, *ā*, *am*, being in prison, living in confinement, imprisoned,

captive; (*as*), m. a prisoner, captive. — *Bandhana-sṭhāna*, *am*, n. (a place where cattle are fastened), a stall, stable. — *Bandhanāgāra* (*na-ag* or *-āg*), *as*, *am*, m. n. 'house of bondage', a prison. — *Bandhanādhikāra* (*na-adh*), *as*, m., N. of the third chapter of the first part of the Rasendra-kalpa-druma, a medical work by Rāma-kṛṣṇa. — *Bandhanālaya* (*na-āl*), *am*, n. 'house of bondage', a prison.

Bandhaniya, *as*, *ā*, *am*, to be bound or tied, to be bound on, to be bound round; anything bound on or tied round; to be confined, to be captured or taken prisoner; to be embanked; (*as*), m. (according to a Scholiast) = *setu*, an embankment.

Bandhayitṛi, *tā*, m. one who binds or ties up, a binder.

Bandhita, *as*, *ā*, *am*, caused to be bound (e.g. *śatam bandhitah*, caused to be bound for a hundred pieces of money, i.e. imprisoned for a debt of a hundred pieces of money); bound.

Bandhita, *am*, n. (?), the god of love, love, desire [cf. *vadhitrā*]; a spot, mole.

Bandhin, *i*, *inī*, *i*, (at the end of a comp.) binding [cf. *drīḍha-bandhinī*]; catching [cf. *matya-b*]; causing, effecting, producing, exciting, evoking [cf. *phala-b*, *rāga-b*]; showing, exhibiting, manifesting, evincing [cf. *vātsalya-b*].

Bandhu, *us*, m. connection, conjunction, relationship, association; relation, reference, respect (e.g. *kena bandhunā*, in what respect?); one who is connected with or belongs to (any profession or tribe, especially if only nominally so connected; cf. *kṣhatra-b*, *dvija-b*, *brahma-b*); a kinsman, relation, relative, connection, kindred in general [cf. *mātri-b*]; (in law) a cognate kinsman in a remote degree, one subsequent in right of inheritance to the *Sa-gotra*, (three kinds of these are enumerated, personal, paternal, and maternal: the first are sons of the deceased father's sister, of his mother's sister, and of his maternal uncle: the second are the sons of his father's paternal aunt, of his father's maternal aunt, and of his father's maternal uncle: the third are the sons of his mother's paternal aunt, of his mother's maternal aunt, and of his mother's maternal uncle); a friend [cf. *a-b*, *amṛita-b*, *riṣh-b*]; a husband; a brother; N. of a flower (= *bandhūka*); N. of a metre; (in astron.) N. of the fourth mansion; N. of a Rishi with the patronymic Gaupāyana or Lau-pāyana, author of two hymns in the *Rig-veda*; (according to Yāska also) wealth; according to Pāṇini a feminine word ending in *yā* must change *yā* to *i* before *bandhu* in a comp., e.g. *kāriṣha-gandhyā-bandhu* becomes *kāriṣha-gandhi-bandhu*; [cf. Hib. *badh*, 'love, friendship'.] — *Bandhu-kāma*, *as*, *ā*, *am*, loving relations, affectionate towards relations and friends. — *Bandhu-kṛpita*, *am*, n. the duty of a kinsman or of a friend, a friendly office, friendly service. — *Bandhu-kṣhit*, *t*, *t*, Ved. dwelling among relations; (*Sāy*) having the quality or condition of kindred; (according to some this word may be the N. of a person or family.) — *Bandhu-jana*, *as*, m. a kinsman, relation, friend; kinsfolk, relations. — *Bandhu-jīva* or *bandhu-jivaka*, *as*, m. 'living in association or groups', Pentapetes Phoenicea, (a plant with a red flower which opens at midday and withers away the next morning at sunrise); (*am*), n. its flower; (*kas*), m., N. of a Cakra-varin. — *Bandhu-jīva-puṣpaka*, *am*, n. the flower of Pentapetes Phoenicea. — *Bandhujīvābhi-tāmra* (*va-abh*), *as*, *ā*, *am*, deep red like the blossom of Pentapetes Phoenicea. — *Bandhu-tā*, f. relations collectively, kindred, kin (= *bandhinām samūhah*); relationship, affinity, connection, relation. — *Bandhu-tva*, *am*, n. relationship, brotherhood, affinity. — *Bandhu-dagdha*, *as*, *ā*, *am*, 'destroyed or consumed by relations', i.e. an abandoned wretch (= *hataka*). — *Bandhu-datta*, *as*, *ā*, *am*, given by relations or by a kinsman; (*as*), m., N. of a man; (*ā*), f., N. of a woman; (*am*), n. a particular kind of female property (given to a girl by her relations at her marriage). — *Bandhu-dāyāda*, *as*, m. a kinsman and heir. — *Bandhu-pati*, *is*, m. lord of kindred or relations; [cf. *bandhupata*.]

— *Bandhu-pāla*, as, m. 'kindred-protector,' N. of a man. — *Bandhu-pālita*, as, m. 'kindred-protected,' N. of a prince. — *Bandhu-pushpa-māla*, as, ā, am, wearing a chaplet of Bandhu flowers. — *Bandhu-prīdh*, f, m., Ved. asking relations, inquiring after kindred. (Sāy. = *bandhūnām prashā*); [cf. *prīdh-ā-bandhu*]. — *Bandhu-prabha*, as, m., N. of a Vidyā-dhara. — *Bandhu-pṛiti*, īs, f. affection for a friend, love of relatives or friends. — *Bandhu-bhāva*, as, m. friendship. — *Bandhu-bhāshita*, am, n. the talk or speech of kindred. — *Bandhu-mat*, ān, atī, at, having relations, surrounded by relations; (ān), m., N. of a man; of a king; (atī), f., N. of two women; N. of a town. — *Bandhu-vañchaka*, as, m. 'deceiver of relatives,' N. of a Vidūshaka. — *Bandhu-vat*, ān, atī, at, having relations or kindred. — *Bandhu-varga*, as, m. the whole body of relations, circle of kinsmen, kindred. — *Bandhu-hina*, as, ā, am, destitute of kindred, relationless, friendless. — *Bandhu-kṛt*, cl. 8. P. -karoti, -kartum, to make a friend of. — *Bandhu-kṛtā*, as, ā, am, made a friend. — *Bandhu-ēsha*, as, m., Ved. inquiring after kindred. (Sāy. = *bandhūnām anveshaṇam*).

Bandhuka, as, m. a species of plant (= *bandhuka*, *bandhu-jiva*); a bastard [cf. *bandhula*]; (ā, ī), f. an unchaste woman (= *bandhukī*).

Bandhukin, ī, īnī, f. coming from or belonging to an unchaste woman.

Bandhudā, f. an unchaste woman; (perhaps wrongly for *bandhura*).

Bandhura, as, ā, am, uneven, undulating, fluctuating, wavy; bowed, bent, inclined, depressed, crooked; pleasing, delightful, handsome, beautiful; deaf; injurious, mischievous; (as), m. a goose; a crane; a drug (= *vidanga rishabha*); a plant (= *bandhuka*); oil-cake; the vulva; (ā), f. a prostitute; (ās), f. pl. the meal of parched corn; (am), n. a diadem, crest; [cf. Angl. Sax. *bendan*].

Bandhūrta, as, ā, am, bent, inclined, depressed.

Bandhula, as, ā, am, bent, inclined, depressed; pleasing, charming; (as), m. an attendant in the chamber of a harlot; the son of a harlot, a bastard; Pentapetes Phoenicea; N. of a Rishi. — *Bandhulānvaya* ('la-an'), as, m. the posterity of *Bandhula*.

Bandhuka, as, m. a shrub bearing a red flower, Pentapetes Phoenicea [cf. *bandhu-jiva*]; Terminalia Tomentosa; (am), n. the flower of Pentapetes Phoenicea. — *Bandhuka-pushpa*, as, m. the tree Terminalia Tomentosa. — *Bandhukapushpa-rajās*, as, n. the pollen of the above flower.

Bandhura, as, ā, am, wavy, undulating, uneven; bowing, bent; beautiful; (as), m. a hole, a chasm.

Bandhūlī, īs, m. a plant (= *bandhuka*).

Bandhya, as, ā, am, to be bound or fettered, to be confined or imprisoned; to be bound together, to be joined; to be constructed; detained, confined, under arrest; stopped; not bearing fruit in due season, barren, unfruitful, unproductive, fruitless, idle, useless, unprofitable, vain; not having the menstrual courses; destitute, deprived of (with inst. or at the end of a comp., e.g. *prajā-b*°, destitute of offspring); (ā), f. a barren or childless woman; a barren cow; a kind of perfume commonly called Bāla. — *Bandhya-tā*, f. or *bandhya-tva*, am, n. barrenness, sterility, uselessness; want, deficiency, scarcity, destitution. — *Bandhya-parvata*, N. of a district. — *Bandhya-phala*, as, ā, am, fruitless, useless, idle, vain. — *Bandhyaphalātā*, f. fruitlessness, uselessness. — *Bandhyā-karkotakī*, f. a species of medicinal plant given to barren women; [cf. *putra-dā*].

Bandhyā-tanaya, as, m. = *bandhyā-putra*, q. v. — *Bandhyā-tva*, am, n. sterility, barrenness. — *Bandhyā-duhitṛī*, tā, f. the daughter of a barren woman, a mere chimera or anything merely imaginary which does not really exist. — *Bandhyā-putra*, as, m. the son of a barren woman, i. e. anything merely imaginary, an impossibility; [cf. *ga-gana-pushpa*]. — *Bandhyā-roga*, as, m., N. of a chapter of the Prayogamṛta, a medical work by Vaidya-cintāmaṇi. — *Bandhyā-suta*, as, or *bandhyā-sūnu*, us, m. = *bandhyā-putra*, q. v.

Bandhyāyamāna, as, ā, am, becoming barren or useless.

Bandhra or *banddhra*, am, n. a band, tie, (in a-b°, q. v.)

बप्स bapsa, Ved. = *rūpa*.

बप्फार baphāra, N. of a place.

बबकाण babakāṇa, N. of a place.

बबवा bababā, ind., Ved. an onomatopoeic word expressive of the crackling of fire.

बबर babara, as, m., N. of a man; N. of a place; (also read *vavara*).

बबाड babāḍa, as, m., N. of a village.

बबूषाण babūṣaṇa, N. of a place.

बब्र babhra (fr. rt. *bhṛi* with reduplication) in *pra-babhra*, q. v.

Babhri, īs, īs, ī, Ved. bearing, carrying, wielding, taking. (Sāy. = *bhartṛi*, *dhāraka*); (in Atharva-veda XI. 1, 31 sqq. either 'nourishing' or a various reading for *babhru*, q. v.)

बभ्रु babhru, us, us or ūs, u (said to be a reduplicated form of rt. *bhṛi*), deep brown, brown, tawny, tan-coloured, a mixed brownish colour (variously applied to oxen, to the horses of Indra, of Rudra, and Soma, to plants, to dice formed of nuts, &c.); bald-headed through disease; (us), m. a man with deep brown hair, red-haired person; a large kind of ichneumon, an ichneumon generally; the bird *Cuculus Melanoleucus* (= *cātaka*); a species of vegetable; an epithet of Krishna or Vishnu; an epithet of Śiva; fire; N. of various men; of a descendant of Atri with the epithets *Daivāvṛidha* and *Kaumbhya* and author of the hymns Rīg-veda V. 30, 14, VIII. 22, 10; of the author of a Dharma-śāstra; of a disciple of Saunaka; of a son of Viśvā-mitra; of a son of Viśva-garbhā; of a Vṛishpi; of a son of Druhyu; of a son of Roma-pāda or Loma-pāda; of a Gandharva; N. of a country [cf. *babhru-desa*]; (u), n. a tawny or brown colour; any object of a tawny or brown colour; [cf. Gr. *φρῦν-η*, *φρῦν-vo-s*, *φρῦν-η*, *φρῦν-vo-s*, *φρῦν-η*, *φρῦν-vo-s*, *φρῦν-η*, *φρῦν-vo-s*; Lat. *fur-vu-s*, perhaps *fu-scu-s*; Old Germ. *brun* = Mod. Germ. *braun* = Eng. *brown*]. — *Babhru-karṇa*, as, ī, am, Ved. brown-eared, having brown ears. — *Babhru-desa*, as, m., N. of a country; [cf. *babhru*]. — *Babhru-dhātus*, us, m. 'dark brown mineral,' a kind of ochre (= *su-varṇa-gairika*).

— *Babhru-dhātā*, as, ā, am, Ved. pressed out or extracted by *Babhru* (as Soma juice; Sāy. = *babhru-nābhishutah*). — *Babhru-nikāśa*, as, ā, am, Ved. appearing brownish, of a brownish look, (according to Mahi-dhara = *kapila-varṇa-sudṛśa*).

— *Babhru-pīngala*, as, ā, am, brown and tawny (as an owl). — *Babhru-mālin*, ī, m. 'brown-garlanded,' N. of a Muni. — *Babhru-vaktra*, as, ā, am, 'ichneumon-faced,' having the face of an ichneumon.

— *Babhru-vāha* or *babhru-vāhana*, as, m., N. of a son of Arjuna, king of Mahodaya.

Babhravī, f. an epithet of Durgā; (an incorrect form for *bābhra*).

Babhruka, as, ā, am, Ved. brownish; (as), m. (probably) a kind of ichneumon.

Babhrūa, as, ā, am, see *Gaṇa Lomādi* to Pān. V. 2, 100.

Babhlūa, as, ā, am, Ved. brownish, (Mahi-dhara = *kapila-varṇa*; cf. *kapīśa*, *kṛishṇaśa*).

बम्ब bamb, cl. 1. P. *bambati*, *bambitum*, to go.

बम्बगैर bambagairā, N. of a place.

बम्बा bambā, a proper N.

बम्बुरेण bambureṇa, N. of a place.

बम्बर bambhara, as, m. a bee; [cf. *bhara-mara*].

Bambharālī, f. a fly; [cf. *bhambharālī*].

बम्भारि bambhāri, īs, m., Ved., N. of one of the seven tutelary deities of the Soma plant.

बर bara, as, m. a N. of Bala-rāma (= *bala*).

बराट baraṭa, as, m. a species of grain; [cf. *barbaṭa*].

बरासी barāsī, f. a particular article of clothing or kind of woven cloth; (also read *varāsī*, *varāsi*).

बरु baru, us, m., Ved., N. of a descendant of Angiras and author of the hymn Rīg-veda X. 96; N. of an Angirasa.

बरोदा barodā, N. of a place in Guzerat.

बर्कु barku, us, m., Ved., N. of a man with the patronymic *Vārshpa*.

बर्जर barjara, N. of a place.

बर्जह barjaha, as, am, m. n., Ved. an udder. (Sāy. = *payasa utpatti-sthānam*).

Barjahya, am, n., Ved. a nipple.

बर्ब barb, cl. 1. P. *barbati*, *barbitum*, to go, move.

बर्बट barbaṭa, as, ī, m. f. a kind of bean, *Dolichos Catjang* [cf. *baraṭa*]; (ī), f. a harlot, prostitute; [cf. *bārbatira*].

बर्बणा barbaṇā, f. (said to be fr. rt. *barb*), a blue fly.

बर्बर barbara, as, m. (also written *varvara*, q. v., cf. *βάρβαρος*), a blockhead, fool, low fellow, barbarian, any one not a Sanskrit speaker, not an Āryan, (used mostly in the voc.); (as or am), m. or n. (f), N. of a district. — *Barbara-tā*, f. (in Ved. gram.) a stammering pronunciation of the letter *r*. — *Barbara-sthāna*, N. of a district.

Barbaraka, *barbarika*. See *varvaraka*, &c.

बर्बुर barbura, am, n., Ved. water; [cf. Gr. *βάρβορ-υ*; Fr. *bourbe*].

बर्से barsa, as, m., Ved. a tip, point, thin end, extremity. — *Barsa-naddhi*, īs, f., Ved. the tying of sacrificial knots.

बर्से barsva, as, m., Ved. the fleshy formation of the gums round the socket of a tooth, a socket of a tooth.

बर्ह barh (also written *varh*, q. v., cf. rts. *br̥h*, *vr̥h*, *br̥h*, *vr̥h*), cl. 1. A. *barhate*, *babarhe*, *barhitum*, to speak; to hurt, injure, kill; to give, (according to another reading) to cover; to spread, (this sense being perhaps only deduced from *barhis*, q. v.); to be pre-eminent or excellent; cl. 10. P. *barhaya*, to hurt, injure, kill.

बर्ह barha, *barhin*. See *varha*, *varhin*.

बर्हेण barhaṇa (fr. rt. *br̥h* for *vr̥h*), Ved. strong; occurring only in the Vedic inst. *barhanā*, closely, firmly, strongly; very, really, certainly.

— *Barhaṇa-vat*, ān, atī, at, energetic, vigorous, earnest; (according to Sāy.) injuring enemies. — *Barhaṇāśva* ('ṇa-aś'), as, m., N. of a prince, a son of Nikumbha.

Barhas, ās, ās, as, Ved. strong, firm; occurring only in *adri-barhas*, ās, ās, as, firm as a rock, fastened by rocks; (or according to Sāy.) spread out or swollen with clouds, and in *dvi-b*°, q. v.

1. *barhishtha*, as, ā, am, strongest, &c. See *varhishtha*. (For 2. *barhi-shtha* see p. 675, col. 1.)

बर्हिस् barhis, īs, m. n. (in the later literature generally written *varhis*; probably fr. rt. 1. or 2. *vr̥h*); said to be fr. rt. *vr̥h*), (that which is plucked up), a bed or layer of Kusa grass (usually strewn over the sacrificial ground and especially over the Vēdi, to serve as a sacred surface on which to present

the oblations, and as a seat for the gods and for the sacrificers); Kuśa grass, sacrificial grass; (*iśa*), n. the strewed sacrificial grass personified and enumerated among the Pra-yāja and Anu-yāja deities; sacrifice (= *tantra*); ether; water; a kind of perfume, = *barhi-pushpa*; (*iśa*), m. fire, light, lustre, splendour; Plumbago Zeylanica (to which plant all the names of fire are applied); N. of a son of Bhīmad-rāja; (*iśas*), m. pl. the descendants of Barhiḥ. — *Barhiḥ-pushpa*, *am*, n. = *barhi-pushpa*. — *Barhiḥ-sushman*, *ā*, m. fire, the god of fire. — *Barhiḥ-shad*, see under *barhi-shad*. — *Barhiḥ-shthā*, *as*, m. 'standing upon the sacrificial grass,' (perhaps) a victim; (*am*), n. a kind of perfume commonly called Bala; or (according to some) a kind of fragrant grass, Andropogon Muricatus. — *Barhiḥ-shthā*, *ās*, *am*, Ved. standing or placed upon the sacrificial grass. — *Barhi-kusuma*, *am*, n. = *barhi-pushpa*. — *Barhi-pushpa*, *am*, n. a kind of perfume. — *Barhi-jyotiḥ*, *iśa*, m. fire, the deity of fire. — *Barhi-mukha*, *as*, m. 'fire-mouthed,' a deity (so called because sacrifices are mostly offered to the gods by fire). — *Barhi-shad*, *t*, *t*, *t* (*barhi* for *barhiḥ* + *śad*), seated on sacrificial grass; (according to the Nirukta) = *mahat*, great; (*das*), m. pl. the Manes; (in the later literature) a particular class of Pitṛi or Manes, see Manu III. 196, 199; (*t*), m. a Pitṛi or deified progenitor; N. of a son of Havir-dhāna and Havir-dhāni (= *prācīna-barhiḥ*). — *Barhi-shada*, *as*, m., N. of a holy sage (= *barhiḥ*). — *Barhiḥ-keśa*, *as*, m. 'having light for hair,' fire, Agni, the god of fire. — 2. *barhi-shthā*, *am*, n. a kind of fragrant grass or perfume; the resin of the Pinus Longifolia, see *barhiḥ-shthā*; (for 1. *barhiḥ-shthā* see p. 674. col. 3.) — *Barhiḥ-mat*, *ān*, *atī*, *at*, possessing sacrificial grass, (*Sāy*. = *āstirīna barhiḥ-shā yuk-taḥ*); (*ān*), m. one who has or spreads sacrificial grass, a worshipper, sacrificer, (*Sāy*. = *yajīna yuk-taḥ*); having fire or light, blazing, shining; (*ān*), m. an epithet of Prācīna-barhiḥ; (*atī*), f., N. of a wife of Priya-vrata and daughter of Viśva-karman; N. of a city in Brāhṃāvarta.

Barhiḥka, *as*, *ā*, *am*, formed of sacrificial grass; covered with sacrificial grass; a perfume commonly called Bala, (perhaps a species of Andropogon); resin of Pinus Longifolia; (also written *barhiḥka*.)

Barhiḥya, *as*, *ā*, *am*, Ved. belonging to or fitted for sacrificial grass; *Kāśyapaśya barhiḥyam*, N. of a Sāman.

Barhiḥku = *barhiḥka* above.

बल 1. *bal* [cf. rt. *val*], only occurring in Intens. *balbalīti*, &c., Ved. to whirl round in a circle.

बल 2. *bal* [cf. rt. *bhal*], cl. 1. P. *balati*, *babāla*, &c., to breathe, live; to hoard grain; to prevent or obstruct wealth; A. *balate*, to speak; to hurt, to kill; to give, (in this sense a various reading for rt. *bhal*); to describe [cf. rt. *bhal*]; cl. 10. P. *balayati*, -*yitum*, to breathe, live; *bālayati*, -*yitum*, to support, nourish, foster, cherish, bring up, rear; A. *bālayate* (a various reading for *bhālayate*), to explain, describe.

Bala, *am*, n. (said to be also *as*, m.), power, strength, might, vigour, (*aurasam balam*, native strength, innate power); force, violence, rigour, severity; force or power of articulation; force considered as a sixth organ of action, (Mahā-bh. Sānti-p. 9895; cf. *karmendriya*); (with Buddhists) one of ten forces; Power personified as one of the Viśve Devāḥ; massiveness, stoutness, bulkiness, weight; body, form, figure, shape; semen virile; military force, forces, troops, a host, army, (in these senses also pl.); gum, myrrh; blood; a sprout, young shoot; (*as*), m., N. of Bala-rāma the elder brother of Kṛṣṇa, also called Bala-deva, Bala-bhadra, &c.; (with Jains) a white Bala or elder brother of Vāsudeva, (nine of these are enumerated by Hemacandra, viz. Acala, Vijaya, Bhadra, Su-prabha, Su-darsana, Ananda, Nandana, Padma, and Rāma); N. of a son of Varuṇa and brother of Surā; of an attendant

on Skanda; of a son of Kṛṣṇa; of a son of Angiras; of a son of Pari-kshit; of a demon; of a lexicographer (also Vala); a species of carrion crow; a kind of tree, = 1. *balāya*; (*ā*), f. an aquatic plant, a species of mallow, Sida Cordifolia; (*bale*, f. du. the two Bala plants, viz. Bala and Ati-bala, cf. *atī-b'*, *jyeshtha-b'*); N. of a particular charm or incantation of great efficacy [cf. *atī-balā*]; N. of a woman; of a daughter of Dakṣa and wife of Kāśyapa; of a female divinity who executes the orders of the seventeenth Arhat of the present Ava-śarpit; (*as*, *ā*, *am*), strong, stout, robust, powerful; sick (= *amin*); *balena*, ind. by force, by the power of, on the strength of; in virtue of, by means of, through, by; *balāt*, ind. by force, forcibly, violently; against the will of, without the consent of; [cf. Lat. *valor*, *validus*, *valere*, *de-bilis*.] — *Bala-kara*, *as*, *ā*, *am*, or *bala-kṛit*, *t*, *t*, *t*, inspiring or infusing strength, strengthening. — *Bala-kṛit*, *as*, *ā*, *am*, done by force, done against free consent. — *Bala-kṛit*, *iśa*, f., Ved. a mighty deed. — *Bala-kṣobha*, *as*, m. a commotion in the forces, mutiny in an army. — *Bala-guptā*, f., N. of a woman. — *Bala-cakra*, *am*, n. 'circle of power,' dominion, sovereignty, supremacy; an army, host. — *Bala-cakravartin*, *i*, m. a powerful sovereign or emperor. — *Bala-candra*, *as*, m., N. of a prince. — *Bala-ja*, *as*, *ā*, *am*, produced by strength or power; (*am*), n. a city-gate, gate in general; a field; fruit, grain; war; a pretty figure; pith, marrow; (*ā*), f. a pretty or handsome woman; the earth; Arabian jasmine; N. of a river; (at the end of certain comps. *bala-ja* may optionally take Viddhi according to Pāṇ. VII. 3, 25, e.g. *śaunarva-balaja* or *śaunarva-bālaja*.) — *Bala-da*, *as*, m. 'strength-giving,' a form of Agni; an ox, bullock; a medicinal plant, = *jivaka*; (*ā*), f. the plant *Physalis Flexuosa* (= *asva-gandhā*); N. of a daughter of Raudraśva. — *Bala-darpa*, *as*, m. pride of strength; reckless ardour of troops. — *Bala-dā*, *ās*, *am*, Ved. 'strength-giving,' conferring or imparting power. — *Baladī-bhū*, cl. 1. P. -*bhavati*, -*bhaviṣu*, to become an ox. — *Baladī-bhūta*, *as*, *ā*, *am*, become an ox. — *Bala-deya*, *am*, n., Ved. the granting of power, bestowal of strength, (*Sāy*. = *bala-dāna*.) — *Bala-deva*, *as*, m. air, wind; the elder brother of Kṛṣṇa, see *bala-rāma*, (he is said in Mahā-bh. Ādi-p. 7308 to have been produced from a white hair of Viṣṇu, Kṛṣṇa having been produced from a black hair and is regarded as a Nāga in Mahā-bh. Anuśāsana-p. 6163); N. of a Nāga-rāja; N. of a Brāhman; (*ā*), f. a species of medicinal plant (= *trāyamāṇā*). — *Baladeva-pattana*, *am*, n., N. of a city. — *Baladeva-svasrī*, *sā*, f. 'sister of Bala-deva,' an epithet of the wife of Śiva. — *Bala-dviṣ*, *f*, m. 'foe of the demon Bala,' an epithet of Indra. — *Bala-dhara*, *as*, m., N. of a Brāhman; (*ā*), f., N. of the wife of Bhīma-sena. — *Bala-nigraha*, *as*, m. reducing strength, weakening. — *Bala-niṣūdana*, *as*, m. 'destroyer of the demon Bala,' Indra. — *Bala-pati*, *iśa*, m. lord of strength; a general, commander; an epithet of Indra. — *Bala-prāda*, *as*, *ā*, *am*, giving strength. — *Bala-prasū*, *us*, f. the mother of Bala-deva, Rohiṇī. — *Bala-prasū*, *am*, n. strength and spirit. — *Bala-bandhu*, *us*, m., N. of one of the sons of Manu Raivata; of a son of Bhṛigu in the tenth Dvāpara. — *Bala-bhadra*, *as*, *ā*, *am*, strong, powerful; (*as*), m. a strong or robust man; a kind of ox, the gaval, Bos Gavæus (= *gavaya*); the tree *Symplocos Racemosa*, commonly called Lodh (= *lodhra*); N. of Bala-rāma, q. v., or of An-anta, the great serpent identified with Bala-rāma; N. of a descendant of Bharata; N. of various men; N. of a mountain-range; (*ā*), f. a young girl, maiden; a species of medicinal plant (= *trāyamāṇā*). — *Bala-bhadrikā*, f. a species of medicinal plant (= *bala-bhadra*). — *Bala-bhī*, *sakhi*, *ā*, m. a friend of the slayer of Bala, friend of Indra. — *Bala-bhī*, *t*, *t*, *t*, breaking up or routing an army; (*t*), m. the slayer of Bala; an epithet of Indra. — *Bala-bhī*, *t*, *t*, *t*, 'might-bearing,' powerful, strong. — *Bala-rāma*, *as*, m., N. of the elder

brother of Kṛṣṇa and third of the Rāmas, (seventh son of Vasu-deva and Devakī, but transferred to the womb of Rohiṇī; regarded as the eighth Avatār of Viṣṇu, sometimes as an incarnation of the great serpent Śeṣha or An-anta; he is also called Bala, Bala-deva, Bala-bhadra, and Halāyudha.) — *Balarāma-pancāna*, *as*, m., N. of a grammarian. — *Bala-vat*, *ān*, *atī*, *at*, possessing power, powerful, mighty, strong, stout, lusty; dense, thick; preponderating, prevailing; accompanied by an army; (*ām*), m., N. of the eighth Muḥūrta; (*at*), ind. powerfully, strongly, vehemently, stoutly, lustily, in a high degree, much, well. — *Balavat-tara*, *as*, *ā*, *am*, more powerful, stronger. — *Balavat-tā*, f. powerfulness, mightiness; superiority, preponderance. — *Bala-vardhana*, *as*, *i*, *am*, increasing power, strengthening, ennobling; (*as*), m., N. of one of the sons of Dhṛita-rāṣṭra. — *Bala-vardhin*, *i*, *inī*, *i*, increasing strength, strengthening; (*inī*), f. a species of medicinal plant (= *jivaka*). — *Bala-varma-deva*, *as*, m., N. of a king. — *Bala-varman*, *ā*, m., N. of a prince; of a merchant. — *Bala-vijāya*, *as*, *ā*, *am*, Ved. recognizable by strength. — *Bala-vinyāsa*, *as*, m. arrangement or disposition of forces, array of troops. — *Bala-vīrya*, *as*, m., N. of a descendant of Bharata. — *Balavīrya-parākrama*, *as*, *ā*, *am*, strong, heroic, and valorous. — *Bala-vṛitra-niṣūdana*, *as*, or *bala-vṛitra-han*, *hā*, m. the destroyer of Bala and Vṛitra; an epithet of Indra. — *Bala-vyasa*, *am*, n. the defeat or rout of an army. — *Balavyasana-sankula*, *as*, *ā*, *am*, (a king) embarrassed by disorder in (his) army. — *Bala-sāli-tā*, f. the possession of strength, prowess. — *Bala-sālin*, *i*, *inī*, *i*, having or possessing strength, strong, vigorous. — *Bala-sūdāna*, *as*, *i*, *am*, destroying armies; (*as*), m. 'destroyer of the demon Bala,' Indra. — *Bala-sena*, *as*, m., N. of a warrior; (*ā*), f. a strong army, an army, host. — *Bala-stha*, *as*, *ā*, *am*, strong, vigorous, powerful [cf. *Balavastha*]; (*as*), m. being in or belonging to an army, a warrior, soldier. — *Bala-sthiti*, *iśa*, f. 'army-station,' a camp, encampment; a royal residence, a royal camp or quarters. — *Bala-han*, *ā*, *ghnī*, *a*, one who slays or destroys armies; (*ā*), m. 'destroyer of strength,' phlegm, the phlegmatic humor. — *Bala-hara*, *as*, *ā*, *am*, taking away strength, depriving of power; (*as*), m., N. of a man. — *Bala-hina*, *as*, *ā*, *am*, destitute of strength, weak, infirm. — *Balahina-tā*, f. the being destitute of strength, weakness, exhaustion, prostration of strength, infirmity from fatigue or age. — *Balāksha* ('*la-ak*'), *as*, m., N. of a prince. — *Balāgra* ('*la-ag*'), *am*, n. the utmost strength, extreme force, excessive might; the head of an army. — *Balāṭa* ('*la-aṭa*'), *as*, m. a kind of bean, Phaseolus Mungo. — *Balā-taila*, *am*, n. the oil of the plant Sida Cordifolia. — *Balāt-kāra*, *as*, m. doing anything by force, acting with violence, using or employing force, application of force or violence, power exerted wrongfully, oppression; violence, extortion; injustice; (in law) the detention of the person of a debtor by his creditor, and the violent measures taken by the latter to recover his debt; (*ena*), ind. by force, forcibly, violently. — *Balāt-kā-rābhīlāśin* ('*ra-abh*'), *i*, *inī*, *i*, wishing to use violence, wishing to violate. — *Balāt-kārita* or *balāt-kṛita*, *as*, *ā*, *am*, treated violently, forced, overpowered, overcome. — *Balātmikā* ('*la-āt*'), f. the plant *Triadenum Indicum*; a species of sunflower, Heliotropium Indicum. — *Balādhika* ('*la-adh*'), *as*, *ā*, *am*, superior in strength, surpassing in power. — *Balādhikaraja* ('*la-adh*'), *ānī*, n. pl. 'army affairs,' the business or affairs of an army. — *Balādhyaḥksha* ('*la-adh*'), *as*, m. 'inspector of forces,' the superintendent or commander of an army, a general, minister of war. — *Balānika* ('*la-an*'), *as*, m., N. of a man. — *Balānuja* ('*la-an*'), *as*, m. the younger brother of Bala-deva; an epithet of Kṛṣṇa. — *Balānrita* ('*la-an*'), *as*, *ā*, *am*, possessed of power, powerful, strong; leading an army. — *Balāpakaśam* ('*la-ap*'), ind. by force. — *Balābala* ('*la-ab*'), *am*, n. strength and weakness, comparative

strength and want of strength, relative importance and insignificance; (*as*, *ā*, *am*), strong and weak, strong at one time and weak at another. — *Balābala-sūtra*, *am*, n., N. of a work elucidating the various apparent discrepancies in Kātantra's grammatical aphorisms. — *Balābalaśhepa-parihāra* ('*la-ākṣh*'), *as*, m., N. of a work by Ananta-deva on the comparative dignity of the various gods invoked in sacrifice. — *Balābhra* ('*la-abh*'), *am*, n. 'army-cloud', an army in the form of a cloud. — *Balā-mūla*, *am*, n. the root of *Sida Cordifolia*. — *Balārātī* ('*la-ar*'), *is*, m., 'enemy of the demon Bala', an epithet of Indra. — *Balārthīn* ('*la-ar*'), *i*, *inī*, *i*, seeking power, desirous of power. — *Balāvalepa* ('*la-ar*'), *as*, m. pride of strength or prowess. — *Balāśva* ('*la-as*'), *as*, m., N. of a king (called also *Karan-dhama*). — *Balāsa* or *balāśa* ('*la-as*' or '*as*'), *as*, m., 'taking away strength (?)', a particular disease, perhaps a kind of consumptive expectoration, (*Mahī-dhara*) = *kshaya-ryādhi*, consumption, phthisis; the phlegmatic humor (= *kapha*, *śleshman*); a swelling in the throat obstructing the passage of food; [cf. *a-balāsa*]. — *Balāsaka*, *as*, m. a yellowish spot in the white of the eye, caused by disease. — *Balāsa-grathita*, *am*, n. a kind of ophthalmia. — *Balāsa-basta*, *as*, m. a disease of the eye. — *Balāsama* ('*la-as*'), *as*, m. 'unequalled in strength', N. of one of the Jaina saints. — *Balāśm*, *i*, *inī*, *t*, consumptive, phthisical. — *Balāha* (*bala* + *āha* fr. *t*. *hā* with *ā*), *am*, n. water. — *Balāha-kanda* ('*la-āk*'), *am*, n. a kind of esculent root (= *gulañca-kanda*). — *Balotakaṭā* ('*la-ut*'), *f*, N. of one of the Mātṛis attending on Skanda. — *Balotsāha* ('*la-ut*'), *as*, m. ardour of troops or forces. — *Balopapanna* or *balopavishṭa* or *balopeta* ('*la-up*'), *as*, *ā*, *am*, possessed of power, endowed with strength, mighty, powerful. — *Balaugha* ('*la-ogha*'), *as*, m. a multitude of troops or forces, numerous force.

Balana, *am*, n. the act of strengthening, making strong.

Balaya, Nom. P. *balayati*, -*yitum*, to make strong, strengthen; (appearing only in the preceding derivative *balana* and in *upad-balaya*, q. v.)

Balala, *as*, m. = *bala-rāma*, p. 675, col. 2.

1. *balāya*, *as*, m. a species of tree, *Capparis Trifoliata* (= *bala*).

2. *balāya*, Nom. P. *balāyati*, -*yitum*, to put forth strength.

Balika, *f*, a species of plant.

1. *balita*, *as*, *ā*, *am*, strong (?); (*am*), ind. strongly; [cf. 2. *balita* at p. 677, col. 1.]

Balm, *i*, *inī*, *t*, powerful, strong, mighty, vigorous, stout, robust [cf. *bāhu-b*]; (*i*), m. a hog; a bull; a buffalo; a camel; a soldier [cf. *bala-śtha*]; a N. of *Bala-rāma*; N. of a son of *Vatsa-prī*; a kind of pulse, *Phaseolus Radiatus*; a sort of jasmine, *Jasminum Pubescens*; the phlegmatic humor [cf. *balāsa*]; (*inī*), *f*, the plant *Sida Cordifolia*; [cf. *balā*.]

Baltman, *ā*, m. power, strength; *a-baltman*, *ā*, m., Ved. enfeeblement, weakness.

Balishṭha, *as*, *ā*, *am* (superl. fr. *balin*), most powerful, strongest, mightiest, stoutest, very strong; (with *abl.*) more powerful, stronger; (*as*), m. a camel. — *Balishṭha-tama*, *as*, *ā*, *am*, Ved. most powerful, strongest, mightiest, stoutest.

Balishṭhu, *us*, *us*, *u*, disregarded, despised; arrogant, disrespectful (?).

Baliyas, *ān*, *asi*, *as* (compar. fr. *balin*), more powerful, stronger, mightier, exceedingly powerful, very strong; more important; efficacious, having a powerful effect; [cf. *a-b*]. — *Baliyas-tara*, *as*, *ā*, *am*, more powerful, stronger. — *Baliyas-tva*, *am*, n. pre-eminence in strength, superior power, greater strength, predominance; excessive strength, extreme efficacy, all powerfulness.

Baliyasa, *as*, *ā*, *am*, = *baliyas*.

Balūla, *as*, *ā*, *am*, powerful, strong, mighty.

Balya, *as*, *ā*, *am*, powerful, strong, vigorous; strengthening, giving strength; (*as*), m. a Buddhist mendicant; (*ā*), *f*, N. of various plants, *atī-balā*, *asva-gandhā*, *pra-sārīṇi*; (*am*), n. semen virile.

balaksha. See *valaksha*.

balakhin *balakhin*, *i*, *inī*, *i*, coming from Balakh; [cf. *turakhin*.]

balanga and *balasha* and *balahasha*, N. of places.

balabha, *as*, m. a poisonous insect.

balaka *balāka*, *as*, *ā*, m. *f*. (more usually *f*); said to be fr. rt. *val*, cf. *valāka*), a crane, a kind of edible crane; (*as*), m., N. of a pupil of *Saka-pūrṇi*; of a pupil of *Jātukarnya*; of a hunter; of a son of *Pūru* and grandson of *Jahnu* [cf. *balākāśva*]; of a son of *Vatsa-prī*; of a *Rākshasa*; (*ā*), *f*, a mistress or loved woman; N. of a woman. — *Balākā-kauśika*, *as*, m., N. of a preceptor. — *Balākā-pankti-hāsin*, *i*, *inī*, *t*, smiling with rows of cranes. — *Balākāśva* ('*ka-as*'), *as*, m., N. of a descendant of *Jahnu*.

Balākikā, *f*, a species of small crane.

Balākin, *i*, *inī*, *i*, abounding in cranes; (*i*), m., N. of one of the hundred sons of *Dhṛita-rāshṭra*.

balāngaka *balāngaka*, *as*, m. the spring season.

balāncitā *balāncitā*, *f*, the lute of *Rāma*.

balāt-kāra. See p. 675, col. 3.

balādyā *balādyā*, *f*, *Sida Cordifolia* (= *balā*).

balāmoṭa *balāmoṭā*, *f*, a kind of shrub (= *nāga-damanī*).

balākā *balākā*, *as*, m. *Flacourtia Cataphracta* (= *pāṇiyāmālaka*); *Carissa Carondas* (?).

balāsura *balāsura*, *as*, m., N. of a man.

balāhaka. See *valāhaka*.

bali *bali*, *is*, m. (probably fr. rt. 2. *bal*), tax, impost, tribute, royal revenue; an oblation, a gift or religious offering in general; the offering of a portion of the daily meal of ghee, grain, rice &c. to all creatures of every description, i. e. to gods, semi-divine beings, men, animals, and even trees &c., inanimate objects, but especially to those beings called *gṛiha-devatā* or 'household spirits,' which were supposed to hover round and protect households, (this *bali*, also called *bhūta-yajña*, q. v., was one of the five great sacrifices or religious rites, sometimes called 'sacraments,' which Manu enjoins on every householder; cf. *brahma-yajña*, *deva-yajña*, *pṛthi-yajña*, *manushya-yajña*: it was performed by throwing up into the air, generally at the door of the house, the remains of the morning and evening meal, uttering at the same time a Mantra or prayer to some of the inferior deities, either to Indra and the Maruts or to Kuvera and his followers, the *Guhyakas* &c., or to the spirits of trees, waters &c.; the real consumers of the offering being the birds, dogs, insects &c. in the neighbourhood of the house; see *Manu* III. 67, 91, IV. 21); any oblation or act of worship not being a real sacrifice; fragments of food left at an oblation or a meal; a victim, any victim offered to *Durgā*; the handle of a chowrie or fly-flapper; three folds of skin at the end of the rectum; N. of a celebrated *Daitya*, a son of *Virocana*, and also called *Mahā-bali*, (he was the sovereign of *Mahābali-pura*, and so extended his empire as to acquire dominion over the three worlds; having omitted however in his arrogance to make the usual offerings to the deities, *Vishnu* resolved to mortify his pride, and assumed the form of a *Vāmana* or dwarf, as the son of *Kaśyapa* and *Aditi* and younger brother of *Indra*, in which shape he appeared before *Bali* and asked as much land as he could pace in three steps; this *Bali* granted, and *Vishnu* expanding himself deprived him in two steps of heaven and earth, but in consideration of his virtues left *Pātāla* or the lower regions still in his dominion; cf. *trī-vikrama*); N. of *Indra* in the eighth *Manv-antara*; N. of a *Muni*; of a king; of a son of *Su-tapas*;

(*is*, *t*), *f*, a wrinkle, skin shrivelled by old age; the fold of skin in stout persons (especially females) upon the upper part of the belly or between the ensiform cartilage and the navel; the ridge of a thatched roof. — *Bali-kara*, *as*, *i*, *am*, paying tribute; offering sacrifices; producing wrinkles. — *Bali-karam-bha*, *as*, m. sacrificial cake. — *Bali-karman*, *a*, n. presentation or payment of tribute; offering of oblations to all creatures, offering victims in sacrifice. — *Bali-kṛt*, *t*, *t*, *t*, paying taxes, tributary. — *Bali-deshīta-varṇana*, *am*, n., N. of the thirty-first chapter of the *Kṛīḍa-khaṇḍa* or second part of the *Gaṇeśa-Purāṇa*. — *Bali-dāna*, *am*, n. the presentation of an offering to a deity, (when presented by the worshippers of *Vishnu* to any of his forms, the offering usually consists of rice, milk, curds, fruits, and flowers; when offered to the terrific forms of *Siva* or more especially to those of *Durgā*, it consists of living victims, as sheep, goats, buffaloes, and the like, the heads of which after decapitation in presence of the idol are given to the priests, and the carcasses carried away and eaten by the low castes); presentation of grain and the like to all creatures. — *Bali-dhvaṇsin*, *i*, m., 'destroying the *Daitya* *Bali*', an epithet of *Vishnu*. — *Bali-nandana*, *as*, m. the son of the *Daitya* *Bali*, the *Asura* *Bāṇa*. — *Balinīyamānodyata* ('*na-ud*'), *as*, *ā*, *am*, prepared to subdue the *Daitya* *Bali* (said of *Vishnu*). — *Balinśhūdāna*, *as*, m., in *Rāmāyana* I. 47, 7, a wrong reading for *bala-nisidāna*, q. v. — *Balin-dama*, *as*, m., 'tamer of the *Daitya* *Bali*', an epithet of *Vishnu*. — *Balindama-prakhyā*, *as*, *ā*, *am*, resembling the tamer of the *Daitya* *Bali*, equal to *Vishnu*. — *Bali-putra*, *as*, m. the son of the *Daitya* *Bali*, the *Asura* *Bāṇa*. — *Baliputra-mokshaṇa*, *am*, n., N. of the twenty-fifth chapter of the *Kṛishṇa-khaṇḍa* or fourth part of the *Brahma-vaivarta-Purāṇa*. — *Bali-pushṭa*, *as*, m., 'nourished by offerings or oblations,' a crow; [cf. *bali*, *balt-bhuj*, *bali-bhojana*]. — *Bali-podakī*, *f*, the plant *Basella Cordifolia* (= *upodakī*). — *Bali-priya*, *as*, m., 'fond of oblations,' the *Lodh* tree, *Symplocos Racemosa* (fabled to grow faster if perfumed). — *Bali-bandhana*, *as*, m., 'binding or subduing the *Daitya* *Bali*,' an epithet of *Vishnu*. — *Bali-bhadra*, *as*, m., N. of a man (various reading for *bala-bhadra*). — *Bali-bhuj*, *k*, *k*, *k*, devouring oblations; enjoying offerings (said of the gods); (*k*), m. a crow [cf. *bali*, *bali-pushṭa*]; a sparrow; a crane. — *Bali-bhṛt*, *t*, *t*, *t*, paying tribute, tributary; [cf. *bali-kṛt*]. — *Bali-bhojana*, *as*, m., 'eating oblations,' a crow; [cf. *bali*, *bali-bhuj*]. — *Bali-mat*, *ān*, *ati*, *at*, possessing the oblation offered to all creatures, provided with the sacrifice to all beings (said of a house; according to *Mallī-nātha* = *pūjā-yukta*); receiving taxes or tribute (said of *Āgni*); having wrinkles, wrinkled, shrivelled, flaccid. — *Bali-mandira*, *am*, n. the abode of the *Daitya* *Bali*, the infernal regions. — *Bali-mātra*, *am*, n. a mere offering (to all beings), as much in quantity as an oblation to all creatures. — *Bali-mukha*, *as*, m., 'wrinkled-faced,' a monkey. — *Bali-vindhya*, *as*, m., N. of a son of *Manu* *Raivata*. — *Bali-vesman*, *a*, n. the abode of the *Daitya* *Bali*, the infernal regions. — *Bali-vyākula*, *as*, *ā*, *am*, distracted or busily occupied with offering the oblation to all creatures. — *Bali-sanga*, *as*, m. the lash of a whip (?). — *Bali-sadman*, *a*, n. the abode of *Bali*, the infernal regions. — *Bali-sūdāna*, in *Rāmāyana* I. 47, 2, a wrong reading for *bala-sūdāna*, q. v. — *Bali-han*, *ā*, m., 'smiter of the *Daitya* *Bali*,' an epithet of *Vishnu*. — *Bali-haraṇa*, *as*, *i*, *am*, adapted for the presentation of oblations (Ved.); (*am*), n. the presentation of a gift or oblation. — *Bali-hāra*, *as*, *i*, *am*, or *bali-hṛt*, *t*, *t*, *t*, Ved. paying taxes or tribute, (*Sāy*. = *kara-prada*; cf. *bali-bhṛt*). — *Bali-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to make an offering, present as an offering; to destine or intend for an oblation. — *Bali-kṛita*, *as*, *ā*, *am*, presented as an offering, intended for an oblation. — *Bali-bhṛt*, *t*, *t*, *t*, or *bali-mat*, *ān*, *ati*, *at*, having curls, curled (as the hair). — *Bali-mukha*

= *balī-mukha*. — *Baly-upākhyāna*, *am*, *n*, N. of the twentieth chapter of the *Vāsisṭha-rāmāyaṇa* or *Yoga-vāsisṭha*.

Balika, *as*, *m*, the edge of a thatched roof, (more properly *valika*, *q. v.*); N. of a *Nāga-rāja*.

2. *balita*, *as*, *ā*, *am* (for *i*. see p. 676, col. 1), wrinkled, having wrinkles, wizened.

Balina, *as*, *ā*, *am*, wrinkled, shrivelled, flabby, flaccid.

Balibha, *as*, *ā*, *am*, shrivelled, wrinkled, flaccid, withered.

Bali. See p. 676, col. 3.

Balina, *as*, *m*, a scorpion; N. of an *Asura*.

बलिन *balin*. See p. 676, col. 1.

बलिवर्द *balivarda*, *as*, *m*, (according to native authorities connected with *bala*, strength, and with *rt. vridh*, *varda* being for *vardha*), a bull or ox; (3), *f*, N. of a woman.

Balivarda. See *balivarda* above.

Balivardin, *i*, *m*, N. of a man.

Balivardineya, *as*, *m*, a metonymic from *Balivardi*.

Balivardha = *balivarda*, *q. v.*

बलिश्ठ *balishṭha*, *balishṭu*. See p. 676, col. 1.

बलीयस् *balīyas*. See p. 676, col. 1.

बलीह *balīha*, *ās*, *m*, pl., N. of a people; [cf. *balhika*.]

बल्कस *balkasa*, *am*, *n*, Ved. dregs or sediment left in the distillation of ardent spirits.

बल्बज *balbaja*, *as*, *m*, (in the later literature written *valbaja*), Eleusine Indica, a species of coarse grass (found in meadows and on roads in solitary patches and not liked by cattle). — *Balbajamaya*, *as*, *i*, *am*, made of the grass Eleusine Indica. — *Balbaja-stuka*, Ved. a bunch or tuft of the grass Eleusine Indica.

Bālbajika, *as*, *ā*, *am*, see *Gaṇa Kumudādi I*, to Pāp. IV. 2, 80.

बल्बला *balbalā*, ind., Ved. an onomatopoeic word. — *Balbalā-kurvat*, *an*, *atī*, *at*, Ved. stammering, stuttering. — *Balbalā-kṛt*, cl. 8, P. -*karoti*, -*kartum*, Ved. to stammer in speaking, stammer, stutter; [cf. Lat. *balbutire*.]

बल्बूथ *balbūtha*, *as*, *m*, Ved., N. of a man.

बल्य *balya*. See p. 676, col. 1.

बल्ल *balla*, in *Mahā-bh. Droṇa-p.* 1217, incorrectly for *valga*, *q. v.*

बल्लव *ballava*, *as*, *m*, (also written *vallava*, *q. v.*), a cowherd [cf. *go-vallava*]; N. assumed by *Bhīma-sena* when cook to king *Virāṭa*; a cook; (3), *f*, a cowherdess. — *Ballava-tva*, *am*, *n*, the charge or duty of a cowherd. — *Ballava-yuvati*, *is*, or *ballava-yuvati*, *f*, a young cowherdess.

बल्लाल *ballāla*, *as*, *m*, N. of various men; of the author of the *Bhoja-prabandha* or history of king *Bhoja*. — *Ballāla-mīśra*, *as*, *m*, N. of a king. — *Ballāla-sena*, *as*, *m*, N. of a poet; N. of a king of Bengal who reigned in the eleventh century of our era.

बल्ल *balva*, *am*, *n*, (also written *valva*), N. of the second *Karṇa* or astrological division of the day; (also called *bālava* or *vālava*; see under *karṇa*.)

बल्ल *balvāla*, *as*, *m*, N. of a *Daitya*, the son of *Iṣṭa*; (*ās*), *m*, pl., N. of a people; (a various reading for *kalkala*, *q. v.*)

बल्लि *balvī*, incorrectly for *vallī*, *q. v.*

बल्ह *balhi*, *is*, *m*, N. of a country, *Balkh*; [cf. *balhika*, *balhī*.]

Balhika, *as*, *m*, N. of a man; (*ās*), *m*, pl., N. of a people; (sometimes also written *valhika*.)

Balhika, *am*, *n*, (also written *valhika*), = *bāl-hika*, *Asa Foetida*.

बव *bava*, *am*, *n*, N. of the first *Karṇa* or astrological division of the day; (also written *vava*; see under *karṇa*.)

बक्कय *bashkaya*, *as*, *ā*, *am* (also written *vashkaya*, *q. v.*), Ved. one year old, a yearling, (*Sāy*. = either *āditya*, the sun, or *eka-hāyano vat-sah*, a yearling calf); born later or after (?).

Bashkayāṇi (or *vashkayāṇi*), *f*, a cow bearing many calves; a cow whose calf is full-grown.

Bashkayāṇi = *bashkayāṇi*.

Bashkiha, *as*, *ā*, *am*, Ved. (according to *Mahā-dhara*) = *citra-prasūta*.

बस्त *basta*, *as*, *m*, (also written *vasta*, *q. v.*), a goat. — *Basta-karṇa*, *as*, *m*, the *Sāl* tree, *Shorea Robusta* (= *aja-karnaka*). — *Basta-gandhā*, *f*, shrubby basil, *Ocimum Gracissimum* (= *aja-gandhā*). — *Bastagandhakṛitī* (*°dhā-āk*), a species of plant (= *putra-dātri*). — *Basta-mukha*, *as*, *i*, *am*, 'goat-faced,' having a face like that of a goat. — *Basta-mūtra*, *am*, *n*, the urine of a goat. — *Basta-modā*, *f*, 'goat's delight,' a species of plant (= *aja-modā*).

— *Basta-vāsin*, *i*, *inī*, *i*, making a noise like a goat; (probably an incorrect form for *basta-vāsin*).

— *Basta-sringī*, *f*, a species of plant (= *mesha-sringī*). — *Bastāntri* (*°ta-an*), *f*, *Argyrea Speciosa* or *Argentea* (= *chagalāntri*). — *Bastābhivāsin* or *bastābhivāsin* (*°ta-abh*), *i*, *inī*, *i*, Ved. = *basta-vāsin*.

बसि *basri*, ind., Ved. (according to *Sāy*.) = *kshipram*, quickly, swiftly.

बह *bah* (another form of *rt. baṅh*), to grow, increase, &c. See *rt. baṅh*.

Bahala, *as*, *ā*, *am*, hard, firm, compact; dense, thick (as any substance or as a liquid); harsh (as a sound); manifold, multifarious; (*as*), *m*, a kind of sugar-cane; (*ā*), *f*, *Anethum Sowa* (= *sata-pushpā*); large cardamoms. — *Bahala-gandha*, *am*, *n*, a species of sandal (= *sambara-candana*). — *Bahala-śakshus*, *us*, *m*, a species of plant (= *mesha-sringī*); also read *śakshur-bahala* and *śakshur-vahana*.

— *Bahala-tā*, *f*, thickness, density, compactness. — *Bahala-tvaśa*, *as*, *m*, the white flowering *Lodhra*.

— *Bahala-vartman*, *a*, *n*, a particular disease of the eyes, a swollen eyelid. — *Bahālāṅga* = *bahala-śakshus*, *q. v.* — *Bahālānūrāga* (*°la-an*), *as*, *ā*, *am*, deep red.

Bahu, *us*, *u* or *vī*, *u* (of rare occurrence in the first nine *Maṇḍalas* of the *Rig-veda*; frequently used in the *Atharva-veda*), much, abundant; many, numerous; frequent, repeated; abounding in, rich in (with inst., Ved.); large, great, mighty; fine, handsome, splendid (Ved.); *kim bahunā*, what occasion is there for much (speaking)? why say more? in short, in fine; *bahu*, ind. much, abundantly; in a high degree, greatly, exceedingly, very [cf. *bahu-kalyāṇa*, *bahu-śrīra*, *bahu-saṁrīṣṭa*]; rather, somewhat, very nearly, almost, (at the beginning of a comp.; cf. *bahu-trīṇa*, *bahu-trivārsha*); *bahu man*, to think much, of esteem highly, rate high, prize, value.

— *Bahu-kanyaka*, *as*, *m*, 'many-thorned,' N. of various prickly plants; a species of *Asteracantha Longifolia*; *Hedysarum Alhagi* (= *yavāsa*); *Phoenix Paludosa*; = *hīntāla*; (*ā*), *f*, *Solanum Jacquinii* (= *agni-damanā*). — *Bahu-kanṭhā*, *f*, 'many-thorned,' the plant *Solanum Jacquinii*. — *Bahu-kanda*, *as*, *m*, 'having many bulbous roots,' the plant *Arum Campanulatum*; (*ā*), *f*, a species of plant (= *karkasī*).

— *Bahu-kara*, *as*, *i*, *am*, 'much-doing,' doing many things, busy, diligent; industrious, laborious; effecting much, serviceable in various ways; one who sweeps, a sweeper; (*as*), *m*, a camel; (*i*), *f*, a broom. — *Bahu-karaṇīya*, *as*, *ā*, *am*, one who has much to do or complains he is full of business, one who never has time for anything; [cf. *bahu-kṛīya*].

— *Bahu-karṇikā*, *f*, = *ākhu-karṇi*, *Salvinia Cucullata*; [cf. *bahu-parṇikā*]. — *Bahu-kalyāṇa*, *as*, *ā*

or *i*, *am*, very illustrious, most noble. — *Bahukāma*, *as*, *ā*, *am*, having many wishes, cherishing many desires. — *Bahu-kāra*, *as*, *ā*, *am*, 'much-doing,' doing or effecting much. — *Bahu-kālam*, ind. for a long time, for a long while. — *Bahukālina*, *as*, *ā*, *am*, of long standing, old, ancient. — *Bahukāla*, *as*, *m*, N. of a *Grāma* in the north. — *Bahukūlīna* or *bahu-kūlyā*, *as*, *ā*, *am*, see *Scholiast* on Pāp. IV. 1, 140; [cf. *bahu-kūlyaka*]. — *Bahukusumita*, *as*, *ā*, *am*, 'many-blossomed,' full of blossoms. — *Bahu-kūrca*, *as*, *m*, a species of cocconut (= *madhu-nālīkerika*). — *Bahu-kṛīya*, *as*, *ā*, *am*, = *bahu-karaṇīya*, *q. v.* — *Bahu-ketu*, *us*, *m*, N. of a mountain. — *Bahu-krama*, *as*, *m*, Ved. a *Krama* of more than three words; [cf. *krama*]. — *Bahu-kshama*, *as*, *ā*, *am*, enduring much, patient; (*as*), *m*, a *Jaina* deified saint; a *Buddha*. — *Bahu-kshāra*, *as*, *m*, a kind of alkali (= *sarva-kshāra*). — *Bahu-gandha*, *as*, *ā*, *am*, 'much-smelling,' strong scented; (*as*), *m*, the resin of *Boswellia Thurifera*, *olibanum*; (*ā*), *f*, a bud of *Michelia Champaka*; *Jasminum Auriculatum*; *Nigella Indica* = *krishṇa-jiraka*; (*am*), *n*, cinnamon. — *Bahugandha-tā*, *f*, musk. — *Bahugarhya-vāc*, *k*, *k*, *k*, saying much that is to be censured, talking much and blamably, too talkative, garrulous, loquacious. — *Bahugava*, *as*, *m*, 'having many kine,' N. of a prince. — *Bahugiri*, *is*, *N*, of a district. — *Bahugudā*, *f*, the plant *Solanum Jacquinii*. — *Bahugūṇa*, *as*, *ā*, *am*, many-threaded, composed of many threads; manifold, multifarious, much; having many good qualities, possessed of many virtues; (*as*), *m*, N. of a *Deva-gandharva*, (*Mahā-bh. Ādi-p.* 4814, where however *bahu-gūṇa* is more probably an adj. in the last of the preceding senses.) — *Bahuguru*, *us*, *m*, one who has read much but superficially (= *śumbhaka*). — *Bahuguhā*, *f*, = *bahu-gudā*. — *Bahugo*, *gaus*, *gaus*, *gu*, having much cattle. — *Bahugranthī*, *is*, *m*, 'many-knotted,' the plant *Tamarix Indica*. — *Bahugraha*, *as*, *ā*, *am*, 'much-receiving,' receiving or taking much, holding much. — *Bahugārīn*, *i*, *inī*, *i*, Ved. 'much-wandering,' roaming widely. — *Bahugītra*, *as*, *ā*, *am*, very various or manifold. — *Bahugīṣhāda*, *as*, *m*, the plant *Alstonia Scholaris* (= *sapta-parṇa*). — *Bahugīṣhinnā*, *f*, a species of plant (= *kanda-gudūci*). — *Bahujanya*, *am*, *n*, (3), a multitude of people. — *Bahujalpa*, *as*, *ā*, *am*, 'much-talking,' very talkative, loquacious. — *Bahujava*, *as*, *ā*, *am*, Ved. very swift, (a word used in *Nirukta XII* 43 to explain *uru-jri*, *q. v.*) — *Bahujāta*, *as*, *ā*, *am*, Ved. grown mighty, (a word used in *Nirukta XII* 36 to explain *tuvī-jāta*, *q. v.*) — *Bahujīa*, *as*, *ā*, *am*, 'much-knowing,' possessed of great knowledge. — *Bahujñā-tā*, *f*, great knowledge. — *Bahutantri*, *is*, *is*, *i*, many-fibred (said only of the body, Pāp. V. 4, 159). — *Bahutantriṅka*, *as*, *ā*, *am* (fr. *bahu* + *tantri*), many-stringed, having many strings (as a musical instrument). — *Bahutama*, *as*, *ā*, *am*, Ved. very many, most, most numerous; farthest, remotest (e.g. *ā bahutamāt puruṣhāt*, as far as the remotest descendant). — *Bahu-tara*, *as*, *ā* or *i*, *am*, more, more abundant, more numerous, very abundant, very numerous; many, most; greater, mightier, of greater extent, very great; (*am*), ind. more, very much, for the greater part, chiefly. — *Bahutara-karṇiśa*, *as*, *m*, a kind of corn or grain; [cf. *guṇḍa-karṇiśa*]. — *Bahu-tarāṇa*, ind. in a high degree, highly, exceedingly, much. — *Bahu-tas*, ind. from or by much, from or by many; from many sides. — *Bahu-tā*, *f*, the being many, numerousness, muchness, abundance, plenty, multiplicity, plurality; [cf. *bahu-tva*]. — *Bahu-tiktā*, *f*, the plant *Solanum Indicum* (= *kāka-mācīkā*). — *Bahutitha*, see p. 679, col. 3. — *Bahu-trīṇa*, *am*, *n*, rich or abounding in grass; much like a blade of grass, (according to *Mallinātha* = *trīṇa-kalpa*). — *Bahu-tra*, ind. in many ways or places, amongst many. — *Bahu-trā*, ind., Ved. amongst many, to many. — *Bahu-trivārsha*, *as*, *ā*, *am*, Ved. well-nigh three years old. — *Bahu-tva*, *am*, *n*, the state of being much or many, muchness, abun-

dance, multitude; plurality, majority; (in grammar) the plural number; [cf. *bahu-tā*.] — *Bahuvakka*, *as*, m. (fr. *bahu + vac*), 'having much bark,' a species of birch tree. — *Bahu-tva*, *le*, m. 'having much bark' (= *bahuvakka*); *Astoria Scholaris* (= *bahu-ēchada*). — *Bahu-thā*, ind. in numerous ways, in various manners. — *Bahu-dā*, *as*, *ā*, *am*, 'much-giving,' liberal, munificent. — *Bahu-dakṣiṇa*, *as*, *ā*, *am*, accompanied with many fees or donations (as a religious ceremony), liberal, bountiful. — *Bahudandika*, *as*, *ā*, *am*, or *bahu-dandīn*, *i*, *ini*, *ī*, having many staff-bearers. — *Bahu-danti*, *f*, N. of a woman. — *Bahudanti-tva*, *as*, m. the son of *Bahu-danti*; N. of an author. — *Bahu-darsaka*, *as*, *ikā*, *am*, or *bahu-darśin*, *i*, *ini*, *ī*, seeing much, paying attention to many things, circumspect. — *Bahudarśitā*, *f*, circumspection. — *Bahu-dāman*, *ā*, or *bahu-dāmā*, *f*, N. of one of the Mātṛis attending on Skanda. — *Bahu-dāyin*, *i*, *ini*, *ī*, 'much-giving,' liberal, munificent. — *Bahu-dugdha*, *as*, *ā*, *am*, having much milk; (*ā*), *f*, a cow giving much milk; (*as*), m. wheat. — *Bahudugdhikā*, *f*, 'having much milk,' the plant *Tithymalus Antiquorum* (which yields a caustic milky juice). — *Bahu-dṛiṣṭvan*, *ā*, *ari*, *a*, one who has seen much, a great observer or tourist. — *Bahu-dṛiṣṭa*, *as*, *ā*, *am*, 'one by whom much has been seen,' very experienced. — *Bahu-devata*, *as*, *ā*, *am*, Ved. addressed to many deities (as a hymn). — *Bahudevatya*, *as*, *ā*, *am* (fr. *bahu + devatā*), Ved. belonging to many deities. — *Bahu-desa-darśin*, *i*, *ini*, *ī*, one who has seen many countries; (*i*), m. a great traveller. — *Bahudaivata*, *as*, *i*, *am* (fr. *bahu + devatā*), Ved. relating to many deities. — *Bahudaivatyā*, *as*, *ti*, *am* (fr. *bahu + devatā*), relating to many deities; (*am*), n., N. of a work belonging to the Saiva-darśana and mentioned in *Mādhavācārya's* *Sarva-darśana-saṅgraha*. — *Bahu-doha*, *as*, *ā*, *am*, having many faults, full of faults or defects, very wicked, very bad. — *Bahu-dhana*, *as*, *ā*, *am*, possessing much wealth, wealthy, rich. — *Bahudhana-tva*, *am*, n. the possession of great wealth, wealthiness, richness. — *Bahudhanesvara* ('*na-iṣ*'), *as*, m. a very rich man. — *Bahu-dhā*, see p. 679, col. 3. — *Bahu-dhānya*, *as*, m. 'abounding in corn,' N. of the twelfth or forty-sixth year in a sixty years' cycle of Jupiter (this year being supposed to be particularly fertile). — *Bahudhānyaka*, N. of a place. — *Bahu-dhāra*, *am*, n. 'many-edged,' the thunderbolt of Indra. — *Bahu-dhivan*, *ā*, *ari*, m. *f*, see *Vopa-deva* IV. 14. — *Bahu-dhenūka*, *am*, n. a great multitude of milch cows. — *Bahu-dheya*, *ā*, m. pl., N. of a school; (probably an incorrect form). — *Bahu-dhmāta*, *as*, *ā*, *am*, Ved. often annealed or cast (as iron). — *Bahu-nāda*, *as*, m. 'loud-sounding,' a conch shell. — *Bahu-nāman*, *ā*, *mni*, *a*, having many names. — *Bahu-paṭu*, *us*, *vī*, *u*, very clever. — *Bahu-pattra*, *as*, *i*, *am*, many-leaved; many-scaled; (*as*), m. an onion; (*i*), *f*, N. of various plants; *Aloe Perfoliata* (= *griha-kanyā*); basil; a species of *Solanum* (= *brihati*); *Asparagus Racemosus* (= *goraksha-dugdhā*); = *jatukā*; a kind of drug, *Trigonella Fœnum Græcum*; (*am*), n. talc. — *Bahupatirikā*, *f*, N. of various plants; *Flacourtia Cataphracta* (= *mahā-satāvāri*); *Trigonella Fœnum Græcum*. — *Bahupatnika*, *as*, *ā*, *am* (fr. *bahu + patni*), having many wives; performed by many wives. — *Bahupatnika-tā*, *f*, the having many wives, polygamy. — *Bahupatni-kṛt*, *t*, m. one who marries many wives. — *Bahupatni-tā*, *f*, the possession of many wives, polygamy. — *Bahu-pād*, *pāt*, m. 'many-footed,' the Indian fig-tree (so called from its numerous branches growing downwards and striking root again). — *Bahu-pada*, *as*, *ā*, *am*, many-footed. — *Bahu-pannaga*, *as*, m., N. of a Marut; (also read *brahma-pannaga*). — *Bahu-parṇa*, *as*, *i*, *am*, many-leaved, having many leaves; (*as*), m. a species of plant, = *sapta-ēchada*; (*i*), *f*, a species of medicinal plant, *Trigonella Fœnum Græcum*. — *Bahuparnikā*, *f*, *Salvinia Cucullata* (= *bahu-karnikā*). — *Bahu-paṭu*, *us*, *vī*, *u*, one who has many cattle, rich in cattle. — *Bahu-pākyā*, *as*, *ā*, *am*, Ved. one

at whose house much is cooked (for the poor). — *Bahu-pād*, *t*, m. = *bahu-pād*, *q. v.* = *Bahupāda*, *as*, *ā*, *am*, many-footed, having many feet; composed of several Pādas (*q. v.*, as a stanza, Ved.); (*as*), m. the Indian fig-tree. — *Bahu-pāyā*, *as*, *ā*, *am*, Ved. protecting mightily; (Sāy. = either *bahubhir gantavyah*, to be resorted to by many, or *bahubhi rakshitavyah*, to be defended by many.) — *Bahu-putra*, *as*, *ā*, *am*, one who has many children; having many sons; (*as*), m. *Alstonia Scholaris* (= *sapti-parṇa*); N. of a *Prajā-pati*; (*i*), *f*, the plant *Asparagus Racemosus*; *Flacourtia Cataphracta*; an epithet of *Durgā*. — *Bahuputra-tā*, *f*, or *bahuputra-tva*, *am*, n. the possessing many sons. — *Bahu-putrikā*, *f*, N. of one of the Mātṛis attending on Skanda; N. of a particular plant (= *mahā-satāvāri*; cf. *bahupatirikā*). — *Bahu-pushpa*, *as*, m. 'many-blossomed,' the coral tree (= *pāribhadra*). — *Bahu-pushpa-prabhāla-vat*, *ān*, *ati*, *at*, having many flowers and young shoots. — *Bahupushpa-phalopeta* ('*la-up*'), *as*, *ā*, *am*, having many flowers and fruits. — *Bahupushpikā*, *f*, 'many-blossomed,' the plant *Grislea Tomentosa*. — *Bahu-prakāra*, *as*, *ā*, *am*, of many kinds, manifold; (*am*), ind. in many ways, manifoldly. — *Bahu-prakṛiti*, *is*, *is*, *i*, (in Ved. gram.) consisting of many primary parts or verbal elements (as a compound). — *Bahu-praja*, *as*, *ā*, *am*, having many children, having a numerous progeny, prolific; (*as*), m. a hog; a species of grass, *Saccharum Munjia*. — *Bahuprayas*, *ās*, *ās*, *as*, Ved. having many children, having a numerous progeny; (Sāy.) = *bahu-prāny-upakārīn* or *prāṇinām prajānuyitā*. — *Bahupratijña*, *as*, *ā*, *am*, containing more than one proposition, complicated; (in law) comprising many counts (as a plaint). — *Bahu-pratyarthika*, *as*, *ā*, *am*, having many adversaries or opponents. — *Bahuprada*, *as*, *ā*, *am*, 'much-bestowing,' liberal, munificent, bountiful. — *Bahu-pravāha*, *as*, *ā*, *am*, 'many-streamed,' flowing in many streams. — *Bahuprasū*, *ās*, *f*, a mother of many children. — *Bahuprāsnika*, *as*, *ā*, *am*, containing many questions. — *Bahu-priya*, *as*, *ā*, *am*, dear to many. — *Bahupreyasi* (even m. by *Vopa-deva* VI. 14?), having many loved ones. — *Bahu-phala*, *as*, *ā*, *am*, 'many-fruited,' rich in fruits, fertile; (*as*), m. the tree *Nauclera Cadamba*; (*ā*), *f*, N. of various plants; *Solanum Indicum*; another variety of *Solanum* (= *kshavikā*); *Glycine Debilis*; (probably) *Convolvulus Turpethum*; a kind of cucurbitaceous plant (= *kshudra-kāravellī*); *Flacourtia Cataphracta*; (*i*), *f*, the opposite-leaved fig-tree; N. of various plants; *Emblia Officialis*; = *mrigervāru*. — *Bahuphalikā*, *f*, a species of plant (= *bhū-badārī*). — *Bahu-phenā*, *f*, a species of plant (= *ātālā*). — *Bahu-bala*, *as*, *ā*, *am*, possessing great strength; (*as*), m. a lion. — *Bahu-bāhu*, *us*, *us*, *u*, many-armed; (*us*), m., N. of a prince. — *Bahu-bija*, *as*, *ā*, *am*, having much seed; (*am*), n. the fruit of *Anona Reticulata* or *Squamosa*. — *Bahu-bhaktsha*, *as*, *ā*, *am*, eating much, a great eater. — *Bahubhadra*, *ās*, m. pl., N. of a people. — *Bahu-bhāgya*, *as*, *ā*, *am*, of great good fortune, fortunate. — *Bahubhāshī-tā*, *f*, the being a great talker, talkativeness, garrulity, loquaciousness. — *Bahu-bhāshin*, *i*, *ini*, *ī*, talking much, a great talker, talkative, garrulous, loquacious. — *Bahubhāshya*, *am*, n. talking much, talkativeness, garrulity, loquaciousness; (probably a wrong form for *bahubhāshya*, *q. v.*). — *Bahu-bhuj*, *k*, *k*, *k*, 'much-eating,' a great eater, voracious. — *Bahu-bhūja*, *as*, *ā*, *am*, 'many-armed,' having many arms; (*ā*), *f*, an epithet of *Durgā*. — *Bahu-bhrijjī*, *f*, *f*, *f*, 'much-frying,' roasting or frying much. — *Bahu-bhojana*, *as*, *ā*, *am*, eating much. — *Bahu-bhauma*, *as*, *i*, *am*, 'many-storied,' having many floors or stories. — *Bahu-manjari*, *f*, basil. — *Bahu-mata*, *as*, *ā*, *am*, much thought of, highly esteemed, rated high, prized, valued, respected, considered; having many different opinions. — *Bahumati*, *is*, *f*, high esteem, value, estimation; prizing highly, preferring. — *Bahu-matsya*, *am*, n.,

Ved. a place abounding in fish. — *Bahu-madhyā-ga*, *as*, *ā*, *am*, 'going amongst many,' belonging to many; (according to *Kulūka* = *bahu-sādhāraṇa*, *q. v.*) = *Bahu-mantavya*, *as*, *ā*, *am*, to be thought much of, to be esteemed highly, estimable. — *Bahumala*, *as*, m. 'having much dross,' lead. — *Bahumāna*, *as*, m. high esteem or estimation, great respect or regard for (with loc. of the person or thing, and more rarely with gen. of the person); respect, reverence; (*am*), n. a gift made by a superior to an inferior. — *Bahumānin*, *i*, *ini*, *ī*, thought much of, highly esteemed, being in high estimation. — *Bahu-mānya*, *as*, *ā*, *am*, to be thought much of, to be highly esteemed, estimable. — *Bahu-māya*, *as*, *ā*, *am*, practising many wiles, artful, deceitful, treacherous. — *Bahu-mārgī*, *f*, a place where many roads meet; (also read *bahu-mārga*, *am*, n.) — *Bahu-māla* or *bahumālaka*, *as*, *ā*, *am*, possessing many necklaces. — *Bahu-mitra*, *as*, *ā*, *am*, having many friends; (*as*), m., N. of a man. — *Bahumukha*, *as*, *i*, *am*, 'many-mouthed,' speaking variously. — *Bahu-mūtra*, *as*, *ā*, *am*, making water in excess; afflicted with diabetes. — *Bahumūtra-tā*, *f*, excessive discharge of urine; diabetes. — *Bahumūrti*, *is*, *is*, *i*, many-formed, variously shaped, multiform; (*is*), *f*, the wild cotton shrub. — *Bahumardhan*, *ā*, *ā*, *a*, many-beaded; (*ā*), m. an epithet of *Vishṇu*. — *Bahu-mūla*, *as*, *ā*, *am*, many-rooted, having many roots; (*as*), m. a sort of reed or grass, *Hyperanthera Moringa*; (*ā*), *f*, *Asparagus Racemosus*; (*i*), *f*, *Emblia Officialis*. — *Bahumūlaka*, *as*, m. a species of reed; N. of a Nāga; (*am*), n. the sweet-scented root of *Andropogon Muricatus*. — *Bahumūla-phalānvita* ('*la-an*'), *as*, *ā*, *am*, provided or furnished with many roots and fruits. — *Bahumūlya*, *as*, *ā*, *am*, high-priced, of a high price, costly, precious; (*am*), n. a large sum of money. — *Bahu-mṛga*, *as*, *ā*, *am*, abounding in deer. — *Bahu-yajvan*, *ā*, or *bahu-yajvā*, *f*, see *Vopa-deva* IV. 5. — *Bahu-yājīn*, *i*, *ini*, *ī*, Ved. 'much-sacrificing,' conducting many sacrifices, desiring the management of sacrifices (for the sake of gain). — *Bahu-yojanā*, *f*, N. of one of the Mātṛis attending on Skanda. — *Bahu-ratna*, *as*, *ā*, *am*, rich in gems or jewels. — *Bahu-ratha*, *as*, m., N. of a king. — *Bahu-randhrikā*, *f*, 'much perforated,' N. of a particular medicinal root. — *Bahu-ramya*, *as*, *ā*, *am*, very delightful, affording much pleasure. — *Bahu-rasa*, *as*, *ā*, *am*, having much juice, juicy, succulent (Ved.); (*ā*), *f*, a species of plant (= *mahā-nyctisthamā*). — *Bahu-rāśi*, *is*, *is*, *i*, (in arithmetic) composed of numerous terms; *bahu-rāśiḥ pakṣhaḥ*, a set of many terms. — *Bahu-ripu*, *us*, *us*, *u*, one who has many foes. — *Bahu-ruhā*, *f*, a species of plant (= *kanda-guḍūdi*). — *Bahu-rūpa*, *as*, *ā*, *am*, many-formed, multiform, variously shaped; many-hued, variegated, checkered; of varied aspect, varied, manifold; (*as*), m. a chameleon; hair; the resin of *Shorea Robusta*; the sun; an epithet of *Brahman*; of *Vishṇu*; of *Siva*; of the god of love; N. of a *Rudra*; of a *Buddha*; of a son of *Medhātithi* and of a *Varsha* called after him; (*ā*), *f*, N. of one of the seven tongues of fire. — *Bahurūpaka*, *as*, *ā*, *am*, multiform, having many forms, manifold; (*as*), m. a kind of animal (= *jāhaka*). — *Bahurūpakasobhita*, *as*, *ā*, *am*, adorned in many ways, variously decorated. — *Bahurūpāṣṭhaka* ('*pa-ast*'), *am*, n. a collective name for eight *Tantras* (viz. the *Brāhmantra*, *Māheśvare-ṭ*, *Kaumārthar-ṭ*, *Vaiṣṇav-ṭ*, *Vārāhi-ṭ*, *Indrāṇi-ṭ*, *Cāmunda-ṭ*, *Sīva-dūti-ṭ*). — *Bahu-rekha*, *ās*, m. pl. many lines, wrinkles, furrows, marks of care or pain. — *Bahu-retas*, *ās*, m. 'having much seed,' an epithet of *Brahmā*. — *Bahurās*, *rās*, *rās*, *rī*, having great riches, very rich. — *Bahu-roman*, *ā*, *ā*, *a*, having much hair, exceedingly hairy or woolly; (*ā*), m. a sheep. — *Bahuravapa*, *as*, *ā*, *am*, containing much salt; (*am*), n. a soil impregnated with salt. — *Bahu-vadana*, *am*, n. the plural number, the case-endings and personal terminations in the plural number. — *Bahu-vat*, ind. (in Ved. gram.) plurally, in the plural number (e.g.

api dri-vad api bahu-vat, both in the dual and plural). — *Bahu-varṇa*, *as*, *ā*, *am*, many-hued, many-coloured. — *Bahuvārṇa-tā*, *f*, the being many-hued, multiplicity of colours. — *Bahu-varṇa*, *N*, of a place. — *Bahu-valka*, *as*, *m*, 'having much bark,' the tree Buchanania Latifolia (= *priyala*). — *Bahuvalli*, *f*, a species of shrub. — *Bahuvādin*, *i*, *īni*, *i*, Ved. talking much, garrulous, babbling. — *Bahuvāra*, *as*, *m*, the plant Cordia Myxa; (*ās*), *m*, pl. many times; (*am*), ind. often. — *Bahuvāraka*, *as*, *m*, the plant Cordia Myxa. — *Bahuvāraka-phala*, *am*, *n*, the fruit of Cordia Myxa. — *Bahu-vārshika*, *as*, *i*, *am*, lasting many years, many years old. — *Bahuvā*, *is*, *is*, *i*, containing many birds. — *Bahuvikrama*, *as*, *ā*, *am*, very powerful; of great prowess. — *Bahuvighna*, *as*, *ā*, *am*, presenting many obstacles, attended with many difficulties. — *Bahuvighna-tā*, *f*, the being attended with many obstacles or difficulties, multiplicity of lets or hinderances. — *Bahuvīd*, *i*, *t*, *t*, Ved. much-knowing, very learned. — *Bahuvīdyā*, *as*, *ā*, *am*, one who has much learning, very learned. — *Bahuvīdyā-tā*, *f*, great leanness, profound learning, erudition. — *Bahuvīdha*, *as*, *ā*, *am*, of many sorts or kinds, manifold, diverse, various, multiform; (*am*), ind. diversely, in several directions, up and down. — *Bahuvistīrṇa*, *as*, *ā*, *am*, wide-spread, widely diffused; (*ā*), *f*, *Abrus Precatorius* (a shrub bearing a small red and black berry and commonly called Kucaī). — *Bahuvistīrṇa-tā*, *f*, the being wide-spread, wide diffusion. — *Bahu-vīja*, *as*, *ā*, *am*, having many seeds, containing much seed; (*am*), *n*, the custard apple, *Annona Squamosa*. — *Bahuvīrya*, *as*, *m*, 'having much seed,' the plant *Terminalia Belerica*; *Amaranthus Polygonoides*; *Bombax Heptaphyllum*; *Vangueria Spinosa*; (*ā*), *f*, *Flacourtia Cataphracta*. — *Bahu-vyayin*, *i*, *īni*, *i*, spending much, lavish, prodigal. — *Bahu-vyāla-nisheṇita*, *as*, *ā*, *am*, infested or inhabited by many snakes or wild beasts. — *Bahu-vrihi*, *is*, *i*, *i*, possessing much rice; (*i*), *m*, a relative or adjective compound, a class of compounds in which the last member being a substantive loses its independence as well as its original grammatical character and together with the first member serves only to qualify or define another word. The word *bahu-vrihi*, 'possessing much rice,' is itself an example of this class of compounds; [cf. *tat-purusha*]. — *Bahuvrihi-vat*, ind. like a *Bahu-vrihi* or relative compound. — *Bahu-sakti*, *is*, *i*, *i*, possessing great power; (*i*), *m*, *N*, of a prince. — *Bahusātra*, *us*, *us*, *u*, having many enemies; (*us*), *m*, a sparrow. — *Bahu-sāda*, *as*, *m*, Ved. the plural number. — *Bahu-sālya*, *as*, *m*, a variety of *Khadira* with red blossoms. — *Bahu-sās*, see p. 680, col. 1. — *Bahu-sāsta*, *as*, *ā*, *am*, very excellent; very right or happy. — *Bahu-sāha*, *as*, *ā*, *am*, 'many-branched,' having many branches or ramifications. — *Bahusāha-tva*, *am*, *n*, the having many branches, ramification. — *Bahu-sāla*, *as*, *m*, the plant *Tithymalus Antiquorum*. — *Bahu-sāstra-jña*, *as*, *ā*, *am*, acquainted with many books or sciences. — *Bahusāhika*, *as*, *ā*, *am*, 'many-pointed,' having many points; (*ā*), *f*, a species of aquatic plant (= *jala-pippali*). — *Bahu-sūnya*, *as*, *ā*, *am*, very empty or void. — *Bahu-srīnga*, *as*, *ā*, *am*, 'many-horned,' having many horns; (*as*), *m*, an epithet of *Vishnu*. — *Bahu-srūta*, *as*, *ā*, *am*, one who has studied much, very learned, well taught; well versed in the Vedas. — *Bahu-srūti*, *is*, *f*, Ved. the occurrence of the plural in the text, (*bahu-srūtes*, from the occurrence of the plural in the text, because the plural is found in the text.). — *Bahusrūtiya*, *as*, *m*, pl. 'having deep erudition,' *N*, of a Buddhist school. — *Bahu-sreyasī* (even *m*. by *Pān*. I, 2, 48, *Schol.*), having many excellencies, very excellent. — *Bahu-satya*, *as*, *m*, *N*, of the tenth *Muhūrta*. — *Bahu-sadṛśa*, *as*, *i*, *am*, very similar, very fit or right. — *Bahu-santati*, *is*, *i*, *i*, having a numerous posterity; having a large after-growth; (*i*), *m*, a species of bamboo, *Bambusa Spinosa*. — *Bahu-sampūṣa*, *as*, *m*, a species of bulbous root (= *viṣṇu-kanda*). — *Bahu-sasya*, *as*, *ā*, *am*, rich in

grain; (*as*), *m*, *N*, of a village. — *Bahu-sādhana*, *as*, *ā*, *am*, possessing many resources. — *Bahusādhana-tā*, *f*, the possession of many resources. — *Bahusādhāraṇa*, *as*, *ā*, *am*, common to many. — *Bahusāra*, *as*, *ā*, *am*, containing much pith, pithy; solid, substantial; (*as*), *m*, the tree *Acacia Catechu*. — *Bahusāhaera*, *as*, *ā*, *am* (fr. *bahu* + *sahasra*), amounting to many thousands. — *Bahu-su* = *bahusū*, *q. v.* — *Bahu-suta*, *as*, *ā*, *am*, having many children, having a large progeny; having a large after-growth; (*ā*), *f*, the plant *Asparagus Racemosus*. — *Bahu-suvarṇaka*, *as*, *ā*, *am*, costing or possessing much gold; (*as*), *m*, *N*, of an *Agra-hāra* on the Ganges; of a prince. — *Bahu-sū*, *is*, *is*, *u*, 'much-bearing,' fertile; (*is*), *f*, the mother of many children; a sow. — *Bahu-sūta*, *as*, *ā*, *am*, consisting of many *Sūktas* or hymns. — *Bahu-sūti*, *is*, *f*, a female who has borne many children; a cow that calves often. — *Bahusūti-go*, *gaus*, *f*, a cow that calves often. — *Bahu-sūvarī*, *f*, Ved. bearing many children (*Sāy*. = *bahvinām prajānām savitṛi*). — *Bahu-stāvāvali* ('*va-āv*'), *is*, *f*, *N*, of a collection of hymns. — *Bahu-sprīś*, *k*, *k*, *k*, reaching to many, generally spread or diffused. — *Bahu-svana*, *as*, *ā*, *am*, 'much-sounding,' making many sounds; (*as*), *m*, an owl. — *Bahusvarṇa-lakṣha-mūlya*, *as*, *ā*, *am*, worth many hundred thousand pieces of gold. — *Bahu-svāmika*, *as*, *ā*, *am*, having many owners or proprietors. — *Bahu-hiranya*, *as*, *m*, Ved. an epithet of an *Ekāha* commonly called *Dū-pāsa*. — *Bahūdaka* ('*hu-ud*'), *as*, *ā*, *am*, having much water; (*as*), *m*, a kind of religious mendicant, a mendicant who lives in a strange town and begs his food from house to house. — *Bahūdāna* ('*hu-od*'), *am*, *n*, the union of different kinds of food (?). — *Bahvakshara*, *as*, *ā*, *am*, many-syllabled, of many syllables, polysyllabic. — *Bahvaksharāntya* ('*ra-an*'), *as*, *ā*, *am*, being at the end of a polysyllabic word. — *Bahu-agnī*, *is*, *i*, *i*, Ved. a term applied to particular verses in which various *Agnis* are mentioned. — *Bahu-aś*, *k*, *k*, *k*, or *bahu-alka*, *as*, *ā*, *am*, (in grammar) having several vowels, polysyllabic. — *Bahu-ajāvika*, *as*, *ā*, *am*, Ved. having many goats and sheep. — *Bahu-adhyāya*, *as*, *ā*, *am*, 'many-chaptered,' consisting of many chapters. — *Bahvanārtha*, *as*, *ā*, *am*, fraught with many ills, attended with many evils. — *Bahv-anna*, *as*, *ā*, *am*, Ved. rich in food, (according to *Sāy*. = *phala-mūlādibhir upetaḥ*). — *Bahu-ap*, *p*, *p*, or *bahu-apa*, *as*, *ā*, *am*, containing much water, watery. — *Bahu-apatya*, *as*, *ā*, *am*, having a numerous progeny, one who has many children, having many young; (in astrology) promising or foretelling a numerous progeny; (*as*), *m*, a hog; a rat, mouse; (*ā*), *f*, a cow that has often calved. — *Bahv-abaddha-pralāpīn*, *i*, *īni*, *i*, talking much that is unmeaning, speaking much folly. — *Bahv-abhidhāna*, *am*, *n*, (in Ved. gram.) the plural number. — *Bahv-artha*, *as*, *ā*, *am*, having much meaning or import, important; having many objects. — *Bahv-asva*, *as*, *m*, 'having many horses,' *N*, of a son of *Mudgala*. — *Bahv-ādin*, *i*, *īni*, *i*, eating much, a great eater. — *Bahv-āst-tva*, *am*, *n*, the being a great eater, voraciousness. — *Bahv-āśin*, *i*, *īni*, *i*, eating much, a great eater, voracious, gluttonous; (*i*), *m*, *N*, of one of the sons of *Dhṛitaraṣṭra*. — *Bahv-āśarya*, *as*, *ā*, *am*, containing many wonderful objects (said of *Indra's* heaven). — *Bahv-āśarya-maya*, *as*, *i*, *am*, composed of or containing many wonderful objects. — *Bahv-īvara*, *N*, of a sacred place on the bank of the *Revā* or *Narmadā* river. — *Bahv-riś*, *k*, *k*, *k*, 'many-versed,' containing many verses; (*k*), *f*, a term applied to the *Rig-veda* or to a *Sākhā* of the *Rig-veda*. — *Bahv-riśa*, *as*, *m*, 'having many verses,' one conversant with the *Rig-veda*, a priest of it or the *Hotri* priest who represents it in the sacrificial ceremonies; (*i*), *f*, the wife of one conversant with the *Rig-veda*; (*as*, *ā*, *am*), containing many verses. — *Bahv-riśa-pariśiṣṭa*, *am*, *n*, *N*, of a *Parīśiṣṭa* belonging to the *Rig-veda*. — *Bahv-riśa-brāhmaṇa*, *as*, *m*, *N*, of a *Brāhmaṇa* treating of the sacrificial duties of the

Hotri priests. — *Bahv-riśa-brāhmaṇopaniṣad* ('*na-up*'), *t*, *f*, Ved. the *Upaniṣad* of the *Bahv-riśa-brāhmaṇa*. — *Bahv-riśa-āhika* ('*ā-āh*'), *f*, 'entitled *Bahv-riśa*,' the *Rig-veda*. — *Bahv-riśopaniṣad* ('*ca-up*'), *t*, *f*, the *Bahv-riśa Upaniṣad*. — *Bahv-enas*, *ās*, *as*, *as*, one who has committed many sins, very sinful.

Bahuka, *as*, *ā*, *am*, bought at a high price, dear-bought; (*as*), *m*, the plant *Calotropis Gigantea* (= *arka*); a crab; a kind of gallinule; the digger of a tank.

Bahutaya, *as*, *ā*, *am*, Ved. manifold, various.

Bahutiha, *as*, *i*, *am*, manifold, various, many, (*bahutihe* 'hant', on the 'manieth' day, during many days, *Nala IX. 12*); much; (*am*), ind. much, greatly, sorely, in a high degree.

Bahu-dhā, ind. in many ways, variously, manifoldly, multifariously; in various parts, in different forms; in many places, in various directions; much, repeatedly; *bahudhā kṛt*, to make manifold, multiply; to make public, divulge. — *Bahudhā-gata*, *as*, *ā*, *am*, gone in various directions, dispersed, scattered. — *Bahudhātma* ('*dhā-āt*'), *as*, *ikā*, *am*, existing in various forms, manifold in essence.

Bahura = *bahula* in the comp. *bahura-madhyā*, *as*, *ā*, *am*, Ved. thick in the middle (said of the *Soma* juice during the process of fermentation); (*Sāy*. = *bahulam angādikam anuśīḥṇam madhye prārambha-samāpty-antarāle yasya*).

Bahula, *as*, *ā*, *am*, thick, dense, compact, solid; broad, wide, wide-spread, spacious; capacious, ample, large; abundant, exceeding, numerous, manifold, many, much; abounding in, rich in, full of (with inst. or in comp.; cf. *vyādhi-b*); accompanied by, attended with; variously applicable, comprehensive (as a rule); born under the *Pleiades*; black; (*as*), *m*, the dark half of a month; *Agni* or fire; *N*, of a *Prajā-pati*; of a king of the *Tāla-janghas*; (*ās*), *m*, pl., *N*, of a people; (*ā*), *f*, a cow; cardamoms; the indigo plant; *N*, of the twelfth *Kālā* of the moon; of a goddess; of one of the *Mātṛis* attending on *Skanda*; of the wife of *Uttama* who was son of *Uttāna-pāda*; of a mythical cow; of a river; (*ās*), *f*, pl. = *kṛtikās*, the *Pleiades*; (*am*), *n*, the sky, air; white pepper; a particular high number; (*am*), ind. often, frequently. — *Bahula-gandhā*, *f*, 'richly-scented,' cardamoms. — *Bahula-śhāda*, *as*, *m*, a rich-flowering *Hyperanthera Moringa* (= *rakta-sigru*). — *Bahula-tara*, *as*, *ā*, *am*, thicker, denser; *dvi-guṇo bahulataraḥ*, twice as thick. — *Bahula-tā*, *f*, or *bahula-tva*, *am*, *n*, muchness, multiplicity, abundance, numerousness; the being rich in, abounding in, (at the end of a comp.); comprehensiveness. — *Bahula-varman*, *ā*, *ā*, *am*, Ved. enveloped in a thick covering. — *Bahulānta* ('*la-an*'), *as*, *ā*, *am*, Ved. 'thick at the end,' having a thick sediment (as *Soma* juice; cf. *bahura-madhyā*).

— *Bahulābhīmāna* ('*la-abh*'), *as*, *ā*, *am*, Ved. much threatening, menacing (said of *Indra*; according to *Sāy*. = *mahānubhāva*). — *Bahulālāpa* ('*la-āl*'), 'much-talking,' talkative, garrulous, loquacious. — *Bahulāvishṭa* ('*la-āv*'), *as*, *ā*, *am*, Ved. thickly peopled, densely populated. — *Bahulāśva* ('*la-aś*'), *as*, *m*, 'having many horses,' *N*, of a king. — *Bahuli-karaṇa*, *am*, *n*, multiplying, magnifying; winnowing (for *phali-karaṇa*). — *Bahuli-karishnu*, *us*, *us*, *u*, striving or endeavouring to increase. — *Bahuli-kṛt*, cl. 8. P. -*karoti*, -*kartum*, to make wide, extend; to increase, aggrandize; to make public, promulgate, divulge. — *Bahuli-kṛta*, *as*, *ā*, *am*, made much or manifold; made wide, extended; increased, augmented, aggrandized; made public, promulgated; distracted; threshed, winnowed (for *phali-kṛta*). — *Bahuli-bhāva*, *as*, *m*, the becoming wide-spread, becoming public, being generally known, general notoriety. — *Bahuli-bhū*, cl. 1. P. -*bhavarati*, -*bhavitum*, to become wide-spread, spread, increase (intrans.); to become public, to become generally known. — *Bahuli-bhūta*, *as*, *ā*, *am*, become wide-spread, spread, increased; become public, generally known.

Bahulaka, an incorrect form for *bāhulaka*, *q. v.*

Bahulikā, *ās*, *f*, pl. the *Pleiades* (= *bahulās*).

Bahu-śas, ind. much, abundantly, plentifully, numerously, in great numbers; manifoldly; frequently, repeatedly; generally, commonly, for the most part.

बहि *bahi*, is, m., N. of a Piśāca.

बहिस् *bahis*, ind. (in the later language more usually *vahis*, q. v.; the final *s* is changed before *k* and *p* into *śh* according to Pāṇ. VIII. 3, 41), out, without, outside (a house, village, city, kingdom, &c., with abl.); on the outside, outwards, out-of-doors; *vahir gam*, *vahir yā*, &c., to go out; *rāshtrād* or *vishayād vahish krt*, to place outside the kingdom, banish from the realm. — *Bahish-sad*, t, t, t, Ved. sitting outside (said of a person held in low esteem). — *Bahir-dhā*, ind., Ved. outside, on the outside, to the outside of (with abl.). — *Bahirdhā-bhāva*, as, m., Ved. the being outside, being external. — *Bahir-vedī*, ind., Ved. outside the Veda, without the Veda or altar; [cf. *vahir-vedī*, *vahir-vedika*, and *vahirvedika*]. — *Bahish-paridhi*, ind., Ved. outside the wooden frame called *Paridhi*, q. v. — *Bahish-pavamāna*, am, n. (scil. *stotram*), Ved., N. of a morning Stotra commonly consisting of three Trīcas and sung outside the Veda (e. g. the verses in Rīg-veda IX. 11, 1-9); (*as*), m. the morning Stoma; (i), f. (scil. *stotriyā*, i. e. *rit*), the morning prayer. — *Bahish-pavitra*, as, ā, am, Ved. destitute of or wanting the Pavitra. — *Bahish-piṇḍa*, as, ā, am, Ved. having the knots outwards. — *Bahish-prajña*, as, ā, am, Ved. one whose knowledge is directed towards external objects. — *Bahish-prāṇa*, as, ā, am, Ved. one whose breath or life is without; [cf. *vahish-prāṇa*]. — *Bahi-rajju*, ind., Ved. outside the rope.

बहीनर *bahinara*, as, m. (also written *vahinara*), N. of a man; of a prince; of a grandson of Satānika.

बहु *bahu*, *bahuka*, *bahula*, &c. See under *rt. bah*, pp. 677, 678, 679.

बहुतलवशा *bahutalavaśā*, f. Iris Pseudocorus.

बहुरद *bahurada*, ās, m. pl., N. of a people; (also read *bāhubādha*.)

बह्रामखान *bahrāmakhāna*, as, m. = بهرام خان.

बह्लि *bahli*, *bahlika*, *bahlika*, various readings for *bahli*, *bahlika*, *bahlika*, q. v. v.

बाकुर *bākura*, as, m., Ved., scil. *ḍṛiti*, (perhaps) a kind of bag-pipe.

बाकुल *bākula*. See *vākula*.

बाजबाहदुरचन्द्र *bāja-bāhādura-śandra*, as, m., N. of a prince who was the patron of Anantadeva the author of the Vyavahāra-dīdhiti, a work on civil law.

बाड *bād* (according to Vopa-deva *vād*), cl. i. A. *bādate*, *bāditum*, to bathe, dive; to emerge; [cf. Gr. *βαλανεῖν*: Lat. *balneum*: Old Germ. *bād*, 'a bath'; *bādōn*, 'to bathe.']

बाडव *bādava*. See *vādava*.

बाडीर *bādīra*, as, m. a servant, a hired labourer.

बाद *bādha*, as, ā, am (fr. *rt. bah* or *bah*; frequently also written *vādha*, q. v.; according to Pāṇ. V. 3, 63, the compar. is *sādhiyas* and superl. *sādhiśha*), loud, strong; (e), ind. loudly, strongly, (according to Say.= *drīḍha*, *sthira*); (am), ind. (almost always written *vādham*), much, exceedingly; assuredly, certainly; (as a particle expressive of consent, affirmation, and confirmation), be it so, good, very well, such is the case, yes. — *Bādha-śritvaan*, ā, m., Ved. going mightily, rushing fearlessly (Say.= *bhṛīṣaṇ* *śritā*=*asur-kita-gamana*).

बाण *bāṇa*, as, m. (said to be fr. *rt. ban* or *van*, to sound; in the later language more usually written *vāṇa*, q. v.), a reed-shaft, shaft made of a reed, an arrow. — *Bāṇa-vat*, ān, āti, āt, Ved. made or consisting of reeds, redden, reedy; (ān), m. 'containing reed-shafts,' a quiver; an arrow.

बाणि *bāṇi*. See *vāṇi*.

बाणिज *bāṇija*, as, m. (fr. *bāṇij*), a merchant, trader; (also written *vāṇija*).

Bāṇijika, as, m. a trader, merchant; a rogue, cheat; submarine fire.

Bāṇija, am, n. merchandize, trade, traffic, commerce.

बादर *bādara*, as, i, am (fr. *badara*), belonging to or derived from the jujube tree; made of cotton; (as, ā), m. f. the cotton shrub; (ās), m. pl., N. of a people; (am), n. the jujube (= *badara*); the berry of *Abrus Precatorius*; the plant itself; = *vīra*, (probably) a species of plant; silk; water; a conch shell which winds in a direction from left to right.

Bādārāyaṇa, as, m. (a patronymic fr. *badara*), N. of a sage (said to be the author of the Sātraka-sūtras belonging to the Uttara-mīmāṃsā or Vedānta philosophy and identified with Vyāsa, the reputed compiler of the Vedas, Mahā-bhārata, Purāṇas, &c.; also written *vādārāyaṇa*); N. of an astronomer; of the author of a Dharma-śāstra; (as, i, am), composed by Bādārāyaṇa. — *Bādārāyaṇa-sūtra*, am, n., N. of the Vedānta aphorisms ascribed to Bādārāyaṇa.

Bādārāyaṇī, īs, m. a patronymic of Suka, son of Bādārāyaṇa or Vyāsa; a N. of Vyāsa.

Bādari, īs, m., Ved. (a patronymic fr. *badara*), N. of a philosophical teacher mentioned in the Bādārāyaṇa-sūtras.

Bādārika, as, i, am, one who gathers the fruit of the jujube tree.

बाध *bādha*, cl. i. A. (in poetry sometimes also P.) *bādhatē* (-ti), *babādhe* (*babādha*), *bādhiśhyate*, *abādhiśhyat*, *bādhitum*, to press, press hard, oppress, harass, pain, torment; to give trouble, trouble, grieve, vex, disturb, disquiet (with acc. or gen.); to resist, oppose, thwart, check, obstruct, stop, arrest, prevent; to attack, assault, assail; to injure, wrong, violate; to hurt, damage; to drive away, chase away, repel, remove; to suspend, set aside (as a rule in grammar), invalidate, abolish, annul; to clash, mutually oppose each other; to suffer annoyance or oppression (Ved.); to thrust apart (Ved.): Pass. *bādhiyate*, to be oppressed, pained, &c., to suffer pain: Caus. *bādhiyati*, -yitum, Aor. *ababādhat*, to oppress, annoy, harass, distress, afflict, pain; to overcome, subdue, conquer: Desid. *bibādhiśhyate*, *bibādhiśhyat*, Ved. to feel an aversion from, feel disgust or loathing for, have a horror of (with abl.): Intens. *bābādhiyate*, *bābādhi*, (probably the Ved. form *badbadhe*, which according to Śāy. is fr. *rt. bandh*, belongs to this Intens. with the following senses), to reduce to great straits, hem in, confine, cram; to strike or to knock against (for want of room, Rīg-veda VII. 69, 1); [cf. Zend *vaḍ*, 'to strike'; *vaḍay*, 'to strike back': Gr. *ἐπαθον*, *ἐπ-έ-ω*, *ἐν-οσι-χθον*, *ἐνν-οσι-χθον*: Lat. *ōd-i*, *ōd-i-um*: Russ. *bjeda*=Lith. *bēda*, 'misery': Lith. *bēdnas*, 'miserable': perhaps Goth. *balva*, 'I trouble,' fr. *badvja*: perhaps Hīb. *buatrim*, 'I vex, aggrieve, trouble,' fr. *buaidim*.]

Bādha, as, ā, m. f. pain, suffering, trouble, sorrow, affliction; annoyance, molestation [cf. *bhramara-b*]; resistance, opposition, obstruction; injury, detriment, hurt, damage; violation, infraction; suspension, annulment (of a rule); danger, peril, jeopardy [cf. *prāṇa-b*]; a contradiction, absurdity, reductio ad absurdum; (as), m. a harasser, tormentor (Ved., cf. *twi-b*); opposing, opposition, hinderance, obstruction, obstacle, oppression; objection; one of the five forms of fallacious middle term, the being

precluded by superior proof; (according to Naigh. II. 9) = *bala*; (ā), f. refutation. — *Bādha-rahasya*, am, n. or *bādha-buddhi-pratibandhakatā-vicāra*, or *bādha-buddhi-vādārtha*, as, m., N. of a Nyāya work by Hari-rāma Tarka-vāg-īśa Bhaṭṭācārya. — *Bādha-pavāda* ('*dha-ap*'), as, m. denial of an exception, re-establishing a previous rule.

Bādha, as, ikā, am, oppressing, harassing, paining [cf. *śatru-b*]; one who hinders or opposes, a hinderer; suspending, setting aside (as a rule in grammar); invalidating, annulling, neutralizing; (as), m. a particular disease of women; a species of tree (= *giri-māla*, *rāja-vriksha*); (as, i, am), belonging to or derived from the preceding tree. — *Bādha-tā*, f. or *bādha-tva*, am, n. the being a hinderer, hinderance.

Bādha, as, i, am, pressing hard, harassing, opposing; refuting; (ā), f. uneasiness, uncomfortableness, trouble, pain; (am), n. oppression, the act of harassing, annoying, paining, pain; opposing, hindering; precluding; suspending, removing, setting aside (a rule), annulling, abolishing; refutation.

Bādhamāna, as, ā, am, oppressing, harassing, paining, annoying.

Bādhi, as, ā, am, pressed hard, oppressed, harassed, pained, tormented; resisted, opposed, obstructed, hindered, impeded, thwarted, checked; self-refuted, refuted; set aside, suspended (as a rule), abolished; (in logic) contradictory, absurd, false, incompatible. — *Bādhi-tva*, am, n. the being suspended or set aside (as a rule), suspension, abolition; the state of being refuted or contradicted.

Bādhitavya, as, ā, am, to be pressed hard, to be harassed or annoyed, to be pained; to be suspended or set aside, to be annulled; to be removed.

Bādhitri, tā, tri, tri, one who presses hard, an oppressor, harasser, annoyer.

Bādhitvā, ind. having pressed hard or harassed; (in grammar) destroying or neutralizing the effect of a previous rule.

Bādhiya, as, ā, am, to be pressed hard or harassed or distressed, to be pained [cf. *śtri-b*]; one who is harassed or pained; to be hindered or resisted, to be objected to or opposed, objectionable, exceptionable; to be suspended or annulled; preventable; suppressed, obstructed. — *Bādhiya-bādha-tā*, f. the condition of oppressed and oppressor. — *Bādhiya-retas*, ās, m. one whose generative power is obstructed, impotent.

Bādhiyamāna, as, ā, am, being pressed hard or oppressed, being harassed or beset, being tormented. — *Bādhiyamāna-tva*, am, n. the being suspended or set aside, suspension, annulment.

बाधिरक *bādhiraka* (fr. *badhira*), see Gaṇa Arīhaṇādi to Pāṇ. IV. 2, 80.

Bādhirika, as, m. a metonymic from *badhirikā*. *Bādhirya*, am, n. deafness.

बाध्योग *bādhyoga*, as, m. a patronymic from *badhyoga*.

Bādhyogāyaṇa, as, m. a patronymic from *badhyoga*.

बान्धकिनेय *bāndhakineya*, as, m. (fr. *bandhaki*), the son of an unmarried woman, a bastard.

बान्धव *bāndhava*, as, m. (fr. *bandhu*), a relation (near or remote and including wives and children), relative, kinsman [cf. *pītri-b*]; a maternal relation; a friend [cf. *pīka-b*]; (i), f. a female relation. — *Bāndhava-kara*, as, m. an epithet of Lallādikṣita, a commentator on the Mṛic-chakati. — *Bāndhava-tyāga*, as, m. abandoning a kinsman, forsaking a relation. — *Bāndhavākrośin* ('*va-āk*'), i, ini, i, calling out to or bewailing a kinsman.

Bāndhavaka, as, i, am, belonging or relating to kinsmen, kindred.

Bāndhavya, am, n. connection by blood, relationship, consanguinity.

Bāndhuka, as, i, am (fr. *bandhuka*), belonging to or derived from the *Bandhuka* tree.

Bāndhupata, as, i, am (fr. *bandhu-pati*), relating to the lord of kindred or relations.

बापय bāpaya, as, m. surname of the scribe Kāśī-nātha-bhaṭṭa.

बापदेव bāpaya-deva, as, m., N. of the writer of a particular inscription.

बाबजीयास bābajī-vyāsa, as, m., N. of an author.

बाबर bābara, am, n. (fr. babara), epithet of a Pañca-rātra; N. of a place.

बाबेरी bāberī, f., N. of a city.

बाभ्रव bābhra, as, ī, am (fr. babhru), belonging or relating to Babhru; (as), m. a patronymic from Babhru; (ī), f. an epithet of Durgā (the wife of Babhru, i. e. Śiva).

Bābhra-vāyāni, īs, m. a patronymic from Bābhra; N. of a son of Viśvā-mitra.

Bābhra-viya, ās, m. pl. (fr. bābhra-vya), the disciples or followers of Bābhra.

Bābhra-vya, as, m. a patronymic from Babhru; N. of a teacher.

Bābhra-vyaka, as, ī, am, inhabited by Bābhra-vyas. **Bābhruka, as, ī, am,** like an ichneumon, (i. e. probably) brown, brownish.

बार bāra, Ved. an opening, aperture; [cf. *jilma-b°*, *ničina-b°*.]

बारहट bārahaṭa, as, m. epithet of Nara-hara-dāsa the author of the Hindi work Avatāra-čarita or Caturvīṅśaty-avatāra-čarita.

बारेज्य bārejya, N. of a town.

बाबेरी bābāṭra or bārvaṭra, as, m. the kernel of the mango fruit; a young shoot; tin; the son of a harlot; [cf. *bārbaṭī*.]

बाहे bārha, bārhiṇa. See *vārha*.

बाहित bārhaṭa, as, ī, am (fr. bṛihat), Ved. relating to the Sāman called Bṛihat, celebrated in the Bṛihat-sāman, (according to Mahi-dhara = *bṛihat-sāma-stuta*); relating or belonging to the Bṛihat metre, representing it, consisting of it; *Bārhaṭam vājajīdaukshnorandhram*, N. of a Sāman; (am), n. the fruit of the Bṛihat, a variety of the Solanum.

Bārhaṭānushṭubha, as, ī, am (fr. bṛihat + anu-*shṭubh*), Ved. consisting of a Bṛihat and an Anu-*shṭubh*.

Bārhaṭsāmā, f. (fr. bṛihat-sāman), Ved., N. or epithet of a woman.

Bārhadagna, ās, m. pl. (fr. bṛihad-agni), the descendants of Bṛihad-agni.

Bārhadishava, as, m. a patronymic from Bṛihad-ishu (with *i* lengthened).

Bārhaduktha, as, ī, am, Ved. relating or belonging to Bṛihad-uktha; (as), m. a patronymic from Bṛihad-uktha.

Bārhadgira, as, ī, am, Ved. relating or belonging to Bṛihad-giri.

Bārhaddevatā, am, n. (fr. bṛihad-devatā), N. of a work also called Bṛihad-devatā and attributed to Saunaka.

Bārhadbala, as, ī, am, relating or belonging to Bṛihad-bala.

Bārhadratha, as, ī, am, relating or belonging to Bṛihad-ratha; (as), m. a patronymic of Jarā-sandha; (sometimes spelt *bārhadadratha*).

Bārhadrathi, īs, m. (fr. bṛihad-ratha), a patronymic of Jarā-sandha.

Bārharatā, as, ī, am, containing the word *bārha-rat*.

Bārhaspata, as, ī, am, relating or belonging to Bṛihas-pati, descended from Bṛihas-pati, sacred to Bṛihas-pati.

Bārhaspatya, as, ī, am, relating to or coming from Bṛihas-pati; (as), m. a pupil of Bṛihas-pati; an infidel, a materialist, an epithet of Samyu; of

Agni; of Tapur-mūrdhan; of Bharad-vāja; (am), n., scil. *bha* or *nakshatra*, the constellation Pushya; the Artha-śāstra of Bṛihas-pati, ethics, morality; *Bārhaspatyam mānam*, 'Jupiter's measure of time,' a method of reckoning time. — *Bārhaspatya-jyotir-grantha, as, m., N.* of a work mentioned in Raghu-nandana's Saṅskāra-tattva. — *Bārhaspatya-tantra, am, n., N.* of a Tantra mentioned in the Ananda-lahari.

बार्हिषद् bārhiṣhada, as, m. a patronymic from Bārhiṣhad.

बाल bāl, ind., Ved. an interjection imitative of the sound of a falling body.

बाल bāla, as, ā, am (said to be fr. rt. 2. bal), young, childish, infantine, immature, not full-grown; newly risen (as the sun, cf. *bālātapa, bālāditya, bālārka*), new or waxing (as the moon, cf. *bāla-candra, bālandu*); puerile, ignorant, unwise, uninstructed; pure (said especially of a female animal, as a heifer &c., fit for sacrifice); (as, ā), m. f. a child (especially one under five years of age, but also one under sixteen years of age generally), an infant; (in law) a minor (who is distinguished as a *kumāra* or boy under five years of age; *śiśu*, a boy under eight; *pogaṇḍa*, a boy from the fifth to the end of the ninth year, or where the next distinction is omitted, till the sixteenth year; and *kīśora*, a boy from the tenth to the sixteenth year); the young of an animal, a five years old elephant [cf. *bāla-gaja*]; a colt, foal; one whose understanding is not matured, a simpleton, fool; a tail, an elephant or horse's tail; hair; (as, am), m. n. a kind of perfume or fragrant grass, Andropogon Schoenanthus; (as), m. a boy; a kind of fish, Cyprinus Denticulatus or Cyprinus Rohita; N. of a prince; (ā), f. a female child, girl, young woman not more than sixteen years of age; a woman, female; small cardamoms [cf. *candra-b°*]; Aloe Indica [cf. *ghṛita-kumārī*]; a species of plant, commonly called Aknadi; a variety of jasmine; a species of flower, Hibiscus Tortuosus; the cocoa-nut; turmeric; a kind of metre, the quantities of the first three lines being — — — — —, and that of the fourth — — — — — &c.; N. of the mother of Bālīn and Sugrīva, (she is said to have been formed by Prajā-pati out of some dust which had fallen into his eyes); N. of a mystical prayer; (ī), f. a kind of ear-ring; [cf. Lith. *vāla-s*, 'horsehair.']; — *Bāla-kadalī, f.* a young plantain tree, Musa Sapientum. — *Bāla-kāṇḍa, am, n.* 'section treating of the boy (Rāma),' N. of the first book of the Rāmāyana according to the northern recension (called Ādi-kāṇḍa in the Bengālī recension); N. of the first book of the Adhyātma-rāmāyana. — *Bāla-kunda, as, am, m. n.* a young jasmine of the variety Jasminum Multiflorum or J. Pubescens. — *Bālakundānuvidha* ('*da-an°*'), as, ā, am, adorned with young jasmine blossoms. — *Bāla-kṛimī, īs, m.* 'hair-insect,' a louse. — *Bāla-kṛishṇa, as, m.* the boy Kṛishṇa, Kṛishṇa as a boy; N. of various men; N. of the father of the author Sankara-dikshita; of a friend of Mani-rāma (a commentator on the Bhāṣini-vilāsa); of the father of Mahā-deva (the author of the Nyāya-siddhānta-muktāvalī-dīpikā, a commentary on the Bhāṣa-parīccheda); of a son of Mahādeva-bhaṭṭa and husband of Lakshmi-devi; of a son of Ranga-nātha and father of Nārāyaṇa (a commentator on the Uttara-rāma-čarita); of the father of Ranga-nātha and Venī-mādhava-bandhu; of a man called also Gaṅgā-dhara. — *Bāla-kṛiyā, f.* children's act, the actions or conduct of children. — *Bāla-kṛidana, am, n.* child's play, childish amusement. — *Bāla-kṛidana, as, m.* a child's toy or plaything, a ball; the plant Cypraea Moneta; an epithet of Śiva; (am), n. child's play, childish sports; (ānī), n. pl., N. of the sixty-first chapter of the third part of Vātsyāyana's Kāma-sūtra. — *Bāla-kṛiḍā, f.* child's play, children's amusements, childish sport, juvenile pastime. — *Bālakṛiḍā-varṇana, am, n., N.* of the eleventh book

of the Kumāra-sambhava. — *Bāla-khilya, as, m.* [cf. *vāla-khilya*], a divine personage of the size of a thumb, (sixty thousand were produced from Brahma's body, and surrounded the chariot of the Sun; see Raghu-vaṅśa XV. 10; Wilson's Vishnu-Purāṇa, p. 34.) — *Bāla-gaja, as, m.* a young elephant. — *Bāla-garbhīni, f.* a cow with calf for the first time. — *Bāla-gādā-dhūrī, f., N.* of a work by Annam Bhaṭṭa (= *tarka-dīpikā*). — *Bāla-gopāla, as, m.* 'the boy cowherd,' Kṛishṇa as a youthful herdsman. — *Bālagopāla-tīrtha, as, m., N.* of the teacher of the commentator Dhana-pati. — *Bāla-gopāla-yatindra* ('*ti-in°*'), as, m., N. of the scholiast on Sankara's commentary to the Kathopanishad. — *Bāla-gaurī-tīrtha, am, n., N.* of a sacred bathing-place in Śrī-māla. — *Bāla-graha, as, m.* 'seizer of children,' a kind of demon (to whom nine kinds of demoniacal possessions are ascribed); any demon who delights in teasing and injuring children. — *Bālagraha-pratishedha, am, n., N.* of a chapter of Vāgbhaṭa's Aṣṭāṅga-hṛidaya-saṁhitā. — *Bālagraha-paśana* ('*ha-up°*'), am, n., N. of a chapter of the Sāma-dhara-paddhati. — *Bāla-ghna, as, m.* a child-slayer, one who has killed a child, the murderer of a child; (ī), f. a murderess of children (said of a Rākshasi). — *Bāla-candra, as, or bāla-candrama, ās, m.* the young or waxing moon (= *bālandu*); a term for the moon till five or six days old. — *Bāla-candrikā, f., N.* of a woman. — *Bāla-carita or bāla-caritra, am, n.* 'childish exploits,' juvenile sports or pastime; a common N. of works or sections of works treating of the youthful adventures of a deity; N. of a chapter of the Gaṇeśa-Purāṇa. — *Bāla-carita-nāman, N.* of a work by Vallabha-dīkshita containing the titles of Kṛishṇa derived from 128 of his youthful adventures. — *Bāla-carya, as, m.* 'behaving like a child,' an epithet of Kārtikeya; (ā), f. the conduct or behaviour of a child. — *Bāla-cūṭa, as, m.* a young mango tree. — *Bāla-ja, as, ā, am,* springing or produced from hair; (in Mahābh. Anuśāna-p. 1611, 4587, a wrong reading for *bābaja*, q. v.) — *Bāla-tanaya, as, m.* a young son; the tree Acacia Catechu. — *Bāla-tantra, am, n.* midwifery, the care of a lying-in woman and of her child. — *Bāla-taru, as, m.* a young tree. — *Bāla-tā, f. or bāla-tva, am, n.* childhood, boyhood. — *Bāla-tṛiṇa, am, n.* young grass. — *Bāladalaka, as, m.* 'small-leaved,' the tree Acacia Catechu; [cf. *bāla-pattra*.] — *Bāla-deva, as, m., N.* of the father of Bāvā-deva, q. v. — *Bāla-dhana, am, n.* the property of a minor or infant. — *Bāla-dhi, īs, m.* a hairy tail (as that of a horse). — *Bāla-paṇḍita, as, m., N.* of a man. — *Bāla-pattra or bāla-patraka, as, m.* 'small-leaved,' Acacia Catechu (= *bāladalaka*); Hedyosarum Alhagi. — *Bāla-pāṇa, as, m.* a young tree. — *Bāla-pāṇya, f.* an ornament (of gold, silver, &c.) worn between the hair when parted on the forehead; a string of pearls binding the hair. — *Bāla-putra, as, ā, am,* having little children, possessing very young children; possessed of young offspring. — *Bāla-putraka, as, m.* a little son. — *Bāla-pushpikā, f.* a variety of jasmine (= *yūtlūkā*). — *Bāla-pushpi, f.* a variety of jasmine, Jasminum Auriculatum. — *Bāla-bandhana, as, m., Ved.* 'child-fetterer,' N. of a demon. — *Bāla-bodha, as, m.* 'instruction for the youthful,' N. of various works adapted to the capacity of the young or inexperienced; of a commentary by the mathematician Go-vinda the son of Lāḍama on a Nyāya work by Saṅdilya; of a work by Vallabha Ācārya on devotion to Kṛishṇa. — *Bāla-bodhaka, as, ī, am,* instructing the youthful and inexperienced, enlightening the simple. — *Bāla-bodhanī, f.* 'instructing the youthful,' N. of a Vedānta work. — *Bāla-bodhinī, f.* 'instructing the youthful,' N. of a commentary by an anonymous Vedānta writer on the Vākya-sudhā; N. of a work by Sankarācārya said to epitomize the logical portions of the Sāṅkara-mīmāṃsā-bhāṣya. — *Bālabodhinī-bhāva-prakāśikā, f., N.* of a commentary on Sankara Ācārya's Bāla-bodhinī. — *Bāla-bhañjaka, as, m., N.* of a

man.—*Bāla-bhadraka*, *as*, m. a kind of mineral poison (= *sāmbhava*).—*Bāla-bhāra*, *as*, m. 'a weight of tail,' a large bushy tail.—*Bāla-bhārata*, *am*, n. 'the little Bhārata,' (opposed to the Mahābhārata or great Bhārata), N. of a work ascribed to Amara-Āndra (being a compendium of the Mahābhārata); N. of a drama by Rāja-śekhara (= *pracaṇḍa-pāṇḍava*).—*Bāla-bhāva*, *as*, m. state of a child, childhood, minority, infancy; the state of a planet which has not risen far above the horizon; (according to Kullūka on Manu VIII. 118) = *an-avadhāna*, inattention; (*kātara bāla-bhāvas*, feeble childhood = children collectively).—*Bāla-bhṛitya*, *as*, m. a servant from childhood.—*Bāla-bhāṣikajya*, *am*, n. a kind of collyrium (= *rasāñjana*, q. v.).—*Bāla-bhojya*, *as*, m. 'children's food,' pease.—*Bāla-matī*, *is*, *is*, *i*, 'childish-minded,' one who has a puerile intellect.—*Bāla-mandāra-ṛiksha*, *as*, m. a young coral tree (*Erythrina Fulgens*).—*Bāla-mūla*, *am*, n. a young radish.—*Bālamūlaka*, *as*, m. 'hairy-rooted (?)', a species of plant.—*Bāla-mūshikā*, *f*, a small rat, mouse.—*Bāla-mṛiga*, *as*, m. a young deer, fawn.—*Bāla-mṛtālā*, *as*, *am*, m. n. a tender filament or fibre of the lotus.—*Bāla-mbhāṭṭa*, *as*, m., N. of a man; of a commentator on the law-book called Mitāksharā; (*as*, *i*, *am*), composed by Bālam-bhāṭṭa.—*Bāla-yañjopavitaka* ('*ñā-up*'), *am*, n. the sacrificial thread worn across the breast; a sort of substitute for the sacrificial thread, a string or scarf as worn by children upon the breast (?); [cf. *bālopaṭita*].—*Bāla-rāja*, *am*, n. lapis lazuli; [cf. *bāla-sūrya*, *bāla-vāyaja*].—*Bāla-rāmāyana*, *am*, n. the little or abridged Rāmāyana; [cf. *bāla-bhārata*, *mahā-rāmāyana*].—*Bāla-rūpa*, *n*, a word of mention in Vācas-pati-misra's Vivāda-cintāmaṇi.—*Bālarūpa-dhara*, *as*, m. 'bearing the form of a boy,' an epithet of Siva.—*Bālarūpa-dhrik* (see *dhrik*, p. 459), having the form of a boy, assuming the form of a dwarf.—*Bāla-roga*, *as*, m. a child's disease, disease of children.—*Bāla-latā*, *f*, a young creeper.—*Bāla-līlā*, *f*, child's play, childish sport; juvenile pastime.—*Bāla-vatsa*, *as*, m. a young calf; 'favourite of children,' a dove, pigeon.—*Bāla-vanītā*, *f*, a young woman.—*Bāla-vāyaja*, *am*, n. lapis lazuli.—*Bāla-vāsa*, *as*, n. 'hair-vestment,' woollen garments.—*Bāla-vāhya*, *as*, m. 'ridden by children,' a wild goat.—*Bāla-vidhava*, *f*, 'child-widow,' a widow whose husband died before she attained to puberty.—*Bāla-vinashita* or *bālavinashitaka*, *as*, m., N. of a man.—*Bāla-ṛiksha*, *as*, m. a young tree.—*Bāla-vaiddharya*, *am*, n. 'child-widowhood,' the becoming a widow in childhood.—*Bāla-ṛaya-jana*, *am*, n. 'tail-fan,' a chowrie, a whisk, fly-flapper (generally made of the tail of the Yak or Bos Grunniens and used as an emblem of princely rank).—*Bāla-vrata*, *as*, m. an epithet of the Buddhist saint Mañju-ghosha or Mañju-śrī.—*Bāla-sarman*, *ā*, m., N. of the father of Saṇḍa and grandfather of Lakṣmī-dhara.—*Bāla-śṛṅga*, *as*, *ā*, *am*, 'young-horned,' having horns not yet full-grown.—*Bāla-sakhi*, *ā*, m. 'child-friend,' a friend from childhood.—*Bāla-sañjivana*, *am*, n., N. of the thirty-third chapter of the second part of the Gaṇeśa-Purāṇa.—*Bāla-sandhyā*, *f*, early twilight, dawn.—*Bālasandhyābha* ('*gā-ābha*'), *as*, *ā*, *am*, resembling early twilight, of the hue of dawn, of a purple colour.—*Bāla-sātmya*, *am*, n. 'that which is suitable for children,' milk.—*Bāla-siṅha*, *as*, m., N. of a man.—*Bāla-suhṛid*, *t*, m. a friend from childhood, a friend of one's youth.—*Bāla-sūrya* or *bālasūryaka*, *am*, n. lapis lazuli; [cf. *bāla-rāja*].—*Bāla-sthāna*, *am*, n. the position or condition of a child, childhood, youth, youthfulness, inexperience.—*Bāla-hatyā*, *f*, child-murder, infanticide.—*Bāla-hasta*, *as*, m. 'hairy-hand,' a hairy tail, the tail of a horse or any hairy animal.—*Bālākhi* ('*la-ak*'), *f*, a species of tree, (commonly called *keśa-pushpa*).—*Bālāgra* ('*la-ag*'), *as*, m. a pinnacle, (Mṛic-chakṛī, Act I, p. 21); the point of a hair.—*Bālātapa* ('*la-āt*'), *as*, m. 'early heat of the sun,' the newly

risen sun, the morning sun-beams, heat of the morning sun.—*Bālātapa-rakta*, *as*, *ā*, *am*, red or roseate with the morning sun-beams.—*Bālāditya* ('*la-āt*'), *as*, m. 'youthful sun,' the newly risen sun, morning sun; N. of a king of Kāśmīra; of a king of Magadha.—*Bālādhyāpaka* ('*la-adh*'), *as*, m. 'child-instructor,' a teacher of youth, tutor.—*Bālādhyāpaka-tā*, *f*, the office of a teacher of youth, a tutorage.—*Bālāpatya* ('*la-āp*'), *am*, n. young offspring, youthful progeny.—*Bālābhyāsa* ('*la-abh*'), *as*, m. early application, study during childhood.—*Bālāmāya* ('*la-ām*'), *as*, m. a child's disease, disease of children.—*Bālāmāya-pratishedha*, *am*, n., N. of the second chapter of the Uttara-tantra or sixth part of Vāgbhaṭa's Aṣṭāṅga-hṛidaya-saṃhitā.—*Bālārūpa* ('*la-ar*'), *as*, m. early dawn; (*as*, *ā*, *am*), like early dawn, ruddy as early dawn.—*Bālārka* ('*la-ar*'), *as*, m. the newly risen sun, the morning sun-beams, heat of the morning sun.—*Bālārka-koma*, *as*, *ā*, *am*, soft as the orient sun (said of red dye).—*Bālābabodha* ('*la-ab*'), *as*, m. 'instructing the young or inexperienced,' N. of a short treatise on omens drawn from the movements of dogs.—*Bālābabodha-paddhati*, *is*, *f*, N. of a commentary on Sāṅkhāyana's Gṛihya-sūtras.—*Bālā-varnana*, *am*, n., N. of the ninety-sixth chapter of the Sām-gadhara-paddhati.—*Bālāvastha* ('*la-av*'), *as*, *ā*, *am*, being in a state of childhood, still young, juvenile.—*Bālāvasthā*, *f*, the state of a child, youth, childhood.—*Bālāsoka* ('*la-as*'), *as*, m. a young Aśoka tree.—*Bālāsura* ('*la-as*'), *as*, m., N. of an Asura.—*Bālāsura-vadha*, *as*, m., N. of the eighty-fifth chapter of the second part of the Gaṇeśa-Purāṇa.—*Bālā-hatyā*, *f*, the murdering of female children, female infanticide.—*Bālendu* ('*la-in*'), *us*, m. 'young moon,' the new moon, waxing moon.—*Bālāsvara* ('*la-is*'), *as*, m., N. of a son of Jaṭādhara and father of Nārāyaṇa the author of the Prākṛita-pāda, a grammatical work.—*Bālāśhṭa* ('*la-ish*'), *as*, m. 'desired by children,' a jujube tree.—*Bālāpacāraṇa* ('*la-up*'), *am*, n. or *bālāpacāra* ('*la-up*'), *as*, m. the medical treatment of children, any medicine or remedy suited for children.—*Bālāpacāraṇi*, *am*, n., N. of the first chapter of the Uttara-tantra or sixth book of Vāgbhaṭa's Aṣṭāṅga-hṛidaya-saṃhitā.—*Bālāpavita* ('*la-up*'), *am*, n. a cloth used for covering the privities; the sacrificial thread (= *bāla-yañjopavitaka*).

Bālaka, *as*, *ikā*, *am*, young, childlike, childish, not yet full-grown; (*as*), m. a child, infant, a boy; (in law) a minor; a fool, blockhead; the tail of a horse or elephant; a finger-ring; a bracelet; a kind of perfume; N. of a prince, (also called *Pālaka*); (*ikā*), *f*, a female child or infant, a girl; sand; the knot or flower of an ear-ring; the rusting of leaves; small cardamoms [cf. *ikṣhu-b*]; (*am*), n. a variety of Hibiscus, Hibiscus Mutabilis; [cf. Hib. *ballach*, 'a boy.'].—*Bālaka-tva*, *am*, n. childhood, childishness.—*Bālaka-pralāpta*, *am*, n. childish talk, foolish prattle.—*Bālaka-priya*, *as*, *ā*, *am*, fond of children; (*ā*), *f*, colocintida, colocynth; Musa Sapientum.—*Bālaka-hatyā*, *f*, infanticide.

Bālākīya, *as*, *ā*, *am*, childish, infantine, relating to children.

Bālāyana, *is*, m. a metonymic from *Bālā*.

Bālī, *is*, m., N. of a monkey, brother of the monkey-king Su-grīva, (he was son of Indra and was said to derive his name from *bāla*, 'hair,' as being born from the hair of his mother; he was slain by Rāma-āndra, see Rāmāyana IV. 21).—*Bālī-sambhava*, *as*, m. 'sprung from Bālī,' N. of a celebrated monkey, the son of Bālī.—*Bālī-hantrī*, *tā*, m. 'killer of Bālī,' an epithet of Rāma.

Bālīn, *i*, m., N. of a monkey, son of Indra, = *bālī*; (*tnī*), *f*, the constellation Aśvini.

Bālīman, *ā*, m. childhood, youth, youthfulness, boyhood, immaturity.

Bālīsa, *as*, *ā*, *am*, young, childish, puerile, of tender years; ignorant, inexperienced, simple, foolish (= *bāla*); careless, heedless; (*as*), m. a child; a fool, blockhead; (*am*), n. a pillow, cushion (=

Pers. بالش).—*Bālīsa-tā*, *f*, or *bālīsa-tva*, *am*, n. childishness, youthfulness, simplicity, foolishness, folly.—*Bālīsa-matī*, *is*, *is*, *i*, 'childish-minded,' foolish.

Bālīsa, *am*, n. childishness, youth, youthfulness, boyhood, folly, thoughtlessness, heedlessness.

Bāleya, *as*, *i*, *am*, fit for an offering or oblation (fr. *bālī*); descended from Bālī (fr. *bālī*); tender, soft, fit or proper for children (fr. *bāla*); (*as*), m. an ass; a kind of vegetable (= *angāra-vallī*); a kind of radish (= *āṇḍalya-mūlaka*); N. of a Daitya.—*Bāleya-sāka*, *as*, m. a kind of vegetable, Siphonanthus Indica.

Bālya, *am*, n. boyhood, childhood, infancy; childishness, puerility, immaturity of the understanding, folly, thoughtlessness, puerile temerity.—*Bālyakāla*, *as*, m. the period or age of childhood.—*Bālyatā*, *f*, = *bālya*.

बालखिल्य *bāla-khilya*. See p. 681, col. 3.

बालन्दन *bālandana*, *as*, m. a patronymic of Vatsa-prī.

बालाकि *bālāki*, *is*, m. a metonymic from *Bālāka*.

Bālākya, *f*, a proper N.

बालायनि *bālāyani*, *is*, m., N. of a preceptor.

बालाहक *bālāhaka*, *as*, m., N. of a serpent-demon.

बालिश *bālīsa*. See col. 2.

बालीवर्दिनेय *bālīvardineya*, *as*, m. a patronymic from Bālīvardin; a metonymic from Bālīvardī; [cf. *bālīvardineya*].

बालीश *bālīsa*, *as*, m. retention of urine.

बालु *bālu*, *us*, m. (said to be fr. rt. 2. *bal*), a kind of drug; (also written *vālu*; cf. *clavālu*).

Bāluka, *as*, m. a kind of drug and perfume, (also written *vāluka*; cf. *clavāluka*); (*ā*), *f*, sand, gravel; powder; camphor; a sand-bath; (*ā* or *i*), *f*, a species of cucumber, Cucumis Usitatissimus.—*Bāluka-gaḍa*, *as*, m. a species of fish, Cheilodipterus Calius and Butis.—*Bālukātmikā* ('*kā-āt*'), *f*, 'having the nature of sand,' sugar.—*Bāluka-prabhā*, *f*, one of the seven hells of the Jains, the hell of sand.

Bālunkī, *f*, a species of cucumber, Cucumis Usitatissimus.

Bālurgī or *bālurgikā*, *f*, = *bālunkī*.

Bāluka, *as*, m. a kind of poison.

बालेन्दु *bāleṇḍu*. See col. 2.

बालेय *bāleya*. See above.

बालोक *bālōka*, *as*, m., N. of an author(?).

बाल्यन *bālbaja*, *as*, *i*, *am* (fr. *balbaja*), made of the grass Eleusine Indica.

Bāljabhārīka (fr. *balbaja* + *bhāra*), *as*, *i*, *am*, laden or burdened with Balbaja grass.

Bālajāika, *as*, *i*, *am*, bearing Balbaja grass; [cf. *balbajika*].

बाल्य *bālya*. See above.

बाल्हीक *bālhiika*. See *bālhiika* below.

बाल्हि *bālhi*, N. of a country, Balkh; (often written *bālhi*; cf. *bālhi*).—*Bālhi-ja* or *bālhi-jāta*, *as*, *ā*, *am*, born or bred in Balkh, of the Balkh breed (said of a horse).

Bālhiyana, *as*, *i*, *am*, relating to or derived from Bālhi.

Bālhiika, *as*, m. (also written *bālhiika*, *vālhiika*, *bālhiika*, and incorrectly *bālhiika*), a king of the Bālhiikas; N. of a son of Pratiṣṭa; (*ās*), m. pl., N. of a people; (*as*, *i*, *am*), coming from Balkh; (*am*), n. saffron; Asa Foetida.

Bālhiika, *as*, m. (often written *bālhiika* or *vālhiika*, and sometimes for *bālhiika*), a prince of the

Bāhikas; N. of a son of Janam-ejaya; of a son of Pratipa; of the father of Rohiṇī, wife of Vasu-deva; of a Gandharva; (ās), m. pl., N. of a people, = *bāhika*; (ī), f. a princess of the Bāhikas (an epithet of Mādrī, Mahā-bh. Ādi-p. 4886); (as, ī, am), belonging to or derived from the Bāhikas; (am), n. saffron; Asa Feetida. — *Bāhika-bhāshā*, f. the language of the Bāhikas (enumerated among the various Prakṛit dialects). — *Bāhikēśa* ('ka + īś'), as, m. lord of the Bāhikas.

बावादेव *bāvā-deva*, as, m., N. of the author of the Arpaṇa-mīmāṃsā, a treatise on sacrificial rites.

बाव-सूत्रिन, ī, m., N. of the author of the Svārdaya-vivaraṇa, q. v.

बाष्कल *bāṣkala*, as, m., N. of a teacher (a pupil of Paila); of a Daitya; of a son of Anu-hrāda; (ās), m. pl., N. of a family regarded as belonging to the Kausikas, (also written *vāṣkalās*); N. of a school; (as, ā, am), large, great?; (as), m. a warrior (see *vāṣkala*). — *Bāṣkala-sākhā*, f., N. of a work. — *Bāṣkalopaniṣad* ('la-up'), t, f., N. of an Upaniṣad.

बाष्कलका, as, ā, am, belonging to or derived from the Bāṣkals.

बाष्कलि, is, m. a patronymic from Bāṣkala; N. of a teacher.

बाष्किह *bāṣkiha*, as, m. a patronymic from Bāṣkiha.

बाष्प *bāṣpa*, *bāṣpaka*, *bāṣpin*, &c. See *vāṣpa*, &c.

बाष्कल *bāṣkala*, a various reading for *bāṣkala* above.

बास्त *bāsta*, as, ī, am (fr. *basta*, a goat, cf. *vasta*), belonging to or coming from a goat, goatish; *bāstaṃ* *śarma*, a goat-skin; (also written *vasta*, cf. Manu II. 41.)

बास्तयाना, as, m. a patronymic from Basta.

बाह *bāh*. See rt. *vāh*.

बाह *bāha*, as, ā, m. f. the arm, = 1. *bāhu* below; (as), m. a horse; (probably for *vāha* fr. rt. *vāh*.) 1. *bāhava*, am, n. (fr. *bāhu*), see Gaṇa Prithv-ādi to Pāp. V. 1, 122.

2. *bāhava*, as, am, m. n., Ved. the arm (= *bāhu*). *Bāhavi*, is, m. a patronymic from Bāhu; N. of a teacher.

बाहबāhavi, ind. arm against arm, hand to hand (in close combat, = *bāhūbāhavi*).

बाहट *bāhaṭa*, as, m., N. of an author mentioned by Mallī-nātha in his commentary on the Raghuvamśa.

बाहड *bāhaḍa*, as, m., N. of a man.

बाहादुर *bāhādura*, as, m. a modern title of honour conferred by Muhammadan kings bearing some resemblance to the European title of military knighthood (= Pers. *بهادر*).

बाहाबाहवि *bāhābāhavi*. See above.

बाहर्वेदिक *bāhīrvedika*, as, ī, am (fr. *bāhīr-vedī*), Ved. situated or taking place outside the Vēdī; [cf. *bāhīrvedika*].

बाहीक *bāhika*, as, ī, am (fr. *bāhis*), being outside, external, exterior; (probably) being abroad; belonging or relating to the people of the Pañjāb; (ās), m. pl. the people of the Pañjāb, (opposed to *prācyā*); (as), m. an inhabitant of the Pañjāb, a Pañjābī; N. of a priest; an ox; (am), n., N. of a lake or piece of water in the country of the Bāhikas.

बाहु 1. *bāhu*, us, m. (fr. rt. *bah* for *bāh*), said to be fr. rt. *bādhi*; by some grammarians 1. *bāhu* is said to be both m. and f.; for 2. *bāhu* see col. 3), the arm, (*bāhū udyamya*, raising

the two arms; *Lakṣhmaṇo Rāmasya dakṣhiṇo bāhuḥ*, Lakṣhmaṇa is Rāma's right arm; *ājānu-bāhu*, one whose arms reach as far as his knees; cf. *ud-b^o*, *ūrdhva-b^o*); the fore-arm, the arm between the elbow and the wrist, (opposed to *pra-gaṇḍa*, q. v.); the fore-foot of an animal, (according to the commentators especially the upper part of the fore-foot, but perhaps also the lower part; cf. *prīṣni-b^o*); the whole upper extremity of the body (in medicine, as opposed to *sakti*, the lower extremity; the limb of a bow (Ved.); the bar of a chariot-pole (Ved.); a door-post [cf. *dvāra-b^o*]; (in geometry) the base of a right-angled triangle, leg of a triangle, side of an angular figure [cf. *bāhu-pratibāhu*]; the shadow of the gnomon on a sun-dial; the constellation Ārdra, (in this sense also ū, m. du.); N. of a Daitya; of a prince (enumerated among eighteen who brought ruin upon their families by their illegal actions, Mahā-bh. Udyoga-p. 2731); of a son of Vṛika; of a son of Vajra; (adjective compounds having *bāhu* in the sense of 'arm' at the end and applied to the names of persons make their fern. in ā); [cf. Zend *bāzu*, 'the arm'; Gr. *ἄρῃς*, *ἄρῃς*; Lat. *brachium*; Old Norse *bóg-r* = Old Germ. *buoc*, 'a bow, bend.']; — *Bāhukara*, as, ī, am, working with the hands. — *Bāhukuntha* or *bāhu-kubja*, as, ā, am, crippled in the arms. — *Bāhu-kuntha*, as, m. a wing. — *Bāhulshad*, t, t, t, Ved. offering the fore-legs (i. e. the inferior parts) of an animal (said of a parsimonious sacrificer; according to Sāy. = *bāhubhīr yajamā-nah*). — *Bāhu-dāpa*, as, m. 'arm-bow', the distance measured by the extended arms, a fathom. — *Bāhu-śyut*, t, t, t, in Atharva-veda XVIII. 3, 25, perhaps for *bāhu-tā*. — *Bāhu-śyuta*, as, ā, am, Ved. fallen from the arm, dropped out of the hand; (Sāy. = *bāhubhyām praśyutaḥ*). — *Bāhu-ja*, as, m. 'arm-born', a Kshatriya or man of the military class (as sprung from the arm of Brahmā, Manu I. 31); a parrot; sesamum growing wild or spontaneously. — *Bāhu-jūta*, as, ā, am, Ved. swift with the arms; (Sāy. = *bāhuḥ prerakāḥ śatrūṇām yasya tādriśaḥ*, repelling the enemy with the arms.) — *Bāhu-jyā*, f. the cord of an arc, sine. — *Bāhu-tā*, ind., Ved. in the arms; [cf. *deva-tā*, 2. *puruṣa-tā*]. — *Bāhu-trāṇa*, am, n. 'arm-fence', armour for the arms, vantage. — *Bāhu-daṇḍa*, as, am, m. n. 'arm-staff', an arm like a staff, the arm compared to a staff; a blow or punishment inflicted with the arm or fist; [cf. *bhuja-daṇḍa*]. — *Bāhu-dā*, f. 'arm-giver', an epithet of Sūyāśī (a wife of Parikṣit, Mahā-bh. Ādi-p. 3795); N. of a river said to rise in the Himālaya and probably identical with the Vitastā or classical Hydaspes and modern Jhelum, (into this river Gaurī the wife of Prasena-jit is said to have been transformed; and its name is accounted for by a legend that a saint recovered his lost arms by bathing in the stream.) — *Bāhu-pāda*, as, m. 'crossing or intertwining the arms,' a particular attitude in fighting. — *Bāhu-pratibāhu*, ū, m. du. (in geometry) the opposite sides of a figure. — *Bāhu-prasāra*, as, m. the act of stretching out the arms, embracing. — *Bāhu-praharaṇa*, as, m. 'striking with the arms,' a striker, boxer; (am), n. boxing, wrestling. — *Bāhu-phala*, am, n. (in geometry) the result from the base sine; the sine of an arc of a circle of position contained between the sun and the prime vertical. — *Bāhu-bala*, am, n. power or strength of arm; (as), m., N. of a prince; (as, ā, am), strong in the arm. — *Bāhu-balin*, ī, inī, ī, strong in the arm. — *Bāhu-bādha*, ās, m. pl., N. of a people; (also read *bāhu-bādhyā*, *bāhu-rada*). — *Bāhu-bhaṅgi*, is, f. bending or twisting the arms. — *Bāhu-bhūṣaṇa*, am, n. or *bāhu-bhūṣā*, f. 'arm-ornament,' an armet, an ornament worn on the upper part of the arm. — *Bāhu-bhedin*, ī, m. 'arm-breaker,' an epithet of Viṣṇu. — *Bāhu-mat*, ān, ātī, at, one who has (strong) arms; (ān), m. an epithet of Indra; (ātī), f., N. of a river. — *Bāhu-maya*, as, ī, am, made or done with the arms. — *Bāhu-mātra*, as, ī, am, Ved. as long as the

arm. — *Bāhu-mūla*, am, n. the root or juncture of the arm, armpit, extremity of the upper part of the arm, shoulder-blade, the region of the shoulder. — *Bāhumūla-vibhūṣaṇa*, am, n. an ornament worn on the extremity of the upper part of the arm. — *Bāhu-yuddha*, am, n. 'arm-fight,' a close fight, personal struggle, pugilistic encounter, boxing, wrestling, pugilism. — *Bāhu-yodha*, as, or *bāhu-yodhin*, ī, m. fighting with the arms, a wrestler, a boxer. — *Bāhu-latā*, f. 'arm-creep,' an arm (lithe) as a creeper or climbing plant. — *Bāhulatāntara* ('tā-an'), am, n. the space between creeper-like arms, the breast, bosom. — *Bāhu-latikā*, f. an arm like a young creeper or climbing plant. — *Bāhu-vikṣhepa*, as, m. the act of throwing the arms apart, moving the arms; swimming. — *Bāhu-viryā*, am, n. strength of arm, personal prowess. — *Bāhu-vrikta*, as, m., Ved. N. of a descendant of Atri and author of the hymns R̥g-veda V. 71, 72. — *Bāhu-vyāyama*, as, m. 'arm-exercise,' gymnastic or athletic exercise. — *Bāhu-sakti*, is, m., N. of a king. — *Bāhu-sardhin*, ī, inī, ī, Ved. 'relying on (his) arms,' mighty in arm or prowess; an epithet of Indra. — *Bāhu-sālin*, ī, inī, ī, possessing (strong) arms; (ī), m. an epithet of Śiva; N. of a Dānava; of a son of Dhṛita-rāṣṭra; of Bhīma; of a prince. — *Bāhu-sūkhara*, 'the upper part of the arm,' the shoulder. — *Bāhu-sambhava*, as, m. 'arm-born,' sprung from the arms (of Brahmā), a Kshatriya or man of the military class. — *Bāhu-sahasra-bhṛit*, t, m. 'having a thousand arms,' an epithet of king Arjuna Kārtavīrya killed by Parāśurāma. — *Bāhūtkhepaṃ* ('hu-ul'), ind. having lifted up the arms, having raised the hands. — *Bāhū-bāhavi*, ind. arm against arm, arm to arm, hand to hand or mutually grappling (in close combat, = *bāhū-bāhavi*). — *Bāhu-anka*, as, m., Ved. bending the arm. — *Bāhu-oja*, as, n., Ved. strength of arm; (ās, ās, as), strong in the arm; strong in the fore-legs (said of a horse; Sāy. = *bāhuḥ pra-kṛiṣṭa-balavān*).

Bāhuka, as, ā, am, servile, a servant, dependant; swimming with the arms; like a dwarf, dwarfish; (as), m. = 1. *bāhu*, 'the arm,' at the end of a comp. [cf. *hrasva-b^o*]; a monkey; N. of a Nāga; of a prince; of a son of Vṛika (= 1. *bāhu*); N. assumed by Nala after his transformation into a dwarf by the serpent-demon Karkoṭaka and upon his becoming charioteer to king Ritu-parṇa, (with this meaning also written *vāhuka*); (ā), f., N. of a river.

1. *bāhula*, am, n. (for 2. see p. 684, col. 1), mail or armour for the arms; N. of a place in Dakṣiṇā-patha.

बाहु 2. *bāhu* (fr. *bahu*, p. 677, col. 2), occurring at the beginning of compounds as follow. (For 1. *bāhu* see col. 1.)

Bāhukīṭa, as, ī, am (fr. *bāhu-kīṭa*), see Gaṇa Paladyādi to Pāp. IV. 2, 110.

Bāhukuleyaka (fr. *bahu* + *kula*), as, m. a patronymic; [cf. *bahukulina*].

Bāhugarta, as, ī, am (fr. *bahu* + *garta*), see Scholiast on Pāp. IV. 2, 137.

Bāhugūṇya, am, n. possession of numerous excellences, great advantageousness; excess; (ena), ind. exceedingly.

Bāhudantaka [cf. *bāhudantīn*], belonging to Indra, (said of a treatise on moral duties abridged by Indra, Mahā-bh. Sānti-p. 2204.)

Bāhudantīn, ī, m. (fr. *bahu* + *danta*), an epithet of Indra. — *Bāhudanti-putra*, as, m. a son of Indra, epithet of Jaya-datta (son of Indra and reputed author of a Tantra).

Bāhudanteya, as, m. = *bāhudantīn*.

Bāhubalī, is, m. (probably fr. *bahu-bala*), N. of a mountain.

Bāhubhāṣya, am, n. (fr. *bahu-bhāṣin*, q. v.), talkativeness, garrulity, loquaciousness.

Bāhumitrayāṇa, as, m. a patronymic from Bāhumitra, q. v.

Bāhurūpya, as, &c. (fr. *bahu* + *rūpya*), see Siddhānta-kaumudī on Pāp. IV. 2, 106; (am), n.

(fr. *bahu-rūpa*), the possession of many forms or aspects, manifoldness.

Bāhuvartaka, *as*, ī, *am* (fr. *bahu-varta*), see Scholiast on Pāṇ. IV. 2, 126.

Bāhuviddha, *as*, *m*. (fr. a form *bahu-viddha*?), a patronymic (?).

Bāhusāla, *as*, ī, *am* (fr. *bahu-sāla*), prepared from Tithymalus Antiquorum. — *Bāhusāla-guḍa*, *as*, *m*. (in medicine) pills prepared from Tithymalus Antiquorum and used as a remedy for hemorrhoids &c.

Bāhusrutya, *am*, *n*. (fr. *bahu-srutā*), great learning, learnedness, erudition.

Bāhuvīcya, *am*, *n*. (fr. *bahu-vīc*), the sacred tradition of the Bāhuvīcās, traditional teaching of the Rīg-veda.

बाहुक् *bāhuk* in *pra-b*, *q. v.*

बाहुवाण *bāhubāṇa*, *as*, *m*. a patronymic of king Hammira; (also read *vāhuvāṇa*, *cāhubāṇa*.)

बाहुल २. *bāhula*, *as*, ī, *am* (fr. *bahula*; for १. see p. 683, col. 3), manifold, see Gāṇa Sankalādi to Pāṇ. IV. 2, 75; (*as*), *m*. the month Kārtika (when the moon is near the Pleiades; fr. *bahulā*, the Pleiades); (*as*), *m*. fire; *N*. of a prince; of a son of Sākya-muni; (*am*), *n*. manifoldness, a term in grammar implying the optional applicability of different rules. — *Bāhula-grīva*, *as*, *m*. 'variegated-necked,' a peacock.

Bāhulaka, *am*, *n*. manifoldness, diversity; (*āt*), ind. in consequence of the diverse or indeterminate applicability (of a rule), from the various application of meanings or of forms.

Bāhulī, īs, *m*, *N*. of a son of Viśvā-mitra. *Bāhuleya*, *as*, *m*. (fr. *bahulā*, the Pleiades), a metonymic of Kārtikeya.

Bāhulya, *am*, *n*. (fr. *bahula*), abundance, plentifulness, plenty, quantity, multitude, multiplicity, manifoldness, variety; the usual course of things, common order of things; (*āt*, *ena*), ind. in the usual course of things, for the most part, usually, ordinarily, commonly; (*āt*), ind. in all probability.

बाहेयक *bāheyaka*, *as*, ikā, *am*, (perhaps) relating to or current among the Bāhikas.

बाह्य *bāhya*, *as*, ā, *am* (fr. *bahis*, *q. v.* In classical Sanskrit this word is more usually written *vāhya*, but in the Veda *bahis* and *bāhya* are the usual forms, the nom. pl. *bāhye* following the pronominal declension), being outside, situated without (a city or village or house), outer, external, outward, exterior; foreign; (*as*), *m*. a foreigner; an outcast, one of a low tribe; (*ā*), *f*. scil. *tvāc*, the outer bark (of a tree); (*am*, *ena*, *e*), ind. outside, on the outside, without; (*āt*), ind. from without. — *Bāhya-tas*, ind. outside, externally, on the outside of (with gen. or abl.; cf. *vāhya-tas*).

बाह्लक *bāhlaka*, *bāhli*, *bāhlika*, *bāhlika*, &c. See *bālhaka*, &c., p. 682, col. 3.

बिट् *biṭ* (also written *viṭ*; cf. *rts. vid* and *hiṭ*), cl. १. P. *beṭati*, *beṭitum*, to address harshly; to swear, curse; to shout, exclaim.

बिटक *biṭaka*, *as*, ā, *am*, *m. f. n.* a boil (= *piṭaka*, *q. v.*).

बिठ *biṭha*, *am*, *n*. Ved. (according to Yāska) the sky.

बिड् *biḍ* (or *viḍ*) = *biṭ*, *q. v.*

बिडाल *biḍāla*, *biḍālaka*, &c. See *viḍāla*, &c.

बिद् *bid* or *bind* (connected with *rts. bhid*, *bil*, *bhid*), cl. १. P. *bindati*, *bābinda*, *bindāta*, *binditum*, to split, cleave; to divide; to make or constitute a part.

Bidala, *am*, *n*. (usually written *vidāla*, *q. v.*, and according to some fr. *vi* + *dala*), anything split off, a slip, cutting, chip; a split bamboo; a split pea [cf.

masūra-*b*]; a twig; a basket made of split bamboos; gold-leaf, &c.; paste of pomegranates; (*as*), *m*. pastry, a cake; the tree Bauhinia Variegata (= *kuddāla*, *ko-vidāra*); (*ā*), *f*. the plant Ipomoea Turpethum. — *Bidala-kārī*, *f*. Ved. a woman employed in splitting bamboos; (Mañdhara = *vaṇṣa-vidārīṇī*, *vaṇṣa-pātra-kārīṇī*). — *Bidala-saṃhita*, *as*, ā, *am*, Ved. composed or made up of halves. — *Bidali-kṛta*, *as*, ā, *am*, split, cleft, pierced; *dvi-b*, cleft in twain; (generally spelt *vidali-kṛta*). — *Bindarī* (fr. *bindu*), *N*. of a place; [cf. *bindavi*].

Bindaviya, *as*, ā, *am*, see Gāṇa Gahādi to Pāṇ. IV. 2, 138; (*as*), *m*. a prince of the Bindus; [cf. *bindaviya*].

Bindu, *us*, *m*. (in classical Sanskrit more usually written *vidu*, *q. v.*, in the Veda *bindu*), a detached particle, a drop; a sphericle, globule, point, dot, spot; *N*. of a descendant of Angiras and author of the hymns Rīg-veda VIII. 83, IX. 30.

बिन्दु *bind* = *rt. bid*, *q. v.*

बिन्दुरक *binduraka*, *as*, *m*. Himenia Aegyptiaca.

बिबोधयिषु *bibodhayishu*, *us*, *us*, *u* (fr. Desid. of Caus. of *rt. i. budh*), wishing to rouse, intending to wake; [cf. *ubodhayishu*].

बिबोक् *bibboka*, *as*, *m*. (also written *vivoka*, *vibboka*, *q. v. v.*), haughty indifference; (in erotic poetry) affectation of indifference towards a beloved object through pride and conceit.

बिभक्षयिषु *bibhakshayishu*, *us*, *us*, *u* (fr. Desid. of *rt. bhaksh*), wishing to eat, desirous of eating. — *Bibhakshayishu-dānshṛīn*, ī, īṇī, ī, 'having teeth desirous of eating,' hungry-mouthed.

बिभित्सा *bibhitsu*, *f*. (fr. Desid. of *rt. bhid*), a desire to break through or destroy, wish to pierce or penetrate (with acc., e. g. *Droṇānikam bibhitsu*, the desire of breaking through the army of Droṇa).

Bibhitsu, *us*, *us*, *u*, desirous of breaking through, wishing to pierce or penetrate (with acc.).

Bibhedayishu, *us*, *us*, *u* (fr. Desid. of Caus.), desirous of severing, intending to divide or disunite.

बिभ्रक्षु *bibhrakshu*, *us*, *us*, *u* (fr. Desid. of *rt. bhrāj*), wishing to roast or fry; desirous of scorching up, intending to scorch or parch; wishing to destroy; (*us*), *m*. fire.

Bibhrājishu, *us*, *us*, *u*, wishing to fry or parch; (*us*), *m*. fire. — *Bibhrājishu-prakhyā*, *as*, ā, *am*, resembling fire, (according to a Scholiast = *agnitulyā*).

बिभ्रत् *bibhrat*, *at*, *atī*, *at* (pres. part. of *rt. bhrī*, *q. v.*), bearing, carrying.

बिम्बा *bimba*. See *vimba*.

बिराल *birāla* and *bilāla* = *viḍāla*, *q. v.*

बिल् *bil* (sometimes less correctly written *vil*; connected with *rts. bhil*, *bīd*, *bhid*), cl. 6. 10. P. *bilati*, *belayati*, to split, cleave, break, divide.

Bila, *am*, *n*. (also written *vila*, *q. v.*), a hole (especially of a mouse, snake, wild beast, &c.), hollow, cavity; a gap, pit, chasm; an opening, aperture, outlet, (*ātur-b*), Ved. 'having four apertures or outlets,' said of the udder of a cow), embouchure; the hollow of a dish, bowl of a spoon or ladle; (*as*), *m*. a species of reed or cane, Calamus Rotang (= *vetasa*); *N*. of Uccāṭh-śravas (one of the horses of Indra). — *Bileśvara-tirtha* ('*la-iś*'), *am*, *n*, *N*. of a Tirtha.

Bilma, *am*, *n*. Ved. a slip, chip, (Sāy. = *bhāśanam kashtham*); a broken helmet; an ash-pit.

Bilmin, ī, īṇī, ī, (according to Mañdhara) having a helmet.

Billa, *am*, *n*. (also written *villa*), a pit, hole,

reservoir; Asa Foetida. — *Billa-mūla*, *f*. a species of esculent bulbous plant. — *Billa-sū*, *ūs*, *f*. a mother of ten children.

Bilva, *as*, *m*. (in the later language more usually written *vilva*, *q. v.*), a species of tree, *Ægle Marmelos*, the wood-apple (commonly called Bel; it bears a delicious fruit, which when unripe is used for medicinal purposes; its leaves are employed in the ceremonial of the worship of Siva); (*am*), *n*. the fruit of *Ægle Marmelos*; a particular weight, = १ Pala, = ४ Akshas, = १ Kūdava; a kind of vegetable; (*ā*), *f*. a kind of drug (= *hingu-patṭri*, *q. v.*). — *Bilva-ja*, see *bailva-ja*. — *Bilva-tejas*, *ās*, *m*, *N*. of a serpent-demon. — *Bilva-dāṇḍa*, *as*, *m*. 'having a staff of Bilva wood,' an epithet of Siva. — *Bilva-nātha*, *as*, *m*, *N*. of a teacher of the Hathā-vidyā. — *Bilva-patṭra*, *as*, *m*, *N*. of a serpent-demon. — *Bilva-patṭra-maya*, *as*, ī, *am*, made or consisting of Bilva leaves. — *Bilvapattrikā*, *f*. a *N*. of Dākṣhāyaṇī under which she was worshipped at Bilvaka. — *Bilva-pāṇḍara*, *as*, *m*, *N*. of a serpent-demon. — *Bilva-peṣikā* or *bilva-peṣi*, *f*. the dried shell of the Bilva fruit. — *Bilva-mangala*, *as*, *m*, *N*. of a poet (also called Līlā-śukta, the author of the *Kṛishṇa-kāṇāmṛta*, a poem on the sports of Kṛishṇa at Vrindāvana). — *Bilva-vana*, *am*, *n*. a wood of Bilva trees. — *Bilvāmṛaka* ('*va-ām*'), *N*. of a place on the Revā or Narmadā river. — *Bilvesvara* ('*va-iś*'), *N*. of a Linga. — *Bilvodakeśvara* ('*va-ul*', '*ka-iś*'), *N*. of a temple of Siva.

Bilvaka, *as*, *m*, *N*. of a serpent-demon; of a place of pilgrimage.

Bilvakiyā, *f*. a place planted with Bilva trees.

बिल्हण *bilhāṇa*, *as*, *m*, *N*. of a man; of a poet, (in this sense also written *vihlāṇa*.)

बिश् *biś* (= *rt. pis*), cl. १. P. *beṣati*, &c., to go.

बिश् *biśa*, *bisha*, various forms for *bisa*, *q. v.*

बिष्कला *bishkalā*, *f*. Ved. parturient, a woman in travail; [cf. *billa-sū*, *bashkaya*, *bashkiha*; according to some a masc. form *vishkala* or *bishkala* exists, = *grāmya-śūkara*, a tame hog, which by reason of its fecundity has the name *bahvapatya*, having much offspring.]

बिस् *bis* (sometimes written *vis*, *q. v.*), cl. 4. P. *bisatyati*, &c., to go, move; to split; to grow; to urge on, incite; to cast, throw.

Bīsa, *am*, *n*. (in classical Sanskrit more usually written *viśa*, *q. v.*), a shoot, sucker; the film or fibres of the stalk of the water-lily, that part of the stalk of the lotus which is underground, (the young shoots of the Nelumbium and of various species of the Nymphaea, particularly of the Nymphaea Edulis, as well as the parts of the stalk underground, appear to have been eaten as a delicacy; at the end of an adj. comp. *bīsa* forms the fem. in *ā*); the whole lotus plant (Mahā-bh. Sānti-p. 7974). — *Bīsa-khā*, *ās*, *m*, Ved. one who digs for the stalks of roots, a digger for the fibres of the stem of the lotus, (also written *viśa-khā*). — *Bīsa-vat*, *ān*, *atī*, *at*, Ved. abounding in lotus fibres; (*atī*), *f*. a place abounding in lotus fibres.

बिहण *bihlāṇa*. See *bilhāṇa* above.

बीज *bija*, *am*, *n*. (in classical Sanskrit more usually written *vīja*, *q. v.*, perhaps fr. *rt. jan* with *vi*), the seed or germ of plants and animals; seed-corn, corn, (see *vīja*). — *Bīja-vat*, *ān*, *atī*, *at*, Ved. possessing seed.

Bijaka, *as*, *m*, *N*. of a poet; [cf. *bhaṭṭa-bijaka*.]

बीभ् *bībh* (also read *ēbh*, *q. v.*), cl. १. A. *bībhate*, &c., to commend, flatter; to boast.

बीभत्स *bībhatsa*, *as*, ā, *am* (fr. Desid. of *rt. bād*), loathsome, disgusting, nauseous, revolting, detestable, hideous; loathing, detesting; envious; cruel, mischievous; wicked; changed or estranged in

mind; (as), m. disgust, abhorrence, detestation; 'the disgusting,' one of the eight Rasas; an epithet of Arjuna, = *bibhatsu*; (ā), f. (Ved.) loathing, abhorrence; disgust. — *Bibhatsa-tā*, f. loathsomeness, detestableness. — *Bibhatsā-rasa-nirdeśa*, as, m., N. of the 145th chapter of the Sārngadhara-paddhati.

Bibhatsu, us, us, u, loathing, detesting, feeling repugnance or abhorrence, disgusted, revolted; envious, emulous; (Sāy.) = *kampamāna*, *kampamānāvayava*; (us), m. an epithet of Arjuna.

बीरिटा *bīriṭa*, as, m., Ved. (according to Yaska) the air; a crowd, multitude.

बीरिण *bīriṇa* in *dur-bīriṇa*, q. v.

बुक *buk*, ind. an onomatopoeic word. — *Buk-kāra*, as, m. the roaring of a lion; the cry of any animal.

बुक *buka*, see *Gaṇa Prekshādi* to *Pāṇ.* IV. 2, 80.

Bukin, ī, īnī, ī, fr. *buka* above.

बुक्क *bukk*, cl. 1. P. *bukkati*, *bubukka*, *buk-khitum*, to bark; to sound; cl. 10. P. *bukkayati*, *-yitum*, to bark, yelp; to speak, talk; to give pain (?).

Bukka, as, ā or ī, am, m. f. n. the heart [cf. *vrikka*] = *śamaya* (perhaps an error for *hridaya*); (as), m. a goat. — *Bukka-mahipati*, īs, or *bukka-bhūpāta*, or *bukka-rāya*, as, m., N. of two kings of Vijaya-nagara or Vidya-nagara; [cf. *bukkana* below]. — *Bukkāgramāṅsa* ('ka-og'), am, n. the heart; (probably a compound incorrectly formed from blending the two equivalents *bukkā* = *agra-mānsam*.)

Bukkāṇa, as, m., N. of a king (the patron of Mādhavācārya and Śāyaṇācārya, see above).

Bukkan, ā, m. the heart.

Bukkana, am, n. the barking of a dog; the noise made by other animals.

बुक्का *bukkasa*, as, m. a *Caṇḍāla*, man of the lowest class [cf. *pukkaśa*, *pukkasa*]; (ī), f. = *kālī*, (perhaps) black colour; the indigo plant (= *pukkaśa*, *pukkasa*).

बुङ्ग *bung* (also written *vung*), cl. 1. P. *bungati*, &c., to forsake, desert, abandon.

बुट् *buṭ*, cl. 1. 10. P. *boṭati*, *boṭayati*, &c., to hurt, kill.

बुड् *bud*, cl. 6. P. *budati*, &c., to cover, hide, conceal, (in these senses a various reading for rt. *ēḍ*, q. v.); to emit, discharge, (in these senses a various reading for rt. *puḍ*, q. v.)

बुडिल *budila* or *bulila*, as, m., Ved., N. of a man.

बुट् *bud* = rt. *bund*, q. v.

बुद्ध *buddha*, *buddhi*. See cols. 2 and 3.

बुद्द *budbuda*, as, m. (an onomatopoeic word imitative of the sound of a bubble rising to the surface of any fluid), a bubble in water (frequently the symbol of anything transitory); a bubble in general; an embryo five days old (Ved.); *nayana-bḍ*, the pupil of the eye; (ā), f., N. of an Apsaras; (am), n. a particular disease of the eye. — *Budbuda-tva*, am, n. the being a (mere) bubble, existence as a bubble (attributed to an embryo five days old). — *Budbuda-yāsu*, us, us, u, Ved. frothy as a bubble, frothy, foamy; (or perhaps) one whose generative power is a mere bubble, impotent; (Sāy.) = *budbuda-vad yātri* or *vyāpana-sila*.

बुध 1. *budh*, cl. 1. P. A. *bodhati*, -te (Ved. Impv. 2nd sing. *bodhi*, but this is often referred to rt. 1. *bhū*), *bubodha*, *bubudhe*, *bodhishyati*, -te, *abudhat*, *abodhit*, *abhutsat*, *abudha*, *bodhitum*, and more commonly cl. 4. A. (ep.

also P.) *budhyate* (-tī), *bubudhe* (part. *bubudhāna*), *bhutsyate*, *abodhi* or *abuddha* (1st sing. *abhutsi*, 1st pl. *abhutsmahi*, 2nd pl. *abuddham*), *bhut-sishṭa*, *boddhum* (Ved. *budhi*, Sāy. = *bodhe sati*; *budhanta*, *abuddham*, *bodhishat*, *bubodhas*; the original sense may have been 'to fathom a depth, penetrate to the bottom' cf. *budhna*); to observe, mark, heed, regard, attend to (with acc. or gen.); to perceive, notice, become acquainted with, recognise; to know, understand, comprehend; to think, reflect; to deem, consider, regard as, esteem as (with two acc.); to recover consciousness (after a swoon or after sleep &c.), come to one's senses; to wake up, awake; to admonish: Caus. *bodhayati* (Ved. also -te), -yitum, Aor. *abūbudhat* (Ved. part. *bubudhāna*, q. v.; Pres. part. Pass. *bodhyamāna*, q. v.), to cause to observe or attend, excite the attention of (with acc.); to cause to know or understand, render intelligible, make known, inform, teach; to revive, re-animate, restore to life, to bring any one to his senses, cause to listen to reason, admonish, advise; to remind any one of anything (with two acc.); to raise, cause (a perfume) to, to wake, wake up, rouse; to wake (metaphorically), cause (a flower) to expand: Desid. *bubodhishati*, -te, *bubudhishati*, -te, *bubhutsate*, to wish to observe, desire to become acquainted with: Intens. *bobudhyate*, *boboddhi*: [cf. Zend *bud*, 'to observe, to awake': Gr. *πυθ-ἀνο-μα*, *ἐ-πυθ-ἀν*, *πυθ-ο-μα*, *πυθ-τι-σ*, *πυθ-σι-σ*, *πυθ-μα*, *πυθ-ην*, *πυθ-ς*: Lat. *fundus*: Goth. *bud*, 'to bid'; *biuda*, *bauth*, *budum*: Angl. Sax. *bytne*, *botm*, *beodan*, *boda*, *bedian*: Old Germ. *biutan*: Mod. Germ. *biete*, *ge-biete*: Slav. *bud-i-ti*, 'he awakens'; *būd-ě-ti*, 'to wake': Russ. *bdu*, 'I wake'; *bodrūt*, 'wakeful': Lith. *bund-ū*, Inf. *budēti*, 'to wake'; *bud-rū-s*, 'wakeful'.]

Buddha, as, ā, am, recognised, observed; known, understood; completely conscious, enlightened, clever, wise, knowing; awakened, awake; (as), m. a wise or learned man, sage; (with Buddhists) one who is perfectly enlightened, the Wise, the Enlightened (i. e. one who by perfect knowledge of the truth is liberated from all existence, and who before his own attainment of Nirvāṇa or annihilation reveals to the world the method of obtaining it); the Buddha or 'Enlightened' *kar' ēfoxh* whose original appellation was *Sākya-muni* or *Sākya-sipha*, (he was born at Kapila-vastu, a city and kingdom at the foot of the mountains of Nepal, his father, *Suddhodana*, of the family of the *Sākyas*, being the king of that country, and his mother, *Māyadevi*, being the daughter of king *Su-prabuddha*; hence he belonged to the *Kāthariya* caste, and his name *Sākya* was really his family name, while that of *Gautama* was taken from the class or race to which his family belonged; his other names of Buddha, 'enlightened', and *Siddhārtha*, 'one whose objects have been effected,' being probably given at a later period; he is said to have entered on his mission in the district of *Magadha* or *Behār* about the year 588 B. C. and to have died at *Kuśi-nagara* in *Oude* in the year 543 B. C.; there have been twenty-four Buddhas of the past, *Sākya-muni* or *Gautama* being only the last Buddha, i. e. the Buddha of the present cycle; according to the northern Buddhists he had been preceded by six other Buddhas; others enumerate four; he is sometimes regarded as the ninth incarnation of *Vishṇu*); (am), n. knowledge. — *Buddha-kalpa*, as, m. Buddha's *Kalpa*, the present era (which has, according to some, had four Buddhas and is to expect another). — *Buddha-kṣetra*, am, n. the district of a Buddha, a term applied to the neighbourhood in which a Buddha appears. — *Buddha-gayā*, f. 'Buddha's Gayā,' (with Buddhists) an epithet of the city *Gayā* (in *Behār*), where *Sākya-muni* and all the other Buddhas are said to have attained to true wisdom. — *Buddha-gupta*, as, m., N. of a prince; (also written *budha-gupta*). — *Buddha-guru*, us, m. a Buddhist spiritual teacher. — *Buddha-ghosha*, as, m., N. of a Buddhist celebrated for his learning, who lived at the beginning of the fifth century A. D. — *Buddha-ārta*, am, n.

'the acts of Buddha,' N. of a work. — *Buddha-ārta-kāvya*, am, n., N. of a work ascribed to *Asva-ghosha*. — *Buddha-ārta*, am, n. 'the history of Buddha,' N. of a work. — *Buddha-ārta*, am, n. the acts or life of Buddha. — *Buddha-jñāna*, am, n. Buddha's knowledge, the knowledge possessed by Buddha. — *Buddhajñāna-sri*, īs, m., N. of a learned Buddhist. — *Buddha-tva*, am, n. the state or condition of a Buddha, the dignity of Buddha. — *Buddha-datta*, as, m. 'given by Buddha,' N. of a minister of king *Caṇḍa-mahāsena*. — *Buddha-dāsa*, as, m. 'slave of Buddha,' N. of a man. — *Buddha-diś*, īs, m., N. of a king. — *Buddha-deva*, as, m., N. of a man. — *Buddha-dravya*, am, n. 'the property of a Buddha,' (probably) a term applied to the relics found in a *Stūpa* (q. v.) = *stauṇṇika*, q. v.; avarice, covetous accumulation (?). — *Buddha-dvādaśī-erata*, am, n., N. of the forty-seventh chapter of the *Vāraha-Purāṇa*. — *Buddha-dharma*, as, m. the law of Buddha. — *Buddha-dharma-saṅgha*, ās, m. pl. Buddha, the law, and the congregation. — *Buddha-nandī*, īs, m., N. of the eighth Buddhist patriarch; (perhaps a wrong reading for *buddhānanda*). — *Buddha-pakṣa* (?), as, m., N. of a king. — *Buddha-pāla*, as, m., N. of a man. — *Buddha-pāṭita*, as, m., N. of a disciple of *Nāgārjuna*. — *Buddha-purāṇa*, am, n. 'Buddha's *Purāṇa*,' a term applied to the *Laghulalitā-vistara* ascribed to *Parāśara*. — *Buddha-bhādra*, as, m., N. of a man. — *Buddha-bhūmi*, N. of a Buddhist *Sūtra* work. — *Buddha-mantra*, am, n. a Buddhist prayer or charm (= *dharanī*). — *Buddha-mārga*, as, m. 'the path of Buddha,' the doctrines of Buddha, Buddhism. — *Buddha-mitra*, as, m., N. of the ninth Buddhist patriarch (who was a disciple of *Vasu-bandhu*). — *Buddha-rakṣita*, as, m. 'guarded by Buddha,' N. of a man; (ā), f., N. of a woman. — *Buddha-rāja*, as, m., N. of a king. — *Buddha-vaśana*, am, n. 'the word of Buddha,' a term applied to the Buddhist *Sūtras*. — *Buddha-vat*, ān, āti, at, Ved. containing a form of the rt. 1. *budh*. — *Buddha-vana*, N. of a mountain. — *Buddha-vishaya*, as, m. = *buddha-kṣetra*, q. v. — *Buddhaviśayavātara* ('*ya-av*'), N. of a work. — *Buddha-saṅgīti*, īs, f., N. of a work. — *Buddha-siṅha*, as, m., N. of a man. — *Buddha-sena*, as, m., N. of a prince. — *Buddhāgama* ('*dha-āg*'), as, m. Buddha's Doctrine (personified). — *Buddhāṇḍaka*, a various reading for *buddhaidūka*, q. v. — *Buddhānasmṛiti* ('*dha-an*'), is, f., N. of a Buddhist *Sūtra*. — *Buddhānta* ('*dha-an*'), as, m., Ved. waking state or condition, the being awake. — *Buddhāvataṇṣaka* ('*dha-av*'), N. of a work. — *Buddhāvātāra* ('*dha-av*'), as, m. 'Buddha's descent,' N. of a chapter of the *Khaṇḍa-praśasta*, a poem ascribed to *Hanu-mat* and treating of the ten incarnations of *Vishṇu*. — *Buddhaidūka* ('*dha-eḍ*'), as, m. a temple in which relics of Buddha are preserved (= *caitya*). — *Buddhokta-saṁsārāmaya* ('*dha-uk*', 'ra-ām'), as, m., N. of a Buddhist work. — *Buddhopāsaka* ('*dha-up*'), as, m. a worshipper of Buddha.

Buddhi, īs, f. perception, (of which five kinds are enumerated, or with *manas* six; cf. *indriya*, *budhīndriya*); observation, intelligence, understanding, intellect, mind, wisdom, judgment, discernment; the power of forming and retaining conceptions and general notions; (in the *Sāṅkhya* phil.) Intellect (= *adhy-avasāya*, ascertainment) as the second *Tattva* coming next to and proceeding from *Mūla-prakṛiti* or *A-vyakta* [cf. *buddhi-tattva*]; comprehension, knowledge; presence of mind; an opinion, view, notion, idea, impression (e. g. *etayā buddhyā*, under this idea or impression); regarding, deeming; intention, purpose, plan, design (e. g. *buddhyā*, with a purpose, deliberately, purposely; *a-buddhyā*, unintentionally, undesignedly; *anartha-buddhi*, having evil designs, ill-intentioned; cf. *hita-bḍ*); Intelligence personified as a daughter of *Dakṣa* and wife of *Dharma* and mother of *Bodha*; a kind of metre, the first line of which is 0-0-0-0-0-0-0-0-0-0, and

the second, third, and fourth -- ३ &c.; *buddhim* *kṛt*, to turn the attention to, fix the mind upon (with loc.); to form a purpose or design, resolve to do anything (with inf. or with dat. or loc. or with *prati* and acc.; cf. rt. i. *kṛt*, p. 246, col. 1, *kṛita-b*). — *Buddhi-kāmā*, f., N. of one of the Mātṛis attending on Skanda. — *Buddhi-kāri*, f., N. of a princess. — *Buddhi-gamya* or *buddhi-grāhya*, as, ā, am, to be apprehended by the intellect, attainable by the reason or understanding, intelligible. — *Buddhi-cintaka*, as, ā, am, thinking intelligently; [cf. *cintayanti buddhyā*, Nala V. 12.] — *Buddhi-śāhāyā*, f., reflex action of the understanding on the soul. — *Buddhi-śyuta*, as, ā, am, one who has lost his intellect. — *Buddhi-jīvin*, i, īnī, i, subsisting by intelligence, employing the reason, possessed of life and intelligence, rational, intelligent (Manu I. 96). — *Buddhi-tattva*, am, n. the Tattva of intellect, the second Tattva or principle of the Sāṅkhya phil., (it is the second of the eight Prakṛitayaḥ or 'producers,' coming next to and proceeding from Mūla-prakṛiti or A-vyakta; it is described in the Siddhānta-śiromaṇi as proceeding from both Puruṣa and Prakṛiti, q. v. v.) — *Buddhi-tas*, ind. from the mind or understanding, by the mind. — *Buddhi-pura*, am, n. the city of the intellect. — *Buddhi-purāṣara* = *buddhi-pūva* below. — *Buddhipura-māhātmya*, am, n., N. of a section of the Brahmaṇḍa-Purāṇa. — *Buddhi-pūva*, as, ā, am, preceded by design, intentional, designed, purposed; (am), ind. intentionally, designedly, purposely. — *Buddhi-pūvaka*, as, ā, am, preceded by design; (am), ind. intentionally, designedly, purposely. — *Buddhipūvaka-tva*, am, n. the being preceded by design, being intentional or designed. — *Buddhi-prabha*, as, m., N. of a king. — *Buddhi-bhṛt*, i, t, t, possessing intelligence or understanding, wise, intelligent. — *Buddhi-bhrama*, as, m. aberration of the mind or intellect. — *Buddhi-mat*, ān, atī, at, endowed with understanding, intelligent, rational; wise, learned; sharp, acute, shrewd, sensible; humble, docile; famed, known?; (ān), m. a rational being, man (?). — *Buddhimatīkā*, f., N. of a woman. — *Buddhimat-tara*, as, ā, am, more intelligent, wiser; very intelligent, very wise. — *Buddhimat-tā*, f. or *buddhimat-tva*, am, n. the possession of intelligence or understanding, wisdom, sagacity. — *Buddhi-maya*, as, i, am, consisting in intellect. — *Buddhi-yukta*, as, ā, am, endowed with intelligence or understanding, intelligent. — *Buddhi-yoga*, as, m. devotion of the intellect, intellectual union with the Supreme Spirit. — *Buddhi-vara*, as, m., N. of a minister of Vikramāditya. — *Buddhi-vināśa*, as, m. loss of understanding, deficiency of intellect. — *Buddhi-vilāsa*, as, m. play of the mind, sporting of the fancy. — *Buddhi-vilāsinī*, f., N. of a commentary on the Līlāvatī. — *Buddhi-vivādhana*, as, i, am, increasing the understanding. — *Buddhi-vishaya*, as, m. a matter apprehensible by the understanding. — *Buddhi-vṛiddhi*, i, f. growth of the understanding, increase of intellect; (i), m., N. of a pupil of Sankara. — *Buddhi-vṛiddhi-kara*, as, i, am, causing increase of intellect, giving increase of wisdom. — *Buddhi-vaiṣṭava*, am, n. strength or force of understanding. — *Buddhi-sakti*, i, f. an intellectual faculty. — *Buddhi-sarira*, as, m., N. of a man. — *Buddhi-sāstra*, as, ā, am, having intelligence for a weapon, armed with understanding. — *Buddhi-sālin*, i, īnī, i, possessed of intelligence, intelligent. — *Buddhi-sūdhā*, as, ā, am, pure in intention, honest in purpose or design. — *Buddhi-śrī-garbha*, as, m., N. of a Bodhi-sattva. — *Buddhi-sampanna*, as, ā, am, endowed with understanding, intelligent, rational. — *Buddhi-sahāya*, as, m. a counsellor, a minister; [cf. *dhi-sakha*, *dhi-sācva*, *prajā-sahāya*.] — *Buddhi-sagara*, as, m. 'ocean of wisdom,' an epithet given to any very wise man; N. of a lexicographer. — *Buddhi-sṭha*, as, ā, am, fixed in the mind, present to the mind. — *Buddhi-hina*, as, ā, am, destitute of intelligence, void of understand-

ing, ignorant, silly, foolish. — *Buddhihina-tva*, am, n. want of understanding, ignorance, folly. — *Buddhihīndriya* ('dhi-in'), am, n. an organ of perception, a perceptive organ of sense, (of which five are enumerated, viz. eye, ear, nose, tongue, and skin, or the organs of seeing, hearing, smelling, tasting, and feeling; opposed to the *karmendriyāṇi* or organs of action, q. v.; *manas*, 'the mind,' being both an organ of perception and of action, cf. *indriya*.) — *Buddhi-atīta*, as, ā, am, beyond the reach of the understanding. — *Buddhi-avajñāna*, am, n. disregard for or contempt of any one's understanding.

Buddhā, ind. having perceived, having observed or marked; having deemed or supposed; having become awake, having waked.

2. *budh*, *bhut*, i, t, wise, prudent [cf. a-b^o]; waking, awaking [cf. *ushar-b*].

Budha, as, ā, am, wise, intelligent, sensible, prudent, clever; waking, awaking [cf. *ushar-b*]; (as), m. any wise or learned man; N. of a descendant of Soma (and hence called *Sauma*, *Saumāyana*, author of the hymn Rīg-veda X. 1, and father of Purū-ravas; he is identified with the planet Mercury, regarded as a son of Soma or the moon; he is also the reputed author of a law-book); N. of a descendant of Atri and author of the hymn Rīg-veda V. 1; of a son of Vega-vat and father of Triṇa-bindu; of the author of the Kalpa-yukti, (in this sense also written *buddha*); (ā), f. Indian spikenard, *Nardostachys Jatamansi*; (e), ind. on a Wednesday (= *budha-vāre*). — *Budha-gupta*, as, m., N. of a prince; (also written *buddha-gupta*). — *Budha-śāra*, as, m., N. of the seventh chapter of Bhāṭṭa-pala's commentary on Varāha-mihira's *Bṛhat-saṃhitā*; of the twentieth chapter of the Mīna-rāja-jātaka ascribed to Yavaneśvara. — *Budha-jana*, as, m. a wise man. — *Budha-tāta*, as, m. 'father of Budha or the planet Mercury,' the moon. — *Budha-darśana-śāra*, as, m., N. of the twelfth chapter of the Mīna-rāja-jātaka ascribed to Yavaneśvara. — *Budha-dīna*, am, n. 'the day of Budha or the planet Mercury,' Wednesday. — *Budha-deśa*, as, m., N. of a place. — *Budha-manohara*, N. of a work. — *Budha-ratna*, am, n. 'Budha's gem,' an emerald. — *Budha-vāra*, as, m. 'Budha's day,' Wednesday; (e), ind. on a Wednesday. — *Budha-sānti*, i, f., N. of a chapter of Halayudha's *Purāṇa-sarvasva*. — *Budha-sānu*, us, m. = *parṇa*, q. v. = *yajña-purusha*. — *Budha-sūta*, as, m. 'son of Budha,' an epithet of Purū-ravas the first king of the lunar dynasty. — *Budhaśāntam* ('dha-āś'), f. 'the eighth (day) of Budha,' N. of a festival. — *Budhaśāntam-vrata*, am, n., N. of the forty-seventh chapter of the Bhaviṣyottara-Purāṇa or second part of the Bhaviṣya-Purāṇa.

Budhāna, as, ā, am, being awakened, waking (Ved.); knowing, wise, prudent; (as), m. a wise man, sage; a spiritual guide, holy teacher, a theologian; one who speaks kindly; [cf. *bodhāna*.]

Budhita, as, ā, am, known, understood.

Budhita, as, ā, am, wise, learned.

Budhya, as, ā, am, to be understood, to be observed or marked, observable, noticeable, noteworthy [cf. *śva-b*]; wakened; to be awakened, to be wakened.

Budhyamāna, as, ā, am, awakening, waking.

Bubudhāna, as, ā, am, having known &c.; (Ved.) wakening, waking, rousing (Sāy. = *bodhayat*).

Bubodhayishu, us, us, u (fr. Desid. of Caus.), wishing or intending to restore to consciousness, wishing to rouse to attention, desirous of admonishing (with acc.; cf. *bibodhayishu*).

Bubhutsā, f. (fr. the Desid.), wish to become acquainted with, desire to know, curiosity.

Bubhutsu, us, us, u, wishing to know, eager to learn, desirous of knowing all things (said of the gods); curious.

Buś budhna, as, m. (said in Uṇādi-s. III. 5. to be fr. a form *budh* substituted for rt. *bandh*, but cf. rt. i. *budh*), Ved. ground, base, basis [cf.

adri-b, *śva-b*]; depth, lowest part; the bottom of a vessel [cf. *uśā-b*, *urdhva-b*]; the foot or root of a tree; (according to Yāska) the sky; the body; an epithet of Siva; a Rudra (for *budhna*, q. v.); a wrong reading for *bradhna* = *vradhna*; [cf. Zend *bu-na*, 'bottom'; Gr. *βυθός*, *πυθ-μῆρ*, *πύθ-αῖ*, *βυθός*, *βύθπος*; Lat. *fundus*; Old Icelandic. *bot-n*; Angl. Sax. *byrne*, 'the bottom of a ship,' *bot-m*; Old Germ. *bodam*.] — *Budhna-vat*, ān, atī, at, Ved. having a foot or basis.

Budhniya, as, ā, am, Ved. = *budhnya* below.

Budhnya, as, ā, am, Ved. being on the ground or at the base; being in the depth; at the foot; a Rudra often named in connection with *ahi*, (*Ahir Budhnyah*, 'the serpent of the deep,' is a being enumerated in the Nirukta among the divinities of the middle region, the depth in which he lives being that of the region of mist; *Ahi Budhnya* is also in the Veda allegorically identified with Agni Gārhapatya; cf. Gr. *ῥύθων ὄφις*; in later times *Ahi Budhnya*, often incorrectly written *Budhna*, *Bradhna*, *Vradhna*, *Vridhnya*, *Vradhnya*, is regarded as a Rudra, or the name is used as an epithet of Siva; cf. *ahir-bradhna*, *ahir-budhna*.)

बुद् *bund* or *bud* or *bundh* or *cund* (cf. rt. i. *budh*), cl. i. P. *bundati*, -te, *bodati*, -te, *bundhati*, -te, *cundati*, -te, &c., to perceive, apprehend, discern, descry, see; to hear; to reflect, understand.

बुद् *bunda*, as, m., Ved. an arrow (according to Yāska and Sāy. = *śhu*).

बुन्ध i. *bundh*, cl. i. P. *bundhati*, = rt. *bund* above; cl. io. P. *bundhayati*, -yitum, to bind.

बुबुधान *bubudhāna*. See col. 2.

बुबुर *bubura*, as, m., Ved. (according to Yāska) water.

बुबोधयिषु *bubodhayishu*. See col. 2.

बुभुक्ष *bubhukshā*, f. (fr. the Desid. of rt. *bhū*), desire of eating, appetite, hunger; the desire of enjoying anything. — *Bubhukshāpanaya* ('*śhā-ap*'), as, m. 'that which takes away hunger,' food. — *Bubhukshā-piṇḍa*, as, ā, am, pained by hunger. — *Bubhukshita*, as, ā, am, hungered, hungry, starving, pinched with hunger, famishing, ravenous.

Bubhukshu, us, us, u, wishing or longing to eat, hungry; longing to enjoy (with acc.), desirous of enjoyment; (opposed to *mumukshu*, q. v.)

बुभुत्सा *bubhutsā*, *bubhutsu*. See col. 2.

बुभृ *bubhūrshu*, us, us, u (fr. Desid. of rt. *bhri*), wishing to nourish, desirous of supporting.

बुभूषक *bubhūshaka*, as, ā, am (fr. Desid. of rt. i. *bhū*), wishing to become, desiring to be of service (to another).

Bubhūshā, f. wish to become, desire of being or living.

Bubhūshu, us, us, u, wishing to become, desirous of being; wishing to become powerful or to prevail; desiring to be of service (to another).

बुरुड *buruḍa*, as, m. a basket-maker, a mat-maker.

बुल *bul*, cl. io. P. *bolayati*, -yitum, to cause to sink; to dip (intrans.), dive, sink, plunge into and emerge again.

बुलिल *bulila*, as, m., Ved. = *buḍila*.

बुल्ल *bullā*, as, m., N. of a man.

बुल्ल *buloa*, as, ā, am, Ved. (perhaps) oblique, transverse.

बुश *buśa*, *busha*, various forms for *busa*. See rt. *bus*, p. 687, col. 1.

बुस *bus*, cl. 4. P. *busyati*, &c., to discharge, pour forth, emit, let loose; to divide, distribute (=rt. *vyush*).

Busa, am, n. (according to Yaska) water; chaff and other refuse of grain [cf. *khale-busam*, *nirbusi-krita*]; refuse, rubbish; (am), n. wealth; dry cowdung; the thick part of sour curds or coagulated milk; (ā), f. (in dramatic language) a younger sister (?).

Busasa, as, ā, am, Gaṇa Tṛiṇādi to Pāṇ. IV. 2, 80.

बुस्त *bust* [cf. rt. *pust*], cl. 10. P. *bustayati*, -*yitum*, to honour, respect; to disregard, treat with disrespect; to bind.

बुस्त *busta*, as, am, m. n. the burnt exterior of roast meat; the husk or shell of fruit; [cf. *custa*.]

बूक *būkka*, as, ā, am, m. f. n. the heart (= *bukka*).

Būkkan = *bukkan*, q. v.

बूषशर्मान् *bū'a-sarman*, ā, m., N. of a man; (also written *viśva-sarman*.)

बूष *būsha*, a various form for *busa* above.

बृह *brīh*, more commonly spelt *vrīh*, v.

Brīhāna, am, n. (see *vrīhāna*), Ved. a means of maintaining or preserving, (according to a Scholiast = *sandhārāṇa*.)

बृवदुक्थ *brīvad-uktha*, as, m., Ved. an epithet of Indra, (according to Yaska = either *mahad-uktha*, 'highly lauded,' or *vaktavyam asmā uktham*, 'one to whom praise is to be ascribed.')

बृबु *brību*, us, m., Ved., N. of a man, (according to Sāy. he was the carpenter of the Pāṇis.)

बृबूक *brībūka*, am, n., Ved. (according to Yaska) water; (perhaps an adj.)

बृषी *brīshī* = *vrīshī*, q. v.

बृसय *brisaya*, as, m., Ved., N. of a demon; (Sāy.) N. of Tvashṭri.

बृह 1. *brīh*, cl. 6. P. *brīhati*, &c., to make effort, to raise, &c. See rt. i. *vrīh*.

बृह 2. *brīh* (in the later literature written *vrīh*, see rt. 2. *vrīh*), cl. 6. P. *brīhati*, *brīhātī*, *barhitum*, Ved. to grow, increase.

3. *brīh* in *brīhas-pati*, col. 2.

Brīh in *a-b*. See *a-vrīh*.

Brīhat, an, atī, at (in the later language usually written *vrīhat*, q. v.; many compounds beginning with *brīhat* will be found under *vrīhat*), Ved. thick, compact, massy, massive; wide, wide-spread, far extended; great, large, vast; ample, abundant; mighty, powerful (said of Indra, Varuṇa, Agni, Rudra, Ushas, and Soma); high, lofty; full-grown, mature, old; extended (as a luminous body), bright; clear, loud (said of sounds); (*atī*), f. N. of a particular metre of 36 (viz. 8 + 8 + 12 + 8) syllables; a term applied to particular bricks forming part of the sacrificial fire-place; the egg-plant, Solanum Indicum or S. Melongena and S. Jacquinii; speech?; (*at*), n. (with or without *sāman*) a term applied to a *Sāman* composed in the *Brīhatī* metre; (*at*, *atī*), ind. much, greatly, highly, mightily; clearly, brightly; [cf. probably Goth. *baigrashe*; Angl. Sax. *beorh*, *beorg*.] = *Brīhac-chandas* (*brīhat* + *chandas* = *chadis*, *chadman*), ās, ās, as, Ved. high-roofed, having a lofty ceiling. = *Brīhac-charira* (*brīhat* + *charira*), as, ā, am, Ved. having a vast body (said of Vishnu). = *Brīhac-chravas* (*brīhat* + *śravas*), ās, ās, as, Ved. loud-sounding, rattling (as a chariot); loudly extolled, highly lauded, far-famed; (Sāy. = *prabhūtanna*). = *Brīhaj-jāla* (*brīhat* + *jāla*), am, n., Ved. a large net or snare. = *Brīhaj-*gyotī** (*brī-*

hat + *gyotī*), is, is, ī, Ved. bright-shining, brilliant. = *Brīhat-kirtī*, is, is, ī, Ved. far-famed (said of *Brīhas-pati*). = *Brīhat-ketu*, us, us, u, Ved. highly brilliant (said of Agni); (Sāy. = *prabhūta-prajāna*). = *Brīhat-trīna*, am, n., Ved. rank or coarse grass. = *Brīhat-pālāśa*, as, ā, am, Ved. large-leaved, having great leaves. = *Brīhat-prishtha*, as, ā, am, Ved. having the *Brīhat-sāman* as the basis of the *Prishtha-stotra*. = *Brīhat-sāman*, ā, ā, a, Ved. having the *Brīhat-sāman* for a *Sāman*; (*ā*), m., N. of an *Āngirasa*. = *Brīhat-sumna*, as, ā, am, Ved. of great benevolence or kindness, very benevolent or gracious; (Sāy.) = *prabhūta-dhana* or *prabhūta-sukha*. = *Brīhat-sphīd*, see under *vrīhat*. = *Brīhad-anika*, as, ā, am, Ved. powerful-looking; having a great army; very radiant (said of Agni). = *Brīhad-āraṇyaka*, am, n. or *brīhad-āraṇyakopaniṣad* ('*ka-up*'), ī, f., Ved., N. of a celebrated Upanishad forming the last five Prapāthakas or last six Adhyāyas of the *Satapatha-Brahmaṇa*. = *Brīhad-uktha*, as, ā, am, Ved. loudly praised, (Sāy. = *vrīhat-stotra*, *Mahī-dhara* = *mahāntī śastrāṇi yasya*); (as), m., N. of a man with the patronymic *Vamadevya*, and author of the hymns *Rig-veda* X. 54-56. = *Brīhad-uksh*, Ved. sprinkling abundantly, shedding copiously (said of the clouds); Sāy. = *prabhūta-sektrī*. = *Brīhad-uksha*, as, ā, am, Ved. = *brīhad-uksh*; (according to *Mahī-dhara* on *Vajasaneyi-samhitā* VIII. 8), an epithet of *Prajā-pati* (= *mahāns-śa sektā śa*). = *Brīhad-ukshan*, ā, ā, a, Ved. one who has great oxen; an epithet of Agni; (Sāy.) = *prabhūta-raśmi-yukta*. = *Brīhad-giri*, is, is, ī, Ved. (according to Sāy.) = *prabhūta-stuti*, greatly praised, highly extolled; an epithet of the *Maruts*; (perhaps calling or shouting loudly); (*is*), m., N. of a *Yati*. = *Brīhad-grāvan*, ā, ā, a, Ved. like a huge stone. = *Brīhad-dīva*, as, ā, am, Ved. belonging to the lofty sky, heavenly, celestial; (Sāy.) = *prabhūta-dyuti*, *prabhūta-dipti*, exceedingly splendid; (as), m., N. of a son of *Atharvan* and author of the hymn *Rig-veda* X. 120; an epithet of the hymn *Rig-veda* X. 120; (*ā*), f., N. of a goddess associated with *Ilā*, *Sarasvatī*, and others. = *Brīhad-devatā*, ī, f., Ved., N. of a work which enumerates and explains the deities to which each hymn of the *Rig-veda* is addressed. = *Brīhad-dharma-purāṇa*, am, n., N. of a work mentioned in the *Sakti-ratnakara*. = *Brīhad-bhānu*, us, us, u, Ved. shining brightly (said of Agni and Indra); Sāy. = *praudha-rasmi*, 'brilliant-rayed,' or = *mahā-dipta*, 'having great brilliance'. = *Brīhad-ratha*, as, ā, am, Ved. having a spacious chariot (said of *Ushas*; Sāy. = *prabhūta-ratha*); (as), m., N. of a man. = *Brīhad-rayi*, is, is, ī, Ved. having abundant possessions, a possessor of vast riches (said of *Vāyu*; Sāy. = *mahā-dhana*). = *Brīhad-ravas*, ās, ās, as, Ved. loud-sounding, (*Mahī-dhara* = *mahān dhvanīr yaaya*). = *Brīhad-ri*, is, is, ī, Ved. = *brīhad-rayi*, q. v. = *Brīhad-reṇu*, us, us, u, Ved. stirring up thick dust (in battle, said of Indra); Sāy. = *mahataḥ pāṇsor utthāpakah*). = *Brīhad-vat*, ān, atī, at, Ved. one to whom the *Brīhat-sāman* is addressed, (*Mahī-dhara* = *brīhat-sāma-priya*). = *Brīhad-vayas*, ās, ās, as, Ved. grown strong, very powerful, very vigorous (said of Agni and of the *Maruts*). = *Brīhad-varu*, us, m., Ved., N. of a man. = *Brīhan-nārāyaṇopaniṣad*, f., N. of an Upanishad. = *Brīhan-mati*, is, is, ī, Ved. full of devotion, very pious (said of Soma); (*is*), m., N. of a descendant of *Āngiras* and reputed author of the hymns *Rig-veda* IX. 39, 40.

Brīhatikā. See *vrīhatikā*.

Brīhas-pati, is, m. (in the later language more usually written *vrīhas-pati*, q. v.; fr. *brīhas*, gen. of 3. *brīh* + *pati*), 'lord of prayer (?)', N. of a deity (who may be regarded as *Piety* and *Religion* personified; he is the chief offerer of prayers, the sacrificer, and priest who is said to intercede with the gods for men, and to protect the pious against the impious; hence he is the type of the priestly order, and is represented as the *Purohita* of the gods. He is invoked together with *Indra*

in *Rig-veda* IV. 49, and in the *Taittirīya-Upanishad* associated with *Indra* and *Prajā-pati*. He is also called *brahmapas-pati*, q. v.); the regent of the planet *Jupiter* and preceptor of the gods; the name of a saint and law-giver, (in these senses more usually written *vrīhas-pati*, q. v.) = *Brīhaspati-gupta*, as, m., Ved., N. of a man. = *Brīhaspati-purohita*, as, ā, am, Ved. having *Brīhas-pati* for a *Purohita*. = *Brīhaspati-pranūta*, as, ā, am, Ved. expelled or banished by *Brīhas-pati*. = *Brīhaspati-prasūta*, as, ā, am, Ved. ordered or enjoined by *Brīhas-pati*; (Sāy.) = *brīhaspati-mitrābhīmanin*. = *Brīhaspati-mat* or *brīhaspati-vat*, ān, atī, at, Ved. accompanied by *Brīhas-pati*. = *Brīhaspati-śiras*, ās, ās, as, Ved. 'Brīhas-pati-headed,' (probably) having the head shaved like *Brīhas-pati*. = *Brīhaspati-sava*, as, m., N. of a festival lasting one day (said to confer the rank of a *Purohita* on those observing it). = *Brīhaspati-stoma*, as, m., Ved., N. of an *Ekāha*.

बृ *brī*. See rt. *vrī*.

बेकनाट *bekanāṭa*, as, m., Ved. (according to Yaska) a usurer.

बेकुरा *bekurā*, f., Ved. (probably connected with *ḍakura*), a kind of musical instrument (?), one who plays a particular musical instrument?; (according to the *Nirukta*) a voice, sound.

Bekurī, is, f., Ved. = *bekurā*; (also written *vekuri*, *bhekuri*, *bhakuri*.)

बेडा *beḍā*, f. a boat; (written also *vedā*.)

बेभिदितय *bebhīditavya*, Fut. Pass. part. of *Intens.* of rt. *bhid*, to be repeatedly broken &c.

बेश *beś* (=rts. *biś*, *pis*, *vis*, *pes*, *ves*), cl. I. P. *beśati*, &c., to go.

बैजवाप *baijavāpa*, as, m., Ved. a patronymic from *Bija-vāpa*; [cf. *vija-vāpa*.]

Baijavāpāyana, as, m., Ved. a patronymic from *Baijavāpa*.

Baijavāpi, &c. See *vatjavāpi*, &c.

Baijika. See *vatjika*.

बैडाल *baidāla*, &c. See *vaidāla*.

बैदल *baidala*, as, ī, am (fr. *bidala*, q. v.), made of split bamboos, made of cane; (as), m. a kind of pastry, a flat unleavened cake (= *bidala*, q. v.); a leguminous plant, pulse; (am), n. a vessel made of wicker-work, basket made of reeds; a basket; (more usually written *vaidāla*.)

Baidalika, as, ī, am, relating to pulse &c.

बैन्द *binda*, as, m., Ved. (according to *Mahī-dhara*), N. of a degraded tribe, a *Nishāda*.

बैन्दव *bindava*, &c. See *vaindava*, &c.

बैलायन *bailāyana*, as, ī, am (fr. *bila*), Gaṇa *Pakshādi* to Pāṇ. IV. 2, 80.

Bailya, as, m., N. of a man; (a various reading for *bailva*.)

Bailāyana, as, m. a patronymic from *Bailya*.

बैल *bailva*, as, ī, am (fr. *bilva*), relating or belonging to the tree *Egle Marmelos*, coming from the *Bilva* tree, made of *Bilva* wood; covered with *Bilva* trees; (as), m., N. of a man; (am), n. the fruit of the *Bilva* tree.

Bailvaka, as, ī, am (fr. *bilva*), Gaṇa *Atrihaṇādi* to Pāṇ. IV. 2, 80.

Bailvaki, is, m. a patronymic from *Bilvaka*.

Bailvaja, as, ī, am (fr. *bilva-ja*), Gaṇa *Rājānyādi* to Pāṇ. IV. 2, 53.

Bailvajaka, as, ī, am, inhabited by *Bailvajas*. = *Bailvamaya*, as, ī, am (fr. *bailva*), *Scholiast* on Pāṇ. IV. 3, 155.

Bailvavana, as, ī, am (fr. *bilva-vana*), see *Gaṇa Rājānyādi* to Pāṇ. IV. 2, 53.

Bailvavanaka, as, ī, am (fr. *bailvavana*), inhabited by *Bailvavanas*.

Bailvāyana, as, m. a patronymic from Bailva.

बैलवान् *bailvayata*, *bailvayatyā*, see Gaṇa Krauḍy-ādi to Pāṇ. IV. 1, 80.

बैहोनरि *baihinari*, is, m. a patronymic from Baihinara; (also written *vaihinari*.)

बोकडी *bokaḍī*, f. the plant *Argyrea Speciosa* or *Argentea* (= *bastāntrī*).

बोकण *bokaṇa*, N. of a place.

बोडव्य *boddhavya*, *boddhri*. See below.

बोध *bodha*, as, ā, am (fr. rt. 1. *budh*), knowing, understanding; (as), m. perception, apprehension, observation, conception, thought; knowledge, understanding, wisdom, intellect, sense, intelligence [cf. *dur-b°*, *viparita-b°*]; waking, becoming awake, waking state, (*bodham pra-yā*, to become awake, wake up; said of a spell, i. e. to begin to take effect); the opening of blossom, bloom; making known, informing, instructing; awakening, arousing; a designation, epithet; Knowledge personified as the son of Buddha; (ās), m. pl., N. of a people; of a district. — *Bodha-kara*, as, ī, am, causing knowledge; one who informs or teaches, a teacher; one who awakens or rouses; (as), m. 'an awakener,' a minstrel who wakes a prince or chief in the morning with music. — *Bodha-gamyā*, as, ā, am, attainable by the intellect, intelligible, within the compass of the understanding. — *Bodha-ghanācārya* ('*na-āc°*'), as, m., N. of a teacher. — *Bodha-citta-vivaraṇa*, am, n., N. of a Buddhist work; (perhaps wrongly for *bodhi-citta-vivaraṇa*). — *Bodha-tas*, ind. through wisdom or understanding. — *Bodha-dhishāṇa*, as, m. one whose intellect is knowledge (an epithet of the Supreme Being?). — *Bodha-pūrvam*, ind. knowingly, consciously; *a-b°*, unconsciously. — *Bodha-prithvī-dhara*, as, m., N. of a preceptor. — *Bodha-vāsara*, as, m. 'the day of waking,' the eleventh day in the light half of the month Kārtika (in which Vishnu awakes from his sleep; = *bodhanī*). — *Bodha-sudhā-kara* ('*dha-āk°*'), as, m., N. of a Vedānta work. — *Bodhātīta* ('*dha-āt°*'), as, ā, am, beyond the reach of the understanding. — *Bodhātman* ('*dha-āt°*'), ā, m. (with Jains) the intelligent and sentient soul. — *Bodhānanda-ghana* ('*dha-ān°*'), as, m., N. of a preceptor; [cf. *bodha-ghanācārya*]. — *Bodhārya-yati* ('*dha-ar°*'), is, m., N. of a preceptor.

Boddhavya, as, ā, am, to be observed or regarded, observable, to be attended to; to be perceived, perceptible, to be recognised; to be known or understood, intelligible; to be awakened or roused; to be enlightened, to be admonished; to be informed, one whose attention is to be called to anything.

Boddhri, *dhā*, *dhri*, *dhri*, one who knows or understands; an observer. — *Boddhri-tva*, am, n. the being one who knows or understands, knowing, capacity for understanding.

Bodhaka, as, ā, am (fr. the Caus.), causing to know, apprising, informing, instructing, explaining, teaching, an instructor, teacher [cf. *bāla-b°*]; denoting, indicating, signifying; arousing, awakening; (as), m. a spy, informer; N. of a man; (ās), m. pl., N. of his descendants. — *Bodhaka-tva*, am, n. the state of causing to know, giving information or instruction; capability of instructing.

Bodhana, as, ī, am (fr. the simple rt. and fr. the Caus.), making known, informing, explaining, teaching, instructing, enlightening [cf. *bāla-bodhanī*]; awakening, rousing, exciting; kindling, inflaming; (as), m. the planet Mercury; N. of a mountain; (ī), f. intellect, understanding, knowledge; 'the day of waking,' an epithet of the eleventh day in the light half of the month Kārtika on which Vishnu awakes from his sleep [cf. *utthānaikādaśī*]; long pepper; (am), n. observing, marking, perceiving; causing to perceive or know, instructing, teaching; signifying, denoting, indicating; making attentive; waking, being awake; causing to wake, awakening, rousing, arousing; burning incense (regarded as the 'awaken-

ing' of a perfume); 'the awaking of Durgā,' N. of a festival on the ninth day of the dark half of the month Bhādra. — *Bodhana-mantra*, as, m., N. of a chapter of the *Purāṇa-sarvasva*.

Bodhaniya, as, ā, am, to be known or understood, intelligible, to be apprehended; to be made known or explained.

Bodhan-manas, Ved. a various reading for *bodhin-manas*, q. v.

Bodhayat, as, anti, at, causing to know, informing, apprising, teaching; causing to wake, awakening, rousing.

Bodhayitavya, as, ā, am, to be caused to understand, to be made acquainted with, to be informed of (with acc.; cf. *bodhitavya* below).

Bodhayitri, tā, m. one who causes to know, a teacher, preceptor; a waker, awakener.

Bodhayishnu, us, us, u (fr. the Caus.), wishing to awaken, intending to arouse.

Bodhāna, as, ā, am, prudent, clever; (as), m. a prudent man; an epithet of Brihaspati; [cf. *budhāna*.]

Bodhāyana, as, m., N. of a teacher and author of the *Brahma-sūtra-vṛtti*, a philosophical work.

Bodhi, is, m. (with Buddhists and Jains) perfect wisdom (by which a man becomes a Buddha or Jina); the illuminated or enlightened intellect of a Buddha [cf. *deva-b°*]; the tree under which perfect wisdom is attained or under which a man becomes a Buddha, the sacred fig-tree, *Ficus Religiosa* [cf. *bodhi-taru*]; an epithet of Buddha; N. of one of the thirty-four Jātakas of Buddha; 'the waker,' a cock; (ayas), m. pl., N. of a people [cf. *bodha*, *baudhī*]; (īs, īs, ī), wise, learned (?). — *Bodhi-citta-vivaraṇa*, am, n., N. of a work mentioned in the *Sarva-darśana-sangraha*. — *Bodhi-taru*, us, or *bodhi-druma*, as, m. 'tree of wisdom,' the sacred fig-tree under which perfect knowledge is obtained.

— *Bodhi-dā*, as, m. (with Jains) an Arhat. — *Bodhi-dhāna*, as, m., see the next. — *Bodhi-dharma*, as, m., N. of a Buddhist patriarch whose original name was Bodhi-dhāna. — *Bodhi-bhādra*, as, m., N. of a Buddhist teacher. — *Bodhi-maṇḍa*, N. of a seat which was said to have risen out of the earth under the sacred fig-tree when Śākya-muni attained to Bodhi or perfect wisdom; = *bodhi-maṇḍala*. — *Bodhi-maṇḍala*, am, n., N. of the place where Śākya-muni attained to Bodhi or perfect wisdom. — *Bodhi-vriksha*, as, m. = *bodhi-taru*. — *Bodhi-saṅghārāma* ('*gha-ār°*'), as, m., N. of a Buddhist monastery. — *Bodhi-sattva*, as, ā, am, one whose essence is wisdom; (as), m. (with Buddhists) 'one who has Bodhi or perfect wisdom as his essence,' one who is on the way to the attainment of perfect knowledge when he has only one birth or certain births to undergo before obtaining the state of a supreme Buddha and then Nirvāṇa [cf. *deva-b°*]; a title of the Buddha kar' *ḥḥoxṭh*.

— *Bodhisattva-cāryāvatāra* ('*ya-av°*') and *bodhisattva-pakṣaṇirdeśa*, as, m. and *bodhisattva-piṭaka*, N. of Buddhist works. — *Bodhisattva-tā*, f. the state of one who is on the way to attain perfect wisdom.

— *Bodhisattva-buddhānusmṛiti-samādhi* ('*dha-an°*'), is, m., N. of a Buddhist Sūtra work. — *Bodhisattva-bhūmi*, is, f., N. of a Buddhist work. — *Bodhisattva-samuḍāyā*, f., N. of a Buddhist goddess. — *Bodhisattvāradāna-kalpa-latā* ('*va-av°*'), f., N. of a collection of Buddhist legends. — *Bodhy-anga*, am, n. an element or condition of the state of Bodhi or perfect knowledge.

Bodhita, as, ā, am (fr. the Caus.), made known, apprised, explained, informed, instructed.

Bodhitavya, as, ā, am (fr. the Caus.), to be made known, to be imparted or communicated.

Bodhin, ī, īnī, ī (fr. the simple rt. and fr. the Caus.), knowing, familiar with; causing to perceive or know; making known, teaching, revealing [cf. *tattva-bodhinī*]; arousing, awakening [cf. *jñāna-bodhinī*].

Bodhin-manas, ā, ās, as (according to the *Padapāṭha* fr. a form *bodhit + manas*), Ved. one whose

mind is awake, watchful, attentive (Sāy. = *budhya-māna-manaska*).

Bodhīla, as, m. (fr. *bodhī*), N. of a man.

Bodheya, ās, m. pl., N. of a school; [cf. *addhā-b°*, *baudheya*.]

Bodhya, as, ā, am, to be known or understood, knowable; perceivable, intelligible, to be apprehended; to be informed or instructed, to be admonished; to be declared or explained; to be waked; (as), m., N. of a Rishi. — *Bodhya-gītā*, f., N. of the 178th chapter of the *Sānti-parvan* of the *Mahā-bhārata*.

Buddha, as, ī, am, relating to intellect or understanding; relating or belonging to Buddha; (as), m. a Buddhist, a follower of the religion of Buddha.

— *Buddha-darśana*, am, n., N. of a section of Mādhavācārya's *Sarva-darśana-sangraha*. — *Baud-dha-dhikkāra*, as, m., N. of a work by Udayana Ācārya, refuting Buddhist doctrines from a Vaiśeṣika point of view. — *Baudhadhikkāra-gādādhari*, f. and *baudhadhikkāra-guṇānandī*, f., N. of two commentaries on the foregoing commentary. — *Baudhadhikkāra-didhiti*, is, N. of a commentary on the *Baudha-dhikkāra*. — *Buddha-mata-nibarkaṇa*, am, n., N. of the twenty-eighth chapter of Anantānanda-giri's *Sankara-vijaya*.

Baudha, as, ī, am, relating or belonging to the planet Mercury; (as), m. a patronymic of Purū-ravas son of Budha and grandson of Soma.

Baudhāyana, as, m. (fr. *budha* or fr. *bodha*), a patronymic and N. of a teacher; (ās), m. pl., N. of a school; (as, ī, am), relating or belonging to Baudhāyana; *Baudhāyanam sūtram*, N. of a Sūtra work. — *Baudhāyana-darśa-pūṇa-māsa-prayoga*, as, m., N. of a work.

Baudhāyāniya, as, ā, am, relating or belonging to Baudhāyana; (ās), m. pl., N. of a school. — *Baudhāyāniya-prayoga-sāra*, N. of a work on domestic observances.

Baudhī, is, m. (fr. *bodha*; but according to a Scholiast fr. *budha*), a patronymic from Bodha.

Baudhī-putra, as, m. (*baudhī* probably f. of *baudhya*, q. v. + *putra*), Ved., N. of a teacher.

Baudheya, ās, m. pl., N. of a school; [cf. *bodheya*.]

Baudhya, as, m. a patronymic from Bodha; (as, *dhi*, am), born in Bodha; (as), m., N. of a teacher.

बोरसिद्धि *borasiddhi*, N. of a place.

बौध्न *baudhnya*, ās, m. pl. (fr. *budhna*), N. of a school.

बौभुक्ष *baubhuksha*, as, ī, am (fr. *bubhukshā*), one who is always hungry, a starving.

बुस् *byus* = rt. *vyush*, to divide.

ब्रण *braṇ*. See rt. 1. *vraṇ*.

ब्रह्म *bradhna*, as, ā, am (perhaps fr. rt. *vriddh*; said to be fr. *bradh* substituted for rt. *bandh*), reddish yellow (said of Soma, also called *babheru*, q. v., of the Puroḍāsa and of the sun; Sāy. = *ādityarūpenāvasthitah*); bay (as a horse), fallow; (according to Naighaṇṭuka III. 3) great, mighty, large (= *mahat*, *vrīhat*); (as), m. a horse (according to Naighaṇṭuka I. 14); the sun; the root of a tree; a son (?), the body (?); a particular disease; N. of a man; of a son of Manu Bhautya; an epithet of Siva; of Brahmā; (gender uncertain), lead; (in *sata-b°*, q. v., gender uncertain), the point or some other part of an arrow. — *Bradhna-tva*, am, n. (according to Sāy.) greatness, mightiness (= *mahat-tva*).

Bradhna-tva, as, m., N. of a prince; (probably wrongly for *vudhryasva*.)

ब्रह्म *brahm*, cl. 1. P. *brahmāti*, &c., Ved. to go or move.

ब्रह्म *brahma*. See p. 692, col. 3.

ब्रह्मन् *brahman*, a, n. (fr. rt. 2. *brih* = 2. *vrih*; cf. rts. *vrih*, *vrih*), religious devotion (regarded as an impulse or feeling gradually growing up and expanding so as to fill the soul), prayer or any pious expression in the worship of the gods, a hymn of praise (Ved., *Sāy.* = *stotra*); a sacred text (especially a Mantra used as a spell for averting evil influences, forming a distinct class from the *śrīcās*, *sāmāni*, and *yajurvedh*; and hence the term *Brahma-veda*, q. v., is sometimes applied to the collection of texts commonly called *Atharva-veda*); the mystic syllable *Om* [cf. Manu II. 83]; the sacred word or word of God (opposed to *vāc*, the word of man), the sacred text, the Veda; (in *Atharva-veda* X. 7, 32, X. 8, 1, there is an allusion to a *jyeshtham brahma* or original pre-*aval* Veda or Deity? from which the existing Vedas have been drawn); sacred learning, divine science, religious knowledge, theology (speculative or theoretical, as opposed to practical religion, i. e. *tapas*, &c.); the Brāhmaṇa portion of the Veda [cf. *brāhmaṇa* and Manu IV. 100]; religious life, celibacy, chastity [cf. *brahma-çarya*, col. 3]; the practice of austerity or penance (= *tapas*); the Supreme Being regarded as impersonal or in the abstract and divested of all quality and action; the highest object of religious knowledge, the Supreme all-pervading Spirit and Soul of the Universe, the divine essence and source of all being from which all created things emanate and to which they return, the Self-existent, the Absolute, the Eternal (= *paramātman*, *ātman*, *adhyātma*, *pradhāna*, *kshetra-jña*, *tattva*); Brahman as the Supreme Spirit is not an object of worship in the usual sense of the term, but is meditated upon by the devout with profound veneration; he appears in the *Atharva-veda* as the Supreme Deity, and in X. 7, 24, a highest divine essence or *brahma jyeshtham* is spoken of); = *moksha*, emancipation or liberation from mundane existence; the class occupied with religious knowledge, the Brāhmaṇical caste as a body, the priestly or sacerdotal class (cf. Manu IX. 322; in one or two passages the neut. *brahman* appears to =) a member of the Brāhmaṇical caste, a Brāhman; (according to the Nirukta) = *anna*, food; = *dhana*, wealth; (*ā*), m. one who prays, a devout man [cf. *tuvā-b*]; one whose calling and business consist in praying, a priest, Brāhman [cf. *oka-b*]; one versed in sacred texts or in spells, one conversant with sacred knowledge; an epithet of Bṛihaspati; one of the four principal priests or *ṛitōjas* (the other three being the Hotṛi, Adhvaryu, and Udgātṛi, q. v. v.); he had the supervision of the sacrifice and was required to know the three Vedas; as the most learned of the priests he had to set right any mistake or remedy any defect in the ritual; at a later period functions based especially on the *Atharva-veda* were assigned to him; his three Puroshas or assistants were the Brāhma-ṇācchapsin, Āgnīdhra, and Potṛi; Brāhmā or the Supreme Being regarded as a person, (in the later mythology he is held to be the first deity of the Hindū triad and the Creator of the world; he never appears to have become an object of general worship, though a qualified reverence is paid to him in conjunction with other deities; the *sapta Brāhmāṇa*, or seven Brāhmās, are the seven Prajā-patis, viz. Marīci, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishtha); a lifetime of Brāhmā (= *Brāhmaṇa āyuh*); the sun; an epithet of Siva; the Veda (?); intellect (= *buddhi*); N. of a star, 8 Aurigæ; epithet of a particular astronomical Yoga; N. of the servant of the tenth Arhat of the present Ava-sarpiṇ; N. of a magician; of the ninth Mubhūrta; [cf. *Zend bərəsma*. In giving the meaning of the following words compounded with *brahman*, the N. Brāhman in the crude form will be used in all cases where the distinction between the neut. *Brahma* and the masc. *Brāhmā* is not clearly determinable.] = *Brāhma-rishī*, see *brahmarshī*. = *Brāhma-kanya* or *brahma-kanyaka*, Clerodendrum Siphonanthus; (*kā*), f. 'daughter of Brāhmā', the goddess

Sarasvatī. = *Brahma-kara*, as, m. an impost paid to the priestly class. = *Brahma-karman*, a, n. the office of Brāhman or presiding priest; the work or office of the Brāhmans, the religious duties of the priestly caste. = *Brahmakarma-prakāśaka*, as, m. an epithet of Go-pāla (i. e. Kṛishṇa). = *Brahma-karma-samādhi*, īs, īs, ī, occupied with and meditating upon the Supreme Spirit. = *Brahma-kalā*, f. an epithet of Dākshāyaṇi who dwells in the heart of men. = *Brahma-kalpa*, as, ā, am, like Brāhman or the Supreme Being; (*as*), m. the age of Brāhman, epithet of a particular period of time. = *Brahma-kāṇḍa*, am, n. = *jñāna-kāṇḍa*, that inner portion of the Veda which relates to spiritual knowledge or the knowledge of Brāhma, (opposed to *karma-kāṇḍa* or the knowledge of rites and ceremonies); N. of a work or section of a work by Bhartṛi-hari. = *Brahma-kāya*, ās, m. pl., N. of a particular class of deities. = *Brahmakāyika*, as, ī, am, belonging to the class of deities called *Brahma-kāyas*. = *Brahma-kāra*, as, ā, am, Ved. making prayers, offering prayers; (*Sāy.*) = *annasya havir-lakshana-sya kartā*, preparing sacrificial food. = *Brahma-kāshtha*, the plant Thespesia Populnea; a mulberry tree. = *Brahma-kileya* (?), as, m., N. of a man. = *Brahma-kilbisha*, am, n., Ved. an offence against Brāhmans. = *Brahma-kūṇḍa*, am, n., N. of a sacred pool. = *Brahma-kusā*, f. a species of plant (= *aja-modā*; cf. *brahma-koṣṭi*). = *Brahma-kūṭa*, as, m., N. of a sacred mountain. = *Brahma-kūrca*, a particular kind of penance. = *Brahma-kṛit*, t, ī, t, making or offering prayers, singing hymns of praise (*Sāy.* = *stota-kṛit*); one who prays, a devout worshipper (Ved.); (*t*), m. an epithet of Indra ('making pious or devout?'), Ved.; an epithet of Vishnu. = *Brahma-kṛita*, as, m., N. of a man. = *Brahma-kṛti*, īs, f., Ved. the making of prayers, praying, devotion (*Sāy.* = *kriyamāṇaṇ stotram*). = *Brahma-ketu*, us, m., N. of a man. = *Brahma-koṣa*, as, m. receptacle or treasury of the Brāhman, i. e. of the sacred word or text, &c.; (*ī*), f. a species of plant (= *aja-modā*; cf. *brahma-kusā*). = *Brahma-kshetra*, am, n., N. of a sacred district. = *Brahma-khaṇḍa*, am, n., N. of the first book of the *Brahma-vaivarta-Purāṇa*. = *Brahma-gandha*, as, m., Ved. the odour or perfume of Brāhman. = *Brahma-garbha*, as, m. the embryo of a Brāhman (?); N. of a law-giver; (*ā*), f. a species of plant, *Polanisia Icosandra*. = *Brahma-gavi*, f., Ved. a cow belonging to a Brāhman. = *Brahma-gāyatri*, f., N. of a particular magical formula. = *Brahma-gārgya*, as, m., N. of a man. = *Brahma-giri*, īs, m., N. of a mountain. = *Brahma-gītā*, ās, f. pl., N. of particular verses ascribed to Brāhmā (and given in *Mahā-bh. Anuśāna-p.* 2146-2152); N. of a work forming chapters 6-9 of the *Jñāna-khaṇḍa* of the *Siva-Purāṇa* and treating of the Vedānta and Yoga systems. = *Brahmagītā-vyākhyā*, f., N. of a commentary by Mādhaba on the *Brahma-gītā*. = *Brahma-gūṭikā*, f. 'the song of Brāhmā', a N. of certain verses. = *Brahma-gupta*, as, m., N. of a son of Brāhmā by the wife of the Vidyā-dhara Bṛiṇa; of an astronomer born A. D. 598; of a chief of the Bhakta sect; of a Trigarta-shashtia, (in this sense also read *brāhmagupta*); (*ās*), m. pl., N. of a race. = *Brahmaguptiya*, as, m. a prince of the *Brahma-guptas*. = *Brahma-gola*, as, m. 'the globe of Brāhman', the universe. = *Brahma-gaurava*, am, n. the potency of the weapon given by the god Brāhmā (Bhāṭṭi-kāvya IX. 76). = *Brahmagranthi*, īs, m. a term applied to a particular joint of the body. = *Brahma-graha*, as, m. = *brahma-rākshasa*, q. v. = *Brahma-grāhin*, ī, īnī, ī, Ved. worthy to receive that which is holy; (also read *brāhmārgha*). = *Brahma-ghātaka*, as, m. the slayer or murderer of a Brāhman. = *Brahma-ghātin*, ī, īnī, ī, slaying a Brāhman; (*ī*), m. (according to a Scholiast) an epithet of Bhṛigu; (*īnī*), f. a woman on the second day of the menses. = *Brahma-ghosha*, as, m. 'prayer-sound', the murmur arising from the recital of prayers; the sacred word, the text

of the Veda; the reading or repeating of the Veda. = *Brahma-ghna*, as, ī, am, slaying a Brāhman; (*as*), m. the slayer or murderer of a Brāhman; (*ās*), f. the plant *Aloe Perfoliata*. = *Brahma-çakra*, am, n. the wheel of Brāhman, circle of the universe (Ved.); epithet of a particular magical circle. = *Brahma-çarya*, am, n. sacred study, religious studentship, the condition of a young Brāhman or student in the first period of his life [cf. *āśrama*, *brahma-çarin*]; religious self-restraint, pious austerity, the controlling of the senses, abstinence, chastity, sanctity; (*as*), m. a religious student; (*ā*), f. chastity. = *Brahma-çarya-vat*, ān, atī, at, leading the life of a religious student, practicing chastity. = *Brahma-çarya-vrata*, am, n. a vow of chastity. = *Brahma-çarya-çkhalana*, am, n. falling or deviating from chastity, incontinence. = *Brahma-çarāṇi*, f. = *bhārgi*, Clerodendrum Siphonanthus; (a wrong form for *brahma-çarini*). = *Brahma-çārīka*, am, n. religious studentship. = *Brahma-çarin*, ī, īnī, ī, studying sacred learning; practicing continence or chastity; (*ī*), m. a Brāhman who practices chastity, especially a religious student (or young Brāhman in the first *āśrama* or period of his life [cf. *āśrama*] from the time of his investiture with the sacrificial thread till he marries and becomes a householder, or one who remains with his spiritual teacher studying the Veda and observing the duties of a student, cf. Manu II. 219; the title of *Brahma-çarin* is also given to a particular class of ascetics, and to Pandits learned in the Veda, and by the Tantras to persons whose chief virtue is the observance of continence; in *Atharva-veda* XI. 5, great powers are ascribed to the *Brahma-çarin*; he appears in some particulars to be identified with the Supreme Being, and is even said to be the source of the *brahma jyeshtham* or primitive Veda); N. of a Gandharva; an epithet of Skanda; of Siva; (*ī*), f. a woman observing a vow of chastity; an epithet of Durgā; N. of various plants, Clerodendrum Siphonanthus; = *karuṇi*; Thespesia Populnea. = *Brahma-çodana*, as, ī, am, Ved. inciting or encouraging prayer; urging or inciting Brāhmans; (according to Mahā-dhara = *brāhmaṇāṇaṇ yajñam prati prerakā*). = *Brahma-ja*, as, m. 'sprung from that which is holy', an epithet of Kārttikeya; (*ās*), m. pl. (with Jāinas) N. of a class of divinities enumerated among the *Kalpa-bhavas*. = *Brahma-ja-jña*, as, ā, am, Ved. begotten by and knowing Brāhman; knowing what is produced by Brāhman, i. e. knowing all things (?). = *Brahma-jatā* or *brahma-jati*, f. the plant *Artemisia Indica*. = *Brahma-janman*, a, n. divine or spiritual birth, the second birth effected by sacred study or knowledge, investiture with the sacred thread; (*ā*, ā, ā), begotten by or sprung from Brāhman (said of Prajā-pati). = *Brahma-japa*, as, m., Ved., N. of a particular form of prayer. = *Brahma-jāmala* = *brahma-jāmala*, q. v. = *Brahma-jāyā*, f., Ved. the wife of a Brāhman; (Juhū Brāhma-jāyā is the reputed authoress of the hymn *Rig-veda* X. 109.) = *Brahma-jāra*, as, m. the paramour of a Brāhman's wife. = *Brahma-jivin*, ī, īnī, ī, living by sacred knowledge, gaining a livelihood by religious learning; (*ī*), m. a mercenary Brāhman (who converts his religious duties into a trade, performing sacrifice, teaching the Veda &c. for hire). = *Brahma-jushṭa*, as, ā, am, Ved. gratified by prayer or devotion. = *Brahma-jūta*, as, ā, am, Ved. urged on by prayer, incited by devotion; (*Sāy.*) = *stotreṇākṛishṭa*, attracted by a hymn of praise. = *Brahma-jña*, as, ā, am, knowing sacred things, one who has spiritual wisdom or who knows Brāhma as the one all-pervading Spirit, a sage; (*as*), m. an epithet of Vishnu; of Kārttikeya. = *Brahma-jñāna*, am, n. divine knowledge, true knowledge of the Deity or of the Veda, knowledge of the universal permeation of one Spirit as taught by the Vedānta, spiritual wisdom. = *Brahmajñānin*, ī, īnī, ī, possessing true knowledge of the Deity, having true spiritual knowledge; [cf. *brahma-jñāna*]. = *Brahma-jya*, as, ā, am, Ved. annoying

or using violence against a Brāhman, oppressing a Brāhman. — *Brahma-jyeya*, *am*, *n*, Ved. the act of annoying or using violence against a Brāhman. — *Brahma-jyeshtha*, *as*, *m*, the elder brother of Brāhmā; (*as*, *ā*, *am*), Ved. having Brahman for the first or chief. — *Brahma-jyotis*, *n*, the splendor of Brahman, brightness of the Deity, (also written *brahma jyotis*); an epithet of Siva; (*is*, *is*, *is*), Ved. having the splendor of Brahman, having the splendor of the sacred office; (according to a Scholiast) having the splendor of a presiding priest. — 1. *brahman-vat*, *ān*, *atī*, *at*, Ved. accompanied by prayer, devout; having sacred acts; containing the word Brahman; including or representing the priesthood; (*ān*), *m*, an epithet of Agni; (*atī*), *f*, an epithet of Ishtākā. — 2. *brahman-vat*, *ind*, Ved. like a Brāhman. — *Brahma-tattva*, *am*, *n*, the true knowledge of Brahman or the Supreme Spirit. — *Brahma-tarka-stava*, *as*, *m*, *N*, of a Vedānta work by Appayya-dikshita. — *Brahmatarkastava-śvarāga*, *am*, *n*, *N*, of a commentary on the *Brahma-tarka-stava*. — *Brahma-tas*, *ind*, from the Brāhmanical caste, from the Brāhmans. — *Brahma-tā*, *f*, the state or condition of a Brāhman, 'Brāhmanhood,' the state or nature of Brahman or of the Supreme Spirit, divine nature. — *Brahma-tāla*, *as*, *m*, (*in music*) *N*, of a particular measure of time. — *Brahma-tirtha*, *am*, *n*, *N*, of a place of pilgrimage on the Revā or Narmadā river; Costus Speciosus or C. Arabicus. — *Brahma-tunga*, *as*, *m*, *N*, of a mountain. — *Brahma-tejas*, *as*, *n*, the glory or power of Brahman; the glory or lustre supposed to surround a Brāhman, Brāhmanical splendor; (*ās*, *ās*, *as*), having the glory or power of Brahman or of a Brāhman; (*ās*), *m*, *N*, of a Buddha. — *Brahmatejo-maya*, *as*, *i*, *am*, made or composed of the glory of Brahman or the Supreme Spirit, having divine splendor. — *Brahma-tva*, *am*, *n*, the office of the Brahman or chief priest; the state or condition of a Brāhman, 'Brāhmanhood,' the state or condition of Brahman or the Supreme Spirit, identification with Brahman; godhead. — *Brahma-tvaṇ*, *k*, the plant *Alstonia Scholaris*. — *Brahmatva-paddhati*, *is*, *f*, 'guide-book for the office of a chief priest,' *N*, of a work by Rāma-kṛṣṇa. — *Brahma-da*, *as*, *ā*, *am*, imparting religious knowledge, a giver of sacred knowledge; (*as*), *m*, a spiritual teacher. — *Brahma-danda*, *as*, *m*, 'staff of Brahman,' epithet of a mythical weapon; the curse of a Brāhman; an epithet of Siva; a species of plant (= *brahma-yashī*); epithet of a particular Ketu; (*i*), *f*, a species of plant (= *aja-dandī*, *kanṭa-pattra-phaṭā*). — *Brahma-dandīm*, *i*, *m*, *N*, of a sage. — *Brahma-datta*, *as*, *ā*, *am*, given by Brāhmā; given by Brahman; (*as*), *m*, *N*, of a man; of a man with the patronymic *Caikitāneya*; of a king of the Pañcālas in Kāmpilya; of a king of the Śālvās; of a prince in Vārāṇasī; of a prince in Srāvastī; of a prince in Cāmpā; of a prince in Kusuma-pura; of the twelfth Cakra-vartin in Bhārata; of a Brāhman; of a merchant; of a king; (*ās*), *m*, *pl*, his descendants. — *Brahma-darbha*, *f*, *Ligusticum Ajowan*. — *Brahma-dātri*, *tā*, *tri*, *tri*, = *brahma-da*. — *Brahma-dāna*, *am*, *n*, the gift of sacred knowledge. — 1. *brahma-dāya*, *as*, *m*, [*cf*. 1. *dāya*], the gift of sacred knowledge, instruction in the Vedas; (*as*, *ā*, *am*), imparting or teaching sacred knowledge. — 2. *brahma-dāya*, *as*, *m*, [*cf*. 2. *dāya*], sacred knowledge as an inheritance or portion; the earthly possession or portion of a Brāhman. — *Brahmadāya-hāra*, *as*, *i*, *am*, one who receives the gift of sacred knowledge. — *Brahmadāyāda* ('*ya-āda*'), *as*, *m*, one who receives sacred knowledge as his inheritance, i. e. the son of a Brāhman. — *Brahma-dāru*, *u*, *us*, *n*, *m*, the Indian mulberry tree, *Morus Indica*. — *Brahma-dāsa*, *as*, *m*, *N*, of the father of Nārāyaṇa-dāsa (author of the *Prāsnāpāva*); of a king who reigned in the beginning of the fifteenth century. — *Brahma-dāna*, *am*, *n*, 2. a day of Brāhmā. — *Brahma-dēya*, *as*, *ā*, *am*, given (in marriage) after the manner of Brāhmans, married according to the Brāhmo vivāha

(see Manu III. 27). — *Brahma-daitya*, *am*, *n*, a Brāhman changed into a Daitya. — *Brahma-dvāra*, *am*, *n*, ingress into Brahman or the Supreme Spirit. — *Brahma-dvish*, *t*, *t*, *t*, or *brahma-dvishin*, *i*, *īnī*, *i*, 'prayer-hating,' hostile to devotion and holy acts, hating religion, godless, impious (said of men and demons); Sāy. = *brāhmaṇānām mantrāṇām vā dveshṭā*, a hater of Brāhmans or hating prayers; *cf*. *brahma-vidvish*; (according to Kullūka) hating Brāhmans. — *Brahma-dvisha*, *as*, *m*, hatred of Brāhmans. — *Brahma-dhara*, *as*, *ā*, *am*, possessing holy knowledge. — *Brahma-dharma-dvish*, *t*, *t*, *t*, one who hates the Veda and the duties prescribed by it. — *Brahma-dhātu*, *us*, *m*, an essential portion of Brahman. — *Brahma-dhvaja*, *as*, *m*, *N*, of a Buddha. — *Brahma-nadī*, *f*, 'the river of Brāhmā,' an epithet of the Sarasvatī. — *Brahma-nābha*, *as*, *m*, 'having Brāhmā on the navel,' an epithet of Viṣṇu, (Brāhmā having arisen from a lotus which sprang from the navel of Viṣṇu.) — *Brahma-nāla*, *am*, *n*, *N*, of a sacred bathing-place in Benares. — *Brahma-nirukta*, *am*, *n*, *N*, of a work mentioned in Mādhava's *Parāśara-smṛiti*. — *Brahma-nirvāṇa*, *am*, *n*, extinction in Brahman, absorption into the Supreme Spirit. — *Brahma-niśṭha*, *as*, *ā*, *am*, abiding in Brahman, absorbed in the contemplation of the Supreme Spirit; (*as*), *m*, the mulberry tree. — *Brahma-niḍa*, *am*, *n*, the resting-place of Brahman or of 'the holy.' — *Brahma-nulā*, *as*, *ā*, *am*, Ved. cast out through the efficacy of a sacred text. — *Brahma-pati*, *is*, *m*, Ved. = *brahmapas-pati*, *q. v.* — *Brahma-pattra*, *am*, *n*, 'Brahman's leaf,' i. e. the leaf of *Butea Frondosa*; [*cf*. *brahma-pādapa*]. — *Brahma-patha*, *as*, *m*, the way to Brahman or the Supreme Spirit; the way to Brāhmā. — *Brahma-pada*, *am*, *n*, the place of Brahman or the Supreme Spirit, the place or nature of spiritual being; the station or rank of Brāhmā; the station or rank of a Brāhman. — *Brahma-pannaga*, *as*, *m*, *N*, of a Marut; (also read *bahu-pannaga*). — *Brahma-parishadya* = *brahma-parshadya*, *q. v.* — *Brahma-parṇi*, *f*, a species of plant, *Hemionitis Cordifolia* (= *prśni-parṇi*). — *Brahma-parvata*, *am*, *n*, 'mountain of Brāhmā,' *N*, of a place. — *Brahma-palāsa*, *ās*, *m*, *pl*, *N*, of a school of the Atharva-veda; (also written *brāhmapalāsa*). — *Brahma-pavitra*, *as*, *m*, *Kuśa* grass, *Poa Cynosuroides*. — *Brahma-pādapa*, *as*, *m*, 'tree of Brahman,' the tree *Butea Frondosa*. — *Brahma-parshadya*, *ās*, *m*, *pl*, (with Buddhists) 'retinue of Brāhmā,' *N*, of a class of divinities. — *Brahma-pāṣa*, *as*, *m*, 'noose of Brāhmā,' *N*, of a mythical weapon, a weapon given by Brāhmā (Bhaṭṭi-kāvya IX. 75). — *Brahma-pitṛ*, *tā*, *m*, 'father of Brāhmā,' Viṣṇu; [*cf*. *brahma-nābha*]. — *Brahma-piśāca*, *as*, *m*, = *brahma-rākshasa*, *q. v.* — *Brahma-putra*, *as*, *m*, the son of a priest or Brāhman (Ved.); (Sāy.) = *brāhmaṇācchānsin*, *q. v.*; a son of Brāhmā (as Sanat-kumāra, Manu, &c.); *N*, of a river (rising at the eastern extremity of the Himālaya in Tibet, flowing through Assam, where it is joined by the Sampoo, and falling with the Ganges into the Bay of Bengal); of a place of pilgrimage (probably the source of the Brahman-putra river); of a lake; *N*, of a sacred district; a kind of vegetable poison; (*i*), *f*, 'daughter of Brāhmā,' an epithet of the river Sarasvatī [*cf*. *brahma-nadī*]; a kind of esculent root (= *vārāhī*). — *Brahmaputra-tā*, *f*, the being a son of Brahman, divine sonship. — *Brahma-pura*, *am*, *n*, 'city of Brāhmā,' *N*, of a city in heaven; of a city on earth; of a kingdom; a term applied to the heart (Ved.); a term applied to the body (Ved.); (*i*), *f*, the city of Brāhmā (in heaven), the capital of Brāhmā on the mountain Kailāsa; *N*, of any city the inhabitants of which are mostly Brāhmans; an epithet of Benares; *N*, of a peak in the Himālaya range. — *Brahma-puraka*, *ās*, *m*, *pl*, *N*, of a people. — *Brahma-purāṇa*, *am*, *n*, *N*, of one of the eighteen Purāṇas so called as revealed by Brāhmā to Dakṣa, (this Purāṇa is sometimes placed first and therefore called *Ādi-Purāṇa*; its main object appears

to be the promotion of the worship of Kṛṣṇa.) — *Brahma-purusha*, *as*, *m*, Ved. an assistant of the Brahman or chief priest, see *brahman*; a minister of Brahman (said of the five vital airs); = *brahma-rākshasa*, *q. v.* — *Brahma-purogava*, *as*, *i*, *am*, Ved. preceded by Brahman or 'the holy.' — *Brahma-purohita*, *as*, *m*, Ved. having the sacerdotal class for a Puro-hita; (*ās*), *m*, *pl*, 'the high priests of Brahman,' (with Buddhists) epithet of a class of divinities. — *Brahma-pushpi*, *is*, *m*, *N*, of a man; (probably wrongly for *brāhmapushpa*, a patronymic fr. *brahma-pushpa*.) — *Brahma-pūta*, *as*, *ā*, *am*, Ved. purified by devotion; purified by Brahman (Brahma or Brāhmā). — *Brahma-pralaya*, *as*, *m*, the universal destruction that takes place at the end of every hundred years of Brāhmā, in which even Brāhmā himself is swallowed up. — *Brahma-prasūta*, *as*, *ā*, *am*, Ved. urged or requested by a Brāhman. — *Brahma-prāpti*, *is*, *f*, obtainment of Brahman, absorption of the soul into the divine essence. — *Brahma-priya*, *as*, *ā*, *am*, loving or delighting in devotion. — *Brahma-pri*, *is*, *is*, *i*, Ved. loving or delighting in devotion; (Sāy.) = *śomalakṣhaṇenānena pritaḥ*. — *Brahma-badha*, see *brahma-vadha*. — *Brahma-bandhava*, *am*, *n*, Ved. (probably) the office or occupation of a priest's assistant; (perhaps a wrong form for *brāhmapandhava*.) — *Brahma-bandhu*, *us*, *m*, 'the kinsman of a Brāhman,' an unworthy member of the Brāhmanical class, a contemptuous term for a Brāhman; a Brāhman only in name; (according to Sāy.) a Brāhman who does not perform his Sandhyā or devotions at sunrise and sunset. — *Brahmapandhu-tā*, *f*, the being a Brāhman only in name. — *Brahma-bala*, *as*, *m*, *N*, of a man. — *Brahma-bali*, *is*, *m*, *N*, of a teacher of the Atharva-veda. — *Brahma-bileya* (?), *as*, *m*, *N*, of a man; (also written *brahma-vileya*.) — *Brahma-bija*, *am*, *n*, 'germ of religious knowledge,' an epithet of the mystical syllable *Om*; a mulberry tree. — *Brahma-bodhya*, *f*, *N*, of a river; (also read *brahma-vedhya*). — *Brahma-bruvāṇa*, *as*, *ā*, *am*, calling one's self a Brāhman, professing or pretending to be a Brāhman; [*cf*. *bruva*]. — *Brahma-bhadra*, *f*, a species of plant (= *trāyāmāṇā*). — *Brahma-bhavana*, *am*, *n*, the abode of Brahman. — *Brahma-bhāga*, *as*, *m*, Ved. the share of a priest, the portion of a Brahman or chief priest; a mulberry tree. — *Brahma-bhāva*, *as*, *m*, the becoming Brahman, entrance or re-absorption into the Supreme Spirit. — *Brahma-bhāvana*, *as*, *ā*, *am*, revealing or imparting religious knowledge. — *Brahma-bhīd*, *t*, *t*, *t*, 'dividing Brahman,' making many Brahmas out of the one Brahman. — *Brahma-bhuvana*, *am*, *n*, the world of Brāhmā. — *Brahma-bhūta*, *as*, *ā*, *am*, become (one with) Brahman or the universal spirit, entered into Brahman; (*am*), *n*, that which is identified with the universal spirit, condition of Brahman (?). — *Brahma-bhūti*, *is*, *f*, twilight. — *Brahma-bhūmi-jā*, *f*, 'growing in the land of Brāhmā,' *N*, of a species of plant. — *Brahma-bhūya*, *am*, *n*, the becoming (one with) Brahman, identification or identity with Brahman, absorption into Brahman; final felicity, ultimate happiness; the state or rank of a Brāhman, 'Brāhmanhood.' — *Brahmabhūya-tva*, *am*, *n*, the becoming one with Brahman; the condition of a Brāhman. — *Brahma-bhūyas*, *ām*, *asī*, *as*, becoming one with Brahman, being absorbed into Brahman; (*as*), *n*, absorption into Brahman. — *Brahma-mangala-devatā*, *f*, an epithet of Lakṣmī. — *Brahma-maṭha*, *as*, *m*, 'the college of Brahman,' *N*, of a college of theology in Kāśmīra. — *Brahma-māṇḍūki*, *f*, *Clerodendrum Siphonanthus*; (also written *brahma-māṇḍūki*; *cf*. *brahmī*). — *Brahma-mati*, *is*, *m*, (with Buddhists) *N*, of a demon. — *Brahma-maya*, *as*, *i*, *am*, consisting or made of Brahman, identified with Brahman, belonging or relating to the Veda, (according to Malli-nātha on Kumāra-s. V. 30 = *vaiddika*); belonging to or fit for a Brāhman. — *Brahma-maha*, *as*, *m*, a feast in honour of the Brāhmans. — *Brahma-māṇḍūki* = *brahma-māṇḍūki*, *q. v.* — *Brahma-mitra*, *as*,

ā, am, having Brahman for a friend, befriended by Brahman; having the Brāhmanas for friends; (*as*), m., N. of a Muni. — *Brahma-mīmāṃsā*, f. 'investigation into Brahman or the spiritual doctrine of the Veda,' N. of the Vedānta philosophy treating of the Supreme Spirit (= *uttara-mīmāṃsā, śāriraka-mīmāṃsā, vedānta*, q. v. v.). — *Brahmamīmāṃsā-bhāṣya*, *am*, n., N. of a commentary by Sankarācārya. — *Brahmamīmāṃsā-bhāṣyakāra*, *as*, m. 'commentator on the *Brahma-mīmāṃsā*,' an epithet of Sankarācārya. — *Brahmamīmāṃsābhāṣya-vivaraṇa*, *am*, n., N. of a commentary by Ānanda-tīrtha on Sankarācārya's *Brahmamīmāṃsābhāṣya*. — *Brahma-mūrti*, *is, īs, ī*, having the figure of Brahmā, in the form of Brahmā. — *Brahma-mūrdha-bhṛt*, *t*, m. 'carrying the head of Brahmā,' an epithet of Śiva (as having in a dispute cut off one of Brahmā's heads). — *Brahma-mekhalā*, *as*, m. the plant *Saccharum Munjia* (*munjia*), of which the sacred thread of a Brāhman is made. — *Brahma-medhyā*, f. N. of a river. — *Brahmayajña*, *as*, m. 'the offering of prayer or of repeating the Veda,' repeating by heart or recitation of a sacred text, teaching and repeating the Vedas (regarded as one of the five *Mahā-yajñas* or great sacrifices, see Manu III. 70, where Kullūka explains *brahmayajña* by *adhyaṇa* and *adhyayana*); N. of the thirty-first chapter of the Śpīṣṭi-khaṇḍa of the *Padma-Purāṇa*; [cf. *brahma-sattrā*]. — *Brahmayajña-māhātmya*, *am*, n., N. of a chapter of the *Purāṇa-sarvasva*. — *Brahmayajña-vidhi*, *is, m*, N. of a chapter of *Mādhava's Parāśara-smṛiti*. — *Brahmayajñādi-vidhi* ('*ā-ād*'), *is, m*, N. of a work. — *Brahma-yaśas*, *as*, or *brahma-yaśasa*, *am*, n., Ved. the glory or majesty of Brahman. — *Brahma-yaśasin*, *ī, īnī, ī*, Ved. renowned for sanctity. — *Brahma-yasht*, *is, or brahma-yashtikā*, or *brahma-yashtī*, f. the plant *Clerodendrum Siphonanthus*; *Ligusticum Ajowan*. — *Brahma-yāga*, *as*, m. (probably) = *brahma-yajña*, q. v. — *Brahma-yātu*, *us*, m. epithet of a particular Yātu; [cf. *deva-yātu*]. — *Brahma-yāmala*, N. of a Tantra; (also written *brahma-jāmala*). — *Brahma-yuga*, *am*, n. the age of the Brāhmanas, (opposed to *kshatrasya yugam*, the age of the Kshatriyas, *Hari-vaṃśa* 11808). — *Brahma-yuj*, *k, k*, Ved. harnessed by prayer or devotion (i. e. bringing Indra in answer to the prayers of men, said of the horses of that deity; *Sāy.* = *parivṛdhenā manireṇa yujya-mānaḥ*). — *Brahma-yoga*, *as*, m. use or employment of prayer, the binding power or efficacy of devotion (Ved.); cultivation of spiritual knowledge. — *Brahma-yoni*, *is, f*, original source in Brahman, home in Brahman; (*is, īs, ī*), having the original source or home in Brahman; descended or sprung from Brahmā; (*is, ī*), f. N. of a place of pilgrimage; (*is*), m., N. of a mountain (= *brahma-gīṛ*). — *Brahma-yoni-stha*, *as, ā, am*, intent on the means of attaining sacred knowledge or the supreme godhead, (according to Kullūka on Manu X. 74 = *brahma-prāpti-kāraṇa-brahma-dhyāna-nishtha*). — *Brahma-rakshas*, *as, n*, N. of a kind of evil demon (= *brahma-rākshasa*, q. v.). — *Brahma-ratna*, *am*, n. a valuable present made to Brāhmanas. — *Brahma-ratha*, *as*, m. the chariot or carriage of a Brāhman. — *Brahma-randhra*, *am*, n. a suture or aperture in the crown of the head and through which the soul is said to escape on death. — *Brahma-rasa*, *as*, m., Ved. the savour of Brahman, the savour of divine knowledge. — *Brahma-rākshasa*, *as*, m. a kind of evil demon, a fiend of the Brāhmanical class, the ghost of a Brāhman who in his lifetime indulged a haughty and disdainful spirit; a species of plant commonly called *Thorarohiḍā*; (*ī*), f. epithet of one of the nine Samidhs. — *Brahma-rāja*, *as*, m., N. of a king; of a man. — *Brahma-rāta*, *as*, m. 'given by Brahmā,' an epithet of Śulka; N. of the father of Yājñavalkya. — *Brahma-rātra*, *as*, m. 'the night of Brahmā,' epithet of a particular hour of night. — *Brahma-rātri*, *is*, m. an epithet of Yājñavalkya; (an incorrect form for *brāhmarātri*). — *Brahma-*

rāśī, *is, m*, the whole circle of sacred knowledge, whole mass of the sacred text; 'a mass of holiness,' an epithet of Paraśu-rāma; a particular constellation, (according to a Scholiast = *śravaṇa*, q. v.). — *Brahma-rīti*, *is, f*, a kind of brass. — *Brahma-rūpiṇī*, f. a species of plant (commonly called *Bādāngula*). — *Brahma-rekhā*, f. 'line of Brahmā,' the lines or destiny written by Brahmā on the forehead of every creature, the predestined lot of a man. — *Brahmarshi* ('*ma-rī*'), *is, m*, 'Brāhmanical sage,' epithet of a particular class of sages [cf. *riṣi*] supposed to belong to the Brāhmanical caste (as *Vasishtha*, &c.; higher than *Maharshi*, q. v.; also written *brahma-riṣi*, see Grammar 38. h). — *Brahmarshi-tā*, f. or *brahmarshitva*, *am*, n. the being a Brahmarshi, the rank of a sage of the Brāhmanical class. — *Brahmarshi-deśa*, *as*, m. 'the country of the Brahmarshis,' including Kuru-kshetra and the country of the Matsyas, Pāṇḍalas, and Śīrasenakas (see Manu II. 19). — *Brahma-lakṣhaṇa-vākyārtha* ('*ya-ar*'), N. of an abridgement of the Vedānta-sūdhā-rahasya. — *Brahma-likhita*, *am*, n. or *brahma-lekha*, *as*, m. 'Brahmā's writing,' a man's destiny written on his forehead (= *brahma-rekhā*). — *Brahma-loka*, *as*, m. the world of Brahmā, i. e. the heaven or place of residence of Brahmā, (a division of the universe and one of the supposed residences of pious spirits). — *Brahma-vaktṛ*, *tā, m*, a proclaimer of religious truths, a teacher of the Veda. — 1. *brahma-vat*, *ām, atī, at*, possessed of Brahman; possessing religious learning. — 2. *brahma-vat*, ind. according to the sacred text, according to the Veda. — *Brahma-vada* or *brahma-vala*, *as, m. pl.*, N. of a school; (probably an incorrect form.). — *Brahma-vadya*, *am*, n. knowledge or declaration of Brahman, = *brahmodya*, q. v.; (*as, ā, am*), in *brahma-vadyā kathā*, see *Vopadeva XXVI. 21*. — *Brahma-vadha*, *as, m*, or *brahma-vadhya*, f. the murder of a Brāhman. — *Brahmavadyā-kṛtā*, *am*, n. an act of Brāhmanicide, the crime of killing a Brāhman. — *Brahma-vanī*, *is, īs, ī*, Ved. (according to *Mahā-dhara*) devoted to the Brāhmanas. — *Brahma-varcas*, see *brahma-varcasa*. — *Brahma-varcasa*, *am*, n. divine glory or splendor; eminence in holiness or in sacred knowledge, spiritual pre-eminence, holiness resulting from the study and observance of the Vedas; the sanctity or superhuman power of a Brāhman. — *Brahma-varcasin* or *brahma-varcasvin*, *ī, īnī, ī*, eminent in religious learning, holy; illumined by the Vedas; (*ī*), m. an illustrious priest, holy Brāhman, (*Mahā-dhara* = *yajñādhyayana-silo brāhmaṇaḥ*). — *Brahma-varcasya*, *as, ā, am*, see *Vārttika* to *Pāṇ. V. 1. 39*. — *Brahma-varta*, *as, m*, = *brahmā-varta*, q. v. — *Brahma-vardhana*, *am*, n. copper (which is considered peculiarly suitable for sacrificial utensils). — *Brahma-vala* = *brahma-vada*, q. v. — *Brahma-vallī*, f. Brahmā's tendril or creeper. — *Brahmavallī-lipi*, N. of a work. — *Brahma-vāṇīya*, *as, ā, am*, epithet of a kind of Muni. — *Brahma-vāda*, *as, m*, Ved. speaking of sacred matters, declaring or teaching spiritual knowledge, citing the Vedas; (*as, ā, am*) = *brahma-vādin*. — *Brahmavādi-tva*, *am*, n. the being an expounder of the Veda. — *Brahma-vādin*, *ī, īnī, ī*, one who recites the Veda, a defender or expounder of the Veda, a theologian, speaking of or discussing sacred matters; one who asserts that all things are Brahman, a follower of the Vedānta system of philosophy. — *Brahma-vādyā*, *am*, n., Ved. rivalry in sacred knowledge or in magical power, (according to the commentator, also *as, ā, am*; cf. *brahma-vadya, brahmodya*). — *Brahma-vāluka*, *am*, n., N. of a Tīrtha. — *Brahma-vāsa*, *as*, m. the abode of Brahmā, the heaven of Brahmā. — *Brahma-vāhas*, *ās, ās, as*, Ved. one to whom prayers are offered (said of Indra); (*Sāy.*) = *stotraṇa prāpya-mānaḥ*, obtained by prayer; = *stotrasya vāhakaḥ*, the acceptor of prayer. — *Brahmavī-tva*, *am*, n. (fr. *brahma-vid*), knowledge of Brahman or the Supreme Spirit. — *Brahma-vid*, *t, t, t*, or *brahma-*

vida, *as, ā, am*, knowing Brahman or the Supreme Spirit, a theologian, philosopher, sage; skilled in sacred spells or magical charms. — *Brahma-vidyā*, f. knowledge of 'the holy' or of Brahman; knowledge of the Supreme Spirit or Soul of the Universe; N. of an Upanishad. — *Brahmavidyā-tīrtha*, *as, m*, N. of an author. — *Brahmavidyābhāṣya* ('*yā-ābh*'), *am*, n., N. of a commentary by Advaitānanda on the Śāriraka-mīmāṃsā-bhāṣya. — *Brahma-vidvas*, *vān, ushī, vas*, Ved. one who knows Brahman, knowing the Supreme Spirit. — *Brahma-vidvish*, *t, t, t*, = *brahma-dvish*, q. v. — *Brahma-vindu*, *us*, m. a drop of saliva spattered while reciting the Veda; N. of an Upanishad connected with the *Atharva-veda*. — *Brahma-vivardhana*, *as*, m. 'increasing religious knowledge,' an epithet of Viṣṇu. — *Brahma-vīśeṣa-ṣṭa-paripriśchā*, f., N. of a Buddhist Sūtra work. — *Brahma-vīkṣha*, *as*, m. 'the divine tree' or 'Brahman regarded as a tree'; the *Palāśa* tree, *Butea Frondosa*; the glomerous fig-tree, *Ficus Glomerata*. — *Brahma-vṛitti*, *is, f*, the livelihood or means of subsistence of a Brāhman. — *Brahma-vṛiddha*, *as, ā, am*, Ved. become great by devotion, increased by prayer. — *Brahma-vṛiddhi*, *is, m*, N. of a man. — *Brahma-vṛinda*, *am*, n. a company or assemblage of Brāhmanas; (*ā*), f., N. of the city of Brahmā. — *Brahma-veda*, *as*, m. 'the Veda of sacred spells or charms,' a N. of the *Atharva-veda*; the Veda of the Brāhmanas, (opposed to *kshatratra-veda*, q. v.); knowledge of Brahman, monotheism; knowledge of the Vedas. — *Brahmaveda-maya*, *as, ī, am*, consisting of the *Brahma-veda*. — *Brahma-vedi*, *is, f*, 'the altar of Brahmā,' N. of the country between the five lakes of Rāma in Kuru-kshetra. — *Brahma-vedin*, *ī, īnī, ī*, = *brahma-vid*, knowing or acquainted with the Vedas or spiritual knowledge. — *Brahma-vedhyā*, another form for *brahma-bodhyā*, q. v. — *Brahma-vaivarta* or *brahma-vaivartaka*, *am*, n. 'changes of Brahman' (who is identified with *Kṛishṇa*). N. of a *Purāṇa*, (this *Purāṇa*, which is one of the most modern of the eighteen, contains prayers and invocations addressed to *Kṛishṇa*, descriptions of *Vijñāna* and *Go-loka*, with tedious narratives about *Kṛishṇa* and his love for the *Gopis* and *Rādā*). — *Brahma-vrata*, *am*, n., N. of a religious observance; a vow of chastity. — *Brahma-sālya*, *as*, m. a species of plant (= *soma-valka*); the tree *Mimosa Arabica*. — *Brahma-sāyin*, *ī, īnī, ī*, resting or reposing in Brahman. — *Brahma-sālā*, f. the hall of Brahmā; N. of a sacred place. — *Brahma-sāsana*, *am*, n. an edict addressed to the Brāhmanas; a command of Brahmā; the command of a Brāhman, = *dharma-kilaka*; (*as*), m., N. of a *Grāma*. — *Brahma-sīras*, *as*, or *brahma-sīrshaṇ*, *a, n*, the head of Brahmā; N. of a mythical weapon. — *Brahma-sumbhita*, *as, ā, am*, Ved. cleansed by prayer, adorned by devotion. — *Brahma-sṛī*, *is, f*, N. of a *Sāman*. — *Brahma-sṛi-mantra*, *as*, m., N. of a chapter of *Kṛishṇa*-*anda's* *Tantra-sāra*. — *Brahma-saṃśita*, *as, ā, am*, Ved. sharpened by prayer or by a sacred text (*Sāy.* = *manireṇa tikṣhṇi-kṛitāḥ*). — *Brahma-saṃsad*, *t, f*, Brahman's hall of assembly or court. — *Brahma-saṃsthā*, *as, ā, am*, Ved. wholly devoted to Brahman or to religious knowledge, attaining to union with Brahman. — *Brahma-saṃhitā*, f. a collection of prayers; N. of a short treatise on the Vedānta system. — *Brahmasaṃhitā-vyākhyā*, f., N. of a commentary on the *Brahma-saṃhitā*. — *Brahma-satī*, f. a N. of the river *Sarasvatī*. — *Brahma-sattrā*, *am*, n. the sacrifice or offering of devotion or abstract meditation, absorption in the holy one; study and teaching of the Vedas, the constant repetition of the Vedas or a particular portion of the Vedas which is constantly studied and repeated (Manu II. 106; cf. *brahmayajña*). — *Brahma-sattrin*, *ī, īnī, ī*, offering the sacrifice of prayer, absorbed in the holy one. — *Brahma-sadana*, *am*, n. the seat of the Brahman or chief priest (Ved.); the abode or heaven of Brahmā; N. of a Tīrtha, (in this sense a various reading for *veda-vadana*). — *Brahma-sadas*, *as*, n. the resi-

dence or court of Brahman. — *Brahma-sabhā*, f. the hall or court of Brahman. — *Brahma-sambandha*, as, m. = *brahma-rāṭshasa*, q. v. — *Brahma-sambhava*, as, ā, am, sprung from Brahman; coming from Brahman; sprung or descended from Brahman; (as), m. (with Jains) N. of the second black Vasudeva; of the author of a law-book. — *Brahma-saras*, as, n. 'the lake of Brahman,' N. of a very sacred bathing-place. — *Brahma-sarpa*, as, m. 'the serpent of Brahman,' a kind of snake. — *Brahma-sava*, as, m. 'divine clarifying process,' distillation of Soma, (Sāy. *brahma* = Soma,) or the (Soma) distillation (performed) by Brāhmanas; N. of a particular libation. — *Brahma-sāgara*, as, m., N. of a place. — *Brahma-sāi*, ind. into the state of Brahman, with reference to Brahman. — *Brahmasāt-kṛita*, as, ā, am, absorbed into the state of Brahman, performed with reference to Brahman. — *Brahma-sāma*, am, or *brahma-sāman*, a, n., Ved., N. of a Sāman (sung to a text recited by the Brahman or chief priest or by the Brāhmaṇaśāhins). — *Brahma-sāyujya*, am, n. intimate union or identification with Brahman, entrance into Brahman. — *Brahma-sārshīṭā*, f. equality or identification with Brahman, union with the Supreme Spirit, (according to Kullōka = *brahmanāṣa samāna-gati-tā*). — *Brahma-sāvāra*, as, m., N. of a particular Manu; (am), n., N. of his Many-antara. — *Brahma-sāvāri*, is, m., N. of the tenth Manu; (also written *brahmā-sāvāri*). — *Brahma-siddhānta*, as, m., N. of various astronomical works. — *Brahma-siddhi*, is, m., N. of a Muni; (is), f., N. of a work by Maṇḍana-mīśra. — *Brahma-sūta*, as, m. 'the son of Brahman,' i. e. the Ketu Brahman-ḍaṇḍa. — *Brahma-suvarcalā*, f. a species of plant (an infusion of which is drunk as a penance for eating anything left by a cat, crow, rat, &c., Manu XI. 159); Helianthus; Clerodendrum Siphananthus (= *brāhmī*). — *Brahma-sū*, ūs, m. 'the son of Brahman,' an epithet of A-niruddha, son of the god of love; N. of Kāma-deva, the god of love. — *Brahma-sūtra*, am, n. the sacrificial or Brāhmanical thread worn over the shoulder; a Sūtra work treating of true divine knowledge or of the Vedānta philosophy; N. of a work containing the aphorisms of the Vedānta philosophy ascribed to Bādārayana or Vyāsa, also denominated Vedānta-sūtra and Sātrika-sūtra, q. v. v. — *Brahmasūtra-ṛiṇu-vyākhyā*, f., N. of a commentary on the Brahmasūtras by Vijnāna-bhikṣu or Vijnāna-yati. — *Brahmasūtra-bhāṣya*, am, n., N. of a commentary by Śaṅkarācārya; of a commentary by Ānanda-tīrtha. — *Brahmasūtra-vṛitti*, is, f., N. of a commentary by Bodhāyana; of a commentary by Bhairavadi-kṣhita-tilaka. — *Brahmasūtrānubhāṣya* ('*ra-an*'), am, n., N. of a commentary by Vallabhācārya. — *Brahma-sūtrīn*, ī, inī, ī, invested with the Brāhmanical cord. — *Brahma-sūnu*, us, m. (with Jains) a sovereign of the race of Ikṣvāku; N. of the twelfth king of Bhārata. — *Brahma-srī*, f, m. 'the creator of Brahman,' an epithet of Śiva. — *Brahma-soma*, as, m., N. of a sage. — *Brahma-stamba*, as, m. 'Brahman's post or prop,' the world. — *Brahma-stambī*, is, m., N. of a man; (probably a wrong form for *brāhmasambhā*, a patronymic fr. *brahma-stambā*). — *Brahma-steya*, am, n. stealing that which is holy, stealing the Veda, obtaining a knowledge of the Veda by illicit means. — *Brahma-sthala*, am, n., N. of a city, (also read *brahma-pura*); N. of a village. — *Brahma-sthāna*, am, n. 'place or abode of Brahman,' N. of a Tīrtha; (probably as, m.), a mulberry tree. — *Brahma-sphuṭa-siddhānta*, as, m., N. of an astronomical work by Brahmagupta (whose name is frequently written Brāhma-gupta). — *Brahma-sva*, am, n. Brāhmanical property, money or lands belonging to Brāhmanas. — *Brahma-svarūpa*, as, ā, am, of the nature of spirit, of the same essence as the godhead. — *Brahma-sva-kārtin*, ī, inī, ī, carrying off or stealing the property of Brāhmanas. — *Brahma-svāmīn*, ī, m., N. of a man. — *Brahma-hatyā*, f. killing a Brāhman, Brāhmanicide, or any crime equally

heinous. — *Brahma-han*, ā, gñi, a, 'Brāhman-slaying,' murdering a Brāhman, the murderer or slayer of a Brāhman. — *Brahma-huta*, am, n. the oblation or offering to Brāhmanas, performance of the rites of hospitality (especially to twice-born guests, = *śrī-yajña*, *atithi-pūjana*, one of the Mahā-yajñas, see Manu III. 74, and cf. *brāhmya-huta*). — *Brahma-hṛidaya*, as, am, m. n. the star Capella. — *Brahma-hṛada*, as, m., N. of a lake. — *Brahmākshara* ('*ma-ak*'), am, n. the sacred and mysterious syllable, the syllable *Om* (regarded as a mystical name of the Deity). — *Brahmāksharamaya*, as, ī, am, consisting of sacred syllables. — *Brahmāgra-bhū* ('*ma-ag*'), ūs, m. a horse; [cf. *brahmātma-bhū*]. — *Brahmāñjali* ('*ma-āñ*'), is, m. 'homage to the divine,' joining the hollowed hands together while repeating the Veda (either as an act of homage or to mark by the motion of the hands so placed the accentuation of the Sāma-veda; cf. Manu II. 71); obeisance to a spiritual preceptor at the beginning or end of a repetition of the Veda; [cf. *añjali*]. — *Brahmāñjali-kṛita*, as, ā, am, one who has joined the hollowed hands in token of homage to the Veda. — *Brahmāṇḍa* ('*ma-aṇ*'), am, n. 'the egg of Brahman,' the mundane egg, the universe, globe, world; N. of a Purāṇa and of an Upa-Purāṇa. — *Brahmāṇḍa-purāṇa*, am, n., N. of one of the eighteen Purāṇas so called as revealed by Brahman, and containing an account of the egg of Brahman and the future Kalpas, (this Purāṇa is supposed to be only extant in a number of unauthentic fragments or Khaṇḍas). — *Brahmāṇḍa-bhāṇḍodara* ('*ḍa-ud*'), am, n. the interior of the vessel-like egg of Brahman. — *Brahmātīthi* ('*ma-at*'), is, m., N. of a Kāpya (author of the hymn Rīg-veda VIII. 5). — *Brahmātma-bhū* ('*ma-āt*'), ūs, m. a horse; [cf. *brahmāgra-bhū*]. — *Brahmādāni* ('*ma-ad*'), f. a species of plant (= *haṇṣa-padi*). — *Brahmā-darsa* ('*ma-ād*'), as, m., N. of a work by Vijnānācārya. — *Brahmādi-jātā* ('*ma-ad*'), f. the river Godavari; (probably an incorrect form for *brāhmā-dri-jātā*; also written *brāhmādi-jātā*). — *Brahmādi-sīrṣa* ('*ma-ād*'), N. of a place; (probably for *brahmādi-sīrṣa*). — 1. *brahmādyā* ('*ma-ād*'), as, ā, am (fr. *brahma* + 1. *ādya*, q. v.), beginning with Brahman (Manu I. 50). — 2. *brahmādyā* ('*ma-ād*'), as, ā, am (fr. *brahma* + 2. *ādya*, q. v.), Ved. to be eaten by priests or Brāhmanas. — *Brahmādi-jātā*, see *brahmādi-jātā*. — *Brahmādhigama* ('*ma-adh*'), as, m. or *brahmādhigamana*, am, n. application of devotion to sacred study, repetition of the Veda. — *Brahmādhigamika*, as, ā, am, proceeding or derived from the study or repetition of the Veda. — *Brahmānanda* ('*ma-ān*'), as, m. 'joy in Brahman,' the rapture of absorption into the Supreme Spirit, beatitude, bliss; N. of a man. — *Brahmānanda-paṇḍita*, am, n., N. of the third part of Bhārati-tīrtha's Pañca-dāśī. — *Brahmānanda-bhārati* or *brahmānanda-sarasvatī*, is, m., N. of the author of several commentaries. — *Brahmānanda-vallī*, f., N. of the second Vallī of the Taittiriya Upanishad. — *Brahmāpeta* ('*ma-ap*'), as, m., N. of one of the seven Rākshasas said to dwell in the sun during the month Māgha. — *Brahmābhīyasa* ('*ma-abh*'), as, m. the study of the Veda. — *Brahmānyāta-varṣhīnī* ('*ma-am*'), f., N. of a commentary by Śrī-rāmānanda on the Brahman-sūtras. — *Brahmāmbhas* ('*ma-am*'), as, n. 'holy water,' the urine of a cow. — *Brahmāyana* or *brahmāyana* ('*ma-ay*'), as, m. 'refuge of Brahman,' resorted to by Brahman, epithet of Nārāyaṇa; [cf. *tridasāyana*]. — *Brahmāyatana* ('*ma-āy*'), am, n., Ved. a temple of Brahman. — *Brahmāyus* ('*ma-āy*'), ūs, m., N. of a Brāhman. — *Brahmāraṇya* ('*ma-ar*'), am, n. 'forest of religious knowledge,' a grove in which the Vedas are read and explained; N. of a forest. — *Brahmārambha* ('*ma-ār*'), as, m. beginning to repeat the Veda (Manu II. 71). — *Brahmārgha* ('*ma-ar*'), as, ā, am, Ved. worthy of sacred knowledge; worthy of Brahman; (in the Kaushtiki Upanishad I. 1, a various reading for

brahma-grāhīn, q. v.) — *Brahmārpaṇa* ('*ma-ar*'), am, n. the offering or oblation of sacred knowledge; N. of a magical spell (see *manu*). — *Brahmāṅkāra* ('*ma-ul*'), as, m., Ved. the ornament of Brahman, (according to a Scholiast = *hiraṇyagarbha-yogyam maṇḍanam*). — *Brahmāvarta* ('*ma-āv*'), as, m. 'the holy land,' an epithet of the country situated between the rivers Sarasvatī and Drishadvatī to the N.W. of Hastinā-pura (Manu II. 17); N. of a Tīrtha; N. of one of the sons of Rishabha. — *Brahmāvarta-tīrtha*, am, n., N. of a Tīrtha on the Revā or Narmadā river. — *Brahmāvāsa* ('*ma-āv*'), as, m., N. of a Vedānta philosophical work; (also called *Avimukta-nirukti*). — *Brahmāsana* ('*ma-ās*'), am, n. the seat of the Brahman priest (Ved.); a particular posture suited to devout religious meditation. — *Brahmāsana-nivishṭa*, as, ā, am, seated in the posture called Brāhmāsana. — *Brahmāstra* ('*ma-as*'), am, n. 'Brahman's missile,' N. of a fabled weapon (supposed to be the gift of Brahman) which deals infallible destruction; 'the imprecation of a Brāhman,' a term applied to a particular kind of incantation. — *Brahmāsya* ('*ma-ās*'), am, n. the mouth of a Brāhman. — *Brahmā-huta* ('*ma-āh*'), as, ā, am, Ved. one to whom oblations of prayer or devotion have been made. — *Brahmāhuti* ('*ma-āh*'), is, f. the offering of prayer or devotion; [cf. *brahma-yajña*, *brahma-sattra*]. — *Brahmedha* ('*ma-id*'), as, ā, am, Ved. lighted or kindled during prayer. — *Brahmeśaya* (*brahme* for *brahman*), as, m. 'reposing or resting in Brahman,' an epithet of Kārttikeya; of Viṣṇu. — *Brahmeśvara-tīrtha* ('*ma-is*'), am, n., N. of a Tīrtha on the Revā or Narmadā river. — *Brahmājhatā* ('*ma-w*'), f. neglecting or forgetting the Vedas, (according to Kullōka on Manu XI. 56 = *adhīta-vedasāyānabhyāsena vismaraṇam*). — *Brahmoḍumbara*, another form for *brahmō-dumbara*, q. v. — *Brahmottara* ('*ma-ul*'), as, ā, am, treating particularly of Brahman [cf. *brāhād-brahmōttara-khaṇḍa*]; consisting chiefly of Brāhmanas; (as), m., N. of a superhuman being; (ās), m. pl. 'mostly Brāhmanas,' N. of a people; (am), n., N. of a section of the Skanda-Purāṇa. — *Brahmottara-khaṇḍa*, am, n., N. of a section of the Skanda-Purāṇa. — *Brahmottara-purāṇa*, am, n., N. of a supplementary section of the Brahman-Purāṇa. — *Brahmoda-tīrtha* ('*ma-ud*'), am, n., N. of a Tīrtha mentioned in the Śiva-Purāṇa. — *Brahmoḍumbara* ('*ma-ud*'), N. of a place of pilgrimage. — *Brahmodya* ('*ma-ud*'), am, n. rivalry in sacred knowledge, playful discussion of theological problems or enigmas, reciting or explaining the Veda, speaking or treating of religious knowledge. — *Brahmopadeśa* ('*ma-up*'), as, m. instruction in divine knowledge. — *Brahmopaniṣad* ('*ma-up*'), ī, f. mystical teaching concerning Brahman (Ved.); a mystical Brāhmanical treatise; N. of an Upanishad mentioned in the Tantra-sāra; of an Upanishad belonging to the Atharva-veda. — *Brahmaudana* ('*ma-od*'), as, m., Ved. boiled rice distributed to Brāhmanas and especially to priests at a sacrifice. — *Brahmapagava* ('*ma-aup*'), see Scholiast on Pāp. VI. 1, 88.

Brahma, am, n. = *brahman*, the Supreme Spirit, the Absolute; (*brahma* is also used for *brahman* at the end of certain compounds, cf. *ku-brahma*, *mahā-brahma*.)

Brahmanas-pati, is, m. (fr. *brahmanas*, gen. c. of *brahman* + *pati*) = *brīhas-pati*, q. v.

1. *brahmaṇya* (fr. *brahman*), Nom. P. *brahmaṇyati*, &c., Ved. to pray, be prayerful or devout, to be religious.

2. *brahmaṇya*, as, ā, am, relating or belonging to Brahman or Brāhmā; devoted to sacred knowledge; fit for a Brāhman; friendly to Brāhmanas; religious, pious; (as), m. an epithet of Kārttikeya; the planet Saturna; the mulberry tree, Morus Indica; the plant Saccharum Munjia; (ā), f. an epithet of Durgā; (Ved.) devotion, (in this sense fr. the Nom.; according to Śāy. n. pl. = *brahmāṇi stotrāṇi havir-*

lakṣaṇāny annāni vā.) = *Brahmanyā-tā*, f. friendliness towards Brāhmins, piety. = *Brahmanyā-tīrtha*, as, m., N. of a preceptor. = *Brahmanyā-deva*, as, m. an epithet of Viṣṇu. = *Brahmanyā-bhāskara*, as, m., N. of a man.

Brahmanyat, an, antī, at (fr. the Nom.), Ved. praying, prayerful, devout: (Sāy.) = *stotvam icchāt*.

Brahmāṇī, f. the Sakti or personified female energy of Brāhmā, the wife of Brāhmā; an epithet of Durgā, (wrongly written *brāhmāṇī*, *brāhmaṇī*); a kind of perfume (= *reṇukā*); a kind of brass (= *rāja-rītī*); N. of a river, (in this sense also read *brāhmaṇī*).

Brahmīn, ī, īnī, ī, belonging or relating to Brāhma; (ī), an epithet of Viṣṇu (as possessing sacred knowledge).

Brahmishtha, as, m. (superl. fr. *brahman*), a Brāhman in the highest degree (as an epithet of learned and pious Brāhmins or princes); an epithet of Brīhaspati (Ved.); N. of a prince; (ā), f. an epithet of Durgā.

Brahmī, f. sacred, holy? (used as adj. in Rīg-veda IX. 33, 5; Sāy. = *brāhmaṇa-prerita*); a kind of fish, Macrognaathus Panchulus (commonly called Panchal); a kind of vegetable [cf. *jala-b*]; the plant Clerodendrum Siphonanthus.

Brahmīyas, ān, asī, as (compar. fr. *brahman*), Ved. more devout, more skilled in sacred texts.

Brāhma, as, ī, am, holy, sacred, divine; belonging or relating to Brahman (Brahma or Brāhmā); belonging or relating to the Brāhmins, Brāhmanical; deposited with the sacerdotal class (Manu VII. 82); favourable to the sacerdotal class (as a view or opinion); relating to sacred knowledge; relating to the Veda or to sacred study; prescribed by the Veda; fit for a divine state or condition; *brāhmaṇ tīrtham*, the part of the hand sacred to the Veda, (situated at the root of the thumb, Manu II. 59); (as), m., N. of a marriage ceremony, (a form of marriage in which the bride, clothed in a single robe and otherwise decorated, is bestowed on the bridegroom without anything being required from him by her father or friends; described in Manu III. 21, 27); N. of a man; a patronymic of Nārada; of Kavi; of Ūrdhva-nābhan; of Rakṣo-han; (ī), f. the Sakti or personified energy of Brāhmā, (she is regarded as one of the eight Mātṛis or divine mothers of created beings; in Mahā-bh. Salya-p. 2655 they are said to attend Skanda); speech, the goddess of speech, Sarasvatī the wife of Brāhmā; a speech, tale, narrative; the wife of a Brāhman; an epithet of Durgā; the constellation Rohiṇī; a religious practice, pious usage or custom, (*brāhmāyā*, according to pious usage); a woman married according to the *Brāhma vivāha* (Manu III. 37); a female fish or frog (?); a species of ant; N. of various plants, the moon-plant, *Asclepias Acida* (= *soma-vallārī* or *soma-vallī*); a kind of vegetable, Clerodendrum Siphonanthus [cf. *brahmī*]; = *vārāhi-kanda*; = *hila-motikā*; a kind of brass; N. of a river; (am), n. the part of the hand under the root of the thumb; sacred study, study of the Veda. = *Brāhma-deyā*, f. a girl to be given in marriage according to the Brāhma forms; see under *brāhma*. = *Brāhma-pīṅgā*, f. (?), silver. = *Brāhma-purāṇa*, see *brahma-purāṇa*. = *Brāhma-muhūrta*, as, am, m. n. a particular period of the day (that included between the fourth Ghatikā and the second before sunrise), dawn; [cf. *brāhmya-m*]. = *Brāhma-vivāha*, as, m. a particular form of marriage; see under *brāhma*.

= *Brāhmāho-rātra* (= *ma-ahas-rā*), as, m. a day and night of Brāhmā, a period of two thousand ages of the gods or two Kalpas of mortals. = *Brāhmī-kanda*, as, m. a species of bulbous plant (= *vārāhi-kanda*). = *Brāhmī-kunda*, am, n., N. of a sacred tank or reservoir. = *Brāhmī-tantra*, am, n., N. of a Tantra. = *Brāhmī-putra*, as, m. the son of a woman married according to the Brāhma ceremony (Manu III. 27, 37; see under *brāhma* above). = *Brāhmī-rasa*, as, m. the juice of Clerodendrum Siphonanthus, &c.

Brāhma-kṛiteya, as, m. a patronymic from Brāhma-kṛita.

Brāhmagupta, ās, m. pl. (fr. *brahma-gupta*), N. of a race; (also read *brahma-gupta*).

Brāhmaguptya, as, m. a prince of the Brāhmaguptas; (also read *brāhmaguptya*).

Brāhmaṇa, as, ī, am (fr. *brahman*), belonging or relating to a Brāhman, Brāhmanical, befitting or becoming a Brāhman; given by a Brāhman; relating to prayer or religious worship; (as), m. one who has divine knowledge, a theologian, priest, a Brāhman or man belonging to the first of the four original divisions of the Hindū body; an epithet of Agni; N. of the twenty-eighth Nakṣatra; (ī), f. a Brāhmaness, the wife of a Brāhman; a woman of the Brāhmanical caste; the shrub Clerodendrum Siphonanthus; a species of grass, *Trigonella Corniculata* (= *prīkkā*); a kind of vegetable, *Ruta Graveolens*; a kind of wasp (= *varāṭī*); a kind of large-headed ant; a kind of lizard with a red tail [cf. *brāhmaṇikā*]; N. of a river, = *brāhmāṇī*; (according to Nīla-kaṇṭha on Mahā-bh. Āśvamedhika-parva 924) = *buddhi*; (am), n. = *brahma*, that which is divine, the divine (Ved.); sacred or divine power (Ved.); that portion of the Veda, as distinct from the Mantra portion, which was composed by and for Brāhmins and contains rules for the employment of the Mantras or hymns at various sacrifices, detailed explanations of these sacrifices, their origin and meaning, with tedious illustrations in the way of legends and old stories; (this Brāhmaṇa portion of the Veda is a kind of Hindū Talmud, but like the Mantra portion it was *śruti*, i. e. heard by the sages to whom it was revealed and is therefore regarded as an integral part of *śruti* or revelation; it is said by Sāyaṇa to contain two parts, 1. *vidhī*, rules or directions for rites; 2. *artha-vāda*, explanatory remarks); N. of a well-known class of Vedic works in prose which contain the Brāhmaṇa portion of the Veda as explained above, (each of the four Vedas has its own Brāhmaṇa appended to it; the Brāhmaṇa of the Bahvīcas or priests of the Rīg-veda is still preserved in two works, viz. the Aitareya, sometimes called Āśvalāyana, consisting of eight Pañcīkās or pentades of Adhyāyas, subdivided into 285 sections or Khaṇḍas, and the Kaushītaki-Brāhmaṇa, sometimes called Sāṅkhāyana, which two Brāhmaṇas do not follow the order of the hymns of the Rīg-veda, but quote them as they are required for the Hotṛi priest, part of the Aitareya being also a kind of commentary on the commencement of the Rīg-veda, and the latter portion giving an elaborate description of the Abhiśheka ceremony or inauguration of kings; the white Yajur-veda has the Satapatha-Brāhmaṇa, which is perhaps the most modern and interesting of all these compositions; and the black Yajur-veda has the Brāhmaṇa of the Taittirīyas, which though distinct from its Saṃhitā differs little from it; the Sāma-veda has eight Brāhmaṇas, the best known of which are the Praudha or Pañca-viṣṇa and the Shaḍ-viṣṇa; the Atharva-veda has one Brāhmaṇa called Go-patha); the Soma vessel of the Brahman priest; a society or assemblage of Brāhmins, a conclave. = *Brāhmaṇa-kalpa*, as, m. pl. the Brāhmaṇas and Kalpas (two kinds of Vedic works closely connected, see *brahmaṇa*, kalpa); (as, ā, am), Ved. like a Brāhman. = *Brāhmaṇa-ghna*, as, m. the killer or slayer of a Brāhman. = *Brāhmaṇa-cāṇḍāla*, as, m. 'a Cāṇḍāla among Brāhmins,' a degraded or outcast Brāhman (who being married to more than one wife, allows a wife of a lower caste to wait upon him, see Manu IX. 87); the son of a Śūdra father by a Brāhmaṇi mother. = *Brāhmaṇa-ja*, am, n. or *brāhmaṇa-jāta*, am, n., Ved. or *brāhmaṇa-jāt*, īs, f. the Brāhmanical caste, sacerdotal class. = *Brāhmaṇa-jātiya*, as, ā, am, belonging to the Brāhmanical caste. = *Brāhmaṇa-jivikā*, f. the occupation of a Brāhman, means of subsistence for a man of the sacerdotal class. = *Brāhmaṇa-tā*, f. or *brāhmaṇa-tva*, am, n. the state or condition of a Brāhman; the rank or dignity of a Brāhman. = *Brāhmaṇa-*

trā, ind. among the Brāhmins. = *Brāhmaṇa-dārīkā*, f. a Brāhmaṇi girl. = *Brāhmaṇa-dravya*, am, n. the property of a Brāhman. = *Brāhmaṇa-deeshān*, ī, īnī, ī, hating Brāhmins; [cf. *brahma-dvish*]. = *Brāhmaṇa-nindaka*, as, m. a reviler of Brāhmins. = *Brāhmaṇa-patha*, Ved. (probably) N. of particular Brāhmaṇas (of which eight are enumerated). = *Brāhmaṇa-pāla*, as, m., N. of a prince. = *Brāhmaṇa-badha*, see *brāhmaṇa-badha*. = *Brāhmaṇa-bruva*, as, m. calling one's self a Brāhman, professing or pretending to be a Brāhman, a Brāhman only in name, a Brāhman who disgraces his caste, a Brāhman by birth but not by attention to his duties, one engaged in business or who subsists by avocations properly limited to the other castes; [cf. *dvija-bruva*, *brahma-bruvāṇa*, *bruva*]. = *Brāhmaṇa-bhūyishtha*, as, ā, am, principally consisting of or containing Brāhmins. = *Brāhmaṇa-bhojana*, am, n. the feeding of Brāhmins (as a religious act). = *Brāhmaṇa-yajña*, as, m., Ved. a sacrifice intended for Brāhmins. = *Brāhmaṇa-yashīkā* or *brāhmaṇa-yashī*, f. the shrub Clerodendrum Siphonanthus. = *Brāhmaṇa-rūpa-bhṛit*, m. bearing the form of a Brāhman. = *Brāhmaṇa-vat*, ān, atī, at, Ved. connected with a Brāhman; possessed of or furnished with a Brāhmaṇa, q. v.; according to a Brāhmaṇa. = *Brāhmaṇa-vadha*, as, m. killing a Brāhman, the murder of a Brāhman. = *Brāhmaṇa-vara*, as, m., N. of a prince. = *Brāhmaṇa-varāca*, am, n., Ved. the splendor or dignity of a Brāhman. = *Brāhmaṇa-vilāpa*, as, m. 'the Brāhmins' Lament,' N. of an episode of the Mahā-bhārata (Ādi-parva 6104), more usually called Baka-vadha-parva or Vaka-badhā-p. = *Brāhmaṇa-śramana-ngāyāt*, ind. according to the phrase 'a Brāhman Śramana' (which involves a contradiction). = *Brāhmaṇa-sametha*, as, ā, am, belonging to or abiding with a Brāhman. = *Brāhmaṇa-sattama*, as, m. the best of Brāhmins. = *Brāhmaṇa-santapaṇa*, am, n. = *brāhmaṇa-bhojana*, q. v. = *Brāhmaṇa-sarvasva*, am, n., N. of a work mentioned in Raghu-nandana's Saṅskāra-tattva. = *Brāhmaṇa-sāt*, ind. in the possession of the Brāhmins; *brāhmaṇasāt kṛi*, to put into the possession of the Brāhmins, present to the Brāhmins; *brāhmaṇasād* as, to be in the possession of the Brāhmins, belong to the Brāhmins. = *Brāhmaṇa-stuti*, īs, f. N. of a portion of the Purāṇa-sarvasva. = *Brāhmaṇa-sva*, am, n. the property of a Brāhman. = *Brāhmaṇa-hita*, as, ā, am, suitable to or fit for a Brāhman. = *Brāhmaṇa-ṇāc-chaṇsin*, ī, m. (fr. *brāhmaṇāt* + *ṇāc*), a particular priest, the assistant of the Brahman at the Soma sacrifice. = *Brāhmaṇa-ṇāc-chaṇsi-prayoga*, as, m., N. of a work. = *Brāhmaṇa-ṇāc-chaṇsiya*, am, ā, n. f., Ved. the office of a Brāhmaṇa-ṇāc-chaṇsin. = *Brāhmaṇa-ṇāc-chaṇsiya*, as, ā, am, Ved. relating to the Brāhmaṇa-ṇāc-chaṇsin; (ā), f. the office of a Brāhmaṇa-ṇāc-chaṇsin. = *Brāhmaṇa-ṇāc-chaṇsi*, as, m. disrespect towards Brāhmins. = *Brāhmaṇa-ṇāc-chaṇsi*, as, ā, am, belonging or referring to Brāhmins; containing an account of the Brāhmins. = *Brāhmaṇa-ṇāc-chaṇsi*, am, n. absence of Brāhmanical instruction or guidance. = *Brāhmaṇa-ṇāc-chaṇsiya* (ṇā-āp), as, ā, am, seeking refuge in Brāhmins. = *Brāhmaṇa-ṇāc-chaṇsiya* (ṇā-ābh), am, n., N. of a kind of artificial composition (contained in the Kavi-kalpa-lāṭā, a compendium of versification by Devendra or Devesvara). = *Brāhmaṇa-ṇāc-chaṇsiya* (ṇā-ābh), īs, f. protection or preservation of a Brāhman. = *Brāhmaṇa-gāminī*, ī, m. the paramour of a Brāhmaṇi woman or of a Brāhman's wife. = *Brāhmaṇi-tva*, am, n. the being a Brāhmaṇi woman. = *Brāhmaṇi-sat-tamā*, f. the best of Brāhmaṇi women.

Brāhmaṇapaka, as, m. a bad Brāhman, a Brāhman merely by name; N. of a country inhabited by warlike Brāhmins [cf. *brāhmaṇakīya*]; (īkā), f. (probably) a species of lizard; [cf. *brāhmaṇi* and *brāhmaṇa*].

Brāhmaṇakīya, as, ā, am, coming from or relating to the country Brāhmaṇaka.

Brāhmaṇakṛiteya, *as*, m. (probably) a patronymic from *Brāhmaṇa-kṛita*; (f), f. a metonymic.

Brāhmaṇāyana, *as*, m., Ved. a descendant of a *Brāhmaṇ*; a *Brāhmaṇ* sprung from learned and holy progenitors.

Brāhmaṇika, *as*, ī, *am*, derived from or relating to the *Brāhmaṇas*.

Brāhmaṇī. See under *brāhmaṇa*, p. 693, col. 2.

Brāhmaṇya, *as*, ā, *am* (fr. *brāhmaṇa*), fit for *Brāhmaṇs*; (*as*), m. the planet Saturn [cf. 2. *brāhmaṇya*]; (*am*), n. the state or rank or business of a *Brāhmaṇ*, the dignity of a *Brāhmaṇ*, *Brāhmaṇ*-hood, priesthood, priestly rank or character [cf. *a-b*]; a multitude or assembly of *Brāhmaṇs*.

Brāhmaḍattāyana, *as*, m. a patronymic from *Brahma-datta*.

Brāhmaṇaprajāpātya, coming from or relating to *Brahma-prajāpati*; see *Vārttika* II. to *Pāṇ.* VI. 3, 6.

Brāhmaṇātī, *is*, m. a patronymic of *Yājñavalkya* from *Brahma-rāta*; [cf. *brāhma-rātri*.]

Brāhmāṇī, f. a wrong form for *brāhmaṇī*, q. v.

Brāhmī, *is*, ī, f. (fr. *brāhma*), Ved. holy, divine.

Brāhmikā, f. = *brāhmī* and *brāhmaṇa-yashikā*, *Clerodendrum Siphonanthus*.

Brāhmī. See under *brāhma*, p. 693, col. 1.

Brāhmaṇaudanika, *as*, m. (fr. *brahmaudana*), scil. *agni*, a fire on which the rice of *Brāhmaṇs* is boiled (Ved.).

Brāhmya, *as*, mī, *am*, = *brāhma*, relating to *Brahma* (*Brahma* or *Brahmā*) or to the *Brāhmaṇs*; (*am*), n., scil. *huta*, worship or veneration paid to *Brāhmaṇs* considered as one of the five great sacraments, (in *Manu* III. 74 = *dvijāgryārā* or *manushya-yajña*); (according to some also) astonishment; = *drīṣya*. — *Brāhmya-muhūrta*, *as*, *am*, m. n. dawn, the hour preceding sunrise; see *brāhma*-m. — *Brāhmya-huta*, *am*, n. respect shown to twice-born guests, especially to *Brāhmaṇs*; hospitality, (in *Manu* III. 74 = *nṛi-yajña*, *manushya-yajña*, see above; and cf. *brāhma-huta*.)

ब्राह्मयन *brāhmayana*. See *brāhmnāyana* below.

Brāhmnāyana, *as*, m. a patronymic from *Bradhna*, q. v.; (*nā*), m. pl. the descendants of *Bradhna*; (*nī*), f. a metonymic. See *Pāṇ.* V. 3; 113.

ब्राह्म *brāhma*, *brāhmaṇa*, &c. See p. 693.

ब्रुव *bruva*. See col. 2.

ब्रू *brū* (a defective verb, borrowing all but the Pres., Impf., Pot., and Impv. fr. rt. *vač*), cl. 2. P. A. *bravīti*, *brūte* (1st sing. *bravīmī*, ep. *brūmī*, 1st du. *brūvas*, 1st pl. *brūmas*, 3rd pl. *brūvanti* or *āhus* fr. 3. *ah*, the Perf. of which is sometimes substituted for 2nd and 3rd sing., and 2nd and 3rd du., and 3rd pl. of this tense, *Pāṇ.* III. 4, 84); Impf. *abravīt*, *abrūta* (ep. *abravat*, *bravīt*, 1st sing. *abravam* or rarely *abravam*); Pot. *brūyāt* (sometimes wrongly *brūyāt*), *brūvīta*; Impv. *bravītu*, *brūtām* (2nd sing. *brūhi*, *brūṣva*, ep. forms *bravīhi*, *bruvadhvam*); Perf. *uōāca* (see rt. *vač*); Pres. part. *bruvāt*, *brūvāṇa*, (Ved. forms *bravasi*, *bravat*, *bravātha*, *brūtāt*, part. *bravat*; in *Nāla* XVII. 36, a form *brūtātā* 2nd pl. Prec. occurs, but this is probably a wrong reading for *brūyās tat*); to say, speak, inform, tell; to speak to (with acc. of the thing and gen. or dat. or loc. of the person); to speak about any person or thing (with acc. or with *prati* or *utthi-kṛitya* after acc., e. g. *Sākuntalām adhikṛitya bravīmī*, I speak about *Sākuntalā*); to declare, announce, publish, proclaim, promulgate; to answer; to call or profess one's self (usually A.); to be called or named (A.); (with *anyathā*, q. v.) to decide wrongly, to pronounce a wrong sentence in a lawsuit; [cf. rt. *ru*: *Zend mṛū*, 'to speak'; Slav. *mlu-v-i-ti*, 'to make a noise'; Old Pruss. *billa*, 'I say'; Lith. *biloys*: Hib. *brí*, 'a word'; *bruidheann*, 'talk, speech'; *bruidheannaim*, 'I contend, dispute'; Scot. *bruidhean*, 'speaking, speech, talk, tumult'; *bruidhneach*, 'talkative, lo-

quacious'; Cambro-Brit. *brud*, 'a chronicle, prophecy'; *brudwer*, 'a chronicler, prophet'; perhaps also Gr. *bré-w*, 'to speak'; *bré-ua*, *bré-rop*, *Æol.* *Bré-rop*, *bré-ropa*; El. *Frátpa*, 'a sentence'.]

Bruva, *as*, ā, *am*, calling one's self by a name without any real title to it, (at the end of comps., e. g. *Kshatriya-b*°, calling one's self a *Kshatriya*; cf. *brāhmaṇa-b*°, *dvija-b*°.)

Bruvat, *am*, āti, at, speaking, saying.

Bruvāṇa, *as*, ā, *am*, speaking, telling, saying; calling one's self, (at the end of comps., cf. *brāhma-b*°.)

ब्ली *blī*, Ved. See rt. *vlī*.

ब्लेष्क *bleshka*, *am*, n. a snare, noose.

भ

भ 1. *bha*, the twenty-fourth consonant of the *Nāgarī* alphabet and the fourth letter of the fifth or labial class, being the aspirate of *b*, and said to be pronounced like *bh* in *carhorse*. — *Bha-kāra*, *as*, m. the letter or sound *bh*.

भ 2. *bha*, (in *Pāṇini*'s system) a N. given to the weakest base or base of nouns before the vowel-terminations beginning with the acc. plur. (i. e. in the 'weak cases' or 'weakest cases' as they are sometimes called to distinguish them both from the *anga* or 'strong cases', *sarva-nāma-sihāna*, and the *pada* or 'middle cases'), before feminine affixes, and before *Taddhitas* beginning with vowels and *y*.

भ 3. *bha*, (in prosody) a dactyl. — *Bhavipulā*, f. 'abounding with dactyls,' a kind of metre.

भ 4. *bha*, *as*, m. (fr. rt. 1. *bhā*), N. of the planet *Venus* or of its regent, = *śukra*; semblance, mere semblance, delusion, error; (*ā*), f. light, lustre, splendor, a ray of light [cf. *anu-bhā* and 2. *bhā*]; likeness, resemblance, (at the end of a comp., cf. *agni-bha*, *guḍa-bhā*, *tantu-bha*); the shadow of a gnomon [cf. *pala-bhā*]; (*am*), n. a star, a planet, an asterism, a lunar mansion, *Nakshatra*; the number 27; a sign of the zodiac. — *Bha-kāshā*, f. the path of the asterisms. — *Bha-gaṇa*, *as*, m. the whole multitude of stars or constellations, group of *Nakshatras* or asterisms (= *bhā-gaṇa*); revolution (of the planets) in the zodiac; the zodiac. — *Bha-gola*, *as*, m. the starry sphere, vault of heaven. — *Bha-śakra*, *am*, n. 'circle of constellations,' the zodiac. — *Bha-śakra-nābhī*, *is*, f. the centre of the zodiac. — *Bha-datta*, *as*, m., N. of an astrologer (also called *Satya*). — *Bha-panjara*, *am*, n. 'cage of asterisms,' the zodiac. — *Bha-pati*, *is*, m. 'lord of the asterisms,' the moon. — *Bha-maṇḍala*, *am*, n. = *bha-śakra*, q. v. — *Bha-latā*, f., N. of a shrub, *Pæderia Foetida*. — *Bha-varga*, *as*, m. the whole multitude of asterisms, the starry host. — *Bha-vicārin*, ī, *īnī*, ī, passing through or present in an asterism. — *Bha-sandhi*, *is*, m. 'point of junction of the asterisms,' N. of the last quarters of the asterisms *Āśleṣā*, *Jyeshthā*, and *Revatī*. — *Bha-samūha*, *as*, m. 'aggregate of the lunar mansions,' an expression for the number 27. — *Bha-siśaka*, *as*, m. 'indicator of asterisms,' an astrologer. — *Bhāṇsa* (*bha-an*°), *as*, m. a portion of an asterism. — *Bhena* (*bha-ina*), *as*, m. 'lord of stars,' the sun; the moon. — *Bheṣa* (*bha-īṣa*), *as*, m. the regent of an asterism &c.

भ 5. *bha*, *as*, m. (probably onomatopoeic), a bee.

भंसस *bhansas*, *as*, n., Ved. a particular part of the intestine or abdomen.

भक्किा *bhakkikā*, f. a cricket; [cf. *pha-dīngā*.]

भक्त *bhakta*, *bhakti*. See p. 695, col. 2.

भक्ष *bhakh* (probably connected with *bhax* and *bhaij*), cl. 10. P. *bhakhayati*, and in the later language rarely also cl. 1. P. A. *bhakhshati*, -te, *bhakhayāmāsa*, *bhakhayishyati*, *ababhakshat*, *bhakhshayitum*, *bhakhshītum*, to eat, eat up, devour, (in these senses rarely used in the *Veda*); to drink, quaff (mostly Ved.); to consume, bring to nought, destroy; to use up, waste, impoverish; to bite: Caus. *bhakhshayati*, -yitum (see *Vārttika* VIII. to *Pāṇ.* I. 4, 52), to cause to eat, feed any one (acc.) with anything (inst.): Desid. *bibhakhshayishatī*, to desire to eat, wish to devour; [cf. *Zend* *baz*, 'to distribute'; *bagh-a-s*, 'a piece'; *bakhsh*, 'to attain'; Gr. *φαγ-ειν*, *φαγ-ειν*, *φαγ-ειν*, perhaps also *φακός*, *φάσγλος*: Lat. *fām-es* for *fag-mes*, *fa-ba* for *fag-ba*, *bacca* for *baca*: Goth. *basi*, 'a berry,' fr. *bæya* = *bhakhshya*, q. v.]

Bhakhsha, *as*, m. eating; drinking, quaffing (mostly Ved.); drink, beverage; (in the later language) food; (*as*, ā, *am*), having (anything) for food or for a beverage, eating, drinking, living upon, (at the end of comps., cf. *ab-bh*°, *dhana-bh*°, *māṇsa-bh*°, *vāyu-bh*°) — *Bhakhsha-kāra*, *as*, m. 'food-maker,' a cook, baker, pastry-cook, confectioner. — *Bhakhshan-kāra*, *as*, m. (fr. *bhakhsham*, acc. of *bhakhsha*, or ind. past part. of rt. *bhakhsh* + *kāra*), Ved. one who prepares or one who partakes of food. — *Bhakhshan-kṛita*, *as*, ā, *am*, Ved. drunk; eaten. — *Bhakhsha-patrā*, f. betel-pepper ('the leaf of which serves for food').

Bhakhshaka, *as*, ikā, *am*, one who eats, an eater, eating, one who feeds or lives upon, (often at the end of comps., e. g. *māṇsa-bh*°, *śasya-bh*°, q. v.); voracious, gluttonous, a gourmand; (*as*), m. food (in *gaja-bh*°, q. v.); (*ikā*), f. a meal; eating, (at the end of a comp., cf. *takhu-bh*°.)

Bhakhshana, *as*, ī, *am*, eating, one who eats [cf. *dāṣīma-bh*°, *pāpa-bh*°]; (*am*), n. the act of eating, eating, drinking, feeding; the being eaten; (Ved.) a drinking vessel.

Bhakhshaniya, *as*, ā, *am*, to be eaten, eatable, edible, proper for food. — *Bhakhshaniya-tā*, f. the being edible, eatableness.

Bhakhshamāna, *as*, ā, *am*, eating, devouring.

Bhakhshat, *an*, āti, at, eating, devouring; consuming, destroying.

Bhakhshayitavya, *as*, ā, *am*, to be eaten, edible, to be devoured.

Bhakhshayitri, tā, trī, trī, an eater, one who eats; [cf. *bhakhshitrī*.]

Bhakhshayitā, ind. having eaten, having devoured.

Bhakhshita, *as*, ā, *am*, eaten, eaten up, devoured; mispronounced in a particular way; (*am*), n. food.

— *Bhakhshita-śeṣa*, *as*, m. remnants of food, leavings. — *Bhakhshitasheṣhāra* ('*sha-āḥ*°), *as*, m. a meal of leavings.

Bhakhshītavya, *as*, ā, *am*, to be eaten, eatable, edible.

Bhakhshitrī, tā, trī, trī, an eater, one who eats; [cf. *bhakhshayitri*.]

Bhakhshin, ī, *īnī*, ī (mostly at the end of comps.), eating, devouring.

Bhakhshiva, *vān*, *ushī*, *vat*, Ved. one who has eaten, eating; [cf. *jakshivas*.]

Bhakhshya, *as*, ā, *am*, to be eaten, eatable, edible, esculent, fit for food; (*am*), n. anything eaten, an article of food; food in general, especially such as requires mastication; water; (*as*), m. food, (in this sense probably only erroneously for *bhakhsha*, q. v.) — *Bhakhshya-kāra* or *bhakhshyan-kāra*, *as*, m. 'food-preparer,' a baker. — *Bhakhshya-bhakhshaka*, *am*, m. du. food and the eater. — *Bhakhshya-vastu*, n. edible matter, eatables, victuals, viands. — *Bhakhshyā-bhakhshya* ('*ya-abh*°'), *am*, n. what may and what may not be eaten, food allowed and prohibited.

— *Bhakhshyālabu* ('*ya-al*°'), *us*, f. a variety of cucumber (= *vājālabu*).

Bhakhshyamāna, *as*, ā, *am*, being eaten or devoured; being bitten.

Bhāksha, as, i, am, (probably) habitually eating, gluttonous (= *bhākshā śīlam asya*, Gāṇa Chattrādi to Pāp. IV. 4, 62).

भक्षक *bhākshaka*, as, m. a variety of the plant *Asteracantha Longifolia*.

भक्षाली *bhākshālī*, f., N. of a place.

भग *bhaga*. See col. 3.

भगन *bha-gana* for *bha-gaṇa*. See under 4. *bha*, p. 694, col. 2.

भगनराय *bhaganarāya* (*bhagana + rāya*?), as, m., N. of a man.

भगल *bhagala*, as, m., N. of a man; (*ā*), f., N. of a woman.

भगवत् *bhaga-vat*. See p. 696, col. 1.

भगाल *bhagāla*, am, n. = *kapāla*, a skull. *Bhagālīn*, ī, īni, ī, bedecked with skulls; (*i*), m. an epithet of Śiva.

भगिन् *bhagin*, *bhaginī*, *bhagiratha*. See p. 696, col. 2.

भगेश *bhageśa*. See p. 696, col. 1.

भग्न *bhagna*. See under rt. 2. *bhaij*, p. 696.

भग्नी *bhagnī*. See p. 696, col. 3.

भङ्गारी *bhankārī*, f. a gad-fly.

भङ्गि *bhanktī*, *bhanga*. See p. 697, col. 1.

भङ्गान *bhangāna*, as, m. a kind of carp, *Cyprinus Bangana*.

भङ्गारी *bhangārī*, f. a gad-fly; (perhaps an incorrect form for *bhankārī* above.)

भज् *bhaj*, cl. 1. P. A. *bhajāti*, -te, ba-
bhāja (2nd sing. *babhaktha* or *bhejitha*,
3rd pl. *bhejusa*), *bheje* (part. *bhejana*), *bhaksyati*,
-te (in later Sanskrit also *bhājisyati*, -te), *abhā-*
kshat, *abhakta*, *bhaksishṭa* (Vedic forms are,
2nd sing. impv. *bhaksī*, *abhāk*, *abhakta*, *bha-*
kshata), *bhaktum* (ep. also *bhājītum*), to assign,
allot, apportion, dispense, distribute; to share, divide
(e. g. *bhajeran pātrikam riktham*, they may divide
the property of their father); to grant, bestow; to
supply, furnish, provide (Ved.); to receive as a por-
tion, obtain as one's share (A.), share in, partake of
(with acc. and in the earlier language also with gen.);
to obtain, get, take for one's self (A.); take posses-
sion of, recover; to enjoy, possess, have; to enjoy
carnally; to embrace (A.); to be devoted to, betake
one's self to, resort to, have recourse to, go to, fre-
quent (with acc.); to come to, turn towards any
one (with acc.); to favour (A.); prefer, choose,
elect; to decide in favour of, declare for; to serve,
honour, revere, worship, adore, esteem, wait upon,
attend upon; to be attached to, love, court (affection);
to fall to the lot of any one (acc.); to apply one's
self to, pursue, practise, cultivate, be engaged in;
to cook, dress (food); to employ, engage. The
above meanings of *bhaj* may be variously extended
by connecting it with nouns, e. g. *patnim bhaj*, to
take as a wife; *āsanam bhaj*, to take a seat; *ripam*
bhaj, to assume a form; *sukham* (or *duḥkham*)
bhaj, to experience pleasure (or pain); *bhāyam*
bhaj, to feel terror or alarm; *maunam bhaj*, to
become silent; *mūrchām bhaj*, to fall into a swoon,
faint away; *sayanam bhaj*, to go to bed, lie
down to rest; *diso bhaj*, to flee in all directions,
run away; Caus. *bhājayati*, -yitum, Aor. *abhi-*
bhajat, *ababhajat*, to cause to share, give any one
(acc.) a share of anything (gen. or acc., Ved.);
to divide; to cause to go towards, cause to flee,
put to flight, pursue; (according to Vopa-deva) to
cook: Desid. *bībhakshati*, -te: Intens. *bābhajyate*,
bābhakti; [cf. Gr. *φάγω*, *φάγνυμι*: perhaps Lat.
fa-mulus, familia: Goth. *anda-bakkt*, *bakktan*:
Angl. Sax. *bacan*: Old Germ. *bachan*: Hib.

fuigthm, 'I get, obtain'; *fuigheall*, 'profit, gain,
remainder'; *faghaill*, 'getting, finding, obtaining'.]

Bhakta, as, ā, am, assigned, allotted, appor-
tioned, distributed [cf. *deva-bh°*, *bhaga-bh°*]; di-
vided; forming a part of, belonging to; served,
worshipped; loved, beloved, liked, (when compounded
in this sense with nouns denoting places especially
preferred by particular plants or particular families,
bhakta is regarded as an affix, according to
Pāp. IV. 2, 54); occupied with, engaged in, en-
grossed by, attentive to; attached to, devoted to,
faithfully adhering to, loyal, faithful, respecting,
honouring (with loc. or acc. of the object); dressed,
cooked; (*as*), m. a worshipper, adorer; a faithful
attendant, follower, votary; (*ās*), m. pl. epithet of
a Śaiva sect ('the devoted'); epithet of a Vaiṣṇava
sect; (*am*), n. a share, portion; a share of food,
food, nourishment; a meal, regular meal [cf. *adhō-*
bh°, *catuṛtha-bh°*]; boiled rice; any eatable grain
boiled with water. — **Bhakta-kansa**, as, m. a dish
of food. — **Bhakta-kara**, as, m. artificially prepared
incense, incense prepared from various fragrant resins
and perfumes. — **Bhakta-kāra**, as, m. 'food-pre-
parer,' a cook. — **Bhakta-ēchanda**, am, n. (*ēchanda*
for *chanda*), desire of food, appetite. — **Bhakta-jā**,
f. nectar. — **Bhakta-tā**, f. or **bhakta-tva**, am, n. the
being a part of anything, belonging to (e. g. *dhātu-*
bhaktatva, the belonging to the root); devotedness,
faith in, attachment to. — **Bhakta-tīrṇa**, am, n.
music played during a meal. — **Bhakta-da**, as, or
bhakta-dātri, tā, or **bhakta-dāyaka**, as, or
bhakta-dāyin, ī, m. a giver of meals, supporter,
maintainer. — **Bhakta-dāsa**, as, m. 'food-slave,' a
servant or slave who receives his meals as a com-
pensation for his services, (according to Rāghava-
nanda on Manu VIII. 415 = *bhaktādi-lobhena*
dāsatvaṃ gataḥ). — **Bhakta-dvesha**, as, m. aver-
sion from food, loss of appetite. — **Bhakta-dveshin**,
ī, īni, ī, feeling an aversion from food, one who
has lost his appetite. — **Bhakta-pulāka**, a mouthful
of rice kneaded into a ball. — **Bhakta-maṇḍa**, the
scum of boiled rice. — **Bhaktamaya-stotra**, am, n.,
N. of a work. — **Bhakta-mālā**, f., N. of a work by
Nārāyaṇa-dāsa. — **Bhakta-ruṭi**, ī, f. desire of food,
appetite. — **Bhakta-rodana**, as, ī, am, exciting
appetite, appetizing. — **Bhakta-vatsala**, as, ā, am,
kind to worshippers or faithful attendants. — **Bhakta-
śaraṇa, am, n., Ved. a receptacle for food, store-
room. — **Bhakta-sālā**, f. (probably) a room for the
reception of petitioners, audience-chamber; a din-
ing-hall (?); a store-room (?); an alms-house (?).
— **Bhakta-sikha** or **bhaktasikha** = **bhaktā-**
pulāka, q. v. — **Bhaktābhilāsha** ('*ta-abh°*'), as,
m. desire of food, appetite. — **Bhaktāmara-stotra**
('*ta-am°*'), am, n., N. of a work. — **Bhaktoddesaka**
('*ta-ud°*'), as, m. 'food-prescriber,' a particular
official in a Buddhist monastery. — **Bhaktopasā-**
dhaka ('*ta-up°*'), as, m. 'food-dresser,' a cook.**

Bhakti, īs, f. allotment, partition, division, sepa-
ration [cf. *kshetra-bh°*]; dividing, separating into
(various forms &c., cf. *bharyā-bh°*); division, por-
tion, share; variegation, decoration, embellishment,
ornament; a division of a Sāman (also called *Vidhi*,
of which sometimes seven, sometimes only five are
enumerated); the being a part of, belonging to; that
which belongs to or is contained in anything else, an
attribute; devotion, devotedness, attachment, loyalty,
loving faith, belief, faith; love, affection, fondness
for; reverence, homage. — **Bhakti-kara**, as, ī, am,
see Pāp. III. 2, 21. — **Bhakti-candrodaya** ('*ra-*
ud°'), as, m. 'rise of the moon of devotion,' N. of
a work. — **Bhakti-ēcheda**, as, m. 'distinctive mark
of faith,' a coloured streak, the separating or distin-
guishing marks of devotion to Viṣṇu, particular
streaks on the forehead, nose, cheeks, breast, and
arms, which denote a follower of the Vaiṣṇava sect.
— **Bhakti-taranginī**, f., N. of a work. — **Bhakti-**
tas, ind., Ved. accurately. — **Bhakti-namra**, as, ā,
am, bent down in devotion, making obeisance.
— **Bhakti-pūram** or **bhakti-pūrvakam**, ind. pre-
ceded by devotion, devoutly, reverentially. — **Bhakti-**

prakaraṇa, am, n., N. of a portion of Halāyudha's
Purāṇa-sarvasva. — **Bhakti-prasāṇa-vārṇana**, am,
n., N. of a section of the Gaṇeśa-Purāṇa. — **Bhakti-**
prārthanā, f., N. of a portion of the *Purāṇa-sarvasva*.
— **Bhakti-bhāj**, k, k, k, possessing pious faith or
true devotion; firmly attached or devoted to (with
loc.). — **Bhakti-mat**, ān, atī, at, possessing faith,
devoted, attached, faithful, loyal; religious, devout;
accompanied by devotion. — **Bhakti-mārga-nirū-**
pāṇa, am, n., N. of a work. — **Bhakti-muktāvalī**,
f., N. of a work. — **Bhakti-yoga**, as, m. faithful
devotion, loving faith; N. of the first chapter of the
Siva-gīta. — **Bhakti-ratnāvalī**, f., N. of a work on
devotion by Viṣṇu-purī. — **Bhakti-rasa**, as, m. a
sense of devotion, feeling of loving faith. — **Bhakti-**
rasāmṛita-sindhu ('*sa-am°*') and **bhakti-rasā-**
yana, am, n., N. of two works. — **Bhakti-rāga**, as,
m. affection or predilection for (with loc.). — **Bhakti-**
vardhini, f., N. of a metrical work on the means
of increasing religious faith. — **Bhakti-vāda**, as, m.
declaration of devotion, assurance of attachment.
— **Bhakti-viśiṣṭa**, as, ā, am, distinguished by
faith or devotion. — **Bhakti-sata**, am, n. 'a hundred
verses on faith,' N. of a work on devotion by Śūrya.
— **Bhakti-siddhānta**, as, m. or **bhaktisiddhānta-**
vivṛiti, īs, f., N. of two works ('explanation of the
fundamental doctrines of faith'). — **Bhakti-sudho-**
daya ('*dhā-ud°*'), as, m. 'production of the nectar
of devotion,' N. of the first part of the Nārāyaṇa-
Purāṇa. — **Bhakti-sūtra**, am, n., N. of a work con-
taining the aphorisms of Saṅḍilya. — **Bhakti-hansa**,
N. of a treatise by Viṭṭhala-dikṣita on faith in
Kṛishṇa. — **Bhakti-hetu-nirpāṇa**, as, m., N. of a
disquisition by Viṭṭhaleśvara on the sources of faith
and devotion. — **Bhakti-upakrama**, as, m., N. of
a work mentioned in the *Sakti-ratnākara*. — **Bhakti-**
upahrīta, as, ā, am, offered with faith.

Bhaktika, as, ā, am, relating to worship or
devotion.

Bhaktila, as, ā, am, attached, faithful, trusty
(said of a horse).

Bhakti, tā, tri, tri, an adorer, worshipper;
devotedly attached. — **Bhakti-tva**, am, n. the being
an adorer or worshipper, adoration, worship.

1. **bhaktvā**, ind. having apportioned or divided.
(For 2. see under rt. 2. *bhaij*, p. 696, col. 3.)

Bhaga, as, m. a liberal or wealthy master ('ap-
portioner of food'), gracious lord, patron (a frequent
epithet of Savitṛi, Ved.); N. of an Āditya (regarded
in the Veda as bestowing wealth, and instituting or
presiding over love and marriage; he is brother of
the Dawn, and the afternoon is peculiarly sacred to
him; his Nakṣatra is the Uttara-Phalgunī, considered
particularly favourable for forming alliances by mar-
riage; according to a legend his eyes were destroyed by
Rudra; Yāska enumerates him among the divinities
of the highest sphere); N. of the sun; of the moon;
of a Rudra; good fortune, happiness, happy lot,
prosperity, affluence [cf. *dur-bh°*, *su-bh°*]; dignity,
majesty, distinction; beauty, loveliness; excellence;
amorous pleasure, dalliance; love, affection; the
pudenda (pudendum muliebre); (*am*), n. the Nak-
ṣatra called Uttara-Phalgunī; the perizōum of
males; a term applied to a Muhūrta; (according to
native lexicographers) = *yatna*, *prayatna*, *kirtti*,
yaśas, *vairāgya*, *icchā*, *jīāna*, *mukti*, *moksha*,
dharma, *strī*; (*as*, ā or ī, am), at the end of
comps., see Gāṇa Bahv-ādi to Pāp. IV. 1, 45; [cf.
Zend bagha = Old Pers. *baga*, 'a lord'; Slav. *bog*,
'a lord'; Lith. *na-bagas*, 'a poor man'; *bagotas*,
'rich'; Goth. *ga-bigs*.] — **Bhaga-ghna**, as, m.
'slayer of Bhaga,' an epithet of Śiva. — **Bhaga-tti**,
īs, f. (fr. *bhaga + datti*, cf. *ā-tta*, *nī-tta*, *parā-*
tta, *parī-tta*, *pra-tta*, *prati-tta*). Ved. a gift of
fortune. — **Bhaga-datta**, as, m., N. of a prince of
Pṛag-jyotiṣa; of a king of Kāmṛp. — **Bhaga-dā**,
f., N. of one of the Mātṛis attending on Skanda.
— **Bhaga-deva**, as, m. 'whose god is the female
organ,' a libertine, a lustful man. — **Bhaga-devata**,
as, ā, am, having Bhaga for a deity; (*ā*), f. a
hymeneal divinity. — **Bhaga-daivata**, as, ī, am,

having Bhaga for a deity; conferring conjugal felicity; (am), n. the asterism Uttara-Phalgunī. — *Bhagadaivata-māsa*, as, m. the month that has Bhaga for its deity, i. e. the month Phalgunā. — *Bhaga-nandā*, f., N. of one of the Mātṛis attending on Skanda. — *Bhaga-netra-ghna*, as, or *bhaganetra-han*, ā, or *bhaganetra-nīpātana*, as, or *bhaganetra-hara*, as, or *bhaganetra-hṛit*, t, or *bhaganetrāpāhārin* ('ra-ap'), ī, or *bhaganetrāntaka* ('ra-am'), as, m. 'the destroyer of the eyes of Bhaga,' an epithet of Siva. — *Bhagan-dara*, as, m. (fr. the acc. *bhagam*), 'rending the vulva,' a fistula in the pudendum muliebri or in the anus &c. (from five to eight varieties of this disease are enumerated); N. of an ancient sage. — *Bhaga-pura*, am, n., N. of the city of Multan. — *Bhaga-bhaktā*, as, ā, am, Ved. fortune-favoured, endowed with prosperity (Sāy. = *dhana-samyukta*). — *Bhaga-bhaktshaka*, as, m. 'living by the vulva,' a procurer, pander, one who lives by harlotry. — *Bhagavat*, see below. — *Bhaga-vitta*, as, m., N. of a man. — *Bhaga-vedana*, as, ī, am, proclaiming prosperity, announcing connubial felicity. — *Bhagahan*, ā, m. the slayer of Bhaga. — *Bhaga-hārin*, ī, m. the destroyer of Bhaga. — *Bhagākeśi-han* ('ga-ak'), ā, m. 'destroyer of the eyes of Bhaga,' an epithet of Siva. — *Bhagānkura* ('ga-an'), as, m. the clitoris. — *Bhagādāna* ('ga-ādh'), as, ā, am, bestowing matrimonial felicity, granting wedded bliss, (according to a Scholiast = *aśvayādhāyaka*). — *Bhagevita* (according to the Pada-pāṭha *bhage + avita*), as, ā, am, Ved. (perhaps) satisfied with good fortune, sated with prosperity. — *Bhagesa* ('ga-isa'), as, m., Ved. the lord of fortune or prosperity.

Bhaga-vat, ān, atī, at, possessing fortune, fortunate, prosperous, happy (Ved.); glorious, illustrious, excellent; venerable, revered, sacred, divine, holy (as an epithet of gods, demigods, and other holy personages; frequently found in the voc. *bhagavan* [Ved. *bhagavas* and *bhagos*, see Vārttika II. to Pān. VIII. 3, 1, Vopa-deva III. 149, and see Pān. VIII. 3, 17, where *bhagos*, like *aghos* and *bhos*, is said to drop the final *s* before all vowels and all soft consonants] as a respectful mode of address, and also similarly used in the Veda in the nom. with the 3rd sing. of the verb; with Buddhists *bhaga-vat* is respectfully prefixed to the titles of their sacred writings); (ān), m. 'the holy one,' 'the revered one,' a deity, a god; an epithet of Vishnu; of Siva; of a Buddha; of a Bodhi-sattva; of a Jina; (atī), f. an epithet of Durgā; of Lakṣmī. — *Bhagavad-dhāra* (*bhagavat + dhāra*), am, n., N. of a section of the Vārāha-Purāṇa. — *Bhagavati-gītā*, f., N. of a poem. — *Bhagavati-dāsa*, as, m., N. of a man. — *Bhagavat-tva*, am, n. the condition of Bhagavat, rank of Vishnu. — *Bhagavat-padi*, f. an epithet of the source of the Gangā (said to have sprung from an aperture made in the mundane egg by the toe-nail of Vishnu while striding his celebrated three paces). — *Bhagavat-pādabhāṣaṇa* ('da-ābh'), am, n., N. of an artificial style of writing. — *Bhagavaty-anga*, am, n., N. of the fifth of the twelve sacred writings of the Jāinas. — *Bhagavat-sva-tantra-tā*, f., N. of a work maintaining that Kṛishṇa is supreme and uncontrolled in volition and authority. — *Bhagavad-ārcana-prastāva*, as, m., N. of the seventy-third chapter of the Uttara-khaṇḍa or fifth part of the Padma-Purāṇa. — *Bhagavad-ārcana-māhātmya*, am, n., N. of the seventy-eighth chapter of the Uttara-khaṇḍa or fifth part of the Padma-Purāṇa. — *Bhagavad-upanayana*, am, n., N. of the 100 and 101st chapters of the fourth part of the Brahma-vaivarta-Purāṇa. — *Bhagavad-gītā*, f. (*upaniṣad* being sometimes supplied, or in the fem. pl. *bhagavad-gītā upaniṣadas*), the mystical doctrine sung or declared by Bhagavat, i. e. Kṛishṇa; N. of a celebrated episode of the great epic poem called Mahā-bhārata, (it is really a comparatively modern philosophical poem interpolated in the Bhishma-parva and generally divided into eighteen chapters commencing at l. 830, or the twenty-fifth chapter of the

Bhishma-p., and ending at l. 1532; it is in the form of a dialogue between Kṛishṇa, acting as Arjuna's charioteer, and Arjuna himself, in which the Pantheism of the Vedānta with a tinge of the Sāṅkhya is combined with the later principle of *bhakti* or devotion to Kṛishṇa as the Supreme Being, Arjuna being therein admonished that the renunciation of the world ought not to involve the avoidance of action or the neglect of professional duties); (am), n. that which is sung or proclaimed by Kṛishṇa. — *Bhagavad-gītā-gūḍhārtha-dīpikā* ('dha-ar'), f., N. of a metrical commentary on the Bhagavad-gītā by Madhu-sūdana Sarasvatī. — *Bhagavad-gītā-bhāva-prakāśa*, as, m., N. of a metrical commentary on the Bhagavad-gītā by Sadānanda Vyāsa. — *Bhagavad-gītā-sārārtha-saṅgraha* ('ra-ar'), as, m., N. of a metrical commentary on the Bhagavad-gītā by Jaya-rāma Tarka-vāgīśa. — *Bhagavad-guṇa-varṇana*, am, n., N. of the fifty-seventh chapter of the fourth part of the Brahma-vaivarta-Purāṇa. — *Bhagavad-dṛiṣa*, as, ī, am, Ved. like the Supreme, resembling the Supreme. — *Bhagavad-druma*, as, m. 'Bhagavat's' (i. e. probably Buddha's) tree, (perhaps) a term applied to the sacred fig-tree. — *Bhagavad-bhakti-nirṇaya*, as, m., N. of an essay by Ananta-deva on faith and devotion. — *Bhagavad-bhakti-ratnāvali*, f., N. of a work. — *Bhagavad-bhakti-rasāyana* ('sa-ay'), am, n., N. of a work by Madhu-sūdana Sarasvatī, consisting of memorial verses treating of faith and devotion, on the basis of the Bhāgavata-Purāṇa, accompanied by a prose exposition. — *Bhagavad-bhakti-rilāsa*, as, m., N. of a work. — *Bhagavad-bhāskara*, N. of a work on law by Nīla-kanṭha; [cf. *bhagavanta-bhāskara*]. — *Bhagavad-yauvanodgama* ('na-ud'), as, m., N. of the seventh chapter of the Kṛishṇa-kṛīḍita. — *Bhagavad-rāta*, as, m., N. of a man. — *Bhagavad-vīśeṣa*, as, m., N. of a man. — *Bhagavan-nanda-saṃvāda*, as, m., N. of the seventy-fourth to the seventy-ninth chapters of the Kṛishṇa-khaṇḍa or fourth part of the Brahma-vaivarta-Purāṇa. — *Bhagavan-nāma-kauṃḍī*, f., N. of a poetical treatise by Lakṣmīdharaśāstrya on the merit of repeating the name of the Deity. — *Bhagavannāmakauṃḍī-prakāśa*, as, m., N. of a metrical commentary by Ananta-deva on the preceding work. — *Bhagavannāma-māhātmya-grantha-saṅgraha*, as, m., N. of a metrical composition by Raghunāthendra Yati on the merit of repeating the name of the Deity. — *Bhagavan-maya*, as, ī, am, wholly devoted to Vishnu or Kṛishṇa.

Bhagavadiya, as, m. a worshipper of Bhagavat, i. e. of Vishnu; [cf. *bhavadīya*.]

Bhagavanta or *bhagavanta-deva*, as, m., N. of a prince, the son of Śāhi-Jeva and a patron of Nīla-kanṭha. — *Bhagavanta-bhāskara*, N. of a work; [cf. *bhagavad-bhāskara*.]

Bhagas, as, n., Ved. = *bhaga*, q. v.

Bhagin, ī, inī, ī, prosperous, happy, fortunate; grand, splendid; (ī), m., N. of a commentator on the Amara-kośa, (in this sense an abbreviated form of *bhagiratha* below); (inī), f. a sister ('the happy or fortunate one'); a woman in general. — *Bhagītuma*, as, ā, am, most prosperous; most splendid, finest, most perfect. — *Bhagini-pati*, īs, m. or *bhagini-bhartṛ*, tā, m. a sister's husband. — *Bhagini-suta*, as, m. a sister's son.

Bhaginikā, f. a little sister.

Bhagini, f. See under *bhagin* above.

Bhaginiya, as, m. (probably) a sister's son.

Bhagiratha, as, m. (perhaps fr. *bhagin + ratha*), N. of an ancient king (son of Dīlpa and great-grandson of Sagara, king of Ayodhyā; he brought down the sacred Gangā from heaven to earth by the aid of Siva, who is fabled to have received the stream on his head; he then conducted this river to the ocean, in order to purify the ashes of his ancestors, the 60,000 sons of Sagara, who were reduced to ashes by Vishnu in the form of Kapila when they dug through the earth, then under his protection, in seeking to recover the sacrificial horse which had

been stolen from their father, see Rāmāyaṇa I. 36-44); N. of a commentator on the Amara-kośa and author of the metrical commentary Nyāya-līlāvati-bhāva-prakāśa; N. of an architect of recent date; of a mountain. — *Bhagiratha-prayātana*, as, m. 'Bhagiratha's labour,' a term for any Herculean effort or exertion. — *Bhagiratha-sutā*, f. 'daughter of Bhagiratha,' an epithet of Gangā or the Ganges. — *Bhagirathopākhāyana* ('tha-up'), am, n., N. of the thirty-fifth chapter of the Vāsisṭha-rāmāyaṇa.

Bhagos. See *bhaga-vat*, col. 1.

Bhagini, f. = *bhagini*, a sister.

Bhājaka, as, m. an apportioner, distributor [cf. *divara-bh*]; one who serves or worships, a worshipper.

Bhajat, an, antī, at, apportioning, distributing, dividing; serving, honouring.

Bhājana, am, n. the act of sharing; possession; serving, service, adoring, adoration, worship, revering, reverence; the act of waiting or attending upon.

Bhājana-tā, f. devotion, adoration. — *Bhājana-vārīka*, as, m. a particular official in a Buddhist monastery. — *Bhājanāmṛita* ('na-am'), am, n., N. of a work.

Bhājaniya, as, ā, am, to be loved; worthy of worship, to be adored, adorable, venerable; to be waited upon.

Bhājamāna, as, ā, am, apportioning, dividing, sharing; enjoying, possessing; loving, honouring, courting; waiting on, serving; fitting, meet, appropriate; N. of various princes.

Bhaji, īs, m., N. of a prince; (also read *bhājin*, *bhājina*).

Bhājītavya, as, ā, am, = *bhājaniya*.

Bhājīn, ī, m., N. of a preceptor.

Bhājenya, as, ā, am, worthy of adoration, adorable.

Bhāja, as, ā, am, divisible, to be divided or shared; to be worshipped or adored, adorable.

Bhājyamāna, as, ā, am, being divided or shared; being worshipped or adored.

भजेथ *bhajeratha*, as, m., Ved. (according to the Pada-pāṭha *bhaje + aratha*), occurring in Rīg-veda X. 66, 2, (a doubtful word.)

भञ्ज 1. *bhañj*, cl. 10. P. *bhañjayati*, -yitum, to speak; to shine; [cf. Hib. *faighim*, 'I speak, talk'; *faighle*, *faighleadh*, 'words, talk, conversation'; *faigh*, 'a prophet.']

भञ्ज 2. *bhañj*, cl. 7. P. *bhanakti*, *ba-bhañj*, *bhankshyati*, *abhañkshī*, *bhanktum*, to break, fracture, break down, break to pieces, shatter, split; to break into, make a breach in (a fortress, with acc.); to interrupt, check, arrest, suspend, foil, frustrate; to disappoint: Pass. *bhājyate*, Aor. *abhañjī*, *abhañjī*, see Pān. VI. 4, 33: Caus. *bhañjayati*, -yitum, Aor. *ababhañjat*: Desid. *bibhañkshati*: Intens. *bambhañjate*, *bambhankti*; [perhaps the original form was *bharaj*; cf. Gr. *βῆρρυμι*, *βῆρρην*, *βῆρῃ*, perhaps also *ἀνρρυμι*: Lat. *frang-o*: Goth. *brak*, *ga-brika*, *ga-brak*, *ga-breku*, *brik-an*: Angl. Sax. *brak-an*, *brec-an*: Lettish *brake*, 'fragile'; Hib. *brísim*, 'I break, dismember, disunite'; *brít*, 'fraction'; *breadach*, 'broken.']

2. *bhaktvā*, ind. having broken; (a less common form than *bhanktvā*, q. v. For 1. *bhaktvā* see p. 695, col. 3.)

Bhagna, as, ā, am, broken, broken down, broken to pieces, knocked to pieces, shattered, shivered, torn; broken into; routed, defeated, conquered, vanquished; marred, impaired, demolished, destroyed; interrupted, checked, arrested, suspended, foiled, frustrated; disappointed; (am), n. fracture of the leg. — *Bhagna-krama*, am, n. the breaking of grammatical order, violation of grammatical construction. — *Bhagna-śeṣa*, as, ā, am, broken in effort, disappointed, defeated. — *Bhagna-jānu*, us, us, u, broken-knee, having a fractured leg. — *Bhagna-tāla*, N. of a particular air (in music). — *Bhagna*-

danṣhṭra, as, ā, am, 'broken-tusked,' having the tusks or fangs broken. — *Bhagna-danta*, as, ā, am, 'broken-teethed,' one whose teeth are broken. — *Bhagna-darpa*, as, ā, am, one whose pride is broken, crest-fallen, humbled, humiliated. — *Bhagna-nidra*, as, ā, am, one whose sleep is broken, roused from sleep. — *Bhagna-pādarkṣha* ('da-ṛik'), am, n. a collective epithet of six Nakṣatras (viz. Punarvasu, Uttarāṣādhā, Kṛitika, Uttara-Phalguni, Pūrva-Bhādrapadā, and Viśākhā, which six Nakṣatras are sometimes called Pūshkarāḥ). — *Bhagna-pārśva*, as, ā, am, suffering from pain in the sides, having a pain in the side. — *Bhagna-prishṭha*, as, ā, am, 'broken-backed,' having a broken or bent back; coming before or in front of (?). — *Bhagna-prakrama*, as, m, broken or interrupted order, disorder, confusion; want of method or arrangement in composition; [cf. *bhagna-krama*]. — *Bhagna-prakrama-tā*, f. 'broken arrangement,' (in rhetoric) N. of a particular fault in diction, the use of a word which does not correspond to one used before. — *Bhagna-pratijña*, as, ā, am, one who has broken a promise. — *Bhagna-bāhu*, us, us, broken-armed. — *Bhagna-bhāṇḍa*, as, ā, am, one who has broken an earthenware pot or a number of pots and pans. — *Bhagna-manas*, ās, ās, as, 'broken-hearted,' having a broken heart, discouraged, disappointed. — *Bhagna-manoratha*, as, ā, am, one whose wishes are disappointed, frustrated or disappointed in expectation. — *Bhagna-māna*, as, ā, am, one whose honour is tarnished, disgraced, dishonoured. — *Bhagna-vishāṇaka*, as, ā, am, 'broken-horned,' having broken horns or tusks. — *Bhagna-vrata*, as, ā, am, one who has broken a vow, faithless to vows. — *Bhagna-sakti*, ts, ts, ts, one whose strength is broken, shattered in strength. — *Bhagna-sṛṅga*, as, ā or ts, am, 'broken-horned,' having broken horns. — *Bhagna-sankalpa*, as, ā, am, one whose designs are foiled or whose plans are frustrated. — *Bhagna-sandhika*, am, n. buttermilk (= *ghola*). — *Bhagnāman* ('na-āt'), ā, m. 'broken-bodied,' an epithet of the Moon (as having been cut in two pieces by the trident of Śiva for violating the wife of Brīhaspati). — *Bhagnāpad* ('na-āp'), t, t, t, one who has overcome misfortune, one who has conquered calamity. — *Bhagnāsa* ('na-ās'), as, ā, am, one whose hopes or expectations are broken, disappointed in expectation, discouraged. — *Bhagnotsāha* ('na-ut'), as, ā, am, one whose energy is impaired, broken in energy. — *Bhagnodyama* ('na-ud'), as, ā, am, one whose efforts are frustrated, baffled in one's endeavours, frustrated. — *Bhagnoru-dāṇḍa* ('na-āru-'), as, ā, am, 'broken-thighed,' having the bone of the thigh fractured.

Bhankti, is, f. breaking, fracture.
Bhanktri, tā, trī, trī, one who breaks, breaking, a breaker.

Bhanktvā, ind. having broken, having broken into.

Bhanga, as, m. breaking, splitting, shattering, breaking down, breaking up; a break, breach; fracture [cf. *asthi-bh'*]; chasm, fissure, division; breaking up, the being broken up; breaking to pieces, separation, analysis, taking to pieces; a piece broken off, detached portion, fragment [cf. *mṛināla-bh'*]; falling to pieces, fall, downfall, ruin, destruction; decay (e.g. *kṣhāṇa-bh'*, momentary decay; with Buddhists, the constant decay taking place in the universe, constant flux or change); defeat, overthrow (opposed to *jaya*), discomfiture; interruption, stoppage, impediment, suspension, non-performance [cf. *dāṇḍa-bh'*]; frustration, disappointment; rejection, refusal [cf. *pranaya-bh'*]; humiliation; derogation, abatement; taking to flight, flight; going, motion; panic, fear; bowing, bending, stretching (e.g. *gātra-bh'*, the bending or stretching of the limbs); knitting (the brow); a bend, fold (of a garment); a wave; paralysis, palsy, disease; fraud, deceit, falsehood; a water-course, canal; hemp; N. of a Naga; = *bhang*, a tortuous course, roundabout mode of acting or speaking; (Ved.) an epithet of Soma,

(according to Sāy. *bhājyate grāvabhī*, or *satrū-nām bhājakah*); (ā), f. hemp (*Cannabis Sativa*); the plant *Convolvulus Turpethum*; an intoxicating beverage prepared from the hemp plant; [cf. Gr. *ἀρή*; Lith. *bangà*, 'a wave, flood.']. — *Bhanga-kara*, as, ī, am, causing a breach, making a fissure; (as), m., N. of a son of A-vikṣhit; of a son of Sattra-jit. — *Bhanga-kāra*, as, m., N. of a man. — *Bhanga-naya*, as, m. removal of obstacles, removing a difficulty in argument or reasoning. — *Bhanga-bhāj*, k, k, k, experiencing a fracture, being broken. — *Bhanga-vāsā*, f. turmeric. — *Bhanga-sṛavas*, ās, m., N. of a man; [cf. *bhanga-sṛavas*]. — *Bhanga-sārtha*, as, ā, am, deceitful, fraudulent, dishonest. — *Bhanga-kaṭa*, am, n. the pollen of hemp. — *Bhangaśura* ('ga-as'), as, m., see *bhāṅgāsurt*. — *Bhanga-avana*, as, m., N. of a Rājārshi.

Bhangī, is, or *bhangī*, f. breaking, fracture, breach, division; bending; incurvation; undulation; a wave; a crooked path, tortuous course; current; a roundabout mode of acting or speaking, circumlocution; irony, wit, repartee; mere appearance or semblance, pretext, disguise, trick, fraud, deception; modesty; a step; an interval. — *Bhangī-mat*, ān, atī, at, possessing waves or undulations, wavy, crisp, curled. — *Bhangī-bhakti*, is, f. division or separation into (a series of) waves or wave-like steps.

Bhangin, ī, inī, ī, fragile, transient, transitory, perishable; (in law) defeated or cast in a suit. — *Bhangī-bhāva*, as, m. the state of being bent, frowning aspect.

Bhangiman, ā, m. fracture, separation, breach; incurvation, curliness; perversity, foolishness; disguise, deceit; irony, wit, repartee.

Bhangula, am, n. defect in the organs of sense.
Bhangura, as, ā, am, apt to break, fragile, brittle; frail, transient, transitory, evanescent, of short duration, perishable; changeable, changeful, variable; crooked, bent, wrinkled; curved, curled, crisped; fraudulent, crafty, dishonest; (as), m. a bend or reach of a river, the elbow of a river; (ā), f., N. of two plants (= *atī-vishā*, *pṛtyanqu*). — *Bhangura-tā*, f. fragility, transitoriness. — *Bhangura-niscaya*, as, ā, am, forming changeable resolutions, vacillating. — *Bhangurā-vat*, ān, atī, at, Ved. (perhaps) intriguing, crafty, treacherous.

Bhanguraya, Nom. P. *bhangurayati*, -yitum, to break to pieces, destroy; to crisp, curl (trans.).

Bhangya, as, ā, am, to be broken, fit to be broken, breakable; (am), n., scil. *kṣhetra*, a field of hemp. — *Bhangya-sṛavas*, ās, m., N. of a man; [cf. *bhanga-sṛavas*].

Bhanjaka, as, ikā, am, one who breaks, breaking, a breaker; what breaks or severs, what divides or destroys; (ikā), f. breaking, (in comps. affixed to the names of plants to denote particular games, cf. *uddālaka-pushpa-bh'*, *sāla-bh'*).

Bhanjat, am, atī, at, breaking, breaking up, destroying.

Bhanjana, as, ī, am, one who breaks, breaking, a breaker, destroyer; one who checks or arrests, one who frustrates or brings to nought; causing violent pain; (as), m. falling to pieces or decay of the teeth; (am), n. the act of breaking, destroying, demolishing, shattering; routing; paining, afflicting; interrupting, checking, arresting, frustrating; removing, dispelling (a doubt, difficulty, &c.). — *Bhanjanā-giri*, ts, m., N. of a mountain.

Bhanjanaka, as, m. a particular disease of the mouth, contortion of the lips and decay of the teeth.

Bhanjaru, us, m. a tree growing near a temple.
Bhanjā, f. a N. of Durgā.

Bhanjin, ī, inī, ī, breaking, removing, dispelling; [cf. *maḍa-bh'*].

Bhanji in *sāla-bh'*, q. v.

भञ्जिपत्रिका *bhanjipatrikā*, f. the plant *Salvinia Cucullata*; [cf. *phanjipatrikā*].

भर *bhaṭ*, cl. I. P. *bhaṭati*, *bhaṭitum*, to hire; to nourish, foster, cherish, maintain; cl. 10. P. *bhaṭayati*, -yitum, to speak, converse; Caus. *bhaṭayati*, -yitum, to hire.

Bhaṭa, as, m. (probably connected with *bhrīta*, q. v.), a mercenary, hired soldier, soldier in general, warrior, combatant; N. of a particular degraded tribe [cf. *bhaṭṭa*, *bhaḍa*, *bhaṇḍa*]; an outcast, barbarian; a demon; N. of a person (perhaps of a Naga-rāja); (ā), f. coloquintida. — *Bhaṭa-bhaṭa-mātri-tirtha*, am, n., N. of a Tirtha. — *Bhaṭārka* ('ṭa-ar'), as, m., N. of the founder of the Valabhī dynasty.

भट्टभाय *bhaṭabhaṭāya* (an onomatopoetic word), Nom. A. *bhaṭabhaṭāyate*, &c., to make a gurgling sound, gurgle.

भटित *bhaṭitra*, as, ā, am, roasted on a spit.

भट्टला *bhaṭkalā*, f., N. of a Tirtha.

भट्ट *bhaṭṭa*, as, m. (probably connected with *bhartri*, q. v.), lord, my lord (as a title of respect by which a prince is addressed); a title affixed to the names of learned Brāhmins (the proper name being sometimes omitted, e.g. *Bhaṭṭa* = *Kumārila-bhaṭṭa*, a respectful designation of Kumārila; cf. *ārya-bh'*, *keḍāra-bh'*, *govinda-bh'*); any learned man, doctor or philosopher; a title applied to the son of a Brāhman; best, excellent; an authority (?); an enemy (?); N. of a particular mixed caste of hereditary panegyrist, a bard, encomiast; in Rāmāyana I. 12, 11, incorrectly for *bhaṭa*, q. v.; (ā), f., N. of an enchantress. — *Bhaṭṭa-kārikā*, ās, f. pl., N. of particular Kārikās. — *Bhaṭṭa-keḍāra*, as, m. = *keḍāra-bhaṭṭa*, q. v. — *Bhaṭṭa-divākara*, N. of a man; [cf. *divā-kara*]. — *Bhaṭṭa-dīpikā*, f., N. of a work (= *bhaṭṭa-dīpikā*, q. v.). — *Bhaṭṭa-nāyaka*, as, m., N. of a poet; of a rhetorician. — *Bhaṭṭa-nārāyana*, as, m., N. of various men. — *Bhaṭṭa-paddhati*, is, f., N. of a work. — *Bhaṭṭa-pāda*, ās, m. pl. 'the feet of Bhaṭṭa,' the venerable Kumārila; [cf. *pāda*]. — *Bhaṭṭa-prayāga*, as, m. 'the chief place of sacrifice,' the spot where the Yamunā falls into the Gargā. — *Bhaṭṭa-phalguṇa*, see *phalguṇa*. — *Bhaṭṭa-balabhadra*, as, m., N. of the author of a commentary on the Brahma-siddhānta; of the author of a logical treatise; [cf. *bala-bhadra*]. — *Bhaṭṭa-bijaka*, as, m., N. of a poet. — *Bhaṭṭa-bhāskara-mītra*, as, m., N. of a commentator. — *Bhaṭṭa-madana*, as, m., N. of an author; [cf. *madana*]. — *Bhaṭṭa-malla*, as, m., N. of a grammarian. — *Bhaṭṭa-yāsa*, ās, m., N. of a poet. — *Bhaṭṭa-vārttika*, N. of a work. — *Bhaṭṭa-viśveśvara* ('va-iś'), as, m., N. of a man. — *Bhaṭṭa-sankara* = *bhaṭṭa-sri-sankara*, q. v. — *Bhaṭṭa-sīva*, as, m., N. of a philosopher mentioned in the Sankara-vijaya. — *Bhaṭṭa-sri-sankara*, as, m., N. of an astronomer. — *Bhaṭṭa-someśvara* ('ma-iś'), as, m., N. of an author mentioned in Kamalākara-bhaṭṭa's Sūdra-dharma-tattva. — *Bhaṭṭa-svāmin*, ī, m., N. of a poet mentioned in the Sārngadhara-paddhati. — *Bhaṭṭa-cārya* ('ṭa-āc'), as, m. a title given to a learned Brāhman or any great teacher or celebrated instructor, (especially, according to the Śabda-kalpa-druma) one versed in the doctrine of Tūtāta and Udayanācārya; a great doctor or philosopher; a frequent designation of Kumārila-bhaṭṭa [cf. *bhaṭṭa*]; N. of a pupil of Sankarācārya. — *Bhaṭṭa-cārya-cūdāmaṇi*, ts, m., N. of an author. — *Bhaṭṭa-cārya-satāvadhāna*, as, m. an epithet of Rāghavendra. — *Bhaṭṭa-lankāra* ('ṭa-l'), as, m., N. of a metrical commentary by Ananta-bhaṭṭa on the Mīmāṃsā-nīyaya-prakāśa or Āpadevi. — *Bhaṭṭa-ṭotpala* ('ṭa-ut'), as, m., N. of a Scholiast of the tenth century who wrote a commentary on the works of Varāha-mihira. — *Bhaṭṭopama* ('ṭa-up'), as, m., N. of a learned Buddhist.

भट्टारा, as, m. noble lord (affixed as an honourable title or distinction to proper names); (as, ā, am), worshipful, reverend, entitled to homage or

respect; [cf. *dīlha.*] = *Bhaṭṭāra-haricandra*, *as*, m., N. of an author.

Bhaṭṭāraka, *as*, *ikā*, *am*, venerable, respectable, entitled to reverence or to homage; (*as*), m. a sage, a Muni or saint; noble lord, an epithet of gods and of great and learned men (especially applied to Buddhist teachers); (in dramatic language) a king; the sun; Ardea Nivea; (*ikā*), f. a noble lady, a goddess, tutelary deity; [cf. *jayā-bhaṭṭārikā.*] = *Bhaṭṭāraka-vāra*, *as*, m. 'day of the great lord, i. e. of the sun,' Sunday.

Bhaṭṭi, *is*, m., N. of the author of the epic poem described below. = *Bhaṭṭi-kāvya*, *am*, n. 'the poem of Bhaṭṭi,' N. of an artificial epic poem by Bhaṭṭi (celebrating the exploits of Rāma and illustrating Sanskrit grammar by the systematic application of all possible forms and constructions; cf. *bhaṭṭi-harī*).

Bhaṭṭika, *as*, m., N. of the mythical progenitor of copyists (son of Citra-gupta and grandson of Brahman).

Bhaṭṭinī, f. (a Prākṛit feminine fr. *bhaṭṭi*, perhaps adopted into Sanskrit from its resemblance to *patnī*), a woman of high rank, a queen (but one not crowned or consecrated like the Devī); the wife of a Brāhman.

Bhaṭṭiya, *as*, *ā*, *am*, relating to Bhaṭṭa, i. e. to Ārya-bhaṭṭa. = *Bhaṭṭiya-dīpikā*, f., N. of a commentary on Ārya-bhaṭṭa's explanation of the Śūrya-siddhānta.

Bhaṭṭoji, *is*, m., N. of a grammarian, author of the Siddhānta-kaumudī. = *Bhaṭṭoji-dīkṣita* or *bhaṭṭoji-bhaṭṭa*, *as*, m. = *bhaṭṭoji*.

भडा *bhaḍa*, *as*, m., N. of a particular mixed caste; (also read *bhaḍa*). = *Bhaḍa-harimātri-tīrtha*, *am*, n., N. of a Tīrtha.

भडित *bhaḍita*, *as*, m., N. of a man; (*ās*), m. pl., N. of his descendants.

भडिल *bhaḍila*, *as*, m. an attendant, servant; a hero; a man; (*ās*), m. pl., N. of his descendants.

भण *bhaṇ* (perhaps a Prākṛit form connected with rt. *bhāṣ*), cl. 1. P. *bhaṇati*, *babhūṇa* (2nd sing. *babhaṇītha*), *abhaṇit*, *bhaṇitum*, to sound; to utter an articulate sound, speak, say; to call, name: Caus. *bhaṇayati*, *-yitum*, Aor. *abibhaṇat*, *ababhaṇat*.

Bhaṇa in *dur-bhaṇa*, *as*, *ā*, *am*, difficult to be told or mentioned.

Bhaṇana, *as*, *i*, *am*, speaking, announcing, proclaiming.

Bhaṇaniya, *as*, *ā*, *am*, to be told or said.

Bhaṇita, *as*, *ā*, *am*, sounded, uttered, spoken, said; (*am*), n. talking, talk, conversation.

Bhaṇiti, *is*, f. speech, talking, talk, discourse; (incorrectly *bhaṇati*.)

Bhaṇitri, *tā*, *trī*, *trī*, a speaker, speaking, talking.

Bhaṇitvā, ind. having spoken, having said.

भण्ट *bhaṇṭ*, cl. 10. P. *bhaṇṭayati*, *-yitum*, to deceive.

भण्टकी *bhaṇṭakī*, f. the plant Solanum Melongena; (also read *bhaṇṭakī*.)

भण्टुक *bhaṇṭuka*, *as*, m. the plant Calosanthus Indica; (also read *bhaṇṭuka*.)

भण्ड *bhaṇḍ*, cl. 1. A. *bhaṇḍate*, *bhaṇḍitum*, to chide, upbraid, reprove; to deride, mimic; to jest; to speak; cl. 10. and 1. P. *bhaṇḍayati*, *bhaṇḍat*, to be fortunate; to render fortunate, prosper (trans.); to do an auspicious act.

Bhaṇḍa, *as*, m. a jester, buffoon, actor, mime, mimic; N. of a particular mixed caste [cf. *bhaḍa*]; (*ā*), f. in *śveta-bhṇ*, q. v. = *Bhaṇḍa-tapasvin*, *i*, m. a hypocritical ascetic; = *Bhaṇḍa-hāsinī*, f. a harlot, prostitute.

Bhaṇḍaka, *as*, m. a water wag-tail.

Bhaṇḍana, *am*, n. armour, mail; war, battle; evil, wickedness, mischief.

Bhaṇḍara, *as*, m. a particular kind of combat (= *kalaha-viśeṣa*).

Bhaṇḍāki. See *bhaṇṭakī*.

Bhaṇḍikā, f. = *bhaṇḍi*, q. v.

Bhaṇḍi-jangha, *as*, m., N. of a man.

Bhaṇḍita, *as*, m., N. of a man; (*ās*), m. pl., N. of his descendants.

Bhaṇḍin, *i*, m., N. of a man.

Bhaṇḍira, *as*, m. = *bhaṇḍila*, Mimosa Seeressa; (*i*), f. = *bhaṇḍi*, q. v.

Bhaṇḍila, *as*, *ā*, *am*, fortunate, happy, prosperous, auspicious; (*as*), m. fortune, welfare; a messenger; an artizan, workman; the plant Mimosa Seeressa (= *śirisha*); N. of a man; (*ās*), m. pl., N. of his descendants.

Bhaṇḍi, f. the plant Rubia Munjista (= *maishishā*). = *Bhaṇḍi-pushpa-nikāṣa*, *as*, *ā*, *am*, resembling the flowers of Rubia Munjista.

Bhaṇḍitaki = *bhaṇḍi* above.

Bhaṇḍira, *as*, m. Amarantus Polygonoides; Mimosa Seeressa; N. of a lofty Nyagrodha tree upon the Go-vardhana mountain; (*i*), f. = *bhaṇḍi*, q. v. = *Bhaṇḍira-latikā*, f. = *bhaṇḍi*, q. v.

Bhaṇḍila, *as*, m. = *bhaṇḍi*, q. v.

Bhaṇḍuka, *as*, m. the plant Calosanthus Indica; (also written *bhaṇḍuka*; cf. *bhaṇṭuka*.)

Bhaṇḍuka, *as*, m. the plant Calosanthus Indica; a kind of fish.

भदन्त *bhadanta*, *bhadāka*. See under rt. *bhaṇḍ* below.

भद्र *bhadra*. See under rt. *bhaṇḍ* below.

भन *bhan* (a various reading for rt. *bhaṇ*), cl. 1. P. *bhanati*, *bhanitum*, Ved. to sound, resound; to cry aloud, shout.

भनन्दन *bhanandana*, *as*, m., N. of a man; (wrongly for *bhalandana*.)

भन्द *bhand* or *bhad*, cl. 1. A. *bhandate*, *bhanditum*, Ved. to be greeted with praise, be hailed with acclamations, receive applause; to be fortunate or prosperous; to be excellent; to be glad; to exhilarate; to shine; to make fortunate, to honour, worship: Caus. *bhandayati*, *-yitum*, to cause to prosper.

Bhadanta, *as*, m. (said to be fr. rt. *bhaṇḍ*, col. 1), a term of respect applied to a Buddhist; a Buddhist mendicant. = *Bhadanta-gopa-deva* and *bhadanta-goshaka* or *bhadanta-ghoshaka*, *as*, m., N. of two Buddhist teachers. = *Bhadanta-jñāna-varman*, *ā*, m., N. of a poet. = *Bhadanta-dharma-trāta* and *bhadanta-rāma*, *as*, m., N. of two Buddhist teachers. = *Bhadanta-varman*, *ā*, m., N. of a poet. = *Bhadanta-śrī-lābha*, *as*, m., N. of a Buddhist teacher (also called Śrī-lābha).

Bhadāka, *as*, m. (said to be fr. rt. *bhaṇḍ*), fortune, prosperity; (*as*, *ā*, *am*), auspicious.

Bhadra, *as*, *ā*, *am*, good, well, prosperous, happy, auspicious (e.g. *bhadra diś*, the auspicious quarter, the south); favourable, propitious, gracious, kind, friendly, benevolent, pious, excellent, (*bhadro nṛpatiḥ*, a good or gracious king; often used in voc. sing. m. *bhadra* as a familiar mode of address, in the sense of 'my good sir,' 'my dear fellow;' and in voc. sing. f. *bhadre*, 'my good lady,' 'my dear madam'); pleasant, enjoyable, desirable, laudable, commendable; lovely, beautiful; beloved, dear; specious, plausible, hypocritical, any hypocrite or impostor, (according to Kullūka on Manu IX. 258 = *kalyāṇādāra-pracchanna-pāpa*); (*am*), n. prosperity, happiness, welfare, good fortune, fortune, (*bhadraṇi*, n. pl. = *bhadram*, good fortune; *bhadram a-vyāhata*m, uninterrupted happiness or prosperity; *bhadram te*, prosperity to thee! *bhadram vaḥ*, happiness to you! may it be well with you! frequently mere forms politely used in conversation, and sometimes equivalent to our expressions 'if you please,' 'with all deference or respect for you,' &c.); gold; iron, steel; a fragrant grass, Cyperus Rotundus [cf. *bhadra-musta*]; a particular

posture in sitting (= *bhadraśana*); N. of the seventh of the eleven astronomical periods called Karanas; of various Sāmans; (*as*), m. a bullock; a term applied to a particular kind of elephant; N. of one of the elephants which support the world; a water wag-tail [cf. *bhadra-nāman*]; a heap, multitude (?); Nauclea Cadamba; Tithymalus Antiquorum; an epithet of Śiva; N. of one of the twelve sons of Vishnu and one of the Tushita deities in the Svāyambhava Manv-antara; (with Jainas) N. of the third of the nine white Balas; N. of a son of Vasu-deva and Pauravi; of a son of Vasu-deva and Devaki; of a son of Upacāru-mat; of an actor; of a friend of Bāpa; of a son of Kṛishṇa; an epithet of mount Meru; (with Buddhists) N. of a particular world; (*ās*), m. pl., N. of a class of divinities under the third Manu; N. of a people; (*ā*), f. a cow; N. of various plants (= *kṛishṇā*, *anantā*, *rāmā*, *pra-sārīṇi*, *jīvantī*, *aparājītā*, *nīlī*, *balā*, *samī*, *vacā*, *dantī*, *haridā*, *śveta-dūrva*, *kāśmārī*, *sāricā-viśeṣa*, *kākoḍumbarikā*); Gmelina Arborea; a kind of metre, the first and third lines of which are — — — — —, and the second and fourth — — — — — &c.; N. of the second, seventh, and twelfth days of the lunar fortnight; of a goddess; of a Buddhist woman; of Dākṣhāyaṇi in Bhadrēśvara; of a Vidyā-dhārī; of a daughter of Surabhi; of a wife of Vasu-deva; of the wife of Vairavapa; of a daughter of Soma and wife of Utathya; of a daughter of Raudrāśva and the Apsaras Ghṛitācī; of a Kākshitravi and wife of Vyushitāśva; of a daughter of Meru and wife of Bhadrāśva; of a daughter of Sruta-kīrti and wife of Kṛishṇa; of various rivers; of a river described as rising on the northern summit of Meru and flowing through Uttara-kuru into the northern ocean; the celestial Ganges; *bhadram*, *bhadrayā*, *bhadrebhis*, ind., Ved. auspiciously, favourably, propitiously, happily, well, rightly; [cf. Lat. *fastus* for *fid-tus*, *fastigium*, *fastidium*, *festivus*: Goth. *bats*, *bat-ica*, 'better,' *bat-ista*, 'best': Angl. Sax. *bēot*, Old Germ. *baz*, 'better,' *bezīro*, *bezīsto*, 'best': Goth. *ga-bat-non*, *bot-a*, *bot-jan*: Angl. Sax. *bōt*: Hib. *feodhas*, 'better,' *bailhach*, 'famous'; perhaps *maith*: Cambro-Brit. *mad*, 'good.']. = *Bhadra-kanṭa*, *as*, m. the plant Asteracantha Longifolia. = *Bhadra-kanṭā*, f., N. of the mother of Maudgalyāyana. = *Bhadra-kapila*, *as*, m. an epithet of Śiva; [cf. *bhadra* and *kapila*.] = *Bhadra-karṇikā*, f., N. of Dākṣhāyaṇi in Gokarṇa. = *Bhadra-karṇestvara* ('*ṇa-iś*'), N. of a sacred bathing-place. = *Bhadra-kalpa*, *as*, m. (with Buddhists) 'the good or beautiful Kalpa,' N. of the present age; of a Śūtra work. = *Bhadra-kalpika*, *as*, m., N. of a Bodhi-sattva. = *Bhadra-kāra*, *as*, m., N. of a son of Kṛishṇa; (*ās*), m. pl., N. of a people. = *Bhadra-kāraḥ*, *as*, *ikā*, *am*, causing prosperity or welfare, propitious, prosperous. = *Bhadra-kālī*, f., N. of a goddess; (in the later mythology) a form of Durgā [cf. Manu III. 89]; N. of one of the Mātrīs attending on Skanda; a species of plant (= *gandholī*); N. of a village on the right bank of the Ganges. = *Bhadra-kālī-kavāca*, *am*, n., N. of the thirty-seventh chapter of the Ganeśa-khaṇḍa or third part of the Brahma-vaivarta-Purāṇa. = *Bhadra-kālī-pīṭhā-yantara*, *am*, n., N. of a mystical diagram mentioned in Kṛishṇānanda's Tantra-sāra. = *Bhadra-kālī-manu*, *as*, m., N. of the ninth chapter of the Pheṭ-kāriṇi-tantra. = *Bhadra-kālī-mantra*, *ā*, m. pl., N. of a chapter of the Tantra-sāra. = *Bhadra-kāśī*, f. = *bhadra-mustā*, q. v. = *Bhadra-kāśhṭha*, *am*, n. the wood of Pinus Deodora or of Pinus Longifolia. = *Bhadra-kumbha*, *as*, m. 'auspicious jar,' a golden jar filled with water from a holy place or from the Ganges (used especially at the consecration of a king). = *Bhadra-kṛit*, *t*, *t*, *t*, Ved. causing prosperity or welfare; (with Jainas) N. of the twenty-fourth Arhat of the future Ut-sarpinī. = *Bhadra-garūṭa*, *am*, n. the construction of magical squares or diagrams. = *Bhadra-gandhikā*, f. the plant Cyperus Rotundus (= *mustaka*); the creeping plant Asclepias Pseu-

son of Dhudhumāra; of a king called Bhadrāśva Sveta-vāhana; of a son of Āgnidhra or Agnidhra; (*am*), n., N. of a Varsha named after the son of Āgnidhra. — *Bhadrāsana* (°ra-ās°), *am*, n. a splendid seat, chair of state, throne; a particular posture of a devotee while meditating, (the legs being crossed and bent underneath the body and turned so as to bring the ankles into contact with the perineum while the soles of the feet are held close to the sides). — *Bhadrāha* (°ra-aha), *am*, n., Ved. an auspicious day, favourable season. — *Bhadrendra* (°ra-in°), *as*, m., N. of a man. — *Bhadreśa* (°ra-īś°), *as*, m. an epithet of Siva. — *Bhadreśvara* (°ra-īś°), *as*, m. an epithet of various statues and Lingas of Siva; N. of a place; of a Kāyastha. — *Bhadraīlā* (°ra-elā), *f*. large cardamoms. — *Bhadrodanī* (°ra-od°), *f* Sida Cordifolia; Ucaria Lagopodioides. — *Bhadrodaya* (°ra-ud°), *am*, n., N. of a particular medicinal compound. — *Bhadropavāsa-vrata* (°ra-up°), *am*, n. a particular religious observance.

Bhadraka, *as*, *ikā*, *am*, good, fine, handsome, beautiful; (*as*), m. (according to a Scholiast) a kind of bean; (probably) *Cyperus Pertenuis*; the Deodar tree, *Pinus Deodora*; N. of a man, (also called *bhadrika*, q. v.) of a king; (*ās*), m. pl., N. of a people [cf. *bhadra*]; (*ikā*), *f*. an amulet; N. of a metre, four times — u — u — u — u —; of a metre, four times — u — u — u — u —; (*ākā*), *f*. N. of a woman; (*am*), n. *Cyperus Rotundus*; a particular posture in sitting (= *bhadrāsana*, q. v.); a kind of metre, four times — u — u — u — u —, — u — u — u — u —.

Bhadrāraka, *as*, m., N. of one of the eighteen lesser *Dvīpas*.

Bhadrālāpattrikā, *f*. *Pæderia Fœtida* (= *gan-dhālī*).

Bhadrālī, *f*. = *bhadrālāpattrikā*.

Bhadrāvātī, *f*. a species of tree.

Bhadrika, *as*, m., N. of a man; [cf. *bhadraka*.]

Bhadriya, *as*, m., N. of a man.

Bhandad-īshṭī, *is*, *is*, *i* (fr. *bhandat*, pres. part. P. of rt. *bhand* + *īshṭī*), Ved. (perhaps) hastening amidst shouts of applause; (Śāy.) = *stuti-rūpeṣṭiṛ yasya*.

Bhandana, *as*, *ī*, *am*, Ved. shouting lustily, applauding, cheering; (Mahi-dhara), causing to prosper, (or) beautifying, embellishing; (*ā*), *f*. acclamation, applause, praise.

Bhandanāya (fr. *bhandana*), Nom. P. *bhandanāyātī*, -yitum, Ved. to shout loudly, howl, yell, (used only in the pres. part. below.)

Bhandanāyat, *an*, *antī*, *at*, Ved. shouting loudly, howling, yelling.

Bhandanīya, *as*, *ā*, *am*, Ved. a word formed in Nirukta XI. 19. to explain *bhadra*, q. v.

Bhandamāna, *as*, *ā*, *am*, Ved. hailed with acclamations, greeted with applause.

Bhandilā, *am*, n. fortune, prosperity [cf. *bhaṅḡ-dīlā*]; tremulous motion; a messenger(?).

Bhandīshṭha, *as*, *ā*, *am* (fr. rt. *bhand* with the termination of the superl.), Ved. shouting or yelling most loudly, applauding or praising most highly.

भन्धुक *bhandhruka*, *as*, m., N. of a place.

भण्ज *bha-panjara*, &c. See under 4. *bha*.

भण्ट *bhappata*, *as*, m., N. of a man who built a temple named after him Bhappaṭeśvara.

भम्भ *bambha*, *as*, m. smoke; a fly.

Bhambharālīkā, *f*. a gnat, mosquito, gad-fly.

Bhambharālī, *f*. a fly.

भम्भाव *bhambhā-rava*, *as*, m. (onomatopoeic), the lowing of a cow; (also *bambhā-rava*.)

भम्भासार *bhambhāsāra*, *as*, m., N. of a king of Magadha.

भय *bhaya*, *am*, n. (fr. rt. *i*. *bhī*), fear, alarm, dread, apprehension (e. g. *ātma-bhī*°, fear for one's life; *mā bhayaṃ kuru*, be not afraid; cf. *daṇḍa-bhī*°); dismay, fright, terror (e. g. *jagad-bhī*°, a terror to the universe); cause for fear, danger, peril, risk, jeopardy, hazard; the blossom of *Trana*

Bispinosa; (as), m. Fear personified as a son of Nir-riti, as a prince of the Yavanas and husband of the daughter of Time; sickness, disease; (āt), ind. from fear, for fear; (ā), f., N. of a daughter of Kāla and wife of the Rākshasa Heti. — *Bhaya-kampa*, as, m. tremor from fear, the tremor of fear, trembling caused by fright. — *Bhaya-kara*, as, ī, am, or *bhaya-kartri*, tā, trī, tri, or *bhaya-kāra*, ka, as, ikā, am, or *bhaya-kṛt*, t, t, t, fear-causing, fear-exciting, terrifying, dangerous, perilous; fearful, formidable, terrible. — *Bhayan-kara*, as, ī, am, = *bhaya-kara*; (as), m. a small kind of owl (= *duṇḍula*); N. of one of the Viśve Devāḥ; N. of various persons; (ī), f., N. of one of the Mātṛis attending upon Skanda. — *Bhayan-kartri*, tā, trī, trī, = *bhaya-kartri*. — *Bhaya-jāta*, as, m., N. of a man. — *Bhaya-ḍḍima*, as, m. 'terror-drum', a drum used in battle. — *Bhaya-vātrī*, tā, trī, trī, a deliverer from danger, rescuer from peril. — *Bhaya-dā*, as, ā, am, causing danger, inspiring fear; *vahni-bh°*, causing danger from fire; (as), m., N. of a king. — *Bhaya-darśin*, ī, inī, ī, apprehensive of danger, fearful. — *Bhaya-dāya*, as, ā, am, or *bhaya-dāyin*, ī, inī, ī, causing danger, inspiring fear; *salila-bhaya-dāyin*, causing danger from water. — *Bhaya-druta*, as, ā, am, fleeing for fear, running away in terror, routed, put to flight. — *Bhaya-nāsin*, ī, inī, ī, destructive of fear or danger; (inī), f. a species of plant. — *Bhaya-nimilitāksa*, as, ī, am, having the eyes closed from fear. — *Bhaya-pratikāra*, as, m. counteraction or removal of fear. — *Bhaya-prada*, as, ā, am, or *bhaya-pradāyin*, ī, inī, ī, causing danger, inspiring fear, terrible. — *Bhaya-prastāva*, as, m. an occasion of alarm, season of fear. — *Bhaya-brāhmaṇa*, as, m. a timid Brāhmaṇ. — *Bhaya-bhrashṭa*, as, ā, am, scattered in terror, put to flight. — *Bhaya-vīdhāyin*, ī, inī, ī, causing alarm, alarming, fearful. — *Bhaya-vipluta*, as, ā, am, overwhelmed with fear, panic-struck. — *Bhaya-vihvala*, as, ā, am, disturbed or agitated with fear. — *Bhaya-vyūha*, as, m. 'array against danger,' a term applied to a particular mode of marshalling an army when threatened with danger from all sides. — *Bhaya-śila*, as, ā, am, of a timorous disposition, timid. — *Bhaya-soka-samāviṣṭa*, as, ā, am, affected with fear and grief, filled with sorrow and dismay. — *Bhaya-samhṛtīṣṭha-roman*, ā, ā, a, having the hair erect with terror, horrified. — *Bhaya-santrasta*, as, ā, am, terrified by danger, scared with terror. — *Bhaya-santrasta-mānasa*, as, ā, am, having the mind scared with terror. — *Bhaya-sṭha*, Ved. a perilous position, dangerous situation. — *Bhaya-sṭhāna*, am, n. an occasion of alarm, cause of apprehension or fear. — *Bhaya-sṭhāna-sata*, āni, n. pl. hundreds of occasions of fear. — *Bhaya-hartri*, tā, trī, trī, or *bhaya-hāra*, ka, as, ikā, am, removing or dispelling fear, a remover of fear. — *Bhaya-hehu*, us, m. a cause for fear or alarm, danger. — *Bhaya-tura* ('ya-āt'), as, ā, am, distressed with fear, agitated with alarm. — *Bhaya-vitta* ('ya-an'), as, ā, am, filled with fear, frightened, alarmed. — *Bhaya-paha* ('ya-ap'), as, ā, am, warding off fear or danger; a prince, king. — *Bhaya-bādha* ('ya-ab'), as, ā, am, undisturbed by fear, unexposed to danger. — *Bhayaṛta* ('ya-ār'), as, ā, am, distressed with fear, alarmed, terrified, frightened, afraid. — *Bhaya-vaha* ('ya-āv'), as, ā, am, bringing fear or danger, causing alarm, formidable, fearful. — *Bhayaika-pravaṇa* ('ya-ek'), as, ā, am, wholly inclined to the one (feeling) fear, wholly filled with alarm, wholly absorbed or engrossed by fear. — *Bhaya-tara* ('ya-ut'), as, ā, am, attended with or succeeded by fear; [cf. *uttara*.] — *Bhayaopasama* ('ya-up'), as, m. soothing or allaying fear, encouraging.

Bhaya-māna, as, m., Ved., N. of the author of the hymn R̥g-veda I. 100.

Bhayanaka, as, ā, am (probably fr. *bhāyāna*, an old anomalous present part. A. of rt. i. bhā), fearful, frightful, formidable, terrible, terrific, horrible; (am), n. terror; (as), m. a tiger; Rāhu or the

Ascending Node personified; the Rasa or sentiment of terror as excited by poetical or dramatic composition. — *Bhayanaka-tā*, f. or *bhāyānaka-tva*, am, n. fearfulness, formidableness. — *Bhāyānaka-rasa-nirdeśa*, as, m., N. of the 144th chapter of the Sārngadhara-paddhati.

Bhaya, as, ā, am, Ved. to be feared.

भर bharas, as, ā, am (fr. rt. bhṛi), bearing, carrying; bringing, getting; granting; cherishing, upholding, supporting, (often at the end of comp., cf. *ritam-bh°*, *kaṭam-bh°*, *kulam-bh°*, *deham-bh°*, *pushtim-bh°*, *visvam-bh°*); (as), m. the act of taking or carrying, getting, gaining, taking away, theft; a burden, load, weight, mass, (*bharāṃ kṛi*, to place one's weight, support one's self, cf. *dur-bh°*, *su-bh°*, *bhāra*); a particular weight or measure = *bhāra* = 20 Tulas = 2000 Palas; a large quantity, great number, mass, multitude, bulk; attacking, battle, contest (Ved.); raising the voice (Ved.); a joyful song, a hymn (Ved.); [cf. Gr. *Bápos*.] — *Bhara-hūti*, īs, f., Ved. a war-cry, war-hoop; (*īs*, *īs*, *ī*, sounding a battle-cry, raising a war-shout. — *Bhara-shu-jā*, ās, m., Ved. 'born or produced amidst cries of joy,' an epithet of Soma.

Bharaṭa, as, m. a potter; a servant.

Bharaṭika, as, ī, am, = *bharaṭena harati*, see Gaṇa Bhastrādi to Pāp. IV. 4, 16.

Bharaṇa, as, ī, am, bearing, cherishing, maintaining, nourishing, supporting; (as, ī), m. f. the constellation Bharanī; (ī), f. the creeper Luffa Foetida or a similar plant = *ghoshaka*; (*nyas*), f. pl., N. of the seventh lunar asterism or Nakṣatra containing three stars and figured by the pudendum muliebre; (am), n. the act of bearing, supporting, cherishing, maintaining, nourishing; nutriment; wages, hire; the act of carrying; wearing; what is worn, clothes (Ved.); bringing, procuring. — *Bharaṇi-bhū*, ūs, m. 'born from the asterism or nymph Bharanī,' an epithet of Rāhu or the Ascending Node personified. — *Bharaṇy-āhvā*, f. the plant *Tiaridium Indicum* (= *parva-pushpi*).

Bharaṇi, īs, m. f. (probably) = *bharaṇi*, q. v. — *Bharaṇi-sheṇa* or *bharaṇi-sena*, us, m., N. of a man; [cf. *rohiṇi-sheṇa* or *rohiṇi-sen*.]

Bharaṇiya, as, ā, am, to be borne, to be cherished, to be supported or maintained; a dependant.

Bharaṇa, as, m. a master, owner, lord; a husband; a king; an ox, bull; a worm; the earth (?).

1. *bharaṇya* (fr. *bharaṇa*), Nom. P. *bharaṇyati*, &c., = *sam-bhṛi*, q. v.; [cf. *bhuraṇya*.]

2. *bharaṇya*, as, ā, am (for *bharaṇiya*), to be maintained, to be cherished or protected; (ā), f. wages, hire; a woman; (am), n. = *bharaṇa*, cherishing, maintaining; wages, hire; the asterism Bharanī. — *Bharaṇya-bhuj*, k, k, k, receiving wages, working for hire; (k), m. a hiring, servant; a labourer.

Bharaṇy, us, m. a master; a protector (= *saraṇy*); a friend; fire; the moon; the sun.

Bharat, an, antī, at, bearing, holding; wearing; possessing, having; nourishing, maintaining, supporting. — *Bharad-vāja*, as, m. 'bringing or bearing food,' a skylark; N. of a Rishi the author of various R̥g-veda hymns, said to be a son of Brihaspati, (Bharad-vāja Bārhaspatya is the author of R̥g-veda VI. 1-30, 37-43, 53-74; IX. 67, 1-3; X. 137, 1; he is fabled as the Puro-hita of Divo-dāsa; but Divo-dāsa and Bharad-vāja may be the same person, cf. R̥g-veda I. 116, 18; VI. 16, 5); N. of one of the seven sages; of an author of a law-book; of a Buddhist Arhat; N. of a district, (also read *bhārad-vāja*); N. of an Agni; (ās), m. pl. the race or family of Bharad-vāja; [cf. *bhāradvāja*.] — *Bharad-vājaka*, as, m. a skylark. — *Bharadvāja-prādur-bhāva*, as, m., N. of a division of the Bhāva-prakāśa treating of medicine. — *Bharadvāja-sūtra*, am, n., N. of a Sūtra work. — *Bharadvājīn* in *bhāradvājīnām vratam*, N. of a Sāman; [cf. *bhāradvājīn*.]

Bharata, as, ā, am, to be supported, being supported; (as), m. an epithet of Agni who is supposed

to be maintained or kept alive by the care of men (Ved.); N. of a particular Agni, (he has a son Bharata and a daughter Bharati, cf. *bharatha*); a hired soldier, warrior, (perhaps in particular) the charioteer of a prince, (hence perhaps the Maruts are called sons of Bharata, i. e. of 'the warrior' Rudra); a ('hired') bard, poet, actor, dancer, mime [cf. *bharata-putraka*]; a weaver; (according to Naighantuka III. 18) = *ritu-ij*; N. of an Āditya; N. of a celebrated hero and monarch of all India, (he was the first of a series of twelve Cakra-vartins or Sārva-bhaumas, i. e. universal emperors; as son of Dushanta or Dushyanta and Sakuntalā, he has the patronymic Daushanti or Daushyanti, also read *daushmanti*, *daushvanti*, &c.; in R̥g-veda III. 53, 24, the sons of Bharata are regarded as descendants of Viśva-mitra); N. of a son of Dhruva-sandhi, father of Asita; of a son of Daśa-ratha and younger brother of Rāma; of a son of Rishabha; of a son of Viti-hotra; an epithet of a Manu who gave the name to the country Bhārata (Vishnu-Purāṇa II. 1); N. of a son of Manu Bhautya; of a king of Āśmaka; of an ancient Muni (the celebrated author of the Gandharva-veda or Alankāra-śāstra, treating of dramatic composition; the term is also applied to his work, which appears to have been a body of Sūtras or rules relating to every branch of dramatic writing and theatrical exhibition; although said to be lost, it is constantly quoted by the commentators on the Nāṭakas or Indian dramas); a barbarian, mountaineer, savage, = *kshetra*; (ā), m. pl., N. of a tribe, 'the descendants of Bharata' (*āni*), n. pl., N. of a particular Varsha; [cf. *bhārata*.] — *Bharata-khaṇḍa*, am, n., N. of a part of Bharata-varsha (= *kumārīkā*). — *Bharata-jīa*, as, m. 'knowing the science of Bharata,' conversant with dramatic writings and rules. — *Bharata-tva*, am, n. the name 'Bharata'. — *Bharata-dvāśāśāha* ('śa-aha'), am, n., N. of a particular festival. — *Bharata-putraka*, as, m. 'son of Bharata,' an actor, a mime. — *Bharata-pura*, am, n., N. of a town (mentioned in the Bharata-dvāśāśāhikā). — *Bharata-prasū*, ūs, f. 'the mother of Bharata,' an epithet of Kaikeyī (wife of Daśa-ratha). — *Bharata-malla*, as, m., N. of a grammarian. — *Bharata-mallika*, as, m. = *bharata-sena*, q. v. — *Bharata-roha*, as, m., N. of a man. — *Bharatarshabha* ('ta-rś'), as, m. 'bull-like descendant of Bharata,' the best or most distinguished of the Bharatas; a prince of the Bharatas. — *Bharata-varsha*, am, n. 'the country of Bharata' (supposed to have been the first monarch of all India, cf. *bharata*, col. 2), a N. of India (= *bhārata*). — *Bharata-vākya*, am, n. 'the speech of Bharata,' N. of the seventy-seventh chapter of the Uttara-kāṇḍa or seventh book of the Rāmāyana; N. of the eighty-third chapter of the Pātāla-khaṇḍa or fourth part of the Padma-Purāṇa. — *Bharata-sārdūla*, as, m. 'tiger-like descendant of Bharata,' the most distinguished or excellent of the Bharatas. — *Bharata-sreṣṭha*, as, ā, am, or *bharata-satama*, as, ā, am, 'best of the Bharatas,' the most distinguished of the descendants of Bharata. — *Bharata-sena*, as, m., N. of an author of commentaries on the Megha-dūta, Raghu-vaṇṣa, Śiṣupālā-vadha, and Bhaṭṭi-kāvya. — *Bharata-svāmīn*, ī, m., N. of a commentator on the Vedas; of an astronomer. — *Bharatāgraja* ('ta-ag'), as, m. 'the elder brother of Bharata,' an epithet of Rāma. — *Bharatā-vāsa* ('ta-āv'), as, m. 'abode of Bharata,' N. of the twenty-ninth chapter of the Pātāla-khaṇḍa or fourth part of the Padma-Purāṇa. — *Bharatāśrama* ('ta-ās'), as, m. 'the hermitage of Bharata,' N. of a hermitage. — *Bharatēśvara-tirtha* ('ta-iś'), am, n., N. of a Tirtha.

Bharatha, as, m. = *loka-pāla*, a world-protector, a deity presiding over one of the regions of the world; a sovereign, king; fire [cf. *bharat*, col. 2].

Bharat-vāja. See under *bharat*, col. 2.

Bharama, as, m., N. of a man; [cf. *bhāramaya*.]

Bharas, as, n., Ved. bearing, holding, cherishing; [cf. *visva-bh°*, *sa-bh°*.]

Bhari, *is, is, ī*, bearing, possessing, maintaining, supporting, nourishing, (often at the end of comp., cf. *ātman-bh°, udaram-bh°, kukshim-bh°*.)

Bharinī, *f.* of 2. **bharita** below; [cf. *harinī*.]

1. **bharita**, *as, ā, am* (fr. *bhara*), nourished, filled, full of; [cf. *vasu-bh°*.]

2. **bharita**, *as, ā, or bharinī, am*, = *harita*, green, of a green colour.

Bharitra, *am, n.*, Ved. the arm.

Bhariman, *ā, m.*, supporting, nourishing, cherishing; [cf. *bhariman*.]

Bharisha, *as, ā, am*, Ved. rapacious, avaricious, greedy.

Bhariman, *ā, m.*, Ved. a household, family; bearing, supporting, nourishing, cherishing (in this sense the gender is doubtful).

Bharu, *us, m.* a husband, lord; N. of Śiva; of Vishnu; gold; the sea.

Bharṇas, *ās, ās, as*, Ved. in the comp. *sahasra-bh°*, q. v.; (according to Śāy. *bharṇas* = *bharāṇa*, q. v.)

Bhartavya, *as, ā, am*, to be borne or carried; to be maintained, to be nourished or supported; to be engaged or hired, to be retained in service or kept in pay.

Bhartṛi, *tā, trī, trī*, a bearer, carrier (Ved.); a cherisher, nourisher, holder, supporter, protector; (*tā*), m. a husband, lord; master, landlord; chief, commander; (*trī*), f. a female supporter or nourisher; a mother; [cf. *jagati-bh°, divasa-bh°, nṛt-bh°, pasu-bh°, proshita-bhartṛika*.] — **Bhartṛi-guṇa**, *as, m.* the excellence or virtue of a husband (Manu IX. 24). — **Bhartṛi-gṇa**, *as, i, am*, murdering a master or supporter; (*ī*), f. a woman who murders her husband. — **Bhartṛighna-tva**, *am, n.* the killing or injuring a master. — **Bhartṛi-tā**, *f.* or **bhartṛi-tva**, *am, n.* the state or relation of a husband, husbandship; manhood. — **Bhartṛitān-gata**, *as, ā, am*, 'gone to husbandship', married. — **Bhartṛi-darśana-kāṅkṣā**, *f.* the desire of seeing a husband. — **Bhartṛidarśana-lālasā**, *f.* longing or eager desire to see a husband. — **Bhartṛi-dāraka**, *as, m.* a king's son, a crown prince, prince royal (especially in the drama), a young prince designated as heir-apparent; (*ikā*), f. a king's daughter, princess. — **Bhartṛi-dṛiḍha-vratā**, *f.* strictly faithful to a husband. — **Bhartṛi-bhaktā**, *as, ā, am*, devoted to a lord or husband. — **Bhartṛi-matī**, *f.* possessing a husband, a married woman. — **Bhartṛi-menṭha**, *as, m.*, N. of a poet; [cf. *menṭha*.] — **Bhartṛi-yajña**, *as, m.*, N. of an author. — **Bhartṛi-rājyāpaharaṇa** ('*yā-ap*'), *am, n.* seizure of a husband's kingdom. — **Bhartṛi-loka**, *as, m.* the sphere or abode of a husband (in a future life). — **Bhartṛi-ayasana-piḍita**, *as, ā, am*, afflicted by a husband's or master's calamity. — **Bhartṛi-vratā**, *am, n.* fidelity or devotion to a husband [cf. *pati-vratā*]; (*ā*), f. faithful to a husband, a virtuous and devoted wife; [cf. *pati-vratā*.] — **Bhartṛivratā-tva**, *am, n.* the state or condition of fidelity to a husband. — **Bhartṛi-soka-para**, *as, ā, am*, absorbed in grief for a husband or lord. — **Bhartṛisoka-paritāngin** ('*ta-an*'), *ī, īnī*, *ī*, whose limbs are affected by grief for a husband or lord. — **Bhartṛisokābhīpidita** ('*ka-abh*'), *as, ā, am*, afflicted by a husband's sorrow or by grief for a husband or lord. — **Bhartṛi-sāt**, *ind.* to a husband, to the power of a husband; (with *krītā*) a married woman. — **Bhartṛi-sthāna**, *am, n.*, N. of a sacred place of pilgrimage. — **Bhartṛi-vāmīn**, *ī, m.*, N. of a poet mentioned in the Śārngadhara-paddhati. — **Bhartṛi-hari**, *is, m.*, N. of a well-known author (of 300 moral, political, and religious maxims or apothegms comprised in three Śātakas called *Spīngāra-śō*, *Nṛti-śō*, *Vairāgya-śō*, also of some grammatical *Kārikās*, and of the *Vākya-pāṇīya*; and also, according to some, of the *Bhaṭṭi-kāvya*: he is often designated by the one name *Hari*, and though little is really ascertained about his history, is said to have been the brother of king Vikramāditya, who lived in the first century B. C.; according to a legend, he wrote his apothegms when leading the life of an

ascetic, after a licentious youth). — **Bhartṛi-hina**, *as, ā, am*, abandoned or deserted by a husband or lord. — **Bhartṛi-hema**, *as, m.* = **bhartṛi-hari**, col. 1. **Bhartṛima** (?), *as, ā, am*, maintained, nourished, supported.

Bharma, *am, n.* = **bharman**, wages, hire; gold; a coin of a particular value; the navel.

Bharmanya, *f.* wages, hire.

Bharman, *ā, n.* support, maintenance, nourishment, care [cf. *arishṭa-bh°, garbha-bh°, jātū-bh°*]; a burden, load; hire, wages; gold; a coin, piece of gold, gold coin, piece of money; the navel; [cf. *bharma*.]

Bharvāra, *as, m.*, Ved. (according to Śāy.) = **jagad-bhartṛi** or **prajā-pati**.

भग bha-ra-ga, a word invented to explain **bhargu** (*bha* standing for *bhāsayati*, *ra* for *raijayati*, and *ga* for *gačhantya* *asmād imāḥ prajāḥ*).

भट्ट bharāṭa. See p. 700, col. 2.

भट्टक bharāṭaka or **bharāḍaka**, *as, m.*, N. of a particular class of mendicants. — **Bharāṭaka-dvātrīṃśikā**, *f.*, N. of thirty-two popular stories (written to ridicule the ignorance and folly of ascetics).

भरत bharāṇḍa. See p. 700, col. 2.

भरु bharu. See col. 1.

भरुक bharuka, *as, m.*, N. of a prince; (also written *kuruka* or *ruruka*.)

भरुकच्छ bharukāccha, *as, m.*, N. of a country, (also read *marukāccha*); N. of a people; of a Nāga. — **Bharukāccha-nivāsin**, *ī, īnī, ī*, an inhabitant of *Bharukāccha*.

भरुज bharuja, *as, m.* (perhaps fr. rt. 1. *bhrāj*), a sort of jackal; [cf. *bharujā*, *bhārujika*.]

भरुटक bharuṭaka or **bharuṭaka**, *am, n.* (probably fr. rt. *bhrī*), fried meat.

भरुजा bharujā, *f.* (according to Yaska fr. rt. 1. *bhrāj*), Ved. a particular colour, being of a particular colour (used adjectively); *bharujā* in the *Atharva-veda* may be a N. of some wild animal; [cf. *bharuja*, which is variously read *bharujā*; cf. *bhārujika*.]

भरेषुजा bhāreshu-jā. See *bhara*, p. 700.

भरेहनगरी bhāreha-nagari, *f.*, N. of a town mentioned in *Nila-kaṇṭha's* *Śrāddha-mayūkha*.

भर्ग bharṇa, *as, m.* (said to be fr. a rt. *bhrīj*, which is probably here for rt. *bhrāj*, = Gr. *φλέγω*), Ved. radiance, splendor, lustre, effulgence (Ved. = *bhargas* below, cf. *φλόξ*); N. of Śiva; of Brahman; of a man with the patronymic *Prāgātha*, author of the hymns *Rig-veda* VIII. 49-50; of a king, the son of *Venu-hotra*; of *Viti-hotra*; of *Vahni*; (*ās*), m. pl., N. of a race of warriors; (*am*), n., N. of a Sāman. — **Bhargā-sikhā**, *f.*, N. of a work mentioned in the *Siva-sūtra-vivṛiti*.

Bhargas, *as, n.*, Ved. radiance, lustre, effulgence; N. of Brahman; of a Sāman. — **Bhargas-vat**, *ām, atī, at*, Ved. clear, shrill (said of the voice).

Bhargya, *as, m.*, N. of Śiva (= *bhargu*).

भर्गभूमि bharṇa-bhūmi, *is, m.*, N. of a king; [cf. *bhārga-bhūmi*, *bhrigu-bhūmi*.]

भर्गीयण bhargāyana, *ās, m. pl.* (probably) an incorrect form for *bhārgāyana*.

भरुचु bharču, *us, m.*, N. of a poet mentioned in the *Śārngadhara-paddhati*.

भर्जन bharjana. See under rt. *bhrīj*, p. 720.

भर्णस् bharṇas. See col. 1.

भर्तव्य bhartavya. See col. 1.

भर्तृ bhartri. See col. 1.

भर्त्स bharṭs, cl. 10. P. A. **bharṭsayati**, -*te* (according to the *Dhātu-pāṭha* only A.); -*yitum*, rarely cl. 1. **bharṭsati**, (in *Atharva-veda* III. 9, 5, a form *bharṭsayāmī* occurs), to menace, threaten; to reproach, abuse, blame, reprove, chide, rebuke; to deride: Pass. **bharṭsyate**.

Bharṭsaka, *as, m.* a threatener, abuser, reviler.

Bharṭsana, *am, ā, n.* f. threatening, reviling; cursing; threat, menace, reproach, abuse; a curse.

Bharṭsa-patṛikā, *f.* (fr. *bharṭsa* + *patṛa*), N. of a particular plant (= *mahā-nīli*).

Bharṭsita, *as, ā, am*, threatened, menaced, reviled, abused, blamed, upbraided, rebuked; (*am*), n. a menace, threat, curse.

Bharṭsyamāna, *as, ā, am*, being threatened &c., being reviled.

भर्ब bharb or **bharbh**. See rt. *bharo*.

भर्म bharma, &c. See col. 2.

भर्म्याश्च barmyāśva, *as, m.*, N. of a king, father of *Mudgala*; (also read *haryāśva*; cf. *bhārmya*, *bhārmyaśva*, *bhṛmmyāśva*.)

भर्व bharv or **bharb** or **bharbh** (connected with rt. 1. *bhas*), cl. 1. P. **bharvati** or **bharbati** or **bharbhati**, &c., Ved. to chew, devour, eat; to hurt, injure, fight; [cf. Gr. *φέρω*, *φορβή*; Lat. *herb-a*; Goth. *balvan*.]

भर्वर bharvāra. See col. 2.

भर्श bharṣ. See under rt. *bhrāṣ* or *bhras*, p. 724, col. 1.

भर्ष्य bharṣṭavya, *as, ā, am* (fr. rt. 1. *bhrāj*), to be fried or roasted.

भल bhal or **bal** (connected with rt. *bhall*, q. v.), cl. 1. A. **bhalate**, **balate**, &c., to describe, recount, mention; to expound, explain; to strike, kill; to hurt, injure; to give; cl. 10. A. **bhālayate**, **bālayate**, &c., Ved. to describe; to see, behold; to throw up (?); [cf. *nī-bh°*, *sam-bh°*.]

भल 1. bhala, *ind.*, Ved. certainly; [cf. *bal*, *baḥ*, and *Marāṭhi bhalla*, 'well!']

भल 2. bhala, *as, m.* a term used in addressing the Sun.

भलता bha-latā, *f.* See under 4. *bha*.

भलन्दन bhalandana, *as, m.*, N. of a man; of the father of *Vatsa-prī* or *Vatsa-pṛiti*; (*ās*), m. pl. the descendants of *Bhalandana*; [cf. *bhālandana*, *bhālandanaka*, *bhanandana*.]

भलानस् bhalānas, m. pl., Ved., N. of a particular family or race (*Rig-veda* VII. 18, 7).

भल्ल bhall (connected with rt. *bhal*), cl. 1. A. **bhallate**, **babhalle**, &c., to tell, describe; to wound, kill, to hurt, injure; to give.

Bhalla, *as, ī, m.* f. a kind of arrow or missile with a point of a particular shape (perhaps crescent-shaped); (*am*), n. an arrow-head of a particular shape; (*as*), m. a bear [cf. *accha-bh°, bhalluka*, *bhallūka*]; an epithet of Śiva = *bhadra*; (*ās*), m. pl., N. of a tribe, (also read *malla*); (*ī*), f. = **bhallātaka**, the marking-nut plant, *Semecarpus Anacardium* [cf. *bhalla*, *bhālleya*]; (*as, ā, am*), propitious, favourable (= *bhadra*, *śiva*); a term used in addressing the Sun (= 2. *bhala*, q. v.). — **Bhalla-puēchī**, *f.* 'bear's tail', N. of the plant *Hedysarum Lagopodioides*. — **Bhālākṣha** ('*la-ak*'), *as, m.*, Ved. an expression used in addressing a flamingo (= *bhadrākṣha*, q. v.).

Bhallaka, *as, m.* = **bhalla**, a bear.

Bhallāta, *as, am, m. n. (?)*, = **bhallātaka**.

Bhallātaka, *as, m.* (in *Amara-kosha* II. 4, 2, 23, also **bhallātaki**, f.), the marking-nut plant, *Semecarpus Anacardium*; (*am*), n. the Acajou or cashew-nut, the marking-nut (from which is extracted an acid juice, used for medicinal purposes, as well as a

black liquid used for marking linen).—*Bhallātaka-taila*, *am*, n. the oil of the cashew-nut.

Bhalluka, *as*, m. a bear; [cf. *bhāluka*, *bhāluka*, *bhītuka*.]

Bhallūka, *as*, m. a bear; a dog; a particular kind of shell (= *mahā-kaparda*); a particular plant, a species of *Syonaka*.

भल्ल भल्लाता, *as*, m., N. of a poet mentioned in the *Sārngadhara-paddhati*.

भल्लवि *bhallavi*, *is*, m., Ved., N. of a man; [cf. *bhallavin*, *bhallaveya*.]

भल्लाक *bhallāka*, *as*, m., N. of a king.

भल्लात *bhallāta*, *as*, m., N. of a king, (also read *bhallāka*); of a mythical being; of a mountain; of a gate.—*Bhallāta-nagara*, *am*, n., N. of the capital of king *Saśi-dhvaja*.

Bhallāda, *as*, m., N. of a king.—*bhallāta* above.

भल्लात *bhallāta*, *bhallātaka*. See under *rt. bhall*, p. 701, col. 3.

भल्लिक *bhallika*, *as*, m., N. of a man; (*ā*), f. the marking-nut plant (= *bhallātaka*).

भल्लुक *bhalluka*, *bhallūka*. See above.

भल्लाचि *bhallāci* (*i*), *is*, m., N. of a man mentioned in the *Vāyu-Purāṇa*.

भव *bhava*, *as*, m. (fr. *rt. i. bhū*).—*bhāva*, being, state of being (= *sat-tā*), existing, existence; birth, production, origin; worldly existence, life; place of being, the world (= *saṃ-sāra*); means of existence; a sound state of being, welfare, prosperity, health (= *śreyas*); excellence, superiority; (according to some) = *āpti*, *prāpti*, obtaining, acquisition; a god, deity; N. of a deity attending on Rudra and frequently mentioned in connection with *Sarva*; (in the later mythology) a N. of *Siva* or a form of *Siva*; N. of a Rudra; (according to some = *jala*, water); of a son of *Mahā-deva*; of *Agni* (Ved.); N. of the first and fourth *Kalpa*; of a king; of a son of *Prati-hartti*; of *Viloman*; of an author; (*au*), m. du. the god *Bhava* or *Siva* with his wife *Bhavanī*; (*am*), n. the fruit of *Dillenia Speciosa*, = *bhavya*, *bhaviṣya*, 2. *bhāvana*; (*as*, *ā*, *am*), arising, coming, produced or born from, originating in, relating to, (in these senses at the end of an adj. comp., e.g. *deha-bh*'), produced from the body; *ākāśa-bhāv*, 'coming from heaven,' said of *Sarasvatī*; cf. *aranya-bh*').

—*Bhava-kalpa*, *as*, m., N. of a particular *Kalpa* mentioned in the *Vāyu-Purāṇa*.—*Bhava-kāntāra*, *as*, *am*, m. n. (?), the wilderness of worldly existence.—*Bhava-keṭu*, *us*, m., N. of a particular phenomenon in the heavens.—*Bhava-kṣhīti*, *is*, f. the place of birth.—*Bhava-ghasmara*, *as*, m. the burning of a wood, a forest conflagration.—*Bhava-candra*, *as*, m., N. of a man.—*Bhava-cēdha*, *t*, *i*, *t*, preventing births or transmigration.—*Bhava-cēdha*, *as*, m. the destruction of the world; N. of a *Grāma*.

—*Bhava-trāta*, *as*, m., N. of a preceptor; of a son of *Bhava*.—*Bhava-dā*, *f*, N. of one of the *Mātṛis* attending on *Skanda*.—*Bhava-dāru*, *u*, n. = *deva-dāru*, the tree *Pinus Deodora*.—*Bhava-deva*, *as*, m., N. of the author of the *Vyavahāra-tīlaka*, of the *Smṛiti-candra*, and of the *Prāyaścitta-prakaraṇa*.

—*Bhavadeva-bhaṭṭa*, *as*, m., N. of the author of the *Chandoga-paddhati*.—*Bhavadeva-mīśra*, *as*, m., N. of the author of the *Bhāva-prakāśa*; [cf. *bhāva-mīśra*].—*Bhava-nanda*, *as*, m., N. of an actor.—*Bhava-nandīn*, *i*, m. 'son of *Bhava*,' N. of a man.—*Bhava-nāga*, *as*, m., N. of an author mentioned in the *Payo-graha-samarthana-prakāra* by *Vasudeva*.—*Bhava-nātha*, *as*, m., N. of a man.

—*Bhava-nāśinī*, *f*. 'destroying worldly existence,' N. of the river *Sarayū*.—*Bhava-nigāda-nibandha-vināśin*, *i*, *inī*, *i*, destroying the chains and fetters of worldly existence.—*Bhava-nibandha-vināśin*, *i*, *inī*, *i*, destroying the fetters of mundane existence.—*Bhava-pratīsandhi*, *is*, m. entering into existence, coming into being.—*Bhava-bandheśa*

(*°dha-īśa*), *as*, m. 'the lord of the fetters of the world or worldly existence,' an epithet of *Siva*.

—*Bhava-bhāj*, *k*, *k*, *k*, sharing the world; experiencing existence, living.—*Bhava-bhāvana*, *as*, m. 'the author of existence,' a N. of *Vishnu*.—*Bhava-bhūta*, *as*, *ā*, *am*, being the origin; that Being through whom all beings exist, the source of all being.—*Bhava-bhūti*, *is*, m., N. of a poet who lived in the eighth century A. D., author of the three well known dramas, *Mālatī-mādhava*, *Mahā-vira-ṇarita* (sometimes called *Vira-ṇarita*), and *Uttara-rāma-ṇarita*.—*Bhava-maya*, *as*, *i*, *am*, consisting or made up of *Siva*, produced from *Siva*.—*Bhava-moṇa*, *as*, m. 'the liberator of the world or of existence,' an epithet of *Kṛishṇa*.—*Bhava-rud*, a drum played at funeral ceremonies.—*Bhava-vīti*, *is*, f. liberation from the world; cessation from worldly acts; end of the world.—*Bhava-samudra*, *as*, or *bhava-sindhu*, *us*, m. the ocean of existence or life, ocean of the world.—*Bhava-svāmīn*, *i*, m., N. of a man.—*Bhāvācala* (*°va-ac*'), *as*, m., N. of a mountain.—*Bhāvātiga* (*°va-ac*'), *as*, *ā*, *am*, overcoming worldly existence.—*Bhāvātmaj* (*°va-at*'), *f*, N. of the goddess *Manasā*.—*Bhāvānanda* (*°va-an*'), *as*, m., N. of a commentator on the *Anumāna-diddhi*; (*i*), *f*, N. of a commentary by *Bhāvananda-siddhānta-vāg-īśa*.—*Bhāvananda-siddhānta-vāg-īśa*, *as*, m., N. of an author; [cf. *siddhānta-vāg-īśa*].—*Bhāvanāndī-prakāśa*, *as*, m., N. of a commentary on the *Bhāvanāndī* by *Mahā-deva Pandit*.—*Bhāvānta-kṛt* (*°va-an*'), *i*, m., N. of *Brahman*; of *Buddha*.—*Bhāvāntara* (*°va-an*'), *am*, n. another existence; a former existence; a future existence.—*Bhāvābhi* (*°va-ab*'), *is*, m. the ocean of worldly existence.—*Bhāvābhava* (*°va-abh*'), m. du. existence and non-existence; prosperity and adversity.—*Bhāvābhāva* (*°va-abh*'), *as*, m. non-existence of the world.—*Bhāvābhābhāvin* (*°va-abh*'), *i*, *inī*, *i*, overcoming the world.—*Bhāvābhikṣa* (*°va-abh*'), *is*, m. 'dear to *Siva*,' bdellium.

—*Bhāvāmburast* (*°va-am*'), *is*, m. the ocean of life or of worldly existence.—*Bhāvāyanā* (*°va-ay*'), *f*. 'coming from *Siva*,' N. of the *Ganges*.—*Bhāvā-ranya* (*°va-ar*'), *am*, n. the forest of worldly existence.—*Bhāvār* (*°va-ari*'), *is*, m. the enemy of life or existence.—*Bhāvārmava* (*°va-ar*'), *as*, m. the ocean of existence or of life.—*Bhāvāta* (*°va-ār*'), *as*, *ā*, *am*, wearied with the world, sick of worldly troubles or the vanities of life.—*Bhāveśa* (*°va-īśa*), *as*, m. 'the lord of existence or of the world or of life,' an epithet of *Siva*; N. of a king, the father of *Hara-siṅha*.—*Bhāvācēdha* (*°va-ac*'), *as*, m. the destruction of the world or of existence.

Bhāvaka, *as*, *ā*, *am*, (at the end of an adj. comp.) = *bhava*, being, existing, existence (e.g. *parārtha-bh*'), existing for others).

1. *bhavat*, *an*, *anti*, *at*, being, becoming; present; (*anti*), f. time being, present time; (with some grammarians) the technical term for the present tense; [cf. *bhavanti*.]

2. *bhavat*, *ān*, m. (said to be fr. *rt. i. bhū*, to shine, *Uṇādi-s. I. 64*), the honorific or respectful pronoun, generally translatable by your honour, your highness, your worship, your lordship, you (used respectfully for the second personal pronoun, but properly with the third person of the verb, e.g. *bhāvān dadātu*, let your highness give); *bhavan*, voc. sing. m. 'O sir,' 'O my lord,' or contracted into *bhos*, q. v.; *bhavadbhis*, by your honour; (*atī*), f. lady, your ladyship; *bhavatyas*, your ladyships; *bhavati*, voc. sing. f. 'O lady'; *Manu II. 49* assigns a different position in the sentence to this honorific pronoun according to the person using it; a *Brahman* should say, *bhavati bhikṣhām dehi*, 'good lady give alms'; a *Kṣatriya*, *bhikṣhām bhavati dehi*; a *Vaiśya*, *dehi bhikṣhām bhavati*: this honorific pronoun *bhavat* is sometimes used when *tvaṃ* occurs in another clause of the same sentence; sometimes the plural is employed to express greater courtesy (e.g. *bhāvantaḥ pramāṇam*, your honour is an authority); *bhavat* is exceptionally found in construction with

the 2nd person sing.; [cf. *atra-bh*°, *tato-bh*°, *tatra-bh*°].—*Bhavat-putra*, *as*, m. your honour's son, your highness' son, your son.—*Bhavat-deva*, *as*, m., N. of a man mentioned in the *Smṛiti-kaustubha*.—*Bhavat-vaṇa*, *am*, n. your honour's speech, your speech.—*Bhavat-vidha*, *as*, *ā*, *am*, any one like your honour or like you.—*Bhavat-vidhi*, *is*, m. your honour's manner (i.e. the way in which you are treated).—*Bhavan-manyu*, *us*, m., N. of a king; [cf. *bhu-manyu*, *bhū-manyu*].—*Bhavā-dṛikṣa*, *as*, *i*, *am* (*bhavā* for *bhavat*), or *bhavā-dṛiś*, *k*, *k*, *k*, or *bhavā-dṛiśa*, *as*, *i*, *am*, any one like your honour or like you.

1. *bhavati*, f. your ladyship, lady (respectfully, see under 2. *bhavat*, col. 2).

2. *bhavati*, f. a particular kind of poisoned arrow. *Bhavatu*, ind. (3rd sing. Impv.), be it so, let it be, let it pass, very well; enough! no matter!

Bhavadiya, *as*, *ā*, *am*, your honour's, your, thy, thine.

Bhavana, *am*, n. being, existing, becoming, production, birth; nature; a place of abode, house, home, dwelling; a mansion, (*kamala-bhavana*, *as*, m. 'having a lotus for a dwelling,' a N. of *Brahmā*); a palace, residence; an edifice, building, temple, structure, (often at the end of a comp., cf. *amṛita-bh*°, *garbha-bh*°, *cāra-bh*°, *deva-bh*°); a site, spot; the place where anything grows, a field; = *bhuvana*, water.—*Bhavana-pati*, *ayas*, m. pl. or *bhavanādṛiśa* (*°na-adh*'), *ās*, m. pl. (with *Jainas*) a particular class of gods having ten inferior classes.—*Bhavanodara* (*°na-ud*'), *am*, n. the interior apartments of a house.

Bhavanīya, *as*, *ā*, *am*, to be become, to be about to take place or happen; impending; (*am*), n. it is to be become; [cf. *bhavitārya*.]

Bhavana, *as*, m. time, present time; (*i*), f. a virtuous wife.

Bhavanī, *is*, m. time being, present time; [cf. *bhavanti* under 1. *bhavat*.]

Bhavā-dṛikṣa, *bhavā-dṛiś*, &c. See above.

Bhāvāni, *f*. (fr. *bhava*), N. of a goddess identified in later times with *Pārvatī*, (she is the wife of *Siva* in her pacific and amiable form; according to the *Matsya-Purāṇa*, especially adored in *Śthānēśvara*); N. of the mother of the commentator *Gaṇeśa* (wife of *Bhava-nātha*); N. of a river.—*Bhāvāni-guru*, *us*, m. 'the father of *Bhāvāni*,' the *Himālaya* mountain personified.—*Bhāvāni-dāsa*, *as*, m., N. of a king.—*Bhāvāni-pati*, *is*, or *bhavāni-vallabha*, *as*, m. 'the husband of *Bhāvāni*,' *Siva*.

Bhāvika, *as*, *ā*, *am*, beneficial, suitable, useful; prosperous, happy, being or faring well; (*am*), n. a salutary state, prosperous condition; prosperity, welfare.

Bhāvita, *as*, *ā*, *am*, = *bhūta*, been, become, happened, taken place, passed.

Bhavitārya, *as*, *ā*, *am*, to be become, to be about to become, to be about to take place or happen; (*am*), n. it is to be become, (used impersonally with an inst., e.g. *bhavitāryaṃ tvaṃ*, it is to be become by thee, i.e. thou must become; *mayā tava anu-cāreṇa bhavitāryam*, I must become thy companion; cf. *bhavanīya*).—*Bhavitārya-tā*, *f*. the being about to be, the state of being necessary to be, necessary consequence, inevitable necessity, fate, destiny.

Bhavitrī, *tā*, *trī*, *trī*, = *bhaviṣṭm*, being, becoming [cf. *tiro-bh*°]; what is or ought to be or to become, about to be, future [Lat. *futurus*]; imminent, impending, disposed or inclined to be; being or faring well.

Bhavitra, *am*, n., Ved. the world, heaven, the atmosphere; (according to *Sāy.*, *Rig-veda VII. 35. 9*) = *bhuvanam antarikṣam udakam vā*; [cf. *bhāvitra*.]

Bhavin, *i*, *inī*, *i*, living, being, having life and sensation; (*i*), m. a living being.

Bhavinin, *i*, m. a poet; (the reading *bhavina* is probably incorrect.)

Bhāvila, *as*, *ā*, *am*, = *bhavya*, being, existing,

2. *bhā*, *bhās*, f. [cf. 4. *bha*], light, brightness, splendor (Ved., cf. 2. *bhās*); luster, beauty; the reflection of any object, shadow; (*ās*), m. the sun. — *Bhā-rijika*, as, ā, am, Ved. light-shedding, radiating, radiant (Śāy. = *prākāśasya prārijayitṛi*, said of Agni). — *Bhā-kūṭa*, as, m. 'having a point or peak of light,' a species of fish, (also *bhā-kūṭa*); N. of a mountain (apparently the part of the Himalaya called Bhāktūr). — *Bhā-kośa*, as, m. 'repository of light,' the sun. — *Bhā-gaṇa*, as, m. the whole collection of stars or constellations, (for *bha-gaṇa*). — *Bhā-tvakśhas*, ās, ās, as, Ved. producing light. — *Bhā-nikara*, as, m. a multitude of rays, a mass of light. — *Bhā-nemī*, īs, m. 'a circle of light or rays,' the sun. — *Bhān-da*, am, n. 'giving light,' N. of an Upa-Purāṇa. — *Bhā-maṇḍala*, am, n. a circle of light, crown or diadem of light, garland of rays. — *Bhāmatī*, f. (fr. *bhā-mat*), or *bhāmatī-nibandha*, as, m., N. of a commentary by Vācaspati-miśra on Sankarācārya's commentary on the Brahmasūtras. — *Bhāmatī-kāra*, as, m., N. of Vācaspati-miśra, the author of the Bhāmatī as well as of several other treatises on the different systems of philosophy. — *Bhāmatī-nibandha* = *bhāmatī*, q. v. — *Bhā-rutī*, īs, m., N. of an author mentioned in the Mitāksharā to whom a commentary on Yājñiavalkya's Dharma-śāstra is ascribed. — *Bhā-rūpa*, as, ā, am, (perhaps fr. *bhās + rūpa*), Ved. light, shining, bright, splendid. — 1. *bhā-vana*, am, n. (for 2. *bhā-vana* see p. 708, col. 1), a forest of light, sea of glory, a mass of rays. — *Bhā-sarva-jña*, as, m., N. of an author.

Bhāt, *bhān*, *bhāntī* or *bhāti*, *bhāt*, shining, splendid.

Bhāta, as, ā, am, shining, bright, splendid, resplendent; (*as*), m. dawn, morning.

Bhātī, īs, f. light, brightness, splendor; the being clear or evident, perception, knowledge (= *prā-tīti*).

Bhātu, us, m. the sun; [cf. *bhānu*.]

Bhāna, am, n. the act of appearing or growing visible, appearance; being clear or evident, perception. — *Bhāna-tas*, ind. in consequence of the appearance. — *Bhāna-vat*, ān, atī, at, having the appearance.

Bhānaviāya, as, ī, am (fr. *bhānu*), Ved. coming from the sun (as rays); (*am*), n. the right eye.

Bhānu, us, m. appearance, brightness, light [cf. *ahī-bh*]; a ray of light; the sun; beauty; N. of an Āditya; day; a sovereign, king, prince, master; N. of Śiva (= *hara*); of a Deva-gandharva; of a son of Kṛishṇa; of a Yādava; of the father of the fifteenth Arhat of the present Ava-sarpinī; of a prince (son of Prati-vyoma); of a son of Viśva-dhara and brother of Hari-nātha; of a pupil of Sankarācārya; of an author; (*avas*), m. pl. the Ādityas (children of Bhānu); the gods of the third Manu-antara; (*us*), f. = *bhānu-matī*, a handsome woman; N. of a daughter of Dakṣha (wife of Dharma or Manu and mother of Bhānu or Āditya); of the mother of Devashabha; of a daughter of Kṛishṇa; of the mother of the Dānava Sakuni. — *Bhānu-kesara* or *bhānu-keśara*, as, m. the sun. — *Bhānu-ja*, as, m. 'son of the Sun,' the planet Saturn. — *Bhānujī-dikṣhita*, as, m., N. of a son of Bhaṭṭojī-dikṣhita. — *Bhānu-datta*, as, m., N. of a man; of the author of the Rāsa-taranginī; of the author of the Rāsa-mañjarī. — *Bhānu-dīna*, am, n. Sunday; [cf. *bhānu-vāra*.] — *Bhānu-dikṣhita*, as, m., N. of a commentator on the Amara-kośa. — *Bhānu-deva*, as, m., N. of a king. — *Bhānu-pandita*, as, m., N. of a poet with the epithet Śrī-vaidyā. — *Bhānu-phalā*, f. the plant Musa Sapientum; [cf. *anśumat-phalā*.] — *Bhānu-bhaṭṭa*, as, m., N. of the preceptor of Nārāyaṇa-dāsa. — *Bhānu-mat*, ān, atī, at, luminous, splendid, resplendent; beautiful, handsome; containing the word *bhānu*; (*ān*), m. the sun; N. of a man with the patronymic Anupamanyava; of a warrior on the side of the Kurus, (according to the commentator) a son of Kalinga; of a son of Kuśa-dhvaja (or Keśi-dhvaja); of Bṛihad-aśva [cf. *bhānu-ratha*]; of Bharga; of a

son of Kṛishṇa; (*matī*), f., N. of a daughter of Angiras; of a daughter of Kṛita-vīrya (wife of Ahmāyātī); of a daughter of the Yādava Bhānu; of a daughter of Vikramāditya; of the mother of Sankara (who wrote a commentary on the Sakuntalā). — *Bhā-numatin*, ī, m. (fr. *bhānu-mat* or *bhānu + matī*), Ved., N. of a man. — *Bhānu-maya*, as, ī, am, consisting of rays. — *Bhānu-mitra*, as, m., N. of a king, a son of Candara-giri [cf. *bhānu-ratha*]; of a son of Udaya-siṅha. — *Bhānu-ratha*, as, m., N. of a king, a son of Candara-giri, (also written *bhānu-ratha*); N. of a son of Bṛihad-aśva; [cf. *bhānu-mat*.] — *Bhānu-vana*, am, n. 'wood of the sun,' N. of a wood; (also read *bhārga-vana*). — *Bhānu-varman*, ā, m., N. of a man. — *Bhānu-vāra*, as, m. 'day of the sun,' Sunday; [cf. *bhānu-dīna*.] — *Bhānu-sena*, as, m., N. of a man.

Bhānula, as, m. a diminutive from Bhānu-datta (used by way of endearment).

1. *bhāma*, as, m. (for 2. see rt. *bhām*, p. 706), light, brightness, splendor; the sun. — *Bhāma-nī*, īs, īs, ī, Ved. 'bearing light,' an epithet of Puruṣa.

1. *bhāmīn*, ī, īnī, ī (fr. 1. *bhāma*; for 2. see under rt. *bhām*), shining, glittering, beautiful, handsome; proud; (*īnī*), f. a handsome woman; N. of the daughter of a Gandharva. — *Bhāmīni-vilāsa*, as, m., N. of a poem by Jagan-nātha in four chapters, (the first book contains allegorical precepts, the second includes amatory subjects, the third an elegy [karuṇa] on the death of a wife, the fourth teaches that consolation is only to be obtained by adoration of Kṛishṇa.)

भांश bhāṇśa. See under 4. *bha*, p. 694.

भाकर bhāh-kara, bhāh-karaṇa. See *bhās-kara*, &c., p. 709, col. 2.

भाखर bhāh-khara, bhāh-pati, bhāh-pheru, = *bhās-khara*, &c., see Vopa-deva II. 45.

भाकुट bhā-kūṭa, bhā-kūṭa, bhā-kośa. See under 2. *bhā*, col. 1.

भाकुरि bhākuri, a patronymic. See *bhe-kuri*, p. 721, col. 1.

भाक्त 1. *bhākta*, as, ī, am (fr. *bhakta*), regularly fed by another; a dependent, retainer; fit for food.

2. *bhākta*, as, ī, am (fr. *bhakti*), inferior, secondary, (opposed to *mukhya*); (*ās*), m. pl. 'the faithful ones, the pious ones,' N. of a Vaiṣṇava sect; of a Śaiva sect.

Bhāktika, as, ī, am, = 1. *bhākta*, regularly fed by another; (*as*), m. one who is fed by another, a dependent, retainer.

भाक्ष bhāksha. See p. 695, col. 1.

भाक्षालक bhākshālaka, relating to or coming from the place Bhakshālī.

भाग 1. *bhāga*, as, m. (fr. rt. *bhaja*), a part, portion, share, lot, division, allotment, partition, distribution [cf. *dāya-bh*]; portioning out; good portion, fortunate lot, good fortune, luck, destiny (Ved.); a fraction, part of any whole, a part of a whole (e.g. *śata-bh*, the hundredth part); a quarter (in *eka-bh*, one fourth; *tri-bh*, three fourths); part of anything given as interest; the numerator of a fraction; a division of time, the thirtieth part of a Rāśi or zodiacal sign; a degree or 360th part of the circumference of a great circle; a quotient; a half rupee; place, spot, region, side, border; N. of a king, (also *bhāgavata*); N. of one of the branches of the river Candara-bhāgā, q. v.; (*as*, ā, am), taking the place of any one, representing, (at the end of adj. comps., cf. *bhājana*); (*am*), n., N. of a particular Sāman. — *Bhāga-kalpānā*, f. the allotment of shares. — *Bhāga-jātī*, īs, f. assimilation of fractions, reduction of fractions to a common denominator; [cf. *aṇṣa-savarṇana*.] — *Bhāgajātī-śatushṭaya*, am, n. four modes of assimilation of fractions or of reducing them to a common denominator. — *Bhā-*

gaj-jaya, as, m., N. of a man. — *Bhāga-dā*, ās, ās, am, Ved. granting or giving a share. — *Bhāga-dugha*, as, ā, am, Ved. yielding or dealing out portions, distributing. — *Bhāga-dha*, as, ā, am, Ved. paying a share, discharging or paying what is due. — *Bhāga-dheya*, am, n. share, portion, part, lot, portion allotted by destiny, luck, fortune, fate, destiny; property; happiness; (*as*), m. revenue, tax, dues, impost; one to whom a share is due, an heir, co-heir; (*as*, ī, am), Ved. due as a share or part. — *Bhāga-bhāj*, k, k, k, having a share in (anything), interested, a partner. — *Bhāga-bhuja*, k, m. 'enjoying taxes,' a king, sovereign. — *Bhāga-mātrī*, tā, f. a particular rule of division. — *Bhāga-mukha*, as, m., N. of a man. — *Bhāga-lakṣhaṇā*, f. (in rhetoric) insinuation or intimation of a part. — *Bhāga-vijñeya*, as, m., N. of a man. — *Bhāga-pritī*, īs, f., N. of a work. — *Bhāgavṛitti-kāra*, as, m., N. of an author mentioned in the Prauḍha-mano-ramā.

— *Bhāga-śas*, ind. in parts or portions, according to a share or portion; one part after another, by turns, alternately; by and by. — *Bhāga-hara*, as, ā, am, taking a part, sharing; (*as*), m. a co-heir; (in arithmetic) division. — *Bhāga-hāra*, as, m. (in arithmetic) division; [cf. *bhājana*, *chedana*.] — *Bhāga-hārīn*, ī, īnī, ī, inheriting; (*ī*), m. an heir. — *Bhāgāmubandha-jātī* ('*ga-an*'), īs, f. assimilation of quantities by fractional increase; reduction of quantities to uniformity by the addition of a fraction. — *Bhāgāpahāra-jātī* ('*ga-ap*'), īs, f. assimilation of quantities by fractional decrease, reduction of quantities to uniformity by the subtraction of a fraction. — *Bhāgārthin* ('*ga-ar*'), ī, īnī, ī, desirous of a share (as of a sacrifice). — *Bhāgārtha* ('*ga-ar*'), as, ā, am, entitled to a portion or inheritance; to be divided according to shares. — *Bhāgāsura* ('*ga-as*'), as, m., N. of an Asura. — *Bhāgi-hṛī*, cl. 8. P. A: -karoti, -kurute, -kartum, to divide, share.

2. *bhāga*, as, ī, am, Ved. relating to Bhaga (as a hymn).

Bhāgaka, as, ā, am, (at the end of an adj. comp.) = 1. *bhāga*, q. v., sharing, dividing; (*as*), m. (?), a divisor (in arithmetic).

Bhāgana, am, n. (? for *bhā-gaṇa*, col. 1), the period of the sun's passing through the signs of the zodiac; the zodiac; the circumference of a great circle.

Bhāgavata, as, ī, am (fr. *bhaga-vat*), relating to or coming from Bhaga-vat, i. e. Vishnu or Kṛishṇa; worshipping Bhaga-vat; holy, sacred, divine; (*as*), m. a follower of Bhaga-vat, worshipper of Vishnu or Kṛishṇa; N. of a king. — *Bhāgavata-tātparyā*, am, n., N. of a work by Ānanda-tīrtha or Madhu. — *Bhāgavata-purāṇa*, am, n., N. of the most celebrated and popular of the eighteen Purāṇas, especially dedicated to the glorification of Vishnu, (it was narrated by Suka, son of Vyāsa, to king Parikshit, grandson of Arjuna, who in consequence of a hermit's curse had been bitten by a snake, and desired to die with his thoughts fixed on Vishnu; the tenth book, which is the most characteristic and best known part of the Purāṇa, is devoted to the history of Kṛishṇa.) — *Bhāgavata-bhāvārtha-dīpikā* ('*va-ar*'), f., N. of a commentary by Śrī-dhara on the Bhāgavata-Purāṇa. — *Bhāgavata-līlā-rāsa*, am, n., N. of a work. — *Bhāgavata-saṇḍarbha*, as, m., N. of a work. — *Bhāgavata-sārasamuccāya*, as, m. (perhaps) N. of a collection of the works of Vallabha. — *Bhāgavatāmṛta* ('*ta-am*'), am, n., N. of a work.

Bhāgavattī, īs, m. (probably) a patronymic from Bhaga-vat.

Bhāgavittā, ās, m. pl. the pupils or followers of Bhāgavittika.

Bhāgavittāyana, as, m. a patronymic from Bhāgavittī.

Bhāgavittī, īs, m., Ved. a patronymic from Bhāgavittā; N. of a son of Kuthumi.

Bhāgavittika, as, m. a patronymic from Bhāgavittī.

Bhāgavittikiya, as, ā, am, relating to or coming from Bhāgavittika.

Bhāgika, *as*, *ā*, *am*, relating to a part; forming one part; having a part; fractional; bearing interest, subject to a fractional deduction for interest, (*bhāgikaṃ satam*, one part in a hundred, i.e. one per cent; *bhāgikā vīṣatīh*, one part in twenty, i.e. five per cent); (*as*), *m.*, N. of a man.

Bhāgin, *i*, *īnī*, *i*, having a portion or share, sharing, one who shares, a partner; sharing in, partaking of, participating in [cf. *duḥkha-bh*]; concerned in, (*apadaya-bhāgin*, concerned in a loss); one to whom a share is due, entitled to; possessing, a possessor, owner; consisting of parts or shares; having a good portion, having luck, lucky, fortunate; (*ī*), *m.*, a co-heir; (*īnī*), *f.* a co-heiress.

Bhāgineya, *as*, *m.* (fr. *bhāginī*), a sister's son; (*ī*), *f.* a sister's daughter.

Bhāgiyas, *ān*, *asī*, *as* (compar. of *bhāgin*), having a larger share, entitled to a larger share.

Bhāgiratha, *as*, *i*, *am* (fr. *bhāgiratha*), relating to Bhāgiratha; (*ī*), *f.* a N. of the Ganges; also of one of the three main streams or branches of the Ganges, viz. the great western branch; [cf. *navadīpa*]. — **Bhāgiratha-tirtha**, *am*, *n.*, N. of a place of pilgrimage.

1. **bhāgya**, *as*, *ā*, *am* (fr. *bhaga*), relating to Bhaga; (with *yuga*) the twelfth or last lustrum in Jupiter's cycle of sixty years; (*am*), *n.*, scil. *bha* or *nakshatra*, the asterism of Bhaga or = the seventeenth asterism or latter Phalguni (see *nakshatra*).

2. **bhāgya**, *as*, *ā*, *am* (fr. *bhāga* or fr. *rt. bhāj*), to be shared, to be divided, divisible (= *bhājya*); entitled to a share; = *bhāgika*, forming a part, subject to a fractional deduction (e.g. *bhāgyam satam*, one for a hundred, one in a hundred, one per cent); lucky, fortunate [cf. *nir-bh*]; (*am* or *ānī*), *n.*, sing. or plur. good or bad fortune (resulting from merit or demerit in former existences); lot, luck, fate, destiny, fortune; happiness, welfare; sensual pleasure (*?*); (*ena*), ind. by good fortune, fortunately, happily. — **Bhāgya-krameṇa**, ind. in course of fortune. — **Bhāgya-bhāva**, *as*, *m.* state of fortune. — **Bhāgya-vat**, *ān*, *atī*, *at*, having good qualities, possessing good fortune, fortunate; happy, prosperous. — **Bhāgyavat-tā**, *f.* fortunateness, good fortune. — **Bhāgya-vaśāt**, ind. from the force or influence of destiny, through the will of fate, through fortune. — **Bhāgya-vṛttī**, *is*, *f.* course or state of fortune, destiny. — **Bhāgyodaya** (*ya-ud*), *as*, *m.* rise or dawn of fortune, commencement of good fortune, rising prosperity.

Bhāj, *k*, *k*, *k*, (usually at the end of comps.) sharing, a sharer; sharing in, participating in, partaking of; entitled to; possessing, a possessor, obtaining, having, enjoying [cf. *riktha-bh*, *moksha-bh*, *svapna-bh*]; perceiving, feeling, being sensible of, devoting one's self to; forming a part of, belonging to (Ved.); joined or connected with; occupying (as a seat, place), inhabiting, living in, dwelling in or on [cf. *viśhṭara-bh*, *harmya-bh*, *yamunā-bh*]; seeking, resorting to, going to, (*anka-bhāj*, going to the side or to close proximity, close at hand, soon to be accomplished); flowing to; revering, worshipping (e.g. *ananyā-bhāj*, worshipping no other); honouring [cf. *labdha-varṇa-bh*]; falling to the share or lot of; what is due, duty, concern, business, (Bhāṭṭi-k. III. 21 = *kartavya*).

Bhājaka, *as*, *m.* (fr. *Caus.* of *rt. bhāj*), dividing; (in arithmetic) a divisor.

Bhājana, *am*, *n.* (fr. *Caus.*), the act of sharing, dividing; (in arithmetic) division; a vessel, cup, pot, dish, plate, (often found at the end of a comp., e.g. *jala-bh*, *pāna-bh*); a particular measure = an *Āḍhaka* = 64 Palas; a vessel (metaphorically), a receptacle for anything, repository, recipient, a place or person in which anything is collected or in whom any quality is conspicuous [cf. *pṛīti-viśrambha-bh*]; a fit person in general, a deserving person, clever or capable person [cf. *pātra*]; the act of representing or taking the place of, representation; (at the end of comps.) a representative, deputy, anything which serves for or is equivalent to (Ved.); *bhājanena*, in

place of, in lieu of, instead of; (*as*), *m.*, N. of a man; the patronymic formed from this N., see Gaṇa Gopavanādi to Pāṇ. II. 4. 67; (*as*, *ā*, *am*), sharing, participating in, entitled to (at the end of comps.); relating to, belonging to (at the end of comps., Ved.). — **Bhājana-tā**, *f.* or *bhājana-tea*, *am*, *n.* the state of being a vessel or receptacle for anything, the possessing (of any quality &c.), the being a (fit) vessel, fitness, worthiness, the being worthy of or entitled to; a fit object. — **Bhājana-vat**, *ān*, *atī*, *at*, Ved. a word used in Nirukta IV. 10, XI. 19, XII. 17, to explain the word *bhadra*. — **Bhājani-bhūta**, *as*, *ā*, *am*, having become a vessel or receptacle for anything, i.e. having become a participator in or possessor of.

Bhājau, *us*, *us*, *u*, Ved. communicating, sharing with others, generous, liberal.

Bhājita, *as*, *ā*, *am*, shared, divided, distributed, apportioned, allotted, portioned; (*am*), *n.* a share, portion.

Bhājīn, *i*, *inī*, *i*, (at the end of comps.) sharing, participating in; connected with.

Bhājī, *f.* rice gruel (= *srāṇā*).

Bhājya, *as*, *ā*, *am*, to be divided, divisible, to be portioned or distributed; (*am*), *n.* a portion, share; an inheritance; (in arithmetic) the dividend.

भागल bhāgala, *as*, *m.* a patronymic from Bhagala.

Bhāgalaka, *as*, *i*, *am*, relating to or coming from Bhagala.

Bhāgali, *is*, *m.* a patronymic from Bhagala; N. of a preceptor.

Bhāgaleya, *as*, *m.* a patronymic from Bhāgali.

भागीरथ bhāgiratha. See col. I.

भाङ्कर bhān-kāra, perhaps = *jhan-kāra*, *q. v.*; [cf. *bheri-bh*].

भाङ्ग bhānga, *as*, *i*, *am* (fr. *bhaṅgā*, hemp), hempen, of hemp, made or consisting of hemp.

Bhāngaka (fr. *bhaṅga*, a fracture), a tattered or ragged cloth.

Bhāṅgāsuri, *is*, *m.* (fr. *bhaṅgāsura*), a patronymic of Ritu-pāma. — **Bhāṅgāsuri-nṛpājñā** (*pa-āj*), *f.* the command of king Bhāṅgāsuri.

Bhāṅgina, *as*, *i*, *am* (fr. *bhaṅgā*), bearing or growing hemp; (*am*), *n.*, scil. *kshetra*, a field of hemp.

भाङ्गिल bhāṅgila, N. of a place.

Bhāṅgileya, *as*, *m.*, N. of a man; (*as*, *i*, *am*), coming from Bhāṅgila (?).

भाज् bhāj, *bhājana*, &c. See col. I.

भाजक् bhājak, ind. quickly, swiftly; (probably incorrectly for *tājak*).

भाट bhāṭa (fr. *rt. bhaṭ*), wages, hire, rent.

Bhāṭaka, *as*, *m.* price paid for anything, wages, hire, rent.

Bhāṭī, *is*, *f.* wages, hire, fee; earnings of prostitutes.

भाट्ट bhāṭṭa, *as*, *m.* a follower of Bhāṭṭa (i.e. Kumārila-bhāṭṭa); (*ās*), *m.* pl., N. of a people. — **Bhāṭṭa-cintā-maṇi**, *is*, *m.*, N. of a commentary by Viśveśvara-bhāṭṭa (better known as Gāga-bhāṭṭa) on the Mīmāṃsā-sūtra. — **Bhāṭṭa-tantra**, *am*, *n.*, N. of a work. — **Bhāṭṭa-dīnakara**, *am*, *n.* a commentary by Bhāṭṭa Dīnakara on the Mīmāṃsā work *Sāstra-dīpikā*. — **Bhāṭṭa-dīpikā**, *f.*, N. of a commentary by Khaṇḍa-deva on Jaimini's Mīmāṃsā-sūtra. — **Bhāṭṭadīpikā-prabhāvali**, *f.*, N. of a commentary on the preceding work by Sambhu-bhāṭṭa. — **Bhāṭṭa-bhāṣā-prakāśikā**, *f.* 'explanation of the language of the Bhāṭṭas', an index to the terminology of the Bhāṭṭas by Nārāyaṇa-tīrtha or Nārāyaṇa-muni. — **Bhāṭṭa-bhāskara**, N. of a work by Jīva-deva, being a concise account of the various Mīmāṃsā schools and their doctrines; [cf. *bhāṭṭa-dīnakara*]. — **Bhāṭṭa-rahasya**, *am*, *n.* 'the secret or mystic

doctrine of the Bhāṭṭas', N. of an elementary Mīmāṃsā disquisition by Khaṇḍa-deva.

भाडितायन bhāḍitāyana, *as*, *m.* a patronymic from Bhāḍita.

भाडिलायन bhāḍilāyana, *as*, *m.* a patronymic from Bhāḍila, *q. v.*

भाण bhāṇ, Ved. (onomatopoeitic) imitation of the noise of breathing or hissing.

भाण bhāṇa, *as*, *m.* (fr. *rt. bhaṇ*, *q. v.*), N. of a sort of dramatic entertainment (in which one only of the interlocutors appears on the scene, or described as a narrative of some intrigue told either by the hero or a third person). — **Bhāṇa-sthāna**, *am*, *n.*, N. of a place.

Bhāṇaka, *as*, *m.* a proclaimer, announcer, declarer.

Bhāṇikā, *f.* a kind of dramatic performance; [cf. *bhāṇa* above.]

भाण्ड bhāṇḍa, *as*, *m.* (fr. *rt. bhaṇ* or *bhaṇḍ*), the plant *Thespesia Populneoides*; (*ī*), *f.* (perhaps) = *bhaṇḍī*, Rubia Munjista [cf. *kāka-bh*, *kāla-bhāṇḍikā*]; (*am*), *n.* any vessel, pot, pan, cup, plate, dish, pail, vat, utensil [cf. *pāka-bh*, *pāna-bh*]; any chest, box, trunk, case [cf. *kshura-bh*]; any implement, tool, instrument; any musical instrument (= *vādya-bh*); a pack or bale (of goods or merchandise); horse-trappings, harness; an ornament in general; the stock (of a shopkeeper), goods, wares, merchandise, the capital or principal (of a merchant); the bed of a river, the space between its banks; mimicry, buffoonery, the practice of the Bhaṇḍa or professional jester; (*ās*), *m.* pl. wares, merchandise. — **Bhāṇḍa-gopaka**, *as*, *m.* the keeper of vessels or utensils (in a Buddhist temple). — **Bhāṇḍa-pati**, *is*, *m.* a possessor of wares, a merchant. — **Bhāṇḍa-puṭa**, *as*, *m.* 'sharpeners of instruments, i.e. razors', a barber. — **Bhāṇḍa-pushpa**, *as*, *m.* a sort of snake. — **Bhāṇḍa-prati-bhāṇḍaka**, *am*, *n.* 'commodity for commodity', computation of the exchange of goods, barter (in arithmetic). — **Bhāṇḍa-bhājaka**, *as*, *m.* the distributor of vessels or utensils (in a Buddhist temple). — **Bhāṇḍa-bharaka**, *as*, *m.* the contents of any vessel. — **Bhāṇḍa-mūlya**, *am*, *n.* capital consisting of wares. — **Bhāṇḍa-vādāna**, *am*, *n.* playing on a musical instrument. — **Bhāṇḍa-sālā**, *f.* a store-house, store-room, magazine. — **Bhāṇḍā-gāra** (*ḍa-āg*), *am*, *n.* a store-room, store-house, place where household goods and utensils are kept; a magazine, treasury; a treasure, store. — **Bhāṇḍāgarika**, *as*, *m.* the overseer of a store-house, store-keeper, keeper of a magazine; a steward, treasurer. — **Bhāṇḍānusārīn** (*ḍa-an*), *i*, *īnī*, *f.* hanging to a pot or vessel. — **Bhāṇḍā-pura**, *am*, *n.*, N. of a city. — **Bhāṇḍodara** (*ḍa-ud*), *am*, *n.* the cavity or interior of a vessel. — **Bhāṇḍopapurāṇa** (*ḍa-up*), *am*, *n.*, N. of an Upa-Purāṇa.

Bhāṇḍaka, *as*, *am*, *m.* *n.* a small vessel, cup, plate, utensil, box, chest; (*ikā*), *f.* an implement, tool, utensil; = *bhāṇḍī*, see *kāla-bh*; (*am*), *n.* goods, merchandise.

Bhāṇḍāyana, *as*, *m.* a patronymic.

Bhāṇḍāyani, *is*, *m.* a patronymic (probably) from Bhāṇḍa.

Bhāṇḍāra = *bhāṇḍāgāra* (of which it is a corrupt or contracted form). — **Bhāṇḍāra-griha**, *am*, *n.* a store-house.

Bhāṇḍārika, *as*, *m.* = *bhāṇḍāgarika*, *q. v.*

Bhāṇḍārīn, *i*, *m.* the keeper of a store-house, steward, treasurer (= *bhāṇḍāgarika*).

Bhāṇḍī, a razor-case; [cf. *bhāṇḍī-vāha*, *bhāṇḍīla*, and *kshura-bhāṇḍa*]. — **Bhāṇḍī-vāha**, *as*, *m.* a barber. — **Bhāṇḍī-sālā**, *f.* (probably) a barber's shop.

Bhāṇḍika, *as*, *m.* a barber; [cf. *bhāṇḍīla*, *bhāṇḍī*].

Bhāṇḍijanghi, *is*, *m.* a patronymic from Bhaṇḍijangha.

भाह्निक bhārujika, as, ī, am (fr. *bharuja*), relating to or coming from a jackal.

भारुड bhārūḍa, as, m. = *bhāraṇḍa*, q. v.; (am), n., N. of a Sāman; of a wood mentioned in Rāmāyaṇa II. 71, 5.

भार्गु bhārga, as, m. a king of the Bhargavas; N. of a son of Prataradana; of a king also called Bharga; (ī), f. a queen of the Bhargavas; the plant Clerodendrum Siphonanthus. — *Bhārga-bhūmi*, īs, m., N. of a king; [cf. *bhārga-bhūmi* and *bhṛigu-bhūmi*]. — *Bhārga-vana*, am, n., N. of a forest; (a various reading has *bhānu-vana*). — *Bhārga-sri-kānta-mīśra*, as, m., N. of an author.

Bhārgāyana, as, m. (fr. *bhargā*), Ved. a patronymic of Sūtan.

Bhārgī, īs, m. a patronymic from Bharga.

भार्गलेश्वरतीर्थ bhārgalesvara-tīrtha (°la-īś°), am, n., N. of a Tīrtha.

भार्गव bhārgava, as, ī, am, relating to or coming from Bhṛigu, belonging to Bhṛigu; (as), m. epithet of Cyavana [cf. *āṇḍa-bh°*]; of Gṛīṣa-mada; of Dvi-gat; of Dṛiṣāna; of Itāla; of Mārkaṇḍeya; of Saunaka; of Rīcika; of Jamad-agni; of Paraśurāma; of Pramati; of Siva; the planet Venus (properly a patronymic of Sukra, regent of the planet Venus and preceptor of the Daityas); an archer, a good archer (= *dhanvin*, *su-dhanvan*); an elephant; (ās), m. pl. 'the descendants of Bhṛigu', commonly called Bhṛigavas. N. of a particular tribe; (ī), f. a female descendant of Bhṛigu; N. of Devayāni; an epithet of Lakṣmi; an epithet of Pārvaṭi; = *dūrvā*, bent grass, *Panicum Dactylon*; = *nīla-dūrvā*; = *śveta-dūrvā*. — *Bhārgava-dīpikā*, f., N. of a work. — *Bhārgava-priya*, as, m. 'dear to Sukra or to the planet Venus', a diamond. — *Bhārga-vācāna-dīpikā* ('va-ar°'), f., N. of a work; [cf. *bhārgava-dīpikā*]. — *Bhārgavāla* ('va-āl°'), as, m., N. of the third Act of the Abhirāma-maṇi-nāṭaka. — *Bhārgavopapurāṇa* ('va-up°'), am, n., N. of an Upa-Purāṇa. — *Bhārgavopakhyaṇa* ('va-up°'), am, n., N. of the thirteenth chapter of the Vāsisṭha-rāmāyaṇa, commonly called Yoga-vāsisṭha.

Bhārgaviya, as, ā, am, relating to or coming from Bhārgava.

भाट्टाजी bhāṭṭāvājī, f. = *bhāṭṭāvājī*, the wild cotton shrub.

भार्मन् bhārman (fr. rt. *bhri*), Ved. bringing, waiting upon, serving.

भार्म्य bhārmya, as, m. a patronymic of Mugdala.

Bhārmyasva, as, m. (fr. *bhṛimyasva*), a patronymic of Mugdala; [cf. *bharmyasva*].

भार्य bhārya, as, ā, am (fr. rt. *bhri*), to be borne, to be supported, to be cherished or nourished; to be maintained, dependent for a livelihood on another; (as), m. a servant, dependent, mercenary; (ā), f. a wife (espoused according to the ritual of the Vedas), any wife; the female of an animal. — *Bhāryāṭa* ('yā-āṭa'), as, ā, am, living by the prostitution of a wife; [cf. *patny-āṭa*]. — *Bhāryāṭika*, as, m. a husband under the rule of his wife, a hen-pecked husband; a species of antelope (= *hariṇāntara*); N. of a Muni. — *Bhāryā-tva*, am, n. wifehood, the state of being a wife, the condition of a wife. — *Bhāryādātṛikā* ('yā-ādṛ°'), as, ā, am, relating to the chapter on wives. — *Bhāryā-pati-tva*, am, n. the being man and wife, conjugal union. — *Bhāryā-pati*, m. du. husband and wife. — *Bhāryārthīn* ('yā-ar°'), ī, m. seeking or desiring a wife. — *Bhāryā-vat*, ān, atī, at, having a wife. — *Bhāryā-ṛiksha*, as, m. the tree *Casalpina Sappan* (= *pattarya*). — *Bhāryodha* ('yā-ūṭha'), as, m. = *ūḍha-bhārya*, married (said of a man).

Bhāryaka = *bhāryā*, a wife, (at the end of a comp., e. g. *sa-bh°*, q. v.)

Bhāryāru, us, m. (fr. *bhāryā*), the father of a

child by another man's wife; a kind of deer or antelope; N. of a mountain.

भार्वर bhārvara, as, m., Ved. (according to Say., Rīg-veda IV. 21, 7), a N. of Indra as son of Bhārvara, = Jagad-bhartri, Prajā-pati, (perhaps to be referred to the horses of Indra as 'bearing,' 'carrying,' fr. rt. *bhri*.)

भार्ष्य bhārsya, am, n. (fr. *bhṛīśa*), vehemence, violence; excessiveness.

भाल bhāla, am, n. (said to be fr. rt. *i*). *bhā*; according to some also *bhālas*, m.), the forehead, brow; light, lustre. — *Bhāla-kṛt*, t, m., N. of a man. — *Bhāla-candra*, as, m. 'having the moon on his forehead,' an epithet of Gaṇeśa. — *Bhāla-candrācārya* ('va-ād°'), as, m., N. of a preceptor. — *Bhāla-darśana*, am, n. red lead ('appearing on the forehead,' being used to stain the forehead with lines &c.). — *Bhāla-darśin*, ī, īnī, ī, watching the brow or countenance (said of a servant who is attentive to a master's wishes). — *Bhāla-dṛiṣ*, k, or *bhāla-loḍana*, as, m. 'having an eye in the forehead,' an epithet of Siva. — *Bhālāṅka* ('la-am°'), as, ā, am, having (auspicious) marks on the forehead; (as), m. a man born with lucky lines on his forehead; a sort of fish (known as the Rohi, Cyprius Rohita); a tortoise; an epithet of Siva; a saw; a species of leguminous plant or pot-herb.

Bhālū, us, m. the sun; [cf. *bhānu*].

भालन्दन bhālandana, as, m., Ved. a patronymic from Bhalandana, N. of Vatsa-pri; (also read *bālandana*.)

Bhālandanaka, as, ī, am, relating to or coming from Bhalandana.

भालु bhālu. See above.

भालुक bhāluka, as, m. a bear; [cf. *bhalla*]. *Bhāluka*, as, m. = *bhāluka* above.

भालुकि bhāluki, is, m. (probably a patronymic), N. of a Muni.

Bhālukin, ī, m., N. of a preceptor (= *vālukin*). *Bhāluki-putra*, as, m. (fr. *bhāluki*, f.), Ved. 'the son of Bhāluki,' N. of a preceptor.

भाल्ल bhālla, as, ī, am, relating to or coming from Bhalla, q. v.

भाल्लवि bhāllavi, is, m. a patronymic from Bhallavi.

Bhāllavin, īnas, m. pl. the pupils of Bhāllavin (?). — *Bhāllavi-brāhmaṇa*, am, n. and *bhāllavi-sākhā*, f. and *bhāllavi-śruti*, īs, f. and *bhāllavi-upanishad*, t, f., N. of certain Vedic works.

Bhāllaveya, as, m., Ved. a patronymic from Bhāllavi, of Indra-dyuma; N. of a preceptor. — *Bhāllaveya-śruti*, is, f., N. of a Vedic work. — *Bhāllaveyopanishad* ('ya-up°'), t, f., N. of an Upanishad.

भाल्लुक bhālluka or *bhāllūka*, as, m. a bear; [cf. *bhalla*, *bhāluka*, *bhāllūka*, *bhāluka*].

भाल्लेय bhālleya, as, ī, am, relating to or coming from Bhalla, q. v.

भाव bhāva, as, m. (fr. rt. *i*. *bhū*), becoming, being, existing, existence, taking place, occurring, appearing, appearance; state of being, condition of existence, state, condition, relationship; manner, mode; true condition or state, truth, (*bhāvena*, in truth, really, truly); manner of being, nature, natural state, innate property, temperament, disposition, temper, (*eko bhāvaḥ*, a simple or artless nature); any state of mind or body, affection, sentiment, feeling, emotion, passion, (in the dramatic system of the Hindūs, two kinds of Bhāvas are usually enumerated, see *sthāyin*, *vyabhi-cārīn*; but other divisions are also given, see *anu-bhāva*, *vī-bhāva*, *sāttvika-bhāva*); feeling of love, inclination, attachment, (*bhāvaṃ teshu cakre*, he felt an affection for them; *sā tasmīn bhāvam babandha*, she fixed her affec-

tions on him); inclination or disposition of mind, (*yādṛiṣṭena bhāvena*, with whatever disposition or condition of mind); sentiment, idea, thought, opinion, supposition, conjecture; resolution, intention, purpose, (*dṛiḍho bhāvaḥ*, a firm resolution); purport, tenor, scope, drift; meaning, sense, (*iti bhāvaḥ*, 'such is the sense,' constantly used by Indian commentators at the end of their interpretations); contemplation, reflection, abstract meditation; the seat of the feelings and affections, the heart, soul, mind, (*paritūṣṭena bhāvena*, with a pleased mind, Manu IV. 227; *yadā manyeta bhāvena*, when he believes in his mind, Manu VII. 171; but according to Kullūka, *bhāvena* here = *tattva-tas*, truly); that which is or exists, a being, living creature, thing, matter, object, substance, (*sarva-bhāveshu niṣpṛī-haḥ*, one who is free from attachment to all [earthly] objects); behaviour, conduct, act, action, movement, gesture; amorous gesture, corporeal expression of amorous sentiments, wanton sport, dalliance (= *līlā*); passing from one state to another, change or substitution of one nature for another, (*dantyanām mūr-dhanya-bhāvaḥ*, the change of dentals to cerebrals; *bho-bhāvaḥ*, the existence or substitution [for the name of a person] of the expression *bhos*, Manu II. 124); birth; the place of birth, the womb (= *yoni*); the place of being, the world, universe; an organ of sense; superhuman power; the Supreme Being; advice, instruction: (in theatrical language) a learned or worthy man, a man of dignity or consequence, gentleman, master, honourable sir [cf. *bhāva-mīśra*, 2. *bhavaṭ*]; (in astronomy) the state or condition of a planet; an astrological house, mansion, lunar mansion; N. of the twenty-seventh Kalpa; of the eighth (forty-second) year in Jupiter's cycle of sixty years: (in Pāṇini's grammatical system) a term for an impersonal passive or neuter verb having neither agent nor object expressed (e. g. *pacāte*, there is cooking, i. e. cooking is going on); the abstract idea conveyed by a word, the sense of the abstract noun (as describing the state or condition of anything; sometimes used at the end of a comp. instead of the affixes *tā*, *tva*, *ya*, e. g. *bāla-bhāva* = *bāla-tā*, &c., the state of a child, childhood; and even added pleonastically to the abstract noun itself, e. g. *tanutā-bhāva*, the state of thinness); the sense of a noun of action (as expressing the idea of the root, e. g. going, doing, &c.): = *mīśra-bhāva*, N. of the author of the Bhāva-prakāśa. — *Bhāva-kalpa-lāṭā*, f., N. of a commentary by Bhaṭṭa-mudgala on the Bhāvanā-viveka, q. v. — *Bhāva-gambhīram*, ind. from the bottom of the heart, (*bhāva-gambhīraṇa jahasuh*, they laughed heartily); deeply; gravely. — *Bhāva-gamya*, as, ā, am, to be ascertained by reflection or by meditating in the heart. — *Bhāva-grahīn*, ī, īnī, ī, apprehending the sense, appreciating the sentiment. — *Bhāva-śūda-maṇi*, īs, m., N. of a work. — *Bhāva-ja*, as, m. 'produced in the heart,' love; the god of love; [cf. *mano-ja*]. — *Bhāva-jña*, as, ā, am, knowing the heart. — *Bhāva-tas*, ind. through being, in consequence of being, (*jñāti-bhāvatat*, through being a relation.) — *Bhāva-tva*, am, n. the state of Bhāva, q. v. — *Bhāva-dīpa*, as, m., N. of a commentary on the Tattva-prakāśa; = *bhārata-bhāvadīpa*. — *Bhāva-dīpikā*, f., N. of a commentary. — *Bhāva-nārāyaṇa-māhātmya*, am, n., N. of a work. — *Bhāva-padārtha*, as, m. a thing which has a real or positive existence. — *Bhāva-pāda*, aṃ, m., N. of a lexicographer. — *Bhāva-prakāśa*, as, m., N. of a medical work by Bhāva-deva-mīśra. — *Bhāva-prakāśikā*, f., N. of a grammatical commentary. — *Bhāva-pratyaya-vādārtha* ('da-ar°'), as, m., N. of a work by Mathurā-nātha Tarka-vāg-īśa Bhaṭṭācārya. — *Bhāva-pradīpikā*, f., N. of a commentary on the Mālai-mādhava. — *Bhāva-bandhana*, as, ā, am, 'heart-enchaining,' fettering the heart, joining hearts (as love). — *Bhāva-bodhaka*, as, ikā, am, revealing or displaying any sentiment, indicating a feeling or passion. — *Bhāva-mīśra*, as, m. (in dramatic language) a gentleman, a man of dignity or consequence,

master, sir; N. of the author of the Bhāva-prakāśa, (also called Mīśra-bhāva and Bhāva-deva-mīśra). — *Bhāva-rāma-kṛishṇa*, as, m., N. of a man mentioned in the second part of the Prabodha-śāndorāya. — *Bhāva-rūpa*, as, ā, am, 'consisting of reality', actually being, really existing, real, actual; (am), n. (?), N. of a work. — *Bhāva-vācāna*, as, ā, am, (in gram.) signifying a state or action, denoting the abstract notion of a verb. — *Bhāva-vṛtta*, ān, atī, at, being in a state or condition. — *Bhāva-vācaka* (?), an abstract noun. — *Bhāva-viveka*, as, m., N. of a Buddhist teacher. — *Bhāva-vṛtta*, as, ā, am, relating to creation, concerned with cosmogony; (as), m., N. of Brahman. — *Bhāva-vṛttīya*, as, ā, am, an adj. formed from *bhāva-vṛtta*. — *Bhāva-sātaka*, am, n., N. of a work. — *Bhāva-sābala-tā*, f. or *bhāva-sābalā*, f. mixture or union of various emotions. — *Bhāva-sāntī*, is, f. the allaying of any (transitory) emotion. — *Bhāva-suddhi*, is, f. purity of mind. — *Bhāva-sūnya*, as, ā, am, void of affection or attachment. — *Bhāva-samsuddhi*, is, f. purification of the natural condition, purity of nature. — *Bhāva-sandhi*, is, m. union of emotions or feelings, co-existence of two emotions, a vacillating frame of mind between conflicting emotions and feelings. — *Bhāva-samāhita*, as, ā, am, fixed or collected in mind, abstracted, devout. — *Bhāva-sarga*, as, m. the intellectual creation (comprising the faculties of the human mind and their affections, as distinguished from the material creation, see *bhāvīka*). — *Bhāva-sāra-viveka*, as, m., N. of a work by Gaṅgā-dhara Mahādhakara. — *Bhāva-stha*, as, ā, am, being in a state of love or affection, attached, enamoured. — *Bhāva-sniḡdha*, as, ā, am, attached in heart or mind, affectionately disposed. — *Bhāvākūta* ('*va-āk*'), am, n. the thoughts of the heart or mind. — *Bhāvā-gaṇeśa-dīkṣita*, as, m., N. of the author of several commentaries. — *Bhāvātmaka* ('*va-āt*'), as, ā, am, 'consisting of reality', real, actual; [cf. *bhāva-rūpa*]. — *Bhāvātmaka-tā*, f. reality. — *Bhāvādvaita* ('*va-adv*'), am, n. natural cause; material cause (as thread of cloth). — *Bhāvānandī* ('*va-ān*'), f., N. of a commentary by Bhāvānanda Siddhānta-vāg-īśa on the Dīdhiti or Siro-mapi. — *Bhāvānandī-prakāśa*, as, m., N. of a commentary on the preceding by Mahā-deva Pandit. — *Bhāvānuga* ('*va-an*'), as, ā, am, 'following the object', natural, simple, not forced or assumed; (ā), f. a shadow; [cf. *bhāvālinā*]. — *Bhāvāntara* ('*va-an*'), am, n. another state, a different state or condition. — *Bhāvābhāsa* ('*va-abh*'), as, m. simulation of feeling or emotion. — *Bhāvārtha* ('*va-ar*'), as, m. the simple or inherent meaning (of words), the obvious purport (of a phrase &c.), subject-matter. — *Bhāvārtha-dīpikā*, f. 'light of the inherent meaning'. N. of a metrical commentary by Gauṛī-kānta Śārvabhauma Bhāṭṭācārya on the Tarka-bhāṣā; on the Vṛttaratnā-kara by Janārdana-vibudha; = *bhāgavata-bh*, q. v. — *Bhāvālinā* ('*va-āl*'), f. 'cleaving to an object', a shadow; [cf. *bhāvānuga*]. — *Bhāvodaya* ('*va-ud*'), as, m. the rising of emotion or passion.

Bhāvaka, as, ā, am (fr. the Caus.), causing to be, effecting; promoting any one's welfare; imagining, fancying; having a taste for the beautiful; having a poetical taste; (as), m. sentiment, feeling, affection, emotion; the external expression of amatory sentiments; [cf. *bhāvāta*, col. 2.]

2. *bhāvana*, as, ā, am (fr. the Caus.), for 1. *bhāvana* see p. 704, col. 1), causing to be, causing, forming, creating, framing, manifesting; promoting or effecting any one's welfare; imagining, fancying; teaching; (as), m. a creator, producer, efficient cause; N. of Śiva (= *dhyātṛi*); N. of the twenty-second Kalpa; (ā, am), f. n. the act of causing to be or creating, manifesting, manifestation; promotion of any one's interests (= *vardhana*); the act of forming in the mind, conceiving, imagination, conception, fancy, thought, (*bhāvanāyā*, in thought, in imagination); reflection, meditation, abstract meditation, contemplation; supposition, hypothesis, mental perception, recollection; observing, investigating; settling, fixing,

determining; (in law) proof, demonstration, argument, ascertainment; (in medicine) saturating any dry powder with fluid, steeping, infusion, drying any article by day and keeping it moist at night; (in arithmetic) finding by combination or composition [cf. *samāsa-bh*]; decorating with flowers and perfumes, scenting, anointing; (at the end of an adj. comp.) = nature, essence; (ā), f., N. of an Upanishad; a crow (= *kā-rava*); water; = *ambu*; (am), n. apprehension, perception; the fruit of the *Dillenia Speciosa* (= *bharya*, *bharishya*); N. of a wood, (perhaps for 1. *bhā-rana*, q. v.). — *Bhāvanā-maya*, as, ā, am, produced by imagination or fancy, imaginary. — *Bhāvanā-yukta*, as, ā, am, thoughtful, full of anxiety, anxious. — *Bhāvanā-viveka*, as, m., N. of a commentary on a metrical treatise on the nature of injunction according to the theory of Madhu. — *Bhāvanāśraya* ('*na-āś*'), as, m., 'the refuge of thought,' an epithet of Śiva. — *Bhāvanā-sāra-saṅgraha*, as, m., N. of a Vedānta work by Madgala Bhāṭṭa.

Bhāvanikā, f., N. of a woman.

Bhāvanīya, as, ā, am (fr. the Caus.), to be manifested, to be effected or accomplished; to be conceived or imagined, to be fancied; to be meditated on; to be proved, requiring demonstration; to be taught.

Bhāvayat, am, anti, at, fancying, imagining, calling to mind; reflecting on, meditating on.

Bhāvayavya, as, m. (fr. *bhāvayu*), Ved., N. of the author of the hymn Ṛig-veda I. 126, 6; a patronymic of Svana-ja.

Bhāvayitavya, as, ā, am (fr. the Caus.), Ved. to be cherished, to be protected or taken care of.

Bhāvayitṛi, tā, trī, trī, Ved. causing to be; promoting the welfare (of any one), cherishing, taking care of, protecting; a cherisher, protector.

Bhāvayu, us, us, u, Ved. cherishing, taking care of, protecting.

Bhāvāya, as, m. = *bhāvaka*, affection, emotion, passion; the external expression or indication of amatory feeling; a pious or holy man; an amorous man; an actor; dress, decoration.

Bhāvika, as, ā, am, actually being or existing, real, natural, innate; full of feeling or sentiment, expressive, sentimental; future; (am), n. a description of an imaginary object so vivid that it actually appears to be present, describing the past or future as present; = *bhāvuka*, language full of feeling or passion; (as), m. an equation involving products of unknown quantities.

Bhāvita, as, ā, am (fr. the Caus.), caused to be, brought into being, produced, obtained, got; made to thrive, protected, cherished, fostered; made to become, transformed into; made to exist or appear, manifested, exhibited; made to exist in the mind, presented to the imagination, conceived, imagined, supposed, thought of; thought about, meditated on; fixed on (as the mind or thoughts); purified by meditation; known, recognised, acknowledged; proved, established; convicted; occupied with, pervaded by, filled with; inspired by, animated; mixed with (as an ingredient); soaked in, saturated with, steeped, infused; perfumed with, scented; (in arithmetic and algebra) involving a product of unknown quantities; (am), n. a product obtained by multiplication, a factum. — *Bhāvita-buddhi*, is, is, i, one who has purified his mind by meditation &c.; see *bhāvītātman*. — *Bhāvita-vat*, ān, atī, at, one who has imagined or conceived or infused &c. — *Bhāvītātman* ('*ta-āt*'), ā, ā, a, one whose soul is purified or who has purified it by meditating on the universal soul, one who has perceived or whose thoughts are fixed on the Supreme Spirit; thoughtful, meditative; intent upon, engaged in; a sage; (ā), m., N. of the thirteenth Muḥūrta.

Bhāvītaka, the product of a multiplication; [cf. *bhāvita* above.]

Bhāvitra, am, n. the three worlds (viz. earth, heaven, and the lower regions or the atmosphere), the universe; [cf. *bhāvitra*.]

Bhāvin, ī, īnī, i, becoming, being, existing [cf. *bhṛitya-bh*, *pūrva-bh*]; about to be, about to come to pass, future; predestined; what ought to be; what will fall to the share of (any one); attached to, (*Hari-bhāvin*, attached to Hari); being possessed of, (at the end of a comp., e.g. *jñāna-vijñāna-bh*), possessing sacred and profane knowledge; beautiful, illustrious; (ī), m. (according to the Vājasaneyi-prāśākhya) every vowel except *a* and *ā* (perhaps so called as liable to become changed into the corresponding semivowels); N. of the caste of Śūdras in Plakṣa-dvīpa; (īnī), f. a distinguished or handsome woman; a lady, noble lady [cf. *bhāvya*]; a wanton woman; N. of one of the Mātṛis attending on Skanda; of a daughter of a Gandharva; [cf. *a-niruddha-bh*]. — *Bhāvī-tā*, f. the state of being or becoming, (*ad-bhāva-bhāvī-tā*, conforming one's self to the mode of thought of that person); futurity, predestination. — *Bhāvī-tva*, am, n. the state of being or becoming, the being obliged to take place, inevitableness, unavoidableness, necessity. — *Bhāvī-upadha*, as, m., scil. *visarjanīya*, a Visarjanīya following in the Pada-pāṭha after any vowel except the vowel *a* or *ā*.

Bhāvuka, as, ā, am, being, disposed to be, about to be, becoming, (sometimes used like *bhāvishnu* at the end of a comp. after an adv. in am, cf. *ādhya-bh*, *andham-bh*, *dūram-bh*, *nagmam-bh*, *palitām-bh*, *priyam-bh*); happy, well, auspicious, prosperous; having a taste for the beautiful, having a poetical taste; (as), m. (in theatrical language) a sister's husband; (am), n. language full of feeling or passion; happiness, auspiciousness, welfare.

Bhāvya, as, ā, am (fr. rt. 1. *bhū* or its Caus.), being, existing at the present time (Ved., cf. *bhavya*); about to be or happen, future, to be become, what must or ought to be or become, (sometimes used for the future tense of the verb, e.g. *Pulaha bhāvya maharshih*, Pulaha is to be reckoned a great Rishi; and often impersonally, e.g. *bhāvyaṃ tayā*, it is to be become by her, i.e. she must become); to be effected or accomplished, to be performed; to be apprehended or perceived; to be imagined or conceived [cf. *dūr-bh*]; to be convinced; to be argued or proved or demonstrated; to be investigated or determined; (according to Vedic commentators) = *bhāvayavya*, to be honoured or worshipped?; (as), m., N. of a king (= *bhāvya-ratha* or *bhānu-ratha*). — *Bhāvya-tā*, f. or *bhāvya-tva*, am, n. the state of being about to happen, futurity. — *Bhāvya-ratha*, as, m., N. of a king; [cf. *bhāvya*.]

भाव bhāvāḍa, as, m., N. of a man.

भावत bhāvata, as, ī, am (fr. 2. *bhavat*), your honour's, your, thy (respectfully).

भावतका, as, ī, am, your honour's, your, thy, thine.

भावला bhāvalā, f., N. of the wife of Bhāvāḍa.

भावाद bhāvāṭa. See col. 2.

भावाव bhāvāva, as, ā, am (said to be fr. *bhāva* + *ava* fr. rt. *av*), delicate, tender, compassionate.

भाष् 1. bhāsh (connected with rt. 1. *bhā* as Gr. *φη-μι* with *φαίω*), cl. 1. A. *bhāshate* (ep. also P. -ti), *babhāshe*, *bhāshitum*, to speak, talk, say; to speak to, address (with acc. of the person or sometimes with acc. of the person and thing); to tell or announce (anything) to (any one); to speak of or about; to reply, to call or name; to use or employ in speaking; to describe: Pass. *bhāshyate*, to be spoken, to be addressed or spoken to (sometimes with acc., e.g. *sa vaśo muninā babhāshe*, he was addressed by the Muni in a speech): Caus. *bhāshayati*, -yitum, Aor. *ababhāshat* or *abibhāshat*, to cause to speak or talk; to say or speak; to cause disquietude, disturb (?): Desid. *bibhāshishate*: Intens. *bābhāshyate*, *bābhāshīti*.

Bhāṣhaka, *as, ā, am*, speaking, talking about, (at the end of a comp.)

Bhāṣhāṇa, *am*, n. speaking, talking, saying; speech, talk; kind words, kindness, = *sāma-dānādi*; (in theatrical language) expression of satisfaction at the end of a drama, applause (?).

Bhāṣhat, *an, anti, at*, speaking, saying, talking.

Bhāṣhamāṇa, *as, ā, am*, speaking, saying, talking.

Bhāṣhā, *f.* speech, language [cf. *deśa-bh°*, *para-bh°*, *bhūta-bh°*]; common or vernacular speech (in ancient times as opposed to Vedic, in later as opposed to Sanskrit), any Prakṛit dialect, (the five Prakṛits or vernaculars, viz. Mahā-rāṣṭri, Sauraseni, Māgadhī, Prācyā, and Avanti, are called Pañca-vidhā Bhāṣhā); description, definition; (in law) an accusation, charge, complaint, plaint; N. of Sarasvatī (goddess of speech); of a Rāginī. — **Bhāṣhā-jña**, *as, m.*, N. of a man. — **Bhāṣhāntara** (*‘śhā-an°*), *am*, n. another dialect or version, a translation. — **Bhāṣhā-pariśēdha**, *as, m.*, ‘definition (of the categories of) speech,’ N. of a compendium of the Vaiśeṣika branch of the Nyāya system of philosophy by Viśva-nātha. — **Bhāṣhā-pāda**, *am*, n. the plaint or charge, the first of the four stages of a lawsuit. — **Bhāṣhā-manjari**, *f.*, N. of an elementary work on Sanskrit grammar. — **Bhāṣhā-rāva** (*‘śhā-ar°*), *as, m.*, N. of a work by Candra-śekhara. — **Bhāṣhā-vṛttī**, *is, f.*, N. of a commentary on Pāṇini’s grammar. — **Bhāṣhāvṛttiyārtha-vṛttī**, *is, f.*, N. of a commentary on the preceding work. — **Bhāṣhā-sama**, *as, m.*, a particular figure in rhetoric, a sentence so arranged that it may be either Sanskrit or Prakṛit. — **Bhāṣhā-samiti**, *is, f.* (with Jains) one of the Samitis, moderation in speech.

Bhāṣhika, *as, ā, am*, belonging to common or vernacular speech.

Bhāṣhikā, *f.* speech, language.

Bhāṣhita, *as, ā, am*, spoken, uttered, said; (*am*), n. that which is spoken, speech, language, talk, speaking. — **Bhāṣhita-puṣka**, *as, am*, m. n. = *ukta-puṣka*, q. v.

Bhāṣhitavya, *as, ā, am*, to be spoken to or addressed.

Bhāṣhitṛi, *tā, trī, trī*, a speaker, talker; speaking, talking, telling.

Bhāṣhin, *i, īnī, ī*, speaking, talking, saying, telling, a speaker, (commonly at the end of a comp., cf. *alpa-bh°*, *prākṛita-bh°*); loquacious, a chatterer.

Bhāṣhya, *am*, n. speaking, talking; any work in the common or vernacular speech; an explanatory work, exposition, explanation, commentary in general (but especially the explanation of technical Sūtras or aphorisms); Patañjali’s commentary on the Sūtras of Pāṇini [cf. *mahā-bhāṣhya*]; a sort of house or building. — **Bhāṣhya-kara** or **bhāṣhya-kāra**, *as, or bhāṣhya-kṛit, t.*, m. ‘commentary-maker,’ the writer of any explanatory work or commentary, a commentator, scholiast, an expounder of technical Sūtras or aphorisms; (especially) an epithet of Patañjali, the author of the Mahā-bhāṣhya or great commentary on Pāṇini; epithet of the commentators Nātha and Saṅkarācārya. — **Bhāṣhya-tikā**, *f.*, N. of a commentary on the Mahā-bhāṣhya; of another commentary better known as Śrīmad-bhāṣhya-tikā. — **Bhāṣhya-pradīpa**, *as, m.*, N. of Kaiyata’s commentary on the Mahā-bhāṣhya. — **Bhāṣhyapradīpavivaraṇa**, *am*, n., N. of Īśvarānanda’s explanation of the Bhāṣhya-pradīpa. — **Bhāṣhyapradīpodyota** (*‘pa-ud°*), *as, m.*, N. of Nāgōji-bhaṭṭa’s explanation of Kaiyata’s Bhāṣhya-pradīpa. — **Bhāṣhya-ratna-prabhā**, *f.*, N. of a commentary on the Sāritaka-mīmāṃsā-bhāṣhya.

Bhāṣhyamāṇa, *as, ā, am*, being spoken to or addressed.

भाष 2. bhāṣh (fr. rt. *bhāṣh*), Ved. occurring only in the comp. *rakṣho-bhāṣh*, barking like a Rākṣhasa.

भाष bhāṣha. See *bhāsa*, col. 2.

भाषणीक्षौलेम bhāṣhāṇikṣhaulema, *ās, m.* pl., N. of a race (?).

भास 1. bhās (connected with rt. 1. *bhā*) (*bhā*), *cl. 1. A.* (in epic poetry also P.) **bhāsate** (*-ti*), *babhāse, bhāṣishyate, abhāṣishṭa, bhāṣitum*, to shine, to be bright; to appear; to appear or come into the mind, to be conceived or imagined, to become clear or evident; Caus. *bhāsa-yati, -yitum*, Aor. *ababhāsat* and *abibhāsat*, to make shine, illuminate; to cause to appear, show, make evident; Desid. *bhāṣishate*: Intens. *bābhāsyate, bābhāstī*; [cf. Hib. *beosach*, ‘bright, glittering,’ perhaps *maist*, ‘sparkling,’ probably Lat. *festra, fas-tus*.]

2. bhās, *f. n.* (according to some fr. rt. 1. *bhā*, q. v.; but according to Pāṇini III. 2, 177, fr. rt. 1. *bhās*), light, glare, lustre, brightness; a ray or gleam of light, (*bhāsām nidhī*, receptacle of rays of light, the sun); an image, reflection, shadow; glory, splendor, power, majesty; wish, desire. — **Bhāsa-keṭu**, *us, us, u* (fr. *bhāsā* inst. c. + *keṭu*), Ved. perceivable by light, appearing through light; (Sāy. = *jvālā-lakṣhaṇa-jñāpaka*). — **Bhās-kara**, *as, ī, am*, ‘light-causing,’ shining, glittering, bright, resplendent; (*as*), m. the sun, (if used at the end of an adj. comp. the fem. will end in *ā*); N. of Siva; fire; a hero; the plant *Calotropis Gigantea* (= *arka*); N. of various men; of a famous Hindū astronomer, (also called Bhāṣkarācārya, q. v.; *bhās-kara* is often found at the end of names, cf. *jñāna-bh°, brahmaṇya-bh°, bhagavad-bh°, bhagavanta-bh°, bhāṭṭa-bh°*); (*am*), n. gold; N. of a Tirtha. — **Bhāskara-nṛsiṅha**, *as, m.*, N. of a Scholiast of the last century. — **Bhāskara-priya**, *as, m.* ‘fond of the sun,’ a ruby. — **Bhāskara-bhaṭṭa**, *as, m.*, N. of an author. — **Bhāskara-misra**, *as, m.*, N. of an author; (also called *bhaṭṭa-bh°*). — **Bhāskara-lavaṇa**, *am*, n. a particular mixture (containing salt &c.). — **Bhāskara-varman**, *ā, m.*, N. of a king of Kāma-rūpa; of a person mentioned in the *Dasa-kumāra-čarita*, p. 194, l. 14. — **Bhāskara-vrata**, *am*, n., N. of a particular religious observance. — **Bhāskara-sārman**, *ā, m.*, N. of a commentator of the seventeenth century; [cf. *hari-bhāskara*]. — **Bhāskara-saptamī**, *f.*, N. of the seventh day in the light half of the month Māgha. — **Bhāskarācārya** (*‘ra-āc°*), *as, m.*, N. of an author; N. of a celebrated astronomer and mathematician who lived in the twelfth century and wrote the *Siddhānta-siro-maṇi* (which contains treatises on algebra, arithmetic, and geometry, called *Vija-gaṇita* and *Lilāvati*). — **Bhāskari**, *is, m.* (a patronymic fr. *bhās-kara*), the planet Saturn; N. of a Muni. — **Bhāskariya**, *as, ā, am*, belonging to or coming from Bhāskara; (*as*), m. a pupil of Bhāskara. — **Bhāskareshtā** (*‘ra-īsh°*), *f.* the plant *Polanisia Icosandra*. — **Bhās-val**, *ān, atī, at*, possessing light, luminous, splendid, shining; (*ān*), m. the sun; light, lustre, brightness; a hero; (*atī*), *f.* the city of the sun; N. of a work; (according to Naighaṇṭuka I. 8) = *ushas*, dawn; (*yas*), *f. pl.* (according to Naighaṇṭuka I. 13) = *nadi*, a river. — **Bhāsvatī-karaṇa**, *am*, n., N. of a work.

Bhāsa, *as, m.* (sometimes written *bhāṣha*), light, lustre, brightness; shining, (at the end of a comp., e.g. *candra-bhāsa*, shining as the moon); impression made on the mind, fancy; a vulture; a cock; a sort of bird described as a water-fowl; = *śakunta*; = *kukkuta*; = *nīla-pakṣhaḥ pakṣhi*; a cow-shed, cattle-fold (= *gosh(ha)*); N. of a Sāman (also *am*, n.); of a man; of a dramatic poet; of a son of a minister of king Candra-prabha; of a Dānava; of a mountain; (*i*), *f.* the mother of the Bhāṣas or vultures; N. of a daughter of Prādhā. — **Bhāsa-karṇa**, *as, m.*, N. of a Rākṣhasa. — **Bhāsa-tā**, *f.* the being a vulture or bird of prey; vulturous nature, rapacity. — **Bhāsa-vilāsa-saṃvāda**, *as, m.*, N. of the twenty-fifth chapter of the Vaiśiṣṭha-rāmāyaṇa, commonly called *Yoga-vāsishṭha*. — **Bhāsā-pura**, *am*, n., N. of a town.

Bhāsaka, *as, īkā, am* (fr. the Caus.), causing to appear, making evident, showing, manifesting; enlightening; making intelligible, (usually at the end of comps.); (*as*), m., N. of a dramatic poet. — **Bhāsaka-tva**, *am*, n. enlightenment, &c.

Bhāsana, *am*, n. shining, glittering, illuminating.

Bhāsanta, *as, ī, am*, shining, splendid; beautiful, handsome; (*as*), m. the sun; the moon; a star, an asterism; the bird Bhāsa, q. v.; (*i*), *f.* an asterism, a Nakṣatra.

Bhāsamāna, *as, ā, am*, shining, radiant; appearing.

Bhāsayat, *an, anti, at*, making to shine, illuminating; shining, radiant (?).

Bhāsas, *as, n.*, Ved. brightness, light, lustre.

Bhāsāya, Nom. A. *bhāsāyate*, &c., to act the part of the bird Bhāsa, to appear like this bird.

Bhāsim, *i, īnī, ī*, (at the end of a comp.) shining, brilliant (e.g. *urdhva-bh°*, shining upwards; cf. *vyotir-bh°*).

Bhāsu, *us, m.* the sun.

Bhāsura, *as, ā, am*, shining, splendid; terrible, (in this sense probably an incorrect form); (*as*), m. a crystal; a hero; (*am*), n. *Costus Speciosus* or *Arabicus*; [cf. *bhāsvara*]. — **Bhāsura-tva**, *am*, n. splendor. — **Bhāsura-pushpā**, *f.* the plant *Tragia Involucrata* (= *vrīṣṭi-kālī*).

Bhāsuraaka, *as, m.*, N. of a lion (in Pañca-tantra, p. 53, l. 17).

Bhāsū, *as, ā, am* (fr. the Caus.), to be made visible, to be brought to light. — **Bhāsya-tva**, *am*, n. the state or condition of appearing, visibleness. — **Bhāsya-sūtra**, *am*, n., N. of a section in the Kātantra treating of the meaning of grammatical forms.

Bhāsvara, *as, ā, am*, shining, radiant, brilliant, bright, resplendent; (*as*), m. the sun; a day; N. of a satellite of the god of the sun; of a Buddhist deity; (*am*), n. *Costus Arabicus* or *Speciosus* (= *kushṭha*; cf. *pra-bh°*, *bhāsura*).

भासद् bhāsada, *as, m.*, *am*, m. du. (fr. *bhasad*), Ved. (perhaps) the buttocks.

भासिन् bhāsīn, *bhāsura*, &c. See above.

भास्कर bhās-kara. See under 2. *bhās*, col. 2.

भास्त्रायण bhāstrāyaṇa, *bhāstrāyaṇaka* (fr. *bhāstrā*), see Gaṇa Arīhaṇḍi to Pāṇ. IV. 2, 80.

भासन् bhāsmana, *as, ī, am* (fr. *bhasman*), made or consisting of ashes, ash.

Bhāsmāyanya, *as, m.* a patronymic from *Bhasman*; *bhāsmāyanaś*, m. pl., see Gaṇa Kuñjādi to Pāṇ. IV. 1, 98.

भिक्षाचर bhikṣha-rāja, *as, m.*, N. of a king.

भिक्ष bhikṣh (probably for *bibhakṣh*, Desid. of rt. *bhāj*), *cl. 1. A.* (ep. also P.) **bhikṣhate**, *bibhikṣhe, bhikṣishyate, abhikṣishṭa*, *bhikṣhātum*, lit. to wish to share or partake; to beg for, ask for; to desire, implore (Ved. with acc. and gen., e.g. *bhikṣhe sumatiṃ turāṇam*, I implore your favour against eager foes, Rīg-veda I. 171, 1); to solicit, to beg alms (with abl. of person or with a double acc.); to obtain; to ask for without obtaining; to be weary or distressed (?); to speak (?); Caus. *bhikṣhayati, -yitum*, to cause to beg, &c.

Bhikṣhāṇa, *am, ā, n.* f. the act of begging, asking alms.

Bhikṣhamāṇa, *as, ā, am*, asking, begging. — **Bhikṣhā**, *f.* the act of begging, asking [cf. *māṇsa-bh°*]; anything given as alms or obtained by begging, (sometimes in comp. with the object asked for, e.g. *putra-bhikṣhām dehi*, grant the boon of a son, lit. a son as alms); alms, food given as alms [cf. *dur-bhikṣha, su-bh°*]; hire, wages (= *bhṛtī*); service. — **Bhikṣhā-karaṇa**, *am*, n. the act of asking alms, begging. — **Bhikṣhā-čara**, *as, ī, am*, going about begging; a beggar, mendicant; (*as*), m., N.

of a son of Bhoja, (also called *bhikṣhu*). — *Bhikṣhā-čaraṇa*, *am*, n. or *bhikṣhā-čarya*, *am*, ā, n. f. the act of going about begging, mendicancy. — *Bhikṣhā-čāra*, *as*, ī, *am*, = *bhikṣhā-čaru*. — *Bhikṣhāṭana* ('*śhā-af*'), *as*, ā, *am*, wandering about begging or asking for alms, begging, mendicancy; (*as*), m. a mendicant; N. of a poet; (*am*), n. the act of begging, mendicancy, going about asking for alms; N. of a work; *bhikṣhāṭanam kṛti*, to wander about as a mendicant. — *Bhikṣhāṇna* ('*śhā-an*'), *am*, n. food obtained as alms; [cf. *bhikṣhāhāra*]. — *Bhikṣhā-pātra*, *am*, n. a mendicant's bowl, vessel for collecting alms, alms-dish. — *Bhikṣhā-pračāra*, *as*, m. = *bhikṣhā-čaraṇa*, q. v. — *Bhikṣhā-bhāṇḍa*, *am*, n. a mendicant's bowl or vessel. — *Bhikṣhā-bhuj*, *k*, *k*, *k*, living on alms. — *Bhikṣhā-māṇava*, *as*, m. a beggar boy, young beggar (as a term of contempt). — *Bhikṣhā-yāna* ('*śhā-ay*'), *am*, n. the act of plying for alms. — *Bhikṣhārthīn* ('*śhā-ar*'), ī, *ini*, ī, asking for alms, a petitioner for charity; begging; a beggar or mendicant. — *Bhikṣhārha* ('*śhā-ar*'), *as*, ā, *am*, worthy of alms. — *Bhikṣhā-vat*, *ān*, *atī*, *at*, having or receiving alms, begging. — *Bhikṣhā-vāsa*, *as*, n. the garment of a mendicant, a beggar's dress. — *Bhikṣhā-vṛtti*, īs, īs, ī, living or subsisting on alms, begging. — *Bhikṣhāśī-tva* ('*śhā-ās*'), *am*, n. the eating begged food, subsisting on alms; mendicancy; profligacy, roguery. — *Bhikṣhāśīn* ('*śhā-ās*'), ī, *ini*, ī, eating begged food, living or subsisting on alms; dishonest; [cf. *bhikṣhāśya*]. — *Bhikṣhāhāra* ('*śhā-āh*'), *as*, m. begged food; [cf. *bhikṣhāṇna*]. — *Bhikṣhohkara* ('*śhā-uf*'), *as*, m. scattering alms. — *Bhikṣhopajivin* ('*śhā-up*'), ī, *ini*, ī, subsisting by alms, one who lives by begging. — *Bhikṣhāka*, *as*, ī, m. f. begging, a beggar, mendicant.

Bhikṣhita, ās, ā, *am*, begged, solicited or obtained as alms; [cf. *śūdra-bh*].

Bhikṣhitavya, *as*, ā, *am*, Ved. to be begged or asked for.

Bhikṣhu, ī, īpi, ī, begging, asking for alms.

Bhikṣhu, *us*, m. a beggar, mendicant, religious mendicant (especially a Brāhman of the fourth or mendicant order, i. e. one in the fourth āsrama or last stage of his life when he abandons his house and family and subsists entirely on alms; cf. *āsrama*, *mahā-bh*); a Buddhist mendicant; a particular Buddha; N. of an Āṅgīrasa (author of the hymn Rīg-veda X. 117); of a son of Bhoja (= *bhikṣhā-čaraṇa*); N. of a particular species of plant, = *śrāvāṇi*, = *kokilākeha*; (*u*), n. N. of an Upanishad. — *Bhikṣhu-čarya*, (*f*), 'a beggar's course of life,' begging. — *Bhikṣhu-tattva*, *am*, n. N. of a work. — *Bhikṣhu-saṅgha*, *as*, m. a society of Buddhist mendicants. — *Bhikṣhu-saṅghātī*, f. beggar's clothes, old or ragged raiment. — *Bhikṣhu-sūtra*, *am*, n. a collection of rules or precepts for mendicants. — *Bhikṣhu-sūtra-bhāṣya-vārttika*, *am*, n. N. of a commentary on the preceding.

Bhikṣhuka, *as*, m. a beggar, mendicant, a Brāhman of the mendicant order [cf. *bhikṣhu*]; (f), f. a female mendicant. — *Bhikṣhuki-pāraka* (?), N. of a building mentioned in Rāja-tarāṅgi VI. 191.

Bhikṣhunī, f. a Buddhist female mendicant or nun, (probably a Pāli form.)

Bhikṣhya (fr. *bhikṣhā*), Nom. P. *bhikṣhyati*, &c., to beg or ask for alms, (a doubtful form.)

भिक्ष भिन्दा or भिन्दका or भिन्दतका, *as*, m. or *bhīṇḍā*, f. the plant *Abelmoschus Esculentus*.

भिन bhitta, bhitti, &c. See col. 2.

भिद् 1. *bhid*, cl. 7. P. A. *bhinatti*, *bhinte* (Ved. also cl. 1. *bhedati*), Impf. *abhinat* (2nd sing. *abhinā* or *abhinat*, 1st sing. Ved. *abhedam*, 2nd sing. *abhet*, *bhet*), Impv. *bhinattu* (2nd sing. *bhindit* or *bhindhi*), *bhīheda* (2nd sing. *bīhēditha*), *bīhīde* (Part. *bīhīdvas*), *bhetayati*, -te, Aor. *abhidat* and *abhaiti*, *abhitā*

(2nd sing. *abhitthāe*), Inf. *bhetum* (Ved. *bhet-tava*), to break, split, cleave, slit, cut asunder, sever, rend, tear, pierce, penetrate; to break through or down, burst through (e.g. *setum bhid*, to break through an embankment; *timiram bhid*, to break through or disperse darkness); to violate (e.g. *sandhim bhid*, to violate a compact or alliance); to interrupt, disturb; to tear up; to destroy; to divide, separate; to open; to make to open or blossom, expand; to divide into parts or portions, disjoin, disunite; to loose, loosen, dissolve; to unravel, extricate; to betray, disclose; to set at variance; to unsettle, perplex; to alter, change, make to differ; to distinguish, discriminate: Pass. *bhidate*, to be split; to burst (e.g. *śitena*, with frost); to be torn asunder; to be destroyed; to be harassed or afflicted; to be divided or separated; to open, be opened, become relaxed; to expand, blossom, bloom; to become loose, be loosened; to separate one's self from, keep aloof from (with inst.); to differ or be different from (with abl.); to alter, change; to be divulged: Caus. *bhedayati*, -yitum, *abibhidat*, to cause to break or split &c., to break, split, cleave, divide, tear or dash to pieces; to destroy, overcome; to separate, dissolve, disunite, unsettle (in opinion), perplex, set at variance, cause dispersion; to seduce: Desid. of Caus. *bibhodayishati*: Desid. *bibhit-sati*, -te: Intens. *bebhdyate*, *bebhīdī*, *bebhēti*, to break or split repeatedly, to divide or cut into again and again; [cf. Lat. *findo*, *finis* fr. *fid-nis* (?): Goth. *bit*, 'to bite'; *beitu*, *bait*, *bitum*: Old Germ. *bitz*].

Bhitta, *am*, n. a fragment, broken piece, bit; a part, portion; = *bhitti*, a partition, wall.

Bhitti, īs, f. breaking, splitting, tearing, dividing; a wall of earth or masonry, a partition; a mat (made of split reeds); anything broken or divided; a rent, fissure; a fragment, bit, piece, portion, part; a place, spot; a flaw, defect, deficiency; an opportunity, occasion; an asylum (?). — *Bhitti-khātana*, *as*, m. 'wall-digger,' one who digs into or undermines walls, a rat; [cf. *bhitti-pātana*]. — *Bhitti-čaura*, *as*, m. 'wall-burglar,' a house-breaker (the mud wall of the Hindū cottages being easily cut through by burglars). — *Bhitti-pātana*, *as*, m. 'wall-overthrower, wall-destroyer,' a kind of rat; [cf. *bhitti-khātana*].

Bhittikā, f. a partition, wall; a small house-lizard; (*as*, ā, *am*) = *bhitti* (at the end of an adj. comp.).

Bhittvā, ind. having broken, having split, having burst through, &c.

2. *bhid*, t, t, t, (at the end of a comp.) breaking, splitting, dividing, piercing; a breaker, &c.; breaking into pieces, destroying [cf. *asma-bh*, *giri-bh*, *gotra-bh*, *tamo-bh*, *pura-bh*]; (t), f. Ved. a breaker, destroyer, &c.; breaking, splitting, dividing; difference; different sort, kind.

Bhidaka, *as*, m. 'cutter or wounder,' a sword; (*am*), n. Indra's thunderbolt.

Bhidā, f. breaking, splitting, piercing, bursting in pieces, tearing, rending [cf. *dur-bhida*]; dividing, separation; difference; sort, kind, species; coriander.

Bhīdāpana, *am*, n. (fr. an irregular Caus. *bhīdāpaya*), the act of causing to break, causing to pound or trample on.

Bhīdī, īs, or *bhidu*, *us*, m. Indra's thunderbolt.

Bhidra, *am*, n. a thunderbolt (= *bhīdī* above).

Bhidura, *as*, ā, *am*, breaking, splitting, piercing, destroying; easily broken or split, fragile, brittle; divided, variegated, mingled; (*am*), n. a thunderbolt [cf. *bhīdara*]. — *Bhidura-svana*, *as*, m. 'making a piercing sound,' N. of an Asura; (in Hari-vaṅsa 2289 also read *mridura-svana*, *śrīmarah khaṇah*).

Bhidelsma, *us*, ā, *am*, to be broken or split, easily broken, brittle, fragile.

Bhīdya, *as*, m. a rushing river ('one bursting its banks'); N. of a river; [cf. *pār-bh*].

Bhīdyamāna, *as*, ā, *am*, being broken or split or pierced; being divided or separated; being distinguished.

Bhīdra, *am*, n. a thunderbolt.

Bhid-vat, *ān*, *atī*, *at*, Ved. containing the root *bhid*. *Bhindat*, *an*, *atī*, *at*, breaking, splitting, cleaving, piercing, destroying, dividing.

Bhindu, *us*, *us*, u, Ved. breaking, splitting; destroying; a destroyer; (*us*), m. a drop [cf. *bindu*]; (*us*), f. a woman bringing forth a still-born child, a woman who bears a dead child; [cf. *nindu*].

Bhindāhi-lavaṇā, f. (fr. 2nd sing. Impv.), constant sprinkling of salt; [cf. *paśa-F*].

Bhinna, *as*, ā, *am*, broken, fractured, split, (*bhinna nauh*, a leaky ship, a wrecked vessel); torn, rent, cloven, pounded, lacerated; opened, expanded, budded, blossoming; divided, separated into parts, anything less than a whole; detached, disunited, disjoined; loosened; separated or different from; distinct, other, different (e.g. *ām-bhinno nipātah*, any particle other than *ām*); deviated, deviating or varying from; deprived of, without; furious (as an elephant, see *bhinna-karaṭa*); mingled, mixed, cleaving to; (*as*), m. a flaw or defect in a jewel; (*am*), n. a fragment, bit, part, portion; (in arithmetic) a fraction; a blossom; a wound from a pointed weapon, a stab; a particular mode of fighting mentioned in Hari-vaṅsa 15978, (also read *mītra*). — *Bhinna-karaṭa*, *as*, m. an elephant in rut or from whose divided temples the juice exudes. — *Bhinna-karna*, *as*, ā, *am*, having divided ears (said of particular animals). — *Bhinna-kūṭa*, *as*, ā, *am*, deprived of a chief or leader (said of an army).

Bhinna-krama, *as*, ā, *am*, having the order broken, out of order or place, displaced. — *Bhinna-gaṭi*, īs, īs, ī, going with great strides, going quickly. — *Bhinna-garbhā*, *as*, ā, *am*, disunited in its centre (said of an army), broken up, disorganized. — *Bhinna-gātrikā*, f. a kind of cucumber, Cucumis Usitatissimus (= *karṭāfi*). — *Bhinna-guṇa*, *am*, n. multiplication of fractions. — *Bhinna-ghana*, *as*, m. the cube of a fraction. — *Bhinna-jātiya*, *as*, ā, *am*, of a different tribe or caste. — *Bhinna-tva*, *am*, n. the state of being different, difference, variation. — *Bhinna-darśin*, ī, *ini*, ī, or *bhinna-drīś*, *k*, *k*, *k*, seeing different things, seeing a difference, making a difference, partial, (opposed to *sama-darśin*). — *Bhinna-deśa*, *as*, ā, *am*, belonging to different or various places; occurring or happening in various places. — *Bhinna-deśa-tva*, *am*, n. the condition of being widely distant. — *Bhinna-deha*, *as*, ā, *am*, 'whose body is pierced,' wounded. — *Bhinna-nau*, *aus*, *aus*, u, or *bhinna-nauka*, *as*, ā, *am*, 'whose ship is broken,' shipwrecked. — *Bhinna-parīkarmaṇ*, *a*, n. an arithmetical operation with fractions. — *Bhinna-prakāra*, *as*, ā, *am*, of a different kind or sort. — *Bhinna-bhāga-hara*, *as*, m. division of fractions. — *Bhinna-bhāṇḍa* or *bhinna-bhājana*, *am*, n. a broken pot or vessel, potsherd. — *Bhinna-bhinnātman* ('*na-āt*'), ā, m. chick-pea, Cicer Arietinum. — *Bhinna-marmān*, ā, ā, *a*, pierced in the vital organs, mortally wounded. — *Bhinna-maryāda*, *as*, ā, *am*, 'whose course is broken or separated from the right way,' uncontrolled, unrestrained; unbounded. — *Bhinna-mastaka-piṇḍaka* or *-piṇḍika*, *as*, ā, *am*, whose skull and forehead is cloven, (an elephant) whose frontal globes are open. — *Bhinna-yojanī*, f. the plant *Plectranthus Scutellarioides* (= *pāśāṇa-bhedā*). — *Bhinna-linga*, *am*, n. incongruity of gender in a comparison. — *Bhinna-vačana*, *am*, n. incongruity of number in a comparison. — *Bhinna-vat*, *ān*, *atī*, *at*, one who has divided. — *Bhinna-varga*, *as*, m. the square of a fraction. — *Bhinna-varcās*, ās, ās, *as*, or *bhinna-varcāśka*, *as*, ā, *am*, voiding excrement, &c. — *Bhinna-varṇa*, *as*, ā, *am*, changed in colour, discoloured, pale; of a different caste or tribe. — *Bhinna-vartman*, ā, ā, *a*, separated from the right way; [cf. *bhinna-maryāda*]. — *Bhinna-viṭka*, *as*, ā, *am* (fr. *bhinna + viśh*), = *bhinna-varcās*. — *Bhinna-vṛttika*, *am*, n. the state of one who voids excrement, &c., (according to some commentators) change of colour in the feces. — *Bhinna-vṛtta*, *as*, ā, *am*, having abandoned the path of duty, leading a bad life; containing a metrical fault. — *Bhinna-vṛtti*,

is, is, i, having different occupations, occupied differently; leading a bad life; neglecting prescribed observances, following bad courses. — *Bhinnavṛtti-tā*, f. the following of evil courses, neglect of prescribed observances. — *Bhinnā-vyavakalita*, am, n. subtraction of fractions. — *Bhinnā-saṃhātī*, is, is, i, whose union is broken, disunited. — *Bhinnā-saṃkalana* or *bhinnā-saṃkalita*, am, n. addition of fractions. — *Bhinnā-svara*, as, ā, am, having a broken or changed voice, hesitating in speech, faltering; discordant. — *Bhinnasvara-mukha-varṇa*, as, ā, am, having a broken or changed voice and complexion. — *Bhinnā-hṛdaya*, as, ā, am, pierced through the heart. — *Bhinnānjana* ('na-an'), am, n. divided antimony, pounded collyrium, or collyrium mixed (with oil and used as an eye-salve), eye-ointment consisting of various materials pounded and mixed. — *Bhinnānjana-layopama* ('ya-up'), as, ā, am, like a quantity of pounded antimony or mixed collyrium. — *Bhinnānjana-sannibha*, as, ā, am, similar to pounded antimony or mixed pigment. — *Bhinnānjana-kāra* ('na-āk'), or *bhinnānjana-bha* ('na-ābha'), as, ā, am, appearing like pounded antimony or mixed collyrium. — *Bhinnābhinnā* ('na-abh'), as, ā, am, distinct and not distinct, separate and not separate. — *Bhinnārtha* ('na-ar'), as, ā, am, having a clear or distinct meaning, clear, evident, intelligible, perspicuous. — *Bhinnārtha-tā*, f. clearness of meaning, intelligibility, clearness. — *Bhinnodara* ('na-ud'), as, m. a brother by a different mother, a half brother.

Bhinnaka, as, m. 'a seceder,' a Buddhist; N. of a musical mode or Rāga.

Bhettavya, as, ā, am, to be broken; to be betrayed; to be divulged.

Bhetti, tā, trī, trī, breaking, splitting, piercing, bursting through, dividing, &c.; a breaker, splitter, piercer, interrupter, disturber, troubler, frustrator; a divulger (of a secret), betrayer, traitor; a factious or seditious man; (tā), m., N. of a particular magical spell recited over weapons.

भिन्द *bhind*, a various reading for rt. *bind*, q. v.

भिन्दपाल *bhindapāla* or *bhindipāla*, as, m. a short javelin or arrow thrown from the hand or shot through a tube; a stone fastened to a string; (also read *bhindamāla*, *bhindumāla*, *bhindīmāla*, *bhindīmāla*.)

भिन्दु *bhindu*, *bhinna*, &c. See p. 710, col. 3.

भियस *bhiyas*. See col. 2.

भिरिण्टिका *bhirinṭikā*, f. a species of plant, = *sveta-guñjā*; (also read *bhirinṭikā*.)

भिल *bhil* = rt. *bil*, q. v.

भिल्स *bhilma*, am, n. a word used by Yāska (Nirukta I. 20) to explain *bilma*, q. v.

भिल्ल *bhilla*, as, m., N. of a wild mountain race, probably the modern Bheels, (they live in the Vindhya mountains, in the forests of Malwa, Mewar, and Kandes, and in the Dakhin to the north of Poona; they were formerly notorious for their depredations); a king of the Bhillas; (ī), f. the plant *Symplocos Racemosa*. — *Bhilla-gavi*, f. = *garayi*, the female of the Bos Gaurus. — *Bhilla-taru*, us, m. *Symplocos Racemosa*; [cf. *bhili*]. — *Bhilla-bhūṣaṇā*, f. the seed of the plant *Abrus Precatorius*.

Bhillota or *bhillotaka*, as, m., N. of a species of plant, (perhaps) = *bhilla-taru*.

भिश्रा *bhiśrā*, f., N. of a woman.

भिशज 1. *bhishaj* (a Vedic verb of which the 3rd sing. present *bhishakti* occurs in R̥g-veda VIII. 79, 2, where according to Śāy. *bhishakti* = *bhishajyati*), to heal or cure; [cf. *bheshaja*].

2. *bhishaj*, k, k, k (in Upādi-s. I. 137 derived

fr. rt. 1. *bhī* with vowel shortened and affix *aj*, *sh* being inserted), healing, sanative, curative; (k), m. a physician; medicine, a remedy (= *bheshaja*); N. of a man with the patronymic *Ātharvaṇa*; of a son of Sata-dhanvan; (au), m. du. the Āsvin; [cf. *sata-bh*]. — *Bhishak-tama*, as, ā, am, Ved. most healing; (au), m. du. 'the best physicians,' the Āsvin. — *Bhishak-tara*, as, ā, am, Ved. more healing. — *Bhishak-pāsa*, as, ā, m. an inferior physician, a quack doctor. — *Bhishak-priyā*, f. 'dear to a physician,' the plant *Cocculus Cordifolius* (= *guḍūci*). — *Bhishag-jita*, am, n. 'subdued by physicians,' any drug or medicine. — *Bhishag-bhadra*, f. a species of the plant *Croton*; [cf. *bhadra-dantikā*]. — *Bhishag-vara*, as, m. the best of physicians; (au), m. du. the two Āsvin. — *Bhishan-mātri*, tā, f. the plant *Justicia Adhadota*; [cf. *vaidyā-mātri*].

Bhishajāvarta, as, m., N. of Kṛishna.

1. *bhishajya*, Nom. P. *bhishajyati*, &c., Ved. to heal, cure.

2. *bhishajya*, as, ā, am, Ved. sanative, healing, healthful; (ā), f. the act of healing or curing; a remedy, cure; [cf. *dur-bh*].

Bhishajyita, as, ā, am, Ved. healed, cured, (also incorrectly read *bhishajyita*, *bhishajyita*, *bhishajyita*.)

Bhishajya, as, m., see Gaṇa Gargādi to Pāṇ. IV. 1, 105.

Bhishajya, Nom. P. *bhishajyati*, &c., Ved. = 1. *bhishajya*, to heal, cure.

भिष्मा *bhishmā*, f. a various reading for *bhissā* below.

Bhishmikā, *bhishmīṭā*, *bhishmishṭā*, various readings for *bhissāṭā* below.

भिस्सा *bhissāṭā* or *bhissīṭā*, f. parched or fried rice.

Bhissā, f. boiled rice.

भिहु *bhihu* (?), us, m., N. of a mountain.

भी 1. *bhī*, cl. 1. A. *bhayate* (Ved.); cl. 3. P. (Ved. and ep. also A.) *bibheti* (3rd du. *bibhitas* or *bibhitas*, 3rd pl. *bibhīyati*, Part. *bibhīyat*, ep. 1st sing. A. *bibhīye*), Impf. *abibhet* (3rd pl. *abibhayus*), Pot. *bibhīyāt* or *bibhīyāt* (3rd pl. *bibhīyus* or *bibhīyus*, *bibhīyegus* Mahā-bh. Sānti-p. 459), *bibhīyā* or *bibhīyāni-cakāra* or *bibhīyām-āsa* (3rd pl. *bibhīyus*, Part. *bibhīvas*, *bibhīyusī*, f.), *bheshiyatī*, Aor. *abhuishīti* (2nd sing. *abhaishīti*, ep. mā *bhaish* for mā *bhaishīti*, Ved. forms *bhes*, *bhemā*, *bhetum* (Ved. forms *bhayante*, *abhayanta*, Part. *bhayamāna*, *bhiyāna*, Inf. *bhiyase*, cf. *bhiyas* below; according to the Dhātū-pāṭha even cl. 10. P. *bhāyayati*), to fear, dread, be afraid of (with abl. or gen., e. g. *mṛityor bibheti*, he fears death; *bibhemi te*, I fear thee; very rarely with inst. or acc.); to fear for, be anxious or solicitous about (A.): Pass. *bhīyate*, Aor. *abhāyī*; Caus. A. *bhishayate* (ep. also P. *bhishayati*), *bhāpayate*, Aor. *abibhishata*, &c., to terrify, put in a fright, intimidate; *bhāyayati*, Aor. *abibhāyat*, &c., to frighten or terrify any one (acc.) with anything (inst.): Desid. *bibhīshatī*; Intens. *bebhiyate*, *bebhayati*, *bebheti*; [cf. Zend rt. *bī*, 'to be frightened': Gr. *φέβ-ο-μαι*, *φόβος*, *φοβέ-ω*, *φοβέ-ο-μαι*, *φοβ-ερός*: Lith. *bij-au*, 'I am afraid'; *baimē*, 'fear'; *bai-dau*, 'I terrify'; *baisis*, 'terrible'; perhaps belonging to the Caus. *bhishaya*; *byanvīs*, 'deformed', see *bhiru*; *baj-us*, 'fear'; = *bhaya*: Slav. *boj-a-ti*, 'to be afraid': probably Goth. *fia* for *bīa*, *fianās*: Mod. Germ. *feind*: Eng. *fiend*: Old Germ. *bī-bē-n*: Angl. Sax. *bif-ian*, *beof-ian*: Mod. Germ. *beb-en* = Intens. *bebheti*.]

Bhīyas, m., Ved. fear, apprehension, dread, (occurring only in the acc. and inst. sing., the dat. sing. *bhiyase* being used as Ved. inf. of rt. 1. *bhī*, above; cf. Zend *bienghe*.)

Bhīyasāna, as, ā, am, Ved. fearful, timid.

Bhīyā, f. fear, apprehension, dread.

2. *bhī*, is, f. fear, apprehension, alarm, dread,

(sometimes at the end of a comp., cf. *avadya-bhī*). — *Bhī-kara*, as, ā or i, am, causing or exciting fear. — *Bhī-mat*, ān, atī, at, fearful.

Bhīta, as, ā, am, frightened, alarmed, terrified, afraid, fearful, timid; placed in jeopardy or danger, imperiled, (often at the end of a comp., e. g. *agnī-bhī*, afraid of fire; *mṛityu-bhī*); (am), n. fear, alarm, apprehension; (am), ind. timidly. — *Bhīta-kāra*, as, ā, am, making afraid; (am), ind. making a coward, calling a coward, (tam *bhītan-kāram ākrusya*, calling him a coward). — *Bhīta-paritrāṇa-vastūpālambha-panḍita* ('tu-up'), as, ā, am, clever in finding fault with the means of rescuing the terrified. — *Bhīta-bhīta*, as, ā, am, very much frightened, exceedingly afraid. — 1. *bhīta-vat*, ān, atī, at, one who is afraid. — 2. *bhīta-vat*, ind. like a frightened person, timidly.

Bhītī, is, f. fear, alarm, apprehension, dread, terror, (often at the end of a comp., cf. *doshā-bhī*, *deva-bhī*); tremor, trembling, shaking; danger. — *Bhīti-kṛit*, t, t, t, causing fear, exciting alarm. — *Bhīti-nāṭitaka*, am, n. mimic representation of fear.

Bhīma, as, ā, am, fearful, dreadful, terrible, formidable, horrible, horrid, terrific, terrifying; (am), n. horror, terror; (as), m. a kind of sorrel (= *amla-velasa*), Rumex Vesicarius; N. of Rudra; of Siva; of one of the eight forms of Siva; of one of the eleven Rudras; of a Deva-gandharva; of one of the Devas called Yajña-mush; of a Dānava; of a Vidyā-dhara; of a son of the Rākshasa Kumbhakarṇa; of the second son of Pāṇḍu (also called Bhīma-sena and Vṛikodara; he was only the reputed son of Pāṇḍu, being really the son of his wife Prīthā or Kuntī by Vāyu, god of the wind; he was remarkable for his vast size and strength and voracious appetite; cf. *vāyu-putra*); N. of a Vaidikara; of a son of Ilina; of a son of Amāvasu or Āmāvasu and father of Kāncāna; of a son of Sattvata; of a king of Dvārakā; of several kings; of an author; of a poet; of the father of Ananta; (ās), m. pl. the race of Bhīma; (ā), f. a whip; a sort of perfume (= *roṣāna*); N. of a form of Durgā; of an Āspara; of several rivers; of a district (probably sacred to Durgā); of a town. — *Bhīma-karman*, ā, ā, a, terrible in act, of terrific prowess; dreadful, destructive. — *Bhīma-kārmuka*, as, ā, am, having formidable bows. — *Bhīma-khaṇḍa*, am, n., N. of a work treating of the Linga Bhīmeśvara (mentioned in the Skanda-Purāṇa). — *Bhīma-gava*, as, or *bhīma-gu*, us, m. (*gava* or *gu* = *go*), N. of a man; [cf. *bhaimagava*]. — *Bhīma-gupta*, as, m., N. of a king. — *Bhīma-grāha-vat*, ān, atī, at, having terrible sea monsters. — *Bhīma-candra*, as, m., N. of a king. — *Bhīma-jānu*, us, m., N. of a king. — *Bhīma-tā*, f. terrible, fearful, formidable, fearfulness. — *Bhīma-tithi*, is, f. the day of Bhīma (= *bhīmaikādaśī*). — *Bhīma-darsana*, as, ā, am, frightful in appearance or aspect, frightful, hideous. — *Bhīma-dvādasi*, f., N. of the twelfth day of the light half of the month Māgha (called after Bhīma the reputed son of Pāṇḍu; cf. *bhīmaikādaśī*). — *Bhīmadvādasi-vrata*, am, n., N. of the sixty-fifth chapter of the Bhavishyottara-Purāṇa. — *Bhīma-dhanvan*, ā, m. 'having a terrific bow,' N. of a king. — *Bhīma-dhanvāyana*, 'bearing dreadful bows,' in *Bhīma-dhanvāyana* senā, Mahā-bh. Udyoga-p. 7633. — *Bhīma-nagara*, am, n. 'Bhīma's city,' N. of a town; [cf. *bhīma-pura*]. — *Bhīma-nāda*, as, ā, am, sending forth a fearful sound, sounding dreadfully; (as), m. a loud or fearful sound; a lion; N. of one of the seven clouds which will cover the sky at the destruction of the world. — *Bhīma-nāyaka*, as, m., N. of a man. — *Bhīma-parākrama*, as, ā, am, possessing fearful power or prowess; of terrible strength; (as), m. an epithet of Siva; N. of a man; of a work mentioned in Raghunandana's Saṅskāra-tattva. — *Bhīma-pāla*, as, m., N. of a king. — *Bhīma-pura*, am, n., N. of a town situated on the Ganges; [cf. *bhīma-nagara*]. — *Bhīma-bala*, as, ā, am, possessing fearful or tremendous

strength; (*as*), m., N. of one of the sons of Dhṛita-rāshṭra; of one of the Devas called Yajña-mush, see Mahā-bh. Vana-p. 14166. — *Bhima-bhaṭa*, *as*, m., N. of a man. — *Bhima-bhaṭa*, *as*, m., N. of an author. — *Bhima-bhuja*, *as*, m., N. of a man. — *Bhima-mukha*, *as*, i, am, of fearful aspect or appearance; (*as*), m., N. of a monkey. — *Bhima-ratha*, *as*, m., N. of a king; of a son of Dhṛita-rāshṭra; of Ketu-mat (the father of Divo-dāsa); of a son of Vikṛiti and father of Nava-ratha; of a son of Kṛishṇa by Satya-bhāmā; of a Rākshasa [cf. *bhaimaratha*]; (*ā*, i), f., N. of a river in the Himalaya mountains; (*i*), f., 'the fearful night', N. of the seventh night in the seventh month of the seventy-seventh year of life (supposed to be the ordinary period of human life; a person after this period is thought to be arrived at dotage and exempt from all religious observances; *bhima-rathi* is probably for *bhima-rātri* or for Prakṛit *bhima-ratti*; cf. *kāla-rātri*). — *Bhima-rūpa*, *as*, ā, am, of terrible form, of fearful aspect. — *Bhima-vikrama*, *as*, ā, am, of terrible prowess, tremendous in power or strength; (*as*), m., N. of one of the sons of Dhṛita-rāshṭra. — *Bhima-vikrānta*, *as*, ā, am, fearfully powerful or courageous; (*as*), m. a lion. — *Bhima-vigraha*, *as*, ā, am, of fearful form, terrific in appearance, gigantic. — *Bhima-vega*, *as*, ā, am, of fearful or tremendous speed, terribly swift or impetuous; (*as*), m., N. of one of the sons of Dhṛita-rāshṭra; of a Dānava. — *Bhima-vega-rava*, *as*, ā, am, of dreadful speed and sound, fearful in velocity and noise; (*as*), m., N. of one of the sons of Dhṛita-rāshṭra. — *Bhima-sankara*, *am*, n., scil. *linga*, N. of one of the twelve most sacred Lingas. — *Bhima-sara*, *as*, m., 'having fearful arrows', N. of a son of Dhṛita-rāshṭra. — *Bhima-sāsana*, *as*, m., 'terrible in rule', N. of Yama. — *Bhima-sāha*, *as*, m. (*sāha* = شاة), 'the terrible king', N. of a king. — *Bhima-sukla*, *as*, m., N. of a king. — *Bhima-sinha-panḍita*, *as*, m., N. of a learned man and poet. — *Bhima-sena*, *as*, m., 'having a terrible army', N. of a son of Janam-eyaya; of a son of Janam-eyaya; of a son of Riksha; of the second son of Paṇḍu [cf. *bhīma*]; of a Deva-gandharva; of a Yaksha; of a king; of a grammarian; of a physician; a kind of camphor; [cf. *bhaimaseni*, *bhaimasenyā*]. — *Bhimasena-maya*, *as*, i, am, consisting of Bhīmasena. — *Bhima-srāmin*, i, m., N. of a Brāhman. — *Bhīmākara* ('ma-āk'), *as*, m., N. of a man. — *Bhīmā-deva*, *as*, m., N. of a man. — *Bhīmādy-upākhyāna*, *am*, n., N. of the fifteenth chapter of the Vāsisṭha-rāmāyaṇa, commonly called Yoga-vāsisṭha. — *Bhīmeśa* ('ma-īsa) or *bhīmeśvara* ('ma-īś'), *am*, n., N. of a place sacred to Śiva. — *Bhīmeśvara-tirtha* and *bhīmeśvara-māhātmya*, *am*, n., N. of two chapters of the Revā-māhātmya of the Śiva-Purāṇa. — *Bhīmāikādaśī* ('ma-ek'), f., N. of the eleventh day in the light half of the month Māgha; [cf. *bhīma-dvādaśī*]. — *Bhīmottara* ('ma-ut'), *as*, m., N. of a Kumbhāṇḍa. — *Bhīmodarī* ('ma-ud'), f., an epithet of Umā.

Bhīmaka, *as*, m., N. of a demon; (also read *bhīhaka*.)

Bhīmayu, *us*, *us*, *u*, Ved. fearful, dreadful.

Bhīmara, *am*, n. war, battle.

Bhīmala, *as*, ā, am, Ved. = *bhīma*, q. v.

Bhīraka, *as*, m. a various reading for *bhīruka*, a kind of sugar-cane.

Bhīru, *us*, *us* or *ūs*, *u*, fearful, timid, cowardly, (opposed to *śūra*); fearing, afraid of (with abl., e.g. *maraṇād bhīruḥ*, afraid of death; or at the end of a comp., e.g. *pratiśṇā-bhaṅga-bhīru*, afraid of breaking a promise); (*us*), m. a jackal [cf. *phere*]; a tiger; a kind of sugar-cane; (*us*, *ūs*), f. a timid woman; a shadow; a goat; a centipede; Solanum Jacquinii or a sort of prickly nightshade; the plant Asparagus Racemosus, (in some of these last senses said to be also m.); (*u*), n. silver. — *Bhīru-śetas*, *ās*, m. 'timid-hearted', a deer; [cf. *bhīru-hṛidaya*]. — *Bhīru-jana*, *as*, m. one whose servants are

cowards. — *Bhīru-tā*, f. or *bhīru-tva*, *am*, n. fearfulness, timidity, cautiousness, cowardice; natural cowardice (as of a tiger, cf. *bhīru*, col. 1). — *Bhīru-patṛī*, f. Asparagus Racemosus. — *Bhīru-maya*, *as*, i, am, fearful, terrible, frightful. — *Bhīru-yodha*, *as*, ā, am, having cowardly soldiers, possessing a cowardly garrison. — *Bhīru-randhṛa*, *as*, m. 'having a fearful chasm', an oven, a furnace. — *Bhīru-sattva*, *as*, ā, am, having a timid nature, fearful, timid. — *Bhīru-hṛidaya*, *as*, ā, am, timid-hearted, fearful, timid; (*as*), m. a deer; [cf. *bhīru-śetas*].

Bhīruka, *as*, ā, am, fearful, timid, timorous, cowardly; afraid; shy; formidable; (*as*), m. an owl; a bear [cf. *bhīluka*]; a kind of sugar-cane, (also written *bhīraka*); N. of a man; (*am*), n. a wood, forest. — *Bhīruka-jana*, *as*, m. one whose servants are cowards.

Bhīruṇa, *as*, ā, am, terrific, &c. See a-bh°.

Bhīru = *bhīru*, col. 1.

Bhīluka, *as*, ā, am, = *bhīruka* above; (*as*), m. a bear; [cf. *bhallūka*, *bhīruka*].

Bhīshaka, *as*, m. (fr. the Caus.), N. of one of Śiva's attendants [cf. *bhīmaka*]; (*ikā*), f., N. of a goddess.

Bhīshaṇa, *as*, ā, am (fr. the Caus.), terrifying, frightening, causing alarm, terrific, awful, formidable, horrible, (often at the end of a comp., e.g. *śatru-bh*), terrifying an enemy; (*as*), m. the sentiment of horror (in poetical composition); N. of a form of Bhairava (= Yama); an epithet of Śiva; the olibanum tree, Boswellia Thurifera; the plant Phoenix Paludosa (= *hīntāla*); a pigeon, dove; N. of a Rākshasa; (*ā*), f., N. of a goddess, (probably a form of Durgā); (*am*), n. the act of terrifying or frightening, causing alarm or horror; anything which excites terror. — *Bhīshaṇa-tva*, *am*, n. terrible, horribleness.

Bhīshaṇaka, *as*, ikā, am, = *bhīshaṇa*, terrifying, frightening, intimidating.

Bhīshayamāṇa, *as*, ā, am, terrifying, frightening.

1. *bhīshā*, f. the act of terrifying, frightening, intimidation, terror, fright.

2. *bhīshā*, ind. (perhaps contracted fr. *bhīyāsā*, or inst. c. of *bhīś* = 2. *bhī*), Ved. from fear.

Bhīshita, *as*, ā, am, terrified, frightened, alarmed.

Bhīshi-dāsa, *as*, m., N. of the man under whose patronage Nārāyaṇa's commentary on the Gītāgovinda was composed.

Bhīshma, *as*, ā, am, = *bhīma*, terrible, horrible, terrific, fearful; (*as*), m. the sentiment of horror as the object of poetical composition; an epithet of Śiva (Rudra); a Rākshasa, imp, goblin; N. of a son of Śantanu and Gangā, (he is an important personage in the Mahā-bhārata, being the half brother of both Viśvita-vīrya and Vyāsa, — Śantanu, who was a descendant of Bharata, having had his son Viśvita-vīrya by his legitimate wife Satyawatī, but Bhīshma by Gangā before his marriage; when Viśvita-vīrya died childless, Bhīshma undertook the government of Hastinā-pur, and brought up his three nephews, the sons of his half brother Vyāsa, viz. Dhṛita-rāshṭra, Paṇḍu, and Vidura; whence he is sometimes called their father; he took the side of his grand-nephews, the sons of Dhṛita-rāshṭra, against the sons of Paṇḍu; he was a warrior renowned for his continence, wisdom, bravery, and fidelity to his word); (*ās*), m. pl. the race or followers of Bhīshma; (*am*), n. horror, horribleness, the property of exciting fear or terror. — *Bhīshma-garjita-ghoṣa-svara-rāja*, *as*, m., N. of a Buddha; [cf. *bhīshma-svara-rāja*]. — *Bhīshma-janani*, f. 'mother of Bhīshma', an epithet of the Ganges. — *Bhīshma-pancāka*, *am*, n. 'five days sacred to Bhīshma', the five days from the eleventh to the fifteenth in the light half of the month Kārtika. — *Bhīshmapāncākavratā*, *am*, n., N. of the sixty-third chapter of the Bhavishyottara-Purāṇa. — *Bhīshma-parvan*, a, n., N. of the sixth book of the Mahā-bhārata. — *Bhīshma-mukti-pradāyaka*, *as*, m. 'giving release to Bhīshma', N. of Viṣṇu. — *Bhīshma-ratna-parīkṣā*, f. trial of the jewel of Bhīshma. — *Bhīshma-*

sū, *ās*, f. 'mother of Bhīshma', an epithet of the Ganges. — *Bhīshma-stava-rāja*, *as*, m. 'Bhīshma's hymn to Kṛishṇa', N. of the forty-seventh chapter of the twelfth book of the Mahā-bhārata. — *Bhīshma-svara-rāja*, *as*, m. 'king of terrible sounds', N. of a Buddha; [cf. *bhīshma-garjita-ghoṣa-svara-rāja*]. — *Bhīshmaśatamī* ('ma-ash'), f. the eighth day in the light half of the month Māgha (when there is a festival sacred to Bhīshma).

Bhīshmaka, *as*, m. Bhīshma, the son of Śantanu (used contemptuously); N. of a king (the father of Rukmiṇī who was carried off by Kṛishṇa).

Bhetavya, *as*, ā, am, to be feared or dreaded, to be apprehended, (the neuter is used impersonally, e.g. *na bhetavyam*, it is not to be feared, i.e. one need not fear; often with abl. or gen., e.g. *na tasmāt* or *tasya bhetavyam*, one need not be afraid of him.)

Bheya, *as*, ā, am, to be feared, (the neut. may be used impersonally, e.g. *aver bheyam*, one must fear an enemy.)

भीषी *bhīṇī*, f., N. of one of the Mātṛis attending on Skanda, (in Mahā-bh. Salya-p. 2645 also read *bhīṇī*.)

भीमरिका *bhīmarikā*, f., N. of a daughter of Kṛishṇa by Satya-bhāmā; (also read *bhīmanikā*.)

भीर *bhīra*, *ās*, m. pl., N. of a people; (incorrectly for *bhīra*.)

भीरक *bhīraka*. See col. 1.

भीरुकक *bhīrukakā*, *ās*, m. pl., N. of a people; (probably for *bharukakā*.)

भीलभूषणा *bhīla-bhūṣaṇā*. See *bhīlla-bhūṣaṇā*, p. 711, col. 1.

भीलु *bhīlu*. See col. 2.

भीषक *bhīshaka*, *bhīshaṇa*, *bhīshā*, *bhīshma*. See col. 2.

भीषटाचार्य *bhīṣṭācārya* (?), *as*, m., N. of an author mentioned in Raghu-nandana's Saṅskāratattva.

भु *bhu*, *us*, *us*, *u*, = *bhū*, existing, being, becoming, produced, (at the end of some comps., cf. *agni-bhu*, *pra-bhu*, *svayam-bhu*.)

भुःखार *bhūkhāra*, N. of a country in Independent Tartary, Bokhāra; [cf. *bhūkhāra*].

भुक् *bhuk*, ind., Ved. an exclamation of surprise.

भुक्कूपाल *bhukka-bhūpāla*, *as*, m., N. of a king.

भुक्त *bhukta*, *bhukti*. See p. 713, col. 3.

भुन *bhugna*. See below.

भुन *bhun*, a syllable inserted in certain Sāmāns.

भुज 1. *bhuja*, cl. 6. P. *bhujati*, *bubhoja*, *bhoktum*, to bend, curve, turn round, make crooked: Pass. *bhujyate*, to be bent, to incline one's self; [cf. Gr. *φύγω*, *φύγ-η*, *φύζα*, *φύγ-α*, *φύξ-ι*, *φύξ-ι-μ*, probably *φύγ-ω* from *φύγ-ω*: Lat. *fug-i-o*, *fug-a*, *fug-ax*, *fugitivus*, *fugare*: Goth. *biug-an*: Angl. Sax. *big-an*, *bug-an*, *beag*, *beagrian*, *boga*, *eln-boga*, *el-boga*: Old Germ. *baug*, *bogo*, *eln-bogo*, *buc*, *būh*: Mod. Germ. *bieg-en*: Eng. *bow*, *elbow*: Slav. *bēg-a*, 'I flee'; *bēg-l-i-o*, 'a deserter': Lith. *bēg-u*, 'I flee, run'; *bug-ti*, 'to be afraid'; *baug-ū-s*, 'fearful, timid': Hib. *bog-aím*, 'I put in motion'; *bogha*, 'bow'; *boghaighim*, 'I bend'; *boghadoir*, 'an archer'.]

Bhugna, *as*, ā, am, bent, crooked, distorted; curved; bending, stooping, bowed.

2. *bhuja*, *k*, *k*, in *tri-bh*, q. v.

Bhuja, *as*, ā, m. f. the arm, = 1. *bāhu*; (often at

Bhokshyamāṇa, as, ā, am, being about to enjoy
or eat.

Bhogya, bhojaniya, bhojya, &c. See p. 723.

भुजिङ्ग *bhujinga, ās, m. pl., N. of a people.*

भुष्ट *bhūṣṭa, as, m., N. of a man. — Bhūṣṭa-pura, am, n., N. of a town built by Bhūṣṭa. — Bhūṣṭeśvara (°a-iś°), N. of a temple (?) built by Bhūṣṭa. Bhūṣṭa, a various reading for bhūṣṭa.*

भुश *bhūṣṭ [cf. rt. hūṣṭ], cl. 1. A. bhūṣṭate, &c., to support, maintain; to select; to take.*

भुमन्तु *bhumanyu, us, m., N. of a son of Bharata; of a son of Dhṛita-rāshtra.*

भुय *bhuyya, as, m., N. of a person mentioned in Rājā-tarāṅgi VI. 264.*

भुर *bhur (a Vedic rt. not occurring in the Dhātu-pāṭha and regarded by Sāy. as a Vedic form of rt. bhrī, to bear), P. A. bhurati, -te, &c., to move rapidly, make a short quick movement, be active; to wish for, (Sāy. bhuranta = icchanti): Intens. jarbhuriti (Pres. part. jarbhurāṇa), to shoot out in flames (as fire); [cf. bhūrni; Gr. ποφύρω; Lat. furere.]*

Bhuraṇa, as, ā, am, Ved. active, (Sāy. = bhartri or poshaka, as if fr. rt. bhrī); (ā), m. du. epithet of the Asvins.

Bhuraṇya, Nom. P. bhuranyati, &c., Ved. to be active, move restlessly; to stir, (Sāy. = gacchati or poshayati.)

Bhuraṇyat, am, anti, at, Ved. being active, stirring, restless; (Sāy. = dhārayat, supporting; poshayat, nourishing; or gantum icchanti, wishing to go.)

Bhuraṇyu, us, u, u, Ved. active, stirring, restless, uneasy; eager; (Sāy. = havishām bhartri, bearer of the oblations, as an epithet of Agni; according to Naigh. II. 15 = kshipra, quick); (ū), m. du. epithet of the Asvins; (Sāy. = sarvatra gantārau or yajñasya bhartrāu.)

Bhuramāṇa, as, ā, am, Ved. moving actively, struggling; (Sāy. = bhriyāmāṇa, being borne.)

Bhuraṇi, is, is, i, Ved. active, stirring, restless, uneasy, impatient; (according to Sāy. = attri, eating, devouring, as if fr. bhuru for rt. bhare, q. v.)

Bhurvan, Ved. restless motion (of water &c.; but according to Sāy. on Rīg-veda I. 134, 5, bhurvanī, loc. sing. = bharanavati, and may here stand either for 'the sacrifice' which bears oblations &c. or for 'a cloud' which bears water.)

भुरज *bhuraj (a Vedic verb probably connected with rt. bhar), A. bharajate, &c., (perhaps) to bubble, spout up, (but according to Sāy. bhura-janta in Rīg-veda IV. 43, 5, = prāṇnuvanti.)*

भुरिज *bhurij, av, f. du. (said in Uṇādi-s. II. 72, to be fr. rt. bhrī), Ved. the two arms; heaven and earth; (in Rīg-veda VIII. 4, 16) a pair of scissors or shears, (but according to Sāy. bhurijoh here = bāhvoḥ, of the two arms); a carpenter's vice or implement consisting of two arms, (but in Rīg-veda IV. 2, 14, Sāy. makes bhurtjau = bāhū); (k), f. the earth; N. of a particular metre in which a Pāda has one or two superfluous syllables; N. of certain insertions in liturgical formularies.*

भुरुक्ष *bhurukṣa, as, m. a species of animal [cf. bhāraṇḍa, bhāruṇḍa, bheruṇḍa]; N. of a man.*

भुर्भुरिका *bhurbhurikā and bhurbhuri, f. a sort of sweetmeat.*

भुव *bhuva, bhuvat, bhuvana, bhumanyu, bhuvas, &c. See col. 3, and p. 715, col. 1.*

भुशुक्ष *bhushukṣa, as, m., N. of a man.*

भुशुक्षि *bhushukṣi, is, or bhusukṣi, f. a kind of weapon, (perhaps a kind of fire-arms; sometimes incorrectly written bhusukṣi and bhushukṣi.)*

भु 1. *bhū, cl. 1. P. A. bhavati, -te, Impv. abhavat, abhavata, Pot. bhavet, bhaveta,*

Impv. bhavatu, bhavatām (Ved. 2nd sing. bodhi [but referred by Sāy. to rt. 1. budh], 3rd sing. bhūtu; in Rīg-veda I. 94, 12, bhavatāt), Perf. babhūva, babhūve (according to Vopa-deva VIII. 33, Pass. and Impers. babhūve or bubhūve, 2nd sing. babhūvitha, Ved. babhūtha, 2nd pl. babhūva, 2nd pl. babhūvas, babhūvushi, f.; in Rīg-veda I. 27, 2, babhūyāt = bhavatu), 1st Fut. bhavānt, 2nd Fut. bhavishyanti, -te (ep. 2nd pl. bhavishyadhvam), Aor. abhūt, abhavishya (3rd pl. abhūvan, Ved. forms bhūvas, bhūvat), Prec. bhūyāt, bhavishishya, Cond. abhavishyat, abhavishyatha, bharitum (Ved. bharitās, bhuve), to become, be, (nābhijānāmi bhaved evaṃ na veti, I do not know whether it may be so or not); to be in any state or condition, (katham sa bhavishyati, in what state will he be?); to be born or produced; to exist, live, (abkūn nripaḥ, there lived a king); to remain, stay, abide (e.g. pathi bhava, remain thou or stay thou awhile on the road, Megha-dūta 30); to arise, spring up, happen, occur, befall, take place, (yadi samśayo bhavet, if a doubt should arise, cf. Manu XII. 108); to be possible, (according to Pān. III. 3, 146, a future tense may follow bhavati in this sense, e.g. bhavati bhavan yajayishyati, it is possible or it may happen that thou wilt cause a sacrifice to be performed); to turn out, lead to (with dat., e.g. tan nāsāya bhavati, that leads to destruction; tat sangamāya bhavati, that leads to union); to serve for, tend or conduce to (with dat., e.g. tad dātur anarthāya bhavati, that conduces to the disadvantage of the giver); to conduct one's self, behave; to become the property of any one, belong to (with gen., = 'to have, to possess,' e.g. tasya bhrātā bhavati, of him there is a brother, i. e. he has a brother); to be on the side of, assist (with gen., e.g. ye mitrāṇām na bhavanti, those who do not assist their friends; or with the acc. tas, e.g. devā Arjuna-to bhavan, the gods were on the side of Arjuna); to be occupied with or engaged in (with loc., e.g. tapasi bhava, be thou engaged in, i. e. devote thyself to penance); to be of importance or consequence, become prosperous (Ved.); to turn out well, succeed (Ved.); to obtain, attain to (Ved., cf. Mahā-bh. Ādi-p. 5366). The senses of the verb may be almost infinitely extended when bhū is compounded with a preceding adjective or substantive, the final of which if a, ā, ī, an, or as becomes ī; if us or u, becomes ū (e.g. fr. agni, agni-bhū, to become fire; fr. aru, aru-bhū, to become wounded; fr. eka-mati, ekamati-bhū, to become unanimous; fr. kaṭhōra, kaṭhōri-bhū, to become sharp; fr. kṛishṇa, kṛishṇi-bhū, to become black; fr. 1. kshapaṇa, kshapaṇi-bhū, to become a Buddhist mendicant; fr. go-ḥara, go-ḥari-bhū, to become visible; fr. jarjara, jarjari-bhū, to decay; fr. taruṇi, taruṇi-bhū, to become a marriageable girl; fr. tīra, tīri-bhū, to become violent or intense; fr. parikhā, parikhī-bhū, to become a ditch or moat; fr. paryut-suka, paryut-suki-bhū, to become sorrowful; fr. pra-nidhi, pra-nidhi-bhū, to become a spy; fr. praty-anantara, pratyantantari-bhū [also read pratyantari-bhū], to be near; fr. bandhaki, bandhaki-bhū, to become a harlot; fr. bhasman, bhasmi-bhū, to become ashes; fr. rahas, rahi-bhū, to become solitary, &c.). The senses of bhū may also be variously modified when it is connected with adverbs or with the negative na (e.g. prithivi na bhavishyati, the earth will not exist, i. e. will perish or be destroyed; punar bhū, to marry again, see Manu IX. 175; cf. āvir-bhū, prādur-bhū, tiro-bhū, mīthyā-bhū, vrithā-bhū; anyathā bhū, to become otherwise, i. e. to be changed or be falsified; agre bhū, to be in front, to precede, &c.). The perfect of bhū (babhūva, &c.) is used after the syllable ām like the perfect of the rts. 1. as and 1. krī as an auxiliary to form the perfect of verbs of the 10th class, derivative verbs, and others mentioned in Gram. x. 385 [cf. Pāṇini III. 1, 40]; Pass. bhūyate, Aor. abhāvi (sometimes used impersonally, e.g. taṣṭ bhavishyate, by them it will be existed, i. e. they will exist); Caus. bhāva-

yati (rarely A. -te), -yitum, Aor. abibhavat, to cause to be or become or exist; to bring into existence or being, call into life; to originate, produce, effect, cause, create; to cherish, support, protect, preserve, foster, animate, enliven, encourage; to devote one's self to, addict one's self to; to manifest, make manifest, exhibit; to change, transform; to purify; to obtain, attain to, get (P. A.); to cause to exist in the mind, present to the mind, think about, reflect upon, consider, know; to convince, convict; to prove, substantiate, establish; to mingle, mix; to soak, saturate, steep; to perfume: Pass. of Caus. bhāvyate, to be caused to be, to be preserved: Desid. of Caus. bibhāvyishati, to wish to cause to be, &c.: Desid. bubhūshati, &c., to wish to become or be: Intens. bobhūyate, bobhaviṭi, bobhoti, &c. (Impv. 3rd sing. Ved. bobhūtu), to be or become very frequently, to be generally, to take various forms (with acc., Ved.): [cf. Zend bū, 'to be, become,' Gr. φύ-ω, ἐ-φύ-ω, ἐ-φύ-ω = abhūvam, abhū, abhūt, φύ-ο-μαι, φύ-η, φύ-σι-ς, φύ-μα, φύ-τό-ς, φύ-τέ-ω, φύ-λο-ν, φύ-λή, φύ-τυ, φύ-τυ-μα, φύ-τέ-ω, φύ-τά-ω(?), φύ-ς, gen. φῶτός, 'the generating one,' probably = bhavat: Lat. fu-a-m, fu-i, fu-turu-s, fo-re, fu-tu-o, -bam (in amabam) = abhavam, -bo, -bimus = bhavishyāmi, bhavishyāmas, fe-tu-s, fe-cundu-s, fe-nus, fe-nu-m: Osc. Fu-tri-s: Old. Sax. biu-m: Angl. Sax. beo-m: Old Germ. bi-m, 'I am': Mod. Germ. bin: Goth. bau-an, 'to dwell'; bau-ain-s = bhavana, 'a dwelling': Slav. by-ti: Lith. bū-ti, 'to be'; bū-ta-s, 'a house': Hib. fuilim, 'I am']

Bhava, bhavat, bhavatu, bhavita, &c. See p. 702, cols. 1, 2, 3.

Bhāva, bhāvanīya, bhāvayat, bhāvita, bhāvya, &c. See pp. 707, 708.

Bhuva, as, m., Ved. (according to Mahā-dhara) an epithet of Agni; = bhuvas, atmosphere [cf. bhuva-bhartri, bhuir-bhuva-kara]; a fungus, mushroom (?). — Bhuva-pati, is, m., Ved. the lord of the atmosphere (as contrasted with bhuvana-pati, q. v.). — Bhuva-bhartri, tā, m. (according to a commentator) the lord of the atmosphere (as contrasted with bhū-pati, the lord of the earth).

Bhuvat, probably an old Pres. part., but occurring only in the following compounds. — Bhuvad-vaḥ, ān, atī, at, Ved. 'giving prosperity'; (antas), m. pl. an epithet of the Ādityas. — Bhuvad-vasu, us, u, Ved. (according to the Nirukta) producing wealth, (but the Pada-pāṭha separates bhuvat from vasu.)

Bhuvana, am, n. a being, animated being, living creature; man, mankind; the world; heaven; earth; place of being, abode, residence (Ved.); (as a various reading for bhavana), a house; = 2. bhāvana, the act of bringing into existence; becoming prosperous, prospering (Ved.); water; (as), m., N. of a particular month; of a Rudra [cf. bhuvanādhisā, bhuvanesa]; of a man; of an Āptya (author of the hymn Rīg-veda X. 157). — Bhuvana-kośa, as, m. the globe or sphere of the earth, receptacle of beings. — Bhuvana-śāndra, as, m. 'moon of the world,' N. of a man. — Bhuvana-dvaya, as, ā, am, Ved. shaking the world. — Bhuvana-jñāna, am, n. knowledge of the world. — Bhuvana-traya, am, n. triad of worlds, the three worlds, viz. heaven, atmosphere, and earth; [cf. tri-bhuvana]. — Bhuvana-dvaya, am, n. the two worlds, heaven and earth. — Bhuvana-pati, is, m. the lord of beings or of the world; [cf. bhuva-pati]. — Bhuvana-pāvana, as, ī, am, world-purifying; (ī), f. an epithet of the Ganges. — Bhuvana-pratishṭhā-dāna-vidhi, is, m., N. of the 152nd chapter of the Bhavishyottara-Purāna. — Bhuvana-bhartri, tā, m. lord of the world, supporter of the earth. — Bhuvana-mati, f., N. of a princess. — Bhuvana-malla-vira, as, m., N. of a man. — Bhuvana-rāja, as, m. 'king of the world,' N. of a king. — Bhuvana-vīnyāsa, as, m., N. of the fortieth chapter of the Kūrma-Purāna. — Bhuvana-sāsini, ī, inī, ī, ruling the world; (ī), m., a king, prince. — Bhuvana-sad, t, ī, t, Ved.

reposing or situated in the world. — *Bhuvana-hita*, *am*, n. the welfare of the world. — *Bhuvanādbhuta* (*na-adh*), *as*, *ā*, *am*, astonishing the world. — *Bhuvanādhīśa* or *bhuvanādhīśvara* (*na-adh*), *as*, m. 'lord of the world,' N. of a Rudra; [cf. *bhuvanēśa*.] — *Bhuvanānanda* (*na-an*), *as*, m. 'joy of the world,' N. of a man. — *Bhuvanābhayada* (*na-abh*), *as*, m. 'prosperity of the world,' N. of a poem by Śaṅkuka; of the nineteenth chapter of the *Kṛishṇa-kṛitā*. — *Bhuvanāloka* (*na-al*), *am*, n. the act of looking at the earth, the sight of the world. — *Bhuvaneśa* (*na-īśa*), *as*, m. 'lord of the world,' N. of a Rudra; of a place; (ī), f., N. of a goddess. — *Bhuvaneśāni* (*na-īś*), f. the mistress of the world. — *Bhuvaneśi-pārijāta*, N. of a work mentioned in *Raghu-nandana's* *Saṅskāra-tattva*. — *Bhuvaneśi-yantra*, *am*, n., N. of a mystical diagram described in *Kṛishṇananda's* *Tantra-sāra*. — *Bhuvaneśvara* (*na-īś*), *as*, m. a lord of the earth, king, prince; an epithet of Siva; (ī), f. 'mistress of the world,' N. of several goddesses; (*am*), n., N. of a temple and city sacred to Siva. — *Bhuvaneśvari-kavāca*, *am*, n. 'the armour of the mistress of the world,' N. of a chapter in *Kṛishṇananda's* *Tantra-sāra*. — *Bhuvaneśvari-tantra*, *am*, n., N. of a Tantra work. — *Bhuvaneśvari-pūjā-yantra*, *am*, n., N. of a mystical diagram described in the *Tantra-sāra*. — *Bhuvaneśvari-rahasya*, *am*, n., N. of a section of the *Rudra-yāmala-tantra*. — *Bhuvaneśha* (*bhuvane*, loc. sing. + *śha*), *as*, *ā*, *am*, Ved. being in the world or in all existing things. — *Bhuvanaukas* (*na-ok*), *ās*, m. an inhabitant of heaven, a god.

Bhuvanti, *īś*, m. a word occurring in *Vājasaneyi-saṁhitā* XVI. 19, (according to *Mahā-dhara* fr. *bhuvam tanoti*) = *bhū-maṇḍala-vistāra*.

Bhuvanyu, *us*, m. a master, lord; the sun; the moon; fire.

Bhuvās, ind. the atmosphere, ether, sky; a mystical word (being the second of the three *Vyāhṛitī* *bhūr bhuvah svar*, uttered by every Brāhman in commencing his daily prayers, see *vyāhṛitī*, and cf. *Manu* II. 76; from its being pronounced between *bhū*, the earth, and *sva*, heaven, *bhuvās* is supposed to mean 'the atmosphere' situated between the two; it was probably originally the pl. of 2. *bhū*, q. v.; in *Hari-vaṃśa* II. 506, *Bhuvās* is described as one of the mind-born sons of *Brahmā*; the second of the seven worlds, (according to the system which supposes seven worlds rising one above the other); N. of the second and eleventh *Kalpa* mentioned in the *Vāyu-Purāṇa*. — *Bhuvār-loka*, *as*, m. one of the divisions of the universe, the space between the earth and heaven (frequented by *Siddhas* and other superhuman beings).

Bhuvās-patī, *īś*, m. (fr. *bhuvās*, gen. sing. of 2. *bhū*), = *prajā-pati*, q. v.

Bhūvi-śha, *as*, *ā*, *am* (fr. *bhūvi*, loc. sing. of 2. *bhū* + *śha*), standing on the ground (i. e. not in a chariot), staying or dwelling on the earth, (opposed to *divi-śha*, q. v.) = *Bhūvi-sprīś*, *k*, *k*, *k*, touching the ground.

Bhūvis, m. (?), the sea, ocean; heaven.

2. *bhū*, *ās*, *ās*, *u*, (at the end of an adj. comp.) being, becoming, springing, taking rise [cf. *agnī-bhū*, *akṣhī-bhū*, *asthā-bhū*, *gādhī-bhū*, *gīrī-bhū*, *citta-bhū*]; (*ās*), m. an epithet of *Viṣṇu*; N. of an *Ekāhika*; (*ās*), f. the act of becoming, arising; the place of being or abiding, the universe; the earth (as opposed to the other two divisions of the universe, viz. atmosphere and heaven); ground, floor; land, landed property; earth (as a substance); space, site, place [cf. *kūla-bhū*, *keśa-bhū*]; a district, piece or plot of ground, (*bhuvās*, pl. districts); a mystical word (being the first of the three *Vyāhṛitī* *bhūr bhuvah svar*, uttered by every Brāhman in commencing his daily prayers; in this sense only in the nom. sing. *bhūis*, which is considered indeclinable, see *bhūr*, *bhuvās*, *vyāhṛitī*, and cf. *Manu* II. 76); the base of a triangle or of any geometrical figure; object, matter, subject-matter, subject (see *vivāda-*

saṁvāda-bhū, cf. *sthāna*); a sacrificial fire; a symbolical expression for the number one (derived from the earth considered as one); a term for the letter *l*. — *Bhū-kadamba*, *as*, m. a species of plant commonly called *Kokasima* (= *alambusha*); = *bhū-kadambaka*; (*ā*), f. a plant commonly called *Gorakshamuṇḍi*, perhaps *Sphaeranthus Mollis*. — *Bhū-kadambaka*, *as*, m. the plant *Ligusticum Ajowan*, = *yavāni*; (*ikā*), f. = *bhū-kadambā*. — *Bhū-kanda*, *as*, m. a medicinal plant (= *mahā-śrāvāṇikā*). — *Bhū-kapitha*, *as*, m. the plant *Elephantopus*; (*am*), n. the fruit of this plant. — *Bhū-kampa*, *as*, m. an earthquake; N. of a man. — *Bhūkampa-lakṣaṇa*, *am*, n., N. of the thirty-third chapter of *Bhāṭṭopala's* commentary on *Varāhamihira's* *Bṛihat-saṁhitā*. — *Bhū-karna*, *as*, m. (in astronomy) the diameter of the earth, the radius of the equator. — *Bhū-karṇ*, *īś*, m., N. of a man. — *Bhū-karbudāraka*, *as*, m. the plant *Cordia Myxa*. — *Bhū-kaśyapa*, *as*, m. an epithet of *Vasudeva* (the father of *Kṛishṇa*). — *Bhū-kāka*, *as*, m. 'earth-crow,' N. of several birds, a species of heron (= *evalpa-kanka*); the curlew (= *krawāca*); a species of pigeon (= *nīla-kapota*). — *Bhū-kāṇḍa*, *as*, m. 'chapter of the earth,' N. of a chapter of the *Bhūri-prayoga*. — *Bhū-kumbhī*, f. a plant (= *bhū-pātālī*). — *Bhū-kushmāṇḍī*, f. the plant *Batatas Poniculata*. — *Bhū-keśa*, *as*, m. 'earth-hair,' the Indian fig-tree; the plant *Blyxa Sairala*; (*ā*), f. a Rākṣas or female demon; (ī), f. the plant *Vernonia Anthelmintica*. — *Bhū-kṣit*, *t*, m. 'earth-destroyer,' a hog. — *Bhū-kṣhīra-vāṭikā*, f., N. of a place. — *Bhū-khaṇḍa*, *as*, m. 'earth-section,' N. of a section of the *Skanda-Purāṇa*; of a section of the *Padma-Purāṇa* (= *bhūmi-khaṇḍa*). — *Bhū-kharjūri*, f. a species of date. — *Bhū-gaṭa*, *as*, *ā*, *am*, being or existing on the earth. — *Bhū-gara*, *am*, n. 'earth-poison,' a particular mineral poison. — *Bhū-garbha*, *as*, m. an epithet of the poet *Bhava-bhūti*. — *Bhū-griha*, *am*, n. an underground room or chamber; a particular part of a diagram. — *Bhū-geha*, *am*, n. an underground room. — *Bhū-gola*, *am*, n. 'earth-ball,' the terrestrial globe, the earth. — *Bhūgola-vidyā*, f. knowledge of the terrestrial globe, geography. — *Bhūgola-vṛittānta* and *bhūgola-saṅgraha* and *bhūgola-sānta*, N. of certain works treating of the earth. — *Bhū-ghana*, *as*, m. the body. — *Bhū-śakra*, *am*, n. 'earth-circle,' the equator or equinoctial line. — *Bhū-śara*, *as*, *ā*, *am*, going on the earth (opposed to *ākāśa-gatī*), moving on the ground, moving on land, living on land (opposed to *jala-śara*), inhabiting the earth, terrestrial, any land animal; (*as*), m. an epithet of *Siva*. — *Bhū-śāyā* or *bhū-śhāyā*, f. or (according to some) *am*, n. 'earth-shadow,' darkness. — *Bhū-jantu*, *us*, m. 'earth-animal,' a kind of snail, an earth-worm (= *bhū-nāga*). — *Bhū-jambu*, *us*, or *bhū-jambū*, *ās*, f. wheat (= *nādeyī*); the plant *Flacourtia Sapida* or the fruit of this plant. — *Bhū-tala*, *am*, n. the face of the earth, the surface of the ground, the earth. — *Bhūtala-śka*, *as*, *ā*, *am*, standing or being on the face of the earth. — *Bhūtālīkā*, f. (probably fr. *bhū-tala*), the plant *Trigonella Corniculata* (= *prikkā*). — *Bhūtalonmathana* ('*la-un*'), *as*, m. 'earth-shaker,' N. of a *Dānava*. — *Bhū-triṇa*, *as*, m. [cf. *bhū-triṇa*], 'earth-grass,' the plant *Andropogon Schoenanthus*; a kind of fragrant grass (= *gandha-khedā*, *rohisha*). — *Bhūttama* (*bhū-ut*), *am*, n. 'the best of earths,' gold. — *Bhū-darī-bhāvā*, f. the plant *Salvinia Cucullata*. — *Bhū-dāra*, *as*, m. 'earth-tearer,' i. e. rooting up the earth, a hog. — *Bhū-deva*, *as*, m. 'earth-god,' a divinity upon earth, a Brāhman [cf. *bhū-sura*]; an epithet of *Siva*; N. of several persons; of the author of a commentary on the *Kāśikā-tīlaka*. — *Bhū-dhana*, *as*, m. 'whose property is the earth,' a king, prince. — *Bhū-dhara*, *as*, *ā*, *am*, 'earth-bearing,' supporting the earth; dwelling in the earth; (*as*), m. an epithet of *Siva*; of *Kṛishṇa*; of *Vaṭuka-bhairava*; a mountain; a term for the number seven [cf. *kūla-parvata*]; a kind of che-

mical or medical apparatus, a sort of sand-bath (?); N. of a commentator on the *Sūrya-siddhānta*. — *Bhū-dhara-guhāntara-tas* ('*hā-an*'), ind. from within the caves of the mountains. — *Bhūdhara-ja*, *as*, m. 'mountain-born,' a tree. — *Bhūdhara-tā*, f. the state or act of supporting the earth. — *Bhūdhareśvara* ('*ra-īś*'), *as*, m. 'mountain-lord,' an epithet of *Hima-vat*. — *Bhū-dhātṛi*, f. 'earth-mother,' an epithet of *Vaṭuka-bhairava*; the plant *Flacourtia Catepacta*. — *Bhū-dhra*, *as*, m. = *bhū-dhara*, a mountain. — *Bhū-nandana*, *as*, m., N. of a king. — *Bhū-nāga*, *as*, m. 'earth-snake,' a kind of snail or earth-worm. — *Bhū-nimba*, *as*, m. the plant *Gentiana Cheryata*, commonly called *Cheryata*. — *Bhū-nīpa*, *as*, m. = *bhū-kadamba*. — *Bhū-netṛi*, *tā*, m. 'earth-leader,' a sovereign, king, prince. — *Bhū-pa*, *as*, m. 'earth-protector,' a sovereign, king, prince. — *Bhū-pātālī*, f. the state or rank of a king, sovereignty, kingship. — *Bhū-patī*, *īś*, m. 'lord of the earth,' an epithet of *Rudra*; of *Indra*; of *Vaṭuka-bhairava*; of one of the *Vīṣve-Devāḥ*; a king, monarch, prince; N. of a sacrificer; of a poet (probably *Bhoja*, cf. *bhū-pālā*); a kind of medicinal plant (= *riśabhā*). — *Bhū-pada*, *as*, m. 'earth-fixed, earth-rooted,' a tree; (ī), f. Arabian jasmine, *Jasminum Zambac*. — *Bhūpa-putra*, *as*, m. a king's son, prince. — *Bhū-parīdhī*, *īś*, m. the circumference of the earth; the equinoctial line. — *Bhū-pālāśa*, *as*, m. a kind of plant commonly called *Viśālī*. — *Bhū-pavitra*, *am*, n. 'earth-purifying,' cow-dung. — *Bhūpa-suta*, *as*, m. a king's son, prince. — *Bhū-pātālī*, f. a kind of plant (= *bhū-kumbhī*). — *Bhū-pālā*, *as*, m. 'earth-guardian,' a sovereign, king, prince; an epithet of *Bhoja-rāja*; N. of a son of *Soma-pālā*; of a country; (ī), f., N. of a particular scale in the Hindū musical system. — *Bhū-pālana*, *am*, n. protection or government of the earth, sovereignty, dominion. — *Bhū-pālā-vallabha*, *as*, m. 'king's favourite,' N. of an author; of an astronomer. — *Bhūpālā-śrī*, *īś*, f. 'king's fortune,' N. of a temple of *Siva* mentioned in the *Skanda-Purāṇa*. — *Bhūpālā-sāhī*, *īś*, m. (*sāhī* = Persian *شاه*), N. of a king. — *Bhū-putra*, *as*, m. 'son of the earth,' the planet Mars. — *Bhū-putrī*, f. 'daughter of the earth,' an epithet of *Sitā* (wife of *Rāma-āndra*). — *Bhū-pura*, *am*, n. a particular part of a diagram; [cf. *bhū-griha*.] — *Bhū-pekṣha* ('*pa-īśh*'), *as*, m. 'likened by kings,' a kind of fruit tree (= *rājādāni*). — *Bhū-prakampa*, *as*, m. an earthquake. — *Bhū-pradāna*, *am*, n. a gift of land. — *Bhū-phala*, *as*, m. a kind of rat. — *Bhū-badārī*, f. a species of jujube. — *Bhū-bimba*, *as*, *am*, m., n. 'earth-ball,' the globe. — *Bhū-bhaṭa*, *as*, m., N. of a man. — *Bhū-bhartṛi*, *tā*, m. 'earth-supporter, earth-lord,' a sovereign, king, prince. — *Bhū-bhāga*, *as*, m. a portion of ground, a place, spot, station; [cf. *bhūmi-bhāga*.] — *Bhū-bhuj*, *k*, m. 'earth-possessor,' a sovereign, king, prince. — *Bhū-bhṛit*, *t*, m. 'earth-supporter,' a mountain [cf. *kūla-bhṛit*]; an epithet of *Viṣṇu*; a king, prince. — *Bhū-maṇḍala*, *am*, n. 'earth-circle, earth-ball,' the terrestrial globe; the circumference or circuit of the earth. — *Bhū-mat*, *ān*, m. 'possessing the earth,' a king, prince. — 1. *bhū-maya*, *as*, *ī*, *am* (for 2. *bhūmaya* see p. 717, col. 3), made or formed or consisting of earth, produced from the earth, earthen, earthy, terrene; (ī), f. an epithet of *Chāyā* or *Shadow* (personified as wife of the Sun). — *Bhū-mitra*, *as*, m. 'earth-friend,' N. of a king. — *Bhū-yuktā*, f. a kind of palm (= *bhūmi-kharjūri*). — *Bhū-ratī*, *īś*, m. 'earth-joy,' N. of a magical spell recited over weapons (personified as a son of *Kṛishṇa*). — *Bhū-rundhī*, f. a sort of sun-flower, *Heliotropium Indicum*. — *Bhū-ruh*, *t*, m. 'earth-grower,' a plant, tree. — *Bhū-ruha*, *as*, m. 'earth-growing,' any plant, tree; the plant *Terminalia Arjuna* and *Glaba*. — *Bhūr-bhuva*, *as*, m. (*bhuva* = *bhuvās*), one of the mind-born sons of *Brahmā* (mentioned with *Bhūr* and *Bhuvās* in *Hari-vaṃśa* II. 509). — *Bhūrbhuva-kara*, *as*, m. a dog. — *Bhūrbhuva-tīrtha*, *am*, n., N. of a place of pilgrimage. — *Bhūr-loka*, *as*, m. the terrestrial world,

habitation of mortals, the earth; the country on the southern part of the equator: [cf. *bhū-loka*.] — *Bhū-lagnā*, f. 'clinging to the ground,' the plant *Andropogon Aciculatus*. — *Bhū-latā*, f. an earth-worm. — *Bhū-linga*, N. of a district of Śāiva [cf. *bhāulingā*] (ā), f. N. of a town. — *Bhūlinga-sakuna*, as, or *bhūlinga-sakunt*, is, m. a species of bird described in *Mahā-bhārata Sabhā-parva*, I. 1546, &c., (it is said to make a sound like *mā sāhasam*, no rashness!) — *Bhū-loka*, as, m. the terrestrial world, earth; [cf. *bhū-loka*.] — *Bhū-loka-surānāyaka*, as, m. 'earth-Indra,' an Indra of the earth. — *Bhū-valaya*, as, am, m. n. the circumference of the earth; the terrestrial globe. — *Bhū-vallabha*, as, m. 'earth's favourite,' a king, prince. — *Bhū-vāh* (gen. c. *bhūhas*, inst. c. *bhūhā*), see *Vopadeva* III. 103. — *Bhū-vrīta*, am, n. 'earth-circle,' the equator. — *Bhū-sakra*, as, m. 'earth-Indra,' a king, prince. — *Bhū-samī*, f. a kind of *Acacia* (= *laghu-samī*). — *Bhū-saya*, as, m. 'lying or dwelling on the earth,' an epithet of Viṣṇu; any animal living in the earth; [cf. *bhūmi-saya*.] — *Bhū-sayyā*, f. a couch on the bare ground, lying on the ground. — *Bhū-sārkarā*, f. a species of bulbous plant commonly called *Kaṣṭhā-mākaṣṭhā-kanda*. — *Bhū-sūd-dhī*, is, f. purification of the ground [by sweeping, burning, &c.]. — *Bhū-selu*, us, m. the plant *Cordia Myxa*. — *Bhū-sravas*, ās, m. an ant or mole hill. — *Bhū-saṅskāra*, as, m. Ved. 'preparation of the ground,' a term applied to five methods of preparing and consecrating the Khara, q. v., at a sacrifice, (these five methods are called *pari-samūh*, *upa-līp*, *lekṣhāh kri*, *pāṇsu-nuddhrī*, *adbhir abhyuṣeḥ*; some enumerate seven.) — *Bhū-suta*, as, m. 'son of the earth,' the planet Mars; (ā), f. 'daughter of the earth,' an epithet of *Stīṭā* (wife of *Rāma*). — *Bhū-sura*, as, m. 'earth-god,' a Brāhmaṇ; [cf. *bhū-deva*.] — *Bhū-sṛiṅga*, as, m. = *bhū-tṛiṅga*, q. v. — *Bhū-sṭha*, as, ā, am, standing on the earth, living on the earth. — *Bhū-sprīś*, k, k, k, touching the ground; (k), m. a man; man, mankind; a Vaiśya; [cf. *bhūmi-sprīś*.] — *Bhū-svarga*, as, m. 'heaven on earth,' an epithet of the mountain *Sumeru*. — *Bhūsvargāya* (fr. the preceding), Nom. A. *bhūsvargāyate*, &c., to become a heaven on earth. — *Bhū-svāmī*, ī, m. a landlord, landholder.

Bhūta, as, ā, am, been, become, produced, formed, being, existing, being or becoming like, consisting of, (in all these senses often at the end of comp., cf. *ātma-bh*, *jīva-bh*, *śītra-bh*, *bhava-bh*, *ītham-bh*, *bhāsmā-bh*, *śaktu-bh*); being mixed or joined with [cf. *mānsa-bhūtodana*, *bhā-vita*]; actually being, really happened, true; right, proper, fit; past, gone, former; obtained, got; (as), m. a son, child, youth; a great devotee or ascetic [cf. *bhūtendriya-jayin*]; an epithet of Śiva; N. of a priest of the gods; of a son of *Vasu-deva* and *Paurāvi*; of a son-in-law of *Dakṣa* and father of numerous *Rudras*; of a *Yakṣa*; the fourteenth day of the dark half of the lunar month, (in this sense also ā, f.; cf. *bhūteshṭā*); (am), p. that which is or exists, any being (whether human or divine, and applied also to inanimate objects or plants), a living being, animal, creature, (in these senses exceptionally as, m.); a spirit (good or evil), the spirit of a deceased person, a ghost, a particular class of superhuman beings, a demon, imp, goblin, (in these senses also occasionally as, m.); an element, (properly a gross element, of which, according to the *Hindūs*, there are five, viz. earth, water, fire, air, ether, cf. *mahā-bh*, *pāñca-bhautika*; but also exceptionally a subtle element, cf. *tan-mātra*; the *Buddhists* reckon only four elements); a symbolical expression for the number five; the place of being, the world; that which has actually been or really happened, an actual occurrence, fact, matter of fact, the real state of the case; that which is past and gone, past time, the past; well-being, welfare, prosperity; (ās), m. pl., N. of an heretical sect, the followers of which rub their bodies with ashes; (with *Jainas*) a class of the *Vyāntaras*. — *Bhūta-karaṇa*,

am, n. 'maker of past meaning,' a term for the augment in Vedic grammar (cf. *Atharva-veda Prātiśākhya* III. 49). — *Bhūta-kartrī*, tā, m. 'maker of beings,' *Brahmā*, the creator. — *Bhūta-karman*, ā, m., N. of a man (in *Mahā-bh. Droṇa-p.* 1085). — *Bhūta-kāla*, as, m. past time, the preterite tense. — *Bhūtakālīka*, as, ī, am, relating to time past. — *Bhūta-kṛit*, t, t, t, forming beings, creative; (t), m. the creator. — *Bhūta-ketu*, us, m., N. of a son of *Manu* *Dakṣaśaṣṭarj*; of a *Veṭāla* (*Kathā-sarit-s.* 123, 34). — *Bhūta-keśa*, as, m. a particular plant, root of sweet flag (= *go-lomē*); the plant *Mussenda Frondosa*; (ī), f. *Nardostachys Jatamansi* (= *jaṭā-māṇsi*); *Vitex Negundo* (= *nirgundi*); white basil; *Nyctanthes Arbor Tristis* (= *sephālikā*). — *Bhūta-kesarā*, f. the plant *Trigonella Foenum Græcum*. — *Bhūta-koṭṭ*, (with *Buddhists*) 'the highest culminating point for all beings,' absolute nonentity (= *śūnya-tā*). — *Bhūta-kṛānti*, is, f. possession by spirits; (perhaps for *bhūtākṛānti*). — *Bhūta-gaṇa*, as, m. the aggregate or whole collection of beings; the troop or whole class of demons or spirits, any class of spirits or superhuman beings. — *Bhūtagaṇā-dhipa* ('*na-adh*'), as, m. 'lord of the *Bhūta-gaṇas*,' an epithet of *Nandin*, q. v. — *Bhūta-gandhā*, f. a particular perfume (used perhaps in the ceremonies with which the *Bhūtas* are worshipped, = *mūrā*). — *Bhūta-grasta*, as, ā, am, possessed by an evil spirit. — *Bhūta-grāma*, as, m. or ās, m. pl. the aggregate or whole collection of living beings; a multitude of spirits or ghosts; the world; (as), m. any aggregate of elementary matter, the body. — *Bhūta-gṇha*, as, ī, am, destroying or removing spirits or demons; a camel; garlic; a species of birch; (ī), f. the sacred basil (= *munḍitīkā*). — *Bhūta-śatvadaśi*, f. the fourteenth day in the dark half of the month *Kārtika* (consecrated to *Yama*). — *Bhūta-śārin*, ī, m. 'going among beings or among spirits,' an epithet of Śiva. — *Bhūta-śintā*, f. investigation or inquiry into the elements. — *Bhūta-jaṭā*, f. the plant *Nardostachys Jatamansi* [cf. *bhūta-keśi*]; a species of *Valeriana*, Indian spike-nard (= *gandha-māṇsi*). — *Bhūta-jaya*, as, m. victory over the elements. — *Bhūta-jyotiḥ*, is, m. 'light of living beings,' N. of a king. — *Bhūta-dā-mara*, N. of a Tantra. — *Bhūta-tantra*, am, n. 'the doctrine of spirits,' as contained in the *Uttara-tantra* or sixth division of the *Aṣṭāṅga-hṛdaya*. — *Bhūta-tṛiṅga*, am, n. a kind of plant (= *ati-gandha*). — *Bhūta-tva*, am, n. the state of being an element. — *Bhūta-dayā*, f. compassion or tenderness towards all beings or creatures, universal benevolence or compassion. — *Bhūta-druk*, *dhruk*, k, k, injuring beings, injurious. — *Bhūta-dharā*, f. 'supporting beings,' the earth. — *Bhūta-dhātṛi*, f. 'nurse or mother of beings,' the earth. — *Bhūta-dhāman*, ā, m., N. of a son of *Indra*. — *Bhūta-dhārīṇi*, f. = *bhūta-dharā*, the earth. — *Bhūta-nanda*, as, m., N. of a king. — *Bhūta-nātha*, as, m. 'lord of beings or spirits,' an epithet of Śiva. — *Bhūta-nāyikā*, f. 'leader of the *Bhūtas*,' an epithet of *Durgā*. — *Bhūta-nāśana*, as, ā, am, destroying evil beings; (as), m. the marking-nut plant, *Semecarpus Anacardium* [cf. *bhallātaka*]; mustard; pepper; (am), n. *Asa Foetida*; the berry or seed of the *Eleocarpus* (used for rosaries). — *Bhūta-nīcāya*, as, m. 'aggregation of elements,' the body. — *Bhūta-paṭi*, is, m. 'lord of beings' (especially of evil beings), an epithet of *Rudra*; of *Bhava* and *Sarva*; of Śiva; of *Agni*; the plant *Ocymum Sanctum* or sacred basil. — *Bhūta-patṛi*, f. sacred basil. — *Bhūta-pāla*, as, m., Ved. the guardian of living beings. — *Bhūta-pura*, ās, m. pl., N. of a people; (ī), f., N. of a town. — *Bhūta-pushpa*, as, m. the plant *Calosanthus Indica*. — *Bhūta-pūrnimā*, f. the day of full moon in the month *Āśvina* (when the *Bhūtas* are worshipped). — *Bhūta-pūrvā*, as, ā, am, been before, existed before, existing formerly or previously, prior; (am), ind. formerly. — *Bhūtapūrvā-tā*, f. the totality of past events, all that has happened before, all former circumstances. — *Bhūta-prakṛiti*, is, f. the origin of

all beings. — *Bhūta-pratishedha*, as, m. the warding off of evil spirits or demons. — *Bhūta-bali*, is, f. the offering for all beings, see *bali*. — *Bhūta-brahman*, ā, m. = *devata*, q. v. — *Bhūta-bhartrī*, tā, trī, trī, supporting the elements or living beings; (tā), m. 'lord of evil beings,' an epithet of Śiva. — *Bhūta-bhāva*, as, ā, am, elementary, consisting of the elements. — *Bhūta-bhāvana*, as, ā, am, causing the existence of beings, creating or causing the welfare of living beings; (as), m. the creator of living beings, *Brahmā*; *Viṣṇu*. — *Bhūta-bhāshā*, f. or *bhūta-bhāshita*, am, n. the language of demons or *Pisācas*. — *Bhūtabhāshā-māya*, as, ī, am, composed in the language of *Pisācas*. — *Bhūta-bhrīṭ*, t, t, t, sustaining the elements, supporting living beings. — *Bhūta-bhāraṇa*, as, m., N. of a particular medical compound (*rasa*); N. of a Tantra. — *Bhūtabhāutika*, as, ī, am, consisting of the elements or of anything formed from them. — *Bhūta-māya*, as, ī, am, formed out of the elements or out of created beings; containing or including all beings. — *Bhūta-maheśvara*, as, m. 'lord of the *Bhūtas*,' an epithet of Śiva. — *Bhūta-mātrī*, tā, f. 'mother of all beings,' an epithet of *Gauri*, *Brāhmī*, &c. — *Bhūta-mātra*, am, ā, n. f. the rudiment of an element; (ās), f. pl. the subtle rudiments of the elements, (see *tan-mātra*); the coarse and subtle elements, (in this sense a *Dvandva* comp.); ten primary perceptions (viz. *vāc*, *gandha*, *rūpa*, *śabda*, *anna-rasa*, *kāman*, *sukha-duḥkhe*, *ānanda* or *rati* or *prajāti*, *ityā*, *manas*). — *Bhūta-māri*, f. a particular perfume (= *śiṅgā*). — *Bhūta-yajña*, as, m. the oblation of food &c. to all created beings, (one of the five *mahā-yajña*, see *bali*). — *Bhūta-yonī*, is, f. the origin or source of all beings, (an epithet applied to the Supreme Being.) — *Bhūta-aya*, ās, m. pl., N. of a class of gods under the fifth *Manu*. — *Bhūta-rāj*, ī, m. 'king of the *Bhūtas*, lord of imps,' an epithet of Śiva. — *Bhūta-rūpa*, as, ā, am, having the form of a *Bhūta* or evil being, imp-like. — *Bhūta-lipi*, is, f. 'demon-writing,' N. of a particular magical formula. — 1. *bhūta-val*, ān, atī, at, connected with or containing the word *bhūta*. — 2. *bhūta-val*, ān, atī, at, having been, what has been. — *Bhūta-varga*, as, m. the whole class or company of *Bhūtas* or evil beings. — *Bhūta-vādin*, ī, inī, ī, telling the real fact, speaking the truth. — *Bhūta-vāsa*, as, m. 'the abode of evil beings,' the tree *Bellerica Myrobalan*, *Terminalia Bellerica*, (so called because the nuts of this plant are used as dice; cf. *bhūtāvāsa*). — *Bhūta-vāhana*, as, m. 'having the *Bhūtas* for his vehicle,' an epithet of Śiva. — *Bhūtavāhana-sārathī*, is, m. 'charioteer of the *Bhūta* vehicle,' an epithet of Śiva. — *Bhūta-vikriyā*, f. possession by evil spirits, epilepsy. — *Bhūta-vijñāna*, am, n. the knowledge of evil spirits or demons. — *Bhūta-vīd*, t, ī, t, Ved. knowing all beings. — *Bhūta-vīdya*, f. the knowledge of evil beings or demons, demonology. — *Bhūta-vināyaka*, as, m. a leader of evil beings. — *Bhūta-viṣṇu*, us, m., N. of a man. — *Bhūta-vīra*, ās, m. pl., Ved., N. of a race. — *Bhūta-vriksha*, as, m. 'demon-tree,' the tree *Trophis Aspera*; *Calosanthus Indica*; *Terminalia Bellerica*. — *Bhūta-veshī* or *bhūta-vesī*, f. a white-flowering *Vitex Negundo*. — *Bhūta-suddhī*, is, f. purification of the elements (of the body); N. of a work. — *Bhūta-saṃsāra*, as, m. the world of sentient beings or mortals. — *Bhūta-saṅkrāmīn*, ī, inī, ī, Ved. going through all beings (?). — *Bhūta-saṅgha*, as, m. the whole collection or totality of beings, the aggregate of the elements. — *Bhūta-saṅcāra*, as, m. possession by evil spirits, demoniac possession, madness; (ī), f. fire in a forest, a forest conflagration (?). — *Bhūta-santāpa*, as, m., N. of an *Asura*. — *Bhūta-santāpana*, as, m. 'harasser of living beings,' N. of a *Daiṭya* (son of *Hiranyākṣha*). — *Bhūta-saṃpṛikta*, as, ā, am, combined with elementary matter. — *Bhūta-saṃplava*, as, m. the flooding or drowning of all creatures, universal deluge, drowning of the world. — *Bhūta-sarga*, as, m. a class or order of created

beings (usually classified into eight species of Devayonis or divine beings, men, and five species of Tiryag-yonis, viz. cattle, birds, wild animals, creeping things, and plants); elementary creation, creation of the elements. — *Bhūta-sākshin*, ī, m. an eye-witness of created beings, all-seeing. — *Bhūta-sādhana*, as, ī, am, Ved. (according to Mahā-dhara) producing creatures or created beings (as the earth); effecting (objects) for living beings. — *Bhūta-sāra*, as, m. a variety of *Colosanthus Indica*. — *Bhūta-sūkshma*, am, n. a subtle element (= *tan-mātra*, q. v.). — *Bhūta-śrīṣṭi*, ī, f. the creation of Bhūtas; the illusions effected by the power of Bhūtas; the whole class of Bhūtas collectively. — *Bhūta-śtha*, as, ā, am, being in living creatures, existing in all beings, residing in the elements. — *Bhūta-śthāna*, am, n. the dwelling-place of beings, abode of living creatures. — *Bhūta-hatyā*, f. the killing of a being, destruction of a living creature. — *Bhūta-hantṛi*, tvī, f. 'destroying beings, counteracting evil spirits,' two plants (= *banādhya-karkotaki* and *nīla-dūrva*). — *Bhūta-hara*, as, m. bdellium. — *Bhūta-hārin*, ī, n. the tree *Pinus Deodora*. — *Bhūtānsa* ('*ta-an*'), as, m., N. of the author of the hymn *Rig-veda* X. 106. (he was a descendant of Kaśyapa). — *Bhūtānkusa* ('*ta-an*'), as, m. a kind of plant (= *kshava*, *kshavaka*, *kshuraka*, *ṭikshya*, *krūra*). — *Bhūtātmaka* ('*ta-āt*'), as, ā, am, possessing the essence of the elements, consisting of the elements, composed of the elements. — *Bhūtātman* ('*ta-āt*'), ā, m. 'soul of all beings,' epithet of Brahman; of Mahā-purusha (Vishnu); of Śiva [cf. *sarva-bhūtātman*]; the individual soul; the elementary or vital principle; a soul or mind which clings to the elements, a carnal mind (see Yājñavalkya III. 34); war, conflict; (*ā*, ā, a), whose soul is subdued or purified [cf. *bhāvi-tātman*]; whose soul is the elements, consisting or composed of the [five] elements, epithet of the body (in this sense masc., and in *Manu* XII. 12. opposed to *kshetra-jña*). — *Bhūtādi* ('*ta-ādī*'), ī, m. 'the original or originator of all beings,' an epithet of Mahā-purusha or the Supreme Spirit; (in the *Sāṅkhya* phil.) an epithet of Ahaṅ-kāra as the principle from which the five Tan-mātras and elements are evolved. — *Bhūtādika*, as, ā, am, beginning with the elements, the elements, &c.; (as), m. a term applied to Ahaṅ-kāra as the source of the elements; [cf. *bhūtādi* above]. — *Bhūtādhipati* ('*ta-adh*'), ī, m., Ved. the lord of all beings. — *Bhūtānukampā* ('*ta-an*'), f. compassion towards all beings. — *Bhūtāntaka* ('*ta-an*'), as, m. 'destroyer of beings,' the god of death. — *Bhūtāri* ('*ta-ari*'), ī, n. 'enemy of evil beings,' *Asa Foetida*. — *Bhūtārka* ('*ta-ār*'), as, ā, am, afflicted by evil beings, possessed by demons. — *Bhūtārtha* ('*ta-ar*'), as, m. anything which has really happened, anything really existing, real fact, a matter of fact, fact; an element of life. — *Bhūtārtha-kathana* or *bhūtārtha-varṇana*, am, n. narration of a real fact or of a past event, description of past occurrences. — *Bhūtārthānubhava* ('*ta-an*'), as, m. the apprehension of a matter of fact. — *Bhūtārma* ('*ta-ar*'), am, n., see Pāṇini VI. 2. 91. — *Bhūtāvāsa* ('*ta-āv*'), as, m. 'abode of beings,' an epithet of Vishnu; of Śiva; the plant *Terminalia Bellerica* [cf. *bhūta-vāsa*]; the body (as the abode of the elements). — *Bhūtāvīṣṭa* ('*ta-āv*'), as, ā, am, occupied by evil spirits, possessed by a devil. — *Bhūtāveda* ('*ta-āv*'), as, m. possession by a devil or evil spirit, demonic possession. — *Bhūtā-sana* ('*ta-ās*'), am, n. 'seat of Bhūtas,' N. of a magic chariot. — *Bhūtejya* ('*ta-ij*'), as, ā, am, worshipping evil beings or spirits; making oblations to the Bhūtas (see *bhūta-yajña*). — *Bhūtendriya-jayin* ('*ta-in*'), ī, īni, ī, 'one who has subdued both the elements (of the body) and the senses,' a kind of ascetic or devotee. — *Bhūtesa* ('*ta-is*'), as, m. 'lord of beings,' Brahman; Vishnu; Kṛishṇa; 'lord of evil beings,' an epithet of Śiva (or of an idol representing him). — *Bhūtesvara* ('*ta-is*'), as, m. lord of beings (said of man); 'lord of evil beings,' epithet of Śiva. — *Bhūteshtakā* ('*ta-ish*'),

f., Ved. a particular kind of brick. — *Bhūteshtā* ('*ta-ish*'), f. 'likened by the Bhūtas,' the fourteenth day of a half month; [cf. *bhūtā*]. — *Bhūtodana* ('*ta-od*'), as, m. a dish of rice (eaten to counteract the influence of demons). — *Bhūtonmāda* ('*ta-un*'), as, m. 'demon-madness,' a form of insanity produced by the influence of evil spirits, (twenty kinds are enumerated). — *Bhūtopadeśa* ('*ta-up*'), as, m. referring to anything already occurring or existing. — *Bhūtopamā* ('*ta-up*'), f., Ved. comparison with a living being or animal. — *Bhūtopaśriṣṭa* ('*ta-up*') or *bhūtopahata* ('*ta-up*'), as, ā, am, possessed by an evil spirit. — *Bhūtopahata-ṭitta*, as, ā, am, having the mind possessed by evil beings.

Bhūtāyana, ās, m. pl., N. of a school.

Bhūti, ī, f. being, existence, any state of being; birth, production; well-being, welfare, prosperity, success, good fortune, wealth, riches, fortune, (a-bhūti, misfortune, calamity); Welfare personified (= Lakshmi or = the wife of Ruci and mother of Manu Bhautya, or = the wife of Kavi and mother of Manu Bhautya; in this latter meaning also *bhūti*, f.); power, grandeur, majesty, dignity; superhuman power as attainable by the practice of austerity and magical rites [cf. *vi-bhūti*]; ornament, decorating elephants with many-coloured stripes (= *gaṇa-maṇḍana*); ashes; fried meat; N. of various plants (= *viddhī*, = *rohisha-triṇa*, = *bhū-triṇa*); the rutting of elephants; (ī), m., N. of a class of Manes; of Vishnu; of Śiva; of a pupil (or son) of Angiras and father of Manu Bhautya; of a Brahman; [cf. Gr. *φύσις*; Slav. infinitive *by-ti* = Lith. *bū-ti*, 'to be.']. — *Bhūti-karman*, a, n. any auspicious or festive rite (e.g. any domestic ceremony performed at a birth, marriage, or the introduction of a pupil to his preceptor). — *Bhūti-kalāsa*, as, m., N. of a person (mentioned in *Rāja-taraṅgi* VII. 26, &c.). — *Bhūti-kāma*, as, ā, am, desiring prosperity, desirous of wealth or aggrandisement, &c.; (as), m. a king's councillor, a minister of state; an epithet of Brihas-pati. — *Bhūti-kāla*, as, m. a time of prosperity or good fortune, an auspicious hour, a happy moment. — *Bhūti-kirtana*, am, n. 'praise of prosperity,' N. of the twenty-ninth chapter of the *Jñāna-khaṇḍa* or second part of the *Siva-Purāṇa*. — *Bhūti-kila*, as, m. a hole, pit, moat, ditch; a cellar, a place under ground for concealing wealth, &c. — *Bhūti-kṛit*, t, m. 'causing welfare,' an epithet of Śiva; N. of a class of Manes. — *Bhūti-kṛitya*, am, n. = *bhūti-karman*, q. v. — *Bhūti-garbha*, as, m. a N. of the dramatic poet Bhava-bhūti. — *Bhūti-tirthā*, f., N. of one of the Mātṛis attending on Skanda. — *Bhūti-da*, as, m. 'granting welfare,' an epithet of Śiva; N. of a class of Manes. — *Bhūti-datta*, as, m. 'fortune-given,' N. of a man. — *Bhūti-nidhāna*, am, n. 'receptacle of prosperity,' the lunar mansion or Nakshatra Dhanishṭhā. — *Bhūti-bhūṣaṇa*, as, m. 'adorned with ashes,' an epithet of Śiva. — *Bhūti-mat*, ān, atī, at, possessing welfare, prosperous, fortunate, doing well, affluent, happy. — *Bhūti-malina*, as, ā, am, soiled with ashes. — *Bhūti-yuvaka*, ās, m. pl., N. of a tribe. — *Bhūti-laya*, N. of a sacred bathing-place. — *Bhūti-varman*, ā, m., N. of a king of Prāg-jyotishā; of a Rakshasa. — *Bhūti-vāhana*, as, m. 'welfare-bringing,' an epithet of Śiva; [cf. *bhūti-vāhana*]. — *Bhūti-sīva*, as, m., N. of a man. — *Bhūti-sīta*, as, ā, am, white with ashes. — *Bhūti-sṛj*, t, t, t, 'welfare-creating,' causing prosperity. — *Bhūti-svara-tirtha* ('*ti-is*'), am, n., N. of a sacred bathing-place mentioned in the *Siva-Purāṇa*.

Bhūtika, as, am, m. n. the plant *Ligusticum Ajowan*; (am), n. Gentiana Cherayta; Andropogon Schœnanthus; a medicinal plant commonly called Kayaphal (= *kat-triṇa*); camphor (= *ghana-sāra*); [cf. *dravīda-bh*.]

Bhūtika, am, n., N. of several plants, Gentiana Cherayta; Curcuma Zerumbet; = *dīpya*; a kind of grass.

Bhūtvā, ind. having been or become.

Bhūma = *bhūmi* (at the end of some comps., cf.

ulkrishṭa-bh, *udaka-bh*, *udag-bh*, *kavi-bh*, *kṛishṇa-bh*, *pāṇḍu-bh*; and occurring separately in the Vedic formula *dhruvāya bhūmayā svāhā*).

Bhūmaka, a proper N. (?). — *Bhūmaka-trītiyā*, f. epithet of the third day in a particular month.

Bhūman, a, n. (said to be fr. *bhū* for *bahu* + *īman*), the earth, world; a territory, district, country, piece of ground [cf. *bhūmi*, Lat. *humus*]; a being, the aggregate of all existing things; (*ā*), m. a great quantity, large number, abundance, plenty, multitude, majority; wealth; N. of a son of Prati-hartī and father of Udgitha; (*ā*), f., Ved. a collection, assembly; (*mā*), inst. c. (Ved. *bhūmā*), for the most part, generally, usually, abundantly. — *Bhūmānanda-sarasvatī* ('*ma-ān*'), m., N. of a man.

Bhūmanyu, us, m., N. of a king, (also read *sumanyu*; cf. *bhumanyu*.)

2. *bhūmaya* (fr. *bhūman*; for 1. *bhū-maya* see p. 715, col. 3), Nom. P. *bhūmayati*, &c., to augment, make abundant.

Bhūmi, ī, f. (also *bhūmī*, f., but this form is more commonly Ved., where occur nom. sing. *bhūmī*, gen. *bhūmyās*, loc. *bhūmyām*), the earth, soil, ground; a territory, country, district; land, estate, domain; a place, site in general, situation, (often at the end of comps., cf. *keśa-bh*); position, posture, attitude; the floor of a house, story; a step, degree (metaphorically); the base of a triangle or of any geometrical figure; the part or character (of an actor in a play); a matter, object, subject [cf. *visvāsa-bh*]; the tongue; (ī), m., N. of a son of Yuyu-dhāna and father of Yugan-dhara; [cf. Lat. *humus*; Hib. *aim*]. — *Bhūmi-kadamba*, as, m. a kind of Kadamba; (also read *bhūmi-kadamba*). — *Bhūmi-kandali*, f. a species of plant (= *kandali*). — *Bhūmi-kapāla*, as, ā, am, Ved. having the ground for a vessel or receptacle. — *Bhūmi-kampa*, as, m. or *bhūmi-kampana*, am, n. an earthquake. — *Bhūmi-kushmāṇḍa*, as, m. a species of plant (= *vidārī*). — *Bhūmi-khaṇḍa*, 'earth-section,' N. of the second book of the *Padma-Purāṇa*; [cf. *bhū-khaṇḍa*]. — *Bhūmi-kharjūrīkā* or *bhūmi-kharjūrī*, f. a species of palm. — *Bhūmi-garta*, as, m. a pit or hole in the earth. — *Bhūmi-guhā*, f. a hole in the earth. — *Bhūmi-griha*, am, n. an under-ground chamber [cf. *bhū-griha*]; (as, ā, am), Ved. whose house is the earth (said of a dead person). — *Bhūmi-campaka*, as, m. the plant *Kemferia Rotunda*. — *Bhūmi-cala*, as, m. or *bhūmi-cālana*, am, n. an earthquake. — *Bhūmi-ja*, as, ā, am, 'earth-born,' produced from the earth, sprung from the ground; (as), m. the planet Mars; a man; a plant (= *bhūmi-kadamba*); an epithet of the demon Naraka; hell; (*ā*), f. an epithet of Sītā; (am), n. a species of vegetable (= *gaura-suvarṇa*). — *Bhūmija-guggulu*, us, m. a species of bdellium. — *Bhūmi-jambu*, us, or *bhūmi-jambukā*, or *bhūmi-jambū*, ī, f. a tree, = *nādeyī*; [cf. *bhū-jambū*]. — *Bhūmi-jivin*, ī, m. 'living by the soil, living on (the produce of) land,' an agriculturalist, a Vaisya or Hindū of the third or agricultural class. — *Bhūmin-jaya*, as, m. (*bhumim*, acc. of *bhūmi*), 'earth-conquering,' N. of a son of Virāṭa. — *Bhūmi-tala*, am, n. the surface of the earth, the ground. — *Bhūmi-tuṅḍika*, as, m., N. of a district. — *Bhūmi-tva*, am, n. the state of earth, earthiness, earth (e.g. *bhūmītvam eti*, he goes to or becomes earth). — *Bhūmi-dāna*, am, n. donation of landed property. — *Bhūmi-dundubhi*, ī, m., Ved. 'earth-drum,' a pit or hole in the earth covered over with skins. — *Bhūmi-drinḥa*, as, ā, am, Ved. firmly fixed on the ground. — *Bhūmi-deva*, as, m. 'earth-god,' a Brahman; (i), f., N. of two women. — *Bhūmi-dhara*, as, m. 'earth-supporter,' a mountain; a symbolical expression for the number seven [cf. *kula-parvatā*]; a king, prince. — *Bhūmi-nātha*, as, m. 'earth-lord,' a king, prince. — *Bhūmi-pa*, as, m. 'earth-protector,' a sovereign, king, prince; a Kshatriya. — *Bhūmi-paksha*, as, m. a swift horse, a horse with good paces or of good breed. — *Bhūmi-pati*, ī, m. 'earth-lord,' a king, prince. — *Bhūmipati-tva*, am, n. 'earth-sovereignty,'

sovereignty, kingship, principedom. — *Bhūmi-pāla*, *as*, m. 'earth-guardian,' a king, prince. — *Bhūmi-pāsa*, *as*, m., Ved. 'earth-fetter,' a plant. — *Bhūmi-piśāca*, *as*, m. 'earth-piśāca,' the wine-palm or Palmyra tree, *Borassus Flabelliformis*. — *Bhūmi-putra*, *as*, m. 'earth-son,' the planet Mars; N. of a king. — *Bhūmi-purandara*, *as*, m. 'earth-Indra,' an epithet of Dilipa. — *Bhūmi-bhāga*, *as*, m. a portion or plot of land, place, spot; [cf. *bhū-bhāga*]. — *Bhūmi-bhuj*, *k*, m. 'earth-possessor,' a king, prince. — *Bhūmi-bhūta*, *as*, *ā*, am, become earth; being on the ground. — *Bhūmi-bhrit*, *t*, m. 'earth-supporter,' a king, prince; a mountain [cf. *bhū-bhrit*]. — *Bhūmi-bhedin*, *i*, *ini*, *t*, differing from (what exists on) earth. — *Bhūmi-maṇḍa*, *as*, m. 'earth-ornament,' the plant *Vallis Dichotomis*; (*ā*), f. Arabian jasmine. — *Bhūmi-maṇḍapa-bhū-shaṇā*, f. the plant *Gärtnera Racemosa*. — *Bhūmi-mat*, *ān*, *atī*, *at*, possessing land, having land. — *Bhūmi-mitra*, *as*, m. 'friend of the country,' N. of two kings. — *Bhūmi-rakshaka*, *as*, m. the guardian or protector of a country; a swift horse, horse of good breed. — *Bhūmi-labha*, *as*, m. 'gaining or returning to earth,' dying, death. — *Bhūmi-lepana*, *am*, n. 'earth-ointment,' cow-dung. — *Bhūmi-loka*, *as*, m., Ved. the terrestrial world. — *Bhūmi-vardhana*, *as*, *am*, m. n. 'earth-increasing,' a dead body, corpse. — *Bhūmi-saya*, *as*, *ā*, am, sleeping on the ground, lying or living on the ground, living in the earth; (*as*), m. any animal living in the ground or earth [cf. *bhū-saya*]; (*as*), m. a wild pigeon (= *aranya-caṭaka*); N. of a king. — *Bhūmi-sayana*, *am*, n. or *bhūmi-sayā*, f. the act of sleeping on the (bare) ground. — *Bhūmi-shṭha*, *as*, *ā*, am, standing or remaining on the earth or on the ground; lying on the earth, (*ambu bhūmi-shṭham*, stagnant water); living or remaining in one's own country [cf. *para-bh*]. — *Bhūmi-sattra*, *am*, n. an offering consisting of a donation of land. — *Bhūmi-sannivesa*, *as*, m. the general appearance or configuration of a country. — *Bhūmi-sambhava*, *as*, *ā*, am, 'earth-born, earth-produced,' produced on or from the earth; (*ā*), f. an epithet of Sītā. — *Bhūmi-sava*, *as*, m., Ved. one of the nine *Vṛtya-stomas*. — *Bhūmi-suta*, *as*, m. 'earth-son,' the planet Mars. — *Bhūmi-sena*, *as*, m., N. of one of the sons of the tenth Manu; of a Buddhist sage. — *Bhūmi-stoma*, *as*, m. 'earth-stoma,' N. of a Stoma. — *Bhūmi-snu*, *us*, m. an earth-worm. — *Bhūmi-sprīṣ*, *k*, *k*, *k*, Ved. touching the ground; blind; cripple, lame; (*k*), m. a terrestrial being, man; mankind; an agriculturalist, a Vaiśya or Hindū of the third caste who cultivates the soil; a thief, one who creeps along the ground to carry off his plunder; [cf. *bhū-sprīṣ*]. — *Bhūmi-svāmīn*, *i*, m. 'land-lord,' a king, prince. — *Bhūmi-kadamba*, see *bhūmi-kadamba*. — *Bhūmi-kuravaka*, a species of plant. — *Bhūmi-dēhā* ('*mi-dē*'), f. desire for the earth or for lying on the ground. — *Bhūmi-dra* ('*mi-in*'), *as*, m. 'earth-chief,' a sovereign, king, prince. — *Bhūmi-pati*, *i*, m. = *bhūmi-pati*. — *Bhūmi-bhuj*, *k*, m. = *bhūmi-bhuj*. — *Bhūmi-ruḥ*, *t*, or *bhūmi-ruha*, *as*, m. 'earth-growing,' a plant, tree. — *Bhūmi-svara* ('*mi-is*'), *as*, m. 'earth-lord,' a king, prince. — *Bhūmi-saha*, *as*, m. a species of tree. — *Bhūmy-antara*, *as*, *ā*, am, belonging to the next country; (*as*), m. the king of an adjacent country. — *Bhūmy-āmalaki* or *bhūmy-ālī*, f. the plant *Flacourtia Catephracta*. — *Bhūmy-āhulya*, *am*, n. a species of shrub. — *Bhūmy-ekadeśa*, *as*, m. one portion of territory.

Bhūmīlā, f. earth, ground, soil; a place, spot; the floor of a building [cf. *maṇi-bh*]; a story, flat roof of a house; a step, degree (as in the Yoga phil.); an actor's part, character in a play; theatrical dress, the costume of any character represented on the stage, change of costume (to represent different characters); decorating images or temples, adorning gateways, decoration; a preface to a book.

Bhūmya, *as*, *ā*, am (fr. *bhūmi*), Ved. belonging to the earth, terrestrial; (*Sāy*. = *bhūmer arhas*, suited

to the earth, or *antarikshārhas*, suited to the atmosphere.)

Bhūya, *am*, n. becoming, being, existence, condition, state, abstract state, (at the end of comps., cf. *amutra-bh*, *ātma-bh*, *deva-bh*, *brahma-bh*.)

1. *bhūyas*, *ān*, *asī*, *as* (for 2. *bhūyas* see col. 3), becoming; (*as*), n. the act of becoming; [cf. *brahma-bh*].

Bhūr, ind. (originally = *bhū*, nom. sing. of 2. *bhū*), a mystical word (the first of the three *Vyāhritis* uttered by every Brāhman in commencing his daily prayers, see 2. *bhū*, *bhūvas*, *vyāhriti*, and cf. Manu II. 76); the lowest of the seven lower worlds (= *rasātala*, q. v.); a spiritual son of Brāhma. (For comps. see under 2. *bhū*, p. 715, col. 1.)

Bhūri, *i*, *is*, *i* (according to some contracted fr. *bahu-rai* or *bahu-ri*), much, many, numerous, abundant, copious, frequent; great, large, strong, mighty; (*i*), m. an epithet of Brāhmā; of Viṣṇu; of Śiva; of Indra; N. of a man; of a son of Soma-datta (king of the Bālīkās, cf. *bhaura*); (*i*), n. gold [cf. *bhaurika*]; (*i*), ind. much, abundantly, exceedingly, often, frequently, repeatedly. — *Bhūri-karman*, *ā*, *ā*, am, doing much, performing many exploits, very busy (Ved.); making many oblations. — *Bhūri-kālam*, ind. for a long time. — *Bhūri-gandhā*, f. a particular perfume (= *purā*). — *Bhūri-gama*, *as*, m. 'much-going,' an *as*. — *Bhūri-gu*, *us*, *u* (*gu* = *go*), Ved. having many oxen, rich in herds. — *Bhūri-śakhas*, *ās*, *ās*, *as*, Ved. 'much-seeing,' affording manifold appearances or aspects (said of the sun). — *Bhūri-ja*, *ās*, m. pl., Ved. many (sons) born at the same time. — *Bhūri-janman*, *ā*, *ā*, *as*, Ved. having many births. — *Bhūri-jyeshtha*, *as*, m., N. of a son of king Vi-śakshus. — *Bhūri-tara*, *as*, *ā*, am, more, more abundant, more numerous. — *Bhūri-tā*, f. muchness, numerousness, multitude. — *Bhūri-tejas*, *ās*, *ās*, *as*, of great splendor or brightness, very glorious; (*ās*), m., N. of a prince. — *Bhūri-tejasa*, *as*, *ā*, am, possessing great splendor; (*as*), m. an epithet of fire. — *Bhūri-toka*, *as*, *ā*, am, having many children. — *Bhūri-dā*, *as*, *ā*, am, 'much-giving,' liberal, munificent. — *Bhūri-dakṣiṇa*, *as*, *ā*, am, attended with rich presents or liberal rewards; bestowing large presents to Brāhmans at a sacrifice, &c.; giving liberal rewards, liberal; (*am*), ind. with rich offerings or liberal presents. — *Bhūri-dā*, *ās*, *ās*, *as*, Ved. 'much-giving,' very liberal, munificent. — *Bhūri-dātra*, *as*, *ā*, am, Ved. rich in gifts or weapons (rt. 1. *dā* or 3. *dā*).

— *Bhūri-dāna*, *am*, n. great liberality, much-giving. — *Bhūri-dāvan*, *ā*, *vari*, *ā*, 'much-giving,' a munificent giver, very liberal, (compar. *bhūridāvata-tara*, a more munificent giver, cf. Pāṇini VIII. 2, 17, Vārt. 2.)

— *Bhūri-dughā*, f. 'having much milk,' the plant *Tragia Involucrata*. — *Bhūri-dyumna*, *as*, m. 'possessing great glory,' N. of a pious prince (son of Vīradhyumna); N. of the sons of two Manus, (also read *bhūri-dhāman*.) — *Bhūri-dhana*, *as*, *ā*, am, Ved. having much wealth, rich in property. — *Bhūri-dhāman*, *ā*, *mnī*, *ā*, possessing great splendor, splendid, bright; full of energy, having great might; (*ā*), m., N. of a son of the ninth Manu. — *Bhūri-dhāyas*, *ās*, *ās*, *as*, Ved. 'much-nourishing,' abundantly satisfying, much-supporting (said of Parjanya and Soma).

— *Bhūri-dhāra*, *as*, *ā*, am, Ved. 'much-showering,' yielding abundant rays. — *Bhūri-nidhana*, *as*, *ā*, am, having various terminations. — *Bhūri-pattra*, *as*, m. 'many-leaved,' a species of *Andropogon* (= *ukhar-va*). — *Bhūri-palītu-dā*, f. [cf. *palīta*], a species of shrub (= *pāṇḍura-phali*). — *Bhūri-pāṇi*, *i*, *is*, *t*, Ved. many-handed. — *Bhūri-pādāta*, *as*, *ā*, am, possessing many foot-soldiers, having much infantry. — *Bhūri-pāsa*, *am*, m. dn., Ved. 'holders of many fetters,' an epithet of Mitra and Varuṇa; (*Sāy*. = *prabhūta-bandhana-sādhana-pāṣopeta*.) — *Bhūri-pushpā*, f. 'many-blossomed,' fennel, Anethum Sowa (= *sata-pushpā*). — *Bhūri-poshin*, *i*, *inī*, *i*, Ved. 'much-nourishing,' cherishing multitudes. — *Bhūri-prayoga*, *as*, *ā*, am, having many uses, variously used or applied, in common use; (*as*), m., N. of a

dictionary of synonyms by Padmanābha-datta. — *Bhū-riprayoga-tva*, *am*, n. the state of being much used, general applicability. — *Bhūri-preman*, *ā*, m. 'full of affection,' the ruddy goose, Anas Casarca; [cf. *śakra-vāka*]. — *Bhūri-phenā*, f. 'having much exudation,' a species of plant commonly called Chermagha. — *Bhūri-bala*, *as*, m. 'having much strength,' N. of a son of Dhṛita-rāshtra; (*ā*), f. a species of plant (= *atī-balā*). — *Bhūri-bhāga*, *as*, *ā*, am, having great good fortune, prosperous. — *Bhūri-bhāra*, *as*, *ā*, am, Ved. 'much-weighted,' heavily laden. — *Bhūri-bhaja*, *as*, *ā*, am, having much enjoyment. — *Bhūri-mallī*, f. a species of plant (= *amba-shṭhā*; cf. *bhūri-mulikā*). — *Bhūri-māya*, *as*, m. 'possessed of much deceit,' a jackal. — *Bhūri-mūla*, *as*, *ā*, am, Ved. 'many-rooted,' rich in roots. — *Bhūri-mulikā*, f. 'many-rooted,' a species of plant (= *amba-shṭhā*). — *Bhūri-rasa*, *as*, m. 'having much juice,' the sugar-cane. — *Bhūri-retas*, *ās*, *ās*, *as*, Ved. 'many-germed,' rich in germ or seed, prolific, much-fructifying. — *Bhūri-lagnā*, f. the plant *Clitoria Ternatea* (having white flowers).

— *Bhūri-lābha*, *as*, *ā*, am, having much profit, very profitable; (*as*), m. great gain. — *Bhūri-varpa*, *ās*, *ās*, *as*, Ved. 'many-shaped,' presenting many appearances. — *Bhūri-vasu*, *us*, m., N. of a minister or councillor; of a Brāhman. — *Bhūri-vāra*, *as*, *ā*, am, Ved. rich in gifts; (*Sāy*. = *yajamānair bahu-vāram varāṇya*, cf. *puru-vāra*). — *Bhūri-vikra*, *ma*, *as*, *ā*, am, having great valour, very brave. — *Bhūri-viyoga*, *as*, *ā*, am, having many separations, causing numerous separations. — *Bhūri-urishṭi*, *i*, f. excessive rain. — *Bhūri-veda*, *as*, *ā*, am, having many canes or reeds, very reedy. — *Bhūri-śas*, ind. manifoldly, variously, in many ways. — *Bhūri-śṛṅga*, *as*, *ā*, am, Ved. many-horned. — *Bhūri-śrama*, *as*, m. great fatigue. — *Bhūri-śrava*, *ās*, m. 'very renowned,' N. of a son of Soma-datta (king of the Bālīkās). — *Bhūri-śreshthika*, N. of a building in Benares; (also read *bhūri-śreshthaka*).

— *Bhūri-shah* or *bhūri-shāh*, *t*, m., Ved. (a chariot) bearing or carrying much (*Sāy*. = *bhūri-bhārasya soḍhā*). — *Bhūri-shena*, *as*, m. 'having many armies,' N. of a man; of a son of the tenth Manu; of the king Saryāti. — *Bhūri-shātra*, *as*, *ā*, am, Ved. having many stations, being at many places or spots. — *Bhūri-han*, *ā*, m. 'many-killer,' N. of an Asura. — *Bhūry-aksha*, *as*, *i*, am, Ved. many-eyed. — *Bhūry-āṇiti*, *i*, *is*, *i*, Ved. much-excited, much-exciting; (*Sāy*. having much Soma poured forth (= *bahushu deśeshu soma āṇiyate* or *bahūni somāni-haviṣhy āṇiyante iti tādṛisah*)).

— *Bhūry-ojas*, *ās*, *ās*, *as*, Ved. having great power, very vigorous. — *Bhūrika*, *as*, m., N. of a man. — *Bhūshpu*, *us*, *us*, *u* = *bhaviṣpu*, *bhavitri*, being, becoming, being or faring well; desiring happiness, wishing for wealth and prosperity (see Manu IV. 135).

— *Bhūkhāra*, *as*, *ā*, am, coming from Bokhara (as horses &c., cf. *bhūkhāra*).

— *Bhūka*, *as*, *am*, m. n. (said to be fr. rt. 1. *bhū*), a cavity, hole, chasm; the cavity from which a stream issues, the source of a stream, a spring; time; (*us*), m. darkness.

— *Bhūkala*, *as*, m. a restive or unmanageable horse.

— *Bhūtalī* *bhūtalī*, f., N. of two plants (= *bhū-pāṭali*, *musalī*).

— *Bhūna* *bhūnā*, f., N. of a district; (for *bhūnā*, inst. c. of *bhūman*, see *bhūman*, p. 717, col. 3.)

— *Bhūmi* *bhūmi*, *bhūmī*, &c. See p. 717, col. 3.

— *Bhūmisaṇ* *bhūmisaṇa* and *bhūmisaṇa*, N. of two places.

— *Bhūy* 2. *bhūyas*, *ān*, *asī*, *as* (according to Pāṇini VI. 4, 158, compar. of *bahu*, q. v.; for 1.

bhūyas see p. 718, col. 2), more, more numerous, more abundant; greater, larger, mightier; more important; much, many, numerous; very great, important; vehement, severe; abounding in, abundantly furnished with (with inst. e. g. *gupair bhūyā*—abounding in qualities); (*as*), ind. more, most, very much, much, exceedingly, largely, over and above, still more, more and more, further on, further, besides, moreover, even; again, anew, afresh, frequently, repeatedly; *bhūyo bhūyāḥ*, again and again; *pūrvam—bhūyāḥ*, first—next; in the first place—in the next place; (*asā*), ind. very much, exceedingly, beyond measure, excessively, in a high degree; mostly, generally, as a general rule; [cf. Hib. *bhus*, a sign of the comparative degree, always having *nī* before it, as *nī bhus airde*, 'higher.']. — *Bhūyas-sas*, ind. mostly, generally, as a general rule, commonly; again, anew, afresh. — *Bhūyas-kara*, as, i, am, or *bhūyas-krit*, i, i, i, Ved. making or doing more; augmenting, increasing. — *Bhūyas-taram* or *bhūyas-tarām*, ind. more, anew, afresh, again. — *Bhūyas-tva*, am, n. 'moreness,' the being more or greater, muchness, a large quantity, abundance, multitude, manifoldness, multiplicity; majority, preponderance, surplus, surplusage, overplus. — *Bhūyo-vidya*, as, ā, am, knowing more, more learned.

Bhūyasvin, ī, īnī, ī, Ved. more numerous or abundant; 'superior.

Bhūyish̥ṭha, as, ā, am (superl. of *bahu*), most, most numerous, most abundant; very abundant or numerous, many, much, very great, very (*Bhūyish̥ṭhe nikaṣe*, very near, in the closest proximity); chief, principal, most important; consisting principally of, chiefly filled with or characterized by (= *prāya*, often at the end of comps.; e.g. *śūdra-bh̥*, q. v.; *ahankāra-darpa-bhūyish̥ṭha*, chiefly characterized by or filled with egotism and pride); nearly all, almost, (especially after a past passive part., e.g. *gata-bhūyish̥ṭha*, almost gone; cf. *nirvāṇa-bh̥*) (*am*), ind. for the most part, mostly, almost, chiefly; abundantly or numerously, in the highest degree, very much; (*ena*), ind. for the most part, mostly. — *Bhūyish̥ṭha-bhāḥ*, k, k, k, Ved. sharing principally, enjoying the largest share, receiving most. — *Bhūyish̥ṭha-sas*, ind., in very large numbers, very numerously.

भूरि *bhūri*. See p. 718, col. 2.

भूरिज् *bhūrij*, k, f. the earth; (incorrectly for *bhurij*, q. v.)

भृज् *bhūrja*, as, m. a species of birch (the Bhoj or Bhojpatri tree, the bark of which is used for writing on); [cf. Old Germ. *birca*, *bircha*; Mod. Germ. *birke*; Engl. *birch*; Lith. *berza*-s.]
 — *Bhūrja-kantaka*, as, m. a man of one of the mixed classes, the son of an outcast Brāhman by a woman of the same tribe (see Manu X. 21).
 — *Bhūrja-patra*, as, m. = *bhūrja* above.

भूर्णि *bhūrṇi*, is, is, i (probably fr. rt. *bhūr*, but said in Uṇādi-s. IV. 52. to be fr. rt. *bhṛā*), Ved. active, agile, moving restlessly, restless, wild, excited, irritated, (according to Say. = *bhartrī*, *bharana-sīla*, supporting, accustomed to bear); (is), f. the earth; a desert, a country ill-supplied with water.

भूष *bhūṣh*, cl. 1. P. *bhūṣhati*, *bubhūṣha*, *bhūṣhitum*, to strive after, use efforts for, care for (with *dat.*, Ved.); to adorn, decorate; (in the Veda a *rt.* *bhūṣh* is found, which is regarded by Say. as a form of 1. *bhū* in the sense of 'to obtain, attain'; thus in *Rig-veda* IV. 16, 11. *bhūṣhat* = *pra-bhavate*, and in VIII. 92, 26. *bhūṣhasi* = *bhavaṣi*); cl. 10. or Caus. *bhūṣhayati* (rarely A. -*te*), *bhūṣhayām-āsa*, *bhūṣhayitum*, to adorn, decorate, embellish, attire; to spread or strew over with (anything); to adorn one's self (A.); [cf. Hib. *beoasāghim*, 'I adorn.']

Bhūṣhaṇa, as, ī, am, decorating, adorning; (as), m. an epithet of Viṣṇu; N. of a Daitya; (as, am), m. n. ornament, decoration, embellishment (generally

am, *m*, often at the end of comp., cf. *karna-bh°*; sometimes at the end of an adj. comp., e.g. *kanakabhūṣaṇa*, *as*, *ā*, *m*, decorated with gold; (*am*), *n*, 'the act of decorating or adorning'; *N.* of a work.
— *Bhūṣaṇa-tā*, *f*, the being an ornament, ornament.
— *Bhūṣaṇa-sāra-darpaṇa*, *as*, *m*, 'mirror of the essence of decoration,' *N.* of a commentary on the *Vaiyākaraṇa-bhūṣaṇa*. — *Bhūṣaṇendra-prabha* ('*pa-in*'), *as*, *m*, *N.* of a king of the *Kinnaras*.

Bhūṣaṇīya, as, ā, am, to be adorned, &c.

Bhūshat, *an*, *anti*, *at*, Ved. striving after; (Sāy.)
adorning, ornamenting (= *bhūshayat*, *alankurvāt*).

Bhūṣhayat, an, anī, at, adorning, &c.
Bhūṣhayitavya, as, ā, am, to be decorated or
 ornamented, to be adorned.

Bhūṣhayitvā, ind. having adorned, having decorated.

Bhūṣhā, f. adorning, decorating, ornament, decoration; a jewel; [cf. *karna-bh°*, *bāhu-bh°*.]

Bhūṣhita, as, ā, am, adorned, decorated, ornamented, embellished, garnished.

Bhūshin, ī, īñī, ī (fr. *bhūshā*), adorned or decorated with (usually at the end of comps.).

Bhūshya, *as*, *ā*, *am*, to be adorned or decorated.

भूषण *bhūshṇu*. See p. 718, col. 3.

भूस्तृण *bhū-s-triṇa*. See p. 716, col. 1.

भृ *bhri* (allied to *rt. dhri* and to *rt. hri*), which was probably evolved fr. *rt. bhṛs*, cl. 1. P. A. *bharatī*, -*te*, cl. 3. P. A. *bībhartī*, *bībhṛte* (1st du. P. *bībhṛta*, 3rd pl. *bībhṛtī*), Impf. *abibhar*, *abibhṛta* (3rd pl. *abibharus*), Pot. *bībhṛiyāt*, *bībhṛita*, Impv. *bībhartu*, *bībhṛtām* (2nd sing. P. *bībhṛīṣ*), Perf. *bābhāra*, *bābhre* (2nd sing. P. *bābhartha*, and du. P. *bābhṛva* by Pan. VII. 2, 13, cf. Gram. 369), or *bībhāram-cākāra*, *bībhāram-cākṛe* (also *bībhāram-āsa*, *bībhāram-bābhūva*), 1st Fut. *bhartā*, and Fut. *bharishyāṣ*, -*te*, Aor. *abharīṣht*, *abhrīta* (1st sing. *abharṣham*, and du. *abbarṣham*), Prec. *bhṛiyāt*, *bhṛishīṣha*, Cond. *abharishyāt*, *abharishyata* (Vedic and irregular forms are Pres. *bhartī*, 1st pl. *bībhṛimāṣi*, Impf. *abībhṛat*, *bībharat*, Perf. *jābhāra*, *jābhartha*, *jābhṛus*, A. *jābhre*, *jābhṛire*, *jābharat*, *jābhartana*, Aor. *abharīṣham*, *bharṣhat*, *abhāṣ*), Inf. *bhartum* (Ved. *bhartave*, *apa-bhartave*, *bhartos*, *bharase*, *bharadhyāṣ*), to bear, carry; to support, maintain, keep, sustain, nourish, foster, cherish, protect, take care of; to hire, keep in one's pay, give wages or pay to (generally A.); to wear; to possess, have; to hold, contain, retain (as in the memory); to keep up, maintain; to endure, suffer; to carry to (any person or place), bring; to confer, bestow, give, produce; to fill, fill up, load; to carry away, take away, transport; to raise the voice, raise a sound (Ved.); to be borne along rapidly (A. Ved., Lat. *ferre*); to take or carry away for one's self, acquire, gain (A. Ved.): to be borne upwards (as

sound, A. Ved.). The above meanings of rt. *bhri* may be variously extended by connecting it with various nouns, e.g. *garbham bhri*, to conceive, become pregnant [cf. *garbham dhri* under rt. *dhri*]; *śmaśru-loma-nākhāni bhri*, to wear the hair, beard, and nails long (i. e. allow them to grow without cutting (Mann VI. 6); *vibhramam bhri*, to make playful movements or to have the appearance of moving about; *ūrjām bhri*, to exert the strength; *kṣitīm bhri*, to take care of, i. e. govern the earth: Pass. *bhriyate*, Aor. *abharī* (Ved. forms *bharate*, part. *bharāmāṇa*, *babhrāṇa*, *bibhramāṇa*): Caus. *bhārayati*, -*yitum*, *abibharati*, to cause to bear or support; to put out to hire, engage for hire: Desid. *bubhūrshatī*, -*te*, *bibharishatī*, -*te* (Pāṇ. VII. 2. 49), to wish to bear, to wish or intend to support or maintain [cf. *bubhūrshu*]: Intens. *bebhriyate*, *barbhartī*, *baribhartī* (Ved. 3rd pl. *bharibhṛtā*, part. *bharibhṛtā*), to bear repeatedly, to bear or carry hither and thither; to maintain continually; [cf. Zend *bar*, 'to bear, bring': Gr. *φέρ-ω*, *φέρ-ω*, *φέρ-ε-τρον*, *φερ-έ-τρα*, *φορ-ός*, *φορός*, *φορ-ά*

φορ-μός, φορ-τός, φερ-νή; φάρ-μα-κον; φέρ-τερος, φέρ-ιστος, φέρ-τα-τος; φέρ-βω, φορ-βή; φάρος; φερ-αυός; δί-φορος, δι-φέρω: Lat. *fero*, *fer* in *belli-fer*, *fer-cu-lu-m*, *fer-āx*, *for-du-s*, *far*, *far-ina*, *fer-ti-li-s*, *for(t)-s*, *for-tu-na*, *for-tu-itu-s*; *pro-bru-m*, *op-pro-bru-m* (προ-φέρ-ειν), *candela-bru-m*; *her-b-a*, *fi-b-ra*, *forb-e-a*: Goth. *bair-an*, 'to bear'; *ga-baur*, 'tax'; *baur-ei* or *baur-thei*, 'a burden'; *ga-baur-th-s*, 'birth'; *bar-n*, 'a child'; *ber-usyōs*, 'parents'; *baum-s*, 'womb'; *baris*, 'barley'; *brigg-an*, 'to bring': Old Germ. *bur-dī*, 'a burden'; *bāra*, 'a barrow, bier': Angl. Sax. *ber-an*, 'to bear'; *bearm*, 'womb'; *bearm*, 'a child'; *byrdhen*, 'a burden'; *bring-an*, 'to bring': Slav. *bra-ti*, 'to bear'; *brě-me*, 'a load'; *bra-kū*, 'wedlock': Boh. *bra-ti*, 'to take'; *ber-ně*, 'tax': Lith. *bēr-na-s*, 'a child, servant': Hib. *bēr-īn*, 'I bear, carry.'

Babhrāṇa, *as*, *ā*, *am* (Perf. part. A.), one who has borne, &c.; being borne (fr. the Pass.; according to Sāy. on R̥g-veda III. 1, 8, = *sarvair dhāryamāna*).

Bibhrat, at, atī, at (Pres. part. P.), bearing, carrying.

Bibhrāṇa, as, ā, am (Pres. part. A.), bearing, carrying.

Bhṛī, *t*, *t*, *t*, (at the end of comps.) bearing, carrying [cf. *śaṣṭrāstra-bh*°], supporting, maintaining [cf. *dharma-bh*°], nourishing, protecting [cf. *kṣhīti-bh*°]; possessing, having, furnished or provided with [cf. *janma-bh*°]; bringing, procuring, conferring; a bearer, maintainer, &c.

Bhṛita, *as*, *ā*, *am*, borne, carried, supported, maintained, cherished; hired, kept in pay, paid, (*kṣhira-bhṛitah*, a servant whose wages are paid with milk, *Manu* VIII. 231); possessed of, endowed with, having earned, acquired, gained; filled, full of; (*as*), *m*, a hireling, hired servant or labourer, mercenary. — *Bhṛita-bhūti*, *is*, *is*, *i*, possessing power or prosperity, powerful, prosperous; smeared with ashes. — *Bhṛita-randhṛa*, *as*, *ā*, *am*, filled up (as a hole or depression).

Bhṛitaka, *as*, *ā*, *am*, hired, kept in pay, receiving wages; (*as*), m. a hired labourer, a servant. — *Bhṛitakādhyāpaka* (*°ka-adh°*), *as*, m. a hired teacher, one who gives instruction for pay. — *Bhṛitakādhyāpita*, *as*, *ā*, *am*, taught by a hired teacher; (*as*), m. a student who pays his teacher.

Bhṛiti, *is*, f. the act of bearing, carrying, supporting, maintaining, nourishing; bringing [cf. *idhma-bh*]; service for wages; nourishment, support, maintenance, sustenance, food [cf. *dur-bh*]; wages, hire; capital, principal. — *Bhṛiti-bhuḥ*, *k*, *k*, *k*, enjoying or living on wages; (*k*), *m*, a hired servant, labourer. — *Bhṛiti-rūpa*, a reward given to a person in lieu of wages for the performance of a duty for which stipulated payment or hire is improper (as for the performance of a Śrāddha in behalf of another person). — *Bhṛity-adhyāpana*, *am*, *n*, instructing for wages, teaching (especially the Vedas) for hire. — *Bhṛity-anna*, *am*, *n*, wages and board.

Bhr̥ttin, ī, inī, ī, supporting, maintaining, fostering.

Bhṛitya, *conf.*, ā, am, to be nourished or maintained; (as), m. one who is to be supported, a dependent, servant, (*kim-bhṛitya*, a bad servant), slave; subject; the servant of a king, a minister [cf. *rāja-bh-*]; (ā), f. fostering, rearing; service, dependence; maintenance, support, sustenance, food; hire, wages. — *Bhṛitya-kāma-kṛī*, ī, t, ī, acting kindly to servants. — *Bhṛitya-jana*, as, m. a person to be supported, a dependent. — *Bhṛitya-tā*, f. or *bhṛitya-iva*, am, n. the condition of a servant, servitude, service, dependence. — *Bhṛitya-bharaṇa*, am, n. maintaining or cherishing dependents or servants, &c. — *Bhṛitya-bhartṛi*, tā, m. one who maintains or supports dependents, the master of a family. — *Bhṛitya-bhāvin*, ī, inī, ī, being or becoming a servant, about to become a dependent. — *Bhṛitya-varga*, as, m. 'servant-class,' the whole number of any one's

servants, assemblage of dependents, household. — *Bṛhitya-vātsalya*, *am*, n. kindness to dependents or servants. — *Bṛhitya-vṛitti*, *is*, f. maintenance of servants or dependents (Manu XI. 7). — *Bṛhitya-sālin*, *i*, *ini*, *i*, having many servants. — *Bṛhityādhyaṇa* (*°ya-adh*), *am*, n. teaching the Veda for hire [cf. *bṛhitya-adyāṇa*]. — 1. *bṛhityā-bhāva*, *as*, m. a state of servitude or dependence. — 2. *bṛhityābhāva* (*°ya-abh*), *as*, m. the absence of servants. — *Bṛhityi-bhū*, *cl. i. P.* — *bṛhavyati*, *bṛhavitum*, to become a servant, enter upon service.

Bṛhityāya, *Nom. A.* *bṛhityāyate*, &c., to behave like a servant.

Bṛhitha, *Ved.* the offering (of the Soma); the vessel in which the Soma is offered, (according to Say. on R̥g-veda II. 14, 4, *bṛitha* = *somam bṛhivati* *pātre* or *somasya bharaṇe*.)

भृश *bṛhīś*, *cl. i. 10. P.* *bṛhīśati*, *bṛhīśa-yati*, &c., to speak; to shine.

भृकुश *bṛhikuśa* or *bṛhikuṣa* or *bṛhikuṇ-saka*, *as*, m. a male actor or dancer in female attire [cf. *bṛhikuṣa*, *bṛhikuṣa*, *bṛhakuṣa*].

भृकुटि *bṛhikuṭi*, *is*, or *bṛhikuṭi*, *f.* (corrupted fr. *bṛhū-kuṭi*, see *bṛhū*), contraction or knitting of the eyebrow, a frown; (*i*), *f.* a species of frog; (with Jains) *N.* of a goddess executing the commands of the eighth Arhat of the present Avasarpinī; (*as*), *m.* (with Jains) *N.* of the servant of the twentieth Arhat of the present Avasarpinī. — *Bṛhikuṭi-mukha* = *bṛhikuṭi-mukha*, *q. v.*

भृक्ष *bṛhikṣh* or *bṛhakṣh*, *cl. i. P. A.* *bṛhikṣhati*, *-te*, *bṛhakṣhati*, *-te*, &c., various reading for *ṛt. bhakṣh*, *q. v.*

भृग *bṛhig*, an onomatopoeic word used to express the crackling sound of fire.

भृगमात्रिक *bṛhigamātrika*, *as*, m. probably wrongly for *mṛiga-mātrika* or *mṛiga-mātrika*. See *mṛiga-mātrikā*.

भृगल *bṛhigala*, see *Kātyāyana's Srauta-s. IX. 11, 25*.

भृगवान *bṛhigavāna*. See *col. 2*.

भृगु *bṛhigu*, *us*, *m.*, *avas*, *m. pl.* (fr. *rt. i. bṛhāj*), said to be fr. *rt. i. bṛhāj*, to scorch; according to Śāy. on R̥g-veda I. 127, 7, *bṛhigavah* = *haviṣhām pāpānām vā bhrashārah*, roasters or consumers of oblations or of sins, *Ved.*, *N.* of a mythical race of beings (frequently mentioned in connection with Agni and classed in Naighaṇṭuka V. 5. with the Angirases, Atharvans, Ribhus, &c.); they are described in the R̥g-veda as cherishing Fire brought to them by the Wind [Mātari-śvan], or as kindling Fire from the wood of attrition; in R̥g-veda IV. 16, 20, and one or two other passages, they are said to fabricate chariots; the descendants of Bṛhigu; (*us*), *m.*, *N.* of a Rishi regarded as the ancestor of the whole race of Bṛhigus, (he is sometimes described as the offspring of Prajā-pati, but in Manu I. 35. is enumerated among the ten Maharshis or primeval patriarchs created by the first Manu; according to Śāy. Varuṇa adopted him as his son, whence he is called Varuṇi and is regarded as the author of R̥g-veda IX. 65, X. 19); *N.* of one of the chief Brahmanical families (the Aitāsyanas are said to belong to it); *N.* of Krishna; of a son of Kavi; of one of the Prajā-patis (produced from Brahma's skin); of one of the seven sages (an Adhvaryu at the Rāja-sūya of Soma, Hari-varṇa 1334); of the father of Cyavana and six others; of the father of Dhātṛi and Vidhātṛi; of the father of Śrī (by Khyāti); of the author of a Dharma-śāstra (who also communicated the Gaṇeśa-Purāṇa to Soma-kānta); *N.* of the son of Jamadagni; of the Rishi Jamadagni himself; of Sukra or the planet Venus (called either Bṛhigu or the son of Bṛhigu; the day of Bṛhigu is the sixth day of the week, i. e. Friday); *N.* of Rudra (according to some); of a son of Artha-pati and uncle of the poet Bāṇa;

table land, the level summit of a mountain; a declivity, slope, cliff, precipice [cf. *bṛhigu-patana*]. — *Bṛhigu-kaccha*, *N.* of a sacred place on the northern bank of the river Narmadā; (*as*), *m. pl.* the inhabitants of this place. — *Bṛhigu-ja* or *bṛhigutanaya*, *as*, *m.* 'son of Bṛhigu', the planet Venus. — *Bṛhigu-tunga*, *as*, *m.* 'Bṛhigu's peak', *N.* of a sacred mountain in the Himalaya, (sometimes called *bṛhigos tunga*). — *Bṛhigu-nandana*, *as*, *m.* 'son of Bṛhigu', the planet Venus [cf. *bṛhigu-ja*, *bṛhigu-putra*, *bṛhigu-suta*]; an epithet of Paraśu-rāma. — *Bṛhigu-patana*, *am*, *n.* a fall from a precipice, &c. — *Bṛhigu-pati*, *is*, *m.* 'chief of the Bṛhigus', an epithet of Paraśu-rāma. — *Bṛhigu-pāta*, *as*, *m.* precipitating one's self from a precipice. — *Bṛhigu-putra*, *as*, *m.* 'son of Bṛhigu', the planet Venus. — *Bṛhigu-prasavaṇa*, 'Bṛhigu's spring', *N.* of a mountain, probably = Bṛhigu-tunga. — *Bṛhigu-bhūmi*, *is*, *m.*, *N.* of a son of Angiras (belonging to the family of the Bṛhigus; cf. *bharga-bhūmi*, *bhārga-bhūmi*). — *Bṛhigu-maṇḍala*, *am*, *n.* (in astronomy) 'Bṛhigu's circle', *N.* of a Karana, *q. v.* — *Bṛhigurākṣhasa*, *as*, *m.*, *N.* of a Rishi (said to have sacrificed men and cows). — *Bṛhigu-vansa*, *as*, *m.* 'race of Bṛhigu', *N.* of a family deriving their origin from Paraśu-rāma. — *Bṛhigu-vallī*, *f.*, *N.* of the third Valli in the Taittirīyopaniṣad. — *Bṛhigu-vāra*, *as*, *m.* the day of Venus, Friday. — *Bṛhigu-sārdūla*, *as*, *m.* 'most excellent of the Bṛhigus', an epithet of Paraśu-rāma. — *Bṛhigu-sreṣṭha*, *as*, *m.* 'best of the Bṛhigus', epithet of Paraśu-rāma. — *Bṛhigusattama*, *as*, *m.* 'best of the Bṛhigus', epithet of Paraśu-rāma. — *Bṛhigu-suta*, *as*, *m.* 'Bṛhigu's son', the planet Venus or Sukra (who was preceptor of the Daityas); an epithet of Paraśu-rāma. — *Bṛhigusūnu*, *us*, *m.* 'Bṛhigu's son', the planet Venus. — *Bṛhigūdava* (*°gu-ud*), *as*, *m.* 'offspring of Bṛhigu', an epithet of Paraśu-rāma. — *Bṛhigu-angiras*, *as*, *m.*, *Ved.*, *N.* of the author of certain Atharva-veda hymns (supposed to avert diseases). — *Bṛhigu-angiro-vid*, *i*, *t*, *t*, knowing (the verses or hymns of) Bṛhigu and Angiras (i. e. of the Atharvans and Angirases or Atharva-veda). — *Bṛhigūśvara-tīrtha*, *am*, *n.* 'Tīrtha of Bṛhigu's lord', *N.* of a sacred bathing-place on the Narmadā.

Bṛhigavāna, *as*, *ā*, *am*, *Ved.* imitating Bṛhigu, acting like Bṛhigu, i. e. shining, glittering (Śāy. = *bṛhigu-vad ādavat* = *ṭipyamāna*).

Bṛhigvandīya, *as*, *m.* a *N.* (probably wrong).

भृज *bṛhija*, *as*, *ā*, *i*, *m. f.* (probably fr. *rt. bṛham*, cf. *bṛhamara*; said in Upādi-s. I. 124. to be fr. *rt. bṛh*), a species of large black bee, the humble bee; (*as*), *m.* = *bṛhingarola*, a species of wasp, either the common kind or the Vespa Solitaria; the fork-tailed shrike, *Lanius Cærulescens*; a bird, apparently a sort of shrike different from the preceding; a libertine, catamite, lecher; the plant Eclipta Prostrata (= *bṛhinga-rāja*, *mārkava*, *keśa-rāja*); = *bṛhingarā*, a golden vase or pitcher; (*i*), *f.* a species of poisonous plant, = *atī-rishā*; (*am*), *n.* woody Cassia (= *tvak-pattra*); the plant Eclipta Prostrata or Verbesina Prostrata; tale; [cf. *pañcā-bh*]. — *Bṛhinga-ja*, *am*, *n.* aloe wood or Agallochum; (*ā*), *f.* the plant Clerodendrum Siphonanthus (= *bhārgi*). — *Bṛhinga-parṇikā*, *f.* small cardamoms. — *Bṛhinga-priyā*, *f.* 'liked by bees', the plant Gærtnera Racemosa. — *Bṛhinga-mārī*, *f.* = *bṛhingarāt*. — *Bṛhinga-mūlikā*, *f.* a species of plant (= *bṛhamara-ēchallī*). — *Bṛhinga-rāja*, *as*, or *bṛhinga-rajas*, *as*, *m.* the plant Eclipta Prostrata. — *Bṛhinga-rasa*, *as*, *m.* the juice of the plant Eclipta Prostrata. — *Bṛhinga-rāja*, *as*, *m.* 'bee-king', a species of large bee, the humble bee; a species of bird (apparently the variety of shrike termed Malabar, *Lanius Malabaricus*); a spreading shrub, Eclipta Prostrata [cf. *nīla-bh*, *pīta-bh*]; a kind of oblation or sacrifice. — *Bṛhinga-rājaka*, *as*, *m.* a species of bird. — *Bṛhingarāja-rasa*, *as*, *m.* the juice of the plant Eclipta Prostrata. — *Bṛhinga-vallabha*, *as*, *m.* 'favourite of bees', a species of

Kadamba plant, *Ligusticum Ajowan*, = *dṛhārā-ka-damba* and *bhūmī-kadamba*; (*ā*), *f.* = *bhūmī-jambū*. — *Bṛhinga-vṛiksha*, *as*, *m.* 'bee-tree', perhaps = *bṛhinga-rajas*. — *Bṛhinga-sodara*, *as*, *m.* the plant Eclipta Prostrata. — *Bṛhingaādhipa* (*°ga-adh*), *as*, *m.* 'bee-chief', the queen of the bees. — *Bṛhinganandā* (*°ga-an*), *f.* 'bee-joy', the plant *Jasminum Auriculatum* (= *yūthikā*). — *Bṛhinga-bhīṣṭa* (*°ga-abh*), *as*, *m.* 'liked by bees', the Mango tree. — *Bṛhingarī* (*°ga-arī*), *is*, *m.* 'bee-enemy', a species of flower growing in Mālwa (= *kevikā*). — *Bṛhingarāvalī* (*°ga-āv*), *f.* a line or flight of bees. — *Bṛhingarāva* (*°ga-āv*), *as*, *m.* the plant Eclipta Prostrata; another plant, = *jīvaka*; (*ā*), *f.* another plant (= *bṛhamara-ēchallī*). — *Bṛhingi-phala*, *as*, *m.* the hog-plum, *Spondias Mangifera*. — *Bṛhingeshtā* (*°ga-esh*), *f.* 'liked by bees', *N.* of several plants (= *ghṛita-kumārī*, *bhārgi*, *tarunī*, *kāka-jambū*).

Bṛhingaka, *as*, *m.* the fork-tailed shrike; (at the end of an adj. comp.) = *bṛhinga*, a bee.

Bṛhingarīti or *bṛhingarīti*, *is*, *m.* or *bṛhingarīsa*, *as*, *m.*, *N.* of one of Śiva's attendants; [cf. *bṛhingin*, *bṛhingarīti*.]

Bṛhingarola, *as*, *m.* (said to be fr. *bṛhinga* and *rt. ru*, to cry), a kind of wasp; [cf. *varola*.]

Bṛhingāya, *Nom. A.* *bṛhingāyate*, *-yitum*, to become a bee, behave like a bee.

Bṛhingarā, *as*, *am*, *m. n.* (said to be fr. *rt. bṛh*), a golden pitcher or vase; a vase used at the inauguration of a king, (it might be made of any one of eight different substances, viz. gold, silver, brass, iron, earthenware, sandal-wood, crystal, or horn, and might be of eight different forms); (*as*), *m.* = *bṛhinga-rāja*, the shrub Eclipta Prostrata; (*i*), *f.* a cricket; (*am*), *n.* clothes; gold.

Bṛhingarāka, *as*, *m.* = *bṛhingarā* above.

Bṛhingarīkā, *f.* = *bṛhingarī*, a cricket.

Bṛhingarīṭa, *as*, *m.* = *bṛhingarīṭa* under *bṛhingarīṭi* above.

Bṛhingi, *is*, *m.*, *N.* of one of Śiva's attendants; [cf. *bṛhingin*.]

Bṛhingin, *i*, *m.* the Indian fig-tree; *N.* of one of Śiva's attendants [cf. *bṛhingarīṭi*, *bṛhingarīṭi*]; *N.* of a people; (*īṇī*), *f.* a species of tree (= *vafī*). — *Bṛhingīśa* (*°gi-īśa*), 'lord of the Bṛhings', an epithet of Śiva.

Bṛhingarīṭi or *bṛhingarīṭi* or *bṛhingarīṭi* or *bṛhingarīṭi*, *is*, *m.* = *bṛhingarīṭi*, *q. v.*; an epithet of Śiva; [cf. *bṛhingīśa*.]

भृज *bṛhij* (connected with *rt. i. bṛhāj*), *cl. i. A.* *bṛharjate*, *babṛhije*, *bṛharjātum*, to fry, parch, roast = *Caus. bṛharjati*, *-yitum*, *Aor. ababharjat*, *abibṛhijat*: *Desid. bibharjishate*: *Intens. baribṛhijyate*, *baribṛharkti*.

Bṛharjana, *as*, *ā*, *am* [cf. *bṛharjjana*], roasting, frying, baking; annihilating; (*am*), *n.* the act of roasting, frying, scorching, parching; a frying-pan.

Bṛhikta, *as*, *ā*, *am*, roasted, fried; [cf. *Lat. frictus*, *frizus*.]

भृजायन *bṛhijāyana*, *as*, *m.* a patronymic.

भृज् *bṛhij*, *bṛhij*, *f*, *f* (fr. *rt. i. bṛhāj*), frying, roasting, baking; [cf. *bahu-bh*.] *Bṛhija* in *uda-bh*.

Bṛhijana, *am*, *n.*, *Ved.* a frying-pan.

भृड *bṛhid*, *cl. 6. P.* *bṛhidati*, &c., to dive, plunge; [cf. *rt. kṛud*.]

भृणीय *bṛhṇīya*, *bṛhṇīyate*, &c., *Ved.* a verb given in Naighaṇṭuka II. 12. and said to mean 'to be angry'; [cf. *rt. bṛhi* and *krṇīya*.]

भृण्टिका *bṛhṇṭikā*. See *bṛhṇṭikā*, p. 711.

भृण्डि *bṛhṇḍi*, a wave; (also read *bṛhṇḍi*.)

भृत *bṛhita*, *bṛhitya*, &c. See p. 719, col. 3.

भृम *bṛhima*, *as*, *m.* (fr. *rt. bṛham*), *Ved.* erring, aberration, error, mistake.

Bṛhimala, *as*, *ā*, *am*, *Ved.* perplexed, bewildered.

Bhūmi, ३०, ३०, ३, [cf. *bhrami*], Ved. whirling round, wandering about (Sāy. on Rig-veda IV. 32, 2, III. 62, 1, = *bhramana-sila*), active, quick, energetic (Sāy. on Rig-veda I. 31, 16, = *bhramaka* = *karma-nirvāhaka*), sprightly, gay; (३०), m. a whirlwind, hurricane, high wind, (according to Sāy. on Rig-veda II. 34, 1, either a moving cloud or a kind of lute); a whirlpool, eddy; (३०), f., Ved. quickness, activity, agility. — *Bhūmī-śva*, as, m., Ved., N. of a man [cf. *bharmyaśva*].

भृश *bhṛśa* (connected with rt. *bhṛas*), cl. 4. P. *bhṛisyati*, to fall, fall down; cl. 6. P. *bhṛisati*, &c., to be strong or vehement (?).

Bhṛīśa, as, ā, am (probably fr. rt. *bhṛīś* with a sense 'to be strong,' or perhaps contracted fr. *bhūriśas*), powerful, mighty, strong, vehement, intense, much, exceeding, frequent; (am), ind. vehemently, strongly, intensely, in a high degree, much, very, exceedingly, excessively, violently, powerfully, greatly, extremely, eminently, in a superior manner, beautifully, better, often, repeatedly, quickly. — *Bhṛīśa-kopana*, as, ā, am, extremely passionate, very wrathful. — *Bhṛīśa-tā*, f. violence, vehemence, intensity; [cf. *bhāṛīśa*]. — *Bhṛīśa-dāruṇa*, as, ā, am, very terrible or cruel. — *Bhṛīśa-duḥkhita*, as, ā, am, very much afflicted, very unfortunate or unhappy. — *Bhṛīśa-piḍāta*, as, ā, am, very much afflicted. — *Bhṛīśa-vismīta*, as, ā, am, excessively astonished or perplexed. — *Bhṛīśa-soka-vardhana*, as, ī, am, greatly increasing grief or augmenting sorrow. — *Bhṛīśa-samprīṣita*, as, ā, am, very delighted, very glad. — *Bhṛīśa-svid*, t, t, i, perspiring violently. — *Bhṛīśa-bhū*, cl. 1. P. *bhṛīśati*, &c., to become vehement, to become very powerful or strong.

Bhṛīśāya, Nom. A. *bhṛīśāyate*, &c., to become powerful, to be strong or vehement.

1. *bhṛīśita*, as, ā, am, fallen, &c.

Bhṛīśīṣṭha, as, ā, am, (superl.) most powerful, very strong or violent, very vehement.

Bhṛīśīṣya, ān, asi, as, (compar.) more powerful, stronger, more violent or vehement, very vehement.

भृष्ट 2. *bhṛīṣṭa*, as, ā, am (fr. rt. 1. *bhṛaj*), fried, broiled, grilled, roasted, parched, scorched, baked; (am), n. roasted meat. — *Bhṛīṣṭa-kāra*, as, m. a preparer of roasted or fried meat. — *Bhṛīṣṭānna* ('*ta-an*'), am, n. rice boiled and then fried.

1. *bhṛīṣṭi*, f., the act of frying, broiling, roasting.

भृष्ट 2. *bhṛīṣṭi*, is, f. (perhaps fr. rt. *hrish*), Ved. a spike, point, top, corner, edge [cf. *sahasra-bhṛ*, *kshura-bhṛ*, *tigma-bhṛ*, *piśanga-bhṛ*]; an empty or deserted cottage, a deserted garden (= *śūnya-vāṣi* or *śūnya-vāṣikā*). — *Bhṛīṣṭi-mat*, ān, atī, at, pronged, toothed.

भृ *bhṛi*, cl. 9. P. *bhṛīṇāti*, *babhāra*, &c., to blame; to bear, nourish, maintain, support, hold [cf. rt. *bhṛi*]; to fry; to bend, be crooked.

भेक *bheka*, as, m. (said to be fr. rt. 1. *bhī*), a frog, (according to the Kathā-sarīt-sāgara XX. 77, the inarticulate sounds uttered by frogs were the result of the curse of Agni, who was betrayed by them to the gods when he took refuge in the water); a cloud; a timid man (= *bhīru*; cf. *bhela*); (ī), f. a female frog; a small frog; a kind of creeper, Hydrocotyle Asiatica. — *Bheka-parṇi*, f. 'frog-leaved,' a plant (= *maṇḍuka-parṇi*). — *Bheka-bhuj*, k, m. 'frog-eater,' a serpent, snake. — *Bheka-sabda*, as, m. the croaking of frogs.

भेकुति *bhekuri*, is, f., Ved., N. of particular asterisms (according to Colebrooke 'nymphs of the moon,' cf. Vājasaneyi-saṃhitā XVIII. 40, Satapatha-Brahmaṇa IX. 4, 1, 9, where *bhekuri* is explained by *bhākuri*).

भेड *bheda* or *bhedaka*, as, m. (said by some to be fr. rt. *bhīl* with change of *l* into *d*), a ram, sheep, (in this sense also written *bhedra*; cf. *eda*); a raft, float [cf. *bhela*]; N. of a physician; of a

lexicographer; of a Rishi; (ī), f. a ewe; N. of one of the Mātṛis attending on Skanda (associated with Edī and Samedī in Mahā-bh. Sāya-parva 2631).

— *Bheda-giri*, is, m., N. of a mountain.

Bhedara, as, m., N. of an Agra-hāra.

Bhedra. See *bheda*, col. 1.

भेतव्य *bhetavya*. See p. 712, col. 3.

भेत्तव्य *bhettavya*, *bhettri*. See p. 711, col. 1.

भेद *bheda*, as, m. (fr. rt. 1. *bhid*), breaking, splitting, cleaving, dividing, separating, dissolving; bursting, tearing, rending, piercing, perforation; breaking in or through, breaking open; violation; dissolution; interruption, disturbance; breach, rupture, fracture [cf. *parva-bhṛ*]; a hurt, injury, wound; a slit, chasm, fissure, cleft, gap; division, separation, partition, part, portion; gaping, parting asunder [cf. *hanu-bhṛ*]; discrimination, discernment; distinction, difference, kind, sort, species, variety; change, alteration, modification [cf. *mati-bhṛ*]; divulging, disclosure (of a secret), betrayal, treachery, treason [cf. *rahasya-bhṛ*, *mantra-bhṛ*]; dissension, embroilment, disunion, disagreement, schism, making mischief, creating divisions (among confederates); seducing or enticing an ally to one's own party by sowing dissensions &c. (one of the four Upāyas or means of success against an opponent, see *upāya*); defeat; (in philosophy) dualism, duality; (in medicine) evacuation of the bowels; (in astronomy) a particular separation of the stars; (*krakshi-bheda*, as, m., Ved. epithet of one of the modes in which an eclipse terminates); (in the drama according to the Sāhitya-darpana) = *samphatī-bhedana*, *protsahana*; N. of a people (Ved.); N. of a man (see Atharva-veda XII. 4, 49); (*au*), m. du. pudendum muliebre.

— *Bheda-kāra*, as, ī, am, or *bheda-kārī*, ī, īpi, ī, or *bheda-kṛt*, t, t, i, making a breach, breaking through, bursting asunder; causing separation, producing dissension or disunion, separating, disuniting.

— *Bheda-tas*, ind. according to difference; discriminately, according to peculiarities or diversities; separately, singly, individually, (opposed to *yuga-pād*).

— *Bheda-dṛiṣṭi*, is, f. viewing or holding the Universe and the Deity to be different and distinct.

— *Bheda-dhikkāra*, as, m. 'refutation of duality,' N. of a treatise by Nṛ-siṃha Āśrama controverting the Nyāya philosophy from a Vedānta point of view.

— *Bhedadadhikkāra-satkriyā*, f, N. of a commentary by Nārāyaṇa Āśrama on the Bheda-dhik-kāra.

— *Bheda-prakāśa*, as, m. 'manifestation of duality,' N. of a refutation by Saṅkara Miśra of the non-dualistic Vedānta theory from a Nyāya point of view.

— *Bheda-pratyaya*, as, m. belief in dualism (in opposition to the doctrine that every thing is God).

— *Bheda-buddhi*, is, f. perception or idea of a difference or distinction.

— *Bheda-vādin*, ī, m. one who maintains the doctrine that God and the Universe are distinct.

— *Bheda-vīdhi*, is, m. the faculty of discriminating or discerning (between two different objects).

— *Bheda-vīdhishikā*, f, N. of a philosophical work.

— *Bheda-saha*, as, ā, am, capable of being divided or disunited, seducible, corruptible.

— *Bhedābheda*, au, m. du. disagreement and agreement, disunion and union.

— *Bhedonmukha* ('*da-un*'), as, ī, am, just about to burst into blossom.

Bhedaka, as, ikā, am, who or what breaks or breaks open or divides; breaking, breaking through, causing division or separation; piercing; a mischief-maker; a destroyer; one who breaks through or diverts (the course of a stream, cf. Manu III. 163); distinguishing, discriminating, defining; a distinguisher;

(as, am?), m. n. an adjective; (*ikā*), f. the act of breaking asunder, destruction, annihilation.

Bhedana, as, ā, or ī (?), am, breaking, bursting, tearing, splitting, piercing, perforating, dividing, separating; loosening (as the feces, in medicine), dissolving, cathartic, purgative; (as), m. a hog; a species of sorrel [cf. *amla-bhṛ*]; (am), n. the act of breaking or breaking asunder, bursting, splitting, piercing, cutting up, ripping open, dissolving, loosen-

ing, fracture, rupture; the act of dividing or separating, division, separation, discrimination, making a difference; disclosing, betraying [cf. *rahasya-bhṛ*]; dissension, disunion, discord, disagreement; Asa Foetida; (in astronomy) passing through a constellation or asterism.

Bhedanaka in *ghaṭa-bhṛ*, q. v.

Bhedaniya, as, ā, am, to be broken, frangible; capable of being split or cut open; fit to be separated or distinguished.

Bhedita, as, ā, am (fr. the Caus.), broken, divided, separated.

Bhedin, ī, īmī, ī, who or what breaks or divides or splits &c., breaking, splitting, dividing, opening, dissolving; interrupting, disturbing; piercing, perforating; hurting, wounding; loosening (the bowels), cathartic; separating, distinguishing; separating from (with abl.); causing to flow (as juice); having a distinction or division; (in philosophy) one who separates spirit and matter or holds the doctrine of dualism; causing dissension; (ī), m. a species of sorrel; the ratan; (*inī*), f. (with Tāntrikas) N. of a particular Sakti.

— *Bhedī-tva*, am, n. separation, division, parting asunder.

Bhedira, am, n. = *bhidira*, a thunderbolt.

Bhedura, am, n. = *bhidura*, a thunderbolt.

Bhedyā, as, ā, am, to be broken or split, to be divided or pierced or cut; capable of being broken or divided &c., frangible, divisible, fragile; to be cut or opened (in medicine); to be disclosed or betrayed; to be separated or distinguished; to be defined; to be set at variance or disunited; to be seduced or led away; (am), n. a substantive.

— *Bhedyā-roga*, as, m. any disease treated by incision or cutting.

— *Bhedyā-līnga*, as, ā, am, distinguished by the gender.

Bhedyaka in *utpala-bhṛ*, q. v.

भेन *bhena*, *bheśa*. See under 4. *bha*, p. 694, col. 2.

भेपुर *bhempura*, am, n., N. of a Grāma.

भेय *bheya*. See p. 712, col. 3.

भेयपाल *bheyapāla* (ī), as, m., N. of a king.

भेर *bhera*, as, m. (said to be fr. rt. 1. *bhī*), = *bheri*, a kettle-drum.

Bheri, is, or *bheri*, f. (the latter is the more usual form), a kettle-drum; [cf. *ābheri*].

— *Bheri-ghnat*, am, m. 'striking a kettle-drum,' a kettle-drummer.

— *Bheri-bhān-kāra*, as, m., N. of a poet, (perhaps for *bheri-jhān-kāra*).

— *Bheri-svana-mahā-svanā*, f., N. of one of the Mātṛis attending on Skanda.

भेरुण्ड *bheruṇḍa*, as, ā, am (connected with rt. 1. *bhī*), terrible, formidable, fearful, awful, (also read *bheraṇḍa*); (as), m. a bird, (perhaps a particular species of bird, also read *bheraṇḍa*, cf. *bhāraṇḍa*); a species of beast of prey (wolf, jackal, or hyena); N. of a form of Siva; (*ā*), f., N. of a goddess (= *kālī*); N. of a Yakshini or female attendant on Durgā; (am), n. conception, impregnation, pregnancy, (in this sense perhaps fr. rt. *bhṛ*).

Bheruṇḍaka, as, m. a jackal [cf. *pheru*].

भेल *bhela*, as, ā, am (fr. rt. 1. *bhī*), timid, timorous, fearful; foolish, ignorant, unwise, simple-minded; tall; active, agile; unsteady (literally or figuratively), inconstant; (as), m. a boat, skiff, float, raft; N. of a Rishi (supposed to be the author of some medical works, cf. *bhedā*).

Bhelaka, as, am, m. n. = *bhela*, a boat, raft.

भेलु *bhelu*, a particular high number.

भेलुपुरा *bhelupurā*, f., N. of a suburb of Benares.

भेष *bhes* [cf. rts. 1. *bhī*, *bhyas*], cl. 1. P. A. *bhesati*, *bhesate*, &c., to fear, dread, be afraid; (according to others) to move, go.

भेषज *bhesaja*, as, ī, am (fr. 1. *bhishaj*), making well or healthy, sanative, curative, curing

(Ved.); (am), n. a remedy or cure, remedy against (with gen.); any drug or medicament, medicine, physic [cf. *āsrava-bh*]; any spell or charm against diseases (as particular verses of the Atharva-veda); a kind of fennel, *Nigella Indica*; (according to *Naiḥaṇṭuka* I. 12) water. — *Bhesajya-kalpa*, as, m., N. of a chapter of the *Aṣṭāṅga-hṛdaya-saṃhitā* by Vāgbhata. — *Bhesajya-candra*, as, m., N. of a man. — *Bhesajya-tā*, f., Ved. curativeness, healing power. — *Bhesajya-bhākṣhaṇa*, am, n. 'drug-eating,' the act of taking medicine. — *Bhesajyāgāra* ('ja-āg'), am, n. 'medicine-room, drug-room,' a druggist's or apothecary's shop. — *Bhesajyāṅga* ('ja-an'), am, n. anything taken after medicine, any vehicle or medium in which medicine is administered (as water gruel).

Bhesajya, as, ā, am, curative, sanitary, sanative.

भैक्ष *bhaiksha*, as, ī, am (fr. *bhikṣhā*), living by alms, subsisting by charity; (am), n. asking alms, begging, mendicancy, (*bhaikṣhaṇ* car or *bhaikṣhaya gam*, to go about begging, beg); anything obtained by begging, begged food, charity, alms. — *Bhaiksha-kāla*, as, m. 'alms-time,' the time for alms or for bringing home anything obtained as alms. — *Bhaiksha-cāraṇa* or *bhaiksha-cārya*, am, n. or *bhaiksha-cāryā*, f. the going about begging, plying for alms, collecting alms, begging. — *Bhaiksha-jivikā*, f. living on alms, subsisting by begging, mendicancy. — *Bhaiksha-bhuj*, k, k, k, eating alms-food, living on alms; (k), m. a mendicant. — *Bhaiksha-vṛtti*, īs, f. the living on alms, mendicancy; (īs, īs, ī), living by charity. — *Bhaikṣhāna* ('sha-an'), am, n. 'alms-food,' food obtained as alms, begged food. — *Bhaikṣhāśin* ('sha-āś'), ī, īnī, ī, eating alms-food or food obtained by begging; (ī), m. a mendicant. — *Bhaikṣhāśya*, am, n. (fr. the preceding), the living on alms, subsisting by charity. — *Bhaikṣhāhāra* ('sha-āh'), as, ā, am, eating begged food or food given in charity; (as), m. one living on charity (*Manu* XI. 257), a mendicant.

Bhaikṣhaka (at the end of an adj. comp.) = *bhaiksha*, alms.

Bhaikṣhuka, am, n. (fr. *bhaikṣhuka*), a number of mendicants, assemblage or collection of beggars.

Bhaikṣhya, an incorrect form for *bhaiksha* above. — *Bhaikṣhya-kāla*, *bhaikṣhya-cārya*, *bhaikṣhya-vṛtti*, see *bhaiksha-kāla*, &c.

भैदिक *bhaidika*, as, ī, am (fr. *bheda*), frangible, liable to fracture (? *Pāp.* V. 1, 64).

भैमा *bhaima*, as, ī, am (fr. *bhīma*), relating to Bhīma; (ās), m. pl. the descendants of Bhīma; (ī), f. 'the daughter of Bhīma,' a patronymic of Damayanti; a festival on the eleventh day of Māgha, when ceremonies with *tīla* or sesamum are performed in honour of Bhīma; [cf. *Lith.* *baimē*, 'terror.']. — *Bhaima-pravira*, as, m. the bravest of the Bhaimas, the chief of the Bhaimas.

Bhaimagava, as, m. (fr. *bhīma-gava*), a patronymic.

Bhaimaratha, as, ī, am (fr. *bhīma-ratha*), relating to Bhīma-ratha.

Bhaimaseni, īs, m. (fr. *bhīma-sena*), a patronymic of Dīva-dāsa, (also written *bhaimasini*); of Ghaṭotāka, (also written *bhaimaseni*).

Bhaimasena, as, m. (fr. *bhīma-sena*), a patronymic.

Bhaimāyana, as, m. a patronymic (see *Scholast* on *Pāp.* VI. 2, 34).

Bhaimi, īs, m. (fr. *bhīma*), a patronymic of Ghaṭotāka.

भैरव *bhairava*, as, ī, am (fr. *bhīru*), formidable, awful, horrible, terrific, terrible, horrid; miserable; relating to Bhairava; (as), m. a form of Śiva, (eight forms of Bhairavas are enumerated, viz. *mahā-bh*, *saṃhāra-bh*, *āsītāra-bh*, *ruru-bh*, *kāla-bh*, *krodha-bh*, *tāra-cūḍa-bh* or *ka-pāla-bh*, *candra-cūḍa-bh* or *ruḍra-bh*); other names of these forms are sometimes given, e.g.

vidyā-rāja, *kāma-r*, *nāga-r*, *śaṭṭhanda-r*, *lambita-r*, *deva-r*, *ugra-r*, *vighna-r*; a man representing Bhairava; a Śivagādhīpa; a son of Śiva by Tārā-vatī (who was wife of Candra-śekhara, king of Karavira-pura); N. of a Nāga; of a Yaksha; of the author of the *Phetkārīṇī-tantra*; of a teacher of the *Haṭha-vidyā*; of two kings; of a hunter; of a river; of a Rāga or musical mode calculated to excite emotions of terror; (ī), f. a particular form of Durgā; a girl of twelve years (representing that goddess at the Durgā festival); N. of a Rāgiṇī or of a particular scale in the Hindū musical system; (am), n. terror, horror, the property of exciting terror, terribleness; = *bhairava-tantra* below. — *Bhairava-kāraka*, as, īkā, am, causing terror, formidable. — *Bhairava-tantra*, am, n., N. of a Tantra mentioned in *Śrīṣṇānanda's* *Tantra-sāra*. — *Bhairava-tarjaka*, as, m. 'awful threatener,' an epithet of Viṣṇu (properly of Śiva). — *Bhairava-tva*, am, n. the state of being Bhairava or a form of Śiva. — *Bhairava-dikṣhita-tīlaka*, as, m., N. of an author. — *Bhairava-nātha-tantra*, am, n. 'Tantra of the lord of terror,' N. of a Tantra. — *Bhairava-gātānā*, f. a purificatory torment inflicted by Śiva as presiding deity of Benares on those who die there, to render their spirits fit for absorption into the essence of the Supreme (whereas those who are punished by Yama have to return to mundane existence). — *Bhairavāgras* ('va-ag'), iud. in the presence of Bhairava. — *Bhairavācārya* ('va-āc'), as, m., N. of a preceptor. — *Bhairavānanda* ('va-ān'), as, m., N. of a Yogin. — *Bhairavendra* ('va-in'), as, m., N. of a king. — *Bhairaveśa* ('va-īśa'), as, m. 'lord of terror,' an epithet of Viṣṇu (properly of Śiva).

Bhairaviya, as, ā, am, relating to Bhairava (as a Tantra).

Bhairika, as, m., N. of a son of Śrīṣṇa by Satya-bhāmā.

भैषज *bhaishaja*, as, m. (fr. *bhesajya*), a sort of quail, *Pardix Chinensis*; (ās), m. pl. of the patronymic *Bhaishaja* below; (am), n. a drug, medicine, medicament.

Bhaishaja, as, m. the descendant of a physician; a patronymic from *Bhishaj*; (am), n. the administering of medicines and healing applications to the sick; curativeness, healing efficacy; a particular ceremony (performed as a remedy for sickness); any remedy, drug, medicine, medicament. — *Bhaishajya-guru-vaidūrya-prabhā*, f., N. of a Buddhist work. — *Bhaishajya-ratnāvalī*, f., N. of a medical work. — *Bhaishajya-rāja*, as, m., N. of a Bodhi-sattva. — *Bhaishajya-samudgata*, as, m., N. of a Bodhi-sattva.

Bhaishajya, ās, m. pl. of the following.

Bhaishajya, as, m. a patronymic from *Bhishajya*.

भैमक *bhaishmaka*, as, m. (fr. *bhishmaka*), a patronymic; (ī), f. a patronymic of Rukmiṇī.

भो *bho*. See *bhos*, p. 723, col. 3.

भोक्तव्य *bhoktavya*, *bhoktri*, &c. See p. 713, col. 3.

भोग 1. *bhoga*, as, m. (fr. rt. 1. *bhuj*), any winding or curve, a ring, coil; winding; the expanded hood of a snake; a snake; the body; a particular array, an army in column. — *Bhoga-tva*, am, n. the state of being curved or winding, curvature, curvedness. — 1. *bhoga-vat*, ān, atī, at (for 2. see col. 3), furnished with windings or curves, having rings, ringed [cf. *mahā-bh*]; (ān), m. a snake; a mountain; (atī), f. a female snake-demon; one of the Mātṛis attending on Skanda; the city of the snake-demons in the subterranean regions [cf. *bhoga-vat*]; the sacred river of the snake-demons, or a Tīrtha in that river sacred to the serpent-king Vāsuki; N. of Ujjayinī in the Dvāpara age.

1. *bhoga*, ī, īnī, ī, furnished with windings or curves, having windings or rings, curved, ringed [cf. *mahā-bh*]; (ī), m. a snake [cf. *krishṇa-bh*].

— *Bhogi-kānta*, as, m. 'dear to snakes,' air, wind. — *Bhogi-gandhikā*, f. a species of ichneumon plant. — *Bhogi-bhuj*, k, m. 'eating snakes,' an ichneumon. — *Bhogi-vallabha*, am, n. 'beloved by snakes,' sandal. — *Bhogindra* ('gi-in'), as, m. 'king of snakes,' an epithet of Ananta or Sesha.

भोग 2. *bhoga*, as, m. (fr. rt. 3. *bhuj*), enjoyment, fruition; eating; use, application; usufruct, the use of a deposit (*Manu* VIII. 149); utility, advantage, profitable aim or object; enjoyment (of women), sexual enjoyment; possessing, possession; ruling, governing, protecting, rule, government; cherishing, nourishing; suffering, experiencing; enduring, feeling, perception (of joy or sorrow), pleasure; suffering, passion; any object of enjoyment, that which is eaten, food; food offered to an idol; festivity, feasting, a repast, feast, banquet; income, revenue; gain, profit, produce; money, wealth; hire, the hire of dancing girls or courtesans, wages of prostitution; (in astronomy) the passing (of an asterism); the part of the ecliptic occupied by each of the 27 lunar mansions or Nakṣatras, i. e. 13° 20' or 800'; (in arithmetic) the numerator of a fraction (?); N. of a preceptor. — *Bhoga-kara*, as, ī, am, producing or affording enjoyment, procuring food or pleasure. — *Bhoga-guṇṭha*, am, n. hire of prostitution, price paid to barlous. — *Bhoga-griha*, am, n. 'pleasure-chamber,' the inner or private apartments, women's apartments, zenana, harem; [cf. *bhoga-sthāna*]. — *Bhoga-grāma*, as, m., N. of a village. — *Bhoga-jāta*, ās, ā, am, produced by enjoyment or by suffering. — *Bhoga-dattā*, f., N. of a woman. — *Bhoga-dā*, f. 'granting enjoyment,' N. of the goddess of the Pingalas. — *Bhoga-deva*, as, m. 'having pleasure for a god (?)', N. of a man (*Rāja-taranginī* VIII. 531). — *Bhoga-deha*, as, m. 'the body of suffering,' the subtle body which a dead person takes with him and with which, according to his works, he experiences either happiness or misery. — *Bhoga-nātha*, as, m., N. of a man. — *Bhoga-pati*, īs, m. 'lord of possession,' a person in actual possession (of anything), the governor or viceroy of a town or province. — *Bhoga-pāla*, a groom; [cf. *bhogika*]. — *Bhoga-pisācika*, f. hunger. — *Bhoga-prastha*, ās, m. pl. N. of a people. — *Bhoga-bhātta*, as, m., N. of a poet. — *Bhoga-bhuj*, k, k, k, enjoying pleasures. — *Bhoga-bhūmi*, īs, f. 'land of enjoyment,' the place where people enjoy the reward of their works, Svarga or paradise, (opposed to *karma-bhūmi*, 'land of works'). — *Bhoga-bhṛtaka*, as, m. a servant who works only for maintenance. — *Bhoga-māṇḍapa*, as, m. the part of the temple of Jagan-nāth where the food to be presented to the idol is cooked. — *Bhoga-lābha*, as, m. acquisition of enjoyment or profit; the gain or profit made by the use of anything deposited or pledged; welfare. — 2. *bhoga-vat*, ān, atī, at (for 1. see col. 2), furnished with enjoyments, having enjoyment, delightful, pleasurable, enjoyable, affording or yielding enjoyment; happy, prosperous; (ān), m. dancing, acting and singing; N. of Satya-bhāmā's residence (*Hari-vaṇśa* 8978); (atī), f., N. of a town; epithet of the second lunar day. — *Bhoga-vardhana*, N. of a country; (ās), m. pl. its inhabitants. — *Bhoga-varman*, ās, m., N. of a king; of a merchant. — *Bhoga-vastu*, u, n. an object of enjoyment. — *Bhoga-sadman*, a, n. the abode of pleasure; the inner or women's apartments. — *Bhoga-sena*, as, m., N. of a man. — *Bhoga-sthāna*, am, n. the body as the seat of sensual enjoyment; the women's apartments. — *Bhogādhi* ('ga-ādhi'), īs, m. a pledge or deposit which may be used until redeemed. — *Bhogānta* ('ga-an'), as, m. the end of enjoyment or of suffering. — *Bhogāyatana* ('ga-āy'), am, n. a place of enjoyment or suffering. — *Bhogāra* ('ga-ar'), as, ā, am, fit for enjoyment, to be enjoyed or possessed; (am), n. property, wealth, money; [cf. *bhogya*]. — *Bhogārhya* ('ga-ar'), am, n. corn, grain. — *Bhogavali* ('ga-āv'), f. an encomiastic poem, the panegyric of professional

encomiasts or bards, eulogium. — *Bhogāvāsa* ('ga-āv'), as, m. 'abode of pleasure,' the women's apartments; [cf. *bhoga-grīha*.]

Bhogika, as, m. a horse-keeper, groom (= *bhoga-pāla*).

2. *bhogin*, ī, inī, ī, enjoying, eating; using, possessing; suffering, experiencing, undergoing; an enjoyer, possessor, &c.; full of enjoyments, devoted to enjoyments, indulging in sensual pleasures; wealthy, opulent; (ī), m. a voluptuary, a king, prince; the head man of a village; a barber; a person who accumulates money for a particular expenditure; (inī), f. the concubine of a king or a wife not regularly consecrated with him; epithet of a kind of heroine.

Bhogina, as, ā, am, at the end of a comp. [cf. *mātri-bhogina*].

Bhogya, as, ā, am, enjoyable, to be enjoyed, to be used, (in the sense 'to be eaten,' *bhogya* is rather employed); to be endured or experienced; useful, profitable; (in astronomy) to be passed; (ā), f. a harlot, courtesan, prostitute; (am), n. what may be enjoyed, anything that may be possessed or used, an object of fruition, a possession, wealth, money; corn, grain. — *Bhogya-tā*, f. or *bhogya-tva*, am, n. the state of being used or possessed, usefulness, profitableness, enjoyableness. — *Bhogyādhi* ('ya-ādhi'), is, m. = *bhogyādhi*, p. 722, col. 3.

Bhoja, as, ā, am, bestowing enjoyment or pleasure, bountiful, liberal, (as an epithet of Indra or as the title of a king; Ved., Sāy. = *phalasya dātṛi* or *rakṣitṛi* or *pālayitṛi*); enjoying, leading a life of enjoyment or sensuality; (as), m., N. of a country (= Patna and Bhāgalpur, cf. *bhoja-kāṭa*); N. of a celebrated sovereign of Malwa (supposed to have flourished about the end of the tenth century or beginning of the eleventh century, and to have been a great patron of learning, see *bhoja-deva*, *bhoja-rāja* below); a king of the Bhojas (see below); N. of a king of Vidarbha (Raghu-v. VII. 1); N. of a son of Vasu-deva and Sānti-devā; of Kṛīta-varman; of a son of Ujjendra and founder of Bhoja-purī; of a lexicographer; of an author of certain medical works; of a son of Kalāśa-deva; (ā), f. a princess of the Bhojas; N. of the wife of Vira-vrata, (also read *bhojyā*); a cowherd; (ās), m. pl., N. of a people; the descendants of Mahā-bhoja [cf. *mahā-bh*].

— *Bhoja-kāṭa*, am, n., N. of a town founded by Rukmin (Mahā-bh. Sabhā-p. 1166); the country of Bhoja, the present Bhojpur, or the vicinity of Patna and Bhāgalpur. — *Bhojakāṭiya*, as, ā, am, relating to or coming from Bhoja-kāṭa; (ās), m. pl. the inhabitants of Bhoja-kāṭa. — *Bhoja-kanyā*, f. a girl of the race of the Bhojas. — *Bhoja-kula-pradīpa*, as, m. 'the lamp of the race of Bhoja,' epithet of a king of Vidarbha (Raghu-v. VII. 26). — *Bhoja-duhitṛi*, tā, f. a daughter of Bhoja, a princess or queen of the Bhojas [cf. *bhoja-putrī*]. — *Bhoja-deva*, as, m. king Bhoja (said to have been king of Dhārā in Malwa at the beginning of the eleventh century of our era; his capital being placed by some at Ujjayinī or Oujein; he was a great patron of literature, and is the reputed author of several works, e. g. the *Yukti-kalpa-taru*, *Vyavahāra-samuccāya*, *Sarasvatī-kanthābharana*, and a commentary called *Rāja-mārtanda* on the *Yoga-sūtras*; cf. *bhoja-rāja*).

— *Bhojadeva-sabdānūsāsana* ('da-an'), am, n., N. of a grammatical work (mentioned by Ujjvala-datta, *Uṇādi-s*. I. 92). — *Bhoja-nagara*, am, n., N. of a town [cf. *bhoja-pura*]. — *Bhoja-narendra* ('ra-in'), as, m. or *bhoja-nripatī*, is, m. king Bhoja, = *bhoja-deva*. — *Bhoja-pati*, is, m. the king of the Bhojas; king Bhoja (see *bhoja-deva*); an epithet of Kaṇsa. — *Bhoja-putrī*, f. a daughter of Bhoja, a princess or queen of the Bhojas [cf. *bhoja-duhitṛi*]. — *Bhoja-pura*, am, n. or *bhoja-purī*, f., N. of a town [cf. *bhoja-nagara*]. — *Bhoja-prabandha* or *bhoja-rāja-prabandha*, as, m., N. of Ballāla's biography of Bhoja king of Dhārā. — *Bhoja-rāja*, as, m. the king of the Bhojas; king Bhoja (said to be the author of several works, and described

as a poet, astronomer, lexicographer, and philosopher, cf. *bhoja-deva*). — *Bhoja-rājaka-vivarga*, as, m., N. of a work mentioned in the *Sārngga-dhara-paddhati*. — *Bhojarāja-vārtika*, am, n., N. of a work mentioned in the *Sārngga-tattva-kaumudī* by Vācas-pati-miśra. — *Bhojarāja-vṛttī*, is, f., N. of a commentary on the *Yoga-sūtra* by Patañjali (supposed to have been written under the patronage of king Bhoja). — *Bhojarājya*, as, ā, am, relating to or coming from Bhoja-rāja. — *Bhojādhipa* ('ja-adh'), as, m. 'king of the Bhojas,' an epithet of Kaṇsa; of Karpā, the half brother of the Pāṇḍus. — *Bhojādhirāja* ('ja-adh'), as, m. the king of the Bhojas. — *Bhojāntā* ('ja-an'), f., N. of a river. — *Bhojendra* ('ja-in'), as, m. the king of the Bhojas.

Bhojaka, as, ā, am, eating; (fr. the Caus.), giving to eat, causing to eat, nourishing; (as), m. one who gives to eat, (perhaps) a waiter at table; N. of a class of priests (or Sun-worshippers, supposed to be descended from the Magas by intermarriage with women of the Bhoja race).

Bhojana, as, ī, am, causing or giving to eat, feeding, nourishing; (as), m. an epithet of Śiva; N. of a river; (am), n. the act of giving to eat, feeding, nourishing, serving up or dressing food, (in these senses fr. the Caus.); the act of enjoying, using, eating, (in these and other senses fr. the simple rt., cf. *purpa-bh*); a meal, food, (*ku-bhojana*, bad food, indifferent viands; anything given as sustenance or for enjoyment, anything enjoyed or used, property, possession; any object of enjoyment. — *Bhojana-kāla*, as, m. meal-time, dinner-time, supper-time.

— *Bhojana-tyāga*, as, m. 'food-abandonment,' abstinence from food, fasting. — *Bhojana-bhāṇḍa*, am, n. a dish of meat. — *Bhojana-bhūmi*, is, f. 'eating-place,' a place for eating. — *Bhojana-viśeṣa*, as, m. choice food, a dainty, delicacy. — *Bhojana-vṛttī*, is, f. course or act of eating, a meal, food. — *Bhojana-velā*, f. meal-time, dinner-time, supper-time. — *Bhojana-vyagra*, as, ā, am, occupied or engaged in eating; bewildered or straitened for want of food. — *Bhojana-vyaya*, as, m. expense for food. — *Bhojanādhikāra* ('na-adh'), as, m. superintendence over food or provisions, the office of a master or overseer of the kitchen, commissariat, stewardship, charge of provender.

Bhojanīya, as, ā, am, to be eaten or enjoyed, eatable, edible; (fr. the Caus.), to be fed, to be made to eat or enjoy; (am), n. food.

Bhojayitavya, as, ā, am (fr. the Caus.), to be made to eat, to be fed or nourished.

Bhojayitṛi, tā, trī, trī (fr. the Caus.), causing to enjoy or eat, feeding; one who makes another enjoy or eat; a promoter of enjoyment or amusement.

Bhojayitva, ind. having caused to eat, having fed. *Bhojas*, Ved., in *puru-bh*, *viśva-bh*: [cf. *bhojase* under rt. 3. *bhuṣ*, p. 713, col. 2.]

Bhojika, as, m., N. of a Brahman.

Bhojin, ī, inī, ī, enjoying, eating; using, possessing, &c. (at the end of comp., cf. *a-śrāddha-bh*, *griha-bh*, *bhujanga-bh*).

Bhojya, as, ā, am, to be enjoyed or eaten, eatable, palatable [cf. *pṛitī-bh*]; to be enjoyed carnally; to be used; to be suffered or experienced; (fr. the Caus.), to be made to eat, to be fed or nourished; (ās), m. pl., N. of a people; (ā), f. a princess of the Bhojas [cf. *bhojā*]; (am), n. anything to be enjoyed or eaten, food, (*ku-bhojya*, bad food, indifferent viands; a dainty; a feast, a store of provisions, eatables; enjoyment, advantage, profit. — *Bhojya-kāla*, as, m. eating-time, dinner-time, meal-time. — *Bhojya-tā*, f. or *bhojya-tva*, am, n. the condition of being eaten, the state of being food; *bhojyatām yā*, to become food. — *Bhojya-maya*, as, ī, am, consisting of food. — *Bhojya-sambhava*, as, m. 'having its origin in food,' chyle, chyme, the primary juice of the body [cf. *rasa*]. — *Bhojyoshya* ('ya-ush'), as, ā, am, too hot to be eaten.

भोट *bhoṭa* or *bhota*, as, m., N. of a country, Bhoṭa (said to be the same as Tibet; cf. *mahā-bh*).

— *Bhoṭa-deśa*, as, m. the country of Bhoṭa. — *Bhoṭāṅga* ('ṭa-an'), as, m., N. of a country, Bhoṭan. — *Bhoṭānta* ('ṭa-an'), as, m., N. of a country [cf. *bhoṭāṅga*].

Bhoṭiya, as, ā, am, belonging to Tibet, Tibetan.

Bhoṭya-kośi, f., N. of a river.

Bhoṭṭa, as, m. a Tibetan.

भोमिरा *bhomirā*, f. coral.

भोलानाथ *bholānātha* (?), as, m. an epithet of Śiva; N. of a commentator on the *Mugdhabodha*.

भोलि *bholi*, is, m. a camel.

भोस *bhos* (contracted fr. *bhavas* for *bhavan*, Sirī voc. sing. of 2. *bhavad*, q. v.; cf. *bhagos* under *bhaga-vat*, p. 696, col. 1), an interjection or vocative particle commonly used in addressing another person and generally translatable by 'O!' 'Ho!' 'there!' 'Hallo!' 'Ah!' 'Alas!' (before vowels and soft consonants *bhos*, like *bhagos* and *aghos*, is said to drop the final s, but before vowels *bhoṣ* is also allowed, see Pāp. VIII. 3, 17, 18, 20, 22, *Vopadeva* II. 49, 50; before hard consonants, *bhos* or *bhoḥ* is the form required, and *bhoḥ* before a pause, but in the later literature *bho* is sometimes used where *bhos* or *bhoḥ* would be more correct; in *Kathā-sarit-sāgara* XVIII. 211, *bhor itī* is against the rule; in *Hari-vaṅṣa* 8301 *bhos* occurs in the middle of a sentence, and in *Bhāgavata-Purāṇa* III. 23, 2, redundantly at the end; it is sometimes repeated, e. g. *bho bho rājan* in *Sakuntalā*, p. 12; according to lexicographers it may be used as an interjection of sorrow and of interrogation.)

भोहर *bhohara*, as, m., N. of a poet mentioned in the *Sārngga-dhara-paddhati*.

भौगक *bhaugaka*, as, m. a patronymic from *Bhogaka*.

भौजकट *bhaujakaṭa*, as, ī, am, relating to or coming from Bhoja-kāṭa.

भौजङ्ग *bhaujanga*, as, ī, am (fr. *bhujan-ga*), relating to a snake, snake-like, snaky, serpent-like, serpentine; (am), n., scil. *bha*, the serpent asterism, the *Nakṣatra* *Āśleṣhā*.

भौजि *bhauji*, is, m. a patronymic from Bhoja.

Bhaujīya, as, ā, am, relating to or coming from Bhoji.

Bhaujya, am, n., Ved. the rank of a king with the title of Bhoja.

भौट्ट *bhaṭṭa*. See above.

भौत *bhauta*, as, ī, am (fr. *bhūta*), relating to existing beings; relating to or possessed by evil spirits, demoniacal, crazy, mad, silly; formed of the elements, elemental, material; (as), m. an attendant upon idols, a worshipper of demons and spirits, = *devata* or *devalaka*, q. v.; (ī), f. 'time of ghosts or spirits,' night; (am), n. = *bhūtānāṃ samūha*, a collection or assemblage of *Bhūtas*.

Bhautaka, as, ī, am, = *bhauta*, possessed by evil spirits.

Bhautika, as, ī, am (fr. *bhūta*), coming from or relating to existing beings, belonging to created beings, (*bhautika sarga*, the creation of beings, the corporeal creation); relating or pertaining to evil spirits; possessed by evil spirits; formed of the elements, produced by the coarse or visible elements, relating to the elements, elemental, existent, material; (as), m. *Siva* (fr. *bhūti*, ashes?); a sort of monk; (am), n. anything elemental or material; a pearl (probably for *mauktika*). — *Bhautika-maṭha*, as, m. a college of monks, monastery, convent. — *Bhautika-vidyā*, f. 'spirit-science,' sorcery, witchcraft.

Bhautya, as, m. (fr. *bhūti*), N. of a Manu; (as, ī, am), relating to the preceding Manu.

भौपाल bhaupāla, as, m. (fr. bhū-pāla), the son of a king, a prince.

भौम bhauma, as, ī, am (fr. bhūmī), belonging or relating to the earth, dedicated to the earth; existing on or in the earth, produced or coming from the earth or ground, earthly, terrestrial, terrene; consisting or made of earth, earthy; coming from the land (as revenue &c.); relating to the planet Mars or to his day, falling on Tuesday, (in this sense fr. bhauma, the planet Mars); (as), m. water; light; ambergris (= ambara); a red flowering Punar-navā; a metonymic of several persons; N. of a kind of supernatural being or spirit haunting the earth; of Atī; of the Daitya Naraka; of the planet Mars, (vāro bhaumasya, Tuesday); an epithet of the twenty-seventh Mūhūrta; (ī), f. 'produced from the earth,' an epithet of Sita; (am), n. anything coming from the earth, dust, &c.; a particular mode of sitting practised by Yogins; = bhūmī, ground, floor, ceiling, (at the end of an adj. comp.) = Bhauma-cāra, as, m. 'the course of the planet Mars,' N. of the sixth chapter of Bhāṭṭotpāl's commentary on Varāha-mihira's Brihat-saṃhitā. = Bhauma-darśana-cāra, as, m., N. of a chapter of the Mīnā-rāja-jātaka ascribed to Yavaneśvara. = Bhauma-deva-lipi, is, ī, N. of a kind of writing. = Bhauma-ratna, am, n. coral. = Bhauma-vāra, as, m. 'Mars-day,' Tuesday.

Bhaumaka, as, m. any animal living in the earth. **Bhaumana**, as, m. an epithet of Viśva-karman, (for bhaumana, q. v.)

Bhaumika, as, ī, am, being or existing on the earth, earthly, earthy, terrestrial, terrene, belonging to any particular piece of ground.

Bhaumya = bhaumika above.

भौर bhaura, as, m. a patronymic from Bhūri.

Bhaurika, as, m. the superintendent of gold in a royal treasury, a treasurer, (fr. bhūri, gold.)

भौरिकायणि bhaurikāyāṇi, is, m. a patronymic from Bhauriki below.

Bhauriki, is, m. a patronymic. = **Bhauriki-vi-dha**, as, ā, am, see Pāṇ. IV. 2, 54.

भौलिकायणि bhaulikāyāṇi, is, m. a patronymic from Bhauliki below.

Bhauliki, is, m. a patronymic.

भौलिङ्गि bhaulingi, is, m. (fr. bhū-linga), a king of Bhū-linga.

भौवन bhauvana, as, ī, am (fr. bhuvana), belonging to the world; (as), m. an epithet of Viśva-karman [cf. bhaumana]; a son of Manthu.

Bhauvanāyana, as, m. (fr. bhuvana or bhauvana), Ved. a patronymic.

भौवादिक bhauvādika, as, ī, am (fr. rt. ī. bhū + ādi), belonging to that class of roots which begins with bhū, i. e. belonging to the first class.

भौवायन bhauvāyana, as, m. (fr. bhuvā), Ved. a patronymic; N. of Kapi-vana.

भ्यस् bhyas, cl. I. A. bhyasate, babhyase, babhyastum, Ved. to fear, be afraid, tremble [cf. rt. ī. bhi]: Caus. bhyāsayaṭi, -yitum, Aor. abibhyasat, to cause to fear, frighten: Desid. bibhyasīkate: Intens. bābhīyasate, bābhīyasti.

भ्रंश् bhras or bhras (sometimes written bhrans; cf. rt. bhris), cl. 4. P. bhras-yati (ep. also bhrasate, &c.), cl. I. A. bhransate, bābhīrasa, bābhīranse, bhrasīshyati, -te, abhīrasat, abhīrasīshat, bhransitum, Indec. part. bhransītvā or bhrasītvā, to fall, tumble, drop or fall down, fall out; to decline, decrease, decay, fade, disappear, vanish, to be ruined or lost; to fall from, stray from, be separated from, be deprived of, lose (with abl.); to run away, flee from (with abl.): Caus. bhrasāyati, -yitum, Aor. ababhrasat, to cause to fall, throw or cast down, precipitate; to

ruin, overturn, expel; to cause to be lost, cause to disappear or vanish; to cause to be separated from, deprive of (with acc. of person and abl. of thing): Desid. bibhrasīshati, -te: Intens. bābhīrasate, bābhīrasīshat, bābhīrasāyati, bābhīrasīshati, bābhīrasāyati, bābhīrasīshati, bābhīrasāyati, bābhīrasīshati; [cf. Angl. Sax. hreosan, reosan, 'to fall'; arisan, 'to rise'; Goth. ur-risan, us-hrisjan, af-hrisjan, 'to cast off.']

Bhransa, as, m. falling, falling off, a fall; declining, decline, decrease; decay, overthrow, destruction, ruin (e.g. desa-bh°, ruin of a country); disappearance; running away; separating from, abandoning, deserting; losing, loss [cf. jāti-bh°]; deviating or straying from (propriety &c.).

Bhransāthu, us, m. = pra-bhransāthu, q. v.

Bhransāna, as, ī, am (fr. the simple rt. and Caus.), causing to fall, precipitating, throwing down; (am), u. the act of causing to fall, precipitating; falling from, being deprived of, losing (with abl.).

Bhransita, as, ā, am (fr. the Caus.), made to fall, thrown down.

Bhransin, ī, īni, ī, falling, tumbling, falling down, falling out, falling from or off, coming to ruin, decaying; causing to fall, ruining, annihilating; [cf. svārtha-bh°.]

Bhrashta, as, ā, am, fallen, dropped, fallen down, fallen out or off; declined, decayed, ruined, disappeared, lost; fallen from, strayed from (with abl.), e.g. sārthād bhrashta ushtraḥ, a camel strayed from a caravan; separated from, deprived of (with abl.); depraved, vicious, a backslider; (ā), f. a fallen or unchaste woman. = **Bhrashta-kriya**, as, ā, am, one who has discontinued or omitted prescribed acts. = **Bhrashta-guda**, as, ā, am, suffering from prolapsus ani. = **Bhrashta-nidra**, as, ā, am, deprived of sleep. = **Bhrashta-yoga**, as, ā, am, one who has fallen from devotion, a backslider. = **Bhrashta-rāja**, as, ā, am, fallen from or deprived of a kingdom. = **Bhrashtādhipāra** ('ta-adh'), as, ā, am, fallen from office, deprived of office. = **Bhrashtādhipāra-tva**, am, n. loss of office.

Bhrashtaka, as, m., N. of a man; (ās), m. pl., N. of his descendants.

Bhrasā, as, ā, am (fr. Caus. of rt. bhras or fr. rt. bhrasī), Ved. to be made to fall, to be struck down; (according to Sāy. on Rīg-veda X. 116, 5, bhrasāni = āyudhāni, 'weapons,' and connected with rt. bhras, to shine.)

भ्रंस् bhras. See rt. bhras, col. 1.

भ्रकुंश् bhrakunśa or bhrakunsa, as, m. an actor in female apparel; [cf. bhrīkunśa, bhrakunsa, bhrūkunśa.]

भ्रकुटि bhra-kuṭi or bhra-kuṭi = bhrū-kuṭi, is, f. a contraction of the eyebrows, frown. = **Bhra-kuṭi-mukha**, am, n. a face with contracted eyebrows, frowning face, (also written bhrīkuṭi-mukha.)

भ्रक्ष bhraksh. See rt. bhrīksh, p. 720.

भ्रज 1. bhrāj in giri-bhrāj, q. v.; (the word bhrāj is thought to be fr. a lost rt. bhrāj = Lat. frango.)

भ्रज 2. bhrāj, f., Ved. (perhaps) stiffness; [cf. mṛta-bh°.]

भ्रज्ज 1. bhrāj (in the Dhātu-pāṭha written bhrasj; cf. rt. bhrīj), cl. 6. P. A. bhrījati, -te (for bharjate, see rt. bhrīj), bābhīrāja, bābhīrāja, bābhīrāje, bābhīrāje, bhrashtā, bhrashtā, bhrakshyati, -te, bhrakshyati, -te, abhīrāksat, abhīrāksīshat, abhīrāksat, abhīrāksīshat, bhrashtum, bhrashtum, to fry, broil, grill, parch, scorch, roast (especially grain): Pass. bhrījyate: Caus. bhrājāyati, bharjāyati, -yitum, Aor. ababhrājat, to fry, roast: Desid. bibhrakshati, -te, bibharkshati, -te, bibhārjīshati, -te [cf. bī-bhrakshu, bībharjīshu]; Intens. bābhīrājate, bābhīrāksat or bābhīrāksat (?); [cf. Gr. φρύγω,

φρύγω-ν, φρύγ-ε-τρο-ν, φρυγ-τ-ε; Lat. frig-o, frictus, frictus; Old Germ. briuan = Angl. Sax. bricean = Old Iceland. brugga = Eng. brew; Hib. brughim, 'I boil, seeth.']

Bhrīshṭa, bhrīshṭi, &c. See p. 721, col. 1.

2. bhrāj, bhrat, f. (or bhrī, f. (or bhrī, f. (or bhrī, q. v.), frying, roasting, (at the end of a comp., e.g. dhānā-bh°, roasting or parching grain, see Pāṇ. VIII. 2, 36.)

Bhrājāna, am, n. the act of frying, parching, roasting; [cf. bhrījāna, bharjāna.]

Bhrashtavya, as, ā, am, to be fried, to be parched or roasted.

Bhrashtāra, am, n. a frying-pan, gridiron.

Bhrāshṭra, as, am, m. n. a frying-pan; (as), m. light, ether (in this sense probably to be connected with rt. bhras); (as, ī, am), fried or cooked in a frying-pan. = **Bhrāshṭra-ja**, as, ā, am, produced or cooked in a frying-pan; (ā), f. a pan-cake made of rice-flour. = **Bhrāshṭram-inḍha**, as, ā, am, heating the frying-pan, one who fries or cooks. = **Bhrāshṭra-aratīn**, ī, m., N. of a man.

Bhrāshṭraka, as, am, m. n. a frying-pan.

Bhrāshṭrakī, is, m., N. of a man, (also read bhrāshṭra-kīrti.)

भ्रण bhrāṇ [cf. rts. bhrām, raṇ], cl. 1. P. bhrāṇati, bābhīrāṇa, bhrāṇitum, to sound, utter a sound.

भ्रङ्ग bhra-bhanga, as, m. = bhrū-bhanga under bhrū, p. 726, col. 2.

भ्रम् bhrām, cl. 1. 4. P. (ep. also A.) bhrāmati (-te), bhrāmyati (-te; according to Pāṇ. III. 1, 70, a form bhrāmāti is admissible; the form bhrāmyati is doubtful), bābhīrāma (and sing. bābhīrāmātha or bhrēmītha, 3rd pl. bābhīrāmātha or bhrēmātha), bhrāmīshyati, abhīramīti, bhrāmītum or bhrāmītum, (perhaps originally) to fly about humming (as insects); to roam or wander about, rove or ramble about, go or move about (bhīkshām bhrām, to go about begging); to stroll, perambulate; to circulate, revolve, turn or whirl round, move in a circle or orbit, move round (as the stars &c.); to totter, stagger about, waver; to go astray, stray, deviate (from rectitude, err, be in error or mistake, be perplexed, be foolish or ignorant; to move to and fro, move unsteadily, flicker, flutter, vibrate, quiver (as the tongue, eyes, flames, &c.); to surround; to roam or wander through, go over (with acc., e.g. desam bhrām, to wander through a country): Caus. bhrāmāyati, bhrāmāyati, -yitum, Aor. ababhrāmat, to cause or make to wander, make to rove or roam; to cause to turn round or revolve; to whirl round, swing; to cause to roll or roll along or through; to cause to err, delude, perplex, embarrass, confuse, seduce; to cause to move to and fro, wave, brandish, agitate, vibrate: Pass. of Caus. bhrāmāyate, to be made to wander or whirl, caused to err, made to go astray: Desid. bibhrāmīshati: Intens. bābhīrāmāyate, bābhīrāmāmiti, bābhīrāmāmiti, to roam about repeatedly, move frequently to and fro, wander through; [cf. Gr. βρέμω, βρεμ-ε-ν, βρέμω-ο-ς, βρον-τῆ, βαβράω, πεμφρῶν, φριμῶ-σμαι, φριμῶ-ς, φριμῶ-ς; Lat. frem-o, frem-or, frem-itu-s; Old Germ. brem-an, bremo, brios-a; Angl. Sax. bremman; Old Iceland. brim, 'surf.']

Bābhīrāmāyana, as, ā, am, roaming or wandering about repeatedly.

Bhrama, as, m. roving or roaming about, wandering about; moving or going round, turning round, whirling, revolving, moving or going to and fro; straying, erring; a flickering flame (Ved.); a circular motion, whirl; a whirlpool, eddy; a potter's wheel; a lathe; a grindstone; giddiness, dizziness; wandering of mind; confusion, perplexity, error, mistake, aberration, misconception, misapprehension, delusion [cf. sthānu-bh°]; a spring, fountain, watercourse; (āt), ind. by an error or mistake. = **Bhrama-tva**, am, n. whirling round, the being

in error or mistake, erroneousness. — *Bhramāsakta* (°ma-ās°), *as*, *m*. 'occupied in grinding,' a knife-grinder, sword-cleaner, armourer.

Bhramāna, *am*, *n*. (fr. the simple *rt*. or *Caus.*), the act of roaming, wandering about, travelling, touring, a tour; turning round, whirling; revolution, the orbit (of a planet &c.); wavering, staggering, tottering, shaking about, unsteadiness, deviation (from rectitude); causing to go round or move about; erring, falling into error; giddiness, dizziness; (i), *f*. a sort of game (played by lovers, probably consisting in circular movements or waltzes); a leech; *N*. of one of five Dhārāṇās or mental conceptions of the elements (viz. that of the wind; the others being *stambhinī*, earth; *dhāriṇī*, water; *daḥani*, fire; and *śoṣhiṇī*, ether). — *Bhramāna-vilāsita*, *N*. of a metre. — *Bhramānārthe* (°na-ar°), *ind*. for the sake of travelling.

Bhramāṇiya, *as*, *ā*, *am*, to be roamed about, to be wandered through.

Bhramat, *an*, *anti*, *at*, roaming, roving, prowling, wandering, sauntering about, turning round, whirling, shaking, &c. — *Bhramat-kutī*, *f*. a sort of umbrella, a concave mat carried on the head; [cf. *jangama-kutī*.]

Bhramamāna, *as*, *ā*, *am*, wandering about, whirling round; being in error.

Bhramara, *as*, *m*. a large black bee, a kind of humble bee; any bee; a lover, gallant, libertine; a young man; a potter's wheel; a particular position of the hand; *N*. of a °man; (ā), *f*. = *bhramara-cēhallī* below; (i), *f*. a bee; the plant *Jatukā*, *q. v.*; the plant *Putra-dātri*, *q. v.*; (*am*), *n*. giddiness, vertigo, epilepsy. — *Bhramara-karaṇḍaka*, *as*, *m*. a small box containing bees (used by thieves to extinguish a candle-light by letting the bees escape), a dark lantern (?). — *Bhramara-kīṭa*, *as*, *m*. a species of wasp that builds its nest in the corners of walls, doors, &c., *Vespa Solitaria*. — *Bhramara-kunḍa*, *N*. of a sacred bathing-place on the mountain Nila (mentioned in *Raghu-nātha's* *Rasikaramaṇa*). — *Bhramara-cēhallī*, *f*. a species of creeper (= *bhringa-mūlikā*, *bhringālvā*, *bhramarā*). — *Bhramara-pada*, *am*, *n*. 'bee-foot,' a kind of metre, four times — — — — —.

— *Bhramara-priya*, *as*, *m*. 'dear to bees,' a particular sort of Kadamba plant (= *dhārā-kadamba*).

— *Bhramara-bādhā*, *f*. annoyance caused by a bee, molestation by a bee. — *Bhramara-maṇḍala*, *am*, *n*. a circle or swarm of bees. — *Bhramara-māri*, *f*. 'bee-killing,' a particular plant or flower (growing in Malwa = *bhringa-māri*, *bhramarāri*). — *Bhramara-vilāsita*, *as*, *ā*, *am*, (a creeper, lotus, &c.) about which bees hover or sport; (*am*), *n*. the hovering or sporting of bees; (ā, *am*), *f. n.* a species of metre, four times — — — — —.

— *Bhramarātithi* (°ra-at°), *is*, *m*. 'bee-guest,' the plant *Michelia Champaka*. — *Bhramarānanda* (°ra-an°), *as*, *m*. 'bee-joy,' *N*. of several plants, *Mimusops Elengi*, *Gærtnera Racemosa* (= *atimuktaka*), the red-flowering globe amaranth (= *raktāmlāna*).

— *Bhramarāmbā-khetra* (°ra-am°), *am*, *n*. *N*. of a district sacred to Durgā; [cf. *bhramārī*, *ambā*.]

— *Bhramarāri* (°ra-ari°), *is*, *m*. 'bee-enemy' (= *bhramara-māri*, *q. v.*). — *Bhramarālaka* (°ra-al°), *as*, *m*. 'bee-curl,' a curl on the forehead.

— *Bhramarāvālī* (°ra-āv°), *f*. 'bee-line,' *N*. of a species of the *Ati-śakkarī* metre. — *Bhramarāṣṭaka* (°ra-aṣṭ°), *am*, *n*. 'eight verses on the bee,' *N*. of a collection of eight verses. — *Bhramarēṣṭha* (°ra-iṣṭ°), *as*, *m*. 'loved by bees,' a sort of *Bignonia*; (ā), *f*. the plant *Clerodendrum Siphonanthus* (= *bhūmī-jambū*, *q. v.*). — *Bhramarotsavā* (°ra-uṣ°), *f*. 'bee-delight,' the plant *Gærtnera Racemosa* (= *mādhavi*).

Bhramaraka, *as*, *m*. a bee; a whirlpool; (*as*, *am*), *m. n.* a lock of hair or curl hanging down on the forehead; a humming-top; a ball for playing with; (*ikā*), *f*. the act of wandering or straying in all directions. — *Bhramarīkā-dṛishṭi*, *is*, *f*. a wandering glance (?).

Bhramāya (fr. *bhramat*, see *Gaṇa Bhṛīśādi* to *Pāṇ. III. 1, 12*), *Nom. A.* *bhramāyate*, &c., (probably) to begin turning round or revolving; to roam about, become a vagabond.

Bhrami, *is* (according to some also *bhramī*), *f*. whirling or turning round, turning about, going round, circulating, revolving [cf. *saṃvataṛa-bh°*]; a potter's wheel, a turner's lathe; a whirlpool; a whirlwind; any circular arrangement of troops, a circle formed by troops; an error, a mistake; *N*. of a daughter of *Śiśu-māra* and wife of *Dhruva*.

Bhramita, *as*, *ā*, *am*, whirled round, made to go round, &c.

Bhramin, *i*, *īpi*, *i*, roaming about, going round or about, whirling round, revolving, making a circuit, turning round (as the wind), erratic.

Bhṛanta, *as*, *ā*, *am*, roamed, wandered (sometimes impersonally, e.g. *tair bhṛantam*, it has been wandered by them; and even with acc., e.g. *deśam bhṛantam*, it has been wandered through a country); whirled round, turned round, revolved, rolled; confused, perplexed, bewildered, gone astray, mistaken, in error, blundering; roaming or wandering about, turning round, whirling, rolling, staggering, flying or careering round and round (as a bird), moving to and fro; (*as*), *m*. an elephant in rut; a species of thorn-apple, = *rāja-dhustiraka*; (*am*), *n*. roaming, wandering about, moving to and fro; a particular mode of fighting; error, mistake, delusion, blunder. — *Bhṛanta-ditta*, *as*, *ā*, *am*, confused or perplexed in mind. — *Bhṛanta-buddhi*, *is*, *is*, *i*, confused in intellect, perplexed in mind, puzzled.

Bhṛanti, *is*, *f*. the act or state of wandering about, roaming, going round, flying about, turning round, revolution, whirling, rolling, a whirl or rapid rotary motion; confusion, perplexity, delirium [cf. *matibh°*]; error, going astray, mistake, delusion, false idea or supposition, wrong notion (e.g. *padma-bhṛantiyā*, under the false idea of [its being] a lotus; *brāhmaṇya-bhṛanti*, the error of supposing [those works to be] *Brāhmaṇas*); unsteadiness; doubt, uncertainty. — *Bhṛanti-kara*, *as*, *i*, *am*, causing error or confusion. — *Bhṛanti-nāśana*, *as*, *m*. 'destroying error,' an epithet of *Siva*. — *Bhṛanti-mat*, *ān*, *at*, *at*, wandering or roaming about, whirling; erring, mistaken, being under a delusion, labouring under an error; entertaining a false notion; a particular figure of rhetoric (describing an error). — *Bhṛanti-hara*, *as*, *ā*, *am*, taking away delusion, removing error; (*as*), *m*. a counsellor, minister.

Bhṛantā, *ind*. having wandered about, having roamed through; having whirled.

Bhṛama, *as*, *m*. roaming about, wandering, unsteadiness, delusion, error, mistake.

Bhṛāmaka, *as*, *ikā*, *am* (fr. the *Caus.* or fr. *bhrama*), causing to whirl; causing error or mistake, bewildering, perplexing, puzzling, deceitful, deceptive, false; (*as*), *m*. a sort of loadstone or magnet (so called from its causing iron to turn round); sun-flower, heliotrope; a deceiver, cheat, rogue; a jackal; (ā), *f. n.* of a particular plant (commonly called *Laghu-dhāyati*).

Bhṛamaṇa, *am*, *n*. the act of causing to turn round, swinging or turning round; (i), *f*. 'the bewilderer,' *N*. of a female demon.

Bhṛamayāt, *an*, *anti*, *at*, causing to turn round, whirling round, bewildering.

Bhṛāmara, *as*, *i*, *am* (fr. *bhramara*), relating or belonging to a bee; (*as*, *am*), *m. n.* a kind of magnet or loadstone [cf. *bhṛāmaka*]; (*am*), *n*. whirling round; dancing round; vertigo, giddiness, epilepsy; honey; a village; a kind of coitus; (i), *f*. an epithet of *Durgā* or *Pārvatī* (from her having assumed the form of a bee to contend with *Mahishāsurā* ?); a *Yoginī* or female attendant on *Durgā*. — *Bhṛāmarin*, *i*, *īpi*, *i* (fr. *bhramara*), whirling round, revolving; affected with vertigo, giddy; having epilepsy, epileptic; made of honey.

Bhṛāman, *i*, *īpi*, *i*, confused, perplexed.

Bhṛāmyat, *an*, *anti*, *at*, roaming or rambling about, strolling about, perambulating; erring.

Bhṛāmyamāna, *as*, *ā*, *am*, being caused to wander about, being made to whirl round, being caused to err or go astray.

भ्रमात bhramātra, a particular high number.

भ्रश *bhras*. See *rt. bhras*, p. 724, col. 1.

भ्रशिमत *bhrasīman*, *ā*, *m*. (fr. *bhrīśa*), potency, mightiness, vehemence, violence, excessiveness, strength.

भ्रशिष *bhrasīshtha*, *bhrasīyas*. See under *rt. bhrīś*, p. 721, col. 1.

भ्रश *bhrashta*, *bhrashtaka*. See p. 724, col. 2.

भ्रश *bhrashtavya*, *bhrashtā*. See p. 724, col. 3.

भ्रस *bhrasj*. See *rt. i. bhrasj*, p. 724, col. 2.

भ्राज *i. bhrāj* (connected with *rts. rāj*, *bhrās*, *bhlās*, *bhrej*, *bhrīj*), *cl. 1. A.* *bhrājate* (Ved. and ep. also *P. bhrājati*), *babhrāje* (*babhrāja*) or *bhreje* (3rd pl. *babhrājire* or *bhrejire*, *Pāṇ. VI. 4, 125*), *bhrājishyate*, *abhrājishtha* (Ved. *abhrāt*, *abhrāji*), *bhrājītum*, to shine, glitter, gleam, glow, flash, beam, sparkle: *Caus. bhrājayati*, *-yitum*, *Aor. ababhrājāt*, *abibhrājāt*, to make to shine, illuminate, irradiate: *Desid. bibhrāishyate*: *Intens. bābhrājyate*, *bābhrāshṭi*; [cf. *Gr. φλέγ-ω*, *φλέγ-ε-ο-ω*, *φλέγ-μα*, *φλέγ-μονή*, *φλέγ-υρ-ε-ς*, *φλόξ*: *Lat. fulg-e-o*, *fulg-ur*, *ful-vu-s*, *flag-rare*, *flam-ma* for *flag-ma*, *flā-men* for *flag-men*, 'the kindler, i.e. priest': *Goth. bairh-t-a*, 'manifest'; *batrhtei*, 'light': *Angl. Sax. beorht*, *beorht*, probably *blāc*, *blēc-an*, *blīc-an*: *Old Germ. beracht*, *blanch*, *blich-an*, *blich*, *blīc*, *blig*: *Engl. bright*: *Russ. blescu*: *Lith. blizg-ū*, 'I shine': *Scot. breagh*, 'shining, beautiful'; *breachad*, *boilleg*, 'splendor'; *boillegeach*, 'splendid'.]

2. *bhrāj*, *bhrāj*, *f*. (*Pāṇ. VIII. 2, 36*), Ved. light, lustre, splendor, glitter; [cf. *deva-bh°*, *na-bh°*.]

Bhrāja, *as*, *ā*, *am*, shining, gleaming, glittering (Ved.); (*as*), *m*. *N*. of one of the seven *śū*; of a particular kind of fire (mentioned in *Hari-vaṃśa*, I. 10467); of a *Gandharva* protecting the *Soma* (Ved.); of a work composed in *Ślokas* and ascribed to *Kātyāyana*; (*am*), *n*. *N*. of a *Sāman*.

Bhrājaka, *as*, *ikā*, *am* (fr. the *Caus.*), causing to shine, illuminating, making bright (said of the digestive fire and bile as brightening the skin); (*am*), *n*. the bile, bilious humor, gall.

Bhrājāt, *an*, *anti*, *at*, shining, gleaming, glittering. — *Bhrājaj-janman*, *ānas*, *m. pl.*, Ved. 'having a brilliant native place or origin, brilliant from birth,' an epithet of the *Maruts*; (*Sāy.*) having brilliant forms (= *dīpta-sarīra*). — *Bhrājad-rishṭi*, *ayas*, *m. pl.*, Ved. 'bright-weaponed' (having bright gleams of lightning), an epithet of the *Maruts*; (*Sāy.*) = *dīpyamāṇayudha*.

Bhrājathu, *us*, *m*. brilliance, splendor, glitter, beauty. — *Bhrājathu-mat*, *ān*, *atī*, *at*, shining, beautiful (said of a woman).

Bhrājāna, *am*, *n*. (fr. the *Caus.*), the act of causing to shine, illuminating.

Bhrājāmāna, *as*, *ā*, *am*, shining, brilliant.

Bhrājayat, *an*, *anti*, *at*, causing to shine, illuminating.

Bhrājas, *as*, *n*. Ved. sparkling, glittering; [cf. *agni-bh°*.] — *Bhrājas-vat*, *ān*, *atī*, *at*, Ved. sparkling, glittering; containing the word *bhrājas*. — *Bhrājas-vin*, *i*, *ini*, *i*, Ved. = *bhrājas-vat* above.

Bhrājīn, *i*, *ini*, *i*, shining, gleaming, glittering.

Bhrājīra, *ās*, *m. pl.*, *N*. of a class of gods under the *Manu Bhautya*.

Bhrājishtha, *as*, *ā*, *am* (superl. fr. *rt. i. bhrāj*),

shining very brightly, highly glittering or radiant; (as), m., N. of a son of Ghṛita-prishṭha.

Bhrājishṇu, us, us, u, shining, gleaming, splendid, radiant, elegant: (us), m. an epithet of Viṣṇu; of Śiva.—*Bhrājishṇu-tā*, f. radiance, brightness, splendor, splendid appearance.

Bhrājīś, īś, f. = *bhrājās*, p. 725.—*Bhrājishmat*, ān, atī, at, splendid, shining.

Bhrājohbrāḍantya (?), ās, m. pl., N. of a race.

भ्रातृ *bhrātrī*, tā, m. (perhaps fr. rt. *bhri*, and originally meaning 'a supporter'), a brother, uterine brother, own brother, (*ku-bhrātrī*, a bad brother); an intimate friend or relation, a cousin or near relative in general, an intimate friend, (sometimes used as a term of friendly address); (*tarau*), m. du. brother and sister; [cf. Zend *brātar*: Gr. *φράτηρ*, *φράτωρ*, *φράτηρ*, *φράτηρ* or *φρήτηρ*, *φρατρί*, *φρατρί*, *φρατρί*, *φρατρί* *θεός*: Lat. *frater*, *fraternus*, *frātr*, *frātr*, 'a brother's wife': Umbr. *frāter*: Goth. *brōthar*, pl. *bro-thra-hans*, 'brethren'; Engl. Sax. *brōðhor*: Old Germ. *bruoðar*: Slav. *brātrū*: Lith. *broter*, *eli*, a diminutive; *brō-li*, 'brother'; *brōti*-*zi*, 'a cousin': Old Pruss. *bruti*-s: Russ. *brat*: Hib. *brathair*.]—*Bhrātūr-jāyā*, f. (*bhrātūr*, gen. sing.), a brother's wife, sister-in-law.—*Bhrātūsh-putra*, as, m. (*bhrātūsh* for *bhrātus*, gen. sing.), a brother's son, nephew; (ī), f. a brother's daughter, niece.—*Bhrātrī-gandhī*, īś, īś, ī, or *bhrātrī-gandhika*, ā, ā, am, a brother only in appearance, having merely the name of brother.—*Bhrātrī-ja*, as, m. a brother's son; (ā), f. a brother's daughter.—*Bhrātrī-jāyā*, f. a brother's wife, sister-in-law.—*Bhrātrī-tva*, am, n. fraternity, brotherhood.—*Bhrātrī-datta*, ās, ā, am, given by a brother; (am), n. anything given by a brother to a sister on her marriage.—*Bhrātrī-dvitiyā*, f. a festival on the second day in the light half of the month Kārtika (on which sisters give entertainments to brothers in commemoration of Yamunā's entertaining his brother Yama).—*Bhrātrī-patnī*, f. a brother's wife.—*Bhrātrī-padma-vana*, am, n. a group of lotus-like brethren.—*Bhrātrī-putra*, as, m. a brother's son, nephew.—*Bhrātrī-bhagīnyau*, du. a brother and sister.—*Bhrātrī-mat*, ān, atī, at, having a brother or brothers.—*Bhrātrī-vadhū*, ās, f. a brother's wife.—*Bhrātrī-vala*, ās, ā, am, possessing a brother or brothers.—*Bhrātrī-sva-sura*, as, m. a husband's eldest brother.—*Bhrātrī-siṅha*, as, m., N. of a man.—*Bhrātrī-hatyā*, f. fratricide.

Bhrātrīka, as, ā, am, having a brother, (at the end of a comp., cf. *a-bh*); coming from a brother, or of belonging to a brother, fraternal, brotherly (in this sense the fem. is ī).

Bhrātrīya, as, m. a brother's son, nephew, cousin; a rival, enemy, adversary; [cf. Lat. *fratruelis*.]—*Bhrātrīya-kshayana*, ās, ā, am, Ved. destroying rivals.—*Bhrātrīya-cātana*, ās, ā, am, scaring or frightening away rivals.—*Bhrātrīya-vaś*, ān, atī, at, Ved. having rivals.—*Bhrātrīya-han*, hā, ghnī, m. f. killing or striking down rivals (Atharva-veda X. 9, 1).

Bhrātrā, am, n., Ved. brotherhood, fraternity.

Bhrātrīya or *bhrātrēya*, as, m. a (father's) brother's son, nephew; (as, ā, am), fraternal, belonging or relating to a brother.

Bhrātrya, am, n. = *bhrātrā* above.

भ्रान्त *bhrānta*, *bhrāma*, *bhrāmara*, *bhrām-yat*, &c. See p. 725, col. 2.

भ्राश *bhrās* (connected with rts. 1. *bhrāj*, *bhlās*), cl. 1. 4. A. *bhrāśate*, *bhrāśyate* (Ved. also P. *bhrāśyati*). *bābhresha* or *bhresha* (3rd pl. *bābhreshire* or *bhreshire*, Pāṇ. VI. 4, 125), *bhrāśishyate*, *abhrāśishya*, *bhrāśitum*, to shine, glitter, gleam, blaze: Caus. *bhrāśayati*, *yitum*, Aor. *abhrāśat*, *abhrāśat* (Vopadeva XVIII. 3): Desid. *bābhreshishate*: Intens. *bābhresh-yate*, *bābhreshatī*.

भ्राश्य *bhrāśya*. See p. 724, col. 2.

भ्राष्ट्र *bhrāshṭra*, *bhrāshṭraka*. See p. 724, col. 3.

भ्राष्ट्र्य *bhrāshṭreya*, ās, m. pl., N. of a family or race; (also *bhrāstreya*.)

भ्रास् *bhrās*, a various reading for rt. *bhrās*, col. 1.

भ्री *bhrī*, cl. 9. P. *bhrīnāti* or *bhrīnāti*, *bībhṛāya*, *bhreshyati*, *abhrāshit*, *bhretum* (?), Ved. to be angry [cf. *bhrīniya*]; to fear [cf. rt. 1. *bhī*]; to bear, support, nourish [cf. rt. *bhrī*]; to injure, hurt (Sāy. = rt. *hīns*, Rīg-veda II. 28, 7.)

भ्रुकुश *bhrukunśa* or *bhrukunśa*, as, m. = *bhrukunśa*, q. v.

भ्रुकुटि *bhru-kuṭi*, īś, or *bhru-kuṭi*, f. = *bhrū-kuṭi* under *bhrū*.—*Bhrukūṭi-bandha*, as, m. knitting the brows, frowning, a frown.—*Bhrukūṭi-mukha*, am, n. a face with contracted eyebrows, a frowning face; (as, ī, am), having a frowning face; (as), m. a kind of snake.

भ्रु *bhrud*, cl. 6. P. *bhrudati*, &c., to cover; to collect.

भ्रुङ्ग *bhru-bhanga*, as, m. = *bhrū-bhanga* under *bhrū*.

भ्रुव *bhruva*. See below.

भ्रू *bhrū*, ūs, f. (said to be fr. rt. *bhram*), an eyebrow, the brow; [cf. *agre-bhī*, *su-bhī*, *bhrau-veya*; cf. also Zend *brvat*; Gr. *ὀφρύς*; perhaps Lat. *frontis* = *ὀφρύς*; Old Germ. *brāwa*; Mod. Germ. *braue*; Engl. Sax. *bræw*; Engl. *brow*; Slav. *brōvī*.]—*Bhrū-kuṭi*, īś, or *bhrū-kuṭi*, f. contraction or knitting of the eyebrow, a frown, a look of displeasure; [cf. *bhrī-k*, *bhra-k*, *bhrū-k*.]—*Bhrūkuṭi-kuṭilāna* ('*la-ān*'), ās, ā, am, having a face wrinkled with frowns.—*Bhrū-kshēpa*, ās, m. contraction of the eyebrows, a frown.—*Bhrū-kshēpālāpa* ('*pa-āl*'), ās, m. the language of frowns.—*Bhrū-cāpākriṣṭa-mukta* ('*pa-āk*'), ās, ā, am, drawn and discharged from the bow of the eyebrows (as a glance).—*Bhrū-jāha*, am, n. the root of the eyebrows (perhaps the inner side).—*Bhrū-bhanga* or *bhrū-bheda*, ās, m. contraction of the eyebrows, a frown.—*Bhrūbhedin*, ī, inī, ī, frowning, contracting or wrinkling the brow, attended with frowns.—*Bhrū-maṇḍala*, am, n. the arch of the eyebrow.—*Bhrū-madhya*, am, n. the interval between the eyebrows.—*Bhrū-latā*, f. 'brow-creeper'; a creeper-like eyebrow, an arched eyebrow (curving like a creeper).—*Bhrū-vikāra*, ās, m. 'change of the eyebrows', contracting the brow, frowning.—*Bhrū-vikshēpa*, ās, m. contraction of the eyebrows, a frown.—*Bhrū-vicēṣhita*, am, n. playful movement of the eyebrows.—*Bhrū-vilāsa*, ās, m. a playful or graceful motion of the eyebrows, play or contraction of the eyebrows, amorous play of the brows.

Bhruva, ās, ā, am, = *bhrū* at the end of an adj. comp.

भ्रुकुश *bhrukunśa* or *bhrukunśa*, as, m. a male actor in female attire.

भ्रूण *bhrūṇ*, cl. 10. A. *bhrūṇayate*, &c., to hope; to trust; to confide; to wish, desire; to fear.

भ्रूण *bhrūṇa*, ās, m. (fr. rt. *bhri*; perhaps for original *bhūṇa*), an embryo, fetus, unborn child; a child, boy; a pregnant woman (= *gar-bhīṇī*); a Brāhmaṇa conversant with the Vedas (?); [cf. Gr. *ἐμῖον*.]—*Bhrūṇa-ghna*, ās, ī, am, the killer of an embryo, one who occasions or procures abortion.—*Bhrūṇa-hatī*, īś, f. the killing of an embryo.—*Bhrūṇa-hatyā*, f. the killing of an embryo, procuring abortion; any sin equally heinous.

—*Bhrūṇa-han*, ā, ghnī, m. f. the killer of an embryo, one who procures abortion.

Bhraunaghna, ās, ī, am (fr. *bhrūṇa-han*), relating to the killer of an embryo.

Bhraunahatyā, am, n. (fr. *bhrūṇa-han*), = *bhrūṇa-hatyā*, the killing of an embryo.

भ्रेज् *bhrej* (allied to rt. 1. *bhrāj*), cl. 1. A. *bhrejate*, *bhbreje*, to shine, glitter, gleam, &c.: Caus. *bhrejayati*, *yitum*, *abibhrejat*.

भ्रेष् *bhresh* [cf. rts. *bhrāṣ*, *hresh*], cl. 1. P. A. *bhreshati*, *-te*, *bibhresha*, *bhresha*, *bhreshitum*, to go, move; to totter, waver, slip, fall, make a false step; to fear; to be angry.

Bhresha, ās, m. motion, going, proceeding; tottering, wavering, slipping, falling, declining or falling (from virtue), deviation (from rectitude), trespass, sin; loss, deprivation.

Bhreshana, am, n. the act of going, moving, tottering, &c.

भ्रौण *bhraunaghna*. See above.

भ्रौवेय *bhrauveya*, ās, m. (fr. *bhrū*), a metonymic.

भ्रक्ष *bhlaksh* (various reading for rt. *bhakesh*; cf. rt. *bhraksh*), cl. 1. P. A. *bhlakshati*, *-te*, &c., to eat.

भ्राश *bhlās* (connected with rt. *bhrās*), cl. 1. 4. A. *bhlāśate*, *bhlāśyate*, *bābhlē* or *bhlē* (3rd pl. *bābhlē* or *bhlē*), *bhlāśitum*, to shine, gleam, beam, glitter, &c.

भ्रास् *bhlās*, a various reading for rt. *bhlās* above.

भ्रेष् *bhlesh*, cl. 1. P. A. *bhleshati*, *-te*, &c., = rt. *bhresh*, to go; to fear, &c.

म

म 1. *ma*, the twenty-fifth consonant of the Nāgarī alphabet and the nasal letter of the fifth or labial class, having the sound of the English *m*.—1. *ma-kāra*, ās, m. the letter or sound *ma*.

म 2. *ma*, ās, m. (in prosody) a molossus or foot consisting of three long syllables.—2. *ma-kāra*, ās, m. the foot called molossus.—*Makāra-vipulā*, f., N. of a metre.

म 3. *ma*, the singular base in all the cases except the nom. of the first personal pronoun and related to the verbal termination in the first person singular, (nom. *aham*, 1; acc. *mām* or *mā*, me; inst. *mayā*; dat. *mahyam* or *me*; abl. *mat* or *mad*; gen. *mama* or *me*; loc. *mayi*); at the beginning of a comp. the form *mad* is used for the base, see 1. *mad*; [cf. *aham*: Zend *ma*: Gr. *ἐμ*, *ἐμ*-*ός*: Lat. *me*, *me*-*us*. *mīhi* = Umbr. *me-he*: Goth. *mī-s*, 'to me'; *mī-k*, acc. 'me.' Slav. *mē*, acc. 'me.' Lith. *ma-n*, 'to me.']

Makat, a familiar diminutive of 3. *ma* (according to the Bhāṣya on Pāṇ. I. 1, 29, e. g. *makat pīṭika*).

म 4. *ma*, ās, m. time, season; poison, venom; a magical or mystical formula; N. of the fourth note of the scale (abbreviated for *madhyama*); the moon; N. of Brahmā; of Viṣṇu; of Śiva; of Yama; (*ā*), f. a mother; measure; light, lustre; knowledge, science; binding, fettering; death; a woman's waist; N. of Lakṣmī; (am), n. happiness, good fortune, welfare; water.

महं *maḥ* [cf. rt. 1. *mah*, *maḥat*, &c.], cl. 1. A. *maṇhate*, *mamaṇhe*, *maṇhitum*; cl. 10. P. *maṇhayati*, *-yitum*, Ved. to increase; to give, grant, bestow, offer, (sometimes with *dānāya*, to give as a present), honour; to speak; to shine, (in the last two senses cl. 1. is used in P. *maṇ-hatī*, &c.): Intensive form in Rīg-veda V. 27, 1,

māmahe (or according to the Pada-pāṭha *mamahe*), part. *māmahanā*.

Maṇhanā, ind. (perhaps inst. c. fr. a form *maṇhan* or *maṇhana*), Ved. quickly, soon, promptly, willingly; (according to Sāy.) with greatness, great, praiseworthy; giving, granting, bestowing (= *maḥattvena*, *maḥattvena* or *maḥimnā yukta*, *pūjāniya*, *dāna*, either as an adj. or subst.).

Maṇhaniya, as, ā, am, Ved. great, valuable, praiseworthy, worthy of honour; [cf. rt. 1. *mah*, and see Nirukta III. 13, IV. 4.]

Maṇhane-shtha or *-shthā* (?), according to Sāy. on Rīg-veda X. 61, 1 = *pradāne pravartamāna*.

Maṇhayat, an, anti, at, granting, giving, offering. — *Maṇhayat-rayi*, is, is, i, Ved. granting riches, distributing wealth or treasures.

Maṇhayu, us, us, u (fr. the Caus.), Ved. wishing to grant or distribute, liberal.

Maṇhishtha, as, ā, am, Ved. very liberal; very mighty, very honourable, (Sāy. = *atīsayena pravridha*, *atīsayena pūjya*, *dātri-tama*); exceedingly abundant; [cf. Gr. *μέγιστος*; Goth. *maists*, 'most, greatest'.] — *Maṇhishtha-rāti*, is, is, i, Ved. giving most abundantly, very bountiful, very rich, (Sāy. = *pravridha-dhana* or *pravridha-dāna*).

Maṇhiyas, ān, aśi, as, giving more abundantly.

मक *mak*, ind., see Gaṇa Svar-ādi to Pān. I. 1, 37.

मक *maka*, as, am, m. n., see Gaṇa Ardhar-ādi to Pān. II. 4, 31.

Maka-datta, as, m., N. of a man.

मकक *makaka*, as, m. in Atharva-veda VIII. 6, 12 (perhaps a particular kind of animal, or bleating, lowing, fr. rt. 2. *mā*).

मकत् *makat*. See 3. *ma*, p. 726, col. 3.

मकमकाय *makamakāya* (an onomatopoeic verb), *makamakāyate*, &c., to croak (as a frog), to make a croaking noise.

मकर *makara*, as, m. a kind of sea monster sometimes confounded with the crocodile, shark, dolphin, &c., (properly a fabulous animal regarded as the emblem of Kāma-deva, the god of love, cf. *makara-ketana* below; also a symbol of the ninth Arhat of the present Ava-sarpiṇī); N. of the tenth sign of the zodiac (Capricornus); the tenth arc of thirty degrees in any circle; a particular species of insect or other small animal; an array of troops in the form of a Makara (Manu VII. 187); an ear-ring in the shape of a Makara [cf. *makara-kunḍala* below]; the hands folded in the form of a Makara; one of the nine treasures of Kuvera; one of the eight treasures of the magic art called Padmīnī; a particular magical spell recited over weapons; N. of a mountain; (i), f. the female of the sea monster Makara; N. of a river. — *Makara-kafī*, f., N. of a woman. — *Makara-kunḍala*, am, n. an ear-ring shaped like a Makara. — *Makara-ketana*, as, or *makara-ketu*, us, or *makara-ketu-mat*, ān, m. 'having the Makara for an emblem,' or 'having a fish on his banner,' epithet of Kāma-deva, the god of love. — *Makara-danṣṭrā*, f. 'Makara-toothed,' N. of a woman. — *Makara-dhvaja*, as, m. 'Makara-bannered,' epithet of Kāma-deva, the god of love; a particular array of troops; a particular medical preparation (= *rasasindūra-viśeṣa*). — *Makara-pāṭaka*, as, m., N. of a village. — *Makara-rāsi*, is, m. the sign of the Hindī zodiac corresponding with Capricornus. — *Makara-vibhūṣaṇa-ketana*, as, m. 'having the Makara for a characteristic ornament,' epithet of the god of love. — *Makara-sankramaya*, am, n. the passage of the sun from Sagittarius into Capricornus. — *Makara-saptamī*, f., N. of the seventh day in the light half of the month Māgha (see *mākari saptamī* under *mākara*). — *Makarā-kara* ('*ra-āk*'), as, m. 'receptacle of Makaras,' the ocean. — *Makarākāra* ('*ra-āk*'), as, m. a variety of *Cæsalpina Banduella* (= *śaḍ-grantha*). — *Makarā-rūkha* ('*ra-āk*'), as, m. 'Makara-eyed,' N. of a

Rākshasa (son of Khara). — *Makarāṅka* ('*ra-an*'), as, m. 'having the Makara for a symbol or mark,' epithet of the ocean; of the god of love. — *Makarānana* ('*ra-ān*'), as, m., N. of one of Siva's attendants. — *Makarālaya* ('*ra-āl*'), as, m. 'Makara-abode,' epithet of the ocean; a symbolical expression for the number four. — *Makarāvāsa* ('*ra-āo*'), as, m. 'Makara-abode,' the ocean. — *Makarāvāsa* ('*ra-as*'), as, m. 'whose horse is the Makara,' epithet of Varuṇa. — *Makari-pattra*, am, n. or *mākari-lekhā*, f. the mark of a Makari (on the face of Lakshmi; cf. *pattra-bhanga*, *pattra-lekhā*). — *Makari-prastha*, as, m., N. of a town.

Makarāyana, as, i, am, relating to or coming from Makara.

Makarīn, i, m. 'full of Makaras,' epithet of the ocean.

मकरन्द *makaranda*, as, m. the juice or nectar of flowers [cf. *maranda*], the honey of flowers; a species of jasmine; N. of various persons; of an astronomer; of a work (= *kusumāñjali-makaranda* or *supadma-makaranda*); the Indian cuckoo (= *kokila*); a bee; a species of fragrant Mango; (am), n. a filament (especially of the lotus-flower); N. of a pleasure-garden in Ujjayinī. — *Makaranda-kana*, as, m. a drop or particle of flower-juice. — *Makarandakanāya*, Nom. A. -yate, to be like drops or particles of flower-juice. — *Makaranda-vat*, ān, atī, at, rich in the juice of flowers; (atī), f. the flower of *Bignonia Suaveolens*. — *Makaranda-vivriti*, is, f., N. of a commentary by Citsukha Muni on the Nyāya-makaranda. — *Makaranda-sarman*, ā, m., N. of a preceptor.

Makarandikā, f. a kind of metre, four times — — — — —, — — — — —, — — — — —; N. of a daughter of a Vidyā-dhara.

मकष्टु *makashtu*, us, m., N. of a man.

मकुसाण *makuṣaṇa*, as, m., N. of a race of kings.

मकुट *makuta*, am, n. = *mukuta*, a head-dress, crown, tiara, crest.

मकुति *makuti*, is, m. f. an edict or government order addressed to the Śūdras (= *śūdra-sāsana*).

मकुर *makura*, as, m. (said to be fr. rt. *mank*, to adorn), a looking-glass, mirror; the stick or rod or handle of a potter's wheel; the tree *Mimusops Elengi* (= *vakula*); a bud; Arabian jasmine; [cf. *mukura*].

Makurāṇa, N. of a place.

Makula, as, am, m. n. the tree *Mimusops Elengi*; a bud; [cf. *mukula*].

मकुष्ट *makushta* or *makushtaka*, as, m. = *makushtha* below.

Makushtha, as, ā, am, slow, going slowly, = *manthara*; (as), m. or *makushthaka*, as, m. a species of kidney-bean or of rice; [cf. *mukushtha*, *mapashtha*].

मकुलक *makulaka*, as, m. a species of medicinal plant (commonly called Dani, = *mukūlaka*).

मकेरुक *makeruka*, as, m. a kind of parasitical worm.

मक्क *makk* [cf. rt. *mask*], cl. I. A. *makkate*, &c., to go, move.

मक्कल *makkalla*, as, m. a dangerous abscess in the abdomen (peculiar to lying in women).

मकुल *makkula*, as, m. red chalk (= *śilā-jatu*), a mineral substance considered variously to be chalk or benzoin.

Makkola, as, m. chalk, &c.

मक्ष *maksh* [cf. rt. *mraksh*], cl. I. P. *makshati*, &c., to collect, heap, accumulate; to be angry.

Maksha, as, m. or ā, f. a fly (Ved.; cf. *maśa*, *nīla-m*, *madhu-m*); (as), m. hypocrisy, the concealing of one's own defects; wrath; multitude (see *mraksha*); [cf. Zend *makhshi*, 'a fly.' Gr. *μύ-κα*, 'a fly'; *μύ-τα*: Lat. *mus-ca*: Old Germ. *nir-m*, 'a gnat'; Angl. Sax. *mice* = Eng. *midge*: Old Norse *my*: Slav. *mucha* = Lith. *musė*, 'a fly.']. — *Maksha-vīrya*, as, m. the plant *Buchanania Latifolia*.

Makshika, as, ā, m. f. (said to be fr. rt. *maś*, *Uṇādi-s*. IV. 153; cf. *maśaka*), a fly, bee; [cf. *nir-m*, *dhenu-m*, *madhu-m*]. — *Makshikā-mala*, am, n. 'excretion of bees,' wax.

Makshikā, f. = *makshikā* above.

मक्षु *makshu* or *makshū*, ind. (properly a form in loc. pl. fr. rt. *manḥ*; cf. *manḥshu*, *manḥanā*), Ved. quickly, rapidly, soon, promptly, immediately, directly, (in Rīg-veda VIII. 26, 6, a form *makshubhiḥ* = *śighra-gamanaiḥ* occurs); (us), m., N. of a man; [cf. Zend *marshu*, *moshu*; Lat. *moz*]. — *Makshu-gama*, as, ā, am, Ved. (according to Sāy.) = *śighraṃ gaṇchan*, going quickly. — *Makshū-tama*, as, ā, am, Ved. very prompt, most prompt or quick, (Sāy. = *śighratama*).

Makshūya, us, us, u, Ved. quick, rapid, fleet, (Sāy. = *śighra-gantri*).

मख *makh* or *mankh*, cl. I. P. *makhati*, *mankhati*, &c., to go, move.

Makha, as, ā, am (in some of its senses probably fr. rt. *makh* = I. *māh* or *manḥ*, to worship), Ved. active, lively, sprightly, cheerful, free (said of the Maruts &c.; cf. *ā-dur-m*); adorable, having sacrifices, honoured with oblations (Sāy. = *manḥanīya*, *mahānīya*, *yajña-vat*); (as), m. a sacrifice, sacrificial oblation, feast, festival [cf. I. *maha*], any occasion of joy or festivity; (Ved.) a gift, wealth [? cf. *magha*]; N. of a mythical being (supposed to be alluded to in Rīg-veda IX. 101, 13, and in Vājasaneyi-saṃhitā XXXVII. 7, 57, and in Satapatha-Brahmana XIV. 1, 2, 17, where mention is made of *Makhasya śiraḥ*, the head of Makha, but in some of these passages *makha* is explained by *yajña* and may mean 'the victim'); [cf. Gr. *μαχουα*, *μαχουα*, *μαμα* (fr. an Intens.), *μαμακτης*, *μαμακτηρια*; Lat. *macellum*, *maculare*, *muero*, *maceria*; Angl. Sax. *mēce*; Old Norse *mektir*]. — *Makha-kriya*, f. a sacrificial rite. — *Makha-trātri*, tā, m. 'protector of [Viśvāmitra's] sacrifice,' an epithet of Rāmācandra (son of Daśa-ratha). — *Makha-dvish*, f, m. 'enemy of sacrifices,' an evil being, demon, Rākshas, (according to Mallī-nātha = *kratu-vighātaka*). — *Makha-dveshin*, i, m. 'enemy of [Daksha's] sacrifice,' an epithet of Siva. — *Makha-maya*, as, i, am, containing or representing a sacrifice. — *Makha-vat*, ān, m. having or performing sacrifices, a sacrificer; 'companion of Makha,' a word used in Satapatha-Brahmana XIV. 1, 1, 13, to explain *magha-vat*, q. v. — *Makha-vahni*, is, m. sacrificial fire. — *Makha-velī*, f. a sacrificial altar. — *Makha-svāmin*, i, m. 'lord of sacrifice,' N. of a commentator on the Drāhyāyana-sūtras; (also read *magha-svāmin*). — *Makha-han*, ā, m., Ved. 'killer of Makha,' an epithet of Agni; of Indra; of Rudra. — *Makhāṇṣa-bhāj* ('*kha-an*'), k, k, k, receiving a share of the sacrifice; (k), m. a god. — *Makhāgnī* ('*kha-ag*'), is, or *makhānala* ('*kha-an*'), as, m. sacrificial fire. — *Makhānna* ('*kha-an*'), am, n. 'sacrificial food,' the seed of Euryloia Perov. — *Makhāpeta* ('*kha-ap*'), as, m., N. of a Rākshasa. — *Makhālaya* ('*kha-āl*'), as, m. a house or place for sacrifice. — *Makhāsuhrid* ('*kha-as*'), t, m. 'enemy of [Daksha's] sacrifice,' an epithet of Siva.

Makhasya, Nom. P. A. *makhasyati*, -te, &c., Ved. to be cheerful or sprightly; to wish to sacrifice; to wish to grant riches; (Sāy.) to wish for wealth, wish for honour.

Makhasyu, us, us, u, cheerful, sprightly, merry, active, free; wishing to sacrifice; wishing for wealth, (Sāy. = *yajñam icchu*, *dhana-kāma*).

Makhya, a wrong form for *makha*.

मग maga, as, m. a magian, a priest of the sun; (*ās*), m. pl., N. of a country in Śākā-dvīpa inhabited chiefly by Brāhmins.

मगध magadha, as, m. the country of the Magadhas, South Behār; a family bard or minstrel who sings the praises of a chief's ancestry in his presence; (*ās*), m. pl. the people or the country of South Behār [cf. *māgadha*]; (*ā*), f. the town of the Magadhas; long pepper. — *Magadha-deśa, as, m.* the country of Magadha. — *Magadha-puri, f.* the city of Magadha. — *Magadha-pratiśṭha, as, ā, am,* dwelling in Magadha. — *Magadha-tīpī, is, f.* the writing of Magadha. — *Magadha-vanśa-ja, as, ā, am,* sprung from the race of Magadha. — *Magadhesvara* ('*dha-is*'), *as, m.* a king of the Magadhas; N. of Parān-tapa (Raghu-v. VI. 20); of Jarāsandha (one of the nine adversaries of Kṛiṣṇa). — *Magadhodbhava* ('*dha-ud*'), *as, ā, am,* born in Magadha, growing in Magadha; (*ā*), f. long pepper.

Magadhiya, as, ā, am, relating to or coming from Magadha.

Magadhya, Nom. P. magadhyati, &c., to surround; to serve, be a slave.

मगन्द maganda, as, m. = *kusidin*, a usurer.

मगल magala, as, m., N. of a man.

मगव magava, (with Buddhists) a particular high number.

मगस magasa, ās, m. pl., N. of the warrior caste in Śākā-dvīpa.

मगु magu = maga, q. v.

मगुन्दी magundī, f., Ved., N. of a mythical being whose daughters are mentioned in Atharvaveda II. 14, 2.

मग्न magna. See under *rt. majj*, p. 729, col. 2.

मघ magha, am, n. (fr. *rt. man*), a gift, donation, present, reward [cf. *kratvā-m*, *go-m*]; riches [cf. *asvā-m*, *tuvī-m*]; wealth, power, (in all the preceding senses Ved.); a kind of flower; (*as*), m. a particular drug or medicine, (in this sense also *ā, f.*); N. of one of the Dvīpas or divisions of the universe; of a country (Arrakan); pleasure; N. of the tenth or fifteenth Nakṣatra (containing five stars figured by a house, apparently *α, γ, ε, η, ι* Leonis; in this sense often *maghā*, pl.; cf. *nakṣatra*; *Maghā*, like the other Nakṣatras, is sometimes regarded as a wife of the moon); N. of the wife of Siva; (*ā, ī*), f. a species of grain. — *Magha-tī, is, f. (fr. magha + dattī; cf. bhaga-tī), Ved.* the giving of wealth, distribution of treasures, the giving and receiving of presents; (*Sāy. = dhana-dāna, dhana-lābha.*) — *Magha-deya, am, n., Ved.* the giving of presents. — *Magha-rava, as, m., N.* of a Nishāda. — *Magha-va, as, m. = magha-van,* a N. of Indra. — *Magha-vat, ān, atī, at, = magha-van* below. — *Maghavat-tva, am, n., Ved.* liberality, munificence. — *Magha-van, vā, ghoṇi, at* (acc. sing. du. pl. m. *maghavānam maghavānam maghonas, inst. maghōṇā maghavahyām maghavabhis, dat. maghone, maghavabhyām, &c.,* see Gram. 155. c; the form *magha-vat* above may be optionally used throughout), possessing gifts, rich, wealthy, distributing gifts (often as an epithet of the person who institutes a sacrifice and pays the priests), liberal, munificent; (*ān*), m. an epithet of Indra (especially in the post-Vedic literature; cf. *mahi-m*, *māgha-vata, māghavana*); epithet of the chariot of the Aśvins ('filled with treasures,' *Sāy. = dhana-vat*); epithet of several gods; N. of a Vyāsa or arranger of the Purāṇas; of a Dānava; of the third Cakravartin in Bhārata; (*vānā*), m. du., Ved. epithet of the Aśvins, (*Sāy. = harir-lakṣanānāvarantau or dhana-vantau*); (*onī*), f. epithet of Ushas, (*Sāy. = dhanavati.*) — *Maghavan-nagara, am, n.* 'Indra's city,' N. of a town. — *Maghavan-mukta-kulīśa, as, am, m. n.* the thunderbolt hurled by Indra.

— *Magha-svāmin*, see *mākha-svāmin*. — *Maghā-trayodaśī, f.* the thirteenth day in the dark half of the month Bhādra. — *Maghā-trayodaśī-srāddha, am, n.* a ceremony on the above-mentioned day.

— *Maghā-bhava, as, m.* or *maghā-bhū, is, m.* 'offspring of Maghā,' the planet Venus.

मग्नीप्रस्थ maghnī-prastha, as, m., N. of a town.

मङ्क mank [cf. *rt. vank*], cl. i. A. *mankishṭa, mankitum*, to go, move; to adorn.

Manku, us, us, u, Ved. shaking, vacillating, oscillating; (*dur-manku*, feeling no regret.)

मङ्कयक mankaṇaka, as, m., N. of a Rishi; of a Yaksha (also read *maṇakruka*).

मङ्कि manki, is, m., N. of a man (mentioned in the *Mahā-bh. Sānti-p.* 6589). — *Manki-gīta, am, n.* 'song of Manki,' N. of the fifteenth chapter of the Pārtha Itihāsa-samuccāya, containing episodes from the *Mahā-bhārata*.

मङ्किल mankila, as, m. a forest conflagration.

मङ्कुर mankura, as, m. = mukura, a mirror.

मङ्कव्य manktavya, manktri, manktvā. See p. 729, col. 2.

मङ्कय मङ्कशया, am, n. armour for the legs or thighs, greaves; [cf. *manṭhaya, matkūṇa*.]

मङ्क मङ्कशु, ind. (= makshu, q. v.), immediately, directly, instantly, quickly; much, exceedingly; truly, really; (*us*), m., N. of a man [cf. *makshu, mākshavya*].

मङ्क mankh. See *rt. makh*, p. 727, col. 3.

मङ्क mankha, as, m. = magadha, a royal bard or panegyrist; a mendicant of a particular order; N. of a man.

Mankhaka, as, m., N. of a man (in *Rāja-taraṅgiṇī* VII. 3455).

मङ्कना mankhanā, f., N. of a woman (in *Rāja-taraṅgiṇī* VII. 105).

मङ्कय मङ्कशया, am, n. = mankshaya above.

मङ्ग mang [cf. *rt. man*], cl. i. P. A. *mangati, &c.,* to go, move.

मङ्ग manga, as, am, m. n. the head of a boat; (*as*), m. a mast or side of a ship [cf. *maṇḍa*]; (*ās*), m. pl., N. of a country in Śākā-dvīpa inhabited chiefly by Brāhmins; [cf. *maga* and *mriga*.]

Mangini, f. a boat, ship.

मङ्गल mangala, am, n. (said to be fr. *rt. mang*, *Upādi-s.* V. 70), happiness, felicity, good fortune, good luck, success, auspiciousness, prosperity, welfare, well-being, bliss, (in these and some other similar senses said to be also *as, m.*); anything regarded as auspicious or tending to a lucky issue, a good omen, an auspicious prayer, blessing, benediction, salutation; any auspicious or lucky object (as a dress, ornament, amulet, preservative); any happy or auspicious event (as a marriage &c.); a festival, festivity, rejoicing, solemnity, any solemn ceremony or religious service (as a thread-investiture &c.; cf. *kaṭhuka-m*); any ancient custom; a good work; turmeric; N. of the capital of Udyāna; (*as*), m., N. of Agni; of the planet Mars; N. of a king belonging to the race of Manu; of a Buddha; of a poet; of a chief of the Cālukyas; (*ā*), f. a faithful wife; the white-flowering Dūrva grass; the blue-flowering Dūrva; a sort of Karanja; an epithet of Umā; of Dakṣhyāyanī (as worshipped in Gayā); of the mother of the fifth Arhat of the present Avastarpiṇī, (according to Pāṇ. IV. 1, 41, *mangala* may also have a fem. form in *ī*); (*as, ā, am*), lucky,

fortunate, prosperous, auspicious, propitious, faring well or happily; brave. — *Mangala-kāraṇa, am, n.* 'luck-causing, success-effecting,' the act of reciting a prayer for success before the beginning of any enterprise. — *Mangala-kāraka, as, ikā, am,* or *mangala-kārin, ī, inī, ī,* causing welfare or prosperity. — *Mangala-kārya, am, n.* a festive occasion, solemnity (as a marriage &c.). — *Mangala-kūḥāra-mīśra, as, m., N.* of a door-keeper in the Dhūrtanartaka by Sāma-rāja. — *Mangala-k-hauma, am, n.* a linen cloth worn at festivals. — *Mangala-giri, is, m.* 'mountain of fortune,' N. of a mountain. — *Mangalagiri-māhātmya, am, n., N.* of a work. — *Mangala-graha, as, m.* an auspicious planet; a lucky star. — *Mangala-ghaṭa, as, m.* 'auspicious jar,' a pot full of water offered to the gods on festivals; N. of an elephant (Kathā-sarit-s. LI, 160). — *Mangala-chaṇḍīkū or mangala-chaṇḍī, f., N.* of a goddess, = Durgā (?). — *Mangala-ābhāya, as, m.* the tree *Ficus Infectoria* (= *plaksha*). — *Mangala-tūrya, am, n.* a musical instrument used at festivals; [cf. *mangalātodya*]. — *Mangala-devatā, f.* a tutelary deity; [cf. *brahma-m*]. — *Mangala-dhāni, is, m.* an auspicious sound. — *Mangala-patira, am, n.* a leaf serving as an amulet. — *Mangala-pāṭhaka, am, n.* 'blessing-reciter,' a professional well-wisher or panegyrist, a bard, encomiast. — *Mangala-pāṇī, is, is, ī,* having auspicious hands. — *Mangala-pātra, am, n.* an auspicious vessel, a vessel containing auspicious objects. — *Mangala-pura, am, n.* 'city of prosperity,' N. of a town; [cf. *mungala*]. — *Mangala-pushpa, am, n.* an auspicious flower. — *Mangalapushpa-maya, as, ī, am,* formed of auspicious flowers (as a garland). — *Mangala-pūjita, as, ā, am,* honoured with a sacrificial fee or offering. — *Mangala-pratishṭa, as, m.* any auspicious string or cord [cf. *mangala-sūtra*], the cord of an amulet. — *Mangala-prada, as, ā, am,* bestowing welfare or prosperity, auspicious; (*ā*), f. turmeric. — *Mangala-prastha, as, m.* 'auspicious-peak,' N. of a mountain. — *Mangala-mātra-bhū-shaya, as, ā, am,* only adorned with turmeric or with the *Mangala-sūtra*, q. v. — *Mangala-vaśas, as, n.* a benedictory or congratulatory word, auspicious expression, wishing joy, benediction, congratulation. — *Mangala-vat, ān, atī, at,* auspicious, happy, blessed; (*atī*), f., N. of a daughter of Tumburu. — *Mangala-vāda, as, m.* benediction, wishing joy, benedictory expression; N. of a Nyāya work by Hari-rāma Tarka-vāg-īśa on the effect of benedictions. — *Mangala-vādin, ī, inī, ī,* pronouncing a benediction, wishing joy, expressing congratulations, felicitating. — *Mangala-vādyā, am, n.* a musical instrument played at festivals; [cf. *mangalātodya*]. — *Mangala-vāra, as, m.* 'Mars-day,' Tuesday. — *Mangala-vidhī, is, m.* any auspicious ceremony or festive rite; preparations for a festival. — *Mangala-vrīṣabha, as, m.* an auspicious ox or one promising good luck. — *Mangala-saṅsana, am, n.* the act of wishing joy, uttering a benediction or congratulation. — *Mangala-sabda, as, m.* an auspicious word, expression of congratulation, word of good omen, felicitation. — *Mangala-sāman, a, n.* an auspicious Sāman. — *Mangala-sūtra, am, n.* the lucky thread, the marriage-string, (a string tied by the bridegroom round the neck of the bride and worn as long as the husband lives; in Upper India it is a string or piece of silk tied round the wrist and worn only during the marriage celebration). — *Mangala-snāna, am, n.* an auspicious ablution, any solemn ablution. — *Mangalāśhata* ('*la-āś*'), *ās, m. pl.* rice cast upon people by Brāhmins in bestowing a blessing at marriages &c. — *Mangalāguru* ('*la-ag*'), *u, n.* a species of *Algalochum*. — *Mangalācāraṇa* ('*la-āc*'), *am, n.* benediction, prayer for the success of anything, an auspicious introduction or form of words in praise of some deity &c. at the commencement of a written work or of any undertaking; pronouncing a blessing, wishing joy. — *Mangalācāra* ('*la-āc*'), *as, m.* the repeating a prayer for success, wishing joy, pronouncing a blessing,

benediction, any auspicious ceremony or observance, pious usage. — *Mangalācāra-yukta*, as, ā, am, accompanied with a prayer for success or with good wishes, attended with benedictions or auspicious ceremonies. — *Mangalābōdya* ('la-āl'), am, n. a drum beaten on festive occasions [cf. *mangala-tūrya*]. — *Mangalādeśa-vṛtta* ('la-ād'), as, m. a fortune-teller, professional panegyrist or well-wisher. — *Mangalāyana* ('la-ay'), am, n. an auspicious way, the way to happiness or prosperity; (as, ā, am), walking on the path of prosperity. — *Mangalārambha* ('la-ār'), as, ā, am, having auspicious commencements; (as), m. an epithet of Gaṇeśa. — *Mangalārtham* ('la-ar'), ind. for the sake of good fortune, for the sake of prosperity or happiness. — *Mangalārha* ('la-ar'), as, ā, am, worthy of prosperity or happiness. — *Mangalālambhana* ('la-āl'), am, n. touching anything auspicious. — *Mangalālaya* ('la-āl'), as, ā, am, dwelling in prosperity. — *Mangalāvata* ('la-av' or 'lā-va'), am, n., N. of a place of pilgrimage mentioned in the *Kapila-saṃhitā*. — *Mangalāvāsa* ('la-āv'), as, m. 'auspicious dwelling', a temple. — *Mangalā-vrata*, am, n. 'the vow of Umā', N. of a chapter of the *Kāśī-khaṇḍa* of the *Skanda-Purāṇa*; (as), m. 'devoted to Umā', an epithet of Siva. — *Mangalā-sāstra*, am, n. 'the book of Umā', N. of a work mentioned in the *Paramārtha-sāra* by Abhinava-guṇa. — *Mangalāś-ṭaka* ('la-aś'), eight lines of benediction pronounced for good luck by a Brāhman on a newly-wedded pair while a piece of silk is held between them. — *Mangalāhnikā* ('la-aś'), am, n. an auspicious ceremony performed daily, any daily religious rite for success. — *Mangalēśhu* ('la-īś'), us, us, u, wishing well, wishing joy, wishing prosperity or happiness. — *Mangalēśvara-tīrtha* ('la-īś'), am, n. 'Tīrtha of the lord of prosperity', N. of a sacred bathing-place mentioned in the *Revā-māhātmya* division of the *Siva-Purāṇa*. — *Mangalopeśā* ('la-up'), f. the wish or desire for prosperity or happiness.

Mangalika, N. of the hymns of the eighteenth Kāṇḍa of the *Atharva-veda* (?).

Mangaliya, as, ā, am, auspicious, fortunate, prosperous.

Mangalya, as, ā, am, auspicious, propitious, fortunate, lucky, happy, conferring happiness, prosperous; beautiful, pleasing, agreeable; pious, pure, holy; (as), m., N. of several plants, a sort of pulse or lentil; the sacred fig-tree, *Ficus Religiosa*; *Ægle Marmelos*; = *trāyamāṇa*; the cocoa-nut tree, *Feronia Elephantum*; a species of *Karaija* (= *rīṭhā-karaija*); = *jivaka*; N. of a *Nāga-rāja*; (ā), f., N. of several plants, a species of very fragrant sandal; a sort of *Agallochum* or *aloe wood*; *Anethum Sowa*, a sort of fennel; *Mimosa Suma* (= *sami*); = *adhah-pushpi*; = *priyargu*; = *sankha-pushpi*; = *mā-shu-parvī*; = *jivanti*, *riddhi*, *haritṛā*; = *dūrva*; sweet flag, *Acorus Calamus*; a particular yellow pigment (= *roṣanā*); a particular perfume (= *cidā*); an epithet of *Durgā*; (am), n. water brought from various sacred places for the consecration of a king, &c.; sour curds; sandal-wood; a kind of *Agallochum*; gold; red lead. — *Mangalya-kusumā*, f. 'having auspicious blossoms', a species of plant (= *sankha-pushpi*). — *Mangalya-daṇḍa*, as, m. 'having an auspicious staff', N. of a man. — *Mangalya-nāmadheya*, f. 'having an auspicious name', a species of plant (= *jivanti*). — *Mangalya-vastu*, u, n. any auspicious object or fortunate matter.

Mangalyaka, as, m. a sort of pulse or lentil, *Cicer Lens*.

मङ्गुष mangusha, as, m., N. of a man.

मङ्ग mangh, cl. I. P. *manghati*, &c., to adorn, decorate; A. *manghate*, &c., to go, move, move quickly; to begin moving, start; to begin; to blame; to cheat.

मच mač [cf. rts. *mañc*, I. *muč*, *muñc*], cl. I. A. *mačate*, *meče*, *mačitum*, to

cheat; to be wicked; to boast; to be vain or proud; to pound, grind.

मचकातनी mačakačātāni, f. a species of plant (said to be = *pafoṭi*; also read *mečakačātāni*).

मचक्रुक् mačakruka, as, m., N. of a Yaksha and of a sacred spot, guarded by him, near the entrance to *Kurukshetra*, (in *Mahā-bh. Vana-p.* 5079 one edition has *mankakaka*.)

मचर्चिका mačarcikā, f. (at the end of a comp.), excellence, anything excellent or good of its kind (e.g. *go-mačarcikā*, an excellent cow; cf. *matallikā*).

मच्चित्त mač-titta. See p. 734, col. 1.

मच्छ mačcha, as, m. (corrupted fr. *matsya*), a fish.

मज् maj. See *nir-maj*, p. 498, col. 3.

मजमुदार majamudāra = *مجمع دار* maj-mū-dār, a record-keeper, document-holder.

मजिरक majiraka, as, m., N. of a man (*Gaṇa Sivādi* to *Pāp. IV. 1, 112*; cf. *mājiraka*).

मज्ज majj (in the *Dhātu-pāṭha* written *maṣṣ*), cl. 6. P. (ep. also A.) *majjati*, (-te), *mamajja* (2nd sing. *mamajjitha* or *mamanktha*), *mankshyati* (ep. also *majjishyati*), *amānkhāt* (ep. 2nd sing. *amajjis*; with particle *mā*, *majjis*), *manktum* or *majjitum*, to sink (in water), dive, bathe, be submerged or immersed; to dip one's self, plunge, bathe, throw one's self into water; to sink down, sink under, sink into (with loc. or acc., e.g. *tamo majjati*, he sinks into darkness, *Manu IV. 81*); to be drowned, perish in water, perish; to sink into misfortune, become ruined; to despond, be disheartened: Caus. *majjayati*, -yitum, Aor. *amamajjat*, to cause to sink (in water), immerse, submerge, dip, bathe, cause to plunge or dive, drown, deluge, cause to perish, overwhelm: Desid. *mimankshati*, *mimajjishati*: Intens. *māmajjyate*, *māmankti*; [cf. Lat. *mergo*: Lith. *merkū*, 'macero'; *mazgoju* = Caus. *majjayāmi*].

Magna, as, ā, am, plunged, dived, immersed; sunk, drowned; absorbed; (as), m., N. of a mountain.

Manktavya, as, ā, am, to be dived or immersed. *Manktrī*, tā, trī, tri, one who dives or plunges, diving, plunging, bathing, performing ablutions; drowning.

Manktvā or *maktvā*, ind. (*Pāp. VI. 4, 32*), having sunk or dived; having plunged; having immersed one's self; being plunged.

Majja, as, ā, am, sinking, diving; [cf. *uda-m*]. *Majjat*, an, anti or ati, ut, sinking, drowning, dipping, bathing.

Majjan, ā, m. (said to be fr. rt. *majj* above, according to some for an original *marjan*), the marrow of the bones and flesh; the pith or sap of plants; (in the later medical system) the element or essential ingredient [cf. *dhātu*] of the body which is produced from the bones and itself produces semen; [cf. Old Germ. *marag*; Angl. Sax. *mearg*, *merg*]. — *Majja-kṛit*, t, n. 'producing marrow', a bone. — *Majjan-vat*, ān, ati, at, Ved. marrowy, (opposed to *a-majjaka*). — *Majja-samudbhava*, am, n. 'produced from the marrow', semen virile.

Majjana, as, m. 'the diver', N. of a kind of supernatural being; N. of one of *Siva's* attendants; (am), n. the act of sinking or sinking under water, diving, immersion; dipping, bathing, ablution; perishing in water, drowning; deluging; = *majjan* above.

Majjayitri, tā, trī, tri, Ved. one who causes to sink or plunge.

Majjala, as, m., N. of one of *Skanda's* attendants, (also read *majjana*; cf. *majjana*.)

Majjas, as, n. = *majjan*, marrow.

Majjā, f. the marrow of the bones or flesh [cf. *nir-majja*]; pith, sap, the sap of plants. — *Majjā-gata*, as, ā, am, seated in the marrow (as a disease). — *Majjā-ja*, as, m. a species of bdellium (= *bhūmija-guggulu*). — *Majjā-meha*, as, m., N. of a particular disease of the urinary organs. — *Majjā-rajasa*, as, n. a particular hell; bdellium. — *Majjā-rasa*, as, m. 'marrow-secretion', semen virile. — *Majjā-sāra*, am, n. nutmeg.

Majjana, as, m. = *majjala*, col. 2.

Majjikā, f. the female of the Indian crane.

Majjuka, as, ā, am, repeatedly or habitually diving (used in *Nirukta IX. 5* to explain the word *maṇḍuka*).

मज्जूषा majjushā, f. = *mañjushā*.

मज्जना majmanā, ind. (inst. case of a form *majman*; cf. *mañhanā*), Ved. in one mass, together, collectively, in one body, generally; with or by strength, by might, by intensity (*Sāy.* = *balena*, according to *Naighaṭṭuka II. 9. majmanā* = *bala*); [cf. Lat. *magmentum*.]

मञ्च mañc, cl. I. A. *mañcate*, &c., to cheat; to be wicked, &c. (= rts. *mač*, I. *muč*, *muñc*); to hold; to grow high or tall; to adore; to shine; to go, move.

Mañca, as, m. a stage or platform supported by columns, a scaffold or temporary structure erected for spectators on festive occasions; an elevated shed raised on bamboos in a field (where a watchman is stationed to protect the crop from cattle, birds, &c.); a bedstead, couch, bed, sofa; a chair; a seat of state, throne; a pulpit. — *Mañca-maṇḍapa*, as, m. a sort of temporary open shed standing upon bamboo posts; a platform erected for marriage ceremonies or other festive occasions.

Mañcaka, as, am, m. n. a stage, platform, temporary scaffold erected on a house; a couch, bed; any frame or stand; a kind of brazier or stand for holding fire; (*ikā*), f. = *āsandī*, a chair; a trough, tray. — *Mañcakāśraya* ('ka-ās'), as, m. 'bed-infesting', a bed-bug, house-bug. — *Mañcakāsura* ('ka-aś'), as, m., N. of an Asura. — *Mañcakāsura-kṛidubhi-vādha*, as, m., N. of a chapter of the *Kṛidā-khaṇḍa* of the *Gaṇeśa-Purāṇa*.

Mañcayāyya, as, m., N. of a brother of *Caṇḍa-pācārya*.

Mañcūkā in *madana-mañcūkā*, q. v.

मञ्ज manj (connected with rts. *mārj*, *mriṣ*), cl. 10. P. *manjayati*, -yitum, to wipe, clean, cleanse, purify, wipe off; to sound.

Manjara, am, n. a cluster of blossoms; a species of plant (= *tilaka*); a pearl; [cf. *deva-m*].

Manjari, īs, or *manjari*, f. a cluster of blossoms; a compound pedicle or flower-stalk, a branching flower-stalk; a flower-bud; a shoot, sprout, sprig, stalk, (often at the end of titles of works, cf. *pradīpa-m*); N. of a work by *Bhaṭṭācārya-śiṣṭāmanī* (abbreviated fr. the full title *Nyāya-siddhānta-manjari*); a parallel line or row; a species of plant (= *tilaka*); N. of a metre, four times ००-०-०, ०००-०-०-०-०; of another consisting of four lines of १२, १६, and २० syllables; a pearl; a creeper; = *tulasī*, holy basil; [cf. Gr. *μάργανον*, *μάργανος*; Lat. *margarita*]. — *Manjari-cāmara*, am, n. a fan-like sprout. — *Manjari-namra*, as, m. 'bent down with clusters of flowers', the plant *Calamus Rotang*. — *Manjari-piñjarita*, as, ā, am, having pearls and gold. — *Manjari-prakāśa* or *nyāya-siddhānta-manjari-prakāśa*, as, m. a commentary by *Bhāskara* or *Laugākṣi Bhāskara* on the *Nyāya-siddhānta-manjari* (an elementary treatise on the *Nyāya* system). — *Manjari-sāra* or *nyāya-siddhānta-manjari-sāra*, am, n. a commentary by *Yādava Vyāsa* on the *Nyāya-siddhānta-manjari*.

Manjarikā, f. = *manjari* in *kaṭu-m*, *pushpa-m*; N. of a princess.

Manjarita, as, ā, am, having clusters of flowers

Maṇḍika, ās, m. pl., N. of a people; (also read *ṣundika*.)

Maṇḍita, *as*, *ā*, *am*, adorned, ornamented, decorated; (*as*), *m*. (with Jains) N. of one of the eleven Gaṇādhipas; a Vasiṣṭha. — *Maṇḍita-pu-tra*, *as*, *m*. = *maṇḍita*, N. of one of the eleven Gaṇādhipas.

मण्डप *maṇḍa-pa*. See under *maṇḍa*, p. 731, col. 3.

मण्डपूल *maṇḍapūla*, boots with legs, high boots, jack-boots.

मण्डरी *maṇḍarī*, *f*. a sort of cricket; [cf. *māṇḍarika*.]

मण्डल *maṇḍala*, *as*, *ā*, *am* (said to be fr. *rt. maṇḍ*), round; (*as*), *m*. a circular array of troops, an army drawn up in a circle; a species of snake; a dog; (*am*), *n*. a disk (especially the disk of the sun or moon); anything round (e. g. *ādarsa-maṇḍa-lam*, a mirror; *cāpa-maṇḍalam*, the circular bend of a strung bow); a circle, globe, ball, orb, wheel, circumference, ring, (said to be also *as*, *m*.); the path or orbit of a heavenly body; a great circle (in astronomy); the visible horizon; a halo round the sun or moon; any circular figure or diagram; a sort of mystical diagram formed in summoning a divinity, &c.; a circular bandage (in surgery); a round mark (= a mark caused by a finger-nail, &c.); a particular attitude or position of the feet in shooting; a district, arrondissement, territory, province (sometimes at the end of modern names as in Coro-mandal, the whole circle of territory over which one of the twelve emperors termed Cakra-vartins was supposed to have reigned in ancient times); a surrounding district or territory, the circle of a king's near and distant neighbours (with whom he must maintain political and diplomatic relations; four or six or ten or even twelve such neighbouring princes are enumerated); a multitude, assemblage, group, troop, collection, band, whole body, association, society, company, heap; a division of the Rīg-veda, (the whole Saṃhitā of the Śākala school, which is the only extant Śākhā or recension of the Rīg-veda, is divided into ten Maṇḍalas, and these into 85 Anuvākas or sections, and these again into 1017, or with the eleven additional hymns, into 1028 Sūktas or hymns, which again are divided into 10,417 Rīcs or verses, and these into 153,826 Padas or words; the other method of division is into Aṣṭakas, Adhyāyas, Vargas, Rīcs, and Padas; cf. *varga*); a sort of cutaneous eruption or leprosy with circular spots, (in this sense also *n*. pl.); a sugar-ball, sweetmeat; a sort of perfume (= *vyāghra-nakha*); a particular oblation or sacrifice; (*ī*), *f*. a circle, &c.; an assemblage, company, corporate body, church, multitude, crowd; walking round, whirling, circular motion; a nest; bent grass, Panicum Dactylon (see *dūrva*). — *Maṇḍala-kārmuka*, *as*, *ā*, *am*, having a circular bow or whose bow is bent; [cf. *maṇḍali-kṛta*.] — *Maṇḍala-śikha*, *am*, *n*. the sign or mark of a circle. — *Maṇḍala-nṛitya*, *am*, *n*. a circular dance (especially a dance like that said to have been danced by the Gopis round Kṛṣṇa and his mistress Rādhā; also read *maṇḍali-nṛitya*). — *Maṇḍala-nyāsa*, *am*, *n*. the putting down or drawing a circle; *maṇḍala-nyāsaṃ kṛi*, to describe a circle. — *Maṇḍala-patrickā*, *f*. a red-flowering Punarvā. — *Maṇḍala-puśhaka*, *as*, *m*. a species of insect. — *Maṇḍala-brāhmaṇya*, *am*, *n*. N. of an Upanishad. — *Maṇḍala-bhāga*, *as*, *m*. part of a circle. — *Maṇḍala-vaṭa*, *as*, *m*. an Indian fig-tree forming a circle; [cf. *maṇḍalin*.] — *Maṇḍala-varṭin*, *ī*, *m*. the governor of a province, ruler of a small kingdom; [cf. *cakra-varṭin*.] — *Maṇḍala-varaha*, *am*, *n*. (probably) general rain extending over a whole country, lasting rain. — *Maṇḍala-śas*, *ind*. by circles, in circles, in rings. — *Maṇḍalagṛa* (*īa-ag*), *as*, *ā*, *am*, round-pointed, having a round point or end; (*as*), *m*. a bent or rounded sword, a scimitar, sabre; (*am*), *n*. scil. *śastra*, a surgeon's circular knife. — *Maṇḍalādhipa* or *maṇḍalādhipa* (*īa-adh*), *as*, *m*. the lord of a district, ruler or

governor of a province, king of a country, a monarch, emperor. — *Maṇḍali-karṇa*, *am*, *n*. the act of making round, rounding, gathering in a ball or circle, coiling, &c. — *Maṇḍali-kṛi*, *cl*. 8. P. -*karoti*, -*kartum*, to make round, form into a circle or ball, form into a ring, coil. — *Maṇḍali-kṛta*, *as*, *ā*, *am*, formed into a circle, made circular, rounded, curved, tense, bent (as a bow). — *Maṇḍali-nṛitya* = *maṇḍala-nṛitya*, *q. v.* — *Maṇḍali-bhū*, *cl*. 1. P. -*bhāvati*, -*bhavitum*, to become round, to form a circle. — *Maṇḍali-bhūta*, *as*, *ā*, *am*, become round, become circular or rounded, curved, bent (as a bow). — *Maṇḍaleśa* (*īa-īśa*) or *maṇḍaleśvara* (*īa-īś*), *as*, *m*. the lord of a district, ruler or governor of a province. — *Maṇḍaleśa-tva*, *am*, *n*. rulership of a province, governorship. — *Maṇḍalottama* (*īa-ut*), *am*, *n*. the best or most excellent empire, principal kingdom.

Maṇḍalaka, *am*, *n*. a disk; a circle; a district, province; a cutaneous disease, white leprosy with round spots; a circular array of troops; a group; a mirror; (*as*), *m*. a dog. — *Maṇḍalaka-rājan*, *ā*, *m*. the king of a small district or province.

Maṇḍalaya, *Nom. P.* *maṇḍalayati*, &c., to make round or circular.

Maṇḍalāya, *Nom. A.* *maṇḍalāyate*, -*yitum*, to become a circle, form one's self into a circle or ring, coil one's self.

Maṇḍalāyamāna, *as*, *ā*, *am*, becoming circular, forming one's self into a circle or ring, coiling one's self.

Maṇḍalāyita, *as*, *ā*, *am*, formed into a circle or ring; round, circular, = *varṭula*?; (*am*), *n*. a ball, globe.

Maṇḍalita, *as*, *ā*, *am*, made round or circular, (*pari-maṇḍalita*, rounded, whirled round.) — *Maṇḍalita-hasta-kāṇḍa*, *as*, *m*. having a trunk formed in rings or circles (said of an elephant).

Maṇḍalin, *ī*, *inī*, *ī*, forming a circle or ring, made up into a coil or ball; possessing or ruling a country; (*ī*), *m*. 'marked with round spots,' a particular kind of snake (= *go-nāsa*); 'ringed,' any snake; the ruler of a district or province; a pole-cat; a cat; a dog; the Indian fig-tree [cf. *maṇḍala-vaṭa*]; the sun.

मण्डित *maṇḍita*. See col. 1.

मण्डु *maṇḍu*, *us*, *m*. N. of a Rishi; [cf. *māṇḍavya*.]

Maṇḍuka in *panka-m*, *q. v.*

मण्डूक *maṇḍūka*, *as*, *m*. (said to be fr. *rt. maṇḍ*), a frog; N. of a particular breed of horses; the plant Calosanthus Indica; N. of a Rishi; of a Nāga; (according to some) = *gāḍha-teja*?; (*ā*), *f*. the plant Rubia Munjista, = *manjishṭhā*; (*ī*), *f*. a female frog; N. of several plants (= *maṇḍūka-parṇī*); Hydrocotyle Asiatica; Polanisia Icosandra; Clerodendrum Siphonanthus; a particular shrub (commonly called Khulakudī); a wanton woman; (*am*), *n*. a kind of coitus; (if *maṇḍūka* occurs at the end of an adj. comp. the fem. ends in *ā*). — *Maṇḍūka-kula*, *am*, *n*. a collection or assemblage of frogs. — *Maṇḍūka-gati-lālasa*, *as*, *ā*, *am*, ardently desiring the gait of a frog. — *Maṇḍūka-parṇa*, *as*, *m*. N. of several plants, Calosanthus Indica, = *kapitana*; (*ī*), *f*. Rubia Munjista; Clerodendrum Siphonanthus; Polanisia Icosandra; Hydrocotyle Asiatica; a particular shrub (commonly called Khulakudī). — *Maṇḍūkaparṇikā*, *f*. = *maṇḍūka-parṇī*. — *Maṇḍūka-pluti*, *is*, *f*. 'frog-leap,' the passing over or skipping of several Sūtras and supplying from a previous Sūtra (in grammar). — *Maṇḍūka-mātrī*, *tā*, *f*. 'the mother of frogs,' the plant Clerodendrum Siphonanthus. — *Maṇḍūka-yoga*, *as*, *m*. a particular kind of abstract meditation in which an ascetic sits motionless like a frog. — *Maṇḍūkayoga-niyata*, *as*, *ā*, *am*, intent upon the frog-meditation. — *Maṇḍūkayoga-sayana*, *am*, *n*. lying like a frog in deep meditation. — *Maṇḍūka-sāyin*, *ī*, *inī*, *ī*, lying like a frog. — *Maṇḍūka-sarasa*, *am*, *n*. a frog-pond, pond

full of frogs [cf. Pāṇ. V. 4. 94]. — *Maṇḍūkānu-vṛitti* (*īka-an*), *īśa*, *f*. 'frog-course,' skipping over or omitting at intervals; [cf. *maṇḍūka-pluti*.]

मण्डूर *maṇḍūra*, *am*, *n*. rust of iron, scoriness, dross. — *Maṇḍūra-dhāṇikī*, *f*. Ved. a particular abusive and indelicate expression.

मत् *mat* or *mad*, *abl.* of 3. *ma*, *q. v.* (serving for the base of the singular number of the first personal pronoun at the beginning of compounds, the proper form in these cases being *mad*, see 1. *mad*).

Mat-kṛta, *mat-para*, &c. See under 1. *mad*, p. 734, col. 1.

मत *mata*. See p. 740, col. 3.

मतङ्ग *matanga*, *as*, *m*. (according to some fr. *matam* + *ga*, going wilfully), an elephant; a cloud; N. of a Muni (mentioned in Mahā-bh. Ādi-p. 2925, &c.); of a Dānava; (*ās*), *m*. pl. the family of this Muni. — *Matanga-ja*, *as*, *m*. an elephant. — *Matangaja-tva*, *am*, *n*. the being an elephant. — *Matanga-tirtha*, *am*, *n*. N. of a sacred bathing-place (mentioned in the Śiva-Purāṇa). — *Matanga-deva*, *as*, *m*. N. of a fabulous being. — *Matanga-pura*, *am*, *n*. N. of a town. — *Matanga-vāpi*, *f*. N. of a sacred tank. — *Matanga-hataka*, *as*, *m*. N. of a man.

Matanginī, *f*. N. of a daughter of Mandara.

मत्तलिका *matallikā*, *f*. (at the end of a comp.), anything excellent of its kind [cf. *ma-car-ēka*, *go-m*]; a particular metre, four times उ-उ-उ-उ.

Matalli, *f*. = *matallikā*, anything excellent of its kind.

मत्स *matasna*, *e*, *n*. du., Ved., N. of certain internal organs of the body, (perhaps) the kidneys; (according to Mahā-dhara on Vājasaneyi-saṃhitā XIX. 85) = *hrīdayabhaya-pārśva-sthe asṭhinī*, two bones situated on either side of the heart.

मति *mati*. See p. 740, col. 3.

मतिनार *matināra*, *as*, *m*. N. of a king.

मतिल *matila*, *as*, *m*. N. of a king.

मतीकृ *matī-kṛi*. See below.

मनुय *matutha*, *as*, *m*. (fr. *rt. man*), an intelligent person (= *medhāvin*).

मतुल *matula*, (with Buddhists) a particular high number.

मत्क 1. *matka*, *as*, *m*. (for 2. see p. 734, col. 1), a bug, = *matkuṇa* below.

Matkuṇa, *as*, *m*. a bug; a flea; a beardless man; an elephant without tusks; a small elephant; a buffalo; a cocoa-nut; (*ā*), *f*. pudendum (of a young girl, = *ajāta-loma-bhāga*); N. of a river; (*am*), *n*. armour for the thighs or legs, greaves (= *janghā-trāṇa*; cf. *manikṣaṇa*). — *Matkuṇāri* (*īa-ari*), *is*, *m*. 'bug-enemy,' hemp.

Matkuṇikā or *matkulikā*, *f*. N. of one of the Mātṛis attending on Skanda.

मत्त *matta*, *matta-kāla*, *matta-gāminī*, *mat-ta-dantī*, &c. See p. 734, col. 2.

मत्य 1. *matya*, *am*, *n*. (for 2. see p. 741), a harrow, roller; a club (perhaps with teeth, Ved.); harrowing, rolling, making even or level; [cf. *madī*.]

Matī-kṛi, *cl*. 8. P. -*karoti*, -*kartum*, to harrow, roll, make even by rolling.

मत्स *matsa*, *as*, *m*. (fr. *rt.* 2. *mad*, to rejoice), = *matsya*, a fish ('the gay one'); the king of the Matsyas, (also read *matsya*, *q. v.*); (*ī*), *f*. = *matsyā*, p. 733, col. 1. — *Matsa-gaṇṭa*, *as*, *m*. a kind of fish-sauce (= *vyanjana-viśeṣa*; perhaps for *matsa-gaṇṭa*, cf. *matsya-gaṇṭa*).

Matsara, *as*, *ā*, *am* (according to Upādi-s. III. 73. fr. *rt.* 2. *mad*; according to others fr. *mat* +

मथुर *mathura*, as, m. (said to be fr. rt.

1. *math*, N. of a man; (ā), f., N. of an ancient town held in great honour as sacred to Kṛishṇa (situated in the province of Agra on the right bank of the river Yamunā or Jumna, not far from the hill Govardhana in Vṛindāvana, the scene of the amours and exploits of Kṛishṇa; it is described in Vishṇu-Purāṇa XII. 1. as having been founded by Śatruḡha; it was the birthplace of the god Kṛishṇa, and under the modern name of Muttra is to this day the resort of crowds of devotees; according to Kulūka on Manu II. 19, the town forms part of a district, called Brahmarshi, belonging to Śtrasena); N. of two other towns; [cf. *māthura*, *madhurā*.] — *Mathurā-kāṇḍa*, am, n., N. of a section of the Mantra-rahasya-prakāśikā. — *Mathurā-nātha*, as, m. 'lord of Mathurā,' an epithet of Kṛishṇa; N. of several men; (ī), f., N. of a commentary on the Tattva-cintāmaṇi by Mathurā-nātha. — *Mathurā-niśeṣa*, as, m., N. of the sixty-third chapter of the Uttara-kāṇḍa of the Rāmāyaṇa. — *Mathurā-māhātmya*, am, n., N. of a part of the Vārāha-Purāṇa (containing an account of the city and temples of Mathurā). — *Mathurā-setu*, us, m. 'the bridge of Mathurā,' N. of a work. — *Mathureṣa* ('rā-īṣa'), as, m. 'lord of Mathurā,' an epithet of Kṛishṇa; N. of the author of the Śabda-ratnāvalī, a dictionary of synonyms.

Mathurā, f. = *mathurā* above.

मद् 1. *mad* [cf. *mat*, p. 732, col. 3], a form derived fr. *mat*, abl. of 3. *ma*, and serving for the base of the first personal pronoun in the singular number (especially at the beginning of compounds as follow). — *Mad-ditta*, as, ā, am, having the mind (fixed) on me, thinking of me. — *Mad-chariṇa*, am, n. (*mad* + *char*), my body. — *Mat-kṛita*, as, ā, am, made by me; uttered by me; (e), ind. for the sake of me, on my account. — *Mat-tara*, as, ā, am, better or more than mine. — *Mat-tas*, ind. from me. — *Mat-para*, as, ā, am, devoted to me. — *Mat-putra*, as, m. the son of me, my son. — *Mat-prasūta*, as, ā, am, produced from me. — *Mat-sakṣe*, ind. in my presence. — *Mat-sakhi*, ā, m. my companion, my friend. — *Mat-sandēsa*, as, m. news of me, tidings of me. — *Mat-samakham*, ind. in the presence of me, in my sight. — *Mat-sādṛiṣya*, am, n. the likeness or resemblance of me. — *Mad-artha*, as, m. my purpose; (am), ind. for the sake of me. — *Mad-deha*, am, n. my body. — *Mad-bandhana-samudbhava*, as, ā, am, caused by the binding of me, i.e. by my bondage. — *Mad-bhakta*, as, ā, am, devoted to me. — *Mad-bhū*, cl. I. P. *mad-bhaviṣi*, &c., to become I. — *Madrik*, ind. (fr. *madryani*), Ved. to me, towards me (Śay. = *mad-abhimukham*). — *Madryani*, an, drīcī, ak (fr. I. *mad* with *adri* substituted for *ad* and *ri* *ani*), Ved. directed towards me, extending to me; (ak), ind. towards me. — *Madryadrik*, ind., Ved. = *madrik* (with reduplication of affix *adri*; cf. *tadryani*). — *Mad-vaṇana*, am, n. my word, my order; *mad-vaṇanāt*, in my name, from me. — I. *mad-vaṇ*, ind. like me; (for 2. *madvat* see p. 736, col. 1.). — *Mad-vargiṇa* or *mad-vargiya* or *mad-vargya*, as, ā, am, belonging to my class or to my party, connected with or related to me. — *Mad-viḍha*, as, ā, am, like me, equal to me, of my sort or kind. — *Mad-viyoga*, as, n. separation from me. — *Mad-vihina*, as, ā, am, separated from me. — *Man-maya*, as, ī, am, 'consisting of me,' full of me, like me, attached to me; come forth from me, proceeding from me.

2. *matka*, as, ā, am (for 1. see p. 732, col. 3), mine, my.

Madya, as, ā, am, mine, my own, belonging to me.

1. *madya*, Nom. P. *madyaṭi*, &c., see Pāp. VII. 2, 98. (For 2. *madya* see p. 735, col. 3.)

मद् 2. *mad* [cf. *rt*, *mand*, *mud*], cl. 4. P. (rarely A. in Ved.) *mādyati* (-te), *mā-māda*, *amādit*, *maditum* (Vedic forms are *madati*, *mandati*, -te [see *rt*, *mand*]), *mademahi*, *matōsi*,

mamatsi, *matva*, *mamaddhi*, *mamattu* by Pāp. VI. 1, 192, *mamattana*, *mamadas*, *mamadan*, *matat*, *matati*, *amatta*, *amatsus*, *amatsata*, *amandata*, *amanditi*, (see *rt*, *mand*), to become drunk or inebriated, (perhaps originally *madidum esse*, to be moist); to be mad; to be drunk with joy, &c.; to revel, revel in, delight in (with inst., gen., loc., and rarely acc.); to be glad, rejoice, be happy; to enjoy heavenly bliss; to be cheerful or gay; (Ved.) to gladden, delight, amuse, exhilarate, intoxicate, inspire, animate: Caus. *mādayati*, *madayati*, -yitum (Ved. Inf. *mādayadhyai*), Aor. *amimadat*, *amamadat*, to intoxicate, inebriate, delight, exhilarate, gladden, satisfy; A. (-te), to be glad, rejoice, be pleased, be happy, delight in; to enjoy heavenly bliss: Desid. *mimadishati*: Intens. *māmayate*, *māmatti*; [cf. Gr. *μαδ-από-ς*, *μαδ-ά-ω*, *μαδός*, *μαδί-ζω*, *μαδός*; Lat. *mād-e-o*, *mād-i-du-s*, *mād-e-sc-o*, *māle-facto*, *māle-na-re* from *mād-na-re*; probably Goth. *mat-s*, *mat-jan*; Angl. Sax. *mete*, *met-an*; Eng. *mad*; Hib. *misge*, 'drunkenness'; Pers. *mas-i* from *med-i*.]

Matra, as, ā, am, intoxicated, inebriated, drunk, (often used metaphorically, as 'drunk with love, with joy, with pride, passion, &c.'): mad, insane, furious; in rut, rutish (said of animals of all kinds, but especially of an elephant); amorous, lustful, wanton; delighted, overjoyed, excited; proud, arrogant; (as), m. a drunkard; a madman; a furious elephant, an elephant in rut; a buffalo; the Indian cuckoo; a thorn-apple; N. of a Rākshasa; (ā), f. any intoxicating drink, spirituous or vinous liquor; a particular metre, four times —————. — *Matta-kāla*, as, m., N. of a king of Lāṭa. — *Matta-kāsinī*, f. 'appearing intoxicated,' a bewitching or wanton woman; (sometimes written *matta-kāsinī* and *matta-kāshinī*). — *Matta-kṛidā*, f. a kind of metre. — *Matta-gāminī*, f. 'having the gait of an elephant in rut,' a woman with a rolling walk, a bewitching or wanton woman. — *Matta-dantī*, ī, m. a furious elephant or one in rut. — *Matta-nāga*, as, m. an elephant in rut; N. of an author. — *Matta-mayīra*, as, m. an amorous peacock or one drunk with passion, a wild or excited peacock; (am), n. a kind of metre, four times —————. — *Mattamayīraka*, as, ā, am, behaving like an amorous peacock; (ās), m. pl. epithet of a particular warrior-tribe. — *Matta-mātanga-līlākara*, a kind of metre. — *Matta-vāraṇa*, as, m. an elephant in rut, a furious elephant; (as, am), m. n. a fence against drunkards, &c., a fence or hedge round the house of a rich man; a turret, a little room on the top of a large building or palace; a veranda; a pavilion; = *nir-yūha*, q. v.; (am), n. pounded betel-nuts. — *Mattavāraṇa-vīkrama*, as, m. the strength or might of a furious elephant. — *Matta-vīlāsini*, f. a particular metre, four times —————. — *Mattākṛidā* ('ta-āk'), f. a particular metre, four times —————. — *Mattāmba* ('ta-āl'), as, m. a fence or hedge round the house of a rich man; [cf. *matta-vāraṇa*.] — *Mattēbha-kumbha-pariṇāhin* ('ta-ibh'), ī, īnī, ī, round as the frontal globe of an elephant in rut. — *Mattēbha-gamanā* ('ta-ibh'), f. a woman having the gait of an elephant in rut, a woman with a lounging or rolling walk; [cf. *matta-gāminī*.] — *Mattēbha-vikṛidā*, am, n., N. of a particular metre, four times —————.

Mattaka, as, ā, am, somewhat drunk or inebriated, somewhat arrogant or proud; (as), m., N. of a Brāhman in Rāja-taraṅgiṇī VI. 339.

Mattakīṣa, as, m. (? fr. *mattaki* + *īṣa*), an elephant.

Mada, as, m. intoxication, drunkenness, inebriety; madness, insanity, frenzy; ardent passion, lust, rutishness, rut (especially of an elephant), lasciviousness, wantonness, sensual enjoyment; love, desire, passion, ardour, inspiration; delight, rapture, joy; pride, arrogance, presumption, conceit, petulance; any exhilarating or intoxicating drink, spirituous

liquor, wine; Soma; honey; the juice or ichor that exudes from an elephant's temples when in rut; semen virile; musk [cf. *mṛga-mada*]; any beautiful object; a river; Intoxication or Insanity personified (a monster created by Cyavana, see Mahā-bh. Vana-p. 70389, Anuśāna-p. 7317, 7322); N. of a son of Brahmā; of a Dānava; of a servant of Śiva; *grītsamadaśya mudah*, N. of a Sāman; (ī), f. any drinking vessel, cup, &c. (= *śashaka-vastu*); any agricultural implement, a plough, &c. (= *kṛīshaka-vastu*). — *Mada-kara*, as, ī, am, causing intoxication, making drunk, intoxicating. — *Mada-karin*, ī, m. an elephant in rut. — *Mada-kala*, as, ā, am, uttering low sounds of love; sounding softly, speaking indistinctly or like a drunkard, indistinct, inarticulate; rutish, under the influence of rut (as an elephant); furious, mad; (as), m. an elephant. — *Mada-kāraṇa*, am, n. a cause of pride or arrogance. — *Mada-kārīn*, ī, īnī, ī, or *mada-kṛī*, t, t, t, making drunk, intoxicating. — *Mada-kohala*, as, m. a bull set at liberty (at a festival and allowed to range about at will). — *Mada-gandha*, as, m. a species of plant, = *sapta-cēhadā*; (ā), f. an intoxicating beverage; hemp, *Linum Usitatissimum* (= *atasi*). — *Mada-gamana*, as, m. 'having an excited or reeling gait,' a buffalo. — *Mada-guru-pakeṣa*, as, ā, am, having wings heavy with honey (as bees). — *Mada-ghni*, f. 'destroying intoxication,' a species of leguminous plant (= *pūṣṭikā*). — *Mada-ḍgut*, t, t, t, distilling juice or ichor (as an elephant in rut), lustful, wanton, drunk; joy-bestowing, inspiring, gladdening, exhilarated by the Soma juice; destroying or overcoming pride, (according to Śay. on Rīg-veda I. 126, 4. 1. 51, 2 = *śatrūṇām garvāya cyāvayitṛi* or *mada-srāvin*); (t), m. an epithet of Indra; (tā), m. du., Ved. an epithet of the Aśvins. — *Mada-ḍyuta*, as, ā, am, Ved. staggering or reeling with intoxication (Śay. = *madārtham prerita*). — *Mada-jala*, am, n. the juice of rut, the ichor of a rutish elephant. — *Mada-jvara*, as, m. the fever of passion; fever of pride or arrogance. — *Mada-dvīpa*, as, m. an elephant in rut. — *Mada-dhāra*, as, m., N. of a king. — *Mada-pati*, īs, m., Ved. lord of the Soma juice (epithet of Indra and Viṣṇu, Rīg-veda VI. 69, 3). — *Mada-prayoga*, as, m. the issue of the fluid from the temples of an elephant in rut. — *Mada-praseka*, as, m. or *mada-prasavaṇa*, am, n. the oozing out or exudation of the juice from an elephant's temples (when in rut). — *Mada-bhaijīn*, ī, īnī, ī, removing or dispelling (the effects of) intoxication; (īnī), f. the plant *Asparagus Racemosus*. — *Mada-mattā*, f. a particular metre. — *Mada-muc*, k, k, k, emitting or distilling juice, being in rut (as an elephant). — *Mada-mohita*, as, ā, am, infatuated by drunkenness or intoxication (Manu XI. 98), infatuated by pride. — *Mada-rakta*, as, ā, am, affected with love, agitated by passion, amorous. — *Mada-rāga*, as, m. 'affected by passion or by intoxication,' the god of love; a drunken man; a cock. — *Mada-rudra-datta*, as, m., N. of an author. — *Mada-lekhā*, f. a line formed by the juice (exuding from an elephant's temples); a kind of metre, four times —————; N. of a woman. — *Mada-vāri*, n. the juice of rut, the ichor of a rutish elephant. — *Mada-vīkhipta*, as, ā, am, distracted by passion, agitated by lust, in rut (as an elephant). — *Mada-vihvala*, as, ā, am, stupefied with liquor, mad with lust or pride. — *Mada-vīrya*, am, n. the strength of passion; the heroism of love. — *Mada-vṛiddha*, as, ā, am, Ved. invigorated by Soma, exhilarated by the Soma juice. — *Mada-vṛiddhi*, īs, f. invigoration (caused) by Soma. — *Mada-vṛinda*, as, m. 'having a quantity of juice or ichor,' an elephant. — *Mada-sūka*, as, m. *Basella Cordifolia*. — *Mada-saundhaka*, am, n. nutmeg; (also written *mada-saundhaka*). — *Mada-sāra*, as, m. the cotton shrub. — *Mada-sthala* or *mada-sthāna*, am, n. 'place of intoxication,' a drinking-house, ale-house, dram-shop, tavern. — *Mada-srāvin*, ī, īnī, ī, distilling juice as an elephant in rut. — *Mada-hastinī*, f. a species of Karāṇja (= *mahā-karaṇja*).

— *Mada-hetu*, *us*, *m*. 'cause of intoxication,' the plant *Grislea Tomentosa*. — *Madākula* ('*da-āk*'), *as*, *ā*, *am*, agitated by passion, full of lust, furious with rut. — *Madāgha* ('*da-āgha*'), *as*, *m*, N. of a man; (*ās*), *m*. pl. his descendants. — *Madāghya* ('*da-āgh*'), *as*, *ā*, *am*, rich in wine or liquor, filled with wine, intoxicated, drunk; (*ās*), *m*. the palmyra tree or palm which yields an intoxicating liquor; (*ā*), *f*. a red-flowering *Barleria*. — *Madātanka* ('*da-āt*'), *as*, *m*. = *madātayaya* below. — *Madātmananda* ('*da-ātma-ān*'), *as*, *m*, N. of an author. — *Madātayaya* ('*da-āt*'), *as*, *m*, 'passing off of wine,' disorder resulting from intoxication as head-ache, crop-sickness, &c.; [cf. *pānātayaya*.] — *Madāndha* ('*da-an*'), *as*, *ā*, *am*, blind through drunkenness, blinded by intoxication, dead drunk, intoxicated; blinded by passion or pride, infatuated; dissolute, arrogant; (*ā*), *f*. a particular metre, four times — — — — —. — *Madāpanayana* ('*da-ap*'), *am*, *n*. the removal of intoxication. — *Madāmnāta* ('*da-am*'), *as*, *m*. a kettle-drum carried on an elephant. — *Madāmbara* ('*da-am*'), *as*, *m*. the elephant of Indra; an elephant in rut. — *Madālāsa* ('*da-āl*'), *as*, *ā*, *am*, lazy from drunkenness, languid with passion, indolent from pride, slothful; (*ā*), *f*, N. of the daughter of the Gandharva Viśva-vasu (carried off by the Daitya Pātāla-keṭu and subsequently the wife of Kuvalayaśva); N. of a work. — *Madālāpin* ('*da-āl*'), *i*, *m*. 'uttering sounds of love or of joy, singing delightfully,' the Indian cuckoo or koil. — *Madāvāt*, *ān*, *atī*, *at*, Ved. intoxicated, drunk. — *Madāvasthā* ('*da-av*'), *f*. a state of passion, wantonness, lustfulness, ruttishness, rut. — *Madāhva* ('*da-āh*'), *as*, *m*. musk. — *Made-raghu*, *us*, *us*, *u* (fr. the loc. *māde*), Ved. eager with enthusiasm, enthusiastic, (according to *Sāy*. *madakare dhane gantā*). — *Madothaṭa* ('*da-uṭ*'), *as*, *ā*, *am*, excited by drink, intoxicated; excited by passion or lust, furious with passion; furious, mad, excited by pride, arrogant, haughty; under the influence of rut, ruttish (especially an elephant); (*as*), *m*. an elephant in rut; a dove; N. of a lion; (*ā*), *f*. an intoxicating beverage; N. of the goddess *Dākṣhāyānī* as worshipped in *Caitraratha*. — *Madodagra* ('*da-uṭ*'), or *madoddhata* ('*da-uṭ*'), *as*, *ā*, *am*, excited with drink, intoxicated, excited with passion, furious; puffed up with pride, arrogant, haughty. — *Madon-matta* ('*da-un*'), *as*, *ā*, *am*, intoxicated with passion or pride, furious. — *Madorjita* ('*da-ir*'), *as*, *ā*, *am*, swollen with pride, haughty with arrogance. — *Madollāpin* ('*da-ul*'), *i*, *m*. the Indian cuckoo; [cf. *madālāpin*.]

Madana, *as*, *i*, *am* (fr. the Caus.), intoxicating, maddening, delighting, &c.; (*as*), *m*. passion, love, sexual love, lust; N. of *Kāma-deva*, the god of love; a kind of embrace; the season of spring; a bee; bees-wax; N. of several plants, *Vanguiera Spinosa* [cf. *madana-kantaka*]; the thorn-apple, *Datura Metel*; *Phaseolus Radiatus*; *Acacia Catechu*; *Alangium Hexapetalum*; *Mimusops Elengi*; N. of several men [cf. *bhaṭṭa-m*, *madana-nripa*, *madana-pāla*, *madana-rāja*]; (*ā*), *f*. any intoxicating drink, spirituous liquor; (*ē*), *f*. musk; a species of plant, = *atī-muktaka*; (*am*), *n*. the act of intoxicating or exhilarating; gladdening; (scil. *astra*), N. of a mythical weapon ('the intoxicater, maddener'). — *Madana-kantaka*, *as*, *m*. = *madana*, the plant *Vanguiera Spinosa*. — *Madana-kaku-rava*, *as*, *m*. 'uttering low sounds of love,' a pigeon, dove. — *Madana-kṣiṣṭha*, *as*, *ā*, *am*, pained by love. — *Madana-griha*, *am*, *n*. 'abode of love,' N. of a particular *Prākṛit* metre. — *Madana-gopāla*, *as*, *m*. 'herdsman of love,' an epithet of *Kṛiṣṇa*; N. of the preceptor of *Vaiṣṇava-purāṇa*, (also written simply *go-pāla*). — *Madana-āturdaśī*, *f*, N. of a festival in honour of *Kāma-deva* on the fourteenth day in the light half of the month *Caitra*. — *Madana-trayodaśī*, *f*, N. of a festival in honour of *Kāma-deva* on the thirteenth day of the light half of the month *Caitra*. — *Madana-daṇṣṭrā*, *f*, N. of a princess. — *Madana-damana*, *as*, *m*. 'Kāma-deva's subduer,'

an epithet of *Siva*. — *Madana-dahana*, *as*, *m*. 'Kāma-deva's burner or consumer,' an epithet of *Siva* or *Rudra*; a symbolical expression for the number eleven. — *Madana-dvādaśī*, *f*. the twelfth day of the light half of the month *Caitra* (sacred to *Kāma-deva*). — *Madana-nālikā*, *f*. a faithless wife. — *Madana-nripa*, *as*, *m*, N. of the author of the *Madana-vinoda* glossary. — *Madana-pakṣhīn*, *i*, *m*. 'spring-bird (?)', a sort of raven. — *Madana-pāṭhaka*, *as*, *m*. 'announcer of spring,' the Indian cuckoo. — *Madana-pārijāta* or *madana-parijāta*, *as*, *m*, N. of a compendium of rules on morality and ritual compiled from older codes by *Viśveśvara* under the patronage of king *Madana-pāla*. — *Madana-pāla*, *as*, *m*. (sometimes simply *madana*), N. of a king to whom several works are ascribed or under whose patronage they were composed; [cf. *madana-pārijāta*, *madana-vinoda*, *madana-rāja*]. — *Madana-pura*, *am*, *n*, N. of a town. — *Madana-prabha*, *as*, *m*, N. of a *Vidyā-dhara*. — *Madana-phala*, *am*, *n*. the fruit of the plant *Vanguiera Spinosa*. — *Madana-bādhā*, *f*. the pain or disquietude of love. — *Madana-bhavana*, *am*, *n*. 'abode of love or matrimony,' a particular station or state of the heavenly bodies (in astrology); = *madanālaya*, q. v. — *Madana-maṇḍukā*, *f*, N. of a daughter of *Madana-vega* and *Kalinga-senā* (the sixth *Lambaka* in the *Kathā-sarīt-sāgara* is called after her). — *Madana-marijari*, *f*, N. of a woman; of a daughter of *Dundubhi*, king of the *Yakṣas*; of a kind of raven. — *Madana-mahotsava* ('*hā-ut*'), *as*, *m*. a great festival held in honour of *Kāma-deva*. — *Madana-mālinī*, *f*, N. of a woman. — *Madana-miśra*, *as*, *m*, N. of a man. — *Madana-modaka*, a particular medicinal powder. — *Madana-mohana*, *as*, *m*. 'the infatuator of the god of love,' an epithet of *Kṛiṣṇa*. — *Madana-ratna*, *am*, *n*, N. of a work. — *Madana-ratna-pradīpa*, *as*, *m*, N. of a work ascribed to king *Madana-siṅha*. — *Madana-rāja*, *as*, *m*, N. of a man. — *Madana-ripu*, *us*, *m*. 'Kāma-deva's enemy,' epithet of *Siva*. — *Madana-rekhā*, *f*, N. of the supposed mother of *Vikramāditya*. — *Madana-lalita*, *am*, *n*. play of love, amorous sport or dalliance; (*ā*), *f*. a kind of metre, four times — — — — —. — *Madana-lekha*, *as*, *ā*, *m*. *f*. a love-letter; (*ā*), *f*, N. of a woman; of a daughter of *Pratāpa-mukha*, king of *Vārāṇasī*. — *Madana-vaśa*, *as*, *ā*, *am*, subdued by or subject to love, in love. — *Madana-vahni-sikhāvalī*, *f*. the flame of the fire of love. — *Madana-vinoda*, *as*, *m*, N. of a glossary by *Madana-nripa* (composed under the patronage of *Madana-pāla*). — *Madana-vega*, *as*, *m*, N. of a king of the *Vidyā-dharas*. — *Madana-salākā*, *f*. a species of thrush, *Turdus Salica* (= *sārikā*); the female of the Indian cuckoo; an aphrodisiac. — *Madana-sikhī-piṇḍa*, *f*. the pain of the fire of love. — *Madana-sārikā*, *f*. = *sārikā*, *Turdus Salica*. — *Madana-siṅha*, *as*, *m*, N. of a king (said to be the author of the *Madana-ratna-pradīpa*). — *Madana-sundarī*, *f*, N. of various women. — *Madana-senā*, *f*, N. of a daughter of *Vira-bhaṭa*, king of *Tāmra-līpti*; of a merchant's daughter. — *Madana-harā*, *f*. (= *madana-griha*), N. of a particular *Prākṛit* metre. — *Madana-graka* ('*na-ag*'), *as*, *m*. a species of grain, *Psapalum Scrobiculatum* (= *kodrava*). — *Madanāṅkuśa* ('*na-an*'), *as*, *m*. the penis; a finger-nail; [cf. *kāmāṅkuśa*]. — *Madanācārya* ('*na-āc*'), *as*, *m*, N. of a certain preceptor. — *Madanātura* ('*na-āt*'), *as*, *ā*, *am*, love-sick, sick with love. — *Madanāditya* ('*na-ād*'), *as*, *m*, N. of a man. — *Madanāntaka* ('*na-an*'), *as*, *m*. 'Kāma-deva's destroyer,' an epithet of *Siva*. — *Madanāyudha* ('*na-āy*'), *am*, *n*. pudentum muliebri. — *Madanāyusha* ('*na-āy*'), *as*, *m*. a species of shrub (= *kāma-vriddhī*). — *Madanālaya* ('*na-āl*'), *am*, *n*. 'love-dwelling,' pudentum muliebri; a lotus; a sovereign, prince; = *madana-bhavana*. — *Madanāvastha* ('*na-av*'), *as*, *ā*, *am*, being in a state of love, enamoured, in love; (*ā*), *f*. the state of being in love, enamoured state, separation of lovers (?). — *Madaneśthā-phala*

('*na-ic*'), *as*, *m*. a species of mango (= *baddha-rasāla*). — *Madanotsava* ('*na-ut*'), *as*, *m*. *Kāma-deva's* festival, the *Holi* or vernal festival (held in the spring, in honour of the god of love); a particular game; (*ā*), *f*. a courtesan of *Swarga*. — *Madanotsuka* ('*na-ut*'), *as*, *ā*, *am*, pining or languid with love. — *Madanodyāna* ('*na-ud*'), *am*, *n*. 'love's garden,' N. of a garden.

Madanaka, *as*, *m*. the plant *Artemisia Indica* (said to be a transposition for *damanaka*, q. v.).

Madanāya, *Nom. A.* *madanāyate*, &c., to be like *Kāma-deva*, to resemble the god of love.

Madanikā, *f*, N. of a woman.

Madaniya, *as*, *ā*, *am*, intoxicating (used in *Nirukta V. I.* to explain *madya*); causing love, exciting passion.

Madayat, *am*, *antī*, *at*, intoxicating; exhilarating, delighting, gladdening; (*anti*), *f*. Arabian jasmine; wild jasmine (= *vana-mallikā*); N. of the wife of *Kalmāsha-pāda* or *Mitra-saha*.

Madayantikā, *f*. (fr. *madayanti*), Arabian jasmine; N. of a woman.

Madayitri, *tā*, *trī*, *trī*, an intoxicater, maddener, delighter; intoxicating, &c.

Madayitru, *us*, *us*, *u*, intoxicating, exhilarating; maddening; gladdening; (*us*), *m*. the god of love; a distiller of spirituous liquor; a drunken man; a cloud; (*us*, *u*), *m*. n. spirituous liquor.

Madāmada, *as*, *ā*, *am*, being in perpetual excitement.

Madāra, *as*, *m*. a hog; an elephant, an elephant in rut; = *dhūṛta*, a thorn-apple, (according to some, 'a cheat, rogue'); a lover, libertine (= *kāmuka*); a kind of perfume, (probably) musk; N. of a king.

Madin, *i*, *inī*, *i*, Ved. intoxicating; rejoicing, gladdening; delightful, lovely; [cf. *mandin*]. — *Madin-tama*, *as*, *ā*, *am*, Ved. very intoxicating or exhilarating (as *Soma*); very gladdening; (*Sāy*. = *mādayitritama*). — *Madin-tara*, *as*, *ā*, *am*, Ved. more intoxicating, more gladdening; very gladdening, &c.; (*Sāy*. = *atyartham mādayitri*).

Madira, *as*, *ā*, *am*, intoxicating; gladdening, delightful, lovely; (*as*), *m*. a species of red-flowering *Khadira*; (*ā*), *f*. spirituous liquor, any inebriating drink, wine, nectar; = *matta-khārijana*, a species of wagtail at the pairing season, a wagtail in general; a kind of metre; N. of one of the wives of *Vasudeva*; an epithet of *Durgā*; N. of the mother of *Kādambarī*. — *Madirāśīa* ('*ra-āk*'), *as*, *i*, *am*, 'having intoxicating or fascinating eyes,' lovely-eyed; (*as*), *m*, N. of a younger brother of *Satānikā*; (*i*), *f*. a fascinating woman. — *Madirā-griha*, *am*, *n*. a drinking-house, tavern, dram-shop, public-house. — *Madirāyata-nayanā* ('*rā-āy*'), *f*. a mistress with fascinating and long eyes. — *Madirā-vatī*, *f*, N. of the thirteenth *Lambaka* in the *Kathā-sarīt-sāgara*. — *Madirā-sālā*, *f*. a drinking-house, dram-shop. — *Madirāśa* ('*ra-āś*'), *as*, *m*, N. of a *Rājārshi* and of a king (son of *Daśāśva* and grandson of *Ikṣvāku*, see *Mahā-bh. Anuśāsana-p.* 91). — *Madirā-sakha*, *as*, *m*. 'friend of wine,' the mango tree. — *Madirāśava* ('*ra-ās*'), *as*, *m*. any intoxicating beverage or spirituous liquor. — *Madirēkṣhaṇa* ('*ra-ik*'), *as*, *ā*, *am*, having intoxicating or fascinating eyes; (*ā*), *f*. a fascinating woman. — *Madirēkṣhaṇa-vallabhā*, *f*. a mistress with fascinating eyes, a fascinating woman. — *Madirōtkāṭa* ('*rā-uṭ*'), *as*, *ā*, *am*, excited or intoxicated with spirituous liquor. — *Madirōnmatta* ('*rā-un*'), *as*, *ā*, *am*, drunk with wine or spirituous liquor.

Madishtha, *as*, *ā*, *am*, Ved. very intoxicating or exhilarating (as *Soma*); very gladdening or delightful; (*ā*), *f*. any intoxicating drink, spirituous liquor.

Madishnu, *us*, *us*, *u*, a word used in *Nirukta IV. 12*. to explain *mandu*, cheerful, joyful.

Madugha, *as*, *m*, Ved. N. of a plant yielding honey or of a species of liquorice.

Maderu, *us*, *us*, *u*, Ved. (according to *Sāy*.) either very much intoxicated or worthy of praise.

2. *madya*, *as*, *ā*, *am* (for 1. see p. 734, col. 1), intoxicating, exhilarating, gladdening, lovely; (*am*),

n. any intoxicating drink, vinous or spirituous liquor, wine. — *Madya-kiṭa*, as, m. a kind of insect or animalcule bred in vinegar, &c. — *Madya-druma*, as, m. a species of tree (= *māda*). — *Madya-pa*, as, ā, am, a drunkard, a wine-drinker, one who drinks intoxicating liquor; (as), m., N. of a Dānava. — *Madya-panka*, as, m. vinous liquor for distilling, mash. — *Madya-pāna*, am, n. the drinking of intoxicating liquors; any intoxicating drink. — *Madya-pāsana* (°pa-ās°), am, n. a drunkard's meal. — *Madya-pīta*, as, ā, am, = *pīta-madya*, one who has drunk wine or spirits; drunk, intoxicated, a drunkard. — *Madya-pushpā*, ī, f. *Grislea Tomentosa* (the blossoms of which are used in distilling). — *Madya-bija*, see *madya-vija* below. — *Madya-bhājā*, am, n. 'a wine-glass,' a vessel for drinking intoxicating liquors. — *Madya-bhāṇḍa*, am, n. a vessel for intoxicating liquors. — *Madya-maṇḍa*, as, m. yeast, barm, froth. — *Madya-vāśīni*, f. *Grislea Tomentosa* (the blossoms of which are used in distilling). — *Madya-vija*, am, n. a drug used to procure fermentation, leaven; lees of wine. — *Madya-sandhāna*, am, n. distillation of spirit. — *Madya-moda* (°ya-ām°), as, m. *Mimusops Elengi*. — *Madya-sattaka*, as, m., N. of a man, (Rājataranginī VIII. 276, perhaps for *madya-sattaka*.)

Madra, am, n. joy, happiness; (as), m. a country to the north-west of Hindūstan proper, the land of Madra; a king of Madra; N. of a son of Sivi the progenitor of the Madras; (ās), m. pl. N. of a people; (ā), f., N. of a daughter of Raudrasva; of a river; a personification of the first note or Mūr-chaṇā in the Gāndhāra-grāma; (ī), f. a princess of Madra. — *Madra-kāra* or *madran-kara*, as, ā or ī, am, causing joy, giving delight, delighting. — *Madra-kūla*, cf. *mādrakūlaka*. — *Madra-gāra*, as, m., N. of a man, (also written *madra-gāri*). — *Madra-nagara*, am, n. the city of the Madras. — *Madra-nābha*, as, m. a particular mixed caste (Mahābh. Anuśāsana-p. 2585). — *Madra-pa*, as, m. the ruler of the Madras. — *Madra-bāñjā*, as, m. a merchant who goes to Madra. — *Madra-eutā*, f. 'daughter of the king of Madra,' an epithet of Mādrī, the second wife of Pāṇdu; [cf. *mādrī*]. — *Madra-krī*, cl. 8. P. -*karoti*, -*kartum*, to shear, shave.

Madra, as, ā, am, belonging to or produced in Madra; (ās), m. pl. N. of a degraded people in the Dakṣiṇāpātha; (as), m. a king of the Madras, an inhabitant of Madra; N. of a son of Sivi the progenitor of the Madra people; (īkā), f. a Madra woman, (also *mādrīkā*, q.v.); (am), n., N. of a kind of song; a particular metre, four times — ० ० ० ० — ० ० ० ० — ० ० ० ० — ० ० ० ०.

Madraya, Nom. P. A. *madrāyati*, -*te*, &c., to be glad.

2. *madvat*, ān, atī, at (for 1. *mad-vat* see p. 734, col. 1), Ved. containing a form or derivative of rt. 2. *mad*; intoxicating, gladdening.

Madvan, ā, ari, a, Ved. addicted to intoxication, fond of enjoyment, giving enjoyment, intoxicating; (ā), m. an epithet of Siva.

मददिन् *madadin*, see Gaṇa Pragadyādi to Pāṇ. IV. 2, 80.

मदपितृपुर *madapitapura*, am, n. (said to be fr. 1. *mad* + *arpita-pura*), N. of a town, (also read *padadika-pura*.)

मदामेद *madāmada*, as, m. a species of fish; [cf. *mahomada* under *mahat*.]

मदि *madi* or *madikū*, f. a kind of harrow or roller; [cf. *matya*.]

मदीगु *madigu*, N. of a place (? Medina) mentioned in the Romaka-siddhānta by Śrīśhāvayāna.

मदीय *madīya*. See p. 734, col. 1.

मधु *madhu*, us, m. (according to Upādi-s. I. 7, fr. rt. *majj*), a particular aquatic bird, a kind of cormorant, shag, diver [cf. *kāka-m*, *jala-m*]; a species of wild animal frequenting the boughs of

trees (= *parṇa-mṛiga*); a kind of snake (= *mālu-dhāna*); a particular fish; a kind of galley or vessel of war, a ship; a man of a particular degraded tribe or mixed caste who live by killing forest animals (described as the offspring of a Brāhman by a woman of the Vandin or bard class, cf. Manu X. 48), an outcast; N. of a son of Svaphalka [cf. *upa-m*].

Madgura, as, m. (probably fr. rt. *majj*, but according to Upādi-s. I. 42, fr. rt. 2. *mad*), a species of fish (Macropotonus Magur); a kind of sea-fish [cf. *karna-m*]; a diver, pearl-fisher. — *Madgura-priyā*, f. the female of the above fish.

Madguraka, as, m. = *madgura*, the fish Macropotonus Magur.

Madgurasī, f. a species of fish (= *grāma-mad-gurikā*).

मज्ज *mad-bhū*. See p. 734, col. 1.

मद्य 1. 2. *madya*. See pp. 734, 735.

मद्र *madra*. See col. 1.

मद्राबल *madrābala* = *mudrābala*, q. v.

मद्रार्म *madrārma*, am, n., cf. Pāṇ. VI. 2, 91.

मद्रुकस्थली *madruka-sthālī*, f., cf. Pāṇ. IV. 2, 127.

मद्रुमरकन्थ *madrumarakantha*, am, n., cf. Pāṇ. VI. 2, 125.

मद्र्यान् *madryān*, *madrik*. See p. 734, col. 1.

मद्वचन *mad-vačana*, *mad-vidha*, &c. See p. 734, col. 1.

मधव्य *madhavya*. See p. 738, col. 1.

मधु *madhu*, us, us or ūs or vī, u (connected with rt. 2. *mad*, but in Upādi-s. I. 19, said to be fr. rt. *man*; for declension of neut. see Gram. 115; in Ved. the gen. of the neut. may be *madhos*, inst. *madhvā*, loc. *madhau*, fem. nom. pl. *madhvīs*, sweet, of a pleasant taste or flavour, pleasant, agreeable; (u), n. anything sweet (especially if liquid), mead; Soma (*Somyam madhu*, Rīg-veda I. 19, 9); honey (said to possess intoxicating qualities and to be of eight kinds); milk or anything produced from milk (as butter, melted butter, ghee, Ved.); the juice or nectar of flowers, any sweet intoxicating drink, wine, spirituous liquor; sugar; sweetness; water; N. of one of the Brāhmaṇas; a particular metre, four times ० ०; (us), m., N. of the first month of the year, = Caitra (March-April); the spring; *Bassia Latifolia*; *Jonesia Asoka*; liquorice (= *madhūka*, *madhu-druma*); N. of an Asura or Daitya (generally associated with Kaiṭabha and along with him slain by Viṣṇu); N. of another Asura (father of the Rakṣhasa Lavana and killed in Madhu-vana by Satru-ghna, who founded there the city of Mathurā or Madhurā; this Asura is sometimes identified with the previous one); N. of a son of the third Manu; of one of the seven sages under Manu Cākṣhusa; of various princes, of a son of Vṛisha, of Deva-kshatra, of Bindumat, of Arjuna Kārtavīrya; N. of a teacher [cf. *madhva*]; N. of a mountain; (*avas*), m. pl. the race of Madhu, the Yādavas or Māthuras; (us), f. a particular plant, = Jīvā or Jivanti; [cf. Zend *madhu*, 'honey'; Gr. *μέθυ*, *μεθ-ύ-ω*, *μεθ-ύ-σκ-ω*, *μέθυ*, in which *θ* or *δ* is changed into *λ*; Lat. *mel*, *melis* for *melvis* = *medvis* (?); Angl. Sax. *met-u*, *med-u*; Old Germ. *met-u*, *medu*; Slav. *med-iti*; Lith. *mid-u*, 'honey'; Hib. *mīl*, gen. *meala*, 'honey']. — *Madhu-kanṭha*, as, m. the Indian cuckoo, koil (= *kokila*). — *Madhu-kara*, as, m. 'honey-maker,' a bee; a lover, libertine; Eclipta Prostrata (= *bhringja-rāja-vriksha*); Asparagus Racemosus; Achyranthes Aspera; sweet lime; (ā), f. a female bee. — *Madhukara-gaṇa*, as, m. a swarm of bees. — *Madhukara-rājan*, ā, m. the king of bees, i. e. the queen bee. — *Madhukara-śreṇī*, īs, f. a line of bees. — *Madhukara-sāha*, as, or *madhukara-sāhi*, īs, m., N. of a king, son of Prātāpa-rudra. — *Madhukarāya*, Nom. A. *madhu-*

karāyate, &c., to act the part of a bee, represent a bee. — *Madhukarikā*, f., N. of a woman. — *Madhu-karkatāikā*, f. a species of Madhura-jambira (= *madhūrā* or *madhu-kharjūrikā*). — *Madhu-karkaṭī*, f. a kind of citron, sweet lime; a kind of date (= *madhu-bija-pūra*). — *Madhu-karṇa*, see Gaṇa Kumud-ādi to Pāṇ. IV. 2, 80. — *Madhu-kaśā*, f. (= *madhumatī kaśā*, Rīg-veda I. 22, 3), Ved. the whip belonging to the Āśvins with which they are said to mix up the Soma juice (described in Atharva-veda IX. 1, 1, &c. as produced from the heaven, earth, air, ocean, fire, or as a daughter of the Wind); an implement furnished with thongs for whipping up milk &c. — *Madhu-kāṇḍa*, am, n., N. of the first Kāṇḍa of the Brīhad-āraṇyakaopaniṣad. — *Madhu-kānana*, am, n. = *madhu-vana*, the forest of the Daitya Madhu. — *Madhu-kāra*, as, m. 'honey-maker,' a bee; (i), f. a female bee. — *Madhu-kārīn*, ī, m. a bee. — *Madhu-kukkuṭikā* or *madhu-kukkuṭī*, f. a kind of citron tree with ill-smelling blossoms [cf. *pūti-pushpikā*]; (ikā), f. a kind of plant (= *madhūrā*). — *Madhu-kumbhā*, f., N. of one of the Mātṛīs attending on Skanda. — *Madhu-kulyā*, f. a stream of honey, honey in streams (sometimes used to express an overflowing abundance of good things); N. of a river in Kuśa-dvīpa. — *Madhu-kūla*, as, ā, am, whose banks consist of Madhu. — *Madhu-kṛtī*, ī, ī, t, making honey or sweetness; (ī), m. 'honey-maker,' a bee. — *Madhu-keśaṭa*, as, m. 'honey-insect,' a bee. — *Madhu-kośa* or *madhu-koṣha*, as, m. 'honey-receptacle,' a bee-hive; a honey-comb. — *Madhu-krama*, as, m. a bee-hive; a honey-comb; (ās), m. pl. a drinking bout, drunkenness. — *Madhu-kshira*, as, m. Phoenix Silvestris. — *Madhu-kharjūrikā* or *madhu-kharjūrī*, f. a kind of date. — *Madhu-gandhika*, as, ā, am, sweet-smelling. — *Madhu-gāyana*, as, m. the Indian cuckoo. — *Madhu-guñjāna*, as, m. Hyperanthera Moringa. — *Madhu-graha*, as, m. a libation of honey (in the Vāja-peya). — *Madhu-ghoṣha*, as, m. 'sweetly-sounding,' the Indian cuckoo. — *Madhu-ēchādā*, f. a particular shrub (= *mayūra-sikhā*). — *Madhu-ēchanda*, as, m. (a later form of *madhu-ēchandas*), N. of one of the seven sages (in Hari-vaṇṣa 1462). — *Madhu-ēchandas*, ās, m., N. of the middlemost (51st) of Viśvāmitra's 101 sons; (*asus*), m. pl., N. of all the sons of Viśvāmitra. — *Madhu-ēyat*, ī, t, t, or *madhu-cyuta*, as, ā, am, dropping honey, distilling honey, overflowing with sweets. — *Madhu-ja*, as, ā, am, obtained from honey; (ā), f. sugar made from honey, sugar-candy; the earth; (am), n. bees-wax. — *Madhu-jambira*, *madhu-jambha*, or *madhu-jambhala*, as, m. a kind of citron. — *Madhu-jāta*, as, ā, am, 'honey-born,' sprung or produced from honey. — *Madhu-jit*, t, m. 'conqueror of the Daitya Madhu,' an epithet of Viṣṇu. — *Madhu-jihva*, as, ā, am, Ved. 'honey-tongued, sweet-tongued' (said of fire, because of the butter melted upon it); sweetly-speaking, (Sāy. = *madhura-bhāṣi-jihvopeta*). — *Madhu-trīna*, am, n. sugar-cane. — *Madhu-traya*, am, n. the three sweet things (*sitā*, *māh-shikā*, and *sarpis*, q. v. v.). — *Madhu-tva*, am, n. sweetness. — *Madhu-dīpa*, as, m. 'lamp of spring,' the god of love. — *Madhu-dugha*, as, ā, am, Ved. milking (i. e. yielding) sweetness; (Sāy.) water-yielding. — *Madhu-dūta*, as, m. 'the messenger of spring,' the mango tree; (ī), f. *Bignonia Suaveolens*. — *Madhu-dogha*, as, m., Ved. the milking of sweetness; (Sāy.) water-yielding (as adj. = *udakasya dohaka* or *prishṭi-udakasya kartri*). — *Madhu-doha*, as, m. the milking out or extracting of honey, the extracting of sweetness. — *Madhu-dra*, as, m. 'hastening after honey or sweets' [cf. rt. 2. *drā*], a bee; a libertine. — *Madhu-drava*, as, m. a red-blossomed Hyperanthera Moringa. — *Madhu-druma*, as, m. *Bassia Latifolia* (see *madhūka*), the mango tree. — *Madhu-dvish*, f., m. 'the foe of the Daitya Madhu,' an epithet of Viṣṇu. — *Madhu-dhā*, ās, ās, am, Ved. dispensing or holding sweetness; (Sāy. *madhu* = *madhūrāni stuti-lakṣhaṇāni vākyaṇi or āditya or stoma*). — *Madhu-dhātu*, us, m. a kind of yellow

pyrites (see *māksika*). — *Madhu-dhāra*, *as*, *ā*, *am*, Ved. pouring out sweetness; pouring down water, (Sāy. = *udaka-dhāra yasya*). — *Madhu-dhārā*, *f*, a stream of honey; *N*. of a mythical river. — *Madhu-dhūti*, *is*, *f*, molasses, unrefined brown sugar. — *Madhu-dhenu*, *us*, *f*, honey offered to Brāhmins in the form of a milch cow. — *Madhu-nādi*, *f*, a cell in a honey-comb; an epithet of the hymns R̥g-veda III. 54, 55. — *Madhu-nālikavaka*, *as*, *m*, a kind of cocoa-nut. — *Madhu-nirgama*, *as*, *m*, the departure of spring. — *Madhu-nisūdana*, *as*, *and* *madhu-nihantri*, *tā*, *m*, 'destroyer of Madhu,' an epithet of Vishṇu. — *Madhu-netri*, *tā*, *m*, a bee. — *Madhuno-leha* (?), *as*, *m*, 'licker of honey,' a bee. — *Madhum-tama*, *as*, *ā*, *am* (a superlative of *madhu* formed analogously to *madin-tima*), very intoxicating, sweetest. — *Madhu-pa*, *as*, *ā*, *am*, honey-drinking, drinking sweetness, (*madhupaḥ khagaḥ*, a bee); (*as*), *m*, a bee. — *Madhu-pafala*, *as*, *m*, a bee-hive. — *Madhu-pati*, *is*, *m*, 'chief of the race of Madhu,' an epithet of Kṛishṇa. — *Madhu-parka*, *as*, *m*, a mixture of honey, an offering of honey and milk, a respectful offering to a guest or to the bridegroom on his arrival at the door of the father of the bride (sometimes consisting of equal parts of curds, honey, and clarified butter, see *Manu* III. 119, V. 41); the ceremony of receiving a guest; *N*. of a son of Garuḍa. — *Madhuparka-dāna*, *am*, *n*, the offering of the *Madhu-parka*. — *Madhuparka-pānti*, *is*, *is*, *f*, having the *Madhu-parka* oblation in the hand, offering the *Madhu-parka*. — *Madhu-parkā-damana* ('*ka-āc*'), *am*, *n*, the tasting of the *Madhu-parka*. — *Madhu-parkita*, *as*, *ā*, *am*, presenting the offering of honey, &c. — *Madhu-parkya*, *as*, *ā*, *am*, worthy of the honey offering (*Pāṇ.* V. 1, 66). — *Madhu-parṇikā*, *f*, *Gmelina* *Arborea*; the indigo plant, *Indigofera* *Tinctoria*; a species of creeper, *Lycopodium* *Imbricatum*; *Cocculus* *Cordifolius*; = *sudarāṇā*. — *Madhu-parṇi*, *f*, *Cocculus* *Cordifolius*; *Gmelina* *Arborea*; *Indigofera* *Tinctoria*; the pomegranate tree; *Lycopodium*; *Menispermum*; sweet lime. — *Madhu-pā*, *as*, *ā*, *am*, Ved. honey-drinking, drinking sweetness. — *Madhu-pāni*, *is*, *is*, *f*, Ved. having honey or sweetness in the hand. — *Madhupā-tama*, *as*, *ā*, *am*, excessively drinking sweetness or Soma, (Sāy. = *atīśayena madhoḥ somasya pātri*). — *Madhu-pāna*, *am*, *n*, sipping the nectar of flowers. — *Madhupāna-kala*, *as*, *ā*, *am*, indistinct through the sipping of the nectar of flowers (as the humming of bees). — *Madhu-pāyin*, *i*, *m*, 'honey-drinker,' a bee. — *Madhu-pāla*, *as*, *m*, a honey-keeper (*Rāmāyana* V. 60, 10). — *Madhu-pālikā*, *f*, *Gmelina* *Arborea*. — *Madhu-pingāksha* ('*ga-ak*'), *as*, *i*, *am*, having eyes as yellow as honey; (*as*), *m*, *N*. of a Muni. — *Madhu-pilu*, *us*, *m*, a species of tree, a kind of *Pilu* tree. — *Madhu-pura*, *am*, *n*, the city of the *Daitya* *Madhu*; *N*. of a city in Northern India; (*i*), *f*, the city of the *Madhus*, i.e. *Mathurā*. — *Madhu-pushpa*, *as*, *m*, *Bassia* *Latifolia*; *Acacia* *Sirissa* (= *sirisha*); *Jonesia* *Asoka*; *Mimusops* *Elegi*; (*ā*), *f*, *Croton* *Polyandrum*, or *Croton* *Tiglium*; *Tiaridium* *Indicum*. — *Madhu-pū*, *us*, *us*, *us*, Ved. becoming clear in sweetness. — *Madhu-prīti*, *k*, *k*, *k*, Ved. dispensing sweetness; (Sāy.) granting the sweet fruit of the sacrifice. — *Madhu-prishṭha*, *as*, *ā*, *am*, Ved. whose back or surface consists of sweetness (said of Soma). — *Madhu-peya*, *as*, *ā*, *am*, Ved. sweet to drink; (*am*), *n*, Ved. the drinking of sweetness (of Soma &c.). — *Madhu-pranaya*, *as*, *m*, fondness for wine, addiction to wine. — *Madhupranaya-vat*, *ān*, *atī*, *at*, fond of or addicted to wine. — *Madhu-pratika*, *as*, *ā*, *am*, Ved. having a sweet mouth or face, having sweetness in the mouth; (Sāy.) having sweetness in every part (= *ghṛita-prayuktāvayavaḥ*); epithet of certain supernatural powers and properties belonging to a *Yogin*. — *Madhu-prameha*, *as*, *m*, honey-like or saccharine urine, diabetes. — *Madhu-prāsana*, *am*, *n*, putting a little honey into the mouth of a newborn male infant, one of the *Saṅskāras* or purificatory ceremonies of the *Hindūs*. — *Madhu-priya*, *as*, *ā*,

am, fond of honey or the juice of flowers; (*as*), *m*, a kind of shrub, = *bhūmi-jambu*, *Ardisia* *Solanacea*; an epithet of *Bala-bhadra*. — *Madhu-pluta*, *as*, *ā*, *am*, swimming with honey, mixed with honey. — *Madhu-paras*, *ās*, *ās*, *as*, Ved. longing for sweetness; (Sāy.) feeding on the sweet Soma juice, or of sweet form (= *madhurasya soma-rasasya bhakshayitri* or *manohara-rūpa*). — *Madhu-phala*, *as*, *m*, a kind of cocoa-nut; *Flacourtia* *Sapida* or *Cataphracta*. — *Madhu-phalākā*, *f*, a kind of date (= *madhu-kharjūrikā*). — *Madhu-bahulā*, *f*, *Gærtnera* *Racemosa*. — *Madhu-bija*, *as*, *m*, a pomegranate tree. — *Madhu-bijapūra*, *as*, *m*, a kind of citron. — *Madhu-brāhmaṇa*, *am*, *n*, *N*. of a *Brāhmaṇa*. — *Madhu-bhaktshaṇa*, *am*, *n*, *N*. of a chapter of the *Bala-kāṇḍa* of the *Rāmāyana*. — *Madhu-bhadra*, *as*, *m*, a proper *N*. — *Madhu-bhāga*, *as*, *ā*, *am*, Ved. whose lot or portion is sweetness. — *Madhu-bhāva*, *as*, *m*, a particular *Prākṛit* metre. — *Madhu-bhid*, *t*, *m*, 'the slayer of the *Daitya* *Madhu*,' an epithet of Vishṇu. — *Madhu-bhuj*, *k*, *k*, *k*, enjoying sweetness or gladness. — *Madhu-bhūmika*, *as*, *m*, an epithet of a *Yogin* or ascetic in the second order or degree. — *Madhu-maksha*, *as*, *ā*, *m*, *f*, or *madhu-makshikā*, *f*, 'honey-fly,' a bee. — *Madhu-majjan*, a kind of tree (= *ākhoja*). — *Madhu-mat*, *ān*, *atī*, *at*, possessing or containing sweetness, sweet; pleasant, agreeable; mixed with honey, honied; rich in honey, richly provided with the juice of flowers; containing the word *madhu*; (*ān*), *m*, *N*. of a country; of a city? (*antas*), *m*, *pl*, *N*. of a people; (*atī*), *f*, *Gmelina* *Arborea*; *N*. of a particular step or degree in the *Yoga* [cf. *bhūmikā*]; of a particular supernatural faculty belonging to a *Yogin*; of a kind of metre, four times — — — — —; of a river; of a city in *Saurāṣṭra*; of a daughter of the *Daitya* *Madhu* (wife of *Hary-asva*). — *Madhu-matta*, *as*, *ā*, *am*, drunk with wine or mead; intoxicated or excited by the spring; (*as*), *m*, *N*. of a man; (*ās*), *m*, *pl*, *N*. of a people. — *Madhu-math*, *t*, or *madhu-mathana*, *as*, *m*, Ved. 'the destroyer of the *Daitya* *Madhu*,' an epithet of Vishṇu. — *Madhu-mada*, *as*, *m*, the intoxication of wine. — *Madhu-manta*, *am*, *n*, *N*. of a town. — *Madhu-mantha*, *as*, *m*, a kind of drink mixed with honey. — *Madhu-maya*, *as*, *i*, *am*, made of honey, honied, sweet as honey, sweet, luscious. — *Madhu-malli*, *f*, *Jasminum* *Grandiflorum*. — *Madhu-mastaka*, *am*, *n*, a kind of sweetmeat (made of honey, flour, oil, and ghee). — *Madhu-mādhava*, *au*, *m*, *du*, or *am*, *n*, the two spring months, (*madhu-mādhava*, in the spring). — *Madhu-mādhavi*, *f*, any spring flower abounding in honey or a particular species of flower; a kind of intoxicating drink; a kind of metre, four times — — — — —; a particular *Rāginī* or musical mode (?); *N*. of a commentary on the *Amara-kośa*. — *Madhu-mādhvika*, *am*, *n*, any intoxicating drink; a particular spirit or intoxicating drink distilled from the flowers of the *Bassia* *Latifolia*; [cf. *madhu-mādhavi*]. — *Madhu-māraka*, *as*, *m*, 'destroyer of honey,' a bee; [cf. *madhu-sūdana*]. — *Madhu-mālapatrikā*, *f*, a species of small shrub (= *civīlīkā*). — *Madhu-māstra*, *as*, *ā*, *am*, mixed with honey or sweet milk; (*as*), *m*, *N*. of a man (the son of *Bhava*-*chandra*). — *Madhu-mura-naraka-vināśana*, *as*, *m*, 'the destroyer of (the *Daityas*) *Madhu*, *Mura*, and *Naraka*,' an epithet of Vishṇu (*Kṛishṇa*). — *Madhu-mūla*, *am*, *n*, the edible root of *Amorphophallus* *Campanulatus*, a sort of yam, the Indian potato. — *Madhu-meha*, *as*, *m*, honey-like or saccharine urine, diabetes. — *Madhu-meha-tva*, *am*, *n*, the state of passing saccharine urine. — *Madhu-mehin*, *i*, *inī*, *i*, suffering from saccharine urine or diabetes. — *Madhu-yashī*, *is*, or *madhu-yashī*, *f*, sugar-cane (= *tikta-parvan*). — *Madhu-yashīkā*, *f*, liquorice, liquorice-stick (= *yashī-madhukā*); the root of *Abrus* *Precatorius* is said to be similarly used). — *Madhu-rasa*, *as*, *m*, juice of honey, sweetness; sugar-cane; the wine palm; (*ā*), *f*, *Sansevieria* *Roxburghiana*; a vine, a bunch of grapes; a kind of *Asclepias*, *Gmelina*

Arborea; (*as*, *ā*, *am*), sweet-flavoured, sweet. — *Madhu-ripu*, *us*, *m*, 'the enemy of the *Daitya* *Madhu*,' an epithet of Vishṇu or *Kṛishṇa*. — *Madhu-ruha*, *as*, *m*, *N*. of a son of *Grīta*-*prishṭha*. — *Madhu-renu*, *us*, *m*, a species of tree (= *kaṭa-bhi*). — *Madhu-lagna*, *as*, *m*, a red-blossomed *Moringa*. — *Madhu-latā*, *f*, a kind of grass (= *sūti*). — *Madhu-lih*, *t*, or *madhu-leha*, *as*, or *madhu-lehin*, *i*, *m*, 'honey-sucking,' a bee. — *Madhu-lolupa*, *as*, *m*, 'longing after honey,' a bee. — *Madhu-vācas*, *ās*, *ās*, *as*, Ved. sweet-voiced, sweetly speaking. — *Madhu-vāṭi*, *f*, *N*. of a district. — *Madhu-vana*, *as*, *m*, the Indian cuckoo; *N*. of the forest of the ape *Sugrīva* (which abounded in honey); of the forest of the *Daitya* *Madhu* on the *Yamunā* (where *Satru-ghna*, after slaying *Lavana*, son of *Madhu*, founded the city of *Mathurā* or *Mathurā*; it was sacred to *Sarasvatī*). — *Madhu-varṇa*, *as*, *ā*, *am*, Ved. honey-coloured, having an agreeable aspect; sweet; *N*. of a being attending on *Skanda*. — *Madhu-vallī*, *f*, liquorice (= *yashī-madhu*, *klītanaka*). — *Madhu-vāṭiya*, *as*, *ā*, *am*, beginning with the words *madhu vātāḥ*. — *Madhu-vāra*, *ās*, *m*, *pl*, drinking repeatedly, tipping, carousing. — *Madhu-vāhana*, *as*, *ā*, *am*, Ved. bearing or carrying sweet things (as honey, milk, &c.); said of the chariots of the *Āsvin*. — *Madhu-vāhin*, *i*, *inī*, *i*, bearing or carrying sweet things; (*inī*), *f*, *N*. of a river. — *Madhu-vidyā*, *f*, 'the science of sweetness,' epithet of a particular mystical doctrine. — *Madhu-vidrīsh*, *t*, *m*, 'the enemy of (the *Daitya*) *Madhu*,' epithet of Vishṇu. — *Madhu-vijā*, *as*, *m*, the pomegranate. — *Madhu-vridh*, *t*, *t*, *t*, Ved. increasing sweetness, abounding in sweetness. — *Madhu-vrisha*, *as*, *ā*, *am*, dropping or raining sweetness. — *Madhu-vrata*, *as*, *ā*, *am*, Ved. occupied with sweetness; (Sāy.) discharging the functions of water, = *udakārtha-karman*; (*as*), *m*, a bee. — *Madhuvrata-pati*, *is*, *m*, 'king of bees,' i.e. the queen bee. — *Madhuvrata-varūtha* (?), a swarm of bees. — *Madhu-sarkarā*, *f*, honey-sugar. — *Madhu-sākha*, *as*, *ā*, *am*, having sweet branches; (*as*), *m*, *Bassia* *Latifolia*. — *Madhu-sāgru*, *us*, *m*, *Moringa* *Pterygosperma*. — *Madhu-sīṣṭa* or *madhu-sēsha*, *am*, *n*, bees-wax, wax. — *Madhu-sūt* or *madhu-sēyut*, *t*, *t*, *t*, or *madhu-sēyuta*, *as*, *ā*, *am*, distilling sweetness, overflowing with sweets, (Sāy. = *madhu-srāvin*). — *Madhu-srava*, see *madhu-srava*. — *Madhu-srī*, *i*, *f*, Beauty of Spring (personified). — *Madhu-sreṇī*, *f*, the plant *Sansevieria* *Roxburghiana* (of Ceylon). — *Madhu-srōṣā*, *f*, a species of plant (= *jīvanī*). — *Madhu-shut*, *t*, *t*, *t*, (*shut* for *sut*), Ved. generating sweetness, producing a sweet taste; (Sāy.) distilling the sweet Soma juice (= *somam abhishuvrat*). — *Madhushut-tama*, *as*, *ā*, *am*, Ved. excessively distilling or producing sweet juice. — *Madhu-shikhāna*, *am*, *n*, Ved. = *madhu-shāna*, *q.v.* — *Madhu-shyanda*, see *madhu-syanda*. — *Madhu-sakha*, *as*, *m*, 'friend of spring,' the god of love. — *Madhu-sankāsa*, *as*, *ā*, *am*, Ved. looking sweet, appearing pleasant. — *Madhu-sandṛīṣa*, *as*, *i*, *am*, Ved. sweet-looking, appearing lovely (*Atharva-veda* I. 34. 3). — *Madhu-sambhava*, *as*, *ā*, *am*, producing honey or sweetness. — *Madhu-sahāya*, *as*, *m*, 'companion of spring,' epithet of the god of love. — *Madhu-sāt*, ind. to honey, into the state of honey. — *Madhusād-bhūta*, *as*, *ā*, *am*, become honey, become sweet. — *Madhu-sārathī*, *is*, *m*, 'having spring for a charioteer,' epithet of the god of love. — *Madhu-sikthaka*, *as*, *m*, a kind of poison. — *Madhu-sūhrd*, *t*, *m*, 'the friend of spring,' the god of love. — *Madhu-sūdāna*, *as*, *m*, 'destroyer of honey,' a bee [cf. *madhu-māraka*]; 'destroyer of the demon *Madhu*,' an epithet of Vishṇu or *Kṛishṇa*; *N*. of a scholar to whom a recension of the *Mahā-nātaka* is attributed [cf. *madhu-sarasvatī*, *madhu-gurū*]; (*i*), *f*, Bengal beet. — *Madhu-sūdāna-sarasvatī*, *as*, *m*, *N*. of an author of various works. — *Madhu-sena*, *as*, *m*, *N*. of a prince of *Madhu-pura*. — *Madhu-skanda*, *as*, *m*, *N*. of a *Tirtha*. — *Madhu-sthāna*, *am*, *n*, 'bee-place,' a beehive (= *cāshāla*). — *Madhu-syanda*, *as*, *m*, *N*. of

one of the sons of Viśvāmītra. — *Madhu-srava*, *as*, *ā*, *m*, dropping sweetness, distilling sweets; (*as*), *m*. *Bassia Latifolia*; *Sansevieria Zeylanica*; (*ā*), *f*, *N*. of various plants, = *jīvatī* (*Sansevieria Roxburghiana*); = *haṇṣa-paṭī*, liquorice; *N*. of the third day in the light half of the month Śrāvaṇa; *N*. of a river sacred to Sarasvatī; (*am*), *n*, *N*. of a Tirtha. — *Madhu-sravas*, *ās*, *m*. *Bassia Latifolia*. — *Madhu-svara*, *as*, *m*, 'sweet-voiced,' the Indian cuckoo. — *Madhu-han*, *ā*, *m*, a destroyer of honey; a collector of honey; a particular bird of prey; 'the slayer of the Daitya Madhu,' an epithet of Viṣṇu or Kṛiṣṇa; a soothsayer. — *Madhu-hantṛi*, *tā*, *m*, 'the slayer of the Daitya Madhu,' epithet of Rāma as an incarnation of Viṣṇu. — *Madhu-hastya*, *as*, *ā*, *am*, Ved. 'sweet-handed,' having sweetness in the hand. — *Madhūchishṭha* ('*dhu-ud*'), *am*, *n*. bees-wax; [cf. *madhu-sishṭha*, *madhu-sesha*.] — *Madhūchishṭha-sṭhita*, *as*, *ā*, *am*, covered on the outside with wax (said of baskets, Mahā-bh. Vana-p. 17132). — *Madhūthta* ('*dhu-ud*'), *as*, *ā*, *am*, made or produced from honey; (*am*), *n*. bees-wax. — *Madhūthṭhita* ('*dhu-ud*'), *am*, *n*. 'produced from honey,' wax. — *Madhūtsava* ('*dhu-ud*'), *as*, *m*, the spring festival (on the day of the full moon in the month Caitra). — *Madhūdaka* ('*dhu-ud*'), *am*, *n*. 'honey-water,' honey diluted in water, hydromel. — *Madhūdaka-prasavaṇa*, *as*, *ā*, *am*, flowing with honey and water. — *Madhūdyāna* ('*dhu-ud*'), *am*, *n*. a spring garden. — *Madhūpaghna* ('*dhu-up*'), *am*, *n*, *N*. of a city, = Mathurā or Madhurā. — *Madhv-akṣha*, *as*, *ī*, *am*, having eyes of the colour of honey (said of Agni). — *Madhv-ad*, *t*, *i*, *t*, Ved. eating sweetness. — *Madhv-arnas*, *ās*, *as*, *as*, Ved. having sweet springs or waters (said of a river; Śay. = *madhurodaka*). — *Madhv-ashṭhila*, *f*, a lump of honey, honey in lumps, dotted honey. — *Madhv-ācārya*, *as*, *m*, *N*. of a Vaiṣṇava teacher of the thirteenth century. — *Madhv-ādharma*, *as*, *m*, bees-wax. — *Madhv-āpāta*, *as*, *ā*, *am*, having honey at the beginning, having sweetness at the first taste, (*madhvāpāto viśhvāśādaḥ*, in Manu XI. 9, is probably a proverb, 'beginning with the taste of honey but ending with swallowing poison.'). — *Madhv-āmra*, *as*, *m*, a kind of mango tree (= *baddha-rasāla*). — *Madhv-ālu*, *u*, or *madhv-ālu*, *am*, *n*, a kind of plant with sweet tubercles, sweet potato. — *Madhv-āvaśa*, *as*, *m*, the mango tree. — *Madhv-āśin*, *i*, *īnī*, *i*, eating honey or sweets, enjoying sweetness. — *Madhv-āsava*, *as*, *m*, a decoction of honey, an intoxicating drink made from honey or from the blossoms of the *Bassia Latifolia*, sweet spirituous liquor. — *Madhvāsava-kṣhīva*, *as*, *ā*, *am*, drunk with liquor distilled from honey. — *Madhvāsava-nika*, *as*, *m*, a preparer of sweet intoxicating drinks, a distiller. — *Madhv-āśvāda*, *as*, *ā*, *am*, honey-flavoured, having the taste of honey. — *Madhv-āhuti*, *i*, *s*, *f*, a sacrificial offering consisting of sweet things, an oblation of honey, &c.

Madhavya, *as*, *ā*, *am*, fitted or authorized to drink Soma; consisting of Soma; sweet; (*as*), *m*. = *Mādhava*, the second month of spring.

Madhuka (at the end of a comp.) = *madhu*; (*as*, *ā*, *am*), sweet; sweet-speaking, mellifluous, melodious; of the colour of honey; (*as*), *m*, a particular tree, = *madhūka* (*Bassia Latifolia*); = *asoka*; = *vallā*; a bard, panygrist (? *vandit-bheda* for *vallī-bheda*); the liquorice-root; a species of bird; *N*. of a man; (*ā*), *f*, a particular plant (= *vallī-bheda*); *Menispermum Glabrum*, *Glycyrrhiza Glabra*; a black kind of panic-grass; (*am*), *n*. liquorice; tin.

Madhuni, *f*, a species of shrub (commonly called *Makadāhātā* or *Makadācauli*).

Madhura, *as*, *ā*, *am*, sweet, honied, pleasant, pleasing, attractive, mellifluous, sounding sweetly or agreeably (said of tabours, Mahā-bh. Vana-p. 15700), uttering sweet cries (said of the Haṇṣa, Anuśāna-p. 2839), melodious; (*as*), *m*, a particular drug (*jīvaika*); a kind of sugar (*guḍa*); the red sugar-cane (*raṅketshu*); a kind of mango (*rājāmra*); a Mo-

ringa with red blossoms (*rakṣa-sīgru*); rice; *N*. of one of the attendants of Skanda; of a Gandharva; (*ā*), *f*, *N*. of various plants, Anethum Sowa; Anethum Panmorium; = *medā*; a kind of medicinal plant (= *madhūli*, *madhu-karkatikā*); Asparagus Racemosus; Bengal beet; liquorice; sour rice-water; *N*. of a city (= Mathurā, Madhūpaghna, now called Muttra); *N*. of the tutelary deity of the race of Vandhula; (*ī*), *f*, a kind of musical instrument; (*am*), *n*. sweetness, syrup, treacle; poison; tin; (*am*), ind. sweetly, pleasantly, agreeably; (*ena*), ind. sweetly, kindly, in a friendly or agreeable manner. — *Madhura-kapṭaka*, *as*, *m*, 'having sweet bones,' a kind of fish. — *Madhura-kharjūrīka* or *madhura-kharjūrī*, *f*, a species of plant (= *mādhvi-madhurā*). — *Madhura-jambira*, *as*, *m*, a species of citron or lime (= *madhu-jambira*). — *Madhura-tā*, *f*, or *madhura-tva*, *am*, *n*. sweetness, suavity, pleasantness, pleasingness, agreeableness, amiability, softness. — *Madhura-traya*, *am*, *n*, the three sweet things, sugar, honey, and butter. — *Madhura-tvaśa*, *as*, *m*, Griseola Tomentosa. — *Madhura-nirghosha*, *as*, *m*, *N*. of an evil spirit or demon. — *Madhura-nisvana*, *as*, *ā*, *am*, sweet-voiced, sweet-sounding. — *Madhura-pragita*, *as*, *ā*, *am*, having an agreeable note (as a bird), singing sweetly. — *Madhura-phala*, *as*, *m*. (= *rāja-vadara*), a species of plant. — *Madhura-bhāshitṛi*, *tā*, *m*, a sweet or kind speaker. — *Madhura-bhāshin*, *i*, *īnī*, *i*, sweet-speaking, speaking kindly. — *Madhura-rāvin*, *i*, *īnī*, *i*, sounding sweetly, uttering sweet cries. — *Madhura-vaśana*, *as*, *ā*, *am*, sweetly-speaking. — *Madhura-vallī*, *f*, a kind of citron (= *madhu-bijapūra*). — *Madhura-vāc*, *k*, *k*, *k*, sweetly-speaking, uttering kind or friendly words. — *Madhura-vijapūra*, *as*, *m*, the sweet lime. — *Madhura-sambhāsha*, *as*, *ā*, *am*, discoursing agreeably. — *Madhura-sravā*, *f*, a kind of date tree. — *Madhura-svara*, *as*, *ā*, *am*, sweet-voiced, uttering a sweet or agreeable sound, sounding sweetly or agreeably. — *Madhurākshara* ('*ra-ak*'), *as*, *ā*, *am*, uttering sweet words, speaking kindly, sounding sweetly, sweet, mellifluous, mellow, melodious; (*ānī*), *n*. pl. sweet or kind words. — *Madhurāniruddha* ('*ra-an*'), *am*, *n*, *N*. of a drama by Cayanī-Candra-sekhara-Rāya-guru. — *Madhurāmla* ('*ra-am*'), *as*, *ā*, *am*, sweet and sour, subacid. — *Madhurāmlaka* ('*ra-am*'), *as*, *m*, the hog-plum, Spondias Mangifera. — *Madhurāmla-phala*, *as*, *m*, a particular tree (= *āra*). — *Madhurālāpā* ('*ra-āl*'), *ās*, *m*, 'sweetly-talking,' a kind of thrush or Maina, Turdus Salica. — *Madhurālābunī* ('*ra-āl*'), *f*, a kind of cucumber (= *rājālābū*). — *Madhurāvatta*, *as*, *m*, *N*. of a man (in Rāja-taranginī VII. 767). — *Madhurāṣṭaka* ('*ra-aṣ*'), *am*, *n*, a collection of eight verses by Vallabhācārya (in which various attributes of Kṛiṣṇa are described, each containing the word *madhura*). — *Madhurodaka* ('*ra-ud*'), *as*, *m*, scil. *samudra*, 'the sea of sweet or fresh water,' *N*. of the outermost of the seven great seas which encompass Meru.

Madhuraka, *as*, *īkā*, *am*, sweet, pleasant, agreeable; (*as*), *m*, a species of medicinal herb, = *jīvaka*; (*īkā*), *f*, an aromatic plant, Anethum Panmorium, a kind of fennel; (*am*), *n*. the seed of Anethum Panmorium.

Madhuraya, Nom. P. *madhurayati*, -*yitum*, to sweeten, display sweetness.

Madhurita, *as*, *ā*, *am*, sweetened, rendered sweet. — *Madhurīman*, *ā*, *m*. sweetness, suavity, pleasantness, agreeableness.

Madhula, *as*, *ā*, *am*, = *madhura*, sweet, &c.; (*am*), *n*. an intoxicating drink, spirituous liquor.

Madhulikā, *f*, black mustard; *N*. of one of the Mātrīs attending on Skanda.

Madhuvilā, *f*, epithet of the river Samangā, Mahā-bh. Vana-p. 10692.

Madhushhila (perhaps for *madhu* + *ashṭhila*), *Bassia Latifolia*; [cf. *madhv-ashṭhila*.]

Madhus, *us*, *n*. = *madhu*, Ved. sweetness; (according to Ujjvaladatta) = *pavitra-dravya*.

Madhusya, Nom. P. *madhusyati*, &c., to wish for honey, long for sweets, &c.

Madhūka (fr. *madhu*), *as*, *m*, a bee; *Bassia Latifolia* (all the parts of which tree are useful, arrack being distilled from the blossoms and oil extracted from the seeds); (*am*), *n*. liquorice; the flower of the *Bassia Latifolia*.

Madhūyu, *us*, *us*, *u*, Ved. eager for sweetness or for the sweet Soma juice; (Śay.) mixing the Soma juice (= *madhurasya somāder mīṣrayitṛi*).

Madhūla, *as*, *m*, a kind of *Bassia* (= *jalajagirita-madhūka-vrikshau*); (*i*), *f*. liquorice; a kind of citron; the mango tree; a particular plant (= *madhūrā*, *madhūlā*); a kind of grain.

Madhūlaka, *as*, *īkā*, *am*, sweet, agreeable; (*as*), *m*. a kind of *Bassia* which grows in watery places; (*īkā*), *f*, a kind of bee; *N*. of various plants; *Sansevieria Zeylanica*; water *Bassia*; a kind of grain (commonly called *pātharigopadhūmī*, enumerated among the inferior kinds of grain, cf. *golomikā*); liquorice; a kind of citron, = *madhūli*; (*am*), *n*. Ved. sweetness, honey.

Madhvaka, *as*, *m*, a bee.

Madhvata, *as*, *m*, repeated tipping, carousing.

Madhvasya, Nom. P. *madhvasyati*, &c., to long for honey, &c., to crave after anything sweet.

Madhvījā, *f*. (perhaps fr. *madhvī*, irreg. loc. + *ja*), any intoxicating drink or beverage, spirituous liquor.

मध्य madhya, *as*, *ā*, *am* (perhaps connected with the pronominal base 3, *ma*), middle, middlemost, midmost, central, in the middle, in the midst of (used especially in Ved. like the Latin *medius*, e. g. *madhye durone*, in the midst of the sacrificial chamber, Rīg-veda I. 69. 4; *madhye samudre*, in the midst of the ocean); placed in the middle, being in the middle, intermediate, intervening, (*madhyo desaḥ*, a middle country); of a middle kind, middle, of a middling size or quality, middle-sized, moderate; (in astronomy) mean; standing between two, impartial, neutral; lowest, worst (= *adhamā*); right, just, reasonable; (*as*, *am*), *m*. *n*. the middle, midst, (*madhye 'hnaḥ*, in the middle of the day, at midday; *madhye nīśāyāḥ*, at midnight), the centre, (in these senses usually *am*, *n*); a middle state or condition (e. g. *madhyam dainya-harshayoh*, a condition between sorrow and joy); mean or common time in music; the inside or interior of anything (e. g. *bilva-madhyā*, the inside of the Bilva fruit); the middle of the body, the waist (especially of a woman); the trunk of the body, the belly, abdomen; the flank of a horse; the middle term or mean of the progression; cessation, pause, interval; (*am*), *n*. a particular high number, ten thousand billions; *N*. of a country between Sindh and Hindūstan proper; (*ā*), *f*. the middle finger; a particular metre of four times three syllables, (in this sense also *am*, *n*); a young woman, a girl when grown up or arrived at puberty; (*am*), ind. (i. e. acc. sing. used adverbially), into the midst, into the inside, into, in (e. g. *nagara-madhyam gaṇḍhātī*, he goes into the city; *jana-madhyam rīveṣa*, he entered into the midst of the people); (*ena*), ind. between, on the inside, through the midst, through (e. g. *nadīm madhyena jagmuḥ*, they went through the river); (*āt*), ind. from the midst, out of the middle, from among, out of (e. g. *ekā strī tāsām madhyāt*, one woman from among them); (*e*), ind. in the middle, in the midst, midway; in the presence of, between, among, amongst, midst, within, in (e. g. *samudra-madhye*, in the midst of the sea; *nagarasya madhye*, in the city; *bhrūvor madhye*, between the eyebrows; *devānām madhye*, in the presence of the gods; *madhye kartum*, to place between, i. e. to employ as a mediator; to place in the middle, place before, propose); *madhye* is used by commentators in explaining the loc. case; [cf. Zend *maidhya*, 'medius'; *madh-ema*, 'middlemost'; Gr. μέσος for μέσος, μέσο-s; Lat. med-ius, di-midi-us; Oscan. mef-

ī-a-i = 'medius,' loc. sing.: Goth. *midjī-s*, 'medius'; *mid-uma*, 'the middle': Old Germ. *missa*, *missi*, *mis-*: Angl. Sax. *mid*, *ge-middian*, *mis-*: Slav. *mezdu*, 'among': Lith. *vidū-s*, 'interior'; *vidūi*, 'within'; *vidū-rys*, 'the middle.' — *Madhya-karṇa*, a half diameter, radius. — *Madhya-kuru* (probably used in m. pl.), N. of a country. — *Madhya-kaumudī*, f. = *madhya-siddhānta-kaumudī*, q. v. — *Madhya-kshāmā*, f. a slender-waisted woman; 'slender in the centre,' N. of a kind of metre, four times —, 000000 —. — *Madhya-ga*, as, ā, am, going in the middle, being in the middle or among, being in or on, (usually at the end of a comp., cf. *viparī-mṃ*, *mārga-mṃ*, *bahu-mṃ*). — *Madhya-gata*, as, ā, am, going in the middle, being in the midst, between, under. — *Madhya-gandha*, as, m. 'having a middling scent (?)', the mango tree. — *Madhya-grahaṇa*, am, n. the middle of an eclipse. — *Madhya-śarīrī*, ī, īpi, ī, going in the midst or among. — *Madhya-śāyā*, f. (in astronomy) mean or middle shadow. — *Madhya-jihva*, am, n., Ved. the middle of the tongue (said to be the organ of the palates). — *Madhya-jyā*, f. the sine of the meridian. — *Madhya-tamas*, as, n., Ved. darkness in the form of a circle, circular or annular darkness, central darkness. — *Madhya-tas*, ind. from or in the middle, centrally, centrically. — *Madhya-tā*, f. the state of being in the middle, mediocrity. — *Madhya-tāpini*, f., N. of an Upanishad. — *Madhya-dīna* for *madhyān-dīna*, q. v. — *Madhya-dīpaka*, am, n. (in rhetoric) 'illuminating in the middle,' N. of a figure in which light is thrown on a description by the use of an emphatic verb in the middle of a stanza (Bhaṭṭi-kāvya X. 24). — *Madhya-deśa*, as, m. middle region, middle space, the central or middle part of anything; (= *madhyam nabhasaḥ*), the meridian; the middle of the body, waist; the trunk of the body, belly, abdomen; the midland country, central region, the country lying between the Himalayas on the north, the Vindhya mountains on the south, Vinasāna on the west, Prayāga on the east, and comprising the modern provinces of Allahabad, Agra, Delhi, Oude, &c.; (as, ā, am), belonging to the midland country, of midland origin, living in the midland country. — *Madhya-deśiya* or *madhyadeśya*, as, ā, am, belonging to the midland country, of midland origin, living in the midland country. — *Madhya-deha*, as, m. the middle of the body, the trunk of the body, belly, &c. — *Madhya-nihita*, as, ā, am, placed in the middle, fixed in the centre, inserted, fixed into (anything). — *Madhyān-dīna*, as, m. (according to some am, n.), midday, noon; the midday offering; Midday (personified as a son of Pushpa-pāra by Prabhā); Bassia Latifolia; N. of a disciple of Yājñavalkya; (as, ā, am), meridional, meridian, belonging to midday; middle, central (= *madhyāndina*, q. v.). — *Madhyān-dīna-samaya*, as, m. midday-time, noon. — *Madhyān-dīniya*, as, ā, am, meridional, meridian, belonging to noon or midday. — *Madhya-patita*, fallen in the middle, lying between or in the midst. — *Madhya-parimāṇa*, am, n. the middle measure or magnitude (or that between an atom and infinitude). — *Madhya-pāta*, as, m. falling or going in the midst, intercourse, commerce; (in astronomy) the mean occurrence of the aspect. — *Madhya-bha*, (in astronomy) the meridian ecliptic point. — *Madhya-bhakta*, as, ā, am, eaten in the middle (a term applied to any medicine taken in the middle of a meal). — *Madhya-bhāga*, as, m. the middle part or portion; the middle of the body, waist. — *Madhya-bhāva*, as, m. middle state or condition; mediocrity; a middling or moderate distance (neither far off nor close at hand). — *Madhya-manoramā*, f., N. of a grammatical work (an abridgement of the *Manoramā*). — *Madhya-mandira*, as, m., N. of the author of the *Mahābhārata-tātparya-nirṇaya*; the title of a book. — *Madhya-yava*, as, m. a weight of six white mustard seeds. — *Madhya-yogin*, ī, īni, ī, Ved. (in astronomy) being in the middle of a

conjunction, completely covered or obscured. — *Madhya-rātra*, as, m. or *madhya-rātri*, īs, f. mid-night; *madhya-rātrau*, at midnight. — *Madhya-rekhā*, f. the middle line, the central or first meridian, the line conceived by the Hindūs to be drawn through Lanka, Ujjayini, Kuru-kshetra, and other places to mount Meru, (the first meridian being drawn by the Hindūs through Ujjayini or Oojein proves that, during the time of king Vikramāditya, this city was the cradle of the Hindū science of astronomy; it is in lat. 23° 10', long. 75° 47' E.). — *Madhya-lagna*, am, n. the point of the ecliptic situated on the meridian, the meridian ecliptic point. — *Madhya-līkā*, f. title of a work. — *Madhya-loka*, as, m. the middle world, earth, abode of mortals. — *Madhya-lokeśa* ('ka-īśa'), as, m. 'lord of the middle world or earth,' a king. — *Madhya-vayasa*, ās, ās, as, middle-aged. — *Madhya-vartin*, ī, īni, ī (generally at the end of a comp.), being in the middle, being or situated between, being among; abiding in the midst or in the centre, central, middle; (ī), m. a mediator. — *Madhya-vallī*, f., N. of a Vallī of the Taittirīyopaniṣad (probably from being in the middle of the book). — *Madhya-vidaraṇa*, am, n., Ved., N. of one of the ten modes in which an eclipse ends. — *Madhya-vṛtta*, am, n. the navel. — *Madhya-śarīra*, as, ā, am, having a middle-sized body or one of moderately full habit. — *Madhya-sāyin*, ī, īni, ī, lying in the midst, lying within. — *Madhya-siddhānta-kaumudī*, f. 'the middle-sized Siddhānta-kaumudī,' N. of an abridgement of the Siddhānta-kaumudī by Varada-rāja. — *Madhya-sūtra*, am, n. the central meridian; [cf. *madhya-rekhā*]. — *Madhya-stha*, as, ā, am, standing or being in the middle, being in the middle space (i. e. the air), central, intermediate, being within, in, among, between (e. g. *sāgara-śoka-madhyastha*, being in a sea of sorrow); being of a middle condition or middle kind, middling; standing between two persons or parties, acting as mediator, mediating, free from party spirit, neutral; belonging to neither party or to both parties; regarding indifferently, impartial, indifferent; (as), m. an umpire, judge, arbitrator, mediator; an epithet of Śiva. — *Madhya-sthā-tā*, f. middle state or character; mediocrity; intermediate situation; mediatorship; indifference, impartiality. — *Madhya-sthala*, am, n. a middle place or region; the centre; the middle of the body, waist; (= *kaṭi-deśa*), the hip. — *Madhya-sthāna*, am, n. a middle place or station; the middle space (i. e. the air); a neutral soil. — *Madhya-sthita*, as, ā, am, being in the middle, situated in the midst or between; central, intermediate, being between (with gen.). — *Madhya-sthita-tā*, f. indifference. — *Madhya-sthity-ardha*, (in astronomy) the mean half duration. — *Madhya-svarita*, as, ā, am, having the Svarita accent on the middle syllable. — *Madhyākshara-vistara-lipi* ('ya-ak'), īs, f., N. of a particular kind of written character. — *Madhyāngulī*, īs, or *madhyāngulī* ('ya-an'), f. the middle finger. — *Madhyāditya* ('ya-ad'), as, m. the midday sun. — *Madhyānta-vibhāga-śāstra* ('ya-an'), am, n., N. of a Buddhist work. — *Madhyāntika*, as, m., N. of a Buddhist Arhat. — *Madhyāntikakesara* ('ya-an'), the citron. — *Madhyārjuna* ('ya-ar'), N. of a district. — *Madhyārjuna-tirtha*, am, n., N. of a Tirtha on the southern bank of the Kāveri. — *Madhyā-varsha*, am, n., Ved. the middle of the rainy season. — *Madhyāsthi* ('ya-as'), the plant *Grewia Asiatica*. — *Madhyāhārīni-lipi*, īs, f. a particular kind of written character. — *Madhyāhna* ('ya-ak'), as, m. midday, noon; N. of a pupil of Saṅkarācārya. — *Madhyāhna-kāla*, as, m. midday-time. — *Madhyāhna-kṛtya*, am, n. midday duty; midday business or observance. — *Madhyāhna-kṛtyā*, f. a religious ceremony to be performed at midday. — *Madhyāhna-velā*, f. noontide. — *Madhyāhna-samaya*, as, m. time or period of midday. — *Madhyāhna-savana*, am, n. a midday sacrifice. — *Madhyāhna-enāna-vidhī*, īs, m. midday ablution, any noon-

day purificatory rite. — *Madhyāhnenḍu-prabhā-karṇa* ('na-in'), the hypotenuse of the moon's midday shadow. — *Madhye-kshāmā*, f. slender or attenuated in the middle, thin at the waist; [cf. *madhya-kshāmā*]. — *Madhye-gangam*, ind. in the middle of the Ganges, in or into the Ganges. — *Madhye-guru*, us, us or vi, u, (probably) containing a long syllable in the middle. — *Madhye-jyotiḥ*, īs, f., Ved. epithet of the Trishūbh in which a pāda of eight syllables stands between two of twelve. — *Madhye-nagaram*, ind. in the middle of a city, within the city, inside the city. — *Madhye-nadī*, ind. in the middle of the river, in the river, into the river. — *Madhyendranilā* ('ya-in'), as, ā, am, having a sapphire in the middle. — *Madhye-prishham*, ind. in or on the middle of the back, on the back. — *Madhye-bhakta*, am, n. a medicine to be taken whilst eating. — *Madhyebha-bandhana* ('ya-bh'), am, n. a band or rope round an elephant's body. — *Madhye-madhyamāngulī-kūrparam* ('ma-an'), ind. between the middle finger and elbow. — *Madhye-vāri*, ind. in the middle of the water, in or under the water. — *Madhye-vindhyāṭavi* ('ya-af'), ind. in the forests of the Vindhya range. — *Madhye-śyāma*, as, ā, am, black in the centre. — *Madhye-sabham*, ind. in the midst of the assembly, in the assembly, before all the assembled company. — *Madhyodatta* ('ya-ud'), as, ā, am, having the Udatta (acute accent) on the middle syllable.

Madhya-tas, ind. from the middle, from or out of the midst, in the midst, in the centre, from the centre, among, between, out of (e. g. *vārī-madhyataḥ*, out of the water; *Sarasvatyā Drishadvatyāś-śa madhyataḥ*, between the Sarasvatī and the Drishadvatī; *prācyaṃ madhyataḥ*, to the east of the central meridian). — *Madhyataḥ-kārīn*, ī, m. epithet of the four principal priests (viz. the Hotṛi, Adhvaryu, Brahman, and Udgātṛi).

Madhyanya, as, ā, am, occupying a middle place, having a middle rank or position (in any caste &c.).

Madhyama, as, ā, am, middle, middlemost, middlemost, central, in the middle, in the midst, (used like the Latin *medius*, e. g. *madhyame gulme*, in the midst of the troop), being in the middle, placed in the middle; intermediate, intervening; of a middle condition or quality, middling, of a middle size, middle-sized, moderate; (in astronomy) mean; belonging to the meridian; standing between two persons or parties, impartial, neutral; middle-born, neither the oldest nor the youngest; (as, am), m. n. the middle of the body, waist; (as), m. (= *madhya-deśa*), the midland country; (in music) epithet of the fourth or fifth note; the middlemost of the three musical scales, a particular musical mode or Rāga; (in grammar) the second person (= *madhyama-purusha*, q. v.); the governor of a province; epithet of a particular sect of Buddhists; a kind of antelope; N. of the eighteenth Kalpa; (ās), m. pl., N. of a Buddhist sect; (ā), f. the middle finger; a girl arrived at puberty, a marriageable woman; (= *karṇikā*), the pericarp of a lotus; a central blossom; a metre of four times three syllables; (am), n. the middle; N. of the twelfth Kāṇḍa of the Satapatha-Brahmaṇa, the fourteenth according to the Kāṇva school; (in astronomy) the meridian ecliptic point; [cf. Goth. *miduma*, *midums*]. — *Madhyama-kakshā*, f. the middle enclosure or court-yard. — *Madhyama-khaṇḍa*, am, n. (in algebra) the middle term of an equation; N. of the second part of the Śārngadhara-saṃhitā. — *Madhyama-gatī*, īs, f. (in astronomy) mean motion of a planet. — *Madhyama-grāma*, as, m. the middle scale in music. — *Madhyama-jāta*, as, ā, am, middle-born, born between (two other children), middlemost. — *Madhyama-ṭikā*, f. title of a work by Kumārila. — *Madhyama-pāda*, am, n. the middle member (which is sometimes omitted and requires to be supplied in a compound consisting of two words). — *Madhyama-pada-lopa*, as, m. the omission of the middle member of a compound (as in *Sāka-pārthiva*, the

king of the era, for *Sāka-priya-pārthiva*, the king dear to the era). — *Madhyama-pada-lopin*, f. m., scil. *samāsa*, a compound which omits the middle member. — *Madhyama-pāṇḍava*, as, m. 'the middlemost of the five Pāṇḍavas, Arjuna.

— *Madhyama-puruṣa*, as, m. the second person in verbal conjugation or a termination of the second person; [cf. *prathama-puruṣa*, *uttama-puruṣa*.] — *Madhyama-bhṛitaka*, as, m. a husbandman, a farm-labourer who works both for his master and himself. — *Madhyama-yāna*, am, n. (with Buddhists) 'the middle passage,' the middle way to salvation. — *Madhyama-rātra*, as, m. midnight.

— *Madhyama-rekhā*, f. the central meridian of the earth, a line conceived to be drawn through Lanka, Ujjayini, Kuru-kṣetra, and Meru; [cf. *madhya-rekhā*.] — *Madhyama-loka*, as, m. the middle world (between heaven and the nether world), the earth. — *Madhyamaloka-pāla*, as, m. 'protector of the middle world,' a king. — *Madhyama-lokenetu* ('ka-in'), us, m. 'moon of the middle world,' a king. — *Madhyama-vayas*, as, n. middle age.

— *Madhyama-vayaska*, as, ā, am, middle-aged. — *Madhyama-vāh*, f, f, Ved. (according to Śāy.) driving at middling or slow speed (= *mandaga-manena vāhaka*); driving with a horse in the middle or with only one horse between the shafts (?).

— *Madhyama-śi*, is, m., Ved. lying or being in the middle, (perhaps) an intercessor; (Śāy.) = *madhyama-sthāne vartamāna*. (In Vājasaneyi-s. XII. 86, the nom. -*śi* in *madhyama-śi* is derived by Mahī-dhara fr. rt. *śi*, to injure, and the comp. is said to = *mama-ghātaka*.) — *Madhyama-saṅgraha*, as, m. intrigue of a middling character (presenting flowers &c. to another's wife). — *Madhyama-sāhasa*, as, m. the middlemost penalty or amercement (Manu VIII. 138, 263), punishment for crimes of a middle degree; (as, am), m. n. violence or outrage of the middle class (injuring buildings, throwing down walls, &c.). — *Madhyama-stha*, as, ā, am, standing or being in the middle (see Gaṇa Brāhmaṇādi to Pāp. V. 1, 124). — *Madhyama-sthā*, ās, ās, am, Ved. standing in the middle, forming the centre (of a community).

— *Madhyama-stheya*, am, n., Ved. the state of standing in the middle or forming the centre. — *Madhyamāgama* ('ma-āg'), as, m. 'the middle Āgama,' N. of one of the four Āgamas of the Buddhists.

— *Madhyamāṅgīras* ('ma-an'), ās, m. the middle Angiras (law-giver), the middle-sized Angiras. — *Madhyamāṅguli* ('ma-an'), is, f. the middle finger; [cf. *madhyāṅguli*.] — *Madhyamātṛeya* ('ma-āṭ'), as, m. the middle Ātreya (law-giver), the middle-sized Ātreya work. — *Madhyamādi* ('ma-ād'), is, f. a particular musical scale. — *Madhyamāthikāra* ('ma-āth'), as, m., N. of the first chapter of the Śūrya-siddhānta. — *Madhyamāharaṇa* ('ma-āh'), am, n. (in algebra) the elimination of the middle term in an equation. — *Madhyameśvara* ('ma-iś'), as, m., N. of a Linga of Śiva held in great esteem at Benares. — *Madhyame-sthā*, ās, ās, am, Ved. = *madhyama-sthā* above.

— *Madhyamaka*, as, ikā, am, middlemost, middlemost; common (said of property &c.); (ikā), f. a girl arrived at puberty, a marriageable woman; N. of the second or middle Grantha of the Kāṭhaka. — *Madhyamaka-ṛitī* or *madhyamika-ṛitī*, is, f., N. of a book. — *Madhyamakāluṅkāra* ('ka-āl'), as, m., N. of a Buddhist work. — *Madhyamakāloka* ('ka-āl'), as, m., N. of a Buddhist work.

— *Madhyamakeya*, ās, m. pl., N. of a people. — *Madhyamika*, ās, m. pl., N. of a school of Buddhists, the followers of Nāgārjuna.

— *Madhyamīya*, as, ā, am, middlemost, middle, central.

— *Madhyā*, ind. (probably an old inst.), Ved. in the middle, in the midst, between (with gen., e.g. *madhyā kartor vīlata*, spread in the middle of the work, Rīg-veda I. 115, 4).

— *Madhyāyu*, us, us, s, Ved. being a mediator,

seeking mediation, intermediate, (Śāy. *madhyā-yuvah* = *asmākaṃ śrīyām yaśasām ca madhye vasthitiṃ kāmaya mānāḥ*.)

— *Madhva*, as, m., N. of the founder of a sect of Vaishnavas in the south of India in the thirteenth century, hence called the *Madhva* sect, (his N. was properly *Ānanda-tīrtha* Bhagavat-pāda, he is also called *Madhu*.) — *Madhva-guru*, us, or *madhvācārya* ('va-ād'), as, m. = *madhva* above.

— *Madhva-mukha-bhaṅga*, as, m. or *madhva-mukha-mardana*, am, n. 'the bruising of the face of *Madhva*, N. of a work by Appi Dikṣita refuting *Madhva*'s notions respecting the Vedānta. — *Madhvācārya-vijaya*, as, m., N. of a book.

— *Madhva*, &c. See p. 738, col. 3.

— *Madhva*, &c. See p. 738, col. 1.

— *man* [cf. rt. *mnā*], cl. 8. A. *manute*, cl. 4. A. (also less commonly P.) *manyate*

(-ti), cl. I. P. *manati*, *mene*, *mantā*, *manitā*, *manśyate* (-ti), *manishyate*, *amanāsta*, *amata*, *amanśiṣṭa*, (the following are Vedic forms generally referable to cl. 8, d. 1, or even cl. 2, *manvate*, *manvahe*, *manmahe*, *manāmahe*, *manavate*, *amanmahī*, *amanvata*, *mananta*, *manai*, *manśi*, *manśase*, *manśate*, *manśai*, *manśiṣṭa*, *manśi*, *manśi*; in Rīg-veda VII. 88, 2, according to Śāy., *manśi* = *stavaṇi*, and in I. 84, 17, *manśate* = *jānāti*), *mantum* (Ved. inf. *mantave*, *mantarai*), to think, believe (e.g. *eko 'ham asmiti ātmānam* *trām manyase*, thou believest thyself to be alone, cf. Manu VIII. 91; *pṛāpta-kālam amanyata*, he believed that the time was arrived, *Mahā-bh. Vana-parva* 2206); to suppose, conceive, imagine, conjecture; to mind, consider, reflect upon, regard, deem (e.g. *sukhavan manyate*, he deems it fortunate); to hold or take for (with acc., e.g. *na mām anyathā mantum arhasi*, deign not to take me for any one else, i.e. to doubt me); to esteem, estimate, prize, value, honour, (*bahu man*, to think much of, esteem or value highly, with acc., e.g. *bahu mene tam*, he esteemed him highly; *laghu man*, to think lightly of, value lightly, disesteem, e.g. *trīpaṇ iva laghu manyate patim*, the values her husband as lightly as a straw; *na man*, to think nothing of, disregard, disesteem; *sādhu man*, to think well of, approve, commend, with acc., e.g. *kaḥ sādhu manyeta nishphalam ārambham*, who would approve a fruitless undertaking; or with *iti*, e.g. *kṛṣhīm sādhu iti manyante*, they commend agriculture; *asādhu man*, to think ill of, disapprove; *trīṇāya man*, to value at a straw, esteem lightly, e.g. *rājyaṃ trīṇāya manye*, I make light of empire); to think fit or right (e.g. *yadī manyase*, if thou thinkest fit); to agree with any one, be of the same opinion; to think upon, have the heart and soul fixed upon, set the heart or mind on (e.g. *santānam mentve*, they set their minds on offspring); to hope for, wish for (sometimes with gen.); to have in the mind, intend, intend for; to remember, think of, meditate on (as in prayer; according to Naigh. III. 19, *manmahe* and *manāmahe* are included among the seventeen *yācīṇā-karmāṇāḥ*); to mention, declare; to think out, excogitate, invent; to perceive, observe, know, understand, comprehend; to be considered or regarded as, to be taken for, appear as, seem (e.g. *manyante jivanto 'pi mṛitāḥ*, though living they are regarded as dead); *manye*, I think, methinks, is sometimes inserted parenthetically in a sentence without influencing the construction: Caus. P. *mānayatī*, -yitum, Aor. *amīmanat*, to honour, esteem, value highly, show honour to, pay respect to; A. *mānaye*, &c., to esteem one's self highly: Desid. *mīmāṃsate*, to think over, reflect upon, consider, examine; to call in question, to doubt (with loc. of the thing called in question): Desid. of Desid. *mīmāṃsishate*: Intens. *manmanyate*: [cf. Zend man, 'to think'; *upa-man* = *ὑπομνέω*; *fra-man*, 'to persevere'; *mananāḥ*,

'mind, spirit'; *mad*, *madh*, 'to treat medically'; *madha*, 'wisdom, medical science'; *rohu-mad* = *ροῦμαθς*: Gr. μέν-ω, μέ-μον-α, μέν-ος, Μέν-τωρ, Μέν-της, Ἀγα-μέ-μνον, μᾶν-ο-μαί, μαν-ία, μάν-τι-ς, μῆν-ι-ς, μέ-μνη-μαι, μνέ-ο-μαι, μν-ή-σκ-ω, μν-ή-μον, μν-ή-μη, μνημο-σύνη, ἐ-μν-ο-ν, μανθ-άν-ω, μνησ-ώ: Lat. men-e-o, me-mi-ni, Miner-e-a, men-tio, men-(ti)-s, menti-or, mend-ac, mon-e-o, Mone-ta, re-min-i-sc-o-r, com-mi-ni-i-sc-or, com-men-tu-m, com-men-ta-riu-s, med-e-o-r, re-med-tu-m, med-icu-s, med-i-tari: Goth. man, 'to think'; *ga-mun-an*, 'to call to mind'; *mun-s* = *νόημα*; *ga-min-thi* = *μνεία*; *mun-d-ō-n*, 'to consider'; *mundrei*, 'a mark': Old Germ. *minnia*, *minna*, 'love'; *man-ē-n*, *man-o-n*, 'to warn'; *meina*, 'opinion'; *mun-t-ar*, 'active, wakeful': Lith. *menu*, 'I remember'; *pri-manus*, 'prudent'; *mēn-tū*, 'to consider'; *at-men-u*, *at-min-tis*, 'memory'; *mand-rū-s*, 'active, wakeful': Slav. *min-eti*, 'to think'; *po-man-a-ti* = *μνησέμεν*; *pa-me-ti* = *μνήμη*; *ma-d-rū* = *φρόνιμος*: Russ. *mnju*, 'I suppose'; Hib. *muinim*, 'I teach, instruct'; and perhaps *smuainim*, 'I think, imagine, devise, consider.'

— *Matā*, as, ā, am, thought, believed, understood, supposed; conceived, imagined, conjectured; considered, regarded, deemed, held, regarded as, taken for; esteemed, thought well or ill of, commended, valued [cf. *bahu-m*]; honoured, respected, approved (sometimes with gen., e.g. *rājānām matā*, honoured or approved by kings); thought fit or right, sanctioned; thought upon, hoped for, wished for (sometimes with gen.); intended, designed, aimed at; kept in mind, meditated on, remembered (as in prayer), mentioned; thought out, excogitated, invented; perceived, observed, known, recognised, comprehended, understood; (as), m., N. of a son of Sambara, (also read *mana*); (am), n. a thought, idea, opinion, sentiment, view, doctrine, belief, creed, tenet, sect; advice, counsel; commendation, approbation, sanction; disposition of mind, design, aim, intention, purpose, wish; knowledge. — *Mātākeha* ('ta-ak'), as, ā, am, one well skilled in dice. — *Mātāntara* ('ta-an'), am, n. another opinion; a different creed or sect. — *Mātāvalambana* ('ta-av'), am, n. the holding or embracing a particular creed. — *Mātāvalambin* ('ta-av'), i, mī, i, holding or embracing the acts of a particular sect.

— *Matī*, is, f. devotion, prayer, worship, devotional hymn, sacred utterance (Ved.); that which is sensible, intelligent, mindful, a monitor, adviser (Ved.); according to Śāy. in Rīg-veda VIII. 18, 7. *matih* = *mantri*, a monitor, X. 91, 8. *matim* = *mantāram*; the mind, understanding, intelligence, intellect, wit, sense, discernment, judgment (e.g. *utpan-neshu kāryeshu matir na hijate*, he does not lose his senses in emergencies); a mind set on any object, design, intention, resolution, determination (with dat. or loc., e.g. *narakāya matis*, a mind set on hell; *śravaṇe matih*, a mind fixed on hearing; *kāme matis*, a mind set on love; *matim kṛi* or *dḥā* or *dḥi*, or *ā-dhā*, or *sam-ā-dhā*, to fix or direct the mind, resolve, determine; *matim dṛi-dhām āsthāya*, having made a firm resolution, with dat. or loc., e.g. *matim gamanāya* or *gama-ne karoti*, he resolves on going); thought, idea, conception, opinion, notion, belief, conviction, impression, mode of thought, view, creed; counsel, advice; esteem, respect, reverence, regard (with loc., e.g. *dharma matih*, regard for justice); disposition of mind, wish, desire, inclination; memory, remembrance, recollection; Opinion personified (and identified with Subalātmajā as one of the mothers of the five sons of Pāṇḍu, or regarded as a daughter of Dakṣa and wife of Soma, or as the wife of Vīveka); a kind of vegetable or pot-herb; (is), m., N. of a king; *matyā*, ind. wittingly, knowingly, purposely, intentionally, designedly, on purpose, according to one's opinion, with the idea that, under the impression of its being a tiger); [cf. Gr. *μήτις*; Lat. *mens*, *mentis*; Goth. *ga-mun-de*, 'memory'; Slav.

[illegible]

Manīṣā, i. thought, reflection, understanding, intellect, wisdom, sagacity, intelligence, conception, idea, (*ku-manīṣa*, as, ā, am, having a weak understanding, stupid; *paro manīṣayā*, beyond all conception, *Rig-veda* V. 17, 2; but according to

Sāy., supreme in understanding; prayer, request, desire, wish; hymn, praise (Ved., Sāy. = *stuti*).

Manīshikā, f. intelligence, sagacity, understanding, (*eva-manīshikayā*, according to one's own judgment.)

Manīshita, as, ā, am, cherished in the mind, wished, desired, aimed at; loved, liked, agreeable; (am), n. wish, desire, longing.

Manīshin, ī, īnī, ī, thoughtful, intelligent, wise, sage, sagacious, prudent, (*ku-manīshin*, ī, īnī, ī, having little wisdom, stupid); (Ved.) offering prayers or hymns, praying, praising; (ī), m. a singer, a priest (Ved.); a Paṇḍit, learned Brāhman, teacher, instructor.

Manu, us, m. (Ved.) thought, mental faculty (= *manana-sakti*); (Ved.) a sacred text, prayer, incantation, spell (= *mantra*, perhaps erroneously thus explained in Mahā-bh. Ādi-p. 52); (Ved.) a man, mankind, as opposed to evil spirits, (in Rīg-veda III. 60, 3, the Rībhū are called the sons of man, *manor napātāh*); the Man par excellence, or the representative man and father of the human race (regarded in the earlier mythological system as the first to have instituted sacrifices and religious ceremonies; and in Rīg-veda I. 139, 9, associated with the Rīshis Kaṇva and Atri; in the Aitareya-Brāhmaṇa described as dividing his possessions among some of his sons to the exclusion of one called Nabhā-nedishthā, q. v.; called Sāmvarāṇa as author of Rīg-veda IX. 101, 10-12; Āpsava as author of Rīg-veda IX. 106, 7-9; in the fifth chapter of the Nighaṇṭava numbered among the thirty-one divine beings of the upper sphere, and as father of men even identified with Prajā-pati; but the name Manu is especially applied to fourteen successive mythical progenitors and sovereigns of the earth, described in the code of Manu I. 63 and in the later mythology as creating and supporting this world of moving and stationary beings through successive Antaras or long periods of time, see *manu-antara*, col. 2: the first in order of these Manus is called Svāyambhuva, as sprung from *Svayam-bhū*, the Self-existent, who being identified with Brahman, according to one account, divided himself into two persons, male and female, whence was produced Virāj, and from him the first Manu; or who, according to another account, converted himself at once into the first man called Manu Svāyambhuva, and the first woman called Sata-rūpa; this Manu Svāyambhuva is described in Manu I. 34 as a sort of secondary creator, who commenced the work of creation by producing ten Prajāpatis or Maharshis, of whom the first was Marīci, Light, see *prajā-pati*; and to this first Manu is ascribed both the celebrated law-book known as the 'code of Manu,' see *manu-saṁhitā*, as well as an ancient Sūtra work on Kalpa or Vedic ritual; he is himself sometimes called Prajā-pati, and rarely Hairyanga-garbhā as son of Hiranya-garbhā, and Prācetasā as son of Prācetas; the next five Manus in regular succession are called Svārociṣha, Auttami, Tāmasa, Raivata, Cākshusha: the seventh Manu, called *Vai-vasvata*, Sun-born, is the Manu of the present period; he is held to be the son of Vivasvat or the Sun, who according to Rāmāyana II. 110, 6, was the son of Kaśyapa, son of Marīci, this latter being described as proceeding directly from Brahman, and thus adding to the confusion in the different Hindū accounts of the gradation of personages interposed between the Supreme Being and the created world; this seventh Manu, called Vaivasvata, and sometimes, from his piety, Satya-vrata, is regarded as the progenitor of the present race of living beings, and has been compared to the Noah of the Old Testament from various legends current in Sanskrit literature of his preservation from a great flood by Vishnu or, according to some, by Brahman in the form of a fish: he is also variously described as the son of Āditya or as one of the twelve Ādityas, as the author of the hymns Rīg-veda VIII. 27-31, as the brother of Yama, who as son of the Sun is also called Vaivasvata, as the founder and first king of Ayodhyā, afterwards reigned

over by his son Ikshvaku, and as father of Ilā who married Buddha, son of the Moon, the two great solar and lunar races being thus nearly related to each other; the eighth Manu or first of the future Manus, according to the Vishnu-Purāṇa III. 2, will be Sāvartī; the ninth, Dakṣa-sāvartī; the tenth, Brahma-sāvartī; the eleventh, Dharma-sāvartī; the twelfth, Rudra-sāvartī; the thirteenth, Rāucya or, according to some, Deva-sāvartī; and the fourteenth, Bhautya or Indra-sāvartī; (*avas*), m. pl. the mental faculties; a symbolical expression for the number fourteen; (*us*), f. Manu's wife (= *manāvī*); Trigonella Corniculata. — *Manu-kulāditya* ('*la-ād*'), as, m. 'sun of the race of Manu,' N. of a prince. — *Manu-ga*, as, m., N. of one of the seven sons of Dyuti-mat. — *Manu-ja*, as, m. 'Manu-born,' a man; (*ā*), f. a woman. — *Manu-ja-pati*, is, m. 'lord of men,' a prince, king. — *Manu-ja-loka*, as, m. 'the world of men,' the earth. — *Manu-ja-vyāghra*, as, m. 'man-tiger,' chief of men, any eminent or illustrious man. — *Manu-jāta*, as, ā, am, descended from man or from Manu, Ved.; (*as*), m. a man. — *Manujāt-maja* ('*ja-āt*'), as, m. 'son of man,' a man; (*ā*), f. a woman. — *Manujādhipa* ('*ja-adh*'), as, or *manujādhipati* ('*ja-adh*'), is, m. 'sovereign of men,' a prince, a king. — *Manuji-krī*, cl. 8. P. *-karoti*, *-kartum*, to change into a man. — *Manujendra* ('*ja-in*'), or *manujesvara* ('*ja-is*'), as, m. a prince, a king. — *Manujendra-putri*, f. a king's daughter. — *Manu-jyeshtha*, as, m. a sword; 'the oldest man,' one of the names of Daṇḍa or punishment in Mahā-bh. Sānti-p. 4430. — *Manu-tantu*, us, m., Ved., N. of a man; [cf. *manu-tantarya*]. — *Manu-tirtha*, am, n., N. of a Tirtha. — *Manu-tra*, am, n. the rank or office of a Manu. — *Manu-pranīta*, as, ā, am, taught or promulgated by Manu. — *Manupranīta-tva*, am, n. the being taught or promulgated by Manu. — *Manu-prīta*, as, ā, am, Ved. beloved of men; favourable to men. — *Manu-bhū*, us, m. (= *manu-ja*), man, mankind, a man. — *Manu-yuga*, am, n. the age or period of a Manu; [cf. *manv-antara*]. — *Manu-rāj*, ī, m. 'king of men,' epithet of Kuvera. — *Manu-vat*, ind., Ved. like men, as becomes men. — *Manu-vṛita*, as, ā, am, Ved. chosen by men. — *Manu-shreshtha*, as, m. 'best among men,' epithet of Vishnu. — *Manu-saṁhitā*, f. the collection of laws commonly known as 'the laws or institutes of Manu' (ascribed to Manu Svāyambhuva probably to secure for it the sanctity on which its authority rests), Manu. — *Manu-sava*, as, m., Ved. libation or sacrifice of men, or performed by men; Manu's libation or sacrifice. — *Manv-antara*, am, n. the period or age of a Manu, (this period, according to Manu I. 79, comprises about 71 great Yugas or ages of the gods [cf. *mahā-yuga*], which are held equal to 12,000 years of the gods or 4,320,000 human years or $\frac{1}{14}$ th of a day of Brahmā; each of these periods is presided over by its own special Manu with his own gods and Rīshis and other divine personages, see *manu*, col. 1; six such Manv-antas have already elapsed, and the seventh, presided over by Manu Vaivasvata, is now supposed to be going on; seven more are to come, making fourteen Manv-antas, which together make up one day of Brahmā); (*ā*), f. epithet of various festivals, of the tenth day of the light half of the month Āshāḍha, of the eighth in the dark half of the same month, and of the third in the light half of Bhādra. — *Manv-ārtha-muktāvalī*, f. 'pearl-necklace of the meaning of Manu,' N. of Kullūka-bhaṭṭa's commentary on the laws of Manu. — *Manv-iddha*, as, ā, am, Ved. kindled by men. — *Manv-īśa*, as, m., Ved., according to a commentator = *jñāneśa*, but probably a wrong reading for *manīshā* = *manīshaya*.

Manusha, as, m. (fr. *manus*), Ved. a man; (ī), f., see under *manushya* below. — *Manushendra* ('*sha-in*'), = *manujendra*, q. v.

Manushya, as, shī, am, human, useful to man, friendly to man (Ved., said of the chariot of the Āsvinis); (*as*), m. a man, ordinary mortal,

common person; (Ved.) a class of Manes ('fathers of men') who receive the Piṇḍa offering; (*shī*), f. a woman, wife; [cf. Goth. *mannisks*; Angl. Sax. *mennesc*, *mennisc*; Old Germ. *mannisco*]. — *Manushya-kāra*, as, m. the deed of a man, human exertion; [cf. *purusha-kāra*]. — *Manushya-kilbisha*, am, n., Ved. transgression against men. — *Manushya-kṛita*, as, ā, am, done by men; committed against men (Ved.). — *Manushya-gandharva*, ās, m. pl. the human Gandharvas (inferior to the Deva-gandharvas). — *Manushya-cāra*, as, ī, am, Ved. having dealings or intercourse with men. — *Manushya-ēchadāsa*, am, n., Ved. the metre of men. — *Manushya-jā*, ās, ās, am, Ved. born of men. — *Manushya-jāti*, f. the human race, mankind. — *Manushya-tā*, f. or *manushya-tva*, am, n. manhood, humanity, the state or condition of man, (*manushyatām etya*, having assumed the state of a man, becoming man, Rāmāyana I. 14, 47). — *Manushya-trā*, ind., Ved. among men, to men. — *Manushya-deva*, as, m. 'man-god,' a god among men, a Brāhman; a prince, king. — *Manushya-dharma*, as, m. the law or duty of man, the state or character of man. — *Manushya-dharman*, ā, m. epithet of Kuvera, the god of wealth. — *Manushya-māraṇa*, am, n. manslaughter, homicide, (unintentionally) killing a man (Manu VIII. 296). — *Manushya-yajña*, as, m. 'man-offering,' the sacrifice or act of devotion due to men (i. e. *atithi-pūjana*, the honouring of guests or hospitality, this is one of the five Mahā-yajñas or great acts of devotion, cf. *mahā-yajña*, *nṛi-yajña*, *brahma-yajña*, *deva-yajña*, *pitṛi-yajña*, *bhūta-yajña*). — *Manushya-ratha*, as, m., Ved. chariot of men. — *Manushya-rāja*, as, or *manushya-rājan*, ā, m., Ved. a human king. — *Manushya-rūpa*, am, n. human form. — *Manushya-loka*, as, m. the world of men. — *Manushya-viś*, ī, or *manushya-viśā*, f., or *manushya-viśa*, am, n. mankind, human-kind, the race of men. — *Manushya-śrita*, am, n. human blood. — *Manushya-sabhā*, f. an assembly of men; a multitude, crowd, meeting; a place of meeting or assembly. — *Manushya-sava*, as, m. libation or sacrifice of men, sacrifice performed by men. — *Manushyendra* ('*ya-in*'), as, m. the chief or best of men, any illustrious or good man. — *Manushyesvara* ('*ya-is*'), as, m. 'lord of men,' a prince, king.

Manus, us, m., Ved. (= *manu*), man, the father of men, Manu; [cf. Gr. *Mīvas*; Lat. *mas*, *maris*; Goth. *man*, *manna*; Angl. Sax. *man*, *mann*]. — *Manur-hita*, as, ā, am, Ved. friendly to men, good for men. — *Manush-vat* or *manushyat*, ind., Ved. like man or men (= *manushya-vat*); among men, for men; like Manu, as Manu, as with Manu.

Manotā, f., Ved. the hymn Rīg-veda VI. 1 (containing the word *manotri* and used in sacrificing); the deity to whom the offering during the recitation of that hymn is dedicated, (according to the Brāhmaṇa = Agni.)

Manotri, tā, tri, ī, Ved. an inventor, discoverer, disposer, manager; an honourer, bestower, honouring, appreciating, &c., (Sāy. = *mantri*, *dātṛi*, *prajā-jitṛi*, *mānajiṭṛi*; in Rīg-veda VI. 1, 1, *manotā* is said to mean *devānām mano yatrotaṁ* or *sambad-dham*, the divinity on whom the mind of the gods is fastened or concentrated.)

Manṭavya, as, ā, am, to be thought, to be believed, to be considered or reflected on, to be regarded, to be conceived, conceivable, imaginable, supposable; to be admitted; to be maintained; to be observed; to be approved or sanctioned.

Manṭi, īs, f., see Pān. VI. 4, 39.

Manṭu, us, m., Ved. an adviser; a manager, disposer, director, arbiter [cf. *manotri*]; advice, counsel, (in Rīg-veda I. 152, 1, *manṭavaḥ* according to Sāy. = *mananiyāḥ*, to be regarded); a fault, offence, transgression (= *aparādha*); a man, mankind; lord of men, = *prajā-pati*; (*us*), f. thought, understanding, intellect; [cf. Gr. *μαντεύομαι*]. — *Manṭu-mas*, voc. c., Ved. (only used in this form; according to

Say. = *jñāna-vat*), a good counsellor, wise, sagacious, intelligent (said of Pūshan and Indra).

Mantṛya, Nom. P. *mantṛyati*, -*yitum*, to transgress against; (according to others) to be angry; to be offended or jealous.

Mantri, *tā*, *tri*, *trī*, a thinker, thinking, reflecting; (*tā*), m. a wise man, sage, adviser, counsellor, mentor; [cf. Gr. *Mentor*.]

Mantra, as, m. (according to some also *am*, n.), 'instrument of thought,' speech, sacred speech or text, a prayer or hymn or words of adoration addressed to a deity (it may consist of a single text or verse, and when recited is regarded as possessing mystical and supernatural powers; if metrical, and intended for loud recitation, such a Mantra is called *śrīc*, praise; if in prose, and intended to be muttered in a low tone, it is called *yajus* or one fit for sacrifices; if metrical, and intended for chanting or intoning, it is called *śāman* or one fit for using at Soma ceremonies: the Mantra portion of the Rīg-veda [see *śrīc*] contains 1017 Śūktas or hymns, which are subdivided as explained under *maṇḍala*, q. v.); that portion of the Veda (as distinguished from the Brāhmaṇa, q. v.) which includes the Samhitā or collection of hymns and prayers described above; a formula sacred to any individual deity (e.g. *Om Viṣṇave namaḥ*, *Om Śivāya namaḥ*); a mystical verse, magical formula, incantation, charm, spell; consulting or concerting together, counsel, advice, opinion, resolution, plan, design, intention, device, secret plan, secret, (in these senses connected with rt. *mantr*, p. 745.) — *Mantra-karāṇa*, *am*, n. the act of making or composing sacred texts, the recital of a sacred text; the Vedic texts. — *Mantra-kalpa-druma*, as, m., N. of a work by Śrī-gaṇānanda-dāsa. — *Mantra-kāra*, as, m. a maker or composer of hymns, a composer of sacred texts. — *Mantra-kārya*, *am*, n. subject of consultation. — *Mantra-kāla*, as, m. council-time, time of deliberation or consultation. — *Mantra-kusūla*, as, ā, am, experienced in counsel, skilled in giving advice. — *Mantra-kṛt*, *t*, m. a composer of hymns (Ved.); one who recites a sacred text; a counsellor, adviser; an emissary, envoy, ambassador. — *Mantra-krīta*, as, ā, am, consecrated by Mantras. — *Mantra-kovidā*, as, ā, am, knowing the sacred texts. — *Mantra-kosha*, as, m, 'treasury of texts,' N. of a book. — *Mantra-gaṇḍaka*, as, m. knowledge, science (= *vidyā*). — *Mantra-guṇḍa*, as, m., N. of a man. — *Mantra-guṇḍa*, as, m. a secret emissary or agent, spy. — *Mantra-griha*, *am*, n. a council-chamber. — *Mantra-śūḍāmaṇi*, *is*, m., N. of a work. — *Mantra-jala*, *am*, n. water consecrated by charms or sacred texts. — *Mantra-jihva*, as, m. 'having sacred texts for tongues,' N. of fire. — *Mantra-jña*, as, ā, am, knowing sacred texts; experienced in counsel; (*as*), m. a counsellor, adviser; a learned Brāhman, a priest; a spy. — *Mantra-jyotiḥ*, *is*, f., N. of a book. — *Mantra-lantra-netra*, *am*, n., N. of a book. — *Mantra-lantra-prakāśa*, as, m., N. of a book. — *Mantra-tas*, ind. with respect to the sacred texts, from or by the Mantras, from or by mystical charms or incantations; from advice, advisedly, deliberately, designedly. — *Mantra-toya*, *am*, n. water consecrated by Mantras or spells; [cf. *Mantra-jala*, *mantrōdaka*.] — *Mantra-tā*, as, ā, am, or *mantra-dātrī*, *tā*, *tri*, *trī*, teaching sacred texts; giving advice; a spiritual guide, teacher, preceptor. — *Mantra-darśin*, *i*, *īni*, *ḥ*, knowing the Vedic texts; (*ī*), m. a Brāhman learned in the Vedas; a seer or composer of a hymn. — *Mantra-dīdhi*, *is*, m. 'having sacred texts for rays,' N. of fire. — *Mantra-dīpaka*, as, m. 'lamp of the Vedas,' N. of a book. — *Mantra-dṛṣi*, *k*, *k*, *k*, beholding or discovering sacred texts; knowing sacred texts; skilled in counsel; (*k*), m. a composer of hymns; counsellor, adviser. — *Mantra-devatā*, *f*, the deity invoked in a sacred text. — *Mantra-deva-prakāśikā*, *f*, N. of a book. — *Mantra-druma*, as, m., N. of Indra in the sixth Manv-antara.

— *Mantra-dhara*, as, or *mantra-dhārin*, *i*, m. possessing good counsel, an adviser, counsellor. — *Mantra-nirṇaya*, as, m. decision or settlement of counsel, final determination after deliberation. — *Mantra-pati*, *is*, m. lord or owner of a sacred text or texts. — *Mantra-patṛa*, *am*, n. a leaf inscribed with a sacred text or prayer. — *Mantra-pada*, *am*, n. the words of a sacred text. — *Mantra-pārāyaṇa*, *am*, n., N. of a work. — *Mantra-pūta*, as, ā, am, purified by sacred texts. — *Mantra-pūtāman* ('*tā-āf*'), ā, m. epithet of Garuḍa. — *Mantra-prakāśa*, as, m., N. of a book. — *Mantra-prayoga*, as, m. application of spells or charms, magical means. — *Mantra-praśna-kāṇḍa*, *am*, n., N. of a Vedic work. — *Mantra-phala*, *am*, n. fruit of counsel, effect or consequence of advice. — *Mantra-bija*, *am*, n. the seed (i. e. first syllable) of a spell; seed-like counsel, counsel regarded as a seed or germ. — *Mantra-bhāṣya*, *am*, n. title of Ūta's commentary on the Vājasaneyi-saṃhitā. — *Mantra-bheda*, as, m. breach of counsel, betrayal of counsel or of a concerted plan; a particular magical incantation; (*ās*), m. pl. various kinds of Mantras or spells. — *Mantra-maya*, as, *i*, *am*, consisting or made up of spells. — *Mantra-mahodadhī*, *is*, m. 'ocean of Mantras,' title of a work by Mahidhara. — *Mantra-muktāvali* ('*tā-āf*'), *f*, N. of a book. — *Mantra-mūrti*, *is*, m. 'whose body consists of sacred texts,' epithet of Śiva. — *Mantra-mūla*, as, ā, am, rooted in counsel; rooted in Mantras or spells; (*am*), n. magic. — *Mantra-yantra*, *am*, n. 'Mantra-implement,' an amulet, a mystical diagram with a magical formula. — *Mantra-yantra-prakāśa*, as, m., N. of a book. — *Mantra-yuktī*, *is*, *f*. employment of Mantras or spells; magical means. — *Mantra-yoga*, as, m. the employment of Mantras or sacred texts; magic. — *Mantra-rahasya-prakāśikā*, *f*. title of a book by Nīla-kaṇṭha. — *Mantra-rāja*, as, m. 'king of spells,' N. of a particular magical formula. — 1. *mantra-vat*, ind. in conformity with sacred texts, accompanied by the recitation of sacred texts; according to all rules of consultation. — 2. *mantra-vat*, *ān*, *atī*, *at*, accompanied with sacred texts or hymns; having spells, enchanted (said of a weapon); entitled to use the Mantras; initiated; having or hearing counsel. — *Mantra-varjam*, ind. without any sacred text (Manu X. 127). — *Mantra-varṇa*, as, m. the contents of a sacred text or hymn; (*ās*), m. pl. the single letters of a sacred text. — *Mantra-varṇana*, *am*, n., N. of the ninety-seventh chapter of the Sundara-kāṇḍa of the Rāmāyaṇa. — *Mantra-vādin*, *ī*, m. a reciter of sacred texts, one conversant with Mantras or spells, an enchanter. — *Mantra-vid*, *t*, *t*, *t*, knowing or skilled in sacred texts, knowing magical formulas; skilled in counsel; (*t*), m. a counsellor; a priest; a Brāhman learned in the Vedas; a spy. — *Mantra-vidyā*, *f*. the science of Mantras or spells, magic art. — *Mantra-vija*, see *mantra-bija*. — *Mantra-vyākhyā*, *f*. explanation of the sacred texts of the Veda. — *Mantra-sāstra*, *am*, n. 'magic science,' N. of a book. — *Mantra-śruti*, *is*, *f*. the hearing of counsel or deliberation, a consultation overheard. — *Mantra-śrutiya*, *am*, n., Ved. obedience to advice, following counsel, (Say. = *mantrēṇa pratipādyam*); tradition respecting the correct use of the sacred texts. — *Mantra-saṅskāra*, as, m. a (nuptial) rite performed with sacred texts, (according to Kullūka = *śvāha*). — *Mantrasaṅskāra-kṛt*, *t*, m. a husband who has performed the above rite. — *Mantra-saṅskṛtyā*, *f*. a rite accompanied with spells, a magic rite. — *Mantra-saṃhitā*, *f*. the collection of the Vedic hymns. — *Mantra-sādhaka*, as, m. 'effecting by Mantras or spells,' an enchanter, magician. — *Mantra-sādhana*, *am*, n. the act of effecting or subduing by magic; a magical formula, incantation, spell. — *Mantra-sādhya*, as, ā, am, to be subdued by spells, to be effected or attained by incantations; to be attained by consultation; to be overcome or brought into subjection by advice. — *Mantrasādhya-tva*, *am*, n. the being attainable

or subduable by spells, the being attainable by consultation. — *Mantra-siddha*, as, ā, am, accomplished by or expressed in sacred texts; effected by Mantras or spells, aided by an incantation. — *Mantra-siddhi*, *is*, *f*. the accomplishment or operation of a spell; the effecting or carrying out of a deliberation or advice. — *Mantra-sūtra*, *am*, n. a charm fastened on a string. — *Mantra-sprīḥ*, *k*, *k*, *k* (= *mantrēṇa sprīḥ*), obtaining anything by means of spells or incantations (see Pāp. III. 2, 58). — *Mantra-hina*, as, ā, am, destitute of hymns; contrary to sacred texts. — *Mantrādhāraṇa* ('*ra-ādh*'), *am*, n. striving to obtain by spells and incantations, conjuring. — *Mantrārtha-dīpa* ('*ra-ar*'), as, m., N. of a book by Rāghavendra. — *Mantrārśahadyāya* ('*ra-ār*'), *śha-ādh*'), as, m. 'chapter on the Vedic Rishis,' a Rishy-anukramanī of the Kāthaka Yajur-veda. — *Mantrāvali* ('*ra-āv*'), *f*. a series of sacred texts. — *Mantrēṣa* ('*ra-iṣa*) or *mantrēṣvara* ('*ra-iṣ*'), as, m. 'lord of spells or incantations,' (with a certain class of Śaivas) N. of a particular superior being. — *Mantrōdaka* ('*ra-ud*'), *am*, n. water consecrated by sacred texts. — *Mantrapraṣṭambha* ('*ra-up*'), as, m. encouragement by counsel, advice, direction.

Mantraṇa, *mantrayati*. See p. 745, col. 1.

Mantri, *tā*, m. = *mantrin*, a king's councillor, minister.

Mantrika at the end of comps. = *mantrin*. See *sa-mantrika*.

Mantrikā, *f*. (fr. *mantra*), N. of an Upanishad.

Mantrita. See p. 745, col. 2.

Mantrin, *i*, *īni*, *i*, *ī*, clever, wise in counsel; eloquent (Ved.); knowing sacred texts or spells, knowing incantations, a conjurer, enchanter; (*ī*), m. a king's councillor, minister, adviser, counsellor, (*hīm-mantrin*, a bad counsellor). — *Mantri-tā*, *f*. or *mantri-tva*, *am*, n. ministership, ministry, the office or vocation of a minister or councillor, councillorship. — *Mantri-dhruva*, as, ā, am, able to bear the burden of the office of a counsellor. — *Mantri-pati*, *is*, or *mantri-pradhāna*, as, or *mantri-mukhya*, as, or *mantri-vara*, as, or *mantri-śreshṭha*, as, m. a prime minister. — *Mantri-prakāṇḍa*, as, m. an excellent counsellor; [cf. *go-prakāṇḍa*.] — *Mantri-vat*, ind. like a counsellor, like a minister. — *Mantri-śrotiya*, as, m. a minister (who is) a Śrotiya or conversant with the Vedas.

Manyā, (at the end of a comp.) thinking one's self [cf. *paṇḍitam-m*°, *jñam-m*°]; appearing as, being accounted as.

Manyantī, *f*, N. of a daughter of Agni Manyā.

Manyamāna, as, ā, am, thinking, believing, supposing, fancying, considering; attending to, respecting, esteeming, honouring; approving, commending, praising; perceiving, remembering.

1. *manyā*, *f*. (for 2. see p. 747, col. 1), knowledge; respect (?)

Manyu, *us*, m. *f*. (Ved.) spirit, spiritedness, courage, mettle (as of horses), mind; (Say.) sacrificial act, sacrifice, offering, hymn (= *karmān*, *yāgu*, *stotra*); high spirit or temper, ardour, zeal; pride; passion, anger, wrath, indignation, resentment, rage, fury, (*manyus tan manyum rīcchati*, fury then encounters fury, or rage then recoils on rage, Manu VIII. 351); sorrow, grief, affliction, trouble, distress, vexation; Anger, Rage, Indignation personified; N. of the author of Rīg-veda X. 83, 84 (as Tāpasa or son of Tāpasa), of Rīg-veda IX. 97, 10-12 (as Vāsishṭha or son of Vāsishṭha); epithet of Śiva; of a Rudra; of Agni; N. of a prince (son of Vitatha); [cf. Gr. *μῆνυς*.] — *Manyu-tas*, ind. from anger, in a rage. — *Manyu-dūshita*, as, ā, am, troubled by pride or jealousy. — *Manyu-deva*, as, m. a proper N. — *Manyu-paritā*, as, ā, am, filled with or affected by anger. — *Manyu-mat*, *ān*, *atī*, *at*, spirited, high-spirited, zealous; angry, wrathful, enraged; sorrowful, distressed; vehement, passionate; (*ān*), m. epithet of Agni. — *Manyu-maya*, as, *i*, *am*, formed of anger, consisting of wrath, filled with resentment. — *Manyu-mī*, *is*, *īe*, *i*, Ved. destroying (hostile) spirit or fury; destroying in fury, furious with anger;

(Sāy. = *kopasya nirmātri* or *pareshām krodhasya hīnsaka* or *manyu-kartṛ* or *manyunā minat* = *hīnsat*). — *Manyu-śamana*, as, ī, am, Ved. appeasing or pacifying anger. — *Manyu-shāvin*, ī, īni, ī, Ved. preparing or offering Soma in anger. (Sāy. = *krodhena somam sunvat*); offering Soma with zeal or devotion. — *Manyu-sūkta*, am, n. the Manyu hymn, (probably an epithet of R̥g-veda X. 83, 84.)

Manyūya in *a-prati-manyūyamāna*, q. v.
Manvāna, as, ā, am, thinking, conceiving; minding, regarding.

मनाक *manāk*, ind. (perhaps *mana* + *anē*, but in R̥g-veda X. 61, 6, *manānak*), a little, slightly, somewhat, in a small degree, (*dānam manāg apī*, a gift however small; *kālam manāk*, a little time, in a little while; *na manāk*, not at all, not in the slightest degree); slowly, tardily; only, merely; [cf. Gr. *μᾶλός*, *μᾶλιν* in *μᾶλιν*, *μᾶλιν* in *μᾶλιν*: Lat. *min*-or, *min*-imus, *minu* in *minuo*: Goth. *mins*, *minz*, *minnists*: Hib. *min*, 'small, fine'; *mion*, 'small, little'.] — *Manāk-kara*, as, ā or ī, am, doing little, lazy, sluggish; (am), n. = *mangalyā*, a kind of fragrant Agallochum or aloe wood (having a perfume like that of jasmine). — *Manāk-priya*, as, ā, am, a little dear, somewhat dearer or more valuable.

मनाका *manākā*, f. a female elephant.

मनाज्य *manājya*, am, n., N. of a Sāman.

मनायी *manāyī*, *manāvī*. See p. 742, col. 3.

मनिङ्गा *maningā*, f., N. of a river.

मनीक *manika*, am, n. eye-salve, collyrium, powdered antimony or other substances used as an application and ornament to the eye.

मनीकृ *manī-kṛi*. See p. 742, col. 3.

मनीमुष्याम *manimusha-grāma*, as, m., N. of a village.

मनीवक *manivaka*, as, m., N. of a son of Bhavya, the son of Priya-vrata, and of a Varsha named after him.

मनु *manu*. See p. 743, col. 1.

मनुष्य *manushya*. See p. 743, col. 2.

मनोगत *mano-gata*, &c. See p. 741, col. 3.

मनोता *manotā*. See p. 743, col. 3.

मनोरथ *mano-ratha*. See p. 742, col. 2.

मन्तव्य *mantavya*, *mantu*. See p. 743, col. 3.

मन्त्र *mantr* (properly to be regarded as a Nom. fr. *mantra*), cl. 10. A. (ep. also P.) *mantrayate* (-tā), *mantrayām-āsa*, *mantrayitum*, to speak, talk (Ved.); to take counsel, consult, deliberate, ponder over, determine (sometimes with inf., e.g. *ava-tartum sarve mantrayām-āsuḥ*, they all determined to descend); to counsel, advise, propose any measure, give any one advice (with acc. of the person or with gen. of the person and acc. of the thing advised or consulted about, e.g. *mantravayitvā hitam mama*, give me friendly advice; *mantrayām-āsuḥ rahasyāni*, they consulted about secret matters); to consecrate with sacred or magical texts, enchant with spells or charms: Pass. *mantrayate*, to be consulted or deliberated; to be advised.

Mantra. See p. 744, col. 1.
Mantraṇa, am, n. or *mantraṇā*, f. the act of consulting, consultation, deliberation; advising, counselling, consulting in private. — *Mantraṇārha*, see Gaṇa Ukāśādi to Pāṇ. IV. 2, 90.

Mantrayat, an, *anti*, at, counselling, advising, consulting.

Mantrayitavya, as, ā, am, to be consulted or advised; (am), n. that which is to be advised.

Mantrita, as, ā, am, spoken, consulted, deliberated, determined; advised, counselled; consecrated with sacred texts or magical formulas, enchanted, charmed; (am), n. advice, counsel.

मन्थ *manth*, another form of rt. 1. *manth*, q. v.

Mantha, as, m. stirring round, churning; shaking about, agitating; killing, slaying; a drink in which other ingredients are mixed by stirring, a mixed beverage, (usually = *sāktava*) parched barley-meal stirred round in milk; a spoon for stirring; a churning-stick; a kind of antelope; the sun, a ray of the sun (= *anśu*); a disease of the eye, cataract, opacity, excretion of rheum; an instrument for kindling fire by friction. — *Mantha-guṇa*, as, m. a churning-cord, the cord or string used for turning the churning-stick. — *Manthaguṇi-kṛita*, as, ā, am, made into a churning-cord (said of the serpent Vāsuki). — *Mantha-ja*, am, n. 'produced by churning,' butter.

— *Mantha-daṇḍa* or *mantha-daṇḍaka*, as, m. a churning-stick. — *Mantha-daṇḍi-kṛita*, as, ā, am, made into a churning-stick. — *Mantha-parvata* or *mantha-saila* or *manthācala* ('*tha-ā*'), as, or *manthādri* ('*tha-ā*'), is, m. the mountain Mandara (which served for a churning-stick at the churning of the ocean of milk). — *Manthāvala* ('*tha-āv*'), as, m., Ved. a kind of snake; (according to Sāy.) an animal which hangs from the boughs of trees with its head downwards. — *Manthodaka* ('*tha-ud*'), as, m. the ocean of milk, (perhaps wrongly for *manthodaka*). — *Manthodadhī* ('*tha-ud*'), is, m. 'churning-sea,' sea of milk.

Manthaka, as, m. a churner, agitator; N. of a man; (ās), m. pl., N. of his descendants.

Manthana, as, ī, am, kindling fire by friction; (as), m. a churning-stick; (m. or n.?), an instrument for kindling fire by friction; (ī), f. a churn, a vessel for butter; (am), n. the act of kindling fire by rubbing pieces of wood together; the act of shaking, shaking about, agitating, churning (milk into butter); churning out (of A-mṛita). — *Manthana-gatī*, f. a churning-vessel (for butter), churn, a common earthen pot used for churning.

Manthaniya, as, ā, am, to be churned, &c.

Mantharu, us, m. the wind raised by flapping away flies, the wind from a chowrie.

Manthā, f. a churning-stick; (= *methikā*), *Trigonella Fenum Græcum*.

Manthāna, as, m. 'the shaker (of the universe), an epithet of Śiva; a churning-stick; a kind of metre, four times — — — — —; [cf. Hib. *maide*, 'a stick, wood, timber'.] — *Manthāna-bhātrava*, as, m., N. of a teacher of the Kāṭha-vidya.

Manthānaka, as, m. a kind of grass (= *apriḍha-mūla*, *trīṇāhriṇa*, *harita*).

Manthitṛi, tā, trī, trī, Ved. one who stirs or shakes about, stirring, &c.

Manthitvā, ind. having churned. See *mathitvā*.

Manthin, ī, inī, ī, shaking up, stirring, agitating, exciting; paining, afflicting; (ī), m. Soma juice with meal mixed in it by stirring (Ved.); semen virile [cf. *ūrdhva-manthin*]; (inī), f. a churn, churning-vessel (for butter); 'the shaker,' N. of one of the Mātṛis attending on Skanda. — *Manthi-pa*, as, ā, am, Ved. drinking Soma which is stirred and mixed (with meal &c.). — *Manthi-vat* or *manthivat*, ān, atī, at, Ved. connected with mixed Soma. — *Manthi-śośis*, is, is, is, Ved. sparkling like mixed Soma.

Manthya, as, ā, am, Ved. to be rubbed, to be kindled by friction (said of fire); to be churned, &c.

मन्थर *manthara*, as, ā, am (allied to *manda*, col. 3), slow, lazy, tardy, hesitating, moving slowly, trailing, inert, inactive, dull, stupid, silly; low, hollow, deep (as sound), having a low tone; curved, bowed, crooked, bent, distorted, humpbacked; broad, wide; large, bulky; (as), m. a treasure, treasury, store; the hair of the head; wrath, anger; fruit; an obstacle, hindrance; a churning-stick; fresh butter; a spy, informer; the month Vaiśākha; an antelope,

deer; a fortress, stronghold; the mountain Mandara [cf. *mantha-parvata*]; (ā), f., N. of a humpbacked female slave of Bharata's mother Kaikeyī, (according to one account, an incarnation of the Gandharv Dundubhī; according to another, a daughter of Virocana: she instigated Kaikeyī, the favourite wife of Daśa-ratha, to plot the banishment of Rāma-candra, by suggesting that his elevation to the throne would involve the degradation of Bharata, see Rāmāyaṇa II. 8); (am), n. safflower (= *kusumbhī*). — *Manthara-tā*, f. slowness, tardiness. — *Manthareshaṇa* ('*ra-isk*'), as, m., N. of a man; (ās), m. pl., N. of his descendants (see Pāṇ. II. 4, 66).

Mantharita, as, ā, am, made slow or lazy, relaxed.

मन्थरु *mantharu*, *manthya*, &c. See col. 2.

मन्द *mand* (connected with rt. 2. *mad*, q. v.; cf. rt. *maṇḍ*), cl. 1. A. *mandate* (Ved. *madati*, *mandati*, see rt. 2. *mad*), to become drunk or inebriated (Ved.); to be glad; to rejoice (Ved.); to exhilarate (Ved.); to be praised, to be celebrated (Ved.); to praise (Ved.); to sleep (Ved.); to languish, be languid; to move slowly, tarry, loiter, hesitate, stand still, pause; to be beautiful, to shine.

Manda, as, ā, am, slow, tardy, moving slowly or softly, loitering, inert, inactive, idle, lazy, laggardly; cold, unimpassioned, apathetic, phlegmatic; dull, heavy, stolid, silly, foolish, weak-minded, self-willed; low, deep, hollow, low-sounding, soft (said of the voice &c.); weak, weakly, slight, slack (as a bow); dull, faint (as light); little, miserable, ill, feeble (as the digestive faculty &c.), sick, bad, evil, wicked, vile; unhappy, unlucky; weakly indulgent, good-natured; drunken, addicted to intoxication; (as), m. the planet Saturn; (the upper) apsis of a planet's course or (according to some) its anomalistic motion; epithet of Yama; one of the three kinds of elephants [cf. *mandra*, *bhadra-manda*, *mr̥ga-manda*]; the end of the world, the dissolution (*pralaya*) of all things; (ā), f. a pot, vessel; scil. *sankranti*, a particular astronomical conjunction; N. of Dakṣhāyaṇī; (am), ind. slowly, tardily, by degrees, gradually; softly, gently, (*mandam mandam*, very slowly or gently, step by step, e.g. *mandam mandam nudati pavanas tvām*, the breeze wafts thee very gently onwards); idly, indolently, weakly, feebly, slightly, faintly, (*mandam uccāvaśan*, sighing faintly); deeply, in a low or soft tone, in a low voice, (*mandam mandam uvāca*, he spoke very softly); [cf. Hib. *mall*, 'slow'.] — *Manda-karṇi*, is, m., N. of a Muni. — *Manda-karman*, a, n. the process for the apsis of a planet's course; (ā, ā, a), having little to do, inactive. — *Manda-kānta*, as, ā, am, slightly or faintly bright, of a dull lustre. — *Manda-kānti*, is, m., 'having a soft lustre,' epithet of the moon. — *Manda-kārin*, ī, inī, ī, acting or working slowly, acting foolishly, going to work in a foolish manner. — *Manda-ga*, as, ā, am, moving or flowing slowly; (as), m. the planet Saturn; (ās), m. pl. epithet of the Sūdras in Śāka-dvīpa; (ā), f., N. of a river. — *Manda-gatī*, is, is, is, having a slow motion, moving slowly. — *Mandagatī-tva*, am, n. slowness of motion, tardiness. — *Manda-gamana*, as, ā, am, who or what goes slowly; (am), n. the act of moving or going slowly, slow motion. — *Manda-gāmin*, ī, inī, ī, going slowly, marching slowly. — *Manda-śeṣa*, ās, ās, as, having little consciousness, hardly conscious, fainting away; absent in mind. — *Manda-śāyā*, as, ā, am, of little brilliance, dull, dim, faint, lustreless. — *Manda-janani*, f. the mother of Manda or Saturn (and wife of Sūrya). — *Manda-jaras*, ās, ās, as, slowly growing old. — *Manda-jāta*, as, ā, am, produced slowly, arising slowly. — *Manda-tara*, as, ā, am, more slow, very slow, &c.; (am), ind. very slowly or gently. — *Manda-tā*, f. or *manda-tva*, am, n. slowness, tardiness, inertness, inactivity, indolence; dulness, heaviness, stupidity, simplicity, folly, weak-

ness, feebleness; faintness (of light &c.). littleness, insignificance. — *Manda-dhāra*, as, ā, am, flowing in a slow stream. — *Manda-dhī*, īs, īs, ī, slow-witted, possessing little intelligence, simple, silly. — *Manda-nāga*, as, m., N. of a man, (perhaps more correctly *mallā-nāga*). — *Manda-paridhī*, īs, m. (in astronomy) the epicycle of the apsis. — *Manda-pāla*, as, m., N. of a Rishi. — *Manda-prajña*, as, ā, am, slow-witted, possessed of little understanding, foolish. — *Manda-prāṇa*, as, ā, am, having slow or weak breath. — *Manda-phala*, am, n. (in astronomy) equation of the apsis or (according to some) the anomalous equation of a planet; (as, ā, am), having unimportant results or effects; bearing little fruit. — *Manda-buddhi*, īs, īs, ī, slow-witted, dull-witted, possessed of little understanding, stupid, foolish. — *Manda-bhāgin*, ī, īnī, ī, unfortunate, ill-fated, unhappy. — *Manda-bhāgya*, as, ā, am, or *manda-bhāj*, k, k, ill-fated, unfortunate, unhappy, wretched, miserable; (am), n. adverse fortune, misfortune. — *Manda-bhāgya-tā*, f. ill-fortune, ill-fatedness, misfortune. — *Manda-bhāhīni*, f. a kind of metre (= *mañju-bhāhīni*). — *Manda-mati*, īs, īs, ī, slow-minded, dull-witted, possessed of little understanding, slow in apprehension, dull, stupid, foolish; (ī), m., N. of a wheelright (in the *Hitopadeśa*, p. 63). — *Manda-mandam*, ind. slowly, softly, in a low tone. — *Manda-mandātapa* ('da-āt'), as, ā, am, having decreasing sunshine. — *Manda-medhas*, ās, ās, am, dull-witted, possessed of little understanding. — *Manda-rasmi*, īs, īs, ī, having weak or faint rays, dim. — *Manda-vāhīni*, f. 'gently flowing,' N. of a river. — *Manda-viśa*, as, ā, am, containing little poison, having little venom; (as), m., N. of a snake. — *Manda-viśarpa*, as, m. 'slowly crawling,' N. of a snake. — *Manda-viśarpin*, ī, īnī, ī, crawling or creeping slowly; (īnī), f., N. of a louse. — *Manda-virya*, as, ā, am, having little vigour, weak. — *Manda-vrīṣṭi*, īs, f. slight rain. — *Manda-samirapa*, as, m. a gentle breeze. — *Manda-smīta*, am, n. or *manda-hāsa*, as, m. or *manda-hāsa*, am, n. a gentle laugh, smile. — *Mandākrāntā* ('da-āk'), f. 'slowly advancing,' N. of a kind of metre, four times — — — — —, — — — — — (the *Megha-dūta* of Kālidāsa is written in this metre, cf. *bhārākrāntā*). — *Mandāksha* ('da-āk'), as, ī, am, weak-eyed; (am), n. bashfulness, sense of shame, embarrassment, modesty. — *Mandāgni* ('da-ag'), īs, īs, ī, having weak digestion, dyspeptic; (ī), m. slowness or weakness of digestion. — *Mandātman* ('da-āt'), ā, ā, am, slow-minded, simple, foolish. — *Mandādara* ('da-ād'), as, ā, am, having little respect (for another person), caring little for, remiss, slack, neglectful, inattentive, disregarding, neglecting. — *Mandānala* ('da-an'), as, ā, am, having weak digestion. — *Mandānala-tva*, am, n. weakness of digestion. — *Mandānila* ('da-an'), as, m. a gentle breeze, zephyr. — *Mandāyus* ('da-āy'), ūs, ūs, ūs, short-lived. — 1. *mandārī-tā* ('da-ar'), f. hatred of the bad, the having foolish enemies; (for 2. see under *mandārin*, col. 3.). — *Mandāsu* ('da-asu'), us, us, u, having slow or weak breath, one from whom the breath of life is departing. — *Mandī-kri*, cl. 8. P. -karoti, -kartum, to weaken, to diminish. — *Mandī-bhāva*, as, m. slowness, tardiness, stupidity. — *Mandī-bhū*, cl. 1. P. -bhavati, -bhavitum, to become weak or faint, diminish. — *Mandī-bhūta*, as, ā, am, 'become slow,' dull, stupid. — *Mandocēa* ('da-u'), as, m. (in astronomy) the upper apsis of the course of a planet. — *Mandotsāha* ('da-ut'), as, ā, am, weak in effort, unenergetic. — *Mandodārī* ('da-ud'), f., N. of Rāvaṇa's favourite wife (mother of Indra-jit); of one of the Mātṛys attending on Skanda; of the mother of the lexicographer Jāṭa-dhara. — *Mandodārīśa* ('ri-īśa'), as, m. 'Mandodārī's lord,' N. of Rāvaṇa. — *Mandodārī-suta*, as, m. 'son of Mandodārī,' Indra-jit. — *Mandoshya* ('da-ush'), as, ā, am, tepid, moderately warm, lukewarm, temperate; (am), n. gentle heat, warmth. — *Mandoshya-tā*, f. moderate temperature, gentle

heat, lukewarmness. — *Mandautoukyā* ('da-aut'), as, ā, am, having no great desire.

Mandaka, as, ā, am, simple, silly, foolish; (ās), m. pl., N. of a people; [cf. *maṇḍaka*.]

Mandat, an, anti, at, rejoicing, delighting. — *Mandāt-vira*, as, ā, am, Ved. rejoicing men, delighting heroes, (Sāy.) = *virān harshayati yāḥ*; cf. *mandayat-sakha*.

Mandana, as, ā, am, gay, cheerful (Ved.); (as), m., N. of a pupil of Śaṅkarācārya; (am), n. praise, eulogium; (with a sect of Pāsupatas) a term for a particular limping gait.

Mandamāna, as, ā, am, Ved. rejoicing in, praising, (Sāy.) = *stuvāt*.

Mandaya, Nom. P. *mandayati*, -yitum, to retard; to weaken, diminish, slacken.

Mandayat, an, anti, at (fr. the Caus.), delighting, rejoicing; (anti), f. epithet of Durgā. — *Mandayat-sakha*, as, ā, am, rejoicing friends; (Sāy.) the friend of the delighter (Indra).

Mandayu, us, us, u, gay, cheerful, happy.

Mandara, as, m., N. of a sacred mountain (the residence of various deities; it served the gods and Asuras for a churning-stick at the churning of the ocean for the recovery of the Amṛta and thirteen other precious things lost during the deluge; Viṣṇu is fabled to have become incarnate in the form of a Kūrma or tortoise for the purpose of sustaining this mountain on his back, the serpent Vāsuki serving as a rope with which to whirl it round, cf. *Mahā-bh. Ādi-p. 1112*, &c.); heaven (= *svarga*, cf. *meru*); an ornament of pearls of eight or sixteen strings; N. of a tree of paradise or one of the five trees in Indra's heaven (= *mandāra*); a mirror; a kind of metre, four times — — — — —; N. of a son of Hiranya-kāśipu (also called *Mandāra*); N. of a Brāhmaṇa; of a Vidyā-dhara; (as, ā, am), slow, tardy, sluggish, &c. (= *mandā*, q. v.); large, bulky; thick, dense, firm; (am), ind. slowly, sluggishly. — *Mandara-deva*, as, m., N. of a king of the Vidyā-dharas; (ī), f., N. of this king's sister. — *Mandara-devi*, as, ā, am, coming from or belonging to *Mandara-deva*. — *Mandara-droṇi*, f. a valley of the mountain *Mandara*. — *Mandara-bhramara*, am, n. the whirling round of the mountain *Mandara*. — *Mandara-vāsini* or *mandarāvāsā* ('ra-āv'), f. 'dwelling on *Mandara*,' epithet of Durgā. — *Mandara-hariṇa*, as, m. (sometimes written *mandahāra*), N. of one of the eight Upa-dvīpas in Jambudvīpa.

Mandarāya, Nom. P. A. *mandarāyati*, -te, -yitum, to be like the mountain *Mandara*.

Mandasāna, as, ā, am, Ved. being delighted, pleased, glad, (Sāy.) = *hrīṣyāt, modamāna*; exhilarated, inspirited, inebriated; (as), m., N. of Agni or fire; life, sleep.

Mandasānu, us, m. sleep; life.

Mandāya, Nom. P. A. *mandāyati*, -te, to go slowly, tarry, delay, linger, loiter; to be tardy; to be weak or faint.

Mandāyamāna, as, ā, am (fr. the Caus.), going slowly or tardily, delaying, slow, tardy.

Mandāśya, incorrect for *mandāksha*, q. v.

Mandīn, ī, īnī, ī, Ved. delightful, cheering, exhilarating, invigorating, inspiriting (said of Soma); rejoicing, cheering, inspirited. — *Mandī-nīśprīś*, k, k, Ved. longing for Soma; sipping Soma, (Sāy.) = *soman spṛīśāt*.

Mandīman, ā, m. slowness, &c. (see *Gaṇa Prithivādi* to Pān. V. 1, 122).

Mandīśhṭha, as, ā, am, Ved. most exhilarating, giving the greatest enjoyment, (Sāy.) = *mādayitṛ-tama*.

Mandus, us, us, u, Ved. rejoicing, cheerful, pleased. — *Mandra*, as, ā, am, sounding agreeably, speaking pleasantly, pleasing, delighting, causing joy, pleasant, agreeable (Ved.); pleased, delighted (Ved.); commendable, praiseworthy (Ved.); low, base, hollow, dead, deep (as sound), rumbling; (as), m. a low tone, deep sound; the low or base tone (*sthāna*) of the voice (as opposed to the middle or *madhyama*

and the high or *uttama*); a kind of drum; a species of elephant; (am), ind. with a low or hollow sound. — *Mandra-jihva*, as, ā, am, Ved. 'pleasing-tongued,' whose tongue exhilarates, pleasant-voiced (said of Agni, Brīhas-pati, &c.). — *Mandra-tara*, as, ā, am, Ved. giving great joy. — *Mandrajāni* ('ra-aj'), f., Ved. 'uttering pleasant sounds,' the tongue; the voice (= *vāc*, Naigh. I. 11).

Mandraya, Nom. A. *mandrayate*, -yitum, to praise, honour? (= *arcati*, Naigh. III. 14).

Mandṛ mandafa, as, m. the coral tree, *Erythrina Fulgens*.

Mandṛ mandat. See col. 2.

Mandṛn mandana, *mandayu*, &c. See col. 2.

Mandṛ mandara. See col. 2.

Mandṛsan mandasāna. See col. 2.

Mandak mandāka, am, n. (said to be fr. rt. *mand*), praising, praise; a stream, current, (perhaps fr. *manda* + *aka*, going slowly.)

Mandākinī, f., N. of an arm of the Ganges (flowing down through the valley of *Kedāra-nātha* in the *Himālayas*); the river Ganges; the heavenly Ganges, the river of heaven; a kind of metre, four times — — — — — with a cesura after the seventh syllable; (in astronomy) N. of a particular conjunction.

Mandākrānta mandākrāntā. See col. 1.

Mandār mandāra, as, am, m. n. (said to be fr. rt. *mand*), the coral tree, *Erythrina Indica* or this tree regarded as one of the five trees of paradise (*svarga*); a white variety of *Calotropis Gigantea*; thorn-apple (= *dhūrta*); heaven [cf. *mandara*]; an elephant [cf. *manda*, *mandra*]; N. of a son of Hiranya-kāśipu (also called *Mandāra*); N. of a Brāhmaṇa; of a Vidyā-dhara; (as, ā, am), slow, tardy, sluggish, &c. (= *mandā*, q. v.); large, bulky; thick, dense, firm; (am), ind. slowly, sluggishly. — *Mandara-deva*, as, m., N. of a king of the Vidyā-dharas; (ī), f., N. of this king's sister. — *Mandara-devi*, as, ā, am, coming from or belonging to *Mandara-deva*. — *Mandara-droṇi*, f. a valley of the mountain *Mandara*. — *Mandara-bhramara*, am, n. the whirling round of the mountain *Mandara*. — *Mandara-vāsini* or *mandarāvāsā* ('ra-āv'), f. 'dwelling on *Mandara*,' epithet of Durgā. — *Mandara-hariṇa*, as, m. (sometimes written *mandahāra*), N. of one of the eight Upa-dvīpas in Jambudvīpa.

Mandāraka, as, m. *Erythrina Indica* or this tree regarded as one of the five celestial trees; (ikā), f., N. of a woman. — *Mandāraka-dīna*, am, n. epithet of a particular day.

Mandārava, as, and *mandāru*, us, m. = *mandāra*, the coral tree.

Mandārin, ī, īnī, ī, having *Mandāra* trees, abounding in them. — 2. *mandārī-tā*, f. (for 1. see col. 1), the state of possessing or abounding in *Mandāra* trees.

मन्दिकुर mandikukura, as, m. a kind of fish, (also read *mallikukūḍa*.)

मन्दिन् mandin. See col. 2.

मन्दिर mandira, am, n. (according to some also ā, f. and as, m.); said to be fr. rt. *mand*), a habitation, dwelling, house, palace; a temple, pagoda; an apartment; a town; a camp; any abode or dwelling, (sometimes at the end of an adj. comp., e. g. *kshirābdhī-mandira*, as, ā, am, dwelling in the ocean of milk); (ā), f. a stable, = *mandurā*, p. 747; (as), m. the sea; the hollow or back of the knee, the ham; N. of a *Gandharva*. — *Mandira-paśu*, us, m. 'household animal,' a cat. — *Mandira-maṇi*, īs, m. 'house-gem, temple-jewel,' epithet of Śiva.

Mandurā, f. a stable for horses; a mattress, sleeping-mat, bed.

मन्दीकृ *mandi-kṛi*, *mandi-bhū*. See p. 746, col. 1.

मन्दीर *mandira*, as, m. (probably) a proper name.

मन्दु *mandu*. See p. 746, col. 2.

मन्देह *mandeha*, ās, m. pl. a kind of Rākshasa; epithet of the Śūdras in Kuśa-dvīpa.

मन्ध *mandra*. See p. 746, col. 2.

मन्ध *mandha*, as, m., Ved. a kind of antelope.

मन्धातृ *mandhātṛi*, tā, m. (fr. *man* = *manas* + *dhātṛi*, q. v.), Ved. 'a thinker,' an intelligent man (= *medhāvin*, Naigh. III. 15); a devout or pious man; N. of a king (son of Yuvanaśva), [cf. *māndhātṛi*]; N. of a man.

मन्मथ *manmatha*, as, m. (probably an intensive form fr. rt. 1. *math* or *manth*, according to others fr. *man* = *manas* + *matha*, 'agitating'), love, the god of love, amorous passion or desire, (*paroksha-manmatho janaḥ*, people who know nothing of love); the elephant or wood-apple, *Feronia Elephantum*; epithet of the twenty-ninth (third) year in a sixty years' cycle of Jupiter; N. of a physician (written at full *Sri-nara-vaidy-manmatha*); (*ā*), f., N. of Dākṣhāyāṇi. — *Manmatha-kara*, as, ī, am, causing or exciting love; (*as*), m. epithet of a being attending on Skanda. — *Manmatha-yuddha*, am, n. strife of love, amorous strife or contest. — *Manmatha-lekha*, as, m. a love-letter. — *Manmathānanda* ('*tha-ān*'), as, m. 'love's joy,' N. of a kind of mango (= *mahārāja-cūta*). — *Manmathālaya* ('*tha-āl*'), as, m. 'love's abode,' the mango tree. — *Manmathesvara-tīrtha* ('*tha-iś*'), am, n. 'Tīrtha of the lord of love,' N. of a sacred bathing-place. — *Manmathoddipana* ('*tha-ud*'), am, n. the act of kindling or inflaming love.

Manmathin, ī, īnī, i, enamoured, impassioned, amorous, in love.

मन्मन् *manman*, a, n. (fr. rt. *man*, to think), Ved. thought, understanding, disposition of mind [cf. *dur-m*]; expression of any desire of the mind, wish, desire; hymn, hymn of praise, prayer, petition, (Sāy. = *mananiyam*, *mananiyam phalam*, *mananiyam stotram*, *manana-vaṭi stutiḥ*). — *Manma-sas*, ind., Ved. according to the mind's desire, with hymns, with praise, (according to Sāy. = *manmanā* = *stotreṇa*). — *Manma-sādhana*, as, ī, am, fulfilling the desires of the mind, accomplishing wishes; appearing right to the mind.

मन्मन *manmana*, as, m. confidential whispering (= *gaḍgaḍa-dhrani*, *karṇa-mūle guptā-lāpa*); love, the god of love.

मन्मय *man-maya*. See under 1. *mad*, p. 734, col. 1.

मन्यमान *manyamāna*. See p. 744, col. 3.

मन्या 2. *manyā* or *manyākā*, f. (for 1. *manyā* see p. 744, col. 3), the back of the neck, the tendon of the cervical or trapezium muscle forming the nape of the neck (*musculus cucullaris* or *trapezius*). — *Manyā-gata*, as, ā, am, being on the nape of the neck, situated in the back of the neck. — *Manyā-graha*, as, m. spasm or contraction of the above cervical muscle. — *Manyā-stambha*, as, m. stiffness or rigidity of the neck; a peculiar disease of the neck.

मन्यु *manyu*. See p. 744, col. 3.

मन्वन्तर *manv-antara*, *manv-iddha*, &c. See p. 743, col. 2.

मपष्ट *mapashṭa* or *mapashṭaka* or *mapushṭaka*, as, m. (= *makushṭaka*, *mayushṭaka*), a kind of bean, (written also *mapushṭhaka*.)

मफिर *maphira*, N. of a place.

मभ्र *mabhr*, cl. 1. P. *mabhrati*, to go, move.

मम *mama*, gen. case of the first personal pronoun [cf. 3. *ma*, *asmad*] used in certain compounds and to form a few derivatives; [cf. *a-m*°, *nir-m*°, *māmaka*, *māmakina*]. — *Mama-kāra*, as, m. or *mama-kṛitya*, am, n. interesting one's self about anything. — *Mama-tā*, f. 'mineness,' the sense of 'meum,' the considering anything as belonging to one's self, sense of ownership or self-interest, appropriation, selfishness; individuality; pride, arrogance, self-sufficiency, attachment to, interest in [cf. *mama-tva* below]; N. of the wife of Uthaya and mother of Dīrgha-tamas, (according to Sāy. on Rīg-veda VI. 10, 2. *Mamatā nāma brahma-vādinī Dīrgha-tamaso mātā*). — *Mamatā-yukta*, as, ā, am, filled with selfishness, selfish, miserly; (*as*), m. a selfish man, miser, egotist. — *Mama-tva*, am, n. 'mineness,' regarding as one's own, sense of ownership, attachment to, interest in (generally with loc. c., e. g. *mamatvam me tasmīn*, I take an interest in that; *dhane mamatvam na kartavyam*, one must not become attached to wealth); pride, arrogance; [cf. *mama-tū* above]. — *Mama-satyā*, am, n., Ved. contest or struggle for ownership, (the contending parties are supposed to say *mama satyāṃ jaya iti*.)

Mamaka, as, ā, am, Ved. my, mine (see Pān. IV. 3, 3; cf. *māmaka*).

Mamāya, Nom. A. *mamāyate*, -*yitum*, to envy any one (acc. c.).

ममत *mamat*, ind., Ved. *mamat* — *mamat*, at one time — at another time; (but according to Sāy. = *mādyat*, *pra-mādyat*, *pra-matta*), exulting, impassioned, intoxicated with joy.

ममाथ *mamātha*, am, n., N. of a Sāman; (also *mathāta*.)

ममापताल *mamāpatāla*, as, m. (according to Uṇādi-s. V. 50. fr. rt. *mavy*, to bind, with affix *āla*, y being rejected, m substituted for v, and the augment *āpat* added) = *vishaya*, an object of sense.

मम्ब *mamb*, cl. 1. P. *mambati*, &c., to go, move.

मम्म *mamma*, as, m., N. of a man. — *Mamma-svāmīn*, N. of a temple built by Mamma.

मम्मक *mammaka*, as, m. a proper N.

मम्मक *mammaka*, as, m., N. of the author of the *Kāvya-prakāśa* and the *Sangita-ratna-mālā*, (said to be a contraction for *mahīma-bhaṭṭa*, also written *mammaka-bhaṭṭa*.)

ममि *mami*, is, is, i, mortal. See *a-m*°.

मय *may*, cl. 1. A. *mayate*, -*yitum*, to go, move; [cf. perhaps Lat. *meare*.]

मय 1. *maya*, as, ī, am (fr. rt. 3. *mā*, to form), used as an affix at the end of a comp. to express 'made of, consisting of, full of,' &c. (e. g. *suvarṇa-maya*, made of gold, golden; cf. *kāshṭha-m*°, *jala-m*°, *krodha-m*°, *tejo-m*°; in later Sanskrit the fem. is sometimes, but rarely, in *ā*); (*as*), m., N. of an Asura (described sometimes as the artificer or architect of the Daityas, sometimes as versed in magic, astronomy, and military science); N. of an astronomer, (according to some = *Πτολεμαῖος*); N. of an author; (*ā*), f. medical treatment, the practice of physic, administering remedies. — *Maya-kshetra*, am, n., N. of a district. — *Mayakshetra-māhātmya*, am, n. title of a book. — *Maya-grāma*, as, m., N. of a village. — *Maya-nirmita*, as, ā, am, made by Maya. — *Maya-saras*, as, n., N. of a pool. — *Mayārāma* ('*ya-ār*'), as, m., N. of a man. — *Mayeśvara* ('*ya-iś*'), as, m. Maya.

मय 2. *maya*, as, m. (perhaps fr. rt. 2. *mā*), a horse; a camel; a mule; (*i*), f. a mare.

मय 3. *maya*, as, m. (fr. rt. 1. *mā*), hurting, injuring.

मयट *mayāṭa*, as, m. (said to be fr. rt. *may*), a hut of grass or leaves; (according to Uṇādi-s. IV. 81) = *pra-sāda* (? *prāsāda*).

मयन्द *mayanda*, Ved. (according to Mahīdhara) = *mayoda* (against the accentuation).

मयष्टक *mayasṭhaka*, as, m. a kind of bean.

मयस् *mayas*, as, n., Ved. pleasure, delight, enjoyment, refreshment. — *Mayas-kara*, as, ī, am, Ved. causing enjoyment, giving pleasure. — *Mayo-bhava*, as, ā, am, Ved. = *mayo-bhū* below; (*as*), m., N. of a man; (*ās*), m. pl., N. of the descendants of Mayo-bhava. — *Mayo-bhū*, ās, ūs, u, Ved. causing pleasure, delighting, giving enjoyment, benefiting (said of Soma, of the Āśvins, &c.).

मयिवसु *mayi-vasu* (fr. *mayi*, loc. sing. of 3. *ma* + *vasu*), Ved. used in a particular formula.

मयु *mayu*, us, m. (according to Uṇādi-s. I. 7. fr. rt. 1. *mā*; by some referred to rt. 2. *mā*), N. of a class of attendants on Kuvera, a Kim-purusha, Kin-nara, chorister of Svarga, celestial musician; an antelope, deer. — *Mayu-rāja*, as, m. 'king of the Kim-purushas,' epithet of Kuvera.

मयुष्टक *mayuṣṭhaka*, as, m. (= *makushṭhaka*), a kind of bean.

मयूक *mayūka*, as, m. = *mayūra*, q. v.

मयूख *mayūkha*, as, m. (probably fr. rt. 1. *mā*, but according to Uṇādi-s. V. 25. fr. rt. 4. *mā*), a kind of peg for hanging woven cloth or skins upon (Ved.); the pin or gnomon of a sun-dial (= *kīla*); a ray of light, brilliance, light, lustre, brightness, flame; beauty; epithet of an Agni; abbreviated title of a book; (wrongly written *mayūsha*). — *Mayūkha-prikta*, as, ā, am, Ved. touching (one another) with rays (as two planets). — *Mayūkha-mālā* or *mayūkha-mālikā*, f., N. of a commentary on the Śāstra-dīpikā by Somanātha Bhaṭṭa. — *Mayūkha-vaṭ*, ām, ātī, at, having rays, radiant, brilliant. — *Mayūkhāditya* ('*kha-ād*'), as, m. a form of the sun.

Mayūkhin, ī, īnī, i, radiant, brilliant.

मयूर *mayūra*, as, m. (probably fr. rt. 2. *mā*, but according to Uṇādi-s. I. 68. fr. rt. 1. *mā*), a peacock; a species of flower, cock's comb, *Celosia Cristata*; *Achyranthes Aspera*; a kind of instrument for measuring time; N. of an Asura; of a poet; of a mountain; (*i*), f. a peahen; a pot-herb, *Basella Rubra*; (*am*), n. a particular posture in sitting; N. of a city; [cf. *māyūra*]. — *Mayūra-karṇa*, as, m. 'peacock's ear,' N. of a plan, see Gaṇa Sivadī to Pāp. IV. 1, 112; (*ās*), m. pl. his descendants. — *Mayūra-ketu*, us, m. 'having a peacock on (his) banner,' epithet of Skanda. — *Mayūra-gaṭi*, īs, f. 'peacock's gait,' epithet of a kind of metre, four times — — — — —. — *Mayūra-grīvaka*, am, n. blue vitriol. — *Mayūra-ghritā*, am, n. 'peacock's fat,' epithet of a kind of medicine. — *Mayūra-ṭāṭaka*, as, m. the domestic cock. — *Mayūra-ṭīraka*, am, n., N. of the forty-seventh Adhyāya in the *Varāha-Brahmaṇya*; [cf. *varhi-ṭīraka*]. — *Mayūra-cūḍa*, am, n. (= *sthaṇḍeyaka*), a kind of perfume; (*ā*), f. a peacock's crest; cock's comb, *Celosia Cristata*. — *Mayūra-jangā*, as, m. *Bignonia Indica*. — *Mayūra-tuttha*, am, n. blue vitriol. — *Mayūra-tva*, am, n. the state or condition of a peacock. — *Mayūra-patrin*, ī, īnī, ī, having the feather of a peacock, feathered with peacock's feathers (said of an arrow). — *Mayūra-padaka*, am, n. a scratch or impression in the form of a peacock's foot made with the finger nails. — *Mayūra-pura*, am, n. 'peacock's town,' N. of a hill. — *Mayūra-bidālā*, f. a kind of shrub (= *ambasthā*). — *Mayūra-ratha*, as, m. 'having a peacock

for a vehicle,' epithet of Skanda. — *Mayūra-roman*, ā, ā, a, Ved. 'peacock-haired,' having hair or manes like peacocks' feathers (said of Indra's horses). — *Mayūravarman-śaritra*, am, n., N. of a book. — *Mayūra-varman*, ā, m., N. of a king. — *Mayūra-ryasaka*, as, m. (= *dhūrta-mayūra*), see Pāṇ. II. 1, 72. — *Mayūra-sataka*, as, m., N. of *Mayūra*'s poem in a hundred Ślokas on the sun, hence also called *Sūrya-sataka*. — *Mayūra-sarman*, ā, m., N. of a poet. — *Mayūra-śikhā*, f. a peacock's crest; a kind of shrub, cock's comb, *Celosia Cristata*. — *Mayūra-sepa*, as, ā, am, peacock-tailed, (*mayūra-sepyā*, m. du., Ved. epithet of two horses of Indra). — *Mayūra-sarīn*, ī, īnī, ī, strutting like a peacock; (*īnī*), f., N. of a kind of metre, four times — — — — —. — *Mayūrāri* ('*ra-ari*'), is, m. 'enemy of the peacock,' a chameleon, lizard. — *Mayūrāshaka* ('*ra-ash*'), am, n., N. of a poem in eight Ślokas by *Mayūra*, descriptive of his daughter's charms. — *Mayūreśa* ('*ra-īśa*'), as, m. 'peacock-lord,' N. of a man. — *Mayūreśa-vivāha-varnana*, am, n., N. of a chapter of the *Gaṇeśa-Purāṇa*. — *Mayūreśvara* ('*ra-iś*'), as, m., N. of a *Linga*.

Mayūra, as, m. a peacock; cock's comb, *Celosia Cristata*; *Achyranthes Aspera*; N. of a poet; (as, am), m. n. blue vitriol; (*īkā*), f. a kind of venomous insect; (= *amba-shāhā*), a kind of shrub; [cf. *pūti-mayūrikā*.]

मर *mara*, as, m. (fr. rt. *mṛī*), Ved. death, dying; the world of death, i.e. the earth; (as, ā, am), killing; [cf. *a-mṛ*, *dur-mṛ*, *nṛi-mṛ*]. — *Marā-rāma* ('*ra-ār*'), as, m., N. of a *Daitya*.

Maraka, as, m. an epidemic, pestilential disease, contagious disorder, plague, murrain, mortality [cf. *māraka*, *māri*]; (ās), m. pl., N. of a people.

Marāṇa, am, n. the act of dying, death; a kind of poison (= *ratśa-nābha*); perhaps wrongly for *mārāṇa*; a refuge, asylum, (probably for *śaraṇa*); *Marāṇāya kalpatā*, Ved. 'formed for death,' mortal, deadly. — *Marāṇa-ja*, as, ā, am, produced by death. — *Marāṇa-dharman*, ā, ā, a, having the property of mortality, mortal. — *Marāṇa-nīśaya*, as, ā, am, determined to die. — *Marāṇa-śila*, as, ā, am, liable to death, mortal. — *Marāṇa-greṣara* ('*na-ag*'), as, ā, am, preceding in dying, dying before (any one). — *Marāṇātmaka* ('*na-āt*'), as, īkā, am, consisting of death, causing death. — *Marāṇānta* or *marāṇāntika* ('*na-an*'), as, ā, am, ending in death, having death for the end or termination. — *Marāṇābhimukha* ('*na-abh*') or *marāṇonmukha* ('*na-un*'), as, ā or ī, am, on the point of death, near death, moribund, in articulo mortis.

Marāṇīya, as, ā, am, 'to be died,' doomed to die, liable to die.

Marata, as, m. death.

Marāyini, ī, īnī, ī, Ved. destroying enemies; (Sāy. = *śatrūṇām māraka*.)

Marāyu, us, us, u, Ved. (according to Sāy.) = *marāṇa-śila*, mortal, [cf. *dur-marāyu*, according to the commentator = *durmarāṇa-hetu* or *durmaranēthu*.]

Marīmān, ā, m. death, dying.

Marishyu, us, us, u, liable to death, mortal.

Marishyamāṇa, as, ā, am, about to die, moribund.

मरकत *marakata* or *marakta*, am, n. an emerald; [cf. Gr. *smaragdus*; Lat. *smaragdus*]. — *Marakata-patṛi*, f. a kind of climbing plant. — *Marakata-maṇi*, is, m. f. the emerald gem. — *Marakata-maya*, as, ī, am, made of emerald. — *Marakata-silā*, f. an emerald slab. — *Marakata-śyāma*, as, ā, am, dark (green) as an emerald.

मरन्द *maranda* or *marandaka*, as, m. (= *makaranda*), the juice or nectar of flowers. — *Marandhenka* ('*du-uk*'), as, n. 'nectar-abode,' a flower; (also read *marandauka*.)

मराकाली *marākālī*, f. a kind of plant (= *erisici-kālī*).

मराय *marāya*, as, m., Ved., N. of an *Ekāha*; (am), n., N. of various *Sāmanas*.

मरायिन *marāyin*, *marāyu*. See col. 1.

मरार *marāra*, as, m. a corn-loft, granary, place where grain is kept.

मराराम *marārāma*. See *mara*, col. 1.

मराल *marāla*, as, ā, am (said to be fr. rt. *mṛī*), soft, mild, bland, tender; (as), m. a flamingo; a goose; a kind of duck (*kāraṇḍava*); a horse; a grove of pomegranate trees; a villain, rogue; a cloud; lamp-black (used as collyrium); a particular mode of joining the hands.

Marālaka, as, m. a kind of duck or goose (= *kala-haṇsa*); a particular mode of joining the hands.

मरिच *marīca*, as, m. pepper, the pepper shrub (= *kakkolaka*; cf. *māricā*); a kind of tree (= *maruva*); N. of a man; (am), n. black pepper. — *Marīca-patraka*, as, m. *Pinus Longifolia* (*sarala*).

Marīca, as, m. pepper, &c., = *marīca* above; N. of a son of *Kāśyapa* and of a son of *Sunda*, (incorrectly for *māricā*, q. v.)

मरीचि *marīci*, is, m. f. (said to be fr. rt. *mṛī*, probably connected with *marut*, col. 3), a particle of light (distinct from the rays of the sun); a ray of light (of the sun or moon); light, (*somasya marīcih*, moonlight); mirage, = *marīcikā*; (is), m., N. of a *Praja-pati* or 'lord of created beings' (variously regarded as son of *Svayambhū*, as son of *Brahmā*, as son of *Manu Haiṛanyagarbha*, as one of the seven sages and father of *Kāśyapa*, or, according to *Manu* I. 35, as the first of the ten lords of creatures engendered by the first *Manu* or *Manu Svayambhūva* for the peopling of the universe, the other nine being *Atri*, *Angiras*, *Pulastya*, *Pulaha*, *Kratu*, *Pracetas* or *Dakṣha*, *Vasiṣṭha*, *Bhrigu*, and *Nārada*); N. of *Kṛishṇa* (as a *Marut*, *Bhagavad-gītā* X. 21); of a *Daitya*; of a *Maharshi*; of a father of *Paurṇamās*; of a law-giver and astronomer; of a king; of a son of *Samrāj* and father of *Vindumat*; of a son of *Tirthāṇa-śara Rishabha*; of a pupil of *Sankarācārya*; (= *kṛpāṇa*), a miser, niggard; (is), f., N. of an *Apsaras*; title of a commentary on the *Siddhānta-śiromāni*; [cf. *māricā*, *marīci*]. — *Marīci-garbha*, as, ā, am, containing or concealing particles of light within; (ās), m. pl., N. of a world; a class of gods under *Manu Dākṣasāvṛi*. — *Marīci-toya*, am, n. a mirage; [cf. *marīcikā*]. — *Marīci-pa*, as, ā, am, sipping particles of light, receiving nourishment from particles of light (Ved.); a kind of spirit or tutelary deity; (ās), m. pl. epithet of a mythical race of *Rishis*. — *Marīci-pattana*, am, n., N. of a city; [cf. *maruṇi-pattana*]. — *Marīci-mal*, ān, āti, āt, having rays, possessed of rays, radiant, brilliant; (ān), m. the sun. — *Marīci-mālīn*, ī, īnī, ī, garlanded with rays, encircled by rays, splendid, radiant (said of the sun, moon, &c.).

Marīcikā, as, m. (with *Buddhist*) N. of a world; (ā), f. mirage, illusory appearance of water in a desert, vapour which in hot and sandy countries appears in the distance like a sheet of water.

Marīcin, ī, īnī, ī, possessing rays, radiant; (ī), m. the sun.

मरीमृज *marimṛija*, as, ā, am (fr. Intens. of rt. *mṛī*), rubbing or cleaning repeatedly, cleaning very much.

मरीमृश *marimṛiśa*, as, ā, am (fr. Intens. of rt. *mṛiś*), Ved. feeling about, groping.

मरीयमि *mariyami*, is, f. Mary. — *Marīyami-putra*, as, m. 'son of Mary,' epithet of Christ (in the *Romaka-siddhanta*).

मरु *maru*, us, m. (probably fr. rt. *mṛī*), a wilderness, desert, sandy desert, any arid region or soil destitute of water; practising asceticism in a wilderness, abstinence from drinking, &c.; a moun-

tain, rock; a kind of plant; N. of a *Daitya* usually associated with *Naraka*; of a *Vasu*; of a prince, the son of *Sighra*; of a king belonging to the *Ikṣvāku* family; of a son of *Hary-asva*; (*avas*), m. pl., N. of a country (*Marwar*) and its inhabitants; [cf. probably *Angl. Sax. mor*]. — *Maru-kaccha* or *maru-kuccha*, N. of a country. — *Marukaccha-nivāsin*, ī, īnī, ī, inhabitant of *Maru-kaccha*. — *Maru-ja*, as, m. a kind of perfume (= *nakhi*); a tree akin to the *Mimosa* *Catechu*; (ā), f. a particular species of plant (= *mrigervāru*). — *Maru-jātā*, f. *Carpopogon Pruriens* or some kindred plant (= *laghu-kuhiri*). — *Maru-desa*, as, m. 'desert-land,' N. of a country. — *Maru-druma*, as, m. an ill-scented kind of *Mimosa*. — *Maru-dvipa*, as, m. 'desert-elephant,' a camel. — *Maru-dhanvan*, ā, or *maru-dhanva*, as, m. a wilderness, sandy desert [cf. *dhanvan*]; N. of the father-in-law of the *Vidyādhara* *Indivara*. — *Maru-dhara*, as, m., N. of a country. — *Maru-patha*, as, m. a desert district, wilderness, sandy desert. — *Maru-priya*, as, m. 'fond of the desert,' a camel. — *Maru-bhava*, as, m., N. of a place. — *Maru-bhū*, ās, f. the province of *Marwar*; (*uvās*), f. pl., N. of this country and of its inhabitants; (according to some = *dāśerakāh*). — *Maru-bhūti*, is, or *maru-bhūtika*, as, m., N. of a son of *Yaugandharāyaṇa*. — *Maru-bhūmī*, is, f. a desert land, wilderness, waste, sandy desert. N. of a country, *Marwar*; [cf. *maru*]. — *Marubhimitva*, am, n. desert state or condition. — *Marubhūruha*, as, m. *Capparis Aphylla* (= *karira*). — *Maru-mahī*, f. wilderness, sandy desert. — *Maru-mārga*, as, m. a way through a desert. — *Maru-sambhava*, am, n. 'produced in a desert,' a kind of horse-radish (*śāṇakya-mūlaka*); (ā), f., N. of two plants (= *mahendra-vāruṇi* and *kṣudra-durālabhā*). — *Maru-sthala*, am, n. or *maru-sthalī*, f. a desert spot, wilderness, sandy desert, waste. — *Maru-sthā*, f. a kind of plant (= *kṣudra-durālabhā*). — *Marudbhava* ('*ru-ud*'), f., N. of various plants; the cotton shrub; *Alhagi Maurorum*; a kind of *Mimosa* (= *kṣudra-khadira*); a cucumber, [cf. *marudbhava*]. — *Maru-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, to become a wilderness or sandy desert.

मरुक *maruka*, as, m. a peacock; [cf. *marūka*.]

मरुचीपट्टन *maruṇi-pattana*, N. of a city.

मरुटा *maruṭā*, f. = *maruṇḍā* below.

मरुख *maruṇḍa*, as, m., N. of a prince of *Kanya-kubja*; of a dynasty; (ā), f. a woman with a high forehead [cf. *maruṭā*].

मरुत *marut*, ī, m. (said to be fr. rt. *mṛī*, thought by some to be fr. an obsolete *mr* = *map-palpa* and meaning 'to shine'; fanciful etymologies are given by native authors, as *mā rudaḥ*, 'do not cry,' according to the legend told in *Rāmāyaṇa* I. 46, 20, *Hari-vaṇśa* 249; according to the *Nirukta* XI. 13, the *Maruts* are so called because they are *mita-raviṇo mahad ravantīti vā*, wind, (*pañca marutaḥ*, the five winds in the body), air, breath; the god of the wind (father of *Hanu-mat* and regent or guardian-deity of the north-west quarter of the sky); any god, deity, immortal; N. of a *Sādhyā*; epithet of the prince *Bṛihad-ratha*; = *ritv-ij*, q. v.; a kind of plant, = *maruvaka*; (*tas*), m. pl., N. of the gods of the winds and storms (the companions and friends of *Indra*, and even sometimes described as his superiors, and like him very prominent as favourite deities in the early mythology, so that the word *marut* is sometimes applied to any god, cf. *Raghu-v.* XII. 101; they are said in the *Veda* to be the sons of *Rudra* and *Prīṣni*, the latter being explained by Sāy. as 'the many-coloured Earth,' but thought by some to be a personification of the speckled clouds; they are also described in the *Veda* as sons and brothers of *Indra*, as children of the ocean, as sons of heaven, as armed with golden weapons, lightnings, and thunderbolts, as splitting *Vṛitra* into fragments,

as clothed with rain, as shaking the mountains and overturning trees, as having iron teeth and roaring like lions, as residing in the north, as riding with whips in their hands in golden cars drawn by ruddy horses, with which the chariots are said to be winged, and which are sometimes called Prishathī, q. v.; they are reckoned in the Nighaṇṭus among the gods of the middle sphere, and in Ṛig-veda VIII. 96, 8, are held to be sixty-three in number, forming nine Gaṇas or troops of seven each; in the Post-vedic literature they are described as the children of Diti, either seven or seven times seven in number, and are sometimes said to be led by Mātariśvan; the legend in the Rāmāyaṇa and Hari-vaṇśa, referred to above, relates that the Asuras or sons of Diti having been subdued by Indra and the Suras, their mother implored her husband Kaśyapa, son of Marīcī, to bestow on her an 'Indra-destroying' son; her request was granted, but Indra, with his weapon Vajra, divided the child with which she was pregnant into forty-nine pieces, which commenced uttering grievous cries till Indra in compassion afterwards transformed them into the Maruts or Winds; (t), f. Trigonella Corniculata, = *prikkā*; (t), n. an ill-scented kind of plant (= *granthi-parṇa*); in Naigh. I. 2. *marut* is said to be a synonym of *hiraṇya*, 'gold', and in III. 7. of *rūpa*, 'form, beauty'; [cf. *māruta*]. — *Marut-kara*, as, m. a kind of bean, *Dolichos Catjang*. — *Marut-karman*, a, n. or *marut-kriyā*, f. breaking wind, flatulency. — *Marut-kona*, as, m. the north-west quarter of the sky. — *Marut-tanaya*, as, m. 'son of the wind,' an epithet of Hanumat. — *Marut-tama*, as, ā, am, Ved. quite equal to the Maruts, swifter than the winds; (Sāy.) going with the speed of the Maruts (= *marudvāt vega-gāminau*, said of the Aśvins). — *Marut-paṭa*, as, m. a sail. — *Marut-pati*, is, m. 'lord of the Maruts,' title of Indra. — *Marut-patha*, as, m. the path or region of the air, atmosphere, sky, heaven. — *Marut-pāla*, as, m. 'protector of the Maruts,' epithet of Indra. — *Marut-putra*, as, m. 'son of the wind-god,' epithet of Bhīma (the second of the Pāṇḍu princes); of Hanumat. — *Marut-plava*, as, m. 'springing with the rapidity of wind,' a lion. — *Marut-phala*, am, n. 'fruit of the wind,' hail. — *Marut-mat* = *marut-vat* (see Gaṇa Yavādī to Pāp. VIII. 2, 9). — *Marut-vat*, ān, atī, at, (Ved.) attended by the Maruts (said of Indra, Vāyu, Vishṇu, Sarasvatī, Agni, Soma); (Ved.) containing the word *marut*; (ām), m. a N. of Indra; of Hanumat; of a son of Dharma by Marutvatī; a cloud; (*antas*), m. pl. a class of gods (perhaps = the Maruts) represented as children of Dharma or Manu by Marutvatī; (*atī*), f., N. of a daughter of Dakṣa, wife of Dharma (Manu), and mother of the Marutvats. — *Marutvatya*, as, ā, am, Ved. related or belonging to Indra Marutvat (said especially of the *graha* at the midday libation, and the *sastra* recited afterwards). — *Marutvatya*, as, ā, am, = *marutvatya* (see Pāp. IV. 2, 32). — *Marut-sakha*, as, m. 'having the wind for a friend,' epithet of fire [cf. *vāyu-sakha*]; of Indra. — *Marut-sakhi*, khā, f., Ved. having the Maruts for friends (said of Indra and Sarasvatī). — *Marut-sahāya*, as, ā, am, Ved. having the wind for a companion (said of fire). — *Marut-suta*, as, m. 'son of the wind,' epithet of Hanumat. — *Marut-stotra*, as, ā, am, Ved. (according to Sāy. = *marudbhīṣṭa saha stotram yasya*), united in praise with the Maruts; praised by the Maruts. — *Marut-stoma*, as, m., Ved. a Stoma of the Maruts; N. of an Ekaha. — *Marud-āndola*, as, m. a kind of fan made of the skin of a deer or buffalo. — *Marud-iṣṭha*, as, m. bdellium (= *guggulu*). — *Marud-eva*, as, m., N. of a king, father of the Arhat Rishabha; N. of a mountain; (ā), f., N. of the wife of Marud-eva and mother of Rishabha. — *Marud-gaṇa*, as, m. the host or troop of the Maruts; the host of the gods; (as, ā, am), being with or attended by the troops of the Maruts (Ved., said of Indra and Soma); N. of a Tirtha. — *Marud-dhvaja*, am, n. 'wind-sign, wind-banner,' the down

of cotton floating in the air, flocculent seeds wafted by the wind. — *Marud-baddha*, as, m. a kind of sacrificial vessel; a section of the Sāma-veda; epithet of Vishṇu. — *Marud-bhavā*, f. (= *tāmra-mūlā*), a kind of shrub, (perhaps for *marudbhavā*). — *Marud-ratha*, as, m. a horse; a car in which idols are dragged about. — *Marud-vartman*, a, n. the path or region of the air, atmosphere, heaven, sky. — *Marud-vāha*, as, m. smoke, fire. — *Marud-vṛtā*, f., N. of a river, = *kāverī*; (probably for *marud-vṛdhā*). — *Marud-vṛddhā*, f., N. of a river (= *marud-vṛdhā*). — *Marud-vṛdha*, as, ā, am, Ved. rejoicing in the winds or in the Maruts, (according to Sāy.) increasing with the winds; (ā), f., N. of a river in the Pāñjāb; (according to the Nirukta) a river in general. — *Marud-vega*, as, m. 'having the velocity of wind,' N. of a Daitya. — *Marun-nāma*, containing the names of the Maruts. — *Marun-mālā*, f. a sort of grass, *Trigonella Corniculata*, a plant commonly called *Belsunth*. — *Marul-loka*, as, m. the world of the Maruts. — *Maruta*, as, m. wind; a god, deity; *Bignonia Suaveolens* (= *ghanṭā-pāṭālā*); N. of a man (= *marutta*); of a son of Sighra. — *Marutta*, as, m., N. of various kings with the patronymic *Avikshita*; of a king of the lunar race; of a son of Karandhama; of a son of Sineyu; wind, a gale (?).

मरुत्क maruttaka, as, m. a species of plant (= *maruvaka*, q. v.).

मरुन्ध marundha, N. of a city.

मरुल marula, as, m. a kind of duck; [cf. *marāla*].

मरुव maruva, as, m. a kind of Ocimum.

Maruvaka, as, m., N. of various plants; *Vangueria Spinosa*; marjoram or a similar plant; a species of flower (= *tilaka*); a kind of Ocimum (= *khara-pattra*); a variety of the citron or lime (said to be a thorny plant and to bear a small fruit); a tiger (= *bhayanaka*); Rāhu or the ascending node personified (= *bhayanaka*); a crane; (as, ā, am), terrible (= *bhayanaka*).

मरुक marūka, as, m. (said to be fr. rt. *mṛṣ*), a kind of stag (= *mṛiga*); a peacock [cf. *maruka*]; *Curcuma Zerumbet*.

मरोलि maroli, is, or *marolika*, as, m. the sea-monster *Makara*.

मर्के marka, as, m., Ved. (fr. rt. *maré* = *māryajitṛi*, *sodhayitṛi*; but according to others, 'dying away, becoming extinguished,' as if fr. rt. *mṛi*); N. of the Purohita of the Asuras who is held to be a son of Sukra (Ved.); a demon or spirit presiding over various sicknesses of childhood (Ved.); N. of a Yaksha; (= *śarira-vāyu*), the wind in the body, the vital breath which pervades the body, (according to some, 'wind and body'); an ape, monkey (= *markaṭa* below).

Markaka, as, m. (= *markaṭa* below), *Ardea Argala*; a spider.

Markaṭa, as, m. an ape, monkey; a kind of large crane, *Ardea Argala*, the adjutant bird or Indian crane; a spider; a sort of poison or venom; a mode of coitus (*śtri-karaṇāntara*); N. of a man; (ī), f. a female ape, female monkey; N. of various plants; *Guilandina Bonduc*; cowatch, *Carpopogon Puriens*; *Achyranthes Aspera* (= *apāmārga*); = *aja-modā*; cf. *mārkaṭa*, *mārkaṭi*). — *Markaṭa-karṇa*, as, ā or ī, am, 'monkey-eared,' having ears like those of an ape. — *Markaṭa-joda*, as, ā, am, having the chin of a monkey. — *Markaṭa-tinduka*, as, m. a kind of ebony (*ku-pilu*). — *Markaṭa-danta*, as, ā and ī, am, 'monkey-toothed,' having teeth like those of an ape. — *Markaṭa-nāsa*, as, ā, am, 'monkey-nosed,' having a nose like that of an ape. — *Markaṭa-pippali*, f. *Achyranthes Aspera* (= *apāmārga*). — *Markaṭa-pota*, as, m. a young ape or monkey.

— *Markaṭa-priya*, as, m. (= *kaśhira-vriksha*), *Mimosa Kauki*. — *Markaṭa-locana*, as, ā, am, 'monkey-eyed,' having eyes like those of an ape. — *Markaṭa-vāsa*, as, m. a spider's web, cobweb. — *Markaṭa-śirsha*, am, n. cinnabar, vermilion. — *Markaṭa-hrada*, as, m. 'apes' pool,' N. of a pool in the neighbourhood of Vaiśālī. — *Markaṭāśya* (°*fa-āś*), as, ā, am, monkey-faced; (am), n. copper. — *Markaṭi-bhūta*, as, ā, am, one who has become an ape. — *Markaṭi-vrata*, am, n., N. of a particular religious observance. — *Markatendu*, us, m. (perhaps fr. *markaṭa-tindu*), ebony (= *kāka-tinduka*). — *Markaṭotplavana* (°*fa-ul*), am, n. the leaping of a monkey, the act of springing like an ape.

Markakaka, as, m. an ape, monkey; a spider; a kind of fish; a kind of wild panic; a species of grain; a Daitya; (*ikā*), f. a female ape.

मर्केट markaṭa. See col. 2.

मर्कर markara, as, m. *Eclipta Prostrata* [cf. *mārkaṭa*]; (ā), f. a hollow, hole, cavity, chasm, hole made under ground; a vessel, pot (= *bhāṇḍa*); a barren woman.

मर्च marc, cl. 10. P. *marcayati*, -yitum, Ved. to endanger, imperil; (= rt. *bharts*), to revile, menace, threaten; (= rt. *hins*), to injure, hurt; (= rt. *mārj*), to sound; to go, move; to take, (in these last senses regarded by some as a Sautra rt.); to cleanse.

मर्ज marj, cl. 1. P. *marjati*, &c., to sound, (allied to rts. *maré*, *mārij*, *muj*.)

मर्जू marjū, ās, m. (fr. rt. *mṛj*), a washerman; = *pīṭha-marda*, a catamite; (ās), f. cleansing, washing, cleanliness, purification.

Marjya, as, ā, am, Ved. to be cleansed or prepared (said of Soma).

मर्दित marditi, tā, trī, tri (fr. rt. *mṛd*), Ved. one who shows favour or pity, a giver of joy or felicity, (Sāy. = *sukhayitri*.)

मर्त marta, as, m. (fr. rt. *mṛi*; frequent in the *Rig-veda*, less so in the *Vājasaneyi-Samhitā*), a mortal, a being, man; the world of mortals, the earth; [cf. Gr. *μ῀ρτός*, *θ῀ρός*; Lat. *mortuus*, *mortalis*]. — *Marta-bhojana*, am, n., Ved. food of mortals, nourishment of men.

Martavya, as, ā, am, to be died, what must or should die, liable to die, mortal; (am), n. it must be died (used impersonally); the necessity of dying, death, (*martavye satī*, death being inevitable; cf. Lat. *moritendum*.)

Martya, ā, ā, am, who or what must die, doomed to die, mortal; (as), m. a mortal, a man, a being, person; the world of mortals, the earth; (am), n. that which is mortal, the body. — *Martya-kṛta*, as, ā, am, Ved. done by mortals. — *Martya-tā*, f. or *martya-tva*, am, n. mortality, humanity, the condition of a man, man's estate, (*martyatām prāptā*, one who has become man). — *Martya-tvana*, am, n., Ved. the ways of man. — *Martya-dharma*, as, m. the law of mortals, mortality; (ās), m. pl. the laws or conditions prevalent among men. — *Martya-dharman*, ā, ā, am, having the character or properties of a mortal, mortal. — *Martya-nivāsin*, ī, m. a mortal inhabitant (of the world), man, mankind. — *Martya-bhāva*, as, m. the state of men, human nature. — *Martya-bhuvana*, am, n. the world of mortals, the earth. — *Martya-mahita*, as, ā, am, honoured by mortals; (as), m. a god. — *Martya-mukha*, as, m. 'mortal-faced,' a being in which the figure of a man and animal is combined, a Kin-nara, Yaksha, attendant on Kuvera. — *Martya-loka*, as, m. the world of mortals, the earth. — *Martyeshita* (°*ya-ish*), as, ā, am, Ved. sent by men, investigated by mortals.

Martya-trā, ind., Ved. among men.

मर्द marda, as, ā, am (fr. rt. *mṛd*; at the end

of a comp.) crushing, grinding, rubbing, shampooing, bruising, destroying, ruining (see *anga-m*, *ari-m*, *kāka-m*, *kāsa-m*, *śakra-m*, *pāni-m*, *piśu-m*, *piśha-m*); (as), m. grinding, pounding; a violent blow, a hard stroke (e.g. *graha-m* = *graha-yudha*, the battle of the planets; *anga-m*, violent pains in the limbs).

Mardaka, as, *ikā*, am, (at the end of a comp.) crushing, grinding, pounding, rubbing; destroying, annihilating, subduing; a crusher, &c. (see *anga-m*, *kāka-m*, *kāsa-m*, *śakra-m*, *tāla-m*).

Mardana, as, *i*, am, crushing, grinding, pounding, bruising, rubbing, pressing, destroying, ruining; attacking, subduing, plaguing, tormenting; a crusher, destroyer, annihilator, &c., (*candrarika-mardana*, 'the tormenter of the sun and moon', an epithet of Rāhu); (as), m., N. of a king of the Vidyā-dharas; (am), n. the act of crushing, grinding, destroying; the act of pressing, kneading, rubbing; paining, afflicting; laying waste, devastating; breaking up (as of ice, snow, &c.); opposition (of planets; cf. *graha-m*); the act of rubbing the body, rubbing in unguents, anointing; [cf. *ari-m*, *kāma-m*, *kāsa-m*, *pānu-m*].

Mardaniya, as, *ā*, am, to be crushed, to be bruised, to be trodden down, fit to be bruised or pounded; to be rubbed (as the body).

Mardayitva, ind. having crushed or bruised, having rubbed, &c.

Mardala, as, m. a kind of drum; [cf. *guru-m*, *tāla-m*, *tāla-mardaka*].

Mardita, as, *ā*, am, crushed, pounded, ground, thrashed; rubbed, kneaded, squeezed; strung, tied (?); obtained (?).

Marditavya, as, *ā*, am, to be crushed or ground, to be laid waste or trodden down.

Mardin, *i*, *inī*, *i*, crushing, grinding, destroying.

मर्दल mardala. See above.

मर्ब *marb* (allied to *rt. barb*), cl. 1. P. *marbat*, *marbitum*, to go, move (= *rt. marv*, q. v.).

मर्मन् marman, a, n. (fr. *rt. mri*), any open or exposed part of the body particularly liable to be mortally wounded, a vital part, mortal spot, vulnerable point, tender place, weak or sensitive part of the human body (of which there are said to be a hundred and seven); any vital member or organ, (*antar-marman*, the heart, inmost soul); the core of anything, the quick; the joint of a limb, any joint or articulation; anything which requires to be kept concealed; a secret quality, secret foible; secret design or purpose, hidden meaning; anything hidden or recondite, secret recess; a secret, mystery; truth; [cf. Lat. *membrum*]. — **Marma-kila**, as, m. a husband. — **Marma-ga**, as, *ā*, am, going to the vitals, piercing to the joints or marrow, excessively painful or poignant. — **Marma-ghna**, as, *i*, am, wounding mortally, striking the vitals, piercing to the core, excessively painful. — **Marma-śara**, am, n. the heart. — **Marma-śchid**, *i*, *t*, *i*, cutting through the joints or vitals, cutting to the quick or core, wounding mortally, excessively painful or injurious. — **Marma-ścheda**, as, m. the act of cutting through the vitals, cutting to the quick, causing intense suffering or pain. — **Marma-jña**, as, *ā*, am, knowing weak or vulnerable points, knowing secrets or the hidden circumstances of any affair, knowing mysteries, familiar with the most secret or recondite portions of a subject; having a deep insight into anything, deeply versed in, exceedingly acute or clever; (as), m. any very acute or learned man. — **Marma-jñāna**, am, n. knowledge of a secret. — **Marma-tādāna**, as, *i*, am, paining or piercing to the quick. — **Marmatra**, am, n. 'vitals-protector', a coreset, coat of mail. — **Marma-pāraṅga**, as, *ā*, am, one who has penetrated into the interior or secret recesses of any matter, thoroughly conversant. — **Marma-piḍā**, f. pain in the inmost soul. — **Marma-bheda**, as, m. piercing the vitals, penetrating the most vulnerable

parts. — **Marma-bhedana**, as, m. 'piercer of the vitals', an arrow. — **Marma-bhedin**, *i*, *inī*, *i*, 'heart-piercing', penetrating the vitals, piercing or cutting to the quick, wounding mortally, fatal; (*i*), m. an arrow. — **Marma-maya**, as, *i*, am, consisting of or relating to the vitals, containing secrets. — **Marmarāju**, as, m. a proper N. — **Marma-vid**, *t*, *t*, *t*, knowing weak points, knowing the deepest or recondite parts of any subject, knowing secrets; any acute or intelligent person. — **Marma-vidāraṇa**, as, *i*, am, tearing the vitals, mortally wounding. — **Marmaribhedin**, *i*, *inī*, *i*, = *marmabhedin* above. — **Marmavedi-tā**, f. the knowing weak points or secrets. — **Marma-vedin**, *i*, *inī*, *i*, = *marmavid* above. — **Marma-shala** or **marmashāna**, am, n. a vital part, vulnerable place. — **Marma-spiśā**, *k*, *k*, touching or grazing the vitals, piercing to the core, penetrating the most sensitive parts, stinging to the quick, intensely painful, very sharp or corrosive, poignant, cutting, stinging. — **Marmatiga** ('ma-at'), as, *ā*, am, piercing deeply into the joints or vitals, causing acute pain. — **Marmānvēṣaṇa** ('ma-an'), am, n. the act of seeking out vulnerable points, probing the vitals or most sensitive parts. — **Marmānvēṣin** ('ma-an'), *i*, *inī*, *i*, seeking out vulnerable places, probing sensitive parts. — **Marmāvaraṇa** ('ma-ā'), am, n. 'vitals-protector', a coreset, coat of mail. — **Marmāvaraṇa-bhedin**, *i*, *inī*, *i*, piercing armour, penetrating a coat of mail. — **Marmāvidh**, *t*, *t*, *t*, piercing through vulnerable places; piercing the vitals, penetrating the joints. — **Marmāvin**, Ved., see Pāp. V. 2, 122, Vārttika 2.

Marmika, as, *ā*, am, knowing weak points, knowing what is recondite or secret, very acute or penetrating, intelligent (= *marmavid*, q. v.).

मर्मर marmara, as, *ā*, am (an onomatopoeic word), rustling (as trees, garments, &c.), murmuring; (as), m. a rustling sound, murmuring, murmur; a kind of garment; (*i*), f. a species of pine tree, *Pinus Deodora*; [cf. Gr. *μῦρ-μῦρ*: Lat. *mur-mur*, *mur-mur-a-re*: Old Germ. *mur-mul-ōn*: Lith. *mur-m-ū*, 'murmur'; *murm-len-ti*, 'to murmur']. — **Marmara-pattra-moksha**, as, *ā*, am, having leaves falling with a rustling sound. — **Marmari-bhū**, cl. 1. P. *bhavati*, to begin to rustle or murmur. — **Marmari-bhūta**, as, *ā*, am, rustling, murmuring.

Marmaraka, as, *ikā*, am (used in f. in connection with *sirā*), epithet of a vein in the tip of the ear.

Marmarāya, Nom. A. *marmarāyate*, &c., to rustle, murmur, make a rustling or murmuring sound.

मर्मरीक marmarika, as, m. (said to be fr. *rt. mri*), a low or wicked man; a poor man, pauper.

मर्मनेयु marmriyenyu, us, us, u (fr. *Intens.* of *rt. mri*), Ved. excessively cleansing; (Sāy.) to be worshipped by all (= *sarvaiḥ paricāraṇiya*).

मर्मरितु marmriyitu, see Gaṇa Vanaspaty-ādi to Pāp. VI. 2, 140.

मर्म मर्या, as, m. (fr. *rt. mri*), Ved. a mortal; a man, (especially) a young man; a male; a lover, wooer, suitor [cf. perhaps Lat. *mas*, *maritus*]; a stallion, horse; a camel; (*ā*), m. pl. the Maruts (Rudra's people); people (in general). — **Maryatas**, ind. from or among men or suitors. — **Maryasī**, *i*, *is*, *i*, adorned as a lover or suitor; (Sāy.) to be had recourse to by men (= *martyaiḥ śrayaṇiyāḥ*).

Maryaka, as, m., Ved. a little man; a male animal, male in general; (Sāy.) people.

मयी maryā, f. (perhaps to be connected with *marya* above), a boundary, limit.

Maryādā, f. a limit, boundary, border, verge, frontier, bounds, coast, bank, shore, mark, landmark, end, termination, terminus, (*dharma-maryādām rakeham*, keeping within the bounds of the law; *iti śāstra-maryādā*, such is the definition of the law-books); the bounds of morality or propriety,

moral law, established rule or custom, fixed usage, rule of decorum or decency, any clearly defined rule, distinct law or definition; a covenant, agreement, bond, contract, (*sthira maryādā badhyatām*, let a firm covenant be ratified; *agni-sakshika-maryādo bhartā*, a husband who has entered into the marriage-contract with the sacrificial fire for a witness); continuance in the right way, keeping within limits, decorum of behaviour, propriety of conduct, steadiness, rectitude; N. of the wife of Avācīna (daughter of a king of Vidarbha); N. of the wife of Devātithi (daughter of a king of Videha). — **Maryādā-giri**, *i*, or *maryādācala* ('dā-as'), as, or *maryādā-parvata*, as, m. a mountain which forms a boundary line, a frontier mountain. — **Maryādā-dhāvana**, am, n. running towards a mark. — **Maryādā-bhedaka**, as, m. a destroyer of landmarks. — **Maryādā-sindhu**, N. of a work. — **Maryādī-keri**, cl. 8. P. *-karoti*, *-kartum*, to make anything a limit, form a boundary, to reach, attain.

Maryādin, *i*, *inī*, *i*, having limits or boundaries; keeping within bounds; (*i*), m. a neighbour, borderer.

मर्व *marv*, cl. 1. P. *marvati*, *marvitum*, to fill; to go, move (= *rt. marb*, q. v.): Caus. *mārvayati*, to sound, utter a particular sound (= *rt. mārj*).

मर्श marśa, as, m. (fr. *rt. i. mriś*), any substance used to excite sneezing, a sternutatory [cf. *prati-marśa*]; consideration, deliberation; counsel, advice.

Marśana, am, n. touching, rubbing; inquiring into, examining (= *mimāṃsā*); deliberating, advising, counselling; explaining, explication; rubbing off, removing.

मर्ष marsha, as, m. (fr. *rt. i. mriśh*), patience, endurance; [cf. *a-m*, *dur-m*].

Marshaṇa, as, *i*, am, bearing, enduring, forgiving, pardoning; (am), n. the act of enduring or bearing, forbearance, patient endurance, patience, resignation; [cf. *a-m*, *agha-m*, *dur-m*].

Marshaṇiya, as, *ā*, am, to be borne patiently, to be forgiven or excused.

Marśita, as, *ā*, am, borne, endured, borne patiently, endured with resignation, patient, (*a-marśita*, as, *ā*, am, impatient, angry); forgiven, excused; (am), n. patience.

Marśita-vat, *ān*, *atī*, *at*, one who has borne or endured or forgiven.

Marśin, *i*, *inī*, *i*, patient, forbearing, long-suffering, forgiving.

मर्षीका marśikā, f., Ved. a kind of metre.

मल *mal*, cl. 1. A., 10. P. *malate*, *malayati* or *malāpayati*, to hold, possess. **Mali**, *i*, f. holding, having, possession.

मल mala, am, n. (also in some senses as, m.; perhaps connected with *rt. mlai*; in *Upādi-s*. I. 109, said to be fr. *rt. mri*), the penultimate and final being rejected and *ala* added), dirt, filth, dust, impurity, any impure matter, excrement, refuse, sediment, dregs, scum, alloy or dross of metal, rust; moral impurity, taint, sin; (with *Saivas*) original sin, natural impurity, (usually as, m.); the secretions of the Dhātus (described in medical works as phlegm from chyle, bile from the blood, nose-mucus and ear-wax from the flesh, perspiration from the fat, nails and hair from the bones, gum or rheum of the eye from the brain, &c.; according to Manu V. 135, the twelve *malāḥ* or impure excretions of the body are as follow, *vasā*, *śukra*, *asri*, *majjā*, *mūtra*, *vish*, *ghrāṇa-vish*, *karna-vish*, *śleshma*, *asru*, *dūṣhikā*, *sveda*, *adeps*, *semen*, *blood*, *dandruff*, *urine*, *feces*, *mucus* of the nose, *ear-wax*, *phlegm*, *tears*, *rheum*, and *sweat*); brass or a kind of metal inferior to lead, (in this sense only *am*, n.); camphor; cuttle-fish bone, *Ossa Sepiæ*; tanned leather, a leather garment (this is thought to be the meaning of *mala* in *Rig-veda* X. 136, 2); (*ā*), f. *Flacourtia*

Cataphracta; (*as, ā, am*), dirty, mean, niggardly, covetous; unbelieving, godless; [cf. Gr. *μέλα-ς, μέλαινα, μολύν-ω, μόρον, μάμπος, μαρμαίρω*: Lat. *malu-s, mal-itia, mali-gn-us, male-fici-us*: Goth. *mail*, 'a wrinkle'; Old Germ. *meil*, 'a spot'; Angl. Sax. *smere, smerian, smervian, smyrtian*: Lith. *mōli-s*, 'loam'; *mēlyna-s*, 'blue'.] — *Mala-karshaṇa, as, ī, am*, removing dirt, cleansing filth, detergent. — *Mala-kūṣa*, N. of a country. — *Mala-koshthaka, as, m.*, N. of a man; [cf. *malla-koshthaka*.] — *Mala-ga, as, m.*, Ved. (perhaps) a fuller, washerman. — *Mala-grahi*, see *Vopa-deva* XXVI. 48. — *Mala-ghna, as, ī, am*, removing dirt, freeing from spots or dirt, cleansing, detergent; (*as*), m. the bulbous root of *Salmania Malabarica* (*sālmali*; cf. *mala-hantri*); (*ī*), f. a species of shrub (= *nāga-damanī*). — *Mala-ja, as, ā, am*, arising from filth or dirt, produced from dirt or dregs; (*ās*), m. pl., N. of a people [cf. *malaka, malada, malaya*]; (*am*), n. purulent matter, pus. — *Mala-tva, am, n.* dirtiness, filthiness, impurity. — *Mala-digdhārga* (*'dha-an'*), *as, ī, am*, having the limbs defiled with dirt, having the body soiled with dust. — *Mala-dūshita, as, ā, am*, soiled with dirt, dirty, filthy, foul. — *Mala-drava, as, m.* 'liquefaction of the feces,' diarrhoea, purging. — *Mala-drācīn, ī, īnī, f.* dissolving impurity, purging; (*ī*), m. Croton *Jamalgota* (= *jaṇya-pāla*). — *Mala-dhātī, f.* 'dirt-nurse,' a nurse who attends to a child's necessities. — *Mala-dhārīn, ī, m.* a religious mendicant, especially one of the Jain sect. — *Mala-pankīn, ī, īnī, f.* covered with dust and mire. — *Mala-pū, ūs, f.* *Ficus* *Oppositifolia* [cf. *malay-yū*]; (*u?*), n. (said to) = *śringī* and *mala*. — *Mala-pristhaka, am, n.* 'dust-page,' the outer or first page of a book (left unwritten because liable to be dirtied). — *Mala-bhu, k, k, k, f.* feeding on impurity, eating filth; (*k*), m. a crow. — *Mala-bhedīnī, f.* a species of plant (= *kaṭukā*). — *Mala-mallaka, am, n.* a piece of cloth passing between the legs and covering the privities (= *kaupīna*). — *Malamal-laka-śeṣha, as, ā, am*, having nothing left but a small piece of cloth to cover the privities. — *Mala-māsa, as, m.* an intercalary month, an intercalated thirteenth month (in which no religious ceremonies should be performed). — *Malamāsa-tattva, am, n.*, N. of a part of the *Smṛiti-tattva*. — *Mala-vat, ān, ānī, at*, covered with dirt, containing impurity, dirty, filthy. — *Malavad-vāsa, ās, ās, as*, wearing dirty or impure clothes; (*ās*), f. a menstruous woman; [cf. *malodvāsa*]. — *Mala-rāhin, ī, īnī, f.* carrying filth or soil, flowing with impurity, bearing or containing dirt. — *Mala-vināśīnī, f.* 'dirt-destroyer' (= *śankha-pushpī*), a species of plant. — *Mala-viśodhana, as, ī, am*, cleansing away filth, washing away impurities. — *Mala-visarga, as, m.* or *mala-visarjana, am, n.* the act of removing dirt, cleansing away filth, evacuation of the feces, discharging the bowels, purging. — *Mala-suddhi, īs, f.* clearing away of feculent matter, evacuation of the bowels. — *Mala-hantri, tā, m.* the bulbous root of the *Salmania Malabarica*; [cf. *mala-ghna*]. — *Mala-hā, f.*, N. of a daughter of Raudrāśva. — *Mala-hāraka, as, īkā, am*, taking away impurity, removing sin. — *Malākarkshin* (*'la-āk'*), *ī, m.* 'dirt-remover,' a sweeper, scavenger. — *Malāpakar-shaṇa* (*'la-ap'*), *am, n.* the act of removing dirt or impurity, purification, cleaning, cleansing; removal of sin. — *Malāpakā* (*'la-ap'*), *f.*, N. of a river. — *Malābha* (*'la-ābha*), *as, ā, am*, dirty-looking. — *Malārī* (*'la-ārī*), *īs, m.* 'dirt-enemy,' a kind of natron (see *sarva-kshāra*). — *Malāvarodha* (*'la-av'*), *as, m.* obstruction of the feces, constipation of the bowels. — *Malāvaha* (*'la-āv'*), *as, ā, am*, bringing or causing defilement, soiling, dirtying; defiling, disgracing. — *Malāsarga* (*'la-ā'*), *as, m.* 'receptacle of feculent matter,' the belly. — *Malotsarga* (*'la-ut'*), *as, m.* evacuation of the feces, purging of the bowels. — *Malodvāsa* (*'la-ud'*), *ās, f.* a woman who has put off her soiled clothes (after her period of impurity).

Malina, as, ā, am, dirty, foul, filthy, impure, soiled, unclean; stained, tarnished, rusty, sullied, tainted; morally impure, sinful, depraved, vile, bad; dark, obscure, clouded, beclouded (as the intellect); of a dark colour, dark, dark gray, brown, black; (*as*), m., N. of a son of Tāgu (according to some Anila); (*ā* or *ī*), f. a woman during menstruation; (*am*), n. sin, fault, defect; buttermilk; borax. — *Malina-tā, f.* or *malina-tva, am, n.* dirtiness, foulness, filthiness, impurity, moral impurity, sinfulness, wickedness, blackness, moral blackness. — *Malina-prabha, as, ā, am*, 'whose light is obscured,' obscured, clouded. — *Malina-mukha, as, ā, er, ī, am*, 'dirty-faced, black-faced, dark-faced,' vulgar, low, vile, wicked; cruel, fierce, savage; (*as*), m. fire; a kind of ape (= *go-lāngūla*); a departed spirit, ghost, apparition, evil spirit (= *preta*). — *Malināmbu* (*'na-am'*), *u, n.* 'black-fluid,' ink. — *Malināśya* (*'na-āś'*), *as, ā, am*, 'dirty-faced, dark-faced,' vulgar, low; savage, cruel, ferocious. — *Malini-karapa, am, n.* the act of making dirty, soiling, staining, making impure; an action which defiles. — *Malini-karaṇīya, as, ā, am*, fitted to cause pollution, occasioning defilement (Manu XI. 125). — *Malini-kri, cl. 8. P. A. -karoti, -kurute, -kartum*, to make dirty, soil, stain; to darken, make obscure. — *Malini-bhū, cl. 1. P. -bhavati, -bhavitu*, to be or become dirty. — *Malinaya, Nom. P. malinayati, -yitum*, to soil, make dirty, defile, stain, tarnish. — *Malinita, as, ā, am*, dirtied, soiled, tarnished, defiled; tainted, corrupted, wicked. — *Maliniman, ā, m.* dirtiness, filthiness, impurity, blackness, darkness. — *Malishtha, as, ā, am*, excessively dirty, filthy; (*ā*), f. a woman during menstruation, menstruous. — *Malimsa, as, ā, am*, dirty, unclean, foul, impure, soiled, stained, sinful, wicked; dark, of a dark or dirty gray colour; (*as*), m. iron; vitriol of iron, green vitriol. — *Maliyas, ān, āsī, as*, excessively dirty, filthy; very sinful, wicked.

मलद *malada, ās, m. pl.*, N. of a people [cf. *malaka, malaja, malaya*]; (*ā*), f., N. of a daughter of Raudrāśva, (also *malandā*).

मलन *malana, as, m.* (said to be fr. rt. *mal*), a tent; (*am*), n. crushing, grinding (= *mar-dana*).

मलप्रालदेश *malaprāla-deśa, as, m.*, N. of a country. — *Malaprāla-deśīya, as, ā, am*, belonging to or a native of Malaprāla-deśa.

मलबार *malabāra, the country Malabar.* — *Malabāra-deśa, as, m.* the Malabar country.

मलय *malaya, as, m.* (said to be fr. rt. *mal*, *Upādi-s. IV. 99*), N. of a mountainous range in Malabar, the western Ghāts in the Dekkan (these mountains abound in sandal trees); the country that lies to the east of the Malaya range, Malabar; N. of a son of Garuḍa, (also read *mālaya*); N. of a son of Rishabha; a garden; a celestial grove, = *nandana-vana*; (*ās*), m. pl., N. of a people; of a country (= *sāilāsa-deśa*); one of the minor *Dvīpas* or divisions of the world; (*ā*), f. *Ipomoea* *Turpethum*; N. of a woman. — *Malaya-ketu, us, m.*, N. of a prince. — *Malaya-gandhinī, f.*, N. of a *Vidyā-dharti*; of a companion of Umā. — *Malaya-giri, īs, m.* the Malaya mountains in Malabar answering to the western Ghāts; a district in the south of India; N. of a commentator on the *Jīvabhigama-sūtra*. — *Malaya-ja, as, ā, am*, growing on the Malaya mountain; (*as*), m. a sandal tree; (*as, am*), m. n. sandal-wood, sandal; (*am*), n. epithet of Rāhu. — *Malayaja-rajas, as, n.* the dust of sandal. — *Malayajālepa* (*'ja-āl'*), *as, m.* sandal unguent. — *Malaya-deśa, as, m.* the country of Malaya. — *Malaya-druma, as, m.* 'Malaya tree,' a sandal tree. — *Malaya-dhvaja, ās, m.*, N. of a king of the *Pāṇdyas*; of a son of Meru-dhvaja. — *Malaya-narapati, īs,*

m. king of Malaya. — *Malaya-parvata, as, m.* the Malaya mountain. — *Malaya-pura, am, n.*, N. of a town. — *Malaya-prabha, as, m.*, N. of a king. — *Malaya-bhūbhṛī, ī, m.* the Malaya mountain. — *Malaya-bhūmī, īs, f.*, N. of a district in the Himalaya. — *Malaya-mālin, ī, m.* a proper N. — *Malaya-vatī, f.* a proper N., (also *malayā-vatī*). — *Malaya-vāta, as, m.* = *malayānīla* below. — *Malaya-vāsnī, f.* 'dwelling on the Malaya mountain,' epithet of Durgā. — *Malaya-simha, as, m.*, N. of two kings. — *Malayācāla* (*'ya-a'*), *as, or malayādri* (*'ya-a'*), *īs, m.* the Malaya mountains answering to the western Ghāts. — *Malayānīla* (*'ya-an'*), *as, m.* wind (blowing) from Malaya or the western Ghāts (an odoriferous wind prevalent in Southern and Central India during the hot season). — *Malayodbhava* (*'ya-ud'*), *am, n.* sandal-wood.

मलयू *malayū, ūs, f.* (= *mala-ph*), *Ficus* *Oppositifolia*.

मलर मलरा, (with Buddhists) a particular high number.

मलवदेश *malava-deśa, as, m.*, N. of a country.

मलका *malākā, f.* a female messenger, confidante; a loved woman, amorous woman (= *hāmīnī*); a female elephant.

मलि *malī*. See p. 750, col. 3.

मलिक *malika, as, m.* (= *ملك*), a king.

मलिन *malina*. See col. 2.

मलिमुच *malimuc* (fr. Intens. of rt. *mluc*), in *deva-m*.

Malimlu, us, m. (probably a mutilated form), Ved. a robber, thief, (according to Mahābhara) a housebreaker, burglar (= *vandī-kāra*). — *Malimlu-senā, f.*, Ved. a band of robbers, gang of thieves.

Malimlucā, as, m. 'one who goes about in the dark,' a thief, robber; a demon, imp; a gnat, mosquito, any fly that bites or stings; wind, air; frost, snow; fire, burning, blazing; a Brāhman who omits the five great sacrifices; an intercalary lunar month, intercalated thirteenth month (introduced every third year to approximate the lunar and solar modes of computation; cf. *mala-nāsa*). — *Malimlucā-tva, am, n.*, N. of a part of the *Smṛiti-tattva* (= *mala-māsa-tattva*).

मलुक *maluka, as, m.* the belly (?).

मलुद *maluda, maluma*, (with Buddhists) particular high numbers.

मलूक *malūka, as, m.* a kind of worm.

मल्लभवत् *malmalā-bhavat, an, antī, at*, Ved. flashing (= *jvalat*, Naigh. I. 17), glittering, glistening, crackling.

मल्ल *mall* (allied to rt. *mal*), cl. 1. A. *mallate*, &c., to hold, have.

मल्ल *malla, as, m.* a wrestler or boxer by profession, (the offspring of an outcast Kshatriya by a Kshatriya female, cf. Manu X. 22, XII. 45); an athlete, a very strong man; N. of various men; epithet of a king named Nārāyaṇa; N. of the twenty-first Arhat of the future Utsarpiṇ; a vessel for drinking, vessel, cup; the cheek and temple, the hemispheres; the remnant of an oblation; a kind of fish, = *kapālin*; (*ās*), m. pl., N. of a people; (*ā*), f. a woman; Arabian jasmine [cf. *mallikā*]; ornamenting the person with coloured unguents (= *pattra-vallī*); N. of two women; (*as, ā, am*), strong, stout, athletic, robust; good, excellent. — *Malla-koshita* or *malla-koshthaka, as, m.* a proper N. — *Malla-kriḍā, f.* a wrestling or boxing match, athletic sports. — *Malla-ghaṭī, f.* a kind of dancing or pantomimic gesture (= *nāṭya-viśeṣha*). — *Malla-ja, am, n.* black pepper. — *Malla-tūrya, am, n.* a kind of drum beaten during a wrestling match. — *Malla-deva, as, m.*, N.

of the author of the Kāla-jñāna, a medical work. — *Malla-dvādaśī*, f. N. of the twelfth day in a particular half month. — *Malladvādaśī-vrata*, am, n., N. of a particular religious observance. — *Malla-nāga*, as, m. a N. of Vātsyāyana, author of the Kāma-sūtras (a work on amorous topics); Indra's elephant; a letter-carrier. — *Malla-pura* or *malla-pura*, am, n., N. of a city. — *Malla-bandhāntara* (°dha-an°), a particular posture with wrestlers. — *Malla-bhū*, ūs, f. a wrestling ground, place for athletic contests, a palestra or arena; the site of any conflict, a field of battle. — *Malla-bhūmi*, īs, f. a wrestling ground, arena for athletic contests; N. of a country. — *Malla-yātrā*, f. a train or procession of wrestlers, a wrestling match. — *Malla-yuddha*, am, n. 'a prize-fight,' pugilistic encounter, wrestling or boxing match, athletic contest. — *Malla-rāshtra*, am, n., N. of a kingdom. — *Malla-vāstu*, u, n., N. of a place, see Pāṇ. IV. 2, 120; [cf. *mālāvastava*]. — *Malla-vidyā*, f. the art of boxing or wrestling. — *Malla-veśa*, as, m. a wrestler's dress. — *Malla-sālā*, f. a room for wrestling or boxing, wrestling place, gymnasium. — *Mallārī* (°la-ari), īs, m. 'the enemy of the Asura Malla,' an epithet of Kṛishṇa; of Siva; N. of a commentator on the Grāha-lāghava (his commentary appears to be called Mallārī). — *Mallārī-māhātmya*, am, n., N. of a portion of the Adhyātma-rāmāyaṇa. — *Mallārjuna* (°la-ar°), as, m., N. of a king. — *Mallāsura*, as, m. the Asura Malla, N. of an Asura.

Mallaka, as, m. a tooth; a lamp-stand, lamp, any vessel made out of a cocoa-nut shell for holding oil (whether for culinary purposes or for burning as a lamp), an oil vessel; a cup or leaf in which anything is wrapped; N. of a Brāhman; (ās), m. pl., N. of a people; (ikā), f. Jasminum Zambac (both the plant and the flower); an earthenware vessel of a peculiar form; a lamp-stand, oil-lamp; a species of fish; N. of a metre, four times — — — — — of another metre, four times — — — — —. — *Mallikā-gandha*, am, n. a kind of Agallochum; [cf. *mali-gandhi*]. — *Mallikā-chād*, t, or *mallikā-chadana*, a shade for a lamp. — *Mallikā-pushpa*, as, m. Citrus Decumana; Wrightia Antisynterica.

मल्लव mallava, ās, m. pl., N. of a people; (also read *ballava*.)

मल्लानकग्राम mallānaka-grāma, as, m., N. of a village.

मल्लार mallāra, as, m. epithet of one of the six musical Rāgas or scales; (ī), f. epithet of a Rāgini, wife of the Rāga Vāsanta, also of the Rāga Megha; [cf. *mallārī* under *malla*].

मल्लि malli, īs, m. (fr. rt. *mali*), having, holding; N. of the nineteenth Arhat of the present Ava-sarpit; (also ī), f. (= *mallikā*), Jasminum Zambac; [cf. *bhūri-m*°, *madhu-malli*]. — *Malligandhi*, īs, īs, ī, smelling like Jasminum Zambac; (ī), n. a kind of Agallochum. — *Malli-nātha*, as, m., N. of a poet and celebrated commentator on the Raghuvamśa, Kumāra-sambhava, Megha-dūta, Sīsupāla-badha, and Kirātārjunīya, (he probably lived in about the fourteenth or fifteenth century). — *Malli-pattra*, am, n. a mushroom or fungus. — *Malli-bhūshapa-deva*, as, m., N. of a man.

मल्लिक mallika, as, m. a kind of goose with dark-coloured (*malina*) or brown legs and bill; a shuttle; the month Māgha. — *Mallika-pūra*, as, ā, am, preceded by the word *mallika* (e. g. *mallika-pūra arjuna* = *mallikārjuna*). — *Mallikāksha* (°ka-ak°), as, m. epithet of a particular breed of horses (with white spots on the eyes); a kind of goose; (ī), f. a female dog with white spots on the eyes. — *Mallikāksha* (°ka-akh°), as, m. (probably for *mallikāksha* above), a kind of goose; (ā), f. a species of jasmine; [cf. *mallikā*]. — *Mallikārjuna* (°ka-ar°), as, m. a form of Siva;

(am), n. epithet of a Linga consecrated to Siva on the Sri-saila. — *Mallikārjuna-śringa*, N. of a place.

मल्लिका mallikā. See under *mallaka*, col. 1.

मल्लिनी mallinī, f. Gærtnera Racemosa.

मल्लिवार mallivāra, N. of a place.

मल्ली malli. See under *malli*, col. 1.

मल्लीकर mallikara, as, m. a thief.

मल्लु mallu, us, m. a bear; [cf. *bhalla*].

मल्लूर mallūra (probably a corruption of *maṇḍūra*), rust of iron; see Upādi-s. IV. 90.

मल्ल मल्ला, as, ā, am, Ved. unwise, foolish, silly; [cf. *mālva*].

मल्ल malha, as, ā, am, Ved. having soft excrescences in the dew-lap (as a cow?).

मल्लह malhaṇa, as, m., N. of a man (son of Dāmodara); of a poet.

मव् mav (connected with rts. *navy*, I. mū), cl. 1. P. *mavati*, *mavitum*, to bind: Intens. *mamavyate*, *māmaryate*, *māmoti*, *māmaviti*.

Mavita, as, ā, am, bound, strung, tied.

मवर mavara, (with Buddhists) a particular high number.

मव् navy (connected with rt. *mav* above), cl. 1. P. *navyati*, *navyitum*, to bind.

मश् mas, cl. 1. P. *maśati*, *maśitum*, to hum, buzz, sound, make a noise; to be angry; [cf. rt. *mś*].

Maśa, as, m. a hum, humming, buzzing; anger; a gnat, mosquito; [cf. *māksha*]. — *Maśa-ēchada*, as, m. Andropogon Serratus. — *Maśa-hari*, f. a mosquito-curtain (= *maśaka-hari*, q. v.).

Maśaka, as, m. (incorrectly spelt *masaka*), a gnat, mosquito, any fly that bites or stings [cf. *mākshika*]; a particular skin disease (causing dark bean-like pustules or eruptions); a leather water-bag; N. of a preceptor with the patronymic Gārgya (the composer of a Kalpa-sūtra); N. of the district in Śāka-dvīpa inhabited by Kshatriyas. — *Maśaka-kuṭi*, īs, or *maśaka-kuṭi*, f. a whisk for scaring mosquitoes; [cf. *jangama-kuṭi*]. — *Maśaka-jambhana*, as, ī, am, Ved. driving away mosquitoes. — *Maśaka-varaṇa*, a whisk for scaring mosquitoes. — *Maśaka-hari*, f. a bed-curtain for protection against mosquitoes, mosquito-curtains; [cf. *maśa-hari*]. — *Maśakārtha* (°ka-ar°), as, ā, am, used for mosquitoes, employed on account of mosquitoes; *maśakārtho dhūmah*, smoke employed for driving off mosquitoes.

Maśakāvati, f., N. of a district or of a river.

Maśakin, ī, m. Ficus Glomerata.

मशशार maśarśāra, as, m., Ved., N. of a man in R̥g-veda I. 122, 15.

मशुन maśuna, as, m. a dog.

मशुलवर maśu-labara, N. of a place.

मश् mash (connected with rt. 1. *mush*), cl. 1. P. *mashati*, *mashitum*, to kill, hurt, injure.

मशराण masharāṇa or *mashurāṇa*, N. of a place.

मशि mashi, *mashī*. See *masi*, *masī*, col. 3.

मश्क् mashk. See rt. *mask*, p. 753.

मश्नार maśnāra, N. of a tract of country.

मश्मश mashmashā, ind. (an onomatopoeic word, also read *masmasā*). — *Mashmashā-hri*, Ved. to reduce to dust, grind to powder.

मस् 1. *mas*, cl. 4. P. *masyati*, &c., to measure, weigh; mete; to change form, become decomposed (?).

Masa, as, m. measure, weight.

Masana, am, n. meting, measuring; hurting [cf. rt. *mask*]; a species of medicinal plant (= *soma-rāji*).

1. *masta*, as, ā, am (for 2. see p. 753, col. 1), measured; [cf. perhaps Gr. *μετρώς*].

Masti, īs, f. meting, measuring, weighing.

मस् 2. *mas* = *mās*, in *candra-m*°.

मसक masaka. See *maśaka*, col. 2.

मसमसा masamasā, an onomatopoeic word allied to *masmasā*.

मसरा masarā, f. a sort of lentil or pulse (= *masūra*).

मसार masāra or *masāraka*, as, m. a sap-phire, an emerald; N. of a place.

मसि masi, īs, m. f. or *masī*, f. (often written *mashi*, *mashī*; said to be fr. rt. 1. *mas*, to measure, but thought by some to be connected with *matsya*, a fish, ink being originally made from cuttle-fish), ink, a black liquid made from burnt bones &c. and used for ink; a black powder (used to beautify the eyes), soot, lampblack; the stalk of the Nyctanthes Arbor Tristis; [cf. *masikā*]. — *Masi-kūpi*, f. an ink-bottle. — *Masi-jala*, am, n. ink. — *Masi-dhāna*, am, ī, n. f. an ink-bottle, ink-stand. — *Masi-panya*, as, m. a writer, clerk, accountant. — *Masi-patha*, as, m. 'ink-path,' a pen. — *Masi-prasū*, ūs, f. an ink-bottle; a pen. — *Masi-maṇi*, īs, f. an ink-bottle. — *Masi-varadhana*, am, n. myrrh. — *Musi-jala*, am, n. ink. — *Masi-dhāni*, f. an ink-bottle, ink-stand. — *Masi-varṇa*, as, ā, am, ink-coloured, black as ink. — *Masy-ādhāra*, as, m. an ink-receptacle, ink-bottle, ink-stand.

Masika, as, m. a serpent's hole; (ā), f. Nyctanthes Arbor Tristis; [cf. *masī*].

Masina, as, ā, am (said to be fr. rt. 1. *mas*, Upādi-s. II. 49), pounded, well ground (= *supishā*), finely pounded; (am), n. alliance by the right of presenting the Piṇḍa to a common progenitor (= *sa-piṇḍaka*).

मसीना masinā, f. linseed, Linum Usitatissimum.

मसुर masura, as, m. (said to be fr. rt. 1. *mas*, Upādi-s. I. 44), a sort of lentil or pulse, Ervum Hirsutum; (ā), f. a lentil; a harlot. — *Masura-karṇa*, as, m. a proper N.

Masūra, as, m. a sort of pulse or lentil, Ervum Hirsutum, Cicer Lens (= *mangalyaka*); a pillow; (ā), f. the preceding lentil; a harlot; (ī), f. eruption of pimples or pustules, a kind of small-pox; Ipomoea Turpethum (= *tri-vṛit*) = *rakta-trivṛit*. — *Masūra-karṇa*, as, m., N. of a man; (ās), m. pl., N. of his posterity. — *Masūra-bidālā* or *masūra-vidālā*, f. Ipomoea Turpethum; Ichnocarpus Frutescens (the seeds of which resemble a split lentil); (perhaps) a split lentil. — *Masūra-saṅghārāma*, as, m., N. of a Buddhist monastery.

Masūraka, as, m. a pillow; (ikā), f. eruption of lentil-shaped pustules, small-pox; a procress; a mosquito-curtain; (am), n. a kind of ornament on Indra's banner.

मसुरक्षित masu-rakshita, as, m., N. of a king.

मसूय masūya, am, n., Ved. a kind of grain growing in some northern country.

मसृण masṛiṇa, as, ā, am (said to be fr. rt. 1. *mas*), soft, tender, smooth; bland, mild, unctuous, shining; (= *karkaśa*), hard?; (ā), f. linseed, Linum Usitatissimum.

Masṛiṇita, as, ā, am, softened, smoothened, polished.

मस्क mask (according to Vopa-deva maskh, cf. rt. maskh, d. 1. A. maskate, &c., to go, move.

मस्कर maskara, as, m. a bamboo; a hollow bamboo cane.

Maskarin, ī, m. a religious mendicant, a Brāhman in the fourth order (who carries a bamboo cane); the moon; N. of a man.

मस्ज masj. See rt. majj, p. 729.

मस्त 2. masta, am, n. (said to be fr. rt. 1. mas; probably connected with mastu below; for 1. masta see rt. 1. mas), the head. — **Masta-dāru**, us, m. Pinus Deodora. — **Masta-mūlaka**, am, n. 'root of the head,' the neck or the upper part of it supporting the head.

Mastaka, as, am, m. n. the head, the skull; the summit or highest peak of a mountain, top of a tree, the head or top or upper part of anything (e.g. *śūlī-mastakam āropya*, having placed on the top of the hearth); the tuft of leaves which grows at the top of various species of palm trees; a particular formula used by Saivas. — **Mastaka-jvara**, as, m. 'head-fever,' head-ache. — **Mastaka-piṇḍaka**, as, am, m. n. a round protuberance on the temples of an elephant in rut. — **Mastaka-mūlaka**, am, n. = **masta-mūlaka**, q. v. — **Mastaka-lunga**, the membrane of the brain. — **Mastaka-sūla**, am, n. sharp or shooting pain in the head, head-ache. — **Mastaka-sneha**, as, m. 'head-marrow,' the brain. — **Mastakākhyā** ('ka-ākh'), as, m. the top of a tree. **Mastika**, am, n. = **mastaka**, the head.

Mastishka, as, am, m. n. (incorrectly spelt *mastiska*), the brain; any medicine or substance acting upon the brain; [cf. Slav. *mo[jid]*]. — **Mastishka-trāḍ**, k, f. the membrane surrounding the brain (*dura mater*?).

Mastu, u, n. the upper part of thickened sour milk, sour cream; the watery part of curds, whey. — **Mastu-lunga** or **mastu-lungaka**, as, am, m. n. the brain; [cf. *mastaka-lunga*]. — **Mastv-āmikṣe**, f. du. whey and curds.

मस्ति masti. See under rt. 1. mas, p. 752.

मस्तिष्क mastishka. See above.

मस्तु mastu. See above.

मससा masmasā. See *mashmashā*, p. 752.

मस्मा masma, f. a proper N.

मह 1. mah (originally perhaps *magh*, meaning 'to be great,' cf. rts. *manh*, (*makh*), cl. 1. P. (Ved. and ep. also A.) *mahatī* (-te), *māhā*, *mahitā*, *mahishyati*, *mahitum* (Ved. inf. *mahe*); cl. 10. P. A. *mahayati*, -te, &c. (Vedic forms *māmahe*, *māmahasva*, *māmahas*), to gladden, make cheerful, enliven, inspire, excite; (Sāy.) to make great, increase, aggrandize (e.g. *mā nah kāmam mahayantam ā dhak*, dis-appoint not the desire that would make us great, Rīg-veda I. 178, 1); to value highly, esteem highly, hold in great esteem, honour, revere, do honour to, worship, adore; (A., Ved.) to rejoice in, delight in; to be honoured or glorified, (in Rīg-veda VI. 15, 2, *prasastibhir mahayase* is rendered by Sāy. 'thou art honoured by excellent hymns'); Caus. *māhayati*, -yitum: Desid. *minmahishati*: Intens. *māmahayate*, to honour, protect, preserve (Ved.); [cf. Gr. *μέγας*, *μέγ-εθ-ος*, *μήχ-ος*, *μήχ-αρ*, *μήχ-αρή*, *μήχ-α-σθαι*, *μύγ-ος*, *μύχ-ος*, *μέγαρον*: Lat. *magnus*, *mactus*: Goth. *mag*, 'I can'; *mah-t-s*, 'might'; *magaths*, *magus*, 'a boy'; *magan*, *magu*, *mavi*: Old Germ. *magan*, 'great, heavy'; *machōn*, 'to make': Mod. Germ. *gemach*: Angl. Sax. *mag*, *magan*, *meht*, *meht*, *mihht*, *meagn*, *meagn*, *macian*: Slav. *mog-a*, 'I can'; *po-mo-siti*, 'to help': Lith. *mag-oju*, 'help': Hib. *mogh*, *modh*, 'respect, honour': Cambro-Brit. *mygeul*, 'respect'; *mygan*, 'to revere.']

2. mah (a Vedic adj. used in dat. *mahe*, gen. and abl. sing., and acc. pl. *mahas*, inst. *mahā*), great, powerful, mighty; abundant; (according to some) old, aged (in connection with *pitrī*, *mātrī*).

Maha, as, m. [cf. *malha*, *magha*], a feast, festival [cf. *kāma-m*, *dhanur-m*, *brahma-m*]; a sacrifice, offering, oblation; (as), m. a buffalo [cf. *mahisha*]; light, lustre, brilliance; (ā), f. a cow [cf. *māhā*]; the plant *Ichnocarpus Frutescens*; *Hedysarum* *Lagopodioides*; (as, ī, am), great, mighty, abundant (Ved.); (ī), f. the earth, &c.; see *mahi*, s. v. — **Maha-tā**, f. greatness, mightiness.

Mahaka, as, m. an eminent or distinguished man; a tortoise; an epithet of Vishnu.

Mahakka, as, m. a wide-spread fragrance, widely diffused perfume.

Mahat, ān, atī, at (originally pres. part. of rt. 1. mah, but making in nom. sing. du. pl. *mahān*, *mahāntau*, *mahāntas*, acc. sing. du. pl. *mahāntam*, *mahāntau*, *mahāntas*, inst. *mahatā*, &c., see Gram. 142; in Ved. the acc. sing. *mahām* occurs, see *mahā*; in ep. the crude or neut. form *mahat* is sometimes used for the correct form *mahāntam*; at the beginning of Karma-dhāraya and Bahuvrīhi compounds *mahā*, q. v., is generally substituted for *mahat*, but in Tat-purushas and a few exceptional cases *mahat* is retained), great, mighty, strong, big, large, huge, full-grown, ample, extensive, long, (*mahān udhvā*, a long road; *mahad āyus*, long life; *mahatī kathā*, a long story); far advanced, late, (*mahaty aparāhne*, late in the afternoon); numerous, abundant, much, many, (*janasya mahato madhye*, in the presence of many people); abounding in (sometimes with inst. c.); rich in; high (in price); gross, thick, dense, (*bhūtāni mahāntī*, the gross elements; *mahat tamas*, thick darkness); loud, (*mahān ghoshah*, a loud noise); important, significant, (*mahati vārtā*, important news; *mahat kāryam*, an important affair); high, lofty, eminent, noble, (*mahat sthānam*, a lofty position; *mahat kulam*, a distinguished family); excellent, distinguished; (ān), m. (in the Sāṅkhya phil.) 'the great principle,' the intellect (= *buddhi*, i. e. the second of the twenty-five Tattvas produced from Pradhāna or Mūla-prakṛiti and itself producing the third principle or Ahankāra, being thus both a Vikṛiti and a Prakṛiti; *buddhi*, intellect, is called *mahat* to distinguish it from the Tattva *manas*, mind, with which and with Ahankāra it is connected and to both of which it is superior); the superior of a monastery; a camel; epithet of Rudra or of a Rudra; (scil. *gaya*), epithet of a class of Manes; N. of a Dānava; N. of a king; (atī), f. the egg-plant (= *brihati*); the seven-stringed or (according to some) hundred-stringed Vīṇā or lute of Nārada; (at), n. greatness, power, dominion; infinity; the greater part, (*mahatī rātryāh*, Ved. when the greater part of the night is past); (scil. *tattva*), the great intellectual principle or intellect (the second Tattva of the Sāṅkhya phil. described above); sacred knowledge; (at), ind. greatly, exceedingly, much, very; [cf. Gr. *μέγας*, *μείζων*, *μέγ-ιστος*, *μεγαλύν-ω*, *μέγ-εθ-ος*, *μάλα*, *μᾶλλον*, *μήκος*, *μακρός*, *μάκαρος*: Lat. *mag-nus*, *maior*, *maximus*, *magis*, *magis-ter*, *magistra-tus*: Goth. *mik-il-s*, 'great'; *mikil-jan* = *μεγαλύνει*; *mais*, 'greater'; *maist*, 'greatest': Old Germ. *mihhil*, *mēr*.] — **Maha-rishi**, īs, m., Ved. = *maharshi*; see Gram. 38. h. — **Mahad-dhādya**, as, m. (for *mahat* + *śabda*), the word *mahā*; [cf. *mahā-śabda*.] — **Mahat-katha**, as, ā, am, being the talk of the great, mentioned by the great, living in great men's mouths. — **Mahat-kāṇḍa**, as, am, m. n., N. of a section of the Atharva-veda Samhitā. — **Mahat-kshetra**, as, ā, am, occupying a wide district or territory. — **Mahat-tattva**, am, n. the Mahat or great principle, i. e. Intellect, (see above under *mahat*). — **Mahat-tama**, as, ā, am, greatest, mightiest, most powerful; exceedingly great or mighty or powerful. — **Mahat-tara**, as, ā, am, greater, mightier, stronger; exceedingly great or mighty or strong; (as), m. the oldest,

most respectable, principal; the head or oldest man of the village (= *grāma-kūṭa*, *dalādhaka*); a man of the fourth or servile caste, a Śūdra (?); a courtier, chamberlain; N. of a son of Kāśyapa (or of Kāśyapa); (ī), f. a particular form of the Buddhist goddess Tārā. — **Mahattarakā**, as, m. a courtier, chamberlain. — **Mahat-tā**, f. or *mahat-tva*, am, n. greatness, magnitude, majesty, mightiness, largeness, amplitude, great extent, intensity, violence, height, high position, elevated station, high consideration or estimation, importance. — **Mahattva-rahita**, as, ā, am, deprived of majesty or greatness. — **Mahat-sena**, as, m., N. of a prince. — **Mahat-sevā**, f. service of the great, homage (rendered) to great men. — **Mahat-sthāna**, am, n. a high place, lofty position; (also read *mahā-sthāna*). — **Mahad-āvāsa**, as, m. a great or roomy dwelling. — **Mahad-āśā**, f. great expectation, high hope. — **Mahad-āścāryam**, ind. very surprising. — **Mahad-āśraya**, as, ā, am, dependent upon or attached to the great; (as), m. the protection of the great, having recourse to the great, taking refuge with great people. — **Mahad-guṇa**, as, ā, am, possessing the virtues of the great. — **Mahad-guṇa-tva**, am, n. the possession of the virtues of the great. — **Mahad-bila** or *mahad-vila*, am, n. the atmosphere, ether, (the more correct form is *mahā-bila*, q. v.). — **Mahad-bhaya**, am, n. a great danger or emergency; fear of great people. — **Mahad-bhū**, cl. 1. P. *bhāvati*, &c., to be great or full. — **Mahad-bhūta**, as, ā, am, one who has become great. — **Mahad-vat**, ān, atī, at, Ved. connected with the word *mahat*. — **Mahad-vāruṇī**, f. a species of plant (= *mahendra-vāruṇī*). — **Mahad-vyatikrama**, as, m. a great transgression.

Mahan, n., Ved. used only in the inst. sing. *mahnā*, greatness, mightiness, power, abundance (e.g. in Rīg-veda V. 33, 10. *mahnā* = *mahat-tvena*, with greatness; *mahnā* may sometimes be translated 'greatly, mightily, amply, powerfully,' and in VII. 37, 1. there is one example of the inst. pl., e.g. *abhi somair mahabhih priṇadhvam*, 'ate yourselves amply with the libations,' or according to Sāy. 'be satiated with the copious libations').

Mahana, as, ā, am, to be worshipped, adorable.

Mahaniya, as, ā, am, to be honoured, worthy of honour, praiseworthy, illustrious, glorious. — **Mahaniya-kirti**, īs, īs, f. of illustrious fame. — **Mahaniya-sāsana**, as, ā, am, ruling a magnificent empire (Raghu-v. III. 69).

Mahanta, as, m. the superior of a monastery.

Mahayat, an, antī, at, making glad, &c.; (Sāy.) making great.

Mahayāgya, am, n., Ved. enjoyment; veneration, honour; (Sāy.) = *pūjā*.)

Mahaye, dat. sing. in Rīg-veda X. 65, 3, (according to some) = *mahe*, Ved. inf. of rt. 1. mah, for joy, for enjoyment; (according to Sāy. = *pūjārtham*), for honour.

Mahayya, as, ā, am, Ved. to be enjoyed; to be honoured (= *pūjaniya*).

Mahar, ind. (originally *mahas*, q. v., final *s* being irregularly changed to *r* before soft letters), the fourth of the seven worlds which rise one above the other, (coming between Svar and Janas and said to be one krore of Yojanas above the polar star; it is supposed to be the abode of those saints who survive a destruction of the world, cf. *loka*; the word *mahar* is sometimes regarded as a fourth Vyāhṛiti, q. v.). — **Mahar-loka**, as, m. the fourth of the seven worlds as described above.

Mahartvij, *maharddhi*, *maharshabha*, *maharshi*. See under *mahā*, p. 754, col. 1.

Mahas, as, n. pleasure, enjoyment (Ved.); a feast, festival; a sacrifice, oblation [cf. *maha*, *malha*, *magha*]; a festive hymn, hymn of praise; greatness, might, power, strength, dominion (Ved.); abundance, fulness, superfluity, multitude (Ved.); light, ray of light, lustre, splendour; the fourth of the seven worlds, the fourth Vyāhṛiti (see *mahar* above); = *udaka*, water (according to Naigh. I. 12); (as),

ind., Ved. joyfully, cheerfully, willingly, swiftly, quickly, (but Sāy. in most cases where *mahas* may be taken adverbially treats it as an adj. = *mahat*); [cf. Zend *masas*; Gr. *μῆκος*.] — *Mahas-tva*, *am*, n. greatness, mightiness. — *Mahas-vat*, *ān*, *atī*, *at*, giving pleasure, causing enjoyment; great, mighty; full of light or lustre, glorious, splendid; (*ān*), m., N. of a king. — *Mahas-vin*, *i*, *ini*, *i*, full of light, brilliant, bright, lustrous, glorious, splendid, luminous. — *Mahasva*, *am*, n. knowledge; kind, sort, manner, mode (?).

Mahā = *mahat*, great, &c. (in Ved. used in acc. sing. *mahām* = *mahāntam*, e.g. R̥g-veda III. 49, i. *śaṃsu mahām Indram*, praise the great Indra, see also R̥g-veda II. 22, i. III. 2, 3; in both the earlier and later language *mahā* is a substitute for *mahat*, q. v., at the beginning of Karma-dhāraya and Bahu-vr̥thi and a few irregular compounds as follow.) — *Mahartvi* (*hā-rī*), *k*, m., Ved. 'great priest,' epithet of the four chief priests or R̥tv-ij, viz. the Hotṛi, Udgātṛi, Adhvaryu, and Brahman; (also read *mahartvi*). — *Maharddhi* (*hā-riddhi*), *is*, f. great prosperity or affluence, great perfection, supernatural power; (*is*, *is*, *i*), very perfect; very prosperous, very rich, very opulent or wealthy. — *Maharddhika* (*hā-rī*), *as*, *ā*, *am*, possessed of great prosperity, having great supernatural powers. — *Maharddhi-prāpta*, *as*, m., N. of a king of the Garuḍas. — *Maharddhi-mat*, *ān*, *atī*, *at*, possessing great prosperity, rich in blessings. — *Maharshabha* (*hā-rish*), *as*, m. a great bull. — *Maharshi* (*hā-rish*), *is*, m. a great Rishi, any great sage or saint, (according to Manu I. 34. there were seven Maharshis created by Manu Svāyambhuva, whose names were Marīcī, Atri, Angiras, Pulastya, Pulaha, Kratu, Pracetas, Vasistha, Bhṛigu, Nārada, who are also called the ten Prajā-patis; some restrict the number of Maharshis to seven, and some add the names of Dakṣa, Dharmā, Gautama, Kaṇva, Vālmiki, Vyāsa, Manu, Vibhāṇḍaka, &c.); an epithet of Siva; of Buddha; a proper N. — *Mahā-kankara*, (with Buddhists) a particular high number. — *Mahā-kaśha*, *as*, m. 'having vast shores,' the sea; Varuṇa, god of the sea; a mountain. — *Mahā-kaṣṭhā-śroṇī*, f. (a woman) having large hips and buttocks. — *Mahā-kaṣṭhā*, f. 'having large thorns,' the prickly pear, Cactus Indicus. — *Mahākāśha-śakra* (*hā-ak*), *am*, n. epithet of a particular magical diagram. — *Mahā-kanda*, *as*, m., N. of various tuberous plants, a sort of yam, garlic = *rājāluḥka*, *mūlaka*, *śāṇḍhya-mūlaka*, *rakṭa-lasuna*, *rāja-palāṇḍu*; Hingsha Repens. — *Mahā-kanya*, *as*, m., N. of a man; (*ān*), m. pl., N. of his descendants. — *Mahā-kaparda*, *as*, m. a species of shell. — *Mahā-kapāla*, *as*, m. 'large-headed,' N. of a Rākṣhasa; epithet of one of the attendants of Siva. — *Mahā-kapī*, *is*, m. 'great ape,' N. of a king; of one of the attendants of Siva; one of the thirty-four incarnations of Buddha. — *Mahā-kapittha*, *as*, m. the tree Egle Marmelos (see *bilva*). — *Mahā-kapila-paścārātra*, *am*, n., N. of a work. — *Mahā-kapota*, *as*, m. a species of serpent. — *Mahā-kapota*, *as*, m. 'great-cheeked,' N. of one of the attendants of Siva. — *Mahā-kambū*, *us*, *us*, *u*, quite naked, stark naked; (*us*), m. epithet of Siva. — *Mahā-kara*, *as*, m. a large hand, a large revenue or rent; N. of a Buddha; (*as*, *ā*, *am*), large-handed; having a large revenue; having great rays. — *Mahā-karaṇja*, *as*, m. a kind of Karatja (= *kāka-ghni*). — *Mahā-karabha*, (with Buddhists) a particular high number. — *Mahā-karambha*, *as*, m. a particular poisonous plant. — *Mahā-karuṇa*, *as*, *ā*, *am*, very compassionate, exceedingly pitiful. — *Mahā-karuṇa-tā*, f. great compassionateness. — *Mahā-karuṇa-pṇḍarika*, *am*, n., N. of a Buddhist Sūtra. — *Mahā-karuṇa-śāṇḍri*, *is*, m., N. of a Bodhi-sattva. — *Mahā-karkāru*, *us*, m. a species of plant. — *Mahā-karna*, *as*, m. 'large-eared,' having large ears; epithet of Siva; N. of a Nāga; (*i*), f., N. of one of the Mātṛis attending on Skanda. — *Mahā-karṇi*, *is*, m., N. of a man. — *Mahā-karṇikāra*, *as*, m. Cathartocarpus (Cassia) Fistula.

— *Mahā-karman*, *a*, n. a great work; (*ā*, *ā*, *a*), accomplishing great works, doing mighty deeds; (*ā*), m. epithet of Siva. — *Mahā-kalā*, f. the night of the new moon or the day of conjunction of sun and moon (= i. *amā*) when obsequies are performed to the Manes of the Piṭṛis. — *Mahā-kalopa*, *ās*, m. pl., N. of a Sākhya or school; (also written *mahā-kālopa*, probably for *mahā-kālīpa*). — *Mahā-kalpa*, *as*, m. a great Kalpa, a great cycle of time [cf. *kalpa*]; an epithet of Siva, (according to a commentator = *divya-bhūṣaṇa*). — *Mahā-kalyāṇa*, *am*, n. a particular medicinal compound or mixture; [cf. *kalyāṇaka*]. — *Mahā-kavi*, *is*, m. a great poet, classical poet (as Kālidāsa, Māgha, Bhāṛavi, Sri-harsha; cf. *mahā-kāvya*); an epithet of Sukra. — *Mahā-kātyāyana*, *as*, m., N. of a disciple of Buddha. — *Mahā-kānta*, *as*, m. 'very pleasing, greatly loved,' an epithet of Siva; (*ā*), f. the earth. — *Mahā-kāya*, *as*, *ā*, *am*, 'large-bodied,' of great stature, tall, gigantic, bulky, stout; (*as*), m. an elephant; epithet of Viṣṇu; of Siva; of a being attending on Siva, (according to some = *nandī*, q. v.); N. of a king of the Garuḍas; (*ā*), f., N. of one of the Mātṛis attending on Skanda. — *Mahā-kāya-śirodhara*, *as*, *ā*, *am*, having a large body and neck. — *Mahākāra* (*hā-ak*), *as*, *ā*, *am*, 'large-formed,' great, extensive. — *Mahā-kārtiki*, f. the night of full moon in the month Kārtika, when the moon is in the constellation Rohiṇī. — *Mahā-kāla*, *as*, m. a form of Siva, an epithet of Siva in his character of the destroying deity (being then represented of a black colour and of more or less terrific aspect); a sacred spot consecrated to this form of the god; N. of one of Siva's attendants, (according to some = *nandī*); an epithet of Viṣṇu; N. of a teacher; N. of a species of gourd or plant of the cucurbitaceous order with an exterior resembling an orange but with a pulp like cow-dung (Trichosanthes Palmata, Cucumis Colocynthus); the mango tree (?); (with Jains) one of the nine treasures; (*i*), f. a form or epithet of Durgā in her terrific form; N. of one of Durgā's attendants; (with Jains) N. of one of the sixteen Vidyadevis; of a goddess who executes the commands of the fifth Arhat of the present Ava-sarpiṇī; (*am*), n., N. of a Linga or place sacred to Siva in Ujjayini. — *Mahākāla-tantra*, *am*, n., N. of a work. — *Mahākāla-pura*, *am*, n. 'Mahākāla's city,' Ujjayini. — *Mahākālaveya* or *mahākāleta*, *ās*, m. pl., N. of a Sākhya or school. — *Mahākāla-samhitā*, f., N. of a work. — *Mahā-kālī-mata*, *am*, n., N. of a Tantra work. — *Mahā-kālī-yāntṛa*, *am*, n., N. of a particular magical diagram. — *Mahā-kāleya*, *am*, n., N. of a Sāman. — *Mahākāleśvara* (*la-iś*), *am*, n., N. of a Linga at Ujjayini; [cf. *mahā-kāla*]. — *Mahā-kālopa*, *ās*, m. pl., N. of a school; [cf. *mahā-kalopa*]. — *Mahā-kāvya*, *am*, n. a great or classical poem (applied as a distinguishing title to six chief artificial poems, viz. the Raghu-vaṇṣa, Kumāra-sambhava, and Meghadūta by Kālidāsa, the Śiśupāla-badha by Māgha, the Kirātārjunīya by Bhāṛavi, and the Naishadhīya or Naishadha-śarita by Śrī-harsha; according to some the Bhāṭṭī-kāvya is also a Mahā-kāvya). — *Mahā-kāśa*, *as*, m. (probably) N. of a mountain. — *Mahā-kāśī*, f., N. of the tutelary goddess of the Matanga-jas. — *Mahā-kāśya*, *as*, m., N. of a disciple of Buddha. — *Mahā-kīṭa-parvata*, *as*, m., N. of a mountain in Gandhā-mādāna. — *Mahā-kūṇḍa*, *as*, m., N. of one of the attendants of Siva. — *Mahā-kumāra*, *as*, m. the eldest son of a reigning king, an hereditary prince. — *Mahā-kumudā*, f. = *kumudā*, Gmelina Arborea. — *Mahā-kumbhī*, f. = *kumbhī* = *kalphala*, a species of plant. — *Mahā-kula*, *am*, n. a great family, noble family; (*as*, *ā*, *am*), being of a great family, sprung from a noble family, of noble birth or descent, high-born, noble. — *Mahā-kulina*, *as*, *ā*, *am*, sprung from a great or noble family, nobly born, aristocratic. — *Mahā-kulina-tā*, f. noble birth. — *Mahākulotpanna* (*la-ut*), or *mahākulodbhava* (*la-ut*), *as*, *ā*, *am*, sprung from a great or noble family. — *Mahā-kusa*,

as, m., N. of a Calaca-vartin. — *Mahā-kushtha*, *am*, n. 'great cutaneous eruption,' N. of seven forms of cutaneous eruption. — *Mahā-kūpa*, *as*, m. a deep well. — *Mahā-kūrma*, *as*, m., N. of a king. — *Mahā-kūla*, *as*, *ā*, *am*, having high banks or lofty shores; (according to some = *mahā-kula*), of high birth. — *Mahā-kṛīḥra*, *am*, n. great pain, great penance, (used as an epithet of Viṣṇu in Mahā-bh. Śānti-p. 12864). — *Mahā-kṛitā-parimala*, *as*, m., N. of a kind of magical spell or incantation (= *manu*). — *Mahā-kṛishṇa*, *as*, m. 'very black,' a species of serpent. — *Mahā-ketu*, *us*, m. 'having a great banner,' epithet of Siva. — *Mahā-keśa*, *as*, *i*, *am*, having thick or strong hair; (*as*), m. epithet of Siva. — *Mahā-kośa*, *as*, m. a large sheath or case; (*as*, *ā*, *am*), having a large sheath or case; (*as*), m. epithet of Siva (as having a large scrotum); (*i*), f., N. of a river; of the tutelary goddess of the Matanga-jas; (also read *mahā-kāśī*). — *Mahā-kosa-phalā*, f. a species of gourd (= *deva-dālī*). — *Mahā-kosātaki*, f. a species of plant (= *hasti-ghoshā*). — *Mahā-kaushitaka*, *am*, n., N. of a Vedic work; (incorrectly *mahā-kaushitaki*). — *Mahā-kaushthila*, *as*, m., N. of a disciple of Buddha. — *Mahā-kratu*, *us*, m. a great sacrifice (such as the Rāja-sūya and the Asva-medha; cf. *mahā-yajña*). — *Mahā-krama*, *as*, m. 'wide-striding,' an epithet of Viṣṇu. — *Mahā-krodha*, *as*, *ā*, *am*, excessively angry, very wrathful; (*as*), m. epithet of Siva. — *Mahāksha* (*hā-ak*), *as*, *i*, *am*, 'large-eyed,' having great eyes; (*as*), m. epithet of Siva. — *Mahā-kshatrapa*, *as*, m. a great satrap. — *Mahā-kshāra*, *as*, m. a kind of natron. — *Mahā-kshira*, *as*, m. sugar-cane. — *Mahā-kshobhya*, (with Buddhists) a particular high number. — *Mahā-kharva*, *as*, *am*, m. n. a high number, ten billions (?). — *Mahā-khalala*, *ās*, m. pl., N. of a Sākhya or school; (also read *mahā-khallava*). — *Mahā-khāta*, *as*, *ā*, *am*, having a large ditch or moat. — *Mahā-khyāta*, *as*, *ā*, *am*, greatly renowned, very famous. — *Mahā-ga*, *as*, *ā*, *am* (?), great, prosperous. — *Mahā-gangā*, f. the great Ganga, N. of a river. — *Mahā-gaja*, *as*, m. a great elephant; one of the elephants that support the earth; [cf. *dik-karin*]. — *Mahā-gaṇa*, *as*, m. a great multitude, a great crowd; (*ās*), m. pl. great hosts; a great corporate body. — *Mahā-gaṇapati*, *is*, or *mahā-gaṇeśa* (*ga-iśa*), *as*, m. 'great leader of the troops' (of Siva's attendants), N. of Gaṇeśa or a form of Gaṇeśa. — *Mahā-gati*, (with Buddhists) a particular high number. — i. *mahāgata* (*hā-ag*), *as*, m. 'great antidote,' a kind of medicinal compound. — 2. *mahā-gada*, *as*, m. great sickness, severe illness, fever. — 3. *mahā-gada*, *as*, *ā*, *am*, armed with a great club. — *Mahā-gandha*, *as*, *ā*, *am*, having a strong odour, smelling strongly, exceedingly fragrant; (*as*), m. a kind of cane growing near water (= *jala-vetasa*); Wrightia Antidysenterica; (*ā*), f. Uria Lagopodioides; = *kevikā-pushpa*; epithet of Cāmūḍā; (*am*), n. a kind of sandal-wood (= *harī-śāṇḍana*); myrrh. — *Mahā-gaya*, *as*, m., Ved. 'having a great house,' epithet of Agni; (Sāy. = *mahādibhir devā-dibhir abhigantavyah* or *mahānti yajña-grīhāpi yasya*). — *Mahā-garta*, *as*, m. epithet of Siva. — *Mahā-garbha*, *as*, m. a great womb, large interior, great source of generation; epithet of Siva; (*as*, *ā*, *am*), having a large womb, whose womb is great; having a large interior; (*as*), m., N. of a Dānava. — *Mahā-gala*, *as*, *ā*, *am*, long-necked, thick-necked. — *Mahā-gava*, *as*, m. Bos Gavzus. — *Mahā-giri*, *is*, m. a great mountain; N. of a Dānava; (with Jains) N. of one of the Daśa-pūrvins. — *Mahā-gīta*, *as*, m. 'a great singer,' epithet of Siva. — *Mahā-guṇa*, *as*, m. a chief quality or property, cardinal virtue, great excellency; (*as*, *ā*, *am*), possessing great excellencies, distinguished; efficient, efficacious; (*as*), m., N. of a teacher. — *Mahā-guṇa-tva*, *am*, n. the possession of great properties or virtues, great excellence. — *Mahā-guru*, *us*, m. a very venerable person. — *Mahā-gulmā*, f. a species of plant (= *soma-vallī*). — *Mahā-guha*,

as, m. a species of parasitical worm; (ā), f. the plant Hemionitis Cordifolia. — *Mahā-grīṣṭi*, is, f. a cow with a large hump. — *Mahā-godhūma*, as, m. large wheat, a particular kind of wheat. — *Mahā-gauri*, f. one of the nine forms of Durgā; N. of a river. — *Mahā-granthika*, as, ā, am, (in medicine) forming great knots. — *Mahā-graha*, as, m. 'the great planet,' an epithet of Rāhu. — *Mahā-grāma*, as, m. a great multitude (Ved.); a great village; N. of the ancient capital of Ceylon (said to be the *Mahāpāpura* of Ptolemy and the modern Māgama). — *Mahā-grīva*, as, ā, am, 'long-necked,' having a long neck; (as), m. epithet of Siva; a camel; N. of one of Siva's attendants; (ās), m. pl. N. of a people. — *Mahā-grivin*, ī, m. 'long-necked,' a camel. — *Mahā-ghaṭa*, as, m. a great pitcher; a proper N. — *Mahā-ghasa*, as, m. 'great eater,' N. of one of Siva's attendants. — *Mahā-ghāsa*, as, ā, am, abounding with grass or fodder; (as), m. = *mahato mahatyā vā ghāsa*, Pāṇ. VI. 3, 46, Vārtika I. — *Mahā-ghrīṇā*, f. ardent spirits, spirituous liquor. — *Mahā-ghrita*, am, n. ghee kept a long time (used for medicinal purposes). — *Mahā-ghora*, as, ā, am, very terrible or formidable, very horrible; (as), m., N. of a hell. — *Mahā-ghosha*, as, m. a loud noise; (as, ā, am), making a loud noise, loud-sounding, noisy; (ā), f. a species of plant (= *karkata-sringi* = *sringi*); gum olibanum tree, *Boswellia Thurifera*; (am), n. a market, fair. — *Mahāghoshā-svara-rāja*, as, m., N. of a Bodhi-sattva. — *Mahāghoshānugā* ('*sha-an*'), f., N. of a particular Tantra deity. — *Mahāghoshesvara* ('*sha-is*'), as, m., N. of a king of the Yakshas. — *Mahānga* ('*hā-an*'), as, ī, am, 'large-bodied, large-limbed,' having a great body or limbs, bulky, big; (as), m. epithet of Siva; a camel; a kind of rat (= *mahā-mushika*); *Asteracantha Longifolia*, *Plumbago Zeylanica*. — *Mahā-cakra*, am, n. a great wheel; (as), m. 'having a great wheel or circle,' N. of a Dānava. — *Mahā-cakra-praveśa-jñāna-mudrā*, f. epithet of a particular Mudrā, q. v. — *Mahā-cakravartī-tā*, f. the rank of a great Cakra-vartin or universal monarch. — *Mahā-cakravartin*, ī, m. a great emperor or universal monarch. — *Mahā-cakravāda* or *mahā-cakravāla*, as, m., N. of a mythical mountain. — *Mahā-cānēś*, ūs, f. a species of culinary plant. — *Mahā-caṇḍa*, as, m. a very violent or passionate man; N. of one of Yama's two servants; N. of one of Siva's attendants; (ā), f. epithet of Cāmuṇḍā. — *Mahā-caṭuraka*, as, m., N. of a jackal (in the Pañca-tantra). — *Mahā-cāpalā*, f. a kind of Ārya metre. — *Mahā-cāmā*, ūs, f. a large army, a great battalion. — *Mahā-cāmpā*, f., N. of a country or kingdom. — *Mahā-cāryā*, f. the great course of life (applied to the life of a Bodhi-sattva). — *Mahā-cāla* ('*hā-aē*'), as, m. a great mountain. — *Mahā-cārya* ('*hā-āē*'), as, m. 'the great teacher,' epithet of Siva. — *Mahā-citta*, see Gaṇa Sutaṅgamādi to Pāṇ. IV. 2, 80; (ā), f., N. of an Asparas. — *Mahā-cit-tva*, am, n. (fr. *mahā* + *cit*), the state of great thoughtfulness or intelligence (?). — *Mahā-citrāpātala*, a species of plant. — *Mahā-cina*, ūs, m. pl. the inhabitants of Great China. — *Mahā-cūda*, as, m., N. of a Buddhist mendicant. — *Mahā-cūḍā*, f., N. of one of the Mātṛis attending on Skanda. — *Mahā-ḥada*, as, m. *Lipeoceris Serrata*. — *Mahā-chāya*, as, m. the Indian fig-tree. — *Mahā-chidra*, f. a species of plant (= *mahā-medā*). — 1. *mahāya* ('*hā-aja*'), as, m. a large he-goat. — 2. *mahā-ja*, as, ā, am, high-born, nobly born, aristocratic, noble. — *Mahā-jaṭā*, f. a great braid or coil of hair, the matted or twisted hair of Rudra or Siva; (as), m. 'wearing a great braid or coil of matted hair,' epithet of Siva. — *Mahā-jatru*, ūs, ūs, u, having a great collar-bone; (us), m. epithet of Siva. — *Mahā-jana*, as, m. a great multitude of men, the populace, (*mahājane*, in the presence of a great number of men, in public); a great or eminent man, great persons; the chief or head of a trade or caste; a merchant, banker, tradesman; [cf. *mahājānika*]. — *Mahā-jāniya*, as, ā, am,

mercantile, commercial, = *mahān jano yasya*, see Pāṇ. V. 1, 9, Vārtika 10. — *Mahā-jambū*, ūs, or *mahā-jambū*, ūs, f. a species of plant (= *vṛihat-phalā*). — *Mahā-jambha*, as, m., N. of one of Siva's attendants. — *Mahā-jaya*, as, ā, am, very victorious (Ved.); (as), m., N. of a Nāga; (ā), f. epithet of Durgā. — *Mahā-java*, as, ā, am, very impetuous, very swift, very fleet, exceedingly rapid; (ā), f., N. of one of the Mātṛis attending on Skanda, (also read *mano-javā*). — *Mahā-jāti*, is, f. *Gærtnera Racemosa*. — *Mahā-jātiya*, as, ā, am, rather large, tolerably big, moderately large; of an excellent sort or species. — *Mahā-jānu*, ūs, m. 'large-kneed,' N. of a Brāhman; of one of Siva's attendants. — *Mahā-jābūla*, as, m., see Pāṇ. VI. 2, 38. — *Mahā-jālī*, f. a species of Ghoshā with yellowish flowers (= *rakta-koṣṭāki*). — *Mahā-jihva*, as, m. 'long-tongued,' epithet of Siva; N. of a Daitya. — *Mahā-jñāna-gītā*, f., N. of a particular Tantra deity. — *Mahā-jñāna-yutā*, f. epithet of the goddess Manasā. — *Mahā-jñānin*, ī, m. a great sage or soothsayer; epithet of Siva. — *Mahā-jyaishthī*, f. epithet of a night of full moon coinciding with certain phenomena in the heavens in the month Jyāishṭha. — *Mahā-jyotishmatī*, f. a species of plant, (in Hindi *vaḍi-malakanguni*). — *Mahā-jyotiś*, is, is, is, having great splendor, very splendid or brilliant; (is), m. an epithet of Siva. — *Mahā-jvāla*, as, ā, am, blazing or shining greatly, very brilliant; (as), m. an epithet of Siva; a sacrificial fire; N. of a hell; (ā), f. one of the Vidyā-devīs or goddesses of learning peculiar to the Jainas (for *sarvāstra-m*!). — *Mahānjana* ('*hā-an*'), as, m. (= *añjana*), N. of a mountain. — *Mahānji* ('*hā-an*'), is, is, ī, Ved. having broad spots. — *Mahājavi* ('*hā-af*'), ayas, m. pl., N. of a people. — *Mahājavi* ('*hā-af*'), f. a great forest. — *Mahā-dakara*, as, m., N. of a commentator. — *Mahādhyā* ('*hā-ādh*'), as, ā, am, very rich, very wealthy; (as), m. Nauclea Cadamba. — *Mahā-nagnī*, see *mahā-nagnī*. — *Mahā-tatva*, am, n. 'the great principle,' the intellect (or second of the Sāṅkhya Tattvas, see *mahat*); (ā), f., N. of one of Durgā's attendants. — *Mahā-tantra*, am, n., N. of a Śaiva work. — *Mahā-tapaḥ-saptamī*, f. 'the seventh (day in a particular half month) of severe penance,' a particular festival. — *Mahā-tapana*, as, m. 'greatly burning,' N. of a hell. — *Mahā-tapas*, ās, ās, as, doing severe penance, performing great religious austerities, very austere, rigidly ascetic; (ās), m. a great ascetic; an epithet of Viṣṇu; N. of a Muni. — *Mahā-tamaḥ-prabhā*, f. 'having thick darkness for its light,' N. of the lowermost of the twenty-one Narakas or hells (where great darkness is the only light). — *Mahā-tamas*, as, n. 'gross (spiritual) darkness,' N. of one of the five degrees of A-vidyā. — *Mahā-taru*, ūs, m. 'large tree,' *Tithymalus Antiquorum*; Euphorbia of various kinds. — *Mahā-tala*, am, n. 'very deep,' N. of the sixth of the seven lower worlds or regions under the earth inhabited by the Nāgas or serpent-demons, &c.; see *pātāla*. — *Mahā-tāpas-śīta*, ūm, n., Ved. N. of a Sattva. — *Mahā-tārā*, f., N. of a Buddhist goddess. — *Mahā-tāli*, f. a species of plant (= *āvarakī*). — *Mahā-tikta*, as, ā, am, very bitter; (as), m. the large Nimb tree, *Melia Semperivrens*; (ā), f., N. of two plants (= *yava-tikta*, = *pāthā*). — *Mahā-tiktaka*, as, ā, am, extremely bitter; (with *sarpis*) a particular medicinal compound. — *Mahā-tiṣṭha*, (with Buddhists) a particular high number. — *Mahā-tiṭhi*, is, f. the great lunar day, the sixth day of a lunation. — *Mahā-tikṣhṇa*, as, ā, am, exceedingly sharp (said of weapons, perception, &c.); very pungent (said of flavours); (ā), f. the marking-nut plant (see *bhālātaka*). — *Mahā-tuṣṭi-jñāna-mudrā*, f. epithet of a particular Mudrā, q. v. — *Mahā-teja*, as, ā, am, or *mahā-tejas*, ās, ās, as, having great energy or vigour, very vigorous, of great splendor, full of fire, very bright; (ās), m. a hero, demigod; N. of Agni or fire; of Skanda; of a warrior; of a king of the Garuḍas; (as), n. quicksilver, mercury. — *Mahātejo-garbha*, as, m. a kind of meditation. — *Mahā-taila*,

am, n. any valuable or precious oil, (or perhaps) N. of a particular kind of oil. — *Mahātodya* ('*hā-āt*'), am, n. a great drum. — *Mahātman* ('*hā-āt*'), ā, ā, ā, 'high-souled,' magnanimous, having a great or noble nature, noble-minded, high-minded, lofty-minded, generous, noble, highly gifted; eminent, distinguished, mighty, powerful; (ā), m. the Supreme Spirit, great soul of the universe (= *paramātmā*); the great principle, i. e. Intellect (= *mahā-tattva*, q. v.); scil. *gaṇa*, N. of a class of Manes. — *Mahātma-vat*, ān, āti, as, 'high-souled,' magnanimous, highly gifted. — *Mahātmya*, as, ā, am (fr. *mahātman* above), magnanimous. — *Mahā-tyāga* ('*hā-āt*'), as, m. great pain, great destruction, any great evil or calamity; (as, ā, am), causing great pain or destruction, very pernicious. — *Mahā-tyāga*, as, m. great liberality or generosity; (as, ā, am), extremely liberal, very generous. — *Mahātyāga-maya*, as, ī, am, consisting of great liberality. — *Mahā-tyāgin*, ī, īnī, ī, making great sacrifices, extremely liberal or generous; (ī), m. epithet of Siva. — *Mahā-trikakud*, t, or *mahā-trikakubh*, p, m., Ved. N. of a Stoma. — *Mahā-trīpura-sundarikā-kaṇḍa*, am, n., N. of a kind of magical spell or incantation. — *Mahā-triśūla*, am, n. a great trident. — *Mahā-danṣhṭra*, as, ā, am, having great tusks or fangs; (as), m., N. of a Vidyā-dhara; of a man. — *Mahā-danda*, as, m. a great staff; a long arm; severe punishment; (as, ā, am), carrying a long staff; (as), m., N. of a servant or officer of Yama. — *Mahā-danta*, as, m. a great tooth, especially the tusk of an elephant; (as, ā, am), having large teeth or tusks; (as), m. epithet of Siva; an elephant with large tusks. — *Mahā-damatra*, am, n., N. of a work. — *Mahā-dambha*, as, ā, am, practising great deceit, very deceitful; (as), m. an epithet of Siva. — *Mahā-daridra*, as, ā, am, extremely poor. — *Mahā-dasā*, f. the influence of a predominant planet. — *Mahā-dāna*, am, n. a great gift, epithet of certain valuable gifts or the giving of different kinds of valuable presents to the priests (sixteen such gifts are particularly enumerated); (as, ā, am), accompanied by valuable presents (said of a sacrifice &c.). — *Mahā-dāru*, u, n. (= *deva-dāru*), *Pinus Deodora*, the Deodar tree. — *Mahādi-kaṭabhī*, f. a species of plant (= *śveta-kiṇiḥi*); also read *mahāli-kaṭabhī*. — *Mahā-divākīrtya*, am, n., N. of a Sāman. — *Mahā-dundu*, ūs, m. a great military drum; (also read *mahā-dvandva*). — *Mahā-durga*, as, ā, am, very difficult to be crossed; (am), n. a great calamity or danger. — *Mahā-dūta* (?), N. of a Buddhist Sūtra work. — *Mahā-dūshaka*, as, m. a species of grain. — *Mahā-dṛiṭi*, is, m. a great leather bag or pouch. — *Mahā-deva*, as, m. 'the great deity,' especially as an epithet of Rudra or Siva (the third deity of the Hindī triad); epithet of Viṣṇu; N. of various persons; of the father of the poet Jaya-deva; of a commentator on the Nyāya-siddhānta-muktāvalī; of the son of Mukunda (author of the Ātmata-jāti-vicāra and Śāṅkṛīya-vāda); of a son of Somanātha, a commentator on the Hiraṇya-keśīka-pa-sūtra; of a poet; of a mountain; (ī), f. the great goddess; especially as an epithet of Durgā or Pārvatī, the wife of Siva; N. of Dākṣhāyaṇī in Śāla-grāma; epithet of Lakṣmī the wife of Viṣṇu; the first wife of a king; N. of various women; (am), n., N. of a Tantra; [cf. *śiva-tantra*]. — *Mahā-deva-tantra*, am, n. the Mahā-deva Tantra. — *Mahādeva-tva*, am, n. the state or dignity of 'the great deity.' — *Mahādeva-paṇḍita* and *mahādeva-bhūṭa* and *mahādeva-bhaṭṭa-dinakara* and *mahādeva-vāḍindra* and *mahādeva-sarasvatī*, N. of certain learned men and authors. — *Mahādeva-pura*, am, n., N. of a city. — *Mahādeva-maṇi*, is, m. a species of plant. — *Mahādevi-tva*, am, n. the rank of first wife of a king. — *Mahādeviya*, as, ā, am, belonging to or composed by Mahā-deva. — *Mahā-daitya*, as, m. 'the great Daitya,' N. of a Daitya in the Manv-antara of Bhautya; of the grandfather of the second Candra-gupta. — *Mahā-dairgha-tamasa*, am, n., N. of a Sāman. — *Mahādbhuta* ('*hā-ad*'),

as, ā, am, very wonderful or marvellous; (am), n., Ved. a great marvel. — *Mahā-dyuti*, īs, īs, f., of great splendor, supremely glorious, very bright or radiant. — *Mahā-dyotā*, f., N. of a particular Tantra goddess. — *Mahā-drāvaka*, as, m. a kind of medicinal compound; [cf. *drāvaka*.] — *Mahā-druma*, as, m. a great tree, Ficus Religiosa; N. of a son of Bhavya. — *Mahā-dronā* or *mahā-dronī*, f. a species of plant. — *Mahā-dvandva*, see *mahā-dundva*. — *Mahā-dvāra*, am, n. a great door or gate, the outer gate of a temple, &c. — *Mahā-dhana*, am, n. great spoil or booty (taken in battle, Ved.); a great contest, great battle (Ved.); great wealth or riches; agriculture, husbandry; (as, ā, am), costing much money, very costly or precious, sumptuous, expensive, valuable; having much money, rich, wealthy; (as), m., N. of a man; (am), n. anything costly or precious; gold; incense; costly raiment, rich apparel. — *Mahā-dhana-pati*, īs, m. a very rich man; [cf. *dhana-pati*.] — *Mahā-dhanur-dhara*, as, or *mahā-dhanushmat*, ān, m. a great archer or Bowman. — *Mahā-dhanus*, us, us, us, having a great bow, a great archer; (us), m. epithet of Siva. — *Mahā-dharma*, as, m., N. of a prince of the Kinnaras. — *Mahā-dhātū*, us, m. 'the great metal, the great element,' gold; lymph; epithet of Siva; = *meru-parvata*, q.v. — *Mahādhīpati* ('hā-adh'), īs, f., N. of a particular Tantra deity. — *Mahā-dhī*, īs, īs, f., having a great understanding. — *Mahā-dhura*, see Pān. V. 4, 74. — *Mahā-dhritī*, īs, m., N. of a king. — *Mahā-dhvani*, īs, m. 'loud-voiced, making a loud noise,' N. of a Dānava. — *Mahādhvani* ('hā-adh'), as, ā, am, 'who has gone a long journey,' dead. — *Mahādhvara* ('hā-adh'), as, m. a great sacrifice. — *Mahā-dhvaṇa*, as, m. a loud sound. — *Mahānaka* ('hā-ān'), as, m. a kind of large drum. — *Mahā-nakha*, as, ā, am, having great nails or claws; (as), m. epithet of Siva. — *Mahā-nagara*, am, n. a great city or N. of a city, see Pān. VI. 2, 89. — *Mahā-nagna*, as, m. (Ved.) 'quite naked,' a lover, paramour; a great officer of state, high official; (t), f. (Ved.) a mistress, (also read *mahā-nagnī*). — *Mahā-naṭa*, as, m. 'the great actor,' an epithet of Siva. — *Mahā-nada*, as, m. a great river or stream; N. of a river; (ī), f., N. of a well-known river which rises on the south-west of Bengal, and after an eastward course of 520 miles divides into several branches at the town of Cuttack, and falls by several mouths into the Bay of Bengal; any great river which has a long course; N. of various streams; epithet of the Ganges. — *Mahānadi-sāgara-saṅgama*, as, m. 'confluence of the Mahā-nadi and the ocean,' N. of a place. — *Mahānana* ('hā-ān'), as, ā or ī, am, having a great mouth or face. — *Mahānandā* ('hā-ān'), or *mahā-nanda*, as, m. great bliss, the great joy of deliverance from further transmigration, final emancipation; N. of a disciple of Buddha; N. of a king; of a river; (ā), f. ardent spirits; a festival on the ninth day in the light half of the month Māgha; N. of a river. — *Mahānanda-tva*, am, n. the state of final emancipation, supreme blessedness. — *Mahā-nandi*, īs, m., N. of a son of Nandivardhana. — *Mahā-naraka*, as, m., N. of one of the twenty-one hells or places of torment (see Manu IV. 88-90). — *Mahā-nala*, as, m. a kind of reed, Arundo Bengalensis. — *Mahā-navamī*, f. a festival on the ninth day in the light half of the month Āśvina [cf. Pān. I. 2, 42]; the last of the nine days or nights dedicated to the worship of Durgā, the last day of the Durgā-pūjā. — *Mahānasa* ('hā-an'), am, n. a large carriage, heavy waggon or cart; a kitchen (in this sense also rarely as, m.), cooking utensils; (as), m., N. of a mountain; (t), f. a cook, kitchen-maid, (perhaps more correctly *mahānāsi*; cf. *mahānasa*.) — *Mahā-nāga*, as, m. a great serpent; a great elephant, epithet of one of the elephants that support the world. — *Mahānāgahana*, as, m. (?), epithet of Siva (Mahā-bh. Anuśāsana-p. 1239); of a Śrāvaka. — *Mahā-nāṭaka*, am, n. a great drama, epithet especially of the Hanuman-nāṭaka (but also

applied to the Bala-nāṭyaṇa). — *Mahā-nāḍī*, f. a great tubular vessel; sinew, tendon. — *Mahā-nāda*, as, m. a loud sound, loud cry, roaring, bellowing; (as, ā, am), loud-sounding, roaring or bellowing loudly, making a loud noise; (as), m. a great drum; a muscle, shell; thunder-cloud, rain-cloud; an elephant; a lion; a camel; the ear; epithet of Siva; N. of a Rākshasa; (am), n. a musical instrument. — *Mahā-nānā-tva*, am, n. epithet of certain ceremonial rules or rubrics. — *Mahā-nābha*, as, m., N. of a son of Hiranyāksha; N. of another Dānava; epithet of a magical spell or incantation pronounced over weapons. — *Mahā-nāman*, ā, m., N. of a relation of Śākya-muni; (mni), f. a Pāṇiṣṭa of the Sāma-veda; (mnyasa), f. pl., scil. *ṛiśas*, epithet of nine verses of the Sāma-veda in the Śakvaṛi metre beginning with the words *Viṭā Maghavan*. — *Mahānāmnika*, as, ā, am, relating to the Mahā-nāmnī or Mahā-nāmnī verses above. — *Mahānāmnī-vrata*, am, n. a religious observance in which the Mahā-nāmnī verses are recited. — *Mahā-nārāyaṇa*, as, m. 'the great Nārāyaṇa,' Viṣṇu. — *Mahānārāyaṇopanishad* ('ṇa-up'), t, f., N. of an Upanishad of the Yajurveda. — *Mahā-nāsa*, as, ā, am, 'great-nosed,' having a great nose; (as), m. epithet of Siva. — *Mahā-nidra*, as, ā, am, sleeping soundly, fast asleep, sleeping long; (ā), f. 'the great sleep,' death. — *Mahā-nināda*, as, m., N. of a Nāga. — *Mahā-nimba*, as, m. a sort of large Nimb tree, Melia Sempervirens (Bukayun). — *Mahā-niyama*, as, m. 'great vow,' an epithet of Viṣṇu (in Mahā-bh. Sānti-p. 12864). — *Mahā-niyuta*, am, n. (with Buddhists) a particular high number. — *Mahā-niraya*, as, m., N. of a hell; [cf. *nir-aya*.] — *Mahā-nirashṭa*, as, m., Ved. a gelded bull; [cf. *nir-ashṭa*.] — *Mahā-nirvāṇa*, am, n. 'the great Nirvāṇa,' the total extinction of individuality. — *Mahā-nisā*, f. [cf. 3. *nīs*], the dead of night, midnight (Manu IV. 129). — *Mahā-nisā*, f. midnight, the dead of night, the time after midnight [cf. *mahā-rātra*]; epithet of Durgā. — *Mahā-nisītha*, ās, m. pl., N. of a Jaina sect. — *Mahā-nīca*, as, m. 'very low (in caste),' a washerman, fuller. — *Mahā-nīla*, as, ā or ī, am, dark blue, deep black; (as), m. a kind of sapphire or emerald (= *indranīla-vīśeṣa*); a kind of bdellium (= *guggulu*); Verbesina Scandens, Eclipta Prostrata (= *bhṛīngarā-jā*); N. of a Nāga; of a mountain; (ā), f. a species of plant, = *mahā-jambu*; (t), f., N. of two plants (= *nīlāparājītā*, *vrihanīlī*). — *Mahānīla-tantra*, am, n., N. of a Tantra. — *Mahānīla-maya*, as, ī, am, consisting or made of sapphire, filled with sapphires. — *Mahānīlābhra-jāliya* ('la-abh'), Nom. P. *jāliyatī*, &c., to resemble a dense mass of black clouds. — *Mahānīlo-pala* ('la-up'), as, m. 'dark-blue stone,' a sapphire. — *Mahānubhāva* ('hā-an'), as, ā, am, being in high esteem, worthy, mighty, exalted, dignified, pre-eminent, just, virtuous; (as), m. a gentleman. — *Mahānubhāva-tva*, am, n. high esteem, great dignity, worthiness, mightiness. — *Mahānurāga* ('hā-an'), as, m. great love, excessive affection. — *Mahā-nṛitya*, as, m. 'a great dancer,' epithet of Siva. — *Mahā-netra*, as, ā, am, large-eyed, having large eyes; (as), m. epithet of Siva. — *Mahā-nemi*, īs, m. a crow. — *Mahānetaka* ('hā-an'), as, m. 'the great finisher,' death; epithet of Siva. — *Mahāndhukāra* ('hā-an'), as, m. thick darkness, gross spiritual darkness. — *Mahāndhra* ('hā-an'), as, m., N. of a people and of their country. — *Mahāndhraka* ('hā-an'), as, m., N. of a king of Videhā; (also read *mahādhruka*). — *Mahā-nyāya*, as, m. a principal rule. — *Mahā-nyāsa*, N. of a grammatical commentary. — *Mahānvaya* ('hā-an'), as, ā, am, being of noble family or distinguished lineage. — *Mahā-paksha*, as, ā, am, having a great party or numerous adherents; having a great family; (as), m. 'great-winged,' a kind of duck; epithet of Garuḍa; (t), f. an owl. — *Mahāpaga* ('hā-āp'), f. a great river or stream; N. of a river. — *Mahā-panku*, as, am, m. n. deep mire, a great slough or quagmire. — *Mahā-pankṭī*, īs, f., Ved. a kind of metre of forty-eight

syllables. — *Mahā-pañcamūla*, am, n. the five great roots; [cf. *pañca-mūla*.] — *Mahā-pañcaviṣha*, am, n. the five great poisons (viz. *śringī*, *kālā-kūṭa*, *mustaka*, *vatsa-nābha*, *śankha-karṇī*). — *Mahā-pañḍita*, as, ā, am, greatly learned, one who is a great scholar; (as), m. a great Paṇḍit or philosopher. — *Mahā-patra*, as, m. 'having large leaves,' a kind of pot-herb; (ā), f. a species of plant (= *mahā-jambu*). — *Mahā-patha*, as, m. the principal path or road (to a town or house), chief road, high street (in a city), high road, main road, highway; epithet of Siva; the long journey, the passage into the next world, the way of all flesh, (*mahā-patham yā*, to go the long journey, to die); the long pilgrimage to the shrine of Siva on mount Kedāra or the same pilgrimage performed in spirit (i.e. deep absorption into Siva); the knowledge of the essence of Siva acquired in this pilgrimage; the mountain-tops from which the faithful throw themselves to obtain a speedier entrance into heaven; N. of the book which treats of the above subjects; N. of a hell; (am), n. = *brahma-randhra*, q.v. — *Mahā-patha-gama*, as, m. or *mahā-gamana*, am, n. 'going the great or universal way,' going the way of all flesh, dying. — *Mahāpathika*, as, m. one who goes the great pilgrimage, (such a man is reckoned in Mahā-bh. Sānti-p. 2874 among the Brāhmaṇa-śāndālas). — *Mahā-pada*, a word of doubtful meaning in Rīg-veda X. 73, 2. — *Mahā-pada-pankṭī*, īs, f., Ved. a kind of metre of thirty-one syllables. — *Mahā-padma*, am, n. a white lotus, the figure or form of a large or white lotus; N. of a city on the right bank of the Ganges; (as), m., N. of one of the nine treasures of Kuvera; (with Jains) N. of a particular treasure inhabited by a Nāga; N. of one of the eight treasures connected with the Padmīnī magical art; a particular high number (= 100,000 Padmas, variously reckoned at one hundred thousand millions, one million of millions, or one hundred billions; in this sense also am, n.); N. of a hell; a kind of serpent; N. of a Nāga or serpent-demon dwelling in the Mahā-padma treasure above; N. of the southernmost of the elephants that support the world; epithet of Nanda [cf. *mahāpadma-pati*]; N. of a son of Nanda; a Kinnara or attendant on Kuvera. — *Mahāpadma-pati*, īs, m. epithet of Nanda. — *Mahāpadma-saras*, as, or *mahā-padma-salila*, am, n., N. of a lake. — *Mahā-padya*, am, n. a great or classical verse; [cf. *mahā-kāvya*.] — *Mahāpadya-shaṭka*, am, n. six classical verses in praise of king Bhoja (ascribed to Kālidāsa). — *Mahā-panthaka*, as, m., N. of a disciple of Buddha. — *Mahā-parākrama*, as, ā, am, very brave, of great prowess; [cf. *mahā-vīrya-parākrama*.] — *Mahā-parāhṇa*, as, m. 'mid-afternoon,' a late hour in the afternoon; [cf. *mahā-nisā*, *mahā-rātra*.] — *Mahā-parinirvāṇa*, title of a Buddhist Sūtra. — *Mahā-pavitra*, as, ā, am, greatly purifying, greatly protecting against unfavourable influences; (as), m. epithet of Viṣṇu. — *Mahā-paśu*, us, m. large cattle. — *Mahā-pāṭala*, a species of plant. — *Mahā-pāta*, as, m. a long flight; (as, ā, am), far-flying (said of an arrow). — *Mahā-pātaka*, am, n. a great crime or sin, a crime of the highest degree (five such are enumerated in Manu XI. 54, viz. killing a Brāhman, drinking intoxicating liquors, theft, committing adultery with the wife of a spiritual teacher, and associating with any one guilty of these crimes); any great crime or heinous sin, a great transgression. — *Mahāpāṭakin*, ī, tñī, f., guilty of one of the five great crimes, a great criminal or one guilty of heinous sin. — *Mahā-pātra*, as, m. a prime minister; [cf. *pātrā*.] — *Mahā-pāda*, as, ā, am, 'large-footed,' having large feet; (as), m. epithet of Siva. — *Mahā-pāma*, am, n. a costly beverage, expensive drink. — *Mahā-pāpa*, am, n. a great crime (see *mahā-pātaka*). — *Mahā-pāpman*, ā, ā, a, doing much evil, very wicked, very hurtful. — *Mahā-pāranika*, as, m., N. of a disciple of Buddha. — *Mahā-pārushaka*, a species of plant. — *Mahā-pārevata*, am, n. a species of fruit tree

(= *vrīhat-pārevata*, *svārṇa-pārevata*, Hindi *vaḍa-pārevata*). — *Mahā-pāśva*, *as*, m., N. of a Dānava; of a Rākṣasa. — *Mahā-pāla*, *as*, m., N. of a king. — *Mahā-pūṣa*, *as*, m., N. of an officer of Yama; of a Nāga. — *Mahā-pāsupata*, *as*, m. a great or zealous worshipper of Śiva Paśu-pati, (*mahā-pāsupatam vrātam*, the great vow connected with the worship of Śiva.) — *Mahāpāsaka*, *as*, m. a Buddhist lay-brother, (incorrect for *mahopāsaka*.) — *Mahā-piṇḍitaru*, *us*, m. a species of tree (= *piṇḍī-taru*, Hindi *peḍīrā*). — *Mahā-pīlu*, *us*, m. a species of tree (= *vrīhat-pīlu*). — *Mahāpīlu-pati*, *is*, m. epithet of Indra (?), see *Ujjvala-datta* on *Upādi*-I. 38. — *Mahā-puṣa*, *mān*, m. (perhaps) N. of a mountain, see *Mahā-bh. Bhīṣma*-p. 427. — *Mahā-puṣa*, *as*, m. a great man. — *Mahā-puṣya*, *as*, *ā*, *am*, very good or pure or holy; (*ā*), f., N. of a sacred river. — *Mahā-putra*, *as*, m. a grandson (?), see *Gaṇa Sutaṅgamādī* to *Pāṇ.* IV. 2, 80; [cf. *mahāputrī*]. — *Mahā-pura*, *am*, n. a great stronghold or fortress; N. of a sacred bathing-place; (*i*), f. a great fortress or city. — *Mahā-purāṇa*, *am*, n. a great Purāṇa. — *Mahā-puruṣa*, *as*, m. a great man, eminent personage, great saint or sage, great ascetic; epithet of five great personages or rulers born under certain constellations; the great soul, the Supreme Spirit; epithet of Viṣṇu. — *Mahāpuruṣa-tā*, f. the state or condition of a Mahā-puruṣa. — *Mahā-puruṣa-dantā*, f. Asparagus Racemosa. — *Mahā-puruṣa-dantikā*, f. a species of plant (= *mahā-satāvārī*; cf. *puruṣa-dantikā*). — *Mahāpuruṣa-vidyā*, f., N. of a particular formula or magical sentence. — *Mahā-puṣhpā*, *as*, m. a kind of worm; (*ā*), f. *Clitoria Ternatea* (= *a-parājītā*). — *Mahā-pūjā*, f. great honour, great and solemn worship on extraordinary occasions; a particular religious ceremony. — *Mahā-pūta*, *as*, *ā*, *am*, exceedingly pure. — *Mahā-puruṣa* = *mahā-puruṣa*, q. v. — *Mahā-pūrṇa*, *as*, m., N. of a king of the Gaurāṇas. — *Mahā-prishṭha*, *as*, *ā*, *am*, having a great or broad back; (*as*), m. a camel; (*am*), n. epithet of six Anuvākas in the fourth Aṣṭaka of the Rīg-veda used at the *Asva-medha* sacrifice. — *Mahā-prishṭha-gala-skandha*, *as*, *ā*, *am*, having a large back and neck and shoulders. — *Mahā-paṅgya*, *am*, n., N. of a Vedic text. — *Mahā-paiṭhīnasi*, *is*, m., N. of a preceptor. — *Mahā-poṭagala*, *as*, m. a species of large rush or reed. — *Mahā-prakāśa*, *as*, m. title of a medical work; [cf. *bhāva-prakāśa*]. — *Mahā-prajāpati*, *is*, m., 'great lord of creatures,' an epithet of Viṣṇu; (*i*), f., N. of Śākya-muni's aunt and foster-mother (the first woman who embraced the doctrines of Buddha). — *Mahā-prajāvatī*, f. = *mahā-prajāpati*. — *Mahā-prajāṇā-pāramitā-sūtra*, *am*, n., N. of a Buddhist Sūtra work. — *Mahā-prajāṇā*, *as*, m., N. of a Cakravartin. — *Mahā-pratāpa*, *as*, *ā*, *am*, very dignified or majestic, very puissant. — *Mahā-pratibhāna*, *as*, m., N. of a Bodhi-sattva. — *Mahā-pratīhāra*, *as*, m. a chief door-keeper, superior porter. — *Mahā-pradāna*, *am*, n. a great gift. — *Mahā-pradipa*, *as*, m. a proper N. — *Mahā-prapañca*, *as*, m. the great universe or visible world. — *Mahā-prabha*, *as*, *ā*, *am*, shining brightly, exceedingly brilliant; (*as*), m. lamp-light, the light of a lamp; (*ā*), f. great brightness. — *Mahāprabhā-māṇḍala-vyūha-jñāna-mulā*, f. epithet of a particular Muḍrā, q. v. — *Mahā-prabhāva*, *as*, *ā*, *am*, exceedingly mighty or powerful. — *Mahā-prabhu*, *us*, m. a great master, mighty lord; a king, prince; a very holy man or great saint; a chief; epithet of Indra; of Śiva; of Viṣṇu. — *Mahāprabhu-tva*, *am*, n. the dignity of a mighty lord. — *Mahā-pralaya*, *as*, m. the total annihilation of the universe at the end of a Kalpa, an entire dissolution and destruction of all things after a period commensurate with the life of Brahmā, when the seven Lokas and their inhabitants together with all the saints, gods, and Brahmā himself are annihilated; N. of a Hindi poem by Jagajīvana-dāsa. — *Mahā-pravṛddha*, *as*, *ā*, *am*, of lofty growth, see *Pāṇ.* VI. 2, 38. — *Mahā-prasāda*, *as*, m. a great favour or kindness; a great

present (of food &c. distributed among the persons present at the worship of an idol); (*as*, *ā*, *am*), exceedingly gracious, of great kindness, very kind. — *Mahā-prasāda*, a particular high number. — *Mahā-prasthāna*, *am*, n. setting out on the great journey, departing this life, dying. — *Mahā-prasthāna-parvan* or *mahā-prasthānika-parvan*, *a*, n., N. of the seventeenth book of the *Mahā-bhārata*. — *Mahā-prājña*, *as*, *ā* or *i*, *am*, very wise, exceedingly clever or intelligent. — *Mahā-prāṇa*, *as*, m. the hard breathing or aspirate (heard in the utterance of the aspirated letters *kh*, *gh*, *ch*, *jh*, *ṭh*, *ḍh*, *th*, *dh*, *ph*, *bh*, *s*, *sh*, *ṣ*, *h*, and according to some, of Anusvāra proper, Visarga, Jihvāmūliya, and Upadhmanīya); great spirit or power; (*as*, *ā*, *am*), pronounced with the hard breathing or aspirate (as the above letters); the letter *h*; (*as*), m. 'making a harsh breathing or cry,' a raven; [cf. *alpa-prāṇa*, *mahāprāṇa*]. — *Mahāprasthānika*, *as*, *i*, *am*, relating to the great journey or departure from life, relating to death. — *Mahā-priti-vega-sambhava-mudrā*, f. epithet of a particular Muḍrā, q. v. — *Mahā-priti-harṣā*, f., N. of a particular Tantra deity. — *Mahā-plava*, *as*, m. a great flood. — *Mahā-phāṇaka*, *as*, m., N. of a Nāga. — *Mahā-phala*, *am*, n. great fruit; great reward; (*as*, *ā*, *am*), very fruitful, bearing much fruit; bringing a rich reward; (*as*), m. *Ægle Marmelos*; (*ā*), f. a bitter gourd; a kind of spear. — *Mahā-phetkariya*, N. of a book. — *Mahā-phenā*, f. cuttle-fish bone, *Ossa Sepie*. — *Mahā-baniṣ*, *k*, m. a great merchant. — *Mahā-bandha*, *as*, m. a peculiar posture of the hands or feet (in Yoga). — *Mahā-bandhyā*, f. a female entirely barren. — *Mahā-babhu*, *us*, m. a kind of animal living in holes. — *Mahā-bala*, *as*, *ā*, *am*, exceedingly strong, very powerful or mighty; (*as*), m. wind, storm; a Buddha; scil. *gaṇa*, epithet of a class of Manes; N. of one of Śiva's attendants (?); of an Indra in the *Manv-antara* of Tāmasa and Rāucya; of a Nāga; of a king and various other persons; (*ā*), f., N. of one of the Mātṛis attending on Skanda; a species of plant, = *balā*, *ati-balā*; (*am*), n. lead; a particular high number; N. of a Linga (= *gokarṇaśa-linga*; cf. *mahābaleśvara*). — *Mahābala-sākyā*, *as*, m., N. of a king. — *Mahābala-sūtra*, *am*, n., N. of a Buddhist Sūtra work. — *Mahābālākṣa*, a particular high number. — *Mahā-bālī*, *is*, m., N. of the giant Bali. — *Mahābaleśvara* ('*la-ś*'), *as*, m., N. of Śiva; (*am*), n. (= *mahā-bala*), a particular high number. — *Mahā-bādha*, *as*, *ā*, *am*, causing great pain, very painful. — *Mahā-bārhaṭa*, *as*, *i*, *am*, Ved., fr. *mahā-brihati*. — *Mahā-bāhu*, *us*, *us*, *us*, long-armed, strong-armed, powerful [cf. *dirgha-bāhu*]; (*us*), m. epithet of Viṣṇu; N. of one of the sons of Dhṛita-rāṣṭra; of a Dānava; of a Rākṣasa. — *Mahā-bāmbara* = *mahā-vimbara*, q. v. — *Mahā-bīla*, *am*, n. the atmosphere, ether; a water-jar; the heart, the mind; a cave, a hole; [cf. *mahad-bīla*]. — *Mahā-bīja* = *mahā-vīja*, q. v. — *Mahā-bīja* = *mahā-vīja*, q. v. — *Mahā-buddha*, *as*, m. the great Buddha. — *Mahā-buddhi*, *is*, *is*, *i*, having great understanding, extremely clever, very sensible; (*is*), m., N. of an Asura; of a man mentioned in Kathā-sarit-sāgara CXVIII. 44. — *Mahā-budhna*, *as*, *ā*, *am*, Ved., 'large-based,' having a wide bottom or base (said of a mountain). — *Mahā-brihati*, f. the egg-plant, *Solanum Melongena*; (Ved.) a kind of metre, or four padas of eight and one of twelve syllables. — *Mahā-bodhi*, *is*, m. the great intelligence of a Buddha; a Buddha; a particular incarnation of Buddha. — *Mahābodhi-saṅghārāma*, *as*, m., N. of a Buddhist monastery. — *Mahābodhy-āṅgavati*, f., N. of a particular Tantra deity. — *Mahā-brahma*, *as*, or *mahā-brahman*, *ā*, m. a great Brāhman; the great Brahman, the Supreme Spirit, God; (*ās* or *ānas*), m. pl. (with Buddhists) a class of gods. — *Mahā-brāhmaṇa*, *as*, m. a great Brāhman; a priest who officiates at a Śrāddha or funeral ceremony in honour of deceased ancestors (= *nīndita-brahman*, 'a contemptible Brāhman,'

because this title is applied contemptuously in Bengal to a low caste Brāhman who officiates at funeral rites and is the first feasted after the period of mourning; it is also applied to a Brāhman who performs religious ceremonies for Śūdras and mixed castes); (*am*), n. 'the great Brāhmaṇa,' epithet of the Pañcaviṅśa-Brāhmaṇa. — *Mahā-bhāṭa*, *as*, m. a great warrior; N. of a Kṣatriya; of a Dānava. — *Mahā-bhādra*, *as*, m., N. of a mountain; (*ā*), f. Gmelina Arborea; epithet of the Gaṅgā; N. of a lake. — *Mahā-bhaya*, *am*, n. great danger or peril; (*as*), m. Great Danger personified as a son of Adharma by Nirṛiti [cf. *bhaya*]; (*as*, *ā*, *am*), accompanied with great danger or peril; very dangerous or formidable. — *Mahā-bhāga*, *as*, *ā*, *am*, one to whom a great portion or lot has fallen, highly fortunate or blessed, very prosperous; eminent in the highest degree, illustrious, highly distinguished; virtuous in a high degree, pure, holy; (*as*), m. great luck, happiness, prosperity; (*ā*), f., N. of Dākṣhāyaṇī in Mahālaya. — *Mahābhāga-tā*, f. or *mahābhāgavā*, *am*, n. high excellence, great good fortune or happiness, great prosperity, exalted station or merit; the possessing of the eight cardinal virtues. — *Mahābhāgavata*, *as*, m. a great worshipper of Bhagavat; (*am*), n. the great Bhāgavata Purāṇa; N. of an Upa-Purāṇa. — *Mahā-bhāgin*, *i*, *inī*, *i*, exceedingly fortunate. — *Mahā-bhāgya*, *am*, n. great luck or happiness, extreme good fortune, high excellence, exalted position. — *Mahā-bhāṇḍa*, *am*, n. a great vessel. — *Mahā-bhāra*, *as*, m. a great weight or burden, heavy load. — *Mahā-bhārata*, *am*, n. (with *yuddha* or *ākhyāna* or some similar neuter substantive expressed or understood), 'the great war of the Bharatas' or 'the great narrative of the war of the Bharatas,' N. of the great epic poem in about 215,000 lines describing the acts, rivalries, and contests of the sons of the two brothers Dhṛita-rāṣṭra and Pāṇḍu, descendants of Kuru and Bharata, who were of the lunar line of kings reigning in the neighbourhood of Hastinā-pura, (the poem consists of eighteen books and the supplement called *Hari-vagā*, the whole being attributed to the sage Vyāsa, who was son of Satyawatī and father of Dhṛita-rāṣṭra and Pāṇḍu by the widows of his brother Viçitra-virya; in the *Saṅgraha-parvan* 266, the word *mahā-bhārata* is said to be derived from *mahā-bhāra*, 'great weight,' and a form *mahā-bhārata*, *as*, m. is also given; cf. *Pāṇ.* VI. 2, 38.) — *Mahā-bhārata-tātparya-nirṇaya*, title of a work. — *Mahābhārata-darpaṇa*, *as*, m. title of a work. — *Mahābhārata-yuddha*, *am*, n. the great war of the Bharatas. — *Mahābhārata-vyākhyāna*, *am*, n. title of a work. — *Mahā-bhārata*, *as*, m. (perhaps) one who knows the Mahā-bhārata. — *Mahā-bhāṣya*, *am*, n. (contracted for *vyākaraṇa-m*), 'the great (grammatical) commentary,' N. of Patañjali's great commentary on the grammatical Sūtras of Pāṇini. — *Mahābhāṣya-dīpikā*, f., N. of Bhartri-hari's exposition of the Mahā-bhāṣya. — *Mahā-bhāṣya-pradīpa*, *as*, m., N. of Kaiyaṭa's exposition of the above Mahā-bhāṣya. — *Mahā-bhāṣura*, *as*, *ā*, *am*, extremely brilliant; (*as*), m. epithet of Viṣṇu. — *Mahā-bhīkṣu*, *us*, m. 'the great mendicant,' an epithet of Śākya-muni. — *Mahābhījana* ('*hā-abh*'), *as*, m. high or noble lineage or race, noble descent. — *Mahābhījana-jāta*, *as*, *ā*, *am*, sprung from a noble race or family, of noble birth or descent. — *Mahābhījñā-jñānābhībhū* ('*hā-abh*', '*na-abh*'), *is*, m., N. of a Buddha. — *Mahābhīmāna* ('*hā-abh*'), *as*, m. great self-conceit, great pride, arrogance. — *Mahābhīshava* ('*hā-abh*'), *as*, m. the great extraction or distillation of Soma. — *Mahābhīsheka* ('*hā-abh*'), *as*, m. solemn unction; N. of the fourteenth Lambaka in the Kathā-sarit-sāgara. — *Mahābhīsyandin* ('*hā-abh*'), *i*, *inī*, *i*, generating great moisture. — *Mahā-bhīta*, *as*, *ā*, *am*, greatly terrified, very timid, pusillanimous, cowardly; (*ā*), f. a sort of sensitive plant, *Mimosa Pudica*. — *Mahā-bhīti*, *is*, f. great terror, great danger or distress. — *Mahā-bhīma*, *as*, m., N. of one of Śiva's

attendants; epithet of Śāntanu; [cf. mahā-bhishma.] — *Mahā-bhīru*, *us*, m. 'very timid,' a sort of beetle or fly found in cow-dung. — *Mahā-bhīsha-naka*, *as*, *ā* or *ikā*, *am*, causing great distress, exceedingly fearful. — *Mahā-bhīshma*, *as*, m. = *mahā-bhīma*, q. v. — *Mahā-bhūja*, *as*, *ā*, *am*, long-armed, having long arms, strong-armed, powerful. — *Mahā-bhūta*, *as*, *ā*, *am*, being great, great; (*as*), m. a great creature or being, (*sthāvarā jāṅgamāśca mahābhūta*), great objects both stationary and movable; (*am*), n. a great element, primary element (of which five are reckoned, viz. ether, air, fire, water, earth; cf. Manu I. 6); a gross element (in phil. as distinguished from a subtle element or Tan-mātra, q. v.). — *Mahābhūta-ghaṭā-dāna*, *am*, n. a kind of religious gift. — *Mahā-bhūmi*, *is*, f. a great country. — *Mahā-bhūshana*, *am*, n. a costly ornament. — *Mahā-bhṛīṅga*, *as*, m. a species of Verbesina with blue flowers (= *nila-bhṛīṅga-rāja*). — *Mahā-bhērī-hāraka*, N. of a Buddhist Sūtra work. — *Mahā-bhairava*, *as*, m. a form of Śiva or Bhairava; N. of a Linga; (*as*, *i*, *am*), related to or connected with Mahā-bhairava. — *Mahābhairava-tantra*, *am*, n., N. of a Tantra. — 1. *mahā-bhoga*, *as*, m. [cf. *i*. *bhoga*], a great curve or coil, great hood (of a snake), great winding; (*as*, *ā*, *am*), having great windings or coils, having a great hood; (*as*), m. a serpent. — 2. *mahābhoga* (*hā-ābh*), *as*, *ā*, *am*, having a wide girth (as a tree); having a large compass or circumference. — 3. *mahābhoga*, *as*, m. great enjoyment; (*as*, *ā*, *am*), causing or possessing great enjoyment; (*ā*), f. an epithet of Durgā. — 1. *mahābhoga-vat*, *ān*, *atī*, *at*, or *mahā-bhogin*, *i*, *ini*, *ī*, having a large hood. — 2. *mahābhoga-vat*, *ān*, *atī*, *at*, having great enjoyment. — *Mahā-bhoja*, *as*, m. a great monarch; N. of a king. — *Mahā-bhoja* or *mahābhoja-deśa*, *as*, m. Great Tibet. — *Mahā-bhauma*, *as*, m., N. of a king. — *Mahābhra* (*hā-abh*), *am*, n. a great or dense cloud. — *Mahā-makha*, *as*, m. a great sacrifice, principal sacrifice (see *mahā-yajña*). — *Mahā-maṇiśhaka*, *as*, m. epithet of a particular celestial flower. — *Mahā-maṇi*, *is*, m. a costly gem, precious jewel (as the diamond, ruby, &c.); epithet of Śiva. — *Mahā-maṇiśūda*, *as*, m., N. of a Nāga or serpent-demon. — *Mahā-maṇḍala*, *as*, m., N. of a king. — *Mahā-maṇḍalika*, *as*, m., N. of a Nāga. — *Mahā-maṇḍūka*, *as*, m. 'large frog,' a species of frog (described as *pīta-maṇḍūka*). — *Mahā-mata*, *as*, *ā*, *am*, highly esteemed or honoured. — *Mahā-mati*, *is*, *is*, *i*, great-minded, magnanimous, high-minded, clever; (*is*), m. the planet Jupiter; N. of a king of the Yakshas; of a Bodhi-sattva; (*is*), f., N. of a woman (wife of Karuṇākara and mother of Padma-nābha); (*i*), f. epithet of a particular lunar day personified as a daughter of Angiras. — *Mahā-matta*, *as*, *ā*, *am*, being in strong or violent rut (as an elephant). — *Mahā-matsya*, *as*, m. a large fish, sea-monster. — *Mahā-mada*, *as*, m. great pride or intoxication; the strong or violent rut (of an elephant), strong passion; (*as*, *ā*, *am*), greatly intoxicated, being in strong or violent rut; (*as*), m. an elephant in rut, an elephant. — *Mahā-manas*, *ās*, *ās*, *as*, or *mahāmanaska*, *as*, *ā*, *am*, great-minded, high-minded, magnanimous, liberal, munificent; proud-minded, proud, haughty; (*ās*), m. a fabulous animal, — *śarabha*, q. v. [cf. *manas-vin*]; N. of a king. — *Mahā-mani*, *is*, m., N. of a king; (probably incorrect for *mahā-mati* or *mahā-maṇi*). — *Mahā-manushya*, *as*, m., N. of a poet. — *Mahā-mantra*, *as*, m. any very sacred or efficacious text (of the Veda &c.); a great spell, efficacious charm. — *Mahā-mantrāṇusārīṇi* (*ra-an*), f., N. of a Buddhist goddess. — *Mahā-mantrin*, *i*, m. a chief counsellor, prime minister; a great statesman or politician. — *Mahā-mandāra*, *as*, m. a species of plant. — *Mahā-mayūri*, f., N. of a Buddhist goddess; [cf. *mahā-mayūri*]. — *Mahā-marakata*, *as*, m. a great emerald; (*as*, *ā*, *am*), adorned with great emeralds; (also read *mahā-mārakata*). — *Mahā-malaya-pura*, *am*, n., N. of the seven pagodas

hewn out of the rocks near Madras. — 1. *mahā-maha*, *as*, m. a great festival. — 2. *mahāmaha*, *as*, *ā*, *am* (probably an old intensive form), very mighty, of great might, Ved.; greatest of the great, very wealthy; greatly to be worshipped, Śāy. = *atīśayena sarvāṇi piṇjaniya* or *mahā-dhāna* or *ma-hatām api mahat*; (*ā*), f. epithet of a constellation; [cf. the similar forms *ghanāghana*, *pa-tāpata*, *radāradā*.] — *Mahā-mahat*, *ānsi*, n. pl. great lights or glories. — *Mahāmahima-tva*, *am*, n. excessive greatness. — *Mahā-mahīman*, *ā*, m. excessive greatness, true greatness; (*ā*, *ā*, *ā*), very great, extremely great, truly great, high and mighty. — *Mahā-mahivrata*, *as*, *ā*, *am*, Ved. exercising great power, very powerful and effective, accomplishing great and mighty acts; (Śāy. = *mahāniya-bahu-karman*). — *Mahā-mahesvarāyatana* (*ra-āy*), *am*, n. a particular region of the gods. — *Mahā-mahopādhyāya* (*hā-up*), *as*, m. a very great preceptor, very venerable teacher. — *Mahā-māṃsa*, *am*, n. costly meat, epithet of various kinds of meat and especially of human flesh. — *Mahāmāṃsa-vikraya*, *as*, m. selling human flesh. — *Mahāmātya* (*hā-am*), *as*, m. the prime minister of a king. — *Mahā-mātra*, *as*, *ā* or *i*, *am*, great in measure, great, the greatest, best, most excellent; (*as*), m. a man of high rank or great substance, prime minister, great officer of state, high official, counsellor, general, &c.; an elephant-driver or keeper (= *Hindūstāni mahāvat*); a superintendent of elephants; (*i*), f. a spiritual teacher's wife, wife of a prime minister or high official, great lady. — *Mahā-mānasikā*, f. (with Jainas) N. of one of the sixteen Vidyā-devīs. — *Mahā-mānasī*, f. a goddess peculiar to the Jainas. — *Mahā-mānin*, *i*, *ini*, *ī*, exceedingly proud. — *Mahā-māya*, *as*, *ā*, *am*, having great deceit or illusion, practising great illusion or deceit, very illusory; (*as*), m. epithet of Vishnu; of Śiva; N. of an Asura; of a Vidyā-dhara; (*ā*), f. great deceit or illusion, worldly illusion, the divine power of illusion (which makes the material universe appear as if really existing and renders it cognizable by the senses), the Great Illusion (the illusory nature of worldly objects personified and identified with Durgā); N. of a wife of Suddhodana. — *Mahāmāyā-dhara*, *as*, m. an epithet of Vishnu. — *Mahāmāyā-sambhara* or *mahāmāyā-sambhara-tantra*, *am*, n., N. of a Tantra. — *Mahā-māyūri*, f. (with Buddhists) one of the five tutelary goddesses; [cf. *mahā-mayūri*]. — *Mahāmāyūri-stotra*, *am*, n., N. of a collection of Stotras. — *Mahā-mārakata*, *as*, *ā*, *am*, richly adorned with emeralds; [cf. *mahā-marakata*]. — *Mahā-māri*, f. 'the great destroying goddess,' an epithet of Durgā; a great pestilence or mortality, the cholera; [cf. *māri*]. — *Mahā-mārga*, *as*, m. a great road, main street, high street, high road; [cf. *mahā-patha*]. — *Mahā-māla*, *as*, *ā*, *am*, wearing a great garland; (*as*), m. epithet of Śiva. — *Mahā-mālikā*, f. a kind of metre, four times — — — — —. — *Mahā-māsha*, *as*, m. a species of large bean (= *rāja-māsha*). — *Mahā-māheśvara*, *as*, m. a great worshipper of Maheśvara (Śiva). — *Mahā-mina*, *as*, m. a kind of fish. — *Mahā-mukha*, *am*, n. a great mouth, the great embouchure of a river; (*as*, *i*, *am*), large-mouthed, having a large mouth (said of Śiva); having a great embouchure; (*as*), m. a crocodile; N. of a man (perhaps a brother of Kshemankara). — *Mahā-mucī-linda*, a species of plant. — *Mahā-mucīlinda-parvata*, *as*, m., N. of a particular fabulous mountain. — *Mahā-muṇḍanikā* or *mahā-muṇḍi*, f. a species of plant (= *mahā-śravanikā*). — *Mahā-mudrā*, f. a particular posture or position of the hands or feet (in the practice of Yoga, q. v.); a particular high number. — *Mahā-muni*, *is*, m. a great Muni or sage; N. of Vyāsa; epithet of Buddha; of Agastya; of a Jina; the coriander plant; (*i*), n. any medicinal herb or drug; coriander seed. — *Mahā-mūḍha*, *as*, *ā*, *am*, very foolish or infatuated, a great simpleton. — *Mahā-mūrkhā*, *as*, m. a great fool. — *Mahā-mūrti*, *is*, *is*, *i*, large-formed, great-bodied, having

a vast body; (*is*), m. epithet of Vishnu. — *Mahā-mūrdhan*, *ā*, *ā*, *ā*, great-headed, large-headed, having a huge head; (*ā*), m. epithet of Śiva. — *Mahā-mūla*, *am*, n. a large root, large or full-grown radish (opposed to *bāla-mūla*, q. v.); (*as*), m. a species of large onion (= *rāja-palāṇḍu*). — *Mahā-mūlya*, *as*, *ā*, *am*, high-priced, very costly or precious, highly valuable; (*as*), m. a ruby. — *Mahā-mūshaka*, *as*, m. a kind of large mouse or rat. — *Mahā-mṛga*, *as*, m. a large animal (especially any large forest animal usually chased by hunters, as a boar, buffalo, &c.). an elephant. — *Mahā-mṛityu*, *us*, m. great death, chief death; epithet of Śiva. — *Mahāmṛityu-jayū*, *as*, m. 'conquering great death,' epithet of a particular sacred text addressed to Śiva, (also *mahāmṛityujaya-mantra*). — *Mahā-mṛidha*, *am*, n. a great battle. — *Mahā-megha*, *as*, m. a great cloud, dense cloud; an epithet of Śiva; N. of a man; (also read *megha-vega*). — *Mahāmegha-nivāsin*, *i*, m. 'dwelling in thick clouds,' an epithet of Śiva. — *Mahāmegha-svana* or *mahāmegha-nibha-svana*, *as*, *ā*, *am*, sounding like immense thunder-clouds. — *Mahāmeghaughanirghosha* (*gha-ogh*), *as*, *ā*, *am*, sounding like a multitude of large thunder-clouds. — *Mahā-medā*, *as*, m. the coral tree, Erythrina Indica; a species of medicinal plant (= *puṣṭabdhava*); there is also a form *mahā-medā*). — *Mahā-medha*, *as*, m. a great sacrifice (= *asva-medha*). — *Mahā-medhā*, f. 'great intellect, the great intelligence,' epithet of Durgā. — *Mahā-meru*, *us*, m. the great Meru. — *Mahā-maitra*, *as*, m., N. of a Buddha; (*i*), f. great friendship, excessive attachment. — *Mahāmaitrisamādhi*, *is*, m. (with Buddhists) epithet of a particular kind of devotion. — *Mahā-moha*, *as*, m. great confusion or infatuation of mind; (*ā*), f. an epithet of Durgā. — *Mahā-mohana*, *as*, *i*, *am*, very confusing, extremely bewildering, causing great infatuation. — *Mahā-maudgalāyūyana*, *as*, m., N. of a disciple of Buddha. — *Mahāmbuka* (*hā-am*), *as*, m. (perhaps for *mahāmbuda*), an epithet of Śiva; [cf. *mahā-megha*]. — *Mahāmbuja* (*hā-am*), *am*, n. a particular high number, a billion. — *Mahāmīla* (*hā-am*), *as*, *ā*, *am*, very acid, exceedingly sour; (*am*), n. the fruit of the Indian tamarind; acid seasoning. — *Mahā-yaksha*, *as*, m. a great Yaksha, a chief of the Yakshas [cf. *yaksha-pati*]; N. of a servant of the second Arhat of the present Avatāra; (*ās*), m. pl. a class of Buddhist deities; (*i*), f. a great female Yaksha. — *Mahā-yaksha-senāpati*, *is*, m., N. of a particular Tantra deity. — *Mahā-yajña*, *as*, m. a great sacrifice or offering, a principal act of devotion, (of these great religious offerings or devotional acts there were five, according to Manu III. 69-71, viz. *brahma-yajña*, *deva-yajña*, *pitrī-yajña*, *manushya-yajña*, *bhūta-yajña*, q. v. v.), or devotional acts having reference severally to the Veda, the gods, the Manes of ancestors, men, and all created beings); an epithet of Vishnu. — *Mahāyajña-lhāga-hara*, *as*, m. 'receiving a share of the great sacrifice,' epithet of Vishnu. — *Mahā-yāna*, *am*, n. a great machine, great mechanical work (as a lock, dike, &c.). — *Mahā-yāna-pravartana*, *am*, n. the engaging in or erecting great mechanical works (such as dikes, bridges, &c.). — *Mahā-yama*, *as*, m. the mighty Yama. — *Mahā-yamaka*, *am*, n. a verse in which all four Pādas contain words with exactly the same sounds, but different senses (e.g. Kīrātārjunīya XV. 52, where *Vikāśamāyūryagatīsamārgaṇāḥ* is repeated four times with different significations). — *Mahā-yasas*, *ās*, *ās*, *as*, or *mahāyasaska*, *as*, *ā*, *am*, very glorious, very famous or illustrious, renowned, celebrated; (*ās*), m., N. of the fourth Arhat of the past Avatāra; N. of a learned man; (*ās*), f., N. of one of the Mātṛīs attending on Skanda. — *Mahā-yasa* (*hā-ay*), *as*, *ā*, *am*, having much iron (as an arrow), having a large iron point (= *mahā-phalaka*). — *Mahā-yātrā*, f. a great pilgrimage, the pilgrimage to Kāśī or Benares; N. of a work upon omens. — *Mahā-yāna*, *am*, n. 'the great vehicle'

(opposed to *hina-yāna*), epithet of a later system of Buddhist teaching promulgated by Nāgārjuna, and treated of in the *Mahā-yāna-sūtras*; (*as*), m. 'having a great chariot,' N. of a king of the Vidyā-dharas. — *Mahāyāna-deva*, *as*, m. an honorary title of Hsiuen-tsang. — *Mahāyāna-parigraha*, *as*, m. a follower of the *Mahā-yāna* doctrines. — *Mahāyāna-prabhāsa*, N. of a Bodhi-sattva. — *Mahāyāna-yoga-sūtra*, *am*, n., N. of a work. — *Mahāyāna-saṅgraha*, *as*, m., N. of a work; (also called *mahāyāna-saṃparigraha-sūtra*). — *Mahāyāna-sūtra*, *am*, n. 'a Sūtra serving as a great vehicle,' epithet of several Buddhist Sūtras. — *Mahā-yāna*, *am*, n., N. of a Sāman. — *Mahā-yāmya*, *as*, m. an epithet of Viṣṇu. — *Mahā-yuga*, *am*, n. a great Yuga or Yuga of the gods (= four Yugas of mortals or the aggregate of the Kṛta, Tretā, Dvāpara, and Kali Yugas = 4,320,000 years of mortals; a day and a night of Brahmā comprise 2000 Mahā-yugas). — *Mahāyuta*, a particular high number. — *Mahāyudha* (*chā-āy*), *as*, *ā*, *am*, having great or strong weapons; (*as*), m. epithet of Śiva. — *Mahā-yogin*, *i*, m. a great Yogin; N. of Viṣṇu; of Śiva; a cock. — *Mahā-yogesvara* (*ga-iś*), *as*, m. a great master of the Yoga system. — *Mahā-yoni*, *iś*, f. excessive dilation of the female organ. — *Mahā-yaudhājaya*, *am*, n., N. of a Sāman. — *Mahā-rakṣas*, *as*, n. a great Rākṣasa. — *Mahā-rakṣhā*, *f*. (with Buddhists) a great tutelary goddess, (five in number, viz. Mahā-pratisarā or Pratisarā, Mahā-māyūrī or Mahā-mayūrī, Mahā-sahasra-pramardanī or pramardinī, Mahā-śītavatī or śētavatī, and Mahā-mantrānusṛinī). — *Mahā-rakṣhitā*, *as*, m. a proper N. — *Mahā-rajata*, *am*, n. gold; thorn-apple; [cf. *mahā-rajana*]. — *Mahā-rajana*, *am*, n. the safflower (= *kuumbha*); gold; (*as*, *ā*, *am*), coloured with saffron, (perhaps for *māhārājana*). — *Mahā-raja*, *as*, *am*, m. n. a great battle, great war. — *Mahāraja* (*chā-ar*), *am*, n. a large wood, great forest. — *Mahā-ratna*, *am*, n. a costly jewel, precious gem, most precious of all gems. — *Mahāratna-pratimaṇḍita*, *as*, m., N. of a Kalpa or cycle. — *Mahāratna-maya*, *as*, *i*, *am*, consisting of costly gems, full of precious stones. — *Mahāratna-vat*, *ān*, *atī*, *at*, *at*, adorned with costly gems, covered with precious stones. — *Mahāratna-varāḥ*, *f*, N. of a particular Tantra goddess. — *Mahā-ratha*, *as*, m. a large car, great chariot; a great warrior or hero, (in this sense not necessarily a Bahuvrīhi comp., as shown by the accent, cf. also *ratha*, a warrior, hero); N. of a Rākṣhasa; of a son of Viśvāmitra; of a king (= Suddhodana in another birth); N. of a minister of king Sankara-varman; desire, longing [cf. *mano-ratha*]; (*as*, *ā*, *am*), having a great chariot, possessing large chariots. — *Mahāratha-tva*, *am*, n. heroism, the being a great warrior. — *Mahā-rathya*, *f*, a great street, high street; *mahārathya purī*, a city having large streets. — *Mahārambha* (*chā-ār*), *as*, *ā*, *am*, performing great undertakings, enterprising, busy, industrious. — *Mahā-rava*, *as*, *ā*, *am*, loud-sounding, uttering loud cries, loud; (*as*), m., N. of a man; of a Daitya, (also read *mahā-bala*). — *Mahā-rasmi-jālāvabhāsa-garbhā*, *as*, m., N. of a Bodhi-sattva. — *Mahā-rasa*, *as*, m. a precious mineral; quicksilver; (*as*, *ā*, *am*), very savory, having much flavour; (*as*), m. a sugarcane (= *kośa-kāra*); Phoenix Sylvestris; Scirpus Kysoor; (*am*), n. sour rice-water. — *Mahā-rasa-vat*, *ān*, *atī*, *at*, *at*, having much flavour, very pleasant to the taste; (*atī*), *f*. a kind of food. — *Mahā-rāja*, *as*, m. a great king, reigning prince, supreme sovereign; (with Buddhists) a great lord, great ruler, (these are four in number, constituting together with their attendants a class of divine beings); a deified Jaina teacher; an epithet of Mañju-śrī; a follower of the sect of Vallabhācārya; a finger-nail. — *Mahā-rājaka*, *as*, m. = *mahā-rājika*, col. 2. — *Mahārāja-kulīna*, *as*, *ā*, *am*, belonging to a race of great kings. — *Mahārāja-śūta*, *as*, m. a kind of mango. — *Mahārāja-druma*, *as*, m. Cathartocarpus (Cassia) Fistula. — *Mahārāja-mīśra*, *as*, m., N. of a man (son of Mañikya-mīśra). — *Mahārājadhīrāja* (*ja-*

adh), *as*, m. a paramount sovereign, universal emperor. — *Mahā-rājika*, *ās*, m. pl. epithet of a class of gods or demigods (variously reckoned at 236 and 220 in number); (*as*), m. epithet of Viṣṇu. — *Mahā-rājī*, *f*, a great queen, the principal wife of a Rājā, a queen in her own right, reigning queen; epithet of Durgā. — *Mahā-rāja*, *am*, n. the rank or title of a reigning sovereign, sovereignty. — *Mahā-rātra*, *am*, n. midnight, the dead of night, late at night, the time after midnight, close of night. — *Mahā-rātri*, *iś*, or *mahā-rātri*, *f*. midnight, the dead of night, time after midnight; the great night of the complete destruction of the world; the eighth day (or night) in the light half of the month Āśvina. — *Mahā-rāmāyana*, *am*, n. the great Rāmāyana. — *Mahā-rāṣṭra*, *am*, n. a great kingdom or realm, 'the great country,' i.e. the Mahrāṣṭra or Marāṭha (or more commonly Mahratta) country, the land of the Mahrattas in the west of India; a kind of metre; (*ās*), m. pl. the Marāṭha people, commonly called Mahrattas; (*i*), *f*, scil. *bhāṣā*, the Mahrāṣṭhi (or more properly Marāṭhi) language, the language of the Mahrattas; epithet of various plants, a species of culinary plant (= *jala-pippali*). — *Mahārāṣṭraka*, *as*, *ikā*, *am*, belonging to the great or Marāṭha country or to the land of the Mahrattas; (*ās*), m. pl. the Marāṭha people (commonly called Mahrattas). — *Mahārāṣṭriya*, *as*, *ā*, *am*, belonging to the Marāṭha country or people, belonging to the Mahrattas. — *Mahā-rishṭa*, *as*, m. a species of tree allied to the Melia Bukayun (= *mahā-nimba*). — *Mahā-ruj*, *k*, *k*, *k*, or *mahā-ruja*, *as*, *ā*, *am*, causing great pain, very painful. — *Mahā-rudra*, *as*, m. 'the great Rudra,' a form of Śiva; (*i*), *f*. a form of Durgā. — *Mahā-ruru*, *us*, m. a species of antelope (= *mahā-nṛiga*). — *Mahā-rūpa*, *as*, *ā*, *am*, large-formed, mighty in form, great in mien; (*as*), m. epithet of Śiva; N. of a Kalpa or cycle; resin; (*ā*), *f*, N. of one of Durgā's attendants. — *Mahā-rūpaka*, *am*, n. a kind of drama. — *Mahā-rūpin*, *i*, *inī*, *i*, large-formed, great in shape or mien. — *Mahā-retas*, *ās*, *ās*, *as*, abounding in seed, having great virile energy; (*ās*), m. epithet of Śiva; [cf. *mahā-vīja*]. — *Mahā-roga*, *as*, m. a severe or dangerous illness, grievous malady (applied to the following disorders, *unmāda*, *tvag-dōṣa*, *rāja-yakṣman*, *svāsa*, *madhu-meha*, *bhagana-dara*, *udara*, *āsmarī*). — *Mahā-rogin*, *i*, *inī*, *i*, suffering from a severe illness, very ill. — *Mahā-roṣa*, a species of plant. — *Mahā-roman*, *ā*, *ā*, *am*, having large or thick hair on the body; (*ā*), m. epithet of Śiva; of a king; of the superior of a Buddhist monastery; [cf. *mahā-loman*]. — *Mahā-raudra*, *as*, *ā*, *am*, very terrible, very awful; (*i*), *f*. an epithet of Durgā; [cf. *mahā-rudrī*]. — *Mahā-raurava*, *as*, m., N. of one of the twenty-one hells or places of torment (enumerated in Manu IV. 88-90); (*am*), n., N. of a Sāman. — *Mahā-rauhina*, *as*, m., N. of a demon. — *Mahārgha* (*chā-ar*), *as*, *ā*, *am*, high-priced, very costly or precious, extremely valuable; (*as*), m. a sort of quail, Perdix Chienensis (= *lāvaka*). — *Mahārgha-tā*, *f*. great costliness, preciousness, high value. — *Mihārgha-rūpa*, *as*, *ā*, *am*, magnificently formed, of splendid form. — *Mahārghya*, *as*, *ā*, *am*, very costly, precious, valuable. — *Mahārghya-tā*, *f*. = *mahārgha-tā*. — *Mahārṣṭis* (*chā-ar*), *iś*, *iś*, *iś*, having great flames, flaming high. — *Mahārava* (*chā-ar*), *as*, m. 'the mighty sea,' great sea or ocean; an epithet of Śiva; title of a book by Viśveśvara [cf. *kṛtya-mahārava*, *smṛiti-mahārava*]; (*ās*), m. pl. 'dwelling by the ocean,' N. of a people. — *Mahārtha* (*chā-ar*), *as*, m. a great thing, a great matter; weighty or important meaning; (*as*, *ā*, *am*), having large substance, rich; great, dignified; having great meaning, very important; significant, weighty; (*as*), m., N. of a Dānava; (*am*), n. (according to a commentator) = *mahā-bhāṣya*. — *Mahārthaka*, *as*, *ā*, *am*, having great substance, rich, valuable; having great meaning, very important, &c. — *Mahārtha-vat*, *ān*, *atī*, *at*, *at*, having great meaning, very significant, very important, of great conse-

quence, very dignified. — *Mahārdraka* (*chā-ār*), *am*, n. wild ginger (= *vanārdraka*). — *Mahārdrha* (*chā-ar*), *as*, m. a species of plant, (commonly Mahājā). — *Mahārbuda* (*chā-ar*), *am*, n. ten Arbudas = one thousand millions. — *Mahārma* (*chā-ar*), see Pāp. VI. 2, 90. — *Mahārha* (*chā-ar*), *as*, *ā*, *am*, very worthy or deserving, very valuable or precious, costly, splendid; excellent, eminent; (*am*), n. white sandal-wood. — *Mahā-lakṣmī*, *iś*, *f*. the great Lakṣmī (properly the Sakti of Viṣṇu or Viṣṇu, but sometimes identified with Durgā, the wife of Śiva, or with Sarasvatī, the wife of Brahmā); epithet of a girl thirteen years old, or of one not arrived at puberty, who represents the goddess Durgā at the Durgā festival; N. of a woman (mother of Gaṅgā-dāsa); a kind of metre, four times — — — — —. — *Mahālakṣmī-stotra*, *am*, n. meditation and prayer in the worship of Lakṣmī. — *Mahālaya* (*chā-āl*), *as*, m. a great dwelling; a great temple, great monastery; a temple in general; a place of refuge, sanctuary, asylum; the Loka or world of Brahmā; a tree 8000 sacred to a deity; a place of pilgrimage; the Supreme Being or great Universal Spirit (= *paramātman*); a particular half month (= *kanyagatāpara-pakṣha* and *saurāśviniya-kṛishṇa-pakṣha*); N. of a place; of a man; (perhaps *am*, n.), N. of a Linga; (*ā*), *f*, N. of a particular festival, the day of the moon's change in the month Bhādra and the last day of the Hindu lunar year. — *Mahālasa* (*chā-āl*), *as*, *ā*, *am*, very lazy, extremely idle; (*ā*), *f*, N. of a woman (mother of the commentator Nārāyaṇa). — *Mahālī-katābhī*, *f*, see *mahādi-katābhī*. — *Mahā-linga*, *am*, n. a great Linga or phallus; N. of a place; (*as*, *ā*, *am*), having a great phallus or virile organ; (*as*), m. epithet of Śiva. — *Mahā-lilā-sarasvatī*, *f*. a form of Tārā, q. v. — *Mahālugi-paddhati*, *iś*, *f*, N. of a book. — *Mahā-loḍhra* or *mahā-loḍha*, *as*, m. a species of Symplocos (the Bengālī *pāṭiyāloḍha*, the bark of which is used as an astringent). — *Mahā-loman*, *ā*, m., N. of the superior of a Buddhist monastery; [cf. *mahā-roman*]. — *Mahā-lola*, *as*, *ā*, *am*, excessively eager; (*as*), m. a crow. — *Mahā-loha*, *am*, n. 'great iron,' a magnet, loadstone; [cf. *kṛishṇa-loha*]. — *Mahā-vanṣa*, *as*, m. great lineage or race; (*as*, *ā*, *am*), sprung from a great race or family. — *Mahāvanṣa-samudbhava*, *as*, *ā*, *am*, sprung or descended from a great race or family. — *Mahā-vanṣya*, *as*, *ā*, *am*, springing from a high or noble race, belonging to a very noble family. — *Mahāvākāsa* (*chā-ao*), *as*, *ā*, *am*, having great space, very spacious, very roomy or wide. — *Mahā-vaktra*, *as*, *ā*, *am*, large-mouthed, wide-mouthed, having a big mouth; (*as*), m. epithet of a Rākṣhasa or Dānava. — *Mahā-vakṣas*, *ās*, *ās*, *as*, broad-chested, having a great or wide breast; (*ās*), m. epithet of Śiva. — *Mahā-vajra*, *am*, n. (i.e. *taila*), a kind of oil mixed with several other ingredients for medicinal purposes. — *Mahā-vajī*, see *mahā-banjī*. — *Mahā-vada*, *as*, m., Ved. 'speaker of great words,' proclaimer or teacher of Vedic knowledge. — *Mahā-vadha*, *as*, m., Ved. a mighty or destructive weapon, destructive thunderbolt; (*as*, *ā*, *am*), carrying a mighty weapon or destructive shaft; (Sāy. = *mahā-vajra*). — *Mahā-vana*, *am*, n. a great wood, large forest; N. of a Buddhist monastery in a forest in Udyāna; N. of a large forest in Vṛindāvana; (*as*, *ā*, *am*), having a great forest. — *Mahā-vapa*, *as*, m. a species of medicinal plant, Erythrina Indica (= *mahā-medā*). — *Mahā-varā*, *f*. Dūrva grass. — *Mahā-varāḥ*, *as*, m. 'a great boar,' epithet of Viṣṇu in his boar incarnation; N. of a king; of a work mentioned in the Sarva-darśana-saṅgraha. — *Mahāvairoha* (*chā-ao*), *as*, m. Ficus Infectoria. — *Mahā-vartana*, *am*, n. high wages, large pay or allowance. — *Mahā-valī*, *f*. a large climbing-plant; Gærtnera Racemosa. — *Mahā-vasa*, *as*, m. the Gangetic porpoise, Delphinus Gangeticus. — *Mahā-vasu*, *us*, *us*, *us*, Ved. possessing much substance, very wealthy. — *Mahā-vastu*, N. of a work. — *Mahā-vākya*, *am*, n. any long continuous

composition or literary work (such as the Mahābhārata, Rāmāyaṇa, Raghu-vaṇṣa, &c.); a principal sentence, great proposition, epithet of twelve mystical utterances of the Upanishads (e.g. *tattvam asi, aham brahmāsmi, brahmaivedam sarvam*, &c., especially of the mystic words *Tattvam* and *Om*); N. of an Upanishad. — *Mahā-vāta*, *as*, m. a great or stormy wind, strong blast. — *Mahāvātā-vyādhi*, *is*, m. a great or severe nervous disorder. — *Mahā-vātsapra*, *am*, n., N. of a Sāman. — *Mahā-vādin*, *is*, m. a great controversialist. — *Mahā-vāmadēvyu*, *am*, n., N. of a Sāman. — *Mahā-vāyu*, *us*, m. a great gale or storm, tempestuous wind, strong blast; air (as an element). — *Mahā-vārāha*, N. of a work. — *Mahā-vārūṇi*, *f*, the festival on the thirteenth day of the moon's decrease in the month Caitra. — *Mahā-vārttika*, *am*, n. 'the great Vārttika or critical commentary,' epithet of Kātyāyana's Vārttika on the Sūtras of Pāṇini; [cf. *māhāvārttika*.] — *Mahā-vāṛṣhikā*, *f*, a species of plant. — *Mahā-vālābhida*, *am*, n., N. of a particular Sastra or hymn. — *Mahā-vāhana*, a particular high number. — *Mahā-vikrama*, *as*, *ā*, *am*, very valorous or courageous, very heroic; (*as*), m., N. of a lion; of a Nāga. — *Mahā-vikramin*, *i*, m., N. of a Bodhi-sattva. — *Mahā-vighna*, *as*, m. a great obstacle. — *Mahā-vijñā*, *as*, *ā*, *am*, very wise or intelligent. — *Mahā-videha*, N. of a sacred district; (*ā*), *f*. (in the Yoga system) epithet of a certain *vyṛtti* or condition of the *manas* or mind. — *Mahā-vidyā*, *f*, a great or exalted science; a form of Durgā. — *Mahā-vidyut-prabha*, *as*, m., N. of a Nāga. — *Mahā-vidyēsvārī* ('*yā-is*'), *f*, N. of a goddess (perhaps a form of Durgā). — *Mahā-vipulā*, *f*, a kind of Ārya metre. — *Mahā-vibhāṣā*, *f*, a general alternative, a rule containing a general alternative. — *Mahā-vibhāṣā-sāstra*, *am*, n. title of a book. — *Mahā-vibhūta*, a particular high number. — *Mahā-vibhūti*, *is*, *i*, *f*, possessing superhuman power; (*i*), m. epithet of Vishnu. — *Mahā-vimbara*, a particular high number. — *Mahā-virāva*, *as*, *ā*, *am*, loud-sounding, far-reaching, (according to Malli-nātha = *dirgha-śabda*). — *Mahā-vila* = *mahā-bīla*. — *Mahā-viśāḥa*, a particular high number. — *Mahā-viśiṣṭa*, *as*, *ā*, *am* (said to be for *mahad-viśiṣṭa*), greatly or highly distinguished, see Pāp. VI, 3, 46. — *Mahā-viśa*, *am*, n. 'great poison,' a kind of poison enumerated among the Kanda-viśāṇi; (*as*, *ā*, *am*), very poisonous or venomous; (*as*), m. Coluber Naga (= *kāla-sarpa*), a kind of small serpent said to have two heads. — *Mahā-vishuva*, *am*, n. or *mahāvishuva-sankrānti*, *is*, *f*, the vernal equinox, the moment of the sun's passing into Aries (differing by several days from European computation). — *Mahā-vishnu*, *us*, m. the great Vishnu. — *Mahā-vihāra*, *as*, m. a great Buddhist monastery; N. of a particular monastery in Ceylon. — *Mahāvihāra-vāsin*, *īnas*, m. pl., N. of a Buddhist school. — *Mahā-viśi*, *is*, m., N. of one of the twenty-one hells or places of torment (enumerated in Manu IV, 88-90). — *Mahā-vijā*, *as*, *ā*, *am*, having much seed; (*as*), m. an epithet of Siva; [cf. *mahā-retas*]. — *Mahā-vijyā*, *am*, n. the septum of the scrotum and part of the perineum, the perineum. — *Mahā-vita*, *as*, m., N. of a son of Savana. — *Mahā-vira*, *as*, m. a great hero; epithet of Vishnu; an archer, bowman; a lion; epithet of Garuḍa, the bird and vehicle of Vishnu; fire, sacrificial fire; a sacrificial vessel; the thunderbolt of Indra; a white horse; the Indian cuckoo or koil (= *kokila*); a kind of hawk (= *śaśi-cūka*); a species of plant (= *eka-vira*); N. of a king; of a son of Bṛihad-ratha; of a son of Priya-vrata; of a son of Savana, (also read *mahā-vita*); N. of the last or twenty-fourth Arhat of the present Ava-sarpini, (he is the last and most celebrated Jaina teacher of the present age, and is supposed to have flourished in the province of Behar in the sixth century before the Christian era); (*ā*), *f*, a species of plant (= *kṣhira-kāṭhī*). — *Mahāvira-carita* or *mahāvira-caritra*, *am*, n. 'the exploits of the great hero (Rāma),' N. of a celebrated drama by Bhava-

bhūti; 'the exploits of Mahā-vira (the Arhat),' N. of a book, (in this last sense usually written *mahāvira-caritra*). — *Mahā-virya*, *as*, *ā*, *am*, of great strength or energy, very energetic, very powerful or mighty, very potent; (*as*), m., N. of Brahmā; of an Indra in the Manv-antara of Tāmāsa or of Raudra; of a Buddha; of a Jina or Jaina saint; of a king (son of Bṛihad-ratha or of Bṛihad-uktha; also read *mahā-vira*); of a king (son of Bhavan-manyu or of Manyu); of a Buddhist Bhikṣu; of a species of edible bulbous root, = *vārāhi-kanda*; (*ā*), *f*, the wild cotton-shrub (= *mahā-satāvari*); epithet of Sahjñā the wife of Sūrya. — *Mahā-vriksha*, *as*, m. a great tree; a species of Euphorbia. — *Mahāvriksha-kṣhira*, *as*, *am*, m. n. the milky juice of the above tree. — *Mahā-vṛddha*, *as*, *ā*, *am*, very old or aged. — *Mahā-vṛinda*, *am*, n. a particular high number (= 100,000 Vṛindas). — *Mahā-vṛisha*, *as*, m. a great bull; (*ās*), m. pl., N. of a people. — *Mahā-vṛihati*, see *mahā-bṛihati*. — *Mahā-vega*, *as*, m. great impetuosity, extreme velocity, excessive speed, great swiftness or fleetness; (*as*, *ā*, *am*), very impetuous, very fleet or swift, excessively rapid; surging, raging (as the sea); (*as*), m. an ape; the bird Garuḍa; (*ā*), *f*, N. of one of the Mātṛis attending on Skanda. — *Mahāvega-labdhā-sthāma*, *as*, m., N. of a king of the Garuḍas. — *Mahā-vegavati*, *f*, a species of plant. — *Mahā-vedi*, *is*, *f*, the great Veda. — *Mahā-vedha*, *as*, m. epithet of a particular position of the hands or feet (in the practice of Yoga). — *Mahā-vela*, *as*, *ā*, *am*, having high tides or strong currents, billowy, surgy. — *Mahā-vaipulya*, *am*, n. great magnitude, wide extent. — *Mahāvratpūlyasūtra*, *am*, n., N. of a Buddhist Sūtra work. — *Mahā-vaira*, *am*, n. great enmity. — *Mahā-vairāja*, *am*, n., N. of a Sāman. — *Mahā-vaivadeva*, Ved. epithet of a Graha, q. v. — *Mahā-vaivānara-vrata* and *mahā-vaivāmitra* and *mahā-vaishṭambha*, *am*, n., N. of three Sāmāns. — *Mahā-vyādhī*, *is*, m. a great or severe disease; the black leprosy. — *Mahā-vyāhṛiti*, *is*, *f*, a great Vyāhṛiti or mystical word, (the three words *Bhūr, Bhuvah, Svar*, pronounced after the Prāṇava *Om*, are the three great Vyāhṛitis, see *vyāhṛiti*). — *Mahā-vyutpatti*, *is*, *f*, N. of a Sanskrit-Tibetan lexicon. — *Mahā-vyūha*, *as*, m. epithet of a Samādhi; N. of a Deva-putra. — *Mahā-vraṇa*, *am*, n. a serious wound. — *Mahā-vrata*, *am*, n. a great duty, fundamental duty (five in number, according to the Jaina system, viz. refraining from injury to life, truth, honesty, chastity, and freedom from worldly desire); a great vow; a great religious observance; (Ved.) epithet of a Sāman or Stotra appointed to be sung on the last day but one of the Gavām-ayana (applied also to the day itself or its ceremonies or to the Sastra following the Stotra); the rule or vow of the Pāśupatas, = *pāśu-pata-vrata*; (*as*, *ā*, *am*), one who has undertaken solemn religious duties or vows, performing a great vow, great in the performance of religious vows, very devotional; observing the rule or vow of the Pāśupatas, a Pāśupata; (according to Śāy. on Rīg-veda I, 45, 3, and Nirukta III, 17) = *mahi-vrata*, q. v. — *Mahāvratā-vat*, *ān*, *atī*, *at*, Ved. connected with the Mahā-vrata Sāman, &c. — *Mahāvratā-vesha-bhṛit*, *t*, *t*, *t*, wearing the dress of a Pāśupata. — *Mahāvratika*, *as*, *ā*, *am*, related to the Mahā-vrata Sāman, &c.; observing the rule of the Pāśupatas, a Pāśupata. — *Mahāvratika-vesha*, *as*, *ā*, *am*, dressed as a Pāśupata. — *Mahā-vratin*, *i*, *ini*, *i*, observing the rule or vow of the Pāśupatas; (*i*), m. a Pāśupata; an epithet of Siva; a devotee, ascetic (= *joṅga*); = *uras-kaṭa* (?). — *Mahāvratīya*, *as*, *ā*, *am*, Ved. relating to the Mahā-vrata Sāman or to the Mahā-vrata day. — *Mahā-vrata*, *as*, *ā*, *am*, Ved. accompanied by a great host (of Maruts, said of Indra; Śāy. *marubhir mahān vṛtāḥ samūho yasya*). — *Mahā-vriṣi*, *is*, m. a kind of large rice. — *Mahāśa* ('*hā-ās*'), *as*, m., N. of a son of Krishna. — *Mahā-sakuni*, *is*, m., N. of a Cakra-vartin. — *Mahā-sakti*, *is*, *is*, *i*, very powerful, very mighty; (*is*), m. epithet of Siva; of Kārti-

keya; of a son of Kṛishṇa. — *Mahā-sanku*, *us*, m. the sine of the sun's elevation. — *Mahā-sankha*, *as*, m. a great conch-shell; the temporal or frontal bone, the forehead; a human bone; a particular high number (= ten Nihkarvas or 1,000,000,000); one of Kuvera's treasures; N. of a Nāga or serpent-demon. — *Mahāsankha-maya*, *as*, *i*, *am*, formed of the temporal or frontal bone. — *Mahā-saṭha*, *as*, m. a species of thorn-apple (= *rāja-dhattūra*). — *Mahā-śaṇapushpikā*, *f*, a species of plant. — *Mahā-satā* or *mahā-satāvari*, *f*, a species of plant (= *bahu-patrikā*). — *Mahāsana* ('*hā-ās*'), *as*, *ā*, *am*, eating much, very voracious, a great eater; (*as*), m., N. of an Asura. — *Mahāsunī-dhvaja* ('*hā-ās*'), *as*, m. a great banner consisting of the thunderbolt and its lightning, (according to Malli-nātha on Raghu-v. 3, 56 = *mahān asanī-rūpo dhvajah*). — *Mahā-śabda*, *as*, m. a great noise, loud sound, loud cry; the word *mahā*; any official title beginning with the word *mahā*; (*as*, *ā*, *am*), making a loud sound, very noisy, very loud. — *Mahā-śami*, *f*, a large Acacia Suma. — *Mahā-sambhu*, *us*, m. the great Siva. — *Mahāśaya* ('*hā-ās*'), *as*, m. 'the great receptacle (of water),' the sea, ocean; (*as*, *ā*, *am*), having a noble disposition, high-minded, magnanimous, liberal, munificent, open, unsuspicious; (*as*), m. a respectable person, gentleman; (sometimes a term of respectful address = Sir, Master). — *Mahā-sayana*, *am*, n. a great bed or couch. — *Mahā-sayya*, *f*, a great or lofty couch, royal couch or seat, throne. — *Mahā-śara*, *as*, m. a species of reed (= *sthūla-śara*). — *Mahā-śalka*, *as*, m. 'large-scaled,' a kind of prawn or sea crab (Manu III, 272). — *Mahā-śastra*, *am*, n. a great weapon, powerful weapon. — *Mahā-śaka*, *am*, n. a kind of vegetable. — *Mahā-śākya*, *as*, m. a great Śākya. — *Mahā-śākha*, *as*, *ā*, *am*, having great branches; (*ā*), *f*, a great recession of the Vedic text; the plant *Urtica Lagopodioides*. — *Mahā-sānti*, *is*, *f*, Ved., N. of a great expiatory formula (for averting evil). — *Mahā-sāla*, *as*, *ā*, *am*, having a large house; (*as*), m. a great householder (= *mahā-grihastha*); N. of a son of Janam-ejaya; [cf. *mahā-sila*.] — *Mahā-sāli*, *is*, m. a kind of large and sweet-smelling rice; [cf. *mahā-vrihi*.] — *Mahā-sālma*, *as*, *ā*, *am*, very modest, exceedingly bashful. — *Mahā-sālvaṇa*, *am*, n. 'great fomentation,' epithet of a particular remedy. — *Mahā-sāsana*, *am*, n. great rule or dominion, great edict or order of government; (*as*, *ā*, *am*), exercising great dominion, having great power; (*as*), m. (perhaps) a minister who enforces the royal edicts. — *Mahāśīraḥ-samudbhava*, *as*, m. (with Jainas) N. of the sixth black Vāsudeva. — *Mahā-śīras*, *ās*, *ās*, *as*, 'great-headed,' having a large head; (*ās*), m. a kind of serpent; a species of lizard; N. of a man; of a Dānava. — *Mahā-śīrodhara*, *as*, *ā*, *am*, having a long or thick neck. — *Mahā-silā*, *f*, a kind of weapon. — *Mahā-siva*, *as*, m. the great Siva. — *Mahā-sitavati*, *f*, (with Buddhists) N. of one of the five great tutelary goddesses (see *mahā-rakṣā*); also read *mahā-śeta-vati*. — *Mahā-sitā*, *f*, a species of plant, Asparagus Racemosa (= *sata-mūli*). — *Mahā-sirsha*, *as*, m., N. of one of Siva's attendants. — *Mahā-sila*, *as*, m., N. of a son of Janam-ejaya; [cf. *mahā-sila*.] — *Mahā-sukti*, *is*, *f*, a pearl muscle, mother of pearl. — *Mahā-suklā*, *f*, an epithet of Sarasvatī. — *Mahā-subhra*, *am*, n. silver. — *Mahā-sūdra*, *as*, m. a Sūdra in a high position; an upper servant; a cowherd, herdsman; (*i*), *f*, a female cow-keeper, a herdsman's wife; (*ā*), *f*, a Sūdra woman in a high position. — *Mahā-sūnya*, *am*, n. 'the great vacuity or vacancy,' epithet of a particular spiritual state of a Yogin. — *Mahā-sūnyatā*, *f*, (with Buddhists) 'the great void,' an epithet of one of the eighteen vacuities or vacancies. — *Mahā-setavati*, *f*, see *mahā-sitavati*. — *Mahā-sairisha*, *am*, n., N. of a Sāman. — *Mahā-saila*, *as*, m. a great rock or mountain; N. of a mountain. — *Mahā-śoṇa*, *as*, m. 'the great Soṇa,' N. of a river; [cf. *śoṇa*.] — *Mahā-śaṇḍī*, *f*, a species of plant (= *śveta-kīṭhī*). — *Mahā-śaushira*,

as, m. a kind of scurvy in the mouth. — *Mahāśman* ('hā-ās'), ā, m. a precious stone, ruby. — *Mahāśmaśāna*, am, n. 'the great cemetery or place of burial,' epithet of the city of Benares (whither Hindus are in the habit of going to die). — *Mahā-syāmā*, f. *Ichnocarpus Frutescens*; *Dalbergia Sissoo*. — *Mahāśrama* ('hā-ās'), as, m. 'the great hermitage,' N. of a sacred bathing-place. — *Mahā-sramaṇa*, as, m. 'the great religious mendicant,' an epithet of Śākya-muni. — *Mahā-srāvaka*, as, m. a great Śrāvaka or disciple (of Śākya-muni). — *Mahā-srāvāṇikā*, f. a species of plant (= *munḍi*, *mahā-munḍi*, &c.). — *Mahā-srāvāṇi*, f. a species of plant, (perhaps) *Sphaeranthus Indicus*. — *Mahā-srī*, īs, f. N. of a Buddhist goddess; an epithet of Lakṣmī. — *Mahā-sruti*, īs, m., N. of a Gandharva. — *Mahāśva* ('hā-ās'), as, m., N. of a man. — *Mahāśva-sālā* ('hā-ās'), f. a great stable, principal stable, royal stables. — *Mahā-śvāsa*, as, m. 'great breathing or difficulty of breathing,' a kind of asthma. — *Mahā-śveta*, as, ā, am, very white, of a dazzling whiteness; (ā), f. a white variety of the *Convolvulus Paniculatus* or *Batatas Paniculata*, *Clitoria Ternatea* (= *sveta-kīṇi*, *mahā-śanapushpikā*); white or candied sugar; an epithet of Sarasvatī; of Durgā; N. of a woman. — *Mahā-śveta-ghanṭi*, f. a species of plant (= *mahā-śanapushpikā*). — *Mahā-śhaṣṭhī*, f. a form of Durgā. — *Mahā-śhodhā-nyāsa*, as, m. epithet of a particular position of the hands and feet. — *Mahāśaṣṭamī* ('hā-ash'), f. 'the great eighth,' epithet of the eighth day in the light half of the month Āśvina (or festival in honour of Durgā, called the Durgā-pūjā). — *Mahāśaṣṭamī-sandhi-pūjā*, f. the festival described above. — *Mahā-sankaṣṭa*, as, ā, am, very intricate or difficult, full of great difficulties, very troublesome. — *Mahā-sankrānti*, īs, f. 'the great passing,' the sun's entrance into Capricorn, the winter solstice. — *Mahā-sañjīā*, f. a particular high number. — *Mahā-satī*, f. a highly virtuous woman, a very constant or faithful wife, any woman who is a pattern of conjugal fidelity. — *Mahā-satobhīkati*, Ved. a kind of metre. — *Mahā-satomukhā*, f. a kind of metre. — *Mahā-sattā*, f. absolute being, absolute existence. — *Mahā-sattva*, am, n. Ved. a great Soma sacrifice, a great festival on which Soma is offered. — *Mahā-sattva*, as, m. a great creature, large animal; (am), n. great essence or being; (as, ā, am), having a great or noble essence, noble, good, virtuous, just; (as), m. epithet of a Bodhi-sattva; of Kuvera [cf. *mahā-sanna*]; of Śākya-muni as heir to the throne. — *Mahā-sattva-bailha*, as, m. the killing of a great creature or large animal. — *Mahā-satya*, as, m. epithet of Yama. — *Mahā-sana* ('hā-ās'), am, n. a great seat, splendid throne. — *Mahāsana-pariccheda*, as, ā, am, amply supplied with seats and furniture. — *Mahā-sandhi-vigraha*, as, m. the office of prime minister of peace and war; [cf. *mahā-sandhivigraha*]. — *Mahā-sanna*, as, m. epithet of Kuvera; [cf. *mahā-sattva*]. — *Mahā-saptamī*, f. 'the great seventh,' epithet of a particular seventh day. — *Mahā-saphara*, as, m. a species of fish. — *Mahā-samareṅā*, f. a species of plant (called in Hindi *kaḥaiyā*). — *Mahā-samaya*, N. of a Buddhist Sūtra. — *Mahā-samāpta*, a particular high number. — *Mahā-sa-mudra*, as, m. 'the great sea,' the ocean. — *Mahā-sambhava*, as, m. epithet of a particular world. — *Mahā-sammata*, as, ā, am, highly honoured or esteemed; (as), m. (with Buddhists) N. of the first king of the present age of the world; N. of a Turushka chief. — *Mahā-sammatiya*, ās, m. pl., N. of a Buddhist school. — *Mahā-sammohana*, as, ī, am, greatly bewildering, greatly confusing the mind; (am), n., N. of a Tantra. — *Mahā-sarasvatī*, f. the great Sarasvatī. — *Mahā-saroja*, am, n. a particular high number (= *mahāmbujā*). — *Mahā-sarga*, as, m. a great or completely new creation (after a complete destruction of the world), a renovation of the universe. — *Mahā-sarjā*, as, m. *Terminalia Tomentosa*; the jack tree, *Artocarpus Integrifolia*. — *Mahā-sarpa*, am, n., N. of a Sāman. — *Mahā-*

saha, as, ā, am, much-enduring, bearing much; (as), m. *Trapa Bispinosa*; (ā), f. the globe *Amaranth* or *Gomphrena Globosa*; *Glycine Debilis*; a medicinal plant, *Wrightia Antidysenterica*. — *Mahā-sahasra-pramardani* or *-pramardini*, f. (with Buddhists) N. of one of the five great tutelary goddesses; (am), n., N. of a Buddhist Sūtra. — *Mahā-sāgara-prabhā-gambhīra-dhara*, as, m., N. of a king of the Garuḍas. — *Mahā-sānghika*, ās, m. pl., N. of a Buddhist school, (sometimes spelt *mahā-sānghika*). — *Mahā-sādhana-bhāga*, as, m. a great executive minister or officer of state. — *Mahā-sādhu*, us, vī, u, very good, exceedingly virtuous, excellent; (vī), f. = *mahā-satī*, q. v. — *Mahā-sānta-pana*, as, am, m. n. 'greatly tormenting,' a kind of severe penance (viz. subsisting for six successive days respectively on cow's urine, cow-dung, milk, curds, ghee, and water in which Kusā grass has been boiled, and fasting on the seventh; or instead of one day some authorities assign a period of three days to each penance, considering the first kind as the common *Sāntapana*, see Manu XI. 212; others omit the sixth and seventh penance, making the whole last fifteen days). — *Mahā-sāndhivigraha*, as, m. the prime minister of peace and war; [cf. *mahā-sandhivigraha*]. — *Mahā-sāman*, a, n. a great Sāman. — *Mahā-sā-manta*, as, m. a great lord of the borders; a large border district (?) or great realm. — *Mahā-sāmarāja*, am, n., N. of a Sāman. — *Mahā-sāmānya*, am, n. the widest universality, generality in the broadest sense. — *Mahā-sāra*, as, ā, am, having great sap or vigour, strong; (as), m. a tree akin to the *Acacia Catechu*; (am), n., N. of a city (?). — *Mahā-sārathi*, īs, m. 'the great charioteer (of the sun),' epithet of Aruna or the Dawn. — *Mahā-sārtha*, as, m. a great caravan. — *Mahā-sāvetasa*, am, n., N. of a Sāman. — *Mahā-sāhasa*, am, n. excessive violence, great cruelty or outrage, brutal assault; extreme audacity. — *Mahā-sāhasika*, as, m. a daring robber or one who uses great violence, one who carries off property openly and by force; an assaulter, violator. — *Mahā-sāhasika-tā*, f. great violence, excessive energy; great boldness or daring; *mahā-sāhasikatayā*, with the greatest energy, in a very decided manner. — *Mahā-si* ('hā-asi'), īs, m. a large scimitar or sword. — *Mahā-siṅha*, as, m. a great lion; a fabulous animal with eight legs (= *śarabha*); N. of two princes. — *Mahā-siṅha-gati*, īs, īs, ī, having the gait or bearing of a noble lion. — *Mahā-siṅha-teja*, ās, m., N. of a Buddha. — *Mahā-siddha*, as, m. 'very perfect,' a great saint, perfect Yogin. — *Mahā-siddhanta*, as, m., N. of Ārya-bhaṭṭa's work on astronomy. — *Mahā-siddhi*, īs, f. 'great perfection,' a particular form of magical power (of which eight kinds are enumerated). — *Mahā-sukha*, am, n. great pleasure, excessive enjoyment; copulation; (as), m. 'having great joy, very happy,' a Buddha. — *Mahā-sugandha*, as, ā, am, very fragrant; (ā), f. a species of plant, = *gandha-nākuli*, *sarpākshi*; (am), n. a fragrant unguent. — *Mahā-sugandhi*, īs, m. a kind of antidote. — *Mahā-sulārasana*, as, m., N. of a Cakra-vartin. — *Mahā-sūparṇa*, as, m. Ved. a great bird. — *Mahāśura* ('hā-as'), as, m. 'a great Asura or demon,' N. of a Dānava; (ī), f. 'great female demon,' epithet of Durgā. — *Mahā-suhaya*, as, m. a high-spirited horse. — *Mahā-sūktā*, am, n., Ved. a great hymn; (āni), n. pl. the great hymns of the tenth Maṇḍala of the Rīg-veda (i. e. 1-128); (as), m. the composer of the great hymns (of the tenth Maṇḍala). — *Mahā-sūksma*, as, ā, am, very fine or minute, very subtle; (ā), f. sand. — *Mahā-sūci*, īs, m. (with *vyūha*) a particular military array or mode of arraying troops in battle. — *Mahā-sūta*, as, m. a military drum. — *Mahā-setu*, us, m. 'the great bridge,' an epithet of certain sacred syllables pronounced before a particular mystical formula. — *Mahāsena-nareśvara*, as, m., N. of the father of the eighth Arhat of the present Ava-sarpinī; [cf. *mahāsena-nareśvara*]. — *Mahā-senā*, f. a great army; (as, ā, am), having a great army; (as), m. the commander of a large force, a general; an epithet of

Kārtikeya or Skanda; of Śiva; the father of the eighth Jina or Jaina saint of the present era; N. of various sovereigns. — *Mahāsenā-vyūha-parākrama*, as, m., N. of a king. — *Mahā-soma*, as, m. a species of Soma plant. — *Mahā-skandha*, as, ā, am, large-shouldered, broad-shouldered, high-shouldered, having large or high shoulders; (as), m. a camel; (ā), f. 'having a strong stem,' *Eugenia Jambolana*. — *Mahā-skandhin*, ī, m. a kind of fabulous animal with eight legs. — *Mahā-stūpa*, as, m. 'the great Stūpa or pile,' N. of a great Buddhist temple or structure for containing relics. — *Mahā-stoma*, as, ā, am, Ved. having a great Stoma. — *Mahāstra* ('hā-as'), am, n. a great weapon, powerful missile. — *Mahā-sthali*, f. 'the great ground,' the earth. — *Mahā-sthāvira*, as, m. (with Buddhists) a very aged Bhikṣu. — *Mahā-sthāna*, am, n. a great position, high position or station, lofty rank. — *Mahāsthāna-prāpta*, as, m. 'one who has attained a high station,' N. of a Bodhi-sattva. — *Mahā-sthāla*, a species of plant. — *Mahā-stūya*, us, m. a great artery. — *Mahāspada* ('hā-ās'), as, ā, am, having a great position, mighty, powerful. — *Mahā-smṛiti*, īs, f. great tradition; epithet of Durgā. — *Mahāsmṛitī-maya*, as, ī, am, containing the great tradition. — *Mahāśya* ('hā-ās'), as, ā, am, Ved. large-mouthed, having a big mouth. — *Mahā-sragvīn*, ī, īnī, ī, wearing a great garland; (ī), m. epithet of Śiva; [cf. *mahā-māla*]. — *Mahā-svana*, as, m. a loud sound or noise; (as, ā, am), making a loud noise, loud-sounding, very noisy; (as), m. a kind of drum or trumpet (= *malla-tūrya*); N. of an Asura; (am), ind. noisily, loudly. — *Mahā-svara*, as, ā, am, loud-sounding, loud-voiced, crying aloud. — *Mahāsvāda* ('hā-ās'), as, ā, am, tasteful, savoury. — *Mahā-svāmīn*, ī, m., N. of a commentator. — *Mahā-hansa*, as, m. 'the great Haṇsa' (q. v.), an epithet of Viṣṇu. — *Mahā-hanu*, us, us, u, large-jawed, having large jaws; (us), m., N. of a Nāga; of a Dānava; of a being attending on Śiva. — *Mahā-haya*, as, m., N. of a king. — *Mahā-harmya*, am, n. a great building or palace, stately edifice, splendid mansion. — *Mahāhava* ('hā-ah'), as, m. a great war or battle, pitched battle. — *Mahā-havi*, īs, n. the principal oblation at the Śāka-medha sacrifice (Ved.); clarified butter (used as an epithet of Śiva, who is also called Havi in *Mahā-bh. Anuśāna-p. 1196*); (īs, īs, īs), Ved. relating to or connected with the offering called *Mahā-havi*. — *Mahā-hasta*, as, ā, am, large-handed, having large hands; (as), m. epithet of Śiva. — *Mahā-hastin*, ī, īnī, ī, Ved. possessing large hands. — *Mahā-hāsa*, as, m. great laughter, loud laughter. — *Mahāhi* ('hā-ah'), īs, m. a great serpent. — *Mahāhi-gandhā*, f. a species of plant (= *gandha-nākuli*). — *Mahā-himavat*, ān, m., N. of a mountain. — *Mahāhi-valaya*, as, ā, am, encircled with great serpents. — *Mahāhi-sa-yana*, am, n. the sleeping (of Viṣṇu) on the great serpent. — *Mahā-hetu*, a particular high number. — *Mahā-hailihila*, see Pān. VI. 2, 38. — *Mahāhna* ('hā-ah'), as, m. midday, far advanced time of day, the afternoon; [cf. *mahā-nīśa*, *mahā-rātra*]. — *Mahā-hrada*, as, m. a great tank or pool; N. of a sacred bathing-place and of a mythical pool; epithet of Śiva; [cf. *tirtha-m*]. — *Mahā-hrasva*, as, ā, am, very short, exceedingly low; (ā), f. cowitch, *Carpopogon Pruriens*, *Mucuna Pruriens*. — *Mahī-kṛi*, cl. 8. P. *-karoti*, &c., to make great, magnify, exalt. — *Maheśha* ('hā-ē'), as, ā, am, desirous of great ends, striving after great things, having lofty aims or aspirations, ambitious; magnanimous, high-minded, liberal. — *Maheśha-tā*, f. the having great aims, ambition. — *Mahendra* ('hā-in'), as, m. great Indra; any great chief or leader, (*sarva-devānām m*), the great chief of all the gods; N. of a younger brother (according to others a son) of Aśoka; of a king; of a mountain or range of mountains (said to be one of the seven principal chains in Bhārata-varsha or India, and sometimes identified with the northern parts of the Ghats of the Peninsula); N. of a place; a particular high

number; (ā), f., N. of a river; (ī), f. a species of plant; = *mahendra-vāruṇī*; [cf. *mahi-m*, *mā-hendra*.] — *Mahendra-kadalī*, f. a species of banana. — *Mahendra-karmān*, ā, ā, a, performing deeds equalling great Indra's. — *Mahendra-ketu*, us, m. great Indra's banner. — *Mahendra-gupta*, as, m. 'protected by great Indra.' N. of a king. — *Mahendra-āpa*, as, m. 'great Indra's bow,' a rainbow; [cf. *indra-āpa*.] — *Mahendra-tva*, am, n. the name or rank of great Indra. — *Mahendra-dhva*, as, m. great Indra's banner. — *Mahendra-nagari*, f. 'great Indra's city,' i. e. Amarāvati. — *Mahendra-pāla*, as, m., N. of a king. — *Mahendra-matrin*, ī, m., Ved. 'great Indra's counsellor,' an epithet of the planet Jupiter or Brihaspati. — *Mahendra-varman*, ā, m., N. of a king. — *Mahendra-vāruṇī*, f. a species of plant. — *Mahendra-śakti*, ī, m., a proper N. — *Mahendra-sinha*, as, m., N. of a king. — *Mahendranī* (fr. *mahendra*), f. the great Indra's wife, i. e. Sāci. — *Mahendradītya* ('*ra-ād*'), as, m., N. of a king. — *Mahendriya* or *mahendriya*, as, ā, am (fr. *mahendra* above), sacred to or belonging to great Indra. — *Mahendrotsava* ('*ra-ut*'), as, m. the festival of the great Indra. — *Maheśa* ('*hā-śa*'), as, m. the great lord, the great god; epithet of Śiva; of a Buddhist deity; of various men; of a lexicographer; of a son of Kāśī-nātha; of the father of Kshema-kāma; [cf. *mā-heśa*.] — *Maheśa-bandhu*, us, m. a fruit tree, *Ægle Marmelos*. — *Maheśākhyā* ('*śa-ākṣ*'), as, ā, am, having the name of 'great lord,' highly distinguished or eminent. — *Maheśāna* ('*hā-śa*'), as, m. 'great lord,' epithet of Śiva; (ī), f. 'great lady,' epithet of Pārvatī. — *Maheśvīri* ('*hā-śa*'), tā, m. 'great lord,' epithet of Śiva. — *Maheśvara* ('*hā-śa*'), as, m. a great lord, sovereign, chief, (*tridaśanām-m*), chief of the gods, i. e. Indra; *loka-m*, 'lord of the world, i. e. Krishna; *devāsura-m*, 'lord of gods and Asuras, i. e. Śiva; of a N. of Śiva; God (as opposed to *pra-kṛit*); epithet of Viṣṇu; N. of a Deva-putra; of a Yaksha; of various men; of the son of Brāhma (the author of the *Viśva-prakāśa* and *Sāhasānka-caritra*); of the father of Bhāskara; of the author of the *Vāmana-yīti-ṭīk*; (ā), m. pl. the *Loka-pālas* or guardians of the world (Indra, Yama, Agni, and Varuṇa); (ī), f. 'great lady or mistress,' an epithet of Durgā; of Dakṣāyāni in *Mahā-kāla*; a kind of brass or bell-metal (= *brahma-rīti*, *rāja-rīti*); Clitoria Ternatea. — *Maheśvara-kara-tyūta*, f. 'dropped from the hand of Śiva,' an epithet of the river Kara-toyā, q. v. — *Maheśvara-tva*, am, n. supreme lordship or sovereignty, supreme dominion or empire. — *Maheśvara-siddhānta*, as, m. = *paśupati-sāstra*, q. v. — *Maheśu* ('*hā-śu*'), us, m. a great arrow; (us, us, u), having a great arrow. — *Maheshudhī* ('*hā-śh*'), ī, m. f. a great quiver. — *Maheshvāsa* ('*hā-śh*'), as, m. a great archer or bowman, a warrior, champion. — *Maheshvāsata*, as, m. a very great archer or warrior. — *Mahāikoddishṭa* ('*hā-eka-ud*'), am, n., N. of a kind of funeral ceremony or festival. — *Mahāitareya* ('*hā-it*'), am, n., Ved. N. of a Vedic text. — *Mahāiraṇḍa* ('*hā-er*'), as, m. a species of Ricinus (= *sthūlairaṇḍa*). — *Mahāllā* ('*hā-elā*'), f. great cardamoms. — *Mahāśvarya* ('*hā-śa*'), am, n. supreme lordship or sovereignty, great power or dominion. — *Mahoksha* ('*hā-uk*'), as, m. a large bull or ox, great ox, full-grown bull. — *Mahokshatā*, f. the state or age of a great bull. — *Mahodhṛaya* ('*hā-ud*'), as, ā, am, of great height or elevation, very elevated or lofty. — *Maholkā* ('*hā-ut*'), f. (probably for *maholkā*, q. v.), lightning. — *Mahotama* ('*hā-ut*'), N. of a particular fragrant perfume (?). — *Mahotpala* ('*hā-ut*'), am, n. a large water-lily, the lotus, *Nelumbium Speciosum*; (ā), f., N. of Dakṣāyāni in *Kamālākha*. — *Mahotpāta* ('*hā-ut*'), as, ā, am, very portentous, having great prodigies. — *Mahotsanga* ('*hā-ut*'), a particular high number. — *Mahotsava* ('*hā-ut*'), as, m. a great festival; any great rejoicing, great joy or gladness; the god of love [cf. *maṭana-m*]; (as,

ā, am), very festive, holding a great festival. — *Mahotsava-maya*, as, ī, am, consisting of great festivals, observing great festivals. — *Mahotsāha* ('*hā-ut*'), as, m. great effort or exertion, great diligence; (as, ā, am), possessing great energy, making great efforts or exertions, very energetic or persevering. — *Mahodadhi* ('*hā-ud*'), ī, m. 'great water-receptacle,' the great ocean, a great sea (of which Mahodadhis, according to some, there are four); epithet of Indra. — *Mahodadhi-ja*, as, m. 'ocean-born,' a muscle, shell. — *Mahodaya* ('*hā-ud*'), as, m. great happiness or prosperity; great elevation or eminence, pre-eminence, sovereignty, greatness, pride; final beatitude, the final emancipation of the soul; (as, ā, am), giving or possessing great happiness, great in prosperous results, very fortunate or lucky, very prosperous, of great prosperity, having great light or splendor, very glorious; feeling or thinking one's self excessively lucky; (as), m. one who has great elevation or eminence, a lord, master; N. of a mountain; of the city and district of Kānyakubja or Canouj, (in this sense also ā, am, f. n.); N. of a Vāsishṭha; of a royal chamberlain (who built a temple called after himself, Mahodaya-svāmin); N. of another person; sour milk with honey; (ā), f. *Uria Lagopodioides*; N. of a mythical town on mount Meru; of a hall or dwelling in the world of the moon. — *Mahodara* ('*hā-ud*'), am, n. a large belly or abdomen, enlargement of the abdomen; dropsy; (as, ī, am), big-bellied, having a large stomach or protuberant belly; (as), m. N. of a Nāga; of a Dānava; of a Rākshasa; of a son of Dhṛita-rāshṭra; of a son of Viśvāmītra; of a Brāhma; (ī), f. *Asparagus Racemosus*. — *Mahodaramukha*, as, m., N. of one of Śiva's attendants. — *Mahodareśvara* ('*ra-śa*'), am, n., N. of a Linga. — *Mahodarya*, as, m. a proper N. — *Mahodāra* ('*hā-ud*'), as, ā or ī, am, mighty, powerful. — *Mahodyama* ('*hā-ud*'), as, m. great effort or exertion, extreme energy; (as, ā, am), making great exertions, using great efforts, very laborious or industrious, very diligent or persevering; studiously occupied or busily engaged in. — *Mahodyoga* ('*hā-ud*'), as, ā, am, making great exertions, very laborious or industrious. — *Mahonnata* ('*hā-un*'), as, ā, am, very high, exceedingly lofty, much elevated; (as), m. the palm or palmyra tree. — *Mahonnati* ('*hā-un*'), ī, f. great elevation, high position, high rank. — *Mahonnata* ('*hā-un*'), as, m. excessive intoxication, great ecstasy; a species of fish (commonly called Phalāi; cf. *maṭarmuda*). — *Mahonnāna* ('*hā-un*'), as, ā, am, Ved. extensive; weighty (?). — *Mahopākāra* ('*hā-up*'), as, m. great aid or assistance. — *Mahopaniṣad* ('*hā-up*'), t, f. a great Upanishad. — *Mahopaniṣada* ('*hā-up*'), am, n. a great secret science or mystical doctrine. — *Mahopamā*, f., N. of a river; (also read *mahāpagā*). — *Mahopāthyāya* ('*hā-up*'), as, m. 'great teacher, great preceptor,' epithet of Vidyā-nātha; of Bhāraṇi. — *Mahopāsaka* ('*hā-up*'), as, m. a Buddhist lay-brother (see *mahāpāsaka*). — *Mahoraga* ('*hā-ur*'), as, m. a great serpent, a great Nāga or serpent-demon forming one of the classes inhabiting Pātāla, (with Jains the Mahoragas are a class of Vyantaras); (am), n. the root of the Tabernemontana Coronaria. — *Mahoraska* ('*hā-ur*'), as, ā, am, 'broad-chested,' having a wide breast; (as), m. epithet of Śiva. — *Maholkā* ('*hā-un*'), f. a great meteor; a great torch or firebrand; lightning (? see *maholkā*). — *Mahoshṭha* ('*hā-osh*'), as, ā or ī, am, great-lipped, having large lips; (as), m. epithet of Śiva. — *Mahaughā* ('*hā-ogha*'), as, m., N. of a son of Tvastṛi (Kathā-sarīt. VIII. 48, 95). — *Mahaujas* ('*hā-uj*'), as, n. great vigour or energy, great might or power; (ās, ās, as), having great vigour or energy; very vigorous, full of vital power, very mighty or powerful, having great splendor or glory; (ās), m. a hero, champion; N. of a king; (asas), m. pl., N. of a particular race or people. — *Mahaujasa* ('*hā-uj*'), am, n. the discus of Viṣṇu. — *Mahaujaska* ('*hā-uj*'), as, ā, am, =

mahaujas. — *Mahaudarūhi* ('*hā-ud*'), ī, m., N. of a Vedic teacher. — *Mahaushadha* ('*hā-ush*'), am, n. a very efficacious drug, a sovereign remedy, panacea; epithet of certain very strong or pungent plants, such as dried ginger, garlic, Allium Ascalonicum, birch, long pepper (= *dhūmy-āhulya*, *vārāhi-kanda*, *vatsu-nābha*). — *Mahaushadhi*, ī, or *mahaushadhi* ('*hā-osh*'), f. a great or very efficacious medicinal plant; epithet of various medicinal plants; (ī), f. *Dūrva* grass; a sort of sensitive plant, *Mimosa Pudica*; (ī), f. *Hingsha Repens* (= *śveta-kaṇṭakārī*, *brāhmī*, *kaṭukā*); dried ginger.

Mahānta, as, ā, am, great, large; (as), m., N. of a king.

Mahāyga, as, ā, am, Ved. to be enjoyed; to be honoured, (Sāy. = *pūjya*.)

Mahi (used in Ved. as an adj. in nom. and acc. sing. n.) = *mahat*, *prauḍha*, great, excessive, large; (ī), ind. greatly, very, exceedingly, much; in *Rigveda* I. 130, 7, *mahi* = *mahate*, dat. c.; (īs, ī), m. n. greatness; (ī), m. = *mahat*, intellect; (ī), f. = *mahi*, the earth. — *Mahi-keru*, us, us, u, Ved. (according to Sāy. = *prauḍha-karman*), performing great rites or ceremonies; (perhaps) praising highly, greatly extolling. — *Mahi-kshatra*, as, ā, am, Ved. possessing great power, very mighty; (Sāy. = *prabhūta-bala*). — *Mahi-datta*, as, m. (*mahi* for *mahi*), 'earth-given,' N. of a man. — *Mahi-dāsa*, as, m. (*mahi* for *mahi*), Ved. N. of a son of Itarī (Aitareya). — *Mahidāsa-budha* or *mahidāsa-bhaṭṭa*, as, m., N. of a commentator (= *mahi-dhara*). — *Mahi-nasa*, as, m. a form of Śiva or Rudra. — *Mahi-magha*, as, ā, am, Ved. having much wealth, opulent; having much food; (Sāy. = *mahad dhanam annam vā yasya*). — *Mahimat*, ān, āti, ut, much, abundant. — *Mahi-vidh*, t, t, t, Ved. giving great wealth, increasing great wealth (= *mahatām dhanānām vardhayitri*); greatly rejoicing. — *Mahi-vrata*, as, ā, am, Ved. having great power, ruling mightily, accomplisher of great acts, performing mighty deeds; (Sāy. = *prabhūta-karman*, *mahā-karman*, *mahā-vrata*, q. v.). — *Mahi-shvaṇi*, ī, ī, ī (i. e. *mahi* + *svani*), Ved. very noisy, making a great noise; (Sāy. = *prabhūta-dhvanī*.)

Mahīta, as, ā, am, honoured, celebrated at a festival, revered, highly esteemed, proper, right; (as), m., scil. *gaṇa*, epithet of a class of Manes; N. of a man; of a Deva-putra; (ā), f., N. of a river, (also read *a-hitā*); (am), n. the trident of Śiva. — *Mahitāmbhas* ('*ta-am*'), ās, ās, as, whose waters are honoured or esteemed (Kīrt. V. 7).

Mahitvā, ind. having honoured or esteemed.

1. *mahin*, ī, īnī, ī, Ved. great, powerful, extensive. — 1. *mahi-tā*, f. or *mahi-tva*, am, n. greatness, might, power, magnitude. — *Mahi-tvana*, am, n., Ved. greatness, might, power; *mahitvanā*, inst. c. = *mahattvena*, by greatness. — *Mahin-tama*, as, ā, am, Ved. greatest, most powerful, very extensive.

2. *mahin*, ī, īnī, ī, keeping a feast, observing a festival, festive. — 2. *mahi-tā*, f. the observance of a festival, festivity.

Mahina, as, ā, am, Ved. great, powerful, extensive; (am), n. sovereignty, dominion (= *rājya*).

Mahiman, ā, m. greatness, magnitude, grandeur, majesty, glory; might, power, energy; exaltation, high rank; a great person, anything great; N. of a man; the magical power of increasing size at will; illimitability, magnitude (as one of Śiva's attributes); epithet of two Grāhas at the *Āśva-medha* sacrifice (Ved.); *mahimnah starah*, 'praise of (Śiva's) majesty,' title of a poem in thirty-four stanzas; *mahimā*, ind. (Ved. *mahinā*), mightily, powerfully, forcibly. — *Mahima-bhaṭṭa*, as, m., N. of an author. — *Mahima-sundara*, as, m., N. of a man.

Mahimā, f. greatness, &c. = *mahiman* above. — *Mahimā-vat*, ān, m., scil. *gaṇa*, epithet of a class of Manes.

Mahisha, as, ī, am, Ved. great, powerful; (as), m. 'the great or powerful animal,' a buffalo [cf.

pañca-m]; N. of an Asura or demon slain by Durgā; of a Sādhyā; of a sage (associated with Ātreya and Varāruči as author of a commentary on the Prātiśākhya of the Yajur-veda); the emblem and vehicle of Yama; the emblem of one of the Jaina saints; (*ās*), m. pl., N. of a people [cf. *māhisha*]; (*i*), f. a buffalo-cow, (*grāmya-mahishī*, a tame buffalo-cow); 'powerful woman,' any woman of high rank, especially the first or properly consecrated wife of a king, a queen consort, any queen, (*sarvā mahishyā*, all the king's wives); the female of a bird; (according to some) an immoral woman or money gained by a wife's prostitution [cf. *māhishika*]; a species of medicinal plant; [cf. *dhūma-mahishi*]. — *Mahisha-kanda*, *as*, m. a species of plant with a tuberous root. — *Mahisha-ga*, *as*, *ā*, *am*, riding upon a buffalo. — *Mahisha-ghni*, f. 'slayer of Mahisha,' an epithet of Durgā. — *Mahisha-tva*, *am*, n. the being a buffalo, the state or condition of a buffalo. — *Mahisha-dhvaja*, *as*, m. 'having a buffalo for an emblem,' epithet of the god Yama. — *Mahisha-pāla* or *mahisha-pālaka*, *as*, m. a buffalo-keeper, herdsman of buffaloes. — *Mahisha-mardini*, f. 'crusher of Mahisha,' the goddess Durgā. — *Mahisha-vallī*, f. a kind of creeper. — *Mahisha-vāhana*, *as*, m. 'having a buffalo for a vehicle,' epithet of the god Yama. — *Mahishāksha* or *mahishākshaka* (*śhā-ak*), *as*, m. a kind of bellium; [cf. *gugulu*]. — *Mahishānanā* (*śha-ān*), f. 'buffalo-faced,' N. of one of the Mātṛis attending on Skanda. — *Mahishārdana* (*śha-ar*), *as*, m. epithet of Skanda. — *Mahishāsura* (*śha-as*), *as*, m. the Asura or demon Mahisha who was slain by Durgā, (the country of Mysore is said to take its name from this word.) — *Mahishāsura-ghātini*, f. 'slayer of the Asura Mahisha,' an epithet of Durgā. — *Mahishāsura-mathani* or *mahishāsura-mardani* or *mahishāsura-sidani*, f. 'destroyer of the Asura Mahisha,' an epithet of Durgā. — *Mahishāsura-sambhava*, *as*, m. ('produced in Mysore?'), a kind of bellium. — *Mahishāsura-dīni* (*ra-ar*), f. 'slayer of the Asura Mahisha,' an epithet of Durgā. — *Mahishi-kanda*, *as*, m. = *mahisha-kanda*, q. v. — *Mahishi-pāla*, *as*, m. a keeper of buffalo-cows. — *Mahishi-priyā*, f. a species of grass (= *sūli*). — *Mahishi-bhāva*, *as*, m. the state or condition of a buffalo-cow. — *Mahishi-stambha*, *as*, m. a pillar or column adorned with a buffalo's head.

Mahishaka, *ās*, m. pl., N. of a people; [cf. *mahisha*, *māhishaka*.]

Mahishtha, *as*, *ā*, *am*, greatest, largest; [cf. *māhiyas*.]

Mahishmat, *ān*, *atī*, *at* (fr. *mahisha*), possessing buffaloes, rich in buffaloes; (*ām*), m., N. of a king; (*atī*), f. epithet of a particular lunar day (personified as a daughter of Angiras).

Mahishvat, *ān*, *atī*, *at*, Ved. rejoicing, refreshing; (according to Sāy. = *ṛibisa*?, a cave).

Mahī, f. (fr. *maha*, q. v.), 'the great world,' the earth, world [cf. *urvi*, *prithivī*]; soil, ground, land, landed property; a country, kingdom; earth (as a material, see Manu VII. 70); any space, sphere, (according to Sāy. on Rīg-veda III. 56, 3, *mahī* = *loka*, the world); the ground or base of a triangle or other plane figure; a large army (Ved.); a cow, (according to Sāy. on Rīg-veda IV. 41, 5, *mahī gauṣ* = *mahatī gauṣ*, a large cow); the plant Hingisha Repens; a kind of metre, four times ७; N. of a divine being associated with Idā and Sarasvatī; N. of a river (rising in the province of Malwa and falling into the gulf of Cambay after a westerly course of 280 miles); a stream, water, (according to Sāy. on Rīg-veda II. 11, 2, *mahī* = *mahatīr apah*, the great waters); (*i*), du., Ved. heaven and earth, (according to Sāy. on Rīg-veda I. 80, 11, *mahī* = *mahatyau dyāvā-prithivyau*). — *Mahī-kampa*, *as*, m. 'earth-tremor,' an earthquake. — *Mahī-kṣit*, *t*, m. 'earth-ruler,' a king, prince, sovereign. — *Mahī-candra*, *as*, m. 'earth-moon,' N. of a king. — *Mahī-cara*, *as*, *ā*, *am*, or *mahī-dārin*, *i*, *inī*, *i*, 'earth-

going,' moving or going on the earth, (opposed to *antarikṣha-ga*). — *Mahī-ja*, *as*, *ā*, *am*, 'earth-born,' produced on the land or ground; (*as*), m. a plant, tree; 'son of the Earth,' the planet Mars; (*am*), n. green ginger. — *Mahī-taṭa*, N. of a place. — *Mahī-tala*, *am*, n. the surface of the earth, ground, soil. — *Mahī-dāsa*, see *mahī-dāsa*. — *Mahī-durga*, *am*, n. a fortress (made) of earth, earth-fort. — *Mahī-dhara*, *as*, *i*, *am*, 'earth-bearing,' supporting the earth; (*as*), m. a mountain; epithet of Vishnu; N. of a Deva-putra; of a king; of a merchant; of a Sūtra-dhāra; of a celebrated commentator on the Vājasaneyi-saṃhitā, &c. (who flourished towards the end of the sixteenth century); of various other commentators. — *Mahidhara-dutta*, *as*, m., N. of a man. — *Mahī-dhra*, *as*, m. (*dhra* = *dhara*), 'earth-supporter,' a mountain; a symbolical expression for the number seven [cf. *kula-parvata*]; epithet of Vishnu. — *Mahidhraka*, *as*, m., N. of a king; [cf. *mahāndhraka*]. — *Mahina* (*hi-ina*), *as*, m. 'earth-ruler,' a king, prince. — *Mahī-nātha*, *as*, m. 'earth-lord,' a king, &c. — *Mahī-pa*, *as*, m. 'earth-protector,' a king, &c.; N. of a lexicographer. — *Mahī-patana*, *am*, n. falling to the earth, bowing down to the ground, humble obeisance. — *Mahī-pati*, *is*, m. 'earth-lord,' a king, sovereign. — *Mahīpati-tva*, *am*, n. sovereignty. — *Mahī-pāla*, *as*, m. 'earth-protector,' a king, prince; N. of various sovereigns. — *Mahīpāla-putra*, *as*, m. a king's son, prince. — *Mahī-putra*, *as*, m. 'son of the Earth,' the planet Mars. — *Mahī-prishṭha*, *am*, n. the surface of the earth. — *Mahī-prakānpa*, *as*, m. 'earth-tremor,' an earthquake. — *Mahī-praroḥa*, *as*, m. 'earth-growing,' a tree; [cf. *mahī-ja*, *mahī-ruh*]. — *Mahī-prācira*, *am*, n. 'earth-fence,' the sea. — *Mahī-prāvāra*, *as*, m. 'earth-enclosure,' the sea. — *Mahī-bhaṭṭa*, *as*, m., N. of a grammarian. — *Mahī-bhartri*, *tā*, m. 'earth-supporter,' a king, sovereign. — *Mahī-bhāra*, *as*, m. 'earth-burden,' a burden for the earth. — *Mahī-bhuj*, *i*, m. 'earth-enjoyer, earth-possessor,' a king, ruler, sovereign. — *Mahī-bhṛit*, *t*, m. 'earth-supporter,' a mountain; a king, sovereign, ruler. — *Mahī-maghavan*, *ā*, m. 'earth-Indra,' a king. — *Mahī-maṇḍala*, *am*, n. the circumference of the earth, the whole earth. — *Mahī-maya*, *as*, *i*, *am*, made of earth, consisting of earth, earthen. — *Mahī-mahendra*, *as*, m. 'great Indra of the earth,' a king, sovereign. — *Mahī-mṛiga*, *as*, m. the earthly antelope (in Rāmāyaṇa III. 49, 45, opposed to *tārā-mṛiga*, q. v.). — *Mahī-rajas*, *as*, n. 'earth-dust,' dust or particles of dust. — *Mahī-raṇa*, *as*, m., N. of a son of Dharma by Viśvā. — *Mahī-rata*, *as*, m., N. of a king, (also read *bahī-rata*). — *Mahī-randhra*, *am*, n. a hole in the earth. — *Mahī-ruh*, *t*, m. 'earth-grower,' a plant, tree (Kīrāt. V. 10; cf. *kalpa-m*). — *Mahī-ruha*, *as*, m. 'earth-growing,' a plant, tree; Theca Grandis. — *Mahī-latā*, f. an earth-worm, dew-worm. — *Mahī-sāsaka*, *ās*, m. pl., N. of a Buddhist school. — *Mahīśvara* (*hi-is*), *as*, m. 'earth-lord,' a king, prince, sovereign. — *Mahī-sangama*, N. of a place. — *Mahī-suta*, *as*, m. 'earth-son,' the planet Mars. — *Mahī-sura*, *as*, m. 'earth-god,' a Brāhman. — *Mahī-sūnu*, *us*, m. = *mahī-suta*. — *Mahy-ut-tara*, *ās*, m. pl., N. of a people.

Mahīya, Nom. A. (ep. also P.) *māhiyate* (-*ti*), -*yitum*, to be glad, to be joyous, to be happy, (in this sense chiefly Vedic); to be exalted, rise to a high position; to be highly esteemed or honoured; to thrive, prosper: Pass. form *māhiyyate*, to be honoured, to be exalted, &c.

Mahīyamāna or *māhiyyamāna*, *as*, *ā*, *am*, being worshipped or revered, being treated with respect, being exalted.

Māhiyas, *ān*, *asī*, *as*, greater, mightier, &c., very great, (*māhiyān hāsa*, very loud laughter.)

Māhiyā, f. Ved. joyousness, happiness, exultation.

Māhiyu, *us*, *us*, *u*, Ved. joyous, happy, rejoicing, delighting; (*a-māhiyu*, N. of the author of Rīg-veda IX. 61.)

Māhiyai in Rīg-veda I. 113, 6 (according to

Sāy.) = *māhiyai* = *māhiyat*, dat. c. said to mean 'for greatness.'

Mahe-nadi, voc. c. of *māhi-nadi*, in Rīg-veda VIII. 74, 15.

Mahemati, *is*, *is*, *i*, Ved. high-souled, liberally-minded; (Sāy. = *mahate phalāya matir yasya*; but according to modern scholars *mahe-mate* in Rīg-veda VIII. 13, 11, may be voc. sing. of *māhi-mati*.)

Mahe-vridh, Ved. various reading for *māhi-vridh*, q. v.

महत् mahat. See p. 753, col. 2.

महद्युमन् maha-dyuman (probably *maha + dyuman*), N. of a Tīrtha; (according to others) an epithet of the sun.

महन् mahan, *mahaniya*, &c. See p. 753, col. 3.

महमददल mahamada-edala, *as*, m., N. of a prince (= *muhammad adil*).

महम्मद mahammada, *as*, m., N. of a king (= *muhammad*).

महायय mahayāyā, *mahayya*. See p. 753, col. 3.

महर् mahar, *mahar-loka*, &c. See p. 753, col. 3.

महरेणु mahareṇu, N. of a place.

महर्विन् mahartvij, &c. See under *mahā*, p. 754, col. 1.

महल mahalla, *as*, m. (fr. Arabic *مجلس mahall*), a eunuch in a king's palace or in a harem.

Mahallaka, *as*, m. a large house, mansion; a eunuch in a king's palace; (*as*, *ikā*, *am*), old, feeble; (*ikā*), f., N. of a daughter of Prahlāda.

Mahallika, *as*, m. = *mahalla* above.

महस् mahas, *mahas-vat*, &c. See p. 753, col. 3, and p. 754, col. 1.

महस mahasa. See p. 754, col. 1.

महसेननरेष्वर mahasena-nareśvara = *mahāsena-nareśvara*, q. v., (according to the commentator *maha* = *pūjya*.)

महसोण mahasoṇa, *as*, m., N. of a man.

महा mahā. See p. 754, col. 1.

महाकङ्क mahā-kankara, *mahā-kac̣ṭha*, &c. See under *mahā*, p. 754, col. 1.

महाभिष mahābhisha, *as*, m., N. of a sovereign of the race of Ikṣvāku.

महि mahi, *mahi-keru*, &c. See p. 762, col. 3.

महिका mahikā, f. mist, frost, (for *mihikā*, q. v.)

महित mahita. See p. 762, col. 3.

महिन् mahin. See p. 762, col. 3.

महिन्धक mahindhaka, *as*, m. a rat; an ichneumon; the string of a pole for carrying loads.

महिप mahipa, *as*, m. a proper N.

महिमत mahi-mat. See *mahi*, p. 762, col. 3.

महिमन् mahiman, *mahimā*. See p. 762, col. 3.

महिम्नार mahimnāra, *as*, m., N. of a king.

महिर mahira, *as*, m. (for *mihira*, q. v.), the sun; [cf. *māhira*]. — *Mahira-kula*, *as*, m., N. of a king; [cf. *mihira-kula*.]

महिला mahilā, f. (according to Upādi-s. I. 55. fr. rt. I. *mah*), a woman, female; a woman literally or figuratively intoxicated, (in Prakṛit =

mada-mattā strī, cf. *mahelā*; a species of odoriferous plant (= *renukā*). — *Mahilākhyā* ('lā-ākh'), f. (= *mahilā*), a species of odoriferous plant. — *Mahilākhayā* ('lā-āh'), f. = *priyangu*, q. v.

Mahilā, f. a woman, female.

Mahilukā, f., Ved. epithet of a cow.

Mahelā or *mahelikā*, f. a woman, female.

महिलारोप्य *mahilāropya*, am, n., N. of a city in the south; [cf. *mihilāropya*.]

महिष *mahisha*. See p. 762, col. 3.

मही *mahī*, *mahī-kampa*, &c. See p. 763, col. 1.

महीकृ *mahī-kṛi*. See p. 761, col. 3.

महीय *mahiya*. See p. 763, col. 2.

महीयत्व *mahiya-tva*, see *Gaṇa Vimuktādi* to Pāp. V. 2, 61; [cf. *māhiya-tva*.]

महीलā *mahilā*. See above.

महेच्छ *maheccā*, &c. See p. 761, col. 3.

महेष्य *mahettha*, N. of a country.

महेन्द्र *mahendra*, &c. See p. 761, col. 3.

महेरणा *maheraṇā*, ās, m. *Boswellia Thurifera*; (also spelt *maheruṇā*.)

महेला *mahelā*. See above.

महेश *maheśa*, *maheśvara*, &c. See p. 762, col. 1.

महैकोद्दिष्ट *mahaikoddishṭa*, &c. See p. 762, col. 1.

महोक्ष *mahoksha*, &c. See p. 762, col. 1.

महोटिका *mahoṭikā* or *mahoṭi*, f. the egg-plant.

महोविशीय *mahoviśīya*, am, n., N. of a Sāman.

महोष *mahaugha*, *mahaujas*. See p. 762, col. 2.

महु *mahna* in *puru-m°*, q. v.

महदक्षान *mahmada-khāna*, as, m., N. of a man (= *muhammad khān*).

महान् *mahman*, see *Atharva-veda* X. 2, 6.

मस *mahya*, as, m., N. of a son of Vivasvat; (also read *sahya*.)

मसुत्तर *mahy-uttara*. See under *mahī* at p. 763.

महण *mahlaṇa*, as, m., N. of a king who founded a temple called after him, *Mahlaṇa-svāmin*, (perhaps more correctly *malhaṇa*.)

महलāna-pura, am, n., N. of a city, (perhaps for *mahlaṇa-pura*.)

मा 1. *mā*, ind. (causing a following *ch* to be changed to *chh*, see Gram. 48. c), a particle of prohibition and of negation, usually translatable by 'not', or sometimes used as a conjunction and equivalent to 'that—not, lest, would that—not'; [cf. the use of Gr. *μή*; Lat. *ne*.] *Mā* is most commonly employed in prohibition or deprecation, when it may be joined with the imperative (e.g. *mā brūhi*, speak not; *mā lajjasva*, be not ashamed; *māivaṇ vada*, speak not thus); often also with the aorist, especially in later Sanskrit, when the augment is generally dropped (e.g. *mā kṛitāh*, do not make; *mā tyākshih*, do not abandon; *mā śuāh*, grieve not; *mā bhāishih*, fear not; *mā ninasah*, destroy not; *tyāthām mānubhāh*, feel not pain; or with the sense 'lest', as in *Manu* VIII. 15, *dharmo na hantaryo mā no dharmo huto vadhāt*, justice must not be destroyed, lest justice being destroyed destroy us); often with addition of the particle *smā* (e.g. *mā smā vādih*, speak not; *mā smā*

gamaḥ, go not); sometimes with the imperfect, the augment being still cut off (e.g. *mā sma bhavat*, may he not become; *mā sma karot*, let him not do; *mainam abhishāshatāh*, do not speak to him, cf. Pāp. VI. 4, 74); occasionally, in epic poetry &c., with an aorist, without elision of the augment (e.g. *mā kālas tvām aty-agāt*, let not the season pass by thee; *śradadhā no mā vyagamat*, may faith not depart from us); not unfrequently with the potential, in the sense of 'wishing that anything may not happen' (e.g. *mā sma janayet putram idṛiṣam*, may she not bring forth such a son! *mā Yamam paśyeyam*, may I not see Yama! *mā kuryād akāryam*, O that he may do nothing wrong!); and even with the precativē (e.g. *mā bhūyāt*, may it not be!); more rarely with the potential, in the sense of 'prohibition' (e.g. *mā mainam pratyudikshethāh*, do not look at him); sometimes with the future, in the sense of 'lest, that—not' (e.g. *mā tvām śapsye*, lest I curse thee, that I may not curse thee); even with the fut. pass. part. (*maivam prārthyam*, it must not be so requested); and even with the pres. part. (e.g. *mā jīvan yo dukkhu-dagdhō jīvati*, he ought not [to be] living who lives consumed by pain); sometimes *mā* takes the place of the simple negative *na* (e.g. *gaḥchā vā mā vā*, you can go or not go; *mā jetavyah*, he is not to be conquered; *mā gamtum arhasi*, thou oughtest not to go; *katham mā bhūit*, how may it not be!); occasionally without a verb, which must be supplied from the context (e.g. *mā śabdām*, i. e. with ellipsis of *kuruta*, do not make a noise; *mā nāma rakshīṇah*, may it not be the watchmen! *mainam* or *mā tāvat*, not so, i. e. let it not be so; or with *mā* repeated, thus *mā mā, mā maivam*). In the Veda *mā* is sometimes followed by the particle *u*, blending with it into *mo* (e.g. *Ṛig-veda* V. 65, 6, *mā maghonaḥ parī khyatem mo asmākam* [putrān], deny us not who are rich in offerings, nor indeed our sons [according to Sāy. *mo=maiva*]; and *Ṛig-veda* I. 38, 6, *mo shu vadhāt* [Sāy. = *sarvathā vadham mā kārshāt*], let him not on any account destroy); [cf. *Zend* and *Old Pers. mā*; Gr. *μή*; perhaps Lat. *ne*.] — *Mā-tīra*, as, ā, am, not long, short; (am), ind. without delay, shortly, quickly (generally after an impv. or before an aor. without augment, and sometimes for *na-tīram*, e.g. *gaḥchā mā-tīram* or *mā-tīram gamaḥ*, go without delay; *vrajīsh-yāmī mā-tīram*, I will set forth without delay). — *Mā-vilambam* or *mā-vilambitam*, ind. without delay, shortly, quickly.

मा 2. *mā*, cl. 3. P. A. (in Ved. P.) *mimāti*, *mimīte*, *mame*, *mātum*, to low, bellow, roar, bleat, sound, make any sound or cry (especially said of cows, calves, goats, &c.); according to Nirukta II. 9, *māyūm mimāti = māyūm śabdām karoti*; cf. *rt. mīm*, *mīmāyati*, 2. *maya*, *mayu*, *mayūra*: part. of the Intens. *memyat*, in *Ṛig-veda* I. 162, 2, said to mean 'bleating as a goat'; (according to Sāy. = either *hanyamāna*, fr. *rt. mā*, or *meme-śabdām kurrat*.)

1. *māyū*. See p. 772, col. 2.

मा 3. *mā*, cl. 2. P. *māti*, cl. 3. A. *mimīte* (3rd pl. *minate*, part. *mimāna*), Impf. *amimīta* (3rd pl. *amimata*), Pot. *mimīta*, Impv. *mimītam* (2nd sing. *mimishra*, also P. *mimīhi*; used according to Naigh. III. 19, *yāśā-karmaṇi*, in the act of praying); cl. 4. A. *māyate*, *mamau*, *mame* (3rd pl. *māmare*), *māsyati*, -te, *amāsit*, *amāsta*, Prec. *meyāt*, *māsiṣṭa*, *mātum*, to measure, mete; to measure off, mark off, limit; to measure (by any standard), compare with, (*tadīyatr nayanair amimīta loṇane*, she compared her eyes with theirs, *Kumāra-s. V. 15*); to measure across, measure or pass through, traverse (with *adhvanah*, in *Ṛig-veda* I. 146, 3; but according to Sāy. *mimāna = sampādāyitrī*, making, causing); to measure out, apportion, deal out, impart, give, grant (e.g. in *Ṛig-veda* IV. 44, 6, *nū no rayim mimāthām* is

said to mean 'mete out opulence for us'); to prepare, arrange; to form, make, create, construct, build, effect (Ved.); to display, exhibit, show, display one's self (e.g. in *Ṛig-veda* III. 29, 11, *yad amimīta mātari* is said to mean 'when he has displayed himself in the maternal atmosphere or firmament,' where, according to Sāy., *tejas* is to be understood); to correspond in measure, find measure or room in (cl. 2. with loc., e.g. *te yaso-rāśir bhuvana-tritayodare mātī*, thy mass of fame finds room in the interior of the three worlds); to infer, conclude: Pass. *mīyate*, Aor. *amāyi*, to be measured &c., to be inferred: Caus. *māpayati*, -yitum, Aor. *amimapat*, to cause to be measured or built, to have measured out or prepared; to measure, mete off; to build, erect: Desid. P. A. *mītsati*, -te (Pāp. VII. 4, 54, 58): Intens. *manāti*, *māneti*, *mēmiyate* (Pāp. VI. 4, 66); [cf. *Zend mā*, 'to measure or make'; *mā*, f. 'measure': Gr. *μέτρον*, *μέτρο-ος*, *μέ-πέ-ο-ποι*, *μέ-μν-ο-σι*, *μέ-μν-ο-ς*: Lat. *mē-tā-re*, *mē-tā-ri*, *mē-ti-or*, *mēnsa*, *mēnsūra*: Old Slav. *me-ra*: Lith. *mē-ra*, 'measure'; *ma-tū-ti*, 'to measure'; *mēta-s*, 'time, a year': Russ. *mje-ra*, 'measure'; *mje-riti*, 'to measure'; Hib. *mead*, 'a balance, a scale'; *meadaighim*, 'I weigh, balance, consider.']

4. *mā*, *mās*, f. measure, (in the formula *mā chandah*, *pra-mā chandah*, *prati-mā chandah*); Ved. a kind of metre.

1. *māta* (at the end of comps. after a proper N.) = *mātrī*, (according to a Vārtika used only in voc. sing. For 2. *māta* see p. 768, col. 1.)

Mātāya (fr. *mātrī*), Nom. P. *mātayati*, &c.; *amamātat* = *mātaram ākhyat*, Schol. on Pāp. VII. 4, 2.

Mātā, f. = 1. *mātrī*, a mother, q. v.

Mātāli, f. (fr. *mātā + āli*), 'the mother's friend,' N. of a being attending on Durgā.

Māti, īs, f. measure; accurate knowledge.

Mātura (fr. *mātrī*), a mother, (used at the end of comps.; cf. *dvai-m°*, *bhādra-m°*, Pāp. IV. 1, 115.)

Mātula, as, m. (fr. *mātrī* with change of *r* into *l*), a maternal uncle; epithet of the solar year; the thorn-apple tree [cf. *mātula-putraka*]; a species of grain; a kind of snake [cf. *mātulāhi*]; (*ā* or *ī*), f. the wife of a maternal uncle, maternal aunt; hemp, common Bengal San, a species of *Crotalaria*; (*as*, *ā* or *ī*, *am*), belonging to or existing in a maternal uncle. — *Mātula-putraka*, as, m. the little son of a maternal uncle; the fruit of the thorn-apple. — *Mātulāhi* ('lā-ahī), is, m. a kind of speckled or variegated snake.

Mātulaka, as, m. maternal uncle (a more endearing term than *mātula*); the thorn-apple; (*as*, *ī*, *am*), belonging to or coming from a maternal uncle (Pāp. IV. 2, 104).

Mātulāni, f. the wife of a maternal uncle; hemp, *Crotalaria* Juncea; a kind of pulse (= *kalāya*).

Mātuleya, as, m. the son of a maternal uncle, a cousin; (*ī*), f. a daughter of a maternal uncle.

Mātulya, am, n. (perhaps) the house of a maternal uncle.

Mātrī, tā, trī, trī, a measurer (cf. *dhānya-m°*; in *Nirukta* XI. 5, the moon is called *mātā*, 'the measurer'); a maker, former, creator, arranger, preparer (Ved.); a knower, one who infers correctly or has true knowledge (= *jiātrī*, *pra-mātrī*); (*tā*), m., N. of a particular mixed caste; N. of an author; (*tā*), f. (nom. du. *mātārau*, nom. pl. *mātāras*, acc. pl. *mātrīs*, see Gram. 129), the maker (of the child in the womb, cf. *jā-mātrī*); a mother (sometimes at the end of adj. comps., e.g. *Kuntī-m°*, having Kuntī for a mother, i. e. son of Kuntī); 'mother' as a respectful term used in addressing females, near relatives, and elderly women generally; mother earth [cf. *Ṛig-veda* I. 89, 4, V. 42, 16]; a cow (= *go*, a cow being sometimes called *lokasya mātā*, mother of the world); space, ether, the firmament [cf. *mātari-śaṇi*]; epithet of Lakshmi (?); epithet of Durgā; N. of Dakshāyāni in *Siddha-pura* (also read *Siddha-vana*) and *Kāyāvaraha*;

(tarā), du., Ved. the two parents, father and mother; epithet of heaven and earth; epithet of the two pieces of wood used in kindling fire (regarded as the parents of Agni, who is called *dvi-mātrī*, having two mothers; in this sense also *mātaras*, pl.); (*taras*), f. pl. the divine mothers or personified energies of the principal deities (sometimes reckoned as seven in number, viz. Brāhmī or Brahmanī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrāṇī or Aindrī or Māhendrī, Cāmūḍā; sometimes eight, viz. Brāhmī, Māheśvarī, Raudrī, Vārāhī, Vaiṣṇavī, Kaumārī, Carma-muṇḍā, Kāla-sankarṣiṇī; sometimes nine, viz. Brāhmāṇī, Vaiṣṇavī, Raudrī, Vārāhī, Nārasighikā, Kaumārī, Māhendrī, Cāmūḍā, Cāṇḍikā; sometimes sixteen, viz. Gaurī, Padmā, Śaṭī, Medhā, Sāvitrī, Vijayā, Jayā, Deva-senā, Svadhā, Svāhā, Śāntī, Puṣṭī, Dhṛitī, Tuṣṭī, Ātma-devatā, Kula-devatā; these divine mothers being closely connected with the worship of the god Śiva and attending on his son Skanda or Kārttikeya, to whom at first only seven Mātris were assigned, but in the later mythology an innumerable number, who are sometimes represented as having displaced the original divine mothers; N. of eight classes of female ancestors or female Manes (mothers, grandmothers, great-grandmothers, paternal and maternal aunts, &c.); according to Naigh. I. 13, *mātarah* = *naṭi*, a river, [cf. R̥g-veda III. 9, 2, where the waters are also called *mātarah*, mothers; cf. also I. 34, 8, where the seven rivers, Gaṅgā &c., are called *sapta-mātrī*; according to native lexicographers *mātrī* has also the following senses, *vi-bhūti*, *revatī*, *ākhukarnī*, *indra-varuṇī*, *mahā-srāvāṇī*, *jaṭā-mānsī*: cf. Gr. *μήτηρ*, Dor. *μήτηρ*; Lat. *mater*; Old Germ. *muotar*; Old Slav. *mati*; Lith. *motė*; Hib. *ma-thair*.] — *Mātara-pitarau*, m. du. mother and father, parents. — *Mātari-purusha*, as, m. a man (who acts or speaks) against his mother, a cowardly bully; [cf. *pitarī-sūra*.] — *Mātari-śva* (fr. the next), as, m. a proper N. — *Mātari-svan*, as, m. (according to Śāy. on R̥g-veda III. 29, 11, fr. *mātari* = *antarikshe*, in the atmosphere, + *śvasitī* = *śeṣhate*, breathes or moves; or according to others fr. *mātari* + *rt. śvi*). N. of a divine being described in R̥g-veda I. 60, 1, &c. as bringing down the hidden Agni to the Bhṛigus, and identified by Śāy. on R̥g-veda I. 93, 6, &c. with Vāyu, the Wind; N. of Agni himself, (according to Śāy. on R̥g-veda I. 96, 4, so called as *śarvasya jagato nirmatary antarikshe śvasan vartamāyāḥ*); air, wind, breeze (personified in Mahā-bh. Udyoga-p. 3599 as son of Garuḍa); N. of a Rishi. — *Mātā-pitrī*, tarau, m. du. mother and father, parents; [cf. Pāp. VI. 3, 32.] — *Mātā-pitrī-vihina*, as, ā, am, bereft of father and mother, without father or mother. — *Mātā-putra*, au, m. du. mother and son. — *Mātā-maha*, as, m. a maternal grandfather; (ī), f. a maternal grandmother; (au), m. du. a grandfather and grandmother on the mother's side; (ās), m. pl. a mother's father, grandfather, and ancestors; (as, ī, am), = *mātāmahiya* below. — *Mātāmahiya*, as, ā, am, related or belonging to a maternal grandfather. — *Mātuh-śvasrī* or *mātuh-svasrī*, ā, f. a mother's sister, maternal aunt; [cf. *mātrī-shvasrī*.] — *Mātrika-śchida*, as, m. 'the cutter off of his mother's head,' an epithet of Parasu-Rāma. — *Mātrī-kṛita*, as, ā, am, done or performed towards a mother; done by a mother. — *Mātrī-keśaṭa*, as, m. a mother's brother, maternal uncle. — *Mātrī-gaṇa*, as, m. the assemblage of divine mothers (as worshipped in an especial manner in the western parts of India). — *Mātrī-gandhimi*, f. 'having but the smell (i. e. the name) of mother,' an unnatural mother. — *Mātrī-garbha*, as, m. a mother's womb. — *Mātrigarbha-śtha*, as, ā, am, being in the mother's womb. — *Mātrī-gāminī*, ī, m. 'going to a mother,' one who has committed incest with his mother. — *Mātrī-gupta*, as, m., N. of a king. — *Mātrīgupthābhishhepana* ('ta-abh'), am, n. an expedition against Mātrī-gupta. — *Mātrī-gotra*, am, n. a mother's family; (as, ā, am), belonging to a mother's family.

— *Mātrī-grāma*, as, m. the aggregate of mothers, i. e. the female sex, womankind; N. of a village. — *Mātrī-ghāta* or *mātrī-ghātuka*, as, or *mātrī-ghātīnī*, ī, or *mātrī-ghna*, as, m. one who kills his mother, a matricide. — *Mātrī-ghātuka*, as, m. a matricide; an epithet of Indra. — *Mātrī-śakra*, am, n. a kind of mystical circle, an astrological figure; the circle or assemblage of divine mothers. — *Mātrī-śakra-pramathana*, as, m. 'affliction of the circle of divine mothers (?)', an epithet of Viṣṇu. — *Mātrī-śeta*, as, m. a proper N. — *Mātrī-tama*, as, ā, am, Ved. very motherly or maternal (said of the waters; according to Śāy. = *mātrī-vaj jagatām hita-kārin*). — *Mātrī-tas*, ind. on the mother's side, in right of the mother. — *Mātrī-tā*, f. maternity, the state of a mother, the being a mother. — *Mātrī-tirtha*, am, n., N. of a Tirtha. — *Mātrī-datta*, as, m. 'mother-given,' N. of a man; (ā), f. N. of a woman. — *Mātrī-dattīya*, N. of a work. — *Mātrī-deva*, as, m. having a mother for one's god. — *Mātrī-dosha*, as, m. the defect or inferiority of a mother (who is of a lower caste, Manu X. 14). — *Mātrī-nandana*, as, m. 'mother's joy,' an epithet of Kārtikeya. — *Mātrī-nāman*, as, n., *skānta*, epithet of a class of sacred texts in the Atharva-veda; (ā), m., N. of the reputed author and deity of these texts; (ā, mñī, a), named after the mother; [cf. *pitrī-nāman*.] — *Mātrī-nivātam*, ind. to a mother's shelter or protection, to a mother's side (Pāp. VI. 2, 8). — *Mātrī-paksha*, as, ā, am, relating to the mother, belonging to the maternal line. — *Mātrī-pālita*, as, n., N. of a Dānava. — *Mātrī-pitrī-kṛtibhāṣa* ('ta-abh'), as, ā, am, trained or exercised by one's father and mother. — *Mātrī-pūjana*, am, n. the worship of the divine mothers. — *Mātrī-bandhu*, us, m. a relation on the mother's side; (u), n. blood relationship on the mother's side. — *Mātrī-bandhū*, ūs, f. a mother only in name, an unnatural mother; [cf. *brahma-bandhu*.] — *Mātrī-bāndhava*, as, m. a relation on the mother's side. — *Mātrī-bhāva*, as, m. the state or condition of a mother, maternity. — *Mātrī-bheda-tantra*, am, n., N. of a Tantra. — *Mātrī-bhogīna*, as, ā, am, fit or proper to be possessed by a mother; [cf. Scholiast on Pāp. V. 1, 9.] — *Mātrī-maṇḍala*, am, n. the assemblage or company of divine mothers. — *Mātrīmaṇḍala-vid*, ī, m. a priest of the Mātris. — *Mātrī-mat*, ān, atī, at, Ved. possessing a mother, accompanied by a mother, having a mother. — *Mātrī-mātrī*, tā, f. 'the mother of mothers,' an epithet of Pārvatī. — *Mātrī-mukha*, as, m. 'mother-faced,' a simple or foolish man, simpleton. — *Mātrī-mṛishṭa*, as, ā, am, adorned by a mother. — *Mātrī-modaka*, N. of Uvāṭa's commentary on the Vājasaneyi-saṁhitā. — *Mātrī-yajña* or *mātrī-yāga*, as, m. a sacrifice or oblation to the Mātris. — *Mātrī-vat*, ind. as a mother, like a mother, as towards a mother. — *Mātrī-vatsala*, as, m. 'mother-loving,' an epithet of Kārtikeya. — *Mātrī-vadha*, as, m. the murder of a mother, matricide. — *Mātrī-vartin*, ī, inī, ī, behaving well to a mother, dutiful to one's mother; (ī), m. a proper N. — *Mātrī-vāhinī*, ī, inī, ī, carrying one's mother; (inī), f. a kind of bird (= *valgulā*). — *Mātrī-vidū-śhita*, as, ā, am, tainted by the mother, inheriting a taint through the mother. — *Mātrī-sāsita*, as, m. a man who is led or guided by his mother, a simpleton. — *Mātrī-shaśhṭha*, as, ī, am, having a mother as a sixth person, six with a mother or inclusively of a mother. — *Mātrī-shvasrī*, ā, f. (also incorrectly *mātrī-svasrī*), a mother's sister, maternal aunt. — *Mātrī-shvaseya*, as, m. the son of a maternal aunt, a mother's sister's son; (ī), f. a mother's sister's daughter, the daughter of a maternal aunt. — *Mātrī-shvasrīya*, as, m. a mother's sister's son, the son of a maternal aunt; (ā), f. a mother's sister's daughter. — *Mātrī-sinhi*, f. the plant *Justicia Gendarussa*. — *Mātrī-han*, ā, m. (said to be Ved.), murderer of his own mother, a matricide. — *Mātrī-kṛī*, cl. 8. P. -karotī, -kartum, to adopt as a mother, see Scholiast on Pāp. VII. 4, 27.

Mātrika, as, ā, am, coming from or belonging to a mother, maternal; (as), m. a maternal uncle; (ā), f. a mother; source, origin; a divine mother; a nurse; a grandmother; epithet of eight veins on both sides of the neck, (probably so called after the eight divine mothers); epithet of certain diagrams written in characters to which a magical power is ascribed; the aggregate of such characters or the alphabet employed in such a manner, (probably only the fourteen vowels with Anusvāra and Visarga were originally so called, after the sixteen divine mothers); a wooden peg driven into the ground for the support of the staff of Indra's banner (Ved.); an epithet of the Buddhist works included in the Abhidharma-pitaka; N. of the wife of Aryaman; = *karāṇa*. — *Mātrikā-maya*, as, ī, am, consisting of mystic characters. — *Mātrikā-yantra*, as, n. a kind of mystical diagram. — *Mātrikārṇava* ('kā-ā'), as, m., N. of a Tantra work. — *Mātrikā-hṛidaya*, am, n., N. of a Tantra work.

Mātra, am, ā, n. f. (the feminine ā being the earlier and the more usual simple uncompound form), measure, quantity, sum, size, duration, measure of any kind, whether of height, depth, breadth, length, distance, time, number, (commonly at the end of comps., and sometimes added redundantly; the form at the end of adjective comps. is generally deduced fr. *mātrā*, f., while other comps. are assigned to *mātra*; when compounded to express 'as long, as high, as broad, as thick, as deep, as wide, as great, &c.,' i. e. having a certain measure or size, the fem. is usually in ī; when compounded with pass. participles, the fem. form is usually in ā: the following examples will serve to make the common usage of this word clear, — *angula-mātram*, a finger's breadth; *jānu-mātre*, at the height of the knees; *nara-mātre*, at the depth of a man's length; *krośa-mātre*, at the distance of a kos; *rekhā-mātram api na vyatīyus*, they did not transgress even the breadth of a line; *tāla-mātra*, as, ī, am, of the size of a palm; *naga-mātra*, as, ī, am, large as a mountain; *yava-mātra*, as, ī, am, of the size of a barleycorn; *elāvan-mātra* or *tāvan-mātra*, as great as this, as large as this, so much; *artha-mātram*, a certain sum of money; *varsha-mātram*, for the period of a year; *varsha-mātreṇa*, within a year's time; *kṣaṇa-mātram*, for the space of a moment, for an instant; *bhūmī-śhṭha-mātratas*, from the first moment of setting foot upon the earth; *śata-mātram*, a hundred in number, about a hundred; the full or simple measure of anything, the whole, the entire thing or class of things, the one thing and no more, the totality, (often in this sense at the end of comps. and equivalent to 'mere, only, even, just,' frequently, but not always, assuming the gender and number of the word with which it is compounded, e. g. *nāma-mātram*, nothing but the name; *manushya-mātrah kṛpānah*, a poor wretch who is a mere man; *padātī-mātrah*, a simple foot-soldier; *uttara-mātram na dadātī*, he gives not even an answer; *rati-mātram*, mere sensuality; *varsha-mātram*, only a year; *pāda-mātram*, a single Pāda; *śloka-mātram*, a single verse; *kinīcin-mātram*, only a little; *śabda-mātreṇa*, by mere sound; *vacāna-mātreṇa*, by mere words; *ukta-mātre vacane*, on the mere utterance of the speech; *grantha-mātre*, only in books; *jñāna-mātre*, on the mere information; *bhukta-mātre*, just after eating; *darsana-mātram*, mere sight; *jāta-mātra*, as, ā, am, just born; *na jīva-mātram*, not even a living germ; *prāṇa-dhāraṇa-mātra*, as, ā, am, barely sufficient for the support of life; *yātrā-mātram bhuijyī*, he should eat just enough for support; *āghrāta-mātra*, as, ā, am, merely or barely smelt; *dhyāta-mātropagāmin*, coming merely when thought upon; *Kṣatriya-mātram*, a Kṣatriya in general; *jīva-mātram na hīṣṭa*, one should not hurt any living thing; *dvāra-mātre 'pi gopuram*, Gopura signifies a door in general; in these meanings *eka* is sometimes redundantly added, e. g. *pranṭpāta-mātrika-śaraṇas*,

one whose sole refuge is prostration of the body); a definite measure, standard, rule, (in these and the following senses usually *ā*, *f.*); the correct measure; moderation; a unit of measure, a foot; the lowest division of time, a moment; a prosodial instant; the unit in metre, the length of time required to pronounce a short syllable, the prosodial time of a short vowel, (in this sense usually *ā*, *f.*; a long vowel contains two Mātrās and a prolated vowel three); a measure of time in music; a minute portion, particle, atom; a little, trifle; an element; the primitive and subtle type of elementary matter; matter, substance, the material world, the world of sense (usually *ā*, *f.*); materials, property, goods, possessions, household furniture, money, wealth, substance, means of subsistence, livelihood; the upper or horizontal limb of the Nāgarī characters; an ear-ring, jewel, ornament; (*ayā*), ind. in small portions, in a slight degree, moderately; [cf. Gr. *μέτρον*.] — *Mātrā-čandas*, *as*, or *mātrā-vritta*, *am*, n. metre measured only by the number of prosodial instants (a long vowel containing two Mātrās and a prolated vowel three), metre measured only by the time occupied in pronunciation without any particular reference to the kinds of feet. — *Mātrā-bhastrā*, *f.* a money-bag, purse. — *Mātrārtha* (*ṛā-ar*), *am*, n. half-measure, half of a prosodial instant. — *Mātrā-vat*, *ān*, *atī*, *at*, containing a particular measure. — *Mātrā-vasti*, *is*, m. an oily clyster. — *Mātrāsita* (*ṛā-ās*), *am*, n. eating moderately. — *Mātrāsītiya*, *as*, *ā*, *am*, treating of moderate eating. — *Mātrāsīn* (*ṛā-ās*), *i*, *ini*, *i*, eating moderately. — *Mātrā-sanga*, *as*, m. attachment to materials, regard for household possessions or utensils (Manu VI. 57). — *Mātrā-samaka*, *N.* of a class of metres. — *Mātrā-sparśa*, *as*, m. material contact, the concurrence of material elements.

Mātraka = *mātra* at the end of comps. (e.g. *chāyā-mātraka*, lasting only as long as a shadow; *mantra-brāhmaṇa-mātrakāt*, from the Mantras and Brāhmaṇas alone; *jāta-mātraka*, just born); (*ikā*), *f.* = *mātrā*, the prosodial time of a short vowel, &c.

Mātrakas, ind. = *mātrāt*, *mātre* (at the end of comps., see under *mātra*), from the first moment, at the moment of, &c.

Mātrika = *mātra* at the end of comps.; (*ā*), *f.* a prosodial instant, a simple sound, see under *mātraka* above; (*as*, *ā*, *am*), material, of the nature of matter, containing a short vowel (Ved.).

Mātrīya, Nom. P. A. *mātrīyati*, *-te*, &c., to wish one's self a mother; to treat one as a mother (with acc.).

Māna, *māpaka*, &c. See pp. 770, 771.

Mita, *meya*, &c. See s. v.

माउथ *māutha*, *N.* of a place; (also read *māupathia*.)

मांशतु *māṁśatu*, *us*, *us*, *u*, Ved. (probably some colour), light yellow, dun-coloured (an epithet of Mitra or of a horse or horses; according to Say. on Rīg-veda VII. 44, 3, = *manyamānān stuvato janāṁś ētāyate jānāti yadvā abhimanyamānān ētāyate nāśayati yāh*, one who is mindful of his adorers, or destroying those that despise him; according to Naigh. I. 14, *māṁśatvat* = *asvīh*).

Māṁśatva, *as*, *ā*, *am*, Ved. yellowish, (this word occurs with doubtful meaning in Rīg-veda IX. 97, 4.)

मांस *māṁs*, *n.* = *māṁsa*, flesh, meat, &c. (see below); *māṁs* is defective in nom. and acc. sing. and du., the inst. is *māṁsā*, acc. pl. *māṁsi*, inst. dat. abl. du. *māmbhyām*, &c.). — *Māṁsa-pādana*, *as*, *i*, *am*, Ved. used for cooking meat (said of a caldron). — *Māṁsa-pūka*, *as*, *m.* = *māṁsa-pūka*, q. v. (Pāp. VI. 1, 144).

Māṁsa, *am*, n. (said to be fr. rt. *man*; a fanciful derivation fr. *mām* *sa* is given in Manu V. 55), flesh, meat, animal food, (according to some also *as*, m.); the flesh of fish; the fleshy part or pulp of fruit; (*as*), m., N. of a mixed caste (= *māṁsa-*

vikretrī, selling meat; cf. *māṁsa-čcheda*); a worm; time; (*i*), *f.* = *jaṭā-māṁsi*, Nardostachys Jatamansi; a sort of drug; = *māṁsa-čchadā*; [cf. Old Germ. *mōs*, 'food'; Mod. Germ. *Mus*, *Gemüse*; Slav. *manso*; Lith. *mēsa*; Hib. *maise*, 'food, victuals'.] — *Māṁsa-kacchapa*, *as*, m. a fleshy abscess on the palate. — *Māṁsa-kandī*, *f.* a fleshy protuberance or swelling of the flesh. — *Māṁsa-kūma*, *as*, *ā*, *am*, fond of meat or flesh. — *Māṁsa-kārīn*, *i*, *ini*, *i*, flesh-making, flesh-preparing; (*i*), *n.* blood. — *Māṁsa-khaṇḍa*, *as*, *am*, m. n. a bit of flesh or meat. — *Māṁsa-granthī*, *i*, m. flesh-swelling, a gland. — *Māṁsa-čchadā*, *f.* a species of plant. — *Māṁsa-čcheda*, *as*, *i*, m. f. or *māṁsa-čchedin*, *i*, m. 'flesh-cutter', N. of a mixed caste. — *Māṁsa-ja*, *am*, n. 'flesh-born', the marrow of the flesh, adeps, fat. — *Māṁsa-lāna*, *as*, m. a polypus in the throat. — *Māṁsa-tejas*, *as*, n. 'flesh-marrow', fat, adeps; [cf. *māṁsa-ja*.] — *Māṁsa-tva*, *am*, n. fleshiness, the being flesh; the derivation of the word *māṁsa* (Manu V. 55). — *Māṁsa-dagḍha*, *am*, n. cauterizing of the flesh. — *Māṁsa-dalana*, *as*, m. a plant, Amora Rohitaka. — *Māṁsa-dravin*, *i*, m. a species of sorrel, Rumex Vesicarius. — *Māṁsa-niryāsa*, *as*, m. the hair of the body. — *Māṁsa-vat*, *ān*, *atī*, *at* (fr. Ved. *māṁsan*), fleshy. — *Māṁsa-pa*, *as*, m. 'flesh-sucker', epithet of a Piśāca; of a Dānava. — *Māṁsa-pācana*, *as*, *i*, *am*, meat-cooking; (*am*), n. a vessel for cooking meat. — *Māṁsa-parivārjana*, *am*, n. avoiding meat, abstaining from animal food. — *Māṁsa-parivikrayin*, *i*, m. a flesh-monger, dealer in flesh. — *Māṁsa-pāka*, *as*, m. a kind of disease (destroying the membrum virile). — *Māṁsa-pīṭaka*, *as*, *am*, m. n. a basket of meat, a large quantity of flesh or meat. — *Māṁsa-piṇḍa-grihiṭa-vadana*, *as*, *ā*, *am*, carrying a piece of flesh in the mouth. — *Māṁsa-pitta*, *am*, n. a bone. — *Māṁsa-peṣi*, *f.* a piece of flesh; an epithet of the fetus from the eighth till the fourteenth day [cf. *peṣi*]; a muscle. — *Māṁsa-phalā*, *f.* the egg-plant, Solanum Melongena. — *Māṁsa-bhakeha*, *as*, *ā*, *am*, or *māṁsa-bhakeha*, *as*, *ikā*, *am*, flesh-eating, carnivorous, eating meat; (*as*), m., N. of a Dānava. — *Māṁsa-bhakehaṇa*, *am*, n. the act of eating meat, eating animal food. — *Māṁsa-bhikṣhā*, *f.* Ved. begging for meat as alms, soliciting flesh as alms. — *Māṁsa-bhuj*, *k*, *k*, *h*, flesh-eating, eating meat. — *Māṁsa-bhūtodana* (*ta-od*), *am*, n. 'boiled rice mixed with meat', rice and meat. — *Māṁsa-bhettrī*, *tā*, *tri*, *tri*, flesh-cutting, inflicting a flesh-wound, piercing the flesh. — *Māṁsa-maya*, *as*, *i*, *am*, consisting of flesh; *māṁsa-mayī peṣi*, a piece of flesh. — *Māṁsa-māā*, *f.* a species of plant, = *māṁsa-pari*; (also read *māṁsa-māshū*). — *Māṁsa-mukha*, *as*, *i*, *am*, having flesh in the mouth. — *Māṁsa-yūtha*, *am*, n. a quantity of flesh. — *Māṁsa-yoni*, *i*, *is*, *i*, flesh-born; (*is*), m. a creature of flesh and blood. — *Māṁsa-rasa*, *as*, m. meat-broth, soup. — *Māṁsa-ruṭi*, *is*, *is*, *i*, fond of flesh, having a relish for animal food. — *Māṁsa-rohinī* or *māṁsa-rohi*, *f.* a species of fragrant plant. — *Māṁsa-lutā*, *f.* 'flesh-tendrill', a wrinkle. — *Māṁsa-vat*, *ān*, *atī*, *at*, having or possessing flesh. — *Māṁsa-vikraya*, *as*, m. the sale of meat. — *Māṁsa-vikrayin*, *i*, *ini*, *i*, or *māṁsa-vikretrī*, *tā*, *tri*, *tri*, selling meat, a meat-seller; (*māṁsa-vikrayin* is used as a term of reproach for a low or vile person.) — *Māṁsa-vridhī*, *i*, *f.* an increase or growth of flesh. — *Māṁsa-sīla*, *as*, *ā*, *am*, accustomed to eat meat; fleshy. — *Māṁsa-sonita*, *am*, n. flesh and blood. — *Māṁsa-sonita-pankin*, *i*, *ini*, *i*, miry with flesh and blood. — *Māṁsa-saṅghāta*, *as*, m. a swelling of the flesh. — *Māṁsa-sāra*, *as*, m. 'flesh-essence, flesh-marrow', fat; (*as*, *ā*, *am*), having the flesh predominant among the seven constituent parts of the body. — *Māṁsa-sneha*, *as*, m. 'flesh-marrow', adeps, fat. — *Māṁsa-hāsa*, *f.* skin. — *Māṁsād* (*sa-ad*), *t*, *t*, *t*, or *māṁsāda* (*sa-ada* or *-āda*), *as*, *ā*, *am*, or *māṁsādīn* (*sa-ād*), *i*, *ini*, *i*, flesh-eating, carnivorous. — *Māṁsārgala* (*sa-ar*), *as*, *am*, m. n. a piece of flesh hanging from the mouth (of a lion

&c.). — *Māṁsārūbuda* (*sa-ar*), *as*, m. a kind of disease of the membrum virile. — *Māṁsāsana* (*sa-as*), *am*, n. flesh-meat; the act of eating flesh-meat. — *Māṁsāsi-tva*, *am*, n. the state of one who eats flesh, the devouring of flesh. — *Māṁsāsin* (*sa-ās*), *i*, *ini*, *i*, eating flesh, living upon meat. — *Māṁsāshakā* (*sa-ash*), *f.*, N. of the eighth day in the dark half of the month Māgha (on which meat is offered to the Manes). — *Māṁsāhāra* (*sa-āh*), *as*, m. animal food. — *Māṁseshū* (*sa-ish*), *f.* a kind of bird, the flesh of which is considered a delicacy [= *valgulā*]. — *Māṁsonnati* (*sa-un*), *is*, *f.* a swelling of the flesh. — *Māṁsopajivin* (*sa-up*), *i*, m. living by flesh, a dealer in meat. — *Māṁsaulana* (*sa-od*), *as*, m. meat and boiled rice. — *Māṁsaudanika*, *as*, *i*, *am* (fr. the preceding), see Pāp. IV. 4, 67.

Māṁsala, *as*, *ā*, *am*, fleshy; lusty, brawny, muscular; powerful, strong (sometimes applied to sound); pulpy (as fruit). — *Māṁsala-phalā*, *f.* Solanum Melongena; [cf. *māṁsa-phulā*.]

Māṁsika, *as*, *ā*, *am*, = *māṁsiya prabhavati*, see Gaṇa Santāpādi to Pāp. V. 1, 101; (*as*), m. a butcher, a seller of meat.

Māṁsikā, *f.* (fr. *māṁsi*), the plant Nardostachys Jatamansi.

Māṁsini, *f.* Nardostachys Jatamansi.

Māṁsiya, Nom. P. *māṁsiyati*, &c., Ved. to long for flesh.

मांस्यृष्ट *māṁs-sprishṭa*, *as*, *ā*, *am*, Ved., according to a Schol. a comp. fr. *mām* + *sprishṭa*.

माकन्द *mākanda*, *as*, m. the mango tree; (*i*), *f.* the Myrobalan tree, Myrobalan; N. of other plants (= Hindī *mādrāṇī*, *mākuṇī*); yellow sandalwood, yellow sanders; N. of a city on the Ganges.

Mākandaka, *as*, *ikā*, *am*, belonging to the town Mākandī; (*ikā*), *f.* = *mākandī*, the city.

Mākandika, *as*, m., N. of a man.

माकर *mākara*, *as*, *i*, *am* (fr. *makara*), related or belonging to the sea-monster Makara; *mākara ākara*, 'the mine of Makaras, the sea; *mākaram āsanam*, a particular posture in sitting; *mākaro vyūhaḥ*, a particular form of military array; *mākari saptamī* = *mākara-saptamī*, the seventh day in the light half of the month Māgha.

माकरन्द *mākaranda*, *as*, *i*, *am* (fr. *makaranda*), coming from or consisting of the juice of flowers.

माकलि *mākali*, *is*, m. the moon; N. of Indra's charioteer; [cf. *mātali*.]

माकश्ये *mākashteya* (fr. *makashtu*), a patronymic.

माकारध्यान *mākāra-dhyāna*, *am*, n. (probably fr. *i*. *mā* + *kāra*), a particular method of abstract meditation, kind of reverie.

माकिम् *mā-kim*, see Gaṇa Čādi to Pāp. I. 4, 57; [cf. *na-kim*.]

Mā-kis, ind., Ved. not (= Lat. *ne*, e.g. Rīg-veda I. 147, 5, *mā-kir* *no dūrītāya dhāyih*, consign us not to misfortune); no one (= Lat. *ne-quis*, e.g. Rīg-veda VIII. 5, 39, *mā-kir* *enā pathā gāt*, let none proceed by that path; according to Say. *anena mārgena anyo na gantum śaknoti*).

Mā-kim, ind., see Gaṇa Čādi to Pāp. I. 4, 57, (according to Say.) = *i*. *mā*; [cf. *na-kim*.]

माकी *māki*, *f.* du., Ved. (Sāy.) = *nirmātryau bhūta-jātasya*, the two creators or originators of all beings, (said of heaven and earth.)

माकीन *mākina*, *as*, *ā*, *am* (fr. 3. *ma*), Ved. (according to Sāy.) my, mine.

माकुलि *mākuli*, *is*, m. a kind of snake.

माकोट *mākoṭa*, *N.* of one of the places in which Dākṣhāyaṇī is worshipped.

माक्षव्य *mākshavya*, *as*, m. (fr. *makshu*),

Ved. a patronymic, N. of a preceptor; [cf. *mān-kshavya*.]

माक्षिक mākshika, *as, ī, am* (fr. *mākshikā*), coming from or belonging to a bee; (*am*), n., scil. *madhu*, honey; a kind of honey-like mineral substance or pyrites, (various kinds are described, see *svarna-m*, *rūpya-m*, *kānsya-m*, *vit-m*); [cf. Old Germ. *wahs*, 'wax'; Angl. Sax. *vāx*, *veaz*, *veaz*; Lith. *vaska-s*; Russ. *voshk*.] — *Mākshika-ja*, *am*, n. 'honey-born', bees'-wax. — *Mākshika-phala*, *as*, m. a species of cocoa-nut (= *madhu-nālikerika*). — *Mākshika-śarkarā*, *f*, a kind of sugar, candied sugar. — *Mākshika-svāmin*, *ī*, m., N. of a place. — *Mākshikāśraya* ('ka-ās'), *am*, n. bees'-wax; honey-comb.

Mākshika, *am*, n. = *mākshika*, honey. — *Mākshika-dhātu*, *u*, n. a kind of pyrites (described above). — *Mākshika-śarkarā*, *f*, clarified sugar (= *sitākhaṇḍa*).

माक्ष mākha, *as, ī, am* (fr. *makha*), of or belonging to a sacrifice, sacrificial.

मागद्य māgadya, *as, ā, am* (fr. *magadin*), see Gaṇa Pragadyādi to Pāṇ. IV. 2, 80.

मागध māgadhā, *as, ī, am* (fr. *magadha*), relating to or born in or living in or customary among the Magadhas or the Magadha country; *māgadhī bhāṣhā*, the Magadha language; (*as*), m. a king of the Magadhas; (*ās*), m. pl., N. of a people, the Magadhas; opprobrious epithet of a mixed caste (still numerous in Guzerat, and called the Bhāts), the son of a Kshatriya mother and Vaiśya father, the poetical panegyrist of a king, a bard, minstrel (whose duty is to recite the praises of kings in their presence with allusions to their genealogy and the deeds of their ancestors, or to attend the march of an army and animate the soldiers by martial songs; frequently associated with *sūta* and *vandin*); N. of one of the seven sages in the fourteenth Manv-antara; of a son of Yadu; white cummin; (*ās*), m. pl., N. of the warrior-caste in Śākya-dvīpa; (*ā*), *f*, a princess of the Magadhas; long pepper; (*ī*), *f*, a princess of the Magadhas; the daughter of a Kshatriya mother and Vaiśya father; the language of the Magadhas; N. of a river (= *soṇā*); Jasminum Auriculatum; long pepper; white cummin; anise or dill; a species of cardamoms (grown in Guzerat); refined sugar; a kind of metre (Ved.). — *Māgadhā-deśiya*, *as, ā, am*, belonging to or born in the land of the Magadhas. — *Māgadhā-pura*, *am*, n. 'the city of the Magadhas,' N. of a city.

Māgadhaka, *ās*, m. pl., N. of a people; (*ikā*), *f*, long pepper.

Māgadhika, *as*, m. a prince of the Magadhas.

माघ māgha, *as, ī, am* (fr. *maghā*), related to the constellation Maghā; (*as*), m., scil. *māsa*, the month Māgha which begins with the winter solstice (= January-February); N. of a poet (son of Dattaka and author of the Śiśupāla-vadha or Māgha-kāvya); (*ī*), *f*, scil. *tithi*, the day of full moon in the month Māgha; Hingstha Repens. — *Māgha-kāvya*, *am*, n. the poem of Māgha, i. e. the Śiśupāla-vadha. — *Māgha-cāitanya*, *as*, m., N. of the author of the eighth book of the Kaṇva-lāṭā. — *Māgha-pākshika*, *as, ī, am*, belonging to one of the two halves of the month Māgha. — *Māgha-māhātmya*, *am*, n. 'the majesty of the month Māgha,' N. of a part of the Padma-Purāṇa. — *Māgha-snāna*, *am*, n. bathing or religious ablution in sacred pools &c. in the month of Māgha. — *Māghī-paksha-yajaniya*, *am*, n. the first day of the month Phālguna; [cf. *yajaniya*.]

Māghya, *am*, n. the flower of the Jasminum Multiflorum or Pubescens.

माघमा māghamā, *f*, a female crab (= *karakaṭī*).

माघवत māghavata, *as, ī, am* (fr. *maghavat*), belonging to Indra; (*ī*), *f*, scil. *dīś*, the east. — *Māghavata-śāpa*, *as*, m. the rainbow.

Māghavana, *as, ī, am* (fr. *magha-vaṇ*), belonging to Indra, ruled by Indra (Pāṇ. VI. 4, 128).

Māghona, *am*, n. liberality (Ved.); (*ī*), *f*, scil. *dīś*, the east, the eastern quarter.

माङ्ग māṅksh (connected with *rt. kārshk*), cl. 1. P. *māṅkshati*, *māṅkshātum*, to wish, long for, desire.

माङ्गव्य māṅkshavya, *as*, m. (fr. *māṅkshu*), a patronymic (Gaṇa Gargādi to Pāṇ. IV. 1, 105); *māṅkshavyāyaṇi*, *f*, (Gaṇa Lohitādi to Pāṇ. IV. 1, 18).

माङ्गल māṅgala, *am*, n. (fr. *māṅgala*), Ved. epithet of a particular liturgical formula addressed to the Aśvins.

Māṅgali, *īś*, m. a patronymic, N. of a preceptor. *Māṅgalika*, *as, ī, am*, auspicious, propitious, tending to good fortune, wishing for prosperity, indicating good fortune.

Māṅgalikā, *f*, (fem. of an unused form *māṅgala*), N. of a woman.

Māṅgalya, *as, ā (ī), am*, = *māṅgalya*, conferring happiness, auspicious; (*as*), m. Ægle Marmelos; (*am*), n. an auspicious thing, amulet; a benediction; an auspicious or festive ceremony, festivity, festival; prosperity, happiness, welfare, propitiousness. — *Māṅgalya-mridanga*, *as*, m. a tabour or drum beaten on festive occasions. — *Māṅgalyārṇhā* ('ya-ar'), *f*, a species of plant (= *trāyamāṇā*).

माङ्गव्य māṅgushya, *as*, m. (fr. *māṅgusha*), a patronymic (Gaṇa Kurvādi to Pāṇ. IV. 1, 151).

माच māca, *as*, m. a way, road; [cf. *mātha*, *mātha*.]

माचल mācala, *as*, m. (perhaps fr. 1. *mā + cala*), a thief, robber (= *vandī-kāra*); a crocodile, &c. (= *grāha*); sickness, illness; [cf. *kari-m*, *gaja-m*.]

माचाकीय mācākīya, *as*, m., N. of a gram-marian.

माचाल mātāla in *parṇa-m*, q. v.

माषिका mācika, *f*, = *mākshikā*, a fly [cf. *griha-m*]; a species of plant (= *amba-shthā*; cf. *kāka-m*).

Mācī in *kāka-m* and *dhvāṅksha-m*; cf. *mācika* above. — *Mācī-pattra*, *am*, n. a species of medicinal plant (= *sura-parṇa*).

माचिरम् mā-ciram. See p. 764, col. 2.

माजल mājala, *as*, m. a kind of bird, the blue roller.

Mājala-pura, *am*, n., N. of a city.

माजिक mājika, *as*, m., N. of a man.

माजिरक mājiraka, *as*, m. (fr. *mājiraka*), a patronymic (Gaṇa Sivadī to Pāṇ. IV. 1, 112).

माजीज mājija, N. of a place; (also read *mājuja* and *mājuja*.)

माञ्जिष्ठ māñjishtha, *as, ī, am* (fr. *māñjishtha*), red as madder, red as the dye made from the *Māñjishtha*; (*am*), n. red, red colour.

Māñjishthaka or *māñjishthika*, *as, ī, am*, red as Bengal madder, dyed with madder, red.

माञ्जीरक māñjiraka, *as*, m. (fr. *māñjiraka*), a patronymic (Gaṇa Sivadī to Pāṇ. IV. 1, 112).

माटाक्षक mātamraka, *as*, m. a species of tree.

माटियारि māṭiyāri or *māṭiyāri*, N. of a city.

माठ māṭha or *māṭhya*, *as*, m. a road; [cf. *mātha*, *māca*.]

माठर māṭhara, *as*, m. (fr. *māṭhara*), a

patronymic, a proper N.; = *Vyāsa*; N. of one of the sun's attendants; (*ās*), m. pl., N. of a people; (*ī*), *f*, N. of a woman.

Māṭharaka, *as*, Gaṇa Dhūmādi to Pāṇ. IV. 2, 127.

Māṭharāyaṇa, *as*, m. a patronymic (Gaṇa Hari-tādi to Pāṇ. IV. 1, 100).

Māṭharya, *as*, m. (fr. *māṭhara*), a patronymic, see Schol. on Uṇādi-sūtras V. 39.

माठव्य māṭhavya, *as*, m. a proper N.

माठी māṭhī, *f*, armour, mail.

माड māḍ, cl. 1. P. A. *māḍati*, -te, &c., to measure, weigh, (a various reading for *rt. māḥ*.)

Māḍa, *as*, m. measure, weight, quantity; a species of tree (= *madhya-druma*, also read *māḍa-druma*).

माडव māḍava, *as*, m. a particular mixed caste.

माडार्य māḍārya (fr. *māḍāra*), see Gaṇa Pragadyādi to Pāṇ. IV. 2, 80.

माडि māḍi, *is*, m. a palace.

माडुक māḍḍuka or *māḍḍukika*, *as*, m. (fr. *māḍḍuka*, q. v.), a drummer, player on the *Māḍḍuka*.

माढि māḍhi, *is*, *f*, = *dala-snasā*, the fibre or vein of a leaf (= *pattra-śirā*); the germ of leaves, the young leaf before it opens; honouring, respecting, reverencing, (in this sense fr. *rt. mah*); dejection, sadness, affliction; poverty, indigence, manifestation of poverty, declaration of distress; anger, passion; a back or double tooth; the hem or border of a garment; N. of a district.

Māḍhi, *f*, = *danta-śirā*, a back or double tooth.

माण māṇa, *as*, m. a species of plant (= *māṇaka*).

Māṇaka, *as*, m. a small shrub, *Arum Indicum*; the bulbous root of the *Arum Indicum*; [cf. *mānaka*.]

माणव māṇava, *as*, m. a youth, lad, youngster, (especially) a young Brāhman; a man, little man, manikin (used contemptuously); a pearl ornament of sixteen strings [cf. *ardha-m*]; epithet of one of the nine treasures of the Jains.

Māṇavaka, *as*, m. a lad or boy not exceeding sixteen years of age; a little man, dwarf, (*māyā-māṇavako Hariḥ*, Vishnu disguising himself under the form of a dwarf); a manikin (contemptuously); a silly or childish man, an ignorant or ridiculous man, (in the drama used as an epithet of the *Vidūshaka* or jocular friend of the king); a pupil, scholar, religious student; a pearl ornament of a particular number of strings (e. g. of sixteen, twenty, or forty-eight strings); (*īkā*), *f*, a young girl, damsel, wench; (*am*), n. = *māṇavaka-kriḍa*, a kind of metre, four times — — — — —. — *Māṇavaka-kriḍa*, *am*, ā, n. *f*, 'boy's play,' N. of a kind of metre. — *Māṇavaka-kriḍanaka* or *māṇavaka-kriḍitaka*, *am*, n. = *māṇavaka-kriḍa*.

Māṇavina, *as*, ā, *am*, proper for boys or lads, boyish, childish.

Māṇavya, *am*, n. a multitude or company of boys or lads, boyhood.

माणहल māṇahala, *ās*, m. pl., N. of a people.

माणिका māṇikā, *f*, a particular weight, = 2 Kuḍavas, = 1 Sarāva, = 8 Palas.

माणिकासू māṇikāmbū, *ūs*, *f*, N. of a woman, the mother of the Scholiast Viṭṭhala.

माणिक्य māṇikyā, *am*, n. a ruby [cf. *rangam*]; (*as*), m., N. of a man; (*ā*), *f*, a kind of small house-lizard. — *Māṇikyā-candra*, *as*, m., N. of a king of Tira-bhukti. — *Māṇikyā-maya*, *as, ī, am*, made or consisting of rubies. — *Māṇikyā-malla*,

as, m., N. of a king (patron of Manohara-sarman the commentator on the Śruti-bodha). — *Māṇikyā-miśra*, as, m. a proper N. — *Māṇikyā-rāya*, as, m. a proper N. — *Māṇikyā-sūri*, is, m., N. of a Gujarāṭhi author and of other persons.

माणिक्य *māṇikya*, as, m., Ved. (according to a commentator) the tutelary genius of the war-chariot.

Māṇikāra, as, m. = *māṇibhadra* below.

माणिक्य *māṇipāra*, as, m. a proper N.

माणिक्य *māṇipāla*, see Gaṇa Mahishyādi to Pāṇ. IV. 4, 148.

Māṇipālīka, see Gaṇa Revatyādi to Pāṇ. IV. 1, 146.

माणिक्य *māṇibandha*, am, n. = *māṇimāṇika*, q. v.

माणिक्य *māṇibhadra* = *maṇi-bhadra*, a king of the Yakshas.

Māṇivara = *māṇibhadra* above.

माणिक्य *māṇimanta*, am, n. (fr. *maṇi-manta*), salt brought from the mountain Maṇimanta, rock-salt, sea-salt.

Māṇimanta, am, n. = *māṇimanta* above.

माणिक्य *māṇirūpyaka* (fr. *maṇi* + *rūpya*), see Pāṇ. IV. 2, 104.

माणिक्य *māṇi*, is, m., Ved., N. of a teacher; (ayas), m. pl., N. of his descendants; [cf. *maṇi*, *maṇṭha*.]

माणिक्य *māṇḍa*, as, m., N. of a man.

माणिक्य *māṇḍakaraṇi*, is, m. (a patronymic fr. *maṇḍa-karṇa*), N. of a Muni.

माणिक्य *māṇḍapa*, as, ī, am (fr. *maṇḍapa*), belonging to a temple.

माणिक्य *māṇḍarika* (fr. *maṇḍara*), see Gaṇa Angulyādi to Pāṇ. V. 3, 108.

माणिक्य *māṇḍalika*, as, ī, am (fr. *maṇḍala*), relating to a province, ruling a province; (as), m. the governor of a province.

माणिक्य *māṇḍava*, am, n. (fr. *maṇḍu*), N. of a Sāman; *edaṃ māṇḍavam*, N. of a Sāman.

Māṇḍavi, f. (fr. *māṇḍavya* below), N. of a daughter of Kuśa-dhvaja and wife of Bharata; a N. of Dakṣhāyāni at Māṇḍavya.

Māṇḍavya, as, m. (fr. *maṇḍu*), a patronymic, N. of a teacher; (ās), m. pl. the descendants of Māṇḍavya; N. of a people; (as, am), m. or n. (?), N. of a place. — *Māṇḍavya-pura*, am, n., N. of a city on the Gōdā. — *Māṇḍavyeśvara* ('ya-iś'), am, n., N. of a Linga. — *Māṇḍavyeśvara-tīrtha*, am, n., N. of a place of pilgrimage.

Māṇḍavyāyana, as, ī, m. f. (fr. *māṇḍavya*), a patronymic (Gaṇa Lohitādi to Pāṇ. IV. 1, 18).

माणिक्य *māṇḍuka*, ās, m. pl. (fr. *maṇḍuka*), N. of a school. — *Māṇḍuki-putra*, as, m., N. of a teacher.

Māṇḍūkāyana, ās, m. pl., N. of a school. — *Māṇḍūkāyāni-putra*, as, m., N. of a teacher.

Māṇḍūkāyāni, is, m., Ved., N. of a preceptor.

Māṇḍūki, is, m. (fr. *maṇḍuka*), a patronymic (Pāṇ. IV. 1, 119).

Māṇḍūkeya, as, m. (fr. *maṇḍuka*), a patronymic, N. of a teacher; (ās), m. pl. his descendants; (am), n. the doctrine or teaching of Māṇḍūkeya.

Māṇḍūkeya, relating to or connected with Māṇḍūkeya.

Māṇḍūka, probably an adj. from *māṇḍuka*. — *Māṇḍūkyā-śruti*, is, f. the Māṇḍūkyā revelation or teaching. — *Māṇḍūkyopaniṣad* ('ya-up'), f, f., N. of a short but important Upaniṣad of the Atharva-veda.

मातृ *māta*, as, ī, m. f. (for ī. see p. 764, col. 3), Ved. a metronymic from *Matī* in Vānmatī.

मातङ्ग *mātanga*, as, m. (fr. *matanga*), an elephant; any large animal like an elephant; (at the end of comps.) anything the best of its kind (e. g. *valāhaka-māturyās*, 'elephants of clouds', i. e. 'best of clouds', an epithet of the Saṃvartaka clouds; cf. *mātanga-nakra* below); Ficus Religiosa; epithet of the twenty-fourth astronomical Yoga; a Cāṇḍāla, a man of the lowest rank, an outcast; a kind of Kīrāta mountaineer, barbarian; N. of the servant of the seventh and of the twenty-fourth Arhat of the present Ava-sarpīṇī; of a Pratyeka-buddha; of an author; of a Nāga; (ī), f., N. of a mythical being regarded as progenitress of the whole elephant tribe; of a form of Durgā; of the wife of Vasishṭha. — *Mātanga-ja*, as, ā, am, coming from or belonging to an elephant, elephantine. — *Mātanga-dīvākara*, as, m., N. of a poet. — *Mātanga-nakra*, as, m. a crocodile as large as an elephant. — *Mātanga-makara*, as, m. a kind of marine monster. — *Mātanga-sūtra*, am, n., N. of a Buddhist Sūtra. — *Mātangotsanga* ('ga-ut'), as, m. the back of an elephant.

मातय *mātaya*. See p. 764, col. 3.

मातरिपुरुष *mātari-purusha*, &c. See p. 765, col. 1.

मातरिष्व *mātari-śva*, *mātari-śvan*. See p. 765, col. 1.

मातलि *mātali*, is, m., N. of Indra's charioteer, (said to be also read *mātulī*). — *Mātali-sārathi*, is, m. 'having Mātali for his charioteer', an epithet of Indra.

Mātaliya, as, ā, am, relating to or concerning Mātali.

मातली *mātālī*, ī, m. (only found in the nom. sing. and without any case-ending, cf. *prithī*), Ved., N. of a divine being associated with Yama and the Manes.

मातवचस *mātavaśasa*, as, m., Ved. a patronymic from *Mata-vaśas*.

माता *māta*. See p. 764, col. 3.

मातापितृ *mātā-pitṛī*, *mātā-maha*, &c. See p. 765, col. 1.

माति *māti*, *mātura*, &c. See p. 764, col. 3.

मातुल *mātula*. See p. 764, col. 3.

मातुलङ्ग *mātulunga* or *mātulinga* or *mātulunga*, as, m. (the original form is probably *mātulunga*), a citron tree; (ā or ī), f. another species of citron tree, sweet lime; (am), n. a citron; (according to a commentator *mātulunga* = *ruddhaka*, perhaps for *ruśaka*). — *Mātulunga-phala*, am, n. the fruit of the above tree. — *Mātulunga-rasa*, as, m. the juice of the above tree. — *Mātulungāsava* ('ga-ās'), as, m. a liquor distilled from the above tree.

Mātulungaka, as, m. = *mātulunga*; (ikā), f. the wild citron tree.

मातुलानी *mātulāni*. See p. 764, col. 3.

मातृ *mātṛī*. See p. 764, col. 3.

मातृक *mātṛika*. See p. 765, col. 3.

माय *māya*, see Pāṇ. IV. 1, 85.

मात्र *mātra*, *mātraka*, *mātrika*. See p. 765, col. 3, and p. 766, col. 1.

मात्सर *mātsara*, as, ī, am (fr. *matsara*), selfish, envious, jealous, stupid.

Mātsarika, as, ī, am, envious, jealous, spiteful, malicious; showing envy or jealousy, &c.

Mātsarya, am, n. envy, jealousy, malice, spite, (mātsaryam *krī*, to show jealousy); displeasure, dissatisfaction.

मात्स्य *mātsya*, as, -sī (ī), am (fr. *matsya*),

fishy, coming from or belonging to a fish, fish-like (e. g. *mātsyaṃ rūpam*, a fish-like form, the form or shape of a fish); (as), m., N. of a king of the Matsyas; of a Rishi. — *Mātsya-purāṇa*, am, n. = *mātsya-purāṇa*, q. v.

Mātsyaka, as, ī, am, = *mātsya*, fishy, relating to a fish; [cf. *paṇḍra-m*]; cf. also Hib. *measach*, 'fishy.'

Mātsyagandha, ās, m. pl. (fr. *mātsya-gandha*), N. of a race.

Mātsyika, as, m. a fisherman; (wrongly read *mātsika*.)

Mātsyeya, ās, m. pl. the Matsya people.

माथ *mātha*, as, m. (fr. rt. 1. *math*), churning, stirring; hurting, injuring, killing, destruction, annihilation; a way, road; [cf. *mātha*.]

माथव *māthava*, as, m., Ved. a patronymic; [cf. *mādhava*.]

माथितिक *māthitika*, an adj. fr. *mathita* by Pāṇ. V. 3, 83, Vārttika 7.

माथुर *māthura*, as, ī, am (fr. *mathura*), coming from or belonging to Mathurā, an inhabitant of Mathurā; composed by Mathura, related to Mathura; composed by Mathura-nātha (e. g. *māthuri śippāni*, the commentary of Mathura-nātha); (as), m., N. of a son of Citra-gupta and of other persons; (am), n. the gate leading to Mathurā. — *Māthura-deśya*, as, ā, am, coming from or belonging to the country of Mathurā.

Māthuraka, ās, m. pl. the inhabitants of Mathurā.

माद *māda*, as, m. (fr. rt. 2. *mad*), = *mada*, drunkenness, intoxication, stupor; joy, delight, exhilaration; pride, passion. — *Mādānanda* ('da-ān'), as, m. a proper N.

Mādaka, as, ikā, am (fr. Caus. of rt. 2. *mad*), intoxicating, causing intoxication, stupefying; exhilarating, gladdening; (as), m. a gallinule (= *dātyūha*). — *Mādaka-tva*, am, n. the property or state of causing intoxication.

Mādāna, as, ī, am (fr. Caus. of rt. 2. *mad*), intoxicating, stupefying, maddening; gladdening, exhilarating; (as), m. the god of love; Vanguiera Spinosa; the thorn-apple; (ī), f., N. of two plants, = *mākandī*, = *vijayā*; (am), n. the act of intoxicating, intoxication, inebriation; exhilaration, the act of delighting; cloves; 'the stupefier,' epithet of a mythical weapon, (in this sense also read *madāna*).

Mādāniya, as, ā, am (fr. *mādāna* above), intoxicating, inebriating; (am), n. an intoxicating drink.

Mādāyitnu or *mādāyishnu*, us, us, u (fr. Caus. of rt. 2. *mad*), Ved. intoxicating, inebriating; gladdening.

Mādāyana, as, m. (fr. *mada*), a patronymic. *Mādān*, ī, īni, ī (fr. Caus. of rt. 2. *mad*), intoxicating, stupefying; gladdening; [cf. *gandha-m*.]

मादुष *mādugha*, as, ī, am, relating to the plant called Madugha.

मादुरी *mādurā*, f., N. of a village.

मादृश *mādrīśa*, k, k, k (fr. 3. *ma* + 2. *drīś*), like me, resembling me.

Mādrīksha, as, ī, am (fr. 3. *ma* + *drīksha*), = *mādrīśa* below.

Mādrīśa, as, ī, am (fr. 3. *ma* + *drīśa*), like me, resembling me.

माद्य *mādyā*, incorrectly for *māndya*, q. v.

माद्रक *mādraka*, as, m. (fr. *madra*), a prince of the Madras; (ikā), f. a woman belonging to the Madra nation, (more properly *madrikā*.)

Mādrakūlaka (fr. *madra-kūla*), see Gaṇa Dhūmādi to Pāṇ. IV. 2, 127.

Mādra-nagara (fr. *madra-nagara*), see Scholiast on Pāṇ. VII. 3, 24.

Mādravati, f. 'princess of the Madras,' N. of the wife of Pari-kṣhit; Mādrī the second wife of Pāṇḍu.

मान 1. *māna*, *as*, *m*. (fr. rt. *man*), opinion, conception, (also *am*, *n*.); a good opinion of one's self, conceit, self-reliance, self-confidence, arrogance, pride, haughtiness; honour, respect, consideration, (also exceptionally *am*, *n*.); regard for others, demonstration of respect, paying honour; a wounded sense of honour; anger or indignation excited by jealousy (especially in women), female caprice, sulkeness, hatred; object, purpose, will (Ved.); (in astrology) an epithet of the tenth house; a blockhead (?); an agent (?); a barbarian (?); *N.* of the father of Agastya (Ved.); (*ās*), *m*. pl. the family or descendants of *Māna* (Ved.). — *Māna-kulaha*, *as*, *m*. any quarrel caused by pride or jealousy, rivalry, jealousy; (*ās*), *m*. pl., *N.* of a people. — *Māna-kāl*, *is*, *m*. quarrelling or dissension caused by pride, mutual disdain or ill-will. — *Māna-kṛt*, *t*, *i*, *t*, showing honour or respect (to others). — *Māna-kṣati*, *is*, *f*. a wound inflicted on the honour (of another), injury to reputation, wounding or hurting pride, humiliation. — *Māna-granthi*, *is*, *m*. injury to honour or pride. — *Māna-tas*, *ind*. from honour, through honour, for honour's sake. — *Māna-tunga*, *as*, *m*, *N.* of an author. — *Māna-tva*, *am*, *n*. haughtiness, arrogance, &c.; see 1. *māna* above.

— 1. *māna-da*, *as*, *ā*, *am* (fr. *māna* + 2. *da*), giving honour, paying honour, showing respect; honour-giver, pride-inspirer, (a respectful mode of addressing husbands and lovers, usually in voc. sing.); (*as*), *m*. a mystical epithet of the letter *ā*; (*ās*), *m*. pl., *N.* of a people [cf. *māla-da*]; (*ā*), *f*. epithet of the second *Kāl* or digit of the moon; (*am*), *n*, scil. *astrā*, epithet of a particular magical weapon. — 2. *māna-da*, *as*, *ā*, *am* (fr. *māna* + 3. *da*), destroying arrogance or pride. — *Māna-dhana*, *as*, *ā*, *am*, rich in honour. — *Māna-dhātā*, *as*, *ā*, *am*, puffed up with pride. — *Māna-para*, *as*, *ā*, *am*, wholly addicted to pride, intensely proud, very arrogant (see *para*); (*ā*), *f*, *N.* of a woman. — *Māna-parikhaṇḍana*, *am*, *n*. loss of honour, wounding or offending pride, humiliation. — *Māna-prāṇa*, *as*, *ā*, *am*, one to whom honour is (as dear) as life, valuing honour or reputation as highly as life. — *Māna-bhanga*, *as*, *m*. loss of honour, injury to reputation, humiliation. — *Māna-bhrit*, *t*, *i*, *t*, possessing pride, (according to *Māli-nātha* = *ahan-kārin*). — *Māna-manohara*, *N.* of a work. — *Mānamanohara-kara*, *as*, *m*. the author of the above (= *vaj-isvara*). — *Māna-naya*, *as*, *m*, *N.* of a particular article of luxury (?) mentioned in *Hari-varṣa* 8455. — *Māna-mahat*, *ān*, *atī*, *at*, great in pride, extremely proud. — *Māna-val*, *ān*, *atī*, *at*, possessing honour or pride, proud, haughty, disdainful, high-spirited; (*atī*), *f*. a haughty or disdainful woman (angry from wounded pride or jealousy). — *Māna-varjika*, *ās*, *m*. pl., *N.* of a people. — *Māna-varjita*, *as*, *ā*, *am*, stripped of honour; humble, lowly; defamatory, slanderous, abusive. — *Māna-vardhana*, *as*, *i*, *am*, enhancing honour, increasing respect. — *Māna-sāra*, *as*, *m*, *N.* of a king of *Mālava*. — *Māna-sinha*, *as*, *m*. a proper *N.* — *Māna-han*, *ā*, *ghni*, *ā*, destroying pride or honour, humbling, an humbler, abaser. — *Mānananda* (*na-ān*), *as*, *m*, *N.* of an author of a *Durgā*-mantra. — *Mānapāṇine* (*na-ap*), *n*. du. honour and dishonour. — *Mānārha* (*na-ar*), *as*, *ā*, *am*, worthy of honour, entitled to respect. — *Mānasakta* (*na-ās*), *as*, *ā*, *am*, addicted to pride, haughty, arrogant, proud. — *Mānotseka parakrama-vyasanin* (*na-ut*), *i*, *ini*, *i*, possessing pride, haughtiness, prowess, and intense diligence. — *Mānonmati* (*na-un*), *is*, *f*. the height of honour, high honour, great respect. — *Mānonmāda* (*na-un*), *as*, *m*. the infatuation of pride, infatuated or insane arrogance.

Mānana, *as*, *i*, *am* (fr. *Caus.* of rt. *man*), honouring, serving as a honorarium or token of respect; (*ā*, *am*), *f*. *n.* the act of honouring, paying honour, showing respect.

Mānaniya, *as*, *ā*, *am*, to be honoured, deserving honour from any one (with gen.).

Mānayitavya, *as*, *ā*, *am*, to be honoured or respected, deserving honour.

Mānayitrī, *tā*, *trī*, *trī*, honouring, respecting, an honourer, one who honours or respects.

Mānita, *as*, *ā*, *am*, honoured, respected; (*am*), *n*. honouring, showing honour or respect, honour.

— *Mānita-sena*, *as*, *m*, *N.* of a king.

Mānin. See *s. v.*, p. 771, col. 1.

Mānya, *as*, *ā*, *am*, to be respected or honoured, worthy of honour, honourable, respectable, venerable, held in honour; a patronymic (Ved.); = *maitrā-varuṇ*, author of *Rig-veda* VIII. 56, (in the last two senses fr. *māna*, father of Agastya); (*ā*), *f*. *Trigonella Corniculata*, (wrongly for *mālyā*). — *Mānyatva*, *am*, *n*. honourableness, respectability, worthiness.

मान 2. *māna*, *as*, *m*. (fr. rt. 3. *mā*), a building, edifice, house, dwelling (Ved.); a preparation, decoction, (perhaps used in this sense with reference to the *Soma* plant in *Rig-veda* X. 144. 5); (*am*), *n*. the act of forming or making (Ved.); form, appearance (Ved.); the act of measuring or meting, measure in general, dimension, computation of time, &c. (e. g. *nṛi-m*), a man's height; *antarā-m*, difference of dimension; cf. *tārakā-m*, *śatā-m*, *giri-m*, *chando-m*; any instrument for measuring, a measuring-rod, measure, rule, standard [cf. *urdhva-m*, *kūta-m*]; (Ved.) a particular measure or weight (= *kṛishṇala* or *raktikā*, a *Guhjā* seed; according to the commentators 100 *Mānas* = 5 *Palas* or *Paṇas*, or, according to others, $\frac{1}{2}$ or $\frac{1}{3}$ of a *Khāri*); likeness, resemblance (= *upa-māna*); proof, demonstration, means of proof (= *pra-māṇa*, *q. v.*). — 3. *māna-da*, *as*, *ā*, *am*, measuring. — *Māna-danda*, *as*, *m*. a measuring-rod. — *Māna-dhānikā*, *f*. = *karkāṇi*, a cucumber. — *Mānam-pāca*, *as*, *ā*, *am*, see *Schol.* on *Vopadeva* XXVI. 55; [cf. *alpam-p*, *mitam-p*]. — *Māna-yoga*, *as*, *m*. the correct mode of measuring and weighing (*Manu* IX. 330). — *Māna-randhrā*, *f*. a kind of water-clock or clepsydra, a perforated copper vessel which, placed in water and gradually filling, serves to measure time, (according to some, *māna-randhri*; cf. *tāmri*). — *Māna-sūtra*, *am*, *n*. a measuring-cord [cf. *pramāṇa-sūtra*]; a cord or chain of gold or some other material worn round the body. — *Mānāngula-mahātānta* (*na-am*), *am*, *n*, *N.* of a Tantra. — *Mānādhyāya* (*na-adh*), *as*, *th*. 'chapter on measurement' (of time), *N.* of the fourteenth chapter of the *Sūrya-siddhānta*. — *Mānonmānikā* (*na-un*), *f*, see *Gaṇa Sāka-pārthivādi*, *Siddhānta-kāumudī* on *Pāṇ.* II. 1, 69. — *Mānaka* (at the end of an adj. comp.) = 2. *māna*, measure, &c.; (*as*, *am*), *m*. *n.* = *mānaka*, *Arum Indicum*, a plant having an edible root; (*kā*), *f*. a particular spirituous or vinous liquor; = *mānikā*, a particular weight = 2 *Āṇjalis* = 8 *Palas*; according to others, the fourth or eighth part of a *Khāri*).

मानःशिल *mānaśila*, *as*, *i*, *am* (fr. *manah-śilā*), consisting of realgar or red arsenic.

मानन *mānana*, &c. See col. 1.

मानव *mānava*, *as*, *i*, *am* (fr. *manu*), descended from man or from Manu, belonging or proper to man or Manu, human; (Ved.) propitious to men; (*as*), *m*. a human being, man; a lad, boy, (for *mānava*, *q. v.*); a patronymic of *Nābhā*-*nedishtha*; of *Sāryāta*; of *Cakshu*; of *Nahusha*; of *Bhṛigu*; of *Su-dyuma*; of *Kartishā*; of *Devahūti*; (*ās*), *m*. pl. the children of men, mankind; the subjects (of a king); *N.* of a school of the black *Yajur-veda*; (*i*), *f*. a daughter of man or Manu, a woman; *N.* of a goddess (executing the commands of the eleventh *Arhat* of the present *Avasarpini*); *N.* of one of the eleven *Vidyā*-*devīs*; (*am*), *n*. a man's length (as a measure, Ved.); = *mānava-kalpa-sūtra*, *q. v.*; *N.* of a *Sāman*; a particular mulct or fine; [cf. *Goth. manna*, fr. *mānana*, perhaps for *manan*; Germ. *Mann*, 'a man.']; — *Mānava-kalpa-sūtra* or *mānava-sūtra*, *am*, *n*, *N.* of a well-known *Sūtra* work on *Kalpa* or

ritual (see *manu*). — *Mānava-deva*, *as*, *m*. 'man-god, god among men,' a king, prince. — *Mānava-dharma-sūtra*, *am*, *n*. *N.* of the code of laws attributed to Manu (see *manu-sūmitā*). — *Mānava-pati*, *is*, *m*. 'man-lord,' a king, sovereign. — *Mānavādala* (*va-ad*), *as*, *m*, *N.* of a mountain. — *Mānavādya* (*va-ad*), *am*, *n*, *N.* of a *Sāman*. — *Mānavendra* (*va-in*), *as*, *m*. 'man-chief, man-lord,' a king. — *Mānavottara* (*va-ut*), *am*, *n*, *N.* of a *Sāman*. — *Mānavopapurāṇa* (*va-up*), *am*, *n*, *N.* of an *Upa-Purāṇa*. — *Mānavuṅgha* (*va-ogha*), with *guru*, epithet of a particular class of composers of mystical prayers [cf. the kindred words *Divyauṅgha*, *Siddhaugha*].

Mānavasya, *Nom. P. A.* *mānavasyati*, *-te*, &c., Ved. to act like men; (*Sāy.*) to wish for men.

Mānavasyat, *an*, *anti*, *at*, acting like men; (*Sāy.*) wishing for men, i. e. priests.

Mānaviya, *as*, *ā*, *am*, descended or derived from Manu; (*am*), *n*. a particular fine [cf. *mānava*].

Mānavaya, *as*, *ā*, *am*, descended or derived from Manu; (*as*), *m*. a patronymic.

Mānavya, *as*, *m*. a patronymic from Manu, *Pāṇ.* IV. 1, 105; (*āyānī*), *f*, see *Pāṇ.* IV. 1, 18; (*am*), *n*. a number of boys, assemblage of youths, (for *mānavya*.)

मानवर्तिक *mānavartika*, *ās*, *m*. pl., *N.* of a people; (also read *mānavarijaka*, *mānavalaka*, *gava-vartila*; cf. *mālavartī*.)

मानस *mānasa*, *as*, *i*, *am* (fr. *manas*), belonging to the mind or spirit, mental, spiritual, (as opposed to *śirira*, corporeal; *mānasam tīrtham*, a spiritual bathing-place or the lake *Mānasa* so called); expressed only in the mind (e. g. *mānasam stotram*, a silent hymn of praise), tacit, implied; present in the mind, only to be conceived in the mind, (*ābharaṇat mānasaiḥ*, with every conceivable ornament); dwelling on the lake *Mānasa*, (in this sense fr. *mānasa*, *am*, *n*. the lake *Mānasa*, see below); (*as*), *m*. a form of *Vishṇu*; *N.* of a *Nāga*; of a class of ascetics; of a son of *Vapush-mat*; of a preceptor; (*ās*), *m*. pl. a particular class of *Manes* (regarded as sons of *Vasishtha*); epithet of the *Vaiśyas* in *Sāka-dvīpa*; (*i*), *f*, *N.* of one of the sixteen *Vidyā*-*devīs* [cf. *māhā-mānasikā*]; (*am*), *n*. the mental powers, mind, spirit, the seat or faculty of reason and feeling, heart, soul, (in these senses frequently at the end of a comp., cf. *bhaya-santṛasta-m*); tacit or implied consent (in law); *N.* of a sacred lake and place of pilgrimage on mount *Kailāsa* in the *Himalāya* mountains, (the native place of the wild geese or swans; constant allusions are made to this lake in *Hindū* poetry, and the *Haṇsa* or *Rāja-haṇsa*, a kind of wild goose, is described as migrating to its shores every year at the breeding season); a kind of salt. — *Mānasa-ārin*, *i*, *ini*, *i*, frequenting lake *Mānasa*; (*i*), *m*. a wild goose or swan. — *Mānasa-janman*, *ā*, *m*. 'mind-born,' the god of love; [cf. *mano-janman*]. — *Mānasa-tra*, *am*, *n*. thoughtfulness, spirituality, the belonging to spirit, fulfilment of anything in mere thought. — *Mānasa-nayana*, *am*, *n*. 'guidance to the lake *Mānasa*,' *N.* of a logical work by *Jivana*. — *Mānasa-nayana-prasādanī*, *f*, *N.* of a commentary on the above work. — *Mānasa-ruj*, *k*, *f*. Ved. mental or spiritual disease. — *Mānasa-vega*, *as*, *ā*, *am*, swift as spirit (i. e. thought); (*as*), *m*, *N.* of a king. — *Mānasa-śuc*, *k*, *f*. Ved. mental sorrow or grief. — *Mānasa-santāpa*, *as*, *m*. mental anguish, sorrow of heart. — *Mānasalaya* (*sa-al*), *as*, *m*. 'dwelling on the lake *Mānasa*,' a wild goose or swan; [cf. *mānasaukas*]. — *Mānasottara* (*sa-ut*), *as*, *m*, *N.* of a mountain range; [cf. *uttara-mānasa*]. — *Mānasollāsu* (*sa-ul*), *as*, *m*, *N.* of a *Vedānta* work by *Sureśvara Ācārya* or *Dakṣiṇa Ācārya*, a disciple of *Sankara Ācārya*. — *Mānasollāsa-prabandha* and *mānasollāsa-vṛttānta* and *mānasollāsa-vṛttānta-vilāsa*, *as*, *m*. names of commentaries on the above work. — *Mānasaukas* (*sa-ok*),

ās, ās, as, dwelling on the lake Mānasa; (ās), m. a wild goose or swan, the Rāja-haṅsa.

Mānasāyana, as, m. a patronymic from Manas, see Pāṇ. IV. 1, 110.

Mānasika, as, ī, am (fr. *manas* or fr. *mānasa*), mental, spiritual; (as), m. an epithet of Viṣṇu.

Mānasya, as, m. a patronymic from Manas, see Pāṇ. IV. 1, 105.

मानस्कृत mānas-kṛita, as, m., Ved. (according to Mahi-dhara) = *pūjyā abhimānasya vā kartri*.

मानस्थली māna-sthalī, f., mānasthalaka, see Pāṇ. IV. 2, 127.

मानाङ्क mānāṅka, as, m. (perhaps for *mā-lāṅka*), N. of the author of the *Vṛindā-vana*.

मानायन mānāyana, as, m. a patronymic.

मानाय mānāyā, mānāyāyānī, see Gaṇa Gargādi to Pāṇ. IV. 1, 105, and Gaṇa Lohitādi to Pāṇ. IV. 1, 18.

मानिक mānika = mānin in *paṇḍita-m°*, q. v. (For *mānikā* see *mānaka*, p. 770, col. 2.)

मानित mānita. See p. 770, col. 2.

मानिन् mānin, ī, inī, i (fr. rt. *man* or fr. i. *māna*), thinking, being of opinion, (in these and the following senses often at the end of comp.); considering, regarding, taking for; fancying or imagining one's self, taking one's self for [cf. *paṇḍita-m°*]; fancying that one possesses (e.g. *kṣhamatā-mānin*, fancying that one possesses ability); being regarded or taken for; honouring, esteeming highly; having a high opinion of one's self, proud, haughty, proud of anything (e.g. *dhanato māni naraḥ*, a man proud of his wealth); maintaining one's honour, proud (in a good sense); highly honoured or esteemed; disdainful, angry, resentful, sulky; (ī), m. a lion; (inī), f. an angry or disdainful woman or one offended with her lover; a species of odoriferous plant (= *phali*, i.e. *priyangu*); N. of a daughter of Viḍūra-śtha and wife of Rājya-wardhana; a kind of metre, (probably incorrect for *mālinī*). = *Mānītā*, f. or *māni-tva*, am, n. (at the end of a comp.) the fancying that one possesses, imagining or fancying one's self, taking one's self for (e.g. *ajñāne jñāna-mānītā*, the fancying when in ignorance that one has knowledge); haughtiness, pride; honouring, paying respect; the being honoured, receiving honour.

मानिन्ध mānindha, as, m., N. of an astronomer, (also read *manindha*; cf. *maṇḍitha*.)

मानुतन्ध mānutantavya, as, m. (fr. *manu-tantu*), Ved. a patronymic of Aikadāśākṣha; [cf. *mārutantavya*.]

मानुष mānuṣa, as, ī, am (fr. *manus*), human, belonging to mankind, appertaining to men; humane, kind, favourable or propitious to men; (as), m. a man, human being, (often at the end of comp.), and sometimes with fem. ā, cf. *a-m°, ati-m°; kārya-m°*, a human being in some sense of the word, incarnate in human form); epithet of the signs of the zodiac Gemini, Virgo, and Libra; (ī), f. a woman; scil. *śikitsā*, a branch of medicine, the administering of drugs and herbs (as opposed to *āsurī* and *daivī śikitsā*); (am), n. the manner or ways of men, condition of man, humanity; the doings or actions of man, human action or effort, manhood; N. of a place. = *Mānuṣa-tā*, f. or *mānuṣa-tva*, am, n. humanity, the state or condition of man, manhood, manliness, human existence, man's estate. = *Mānuṣa-pradhana*, as, ā, am, Ved. fighting for men, (used in Rīg-veda I. 52, 9, as an epithet of the Maruts). = *Mānuṣa-buddha*, as, m. a human Buddha, (opposed to *dhyānī-buddha*). = *Mānuṣa-māṃsāda* (°sa-āda), as, ā, am, eating human flesh. = *Mānuṣa-rākṣasa*, as, m. a fiend in human form, a Rākṣasa-like man. = *Mānuṣa-*

laukika, as, ī, am, belonging to the world of men, proper for man, human. = *Mānuṣa-sambhava*, as, ā, am, coming from a man, produced by men. = *Mānuṣopeta* (°sha-up°), as, ā, am, joined with human effort.

Mānuṣhaka, as, ī, am, human.

Mānuṣī-bhū, cl. I. P. -*bhavati*, &c., to become man, take human form.

Mānuṣhya, am, n. (fr. *manuṣhya*), the being a man, humanity, manhood, manliness, human nature, man's estate; (as, -*śhī*, am), human, manly, belonging to man or humanity.

Mānuṣhyaka, as, ī, am, human; (am), n. humanity, human condition, human nature; a multitude of men.

मानोज्ञक mānojnaka, am, n. (fr. *mano-jña*), beauty, agreeableness, loveliness.

मान्तव्य māntavya, as, m. a patronymic from Mantu, see Pāṇ. IV. 1, 105.

Māntavyāyāni, f., see Pāṇ. IV. 1, 18.

मात्र mātra, as, ī, am (fr. *mantra*), Ved. proper or peculiar to Vedic texts, belonging to sacred texts, relating to mystical verses or spells.

Mātravarmika, as, ī, am (fr. *mantra-varṇa*), contained in the text of a Vedic hymn.

Mātrika, as, m. (fr. *mantra*), one who recites a text or spell, one conversant with spells or incantations, an enchanter, sorcerer.

मात्रित mātrita, ās, m. pl. the descendants of Mātritya, see Pāṇ. IV. 2, 111.

Mātritya, as, m. a patronymic from Mātrita, see Pāṇ. IV. 1, 105.

मान्य mānth, cl. I. P. *mānthati*, &c., (according to Vopa-deva, Dhātu-pāṭha III. 9) = rt. *manth* or i. *math*, to hurt, injure, &c. *Mānthya*, as, ā, am, see Gaṇa Sankāśādi to Pāṇ. IV. 2, 80.

मान्यरेषणि mānthareṣaṇi, is, m. a patronymic from Manthareṣaṇa, see Schol. on Pāṇ. II. 4, 66.

मान्यर्य māntharya, am, n. (fr. *manthara*), weakness.

मान्याल mānthāla, as, m., Ved. a kind of animal, (according to Mahi-dhara) a species of mouse.

मान्द mānda, as, ā, am (fr. rt. *mand* or 2. *mad*), Ved. 'gladdening,' an epithet of water in certain formulae; (as, ī, am), relating to the higher apsis of a planet's course; *māndaṃ karma*, the process of correction for the apsis; *māndaṃ phalam*, the equation of the apsis, (in these latter senses fr. *mandā*, q. v.)

Māndya, am, n. (fr. *mandā*), slowness, sluggishness, laziness; stupidity, torpor; apathy; weakness; indisposition, illness, sickness; *māndyaṃ kṛi*, to make one's self ill.

Māndra (fr. *mandra*), see Gaṇa Chattrādi to Pāṇ. IV. 4, 62.

मान्दार māndāra or māndārava, as, m. a species of tree (= *mandāra*; cf. *mandārava*).

मान्दार्थ māndārya (fr. *mandāra*), see Gaṇa Pragadyādi to Pāṇ. IV. 2, 80; perhaps used as a proper N. in Rīg-veda I. 165, 15.

मान्धातृ māndhātṛi, tā, m. (according to some fr. *mām*, 'me,' & *dhātṛi*, 'a drinker,' this king having once sucked Amṛita from the finger of Indra, who thereupon used the exclamation which afterwards became the prince's name), N. of a king (son of Yuvanāśva, author of Rīg-veda X. 134; also read *mandhātṛi*, q. v.); N. of a sovereign in more recent times. = *Māndhātā-pura*, am, n., N. of a city; (also read *māndhātā-trīpura*.)

Māndhātṛa, as, ī, am, relating to Māndhātṛi; (as), m. a patronymic from Māndhātṛi.

मान्द्योद māndhyoda, as, m. a patronymic (?).

मान्ध mānmatha, as, ī, am (fr. *manna-tha*), relating to or concerning love, excited by love, belonging to the god of love.

मान्य mānya. See p. 770, col. 2.

मान्यमान mānyamāna, as, m., Ved. a patronymic from Manyamāna; according to Sāy. on Rīg-veda VII. 18, 20, *devakam ḍin mānyamānam jaghantha* may be translated, 'thou hast slain Devaka the son of Manyamāna;' according to others, 'thou hast slain the god, the proud one.'

मान्यव mānyava, as, ī, am, relating to Manyu.

मान्यवती mānyavatī, f., N. of a princess; (perhaps for *mālya-vatī*.)

मापक māpaka, as, ikā, am (fr. Caus. of rt. 3. *mā*), serving for measuring or weighing, a measurer, &c.

Māpana, as, m. a pair of scales, balance; (ā), f. measuring; measuring or meting out, making a place for a sacrifice, measure; (am), n. the act of measuring; forming, making, formation.

मापत्य māpatya, am, n. (perhaps fr. i. *mā* + *apatya*, i.e. not a child in the ordinary sense, cf. *manasi-ja*; according to others fr. Caus. of rt. *me*), a term applied to the god of love or Kāma-deva, (according to some, *māpatya*, as, m.)

माबर mābara, N. of a place.

माम māma, as, ī, am (fr. *mama*, gen. sing. of 3. *mā*), mine, my; mother, uncle, (in this sense like *tāta*, q. v., and commonly in voc. sing.)

Māmaka, as, ikā or Ved. ī, am, my, mine; selfish, greedy, covetous; (as), m. a miser, niggard; a maternal uncle; (ī), f., N. of a Buddhist goddess; [cf. *māmukhi*.]

Māmakina, as, ā or ī (?), am, my, mine.

Māmateya, as, m. (fr. *mamata*), a metronymic of Dirgha-tamas; (also read *sāmanteya*.)

मामनसायति māmanasāyati, is, m. a patronymic (?).

मामल्लदेवी māmalla-devī, f., N. of the mother of Śrī-harsha (author of the *Naishadhiya-charita*).

मामिडि māmiḍi, is, m. a proper N.

मामुखी māmukhi, f., N. of a Buddhist goddess.

मामुदगजनवी māmuda-gojanavī, m. = محمود غزنوی, i.e. Mahmūd of Ghaznī.

माम्यश्य mām-paśya, as, ā, am (fr. *mām*, acc. of *aham* + *paśya*), Ved. regarding or looking at me.

माय māya, as, ā, am (according to some fr. rt. 3. *mā*, according to others fr. rt. *man* + *ya*), illusory, possessing magical powers or powers of illusion (said of Viṣṇu); (as), m. an illusionist, conjurer, juggler; an evil spirit, Asura; (ā), f. art, wisdom, (according to Naighaṇṭuka III. 9 = *prajñā*), extraordinary or supernatural power, wonderful power, (in these meanings only in the earlier language); illusion, trick, artifice, deceit, deception, fraud, jugglery, sorcery, witchcraft; wickedness, villainy; a political trick, diplomatic artifice; an illusory image or apparition, phantasm, phantom, anything unreal, anything which deceives the sight (e.g. *siṅha-m°*, a phantasm in the form of a lion, a phantom lion); philosophical illusion, idealism, unreality, (in the Sāṅkhya system applied to Prakṛiti as the source of all apparent material objects); Illusion personified, (sometimes identified with Durgā as the authoress of spells, sometimes regarded as a daughter of Anṛita and Nirṛiti or Nikṛiti and mother of Mṛityu or as a

daughter of Adharma); one of the four Pāśas or snares which entangle the soul (with Śaivas); pity, compassion; N. of the mother of Śākya-muni or Buddha; N. of two metres, four times -----, and -----, and ----- twice alternately with -----; (= māyā-purī), N. of a city; of the city Gayā; (ās), f. pl. Ved. ideal products of the mind. — *Māya-vat*, ān, ati, at, Ved. = māyā-vat, q. v. — *Māyā-kāpālīka*, am, n., N. of a particular drama. — *Māyā-kāra*, as, or māyā-kṛtī, ī, m. 'illusion-maker,' a conjurer, juggler. — *Māyā-śāṇa*, as, ā, am (see śāṇa), skilled in illusion, famous for juggling; illusive, deceptive. — *Māyāśāra* ('yā-āc'), as, ā, m., practising illusion or deceit, acting deceitfully, (opposed to *sādhur-ācāra*). — *Māyā-jīvin*, ī, m. 'living by illusion,' a conjurer, juggler. — *Māyā-tantra*, am, n., N. of a Tantra. — *Māyātma* ('yā-āt'), as, ikā, am, consisting of illusion, essentially illusory. — *Māyā-da*, as, m. 'giving or causing illusion,' an alligator, crocodile. — *Māyā-darśana*, am, n., N. of a chapter of the Bhaviṣya-Purāṇa. — *Māyā-devī*, f., N. of the mother of the Buddha *kar' kṣoṇ* or Śākya-muni; of the wife of Pra-dyumna. — *Māyā-devī-suta*, as, m. 'the son of Māyā-devī,' an epithet of Śākya-muni. — *Māyā-dhara*, as, ī, am, possessing illusion, skilled in magic, deceitful. — *Māyānvita* ('yā-an'), as, ā, am, possessing illusion, deceitful, guileful. — *Māyā-paṭu*, us, us or *vi*, u, skilled in illusion or magical arts, delusive, fraudulent. — *Māyā-pati*, īs, m. 'lord of illusion,' a master in illusions, the husband of illusion personified. — *Māyā-pur*, ūr, or māyā-purī, f., N. of a city; [cf. māyā]. — *Māyā-prayoga*, as, m. the application or employment of magic. — *Māyā-phala*, am, n. a gall-nut. — *Māyābhūdayana* ('yā-abh'), as, m., N. of a Kāyastha (Rāja-taraṅgiṇī VIII. 1819). — *Māyā-maya*, as, ī, am, consisting of illusion, formed of or creating illusion, illusive, illusory, deceptive, enchanted, unreal, magical. — *Māyā-mānavaka*, as, ā, am, appearing magically as a boy or dwarf. — *Māyā-mṛiga*, as, m. an illusory antelope, a phantom deer. — *Māyā-yātra*, am, n. enchantment. — *Māyāyantra-vimāna*, as, am, m. n. an enchanted chariot, magical car. — *Māyā-yoga*, as, m. the application or employment of illusion, employment of magical arts. — *Māyā-yodhin*, ī, inī, ī, fighting illusively or with deceitful artifices. — *Māyā-rasika*, as, ā, am, taking pleasure in deceit, fond of illusion or deceit; [cf. māyā-rasika]. — *Māyā-rāvaṇa*, as, m. Rāvaṇa in an illusory or disguised form. — *Māyā-vaśana*, am, n. a deceptive or hypocritical speech. — *Māyā-vaṭu*, us, m., N. of a king of the Śavaras. — *Māyā-vat*, ān, ati, at, possessing powers of illusion, having magical powers, employing deceit, deceptive, illusory, unreal; skilled in magical arts; (ān), m. an epithet of Kāśya; (atī), f., N. of the wife of Pra-dyumna; of the wife of a Vidyādhara; of a princess; of a particular magical art personified; of an authoress of certain magical incantations. — *Māyā-vasika*, as, ā, am, practising deceit, deluding, a deceiver, cheat, (perhaps for māyā-rasika). — *Māyā-vāda*, as, m. 'the doctrine of illusion,' a term applied to Buddhism. — *Māyā-vāda-sandūshāṇī*, f. 'destroyer of the doctrine of illusion,' N. of a controversial work against the non-dualistic doctrine of the Vedānta. — *Māyā-vīd*, t, ī, t, 'illusion-knowing,' experienced or skilled in magical arts. — *Māyā-vin*, ī, inī, ī, possessing illusion or magical powers; employing deceit, using tricks, deluding or deceiving others; illusory, creating illusions; (ī), m. a magician, conjurer, juggler; a cat; N. of a son of Maya; (ī), n. a gall-nut. — *Māyā-suta*, as, m. 'son of Māyā,' epithet of Śākya-muni or Buddha. — *Māyājīvin*, ī, inī, ī, = māyā-vin above. — *Māyika*, as, ā, am, illusory, creating illusion; practising deceit, deceiving others, deceitful, deceptive, trickish; (ās), m. a conjurer, juggler; (am), u. a gall-nut. — *Māyika-bhāṭava*, am, n., N. of a Tantra. — *Māyin*, ī, inī, ī, possessing powers of illusion,

having supernatural powers; illusory, unreal, deceptive, subject to Māyā (said of the soul, cf. māyā); (ī), m. a conjurer, juggler, magician; a cheat, deceiver; epithet of Brahmā; of Śiva; of Agni; of Kāma; (ī), n. magic, magical art [cf. *dur-m*]; a gall-nut. — *Māyī-phala*, am, n. a gall-nut.

Māyeya, as, ā, am (fr. māyā), see Gaṇa Nadyādi to Paṇ. IV. 4. 35.

मायव māyava, as, m., N. of the father of Mādhava and Śaṇaṇa.

मायव māyava, as, m. (fr. mayu or māyu), Ved. a patronymic.

मायवत् māya-vat. See col. 1.

माया māyā. See under māya, p. 771.

मायाकापालिक māyā-kāpālīka, māyā-kāra, &c. See col. 1.

मायाति māyāti, is, m. = nara-bali, the sacrifice or oblation to men.

मायिक māyika, māyin. See col. 1.

मायु 1. māyu, us, m. (fr. rt. 2. mā), Ved. the act of bleating, lowing, bellowing, roaring, yelling, braying, making any sound or cry; 'the bleater or bellower,' a kind of animal or epithet of a Kim-purusha [cf. mayu, maya, mayūra]; sometimes at the end of comps. [cf. *aja-m*, *urdhva-m*, *go-m*]. — *Māyuka*, as, ā, am (probably for māyuka), bellowing, roaring, &c.

मायु 2. māyu (probably fr. rt. 3. mā, to measure), = āditya, the sun, (according to Nirukta II. 9, XI. 42.)

मायु 3. māyu, us, u, m. n. (in Uṇādi-s. I. 1. said to be fr. rt. 1. mī, to throw or scatter through the body), gall, bile, the bilious humor.

मायुक māyuka (according to Naigh. III. 2) = *hrasva*; [cf. *pra-m*].

मायुराज māyurāja, as, m., N. of a son of Kuvera [cf. *mayu-rāja*]; N. of a poet.

मायूक māyūka. See under 1. māyu above.

मायूर māyūra, as, ī, am (fr. mayūra), belonging to or coming from a peacock; made of peacocks' feathers; drawn by peacocks (said of a chariot); dear to peacocks; (ī), f. a species of plant, = *aja-modā*; (am), n. a flock of peacocks. — *Māyūra-kalpa*, as, m., N. of a particular Kalpa or long period of time.

Māyūraka, as, m. a peacock-catcher, one who catches wild peacocks either to tame them or in order to make various articles with their feathers.

Māyūrakarna, as, m. (fr. *mayūra-karṇa*), a patronymic.

Māyūrika, as, m. a fowler who catches peacocks, peacock-catcher.

मायूभव māyobhava or (more correctly) *māyobhavya*, am, n. (fr. *mayo-bhū*), Ved. well-being, enjoyment.

माय्य māyya. See *puru-m*, p. 585, col. 1.

मार् mā, r, r, r (fr. Caus. of rt. *mṛi*), a killer, destroyer.

Māra, as, ī, am, (at the end of a comp.) killing, destroying, slaying; (as), m. death, pestilence (Ved.); slaying, killing; hindrance, obstruction, impediment, opposition; the god of love; the passion of love; (with Buddhists) the Destroyer, Evil One, Devil, (in this sense also *ās*, m. pl.); the thorn-apple; (ī), f. a plague, pestilence, epidemic; Pestilence personified as the goddess of death, and identified with Durgā; [cf. *agha-māra*, *trishṇā-m*, *paśu-m*]. — *Māra-jit*, t, m. 'conqueror of Māra,' N. of a Buddha. — *Māra-bija*, am, n. epithet of a particular magical formula. — *Māra-vat*, ān, ati, at, full of love, impassioned, enamoured. — *Mārāṅka* ('ra-an'), as, ā,

am, displaying tokens of love. — *Mārātma* ('ra-āt'), as, ikā, am, essentially destructive, murderous. — *Mārābhīhu* ('ra-abh'), us, m. 'overthrower of Māra,' epithet of a Buddha. — *Mārārī* ('ra-arī'), īs, m. 'the enemy of the god of love,' N. of Śiva. — *Mārī-mṛita*, Ved. a spectre, apparition.

Māraka, as, ikā, am, (at the end of a comp.) killing, slaying; (as), m. any deadly or pestilential disease, plague, pestilence; a slayer, destroyer, murderer, the god of death; a falcon, hawk; (ikā), f. a plague, pestilence.

Mārakūyika, as, ī, am (fr. *māra* + *kūya*), belonging to the retinue or attendants of Māra (with Buddhists).

Mārāṇa, am, n. the act of killing, slaying, slaughter, being killed, destruction; a magical ceremony having for its object the destruction of an enemy; (scil. *astrā*), 'the slayer,' epithet of certain mythical weapons; epithet of a particular process in reducing metals, calcination; a kind of poison [cf. *marāṇa*]; (ī), f. 'the slayer,' epithet of one of the nine Śamīdhis.

Mārī, īs, f. any deadly disease, pestilence, plague; killing, slaying; ruin. — *Mārī-vyāsana-vāraka*, as, ikā, am, averting plague and distress; (as), m. an epithet of Kumāra-pāla.

Mārīka, as, ā, am (fr. the Caus.), killed, slain, destroyed.

Mārīn, ī, inī, ī (fr. rt. *mṛi* or fr. *māra*), dying; killing, a slayer, murderer (at the end of comps.).

Mārīya, as, ā, am, belonging to the god of love.

Mārūka, as, ā, am, Ved. dying, perishing.

Māryamāna, as, ā, am, being killed or destroyed, &c.

मारकत mārakata, as, ī, am (fr. *mārakata*), of or belonging to an emerald, like an emerald, emerald-coloured, having any of the properties or qualities of an emerald. — *Mārakata-iva*, am, n. the state or property of an emerald, emerald colour.

मारजातक mārjātaka, as, m. a cat (?).

मारदाकार mārādākāra, as, m. a proper N.

मारप mārāpa, as, m. a proper N.

मारव mārava, as, ī, am (fr. *maru*), desert, belonging to a wilderness or any wild, uncultivated region, living or being in a wilderness; (ī), f. epithet of a particular musical scale.

मारिच māriṇya, as, ī, am (fr. *mariṇya*), made of pepper, peppery; (with *ūrṇa*), ground or pounded pepper.

Mārīṇya, as, ā, am, prepared or seasoned with pepper, peppered.

मारित mārīta. See above.

मारिष mārisha, as, m. (for *mārsha*, q. v.), an honourable man, a respectable or venerable person, (in the voc. as a respectful mode of address, and in dramatic language sometimes applied to the manager or one of the principal actors); a species of pot-herb or vegetable, *Amaranthus Oleraceus* [cf. *alpa-mārisha*, *mārshika*]; (ās), m. pl., N. of a people; (ā), f., N. of the mother of Dakṣha; of the wife of Śūra; of a river.

मारी mārī. See under *māra*, col. 2.

मारीच māriṇya, as, ī, am, belonging or relating to or composed by Mārīcī; (as), m. son of Mārīcī, a patronymic of Kāśyapa; N. of a Rākṣasa; a royal elephant; a species of plant, = *kakkola*; (ī), f., N. of a Buddhist goddess, the mother of Śākya-muni (= *māyā-devī*, q. v.); N. of an Apsaras; (am), n. a collection or grove of pepper plants, (in this sense fr. *mārīcā*); N. of a commentary on the Siddhanta-Śiromaṇi; [cf. *mārīcā*]. — *Mārīcāpapurāṇa* ('cā-up'), am, n., N. of an Upa-Purāṇa.

Mārīcī, īs, m. a metonymic from Mārīcī, see Gaṇa Bāhvādi to Paṇ. IV. 1, 96.

Mārīṇya, as, m. a patronymic from Mārīcī, (used as an epithet of the Agni-shvāttas.)

मारुह *māruḥ*, as, m. a serpent's egg; cow-dung; a place spread with cow-dung; a road, way.

मारुत *māruta*, as, i, am (fr. *marut*), of or belonging to the Maruts, proceeding from the Maruts, relating to or consisting of the Maruts; belonging to air or wind, relating to or proceeding from wind, windy, aerial; (as), m. = *marut*, air, wind; the god of the wind; breath, breathing; the wind in the body, vital air, one of the three humors of the body; the trunk of an elephant; N. of a Marut; a prince of the Maruts; a N. of Agni; (Ved.) a son of the Maruts; (Ved.) an epithet of Vishnu and of Rudra, &c.; (ās), m. pl. the Maruts (regarded as children of Diti); N. of a people, (also read *maḍuka*); (ā), f., N. of a woman; (i), f., scil. *dis* or *vidis*, the north-west quarter; (am), n., scil. *riksha* or *nakshatra*, the constellation Svāti; N. of a Sāman; a burnt offering on conception (?). — **Maruta-pūrṇa-randhira**, as, ā, am, having cavities filled with wind (said of reeds). — **Maruta-maya**, as, i, am, consisting or having the essence of wind, windy. — **Maruta-vrata**, am, n. 'wind-like duty', penetrating everywhere (as a king by means of spies). — **Maruta-sūnu**, us, m. 'son of the wind,' epithet of Hanumat. — **Marutāmaja** ('*ta-ā*'), as, m. 'son of the wind,' epithet of fire; of Hanumat. — **Marutāpaha** ('*ta-ap*'), as, ā, am, expelling the wind of the body, removing windy humor; (as), m. Capparī Trifoliata. — **Marutāpūrṇa** ('*ta-āp*'), as, ā, am, filled with wind. — **Marutāsana** ('*ta-as*'), as, i, am, feeding on air alone, fasting; (as), m. a snake [cf. *pavaneśana*]; N. of one of Skanda's attendants; of a Dānava. — **Marutāśva** ('*ta-as*'), as, ā, am, (perhaps) having horses rapid as the wind; (Sāy.) a patronymic from Marutāśva. — **Marutēśvara-tīrtha** ('*ta-is*'), am, n., N. of a Tīrtha.

Maruti, is, m. (fr. *marut* or *māruta*), 'son of the Maruts, son of the Wind,' a patronymic of Dyutāna (Ved.); of Bhīma; of Hanumat. — **Marut-prashtha**, as, ā, am, led on or preceded by Hanumat.

मारुतन्तव्य *mārutantavya* for *mānutantavya*, q. v.

मारुदेव *mārudeva*, N. of a mountain. See *marud-eva*, p. 749, col. 1.

मारुध *mārudha*, N. of a place.

मारुवार *māruvāra*, N. of a country.

मार्क *mārka*, as, m. = *mārkava*, q. v.

मार्कट *mārkaṭa*, as, i, am (fr. *markaṭa*), apish, monkey-like. — **Mārkaṭa-pipilikā**, f. a small black ant.

Mārkaṭi, is, m. a patronymic from Markaṭa.

मार्कण्ड *mārkaṇḍa*, as, m. = *mārkaṇḍeya* below; (as, ā, am), composed by Mārkaṇḍa. — **Mārkaṇḍa-purāna**, am, n. = *mārkaṇḍeya-purāna*. — **Mārkaṇḍēśvara-tīrtha** ('*ḍa-is*'), am, n., N. of a Tīrtha.

Mārkaṇḍiya, am, n. a species of shrub (= *bhūmy-āhulya*).

Mārkaṇḍeya, as, m. a patronymic from Mārkaṇḍa, (according to others also Mārkaṇḍa); N. of an ancient sage (the reputed author or narrator of the Mārkaṇḍeya-Purāna); (ās), m. pl. the descendants of Mārkaṇḍeya; (am), n. = *mārkaṇḍeyasya tīrtham*; (as, i, am), delivered or composed by Mārkaṇḍeya. — **Mārkaṇḍeya-purāna**, am, n., N. of one of the eighteen Purānas, (in this Purāna Jaimini, the pupil of Vyāsa, applies to Mārkaṇḍeya to be made acquainted with the nature of Vāsudeva or Kṛishṇa, and for an explanation of some of the incidents of the Mahā-bhārata; the sage excuses himself, and refers Jaimini to some sapient birds of celestial origin, residing in the Vindhya mountains, and profoundly versed in the Vedas; these birds, whose chief is called Pingāksha, answer Jaimini's

questions and explain various difficult points, such as, 'Why was Vāsudeva born a mortal? How was it Draupadi became the wife of the five Pāṇḍus?' &c., &c. The answer to these inquiries and the addition of various legends constitute the bulk of this Purāna, and make it a kind of supplement to the Mahā-bhārata; it differs from all the other Purānas in its narrative rather than sectarian character.)

मार्कव *mārkava*, as, m. Eclipta Prostrata; (sometimes incorrectly spelt *mārkara*; cf. *mar-kara*.)

मार्ग *mārg* (connected with rts. *mṛj*, I. *mṛj*, but more properly to be regarded as a Nom. fr. *mārga* below), cl. 1. 10. P. (ep. also cl. 1. A) *mārgati* (-te), *mārgayati*, *mārgitum*, *mārgayitum*, to seek, seek for; to hunt after, chase; to search through, trace out; to seek after, seek to obtain, strive to attain; to follow after, strive after; to request, ask, beg, solicit anything from any one (with abl. of the person and acc. of the thing, or with double acc.), to ask in marriage; to seek to purchase or buy; to make or prepare a road (?); to go (?); to feather an arrow (?); to purify, adorn, (in this sense evidently fr. *mārj* = I. *mṛj*, q. v.)

Mārga, as, m. (in some of its senses fr. *mṛga*), hunting or tracing out game; following after, seeking, search, investigation, inquiry; the track of a wild animal, any track, path, road, way, (*mārga*, on the way, on the road; *madhye mārga*, in the middle of the way; *mārgaṁ dā*, with gen. of the person, to give up the way to any one, move out of any one's way; *mārgaṁ prachalitā*, he set out on his way); the path or course of a planet, of the wind, &c.; (in medicine) a way, passage, channel, canal (in any part of the body); the intestinal canal, anus; a way, means, (*viagraha-mārga*, a means of warfare); the right way, proper course; mode, manner, method, characteristic, usage, habit, custom, use, (*amārgaṇa*, in an unfair manner; *malla-mārgāḥ*, the usages of wrestlers; *yuddha-mārga*, a mode of fighting, stratagem, manoeuvre); a title or head in law, ground for litigation; style, diction; a high style of acting or dancing or singing (as opposed to a vulgar style); (in dramatic language) pointing out the way, indicating how anything is to take place; (in geometry) a section; (as, i, am), coming from or belonging to wild animals, belonging to an antelope or deer, (in this sense fr. *mṛga*); (as), m. musk [cf. *mṛga-mada*]; the constellation Mṛga-śiras; the month Mārgaśīrṣā (November-December). — **Mārga-toraṇa**, am, n. a triumphal arch erected over a road. — **Mārga-darsaka**, as, m. 'way-shower,' a guide. — **Mārga-dāyitni**, f. 'giving up the way,' N. of Dākṣhāyāni at Kedāra. — **Mārga-draṅga**, as, m. a city or town on the road. — **Mārga-druma**, as, m. a tree growing by the way-side. — **Mārga-dhenu**, us, m. or *mārga-dhenuka*, am, n. a Yojana, a measure of distance = 4000 fathoms or 4 Kos, above 8 miles, (perhaps originally a milestone representing a cow). — **Mārga-pa**, as, or *mārga-pati*, is, m. 'road-inspector,' N. of a particular official. — **Mārga-patha**, as, m. a course, road, path. — **Mārga-pāti**, f. 'road-protectress,' N. of a goddess. — **Mārga-bandhana**, am, n. a road-obstruction, anything which blocks up a road, a barricade. — **Mārga-madhya-ga**, as, ā, am, going in the middle of the road, being on the road. — **Mārga-rakshaka**, as, m. a road-keeper, guard. — **Mārga-rodhin**, i, īnī, i, road-obstructing, blocking up a road. — **Mārga-vaṭi**, f. epithet of the tutelary goddess of travellers. — **Mārga-vaśānuga** ('*śa-an*'), or *mārga-vaśāyāta* ('*śa-āy*'), as, ā, am, remaining on the road, going or situated along the road. — **Mārga-sākhin**, i, m. 'way-side tree,' a tree by the road-side. — **Mārgaśīrṣa**, see col. 3. — **Mārga-sodhaka**, as, m. 'road-clearer,' a pioneer. — **Mārga-stha**, as, ā, am, being on the road, a traveller. — **Mārga-harmya**, am, n. a mansion or palace on a high-road. — **Mārgāgata** ('*ga-āg*') or *mārgāyāta* ('*ga-āy*'), as, ā, am, come from the road or a journey, a

traveller, wayfarer. — **Mārgēśa** ('*ga-īśa*'), as, m. = *mārga-pa*, col. 2. — **Mārgatāshin** ('*ga-esh*'), i, īnī, i, 'road-seeking,' searching for a road or path. — **Mārgopadiś** ('*ga-up*'), k, m. 'road-shower,' a guide, leader.

Mārgaka, as, m. the month Mārgaśīrṣa; [cf. *prati-m*.]

Mārgaṇa, as, i, am, seeking, searching for; investigating; begging, requiring, asking, desiring; (as), m. a beggar, solicitor, suppliant, mendicant; an arrow; a symbolical expression for the number five derived from the five arrows of the god of love; (am, ā), n. f. the act of seeking or searching for, investigation; research, inquiry; the act of begging, solicitation, affectionate solicitation or inquiry, (in some of these senses usually ā, f.) — **Mārgaṇa-tā**, f. the being an arrow, the state or nature of an arrow; **mārgaṇatām gataḥ**, become an arrow. — **Mārgaṇa-priyā**, f., N. of a daughter of Prādhā.

Mārgāpaka, as, m. a beggar, solicitor, mendicant.

Mārgamāna, as, ā, am, seeking, searching for, tracing out, investigating.

Mārgayat, am, anti, at, seeking, searching for, investigating, hunting after.

Mārgaśira, as, or *mārgaśīras*, ās, m. (fr. *mṛga-śiras*), the month Mārgaśīrṣa.

Mārgaśīrṣa, as, i, am, born under the constellation Mṛga-śiras; (with and without *māsa*), N. of the month in which the full moon enters the constellation Mṛga-śiras, the tenth or (in later times) the first month in the year = November-December; (i), f. (with and without *paurṇamāsī*), the day on which the full moon enters the constellation Mṛga-śiras, the fifteenth day of the first half of the month Mārgaśīrṣa.

Mārgaśīrṣhaka, as, m. = *mārgaśīrṣha*.

Mārgāra, as, m., Ved. (according to Mahā-dhara) a patronymic from Mṛgāri; one who catches fish with his hands.

Mārgika, as, m. a hunter, huntsman; a traveller, wayfarer.

Mārgiṭa, as, ā, am, sought, searched, sought or inquired after, pursued, hunted after; desired, required.

Mārgitavya, as, ā, am, to be sought or sought after; to be searched through; to be striven after.

Mārgin, i, m. one who clears or guards the way, a pioneer, guide.

1. **mārgya**, as, ā, am (for 2. see under rt. *mārj* below), to be sought or searched for.

Mārgyamāna, as, ā, am, being hunted after or searched for, being chased.

मार्गमर्षि *mārgamarshi*, is, m., N. of a son of Viśvāmitra, (also read *mārdamarshi*.)

मार्गमित्र *mārgamitra*, as, m. a patronymic.

मार्गयथ *mārgayatha*, as, m. a patronymic (?).

मार्गव *mārgava*, as, m. a particular mixed caste (born from a Nishāda and an Ayogava female).

मार्गवेय *mārgaveya*, as, m., Ved. the patronymic or metronymic of a Rāma.

मार्गशिर *mārgaśira*, *mārgaśīrṣa*. See above.

मार्गीयव *mārgiṇyava* or *mārgiṇyavādyā*, am, n., N. of a Sāman.

मार्ज *mārj*, cl. 10. P. *mārjayati*, -yitum, to wipe, scour, cleanse, purify, (in these senses allied to rt. 1. *mṛj*, fr. which the derivatives below may be formed); to sound, make a particular sound, (in this sense connected with rts. *marc*, *marv*, *majj*.)

2. **mārgya**, as, ā, am (properly fr. rt. 1. *mṛj*; for 1. see above), to be wiped away or removed, to be scoured, to be cleansed or purified.

Mārja, as, ā, am, cleaning, scouring; a cleaner, scourer [cf. *astra-m*, *śastra-m*]; (as), m. an epithet of Vishṇu; purification, cleansing; a washerman.

as, a, am, equal to a month or to a number of months.

—*Māsa-traya*, *am*, *n*. three months. —*Māsātraya-vādhī* (^{°ya-av}), *ind*. for the space of three months. —*Māsa-deya*, *as*, *ā*, *am*, to be paid or discharged in a month (as a debt). —*Māsa-dhā*, *ind*. by the month, monthly. —*Māsa-pāka*, *as*, *ā*, *am*, *Ved*. maturing or producing results in a month. —*Māsa-pūrva*, *as*, *ā*, *am*, a month before, a month earlier, (in this sense *pūrva* has not the pronominal declension). —*Māsa-pramita*, *as*, *ā*, *am*, 'measured by months,' occurring once a month; (*as*), *m*. new moon. —*Māsa-praveśa*, *as*, *m*. the beginning of a month. —*Māsapraveśānāyana* (^{°sa-in}), *am*, *n*. N. of an astronomical work. —*Māsa-bhukti*, *is*, *f*. the (sun's) monthly course; [*cf. pakṣa-bhukti*]. —*Māsa-māna*, *as*, *m*. a year. —*Māsa-varttikā*, *f*. a species of wagtail (= *varshapī*). —*Māsa-sas*, *ind*. by the month, monthly, month by month; for months. —*Māsa-saṇḍayika*, *as*, *ā*, *am*, having provisions for a month. —*Māsa-stoma*, *as*, *m*, *Ved*. N. of an Ekāha. —*Māsādhīpa* (^{°sa-adh}), *as*, and *Ved*. *māsādhīpatī* (^{°sa-adh}), *is*, *m*. the regent or planet presiding over a month. —*Māsānumā-sika*, *as*, *ā*, *am* (*fr. māsa + anu-māsa*), performed from month to month, monthly. —*Māsānta* (^{°sa-an}), *as*, *m*. the end of a month, day of new moon. —*Māsāpavarga* (^{°sa-ap}), *as*, *ā*, *am*, *Ved*. continuing a month at the most. —*Māsāvadhika* (^{°sa-av}), *as*, *ā*, *am*, having a month as the limit, happening in the period of a month at the latest. —*Māsāhāra* (^{°sa-ah}), *as*, *ā*, *am*, taking food only once a month. —*Māsāpavāsa* (^{°sa-up}), *as*, *m*. fasting a whole month. —*Māsāpavāsinī* (^{°sa-up}), *f*. a woman who fasts a whole month; (ironically) a lascivious woman, procuress.

Māsaka = *māsa*, a month; [*cf. cāturmāsaka*].
Māsala, *as*, *m*. a year.
Māsika, *as*, *i*, *am*, (at the end of a comp.) relating or pertaining to a month [*cf. ardha-m*]; monthly, happening every month (e.g. *māsikam śrāddham*, a monthly Śrāddha; *cf. aṣṭā-m*); lasting or continuing for a month (e.g. *māsiko vyādhiś*, a sickness which continues for a month); performed or paid &c. within or after a month, payable in a month, to be restored in a month; engaged for a month or by the month (as a teacher, servant, &c.); dedicated to a particular month; (*am*), *n*. a particular Śrāddha or funeral rite performed every new moon. —*Māstikāna* (^{°ka-an}), *am*, *n*. the food given at a monthly oblation to the Manes (Manu XI. 157).

Māsina, *as*, *ā*, *am*, one month old; monthly.
Māsya, *as*, *ā*, *am*, (at the end of comps.) a month old, lasting or continuing a month.

मासना *māsana*, *am*, *n*. Vernonia Anthelmintica; the seed of this plant (?).

मासर *māsara*, *am*, *n*. *Ved*. a particular made dish, a mixture of the water in which rice and millet are boiled with yeast, grasses, &c.; (*as*), *m*. the meal of parched barley mixed with sour milk or buttermilk and covered with grass; the scum of boiled rice, rice-gruel.

मासुरकरी *māsurakara*, *as*, *m*. a patronymic from Masura-karṇa.

मासुरी *māsuri*, *f*. a beard.

मासूर *māsūra*, *as*, *i*, *am* (*fr. masūra*), of the shape of a lentil, lentil-shaped; consisting or made of lentils or pulse.

माह *māh*, *cl*. 1. P. A. *māhati*, -*te*, &c., to measure, mete.

माहकस्थली *māhaka-sthali*, *f*. N. of a place.

माहाकस्थलका, pertaining to the above.

माहकि *māhaki*, *is*, *m*. (probably a patronymic *fr. mahaka*), N. of a preceptor; [*cf. Chandoga-m*].

माहत *māhata*, *as*, *i*, *am* (*fr. mahat*), see

Gaṇa Utsādi to Pāṇ. IV. 1, 86; (*am*), *n*. greatness (?), see Gaṇa Prithvādi to Pāṇ. V. 1, 122.

माहन *māhana*, *as*, *m*. a Brāhman.

माहा *māhā*, *f*. a cow; [*cf. mahā, mahī, mahēyī*].

माहाकुल *māhākula* or *māhākulina*, *as*, *i*, *am* (*fr. mahā-kula*), of noble family or lineage, nobly born, of illustrious descent.

Mahācāmasya, *as*, *m*, *Ved*. a patronymic from Mahā-cāmasa.

Mahācitti, *is*, *is*, *i* (*fr. mahā-citta*), see Gaṇa Sutaṅgamādi to Pāṇ. IV. 2, 80.

Mahājanika or *māhājanina*, *as*, *i*, *am* (*fr. mahā-jana*), fit for or suitable to great persons; fit for merchants.

Mahātmika, *as*, *i*, *am* (*fr. mahātman*), high-minded, magnanimous, noble, lofty, exalted, dignified, majestic; of great sanctity or honour; glorious.

Mahātmya, *am*, *n*. (*fr. mahātman*), greatness of soul, high-mindedness, magnanimity, exalted state or position, greatness, majesty, dignity; the peculiar efficacy or virtue of any divinity or sacred shrine; a work giving an account of the merits of any holy place or object; [*cf. devī-m*, *bhāva-nārāyaṇa-m*].

Mahānada, *as*, *i*, *am* (*fr. mahā-nada*), relating to a great river, see Gaṇa Utsādi to Pāṇ. IV. 1, 86.

Mahānasa, *as*, *i*, *am* (*fr. mahānasa*), relating or belonging to a large carriage; belonging to a kitchen, &c.; see Gaṇa Utsādi to Pāṇ. IV. 1, 86.

Mahānāmāna or *māhānāmika* or *māhānāmika*, *as*, *i*, *am* (*fr. mahā-nāmnī*), *Ved*. relating to or connected with the Mahā-nāmnī verses; = *māhā-nāmnīyo brahma-cāryam asya*; = *māhā-nāmnīs śruti* or *tisām vratam śruti* [*cf. mahānāmika*]; *māhānāmika* or *māhānāmika*, *as*, *m*. a Brāhman versed in the above portion of the Vedas.

Mahāputrī, *is*, *is*, *i* (*fr. mahā-putra*), see Gaṇa Sutaṅgamādi to Pāṇ. IV. 2, 80.

Mahāprāṇa, *as*, *i*, *am* (*fr. mahā-prāṇa*), relating to the hard breathing or asperate, having the hard breathing, &c.; see Gaṇa Utsādi to Pāṇ. IV. 1, 86.

Mahābhāgya, *am*, *n*. = *mahā-bhāgya*, great good fortune, great prosperity.

Mahārajana, *as*, *i*, *am* (*fr. mahā-rajana*), dyed with saffron.

Mahārājika, *as*, *i*, *am* (*fr. mahā-rāja*), attached or devoted to or honouring the reigning prince; imperial, fit for a great king, royal.

Mahārāja, *am*, *n*. (*fr. mahā-rāja*), the rank of a reigning prince or great sovereign.

Mahārāshtra, *as*, *i*, *am* (*fr. mahā-rāshtra*), belonging to the Mahrattas or Marāṭhas; (*i*), *f*. the Mahratta language, (more properly Marāṭhī).

Mahāvarttika, *as*, *i*, *am* (*fr. mahā-varttika*), familiar with Kātyāyana's Varttikas.

Mahāvratī, *f*. (*fr. mahā-vrata*), the doctrine of the Pāśupatas.

Mahāvratīya, a wrong reading for *mahāvratīya*, *q. v.*

Mahendra, *as*, *i*, *am* (*fr. mahendra*), relating or belonging to great Indra (e.g. *māhendram dhanus*, great Indra's bow, i.e. the rainbow; *māhendram ambhas*, great Indra's water, i.e. rain-water; *māhendri dś*, great Indra's region, i.e. the eastern quarter); fit or proper for mighty Indra; eastern, running or flowing eastward; (*as*), *m*. = *śubhadāṇḍa-viśeṣa*; a patronymic; epithet of the seventh Muhūrta; (*i*), *f*. the energy of Indra, one of the seven divine Mātṛis and one of the Mātṛis of Skanda; a cow; (*scil. dś*), the east; (*scil. rīc*), a hymn in praise of Indra (*Ved*). — *Māhendra-ja*, *as*, *m*. pl. (with Jains) N. of a class of gods. — *Māhendra-vānī*, *f*. N. of a river.

Māheśī, *f*. (*fr. mahēśa*), a N. of Durgā.

Māheśvara, *as*, *i*, *am* (*fr. mahēśvara*), relating or belonging to the great lord Śiva; worshipping Śiva; (*as*), *m*. a worshipper of Śiva; (*i*), *f*. the

energy of Śiva, one of the divine Mātṛis (= *Pārvatī* or *Durgā*); N. of a river; a species of climbing plant (= *yava-tiktā*). — *Māheśvara-tantra* and *māheśvārī-tantra*, *am*, *n*. N. of a work. — *Māheśvarapapurāṇa* (^{°ra-up}), *am*, *n*. N. of an *Upa-Purāṇa*.

माहिक *māhika*, *as*, *m*. pl. N. of a people; (also read *māhisha*.)

माहिकीप्रस्थ *māhikiprastha*, N. of a village in the north of India; see also Schol. on Pāṇ. IV. 2, 110.

माहित्य *māhitthi*, *is*, *m*. *Ved*. N. of a preceptor.

माहित्य *māhitya*, *as*, *m*. a patronymic from Mahita, see Gaṇa Gargādi to Pāṇ. IV. 1, 105; (*māhitās*, *m*. pl., see Gaṇa Kaṇvādi to Pāṇ. IV. 2, 111.)

माहित *māhita*, *am*, *n*. *scil. śukta*, epithet of the hymn Rīg-veda X. 185 (beginning with the words *māhi trinām*).

माहिन *māhina*, *as*, *ā*, *am* (*fr. rt. 1. mah*), *Ved*. great, exalted, joyful, jovous, gladsome, exhilarated; giving pleasure, yielding enjoyment; an epithet of the place in which Soma is prepared; (*am*), *n*. sovereignty, dominion, kingdom. — *Māhinā-vat*, *ān*, *atī*, *at*, *Ved*. exhilarated, excited; endowed with might, mighty; (*Sāy*. = *māhīnopeta*.)

माहिर *māhira*, *as*, *m*. an epithet of Indra.

माहिष *māhisha*, *as*, *i*, *am* (*fr. mahisha*), coming from or belonging to a buffalo or buffalo cow; (*as*), *m*. N. of a district; (*as*), *m*. pl. N. of a people; [*cf. mahisha*]. — *Māhisha-sthali*, *f*. N. of a place.

Māhishaka, *as*, *m*. a buffalo herdsman, buffalo keeper; (*as*), *m*. pl. N. of a people.

Māhishika, *as*, *m*. a buffalo herdsman, one who lives by keeping or breeding buffaloes; (said to mean) the paramour of an unchaste woman, one who lives by the prostitution of his wife; (*ā* or *i*), *f*. N. of a river.

Māhishya, *as*, *m*. a particular mixed caste, the son of a Kshatriya father and a Vaiśya mother, (whose business is attendance on cattle with the practice of astronomy and music.)

माहिष्मती *māhishmatī*, *f*. of *māhishmata* (*fr. māhishmat*), N. of a city founded by Mahishmat or by Muṇḍakunda.

Māhishmateyaka, see Gaṇa Kattryādi to Pāṇ. IV. 2, 95.

माहीन *māhina*, *as*, *m*. *Ved*. (perhaps) a patronymic.

माहीयत्व *māhiyatva*, *Ved*. beginning with the word *māhiya-tva* (?).

माहुरदत्त *māhuradatta*, N. of a place.

माहुल *māhula*, *as*, *m*. a patronymic.

माहन्द्र *māhendra*. See col. 2.

माहेय *māheya*, *as*, *i*, *am* (*fr. mahī*), made of earth, earthen, relating to the earth, terrestrial; (*as*), *m*. the son of the earth, the planet Mars; coral; (*as*), *m*. pl. N. of a people; (*i*), *f*. a cow.

माहेल *māhela*, *as*, *m*. a patronymic.

मि *i*. *mi* (in some of its senses connected with *rt. 3. mā*), *cl*. 5. P. A. *minotī*, *minute*, *mamau* or *mimāya*, *mimye*, *māsyati*, -*te*, *amāsit*, *amāsta*, *mātum*, *Ved*. to fix or fasten in the earth; to found, establish; to erect, build; to measure; to judge, observe, perceive; to cast, throw, throw away or about, scatter; [*cf. mayūkha*].

मित *i*, *f*. *Ved*. a post (erected or fixed in the ground), a column; [*cf. garta-m*, *upa-m*, *prati-m*].

1. *mita*, as, ā, am, Ved. fixed in the earth, founded, established; erected, built; cast, thrown, thrown away, scattered. — *Mita-jñu*, us, us, u, Ved. having well-compacted or firm knees; (Sāy. = *sar-bhūta-jñu*; *mita-jñubhiḥ* = *prahvair jñubhiḥ*, with bended knees). — 1. *mita-medha*, as, ā, am, having firmly established strength or power.

1. *mit*, is, f., Ved. fixing, erecting, establishing.

मि 2. *mi*, cl. 9. P. A. *mināti*, *minīte*, &c., = *rt*. 1. *mī*, q. v.

मिक्श *miksh* or *mimiksh* (thought by some to be desiderative forms fr. a lost *rt*. *miś*, contained in the words *mīstra*, *mīśla*, but referred by native commentators to the *rt*. 1. *mih*, q. v.), *mimikshati*, *mimikshus*, *mimikshe*, to mix, stir up, to give a relish to; (A.) to mix, be mixed: Caus. *mekshayati*, *-yitum*, to stir up, mix, mingle; [cf. *myaksh*.]

मिघ *migh* = *rt*. 1. *mih*, only in *nimeghamāna*, as, ā, am [cf. *megha*], Ved. emitting moisture; (Sāy. = *nyanīci avān-mukhāni vṛṣhīty-udakāni śināci*, sprinkling down rain-water.)

मिचिता *micītā*, f., N. of a river; (various readings for *nīcītā*.)

मिच्छक *micchaka*, as, m., N. of a Buddhist patriarch.

मिच्छ *mich*, cl. 6. P. *micchati*, *mimiccha*, *micchitum*, to annoy, hurt, pain; to obstruct, hinder.

मिञ्ज *minj*, cl. 10. P. *minjayati*, *-yitum*, to speak; to shine.

मिञ्जकामिञ्जक *minjikā-minjika*, am, n., N. of two beings sprung from the seed of Rudra.

मिमिमि *mimimī*, as, ā, am, speaking indistinctly through the nose.

मिन् *mit*. See under *rt*. 1. *mī*, p. 776, col. 3.

मित्र 2. *mita*, as, ā, am (fr. *rt*. 3. *mā*; for 1. *mita* see above), measured, meted, measured off, measured out, containing a particular measure, measuring, (*akṣharāṇi śat-trīṇśal Gāyatrī mitā*, the *Gāyatrī* measuring or consisting of thirty-six syllables); defined, limited, bounded; measured, moderate, regular, scanty, frugal, sparing, little, brief, succinct, concise (e.g. *mitam dadāti*, he gives little or sparingly; *mitā fikā*, a concise commentary); examined, investigated, known, understood; (as), m., N. of a divine being (associated with Sammita). — *Mitan-gama*, as, ā, am, taking measured steps, going deliberately or slowly; (as, ā), m. f. an elephant. — 2. *mita-dru*, us, u, running or moving in a measured manner (Sāy. = *pari-mita-gati*); but in *Rig-veda* VII. 7, 1, Sāy. explains *mita-dru* by *dagdha-druma*, consuming forests); (us), m. the ocean, sea. — *Mita-dhruja*, as, m., N. of a king. — *Mita-bhāshitri*, tā, trī, tri, speaking in a measured or deliberate manner, speaking seldom or sparingly. — *Mita-bhāshin*, ī, iñī, ī, speaking little, seldom speaking; (iñī), f., N. of two concise commentaries. — *Mita-bhukta*, as, ā, am, or *mita-bhuj*, k, k, eating sparingly, moderate in diet, moderate, temperate. — *Mita-matī*, is, is, ī, narrow-minded, having a contracted understanding. — 2. *mita-medha*, as, ā, am, Ved. having few sacrifices. — *Mita-m-pāca*, as, ā, am, cooking a measured portion of food, cooking little; cooking food by measure, a miser, sparing, niggardly, stingy, covetous; cooking little (as applied to a culinary utensil, small-sized; [cf. *kī-m-pāca*].) — *Mita-rāvin*, ī, iñī, ī, roaring or sounding moderately or in a measured manner, (used in *Nirukta* XI. 13, to explain *marut*; according to others a wrong reading for *a-m*, roaring beyond measure). — *Mita-rocin*, used in *Nirukta* XI. 13, to explain *marut*. — *Mita-vāc*, k, k, k, of measured speech, speaking little, prudent or deliberate in

speaking. — *Mita-vyayin*, ī, iñī, ī, one who measures expenses, economical. — *Mita-sāyin*, ī, iñī, ī, sleeping little or sparingly. — *Mitākshara* ('*ta-ak*'), as, ā, am, having measured syllables, composed in verse, metrical; short and comprehensive (as a speech); (ā), f., N. of various concise commentaries; of a celebrated commentary by Vijnāneśvara on Yājñavalkya's *Dharma-śāstra*; of a commentary by Hara-datta on the *Gautama-smṛiti*; of a commentary by Nityānandāśrama on the *Chāndogya Upanishad*. — *Mitāksharā-kāra*, as, m., 'author of the *Mitāksharā*,' an epithet of Vijnāneśvara. — *Mitāksharā-vyākhyāna*, am, n., N. of a commentary by Lakṣmī-devi on Vijnāneśvara's *Mitāksharā*. — *Mitāksharā-siddhānta-saṅgraha*, as, m., N. of an abbreviation by Rādhā-manohara-śarmaṇ of Vijnāneśvara's *Mitāksharā*; (as, ā, am), speaking with caution, acting with circumspection. — *Mitārtha* ('*ta-ar*'), as, m. measured or accurate meaning; (as, ā, am), of measured or restricted meaning. — *Mitārthaka* ('*ta-ar*'), as, ā, am, of measured meaning, speaking with caution; (as), m. a cautious envoy. — *Mitārtha-bhāshin*, ī, iñī, ī, speaking words of well-weighed or measured import. — *Mitāśana* ('*ta-as*'), as, ī, am, eating little or sparingly, moderate in diet, abstemious. — *Mitāhara* ('*ta-āh*'), as, m. moderate food, scanty diet, moderation in eating; (as, ā, am), taking little food, sparing in diet. — *Mitokti* ('*ta-uk*'), is, m. moderate or infrequent speech, speaking little.

2. *miti*, is, f. (for 1. *miti* see col. 1), measuring, measure, weight, value, quantity; determining; accurate knowledge [cf. *mātri*]; proof, evidence.

Mitvā, ind. having measured, &c.

मित्र 1. *mitra*, as, m. (originally *mitra*, fr. *rt*. 2. *mid*, or according to some fr. *rt*. *mīth + tra*; cf. *medin*), a companion, associate, friend, (in this sense generally neut., except in Ved.; see *am*, n. below); N. of an *Āditya* or form of the sun (as a Vedic deity commonly associated with Varuṇa, both Mitra and Varuṇa being frequently invoked together with another of the *Ādityas* called *Aryaman*; Mitra is regarded in *Rig-veda* VIII. 47, 9, as son of Aditi; elsewhere he is called the deity of the constellation *Anu-rādhā*, and father of *Uṭ-sarga*: according to Sāy. on *Rig-veda* I. 89, 3, Mitra presides over the day as Varuṇa over the night; hence the closest connection subsists between these two deities, who are more frequently invoked together than Varuṇa is invoked singly; together they uphold and rule the earth and sky, together they guard the world, together they promote religious rites, avenge sin, and are the lords of truth and light; associated with *Aryaman*, they are represented as awful deities, haters and dispellers of all falsehood; in only one hymn, *Rig-veda* III. 59, Mitra is celebrated alone, and is there described as calling men to activity, sustaining earth and sky, and beholding all creatures with unwinking eye; in *Rig-veda* VII. 61, 1, the sun is described as the eye of Mitra-Varuṇa; the sun; N. of a Marut; of a son of *Vasishtha*; of the third *Muhūrta*; (ā), f., N. of an *Apsaras*, (also read *Citra*); N. of the mother of *Maitreya* and *Maitreyī*; N. of one of the wives of *Daśa-ratha*, (cf. *su-mitrā*; according to some, in this sense *mitri*); (am), n. a friend, (*aurasam mitram*, a friend connected by blood relationship); an ally, the next neighbour of a king; epithet of a mode of fighting, (also read *bhima*); friendship (Ved.). — *Mitrahara*, am, n. the making of friends, making one's self friends. — *Mitra-karman*, a, n. a friendly office. — *Mitra-kāma*, as, ā, am, desirous of friends, wishing for friends. — *Mitra-kārya*, am, n. the business of a friend, a friendly office, friendship. — *Mitra-kṛt*, ī, m. 'friend-maker,' N. of a son of the twelfth Manu. — *Mitra-kṛti*, is, f., Ved. (according to Sāy.) a friendly office. — *Mitra-kaustu-bha*, as, m. a proper N. — *Mitra-kru* or *mitra-kru*, Ved. (probably) N. of an evil being; see *Rig-veda* X. 89, 14. — *Mitra-gupta*, as, ā, am, protected by

Mitra; (as), m., N. of a man. — *Mitra-gupti*, is, f. protection of friends. — *Mitra-ghna*, as, ī, am, 'friend-killing,' treacherous; (as), m., N. of a *Rākshasa*; (ā), f., N. of a river, (also read *Citra-ghnī*). — *Mitra-jña*, as, m., N. of a demon (said to steal oblations). — *Mitra-tā*, f. or *mitra-tva*, am, n. friendship, friendliness, alliance, intimacy, (*mitratam samprāpta*, one who has become a friend). — *Mitra-tūya*, am, n., Ved. victory or triumph of friends. — *Mitra-deva*, as, m., N. of a man; of one of the sons of the twelfth Manu. — *Mitra-druh*, -dhruk, k, k, or -dhruf, f, ī (see 2. *druh*) or *mitra-drohin*, ī, iñī, ī, seeking to injure a friend, the betrayer of a friend, a false or treacherous friend; [cf. *Zend mitra-druj*]. — *Mitra-droha*, as, m. injury or betrayal of a friend. — *Mitra-dvish*, f, f, f, or *mitra-dveshin*, ī, iñī, ī, hating or injuring a friend; (f), m. a treacherous friend. — *Mitra-dharman*, ā, m., N. of a demon (said to steal oblations). — *Mitra-dhā*, ind., Ved. in a friendly manner. — *Mitra-dhīta*, am, n. or *mitra-dhīti*, is, f. or *mitra-dheya*, am, n., Ved. a covenant or contract of friendship, friendly compact. — *Mitra-pati*, is, m., Ved. lord of friends or of friendship. — *Mitra-pada*, am, n. 'Mitra's place,' N. of a particular locality. — *Mitra-pratikṣhā*, f. regard for a friend. — *Mitra-bandhu-hīna*, as, ā, am, destitute of friends or relations. — *Mitra-bāhu*, us, m., N. of one of the sons of the twelfth Manu; of a son of *Kṛishṇa*. — *Mitra-bha*, am, n., Ved. a friendly constellation, Mitra's *Nakṣatra*, i. e. *Anu-rādhā*. — *Mitra-bhānu*, us, m., N. of a king. — *Mitra-bhāva*, as, m. a state of friendship, friendliness, friendly disposition. — *Mitra-bhū*, is, m. a proper N. — *Mitra-bhṛit*, t, t, t, Ved. entertaining or receiving a friend. — *Mitra-bheda*, as, m. separation of friends, breach of friendship; N. of the first book of the *Pañca-tantra*. — *Mitra-mahas*, ās, ās, as, Ved. (perhaps) having plenty of friends, rich in friends; having a friendly light, causing a favourable lustre; (Sāy.) = *mitrāṇām pūjaka*, *anukūla-diptimat*, *hitakāri-tejas*, &c. — *Mitra-mītra*, as, m., N. of the author of the *Vira-mitrodaya*. — *Mitra-yajña*, as, m., N. of a man. — *Mitra-yuj*, k, k, k, Ved. joining one's self to a friend, joining a friend to one's self; (k), m., N. of a man; (jas), m. pl., N. of his descendants. — *Mitra-yuddha*, am, n. a contest of friends, a strife or quarrel between friends, conflict of allies, feud. — *Mitra-labhi*, is, f. = *mitra-lābha* below. — *Mitra-lābha*, as, m. acquisition of friends or of friendship, forming friendship; N. of the first book of the *Hitopadeśa*. — *Mitra-vat*, ān, atī, at, having friends, possessing friends; (ān), m., N. of a demon (said to steal oblations); N. of a son of the twelfth Manu; of a son of *Kṛishṇa*; (atī), f., N. of a daughter of *Kṛishṇa*. — *Mitra-vatsala*, as, ā, am, affectionate towards friends, winning, captivating, engaging. — *Mitra-vana*, am, n. 'Mitra's wood,' N. of a forest. — *Mitra-varaṇa*, am, n. choice of friends, the act of choosing of friends or acquaintances. — *Mitra-varācas*, ās, m. a proper N. — *Mitra-vardha*, see *Gaṇa Dhūmādi* to *Pāp*. IV. 2, 127; [cf. *maitravardhaka*]. — *Mitra-varadhana*, as, ī, am, making friends prosperous, prospering friends (Ved.); N. of a demon (said to steal oblations). — *Mitra-varidra*, see *Gaṇa Dhūmādi* to *Pāp*. IV. 2, 127. — *Mitra-varman*, ā, m. a proper N. — *Mitra-vāha*, as, m., N. of a son of the twelfth Manu. — *Mitra-vid*, ī, m. 'a friend-knower,' one who knows friends, various readings for *mantra-vid*, a spy.) — *Mitra-vinda*, as, ā, am, finding friends, acquiring friends; epithet of an *Agni*; (as), m., N. of a son of the twelfth Manu; of a son of *Kṛishṇa*; of a preceptor; (ā), f. epithet of an *Ishtī*; N. of a wife of *Kṛishṇa*. — *Mitra-vishaya*, as, m. friendship. — *Mitra-vaira*, am, n., Ved. dissension among friends. — *Mitra-sarman*, ā, m., N. of various persons. — *Mitra-sis*, is, is, is (sis fr. *rt*. *sās*, cf. *āsīs*), ruling over friends or allies; see *Vopa-deva* XXVI. 69. — *Mitra-saptamī*, f. epithet of the seventh day in the light half of the month *Mārga-*

śiṣha. — **Mitra-samprāpti**, *śi*, f. 'acquisition of friends'; N. of the second book of the Pañca-tantra. — **Mitra-saha**, *as*, *ā*, *am*, tolerant of friends, indulgent towards friends; (*as*), m., N. of a king, (also called *Kalmāsha-pāda*); N. of a Brāhman. — **Mitra-sāha**, *as*, *ā*, *am*, = *mitra-saha* above. — **Mitra-sāhvayā**, *f.*, N. of a divine being. — **Mitra-sena**, *as*, m., N. of a son of the twelfth Manu; of a grandson of Kṛṣṇa; of a Buddhist; of a king of the Draviḍa country. — **Mitra-hatyā**, *f.*, the murder of a friend. — **Mitra-han**, *ā*, m., one who kills or murders a friend; [cf. *Mitra-ghna*.] — **Mitra-hū** = **mitraṃ** *hvayati*, see *Vopa-deva* XXVI. 72. — **Mitrākhyā** ('*ra-āk*'), *as*, *ā*, *am*, named after **Mitra**. — **Mitrācāra** ('*ra-āc*'), *as*, m., treatment of friends, conduct to be observed towards a friend. — **Mitrātilhi** ('*ra-aṭ*'), *is*, m., Ved. a proper N. — **Mitrānugrahaṇa** ('*ra-an*'), *am*, n., the act of favouring friends or causing them prosperity. — **Mitrābhidraha** ('*ra-abh*'), *as*, m., = *mitra-droha*, q. v. — **Mitrā-varuṇa**, *au*, m. du., **Mitra** and **Varuṇa**, see p. 777, under 1. *mitra*; (*mitrā-varuṇayor ayanam*, N. of a particular festival.) — **Mitrāvaruṇavat**, *ān*, *atī*, *at*, Ved. accompanied by **Mitra** and **Varuṇa**. — **Mitrāvaruṇiya**, *am*, n., the office of the Ritrjy **Mitra-varuṇa**. — **Mitrā-vasu**, *us*, m., N. of a son of Viśva-vasu, king of the Siddhas. — **Mitri-kṛi**, cl. 8. P. A. -*karoti*, -*kurute*, &c., to make a friend, make any one a friend, make any one friendly to one's self. — **Mitri-bhū**, cl. 1. P. -*bhavati*, &c., to become a friend, make friends with (with inst.). — **Mitri-bhūya**, ind., becoming a friend or friendly. — **Mitruṣu** ('*ra-ṛu*'), *us*, *us*, *u*, Ved. (Sāy.) troubling friends, disturbing friends or friendly worshippers (= *mitrānāṃ yajamānānāṃ irayitri*, = *mitrānāṃ bādha*). — **Mitresvara** ('*ra-is*'), scil. *hara*, N. of a statue of Śiva erected by **Mitra-sarman**. — **Mitrodaya** ('*ra-ud*'), *as*, m., a friend's welfare, the success or prosperity of a friend; sunrise; N. of a work by **Mitra-mīśra** on jurisprudence, (abbreviated from *vira-m*.)

2. *mitra*, Nom. P. *mitrati*, &c., to be friendly, act in a friendly manner.

Mitraka, *as*, m., a proper N.

Mitrāya, Nom. P. *mitrayati*, &c., (probably) to befriend.

Mitrāya, *us*, *us*, *u* (fr. *mitrāya* above), friendly-minded; winning or acquiring friends, attractive; = *loka-yātrābhijāna*, possessing worldly prudence, acquainted with the traditions and customs of mankind; (*us*), m., a friend; N. of a teacher; of a son of Divo-dāsa; (*avas*), m. pl., N. of a race.

Mitrāya, Nom. A. *mitrāyate*, &c., (probably) to desire or wish for a friend.

Mitrāyu, *us*, *us*, *u* (fr. *mitrāya* above), desiring a friend, seeking friendship (Ved.); (*us*), m., N. of a son of Divo-dāsa, (also read *mitreyu*); N. of a preceptor.

Mitrin, *i*, *īṣi*, *ī*, Ved. befriended, having a friend; united by friendship.

Mitriya, *as*, *ā*, *am*, friendly, coming from or relating to a friend.

Mitriya, Nom. P. *mitriyati*, &c., to treat any one as a friend or companion, to seek to make a friend of any one.

Mitriyat, *an*, *anti*, *at*, becoming a friend, acting as a friend, deserving friendship.

Mitriya, *as*, *ā*, *am*, Ved. = *mitriya*; (at the end of a comp.) see *Gaṇa Vargyādi* to Pāp. VI. 2, 131.

मित्रा *mitrā*. See p. 777, col. 2.

मिथ् *mith* (connected with *rts. meth*, *midh*, *meih*, *i. mid*, *med*, *mil*), cl. 1. P. A. *methati*, *mithāti*, *methate*, &c., to meet or associate with; to unite, pair; to meet as rivals, be mutually antagonistic, wrangle, contradict, revile; to take hold of, grasp; to understand, perceive, know; to hurt, injure; to strike, kill.

Mithatyā, ind., Ved. alternately, emulously; (according to Sāy. *mithatyā* is inst. c. of *mithati* = *higā*.)

Mithas, ind. together, mutually, reciprocally, with each other, in common, to one another; from each other; between one another, secretly, privately, in secret; alternately, by turns. — **Mithas-tur**, Ved. following closely on one another (as day and night), alternating, emulous, (according to Sāy. on *Rig-veda* VI. 49. 3. *mithas-turā* = *parasparam bādha-yantya*, mutually opposing each other.) — **Mitha-spridhya**, *as*, *ā*, *am*, emulating or vying together, mutually emulous. — **Mitho-avadya-pa**, *as*, *ā*, *am*, Ved. mutually averting calamities. — **Mitho-yodha**, *as*, m., Ved. hand to hand fighting with one another.

Mithus, ind., Ved. falsely, wrongly, pervertedly, confusedly.

Mithuna, *as*, *ā*, *am*, paired, forming a pair; (*as*), m., Ved. a pair (male and female, boy and girl, son and daughter), a twin couple, a brace, couple or pair in general, (in Ved. usually m. du., e.g. *sapti mithunā*, a pair of horses; *go-mithunau*, a pair of cows; in the later language mostly neut.); (*am*), n., a pair, couple, brace; twins; union, junction; congress of the sexes, pairing, cohabitation, copulation; the sign of the zodiac Gemini, or the third arc of 30° in a circle, (in this sense also *as*, m.); (in gram.) a root compounded with a preposition; a term applied to a particular kind of small statue at the entrance of a temple. — **Mithuna-tva**, *am*, n., or *mithuna-bhāva*, *as*, m., the state of being a pair or forming a couple. — **Mithuna-vratin**, *i*, *īṣi*, *ī*, devoted to sexual cohabitation, practising copulation. — **Mithuni-kṛi**, cl. 8. P. -*karoti*, -*kartum*, to cause to pair or couple, effect the union of the sexes. — **Mithuni-cārin**, *i*, *īṣi*, *ī*, coupling together, cohabiting, having sexual intercourse. — **Mithuni-bhāva**, *as*, m., copulation, cohabitation, amorous inclination. — **Mithuni-bhū**, cl. 1. P. -*bhavati*, &c., to become paired, to be joined or united in couples, be arranged in pairs. — **Mithuni-bhūya**, ind., 'being joined in pairs, forming or uniting in couples. — **Mithune-cāra**, *as*, *ā*, *am*, going in pairs, living in pairs; (*as*), m., the *Cakra-vāka*.

Mithunāya, Nom. A. *mithunāyate*, &c., to copulate, couple, pair, cohabit sexually.

Mithuyā, ind., Ved. invertedly, distortedly, perversely, falsely, incorrectly; [cf. *mithyā* below.]

Mithus, ind., Ved. = *mithuyā* above, (*mithur bhū*, to turn out badly, fail); reciprocally, mutually (= *mithas*).

Mithū-dṛiś, *k*, *k*, *k*, Ved. seen or appearing alternately.

Mitho, ind., = *mithas*, q. v., cf. *Gaṇa Svarādi* to Pāp. I. 1, 37.

Mithyā, ind. (probably a contracted form for *mithuyā* above), invertedly, distortedly, contrarily, perversely, falsely, incorrectly, wrongly, improperly, (*katham mayi mithyā pravartate*, why dost thou act improperly towards me?); untruly, deceitfully, in a lying manner, (with *vad*, *vac*, *brū*, to speak falsely, to make a false assertion); in vain; *mithyā* at the beginning of a comp. is often equivalent to an adj., and translatable by 'false, untrue, sham, unjust,' &c.; **Mithyā**, Untruth, is personified as the wife of A-dharma. — **Mithyā-karman**, *a*, n., false act, failure. — **Mithyā-kṛi**, cl. 8. P. -*karoti*, &c., to make false, falsify, utter a falsehood, contradict; Caus. P. -*kārayati*, &c., to pronounce [a word] wrongly once; Caus. A. -*kārayate*, to pronounce wrongly over and over again; see Pāp. I. 3, 71. — **Mithyā-kopa**, *as*, m., feigned resentment, pretended anger. — **Mithyā-kṛaya**, *as*, m., a false price. — **Mithyā-graha** or **mithyāgraha** ('*yā-āg*'), *as*, m., improper persistency, useless obstinacy. — **Mithyādarat** ('*yā-āc*'), *an*, *anti*, *at*, acting or practising falsehood. — **Mithyā-caryā**, *f.*, false behaviour, hypocrisy. — **Mithyā-cāra** ('*yā-āc*'), *as*, *ā*, *am*, dealing falsely, perversely; hypocritical, sanctimonious; (*as*), m., improper or incorrect conduct, wrong treatment (in medicine). — **Mithyā-jalpita**, *am*, n., a false report or rumour. — **Mithyā-jñāna**, *am*, n., a false conception, misapprehension, error, mistake. — **Mithyā-tea**, *am*, n., falsity, unreality; illusion; (with Jains)

the lowest of the fourteen steps which lead to final emancipation; inversion; perversion (as one of the eighteen faults of a Jaina system). — **Mithyāvṛin**, *i*, *īṣi*, *ī*, being in a state of illusion. — **Mithyā-darśana**, *am*, n., a false appearance; false doctrine, heresy. — **Mithyā-dṛiśi**, *is*, *f.*, false doctrine, heresy, denial of future existence, atheism. — **Mithyā-dhyavasiti** ('*yā-adh*'), *is*, *f.*, 'fruitless trouble,' epithet of a figure of speech expressing the impossibility of a thing by making it depend upon some impossible contingency (e.g. 'only one who wears a crown of air can engage the affections of a harlot'). — **Mithyā-nirāsana**, *am*, n., denial by oath.

Mithyā-papāṭa, *as*, *ā*, *am*; one who makes a false pretence to learning, educated or learned only in appearance. — **Mithyāpavāda** ('*yā-ap*'), *as*, m., a false accusation. — **Mithyā-purusha**, *as*, m., a mere sham person, a man only in appearance. — **Mithyā-pratijña**, *as*, *ā*, *am*, false to one's promise, faithless, treacherous. — **Mithyā-pravādin**, *i*, *īṣi*, *ī*, speaking falsely, lying. — **Mithyā-pravṛitti**, *is*, *f.*, an erroneous course of action, wrong function (of the senses), misdirected effort. — **Mithyā-prasupta**, *as*, *ā*, *am*, falsely or pretendedly asleep, feigning sleep. — **Mithyā-phala**, *am*; n., an imaginary or vain advantage or reward. — **Mithyābhāgrādha** ('*yā-abh*'), *as*, *ā*, *am*, unjustly covetous. — **Mithyābhīdā** ('*yā-abh*'), *f.*, a false name. — **Mithyābhīdhāna** ('*yā-abh*'), *am*, n., a false or untrue expression or assertion. — **Mithyābhīyoga** ('*yā-abh*'), *as*, m., an unjust claim, a false accusation, groundless charge. — **Mithyābhīśaṇsana**, *am*, n., or **mithyābhīśasti** ('*yā-abh*'), *is*, *f.*, a false accusation. — **Mithyābhīśaṇin** ('*yā-abh*'), *i*, m., a false or unjust accuser. — **Mithyā-bhīśāpa**, *as*, m., an unjust claim, false accusation; a false prediction. — **Mithyā-bhū**, cl. 1. P. -*bhavati*, &c., to be false, &c. — **Mithyā-mati**, *is*, *f.*, false opinion, error, ignorance, mistake. — **Mithyā-māna**, *as*, m., false pride. — **Mithyā-yoga**, *as*, m., wrong use or employment. — **Mithyā-vadat**, *an*, *anti*, *at*, speaking falsely. — **Mithyā-vadhyānukīrtana** ('*yā-an*'), *am*, n., the proclaiming that any one has been unjustly sentenced to death. — **Mithyā-vākya**, *am*, n., an untruthful speech, falsehood, lie. — **Mithyā-vāc**, *k*, *k*, *k*, whose words are false, untruthful, lying. — **Mithyā-vāda**, *as*, *m.*, false or untruthful speech, a falsehood, lie; declaring the falsehood of an accusation; (*as*, *ā*, *am*), speaking untruly, lying. — **Mithyā-vādin**, *i*, *īṣi*, *ī*, speaking untruly, lying, a liar; declaring an accusation to be false. — **Mithyā-vārti**, *f.*, false report. — **Mithyā-vyāpāra**, *as*, m., wrong occupation, meddling with another's affairs. — **Mithyā-sākṣin**, *i*, m., a false witness. — **Mithyā-sākṣi-pradārī**, *tā*, *tri*, *tri*, bringing forward false witnesses. — **Mithyāhāra** ('*yā-āh*'), *as*, m., improper nourishment, wrong diet. — **Mithyottara** ('*yā-ut*'), *am*, n., (in law) an untrue answer, false or prevaricating reply. — **Mithyopacāra** ('*yā-up*'), *as*, m., a feigned or pretended service or kindness; (in medicine) wrong treatment.

मिथि *mithi*, *is*, m., N. of a son of Nimi and king of Mithilā.

मिथित *mithita*, *as*, m., a proper N.

मिथिल *mithila*, *as*, m., N. of a king, the founder of Mithilā; (*ās*), m. pl., N. of a people, probably the inhabitants; (*ā*), *f.*, N. of a city said to have been founded by Mithi or Mithilā, (it was the capital of Videha or the modern Tirhut, and residence of king Janaka.) — **Mithlādhipati** ('*lā-adh*'), *is*, m., lord of Mithilā, i. e. Janaka.

मिथ्या *mithyā*. See col. 2.

मिद् 1. *mid*, cl. 1. P. A. *medati*, -*te*, &c., = *rt. mith*, q. v.

मिद् 2. *mid* or *mind*, cl. 1. A. *medate*, *mimide*, *medishyati*, *amidat*, *meditum*; cl. 4. P. A. *medyati*, -*te*, *mimede*, *mimide*, *medishyati*, *amidat*, *meditum*; cl. 10. P. *mindayati*, *medayati*, &c., to become fat; to be unctuous or

Mishikā, f. *Nardostachys latamansi*.

मिस *mis*, cl. 4. *P. misyati*, &c., Ved.
to go.

मिसर *misara*, N. of a place, (perhaps = *Misr*, Egypt; cf. *misara*.)

Misaru, N. of a place.

Misarū-misra, as, m.

Vivāda-śāndra.

मिसि *misi* is f a sort of fennel *Anethum*

Sowa; *Anethum Panmori*; common anise, *Pimpinella Anisum*; spikenard, *Nardostachys Jatamansi*; a sort of lovage; = *aja-modā*; = *usūri*; [cf. *miśā*, *mishi*.]


मिस्र *misr*. See *miśr*, p. 779, col. 2.

मिह 1. *mih*, cl. 1. P. (in poetry also A.)

mekhat (-*te*), *mimeka*, *mekheiyati*, *amishat*, *medhum*, to make water, void or pass urine, to rain down moisture, wet, moisten, sprinkle; to emit seed or seminal fluid (= *retah-sekam kri*): Caus. *mehayati*, -*yitum*, Aor. *amimihati*, to cause to make water, &c.: Desid. *mimikhehatsi*, to wish to mix or stir up, to mix, unite, mix intimately [*cf. mikshat*]: Intens. *memeheiyati*; [*cf. gr. δ-μυξ-έω, ὄμψα, δ-μυ-μα, ὀμψι-λη, ὀμψι-λη, μοιχ-ό-ς, μοιχ-ά-ο, μοιαιώ, μοιάρω*: Lat. *mi-n-g-o*, *mij-o*, *mic-tu-tu*: Goth. *muithan*, 'dung'; Angl. Sax. *miȝ*, *mige*, *māh*, *migon*: Mod. Germ. *Mist*: Iceland. *mig*: Lith. *myz-u*; *miȝ-lā*, 'mist'; Slav. *miȝ-la*.]

2. *mih*, *†*, *f.*, Ved. mist, fog; falling of water; *miho napāt*, the demon of the mist.

Mihikā, f. mist, fog; frost, snow; [cf. *mahikā*.]
Mihira, as, m. (according to Unādi-s. I. 52. fr.

rt. 1. *mih* above), the sun (=the Persian ); a cloud (as raining down moisture); wind, air; the moon; an old man, sage; N. of an author (an abbreviation of Varāha-mihira; cf. *padma-m*^o).

— *Mihira-kula*, as, m., N. of a king. — *Mihira-datta*, as, m. a proper N. — *Mihira-pura*, am, n., N. of a city built by Mihira-kula. — *Mihira-rati*, is, m., N. of a man (son of Bhaganārāya). — *Mihir-eśvara* ('ra-iś-'), as, m., N. of a temple built by Mihira-kula.

Mihirāṇa, as, m. an epithet of Śiva.
Miḍha, as, ā, am, passed (as urine); urined, watered; (am), n., also *mūḥa*, am, n., Ved. a battle, combat, struggle.

Midhusha, as, m., N. of a son of Indra by Paulomī.

Midhvas, ān, aśī, as (the declension follows that of a perf. part., e. g. acc. sing. masc. *midhvaśam*, dat. *midhvashe* or *milhvashe*, cf. Mahābh. Vana-p. 1628, voc. Ved. *midhvas*), bountiful, liberal (applied to Rudra, Agni, Varuṇa, Mitra, Vishnu, Parjanya, and Indra); pouring forth seed (= *retāḥ-sektrī*), prolific (applied to a goat); N. of a son of Dakṣa. — *Midhush-tama*, as, ā, am, Ved. most bountiful or liberal; (as), m., the, the son; Siva; a thief.

मिहिलारोप्य *mihilāropya*, am, n., N. of a city in the south of India; [cf. *mahilāropya*.]

मी 1. *mī*, cl. 9. P. A. *mīnāti*, *mīnīte* (Ved.

mīnāti, *mīmāya* (3rd du. *mīmāyatu*),
mīmye, *māsyati*, -*te*, *amāṣit*, *amāṣa*, *amāṣam*, *amāṣi*, Ved. i.
 (Ved. forms *mīṣṣa*, *amēṣanta*, *amāyī*, Ved. i.)
 with *pra-*, *mīyam*, -*māye*, -*metos*; ind. part. -*māya*,
 cf. *pra-mī*: chiefly Vedic); to lessen, diminish,
 reduce; to injure, destroy, kill; to violate, transgress;
 to annul, change, alter; to be lessened, disappear, be
 lost or destroyed; to stray, go astray; cf. 4. A. -*mī*-
yate, to perish, be destroyed, die: Caus. *mīpāyati*.
 Aor. *amīmapat*, to cause to perish, destroy, kill.
 Paṇ. VII. 4. 93: Desid. *mīṣati*, -*te*, Paṇ. VII. 4.
 54: [cf. Lat. *pro-minere*, *e-minere*, *minere*, *pro-*
minare, *e-minus*, *co-minus*, *minari*.]
 2. *mī* in *mānyu-mī*, q. v.

Mīta, as, ā, am, in *pra-mīta*. See *pra-mi*.
Mina, as, m. (according to Uṇādi-s. III. 3. fr
 rt. 1. *mā* above), a fish [cf. *nada-m*]; the sign of

the zodiac, Pisces; N. of a teacher of the Yoga system, = *mīna-nātha*; (ā), f., N. of a daughter of Ushā and wife of Kaśyapa. — *Mīna-ketana*, as, m., 'fish-bannered,' an epithet of the god of love. — *Mīna-gandhā*, f., an epithet of Satya-vatī; [*māteya-gandhā*]. — *Mīna-gandhikā*, f., a pool, pond. — *Mīna-gṛhātī*, ī, m., 'fish-killer,' a fisherman; a crane. — *Mīna-tā*, f., the state or condition of a fish. — *Mīna-dhāvana-toya*, am, n. water in which fish have been washed. — *Mīna-nātha*, as, m., N. of a teacher of the Yoga system. — *Mīna-netrā*, f., a species of *Dūrva* grass (= *ganḍa-dūrva*; cf. *netra-mīnā*). — *Mīna-ranka* or *mīna-ranga*, as, m., kingfisher. — *Mīna-ratha*, as, m., N. of a king. — *Mīna-rāja*, as, m., the king of the fishes; N. of an astrologer. — *Mīnarāja-jātaka*, am, n., N. of an astrological work by Yavaneśvara. — *Mīna-vat*, ān, atī, possessing fish, abounding in fish. — *Mīnākṣha* ('*na-ak'*), as, m., 'fish-eyed,' N. of a Rākṣha; (ī), f., a species of *Soma* plant, a kind of *Dūrva* grass [cf. *māteyākṣhā*]; N. of a daughter of Kuvera. — *Mīnāgṛhātī* ('*na-agh'*), ī, m. = *mīna-gṛhātī*, q. v. — *Mīnāṇḍa* ('*na-an'*), am, n. fish-spawn, roe, milt; (ī), f. moist or brown sugar. — *Mīnulaya* ('*na-āl'*), as, m., 'abode of fish,' the sea, ocean.

Minara, as, m. a kind of sea-monster (= *makara*).
Mināmriṇa, as, m. = *dardurāmra*, a kind of
 sauce or condiment, fish-sauce; a wag-tail.

मी 3. mī, cl. I. 10. P. *mayati*, *māyayati*, &c., to go, move; to understand, know; [cf. Lat. *meare*, *movere*.]

मीडम् *mīdam*, ind. in a low tone, softly.

मीढ *mīḍha, mīḍhvas, mīḍhushe, mīlhushe,*
&c. See col. I.

मीन *mīna*. See col. 1.

मीम् *mīm*, cl. I. P. *mīmati*, *mīmitum*,
cl. 10. P. (or Caus.) *mīmayati*, *-yitum*,
to go, move; to sound; [cf. rt. 2. *mā*.]

मीमांस *mīmāṃsa*, Desid. base of rt. *man*,
q. v.

Mīmāṃsaka, *as*, *m*. one who thinks over or reflects deeply upon, one who examines or proves; an examiner, investigator, prover; a follower of the Pūrva-mīmāṃsā system, (see below.)

Mimāṃsana, as, m. one who examines or proves, a tester, prover, examiner, investigator.

Mīmāṃsā, f. reflection, consideration, opinion, investigation, examination, discussion, (*kāvya-m*), the theory of poetry, art of poetry; N. of a work; 'examination (of the sacred text); N. of one of three great divisions of orthodox Hindū philosophy (divided like the Nyāya and Sāṅkhya into two systems, viz. the Pūrva-mīmāṃsā or Karma-mīmāṃsā founded by Jaimini, and the Uttara-mīmāṃsā or Brahma-mīmāṃsā or Sāriraka-mīmāṃsā by Bādarāyaṇa, the latter, however, is more commonly called the Vedānta system, while the Pūrva-mīmāṃsā is usually called the Mīmāṃsā; though the Mīmāṃsā by Jaimini is classed among the six orthodox systems of philosophy, it does not concern itself like the others with the nature of soul, mind, and matter, but rather with a correct interpretation of the ritual of the Veda and the solution of doubts and discrepancies in regard to the Vedic texts caused by the discordant explanations of opposite schools; it may therefore be described as a critical commentary on the first or ritual portion of the Veda, and its only claim to the title of a philosophy consists in its philosophical method of interpretation, the topics being arranged according to particular categories, such as authoritativeness, indirect precept, &c., and treated according to a kind of logical sequence, which commences with the proposition to be discussed, the doubt arising about it, the Pūrva-pakṣa or primā facie and wrong view of the question, the right argument or refutation of the Pūrva-pakṣa, and the conclusion: see

moreover, *Pūrva-mīmāṃsā* : Jaimini, whose date is unknown, taught his system in twelve books, each book containing either four or eight chapters, and each chapter being subdivided into sections comprising one or more Sūtras ; the oldest commentary on these obscure aphorisms being the *Bhāṣya* of Sabara-svāmīn, explained by the great *Mīmāṃsā* authority Kumāṛila-svāmīn or Kumāṛila-bhaṭṭa, and again elucidated by Mādhabācārya in the *Jaiminīya-nyāya-māla-vistara*. — *Mīmāṃsā-keṭī*, t, m. ' the author of the *Mīmāṃsā* system,' an epithet of Jaimini. — *Mīmāṃsā-kautūhala-vṛttī*, t, f, N. of a commentary by Vāsudeva Adhvarin (also called Vāsudeva Dikṣhita) on the *Mīmāṃsā-sūtras* of Jaimini. — *Mīmāṃsā-kaustubha*, as, m., N. of a commentary by Khaṇḍa-deva on the *Mīmāṃsā-sūtras* of Jaimini. — *Mīmāṃsā-jīva-rakṣā*, f, N. of a *Mīmāṃsā* work. — *Mīmāṃsā-tattva-candrikā*, f, N. of a work by Gopāla-bhaṭṭa on various *Mīmāṃsā* topics. — *Mīmāṃsā-tantra-vārtikā*, am, n, N. of a commentary by Kumāṛila-svāmīn on the Sūtras of Jaimini. — *Mīmāṃsā-naya-vireka*, as, m., N. of a commentary by Bhavanātha-miśra on the *Mīmāṃsā-sūtras* of Jaimini. — *Mīmāṃsā-nyāya-prakāśa*, as, m., N. of a celebrated elementary work on the *Mīmāṃsā* system by Āpa-deva (son of Ananta-deva and pupil of Govinda). — *Mīmāṃsā-paribhāṣā*, f, N. of an elementary treatise by Kṛṣṇa-dikṣhita on the *Mīmāṃsā*. — *Mīmāṃsā-bhāṣya-vivaraṇa*, am, n, N. of a commentary by Kumāra-svāmīn on a work entitled *Mīmāṃsā-bhāṣya*. — *Mīmāṃsā-sārtha-pradīpa* ("sā-ar"), as, m., N. of a disquisition by Saṅkara-sūka on the provableness of the Veda. — *Mīmāṃsā-vīdhi-bhūṣaṇa*, am, n, N. of a *Mīmāṃsā* work by Gopāla-bhaṭṭa, written in refutation of the *Vīdhi-rasāyana*. — *Mīmāṃsā-śrōmaṇi*, t, m. ' crest-gem of the *Mīmāṃsā*, ' epithet of an author, (also called Nīla-kaṇṭha.) — *Mīmāṃsā-sarvasva*, am, n, N. of a work by Halayudha. — *Mīmāṃsā-sūtra*, am, n, N. of the twelve books of aphorisms by Jaimini on the interpretation of the Veda ; see *Mīmāṃsā*, col. 2. — *Mīmāṃsā-stavaka*, as, m., N. of a *Mīmāṃsā* work by Rāghavanānda.

Mīmāṃsivā, ind. having considered or reflected upon.

Mīmāṃsya, as, ā, am, to be thought over or reflected upon, to be examined or considered.

मीर *mīra*, as, m. (said to be fr. rt. *ī. mī*, perhaps connected with rt. *ī. mīh*), the sea, ocean; a particular part of a mountain; a limit, boundary; a drink, beverage.

मीरमीरसुत *mīramīra-suta*, as, m. a proper N.
Mīramīrā, f., N. of a woman.

मील् *mīl* (connected with *rt. 1. mish*, and perhaps originally a Nom.), *cl. 1.*

P. milati, *mimila*, *milishyati*, *amilit*, *mitum*, to close (the eyes), wink, twinkle, close or contract the eyelids; to close, be closed (as the eyes); to fade, disappear, vanish; to assemble, gather together, be collected (= *r. mil* intransitively): Caus. *milayati*, Aor. *amimilat* and *amimilat*, to cause to close, close (applied to the blossom of flowers as well as to the eyes): Desid. *milishahati*: Intens. *memilyate*.

Milat, an, anti, at, closing (as the eyes); winking, twinkling.

Milana, *am*, *n*. the act of closing the eyes; winking, blinking, twinkling; the closing of a flower; (in rhetoric) a covert or concealed simile, see *mīlita* below.

Mīlayitvā, ind. having closed (as the eyes).
Milikā in *nīla-milika*, q. v.

Milṭa, as, ā, am, closed; twinkled; half opened, unblown, partly opened (as a young bud &c.); disappeared, vanished; assembled, gathered together; (am), n. a simile merely implied (e.g. *keṣamuvaṭṭaṭṭa* na lakshyaṇṭa *gyotsnāyām*, 'clad in linen they are not perceived in the moonlight,' where comparison between the whiteness of the linen and of the moonlight is implied.)

मीव *mīv*, cl. I. P. *mīvati*, *mīvitum*, to move.

I. mīta, *as*, *ā*, *am* (for 2. see *rt. I. mī*), moved, in *kāma-mīta*, q. v.

मीव *mīv*, cl. I. P. *mīvati*, *mīvitum*, to grow fat, to be large or corpulent.

मीवग *mīvaga*, (with Buddhists) a particular high number.

मीवर *mīvara*, *as*, *ī*, *am* (fr. *rt. I. mī*), hurting, killing, hurtful, injurious, mischievous; venerable, worthy of esteem; (*as*), *m.* a general, leader of an army.

मीवा *mīvā*, *f.* (probably fr. 2. *mī*; said to be fr. *I. mī*), the tape-worm, a worm generated in the intestines, Ascarides; air, wind, (in this sense also, according to some, *mīvan*, *ā*, *m.*); = *śikara* (?); = *sāra* (?).

मु *mu*, *us*, *m.* (fr. *rt. I. mū*, q. v.), a bond, binding, confinement; an epithet of Siva; final emancipation; a funeral pile; a reddish brown or tawny colour.

मुंसल *mupsala*, *N.* of a place.

मुकन्दक *mukandaka*, *as*, *m.* probably an error for *su-kandaka*, an onion.

मुकय *mukaya*, *as*, *ī*, *m. f.*, see *Pāṇ. IV. 1. 63*.

मुकाबिला *mukābīlā* = مقابلة.

मुकारिणा *mukārīṇā* = مقارنة.

मुकु *muku*, *us*, *m.* = *mukti*, liberation; (an artificial word, formed fr. *rt. 2. mūd*, to explain *mukun-da*, q. v.), for which purpose others assume *mukum*, *ind.*

मुकुट *mukuta*, *am*, *n.* a tiara, diadem, crown (said to be crescent-shaped; the *kirīṭa* being pointed, and the *mauli* having three points); a crest; a peak, point, head [cf. *trī-m*°]; *N.* of a place; (*as*), *m.* a proper *N.* (contracted fr. *Rājā-mukuta*); (*ās*), *m. pl.*, *N.* of a people or of a race; (*ā*), *f.*, *N.* of one of the Mātṛis attending upon Skanda; (*ī*), *f.* snapping the fingers (= *mucufi*, fr. *rt. 2. mūd*). — *Mukuta-tirtha*, *am*, *n.*, *N.* of a sacred bathing-place. — *Mukute-kāṣhāpana*, *am*, *n.* epithet of a tax or tribute raised for a royal diadem (in the east of India). — *Mukuteśvara* (‘*ta-īś*’), *as*, *m.*, *N.* of a king; (*ī*), *f.* a *N.* of Dākshāyāni in Mākota (Mukuta). — *Mukuteśvara-tirtha*, *am*, *n.*, *N.* of a Tirtha.

Mukutīn, *ī*, *īni*, *ī*, crowned, wearing a diadem.

मुकुट्ट *mukutṭa*, *ās*, *m. pl.*, *N.* of a people; (also read *sukutṭa*.)

मुकुटी *mukutī*, *f.* a kind of weapon; (perhaps an error for *su-kutī*.)

मुकुन्द *mukun-da*, *as*, *m.* (according to an artificial etymology, fr. *muku*, q. v., *mukun-da* being said to mean ‘giver of liberation’), *N.* of Viṣṇu (sometimes transferred to Siva); of a particular treasure; a kind of precious stone; quicksilver; the resin of Boswellia Thurifera, gum olibanum; a kind of drum or kettle-drum; *N.* of various learned men (= Govinda, Vārāhatājika-mukunda, Mukunda-paṇḍita); *N.* of a mountain. — *Mukunda-deva*, *as*, *m.*, *N.* of various princes of Orissa (= *vira-m*°). — *Mukunda-priya*, *as*, *m.*, *N.* of a certain teacher; of the father of the commentator Rāmānanda. — *Mukunda-bhaṭṭa*, *as*, *m.* a proper *N.* — *Mukunda-mālā*, *f.* ‘Mukunda-garland’; *N.* of a prayer in twenty-two verses addressed to Mukunda (Viṣṇu). — *Mukunda-misra*, *as*, *m.*, *N.* of a Brahman. — *Mukunda-muni*, *ī*, *is*, or *mukunda-rāja*, *as*, *m.* a proper *N.* — *Mukunda-rāma*, *as*,

m. a proper *N.* — *Mukunda-śarman*, *ā*, *m.*, *N.* of a scribe.

Mukundaka, *as*, *m.* a species of grain reckoned among the Ku-dhānyas; an onion (= *su-kundaka*, *su-kandaka*; cf. *mukandaka*).

Mukundu, *us*, *m.* = *mukunda*, the resin of Boswellia Thurifera, gum olibanum.

मुकुम् *mukum*, *ind.* See *muku*, col. 1.

मुकुर *mukura*, *as*, *m.* a mirror (= *makura*; cf. *karpa-mukura*, *mati-m*°); the stick or handle of a potter's wheel; Mimuspops Elengi; Jasminum Zambac (= *kula-vriksha*); a bud (= *mukula* below).

Mukurita, *as*, *ā*, *am*, (probably) = *mukulita* below; see Gaṇa Tārakādī to Pāṇ. V. 2. 31.

मुकुल *mukula*, *as*, *am*, *m. n.* (perhaps connected with *rt. 2. mūd*), a bud, opening bud or calyx of a flower, (in these senses also written *makula*, q. v.); anything shaped like a bud, (*daśama-m*°), a bud-like tooth; a bud-like junction or bringing together of the fingers of the hand, (in this sense only *as*, *m.*); the body; the soul or spirit; *N.* of a king; of another person; (*am*), *n.* a kind of metre, four times — — — — — *Mukulāgra* (‘*la-ag*’), *am*, *n.* a particular surgical instrument with a bud-like point. — *Mukuli-kṛt*, cl. 8. P. *-karoti*, *-kartum*, to close (the hands) in the form of a bud. — *Mukuli-kṛta*, *as*, *ā*, *am*, closed, shut (as a bud). — *Mukuli-bhāva*, *as*, *m.* closing, being closed (as a flower).

Mukulaya, *Nom. P.* *mukulayati*, &c., to close, cause to close (the eyes, &c.).

Mukulita, *as*, *ā*, *am*, budded, having buds, blossoming, full of blossoms; closed like a bud, half closed; half shut (as the eye), blinking, winking; closed, shut. — *Mukulitāksha* (‘*ta-ak*’), *as*, *ī*, *am*, having half closed eyes.

Mukulin, *ī*, *īni*, *ī*, budding, budded, having buds.

मुकुष *mukushṭha*, *as*, *ā*, *am*, = *manthara*; (*as*), *m.* a species of bean; [cf. *makushṭha*.]

Mukushṭhaka, *as*, *m.* a species of bean.

मुकुलक *mukulaka*, *as*, *m.* = *makulaka*, a species of plant (commonly Danti).

मुक्त *mukta*, *mukti*, &c. See p. 782, col. 3, and p. 783, col. 2.

मुखीजा *mukshijā*, *f.* a net, snare.

मुख *mukha*, *am*, *n.* (said in *Upādi-s. V. 20*, to be fr. *rt. kha*), to dig, with the final rejected and *mu* prefixed), the mouth; the face, countenance, (in this sense often at the end of comps., e. g. *bhrū-kuṣi-mukha*, a frowning face; especially at the end of adj. comps. when the fem. is generally *mukhī*, e. g. *sakalendu-mukhī*, a woman with a full moon-like face; cf. *asru-m*°); the beak of a bird, snout or muzzle of any animal, (in these senses said to be also *as*, *m.*); a direction, quarter, (in this sense also often at the end of comps., e. g. *āsā-mukha*, *din-mukha*, quarter or region of space; *antarmukham*, *ind.* in the direction of or towards the interior; and more frequently at the end of adj. comps. in the sense of ‘looking towards, facing,’ when the fem. is generally *mukhī*, cf. *ubhayato-m*°, *adho-m*°, *udaro-m*°; *mukha-mukha*, going to the sacrifice); opening, aperture, mouth of a vessel, &c.; entrance, egress (e. g. *Vindhyaśāṭhī-mukhe*, at the entrance of the Vindhya forest; *svargasya mukham*, the entrance into heaven); the entrance to a house; the mouth or embouchure of a river; the fore part, front, van (of an army), head, top; the head, tip or point of anything, (*stana-mukha*, the tip or nipple of the breast; *anguli-mukha*, the tip of the finger; *śara-mukha*, the point of an arrow); the edge of any sharp instrument; surface, upper side (e. g. *viśha-kumbham payo-mukham*, a vessel of poison with milk on the surface); the chief, principal, best, most excellent (e. g. *Nakshatrāṇām mukham cān-*

draṣ, the moon is chief of the Nakshatras); introduction, beginning, commencement, (often at the end of comps. when the fem. is *-mukhā* or *-mukhī*, but often the latter, e. g. *Gaṅgā-mukhīnām* or *Gaṅgā-mukhānām saritām*, of the rivers beginning with the Ganges; *mahā-rathā Jayadratha-mukhā*, the heroes beginning with Jayadratha, i. e. Jayadratha and the other heroes; cf. the use of *ādi*); the opening or previous incidents of a drama, the original cause or source of the action, the first act; (in algebra) the first term, the initial quantity of the progression; the apex or side opposite to the base of a mathematical figure; source, cause, occasion, ground; means, expedient; scripture, the Veda; sound (?); Artocarpus Locucha or Lakuca, (in this sense *as*, *m.*); (*ena*), *ind.* with reference to, according to. — *Mukha-kamala*, *am*, *n.* ‘face-lotus,’ a lotus-like face. — *Mukha-khura*, *as*, *m.* ‘mouth-razor,’ a tooth. — *Mukha-gandhaka*, *as*, *m.* ‘mouth-scenting,’ an onion. — *Mukha-ghanṭā*, *f.* ‘mouth-bell,’ a particular sound made with the mouth (= *hula-huli*). — *Mukha-candrā*, *as*, *m.* ‘face-moon,’ a moon-like face, lovely face. — *Mukha-cāpala*, *as*, *ā*, *am*, ‘one whose mouth is ever moving,’ talkative, loquacious, garrulous; (*ā*), *f.* a kind of Āryā metre. — *Mukha-capetikā*, *f.* a slap on the face, box on the ear; [cf. *durjana-m*°.] — *Mukha-cīri*, *f.* the tongue. — *Mukha-ja*, *as*, *ā*, *am*, produced from or in the mouth; (*as*), *m.* ‘mouth-born,’ a Brahman, (so called as being sprung from the mouth of Brahmā; cf. *Manu I. 31*). — *Mukha-jāha*, *am*, *n.* the root or point of issue of the mouth, the top of the pharynx. — *1. mukha-tas*, *ind.* from or out of or at the mouth, in the mouth, in the face; at the head, in the front. — *2. mukha-tas* = *mukhe tasyati*, see Scholiast on Pāṇ. III. 4. 61. — *Mukha-daghna*, *as*, *ī*, *am*, reaching to the mouth. — *Mukha-dūshana*, *as*, *m.* ‘mouth-defiler,’ an onion. — *Mukha-dūshikā*, *f.* ‘face-disfiguring,’ an eruption which disfigures the face of young people. — *Mukha-dhauṭā*, *f.* a plant, Clerodendrum Siphonanthus. — *Mukha-nāśika*, *am*, *n.* the mouth and nose. — *Mukha-nirīkshaka*, *as*, *m.* ‘face-gazer,’ an idler, lazy person. — *Mukha-nivāsini*, *f.* ‘dwelling in the mouth,’ an epithet of Sarasvatī. — *Mukha-pāṭa*, *as*, *m.* ‘face-cloth,’ a veil. — *Mukha-pāka*, *as*, *m.* inflammation of the mouth. — *Mukha-pāṇḍa*, *as*, *m.* a lump or piece of food in the mouth, mouthful of food. — *Mukha-pīrapa*, *am*, *n.* filling the mouth, a mouthful of water, a mouthful in general. — *Mukha-pratimukha*, speech and reply (?). — *Mukha-prasāda*, *as*, *m.* the light of the countenance, graciousness of aspect. — *Mukha-priya*, *as*, *ā*, *am*, pleasant in the mouth; (*as*), *m.* an orange. — *Mukha-preksha*, *as*, *ā*, *am*, or *mukha-prekshin*, *ī*, *īni*, *ī*, observing or watching the face (to detect any one's intentions). — *Mukha-bandha*, *as*, *m.* a preface. — *Mukha-bandhana*, *am*, *n.* ‘mouth-binding,’ the fastening of an aperture, a lid, cover; an introduction, preface. — *Mukha-bāhūru-paj-ja* (‘*hu-ūr*’), *as*, *ā*, *am*, sprung from the mouth, arm, thigh, and foot (Manu I. 87). — *Mukha-bāhūru-pāda-tas* (‘*hu-ūr*’), *ind.* from the mouth, arms, thighs, and feet. — *Mukha-bhūṣhaṇa*, *am*, *n.* ‘mouth-ornament,’ betel; tin (?). — *Mukha-bheda*, *as*, *m.* distortion of the face. — *Mukha-maṇḍanaka*, *as*, *m.* a species of tree (= *tilaka*). — *Mukha-maṇḍala*, *am*, *n.* ‘face-orb,’ the face, countenance. — *Mukha-maṇḍikā*, *f.* a particular disease or the deity presiding over it; (also read *mukha-maṇḍinikā*). — *Mukha-maṇḍī*, *f.*, *N.* of one of the Mātṛis attending upon Skanda. — *Mukha-mādhurya*, *am*, *n.* a particular disease of the phlegm. — *Mukha-mārjana*, *am*, *n.* washing or cleansing the mouth (after meals, &c.). — *Mukha-moda*, *as*, *m.* Hyperanthera Moringa. — *Mukham-pāḍa*, *as*, *m.* a beggar. — *Mukha-yantrana*, *am*, *n.* ‘mouth-curb,’ the bit of a bridle. — *Mukha-rāga*, *as*, *m.* colour of the face. — *Mukha-ruj*, *k*, *f.* or *mukha-roga*, *as*, *m.* ‘mouth-disease,’ any disease of the mouth. — *Mukharogika*, *as*, *ā*, *am*, relating to mouth-disease. — *Mukha-rogin*, *ī*, *īni*, *ī*, diseased

in the mouth. — *Mukha-lāṅgala*, as, m. 'using the snout for a plough,' a hog. — *Mukha-lepa*, as, m. anointing the face, anointing the upper side (of a drum); a disease of the phlegmatic humor; [cf. *āyopalepa*]. — *Mukha-rat*, ān, ati, at, possessing a mouth, having a mouth. — *Mukha-vallabha*, as, m. a pomegranate tree. — *Mukha-vāṭikā*, f. a species of plant (= *amba-shṭhā*). — *Mukha-vādyā*, am, n. a wind-instrument, any instrument of music sounded with the mouth; (in the worship of Siva) a kind of musical sound made with the mouth (by striking it with the hand). — *Mukha-vāsa* or *mukha-vāsana*, as, m. 'mouth-perfume,' a perfume used to scent the breath; fragrant grass (= *gandha-triṇa*). — *Mukha-vipulā*, f. a kind of Āryā metre. — *Mukha-vilūṇhikā*, f. a she-goat. — *Mukha-vishṭhā*, f. a species of cockroach. — *Mukha-vyādāna*, am, n. the act of opening the mouth wide, gaping. — *Mukha-sāpha*, as, ā, am, foul-mouthed, scurrilous. — *Mukha-suddhī*, īs, f. cleanness of the face or mouth, cleansing or purifying the mouth (as by eating betel-nut, &c.). — *Mukha-śeṣa*, as, ā, am, having only the face left; (as), m. an epithet of Rāhu. — *Mukha-sodhana*, as, ī, am, 'mouth-cleansing,' cleansing the mouth; sharp, pungent; (as), m. pungency, sharp or pungent flavour; (am), n. the cleansing of the mouth; cinnamon. — *Mukha-sodhin*, ī, īni, ī, cleansing the mouth; (ī), m. a lime or citron, citron tree. — *Mukha-sōha*, as, m. dryness of the mouth. — *Mukha-sōhṭn*, ī, īni, ī, suffering from dryness of the mouth. — *Mukha-śrī*, īs, f. beauty of countenance, a beautiful face. — *Mukha-shhīla*, as, ā, am (probably for *mukhā-shhīla*), = *mukha-sāpha*. — *Mukha-sambhava*, as, m. 'mouth-born,' a Brāhman; [cf. *mukha-ja*]. — *Mukha-sukha*, am, n. 'ease of pronunciation,' causing ease of pronunciation or facility of utterance. — *Mukha-sura*, am, n. 'lip-nectar,' the moisture of the lips. — *Mukha-srāva*, as, m. flow of saliva, salivation, saliva. — *Mukhākāra* ('kha-āk'), as, m. 'form of the countenance,' mien, look, appearance. — *Mukhāgnī* ('kha-ag'), īs, m. a forest conflagration; a sort of goblin with a face of fire; fire put into the mouth of a corpse at the time of lighting the funeral pile; a sacrificial or consecrated fire; [cf. *mukholkā*]. — *Mukhāgra* ('kha-ag'), am, n. the extremity of the mouth, extremity. — *Mukhānila* ('kha-an'), as, m. 'mouth-wind,' wind of the mouth, breath. — *Mukhāmaya* ('kha-am'), as, m. disease of the mouth. — *Mukhāmṛita* ('kha-am'), am, n. the nectar of the mouth or countenance, (a term used in flattering addresses). — *Mukhāreṣa* ('kha-ar'), īs, n. 'mouth-flame,' hot breath (?). — *Mukhārjaka* ('kha-ar'), as, m. a species of plant (= *arjaka*). — *Mukhāsava* ('kha-as'), as, m. 'lip-moisture,' nectar of the lips. — *Mukhāstra* ('kha-as'), as, m. 'mouth-armed,' a crab. — *Mukhāsra* ('kha-as'), as, m. = *mukha-srāva*. — *Mukhi-bhū*, cl. I. P. *bhavati*, *bhavitum*, see Scholiast on Pāṇ. III. 4. 61. — *Mukhendū* ('kha-in'), us, m. a moon-like face, beautiful face. — *Mukhe-bhava*, as, ā, am, Ved. formed in the mouth. — *Mukhotkirṇa* ('kha-ut'), as, m. a proper N. — *Mukholkā* ('kha-ul'), f. = *mukhāgnī*, a forest fire.

Mukhātiya, as, ā, am (fr. I. *mukha-tas*; cf. *pārśvatiya*), being in the mouth or in the front.

Mukhara, as, ā, am, talkative, loquacious, garrulous, noisy, making any continuous or tedious sound (said of birds and bees and tinkling ornaments, cf. *us-m*); sounding, resonant or resounding with (at the end of a comp., e.g. *pratiśrun-mukhara*, resonant with echoes); expressive of, (*avarjya-mukharā girāḥ*, voices expressive of reproach); foul-mouthed, scurrilous, speaking harshly or abusively; ridiculing, mocking; (as), m. a crow; a conch shell; a leader, principal, chief, ringleader; N. of a Nāga; (ī), f. the bit of a bridle. — *Mukhara-tā*, f. talkativeness, garrulity, noisiness. — *Mukhari-karaṇa*, am, n. making resonant, speaking harshly, rallying, mocking. — *Mukhari-kṛt*, cl. 8. P. *-karoti*, *-kartum*, to make resonant, cause to resound.

Mukharaka, as, m. a proper N.; (ikā), f. = *mukhari*, the bit of a bridle; talking, conversation.

Mukharaya, Nom. P. *mukharayati*, -yitum, to make noisy or resonant; to notify, declare.

Mukharita, as, ā, am, rendered noisy, made resonant, sounding, ringing.

Mukhiya, as, ā, am, (at the end of a comp.) being at the top or head, being foremost, being at the entrance.

Mukhya, as, ā, am, being in or on the mouth or face; belonging to the mouth or face, coming from the mouth, &c.; being at the head or at the beginning, principal, chief, prime, primary, original, first, eminent, pre-eminent, first-rate, most excellent or important, original; (at the end of a comp.) the chief, most excellent among, first or best of (cf. *drijāti-m*, *devija-m*, *mantri-m*, *vāra-mukhyā*; sometimes even used like *ādi*, e.g. *Nārāyaṇi-mukhyam mītri-śakram*, the whole circle of Mātrīs beginning with Nārāyaṇī); (as), m. a leader, guide; N. of a tutelary deity presiding over one part of an astrological house which is divided into 81 or 63 divisions or Padas; (ās), m. pl., N. of a class of gods under Manu Sāvārjī; (am), n. a principal or essential rite, chief ordinance; reading or teaching the Vedas; the month reckoned from new moon to new moon. — *Mukhya-cāndra*, the principal lunar month which ends with the conjunction (as opposed to the *gauṇya-cāndra* or secondary lunar month which ends with the opposition). — *Mukhya-tas*, ind. principally, chiefly, particularly, especially, par excellence. — *Mukhya-tā*, f. or *mukhya-iva*, am, n. pre-eminence, the being best or chief, principalness, primacy, highest rank or position. — *Mukhya-nṛpa*, as, or *mukhya-rāj*, f, m. a paramount sovereign, reigning monarch. — *Mukhyamantri-tā*, f. the office or rank of prime minister. — *Mukhya-mantrin*, ī, m. a prime minister, chief councillor; [cf. *mantri-mukhya*]. — *Mukhya-sas*, ind. principally, particularly, chiefly, before all, next. — *Mukhyārtha* ('ya-ar'), as, m. primary meaning (of a word, as opposed to its *gauṇārtha* or secondary or metaphorical meaning), original sense, first signification; (as, ā, am), employed in or having the original sense.

मुखण्डी *mukhaṇḍī* or *mukhaṇḍī*, f. a kind of weapon.

मुखली *mukhulī*, f., N. of a Buddhist goddess.

मुगदस *mugadasa*, *mugademu*, *mugala-sthāna*, names of places.

मुगूह *mugūha*, as, m. a species of gallinule (= *datyūha*).

मुग्ध *mugdha*, &c. See under rt. I. *muk*.

मुङ्ग *munga*, as, m. a proper N.

Mungaḥ, as, m. a proper N.

मुच 1. *muć* [cf. rt. *muñē*], cl. I. A. *mo-* *cate*, *moćitum*, = rt. *mać*, q. v., to cheat, &c.

मुच 2. *muć*, cl. 6. P. A. *muñcati*, -te, *amukta* (Vedic forms *muñcati*, *muñcātu*, *muñcēre*, *muñoktu*, *muṃmugdhi*, mā *mauk* = mā *muñca* in Vājasaneyi-s. I. 25, *amumuktam*, *muñcāta*, *muñcāti*, *muñcātām*, *muñkshata*), *moctum*, to loose, loosen, let loose, free, let go, release, liberate, (*kapṭham muñcāti*, he loosens his throat or voice, i. e. raises a cry; *vanāya dhenum muñcāta*, he let the cow go into the wood; *prāṇān muć*, to let loose the breath of life, i. e. to deprive of life, kill); to set free, unloose, open; to let go, relinquish, abandon, forsake, leave, quit, put off, shake off, lay aside, give up, (*deham muñcāti*, he quits the body, i. e. dies; *mućyatām viśhādaḥ*, let despondency be shaken off); to give up, grant, bestow; to sacrifice; to set on one side, take away,

set apart, except; to let go, discharge, emit, effuse, shed, send forth, send, throw, cast, fling, hurt, shoot, (*vānamayaṃ varsham muñcāta*, he discharged a shower of arrows; *Indro vajram mokshyate*, Indra will hurl his thunderbolt; *kūṭād ātmānam muñcāta*, he threw himself down from a peak); to send away, dismiss; to spit out; to void; to emit sounds, utter; to put on (A.): Pass. *mućyate* (ep. also *mućyati*, 2nd Fut. *mokshyati*), to be loosed, to be let loose or set free, to be released from (with abl. or sometimes with inst., e.g. *mućyate pāṭakaib*, he is loosed from sins); to become loose, free or deliver one's self, escape, (*yady etebhyo mućyase*, if thou deliver thyself from these men; *na me mokshyati jīvan*, he shall not escape from me alive); to abandon, to deviate or go astray from, (*yadī dharmād na mućyate*, if he go not astray from virtue): Caus. *moćayati*, -te, Aor. *amūñcāt*, *moćayitum*, to cause to loose, cause to be liberated, cause to let go, cause to shed; to loose, unloose, set loose or free, set at large, liberate; to open (a road); to redeem from (with abl., Manu III. 37); to unyoke, unharness, (*asvān moćayati*, he unyokes the horses); to let go, give away, bestow; to cause to give up or let go or discharge or shed; to gladden, delight, rejoice, enjoyment: Desid. of Caus. *muñcāyishati*, Ved. to wish or intend to liberate, desire to be freed from (the bondage of existence, &c.): Desid. *muñcāshati*, -te, to wish or be about to set free or let go or give up; to wish or be about to hurl, wish to cast, (*vajram muñcāshan*, being about to hurl a thunderbolt); to wish to free one's self or get loose; to desire final liberation or beatitude [cf. rt. *moksh*, *moksha*]: Intens. *muñcāti*, *muñcāyate*; [cf. Gr. *μύσσω*, *μύκω*, *μυκτῆρ*, *ἀπομυκτῆρ*, *μύφα*, *μυκάλη* (?), *μυκτῆρ* (?), *μύφινος*: Lat. *mung-o*, *muco-s*, *mūcere*, *mūcor*, *mūcedo*: Slav. *mok-na-ti*, 'to be wet,' *moćiti*, 'to wet.']

Mukta, as, ā, am, loosened, loosed, let loose, set free, relaxed, (*muktair avayavaiḥ*, with loosened or relaxed limbs); unloosed, opened, open [cf. *mukta-hasta*]; redeemed, released, extricated, liberated, emancipated (from sin or from worldly existence, finally happy, saved; abandoned, relinquished, quitted, left, put off, laid aside; given up; bestowed, granted, given; discharged, emitted, shed, thrown, cast, hurled, darted, shot, sent, sent forth, poured forth, (*varṇodalakāḥ kāñcana-śringa-muktaiḥ*, with coloured waters poured forth from golden vials); ejected, spit out; fallen; deprived; (as), m., N. of one of the seven sages under Manu Bhautya; N. of a cook in Rāja-tarāṅgiṇī VII. 1635, &c.; (ā), f., scil. *dīś*, the quarter just quitted by the sun (e.g. if the sun be in the south, the south is said to be *prāptārka*, and the south-east *mukta*); a pearl (as loosened or set free from the pearl-oyster shell); a courtesan, harlot; a species of plant, = *rāmā*; (am), n. the spirit released from corporeal existence. — *Mukta-kaścha*, as, ā, am, letting the hem of the lower garment hang down or leaving it loose and untucked; (as), m. a Buddhist. — *Mukta-kañśuka*, as, m. a snake that has cast its slough. — *Mukta-kañṭha*, as, ā or ī, am, having a loosened or free throat, raising a cry, shrill; (ā), ind. aloud. — *Mukta-kara*, as, ā or ī, am, open-handed, liberal, bountiful. — *Mukta-keśa*, as, ā or ī, am, 'loose-haired,' having flowing hair, having the hair dishevelled or hanging down. — *Mukta-śakshus*, us, us, us, having the eyes opened; (us), m. 'casting glances,' a lion. — *Mukta-śetas*, ās, ās, as, one whose soul is liberated (from existence), emancipated. — *Mukta-tā*, f. or *mukta-tva*, am, n. emancipation, liberation, the being liberated from existence. — *Mukta-dhvanī*, īs, īs, ī, giving out thunder (as a cloud). — *Mukta-nidra*, us, ā, am, freed from sleep, awakened. — *Mukta-nirmoka*, as, ā, am, = *mukta-kañśuka*, q. v. — *Mukta-phūtāḥ*, as, ā, am, uttering a scream, screaming. — *Mukta-phūtīkṛtī*, īs, f. uttering a shriek, shrieking; hissing. — *Mukta-bandhana*, as, ā, am, released from bonds, freed from fetters. — *Mukta-buddhi*, īs, īs, ī, one whose

soul is liberated, emancipated. — *Mukta-maṇḍuka-kaṇṭha*, *as*, *ā*, *am*, having frogs croaking loudly (lit. with loosened throats). — *Mukta-mūrdhaja*, *as*, *ā*, *am*, = *mukta-keśa*, q. v. — *Mukta-rodhoni-tamba*, *as*, *ā*, *am*, quitting the hip-like bank. — *Mukta-rosha*, *as*, *ā*, *am*, one who has laid aside or relinquished anger. — *Mukta-lajja*, *as*, *ā*, *am*, casting away shame. — *Mukta-vasana*, *as*, *ā*, *am*, one who has put off his clothes, going about naked; (*as*), *m*, an epithet of a Jain ascetic. — *Mukta-vyāpāra*, *as*, *ā*, *am*, one who has resigned an office or occupation. — *Mukta-saṃśaya*, *as*, *ā*, *am*, free from doubt, certain. — *Mukta-sarga*, *as*, *ā*, *am*, free from worldly or selfish attachment, disinterested. — *Mukta-svāmin*, *i*, *m*, 'lord of emancipation,' N. of a statue erected by a king (Rajataranginī IV. 188). — *Mukta-hasta*, *as*, *ā*, *am*, open-handed, liberal, easily parting with possessions, giving away, profuse; loosed, let go. — *Mukta-kaṇa*, *as*, *m*, (for *muktā-kaṇa*), a proper N. — *Muktā-kalpā*, *as*, *m*, an ornament made of strings of pearls, pearl necklace. — *Muktākāra* ('tā-āk'), *as*, *ā*, *am*, having the look or appearance of a pearl. — *Muktākāra-tā*, *f*, the form of a pearl, likeness to a pearl. — *Muktā-keśava*, *as*, *m*, N. of a statue of Kṛṣṇa. — *Muktāgāra* ('tā-og' or '-āg'), *am*, *n*, 'pearl-abode,' the pearl-oyster. — *Muktā-guṇa*, *as*, *m*, a string of pearls; the excellence of a pearl, lustre or water of a pearl. — *Muktā-jāla*, *am*, *n*, an ornament of pearls, a string or multitude of pearls, a pearly zone; [cf. *muktā-phala-jāla*]. — *Muktā-jāla-maya*, *as*, *i*, *am*, made or consisting of pearls. — *Muktātman* ('tā-āl'), *ā*, *m*, the emancipated soul, the soul released from matter; (*ā*, *ā*, *a*), one whose soul is liberated, emancipated. — *Muktā-dāman*, *ā*, *m*, a string of pearls. — *Muktā-paṭala*, *am*, *n*, a mass of pearls. — *Muktāpīḍa* ('tā-āp'), *as*, *m*, N. of a king; of a poet. — *Muktā-pura*, *am*, *n*, N. of a mythical city in the Himalaya mountains. — *Muktā-pushpa*, *as*, *m*, Jasminum Multiflorum or Pubescens. — *Muktā-prasū*, *ās*, *f*, 'pearl-bearing,' mother of pearl, the pearl-oyster; [cf. *muktā-mātri*, *mauktika-prasavā*]. — *Muktā-prālamba*, *as*, *m*, a string of pearls, pearl ornament, (also read *muktā-pralamba*). — *Muktā-phala*, *am*, *n*, a pearl; a species of flower; the fruit of the Laval plant, the custard apple; camphor; title of a work by Vopadeva; N. of a king of the Savaras. — *Muktāphala-keṭu*, *us*, *m*, N. of a king of the Vidyā-dharas. — *Muktāphala-jāla*, *am*, *n*, = *muktā-jāla*. — *Muktāphala-dhava*, *as*, *m*, N. of a king. — *Muktāphala-parikṣhā*, *f*, N. of the eighty-first Adhyāya in the Varāha-brāhmaṇa-saṃhitā. — *Muktāphala-latā*, *f*, a string of pearls; [cf. *muktā-latā*]. — *Muktā-maṇi*, *i*, *m*, 'pearl-gem,' a pearl; [cf. *muktā-ratna*]. — *Muktā-maya*, *as*, *i*, *am*, made or consisting of pearls, pearly. — *Muktā-mātri*, *tā*, *f*, mother of pearl, a pearl-oyster; [cf. *muktā-prasū*]. — *Muktāmukta* ('tā-am'), *as*, *ā*, *am*, loosed and not loosed (applied especially to weapons which may be wielded or hurled, as clubs, javelins, &c.). — *Muktāmbara* ('tā-am'), *as*, *ā*, *am*, one who has put off his clothes, naked; (*as*), *m*, an epithet of a Jain ascetic; [cf. *mukta-vasana*]. — *Muktā-ratna*, *am*, *n*, 'pearl-gem,' a pearl; [cf. *mauktika-ratna*]. — *Muktā-latā*, *f*, a string of pearls, pearl necklace; N. of a woman. — *Muktāvalī* ('tā-āv'), *f*, a pearl necklace; N. of various works; of a dictionary; of a commentary on the Megha-dūta; of the wife of Candra-keṭu. — *Muktāvalī-prakāśa*, *as*, *m*, N. of a commentary by Dīnakara-bhaṭṭa on the Nyāya-siddhānta-muktāvalī; of a commentary by Mapi-rāma. — *Muktā-sukti*, *i*, *f*, a pearl-oyster (= *mauktika-sukti*). — *Muktāsana* ('tā-ās'), *as*, *ā*, *am*, leaving a seat, rising from a seat; (*am*), *n*, the mode in which the emancipated are said to sit, a particular posture of ascetics (= *siddhāsana*, q. v.). — *Muktā-sena*, *as*, *m*, N. of a king of the Vidyā-dharas. — *Muktā-sthūla*, *as*, *ā*, *am*, big as a pearl. — *Muktā-sphoṭa*, *as*, *ā*, *f*, a pearl-oyster. — *Muktā-erāj*, *k*, *f*, a chaplet of pearls. — *Muktā-hāra*,

as, *m*, a string of pearls, pearl necklace. — *Muktesvara* ('tā-is'), *am*, *n*, N. of a Linga.

Muktaka, *as*, *ā*, *am*, detached, separate, independent; (*am*), *n*, a missile, any missile weapon; a separate or detached Sloka the meaning of which is complete in itself; simple prose (freed from all compound words); a kind of metre.

Mukti, *i*, *f*, loosing, release, deliverance, liberation, setting free, becoming free, freedom, emancipation (e.g. *dāsava-muktī*, release from servitude; cf. *sāpa-m*); final liberation or emancipation, final beatitude, the delivery of the soul from the body and exemption from further transmigration, the reabsorption of the Jīvātman into the Paramātman or Supreme Soul of the universe; unloosing, opening; abandonment, putting off, giving up, leaving off; discharging (rain, a missile, &c.); throwing, casting, flinging, hurling, shooting, sending; discharge (of a debt, cf. *ṛina-m*); N. of a divine being, the wife of Satya. — *Mukti-kṣetra*, *am*, *n*, a place where final emancipation is attainable; N. of a sacred place. — *Mukti-grantha*, *as*, *m*, a book of precepts for the attainment of final emancipation. — *Mukti-cintāmaṇi-māhātmya*, *as*, *m*, N. of a work. — *Muktī-pati*, *i*, *m*, lord of bliss or beatitude. — *Muktī-pura*, *am*, *n*, N. of a Dvīpa. — *Mukti-maṇḍapa*, *as*, *m*, N. of a temple. — *Muktī-matī*, *f*, N. of a river, (also read *bhukti-matī* and *sukti-matī*). — *Muktī-mārga*, *as*, *m*, the way of liberation, path to final emancipation. — *Mukti-mukta*, *as*, *m*, incense, frankincense. — *Muktī-vat*, *ān*, *atī*, *at*, having freedom, freed from (with abl.). — *Muktī-vāda*, *as*, *m*, N. of a work. — *Mukti-vicāra*, *as*, *m*, N. of a philosophical work. — *Muktī-sena*, *as*, *m*, a proper N. — *Muktikā*, *f*, N. of an Upanishad.

Muktā, *i*, *ind*, having loosed or freed or let go, (*muktā* *hāsam*, having broken out into loud laughter); having left or abandoned, having resigned; having put on one side, having excepted, excepting, except, (*yuddham muktā nānyad asti me*, except a battle there is nothing else for me); having discharged or shed, having thrown or flung.

3. *muḥ*, *k*, *k*, *k*, (at the end of a comp.) freeing or delivering from [cf. *aṇḥ-m*]; discharging, dropping, letting fall, emitting, throwing, shooting, sending, (*sara-vṛṣṭi-muḥ*, discharging showers of arrows; *jāla-lava-muḥ*, letting fall drops of rain; cf. *a-m*, *jala-m*, *toya-m*, *payo-m*, *parpa-m*).

Muca, *as*, *i*, *am*, in *nakha-muca* and *a-muḥ*, q. v.

Mucira, *as*, *ā*, *am*, liberal, munificent, generous [cf. *mukta-hasta*]; (*as*), *m*, virtue; wind; a deity.

Mucyamāna, *as*, *ā*, *am*, being freed or released, being abandoned by.

Muñcat, *an*, *atī* or *anti*, *at*, or *muñcāna*, *as*, *ā*, *am*, loosing, freeing; giving up, relinquishing; discharging, shooting, casting, shedding.

Mumukshat, *an*, *atī*, *at*, desiring emancipation.

Mumukshā, *f*, desire of liberation or final emancipation.

Mumukshu, *us*, *us*, *u*, desirous of freeing, wishing to deliver or liberate; eager to be free (from mundane existence), striving after emancipation; wishing to let go or give up; wishing to emit or discharge; about to shoot; (*us*), *m*, a sage striving after emancipation. — *Mumukshu-tā*, *f*, or *mumukshu-tva*, *am*, *n*, desire of liberation or of final emancipation.

Mumucāna, *as*, *m*, a cloud.

Mumucu, *us*, *m*, (mentioned with Un-mucu and Pra-mucu), N. of a Rishi.

Mumocayishu, *us*, *us*, *u*, desirous of liberating, wishing to set free.

Mokṭavya, *mokṭri*, &c. See s. v.

मुचक *muḥaka*, *as*, *m*, lac, gum-lac.

मुचि *muḥi*, *i*, *m*, N. of a Ākra-vartin.

मुचिलिन्द *muḥilinda*, *as*, *m*, a species of flower; N. of a Nāga; of a Ākra-vartin; [cf. *mahā-m*]. — *Muḥilinda-parvata*, *as*, *m*, N. of a mythical mountain; [cf. *mahā-m*].

मुचुकुन्द *muḥukunda*, *as*, *m*, *Pterospermum Suberifolium*; N. of an ancient king (or Muni); N. of a son of Mandhārī (who asked the gods to grant him the enjoyment of long and unbroken sleep as a reward for the assistance he had rendered them in subduing the demons; the gods complied with his request, and decreed that whosoever disturbed him should be burnt to ashes by fire emanating from his body; Kṛṣṇa, in order to destroy Kāla-yavana, enticed him into the cave where Muḥukunda was asleep, and the latter being thus roused cast upon Kāla-yavana an angry glance which reduced him to ashes; see translation of Vishṇu-Purāṇa, p. 567); N. of a son of Yadu; of the father of Candra-bhāga; of a poet of Kāśmīra; of a Daitya. — *Muḥukunda-prasādaka*, *as*, *m*, an epithet of Kṛṣṇa.

मुचुटी *muḥuṭi*, *f*, (fr. rt. 2. *muḥ*), snapping the fingers [cf. *puṣṭhātī*]; the fist; a pair of forceps.

मुछ *muḥ*, *cl*. 1. P. *muḥchati*, &c., a various reading for rt. *yuch*, q. v.

मुज *muj*, *cl*. 1. P. *mojati*, &c., and *munj*, *cl*. 1. P. *munjati*, &c., to sound, give out a particular sound; (according to Vopadeva also) *cl*. 10. P. *mojayati*, &c., and *munjayati*, &c., to sound; to cleanse; [cf. rt. 1. *mṛj*]; cf. also Gr. *μύω*, *ἐμύσα*, *μύρ-μύς*, *μύκ-ά-μυα*, *μύμυκα*; Lat. *muḡio*.]

मुञ्ज *muñ* (connected with rts. *mañ*, *mruñ*, *muñi*), *cl*. 1. P. *muñcati*, &c., to go, move; *cl*. 1. A. *muñcate*, &c. = rt. *mañ*, q. v., to cheat, to be wicked, &c.

Muñcaka, *as*, *m*, a species of tree (= *mushkaka-vriksha*).

मुञ्ज *munj*. See rt. *muj* above.

Munja, *as*, *m*, a sort of rush or grass, Saccharum Munja (which grows to the height of ten feet and is used to form the Brāhmanical mekhalā or girdle as well as in basket-work); the Brāhmanical girdle or the sacred cord of a Brāhman (as made of the Munja grass, but in this sense the more proper form is *mawija*; cf. Manu II. 27, 42, 43); an arrow (?); N. of a person with the patronymic Sāma-śravasa; of a Brāhman; of a poet and king of Dhārā; of a prince of Campā. — *Munja-keṭu*, *us*, *m*, a proper N. — *Munja-keśa*, *as*, *m*, 'rush-haired,' epithet of Siva; of Viṣṇu; of a king; of a teacher; of a disciple of Vijiṭṭhu. — *Munjakeśa-vat*, *ān*, *m*, 'having rush-like hair,' epithet of Kṛṣṇa. — *Munja-keśm*, *i*, *tni*, *f*, having rush-like hair; (*i*), *m*, an epithet of Viṣṇu; a proper N. — *Munja-grāma*, *as*, *m*, N. of a village, (also read *ramya-grāma*). — *Munja-nejana*, *as*, *ā*, *am*, Ved. (according to Śāy.) freed from grass or rushes (= *trijena śodhita*, *apagata-trijena*). — *Munjan-dhava*, *as*, *i*, *am*, sucking rushes. — *Munja-prishtha*, *as*, *m*, N. of a place on the Himalaya mountains. — *Munja-bandhana*, *am*, *n*, the investiture with the Brāhmanical girdle or cord. — *Munja-maya*, *as*, *i*, *am*, made of Munja grass. — *Munja-mekhalin*, *i*, *m*, 'Munja-girdled,' an epithet of Viṣṇu; of Siva. — *Munja-vaṭa*, *N*, of a place of pilgrimage; [cf. *munjāvaṭa*]. — *Munja-vat*, *ān*, *atī*, *at*, overgrown with rushes, rushy; (*ān*), *m*, epithet of a particular species of Soma plant; N. of a mountain of the Himalaya range. — *Munja-vāsa*, *ās*, *m*, 'rush-clothed,' epithet of Siva. — *Munjāditya* ('jā-ād'), *as*, *m*, N. of an author. — *Munjādri* ('jā-ad'), *i*, *m*, N. of a mountain. — *Munjāvata* ('jā-av'), *N*, of a place (= *munja-prishtha*). — *Munji-kṛi*, *cl*. 8. P. -karoti, -kartum, to reduce to Munja grass, i. e. to tear to shreds.

Munjaka, a various reading for *mawijaka*, q. v.

Munjara, *am*, *n*, the fibrous root of the lotus.

Munjāta, *as*, *m*, a species of plant.

Munjitaka, *as*, *m*, a species of tree; a kind of vegetable (= *pushpa-sāka-bheda*); = *munja*.

Munjāla, *as*, *m*, N. of an astronomer.

मुद्र *muḍ* (connected with *rts. i. mrid, put, pund, pud, puth*), cl. 1. 6. 10. P. *moḍati, muḍati, moḍayati, &c.*, to crush, grind, break; (see *moḍaka, moḍana*); to blame, rebuke, (in this sense only cl. 6. *muḍati*.)

Muḍa in *nir-mo*, q. v.

मुद्र *muḍ*, cl. 1. P. *moḍati, &c.*, = *rt. muḍ* above.

मुण *muṇ*, cl. 6. P. *muṇati, &c.*, to promise.

मुण *muṇ*, cl. 1. P. *muṇati, &c.*, = *rt. muḍ* above.

मुण *muṇh*, cl. 1. A. *muṇhate, &c.*, to run away; to protect, (*pālāne* being given as a various reading for *pālāyane*.)

मुण *muṇ*, cl. 1. P. *muṇati, &c.*, to grind, (in this sense = *rt. muḍ* and connected with *rt. i. mrid*); to shave, shear; cl. 1. A. *muṇdate, muṇditum*, to be pure; to sink; [cf. Lat. *mund-o, mundu-s*.]

Muṇḍa, as, ā, am (perhaps connected with *rt. i. mrid*), shaved, bald, having no hair on the head; hornless, destitute of horns, having no horns (Ved.); stripped of top leaves or branches, lopped (as a tree); pointless, blunt; low, mean; (*as*), m. a man with a shaved head; a bald or shaven head, bald pate, shorn poll; the forehead; a tree stripped of its top branches, the trunk of a lopped tree, a pollard; a barber (= *muṇḍaka*); N. of a king; of a Daitya; an epithet of Rāhu; (*ās*), m. pl., N. of a people; (*ā*), f. a (close-shaved) female mendicant; a species of plant (= *muṇḍirikā*); Bengal madder; (*i*), f. a species of plant (= *mahā-srāvaṇikā*); N. of one of the Mātṛis attending on Skanda; (*am*), n. the head; iron [cf. *muṇḍa-loha, muṇḍāyasa*]; myrrh. — *Muṇḍa-ṇapaka, as, m.* a kind of pulse (= *kaḷāya*). — *Muṇḍa-dhānya, am, n.* a kind of grain (without awns; cf. *muṇḍa-sālī*). — *Muṇḍa-prishṭha, N.* of a place. — *Muṇḍa-phala, as, m.* a coconut tree, (the fruit being one step towards a human head made by Viśvāmītra when he proposed attempting a creation in opposition to that of Brahmā.) — *Muṇḍa-maṇḍali, f.* a number of shaven heads; a number of troops of an inferior description. — *Muṇḍa-mālā, f.* or *muṇḍamālā-tantra, am, n.* N. of a Tantra. — *Muṇḍa-mālīnī, f.* a form of Durgā. — *Muṇḍa-loha, am, n.* iron; [cf. *aṣṭa-lohaka, muṇḍāyasa, muṇḍita*]. — *Muṇḍa-vedāṅga, as, m.* N. of a serpent-demon. — *Muṇḍa-sālī, is, m.* a species of rice. — *Muṇḍākhya (°da-ākh)*, f. a species of plant (= *mahā-srāvaṇikā*). — *Muṇḍāyasa (°da-ay)*, *am, n.* iron. — *Muṇḍāsana (°da-ās)*, *am, n.* a particular posture in sitting. — *Muṇḍeśvara-tīrtha (°da-iś°)*, *am, n.* N. of a Tīrtha.

Muṇḍaka, as, m. the lopped trunk or stem of a tree, a tree stripped of its branches; a shaver, barber; (*ikā*), f. a species of plant; (*am*), n. the head; N. of the chapters into which the *Muṇḍakopaniṣad* is divided. — *Muṇḍakopaniṣad (°ka-up°)*, f., N. of a well-known Upanishad of the Atharva-veda (containing three short chapters or *Khaṇḍas*, each of which comprises two sections or *Khaṇḍas*, and said to take its name from the word *muṇḍa* because every one who comprehends its secret doctrine is 'shorn', i. e. liberated from all error, a similar idea being probably involved in the name of the *Kshurikopaniṣad* or 'Razor Upanishad': the *Muṇḍaka* is one of the most interesting of the numerous Upanishads, on account of the reasons which it gives for the superiority of these works over the Veda and its ritual; thus, according to *Muṇḍaka* I. 4, there are two sciences, the higher and the inferior; the inferior is the knowledge of the *Rig-veda, Yajur-veda, Sāma-veda, Atharva-veda*, pronunciation, ritual, grammar, explanation of Vedic texts, prosody, and the astronomical calendar; but the higher knowledge is that by which the imperishable Brahma is com-

prehended). — *Muṇḍakopaniṣad-dīpikā, f.*, N. of a commentary on the above.

Muṇḍana, am, n. shaving the head, tonsure; protecting, defending, [cf. *rt. muṇh*.]

Muṇḍanaka, as, m. a species of rice, = *muṇḍa-sālī*; (*ikā*), f. in *mahā-m°*, q. v.

Muṇḍayā, Nom. P. muṇḍayati, -yitum, to shave, shear, cut off the hair, shave the head closely.

Muṇḍāra, am, n. N. of a place at which the sun was worshipped.

Muṇḍita, as, ā, am, shaved, closely shaven, bald, shorn, lopped; (*am*), n. iron; [cf. *muṇḍa-loha*.]

— *Muṇḍita-sīras, ās, ās, as*, shaven-headed, bald-pated.

Muṇḍitā, f. a species of plant, (commonly *muṇḍirī* or *muṇḍinikā*; cf. *muṇḍanaka*.)

Muṇḍin, i, īnī, i, shaven, close-shaved, bald; hornless, having no horns; (*i*), m. an epithet of Siva; a barber. — *Muṇḍisvara-tīrtha (°di-iś°)*, *am, n.* N. of a Tīrtha; [cf. *daṇḍi-muṇḍisvara*.]

Muṇḍibha, as, m., Ved. a proper N., (the author of *Vājasaneyi-saṃhitā* XXV. 9. is so called.)

Muṇḍirikā, f. a species of plant (= *muṇḍā* = *muṇḍitā*).

Muṇḍirī, f. a species of plant (= *śramaṇā, prajitā*).

मुक्तल *mutkala, as, m.*, N. of a man.

मुत्तलिन *mutkhalin, i, m.*, N. of a Deva-putra.

मुत्य *mutya, am, n.* a pearl.

मुथशिल *muthasila, (in astrology)* N. of the third Yoga (= *मृषिल*).

मुद्र 1. *muḍ*, cl. 10. P. *modayati, modayitum*, to mix, mingle, blend, unite.

मुद्र 2. *muḍ*, cl. 1. A. *modate* (ep. occasionally P. *modatī, &c.*), *munude, modishyate, amodishṭa, moditum*, to be glad or joyous or happy, to rejoice, enjoy one's self, rejoice in, have pleasure in (with inst. or loc., e.g. *putrapautrai modasva*, rejoice thou in children and children's children; *tasmīn na modānhe*, we do not take pleasure in that); Caus. *modayati, amudat, modayitum*, to rejoice, delight, give pleasure or joy, exhilarate, yield enjoyment; [cf. Lith. *mu-drūs*.]

3. *muḍ, i, f.* joy, pleasure, delight, joyfulness, joyousness, gladness, happiness, rejoicing; Joy personified as the daughter of Tushṭi (Contentment); intoxication; a species of medicinal plant (= *vṛidhā*); a wife, woman (?). — *Mud-bhāj, k, k, k*, Ved. possessing joy, feeling or experiencing pleasure.

Mudakara, ās, m. pl., N. of a people.

Mudā, f. pleasure, enjoyment, joy, gladness. — *Mudānvita (°dā-an°)*, *as, ā, am*, filled with joy, pleased, delighted. — *Mudā-vat, ān, atī, at*, rejoicing, glad, delighted; (*atī*), f., N. of a daughter of king Viḍuratha. — *Mudā-vasu, us, m.*, N. of a son of Prajāti.

Mudita, as, ā, am, rejoiced, joyful, happy, delighted, glad; (*as*), m. epithet of a particular sort of servant; (*ā*), f. joy, gladness; (*am*), n. pleasure, happiness; a particular kind of sexual embrace.

— *Mudita-bhadra, as, m.* a proper N.

Mudira, as, m. a cloud; a lover, libertine; a frog.

Mudī, f. moonshine, moonlight.

Mudga, as, m. (said to be fr. *rt. a. mud* above, *Upaṇi-s. I. 127*), a sort of kidney-bean, *Phaseolus Radiatus* or *Phaseolus Mungo* (both the plant and its beans); a cover, covering, lid; a kind of sea-bird, (in this sense for *madga*, q. v.). — *Mudga-giri, is, m.*, N. of a city. — *Mudga-parṇī, f.* a sort of kidney-bean, *Phaseolus Trilobus*. — *Mudga-bhuj, k*, or *mudga-bhujin, i, m.* 'eating Mudga-beans', a horse. — *Mudga-modaka, as, m.* a kind of sweetmeat or confectionery. — *Mudga-vat, ān, atī, at*, having beans, &c. — *Mudgārdrakavaṭa (°ga-ār°)*, *as, m.* a kind of sweetmeat.

Mudgapa, as, m., N. of a man.

Mudgara, as, m. (probably connected with *muḍga*), a hammer, mallet; a hammer-like weapon, mace; a staff weighted at the bottom with iron for breaking clods of earth; a kind of dumb-bell or club-like piece of wood used for exercising the arms; a bud (= *koraka*); a species of jasmine, (also *am*, n. probably the blossom); N. of a Nāga; (*am*), n. a particular posture in sitting. — *Mudgara-gomin, i, m.* a proper N. — *Mudgara-parṇaka, as, m.*, N. of a Nāga. — *Mudgara-piṇḍaka, as, m.*, N. of a Nāga. — *Mudgarākāra (°ra-āk°)*, *as, ā, am*, hammer-shaped, shaped like a mallet.

Mudgaruka, as, ikā, am, (at the end of a comp.) a hammer; (*as*), m. Averrhoa Carambola; [cf. *phala-mudgarikā*.]

Mudgala, as, m. (said to be fr. *muḍga*), N. of a Rishi with the patronymic Bhārmyaśva, (said to be the author of *Rig-veda* X. 102); N. of a disciple of Śākalya; of a disciple of Deva-mitra; of a son of Viśvāmītra; of various persons; (*ās*), m. pl. the descendants of Mudgala; N. of a people; (*am*), n. a species of grass (= *rohisha*); N. of an Upanishad.

Mudgalānī, f., Ved. the wife of Mudgala.

Mudgashṭa, as, m. a species of bean (= *ma-kushṭhaka*, &c.; also spelt *mudgashṭha, mudgashṭaka, mudgashṭaka*).

Mudra, as, ā, am, Ved. joyous, joyful, glad.

मुद्र *muḍga*. See col. 2.

मुद्र *muḍra*. See above.

मुद्रा *mudrā, f.* a seal or any instrument used for sealing or stamping, a seal-ring, signet-ring [cf. *anguli-m°*], any ring; the stamp or impression made by a seal, &c., any stamp, print, impression, mark, form, (*mudrām dā*, to set or affix a seal to anything); type, lithograph; a stamped coin, cash; any coin or piece of money, a rupee; a medal; an image, sign, badge, token (especially a token of divine attributes impressed upon the body); shutting, closing (e.g. *oshṭha-mudrā*, closing of the lips, sealed lips); a mystery; a general N. for certain positions or intertwinings of the fingers commonly practised in devotion or religious worship and held to be symbolical [cf. *tarka-m°*]; the natural expression of things by words (in rhetoric), calling things by their right names. — *Mudrā-kara, as, m.* a maker of seals, engraver, coiner. — *Mudrākṣhara (°rā-āk°)*, *am, n.* type, print. — *Mudrākṣhepa (°rā-āk°)*, *as, m.* taking away or removing a seal. — *Mudrāṅka* or *mudrāṅkita (°rā-an°)*, *as, ā, am*, stamped or marked with a seal, sealed, signed, marked, printed. — *Mudrā-bala, am, n.* (with Buddhists) a particular high number. — *Mudrā-mārga, as, m.* an aperture believed to exist on the crown of the head (through which the soul is said to escape at death, = *brahma-randhra*). — *Mudrā-yantra, am, n.* a printing-press. — *Mudrāyantrā-laya (°ra-āl°)*, *as, am, m. n.* a printing-office. — *Mudrā-rakṣhaka, as, m.* the keeper of the seals. — *Mudrā-rākṣhaka, am, n.* 'the Rākṣhaka and the ring', N. of a drama by Viśākha-datta. — *Mudrā-lipi, is, f.* print, lithograph.

Mudraṇa, am, n. the act of sealing, sealing up, closing.

Mudraya, Nom. P. mudrayati, mudrayitum, to seal, stamp, print, mark, impress a stamp, &c.

Mudrikā, f. a little seal, seal; seal-ring, signet-ring [cf. *anguli-m°*]; a stamp, impression; a stamped coin; a particular surgical instrument; a sealed or signed paper; N. of certain positions or intertwinings of the fingers practised in devotion, (see *mudrā* above.)

Mudrīta, as, ā, am, sealed, stamped, impressed, printed, marked, bearing the impress of anything; contracted, closed, sealed up; unblown (as a flower); arranged or intertwined in a particular form (said of the fingers of the hand, cf. *mudrā*). — *Mudrīta-mukha, as, i, am*, having the mouth closed, having the lips sealed.

मुधा *mudhā*, ind. (perhaps connected with rt. 1. *muh* and *mūḍha*), in vain, uselessly, unprofitably, to no purpose, without any purpose or object.

मुनि *muni*, is, m. (said to be fr. rt. *man*, to think or perceive, *Unādi*-s. IV. 122; perhaps connected with *muvas*, alone, whence the Eng. *monk* is said to be derived; cf. also *ṃla* fr. *ēla*), impulse (Ved. ?); an inspired saint, holy man endowed with divine inspiration or one who has attained more or less of a divine nature by mortification and abstraction; a sage, seer, ascetic, devotee, monk; (especially) a recluse who lives alone and has taken the vow of silence [cf. *mauna*]; epithet of Agastya; of Vyāsa; of Pāṇini, &c. [cf. *muni-traya*]; of a Buddha or Arhat [cf. *śākya-muni*]; of a son of Kuru; of a son of Dyuti-mat, &c.; the internal monitor or conscience, (according to Kullūka on Manu VIII. 91 = *paramātmā*, the Supreme Spirit); N. of various plants, Agati Grandiflora (= *agasti*, *agastya*); Buchanania Latifolia; Butea Frondosa; Terminalia Catappa; the mango tree; Artemisia Indica; (*ayas*), m. pl. 'the celestial Munis, the seven Munis,' an epithet of the seven stars of Ursa Major; a symbolical expression for the number seven; (*is* or *muni*), f. a female Muni; (*iś*), f., N. of a daughter of Dakṣa and wife of Kaśyapa, mother of a class of Gandharvas and Apsarasas, (see *mauneya*). — **Muni-keśa**, as, ā or ī, am, Ved. 'monk-haired,' wearing long hair like a Muni. — **Muni-kharjūrikā**, f. a species of date. — **Muni-Ēta**, see Gaṇa Suta-gamādī to Pāṇ. IV. 2, 80. — **Muni-Ēhuda**, as, m. 'seven-leaved,' N. of a plant (= *sapta-Ēhuda*). — **Muni-jāna-jyanta**, as, m., N. of a scribe. — **Muni-taru**, us, m. Agati Grandiflora. — **Muni-tā**, f. or *muni-tva*, am, n. the state or character of a Muni, saintship, monkhood. — **Muni-traya**, am, n. 'the Muni-triad,' i. e. Pāṇini, Kātyāyana, and Patāñjali. — **Muni-deśa**, as, m., N. of a place. — **Muni-druma**, as, m. 'the sage Agastya's tree,' Agati Grandiflora; Calosanthus Indica. — **Muni-nirmila**, as, m. a species of plant (= *diṇḍika*). — **Muni-pādī**, f., see Gaṇa Kumbhapadyādi to Pāṇ. V. 4, 139. — **Muni-paramara**, f., Ved. a tradition handed down from one Muni to another in regular succession. — **Muni-pittala**, am, n. copper. — **Muni-pungava**, as, m. an eminent sage. — **Muni-putra**, as, m. Artemisia Indica. — **Muni-putraka**, as, m. a wagtail. — **Muni-pushpaka**, am, n. the blossom of Agati Grandiflora. — **Muni-pūga**, as, m. Arca Triandra. — **Muni-bheshaja**, am, n. 'sage's medicine,' fasting; the fruit of the yellow Myrobalan; Agati Grandiflora; Terminalia Chebula or Citrina. — **Muni-marāṇa**, am, n., N. of a district. — **Muni-vana**, am, n. a hermit's grove, a wood inhabited by ascetics. — **Muni-vara**, as, m. an excellent Muni, best of ascetics or holy sages. — **Muni-vākya**, am, n. the saying or sentence of a holy sage. — **Muni-vīrya**, as, m., N. of a divine being reckoned among the Viśve Devāḥ. — **Muni-vrata**, as, ā, am, observing the vow of a Muni, i. e. keeping perpetual silence. — **Muni-śreṣṭha**, as, m. an excellent sage, eminent saint. — **Muni-sattrā**, am, n., Ved., N. of an Ishti, q. v. — **Muni-suvrata**, as, m., N. of the twelfth Arhat of the past Utsarpiṇi; of the twentieth of the present Ava-sarpiṇi, (also called simply *Muni*). — **Muni-sthala**, see Gaṇa Kumudādi to Pāṇ. IV. 2, 80. — **Muni-sthāna**, am, n. an abode of ascetics, the hermitage of a recluse or holy sage. — **Muni-hata**, as, m. an epithet of king Pushpa-mitra. — **Munindra** ('*ni-in*'), as, m. 'chief of sages or ascetics,' a great sage or ascetic; epithet of a Buddha; of Śākya-muni; of Bharata; of Siva; of a Dānava. — **Munindra-tā**, f. the rank of a great Muni. — **Muni-vatī**, f., see Gaṇa Sarādi to Pāṇ. VI. 3, 120. — **Muni-oaha**, see Scholiast on Pāṇ. VI. 3, 121. — **Muniśa** ('*ni-iśa*'), as, m. 'chief of sages or ascetics,' a great sage or ascetic. — **Muniśvara** ('*ni-iśa*'), as, m. 'chief of sages or ascetics,' a great sage or ascetic; an epithet of Viṣṇu; of Buddha; N. of a commentator on the Siddhānta-Siromaṇi.

— **Muny-anna**, āni, n. pl. the food of ascetics (consisting mostly of roots and fruits). — **Muny-ayana**, am, n., N. of an Ishti, q. v. — **Muny-ālaya-tīrtha**, am, n., N. of a Tīrtha.

Munika, as, m. a proper N.

Muniśa, as, ā, am, full of ascetics.

मुन्धहा *munthahā*, *munthā*, astrological terms.

मुन्धभट्ट *munthabhaṭṭa*, as, m. a proper N.

मुमुक्षा *mumukṣhā*, *mumukṣhu*. See p. 783, col. 2.

मुमुचान *mumucāna*, *mumucu*. See p. 783, col. 2.

मुमुरत् *mumurat*. See under rt. *mṛi*.

मुमुषिषु *mumushishu*. See p. 786, col. 2.

मुमुषी *mumūṣhā*, *mumūṣhu*. See rt. *mṛi*.

मुमोक्षयिषु *mumokṣhayishu*. See under rt. *mokṣh*, p. 797, col. 2.

मुमोचयिषु *mumocayishu*. See p. 783, col. 2.

मुम्मादिदेव *mummaḍi-deva*, as, m. a proper N.

मुम्मुनि *mummuni*, is, m. a proper N.

मुर 1. *mur*, ūr, Ved. (fr. rt. *mṛi*), a mortal, (Sāy. = *marāṇa-svabhāva*, *marāṇa-śila*.)

मुर 2. *mur*, ūr, f. (fr. rt. *mūrch*), fainting; see Scholiast on Pāṇ. VI. 4, 21.

मुर 3. *mur*, ūr (fr. rt. *muro*), binding, tying.

मुर 4. *mur*, cl. 6. P. *murati*, &c., to encompass, surround, encircle, entwine, bind together; [cf. perhaps Lat. *murus*.]

5. *mur*, ūr, Ved. a wall (?).

Mura, as, m., N. of a Daitya slain by Kṛishṇa; (*ā*), f. a species of fragrant plant (named after the Daitya); said to be the N. of the wife of Nanda and mother of Candra-gupta; (*am*), n. encompassing, surrounding. — **Mura-jit**, t, m. 'conqueror of Mura,' epithet of Kṛishṇa or Viṣṇu. — **Mura-da**, as, m. 'Mura-cutting,' the discus of Viṣṇu. — **Mura-dvish**, t, m. 'foe of Mura,' epithet of Kṛishṇa or Viṣṇu. — **Mura-bhid**, t, m. 'cleaver of Mura,' epithet of Kṛishṇa or Viṣṇu. — **Mura-mardana**, as, m. 'crusher of Mura,' epithet of Kṛishṇa or Viṣṇu. — **Mura-ripu**, us, m. 'enemy of Mura,' epithet of Kṛishṇa or Viṣṇu. — **Mura-vairin**, ī, m. 'enemy of Mura,' epithet of Kṛishṇa or Viṣṇu. — **Mura-han**, hā, m. 'slayer of Mura,' epithet of Kṛishṇa or Viṣṇu. — **Murāri** ('*ra-arī*'), is, m. 'enemy of Mura,' epithet of Kṛishṇa or Viṣṇu; N. of the author of the Murāri-nāṭaka or Anargha-rāghava; N. of a commentary on the Kātantra grammar. — **Murāri-gupta**, as, m., N. of a pupil of Caitanya. — **Murāri-nāṭaka**, am, n., N. of a drama by Murāri, = Anargha-rāghava. — **Murāri-bhaṭṭa**, as, m., N. of a teacher. — **Murāri-miśra**, as, m., N. of a scholar. — **Murāri** (author of the Murāri-nāṭaka). — **Murāri-vijaya**, as, m., N. of a drama.

मुरगास *muragaṇḍa*, as, m. an eruption on the face (= *varaṇḍa*).

मुरङ्गी *murangī*. See *murungī*, col. 3.

मुरचीपत्तन *muraci-pattana*, N. of a town in the Dekhan, (also read *marici-pattana*.)

मुरज *muraja*, as, m. (thought by some to be a comp. of *mura* + *ja*), a kind of drum, tambourine; a Sloka artificially arranged in the form of a drum; (*ā*), f. a great drum; N. of Kuvera's wife. — **Muraja-phala**, as, m. the jack fruit tree, *Artocarpus Integrifolia*.

Murajaka, as, m., N. of one of Siva's attendants.

मुरास *murasa*, as, m. a country to the

north-west of Hindūstān (called also Lampāka, and now Lamghan in Cabul); (*āsa*), m. pl., N. of a people; [cf. *murunḍa*.]

मुरन्दला *murandalā*, f., N. of a river (= *muralā*); thought by some to be Narma-dā).

मुरमण्ड *muramaṇḍa* (probably incorrect) for *muragaṇḍa*, q. v.

मुरल *murala*, as, m. (probably fr. rt. 4. *mur*), a species of fresh-water fish; a king of the Muralas; (*ās*), m. pl., N. of a people; (*ā*), f., N. of a river in the country of the Keralas, = *murandala*, q. v.; (*ī*), f. a flute, pipe. — **Murali-dhara**, as, m. 'flute-bearer,' an epithet of Kṛishṇa.

Muralikā, f., N. of a woman.

मुरवार *muravāra*, as, m., N. of a king of the Turushkas.

मुरसिदाबाद *urasidābāda*, N. of a city (= مرشد آباد).

मुराद *murāda*, as, m. a proper N.

मुरु *murū*, us, m., N. of a country; N. of a Daitya slain by Kṛishṇa [cf. *Mura*]; (said to be) a species of plant (in explanation of *maurvi*); a kind of iron. — **Muru-deśa**, as, m., N. of a country; [cf. *maru-deśa*.]

मुरुङ्गी *murungī*, f. Moringa Pterygosperma, (also spelt *murangī*.)

मुरुण्ड *murunḍa*, as, m., N. of a king; (*ās*), m. pl., N. of a people, [cf. *Μαροῦνδαι*, a people mentioned by Ptolemy.]

Murunḍaka, as, m., N. of a mountain in Udyāna.

मुरुताणदेश *murutāṇa-deśa*, as, m., N. of a country.

मुर्छ *murch*, cl. 1. P. *murchati*, *mumurcha*, *murchishyati*, *amurchit*, *murchitum*, to settle into a fixed or solid form, assume definite shape or substance, acquire consistency; to congeal, become dense, thicken, coagulate, stiffen; to become torpid or stupefied, become senseless, lose consciousness, faint away, swoon, be troubled in mind; to be infatuated; to increase, grow, become strong, gather strength, become stronger or more intense, acquire vehemence or power, be powerful or effectual, take effect, (*mārutasya ranhah śilochhaye na murchati*, the velocity of the wind has no power against a mountain); to be a match for; to be frequent; to fill, penetrate, pervade; to make to sound loudly, play loudly; Caus. *murchayati*, *-yitum*, to cause to settle into a fixed or solid form, give form to, form (Ved.); to congeal, curdle (Ved.); to stupefy, cause to faint, make senseless; to strengthen, augment; to excite; to cause to sound loudly, play (a musical instrument).

Murcha, as, ā, am, stupid, foolish, silly, ignorant, dull, unintelligent; inexperienced in (with loc.); (*as*), m. a fool, blockhead; a sort of bean, Phaseolus Radiatus. — **Murcha-tā**, f. or *murcha-tva* or *murcha-bhūya*, am, n. stupidity, folly, foolishness, dullness. — **Murcha-bhrātrika**, as, m. one who has a foolish brother. — **Murcha-maṇḍala**, am, n. a collection or assemblage of fools. — **Murcha-vyasanī-nāyaka**, as, ā, am, having a foolish and vicious commander. — **Murcha-sata**, am, n. a hundred fools. — **Murchi-bhū**, cl. 1. P. *-bhavati*, *-bhavitum*, to become stupid or foolish.

Murchiman, ā, m. dullness, stupidity, folly (= *murcha-tā*).

Murchat, an, *anti*, at, becoming senseless, fainting, swooning.

Murchana, as, ī, am, stupefying, causing insensibility (applied to one of the five arrows of Kāma-deva or Cupid); strengthening, augmenting, confirming; (*am*, ā), n. f. fainting, swooning, syncope; vehemence, violence, prevalence, growth, increase, (in this sense usually *am*, n.); swelling or rising of

sounds, an intonation, note, a tone or semitone in the musical scale, the seventh part of a Grāma or scale, (each Grāma or scale consisted of seven notes and contained also seven Mūrchanās); modulation, melody, (in these senses usually ā, f.); a particular process in metallic preparations, calcining quicksilver with sulphur, (in this sense only am, n.)

Mūrṣhayitvā, ind. having caused to thicken or coagulate, having curdled (Ved.); having augmented; having caused to sound loudly.

Mūrṣhā, f. fainting, loss of consciousness, a swoon, stupor; spiritual stupor or blindness, delusion, hallucination; the rising of sounds, diatonic scale; a particular process in calcining metals. — **Mūrṣhākṣhepa** ('chā-āk'), as, m. (in rhetoric) expressing vehement dissent or disapprobation by fainting. — **Mūrṣhā-parīṭa**, as, ā, am, overcome with faintness or swooning, fainting away, insensible, (according to a Scholiast = *nīśēṭana*.) — **Mūrṣhā-vat**, ān, atī, at, suffering from faintness, swooning away.

Mūrṣhāla, as, ā, am, fainting, fainted, swooning, insensible.

Mūrṣhita, as, ā, am, stupefied, rendered senseless, fainted, fainting, insensible, bewildered, infatuated; intoxicated; stupid, ignorant; rendered vehement or violent, intensified; grown, increased, augmented, swollen; rising upwards, lofty; filled with; calcined (as quicksilver; cf. *mūrṣhana*); (am), n. epithet of a kind of song or air.

Mūrta, as, ā, am, thickened, congealed, coagulated, curdled (Ved.); settled into any fixed shape, formed, substantial, solid, material, corporeal, embodied, incarnate; real (said of the practically useful division of time as opposed to the *a-mūrta*, the unreal or imaginary division); stupefied, unconscious, fainted, insensible. — **Mūrta-tva**, am, n. the possession of a form, embodiment, corporality, incarnate existence, materiality. — **Mūrta-mātra**, am, n. that which is merely material, only corporeal.

Mūrta, is, f. (often written *mūrti*), any solid body, any tangible or material form, (in philosophy) anything which has definite shape and limits (as earth, air, fire, water, and mind, but not *ākāśa*, ether), a material element (especially as a component part of the human body), body, form, visible shape, matter, substance; embodiment, manifestation, incarnation, personification, (*mūrtir dharmaśya śāśvatī*, an eternal personification of justice; cf. *tapo-m*); an image, statue, figure, form; beauty; N. of the first astrological house; N. of a daughter of Dakṣha and wife of Dharmā; (is), m., N. of one of the sages under the tenth Manu; [cf. perhaps Gr. *Βερίτας*, *μυρφή*]. — **Mūrti-tas**, ind. from the form, bodily, substantially. — **Mūrti-tva**, am, n. the being or having a body, corporeity, embodiment, materiality, (*mūrtitve parikalpita*, made into bodily shape.) — **Mūrti-dhara**, as, ā, am, having a body, embodied, corporeal, incarnate. — **Mūrti-pa**, as, m. 'image-keeper', a priest who guards an idol. — **Mūrti-bhāva**, as, m. the state of assuming a solid form, corporeity. — **Mūrti-mat**, ān, atī, at, having a material or bodily form, material, embodied, corporeal, incarnate, personified [cf. *kha-m*, *viśva-m*]; (ān), m., N. of a son of Kuśa; (at), n. a body. — **Mūrti-maya**, as, i, am, possessing a particular form. — **Mūrti-mātrā**, f. a particle of matter. — **Mūrti-linga**, perhaps = Prāg-jyotiṣha, the city of Nāraka.

मुर्भिणी murbhīṇī, f. a chafing-dish, small fire-place, fire-pan.

मुर्व murva, as, m. (an onomatopoeic word), a fire made of chaff, burning chaff; the god of love; N. of one of the horses of the sun; (ā), f., N. of a river.

मुर्व murv [cf. rt. 1. mū]. cl. 1. P. *mūrvati*, *mūrvitum*, to bind, tie; [cf. *mūrvā*.]

मुल् mul = rt. mūl, q. v.

मुलालिन् mulālin, ī, m. or *mulāli*, f., Ved. (probably) a species of edible lotus.

मुशटी muṣaṭī, *muṣala*, *muṣalikā*, *muṣalin*. See *muṣaṭī*, *muṣala*, *muṣalikā*, *muṣalin*.

मुशल्लह muṣallaha or *musallaha*, an astrological term (= *مصالحة*).

मुष् 1. mush, cl. 1. P. *moshati*, *moshitum*, = rt. *mash*, to kill, q. v.

मुष् 2. mush [cf. rt. 1. mūsh], cl. 9. P. *mushnāt* (rarely cl. 6. P. *mushati*), *mosha*, *moshiṣhyati*, *amoshit* (Ved. forms *moshati*, *moshatha*, *mushāyate*), *moshitum*, to steal, filch, pilfer, rob, plunder, seize, carry off; to steal away, tear away, ravish; to captivate, enrapture; to surpass, excel; cl. 4. P. *mushyati*, *moshitum*, = rt. *mush*, to break, destroy, (according to the commentator on Bhaṭṭi-kāvya XV. 16, where *amushah* is explained by *khaṇḍitavān asi*): Pass. *mushyate*: Caus. *mushayati*, Aor. *amūmushat*: Desid. *mu-mushishati*, *-shītum*, see Pāp. I. 2, 8: Intens. *momushyate*, *momoshit*.

Mumushishu, us, us, u, wishing to steal, intending to rob; (us), m. a thief, robber. — **Mumushishu-vat**, ind. like a thief.

3. *mush*, f. f. stealing, theft; (f, f, f), robbing, stealing, taking away (at the end of comps.); dispelling (darkness, &c.); surpassing, excelling.

Mushaka, as, m. a mouse, = *mūshaka*, q. v. **Mushā**, f. = *mūshā*, a crucible.

Mushi, is, is, i, stealing, &c. (in *mano-m*, q. v.).

Mushita, as, ā, am, stolen, robbed, plundered; stripped; deceived, cheated; ravished, carried off, torn away, bereft of, deprived of, free from. — **Mushita-cētas**, ās, ās, as, bereft of sense, deprived of consciousness.

Mushitaka, as, ikā, am, stolen in a low or vile manner; (am), n. stolen property.

Mushitvā, ind. having stolen, having carried off, &c.

Mushivan, ā, m. (*mushivāṇam*, acc. c.), Ved. a thief, robber.

Mushka, as, m. (perhaps originally 'a little mouse,' fr. *mush* = 2. *mūsh* + *ka*), a testicle; the scrotum; a species of tree (= *mushkaka*); a muscular or stout person (= *mānsala*); a thief; a crowd, heap, quantity, multitude, mass; (au), m. du. *puṇḍra muliebrīa*. — **Mushka-kacchū**, ūs, f. an eruption on the scrotum. — **Mushka-deśa**, as, m. the region of the scrotum. — **Mushka-dvaya**, am, n. the two testicles. — **Mushka-bhāra**, as, ā, am, Ved. having large testicles, (Sāy. = *pravridha-mushka*). — **Mushka-vat**, ān, atī, at, Ved. having testicles; an epithet of Indra as author of Rīg-veda X. 38. — **Mushka-sūnya**, as, m. 'one who is without testicles,' a castrated person, eunuch, guard of the women's apartments. — **Mushka-sōpha**, as, m. swelling of the testicles. — **Mushka-srotas**, as, n. the vas deferens (in anatomy). — **Mushkābarha** ('ka-āb'), as, m., Ved. one who gels or castrates.

Mushkaka, as, m. a species of tree (the ashes of which are used as a cautery).

Mushkara, as, ā, am, having testicles; (as), m. a man with large testicles; a species of small animal or insect (Atharva-veda VI. 14. 2).

Mushṭa, as, ā, am, a rare form for *mushita*, q. v.; (am), n. theft, robbery.

Mushṭi, īs, m. f. stealing, filching, pilfering; the closed or clenched hand (perhaps originally 'the hand closed to grasp anything stolen'); the fist, (*gūdhāngushṭha-kṛta-mushṭi*, the clenched fist with the thumbs turned in); a fistful, handful [cf. *darbha-m*, *kusa-m*, *keśa-m*, *gāḍha-m*]; a particular measure (= a handful = 1 Pala); a hilt or handle (of a sword, &c.); a compendium, abridgment; (according to Mahā-dhara on Vājasaneyi-s. XXIII. 24) the penis (= *linga*); [cf. Old Germ. *fuot*; Angl. Sax. *fyst*]. — **Mushṭi-karaṇa**, am, n. clenching the fist. — **Mushṭi-tā**, f. firmness of grasp. — **Mushṭi-deśa**, as, m. the part of a bow which is

grasped in the hand, the middle of a bow. — **Mushṭi-dyūta**, am, n. a kind of game, odd or even, (commonly called *puramuṣṭhelā*). — **Mushṭin-dhama**, as, ī, am, blowing into the closed hand. — **Mushṭin-dhaya**, as, ā, am, sucking the fist or closed hand; (as), m. a child, boy. — **Mushṭi-pāta**, as, m. pummelling, boxing. — **Mushṭi-prahāra**, as, m. a blow with the fist. — **Mushṭi-bandha**, as, m. clenching the fist, closing the hand (in taking hold of anything); a handful. — **Mushṭi-bandhana**, am, n. the act of clenching the fist. — **Mushṭi-mukha**, as, ī, am, having a fist-like face. — **Mushṭi-meya**, as, ā, am, to be measured or spanned with the hand, (*madhyena mushṭi-meyena*, with a waist which might be spanned with the fingers). — **Mushṭi-yuddha**, am, n. a fight with fists, pugilistic encounter. — **Mushṭi-saṅgrāha-pīḍita**, as, ā, am, squeezed by a grasp with the fist, gripped. — **Mushṭi-katyā**, f., Ved. a hand to hand engagement. — **Mushṭi-han**, ā, ghnī, a, Ved. fighting hand to hand (said of common soldiers as opposed to those who fought in chariots). — **Mushṭi-kṛī**, cl. 8. P. *-karoti*, &c., to close the hand, clench the fist. — **Mushṭi-kṛitya**, ind. having clenched the fist. — **Mushṭi-mushṭi**, ind. fist to fist, hand to hand fighting, fisticuffs.

Mushṭika, as, m. a particular position of the hands; a goldsmith; N. of an Asura; (ās), m. pl. N. of an outcast race, = *ḍombās*; (ā), f. the fist, hand; (am), n. a fight with fists, pugilistic encounter, fisticuffs. — **Mushṭika-ghna**, as, m. 'slayer of Mushṭika,' an epithet of Viṣṇu. — **Mushṭika-svas-tika**, as, m. a particular position of the hands in dancing. — **Mushṭikā-kathana**, am, n. talking with the fingers. — **Mushṭikāntaka** ('ka-an'), as, m. 'annihilator of Mushṭika,' an epithet of Bala-deva, the brother of Kṛishṇa.

Mushnat, am, atī, at, stealing, robbing, taking away, depriving of; captivating; excelling, surpassing, eclipsing.

Mushyamāṇa, as, ā, am, being robbed, being plundered.

Mustu, us, m. f. = *mushṭi*, the fist.

मुषल mushala, *mushalya*. See *musala*, &c.

मुषक mushṭhaka, as, m. black mustard.

मुस् mus [cf. rt. 2. mush, cl. 4], cl. 4. P. *musyati*, &c., to break in pieces, cleave, divide, cut, destroy.

Musala, as, am, m. n. (often spelt *mushala* and less correctly *musala*), a pestle, a kind of wooden pestle used for cleaning rice; a mace, club, (*śakra-musalah saṅgrāmah*, a battle fought with discs and clubs); a particular surgical instrument; a particular constellation; the twenty-second astronomical Yoga or division of the moon's path; N. of a son of Viśvāmitra; (i), f. the plant *Curculigo Orchioideis*; *Salvinia Cucullata*; the house-lizard. — **Musalā-musalt**, ind. club against club. — **Musalāyudha** ('la-āy'), as, ā, am, club-armed; (as), m. an epithet of Bala-deva. — **Musali-bhū**, cl. 1. P. *-bharati*, *-bhavitum*, to become a club. — **Musalolūkhala** ('la-ul'), am, n. a pestle and mortar.

Musalaka, as, m., N. of a mountain; (ikā), f. a common lizard.

Musalita, as, ā, am, see Gaṇa Tārakādi to Pāp. V. 2, 36.

Musalīn, ī, inī, ī, armed with a club; (ī), m. an epithet of Siva; of Bala-deva.

Musaliya or *musalya*, as, ā, am, deserving to be pounded to death or to be put to death with a club.

Musra, am, n. a pestle; a tear (in this sense = *asru*, q. v.).

मुसटी musaṭī, f. a white variety of *Panicum Italicum*, (also read *muṣaṭī*).

मुसल्लह musallaha. See *muṣallaha*, col. 2.

मुसारगल्य musāragalva, coral or a kind of white coral.

मुत् must. cl. 10. P. *mustayati*, *mustayitum*, to gather, collect, heap up, accumulate.

Musta, as, ā, am, m. f. n. a species of grass, *Cyperus Rotundus*; (am), n. the root of the *Musta* grass; [cf. *bhadra-m*]. — *Musta-giri*, is, m., N. of a mountain. — *Mustāda* ('*ta-ada* or '*ta-āda*'), as, m. 'grass-eater,' a hog, a wild boar. — *Mustābha* ('*ta-ābh*'), am, n. a species of *Cyperus*.

Mustaka, as, ā, am, m. f. n. a species of grass, *Cyperus Rotundus*; (as), m. a particular vegetable poison.

मुस्तु mustu. See p. 786, col. 3.

मुख musra. See p. 786, col. 3.

मुह I. *muh*, cl. 4. P. *muyati*, *mumoha*, *mohishyati* or *mokshyati*, *amuhat*, *mohitum* or *mohishum* or *mohdhum*, to become stupefied or unconscious, to be faint, lose consciousness, to be perplexed or embarrassed; to be disturbed in mind; to err or be mistaken; to be foolish or stupid or infatuated; to fail: Caus. *mohayati*, *yitum*, Aor. *amūmuhat*, to stupefy, bewilder, perplex, infatuate, deprive of consciousness; to throw into disorder; to cause to err; to mistake (A., e. g. *adhvānam mohayante*, they mistake the way): Intens. *momuyate*, *momogdhi*, *momoḍhi*, to be in great perplexity or greatly embarrassed.

Mugdha, as, ā, am, stupefied, perplexed, stupid, ignorant; infatuated, enamoured; foolish, silly, simple, mistaken, erring; inexperienced, artless, innocent, rendered attractive by youthful simplicity, charming, tender, lovely, beautiful; (ā), f. a young and beautiful female. — *Mugdha-kathā*, f. a story of a fool, tale about a fool. — *Mugdha-tā*, f. or *mugdha-tva*, am, n. stupidity, silliness, ignorance; simplicity, artlessness, loveliness, charmingness, gracefulness. — *Mugdha-dris*, k, k, k, lovely-eyed, having beautiful eyes. — *Mugdha-dhi*, is, is, i, or *mugdha-buddhi*, is, is, i, silly, simple, a simpleton. — *Mugdha-bodha*, am, n. 'instructing the ignorant' (scil. *vyākaraṇa*), N. of a celebrated grammar by Vopa-deva (a grammarian who is supposed to have flourished in the thirteenth century, and who is regarded as a great authority in Bengal). — *Mugdha-bodha-parīśiṣṭa*, am, n. a supplement or appendix to the *Mugdha-bodha*. — *Mugdhabodha-pradīpa*, as, m., N. of a commentary on the *Mugdha-bodha*. — *Mugdhabodha-sambodhinī*, f., N. of a commentary on the *Mugdha-bodha*. — *Mugdha-bodhinī*, f., scil. *īkā*, N. of a commentary by Bharata-malla on the *Amara-kosha* and of a commentary by Bharata-mallika (probably identical with the preceding author) on the *Bhaṭṭi-kāvya*. — *Mugdha-bhāva*, as, m. stupidity, simplicity, inexperience. — *Mugdha-vat*, ān, āli, at, perplexed, embarrassed, infatuated, mistaken. — *Mugdhākāśī* ('*dha-ak*'), f. a lovely-eyed woman. — *Mugdhāgrāṇī* ('*dha-ag*'), is, m. the greatest of simpletons, the stupidest of the stupid. — *Mugdhā-śakra*, am, n. a particular mystical circle. — *Mugdhānana* ('*dha-ān*'), as, ā, am, lovely-faced.

2. *muh*, k, k, k, or *t*, f, f, perplexing, embarrassing, infatuating; [cf. *mano-muh*].

Muhira, as, ā, am, foolish, stupid; (as), m. a blockhead [cf. *muhira*]; 'the bewilderer,' epithet of the god of love.

Muhu, ind. = *muhus*, Ved. suddenly, in a moment.

Muhurta, am, n., Ved. a moment, instant; [cf. *muhūrta*].

Muhus, ind. (perhaps originally 'in a bewildering manner'), suddenly, all at once, in a moment, in an instant (Ved.); for a moment, for a time, awhile; at every moment, repeatedly, constantly; *muhus* — *muhus*, at one moment — at another; at one time — at another; *muhur muhus*, at every moment, repeatedly, again and again, over and over again; on the other hand; [cf. *punar*]. — *Muhur-gir*, īr, īr, īr, Ved. swallowing suddenly; (Sāy.) ever being hymned (= *sarvadū gīyamānah*). — *Muhur-bhā-*

shā, f. or *muhur-vacas*, as, n. repeating what is said, repetition, tautology. — *Muhur-bhug*, k, m. 'constantly eating,' a horse. — *Muhus-cārin*, ī, īnī, ī, occurring repeatedly, recurring over and over again. — *Muhus-kāma*, as, ā, am, loving or desiring again and again. — *Muhus-tanais*, ind. at repeated intervals, repeatedly, constantly.

Muhūrta, as, am, m. n. a moment, an instant, any short space of time, (*muhūrtāt*, after an instant, immediately, directly, at once; *muhūrtena*, after an instant, after a little while; *ku-muhūrta*, an inauspicious moment, cf. *dur-m*, *prati-m*); a particular division of time (see Manu I. 64); the thirtieth part of a day, a period of forty-eight minutes; (as), m. an astrologer; (ās), m. pl. the *Muhūrtas* or Hours personified as the children of *Muhūrta*; (ā), f., N. of a daughter of Dakṣa (wife of Dharmā or Manu and mother of the *Muhūrtas*). — *Muhūrta-kalpa-druma*, as, m. and *muhūrta-gaṇa-pati*, īs, m., N. of works. — *Muhūrta-śrīntāmanī*, īs, m., N. of an astrological work by Rāma the son of Ananta. — *Muhūrta-ja*, ās, m. pl. children of *Muhūrta*; [cf. *muhūrtika*]. — *Muhūrta-tattva*, am, n., N. of a work. — *Muhūrta-dīpaka*, as, m., N. of an astrological work by Mahā-deva. — *Muhūrta-dīpikā*, f., N. of a work. — *Muhūrta-mārtaṇḍa*, as, m., N. of an astrological work by Nārāyaṇa. — *Muhūrta-vallabhā*, f., N. of a commentary on the *Muhūrta-mārtaṇḍa*. — *Muhūrta-stoma*, ās, m. pl., N. of an *Ekāha*.

Muhūrtaka = *muhūrta*, a moment, instant; an hour.

Muhira, as, m. = *muhira*, a fool, blockhead; [cf. perhaps Gr. *μῦρος*; Lat. *morus*, *morosus*.]

Mūḍha, as, ā, am, stupefied, bewildered, perplexed, confounded, confused [cf. *din-m*], uncertain how to act; infatuated; stupid, dull, silly, foolish, simple, ignorant; mistaken, deceived, erring, gone astray or adrift; wrong, out of the right place (as the fetus in delivery), abortive; causing confusion, confounding; epithet of a particular position in the Yoga system; (as), m. a fool, blockhead, dolt, idiot; a sluggard; (ās), m. pl. an epithet of the elements in the Sāṅkhya philosophy. — *Mūḍha-garbhā*, as, m. difficult delivery; a dead fetus. — *Mūḍha-grāha*, as, m. a confused notion, misconception, infatuation. — *Mūḍha-śakṣur-gadā-śhetrī*, tā, m. the remover of the defect of vision of the foolish. — *Mūḍha-śetana*, as, ā, am, or *mūḍha-śetana*, ās, ās, as, bewildered in mind, foolish, simple, silly. — *Mūḍha-tā*, f. or *mūḍha-tva*, am, n. stupidity, infatuation, bewilderment, confusion, simplicity, folly, ignorance; error, mistake, (*granthi-mūḍhatā*, mistake or confusion in disentangling a knot). — *Mūḍha-dhī*, is, is, i, or *mūḍha-buddhi*, or *mūḍha-mati*, is, is, i, 'silly-minded,' silly, simple, foolish. — *Mūḍha-prabhu*, us, m. the chief of fools, a great blockhead. — *Mūḍha-ratha*, as, m., N. of a man; (ās), m. pl., N. of his descendants. — *Mūḍha-vat*, ind. like a fool. — *Mūḍha-sattva*, as, ā, am, 'silly-minded,' infatuated, insane. — *Mūḍhātman* ('*dha-āt*'), ā, ā, a, bewildered or stupefied in mind, unconscious, insensible, foolish, a fool. — *Mūḍheśvara* ('*dha-īś*'), as, m. the greatest of fools, a great simpleton, arrant blockhead; N. of an ascetic.

मुहुस् muhus. See col. 1.

मुहूर्ते muhūrta. See above.

मु I. *mū* (connected with *rts. mav*, to bind, tie, make fast: Caus. Aor. *amimavat*: Desid. of Caus. *mīmavayishati*, see Scholist on Pāṇ. VII. 4, 80.

2. *mū*, ās, f. binding, tying.
Mūka, as, ā, am, dumb, silent, speechless, mute [cf. *equ-m*, *kulla-m*]; wretched, poor; (as), m. a mute; a poor man; N. of a Dānava; of a Nāga; [cf. Lat. *mutus*]. — *Mūka-tā*, f. or *mūka-tva*, am, n. dumbness, muteness, silence. — *Mūka-bhāva*, as, m. the state of being dumb, dumbness. — *Mūkaṇ-*

daja ('*ka-am*'), as, ā, am, having the birds silent (said of a forest). — *Mūkāmbikā* ('*ka-am*'), f. (perhaps) a form of Durgā; *mūkāmbikāyāḥ sadanam*, N. of a place. — *Mūki-kṛt*, cl. 8. P. *-karoti*, *-kartum*, to make dumb, render speechless, put to silence.

Mūkiman, ā, am, m. dumbness, muteness, silence.

2. *mūta*, as, ā, am (for *i*. see *rt. i. miv*), bound, tied; woven; (as, am), m. n., Ved. a woven basket; a woven band of cloth or fillet. — *Mūta-kārya*, as, ā, am, consisting of plaited work or basket work.

Mūtaka, am, n., Ved. a little basket.

मूकलराय mūkalarāya, as, m., N. of a king.

मूषीप mūcīpa, ās, m. pl., N. of a people; [cf. *mūtiba*].

मूजवत् mūja-vat, ān, m., N. of a mountain; (antas), m. pl., N. of a people.

मूजालदेव mūjāla-deva, as, m. a proper N.

मूढ mūḍha, *mūḍha-śetana*, &c. See col. 2.

मूत 1. and 2. *mūta*. See under *rt. i. miv* and *rt. i. mū*.

मूतिष mūtiba, ās, m. pl., N. of a people.

मूत्र mūtra, am, n. (probably connected with *rt. i. mūh*; but according to Upādi-s. IV. 162. fr. *rt. mūc*, to discharge; by others connected with *rts. i. miv* and *miv*), the fluid secreted by the kidneys, urine. — *Mūtra-kara*, as, ī, am, producing urine. — *Mūtra-kṛcchra*, am, n. painful discharge of urine in minute quantities, strangury; a class of urinary affections (of which eight kinds are enumerated, including gravel, stone, &c.). — *Mūtra-kṛcchrin*, ī, īnī, ī, labouring under painful discharge of urine, suffering from strangury. — *Mūtra-kṛtā-vāsa*, ās, ās, Ved. steeped or soaked in urine. — *Mūtra-kosā*, as, m. the scrotum. — *Mūtra-keṣaya*, as, m. insufficient secretion of urine. — *Mūtra-granthi*, is, m. a knot or induration on the neck of the bladder. — *Mūtra-ghāta* = *mūtrāghāta*, q. v. — *Mūtra-jathara*, as, am, m. n. swelling of the belly in consequence of retention of urine. — *Mūtra-dosha*, as, m. urinary disease. — *Mūtra-nirodha*, as, m. obstruction or retention of urine. — *Mūtra-patana*, as, m. the civet cat. — *Mūtra-patha*, as, m. the urinary passage. — *Mūtra-parikṣā*, f. examination of urine, uroscopy; N. of a chapter of the *Sāṅgadhara-saṃhitā*. — *Mūtra-puṣṭa*, am, n. 'urine-cavity,' the lower belly. — *Mūtra-purīṣa*, am, n. urine and excrement. — *Mūtra-praseka*, as, m. the urethra. — *Mūtra-phalā*, f. Cucumis Utilissimus (= *karkatī*); another species of cucumber (= *trapushī*). — *Mūtra-bhāvitā*, as, ā, am, saturated with urine. — *Mūtra-mārga*, as, m. 'urine-canal,' the urethra. — *Mūtramārga-nirodhana*, am, n. obstruction of the urethra. — *Mūtra-vardhaka*, as, ikā, am, increasing urine, diuretic. — *Mūtra-vaha*, as, ā, am, conveying urine. — *Mūtra-vibandha-ghna*, as, ī, am, preventing suppression of urine, causing discharge of urine. — *Mūtra-visha*, as, ā, am, poisonous with urine. — *Mūtra-vidhātī*, is, f. copious secretion of urine. — *Mūtra-śakṛt*, t, n. urine and excrement. — *Mūtra-śukra*, am, n. a disease in which semen and urine are ejected together. — *Mūtra-sūla*, as, m. urinary colic. — *Mūtra-sankṣaya*, as, m. insufficient secretion of urine (= *mūtra-keṣaya*). — *Mūtra-sanga*, as, m. urinary obstruction, a painful and bloody discharge of urine. — *Mūtra-sangin*, ī, īnī, ī, suffering from the above disease. — *Mūtrāghāta* ('*ra-agh*'), as, m. affection of the urine, urinary disease (of which twelve or thirteen kinds are enumerated). — *Mūtrātīta* ('*ra-at*'), as, m. 'past the proper time for voiding urine,' a particular kind of retention of urine. — *Mūtrāśaya* ('*ra-ās*'), as, m. 'urine-receptacle,' the lower belly. — *Mūtrāsāda* = *mūtrauka-sāda*, q. v. — *Mūtrotsanga* ('*ra-ut*') = *mūtra-sanga*, q. v. — *Mūtrauka-sāda* ('*ra-ok*'), as, m. a disease in

which the urine assumes various colours and is voided with pain.

Mūtraya, Nom. P. *mūtrayati*, -yitum, to discharge urine; to make water against or upon (with acc.): Intens. *momūtriyate*.

Mūtrala, as, ā, am, promoting (the secretion of) urine, diuretic; (ā), f. *Cucumis Utilissimus*; another species of cucumber, = *vāluki*; (am), n. a species of cucumber (= *trapusha*).

Mūtrita, as, ā, am, voided as urine, discharged like urine; soiled with urine.

Mūtrya, as, ā, am, urinary, belonging or relating to urine.

मूर 1. *mūra*, as, ā, am, Ved. = *mūḍha*, stupefied, bewildered, stupid, dull, foolish; [cf. *a-m°, a-pram°*.]

मूर 2. *mūra*, as, ā, am (perhaps fr. a form *mū* = rt. 1. *miv*), Ved. rushing, impetuous; (according to Say.) destroying, killing (= *māraka*, fr. rt. *mri*). — *Mūra-deva*, as, m., Ved. epithet of a particular kind of demon; (Sāy.) sporting in destruction (= *māraka-kriḍa*).

मूर 3. *mūra*, am, n., Ved. = *mūla*, a root.

मूरु *mūru*, N. of a country.

मूर्ख *mūrkhā*. See p. 785, col. 3.

मूर्खलिका *mūrkhalikā*, f. an arrow in the form of a bird's heart.

मूर्छन *mūrchna*. See p. 785, col. 3.

मूर्ण *mūrṇa*. See under rt. *mṛi*, p. 793.

मूर्त *mūrta*, *mūrti*. See p. 786, col. 1.

मूर्धन *mūrdhan*, ā, m. (in Uṇādi-s. I. 158.

said to be fr. rt. *murv*, to bind), the forehead, brow, skull; the head in general; a head, chief, leader, superior, (*avresham bhūtānam mūrdhā rājā*, the king is the head of all creatures); the highest or foremost or most prominent part, surface, top, point, peak, summit, (*parvatasya mūrdhā*, the top or peak of a mountain); 'the summit,' epithet of a particular spiritual condition with Buddhists; (in geometry) the base, (opposed to *agra*); *mūrdhni* or *mūrdhani*, at the head or highest point, at the beginning or commencement, in the front, (*atishthan manujendrānam mūrdhni*, he stood at the head of the kings of men; *sangrāma-mūrdhani*, in the front of the battle); before, above, over.

— *Mūrdha-karṇi* or *mūrdha-karpari*, f. or *mūrdha-khola*, am, n. a broad-brimmed hat (worn as a shelter from rain); an umbrella. — *Mūrdha-ja*, as, m. 'head-born,' the hair of the head, (in this sense usually ās, m. pl.); the mane; N. of a king (a Cakra-vartin). — *Mūrdhaja-rāga*, as, m. colouring or dyeing the hair. — *Mūrdha-jyotis*, is, n. = *brahma-randhra*, q. v. — *Mūrdha-tas*, ind., Ved. upon the head. — *Mūrdha-tailika*, as, m., with *vasti*, epithet of a kind of Erbine for the head. — *Mūrdhan-vat*, ān, āti, at, Ved. containing the word *mūrdhan*; (ān), m., N. of a Gandharva; of an Āngirasa or Vāma-devya, author of the hymn R̥g-veda X. 88.

— *Mūrdha-pāta*, as, m. the splitting of the skull. — *Mūrdha-piṇḍa*, as, m. a lump upon the head (of an elephant in rut). — *Mūrdha-pushpa*, as, m. the tree *Mimosa Sirissa* (*śirisha*). — *Mūrdha-rasa*, as, m. the scum of boiled rice, rice-water. — *Mūrdha-veshṭana*, am, n. a turban, fillet, diadem.

— *Mūrdhanta* ('*dha-an°*'), as, m. the crown of the head. — *Mūrdhābhishikta* ('*dha-abh°*'), as, ā, am, having the head sprinkled, anointed, inaugurated, consecrated, installed; (as), m. a consecrated king; a man of the Kshatriya or warrior caste; a royal counsellor, minister; = *mūrdhāvasikta* below.

— *Mūrdhābhishikta* (*dha-abh°*), as, m. 'head-sprinkling,' the act of consecrating any one (as king), anointing, inaugurating. — *Mūrdhāvasikta* ('*dha-av°*'), as, m. epithet of a particular mixed caste, the

son of a Brāhman father by a Kshatriya mother; = *mūrdhābhishikta*, a consecrated king.

Mūrdha = *mūrdhan* (at the end of certain comps., cf. *dvi-m°, tri-m°*).

Mūrdhaka, as, m. a Kshatriya.

Mūrdhanya, as, ā, am, being on or in the head, belonging to the head, capital; coming from the head or skull, cerebral (a term applied to a class of letters representing sounds formed high in the mouth or by keeping back the tip of the tongue as far as possible in the head and slightly turning it upwards, c. g. *ri*, *ri*, *ṛ*, *ṭh*, *ḍ*, *ḍh*, *ṇ*, *r*, *sh*; these letters are sometimes called linguals); uppermost, highest, superior, pre-eminent; (ā), f., N. of the mother of Veda-śiras.

Mūrdhvan, ā, m. = *mūrdhan*.

मूर्वा *mūrvā*, f. (according to some also *mūrvī*, f.; probably fr. rt. *murv*), *Sansevieria Roxburghiana*, a sort of creeper from the fibres of which bow-strings and the girdle of the Kshatriyas are made, a sort of hemp for bow-strings; [cf. *maurva*.] — *Mūrvā-maya*, as, i, am, made of *Mūrvā*.

Mūrtkā, f. = *mūrvā*.

मूल *mūl* (more properly to be regarded as a Nom. fr. *mūla* below), cl. i. P.

mūlati (according to Vopa-deva also A. *te*), *mūmūla*, *mūltum*, to be rooted or firm, stand fast, take or strike root; Caus. *mūlayati* (according to Vopa-deva also *mōlayati*), *mūlayitum*, Aor. *amūmulat*, to plant, transplant; to grow, sprout, shoot, germinate.

Mūla, am, n. a root (literally and metaphorically); the root of any plant or tree, (*mūlam kṛi*, to take or strike root); the root of *Arum Campanulatum*; the root of long pepper and of *Costus Speciosus* or *Arabicus*; basis, groundwork, beginning, origin, commencement, cause, (*mūlad ārabhya*, having commenced at the beginning); the bottom of anything, foot, (*śailasya mūlam*, the foot of a mountain); basis, lower part, lower end, (*viṣṭyā mūlam*, the lower end of a lute which rests against the body of a player); the end or juncture of anything by which it is joined to anything else [cf. *bāhu-m°*, *karna-m°*]; outermost edge or border; original, original text of any work (as distinguished from the scholia or commentary); an old or hereditary servant or dependant, an aboriginal native or inhabitant; original property, capital, principal, stock; a chief or capital city; square root; the twenty-fourth or, according to some, seventeenth or nineteenth lunar asterism containing eleven stars, (in this sense as, am, m. n.; cf. *nakshatra*); immediate neighbourhood or proximity; a cove, thicket; a vendor not a true owner, (according to Kullūka on Manu VIII. 202. *mūlam* = *a-svāmī vikretā*); a particular position of the fingers [cf. *mūla-bandha*]; (as), m. an epithet of *Sadā-siva*; (ā), f. *Asparagus Race-mosus*; the asterism *Mūla*; (ṛ), f. a species of small house-lizard; (as, ā, am), original, first; own, proper, peculiar, (in Manu VII. 184. *mūla* is said to mean a king's own territory). — *Mūla-karman*, a, n. 'root-machination,' magical employment of roots, magic; [cf. *mūla-karman*, *mūla-krit*.]

— *Mūla-kāra*, as, m. the author of an original work. — *Mūla-kāraṇa*, am, n. first or original cause. — *Mūla-kārikā*, f. a fire-place, furnace, oven.

— *Mūla-kāśhra*, as, am, m. n. 'root-austerity,' a kind of penance, living solely on roots. — *Mūla-kṛi*, t, t, t, Ved. preparing roots for magical uses.

— *Mūla-keśara*, as, m. a citron. — *Mūla-khānaka*, as, m. 'root-digger,' one who digs for roots, a collector of roots. — *Mūla-guṇa*, as, m. 'root-multiplier,' the coefficient of a root (in algebra).

— *Mūlaguṇa-jāti*, is, f. assimilation and reduction of the root's coefficient with a fraction. — *Mūla-grantha*, as, m. an original text; an epithet of the very words uttered by Śākya-muni. — *Mūla-ścheda*, as, m. 'root-cutting,' cutting away the roots, cutting up by the roots, uprooting. — *Mūla-ja*, as, ā, am, 'root-born,' growing from roots, pro-

duced from a root, radical; formed at the roots of trees (as an ant-hill); (as), m. a plant growing from a root (as a lotus); (am), n. green ginger. — *Mūla-jāti*, is, f. chief or principal origin; = *mūlaguṇa-jāti*, col. 2. — *Mūla-tas*, ind. from the root, on the root, on the lower side (Ved.), (ā *mūlatas*, from the root upwards, from the beginning). — *Mūla-trikoṇa*, am, n. epithet of the third astrological house. — *Mūla-tva*, am, n. the state or condition of a root, the being a root, the having a foundation or source in anything, (*mūlatvāt prajānām rājā skandhaḥ*, the king is the stem through his subjects being the root; *Veda-mūlatva*, the statement that the Veda is the original source of all knowledge; *Sāstra-mūlatva*, the being founded upon the *Sāstras*). — *Mūla-deva*, as, m. = *mūra-deva*, an epithet of Kaśpa [cf. *mūla-bhadra*]; N. of the murderer of Sa-mitra the son of Agni-mitra; of an author; of a preceptor. — *Mūla-dravya*, am, n. original property, capital, principal, stock; [cf. *mūla-dhana*.] — *Mūla-dvāra*, am, n., Ved. principal door. — *Mūla-dvāravatī*, f. the original or ancient *Dvāra-vatī*, the older part of that city; [cf. *laghu-dvāravatī*, *mūla-nagara*.] — *Mūla-dhana*, am, n. original property, capital. — *Mūla-dhātu*, us, m. lymph. — *Mūla-nagara*, am, n. old town, (opposed to the suburbs or *sākhā-nagara*). — *Mūla-nāśa* or *mūla-nāśaka*, as, m. a proper N. — *Mūla-nikṛintana*, as, i, am, cutting away the roots, utterly destroying, destroying root and branch. — *Mūla-parṇi*, f. a species of plant (= *maṇḍuka-parṇi*). — *Mūla-pāka*, as, m., see Pāp. VII. 3, 53. — *Mūla-purusha*, as, m. the male representative of a family, the last male of a race. — *Mūla-pulśa-siddhānta*, as, m. the original *Siddhānta* of Pulśa. — *Mūla-pushkara*, am, n. = *pushkara-mūla*, q. v. — *Mūla-poti*, f. a species of culinary plant (= *potikā*). — *Mūla-prakṛiti*, is, f. (in phil.) the original root or germ out of which matter or all apparent forms are evolved, the primary cause or 'originant'; (*ayas*), f. pl. the four principal sovereigns to be considered in time of war (viz. the Vi-jigishu, Ari, Madhyama, and Udaśina; cf. *pra-kṛiti*, *sākhā-prakṛiti*). — *Mūla-pravīṇita*, as, ā, am, (perhaps) placed under the surveillance or brought under the notice of old (thieves employed as spies; according to Kullūka on Manu IX. 269 = *rāja-niyukta-purāṇa-śūra-vare sāvadhāna-bhūtāḥ*). — *Mūla-phala-da*, as, m. the *Jaka* or bread-fruit tree. — *Mūla-phalāsana* (*la-as°*), am, n. feeding on roots and fruits. — *Mūla-banig-dhana*, am, n. a merchant's original property or capital. — *Mūla-bandha*, as, ā, am, (probably) having roots, deep-rooted; (as), m. a particular position of the fingers. — *Mūla-barhana*, as, i, am, Ved. tearing up by the roots, uprooting; (ṛ, am), f. n. the *Nakshatra Mūla*; (am), n. the act of uprooting. — *Mūla-bhadra*, as, m. an epithet of Kaśpa, the uncle of Krishna; [cf. *mūla-deva*.] — *Mūla-bhava*, as, ā, am, springing or growing from roots. — *Mūla-bhāra*, as, m. a load of roots. — *Mūla-bhūta*, as, ā, am, become the root or original. — *Mūla-bhṛitya*, as, m. an old or hereditary servant, one whose father, grandfather, &c. were servants before him, (opposed to *ā-gantu*). — *Mūla-mantra*, as, m. an original or fundamental text; an epithet of a particular sacred text. — *Mūla-mādhava*, N. of a place. — *Mūla-mādhava-tirtha*, am, n., N. of a sacred bathing-place. — *Mūla-mitra*, as, m. a proper N. — *Mūla-rasa*, as, m. *Sansevieria Zeylanica*. — *Mūla-rāja*, as, m., N. of a king. — *Mūla-rāmāyaṇa*, am, n. the original *Rāmāyaṇa*, i. e. *Nālniki's Rāmāyaṇa*. — *Mūla-vaśana*, am, n. 'primary word,' an original text. — *Mūla-vat*, ān, āti, at, possessing edible roots; (perhaps) practising magic with roots. — *Mūla-vāpa*, as, m. one who plants roots. — *Mūla-vārin*, i, m. a proper N. — *Mūla-vitta*, am, n. 'original property,' capital, principal. — *Mūla-vidyā*, f. 'principal science,' epithet of a particular Mantra (= *dvādaśākshara*, q. v.). — *Mūla-vināśana*, (d. v.), n. radical or entire destruction. — *Mūla-vibhuja*, as, ā, am, bending

down roots; (as), m. a chariot. — *Mūla-virecana*, am, n. a purgative prepared from roots. — *Mūla-vyasana-vṛttī*, is, f. the hereditary occupation of executing criminals (Manu X. 38). — *Mūla-vratin*, i, īnī, i, living exclusively on roots. — *Mūla-sakuna*, as, m. (in augury) the first bird. — *Mūla-sāka* or *mūla-sākina*, am, n. a field planted with edible roots. — *Mūla-sripati-tīrtha*, am, n. N. of a Tīrtha. — *Mūla-saṅgha*, as, m. a society or sect. — *Mūla-sarvāstivāda* ('va-as'), ās, m. pl., N. of a Buddhist school. — *Mūla-sādhana*, am, n. a chief instrument, principal expedient. — *Mūla-sūtra*, am, n. a principal Sūtra. — *Mūla-sthala*, am, n. N. of a place. — *Mūla-sthāna*, am, n. principal place; foundation, base; the air, atmosphere; God; Mool-tan; (i), f. an epithet of Gauf. — *Mūlasthāna-tīrtha*, am, n. N. of a Tīrtha (= bhāskara). — *Mūla-sthāyin*, i, īnī, i, existing from the beginning; (i), m. an epithet of Siva. — *Mūla-srotas*, as, n. the fountain-head of a river, principal current. — *Mūla-hara*, as, ā, am, taking away the roots of anything, uprooting, utterly destroying, eradicating. — *Mūla-hara-tva*, am, n. the state of plucking up by the roots, eradicating, utter ruin. — *Mūlādharma* ('la-ādh'), am, n., scil. *ākara*, epithet of a mystical circle situated above the generative organs; (according to a Scholast) the navel. — *Mūlābha* ('la-ābh'), am, n. a radish. — *Mūlābhidharma-sāstra* ('la-ābh'), am, n. the original Abhidharma-sāstra. — *Mūlāyatana* ('la-āy'), am, n. an original residence. — *Mūlāvīdya-vināśaka* ('la-av'), as, ikā, am, (probably) destroying ignorance at its roots, eradicating ignorance. — *Mūlāsīn* ('la-ās'), i, īnī, i, 'root-eating,' living upon roots. — *Mūlāhva* ('la-āh'), am, n. a radish. — *Mūli-karman*, a, n. = *mūla-karman*, q. v. — *Mūli-bhūta*, as, ā, am, become a root, become a source or origin. — *Mūlōcheda* ('la-uc'), as, m. cutting up the roots, utter destruction. — *Mūlotkhāta* ('la-ut'), as, ā, am, dug up by the roots, utterly destroyed; (am), n. digging up roots. — *Mūlotpātana* ('la-ut'), am, n. the digging up of roots. — *Mūlotpātana-jivin*, i, m. one who lives by digging for roots (= *mūla-khānaka*). — *Mūlaushadhi* ('la-osh'), is, f. a species of plant. — *Mūlaka*, as, ikā, am, (at the end of comps.) having roots, rooted in, springing from; born under the constellation Mūla; (as, am), m. n. an esculent root; a radish [cf. *āṇakya-m*, *nepāla-m*]; a sort of yam; (as), m. a kind of vegetable poison; N. of a prince, a son of Āśmaka; (ikā), f. a root. — *Mūlaka-pana*, as, m. a handful or bunch of radishes, &c. (for sale). — *Mūlaka-parṇi*, f. Moringa Pterygosperma. — *Mūlaka-potikā*, f. a radish. — *Mūlaka-mūla*, f. the plant *Lipeocercis Serrata*. — *Mūlasa*, as, ā, am, see Gaṇa Tṛipādi to Pāp. IV. 2, 80. — *Mūlika*, as, ā, am, living on roots; radical, original; primary, principal; (as), m. an ascetic, devotee; (ā), f. a multitude or collection of roots. — *Mūlikārtha* ('ka-ar'), as, m. a radical fact; [cf. *yoga*]. — *Mūlin*, i, īnī, i, having a root or stock or origin, &c.; (i), m. a tree. — *Mūlina*, as, ā, am, having a root, growing from a root (not bulbous or tuberous; cf. *phala-mūlina*); = *mūla-kṛt*, q. v.; (as), m. a plant, tree. — *Mūlera*, as, m. a king; Indian spikenard, *Nardostachys Jatamansi* (= *jaṭā-mānsī*, *jaṭā*). — *Mūlya*, as, ā, am, being at the root; to be torn up by the roots, to be eradicated; to be bought for a price, to be bought, purchasable; (am), n. original value; price, worth, value, a sum of money given as payment (e.g. *dātum mūlyena*, to part with for a certain price, sell; *dattvā kiñcin mūlyena*, having given something in payment; *mūlyena grīhita*, bought for a price); wages, salary, payment for service rendered; earnings, gain; = *mūla*, capital, principal; an article purchased. — *Mūlya-karṇa*, am, n. making the worth or value of anything, turning into money. — *Mūlya-vivarjita*, as, ā, am, devoid of price, priceless, invaluable.

मूल *mūla*, *mūlā*, *mūlā*, see Gaṇa Gaurādi to Pāp. IV. 1, 41.

मूष I. *mūṣh* (= rt. 2. *mush*), cl. I. P. *mūṣhātī*, *mūṣhitum*, to steal, rob, plunder. 2. *mūṣh*, f. Ved. a mouse.

Mūsha, as, ā or i, m. f. a rat, mouse; (ā), f. a crucible, (said to be also as, m. and i, f.); *Lipeocercis Serrata*; = *gavāksha*, a round window, air-hole; [cf. Gr. *mūs*; Lat. *mus*, *mus-culu-s*, *mus-cip-ula*; Old Germ. *mūs*; Slav. *mys-i*.] — *Mūshā-karṇi*, f. an aquatic plant, *Salvinia Cucullata*. — *Mūshā-tūtha*, am, n. a kind of vitriol. — *Mūshī-karaṇa*, am, n. melting in a crucible. — *Mūshaka*, as, m. a thief; a rat, mouse; a kind of metre; a particular part of the face; (ās), m. pl., N. of a people; (ikā), f. a rat, mouse, a female rat or mouse; a species of leech; *Salvinia Cucullata*; a crucible; (akā), f. a rat, mouse, female rat. — *Mūshaka-karṇikā* or *mūshaka-karṇi* or *mūshaka-māri*, f. = *mūshā-karṇi*, q. v. — *Mūshakāda* ('ka-ada'), as, m. 'mouse-eater,' N. of a Nāga. — *Mūshā-kārātī* ('ka-ar'), is, m. 'mouse's foe,' a cat. — *Mūshaṇa*, am, n. the act of stealing, pilfering, filching. — *Mūshat*, an, *antī*, at, stealing, filching, plundering. — *Mūshika*, as, m. a thief, plunderer; a rat, mouse [cf. *gandha-mūshika*, *mahā-mūshika*]; *Mimosa Sirissa* (= *śirisha*); N. of a country (the part of the Malabar coast between Quilon and Cape Comorin); (ās), m. pl., N. of a people. (also read *bhūshika*); (ā), f., see under *mūshaka*. — *Mūshika-nirvīṣeṣha*, as, ā, am, not differing from a mouse, the same as a mouse. — *Mūshika-parṇi*, f. an aquatic plant, *Salvinia Cucullata*. — *Mūshika-ratha*, as, m. 'rat-vehicled, riding on a rat,' an epithet of Gaṇeśa (see *gaṇeśa*, p. 279). — *Mūshika-vishāṇa*, am, n. a mouse's horn, i.e. an impossibility; [cf. *śaśa-vishāṇa*.] — *Mūshika-sthala*, am, n. (probably) a mole-hill. — *Mūshikānta* ('ku-an'), as, m. 'characterized by a rat,' epithet of Gaṇeśa. — *Mūshikānī-ḍana* ('ka-an'), as, m. 'going on a rat,' an epithet of Gaṇeśa. — *Mūshikāda* ('ka-ada') = *mūshakāda*. — *Mūshikā-dat*, an, *atī*, at, or *mūshikā-danta*, as, ā or i, am, 'mouse-toothed,' having the teeth of a mouse. — *Mūshikāntakṛt* ('ka-an'), i, m. 'mouse-destroyer,' a cat. — *Mūshikārātī* = *mūshā-kārātī*. — *Mūshikāhvaya* ('ka-āh'), as, m. *Salvinia Cucullata*. — *Mūshikotkara* ('ka-ut' or *kā-ut*), as, m. a mole-hill. — *Mūshikākā* or *mūshikā*, f. (diminutive of *mūshikā*), a little rat or mouse. — *Mūshikāra*, as, m. a male mouse. — *Mūshita*, as, ā, am, stolen, &c. = *mūshita*, q. v. — *Mūshī-parṇikā*, f. = *mūshika-parṇi*, q. v. — *Mūshika*, as, ā, m. f. = *mūshika*, a rat, mouse. — *Mūshika karṇi*, f. = *mūshā-karṇi*, q. v.

मूषायण *mūṣyāyana*, as, ā, am, born of unknown parents, (probably for *āmūṣyāyana*).

मूसरिः *mūsariḥ* (probably for *mūsariḥ*), as, m., N. of the fourth Yoga.

मृ *mṛi*, cl. 6. A., but in Perf., Futures, and Cond. only P. (ep. occasionally both P. and A. in all the tenses), *mṛiyate*, *mamāra*, *marishyati*, *amṛita*, *mṛishishṭa*, *murtum* (epic forms *mṛiyati*, *mṛiyanti*, *mṛiyeyum*, *mṛiyeyus*, *mamre*, *mamvire*, Ved. forms *marati*, *marate*, *marāti*, *amarat*; the form *mumurat*, Rig-veda VIII. 97, 3, is said by Śāy. to = *mārayatu* = *vināśayatu*), to die, de- cease, depart from life: Pass. *mṛiyate* (sometimes used impersonally with inst. c.), Perf. *mamre*, Aor. *amāri*: Caus. *mārayati*, *-yitum*, Aor. *amāmarat*, to cause to die, kill, slay, put to death: Desid. *mū-mūshatī*, to wish to die, be about to die, be at the point of death, face death: Intens. *memṛiyate*, *mar-mārti*: [cf. Zend *mar*, 'to die,' *mare-ta*, 'mortal'; *maretan*, 'mañ': Gr. *ἀ-μρo-το-s*, *ἀ-μρo-το-s*, *μρo-το-s*, *μρo-το-s*, *μρo-αiv-α*, *μρo-σ-μo-s*: Lat. *mor-*

i-or, *mor-(ti)-s*, *mor-tuu-us*, *mort-āli-s*, *mor-bu-s*, *mar-c-e-o*, *marc-e-sc-o*, *marc-i-du-s*: Angl. Sax. *uta-mæran*, *mordher*, *myrdhro*, *mordh*: Goth. *maur-th-r*: Slav. *mr-e-ti*, 'to die,' *mor-u*, 'plague, death,' *s-mr-i-ti*, 'death,' *mri-tvu*, 'a dead man,' Russ. *u-miraju*, 'to die,' *meretyi*, 'dead,' *s-mer-tj*, 'death,' Lith. *mir-ti*, 'to die,' *māra-s*, 'plague,' *mōrai*, 'bier,' *s-mer-ti*, 'death,' Hib. *marbham*, 'I kill, slay,' *marbhan*, 'a corpse, dead body.']

Mumūṛshā, f. (fr. Desid.), desire of death, wishing to die, being at the point of death, impatience of life. — *Mumūṛshu*, us, us, u, wishing to die, being about to die, being at the point of death. — *Mṛita*, as, ā, am, dead, deceased, deathlike, torpid, useless; calcined, reduced (said of metals); (am), n. death, (*mṛitebhyaḥ pramṛitam yānti*, they pass from death to death, i. e. from one death to another); = *caitya*, a grave; begging, food or alms obtained by begging. — *Mṛita-kalpa*, as, ā, am, almost dead, well-nigh dead, insensible, fainted. — *Mṛita-grīha*, am, n. 'house of the dead,' a grave. — *Mṛita-cela*, am, n. the garments of the dead (worn by Caṇḍālas). — *Mṛita-jivana*, as, i, am, giving life to the dead, raising the dead to life. — *Mṛita-dāra*, as, m. one whose wife is dead, a widower. — *Mṛita-nātha*, as, ā, am, one whose lord is dead. — *Mṛita-niryātaka*, as, m. one who carries out dead bodies. — *Mṛita-pa*, as, m. a person who guards a dead body. — *Mṛita-pā*, ās, m. a person who watches a dead body, a man of the lowest caste who collects dead men's clothes, conveys dead bodies to the river side to be burnt, executes criminals, &c.; N. of an Asura. — *Mṛita-putra*, as, m. one whose son is dead. — *Mṛita-praja*, as, ā, am, one whose children are dead. — *Mṛita-prāya*, as, ā, am, well-nigh dead, almost dead. — *Mṛita-bhraj*, Ved. one who has lost the power of erection. — *Mṛita-matta* or *mṛita-mattaka*, as, m. a jackal. — *Mṛita-manas*, ās, ās, as, Ved. unconscious, insensible. — *Mṛita-rat*, ind. like one dead. — *Mṛita-vatsā* or *mṛita-vatsikā*, f., Ved. whose offspring or first-born child dies. — *Mṛita-vastra-bhṛit*, i, t, t, wearing a dead man's clothes. — *Mṛita-vāṛshika*, the period of the short rains (said to last twenty-four hours, while the *vāṛshika* last a month, and the *dirgha-vāṛshika* three months all but a day). — *Mṛita-sankā*, f. the fear entertained of a person being dead. — *Mṛita-sabda*, as, m., Ved. report of any one's death. — *Mṛita-saṅkārā*, as, m. funeral rites or ceremonies. — *Mṛita-saṅgi-vana*, as, i, am, reviving the dead, bringing the dead to life; (i), f. the revival of a dead person, a Mantra for reviving the dead; (am), n. the revival of a dead person; bringing the dead to life. — *Mṛita-sanjivin*, i, īnī, i, reviving or giving life to the dead, bringing the dead to life; (īnī), f. epithet of a kind of formula; a species of shrub (= *goraksha-dugdhā*); N. of a commentary on Pīṅgala's Chan-ḍa-sāstra. — *Mṛita-sūta*, am, n. bringing forth a still-born child; (as), m. a term applied to quicksilver in a particular state. — *Mṛita-snāta*, as, ā, am, one who has washed himself after a death or funeral, bathed after mourning; dying immediately after ablution. — *Mṛita-snāna*, am, n. ablution after a death or funeral. — *Mṛita-sva-moktri*, tā, m. 'letting alone, i. e. not taking, the property of deceased persons,' an epithet of Kumāra-pāla. — *Mṛita-hāra*, as, or *mṛita-hārin*, i, m. a carrier of the dead, one who bears a corpse to the funeral pile. — *Mṛitāṇḍa* ('ta-an'), am, n. a dead body, corpse. — *Mṛitāṇ-gāra* ('ta-an'), as, m. a proper N. — *Mṛitāṇḍa* ('ta-an'), am, n. a seemingly dead or lifeless egg (as opposed to a living egg or testicle; cf. *mār-tāṇḍa*, 'a bird' which is produced from the seemingly lifeless egg); (as), m. the sun; [cf. *mṛitāṇḍa*.] — *Mṛitādhāna* ('ta-ādh'), am, n. placing a dead body (on the funeral pile). — *Mṛitāsana* ('ta-as'), as, ā, am, living upon the dead. — *Mṛitāsauca* ('ta-as'), am, n. impurity contracted through the death of any one. — *Mṛitāhan* or *mṛitāhas* ('ta-ah'), n. the day of any one's death. — *Mṛitotthita*

(*ta-ut*), *as, ā, am*, risen from the dead. — *Mṛitodbhava* (*ta-ut*), *as, m.* the sea, ocean; (perhaps for *amṛitodbhava*.)

Mṛitaka, *as, am, m. n.* a dead man, a corpse; (*am*), *n.* death, decease. — *Mṛitakāntaka* (*ka-an*), *as, m.* 'consumer of corpses, demolisher of carcasses,' a jackal.

Mṛiti, *is, f.* death, dying; [cf. Lat. *mors* (*mor-tis*); Slav. *s-mri-ti*; Lith. *s-mēr-ti-s*.]

Mṛitiman, *ā, m.* mortality.

Mṛityu, *us, m.* (ep. also *f.*), death, dying, decease, demise, (a hundred kinds of death are enumerated from disease or accident, and one natural kind from old age); Death personified, the god of death, Yama the judge of the dead; an epithet of Viṣṇu; N. of a son of A-dharma by Nir-ṛiti; an epithet of Brāhmā; N. of Māyā; of Kali; of a teacher; of Vyāsa in the sixth Dvāpara; of one of the eleven Rudras; of an Ekāha; of the eighth astrological house; of the seventeenth astrological Yoga; the god of love [cf. *māra*]; *mṛityu haraḥ* and *mṛityu vikāra-bhāse*, names of Sāmanas; *akūla-mṛityu*, 'untimely death,' N. of a being attendant on Padma-pāpi. — *Mṛityukanyā*, *f.* the goddess of death. — *Mṛityu-jit*, *i, m.* 'conqueror of death,' N. of an author, (also called *Mṛityujid-bhaktāra*); N. of a work by the same author. — *Mṛityu-jaya*, *as, ā, am*, overcoming death; (*as*), *m.* 'death-conqueror,' an epithet of Śiva; N. of an author. — *Mṛityujaya-tīrtha* and *mṛityu-tīrtha*, *am, n.* N. of two Tīrthas. — *Mṛityu-tārya*, *am, n.* a kind of drum beaten at funeral ceremonies. — *Mṛityu-da*, *as, ā, am*, death-giving, fatal. — *Mṛityu-dūta*, *as, m.* Ved. 'death-messenger,' one who brings the news of death. — *Mṛityu-dvāra*, *am, n.* death's door, the door that leads to death. — *Mṛityu-nāśaka*, *as, m.* 'death-avorter,' quicksilver. — *Mṛityu-nāśana*, *am, n.* 'death-destroying,' the drink of immortality. — *Mṛityu-patha*, *as, m.* a way or path leading to death. — *Mṛityu-pā*, *ās, m.* 'death-quaffing,' an epithet of Śiva. — *Mṛityu-pāśa*, *as, m.* death's noose (these are variously reckoned at 101 or even more than 1000 in number). — *Mṛityu-pushpa*, *as, m.* 'death-flowered,' the sugar cane (so called because it dies after the loss of its flowers). — *Mṛityu-pratibaddha*, *as, ā, am*, subject or liable to death. — *Mṛityu-phala*, *as, m.* a species of cucumber, = *mahā-kāla* = *mahākāla-phala*; (*ā* or *i*), *f.* the plantain, Mus Sapientum; (*am*), *n.* a sort of fruit considered as poisonous. — *Mṛityu-bandhu*, *us, m.* Ved. 'companion of death,' a man. — *Mṛityu-bīja*, see *mṛityu-vīja*. — *Mṛityu-bhāṅguraka*, *as, m.* a drum beaten at funeral ceremonies. — *Mṛityu-bhaya*, *am, n.* danger or peril of death; fear of death. — *Mṛityu-bhīta*, *as, ā, am*, afraid of death. — *Mṛityu-bhrītya*, *as, m.* a servant of death; (figuratively) sickness, malady, disease. — *Mṛityu-mat*, *ān, atī, at*, having death, subject to death. — *Mṛityu-māra*, *as, m.* (with Buddhists), N. of one of the four Māras or devils. — *Mṛityu-mṛityu*, *us, m.* the death of death, i. e. a remover or preventer of death. — *Mṛityu-rāj*, *i, m.* 'death-king,' the god of death, Yama. — *Mṛityu-rūpin*, *i, iṇi, i*, death-formed, having the form of death; (*iṇi*), *f.* mystical epithet of the letter *ś*. — *Mṛityu-larghanopaniṣad* (*'na-up'*), *i, f.*, N. of an Upanishad. — *Mṛityu-loka*, *as, m.* 'death-world,' the world of death (the fifth of the seven worlds), the world of the dead, abode of Yama. — *Mṛityu-vanāśana*, *as, m.* 'death-cheater,' an epithet of Śiva; a raven, carrion-crow; Ægle Marmelos. — *Mṛityu-vīja*, *as, m.* 'dying after the production of seed,' a bamboo, bamboo-cane. — *Mṛityu-saṅjivana*, *as, i, am*, restoring from death to life, making alive again [cf. *mṛita-saṅjivana*]; (*i*), *f.*, N. of a section of the Tantra-sāra. — *Mṛityu-sāt*, *ind.* to death, to the power of death; *mṛityu-sāt kṛt*, to deliver any one over to death. — *Mṛityu-sūta*, *ās, m. pl.* Ved. 'death's sons,' epithet of a class of Ketus. — *Mṛityu-sūti*, *is, f.* 'dying in bringing forth,' a female crab. — *Mṛityu-senā*, *f.* the army of the god of death. — *Mṛityu-ketu*, *us,*

m. cause of death; *mṛityu-ketu*, *dat. c.* for the sake of death, in order to kill.

Mṛityuka, *as, ā, am*, (at the end of comp.) = *mṛityu*.

Mṛiyamāṇa, *as, ā, am*, dying, departing from life.

मृकण्ड mṛikaṇḍa, *as, or mṛikaṇḍu, us, m.*, N. of an ancient sage, the father of Mārkaṇḍeya.

मृक्ष mṛikṣh = *rt. mṛakṣh*, *q. v.*

Mṛiksha, *as, m.* Ved. (perhaps) a curry-comb, comb or any instrument for scraping; (according to Say. on Rīg-veda VIII. 66, 3) purifying, cleansing; rubbed, cleansed (= *śodhaka*, *pra-kṣhālita*).

Mṛikshaka-nāśaka, *am, n.* N. of a Nāśaka.

Mṛikshīṇi, *f.* (perhaps fr. *rt. mṛakṣh*, in the sense of 'tearing up the ground'), Ved. (perhaps) a rapid stream, torrent.

मृग mṛig (more properly to be regarded as a Nom. fr. *mṛiga*), *cl. 4. P.*, 10. A. *mṛigyatī*, *mṛigayate* (ep. also *P. -tī*), *ṣcc.*, to chase, hunt, pursue; to seek, search for, seek after; to investigate, examine; to strive for, aim at; to visit; to desire or request or beg anything (acc.) from another (abl., gen., or with *sakāśāt*); *antar mṛig*, to examine or investigate inwardly, i. e. in the mind: *Pass. mṛigyate*, to be searched or sought after, to be pursued.

Mṛiga, *as, m.* a wild beast; an animal in general, any quadruped, a deer, stag, antelope, musk-deer; game in general; the spots on the moon represented as a hare or antelope; the celestial antelope or the Nakṣatra *Mṛiga-śiras*; the sign of the zodiac Capricorn (or the tenth arc of 30° in a circle); an elephant characterized by particular marks (one of the three classes of elephants); a particular kind of large bird (Ved.); epithet of a demon or of Viṣṇu in the form of a deer slain by Indra (Ved.); N. of a celestial being or tutelary divinity occupying a particular place in an astrological house divided into eighty-one compartments (Ved.); epithet of a particular class of men whose conduct in coitus resembles that of the roebuck; N. of the district in Śāka-dvīpa inhabited principally by Brāhmins, (also read *manga*, cf. *maga*); = *mṛiga-nābhī*, musk; the month Mārgaśīrṣa; a particular Aja-pāla sacrifice; seeking, search (= *mārgaṇa*); pursuit, hunting, chase; research, inquiry, investigation; asking, soliciting, begging; (*i*), *f.* a female deer or antelope, doe; N. of the mythical progenitress of the antelopes; epithet of a particular class of women; a particular metre, four times *-u-;* demoniacal possession, epilepsy. — *Mṛiga-kāka*, *au, m. du.* a deer and a crow. — *Mṛiga-kānana*, *am, n.* a forest abounding in game; a park, preserve; [cf. *mṛigāranya*, *mṛigayā-vana*]. — *Mṛiga-keśira*, *am, n.* antelope's milk, doe's milk. — *Mṛiga-gāminī*, *f.* a kind of medicinal substance (= *vidangā*). — *Mṛiga-grahaṇa*, *am, n.* the capture of a deer. — *Mṛiga-śarmīya*, *as, m.* N. of an author. — *Mṛiga-śāryā*, *f.* the acting like a deer (a kind of penance, see *mṛiga-dārin* below). — *Mṛiga-śārin*, *i, iṇi, i*, acting like a deer (as certain devotees; cf. *go-śārin*, which appears to mean 'acting like a cow, using the mouth instead of the hands'). — *Mṛiga-śāitaka*, *as, m. (?)*, a wild cat, pole-cat. — *Mṛiga-jambuka*, *au, m. du.* a deer and a jackal. — *Mṛiga-jala*, *am, n.* 'deer-water,' mirage; see *mṛiga-trish*. — *Mṛigajala-snāna*, *am, n.* bathing in the unreal waters of a mirage, (a term for any impossibility). — *Mṛiga-jāti*, *ayas, f. pl.* the deer species, whole race of deer. — *Mṛiga-jālikā*, *f.* a net for snaring game. — *Mṛiga-jivana*, *as, m.* one who lives by hunting, a hunter, huntsman. — *Mṛiga-tīrtha*, *am, n.* Ved. 'animal track,' epithet of the path by which the priests at the end of the Savana leave the sacred place to attend to their bodily wants. — *Mṛiga-trish*, *i, or mṛiga-trishā*, or *mṛiga-trishā*, or *mṛiga-trishā*, *is, or*

mṛiga-trishnikā, *f.* 'deer-thirst,' mirage, vapour floating over sands or deserts, fancied appearance of water in deserts. — *Mṛiga-loya*, *am, n.* the water of a mirage. — *Mṛiga-tva*, *am, n.* the being a deer or antelope, the state or condition of a deer. — *Mṛiga-danśa* or *mṛiga-danśaka*, *as, m.* 'animal-biter,' a hunting-dog, dog. — *Mṛiga-dāva*, *as, m.* a wood for game, park, preserve. — *Mṛiga-dṛi*, *k, f.* 'deer-eyed,' a woman with eyes like an antelope's; (*k*), *m.* the sign of the zodiac Capricorn. — *Mṛiga-dyut*, *i, i, i* (see *i. dyut*, p. 437), attacking a deer, a hunter. — *Mṛiga-dyū*, *ās, u*, delighting or taking pleasure in deer; (*ās*), *m.* a hunter. — *Mṛiga-dvija*, *ās, m. pl.* beasts and birds. — *Mṛiga-dhara*, *as, m.* 'bearing deer-like marks,' the moon (which, according to the Hindus, is spotted like a deer or a hare); N. of a minister of Prasena-jit. — *Mṛiga-dhūma*, *N. of a Tīrtha*. — *Mṛiga-dhūta* or *mṛiga-dhūrtaka*, *as, m.* 'animal-deceiver,' a jackal. — *Mṛiga-nayanā*, *f.* a fawn-eyed woman. — *Mṛiga-nābhī*, *is, m.* 'deer's navel,' musk; a musk-deer; [cf. *nābhī*]. — *Mṛiganābhī-jā*, *f.* musk. — *Mṛiganābhī-maya*, *as, i, am*, made or consisting of musk. — *Mṛiga-nirmoka-vasana*, *as, ā, am*, clothed in the cast-off skin of a deer. — *Mṛiga-netra*, *as, ā, am*, having the Nakṣatra *Mṛiga* for a leader, relating to this Nakṣatra; (*ā*), *f.* 'fawn-eyed,' a woman with eyes like an antelope's. — *Mṛiga-pakṣhi*, *īnas, m. pl.* beasts and birds. — *Mṛiga-pati*, *is, m.* 'lord of the beasts,' a lion; a tiger; a roebuck. — *Mṛiga-pada*, *am, n.* a deer's foot, deer's track (= *mṛigyaḥ padam*). — *Mṛiga-pālikā*, *f.* a musk-deer. — *Mṛiga-piṇḍu*, *us, m.* 'deer-marked,' the moon. — *Mṛiga-pota* or *mṛiga-potaka*, *as, m.* a young deer, fawn. — *Mṛiga-prabhu*, *us, m.* 'lord of the beasts,' the lion. — *Mṛiga-prekṣhī*, *i, iṇi, i*, looking at (anything) like a deer, having the eyes of a deer; [cf. *vṛika-p*]. — *Mṛiga-badhājīva* (*'dha-āj'*), *as, m.* 'living by killing deer,' a deer-killer, hunter. — *Mṛiga-bandhinī*, *f.* a net for snaring game or for confining deer. — *Mṛiga-bālakā*, *as, m.* a young deer. — *Mṛiga-bhākṣhā*, *f.* Nardostachys Jatamansi. — *Mṛiga-bhojanī*, *f.* colocynth, colocynth, bitter apple. — *Mṛiga-mada*, *as, m.* musk. — *Mṛigamada-vāsa*, *f.* a musk-bag. — *Mṛiga-manda*, *as, m.* epithet of a class of elephants; (*ā*), *f.* the mythical progenitress of lions, Śpīmaras, and Camaras; [cf. *mṛiga-vatī*]. — *Mṛiga-mandra*, *as, m.* epithet of a class of elephants. — *Mṛiga-maya*, *as, i, am*, coming from or consisting of wild animals. — *Mṛiga-māṃsa*, *am, n.* deer's flesh, venison. — *Mṛiga-mātrikā*, *f.* a species of wild animal; a doe. — *Mṛiga-māsa*, *as, m.* the month Mārgaśīrṣa. — *Mṛiga-mukha*, *as, m.* the sign of the zodiac Capricorn; [cf. *mṛigārya*]. — *Mṛiga-yūtha*, *am, n.* a herd of deer. — *Mṛigayūtha-pa*, *as, m.* lord of the herd of deer. — *Mṛiga-raśa*, *f.* a species of plant (= *mṛigādāni*, *saha-devi*). — *Mṛiga-rāj*, *i, m.* 'king of the beasts,' a lion, the sign of the zodiac Leo; a tiger. — *Mṛiga-rāja*, *as, m.* 'king of the beasts,' a lion, the sign of the zodiac Leo; a tiger; the moon. — *Mṛigarāja-dhārin*, *i, m.* (probably) the moon; 'lion-shaped,' the sign of the zodiac Leo. — *Mṛigarāja-lakṣman*, *ā, ā, a*, 'characterized by the lion (or the moon),' bearing that surname (= *śiṅha-śīma*). — *Mṛiga-rātikā*, *f.* a species of medicinal plant (= *jivanti*). — *Mṛiga-ripu*, *us, m.* 'the enemy of wild animals,' the lion. — *Mṛiga-rūpin*, *i, iṇi, i*, 'deer-shaped,' being in the form of an antelope. — *Mṛiga-roma-ja*, *as, ā, am*, 'produced from animal's hair,' woolen. — *Mṛiga-lakṣman*, *ā, or mṛiga-lāñchana*, *as, m.* 'spotted like a deer,' the moon. — *Mṛigalāñchana-ja*, *as, m.* 'son of the moon,' the planet Mercury. — *Mṛiga-lekhā*, *f.* the deer-like streak on the moon. — *Mṛiga-locana*, *as, m.* 'deer-eyed,' the moon; (*ā* or *i*), *f.* a woman with eyes like an antelope's. — *Mṛiga-vatī*, *f.*, N. of the mythical progenitress of the bears and Śpīmaras. — *Mṛiga-vadhājīva* (*'dha-āj'*), *as, m.* 'one who lives by killing wild animals,' a huntsman. — *Mṛiga-vana*, *am, n.* a forest

Mrigita, as, ā, am, chased, hunted after, sought, searched for, pursued.

Mrigū, ūs, f. Ved. (according to Śāy.), N. of the mother of Rāma Mārgaveya.

Mrigya, as, ā, am, to be hunted after, to be sought or inquired after.

Mrigyamāpa, as, ā, am, being searched for, being sought or inquired after.

मृच *mṛic*, k, f. (fr. rt. *marc*) Ved. threatening; injury; a snare; [cf. *a-mṛikta*.]

Mrīcāya, as, ā, am, Ved. (perhaps) liable to destruction or decay, transitory, going, moving.

मृचय *mṛic-āya*, *mṛic-chakaṭikā*. See under 2. *mṛid*, p. 792, col. 2.

मृश् *mṛiś* or *march*, cl. 6. *A. mṛīcchate*, &c., to pass away, perish.

मृज् 1. *mṛij* [cf. rts. *mārj*, *mṛiś*], cl. 2. P. *mārshāt* (ep. also *A. mārshte*, 3rd pl. *mṛijanti* or *mārshanti*; Ved. 3rd sing. *mṛijati*, -te), Impf. *amārj* (3rd pl. *amṛijan* or *amārjan*), Impv. *mārshtu* (2nd sing. *mṛīdṣh*), *mamārja* (3rd pl. *mamṛijus* or *mamārjus*), *mārjishyati* or *mārshahyati* (Ved. *mṛakshyate*), *amārjīt* or *amārshāt* (Ved. *amṛikshat*), *mārjītum* or *mārshītum*, to wipe, rub, cleanse, clean, purify, wash off, clear away; to rub, stroke; to make smooth or glossy, curry (as a horse); to deck, adorn, make ready; (A.) to wipe off (impurity from one's self) upon some one else (loc. c.); to go (Ved.); cl. 1. P. *mārjati*, *mṛijati*, &c., to sound, (in this sense connected with rts. *muj*, *muij*, cf. rt. *mārj*); cl. 10. P. A. or Caus. *mārjayati*, -te (Ved. *mārjayati*, -te), -yītum, to wipe off; to wash or cleanse one's self (in this sense only A.), purify one's self, become purified; to adorn; to move about, (according to Śāy. on Rīg-veda VII. 39. 3. *mārjayanta* = *parīcarayante*): Pass. *mṛijyate*, Aor. *amārji*, to be wiped or washed, &c.: Caus. *mārjayati*, -yītum, Aor. *amamārjat* or *amimṛjat*, to cause to wipe or cleanse, &c.: Desid. *mimārjishati* or *mimṛikshati*: Intens. *marimṛijyate* (Ved. *marimṛijate*), *marimārshāt*, *marimārshī*, to keep rubbing or wiping off; (A.) to be continually cleansing one's self; [cf. Zend *marez*, 'to wipe': Gr. ἀμείλγω-αι, ἀμείλεις, ἀμολγέω-s, ἀμολγέω-s, ἀμείργω-αι, ἀμоргω-s, ἀμώργω, ἀμώργω-νυ-μι, ἀμωργω-μα, γλάγος (for μλάγος), γάλα, γάλακτος (for μλακτο): Lat. *mulg-e-o*, *mulc-tu-s*, *mulctra*, *mulctro-m*, *merg-a*, *merg-e*(s), *mulier*, *lacio* (for *mlac*): Old Germ. *milch-u*, 'I milk': Goth. *miluks*, 'milk': Angl. Sax. *meoluc*, *meolc*, *melcan*, *mearc*, *mearcian*, *ge-mearc*: Slav. *mlz-a*: Lith. *milz-u*: perhaps Hib. *breugaim*, 'I soothe'; *bleaghaim*, 'I milk'.]

Mārjita, as, ā, am (equally to be connected with rt. *mārj*), wiped, cleansed, purified, clean, smooth, bright; washed away, removed; rubbed, smeared, besmeared, &c.; see *mārjita*, p. 774, col. 1.

2. *mṛij*, *ṭ*, *ṭ*, *ṭ*, (at the end of a comp.) wiping, rubbing; wiping off or away.

Mṛija, as, m. a kind of drum.

Mṛijat, an, *ati* or *anti*, at, wiping away, cleansing, effacing, (also *pra-mṛijat*, Kirātār. III. 4. 3.)

Mṛijā, f. wiping, cleansing, washing, purifying, purification, ablation; purity, cleanliness; a pure skin, clear complexion; complexion. — *Mṛijā-nagara*, as, n., N. of a town. — *Mṛijānvaya* (°*jā-an*), as, ā, am, possessing or endowed with cleanliness, cleansed, clean. — *Mṛijā-vat*, ān, *ati*, at, possessed of cleanliness.

Mṛijita, as, ā, am, wiped, wiped away, rubbed off, removed.

Mṛijya, as, ā, am, to be cleansed, to be purified; to be wiped away or removed (= 2. *mārgya*).

1. *mṛishāta*, as, ā, am (for 2. see p. 793, col. 1), washed, cleansed, clean, pure; smeared, besmeared; prepared, dressed, savoury, (*mṛishṭam annam*, delicate food, dainties; cf. *mishṭa*); (am), n. pepper. — *Mṛishṭa-gandha*, as, m. (probably) an agreeable

or appetizing smell or savour. — *Mṛishṭagandha-pavana*, *as*, *m*, a fragrant breeze. — *Mṛishṭa-tama*, *as*, *ā*, *am*, exceedingly delicate or savoury. — *Mṛishṭa-luśīṭa*, *as*, *ā*, *am*, torn up (as a root) and washed. — *Mṛishṭa-vat*, *ān*, *atī*, *at*, Ved. containing a form of rt. 1. *mṛi*. — *Mṛishṭa-vākya*, *as*, *ā*, *am*, speaking sweetly (= *mishṭu-vākya*). — *Mṛishṭa-salīla*, *as*, *ā*, *am*, having bright or pure water.

1. *mṛishṭi*, *is*, *f* (for 2. see p. 793, col. 1), cleansing, cleaning, preparation, dressing (of food, Manu III. 255); a savoury repast, (according to Kullūka = *annadeḥ saṃskāra-viśeṣa*.)

Mṛishṭeruka, *as*, *ā*, *am*, eating dainties or delicacies, luxurious, selfish; liberal.

मृद *mṛid* (Ved. *mṛi*), cl. 6. 9. P. *mṛi-* *ṛi*, *mṛidnāti*, *mamarda*, *mardishyati*, *amardū*, *marditum* (Ved. cl. 6. P. *mṛiṣati*, cl. 10. P. *mṛiṣayati*, &c.), to be gracious or favourable, be gracious towards (with dat.); to forgive, pardon, spare; to treat graciously, rejoice, delight, make happy; to rejoice, be delighted or happy: Caus. *mardayati*, *-yitum*, Aor. *amimṛidat* or *amamardat*: Desid. *mimardishati*: Intens. *marimṛidyate*, *marimarṛiṣi*; [cf. Gr. *μελ-ια*, *μελ-ιχο-ς*, *μελ-ιχο-ς*, *μελ-ιχ-η*, *μελ-ιχ-ω*, *μελ-ειν*: Lat. *blandus*: Goth. *mild-s*, 'affectionate': Old Germ. *milti*, 'mild': Slav. *mīl-ŭ*, 'pitiable'; *mīl-ovati*, 'to pity'; *mīl-ostī*, 'pity': Lith. *mīl-iu*; *mīl-iu-s*, 'lovely'; *mīle*, 'love'.]

Mṛiḍa, *as*, *ā*, *am* [cf. *mṛiḍa*, col. 3], showing mercy, gracious (Ved.); (*as*), *m*, N. of Agni or Fire; of Siva; (*ā*, *i*), *f*, an epithet of Pārvatī [cf. *mṛidāni*] (gold), *n*, scil. *hiraṇya*, a particular weight of gold (?).

Mṛidana, *am*, *n*, the act of showing grace or favour, making happy, delighting.

Mṛidaya, *as*, *ā*, *am*, showing grace or mercy; *a-mridaya*, unmerciful.

Mṛidāku, *us*, *m*, a proper N.

Mṛidāni, *f*, the wife of Mṛiḍa or Siva, i.e. Pārvatī. — *Mṛidāni-tantra*, *am*, *n*, N. of a work.

Mṛidūtri, *tā*, *tri*, *trī*, Ved. = *mardūtri*, one who shows favour.

Mṛidika, *as*, *m*, 'gracious', N. of Siva; a fish; (according to some) an antelope, [cf. *mṛiga*.]

Mṛiṣayati, *an*, *anti*, *at*, Ved. showing grace or favour, favouring. — *Mṛiṣayat-tama*, *as*, *ā*, *am*, Ved. exceedingly gracious.

Mṛiṣayāku, *us*, *us*, *u*, Ved. gracious, kindly disposed, showing grace, making happy.

Mṛiṣika, *am*, *n*, Ved. grace, mercy, kindness; (*as*), *m*, N. of a Vāsishṭha, author of the hymns R̥g-veda IX. 97, 25-27, and X. 150.

मृदक *mṛidanka*, *as*, *m*, (according to Upādīś. IV. 24. fr. rt. *mṛiḍ*), a child, boy.

मृण *mṛiṇ* (connected with rts. *mṛi*, *mṛi*), cl. 6. P. *mṛiṇati*, *mamarya*, *mṛiṇitum*, to kill, slay; [cf. Gr. *páprapai*.]

मृणाल *mṛiṇāla*, *as*, *am*, *n*. (said to be also *i*, *f*), the edible fibrous root of some kinds of lotus, a lotus fibre or small fibre attached to the stalk of a water-lily; (*i*), *f*, a lotus fibre; (*am*), *n*, the root of the fragrant grass *Andropogon Muricatus*. — *Mṛiṇāla-bhaṅga*, *as*, *m*, the fracture of a lotus fibre. — *Mṛiṇāla-vat*, *ān*, *atī*, *at*, possessing lotus fibres or roots. — *Mṛiṇāla-sūtra*, *am*, *n*, the fibre of a lotus stalk.

Mṛiṇāla, *as*, *ā*, *am*, (at the end of comp.) = *mṛiṇāla*; (*ika*), *f*, the edible root of a lotus; a proper N.

Mṛiṇālin, *i*, *m*, a lotus; (*inī*), *f*, a lotus plant; a group of lotuses; a place where lotuses grow.

मृणमय *mṛiṇ-maya*, incorrectly for *mṛiṇ-maya* under 2. *mṛid*, col. 3.

मृण *mṛiṇa*. See under rt. *mṛi*, p. 789, col. 3.

मृत *mṛitaṇḍa*, *as*, *m*, N. of the father of the sun; the sun; [cf. *mṛitaṇḍa*, *mārtanda*.]

मृतामद *mṛitāmada*, *am*, *n*, blue vitriol.

मृतालक *mṛitālaka* or *mṛitāla* or *mṛitā-laka*, *am*, *n*, (probably connected with 2. *mṛid*), a kind of loam or clay.

मृत्कर *mṛit-kara*. See under 2. *mṛid* below.

मृत्पय *mṛityava*, probably incorrect for *mṛit-paśa* below.

मृत्पु *mṛityu*. See p. 790, col. 1.

मृत्ता *mṛitsā*, *mṛitsa*. See below.

मृद 1. *mṛid* [cf. rts. *mrad*, *mṛiḍ*], cl. 9. P. *mṛidnāti* (ep. also A. *mṛidnīte*), cl. 1. P.

mardati (ep. also A. *-te*), *mamarda* (3rd pl. *mamṛidus* or *mamardus*), *mamride*, *mardishyati*, *amardū*, *marditum*, to press, squeeze; to grind, pound, bruise, reduce to powder, pulverize; to crush, dash to pieces, trample upon, treat harshly, lay waste; to overcome, surpass; to rub, stroke, wipe, (*haslena mamride lalātam*, he wiped his forehead with his hand); to rub against, touch, graze, pass through (as a constellation, in astronomy); to rub away, wipe away, destroy; (according to Naigh. II. 14) to go, (in this sense cl. 1. P.): Pass. *mṛidyate*, to be pressed or ground, &c.: Caus. *mardayati*, *-yitum*, Aor. *amamardat* or *amimṛidat*, to press or squeeze hard, to crush, break, trample upon, tread under foot, oppress, treat harshly, wear out, torment, plague, destroy, kill; to rub; to cause to be trampled upon, &c.: Desid. *mimardishati*, to desire to crush, wish to pound; to be about to crush, &c.: Intens. *marimṛidyate*, *marimarṛiṣi*, &c.; [cf. Gr. *ἀ-μείρω*, *μύλ-η*, *μέλδ-ω*, *ἀ-μάλδ-ίν-ω*, *ἀ-μάλ-ο-ς*: Lat. *mord-e-o*, *mord-o*, *mol-o*, *mol-a*, *malleus* (for *mardeus*): Goth. *malveja*, 'I pound'; *mala*, 'I grind'; *malo*, 'a moth': Angl. Sax. *e-melte*, 'to melt'; *malit*, *meltan*, *miltan*, *smertan*: Old Germ. *smiltzu*; *smilt*, 'serene, calm'; *malz*, *smertan*: Lith. *malū*, 'I grind'; *mald-inu*, *mal-inu*, 'I cause to be ground'; *molj*, 'a moth': Hib. *meilim*, 'I grind'; *millim*, 'I spoil, ruin'.]

Mṛittikā, *f*, earth, clay, loam; fresh earth; a kind of fragrant earth. — *Mṛittikā-vatī*, *f*, N. of a town.

Mṛitsā, *f*, good earth or clay; earth, clay; a kind of fragrant earth.

Mṛitsna, *as*, *am*, *m*, *n*, dust, powder; (*ā*), *f*, good earth or clay; a kind of fragrant earth; clay; [cf. *mārtana*.] — *Mṛitsnā-bhāṇḍaka*, *am*, *n*, a kind of earthen vessel (= *ushtrikā*).

2. *mṛid*, *t*, *f*, earth, soil, clay, loam; a piece of earth, lump of clay; a mound of earth; a kind of fragrant earth; [cf. *pāṇḍu-m*.] — *Mṛiḍ-āya*, *as*, *m*, a heap of earth. — *Mṛiḍ-śakāṭikā*, *f*, (i.e. *mṛit* + *śakāṭikā*), a small cart made of clay, toy-cart; (*ā*, *am*), *f*, *n*, N. of a celebrated drama (supposed to be the oldest Sanskrit play extant) by king Śūdraka. — *Mṛiḍ-kaṭikā-setu*, *us*, *m*, N. of a commentary by Lallādikṣita on the above drama. — *Mṛiḍ-śilā-maya*, *as*, *i*, *am* (i.e. *mṛit* + *śilā* + *maya*), made of clay and stone. — *Mṛit-kāṇa*, a small lump or clod of earth or clay. — *Mṛit-kāṇa-tā*, *f*, the state of a clod of earth. — *Mṛit-kāṇa*, *as*, *m*, a worker in clay, potter. — *Mṛit-kāṇsya*, *am*, *n*, an earthen pitcher, earthen vessel. — *Mṛit-kirā*, *f*, 'earth-scattering', an earth-worm; a species of cricket. — *Mṛit-khalinī*, *f*, a species of plant (= *carma-kaśā*). — *Mṛit-paśa*, *as*, *m*, a baker of clay, potter. — *Mṛit-pātra*, *am*, *n*, a vessel of clay, earthen vessel, earthenware. — *Mṛit-piṇḍa*, *as*, *m*, a clod of earth, lump of clay. — *Mṛit-piṇḍa-tas*, *ind*, from a lump of clay. — *Mṛit-prak-hepa*, scattering earth over anything (as a means of purification, Manu V. 125). — *Mṛit-phalī*, *f*, *Costus Speciosus* or *Arabicus*. — *Mṛid-āhvayā*, *f*, a species of fragrant earth. — *Mṛid-ga*, *as*, *ā*, *am*, being in the earth, growing in clay; (*as*), *m*, a species of fish. — *Mṛid-ghaṭa*, *as*, *m*, an earthen pot or pitcher. — *Mṛid-bhāṇḍa*, *am*, *n*, a vessel of clay, earthen pot, earthenware. — *Mṛid-bhāṇḍavāśeṣam*

(*ḍa-av*), *ind*, so that only an earthen vessel is left. — *Mṛid-vāri-śuci*, *is*, *is*, *i*, purified with earth and water (Manu V. 106). — *Mṛin-maya*, *as*, *i*, *am*, made of earth or clay, earthen; *mṛin-maya* *pātram*, an earthenware vessel. — *Mṛin-maru*, *us*, *m*, a stone, rock (?). — *Mṛil-loṣṭha*, *am*, *n*, a lump of clay, clod of earth.

Mṛidava, *am*, *n*, (fr. *mṛidu*), contrasting excellence or merit of any kind with demerit (in dramatic language).

Mṛidā, *f*, Ved. = 2. *mṛid*; [cf. probably Lat. *merda*; Goth. *mulda*; Angl. Sax. *molde*.] — *Mṛidā-kara*, *as*, *m*, a thunderbolt.

Mṛidita, *as*, *ā*, *am*, pressed, squeezed; crushed, bruised, pounded, ground, trampled upon, trampled down, laid waste; rubbed; (*am*), *n*, a particular disease of the membrum virile.

Mṛidinī, *f*, good earth or soil.

Mṛidu, *us*, *us* or *vī*, *u* (compar. *mṛadīyas*, superl. *mṛadīṣṭha*, q. v. v.; cf. rt. *mrad*, from which in Upādīś. I. 29. *mṛidu* is said to be derived), 'easily pressed or squeezed,' soft, tender, supple, flexible, pliant; mild, gentle; weak, moderate; blunt; slow; (*us*), *m*, the planet Saturn [cf. *manū*]; N. of a king; (*vī*), *f*, a vine with red grapes [cf. *mṛi-dvika*]; (*u*), *n*, softness, mildness, gentleness; [cf. Gr. *σπαδός* (fr. *σπαδός* like *σπορός* fr. *σπορός*); Lat. *bardus*, *mollis* (fr. *molvis* for *modvis* or *morevis*), *mollities*, *mollire*, *blandus*; Old Germ. *miltz*; Mod. Germ., Angl. Sax., and Eng. *mild*; Russ. *molodtyi*, 'young'; Hib. *meirbh*, 'slow, tedious, weak'.] — *Mṛidu-kṛishṇāyasa*, *am*, *n*, 'soft-iron', lead. — *Mṛidu-koshtha*, *as*, *ā*, *am*, having relaxed bowels, relaxed, easily affected by medicine.

— *Mṛidu-kriyā*, *f*, the act of softening, mollifying. — *Mṛidu-yāṇa*, *as*, *m* = *mṛidu-varga* below.

— *Mṛidu-gandhika*, *as*, *m*, a species of plant.

— *Mṛidu-gamana*, *as*, *ā*, *am*, going softly, having a soft or gentle gait; (*ā*), *f*, a goose or female swan.

— *Mṛidu-gāmin*, *i*, *ini*, *i*, going softly, having a soft or gentle gait. — *Mṛidu-carmin*, *i*, *m*, a species of birch tree (= *carmin*). — *Mṛidu-āpa*, *as*, *m*, N. of a Dānava. — *Mṛidu-śāṭha*, *as*, *m*, a species of birch tree; a kind of mountain Pilu tree. — *Mṛidu-jāṭiya*, *as*, *ā*, *am*, somewhat soft, slightly weak.

— *Mṛidu-tā*, *f*, or *mṛidu-tva*, *am*, *n*, softness, gentleness, tenderness, mildness, weakness; *mṛidu-tām gam* or *vraj*, to become mild or weak, be appeased. — *Mṛidu-tāla*, *as*, *m*, a species of tree (= *śrī-tāla*). — *Mṛidu-tikṣhṇa*, *as*, *ā*, *am*, soft and violent, gentle and harsh, (used as an epithet of the two Nakshatras Kṛittikā and Viśākhā). — *Mṛidu-tvad*, *k*, or *mṛidu-tvadā*, *as*, *m*, 'having a soft bark,' a species of birch tree. — *Mṛidu-pattra*, *as*, *m*, 'soft-leaved,' a rush, reed. — *Mṛidu-parusha-guna*, *av*, *m*, *du*, 'the qualities of mild and harsh,' mildness and harshness. — *Mṛidu-parvaka*, *as*, *m*, or *mṛidu-parvān*, *as*, *n*, 'soft-jointed,' a reed, cane.

— *Mṛidu-pāni*, *is*, *is*, *i*, 'soft-handed,' having a delicate hand. — *Mṛidu-pīṭhaka*, *as*, *m*, a kind of sheaf-fish, silurus. — *Mṛidu-pushya*, *as*, *m*, 'having soft flowers,' *Acacia Sirissa* (= *śirisha*). — *Mṛidu-pūrva*, *as*, *ā*, *am*, commencing softly, friendly at first, gentle, tender; (*am*), *ind*, mildly or friendly at first, gently, tenderly, blandly, softly, coaxingly.

— *Mṛidu-prayatna*, *as*, *ā*, *am*, Ved. (to be pronounced) with a gentle effort. — *Mṛidu-priya*, *as*, *m*, N. of a Dānava. — *Mṛidu-praṇḍha*, *as*, *ā*, *am*, full of gentleness; mild and haughty. — *Mṛidu-phala*, *as*, *m*, 'having soft fruit,' N. of various plants (= *vikankata*, *vikāṇḍaka*, *madhu-nālike-raku*). — *Mṛidu-bhāṣin*, *i*, *ini*, *i*, speaking sweetly.

— *Mṛidu-mṛitsna*, *as*, *ā*, *am*, consisting of soft or fine particles or atoms. — *Mṛidu-roma-vat*, *ān*, or *mṛidu-lomaka*, *as*, *m*, 'having soft hair,' a hare.

— *Mṛidu-varga*, *as*, *m*, the group of Nakshatras called *mṛidu* (viz. *Anu-rādhā*, *Citra*, *Revati*, and *Mṛiga-śīras*). — *Mṛidu-vāc*, *k*, *k*, *k*, 'soft-voiced,' mild in speech. — *Mṛidu-vāta*, *as*, *m*, a gentle breeze, zephyr. — *Mṛidu-vid*, *i*, *m*, N. of a son of Svapalka. — *Mṛidu-sparsa*, *as*, *ā*, *am*, soft to the

touch, soft. — *Mridu-hridaya*, as, ā, am, tender-hearted, kind. — *Mridūphala* ('du-ut'), am, n. the blue lotus, Nymphaea Cyanea. — *Mridv-anga*, as, ā or ī, am, 'tender-limbed,' delicately formed; (ī), f. a delicate woman; (am), n. tin. — *Mridv-avagraha*, as, ā, am, Ved. easily indicating the division of the members of a compound.

Mriduka, as, ā, am, soft, tender, gentle; (am), ind. softly, gently, tenderly.

Mridura, as, m., N. of a son of Svaphalka, (also read *mudara*). — *Mridura-avana*, see under *bhidura-avana*.

Mridula, as, ā, am, soft, tender, mild, gentle; (am), n. water; Amyris Agallocha (= *a-guru*).

Mridū-as, cl. 2. P. *mridv-asti*, &c., to be or become soft.

Mridū-bhāva, as, m. the becoming soft.

Mridū-bhū, cl. I. P. *-bhavati*, &c., to become soft. *Mridyamana*, as, ā, am, being crushed or bruised. *Mridvikā*, f. a vine; a bunch of grapes.

मृदकुरु mridankuru, us, or *mridankura*, as, m. the green pigeon, Columba Harelda.

मृदङ्ग mridanga, as, m. (according to Upāṇiṣ. I. 120. fr. rt. I. *mrid*), a kind of drum, tabour; noise, din; a bamboo cane; (ī), f. a species of plant (= *ghoshātaki*). — *Mridanga-phala*, as, m. the jack or bread-fruit tree. — *Mridanga-phalini*, f. = *mridangī*.

Mridangaka, am, n. a kind of metre, four times — — — — —

मृदर mridara, as, ā, am (perhaps fr. rt. I. *mrid*, said to be fr. rt. *mṛi*), sporting, sportive; passing quickly away, transient.

मृदानी mridāni, incorrect for *mṛidāni*.

मृदि mṛidi. See *mūrdeya*.

मृदुन्नक mridunnaka, am, n. gold.

मृदुर mridura. See above.

मृध I. *mṛidh*, cl. I. P. A. *mardhati*, -te, *mardhitum*, (Ved.) to kill, injure, hurt; to contemn, neglect, forget, disregard, be disgusted with (with acc.); to be moist; to moisten; [cf. probably Gr. *μαλθακός*; Goth. *mawrth*; Angl. Sax. *mordhor*, *mordhor*; Old Germ. *multjan*.]

2. *mṛidh*, ī, f., Ved. (according to Sāy.) combat, fight, battle; one who contemns or injures; an adversary, foe, enemy.

Mṛidha, am, n. combat, fight, war, battle; (said to be also as, m.)

Mṛidhas, as, n., Ved. war, battle; contempt, indifference; *mṛidhas-kṛi*, to disdain, contemn, injure.

Mṛidhra, as, ā, am, Ved. one who injures, an enemy; (*āva*), n. pl. disdain, contempt, abuse, insult, contumely. — *Mṛidhra-vād*, k, k, k, Ved. speaking injuriously or contumeliously, insulting.

मृमय *mṛin-maya*, *mṛil-loshṭa*, &c. See under 2. *mṛid*.

मृळ *mṛiḷ*, Ved. See under rt. *mṛiḷ*.

मृश I. *mṛiś* (often confounded with rt. I. *mṛish*), cl. 6. P. *mṛiśati* (sometimes also A. *mṛiśate*), *mamarśa*, *marśishyati* or *mārśishyati*, *amṛiśhat* or *amārśishat* or *amārśishat*, *marśhitum* or *mārśhitum*, to touch, stroke, handle; to rub, rub off; to touch (mentally), consider, reflect, deliberate; [cf. Lat. *mulco-o*, (probably also) *mulco-o*: perhaps Hib. *meat*, 'a finger, toe'; *meacht*, 'fingering or touching a musical instrument'.]

2. *mṛiś*, k, k, k, (at the end of comps.) one who strokes or touches, a stroker, (see Gram. 181.)

2. *mṛiśṭa*, as, ā, am (for I. and 3. see under rts. I. *mṛij* and 3. *mṛiś*), touched, stroked, rubbed, handled; considered, reflected upon, deliberated.

2. *mṛiśṭi*, ī, f. (for I. and 3. see p. 792, col. I, and this page, col. 2), touching, stroking, contact.

मृशय mṛiśaya for *mṛiśaya*, q. v.

मृष I. *mṛiś* (often confounded with rt. I. *mṛiś*), cl. 4. P. A. *mṛiśyati*, -te (rarely cl. I. P. A. *marśhati*, -te), *mamarśha*, *marśishe*, *marśishyati*, -te, *amarśhit* (ep. *amṛiśhat*), *amarśishṭa*, *marśhitum*, to bear, endure, suffer; to permit, let, allow; to bear patiently, (*mūhūrtam mṛiśyatām*, have patience for a moment); to forget, let slip (from the mind), neglect; to pardon, forgive, excuse; cl. 10. P. A. or Caus. *marśhayati*, -te (according to Vopa-deva also *mṛiśhayati*, -te), -yitum, Aor. *amimṛiśhat* or *amamarśhat*, *amimṛiśhata* or *amamarśhata*, to bear, suffer; endure, tolerate, allow, put up with; to forgive, excuse, pardon; [cf. Goth. *marzjan*; Old Germ. *marzjan*; Angl. Sax. *myrran*.]

2. *mṛiś*, ī, f, f, f, (at the end of comps.) one who bears or endures, bearing, (see Gram. 181.)

Mṛiśā, ind. (probably an old inst. fr. a form *mṛiśha*, and perhaps meaning originally 'with forgetfulness'), in vain, to no purpose, uselessly; wrongly, incorrectly, falsely, untruly, untruthfully, lyingly, feignedly, (sometimes used like a substantive, e.g. *varjanīyam mṛiśā budhāi*, untruthfulness is to be avoided by the wise); *mṛiśā kṛi*, to act falsely, feign; *Mṛiśā*, as 'Untruth', is personified as the wife of A-dharma. — *Mṛiśā-jñāna*, am, n. false or spurious knowledge, ignorance, folly. — *Mṛiśā-tva*, am, n. incorrectness, falsity. — *Mṛiśā-dāna*, am, n. 'false gift,' feigned or insincere promise of a gift. — *Mṛiśā-dṛiśṭi*, ī, ī, ī, having a false view or opinion. — *Mṛiśādhyāyini* ('*śhā-adh*'), ī, m. a species of crane, Ardea Nivea, (compared to a religious hypocrite, hence its names *tāpasa*, *dāmbhika*, *tirtha-sevin*). — *Mṛiśānūśāin* ('*śhā-an*'), ī, ī, ī, punishing unjustly. — *Mṛiśā-bhāṣin*, ī, ī, ī, speaking falsely or untruthfully, a liar. — *Mṛiśār-thaka* ('*śhā-ar*'), as, ā, am, having a false sense or meaning, untrue, absurd; (am), n. an impossibility, absurdity (as a rabbit's horn, &c.). — *Mṛiśā-vād*, k, f, an untrue or satirical speech, sarcasm, irony. — *Mṛiśā-vāda*, as, m. an untrue speech, lie; sarcasm, irony; (as, ā, am), speaking falsely or untruthfully, a liar. — *Mṛiśā-vādīn*, ī, ī, ī, speaking falsely or untruthfully, a liar; (ī), m. one who brings forward an unjust or unfounded charge, a false accuser. — *Mṛiśhodya* ('*śhā-ud*'), as, ā, am, speaking untruthfully, lying, a liar; (am), n. untruthfulness, lying.

Mṛiśhāya (fr. *mṛiśhā*), Nom. A. *mṛiśhāyate*, &c., to err, be mistaken, hold a wrong notion or opinion.

Mṛiśhita in *apa-mṛiśhita*, q. v.

मृष 3. *mṛiś* (connected with rt. 2. *mish*), cl. I. P. *marśhati*, *mamarśha*, *marśhitum*, to sprinkle, pour out.

3. *mṛiśṭa*, as, ā, am, sprinkled.

3. *mṛiśṭi*, ī, f. (for I. and 2. see under rts. I. *mṛij* and I. *mṛiś*), sprinkling.

मृषालक mṛiśālaka, as, m. the mango tree.

मृष्ट mṛiśṭa. See under rts. I. *mṛij*, I. *mṛiś*, and 3. *mṛiś*.

मृ *mṛi* (connected with rts. *mṛi* and *mṛij*), cl. 9. P. *mṛināti*, *mamāra*, *marishyati*, *amārit*, *martum*, Ved. to bruise, smash, crush, break; kill, hurt, injure.

Mūrṇa, as, ā, am, crushed, broken; = 2. *mūta*, bound; [cf. rt. *murv*.]

मे *me*, cl. I. A. *mayate*, *mame*, *māsyate*, *amāsta*, *mātum*, to change, exchange, barter: Caus. *māpayati*, -yitum, to cross over, (perhaps fr. rt. 3. *mā*): Desid. *mīśate*: Intens. *memiyate*, *māmēti*, *māmāti*; [cf. Gr. *ἀ-μείβ-ω*, *ἀμείβ-ο-μαι*, *ἀ-μείβ-ο-μαι*, *μα-μείβ-ο-μαι*, *μα-μείβ-ο-μαι*: Lat. *me-a-re*, *mov-e-o*, *mō-tu-s*, *mō-tio*, *mō-men-tu-m*, *mu-ta-re*, *mō-tu-s*, *communis*, *munus*: Goth. *māithms*, *māidjan*, *ga-mains*: Angl. Sax.

madhm, *mæne*, *man*, *ge-mæne*: Slav. *me-na*, 'change'; Lith. *mai-na-s*, 'exchange'; *maing-ti*, 'to change, exchange'.]

Māpayāna, as, ā, am (fr. the Caus.), crossing over (fr. rt. 3. *mā*!).

मेक meka, as, m. (probably onomatopoeitic), a goat.

मेकल mekala, as, m., N. of a mountain; (*ās*), m. pl., N. of a people, (also wrongly read *melaka*); (*ā*), f., N. of a river (= *mekala-kanyakā*). — *Mekala-kanyakā* or *mekala-kanyā*, f. 'daughter of Mekala,' an epithet of the Narmadā river. — *Mekalakanyakā-taṭa*, N. of a district. — *Mekalādri* ('*la-ad*'), ī, m. the Mekala mountain. — *Mekalādri-jā*, f. 'sprung from the Mekala mountain,' an epithet of the Narmadā river.

मेक्षण mekshaṇa, am, n. (fr. *miksh*), Ved. a wooden stick or spoon for stirring up the *Caru* or taking small portions from it.

मेखला mekhalā, f. a girdle, belt, waist-belt, (in one or two instances as or *am*, m. or n.); the zone of a woman; the triple zone worn by the first three classes, (according to Manu II. 42. that of a Brāhman ought to be of *munja*, that of a Kshatriya of *mūrvā*, that of the Vaiśya of *śaṇa* or hemp); the girth of a horse; a band or fillet; anything girding or surrounding [cf. *sāgara-m*]; a sword-belt, baldric; a sword-knot or string fastened to the hilt; the place of the girdle, the hips; the cords or lines drawn round an altar, or on the four sides of the hole in which sacrificial fire is offered; the edge or slope of a mountain [cf. *ni-tamba*]; Hemionitis Cordifolia; N. of a place; of a woman; of the Narmadā river, [cf. *mekalā*]. — *Mekhalakanyakā* = *mekala-kanyakā*, q. v. — *Mekhalā-pada*, am, n. the place of the girdle, the hips. — *Mekhalā-bandha*, as, m. investiture with the girdle; the rites connected with such investiture. — *Mekhalā-vat*, ān, atī, at, Ved. having a girdle or belt, wearing a fillet. — *Mekhalā-vin*, ī, ī, ī, Ved. wearing a girdle. — *Mekhalī-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to put on a girdle, to put on the sacrificial string.

Mekhalā, as, m. 'having a girdle,' epithet of Siva; (according to a Scholiast = *mekhalayalan-kṛita*.)

Mekhalika, as, ā, am, wearing a girdle.

Mekhalin, ī, ī, ī, wearing a girdle; (ī), m. an epithet of Siva; a Brāhmanical student or youth who, previous to his marriage, wears a girdle suited to his caste, Brahma-čārin.

मेघ megh = rt. *migh*.

Megha, as, m. a cloud, (*kāla-m*°, a black cloud); cloudy weather; a mass, multitude; a fragrant grass, Cyperus Rotundus; N. of one of the six Rāgas or musical scales; of a Rāksha; of the father of the fifth Arhat of the present Ava-sarpiṇī; of a poet, (also read *meḥa*); of a mountain; (am), n. talc; [cf. Gr. *δ-μῆ-χ-λη*; Goth. *milh-ma*, 'a cloud'; Lith. *mig-la*, 'a mist'.] — *Megha-kapha*, as, m. 'cloud-phlegm,' hail. — *Megha-karṇa*, f., N. of one of the Mātṛis attending on Skanda. — *Megha-kāla*, m. 'cloud-time,' the rainy season. — *Megha-kūṭā-bhigarjiteśvara* ('*ta-abh*°, 'ta-is'), as, m., N. of a Bodhi-sattva. — *Megha-gambhīra*, as, ā, am, deep as (the rumbling of) a cloud. — *Megha-garjana*, am, n. 'cloud-rumbling,' thundering, thunder. — *Megha-giri*, ī, m., N. of a mountain. — *Megha-kara*, as, ī, am, 'cloud-making,' producing clouds. — *Megha-cintaka*, as, m. 'anxious for clouds,' the Cātaka bird (supposed to drink only rain-water, and therefore naturally eager for rainy weather). — *Megha-ja*, as, ā, am, 'cloud-born,' coming from the clouds; (as), m. a large pearl. — *Megha-jāla*, am, n. 'cloud-collection,' a mass of clouds, thick clouds; talc. — *Megha-jīvaka* or *megha-jīvana*, as, m. 'living on clouds,' the Cātaka bird. — *Megha-jyotis*, ī, n. (according to

the Amara-kośha, *śa*, m.), 'cloud-light,' a flash of lightning, the fire produced from lightning. — *Megha-dambara*, *as*, m. thunder; [cf. *megha-dambara*.] — *Megha-taru*, *as*, m., Ved. 'cloud-tree,' a particular form of cloud. — *Megha-timirā*, *am*, n. 'cloud-darkness,' darkness resulting from a clouded sky, cloudy or rainy weather. — *Megha-iva*, *am*, n. the being a cloud, the state of a cloud, cloudiness; *megha-ivam upa-gam*, to become a cloud. — *Megha-dipa*, *as*, m. 'cloud-light,' lightning. — *Megha-dundubhi*, *is*, m., N. of an Asura. — *Megha-dundubhi-svara-rāja*, *as*, m., N. of a Buddha. — *Megha-dūta*, *as*, m. 'cloud-messenger,' N. of a celebrated poem by Kālidāsa. — *Meghadūta-pāla-samasyā*, *f*, N. of a work. — *Meghadūtābhīdha* ('*ta-abh*'), *as*, *ā*, *am*, entitled 'cloud-messenger.' — *Megha-dvāra*, *am*, n. 'cloud-gate,' heaven, the sky, ether. — *Megha-nāda*, *as*, m. 'cloud-noise,' sound of rain, thunder; (*as*, *ā*, *am*), sounding or rumbling like thunder, making a noise like thunder; (*as*), m. an epithet of Varuṇa; N. of one of the attendants of Skanda; of a Dānava; of a son of Rāvaṇa, afterwards called Indra-jit, as having conquered Indra (see Rāmāyaṇa, Uttara-kāṇḍa XXXIV); of a frog; Amarantus Polygonoides; the Palāśa tree, Butea Frondosa. — *Meghanāda-jit*, *t*, m. 'conqueror of Megha-nāda or Indra-jit, son of Rāvaṇa,' an epithet of Lakṣmaṇa, the favourite brother of Rāma (the account of his fighting and killing Indra-jit is in Rāmāyaṇa, Yuddha-kāṇḍa LXVII–LXX). — *Meghanāda-tirtha*, *am*, n., N. of a sacred bathing-place on the Narmadā river. — *Meghanādānūdiśin* ('*da-an*'), *i*, m. 'rejoicing in the rumbling of thunder-clouds,' a peacock. — *Megha-nādin*, *i*, *inī*, *i*, sounding or making a noise like thunder; crying with joy at the appearance of clouds; (*i*), m., N. of a Dānava. — *Megha-nāman*, *ā*, m. 'cloud-named,' a fragrant grass, Cyperus Rotundus. — *Megha-nirghoṣa*, *as*, m. the rumbling of clouds, thunder; (*as*, *ā*, *am*), sounding or making a noise like thunder. — *Megha-pankti*, *śa*, *f*, a line or succession of clouds. — *Megha-parvata*, *as*, m., N. of a mountain. — *Megha-pālī*, *f*, a proper N. — *Megha-puṣpa*, *am*, n. 'cloud-blossom,' water; river-water; hail; (*as*), m., N. of one of the four horses of Viṣṇu or Kṛiṣṇa. — *Megha-prishtha*, *as*, m., N. of a son of Gṛhita-prishtha. — *Megha-pradīpa*, *as*, m., N. of a work. — *Megha-pravāha*, *as*, m., N. of one of the attendants of Skanda. — *Megha-prasava*, *as*, m. 'cloud-offspring,' water. — *Megha-baddha*, *as*, m. epithet of a particular formula. — *Megha-bala*, *as*, m. a proper N. — *Megha-bhagīratha-thakura*, *as*, m., N. of an author. — *Megha-bhūti*, *is*, m. a thunderbolt. — *Megha-manjari*, *f*, N. of a daughter of king Vijaya-pāla. — *Megha-maṭha*, *as*, m., N. of a monastery or college built by and named after Megha-vāhana. — *Megha-mandala*, *am*, n. the sphere of the clouds, region of the clouds, firmament, atmosphere. — *Megha-maya*, *as*, *i*, *am*, formed or consisting of clouds, cloudy. — *Megha-māla*, *as*, *ā*, *am*, 'cloud-wreathed, cloud-capt,' crowned with clouds; (*as*), m., N. of a mountain; of a Rakṣasa; of a son of Kalki by Rāmā; (*ā*), *f*, a line or succession of clouds, gathering of clouds; N. of a work by Ketali-kiṛti treating of the astrological significance of various kinds of clouds; of one of the Mātṛis attending upon Skanda. — *Megha-mālin*, *i*, *inī*, *i*, cloud-wreathed; (*i*), m., N. of one of Skanda's attendants; of an Asura; of a king. — *Megha-yoni*, *is*, m. 'cloud-source,' smoke, fog. — *Megha-rasa*, *as*, m. 'cloud-noise,' thunder; (*as*, *ā*, *am*), thundering like a cloud; (*ā*), *f*, N. of one of the Mātṛis attending upon Skanda. — *Megha-rāga*, *as*, m. the musical scale Megha (being supposed capable of bringing down rain from heaven). — *Megha-rāja*, *as*, m., N. of a Buddha. — *Megha-rājī*, *is*, or *megha-rājī*, *f*, a line of clouds. — *Megha-rāva*, *as*, m. 'cloud-sounding,' a kind of water-bird. — *Megha-rekhā* or *megha-lekhā*, *f*, a line of clouds. — 1. *megha-vat*, *am*, *atī*, *at*, enveloped in clouds, overcast with clouds; (*ān*), m., N. of a mountain. — 2. *me-*

gha-vat, ind. like a cloud. — *Megha-vana*, N. of an Agra-hāra named after Megha-vāhana. — *Megha-rūpa*, *us*, m. 'cloud-form,' a mass of clouds which appear to assume some shape. — *Megha-varṇa*, *as*, *ā*, *am*, 'cloud-coloured,' having the hue of a cloud; (*as*), m., N. of a man; of a crow in the Hitopadeśa; (*ā*), *f*, the indigo plant. — *Megha-vartman*, *a*, n. 'cloud-path,' the atmosphere, sky. — *Megha-vahni*, *is*, m. 'cloud-fire,' lightning. — *Megha-vāsa*, *ās*, *ās*, *as*, 'cloud-robed,' clad in clouds; (*ās*), m., N. of a Daitya. — *Megha-vāhana*, *as*, *ā*, *am*, 'having clouds for a vehicle,' riding upon the clouds; (*as*), m. an epithet of Indra; of Śiva; N. of a king; of a king of Kāśmīra; of the twenty-second Kalpa. — *Megha-vāhinī*, *i*, *inī*, *i*, riding upon a cloud; (*inī*), *f*, N. of one of the Mātṛis attending upon Skanda, (also read *mesha-vāhinī*). — *Megha-vātāna*, *as*, m., Ved. 'cloud-canopy,' an expanded mass of clouds, a sky overcast with clouds; (*am*), n. a particular metre, four times — — — — —. — *Megha-viśphurjita*, *am*, n. the rumbling of clouds, thundering; thunder; (*ā*), *f*, scil. *vr̥ṣṭi*, a particular metre, four times — — — — —. — — — — —, (in this sense also *am*, n.) — *Megha-vṛinda*, *am*, n. a mass of clouds. — *Megha-vega*, *as*, m. a proper N. — *Megha-veśman*, *a*, n. 'cloud-abode,' the sky, atmosphere. — *Megha-dyāma*, *as*, *ā*, *am*, dark as a cloud. — *Megha-sakha*, *as*, m. 'cloud-friend,' N. of a mountain. — *Megha-saṅghāta*, *as*, m. an assemblage or multitude of clouds. — *Megha-sandēśa*, *as*, m. = *megha-dūta*, q. v. — *Megha-sandhāt*, *śa*, m., N. of a king of Magadha. — *Megha-sambhāva*, *as*, m. 'cloud-produced,' N. of a Nāga. — *Megha-sāra*, *as*, m. 'cloud-essence,' a kind of camphor (= *śina-karpūra*). — *Megha-suhrid*, *t*, m. 'cloud-friend,' a peacock (described as delighting in the rainy season). — *Megha-stanita*, *am*, n. 'cloud-rumbling,' thunder. — *Meghastanī-todbhava* ('*ta-ud*'), *as*, m. Asterantha Longifolia. — *Megha-svana*, *as*, *ā*, *am*, 'cloud-sounding,' loud as a (thunder) cloud; (*ā*), *f*, N. of one of the Mātṛis attending upon Skanda. — *Megha-svara* or *meghasvara-rāja*, *as*, m., N. of a Buddha. — *Megha-svāti*, *śa*, m., N. of a king. — *Megha-hrāda*, *as*, *ā*, *am*, shouting or roaring like a thunder-cloud. — *Meghākhyā* ('*gha-ākhī*'), *as*, m., N. of a Persian king, (also read *meghāksha*; = Prakṛit *meḥākko*); (*am*), n. Cyperus Rotundus; talc. — *Meghāgama* ('*gha-āg*'), *as*, m. 'approach of clouds,' the rainy season. — *Meghācchanna* or *meghācchādita* ('*gha-āc*'), *as*, *ā*, *am*, overspread with clouds, covered with clouds, clouded. — *Meghātopa* ('*gha-āp*'), *as*, m. 'cloud-swelling,' a dense cloud. — *Meghādambara* ('*gha-ād*'), *as*, m. 'cloud-drum,' thunder; [cf. *megha-dambara*.] — *Meghānandā* ('*gha-ān*'), *f*, 'rejoicing in clouds,' a kind of crane. — *Meghānandin* ('*gha-ān*'), *i*, m. 'rejoicing in clouds,' a peacock; [cf. *megha-suhrid*.] — *Meghānta* ('*gha-ān*'), *as*, m. 'coming at the end of the rainy season,' the autumn. — *Meghāri* ('*gha-ārī*'), *is*, m. 'cloud-enemy,' the wind. — *Meghāvātata* ('*gha-āv*'), *as*, *ā*, *am*, overspread with clouds, overcast. — *Meghāvālī* ('*gha-āv*'), *f*, N. of a princess. — *Meghāsthī* ('*gha-ās*'), *i*, n. 'cloud-bone,' hail. — *Meghāspada* ('*gha-ās*'), *i*, n. 'cloud-region,' the atmosphere, sky, ether, heaven. — *Meghāsvara-tirtha* ('*gha-īs*'), *am*, n., N. of a Tirtha on the Revā or Narmadā river. — *Meghodaka* ('*gha-ud*'), *am*, n. 'cloud-water,' rain. — *Meghodaya* ('*gha-ud*'), *as*, m. 'cloud-rising,' rising clouds. — *Meghaumukhya* ('*gha-au*'), *am*, n. the act of looking up eagerly or longing for clouds (said of a peacock).

Meghaya, Nom. P. *meghayati*, -yitum, to make cloudy, cause cloudy weather.

Meghayat, *an*, *anti*, *at*, Ved. making cloudy; (*anti*), *f*, N. of one of the seven Kṛittikas.

Meghāya, Nom. A. *meghāyate*, -yitum, Ved. to form clouds, become cloudy.

Meghya, *as*, *ā*, *am*, Ved. being in the clouds; according to Pāṇ. *meghya* at the end of a comp. = *megham arhati* or *megha iva*.

Maigha, *as*, *i*, *am*, belonging to the clouds, cloudy; descended from clouds (Ved.).

मेङ्गनाथ *menga-nātha*, *as*, m., N. of a race (?). — *Menganātha-bhaṭṭa*, *as*, m. a proper N.

मेघ *meḥa*, *as*, m., N. of a poet; [cf. *megha*.]

मेघक *meḥaka*, *as*, *ā*, *am* (said to be fr. rt. *meḥ*), dark-blue, dark-coloured, black; (*as*), m. dark-blue colour, black; blackness; an eye of a peacock's tail; a teat, nipple; smoke; a cloud; Moringa Pterygosperma; a kind of gem; (*am*), n. darkness; sulphuret of antimony. — *Meḥakāpaga* ('*ka-ap*'), *f*, 'dark-blue river,' an epithet of the Yamunā. — *Meḥakābhīdha* ('*ka-abh*'), *f*, a species of creeper (= *pātāla-garuḍī*).

मेघकचातनी *meḥakacātānī*, *f*, a various reading for *meḥakacātānī*, q. v.

मेचुरदि *meḥurudī* (?), N. of a place.

मेढ *meḥ* (= rt. *mreḥ*), cl. 1. P. *meḥati*, *meḥitum*, to be mad.

मेढला *meḥulā*, *f*, the myrobalan tree (= *amalaki*).

मेठ *meḥa*, *as*, m. an elephant keeper [cf. *meḥḍa*]; an elephant driver (= *yantri*); a ram [cf. *meḥdra*].

मेठि *meḥi*, *meḥi*. See *methi* below.

मेड *meḥ*, cl. 1. P. *meḍati*, &c., = rt. *meḥ* above.

मेडि *meḍi* or *meḍi*, *is*, m., Ved. crackling, emitting sparks, rustling (said of wind, fire, &c.); any jingling or murmuring sound; (a reading *meḍayas* is given for the pl. *meḍayas*.)

मेडी *meḍi*, *f*. See *methi* below.

मेढ *meḥdra*, *am*, n. (fr. rt. 1. *mih* + *tra*; according to native lexicographers also *as*, m.), membrum virile, the penis; (*as*), m. a ram; [cf. *mī-dhvas*, *meḥdra*, *mesha*.] — *Meḥdra-carnian*, *a*, n. or *meḥdra-toad*, *k*, *f*, the fore-skin, prepuce. — *Meḥdra-ja*, *as*, m. an epithet of Śiva. — *Meḥdra-roga*, *as*, m. venereal disease. — *Meḥdra-sringi*, *f*, Odina Pennata (= *mesha-sringi*), said to be a milky plant, the fruit of which is crooked and therefore like a ram's horn).

Meḥdraka, *as*, m. the penis; a ram.

Meḥḍa, *as*, m. (formed fr. *meḥdra* above), a ram.

Meḥdhaka, *as*, m. a ram; a proper N.

Meḥdhra, *as*, m. = *meḥḍa* above; membrum virile.

मेरु *meṇṭha*, *as*, m. an elephant keeper or feeder (= *meṭha*); N. of a poet (= *bhartṛi-meṇṭha*).

Meṇḍa, *as*, m. an elephant keeper.

मेतार्य *metārya*, *as*, m. (with Jainas) N. of one of the eleven Gaṇādhipas.

मेतृ *metṛi*, *tā*, m. (fr. rt. 1. *mī*), Ved. one who erects a column; (but according to Śāy. on R̥g-veda IV. 6, 2, *metū* is *f*, and = *sthūpā*, a column, pillar.)

मेथ *meth* (connected with rt. *mīth*, q. v.), cl. 1. P. A. *methati*, -te, *methitum*, to meet; (A.) to meet one another, associate; to reproach, revile; to strike, hurt, kill; to know, understand.

Methi, *is*, m. (perhaps connected with rt. 1. *mī*), a pillar, post; a pillar in the middle of a threshing-floor to which oxen are bound, any central body, (also written *medhi*, *medhi*, *medhi*, *methi*, *methi*, *f*; *medhi-bhūta* or *medhi-bhūta*, forming a solid pillar or centre); a post to which cattle are tied; a prop for supporting the shafts of a carriage; (*i*), *f*, =

methikā. — *Methi-shīṭha*, *as*, *ā*, *am*, Ved. standing at the post to which cattle are bound.

Methikā or *methinī*, *f*, a sort of grass, *Trigonella Foenum Græcum*.

मेद *med* = *rt*. 1. *mid*, *q*. *v*.

मेद *meda*, *as*, *m*. (fr. *rt*. 2. *mid*), fat (= *medas* below); a species of plant (= *alambushā*); a particular mixed caste (the son of a Vaideha by a Kārāvara female); *N*. of a serpent-demon; (*ā*), *f*, a root resembling ginger (said to be one of the eight principal medicines, used especially in cases of fever and consumption); (*i*), *f*, see *Gaṇa Gaurādi* to *Pāp*. IV. 1, 41. — *Meda-ja*, *as*, *m*, a species of bellium (= *bhūmija-guggulu*). — *Meda-pāṭha*, *N*. of a place. — *Meda-pāṭha*, *as*, *m*, *N*. of a branch of the Vatsa family. — *Meda-bhīlla*, *as*, *m*, *N*. of a degraded tribe. — *Meda-sīras*, *ās*, *m*, *N*. of a king. — *Medodbhavā* ('*da-ud*'), *f*. = *medā* above.

Medaka, *as*, *m*, spirituous liquor used for distillation.

Medana, *am*, *n*, Ved. the act of fattening.

Medas, *as*, *n*, fat, marrow, lymph (as one of the seven Dhātus or constituent elements of the body, and supposed to be a serous or adipose secretion that spreads amongst the muscular or fleshy fibres, performing the same functions to the flesh that the marrow of the bones performs to them; in Hindī physiology its proper seat is said to be the abdomen); vigour, energy (Ved.); corpulence; excessive fatness, morbid or unnatural corpulence (= *meda-doshā*); a mystical term for the letter *ṣ*; [cf. perhaps Gr. *μῆδος* for *μεδύλος*; Lat. *medulla* for *medusta* or *meduria*.] — *Medah-puścha* or *medah-puśchaka*, *as*, *m*, the fat-tailed sheep. — *Medah-nāra*, *as*, *ā*, *am*, one in whom the Dhātu fat predominates; (*ā*), *f*. = *medā*. — *Medas-kṛit*, *t*, *n*, 'fat-producing', the body, flesh. — *Medas-tejas*, *as*, *n*, 'strength of the Medas', bone. — *Medas-piṇḍa*, *as*, *m*, a lump of fat. — *Medas-vat*, *ām*, *atī*, *at*, Ved. possessed of fat, fat. — *Medas-vin*, *i*, *inī*, *i*, 'having Medas', corpulent, fat; robust, stout, strong. — *Medo-gaṇḍa*, *as*, *m*, Ved. a kind of fatty excrescence. — *Medo-granthi*, *is*, *m*, a lump or knot of fat, a fatty tumor. — *Medo-ja*, *am*, *n*, 'produced by Medas', bone. — *Medo-dharā*, *as*, *m*, a membrane in the abdomen containing the fat, the omentum. — *Medo-rūḍa*, *am*, *n*, a fatty tumor unattended with pain. — *Medo-vatī*, *f*. = *medā*. — *Medo-vaha*, *am*, *n* (in anatomy) a vessel conveying fat, a lymphatic. — *Medo-vṛiddhi*, *is*, *f*, increase of fat, corpulence; enlargement of the scrotum.

Medin, *i*, *inī*, *i*, Ved. associated with another as a friend or companion [cf. *mītra*]; a partner, confederate, ally; (Sāy.) having Medas, possessing vigour or energy, = *medasā yuktā* = *balavat*; (*inī*), *f*, the earth, land, soil, ground, landed property; spot, place [cf. *yuddha-m*]; Gmelina Arborea; = *medā*, *q*. *v*.; *N*. of a lexicon; (sometimes in comps. spelt *medinī*). — *Medinī-kosha*, *N*. of a lexicon. — *Medinī-ja*, *as*, *m*, Ved. 'earth-born', the planet Mars. — *Medinī-drava*, *as*, *m*, dust. — *Medinī-patī*, *is*, *m*, 'lord of the earth or of the country', a prince, king. — *Medinīśa* ('*nī-śa*'), *as*, *m*, 'lord of the earth or of the country', a prince, king; (*am*), *n*, scil. *tantra*, *N*. of a Tantra.

Medura, *as*, *ā*, *am*, fat; smooth, soft, bland, unctuous; thick, dense; (with inst. or at the end of a comp.) thick with, as (with *as*, full of, covered with).

Medurita, *as*, *ā*, *am*, thick, thickened, made dense; unctuous.

Medya, *as*, *ā*, *am*, fat; thick, consistent, (opposed to *drava*).

मेदिनी *medinī*, *f*. See under *medin* above.

मेदुर *medura*. See above.

मेध *medh* (= *rts*. *midh*, *mith*), *cl*. 1. *P*. *A*. *medhati*, *-te*, &c., to meet, associate, accompany; to hurt, kill, immolate; to revile; to

understand: Caus. *medhayāti*, *-yitum*, to cause to understand.

Medha, *as*, *ā*, *am*, one who kills or immolates; (*as*), *m*, (also *am*, *n*. in Ved.), the juice of meat, broth, nourishing or strengthening drink (Ved.); marrow (especially of the sacrificial victim), sap, pith, essence (Ved.); a sacrificial animal, victim; an animal sacrifice; an offering, oblation, sacrifice in general; *N*. of the reputed author of *Vājasaneyi-samhitā*, 33, 92; *N*. of a son of *Priya-vrata*; see *Gaṇa Paṇḍi* to *Pāp*. III. 1, 134; (*ā*), *f*, vitality, strength, vigour, power, ability (Ved.); mental vigour or power, understanding, intelligence, intellect, prudence, wisdom; retentiveness, memory; Intelligence personified as the wife of Dharma and daughter of Dakṣha; a form of *Dākṣhāyāni* in *Kāśmīra*; a form of *Sarasvatī*; a symbolical expression for the letter *dh*; (according to native authorities also) a sacrifice; (according to Naigh. II. 10) = *dhana*; (*ās*), *f*, pl. the products of the understanding, ideas, perceptions, thoughts, opinions. — *Medha-ja*, *as*, *m*, 'sacrifice-born', an epithet of *Vishnu*. — *Medha-patī*, *is*, *m*, Ved. 'lord of sacrifice', *Rudra*. — *Medha-sūti*, *is*, *f*, Ved. (perhaps) expression of devotion, service or worship of the gods; (according to Sāy.) the receiving or giving of the oblation. — *Medhā-kāra*, *as*, *ā*, *am*, Ved. inspiring mental power, causing intelligence, bestowing wisdom. — *Medhā-kṛit*, *t*, *t*, *t*, causing mental power or intelligence; (*t*), *m*, a species of culinary plant (= *śitāvara*). — *Medhā-śakra*, *as*, *m*, *N*. of a king. — *Medhā-janana*, *as*, *i*, *am*, productive of wisdom; (Ved.) *N*. of a rite (and of its appropriate sacred text) for producing mental and bodily strength in a new-born child or in a youth. — *Medhā-jit*, *t*, *m*, an epithet of *Kātyāyana*. — *Medhātithi* ('*dhā-at*'), *is*, *m*, *N*. of a *Kāṇva* (author of the hymns *Rig-veda* I. 12-23, VIII. 1, &c.; cf. *medhyātithi*); of the father of *Kaṇva*; of a son of *Manu Svāyambhuva*; of one of the seven sages under *Manu Sāvarnā*; of a son of *Priya-vrata*; of a lawyer or commentator on the *Mānava-dharma-śāstra*; of a river; a parrot [cf. *medhā-vin*]. — *Medhā-rudra*, *as*, *m*, an epithet of *Kalidāsa*. — *Medhā-vat*, *ām*, *atī*, *at*, possessing wisdom, intelligent, wise; (*atī*), *f*, a species of plant (= *mahā-nyotishmati*); a proper *N*. — *Medhā-vara*, *as*, *m*, a proper *N*. — *Medhā-vitā*, *f*, cleverness, prudence, judiciousness. — *Medhā-vin*, *i*, *inī*, *i*, possessed of mental power, intelligent, intellectual, wise, judicious, endowed with sound judgment, having a good memory; (*i*), *m*, a learned man, sage, teacher, Pandit; a parrot [cf. *medhātithi*]; an intoxicating beverage, (in this sense perhaps an error for *mādhavi*); *N*. of a Brahman; of a king (son of *Su-naya* and father of *Nripaṇ-jaya*); of a son of *Bhavya* and of a *Varsha* named after him; an epithet of *Vyāḍi*; (*inī*), *f*, epithet of the wife of *Brahmā*. — *Medhā-sūkata*, *am*, *n*, epithet of a particular Vedic hymn.

Medhayu, *us*, *us*, *u*, Ved. full of sap or marrow, strong, powerful; (Sāy.) = *sangrāmeśhu*, eager for war, or = *yajña-kramaneśhu*.

Medhas, *as*, *n*, = *medha*, a sacrifice (Ved.); (*ās*), *m*, *N*. of a son of *Manu Svāyambhuva*; of a son of *Priya-vrata*; (*ās*, *ās*, *as*), at the end of an adj. comp. = *medhā*, intelligence, knowledge, understanding (e. g. *ātma-medhas*, knowing or understanding the Supreme Spirit); [cf. *alpa-m*, *dur-m*.]

Medhasa, *as*, *m*, a proper *N*.

Medhā. See under *medha* above.

Medhira, *as*, *ā*, *am* (fr. *medhā*), Ved. wise, intelligent, clever.

Medhishṭha, *as*, *ā*, *am* (superl. of *medhā-vin*), wisest, most intelligent.

Medhiyas, *ām*, *asī*, *as* (compar. of *medhā-vin*), wiser, more intelligent.

Medhya, *as*, *ā*, *am* (fr. *medha*), full of sap, vigorous, mighty (Ved.); fresh, uninjured (Ved.); belonging to a sacrifice; fit for a sacrifice or oblation, free from blemish (as a victim); clean, purified, pure (not defiling by contact or by being eaten); = *me-*

dhira, wise, intelligent, (in this sense fr. *medhā*; according to *Pāp*. = *medhāyām bhavaḥ*; = *m* *thām arhatī*). — *Medhya-tama*, *as*, *ā*, *am*, most pure, purest. — *Medhya-tara*, *as*, *ā*, *am*, more pure, purer. — *Medhya-tā*, *f*, or *medhya-tva*, *am*, *n*, purity, (especially) ceremonial purity. — *Medhya-mandira*, *as*, *m*, *N*. of an author. — *Medhyamaya*, *as*, *i*, *am*, consisting of pure matter. — *Medhyātithi* ('*ya-at*'), *is*, *m*, *N*. of a *Rishi* (a *Kāṇva* and author of *Rig-veda* VIII. 1, 3-29, IX. 41-43).

मेधि *medhi*, *medhī*. See *methi*, p. 794, col. 3.

मेना *menā*, *f*, a woman (Ved.); the female of any animal (Ved.); speech, = *vād* (Ved.); (according to *Mādhava*) the sound of thunder; (according to *Sāy*.), *N*. of the daughter of *Vṛishap-śva* (the latter being sometimes called *Mena*); *N*. of an *Apsaras* (wife of *Hima-vat* and mother of *Pārvatī*); of a river. — *Menā-jā*, *f*, 'daughter of *Menā*', *Pārvatī*. — *Menā-dhava*, *as*, *m*, 'husband of *Menā*', *Hima-vat*.

Menākā, *f*, *N*. of the daughter of *Vṛishap-śva*; of an *Apsaras* (wife of *Hima-vat*). — *Menakātmajā* ('*kā-at*'), *f*, 'daughter of *Menākā*', *Pārvatī*. — *Menakā-praṇeśa*, *as*, *m*, 'husband of *Menākā*', *Hima-vat*. — *Menakā-hita*, *am*, *n*, *N*. of a *Rāsaka* or kind of drama.

Menī, *is*, *f*, Ved. a missile weapon, a thunderbolt; a various reading for *menā*, speech (*Naighaṇṭuka* I. 11).

Menilā, *f*, *N*. of a princess.

Menula, *as*, *m*, a proper *N*.

मेनाद *me-nāda*, *as*, *ā*, *am*, making the sound *me*; (*as*), *m*, a goat; a cat; a peacock.

मेनि *meni*. See above.

मेन्धिका *mendhikā* or *mendhī*, *f*, a plant, *Lawsonia Alba* (a reddish dye is extracted from its leaves, used for staining the palms of the hands, the tips and nails of the fingers, and the soles of the feet).

मेप *mep*, *cl*. 1. *P*. *mepati*, *mepitum*, to go, move; to worship (?).

मेब *meb* (= *rt*. *mev*), *cl*. 1. *A*. *mebate*, *mebitum*, to worship, serve.

मेम *mema*, (with Buddhists) a particular high number.

मेमिष *memisha*, *as*, *ā*, *am* (fr. Intens. of *rt*. 1. *mish*), Ved. in *atī-m*, opening the eyes wide, staring.

मेय *meya*, *as*, *ā*, *am* (fr. *rt*. 3. *mā*), to be measured, measurable, to be spanned [cf. *mushṭi-m*]; capable of being estimated, discernible.

मेरक *meraka*, *as*, *m*, *N*. of an enemy of *Vishnu*; a seat covered with bark.

मेरु *meru*, *us*, *m*, (in *Uṇādi-s*. IV. 101, said to be fr. *rt*. 1. *mī*), *N*. of a fabulous mountain regarded as the Olympus of Hindī mythology, (it is said to form the central point of *Jambu-dvīpa*, all the planets revolving round it, and is compared to the cup or seed-vessel of a lotus, the leaves of which are formed by the different *Dvīpas*; its height is said to be 84,000 *Yojanas*, 16,000 of which are below the surface of the earth; its shape is variously described, as square, conical, spherical, or spiral, and its four faces are variously coloured, being white towards the east, yellow to the south, black to the west, and red to the north; the river *Ganges* falls from heaven on its summit, and flows thence to the surrounding worlds in four streams; the regents of the four points of the compass occupy the corresponding faces of the mountain, the whole of which consists of gold and gems; its summit is the residence of *Brahmā*, and a place of meeting for the gods, *Rishis*, *Gandharvas*, &c.; when not regarded as a fabulous mountain, it appears to mean the

highland of Tartary north of the Himalaya); the central or most prominent bead in a rosary, large middle gem of a necklace; the most prominent finger-joint in certain positions of the fingers; N. of a Cakra-vartin; of a person mentioned in Rājataranginī VIII. 1418; epithet of a particular kind of temple; N. of the palace of Gāndhārī, one of the wives of Kṛṣṇa; (us), f., N. of the wife of Nābhi and mother of Rishabha. — *Meru-kalpa*, as, m., N. of a Buddha. — *Meru-kūṭa*, as, am, m., N. the summit of Meru; (as), m., N. of a Buddha. — *Meru-tantra*, am, n., N. of a Tantra. — *Meru-tunga*, as, m., N. of a Jaina. — *Meru-duhitri*, tā, f., the daughter of Meru. — *Meru-dṛiṣṭvan*, ā, ā or ari, a, one who has seen or visited Meru. — *Meru-devi*, f., N. of a daughter of Meru (wife of Nābhi and mother of Rishabha, who was an incarnation of Viṣṇu). — *Meru-dhāman*, ā, m. 'having Meru for a habitation,' an epithet of Śiva. — *Meru-dhvaṇa*, as, m., N. of a king. — *Meru-nanda*, as, m., N. of a son of Śva-toṣi. — *Meru-parvata*, as, m., the mountain Meru. — *Meru-putri*, f., a daughter of Meru. — *Meru-prishṭha*, am, n. the summit of Meru; heaven, the sky. — *Meru-prabha*, as, ā, am, resembling Meru; shining like Meru. — *Meru-prabha-vana*, am, n., N. of a forest. — *Meru-prastāra*, as, m. a term for a representation of all the possible combinations of a metre having a fancied resemblance to mount Meru. — *Meru-bala-pramardīn*, ī, m., N. of a king of the Yakshas. — *Meru-bhūta*, ās, m. pl., N. of a people. — *Meru-mandara*, as, m., N. of a mountain. — *Meru-mahibhṛt*, t, m. mount Meru. — *Meru-yantira*, am, n. (in mathematics) a figure shaped like a spindle. — *Meru-vardhana*, as, m. a proper N. — *Meru-varsha*, am, n., N. of a Varsha. — *Meru-vraja*, am, n., N. of a city. — *Meru-sikhara-dhara-kumāra-bhūta*, as, m., N. of a Bodhi-sattva. — *Meru-śrī-garbha*, as, m., N. of a Bodhi-sattva. — *Meru-sāvāra*, as, or *meru-sāvārī*, īs, m. a general N. for the last four of the fourteen Manus. — *Meru-susambhava*, as, m., N. of a king of the Kum-bhāṇḍas. — *Meru-adri-karkīḥ*, f. 'having the Meru mountain for a seed-vessel,' the earth. — *Meruka*, as, m. fragrant resin, incense; N. of a district in the north-east of Madhya-dēśa.

मेरु *meru*, (with Buddhists) a particular high number.

Merudu, (with Buddhists) a particular high number.

मेरुदा *merudā*, f. a particular goddess, (probably incorrect for *bherudā*.)

मेल *mela*, as, ā, m. f. (fr. rt. *mil*), meeting, coming together, union, intercourse; an assembly, company, society; (in modern dialects) a large concourse of people collected at stated periods for religious or commercial purposes; a fair; (ā), f. a musical scale; (with Buddhists) a particular high number; any black substance used for writing, ink-powder, ink, (in this and the following senses probably connected with Gr. *μέλας*); antimony, eye-salve; the indigo plant. — *Melā-nanda*, as, ā, m. f. an ink-bottle; [cf. *melā-mandā* below.] — *Melā-nandāya*, Nom. A. *melānandāyate*, &c., to become an ink-bottle. — *Melāndhu*, us, f. (? m.) or *melāndhuka* ('lā-an'), as, m. an ink-bottle. — *Melā-mandā*, f. an ink-bottle. — *Melāmbu*, us, m. an ink-bottle; (probably for *melāndhu*.)

Melaka, as, m. meeting, union, coming together, intercourse; a congress, assembly, a company [cf. *nāṭaka-m*]; *melakam kṛi*, to assemble together; *graha-melaka*, a conjunction of the planets. — *Melaka-lavana*, am, n. a kind of salt (= *mrīṭhikā-lavana*; cf. *kṣhāra-melaka*, *kṣhāra-mrīṭhikā*).

Melana, am, n. the act of meeting, union, coming together, junction, assembling, associating with; an encounter; mixing with, mixture; adding to.

Melayat, an, anti, at (fr. the Caus.), causing to be mixed or added to, mixing, adding.

Melāpaka, as, m. (fr. the Caus.), uniting, bringing together; conjunction (of planets).

Melāyana, am, n. mixing together, combination. **Meru** and **meluda**, (with Buddhists) a particular high number.

मेव *mev* (= rts. *mlev*, *meb*), cl. I. A. *mevate*, *mevitum*, to worship, serve.

मेवाड *mevāḍa*, as, m., N. of a man.

मेवार्य *mevārya* for *metārya*, q. v.

मेशिका *mesikā* in *kāla-m*°, q. v.

मेशी *meśī*, f., Ved. epithet of water in a particular formula, (also read *meśhī*.)

मेष *mesha*, as, m. (fr. rt. *ṣ. mīsh*; according to some fr. rt. *ṣ. mīsh*), a ram, wether, sheep, (in Ved. applied also to a fleece or anything woollen); the sign of the zodiac Aries, or the first arc of 30° in a circle; a kind of drug; a species of plant [cf. *mesha-kusuma*, *mesha-pushpā*]; N. of a demon said to possess children; (ā), f. a kind of cardamoms; (ī), f. an ewe; *Nardostachys Jatamansi*; *Dalbergia Ougeinensis*; [cf. *kāla-m*°]. — *Mesha-kambala*, as, m. a sheep's fleece or woollen dress serving for an outer garment, a woollen rug or blanket. — *Mesha-kusuma*, as, m. Cassia Tora; [cf. *meshākshi-kusuma*]. — *Mesha-pāla* or *mesha-pā-laka*, as, m. a shepherd. — *Mesha-pushpā*, f. a species of plant. — *Mesha-māṇṣa*, am, n. the flesh of sheep, mutton. — *Mesha-yūtha*, am, n. a flock of sheep. — *Mesha-locana*, as, m. Cassia Tora. — *Mesha-vallī*, f. Odina Pinnata. — *Mesha-vāhīn*, ī, īnī, ī, riding on a ram; (īnī), f., N. of one of the Mātṛis attending on Skanda, (also read *megha-vāhīnī*). — *Mesha-vishāṇikā*, f. = *mesha-śringī*, q. v. — *Mesha-śringa*, as, m. a species of tree (enumerated among the *drumāṇāṇāḥ rājānaḥ*); a species of poisonous plant; (ī), f. Odina Pinnata. — *Mesha-hṛit*, t, m., N. of a son of Garuḍa, (also read *megha-hṛit*). — *Meshākshi-kusuma* ('*sha-ak*'), as, m. Cassia Tora. — *Meshāṇḍa* ('*sha-an*'), as, m. 'having ram's testicles,' an epithet of Indra. — *Meshāntṛi* ('*sha-an*'), f. a species of plant (= *ajāntṛi*, *chagalāntṛi*). — *Meshālu* ('*sha-ālu*'), us, m. a species of plant (= *varvārā*). — *Meshāhvaya* ('*sha-āh*'), as, m. Cassia Tora.

Meshaka, as, m. a species of vegetable, = *jīva-śāka*; (īkā), f. an ewe; [cf. *kāla-meshikā*].

Meshāya, Nom. A. *meshāyate*, &c., to act like a goat.

Meshāyita, as, ā, am, acting like a ram or goat.

मेषुर *meshūraṇa*, am, n. (a word borrowed fr. the Gr. *μεσούρα*), epithet of the tenth astrological house.

मेह *meha*, as, m. (according to some also) am, n. (fr. rt. *ṣ. mīh*), making water; urine, (*me-ham kṛi*, to make water; *a-meha*, retention of urine); urinary disease, excessive flow of urine, diabetes; a ram (= *mesha*); a goat; [cf. Gr. *μειχός*]. — *Meha-ghnī*, f. 'curing diabetes,' Indian saffron. — *Meha-hāṭa*, N. of a place; [cf. *meda-pāṭa*].

Mehat, an, anti, at, urinating, passing urine.

Mehatnū, ūs, f., Ved., N. of a river.

Mehana, am, n. the act of passing urine; membrum virile, the penis; the urinary duct; urine; (as), m. a species of tree, = *mushkaka*; (ā), f. (according to some) = *mahilā*, q. v.

Mehanā, ind., Ved. (lit. in streams), abundantly. — *Mehanā-vat*, ān, atī, at, Ved. bestowing abundantly.

Mehin, ī, īnī, ī, (at the end of comps.) making water; suffering from a particular urinary disease.

मैघ *maigha*. See p. 794, col. 3.

मैत्र *maitra*, as, ī, am (fr. *ṣ. mitra*), coming or derived from a friend, given by a friend, of or belonging to a friend; friendly, amicable, well-disposed, kind, benevolent, affectionate; of or belonging

to the god Mitra, q. v.; (as), m. 'a friend to all creatures,' a Brāhman who has arrived at the highest state of human perfection; a particular mixed caste or degraded tribe (the offspring of an outcast Vaiśya, Manu X. 23; cf. *maitreyaka*); scil. *sandhi*, an 'alliance grounded on good-will; epithet of the twelfth astrological Yoga; the anus, fundament; a man's N. much used in grammatical examples [cf. *Caitra* and the Latin *Caius*]; N. of a preceptor; (ī), f. (according to native authorities f. of *maitrya*), friendship, friendliness, good-will, (in the Buddhist system) universal charity, love; friendship for, good-will towards (with loc.); association, intimate connection, union, contact; Benevolence personified (daughter of Dakṣha and wife of Dharmā); the Nakṣatra Anu-rādhā; (am), n. friendship; the Nakṣatra Anu-rādhā presided over by Mitra; a prayer addressed to Mitra early in the morning; evacuation of excrement presided over by Mitra, (*maitraṃ kṛi*, to discharge excrement, see Manu IV. 152); N. of a Sūtra work; (in Ved. said to be) = *ṣ. mitra*, a friend. — *Maitra-kanyaka*, as, m. a proper N. — *Maitra-tā*, f. friendship, friendliness, benevolence, kindness. — *Maitra-bha*, am, n., N. of the Nakṣatra Anu-rādhā. — *Maitra-sākhā*, f., N. of a school. — *Maitra-sūtra*, am, n., N. of a Sūtra work. — *Maitrākṣha-jyotika* ('*ra-ak*'), as, m., N. of a particular class of evil beings or demons who feed on purulent carcasses (Manu XII. 72). — *Maitri-nātha*, as, m., N. of an author. — *Maitri-pūrya*, as, ā, am, preceded by friendship. — *Maitri-bala*, as, ā, am, whose strength is benevolence; (as), m. epithet of a Buddha; N. of a king (regarded as an incarnation of Śākya-muni). — *Maitri-bhāva*, as, m. state of friendliness, friendship.

Maitraka, am, n. friendship.

Maitravardhaka (fr. *mitra-vardha*; also read *maitravardhraka*, fr. *mitra-vardhra*), see Gaṇa Dhūmādi to Pān. IV. 2, 127.

Maitrābharaspatya, Ved. belonging or pertaining to Mitra and Bṛihaspati.

Maitrāyaṇa, am, n. (fr. *mitra* + *ayana*), benevolence; (as), m. a patronymic, see Gaṇa Naḍādi to Pān. IV. 1, 89, (in this sense fr. *ṣ. mitra*); N. of the author of a Gṛihya-sūtra; (ās), m. pl., N. of a school (named after Maitri); (ī), f., N. of the mother of Pūrṇa; of a female teacher. — *Maitrāyaṇa-grihya-paddhati*, is, f., N. of a work by Prathama-puruṣa on the sixteen Saṃskāras.

Maitrāyaṇaka, see Gaṇa Arhaṇādi to Pān. IV. 2, 80.

Maitrāyaṇi or **maitrāyaṇī**, N. of an Upanishad. **Maitrāyaṇīya**, ās, m. pl., N. of a school. — *Maitrāyaṇīya-pariśiṣṭa*, am, n., N. of a work.

Maitrāyaṇa, as, m. a patronymic.

Maitrāvaruṇa, as, ī, am, Ved. descended or derived from Mitra and Varuṇa, of or belonging to them; (as), m. a patronymic (see Rīg-veda VII. 33, 11); of Agastya; of Vālmīki; epithet of one of the officiating priests (the first assistant of the Hotṛi, who was also called Pra-śāstri; cf. *kokila-m*°). — *Maitrāvaruṇa-sruti*, is, f., N. of a work.

Maitrāvaruṇī, is, m. the son of Mitra and Varuṇa, a patronymic of Mānya or Agastya; of Vasiṣṭha; of Vālmīki.

Maitrāvaruṇīya, as, ā, am, Ved. relating to the Maitrāvaruṇa Rītvi; (am), n. the office of the preceding.

Maitri, is, m., Ved., N. of a teacher (from whom the Maitry-upanishad derives its title).

Maitrika, am, n. (fr. *ṣ. mitra* or *maitra*), a friendly office, (used at the end of an adj. comp.)

Maitrin, ī, īnī, ī (fr. *mitra*), friendly, benevolent, a friend.

Maitreya, as, ī, am (fr. *mitri*), friendly, relating to a friend, benevolent; (as), m. (fr. *mitrayu*), a patronymic of Kaushārava; of Glāva, (according to a Scholiast a metronymic fr. *mitrā*); N. of a Bodhi-sattva and future Buddha; of the Vidūṣhaka in the Mṛic-chakāṭikā; of a grammarian (= *maitreya-rakṣhita*); a particular mixed caste,

= *maitreyaka*, (i), f., N. of an Upanishad (probably as composed by Maitri); of the wife of Yājñavalkya; of certain other women. — *Maitreya-rakshita*, as, m., N. of a grammarian. — *Maitreyavana*, am, n., N. of a forest. — *Maitreya-sūtra*, am, n., N. of a Sūtra work.

Maitreyaka, as, m., N. of a particular mixed caste or degraded tribe (the offspring of a Vaideha father by an Ayogavi, whose business is to praise great men and announce the dawn by ringing a bell, Manu X. 33); (*ikā*), f. descent from Mitrayu; a contest between friends or allies (= *mitra-yudha*).

Maitrya, am, n. friendship.

मैथिल *maithila*, as, i, am, relating or belonging to Mithilā; (*as*), m. a king of Mithilā; (*ās*), m. pl. the people of Mithilā; (*i*), f. an epithet of Sītā (daughter of Janaka, king of Mithilā). — *Mai-thila-vācas-pati*, is, m. a proper N.

Maithilika, ās, m. pl. the inhabitants of Mithilā.

Maithileya, as, m. a metonymic from Maithilī.

मैथुन *maithuna*, as, i, am (fr. *mithuna*), paired, coupled, forming a pair or one of each sex; united by marriage; relating or belonging to copulation, (*maithunam vāsa*, a garment worn during sexual intercourse); entered into (as a marriage) for the sake of cohabitation; (*am*), n. copulation, coitus, sexual intercourse or connection; union, connection; marriage, matrimony, (at the end of an adj. comp. *maithuna* forms its fem. in *ā*). — *Mai-thuna-gata*, as, ā, am, engaged in copulation. — *Maithuna-jvara*, as, m. the excitement of sexual passion. — *Maithuna-dharmīn*, i, inī, i, cohabiting, copulating. — *Maithuna-vairāgya*, am, n. abstinence from sexual indulgence. — *Maithuni-bhāva*, as, m. (fr. *maithuni-bhū*), copulation, sexual union.

Maithunika (at the end of a comp.) = *maithu-nin*.

Maithunikā, f. union by marriage.

Maithunin, i, inī, i, having sexual intercourse, sexually united; (*i*), m. one who has had sexual connection with a woman; Ardea Sibirica, [cf. *kānūn*.]

Maithunya, as, ā or *nī* (?), am, proceeding from sexual passion, caused by the desire for sexual union; relating to copulation.

मैधातिथ *maidhātitha*, as, i, am, Ved. relating to Medhātithi; (*am*), n., N. of a Sāman.

Maidhāva, as, m. (fr. *medhā-vin*), the son of a wise man.

Maidhāvaka, am, n. (fr. *medhā-vin*), intelligence, prudence, wisdom.

Maidhyātitha, am, n. (fr. *medhyātithi*), N. of a Sāman.

मैनाक *maināka*, as, m. (fr. *menā*), N. of a mountain (son of Hima-vat by Menā or Menākā, and said to have alone retained his wings when Indra clipped those of the other mountains; according to some this mountain was situated between the southern point of the Indian peninsula and Lankā); N. of a Daitya. — *Maināka-srasrī*, sū, f. 'sister of Maināka,' an epithet of Pārvatī.

मैनाल *maināla* or *mainika*, as, m. (fr. *mina*), a fisher, fisherman.

मैनेय *maineya*, ās, m. pl., N. of a people.

मैन्द *mainda*, as, m., N. of an ape or monkey-demon killed by Kṛishṇa. — *Mainda-mar-dana*, as, or *mainda-han*, hā, m. 'killer of Mainda,' an epithet of Viṣṇu or Kṛishṇa.

मैमत *mainata* and *mainatāyana*, as, and *mainatāyana*, is, m. (fr. *mimata*), patronymics.

मैरव *mairava*, as, i, am, relating or belonging to mount Meru.

मैरावण *mairāvaṇa*, as, m., N. of an Asura.

मैरेय *maireya*, as, am, m. n. (according to the lexicographers only *am*, n.), a kind of intoxicating drink (extracted from the blossoms of the *Lythrum Fruticosum*, with sugar, &c.).

Maireyaka, as, am, m. n. = *maireya* above; (*ās*), m. pl., N. of a mixed caste.

मैलिन *mailinda*, as, m. a bee.

मैश्राधन्य *maishradhānya*, am, n. (fr. *miśra-dhānya*), a dish prepared by mixing various kinds of grain.

मैहिक *maihika*, as, i, am (fr. *meha*), relating to urinary disease.

मो *mo* (*mā + u*), Ved. and not, nor, not indeed (see under I. *mā*).

मोक *moka*, am, n. (fr. rt. 2. *muć*), the cast-off skin of an animal [cf. *nir-m* (?); (i), f., Ved. night.

Moktavya, as, ā, am, to be set free or released or liberated; to be let go or given up or delivered; to be flung or hurled, to be wielded, to be sent (as a missile).

Moktu-kāma, as, ā, am, wishing to let go, desiring to shoot or cast.

Mokṛti, tā, trī, trī, a releaser, liberator, deliverer, rescuer, saviour; one who pays or discharges (a debt), a payer.

मोक्ष *mokṣ*, cl. 1. P. A. *mokṣati*, -te (more properly to be regarded as an anomalous Desid. fr. rt. 2. *muć*), to set free, liberate; to free one's self from or wish to do so (A.); cl. 10. P. (ep. also A.) *mokṣayati* (-yate), -yitum (perhaps to be regarded as a Nom. fr. *mokṣa* below), to free, set free, set at liberty, liberate, emancipate; to set free from (with abl.); to detach, extract; to loose, untie, undo; to wrest away, wrest from (with abl.); to shed, cause to flow; to cast, hurl, fling.

Mumokṣayishu, us, us, u (fr. the Desid.), wishing to set free, desiring to liberate.

Mokṣa, as, m. emancipation, deliverance, freedom, liberation, escape, release; release from worldly existence, final emancipation, eternal bliss resulting from the soul's final liberation and its exemption from further transmigration; death; epithet of particular sacred hymns conducive to final emancipation; delivery, discharge; the act of loosing, loosening, untying, unbinding, undoing, solving, (*praśna-m*), the settling of a question; acquittance of an obligation; (in astronomy) the liberation of an obscured planet, end of an eclipse, the last contact or separation of the eclipsed and eclipsing bodies; shedding, causing to flow; the act of discharging, casting, flinging, shooting; strewing, scattering; separating, falling off, falling down; a species of tree (= *mushkaka*). — *Mokṣa-kānksin*, i, inī, i, desirous of liberation or final emancipation. — *Mokṣa-kriyā-samācāra*, as, ā, am, affording a method for effecting liberation. — *Mokṣa-jñāna*, am, n. knowledge of the beatitude attained through final emancipation. — *Mokṣa-tīrtha*, am, n., N. of a Tīrtha. — *Mokṣa-dā*, f., N. of a female ascetic. — *Mokṣa-deva*, as, m. an epithet applied to Hiuven-tsang. — *Mokṣa-dvāra*, am, n. 'gate of emancipation,' an epithet of the sun. — *Mokṣa-dharma*, as, m. law or rule of emancipation. — *Mokṣadharmā-parvaṇa*, a, n. 'section relating to the law or rules of emancipation,' N. of a section of the twelfth book of the Mahā-bhārata, from Adhyāya 174 to the end. — *Mokṣadharmārtha-dīpikā* ('*ma-ar*'), f., N. of a commentary on the preceding section of the Mahā-bhārata. — *Mokṣa-purī*, f. 'city of emancipation,' an epithet of the city of Kāncī. — *Mokṣa-bhāj*, k, k, k, receiving final emancipation. — *Mokṣa-mahā-pariśad*, t, f. 'great emancipation-assembly,' the great Buddhist general council. — *Mokṣa-mārga*, as, m. 'path of emancipation,' N. of a Jaina work. — *Mokṣa-lakṣmī-vilāsa*, as, m., N. of a temple. — *Mokṣa-vat*, ān, atī, at, having final emancipation, con-

nected with eternal bliss. — *Mokṣa-viṇśaka*, am, n. 'twenty verses on emancipation,' epithet of the verses Hari-vaṣṭa 14348 sqq. — *Mokṣa-sāstra*, am, n. the doctrine of final emancipation. — *Mokṣa-sādhana*, am, n. means of emancipation. — *Mokṣa-hāntaraṇ-ga* ('*sha-an*'), as, ā, am, nearest or next to final emancipation. — *Mokṣopāya* ('*sha-up*'), as, m. means of emancipation; a sage, saint, devotee (?).

Mokṣaka, as, ikā, am, (at the end of a comp.) setting at liberty, freeing, delivering, emancipating; (*as*), m. a species of tree; one who looses or unties or sets free, a deliverer, liberator.

Mokṣaṇa, as, i, am, liberating, emancipating; (*am*), n. the act of loosing, loosening; emancipation, releasing, rescuing, setting at liberty, liberation; letting go, giving up, resigning, abandoning, deserting; squandering; shedding, causing to flow; [cf. *rakta-m*.]

Mokṣaṇīya, as, ā, am, to be let go or liberated, to be given up or resigned, to be disregarded or neglected, (*a-mokṣaṇīya*, inevitable.)

Mokṣamāṇa, as, ā, am, setting free, liberating.

Mokṣayatī, an, antī, atī, setting free, liberating.

Mokṣayitri, tā, trī, trī, one who frees or liberates, a liberator, emancipator.

Mokṣāya, Nom. A. *mokṣāyate*, -yitum, to become emancipated, tend to emancipation.

Mokṣhita, as, ā, am, set free, let go, liberated, allowed to be at large.

Mokṣhin, i, inī, i, striving after emancipation; emancipated, redeemed.

Mokṣhya, as, ā, am, to be set free or liberated; to be saved.

मोग *moga*, as, m. the chicken-pox or some similar disease.

मोघ *mogha*, as, ā, am (fr. rt. 1. *muh*), vain, useless, aimless, fruitless, unprofitable, (*amoghatīhā*, a guest who does not come causelessly or uselessly); left, abandoned; idle; (*as*), m. an enclosure, hedge, fence; (*ā*), f. the trumpet flower, Bignonia Suaveolens; a species of plant, the seeds of which are used as a vermifuge; = *vidānga*; (*am*), ind. in vain, uselessly. — *Mogha-karmān*, ā, ā, a, one whose actions are fruitless or unavailing, observing useless ceremonies. — *Mogha-jñāna*, as, ā, am, one whose knowledge is useless or unavailing, cultivating any but religious wisdom. — *Mogha-tā*, f. vainness, uselessness, aimlessness, erringness, (*a-moghatayā yutam aśtram*, a weapon endowed with unerringness, Kīrātārj. VI. 40); idleness. — *Mogha-puṣpā*, f. a barren woman. — *Mogha-hāsin*, i, inī, i, laughing without any cause or occasion. — *Moghāsa* ('*gha-as*'), as, ā, am, one whose hopes are vain. — *Moghī-kṛi*, cl. 8. P. -karoti, -kartum, to make vain, render useless, foil, frustrate, baffle, disappoint. — *Moghī-bhū*, cl. 1. P. -bhavati, -bhavitum, to become useless or aimless, be foiled. — *Moghī-bhūta*, as, ā, am, become useless, rendered vain, foiled.

Mogholi, is, m. an enclosure, hedge, fence; [cf. *mogha* above.]

मोच *moća*, as, m. (fr. rt. 2. *muć*), Moringa Pterygosperma; (probably) the plantain tree, Musa Sapientum; (*ā*), f. Musa Sapientum (= *ka-dali*, *rambhū*); the cotton shrub; the indigo plant; (*i*), f. Hingscha Repens [cf. *hila-moć*]; (*am*), n. a plantain, banana (the fruit). — *Moća-nīryāsa* or *mo-ća-raṣa* or *moća-sāra* or *moća-erāva*, as, or *moća-srut*, t, m. the resin of Gossampinus Ramphii.

Moćaka, as, ikā, am (fr. Caus. of rt. 2. *muć*), liberating, emancipating; (*as*), m. a liberator, one who has abandoned all worldly passion and desire, an ascetic, devotee; Moringa Pterygosperma; the plantain tree, Musa Sapientum; (*ikā*), f. Musa Sapientum.

Moćana, as, i, am, releasing, freeing from; casting, darting; (*i*), f. a species of plant, = *kaṇṭa-kāri*; (*am*), n. the act of releasing, liberating, liberation, emancipation, setting free, loosing, (*rīṇa-*

moḥana, the releasing from a debt, paying a debt for any one; the act of unyoking, unharnessing; letting loose, discharging, emitting. — *Moḥana-paṭṭaka*, 'clearing-cloth,' a filter.

Moḥanikā, f. a proper N.

Moḥaniya, *as*, *ā*, *am*, to be released or set free, to be let loose; to be resigned or given up.

Moḥayitavya, *as*, *ā*, *am*, to be set free or released, (sometimes with inst. of the thing from which there is release); capable of being set at liberty.

Moḥayitri, *tā*, *trī*, *trī*, freeing, setting free, releasing.

Moḥayitvā, ind. having freed or loosed, having unharnessed.

Moḥāṭa, *as*, m. the pith or heart of the banana tree; the fruit of the banana; a kind of pungent seed, *Nigella Indica*; sandal-wood.

Moḥi in *hīla-m°*, q. v.

Moḥita, *as*, *ā*, *am*, caused to be released, set at liberty, emancipated.

Moḥin, *i*, *inī*, *i*, setting free, liberating.

Moḥya, *as*, *ā*, *am*, to be set free or released; to be given up or restored.

मोचिक *moṭika*, *as*, m. a leather manufacturer, shoe-maker, &c.; [cf. Hindi *मोजी*].

मोटक *moṭaka*, *as*, *am*, m. n. (fr. rt. *muṭ*), a globe, pill; *moṭakam netra-rogaṇām*, a pill to be used as a remedy against ophthalmia; (*as*), m., N. of an author; (*i*), f., N. of a *Rāgiṇī*; (*am*), n. a broken or crushed leaf.

Moṭana, *as*, *i*, *am*, crushing, pressing, rubbing, grinding, tearing, destroying [cf. *gaja-m°*]; (*as*), m. wind, air; (*am*), n. the act of crushing, breaking, grinding, strangling, (*gala-moṭana*, wringing the neck); [cf. *anguli-m°*].

Moṭanaka, *am*, n. crushing, entire destruction; a kind of metre, four times — — — — —.

मोटा *moṭā*, f. *Sida Cordifolia*.

मोटि *moṭi* in *karpa-m°*, q. v.

मोट्टयित *moṭṭayita*, *am*, n. showing affection in the absence of a loved object by various ways of recalling him to mind, the silent expression of returned affection, (one of the ten *Bhāvas* or properties of women.)

मोट *moṭha*, *as*, m., N. of a family.

Moṭhaka, *as*, m. a proper N.

मोण *moṇa*, *as*, m. dried fruit; a kind of fly (= *sakra-makṣikā*); a basket in which snakes are carried.

Moṇaka, a word used to explain *ḍimbikā*.

मोतीराम *moṭirāma*, *as*, m., N. of a son of Kāṇḍa.

मोद *moda*, *as*, m. (fr. rt. 2. *mud*), pleasure, delight, gladness, joyousness, joyfulness; fragrance, perfume [cf. *ā-moda*]; N. of a Muni; (*ā*), f. = *aja-modā*, q. v. — *Moda-kara*, *as*, m., N. of a Muni. — *Moda-modīni*, f. 'delighting by fragrance,' Eugenia Jambolana (= *jambu*). — *Modāḥya* ('*da-ākḥ*'), *as*, m. the mango tree. — *Modā-yiri*, *is*, m., N. of a country. — *Modāḍhyā* ('*da-aḍh*'), f. = *aja-modā*, q. v. — *Modā-pura*, *am*, n., N. of a city.

Modaka, *as*, *ā* or *i*, *am*, delighting, rejoicing, pleasing, gladdening, exhilarating, causing happiness or delight; glad, cheerful; (*as*, *am*), m. n. a small round sweetmeat or a sweetmeat in general; (in medicine) a sort of pill; (*as*), m. a particular mixed caste (the son of a Kshatriya by a Sūdra mother); (*am*), n. a kind of metre, four times — — — — —; (*i*), f., N. of a particular mythical club or weapon. — *Modaka-kāra*, *as*, m. a sweetmeat-maker, confectioner. — *Modaka-maya*, *as*, *i*, *am*, composed of sweetmeats. — *Modaka-śarāva*, *as*, *am*, m. n. a dish of sweetmeats.

Modakikā, f. (at the end of a comp. after numerals), a sweetmeat.

Modana, *as*, *i*, *am* (fr. the Caus.), giving joy, gratifying, gladdening, delighting, (generally at the end of a comp., e. g. *kravyāda-gaṇa-modana*, giving joy to numbers of beasts of prey, *Mahā-bh. Drona-p.* 1576); (*am*), n. the act of pleasing or affording pleasure; joy, pleasure; = *uḍḍishṭa-moḍana*, wax.

Modaniya, *as*, *ā*, *am*, to be rejoiced at, to be delighted in, delightful.

Modamāna, *as*, *ā*, *am*, rejoicing, being glad.

Modayat, *an*, *anti*, *at*, rejoicing, delighting; (*anti*), f. a sort of wild love, *Ptychotis Ajowan*; Arabian jasmine.

Modayantikā, f. = *modayanti*, *Ptychotis Ajowan*.

Modākin, *i*, m. (probably) N. of a hill (*Mahā-bh. Bhishma-p.* 427).

Modāyani, *is*, m. a patronymic from *Moda*.

Modita, *as*, *ā*, *am*, pleased, gratified, delighted; (*am*), n. pleasure, delight.

Modin, *i*, *inī*, *i*, rejoicing, glad, pleased, cheerful, merry, happy; making glad, gladdening, gratifying, delighting, (often at the end of comps., cf. *gita-m°*); (*inī*), f., N. of various plants (= *aja-modā*, *malikā*, *yūthikā*, *vṛita-mallikā*); musk; an intoxicating beverage.

Modosha, *as*, m., N. of a preceptor.

मोमुघ *momugha*, *as*, *ā*, *am* (fr. Intens. of rt. 1. *muḥ*), very much perplexed, greatly embarrassed; mad, insane.

मोरट *moṛaṭa*, *as*, m. a species of plant with sweet juice (= *kshira-moṛaṭa*); the milk of a cow recently calved, biestings, (according to lexicographers, *am*, n.); (*ā*), f. = *mūrvā*, hemp used for bow-strings, *Sansevieria Roxburghiana*; (*am*), n. the root of the sugar-cane; the flower of *Alangium Hexapetalum*; the root of this plant.

Moṛaṭaka, *am*, n. the root of the sugar-cane.

मोराक *moṛāka*, *as*, m., N. of king *Pravarasena*'s minister (founder of the temple called after him *moṛāka-bhavana*).

मोरिका *morikā*, f., N. of a female poet.

Morī, N. of a family.

मोर्वशीकर *morvaṇī-kara*, *as*, m. a proper N.

मोष *mosha*, *as*, m. (fr. rt. 2. *mush*), a robber, thief, plunderer; robbery, theft, stealing; plundering, sacking, (*nagara-mosha*, plundering a city); anything robbed or stolen, stolen property. — *Mosha-kṛit*, *t*, *t*, *t*, one who practises theft, a thief. — *Moshābhīdarsana* ('*sha-abh*'), *am*, n. seeing or witnessing a robbery.

Moshaka, *as*, m. a thief, robber.

Moshāna, *as*, *i*, *am*, robbing, plundering, carrying off; (*am*), n. the act of robbing, plundering, stealing, defrauding, embezzling.

Moshayitru, *us*, m. (fr. the Caus.), a Brāhman; the Indian cuckoo.

Moshā, f. robbery, theft.

Moshtrī, *tā*, m. a robber, thief.

मोह *moha*, *as*, m. (fr. rt. 1. *muḥ*), unconsciousness, loss of consciousness, fainting, a swoon; delusion, bewilderment, perplexity, distraction, phrenzy; weakness of intellect, ignorance, folly, foolishness, infatuation; error, mistake, going astray; pain, affliction; wonder, amazement, astonishment; Infatuation (personified as the offspring of *Brahmā*); (in phil.) darkness or delusion of mind preventing the discernment of truth (leading men to believe in the reality of worldly objects and to addict themselves to mundane or sensual enjoyment); a magical art employed to bewilder an enemy (= *mohana*); *moḥāt*, ind. through ignorance, from folly or infatuation. — *Moha-kalila*, *am*, n. a thicket or snare of illusion. — *Moha-śūḍottara* ('*da-ut*'), *am*, n., N. of a work. — *Moha-jāla*, *am*, n. the net of delusion, the snare or fetters of illusory objects, the fascination of the world. — *Moha-nidrā*, f. 'sleep of infatuation,' thoughtless assurance, overweening confidence.

— *Moha-pāṣa*, *as*, m. the snare of (worldly) illusion. — *Moha-mantra*, *as*, m. an infatuating spell, deluding charm. — *Moha-maya*, *as*, *i*, *am*, consisting of infatuation, leading to delusion, perplexing. — *Moha-mudgara*, *as*, m. 'hammer of ignorance or infatuation,' N. of a metrical exposition of the *Vedānta* philosophy; of another work. — *Moha-rātri*, *is*, f. 'night of bewilderment,' the night when the world is to be destroyed. — *Moha-vat*, *ān*, *ati*, *at*, possessed of infatuation, infatuated, foolish, ignorant. — *Moha-sāstra*, *am*, n. erroneous or false teaching, false doctrine. — *Moha-śūḍottara* ('*la-ut*'), *am*, n., N. of a work. — *Mohopamā* ('*ha-up*'), f. 'error-comparison,' a rhetorical figure in which there is a confusion of the subject and object of a comparison (e. g. 'regarding thy face, O dear one, as the moon, I run after the moon as if it were thy face').

Mohaka, *as*, *ikā*, *am*, bewildering, confusing, infatuating, causing ignorance or folly.

Mohana, *as*, *i*, *am*, stupefying, depriving of consciousness or sensation, bewildering, perplexing, puzzling, confusing, deceiving, deluding, leading astray, infatuating, fascinating; (*as*), m. the thorn-apple; epithet of *Siva*; N. of one of the five arrows of *Kāma-deva*, the god of love; (*ā*), f. the flower of a sort of jasmine; a sort of grass, *Trigonella Corniculata*; (*i*), f. *Basella Cordifolia*; a term for a particular magical formula or incantation; N. of a female demon (daughter of *Garbha-hanti*); of an *Apsaras*; (*am*), n. the act of stupefying, bewildering, perplexing, deluding, puzzling, deceiving, fascinating; stupor, loss of sensation, unconsciousness, the being deluded or infatuated, delusion, infatuation, deception, embarrassment, mistake; temptation, seduction; sexual intercourse; a magical charm or incantation used to bewilder an enemy; the formula used in that process (especially certain magical hymns of the *Atharva-veda*); any means employed for perplexing or deluding others; N. of a town. — *Mohana-ṇḍa*, *as*, m. a proper N. — *Mohana-dāsa* or *mohana-dāsa-misra*, *as*, m., N. of the author of a commentary on the *Mahā-nāṭaka* or *Hanūman-nāṭaka*. — *Mohana-prakṛiti*, *is*, m., N. of a pupil of *Sankarācārya*. — *Mohana-bhoga*, *as*, m., a particular kind of sweetmeat. — *Mohana-latā*, f. a plant which has the power of fascinating. — *Mohana-valikā* or *mohana-valī*, f. a species of plant. — *Mohanāstra* ('*na-as*'), *am*, n. a weapon charmed to fascinate or bewitch the person against whom it is directed.

Mohanaka, *as*, m. an epithet of the month *Caitra*, (also written *mohanika*); (*ikā*), f. a species of plant.

Mohaniya, *as*, *ā*, *am*, relating to delusion, depending on illusion or error, resulting from infatuation, producing delusion; perplexing, puzzling, confusing.

Mohayat, *an*, *anti*, *at* (fr. the Caus.), stupefying, bewildering, depriving of sense.

Mohayitri, *tā*, *trī*, *trī*, one who perplexes or deludes, a perplexer, infatuator.

Mohita, *as*, *ā*, *am*, stupefied, perplexed, bewildered, infatuated, deluded, beguiled, fascinated, (often in comps., e. g. *kāma-mohita*, infatuated by love).

Mohin, *i*, *inī*, *i*, stupefying, confusing, puzzling, perplexing, illusive, fallacious, beguiling, alluring, fascinating; (*inī*), f. a fascinating woman; N. of an *Apsaras*; the flower of a species of jasmine.

Mohuka, *as*, *ā*, *am*, Ved. being deluded, falling into error or confusion, going astray.

मौक *mauka*, *as*, m. a patronymic from *Mūka*.

मौकलि *maukali* or *maukuli*, *is*, m. a crow, raven; [cf. *maudgali*].

मौकुन्द *maukunda*, *as*, *i*, *am*, relating to *Mukunda*, i. e. *Vishnu*.

मौक्तिक *mauktika*, *am*, n. (fr. *muktā*), a pearl (properly 'a collection of pearls'). — *Mauktika-gumphikā*, f. a female stringer of pearls. — *Mauk-*

tika-taṇḍula, as, m. a kind of white Yāvanāla.
 — *Mauktika-dāman*, a, n. a string of pearls; a kind of metre, four times — — — — —
 — *Mauktika-prasavā*, f. a pearl muscle; [cf. *muktā-prasū*.] — *Mauktika-māraṇa*, am, n., N. of a subject treated of in the Dhātu-ratna-mālā.
 — *Mauktika-mālā*, f. an ornament of pearls, a pearl necklace; a species of metre, four times — — — — —
 — *Mauktika-ratna*, am, n. a pearl gem, pearl; [cf. *muktā-ratna*.] — *Mauktikaratna-tā*, f. the state or condition of a pearl. — *Mauktika-sūkti*, is, f. a pearl oyster; [cf. *muktā-sukti*.] — *Mauktikābhara*, as, m. a string of pearls. — *Mauktikābha* ("ka-ābh"), as, ā, am, resembling pearls. — *Mauktikāvali* ("ka-āv"), f. a string of pearls; [cf. *muktāvali*.]

मौक्य *maukya*, am, n. (fr. *mūka*), the state of being dumb, dumbness, speechlessness.

मौक्ष *mauksha*, am, n. (fr. *moksha*), N. of a Śāman.

Maukshika, as, ī, am, (in astronomy) relating to the release of a planet (from an eclipse), relating to the end of an eclipse.

मौख *maukha*, as, ī, am (fr. *mukha*), relating or belonging to the mouth or face, frontal; (am), n. a fault or defect connected with the mouth.

Maukhika, as, ī, am, = *maukha* above.

Maukhya, am, n. precedence, pre-eminence.

मौखर *maukhara* (fr. *mukhara*), epithet of a family or race ('talkative?').

Maukhari, is, m. a patronymic.

Maukhari, f. = *maukharya* below.

Maukharya, am, n. talkativeness, garrulity, loquaciousness; scurrility, defamation, abusiveness, abuse, calumny, vilification; (ā), the feminine form of *Maukhari* above, (according to Scholiast on Pān. IV. 1, 79.)

मौग्ध्य *maugdhyā*, am, n. (fr. *mugdha*), simplicity, innocence, inexperience, silliness; a feminine grace (asking a lover to tell what is already known); charm, beauty; (also incorrectly written *maugdha*.)

मौघ्य *maughya*, am, n. (fr. *mogha*), vainness, uselessness.

मौच *mauca*, am, n. (fr. *moṭa*), the fruit of the banana or plantain tree.

मौजवत *maujavata*, as, ī, am (fr. *mūja-vat*), Ved. coming from or produced on the mountain Mūja-vat; (as), m. a patronymic of Aksha (author of the hymn R̥g-veda X. 34; also read *maujavat*).

मौञ्ज *maunja*, as, ī, am (fr. *mūnja*), made of Muñja grass or its fibres; resembling Muñja grass; (as), m. a blade of Muñja grass; (ī), f., scil. *mekhalā*, a Brāhman's girdle or cord made of a triple string of Muñja grass; any girdle. — *Mauñji-triṇākhya* ("ṇa-ākh"), as, m. Muñja grass. — *Mauñji-dhara*, as, ā, am, wearing or carrying Muñja grass. — *Mauñji-bandhana*, am, n. the binding on of the girdle of Muñja grass, ligation of the sacrificial cord (Manu II. 27). — *Mauñji-patrū*, f. Eleusine India. — *Mauñji-bandhana*, am, n. the ligation or binding on of the Muñja grass girdle, investiture with the sacred thread, (in Manu II. 169, shortened on account of the metre to *mauñji-bandhana*.) — *Mauñjibandhana-tīkṣita*, as, ā, am, distinguished by the ligation of the Muñja zone (Manu II. 170).

Mauñjaka, as, m. a blade of Muñja grass; (also read *maujaka*.)

Mauñjakāyana, as, m. a patronymic.

Mauñjavata, as, ī, am, Ved. coming from the mountain Mūja-vat; (also read *maujavata*, q. v.)

Mauñjāyana, as, m. (fr. *mūnja*), a patronymic; (ā), m. pl., N. of a warlike family; (ī), f. a princess of the Māuñjāyanas.

Mauñjāyuniya, as, m. a king of the Māuñjāyanas.

Mauñjin, ī, īnī, ī, girt with or wearing a girdle of Muñja grass, (*nāga-mauñjin*, wearing a snake for a girdle.)

Mauñjiya, as, ā, am, made of Muñja grass.

मौढ्य *mauḍhya*, as, m. (fr. *mūḍha*), a patronymic; (am), n. stupidity, want of understanding, folly, fatuity, ignorance, simplicity; spiritual folly.

मौण्डिनिकाय *mauṇḍi-nikāya*, as, m. (*mauṇḍi* fr. *muṇḍa*), a proper N.

मौण्ड्य *mauṇḍya*, am, n. (fr. *muṇḍa*), shaving of the head, the having the head shaved, tonsure; baldness.

मौत्र *mautra*, am, n. (fr. *mūtra*), a quantity of urine, chamber-lye.

मौद *mauda*, ās, m. pl. (probably fr. *moda*), N. of a school; (as), m. a pupil of this school.

Maudahāyana, ās, m. pl., N. of a family.

मौदक *maudaka*, as, ī, am (fr. *modaka*), relating to sweetmeats; dealing or trading in sweetmeats; (am), n. a particular version of a sacred text by Mauda, (in this sense connected with *mauda* above.)

Maudakika, as, ī, am (fr. *modaka*), consisting or composed of sweetmeats; (as), m. a seller of sweetmeats, confectioner.

Maudanika (fr. *modana*), see Gaṇa Kāśyādi to Pān. IV. 2, 116.

Maudaneyaka, see Gaṇa Kattriyādi to Pān. IV. 2, 95.

Maudamānika (fr. *modamāna*), see Gaṇa Kāśyādi to Pān. IV. 2, 116.

Maudākin, a various reading for *modākin*.

मौद्र *maudga*, as, ī, am (fr. *modga*), relating to a bean; (as), m., N. of a preceptor.

Maudgika, as, ī, am, purchased with beans.

Maudgina, as, ī, am, sown with beans, fit for being sown with kidney-beans, bearing beans (said of a field).

मौद्रलि *maudgalī*, is, m. (fr. *mudgala*), a crow [cf. *maukalī*].

Maudgalya, descended or sprung from Mudgala; (as), m. a proper N.; patronymic of Nāka; of Sata-balāṅksha; of Lāṅgalāyana; a particular mixed caste; *maudgalās*, m. pl., see Gaṇa Kapvādi to Pān. IV. 2, 111.

Maudgalyāyana, as, m. (patronymic fr. *maudgalya*), N. of a pupil of Śākya-muni.

Maudgalyi, as, ā, am, relating to or coming from Maudgalya.

मौद्रिक *maudgika*, *maudgina*. See above.

मौन *mauna*, as, m. (fr. *muni*), a patronymic; (ās), m. pl., N. of a dynasty; (ī), f., N. of the fifteenth day in the dark half of the month Phālguna, when a ceremony of bathing in silence is performed; (am), n. the office or position of a Muni or holy sage; silence, taciturnity. — *Mauna-bhaṭṭa*, as, m. a proper N. — *Mauna-mantrāva-bodha* ("ra-av"), as, m., N. of a work by Sundarāśukla. — *Mauna-mudrā*, f. the Mudrā or attitude of silence. — *Mauna-vrata*, am, n. a vow of silence; (as, ā, am), observing a vow of silence, holding one's tongue; [cf. *muni-vrata*.] — *Maunavratādhārīn*, ī, īnī, ī, or *mauna-vratīn*, ī, īnī, ī, observing a vow of silence. — *Mauna-sammātī*, is, f. silent assent.

Maunika, as, ī, am, resembling a Muni or inspired sage, like a Muni.

Maunīcīti (fr. *muni-cīti*), see Gaṇa Sutarangamādi to Pān. IV. 2, 80.

Maunin, ī, īnī, ī, silent, observing silence, taciturn, reserved, not speaking; (ī), m. = *muni*, an ascetic, hermit, holy sage, one who has overcome his passions and retired from the world; (sometimes at the end of proper names, e. g. *gopinātha-n*°, the

Muni Gopinātha.) — *Mauni-tva*, am, n. silence, taciturnity, reticence.

Maunīthalika (fr. *muni-thala*), see Gaṇa Kumudādi 2. to Pān. IV. 2, 80.

Mauneya, ās, m. pl. (fr. *muni*), N. of a school; (ās), m. f. pl. epithet of a class of Gandharvas and Apsarasas; (am), n. the position or office of a Muni (Ved.).

मौन्द *maunda*, as, m. a proper N.; (also read *maudga*, *moda*.)

मौरजिक *maurajika*, as, m. (fr. *muraja*), a drum-beater, drummer.

मौरव *maurava*, as, ī, am (fr. *murū*), coming from or relating to the Daitya Mura.

1. *maurva*, as, ī, am, made from the iron called *murū*.

मौर्ख्य *maurkhyā*, am, n. (fr. *mūrkhā*), stupidity, folly, fatuity, (sometimes less correctly read *maurkha*.)

मौर्य *maurya*, as, m. a patronymic from Mura; a metronymic from Murā; N. of a dynasty beginning with Candragupta. — *Maurya-datta*, as, m. a proper N. — *Maurya-putra*, as, m. (with Jaiṇas), N. of one of the eleven Gaṇādhipas.

मौर्व 2. *maurva*, as, ī, am (fr. *mūrvā*), made of the Sansevieria Roxburghiana, coming from or relating to *mūrvā* or bow-string hemp; (ī), f. a string or girdle made of *mūrvā*, the string of investiture for a Kshatriya (Manu II. 42); a bow-string; (in geometry) the chord of an arc. — *Maurvī-mekhalīn*, ī, īnī, ī, wearing a girdle made of *mūrvā*.

Maurvika, f. (in geometry) the chord of an arc.

Maurvika (at the end of an adj. comp.) = *maurvi*, a bow-string.

मौल *maula*, as, ā or ī, am (fr. *mūla*), proceeding from a root, radical, original; handed down from antiquity (as an old custom, &c.); ancient, of old standing; living from olden times or for generations in any country, indigenous; of pure or good extraction, nobly born, of a good family; holding an office from ancient times, brought up in a king's service for generations, (*maulo mantri* or *maulah saśivah*, an old minister, one born in the country or one whose forefathers have held the same office, see Manu VII. 54, where, according to Kuṭṭūka, *maulah* = *pitri-pitāmaha-krameṇa sevakah*); hereditary, (*maulah pārthivah*, an hereditary prince.)

Maulabhārīka, as, ī, am (fr. *mūla-bhāra*), carrying a load of roots.

Maulī, is, m. (probably fr. *mūla*), the head, the top of anything; the plant *Jonesia Asoka*; a patronymic; (*ayas*), m. pl., N. of a tribe; (is), m. f. a diadem [cf. *mukūṭa*], crown, crest; a tuft or lock of hair left on the crown of the head after tonsure, a top-knot (= *cūḍā*); hair ornamented and braided round the head, = *dhammīla*; (is), f. the earth, (in this sense according to some *maulī*, f.) — *Maulī-manī*, is, m. f. a crest gem, jewel worn in a diadem. — *Maulī-maṇḍana*, am, n. an ornament for the head. — *Maulī-mālā* or *maulī-mālikā*, f. a wreath or crown worn on the head. — *Maulī-mālin*, ī, īnī, ī, having a wreath or crown on the top of the head; *udayāśāla-maulīmālin*, having the eastern mountain for its crest (said of the sun). — *Maulī-mukūṭa*, am, n. a diadem for the head, tiara; [cf. *mukūṭa*.] — *Maulī-ratna*, am, n. a crest jewel, crown jewel, head jewel. — *Maulī-ābharaṇa*, am, n. a head ornament.

Maulika, as, ī, am, producing roots, &c.; coming from or belonging to the root, radical, original [cf. *mūlika*]; chief, principal, being of low origin, (opposed to *kūṭina*); inferior; (as), m. a digger of roots, a dealer in roots; (ās), m. pl., N. of a people.

Maulīkya, am, n. an abstract noun from *mūlika*, see Gaṇa Purohitādi to Pān. V. 1, 128.

Maulīn, ī, īnī, ī, having a diadem or crown, diademed, crested; having at the top, (sometimes at

the end of a comp., e.g. *śakra-mauli śakataḥ*, a cart having the wheels uppermost.)

Mauleya, *ās*, m. pl., N. of a people.

Maulya, *as*, -li, *am*, being at the root; (*am*), n. price, (for *mūlya*.)

मौलि *mauli*. See p. 799, col. 3.

मौशल *mausala*, *maushala*, &c., incorrectly for *mausala* below.

मौषिकि *maushiki*, *is*, m. a metronymic from *Mūshikā*.

Maushiki-putra, *as*, m., N. of a preceptor.

मोष्टा *mauṣṭā*, f. (fr. *mūṣṭi*), a combat with fists, boxing match, sparring, playing at fisticuffs.

Maushṭika, *as*, m. a cheat, impostor, rogue, sharper.

मौसल *mausala*, *as*, i, *am* (fr. *musala*), club-shaped, club-formed; relating to the battle with clubs, (*mausalam parva* = *mausala-parvan* below); fought with clubs (as a battle); an epithet of a Madhu-parka (composed of ghee and spirituous liquor); (*ās*), m. pl. of *mausalya* below. — *Mausala-parvan*, *a*, n. 'Musala-section,' N. of the sixteenth book of the Mahā-bhārata (in which is described the death of Kṛiṣṇa and Balarāma and the self-destruction of Kṛiṣṇa's family through the curse of some Brāhmanas; it is narrated that in consequence of this curse, the Andhakas and Yādavas indulged in intoxicating liquors which led to a general quarrel in which the infuriated relatives, having no weapons, plucked the rushes [*erakā*], and with these, turned to clubs by the working of the curse, slaughtered each other).

Mausalya, *as*, m. a patronymic from *Musala*.

मौसल *mausula*, *as*, m. a Moslim, Mussulmān, Muhammadan.

मौहूर्त *mauhūrta*, *as*, m. (fr. *muhūrta*), an astrologer.

Mauhūrtika, *as*, i, *am*, lasting for a moment or instant, momentary; relating to a particular time; (*as*), m. an astrologer; N. of a class of celestial beings (children of *Muhūrtā*).

म *mna* in *śarma-mna*, q. v.

मना *mnā* (connected with *rt. man*, with which *mnā* was originally identical), cl. 1. P. *manati*, *mamnavi*, *mnāsyati*, *annāsīti*, *mnāyāt* or *mneyāt*, *mnātum*, to bind or fix in the mind, repeat over in the mind, fix in the memory by frequent repetition, repeat; to study or learn diligently; to remember; to celebrate, praise (Ved.): Pass. *mnāyate*: Caus. *mnāpayati*, -*yitum*, Aor. *amimnapati*: Desid. *mimnāsati*: Intens. *māmnāyate*, *māmnāti*, *māmnēti*; [for comparisons see under *rt. man*.]

Mnāta, *as*, ā, *am*, fixed in the mind, repeated, learnt, remembered; [cf. *ā-mṇ*, *samā-mṇ*.]

म्यक्ष *myakṣ* (a Vedic verb, of which the following forms are found, *myakṣati*, *mimyakṣha*, *mimikṣatus*, *mimikṣeus*, *mimikṣhire*, *amyak*, *mimikṣhat*), to be fixed in or on; to be in any place or state; to be near, to be present, to be at hand; to go to, reach; to be associated or united; (*Sāy.* = *prāpnoti*, *sangacchate*, *samhato bhavati*.)

म्रक्ष *mrakṣ* or *mrīkṣ* (connected with *rts. 1. mrj, malkṣ*), cl. 1. P. *mrakṣati*, *mrīkṣati*, &c., to accumulate, collect, assemble; to rub; cl. 10. P. *mrakṣayati*, *mrīkṣayati*, &c., to accumulate, collect; to combine, mix; to rub, smear, anoint; to speak indistinctly or incorrectly; (according to some) to divide, cut.

Mrakṣha, *as*, ā, *am*, rubbing, destroying, (in *tuvīm*, q. v.); (*as*), m. concealment of one's vices or failings, hypocrisy, slyness. — *Mrakṣha-kṛtvān*, ā, *arī*, a, Ved. rubbing to pieces, destroying (said of Indra): *Sāy.* = *vadha-karṣṭi*.)

Mrakṣhāna, *am*, n. the act of rubbing in or on, anointing, smearing the body with unguents; anything to be rubbed on, ointment, oil.

म्रद *mrād* (another form of *rt. 1. mrid*, q. v.), cl. 1. A. *mradata*, *manrade*, *mrādītum*, to rub; to grind, pound, reduce to powder; to tread or trample on: Caus. *mradayati*, -*yitum*, Aor. *amamradat*: Desid. *mimradishate*: Intens. *māmradyate*, *māmratti*.

Mrāda, *mrādas*, in *ūrṇa-mrāda*, *ūrṇa-mrādas*, q. v. v. v.

म्रदय *mradaya* (fr. *mridu*), Nom. P. *mradayati*, -*yitum*, Ved. to make soft or smooth; to polish.

Mradiman, ā, m. softness, tenderness, mildness, gentleness. — *Mradīmānvita* ('*ma-an*'), *as*, ā, *am*, endowed with softness, soft, mild, kind.

Mradishṭha, *as*, ā, *am* (superl. of *mridu*), very soft, exceedingly mild, softest.

Mradyas, ān, *as*, *as* (compar. of *mridu*), softer, milder.

म्रातन *mrātana*, *am*, n. Cyperus Rotundus.

म्रित् *mrīti* [cf. *rt. mri*], cl. 4. P. *mrityati*, Ved. to decay, moulder away, be dissolved.

म्रियमाण *mrīyamaṇa*. See p. 799, col. 2.

मुच् *mruć* [cf. *rts. mruñć, mluć*], cl. 1. P. *mroćati*, Aor. *amrućat* or *amroćit*, &c., to go, move: Desid. *mumrućishati*, *mumroćishati*.

Mroka, *as*, m., N. of a destructive Agni (mentioned in *Atharva-veda* V. 31, 9); of a flame.

मुञ्च *mruñć*, cl. 1. P. *mruñćati*, &c., = *rt. mruć* above.

मेर *mreṭ* or *mred* (= *rts. meṭ, mleṭ*), cl. 1. P. *mreṭati*, *mredati*, to be mad.

म्लक्त *mlakta* (?), *as*, ā, *am*, stolen.

म्लक्ष *mlakṣ*, cl. 10. P. *mlakṣayati*, to cut, divide.

म्लात *mlāta*, *mlāna*, *mlāyin*, *mlāṣnu*. See col. 3.

म्लिष्ट *mlisṭha*, &c. See under *rt. mlecch* below.

म्लुच् *mluć* [cf. *rt. mruć*], cl. 1. P. *mlućati*, Aor. *amlućat* or *amlućit*, &c., to go; to go down: Desid. *mumlućishati*, *mumlućishati*.

Mlukta in *apa-mlukta*, *as*, ā, *am*, Ved. retired, withdrawn, concealed, hidden.

म्लुञ्च *mluñć*, cl. 1. P. *mluñćati*, &c., = *rt. mluć* above.

म्लुप् *mlup*, another form of *rt. mluć* above.

Mlupta in *upa-mlupta*, *as*, ā, *am*, retired, withdrawn, concealed, hidden.

म्लेछ *mlecch*, cl. 1. P. *mlecchati*, *mimleccha*, *mlecchitum*, cl. 10. P. *mlecchayati*, -*yitum*, to speak confusedly or barbarously; to talk an unintelligible or foreign language, to speak a provincial or barbarous dialect.

Mlishṭa, *as*, ā, *am* [cf. *Pān.* VII. 2, 18], spoken barbarously or indistinctly, indistinct (as speech), foreign, barbarous; = *mlāna*, withered, faded, faint; (*am*), n. indistinct speech, a foreign language. — *Mlishṭokṭi* ('*ṭa-ruk*'), *is*, f. indistinct or barbarous speech.

Mleccha, *as*, m. a foreigner, barbarian, non-Arian, man of an outcast race, (a generic term for a person speaking any language but Sanskrit and not conforming to the usual Hindū institutions); a wicked or bad man, sinner; foreign or barbarous speech, ignorance of the language of the country; (*am*), n. copper. — *Mleccha-kanda*, *as*, m. 'foreign-root,' *Allium*

Ascalonicum, garlic. — *Mleccha-jāti*, *is*, m. a man belonging to one of the *Mleccha* or barbarian races, a barbarian, savage, mountaineer (as a *Kirāta*, *Savara*, *Pulinda*). — *Mleccha-deśa*, *as*, m. a foreign or barbarous country, any country inhabited by people of a language and institutions different from the Hindūs. — *Mleccha-nivāha*, *as*, m. a host or swarm of barbarians. — *Mleccha-bhāṣā*, f. a foreign or barbarous language. — *Mleccha-bhojana*, *as*, m. 'food of foreigners or barbarians,' wheat; (*am*), n. = *yāvaka*, half-ripe barley. — *Mleccha-maṇḍala*, *am*, n. the country of the *Mlecchas* or barbarians. — *Mleccha-mukha*, *am*, n. 'foreign countenance,' copper (see *mlecchāśya*). — *Mleccha-vāc*, k, k, k, speaking a barbarous or foreign language, speaking the language of the *Mlecchas*, (opposed to *ārya-vāc*, speaking the language of the *Āryas*, *Manu* X. 45.) — *Mlecchākhya* ('*cha-akh*'), *am*, n. 'called *Mleccha*,' copper. — *Mlecchāśa* ('*cha-āśa*'), *as*, m. 'food of barbarians,' wheat; [cf. *mleccha-bhojana*]. — *Mlecchāśya* ('*cha-āś*'), *am*, n. 'barbarian-face,' copper, (so named because the complexion of the Greek and Muhammadan invaders of India was supposed to be copper-coloured; cf. *mlecchākhya*.)

Mlecchana, *am*, n. the act of speaking unintelligibly or confusedly; speaking in a foreign or barbarous tongue.

Mlecchita, *as*, ā, *am*, spoken barbarously or unintelligibly, foreign, barbarian; (*am*), n. a foreign tongue, ungrammatical speech.

Mlecchitaka, *am*, n. the speaking in a language unintelligible to others, foreign speech.

म्लेद *mleṭ* or *mled* (= *rt. mreṭ*), cl. 1. P. *mleṭati*, *mledati*, &c., to be mad.

म्लेव *mlev* [cf. *rt. mev*], cl. 1. A. *mlevate*, &c., to serve, worship, gratify by service.

म्लै *mlai*, cl. 1. P. *mlāyati* (ep. also A. *mlāyate*, and cl. 2. P. *mlāti*, *mlānti*), *mamlai* (*mamlē*), *mlāyati*, *amlāśīti*, *mlāyāt* or *mlyēāt*, *mlātum*, to wither, fade, decay; to be faint or languid, grow weary, languish; to become weak or feeble; to become thin or emaciated; to be dispirited or downcast; to be sad: Caus. *mlāpayati*, -*yitum*, to cause to wither or fade; to enfeeble, make languid or dispirited, emaciate; [cf. Gr. *Βλάπτω* = Caus. *mlāpayati*, *μᾶλιν*, *μολιρός*.]

Mlāta, *as*, ā, *am*, faded, withered; made white by tanning (said of leather).

Mlāna, *as*, ā, *am*, withered, faded; wearied, weary, wan; languid, languishing; enfeebled, emaciated, faint, feeble, weak; dispirited, dejected, sad, downcast, melancholy; foul, dirty [cf. *mla*]; black, dark-coloured; (*am*), n. a withered or faded state, withering, fading; absence of brightness or lustre. — *Mlāna-kṣhīna*, *as*, ā, *am*, withered and languishing. — *Mlāna-tā*, f. witheredness, the state of being faded; the being out of spirits; lassitude, languor. — *Mlāna-manas*, ās, ās, *as*, depressed in mind, dispirited. — *Mlāna-vaktra*, *as*, ā, *am*, having a downcast countenance. — *Mlāna-sraj*, k, k, k, having a withered or faded garland. — *Mlānāṅga* ('*na-an*'), *as*, i, *am*, having enfeebled limbs, weak-bodied; (i), f. a woman during the menses. — *Mlānendriya* ('*na-in*'), *as*, ā, *am*, having enfeebled senses.

Mlāni, *is*, f. withering, fading, decay; languor, faintness, lassitude, weariness, emaciation; growing thin; dejection, sadness; foulness, filth.

Mlāyat, *am*, *anti*, *at*, fading, withering; languishing. — *Mlāyad-vaktra*, *as*, ā, *am*, having a haggard or sorrowful face, having an emaciated appearance.

Mlāyamāna, *as*, ā, *am*, fading, withering, languishing.

Mlāyin, i, *inā*, i, becoming faded or withered; growing thin or emaciated.

Mlāṣnu, *us*, *us*, *u*, becoming faded or withered; growing thin or emaciated.

य

य 1. ya, the twenty-sixth consonant of the Nāgarī alphabet, being the semivowel of the vowels *i*, *ī*, and allied to the soft palatal consonant *j*, and having the sound of the English *y*, (in Bengal it is usually pronounced *j*). — *Ya-kāra*, *as*, m. the letter or sound *ya*. — *Yakārādi-pada* ('*ra-ād*'), *am*, n. a word beginning with the letter or sound *ya*.

य 2. ya, (in prosody) a bacchic or foot consisting of a short syllable followed by two long ones.

य 3. ya, the actual base of the relative pronoun in declension, though *yad*, q. v., is used as the base in comps. and in the derivative *yadiya*, (the declension follows that of the demonstrative pronoun *tad*, q. v., *y* being substituted for the initial letter of that pronoun throughout.)

य 4. ya, as, m. (in some senses fr. rt. *i. yā*), one who goes or moves, a goer, mover; air, wind; a carriage; union, joining; restraining; fame, celebrity; barley; light, lustre; abandoning; N. of Yama; (*ā*), *f*. going, proceeding; a car, carriage; restraining, checking; religious meditation; getting, obtaining; N. of Lakshmi; pudendum muliebre.

यक yak, (in grammar) a term for the syllable *ya*, which is the sign of the Passive.

यकन yakan, a defective word optionally substituted for *yakrit* in certain cases. See below.

यकृत् yakrit, t, n. (all the cases except the Nom. Voc. sing. du. pl., Acc. sing. du. are optionally formed from a base *yakan*, hence Acc. pl. *yakrinti* or *yakāni*, Inst. sing. du. pl. *yakritā* or *yaknā*, *yakridbhyām* or *yakabhyām*, *yakridbhis* or *yakabhis*, see Pān. VI. 1. 63, Vopa-deva III. 39, III. 165, Gram. 144), the liver; [cf. Gr. *hēpar*; Lat. *hepar*; (perhaps) Angl. Sax. *lifer*; Lett. *ak-ni-s*; Bohem. *jatra*, 'the liver.']; — *Yakrit-kōśa*, *as*, *am*, m. n. the cyst or membrane enveloping the liver. — *Yakrid-ātmikā*, *f*. a kind of cockroach. — *Yakrid-udara* or *yakrid-dālya* or *yakrid-dāly-udara*, *am*, n. an enlargement of the liver. — *Yakrid-varṇa*, *as*, *ā*, *am*, liver-coloured, of the colour of liver. — *Yakrid-varin*, *i*, m. Andersonia Rohitaka. — *Yakrin-medas*, *as*, n. liver and fat. — *Yakril-loma*, *ās*, or *yakril-loman*, *ānas*, m. pl., N. of a people.

यक्ष yaksh (connected with rt. *i. yaj*), cl. *i. P. yakshati*, (according to some originally) to move, stir (as a living being); to honour; cl. *io. A. yakshayate*, *ayayakshata*, &c., to worship, honour; (according to Sāy. *pra-yakshanta* in R̥g-veda I. 132, 5 = *prakarshēna yajante*, they diligently worship.)

Yaksha, *am*, n. (the neut. form is found only in Ved.), a living supernatural being (or a being deserving of worship, cf. rt. *i. yaj*), an unsubstantial or spiritual apparition, a ghost, spirit; (according to Sāy.) worship, adoration (= *pūjā*); sacrifice (= *yajña*); anything honoured or revered; (*as*), m., N. of certain mythical beings or demigods who, like the Guhyakas, are attendants on Kuvera, the god of wealth, and employed in the care of his garden and treasures, (they are variously described as sons of Pulastya, of Pulaha, of Krodhā, of Kaśyapa; or in Hari-vaṅśa 11794. as sprung from the feet of Brahmā; according to the Vāyu-Purāṇa they were descended from Khasā or Khasā, who had two sons, Yaksha and Rakshas, severally the progenitors of the Yakshas and Rākshasas; the Vishṇu-Purāṇa I. 5. narrates that they were produced by Brahmā as beings emaciated with hunger, of hideous aspect, and with long beards, and that crying out 'let us eat,' they were denominated Yakshas, [fr. *yaksh*, to eat]; in the Brahma-Purāṇa thirteen Yakshas are appointed

by Viṣṇu as guardians of a particular city; though generally regarded as beings of a benevolent and inoffensive disposition, like the Yaksha described in Kalidāsa's Megha-dūta, they are nevertheless occasionally classed with Piśācas and other malignant spirits; the Buddhists give them a prominent position, describing them in some of their legends as cruel demons who feast on human flesh and have the power of raising storms; in others, as harmless beings who delight in songs, dances, &c.); a subdivision of a Vyantara (with Jāinas); N. of Kuvera; of a Muni; of the palace of Indra; (*i*), *f*. a female Yaksha; N. of Kuvera's wife; (*as*, *ā*, *am*), a Vedic word said to be formed fr. the Aor. of rt. *i. yaj*, and used at the end of a comp. — *Yaksha-kar-dama*, *as*, m. an ointment or perfumed paste consisting of camphor, agallochum, musk, and kakkola, or, according to some, saffron, in equal proportions; (according to others the ointment also contains sandal-wood.) — *Yaksha-kūpa*, *as*, m. 'Yaksha-tank,' N. of a place. — *Yaksha-graha*, *as*, m. 'the being possessed by Yakshas,' N. of a particular kind of insanity. — *Yakshagraha-paripīḍita*, *as*, *ā*, *am*, afflicted with the preceding insanity. — *Yaksha-taru*, *us*, m. 'Yaksha-tree,' the Indian fig-tree. — *Yaksha-tā*, *f*. or *yaksha-tva*, *am*, n. the state or condition of a Yaksha, the being a Yaksha. — *Yaksha-dara*, N. of a district. — *Yaksha-dāsi*, *f*, N. of a wife of Sūdraka. — *Yaksha-dṛṣṭi*, *k*, *k*, Ved. having the look or appearance of a Yaksha, having a living or visible appearance, bodily, corporeal, (but according to Sāy. = *utsavasya draśtā*, a gazer or spectator at a festival.) — *Yaksha-dhūpa*, *as*, m. the resin of Shorea Robusta; resin in general; incense. — *Yaksha-nāyaka*, *as*, m., N. of the servant of the fourth Arhat of the present Ava-sarpinī. — *Yaksha-pati*, *is*, m. a king of the Yakshas; N. of Kuvera. — *Yaksha-pāla*, *as*, m., N. of a king. — *Yaksha-bali*, *is*, m. an oblation to the Yakshas. — *Yaksha-bhṛt*, *t*, *t*, Ved. 'Yaksha-bearing,' nourishing or supporting the Yakshas; receiving worship, receiving that which is honoured; (Sāy. = *pūjitaṃ haviṛ-ādikaṃ dadhānah*). — *Yaksha-mulla*, *as*, m. (with Buddhists) N. of one of the five Lokēśvaras. — *Yaksha-rasa*, *as*, m. a kind of intoxicating drink. — *Yaksha-rāj*, *t*, m. 'king of the Yakshas,' N. of Kuvera; of Maṇi-bhadra; a palæstrum or place prepared for wrestling and boxing. — *Yaksha-rāja*, *as*, m. 'Yaksha-king,' N. of Kuvera. — *Yaksharāt-purī*, *f*, N. of Alakā, the capital of Kuvera (supposed to be situated on mount Kailāsa). — *Yaksha-rātri*, *is*, *f*. 'the night of the Yakshas,' N. of a Hindū festival (= *dīpālī*, q. v.). — *Yaksha-varman*, *ā*, m., N. of a commentator on Sāṅkṛyana. — *Yaksha-vitta*, *as*, *ā*, *am*, one whose property is like that of the Yakshas, one who has merely the guardianship of property and does not make use of it himself. — *Yaksha-sena*, *as*, m., N. of a king. — *Yaksha-sthala*, *as*, m. (?), N. of a place. — *Yakshāṅganā* ('*sha-an*'), *f*. a Yaksha woman. — *Yakshāṅgi* ('*sha-an*'), *f*, N. of a river. — *Yakshādhipa* ('*sha-adh*'), *as*, or *yakshādhipati* ('*sha-adh*'), *is*, m. 'lord of the Yakshas,' N. of Vaisravana or Kuvera. — *Yakshā-malaka* ('*sha-am*'), *am*, n. the fruit of a species of date called Pīṇḍa-kharjūra. — *Yakshāvāsa* ('*sha-āv*'), *as*, m. 'the abode or residence of the Yakshas,' the Indian fig-tree. — *Yakshī-tva*, *am*, n. the state or condition of a female Yaksha, the being a Yakshī. — *Yakshendra* ('*sha-in*'), *as*, m. a king of the Yakshas; N. of Kuvera. — *Yakshē* ('*sha-is*'), *t*, m., N. of the servants of the eleventh and eighteenth Arhat of the present Ava-sarpinī. — *Yakshēsa* ('*sha-isa*) or *yakshēsa* ('*sha-is*'), *as*, m. a king of the Yakshas; N. of Kuvera. — *Yakshoḍumbaruka* ('*sha-ud*'), *am*, n. the fruit of the Ficus Religiosa. — *Yakshaka*, *as*, m. = *yaksha*, N. of certain mythical beings attending on Kuvera.

Yakshana, *am*, n. probably for *yakshana*, q. v.

Yakshan, probably for *yakshman*, q. v.

Yakshin, *i*, *ī*, *i*, having life, living, really existing (said of Varuṇa); adorable, (Sāy. = *yajaniya*);

(*inī*), *f*. = *yakshī*, a female Yaksha; N. of Kuvera's wife; a sort of female fiend attached to the service of Durgā and frequently, like a sylph or fairy, maintaining intercourse with mortals. — *Yakshīnī-tva*, *am*, n. the state or condition of a female Yaksha, the being a Yakshī.

Yakshu, *us*, m., *avas*, m. pl., N. of a family or race.

Yakshma, *as*, m. sickness, disease in general or N. of a large class of diseases (probably of a consumptive nature); pulmonary disease, consumption. — *Yakshma-nāśana*, *as*, *i*, *am*, Ved. destroying or removing sickness; (*as*), m. the reputed author of the hymn R̥g-veda X. 161, (having the patronymic Prājāpatya.)

Yakshman, *ā*, m. pulmonary consumption, consumption, decline (= *śośa*, *kshaya*). — *Yakshma-grihita*, *as*, *ā*, *am*, seized with consumption, afflicted with or suffering from consumption. — *Yakshma-grasta*, *as*, *ā*, *am*, attacked by consumption. — *Yakshma-graha*, *as*, m. a consumptive seizure, attack of consumption. — *Yakshma-ghni*, *f*. 'destroying consumption,' grapes, raisins.

Yakshmin, *i*, *inī*, *i*, consumptive, phthisical; (*i*), m. one who suffers from pulmonary consumption (Manu III. 154).

Yakshmodhā, *f*. a kind of sickness.

यक्ष yakshya, yakshyamāṇa. See under rt. *i. yaj*.

यज yaj, (in grammar) a term for the syllable *ya*, which is the sign of the Intensive. — *Yan-anta*, *as*, m. (in grammar) the Ātmanepada Intensive formed by reduplication and the addition of the syllable *ya*. — *Yan-luk*, the dropping or omission of *ya* (i. e. according to the theory of grammarians a blank substituted for the *ya* of the Intensive). — *Yanlug-anta*, *as*, m. the Parasmaipada Intensive formed without *ya*. — *Yanlug-anta-siromani*, N. of a treatise on the Intensive without *ya*.

यजत् याँchat, yaँchamāna. See under rt. *yam*, p. 809, col. 1.

यजन्त्स yaँchandas. See under *yad*.

यज् i. yaj, cl. *i. P. A. yajati*, -*te*, Impv. *yajatu*, *yajātām* (2nd sing. P., Ved. *yakshī*, A. *yakshva*, and pl. *yajadhva* for *yajadhvam*), Perf. *yajā* (2nd sing. *yajitha* or *yashtha* or *yējitha*, 3rd du. *yjatus*, 3rd pl. *yjās*), *īje* (3rd pl. *ījire*, 3rd pl. *ījāna*, cf. Manu XI. 87), 1st Fut. *yajātsā*, 2nd Fut. *yakshyati*, -*te*, Aor. *ayākshīt* (1st du. *ayākshva*, 1st pl. *ayākshma*, 3rd sing., Ved. *ayāt*, 2nd sing. *ayās*; other Vedic forms *yakshat*, *yakshatas*, *yakshatām*), *ayashā* (1st sing. *ayakshī*, 1st du. *ayakshvahi*, 1st pl. *ayakshmahi*, 3rd pl. *ayakshata*), Prec. *ījyāt* (3rd du. *ījyātām*, 3rd pl. *ījyāsus*), *yakshīshā* (2nd pl. *yakshīdhvam*), Cond. *ayakshyut*, *ayakshyuta*, Indec. part. *īshṭvā* (*ishṭvinam*, Pān. VII. 1. 48), Inf. *yashṭum* (ep. *ījītum*, Ved. *yashṭave*, *yajadhya*), to worship with sacrifices or oblations, make an offering or oblation, sacrifice, (in Ved. generally A. if the sacrificer makes the offering on his own account, in the later language properly P. when used with reference to the sacrificing priest, and A. when referring to the person who provides the sacrifice, see Scholiast on Pān. I. 3. 72, and Vopa-deva XXIII. 58); to sacrifice or make an oblation to a particular deity (with acc. of the deity to whom the sacrifice or offering is made, and inst. of the means by which the sacrifice or oblation is performed, e.g. *haviṣhā yakshī devān*, worship the gods with an oblation; and dat. of the thing for which the offering is made, e.g. *yakshnā saumāsāya rudram*, worship Rudra for a sound understanding; also with dat. or even loc. of the person to whom the offering is made, or with *prati* after the acc.; rarely with acc. of the thing for which the offering is made, e.g. *yajante asya sakhyam*,

they sacrifice for his friendship); to worship, adore, honour, venerate, revere, respect; to consecrate, dedicate, inaugurate; to invite to a sacrifice (Ved.); to honour with one's presence, come to, (according to Say. on Rīg-veda I. 75, 5. *yakshi* = *sangadha-sva*): Pass. *ījyate*, Impf. *aijyatu* (Pres. part. Pass. *ījyamāna*, ep. *ījyat*), to be sacrificed, to be worshipped, &c.: Caus. *yājyati*, -yate, -yitum, Aor. *ayājyat*, to cause to sacrifice or worship, &c.; to assist at a sacrifice; to perform the office of the sacrificing priest: Desid. *yīyakshati*, -te, to desire to sacrifice or worship, wish to make an offering: Intens. *yāyāyate*, *yāyijiti*, *yāyashiti*; [cf. Zend *yaz*, 'to honour, worship'; Gr. *ἄζομαι*, *ἄζο-σ*, *ἄζω-σ*, *ἄζω*, *ἔραζω*, *ἔραζο-σ*.]

Yakshya, as, ā, am, Ved. to be sacrificed or worshipped, &c., (according to Say. on Rīg-veda VIII. 60, 3 = *yashīṣya*.)

Yakshyamāna, as, ā, am, about to perform a sacrifice, wishing to make a sacrifice.

2. *yaj*, f, f, f [cf. Pān. VIII. 2, 36], sacrificing, worshipping, a sacrificer, (at the end of a comp., cf. *divi-y'*, *deva-y'*.)

Yaja, as, m. a sacrifice, &c. (at the end of a comp.); = *agni*, fire. = *Yaja-praisha*, as, ā, am, Ved. having a Praisha or invitation with the word *yaja*.

Yajat, am, anti, at, sacrificing, worshipping.

Yajata, as, ā, am, Ved. worthy of worship, (Say. = *yajaniya*, *yashīṣya*); adorable, holy, godly, divine (said of Agni, Indra, and other gods, also of the chariot of the *Āśvins*); august, sublime, dignified, awe-inspiring, awful; (*as*), m. an officiating priest at a sacrifice (= *ritu-ij*); the moon; N. of *Siva*; of a *Rishi* with the patronymic *Ātreya* (author of the hymns Rīg-veda V. 67, 68; cf. Zend *yazata*).

Yajati, is, m. a technical term for those sacrificial ceremonies to which the verb *yajati* is applied (as distinguished from *juhoti*, q. v.), a solemn sacrifice, (according to Kullūka, *juhoti-yajati-kriyāh* = *homa-yagādī-rūpāh kriyāh*, oblations to fire and solemn sacrifices, Manu II. 84.) = *Yajati-desa*, as, m. or *yajati-ithāna*, am, n. the place or position south of the Vedic or sacrificial altar.

Yajatra, as, ā, am, Ved. worthy of worship (Say. = *yajaniya*, *yashīṣya*), deserving of adoration, adorable, worthy of sacrifice (said of Agni, of *Varuṇa*, and the *Ādityas*, and of heaven and earth); (*as*), m. = *agni-hotrin*, a Brāhmaṇa who has maintained his consecrated fire; (*am*), n. = *agni-hotra*, the maintenance of the sacrificial fire.

Yajatha, Ved. (only found in the dat. *yajathāya*, often = the inf. *yashīṣtum*), worship of the gods, sacrifice, (Say. = *yajña*, *yajana*); an adorer, worshipper, (Say. = *yashīṣtri*.)

Yajana, am, n. the act of sacrificing, sacrifice, worshipping; a place of sacrifice; N. of a Tirtha.

Yajaniya, as, ā, am (fr. *yajana*), relating to sacrifice or worship; (*am*), n., scil. *ahan*, the day of sacrifice or consecration, i. e. the first day of the month, [cf. *māghī-pakṣa-y'*.]

Yajanta, as, m. a sacrificer, worshipper (?).

Yajamāna, as, ā, am, worshipping, sacrificing, &c.; (*as*), m. a person who institutes or performs a regular sacrifice and pays the expenses of it, a person who employs a priest or priests to perform a sacrifice or any fixed or occasional religious ceremonies, any person who intends performing or is able to bear the cost of a regular sacrifice; a patron, host, rich man, householder, respectable person, gentleman, (as the person who employs priests to sacrifice is generally a householder, the title *Yajamāna* has come to signify in modern times 'the head of a family,' 'chief of a caste or tribe,' 'head man of a community,' the family priest employed by a *Yajamāna* is sometimes an hereditary functionary, and cannot be dismissed as long as he performs his functions efficiently); (*f*), f. the wife of a *Yajamāna*.

— *Yajamāna-tra*, am, n. the rank or position of a *Yajamāna*. — *Yajamāna-brāhmaṇa*, am, n., Ved. the Brāhmaṇa of the *Yajamāna*. — *Yajamāna-loka*,

as, m. the world or heaven of sacrificers. — *Yajamāna-sthāya*, as, m. the pupil of a Brāhmaṇa who defrays the expenses of a sacrifice.

Yajamānaka, as, m. = *yajamāna*, the person paying the cost of a sacrifice.

Yajas, as, n., Ved. honour, worship, sacrifice, (Say. = *yāja*.)

Yājā, f., N. of a female tutelary being (mentioned in connection with *Śitā*, *Samā*, and *Bhūti*).

Yājaka, as, ā, am, making offerings or presents, liberal, munificent.

Yaji, is, m. one who institutes or performs a sacrifice, a sacrificer; sacrificing, honouring, worshipping, (at the end of a comp., cf. *deva-y'*); a sacrifice, (in this sense the gender is doubtful); the root *yaj*.

Yajin, ī, inī, i, a worshipper, sacrificer, offerer of oblations; worshipping, honouring.

Yajishīṣha, as, ā, am, Ved. worshipping very much, worshipping or honouring in the highest degree.

Yajishṇu, us, us, u, worshipping or adoring the gods with sacrifices, making sacrifices to the deities, sacrificing.

Yajiyas, ān, asi, as, Ved. honouring more, making better offerings or sacrifices.

Yaju, us, m., N. of one of the ten horses of the moon.

Yajusha in *riḡ-yajusha*, am, n. the Rīg and the Yajur-veda.

Yajushka in *a-yajushka*, q. v.

Yajushya, as, ā, am (fr. *yajus*), Ved. relating to ceremonial.

Yajus, us, n. religious reverence, veneration, worship, oblation, sacrifice (Ved.); that by which a sacrifice is effected, a sacrificial prayer or formula; a text of the Yajur-veda or rather a technical term for certain words or Mantras muttered in a peculiar manner at a sacrifice, (these Mantras were properly in prose as distinguished from the metrical *ric* which was recited, and the metrical *sāman* which was sung, see *mantra*, 2. *ric*); although, however, the prose *Yajus* is a distinctive feature of the Yajur-veda, this *Veda* is in real fact chiefly composed of verses taken from the Rīg-veda, which may then also be called *Yajus*, cf. *Yajur-veda* below; N. of the Yajur-veda, q. v., (in this sense also frequently *yajunshi*, n. pl.); (*us*), m., N. of a man. — *Yajush-sākhin*, ī, inī, i, familiar with a *Sākha* of the Yajur-veda. — *Yajur-maya*, as, ī, am, consisting of verses of the Yajur-veda; [cf. *rin-maya*.] — *Yajur-lakṣmī*, is, f., N. of a particular formula. — *Yajur-vid*, t, t, t, knowing the *Yajus*, conversant with sacrificial formulas, one who is familiar with the Yajur-veda. — *Yajur-vidhāna*, am, n., N. of a work. — *Yajur-veda*, as, m. 'the sacrificial Veda,' the collective body of sacred Mantras or texts which constitute the Yajur-veda, (these Mantras, though often consisting of the prose *Yajus*, are frequently identical with the Mantras of the Rīg-veda, the Yajur-veda being only a collection of liturgical forms or rather a sort of sacrificial prayer-book for the *Adhvaryu* priests formed out of the Rīg-veda, which had to be dissected and re-arranged with additional texts for sacrificial purposes; to serve these purposes, the hymns of the Rīg-veda are scattered about piecemeal, verses of the same hymn being often transposed, verses from different hymns combined, and even those of different poets brought together into one and the same hymn; in fact the compilation of the Yajur-veda resulted from the gradual growth of a complicated ritual in connection with those sacrifices without which the Hindū believed it was impossible to secure the favour of his gods, and for the performance of which the unsystematic collection of hymns in the Rīg-veda was unsuited: the great characteristic feature of the Yajur-veda is its division into two distinct collections of texts, the one called *Taittiriya-samhitā* or *Krishna*, i. e. 'Black' [because in it the *Samhitā* or simple collection of texts and Brāhmaṇa or explanation of the rites in which the texts were employed is con-

fused]; the other called *Vājasaneyi-samhitā* or *Sukla*, i. e. 'White' [because in this, which is thought to be the more recent of the two recensions, the *Samhitā* is cleared from confusion with its Brāhmaṇa, and therefore looks white and orderly]; the order of sacrifices, however, of both divisions of the Yajur-veda is similar, two of the principal being the *Darśa-pūrṇa-māsa* or sacrifice to be performed at new and full moon, and the *Āśva-medha* or horse-sacrifice; cf. *Taittiriya-samhitā*, *Vājasaneyi-samhitā*. — *Yajurveda-srāddha*, N. of a work (treating of the prayers and rites to be used at the anniversaries of the death of parents according to the school of the Yajur-veda). — *Yajur-vedin*, ī, inī, i, familiar with the Yajur-veda. — *Yajurvedi-vriṣhotsarga-tattva* ('*sha-ul*'), am, n., N. of part of the *Smṛiti-tattva* by Raghunandana on the release of a bull according to the teaching of the Yajur-veda. — *Yajurvedi-srāddha-tattva*, am, n., N. of certain verses by Raghunandana on the anniversaries of the death of parents according to the school of the Yajur-veda. — *Yajush-kṛita*, as, ā, am, Ved. performed with a *Yajus*, consecrated or dedicated with a sacrificial formula. — *Yajush-kṛiti*, is, f., Ved. consecration or dedication with a sacrificial formula. — *Yajush-kriyā*, f., Ved. a rite or ceremony accompanied with a *Yajus*. — *Yajush-tama*, Ved. superl. of *yajus*. — *Yajush-tara*, Ved. compar. of *yajus*. — *Yajush-tas*, ind., Ved. from a *Yajus*; in relation to a *Yajus*; on the authority of the Yajur-veda. — *Yajush-tā*, f. or *yajush-tva*, am, n., Ved. the state of a *Yajus*. — *Yajush-pati*, is, m. 'lord of the *Yajus*,' N. of *Vishṇu*. — *Yajush-pātra*, am, n., see *Gaṇa Kaskādi* to Pāṇ. VIII. 3, 48. — *Yajush-mat*, ān, ati, at, Ved. any rite accompanied with a sacrificial formula, (*yajushmatya ishtakā*, a term for certain bricks used in building the sacrificial altar.) — *Yajus-ēd*, ind. to the state of a *Yajus*. — *Yajūdara* (*yajus+udara*), as, m., Ved. 'Yajus-bellied, having the *Yajus* for a belly,' epithet of *Brahman*.

Yajña, as, m. prayer, devotion, homage, praise, (used in the older language with these meanings; cf. Zend *yasna*); worship of a deity, respect or reverence for a deity, act of worship or devotional act in general, (the five most important acts of devotion which ought to be performed daily by every twice-born man are *bhūta-y'*, *manushya-y'*, *pitrī-y'*, *deva-y'*, *brahma-y'*, q. q. v. v.; cf. *mahā-y'*); a sacrifice (this is the most common sense of the word), any offering or oblation, (*chintā-yajña*, a sacrifice in thought, mental offering); Sacrifice (personified); a form of *Vishṇu*; N. of a son of *Rudī* by *Ākūti*; of *Indra* under *Manu Svāyambhuva*; (according to native authorities also) N. of *Agni*; = *ātman*; *Yajña prajāpati*, N. of the reputed author of the hymn Rīg-veda X. 130. — *Yajña-karma*, as, n. a sacrificial act, sacrificial rite or ceremony; (*ā, ā, a*), occupied or engaged in a sacrifice. — *Yajña-kalpa*, as, ā, am, resembling or like a sacrifice, of the form or nature of an offering. — *Yajña-kāma*, as, ā, am, Ved. 'sacrifice-loving,' desiring sacrifice, eager for worship. — *Yajña-kāra*, as, ī, am, occupied or engaged in a sacrifice. — *Yajña-kāla*, as, m. 'sacrifice-time,' a season for sacrifice; N. of the last lunar day in each half of a month. — *Yajña-kilaka*, as, m. 'sacrifice-post,' the post to which the victim is fastened. — *Yajña-kunda*, am, n. a hole in the ground for receiving the sacrificial fire. — *Yajña-kṛti*, t, t, t, 'sacrifice-doing,' worshipping, performing or arranging a sacrifice, employed or occupied in a sacrifice; causing or occasioning sacrifices; (*t*), m. an epithet of *Vishṇu*; a priest conducting a sacrifice; N. of a king. — *Yajña-kṛintatra*, am, n. a fragment or portion of a sacrifice. — *Yajña-ketu*, us, m., Ved. (perhaps) one who is conversant with sacrifice; having the sacrifice for a mark or sign, the announcer of a sacrifice, (Say. = *yajñah prajñāpako yasya*); N. of a *Rākshasa* (in *Rāmāyaṇa* VI. 18, 14). — *Yajña-kopa*, as, m., N. of a *Rākshasa*. — *Yajña-kratu*, us, m. a sacrificial rite or ceremony in honour of the gods; a

complete rite or chief ceremony; a personification of Vishnu; (*acas*), m. pl. the Yajña and Kratu sacrifices. — *Yajña-kriyā*, f. sacrificial act, any sacrificial rite or ceremony. — *Yajña-gāthā*, f. a sacrificial verse or any memorial verse connected with the ritual of a sacrifice. — *Yajña-giri*, is, m., N. of a mountain. — *Yajña-ghna*, as, ī, am, 'sacrifice-destroying,' interrupting sacrifices; (*as*), m., a demon who interrupts sacrifices, a malicious or evil-omened demon. — *Yajña-chāga*, as, m., a goat for sacrifice. — *Yajña-jña*, as, ā, am, 'sacrifice-knowing,' conversant with sacrifices, understanding the worship of the gods. — *Yajña-tati*, is, f., Ved. a sacrificial offering, performance of a sacrifice. — *Yajña-tanū*, us, f., a form of worship; epithet of certain Vyāhritis; of certain sacrificial bricks (*ishtakā*). — *Yajña-tantra-suddhā-nidhi*, is, m., N. of a work on Vedic ritual by Sāyaṇācārya. — *Yajña-tantra-sūtra*, am, n., N. of a Sūtra work. — *Yajña-trāṭri*, tā, m., 'sacrifice-protector,' N. of Vishnu. — *Yajña-dakṣhīṇā*, f., a sacrificial gift or present, a fee or donation given to the priests engaged in the performance of a ceremony. — *Yajña-datta*, as, m., 'sacrifice-given,' a proper N. (commonly used in examples). — *Yajñadattaka*, as, m. (a diminutive), dear little Yajña-datta. — *Yajñadatta-vadha*, as, m., 'Yajña-datta's death,' N. of an episode of the Rāmāyana. — *Yajñadatta-sarman*, ā, m., a proper N. (often used in examples). — *Yajña-dikṣhā*, f., initiation into sacrifices, admission to sacrificial rites, due performance of the sacrifice (see Manu II. 169). — *Yajña-deva*, as, m., a proper N. — *Yajña-dravya*, am, n., any sacrificial utensil, anything used for sacrifice, a sacrificial vessel. — *Yajña-druhi*, -*dhruk* or -*dhrut*, m., an enemy of sacrifices, a Rākshasa. — *Yajña-dhara*, as, ā, am, bringing the sacrifice, bearing an offering; (*as*), m., N. of Vishnu. — *Yajña-dhira*, as, ā, am, Ved. experienced in or conversant with the worship of the gods; constant in sacrifice. — *Yajña-nārāyana*, as, m., a proper N. — *Yajña-nārāyana-dikṣhita*, as, m., N. of a preceptor. — *Yajña-nirvāha*, as, m., the accomplishment or carrying out of a sacrifice. — *Yajña-nirprīti*, is, f., completion or reward of a sacrifice, fruit of a sacrificial offering. — *Yajña-nishkrit*, t, t, Ved. arranging the sacrifice. — *Yajña-nī*, is, ī, ī, Ved. conducting worship, directing the sacrifice; (*ī*), m., a partaker of the sacrifice, (*Sāy.* = *yajñasya nirvāha-kāḥ*). — *Yajña-nemī*, is, m., 'surrounded by sacrifices,' an epithet of Kṛishṇa. — *Yajña-pati*, is, m., lord of the sacrifice, (applied to the person who institutes and bears the expense of a sacrificial ceremony); N. of Soma and of Vishnu (as gods in whose honour an offering is made); of an author. — *Yajña-patnī*, f., the wife of the person who institutes a sacrifice, (as taking part in the ceremony). — *Yajña-patha*, as, m., Ved. path of worship, way of sacrifice. — *Yajña-pad* or *yajña-pād*, Ved. (perhaps) walking on sacrifices, (a feminine form *yajña-padī* is given). — *Yajña-paribhāṣā*, f., N. of a Sūtra work by Āpastamba. — *Yajña-parus*, us, n., Ved. a joint or part of a sacrifice. — *Yajña-paśu*, us, m., an animal for sacrifice, victim; a horse. — *Yajña-pātra*, am, n., a sacrificial vessel. — *Yajñapātriya*, as, ā, am, proper or suitable for a sacrificial vessel. — *Yajña-pāśva*, am, n., N. of a work; (*as*), m., N. of an author (according to some). — *Yajña-puṣṇ*, yamān, m., 'soul of sacrifice,' N. of Vishnu. — *Yajña-puṣṇa*, am, n., Ved. the tail, i.e. the last part or conclusion of a sacrifice. — *Yajña-puras-carāṇa*, am, n., N. of a work. — *Yajña-purusha* or *yajña-pūrusha*, as, m., N. of Vishnu. — *Yajña-prajāna*, am, n., N. of the eighty-fifth chapter of the Uttara-kāṇḍa of the Rāmāyana. — *Yajña-prī*, is, ī, ī, Ved. taking pleasure in sacrifices. — *Yajña-phala-da*, as, ā, am, yielding the fruit of sacrifices; (*as*), m., 'recompensing or rewarding for sacrifice,' an epithet of Vishnu. — *Yajña-bandhu*, us, m., Ved. companion of sacrifice. — *Yajña-bāhu*, us, m., 'arm of sacrifice,' N. of Agni; of Priya-vrata. — *Yajña-bhanga*, as, m., N. of the Fifth Act of Vaidya-nātha's

Citra-yajña-nātaka. — *Yajña-bhāga*, as, m., a part or portion of a sacrifice; (*as*, ā, am), having a share in a sacrifice, partaking of an offering; (*as*), m., a god, deity. — *Yajñabhāga-bhuj*, k, k, k, enjoying a share in a sacrifice; (*k*), m., a god, deity. — *Yajñabhāgēvara* ('ga-īś'), as, m., N. of Indra. — *Yajña-bhājana* or *yajña-bhāṇḍa*, am, n., a sacrificial vessel or utensil. — *Yajña-bhāvana*, as, ā, am, causing or promoting sacrifice; (*as*), m., an epithet of Vishnu. — *Yajña-bhāvita*, as, ā, am, honoured with sacrifices (said of the gods). — *Yajña-bhuj*, k, k, k, enjoying sacrifice, taking pleasure in offerings; (*k*), m., a god, deity (especially Vishnu). — *Yajña-bhūmi*, is, f., 'sacrifice-ground,' a place for sacrifice. — *Yajña-bhishāṇa*, as, m., 'sacrifice-ornament,' white Darbha grass. — *Yajña-bhrit*, t, m., 'sacrifice-bearer,' an arranger or institutor of a sacrifice, one who institutes or bears the expense of a sacrifice; an epithet of Vishnu. — *Yajña-bhoktri*, tā, m., 'enjoyer of sacrifice,' N. of Kṛishṇa. — *Yajña-maṇḍala*, am, n., a sacrificial ring or circle, place for sacrifice. — *Yajña-manas*, ās, ās, as, having the mind or attention set on sacrifices. — *Yajña-man-man*, ā, ā, ā, Ved. intent on sacrifices, delighting in sacrifice, (*Sāy.* = *yajñārtham matimat, yajvan*). — *Yajña-maya*, as, yā, am, consisting of sacrifices, containing sacrifice. — *Yajña-mahotsava* ('hā-ut'), as, m., a great sacrificial feast or ceremony. — *Yajña-māli*, is, m., a proper N. — *Yajña-mukha*, am, n., Ved. an introduction to a sacrifice, commencement of a sacrifice. — *Yajña-mush*, t, t, t, 'sacrifice-stealing,' robbing a sacrifice; (*f*), m., a demon who lies in wait and carries off a sacrifice. — *Yajña-mūrti*, is, m., a proper N. — *Yajña-meni*, Ved. = *ayudha* (according to the commentator). — *Yajña-yaśasa*, am, n., Ved. the beauty or splendor of a sacrifice. — *Yajña-yogya*, as, ā, am, suited or proper for a sacrifice; (*as*), m., *Ficus Glomerata*. — *Yajña-rasa*, as, m., 'juice or fluid of sacrifice,' the Soma. — *Yajña-rāj*, t, m., 'king of the sacrifice,' the moon, (perhaps for *yajva-rāj*; cf. *yajvanām patih* under *yajvan*). — *Yajña-ruṇi*, is, m., N. of a Dānava. — *Yajña-retas*, as, m., 'seed of sacrifice,' the Soma. — *Yajña-arta* ('na-ṛita'), as, ā, am, Ved. suitable or proper for sacrifice (?); set apart for sacrifice (?). — *Yajña-linga*, as, m., 'having sacrifice for his attribute,' N. of Kṛishṇa. — *Yajña-vaśas*, as, n., Ved. a sacrificial word or speech; (*ās*), m., N. of a preceptor (having Rājastambāyana as his patronymic). — *Yajña-vat*, ān, āti, āt, Ved. having or possessing sacrifice, worshipping. — *Yajña-vaśas*, Ved. loving sacrifice. — *Yajña-varāha*, as, m., Vishnu in the boar-incarnation; [cf. *yajña-sūkara*]. — *Yajña-vardhana*, as, ī, am, Ved. increasing or promoting sacrifice. — *Yajña-varman*, ā, m., N. of a king. — *Yajña-valka*, as, m., a proper N. — *Yajña-valli*, f., = *soma-valli*, *Cocculus Cordifolius*. — *Yajña-vāta*, as, m., 'sacrifice-enclosure,' a place prepared and enclosed for a sacrifice. — *Yajña-vāma*, as, m., a proper N. — *Yajña-vāstu*, u, n., Ved. a place for worship or sacrifice, sacrificial ground. — *Yajña-vāha*, as, ā, am, conducting or accompanying the sacrifice, conveying the sacrifice to the gods; (*as*), m., N. of one of Skanda's attendants. — *Yajña-vāhana*, as, m., the conductor of a sacrifice, a Brāhman; 'having sacrifice for a vehicle,' epithet of Vishnu; of Śiva. — *Yajña-vāhas*, ās, ās, as, Ved. bringing or offering sacrifice, a worshipper, offerer of sacrifice; receiving sacrifice (said of the gods and of the Maruts). — *Yajña-vāhin*, ī, īnī, ī, conducting or accompanying the sacrifice, conveying the sacrifice to the gods. — *Yajña-vid*, t, t, t, 'sacrifice-knowing,' skilled in sacrifice. — *Yajña-vidyā*, f., knowledge of sacrifice, skill in sacrifice. — *Yajña-vibhrashta*, as, ā, am, Ved. one whose sacrifice has failed or is profitless. — *Yajña-vīrya*, as, m., 'whose might is sacrifice,' epithet of Vishnu. — *Yajña-vriksha*, as, m., 'sacrifice-tree,' the banian or Indian fig-tree. — *Yajña-vididha*, as, ā, am, Ved. exalted with sacrifices, delighted with offerings (said of Indra). — *Yajña-vrith*, Ved. pleased with sacrifices or abounding in

sacrifices. — *Yajña-vedī*, is, or *yajña-vedī*, f., an altar for sacrifice, a place prepared for a sacrifice. — *Yajña-veśasa*, am, n., Ved. interruption of worship or sacrifice, desecration or profanation of sacrifice. — *Yajña-voḍhave* (*voḍhave*, dat. c. of *voḍhu*, used as an inf. of rt. *vah*), Ved. to accompany or attend the sacrifice, to convey the offering to the gods. — *Yajña-vrata*, as, ā, am, Ved. observing the sacrifice, conforming to the ritual or observance of sacrifice. — *Yajña-satru*, us, m., an enemy of sacrifices; N. of a Rākshasa. — *Yajña-saraṇa*, am, n., 'sacrifice-shed,' a building or temporary structure under which sacrifices are performed. — *Yajña-sālā*, f., a sacrificial hall; = *agni-saraṇa*, a house or place for keeping the sacrificial fire. — *Yajña-sāstra*, am, n., the science of sacrifice, ordinances or rules relating to sacrifices. — *Yajñasāstra-vid*, t, t, t, knowing the rules or ordinances for sacrifices. — *Yajña-sishṭa*, as, ā, am, (anything) left from a sacrifice or oblation. — *Yajña-sishṭāsana* ('ṭa-as'), am, n., the eating of the remains of a sacrifice, a repast on the remnants of a sacrifice (Manu III. 118). — *Yajña-sīla*, as, ā, am, accustomed to perform sacrifices, frequently performing sacrifices; (*as*), m., N. of a Brāhman. — *Yajña-sēsha*, as, am, m., n., the remains or residue of a sacrifice (Manu III. 285). — *Yajña-srī*, is, ī, ī, promoting or favourable to sacrifice, (*Sāy.* = *yajñasya sampad-rūpaḥ*); (*ī*), m., N. of a king. — *Yajña-sreshṭhā*, f., *Cocculus Cordifolius*. — *Yajña-samṣṭa*, as, ā, am, Ved. excited by offerings or sacrifices. — *Yajña-samsthā*, f., Ved. the constitution or basis of a sacrifice, form of a sacrifice. — *Yajña-sadana*, am, n., a sacrificial hall. — *Yajña-sadas*, as, n., an assembly or number of people at a sacrifice. — *Yajña-samriddhi*, is, f., N. of the eighty-sixth chapter of the Uttara-kāṇḍa of the Rāmāyana. — *Yajña-sambhāra*, as, m., apparatus or materials for a sacrifice. — *Yajña-sūdh*, t, t, t, Ved. 'sacrifice-effecting,' accomplishing sacrifices. — *Yajña-sādhana*, as, ī, am, 'sacrifice-effecting,' accomplishing sacrifices; occasioning or causing sacrifices, (used as an epithet of Vishnu). — *Yajña-sāra*, as, m., 'essence of sacrifice,' N. of Vishnu; *Ficus Glomerata*. — *Yajña-sārathi*, N. of a Sāman. — *Yajña-siddhi*, is, f., the completion or accomplishment of a sacrifice, the due performance of a sacrificial ceremony; obtaining the objects of a sacrifice. — *Yajña-sūkara*, as, m., Vishnu in his incarnation as a boar (= *yajña-varāha*). — *Yajña-sūtra*, am, n., a sacred cord worn over the left shoulder and under the right arm at sacrifices, the sacrificial thread or cord, (see *yajñopavīta*). — *Yajña-soma*, as, m., N. of Drupada; of a king of Vidarbha; of a Dānava; of Vishnu; of various men. — *Yajña-soma*, as, m., N. of several Brāhmins. — *Yajña-sthala*, am, n., a place for sacrifice; N. of an Agra-hāra; of a Grāma; of a town. — *Yajña-sthānu*, us, m., a sacrificial post or stake. — *Yajña-sthāna*, am, n., a place for sacrifice. — *Yajña-svāmīn*, ī, m., N. of a Brāhman. — *Yajña-han*, ā, -*ghmī*, a, destroying sacrifice, injuring or vitiating sacrifice, interrupting worship; (*ā*), m., N. of Śiva. — *Yajña-hana*, as, ā, am, = *yajña-han* above; (*as*), m., N. of a Rākshasa. — *Yajña-hri-daya*, as, ā, am, 'whose heart is sacrifice,' liking sacrifice above everything else, loving sacrifice. — *Yajña-hotri*, tā, m., an offerer at a sacrifice; invoker of the (gods who are) worthy of worship, (*Sāy.* = *yashtarvānāṃ devānām āhvāṭi*); N. of a son of Manu Uttama. — *Yajñāṇsa* ('na-an'), as, m., a part or share of a sacrifice. — *Yajñāṅsa-bhuj*, k, m., 'enjoying a share in sacrifices,' a god, deity. — *Yajñāṅsāra* ('na-ag' or -*ag*), am, n., a shed for sacrifice. — *Yajñāṅga* ('na-an'), am, n., 'sacrifice-limb,' a part of a sacrifice, any means or instrument or implement of a sacrifice; (*as*), m., the glomerous fig-tree, *Ficus Glomerata*; *Acacia Catechu*; *Clerodendrum Siphonanthus*; N. of Vishnu or Kṛishṇa; of Śiva; (*ā*), f., *Cocculus Cordifolius*. — *Yajñātman* ('na-āt'), ā, m., 'soul of sacrifice,' N. of Vishnu. — *Yajñātman-mīśra*, as, m., N. of the father of Parthasarathi-mīśra. — *Yajñānukāśin* ('na-an'), ī,

īni, *ī*, Ved. looking at or inspecting sacrifices, (according to a commentator = *yajña-tattva-prakāśana-samartha*). — *Yajñānta* (*ñā-an*), *as*, m. the conclusion or termination of a sacrifice; a supplementary sacrifice. — *Yajñānta-kṛt*, *t*, m., N. of Vishnu. — *Yajñāyatana* (*ñā-āy*), *am*, n. a place for sacrifice. — *Yajñāyudha* (*ñā-āy*), *am*, n., Ved. 'sacrifice-instrument', any vessel or utensil employed at a sacrifice, (ten are usually enumerated). — *Yajñāyudhīn*, *i*, *ini*, *ī*, Ved. having or furnished with sacrificial utensils. — *Yajñāri* (*ñā-ar*), *ī*, m. 'foe of sacrifices', epithet of Śiva. — *Yajñārtha* (*ñā-ar*), *as*, *ā*, *am*, serving for a sacrifice; (*am*), ind. for the sake of sacrifice. — *Yajñārha* (*ñā-ar*), *as*, *ā*, *am*, deserving sacrifice; suitable or fit for sacrifice; (*au*), m. du. epithet of the two Aśvins. — *Yajñāvayava* (*ñā-av*), *as*, m. 'whose limbs consist of sacrifices', epithet of Vishnu. — *Yajñāvasāna* (*ñā-ar*), *am*, n., N. of the ninety-third chapter of the Uttara-kāṇḍa of the Rāmāyaṇa. — *Yajñāśana* (*ñā-ar*), *as*, m. 'consumer of sacrifices', a god, deity. — *Yajñāśah*, *t*, *t*, *t*, Ved. mighty in sacrifice; bearing the sacrifice, (Sāy. = *yajñasya vodhṛs* or *dhārāyitr*). — *Yajñāśa* (*ñā-īśa*), *as*, m. 'lord of worship or of sacrifice', epithet of Vishnu; of the sun. — *Yajñāśvara* (*ñā-īś*), *as*, m. 'lord of worship or of sacrifice', epithet of Vishnu; N. of an author; (*i*), *t*, N. of a particular magical incantation. — *Yajñāśarāya* (*ñā-ār*), *as*, m. a proper N. — *Yajñāśesha* (*ñā-īśa*), *us*, m. a proper N. — *Yajñāśikha* (*ñā-īśa*), *am*, n. a species of fragrant grass (= *dirgha-rohishuka*). — *Yajñāndumbara* (*ñā-ud*), *as*, m. = *uḍumbara*, Ficus Glomerata. — *Yajñānpakarāṇa* (*ñā-up*), *am*, n. 'sacrifice-instrument', any utensil or implement useful or necessary for sacrifice. — *Yajñānpavita* (*ñā-up*), *am*, n. the solemn investiture of youths of the first three castes, Brāhmanas, Kshatriyas, and Vaiśyas, with a peculiar thread or cord worn over the left shoulder and hanging down diagonally across the body to the right hip, by which they are considered regenerated and admitted to the twice-born classes, see *upa-naya*; (in the later language) the sacred thread itself, (originally, it appears, worn at sacrifices and restricted to the first three tribes, as explained above; in modern times assumed by other mixed castes in various parts of India, as by the Vaidyas or medical caste in Bengal; according to Manu II. 44, a Brāhman's thread should be of cotton, a Kshatriya's of flax or hemp, a Vaiśya's of woollen thread, and the youths should be invested at particular ages, see *upa-naya* and cf. *yajñā-sūtra*; this thread is commonly called *Janeu*, which is probably corrupted fr. *yajñop*.) — *Yajñānpavita-vaṭ*, *am*, *atī*, *at*, or *yajñānpavitin*, *i*, *ini*, *ī*, invested with the sacred thread; [cf. *upavitin*]. — *Yajñānpāśaka* (*ñā-up*), *as*, m. an honourer of sacrifices, one who performs a sacrifice.

Yajñaka = *yājaka*, q. v.

Yajñāya (fr. *yajña*). Nomp. P. *yajñāyati*, -*yitum*, Ved. to perform a sacrifice or be diligent in sacrificing.

Yajñāyajñīya, *am*, n., N. of a Sāman, (so called from the verse Rīg-veda I. 168, 1, which begins with *yajñā-yajñā*; it is also called Agniṣṭoma-sāman, from coming at the end of the Agni-ṣṭoma.)

Yajñāyat, *an*, *anti*, *at*, Ved. one who performs a sacrifice or is eager to make offerings.

Yajñāraṅgeṣa-purī, *f*, N. of a town, (perhaps for *yajña-rāṅgeṣa-purī*.)

Yajñika, *us*, m. Butea Frondosa; = *yajñadattaka*, (see Scholiast on Pāp. V. 3, 78; cf. *devika*.)

Yajñin, *i*, *ini*, *ī*, having sacrifices, abounding in sacrifices [cf. *dākṣhāyama-yajñin*]; (*i*), m. epithet of Vishnu.

Yajñīya, *as*, *ā*, *am*, worthy of worship or sacrifice, sharing in sacrifice; sacred, godly, divine, adorable, (applied to gods and to anything belonging to them, e.g. the chariot of the Aśvins; also to rivers, &c.); active or eager in the worship of the gods, skilful in sacrifice, having a capacity for sacrifice; pious, devoted, holy; belonging to worship, relating to a

sacrifice, suitable or fit for sacrifice, sacrificial; (*us*), m. a god, deity; N. of the Dvāpara or third Yuga. — *Yajñīya-deśa*, *as*, m. 'sacrificial-country', the country of the Hindūs, Hindūstān or that region in which sacrificial ceremonies can be duly performed, the country in which the black antelope is native, see Manu II. 23. — *Yajñīya-dālā*, *f*, a hall for sacrifice, sacrificial hall; a temple, shrine.

Yajñīyat, Ved. a word used in Satapatha-Br. IX. 2, 3, 10, to explain *adhvaryat*.

Yajñīya, *as*, *ā*, *am*, suitable or fit for sacrifice, proper for the performance of a sacrifice, sacrificial; (*as*), m. the glomerous fig-tree, Ficus Glomerata. — *Yajñīya-bratma-pādapa*, *as*, m. a species of plant (= *vīkankata*).

Yajya, *as*, *ā*, *am*, to be worshipped, adorable; to be sacrificed, &c.; (*am*, *ā*), n. f. worshipping, sacrificing, in *deva-v*, q. v.

Yajyamāna, *as*, *ā*, *am*, = *ijyamāna*.

Yajyu, *us*, *us*, *u*, worshipping, adoring, honouring; devout, pious, godly; taking part in a sacrifice, an assistant priest at a sacrifice; (*us*), m. an Adhvaryu priest or one conversant with the Yajur-veda; = *yajyamāna*.

Yajvan, *ā*, *ari*, *a* (a feminine form in *anī* is said to exist), worshipping, sacrificing; a worshipper, adorer, honourer; a sacrificer, one who performs sacrifices in due form or agreeably to the ritual of the Veda, sacrificial, effective of sacrifices, (Sāy. = *yāganishpādaka*); *yajvanām patih*, N. of the moon.

Yajvān, *i*, *ini*, *ī*, = *yajvan* above.

Yashārya, *as*, *ā*, *am*, to be worshipped, &c.

1. *yashī*, *is*, *f*. (for 2. *yashī* see s. v.), sacrificing, (perhaps incorrect for 3. *ishī*.)

Yashū-kāma, *as*, *ā*, *am*, desiring to worship, wishing or intending to sacrifice.

Yashtrī, *tā*, *trī*, *trī*, one who worships or sacrifices, a worshipper, sacrificer (= *yajyamāna*).

ययय yayva, *am*, n., N. of a Sāman.

Yayvāpatya and *yayvāpatyōstara*, *am*, n., N. of two Sāmans.

यत् 1. *yat*, *yan*, *yati*, *yat* (fr. rt. 5. i), going, passing, moving.

यत् 2. *yat* (connected with rt. *yam*), cl.

1. A. (Ved. and ep. also P.) *yatāte* (-*tī*), *yete* (3rd pl. *yete*), *yatiśhyate*, *ayatiśhyat*, *yatitum*, to join, connect, unite (Ved. P.); to excite, arouse (Ved. P., according to Sāy. on Rīg-veda VII. 36, 2. *yatati* = *yitayati*, *pravartayati*, he arouses, animates to exertion); to join or attach one's self to, unite one's self with, associate with (Ved. A.); to come together or be arranged in order (Ved. A.); to proceed, go (Ved.); to try to join one's self with (with loc.); to endeavour to reach (Ved. A.); to strive or endeavour after, struggle after, be eager or anxious for (with loc. or dat. or even acc., or with one of the following prepositional words, *arthē*, *arthāya*, *artham*, *hetos*, *prati*, or with the inf.); to exert one's self, endeavour, take pains, make effort, persevere, observe caution, be watchful; to strive against, be engaged in mutual contest, contend together (Ved.); Caus. *yitayati*, -*yate*, -*yitum*, Aor. *ayiyatāt*, to join, connect, associate, unite (Ved. P.); to join or attach one's self to (Ved. A.); to join or unite to (Ved. P.); to requite, recompense, repay, restore, return, give up; to cause to be repaid or requited or restored; to receive in requital (A.); to cause to strive or make effort, animate, encourage, instigate; to cause to contend (Ved.); to pain, harass, distress, torture, vex, annoy; to reprehend, despise: Desid. *yijātiśhate*: Intens. *yāyatyate*, *yāyatti*; [cf. according to some Gr. *ῥῥῥῥ*].

Yatat, *an*, *anti*, *at*, exerting one's self, striving after, &c., (in Rīg-veda V. 48, 5. *yatat* = *uddharat*, extirpating.)

Yatana, *am*, n. the act of making effort or exertion, an effort, endeavour.

Yataniya, *as*, *ā*, *am*, to be exerted or penevered or striven after; (the neut. may be used impersonally,

e.g. *sadā yataniyam muktau*, one must always strive after final emancipation.)

Yatamāna, *as*, *ā*, *am*, striving, endeavouring, struggling, persevering, making effort, taking pains.

Yatavya, *as*, *ā*, *am* (fr. an unused *yatu*), Ved. = *prayatna-vat*.

Yatāna, *as*, *ā*, *am*, Ved. uniting or coming together (in regular order), ranging; proceeding, (Sāy. = *pravartamānu*.)

Yatita, *as*, *ā*, *am*, striven, endeavoured, attempted, tried, striven after, (sometimes with inf. used passively, e.g. *esha trayā hantum yatituh*, he was attempted to be killed by thee); endeavouring, taking pains; (the neut. may be used impersonally, e.g. *yatitum mayā yantum*, it was attempted by me to go, it was my intention to go.)

Yatīavya, *as*, *ā*, *am*, to be strived for or after, to be endeavoured; (the neut. is used impersonally with loc., e.g. *arthārjane yatīavyam*, one must strive for the acquisition of money.)

Yatuna, *as*, *ā*, *am*, Ved. going, moving, (Sāy. = *guntṛi*.)

1. *yatta*, *as*, *ā*, *am* (for 2. see under st. *yam*), endeavoured, making effort or exertion, taking care, watchful; prepared, ready; ready for (e.g. *raṇe yattaḥ*, ready for battle, or with an inf.); resolved; cared for, attended to (as a chariot, &c.).

Yatna, *as*, m. effort, endeavour, exertion, energy, diligence, perseverance, zeal; labour, work, trouble, pains, difficulty; effort for, endeavour after (with loc., e.g. *paropakṛitau yatnāḥ*, an effort for the benefit of another); *yatnam kṛi*, to make effort, use exertion, take pains, strive; (*ena*), ind. with effort, diligently, vigorously, eagerly, with all one's might; carefully; (*āt*), ind. from effort, with effort, after great exertions; in spite of every effort; necessarily. — *Yatna-tas*, ind. from effort, diligently, vigorously, eagerly, zealously; carefully. — *Yatna-pratipādyā*, *as*, *ā*, *am*, to be explained with difficulty, difficult, not easy. — *Yatna-vat*, *am*, *atī*, *at*, possessing energy, making or using effort, energetic, using exertion, strenuous, laborious, assiduous, persevering, diligent; striving after, taking pains about (with loc.). — *Yatnavat-tva*, *am*, n. the state or condition of making effort, diligence, zealousness. — *Yatnākṣhepa* (*ñā-āk*), *as*, m. (in rhetoric) the making an objection notwithstanding an effort to repress it.

Yatya, *as*, *ā*, *am*, to be strived for or after, to be exerted.

यत् यत्ता See under rt. *yam*, p. 809.

यत्तय yatama, *as*, *ā*, *at* (superl. of 3. *ya* or *yad*; see Gram. 236), who or which (of many).

Yatamathā, ind., Ved. in which of many ways, (*yatamathā katamathā*, in the same way, as always.)

Yatara, *as*, *ā*, *at* (compar. of 3. *ya*), who or which (of two).

Yatarathā, ind. in which of two ways.

यत्स yatas, ind. (fr. the pronom. base 3. *ya*; correlative of *tatas*, q. v., and often used for the ablative or even instrumental cases *yasmāt*, *yebhyas*, *yasyān*, *yena*, &c. of the relative pronoun *yad*, but oftener as an adverb or conjunction), from which, from what, whence; in consequence of which, for which reason, wherefore; because, since, whereas, as, for; from which place, wherefrom, from any place; where, whither, in which direction; from which time, from which time forward, ever since, (*yato jātā*, from her birth up to the present time, ever since her birth); that, so that, on condition that; *yato-yatas*, from whichever, from whatever, from whatever place, from wherever, whencesoever, wherever, whithersoever; *yatas-tatas*, from whichever, from which place soever, from this or that person or place, from any one whatever, from any place whatsoever, any whither, any where-soever; *yata eva kutaś ca*, from this or that place, from any place whatever; *yataḥ-prabhṛti*, whence-

forward, from which time forward, from what time; [cf. Gr. ὁ-θεν; Slav. jundu-se.] —Yato-jā, ās, ās, am, or yatodbhava ('tas-ud'), as, ā, am, produced from which. —Yato-mūla, as, ā, am, originating in or from which.

यति 1. *yati* (fr. the pronom. base 3. *ya*; correlative of *tat*, q. v.; declined in plur. only, all the cases except the nom. voc. acc. taking terminations, e.g. inst. *yatibhis*, dat. and abl. *yatibhyas*, gen. *yatinām*, loc. *yatishu*, see Gram. 227. a), as many (= Lat. *quot*); as often; how many; how often. (For 2. *yati* see p. 809, col. 1.)

Yatitha, as, ā, am, 'as manieth, the as manieth,' [cf. *tatitha*.]

Yatidhā, ind., Ved. in as many parts, in as many ways.

यतीयस *yatiyasa* (?), am, n. silver.

यतुका *yatukā* or *yatūkā*, f. a species of plant (= *rajanī*, *janani*).

यतुन *yatuna*. See p. 804, col. 3.

यत्कर *yat-kara*, *yat-kāma*, *yat-kāraṇam*, *yat-kratu*, &c. See p. 808, col. 1.

यत्न *yatna*, *yatya*, &c. See p. 804, col. 3.

यत्र *yatra*, ind. (fr. the pronom. base 3. *ya*; correlative of *tatra*, q. v., often used for the loc. cases *yasmin*, *yasyām*, *yeshu*, &c., but oftener as an adverb or conjunction), in which place, where, 'wherein, wherever, whither; when; whereas, because, since; that; so that; *yatra yatra*, wherever, wheresoever, whithersoever, whensoever; *yatra-tatra*, in any place whatever, anywhere, (*yatra-tatra* dine, on any day whatever, on whatever day you like); *yatra-kutra*, in any place whatever; everywhere, in every part; *yatra-kutracit* or *yatra-kutrāpi*, in whatever place, in some place or other, in any place whatever, anywhere, in whichever (e.g. *yatra-kutrāpi janmani*, in whichever birth); *yatra-kvacāna* or *yatra-kvāpi* or *yatra-kva* *ā* or *yatra-kva* *vā*, wherever, whithersoever, anywhere, anywhere; whenever, as often as, every time; at any time; hither and thither. —*Yatra-kāman*, ind. wherever it pleases, according to pleasure or wish. —*Yatra-kāmavasāya* ('*ma-av*'), as, m. the supernatural power of taking up an abode or transporting one's self anywhere one likes, (this power is said to belong to some Yogins.) —*Yatrakāmavasāyātā*, f. or *yatrakāmavasāyī-tva*, am, n. = *yatra-kāmāvasāya* above. —*Yatrakāmavasāyīn*, ī, inī, ī, having the power of taking up a residence or transporting one's self anywhere one wishes. —*Yatra-tatra-sāya*, as, ā, am, lying down anywhere, sleeping anywhere. —*Yatra-sāyan-griha* or *yatra-sāyam-pratishraya*, as, ā, am, having or taking up an abode wherever the evening finds one, spending the night anywhere where one happens to be. —*Yatra-sitha*, as, ā, am, where staying, in which place abiding. —*Yatrakūta* ('*ra-āk*'), am, n., Ved. the aim or object in view.

Yatratya, as, ā, am, where being, dwelling in which place, relating to which place, of which place, whose (used relatively).

यथा *yatha-rishi*, *yatharcām*, &c. See col. 2.

यथा *yathā*, ind. (fr. the pronom. base 3. *ya*; correlative of *tathā*, q. v.), in which manner, in which way, as, like as, like, (sometimes redundantly connected with *iva*); as, for example; as truly as, (in asseverations, followed by *tathā* or *tena satyena*, so truly); that, so that, in order that (with pot. or not unfrequently with pres. impf. perf. fut. or aor.; in the earlier language *yathā* in this sense is often found after the first word of a sentence); that, whether, (often used as an introduction to a direct sentence after verbs of knowing, believing, hearing, doubting, &c., either with or without *iti*, e.g. *jñāyate yathā rājā tat karishyati*, it is known

that the king will do that; *viddhi yathā sū punar eshyatīti*, know that she will return); whereas, since, because; when, as when, as if; as soon as; as is right or proper (= *yathā-vat*); how! (as an exclamation); *yathā—tathā*, as—so; as—just so, (instead of *tathā*, the other similar correlatives *evam*, *eva*, *tadvat*, *tad evam* are often found in the corresponding clause); *yathā yathā—tathā tathā*, in whatever manner—in that manner; according as—so; in whatever degree or proportion—in that degree or proportion; by how much the more—by so much the more; *yathā-tathā*, in whatever manner, in any manner or way, in every way, as always, as ever; *yathā-kathanācīt*, in any way, in any manner, any wise, somehow or other, anyhow; *tad yathā*, as here follows, that is to say, namely, as for example; *yathā-kathā*, as much as; *yathā-kathā* *ā*, now and then, rarely, unfrequently; *yathāiva* (*yathā eva*), just as. —*Yatha-rishi*, ind., Ved. according to the Rishi (see Gram. 38. h). —*Yatharcām* ('*thā-ric*'), ind. according to the Ric. —*Yathartu* ('*thā-rtu*'), ind. according to the season; in accordance with a fixed time, corresponding to the right season. —*Yathartuka* ('*thā-ric*'), as, ā, am, corresponding to the season of the year. —*Yathartu-pushpita*, as, ā, am, bearing flowers or blossoms at the right season. —*Yatharishi* ('*thā-rishi*'), ind. = *yatha-rishi* above. —*Yathānāśa-tas* ('*thā-an*'), ind. according to shares or portions, in due proportion, proportionably. —*Yathā-kamishtham*, ind. according to the youngest, from the youngest to the oldest; [cf. *yathā-jyeshtham*.] —*Yathā-kartavya*, as, ā, am, as proper to be done; (*am*), n. what is right or proper to be done (under any particular circumstances). —*Yathā-karma*, ind. in accordance with (any) action, according to actions, in accordance with duties; according to circumstances. —*Yathā-karmagunam*, ind. in accordance with actions and qualities. —*Yathā-kalpam*, ind. in conformity with ritual or ceremonial, according to rule or rubric. —*Yathā-kāṇḍam*, ind. according to Kāṇḍas or chapters. —*Yathā-kāma*, as, ā, am, conformable to desire, (acting) according to wish; (*am*), ind. according to wish, as one likes, at pleasure, agreeably, easily, comfortably. —*Yathākāmārcītarthin* ('*ma-ar*'), ī, inī, ī, honouring suppliants by conforming to their desires. —*Yathā-kāmin*, ī, inī, ī, acting according to will or pleasure, independent, wilful, uncontrolled. —*Yathākāmya*, am, n. (probably incorrect for *yathākāmya*), will, inclination, pleasure. —*Yathā-kāyam*, ind., Ved. 'according to body or form,' according to the dimensions (of anything). —*Yathā-kāram*, ind. according to which way, in which manner. —*Yathā-kārin*, ī, inī, ī, as acting, acting in which way. —*Yathā-kārya*, as, ā, am, = *yathā-kartavya*. —*Yathā-kāla*, as, m. the proper time (for anything), a suitable moment, auspicious time; (*am*), ind. according to time, in due time, at the proper moment, at the right time. —*Yathākāla-prabodhin*, ī, inī, ī, watchful in proper seasons, waking at the right time. —*Yathā-kuladharmam*, ind. according to family usage, in conformity with family customs. —*Yathā-kṛta*, as, ā, am, as has been done, as agreed, made or done according to rule, done according to custom or agreement, usual, customary, conventional; (*am*), ind. as happened, according to usual practice, in the way agreed upon. —*Yathā-kṛishṭam*, ind., Ved. according to furrows, furrow after furrow. —*Yathā-klṛipti*, ind. in a suitable or fitting way. —*Yathā-kratu*, us, us, u, Ved. conforming to a plan or design, forming which plan. —*Yathā-kramam* or *yathā-krameṇa*, ind. according to order, in regular order or series, in due succession, regularly, methodically, successively, in a row, respectively, in due form, properly. —*Yathā-krośam*, ind., Ved. according to Krośas. —*Yathā-kṣhamam*, ind. according to power or ability, as much as possible. —*Yathā-kṣhemena*, ind. with all due safety or security, safely, comfortably, peaceably. —*Yathā-kṣhamam*, ind., Ved. as dug or excavated. —*Yathā-khyam* ('*thā-ākṣ*'), ind. according to names, as

named. —*Yathākhyaṭa* ('*thā-ākṣ*'), as, ā, am, as previously described or mentioned, before mentioned. —*Yathākhyānam* ('*thā-ākṣ*'), ind. in accordance with any narrative or statement, according to the circumstances narrated, as stated. —*Yathā-gata*, as, ā, am, as gone, as previously gone; *yathāgata* ('*thā-āg*'), as come, as one came; as one came (into the world), without sense, stupid [cf. *yathā-jāta*]; *yathā-gatam* or *yathāgatena*, ind. by the way one came. —*Yathāgāmam* ('*thā-āg*'), ind. according to tradition, as handed down. —*Yathā-gātram*, ind., Ved. according to limbs, limb after limb. —*Yathā-guṇam*, ind. according to Guṇas or qualities. —*Yathā-griham*, ind. according to houses or habitations, (*yānti yathā-griham*, they go to their respective homes.) —*Yathā-grihām*, ind., Ved. as taken, just as laid hold of, as come to hand, in regular order or succession. —*Yathā-gotra-kula-kalpam*, ind. according to the usages of a family or race. —*Yathāgnī* ('*thā-āg*'), ind., Ved. according to (the size of) the fire. —*Yathā-grahaṇam*, ind., Ved. according to any statement, conformably to what was mentioned. —*Yathārgam* ('*thā-ar*'), ind., Ved. according to limbs or members, limb after limb. —*Yathā-damasam*, ind., Ved. Cāmasa after Cāmasa. —*Yathā-dāram* ('*thā-dā*'), ind. according to custom, as usual, as customary. —*Yathā-dārin* or *yathā-dārin* ('*thā-dā*'), ī, inī, ī, Ved. as proceeding, as acting. —*Yathā-dānta*, as, ā, am, as thought of or considered, previously considered. —*Yathā-dāditam*, ind., Ved. according to precept, in conformity with injunction. —*Yathā-chandasam*, ind., Ved. according to metre, one metre after another. —*Yathā-jāta*, as, ā, am, just as born; senseless, stupid, foolish, a natural; barbarous, outcast; (*am*), ind. according to race or family, family by family. —*Yathā-jāti*, ind., Ved. according to birth, according to kind or class, sort by sort. —*Yathā-josham*, ind., Ved. according to will or pleasure, according to one's satisfaction, (also read *yathā-yosham*.) —*Yathājñāpta* ('*thā-jñ*'), as, ā, am, as previously enjoined, before directed. —*Yathā-jñānam*, ind. according to knowledge, to the best of one's knowledge or judgment. —*Yathā-jyeshtham*, ind. according to the oldest, by seniority, according to rank, from the oldest to the youngest. —*Yathā-tattham*, ind. in accordance with truth, as the case really is, according to actual fact, exactly, precisely, strictly, accurately. —*Yathā-tatha*, as, ā, am, conformable to truth or the exact state of the case, right, true, accurate; (*am*), ind. in conformity with truth or reality; precisely, exactly; as is becoming or proper, fitly, duly, in a suitable manner; (*am*), n. a detailed account of events, narrative of particulars. —*Yathā-tathyam* or *yathā-tathyena*, ind. in accordance with the truth, really, truly. —*Yathā-tripti*, ind. to the heart's content, to full satisfaction of one's desire. —*Yathātmaka* ('*thā-āt*'), as, īkā, am, according to nature or character, having which nature. —*Yathā-datta*, as, ā, am, as given. —*Yathā-darsanam*, ind. according to every occurrence, in every single case. —*Yathā-dāyam*, ind. according to shares or portions. —*Yathā-dik* or *yathā-dīśam*, ind. according to the various quarters of the sky; in all directions. —*Yathā-dīśita* ('*thā-ād*'), as, ā, am, as enjoined or directed, corresponding to what has been enjoined, conformable to a direction; (*am*), ind. in accordance with a direction or injunction. —*Yathā-diksham*, ind. in accordance with religious observances. —*Yathā-drishṭam* or *yathā-drishṭi*, ind. as seen or observed. —*Yathā-devatam*, ind., Ved. deity after deity, divinity by divinity. —*Yathā-desa-kāla-dehāvasthāna-viśeṣam* ('*thā-av*'), ind. according to differences of place, time, and bodily constitution. — 1. *yathā-desam*, ind. according to places. — 2. *yathā-desam* ('*thā-ād*'), ind. according to direction or injunction. —*Yathā-draṇya*, as, ā, am, according to property, proportioned or conformable to wealth. —*Yathā-dharmam*, ind. according to duty or right, in proper form or order. —*Yathādhikāram* ('*thā-adh*'), am, ind. according to authority. —*Yathā-dhishnyam*,

ind., Ved. according to the position or arrangement of the Dhiṣṭhya. — *Yathādhīta* ('*thā-ādh*'), as, ā, am, as read, conformable to the text; (am), ind. according to the text. — *Yathādhīpapakam* ('*thā-ādh*'), ind. according to the teacher, agreeably to the instructions of a teacher. — *Yathā-nāma*, ind., Ved. according to name, name by name. — *Yathā-nārada-bhāṣita*, as, ā, am, exactly as Nārada announced, being just as Nārada stated. — *Yathā-nihṣīptam*, ind., Ved. as gone forth or out. — *Yathā-nirūptam*, ind., Ved. as presented or offered. — *Yathā-nirdiśṣa*, as, ā, am, as directed or enjoined, before mentioned or described, previously directed. — *Yathā-nīlayam*, ind. each in its own resting-place or lair (said of animals). — *Yathā-nivāsin*, ī, iṁ, i, wherever dwelling or abiding. — *Yathānikam* ('*thā-an*'), ind. according to the extent of the army, as far as the host extended. — *Yathānupūrvam* ('*thā-an*') or *yathānupūrvyam* or *yathānupūrvya* ('*thā-ān*'), ind. according to a regular series, in regular order or succession, successively. — *Yathānubhūtam* ('*thā-an*'), ind. according to experience, by previous experience. — *Yathānūrūpam* ('*thā-an*'), ind. according to form or rule, in exact conformity, orderly, properly. — *Yathā-nyastam*, ind. as thrown down, as deposited. — *Yathā-nyāyam*, ind. according to rule, according to justice, justly, rightly, fitly, as is fitting or suitable, properly. — *Yathā-nyūpta*, as, ā, am, as presented or offered, in the order presented. — *Yathā-paṇyam*, ind. according to the (value of the) wares or commodities. — *Yathā-padam*, ind., Ved. according to the Pada or word. — *Yathāparādha-daṇḍa*, as, ā, am, inflicting punishment in proportion to the crime. — *Yathāparādham* ('*thā-ap*'), ind. according to the offence or error. — *Yathā-paru*, ind., Ved. according to joints, joint after joint, limb by limb. — *Yathā-puram*, ind. as before, as on previous occasions. — *Yathā-pūra*, as, ā, am, being as before, previous, former; (am), ind. as before, as previously; in succession, one after another. — *Yathā-prajñam*, ind. according to knowledge. — *Yathā-pratiṣṭam*, ind. according to qualities, to the best of one's abilities. — *Yathā-pratīṇam*, ind. according to agreement, as settled or arranged. — *Yathā-pratirūpam*, ind., Ved. as is suitable or fitting. — *Yathā-pratyarham*, ind. according to merit. — *Yathā-pradiśṭam*, ind. according to direction or precept, as is suitable or proper. — *Yathā-pradeśam*, ind. according to direction or precept, in a suitable or proper manner; according to place, in a suitable or proper place, at proper places, on all sides. — *Yathā-pradhānatas* or *yathā-pradhānam*, ind. according to precedence or superiority, by rank. — *Yathā-prayogam*, ind. according to usage or practice. — *Yathā-praśnam*, ind. in accordance with the question. — *Yathā-prastutam*, ind. conformably to the circumstances. — *Yathā-prānam*, ind. according to one's whole soul, with all one's might. — *Yathā-prāpta*, as, ā, am, as obtained or arrived, in conformity with a particular state or condition, suitable or conformable to circumstances; (am), ind. in conformity with rule, regularly, properly. — *Yathāprāpta-svara*, as, m. an accent according to rule. — *Yathā-prārthitam*, ind. according to wish, by request. — *Yathā-prīti*, ī, iṁ, i, in accordance with love or affection, affectionate, loving. — *Yathā-phalam*, ind. according to fruit, when bearing fruit. — *Yathā-balam*, ind. according to power, with all one's might, to the best of one's ability; according to the (condition of the) army, according to the (number of) forces. — *Yathā-bijam* = *yathā-vijam*, q. v. — *Yathā-buddhi*, ind. according to knowledge, to the best of one's judgment. — *Yathā-bhakti* (*bhakti*), inst. c. of *bhakti*), ind. with full or entire devotion. — *Yathā-bhakshtam*, ind. as eaten. — *Yathā-bhavanam*, ind. according to houses, house by house. — *Yathā-bhāgam*, ind. according to shares or portions, according to the share of each, proportionably; each in his respective place, in the proper place. — *Yathā-bhā-*

janam, ind., Ved. each in his proper place or position. — *Yathā-bhāva*, as, m. conformity to any destined state, destiny; (as, ā, am), having which nature or condition, being of which nature. — *Yathā-bhikānam* ('*thā-abh*'), ind. according to wish or desire. — *Yathābhijñāyam* ('*thā-abh*'), ind., Ved. as one has perceived or ascertained. — *Yathābhīpreta* ('*thā-abh*'), as, ā, am, as wished or intended; desired; (am), ind. according to one's desire or wish, agreeably, pleasantly. — *Yathābhīmata* ('*thā-abh*'), as, ā, am, as wished, desired, approved; (am), ind. according to wish or will, at pleasure, at will, wherever desire leads one, (sarve *yathābhīmata-deśam gatāḥ*, they all went to the place that each wished.) — *Yathābhīrūpam* ('*thā-abh*'), ind. according to loveliness, according to the degree of charmingness (belonging to each). — *Yathābhīrucita* ('*thā-abh*'), as, ā, am, accordant with taste or liking, pleasurable, agreeable, pleasant, pleasing. — *Yathābhīrūpam* ('*thā-abh*'), ind. according to Scholiast on Pāp. II. 1, 7 = *abhi-rūpasya yogyam*, according to beauty of form (?). — *Yathābhīlāṣita* ('*thā-abh*'), as, ā, am, as wished, desired. — *Yathābhīlikhita* ('*thā-abh*'), as, ā, am, Ved. painted in the manner stated. — *Yathābhīrīṣṭam* ('*thā-abh*'), ind., Ved. according to the quantity of rain that has fallen. — *Yathābhīhūtam* ('*thā-abh*'), ind. as spoken. — *Yathābhīṣṭa* ('*thā-abh*'), as, ā, am, as wished, liked, desired, (*yathābhīṣṭa-dīśam jagmuḥ*, they went to the quarter that each wished.) — *Yathā-bhūtam*, ind. in accordance with fact, according to what has happened; according to the truth. — *Yathā-bhūyaso-vida* (*bhūyasa*, gen. c. of *bhūyas*), as, m., Ved. a general rule. — *Yathābhūyarthita* ('*thā-abh*'), as, ā, am, as already requested, previously asked for. — *Yathā-mangalam*, ind., Ved. according to custom. — *Yathā-mati*, ind. according to opinion; to the best of one's judgment. — *Yathā-manīṣitam*, ind. according to wish, by desire or request. — *Yathā-mātram*, ind. according to measure or quantity. — *Yathā-mānam*, ind. according to measure or dimensions, according to the circumference. — *Yathā-mukham*, ind. according to face or appearance, from face to face. — *Yathā-mukhina*, as, ā, am, looking straight at (with gen.). — *Yathā-mukhyam*, ind. according to the chief (persons), as regards the chiefs; (*ena*), ind. by way of precedence or preference, before all. — *Yathāmnātām* ('*thā-am*') or *yathāmnāyam* ('*thā-am*'), ind. in accordance with sacred tradition; according to the tenour of a sacred text. — *Yathā-yajus*, ind. according to the Yajus. — *Yathāyatnam* ('*thā-ay*'), ind., Ved. each in his own place or abode. — *Yathā-yatham*, ind. (fr. *yathā* + *yathā*), in a proper manner, as is fit or proper, rightly, properly, suitably, fitly; in regular order, severally, by degrees, gradually. — *Yathā-yuktam* or *yathā-yukti* or *yathāyukti-tas*, ind. as is fitting, in a proper manner, fitly, rightly, suitably, according to circumstances. — *Yathā-yūtham*, ind. according to herds, by flocks. — *Yathā-yogam* or *yathā-yogena*, ind. as is fit, in a suitable manner, according to circumstances, according to requirements; in due order. — *Yathā-yogya*, as, ā, am, accordant with propriety; (am), ind. as is fitting or proper, suitably, properly, fitly. — *Yathā-yoni*, ind. according to the womb, according to birth. — *Yathārabdha* ('*thā-ār*'), as, ā, am, as begun or commenced, previously commenced. — *Yathārambham* ('*thā-ār*'), ind. according to the commencement, in regular order or succession. — *Yathā-rasam*, ind. according to the sentiments. — *Yathā-rūcam* or *yathā-rūci*, ind. according to taste, according to pleasure or liking. — *Yathā-rūpa*, as, ā, am, accordant with (beauty of) form, having a handsome form, suitable; (am), ind. according to the form or appearance; in a suitable way, properly, duly; of the same shape or appearance. — *Yathārtha* ('*thā-ar*'), as, ā, am, accordant with reality, conformable to truth or the true meaning, agreeing with fact, true, actual, real, genuine, right, fit, suitable; (am), ind. according to the meaning, conformably to the sense, according to

the aim or object, according to truth or fact, suitably, fitly, truly, really. — *Yathārthaka*, as, ā, am, = *yathārtha*, having a suitable meaning, right, true, real. — *Yathārtha-tattvam* (i. e. *yathā* + *arthatā*), ind. 'according to the reality of the matter,' in accordance with the truth, truly, really. — *Yathārtha-tas*, ind. in accordance with the truth, truly, rightly, fitly. — *Yathārtha-tā*, f. suitability, fitness, rectitude, propriety, genuineness, the state of appearing to the greatest advantage (Kīratārj. VIII. 49). — *Yathārtha-bhāṣin*, ī, iṁ, i, speaking fitly or truly. — *Yathārtha-varṇa*, as, m. 'having a true colour or appearance,' a spy, secret emissary; [cf. *yathārtha-varṇa*.] — *Yathārthākshara* ('*thā-āk*'), as, ā, am, significant in every syllable, of which the letters or syllables express the true sense. — *Yathārthita* ('*thā-ar*'), as, ā, am, as asked, previously asked. — *Yathārthitvam* ('*thā-ar*'), ind. according to design or purpose. — *Yathārthita* ('*thā-ar*'), as, ā, am, as delivered. — *Yathārtha* ('*thā-ar*'), as, ā, am, as deserving, according to merit, corresponding to desert, as is fit or right, appropriate, suitable, just, adequate; (am), ind. according to merit or worth, agreeably to propriety, suitably, fitly. — *Yathārhanam* ('*thā-ar*'), ind. according to merit or worth; according to propriety. — *Yathārhatas*, ind. according to worth or merit, according to propriety, as is proper or suitable, justly. — *Yathārthavarṇa*, as, m. 'having a suitable appearance,' a spy, secret agent. — *Yathā-labdha*, as, ā, am, as obtained or met with, as found at first, previously found. — *Yathā-lābham*, ind. according to what one finds, just as it happens to occur; according to gain or profit. — *Yathā-lingam*, ind., Ved. according to characteristic marks or tokens. — *Yathā-lokam*, ind., Ved. according to room or place. — *Yathāvākāśam* ('*thā-av*'), ind. according to room or space; in the proper place; according to opportunity or leisure, on the first opportunity, as occasion or leisure may occur. — *Yathā-vat*, ind. according to propriety, as is fitting, duly, becomingly, properly, rightly, suitably, precisely, exactly, truly; according to law; as (= *yathā*). — *Yathāvad-grahaṇa*, am, n. right comprehension. — *Yathā-vayas* or *yathā-vayasam*, ind. according to age, of the same age. — *Yathā-varṇam*, ind. according to caste, by caste. — *Yathā-varṇavidhānam*, ind. according to the rules or laws of caste. — *Yathā-vaśam*, ind., Ved. according to pleasure or inclination. — *Yathāvasaram* ('*thā-av*'), ind. according to opportunity, as occasion may require, on every occasion. — *Yathā-vastu*, ind. according to the state of the matter, precisely, exactly, accurately, strictly. — *Yathāvastham* ('*thā-av*'), ind. according to state or condition; according to circumstances, each according to his own circumstances. — *Yathāvāsam* ('*thā-av*'), ind. according to dwellings, each to his own abode. — *Yathā-vāstu*, ind. in accordance with the site or ground. — *Yathā-vittam*, ind. by virtue of (the right of) property (Ved.); according to possession, in proportion to power or substance. — *Yathā-vidyam*, ind. according to knowledge. — *Yathā-vidha*, as, ā, am, of which kind or sort (= Lat. *qualis*); of such a kind or sort, such as. — *Yathā-vidhānam* or *yathā-vidhānena*, ind. according to prescription or rule, by order. — *Yathā-vidhi*, ind. according to direction or precept, according to rule, duly, fitly, suitably, (in Hari-vaṁśa 7138. *yathā-vidhim* occurs on account of the metre.) — *Yathā-vibhavam*, ind. according to power or ability, in proportion to property or resources. — *Yathā-vijam*, ind. according to the seed or germ. — *Yathā-viryam*, ind. according to strength or vigour, in respect of manliness or courage. — *Yathā-vṛtta*, as, ā, am, as happened or occurred, as ensued; as done, as acted; (am), n. a previous occurrence or event; the circumstances or details of an event, (*avedayad yathā-vṛttam*, he related the details of the occurrence, he told exactly how it happened); (am), ind. according to the occurrence or event, according to all the circumstances, circumstantially, truly; according to the metre. — *Yathā-*

vṛttānta ('*ta-an*'), *as*, *am*, m. n. an event or adventure just as it occurred. — *Yathā-vṛtti*, ind. according to way or mode of life. — *Yathā-vṛddham*, ind. according to age or seniority. — *Yathā-vṛddhi*, ind. according to increase, in accordance with the waxing (of the moon, &c.). — *Yathā-vyavahāram*, ind. conformably to custom, according to usage. — *Yathā-vyādhi*, ind. according to the (nature of a) disease or sickness. — *Yathā-vyutpatti*, ind. according to the view propounded; according to the etymology. — *Yathā-śakti* or *yathā-śaktyā*, ind. according to power or ability, to the utmost of one's power, as far as possible. — *Yathāśayam* ('*thā-ās*'), ind. according to intention or wish; according to stipulation. — *Yathā-śarīram*, ind. according to body, body by body. — *Yathā-śāstram*, ind. according to the Śāstras or sacred codes of law, according to the precepts of science, as the law ordains. — *Yathāśāstrānusārīn* ('*ra-an*'), *i*, *ini*, *i*, observing the Śāstras or scriptures, following the precepts of the sacred codes of law. — *Yathā-śīlam*, ind. in conformity with character, agreeably to disposition. — *Yathā-śraddham*, ind. according to inclination (Ved.); according to faith, in all faith, in all fidelity, confidently, confidingly. — *Yathāśramam* ('*thā-ās*'), ind. according to the Āśrama or period of life, (see *āśrama*). — *Yathāśrayam* ('*thā-ās*'), ind. according to the connection or dependence (of anything), according to the mode of connection (of one thing with another). — *Yathā-śrūta*, *as*, *ā*, *am*, corresponding to (what has been) heard, agreeing with a report; (*am*), n. a corresponding or suitable tradition; (*am*), ind. as heard, as reported, according to report; according to sacred precept or injunction, according to Vedic precept. — *Yathā-śruti*, ind. according to revealed precept, in accordance with the injunctions of sacred books, conformably to the precepts of the Veda. — *Yathā-śreṣṭham*, ind. in order of merit (so that the best is placed first); in order of precedence. — *Yathā-saṃsthām*, ind. according to circumstances. — *Yathā-saṃhitām*, ind. in accordance with the Saṃhitā. — *Yathā-sakhyaṃ*, *as*, *ā*, *am*, corresponding to wish, in accordance with (a proposed) plan, answering expectations. — *Yathā-sankhya*, 'Relative order, a figure in rhetoric which separating each verb from its immediate subject so arranges verbs with verbs and subjects with subjects that each may answer to each; (*am*, *ena*), ind. according to number, number for number (so that in two rows composed of similar numbers the several terms of one row correspond with those of the other). — *Yathā-saṅgam*, ind. according to need or exigence, as required, suitably, so as to adapt (itself), opportunely. — *Yathā-satyam*, ind. in accordance with truth, agreeably to the reality. — *Yathāśanam* ('*thā-ās*'), ind., Ved. each in proper place or seat, according to proper position. — *Yathā-sandishā*, *as*, *ā*, *am*, as agreed or directed; (*am*), ind. according to direction or order. — *Yathā-sandhi*, ind., Ved. according to Sandhi. — *Yathā-samayam*, ind. according to agreement, according to established custom; according to time, at the proper time. — *Yathā-samānātām*, ind. as repeated, according to what has been mentioned. — *Yathā-sampad*, ind., Ved. according to the event, as may happen. — *Yathā-sampratyayam*, ind. according to agreement. — *Yathā-sampradāyam*, ind. according to tradition, in accordance with traditional teaching or usage. — *Yathā-sambandham*, ind. according to relationship. — *Yathā-sambhava*, *as*, *ā*, *am*, accordant with possibility, possible; (*am*), ind. compatibly, according to the previous order, successively. — *Yathā-sambhavin*, *i*, *ini*, *i*, or *yathā-sambhāvita*, *as*, *ā*, *am*, compatible, corresponding, suitable, appropriate. — *Yathā-savanam*, ind. according to the order of the Savana (Ved.); according to the time, at the proper season. — *Yathā-sāma*, ind., Ved. according to the order of the Sāman. — *Yathā-sāmarthyam*, ind. according to ability or power. — *Yathā-sāram*, ind. according to quality or goodness. — *Yathā-siddha*,

as, *ā*, *am*, as effected; just as prepared, just as cooked (said of food). — *Yathā-sukham*, ind. according to ease or pleasure, at ease, at will or pleasure, comfortably, agreeably, pleasantly, happily. — *Yathā-sukha-mukha*, *as*, *ā* or *i*, *am*, having the face turned in any direction one pleases. — *Yathā-stut*, ind., Ved. according to the order of the Stut, Stut by Stut. — *Yathā-stutam* or *yathā-stomam*, ind., Ved. according to the order of the Stoma. — *Yathā-sthāna*, *am*, n. the right or proper place; (*as*, *ā*, *am*), each in proper place, arranged in order; (*am*, *e*), ind. according to place, each according to the right place, all in regular order, according to rank, in order, properly, suitably; instantly. — *Yathā-sthāna*, ind., Ved. in the proper place, in regular order (= *yathā-sthānam*). — *Yathā-sthita*, *as*, *ā*, *am*, accordant with circumstances, standing properly; right, proper, fit, true; (*am*), ind. according to place or circumstances; in statu quo; properly, truly, certainly, assuredly. — *Yathā-sthiti*, ind. in accordance with usage or custom, as usual, as on previous occasions. — *Yathā-smṛiti*, ind. according to recollection, according to the precepts of the law-books. — *Yathā-smṛiti-maya*, *as*, *i*, *am*, as remembered, as fixed in the memory. — *Yathā-sva*, *as*, *ā*, *am*, each according to (his, her, their) own, every one his own; (*am*), ind. each on (his, her, their) own account, each for himself or in his own way, individually, properly. — *Yathā-svaśram*, ind. according to inclination or wish, at pleasure, freely, independently. — *Yathāhāra* ('*thā-ā*'), *as*, *ā*, *am*, having suitable food, eating anything that comes in the way. — *Yathā-kṣhitam* ('*thā-ik*'), ind. according to what was actually seen, as beheld with one's own eyes. — *Yathā-cēha* ('*thā-ic*'), *as*, *ā*, *am*, agreeable to wish or desire; (*ā*), f. a suitable wish or desire; *yathā-cēhayā*, inst. c. according to wish, at will or pleasure; (*am*), ind. according to wish or desire, at pleasure, ad libitum, agreeably, pleasantly. — *Yathā-cēchakam*, ind. = *yathā-cēcham* above. — *Yathetam* ('*thā-et*'), ind., Ved. as happened, as it turned out, (also written *yathaitam*). — *Yathēpayā* ('*thā-īp*'), ind. according to wish or inclination, at pleasure. — *Yathēpsita* ('*thā-īp*'), *as*, *ā*, *am*, as wished, agreeable to wish or expectation, wished for, desired; (*am*), ind. according to wish or desire, agreeably to fancy, agreeably, pleasantly, spontaneously, ad libitum, wantonly. — *Yatheshṭa* ('*thā-īsh*'), *as*, *ā*, *am*, as wished or desired, agreeable to wish, accordant with desire, wished for, desired, loved, dear; (*am*), ind. according to wish or inclination, at pleasure, pleasantly, agreeably; carelessly; according to sacrifice (Ved.; in this sense fr. 2. *īshṭa*). — *Yatheshṭa-gati*, *is*, *is*, *i*, or *yatheshṭa-gārīn* or *yatheshṭa-saṅcārīn*, *i*, *ini*, *i*, going according to will or inclination, going where one wishes, independent, free; (*i*), m. a bird. — *Yatheshṭa-tas*, ind. according to inclination or wish, at pleasure, independently. — *Yatheshṭādāra* ('*thā-ād*'), *as*, *ā*, *am*, doing what one likes, unrestrained, licentious. — *Yatheshṭāsana* ('*thā-ās*'), *as*, *ā*, *am*, sitting down as one likes. — *Yathaitam* = *yathetam* above. — *Yathokta* ('*thā-uk*'), *as*, *ā*, *am*, as said or spoken, as told or directed, previously told or prescribed, enumerated before, above mentioned; (*am*), ind. according to what has been stated, as mentioned before, as previously described or related; *yathoktena*, in the above mentioned way. — *Yathokta-vādin*, *i*, *ini*, *i*, speaking as told, reporting accurately what has been said. — *Yathocita* ('*thā-uc*'), *as*, *ā*, *am*, accordant with propriety or equity, proper, fit, suitable, becoming; (*am*), ind. suitably, fitly, properly. — *Yathottara* ('*thā-ut*'), *as*, *ā*, *am*, following in regular order or succession, succeeding one another; (*am*), ind. in regular order or succession, one after another. — *Yathotsāham* ('*thā-ut*'), ind. according to power or ability, with all one's might. — *Yathodaya* ('*thā-ud*'), *as*, *ā*, *am*, Ved. next following; (*am*), ind. according to means or circumstances, in proportion to one's income. — *Yathodita* ('*thā-ud*'), *as*, *ā*, *am*, as said or spoken, previously told, before stated, above mentioned; (*am*), ind. as mentioned before

or above, according to a previous statement. — *Yathodgata* ('*thā-ud*'), *as*, *ā*, *am*, as arisen; as one came (into the world), without sense, childlike, stupid; [cf. *yathāgata*]. — *Yathoddishṭa* ('*thā-ud*'), *as*, *ā*, *am*, as indicated or described, before mentioned; (*am*), ind. in the manner stated, in the above mentioned way. — *Yathoddesam* ('*thā-ud*'), ind. according to direction, in the manner pointed out. — *Yathodbhavam* ('*thā-ud*'), ind. according to rise or origin. — *Yathopajosham* ('*thā-up*'), ind. according to inclination or pleasure, according to desire. — *Yathopadishṭa* ('*thā-up*'), *as*, *ā*, *am*, as specified or indicated, as stated, before mentioned; (*am*), ind. in the manner above mentioned or previously described. — *Yathopadesam* ('*thā-up*'), ind. according to advice or suggestion, according to instructions or orders. — *Yathopapatti* ('*thā-up*'), ind. according to the event or occasion, as may happen. — *Yathopapanna* ('*thā-up*'), *as*, *ā*, *am*, as happened, occurring naturally, unconstrained, natural. — *Yathopapadam* ('*thā-up*'), ind., Ved. as may occur or happen. — *Yathopamā* ('*thā-up*'), f. (in rhetoric) a comparison expressed by *yathā*. — *Yathopayogam* ('*thā-up*'), ind. according to use or need, according to requirements or circumstances. — *Yathopasmāram* ('*thā-up*'), ind., Ved. according to recollection, as one may happen to remember. — *Yathopādhi* ('*thā-up*'), ind. according to the condition or limitation, according to the supposition. — *Yathopta* ('*thā-up*'), *as*, *ā*, *am*, as sown, in proportion to the seed sown. — *Yathaukasam* ('*thā-ok*'), ind., Ved. each according to (his) abode. — *Yathauṣṭya* ('*thā-auṣ*'), *am*, n. a corresponding or suitable way; *yathauṣṭyāt*, in a suitable manner, fitly, suitably; (*am*), ind. according to propriety, properly, fitly, duly.

यद् *yad*, *yas*, *yā*, *yad* (the actual base of this relative pronoun is *ya*, except in compounds and in the derivative *yadiya*; its proper correlative is *tad*, q. v., but other demonstrative pronouns and pronominals, such as *etad*, *idam*, *adas*, *tādṛṣa*, *idṛṣa*, *sarva*, often occur in the correlative clauses; see 3. *ya*), who, which, what, that, whoever, whichever, whatever, any. The relative *yad* often precedes the noun to which it refers, this noun being either put in the same case with the relative or joined with the demonstrative (e. g. *yasya narasya buddhiḥ sa balavān* or *yasya buddhiḥ sa naro balavān*, of whatever man there is intellect he is strong); sometimes the relative stands alone, an antecedent noun or pronoun being understood from which it takes its gender and number (e. g. *dhanena kṛm yo na dadāti*, what is the use of wealth [to him] who does not give?); or the relative itself may be dropped (e. g. *na karoty a-kāryam tam āryam āhuḥ*, they call him honourable [who] does nothing improper to be done). Sometimes the relative *yad*, with or without its demonstrative, appears to be used redundantly to eke out the metre, or perhaps to give force to the noun with which it is connected, even the neut. sing. being occasionally thus used in connection with words of a different gender and number, and the relative being itself almost untranslatable (e. g. *yan maraṇam so 'ya viśramah*, that very death is his rest; *andho jadaḥ pīṭha-sarpī sapatyā śhāviraś-ca yah*, a blind man, an idiot, a cripple, and a man seventy years old; *yat kṣhāntiḥ samaye śrutiḥ Śiva Śivetyuktir mano-nīrṛtiḥ asau multī-mārga śhitiḥ*, forbearance, obedience to ordinances, saying 'Śiva, Śiva', contentment of mind, this is continuance on the road of emancipation); and sometimes this redundant or emphatic use of *yad* causes a sudden change of construction from accusative to nominative (e. g. *apoheta rasān asmano lavaṇam caiva paśavo ye ca*, he should avoid liquids, stones, and salt, and all cattle). The relative *yad* is often repeated to express 'whoever', 'whatever', 'whichever', &c. (e. g. *yo yah*, whatever man; *yā yā*, whatever woman; *yad yad*, whatever thing; *yo yo yavātithaḥ*, whichever [is] how many soever degrees, i. e. in

proportion as each of which is advanced in the series); or the repetition of *yad* may be caused by a kind of attraction, the second relative being equivalent to an indefinite pronoun (e.g. *yo yasya bhārah syāt*, whatever may be the disposition of any one; *yad rocate yasmai*, whatever is pleasing to any one); or the relative may be used to express similar indefinite meanings when joined with *kaścīd*, *kaścana*, *ko 'pi*, *kaśca*, *ko vā* (e.g. *yah kaścīd* or *yah-kaścana*, whosoever; *yat kinēd* or *yat kinēca*, whatsoever; *yena kenāpy upāyena*, by any means whatsoever; *yāni kīni ēa mītrāni*, any friends whatsoever; *yasmai kasmāi ēa*, to any one whatever; *yasmin kasmīn vā dēse*, in any country whatever); or even with a demonstrative pronoun (e.g. *yasmai tasmai*, to any one whatever; *yasmāt tasmāt*, from any one, from this or that person; *yena tena karmaṇā*, by any act whatever); or sometimes the relative *yad* is used alone with the indefinite sense 'any one,' &c. (e.g. *striyaṃ spṛśēd yah saṃgrahaṇam smṛitam*, should any one touch a woman it is called an adulterous act; *yām ajām vṛiko hanyāt pālē tat kilviṣam bhavet*, if a wolf kill any she-goat the blame must be on the keeper). *Yad* is also connected in a peculiar manner with the personal pronouns, which, when placed immediately after the relative, appear to derive force or emphasis from this juxtaposition (e.g. *yo 'ham*, I that very person who; *yas tvam*, thou that very one who, &c.). *Yad* in the neut. sing. is used as an adverbial conjunction equivalent to 'for which reason,' 'on which account,' 'wherefore,' 'since,' 'as,' 'because,' 'when,' 'while,' 'if,' 'with regard to,' 'as to,' &c.; or still oftener as a simple conjunction meaning 'that,' especially after the verbs of saying, hearing, &c., or such words as *kāma*, *yukta*, *āśārya*, &c. (e.g. *dhīvarair uktam yat* —, it was said by the fishermen that —; *śrutam trayā yat* —, it has been heard by thee that —; *āśāryam yat* —, it is a wonder that —); frequently followed by a verb in the indicative (e.g. *ayam nūtano nīyāyo yad arātīm hatvā santāpāḥ kṛiyate*, this is a new doctrine that having killed an enemy remorse is experienced); less frequently in the potential (e.g. *eṣha me kīma yat sa rājyam āpuyāt*, this is my desire that he may obtain the kingdom); *yad api*, although; *yad-ēa*, that (according to Pāṇ. III. 3, 148, with potential, after expressions of impossibility, disbelief, hope, disregard, reproach, and wonder, e.g. *na śrad-dadhe yad-ēa tatra-bhāvān vṛishalam yūjāyēt*, I do not believe that your Highness will allow a Śūdra to sacrifice); *yad vā*, or, or else, whether, (in the writings of commentators *yad vā* generally occurs when an alternative reading or meaning is proposed, and may commonly be translated by 'or,' 'or else'): in philosophical writings *yah* is said to be used as a synonym for *puruṣaḥ*: [cf. Zend *ya*: Gr. *ὅς*, *ῥ*, *ὅ*, *ὅς*, *ὅς*; Goth. *ja-hai*, 'if'; *jan*, 'whether'; Lith. *ji-s*, 'he'; *ji*, 'she'; *ju*, 'it'; Slav. *ī*, *ja*, *je*.] — *Yad-chandas*, *ās*, *ās*, *as*, having which metre. — *Yad-chila*, *as*, *ā*, *am* (*yad* + *chila*), having which disposition. — *Yat-kara*, *as*, *ī*, *am*, which doing or undertaking. — *Yat-kāma*, *as*, *ā*, *am*, Ved. which desiring, wishing which. — *Yat-kāmyā*, ind., Ved. with which view or design. — *Yat-kāraṇam* or *yat-kāraṇāt*, ind. for which cause or reason, on which account, in consequence of which; since, because, as, while. — *Yat-kārin*, *i*, *inī*, *ī*, which doing or undertaking. — *Yat-kinēdam* (ēa-īdam), the commencement of the sacred text Rīg-veda VII. 89, 5, (incorrectly read *yat-kinēdam*). — *Yat-kṛite*, ind. on account of which, for which reason, wherefore, why. — *Yat-kratu*, *us*, *us*, *us*, Ved. having which resolution, forming which plan. — *Yad-abhāve*, ind. in the absence of which, for want of which, in default of which. — *Yad-arthā*, *as*, *ā*, *am*, having which object in view, having which intention; (*am*, *ē*), ind. on which account, for which purpose, for the sake of which, wherefore, why, &c.; as, since, when, because, whereas. — *Yad-ātma*, *as*, *īkā*, *am*, having which being or exist-

ence. — *Yad-ricchā*, *f*, acting as one lists, following one's own inclination, self-will, spontaneity, wilfulness, independence, (according to native lexicographers = *svairitā*, *svēdchā*, *svādechāndya*, *nirni-mitta*); accident, an accidental occurrence or event, chance, contingency, (*yad-ricchayā*, as one likes, of one's own accord, spontaneously, by accident, accidentally, incidentally, by chance, unexpectedly); (in grammar) a noun which is neither a generic nor specific term nor noun of agency, one either not derived from authority or not possessing meaning. — *Yad-ricchā-tas*, ind. spontaneously, by accident, &c. (= *yad-ricchayā* above). — *Yad-ricchābhijña* (ēhā-abh), *as*, *m*, a voluntary or self-offered witness. — *Yad-ricchā-lābha-tushṭa*, *as*, *ā*, *am*, satisfied with obtaining what comes spontaneously, easily satisfied. — *Yad-ricchā-sampāda*, *as*, *m*, accidental or spontaneous conversation, incidental intercourse. — *Yad-ricchika*, *as*, *m*, scil. *putra*, a son who offers himself for adoption. — *Yad-devata* or *yad-devatya*, *as*, *ā*, *am*, Ved. having which god-head or divinity. — *Yad-dvānda*, *am*, *n*, *N*, of a Sāman. — *Yad-dhetos*, ind. (*dhetos* for *hetos*, abl. c. of *hetu*), from which reason or cause, on which account. — *Yad-bhaviṣya*, *as*, *m*, one who says 'what will be,' or 'what must be must be,' one who believes in the power of fate; a fatalist; *N*, of a fish (in the Hitopadeśa). — *Yad-riyānē* or *yad-riyānē*, *an*, *drīcī*, *ak* (fr. *yad* with *adri* substituted for *ad* and *ri* and *ci*; cf. *mad-riyānē*), Ved. moving or turning in which direction, extending to which point, reaching whither or to what place or in which direction, (incorrectly written *yad-riyānē*, *yad-riyānē*). — *Yad-vat*, ind. in which way, as, (used as a correlative of *tad-vat* and *evam*). — *Yad-vada*, *as*, *ā*, *am*, talking anything, talking nonsense, saying no matter what. — *Yad-vāhishṭhiya*, *am*, *n*, (fr. *yad vāhishṭham*, the first two words of Rīg-veda V. 25, 7). *N*, of a Sāman. — *Yad-vidha*, *as*, *ā*, *am*, of which sort (= Lat. *qualis*). — *Yad-vṛitta*, *am*, *n*, anything which has occurred, an adventure; any form of *yad*. — *Yan-nimittam*, ind. on which account, for which reason, in consequence of which, through which. — *Yanmanhishṭhiya*, *am*, *n*, *N*, of a Sāman. — *Yan-madhya*, ind. in the centre of which. — *Yan-maya*, *as*, *ī*, *am*, formed or consisting of which. — *Yan-mātra*, *as*, *ā*, *am*, having which measure, of which dimensions or circumference, &c. — *Yan-mūrdhan*, *ā*, *m*, the head of whom.

Yadā = *yad* above, (occurring only in the form *yadām* at the end of an adverbial comp.)

Yadā, ind. at what time, when, whenever, (generally followed in the correlative clause by *tadā* or *tatas* or *tatthi* or in Ved. by *ād ī*); whereas, since, as; if; *yadā yadā*, whenever; *yadā tadā*, at any time whatsoever; *yadā yadā—tadā tadā*, as often as—so often; *yadāiva—tadāiva*, when indeed—then indeed; *yadā prabhṛiti—tadā prabhṛiti*, from whatever time—from that time forward; *yadā-kadā-ēa*, Ved. as often as, whenever; *yadā-kadā-ēt*, at any time; *na yadā-kadā-ēt*, never at any time; *yadā* is sometimes joined in the same sentence with other relatives used indefinitely (e.g. *yo 'tti yasya yadā māṃsam*, when any one eats the flesh of any one).

Yadī, ind. (in Ved. sometimes lengthened to *yadī*), if, in case that; whether; if haply, if perchance; provided that, when. As a conjunction meaning 'if,' *yadī* is sometimes joined with the present indicative (e.g. *yadī jīvati bhadrāṇi paśyati*, if he live he will behold prosperity); sometimes with the potential (e.g. *yadī rājā daṇḍam na praṇayēt*, if the king were not to inflict punishment; or with omission of *yadī*, e.g. *vṛiko hanyād ajām*, if a wolf should kill a goat); sometimes with the future (e.g. *yadī na karishyanti tat*, if they will not do that); sometimes with the aorist or even imperfect or perfect (e.g. *yadī Prajā-patir na vapur asrākṣhāt*, if the Creator had not created the body; *yady etan na me 'kathayāt*, if he were not to tell me that; *yady āha*, if he had said); sometimes with the con-

ditional (e.g. *yady anujñām adāsyat*, if he should give permission); sometimes *yadī* may be translated by 'that' (e.g. *nāsanse yadī jivanti*, I do not expect that they are alive); rarely *yadī* is joined redundantly with *ēd* (e.g. *yadī ēt syāt*, if it should be); or with *purā* (e.g. *purā yadī paśyāmi*, before that I see); *yady-api*, even if, although, (followed by *tathāpi*, *q.v.*, or *tadapi* in the correlative clause); *yadī vā*, or if, or whether; or else, or; or rather (= *atha vā*); *yadī—yadī vā*, *yadī vā—yadī vā*, *yadī vā—vā*, if—or if, whether—or.

Yadīya, *as*, *ā*, *am*, relating to whom, whose, belonging to which or what, (*yadīya-karuṇāt*, from whose favour.)

यदावानदावयं *yadāvājādāvarya*, *N*. of a Sāman.

यदु *yadu*, *us*, *m*, *N*. of an ancient hero (often mentioned in the Veda together with Turvaśa or Turvasu, and described as preserved by Indra during an inundation, see Rīg-veda I. 174, 9); *N*. of a son of Yayāti, (in the later mythology *Yadu* and *Puru* are both sons of Yayāti, the fifth monarch of the lunar dynasty, *Kṛiṣṇa* being descended from *Yadu* [cf. *yadu-nātha* below], and both *Bharata* and *Kuru*, the ancestor of the Pāṇḍu princes, being descended from *Puru*; *Yadu* is also described as a brother of *Turvasu*); *N*. of a son of *Vasu* (king of *Cedi*); of a son of *Hary-asva*; (according to some) *N*. of a country on the west of the *Junna* river, about *Mathurā* and *Vṛindāvana*, over which *Yadu* ruled, (according to other authorities the kingdom of *Yadu* is the *Dakṣiṇa* or peninsula of *India*); (*avas*), *m*. pl. the family and descendants of *Yadu* [cf. *yādava*]; = *dasārṇhā*, *q.v.* — *Yadu-kulodava* ('*la-ud*') or *yadūdava*, *as*, *m*, 'supporter of the family of *Yadu*,' *N*. of *Kṛiṣṇa*. — *Yadu-dhra*, *as*, *m*, *N*. of a *Rishi*. — *Yadu-nātha*, *as*, or *yadu-pati*, *is*, *m*, 'lord of the *Yadus*,' *N*. of *Kṛiṣṇa*. — *Yadu-pungava*, *as*, *m*, a chief of the *Yadus*. — *Yadu-vanśa*, *as*, *m*, the family of *Yadu*. — *Yadu-vira-mukhya*, *as*, *m*, 'leader of the heroes of *Yadu*,' *N*. of *Kṛiṣṇa*. — *Yadu-śreṣṭha*, *as*, *m*, 'best of the *Yadus*,' *N*. of *Kṛiṣṇa*.

यदृच्छा *yad-ricchā*, *yad-dhetos*, *yad-vat*, &c. See col. 2.

यद्यपि *yady-api*. See under *yadī* above.

यद्रियञ्च *yadriyānē*, *yadriyānē*. See col. 2.

यद्वा *yadrā*, *f*. = *buddhi*, perception, mind, intelligence (?).

यन्तय *yantavya*, *yanti*, *yantri*, &c. See p. 809, col. 2.

यन्त्र *yantr* (more properly regarded as a *Nom. fr. yantra*, p. 809, col. 2, cf. *yantraya*), *d*. *x*. *io*. *P*. *yantrati*, *yantrayati*, &c., to restrain, curb, check, bind, fasten, confine; to strain; to force.

Yantrana, *am*, *n*, the act of restraining, controlling, curbing, checking, binding, fastening, confining; restraint, restriction, limitation, (*āhāra-yantrana*, restriction in diet); a means of fastening, bond, bandage; the application of a bandage (also *ā*, *f*); constraint, compulsion, force, torturing, pain, anguish, (in these senses also *ā*, *f*); guarding, protecting, protection; (*ī*), *f*, a wife's younger sister.

Yantrita, *as*, *ā*, *am*, restrained, curbed, checked; bound, fastened, fettered, confined; bound by, subject to; one who strains every nerve, one who makes exertions or takes pains. — *Yantrita-katha*, *as*, *ā*, *am*, restrained in speech, constrained to be silent. — *Yantrita-sāyaka*, *as*, *m*, one who has fixed an arrow (in a kind of self-acting bow or machine which discharges itself when touched).

यन्त्र *yantra*, *yantraya*, *yantrin*, &c. See p. 809, cols. 2, 3.

यन्मय *yan-maya*, *yan-mātra*. See col. 2.

यम् yabh., cl. 1. P. *yabhāti*, *yayābha*, *yapeyati*, *ayāpēti*, *yabdhum*, to know carnally, have sexual intercourse with, lie with: Desid. A. *yīyapsate*, to desire sexual intercourse. *Yabhana*, *am*, n. copulation, sexual intercourse. *Yabhya*, *as*, *ā*, *am*, to be carnally known. *Yīyapsyamāna*, *as*, *ā*, *am* (fr. the Desid.), desiring to be carnally known.

यम् yam (connected with rt. 2. *yat*),

cl. 1. P. *yacchati* (Ved. and ep. also A. *yacchate*, Ved. also *yamati*, -*te*), *yayāma* (2nd sing. *yayantha* or *yemitha*, 3rd pl. P. *yemus*, 3rd sing. A. *yeme*, 3rd pl. *yemire*, Part. A. *yemāna*), *yanyati*, *ayānsi* (Vedic forms are *yamat*, *yānsi*, *yamus*, *yandhi*, *yanta*, *yantam*, *yansat*, *yansan*, *ayānsam*, *ayānsi*, *yānsate*, *ayānsata*), *yantum*, *yamitum* (Ved. *yamam*, *yantave*, *yamitavai*), to sustain, support, hold up, maintain (Ved.); to support one's self (A., Ved.); to raise, hold up, lift up (Ved.); to raise (a sound, &c., Ved.); to stretch out, extend, spread (Ved.); to keep in, hold back, restrain, check, stop, rein, curb, tame, govern, control, regulate, suppress; to offer, present, grant, bestow, confer, give to any one (with loc. or dat.); to present with anything (inst., Ved.); to offer or resign one's self, give one's self up to (A., Ved.); to display, exhibit (Ved.); to go, approach (Ved.): Pass. *yamyate*, *ayāmi*, to be raised or lifted up, &c. (Ved.); to be held back or restrained, &c.; to be offered, &c.: Caus. *yamayati*, (or according to others) *yāmayati*, -*yitum*, Aor. *ayiyamat*, to cause to hold back or restrain, &c.; to restrain, hold in, check, keep in order, control; to offer, give, present, serve with (food, &c.): Desid. *yīyānsati*: Intens. *yanyamyate*, *yanyamīti*, *yanyanti*: [cf. Gr. *ῥῆμα*, *ῥῆμα*: Lat. *gignere*, *frēna*, *emo* (for *sumo*), *sub-imo*, *demo* (for *de-imo*): Lith. *imnu*, 'to take': Slav. *imami*: Russ. *imaju*: Hib. *iomaim*, 'I drive, force, compel': *imaim*, 'a driving.'] *Yacchat*, *am*, *anti*, *at*, restraining, controlling. *Yacchamāna*, *as*, *ā*, *am*, Ved. stretching out, extending; distributing.

Yata, *as*, *ā*, *am*, restrained, held in, curbed, kept in check, governed, &c.; limited, moderate, temperate; (*am*), n. the spurring or guiding of an elephant by means of the rider's feet. — *Yata-gir*, *ir*, *ir*, *ir*, one who restrains speech, keeping silence; [cf. *yata-vād*.] — *Yatan-kara*, *as*, *m*, Ved. one who regulates, a regulator, (*Sāy*. = *yamana-kartri*). — *Yata-ditta*, *as*, *ā*, *am*, one who controls the thoughts or restrains the feelings, subdued in mind. — *Yata-cittātman* ('*ta-āt*'), *ā*, *ā*, *a*, one who controls the soul and spirit, of subdued or well-governed mind. — *Yata-manyu*, *us*, *u*, *u*, restraining or controlling anger. — *Yata-mānasa*, *as*, *ā*, *am*, = *yata-ditta* above. — *Yata-maitihuna*, *as*, *ā*, *am*, abstaining from sexual intercourse or restraining all desire for it. — *Yata-raśmi*, *is*, *is*, *i*, Ved. having well held or guided reins. — *Yatavāk-ta*, *am*, n. the state of being restrained in speech, reticence. — *Yata-rāc*, *k*, *k*, *k*, restraining speech, observing silence, reticent. — *Yata-vrata*, *as*, *ā*, *am*, observing vows, keeping to engagements, holding to any promised observance. — *Yata-sruṣ*, *k*, *k*, *k*, Ved. raising or lifting up the sacrificial ladle, stretching out or extending the ladle; [cf. *udyata-sruṣ*.] — *Yatātman* ('*ta-āt*'), *ā*, *ā*, *a*, self-restrained, restraining or curbing the soul, governing one's self. — *Yatātma-vat*, *am*, *atī*, *at*, having a subdued mind, self-restrained. — *Yatahāra* ('*ta-ā*'), *as*, *ā*, *am*, abstaining from food, temperate in eating, abstemious. — *Yatendriya* ('*ta-ā*'), *as*, *ā*, *am*, having the organs of sense restrained, of subdued passions, chaste, pure.

2. *yati*, *is*, *f*, (for 1. see p. 805, col. 1), restraint, control, check; guidance; stopping, ceasing, rest, term; a pause (in music); *cāsura* (in prosody); a widow, (in this sense also *yati*; cf. *yatinī*); (*is*), *m*, an ascetic, devotee, one who has restrained his passions and abandoned the world; N. of a mythical race of ascetics (connected with the Bhṛigus and,

according to one legend, said to have taken part in the creation of the world); N. of a son of Brahmā; of a son of Nahusha; of a son of Viśvāmītra; (with Jains) N. of a class of ascetics; N. of Śiva; = *nikāra*. — *Yati-cāndrāyana*, *am*, *n*, N. of a particular kind of penance (Manu XI. 218). — *Yatitva*, *am*, n. the state of a Yati or ascetic. — *Yati-dharma*, *as*, *m*, the duty of an ascetic or devotee. — *Yati-dharman*, *ā*, *m*, N. of a son of Sv-phalka. — *Yatidharma-samuccaya*, *as*, *m*, N. of a work on the duties of ascetics. — *Yati-pāṇḍaka*, *am*, *n*, N. of five stanzas on the subject of ascetics. — *Yati-pātra*, *am*, n. an ascetic's vessel, a wooden vessel for collecting alms, (sometimes a hollow bamboo or an earthen bowl or a gourd is used for that purpose.) — *Yati-bhrashṭa*, *as*, *ā*, *am*, wanting the *cāsura* (in grammar or prosody). — *Yati-maitihuna*, *am*, n. the copulation or cohabitation of devotees, the unchaste life of ascetics. — *Yati-varya*, *as*, *m*, N. of the author of a commentary on Śiro-maṇi's *Dīdhiti*. — *Yati-vilāsa*, *as*, *m*, a proper N. — *Yati-sāntapana*, *am*, *n*, N. of a particular kind of penance, (a *pañca-gavya* lasting for three days.) — *Yati-anushāhāna-paddhati*, *is*, *f*, N. of a treatise on the duties of ascetics by Sankara Ananda.

Yatin, *i*, *m*, = 2. *yati*, an ascetic; (*ini*), *f*, a widow. *Yati*. See under 2. *yati*, col. 1.

2. *yatta*, *as*, *ā*, *am* (for 1. see p. 804, col. 3), = *yata*, col. 1, (occurring rarely in ep. poetry, and only when required by the exigency of metre.)

Yatvā, ind. having restrained, having curbed or controlled.

Yantāya, *as*, *ā*, *am*, to be held in or restrained; to be checked or controlled, to be guided or managed.

Yanti, *is*, *f*, see Pāp. VI. 4. 39.

Yanturam, acc. sing. *m*, in Rīg-veda III. 27, 11, VIII. 19, 2, explained by Śāy. as an irregularity for *yantāram*, and used as an epithet of Agni (= *sarvasya nīyantāram*, regulator of all).

Yantri, *tā*, *trī*, *trī*, restraining, controlling; guiding, directing, &c.; one who restrains, a governor, ruler, director, manager, a guider, driver (of a chariot, waggon, &c.); an elephant driver or rider; fixing, one who fixes or makes fast (Ved.); giving, a giver (Ved.); in Naighaṇṭuka III. 19. *yantāras* is enumerated among the *yācīnakarmāṇas*.

Yantra, *am*, n. a means or instrument for holding or restraining or fastening anything, a prop, support, stay, fence, barrier; a fetter, band, fastening, tie, thong, cord, rein, trace, harness; a surgical instrument (especially any blunt instrument, such as tweezers, a vice, &c., opposed to *śastra*); any instrument, machine, engine, implement, apparatus, vessel, appliance, (*kūpa-yantra*, a machine for drawing water from a well; cf. *jala-y*, *taila-y*, *gola-y*); a lock, bolt, &c.; restraining, restraint, constraint, force, (*yantraṇa*, forcibly, violently); an amulet, a diagram of a mystical nature or astrological character used as an amulet. — *Yantra-karaṇḍikā*, *f*, a kind of magical basket. — *Yantrakarma-kṛit*, *t*, *m*, a person who makes instruments or machines, a machinist, artisan. — *Yantra-garuḍa*, *as*, *m*, an image of Garuḍa mechanically contrived to move by itself. — *Yantra-grīha*, *am*, n. an oil-mill; a manufactory. — *Yantra-gola*, *as*, *m*, a kind of pea. — *Yantra-śeṣṭī*, *am*, n. any magical work or operation, enchantment. — *Yantra-takṣan*, *ā*, *m*, a constructor of machines, maker of instruments; a preparer of charms or spells. — *Yantra-dṛiḍha*, *as*, *ā*, *am*, secured by a lock or bolt (as a door). — *Yantra-dhāra-grīha*, *am*, n. a room fitted up with a kind of shower-bath, a bath-room with flowing water; [cf. *dhāra-grīha*.] — *Yantra-nāla*, *am*, n. a mechanical pipe or tube, the pipe of a well. — *Yantra-putra*, *as*, *ikā*, *m*, *f*, a mechanical doll or puppet fitted with strings or any contrivance for moving the limbs. — *Yantra-peshāṇi*, *f*, a hand-mill. — *Yantra-prakāśa*, *as*, *m*, N. of a work (attributed to Madana-pāla). — *Yantra-pravāha*, *as*, *m*, an artificial stream of water, machine for watering. — *Yantra-maya*, *as*, *i*, *am*, consisting of a machine, arti-

ficially made or constructed. — *Yantra-mātrikā*, *f*, N. of one of the sixty-four Kalas. — *Yantra-mārga*, *as*, *m*, an aqueduct, canal. — *Yantra-mukta*, *as*, *ā*, *am*, thrown by any kind of machine (said of weapons). — *Yantra-yukta*, *as*, *ā*, *am*, furnished with (all necessary) implements or apparatus, (*yantra-yuktā nauḥ*, a boat fitted out with oars, sails, &c.) — *Yantra-vat*, *an*, *atī*, *at*, possessing or furnished with a machine. — *Yantra-sara*, *as*, *m*, a missile shot off by machinery. — *Yantra-sūtra*, *am*, n. the cord attached to a jointed doll or puppet. — *Yantra-kāra* ('*ra-āk*'), and *yantroddhara* ('*ra-ud*'), *as*, *m*, N. of two works. — *Yantrārūḍha* ('*ra-ār*'), *as*, *ā*, *am*, fixed or mounted on the revolving engine (of the universe). — *Yantrālāya* ('*ra-āl*'), *as*, *m*, a printing-office, press. — *Yantrotskṣiptopala* ('*ra-ut*', '*ta-up*'), *as*, *m*, a stone shot off by a machine (sling, ballista, &c.). — *Yantropala* ('*ra-up*'), *as*, *am*, *m*, n. a mill-stone, mill.

Yantraka, *as*, *ikā*, *am*, restraining, a restrainer, tamer, subduer; (*as*), *m*, one acquainted with instruments or machinery, a maker of instruments or machines, machinist, artisan; (*am*), *n*, a bandage (in medicine); a turner's wheel, lathe.

Yantraya, Nom. P. *yantrayati*, -*yitum*, to bind, confine, restrain, (see rt. *yantr*); to put on bandages, &c.; to place in splints, &c.

Yantrin, *i*, *ini*, *f*, having or furnished with harness or trappings (said of a horse); furnished with an amulet; tormenting, a tormentor, harasser, painer; (*ini*), *f*, a wife's younger sister.

Yama, *as*, *m*, a rein, curb, bridle (Ved.); a driver, charioteer (Ved.); restraining, controlling, taming, keeping in check, restraint, (*vācāṃ yamāt*, restraint of words, silence); self-control, any great moral duty or observance, (as opposed to *niyama*, a minor duty or observance, see Manu IV. 204; some of the Yamas are as follow, 'restraining the organs of sense,' 'chastity, and the control of all sensual desires,' 'refraining from violence or injury,' 'patience,' 'truthfulness,' 'honesty'); a twin, one of a pair or couple, a fellow, (*yamau*, 'the twins,' an epithet of the Aśvins and of their twin children by Mādrī, called Nakula and Sahadeva); a symbolical expression for the number two; N. of the god who presides over the Pitris, q. v., and rules the spirits of the dead, (he is regarded in Post-vedic mythology as the appointed Judge and 'Restraîner' or Punisher of the dead, in which capacity he corresponds to the Greek Pluto and to Minos; he is one of the eight guardians of the world as regent of the South quarter, in which direction in some region of the lower world is his abode, called Yama-pura; thither a soul, when it leaves the body, is said to repair, and there, after the recorder, Citra-gupta, has read an account of its actions kept in a book called Agra-sandhāni, it receives a just sentence, either ascending to heaven or to the world of the Pitris or being driven down to one of the twenty-one hells [called the awful provinces of the kingdom of Yama] to be born again, after undergoing its appointed recompense of bliss or pain, in higher or lower forms of being; in unison with these functions Yama is sometimes called 'king of Justice' or simply 'Justice' [see *dharma-rāja*, *dharma*], sometimes 'Rod-bearer' or 'Noose-bearer' [see *daṇḍa-dhara*, *pāśin*], sometimes 'lord of the Pitris or Manes' [see *pitri-pati*], sometimes 'king of Death' or simply 'Death' [see *mṛityu-rāj*, *mṛityu*, *kāla*, *antaka*], sometimes 'god of the Śrāddha' [see *śrāddha-deva*]; in the Vana-parvan of the Mahā-bhārata, l. 16754, where there is a story of his appearing to a dying man, he is described as dressed in blood-red garments, with a glittering form, a crown on his head, glowing eyes, and, like Varuṇa, holding a noose, with which he binds the spirit after drawing it from the body, in size about the measure of a man's thumb: he is otherwise represented as grim in aspect, green in colour, clothed in red, riding on a buffalo, and holding a club in one hand and noose in the other: he is said to possess two four-eyed watch-dogs, called

Karburā [= Cerberus?], 'spotted,' and Syāma, 'dark,' which guard the road to his abode: in the later mythology he is always represented as a terrible deity inflicting tortures, called *yāvanā*, on departed souls: according to some the earlier legends point to the original meaning of his name being 'twin,' and make him a kind of first man, Yama and his twin sister Yamī being the first pair of beings born from Vivasvat, 'the Sun,' and his wife Saranyū; the seventh Manu, another form of the first man, being also born from the Sun, and so regarded as a brother of Yama, [see especially R̥g-veda X. 10, part of which is ascribed to the authorship of Yama Vaisvata, and cf. *Vatvasvata*]; Yama is, however, described as resisting sexual alliance with his sister; Yama is also regarded as the regent of the Nakshatra Apabharaṇī or Bharāṇī, see *yama-devatā*; N. of the author of a hymn to Viṣṇu; of the author of a Dharma-śāstra; of the planet Saturn, (Saturn being regarded as the son of Vivasvat and Chāyā); of one of Skanda's attendants (mentioned together with Ati-Yama); a crow [cf. *yama-dātaka*]; (*ās*), m. pl., N. of a class of deities with Buddhists; (*ī*), f., N. of Yama's twin sister, who is identified in Post-vedic mythology with the river goddess Yamunā; (*am*), n. a pair, brace, couple; (in gram.) the twin letter of any consonant, (when a nasal consonant follows immediately after one of the four other consonants in each class, the consonant preceding the nasal may be doubled, and the interposed letter is then called its *yama* or twin, thus in *kkn*, the interposed *k* is a *yama*; but this interposed letter is generally understood, and not written in practice); pitch of the voice, tone of utterance, key; (*as*, *ā* or *ī*, *am*), twin-born, twin, double, coupled, paired. — *Yama-kālindī*, f., N. of Saijñā (wife of the Sun and, according to one account, mother of Yama). — *Yama-kinkara*, *as*, m. Yama's servant, a messenger of death. — *Yama-kīṭa*, *as*, m. a wood-louse; an earth-worm. — *Yama-kila*, *as*, m., N. of Viṣṇu. — *Yama-ketu*, *us*, m. Yama's ensign or mark; a sign of death. — *Yama-kofī*, *ās*, or *yama-kofī*, f., N. of a mythical town (fabled by astronomers to be situated 90° or 1235 Yojanas east of Lanka). — *Yama-kshaya*, *as*, m. Yama's abode. — *Yama-gāthā*, f. a verse or hymn treating of Yama. — *Yama-gīta*, *am*, n. 'the hymn of Yama (in praise of Viṣṇu),' N. of the seventh chapter of the third book of the Viṣṇu-Purāṇa, in which Yama instructs his ministers to keep clear of the worshippers of Viṣṇu, that god's votaries being admitted by him to be exempt from his authority. — *Yama-ghanṭā*, *as*, m., N. of an astronomical Yoga. — *Yama-ghna*, *as*, m. 'destroying Yama or death,' epithet of Viṣṇu. — *Yama-ja*, *as*, *ā*, *am*, twin-born; (*as*), m. a twin; (*au*), m. du. twins. — *Yama-jāta* or *yama-jātaka*, *as*, *ā*, *am*, = *yama-ja* above. — *Yama-jit*, t. m. 'conqueror of Yama,' N. of Śiva. — *Yama-jihvā*, f. 'Yama's tongue,' N. of a procress (in Kathā-sarīt. LVII. 59). — *Yama-tarpana*, *am*, n. presenting libations to Yama on the fourteenth day of the dark half of the month Āṣvina. — *Yama-tīrtha*, *am*, n., N. of a Tīrtha. — *Yama-tva*, *am*, n. the being Yama, the name Yama. — *Yama-danśhṭra*, *as*, m., N. of an Āsura; of a Rakṣasa; of a warrior on the side of the gods; (*ā*), f. Yama's tooth, (*Yamadānshṭrāntaram ga-tah*, one who has fallen into the jaws of Yama or Death); (*ās*), f. pl. the last eight days of the month Āṣvina and the whole of Kārtika considered as a period of general sickness. — *Yama-daṇḍa*, *as*, m. Yama's rod. — *Yama-dūta*, *as*, m. Yama's messenger or minister (employed to bring the souls of the dead to Yama's judgment-seat, and thence conduct them to their final destination); a crow (as boding evil or death); (*ī*), f., N. of one of the nine Samidhs. — *Yama-dūtaka*, *as*, m. Yama's messenger or minister; a crow; (*ikū*), f. Indian tamarind. — *Yama-devatā*, f., N. of the lunar asterism Bharāṇī as presided over by Yama, (also *am*, n.). — *Yama-daivata*, *as*, *ā*, *am*, having Yama for lord or ruler.

— *Yama-druma*, *as*, m. 'Yama's tree,' Bombax Heptaphyllum. — *Yama-dvītyā*, f., N. of the second day in the light half of the month Kārtika (when brothers and sisters dress up and exchange gifts and compliments in allusion to the attachment of Yama and his sister Yamī; cf. *bhrātrī-dvītyā*). — *Yama-dvīpa*, *as*, m., N. of an island. — *Yama-dhānī*, f. Yama's dwelling or abode. — *Yama-dhāra*, *as*, m. a kind of double-edged weapon. — *Yama-nakṣatra*, *am*, n. Yama's asterism or lunar mansion, (see above under *yama*). — *Yama-netra*, *as*, *ā*, *am*, Ved. having Yama as a guide or leader. — *Yama-pāsa*, *as*, m. the snare or noose of Yama. — *Yama-pura*, *am*, n. the city or abode of Yama, (see above under *yama*). — *Yama-purusha*, *as*, m. Yama's servant or minister. — *Yama-prastha-pura*, *am*, n., N. of a town, where Yama was especially worshipped. — *Yama-priya*, *as*, *ā*, *am*, dear to Yama, beloved by Yama; (*as*), m. the Indian fig-tree, Ficus Indica. — *Yama-bhaginī*, f. 'Yama's sister,' the river Yamunā or Jumna. — *Yama-mārga*, *as*, m. Yama's road or path. — *Yamamārga-gamana*, *am*, n. the going or entering on Yama's road, receiving the recompense for one's actions. — *Yama-yātana*, f. the torment or torture inflicted by Yama. — *Yama-ratha*, *as*, m. 'Yama's vehicle,' i. e. a buffalo. — *Yama-rāj*, f., m. king Yama. — *Yama-rāja*, *as*, m. king Yama; N. of a physician. — *Yama-rājan*, *ā*, m. king Yama; (*ā*, *ā*, *ā*), Ved. having Yama as king, subject to Yama. — *Yama-rājya* or *yama-rāshṭra*, *am*, n. Yama's kingdom, the dominion of Yama. — *Yamarkṣha* ('ma-rīk'), *am*, n., Ved. a lunar mansion or asterism supposed to be under Yama or Saturn. — *Yama-loka*, *as*, m. Yama's world, the region of Yama. — *Yama-vaś*, *ān*, *atī*, *at*, possessing restraint, one who governs himself or keeps the passions in subjection, self-restrained, temperate, moderate. — *Yama-vatsā*, f., Ved. a cow bearing twin calves. — *Yama-vāhana*, *as*, m. 'Yama's vehicle,' i. e. a buffalo. — *Yama-vishaya*, *as*, m. Yama's realm or empire. — *Yama-vrata*, *am*, n. a religious observance or vow made to Yama; Yama's method or manner (i. e. punishing offences without regard to persons or without partiality, as one of the duties of kings, see Manu IX. 307); N. of a Sāman. — *Yama-sikha*, *as*, m., N. of a Vēṭla. — *Yama-śrāya*, *as*, m. the residence or place of resort of Yama, the Southern quarter. — *Yama-śreshṭha*, *as*, *ā*, *am*, among whom Yama is the chief or takes precedence (said of the Pitrīs). — *Yama-śva*, *as*, m. Yama's dog, (see under *yama*). — *Yama-sādana*, *am*, n. Yama's seat or abode. — *Yama-sabha*, *as*, *ā*, f. Yama's council or court of justice, the tribunal of Yama. — *Yamasabhiya*, *as*, *ā*, *am*, relating to Yama's court of justice. — *Yama-sāt*, ind. to the power of Yama; *yamasāt kṛt*, to make over to Yama, deliver over to the god of death; *yamasāt kṛta*, made over to or devoted to Yama, sent to Yama. — *Yama-sādana*, *am*, n. Yama's seat or abode (= *yama-sādana*). — *Yama-sū*, *ās*, f. bringing forth twins; (*ās*), m. Yama's father, the Sun. — *Yama-sūkta*, *am*, n., Ved. a hymn in honour of Yama. — *Yama-sūrya*, *am*, n. a building with two halls or porches, one with a western, the other with a northern aspect. — *Yama-stoma*, *as*, m., N. of an Ekāha. — *Yama-evaerī*, *ās*, f. 'Yama's sister,' N. of the river Yamunā (commonly called Jumna); N. of Durgā. — *Yama-hārdikā*, f., N. of one of Devī's female attendants. — *Yama-hāresvara-tīrtha* ('sa-iś'), *am*, n., N. of a Tīrtha. — *Yamatirātra* ('ma-at'), *as*, m., Ved., N. of a Satra of forty-nine days duration. — *Yamādarśana-trayodasī* ('ma-ad'), f., N. of a particular thirteenth lunar day. — *Yamādarśanatrāyodasī-vrata*, *am*, n. a religious observance on the above day, (those who perform this are said to be exempted from seeing Yama). — *Yamādītya* ('ma-ād'), *as*, m. a particular form of the sun. — *Yamānuga* ('ma-an'), *as*, *ā*, *am*, following Yama, being in attendance on Yama. — *Yamānu-čara* ('ma-an'), *as*, m. a servant or attendant of Yama. — *Yamāntaka* ('ma-an'), *as*, m. Yama (re-

garded) as the destroyer or god of death [cf. *kālāntaka*]; 'Yama's destroyer,' N. of Śiva; (*au*), m. du. Yama and the god of death. — *Yamārī* ('ma-ari'), *ās*, m. 'Yama's enemy,' N. of Viṣṇu. — *Yamālaya* ('ma-āl'), *as*, m. Yama's abode. — *Yameśa* ('ma-īśa'), *as*, *ā*, *am*, having Yama as lord or chief; (*am*), n. the Nakshatra Bharāṇī. — *Yameśvara* ('ma-iś'), *am*, n., N. of a Linga.

Yamaka, *as*, m. restraint, check, &c., = *yama*, (in this sense, according to some, *am*, n.); = *vrata*, a religious obligation or observance; a twin, one of a pair or couple, a fellow; scil. *sneha*, two similar greasy substances, oil and ghee; (*am*), n. (in medicine) a double band or bandage; (in artificial poetry) the repeating or setting in opposition in the same stanza of words or syllables different in meaning but similar in sound, a kind of play on words or paronomasia, (the following kinds are enumerated, *yuk-pāda-yamaka*, *a-yuk-pāda-y*, *ūlyanta-y*, *pādā-y*, *pāda-madhyā-y*, *pādānta-y*, *pādādi-madhyā-y*, *pādādyanta-y*, *madhyānta-y*, *kūṇ-ṭi-y*, *garbha-y*, *śakra-vāṇa-y*, *pushpa-y*, *mahā-gy*, *mīthuna-y*, *vṛtta-y*, *vipatha-y*, *samudga-y*, *sarva-y*, *yamakāvali-y*); N. of a kind of metre, four times ०००००; a couple of similar substances (as serum and marrow, oil and ghee); (*as*, *ā*, *am*), twin, twin-born, fellow, doubled, twofold. — *Yamaka-kāvya*, *am*, n., N. of an artificial poem ascribed to Ghaṭa-karpāra. — *Yamaka-tva*, *am*, n. the being a Yamaka, (see above).

Yamana, *as*, *ī*, *am*, restraining, curbing, taming, governing, managing; (*as*), m. the god Yama; (*am*), n. the act of restraining or holding, curbing; binding; the being restrained, stopping, ceasing, term, cessation, rest.

Yamala, *as*, *ā*, *am*, twin, one of a pair or couple, paired, doubled; (*as*), m. a term for the number two; (*au*), m. du. twins, a pair, couple, brace; (*ā*), f. a kind of hicough; N. of a Tānta deity; of a river; (*ī*), f. a pair; a sort of dress consisting of two pieces (body and petticoat); (*am*), n. a pair. — *Yamala-sānti*, *ās*, f. a purificatory ceremony after the birth of twins. — *Yamalarjuna* ('la-ar'), *au*, m. du. two Arjuna trees which obstructed the path of Kṛṣṇa, when a child, and were uprooted by him, (according to Hari-vaṅṣa 3449, his foster-mother Yaśo-dā had tied him to an *ulūkhala* or large wooden mortar, but such was the strength of the child that he not only dragged away the mortar but the twin Arjuna trees with which it came in contact; these trees were afterwards personified as the enemies of Kṛṣṇa, and in the later mythology they are regarded as metamorphoses of Nala-kūbara and Maṇi-grīva, two sons of Kūvera). — *Yamalar-jumaka* ('la-ar'), *au*, m. du. = *yamalarjuna*. — *Yamalarjuna-bharṇajānā*, *as*, m. or *yamalarjuna-han*, *ā*, m. epithet of Kṛṣṇa or Viṣṇu. — *Yamalodbhava* ('la-ud'), *as*, m. the birth of twins.

Yamasāna, *as*, *ā*, *am*, Ved. championing the bit, holding the reins or bridle; (*Sāy*. = *trīṇādikaṃ nīyācchat*, holding or championing grass, &c.).

Yamānikā or *yamāni*, f. Ptychotis Ajowan; [cf. *kshetra-y*, *yavānikā*.]

Yamāya, Nom. A. *yamāyate*, -*yitum*, to represent or be like Yama, the god of death.

Yamika, *am*, n., with *agastyasya*, N. of a Sāman.

Yamita, *as*, *ā*, *am*, restrained, checked, curbed.

Yamin, *ī*, *īni*, *i*, restraining, curbing, controlling; (*ī*), m. one who restrains himself, a sage who has subdued his senses; (*īni*), f., Ved. bringing forth twins.

Yamishṭha, *as*, *ā*, *am*, Ved. guiding or managing best, most skillful in restraining or guiding (horses).

Yamunā, f., N. of a river, commonly called the Jumna (personified as Yamī, the twin sister of Yama, q. v., and hence regarded as daughter of the Sun as well as sister of the seventh Manu or Manu Vaisvata; this celebrated river rises in the Himālaya mountains among the Jumnotri peaks at an elevation of 10,849 feet, and flows for 860 miles

यवहार *yava-kshāra*. See col. 2.

यवगण्ड *yavagaṇḍa*, *as*, *m.* = *yuva-gaṇḍa*, a kind of eruption on the face.

यवन *yavana*, *as*, *m.* (fr. rt. 1. or 2. *yu*, or connected with rt. *ju* = 1. *jū*), one who keeps back; one who mixes, &c., see *Gaṇa Nandiyādi* to Pāp. III. 1, 134; a fast horse, courser, (in this sense fr. rt. 1. *jū* and connected with *yavana*, for which it is sometimes a false reading); speed, velocity, (connected with rt. 1. *jū*); an Ionian, Greek, (in Uṇādi-s. II. 74. said to be fr. rt. 2. *yu*); a king of the Greeks; a Muhammadan, (sometimes applied to both the Muhammadan and European invaders of India as coming from the same quarter); any foreigner; a barbarian generally (Manu X. 44); the country of the Yavanas (sometimes applied to Bactria, Ionia, Greece, and more recently to Arabia); a carrot; olibanum; (*ās*), *m.* pl. the Ionians or Greeks; the Greek astrologers; N. of a dynasty; (*i*), f. a Greek or Muhammadan woman; the wife of a Yavana; = *yavanī*, a curtain. — *Yavana-dēśa*, *as*, *m.* the country of the Yavanas. — *Yavanadeśa-ja*, 'growing in the country of the Yavanas,' styrax or benzoin. — *Yavana-dvishṭa*, *as*, *m.* 'hated or disliked by Yavanas,' bdellium. — *Yavana-pura*, *am*, *n.* the city of the Yavanas, (probably) Alexandria. — *Yavana-priya*, *am*, *n.* 'dear to Yavanas,' pepper. — *Yavana-muṇḍa*, *as*, *m.* a bald Yavana, one with a shaved head. — *Yavana-sena*, *as*, *m.* a proper N. — *Yavanādārya* ('*na-ād*'), *as*, *m.* an astronomical writer (frequently quoted by Varāhamihira and other ancient Hindū astronomers, perhaps any Greek astronomer). — *Yavanārī* ('*na-ārī*'), *is*, *m.* 'enemy of the Yavanas,' N. of Kṛishṇa or Vishṇu; of a king of Vārāṇasī. — *Yavaneśvara* ('*na-īś*'), *as*, *m.* N. of the author of the *Mīnārāja-jātaka*. — *Yavaneśhta* ('*na-īś*'), *as*, *ā*, *am*, liked by the Yavanas; (*as*), *m.* a kind of onion or garlic; Azadirachta Indica; (*ā*), f. the wild date tree; (*am*), *n.* lead; an onion, garlic; pepper.

Yavanaka, *as*, *m.* a particular kind of grain; (*ikā*), f. = *yavanī*, a Yavana woman; = *yavanikā*, a curtain or screen, an outer tent, a screen of cloth surrounding a tent; a veil.

Yavanānī, f. the writing of the Yavanas.

यवनानल *yava-nāla*. See p. 811, col. 2.

यवय *yavaya* (fr. *yuvan*), Nom. P. *yavayati*, *-yātum*, to make young.

यवयस *yavayasa*, *am*, *n.* N. of a Varsha in Plaksha-dvīpa.

यवस *yavasa*. See p. 811, col. 3.

यवागू *yavāgū*. See p. 811, col. 3.

यवान *yavāna*, *as*, *ā*, *am*, quick, swift, rash, (incorrectly for *yavāna*, part. fr. rt. 1. *jū*.)

यवानिका *yavānikā*. See p. 811, col. 3.

यवाषा *yavāsha* = *yevāsha*, q. v.

Yavāshika, see *Gaṇa* 1. Kumudādi to Pāp. IV. 2, 80.

Yavāshin, see *Gaṇa* Prekshādi to Pāp. IV. 2, 80.

यविष्ठ *yavishṭha*, *as*, *ā*, *am* (superl. of *yuvan*), youngest, very young, last-born; (*as*), *m.* a younger brother; N. of Agni (called 'the youngest' or 'last-born' of the gods, either as produced from wood or as placed on the altar after everything else); N. of a Brāhman; (*ās*), *m.* pl. his descendants; *agnī yavishṭha*, N. of the author of the hymn *Rigveda* VIII. 91; [cf. Old Germ. *jungisto*.] — 1. *yavishṭha-vat*, *ān*, *atī*, *at*, containing the word *yavishṭha*. — 2. *yavishṭha-vat*, ind. like a youth.

Yavishṭha, *as*, *ā*, *am*, Ved. youngest, = *yavishṭha*, (Sāy. = *yuvātama*.)

Yavistha, *ān*, *asī*, *as* (compar. of *yuvan*), younger; (*ām*), *m.* a younger brother; a *Sūdra* (as opposed to one of the three higher castes); (*asī*), f. a younger sister; [cf. Goth. *juhisa*.]

Yaviyasa, *as*, *m.* N. of a preceptor.

यवीनर *yavīnara*, *as*, *m.* N. of a son of Ajamidha; of a son of Dvimīdha and of Bharmyāśva and of Vāhyāśva.

यवीयुध *yavīyudh*, *t*, *t*, *t* (fr. Intens. of rt. 1. *yudh*), Ved. eager to fight, fond of war, warlike, (also written *yavīyudh*.)

यय 1. 2. *yavya*. See p. 811, cols. 2, 3.

यश *yāśa*. See col. 3.

यशद *yāśada*, *am*, *n.* a species of mineral (commonly called *daśā*, which according to some is zinc or pewter).

यशस् *yāśas*, *as*, *n.* (in Uṇādi-s. IV. 190. said to be fr. rt. 1. *as*; according to some for original *daśas* = Lat. *decus*, fr. a lost rt. *daś*), beautiful or handsome appearance, beauty, splendor, magnificence, worth, excellence (Ved.); honour, glory, praise, renown, fame, reputation, distinction, celebrity; Fame (personified as the son of Kāma and Rati or of Dharma and Kīrti); an object of honour or respect, a person of respectability; favour, partiality (Ved.); = *udaka*, water (Ved.); *anna*, food (Ved.); = *dhana*, wealth (Ved.); N. of a Sāman; (*ās*), *m.* a proper N.; (*ās*, *ās*, *as*), Ved. beautiful, handsome, splendid, resplendent; worthy, excellent; renowned, honoured, respected, venerated; pleasant, pleasing, agreeable, estimable; [cf. Gr. *δοκ-έ-ω*, *δόξα*, *δόγμα*, *δοκέω*, *διδάσκω*, *δοκῦλος*; Lat. *dec-et*, *decus*, *dignu-s*, *doceo*; probably Angl. Sax. *ta*, *ta*; Old Germ. *zeha*.] — *Yāśah-kāma*, *as*, *m.* N. of a king. — *Yāśah-kāya*, *as*, *m.* a body consisting of fame or glory, i. e. glory, reputation. — *Yāśah-keṭu*, *us*, *m.* N. of various kings. — *Yāśah-paṭaha*, *as*, *m.* a drum, a double drum. — *Yāśah-pāla*, *as*, *m.* N. of a king. — *Yāśah-prakhyāpana*, *am*, *n.* spreading abroad or proclaiming the glory (of any one). — *Yāśah-sarira*, *am*, *n.* = *yāśah-kāya* above. — *Yāśah-seśha*, *as*, *ā*, *am*, having nothing left but glory or fame, i. e. dead; (*as*), *m.* death, dying. — *Yāśas-āndra*, *as*, *m.* N. of a king. — *Yāśas-kāra*, *as*, *i*, *am*, causing renown, conferring fame or distinction, famous, glorious; (*as*), *m.* N. of various men. — *Yāśas-kāra-svāmin*, N. of a temple founded by a certain Yāśas-kāra. — *Yāśas-kāma*, *as*, *ā*, *am*, honour-loving, desirous or eager for fame, ambitious. — *Yāśas-kāmya*, Nom. P. *-kāmyati*, &c., to desire honour or fame, be eager for renown. — *Yāśas-kāmyat*, *an*, *antī*, *at*, desiring fame, desirous of glory. — *Yāśas-kṛit*, *t*, *t*, *t*, causing honour, conferring dignity or renown. — *Yāśas-tama*, *as*, *ā*, *am*, Ved. most renowned or resplendent. — *Yāśas-vat*, *ān*, *atī*, *at*, possessing honour or glory, full of honour, honourable, glorious, famous; pleasant, pleasing, excellent, handsome; agreeable, estimable; (*atī*), f. N. of a woman. — *Yāśas-vat-tama*, *as*, *ā*, *am*, most famous or renowned. — *Yāśas-vin*, *i*, *inī*, *i*, possessing honour or glory, renowned, famous, celebrated, glorious; excellent, handsome; (*inī*), f. epithet of a particular artery; N. of several plants, wild cotton (= *vana-kūrpāsī*, *yava-tiktā*, *mahū-jyotiṣmatī*); N. of one of the Mātṛis attending on Skanda. — *Yāśo-gopī*, *is*, *m.* N. of a commentator on the Śrautasūtras of Kātyāyana. — *Yāśo-ghna*, *as*, *i*, *am*, destroying the appearance or beauty (Ved.); destroying fame or reputation. — *Yāśo-dā*, *as*, *ā*, *am*, glory-giving, bestowing distinction, conferring fame or renown; (*as*), *m.* quicksilver; (*ā*), f. N. of the wife of the cowherd Nanda, (she resided at Go-kula, and was the foster-mother of Kṛishṇa, who immediately after his birth as son of Devaki and Vasu-deva was entrusted to her care, that he might be protected from the enmity of Kaṣṭha); N. of the wife of Mahā-vīra and daughter of Samara-vīra; N. of the daughter of a class of Manes. — *Yāśo-datta*, *as*, *m.* a proper N. — *Yāśo-dā*, *ās*, *ās*, *am*, Ved. glory-giving, conferring beauty, (for *yāśo-dā*, f. of *yāśo-dā*, see above.) — *Yāśodā-garbha-sambhūtā*, f. epithet of Durgā. — *Yāśodā-nanda*, *as*, *m.* Yāśo-dā's son, i. e. Kṛishṇa. — *Yāśo-deva*, *as*, *m.* N. of

a Buddhist mendicant; of a son of Rāma-āndra; (*i*), f. N. of a daughter of Vainateya and wife of Bṛīhan-manas. — *Yāśo-dhana*, *am*, *n.* a fund or stock of fame; (*as*, *ā*, *am*), whose wealth consists of fame, rich in renown, renowned, famous (said of persons); (*as*), *m.* N. of a king. — *Yāśo-dhara*, *as*, *ā*, *am*, maintaining or preserving glory, upholding renown; (*as*), *m.* N. of the fifth day of the civil month (*karma-māsa*); of the eighteenth Arhat of the preceding and of the nineteenth of the future Utsarpiṇī; of a son of Kṛishṇa by Rukmiṇī, (also read *yāśo-vara*); of various other men; (*ā*), f., N. of the fourth night of the civil month; of the mother of Rāhula; of several other women. — *Yāśo-dhā*, *ās*, *ās*, *am*, conferring splendor or fame. — *Yāśo-dhāman*, *a*, *n.* site or abode of glory. — *Yāśo-nandī*, *is*, *m.* N. of a king. — *Yāśo-bhagin*, *i*, *inī*, *i*, Ved. possessing fame, rich in glory, famous, renowned. — *Yāśo-bhagina*, *as*, *ā*, *am*, or *yāśo-bhagya*, *as*, *ā*, *am*, Ved., see Pāp. IV. 4, 131. — *Yāśo-bhadra*, *as*, *m.* (with Jains) N. of one of the six Śruta-kevalins. — *Yāśo-bhrit*, *t*, *t*, *t*, bearing fame, possessing renown, famous, renowned; bringing glory. — *Yāśo-matī*, f., N. of the third lunar night. — *Yāśo-matya*, *ās*, *m.* pl., N. of a people. — *Yāśo-mādhava*, *as*, *m.* a form of Vishṇu. — *Yāśo-mitra*, *as*, *m.* N. of a Buddhist author. — *Yāśo-rāja*, *as*, *m.* a proper N. — *Yāśo-rāśī*, *is*, *m.* a heap or mass of glory, a glorious deed. — *Yāśo-lekhā* f., N. of a princess. — *Yāśo-vat*, *ān*, *atī*, *at*, possessing fame or glory; (*atī*), f., N. of various women; of a district (originally of a stream; sometimes abbreviated into *yāśo-vatī*); of a mythical town on mount Meru. — *Yāśo-vara*, *as*, *m.* N. of a son of Kṛishṇa by Rukmiṇī, (see *yāśo-dhara*.) — *Yāśo-vartman*, *a*, *n.* the path of glory, road to fame. — *Yāśo-varman*, *ā*, *m.* N. of a poet; of several other men, (*yāśo-varmaka* is found at the end of an adj. comp.) — *Yāśo-han*, *ā*, *ghnī*, *a*, destroying fame or reputation. — *Yāśo-hura*, *as*, *ā*, *am*, taking away fame, depriving of reputation, dishonouring; N. of a place, (gender doubtful.) — *Yāśohara-jit*, *t*, *m.* N. of Kaśu-rāya. — *Yāśo-hina*, *as*, *ā*, *am*, shorn of fame or glory.

Yāśa at the end of a comp. = *yāśas*, cf. *ati-y*; (*am*), *n.* N. of a Sāman.

Yāśasa at the end of a comp. = *yāśas*.

Yāśasya, *as*, *ā*, *am*, famous, glorious, renowned, celebrated, honoured; bestowing glory or distinction, producing fame, creditable; (*ā*), f., N. of a plant (= *jivanti*); of another plant (= *ridhī*).

Yāśasyu, *us*, *us*, *u*, Ved. seeking favour.

यश्व *yashṭavya*, *yashṭri*. See p. 804, col. 2.

यष्टि 2. *yashṭi*, *is*, f. (rarely *m.*), or *yashṭi*, f. (probably fr. rt. *yam*; for 1. *yashṭi* see p. 804, col. 2), a staff, stick, wand; a staff armed with iron, mace, club; a pole, column, pillar; a perch; a stem, support; a palisade; a flag-staff [cf. *dhvaja-y*]; a stalk, stem, blade; a reed; a branch; the arm (= *bhuja-dāṇḍa*); anything thin or slender (e. g. *anga-yashṭi*, a slender or delicate form; *asi-yashṭi*, a sword-blade; cf. *gātra-y*, *śarīra-y*, *bhuja-y*); a string, thread (= *tanu*), string of pearls, necklace [cf. *hāra-y*]; a particular kind of pearl necklace; liquorice (= *yashṭi-madhuka*, *madhukā*); sugarcane (= *madhu-yashṭi*); Clerodendrum Siphonanthus (= *bhārgi*); any creeping plant. — *Yashṭi-griha*, *am*, *n.* N. of a district. — *Yashṭi-graha*, *as*, *ā*, *am*, carrying a stick or staff; (*as*), *m.* a club-bearer, mace-bearer, staff-bearer. — *Yashṭi-nivāsa*, *as*, *m.* a pole serving as a perch (for peacocks, Raghu-v. XVI. 14); a pigeon-house standing on upright poles; [cf. *vāsa-yashṭi*.] — *Yashṭi-prāṇa*, *as*, *ā*, *am*, one whose strength or power is as slender as a stalk or reed, powerless or feeble as a reed (= *yashṭir vepu-dāṇḍa eva prāṇaḥ śaktir yasya saḥ*); out of breath. — *Yashṭi-mat*, *ān*, *atī*, *at*, having a stick or staff, furnished with a flag-staff. — *Yashṭi-madhu*, *u*, *n.* or *yashṭi-madhukā*, f.

liquorice. — *Yashṭi-yantra*, *am*, *n*. a particular astronomical instrument. — *Yashṭi-pushpa*, *as*, *m*, *N*. of a plant, Putranjiva Roxburghii; [cf. *putra-jiva*]. — *Yashṭi-madhu*, *u*, or *yashṭi-madhuka*, *am*, *n*. = *yashṭi-madhu*. — *Yashṭi-āghāta*, *as*, *m*. a blow with a stick, a cudgeling, beating. — *Yashṭi-āhva* or *yashṭi-āhvaya*, *as*, *m*. liquorice.

Yashṭika, *as*, *m*. a species of water-fowl (= *jala-kukkuṭa*; cf. *ko-yashṭi*); a bird, the lapwing; (*ā*), *f*. a staff, stick, club; a particular pearl ornament or necklace (especially of one string); an oblong pond or tank; liquorice.

Yashṭi. See under *2. yashṭi*, p. 812, col. 3.

Yashṭika, *am*, *n*. liquorice (= *yashṭi-madhu*).

यष्टस्क *yashṭraska* (?), *ās*, *m*. pl., *N*. of a people.

यस् *yas* (probably connected with *rt*. *yam*), *cl*. 4. *I*. *P*. *yasyati*, *yasati*, *ya-yāsa*, *yasitum*, to froth up, foam (Ved.); but according to *Sāy*. on *Rig-veda* VII. 104. 2, *yayastu* = *āyāsam prāpnoti* = *upakṣhiyatām*, to make great effort or exertion, strive, endeavour, labour, preserve, trouble one's self; to strive after (with *dat.*); [cf. *Gr. ἔω (ἔν-νυμ, ἔ-ἔσ-μα, ἔ-ἔσ-σ-ω)*, *ἔ-ἔ-μα, ἔ-ἔ-σι-ς, ἔ-ἔ-σ-τ-ο-ς, ἔ-ἔ-λ-ο-ς*; Old Germ. *jes-an, ger-ja-n*.]

Yasitvā or *yastvā*, *ind*. making effort, endeavouring.

Yaska, *as*, *m*. a proper *N*.; (*ās*), *m*. pl. the descendants of Yaska; *yaskā gairikṣhūh*, *N*. of a school.

Yasya, *as*, *ā*, *am*, to be endeavoured, to be done with energy or perseverance; (according to a commentator) = *vadhyā*, to be killed, fit or ready for slaughter. — *Yasya-tva*, *am*, *n*. effort, energy; fitness for slaughter; death.

यस्मात् *yasmāt*, *ind*. (abl. of *3. ya* or *yad*; correlative of *tasmāt*, *q. v.*), from which, from which cause, since, as, because; that, in order that.

यह *yaha*, *as*, *m*. or *yahas*, *as*, *n*. Ved. water; strength, power.

यहु *yahu*, *us*, *us*, *u*, Ved. = *mahat*, great; (*us*), *m*. = *apatyā*, offspring, a child, (in *Rig-veda* VIII. 60, 13, *Agni* is called *sahasā yahuḥ*, *Sāy*. = *sahasā putrah*.)

Yahva, *as*, *i*, *am*, Ved. = *mahat*, great, mighty, powerful, &c.; (perhaps) being in continual motion or activity, restless, active; continual, perpetual (said of *Agni*, *Rudra*, and *Soma*); continually moving or flowing; (*yēas*), *f*. pl., Ved. flowing or running water, a river, (*sapta yahuḥ*, the seven great rivers); (*ēi*), *f*. du. epithet of heaven and earth, of night and day, of evening and morning, (according to *Sāy*. on *Rig-veda* I. 142, 7, *yahvī* means 'the two children,' according to some it may mean 'the two hands'); (*ās*), *m*. = *yajamāna*, a sacrifice (according to *Upādi-s*. I. 154).

Yahvat (fem. *atī*), Ved. = *yahva* above; (according to *Sāy*. *yahvatī* = *mahatī*, great.)

या *ya*, *cl*. 2. *P*. (ep. also *A*. *yāti* (-te), Impf. *ayāt* (3rd pl. *ayān* or *ayus*), Pot. *yāyāt*, Impv. *yātu* (2nd sing. *yāhi*), *yayau* (2nd sing. *yayātha* or *yayitha*, 1st pl. *yayīma*, Part. *yayīnas*), *yāyati*, *ayāti* (Vedic forms *ayāsus*, *yāsāt*, *yāsiṣṭham*, *yāsiṣṭha*), *yātum* (Ved. *yātave*, *yātavai*), to go, proceed, move, set out, march, travel, journey; to go away, withdraw, retire; to pass away, pass by, elapse (said of time); to extend, last (said of time, e.g. *māsām yāti*, it lasts for a month); to take place, come to pass, prosper, succeed; to proceed, behave, act; to go or come to, travel or journey towards, approach, arrive at, reach (with acc. or even *dat.* or *loc.* or with *prati* after an acc.); to go or march against; to go to any state or condition, to become, be (with acc. and especially acc. of an abstract noun, e.g. *vīnāśam yāti*, he goes to destruction, i. e. he is destroyed; *kāḥṇyam yāti*,

it goes to hardness, i. e. becomes hard); to undertake, obtain, get (with acc.); to go in to, have carnal intercourse with (with acc.); to go to for any object, request, implore, solicit (with double acc., e.g. *yāmi vo dravīnam*, I go to you for money, I solicit wealth of you; *tvām śaraṇam yāmi*, I go to thee for help); to find out, discover, perceive. The meanings of *yā* may be variously extended by combining it with other words and phrases, e.g. *palāyā yā*, to run away; *buhir yā*, to go out; *adho yā*, to go down, sink; *kahemeṇa yā*, to escape safely; *khaṇḍaṣo yā*, to fall to pieces; *sata-dhā yā*, to fall into a hundred pieces; *yātrām yā*, to undertake a journey; *nṛigayām yā*, to go out hunting; *śirasā mahīm yā*, to bow down to the ground with the head; *agocāram nayanayor yā*, to become invisible; *dveshayām yā*, to become hated; *vīlayām yā*, to be dissolved; *karnau yā*, to come to the ears, be heard; *kare yā*, to come to hand, be obtained; *vasām yā*, to be subject to (with gen.); *prakṛtīm yā*, to return to one's natural state; *nīdrām yā*, to fall asleep; *nīdhanam yā*, to die; *darsanam yā*, to become visible, be seen; *udayām yā*, to rise (said of stars, &c.); *Pass. yāyate*, to be gone, &c.; Caus. *yāpayati*, *yātum*, *Aor. āyīpat*, to make or cause to go or proceed, cause to set off or march, command to go away, drive away, remove, cure (a disease); to cause to pass by or elapse, pass or spend (as time, night, &c.); to cause to subsist, support; to cause to arrive at or obtain (with a double acc., e.g. *taṁ śrīyaṁ yāpayati*, he causes him to obtain fortune); to induce: *Desid. yiyāsati*, to wish or intend to go, to desire to proceed, &c.; *Intens. yāyāyate*, *yāyati*, *yāyati*, to go frequently, &c.; [cf. *Gr. λάρω (= Caus. yāpayāmi)*, *ἔμμ, ἦ-σω (= yāsyāmi)*, perhaps also some forms like *lévai*: Lat. *jacio*; *Janus*, *Janua*.]

2. *yā*, *ās*, *ās*, *am* [cf. 4. *ya*, p. 801, col. 1], going, proceeding, moving, &c. (at the end of a comp., see *eva-yā*, *tura-yā*, *deva-yā*).

1. *yāt*, *yān*, *yāti* or *yānti*, *yāt* (for 2. *yāt* see s. v.), going, proceeding, moving; that which moves (e.g. *Rig-veda* I. 32, 15, *Indro yāto 'vasitasya rājā*, *Indra* the sovereign of all that is movable and immovable). — *Yāt-sattra*, *am*, *n*. Ved. 'continuing sacrifice,' *N*. of certain solemn ceremonies which go on for a long period, (also called *Sārasvata*).

Yāta, *as*, *ā*, *am*, gone, proceeded, marched, passed, &c.; gone to, attained, obtained (with acc.); passed by or away, elapsed, escaped; (*am*), *n*. the act of going, going, march, proceeding; motion, (often confounded with *yāna*, *q. v.*); the past time (e.g. *yātām anāgatām ā*, the past and the future); the guiding or driving of an elephant with a goad. — *Yātā-yāma*, *as*, *ā*, *am*, or *yātā-yāman*, *ā*, *ā*, *a*, that which has completed its course or (according to others) that which has stood for a night (and so become flat and stale), used, spoiled, impaired, useless, rejected; raw, half ripe; who or what has run out or completed a course, exhausted, old, aged. — *Yātāyāmā-tva*, *am*, *n*. uselessness, unprofitableness; old age. — *Yātānyūyāta* ('*ta-an*'), *am*, *n*. the going and following. — *Yātāyāta* ('*ta-ay*') or *yātāpayāta* ('*ta-up*'), *am*, *n*. a going and coming; intercourse. — *Yātāpayātika*, see *Gaṇa Aksha-dyūttādi* to *Pāṇ*. IV. 4, 19.

1. *yātavya*, *as*, *ā*, *am* (for 2. *yātu* below), serviceable against witchcraft, keeping off *Rākshasas*.

Yāti, *is*, *f*. (said to be fr. the *Intens.*), see *Pāṇ*. I. 1, 58.

Yātika, *am*, *m*. a traveller, (probably incorrect for *yātṛika*.)

1. *yātu*, 3rd sing. Impv. of *rt*. *yā* above (often used as an interjection), let it go, let it pass, be it so, no matter.

2. *yātu*, *us*, *us*, *u*, a goer, one who goes or moves; (*us*), *m*. a traveller, wayfarer; wind; time; (perhaps) sorcery, witchcraft, (but according to *Sāy*.

yātu means either *karmanām hīnā*, injury of rites, or *piḍā*, pain, torture); a kind of evil spirit, *Rākshasa*, demon; (*u*), *n*. a weapon, (according to *Sāy*. as inflicting *yātanā*, pain); a *Rākshasa*, evil spirit, demon. — *Yātu-gṇa*, *as*, *i*, *am*, destroying *Yātus*; (*as*), *m*. bellium. — *Yātu-tātana*, *as*, *i*, *am*, Ved. 'Yātu-removing,' driving away *Rākshasas*. — *Yātu-jambhana*, *as*, *i*, *am*, Ved. 'Yātu-destroying,' destroying *Rākshasas* or demons. — *Yātu-jū*, *ās*, *ās*, *us*, Ved. incited by *Yātus*, impelled by *Rākshasas*; (*Sāy*.) pressing forwards or eager to torment (said of demons). — *Yātu-dhāna*, *as*, *m*. an evil spirit, *Rākshasa*, demon; (*i*), *f*. a female *Rākshasa*. — *Yātu-mat*, *ān*, *atī*, *at*, Ved. practising witchcraft or sorcery, evil-disposed, injurious, malignant; composed of demons or *Rākshasas*, (according to *Sāy*. on *Rig-veda* I. 133, 2, *yātu-mat* means either 'possessing injury,' 'inflicting injury,' or 'possessing injurious weapons,' or 'possessing demons.' — *Yātu-vid*, *i*, *t*, *t*, Ved. skilful in sorcery or witchcraft, learned in the practices of *Rākshasas*. — *Yātu-han*, *ā*, *ghnī*, *a*, Ved. destroying witchcraft.

Yātu-māvat, *ān*, *atī*, *at*, Ved. (according to the *Pada* text of the *Rig-veda* and *Atharva-veda* *Prātiśakhya* IV. 8. this word is divided *yātu-māvat*, not *yātum-av* as might be expected), = *yātu-mat*, 'practising sorcery, &c.' (but according to *Sāy*. *yātu* = *yātunā*, 'torment,' and *mā* = *vyāpāra*, 'practice,' as if fr. 2. *yātu* with *rt*. 3. *mā*).

1. *yātrī*, *tā*, *trī*, *trī* (for 2. see p. 815, col. 2), going, proceeding, &c., being on a journey or march; (*tā*), *m*. a goer, traveller; a driver, charioteer, coachman; a destroyer, slayer, (according to *Sāy*. on *Rig-veda* I. 32, 14 = *hantrī*; according to modern scholars the meaning may be 'an avenger,' as if fr. *rt*. 2. *yāt*; cf. 3. *yāt*, *riṣa-yā*.)

Yātṛika, *as*, *m*. a wayfarer, traveller, (wrongly for *yātṛika*.)

Yātrā, *f*. going, setting off, journey, travel, march, the march of an army, expedition, (*yātrām yā* or *dā*, to undertake an expedition of campaign, take the field); going on a pilgrimage; a company of pilgrims; a festive train, procession, the procession of idols; a feast, festival (= *utsava*); a sort of dramatic entertainment; a road; support of life, livelihood, subsistence, provisions; passing away time; going to and fro; intercourse, (*laukikī yātrā* or *jagad-yātrā*, worldly intercourse); way, means, expedient; practice, usage, custom; *N*. of a particular kind of astrological work (especially of one by *Varāhamihira*, the full title of which is *Yoga-yātrā*). — *Yātrā-karaṇa*, *am*, *n*. the setting forth on a journey, a march. — *Yātrā-kāra*, *as*, *m*. the author of a work of the *Yātrā* class. — *Yātrā-gamana*, *am*, *n*. the going on a journey or expedition. — *Yātrā-prasanga*, *as*, *m*. engaging in or performing a pilgrimage. — *Yātrā-phala*, *am*, *n*. the fruit of an expedition, success of a campaign. — *Yātrā-mahotsava* ('*hā-ut*'), *as*, *m*. a great festive procession. — *Yātrārtham* ('*rā-ar*'), *ind*. for the sake of marching. — *Yātrōtava* ('*rā-ut*'), *as*, *m*. a festive procession.

Yātṛika, *as*, *i*, *am*, belonging to a march, relating to an expedition or campaign, marching, journeying, performing a pilgrimage; relating to the support of life, requisite for subsistence; customary, usual; (*as*), *m*. a traveller; a pilgrim; (*am*), *n*. a march, expedition, campaign; provisions for a march, supplies, &c.; *N*. of a particular class of astrological works; [cf. *yātrā*.]

Yātrīm, *i*, *īnī*, *i*, being on a march, being in a procession.

Yāna, *as*, *am*, *m*. *n*. way, road, path (Ved.); (*am*), *n*. the act of going, moving, riding; marching or proceeding (against an enemy), attacking; retreating, retreat; a journey; a procession; a conveyance or vehicle of any kind, carriage, waggon, chariot, car; a litter, palanquin; (with *Buddhists*) the vehicle or means of arriving at knowledge, the means of release from repeated births; (*i*), *f*. see *Gaṇa Gaurādi* to *Pāṇ*. IV. 1, 41; [cf. Lat. *janua*.] — *Yāna-kara*, *as*, *m*. 'carriage-maker,' a wheel-

wright, carpenter. — *Yāna-pātra* or *yāna-pātraka*, *am*, n. 'going-vessel,' a ship, boat. — *Yānapātrikā*, f. a small vessel, boat. — *Yāna-bhanga*, *as*, m. the fracture of a vessel or boat, shipwreck. — *Yāna-mukha*, *am*, n. the fore part of a waggon or chariot, the pole or part where the yoke is fixed. — *Yāna-yāna*, *am*, n. riding in a carriage, driving in a chariot, a drive. — *Yāna-vat*, *ān*, *atī*, *at*, having a carriage or vehicle; travelling in a carriage. — *Yāna-sālā*, f. a coach-house, cart-shed. — *Yāna-svāmī*, *ī*, m. the owner of a vehicle.

Yānaka, *as*, m. a vehicle, carriage.

Yāpa, *as*, m. (fr. the Caus.), the causing to go; [cf. *kāla-y*.]

Yāpaka, *as*, *ikā*, *am* (fr. the Caus.), causing to go or come, causing to pass away or spend, bringing, granting, bestowing.

Yāpāna, *as*, *ī*, *am*, causing to go or pass away, bringing to an end; mitigating, alleviating, curing; prolonging or supporting life; (*ā*, *am*), f. n. the causing to go, act of driving away or expelling, expulsion, removal, rejection; the cure or alleviation (of a malady); the causing (time) to pass away, spending time, wasting time, delay, procrastination; loitering, staying; maintenance, support (= *varṭana*, *yātrā*); exercise, practice.

Yāpaniya, *as*, *ā*, *am*, to be caused to go, to be passed or spent (as time); to be removed or cured, to be expelled.

Yāpayat, *am*, *antī*, *at*, causing to go or pass, spending.

Yāptā, *as*, *ā*, *am*, caused to go; spent (as time); expelled.

Yāptā, f. twisted or plaited hair (= *jaṭā*).

Yāpya, *as*, *ā*, *am*, to be passed or spent (as time); to be removed or cured; to be expelled or rejected; low, vile, contemptible, little, trifling, unimportant. — *Yāpya-tva*, *am*, n. curability. — *Yāpya-yāna*, *am*, n. a palanquin, litter.

1. *yāma*, *as*, m. (for 2. *yāma* see p. 816, col. 1), motion, course, going, proceeding, coming; a road, way, path (Ved.); progress (Ved.); a carriage, chariot (Ved.); a night-watch, period or watch of three hours, the eighth part of a day; a wandering star, planet (?); *yāmasya arkaḥ*, N. of a Sāman; (*ā*), m. pl., N. of a class of gods; (*ī*), f., N. of a daughter of Dakṣa (wife of Dharmā or Manu; sometimes written Yāmi); N. of an Apsaras; night. — *Yāma-kosa*, *as*, *ā*, *am*, Ved. covering up or obstructing the way, (Sāy. = *mārga-pratibandhaka*). — *Yāma-ghoṣa*, *as*, m. 'sounding the watches,' a cock; a metal plate on which the night-watches or hours are struck, a drum or gong used for a similar purpose, (in this sense said to be also *ā*, f.). — *Yāma-tūrya*, *am*, n. or *yāma-dundubhā*, *ī*, m. or *yāma-nālī*, f. a kind of drum or metal plate on which the night-watches or hours are struck, a clock. — *Yāma-mātra*, *am*, n. a mere watch, only three hours. — *Yāma-yāma*, *as*, m., a regular or stated occupation for every hour. — *Yāma-valī*, f. 'possessing watches,' night. — *Yāma-vṛitti*, *ī*, f. the being on watch, standing on guard. — *Yāma-sṛuta*, *as*, *ā*, *am*, renowned for going or speed, (Sāy. = *śikhra-gamanena vīśruta*).

1. *yāman*, *as*, n. (for 2. *yāma* see p. 816, col. 1), Ved. going, motion, course; flight, flying; coming, arrival; a march, expedition; the act of approaching or addressing (with prayers, entreaties, &c.), invocation, supplication; offering, oblation, sacrifice, (*yāman* is used in some passages as a Ved. loc. without termination); *punar-yāman*, *ā*, *ā*, a, coming into use again; [cf. *yāta-yāman*.] — *Yāma-hū*, *ūs*, *ūs*, m., Ved. one who allows himself to be invoked by prayers or offerings, ready or inclined to assist; (Sāy.) to be invoked to come or to be invoked at the right time (= *gamanārtham āhvātavya* or *kāle āhvātavya*). — *Yāma-hūti*, *ī*, f., Ved. invocation for assistance; (according to Sāy. on Rīg-veda VIII. 8, 18, *yāma-hūtiḥ* = *devānām āhvānam yajña* *yāgeṣu*, in sacrifices at which there is an invocation of the gods.)

1. *yāmi* = *yāmi* under 1. *yāma*. (For 2. *yāmi* see p. 816, col. 2.)

Yāmika, *as*, *ā*, *am*, being on watch or guard; (*as*), m. a night-watcher, watchman, one who announces the watches, one on guard or duty at night; (*ikā*), f. = *yāmini*, night. — *Yāmika-bhaṭa*, *as*, m. a night-watcher, watchman.

Yāminaya (fr. *yāmini*), Nom. P. *yāminayati*, -yitum, to appear like night.

Yāmini, f. (fr. 1. *yāma*), night (as possessing watches); N. of a daughter of Prahlāda; of the wife of Tārkaṣa (mother of Śalabha). — *Yāmini-pati*, *ī*, m. the husband or lord of night, the moon.

Yāmira, *as*, m. the moon; (*ā*), f. night.

1. *yāmeya*, *as*, m. (fr. 1. *yāmi*), a metronymic.

Yāmyā, f. (fr. 1. *yāma*) = *yāmini*, night, (for *yāmyā*, the south, see under *yāmya*, p. 816, col. 1.)

Yāyāvara, *as*, *ā*, *am* (fr. the Intens.), going repeatedly; wandering in all directions, having no fixed or permanent abode; (*as*), m. a vagrant mendicant, saint; a horse selected for the horse sacrifice ('wandering at large'); a Brāhman who has preserved his household fire (?); N. of Jarat-kāru; (*ā*), m. pl., N. of a family of Brāhmans (to which Jarat-kāru belonged); (*am*), n. the life of a wandering beggar.

Yāyin, *ī*, *īni*, *ī*, going, moving, travelling, journeying, marching, running, riding, driving, flying; a traveller, passenger; riding or going in or on, (generally at the end of comps., e.g. *gaja-yāyin*, riding on an elephant; cf. *nav-y*); going to, journeying towards; going on an expedition, taking the field, going to war; opposing each other (said of planets; cf. *graha-yuddha*).

1. *yāvan*, *ā*, m. (for 2. see p. 817, col. 1), Ved. a rider, horseman, horse-soldier; an invader, aggressor, enemy, (Sāy. = *abhiṅgatrī*); going, driving, riding (at the end of a comp.; cf. *agra-y*, *pūrvay*).

Yāsyat, *an*, *atī* or *antī*, *at*, about to go, about to proceed.

Yiyānu, *us*, *us*, *u* (fr. the Desid.), wishing to go, intending to set off or depart, desirous of taking the field or entering on an expedition; intending to fly away.

या 3. *yā*, fem. of the relative pronoun *yad*. See p. 807, col. 3.

याकृत् *yākṛitka* (fr. *yakṛit*), see Pān. VII. 3, 51.

याक्ष *yāksha*, *as*, *ī*, *am* (fr. *yaksha*), belonging or peculiar to the Yakshas.

याग *yāga*, *as*, m. (fr. rt. 1. *yaj*), an offering, oblation, sacrifice; any ceremony in which offerings and oblations are presented. — *Yāga-karman*, *a*, n. a sacrificial rite or ceremony. — *Yāga-kāla*, *as*, m. time of sacrifice. — *Yāga-maṇḍapa*, *as*, *am*, m. n. a hall for sacrifices, a temple. — *Yāga-santāna*, *as*, m., N. of Jayanta (son of Indra). — *Yāga-sūtra*, *am*, n. the sacrificial cord, sacred thread, (see *yajña-sūtra*).

याच *yāc*, cl. 1. P. A. *yācati*, -te, *ya-yāca*, *yayāce*, *yācishyati*, -te, *ayācīt*, *ayācīṣha*, *yācītum*, to ask, beg, solicit, pray, request, desire, entreat, require, implore, supplicate, importune (with double acc., e.g. *devam varam yācate*, he solicits a boon from the god; also with abl. and rarely with gen. of person, e.g. *annam parāt or parasya yācate*, he begs food from another; or the thing asked may be compounded with *arthe* or *artham*, e.g. *mokṣhārtham yācate*, he asks for deliverance; or may be in acc. with *prati*, e.g. *eutam prati yayāce*, he asked for a son; or in dat., e.g. *tanu yayāce bhyava-hārāya*, he asked him (for food); to offer anything (acc.) to any one (dat.), tender (e.g. *yācati vittam gurave*, he offers property to the Guru); to promise (?); *kanyāṃ yād*, to be a suitor for a girl, to ask a girl in marriage from any one (abl. or rarely

acc.): Pass. *yācyate*: Caus. *yācayati*, -yitum, Aor. *ayayācat*, to cause to ask, &c.: Desid. *yiyācīṣhat*, -te, (in Rīg-veda VIII. 67, 1, *yācīṣhamahe* = *yācāmahe*): Intens. *yāyācyate*, *yāyākti* (1st sing. *yāyācīmi*), to ask repeatedly, importune; [cf. Gr. *aitrōs*, which however may be connected with rt. *arth*; cf. also, according to some, *ἄιτρώς*.]

Yācaka, *as*, *ī*, *am*, asking, one who asks or solicits, a petitioner, asker, beggar; (*ī*), f. a female beggar or petitioner. — *Yācaka-vṛitti*, *ī*, f. the occupation or profession of a beggar.

Yācana, *am*, n. the act of asking, begging, requesting; asking in marriage, (*duhitṛi-yācana*, the being a suitor for a daughter); (*ā*), f. asking, soliciting, requesting, entreating, petitioning; a request, petition, entreaty.

Yācanaka, *as*, m. an asker, petitioner, an importunate man.

Yācanaka, *as*, *ā*, *am*, to be asked, to be desired or requested.

Yācamāna, *as*, *ā*, *am*, asking, begging, requesting, soliciting.

Yācīta, *as*, *ā*, *am*, asked, prayed for, begged, requested, solicited, entreated, importuned (with acc., e.g. *Daśaratho Rāmaṃ yācītuḥ*, Daśaratha was asked for Rāma); requisite, necessary.

Yācītaka, *am*, n. anything borrowed, any article borrowed for use.

Yācītavya, *as*, *ā*, *am*, to be asked or solicited.

Yācitrī, *tā*, *trī*, *trī*, one who begs or solicits, an asker, petitioner; a suitor, wooer.

Yācītva, ind. having asked, having solicited.

Yācīn, *ī*, *īni*, *ī*, asking, desiring, requesting.

Yācīṣhu, *us*, *us*, *u*, disposed to ask, habitually asking or begging, soliciting favours, importuning, an importunate person. — *Yācīṣhu-tā*, f. the habit of soliciting favours, importunity.

Yācīnā, f. the act of asking, requesting, begging, solicitation, asking alms, mendicancy, mendicity; a petition, request, prayer, entreaty; the being a suitor, making an offer of marriage. — *Yācīnā-jīvana*, *am*, n. subsisting by begging or mendicancy. — *Yācīnā-prāpta*, *as*, *ā*, *am*, obtained by begging or asking. — *Yācīnā-bhanga*, *as*, m. failure of request, an unsuccessful entreaty, useless request. — *Yācīnā-vaśas*, *as*, n. words used in begging or entreating.

Yācīya, *as*, m. or *yācīnyā*, f., Ved. = *yācīnā* above.

Yācyā, *as*, *ā*, *am*, to be asked or solicited, to be importuned, to be asked for alms, to be desired or requested; to be required; (*am*), n. the making a request.

Yācyamāna, *as*, *ā*, *am*, being asked or solicited, being prayed for.

याच्ये *yāc-āchreshṭha*. See under 2. *yāt*.

याज *yāj*, *ī*, *ī*, *ī* (fr. rt. 1. *yaj*), one who sacrifices or offers oblations, an offerer, sacrificer; [cf. *hayamedha-yāj*.]

Yāja, *as*, m. a sacrificer (in *ati-y*, q.v.); boiled or cooked rice; food in general; N. of a Brahmarshi.

Yājaka, *as*, m. (fr. the Caus.), a sacrificer, sacrificing priest, one who offers sacrifices or oblations, a priest officiating at a sacrifice, (often at the end of a comp., cf. *grāma-y*, *nakṣatra-y*); sometimes compounded with the person who institutes the sacrifice, e.g. *Kṣatriya-yājaka*, the sacrificer for a Kṣatriya; cf. *Sūdra-y*); a royal elephant; a furious elephant or one in rut. — *Yājaka-tva*, *am*, n. the condition or office of a sacrificing priest.

Yājana, *am*, n. (fr. the Caus.), the act of conducting a sacrifice or causing it to be performed, superintending or assisting at the sacrifices of others, (sometimes with gen., e.g. *vṛātyānām yājānam kṛtvā*, having officiated at a sacrifice for outcasts, Manu XI. 197; *ayājya-yājana*, sacrificing for those who have no right to sacrifice, Manu III. 65.)

Yājaniya, *as*, *ā*, *am* (fr. the Caus.), to be made or allowed to sacrifice, to be assisted at a sacrifice, one for whom it is allowable to officiate.

Yājamaṇa, *am*, n. (fr. *yajamaṇa*), the part of a

sacrificial ceremony performed by the Yajamāna or institutor of the sacrifice himself.

Yājamanika, *as*, *i*, *am*, relating to the Yajamāna, belonging to the institutor of a sacrifice.

Yājāyitri, *tā*, *m*. (fr. the Caus.), one who conducts a sacrifice or causes it to be performed, the officiating priest at a sacrifice.

Yājī, *is*, *f*. a sacrifice, oblation; (*is*), *m*. according to Ujjvala-datta on Upādi-s. IV. 124 = *yashtri*, a sacrificer, the institutor of a sacrifice.

Yājikā, *f*. a sacrifice, oblation.

Yājīn, *i*, *inī*, *i*, sacrificing, conducting a sacrifice, one who officiates at a sacrifice, a sacrificer, (usually at the end of comps.; cf. *deva-y*, *bahu-y*); worshipping, adoring.

Yājuka, *as*, *ā*, *am*, (at the end of comps.) habitually sacrificing or making offerings.

Yājna, *as*, *i*, *am* (fr. *yajna*), belonging to sacrifice.

Yājñatura, *as*, *m*. (fr. *yajña-tura*), a patronymic of Rishabha; (*am*), *n*. N. of a Sāman.

Yājñadattaka (fr. *yajña-datta*), see Gaṇa Arīhaṇādi to Pāṇ. IV. 2, 80.

Yājñadattī, *is*, *m*. a patronymic from Yājñadatta; Kuvera (?).

Yājñadeva, *as*, *m*. N. of an author.

Yājñapata (fr. *yajña-patī*), see Gaṇa Aśvapatyādi to Pāṇ. IV. 1, 84.

Yājñavalka, *as*, *i*, *am*, composed by or derived from Yājñavalkya; (*as*), *m*. pl. of *yājñavalkya*, see Gaṇa Kanvādi to Pāṇ. IV. 2, III.

Yājñavalkya, *as*, *i*, *am*, relating to Yājñavalkya, composed by or descended from Yājñavalkya; (*am*), *n*. scil. *dharma-sāstra*, the code of Yājñavalkya.

Yājñavalkya, *as*, *m*. (fr. *yajña-valka*), N. of an ancient sage frequently quoted as an authority in the Sata-patha-Brahmaṇa (the first reputed teacher of the Vājasaneyi-saṃhitā or White Yajur-veda, revealed to him by the Sun, cf. *Taittiriya-saṃhitā*, *Vājasaneyi-saṃhitā*); N. of the author of a celebrated code of laws (by some identified with the preceding sage; this code is only second in importance to that of Manu, and with its most celebrated commentary, the *Mitākshara*, is the leading authority of the Mithilā school; it is much later than Manu, and probably in its present form dates from about the first century of our era); the family of Yājñavalkya; (*am*), *n*. N. of an Upanishad; (*as*, *kī*, *am*), relating to Yājñavalkya, composed by or derived from Yājñavalkya. — **Yājñavalkya-gīta**, *f*. N. of a poem in commendation of the practice of Yoga attributed to Yājñavalkya. — **Yājñavalkya-ṭīkā**, *f*. N. of several commentaries on the code of Yājñavalkya (besides the *Mitākshara* by Vijnānēśvara, there are other commentaries by Deva-bodha, Dharmēśvara, Bhāruči, Viśva-rūpa, and Sūla-pāṇi). — **Yājñavalkya-dharma-sāstra**, *am*, *n*. Yājñavalkya's code of laws. — **Yājñavalkya-śikṣā**, *f*. N. of a treatise. — **Yājñavalkya-smṛiti**, *is*, *f*. the body of law as delivered by Yājñavalkya.

Yājñasena, *as*, or *yājñaseni*, *is*, *m*. (fr. *yajña-sena*), a patronymic of Śikhaṇḍin; (*i*), *f*. a patronymic of Draupadī (as daughter of Yājñasena).

Yājñāyani, *is*, *m*. a patronymic from Yājña.

Yājñika, *as*, *i*, *am*, relating or belonging to sacrifice, &c.; (*as*), *m*. a sacrificer or the officiating priest at a sacrificial ceremony, the institutor of a sacrifice, one skilled in sacrificial rites, a Ritualist; N. of various kinds of plants &c. used at a sacrifice; of Kuśa grass; of a red-flowering Khadira; the sacred fig-tree; Butea Frondosa. — **Yājñika-deva**, *as*, *m*. N. of a commentator on Kātyāyana's *Srauta-sūtra*. — **Yājñika-vallabhā**, *f*. N. of a work. — **Yājñikānanta** ('*ka-an*'), *as*, *m*. N. of an author. — **Yājñikāśraya** ('*ka-āś*'), *as*, *m*. N. of Vishnu.

Yājñika, *am*, *n*. (fr. *yājñika*), the laws or observances relating to sacrificial rites; sacrificial ceremonies in general, a sacrifice.

Yājñiya, *as*, *i*, *am*, = *yajniya*, sacrificial, belonging to sacrifices; fit or suitable for sacrifice; (*as*), *m*. one skilled in sacrificial rites, (in this sense a various reading for *yājñika*.)

Yājñiya probably incorrect for *yajniya*.

Yājya, *as*, *ā*, *am* (fr. the Caus.), to be made or allowed to sacrifice, one on whose behalf a sacrifice is made; to be sacrificed; sacrificial; (*as*), *m*. a sacrificer, performer of a sacrifice for others; the person for whom a sacrifice is performed, the master or institutor of a sacrifice; (*ā*), *f*. scil. *rit*, the sacred text uttered at the moment of making the offering, the words of consecration used at a sacrifice; (*am*), *n*. property or presents obtained by officiating at sacrifices. — **Yājya-tā**, *f*. or *yājya-tva*, *am*, *n*. the rank or position of a sacrificer or of one for whom a sacrifice is performed. — **Yājya-vat**, *an*, *atī*, *at*, Ved. having the Yājya or consecrating text.

Yājvana, *as*, *m*. (fr. *yajvan*), the son of a sacrificer.

यजुर्वेदिक yājuroaidika, *as*, *i*, *am* (fr. *yajur-veda*), belonging or relating to the Yajur-veda.

Yājusha, *as*, *i*, *am*, relating to the Yajus, belonging to the Yajur-veda; (*as*), *m*. an observer of religious ceremonies as prescribed in the Yajur-veda.

Yājushmatī, *f*. scil. *ishṭakā*, a kind of brick used for the sacrificial altar; [cf. *yajush-mat*.]

यज्ञ yājña, *yājya*. See col. 1. and above.

यत् 2. yāt, ind. (properly obsolete abl. fr. the pronom. base 3, *ya*, cf. *tāt*; for 1. *yāt* see p. 813, col. 2, for 3. *yāt* see below), inasmuch as, so far as, so long as, since, (but according to Sāy. on Rīg-veda I. 80, 13, *yāt* = *yāntam*, pervading; VII. 88, 4, *yāt* = *yātaḥ* = *gacchataḥ*, passing; VI. 21, 6, *yāt* = *yāni* [*karmāni*], which [actions]; according to some *yāt* is an interjection of pleasure; of alarm; of restlessness.) — **Yāt-śreshṭha**, *as*, *ā*, *am* (i. e. *yāt* + *śreshṭha*), Ved. the best possible; [cf. *yāvāt-śreshṭha*; but according to Sāy. on Rīg-veda III. 53, 21, *yāt* is a separate word, and means 'an enemy,' as if fr. 2. *yāt*.]

यत् 3. yāt (fr. rt. 2. *yāt*), in *ṛiṇa-yāt*, Ved. the avenger of guilt or debt.

यत् yāta, &c. See p. 813, col. 2.

यतन yātana, *am*, *n*. (fr. the Caus. of rt. 2. *yāt*), the act of requiring, requital, retaliation, recompense, reward, return; *vairanya yātanam*, requital of hostile acts, revenge, vengeance; (*ā*), *f*. requital, (*yātanaṃ dā*, to make requital, revenge); recompense, retaliation, reward [cf. *vaira-y*]; acute pain, torment, anguish, agony, (especially) punishment inflicted by Yama, the pains of hell; personified as the daughter of Fear (*bhaya*) and Death (*mṛityu*). — **Yātanaṛthiya** ('*nā-ar*'), *as*, *ā*, *am*, fit for torment, capable of suffering, susceptible of the pains of hell.

Yātayat, *an*, *antī*, *at*, joining, connecting, uniting (Ved.); existing, animating (Ved.); requiring, recompensing, &c. — **Yātayaj-jana**, *as*, *m*. Ved. uniting or bringing men together; animating mankind, impelling men to exertion (said of Mitra, Varuṇa, and Aryaman; according to Sāy. on Rīg-veda I. 136, 3, the meaning as applied to Aryaman may be 'tormenting [irreligious] men in hell').

यतलराय yātala-rāya, *as*, *m*. N. of a king.

यतस्य yātasya. See p. 813, col. 2.

यतसुच yātasruca, *am*, *n*. (fr. *yata-sruc*), = *yauktasruca*, N. of a Sāman.

यतानप्रस्थ yātānaprastha, N. of a place.

Yātānaprasthaka, relating to the above place.

यानु yātu, *yātu-ghna*, &c. See p. 813.

यानु 2. yātri, *tā*, *f*. (acc. *yātaram*, nom. acc. du. *yātaraū*, nom. pl. *yātaraś*; said in Upādi-s.

II. 98. to be fr. rt. 2. *yāt*), a husband's brother's wife. (For 1. *yātri* see p. 813, col. 3.)

यान्निक yātnika, *ās*, *m*. pl. (fr. *yatna*), N. of a Buddhist school.

यान्य yātya, *as*, *m*. (fr. the Caus. of rt. 2. *yāt*), 'to be tormented, subject to the torments of hell,' an inhabitant of hell, a condemned spirit.

यात्रा yātrā, *yātrika*, &c. See p. 813, col. 3.

यात्सत्र yāt-sattra. See p. 813, col. 2.

याथ yātha (fr. rt. 1. *yā*), in *dirgha-yātha*, *q. v.*

याथाकथा yāthākathā, *am*, *n*. (fr. *yathā kathā* &c.), anything which occurs now and then; that which happens under any circumstances.

Yāthākāmi, *f*. or *yāthākāmya*, *am*, *n*. (fr. *yathā-kāma*), the acting according to will or desire, doing as one thinks fit or proper, conformity to one's wishes.

Yāthātathya, *am*, *n*. (fr. *yathā-tatham*), a proper state or condition, proper way or course, reality, rectitude, propriety, truth; (*am*, *ena*), ind. according to truth, in reality, as is proper. — **Yāthātathya-tas**, ind. from the truth, according to truth, in reality.

Yāthātmya, *am*, *n*. (fr. *yathātman*), real nature or essence, true character.

Yāthārthika, *as*, *i*, *am* (fr. *yathārtha*), conformable to truth or reality, just, true, right, real.

Yāthārthya, *am*, *n*. conformity with truth or fact, consistency with reality, the true or real meaning; suitableness, justness, rightness, application, use, accomplishment, attainment of an object.

Yāthāsamstara, *as*, *i*, *am* (fr. *yathā-samstara*), letting the covering lie according (to the original position).

यादृश yāda-īśa, *yādaḥ-patī*. See below.

यादमान yādamāna, *as*, *ā*, *am* (Pres. part. A. fr. an old form *yād*, which, according to Sāy., is a substitute for rt. *yād*), Ved. closely connected with, seeking connection or association with, wishing to mix, (*Sāy.* = *sangatiṃ yādamāna*, but in Rīg-veda VII. 69, 3 = *gacchāt* or *gamayāt*.)

यादव yādava, *as*, *i*, *am* (fr. *yadu*), relating to Yadu, descended or coming from Yadu; (*as*), *m*. a descendant of Yadu; N. of Krishna; of a lexicographer; of an astronomer; (*ās*), *m*. pl. the descendants of Yadu; = *mādhavaḥ*, *vṛtshnayāḥ*; (*i*), *f*. a Yādava female; N. of Durgā; (*am*), *n*. a stock of cattle. — **Yādava-giri**, N. of a country. — **Yādava-paṇḍita**, *as*, *m*. = *yādava-vyāsa*. — **Yādava-rāya**, *as*, *m*. N. of a king. — **Yādava-vyāsa**, *as*, *m*. N. of the author of the Siddhānta-sangraha and of a commentary on the Nyāya-siddhānta-mañjarī. — **Yādava-sārdūla**, *as*, *m*. 'Yādava-tiger, chief of the Yādavas,' N. of Krishna. — **Yādava-cārya** ('*va-āc*'), *as*, *m*. N. of a teacher. — **Yādava-bhūyudaya** ('*va-abh*'), *as*, *m*. N. of a work. — **Yādavendra** ('*va-in*'), *as*, *m*. N. of Krishna; of an author. — **Yādavodaya** ('*va-ud*'), *as*, *m*. 'rise of the Yādavas,' N. of a drama.

Yādavaka, *ās*, *m*. pl. the descendants of Yadu.

Yādva, *as*, *i*, *am*, Ved. belonging to the family of Yadu; (*as*), *m*. a son or descendant of Yadu.

यादस् yādas, *as*, *n*. a fluid, water; a river; semen; desire, lust (Ved. originally 'close carnal connection'; cf. *yādamāna*); any animal living in water, any large aquatic animal, a monster of the deep, sea monster; *yādasām nāthāḥ* or *yādasām prabhūḥ* or *yādasām patiḥ*, 'lord of sea animals,' N. of Varuṇa; the ocean. — **Yāda-īśa**, *as*, *m*. 'lord of marine animals,' the sea. — **Yādāḥ-patī**, *is*, *m*. 'lord of sea animals,' the ocean, sea; N. of Varuṇa. — **Yādo-nātha**, *as*, *m*. 'lord of sea

monsters,' N. of Varuna. — *Yādo-nivāsa*, *as*, m. 'abode of sea animals,' the ocean, sea.

Yādū, *us*, m. a fluid, liquid, water.

Yādura, *as*, *i*, *am*, Ved. embracing sensually or voluptuously, (according to Say. on Rīg-veda I. 126, 6, *yāduri* = *bahū-retu-yuktā*.)

यादृक् *yā-dṛiksha*, *as*, *i*, *am* (fr. 3. *yā* + *dṛiksha*, fr. rt. 1. *dṛiś*), looking or appearing like which, what like, which like, as like, of which sort or nature, (used correlatively to *tādṛiksha*, q. v.: cf. Gr. *ὅλως*, *ὅλως*; Lat. *qualis*.)

Yādṛis, *k*, *k*, *k* (Ved. nom. *yādṛin*), or *yādṛiśa*, *as*, *i*, *am* (see 2. *dṛiś*, *dṛiśa*), which like, what like, as like, of whatever kind or nature, whoever, whichever, whatever, which, what, (used correlatively to *tādṛis* and *tādṛiśa*); *yādṛiśa*, *tādṛiśa*, any one whatever, anybody whatsoever. — *Yādṛig-guṇa*, *as*, *ā*, *am*, of whatever qualities.

यादृच्छिक *yādṛicchika*, *as*, *i*, *am* (fr. *yadṛicchā*), voluntary, spontaneous, independent; accidental, casual, unexpected; (*as*), m. an officiating priest who does as he pleases.

यादृष्य *yād-rādhyā*, *as*, *ā*, *am* (i. e. 1. *yāt* + *rādhyā*), obtainable by moving or living creatures, (according to Say. on Rīg-veda II. 38, 8 = *gaṇ-chatām rādhyā*; or according to modern scholars, the word may be used adverbially, as if fr. 2. *yāt* + *rādhyā*, 'as far as is practicable,' 'as well or as quickly as possible,' cf. *yāc-chreshtha*.)

याद्व *yādvu*. See p. 815, col. 3.

यान *yāna*, &c. See p. 813, col. 3.

यान्त्रिक *yāntrika*, *as*, *i*, *am* (fr. *yantra*), belonging to instruments or implements, relating to blunt surgical instruments, (see *yantra*); artificially or mechanically refined (said of sugar).

यापक *yāpaka*, *yāpana*, *yāptā*. See p. 814, col. 1.

याम *yābha*, *as*, m. (fr. rt. *yabh*), sexual intercourse. — *Yābha-eat*, *ān*, *atī*, *at*, having sexual intercourse.

यामिस् *yābhis*, ind. (inst. pl. fem. fr. the pronom. base 3. *yā*, see *yād*), Ved. whereby, that, in order that.

याम 2. *yāma*, *as*, m. (fr. rt. *yam*; for 1. *yāma* see p. 814, col. 1), restraint, forbearance, &c., = *yama*; (*as*, *i*, *am*), relating to Yama, (in this sense fr. *yama*); coming or derived from Yama, done or ordered by Yama; (*am*), n., N. of several Sāmanas. — *Yāmottara* ('*ma-ut*'), *am*, n., N. of a Sāman.

Yāmaka, *as*, m. du., N. of the Nakshatra Punarvasu; (i), f. the voc. *yāmaki* is used as a term of abuse.

2. *yāman* = *yāmin* in *antar-yāman*. (For 1. see p. 814, col. 1.)

Yāmin in *antar-yāmin*, q. v. (For *yāminī* see p. 814, col. 2.)

Yāmya, *as*, *mī*, *am*, relating or belonging to Yama, like or resembling Yama, &c., (*yāmya rīksha*, the Nakshatra Bharani presided over by Yama); southern, southerly, (*yāmye* or *yāmyena*, in the south, in a southerly direction); (*am*), m., scil. *nara* or *pu-rusha* or *lūta*, a servant of Yama; N. of Agastya; of Siva; of Vishnu; sandal-wood; (*ā*), f. the lunar asterism Bharani; scil. *dīś* or *āsā*, the southern quarter, south, (for *yāmyā*, night, see p. 814, col. 2.)

— *Yāmya-tas*, ind. from the south. — *Yāmya-tirtha*, *am*, n., N. of a Tirtha. — *Yāmya-pāśa*, *as*, m. the noose or fetter of Yama. — *Yāmyāyana* ('*yā-āy*'), *am*, n. the sun's progress south of the equator, the winter solstice (= *dakṣiṇāyana*). — *Yāmyottara* ('*ya-ut*'), *as*, *ā*, *am*, southern and northern, going from south to north. — *Yāmyottara-vṛtta*, *am*, n. south and north circle, the solstitial colure. — *Yāmyodbhūta* ('*yā-ud*'), *as*, *ā*, *am*, arising

ing or growing in the south; (*as*), m. a species of tree (= *śrī-tūla*).

यामकिनी *yāmakini*, f. = 2. *yāmi* below.

यामदूत *yāmadūta*, *ās*, m. pl. (fr. *yama-dūta*), N. of a family.

Yāmaratha, *am*, n. (fr. *yama-ratha*), scil. *vṛata*, N. of a particular religious observance relating to Yama.

यामनेमि *yāmanemi*, *is*, m., N. of Indra.

यामल *yāmala*, *am*, n. = *yamala*, a pair; N. of a class of Tantra works, (often wrongly written *jāmala*.)

Yāmalāyana (fr. *yamala*), see Gaṇa Pakshādi to Pān. IV. 2, 80.

Yāmaliya, *am*, n. (fr. *yāmala*), N. of a work or of a class of works.

यामातृ *yāmātri*, *tā*, or *yāmātrika*, *as*, m. = *jāmātri*, a daughter's husband, son-in-law; [cf. Gr. *εἰσάρεπ-ες*; Lat. *janitr-i-es*; Old Germ. *eidum*; Angl. Sax. *adhūm*.]

यामायन *yāmāyana*, *as*, m. (fr. *yama*), a patronymic of various authors of Vedic hymns; of Ūrdhva-kṛiṣṇa; of Kumāra; of Damana; of Deva-śravas; of Mathita; of Saṅkha; of Saṅkasuka.

यामि 2. *yāmi*, *is*, or *yāmi*, f. (for 1. *yāmi* see p. 814, col. 2), = *jāmi*, *svasṛī*, a sister, female relation; a daughter-in-law; a woman of rank or respectability (= *kula-stṛī*).

2. *yāmeya*, *as*, m. (for 1. see p. 814, col. 2), a sister's son, nephew.

यामिक *yāmika*. See p. 814, col. 2.

यामित्र *yāmītra*, *as*, m. = *jāmītra*.

यामिनी *yāminī*, *yāmira*. See p. 814, col. 2.

यामी *yāmi*. See under 1. *yāma*, p. 814, col. 1, and 2. *yāmi* above.

यामुन *yāmuna*, *as*, *i*, *am* (fr. *yamunā*), belonging or relating to the river Yamunā (commonly called Jumna), coming from it, growing in it, &c.; (*as*), m. a metronymic; N. of a mountain; of an author; (*ās*), m. pl., N. of a people; (*am*), n., scil. *ānjana*, antimony, collyrium; N. of a Tirtha. — *Yāmunācārya* ('*na-āc*'), *as*, m., N. of a preceptor (author of the *Stotra-ratna*).

यामुनेष्टक *yāmuneshtaka*, *am*, n. lead.

यामुन्दायनि *yāmundāyani*, *is*, m. a patronymic from Yamunda.

Yāmundāyanika or *yāmundāyaniya*, *as*, m. patronymics from Yamunda, (used contemptuously, cf. Pān. IV. 1, 149.)

याम्य *yāmya*. See col. 1.

यायजूक *yāyājūka*, *as*, *ā*, *am* (fr. the Intens. of rt. 1. *yaj*), frequently sacrificing, constantly making offerings, devout; (*as*), m. a performer of frequent sacrifices.

यायात *yāyāta*, *as*, *i*, *am*, relating to Yayāti, belonging to Yayāti, &c.; (*am*), n., N. of the eighteenth chapter of the ninth book of the Bhāgavata-Purāṇa (containing an account of Yayāti).

यायावर *yāyāvāra*, *yāyin*. See p. 814, col. 2.

याकैयाण *yārkāyāṇa*, *as*, m. a patronymic.

याव 1. *yāva* = 1. *yava*, q. v.

याव 2. *yāva*, *as*, *i*, *am* (fr. 3. *yava*), relating to barley, consisting of barley, made or prepared from barley, = *yāvaka*; (*as*), m. a kind of food prepared from barley; lac or the red dye prepared from the cochineal insect.

Yāvaka, *as*, *am*, m. n. a kind of food prepared from barley, barley-gruel; half ripe barley; awnless

barley; forced rice; a sort of kidney-bean; a kind of pulse, *Dolichos Biflorus*; a kind of pulse said to be peculiar to Kāśmīra; lac, the red dye.

Yāvakritika, *as*, m. (fr. *yava-kṛita*), one conversant with the history of Yava-kṛita.

यावत् *yāvat*, *ān*, *atī*, *at* (fr. the pronom. base 3. *yā*; correlative of *tāvat*, q. v.), as great, as large, as much, as many (= Lat. *quot*), as often, as far, as long, how much, how many, of what sort or kind, (for examples see *tāvat*); *yāvat-tāvat*, 'quantum-tantum,' an expression used in algebra for the relation of the first unknown quantity and its co-efficient; *yāvantaḥ kiyaṇtaḥ*, as many as. *Yāvat*, ind. (i. e. acc. sing. neut. used adverbially), as greatly, as much as, as many as, as often as; as far as, as long as, while, whilst, during; meanwhile, in the mean time; as soon as, the moment that; till, until, until such a time as (with pres. or pot. or fut. or aor. or impf.); that, in order that; when (followed by the correlative *tāvat*, meaning 'then'); even, just. *Yāvat* meaning 'during,' 'for,' 'until,' 'up to,' 'as far as,' &c. is often used like a preposition with an acc. (e. g. *varṣhaṃ yāvat*, for a year; *māsam ekaṃ yāvat*, during one month; *yāvad varṣhāṇi dvādaśa*, for twelve years; *śatam janmīni yāvat*, for a hundred births; *śūryodayam yāvat*, until sunrise; *śarpa-vivaraṃ yāvat*, up to the serpent's hole); or with indeclinable words like *adya* (e. g. *adya yāvat*, up to to-day); or sometimes with a nominative followed by *iti* (e. g. *anta iti yāvat*, as far as the end; *triṅśad iti yāvat*, as many as thirty, up to thirty; *pañca yāvad iti*, up to five); *yāvad-ā* and sometimes even *yāvat* alone may be used with a following abl. to express 'up to,' 'as far as,' 'until,' &c. (e. g. *yāvad-ā samāpanāt* or simply *yāvat samāpanāt*, until the completion); *yāvan na*, as long as not, before that, until that; *na param* or *na kevalam* = *yāvat*, not only — but also; *yāvat-ā*, ind. (i. e. inst. c. used adverbially), as far as, as long as; up to, until; as soon as, the moment that; *yāvats*, ind. (i. e. loc. c. used adverbially), as far as, as long as, &c.; [cf. Gr. *ἕως*; Lat. *quantus*?]. — *Yāvad-chakyaṃ*, ind. (i. e. *yāvat* + *śakyaṃ*), as far as possible, according to ability. — *Yāvad-chaśa*, ind. (i. e. *yāvat* + *śaśa*), Ved. as often as, as many times as, in as many ways as. — *Yāvad-chāstram*, ind. (i. e. *yāvat* + *śāstram*), Ved. as far as the Sastra extends. — *Yāvad-chesham*, ind. (i. e. *yāvat* + *śaśa*), Ved. as much as is left, as many as remain. — *Yāvad-chreshtha*, *as*, *ā*, *am* (i. e. *yāvat* + *śaśa*), Ved. the best possible. — *Yāvad-chlokam*, ind. (i. e. *yāvat* + *śaśa*), according to the number of the Slokas. — *Yāvaj-jama*, ind. throughout life, all one's life long. — *Yāvaj-jivam* or *yāvaj-jivena*, ind. throughout life, during the whole of life, for life, for the rest of life. — *Yāvaj-jivika*, *as*, *ā*, *am*, Ved. life-long, as long as life, lasting for life. — *Yāvaj-jivika-tā*, f. the lasting for life. — *Yāvat-kapālam*, ind., Ved. according to the circumference of the cup or bowl. — *Yāvat-kāmam*, ind., Ved. as much as one likes, according to desire. — *Yāvat-kālam*, ind. for the whole period, as long as (anything may last). — *Yāvat-kṛitvas*, ind., Ved. as often as, as many times as. — *Yāvat-tarasam*, ind., Ved. according to power or ability (= *yāvad-balam*, *yathā-sakti*). — *Yāvat-mūta*, *as*, *ā*, *am*, Ved. as far as soaked with fat. — *Yāvat-pramāṇa*, *as*, *ā*, *am*, as great, as big, as large. — *Yāvat-saṃsāram*, ind. as long as the world lasts. — *Yāvat-sāttvam*, ind. as far as ability goes, to the best of one's understanding. — *Yāvat-sabandhu*, ind., Ved. as far as relationship extends, inclusive of all relations. — *Yāvat-samasta*, *as*, *ā*, *am*, as many as form the whole, large as it is. — *Yāvat-svam*, ind., Ved. as much as one possesses, according to one's property. — *Yāvad-angina*, *as*, *ā*, *am*, Ved. forming as large a member or limb. — *Yāvad-antam* or *yāvad-antītya*, ind. as far as the end, to the last. — *Yāvad-abhikṣam*, ind. for a moment's duration, for an instant. — *Yāvad-amatram*, ind. corresponding to

the number of the vessels, as many drinking-vessels as (there may be). — *Yāvad-artha*, *as, ā, am*, as many as necessary, corresponding to requirement; (*am*), ind. as much as may be useful, according to need. — *Yāvad-aha*, *am, n.*, Ved. the corresponding day ('the how-manieth day'). — *Yāvad-ābhūta-samplovam*, ind. up to the dissolution of the creation, to the end of the world. — *Yāvad-āyuh-pramāna*, *as, ā, am*, measured by the duration of life, lasting for life. — *Yāvad-āyusham*, ind., Ved. as long as life lasts, all through life, for the whole of life. — *Yāvad-āyus*, ind. as long as life lasts, all through life, for life. — *Yāvad-ittham*, ind. as much as necessary. — *Yāvad-īpitam*, ind. as far as agreeable, as much as desired. — *Yāvad-ukta*, *as, ā, am*, Ved. as far as stated, as much as stated. — *Yāvad-uttamam*, ind. up to the furthest limit or boundary. — *Yāvad-gamam*, ind. as fast as one can go, as quickly as possible. — *Yāvad-balam*, ind. as far as strength goes, as long as strength lasts, to the best of one's ability, with all one's might or strength. — *Yāvad-bhāṣita*, *as, ā, am*, as far as has been said, as much as said. — *Yāvad-rājam*, ind. for the whole reign. — *Yāvad-vedam*, ind. as much as gained or obtained. — *Yāvad-vyāpti*, ind. to the utmost reach or extent. — *Yāvan-mātra*, *as, ā, am*, having which measure, of which size, as large, extending as far; moderate, insignificant, unimportant, diminutive, little; (*am*), ind. in some measure or degree, a little.

Yāvatiṭha, *as, ī, am* (a kind of ordinal of *yāvat* or, according to some, an old superl.), 'the how-manieth', 'as-manieth', in how many soever degrees advanced.

यावन् 2. *yāvan* = *ī. yava*. (For *ī. yāvan* see p. 814, col. 2.)

यावन् 3. *yāvan* (fr. rt. *ī. yu*) in *ṛiṇa-yāvan*, q. v.; [cf. 2. *yava*.]

यावन 1. *yāvana*, *as, ī, am* (fr. *yavana*; for 2. see col. 2, for 3. see col. 3), born or produced in the land of the Yavanas; (*as*), m. incense (as coming from the country of the Yavanas).

यावनाल *yāvanāla*, *as, m.* = *yava-nāla*, q. v.; (i), f. sugar extracted from *Yava-nāla*. — *Yāvanālo-nīha* or *yāvanālo-sara*, *as, m.* a kind of cane or reed resembling the *Yāvanāla*.

यावयत् *yāvayat*. See col. 2.

यावशूक *yāvaśūka*, *as, m.* (fr. *yava-śūka*) = *yava-kṣhāra*, a kind of alkaline salt prepared from the ashes of burnt barley-straw.

यावस *yāvasa*, *as, m.* (fr. *yavasa*), a heap or quantity of grass; fodder, provender, provisions.

यावास *yāvāsa* (fr. *yāvāsa*), see Gaṇa Pa-lāśādi to Pāṇ. IV. 3, 141.

याव्य *yāvya*. See col. 3.

याशु *yāśu*, *n.* (perhaps connected with rt. *yas*), embracing, embrace, sexual union, (according to Sāy. on Rīg-veda I. 126, f. *yāśūni* = *prajananasambandhīni karmāṇi* = *bhogaḥ*.)

याशोरेय *yāśodhareya* (fr. *yāśo-dharā*), *as, m.* a metronymic of Rāhula (the son of Śākya-muni).

याशोभद् *yāśobhadra* (fr. *yāśo-bhadra*), *as, m.*, N. of the fourth day of the civil month (*karmamāsa*).

याशीक *yāshīka* (fr. 2. *yashī*), *as, ī, am*, armed with a stick or club, having a staff of office; (*as*), m. a warrior armed with a club.

याम *yāsa*, *as, m.* = *yavāsa*, Alhagi Maurorum; (*ā*), f. a species of thrush, Turdus Salica.

यास्क *yāska*, *as, m.* (fr. *yaska*), a patro-

nymic, N. of the author of the Nirukta or commentary on the difficult Vedic words contained in the lists called Nighaṇṭus, (these consist of three divisions, 1. the Naighaṇṭuka or a list of synonymous words, 2. the Naigama or words usually occurring in the Veda only, 3. the Daivata or words relating to deities and sacrificial acts; according to some, these three lists were drawn up by Yaska himself, and then commented on in his Nirukta, which quotes Vedic passages in illustration of the words, and is the oldest Vedic commentary extant; Yaska is supposed to have lived before Pāṇini); (*ās*), m. pl. the pupils of Yaska.

Yāskāyani, *is, m.* a patronymic from Yaska.

Yāskāyaniya or *yāskīya*, *ās, m. pl.* the pupils of Yāskāyani.

यिष्य *yittha*, *as, m.* a proper N.

यियक्षत् *yiyakshat*, *an, anti, at*, or *yiya-kshamāṇa*, *as, ā, am* (fr. the Desid. of rt. *ī. yaj*), purposing to sacrifice, wishing to worship.

Yiyakshu, *us, us, u*, wishing or intending to sacrifice, desirous of worshipping.

यियविषु *yiyavishu*. See col. 3.

यियामु *yiyāsu*. See p. 814, col. 2.

यु 1. *yu* (said in Dhātu-pāṭha XXIV. 23.

to be a *miśraṇe*, i. e. the opposite in meaning to rt. 2. *yu* below, which is *miśraṇe*, but rt. 1. *yu* is entirely Vedic), cl. 3. *P. yuyoti*, (*yuyudhi* according to Pāṇ. III. 4. 88); Impv. 2nd sing. *yuyodhi*; the other forms are Vedic, e. g. *yuyota*, *yuyavat*, *yuvanta*, *ayāvi*, *yāvis*, *yūsham*, *yoshat*, *yoshati*, *yauṣhu*, *yauṣham*, *yauṣ*, Inf. *yotave*, *yotavai*, *yotos*, Ved. to separate, remove, exclude, ward off; to protect from (with abl.); to keep off (with acc.); to drive away, scatter, (*Sāy.* = *prithak-kri*); to keep apart, to be or remain separate, (*Sāy.* = *prithag-bhū*); cl. 10. A. *yāvayate*, &c., to despise (?); Caus. *yāvayati*, *yāvayati*, *-yitum*, to cause to separate or remove or keep off, &c.; Intens. *yoyūyate*, *yoyaviti*, to be violently separated or rent asunder, (*Sāy.* = *atyartham prithag-bhū*.)

2. *yāvana*, *am, n.* (fr. the Caus.; for 1. *yāvana* see col. 1, for 3. see col. 3), the act of removing or keeping off.

Yāvayat, *an, anti, at* (fr. the Caus.), causing to keep off, warding off, protecting. — *Yāvayat-sakha*, *as, m.* a protecting friend or companion. — *Yāvayad-dveshas*, *ās, ās, as*, Ved. driving away hostile beings (said of Ushas, who is supposed to make the Rākshasas and other malignant spirits vanish at her approach).

1. *yut*, *t, t, t* (for rt. 2. *yut* see s. v.), keeping off, preventing.

1. *yuta*, *as, ā, am* (for 2. see col. 3), separated, separate. — *Yuta-dveshas*, *ās, ās, as*, Ved. delivered from enemies, relieved from foes, (*Sāy.* = *prithag-bhūta-satruka*.)

यु 2. *yu* (allied to rt. 1. *yuj*), cl. 2. P., cl. 9. P. A. *yauti* (3rd pl. *yuvanti*), *yunāti*, *yunite*, *yuyāva* (2nd sing. *yuyavitha*, 3rd pl. *yuyavous*), *yuyuve*, *yuyavishati*, *-te*, *ayāvit*, *ayavishat*, *yavītum*, (these forms are rarely found in classical Sanskrit, but the following are found in the older language, *yauṁi*, *yuvate*, *yuvāse*, *yuvavsa*, *ayuvata*, *yute*, *yurate*, *yutām*, (*ni*)*yuyotam*, *yuyavat*, *yuyuve*, *yuyūtā*, (*ni*)*yūya*), to attach, harness, bind, fasten; to join, unite, connect; to mix, combine; to gain possession of (Ved.); to bestow, confer (Ved.); to worship, honour (according to Naigh. III. 14); Pass. *yūyate*, 1st Fut. *yāvītā*, 2nd Fut. *yāvishyate*, Aor. *ayāvī*, Prec. *yāvishishat*, to be joined or mixed; Caus. *yāvayati*, *-yitum*, Aor. *ayiyavat*: Desid. of Caus. *yiyāvayishati*: Desid. *yiyavishati*, *yuyūshati*, to wish to unite or join; to yoke; Intens. *yoyūyate*, *yoyaviti*, *yoyoti*, to unite very closely; [cf. Gr. *ζω-νν-μ* (perhaps for *ζω-νν-μ*), *ζω-νν*, *ζω-νν*; Lat. *juvare*, *jus, juro*, *jubere*.]

3. *yāvana*, *am, n.* (fr. the Caus.; for 1. see col. 1, for 2. see col. 2), the act of uniting or joining, mixing, mingling, blending.

Yāvya, *as, ā, am*, to be joined or mixed, to be united or mingled; miscible; = *yāpya*, unimportant, insignificant.

Yiyavishā, *f.* (fr. the Desid.), the wish to mix or blend.

Yiyavishu, *us, us, u*, wishing to mix or blend; wishing to fill or cover.

2. *yuta*, *as, ā, am* (often at the end of comps.), fastened to or on, attached to [cf. *vaḍṣa-y*]; added, joined, united; connected or joined with, accompanied, attended by, furnished with, endowed with, possessed of, filled with, covered with; (*am*), n. a particular measure of length = 4 Hastas.

Yutaka, *as, ā, am*, attached, connected, joined, united; (*am*), n. a pair, couple; union, alliance, friendship, forming friendship; a nuptial gift or present (= *yautaka*); a sort of cloth or dress; a sort of dress worn by women; the edge of a garment, border of a woman's dress; the edge of a winnowing basket; suspicion, doubt, uncertainty (= *samśaya*); an asylum, refuge (= *samśraya*).

Yuti, *is, f.* uniting, joining, junction, union; the being furnished with (with inst.); the obtaining possession of; the sum, total number; (in arithmetic) addition; (in astronomy) conjunction.

यु 3. *yu*, *us, u* (fr. rt. 1. *yā*), Ved. going, moving, (*Sāy.* = *gacchat*); coming to misfortune, incurring evil, (*Sāy.* on Rīg-veda VIII. 18, 13 = *yātri*, *apagamana-sīla* or *duḥkham gacchat*.)

यु 4. *yu*, the actual base of the dual and plural numbers of the second personal pronoun, (see *yushmad*.)

युक् *yuk* (?) or *yut* (?), ind. badly, ill; (these appear to be wrong forms.)

युक्त *yukta*, *yukti*, &c. See p. 818.

युग *yuga*, *yugma*, *yugya*, &c. See p. 818, col. 2, and p. 819, col. 1.

युगत *yugat*, in Naigh. II. 15. a various reading for *dyu-gat*, q. v.

युङ् *yung*, cl. 1. P. *yungati*, *yuyunga*, *yungitum*, to desert, relinquish, abandon.

युङ्ग *yunga* in *a-yunga*, q. v.

युङ्गिन *yungin*, *ī, m.*, N. of a particular mixed caste.

युष् *yuch* (connected with rt. 1. *yu*), cl.

1. P. *yucchati*, *yuyuccha*, *yucchitum*, to leave, quit, go away, depart (Ved.); to err, be negligent or inattentive.

युज् 1. *yuj* (connected with rt. 2. *yu*), cl. 7. P. A. *yunakti*, *yunkte* (said to be also cl. 1. P. *yojati*), *yuyoja*, *yuyuje* (Ved. 3rd pl. *yuyujre*), *yokshyati*, *-te*, *ayujat* or *ayaukshat*, *ayukta* (epic forms (*anu*)*yujāse*, 3rd sing. *yujijate*, *ayujyam*, *yunjata*; Vedic forms *yuje*, *yunajate*, *yoja*, *yojam*, *yojate*, *yuyojate*, *ayuji*, *ayujran*, *yujanta*, *ayukshata*), *yuktum* (Ved. Inf. *yuje*), to yoke, join, attach, join together, unite, fasten, connect, add; to harness, put to (horses, &c.); to join one's self to, come into union or conjunction with (e. g. *Rohiṇim śaśi yunakti*, the moon unites with Rohiṇi); to adhere, cleave to (A.); to apply, fit, fix; to use, employ, make use of; to make ready, prepare, fit out, arrange; to appoint, institute; to enjoin, charge; to put on, place on, fix on, fasten on (as an arrow on a bow-string); to put in, infix, insert, inject; to fix the mind (*manas, cittam*, &c.) on anything (loc.); to direct, turn, bend the thoughts (*cintām*, &c.) towards any object (loc.); to concentrate or fix the mind (in order to obtain union with the Universal Spirit); to be absorbed or deeply engaged in meditation, meditate, think upon; to join

Yukta, as, *ā*, *am*, yoked, joined, united, connected, attached, fastened, harnessed; used, employed, prepared, fitted out, arranged, ready; arranged in regular order, adapted, fitted, fit, suitable, just, proper, right, moderate, due. (*yuktaḥ kālēna yah*, one who makes use of the right opportunity; *āyati-yukta*, suitable or profitable for the future); appointed, engaged, occupied; fixed on, intent on (with loc. or at the end of a comp.); occupied with, immersed in, engaged in, absorbed in, attentive, attached to, given up or devoted to, absorbed in abstract meditation or in the religious exercise called Yoga; exercised in, skilled in, experienced, skilful, clever; active, energetic; joined with, furnished with, endowed with, filled with, possessed of, having, possessing (with inst. or at the end of a comp.); connected with, relating to; proved, inferred, deduced by argument; (in gram.) primitive, i. e. not derivative; (*am*), ind. collectively, in troops (Ved.); suitably, properly, rightly, fitly, duly, well; (*as*), m. a sage or saint who has become united with the Universal Soul, one who is so absorbed in meditating on the Supreme Spirit as to be free from all feeling and passion; N. of a son of Manu Raivata; of one of the seven Rishis under Manu Bhautya; (*ā*), f., N. of a plant (commonly called Elāni, cf. *yukta-rasā*); (*am*), n. a team, yoke; a measure of four cubits, (incorrectly for a *yuta*).—*Yukta-karman*, *ā*, *ā*, *a*, invested with any office or function, appointed to any work.—*Yukta-kārin*, *i*, *īṇi*, *i*, or *yukta-kṛt*, *t*, *t*, *t*, doing properly or suitably, acting fitly.—*Yukta-grāvan*, *ā*, *ā*, *a*, Ved. having the stone (for bruising the Soma) prepared. (Sāy. = *ulyati-grāvan*).—*Yukta-tama*, as, *ā*, *am*, most fit; most absorbed in or intent on, very much devoted to.—*Yukta-tara*, as, *ā*, *am*, more fit, very intent on or attentive, very much on one's guard (Manu VII. 186).—*Yukta-tva*, *am*, n. application, use, employment; suitability, fitness, propriety.—*Yukta-dāpita*, as, *ā*, *am*, employing or applying punishment; punishing justly.—*Yukta-dāṭṭā*, *ā*, f. the inflicting of just punishment.—*Yukta-māyā*, f.

Yuga, as, am, m. n. a yoke; (*am*), n. a pair, couple, brace; a double *Sloka* or two *Slokas* so connected that the sense is only completed by the two

together; a race or generation of men, (generally in Ved. with *manuṣha* or *manuṣhya*); a period or astronomical cycle of five years, a lustrum, (especially such a period in the cycle of Jupiter); an age of the world, long mundane period of years, (of which there are four, each preceded by a period called *Sandhyā*, 'twilight,' and followed by a period called *Sandhyāṃśa*, 'portion of twilight;' viz. 1. Kṛita or Satya, 2. Trētā, 3. Dvāpara, 4. Kali, of which the first three have already elapsed, while the Kali is that in which we are supposed to live; the first consists of 4000 divine years with 400 for each of its twilights, the second of 3000 with 300 for each twilight, the third of 2000 with 200 for each twilight, the fourth or Kali of 1000 with 100 for each twilight; but since a divine year equals 360 years of men, the four Yugas comprise severally 1,728,000, 1,296,000, 864,000, and 432,000 years, the aggregate 4,320,000 constituting 'a great Yuga,' or *Mahā-yuga*, q. v.: the regularly descending numbers in the above series represent a corresponding physical and moral deterioration in those who live during each age, the present or Kali-yuga being the worst; this last Yuga is supposed to have commenced 3101 or 3102 years B.C.); a measure of length (= 4 Hastas or cubits); a symbolical expression for the number 4 and sometimes for the number 12; N. of a particular position or configuration of the moon; of a particular Nābhāsa constellation (of the class called Sankhyā-yoga, when all the planets are situated in two houses); a species of drug or medicinal plant (= *vriddhā*); [cf. Gr. *υψυλον*; Lat. *jugum*; Angl. Sax. *ioc, iuc, geo.*] — *Yuga-kilaka*, *as*, m. the pin of a yoke. — *Yuga-kshaya*, *as*, m. the end of a Yuga, destruction of the world. — *Yuga-dīrgha*, *as*, *ā*, *am*, long as a chariot yoke. — *Yugan-dhara*, *as*, *ā*, *am*, holding or bearing the yoke; (*as*, *am*), m. n. the pole of a carriage or wood to which the yoke is fixed; (*as*), m., N. of a particular magical formula spoken over weapons; of a king; of a mountain; of a forest; (*ā*), m. pl., N. of a people. — *Yuga-pa*, *as*, m., N. of a Gandharva. — *Yuga-pattra* or *yuga-pattrakā*, *as*, m. mountain ebony, the plant Bauhinia Varietata. — *Yuga-pattrikā*, *f*. the plant Dalbergia Sissoo. — *Yugapat-prāpti*, *i*, *f*. simultaneous arrival, arriving all together. — *Yuga-pad*, *ind*. 'being in the same yoke or by the side of each other, together, at one time, at the same time, simultaneously, at once, all at once, all together. — *Yuga-pārśva* or *yuga-pārśva-ga*, *as*, *ā*, *am*, going at the side of the yoke (said of a young ox in training). — *Yuga-purāṇa*, *am*, n., N. of a section of the Garga-saṃhitā. — *Yuga-bāhu*, *us*, *us*, *u*, 'yoke-armed,' having arms like a yoke, long armed. — *Yuga-bhanga*, *as*, m. the breaking of a yoke. — *Yuga-mātra*, *am*, n. the length of a yoke; (*as*, *i*, *am*), as large as a yoke. — *Yuga-varatara* or *yuga-varatrā*, see Gaṇa Khaṇḍikādikā to Pāṇ. IV. 2, 45. — *Yuga-vyāyata-bāhu*, *us*, *us*, *u*, having arms long as a yoke; long armed. — *Yugāṃśaka* ('*ga-an*'), *as*, m. 'part of a Yuga or lustrum,' a year, (also *yugāṃśaka*.) — *Yugādi* ('*ga-ādī*'), *i*, m. the commencement of a Yuga, the beginning of the world. — *Yugādi-kṛit*, *t*, m., N. of Śiva. — *Yugādi-jīna*, *as*, m. the first Jīna of a Yuga. — *Yugādi-jīna-srī*, *i*, m., N. of Rishabha. — *Yugādiśa* ('*dī-śa*'), *as*, m. 'first lord of a Yuga,' N. of Rishabha. — *Yugādyā* ('*ga-ād*'), *f*. the first day of a Yuga or age of the world; the anniversary of it. — *Yugādhyakṣha* ('*ga-adh*'), *as*, m. 'superintendent of a Yuga,' epithet of Prajāpati; of Śiva. — *Yugānta* ('*ga-an*'), *as*, m. the end of the yoke; the meridian, midday, noon; the end of a generation; the end of an age or Yuga, destruction of the world. — *Yugāntaka*, *as*, m. the end of an age, end of the world. — *Yugānta-bandhu*, *us*, m. a real and constant friend. — *Yugāntara* ('*ga-an*'), *am*, n. a kind of yoke, a peculiar yoke; the second half of the arc cutting the meridian described by the sun; another generation, a succeeding age. — *Yugāntāgni* ('*ta-agn*'), *i*, m. the fire at the end of the world. — *Yugēṣa* ('*ga-iṣa*'), *as*, m., Ved. the

lord or ruler of a lustrum. — *Yugorasya* ('ga-ur'), as, m., N. of a particular array of troops.

Yugala, am, n. a pair, couple, brace, (*upānad-yugalam*, a pair of shoes; *kaṇṭha-nivesita-hastu-yugālā*, having both her hands applied to her neck); 'double prayer'. N. of a prayer offered up to Lakṣmi and Nārāyaṇa. — *Yugala-bhaktā*, ās, m. pl., N. of a subdivision of the Caitanya Vaiṣṇavas. — *Yugalākhyā* ('la-ākh'), as, m. a species of plant.

Yugalaka, am, n. a pair, couple, brace; a couple of Ślokas or two verses so connected that the sense is only completed by the two together.

Yugalāya, Nom. A. *yugalāyate*, &c., to be like or represent a pair (of anything).

Yugalāyita, as, ā, am, representing or like a pair. *Yugāya*, Nom. A. *yugāyate*, &c., to appear as long as a Yuga, to seem like eternity.

Yugin in *vastrayugin*, q. v.

Yugma, as, ā, am, even [cf. *a-y*]; (am), n. a pair, couple, brace; twins; the sign of the zodiac Gemini; a couple of Ślokas or two verses so connected that the sense is only completed by the two together; junction, union, mixing, uniting; confluence (of two streams). — *Yugma-ja*, au, m. du. twins. — *Yugma-pattra*, as, m. mountain ebony, Bauhinia Variegata (= *yuga-pattra*). — *Yugma-patirikā*, f. Dalbergia Sissoo (= *yuga-patirikā*). — *Yugma-parṇa*, as, m. Bauhinia Variegata; Alstonia Scholaris. — *Yugma-phalā*, f., N. of various plants (= *indra-śrīṇī*, *prīśīkālī*, *gandhikā*). — *Yugma-phalottama* ('la-uf'), as, m. Asclepias Rosea. — *Yugma-vipulā*, f. a species of metre.

Yugmaka, as, ā, am, even; (am), n. a pair, couple, brace; a couple of Ślokas or verses connected by the construction of the sentence (the sense being completed only by the two together).

Yugman, ā, ā, a, or *yugmat*, ān, atī, at, Ved. even.

Yugmin, ī, inī, ī, an adj. fr. *yugma*.

Yugya, as, ā, am, fit or proper to be yoked or harnessed; belonging to a yoke; yoked, harnessed; drawn by (e. g. *asva-yugya*, drawn by horses); any yoked or draught animal; (am), n. a vehicle, carriage, car, chariot; *jamadagner vratam yugyam*, N. of a Sāman. — *Yugya-vāha*, as, m. a coachman, driver. — *Yugya-stha*, as, ā, am, being in a carriage, a person in a carriage.

2. *yuj*, k, k, k (often at the end of comps.; when uncompounded the strong cases ought to have a nasal inserted, e. g. *yun*, *yuijau*, *yuijas*, *yuijam*, *yuijau*), yoked, joined, connected, joined to, harnessed, drawn by, (*śatur-yuj*, drawn by four horses; *asva-bahava-yuj*, drawn by a thousand horses; *hayottama-yuj*, drawn by the best horses); yoked or joined together, any one who is joined or yoked, a yoke-fellow, yoke-mate, companion; furnished or provided with, filled with, affected by, possessed of, possessing (e. g. *priti-yuj*, possessing pleasure, pleased; *kāma-yuj*, possessing, i. e. granting desires, cf. *dharmayuj*); exciting, an exciter, (*yun bhīyāh*, exciter of fear); in couples or pairs, even, not odd, not single, not separate [cf. *a-yuj*]; (*k* or *n*), m. a pair, couple, the number two; a joiner, one who joins or unites; one who devotes his time to abstract contemplation, a sage; a measure of 300 poles (?); *yuijau*, m. du. the sign of the zodiac Gemini; the two Aśvins; [cf. Lat. *con-jug*, *con-jug-is*.]

Yuja = 2. *yuj*, 'even', 'not odd', in a few comps.

Yuija, as, ā, am, Ved. connected, united, friendly; related, allied; suitable, fit, fitting, proper; of the same kind, homogeneous; a kinsman; (am), n. union, connection, relationship; *jamadagner vratam yuijam*, N. of a Sāman, (also read *yugyam*).

Yuijamāna, as, ā, am, being united or joined or connected with (with inst.); being furnished or provided with, possessing (with inst.).

Yuijaka, as, ā, am, applying, performing, exercising, practising, (*dhyanā-yuijaka*, practising devotion.)

Yuijat, am, atī, at, uniting, joining; uniting spiritually, practising devotion.

Yuijāna, as, ā, am, uniting, combining, joining with; suitable, fitting, proper; successful, prosperous; (as), m. a driver, coachman, charioteer; a Brāhman, one who by the religious exercise called Yoga endeavours to obtain union with the Supreme Soul.

Yuijānaka, as, ā, am, containing the word *yuijāna*.

Yuyukshamāna, as, ā, am (fr. the Desid.), wishing to join or unite; wishing to effect spiritual union (with the divine essence), devout.

Yuyujāna, as, ā, am (Perf. Part. A.), one who has yoked or joined. — *Yuyujāna-sapti*, ī, m. du., Ved. having harnessed or yoked their horses (said of the two Aśvins; Sāy. = *rathe yuyamānāvau*).

Yuktavya, as, ā, am, to be yoked or joined or united, to be united (spiritually); to be applied or made use of, applicable, practicable; to be appointed to (any office), to be charged with (with loc., e. g. *karmaṇi yuktavyah*, to be charged with a business); to be fixed on or directed to (as the mind); to be furnished or endowed with, to be made to be possessed of (with inst.).

Yoktri, tā, trī, trī, one who yokes or harnesses, a harnesser, driver, coachman; an exciter, rouser.

Yoktra, am, n. any instrument for tying or fastening, a tie, fastening, band, cord, halter, rope, thong, girth; the tie of the yoke of a plough; the thongs by which an animal is attached to the pole of a vehicle.

Yoktraka, am, n. = *yoktra* above.

Yoktraya (fr. *yoktra*), Nom. P. *yoktrayati*, &c., to tie, bind, fasten, wind round.

Yoga, *yogya*, &c. See p. 821, col. 2, and p. 823, col. 2.

Yojana, *yojayitri*, *yojitri*, *yoyja*, &c. See p. 823, cols. 2, 3.

युञ्जन् युञ्जन्, N. of a place.

युत् 2. *yut* (allied to *rts. jut, jyt, dyut*; for 1. *yut* see p. 817, col. 2), cl. 1. A. *yotate*, &c., to shine; [cf. Hib. *iudh*, 'a day'; *an-iudh*, 'to-day'; *iodhna*, 'brightness, purity'; 'clean, pure'.]

युत yuta, yutaka. See under *rts. 1. and 2. yu*, p. 817.

युति yuti. See p. 817, col. 3.

युक्तार yut-kāra, yud-bhū. See under 2. *yudh*, col. 3.

युद्ध yuddha. See col. 3.

युध 1. *yudh*, cl. 4. A. P. (in Post-Vedic literature usually A. except where the metre requires P.) *yudhyate* (-ti), *yuyudhe* (3rd pl. P. *yuyudhuh*), *yotsyate* (*yotsyati*), *ayuddha* (*ayodhāt*), *yoddhum* (Ved. Inf. *yudhaye*), to fight, combat, oppose in battle (with acc.); to overcome in battle, conquer, vanquish (with acc.); to fight or contend with (with inst. or inst. with *saha*, e. g. *śatrubhiḥ* or *śatrubhiḥ saha yudhyate*, he fights with enemies); to fight for or about (with loc., Ved.); to wage war, fight, engage in battle or war; (according to Naigh. II. 14) to go (P.): Pass. *yudhyate*, to be fought; Caus. P. *yodhayati* (rarely A. -te), -*yitum*, Aor. *ayūyudhat*, to cause to fight, make to fight with (with inst.); to order to fight; to make war upon, attack, fight against, oppose; to overcome in battle, vanquish, conquer; to defend: Pass. of Caus. *yodhyate*, to be made to fight, &c.: Desid. *yuyutsati*, -*te* (in ep. often P. on account of the metre), to be desirous or anxious to fight; to wish to conquer; to prepare to fight: Caus. of Desid. *yuyutsayati*, to make desirous of fighting, make eager for battle: Intens. *yoyudhyate*, *yoyod-dhi*; [cf. Zend *yud*: Gr. *βούμν*, *βούμν*: Hib. *iudhna*, 'spears, arms' (= *ā-yudhia*); *iudnach*, 'valiant'; *iudhlan*, 'a hero': (perhaps also) Angl. Sax. *gudh*: (perhaps) Old Germ. *gund*, 'battle'.]

Yuddha, as, ā, am, fought, encountered; overcome, subdued, conquered; (am), n. war, battle, conflict, fight, combat, struggle, contest, strife, engagement; (in astronomy) opposition, conflict of the planets. — *Yuddha-kāṇḍa*, am, n. 'battle-section', N. of the sixth book of Valmiki's Rāmāyaṇa; of the sixth book of the Adhyātma-rāmāyaṇa. — *Yuddhakāri-tva*, am, n. making war, fighting. — *Yuddha-kārim*, ī, īṇī, ī, making war, fighting, contending, struggling, engaging in battle. — *Yuddhakīrti*, īs, m., N. of a pupil of Śaṅkarācārya. — *Yuddha-gāndharva*, am, n. a battle like the dance of the Gandharvas. — *Yuddha-jayārnava* ('ya-ar'), as, m., N. of a section of the Jyotiḥśāstra. — *Yuddha-jayopāya* ('ya-up'), as, m., N. of a work. — *Yuddha-jit*, t, t, t, victorious in battle. — *Yuddha-dyūta*, am, n. the game of war, luck of battle, chance of war, (see *dyūta*). — *Yuddha-dharma*, as, m. the law of war. — *Yuddha-parānmukha*, as, ī, am, averse from fighting. — *Yuddhapurī*, f., N. of a town. — *Yuddha-bhū*, ūs, or *yuddha-bhūmi*, īs, f. battle-ground, a field of battle. — *Yuddha-māya*, as, ī, am, consisting of war, resulting from battle, relating to war, warfare, martial. — *Yuddha-mārga*, as, m. a mode of fighting, stratagem, manoeuvre. — *Yuddha-mushī*, īs, m., N. of a son of Ugra-sena. — *Yuddha-medhī*, f. battle-ground, a field of battle. — *Yuddha-yojaka*, as, ā, am, preparing for war, eager for battle. — *Yuddha-ranga*, as, m. 'battle-arena', field of battle; (as, ā, am), whose arena is battle; (as), m., N. of Kārtikeya. — *Yuddha-vastu*, v, n. an implement of war. — *Yuddha-vidyā*, f. the science of war, military art. — *Yuddha-vīra*, as, m. 'battle-hero', a valiant man, warrior, hero, champion; heroism, bravery (as one of the Rasas). — *Yuddha-sakti*, īs, f. warlike vigour or prowess. — *Yuddha-sālin*, ī, inī, ī, warlike, courageous, valiant, bold. — *Yuddha-sāra*, as, m. 'battle-goer', a horse. — *Yuddhācārya* ('dha-āc'), as, m. 'war-preceptor', a military instructor, one who teaches the use of arms. — *Yuddhāji* ('dha-ājī'), īs, m., N. of a descendant of Angiras. — *Yuddhādhvām* ('dha-adh'), ā, ā, a, going or resorting to battle. — *Yuddhārthīn* ('dha-ar'), ī, inī, ī, desirous of war, seeking war. — *Yuddhāvāsina* ('dha-av'), am, n. cessation of war, truce. — *Yuddhodyama* ('dha-ud'), or *yuddhodyoga* ('dha-ud'), as, m. preparing for battle, vigorous and active preparation for war. — *Yuddhonmatta* ('dha-un'), as, ā, am, 'battle-mad', fierce or frantic in battle; (as), m., N. of a Rākṣasa. — *Yuddhopakaraṇa* ('dha-up'), am, n. a war implement, accoutrements.

Yuddhaka, am, n. = *yuddha*, war, battle, &c.

Yuddhin, ī, inī, ī, relating to war or battle, &c.

2. *yudh*, t, t, t, warring, fighting; a fighter, warrior, soldier, hero, champion; (t), f. war, fight, battle, combat, conflict, struggle, contest. — *Yut-kāra*, as, ī, am, Ved. making war, waging war, fighting, contending. — *Yud-bhū*, ūs, f. battle-ground, a field of battle. — *Yudhā-jit*, t, t, t (*yudhā*, inst. c.), conquering or vanquishing by means of war; (t), m., N. of a son of Kṛṣṇa by a woman called Mādrī; of a son of Kekaya (uncle of Bharata); of a son of Vṛishṇi; of a king of Ujjayini. — *Yudhā-manyu*, ūs, m. (*yudhā*, inst. c.), N. of a warrior on the side of the Pāṇḍavas. — *Yudhīśreṣṭha*, as, ā, am, pre-eminent in battle. — *Yudhī-shthira*, as, m. (*yudhī*, loc. c. + *sthira*), 'firm or steady in battle', N. of the eldest of the five reputed sons of Pāṇḍu, (though nominally the son of Pāṇḍu, he was really the child of Prithā or Kuntī, Pāṇḍu's wife, by the god Dharma or Yama, whence he is often called Dharma-putra or Dharma-rāja; as the eldest of the five Pāṇḍavas, he ultimately succeeded Pāṇḍu as king, first reigning over Indra-prastha, and afterwards, when the Kuru princes or sons of Dhṛitā-rāshṭra were defeated, at Hāstina-pura); N. of a son of Kṛṣṇa; of two kings of Kāśmīra; of a potter (in Pāñca-tantra, p. 217); of a preceptor; (ās), m. pl. the descendants of Yudhī-shthira, son of Pāṇḍu.

— *Yudhishtira-purogama*, as, ā, am, having Yudhishtira as leader, led on by Yudhishtira.

Yudhāśraushtī, īs, m., Ved. a proper N.

Yudhāji, cf. *yavuthājaya*.

Yudhā-jit, *yudhā-manyu*. See under 2. *yudh*.

Yudhājaya, as, m. a proper N., (perhaps for *yudhājaya*.)

Yudhāna, as, m. a man of the second or military order, a warrior; an enemy.

Yudhāsura, as, m., N. of king Nanda.

Yudhī, Ved. fighting, contending, battle, (usually occurring in the dat. *yudhaye* used as a Ved. Inf. in the sense 'to fight'.)

Yudhika, as, ā, am, fighting, contending, (perhaps an incorrect form.)

Yudhin-gama, as, ā, am (*yudhīm*, acc. c.), Ved. going to battle.

Yudhi-shthira. See under 2. *yudh*.

Yudhenya, as, ā, am, Ved. to be fought with, to be overcome in battle.

Yudhma, as, ā, am, Ved. warlike, martial; (as), m. a warrior, champion, soldier, (Sāy. = *yoddhri*); a battle, fight; an arrow; a bow; (according to some) = *śesha-saṅgrāma*; = *śarabha*.

Yudhya, as, ā, am, to be fought with; to be conquered or subdued, conquerable.

Yudhyamāna, as, ā, am, fighting, making war.

Yudhyamādhi, īs, m., Ved. a proper N.

Yudhvan, ā, ā, a, Ved. warlike, martial, a warrior.

Yuyutsat, an, anti, at, wishing to fight.

Yuyutsā, f. (fr. the Desid.), the wishing to fight, desire for war, eagerness for battle, pugnacity, enmity. — *Yuyutsā-rahita*, as, ā, am, without wish or intention to fight, cowardly.

Yuyutsa, us, us, u, wishing to fight, desiring war, eager for battle; anxious to fight with (with inst. or with *saha*, *sārdham*, &c. with inst.); pugnacious, hostile, ambitious; (us), m. a combatant; N. of one of the sons of Dhritaraśtra.

Yuyudhān, ā, m., N. of a king of Mithilā.

Yuyudhāna, as, m., N. of a son of Satyaka, (he was one of the allies of the Pāṇḍavas); a Kshatriya, warrior; epithet of Indra.

Yuyudhī or *yūyudhī*, īs, īs, ī, Ved. warlike, martial, pugnacious.

Yotsyamāna, as, ā, am, about to fight, ready to fight.

Yoddhavya, as, ā, am, to be fought or contended, to be overcome in battle, (the neuter may be used impersonally, e.g. *kair mayā saha yoddhavyam*, by whom it is to be fought with me.)

Yoddhu-kāma, as, ā, am, wishing to fight, anxious for battle.

Yoddhri, dhā, m. a fighter, warrior, champion, combatant, soldier.

Yodha, as, m. a fighter, warrior, champion, combatant, soldier; battle, war (in *dur-y*, *mitho-y*, q. v. v.); a kind of metre, four times — u — u — u.

— *Yodha-dharma*, as, m. the law of soldiers, military law, duty of the Kshatriya caste. — *Yodhamukhya*, as, m. a chief warrior, leader. — *Yodha-eira*, as, m. a hero, warrior. — *Yodha-samrāva*, as, m. challenging to battle, mutual defiance of combatants. — *Yodha-hara*, as, ā, am, carrying warriors. — *Yodhāgāra* ('*dha-gā*'), as, m. a soldier's dwelling, barrack.

Yodhaka, as, m. = *yodha*, a fighter, warrior.

Yodhana, am, n. the act of fighting, battle, war, strife. — *Yodhana-pura-tirtha*, am, n., N. of a Tirtha.

Yodhāni-pura, am, n., N. of a town.

Yodhyat, an, anti, at, fighting, making war.

Yodhika, epithet of a particular mode of fighting; [cf. *yavuthika*.]

Yodhin, i, īni, i, fighting, contending, waging war, (at the end of comp., e.g. *dityāstra-yodhin*, fighting with divine weapons; cf. *haya-y*); conquering, subduing, a conqueror (e.g. *dānuva-yodhin*, conquering the Dānavas); (ī), m. a warrior. — *Yodhi-vana*, am, n., N. of a place.

Yodhiyas, ān, asi, as (compar. of *yodha*), more warlike or martial.

Yodheya, as, m. = *yodha*, a warrior, combatant; (ās), m. pl., N. of a race.

Yodhya, as, ā, am, to be fought, to be overcome in battle, to be conquered or subdued, conquerable; (ās), m. pl., N. of a people.

युन् *yunth* = rt. *punth*, q. v.

युप *yup*, cl. 4. P. *yupyati*, *yuyopa*, *ayupat*, &c., to confuse, trouble, perplex; to efface, destroy, obliterate; to make level or smooth; to be concealed, (according to Sāy. on Rīg-veda I. 104, 4. *yuyopa* = *gūḍham āsit*): Caus. *yopayati*, *-yitum*, to efface, obliterate, destroy: Intens. *yopyate*.

Yopana, am, n. the act of effacing (foot-prints or traces, &c.) or anything used for effacing or obliterating; the act of oppressing, obstructing, molesting, perplexing, confusing, destroying, effacing, obliterating (sometimes at the end of comp.; cf. *pada-y*, *jana-y*).

Yopayat, am, anti, at, effacing, obliterating, obstructing, perplexing.

युयु *yuyu*, us, m. a horse, (probably incorrect for *yayu*.)

युयुक्स्त्र *yuyuk-khura*, as, m. a hyena.

युयुत्सा *yuyutsā*, *yuyutsu*, *yuyudhāna*, &c. See col. 1.

युयुचि *yuyuchi*. See *yūyuchi*, p. 821, col. 2.

युव *yuva*, the actual base of the dual of the second personal pronoun, (*yuvām*, nom. acc. you two; *yuvābhyām*, inst. dat. abl.; *yuvayos*, gen. loc.; Ved. forms *yuvam*, *yuvābhyām*, *yuvos*). — *Yuvadrik*, ind., Ved. directed towards both of you. — *Yuvā-dhita*, as, ā, am, Ved. placed or arranged for you both; beneficial to you both, (Sāy. *yuvābhyām vihitā*). — *Yuvā-datta*, as, ā, am, Ved. given by both of you. — *Yuvā-nita*, as, ā, am, Ved. brought by both of you. — *Yuvā-yuj*, k, k, k, Ved. yoked for you both, harnessed by you both. — *Yuvāvat*, ān, atī, at, Ved. belonging to both of you.

1. *yuvat* (for 2. *yuvat* see col. 3). Ved. abl. du. of the 2nd personal pronoun, (according to Sāy. on Rīg-veda I. 109, 1. *yuvat* = *yuvābhyām*). — *Yuvad-devatya*, as, ā, am, Ved. having (each of) you for a divinity.

Yuvayu or *yūvāyu*, us, us, u, Ved. longing for both of you, (Sāy. *yuvayu* = *yuvām kāmuyamāna*); intended for you both.

Yuvāku, us, us, u, Ved. belonging to both of you.

युवक *yuvaka*. See col. 3.

युवन् *yuvan*, ā, *yuvati* or *yuvati* or *yūni*, a (said to be fr. rt. 2. *yu*, but according to some for *dyuvan*, fr. 3. *dyu* or rt. 2. *div*, 'to shine'; compar. *yavāyas*, q. v.; superl. *yavishtha*, q. v.), young, youthful, juvenile, adult, arrived at puberty (applied to men or animals); endowed with native or natural strength, strong, excellent, good, healthy; (ā), m. a youth, young man, a young animal; (in the Veda *yuvan* is also applied to Indra, Agni, and various other gods); the younger descendant of any one (an elder descendant being still alive); N. of the ninth year in Jupiter's cycle of sixty years; (*yuvati*, īs), f. a girl, young woman, any youthful female, any young female animal, (*ibha-yuvati*, a young female elephant; the term *yuvati* is also applied in the Veda to Ushas, Night and Morning, Heaven and Earth); turmeric; (*yuvati*), f. = *yuvati*, a young woman; the sign of the zodiac Virgo; [cf. Lat. *juvenis*, *junior*, *Junius*, *junix*: Goth. *juggs*: Angl. Sax. *ioug*, *iung*, *geong*, *geogulh*: Lith. *jaunu-s*: Slav. *junu*, 'a youth'; *junosti*, 'youth'.] — *Yuvā-khalati*, īs, īs, ī, bald in youth; *yuvā-khalati*, f. bald in girlhood. — *Yuva-gaṇḍa*, as, m. an eruption on the face of young people. — *Yuva-*

jarat, an, atī, at, appearing old in youth, becoming old at an early age. — *Yuva-jāni*, īs, īs, ī, Ved. having a young wife. — *Yuva-tā*, f. or *yuva-tva*, am, n. youthfulness, youth. — *Yuvati-jana* or *yuvati-jana*, as, m., n. a young woman. — *Yuvatishtā* ('*ti-isth*'), f. yellow jasmine (= *svarna-yuthikā*).

— *Yuva-palita*, as, ā (?), am, grey-haired in youth.

— *Yuva-pratyaya*, as, m. a suffix forming the so-called Yuvan patronymics. — *Yuva-mārin*, ī, īai, ī, Ved. dying in youth. — *Yuva-rāja*, as, m. 'young king,' an heir-apparent associated with the reigning sovereign in the government, a crown prince; epithet of Maitreya the future Buddha; one of the Jaina Pontiffs. — *Yuvārāja-tva* or *yuva-rājya*, am, n. the rank or position of an heir-apparent to a throne. — *Yuva-rājan*, ā, m. = *yuva-rāja* above. — *Yuva-rāja-sabda-bhāj*, k, k, k, possessing the title of heir-apparent. — *Yuva-valina*, as, ā, am, having wrinkles in youth or at an early age. — *Yuvā-bhū*, cl. 1. P. *-bhavati*, *-bhavitum*, to become young. — *Yuvā-bhūta*, as, ā, am, become young.

Yuvaka, as, m. = *yuvan*, a youth.

2. *yuvat*, Ved. = *yuvan*, youthful, Rīg-veda X. 39, 8. (For 1. *yuvat* see col. 2.)

Yuvati or *yuvati*. See under *yuvan*, col. 2.

Yuvanyu, us, us, u, Ved. youthful, juvenile.

Yuvāsa, as, ā, am, Ved. young, youthful, juvenile.

युवन *yuvana* (?), as, m. the moon.

युवनाश्व *yuvanāśva*, as, m., N. of the father of Māndhātṛi; of various persons. — *Yuvanāśva-ja*, as, m. the son of Yuvanāśva, i.e. Māndhātṛi (an early sovereign of the solar dynasty).

युवन् *yuvanyu*, *yuva-rāja*, &c. See above.

युवा *yuvā*, f., Ved., N. of one of Agni's arrows.

युवादन्न *yuvā-datta*, *yuvāyu*, &c. See under *yuva*, col. 2.

युवाम *yuvāma*, N. of a town.

युष्टग्राम *yushṭa-grāma*, as, m., N. of a village.

युष्मद् *yushmad*, a form derived from *yushmat*, abl. pl. of the pronominal base 4. *yu*, and serving for the base of the 2nd personal pronoun in the plural number and at the beginning of some compounds; the actual base, however, in most of the plural cases is *yushma*, which is also found in a few compounds, cf. *yushmā-datta* below; the following forms are found, *yūyam*, nom. pl. you; *yushmān*, acc. you; *yushmābhis*, inst. by you; *yushmābhyam*, dat. to you; *yushmat* or *yushmatas*, abl. from you; *yushmākam*, gen. of you, (in Ved. the final nasal may be dropped, e.g. *yushmākaika* for *yushmākam eka*); *yushmāsu* (Ved. also *yushme*), loc. in you, cf. Rīg-veda VIII. 47, 8; [cf. Zend *yūs*; Gr. *ὑπείς*, *ἔλοι*, *ὑπὲς* (fr. *ὑπέρ*); Goth. and Lith. *ju-s*.] — *Yushmad-artham*, ind. for you, on your account. — *Yushmad-ayatta*, as, ā, am, dependent upon you, at your disposal. — *Yushmad-nācya*, am, n. (in gram.) the second person. — *Yushmad-vitāha*, as, ā, am, of your kind or sort, like you. — *Yushmā-datta*, as, ā, am, Ved. given or bestowed by you; [cf. *yuvā-datta*.] — *Yushmā-dris*, k, k, k, or *yushmā-drisa*, as, ī, am, like you, similar to you, resembling you, one such as you; [cf. *mādris*, *tvā-dris*.] — *Yushmā-nita*, as, ā, am, Ved. led or accompanied by you. — *Yushmā-vat*, ān, atī, at, Ved. belonging to you. — *Yushmeshita* ('*mā-isth*'), as, ā, am, Ved. excited or instigated by you. — *Yushmota* ('*mā-ūta*'), as, ā, am, Ved. protected or loved by you.

Yushmādiya, as, ā, am, your, yours, your own, belonging to you.

Yushmayat, an, anti, at, Ved. seeking you, addressed to you, (according to Sāy. on Rīg-veda II. 39, 7 = *yuvām icchat*.)

Yushmāka, *as*, *ā*, *am*, Ved. your, yours; [cf. *yushmāka* under *yushmad*.]

यू यू, *ūs*, *m*. (according to some *f.*), soup, pease-soup, broth (= *yūsha*).

यूक *yūka*, *as*, *ā*, *m*. *f.* (said to be fr. rt. 2. *yu*), a louse. — *Yūka-devi*, *f.*, *N.* of a princess. — *Yūkā-līkha*, *am*, *n*. lice and nits.

यूकर *yūkara*, see *Gaṇa Kṛiśāsvādi* to *Pāṇ.* IV. 2, 80.

युति *yūti*, *is*, *f.* (fr. rt. 2. *yu*), joining, mixing, mixture, junction, connection, union, addition; [cf. *yuti*, *vahir-yūti*.]

यूथ *yūtha*, *as*, *am*, *m*. *n.* (usually *am*, *n.*; fr. rt. 2. *yu*), a flock, herd (of birds, animals, &c.); a bevy, troop, band; a multitude, number, large quantity; (*ṡ*), *f.* a kind of jasmine (= *yūthika*). — *Yūtha-ga*, *as*, *m.*, *N.* of a class of gods under *Manu Cākshusha*. — *Yūtha-nātha*, *as*, *m.* the lord of a band, leader of a troop, head of a flock or herd; a large elephant. — *Yūtha-pa*, *as*, or *yūtha-pati*, *is*, *m.* a keeper or protector of a troop, lord or captain of a band; the leader of a herd (especially of elephants), a large elephant. — *Yūthapati-sakāsam*, *ind.* to the chief of the herd. — *Yūtha-paribhrashṭa*, *as*, *ā*, *am*, fallen out or strayed from the herd. — *Yūtha-paśu*, *us*, *m.*, *N.* of a particular tax or tithe. — *Yūtha-pāla*, *as*, *m.* = *yūtha-pa*. — *Yūtha-bhrashṭa* or *yūtha-vibhrashṭa*, *as*, *ā*, *am*, = *yūtha-paribhrashṭa* above. — *Yūtha-mukhya*, *as*, *m.* the chief or captain of a troop. — *Yūtha-śas*, *ind.* in troops or bands, in flocks or herds, gregariously. — *Yūtha-huta*, *as*, *ā*, *am*, = *yūtha-paribhrashṭa*. — *Yūthāgrāṇi* ('*tha-ag*'), *is*, *m.* a leader of a band or troop. — *Yūthi-kṛi*, *cl.* 8. *P.* *karoti*, &c., to make or form into a herd, to unite in a flock.

Yūthaka at the end of an adj. comp. = *yūtha*.
Yūthara, an adj. fr. *yūtha*, see *Gaṇa Aśmādi* to *Pāṇ.* IV. 2, 80.

Yūthikā, *f.* a kind of jasmine, *Jasminum Auriculatum*; globe-amaranth; *Clypea Hernandifolia*.

Yūthya, *as*, *ā*, *am*, Ved. belonging to a herd or flock; being at the head of the herd; belonging to a troop or herd of (at the end of a comp.).

यून *yūna*, *am*, *n.* (fr. rt. 2. *yu*), a band, cord, string.

यूनि, *is*, *f.* joining, connection, union.

यूनर्वन् *yūnarvan*, a Vedic word of which the sense is doubtful.

यूनी *yūni*, *f.* of *yuvan*, *q. v.*

यूप *yūpa*, *as*, *m.* (according to *Unādi-s.*

III. 27. fr. rt. 2. *yu*, 'to bind'; but according to some, more probably fr. rt. *yup*), a smooth post or stake to which the sacrificial victim is fastened, any sacrificial post, (usually made of bamboos or Khadira wood; in *Rāmāyaṇa* I. 13, 24, 25, where the horse sacrifice is described, twenty-one of these posts are set up, six made of *Vilva*, six of *Khadira*, six of *Palāśa*, one of *Udumbara*, one of *Sleshmātaka*, and one of *Devā-dāru*); a column erected in honour of a victory, a trophy (= *jaya-stambha*); *N.* of a particular conjunction of the class *Ākṛiti-yoga* (i.e. when all the planets are situated in the first, second, third, and fourth houses). — *Yūpa-kāṭaka*, *as*, *m.* a wooden ring at the top of the sacrificial post; (according to some) an iron ring at its base. — *Yūpa-karṇa*, *as*, *m.* the part of a sacrificial post which is sprinkled with ghee. — *Yūpa-ketu*, *us*, *m.*, *N.* of *Bhūri-śravas*. — *Yūpa-śhedana*, *am*, *n.* the cutting of the sacrificial post. — *Yūpa-dāru*, *n.* the wood for the sacrificial post. — *Yūpa-dru*, *us*, *m.* *Acacia Catechu* (the wood of this tree being especially suitable for the sacrificial post). — *Yūpa-druma*, *as*, *m.* = *yūpa-dru* above; = *rakta-khadira*. — *Yūpa-dhvaṇa*, *as*, *m.* 'having the sacrificial post as an emblem,' epithet of the sacrifice (personified). — *Yūpa-lakṣhaṇa*, *am*, *n.*, *N.* of a *Parīśiṣṭa* of *Kātyā-*

yana. — *Yūpa-lakṣya*, *as*, *m.* a bird (said to be so called as 'having a post [round which a snare is tied] for its aim'). — *Yūpa-vat*, *an*, *at*, *at*, having a sacrificial post. — *Yūpa-vāha*, *as*, *m.* Ved. the carrier or bearer of the sacrificial post. — *Yūpa-vraska*, *as*, *m.* the cutter of the sacrificial post. — *Yūpākha* ('*pa-ak*'), *as*, *m.*, *N.* of a *Rakṣasa*, (also read *yūpākha*). — *Yūpāgra* ('*pa-ag*'), *am*, *n.* the top of the sacrificial post. — *Yūpāhuti* ('*pa-ah*'), *is*, *f.* an offering at the erection of the sacrificial post. — *Yūpocchraya* ('*pa-uc*'), *as*, *m.* the ceremony of erecting the sacrificial post.

Yūpiya or *yūpya*, *as*, *ā*, *am*, fit or suitable for a sacrificial post.

यूयम् *yūyam*. See *yushmad*, p. 820, col. 3.

यूयुधि *yūyudhi* = *yuyudhi*, p. 820, col. 1.

यूयुवि *yūyuvī*, *is*, *is*, *i* (fr. rt. 1. *yu*; according to the *Pada-pāṭha yuyuvī*), Ved. setting aside, removing.

यूष् *yūsh* [cf. rt. *jūsh*], *cl.* 1. *P.* *yūshati*, &c., to injure, hurt, wound; to kill; [cf. Slav. *juchū*.]

यूष *yūsha*, *as*, *am*, *m.* *n.* (said to be connected with rt. *yūsh* above; cf. *jūsha*), soup, broth, pease-soup, the water in which pulse of various kinds has been boiled; (*as*), *m.* the Indian mulberry tree; [cf. probably Gr. *ζωπος*, *zōpos*; Lat. *jus*; Slav. *jucha*.]

Yūshan, a form optionally substituted for *yūsha* in all the cases except *Nom. Voc. sing. du. pl.*, *Acc. sing. du.* (e.g. *Acc. pl. yūshān* or *yūshnāh*, *Inst. sing. yūshena* or *yūshnā*, *du. yūshābhyām* or *yūshābhyām*, &c.).

Yūs = *yūsha* above; [cf. *yū*.]

येन *yena*, *ind.* (inst. of 3. *ya* or *yad*), by which, by means of which, by which way, in which manner, in whatever way or manner, in which direction, whither, where, in whatever direction, where-soever; on which account, in consequence of which, wherefore; because, since, as; that, so that, in order that (with *pot.* or *pres.* or *fut.*).

येमन् *yemana*, *am*, *n.* = *jemana*, eating.

येयजामह *yeyajāmaḥ*, *as*, *m.* a term for the expression *ye yajāmahe*, which immediately precedes the *Yājñya* or formula of consecration.

येयायेय *yeyāyeya* ('*ya-ay*'), *am*, *n.* (fr. rt. 1. *yā*), that which is to be gone after and not to be gone after.

येवाप *yevāsha*, *as*, *m.*, Ved., *N.* of a noxious insect, (also read *yavāsha*.)

येष् *yesh*, *cl.* 1. *P.* *yeshati*, &c., Ved. to boil up, bubble; to flow, leak; *cl.* 1. *A.* *yeshate*, &c., to exert one's self, endeavour, persevere, = rt. *pesh*, *q. v.*

Yeshat, *an*, *anti*, *at*, boiling up, bubbling; flowing, leaking; (*Sāy.* on *Rig-veda* III. 53, 22 = *śra-val*.)

येष्टिह *yeshṭiḥ*, Ved. epithet of a *Muhūrta*.

येष्ट *yeshṭha*, *as*, *ā*, *am* (superl. fr. rt. 1. *yā*), going very quickly, moving with the greatest rapidity, (*Sāy.* *Rig-veda* VII. 56, 6 = *yāṭritama*, *atiśayena gantri*, but *Rig-veda* V. 41, 3 = *yamtritama*, restraining greatly, as if fr. rt. *yam*.)

योक् *yok*, *ind.* = *jyok*, for a long time.

योक्तव्य *yoktavya*, *yoktri*, *yoktra*, &c. See p. 819, col. 2.

योग *yoga*, *as*, *m.* (in one or two exceptional cases *am*, *n.*; fr. rt. 1. *yu*), the act of yoking, joining, junction, conjunction, uniting, union, contact; the harnessing or putting to (of horses); a yoke, team, (*śad-yoga*, having a team of six); conveyance; the arraying or equipping (of an army),

arrangement, disposition; applying, fixing, application, use, employment, appointment, institution; the putting on armour; armour; the fixing (of an arrow or other weapon); application of a remedy or medicine, remedy, cure; mode, manner, method, means, (*yogena* or *yogāt* at the end of comps. = 'by means of'; 'by reason of'; 'through'); an expedient, artifice, plan, device, (*yogena*, artfully, craftily); a supernatural means, charm, incantation, spell, magic, magical art; fraud, deceit [cf. *yoga-nanda*]; side, part, argument; occasion, opportunity; fitness, propriety, suitability, aptness, congruity, (*yogena*, suitably, fitly, in accordance with, conformably to); the performance or execution (of anything); undertaking, occupation, work, business; gaining, acquiring, acquisition [cf. *yoga-lekha*]; accession of property, substance, wealth, thing; connection, consequence, result, (*yogāt* at the end of comps. = 'in consequence of'; e.g. *karma-yogāt*, in consequence of actions, i.e. of destiny); combination or mixing of various materials, association, mixture; contact, (with Jains) contact or mixing with the outer world; (in the *Sāṅkhya* phil.) one of the ten *Mūlikārthas*; connection with, the partaking or possessing of (with inst.); conjunction (in astronomy, cf. *nakṣatra-yoga*), lucky conjunction; (in arithmetic) addition, sum, total; the being connected together, dependence, relation, regular order or series, (*kathā-yoga*, conversation); a period of time, (*kāla-yogena*, after the lapse of some time; *nava-yoga*, nine times); a combination or configuration of stars, a constellation, asterism, (these with the moon are called in astronomical works *cāndra-yogāḥ*, and are thirteen in number; without the moon they are called *kha-yogāḥ* or *nābhāsa-yogāḥ*, and are divided into *ākrīti-yogāḥ*, *saṅkhyā-yogāḥ*, *āśraya-yogāḥ*, and *dala-yogāḥ*; two others are added, called *dvigraha-yogāḥ*); (in astronomy) *N.* of a particular division of time or astronomical period, (a period of variable length during which the joint motion in longitude of the sun and moon amounts to 30° 20'; the term *yoga* in this sense is a mere mode of indicating the sum of the longitude of the sun and moon; twenty-seven such *Yogas* are enumerated, beginning with 1. *Vishkambha*, and ending with 27. *Vaidhṛti*, or according to some authorities twenty-eight); the leading or principal star of a lunar mansion; etymology, derivation of the meaning of a word from its root; the etymological meaning of a word (opposed to *rūḍhi*); (in gram.) the connection of words together, dependence of one word upon another, construction; a rule, aphorism, precept [cf. *yoga-vibhāga*]; application of effort, endeavour, diligence, assiduity, zeal, attention, (*pūrnena yogena* or *jala-pūrnena yogena*, with all one's powers, with overflowing zeal); application or concentration of the thoughts, fixing the mind on a particular point and keeping the body in a fixed posture, abstract contemplation, meditation; the systematic practice of the above abstract contemplation or meditation; the *Yoga* system of philosophy as established by *Patanjali*, (the *Yoga* is the name of the second of the two divisions of the *Sāṅkhya* system, its chief aim being to teach the means by which the human soul may attain complete union with *Īśvara* or the Supreme Being, whose existence it establishes, while the original system or *Sāṅkhya* proper, without acknowledging a Supreme Being, teaches the successive development of the *Tattvas* or principles of creation from an original *Tattva*, called *Prakṛiti* or *Pradhāna*; according to *Patanjali*, the author of the second system, *Yoga* is defined to be 'the preventing of the modifications of *citta* or the thinking principle [which modifications arise through the three *Pramāṇas*, perception, inference, and verbal testimony, as well as through incorrect ascertainment, fancy, sleep, and recollection] by *abhyāsa* or the constant practice of keeping the mind in its unmodified state [clear as crystal when uncoloured by contact with other substances], and by *vairāgya* or dispassion; this dispassion being obtained by *pranīdhāna* or devotedness to *Īśvara*,

the Supreme, who is defined as a particular Puruṣa or spirit unaffected by afflictions, works, &c., and having the appellation *Prapaṇa* or *Om*, which monosyllable is to be muttered and its meaning reflected on in order to attain knowledge of the Supreme and the prevention of the obstacles to Yoga: the eight means or stages of Yoga or mental concentration are, 1. *yama*, forbearance; 2. *niyama*, religious observances; 3. *āsana*, postures; 4. *prāṇāyāma*, regulation of the breath; 5. *pratyāhāra*, restraint of the senses; 6. *dhāraṇā*, steadying of the mind; 7. *dhyāna*, contemplation; 8. *samādhi*, profound meditation, which, according to the *Bhagavad-gītā* VI. 13, is to be practised by fixing the eyes on the tip of the nose: true liberation is the cessation of all idea of self and the separation of matter and spirit or *kaivalya*, isolation: the self-mortification and asceticism of the Yoga connects it closely with Buddhism; the union of the individual soul with the universal soul, devotion, pious seeking after God; any single act or rite conducive to Yoga or abstract contemplation; (personified as) the son of Dharma and Kṛiṣṇa; a follower of the Yoga system of philosophy; a traitor, violator of confidence, spy; N. of a commentator on the *Paramārtha-sāra*; (*ā*), f., N. of Pīṭarī (daughter of the Pīṭrī called Barhiśhads); of a Sakti. — *Yoga-kakṣhā*, f. = *yoga-paṭṭa*. — *Yoga-kanyā*, f., N. of the infant daughter of Yaśo-dā (substituted as the child of Devakī for the infant Kṛiṣṇa and therefore killed by Kāṣa, but immediately raised to heaven as a beautiful girl; as she ascended she warned Kāṣa of his doom, see *Hari-vaṇṣa* 3340). — *Yoga-karaṇḍaka*, as, m., N. of a minister of Brahma-datta; (*ikā*), f., N. of a female ascetic (*pravrajikā*). — *Yoga-kundalīnī*, f., N. of an Upanishad. — *Yoga-kṣhema*, as, m. the security or secure possession of what has been acquired, the keeping safe of property; the charge for securing property (from accidents), insurance, (in *Manu* IX. 219. the term *yoga-kṣhema* is applied to counselors, family priests, &c. as the cause of security); property, substance, profit, gain; security, well-being, welfare, prosperity; (*am*), n. or (*au*), m. du. gain and security, maintenance and protection, the acquisition and preservation of property, making fresh gains as well as keeping what has been acquired, (in these senses the word must be regarded as a *Dvandva* comp.) — *Yogakṣhema-kura*, as, i, am, causing gain and security, causing protection of what is acquired, one who takes charge of property, a keeper. — *Yoga-gati*, is, f. state of union, original state, primitive condition. — *Yoga-śakṣus*, us, m. 'contemplation-eyed', one whose eye is meditation, epithet of a Brāhman. — *Yoga-śara*, as, m., N. of Hanumat. — *Yoga-śāndrikā*, f., N. of a work. — *Yoga-śāntānāṭi*, is, m., N. of a philosophical treatise in four chapters by Sivananda Sarasvatī. — *Yoga-śūrṇa*, as, am, m. n. magical powder. — *Yoga-ja*, as, ā, am, produced by or arising from Yoga or meditation; (*am*), n. agallochum. — *Yoga-tattva*, am, n. the principle of Yoga; N. of an Upanishad. — *Yoga-tattva-prakāśa* or *yoga-tattva-prakāśaka*, N. of a work. — *Yoga-tantra*, am, n. a book treating of the Yoga system of philosophy; (with Buddhists) N. of a class of writings. — *Yoga-taraṇa*, as, m., N. of a work. — *Yoga-talpa*, am, n. 'Yoga-couch', = *yoga-nidrā*. — *Yoga-tas*, ind. conjointly; suitably, properly; conformably to, in accordance with; seasonably, in due season; through devotion, by the power of magic, &c.; by means of, in consequence of, (often at the end of comp.) — *Yoga-tārakā* or *yoga-tārā*, f. the chief star in a Nakṣatra. — *Yoga-tāravālī*, f., N. of a work. — *Yoga-tāra*, am, n. the state of Yoga. — *Yoga-dāna*, am, n. gift of the Yoga, communicating the Yoga doctrine; a fraudulent gift. — *Yoga-tīpikā*, f., N. of a work. — *Yoga-deva*, as, m., N. of a Jaina author. — *Yoga-dharmin*, i, inī, i, doing homage to the Yoga. — *Yoga-dhāraṇā*, f. continuance or perseverance in devotion. — *Yoga-nanda*, as, m. the false Nanda, (opposed to *satya-nanda*). — *Yoga-*

nātha, as, m. 'Yoga-lord', N. of Siva; of Datta. — *Yoga-nāvika*, as, m. a kind of fish (= *gargāta*). — *Yoga-nidrā*, f. 'contemplation-sleep', a state of half contemplation, half sleep, or a state between sleep and wakefulness which admits of the full exercise of the mental powers (supposed to be peculiar to devotees), light sleep; (especially) the sleep of Viṣṇu at the end of a Yuga; Viṣṇu's Sleep personified as a goddess and said to be a form of Durgā; (according to others) the great sleep of Brahmā, during the period between the annihilation and re-production of the universe. — *Yoga-nidrālu*, us, m., N. of Viṣṇu. — *Yoga-nīlaya*, as, m., N. of Siva. — *Yogan-dhara*, as, m., N. of a particular formula recited over weapons; N. of a minister of Satānīka; of Piṇḍola. — *Yoga-paṭṭa* or *yoga-paṭṭaka*, am, n. the cloth thrown over the back and knees of an ascetic during meditation. — *Yoga-patī*, is, m. 'Yoga-lord', N. of Viṣṇu. — *Yoga-patnī*, f. 'wife of Yoga', N. of Pīṭarī, (called also *yogā* and *yoga-mātrī*). — *Yoga-paṭha*, as, m. the road leading to Yoga. — *Yoga-pada*, am, n. the state or condition of contemplation. — *Yoga-padaka*, am, n., N. of a particular garment worn during contemplation. — *Yoga-pāṇajala*, as, m. a follower or disciple of Patañjali as teacher of the Yoga doctrine. — *Yoga-pādūkā*, f. a magical shoe (supposed to carry the wearer wherever he wishes). — *Yoga-pāraṅga*, as, m. 'conversant with Yoga', N. of Siva. — *Yoga-pīṭha*, am, n. a particular posture during religious contemplation. — *Yoga-pṛāpta*, as, ā, am, obtained through abstract meditation. — *Yoga-bala*, am, n. the force of devotion, the power of magic, supernatural power. — *Yoga-bija*, am, n., N. of a work. — *Yoga-bhāvanā*, f. (in algebra) composition of numbers by the sum of the products. — *Yoga-bhāṣhya*, am, n., N. of a commentary by Vyāsa. — *Yoga-bhāskara*, N. of a work. — *Yoga-bhrashṭa*, as, ā, am, one who has fallen from the practice of Yoga. — *Yoga-matī-prabhā*, f., N. of a commentary on the *Yoga-sūtra*. — *Yoga-maya*, as, i, am, coming or resulting from Yoga or contemplation; (*as*), m., N. of Viṣṇu. — *Yogamaya-jñāna*, am, n. knowledge derived from contemplation. — *Yoga-mahatman*, ā, m., N. of a work. — *Yoga-mātrī*, tā, f. mother of Yoga; epithet of Pīṭarī. — *Yoga-māyā*, f. the Māyā or magical power of the Yoga. — *Yoga-mārtanda*, as, m., N. of a work. — *Yoga-mālā*, f. 'garland of magic &c.', N. of a work on magic. — *Yoga-muktāvalī* ('*tā-āṇ*'), f., N. of a work. — *Yoga-mūrti-dhara*, ās, m. pl. 'bearing the form of the Yoga', epithet of a class of Manes. — *Yoga-yājñavalkya*, am, n., N. of a work. — *Yoga-yātrā*, f. the road or way to union with the Supreme Spirit, the way of profound meditation; N. of a work by Varāha-mihira. — *Yoga-yukta*, as, ā, am, or *yoga-yogin*, i, inī, i, immersed in deep meditation, absorbed in the Yoga. — *Yoga-yuj*, k, k, k, possessing Yoga. — *Yoga-ranga*, as, m. the orange tree (= *nāranga*). — *Yoga-ratna*, am, n. a magical jewel; 'jewel of remedies', N. of a work on medicine. — *Yoga-ratna-mālā*, f. 'string of jewels of spells', N. of a work on sorcery and various magical arts ascribed to Nāgārjuna, (it is also called *Ācārya-ratna-mālā*, and is probably an epitome of a much larger work). — *Yoga-ratna-samuccaya*, as, m. 'collection of jewels of remedies', N. of a medical work by Candraśa. — *Yoga-ratnākara* ('*nā-āṅ*'), as, m. 'mine of jewels of charms or remedies', N. of a work. — *Yoga-ratnāvalī* ('*nā-āṇ*'), f. 'string of jewels of charms', N. of a work. — *Yoga-ratha*, as, m. the Yoga as a chariot. — *Yoga-rasāyana*, am, n. 'Yoga-elixir', N. of certain verses or a composition ascribed to Siva. — *Yoga-rahasya*, am, n. 'Yoga-secret', N. of a work. — *Yoga-rāja*, as, m. 'king of medicines', N. of a particular medicinal preparation; a king or master in the Yoga. — *Yoga-rājopanishad* ('*ja-up*'), t, f., N. of an Upanishad. — *Yoga-rādhā*, as, ā, am, having a special as well as an etymological and general meaning, (said of certain words, e. g. *panka-ja* means 'growing in

mud' and 'a lotus-flower', the English word *parasol* is an example of a similar kind.) — *Yoga-rocanā*, f., N. of a kind of magical ointment (having the power of making invisible or invulnerable). — *Yoga-vaṭ*, ān, atī, at, connected, united, joined; one who applies himself to or practises the Yoga. — *Yoga-vartikā*, f. a magical lamp, magic-lantern. — *Yoga-vaha*, as, ā, am, bringing about, causing, promoting, furthering. — *Yoga-vācūspatya*, am, n., N. of a work. — *Yoga-vārttika*, am, n., N. of a commentary on the *Pāṇajala-bhāṣhya* by Vijnāna-bhikṣu, (also called *Pāṇajala-bhāṣhya-vārttika*). — *Yoga-vāsisṭha*, am, n., N. of a work by an unknown author treating of the way of obtaining final happiness and reckoned among Vedānta treatises, (it is in the form of a dialogue between Vasiṣṭha and his pupil, the youthful Rāma, and is considered as an appendage to the *Rāmāyaṇa* of Vālmiki, to whom it is attributed; it is also called *Vasiṣṭha-rāmāyaṇa*). — *Yogavāsisṭha-tātparyā-prakāśa*, N. of a commentary on the preceding work. — *Yogavāsisṭha-sāra*, as, m., N. of an abridgement or abstract of the *Yoga-vāsisṭha*. — *Yogavāsisṭha-sāra-śāndrikā*, f. and *yogavāsisṭha-sāra-śāntī*, is, f., N. of two commentaries on the preceding abridgement. — *Yogavāsisṭhihiya*, as, ā, am, relating to the *Yoga-vāsisṭha*. — *Yoga-vāha*, as, m. a term for the sounds *Visarjanīya*, *Jihvāmūlīya*, *Upadhmānīya*, and *Nāsikya*; (*i*), f. alkali; honey; quicksilver. — *Yoga-vāhīn*, i, inī, i, contriving artifices (?), plotting, scheming; (*i*), n. a menstruum or medium for mixing medicines. — *Yoga-vikraya*, as, m. a fraudulent sale. — *Yoga-vīd*, i, t, i, knowing the (right) means, understanding the proper way or method, skilful; conversant with the Yoga; (*t*), m., N. of Siva; a follower of the Yoga doctrines; a practiser of devotional exercises; a magician; a compounder of medicines. — *Yoga-vibhāga*, as, m. the disuniting or separation of that which is usually combined together into one, the separation of one rule into two, making two rules of what might be propounded as one. — *Yoga-vṛitti-saṅgraha*, as, m., N. of certain selected annotations by Udayakara Pāṭhaka on the *Yoga-sūtras*. — *Yoga-śata*, am, n., N. of a medical work. — *Yoga-satukāhyāna* ('*ka-ākh*'), am, n., N. of a work by Saṇātana. — *Yoga-sābda*, as, m. the word Yoga; a word the meaning of which is plain from the etymology. — *Yoga-sārīrīn*, i, inī, i, 'Yoga-bodied', whose body is Yoga. — *Yoga-sāyīn*, i, inī, i, half asleep and half absorbed in religious meditation. — *Yoga-sāstra*, am, n. the *Sāstra* relating to the Yoga system (especially that of Patañjali); the Yoga philosophy, Yoga doctrine. — *Yoga-sīkṣhā*, f., N. of an Upanishad, (for *yoga-sīkhā*!). — *Yoga-sīkhā*, f., N. of an Upanishad. — *Yoga-samsiddhī*, is, f. perfection in Yoga. — *Yoga-saṅgraha*, as, m., N. of a work. — *Yoga-samādhi*, is, m. the absorption of the soul in profound meditation peculiar to the Yoga system. — *Yoga-sāra*, a universal remedy, panacea; N. of a work on the Yoga system. — *Yoga-sāra-saṅgraha*, as, m., N. of a short treatise on the doctrines of the Yoga system by Vijnāna-bhikṣu. — *Yoga-siddha*, as, ā, am, perfected by means of the Yoga or profound abstraction; (*ā*), f., N. of a sister of Vācas-pati. — *Yoga-siddhānta-śāndrikā* and *yoga-siddhi-prakriyā*, f., N. of two philosophical works. — *Yoga-siddhī-mat*, ān, atī, at, 'experienced or skilful in the art of magic'. — *Yoga-sudhā-nidhi*, is, m., N. of a work. — *Yoga-sūtra*, am, n. the aphorisms on the Yoga system of philosophy ascribed to Patañjali, (these consist of four Pādas or chapters; the oldest commentary on them is said to be by Vyāsa, and there are other commentaries on that by Vācas-pati-miśra, Vijnāna-bhikṣu, Bhoja-deva, Nāgoji-bhaṭṭa, &c.). — *Yoga-sevā*, f. the practice or cultivation of religious abstraction. — *Yoga-sṭha*, as, ā, am, remaining engrossed in Yoga. — *Yoga-hṛīdaya*, am, n. 'heart of the Yoga', N. of a work. — *Yogāgni-maya* ('*ga-ag*'), as, i, am, Ved. filled with the fire of the Yoga, attained

through the ardour of devotion. — *Yogāṅga* (*ga-an°*), *am*, *n.* a means of attaining Yoga, (eight such *Angas* are enumerated, viz. *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna*, and *samādhi*, or according to another authority six, viz. *āsana*, *prāṇa-samrodha*, with the last four as enumerated above; see under *yoga*.) — *Yogācāra* (*ga-āc°*), *as*, *m.* the observance or practice of the Yoga; *N.* of a Yoga work; a disciple or follower of a particular Buddhist sect or school; (*ās*), *m. pl.*, *N.* of a particular sect or school of Buddhists, (they maintain the eternal existence of conscious sense or intelligence [*viññāna*] alone.) — *Yogācārya* (*ga-āc°*), *as*, *m.* a teacher of the art of magic; a teacher of the Yoga system of philosophy. — *Yogāñjana* (*ga-an°*), *am*, *n.* a healing ointment; the Yoga as a salve. — *Yogātman* (*ga-āt°*), *ā*, *ā*, *ā*, whose soul or essence is Yoga; one who fixes the mind on the Yoga system. — *Yogādhamana* (*ga-ādh°*), *am*, *n.* a fraudulent pledge. — *Yogānanda* (*ga-an°*), *as*, *m.* the delight or joy of the Yoga. — *Yogānūsāsana* (*ga-an°*), *am*, *n.* 'Yoga-instruction', the doctrine of the Yoga, the system or precepts of Patañjali. — *Yogānūsāsana-sūtra*, *am*, *n.* = *yoga-sūtra*. — *Yogānta* (*ga-an°*) or *yogāntikā* (scil. *gati*), *N.* of the seven divisions into which, according to Parāśara, the orbit of Mercury is divided. — *Yogāpatti* (*ga-ap°*), *ts*, *f.*, Ved. modification of usage or custom. — *Yogāmbara* (*ga-am°*), *as*, *m.*, *N.* of a Buddhist deity. — *Yogāraṅga*, *as*, *m.* = *yoga-ranga*. — *Yogārūḍha* (*ga-ar°*), *as*, *ā*, *am*, engaged in profound meditation or devotion. — *Yogāśana* (*ga-ās°*), *am*, *n.* the posture or mode of sitting proper for profound and abstract meditation, a way of sitting similar to that of the Yoga. — *Yogendra* (*ga-in°*), *as*, *m.* a master or adept in the Yoga. — *Yogesa* (*ga-isa°*), *as*, *m.* a master of the Yoga, any principal sage or Yogin, epithet of Yājñavalkya; of Śiva; *N.* of the city of Brāhmā. — *Yogeshvara* (*ga-is°*), *as*, *m.* a master or adept in the Yoga, any principal sage or Yogin; one who has obtained superhuman faculties, a magician; a deity, the object of devout contemplation; epithet of Kṛṣṇa; a Vetāla (as perfectly skilled in magical arts); an epithet of Yājñavalkya [cf. *yogesa*]; *N.* of a son of Deva-hotra; of a Brāhma-rākshasa; (*i*), *f.* a mistress of the Yoga; a fairy; *N.* of a goddess; of a Vidyā-dharī; a species of plant (= *bandhyā-karkotaki*). — *Yogeshvara-tīrtha*, *am*, *n.*, *N.* of a Tīrtha. — *Yogeshvara-tva* or *yogaiśvarya* (*ga-aiś°*), *am*, *n.* perfect mastery of the Yoga. — *Yogeshī* (*ga-ishi°*), *am*, *n.* tin; lead. — *Yogopaniśad* (*ga-up°*), *t*, *f.*, *N.* of an Upanishad.

Yogaka, *as*, *m.*, *N.* of Agni (as the nuptial fire).
Yogas, *as*, *n.* meditation, religious abstraction; the half of a lunar month.

Yogāya, *Nom. A.* *yogāyate*, &c., to become Yoga, to be changed into religious contemplation or devotion.

Yogi = *yogin* (occasionally occurring in ep. where the metre requires *yoginām* for *yoginām*).

Yogita, *as*, *ā*, *am*, bewitched, enchanted, under the influence of charms or sorcery, mad, crazy, wild.

Yogin, *i*, *inī*, *i*, who or what joins or effects junction, being in conjunction with (at the end of a comp., e.g. *candra-yogin*, being in conjunction with the moon; cf. *soma-y°*); connected with, endowed or provided with, possessed of, relating to (at the end of a comp., e.g. *kāla-y°*, connected with fate; cf. *svadu-y°*); possessed of magical powers; practising or following the Yoga philosophy; (*i*), *m.* a follower of the Yoga system, a Yogin or contemplative saint, a devotee, ascetic in general; a religious or devout man, a magician, conjurer, one supposed to have obtained supernatural powers; *N.* of Yājñavalkya; of Arjuna; of Viṣṇu; of Śiva; of a Buddha; of a particular mixed caste; (*inī*), *f.* a female demon or being endowed with magical power, a fairy, witch, sorceress (represented as an attendant of Śiva or Durgā; eight Yoginis are enumerated as created by and attendant on

Durgā); epithet of a particular Tāntrika Sakti; (with Buddhists) a woman representing any goddess who is the object of adoration; *N.* of Durgā. — *Yogī-tā*, *f.* or *yogi-tva*, *am*, *n.* the being connected with, the having reference or relation to (at the end of a comp.), connection, relationship, the state or condition of a Yogin. — *Yogi-danda*, *as*, *m.* a kind of reed or cane (= *vetra*). — *Yogi-nidrā*, *f.* 'a Yogin's sleep', light sleep, wakefulness. — *Yogini-jālu-sambara*, *am*, *n.* and *yogini-jālanārava* (*na-ar°*), *as*, *m.* and *yogini-tantra*, *am*, *n.*, *N.* of three Tantra works. — *Yogini-pura*, *am*, *n.*, *N.* of a town. — *Yogini-bhairava* and *yogini-hridaya*, *am*, *n.*, *N.* of two Tantra works. — *Yogi-patni*, *f.* a Yogin's wife. — *Yogi-mātri*, *tā*, *m.* a Yogin's mother. — *Yogi-rāj*, *t*, *m.* a king among Yogins. — *Yogindra* (*gi-in°*) or *yogiśa* (*gi-isa°*), *as*, *m.* a chief or lord among contemplative saints; *N.* of Yājñavalkya. — *Yogiśvara* (*gi-is°*), *as*, *m.* = *yogiśa*; (*i*), *f.*, *N.* of a goddess.

Yogiya (*fr. yoga*), *Nom. A.* *yogiyate*, &c., to regard as Yoga, treat as Yoga.

Yogyā, *as*, *ā*, *am* (*fr. yoga* and *fr. rt. 1. yuj*), fit for the yoke (Ved.); belonging to a particular remedy (Ved.); useful, serviceable, fit, becoming, suitable, proper, appropriate, fit for, qualified for, capable of, able to (with *dat.*, *loc.* or even *gen.* or at the end of a comp. or with active or passive inf., e.g. *sa tat-sādhanaṃ yogyā*, he is fit for accomplishing that; *neyam vanasja yogyā*, she is not fit for a forest; *karma-yogyā*, fit for work; *ime yogyā Rākshasair yoddhum*, they are able to fight with the Rākshasas; *chettum yogyam tat*, that is fit to be cut; fit for Yoga, proper for religious meditation; (*as*), *m.* a calculator of expedients; the asterism Pushya; (*ā*), *f.* preparation, contrivance (Ved., Śāy. Rīg-veda III. 6, 6, 'materials or appliance for harnessing'); exercise, practice, (especially) bodily exercise, gymnastics, warlike or martial exercise, drill; *N.* of the wife of Sūrya; (*am*), *n.* a species of plant (= *ridhhi*); sandal-wood; a vehicle, conveyance, carriage; a cake; milk. — *Yogyā-tā*, *f.* or *yogyā-tva*, *am*, *n.* suitability, propriety, fitness, consistency, appropriateness; ability, capability. — *Yogyatā-vāda*, *as*, *m.*, *N.* of certain verses by an unknown author. — *Yogyā-ratha*, *as*, *m.* a carriage employed in military exercises.

Yojaka, *as*, *ikā*, *am*, uniting, joining; one who yokes or harnesses, a harnesser, groom; an arranger, preparer, contriver, effecter; [cf. *yuddha-y°*].

Yojana, *am*, *n.* the act of joining, junction, harnessing, yoking; that which is yoked or harnessed (as 'a yoke of oxen,' 'pair or team of horses,' 'a vehicle or its trappings,' so explained by some in Rīg-veda VI. 62, 6, &c., but in Rīg-veda I. 88, 5. *yojanam* is explained to mean 'a means for inducing the gods to yoke their horses,' i. e. a hymn); a stage or distance gone in one harnessing or without un-yoking; a particular measure of distance sometimes regarded as about equal to an European league (i. e. 4 or 5 English miles, but more correctly = 4 Krośas or about 9 miles; according to other calculations = 2½ English miles, and according to some = 8 Krośas); a way, course, road (Ved.); a line, row (Ved. ?); the act of applying, application, fixing, arranging, preparing, preparation, (*āhāra-y°*, preparation of food); erecting, constructing, (in these senses sometimes *ā*, *f.*); application of the sense of a passage, the putting together of the sense, construction (in gram.); application of effort, exertion (Ved., Śāy. = *udyoga*); the act of inciting or exciting, instigation; application of the thoughts, concentration of the mind, abstraction, directing the thoughts to one point (= *yoga*); the Supreme Being or Soul of the Universe; (*ā*), *f.* union, connection; grammatical construction. — *Yojana-gandha*, *as*, *ā*, *am*, whose scent or fragrance extends for a Yojana, diffusing perfume to the distance of a Yojana; (*ā*), *f.* musk; epithet of Satya-vati the mother of Vyāsa; of Sitā. — *Yojana-gandhikā*, *f.* epithet of Satya-vati. — *Yojana-parṇi*, *f.* Bengal madder, Rubia Munjista (=

manjish(hā). — *Yojana-vallikā* or *yojana-vallī*, *f.* = *yojana-parṇi*, col. 2. — *Yojana-sata*, *am*, *n.* a hundred Yojanas.

Yojanika, *as*, *ā*, *am*, (at the end of an adj. comp. after a numeral) so many Yojanas long, measuring so many Yojanas.

Yojaniya, *as*, *ā*, *am*, to be joined or united; to be applied; to be added; to be made use of or employed, serviceable, useful; to be connected with (with inst.); to be set to work; to be grammatically connected or arranged.

Yojanya at the end of an adj. comp., e.g. *shashṭi-y°*, sixty Yojanas distant.

Yojayitavya, *as*, *ā*, *am* (*fr. the Caus. of rt. 1. yuj*), to be joined or applied; to be used or employed; to be chosen or selected; to be endowed or furnished with (with inst.).

Yojayitri, *tā*, *trī*, *trī* (*fr. the Caus.*), who or what joins or unites; joining, combining, one who applies or sets, a setter (of precious stones), one who enchases, &c.

Yojita, *as*, *ā*, *am*, joined, united, mixed; applied, arranged, concerted.

Yojitri, *tā*, *trī*, *trī* (*fr. rt. 1. yuj*), one who unites or joins, a joiner, uniter, connector.

Yojya, *as*, *ā*, *am* (*fr. rt. 1. yuj*), to be joined; to be applied or directed to; to be appointed or arranged; to be made use of or employed, to be brought in use; to be added to (with *loc.*); to be endowed or furnished with (with inst.); to be shared in; one on whom the mind is to be fixed or concentrated, an object of Yoga.

योटक *yōṭaka*, *as*, *m.* a combination of stars, &c., constellation.

योटु *yotu*, *us*, *m.* (probably *fr. rt. 2. yu*), = *pari-māna*, measure in general; cleaning, purifying, separating (? *fr. rt. 1. yu*).

योट *yotra*, *am*, *n.* (*fr. rt. 2. yu*), = *yoktra*, a fastening, tie, band, cord, rope, line; the tie or cord that fastens the yoke of the plough to the neck of the ox. — *Yotra-pramāda*, *as*, *m.*, *N.* of a work.

योट्यमान *yotsyamāna*. See p. 820, col. 1.

योटव *yoddhavya*, *yoddhri*, *yodha*, *yodhin*, &c. See p. 820, col. 1.

योनल *yōnala*, *as*, *m.* = *yava-nāla*.

योनि *yoni*, *i*, *m.* *f.* (rarely *fem.* in the older language; sometimes also *yoni*, *f.*; said to be *fr. rt. 2. yu*), the womb, uterus, matrix, vulva, vagina, female organs of generation; site of birth or production, any place of birth or origin, native place; a home, abode, site, lair, nest; birth, origin, source [cf. *yagad-y°*, *karma-y°*], spring, fountain, (at the end of an adj. comp. = 'originating in,' 'arising or proceeding from,' 'sprung from,' 'produced by,' e.g. *aguru-yonir dhūpaḥ*, aromatic vapour proceeding from aloe wood); a repository, receptacle, seat; a mine; family, race, stock, caste, the form of existence or station fixed by birth, a class or particular nature of created existence (e.g. that of a man, Brāhman, animal, &c.); the regent of the Nakshatra Pūrva-phalguni; water; a mystical term for the sound *e*. — *Yoni-kunda*, *am*, *n.*, *N.* of a particular mystical diagram. — *Yoni-guṇa*, *as*, *m.* the property of a womb, quality of a place of origin. — *Yoni-grantha*, *as*, *m.* = *chandas*, *q. v.* — *Yoni-ja*, *as*, *ā*, *am*, born or produced from the womb, viviparous, (opposed to *a-y°*, *q. v.*) — *Yoni-tas*, *ind.* from birth, by blood. — *Yoni-tva*, *am*, *n.* the being an origin or source; the arising from or being based on. — *Yoni-devatā*, *f.* the Nakshatra Pūrva-phalguni. — *Yoni-desa*, *as*, *m.* the region of the womb or the generative organs. — *Yoni-dvāra*, *am*, *n.* the orifice of the womb; *N.* of a sacred bathing-place. — *Yoni-nāśa*, *f.* the upper part of the female organ, the point of union of the labiae. — *Yoni-bhṛāṇṣa*, *as*, *m.* fall of the womb, prolapsus uteri. — *Yoni-mat*, *ān*, *atī*, *at*, Ved. connected with the womb

or with the mother. — *Yoni-mukta*, *as*, *ā*, *am*, Ved. released from birth or from being born again. — *Yoni-mukha*, *am*, n. the orifice of the uterus. — *Yoni-mudrā*, *f*, N. of a particular position of the fingers. — *Yoni-raijana*, *am*, n. the menstrual excretion. — *Yoni-roga*, *as*, m. disease of the female organs of generation. — *Yoni-linga*, *am*, n. the clitoris. — *Yoni-sampritti*, *is*, *f*. contraction or closure of the vagina. — *Yoni-sankara*, *as*, m. 'confusion of births,' mixture of caste by unlawful intermarriage, misalliance. — *Yoni-sambandha*, *as*, m. relation by marriage, affinity. — *Yoni-sambhava*, *as*, *ā*, *am*, — *Yoni-ja*. — *Yoni-arśas*, *as*, n. a fleshy excrescence in the female organ (= *kanda*), prolapsus uteri (?).

Yonis, *i*, *īnī*, *ī*, = *yonī*, at the end of an adj. comp.

Yonya, *as*, *ā*, *am*, Ved. forming a womb or receptacle (for the waters; *Sāy.* = *udaka-nirgamaṇa-drāra*).

योपन *yopana*. See under *rt. yup*, p. 820.

योषणा *yoshanā*, *f*. (probably fr. *rt. 2. yu*, cf. *yuvan*; according to others connected with *rt. 1. yush*), a girl, maiden, young woman, wife; (according to *Sāy.* on *Rig-veda* V. 52, 14) a hymn, praise.

Yoshan, *apas*, *f*. pl. (apparently only used in plur.), Ved. women, young women, maidens; epithet of the ten fingers (in *Rig-veda* IX. 1, 7, &c.).

Yoshā, *f*. a girl, young woman, woman, female, wife; epithet of the early dawn (Ved., but according to *Sāy.* on *Rig-veda* I. 123, 9. *yoshā* = *misrayanti*, Blending); the female of an animal, a mare (Ved.); speech, (*Sāy.* = *mūlhyamikā vāk*.)

Yoshit, *f*, *f*. a woman, female, wife; the female (of an animal, e.g. *ali-yoshit*, a female bee).

— *Yoshit-kṛitā*, *as*, *ā*, *am*, done by a woman, contracted by a female. — *Yoshit-pratīyātānā*, *f*. the image or statue of a woman. — *Yoshit-earpa*, *as*, m. a serpent of a woman, a woman like a serpent. — *Yoshid-ratna*, *am*, n. a jewel of a woman, a most excellent woman. — *Yoshin-maya*, *as*, *ī*, *am*, formed like a woman, representing a woman.

Yoshitā, *f*. a woman, female, wife.

Yoshitvā, ind. (said to be a kind of ind. part. derived fr. *yoshit*), having made into a woman.

योस् *yoś*, ind. welfare; happiness, (generally used in Ved. after *śam*; according to *Sāy.* *yoś* = *yōvanam*, 'the warding off of dangers,' as if fr. *rt. 1. yu*, or *sukhasya misrayitā*, 'the mixer or causer of happiness,' as if fr. *rt. 2. yu*.)

योहुल *yohula*, *as*, m. a proper N.

यौकरीय *yaukariya* (fr. *yūkara*), see *Gaṇa Kṛīśādi* to *Pāṇ.* IV. 2, 80.

यौक्तसुक्क *yauktasruca*, *am*, n. (fr. *yukta* + *sruca*), N. of a Sāman.

Yauktāsra, *am*, n. (fr. *yuktāsra*), N. of a Sāman. *Yauktāsra* and *yauktāsvottara*, *am*, n., N. of two Sāmans.

यौक्तिक *yauktika*, *as*, *ī*, *am* (fr. *yukti*), anything which connects or binds, suitable, proper, fit; founded on reasoning, logical; inferrible, deducible; usual, customary; (*as*), m. a king's companion or associate (= *narma-saśvita*).

योग *yoga*, *as*, m. (fr. *yoga*), a follower of the Yoga system of philosophy.

Yauyika, *as*, *ī*, *am*, relating to the religious exercise called Yoga; [cf. *yauyika*.]

Yauyandhara or *yugandharaka*, *as*, *ī*, *am* (fr. *yugan-dhara*), relating to Yuga-dhara.

Yauyandharāyana, *as*, m. (fr. *yugan-dhara* and *yugan-dhara*), a patronymic; N. of a minister of Udayana.

Yauyandharāyana, *as*, *ī*, *am*, relating or belonging to Yauyandharāyana.

Yauyandhari, *is*, m. a king of the Yuga-dharas.

Yaugapada, *am*, n. = *yauyapadya* below.

Yaugapadya, *am*, n. (fr. *yuga-pad*), simultaneousness, contemporaneousness; *yauyapadyena* = *yuga-pad*, simultaneously, together.

Yaugavaratra, *am*, n. = *yuga-varatranām samāha*, see *Gaṇa Khandikādi* to *Pāṇ.* IV. 2, 45.

Yauyika, *as*, *ī*, *am*, useful, applicable; proper, customary, usual; belonging to a remedy, remedial; derivative, suiting the derivation, agreeing with the etymology, derived from the etymology, (*yauyiki sarjñā*, a word retaining that signification which belongs to it according to its etymology; *yauyika-rādhā*, a word which has both an etymological and special meaning, cf. *yoga-rādhā*); relating to the Yoga, proceeding or derived from the Yoga.

यौजनशतिक *yaujanaśatika*, *as*, *ī*, *am* (fr. *yojana* + *śatika*), one who goes a hundred Yojanas; one who deserves to be approached from a distance of a hundred Yojanas; [cf. *krausāsatika*.]

Yaujanika, *as*, *ī*, *am* (fr. *yojana*), going or extending a Yojana.

यौद *yauḍ* or *yauḍ*, cl. 1. P. *yauḍati*, *yauḍati*, &c., Caus. Aor. *ayauḍat*, &c., to join or fasten together; [cf. *yōḍaka*.]

यौतक *yautaka*, *as*, *ī*, *am* (fr. 1. *yutaka*), anything which rightfully belongs to or is the property of any one; (*am*), n. private property, (especially) property given at marriage, a woman's dowry, nuptial gift, presents made to a bride at her marriage by her father or friends; (according to some also) a gift to the bridegroom.

Yautaki, *is*, m. a patronymic; *yautakyā*, *f*, see *Gaṇa Kraudya* to *Pāṇ.* IV. 1, 80.

Yautuka, *am*, n. = *yautaka* above.

यौतव *yautava*, *am*, n. measure in general (= *pautava*, q. v.).

यौथिक *yauthika*, *as*, *ī*, *am* (fr. *yūtha*), belonging to a band or troop, belonging to a flock or herd; (*as*), m. one belonging to the same flock or company, a companion, comrade.

Yauthya, see *Gaṇa Sankāśādi* to *Pāṇ.* IV. 2, 80.

यौध *yaudha*, *as*, *ī*, *am* (fr. *yodha*), warlike, martial.

Yaudhājaya, *am*, n., N. of various Sāmans.

Yaudhika, epithet of a particular mode of fighting (*Hari-vaṇṣa* 15980; also read *youthika*).

Yaudhishthira, *as*, *ī*, *am* (fr. *yudhi-shthira*), relating or belonging to Yudhi-shthira; (*as*), m. a descendant of Yudhi-shthira; (*ī*), f. a female descendant of Yudhi-shthira.

Yaudhishthirī, *is*, m. a patronymic from Yudhi-shthira.

Yaudheya, *as*, m. a king of the Yaudheyas; N. of a son of Yudhi-shthira; = *yoddhri*, a warrior; (*ās*), m. pl., N. of a warlike race.

Yaudheyaka = *yaudheya*.

यौन 1. *yauna*, *as*, *ī*, *am* (fr. *yoni*), relating to the womb or place of birth, uterine; concerning or relating to marriage or to affinity; resulting through marriage; connected by the mother's side, connubial; (*am*), n. matrimonial connection, conjugal alliance, marriage, relationship by marriage; (at the end of an adj. comp.) proceeding from, arising from (e.g. *agni-yauna*, proceeding from fire). — *Yauna-sambandha*, *as*, m. relationship by marriage, affinity.

यौन 2. *yauna*, *ās*, m. pl., N. of a people, (probably contracted for *Yavana*.)

यौप *yaupa*, *as*, *ī*, *am* (fr. *yūpa*), relating to the sacrificial post.

Yaupya, see *Gaṇa Sankāśādi* to *Pāṇ.* IV. 2, 80.

यौयुधान *yauyudhāni*, *is*, m. a patronymic from *Yuyudhāna*.

यौवत *yauvata*, *am*, n. (fr. *yuvati*), a num-

ber of girls, assemblage of young women; = *yau-tava*.

Yauvateya, *as*, m. the son of a young woman.

यौवन *yauvana*, *as*, *ī*, *am* (fr. *yuvan*), juvenile; (*am*), n. youth, youthfulness, the prime of life, bloom of youth, puberty, manhood, (at the end of an adj. comp. the fem. ends in *ā*, cf. *prāpta-y*); a number of young people (especially of young women); any youthful act or juvenile indiscretion; N. of the third grade or degree in the mysteries of the Śāktas. — *Yauvana-kantaka*, *as*, *am*, m. n. an eruption common in youth, pimples &c. on the face of young people. — *Yauvana-darpa*, *as*, m. the pride of youth, rashness, juvenile indiscretion or conceit. — *Yauvana-dāśā*, *f*. the period of youth. — *Yauvana-pīḍakā*, *f*. = *yauvana-kantaka*. — *Yauvana-prānta*, *as*, *am*, m. n. the extreme verge or end of youth. — *Yauvana-bhinna-saśava*, *as*, *ā*, *am*, whose childhood is divided by youth, passing from childhood to manhood. — *Yauvana-matta*, *as*, *ā*, *am*, intoxicated by (the pride of) youth; (*ā*), f. a species of metre, four times — — — — —. — *Yauvana-lakṣaṇa*, *am*, n. a sign or characteristic of youth; charm, loveliness, grace; the female breast. — *Yauvana-vat*, *ān*, *atī*, *at*, possessing youth, being in youth, young, youthful. — *Yauvana-śrī*, *is*, f. the beauty of youthfulness. — *Yauvana-stha*, *as*, *ā*, *am*, 'being in the bloom of youth,' arrived at puberty, youthful, marriageable. — *Yauvanāvasthā* ('*na-av*'), f. the state of youth, youthfulness, puberty. — *Yauvanodbheda* ('*na-ud*'), *as*, m. the ardour of youthful passion, sexual love or inclination; Kāma-deva, the god of love.

Yauvanaka, *am*, n. = *yauvana*, youth.

Yauvanāśva, *as*, m. (fr. *yuvanāśva*), a patronymic of Māndhātṛi; a patronymic of a grandson of Māndhātṛi.

Yauvanāśvaka, *as*, or *yauvanāśvi*, *is*, m. a patronymic of Māndhātṛi.

Yauvanika, *as*, m. (?), = *yauvana*, youth.

Yauvanin, *ī*, *īnī*, *ī*, youthful.

Yauvarājika, *as*, *ā* or *ī*, *am* (fr. *yuva-rāja*), see *Gaṇa Kāśyādi* to *Pāṇ.* IV. 2, 116.

Yauvarāja, *am*, n. (fr. *yuva-rāja*), the rank or office of a Yuva-rāja or heir-apparent associated in the kingdom; the rights and privileges of heir-apparent, right of succession to the kingdom.

यौषिष्य *yaushīṣya*, *am*, n. womanhood; [cf. *yoshan*.]

यौष्माक *yaushmāka*, *as*, *ī*, *am* (fr. *yushma*), your, yours, belonging to you.

Yaushmākina, *as*, *ī*, *am*, your, yours.

र

र 1. *ra*, the twenty-seventh consonant of the Nāgarī alphabet, being the semivowel of the vowels *ri*, *ri*, and having the sound of the English *r* in *real*. — *Ra-kāra*, *as*, m. the letter or sound *ra*.

र 2. *ra*, *as*, m. fire; heat, warmth; burning, scorching; love, desire; speed; (*ā*), f. = *vibhrama*; giving, = *dāna*; gold, = *kāncana*; (*i*), f. going, motion, = *gati*; (*am*), n. = *tejas*, brightness, splendor.

र 3. *ra*, (in prosody) a cretic or a short between two long syllables. — *Ra-vipulā*, *f*. 'abounding in cretics,' N. of a metre.

रंसु *ransu*, *us*, *us*, *u* (said by some to be fr. *rt. ran*, but according to Nirukta VI. 17. and *Sāy.* fr. *rt. ram*), Ved. cheerful, joyful, delightful; (*u*), ind. cheerfully, delightfully, (*Sāy.* = *ramanī-yeshu*, i. e. *ājyādi-hariṣhu*, in oblations, &c.). — *Ransu-jihva*, *as*, *ā*, *am*, Ved. having a pleasing tongue or voice, (*Sāy.* = *ramanīya-jvalopeta*, possessing a pleasing tongue of flame.)

रह *raṅh* (connected with *rt. langh*; cf. *rt. rangh*), cl. I. P. *raṅhati* (also Ved. A. *raṅhate*), *raṅha*, *raṅhitum*, to go, move with speed, hasten; to make to run or go rapidly, cause to flow; to flow: Caus. *raṅhayati* (according to some also *raṅhāpayati*), to cause to move rapidly, urge on; to cause to flow; to go; to speak; to shine, (in the last two senses a various reading for *rt. vaṅh*); [cf. perhaps Gr. *τρέχω*; Goth. *thrayja*.]

Raṅha = *raṅhas* below.

Raṅhana, *am*, n. going swiftly, hastening.

Raṅhati, *is*, f. (?), speed, velocity; the speed of a chariot.

Raṅhamāna, *as*, *ā*, *am*, moving or flowing rapidly, (Sāy.) = *vegam kuruṇāna*.)

Raṅhas, *as*, n. speed, quickness, velocity; eagerness, vehemence, violence, impetuosity; N. of Siva, (Vehemence personified); of Vishnu.

Raṅhasa at the end of an adj. comp. = *raṅhas*.

Raṅhi, *is*, f., Ved. the act of running or flowing, a running stream; the making to run, pursuing, hunting; speed, haste, flight.

Rārahāna, *as*, *ā*, *am* (fr. Intens.; in Pada-pāṭha *rarahāna*), Ved. going quickly, hastening, swift.

रक *rak* (connected with *rts. rag*, *ragh*, *lak*, *lag*), cl. IO. P. *rākayati*, &c., to taste, relish; to obtain, get.

Raka, *as*, m. the sun gem; crystal; a hard shower.

रकसा *rakasā*, f. a mild form of leprosy.

रक्क *rakka*, *as*, m. a proper N. — *Rakka-jayā*, f., N. of a statue of Śrī erected by Rakka.

रक्त *rakta*, *raktaka*, *rakta-kangu*, &c. See p. 826, col. 3, and p. 828, col. 1.

रक्ति *rakti*, &c. See p. 828, col. 1.

रक्ष I. *rakṣ* (thought by some to be connected with *rt. ranj* as a kind of Desid. form of that *rt.*), cl. I. P. *rakṣati* (Ved. and ep. also A. *rakṣate*), *arakṣha*, *rakṣishyati*, *arakṣit* (an earlier form *arākṣit* is also given, Ved. Let *rakṣishat*), *rakṣhitum*, to guard, watch, take care of, protect, preserve, save, keep, (*rahasyam rakṣh*, to keep a secret), hold, maintain, tend, (*paśūn rakṣh*, to tend cattle); to govern, rule over, (*kṣhitim* or *vasudhām rakṣh*, to govern the earth); to spare, save; to protect or save from (with *abl.*); to take care, beware of, be on one's guard against; to take refuge or shelter (A.): Caus. *rakṣhayati*, *-yitum*, Aor. *ararakṣhat*, to guard, watch, protect: Desid. *rirakṣishati*, to wish to guard, intend to protect from (with *abl.*): Intens. *rārakṣhate*, *rārakṣhīti*, to protect very carefully; [cf. probably Gr. *ἀρκεω*, *ἀρκιος*, *ἀρκήρ*, *ἀλακτῆρ*, *ἀλκί*, *ἀλέξω*; Lat. *arc-e-o*, *arx*; Goth. *ga-rehsns*.]

2. *rakṣ*, *f*, *t*, *g*, guarding, watching, protecting, tending, &c. (at the end of a comp., cf. *go-rakṣh*).

Raksha, *as*, *i*, m. f. a guard, guardian, protector, keeper; protecting, preserving, watching, keeping, &c. (often at the end of a comp., cf. *go-r*); (*ā*), f. the act of protecting or guarding, protection, care, preservation, security; a guard, watch; any preservative, any act or right performed for protection or preservation, a sort of bracelet or amulet, any mystical token used as a charm; a tutelary divinity [cf. *mahā-r*]; ashes (used as a preservative); (*ū* or *ī*), f. a piece of thread or silk bound round the wrist on particular occasions (especially on the full moon of Śrāvaṇa, either as an amulet and preservative against misfortune, or as a symbol of mutual dependence, or as a mark of respect; among the Rājputs it is sometimes sent by a lady of rank or family to a person of influence whose protection she is desirous of securing and whom she thus adopts, as it were, as a male relative or brother). — *Raksha-pāla* or *rakṣa-pālaka*, *as*, m. a protector, guard. — *Raksha-bhagavati*, f. = *prajānā-pāramitā*. — *Rakṣā-karaṇ-*

ḍaka, *am*, n. an amulet in the shape of a small basket. — *Rakṣā-griha*, *am*, n. 'watch-room,' a lying-in chamber, room appropriated to a lying-in woman. — *Rakṣādhikṛita* ('*śhā-adh*'), *as*, *ā*, *am*, entrusted with the protection or superintendence (of a country, &c.), placed over the government; (*as*), m. a superintendent or governor (of a province), magistrate, superintendent of police. — *Rakṣādhikṛiti* ('*śhā-adh*') or *rakṣā-pati*, *is*, m. one placed over for protection, a superintendent of police.

— *Rakṣā-pattra*, *as*, m. a kind of birch tree (= *bhūrja*). — *Rakṣā-purusha*, *as*, m. a watchman, guard, protector. — *Rakṣāpekṣhaka* ('*śhā-ap*'), *as*, m. a doorkeeper, porter; a guard of the women's apartments; a catamite; an actor, mime. — *Rakṣā-pradīpa*, *as*, m. a light kept burning for protection (against evil spirits, &c.). — *Rakṣā-bhūṣhaṇa*, *am*, n. an ornament or amulet worn for protection (against evil spirits, &c.). — *Rakṣābhayadhikṛita* ('*śhā-abh*'), *as*, *ā*, *am*, and *as*, m. = *rakṣādhikṛita*.

— *Rakṣā-mangala*, *am*, n. a ceremony performed for protection (against evil spirits, &c.). — *Rakṣā-maṇi*, *is*, m. a jewel worn as a preservative (against evil spirits, &c.). — *Rakṣā-malla*, *as*, m., N. of a king. — *Rakṣā-mahāushadhi*, *is*, f. a sovereign remedy serving as a preservative (against evil spirits, &c.). — *Rakṣā-ratna*, *am*, n. = *rakṣā-maṇi*.

— *Rakṣā-ratna-pradīpa*, *as*, m. a lamp shining or brilliant with gems used as a preservative (against evil spirits, &c.; cf. *ratna-pradīpa*). — *Rakṣā-ratham* ('*śhā-ar*'), ind. for the sake of guarding, for guarding. — *Rakṣā-vat*, *ā*, *atī*, at, having or enjoying protection, protected, guarded. — *Rakṣā-sar-shapa*, *as*, m. mustard as a preservative (against evil spirits).

Rakṣhaka, *as*, *ikā*, *am*, who or what protects or guards or tends [cf. *go-r*]; guarding, protecting; (*as*), m. a guardian, protector; a guard, watch; (*ikā*), f. a female guardian or protector; an amulet, charm, anything worn as a preservative (= *rakṣā*). — *Rakṣākāmbā* ('*ka-am*'), f., N. of the wife of Rāmānuja.

Rakṣhaṇa, *as*, m. a protector, defender, guardian; N. of Vishnu; (*ā*), f. the act of protecting or guarding, watching over, protection; (*ī*), f. a rein, bridle; (*am*), n. the act of guarding, watching, protecting, tending, caring for, preserving, protection, (*paśū-nām rakṣhaṇam*, the tending of cattle); a ceremony performed for protection or preservation. — *Rakṣa-ṇārtham* ('*ṇa-ar*'), ind. for the sake of guarding or protecting. — *Rakṣaṇopāya* ('*ṇa-up*'), *as*, m. a means of safety.

Rakṣaṇāraka or *rakṣaṇiraka*, *as*, m. (probably connected with *rt. I. rakṣh*), morbid retention of urine.

Rakṣaṇī, *is*, f. a species of plant (= *trāyamāṇā*).

Rakṣaṇīya, *as*, *ā*, *am*, to be guarded or preserved, to be protected; to be watched or guarded against, defensible.

Rakṣat, *am*, *antī*, at, guarding, protecting, preserving.

Rakṣhamāṇa, *as*, *ā*, *am*, protecting, guarding, being on one's guard, watching against.

I. *rakṣas*, *ās*, *as*, *as* (for 2. see col. 2), protecting (at the end of a comp., e.g. *paṭhi-r*, q. v.)

Rakṣā, f. guard, protection, &c.; see *rakṣha*, col. 1; (for *rakṣā* = *rākṣā*, lac, see *rākṣā*.)

Rakṣi, *is*, *i*, Ved. guarding, protecting (at the end of a comp., e.g. *paṭhi-r*, *paśu-r*).

Rakṣika, *as*, m. (fr. *rakṣā*), a guard, protector, policeman. — *Rakṣika-purusha*, *as*, m. a watchman, policeman.

Rakṣita, *as*, *ā*, *am*, guarded, protected, taken care of, preserved, maintained, kept; (*as*), m., N. of a teacher of medicine; of a grammarian; (*ā*), f., N. of an Apsaras. — *Rakṣita-vat*, *ā*, *atī*, at, containing the idea of *rakṣh* or 'protecting, &c.'

Rakṣitaka in *dāra-rakṣitaka*, relating to the guarding or protection of wives; (*ikā*), f. a proper N.

Rakṣitarya, *as*, *ā*, *am*, to be guarded, to be

protected or taken care of, to be guarded against or kept off.

Rakṣitṛi, *tā*, *trī*, *trī*, one who guards or protects, a guardian, guard, protector, watch, sentinel.

Rakṣin, *i*, *ī*, *i*, a guardian, protector, defender, guard, sentinel; guarding, protecting, protecting from (often at the end of comps., e.g. *amṛita-rakṣin*, guarding the nectar; cf. *ṛipu-r*, *sarva-r*). — *Rakṣi-varga*, *as*, m. an assemblage of guards or sentinels, body-guard.

Rakṣha, *as*, m. protection (= *trāṇa*).

Rakṣya, *as*, *ā*, *am*, to be guarded or protected, to be taken care of; to be watched against; to be concerned about, to be on one's guard against (with *abl.*). — *Rakṣya-tama*, *as*, *ā*, *am*, to be protected most carefully, requiring the greatest watching, most worthy of protection.

Rakṣyamāṇa, *as*, *ā*, *am*, being guarded or protected.

Rārakṣhāṇa, *as*, *ā*, *am*, Ved. excessively protecting.

रक्ष 3. *rakṣ* (probably a form of *rt. rikṣ* = *rts. riś*, I. *riśh*, q. v. v.), Ved. to hurt, injure, destroy, damage.

2. *rakṣas*, *as*, n. hurt, injury, damage (Ved., but according to Sāy. on Rīg-veda VII. 104. 23. *rakṣas* = *Rākṣasa-jātī*, 'the race of Rākṣasas,' and in I. 36. 20. *rakṣas* = *balam*, 'strength'); 'the injurer,' (according to some a kind of euphemism fr. *rt. I. rakṣh*, like *Εἰσπείδης*); an evil being or demon, an ogre, malignant spirit, a Rākṣasa, (these beings play an important part in the Hindū religious and mythological system; see their description under *rākṣasa*); (*ās*), m., Ved. an evil and malignant being, a nocturnal fiend or Rākṣasa, (see *rākṣasa*). — *Rakṣa-īśa*, *as*, m. 'lord of the Rākṣasas,' N. of Rāvaṇa. — *Rakṣaḥ-sabha*, *am*, n. an assemblage or multitude of Rākṣasas. — *Rakṣas-tva*, *am*, n. the nature of a Rākṣasa, demoniacal nature or disposition, fiendishness, malignity, malice. — *Rakṣas-pāśa*, *as*, m. a contemptible Rākṣasa, despicable demon; [cf. *pāśa*.] — *Rakṣas-vin*, *i*, *ī*, *i*, Ved. having or attended by Rākṣasas, demoniacal, evil-disposed, malignant; (Sāy.) powerful, strong (= *bala-vat*). — *Rakṣo-gaṇa*, *as*, m. a class or company of demons. — *Rakṣo-gaṇa-bhājana*, *as*, m., N. of a hell where human beings are eaten by Rākṣasas. — *Rakṣo-ghna*, *as*, *i*, *am*, driving back or repelling Rākṣasas, killing or destroying Rākṣasas; (*as*), m. *Semecarpus Anacardium*; white mustard; (*ī*), f. *Acorus Calamus*; (*am*), n. sour rice-gruel. — *Rakṣo-janani*, f. 'producing Rākṣasas,' night. — *Rakṣo-dhīdevatā*, f. the chief goddess of the Rākṣasas. — *Rakṣo-bhāṣh*, *f*, Ved. barking or making a noise like a Rākṣasa, (see 2. *bhāṣh*). — *Rakṣo-mukha*, *as*, m. 'Rākṣasa-faced,' N. of a man; (*ās*), m. pl. his descendants. — *Rakṣo-yuj*, *k*, *k*, *k*, Ved. associated with Rākṣasas. — *Rakṣo-vāha*, *ās*, m. pl., N. of a race. — *Rakṣo-vikṣobhinī*, f. 'agitating or exciting the Rākṣasas,' N. of a goddess. — *Rakṣo-haṇa*, *as*, *ā*, *am*, = *rakṣo-han*. — *Rakṣohanyaka*, containing the word *rakṣo-haṇa*. — *Rakṣo-hatya*, *am*, n., Ved. the killing or destruction of Rākṣasas. — *Rakṣo-han*, *hā*, *ghnī*, *ha*, Ved. destroying or killing Rākṣasas; (*hā*), m., N. of the author of the hymn Rīg-veda X. 162; bdellium.

Rakṣhasya, *as*, *ā*, *am*, useful for (keeping off) Rākṣhasas, anti-demoniacal.

रख *rakh* or *rankh* (connected with *rts. rikh*, *rinkh*), cl. I. P. *rakhati*, *rankhati*, &c., to go, move.

रग *rag*, cl. I. P. *ragati*, *rarāga*, *aragīt*, &c., to doubt, suspect; cl. IO. P. *rāgayati* = *rt. rak*, to taste, &c.

रघ *ragh* (= *rt. rak*), cl. IO. P. *rāghayati*, to taste, relish; to obtain; cl. I. A. *raṅghate*, &c., to go, (see *rt. rangh*); [cf. Lith. *ragauja*.]

रघु *raghu*, *us*, *ghri*, *u* (fr. rt. *ranh* or *rangh*), Ved. fleet, rapid, rushing, (Sāy. = *śighra-gāmin*); eager; light (= *laghu*), fickle; (*us*), m. a racer, fleet courier (Ved.); N. of an ancient king and ancestor of Rāma, (in the Raghuvamśa he is described as the son of Dilpa and Su-dakṣiṇā, and in III. 21. the name Raghu is said to have been given to him as 'going' to the end of the Sāstras and to the destruction of his enemies; he was the father of Aja, the father of Daśa-ratha, and was therefore great-grandfather of Rāma; but different accounts are given of Rāma's genealogy, and in Rāmāyaṇa II. 110, 28. Raghu is said to be son of Kakutṣtha; in the Hari-vamśa two Raghus are mentioned among the ancestors of Rāma); N. of a son of Śākya-muni; of the author of the Kavi-darpaṇa; an abbreviation for Raghuvamśa, q. v.; (*avas*), m. pl. the Raghus or descendants of Raghu; [cf. *rāghava*]. — *Raghu-kāra*, *as*, m., N. of Kālidāsa the author of the Raghuvamśa. — *Raghu-ja*, *as*, *ā*, *am*, Ved. produced from a fleet courier or racer. — *Raghu-tīpani*, *f*, N. of a commentary on the Raghuvamśa. — *Raghu-tanaya*, *as*, m. son of Raghu, N. of Rāma. — *Raghu-deva*, *as*, m., N. of the author of the Virudāvali; (*i*), *f*, N. of a commentary on the Tattva-cintāmaṇi by Raghu-deva. — *Raghu-dru*, *us*, *u*, Ved. going or running quickly, running like a race-horse. — *Raghu-nandana*, *as*, m. a descendant or son of Raghu, N. of Rāma; N. of an author of several treatises on religion and law. — *Raghu-nātha*, *as*, m., N. of Rāma; of various persons; of the author of the Rasika-ramaṇa. — *Raghu-pati*, *is*, m., N. of Rāma; of the father of the lexicographer Jāṭādhara. — *Raghu-patna-janhas*, *ās*, *ās*, *as*, Ved. light-winged, (Sāy.) having a light-falling foot (= *laghu-patana-samartha-pāda*). — *Raghu-patvan*, *ā*, *ari*, *a*, Ved. lightly flying, going or moving quickly; [cf. Lat. *acci-piter* = Sansk. *ādu-patvan*]. — *Raghu-pratinidhi*, *is*, m. image or counterpart of Raghu. — *Raghu-pravara*, *as*, m., N. of Rāma. — *Raghu-manyu*, *us*, *us*, *u*, Ved. having light or little wrath, mild-tempered, (Sāy. = *laghu-krodha*); full of eagerness or zeal. — *Raghu-yāman*, *ā*, *ā*, *a*, Ved. going quickly, moving lightly. — *Raghu-rāma*, *as*, m. a proper N. — *Raghu-vamśa*, *as*, m. the race or family of Raghu; N. of Kālidāsa's celebrated poem in honour of the race of Raghu, (it consists of nineteen chapters or books; cf. *mahā-kāvya*). — *Raghuvaṇśa-tīlaka*, *as*, m. 'ornament of the race of Raghu,' epithet of Rāma. — *Raghuvaṇśa-saṁjivani*, *f*, N. of Mallinātha's commentary on the Raghuvamśa. — *Raghu-vara*, *as*, m., N. of Rāma. — *Raghu-variant*, *is*, *is*, *i*, Ved. lightly rolling or turning (said of a chariot and of a horse). — *Raghu-vīra*, *as*, m., N. of Rāma; of an author (= *Raghu-deva*). — *Raghu-shyad*, *t*, *t*, *i* (i. e. *raghu* + *syad*), Ved. moving quickly, hasty, speedy, rapid, (Sāy. = *śighra-gamana*, *śighram-syandamāna*). — *Raghu-tāma* (*ghu-ut*), *as*, m. 'best of the Raghus,' N. of Rāma. — *Raghu-dvaha* (*ghu-ud*), *as*, m. 'offspring of Raghu,' N. of Rāma.

Raghiyas, *ān*, *asī*, *as* (compar. of *raghu*), Ved. more rapid or fleet, very swift.

Raghuyat, *am*, *anti*, *at* (Part. fr. an unused Nom. *raghuya*), moving fleetly or rapidly, (Sāy. = *śighram-gacchat*.)

Raghu-yā, ind. (fr. *raghu*), Ved. quickly, swiftly, lightly, (Sāy. = *śighra-gāmin*, as if *raghu-yā*.)

Raghūyat, *am*, *anti*, *at*, Ved. = *raghuyat* above.

रङ्क *ranka*, *as*, *ā*, *am*, niggardly, mean, indigent, poor, miserable, hungry, (*kanka-ranka*, a hungry or half-starved crane; cf. *jala-r*, *matsya-r*); slow; (*an*), m. a beggar.

रङ्कु *ranku*, *us*, m. a species of deer or antelope; N. of a place. — *Ranku-mālin*, *i*, m., N. of a Vidyā-dhara.

रङ्क *ranktri*. See *raktri*, p. 828, col. 1.

रङ्कु *rankshu*, N. of a river.

रङ्क *rankh* = rt. *rakh*, q. v.

रङ्ग *rang* (= rt. *ring*), cl. 1. P. *rangati*, &c., to go, move.

रङ्ग *ranga*, *rangin*, &c. See p. 828.

रङ्गिनि *rangoji*, *is*, or *rangoji-bhaṭṭa*, *as*, m., N. of the father of Koṇḍabhaṭṭa and brother of Bhaṭṭoji.

रङ्ग *rangh* [cf. rt. *ranh*], cl. 1. A. *ran-ghate*, *raranghe*, *ranghitum*, to go, hasten, run; cl. 10. P. or Caus. *ranghayati*, *-yitum*, to speak; to shine.

Ranghas, *as*, n. = *ranhas*, haste, speed, velocity.

रच *raç*, cl. 10. P. *raçayati*, *raçayām-āsa*, *raçayitum*, to make, form, fabricate, create, produce; to prepare, get ready, contrive, plan, arrange, dispose; to complete, effect; to compose, write (a book or any literary work); to string together; to adorn, decorate; to place in or on (with loc.), fix on; to direct (the thoughts &c.) towards; Caus. *raçayati*, to cause to make or do (with two acc.); to cause to move, put in motion; [cf. Lat. *locare*, locus: Angl. Sax. *logian*, 'to place'; *loh*.]

Raçaṇa, *am*, n. the act of making, forming, formation, creation, arranging, putting in order, managing, directing, preparing; (*ā*, *am*), *f*. n. arrangement, disposition, management, preparation, performance, accomplishment, fabrication; a literary production, work, composition; dressing of the hair; stringing flowers or garlands, the arrangement of troops, array; a creation of the mind, artificial image, (*artha-raçaṇā*, striving after or accomplishing an object; *giti-raçaṇā*, a musical or vocal composition; *nivāsa-raçaṇā*, a building); according to native lexicographers *raçaṇā* = *pari-spanda* or *pari-syanda*, *prati-yatna*, *granthana*, *gumpha*, *vyūha*, *nivesa*, *stūti*; also = *pāsa*, *bhāra*, *paksha*, *uḍāya*, 'abundance,' 'quantity,' when compounded with a word meaning 'hair' (e. g. *keśa-raçaṇā*, abundance of hair); (*ā*), *f*, N. of the wife of Tvāṣṭri.

Raçayat, *an*, *anti*, *at*, making, forming, composing.

Raçayitri, *tā*, *trī*, *trī*, one who makes or composes, a composer, author.

Raçayitvā, ind. having made or formed, having arranged, &c.

Raçita, *as*, *ā*, *am*, made, formed, fabricated, produced, prepared, made ready, concerted, contrived, planned, arranged, completed, effected, composed, written; strung together; decorated, adorned; fastened, placed in or on (with loc.); directed towards; furnished or equipped with, provided with (with inst. or at the end of a comp.); (*as*), m. a proper N. — *Raçita-tva*, *am*, n. the being composed or written. — *Raçita-dhi*, *is*, *is*, *i*, having the mind directed to (with loc.), intent on. — *Raçita-pankti*, *is*, *is*, *i*, forming a line. — *Raçita-sikhara*, *as*, *ā*, *am*, having the summit adorned. — *Raçitārtha* (*ta-arc*), *as*, *ā*, *am*, one who has obtained his object (= *kṛitārtha*).

रज *raj*. See rt. *raij*.

Raja, *rajaka*, *rajani*, *rajas*, &c. See p. 828, cols. 2, 3.

रजि *raji*, *is*, m., N. of a demon or king subdued by Indra, (according to Sāy., Rig-veda VI. 26, 6, *raji* means 'a maiden or a kingdom called Raji'; and X. 105, 2, 'heaven and earth' or 'the sun and moon,' but the meaning is obscure); N. of a son of Āyū.

रजिष *rajishṭha*, *as*, *ā*, *am* (superl. of *riju*), Ved. = *rijuṣṭha*, most honest or upright.

Rajiyas, *ān*, *asī*, *as* (compar. of *riju*), Ved. more honest.

रजिकृ *raji-kri*, *rajo-gātra*, &c. See p. 829, col. 1.

रज्जु *raju*, *us*, *f*. (at the end of a comp. sometimes *us*, m.; in the older language also *raju*, Ved. acc. *rajjam*, gen. *rajjās* [Manu XI. 108] and *rajjos*; said in Upādi-s. I. 16. to be fr. rt. *spij*; according to some, perhaps for original *srāju*, cf. *srāj*), a rope, cord, string, line, (at the end of an adj. comp. the fem. may be *rajjukā*); N. of certain sinews or tendons proceeding from the vertebral column (in anatomy); a lock of braided hair, braid (= *veni*); N. of a particular constellation; [cf. Lat. *ligare*, *stringere*; Old Germ. *striche*, *stric*, *strachian*; Angl. Sax. *streccan*]. — *Rajju-karṇha*, *as*, m., N. of a preceptor. — *Rajju-dāla*, *as*, m., Ved. a species of tree. — *Rajju-dālaka*, *as*, m. a kind of wild-fowl. — *Rajju-pedā*, *f*. a rope basket. — *Rajju-bhāra*, *as*, m., N. of a preceptor. — *Rajju-mātrava*, *am*, n. the condition of being only a rope. — *Rajju-vāla*, *as*, m. = *raju-dālaka*, a wild-fowl. — *Rajju-sārada*, *as*, *ā*, *am*, newly drawn up by a rope (said of water; Pāṇini VI. 2, 9). — *Rajju-sarja*, *as*, m., Ved. a rope-maker. — *Rajjuddhṛita* (*ju-ud*), *as*, *ā*, *am*, drawn up by means of a rope. — *Rajju-avalambin*, *i*, *ini*, *i*, hanging by a string. — *Rajjavya*, *am*, n., Ved. material for a rope.

रञ्च *rañch*. See *ni-rañchana*.

रञ्ज *rañj* or *raj*, cl. 1. 4. P. A. *rajayati*, *-te* (ep. also *rañjati*), *rajayati*, *-te*, *ra-rija* (3rd pl. *rarajatus* or *raranjatus*), *rañje*, *rañkshyati*, *-te*, *arāñkshīti*, *arankta*, *rajjāt*, *rañkshishṭha*, *rañktum*, to dye or coloured, to redden, grow red, glow; to dye, tinge, colour; to be affected or moved, to have the passions or feelings roused, to be excited; to be pleased or delighted with (with inst.); to attach one's self to, be attached or devoted to, (perhaps in this sense connected with rt. *lag*); fall in love with, be enamoured of (usually with loc.); to go, (in this sense cl. 1. P. according to Naighaṇṭuka II. 14): Caus. *rañjayati*, *-yate*, *-yitum*, to dye, colour, paint, make red, redden, illuminate; to rejoice, gratify, exhilarate, charm; to cause to be attached, to conciliate; (according to Naighaṇṭuka III. 14) = rt. *arç*, to worship, (also *rajayati*); to hunt, (in this sense only *rajayati*): Desid. *rirāñkshati*, *-te*: Intens. *rārājjyate*, *rārāñkshīti*, to be greatly affected or excited; to be intensely attached or devoted; [cf. Gr. *πέζω*, *παγ-εύς*, *παγ-εύς*, *παγ-εύς*, *πέγ-ος*, *πέγ-μα*, *ρήσσω*, *ρήγ-ος*, *λέγ-ων*: probably Angl. Sax. *ge-regnian*, 'to colour'.]

Rakta, *as*, *ā*, *am*, coloured, dyed, painted, tinged, stained; reddened, red, crimson, of a red colour; nasalized (said of a vowel, cf. *raṇya*); affected by passion, excited, incited, impassioned, passionately fond of, attached, affected with love or interest towards; loving, dear, beloved; lovely, pleasant, agreeable, sweet, charming; fond of play, engaging in pastime, sporting; (*as*), m. red colour; safflower; Barringtonia Acutangula; epithet of Siva; (*ā*), *f*. lac (= *lakshā*); Abrus Precatorius; Bengal madder, Rubia Munjistia; = *uśhtra-kāṇḍi*; N. of one of the seven tongues of fire; the female personification of a particular musical mode; (*am*), n. blood; copper; saffron; the fruit of the Flacourtia Cataphracta; vermilion; cinnabar; = *padmaka*; [cf. Gr. *ρόδον*; Hib. *rot*]. — *Rakta-kungu*, *us*, m. a species of Celastrus. — *Rakta-karṇha*, *as*, m. a species of Celastrus. — *Rakta-karṇha*, *as*, *i*, *am*, or *rakta-karṇhin*, *i*, *ini*, *i*, sweet-voiced, having an impassioned voice or note; (*as*), m. = *kokila*, the Indian cuckoo. — *Raktakarṇha-khaga*, *as*, m. a sweet-voiced bird. — *Rakta-kadamba*, *as*, m. a red-flowering Kadamba. — *Rakta-kadalī*, *f*. a species of Musa or plantain. — *Rakta-kanda*, *as*, m. coral; N. of two bulbous plants (= *raktālu*, *rāja-pālāṇḍu*). — *Rakta-kandala*, *as*, m. coral. — *Rakta-kamala* or *rakta-kambala*, *am*, n. a red lotus-flower. — *Rakta-karavira* or *rakta-karaviraka*, *as*, m. a red-flowering Oleander,

Nerium Odorum Rubro-simplex. — *Rakta-kāntana*, as, m. Bauhinia Variegata. — *Rakta-kāṇḍā*, f. a red-flowering Punarnavā. — *Rakta-kāshīha*, am, n. Cæsalpina Sappan. — *Rakta-kumuda*, am, n. the flower of Nymphaea Rubra, red lotus. — *Rakta-kṛmījā*, f. red lac. — *Rakta-keśara*, as, m. Rottleria Tinctoria; the coral tree. — *Rakta-kairava* or *rakta-kokanada*, am, n. the flower of Nymphaea Rubra, a red lotus-flower. — *Rakta-kosataki*, f. a species of plant (= *mahā-jālī*). — *Rakta-khadira*, as, m. a red-flowering Khadira. — *Rakta-khāḍava*, as, m. a species of foreign date. — *Rakta-gandhaka*, am, n. myrrh. — *Rakta-garbha*, f. Lawsonia Alba. — *Rakta-gulma*, as, m. a particular form of the disease called gulma. — *Rakta-gulminī*, f. a female suffering from the above-mentioned disease. — *Rakta-gairika*, am, n. a kind of ochre. — *Rakta-granthī*, ts, m. a kind of Mimosa. — *Rakta-griva*, as, m. 'red-necked,' a kind of pigeon; a Rākshasa. — *Rakta-gghna*, as, ī, am, blood-destroying, corrupting the blood; (as), m. Andersonia Rohitaka; (ī), f. a kind of Dūrvā grass. — *Rakta-candana*, am, n. red sandal; Cæsalpina Sappan; saffron. — *Rakta-śitra*, as, m. a species of shrub. — *Rakta-śillikā*, f. a kind of Chenopodium. — *Rakta-śūrpa*, am, n. vermilion. — *Rakta-śhārdī*, is, f. vomiting or spitting blood. — *Rakta-ja*, as, ā, am, produced from blood. — *Rakta-jantuka*, as, m. a kind of worm, an earth-worm. — *Rakta-jihva*, as, ā, am, red-tongued; (as), m. a lion. — *Rakta-tara*, as, ā, am, more red; more attached, very attached; (am), n. — *Rakta-gairika*. — *Rakta-tā*, f. redness; the nature of blood; the being affected by passion. — *Rakta-tuṇḍa*, as, m. 'red-beaked,' a parrot. — *Rakta-tuṇḍaka*, as, m. a kind of worm. — *Rakta-trinā*, f. a species of grass (= *go-mūtrikā*). — *Rakta-tejas*, as, n. flesh. — *Rakta-trivṛt*, t, f. a red-flowering Trivṛt. — *Rakta-tva*, am, n. redness; the being affected by passion, affection. — *Rakta-dantikā* or *rakta-danti*, f. 'red-toothed,' N. of Durgā or Parvatī. — *Rakta-dalā*, f. N. of two plants (= *śivillikā*, *nalikā*). — *Rakta-dūshana*, as, ī, am, corrupting or vitiating the blood. — *Rakta-dṛis*, ī, m. 'red-eyed,' a pigeon. — *Rakta-dhātu*, us, m. red chalk or orpiment, earth, ruddle; copper. — *Rakta-nayana*, as, ī, am, red-eyed, having red eyes; (as), m. a kind of partridge, Perdix Rufa. — *Rakta-nāḍī*, f. a fistulous ulcer on the gum caused by a bad state of the blood. — *Rakta-nāla* = *jīvanti*, a kind of lotus. — *Rakta-nāstika*, as, m. 'red-beaked,' an owl. — *Rakta-netra*, as, ā or ī, am, red-eyed. — *Raktanetra-tā*, f. or *raktanetra-tva*, am, n. the state of having red or blood-shot eyes. — *Rakta-pa*, as, ā, am, blood-drinking, blood-sucking; (as), m. a Rākshasa; (ā), f. a blood-sucker, leech; a Dākinī or female fiend. — *Rakta-paksha*, as, m. 'red-winged,' epithet of Garuda. — *Rakta-paṭa*, as, ā, am, wearing a red cloth or garment; (as), m. a kind of mendicant (= *sāṅkhyabhikṣu*). — *Raktapaṭi-kṛta*, as, m. changed into a *rakta-paṭa* mendicant. — *Rakta-patrā*, f. Berhavia Erecta Rosea. — *Rakta-patrāṅga*, am, n. a kind of red sandal. — *Rakta-patrīkā*, f. N. of two plants (= *nākulī*, *rakta-punarnavā*). — *Rakta-padī*, f. a species of plant. — *Rakta-padma*, am, n. a red lotus-flower, large red water-lily. — *Rakta-parṇa* = *rakta-punarnavā*. — *Rakta-pallava*, as, m. Jonesia Asoka. — *Rakta-pākī*, f. the egg-plant. — *Rakta-pāta*, as, m. bloodshed, spilling of blood. — *Rakta-pātā*, f. a leech. — *Rakta-pāda*, as, ā or ī, am, red-footed; (as), m. a bird with red feet, a parrot; an elephant; a war-chariot; (ī), f. Mimosa Pudica. — *Rakta-pāyin*, ī, inī, ī, blood-drinking; (ī), m. a bug; (īnī), f. a blood-sucker, leech. — *Rakta-pārada*, am, as, n. m. cinnabar. — *Rakta-pīṭikā*, f. a red boil or ulcer. — *Rakta-pīṇḍa*, as, m. Hibiscus Rosa Sinensis; (am), n. the flower of this plant; a spontaneous discharge of blood from the nose and mouth; a red pipe or boil; a species of climbing plant, Ventilago Madraspatana. — *Rakta-pīṇḍaka*, as, m. = *raktāhu*. — *Rakta-pitta*, am, n.

'blood-bile,' a peculiar disturbance of the blood caused by bile, plethora, spontaneous hemorrhages from the mouth, nose, &c. (accompanied with fever, head-ache, vomiting, purging, &c.). — *Raktapittakara*, as, ā or ī, am, causing the above disease. — *Raktapitta-hā*, f. 'removing rakta-pitta,' a kind of Dūrvā grass. — *Rakta-pittin*, ī, inī, i, subject to or suffering from rakta-pitta. — *Rakta-puṣhchaka*, as, ikā, am, red-tailed; (ikā), f. a kind of lizard. — *Rakta-punarnavā*, f. a red-flowering Punarnavā. — *Rakta-pushpa*, am, n. a red flower; (as, ā, am), red-flowered, bearing red flowers; (as), m., N. of various plants, Bauhinia Variegata Purpurascens; = *kara-vīra*; = *dādima*; = *vaka*; = *bandhūka*; = *pun-nāga*; (ā), f. Bombax Heptaphyllum; (ī), f., N. of various plants, Grisea Tomentosa; = *pāṭali*; = *javā*; = *āvartakī*; = *nāga-damanī*; = *karuṇī*; = *ushtra-kāṇḍī*. — *Rakta-pushpaka*, as, m., N. of various plants, = *palāśa*; = *parpata*; = *sālmali*; (ikā), f. Mimosa Pudica; = *rakta-punarnavā*; = *bhū-pāṭali*. — *Rakta-pūya*, N. of a hell. — *Rakta-pūraka*, am, n. the dried peel or integument of the mangostan. — *Rakta-pūrṇa*, as, ā, am, full of blood. — *Raktapūrṇa-tva*, am, n. the being full of blood, fullness of blood. — *Rakta-paitta* or *rakta-paitika*, adjectives from *rakta-pitta*. — *Rakta-pradara*, as, m., Ved. a flow of blood from the womb. — *Rakta-prameha*, as, m. a disease of the bladder, the passing of blood in the urine. — *Rakta-pravāha*, as, m. a stream of blood. — *Rakta-prasava*, as, m., N. of two plants (= *rakta-karavīra*, *raktāmlāna*). — *Rakta-phala*, as, ā, am, having or bearing red fruit; (as), m. the Indian fig-tree; (ā), f. Momordica Monodelpha; = *svarna-pallī*. — *Rakta-phena-ja*, as, m. a part of the body, (probably) the lungs. — *Rakta-bindu*, *rakta-bija*, &c., see *rakta-vindu*, &c. — *Rakta-bhava*, am, n. 'blood-produced,' flesh. — *Rakta-bhāva*, as, ā, am, being in love, amorous, enamoured. — *Rakta-mañjara*, as, m. Barringtonia Acutangula. — *Rakta-maṇḍala*, as, ā, am, having a red disk (said of the moon); having devoted subjects; (as), m. a species of red-spotted or red-ringed snake; (ā), f. a particular venomous animal; (am), n. a red lotus-flower. — *Rakta-maṇḍala-tā*, f., Ved. the appearance of red spots on the body caused by a bad state of the blood. — *Rakta-matta*, as, ā, am, drunk or satiated with blood (said of a leech). — *Rakta-matya*, as, m. a species of red fish. — *Rakta-matya*, as, ī, am, consisting of blood, full of blood, bloody. — *Rakta-mastaka*, as, ā, am, red-headed; (as), m. a species of heron, Ardea Siberica. — *Rakta-mādrī*, f. a particular disease peculiar to women. — *Rakta-mukha*, as, ā or ī, am, red-faced, having a red mouth; (as), m., N. of an ape. — *Rakta-mūtra-tā*, f. the voiding of blood with urine. — *Rakta-mūlaka*, as, m. a kind of mustard. — *Rakta-mūlā*, f. Mimosa Pudica. — *Rakta-meha*, as, m. the voiding of blood with urine. — *Rakta-moksha*, as, m. or *rakta-mokṣhaṇa*, am, n. blood-letting, bleeding, venesection, &c. — *Rakta-yashī*, is, or *rakta-yashīkā*, f. Rubia Munjista. — *Rakta-yāvanā*, as, m. = *tuvāra-yāvanā*. — *Rakta-rāji*, is, m. a particular venomous insect; a peculiar disease of the eye. — *Rakta-rāji*, f. a particular venomous insect; cress, Lepidium Sativum. — *Rakta-reṇu*, us, m. vermilion; a bud of Butea Frondosa; Rottleria Tinctoria; a sort of cloth; an angry man. — *Rakta-reṇukā*, f. a bud of Butea Frondosa. — *Rakta-raivatāka*, am, n. a species of fruit tree (= *mahā-pārevata*). — *Rakta-lasuna*, as, m. a kind of garlic. — *Rakta-locana*, as, ā or ī, am, red-eyed; (as), m. a pigeon. — *Rakta-vaṭi* or *rakta-varaṭi*, f. small-pox. — *Rakta-varga*, as, m. lac; N. of various plants, the pomegranate tree; Butea Frondosa; Pentapetes Phœnicea; Rubia Munjista; two kinds of saffron; safflower. — *Rakta-varṇa*, as, m. red colour; the colour of blood; (as, ā, am), red-coloured; (as), m. the cochineal insect, = *indra-gopa*; (am), n. gold. — *Rakta-varḍhana*, as, ī, am, increasing or promoting the formation

of blood; (as), m. Solanum Melongena. — *Rakta-varṣabhū*, ūs, f. = *rakta-punarnavā*. — *Rakta-vasana*, as, ā, am, red-clad, clad in red garments, clothed in red; (as), m. a Brāhman in the fourth order or stage of life as a religious mendicant. — *Rakta-vāta*, as, m. a particular disease. — *Rakta-vāluka*, am, ā, n. f. vermilion. — *Rakta-vāsas*, ās, ās, as, or *rakta-vāsin*, ī, inī, ī, wearing red garments, clad in red. — *Rakta-vikāra*, as, m. alteration or deterioration of blood. — *Rakta-vidradhi*, is, m. a blood-red boil, a boil or ulcer filled with blood. — *Rakta-vindu*, us, m. a red spot forming a flaw in a jewel; a drop of blood. — *Rakta-vijā*, as, m. the pomegranate tree; N. of an Asura. — *Rakta-vijakā*, f. a species of plant (= *taradī*). — *Rakta-vikṣha*, as, m. a kind of tree. — *Rakta-vṛttā*, f. Nyctanthes Arbor Tristis. — *Rakta-sāli*, is, m. red rice, Oryza Sativa. — *Rakta-sāsana*, am, n. vermilion. — *Rakta-sīgru*, us, m. red-flowering Sīgru. — *Rakta-sīrshaka*, as, m. a kind of heron; Pinus Longifolia; the resin of Pinus Longifolia. — *Rakta-śukra-tā*, f. bloody condition of the semen. — *Rakta-śringika*, am, n. poison, venom. — *Rakta-smāśru*, us, us, u, having a red beard. — *Rakta-smāśru-śīroruḥa*, as, ā, am, having a red beard and hair. — *Rakta-syāma*, as, ā, am, dark-red. — *Rakta-śhīhivāna-tā* or *rakta-śhīhivī*, f. the spitting of blood. — *Rakta-sankocā*, as, m. safflower. — *Rakta-sankocaka*, am, n. a red lotus-flower. — *Rakta-sañjāna*, am, n. saffron. — *Rakta-sandaṇṣikā*, f. a blood-sucker, leech. — *Rakta-sandhyaka*, am, n. the flower of Nymphaea Rubra. — *Rakta-saroruḥa*, am, n. a red lotus-flower. — *Rakta-sarshapa*, as, m. Sinapis Ramosa. — *Rakta-sahā*, f. the red globe-anaranth. — *Rakta-sāra*, as, ā, am, whose essence or predominating quality is blood, of a sanguinary disposition; (as), m. a species of plant, = *amla-vetasa*, *rakta-khadira*; (am), n. red sandal; Cæsalpina Sappan. — *Rakta-sūryamaṇi*, is, m. a beautiful red-flowering shrub (Hibiscus Phœniceus). — *Rakta-sūryāya*, Nom. A. *sūryāyate*, &c., to represent or be like a red sun. — *Rakta-saugandhika*, am, n. a red lotus-flower. — *Rakta-srag-mulepin*, ī, m. (probably) 'wearing a red garland and being anointed,' epithet of Siva. — *Rakta-srāva*, as, m. a flow of blood, hemorrhage (Ved.); a kind of sour sorrel or dock. — *Rakta-hansa*, f., N. of a Rāginī. — *Rakta-hīna*, as, ā, am, bloodless, cold-blooded. — *Raktākāra* ('*ta-āk*'), as, m. 'having a red appearance,' coral. — *Raktākāra* ('*ta-āk*'), as, ā, am, dyed red; sprinkled or besmeared with blood; (am), n. red sandal or Cæsalpina Sappan. — *Raktākṣha* ('*ta-āk*'), as, ī, am, red-eyed, having red or blood-shot eyes; fearful, dreadful, = *krūra*; (as), m. a buffalo; Perdix Rufa; a pigeon; the Indian crane; N. of a sorcerer; (am), n., N. of the fifty-eighth year in a Jupiter's cycle of sixty years. — *Raktākṣhī* ('*ta-āk*'), is, or *raktākṣhīn*, ī, m., N. of the fifty-eighth year in a Jupiter's cycle of sixty years. — *Raktāṅka* ('*ta-an*'), as, m. coral. — *Raktāṅga* ('*ta-an*'), as, m. 'red-bodied,' a species of bird; a bug; a species of plant (= *kāmpillā*, *kāmpillā*); the planet Mars; the disk of the sun or moon; N. of a serpent-demon; (ā, ī), f. a species of plant, = *jīvantī*; (ī), f. Rubia Munjista; coral; (am), n. coral; saffron; a species of plant (= *kāmpillā*). — *Raktātisāra* or *raktātisāra* ('*ta-at*'), as, m. 'blood-diarrhea,' dysentery, bloody flux. — *Raktā-dharā* ('*ta-adh*'), f. a Kinnari. — *Raktādhara* ('*ta-adh*'), as, m. 'blood-receptacle,' the skin. — *Raktādhimantha* ('*ta-adh*'), as, m. inflammation of the eyes, ophthalmia with discharge of blood. — *Raktānta* ('*ta-an*'), as, ā, am, having red extremities, having the corners (of the eyes) inflamed. — *Raktāpaha* ('*ta-ap*'), am, n. myrrh. — *Raktā-pāmārga* ('*ta-ap*'), as, m. red-flowering Apāmārga. — *Raktābha* ('*ta-abh*'), as, ā, am, red-looking, having a red appearance. — *Raktābhishyanda* ('*ta-abh*'), as, m. ophthalmia brought on by the state of the blood, redness of the vessels of the eye with a watery discharge. — *Raktāmishāda* ('*ta-*

āmisha-uda, as, ā, am, eating blood and flesh. — *Raktāmbara* ('ta-am'), am, n. a red garment; (as, ā, am), wearing a red cloth, clad in red garments; (as), m. any vagrant devotee wearing red garments; (ā), f., N. of a goddess. — *Raktāmbara-tva*, am, n. the wearing of red garments (with Buddhist monks). — *Raktāmbara-dhara*, as, ā, am, wearing red garments. — *Raktāmbara-pūra* ('ta-am'), as, m. a stream or flood of blood. — *Raktāmbu-ruha* ('ta-am'), am, n. a red lotus-flower. — *Raktāmra* ('ta-am'), as, m. a species of plant (= *kosāmbra*). — *Raktārūna* ('ta-ar'), as, ā, am, blood-red, red as blood. — *Raktārbuda* ('ta-ar'), as, m. a bloody tumour. — *Raktārman* ('ta-ar'), as, n. a particular disease of the eyes. — *Raktārsas* ('ta-ar'), as, n. a form of hemorrhoids. — *Raktālu* ('ta-ālu'), as, or *raktāluka*, as, m. a species of red yam, *Dioscorea Purpurea*. — *Raktāsaya* ('ta-ās'), as, m. 'blood-receptacle', any viscus containing or secreting blood (as the heart, liver, spleen). — *Raktāsoka* ('ta-ās'), as, m. red-flowering *Aśoka*. — *Raktēshu* ('ta-ik'), us, m. red sugar-cane. — *Raktairāṇḍa* ('ta-er'), as, m. the red Ricinus or castor-oil plant. — *Raktairāru* ('ta-er'), us, m. a kind of cucumber (= *indra-vāruṇi*). — *Raktokhishṭa* ('ta-ul'), as, m. a particular disease of the eyes. — *Raktotpalā* ('ta-ut'), as, m. Bombax Heptaphyllum; (am), n. a red lotus, the flower of *Nymphaea Rubra*. — *Raktotpalābha* ('ta-ābh'), as, ā, am, being like the colour of *Nymphaea Rubra*, resembling the red lotus. — *Raktopala* ('ta-up'), am, n. red chalk, red earth, red ochre or orpiment, indurated ochre or clay iron-stone.

Raktaka, as, ā, am, red; passionately attached to, fond of, enamoured; pleasing, entertaining, amusing; bloody, containing blood; (as), m. a red garment; an amorous or impassioned man; a sporter, player; N. of various plants bearing red flowers, *Pentapetes Phoenicea*; the globe-amaranth; = *raktasīgru*; = *raktairāṇḍa*.

Raktalā, f. = *kāka-tuṇḍi*.

Rakti, ī, f. pleasingness, attractiveness, charmingness, loveliness; the being attached, affection, attachment, devotion, loyalty; = *raktikā*, the seed of *Abrus Precatorius*. — *Rakti-mat*, ān, āti, at, possessing charms, charming, lovely, attractive.

Raktikā, f. *Abrus Precatorius*; the seed or grain of this plant used as a weight = $\frac{1}{2}$ or $\frac{1}{3}$ of a *Māshaka*; (according to some, the seed weighs about $1\frac{1}{2}$ of a grain troy, the artificial *Ratti* or *Raktikā* should be double that weight, but in common use it averages nearly $2\frac{1}{2}$ grains.)

Raktiman, ā, m. redness, red colour.

Rakti, trī, trī, trī, one who colours or dyes, a colourist, painter, (more correctly *ranktri*.)

Raktvā or *ranktvā*, ind. having dyed; having attached one's self to.

Ranga, as, m. colour, paint, pigment, dye, hue; the nasal modification or nasalizing of a vowel; a place of public amusement or for dramatic exhibitions, theatre, play-house, amphitheatre, stage, arena, place of public contest, place for athletic exercises or feats, sports, &c.; a place of assembly; an assembly or assemblage of spectators; a field of battle; dancing, singing, acting, diversion, mirth; borax; an extract obtained from *Acacia Catechu*; a proper N.; (am), n. tin (= *ranga*; in this sense also as, m.). — *Rangakāra* or *ranga-kāraka*, as, m. 'a colour-maker', painter, colourist. — *Ranga-kāhṭha*, am, n. *Cassia Sappan*. — *Ranga-keṭra*, am, n. N. of a place. — *Ranga-aru*, as, m. 'a stage-goer', stage-player, actor, player, performer, &c.; a gladiator. — *Ranga-ja*, am, n. red lead, vermillion. — *Ranga-jivaka*, as, m. 'living by colours', a painter, an actor, performer. — *Ranga-da*, as, m. borax; an extract from *Acacia Catechu*; a particular white paint (= *sphaṭi*, *driḍha-rangū*). — *Ranga-datta*, (probably) am, n. N. of a drama. — *Ranga-dāyaka*, am, n. a particular kind of earth (= *kankuṣṭha*). — *Ranga-driḍhā*, f. a sort of white paint (= *driḍha-rangū*). — *Ranga-devatā*, f. a goddess sup-

posed to preside over sports and diversions, the goddess or genius of pleasure. — *Ranga-dvār*, r, f. a stage-door, the door or entrance of a theatre. — *Ranga-dvāra*, am, n. a stage-entrance, stage-door; the prologue of a play. — *Ranga-nātha*, as, m., N. of various men; of the author of a commentary on the *Vikramorvaśī* (A. D. 1656); of a commentator on the *Sūrya-siddhānta*. — *Ranga-patākā*, f., N. of a woman. — *Ranga-patṛi* or *ranga-pushpi*, f. the indigo plant. — *Ranga-piṭha*, am, n. a place for dancing. — *Ranga-praveśa*, as, m. entering on the stage, engaging in theatrical performances. — *Ranga-bhūti*, ī, f. the night of full moon in the month *Āśvina*. — *Ranga-bhūmi*, ī, f. a place for acting, stage, theatre, arena; a battle-field. — *Ranga-mangala*, am, n. a stage-festival, rejoicing or festive ceremony on the stage. — *Ranga-maṇḍapa*, as, am, m. n. a play-house, theatre. — *Ranga-maṇḍala*, am, n. the circuit of an arena or assembly. — *Ranga-madhya*, am, n. the middle of an arena. — *Ranga-malla*, as, m. a proper N.; (ī), f. the Indian lute. — *Ranga-māṇikya*, am, n. a ruby (= *māṇikya*). — *Ranga-mātri*, tā, f. lac or the insect which forms the red dye; a bawd; = *truṭi*. — *Ranga-mātrikā*, f. lac. — *Ranga-rāja*, as, m., N. of a king; of a learned man, (also called *Rangarāja-dīkṣita*, &c.). — *Ranga-lāsini*, f. *Nyctanthes Arbor Tristis*. — *Ranga-vati*, f., N. of a woman (who killed her husband *Ranti-deva*). — *Ranga-vallikā* or *ranga-vallī*, f., N. of a kind of plant used at sacrifices. — *Ranga-vastu*, u, n. any colouring substance, paint. — *Ranga-vāṭa*, a place or arena enclosed for contests, plays, dancing, &c. — *Ranga-vārāṇṅga* ('ra-an'), f. a kind of dancing girl. — *Ranga-vidyā-dhara*, as, m. a proficient in or teacher of the art of acting. — *Ranga-vijā*, am, n. silver. — *Ranga-sālā*, f. a play-house, theatre, dancing-hall, dancing-room. — *Ranga-stha*, as, ā, am, standing in an arena. — *Rangāṅgaṇa* ('ga-an'), am, n. the area of an amphitheatre or arena, an arena or place of public contest. — *Rangāṅgā* ('ga-an'), f. a particular white substance (= *sphaṭi*). — *Rangājīva* ('ga-āj'), as, m. 'living by colours', a painter; one who lives by the stage, an actor, performer. — *Rangāri* ('ga-ari'), ī, m. a fragrant Oleander. — *Rangāvatarāṇa* ('ga-av'), am, n. entering on the stage, engaging in theatrical performances; the profession of an actor. — *Rangāvataraka* ('ga-av'), as, or *rangāvatarin*, ī, m. one who enters the stage or engages in theatrical performances, a stage-player, actor. — *Rangēśa* ('ga-īśa'), as, m., N. of a king. — *Rangēśvari* ('ga-īś'), f. (probably) N. of the wife of *Rangēśa*. — *Rangeshṭhāluka* ('ṭha-āl'), am, n. a kind of bulbous root or onion, (also *rangeshṭhālu*). — *Rangopajivīn* ('ga-up'), ī, or *rangopajīvyā*, as, m. one who lives by the stage, a stage-player, actor.

Rangaya, am, n. (probably) dancing, merry-making, &c.

Rangin, ī, īpti, ī, colouring, dyeing, painting; passionate, impassioned; attached to, devoted to, finding enjoyment in; acting or exhibiting on a stage, being an actor; (īnī), f. *Asparagus Racemosus*.

Raja, as, m. = *rajas*, dust [cf. *nī-r*]; the pollen of flowers; the menstrual excretion, (in this sense also am, n.); the quality of passion, (see *rajas*); emotion, affection; N. of one of *Skanda's* attendants; of a king (a son of *Vi-rāja*).

Rajaka, as, m. a washerman (so called from his being occupied in the cleaning or whitening of clothes; the washermen are regarded as a degraded caste of *Hindūs*); a parrot; N. of a king; (ī), f. a washerman's wife, washerwoman; epithet of a woman on the third day of the menses; (ūkā), f. a washerwoman.

Rajata, as, ā, am [cf. rt. 2. arj], white, whitish, silver-coloured, silvery, (*rajatam hīranyam*, white gold, i. e. silver); silver, made of silver, like silver; (am), n. silver [cf. *arjuna*]; gold; a pearl-ornament or necklace; blood; ivory; N. of a particular mountain (perhaps of *Kailāsa*); of a particular lake; an

asterism, constellation; [cf. Gr. ἀργός, ἀργή-ς, ἀργυ-ρός; Lat. *arg-entum*; Hib. *airgiol*.] — *Rajata-kumbha*, as, m. a silver jar. — *Rajata-kūṭa*, N. of a peak on the Malaya mountains. — *Rajata-daṇṣhṭra*, as, m., N. of a son of *Vajradanṣhṭra* (a king of the *Vidyā-dharas*). — *Rajata-dyuti*, ī, m., N. of *Hanumat*. — *Rajata-nābha*, as, m., N. of a particular fabulous being. — *Rajata-nābhi*, ī, ī, ī, having a white navel; (ī), m., N. of a descendant of *Kuvera*. — *Rajata-parvata*, as, m. a silver mountain; N. of a particular mountain. — *Rajata-pātra* or *rajata-bhājana*, am, n. a silver cup, silver vessel of any kind. — *Rajata-prasṭha*, as, m., N. of *Kailāsa*. — *Rajata-maya*, as, ī, am, made of silver, silver. — *Rajata-vāha*, as, m., N. of a man; (ās), m. pl. his descendants. — *Rajata-tādrī* ('ta-ad'), ī, m. 'silver-mountain', N. of *Kailāsa*.

Rajatākara, N. of a place.

Rajana, as, m., N. of a person with the patronymic *Kaṇḍeya*; a ray, beam; (am), n. colouring, dyeing; safflower.

Rajanaka, as, m. a proper N. (= *rajana*).

Rajanī, ī, or *rajanī*, f. (the latter is the more common; said to be fr. rt. *rañj* in the sense 'to colour', cf. *rajas*), night; N. of *Durgā*; a species of plant (= *janī*, *jatikā*, *jatu-kṛit*); *Curcuma Longa*, (all words meaning 'night' appear to be used for this plant); *Curcuma Aromatica*; the indigo plant; N. of a river; [cf. Hib. *reag*, 'night'.] — *Rajani-kara*, as, m. 'the night-maker', the moon. — *Rajani-cara*, as, m. 'night-rover', a *Rākshasa*; [cf. *rajanī-cara*.] — *Rajanīm-manyā*, as, ā, am, passing for or looking like night. — *Rajani-rākshasī*, f. night regarded as a *Rākshasī*. — *Rajani-kara*, as, m. 'the night-maker', the moon. — *Rajani-gandha*, as, m. *Polianthes Tuberosa*; (ā), f. a species of plant bearing white flowers. — *Rajani-cara*, as, ā or ī, am, wandering in the night, moving about by night; (as), m. epithet of the moon; a *Rākshasa*, an evil spirit; a night-watcher; a thief. — *Rajanicara-nātha*, as, m. 'lord or protector of night-wanderers', epithet of the moon, (wrongly read *rajanī-caya-nātha*). — *Rajani-jala*, am, n. 'night-dew', rime, hoar-frost. — *Rajani-dvandva*, am, n. a period of two nights with the intermediate day. — *Rajani-pati*, ī, m. 'the lord or husband of night', the moon. — *Rajani-mukha*, am, n. 'front or beginning of night', evening, nightfall. — *Rajani-ramana*, as, m. 'the husband of night', the moon. — *Rajani-hāsā*, f. *Nyctanthes Arbor Tristis*.

Rajaniya, as, ā, am, to be enjoyed, enjoyable, charming.

Rajayitṛi, f. (fr. the Caus.), Ved. a female painter or colourist.

Rajas, as, n. (said to be fr. rt. *rañj* in the sense 'to colour', cf. rt. 2. arj; according to some the original meaning may have been 'dimness', cf. *rajanī* and Goth. *riquis*), the sphere of vapour or mist, region of clouds, atmosphere, air, firmament (Ved.); sometimes represented as the expanse of heaven or sky in general; any sphere or world or division of the world (so used in Ved. according to *Yaska* and *Sāy*; the dual *rajasī* = 'heaven and earth', or perhaps 'the lower and higher atmospheres' immediately above the earth; *trīṇī rajāṇī* = 'the three worlds' or earth, atmosphere, and sky; sometimes even six such spheres are enumerated); vapour, mist, clouds, rain-water, water (according to *Nirukta* IV. 19); gloom, gloominess, dimness, darkness; impurity, dirt, dust, powder, speck of dust, any small particle of matter, (*go-rajasa*, a speck of dust on a cow's hair; a mote in a sun-beam; *edaka-rajasa*, a speck of dust on a sheep's fleece); the dust or pollen of flowers; cultivated or ploughed land (as 'dusty'), arable land, fields; the 'darkening' quality, passion, foulness, impurity; (in philosophy) the second of the three *Guṇas* or qualities, (the three are called *sattva*, goodness, *rajas*, passion, and *tamas*, darkness; cf. *guṇa*: of these *rajas* is sometimes

identified with *tejas*, energy or activity: it is said to predominate in air, and to be active, urgent, and variable; passion, emotion, feeling, affection; the menstrual excretion; tin; (according to Nirukta IV. 19) = *vyotis*, *ahan*; (*ās*), m., N. of a Rishi, son of Vasishtha. — *Raja-udvāsa*, *as*, ā, am, Ved. one who has put off soiled clothes; [cf. *malodvāsa*.]

— *Rajah-pātala*, *am*, n. a coating of dust. — *Rajah-putra*, *as*, m. the son of passion (a term applied to a person when the object is to mark his being of no particular note; cf. *rajas-toka*).

— *Rajah-pluta*, *as*, ā, am, filled with (the quality of) passion. — *Rajah-saya*, *as*, ā, am, Ved. silver, made of silver. — *Rajah-suddhi*, *is*, f. a pure or right condition of the menses. — *Rajah-sprīṣ*, *k*, *l*, *k*, touching the dust or the ground, touching the earth. — *Rajas-tamaska*, *as*, ā, am, being under the influence of the two qualities *rajas* and *tamas*, (see above.) — *Rajas-tamo-maya*, *as*, ī, am, made up or consisting of the qualities *rajas* and *tamas*. — *Rajas-tur*, *ūr*, *ūr*, Ved. hastening through the sky or atmosphere, (Sāy.) dust-scattering (= *paṇṣos tvarayitri*) or water-scattering (= *udakasya preraka*). — *Rajas-toka*, *as*, am, m. n. the child or offspring of passion; avarice, greediness.

— *Rajas-vala*, *as*, ā, am, having water (Ved. = *udaka-val*); covered with dust, dusty; full of the quality *rajas*; full of passion; (*as*), m. a buffalo; (*ā*), f. a menstruating woman, a female during the menses; a marriageable woman. — *Rajas-vin*, *ī*, *ini*, *ī*, dusty, full of dust or pollen; full of the quality *rajas*. — *Raji-kṛi*, cl. 8. P. -*karoti*, &c., to change or turn into dust. — *Rajeshita* (fr. *raja* for *rajas* + *ishita*), according to Sāy. on Rīg-veda VIII. 46, 28. *rajas* = *ushtra* or *gardabha*, *ishita* = *prāpita*. — *Rajo-gātra*, *as*, m., N. of a son of Vasishtha. — *Rajo-guṇa*, *as*, m. the quality *rajas* or passion, (see under *rajas*). — *Rajoguṇa-maya*, *as*, ī, am, consisting of or having the quality *rajas*.

— *Rajo-grahi*, *is*, *is*, *ī*, see Vopa-deva XXVI. 48. — *Rajo-darsana*, *am*, n. the (first) appearance of the menstrual excretion. — *Rajo-nimilita*, *as*, ā, am, blinded by passion or desire. — *Rajo-bandha*, *as*, m. suppression of menstruation. — *Rajo-bala*, *am*, n. darkness, (perhaps more correctly *rajo-vala*). — *Rajo-megha*, *as*, m. a cloud of dust. — *Rajo-rasa*, *as*, m. darkness. — *Rajo-hara*, *as*, m. 'remover of impurity', a washerman. — *Rajo-harana-dhārīn* (according to Halāyudha II. 189) = *vratin*.

Rajasa (at the end of an adj. comp.) = *rajas* (e.g. *a-prāpta-rajasā*, not yet having menstruated); (*as*, ā, am), obscure, dark, dim, Ved.; (perhaps) dirty, unclean, impure.

Rajasānu, *as*, m. a cloud; soul, heart (= *citā*). — *Rajaska* (at the end of an adj. comp.) = *rajas* in *nī-r*, *vi-r*, q. q. v. v.

1. *rajasya*, *am*, P. *rajasyati*, &c., to become dust, to be scattered as dust.

2. *rajasya*, *as*, ā, am, Ved. having the quality *rajas*; dusty.

Rajita, *as*, ā, am (for *rañjita*), affected, moved, &c. — *Ranija* in *jala-ranija*, q. v.

Ranjaka, *as*, ikā, am (fr. the Caus.), = *ranijana*, colouring, dyeing; causing affection or passion, exciting love or pleasure, gladdening, rejoicing, pleasing; (*as*), m. a colourist, dyer, painter; an inciter of affection &c., stimulus; a species of plant (= *kampillaka*); biliary humor on which vision depends; (*akī*), f. a female colourer or dyer; (*am*), n. red sandal; vermilion.

Ranjana, *as*, ī, am, colouring, dyeing, (*keśa-ranjana*, dyeing the hair); exciting passion or love; gratifying, exhilarating, delighting, rejoicing, (*jana-ranjani*, 'men-rejoicing', N. of a particular formula); conciliating, befriending; (*as*), m. Saccharum Munja, = *munja*; (*ī*), f. the female personification of a particular musical mode; (probably) friendly salutation; N. of various plants, the indigo plant; Nyctanthus Arbor Tristis; saffron; a kind of fragrant perfume; (*am*), n. the act of colouring, dyeing; colour, dye; the act of pleasing, delighting, concil-

ating, rejoicing, giving pleasure; nasalizing (in gram.); red sandal-wood. — *Ranjana-dru*, *us*, m. a kind of tree.

Ranjanaaka, *as*, m. a kind of tree.

Ranjaniya, *as*, ā, am, to be coloured or dyed; to be rejoiced or pleased; anything which may be rejoiced at.

Ranjita, *as*, ā, am, dyed, coloured, tinted; affected, moved; highly delighted.

Ranjini, f., N. of various plants, the indigo plant; Rubia Munjista; [cf. *ranijani*.]

र *raṭ*, cl. 1. P. *raṭati*, *raṭā*, &c., to shout, howl, yell, cry, scream, roar, bellow; to call out, proclaim aloud; to shout with joy, applaud: Caus. *raṭayati*, &c., to shout, &c.; to speak [cf. rt. *raṭā*]: Intens. *rāraṭiti*, to scream aloud.

Raṭana, *am*, n. the act of shouting, &c.; cry or shout of applause, approbation.

Raṭanti, f., N. of the fourteenth day in the dark half of the month Māgha.

Raṭita, *as*, ā, am, screamed, shouted, &c.; (*am*), n. a roar, yell, scream, cry.

रदा *raṭṭā*, f., N. of a princess.

र *raṭh* [cf. rt. *raṭ*], cl. 1. P. *raṭhati*, &c., to speak; [cf. Old Germ. *redion*, *redinōn*; Old Sax. *rethjōn*, *rethjōnōn*, 'to speak'; perhaps Goth. *rasda*.]

रडु *raḍḍa*, *as*, m. a proper N.; (*ā*), f., N. of a princess.

रण *raṇ* (thought by some to be developed out of a base *ramṇā*, fr. rt. *ram*), cl. 1. P. (Ved. also cl. 4. P.) *raṇati* (*raṇyati*), *raṇā*, *arāṇit* (Ved. forms *rāraṇa* or in *Padapāṭha* *raraṇa*, *raṇishān*), *raṇitum*, to rejoice, exult; to take pleasure in (with loc., rarely with acc., Ved.); to delight (Ved.); to sound, ring, rattle, jingle; to shout: Caus. P. *arāṇayati*, *raṇayate*, -*yitum*, Aor. *arāṇat* or *ararāṇat* (Ved. forms *rāraṇat*, *arāraṇus*, *rārandhi*, *rārantu*, *rārāṇata*), to cause to rejoice; cause to be pleased, delight; to rejoice or be pleased at, delight in (with loc., Ved.); to make to sound, cause to sound forth; to praise; to go (P.): Desid. *riraṇishati*: Intens. *raṇayate*, *raṇaṇti*; [cf. Hib. *ran*, 'a squeal, roar'; *ranach*, 'a roaring.']

Raṇa, *as*, m. joy, delight, gratification, pleasure (Ved.); sound, noise; the quill or bow of a lute; going, motion; (*as*, *am*), m. n. battle, war, combat, fight, conflict. — *Raṇa-karman*, *a*, n. 'war-business', war, battle, combat, fighting. — *Raṇa-kārin*, *ī*, *ini*, *ī*, desirous of war, wishing to fight. — *Raṇa-kāmya*, Nom. P. -*kāmyati*, &c., to wish for battle. — *Raṇa-kārin*, *ī*, *ini*, *ī*, Ved. causing battle or strife. — *Raṇa-kṛit*, *t*, *t*, *t*, causing joy, gratifying, delighting (Ved.); fighting, a fighter, combatant, warrior. — *Raṇa-kshiti*, *is*, f. or *raṇa-kshetra*, *am*, n. or *raṇa-kshonī*, *is*, f. place of battle, battle-field. — *Raṇa-gochara*, *as*, ā, am, engaged in war, fighting. — *Raṇa-jaya*, *as*, m. victory in battle. — *Raṇa-jaya*, *as*, m. (*raṇam*, acc. c.), N. of a king. — *Raṇa-tūrya*, *am*, n. a war-drum, military drum. — *Raṇa-dara*, *as*, m. a proper N. — *Raṇa-dundubhi*, *is*, m. a military drum. — *Raṇa-durgādha-rana-yamtra*, *am*, n., N. of a particular amulet. — *Raṇa-paṇḍita*, *as*, m. 'skilled in battle', a warrior. — *Raṇa-pura-svāmīn*, *ī*, m., N. of a certain statue of Śūrya. — *Raṇa-priya*, *as*, ā, am, battle-loving, fond of war or battle, warlike; (*as*), m. a falcon; (*am*), n. the fragrant root of Andropogon Muricatus. — *Raṇa-bhaṭa*, *as*, m. a proper N. — *Raṇa-bhū*, *ūs*, or *raṇa-bhūmī*, *is*, f. a battle-ground, field of battle. — *Raṇa-matta*, *as*, ā, am, furious in battle; (*as*), m. an elephant. — *Raṇa-mārga-kovidā*, *as*, ā, am, experienced in the art or ways of war. — *Raṇa-mukha*, *am*, n. the front or van of battle; the van of an army. — *Raṇa-mushṭi*, *is*, m. a species of plant (= *viśa-mushṭi*).

— *Raṇa-mūrdhan*, *ā*, m. the front or van of a fight. — *Raṇa-ranka*, *as*, m. the space between the tusks of an elephant. — *Raṇa-ranga*, *as*, m. 'battle-stage', a place or field of battle. — *Raṇaranga-malla*, *as*, m. = *bhoja-rāja*, q. v. — *Raṇa-raṇa*, *as*, m. 'the buzzer', a gnat, mosquito; (*am*), n. a longing, anxious desire; regret (for a lost object).

— *Raṇa-ranaka*, *as*, am, m. n. anxiety, anxious regret for some beloved object; desire, love; (*as*), m. the god of love. — *Raṇa-lakṣmī*, *is*, f. the fortune of war; the goddess of battle. — *Raṇa-vanya*, *as*, m., N. of a king. — *Raṇa-vadya*, *am*, n. a military instrument of music, martial music.

— *Raṇa-viśārada*, *as*, ā, am, skilled in war.

— *Raṇa-vṛtti*, *is*, *is*, *ī*, having war or battle for a profession. — *Raṇa-sikṣā*, *f*, the art or science of war. — *Raṇa-sīras*, *as*, n. the head or front of a battle. — *Raṇa-sūra*, *as*, m. a hero in war, warrior.

— *Raṇa-saprambha*, *as*, m. the fury of battle.

— *Raṇa-sankula*, *am*, n. the confusion or noise of battle, a mêlée, mixed or tumultuary combat. — *Raṇa-sajjā*, *f*, military accoutrement. — *Raṇa-sattva*, *am*, n. war or battle regarded as a sacrifice. — *Raṇa-sahāya*, *as*, m. 'war-helper', an ally. — *Raṇa-stambha*, *as*, m. 'battle-pillar', a monument of war or battle, trophy, column; N. of a country (Chitore?).

— *Raṇa-sthāna*, *am*, n. a battle-place, field of battle. — *Raṇa-svāmīn*, *ī*, m., N. of a statue of Śiva as lord of battle. — *Raṇāgni* ('*na-ag*'), *is*, m. the fire of battle, battle regarded as fire. — *Raṇāgra* ('*na-ag*'), *am*, n. the head or front of a battle.

— *Raṇāṅga* ('*na-an*'), *am*, n. 'war-implement', weapon of war or battle, any weapon, a sword.

— *Raṇāṅgana* ('*na-an*'), *am*, n. a battle-place, field of battle, (also *raṇāṅgaṇa*). — *Raṇājī* ('*na-aj*'), *is*, m., N. of a Sādhyā. — *Raṇājira* ('*na-aj*'), *am*, n. area or arena for fighting, battle-field. — *Raṇātodya* ('*na-āt*'), *am*, n. a battle-drum, military drum. — *Raṇāditya* ('*na-ād*'), *as*, m., N. of a king of Kāśmīra; of another person. — *Raṇānta-kṛit* ('*na-an*'), *t*, m. 'making an end of battle', N. of Viṣṇu. — *Raṇāpeta* ('*na-ap*'), *as*, ā, am, flying away from battle (Kīrat. XV. 33). — *Raṇābhīyoga* ('*na-abh*'), *as*, m. engaging in battle, warlike encounter. — *Raṇārambhā* ('*na-ār*'), *f*, N. of the wife of Raṇāditya. — *Raṇārambhā-svāmī-deva*, *as*, m., N. of a statue erected by Raṇārambhā. — *Raṇāṅkanarāṇa* ('*na-al*'), *as*, m. a heron (= *kunka*).

— *Raṇāvani* ('*na-av*'), *is*, f. battle-ground, a field of battle. — *Raṇāśva* ('*na-as*'), *as*, m., N. of a king. — *Raṇa-dara*, *as*, ā or *ī*, am, going or moving about in the field of battle (said of Viṣṇu).

— *Raṇeśa* ('*na-isa*) or *raṇeśvara* ('*na-is*'), *as*, m. = *raṇa-svāmīn*. — *Raṇe-svādha*, *as*, m. a cock. — *Raṇaishin* ('*na-es*'), *ī*, *ini*, *ī*, eager for battle.

— *Raṇotkata* ('*na-ut*'), *as*, ā, am, furious or mad in battle; (*as*), m. N. of one of Skanda's attendants; of a Daitya. — *Raṇotsāha* ('*na-ut*'), *as*, m. prowess in battle. — *Raṇodāma* ('*na-ud*'), *as*, ā, am, eager for battle. — *Raṇoddeśa* ('*na-ud*'), *as*, m. a field of battle; a part or quarter of a battle.

Ranaka, *as*, m., N. of a king.

Rapat, *an*, *anti*, *at*, sounding, rattling; going.

— *Rapat-kāra*, *as*, m. a rattling or clanking sound; any sound; humming (of bees).

Ranita, *as*, ā, am, sounded, sounding, rattling; (*am*), n. sound, any ringing or rattling sound.

Ranitrī, *tā*, *trī*, *trī*, Ved. rejoicing in, delighting in, (Sāy. = *ramaṇa-sīla*).

Ranaya, *as*, ā, am, Ved. agreeable, enjoyable, delightful, pleasant; fit for fighting, warlike; (*am*), n., Ved. joy, pleasure; war, battle. — *Ranya-jit*, *t*, *t*, Ved. conquering in battle, victorious in war.

— *Ranya-vāc*, *k*, *k*, *k*, Ved. speaking agreeably.

Ranva, *as*, ā, am, Ved. pleasant, delightful, agreeable, lovely; joyous, gay; sounding; to be praised, worthy of praise. — *Ranva-sandṛis*, *k*, *k*, *k*, Ved. looking lovely, appearing beautiful, (Sāy. = *ramaṇi-darsana*).

Ranvan, in Rīg-veda V. 44, 10, according to Sāy. = *ramaṇiya*, agreeable, pleasant.

रत्न *raṇḍa*, *as*, *ā*, *am* (in *Uṇādi-s*. I. 113. said to be fr. *rt. ram*), mutilated, maimed, crippled, (incorrect for *vandā*, *q. v.*); faithless (in *sākhā-ṛaṇḍa*, *q. v.*); (*as*), *m*, a man who dies without male issue; a barren tree; (*ā*), *f*, a term of abuse in addressing women, a slut; a widow, (*bāla-ṛaṇḍā*, a young widow); *Salvinia cucullata*; *N*, of a species of metre. — *Raṇḍāramin* (*‘ṛa-āś’*), *i*, *m*, one who loses a wife after the forty-eight year.

Raṇḍaka, *as*, *m*, a barren tree.

रत्न *raṇya*, *raṇva*, &c. See p. 829, col. 3.

रत्न *raṇv* (= *rts. ramb, riṇv, rimb*), *cl*.
1. *P. raṇvati*, to go; (a form *raṇv* for *rt. raṇ*) occurs in *Taittiriya-s*. I. 2, 5, I, where, according to the commentator, *raṇvatu* = *ramayatu*.)

Raṇvita, *as*, *ā*, *am* (fr. *raṇv* for *rt. raṇ*), in *Rig-veda* II. 3, 6, according to *Sāy.* = *śabdita*, *śluta*, sounded, praised, or *gacchat*, going.

रत *rata*, *rati*, &c. See p. 833, cols. 1, 2.

रतानी *ratāndhri*, *f*, a fog, mist.

रतासुक् *ratāmbuka*, *e*, *n*, *du*, the two cavities immediately above the hips.

रतू *ratū*, *ūs*, *f*, (said to be fr. a *Sautra* *rt. rīt*), the river of heaven, the celestial Ganges; a true speech.

रत्न *ratna*, *am*, *n*, (rarely *as*, *m*); according to *Uṇādi-s*. III. 14. fr. *rt. ram*), a gift, present (*Ved.*, in this sense perhaps connected with *rt. r. rā*); property, goods, riches, possessions (*Ved.*); a jewel, gem, treasure, precious stone, pearl; anything valuable or desirable, (according to *Sāy.* on *Rig-veda* I. 41, 6, &c. *ratnam* = *ramaniyam*); any precious thing, anything excellent or best of its kind (e.g. *putra-ratna*, an excellent son; *go-ratnāni*, excellent cows; cf. *pūṃ-r*, *stri-r*); a magnet, loadstone [cf. *maṇi*]; = *ratna-havis* (*Ved.*); (*as*), *m*, a proper *N*. — *Ratna-kandala*, *as*, *m*, coral. — *Ratna-kara*, *as*, *m*, *N*, of *Kuvera*. — *Ratna-karaṇḍaka*, *N*, of a Buddhist work. — *Ratna-kalaśa*, *as*, *m*, a proper *N*. — *Ratna-kalā*, *f*, *N*, of a woman. — *Ratna-kirtti*, *is*, *m*, *N*, of a Buddha. — *Ratna-kūṭa*, *as*, *m*, *N*, of a mountain; of a Bodhi-sattva; of an island. — *Ratnakūṭa-sūtra*, *am*, *n*, *N*, of a Buddhist Sūtra work. — *Ratna-keṭu*, *us*, *m*, *N*, of a Buddha; of a Bodhi-sattva; (said to be a name common to 1000 future Buddhas). — *Ratna-koṭi*, *N*, of a Samādhi. — *Ratna-kośa* or *ratna-kośa*, *as*, *m*, *N*, repository of jewels, *N*, of various works. — *Ratna-kṣetra-kūṭa-saṇḍarsana*, *as*, *m*, *N*, of a Bodhi-sattva, (also written *ratna-śāṭṭra-kūṭa-saṇḍarsana*). — *Ratna-khaṇḍa*, *as*, *ā*, *am*, set or studded with gems. — *Ratna-khāṇḍi*, *is*, *f*, a jewel-mine, mine for precious stones. — *Ratna-garbha*, *as*, *ā*, *am*, holding precious stones, filled with jewels, containing jewels; (*as*), *m*, the sea; *N*, of *Kuvera*; of a Bodhi-sattva; of a commentator on the *Vishnu-Purāṇa*; (*ā*), *f*, the earth. — *Ratna-grīva-tīrtha*, *am*, *n*, *N*, of a place of pilgrimage. — *Ratna-āṇḍra*, *as*, *m*, *N*, of a god (said to be the guardian deity of a jewel-mine); of a Bodhi-sattva; of a son of *Vimbiśāra*. — *Ratna-candrāmāṭi*, *is*, *m*, a proper *N*. — *Ratna-cūḍa*, *as*, *m*, *N*, of a Bodhi-sattva; of a mythical king. — *Ratna-cūḍa-paripriḥḍā*, *f*, *N*, of a work. — *Ratna-śāṭṭra*, *am*, *u*, ‘jewel-umbrella,’ an umbrella (adorned) with precious stones. — *Ratna-śāṭṭra-kūṭa-saṇḍarsana*, *as*, *m*, *N*, of a Bodhi-sattva. — *Ratna-śāṭṭra-bhūyudgatāva-bhāsa* (*‘ra-ābhi’*, *‘ta-av’*), *as*, *m*, *N*, of a Buddha. — *Ratna-tejo-bhūyudgata-rāja*, *as*, *m*, *N*, of a Buddha. — *Ratna-traya*, *am*, *n*, (with *Jainas*) ‘jewel-triad,’ three jewels or excellent things (viz. *saṃyag-darśana*, *saṃyag-jñāna*, and *saṃyak-cāritra*). — *Ratnatraya-parikṣhā*, *f*, *N*, of a treatise on the *Vedānta* by *Apya-dikṣita*. — *Ratna-datta*, *as*, *m*, *N*, of various persons. — *Ratna-darpaṇa*, *as*, *m*, ‘jewel-mirror,’ a looking-glass (orna-

mented) with jewels; *N*, of a commentary on the *Sarasvatī-kanthābharana*. — *Ratna-dīpa*, *as*, *m*, ‘jewel-lamp,’ a lamp in which jewels give out light, a gem serving as a light, (such-gems are fabled to be in *Pātāla*). — *Ratna-dīpikā*, *f*, *N*, of a work. — *Ratna-druma*, (probably) coral; [cf. *ratna-epiksha*]. — *Ratnadruma-maya*, *as*, *i*, *am*, made or composed of coral, resembling coral. — *Ratna-dēpa*, ‘jewel-island, pearl-island,’ *N*, of a particular island. — *Ratna-dhara*, *as*, *m*, *N*, of the father of *Jagad-dhara*. — *Ratna-dhā*, *ās*, *ās*, *am*, *Ved.* getting or possessing wealth, possessed of riches or precious things, (*ratnadhā-tama*, superl. possessing great riches). — *Ratna-dhenu*, *us*, *f*, an offering of jewels (properly in the shape of a cow, see *dhenu*). — *Ratna-dheya*, *am*, *n*, *Ved.* the giving away or distribution of wealth, (according to *Sāy.* also = *dātavyam ratnam*, treasure that ought to be given, and *ramaniya-dhanaṇya dātṛi*, giver of precious wealth). — *Ratna-dhruva*, *as*, *m*, *N*, of a Bodhi-sattva. — *Ratna-nadi*, *f*, ‘jewel-river,’ *N*, of a river. — *Ratna-nābha*, *as*, *m*, ‘having a jewel on the navel,’ *N*, of *Vishnu*. — *Ratna-niṣaya*, *as*, *m*, a heap or collection of jewels, &c. — *Ratna-nidhi*, *is*, *m*, ‘receptacle of pearls, mine of jewels,’ epithet of the sea; of *Meru*; *N*, of *Vishnu*; a wagtail (in this sense probably for *rata-nidhi*). — *Ratna-parikṣhā*, *f*, ‘jewel-testing,’ *N*, of a work. — *Ratna-parvata*, *as*, *m*, ‘jewel-mountain,’ a mountain containing jewels; *N*, of *Meru*. — *Ratna-pāṇi*, *is*, *m*, *N*, of a Bodhi-sattva; of a grammarian. — *Ratna-pāla*, *as*, *m*, *N*, of a king. — *Ratna-pura*, *am*, *n*, *N*, of a town. — *Ratna-prakāśa*, *as*, *m*, *N*, of a dictionary. — *Ratna-pradīpa*, *as*, *m*, = *ratna-dīpa*. — *Ratna-prabha*, *as*, *m*, *N*, of a particular class of deities; of a king; (*ā*), *f*, epithet of the earth; *N*, of a hell (with *Jainas*); of various women; of a *Nāgī*; of the seventh *Lambaka* of the *Kāthā-sarit-sāgara*. — *Ratna-bāhu*, *us*, *m*, ‘jewel-armed,’ *N*, of *Vishnu*. — *Ratna-bhāj*, *k*, *k*, *k*, distributing gifts or wealth (*Ved.*); acquiring or possessing jewels, possessing treasures. — *Ratna-bhūta*, *as*, *ā*, *am*, being a gem or jewel. — *Ratna-manjari*, *f*, *N*, of a *Vidyā-dharī*; of a woman in the *Hitopadeśa*. — *Ratna-mati*, *is*, *m*, a proper *N*. — *Ratna-maya*, *as*, *i*, *am*, made or consisting of jewels, abundantly studded with precious stones. — *Ratna-mālā*, *f*, a jewel necklace, pearl necklace, &c.; *N*, of various works; of a lexicon; of a *Dharma-śāstra*; of a work by *Srī-pati* (= *vyōtishar*); = *nyāya-ratnamālā*. — *Ratnamālā-vat*, *ān*, *atī*, *at*, having a necklace of jewels or pearls; (*atī*), *f*, *N*, of one of *Rādhā*’s female attendants. — *Ratnamālīkā*, *f*, (diminutive fr. *ratna-mālā*), a little jewel necklace. — *Ratna-mālin*, *i*, *inī*, *i*, adorned with a necklace of jewels. — *Ratna-mukuta*, *as*, *m*, *N*, of a Bodhi-sattva. — *Ratna-mukhya*, *as*, *n*, ‘chief of jewels,’ a diamond. — *Ratna-mudrā*, *f*, *N*, of a Samādhi. — *Ratna-mudrā-hasta*, *as*, *m*, *N*, of a Bodhi-sattva. — *Ratna-megha-sūtra*, *am*, *n*, *N*, of a Buddhist Sūtra work. — *Ratna-yashī*, *is*, *m*, *N*, of a Buddha. — *Ratna-yugma-tīrtha*, *am*, *n*, *N*, of a Tīrtha. — *Ratna-rakṣita*, *as*, *m*, *N*, of one of the two translators of the *Karaṇḍa-vyūha* into Tibetan. — *Ratna-rāj*, *f*, *m*, ‘jewel-king,’ a ruby. — *Ratna-rājī*, *is*, *f*, a string of pearls. — *Ratna-rāṣī*, *is*, *m*, a heap of precious stones, collection of jewels; the sea, ocean. — *Ratna-rekhā*, *f*, *N*, of a princess. — *Ratna-lingeśvara* (*‘ga-iś’*), *as*, *m*, (with *Buddhists*) *Svayam-bhū* in his visible form. — *Ratna-vat*, *ān*, *atī*, *at*, accompanied with gifts (*Ved.*); possessing wealth or treasure, abounding in precious stones, decorated with jewels; (*ān*), *m*, *N*, of a mountain; (*atī*), *f*, the earth; *N*, of various women. — *Ratna-vardhana*, *as*, *m*, *N*, of a person (who erected a statue of *Siva* called after him *ratnavardhanaśa*). — *Ratna-varman*, *ā*, *m*, *N*, of a merchant. — *Ratna-varsha*, *as*, *m*, *N*, of a king of the *Yakshas*. — *Ratna-varshuka*, *am*, *n*, *N*, of the mythical car *Pushpaka* (supposed to rain or pour forth jewels; see *pushpaka*). — *Ratna-vīśuddha*, *as*, *m*, *N*, of a

world. — *Ratna-epiksha*, (probably) coral. — *Ratna-salākā*, *f*, a sprout or sprig of jewels. — *Ratna-sāstra*, *am*, *n*, *N*, of a work by *Agastya*. — *Ratna-sākhara*, *as*, *m*, *N*, of a Bodhi-sattva. — *Ratna-sākhin*, *i*, *m*, *N*, of a Buddha. — *Ratna-sākhara*, *as*, *m*, *N*, of the author of the *Guna-sthāna-prakaraṇa*. — *Ratna-shashthī*, *f*, the sixth day of a particular fortnight. — *Ratna-saṅgraha*, *as*, *m*, *N*, of a work on law. — *Ratna-saṅghāta*, *as*, *m*, a number or collection of jewels. — *Ratnasamghāta-maya*, *as*, *i*, *am*, made or consisting of a number of jewels. — *Ratna-samudgala*, *N*, of a Samādhi. — *Ratna-sambhava*, *as*, *m*, *N*, of a Dhyāni-buddha; of a Buddha; of a Bodhi-sattva; of the place where the Buddha *Saṁketu* is to appear. — *Ratna-sāgara*, *as*, *m*, *N*, of a work. — *Ratna-sānu*, *us*, *m*, *N*, of the mountain *Meru*. — *Ratna-sū*, *ās*, *ūs*, *u*, producing jewels; (*ūs*), *f*, the earth. — *Ratna-sūti*, *is*, *f*, the earth. — *Ratna-sena*, *as*, *m*, *N*, of a king. — *Ratna-svāmin*, *N*, of a temple founded by *Ratna*. — *Ratna-havis*, *is*, *n*, *Ved.*, *N*, of a particular oblation in the *Rāja-sūya* having reference to whatever may be reckoned among a king’s most valuable treasures. — *Ratnākara* (*‘na-āk’*), *as*, *m*, a jewel-mine; the sea, ocean; *N*, of a Buddha; of a Bodhi-sattva; of a poet; of the author of the *Vrata-kalpa-druma*; of various other persons; of a horse descended from *Uccaiḥśravas*; of various works; of a *Dharma-śāstra*; of a work on music; of a work on rhetoric; of a town, (in this sense probably *am*, *n*). — *Ratnākara-nighaṇṭa*, *as*, *m*, *N*, of a dictionary. — *Ratnānka* (*‘na-an’*), *as*, *m*, *N*, of *Vishnu*’s car. — *Ratnānguriyaka* (*‘na-an’*), *am*, *n*, a finger-ring (set) with precious stones, (also written *ratnānguliyaka*). — *Ratnādhyā* (*‘na-adh’*), *as*, *ā*, *am*, abounding in jewels. — *Ratnā-devī*, *f*, *N*, of a princess. — *Ratnādri* (*‘na-ad’*), *is*, *m*, *N*, of a mythical mountain. — *Ratnādhipatī* (*‘na-adh’*), *is*, *m*, a superintendent of treasures or valuables; *N*, of a king. — *Ratnā-pura*, *am*, *n*, *N*, of a town. — *Ratnābharāṇa* (*‘na-abh’*), *am*, *n*, an ornament made of jewels. — *Ratnārcis* (*‘na-ar’*), *is*, *m*, *N*, of a Buddha. — *Ratnāloka* (*‘na-āl’*), *as*, *m*, the lustre or brilliance of a gem. — *Ratnā-patī*, *f*, *N*, of a town. — *Ratnābhāsa* (*‘na-ab’*), *as*, *m*, *N*, of a *Kalpa*. — *Ratnāvalī* (*‘na-āv’*), *f*, a string of pearls, row of jewels, pearl necklace; *N*, of a particular rhetorical figure; of various women; of a celebrated comedy by *Harsha-deva*; of a *Tantra* work; of various other works. — *Ratnāvalī-nibandha*, *as*, *m*, *N*, of a work. — *Ratnāsana* (*‘na-ās’*), *am*, *n*, a throne ornamented with jewels. — *Ratnendra* (*‘na-in’*), *as*, *m*, ‘jewel-chief,’ a very precious jewel. — *Ratneśvara* (*‘na-iś’*), *as*, *m*, *N*, of various persons; (*am*), *n*, *N*, of a *Linga*. — *Ratnottamā* (*‘na-ut’*), *f*, *N*, of a *Tantra* deity. — *Ratnodbhava* (*‘na-ud’*), *as*, *m*, *N*, of a Buddhist saint. — *Ratnolkā* (*‘na-ul’*), *f*, *N*, of a *Tantra* deity.

Ratnaka, *as*, *m*, a proper *N*.

Ratnin, *i*, *imī*, *t*, *Ved.* having gifts, receiving presents or offerings, possessing treasures, having precious things, (*Sāy.* = *ramaniya-dhana-vat* or *ramaniya-phala-vat*, having valuable riches or rewards); epithet of certain persons in whose dwelling the *Ratna-havis* (*q. v.*) is offered by a king.

रत्नि *ratni*, *is*, *m*, *f*, (a corrupted form of *aratni*), the elbow; a measure of length (= the distance from the elbow to the end of the closed fist, a cubit); (*is*), *m*, the closed fist. — *Ratni-prishṭhaka*, *am*, *n*, the elbow.

रत्न *raty-anga*. See under *rati*, p. 833.

रथ *ratha*, *as*, *m*, (according to some fr. *rt. 4. rī*, according to *Uṇādi-s*. II. 2. fr. *rt. ram*), according to *Nirukta* IX. 11. fr. *rt. ranh*), a two-wheeled vehicle, carriage, car, chariot, war-chariot; a vehicle or equipage in general, (applied also to the vehicles of the gods; in *Ved.* applied sometimes to the driver as well as the vehicle, but according to *Sāy.* on *Rig-veda* V. 63, 7. *ratha* = *raṇḥana-eva-*

bhāva, of a swift nature, going swiftly); a warrior, hero, champion; the body; the foot; a limb, member, part; Calamus Rotang; Dalbergia Ougeiuiensis; = *paṇṇa*; pleasure, delight, desire [cf. *mano-ratha*, *ratha-jit*]; (i), f. a small carriage; [cf. probably Gr. *phēos*; Lat. *rota*; Old Germ. *rad*; Angl. Sax. *rad*, *lith*; Goth. *lithus*; Lith. *ratas*; Hib. *roth*.] = *Ratha-kaṭyā* or *ratha-kaṭyā*, f. a quantity of chariots, assemblage of cars. = *Ratha-kāra*, as, m. = *ratha-kāra* below. = *Ratha-kalpaka*, as, m. an officer who has charge of a king's chariots, the arranger or superintendent of a great man's equipages. = *Ratha-kāmya*, Nom. P. *-kāmyati*, &c., to long for a chariot, wish to be yoked (said of a horse, &c.). = *Ratha-kāya*, am, n. the whole body or collection of chariots (constituting one division of an army). = *Ratha-kāra* or *ratha-kāraka*, as, m. a chariot-maker, coach-builder, wheelwright, carpenter (regarded as the son of a Māhishya by a Karapī). = *Rathakāra-tva*, am, n. the trade or business of a carriage-builder. = *Ratha-kuṭumbika*, as, or *ratha-kuṭumbin*, ī, m. a carriage-driver, charioteer, coachman. = *Ratha-kūbara*, as, am, m. n. a chariot-shaft, pole of a carriage. = *Ratha-kṛtī*, ī, m. a carriage or chariot-maker, wheelwright (regarded as the son of a Māhishya by a Karapī); N. of a Yaksha. = *Ratha-keṭu*, as, m. the flag or banner of a chariot. = *Ratha-kṛānta*, as, m., N. of a particular time (in music). = *Ratha-kṛta*, as, ā, am, Ved. purchased for the price of a chariot. = *Ratha-keṭava*, as, ā, am, Ved. abiding or remaining in a chariot. = *Ratha-keṭobha*, as, m. the shaking about of a chariot. = *Ratha-gaṇaka*, as, m. 'car-numberer,' (probably) an officer who numbers or counts a great man's chariots. = *Ratha-garbhaka*, as, m. 'an embryo-chariot,' i. e. a litter, sedan-chair, palanquin. = *Ratha-guṇṭhi*, ī, f. 'car-preservative,' a fence of wood or iron protecting a war-chariot from collisions, &c. = *Ratha-grīta*, as, m., Ved. a clever or skillful charioteer. = *Ratha-gopana*, am, n. = *ratha-guṇṭhi*. = *Ratha-granthi*, ī, m. the knot or fastening of a chariot. = *Ratha-ghoṣa*, as, m. the sound or rattling noise of a chariot. = *Ratha-śakra*, am, n. a chariot-wheel. = *Ratha-śakra-śīl*, ī, f. Ved. arranged in the form of a chariot-wheel. = *Ratha-śaraṇa*, as, m. 'chariot-foot,' a chariot-wheel; the ruddy goose. = *Ratha-śaryā*, f. chariot-course, chariot-exercise, chariot-race, travelling or going by carriage, (frequently in pl.). = *Ratha-śarṣapa*, Ved. a particular part of a chariot, the middle part where people sit, (according to Say. on Rīg-veda VIII. 5, 19. *ratha-śarṣape* = *rathasya drashṭavye madhye deśe*.) = *Ratha-śitrā*, f., N. of a river. = *Ratha-janghā*, f. a particular part of a carriage, the hinder part. = *Ratha-jit*, ī, t, t, Ved. conquering chariots, obtaining chariots by conquest; gaining desire, winning affection, (see *ratha*). = *Ratha-jūti*, ī, ī, ī, Ved. rushing along in a chariot; (ī), m. (perhaps) a proper N. = *Ratha-jñāna*, am, n. knowledge of chariots, skill in driving. = *Ratha-jñānin*, ī, ī, ī, skilled in managing a chariot, skillful in driving a carriage. = *Ratha-jara*, as, m. a crow. = *Ratha-tur*, ūr, ūr, Ved. urging a chariot, drawing a carriage. (Sūy. Rīg-veda I. 88, 2 = *rathasya-pre-rayitri*.) = *Ratha-dāru*, u, n. wood suitable for carriage building. = *Ratha-dru*, us, or *ratha-druma*, as, m. Dalbergia Ougeiuiensis. = *Ratha-dhur*, ūr, f. the pole of a chariot, shaft of a carriage. = *Ratha-dhūr-gata*, as, ā, am, gone or standing upon the fore-part of a chariot. = *Ratha-nābhi*, ī, f. the nave of a chariot-wheel. = *Ratha-nirghoṣa* or *ratha-nirhāda*, as, m. the sound or rattling of a chariot. = *Ratha-nivāna*, as, m. sound of a chariot. = *Ratha-niḍa*, as, m. the seat or inner part of a chariot. = *Ratha-nemi*, ī, f. the rim or circumference of a chariot-wheel. = *Rathan-tara*, am, n. (*ratham*, acc. c.), N. of various Sāmans; (as), m. a form of Agni (regarded as a son of Tapa); (ī), f., N. of a wife of Tapsu. = *Ratha-patha*, as, m. a carriage road. = *Ratha-paryāya*,

as, m. Calamus Rotang. = *Ratha-pāda*, as, m. 'carriage-foot,' a carriage or chariot-wheel. = *Ratha-pungava*, as, m. chief of warriors. = *Ratha-prashtha*, as, m. any one who goes before or leads a chariot. = *Ratha-prā*, ā, ā, am, Ved. (according to Say.) = *rathasya pūrayitri*, filling a chariot (with riches, said of Vāyu); (ās), f., N. of a river. = *Ratha-prota*, as, ā, am, Ved. fixed or fastened in a car. = *Ratha-prosthā*, as, m. a proper N. = *Ratha-psā*, ā, f., N. of a river. = *Ratha-handha*, as, m. 'carriage-fastening,' the fastenings or harness of a chariot. = *Ratha-maṇḍala*, as, am, m. n. a number of chariots. = *Ratha-madhya-stha*, as, ā, am, standing in the centre of a car. = *Ratha-mahotsava*, as, m. a great car-festival, the solemn procession of an idol on a car. = *Ratha-mukha*, am, n. the front or fore-part of a carriage. = *Ratha-yātrā*, f. 'car-procession,' the festive procession of an idol on a car (especially the procession of the car of Jagan-nātha). = *Ratha-yāna*, am, n. the going by carriage or in a chariot. = *Ratha-yāvan*, ā, ā, a, Ved. going by carriage or in a chariot. = *Ratha-yuga*, as, m. a chariot yoke. = *Ratha-yuj*, k, k, k, yoking carriages, harnessed to chariots (Ved.); (k), m. a charioteer. = *Ratha-yuddha*, am, n. a chariot fight, a battle (between combatants mounted) on chariots. = *Ratha-yūtha*, as, am, m. n. a quantity or number of chariots. = *Ratha-yojaka*, as, m. the yoker or harnesser of a chariot. = *Ratha-yodha*, as, m. one who fights from a chariot. = *Ratha-rāja*, as, m. 'chariot-king,' N. of an ancestor of Śākya-muni. = *Ratha-vaṇśa*, as, m. a number of carriages. = *Ratha-vat*, ān, āti, at, having or possessing carriages, accompanied with chariots; containing the word *ratha*. = *Ratha-vara*, as, m. an excellent chariot; excellent warrior. = *Ratha-vartman*, a, n. a carriage-road, highway, street. = *Ratha-vāha*, as, ī, am, drawing a carriage or chariot; (as), m. a carriage-horse, a horse yoked in a carriage; a coachman, charioteer. = *Ratha-vāhaka*, as, m. a coachman, charioteer. = *Ratha-vāhana*, as, m. a proper N.; (am), n. a movable platform or stand on which carriages may be placed. = *Ratha-vijñāna*, as, m. or *ratha-vidyā*, f. skill in managing chariots, the art of driving cars. = *Ratha-vimocana*, am, n. the unyoking of a chariot. = *Ratha-vimocaniya*, as, ā, am, relating to the unyoking of chariots. = *Ratha-vīthi*, ī, m., Ved. a proper N. = *Ratha-vīthi*, f. a carriage way, high-road, street. = *Ratha-vega*, as, m. the speed or velocity of a chariot. = *Ratha-vraja* or *ratha-vrāta*, as, m. = *ratha-vaṇśa*. = *Ratha-sakti*, ī, f. the staff which supports the banner of a war-chariot. = *Ratha-sālā*, f. a coach-house, carriage-shed. = *Ratha-sikṣā*, f. the art of driving a chariot, coachmanship. = *Ratha-sīras*, as, or *ratha-sīrsha*, am, n., Ved. = *ratha-mukha*. = *Ratha-sreṇi*, ī, f. a row of carriages, line of chariots. = *Ratha-sarga*, ās, m. a hostile encounter of chariots. = *Ratha-sattama*, as, m. a most excellent chariot; the best of warriors. = *Ratha-saptamī*, f., N. of the seventh day in the light half of the month Māgha (so called as the beginning of a Manvantara when a new Sun ascended his car). = *Ratha-sārathi*, ī, m. a charioteer, coachman. = *Ratha-sūtra*, am, n. rules or directions about carriage building. = *Ratha-stha*, as, ā, am, being on a chariot, mounted on a car; (ā), f., N. of a river. = *Rathas-pati*, ī, m. (*rathas* probably a form of the genitive; cf. *vanas-pati*), Ved. the deity presiding over pleasure (or over war-chariots). = *Ratha-sprīṣ*, k, k, k, Ved. touching the chariot. = *Ratha-svana*, as, m. the sound or rattling of chariots; (as, ā, am), Ved. having the sound of a chariot (?), having a sounding chariot; (as), m., N. of a Yaksha. = *Rathāśka* ('*tha-āk*'), as, m. a carriage axle; a measure of length, = 104 Angulas; N. of one of Skanda's attendants. = *Rathāgrya* ('*tha-ag*'), as, m. the best warrior, (sometimes incorrectly written *rathāgra*). = *Rathānga* ('*tha-an*'), am, n. any part of a carriage, (in this sense also *as*, m.); a carriage-wheel, chariot-wheel; a discus (especially

that of Kṛishṇa or Viṣṇu); a potter's wheel or lathe; (as), m. the ruddy goose, Anas Casarca; (*ā*), f., see *rathāhvā*. = *Rathānga-tulyāhvayana* ('*ga-āh*'), as, m. 'a bird' having the same name as the wheel of a carriage, i. e. the Anas Casarca or ruddy goose (= *śakra-vāka*). = *Rathānga-nāmaika*, as, or *rathānga-nāman*, ā, or *rathānga-saṁjīva*, or *rathānga-sūha*, or *rathāngāhūva* ('*ga-āh*'), or *rathāngāhvaya* ('*ga-āh*'), as, m. = *rathānga-tulyāhvayana* above. = *Rathānga-nemi*, ī, f. the circumference or felly of a chariot-wheel. = *Rathānga-pāni*, ī, m. 'having a wheel, i. e. a discus in hand,' N. of Viṣṇu. = *Rathānga-sroni-vimbā*, f. having buttocks like a wheel, i. e. semi-circular. = *Rathānika* ('*tha-an*'), am, n. an array or army of war-chariots. = *Rathāntara* ('*tha-an*'), as, m., N. of a preceptor, (for *rathātara*); N. of a Kalpa. = *Rathābhra* ('*tha-abh*') or *rathābhra-pushpa*, as, m. Calamus Rotang. = *Rathā-rathi*, ind. (fr. *ratha* + *ratha*), carriage to carriage, chariot against chariot, in closest fight; [cf. *nakhā-nakhi*.] = *Rathārūḍha* ('*tha-ār*'), as, ā, am, mounted on a chariot. = *Rathārōha* ('*tha-ār*'), as, ā, am, sitting or mounted on a chariot, one who fights from a chariot; (as), m. the mounting or ascending a chariot, entering a carriage. = *Rathārōhin* ('*tha-ār*'), ī, ī, ī, mounting a car, one who rides on or fights from a chariot. = *Rathārbhaka* ('*tha-ar*'), as, m. a small carriage. = *Rathā-vaṇṭa*, as, m. a proper N. = *Rathāvayava* ('*tha-av*'), as, m. any part or portion of a carriage. = *Rathāvarita* ('*tha-āv*'), as, m., N. of a place of pilgrimage. = *Rathāśva* ('*tha-as*'), as, m. a carriage or chariot-horse; (am), n. a carriage and horse. = *Rathā-sah*, au, m. du., Ved. able or fit to draw a chariot (said of the two horses of Vāyu). = *Rathāhar* ('*tha-ah*') or *rathāhna* ('*tha-ah*') or *rathāhna*, am, n., Ved. a day by carriage or chariot, a day's journey by carriage. = *Rathāhvā* ('*tha-āh*'), f., N. of a river, (also read *rathāhka*, *rathāngā*). = *Rathe-śitra*, as, ā, am, Ved. variegated or glittering on a chariot. = *Rathesha* ('*tha-īśa*'), as, m. the owner or master of a carriage, a warrior or combatant fighting from a chariot; (ā), f. the pole of a carriage, (for the next.). = *Ratheshā* ('*tha-iśā*'), f. the pole or shaft of a carriage, chariot-pole. = *Ratheshu* ('*tha-iśu*'), us, m., N. of a kind of arrow. = *Ratheshā*, ās, ās, am, Ved. standing on a car or chariot, moving or going by carriage, a warrior or combatant fighting from a chariot; [cf. Zend *ratheshā*.] = *Rathodha* ('*tha-ūḍha*) or *ratholha*, as, ā, am, Ved. carried on a chariot or carriage. = *Rathottama* ('*tha-ut*'), as, m. an excellent chariot or carriage. = *Rathotsava* ('*tha-ut*'), as, m. the car-festival, a solemn procession of an idol mounted on a car. = *Rathoddhata* ('*tha-ud*'), as, ā, am, Ved. haughty on his car; (ā), f., N. of a kind of metre, four times — — — — —; N. of a work. = *Rathodvaha* ('*tha-ud*') or *rathopastha* ('*tha-up*'), as, m. the seat of a chariot, seat for driving, driving-box (as lower than the main body of the car), the hinder part of a car. = *Rathoraga* ('*tha-ur*'), ās, m. pl. N. of a people. = *Rathoshmā* ('*tha-ush*'), f., N. of a river. = *Rathaughā* ('*tha-ogha*'), as, m. a number of carriages or chariots. = *Rathavijas* ('*tha-ōj*'), ās, ās, as, Ved. having the strength of a chariot, as strong as a chariot.

Rathaka, as, m. a particular part of a house.

Rathayā, f., Ved. desire for carriages or chariots.

Rathayu, us, us, u, Ved. desiring or wishing for carriages.

Ratharya, Nom. P. *ratharyati*, &c., Ved. to go or travel by carriage or chariot.

Ratharvi, f., Ved. epithet of a serpent.

Rathasyā, f., N. of a river.

Rathika, as, ī, am, going by carriage or chariot, any one who travels or rides in a carriage, the owner of a car or carriage.

Rathita, as, ā, am, equipped or furnished with a chariot.

Rathin, ī, īni, ī, having or possessing a chariot or carriage, going in a car, travelling or riding in a carriage; consisting of chariots; accustomed to chariots (said of horses, Ved.); belonging to carriages; (ī), m. an owner of a carriage, lord of chariots; a warrior who fights from a chariot; (īni), f. a number of carriages or chariots.

Rathina, as, ā, am, possessing a carriage, riding in a chariot.

Rathira, as, ā, am, possessing a carriage or chariot, going in a carriage; hastening, quick, speedy; (as), m. a warrior.

Rathirāya, Nom. P. *rathirāyati*, &c., Ved. to go quickly, hasten; (Sāy.) to possess a chariot.

Rathirāyat, an, anti, at, Ved. hastening; having chariots.

Rathī (a Vedic word formed fr. *ratha*, and used as both adj. and subst.; *rathiam* acc. sing., *rathyas* acc. pl.), one going by chariot, one who is furnished with a chariot or carriage; forming a cart-load, as much as a cart will carry, carried on a waggon, belonging to a chariot; a carriage-driver, coachman, charioteer, a warrior who fights from a chariot; a guide, leader, master, lord. — *Rathī-tamā*, as, m., Ved. chief or best of charioteers, (Sāy. = *atīśayena rathin* or *atīśayena rathitri*). — *Rathī-tara*, as, ā, am, a better or superior charioteer; (as), m., N. of a preceptor; (ās), m. pl. his descendants.

Rathikara, as, m. a proper N.

Rathiya, Nom. P. *rathiyati*, &c., to desire a chariot; to go or travel in a chariot.

Rathiyat, an, anti, at, Ved. desiring a chariot; going in a chariot.

Rathya, as, ā, am, belonging or relating to a carriage or chariot, accustomed to a carriage; delighting in roads (?); (as), m. a carriage or chariot-horse, (also ā, f.); a part of a chariot; (ā), f. a road for carriages, high-road, main road, a place where several roads meet; a number of carriages or chariots, assemblage of cars; (am), n., Ved. carriage equipments or harness, chariot trappings, a wheel or any part of a carriage; (perhaps) a chariot-race or contest with chariots; a conveyance, carriage (?). — *Rathya-čaryā*, f. = *ratha-čaryā*, q.v. — *Rathyāvasarapaṇa* ('yā-av'), am, n. walking down a road. — *Rathyopasarapaṇa* ('yā-up'), am, n. walking to a road.

र *rad*, cl. 1. P. *radati*, *rarāda*, *raditum*, to scratch, scrape; to split, chop, divide, tear, break, rend; to gnaw; to dig; to open (a road &c., Ved.); to guide, lead, conduct (Ved.); to convey anything to any one, give, dispense (Ved.); [cf. Lat. *rad-o*, *rod-o*, *ros-trum*, perhaps *radius*; probably Goth. *letan*; Angl. Sax. *letan*.]

Rada, as, ā, am, scratching, scraping, splitting, rending, tearing, gnawing; (as), m. the act of scratching or gnawing, &c.; a tooth; an elephant's tusk; a symbolical expression for the number thirty-two. — *Rada-čhāda*, as, m. 'tooth-covering,' a lip; [cf. *danta-čhāda*.] — *Radānkura* ('da-an'), as, m. the point of a tooth. — *Radā-varu*, us, us, Ved. dispensing wealth.

Radana, as, m. a tooth, tusk; an elephant's tusk; (am), n. the act of splitting, tearing, rending, gnawing. — *Radana-čhāda*, as, m. = *rada-čhāda*, a lip.

Radanikā, f. a proper N.

Radantin, ī, m. 'tusked,' an elephant.

Radin, ī, m. 'tusked,' an elephant.

र *radda*, as, m., N. of the eleventh Yoga.

र *raddha*, *raddhri*. See col. 2.

र *rady*, cl. 1. P. *radyati*, &c., to be firm.

र *radh* or *randh*, cl. 4. P. *radhyati*, *randhā* (1st pl. *randhima* or *redhima*), *randhishyati* or *randhyati*, *randhat* or *randhat* (Vedic forms *rāradhish*, *randham*, *randhā*, *randhi*, *randhis*), Inf. *randhūm*, *randhitum*, to become subject to any one (dat.), to be subdued (Ved.); to be destroyed,

perish (Ved.); to be completed or matured [cf. rt. *rādhi*]; to bring into subjection, subdue; to oppress, injure, hurt, torment, kill: Caus. P. *randhaya*ti (Ved. also A. -te), -yitum, Aor. *ararandhat* (Ved. *rāradhat*), to make subject, subdue; to pain, torment, oppress, hurt, injure, destroy, bring to nothing; to cook, prepare food: Desid. *rāradhi-shati* or *rāratsati*: Intens. *rāradhyate*, *rāradhī*, to give into the power of, hand over to; [cf. Lat. *lato*; Angl. Sax. *rendan*.]

Raddha, as, ā, am, subdued, hurt, injured.

Raddhri, dhā, m. one who subdues or oppresses, a subduer, conqueror, oppressor, tormentor.

Radhita, as, ā, am, injured, hurt.

Radhitri, tā, trī, trī, injurious, hurtful.

Radhra, as, ā, am (said to be fr. rt. *radh*, but in the first sense perhaps fr. a form *radh* = rt. *radh* or *rādhi*, q.v.; cf. Zend *avedra*), Ved. prosperous, happy, rich, wealthy, liberal; worshipping or gaining the favour of the gods; injuring, (Sāy. = *samridha* or *rādha* or *ārādha* or *hīnsaka*). — *Radhra-čoda* or *radhra-čodana*, as, m., Ved. bestowing wealth, assisting or encouraging the prosperous; driver or impeller of enemies, (Sāy. = *samridhā-nām preraka* or *hīnsakānām čodaka*). — *Radhra-tura*, as, ā, am, Ved. (according to some) = *radhra-čoda* above, (according to Sāy. on Rīg-veda VI. 18, 4. *radhra-tura* is gen. c. of *radhratur*, a subduer, injurer, &c.).

Randhaka, as, ikā, am, subduing, destroying.

Randhana, as, ī, am, one who destroys, a destroyer; (am), n. the act of destroying or annihilating; the act of cooking, preparation or dressing of food.

Randhanāya, Nom. P. *randhanāyati*, &c., Ved. to make subject, deliver into the power of, (Sāy. = *vasi-kri*.)

Randhas, ās, or *randhasa*, as, m., N. of a man belonging to the family of Andhaka.

Randhi, is, f. subjection, subjugation (Ved.); the being prepared or cooked; cooking.

Randhita, as, ā, am, subdued; destroyed; cooked, dressed (as food).

Randhisha, as, m., Ved. = *hantri*, a destroyer (Vājasaneyi-s. VIII. 55).

रन् *I. ran* = rt. *raṇ*, q.v.

रन् *I. ranti*, īs, m., Ved. (according to some) a fighter, warrior, (but according to Sāy. *ranti* = *ramamāpa*, *ramapa-śila*, delighting, taking pleasure, as if fr. rt. *ram*, see 2. *ranti* at p. 833, col. 3.)

Rantya, as, ā, am, Ved. (according to some) agreeable, pleasant, (perhaps to be connected with rt. *ram*, but in Rīg-veda X. 29, 3. another reading has *ranhya*.)

रन् 2. *ran* in Rīg-veda I. 120, 7, according to Sāy. = *rātārau* = *dātārau*, 'givers,' as if pres. part. of rt. *rā*, the sing. being substituted for the dual.

रन् *rantavya*, *ranti*, *ranti*. See p. 833.

रन् *rantu*, us, f. a way, road; a river.

रन् *rantiya*. See above.

रन् *randalā*, f., N. of Sahjñā (wife of the Sun).

रन् *randh* = rt. *radh*, q.v.

Randhaka, *randhana*, &c. See above.

रन् *randhra*, am, n. (rarely also as, m.; said to be fr. rt. *radh*, probably connected with rt. *rad*), a slit, split, opening, fissure, aperture, hole, chasm, vent, cavity, (nine openings are usually reckoned in the human body, viz. two in the nose, eyes, and ears respectively, one in the mouth, urethra, and anus, and there is an imaginary tenth opening in the skull); a symbolical expression for the number nine; N. of a particular part of a horse's head; a defect, fault, flaw, imperfection, weak part, assailable point; N. of the eighth astrological mansion. — *Ran-*

dhra-kaṇṭha, as, m. a species of plant (= *jāla-varvūra*). — *Randhra-prahārin*, ī, īni, ī, attacking the weak places (of an enemy). — *Randhra-babhrū*, us, m. a rat. — *Randhra-vaṇṣa*, as, m. a hollow bamboo. — *Randhrāgata* ('ra-āg'), am, n. a disease which attacks the throat of horses. — *Randhrānūsarin* ('ra-an') or *randhrānveshin* ('ra-an'), ī, īni, ī, looking out for flaws, picking holes, seeking for weak or assailable points; [cf. *chidrānveshin*.] — *Randhrānveshāna* ('ra-an'), am, n. the act of seeking for weak places, picking holes, searching for flaws. — *Randhrāpekshin* ('ra-ap'), ī, īni, ī, watching for weak or assailable places, spying out holes, looking out for an assailable point.

रप् *rap* [cf. rt. *lap*], cl. 1. P. *rapati*, *rarāpa*, &c., Ved. to talk (trivially), chatter; to murmur; to praise, (Sāy. *arapat* = *astaut*): Intens. Ved. *rārapiti*, to make a loud crackling noise.

Rāppa, as, ā, am, to be said or spoken.

रप् *rapas*, as, n. [cf. *repas*], defect, fault, sin; hurt, injury, (Sāy. = *pāpa*, but Rīg-veda I. 69, 4. *rapāsi* = *bādhakāni rākshasādini*, disturbing or injurious Rākshasas, &c.).

रप् *rapś*, a Vedic root, only occurring in the pres. part. below and with the preps. *pra* and *vi*; [cf. *vi-raps*.]

Rapsad-ūdhan, ā, ā or dhmī, a, Ved. having a full or distended udder, (Sāy. = *mahodhaska*.)

रप् *rapsu* (according to Mahī-dhara) = *rūpa*.

Rapsudā, du., in Rīg-veda VIII. 72, 12 (the meaning is obscure).

रफ *raph* or *ramph*, cl. 1. P. *raphati*, *ramphati*, &c., to go [cf. rt. *raph*]; to injure, hurt, kill; [cf. rt. *riph*, *riph*; cf. also Lat. *rep-o*, *serp-o*.]

Raphita, as, ā, am, Ved. injured, hurt.

रभ *rabdhri*. See below.

रभ *rabh* (originally connected with rts. *grabh*, *labh*), cl. 1. A. (in poetry also P.) *rabhate* (-ti), *rebhe*, *rapsyate*, *arabdhā*, *rabdhum*, to seize, take (Ved.); to take hold of, clasp, embrace; to desire vehemently, regret; to act rashly: Pass. *rabhyate*, *arambhi*: Caus. *rambhayati*, -yitum, Aor. *ararambhāt*: Desid. *ripsate*: Intens. *rārambhate*, *rārambhāt*, *rārabdhā*; [cf. Gr. *ῥάβννμι*, *λαμβάνω*: Lat. *rabies*, *robur*: Goth. *arbaiths*, *liban*: Angl. Sax. *earfedh*, *earfodh*, *leofian*, *lifian*, *lybbian*, (perhaps also) *a-rafian*, 'to bear'; *a-rafnan*, 'to take away': Old Germ. *laba*, *labōn*.]

Rabdhri, dhā, dhri, dhri, seizing, taking hold of; beginning [cf. *ā-rabh*]; who or what seizes, &c.

Rabha, as, m., N. of an ape (in Rāmāyaṇa IV. 33, 14).

Rabhas, as, n. violence, impetuosity, (*rabhasā*, with impetuosity, violently), zeal; force, energy, power, strength, strengthening food, oblation (Ved.). — *Rabhas-va*, ān, atī, at, Ved. possessing impetuosity, violent, impetuous, zealous. — *Rabho-dā*, ās, ās, am, Ved. bestowing strength or force, (Sāy. = *balasya dātri*.)

Rabhasa, as, ā, am (fr. *rabhas* above), impetuous, violent, rapid, fierce, wild; eager; powerful, strong, energetic; strengthening, invigorating (Ved.); joyful; (as), m. violence, impetuosity, vehemence, haste, speed, velocity, precipitation, (*rabhasāt* or *rabhasena*, with violence, impetuously, in great haste, quickly); passion, anger, ill temper, rage; passionate fondness; joy, pleasure; regret, sorrow; N. of a magical incantation recited over weapons; of a Dānava; of a king (son of Ramabha); of a lexicographer; of a Rākshasa; of an ape (in Rāmāyaṇa IV. 39, 7). — *Rabhasa-pāla*, as, m., N. of a lexicographer.

Rabhasāna, as, ā, am, Ved. = *rabhasa*, impetuous, violent, rapid.

1. *ramaniya*, as, *ā*, *am*, to be enjoyed, pleasant, agreeable, delightful, beautiful, lovely, charming, handsome. — *Ramaniya-tama*, as, *ā*, *am*, most

charming. — *Ramaṇīyā-tā*, f. or *ramaṇīyā-tva*, am, n. pleasantness, agreeableness, delightfulness, beauty, charm.

2. *ramaṇīya* (fr. *ramaṇi*), Nom. A. *ramaṇīyate*, &c., to represent or take the place of a wife, to be the mistress of any one (gen.).

Ramaṇīyaka, am, n. pleasantness, beauty, (for *ramaṇīyaka*.)

Ramaṇya, as, ā, am, (probably) = 1. *ramaṇīya*.

Ramatī, īs, f., Ved. a place of pleasant resort; (īs, īs, ī), liking to remain in one place, not straying (Ved., said of a cow); (īs), m. a lover; paradise, heaven; a crow; time; the god of love, Kāma-deva.

Ramaṇāna, as, ā, am, playing, sporting, disporting.

Ramayā, an, anti, at (fr. the Caus.), causing delight, giving pleasure; enjoying.

Ramya, as, ā, am, to be enjoyed, enjoyable, pleasing, pleasant, delightful, agreeable, beautiful, handsome; (as), m. Michelia Champaka (= *am-paka*); = *vaka-vriksha*; N. of a son of Āgnidhra; (ā), f. night [cf. *rāmyā*]; Hibiscus Mutabilis; N. of a female personification of a particular musical mode; of a daughter of Meru (wife of Ramya); of a river; (am), n. the root of Trichosanthes Dioeca; semen virile. — *Ramya-grāma*, as, m, N. of a village. — *Ramya-tā*, f. or *ramya-tva*, am, n. pleasantness, enjoyableness, agreeableness, pleasure, beauty. — *Ramya-pushpa*, as, m. Bombax Heptaphyllum. — *Ramya-phala*, as, m. a species of plant (= *kāraskara*). — *Ramya-śrī*, īs, m. N. of Vishnu. — *Ramya-sūnu*, us, us, having pleasant peaks or summits (said of a mountain). — *Ramyākṣhi* (*ṣya-ak*), īs, m. a proper N.

Ramyaka, as, m. Melia Sempervirens; the root of Trichosanthes Dioeca; N. of a son of Āgnidhra; (ā), f., scil. *siddhi*, N. of one of the eight perfections in the Sāṅkhya system, (in this sense also am, n.); (am), n., N. of a Varsha called after Āgnidhra's son Ramyaka.

Ramra, as, m., N. of Aruṇa, the charioteer of the sun [cf. *ramaṇa*]; beauty, splendor.

रमठ *ramaṭha*, ās, m. pl., N. of a people in the west of India, (also read *ramaṭa*, *rāmaṭha*); (am), n. = *rāmaṭha*, Asa Foetida. — *Ramaṭha-dhvani*, īs, m. Asa Foetida.

रमितङ्गम *ramitaṅgama*, as, m. a proper N.

रम्फ *ramph*. See rt. *raph*, p. 832.

रम्ब *ramb* [cf. rt. *rambh* below], cl. 1. A. *rambate*, *rarambe*, &c., to sound; to go (cl. 1. P. *rambati*, cf. rt. *raṇv*); to hang down, hang loosely (= rt. *lamb*).

रम्भ *rambh* [cf. rts. *ramb*, *lambh*], cl. 1. A. *rambhate*, &c., to sound, roar, bellow, low (as cows), &c., make a noise; (for *rambh*, as a form of rt. *rabh*, see rt. *rabh* at p. 832.)

2. *rambha*, as, ā, am (for 1. see p. 833, col. 1), sounding, roaring, lowing, &c.; (ā), f. a sounding, roaring; the lowing (of cattle).

Rambhāmāna, as, ā, am, sounding, roaring, bellowing, lowing.

रम्य *ramya*, *ramra*, &c. See above.

रय *ray* [cf. rt. *lay*], cl. 1. A. *rayate*, *reye*, &c., *rayitum*, to go.

रय *raya*, as, m. (fr. rt. *rī*), the stream of a river, current; rapid flow, quick motion, velocity, speed, swiftness, (*rayāt* or *rayeṇa*, quickly, immediately, straightway); course [cf. *samvatsara-r*]; impetuosity, vehemence, violence, ardour, zeal, impetuous onset; N. of a son of Purū-ravas; of a king. — *Raya-praśna-sūtra-siddhānta* or *raya-p*, N. of a work. — *Raya-rat*, ān, atī, at, possessing a rapid current or course, swift.

Rayishtha, as, ā, am, very swift or fleet, very vehement; (as), m., N. of Agni; of Kuvera; of Brahman; (am), n., N. of various Sāmans.

रयक *rayaka*, as, m. = *ravaka*.

रयि *rayi*, īs, m. (sometimes also īs, f.; fr. rt.

1. *rā*; the following forms occur in the Veda, *rayim*, *rayibhiḥ*, *rayinām*, *rayyā*, *rayyai*, *rayyām*; cf. 2. *rai*), Ved. property, goods, possessions, treasure, wealth; stuff, materials; (*raye* āngirasasya *prastobha*, N. of a Sāman). — *Rayi-da*, as, ā, am, Ved. giving property, a bestower of wealth. — *Rayi-pati*, īs, m., Ved. a lord of property or wealth. — *Rayi-mat*, ān, atī, at, Ved. possessing property, well off, rich; containing the word *rayi*. — *Rayi-vid*, t, t, t, Ved. obtaining or possessing property or wealth. — *Rayi-vridh*, t, t, t, Ved. abounding in riches, (Sāy. = *rayyā* or *dhanena* *vridha*). — *Rayi-shāc*, k, k, k, (i. e. *rayi* + *śāc*), Ved. sharing or possessing property, (Sāy. = *dhana-samavāyam*). — *Rayi-shāh*, t, t, t, (i. e. *rayi* + *śāh*), Ved. ruling over property, (Sāy. = *rayinām* *abhibhavitri*). — *Rayi-shthā*, ās, ās, am (i. e. *rayi* + *sthā*) or *rayt-sthāna*, as, ā, am, Ved. being a receptacle of riches, possessing wealth or property.

Rayikva, as, m. = *raikva*, a proper N.

Rayin-tama, as, ā, am (superl. of an unused form *rayin*; cf. Paṇ. VIII. 2. 17), Ved. possessing much property, very wealthy.

Rayiyat, an, anti, at (pres. part. fr. a Nom. fr. *rayi*), Ved. wishing for property, desiring riches.

Rayishin, ī, īṇi, ī, Ved. desiring treasures, (apparently an incorrect form.)

रय्यावट् *rayyāvṭa*, as, m. a proper N.

ररट् *rarāṭa*, am, n. (an earlier form of *lalāṭa*, q. v.), the forehead, brow; (ī), f. the forehead; twisted grass used in a particular manner for the Havir-dhāna (Ved.).

Rarāṭya, as, ā, am, belonging or relating to the forehead; (ā), f. twisted grass, (see *rarāṭi* above); the horizon.

ररावन् *rarāvan*, ā, ā, a (fr. rt. 1. *rā*), liberal, bountiful, (Sāy. = *haviḥ* *prayaśchat*.)

रर्फ *rarph* [cf. rt. *raph*], cl. 1. P. *rarphati*, &c., to go.

रलमानाय *ralamā-nātha*, as, m., N. of a poet; [cf. *ramā-nātha*.]

रला *ralā*, f. a species of bird.

रल्लक *rallaka*, as, m. a woollen cloth, woollen coverlet, blanket; a species of stag or deer; an eyelash.

रव *rava*, as, m. (fr. rt. 1. *ru*), a cry, shriek, bray, yell, howl, roar (of animals, wild beasts, &c.); song, singing (of birds &c.); hum, humming; clamour, outcry; talk; thunder; sound, noise (in general).

Ravaṇa, as, ā, am, crying, screaming, roaring, shrieking, singing, making an outcry or noise of any kind, sounding, sonorous (= *śabdāna*); jesting, a jester (= *bhaṇḍaka*); sharp, hot (= *tikṣhṇa*); unsteady, fickle, changing, = *dhācala*; (as), m. a camel; the Koil or Indian cuckoo; N. of a man; of a serpent-king; (am), n. brass, bell metal.

Ravat, ān, anti, at (for *ruvat*, q. v., pres. part. P. of rt. 1. *ru*), crying out, raising a cry, bellowing.

Bavatha, as, m. = *rava* (Ved.); the Koil or Indian cuckoo.

Ravamāna, as, ā, am (anomalous pres. part. A. of rt. 1. *ru*), crying, roaring, raising a cry.

Ravas in *purū-ravas*, *bṛihad-ravas*, q. v. v.

Rarāṇa, as, ā, am, Ved. = *ravamāna* above.

Ravitrī, tā, trī, trī, Ved. one who cries or calls out, crier, screamer.

रवक *ravaka*, as, m., N. of a Dharana or particular weight of pearls (thirty making the Dharana); also read *rayaka*, *rvaka*.)

रवणक *ravaṇaka*, a filter made of cane or bamboo.

रवि *ravi*, īs, m. (said to be fr. rt. 1. *ru*),

a particular form of the sun (sometimes regarded as one of the twelve Ādityas); the sun (in general) or the god of the sun; a mountain; N. of a Sauvitraka; of a son of Dhṛita-rāshṭra; the right canal for the passage of the vital air (?). — *Ravi-kara*, as, m., N. of a commentator. — *Ravi-kānta*, as, m. a sort of crystal (= *śūrya-kānta*). — *Ravi-guṇa*, as, m., N. of a poet. — *Ravi-ākṣa*, am, n. a particular astronomical diagram (the sun represented as a man carrying the stars on the various parts of his body).

— *Ravi-ja*, as, m. 'child of the sun,' N. of a particular Ketu; the planet Saturn. — *Ravi-lanaya*, as, m. the son of the sun, the planet Saturn. — *Ravi-tirtha*, am, n., N. of a Tirtha. — *Ravi-tejas*, as, n. the radiance of the sun. — *Ravi-datta*, as, m., N. of a priest; of a poet. — *Ravi-dina*, am, n. the day of the sun, Sunday. — *Ravi-dipta*, as, sun-lighted, sun-illuminated. — *Ravi-deva*, as, m., N. of a poet. — *Ravi-nandana*, as, m. 'son of the sun,' Manu Vaivasvata; the ape Sugriva. — *Ravi-patra*, as, m. a sort of shrub. — *Ravi-putra*, as, m. the son of the sun, the planet Saturn. — *Ravi-priya*, as, m., N. of various plants, = *lakūca*; = *āditya-patra*; = *rakta-karavira*; (ā), f., N. of Dākṣhāyāni in Gangā-dvāra; (am), n. a red lotus-flower; copper. — *Ravi-bimba*, am, n., Ved. the sun's disk. — *Ravi-maṇḍala*, am, n. the sun's orb or disk. — *Ravi-ratna*, as, m. = *ravi-kānta*. — *Ravi-ratnaka*, am, n. 'sun-jewel,' a ruby. — *Ravi-locana*, as, m. 'sun-eyed,' N. of Vishnu; of Siva. — *Ravi-loha*, am, n. copper. — *Ravi-vāra*, as, m. or *ravi-vāsara*, as, am, m. n. the day of the sun, Sunday. — *Ravi-sankrānti*, īs, f. the sun's entrance into a sign of the zodiac. — *Ravi-saṇjñaka*, am, n. copper ('called after the sun'). — *Ravi-sama-prabha*, as, ā, am, radiant as the sun. — *Ravi-sārathi*, īs, m. the sun's charioteer, i. e. Aruṇa or the Dawn. — *Ravi-suta*, as, m. son of the sun, the planet Saturn; the ape Sugriva. — *Ravi-sundara-rasa*, as, m., N. of a particular elixir. — *Ravi-sūnu*, us, m. son of the sun, the planet Saturn.

रविर् *ravitrī*. See col. 2.

रविन्द *ravinda*, am, n. = *aravinda*, a lotus, lotus-flower.

रविपुला *ra-vipulā*. See under 3. *ra*, p. 824.

रवीषु *raviṣu*, us, m. the god of love, Kāma-deva, (also read *varishu*.)

रसाना *raśanā*, f. (connected with *raśmi* below), a rope, cord, line; a rein, bridle; a girth, girdle, zone, woman's zone or girdle, (in this and the previous senses often incorrectly written *rasanā*); the tongue, (in this sense incorrect for *rasanā*); a finger (according to Naigh. II. 5). — *Rasana-sam-mita*, as, ā, am (*raśana* for *raśanā*), Ved. as long as the rope on the sacrificial post. — *Rasanā-kalāpa*, as, m. a woman's girdle formed out of several strings or threads; [cf. *kalāpa*, *raśmi-kalāpa*]. — *Rasanā-kṛita* (*ṇā-āk*), as, ā, am, Ved. guided by a cord, managed with a bridle. — *Rasanā-guṇa*, as, m. the cord of a girdle. — *Rasanāguṇa-spada* (*ṇa-ās*), am, n. the place for the girdle, waist. — *Rasanāpamā* (*ṇā-ūp*), f. 'string of comparisons,' a form of simile (when the object to which anything is compared is made the subject of another comparison, which again leads to a third and so on).

Rasanāya, Nom. A. *raśanāyate*, &c., to be guided by a rein or bridle (?).

Rasanāyamāna, as, ā, am, Ved. being guided by a rein.

रश्मि *raśmi*, īs, m. (in one passage īs, f.; connected with *raśanā* above; in Uṇādi-s. IV. 46. said to be fr. *raś*, substituted for rt. 1. *as*, to pervade; perhaps connected with rt. 1. *las*, to shine), a string, rope, cord; a bridle, rein, leash; a measuring cord or rope; a goad, whip; a finger (Ved.); a ray of light, beam [cf. *anśu*]; an eyelash (= *pakṣman*); (in Vājasaneyi-s. XV. 6. said to be) = *anna*;

[cf. probably Lat. *laqueus*.] — *Raśmi-kalāpa*, *as*, m. a pearl-necklace &c. consisting of fifty-four (or according to others fifty-six) threads. — *Raśmi-keṭu*, *us*, m. 'beam-bannered,' epithet of a Rākṣasa; of a particular comet (Ved.). — *Raśmi-kṛiḍā*, *as*, m. N. of a Rākṣasa. — *Raśmi-pati*, *iś*, m. a species of plant. — *Raśmi-patṭa*. — *Raśmi-pavitra*, *as*, *ā*, *am*, Ved. purified by rays or beams. — *Raśmi-prabhāsa*, *as*, m., N. of a Buddha. — *Raśmi-maṇḍala*, *am*, n. a circle or garland of rays. — *Raśmi-mat*, *ān*, *atī*, *at*, having rays or beams, radiant; (*ān*), m. the sun; a proper N. — *Raśmi-maya*, *as*, *i*, *am*, formed of beams, consisting of rays. — *Raśmi-mālin*, *i*, *inī*, *ś*, encircled or garlanded with rays. — *Raśmi-mūḍa*, *as*, m. 'ray-emitting,' the sun. — *Raśmi-rāja*, *as*, m. a proper N. — *Raśmi-vat*, *ān*, *atī*, *at*, having rays, radiant; (*ān*), m. the sun, (also *raśmi-vat*). — *Raśmi-sataśaśra-paripūrṇa-dhvaṇa*, *as*, m., N. of a Buddha.

Raśman, only found in inst. c. m. *raśmā* = *raśmīnā*, by a rein (Ṛg-veda VI. 67, 1).

Raśmin at the end of an adj. comp. = *raśmi*.

Raśmīa, *as*, m., N. of a Dānava.

रस I. *ras* [cf. rt. I. *rās*], cl. I. P. (sometimes also A.) *rasati* (-ie), *raśa*, *raśishyati*, *arāśi* or *arāśi*, *rasitum*, to roar, howl, bellow, neigh, yell, cry, scream, cry out, sound, make any sound or noise; to sing; to resound, reverberate; (according to Naigh. III. 14) to praise: Caus. *raśayati*, *-yitum*, Aor. *arāśat*: Desid. *raśishyati*: Intens. *rāśyate*, *rāśati*, to cry out loudly, scream aloud; [cf. Goth. *razla*; Old Germ. *rartjan*, *rerjan*; Angl. Sax. *reordian*, *varian*.]

Rasat, *am*, *antī*, *at*, crying, sounding, making any sound.

I. *rasana*, *am*, n. the act of roaring or screaming, crying, tinkling, sounding, &c., the shaking or rumbling (of the earth), croaking (of frogs); sound, noise.

I. *rasita*, *as*, *ā*, *am*, sounded, uttering inarticulate sounds; (*am*), n. a roar, scream, cry, noise, sound; the rattling of thunder. — *Rasitāśin* ('*ta-āś*'), *i*, *inī*, *t*, consuming or destroying by mere noise.

I. *rasitṛi*, *tā*, *trī*, *trī*, one who roars or bellows.

Rāśayamāna, *as*, *ā*, *am* (fr. the Intens.), crying out or howling very loud.

रस 2. *ras* (perhaps to be regarded as a Nominal fr. *rasa* below), cl. I. 4. 10. P. *rasati*, *rasayati*, *rasayati* (also *rasāpayati*; in Ved. occasionally A. *rasayate*), to taste, relish; to feel, perceive, be sensible of; to love: Pass. *rasyate*: Desid. *raśayishati*, to desire to taste.

Rasa, *as*, m. (perhaps connected with *rt. ram*), the sap or juice of plants, juice of fruit; juice of the sugar-cane, syrup; (metaphorically) the best or finest or prime part of anything, essence, marrow; any liquid or fluid, (*gavām rasaḥ*, milk), water, liquor, drink; milk; melted butter; any mixture, draught, elixir, potion; nectar; poison, poisonous drink; soup, broth; a constituent fluid or essential juice of the body, serum, (especially) the primary juice called chyle (formed from the food and changed by the bile into blood); mercury, quicksilver (sometimes regarded in philosophical works as a kind of quintessence of the human body or as possessing some supernatural power over its juices; elsewhere regarded as the seminal fluid of Siva); semen virile; taste, savour, flavour, relish, (the six principal tastes are said to be *madhura*, *amla*, *lavana*, *kaṭuka*, *tikta*, and *kashāya*, q. v. v.); a symbolical expression for the number six; anything used to give relish, a condiment, sauce, spice, seasoning; the organ or instrument of taste, the tongue; taste or inclination for anything, appetite, enjoyment of anything, love, affection, desire; anything that stimulates enjoyment, pleasure, charm, grace, elegance, beauty, sweetness, spirit, wit; taste, style, character (of a work); taste, sentiment, feeling, emotion, pathos, affection, passion, disposition, (in dramatic composition ten Rasas are enumerated, viz. *śṛṅgāra*, love; *vīra*, heroism; *bhāta*, disgust; *raudra*, anger or fury; *hāsyā*,

mirth; *bhāyanaka*, terror; *karuṇa*, pity; *adbhuta*, wonder; *śānta*, tranquillity or contentment; *vāt-sālyā*, paternal fondness: according to some only nine or eight are enumerated, the last or last two being omitted); myrrh; any mineral or metallic salt (as sulphur, borax, green vitriol, &c.); a metal or mineral in a state of fusion; gold; a kind of metre consisting of four times seventy syllables; = *śabda*?; (*ā*), f. moisture, humidity (Ved.); N. of a river (Ved.); a mythical stream supposed to flow round the earth and the atmosphere (Ved.); the lower world, hell [cf. *rasā-tala*]; the earth, ground, soil; the tongue; N. of various plants, *Clypea* *Hernandifolia*; *Boswellia* *Thurifera*; *Panicum* *Italicum*; a vine or grape; = *kākolī*; (*am*), n. myrrh; milk; taste; [cf. according to some, Gr. *ῥόσος*; Lat. *ros*, *ror-is* (for *ros-is*); Lith. *rasa*; Russ. *rosa*.]

— *Rasa-karpūra*, *am*, n. sublimate or muriate of mercury (made with sulphur, mercury, and common salt; the crystals formed in the first operation are sublimed a second time). — *Rasa-karman*, *a*, n. or *rasa-kalpanā*, f. preparation of quicksilver, any process undergone by quicksilver. — *Rasa-kalyāṇini-vrata*, *am*, n., N. of a particular ceremony; of the twenty-second chapter of the Bhavishyottara-Purāṇa; of the sixty-second chapter of the Matsya-Purāṇa. — *Rasa-kulya*, f., N. of a river in Kuśa-dvīpa. — *Rasa-keṭu*, *us*, m., N. of a prince. — *Rasa-kesara*, *am*, n. camphor. — *Rasa-komala*, *am*, n. a particular mineral. — *Rasa-kriyā*, f. application of fluid remedies or fomentations. — *Rasa-gandha*, *as*, *am*, m. n. gum-myrrh. — *Rasa-gandhaka*, *as*, m. myrrh; brimstone, sulphur. — *Rasa-garbha*, *am*, n. a collyrium made from the juice of the Curcuma *Xanthorrhiza*; a mineral preparation, vermilion.

— *Rasa-graha*, *as*, *ā*, *am*, apprehending or perceiving flavours, having a taste for enjoyments, appreciating pleasures; (*as*), m. the organ of taste. — *Rasa-grāhaka*, *as*, *ikā*, *am*, apprehending or perceiving flavours, sensible of flavour. — *Rasa-ghana*, *as*, *ā*, *am*, Ved. full of juice, consisting entirely of juices. — *Rasa-ghna*, *as*, m. borax. — *Rasa-śāndrikā*, f., N. of Sankara's commentary on the Abhijñāna-śakuntala. — *Rasa-śāntāmaṇi*, *iś*, m., N. of a medical work. — *Rasa-jā*, *as*, *ā*, *am*, originating in fluids, produced from liquids; proceeding from chyle; born in passion; (*as*), m. sugar, molasses; any insect engendered by the fermentation of liquids; (*am*), n. blood. — *Rasa-jña*, *as*, *ā*, *am*, knowing tastes, discriminating or appreciating flavour or excellence, knowing what gives real enjoyment, knowing the true essence of things, capable of discerning the spirit or beauty of anything, well versed in any knowledge; (*as*), m. a poet or man of discrimination, any writer who understands the Rasas; an alchemist who understands the magical properties of mercury; a physician; a preparer of mercurial and chemical compounds; (*ā*, *am*), f. n. the tongue. — *Rasajñatā*, f. or *rasajña-tva*, *am*, n. knowledge of flavours; acquaintance with the true essence of things, poetical skill or taste; alchemy; discrimination, skill, experience. — *Rasa-jñāna*, *am*, n. knowledge of tastes (a branch of medical science). — *Rasa-jyeshtha*, *as*, m. the first or best taste, sweet taste, sweetness; the sentiment of love. — *Rasa-tanmātra*, *am*, n. the subtle element or rudiment of taste. — *Rasa-tama*, *as*, m., Ved. the juice of all juices, best juice, essence of essences. — *Rasa-taranginī*, f., N. of a treatise on poetical sentiment or pathos by Bhānu-datta; of another work. — *Rasa-tas*, ind. according to taste or flavour. — *Rasa-tā*, f. or *rasa-tva*, *am*, n. fluidity, juiciness, the being chyle, state of chyle. — *Rasa-tejas*, *as*, n. 'strength of the chyle,' blood. — *Rasa-ta*, *as*, *ā*, *am*, emitting juice or sap, emitting resin; (*as*), m. 'giver of fluids or mixtures,' a physician.

— *Rasa-darpaṇa*, *as*, m. 'mirror of the Rasas,' N. of a medical work. — *Rasa-dālikā*, f. a kind of sugar-cane. — *Rasa-dīpikā*, f. 'lamp of the Rasas,' N. of a medical work. — *Rasa-drāvin*, *i*, m. a kind of citron (= *madhura-jambīra*). — *Rasa-dhātu*, *u*, n. 'fluid-metal,' quicksilver. — *Rasa-nātha*, *as*,

m. 'chief of fluids,' quicksilver, mercury. — *Rasa-nāyaka*, *as*, m. 'leader or lord of quicksilver,' N. of Siva. — *Rasa-nirṛiti*, *iś*, f. cessation or loss of taste, &c. — *Rasa-netrikā*, f. realgar, red arsenic. — *Rasan-tama*, *as*, *ā*, *am*, Ved. = *rasa-tama*. — *Rasa-paddhati*, *iś*, f., N. of a medical work. — *Rasa-pāka-jā*, *as*, m. 'produced by the cooking of juices,' sugar. — *Rasa-pāka*, *as*, m. 'cooker of sauces or flavours,' a cook. — *Rasa-pārijāta*, *as*, m. 'the Pārijāta tree of Rasas,' N. of a work on medicine. — *Rasa-pushpa*, *am*, n. a particular preparation of mercury, a kind of muriate formed by subliming in close vessels a mixture of sulphur, mercury, and common salt. — *Rasa-pradīpa*, *as*, m. 'lamp of the Rasas,' N. of a work on medicine; of a work on rhetoric. — *Rasa-prabandha*, *as*, m. 'connection of Rasas,' any poetical composition, (especially) a drama. — *Rasa-phala*, *as*, m. a cocoa-nut tree (the fruit of which contains a fluid). — *Rasa-bandhana*, *am*, n. (probably) a particular part of the intestines. — *Rasa-bodha*, *as*, m. knowledge of taste (especially in poetic composition). — *Rasa-bhanga*, *as*, m. interruption or cessation of passion or sentiment. — *Rasa-bhava*, *am*, n. 'produced from chyle,' blood. — *Rasa-bhasman*, *a*, n. calx or oxide of mercury. — *Rasa-bheda*, *as*, m. a particular preparation of quicksilver. — *Rasa-bhedin*, *i*, *inī*, *t*, discharging juice (said of fruits which burst with ripeness). — *Rasa-bhojana*, *as*, *ā*, *am*, feeding on liquids or fluids; (*am*), n. an entertainment given to Brāhmins in which they are feasted with the juice of mangoes. — *Rasa-manjari*, f., N. of a treatise by Bhānu-datta on the Rasas, (describing the various kinds of heroes and heroines, their feelings, passions, and peculiarities). — *Rasa-maya*, *as*, *i*, *am*, formed of juice or sap, consisting of fluid, juicy, liquid; savoury; consisting of quicksilver; full of taste, delightful, of great beauty, charming. — *Rasa-mala*, *am*, n. the refuse of the juices (of the body), impure excretions. — *Rasa-mahārṇava*, *as*, m. 'ocean of Rasas,' N. of a work. — *Rasa-mātrikā*, f. 'mother of taste,' the tongue. — *Rasa-mātra*, *am*, n. = *rasa-tanmātra*. — *Rasa-mūla*, f., N. of a Prakṛit metre consisting of four times twenty-four instants. — *Rasa-yāmala*, *am*, n., N. of a medical work. — *Rasa-yoga*, *ās*, m. pl. scientifically mixed juices or prepared mixtures. — *Rasa-ratna*, *am*, n. 'jewel of Rasas,' N. of a medical work. — *Rasa-ratna-dīpikā*, f. and *rasa-ratna-pradīpa*, *as*, m. and *rasa-ratna-hāra*, *as*, m. and *rasa-ratnāṅkara* ('*na-āṅ*'), *as*, m. and *rasa-ratnāvalī* ('*na-āṅ*'), f. and *rasa-rahasya*, *am*, n., N. of various works treating of the Rasas and of medicine. — *Rasa-rāja*, *as*, m. 'king of fluids,' quicksilver; = *rasānjana*. — *Rasa-rāja-lakṣmī*, *iś*, f. and *rasa-rāja-śankara*, and *rasa-rājahāṇsa*, *as*, m., N. of three medical works. — *Rasa-leha*, *as*, m. quicksilver. — *Rasa-vat*, *ān*, *atī*, *at*, having juice or sap, full of juice, juicy, succulent; tasteful, sapid, savoury, luscious, well-seasoned, well-flavoured, strong; containing the essence (of anything); moist, well-watered; tasty, charming, elegant, graceful, beautiful; possessing love and the other Rasas; impassioned, full of feeling (in rhetoric applied to the poetical description of inanimate objects as affected by emotions of love and jealousy); spirited, witty; (*atī*), f. a kitchen; N. of an erotic poem; of a supplement to the Saṅkṣipta-śāra by Jūmāra-nandin. — *Rasavat-tā*, f. juiciness, savouriness, sapidity; tastefulness; elegance, beauty, gracefulness. — *Rasa-varja*, *as*, m. avoidance of tastes or flavours. — *Rasa-vaha*, *as*, *ā*, *am*, bringing or producing juice. — *Rasa-vikraya*, *as*, m. the sale of stimulating juices or liquors. — *Rasa-vikrayin*, *i*, m. syrup-seller, liquor-seller, a dealer in essences or spices. — *Rasa-vid*, *t*, *t*, *t*, knowing tastes, knowing or appreciating flavours, having good taste, discriminating. — *Rasa-vīśha*, *as*, m. a more excellent juice or flavour. — *Rasa-śāstra*, *am*, n. the science of Rasas, alchemy. — *Rasa-śodhana*, *as*, m. borax; (*am*), n. purification of quicksilver. — *Rasa-sangraha-siddhānta*, *as*, m., N. of a medical work.

— *Rasa sāgara*, *as*, m. 'ocean of Rasas,' N. of a work on medicine; of a work on rhetoric. — *Rasa-sāra*, N. of a commentary on the second book of the *Kīraṇavāṭ*. — *Rasa-siddha*, *as*, ā, *am*, brought to perfection by means of quicksilver; skilled in alchemy; well versed in or conversant with the poetical Rasas, accomplished in poetry. — *Rasa-siddhānta-sāgara* and *rasa-sindhu* and *rasa-sudhā-kara* and *rasa-sudhāmbhodhi* ('*dhā-am*') and *rasākara* ('*sa-āk*'), N. of various works on medicine or on the Rasas. — *Rasa-siddhi*, *is*, f. perfection attained by means of quicksilver, knowledge of the art of performing various chemical operations with mercury which with certain mystical rites secure health and wealth to the adept; skill in alchemy. — *Rasa-sindura*, *am*, n. a sort of factitious cinabar made with zinc, mercury, blue vitriol, and nitre fused together. — *Rasa-ethāna*, *am*, n. cinabar or vermilion. — *Rasa-hridaya*, *am*, n. N. of a work on alchemy. — *Rasā-khana*, *as*, m. 'digging or scratching in the soil,' a cock. — *Rasāgraja* ('*sa-ag*'), *am*, n. = *rasājīvana*. — *Rasājīvana* ('*sa-ai*'), *am*, n. vitriol of copper or a sort of collyrium prepared from it with the addition of Curcuma or (according to some) from the calx of brass with Amomum Anthorhiza or (according to others) from lead-ore. — *Rasādhyā* ('*sa-ād*'), *as*, ā, *am*, abounding in juice or sap, abounding in moisture; (*as*), m. Spondias Mangifera. — *Rasā-tala*, *am*, n. N. of one of the seven hells or regions under the earth, (see *pātāla*); the lower world or hell in general, (not to be confounded with Naraka or the place of punishment); N. of the fourth astrological mansion. — *Rasātmaka* ('*sa-āt*'), *as*, *ikā*, *am*, having juice or sap for its essence, consisting of nectar; having the nature of liquid or fluid; characterized by sapidity or savour; having taste or flavour; having grace or elegance for its essence, elegant, beautiful. — *Rasādāna* ('*sa-ād*'), *am*, n. the taking or drawing up of moisture, drying up or absorption of fluid, sucking, suction. — *Rasādāhāra* ('*sa-ād*'), *as*, m. 'receptacle of fluids or moisture,' the sun. — *Rasādāhāra* ('*sa-ād*'), *am*, n. Ved. retention of moisture (by the sun's rays). — *Rasādāhika* ('*sa-ād*'), *as*, ā, *am*, full of taste, tasty, elegant, abounding in enjoyments; (*as*), m. borax; (*ā*), f. a species of plant. — *Rasādhipatyā* ('*sa-ād*'), *am*, n. dominion over the lower world. — *Rasādhyaksha* ('*sa-ād*'), *as*, m. a superintendent of liquors or fluids. — *Rasānupradīna* ('*sa-an*'), *am*, n. Ved. the bestowing of moisture, (according to Yaska one of the functions of Indra). — *Rasāntara* ('*sa-an*'), *as*, m. another taste or flavour; another pleasure or enjoyment; different passion or emotion, change of feeling or sentiment. — *Rasā-pāyin*, *i*, m. 'drinking with the tongue,' a dog. — *Rasābhāsa* ('*sa-abh*'), *as*, m. the semblance or mere appearance of sentiment, a sentiment attributed to an inanimate object; the unsuitable manifestation of a sentiment. — *Rasābhiniśeṣa* ('*sa-abh*'), *as*, m. accession of sentiment, intensity of feeling or passion. — *Rasābhityanijikā* ('*sa-abh*'), f. N. of a commentary. — *Rasābhyanantara* ('*sa-abh*'), *am*, n. inside the waters. — *Rasāmrīta* ('*sa-am*') and *rasāmrīta-sindhu* and *rasāmbhodhi* and *rasāmbho-nidhi* ('*sa-am*'), N. of various medical works. — *Rasāmla* ('*sa-am*'), *as*, m. a kind of sorrel (= *amlā-velasa*); vinegar made from fruit; sour sauce, (especially) tamarind sauce; = *erikāmla*, *ekra*. — *Rasāyana* ('*sa-ay*'), *as*, m. a particular drug used as a vermifuge (= *vidāṅga*); an alchemist; N. of Garuḍa; (*ī*), f. a canal or channel for the fluids (of the body), a vessel conveying chyle, a lacteal or absorbent vessel; N. of various plants, = *quidī*, *kāka-mācī*, *muhā-karaija*, *goraksha-lupthā*, *mūṅga-cēḥadā*; (*am*), n. a medicine supposed to prevent old age and prolong life, an elixir, elixir vitae; any medicine or medicinal compound; alchemy, chemistry, the employment of mercury as a remedy or for magical purposes; (according to native lexicographers also) buttermilk; poison; long pepper (?). — *Rasāyana-phalā*, f. Ter-

minalia Chebula or Citrina. — *Rasāyana-śreṣṭha*, *as*, m. 'best of elixirs,' mercury. — *Rasāyana* ('*sa-ay*') and *rasāmbhodhi* ('*sa-ab*'), *as*, m. two works on medicine. — *Rasālaya* ('*sa-ā*'), *as*, m. the seat or abode of the Rasas; the seat of enjoyments; (*ā*), m. pl. N. of a people. — *Rasāvatāra* ('*sa-av*'), *as*, m. N. of a medical work. — *Rasāśa* ('*sa-āśa*'), *as*, m. the drinking or consuming of liquors. — *Rasāśin* ('*sa-ās*'), *i*, *inī*, *i*, drinking or enjoying liquids. — *Rasāśir* ('*sa-ās*'), *īr*, *īr*, *īr*, Ved. mixed with juice or liquid, (Sāy.) mixed with milk. — *Rasāśvāśā* ('*sa-ās*'), f. a kind of creeper (= *palāśī*). — *Rasāśvāda* ('*sa-ās*'), *as*, m. the sipping of juices or liquids; the perception of enjoyment, sense of joy or pleasure. — *Rasāśvādīn* ('*sa-ās*'), *i*, *inī*, *i*, tasting juice, perceiving or apprehending flavours; (*i*), m. 'juice-sipper,' a bee. — *Rasāśva* ('*sa-āś*'), *as*, m. turpentine, the resin of Pinus Longifolia. — *Rasendra* ('*sa-in*'), *as*, m. 'chief of fluids or metals,' quicksilver, mercury; the philosopher's stone (the touch of which turns iron to gold). — *Rasendra-kalpa-druma*, *as*, m. N. of a work by Rāma-kṛṣṇa treating of the preparation of mercury and minerals or metals for medicinal uses. — *Rasendra-cintā-maṇi*, *is*, m. N. of a similar work to the above by Rāma-āndra. — *Rasēśvara* ('*sa-īs*'), *as*, m. 'lord of fluids or metals,' mercury, quicksilver; [cf. *rasendra*]. — *Rasēśvara-darśana*, *am*, n. the science of the application of mercury to various chemical and magical operations, the doctrine of alchemy. — *Rasēśvara-siddhānta*, *as*, m. N. of a work establishing the efficacy of mercury in alchemy. — *Rasottama* ('*sa-ut*'), *as*, m. Phaseolus Mungo, = *mudga*; (*am*), n. (?), 'best of liquids,' milk. — *Rasotpatti* ('*sa-ut*'), *is*, f. production of taste or flavour; development of passion or sentiment; generation of the vital fluids. — *Rasodadhi* ('*sa-ud*'), *is*, m. 'ocean of Rasas,' N. of a rhetorical treatise on the Rasas. — *Rasodbhava* ('*sa-ud*'), *am*, n. 'produced in water,' a pearl. — *Rasopala* ('*sa-up*'), *am*, n. 'water-stone,' a pearl. — *Rasollāsa* ('*sa-ul*'), *as*, m. 'the spontaneous evolution of the fluids (or juices) of the body, without nutriment from without,' N. of one of the eight Siddhis or states of perfection, (also written *rasollāsa*); springing up of desire, increase of longing (for anything). — *Rasaukas* ('*sa-ōk*'), *āṇsi*, n. pl. the habitations of the lower world; (*ās*, *ās*, *as*), inhabiting the lower regions; (*ās*), m. an inhabitant of the lower world.

Rasaka, *as*, m. stewed or boiled meat, broth, soup made from meat, (also *am*, n.)

Rasat, *am*, *anti*, *at*, tasting, perceiving flavour.

2. *rasana*, *as*, m. (for 1. *rasana* see p. 835, col. 1), phlegm (regarded as the cause of taste to the tongue); (*ā*), f. the tongue; N. of two plants, = *rāsnā*; = *gandha-bhadra*; (incorrectly) = *raśnā*; (*am*), n. tasting, taste, flavour, savour; the organ of taste; the being sensible of (anything), perception, apprehension, sense. — *Rasanā-rada*, *as*, m. 'having the tongue for teeth,' a bird. — *Rasanā-lih*, *f*, m. 'licking with the tongue,' a dog. — *Rasanendriya* ('*na-in*'), *am*, n. the organ of taste, the tongue.

Rasayati, *is*, f. (fr. a Nom. base *rasaya*), taste, flavour.

Rasayitavya, *as*, ā, *am*, to be tasted, tasty, palatable.

Rasayitṛi, *tā*, *trī*, *trī*, one who tastes, a taster.

Rasayitvā, ind. having tasted.

Rasāyaka, *as*, m. a kind of grass.

Rasāyā, *as*, ā, *am* (fr. a Nom. *rasāya*), Ved. to be made savoury or tasteful; juicy, tasteful, savoury.

Rasāla, *as*, m. N. of various plants and trees, the mango tree; the sugar-cane; a kind of sugar-cane (= *pūṇḍraka*); the olibanum tree; the bread-fruit tree; wheat; a kind of grain; a kind of mouse; (*ā*), f. curds mixed with sugar and spices; the tongue; Dūrva grass; Desmodium Gangeticum; a vine or grape; (*ī*), f. a kind of sugar-cane; (*am*), n. frankincense; gum-myrrh.

Rasālasā, *f*. any tubular vessel of the body (espe-

cially one conveying the fluids), a vein, artery; a nerve, tendon.

Rasāliha, f. Hemionitis Cordifolia.

Rasika, *as*, ā, *am*, = *rasa*, tasty, savoury, flavoured, well-tasted, sapid, tasteful (as a dish, composition, &c.), full of feeling or passion, impassioned, graceful, elegant, beautiful; spirited, witty, facetious, humorous; having a discriminating taste, apprehending or appreciating flavour or excellence, appreciative; having a liking or passion for, taking pleasure in, delighting in (sometimes with loc. or at the end of a comp.); fanciful; lustful; (*as*), m. a man full of feeling or passion; a libertine; Ardea Sibirica (= *sārusa*); a horse; an elephant; (*ā*), f. the juice of the sugar-cane, molasses; curds with sugar and spice; the tongue [cf. *rasanā*]; a woman's girdle [cf. *rasanā*]. — *Rasika-tā*, f. tastefulness, savouriness, sapidity; taste, feeling, the having a taste for; taking pleasure in. — *Rasika-raijani*, f. N. of a commentary. — *Rasika-ramaṇa*, *am*, n. N. of a poem by Raghu-nātha, (it consists of eighteen chapters, and contains the life and adventures of Dur-vāsas, a Vaiṣṇava preceptor and ascetic). — *Rasikā-bhāra*, *as*, m. a man who has a passionate wife or one full of feeling. — *Rasikeśvara*, *as*, m. (probably fr. *rasikā*, a passionate woman, + *īśvara*), N. of Kṛṣṇa.

2. *rasita*, *as*, ā, *am* (for 1. see p. 835, col. 1), tasted; having taste or flavour or sentiment; covered or overlaid with gold, gilded, plated, (in this sense fr. *rasa*, gold, + *īta*); (*am*), n. vinous liquor, wine.

Rasita-vat, *ān*, *atī*, *at*, one who has tasted, &c.

2. *rasitṛi*, *tā*, *trī*, *trī*, = *rasayitṛi*, a taster.

Rasin, *i*, *inī*, *i*, having juice or sap, juicy, liquid; tasteful, spirited, full of feeling, impassioned; having good taste, having a taste for the beautiful.

Rasya, *as*, ā, *am*, juicy, tasty, savoury, palatable; (*ā*), f., N. of two plants, = *rāsnā*; = *pāṭhā*; (*am*), n. blood (supposed to be produced from chyle).

Rasyamāna, *as*, ā, *am*, being tasted.

rasuna, *as*, m. = *rasana*, *laṣuna*.

Rasona or *rasonaka*, *as*, m. a kind of garlic, shallot, Allium Ascalonicum.

rasna, *am*, n. (said to be fr. rt. 1. *ras*), a thing, object.

rah (perhaps originally *radh*), cl. 1. P. *rahati*, *rarāha*, *rahitum*, cl. 10. P. *rahayati*, *ararahat* or *arirahat* (?), *rahayitum*, to leave, quit, relinquish, abandon, desert, give up, surrender, resign; [cf. Gr. *λανθάνω*, *ἐλαβον*, *λάθρα*, *ἀλήθως*; (probably) *ἐρημος*; perhaps also *λόχος*, *λέχος*: Lat. *lates*; *lectum*, *lego*: Goth. *ligan*, *lagjan*: Angl. Sax. *leggan*, *liggan*: Lith. *leidmi*, *leidziu*.]

Raha, *as*, m. = 1. *rahas* below. — *Raha-rūḍha-bhāva*, *as*, ā, *am*, withdrawn into privacy, being private or in secret. — *Raha-si*, *ūs*, f., Ved. a woman bringing forth (a child) in secret, a bad woman who conceals the birth of her child. — *Raha-stha*, see under 1. *rahas* below.

Rahana, *am*, n. the act of quitting, desertion, abandonment; separation.

Rahayat, *an*, *anti*, *at*, quitting, abandoning.

1. *rahas*, *as*, n. (for 2. see p. 837, col. 1), loneliness, solitariness, solitude, privacy, secrecy, retirement, (*rahasi*, in secret, secretly, privily; *rahasu*, privately, in private, secretly); a lonely or deserted place, private or solitary abode, hiding-place; a secret, mystery, mystical truth; sexual intercourse, copulation; a privacy; (*as*), ind. in a solitary place, in secret, secretly, clandestinely, privately, privily, (opposed to *pra-kāsam*). — *Rahab-stha* or *raha-stha*, *as*, ā, *am*, standing or being in a lonely place or in private, being apart, being alone; being in the enjoyment of love. — *Rahas-kara*, *as*, *i*, *am*, executing a secret commission. — *Rahi-kri*, cl. 8. P. *-karoti*, &c., or *rahi-bhū*, cl. 1. P. *-bhavati*, &c., to withdraw to a solitary place, retire apart. — *Rahi-bhūta*, *as*, ā, *am*, withdrawn to a lonely place, retired. — *Raho-*

gata, as, ā, am, being in a lonely place, being alone; secret, clandestine, concealed, private.

Rahasa in *anu-r°*, &c. = 1. *rahas*, p. 836, col. 3. *Rahasānandin* or *rahasānandin* (?), ī, m., N. of a grammarian.

Rahasya, as, ā, am, secret, private, clandestine, concealed; mysterious; fit to be concealed; (*am*), n. a secret, any secret doctrine or mystery, anything hidden or recondite, mystical or esoteric teaching; an Upanishad (Manu II. 165); (*am*), ind. in secret, secretly, privately; (*ā*), f., N. of a river; of two plants, = *rāsā*; = *pāṭhā*. — *Rahasya-traya-sāra*, 'essence of the three mystical doctrines', N. of a treatise by Venkata Ācārya (being a short exposition in verse of the doctrines of the Vedānta according to Rāmānuja). — *Rahasya-dhārīn*, ī, inī, i, secret-possessing, being in possession of a secret or mystery, initiated into a secret rite or mystery. — *Rahasya-bheda, as, m.* or *rahasya-bhedana, am, n.* or *rahasya-vibheda, as, m.* revealing a secret, disclosure of a secret or mystery. — *Rahasya-vrata, am, n.* 'mystical-vow', the mystic science of obtaining command over magical weapons.

Rahasya, us, m. a proper N.

Rahāṭa, as, m. (perhaps for *raho-ṭa*), a counsellor, minister; a ghost, spirit; a spring.

Rahāya (fr. *rahas*), Nom. A. *rahāyate*, &c., to be lonely or private, &c.

Rahita, as, ā, am, left, quitted, forsaken, abandoned, deserted; lonely, solitary; deserted by, separated from, free from, deprived of, void or destitute of, without (with inst. or at the end of comps. or sometimes at the beginning, e.g. *bhartrā rahitā*, a woman separated from her husband; *ratna-rahita* or *rahita-ratna*, destitute of gems); (*am*), n. privacy, secrecy, (*rahite*, loc. c. in secret, in privacy, secretly, privately.)

Rahi-kṛt, rahi-bhū. See under 1. *rahas*, p. 836.

रहस 2. *rahas*, *as, n.* = *raṇhas*, swiftness, rapidity. (For 1. *rahas* see p. 836, col. 3.)

रहगुण *rahugāṇa, ās, m. pl.*, N. of a family belonging to the race of Angiras; (*as*), m., N. of the author of the hymns Ṛig-veda IX. 37, 38.

रा 1. *rā*, cl. 2. P. (Ved. also A.) *rāti* (-te), *rarava*, &c. (Vedic forms *rāate*, *arāsa*, *rāsam*, *rāsāt* [see 2. *rās*], *rāsava*, *rarate*, *rarāthām*, *rarāsa*, *raridhvam*, *rīrīhi*, *rare*, *rarāthe*, *rarima*, *rarivas*, *rāsīya*, Inf. *rātave*), to grant, give, bestow, impart, give up, surrender.

Rarāṇa, as, ā, am, Ved. giving, bountiful, (see Ṛig-veda I. 117, 24.)

2. *rā, ās, ām*, (at the end of a comp.) granting, bestowing, giving; (for *rā*, fem. of 2. *ra*, see p. 824, col. 3.)

Rākā, f. (according to Upādi-s. III. 40. fr. rt. 1. *rā* above), the goddess presiding over the actual day of full moon (or regarded as the Full Moon's consort; Anu-mati is supposed to preside over the previous day); the day of full moon, full moon; N. of a daughter of Angiras and Smṛiti; of a daughter of Angiras and Sradhā; of the wife of Dhātṛi and mother of Prāṭṛi; of a Rākshasi, mother of Khara and Śūpa-pākṣā; of a daughter of Su-mālin; of a river; itch, scab; a girl in whom menstruation has just commenced. — *Rākā-bandra, as, m.* full moon. — *Rākā-niśā, f.* the night of full moon. — *Rākā-pati, is, or rākā-ramaṇa, as, m.* 'husband of Rākā', full moon. — *Rākā-vibhāvari, f.* the night of full moon. — *Rākā-vibhāvari-jāni, is, m.* 'the consort of the night of Rākā', full moon. — *Rākā-śaśāṅka, as, or rākā-śaśin, ī, m.* full moon. — *Rākāndivara-bandhu* ('*kā-in*'), *us, m.* full moon. — *Rākēṣa* ('*kā-īśa*'), *as, m.* full moon; N. of Śiva.

Rāta, as, ā, am, given (Ved. *rātam astu*, 'let it be given'; cf. Lat. *ratum esto*), presented, bestowed (often at the end of comps.; cf. *asmad-r°, kirtti-r°, deva-r°, brahma-r°*); (*as*), m. a proper N. — *Rāta-manas, ās, ās, as*, Ved. having a ready

or willing mind, ready, willing. — *Rāta-havis, is, is, Ved.* one who offers oblations. — *Rāta-havya, as, ā, am*, Ved. one who willingly presents offerings, a liberal offerer or worshipper (of the gods), one to whom the offering is presented, one who receives the oblation; (*as*), m., N. of a Ṛishi with the patronymic Ātreya (author of Ṛig-veda V. 65, 66).

Rāti, is, is or ī, 4, Ved. ready or willing to give, generous, favourable; ready, willing; (*is*), m. a friend, (opposed to *a-rāti*); (*is*), f. the act of giving or granting, bestowal, presentation, favour; a gift, present, offering, oblation; *Indrasya rātiḥ*, N. of a Sāman. — *Rāti-shāḍ, k, k, k* (*shāḍ* for *sāḍ*), Ved. granting favours, dispensing gifts, liberal, bountiful, generous.

Rāvan, ā, m., Ved. a giver, bestower; [cf. *a-r°*.]

राउल *rāula, as, m.* a proper N.

राकिणी *rākiṇī, f.*, N. of a Tantra goddess.

राक्य *rākya, as, &c.*, coming or descended from Raka.

राक्षस *rākshasa, as, ī, am* (fr. 2. *rakshas*, q. v.), of or belonging to a Rakshas or evil demon, like a Rakshas, demoniacal, infested by demons; (scil. *vivaha* or *vidhi*) one of the eight forms of marriage (the violent seizure and rape of a girl after the defeat or destruction of her relatives, see Manu III. 33); (*as*), m. an evil being or demon, an evil or malignant spirit, a Rakshas, (the Rākshasas are sometimes regarded as produced from Brahmā's foot, sometimes with Rāvana as descendants of Pulastya; elsewhere they are styled children of Khasā or Su-rasā; according to some they are distinguishable into three classes, one sort being of a semi-divine nature and ranking with Yakshas &c., another corresponding to Titans or relentless enemies of the gods, and a third answering more to demons, imps, fiends, goblins, going about at night, haunting cemeteries, disturbing sacrifices and devout men, animating dead bodies, ensnaring and even devouring human beings, and generally hostile to the human race; this last class is the one most commonly denoted by the term Rakshas or Rākshasa; their place of abode, according to the Rāmāyaṇa, was Lankā in Ceylon, where resided their chief, Rāvaṇa, q. v.; in Rāmāyaṇa V. 10, 17, &c. they are fully described; some have long arms, some are fat, others thin, some dwarfish, others enormously tall and humpbacked, some have only one eye, others only one ear, some enormous panaches, others projecting teeth and crooked thighs, while others can assume noble forms and are beautiful to look upon; they are further described as biped, triped, quadruped, with heads of serpents, donkeys, horses, elephants, and every imaginable deformity; cf. 2. *rakshas*); a king of the Rākshasas; (with Jinas) one of the eight classes of Vyantaras; epithet of the thirtieth Muhūrta; one of the astronomical Yogas or divisions of the moon's path; N. of a minister of Nanda; of a poet; (*as, am*), m. n. epithet of the forty-ninth year in the Jupiter cycle of sixty years; (*ī*), f. a Rākshasa female, Rākshast or female demon; the island of the Rākshasas, i. e. Lankā or Ceylon; epithet of a malignant spirit supposed to haunt one of the four corners of a house; night; a kind of perfume (= *caṇḍā*); a large tooth, tusk. — *Rākshasa-kārya, am, n.*, N. of a poem. — *Rākshasa-graha, as, m.* 'Rākshasa-demon', epithet of a particular kind of insanity or seizure (produced by evil spirits). — *Rākshasa-tā, f.* or *rākshasa-tva, am, n.* fiendishness, the state or condition of a Rākshasa. — *Rākshasā-laya* ('*śa-āl*'), *as, m.* abode of the Rākshasas. — *Rākshasi-karaṇa, as, m.* the act of changing into a Rākshasa. — *Rākshasi-bhūta, as, ā, am*, become or changed into a Rākshasa.

राक्ष *rākshā, f.* (sometimes written *rakshā*), = *lākshā*, lac.

राक्षो *rākshoghna, as, ī, am*, treating of

or relating to the slayer of a Rakshas; *agastyasya rākshoghnam* and *agne rākshoghnam*, N. of two Sāmans.

Rāksho'sura, as, ī, am, relating to or treating of a Rakshas and Asura; containing the words *rakshas* and *asura*.

राख *rākḥ* [cf. rt. *lākḥ*], cl. 1. P. *rākhati*, &c., Caus. Aor. *ararākat*, to be aid or dry; to adorn; to suffice, be able or competent; to impede, prevent.

राग *rāga, as, m.* (fr. rt. *rañj*), the act of colouring or dyeing, tinting [cf. *mārdhaja-r°*]; colour, hue, tint, dye, red colour, (sometimes at the end of an adj. comp., e.g. *kṛmī-rāga, as, ā, am*, red as cochineal, dyed with cochineal); affection, emotion, passion, feeling; a musical mode, (six primary modes or kinds of sounds are enumerated, viz. *Bhairava, Kausika, Hindola, Dipaka, Sri-rāga*, and *Megha*; or *Sri-rāga, Vasanta, Pañchama, Bhairava, Megha*, and *Naṭa-nārāyaṇa*; or *Mālava, Mallāra, Sri-rāga, Vasanta, Hīlola*, and *Karṇāṭa*: these six Rāgas or modes are supposed to have been originally connected with the six Ritus or seasons, each mode, like the several seasons, moving some Rāga or affection of the mind; they are personified, and each of the six is wedded to five consorts, called Rāgiṇis, and is the father of eight sons; sometimes six Rāgiṇis are assigned to each Rāga); a musical note, harmony, music; the quality *Rajas*, q. v.; feeling or mental affection in general, love, sympathy, interest in anything, joy, pleasure; vehement longing or desire; regret, sorrow; greediness, envy; anger, wrath; loveliness, beauty, charm, attraction; nasalization; N. of a particular process in the preparation of quicksilver; a king, prince; the sun; the moon; (*ā*), f. Eleusine Coracana, a sort of grain (commonly called Raggy, much cultivated in the south of India); N. of the second daughter of Angiras; [cf. according to some, Gr. *ῥογή*, perhaps for *ῥογή*]. — *Rāga-khāḍava*, see *rāga-shāḍava*. — *Rāga-khāḍava, am, n.* a kind of sweetmeat; [cf. *rāga-shāḍava*]. — *Rāga-khāḍavika, as, m.* a maker of the above sort of sweetmeat. — *Rāga-cūrṇa, as, m.* Acacia Catechu (a tree yielding an astringent resin, the wood of which is used in dyeing); a red powder (which the Hindūs throw over each other at the vernal festival called Holi; cf. *holākā*); red lead; lac; Kāma-deva, the god of love. — *Rāga-śhanna, as, m.* the god of love or Kāma-deva; N. of Rāma. — *Rāga-dā, as, ā, am*, colour-giving, colouring, passion-inspiring; (*as*), m. a kind of shrub, = *tairāṇi*; (*ā*), f. 'producing various colours', crystal. — *Rāga-dravya, am, n.* 'colour-substance', paint, dye. — *Rāga-paṭṭa, a* kind of precious stone. — *Rāga-pushpa, as, m.* Pentapetes Phoenicea; the red globe-amaranth; (*ī*), f. the Chinese rose. — *Rāga-prasava, as, m.* Pentapetes Phoenicea; the red globe-amaranth. — *Rāga-bandha, as, m.* the connection of the Rāgas, expression or manifestation of affection, affection, passion. — *Rāga-bandhin, ī, inī, i*, exciting or inflaming the passions. — *Rāga-bhañjana, as, m.*, N. of a Vidyā-dhara. — *Rāga-mañjarikā, f.* a diminutive from *rāga-mañjari* below ('wicked Rāga-mañjari'). — *Rāga-mañjari, f.*, N. of a woman. — *Rāga-maya, as, ī, am*, 'consisting of colour or of red colour', red-coloured, red; dear, beloved. — *Rāga-mālā, f.* 'string or series of musical Rāgas', a chapter on the subject of musical Rāgas; N. of a work on the musical Rāgas by Kṣema-karṇa. — *Rāga-yuj, k, m.* a ruby. — *Rāga-rajju, us, m.* Kāma-deva, the god of love. — *Rāga-latā, f.* 'Passion-creep, Passion-flower', N. of Rati (wife of Kāma-deva). — *Rāga-lekhā, f.* a streak or line of paint, stroke, the mark of dye. — *Rāga-vat, ān, atī, at*, having colour, coloured, red; impassioned. — *Rāga-vibodha, as, m.*, N. of a celebrated treatise on the musical Rāgas and theory of music. — *Rāga-vṛnta, as, m.* 'Passion-stalk', N. of Kāma-deva, the god of love. — *Rāga-shāḍava, as, m.* a sweet-

meat made from grapes and pomegranates together with a kind of broth made from Phaeolus Mungo; (according to others) half ripe mango fruit made into syrup with ginger, cardamoms, oil, butter, &c., (also written *rāga-khūḍava*, *rāga-shādhava*; cf. *rāga-khāṇḍava*.) — *Rāga-sūtra*, *am*, n. any coloured thread or string; a silk thread; the string of a balance. — *Rāgāṅgi* (*ga-an°*) or *rāgādhyā* (*ga-āḥ°*), *f*. Rubia Munjisa (= *maujishikā*). — *Rāgātma* (*ga-āt°*), *as*, *ikū*, *am*, composed of or characterized by passion, impassioned. — *Rāganugāritvīti* (*ga-an°*), *is*, *f*, *N.* of a work. — *Rāgāṅdha* (*ga-an°*), *as*, *ā*, *am*, blind with passion or desire. — *Rāganvita* (*ga-an°*), *as*, *ā*, *am*, having colour or dye, coloured; affected by passion or desire. — *Rāgāyāta* (*ga-āy°*), *am*, n. excess of passion, the coming on or uprising of excessive passion. — *Rāgārṇava* (*ga-ar°*), *as*, *m*, *N.* of a work on the musical Rāgas. — *Rāgārha* (*ga-ar°*), *as*, *ā*, *am*, worthy of affection, any suitable object of affection. — *Rāgāśani* (*ga-aś°*), *is*, *m*, a Buddha; a Jina. — *Rāgodreka* (*ga-ud°*), *as*, *m*, excess of passion.

Rāgādālī, *is*, *m*, a kind of lentil (= *masūra*).

Rāgārū, *us*, *us*, *us*, one who raises hopes of a gift which he afterwards disappoints.

Rāgin, *i*, *inī*, *i* (fr. rt. *rañj* and fr. *rāga*), coloured, dyed, painted, having a particular colour (applied to a kind of Amaurosis or blindness when it affects the second membrane of the eye, as opposed to *a-rāgin*, which affects the first); red, of a red colour; full of passion or feeling; impassioned, labouring under emotion, given up to passion; full of love, loving, affectionate, warm, susceptible, in love; passionately fond of, devotedly attached to, taking great pleasure in (with loc. or at the end of a comp.), eagerly desirous of, having great taste or relish for (anything); colouring, painting, dyeing; rejoicing, delighting, gladdening, exhilarating; (*i*), *m*, a painter; a lover; a lustful man, libertine; a sort of grain (= *bahutara-kanisā*). (*inī*), *f*, a modification of the musical mode called Rāga, (thirty or thirty-six Rāgins are enumerated, either five or six being assigned to each Rāga and personified as his wives); a wanton and intriguing woman; *N.* of the eldest daughter of Menakā; a form of Lakshmi. — *Rāgi-tā*, *f*, the state of being coloured or impassioned, affectionateness, tenderness, fondness for, longing after, eager desire for (with loc. or at the end of comp.).

राघ 1. *rāgh* [cf. rt. *lāgh*], *cl*. 1. A. *rāghate*, *rarāghe*, *rāghitum*, to be able or competent: Caus. *rāghayati*, -*yitum*, Aor. *ara-rāghat*.

2. *rāgh*, *rāk*, *m*, an able or efficient person.

राघव *rāghava*, *as*, *m*, (fr. *raghu*), a descendant of Raghu; a patronymic of Ajā; of Daśaratha; (especially) of Rāma-āndra; of a more recent king (author of the *Hasta-ratnāvalī*); of the author of the *Gaṇeśa-stuti* hymn; of a serpent-demon; sea, ocean; a species of large fish; (*au*), *m*, du. the two Rāghavas, i.e. Rāma and Lakshmana. — *Rāghava-śattanya*, *as*, *m*, *N.* of a poet. — *Rāghava-deva*, *as*, *m*, *N.* of a poet; of the father of Dāmodara and grandfather of Śārngadhara; of the author of the *Laghu-śintana*. — *Rāghava-pāṇḍaviya*, *am*, *n*, *N.* of an artificial poem by Kavi-rāja giving a narrative of the acts of both Rāghavas and Pāṇḍavas in such a way that it may be interpreted either as a history of one or the other family. — *Rāghava-bhaṭṭa*, *as*, *m*, *N.* of an author. — *Rāghava-vilāsa*, *as*, *m*, *N.* of a work. — *Rāghavānanda* (*va-an°*), *as*, *m*, *N.* of a pupil of Hari-nanda; of the author of the *Nyāyavali-dīdhi*; of the author of a commentary on the *Mānavadharma-śāstra*. — *Rāghavanūja-ga* (*va-an°*), *as*, *ā*, *am*, referring to the younger brother of Rāma. — *Rāghavābhūdaya* (*va-abh°*), *as*, *m*, 'rise of Rāma,' *N.* of a drama. — *Rāghavāyana* (*va-ay°*), *am*, *n*, Rāma's history, i.e. the *Rāmāyana*.

— *Rāghavendra* (*va-in°*), *as*, *m*, 'Rāghava-chief,' *N.* of several persons. — *Rāghaveśvara* (*va-īś°*), 'Rāghava-lord,' *N.* of one of Śiva's Lingas.

Rāghaviya, *am*, *n*, the work composed by Rāghava.

राङ्गल *rāṅkala*, *as*, *m*, a thorn.

राङ्कव *rāṅkava*, *as*, *i*, *am*, belonging to the Ranku species of deer; made from the hair of the Ranku deer, woollen; coming from Ranku (said of animals, see Pāp. IV. 2, 100); (*am*), *n*, woollen cloth made of deer's hair, a woollen cover or garment; a rug, blanket. — *Rāṅkavājina* (*va-aj°*), *am*, *n*, a woollen skin. — *Rāṅkavāstarāṇa* (*va-ās°*), *am*, *n*, a woollen coverlet. — *Rāṅkavāstrita* (*va-ās°*), *as*, *ā*, *am*, covered with a woollen rug.

Rāṅkavaka, *as*, *i*, *am*, coming from Ranku (said of men, see Pāp. IV. 2, 100).

Rāṅkavāyana, *as*, *i*, *am*, coming from Ranku (said of animals).

राङ्ग *rāṅga*, *as*, *m*, a proper N.

राङ्गण *rāṅgaṇa*, *am*, *n*, a kind of flower (commonly called Rangan).

राचित *rācīta*, *as*, *m*, a patronymic from Rācīta.

Rācītāyana, *as*, *m*, a patronymic from Rācīta.

राज 1. *rāj* (perhaps connected with rt.

rāj, originally *rañj*), *cl*. 1. P. A. (in Ved. only P.) *rājati*, -*te* (Ved. also *cl*. 2. *rāshīti*, *arād*), *rarāja* (2nd sing. *rarājītha* or *rejiṭha*, 3rd pl. *rarājūh* or *rejuh*), *rarāje* or *reje*, *rājītum* (Ved. *rājase*), to reign, rule, exercise sovereignty, to be a king or sovereign, to be the first or chief (of anything); to rule over (with gen.); to govern, direct (with acc.); to be illustrious or eminent; to shine, glitter, glisten, be radiant or splendid; to appear as: Caus. *rājayati*, -*yitum*, Aor. *ararajat*, to reign, rule; to illuminate, make radiant: Desid. *rārājīshati*, -*te*: Intens. *rārājyate*, *rārāśhīti*; [cf. Lat. *rego*, *di-rigo*, *rex*; Goth. *ragino*, *reikja* (= *rājya*), *reik-s*, 'a chief'; Old Germ. *reiki*.]

2. *rāj*, *f*, *f*, shining, radiant (at the end of comp.); (*t*), *m*, = *rājan*, a king, sovereign, chief; any principal object or anything the best of its kind [cf. *śaṅkha-rāj*]; *N.* of an Ekāha; a metre of four times twenty-two syllables; (*t*), *f*, Ved., *N.* of a goddess; (according to Mahā-dhara) = *rājya*, a kingdom; [cf. Lat. *rex*; Goth. *reiks*.]

Rāja, *as*, *m*, (at the end of a comp.) = *rājan*, a king, prince, sovereign, chief; any principal object or anything the best of its kind; [cf. *yūha-r°*]; at the end of an adj. comp. the fem. ends in *ā*.]

Rājaka, *as*, *ā*, *am*, illuminating, irradiating, splendid; (*as*), *m*, a little king, petty prince; = *rājan* (often at the end of an adj. comp.); *N.* of various persons; (*am*), *n*, a number of kings or sovereigns.

Rājakiya, *as*, *ā*, *am* (fr. *rājaka*), of or belonging to a king, kingly, princely, royal.

Rājāt, *am*, *anti*, *at*, ruling; shining; (an anomalous form *rājātam* for *rājāntam* is given.)

Rājan, *ā*, *m*, (for fem. *rājñī* see p. 840, col. 3), a king, sovereign, prince, ruler, chief, governor, (at the end of an adj. comp. the fem. may be formed in three ways, viz. either like the masc. or fr. *rājā*, and declined like the fem. of *śiva*, or with *rājñī* declined like *nadī*, e.g. *bahu-rājan*, having many kings, makes its fem. sing. du. either *bahu-rājā*, -*rājānau* or *bahu-rājā*, -*rājā* or *bahu-rājñī*, -*rājñīnau*, see Pāp. IV. 1, 28; sometimes *rājan* is found at the end of a comp. where *rāja* would be more correct; cf. *nāga-rājan*, *kāśī-r°*); a man of the military caste, Kshatriya, a man of the royal tribe (= *rājānya*); *N.* of Yudhiṣṭhira; a master; the moon; Indra; a Yaksha; *N.* of one of the eighteen attendants on Śūrya (identified with a form of Guha); government, guidance, (this is said to be the sense in only one passage, Rig-veda X. 49, 4; according to Say. *rājāni* = *rājānārtham*). — *Rāja-rishī* =

rājārshī. — *Rāja-kathā*, *f*, a history of kings, royal history. — *Rāja-kadamba*, *as*, *m*, 'royal Kadamba,' a sort of Kadamba. — *Rāja-kandarpa*, *as*, *m*, *N.* of a work. — *Rāja-kanyakā* or *rāja-kanyā*, *f*, a king's daughter, princess. — *Rāja-kara*, *as*, *m*, king's tax, tribute paid to a king, royal tribute or taxes. — *Rāja-karkatī*, *f*, a kind of cucumber (= *cinākarkatī*). — *Rāja-karṇa*, *as*, *m*, an elephant's tusk. — *Rāja-kartṛi*, *tā*, *m*, 'king-maker,' one who assists at the coronation of a king; (*tāras*), *m*, pl. those who place the king on the throne. — *Rāja-karman*, *a*, *n*, the business or duty of a king; any service performed for a king, royal service; the Soma ceremony; (*āni*), *n*, pl. royal or state affairs. — *Rāja-kalāśa*, *as*, *m*, a proper N. — *Rāja-kalā*, *f*, the sixteenth part of the moon's disk, a crescent of the moon. — *Rāja-kali*, *is*, *m*, a bad king who does not protect his subjects. — *Rāja-kaśeru*, *us*, *m*, a fragrant grass, *Cyperus Rotundus*; (*u*), *n*, the root of *Cyperus Peruvianus*. — *Rāja-kārya*, *am*, *n*, a king's duty or business, state affairs. — *Rāja-kūjara*, *as*, *m*, 'an elephant among kings,' a great or powerful monarch. — *Rāja-kumārā*, *as*, *inī*, king's son, prince. — *Rāja-kumārīkā*, *f*, a king's daughter, princess. — *Rāja-kula*, *am*, *n*, a king's family, royal family; the court of a king; a court of justice; a royal palace. — *Rājakula-bhaṭṭa*, *as*, *m*, any learned man attached to a royal household. — *Rāja-kulya*, *as*, *ā*, *am*, of royal race, of regal descent. — *Rāja-kush-māṇḍa*, *as*, *m*, Solanum Melongena. — *Rāja-kṛit*, *t*, *m*, = *rāja-kartṛi*. — *Rāja-kṛita*, *as*, *ā*, *am*, made or performed by a king. — *Rāja-kṛita-pratijñā*, *as*, *ā*, *am*, one who has fulfilled the king's conditions. — *Rāja-kṛitya*, *am*, *n*, king's duty or business, state affairs. — *Rāja-kṛitva* = *rāja-kartṛi* (followed by an acc., Bhaṭṭi-k. VI. 130). — *Rāja-kosātaka*, *am*, *n*, a kind of fruit. — *Rāja-kraya*, *as*, *m*, Ved. purchase of Soma. — *Rāja-kriyā*, *f*, the business of a king, royal or state affairs. — *Rāja-kshavaka*, *as*, *m*, a kind of mustard. — *Rāja-kharjūri*, *f*, a kind of date tree (= *nirupa-priyā*). — *Rāja-gaṇa*, *as*, *m*, a host of kings. — *Rāja-gaṇi*, *f*, Bos Grunniens. — *Rāja-gāmin*, *i*, *inī*, *i*, going to the king or ruler, devolving or escheating to the sovereign (as property &c. to which there are no heirs). — *Rāja-gīri*, *is*, *m*, 'king's hill,' *N.* of a place; a species of vegetable (= *rājadrū*). — *Rāja-guru*, *us*, *m*, a king's minister, royal counsellor. — *Rāja-guhyā*, *am*, *n*, a royal mystery. — *Rāja-griha*, *as*, *m*, a king's house, royal dwelling, palace; *N.* of the chief city in Magadha (said to be nine Yojanas distant from Pāṭali-putra); (*as*, *ā*, *am*), belonging to the city Rāja-griha. — *Rāja-grīhaka*, *as*, *ā*, *am*, of or belonging to the city Rāja-griha. — *Rāja-griha*, *as*, *m*, = *rāja-griha*, a palace. — *Rāja-grīva*, *as*, *m*, a species of fish. — *Rāja-ga*, *as*, *m*, a king-killer, regicide; (*as*, *ā*, *am*), sharp, hot. — *Rāja-śikha*, *am*, *n*, a mark or sign of royalty, insignia of royalty, regalia. — *Rāja-śikhaka*, *am*, *n*, the organs of generation (= *upa-etha*). — *Rāja-jakshman* for *rāja-yakshman*, *q. v.* — *Rāja-jambū*, *us*, *f*, a species of Jambū; a species of date tree. — *Rāja-tanaya*, *as*, *m*, a king's son, prince; (*ā*), *f*, a king's daughter, princess. — *Rāja-taranginī*, *f*, 'stream or current history of kings,' *N.* of a celebrated history of the kings of Kāśmīra or Cashmere by Kalhaṇa (written A. D. 1148). — *Rāja-taru*, *us*, *m*, Cathartocarpus or Cassia Fistula; Pterispermum Acetifolium. — *Rāja-tarūnī*, *f*, *N.* of a plant, the globe-amaranth. — *Rāja-tas*, *ind.* from a king. — *Rāja-tā*, *f*, or *rāja-tva*, *am*, *n*, kingship, royalty, the rank or function of a king, sovereignty, principedom, kingly dignity or authority, government. — *Rāja-tāla*, *as*, *m*, or *rāja-tālī*, *f*, a betel-nut tree; (*as*), *m*, *N.* of a particular measure or time in music. — *Rāja-timisha*, *as*, *m*, Cucumis Sativus. — *Rāja-tīrtha*, *am*, *n*, *N.* of a Tīrtha. — *Rāja-tunga*, *as*, *m*, a proper N. — *Rāja-temi-sha*, *as*, *m*, = *rāja-timisha*. — *Rāja-dandā*, *as*, *m*, a king's sceptre, kingly authority, punishment inflicted by a king; fine payable to a king. — *Rāja-dattā*, *f*, a proper N. — *Rāja-danta*, *as*, *m*, a prin-

cipal tooth, front tooth; a proper N. — *Rājadanti*, *is*, m. a patronymic from *Rāja-danta*. — *Rāja-darśana*, *am*, n. the act of seeing or appearing before a king, a royal audience; N. of a kind of artificial composition. — *Rāja-dāra*, *ās*, m. pl. a king's wife, royal consort; the wives of a king. — *Rāja-duhitri*, *tā*, f. a king's daughter, princess. — *Rāja-dūta*, *as*, m. a king's ambassador. — *Rāja-dūrva*, *f*, a kind of high-growing *Dūrva* grass. — *Rāja-drīshad*, *t*, *f*, N. of the larger or lower mill-stone. — *Rāja-deva*, *as*, m., N. of a lexicographer (= *bhoja-rāja-deva*). — *Rāja-druma*, *as*, m. = *rāja-vriksha*. — *Rāja-droha*, *as*, m. 'the act of injuring a king,' high treason, rebellion. — *Rāja-drohin*, *i*, m. 'king-injurer,' a traitor, rebel. — *Rāja-dvār*, *r*, *f* or *rāja-dvāra*, *am*, n. the king's gate, gate of a royal palace. — *Rāja-dvārika*, *as*, m. a royal porter or gate-keeper. — *Rāja-dhātura* or *rāja-dhātūraka*, *as*, m. a kind of thorn-apple. — *Rāja-dharma*, *as*, m. a king's duty; (*ās*), m. pl. royal duties, rules or laws relating to kings. — *Rājadharma-kaustubha*, N. of the *kaustubha* of the *Smṛiti-kaustubha*. — *Rāja-dharm*, *am*, n., N. of the duties of the cranes or herons (a son of *Kaśyapa*, *Mahā-bh. Śānti-p. 6337*). — *Rājadharmānūsāsana* ('*ma-an*'), *am*, n. 'instruction in the duties of kings,' N. of the first section of the *Śānti-p.* of the *Mahā-bhārata*. — *Rāja-dhāna* or *rāja-dhānaka*, *am*, n. or *rāja-dhānikā*, or *rāja-dhāni*, *f*, a royal city, metropolis, capital, a king's residence, place. — *Rāja-dhānyu*, *am*, n. 'royal grain,' *Panicum Frumentaceum*; a kind of rice. — *Rāja-dhāman*, *as*, n. a king's residence, royal palace. — *Rāja-dhira*, *as*, m. a proper N. — *Rāja-dhura*, *as*, m. or *rāja-dhūrā*, *f*, 'king's yoke,' the burden of government. — *Rāja-dhustūraka* or *rāja-dhūta*, *as*, m. a species of large *Datura* or thorn-apple. — *Rāja-nagari*, *f*, a royal city. — *Rāja-nandana*, *as*, m. a king's son, prince. — *Rāja-naya*, *as*, m. royal conduct or policy, the administration of government, politics. — *Rāja-nāpita*, *as*, m. a royal barber, a first-rate barber. — *Rāja-nāman*, *ā*, m. *Trichosanthes Dioeca*. — *Rāja-nighaṇṭu*, *us*, or *rāja-nighaṇṭa*, *as*, m., N. of a dictionary of materia medica (including many herbs and plants) by *Haraharī-panḍita*, (also written *rāja-nirghaṇṭa*). — *Rāja-nirghaṇṭa-dāṇḍa*, *as*, *ā*, *am*, one who has undergone punishment from a king. — *Rāja-niveśana*, *am*, n. a king's abode, palace. — *Rāja-niṭi*, *is*, *f*, royal conduct or policy, the administration of government, statesmanship, politics. — *Rāja-niṭa*, *am*, n. an emerald. — *Rājan-vat*, *ān*, *atī*, *at* (anomalous for *rāja-vat*, see *Pāṇ. VIII. 2, 14*), having a good king, governed by a just monarch (*Raghu-v. VI. 22*). — *Rāja-patola* or *rāja-patoluka*, *as*, m. a kind of cucumber, *Trichosanthes Dioeca*; (*i*), *f*, = *madhura-patoli* (?). — *Rāja-paṭṭa*, *as*, m. a kind of precious stone, a diamond of inferior quality (said to be brought from *Virāṭa-dēśa* in the north-west of India); a royal fillet or tiara. — *Rāja-paṭṭikā*, *f*, = *śāntaka-pakṣhin*. — *Rāja-patī*, *is*, m. a lord of kings. — *Rāja-patnī*, *f*, a king's wife, royal consort, queen. — *Rāja-patha*, *as*, m. the king's highway, a main road, public road, principal street. — *Rāja-paṭhāya*, *Nom. A. -paṭhāyate*, &c., to represent or be like a main road. — *Rāja-pada*, *am*, n. the rank of a king, kingship. — *Rāja-paddhati*, *is*, *f*, a main road, principal street. — *Rāja-parṇī*, *f*, *Pæderia Foetida*. — *Rāja-palāṇḍu*, *us*, m. a particular kind of onion. — *Rāja-pāla*, *as*, m., N. of a king; of a royal family. — *Rāja-pitrī*, *tā*, m. a king's father. — *Rāja-pilu*, *us*, m. a species of tree (= *mahā-pilu*). — *Rāja-putra*, *as*, m. a king's son, prince; a *Kṣatriya* or man of the military tribe (in the *Hindū* caste system); the son of a *Vaiśya* by an *Ambaśthā* or the son of a *Kṣatriya* by a *Karāṇī*; a *Rājput* (the name of a class of persons who claim descent from the ancient *Kṣatriyas*); the planet *Mercury* (regarded as the son of the moon); a kind of mango; (*i*), *f*, a king's daughter, princess; a female of the *Rājput* tribe; N. of several plants, a bitter gourd (= *kāṭu-lumbī*); a kind of jasmine

(= *jāti, māluṭi*); a kind of perfume (= *remukā*); a kind of metal (= *rāja-rūṭi*); a musk-rat; (*ā*), *f*, Ved. 'having kings for sons,' a mother of kings. — *Rāja-putraka*, *am*, n. a number of kings' sons, assemblage of princes. — *Rāja-putrikā*, *f*, a king's daughter, princess; a species of bird (= *śarūrī*). — *Rāja-putriya*, *am*, n., N. of a work. — *Rāja-pura*, *am*, n. a royal city, the residence of a king; N. of a city; (*i*), *f*, N. of a city. — *Rāja-purusha*, *as*, m. a royal servant or attendant; a king's minister. — *Rāja-pushpa*, *as*, m. *Mesua Roxburghii*; (*i*), *f*, a species of plant (= *karuṇī*). — *Rāja-pūga*, *as*, m. a kind of *Areca* or betel-nut palm. — *Rāja-pūrusha*, *as*, m. = *rāja-purusha* above. — *Rāja-paurushika*, *as*, *i*, *am*, being in a king's service. — *Rāja-paurushya*, *am*, n. (fr. *rāja-purusha*), the state of a royal servant, the being a king's minister. — *Rāja-prakṛiti*, *is*, *f*, a king's minister. — *Rāja-pradeya*, *as*, *ā*, *am*, to be given or presented to a king. — *Rāja-prasāda*, *as*, m. royal favour. — *Rāja-priya*, *as*, m. a kind of onion; (*ā*), *f*, a species of plant (= *karuṇī*). — *Rāja-preshya*, *as*, m. a king's servant; (*am*), n. royal service, service of kings, (more correctly *rāja-praishya*). — *Rāja-pharvājha*, *as*, m. an orange tree. — *Rāja-phala*, *am*, n. 'royal fruit,' the fruit of *Trichosanthes Dioeca*; (*as*), m. 'bearing royal fruit,' a species of tree, = *rājādāni*; (*ā*), *f*, *Eugenia Jambolana*. — *Rāja-badara*, *as*, m. a species of jujube tree; (*am*), n. a sort of *Justicia* plant; salt. — *Rāja-bandha*, *as*, m. imprisonment by the king. — *Rāja-bulā*, *f*, *Pæderia Foetida*. — *Rāja-bāndhava*, *as*, m. a relation of a king, royal relation; (*i*), *f*, a female relation of a king. — *Rāja-bhāṭa*, *as*, m. a king's soldier, soldier of the royal army. — *Rāja-bhātīkā*, *f*, a species of water-fowl. — *Rāja-bhadra*, *as*, m. *Costus Speciosus* or *Ara-bicus*; *Azadirachta Indica*. — *Rāja-bhaya*, *am*, n. king's risk, danger from a king, fear of a king. — *Rāja-bhavana*, *am*, n. a king's abode, royal palace. — *Rāja-bhāryā*, *f*, a king's wife, queen. — *Rāja-bhūya*, *am*, n. = *rāja-tā*, royalty, &c. — *Rāja-bhūṛi*, see *Gaṇa Saṅkalādi* to *Pāṇ. IV. 2, 75*. — *Rāja-bhṛita*, *as*, *ā*, *am*, hired by the king, being in the king's service; (*as*), m. a king's soldier. — *Rāja-bhṛitya*, *as*, m. a servant of a king, royal servant or minister, courtier, any public officer. — *Rāja-bhoga*, *as*, m. a king's meal, royal repast. — *Rāja-bhogina*, *as*, *ā*, *am*, fit for a king's enjoyment, suitable for a king's use. — *Rāja-bhogyā*, *as*, m. *Buchanania Latifolia*; (*am*), n. nutmeg. — *Rāja-bhōjana*, *as*, *ā*, *am*, eaten by kings. — *Rāja-bhāuta*, *as*, m. a king's fool or jester. — *Rāja-bhṛītri*, *tā*, m. a king's brother. — *Rāja-mayī*, *is*, m. 'royal gem,' a kind of precious stone. — *Rāja-mandūka*, *as*, m. a species of large frog. — *Rāja-mantra-dhara*, *as*, m. a king's counsellor, royal minister. — *Rāja-mantrin*, *i*, m. a minister of state. — *Rāja-mandira*, *am*, n. the palace of a king, a royal mansion; N. of the chief town of *Kalinga*. — *Rāja-malla*, *as*, m. a royal wrestler. — *Rāja-mahila*, N. of a town. — *Rāja-mahendra-tirtha* ('*hū-in*'), *am*, n., N. of a Tirtha. — *Rāja-mātri*, *tā*, *f*, a king's mother. — *Rāja-mātra*, *am*, n., Ved. every one claiming the name of *Rājan*. — *Rāja-mānusha*, *as*, m. a royal officer or minister, any public officer. — *Rāja-mārga*, *as*, m. the king's highway, a royal or main road, high road, high street, principal street (one passable for horses and elephants); the way or method of kings, procedure of kings (as warfare &c.). — *Rāja-mārtanda*, N. of a commentary by *Bhoja-deva* on *Patanjali's Yoga-sūtras*. — *Rāja-māsha*, *as*, m. a kind of bean, *Dolichos Catjang*. — *Rāja-māshya*, *as*, *ā*, *am*, suited to the cultivation of *Rāja-māsha*, consisting of or sown with this plant (as a field &c.). — *Rāja-mudga*, *as*, m. a kind of bean. — *Rāja-mudrā*, *f*, a royal signet or seal. — *Rāja-muni*, *is*, m. = *rājarshi*. — *Rāja-mṛigāṅka* ('*ga-am*'), N. of a particular medicinal compound; of an astronomical work. — *Rāja-yakṣma*, *as*, or (in later authors) *rāja-yakṣman*, *ā*, m. a particular kind of dangerous disease; (in the later

language) pulmonary consumption, atrophy. — *Rāja-yakṣma-nāman*, *ā*, m., Ved., N. of a particular mythical being (said to be connected with the building or foundation of a house). — *Rāja-yakṣmin*, *i*, *ini*, *i*, suffering from consumption, consumptive. — *Rāja-yajña*, *as*, m. a king's sacrifice, royal offering. — *Rāja-yāna*, *am*, n. a royal vehicle, palanquin. — *Rāja-yudhvan*, *ā*, m. a king's soldier, royal warrior; one who makes war against a king. — *Rāja-yoga*, *as*, m. a constellation under which princes are born or a configuration of planets &c. at the birth of any person indicating him to be destined for kingship; a particular stage in abstract meditation, an easy mode of meditation as distinguished from the more rigorous; [cf. *yoga*.] — *Rāja-yogyā*, *as*, *ā*, *am*, befitting a king, suitable for royalty, princely. — *Rāja-yogit*, *t*, *f*, a king's wife, queen. — *Rāja-ranga*, *am*, n. 'royal tin,' silver. — *Rāja-ratha*, *as*, m. a royal carriage. — *Rāja-rākṣasa*, *as*, m. 'a *Rākṣasa* of a king,' a bad king. — *Rāja-rāj*, *i*, m. a king of kings, supreme sovereign; N. of the moon. — *Rāja-rāja*, *as*, m. a king of kings, supreme sovereign, emperor; N. of *Kuvera*; of the moon; of a man. — *Rājarāja-tā*, *f*, or *rājarāja-tva* or *rāja-rājya*, *am*, n. the rank of a supreme sovereign or emperor, dominion over all princes, universal sovereignty. — *Rāja-rāma-nagara*, *am*, n., N. of a town. — *Rāja-rīti*, *is*, *f*, a kind of brass or bell-metal. — *Rājarashabha* ('*ja-rish*'), *as*, m. the chief of kings. — *Rājarāhi* ('*ja-rishi*'), *is*, m. a royal Rishi or saint, Rishi of royal descent, that holy and superhuman personage which a king or man of the military class may become by the performance of great austerities (e.g. *Purī-ravas*, *Viśvā-mitra*, &c.; see *rishi*, *viśvā-mitra*). — *Rājarshin*, *i*, m. = *rājarāhi* above. — *Rāja-lakṣhaṇa*, *as*, m. a royal sign or token, any mark on the body &c. indicating a future king; royal insignia, regalia. — *Rāja-lakṣman*, *as*, n. a royal token, sign of royalty; (*ā*), m. 'having the marks of royalty,' N. of *Yudhi-shthira*. — *Rāja-lakṣmī*, *is*, *f*, the Fortune or Prosperity of a king (personified as a goddess), a king's good genius, the good fortune or glory of a king, royal majesty or sovereignty; N. of a princess. — *Rāja-linga*, *am*, n. a kingly mark, royal token. — *Rāja-līlā-nāman*, *āni*, n. pl., N. of a collection of epithets borne by *Kṛishṇa* having reference to 118 of his diversions when he had attained to regal rank. — *Rāja-lekha*, *as*, m. 'king's writing,' a royal letter or edict. — *Rāja-loka*, *as*, m. a company of kings. — *Rāja-vaṇsa*, *as*, m. a family of kings, royal family, dynasty. — *Rājavanśavali* ('*śa-āv*'), *f*, the genealogy of kings, royal pedigree. — *Rājavanśya* or *rājavanśya*, *as*, *ā*, *am*, belonging to a royal family, of regal race or descent. — 1. *rāja-vat*, *ind*, like a king; as towards a king. — 2. *rāja-vat*, *ān*, *atī*, *at*, having a king, possessing kings; (*ān*), m., N. of a son of *Dyutimat*; (*atī*), *f*, N. of the wife of the *Gandharva Deva-prabha*. — *Rāja-vaḍana*, *as*, m. a proper N. — *Rāja-vadha*, *as*, m., Ved. a king's weapon. — *Rāja-vandin*, *i*, m. a proper N. — *Rāja-varcas*, *as*, n. kingly rank or dignity, majesty. — *Rāja-varman*, *as*, n. a king's high road, principal street. — *Rāja-vardhana*, *as*, m. a proper N. — *Rāja-vallabha*, *as*, m. a king's favourite; N. of various plants (= *rāja-badara*, *rājādāni*, *rājāmra*); N. of a kind of incense; of a work. — *Rāja-vallī*, *f*, *Momordica Charantia*. — *Rāja-vasibhūta*, *as*, *ā*, *am*, subject to a king, loyal. — *Rājavasibhūta-tā*, *f*, loyalty, allegiance. — *Rāja-vasatī*, *is*, *f*, dwelling in a king's court; a royal residence, palace. — *Rāja-varttika*, *am*, n., N. of a *Sāṅkhya* work. — *Rāja-vāha*, *as*, m. a horse. — *Rāja-vāhana*, *as*, m., N. of a son of king *Rāja-haṇsa*. — *Rāja-vāhya*, *as*, m. a royal elephant. — *Rāja-vi*, *is*, m. 'royal bird,' the blue jay. — *Rāja-vidyā*, *f*, royal science, kingcraft, state policy, statesmanship, administration of government, political economy. — *Rāja-vinoda-tāla*, *as*, m. a kind of time or measure in music. — *Rāja-vihāra*, *as*, m. a royal convent. — *Rāja-vijin*, *i*, *ini*, *i*, sprung from a

royal progenitor, of royal parentage or descent. — *Rāja-vīthī*, f. a principal street, high street, main road. — *Rāja-vīrya*, am, n. the power of a king, regal power. — *Rāja-vriksha*, as, m. 'royal tree', Cathartocarpus Fistula; Buchanania Latifolia (or the Piyāl tree); Euphorbia Tirucalli. — *Rāja-vṛitta*, am, n. the conduct of a king, the duty or occupation of a sovereign. — *Rāja-vedman*, a, n. a king's abode, palace. — *Rāja-veśha*, as, m. a royal garment. — *Rāja-vaṇa*, as, m. a plant from the fibres of which a coarse cordage and canvas are prepared, Corchorus Olitorius. — *Rāja-śaphara*, as, m. a species of fish (the Hilsa fish). — *Rāja-saṅgya*, f. a king's couch, royal couch, royal seat or throne. — *Rāja-sāka*, as, m. a kind of pot-herb (= *vastūka*). — *Rāja-sāhanika* or *rāja-sākinī*, f. a kind of vegetable (= *rājagiri*). — *Rāja-sārdūla*, as, m. 'a tiger of a king', great king. — *Rāja-sāsana*, am, n. a royal edict or order. — *Rāja-sāstra*, am, n. royal science, kingcraft, state policy, statesmanship, political economy. — *Rāja-sūka*, as, m. a kind of parrot (= *prājña*). — *Rāja-sṛinga*, as, m. a species of fish, Macropteronotus Magar; a sort of sheat fish; (am), n. a royal Chattr or umbrella with a golden handle. — *Rāja-sekhara*, as, m., N. of a king of Kerala (the author of several dramas). — *Rāja-saṭa*, as, m., N. of a mountain. — *Rāja-syāmalopāsaka* ('*la-up*'), ās, m. pl., N. of a sect. — *Rāja-syāmaka*, as, m. a kind of grain. — *Rāja-sṛi*, īs, f. the Fortune or Prosperity of a king (personified; cf. *rājā-lakṣmī*), the good fortune or glory of a king, royal sovereignty or majesty. — *Rāja-saṁśraya*, as, ā, am, having kings for a refuge or protection, dependent on kings. — *Rāja-saṁsad*, t, f. a king's assembly or court, court of justice. — *Rāja-sattama*, as, m. a most excellent king. — *Rāja-sattra*, am, n. a king's sacrifice, any sacrifice instituted by a king. — *Rāja-sadana*, am, or *rāja-sadman*, a, n. a royal dwelling, palace. — *Rāja-sannidhāna*, am, n. the royal presence. — *Rāja-sabhā*, f. a royal assembly or court, court of justice, royal council, privy council. — *Rājasabhā-stha*, as, ā, am, being at a king's court, a courtier. — *Rāja-sarpa*, as, m. a species of large serpent. — *Rāja-sarshapa*, as, m. black mustard, Sinapis Ramosa; a seed of the above used as a weight (= 3 *Likshās* = $\frac{1}{2}$ of a Gaura-sarshapa). — *Rāja-sāḥ*, ind. to the state of a king, to the power of a king. — *Rājasāt-kṛi*, d. 8. P. -*karoti*, &c., to give over to the power of a king, make dependent on a king. — *Rāja-sāyujya*, am, n. 'the state of close union with royalty, sovereignty'. — *Rāja-sāra*, as, m. 'royal crane', a peacock. — *Rāja-sāra*, as, m. 'a lion of a king', an illustrious king; N. of a king. — *Rāja-sukha*, am, n. a sovereign's happiness or welfare. — *Rāja-suta*, as, m. a king's son, prince; (ā), f. a king's daughter, princess. — *Rāja-sundara-gaṇi*, īs, m., N. of a preceptor. — *Rāja-sū*, ūs, ūs, u, Ved. creating or making a king. — *Rāja-sūnu*, us, m. a king's son, prince. — *Rāja-sūya*, as, am, m. n. a great sacrifice or religious ceremony performed at the coronation of a supreme sovereign or universal monarch by the king himself and his tributary princes, (such a sacrifice at the inauguration of Yudhiṣṭhira is described in the Sabhā-parvan of the Mahā-bhārata); a lotus; a kind of rice; a mountain; *rājasūyo mantrah*, a Mantra recited at the Rāja-sūya ceremony. — *Rāja-sūya-yājñi*, īs, m. a priest who officiates at a Rāja-sūya sacrifice. — *Rājasūyārambha-parvan* ('*ya-ār*'), a, n., N. of section 12-18 in the Sabhā-parvan of the Mahā-bhārata. — *Rājasūyika*, as, ī, am, relating to the Rāja-sūya sacrifice. — *Rāja-sūyeshṭi* ('*ya-īsh*'), īs, f. the Rāja-sūya sacrifice. — *Rāja-sevaka*, as, m. a king's servant. — *Rāja-sevā*, f. king's service, royal service. — *Rāja-sevin*, ī, m. a king's servant. — *Rāja-skandha*, as, m. a horse. — *Rāja-stamba*, as, m. a proper N. — *Rāja-stambāyana*, as, and *rājastambī*, īs, m. patronymics from Rāja-stamba. — *Rāja-stṛī*, f. a king's wife, queen. — *Rājasthalaka*, see Gana Dhūmādi to Paṇ. IV. 2, 127. — *Rāja-sthali*, f., N. of a place.

— *Rāja-sva*, am, n. the property of a king, royal possessions; revenue, tribute. — *Rāja-svarṇa*, as, m. a kind of thorn-apple. — *Rāja-svāmin*, ī, m. 'lord of kings', N. of Vishnu. — *Rāja-hansa*, as, m. 'king-goose', a flamingo (a sort of white goose with red legs and bill); an illustrious king; N. of a king of Magadha; of an author; (ī), f. the female flamingo. — *Rāja-hatyā*, f. assassination of a king, regicide. — *Rāja-harmya*, am, n. a king's palace, royal palace. — *Rāja-harshaṇa*, am, n. 'king's delight', the flower of Tabernaemontana Coronaria. — *Rāja-hastin*, ī, m. a royal elephant, a handsome elephant. — *Rāja-hāra*, us, m., Ved. a bearer or bringer of Soma. — *Rāja-hāsaka*, as, m. a species of fish, Cyprinus Catla. — *Rājāgni* ('*ja-ag*'), īs, m. the fire of a king, i. e. wrath of a king. — *Rājāṅgaṇa* ('*ja-an*'), am, n. royal court, the court-yard of a palace. — *Rājājñā* ('*ja-āj*'), f. a king's edict, royal decree or command, ordinance. — *Rājātana* ('*ja-āt*'), as, m. Buchanania Latifolia; Butea Frondosa; Mimulus Kauki. — *Rājātmaka-stava* ('*ja-āt*'), as, m., N. of a panegyric of Rāma. — *Rājātyāvartaka* ('*ja-āt*'), as, m. = *rājāvarta*. — *Rājādāna* ('*ja-ad*'), as, m. Buchanania Latifolia; Mimulus Kauki or Hexandra; Butea Frondosa [cf. *rājātana*]; (ī), f. a species of tree, = *kapiṣṭha*, *bhūpesṭha*, &c.; (am), n. the nut of Buchanania Latifolia; the fruit of the Mimulus. — *Rājādeśa* ('*ja-ad*'), as, m. a king's command. — *Rājādṛi* ('*ja-ad*'), īs, m. a species of vegetable. — *Rājādhi-kārin* ('*ja-adh*'), ī, m. 'royal official', a judge. — *Rājādhi-kṛita* ('*ja-adh*'), as, m. a judge (placed over [judicial affairs] by a king). — *Rājādhideva* ('*ja-adh*'), as, m., N. of Sūra; (ī), f., N. of a daughter of Sūra. — *Rājā-dhirāja* ('*ja-adh*'), as, m. a king of kings, supreme king, paramount sovereign, mighty potentate. — *Rājādhisṭhāna* ('*ja-adh*'), am, n. 'royal city, royal capital', a town in which a king has built a palace. — *Rājādhvaṇ* ('*ja-adh*'), ā, m. a royal road, principal street. — *Rājānaka* ('*ja-an*'), as, m. an inferior king, petty prince. — *Rājānujivln* ('*ja-an*'), ī, m. the dependent of a king, a king's servant. — *Rājānta-karaṇa* ('*ja-an*'), as, ī, am, causing the destruction of kings. — *Rājānna* ('*ja-an*'), am, n. food obtained from a king or great personage; a kind of rice of a superior quality (grown in Andhra). — *Rājānya-tva* ('*ja-an*'), am, n., Ved. a change of kings. — *Rājāpasada* ('*ja-ap*'), as, m. a degraded or outcast king. — *Rājābharaṇa* ('*ja-abh*'), am, n. a king's ornament, regalia. — *Rājābhishheka* ('*ja-abh*'), as, m. the consecration or coronation of a king, royal inauguration or installation. — *Rājāmra* ('*ja-am*'), as, m. a superior kind of mango. — *Rājāmla* ('*ja-am*'), as, m. = *amla-vetasa*. — *Rājārka* ('*ja-ar*'), as, m. Calotropis Gigantea. — *Rājārha* ('*ja-ar*'), as, ā, am, fit or suitable for a king, worthy of a prince, royal, noble; (ā), f. Eugenia Jambolana; (am), n. aloe wood, Agallochum; a kind of rice (= *rājānna*). — *Rājārhaṇa* ('*ja-ar*'), am, n. a royal gift or offering of honour. — *Rājā-lābū* ('*ja-al*'), ūs, f. a species of cucumber, (also *rājālabū*). — *Rājāluṅka* ('*ja-al*'), as, m. a species of tuberous plant or yam (= *mahā-kanda*). — *Rājāvarta* ('*ja-āv*'), as, m. a kind of diamond or other gem (of an inferior quality, said to come from the country Virāṭa, and regarded as a lucky possession though not esteemed as an ornament; in the Rāsa-rāja-lakṣmī enumerated among the Rasas or metallic substances). — *Rājāvali*, īs, or *rājāvali* ('*ja-āv*'), f. a line of kings, a royal dynasty or genealogy; N. of the history or chronicles of a particular line of kings. — *Rājāvali-patākā*, f., N. of a history of the kings of Kāśmīra by Prājya-bhāṭa. — *Rājāvali-pāṭala*, N. of the history or chronicles of a particular line of kings. — *Rājāśva* ('*ja-as*'), as, m., Ved. a large or powerful stallion. — *Rājāsana* ('*ja-as*'), am, n. a royal seat, throne. — *Rājāsandī* ('*ja-as*'), f., Ved. a stool or stand on which the Soma is placed. — *Rājāhi* ('*ja-ah*'), īs, m. a kind of large snake. — *Rājendra* ('*ja-in*'), as, m. a lord of kings, king of kings, supreme sovereign, emperor; N. of a poet;

of a son of Kāśi-nātha. — *Rājendra-gīr*, īr, m. a proper N. — *Rājeshvara* ('*ja-īś*'), as, m. a king of kings, supreme sovereign; a proper N. — *Rājeshṭa* ('*ja-īsh*'), as, m. 'liked by kings', a kind of onion, = *rāja-palāṇḍu*; (am), n. a kind of rice (= *rājānna*). — *Rājodevāna-saṁjñaka* ('*ja-ud*'), as, m. a species of plant. — *Rājopakarāṇa* ('*ja-up*'), āni, n. pl. the paraphernalia of a king, ensigns of royalty. — *Rājopajivln* ('*ja-up*'), īnas, m. pl. the subjects of a king. — *Rājopasevā* ('*ja-up*'), f. a king's service, royal service. — *Rājopasevin*, ī, īni, ī, serving a king; (ī), m. a king's servant, royal servant.

Rājāna, as, ī, am, belonging to a royal family, of regal descent (but not belonging to the warrior caste); (ī), f., N. of a river; (am), n., N. of a Sāman.

Rājanya, as, ā, am (fr. *rājan*), kingly, princely, royal; (as), m. a royal personage, one of princely rank, a nobleman; a man of the military or regal tribe, a Kshatriya, (the title Rājanya was the more ancient designation of the second or Kshatriya caste); N. of Agni or Fire; a kind of date tree, = *kshīrikā*; (ās), m. pl. epithet of a particular family of warriors; (ā), f. a lady of royal rank. — *Rājanya-tva*, am, n. the being a warrior or belonging to the military caste. — *Rājanya-bandhu*, us, m. the friend or connection of a prince (generally used in contempt); a Kshatriya. — *Rājanya-vat*, ān, atī, at, Ved. connected with one of royal rank.

Rājanyaka, as, ā, am, inhabited by warriors; (am), n. a number of Kshatriyas, assemblage of warriors.

Rājāmāna, as, ā, am, shining, glittering, radiant. — *Rājāmāna-tva*, am, n. splendor, radiance.

Rājāna (fr. *rājan*), Nom. P. *rājānati*, &c., to become a king (?).

Rājāna, Nom. A. *rājāyate*, to act or behave like a king, to consider one's self a king.

Rājika, as, ā, am, in *śhodāśa-r*, q. v., (for *rā-jikā*, a streak, field, &c., see p. 841, col. 2); (as), m. a lord, chief, noble person; N. of a Muni.

Rājita, as, ā, am, illuminated, irradiated; adorned, embellished.

Rājīya (fr. *rājan*), Nom. P. *rājīyati*, &c., to wish or long for a king.

1. *rājīva*, as, ā, am (for 2. see p. 841, col. 2), living at a king's expense (= *rājopajivln*).

Rājī, f. (fem. of *rājan*), a queen, princess, the wife of a king; epithet of the western quarter of the Soul of the Universe (see Chāndogya-Upanishad III. 15, 2); N. of the wife of the Sun; deep-coloured or yellowish red brass (consisting of three parts of copper to one of zinc or tin); [cf. Lat. *regina*; perhaps Goth. *raginon*]. — *Rājī-pada*, am, n. the rank or dignity of a queen.

Rājya, as, &c., Ved. of or belonging to a king, kingly, princely, royal; (am), n. kingship, royalty, sovereignty, reign; a kingdom, country, principality, empire, monarchy, government; administration or exercise of government, (*brāhmaṇa-r*), a country governed by Brāhmins; cf. *sva-r*). — *Rājya-kara*, as, ī, am, exercising government, ruling; (as), m. the tribute paid by tributary princes, (in this sense fr. 2. *kara*). — *Rājya-kartrī*, tā, m. an administrator or officer of government; a king. — *Rājya-kṛt*, t, t, t, exercising government or sovereignty, ruling. — *Rājya-cyuta*, as, ā, am, fallen from sovereignty; (as), m. a king who has lost his kingdom, a deposed or dethroned monarch. — *Rājya-cyuti*, īs, f. loss of sovereignty, deposal, dethronement. — *Rājya-tantra*, am, n. (also *ānt*, n. pl.), the science or rules of government, theory or system of administration, rule, government. — *Rājya-devī*, f., N. of the mother of Vāṇa. — *Rājya-dravya*, am, n. a requisite of sovereignty, any object necessary for the consecration of a king. — *Rājyadravya-maya*, as, ī, am, consisting of or belonging to the requisites of royalty. — *Rājya-dhara*, as, m. 'exercising rule', a proper N. — *Rājya-dhūrā*, f. burden of government, administration. — *Rājya-paribhṛashṭa*,

as, ā, am, fallen from or deprived of a kingdom. — *Rājya-pāla, as, m.* 'kingdom-protector,' N. of a king. — *Rājya-prada, as, ā, am*, giving or conferring a kingdom. — *Rājya-bhanga, as, m.* subversion of sovereignty. — *Rājya-bhāgi, k, m.* the possessor of a kingdom, a king. — *Rājya-bhāra, as, m.* the weight (of the duties of) government. — *Rājya-bheda-kara, as, ī, am*, causing division or discord in a government. — *Rājya-bhoga, as, m.* the possession of sovereignty, government of a kingdom. — *Rājya-bhṛāṇa, as, m.* 'falling from sovereignty,' deposition from a kingdom. — *Rājya-bhṛashṭa, as, m.* one fallen from royalty, a deposed sovereign. — *Rājya-rakshā, f.* protection or defence of a kingdom. — *Rājya-lukshmi, is, f.* the good fortune of a kingdom, glory of sovereignty. — *Rājya-līlā, f.* 'king-play,' pretending to be a king. — *Rājyalīlaya, Nom. A. rājyalīlayate, &c.*, to play the king, pretend to be a king. — *Rājyalīlayita, am, n.* the playing at kings. — *Rājya-lobha, as, m.* desire for royalty, lust of dominion, ambition. — *Rājya-var-dhana, as, m., N.* of a king (son of Dama); of another (son of Prāṭapa-śīla or Prabhākara-varadhana). — *Rājya-vyavahāra, as, m.* government business. — *Rājya-śrī, is, f., N.* of a daughter of Prāṭapa-śīla. — *Rājya-sukha, am, n.* the pleasure or sweets of royalty, enjoyment of a kingdom. — *Rājya-sena, as, m., N.* of a king of Nandi-pura. — *Rājya-stha, as, ā, am, or rājya-sthāyin, ī, inī, ī,* being in a kingly office, bearing sway, ruling, governing. — *Rājya-sthiti, is, f.* the being in a royal office, being a king, bearing rule. — *Rājya-hara, as, ā, am*, spoiling a kingdom, the spoiler of an empire. — *Rājyāṅga ('ya-an'), am, n.* 'limb of royalty,' a requisite of regal administration (variously enumerated as seven, eight, or nine, viz. the monarch, the prime minister, a friend or ally, treasure, territory, a stronghold, an army, the companies of citizens, and the Puro-hita or spiritual adviser). — *Rājyādhikāra ('ya-adh'), as, m.* authority over a kingdom; right or title to a sovereignty. — *Rājyāpaharaṇa ('ya-ap'), am, n.* the taking away or deprivation of a kingdom, usurpation. — *Rājyāpahāraka ('ya-ap'), as, m.* a usurper. — *Rājyābhisikṭa ('ya-abh'), as, ā, am*, inaugurated to an empire, crowned. — *Rājyābhisheka ('ya-abh'), as, m.* inauguration to a kingdom, coronation. — *Rājyāśrama-muni ('ya-ās'), is, m.* 'the monk of a royal hermitage,' a king. — *Rājyāikashesha ('ya-ek'), ind.* with the single exception of the kingdom. — *Rājyopaharaṇa ('ya-up'), ānt, n. pl.* the instruments or paraphernalia of government, insignia of sovereignty.

Rāshṭra. See s. v.

राजकिनेय *rājakineya, as, m.* (fr. *rajaki*), a metonymic.

राजत *rājata, as, ī, am* (fr. *rajata*), silvery, made of silver, silver; (*am*), n. silver. — *Rājatān-vita, as, ā, am*, covered or overlaid with silver.

राजनि *rājani, is, m.* a patronymic from *Rajana*.

राजस *rājasa, as, ī, am* (fr. *rajas*), belonging or relating to the quality *rajas*, attendant on the quality of passion, endowed with or influenced by the quality of passion, passionate; (*ī*), f., N. of Durgā. — *Rājasa-tva, am, n.* the state or predominance of the quality of passion.

Rajasika, as, ī, am, = rājasa above.

राजसाइ *rājasaī, N.* of a country.

राजसलक्षण *rājasalakhaṇa, as, m.* a proper N.

राजि *rāji, is, or rāji, f.* (according to Upāṇḍi-s. IV. 124. fr. rt. *rāj*, but probably fr. *raj*, for rt. *rāj*), a streak, stripe, line, row, rank; a continuous or unbroken line; a line parting the hair; black mustard; (*is*) = *rājikā*; in this sense generally *rājī*; (*ī*), m., N. of a son of Āyu, (also read *rājī*). — *Rājī-citra, as, ā, am*, variegated with stripes

(said of a species of snake). — *Rājī-phalā, f.* 'having striped fruit,' a kind of cucumber (= *śnākaraka*). — *Rājī-mat, ān, atī, at*, possessing stripes, striped; epithet of a species of snake. — *Rājī-kṛitā, as, ā, am*, formed into lines, striped. — *Rājī-phala, as, m.* *Trichosanthes Dioeca*. — *Rājī-mat, ān, atī, at, = rājī-mat* above.

राजिका *rājikā, f.* (for *rājika* see p. 840, col. 3), a stripe, streak, line, row, range; a field; black mustard, *Sinapis Ramosa*; a grain of mustard, mustard-seed (as a weight = $\frac{1}{4}$ of a Śarshapa); a particular eruption (enumerated among the *Kṣudra-roga*s). — *Rājikā-phala, as, m.* white mustard, *Sinapis Glauca*.

राजिला *rājila, as, ā, am*, striped; (*as*), m. epithet of a species of snake.

राजि. See under *rājī*, col. 1.

2. **राज्या**, *as, ā, am* (fr. *rājī*; for 1. see p. 840, col. 3), streaked, striped; (*as*), m. a species of fish (its spawn is said to be poisonous); a kind of deer; the Indian crane; an elephant; N. of the pupil of *Viśva-nātha*; (*am*), n. a blue lotus-flower. — *Rājyavetra or rājyavaloana, as, ā or ī, am*, lotus-eyed, blue-eyed. — *Rājyavapriṣṭā, is, is, ī, Ved.* having lotus-coloured spots or streaks.

राजिविनी *rājivini, f.* the plant *Nelumbium Speciosum*.

राजीक *rājika, ās, m. pl., N.* of a people.

राजेय *rājeya, as, ī, am*, coming or derived from *Raji*.

राजेयु *rājeyu, us, m.* a proper N.

राज्यकण्ठिन *rājyakanṭhin, inas, m. pl.* (fr. *rajjukantṭha*), the school of *Rajju-kantṭha*.

राज्यदाला *rājyadāla, as, ī, am* (fr. *rajju-dāla*), coming from the *Rajju-dāla* tree.

राज्युभारिन *rājyubhārin, inas, m. pl.* (fr. *rajjubhāra*), the school of *Rajju-bhāra*.

राज्ञी *rājñī, rājya, &c.* See p. 840, col. 3.

राटि *rāṭi, is, f.* (fr. rt. *raṭ*), war, battle; = *śarāri*, (probably a mistake for *āṭi*, see *rāṭi* below.)

राटिका *rāṭikā, f.* in *mṛiga-r*, q. v., (perhaps) 'causing the deer to scream.'

राटु *raṭu, us, m., N.* of a preceptor.

राडि *rāḍi, said to = śarāri*, (apparently a mistake for *āḍi*.)

रादा *rādā, f.* (sometimes written *rārā*), beauty, splendor, light, lustre; N. of a district in the west of Bengal (= *śukma*); of the capital of this district. — *Rādā-pura, am, n., N.* of a town.

राधिया *rādhiya, as, ā, am*, belonging to the district or town *Rādhi*.

राण *rāṇa, am, n.* (said to be fr. rt. *raṇ*), a leaf; a peacock's tail; (*as*), m. a proper N.

राणक *rāṇaka, N.* of a commentary by Someśvara Bhaṭṭa on the *Tantra-vārttika*; (*as*), m., N. of an author; (*ikā*), f. a bridle.

राणक्ष *rāṇakṣa, as, m., N.* of *Dāmodara*.

राणक *rāṇāka, as, m.* a proper N.

राणायन *rāṇāyana, as, m.* a patronymic from *Rapa*. — *Rāṇāyani-putra, am, n., N.* of a preceptor.

राणायनीया *rāṇāyāniya, as, m., N.* of a preceptor; (*ās*), m. pl. the school of *Rāṇāyana*; (*am*), n. the *Sūtras* of *Rāṇāyana*.

राणायनीयि *rāṇāyāniyi, is, m., N.* of a preceptor.

राणि *rāṇi, is, m.* a patronymic from *Rapa*.

राणिग *rāṇiga, as, m., N.* of the father of *Jyāḍitya* and uncle of *Keśavārka*.

राण्ड्य *rāṇḍya or rāṇḍrya* (according to Śāy. on *Rig-veda* VI. 23, 6) = *raṇḍāniya*, agreeable, gratifying.

रात *rāta, rāti, &c.* See p. 837, cols. 1, 2.

रातनी *rātanti (?)*, a festival on the fourteenth day of the second half of the month *Pauṣa* (when people bathe at the first appearance of dawn.)

रातुल *rātula, as, m., N.* of a son of *Sudhodana*.

रात्र *rātra, rātraka.* See p. 842, col. 1.

रात्रि *rātri, is, or rātri, f.* (in the older language generally *rātri*; probably fr. rt. *ram*), night, the darkness or stillness of night [cf. *rāma*]; Night personified, (*rātrau*, at night, by night; *rātrau śayanam*, a festival on the eleventh day of the first half of the month *Aśvādha*, regarded as the night of the gods, beginning with the summer solstice, when *Viṣṇu* reposes for four months on the serpent *Śeṣha*); = *atī-rātra*; = *rātri-paryāya*; = *rātri-sāman*; one of the four bodies of *Brahmā*, (in this and the following senses only *rātri*); = *haridrā*, turmeric; *Rātri bhāradvājī, f.*, N. of the authors of the hymn *Rig-veda* X. 127. — *Rātri-kara, as, m.* 'night-maker,' the moon. — *Rātri-kāla, as, m.* night-time. — *Rātri-cara, as, ī, am*, night-wandering, prowling or roaming at night; (*as*), m. a night-rover, night-prowler, thief, robber; a night-watcher, watchman, guard, patrol; a *Rākshasa*; a goblin, ghost, fiend, evil spirit; (*ī*), f. a *Rākshasa* female. — *Rātri-caryā, f.* night-roving, roaming about at night; a nightly act or ceremony. — *Rātri-ja, as, ā, am*, produced at night, appearing by night, nocturnal; (*am*), n. a star, constellation. — *Rātri-jala, am, n.* 'night-water,' dew, mist, fog. — *Rātri-jāgara, as, m.* night-watching, wakefulness at night; (*as, ā, am*), watching at night, sitting up at night; (*as*), m. a dog. — *Rātri-jāgarāṇa, am, n.* the act of sitting up all night. — *Rātri-jāgara-da, as, ā, am*, causing waking or wakefulness at night, keeping awake at night; (*as*), m. a gnat, mosquito. — *Rātri-jāra = rātri-cara* above. — *Rātri-larā, f.* (comp. of *rātri*), the depth or dead of night. — *Rātri-tithi, is, f.* a lunar night. — *Rātri-divam = rātri-divam* below. — *Rātri-nāśana, as, m.* 'night-destroyer,' the sun. — *Rātri-n-dīva, am, n.* a night and day, day and night; (*am, ā*), ind. by night and day. — *Rātri-pada-vicāra, as, m., N.* of a work. — *Rātri-parīśiṣṭa, am, n.* = *rātri-sūktā*. — *Rātri-paryāya, as, m.*, Ved. the three recurring sentences in the recitation of the *Ati-rātra*. — *Rātri-pushpa, am, n.* 'night-flower,' a lotus-flower which opens during the night. — *Rātri-pūjā, f.* night-worship, the nocturnal worship of a deity. — *Rātri-bala, as, ā, am*, powerful by night, manifesting power at night; (*as*), m. a *Rākshasa*. — *Rātri-bhojana, am, n.* night-eating, the act of taking food at night. — *Rātri-bhojana-nishedha, as, m., N.* of a work. — *Rātri-māta, as, m.* = *rātri-āta*. — *Rātri-manī, is, m.* 'night-jewel,' the moon. — *Rātri-māraṇa, am, n.* night-killing, a murder committed in the night. — *Rātri-manya, as, ā, am*, thinking it night; being regarded as night, appearing like night. — *Rātri-yoga, as, m.* night-fall, the coming on of night. — *Rātri-rakshaka, as, m.* a night-guard, watchman, night-watcher. — *Rātri-rāga, as, m.* 'the colour of night,' darkness, obscurity. — *Rātri-lagna-nirūpaṇa, am, n., N.* of a treatise ascribed to *Kālidāsa*. — *Rātri-vāsa, as, n.* a night-garment, night-dress; the garment of night, i. e. darkness, obscurity. — *Rātri-vigama, as, m.* departure of night, break of day, dawn, day-light. — *Rātri-viśeṣa-gāmin, ī, inī, ī*, going apart at night, separating at night; (*ī*), m. the ruddy goose, *Anas Casarca*. — *Rātri-veda, as, or rātri-vedin, ī, m.* 'night-knower,' a cock. — *Rātri-sāman or rātri-sāman, a, n.* a *Sāman* belonging to the *Ati-rātra*. — *Rātri-sattra, am, n.*, Ved. a night sacrifice, night ceremony. — *Rātri-sūktā or rātri-sūktā, am, n.* epithet of certain hymns on Night appended to *Rig-veda* X. 127. — *Rātri-hāsa, as, m.* 'laughing,' i. e. opening in the night, the white lotus. — *Rātri-hindaka, as, m.* 'moving about at night,' a guard of the women's apartments. — *Rātri-daivodāsa or rātri-hava-dai-*

vodāsa, *am*, n., N. of a Sāman. — *Rātry-afā*, *as*, m. 'night-moving'; a Rākshasa, goblin; a ghost; a night-walker; a thief. — *Rātry-anulha*, *as*, ā, *am*, night-blind, unable to see by night. — *Rātry-undhātā*, *f*, night-blindness. — *Rātry-ahani*, n. du. night and day. — *Rātry-āyama*, *as*, m. the coming on or approach of night; [cf. *ahar-āyama*]. — *Rātry-ānūlyas*, *am*, n. night-blindness.

Rātra, *am*, n. (at the end of comps.) = *rātri*, night; [cf. *tri-r*, *pañca-r*, *divā-r*]; also used alone in *trīṇi rātrāṇi*, *Mahā-bh. Anuśāna-p.* 6230.]

Rātraka, *as*, *ikā*, *am*, nocturnal, nightly, lasting a night [cf. *pañca-r*]; (*as*), m. a man who takes up his abode in a harlot's house for one year; (*am*), n. = *pañca-rātra*, a general term for the sacred books of various Vaiṣṇava sects; (according to others) a period of five nights collectively.

Rātrika (at the end of a comp. after a numeral), lasting a certain number of nights or days (e.g. *pañca-rātrika*, *as*, ā, *am*, lasting five nights); sufficient for or completed in a certain number of nights or days [cf. *eka-r*]; (*ā*), *f*, night.

Rātriṇa, *as*, ā, *am*, lasting a certain number of nights, completed &c. in a certain number of nights, (*eka-rātriṇa*, completed in one night; cf. *dvī-r*).

Rātryākūpāra, *am*, n., N. of a Sāman.

राथकारिक *rāthakārika* (fr. *ratha-kāra*), see *Gaṇa Kumudādi* 2, to Pāp. IV. 3, 80.

Rāthakārya, *as*, m. a patronymic from *Ratha-kāra*.

Rāthagāṇaka, *am*, n. the occupation or office of a *Ratha-gāṇaka*.

Rāthajiteṣṭi, *f* (fr. *ratha-jit*), epithet of certain *Apsarases* (*Atharva-veda* VI. 130, 1).

Rāthantara, *as*, ī, *am* (fr. *rathan-tara*), Ved. relating to the *Rathananta Sāman*; (*as*), m. a patronymic; (*ī*), *f*, N. of a female teacher.

Rāthantarāyana, *as*, m. (fr. *rathan-tara*), a patronymic.

Rāthaproskṭha, *as*, m. a patronymic of *Asamāti*. *Rāthitara*, *as*, m. (fr. *rāthi-tara*), Ved. a patronymic of *Satya-vaśas*.

Rāthitārī-putra, *as*, m. son of *Rāthitārī*, N. of a preceptor.

Rāthya, *as*, ā (?), *am*, belonging to a chariot, fit for a chariot, useful for a carriage; = *rathya* (of which it is a lengthened form, *Rig-veda* I. 157, 6).

रद्ध *raddha*, *raddhānta*, &c. See col. 2.

राध *rādh* (connected with *rtis*, *ridh*, I. *rā*), cl. 5. 4. P. *rādhnōti*, *rādhyati* (sometimes *A. rādhyate*), *rārādha* (2nd sing. *rārādhi* or *redhi*), 3rd du. *rārādhas* or *redhas*, but according to Pāp. VI. 4, 143, the contracted forms are only used in the sense 'to injure, kill'; see also *Vopadeva* VIII. 52), *rādhyati*, *arādhi* (1st pl. *arādhis*, 3rd pl. *arādhis*), *arādhiṣṭa* (Vedic forms *rādhi*, *arādhi*, *rādhi*, *rādhi*, without prep. this verb is generally Ved.), to make favourable or kind, propitiate, conciliate, make agreeable (cl. 5); to be favourable or merciful (cl. 4); to accomplish, perform, effect, finish, perfect, complete, make ready, prepare, carry out, (generally cl. 5. or Ved. cl. I. *rādhi*); to attain; to be accomplished or finished (cl. 4); to succeed, prosper, be successful (cl. 4); to be prepared or ready (cl. 4); to be ready for (with dat. or loc.); to fall to the share of any one (dat.); to put an end to, destroy, injure, exterminate: Pass. *rādhyate*, Aor. *arādhi*, to be conciliated or made favourable &c., to be appeased; to be accomplished, to be successful &c.: Caus. *rādhyati*, *-yitum*, Aor. *arādhi*, to make favourable, conciliate, propitiate, satisfy, appease; to accomplish, perform, complete, bring to a successful issue, cause to succeed; to make ready or prepared for (with dat.): Desid. *rārādhi*, to wish to conciliate or propitiate; *ritsati*, to wish to injure, destroy, hurt (*Pāp* VII. 4. 54. Vārt.); Intens. *rārādhyate*, *rārādhi*; [cf. according to some, Gr. *λάσσω*, *λάσσω*, *am*, n., N. of a Sāman. — *Rātry-afā*, *as*, m. 'night-moving'; a Rākshasa, goblin; a ghost; a night-walker; a thief. — *Rātry-anulha*, *as*, ā, *am*, night-blind, unable to see by night. — *Rātry-undhātā*, *f*, night-blindness. — *Rātry-ahani*, n. du. night and day. — *Rātry-āyama*, *as*, m. the coming on or approach of night; [cf. *ahar-āyama*]. — *Rātry-ānūlyas*, *am*, n. night-blindness.

λάσσω, *λάσσω*, &c.; according to others, *ἐρδω*: Goth. *rēda*, *ga-rēda*, *und-rēda*.]

Rāddha, *as*, ā, *am*, propitiated, conciliated; accomplished, perfected, completed, finished, performed, done; prepared, ready; cooked, dressed; perfected (as a religious vow), observed (as a fast); perfect in mysterious or magical power, adept, initiated; obtained, attained; appeared; successful, prosperous, fortunate, happy; fallen to the share or lot of any one. — *Rāddhānta* ('*dha-an*'), *as*, m. = *siddhānta*, an established end or result, demonstrated conclusion, a proved or established fact, demonstrated truth, dogma; the conclusion of an argument. — *Rāddhāntita*, *as*, ā, *am* (fr. the preceding), logically demonstrated, proved, established.

Rāddhi, *is*, *f*, accomplishment, perfection, completion; success, prosperity, good fortune.

Rādha, *as*, *am*, m. n. = *rādhās*, favour, goodwill; a gift, affluence, &c.; (*as*), m. N. of the month *Vaiśākha* (= April-May; in this sense fr. *rādhā* below); a proper N.; (*ā*), *f*, prosperity, success; N. of the twenty-first Nakṣatra *Viśākha* (containing four stars in the shape of a festoon; the stars are supposed to be α, ε, ν *Libra*, and γ *Scorpio*, cf. *nakṣatra*); a later form for *anurādhā*; lightning; a particular attitude in shooting (standing with the feet a span apart; cf. *rādhā-bhedin*); Emblem *Myrobalan*; the plant *Clitoria Ternata*; N. of the foster-mother of *Karṇa*, (she was the wife of *Adhiratha*, who was the *Sūta* or charioteer of king *Sūra*, and who found *Karṇa*, the illegitimate child of *Prithā* or *Kuntī* by the *Sun*, when exposed by his mother on the banks of the *Jumna*, and brought him up as his own son); N. of a celebrated cowherd or *Gopi* (the favourite mistress and consort of *Kṛṣṇa*, q. v., during his residence in *Vṛindāvana* amongst the cowherds, and a principal personage in *Jayadeva's* celebrated lyrical poem, the *Gita-govinda*, q. v.; she is sometimes supposed to typify the human soul, attracted towards *Kṛṣṇa* as the divine goodness, sometimes the divine or mystical love to which *Kṛṣṇa* returns at the end of his more worldly amours; at a later period she was worshipped as a goddess, and is occasionally regarded as an *Avatāra* of *Lakṣmī* as *Kṛṣṇa* is of *Viṣṇu*; she is also, under other aspects, identified with *Dakṣiṇyā*); N. of a female slave. — *Rādha-gupta*, *as*, m., N. of a minister of *Aśoka*. — *Rādha-ranka*, *as*, m. a plough; thin rain; hail. — *Rādha-ranku*, *as*, m. = *sāra*, *śikara*, *jaladopalā*. — *Rādhās-pati*, *is*, m. [cf. *rathas-pati*], Ved. a lord of gifts or wealth. — *Rādhā-kānta*, *as*, m. 'lover of *Rādhā*', N. of *Kṛṣṇa*. — *Rādhā-kṛṣṇa*, *as*, m., N. of the author of the *Dhātū-ratnāvalī*. — *Rādhā-janmāshī* ('*ma-ash*'), *f*, N. of the eighth day of a particular fortnight (commemorating the birthday of *Rādhā*; cf. *Kṛṣṇa-j*). — *Rādhā-tanaya*, *as*, m. son of *Rādhā*, i. e. *Karṇa*. — *Rādhā-tantra*, *am*, n., N. of a Tantra. — *Rādhā-dāmodara*, *as*, m., N. of the author of an elementary treatise on the *Vedānta*. — *Rādhā-nagari*, *f*, N. of a town in the neighbourhood of *Ujjayini*. — *Rādhānūrādhiṇya* ('*dha-an*'), *as*, ā, *am*, relating to the *Nakṣatras* *Rādhā* and *Anurādhā*. — *Rādhā-bhedin*, *i*, m., N. of *Arjuna*, (according to some this name has reference to a particular attitude in shooting, see *rādhā* above and cf. *rādhā-vedhin*); according to others it was given to *Arjuna* as having prevailed on *Kṛṣṇa* to abandon *Rādhā*. — *Rādhā-mādhava*, *as*, m., N. of an author. — *Rādhā-mohana-sarman*, *ā*, m., N. of the author of the *Mitākshara-siddhānta-saṅgraha*. — *Rādhā-ramaṇa*, *as*, m., N. of *Kṛṣṇa*. — *Rādhā-rasa-sudhā-nidhi* or *rādhā-sudhā-nidhi*, *is*, m., N. of a poem by *Hari-vaṅṣa Go-svāmin* celebrating the praises of *Rādhā* as worshipped in *Vṛindāvana* (supposed to have been written at the end of the sixteenth century). — *Rādhā-vat*, *ān*, *at*, *at*, possessed of prosperity or wealth, rich. — *Rādhā-vallabha*, *as*, m. 'the beloved of *Rādhā*', N. of *Kṛṣṇa*; epithet of various persons. — *Rādhā-vinoda*, *as*, m., N. of a poem. — *Rādhā-vedhin*, *i*,

m., N. of *Arjuna*; [cf. *rādhā-bhedin*]. — *Rādhā-suta*, *as*, m. son of *Rādhā*, i. e. *Karṇa*. — *Rādhā* or *rādhēvara* ('*dha-īś*'), *as*, m. 'lord of *Rādhā*', *Kṛṣṇa*.

Rādhaka, *as*, ā, *am*, Ved. liberal, bountiful.

Rādhana, *am*, n. the act of pleasing, satisfying, conciliating; pleasure, satisfaction; the act of accomplishing, effecting, completing, succeeding; obtaining, acquisition; the means or instrument of accomplishing anything; (*ā*), *f*, speaking, speech.

Rādhās, *as*, n., Ved. favour, good-will, kindness, a gift of affection, a gift or present in general; beneficence, liberality, munificence; accomplishment of one's wishes, success, (*alpa-rādhās*, one who has obtained but little success, unfortunate); striving to accomplish or gain, (*ananya-rādhās*, striving after nothing else); opulence, wealth, riches, affluence, might, power. — *Rādhās-pati*, see under *rādhā*. — *Rādhā-gūrta*, *as*, ā, *am*, Ved. agreeable through kindness (according to *Mahā-dhara*); giving or bestowing wealth. — *Rādhā-deya*, *as*, ā, *am*, to be presented with gifts or offerings; (*am*), n., Ved. the giving of presents, bestowing wealth, showing favour.

Rādhī, *rādhī*, see *Gaṇa Bahvādi* to Pāp. IV. 1, 45; [cf. *kṛṣṭa-rādhī*].

Rādhika, *as*, m., N. of a king (son of *Jaya-sena*); (*ā*), *f*, a diminutive of the name *Rādhā* (expressive of endearment). — *Rādhikā-vinoda*, *as*, m. = *rādhā-vinoda*.

Rādheya, *as*, m. (fr. *rādhā*), a metronymic of *Karṇa* (as passing for the child of his foster-mother *Rādhā*, see *rādhā*).

Rādhyā, *as*, ā, *am*, Ved. to be conciliated or propitiated, to be appeased or satisfied; to be accomplished or performed, achievable; to be completed; to be obtained.

राधेविक *rādhrevaki* (?), a patronymic.

रान्ध *rāndhya*, various reading for *rāṇḍya*.

रान्धस *rāndhasa*, *as*, m. a patronymic.

राप्प *rāpya*. See *rt. rap*, p. 832, col. 3.

राभस्य *rābhasya*, *am*, n. (fr. *rabhasa*), velocity, impetuosity; eagerness, delight, joy, pleasure.

राम *rāma*, *as*, ā, *am* (fr. *rt. ram*), pleasing, delighting, rejoicing; lovely, beautiful, charming, pleasant; obscure, dark-coloured, dark, black [cf. *rātri*]; white; (*as*), m. joy, pleasure; 'the pleasing or beautiful one,' N. of three celebrated mythological personages, commonly called *Paraśu-rāma*, *Rāma-candra*, and *Bala-rāma*, (of these the first two are always regarded as *Avatāras* of *Viṣṇu*, one born at the beginning, the other at the end of the second age: the first or *Paraśu-rāma*, 'Rāma with the axe,' forms the sixth *Avatāra*; he is sometimes called *Jāmadagnya*, as son of the sage *Jamadagni* by *Reṇukā*, and sometimes *Bhārgava*, as descended from *Bhṛigu*, and he is the type of *Brāhmanism* arrayed in opposition to the military caste, see *paraśu-rāma*: the second, *Rāma-candra*, forms *Viṣṇu's* seventh *Avatāra*, and is the hero of the great epic poem called *Rāmāyana*; his wife, *Sītā*, is sometimes regarded as an *Avatāra* of *Lakṣmī*; he has the patronymic *Dāśarathi*, as son of *Dāśa-ratha*, a king of the solar dynasty, and *Rāghava*, as descended from *Raghu* [see *Raghu*], and he typifies the conquering *Kṣatriyas* advancing southwards and subjugating the barbarous aborigines represented by the demon *Rāvaṇa* and his followers, the *Rākṣasas*: the third, *Bala-rāma*, 'the strong Rāma,' born in the third age, is a kind of *Hindū Hercules*, the seventh son of *Vasudeva* and elder brother of *Kṛṣṇa*, both being descended from *Yadu* [who with *Puru* formed the two branches of the lunar dynasty]; he is sometimes called *Halyayudha*, 'armed with a plough,' sometimes *Musalin*, 'club-armed,' and although occasionally regarded as *Viṣṇu's* eighth *Avatāra*, is more properly an incarnation of the great serpent *Śeṣha*, see *Bala-deva*, *Bala-rāma*: according to *Jainas*, a *Rāma* is

enumerated among the nine white Balas [see *bala*]: in Vishnu-Purāṇa III. 2. a Rāma is mentioned among the seven Rishis of the eighth Manvantara presided over by Manu Sāvārī, cf. Hari-vaṅśa 453; N. of the author of Rīg-veda X. 110 (with the patronymic Jāmadagnya belonging to Paraśu-rāma); N. of Vānuja; of a person with the patronymic Mārgaveya; of various others persons or teachers; of a king of Malla-pura; of a king of Śṛṅga-vera; a lover; a kind of deer; a horse; (āś), m. pl., N. of a people; (ā), f. a beautiful female, handsome woman, a young and charming woman, a woman in general; a woman of low origin; N. of various plants (= *sveta-kaṇṭakāri*, *griha-kaṇṭhā*, *āramā-sītālā*, *asoka*); Asa Foetida (= *hangu*); vermillion (= *hingula*); a kind of pigment (= *go-roṣaṇā*); ruddle; a river; a kind of metre, - - - - -
- - - - -; N. of an Apsaras; of a daughter of Kumbhāṇḍa; of the mother of the ninth Arhat of the present Ava-sarpiṇī; (ī), f., Ved. darkness, night [cf. *rātri*]; (am), n. darkness; Chenopodium Album; = *kushtha*; = *tamālā-patrā*. — *Rāma-kaṇṭha*, as, m., N. of an author. — *Rāma-kari*, f. 'joy-causing'; N. of one of the Rāgiṇīs or female personifications of the musical modes. — *Rāma-karpūra* or *rāma-karpūra*, as, m. a species of fragrant grass. — *Rāma-kalpādruma*, as, m., N. of a work on law. — *Rāma-kavāṭa*, am, n. 'Rāma's breast-plate or charm'; N. of part of the Brahma-yāmala-tantra (in which Śiva narrates to Pārvaṭi the most efficacious rites in the worship of Rāma). — *Rāma-kānta*, as, m. a kind of sugar-cane; N. of a Scholiast. — *Rāma-kīri* or *rāma-kīri* (according to some) = *rāma-kari*. — *Rāma-kilviṣa*, am, n. an offence against Rāma. — *Rāma-kutūhala*, am, n., N. of a work. — *Rāma-kumāra*, as, m. a proper N. — *Rāma-kṛishṇa*, as, m., N. of various persons. — *Rāma-kṛishṇa-kāvya* or *rāma-kṛishṇa-viloma-kāvya*, as, n., N. of an artificial poem by the astronomer Śūrya celebrating the praises of Rāma and Kṛishṇa (read either backwards or forwards; cf. *vilomākshara-kāvya*). — *Rāma-kṛishṇa-paddhati*, is, f., N. of a work. — *Rāma-keli*, f., N. of a Rāgiṇī or musical mode. — *Rāma-keśava-tīrtha*, am, n., N. of a Tīrtha. — *Rāma-kautuka*, am, n., N. of a work. — *Rāma-kshetra*, am, n., N. of a district. — *Rāma-gaṅgā*, f., N. of a river. — *Rāma-gāyatrī*, f., N. of a particular hymn on Rāma. — *Rāma-gīrī*, is, m. 'Rāma's mountain'; N. of several mountains (especially, according to some, of Citra-kūṭa in Bundelkhand and of another hill near Nagpore, now called Ramtek). — *Rāma-gīta-govinda*, N. of a poem. — *Rāma-gītā*, f., N. of a poem partly extracted from the Adhyātma-rāmāyaṇa (in which spiritual knowledge is shown to be better than ritualistic observances; also ās, f. pl.). — *Rāma-gocinda-tīrtha*, as, m., N. of a preceptor. — *Rāma-grāma*, as, m., N. of a kingdom. — *Rāma-ākra*, am, n., N. of a particular mystical circle. — *Rāma-āndra*, as, m. 'Rāma-moon' or 'moon-like Rāma'; N. of Rāma the son of Daśa-ratha, the hero of the Rāmāyaṇa (see under *rāma*, p. 842; although his name is connected with the moon, he is not of the lunar race, like Kṛishṇa and Bala-rāma, but of the solar race of kings beginning with Vivasvat or 'the Sun', whose son was Manu Vivasvata or the Manu of the present period, and whose son again was Ikshvāku, from whom sprang the two branches of the solar dynasty, the chief of which or that of Ayodhyā may be said to have commenced in Kakutṣtha, the ancestor of Rāma-āndra); N. of various kings, authors, preceptors &c. of later times. — *Rāmācandra-cāmpū*, is, f., N. of a work by Kavi-āndra (see *cāmpū*). — *Rāmācandra-āritra-sāra*, am, n., N. of a short poem by Agniveśa narrating the exploits of Rāma-āndra. — *Rāmācandra-stava-rāja*, as, m., N. of an extract from the Sanat-kumāra-saṁhitā (in which Rāma-āndra is represented as endowed with the divine nature of Kṛishṇa). — *Rāmācandraśrama* (ra-ās), as, m., N. of a commentator on the

Sarasvatī-sūtra; (am), n., N. of a Tīrtha. — *Rāma-āndrodaya* ('ra-ud'), as, m. 'rise of Rāma-āndra'; N. of a work by Purushottama. — *Rāma-dara*, as, m., N. of Bala-rāma. — *Rāma-daraṇa*, as, m., N. of the author of the Rāma-vilāsa and of a commentary on the Sāhitya-darpana. — *Rāma-dārīta*, am, n. the exploits of Rāma-āndra the son of Daśa-ratha. — *Rāma-dhārādanaka*, as, m. a species of plant. — *Rāma-ja*, as, m. a proper N. — *Rāma-janani*, f. the mother of Rāma (applicable to the mother of any one of the three Rāmas). — *Rāma-janman*, a, n. the birth or birthday of Rāma. — *Rāma-jivana*, as, m., N. of a son of Rudra-rāya. — *Rāma-tapana*, N. of an Upanishad; [cf. *tapana*]. — *Rāma-tarupī*, f. a species of tree. — *Rāma-tarka-vāg-īśa*, as, m., N. of a grammarian. — *Rāma-tāpanīya*, am, n., N. of a well known Upanishad (belonging to the Atharva-veda). — *Rāma-tīrtha*, am, n., N. of a Tīrtha; (as), m., N. of various persons. — *Rāma-tva*, am, n. the being Rāma. — *Rāma-datta*, as, m., N. of an author. — *Rāma-darsanādīkṣa* ('na-ād'), ind. after having seen Rāma. — *Rāma-dāsa*, as, m., N. of various persons. — *Rāma-dūta*, as, m. 'Rāma's messenger'; N. of Hanumat; a monkey; (ī), f. a kind of basil. — *Rāma-deva*, as, m., N. of Rāma the son of Daśa-ratha; of various persons. — *Rāma-dvādāśī*, f., N. of the twelfth day in one of the halves of the month Jyāishṭha. — *Rāma-dhara*, as, m. a proper N. — *Rāma-nagara*, am, n., N. of a town. — *Rāma-navamī*, f., N. of the ninth day in the light half of the month Caitra, being the birthday of Rāma-āndra. — *Rāma-navamī-nirpāya*, as, m., N. of certain verses on the fast and feast to be observed on the above day. — *Rāma-nātha*, as, m., N. of Rāma the son of Daśa-ratha; of various persons. — *Rāma-nāma-vrata*, am, n., N. of a particular religious observance. — *Rāma-nārāyaṇa*, as, m., N. of a grammarian. — *Rāma-nārāyaṇa-jīva*, as, and *rāma-nrīpati*, is, m., N. of two kings. — *Rāma-nyāyālankāra* ('ya-āf') and *rāma-panḍita* and *rāma-pāla*, as, m., N. of various persons. — *Rāma-pura*, am, n., N. of a village. — *Rāma-pūga*, as, m. a species of small Areca or betel-nut tree, Areca Triandra. — *Rāma-pūjā-sarāṇī*, f., N. of a work. — *Rāma-pūrva-tāpanīya*, am, n. the first part of the Rāma-tāpanīya, q. v. — *Rāma-prakāśa*, as, m., N. of a commentary. — *Rāma-prasāda-tarka-vāg-īśa* and *rāma-prasāda-tarkālankāra*, as, m., N. of two Paṇḍits. — *Rāma-bāṇa* = *rāma-bāṇa*, q. v. — *Rāma-bhakti*, as, m. a worshipper of Rāma; a proper N. — *Rāma-bhaṭṭa*, as, m., N. of various persons. — *Rāma-bhadra*, as, m., N. of Rāma the son of Daśa-ratha; of various persons. — *Rāma-mantra*, as, m. a Mantra addressed to Rāma. — *Rāmamantra-paṭala*, am, n. a collection of Mantras addressed to Rāma. — *Rāma-mīśra* and *rāma-mohana*, as, m., N. of two persons. — *Rāma-yantra*, am, n. a particular diagram. — *Rāma-rahasya*, am, n., N. of an Upanishad. — *Rāma-rāja*, as, m., N. of an author. — *Rāma-rāma*, as, m., N. of a preceptor. — *Rāma-rudra-bhaṭṭa*, as, m., N. of an author; (ī), f., N. of his commentary on Dīna-kara's treatise relating to invocations. — *Rāma-lavaṇa*, am, n. a kind of salt. — *Rāma-linga-kṛit*, is, m., N. of an author. — *Rāma-lekhā*, f., N. of a princess. — *Rāma-varadhana*, as, m. a proper N. — *Rāma-varman*, ā, m., N. of a commentator on the Rāmāgītā. — *Rāma-vallabha*, am, n. Cassia bark. — *Rāma-vājapeyīn*, i, m., N. of an author. — *Rāma-vāṇa*, as, m. 'Rāma's arrow'; a kind of sugar-cane; a particular medicinal preparation. — *Rāma-vilāsa*, as, m., N. of a poem by Rāma-āraṇa. — *Rāma-vilāsa-kāvya*, am, n., N. of a poem in four chapters by Hari-nātha (describing the amours of Rāma and Sītā). — *Rāma-viṇā*, f. 'Rāma's lute'; a kind of lute, (said to be also applicable ironically to the horn blown by Bala-rāma). — *Rāma-vyākaraṇa*, am, n., N. of a grammatical work by Vopa-deva. — *Rāma-vratin*, inas, m. pl. 'devoted to Rāma'; N. of a sect. — *Rāma-sara*, as, m. a kind of sugar-cane.

— *Rāma-sarman*, ā, m., N. of the author of the Upādi-kosha (a metrical work on words formed with Upādi suffixes). — *Rāma-sītālā*, f. = *ārāma-sītālā*, a fragrant plant. — *Rāma-śrī-pāda*, as, m., N. of a preceptor. — *Rāma-shaḍ-akshara-mantra-rāja*, as, m. a particular Mantra or prayer of six syllables addressed to Rāma. — *Rāma-samyamin*, i, m., N. of the author of certain Vedānta precepts in verse. — *Rāma-sakha*, as, m. 'Rāma's friend'; N. of Sugrīva. — *Rāma-saras*, as, n., N. of a sacred lake. — *Rāma-sahasra-nāma-stotra*, am, n. 'praise of Rāma's thousand names'; N. of a section of the Brahma-yāmala-tantra. — *Rāma-sāhi*, is, m., N. of a king. — *Rāma-siṅha*, as, m. a proper N. — *Rāma-sūktā*, am, n., N. of a hymn. — *Rāma-setu*, us, m. 'Rāma's bridge'; a ridge of sand now called Adam's bridge. — *Rāma-senaka*, as, m. Gentiana Cheryata. — *Rāma-sevaka*, as, m. a proper N. — *Rāma-stuti*, is, f. and *rāma-stotra*, am, n. 'Rāma's praise'; N. of two works. — *Rāma-svāmīn*, i, m., N. of a statue of Rāma. — *Rāma-hridaya*, am, n. 'Rāma's heart'; N. of a part of the Adhyātma-rāmāyaṇa revealing the supposed mystical essence of Rāma. — *Rāma-hrada*, as, m. 'Rāma's lake'; N. of a sacred bathing-place. — *Rāmācakra*, probably for *rāma-ākra*. — *Rāmācārya* ('ma-āc'), as, m., N. of various religious teachers. — *Rāmācchardānaka*, various reading for *rāma-āchardānaka*. — *Rāmātmika-prakāśikā* ('ma-āf'), f., N. of a treatise by Satya-jñānānanda-tīrtha Yati setting forth Rāma's identity with the Supreme Soul. — *Rāmā-devī*, f., N. of the mother of Jaya-deva. — *Rāmādhikaraṇa* ('ma-adh'), as, ā, am, relating to Rāma. — *Rāmānanda* ('ma-ān'), as, m., N. of a disciple of Rāmānuja and founder of a subdivision of the Vaiṣṇava sect. — *Rāmānanda-svāmīn*, i, m. the author of the Vaidya-bhūṣhaṇa. — *Rāmānuja* ('ma-an'), as, m. 'younger brother of Rāma'; (this title would be applicable to Kṛishṇa as born after Bala-rāma of the same father); N. of a celebrated reformer, author of several Vedānta treatises, (he belonged to the sect of the Vaiṣṇavas, was regarded as an incarnation of Śeṣha, and flourished in the twelfth century in the south of India, where he combated the Saivas); *Rāmānujam matam*, the sect of Rāmānuja. — *Rāmānujātrubh* ('ma-an'), p, f., N. of a particular prayer addressed to Rāma. — *Rāmābhīnanda* ('ma-abh') or *rāmābhīyudaya* ('ma-abh'), as, m., N. of a drama. — *Rāmāyaṇa* ('ma-ayana'), am, n. 'Rāma's goings or adventures'; N. of Vālmiki's famous epic poem describing the adventures of Rāma-āndra, (it contains about 24000 verses in seven books, called Kāṇḍas, viz. 1. Bala-kāṇḍa or Ādi-k', 2. Ayodhyā-k', 3. Aranyā-k', 4. Kishkindhyā-k', 5. Sundarā-k', 6. Yuddha-k', 7. Uttara-k'; the seventh is thought to be a comparatively modern addition, and gives the history of Rāma and Sītā after their reunion and installation as king and queen of Ayodhyā, afterwards dramatized by Bhava-bhūti in the Uttara-rāma-āritra; Rāma's character, as described in the Rāmāyaṇa, is that of a perfect man, born to suffering and self-denial, which he bears with more than human patience; the author, Vālmiki, was probably a real person, and although there are two recensions of the poem, of which the purest belongs to the north-west of India, six books at least are thought to be the work of one man, and not, like the Mahā-bhārata, the production of different epochs and minds); (as, i, am), relating to the history of Rāma; a descendant of Rāma, (see Atharva-veda VI. 83, 3). — *Rāmāyaṇīya*, as, ā, am, relating or belonging to the Rāmāyaṇa. — *Rāmārānu-āndrikā* ('ma-ar'), f., N. of a work. — *Rāmārya* ('ma-ar'), as, m., N. of a preceptor. — *Rāmālingana-kāma* ('mā-āf'), as, ā, am, longing for the embrace of a handsome person; (as), m. epithet of the red-flowering globe-amaranth. — *Rāmāvakshajopama* ('ja-up'), as, ā, am, resembling the breasts of a beautiful woman; (as), m. epithet of the Anas Casarca or ruddy goose. — *Rāmāśrama* ('ma-ās'), as, m. a proper N. — *Rāmāśvamedha*

(*ma-as*), *as*, m. 'Rāma's horse-sacrifice,' N. of a part of the Padma-Purāṇa. — *Rāmāśvamedhika*, *as*, ī, *am*, relating to Rāma's horse-sacrifice. — *Rāmen-dra-jati* (*ma-in*), *is*, m., N. of the author of a Vedānta treatise called the Viveka-sāra. — *Rāmen-dra-vana*, *as*, m., N. of a preceptor. — *Rāmedu* (*ma-isa*), *as*, m. a proper N.; (*am*), n., N. of a Linga. — *Rāmesvara* (*ma-is*), *as*, m., N. of various persons; (*am*), n., N. of a Linga; of a Tirtha or sacred bathing-place. — *Rāmeshu* (*ma-ishu*), *us*, m. 'Rāma's arrow,' epithet of a species of sugar-cane; a proper N. — *Rāmottara-tāpanīya* (*ma-ut*), *am*, n. the second part of the Rāma-tāpanīya; [cf. *rāma-pūrva-t*.] — *Rāmōda* (*ma-uda*), *as*, m. a proper N. — *Rāmōdayana*, *as*, m. (fr. the preceding), a patronymic. — *Rāmopanishad* (*ma-up*), *i*, f., N. of one of the more recent Upanishads of the Atharva-veda. — *Rāmopādhyāya* (*ma-up*), *as*, m., N. of a preceptor. — *Rāmopāsaka* (*ma-up*), *as*, m. a worshipper of Rāma-āndra the son of Daśa-ratha.

Rāmaka, *as*, &c. (fr. the Caus. of rt. *ram*), one who delights or gratifies, delighting; = *ramaka*, q. v.; (*as*), m., N. of a mountain.

Rāmāṭha, *as*, *am*, m. n. Asa Foetida; (*as*), m. Alangium Hexapetalum; (*ās*), m. pl., N. of a people; (*i*), f. = *nādi-hingu*.

Rāmāṇa, *as*, m., N. of two plants, Diospyros Embryopteris; = *giri-nimba*; (*ā*), f., N. of an Apsaras.

Rāmāṇī, *is*, m. a patronymic.

Rāmāṇīyaka, *am*, n. (fr. *i. rāmāṇīya*), loveliness, agreeableness, charmingness, delightfulness, beauty; N. of a Dvīpa; (*as*, ī, *am*), lovely, agreeable, beautiful, pleasing.

Rāmāla, *as*, m. a proper N.

Rāmāṇḍāra, *as*, m., N. of an author.

Rāmī, *is*, m. (fr. *rāma*), a patronymic.

Rāmin, ī, īṇī, ī, delighting sexually, in *kehaṇa-r*, q. v.

Rāmīla, *as*, m. a lover, husband; the god of love, Kāma-deva; N. of a poet.

Rāmī, f. See under *rāma*.

Rāmyā, f., Ved. night; [cf. *rātri*.]

रामुष *rāmusha*, N. of a place.

राम्भ *rāmbha*, *ās*, m. (fr. *i. rāmbha*), the bamboo staff of a religious student.

राय *rāya*, *as*, m. a king, prince, (at the beginning or end of a proper N. used as a title of honour, = *rājan*, of which it is a corruption.) — *Rāya-mukula*, *as*, m., N. of the author of the Pada-candrikā, a commentary on the Amara-kosha; of the author of a work on law. — *Rāya-rāghava*, *as*, m., N. of the author of the Hasta-ratnāvalī.

रायण *rāyaṇa*, *am*, n. (said to be fr. rt. *i. rai*), sounding, crying, making a noise; pain (= *pidā*). — *Rāyaṇendra-sarasvatī* (*ṇa-in*), m., N. of a commentator.

रायभाटी *rāyabhāṭī*, f. the stream of a river; [cf. *raya*.]

रायस्काम *rāyas-kāma*, *rāyas-posha*, *rāyo-vāja*, &c. See under *3. rai*, p. 853, col. 3.

रायणनीय *rāyaṇanīya*, *as*, m., N. of a preceptor.

रायान *rāyāna* or *rāyana* (?), *as*, m. a proper N.

रार *rārā*. See *rādhā*, p. 841, col. 2.

राल *rāla* or *rālaka*, *as*, m. the resin of Shorea Robusta (= *arāta*). — *Rāla-kārya*, *as*, m. Shorea Robusta.

राव *rāva*, *as*, m. (fr. rt. *i. ru*), a cry, shriek, roar, scream, yell, roaring, bellowing, vociferation, the cry of any animal; a sound, noise in general; [cf. *rava*.]

Rāvaṇa, *as*, ī, *am* (fr. the Caus.), screaming, roaring, crying, bellowing, bewailing, making lamentation;

(*as*), m. 'the Vokiferator,' N. of the ruler of Lankā or Ceylon and the famous chief of the Rākshasas or demons whose subjugation and destruction by Rāma-āndra, the seventh incarnation of Viṣṇu, form the subject of the Rāmāyana, (as son of Viśrava, he was younger brother of Kuvera, but by a different mother, Ilavilā being the mother of Kuvera, and Keśinī of the three other brothers, Rāvaṇa, Vibhishana, and Kumbha-karna; both Rāvaṇa and Kuvera, the god of wealth, are often called Paulastya, as grandchildren of the Rishi Paulastya, one of the seven or ten mind-born sons of Brahmā, and as Kuvera is king of the Yakshas, so is Rāvaṇa of the Rākshasas, the latter, however, are always malignant beings [see *rākshasa*], and Rāvaṇa himself is one of the worst of the many impersonations of evil common in Hindū mythology; he is the Satan of the Rāmāyana as Duryodhana is of the Mahā-bhārata; he has ten heads [whence his names Daśa-grīva, Daśanana, &c.] and twenty arms, symbolizing strength; his power is described as so great, that where he is 'there the sun does not give out its heat, the winds through fear of him do not blow, the fire ceases to burn, and the ocean becomes motionless'; he even, by his power, defeated his own brother Vaiśravaṇa or Kuvera, and carried off his self-moving car, called Pushpaka, the wonders of which are described in the Rāmāyana; this potency was, as usual, acquired by self-inflicted austerities, which had obtained from Brahmā a boon, in virtue of which Rāvaṇa was invulnerable by gods and divine beings of all kinds, though not by men or a god in human form; as Viṣṇu became incarnate in Rāma-āndra to destroy Rāvaṇa, so other gods produced innumerable monkeys, bears, and various semi-divine animals to do battle with the legions of demons, his subjects, under Khara, Dūshana, and his other generals; see *hanu-mat*); a patronymic from Rāvaṇa; N. of the author of a commentary on the Sāma-veda; of one on the Rīg-veda; of the author of the Arka-śikṣitā; of a king of Kaśmīra (mentioned together with Indrajit and Vibhishana); (*am*), n. the act of screaming, &c.; N. of a Muhūrta. — *Rāvaṇa-gaṇḍā*, f. 'Rāvaṇa's Ganges,' N. of a river in Lankā (called after the Rākshasa Rāvaṇa). — *Rāvaṇa-haṣa*, a particular stringed instrument. — *Rāvaṇa-hrada*, *as*, m., N. of a lake (from which the Sata-dru or Sutlej takes its rise). — *Rāvaṇāri* (*ṇa-ari*), *is*, m. Rāvaṇa's enemy, i. e. Rāma.

Rāvāṇī, *is*, m. a patronymic from Rāvaṇa, N. of Indra-jit (eldest son of the demon Rāvaṇa) or of any son of Rāvaṇa; of the author of a Bāla-tantra; (*ayas*), m. pl. the sons of Rāvaṇa.

Rāvin, ī, īṇī, ī, screaming, crying, roaring, bellowing.

रावन *rāvan*. See p. 837, col. 2.

रावौट *rāvauṭa*, N. of a royal race.

राश् *rās*, various reading for rt. *rās*, q. v.

राशभ *rāśabha*, incorrect for *rāsabha*.

राशि *rāśi*, *is*, m. (according to Uṇādi-s. IV. 132. fr. rt. *i. aś*), a heap, mass, pile, accumulation, congeries, group, multitude, quantity, number; the figure or figures put down for an arithmetical operation (such as multiplying, dividing, &c.); a measure of quantity (Ved. = *drōṇa*); a sign of the zodiac (as being a certain sum or quantity of degrees), one twelfth part of the ecliptic, an astrological house; N. of an Ekāha (Ved.). — *Rāśi-gata*, *as*, ā, *am*, placed in a heap, heaped, piled up, accumulated; computed, summed up. — *Rāśi-takra*, *am*, n. the zodiacal circle, zodiac; epithet of a particular mystical circle. — *Rāśi-traya*, *am*, n. 'triad of numbers,' the rule of three. — *Rāśi-nāman*, *a*, n. a name given to a child taken from the Rāśi under which he is born. — *Rāśi-pa*, *as*, m. the regent of an astrological house. — *Rāśi-pravibhāga*, *as*, m. a division or distribution of the twelve signs of the zodiac (under the twenty-eight Nakshatras); N. of

the 102nd Adhyāya of Varāha-mihira's Vrihat-samhitā. — *Rāśi-bhāga*, *as*, m. a fraction. — *Rāśi-bhā-gānubandha* (*ga-an*), *as*, m. the addition of a fraction. — *Rāśi-bhāgāpavāha* (*ga-ap*), *as*, m. the subtraction of a fraction. — *Rāśi-bheda*, *as*, m. a portion or division of a zodiacal sign or astrological house. — *Rāśi-bhoga*, *as*, m. the passage of the sun or moon or any planet through a sign of the zodiac. — *Rāśi-nyavahāra*, *as*, m. (in arithmetic) the method for finding the quantity contained in a heap. — *Rāśi-stha*, *as*, ā, *am*, standing or being in a heap, heaped up, accumulated. — *Rāśi-karana*, *am*, n. the making into a heap, heaping up, piling together. — *Rāśi-karana-bhāḥya*, *am*, n., N. of a work of the Pāsupatas. — *Rāśi-kṛt*, cl. 8. P. A. -*ka-roti*, -*kurute*, &c., to make or form into a heap, heap together, pile up, accumulate. — *Rāśi-kṛita*, *as*, ā, *am*, made into a heap, heaped up, accumulated. — *Rāśi-bhū*, cl. 1. P. -*bhāvati*, &c., to become a heap, be piled up or accumulated. — *Rāśi-bhūta*, *as*, ā, *am*, become a heap, accumulated, piled, heaped. — *Rāśy-anśu* = *navāṇsa*, q. v. — *Rāśy-adhi-pa*, *as*, m. the regent of an astrological house.

राष्ट्र *rāṣṭra*, *am*, n. (fr. rt. *i. rāj*; also *as*, m. in Mahā-bh. Anuśāna-p. 3050), a kingdom, realm, empire, dominion, sovereignty; a district, country, region, territory, inhabited country; a people, nation, subjects; (*as*, *am*), m. n. any public calamity (as famine, plague, &c.), affliction; (*as*), m., N. of a king (a son of Kāśi). — *Rāṣṭra-karṣhaṇa*, *am*, n. distressing or oppressing a kingdom. — *Rāṣṭra-kāma*, *as*, ā, *am*, desiring a kingdom. — *Rāṣṭra-kūṭa*, *ās*, m. pl., N. of a race. — *Rāṣṭra-guṇṭi*, *is*, f. protection of a kingdom. — *Rāṣṭra-gopa*, *as*, m. a guardian or protector of a kingdom. — *Rāṣṭra-tantra*, *am*, n. system of government, government. — *Rāṣṭra-dā*, *ās*, ā, *am*, Ved. giving dominion. — *Rāṣṭra-dīpsu*, *us*, *us*, *u* (see *dīpsu*), Ved. intending to injure a country or people, menacing a country. — *Rāṣṭra-devī*, f., N. of the wife of Citra-bhānu. — *Rāṣṭra-patī*, *is*, m. the lord of a kingdom, king, sovereign, (*rāṣṭrapata* is given as an adj. from this word). — *Rāṣṭra-pāla*, *as*, m. a protector or guardian of a kingdom, king, sovereign; N. of a son of Ugra-sena; (*i*), f., N. of a daughter of Ugra-sena. — *Rāṣṭra-pālīka*, f., N. of a daughter of Ugra-sena. — *Rāṣṭra-bhanga*, *as*, m. breaking up or dissolution of a kingdom. — *Rāṣṭra-bhaya*, *am*, n. fear for a kingdom, danger threatening a country. — *Rāṣṭra-bhṛt*, *i*, *t*, *t*, supporting a kingdom, taking care of the sovereignty; (*t*), m., N. of a son of Bharata; (*tas*), m. pl. the subjects of a kingdom; epithet of dice (in Atharva-veda VII. 109, 6); of certain prayers and oblations; (*t*), f., N. of an Apsaras. — *Rāṣṭra-bhṛtī*, *is*, f. or *rāṣṭra-bhṛtīya*, *am*, n., Ved. maintenance of government, support of authority. — *Rāṣṭra-bheda*, *as*, m. division of a kingdom. — *Rāṣṭra-varīhana*, *as*, ī, *am*, increasing the kingdom, exalting or extending dominion; (*as*), m., N. of a minister of Daśa-ratha and Rāma. — *Rāṣṭra-vāsin*, *ī*, m. an inhabitant of a kingdom, subject. — *Rāṣṭraṇṭa-pāla* (*ra-an*), *as*, m. the protector of the borders of a country. — *Rāṣṭrābhivṛddhi* (*ra-abh*), *is*, f. the increase of a kingdom, exaltation of a kingdom.

Rāṣṭraka at the end of an adj. comp. = *rāṣṭra*, a kingdom, &c.; (*as*, *ikā*, *am*), dwelling in a kingdom or country; (*ikā*), f. a kind of Solanum (= *brīhatī*).

Rāṣṭrī, *is*, f. = *rāṣṭrī*, a female ruler, proprietress, &c.

Rāṣṭrika, *as*, ī, *am*, belonging to or inhabiting a kingdom; (*as*), m. an inhabitant of a kingdom, subject; the ruler of a kingdom, governor; [cf. *rāṣṭraka* above.]

Rāṣṭrin, ī, īṇī, ī, Ved. possessing or occupying a kingdom.

Rāṣṭriya, *as*, ā, *am*, belonging to a kingdom or country; born in a kingdom; (*as*), m. a king's brother-in-law (in theatrical language).

राष्ट्री *rāṣṭrī*, f., Ved. a female ruler or sovereign or proprietress; (Sāy.) = *rājāna-silā*; a form *rāṣṭrī*, m., is found in Rīg-veda VI. 4, 5 (according to Sāy.) = *rājya-vat*, possessing a kingdom, a sovereign.

राष्ट्रिया *rāṣṭriya*, as, ā, am, belonging to a country or kingdom; (as), m. a king's brother-in-law.

रास 1. *rās* (connected with rt. 1. *ras*), cl. 1. A. *rāsate*, *rarāse*, *rāsītum*, to scream, cry, yell, howl (said of animals); to sound, make any cry or noise; Intens. *rārāsyate*.

रास्यमāna, as, ā, am, crying aloud, uttering loud lamentations.

रासा, as, m. uproar, confused noise, din; noise, sound in general; N. of a particular rustic dance (in this sense probably connected with *lāsa*, *lāsya*, q. v.), a kind of circular dance practised by cowherds, (especially) that in which Kṛishna and the Gopis engaged; any sportive game or festive amusement, amorous pastime, play in general; (according to some also) speech; a chain. — **रासा-krīdā**, f. a sportive dance, the circular dance of Kṛishna and the cowherdesses. — **रासा-maṇḍala**, am, n. Kṛishna's circular dance or dancing-ground. — **रासा-yātrā**, f. a festival in honour of Kṛishna and his dances with the Gopis on the full moon of the month Kārtika. — **रासे-rasa**, as, m. (*raśe*, loc. c.), the dance described above; pastime, sport, festive mirth; a company, assembly, party; love, desire, sentiment; the sixth night after delivery when the family sit up all night (?); alchemy; [cf. *rasa*]. — **रासोत्सवा** (*'sa-ut'*), as, m. the Rāsa festival or festive dances.

रासाका, as, am, m. n. a kind of drama or dramatic entertainment.

रासाभा, as, ā, am, sounding, braying; neighing (applied in Rīg-veda III. 53, 5. to the horse of Indra); (as), m. an ass, jackass, donkey, (in Rīg-veda I. 34, 9. I. 116, 2. the chariot of the Aśvins is said to be drawn by a single ass, and other authorities mention two asses, but in other places their car is described as drawn by golden-winged, falcon-like, swan-like horses); (ī), f. a she-ass. — **रासाभा-dhūśara**, as, ā, am, ass-grey, grey as an ass, light brown. — **रासाभा-yukta**, as, ā, am, yoked with asses, drawn by asses. — **रासाभा-vandini**, f. Arabian jasmine. — **रासाभा-sena**, as, m., N. of a king. — **रासाभāra** (*'bha-ar'*), as, m. the braying of asses. — **रासाभārupa** (*'bha-ar'*), as, ā, am, brown as an ass.

रास्या in *go-rāsya*, as, m., N. of Kṛishna.

रास 2. *rās*, a form of rt. 1. *rā*, to give, (to which forms like *rāsate*, *arāsata*, *rāsān*, *rāsāt* are sometimes referred; see Naigh. III. 20.)

रासान *rāsana*, as, ī, am (fr. *rasanā*), relating to the tongue, perceptible by the tongue, pertaining to the sense or organ of taste, savoury, palatable.

रासभ *rāsabha*. See above.

रासायन *rāsāyana*, as, ī, am (fr. *rasāyana*), relating to an elixir, &c.

रासा *rāsānā*, f. (according to Uṇādi-s. III. 15. fr. rt. 1. *ras*), a girdle (Ved.; cf. *rasanā*); N. of two plants, Mimosa Octandra, a thorny shrub; the ichneumon plant; a sort of perfume.

रासākā, f., Ved. a small girdle or band.

रासāva, as, ā, am, Ved. having a girdle, girdled, girt.

रास्य *rāsya*, Ved. (according to Sāy. on Rīg-veda V. 43, 14) a sacrificial ladle (= 2. *juhū*).

रास्यā, as, ā, am, Ved. (according to Sāy.) holding the sacrificial ladles, &c.

रास्यिन *rāspina*, as, ā, am (according to Sāy. either fr. rt. 1. *ras* or rt. *rap*), Ved. sounding forth praise, praising.

राहक्षति *rāhakshati*, is, m. a patronymic.

राहित्य *rāhitya*, am, n. (fr. *rahita*), the

being without anything, the being destitute of, freedom from anything, destitution, destituteness (at the end of a comp., e.g. *krīpā-rāhitya*, the being without compassion).

राहिल *rāhila*, as, m. a proper N.

राहु *rāhu*, us, m. (said to be fr. rt. *rah*; probably connected with rts. *rahb*, *grabh*), 'the looser' or 'the seizer,' N. of a Daitya or demon who is supposed to seize the sun and moon and thus cause eclipses. (according to the common myth he was a son of Vipra-citti and Sighikā, and had four arms, his lower part ending in a tail; he was the instigator of all mischief among the Daityas, and when the gods had produced the Amṛita or nectar from the churned ocean, he disguised himself like one of them and drank a portion of it, but the Sun and Moon having detected his fraud and informed Vishnu, the latter severed his head and two of his arms from the rest of his body; the portion of nectar he had swallowed having secured his immortality, the head and tail were transferred to the stellar sphere, the head wreaking its vengeance on the Sun and Moon by occasionally swallowing them for a time, while the tail, under the name of Ketu, gave birth to a numerous progeny of comets and fiery meteors: in astronomy Rāhu is variously regarded as a dragon's head, as the ascending node of the moon, or as one of the planets); an eclipse or (rather) the moment of occultation or obscuration; the regent of the south-west quarter. — **राहु-gata**, as, ā, am, Ved. 'gone to Rāhu,' darkened, obscured, eclipsed. — **राहु-grasana** or **राहु-grahāṇa**, am, n. 'seizure or swallowing by Rāhu,' an eclipse of the sun or moon. — **राहु-grasta**, as, ā, am, 'swallowed by Rāhu,' eclipsed. — **राहु-grāsa** or **राहु-grāha**, as, m. an eclipse of the sun or moon, the immersion at an eclipse. — **राहु-śchattra**, am, n. green ginger. — **राहु-darsana**, am, n., Ved. 'appearance of Rāhu,' an eclipse. — **राहु-parvān**, a, n. the day or period of an eclipse. — **राहु-pīḍā**, f. 'oppression by Rāhu,' an eclipse. — **राहु-pūjā**, f. the worship of Rāhu. — **राहु-bhedin**, ī, m. 'severing Rāhu,' epithet of Vishnu. — **राहु-mūrdha-bhid**, t, or **राहु-mūrdha-hara**, as, m. 'decapitator of Rāhu,' epithet of Vishnu. — **राहु-ratna**, am, n. Rāhu's jewel, N. of a kind of jewel. — **राहु-saṃsparśa**, as, m. contact with Rāhu, i. e. an eclipse of the sun or moon. — **राहु-sitaka**, am, n. the birth or appearance of Rāhu, an eclipse of the sun or moon. — **राहु-śchishṭa** (*'hu-ut'*) or **राहु-śrīṣṭa** (*'hu-ut'*), am, n. 'left or despised by Rāhu,' a shalote, Allium Ascalonicum.

राहवि, īs, m. a patronymic from Rāhu.

राहुला, as, m., N. of a son of Śākya-muni; of a son of Suddhodana; of a minister of Hiouentsang. — **राहुला-sū**, ās, m. father of Rāhula, i. e. Śākya-muni.

राहुलका, as, m., N. of a poet.

राहुलता (?), as, m., N. of a Buddhist patriarch.

राहुगण *rāhugaṇa*, as, m. (fr. *rahugaṇa*), Ved. a patronymic of Gotama; (ās), m. pl. of the following word.

राहुगण्या, as, m. a patronymic.

रि 1. *ri* (connected with rts. 1. *ri*, 4. *ri*), cl. 6. P. *riyati*, *rirāya*, *reshyati*, *aratshīt*, *retum*, to go, move; cl. 5. P. *ripoti*, &c., to hurt [cf. rt. 4. *ri*]; cl. 9. P. A. *riṇāti*, *riṇite*, &c., to go, move; to draw out, drive out, set free, expel; to separate, (according to Sāy. on Rīg-veda III. 60, 2. *arinita* = *yojanāt prāpitavantuḥ*); to emit; to bestow, grant; to hurt, injure, kill; to be injured (A.); to howl, &c. [cf. rt. 1. *ri*]; Caus. *rāyayati*, *-yitum*, Aor. *arīyati*; Desid. *rirīshati*; Intens. *reriyate*, *rerayitī*, *vereti*.

रिनात, an, atī, at, Ved. injuring, hurting; setting free.

रि 2. ri, at the end of adj. comps.; [cf. *atī-ri*, *bṛihad-ri*.]

रि 3. ri (a contraction of *riṣabha*), the second note of the Hindū gamut.

रिःफ *riḥpha*, am, n. (fr. Gr. *ῥιφή*), Ved. epithet of the twelfth astrological house.

रिक्त *rikta*, *riktha*, &c. See below and p. 846, col. 1.

रिक्कन *rikvan*, ā, m., Ved. = *stena*, a thief (according to Naigh. III. 24).

रिक्षा *rikshā*, f. a nit (= *likshā*); a mote in a sun-beam.

रिक्ख *rikh* (connected with rts. *rinkh*, *ring*, *rakh*, *rākh*, *rākh*), cl. 1. P. *rekhati*, &c., to go, move (so given by Vopa-deva, but by other grammarians identified in this sense with rt. *rinkh* below); cl. 6. P. (not in use, but apparently the original form of rt. *likh*, cl. 6. *likhati*, q. v.), to scratch, scrape, write; [cf. *rekhā*; cf. also Gr. *ἐπέκω*, *ἐπέκω*.]

रिक्ख *rinkh* (connected with rts. *rikh*, *rakh*, *rākh*, *ring*, *rāng*), cl. 1. P. *rinkhati*, &c., to go, move, creep, crawl (said of young children); to go slowly; to slip.

Rinkha, as, m. See under *rinkhā* below.

Rinkhāṇa, am, n. the act of crawling, creeping (said of children who creep on all fours).

Rinkhā, f. creeping, sliding; dancing; one of a horse's paces; a horse's hoof; deceiving, disappointing, (according to some also as, m. in the previous senses); the plant *Carpogon Puriens*.

रिङ्ग *ring* (connected with rts. *rang*, *rinkh*, &c., see above), cl. 1. P. *ringati*, &c., to go, move, creep, crawl (said of young children), to move slowly or with difficulty; to slip; Caus. *ringayati*, &c., to cause to creep.

Ringāṇa, am, n. the act of moving, creeping, crawling (= *rinkhāṇa*); slipping, sliding; deviating (from rectitude, &c.).

Ringat, an, antī, at, creeping, crawling, moving.

Ringamāṇa, as, ā, am, creeping, crawling, slipping.

Ringi, īs, f. going, moving, motion.

Ringūta, am, n. motion, surging (of waves).

Ringin, ī, īnī, ī, creeping, crawling (said of young children).

रिच *ric*, cl. 7. P. A. *riṇakti*, *rinkte*, *rireca*, *ririce*, *rekshyati*, -te, *aricāt* or *araiṣhit* (Vedic forms *aricāt*, *araiṣ*), *arikta* (1st sing. *arikhi*), *rektum*, to empty, make empty, evacuate, clear, purge, remove, separate, divide; to resign, give up, deliver up, part with, sell, (but according to Sāy. on Rīg-veda IV. 24, 9. 'to recover, get back'); to leave, leave behind, bequeath; cl. 10. 1. P. *reṇayati*, *reṇati*, &c., to divide, separate; to disconnect, disjoin; to leave, abandon; to join, mix; Pass. *ricyate*, Aor. *areci*, to be emptied, &c.; to be deprived of, lose, be freed from; to be destroyed, perish; Caus. *reṇayati*, *-yitum*, Aor. *aricāt*, to cause to empty, make empty; to discharge, emit (as breath); to abandon, give up; Desid. *rirīshati*, -te; Intens. *rericyate*, *rericti*; [cf. Zend *ric*; Gr. *λείνω*, *λείνω*-ω, *λείμμα*, *λείψανον*, *λοιπός*; Lat. *linguo*-o, *re-linguo*-o, *re-linguo*-us, *lic-e-t* (Osc. *lik-i-tul* = *lic-e-to*), *lic-e-o-r*; Goth. *laib-a*, *bi-laib-jan*, *af-lij-nun*, *leihran*; Old Germ. *bi-lib-ran*; Mod. Germ. *bleibe*; Angl. Sax. *lyfan*, *be-lifan*, *lafan*, *lvan*, *lman*; Lith. *lek-u*, *lik-ti*, *lek-as*, *pa-laiki-s*.]

Rika (?), am, n. the heart, mind; law, litigation.

Rikta, as, ā, am, emptied, cleared, purged; empty, void; unloaded, unburdened; hollow, hollowed (as the hands); having nothing, poor, indigent; vain, worthless, valueless; epithet of one of the four wagtails (employed in augury); free from, devoid of, deprived of, destitute of, without; (ā), f., scil. *tīhi*, epithet of the fourth, ninth, or fourteenth days of the lunar fortnight; (am), n. an empty

place, empty space, vacuum, void, vacuity; a desert, wilderness, wood, forest. — *Rikta-kumbha*, *am*, n., Ved. (the sound of) an empty vessel, a hollow sound, empty or senseless language. — *Rikta-kṛit*, *t*, *t*, *t*, Ved. making empty, emptying; causing a vacuum. — *Rikta-guru*, see Pāṇ. VI. 2. 4.2. — *Rikta-tā*, *f*, emptiness, vacuity, void, empty space or space in general. — *Rikta-pāni*, *is*, *is*, *i*, empty-handed, bringing no present. — *Rikta-bhāṇḍa*, *am*, n. an empty vessel; (*as*, *ā*, *am*), having no vessels or effects. — *Rikta-mati*, *is*, *is*, *i*, empty-minded, thinking of nothing. — *Rikta-hasta*, *as*, *ā*, *am*, empty-handed, having empty hands, bringing no present; carrying away no present. — *Riktārka* ('*ta-as*'), *as*, *m*, a Sunday falling on one of the Rikta days. — *Rikṭi-kṛi*, cl. 8. P. *-karoti*, &c., to make empty or void, remove, take away; to steal; to get back, recover. — *Riktikṛita-hṛidaya*, *as*, *ā*, *am*, emptied or deprived of heart.

Riktaka, *as*, *ā*, *am*, empty, void; unladen, unburdened.

Riktha, *am*, n. (frequently written *riktha*), property left at death, inheritance, portion, bequest; property in general, possessions, substance, wealth; gold. — *Riktha-grāha*, *as*, *ā*, *am*, receiving an inheritance, inheriting property; (*as*), *m*, an inheritor, heir. — *Riktha-jāta*, *am*, n. the aggregate of a property, collected estate (of a deceased person).

— *Riktha-bhāgin*, *i*, *inī*, *i*, or *riktha-bhāj*, *k*, *k*, *k*, inheriting or sharing property, dividing the property (of a deceased person), an inheritor, heir.

— *Riktha-vibhāga*, *as*, *m*, the division or sharing of (a deceased person's) property, partition of inheritance; a share in an inheritance. — *Riktha-hara* or *riktha-hāra*, *as*, *ā* or *i*, *m*, receiving an inheritance, inheriting property; (*as*), *m*, an heir. — *Riktha-hārīn*, *i*, *inī*, *i*, receiving or inheriting property; (*i*), *m*, an heir, one who succeeds to property; a maternal uncle; the seed of the Indian fig-tree. — *Rikthāda* ('*tha-āda*'), *as*, *ā*, *am*, receiving an inheritance; (*as*), *m*, an heir, son.

Rikthin, *i*, *inī*, *i*, inheriting property; possessing property, wealthy; (*i*), *m*, an heir.

Rikthiya in *a-rikthiya*, *as*, *ā*, *am*, incapable of inheriting property, having no claim to inheritance.

Rikṣamāna, *as*, *ā*, *am*, being emptied, being purged, being left clear, being freed from, being delivered from.

Rikṣas, *vān*, *m*, Ved. one who has emaciated or attenuated (his body by austerities, Rīg-veda IV. 24. 3).

Reka, *reḍa*, *reḍita*, &c. See p. 852, col. 3.

रिज *rij* (connected with rt. *riñj*), cl. 1. A. *rejate*, &c., to fry; to parch; [cf. rt. *bhrj*].

रिडि *riḍi*, *is*, *f*, the crackling or roaring of flame; a musical instrument; black salt.

रिणिनगर *riṇi-nagara*, *am*, n., N. of a town.

रिख् *riṅv* or *rimb* (= rt. *raṅv*), cl. 1. P. *riṅvati*, *rimbati*, &c., to go.

रित् *rit*, *t*, *t*, *t* (fr. rt. 1. *ri*), Ved. (perhaps) moving, flowing, (Sāy. = *gantri*.)

रितक्कन *ritakvan*, *ā*, *m*, Ved. a thief, (various reading for *takvan*, Naigh. III. 24.)

रिड *riddha*, *as*, *ā*, *am* (probably for *ṛiddha*, q. v.), ripe (said of grain).

रिधम *ridhama*, *as*, *m*, (perhaps connected with *riddha* above), spring; love.

रिप् 1. *rip* (the old form of rt. *lip*, q. v.; in Rīg-veda V. 85. 8. the form *ṛripuḥ* = *lepayanti* = *pāpam āropayanti*), Ved. to smear, smear or cover over; to defile, spoil; to deceive, cheat.

2. *rip*, *p*, *f*, Ved. injury, fraud, deceit, trick, guile, (Sāy. = *hinsā*, *māyā*); the earth, (Sāy. =

bhūmī); (*p*, *p*, *p*), injuring, an injurer, enemy, deceiver, cheat, (Sāy. = *ripu*.)

Ripu, *us*, *us*, *u* (according to Uṇādi-s. I. 27. fr. rt. *rap*; according to others, connected with rt. 1. *ri* or with Caus. of rt. 1. *ri*; cf. rt. *riph*), injuring, cheating, deceiving, fraudulent, treacherous, false (Ved.); (*us*), *m*, a deceiver, cheat, rogue, thief (Ved.); an enemy, adversary, foe; (in astrology) a hostile planet; epithet of the sixth astrological house; N. of a son of Śliṣṭi. — *Ripu-gṛhātīn*, *i*, *inī*, *i*, slaying an enemy, killing foes; (*inī*), *f*, a species of creeper; Abrus Precatorius. — *Ripu-ghna*, *as*, *i*, *m*, killing an enemy. — *Ripu-jaya*, *as*, *ā*, *am*, conquering a foe, vanquishing enemies; (*as*), *m*, N. of several kings; of a son of Śliṣṭi; of a son of Śuvra; of a son of Viśva-jit. — *Ripu-tā*, *f*, enmity, hostility. — *Ripu-nipātīn*, *i*, *inī*, *i*, causing an enemy to fall, destroying a foe. — *Ripu-bala*, *am*, n. an enemy's army. — *Ripu-bhaya*, *am*, n. fear or danger from an enemy. — *Ripu-bhavana*, *am*, n. or *ripu-bhāva*, *as*, *m*, epithet of the sixth astrological house. — *Ripu-malla*, *as*, *m*, N. of a king. — *Ripu-rakta*, *am*, n. an enemy's blood. — *Ripu-rakṣhīn*, *i*, *inī*, *i*, preserving from an enemy. — *Ripu-rakṣha*, *as*, *m*, N. of an elephant. — *Ripu-varjita*, *as*, *ā*, *am*, freed from an enemy. — *Ripu-vaśa*, *as*, *ā*, *am*, subject to an enemy. — *Ripu-vaśa-tva*, *am*, n. subjection to an enemy. — *Ripu-sūdana*, *as*, *i*, *m*, destroying enemies. — *Ripu-sthāna*, *am*, n. epithet of the sixth astrological house.

Ripta, *as*, *ā*, *am* (= *lipta*), Ved. anointed, smeared, (*api-ripta* in Rīg-veda I. 118. 7 = *paṭa-lena pihita-dṛiṣṭi*, i. e. blinded.)

Ripra, *am*, n. (according to Uṇādi-s. V. 55. fr. rt. 1. *ri*), dirt, impurity (Ved.); sin, (Sāy. = *pāpa*; cf. Nirukta IV. 21); (*as*, *ā*, *am*), vile, bad; (*as*), *m*, N. of a son of Śliṣṭi. — *Ripra-vāha*, *as*, *ā*, *am*, Ved. carrying off or removing impurity or sin, (Sāy. = *pāpasya vodhrī*.)

Repa, *as*, *ā*, *am*, low, vile, inferior, contemptible; cruel, savage.

Repas, *as*, n. (according to Uṇādi-s. IV. 189. fr. rt. *rap*; cf. *rapas*), a spot, stain; a wrong or blamable action, fault, sin; (*ās*, *ās*, *as*), low, vile, contemptible; miserly, niggardly; wicked, abandoned, cruel, savage.

रिप्सु *ripsu*. See p. 833, col. 1.

रिफ् *riph* [cf. rt. *rih*], cl. 6. P. *riphati*, *rirepha*, &c., to utter a murmuring guttural sound, to utter a rough or grating or burring sound, to pronounce the letter *r* [cf. *repha* below]; to murmur or snarl at, revile, find fault with, blame, despise; (according to lexicographers also capable of the following senses), to speak, say, relate; to boast, (*kathane* being a various reading for *kathane*); to give; to fight; to hurl, kill, (in this sense = *rt. riph*, *rimph*); Pass. *riphyate*, to be murmured or spoken in a grating or burring manner, to have or take the pronunciation of the letter *r*.

Riphat, *an*, *ati* or *anti*, *at*, murmuring, uttering a burring sound, pronouncing the letter *r*.

Riphita, *as*, *ā*, *am*, uttered in a burring or grating manner, pronounced with the sound of the letter *r*.

Repha, *as*, *m*, a burr, burring or grating sound, the letter *r*; a cetic (see 3. *ra*); passion, affection of the mind; (*as*, *ā*, *am*), low, vile, contemptible; [cf. *repa* above.] — *Repha-vat*, *ān*, *ati*, *at*, Ved. containing a burring sound, having the sound of *r*.

— *Repha-vipulā* = *ra-vipulā*, q. v.

Rephas, *ās*, *ās*, *as*, low, vile, contemptible; wicked, abandoned; miserly, niggardly; cruel, savage; [cf. *repas* above.]

Rephitvā, ind. having uttered a burring or grating sound, having pronounced with the sound of the letter *r*.

Rephn, *i*, *inī*, *i*, Ved. containing a burring sound, containing the letter *r*, having the nature of *r*.

रिभ् *ribh* or *rebh*, cl. 1. A. *rebhate* (Ved. also P. *rebhati*), *rirebhe*, *rebhitum*, to crackle, creak; to murmur (as a stream &c.); to sound in general; to chatter, babble, clatter; to talk or speak aloud, shout with joy, rejoice [cf. rt. *rih*]; to praise, glorify, worship (Ved. P.): Pass. *ribhyate*, to be praised or glorified; [cf. Gr. *ροῖσθην*, *ροῖσθαι*, *ροῖσθαι*.]

Ribhvan, *ā*, *m*, Ved. (according to Naigh. III. 24) a thief; [cf. *rihvan*.]

Rebha, *as*, *ā*, *am*, Ved. crackling; sounding loudly; (*as*), *m*, a praiser, reciter of praises, panegyrist, celebrator; a talker, prattler, chatterer; N. of a Rishi (who was cast into a well by the Asuras, and rescued by the Aśvins after having lain there for ten nights and nine days, see Rīg-veda I. 112. 5. 116. 24. &c.); N. of the author of Rīg-veda VIII. 97 (having the patronymic Kāśyapa). — *Rebha-sūnū*, *m*, du. two sons of Rebha, the authors of the hymns Rīg-veda IX. 99, 100.

Rebhāṇa, *am*, n. the lowing of kine.

Rebhat, *an*, *anti*, *at*, Ved. crackling, sounding; praising.

Rebhila and *rebhilaka*, *as*, *m*, a proper N.

रिमेद *rimeda*, *as*, *m*. = *ari-meda*.

रिम्फ् *rimph* (connected with rt. *riph*; cf. rt. *riph*), cl. 6. P. *rimphati*, to hurt, kill.

Rimpha, *am*, n. the zodiac.

रिम्ब *rimb* = rt. *riṅv*.

रिंसा *riṅsā*, *f*, (fr. Desid. of rt. *ram*), the desire to rejoice or be pleased, wish to sport; desire of pleasure or sexual enjoyment, lasciviousness, lustfulness.

Riraṅsu, *us*, *us*, *u*, desiring to rejoice, wishing to sport, wishing for sexual pleasures, lustful, wanton, lascivious.

Riramayishu, *us*, *us*, *u* (fr. Desid. of Caus.), wishing to cause or give pleasure (especially sexual pleasure).

रिरिक्षा *rirakshishā*, *f*, (fr. the Desid. of rt. 1. *rakṣh*), the desire to watch or keep guard, wish to protect.

Rirakshā, *f*, less correct for the above.

Rirakshishu, *us*, *us*, *u*, desiring to watch or keep guard, wishing to protect.

Rirakshu, less correct for *rirakshishu* above.

रिरिक्षु *ririkshu*. See below.

रिरी *riri*, *f*, yellow brass, pale brass, prince's metal; [cf. *riri*, *riṭi*.]

रिहण *rihāṇa* or *rihāṇa*, *as*, *m*, a proper N.

रिवक् *rivaka*, *as*, *m*. = *ravaka*.

रिश् *riś* (according to some an older form of rt. 1. *liś*, q. v.; closely connected with rt. 1. *riśh*, from which, in some forms and meanings, it is not distinguishable; cf. also *rts. rus*, 1. *rush*), cl. 6. P. *riśati*, *riśeṣa*, *rekshyati*, *ari-kshat*, *reshitum*, Ved. to tear, rend, tear off, break off, pluck off, injure, hurt; to feed on, graze; Caus. *reśayati*, *-yitum*, Aor. *arirīśat*; Desid. *riśikshatī*, to wish to injure; Intens. *reśīśyate*, *reśīśhī*; [cf. Slav. *reśati*, 'to cut'.]

Rirīkshat, *an*, *anti*, *at*, Ved. wishing to injure, &c.; (*an*), *m*, an enemy.

Rriṛikshu, *us*, *us*, *u*, wishing to injure or harm, (this form is sometimes referred to rt. 1. *riśh*.)

Riśa, *as*, *ā*, *am*, Ved. tearing, tearing off, injuring; (*as*), *m*, an injurer, enemy.

Riśat, *an*, *ati* or *anti*, *at*, Ved. tearing, injuring, hurting; feeding or grazing upon, consuming, (Sāy. = *bhakṣhanārtham kīṣat*.)

Riśādas, *ās*, *ās*, *as* (a word of doubtful derivation and meaning; said to be fr. *riśa*, an enemy, + *ada*

fr. rt. *ad*), Ved. destroying those who injure, destroying enemies, epithet of the Maruts, &c.; [cf. R̥ig-veda I. 39, 4.]

1. *riṣṭa*, *as*, *ā*, *am* (for 2. *riṣṭa* see below), Ved. torn, torn off, broken, injured; wearied.

रिश्य *riśya*, *as*, *m*. = *riśya*, an antelope.

रिष 1. *riṣh* (closely connected with rt. *riś*, from which, in some forms and meanings, it is not distinguishable; cf. also *riś*, *riśh*, *riśh*, cl. 1. 4. P. *reṣati*, *riṣyati* (in ep. and later authors also A. *riṣyate*), *riṣha*, *reṣhiṣyati*, *areṣit* or *arishat* (Vedic forms *riṣat*, *riṣāma*, *riṣāhana*, *reṣat*, *riṣata*), *reṣhitum* or *reṣhitum* (Ved. inf. *riṣhe*), to injure, hurt, harm; to kill, destroy, ruin; to give offence; to be injured or destroyed, suffer wrong, perish (cl. 4); to fail, miscarry, meet with misfortune or disaster (cl. 4): Caus. *reṣhayati*, *-yate*, *-yitum*, Aor. *aririshat*, *aririshata*, to cause to be injured, injure, hurt, harm; to cause to miscarry, make to fail; to fail, miscarry, meet with misfortune or disaster (A.): Desid. *riṣhiṣhātī*, *riṣhiṣhātī*, (according to some also *riṣhiṣhātī*): Intens. *reṣhiṣyate*, *reṣhiṣyati*; [cf. probably Gr. *paio*, *paioōs*; Lat. *laedo*.]

2. *riṣh*, *f*, *f*, injury; (*f*, *f*, *f*), injuring, an injurer. *riṣha*, *as*, *ā*, *am*, injuring, destroying, &c.; [cf. *nagha-riṣha*.]

riṣhanya, Nom. P. *riṣhanyati*, &c. (Pāp. VII. 4, 36), Ved. to injure, harm, be hurtful; to reject (a petition); to fail, miscarry.

riṣhanyu, *us*, *us*, *u*, Ved. injurious, hurtful, malevolent, (Sāy. = *hinaaka*.)

riṣhika, *as*, *ā*, *am*, (probably) destroying, destructive, injurious.

3. *riṣṭa*, *as*, *ā*, *am* (for 1. see above), injured, hurt, wounded; unlucky; (according to some also) lucky; (*am*), *n*. mischief, harm; misfortune, bad luck (= *arishṭa*); destruction, loss; sin; (according to some also) good luck, prosperity; (*as*), *m*. a sword; the soap plant, Sapindus Detergens; N. of a king; of a Daitya or demon (destroyed by Vishnu); of a son of a Manu; (*ā*), *f*. N. of the mother of the Apsaras. = *riṣṭa-tāti*, *is*, *is*, *i*, causing prosperity, propitious; auspicious; [cf. *śiva-tāti*.] = *riṣṭa-deha*, *as*, *ā*, *am*, wounded in body.

riṣṭaka, *as*, *m*. Sapindus Detergens.

riṣṭi, *is*, *f*, injury, hurt, damage; failure, miscarriage, misfortune, bad luck; (according to some) good luck; *iṣhu-riṣṭi*, 'the going astray or swerving of an arrow', N. of a Sāman; (*is*), *m*. = *riṣṭi*, a sword, (according to some also *is*, *f*.)

riṣṭiya, Nom. P. *riṣṭiyati*, &c. = *riṣhanya* above.

riṣva, *as*, *ā*, *am*, injurious, hurtful, mischievous.

रिषि *riṣi*, *is*, *m*. = *riṣi*.

रिष्प *riṣpha*, *am*, *n*. = *riṣpha*.

रिष्य *riṣya*, *as*, *m*. = *riṣya*, *riśya*.
= *riṣya-mūka*, *as*, *m*. = *riṣya-mūka*.

रिह (*a* Vedic form of rt. *liḥ*), the following forms of this rt. are found, *reḥi*, *rihati* (3rd pl. *rihanṭi*, A. *rihate*), to lick, taste; to caress, kiss; (also regarded as another form of rt. *riph*, and therefore said to be capable of the following meanings) to praise, worship; to say, speak; to boast; to give [cf. rt. 1. *rā*]; to blame; to fight; to hurt, injure; to kill, (in this sense said to be also *rehati*): Intens. *reṣhiṣyate*, to lick again and again; to caress, kiss.

rihat, *an*, *atī*, *at*, licking.

rihāna, *as*, *ā*, *am*, Ved. licking, caressing, wishing to caress.

rihāyas, *ās*, *m*, Ved. a thief, robber (Naigh. III. 24).

rihvan, *ā*, *m*. a thief; [cf. *rihvan*.]

Rehāna. See s. v.

रिहम् *riham*, *ind.*, Ved. various reading for *rihat*, q. v.

री 1. *rī* (connected with rt. 1. *ri*), cl. 9. P. A. *riṇāti*, *riṇite*, *riṇāya* (3rd du. *riṇātus*), *riṇye*, *reṣyati*, *reṣyate*, *araṣhit*, *areṣṭa*, *retum*, to go, move; to hurt, injure, kill, (see rt. 1. *rī*); to howl [cf. rt. 1. *ru*]; cl. 4. A. *riyate*, &c., to melt, become fluid, distil, drip, trickle, ooze, drop, flow [cf. rt. 1. *lī*]: Caus. *repayati*, *-yitum*, Aor. *ariripāt*: Desid. *riṇishati*, *-te*: Intens. *reṇiyate*, *reṇiyati*; [cf. Goth. and Engl. Sax. *rinnan*.]

Rina, *as*, *ā*, *am*, dropping, trickling, oozing, distilling, flowing, leaking.

Riti, *te*, *f*. going, motion, moving, flowing, trickling; a stream, river; a course; a line, streak; a limit, boundary (= *siman*); general course or way, method, mode, manner, fashion; usage, observance, custom, practice, natural property or disposition; style, diction, (three styles of diction or composition are enumerated, viz. *vaiddarbhī*, *gaudī*, *pāṇcālī*, to which a fourth is sometimes added, viz. *lāṭikā*, and even a fifth and sixth, viz. *āvantikā* and *māgadhi*); bell-metal, brass, pale brass; calx of brass; rust of iron; scoria of any metal or the oxide formed on the surface of metals by their exposure to heat and air. = *Riti-jña*, *as*, *ā*, *am*, acquainted with established usages or customs. = *Riti-pushpa*, *am*, *n*. 'brass-efflorescence', calx of brass. = *Riti-praṣṭha*, *as*, *am*, *m*. n. a Prastha weight of brass. = *Riti-baddha*, *as*, *ā*, *am*, brass-bound, studded or inlaid with brass. = *Riti-bhūta*, *as*, *ā*, *am*, being in a row, standing in a line. = *Riti-ap*, *p*, *p*, *p*, Ved. streaming with rain.

Ritika, *am*, *n*. calx of brass; (*ā*), *f*. bell-metal, brass.

री 2. *rī* = *rai* in *riḥad-rī*, (for *rī*, fem. of 2. *ra*, see under 2. *ra*, p. 824.)

रीज्या *rijyā*, *f*. reproach, censure [cf. *riḥā*]; shame, modesty.

रीठा *riṭhā*, *f*. or *riṭhā-karaṇja*, *as*, *m*. a species of Karaṇja.

रीढक *riḍhaka*, *as*, *m*. (said to be fr. rt. *riḥ*), the back-bone.

रीढा *riḍhā*, *f*. (probably fr. rt. *riḥ*), disrespect, disregard, contempt, irreverence; [cf. *avalīḍhā*.]

रीर *rīra*, *as*, *m*, N. of Śiva.

रीरी *rīrī*, *f*. = *rīrī*, yellow brass.

रीव *riw*, cl. 1. P. A. *riṇati*, *-te*, &c., to take.

रु 1. *ru*, cl. 2. P. *rauti*, *raviti* (Ved. also *ruvati*, and in some forms also A.), Impf. *araut* or *aravīt* (1st du. *arūva* or *arūviva*, 3rd pl. *arūvan*), *ruṇāva* (1st du. *ruṇūviva*, 3rd pl. A. *ruṇūvire*), *ravita* or (according to Vopa-deva IX. 53) *roṭā*, *ravishyati*, *aravīt* (A. *aravishṭa*, 3rd pl. *aravishus*, Ved. *aravanta*), *ravitum*, and according to Vopa-deva) *rotum*, to cry or make any particular sound or noise, bellow, roar, howl, yelp, yell, bray, shout, shriek; to hum (as bees); to sound in general; to cry aloud, to fill with noise or cries; to praise (according to Naigh. III. 14): Pass. *rūyate*: Caus. *rāvayati*, *-yitum*, Aor. *ariravat* (anomalous form 3rd pl. *arirūvan*), to cause to bellow or roar, &c., to cause an uproar; to fill with shrieks, clamour, &c.: Desid. of Caus. *riṇāvayishati*: Desid. *rurūshati*: Intens. *rorūyate*, *-ti*, *roraviti*, *roroti*, to cry out loudly, bellow or roar loudly, yelp loudly, scream aloud, to vociferate; [cf. Gr. *ῥῥῥῥ*, *ῥῥῥῥ-ῥῥῥῥ*, *ῥῥῥῥ-ῥῥῥῥ*; Lat. *rā-mor*, *rām-i-to*, *rāvi-s*, *rau-cu-s*; Angl. Sax. *ryn*; Slav. *rev-a*, *rju-ti*, 'to roar'.]

2. *ru*, *us*, *m*. sound, noise; fear, alarm; war, battle.

1. *ruta*, *as*, *ā*, *am* (for 2. see col. 3), sounded, filled with the cry (of animals), made to resound,

rendered vocal; (*am*), *n*. any cry or noise, yell, roar, humming (of bees), the note of birds; song. = *Rutu-jña*, *as*, *ā*, *am*, understanding the cries (of animals); (*as*), *m*. an augur. = *Rutu-vyāja*, *as*, *m*. simulated cry or sound; mimicry.

Rutāyata (?), *as*, *ā*, *am* (fr. 1. *ruta*), rendered vocal (by the sound of birds, &c.).

Ruvanya (fr. an unused form *ruvāna*), Nom. P. *ruvanyati*, &c., Ved. to cry, utter harsh or loud cries.

Ruvanyu, *us*, *us*, *u*, Ved. sounding, clamouring.

Ruvāt, *an*, *atī*, *at*, crying out, bellowing, howling, crying.

Ruvatha, *as*, *m*. the bellowing of a bull (Ved.); a dog.

Roravāna, *am*, *n*. (fr. the Intens.), Ved. a loud cry or roaring, violent bellowing.

Roruvāt, *an*, *atī*, *at*, Ved. sounding or shouting loudly, (referred by some to rt. 3. *ru*.)

Roruvāna, *as*, *ā*, *am*, crying loudly, making a loud cry or sound.

Rorūya, *as*, *m*. crying much, &c. (Vopa-deva XXVI. 29).

Rorūyamāna, *as*, *ā*, *am*, crying loudly, making a loud cry.

रु 3. *ru*, cl. 1. A. *ravate*, *ruruve*, &c., Ved. to break to pieces, dash to pieces; to kill, hurt (?); to be angry (?); to go; to speak: Caus. *rāvayati*, &c.

4. *ru*, *us*, *m*. cutting, dividing.

2. *ruta*, *as*, *ā*, *am* (for 1. see col. 2), broken to pieces, divided, &c.

रुण् *ruṇṣ*, cl. 1. 10. P. *ruṇṣati*, *ruṇṣayati*, &c., to speak; to shine (?).

रुक् *ruka*, *as*, *ā*, *am*, liberal, bountiful.

रुक्काम *ruk-kāma*. See under 2. *ruḍ*, p. 848.

रुक्प्रतिक्रिया *ruk-pratikriyā*. See under 2. *ruj*, p. 848, col. 3.

रुक्म *rukma*, *rukmin*, &c. See below.

रुक्मत *ruk-mat*, *run-mat*. See under 2. *ruḍ*, p. 848, col. 1.

रुक्ष 1. *ruksha*, *as*, *ā*, *am* (for 2. see p. 848, col. 1), rough, harsh, &c. = *rūksha*, q. v.; [cf. Angl. Sax. *rug*, *ruh*, *ruw*; Eng. *rough*, *rugged*.]

रुक्सदन् *ruk-sadman*, *rug-anvita*, &c. See under 2. *ruj*, p. 848, col. 3.

रुग्ण *rugna*, *rugna*. See p. 848, col. 3.

रुच 1. *ruḍ* (connected with rt. *loḥ*, q. v.), cl. 1. A. (sometimes P. on account of the metre), *roḍate* (*-ti*), *ruṇṣe*, *roḍishyate*, *arūḍat*, *aroḍishṭa*, *roḍitum* (Ved. Inf. *ruḍe*), to shine, be bright or resplendent (said of the sun, fire, stars, &c.); to make bright or resplendent (Ved. P.); to shine beautifully, appear beautiful, appear good; to please, be agreeable; to please any one (dat. or gen.); to be pleased, find pleasure in, approve, desire (sometimes with acc. or dat.): Pass. *ruḍyate*, Aor. *aroḍ*, to be bright or radiant: Caus. *roḍayati*, *-yate*, *-yitum*, Aor. *arūṇṛḍat*, to cause to shine; to enlighten, illuminate, irradiate, make bright; to make pleasant or agreeable; to please (A.), be pleasant to any one (dat.); to cause to like; to cause any one (acc.) to long for anything (dat.); to cause to appear beautiful or good, to find pleasure in, like, approve, choose (A.); to resolve: Pass. of Caus. *roḍyate*, to be agreeable: Desid. *rurūḍishate*, *rurūḍishate*; [cf. Gr. *ἀμυλῶ-η*, *λῦχ-vo-s*, *λευκό-s*, *λοῦσο-ν*: Lat. *luc-eo*, *luc*, *lu-men*, *lucidu-s*, *lu-na*, *Leucesius*, *di-lu-ulu-m*: Goth. *liuh-ath*, 'light'; *lauhmont*, 'lightning'; *liuhljan*: Old Germ. *liuchan*, *luchjan*, *lochon*: Angl. Sax. *leoht*, *liht*, *gelihhtan*, *locian*: Slav. *luca*, 'a ray'; *luna*, 'the moon': Lith. *lauka-s*, *lauki-s*.]

Rukma, *as*, *ā*, *am*, bright, radiant, clear; (*as*), *m*. an ornament of gold, golden chain, (perhaps also) an ornament of precious stones (Ved.); the

plant *Mesua Roxburghii*; the thorn-apple; N. of a son of Rucaka; (*am*), n. gold; iron. — *Rukma-kavāṭa*, *as*, m., N. of a grandson of Uśanas. — *Rukma-kāraka*, *as*, m., a worker in gold, goldsmith. — *Rukma-kēśa*, *as*, m., N. of a son of Bhīṣmaka. — *Rukma-pāśa*, *as*, m., Ved. a string on which golden ornaments are worn. — *Rukma-pura*, *am*, n. 'city of gold,' N. of the city inhabited by Gaṇḍa. — *Rukma-prishṭha*, *as*, ā, *am*, having a gold surface, coated or overlaid with gold, gold-plated, gilded. — *Rukma-prastaraya*, *as*, ā, *am*, Ved. having an outer garment decorated with gold. — *Rukma-bāhu*, *us*, m., N. of a son of Bhīṣmaka. — *Rukma-maya*, *as*, ī, *am*, made of gold, golden. — *Rukma-mālin*, ī, m., N. of a son of Bhīṣmaka. — *Rukma-ratha*, *as*, m., a golden car or chariot; the chariot of Rukma-ratha, i. e. of Droṇa; (*as*, ā, *am*), having a golden chariot; (*as*), m., N. of Droṇa; of a son of Salya; of a son of Mahat; of a son of Bhīṣmaka. — *Rukma-vakeśas*, ās, ās, *as*, Ved. golden-breasted, having golden ornaments on the breast (said of the Maruts). — *Rukma-vat*, ān, *atī*, *at*, possessing gold, golden, ornamented with gold; (*ān*), m. a proper N., = *rukmin*; (*atī*), f. a particular metre, four times — — — — —; N. of a granddaughter of Rukmin and wife of Anuruddha. — *Rukma-vāhana*, *as*, ā, *am*, golden-carred, having a golden chariot; (*as*), m., N. of Droṇa. — *Rukma-steya*, *am*, n. stealing gold. — *Rukmāṅgada* ('ma-an'), *as*, ā, *am*, wearing a golden bracelet on the upper arm; (*as*), m., N. of various kings. — *Rukmāṭha* ('ma-āṭh'), *as*, ā, *am*, shining like gold, bright as the palest gold. — *Rukmeshu* ('ma-iśhu'), *us*, m., 'golden-arrowed,' N. of a king. — *Rukmi*, īs, m. a proper N. (= *rukmin*); in one or two passages *rukmin* is used for *rukminam* on account of the metre).

Rukmin, ī, *inī*, f., wearing golden ornaments, decorated with golden ornaments (Ved.), gilded, gilt; (*ī*), m., N. of the eldest son of Bhīṣmaka and adversary of Kṛishṇa (who carried off his sister Rukminī; he was slain by Bala-deva); N. of a mountain; (*inī*), f., N. of a daughter of Bhīṣmaka carried off and espoused by Kṛishṇa, (she is represented as the mother of Pra-dyuma, and in the later mythology =) the goddess Lakshmi; N. of Dakṣhāyān in Dvāravāt; of a daughter of Śreṣṭhin Suločana. — *Rukmi-darpa*, *as*, m., N. of Bala-deva (so called as proud of having overcome Rukmin).

— *Rukmi-dārin*, ī, or *rukmi-dārāya*, *as*, or *rukmi-bhid*, ī, m., 'destroyer of Rukmin,' N. of Bala-deva.

2. *ruksha*, *as*, ā, *am* (for 1. see p. 847, col. 3), Ved. shining, brilliant, radiant, glittering, (Śāy. = *dipta*.)

2. *ruś*, k, f. light, lustre, brightness; lightning; splendour, beauty, loveliness; colour; appearance; (sometimes at the end of a comp., e. g. *janāḥ sura-ruśaḥ*, god-like men); pleasure, delight, liking, wish, desire; [cf. Lat. *lux*.] — *Ruk-kāma*, *as*, ā, *am*, Ved. desiring splendour, eager for lustre. — *Ruk-mat*, ān, *atī*, *at*, Ved. possessed of brightness, shining; (*ān*), m., N. of Agni. — *Rur-mat*, ān, *atī*, *at*, Ved. containing the word *ruś*.

Ruśa, *as*, ā, *am*, Ved. bright, radiant, brilliant; (*ā*), f. light, lustre, beauty; pleasure, delight, desire, liking; the note of the parrot or Maina.

Rucaka, *as*, ā, *am*, agreeable, pleasing; sharp, acrid; tonic, stomachic; (*as*), m. epithet of a kind of four-sided column; epithet of one of the five great personages born under particular constellations; the citron, Citrus Medica; a pigeon; N. of a mountain; of a son of Uśanas; (*am*), n. one of the five kinds of bone in the human body (that of the teeth), a tooth, (said to be also *as*, m.); a kind of golden ornament, an ornament for the neck, a ring, an ornament for a horse, (according to some *as*, m.); a curl on a horse's neck; any object or substance supposed to bring good luck, (also *as*, m.); epithet of a sort of building or temple having terraces on three sides and closed only on the north side; a stomachic,

tonic; (according to native authorities also) Ricinus Communis; a garland, wreath, crown; sochal salt; natron, alkali; the perfume Roṣāṇa; an anthelmintic medicine commonly called Viḍaṅga; = *prot-kuta*; = *utkata*; = *śrāḍhavaras* (?).

Ruśi, īs, f. light, lustre, brightness, splendour, beauty; a ray of light; colour; appearance; liking, taste, relish, zest, appetite, hunger; wish, desire, pleasure, (*ruśyā*, with pleasure, willingly); passion; inclination, taste for, liking for, (at the end of comps. in the sense 'having a taste or liking for,' cf. *māṇsa-r*, *hīṇsa-r*); intent application to any object; (in erotic works) epithet of a particular kind of lover's embrace; a kind of yellow pigment (= *go-roṣāṇā*); N. of an Apsaras; of the wife of Deva-śarman; (*śa*), m., N. of a Prajā-pati, the husband of Ākūti and father of Yajña or Su-yajña and of Manu Raucya; of a son of Viśvā-mitra; of a king; (*ī*, īs, ī), pleasing, pleasant, agreeable (= *ruśira*). — *Ruśi-kara*, *as*, ā or ī, *am*, causing pleasure, entertaining, diverting, amusing, exciting desire; causing an appetite or relish, tasteful, savoury, apid, appetizing, stomachic; (*as*), m., N. of a son of Keśava. — *Ruśi-krit*, ī, ī, f., causing a relish, relishing. — *Ruśi-tā*, f. or *ruśi-tva*, *am*, n. the having a taste or liking for, taking pleasure in (at the end of comps., cf. *sa-māna-ruśi-tā*, *hīṇsa-ruśi-tva*); desire, interest, (ārambha-*ruśi-tā*, engaging in enterprises from mere liking or from interested motives, having a taste for new enterprises). — *Ruśi-datta*, *as*, m., N. of a commentator on the Tattva-dīpta-maniprakāśa. — *Ruśi-deva*, *as*, m. a proper N. — *Ruśi-dhāman*, ā, ā, *am*, having light for an abode; (*a*), n. the abode of light (epithet of the sun). — *Ruśi-nātha*, *as*, m., N. of an author. — *Ruśi-pati*, īs, m., N. of a commentator on the Anarghya-rāghava. — *Ruśi-parvan*, ā, m. a proper N. — *Ruśi-prada*, *as*, ā, *am*, giving an appetite, appetizing. — *Ruśi-prabha*, *as*, m., N. of a Daitya. — *Ruśi-phala*, *am*, n. a kind of fruit (= *amṛitāḥva*). — *Ruśi-bhartri*, tā, m. 'lord or bearer of light,' the sun; 'lord or cherisher of pleasure,' a husband. — *Ruśi-ruśi* in *ruśi-ruśe roṣāṇam*, N. of a Śāman. — *Ruśi-vaha*, *as*, ā, *am*, bringing light. — *Ruśi-samprakṛipta*, *as*, ā, *am*, prepared with good taste.

Ruśita, *as*, ā, *am*, brightened, bright, shining; pleased; sweet, delicate, dainty; sharpened (said of the appetite); digested. — *Ruśita-vat*, ān, *atī*, *at*, Ved. containing the meaning of *ruśita* or of rt. 1. *ruś*.

Ruśitvā or *rośitvā*, having shone, &c. (Pāṇ. I. 2, 26).

Ruśira, *as*, ā, *am*, bright, brilliant, radiant, light, shining, glittering, beautiful; pleasing, agreeable, charming, pleasant; sweet, dainty, nice; stomachic, cordial, restorative; (*as*), m., N. of a son of Sena-jit; (*ā*), f. a kind of yellow pigment (= *go-roṣāṇā*); N. of a metre, four times thirty instants; of another, four times — — — — —; N. of a river; (*am*), n. saffron; a radish; cloves. — *Ruśira-ketu*, *us*, m., N. of a Bodhi-sattva. — *Ruśira-dantash-ṭha* ('ta-osh'), *as*, ī, *am*, having beautiful teeth and lips. — *Ruśira-deva*, *as*, m., N. of a king. — *Ruśira-dhī*, īs, m., N. of a king. — *Ruśira-prabhāsa-sambhava*, *as*, m., N. of a serpent-demon. — *Ruśira-vadana*, *as*, ā, *am*, having a pleasing or beautiful countenance. — *Ruśira-vāc*, k, k, having pleasant speech, eloquent. — *Ruśira-śrī-garbhā*, *as*, m., N. of a Bodhi-sattva. — *Ruśirāṇjana* ('ra-ai'), *as*, m. = *śubhāṇjana*, Hyperanthera Moringa. — *Ruśirāṇana* ('ra-ān'), *as*, ā, *am*, handsome-faced, beautiful. — *Ruśirāpāṅgi* ('ra-ap'), f. 'having beautiful corners of the eyes,' a woman with beautiful eyes. — *Ruśirāśva* ('ra-aś'), *as*, m., N. of a son of Sena-jit. — *Ruśirā-suta*, *as*, m. a metonymic of Pālākāpya.

Ruśishya, *as*, ā, *am*, pleasing, pleasant, agreeable, liked; giving an appetite, tonic, stomachic; dainty, nice.

Ruśi, f. = *ruśi* above.

Ruśya, *as*, ā, *am*, bright, radiant, beautiful,

handsome, pleasing, agreeable, delightful; palatable, delicious, giving an appetite, stomachic, tonic; (*as*), m. a lover, husband; N. of various plants, Strychnos Potatorum; rice; Ægle Marmelos; (*am*), n. a digestive, tonic; = *saucaṛcāla*. — *Ruśya-kanda*, *as*, m. Arum Campanulatum.

रुज् 1. *ruj*, cl. 6. P. *rujati* (rarely A. -te), *ruroja*, *roḥshyati*, *arauksht* (in Vajasaneyi-s. XVI. 47. mā rok = *bhūrganu mā kārshīḥ*), *roktum*, to break, break open, break to pieces, break down, destroy; to bend; to pain, cause pain, afflict with disease, disorder, injure: Pass. *rujyate*, to be broken, &c.: Caus. *rojayati*, -yitum, Aor. *arūrujat*, to cause to break, to injure, hurt, kill: Desid. *ruurukshati*: Intens. *rorujyate*, *rorokti*; [cf. Gr. *λυγρός*, *λενγρόλιος*, *λοιγός*, *λοιγίος*, perhaps *δ-ρῶσσι*, *δ-ρῶμα*, *δ-ρῶρη*, *δ-ρῶχη*; Lat. *lug-e-o*, *lug-u-bri-s*, *luc-tu-s*, *lu-e-s*; Lith. *luz-ti*, 'to break'.]

Rugna, *as*, ā, *am* (sometimes incorrectly written *rugnu*), broken, broken to pieces; thwarted, checked; bent, crooked, curved; injured; diseased, sick, infirm. — *Rugna-tā*, f. or *rugna-tva*, *am*, n. brokenness, crookedness; infirmity, sickness, disease. — *Rugna-raya*, *as*, ā, *am*, checked in an onset, foiled in an attack.

2. *ruj*, k, k, k, breaking, breaking or dashing to pieces; (k), f. fracture; pain, sickness, illness, disease, (*akshī-ruj*, a disease of the eye); toil, fatigue, weariness, effort, trouble. — *Ruk-pratikriyā*, f. counteraction of disease, treatment of sickness, practice of medicine, curing, remedying. — *Ruk-sadman*, a, n. 'seat of pain,' excrement, feces. — *Rug-anvita*, *as*, ā, *am*, attended with pain, painful. — *Rug-dāha*, *as*, m. a kind of fever. — *Rug-bhaya*, *am*, n. fear of disease. — *Rug-bheshaja*, *am*, n., Ved. 'disease-medicine,' any medicine or drug. — *Rug-rinīśāya*, *as*, m., 'determination of disease,' N. of a work by Mādhava (treating of the causes and diagnosis of eighty kinds of disease). — *Rujas-kara*, *as*, ā or ī, *am* (*rujas*, acc. pl. + *kara*), causing or producing pain.

Ruja, *as*, ā, *am*, breaking, breaking to pieces, destroying (at the end of comps., cf. *valam-r*); (*as*), m. a word of doubtful meaning in Atharva-veda XVI. 3, 2; (*ā*), f. breaking, fracture, rupture, destruction, overthrow; pain, sickness, disease, illness, disorder; Costus Speciosus or Arabicus (= *kushtha*); an ewe. — *Rujā-kara*, *as*, ī, *am*, causing pain, making sick or ill, sickening; (*as*), m. sickness, disease; sickness induced by passion or love (said to be one of the Bhāvas or sentiments); (*am*), n. the acid fruit of Averrhoa Carambola. — *Rujāpāha* ('jā-ap'), *as*, ā, *am*, keeping off pain, removing sickness or disease. — *Rujā-vat*, ān, *atī*, *at*, having pain or disease, painful, diseased. — *Rujā-rin*, ī, *inī*, ī, Ved. painful. — *Rujā-saha*, *as*, m. a species of fruit tree.

Rujāya, Nom. A. *rujāyate*, &c., to be sick or ill. *Rurukshantī*, īs, īs, ī (fr. the Desid.), Ved. wishing or able to destroy.

रु *ruṭ*, cl. 1. A. *roṭate*, &c., to strike against, resist, oppose; to suffer pain; to shine; cl. 10. P. *roṭayati*, &c., to be angry [cf. rt. 1. *rush*]; to shine; to speak.

रु *ruṭh*, cl. 1. P. *roṭhati*, &c., to strike, strike down, fell; cl. 1. A. *roṭhate*, &c., to strike against, resist, oppose; to torment, pain; to suffer pain; [cf. rt. *ruṭ*.]

Roṭhamāna, *as*, ā, *am*, paining; suffering pain.

रुण *ruṇa*, f. a cow easily milked, a gentle cow.

रुण *ruṇā*, f., N. of a river flowing into the Sarasvatī.

रुण *ruṇṭ*, cl. 1. P. *ruṇṭati*, &c., to steal, rob.

रुण *ruṇṭh* (= rt. *luṇṭh*), cl. 1. P. *ruṇṭhati*, &c., to go; to be lame; to be

idle; to strike against, resist; to steal, (in this sense a various reading for *rt. ruṇṇ*.)

रुण्ड *ruṇḍ*, cl. 1. P. *ruṇḍati*, &c. = *rt.*
ruṇṇ, p. 848, col. 3.

Ruṇḍa, *as*, *ā*, *am*, maimed, mutilated; (*as*), *m*. according to some also (*am*), *n*. a headless body, mere trunk (retaining life and continuing to mix in battle).

Ruṇḍikā, *f*. a field of battle; a female messenger or go-between; the threshold of a door; superhuman power (= *vi-bhūtī*).

रुत *ruta*, &c. See under *rt.* 1. *ru*, p. 847, col. 2.

रुथ *rutha*, *as*, *m*. a proper N.

रुद 1. *rud* [cf. *rt.* 1. *ru*], cl. 2. P. *roditi*
(Ved. also cl. 6. *rudati*, ep. also *A. rudate*).

Impf. *arodāt* or *arodut* (Pān. VII. 3. 98, 99; 1st sing. *arodam*, 3rd pl. *arudan*), Impv. *roditu* (2nd sing. *rudihi*), Perf. *ruroda* (ep. *ruṛude*), 2nd Fut. *rodishyati* (Ved. *rotsyati*), Aor. *arodit* (3rd pl. *arodishus*) or *arudat*, *roditum*, to weep, cry, shed tears, wail, lament; to bewail, deplore; to roar, howl: Pass. *rudayate*, Aor. *arodī*: Caus. *rudayati*, *-yitum*, Aor. *arūrudat*, to cause to weep or lament: Desid. *ruṛudishati*: Intens. *ruṛudayate*, *ruṛoti*, to weep very much; [cf. perhaps Gr. *ῥῥωδῶ*; Lat. *rud-o*; Old Germ. *riuzan*; Angl. Sax. *reotan*; Lith. *raudoji*; Slav. *rudajun*.]

2. *rud*, *t*, *i*, *t*, weeping, crying, lamenting [cf. *agha-r^o*]; (*t*), *f*. cry, wail, lamentation; sound, noise; grief; pain, affliction; disease.

Rudat, *am*, *atī* or *anti*, *at*, weeping, crying, wailing, bewailing; (*anti*), *f*. a species of small shrub (= *rudantikā*).

Rudatha, *as*, *m*. a child, a pupil, scholar; a dog; a cock.

Rudana, *am*, *n*. the act of crying, weeping, lamentation.

Rudantikā, *f*. 'the weeper,' epithet of a species of small succulent shrub (= *amṛtā-sravā*).

Rudamāna, *as*, *ā*, *am*, weeping, wailing, lamenting.

Rudita, *as*, *ā*, *am*, wept, lamented, deplored; weeping, crying, lamenting; wet with tears; (*am*), *n*. a weeping, wailing, crying, lamentation.

Rudītva, ind. having wept, having lamented.

Rudyamāna, *as*, *ā*, *am*, being bewailed.

Rudra, *as*, *ā*, *am* (according to Uṇādi-s. II. 22. fr. *rt.* 1. *rud* above; according to others fr. *rt.* 1. *ru* + *dra* fr. *rt.* 2. *dru*, to run; connected with *rodas*, *q. v.*, and perhaps with *rudhira*), crying, howling, roaring, one who cries or roars, dreadful, horrible, terrific, awful; great, large; (according to the fanciful etymologies of native writers, the following meanings are also assigned to this word), driving away evil; running about and roaring; praiseworthy, to be praised, (according to Naigh. III. 16) = *stotṛi*, a praiser, panegyrist, worshipper; (*as*), *m*. 'the Roarer' or 'Howler,' N. of the god of tempests and father of the Rudras or Maruts, (originally perhaps the mere personified roaring of the storms, but as the crackling or raging of fire may resemble the sound of wind, so in the Veda the god of storms is sometimes identified with the god of fire; though generally represented as a destroying deity whose terrible shafts bring death or disease on men and cattle, he is also addressed as benevolent and auspicious [*śiva*], and is even supposed to have a healing efficacy from his chasing away vapours and purifying the atmosphere; hence he has various epithets in the Veda, such as 'multiform,' 'terrible as a wild beast,' 'tawny-coloured,' 'wearing braided hair' [*kapaṛdīn*], 'celestial boar,' 'armed with a strong bow and fleet arrows,' 'cause of prosperity to man and beast,' 'possessor of healing remedies,' 'greatest of physicians,' &c.; he is of course ruler of the Rudras, who are the same as the storm winds, more usually called Maruts, and who are often associated with Indra [see *marut*]: in the later mythology the epithet *śiva*,

'propitious,' which does not occur as a name in the Veda, was employed as the real name of the destroying deity, being at first applied as an euphemism to propitiate him: moreover the character of the deity lost its special connection with storms, and developed into a personification of the destroying principle generally, though even the Epic and Purāṇic Śiva was regarded as the generator as well as destroyer: moreover a new class of beings, described as eleven in number, though still called Rudras, took the place of the original Rudras or Maruts: in the Veda only three groupings of deities into classes appear to be recognised, Indra belonging to the Vasus, Varuṇa to the Ādityas, and Rudra to the Rudras or Maruts; but in Manu XI. 221. the Maruts are enumerated as a fourth group, being there distinguished from the eleven Rudras: in Vishnu-Purāṇa I. 7. Rudra is said to have sprung from Brahmā's forehead, and to have afterwards separated himself into a figure half male and half female, the former portion separating again into the eleven Rudras, who were so called because they 'ran about crying aloud' [*rudānād drāvaṇāc-ā*, cf. *rts.* 1. *rud*, 2. *dru*]; hence these later Rudras are sometimes regarded as inferior manifestations of Śiva, and most of their names are also names of Śiva; these names are variously given in the different Purāṇas; those of the Vāyu are Ajaiakapād, Ahvi-bradhna, Hara, Nir-ṛita, Īśvara, Bhuvana, Angāraka, Ardhā-ketu, Mṛityu, Sarpa, Kapālin: according to other accounts the Rudras are represented as children of Kāśyapa and Surabhi or of Brahmā and Surabhi or of Bhūta and Su-ṛpā; a form or manifestation or N. of Śiva (in the later mythology, as explained above; according to the Vishnu-Purāṇa I. 8. Rudra is one of the eight forms of Śiva; he is elsewhere reckoned among the Dik-pālas as regent of the north-east quarter); a symbolical expression for the number eleven (from the eleven Rudras, see above); a mystical epithet of the letter *e*; Calotropis Gigantea; N. of various persons; of a lexicographer; of a poet; of a king; (*ās*), *m*. pl. the Rudras (described above); an abbreviated expression for the texts or hymns addressed to the Rudras [cf. *rudra-japa*]; (*ā*), *f*. N. of a wife of Vasu-deva; of a daughter of Raudrāśva; = *rudra-jatā*; (*i*), *f*. a kind of lute or guitar; [cf. *rudra-viṇā*; cf. perhaps also Gr. *λύρα*.] — *Rudra-kalāsa*, *am*, *n*. 'Rudra's vessel,' a particular kind of pot or vessel used in making oblations to the planets. — *Rudra-kavindra* ('*vi-in*'), *as*, *m*. a proper N. (= *rudra-bhaṭṭa*). — *Rudra-kālī*, *f*. a form of Durgā. — *Rudra-koṭī*, *is*, *f*. N. of a place of pilgrimage. — *Rudra-koṣha*, *as*, *m*. N. of a lexicon by Rudra. — *Rudra-gaṇa*, *as*, *m*. Ved. 'Rudra-class,' the troop of beings called Rudras, (see under *rudra*). — *Rudra-garbhā*, *as*, *m*. 'Rudra's offspring,' N. of Agni. — *Rudra-gīta*, *am*, *ā*, *n*. *f*. the song of Rudra (in which Agastya repeats a dialogue between himself and Rudra). — *Rudra-ṇḍika*, epithet of a particular text or formula. — *Rudra-ṇḍī*, *f*. a form of Durgā; N. of a section in the Rudra-yāmala. — *Rudra-ṇḍra*, *as*, *m*. N. of a king. — *Rudra-ṇḍhatta*, *as*, *m*. a proper N. — *Rudra-ja*, *as*, *m*. (according to some) *am*, *n*. 'produced from Rudra or Śiva,' quicksilver (supposed to be the semen of Śiva). — *Rudra-jatā*, *f*. 'Rudra's hair,' N. of a species of creeper. — *Rudra-japa*, *as*, *m*. N. of a particular prayer or hymn addressed to Rudra. — *Rudra-japana*, *am*, *n*. the recitation of the Rudra-japa in a low tone. — *Rudra-jāpaka*, *as*, *ikā*, *am*, or *rudra-jāpin*, *i*, *inī*, *i*. one who recites the Rudra-japa in a low tone. — *Rudra-jāpya*, *am*, *n*. N. of a particular hymn or prayer extracted from the Vajasaneyi-saṃhitā and addressed to Rudra. — *Rudra-tanaya*, *as*, *m*. 'Rudra's son,' N. of the third black Vāsudeva; of Punishment; epithet of a sword. — *Rudra-tva*, *am*, *n*. the being Rudra. — *Rudra-datta*, *as*, *m*. N. of an author; of a work on medicine. — *Rudra-dāman*, *ā*, *m*. N. of a king. — *Rudra-deva*, *as*, *m*. N. of various persons; of the author of the

Yayāti-ṇḍita; of the author of a commentary on the Prabodha-ṇḍrodaya. — *Rudra-dhara*, *as*, *m*. N. of an author. — *Rudra-nyāya-vācaspati-bhaṭṭa-ṇḍikā* ('*ṇḍi-āc*'), *as*, *m*. N. of an author (= *rudra-bhaṭṭa-ṇḍikā*). — *Rudra-pañḍita*, *as*, *m*. N. of an author (= *rudra-sūrt*). — *Rudra-patnī*, *f*. Rudra's wife, the goddess Durgā; lineed, Līnūm Usatissimum. — *Rudra-paddhati*, *is*, *f*. N. of a work by Parāśu-rāma. — *Rudra-pāla*, *as*, *m*. a proper N. — *Rudra-putra*, *as*, *m*. Rudra's son, a patronymic of the twelfth Manu; [cf. *rudra-sā-varṇī*]. — *Rudra-pura*, *am*, *n*. N. of a province. — *Rudra-piṇḍa*, *am*, *n*. or *rudra-pūjā*, *f*. 'worship of Rudra,' N. of a work. — *Rudra-pratāpa*, *as*, *m*. N. of a king (= *pratāpa-rudra*). — *Rudra-prayāga*, *as*, *m*. N. of the sacred place where the river Mandākinī joins the Ganges. — *Rudra-priyā*, *f*. 'dear to Rudra,' epithet of Terminalia Chebula; the goddess Pārvatī. — *Rudra-bālī*, *is*, *m*. an oblation of meat &c. presented to the Rudras. — *Rudra-bhaṭṭa*, *as*, *m*. N. of the author of the Sphingā-tīlaka (= *rudraṭa*); of the author of a commentary on the Vaidya-jīvana; = *rudra-kavindra*. — *Rudra-bhaṭṭa-ṇḍikā* ('*ṇḍi-āc*'), *as*, *m*. N. of an author and commentator. — *Rudra-bhāṣya*, *am*, *n*. N. of a work by Ahobala. — *Rudra-bhū*, *us*, or *rudra-bhūmī*, *is*, *f*. 'Rudra's ground,' a cemetery. — *Rudra-bhūṭī*, *is*, *m*. N. of a preceptor (having the patronymic Drāhyāṇi). — *Rudra-bhaṭṭaravi*, *f*. a form of Durgā. — *Rudra-māya*, *as*, *i*, *m*, consisting of Rudra, having the essence of Rudra. — *Rudra-mahā-devī*, *f*. N. of the wife of king Govinda-ṇḍa. — *Rudra-jajña*, *as*, *m*. an oblation or sacrifice offered to Rudra. — *Rudra-yāmala*, *am*, *n*. N. of a Tantra work in the form of a dialogue between Bhairava and Bhairavi. — *Rudra-rāya*, *as*, *m*. N. of a king. — *Rudra-rāṣī*, *is*, *m*. a proper N. — *Rudra-rodana*, *am*, *n*. 'Rudra's tears,' i. e. gold. — *Rudra-roman*, *ā*, *f*. N. of one of the Mātṛis attending upon Skanda. — *Rudra-laṭā*, *f*. = *rudra-jatā*. — *Rudra-loka*, *as*, *m*. Rudra's world. — *Rudra-vaṭa*, *N*. of a Tirtha. — *Rudra-vat*, *ān*, *atī*, *at*, Ved. having Rudra or the Rudras. — *Rudravad-gaṇa*, *as*, *ā*, *am*, Ved. surrounded by the Rudra troop. — *Rudra-vartani*, *i*, *m*. du. 'proceeding on terrible roads,' N. of the Āsins, (Sāy. = *rodana-sila-mārgau* or *stūyamāna-mārgau*). — *Rudra-viṇṣṭī*, *is*, *f*. epithet of the last twenty years in the Jupiter cycle of sixty years. — *Rudra-vīdhāna*, *am*, *n*. N. of a work. — *Rudra-viṇā*, *f*. epithet of a particular religious observance. — *Rudra-sarman*, *ā*, *m*. N. of a Brāhman. — *Rudra-saṃpradāyin*, *inas*, *m*. pl. N. of a sect. — *Rudra-saras*, *as*, *n*. N. of a lake. — *Rudra-sarga*, *as*, *m*. Rudra's creation; the creation of the eleven Rudras. — *Rudra-sāman*, *a*, *n*. N. of a particular Sāman. — *Rudra-sāvarṇī*, *is*, *m*. N. of the twelfth Manu; [cf. *rudra-putra*, *manu*]. — *Rudrasāvāṇika*, *as*, *i*, *am*, belonging or relating to Rudra-sāvāṇi, being under Rudra-sāvāṇi. — *Rudra-sinḥa*, *as*, *m*. a proper N. — *Rudra-sundarī*, *f*. N. of a goddess. — *Rudra-sū*, *us*, *f*. a mother of eleven children. — *Rudra-sūkta*, *am*, *n*. N. of a particular hymn. — *Rudra-sūrt*, *is*, *m*. N. of an author. — *Rudra-śṛiṣṭī*, *is*, *f*. Rudra's creation; the creation of the eleven Rudras; [cf. *rudra-sarga*]. — *Rudra-sena*, *as*, *m*. N. of a warrior. — *Rudra-soma*, *as*, *m*. N. of a Brāhman. — *Rudra-skanda*, *as*, *m*. N. of a commentator. — *Rudra-svarga*, *as*, *m*. Rudra's heaven. — *Rudra-svāmin*, *i*, *m*. a proper N. — *Rudra-himālaya*, *as*, *m*. N. of a peak of the Himalaya mountains. — *Rudra-hūti*, *is*, *is*, *i*. Ved. (according to Mahādhara on Vajasaneyi-s. XXXVIII. 16) being invoked by praisers or worshippers. — *Rudra-hṛdaya*, *am*, *n*. N. of an Upanishad. — *Rudrākṛiḍa* ('*ra-āk*'), *as*, *m*. 'Rudra's play-ground,' a cemetery, place where dead bodies are burnt or buried (Rudra being supposed to dance and sport in such places at evening twilight). — *Rudrākṣa* ('*ra-āk*'), *as*, *m*. 'Rudra-eyed,' a kind of tree, Elaeagnus Ganitrus; (*am*), *n*. the berry of this tree (used for rosaries); a rosary;

N. of an Upanishad, (the gender here and in the preceding sense is doubtful). — *Rudrāksha-mālā*, f. a rosary made of Rudrāksha berries. — *Rudrācārya* (*ra-ac*), *as*, m. a proper N. — *Rudrāyāya* (*ra-ay*), *as*, m. epithet of particular prayers addressed to Rudra. — *Rudrādhyaṇin*, *i*, *ini*, *i*, one who recites or repeats the above prayers. — *Rudrāyāya* (*ra-ay*), *as*, m., N. of a king of Roruka. — *Rudrārśi* (*ra-arśi*), *śi*, m. Rudra's enemy; N. of Kāma-deva; (*śi*, *śi*, *śi*), having Rudra for an enemy, hostile to Rudra. — *Rudrāvarta* (*ra-av*), N. of a place of pilgrimage. — *Rudrāvasriṣṭa* (*ra-av*), *as*, *ā*, *am*, Ved. let go or hurled by Rudra. — *Rudrāvāsa* (*ra-av*), *as*, m. Rudra's abode, i. e. Kāśi or Benares. — *Rudrākāśasini* (*ra-ek*), *i*, the eleven Rudra hymns. — *Rudropanishad* (*ra-up*), *t*, f., N. of two Upanishads. — *Rudropastha* (*ra-up*), *as*, m. 'Rudra's generative organ', N. of a mountain.

Rudraka, *as*, m. a proper N.

Rudraṭa, *as*, m. an abbreviated form of Rudra-bhṭa.

Rudrāṇī, f. Rudra's wife, the goddess Durgā; epithet of a girl eleven years of age, in whom menstruation has not yet commenced, representing the goddess Durgā at the Durgā festival.

Rudriya, *as*, *ā*, *am*, Ved. belonging or relating to Rudra [cf. *śata-rudriya*], coming from Rudra; relating to the Rudras, coming from them, &c.; terrific, fearful, awful, impetuous; (according to Say.) also uttering praise or giving pleasure; (*ās*), m. pl. the Maruts; (*am*), n. Rudra's majesty or power; (Say.) pleasure, delight (= *sukha*).

Rurudishu, *us*, *us*, u. fr. the Desid., wishing or intending to weep, inclined to cry.

Roda, *as*, m., Ved. weeping, wailing, lamenting, lamentation.

Rodana, *am*, n. the act of weeping or wailing, bewailing, lamentation; weeping, a tear, tears; (*i*), f. Alhagi Maurorum.

Rodamāna, *as*, *ā*, *am*, for *rudamāna*, q. v.

Rodas, *as*, n. heaven, &c. See p. 855, col. 1.

Roditavya, *as*, *ā*, *am*, to be bewailed or lamented.

Roditvā, ind. = *ruditvā*.

Rorudat, *am*, *atī*, *at*, weeping or wailing bitterly.

Rorudā, f. violent weeping, excessive lamentation.

— *Rorudāvat*, *ān*, *atī*, *at*, full of excessive lamentation, weeping violently or intensely.

Rorudyamāna, *as*, *ā*, *am*, weeping or crying bitterly.

रुद्र *ruddha*. See col. 2.

रुद्र *rudra*. See p. 849, col. 1.

रुध 1. *rudh* (= *rt. i. ruh*), cl. 1. P. *rodhātī*, &c., Ved. to sprout, shoot, grow, germinate; [cf. *nyag-rodha*, 2. *ava-rodha*.]

1. *rodha*, *as*, m. sprouting, growing, &c.; [cf. 2. *ava-r*, *nyag-r*.] — *rodhāvarodha* (*āha-av*), probably 'moving up and down.'

रुध 2. *rudh*, cl. 7. P. A. *ruṇaddhi*, *runddhe* (ep. also *rundhati*, *rundhate*, *rodhati*, Impf. *arundhat*, *rudhat*, *rurudhe*, *rotsyati*, -*te*, *arudhat* or *arautsīt*, *aruddha* (Ved. forms *araut*, *rudhmas*, *arautsīt*), *rudthum* (ep. also *rodthum*), to stop, check, arrest, restrain, hinder, impede, prevent, obstruct, suppress, oppose; to hold, withhold, retain, keep; to avert, keep off, keep back; to shut, close, lock, shut up, lock up, block up, close up, stop up, fill up; to besiege, blockade, lay siege to, invest; to shut in, enclose, surround, confine (with loc. of the place of confinement or with double acc. according to Vopa-deva V. 6); to bind; to cover, cover up, cover over, obscure; to oppress, torment, harass: Pass. *rudhyate*, Aor. *arodhi*: Caus. *rodhayati*, -*te* (ep. also *rundhayati*), -*yitum*, Aor. *arūrdhat*, to cause to stop; to restrain, impede, obstruct; to cause to be confined; cause to be besieged; to fetter, enchain; to oppress, torment, harass: Desid. *rudhyatsi*, -*te*: Intens. *rorudhyate*, *roruddhi*; [cf. perhaps Hib. *rundha*, 'secret, mysterious; rundhachd, 'secrecy;'

ruindiamhar, 'a mystery; 'ruine, 'secrecy': Goth. *runa*, 'a mystery': Old Germ. *runen*, *runazjan*, which may be related to *rt. i. ru*.]

Ruddha, *as*, *ā*, *am*, stopped, checked, impeded, restrained, obstructed, suppressed, opposed; held, withheld; kept, kept back; shut, closed, shut up, secured; invested, besieged, blockaded; shut in, enclosed, confined, surrounded, begirt, fenced in; covered, covered up; (*as*), m. N. of a town; (*ā*), f. a siege. — *Ruddha-gir*, *ir*, *ir*, *ir*, having the utterance choked or impeded. — *Ruddha-pravāha*, *as*, *ā*, *am*, having the stream obstructed. — *Ruddha-mūtra*, *as*, *ā*, *am*, having the urine suppressed; suffering from retention of urine.

Ruddhaka, *am*, n. citron, (perhaps for *rudhaka*.)

Ruddhvā, ind. having stopped or checked, having restrained or obstructed.

3. *rudh*, *t*, *t*, stopping, restraining, impeding, holding; [cf. *kara-r*.]

Rudha, *as*, *ā*, *am*, stopping, restraining, hindering, repelling.

Rudhi-krā, m., Ved., N. of an Asura or demon conquered by Indra.

Rundhat, *an*, *atī*, *at*, stopping, hindering, opposing, impeding; resisting, refusing.

Rurutsu, *us*, *us*, u. wishing to obstruct or oppose; wishing to bind or tie up (as the hair).

Roddhavya, *as*, *ā*, *am*, to be closed or shut.

Roddhi, *dhā*, *dhrī*, *dhrī*, one who stops or obstructs, one who shuts in, a besieger.

2. *rodha*, *as*, m. (for 1. *rodha* see col. 1), the act of stopping, checking, arresting, restraining, hindering, impeding, preventing, &c.; restraint, stoppage, obstruction, suppression, prevention, prohibition; shutting up, confining; closing, blocking up; siege, blockade (of a town); attacking, making war upon; a dam, bank, shore [cf. *rodhas* below]; a proper N.; N. of a hell. — *Rodha-krit*, *t*, m. epithet of the forty-fifth year in the Jupiter cycle of sixty years. — *Rodha-ākra*, *as*, *ā*, *am*, Ved. (rivers) forming eddies on the bank, (Sāy. = *rodhana-śilāni cākraṇī yāsu*). — *Rodha-vakrā*, f. = *rodho-vakrā*.

Rodhaka, *as*, *ikā*, *am*, stopping, checking, restraining, confining, shutting up, besieging, blockading.

Rodhana, *as*, *i*, *am*, obstructing, impeding, being an obstacle or hindrance; (*as*), m. the planet Mercury; (*ā*), f. = *rodhas*; (*am*), n. the act of stopping, checking, restraining, preventing, impeding, oppressing; the act of confining, confinement, restraint; besieging, blockading.

Rodhas, *as*, n. a bank, embankment, dam, obstruction; a mound, high bank, wall, a shore; the brink of a well; a flank, epithet of a woman's hips; [cf. *taṭa*.] — *Rodhaḥ-patana-kalusha*, *as*, *ā*, *am*, (rendered) muddy by the falling in of a bank. — *Rodhas-vat*, *ān*, *atī*, *at*, Ved. having high banks (said of rivers; Ved.); (*atī*), f., N. of a river. — *Rodho-vakrā*, f. 'winding along its banks,' a river. — *Rodho-vatī*, f. 'having banks,' a river. — *Rodho-vapra*, *as*, m. a rapid river.

Rodhin, *i*, *ini*, *i*, stopping, checking, restraining, hindering, preventing, prohibiting; shutting up, closing; destroying; a species of plant, (gender doubtful.)

Rodhya, *as*, *ā*, *am*, to be stopped or checked, to be restrained, &c.

रुधिर *rudhira*, *as*, *ā*, *am* (according to Uṇādi-s. I. 52. fr. *rt. 2. rudh*; according to some fr. a lost *rt. rudh*; according to others connected with *rts. 1. rudh* and 1. *ruh*; cf. *rohita*), red, blood-red, bloody (Ved.); (*as*), m. the blood-red planet, i. e. Mars; a kind of precious stone [cf. *rudhirākhyā*]; (*am*) n. blood; saffron; N. of a town; [cf. *śopita-pura*: cf. also Gr. *ῥοῦθ-ω*, *ῥοῦθ-ῖος*, *ῥοῦθ-ῖος*, *ῥοῦθ-ῖος*, *ῥοῦθ-ῖος*: Lat. *ruber*, *rufus*, *rutilus* (for old *ruthilus*), *rob-igo*: Old Norse *rod-r*, 'ruddy'; *rioda*: Goth. *ga-riud-jo*: Old Germ. *rot*, *rost*: Angl. Sax. *read*, *roder*: Slav. *rud-e-ti*, *rud-a*: Lith. *raud-a*, *rud-*

a-s, *rūdi-s*: Hib. *ruadh*, *ruid*, 'red, reddish'; *ruaidhm*, 'I redden.' — *Rudhira-tāmrāksha*, *as*, *i*, *am*, having blood-red eyes. — *Rudhira-pāyin*, *i*, m. 'drinking blood,' a Rākshasa or demon. — *Rudhira-pradigha*, *as*, *ā*, *am*, besmeared with blood. — *Rudhira-plāvita*, *as*, *ā*, *am*, swimming with blood, soaked in blood. — *Rudhira-rūṣita*, *as*, *ā*, *am*, covered with blood. — *Rudhira-lepa*, *as*, m. blood-stain, smear of blood. — *Rudhira-vindu*, *us*, m. a drop of blood. — *Rudhirāksha* (*ra-ak*) = *rudhirākhyā* below (according to some). — *Rudhirākhyā* (*ra-ākhyā*), *as*, *am*, m. n. 'blood-named, red as blood,' epithet of a particular precious stone. — *Rudhirādhyāya* (*ra-adh*), *as*, m., N. of a chapter of the Kālikā-Purāṇa treating of the sacrifice of animals. — *Rudhirānana* (*ra-an*), *am*, n. epithet of one of the five retrograding motions of Mars. — *Rudhirāndha* (*ra-an*), 'whose waters are blood,' N. of a hell. — *Rudhirāmaya* (*ra-am*), *as*, m. 'blood-disease,' hemorrhage (= *rakta-pitta*). — *Rudhirāvila* (*ra-av*), *as*, *ā*, *am*, blood-stained, soiled with blood. — *Rudhirāsana* (*ra-as*), *as*, *ā*, *am*, feeding on blood (said of Rākshasas &c.). — *Rudhirōdgārīn* (*ra-ud*), *i*, *ini*, *i*, spitting blood, vomiting blood; (*i*), m. epithet of the fifty-seventh year in the Jupiter cycle of sixty years.

रुप 1. *rup* (an older form of *rt. i. lup*), cl. 4. P. *rupyati*, *ruropa*, *arupat*, &c., to suffer violent or racking pain (Ved.); to violate, confound, disturb: Caus. *ropayati*, -*yitum*, Aor. *arūrupat*, to cause acute pain; to break off; [cf. Lat. *rumpo*, *rupi*, &c.]

1. *ropa*, 1. *ropita*, &c. See p. 855, col. 1.

रुप 2. *rup* (connected with *rt. i. ruh*), Ved. the earth.

रुभेति *rubheṭi*, *is*, f. fog, vapour.

रुम *ruma*, *as*, m. a proper N. (Ved.); (*ā*), f., N. of a salt-mine or salt-lake (in the district of Sambar in Ajmere); of a wife of the ape Su-grīva. — *Rumā-bhava*, *as*, *ā*, *am*, obtained from the Rumā salt-mines; [cf. *raumaka*.]

Rumayvat, *ān*, m. a proper N.; N. of a mountain ('possessing salt').

रुच *rumra*, *as*, *ā*, *am* (in Uṇādi-s. II. 14. said to be fr. *rt. ram*) = *aruṇa*, tawny; the dawn, &c.; = *śobhana*, bright, beautiful, &c.

रुरु *ruru*, *us*, m. (in Uṇādi-s. IV. 103. said to be fr. *rt. i. ru*), a kind of deer; a species of rapacious animal, a dog; a species of fruit tree; N. of a son of the Rishi Pramati by the Apsaras Ghritākti; of a divine being enumerated among the Viśve Devāḥ; of one of the seven Rishis under Manu Savarṇi (his patronymic is Kāśyapa); of a Dānava or Daitya (said to have been slain by Durgā); of a form of Bhairava, (sometimes called *Ruru-bhairava*). — *Ruru-muṇḍa*, *as*, m., N. of a mountain, (also read *uru-muṇḍa*). — *Ruru-sirshan*, *ā*, -*śhni*, *as*, Ved. 'deer-headed,' having a deer's horn or having a destructive point (said of an arrow; Sāy. = *śṛṅga-sirshan* or *hantri-siraska*).

Ruruka, *as*, m., N. of a king.

रुरुक्षणि *rukukshani*. See p. 848, col. 3.

रुरुत्सु *rurutsu*. See col. 2.

रुरुदिषु *rurudishu*. See col. 1.

रुवण्य *ruvanya*, *ruvatha*. See p. 847, col. 3.

रुवु *ruvu*, *us*, m. [cf. *uruvu*], the castor-oil tree, Ricinus Communis (= *raktairāṇḍa*).

Ruvuka or *ruvika*, *as*, m. Ricinus Communis; [cf. *uruvuka*, *rūvika*, &c.]

रुश *ruś* (connected with and in some forms and meanings identified with *rt. i. rush*), cl. 6. P. *ruśati*, *ruśa*, *rośhyati*, *aruśhat*, *rośhum*, to hurt, injure, kill; to vex, displease, annoy: Caus. *rośayati*, -*yitum*, Aor.

arūśat : Desid. ruruśhātī : Intens. rorūśyate, roroshīti.

1. *ruśat*, *an*, *atī* or *antī*, *at*, hurting, injuring, vexing, displeasing; cursing, imprecating.

रुशङ्गु *ruśangu*, *us*, *m.*, *N.* of a Rishi.

रुशत 2. *ruśat*, *an*, *atī* or *antī*, *at* (probably to be regarded as a participle connected with *rt. 1. rud*), Ved. brilliant, bright, light-coloured, white; [cf. Gr. λευκός.] — *Ruśat-paśu*, *us*, *us*, *u*, Ved. having white cattle; (Sāy.) having brilliant rays or blazing with the oblation (= *ruśad-raśmī* or *prakāśita-havis*). — *Ruśad-ūrmī*, *is*, *is*, *i*, Ved. having glistering waves, having bright flames (said of Fire; Sāy. = *diptajagāla*). — *Ruśad-gu*, *us*, *us*, *u*, Ved. having white or bright cattle; bright-rayed, (Sāy. = *rocāmāna-raśmī*); (*us*), *m.* a proper *N.* — *Ruśad-ratha*, *as*, *ā*, *am*, Ved. having a light-coloured carriage; (*as*), *m.* a proper *N.* — *Ruśad-vatsa*, *as*, *ā*, *am*, Ved. having a bright or white calf or offspring, (the Dawn is so called as parent of the Sun.)

रुशना *ruśanā*, *f.*, *N.* of one of the wives of Rudra.

रुशम *ruśama*, *as*, *m.* a proper *N.*; (*ā*), *f.* a proper *N.*, (*Ruśamā* is said to have contended with Indra as to which of the two would run fastest round the earth, and to have won by the artifice of only going round Kurukshetra.)

रुशेकु *ruśeku*, *us*, *m.*, *N.* of a king.

रुष 1. *rush* (connected with and in some forms and meanings identified with *rt. ruś*; allied also to *rūṣh* in *1. rūksha*), *cl. 1. P. roshatī*, *rurosha*, *roshishyati*, *aroshī* or *arushat*, *roshītum* or *roshītum*, to hurt, injure, kill; to vex, annoy, displease, make angry, disgust; to take ill, be offended (Ved.); *cl. 4. P. rushyati*, to be vexed or annoyed; to be offended; to be cross or angry; to injure, &c.; *cl. 10. or Caus. roshayati*, *-yitum*, Aor. *arūrushat*, to vex, annoy, displease, irritate; to enrage, exasperate : Desid. *rurushishatī*, *ruroshishatī* : Intens. *rorushyate*, *roroshīti*; [cf. probably Gr. λύσσα, λυσσάω, λυσσάινω, (perhaps also) ἀλυσταίνω, ἀλυκταίνω, ἀλκυέτης; Goth. *in-rauh-tjan*.]

2. *rush*, *f.*, *f.* anger, wrath, rage, fury, passion.

Rushangu, *us*, *m.*, *N.* of a Brāhman.

Rushat, *an*, *antī* or *atī* (as if *rt. ruś*), *at*, hurting, injuring, vexing, displeasing. — *Rushad-gu*, *us*, *m.*, *N.* of a king.

Rushā, *f.* = 2. *rush*, anger, wrath, rage, fury. — *Rushānaita* ('*śhā-an*'), *as*, *ā*, *am*, filled with anger, full of wrath.

Rushita, *as*, *ā*, *am*, injured; enraged, irritated, &c.; = *rushā* below.

Rushita, *as*, *ā*, *am*, enraged, irritated, offended, angry, furious; (*as*), *m.*, *N.* of a Muni.

Rushitī, *is*, *f.* anger, wrath, rage, fury, passion. — *Rushit-mat*, *an*, *atī*, *at*, angry, &c.

1. *ruśhya*, *ruśhya-mat*, see Gaṇa Madhvādi to Pāṇ. IV. 2, 86.

2. *ruśhya*, ind. having irritated or enraged, &c. (*Rāmāyana* II. 98, 12).

Rushyat, *an*, *antī*, *at*, being angry or offended.

Rosh, *f.* *m.* one who hurts or injures, an injurer; one who irritates or enrages.

Rosha, *as*, *m.* anger, rage, wrath, passion, fury. — *Rosha-tāmrāksha*, *as*, *i*, *am*, having eyes red with anger. — *Rosha-parita*, *as*, *ā*, *am*, filled with wrath. — *Rosha-maya*, *as*, *i*, *am*, consisting of anger, proceeding from fury. — *Rosha-vāhaṇa*, *as*, *ā*, *am*, 'being a vehicle of anger', bearing or feeling wrath (= *āruḍha-krodha*). — *Roshāśhepa* ('*śha-āk*'), *as*, *m.* (in rhetoric) angry expression of dissent, angry reproach, ironical taunt. — *Roshācaroha* ('*śha-av*'), *as*, *m.*, *N.* of a warrior on the side of the gods in the war against the Asuras.

Roshana, *as*, *i*, *am*, angry, wrathful, passionate, easily enraged; enraged at or against, (*kshatriya-*

roshaṇa, exasperated at the Kshatriyas); (*as*), *m.* a touch-stone; quicksilver; an arid or desert soil containing salt; Grewia Asiatica. — *Roshana-tā*, *f.* the state of being easily enraged, proneness to anger, irritability, wrath.

Roshita, *as*, *ā*, *am*, enraged, exasperated, irritated.

Roshin, *i*, *īnī*, *ā*, angry, wrathful, irritable, furious.

Roshitri, *tā*, *tī*, *tī*, *tī*, an injurer; one who is vexed or angry, wrathful.

रुह 1. *ruh* (originally written *rudh*; cf. *rt. 1. rudh*), *cl. 1. P. rohatī* (ep. also *A. rohatē*), *ruroha*, *rokhshyati*, *aruksat* (Ved. and ep. *aruhat*), *rodhum* (ep. *rohitum*, Ved. *rokhishyat*, Pāṇ. III. 4, 10), to rise, mount upwards, ascend, climb; to spring up, shoot forth, sprout, germinate, to be produced or born; to grow, grow up, be developed or formed, grow larger, increase, increase in size; to grow together, grow over, cicatrize, heal; to reach to, attain : Caus. *rohayati* or (in the later language) *ropayati*, *-yitum*, Aor. *arūrushat* or *arūrupat*, to cause to ascend, raise up, elevate; to place in or on, fix, fasten; to deliver over, commit, entrust; to plant, sow, put in the ground; to cause to grow, cause to grow over or heal : Desid. *rurukshatī* : Intens. *roruhate*, *roroḍhi*; [cf. perhaps Gr. λαός, βασι-λεύς : perhaps Lat. *rus*, *rusis* : Goth. *lūgan*, *jugga-lauths*; *lūdith*, 'it grows'; *lauths*, 'a man' (gen. *lauthis*): Old Germ. *liut*, 'a people'; *liut* (= Mod. Germ. *Leute*), *sumarlota*, 'a twig'; *ruota*, 'a set, twig': Old Sax. *ruoda* : Angl. Sax. *rod* : Slav. *rod-i-ti*, 'to bring forth'; *na-rod*, 'a people': Lith. *liūdinu*, 'to produce'; *rudu*, 'autumn': Celt. *rhodara*, 'a kind of plant'; *rod-ra*, 'a tree': Scot. *ros*, 'seed'; *rosach*, 'full of seed': Hib. *rosan*, 'a shrub'; *rud*, 'a wood, forest'; *ruadh*, 'strength, value; strong'; *romho*, 'very much, great'; *romhoide*, 'greatness'; *ruidh*, 'running, a race'; *roid*, 'a race'; *ruaidhneach*, 'hair'; *laidir*, 'strong, stout'; *laidireacht*, *laidireas*, 'strength'.]

2. *ruh*, *f.* rising, ascending, ascent, sprouting, germinating, growth; (at the end of a comp.) shooting up, germinating, growing, increasing; [cf. *am-bho-r*, *kshiti-r*, *bhūmī-r*.]

Ruha, *as*, *ā*, *am*, rising, mounting, springing up, germinating, growing, springing from, growing on, produced on (at the end of a comp., cf. *panka-r*, *bhūmī-r*, *mahi-r*); mounted, ascended upon; (*ā*), *f.* bent grass, Panicum Dactylon.

Ruhaka, *am*, *n.* a hole, vacancy, cave, chasm; [cf. *1. ropa*.]

Ruhāṇa, *as*, *ā*, *am*, Ved. attaining, gaining; gaining over, delighting, (according to Sāy. on *Rig-veda* I. 32, 8. *mano ruhāṇa* = *cittam ārohat*.)

Ruhvan, *ā*, *m.* a plant, tree.

Rūḍha, *as*, *ā*, *am*, mounted, risen, ascended; sprung up, born, produced; grown, grown up, increased; budded, blown; large, bulky, great, much; grown or spread about, diffused, commonly known, notorious; certain, ascertained; traditional, generally received, popular, customary, conventional, not to be etymologically resolved; having a special meaning or one not depending directly on the etymology (said of words); obscure. — *Rūḍha-praṇaya*, *as*, *ā*, *am*, whose love or affection has grown strong. — *Rūḍha-yoga*, *as*, *ā*, *am*, whose Yoga or devotion has increased. — *Rūḍha-yawana*, *as*, *m.* one who has attained to youth or adolescence. — *Rūḍha-vaṇṣa*, *as*, *ā*, *am*, of a high family. — *Rūḍha-vaṇṣa*, *am*, *n.* = *rūḍhi*-śabda below. — *Rūḍha-sauhrda*, *as*, *ā*, *am*, whose friendship is grown or increased, firm in friendship.

Rūḍhi, *is*, *f.* ascending, rising, rise, ascent; springing up, germination, birth, origin; growth, increase; fame, renown, notoriety; tradition, custom, traditional or customary usage, common currency, general prevalence, popular or conventional acceptance of words (as opposed to their direct etymological meaning); the employment of a word in a sense not borne out by its etymology. — *Rūḍhi-*

śabda, *as*, *m.* a word not etymologically derived, a word used in a conventional sense (as opposed to the etymological, thus *śatru* as a *Rūḍhi*-śabda means 'enemy', but in its etymological sense 'a destroyer'). — *Rūḍhiśabda-tā*, *f.* the state of being used in a conventional sense (said of a word).

Rūḍhva, ind. having ascended, having grown, &c. *Rodhri*, 2. *ropa*, *roha*, &c. See pp. 854, 855.

रुहिरुहिका *ruhiruhikā*, *f.* = *utkaṇṭhā*; [cf. *raṇa-ṇaṇa*.]

रुक्ष *rūksh* (more properly regarded as a Nom. fr. *rūksha* below; cf. *rt. 1. rūsh*, *rūsh*, *rūshita*), *cl. 10. P. rūkshayati* (according to Vopa-deva also *rūkshāpayati*), *-yitum*, Aor. *arurūkshat*, to be rough or harsh; to make dry or emaciated (Ved.); to soil, smear (Ved.).

Rūksha, *as*, *ā*, *am* (perhaps fr. *rt. 1. rūsh*, *q. v.*, but according to Upādi-s. III. 66. fr. *rt. 1. ruh*; and according to others connected with *rt. rūsh* and *rūshita*; sometimes written *rūksha*, see *1. rūksha*), rough, harsh (to the touch), not smooth or soft; rough to the taste, astringent, not bland; rough, rugged, uneven, difficult; harsh, cruel, unkind, uncouth, austere; firm, dry, arid, parched, emaciated; (*as*), *m.* a species of grass (= *varaka*); a tree [cf. *ruhvān*, according to some for *Prākṛit rūkha* = *vriksha*]; (*ā*), *f.* Croton Polyandrum or Croton Tigilium. — *Rūksha-gandhaka*, *as*, *m.* bdellium. — *Rūksha-tā*, *f.* or *rūksha-tva*, *am*, *n.* roughness, harshness, dryness, aridity, emaciation; harshness, unkindness, unfriendliness. — *Rūksha-darbhā*, *as*, *m.* a kind of grass. — *Rūksha-patra*, *as*, *m.* Trophis Aspera (= *sākhā*). — *Rūksha-pesham*, ind., with *rt. pish*, to pound dry, i.e. without adding butter or any liquid (Pāṇ. III. 4, 35). — *Rūksha-priya*, *as*, *m.* = *śishabhaushadha*. — *Rūksha-svādū-phala*, *as*, *m.* a species of fruit tree. — *Rūkshi-kṛī*, *cl. 8. P. -karoti*, &c., to make rough or dry. — *Rūkshi-kṛita*, *as*, *ā*, *am*, made rough, soiled, besmeared, covered with, (*pāṇu-rūkshikṛita*, soiled or covered with dust; cf. *rūshita*.)

Rūkshaṇa, *as*, *i*, *am*, making dry or thin, attenuating (Ved.); (*am*), *n.* the act of making dry or thin; (in medicine) treatment for reducing fat or corpulence. — *Rūkshaṇātmikā* ('*ṇa-āt*'), *f.* a species of grain (= *lankā*).

Rūkshita, *as*, *ā*, *am*, made rough, rough; soiled, smeared; [cf. *a-rūkshita*, *rūshita*.]

रुखर *rūkhara*, *ās*, *m.* pl., *N.* of a Śaiva sect.

रुचक *rūcaka*, incorrect for *rućaka*, *q. v.*

रुद्ध *rūḍha*, *rūḍhi*. See col. 2.

रूप *rūp* (more properly regarded as a Nom. fr. *rūpa* below), *cl. 10. P. rūpayati*, &c., to form, mould, model, figure, represent, to represent on the stage, exhibit in pantomime or by gesture, act; to feign; to view, inspect, contemplate; (probably) to appear, (in this sense only *A. rūpayate*, see Vopa-deva XXII. 2.)

Rūpa, *am*, *n.* (according to Upādi-s. III. 28. fr. *rt. 1. ru*, but probably fr. a base *rūp* for *rop*, Caus. of *rt. 1. ruh*; at the end of an adj. comp. the fem. ends in *ā*), any outward appearance or phenomenon, form, figure, shape, (*rūpaṇ kṛī*, to assume a form); any object of vision or visible object (as colour &c.); reflected form, image, representation, similitude, resemblance, semblance; the form of a noun or verb &c. (in grammar), an inflected form by declension or conjugation; a beautiful appearance, handsome form, mien, or figure, shapeliness, beauty, elegance, grace; natural state or condition, natural disposition, nature, essence, property, character, characteristic, peculiarity, feature, sign, symptom; kind, sort, species; mode, manner; a single specimen, type, copy, pattern, original, exemplar; discrete quantity, the number one, the arithmetical unit; integer number, (in this sense said to be plur.); known or absolute number, a known quantity (expressed in algebra by the first

syllable rū); a particular coin, (probably) a rupee [cf. *rūpaka*, *rūpya*]; a drama, play, dramatic composition; (according to native lexicographers *rūpa* has also the following meanings), cattle, a herd of cattle; = *mṛga*, a beast; = *śabda*, sound, word; a *Śloka*, verse; = *granthārṇṛti*, acquiring familiarity with any book by frequent recitation or learning by heart; (*as*), m. a proper N.; (*as* or *am*), m. n. (?). N. of a place; (*ā*), f., N. of a river. *Rūpa* is frequently used in compounds in the sense 'formed of', 'composed of', 'consisting of', 'having the figure or appearance of', 'in the form of', 'having the same form or colour as', 'like to' (especially at the end of adj. comps., e.g. *manojña-rūpā stri*, a beautifully-formed woman; *an-ācāra-rūpa*, of an unusual appearance; *āśoka-rūpa*, having the colour of the *Āśoka*, *Āśoka*-coloured; sometimes used almost redundantly, cf. *ghora-r*). — *Rūpa-kartri*, *tā*, m. 'maker of forms or figures', N. of *Viśva-kṛt*. — *Rūpa-kāra*, *as*, m. a maker of images, sculptor. — *Rūpa-kṛt*, *t*, *t*, *t*, making forms or figures; (*t*), m. epithet of *Tvaṣṭri* (Ved.); a sculptor. — *Rūpa-gosvāmin*, *i*, m., N. of an author. — *Rūpa-graha*, *as*, *ā*, *am*, apprehending forms, perceiving colours; (*as*), m. the eye. — *Rūpa-ēntā-manī*, *śa*, m., N. of a work. — *Rūpa-jiva* for *rūpajīva*, q.v. — *Rūpa-jña*, *as*, *ā*, *am*, knowing forms, perceiving or recognising shapes, distinguishing or discriminating visible objects (as colours &c.). — *Rūpa-tatva*, *am*, n. 'reality of form', inherent property, natural disposition, nature, essence. — *Rūpa-tama*, *as*, *ā*, *am*, Ved. having most form or colour. — *Rūpa-tas*, ind. according to form, by shape, in form. — *Rūpa-tā*, f. or *rūpa-tva*, *am*, n. the state of being formed or composed of (often at the end of comps., e.g. *duḥkha-rūpa-tā*, the consisting of pain). — *Rūpa-dhara*, *as*, *ā*, *am*, having the form or shape of, being of the colour of (at the end of a comp., e.g. *go-rūpa-dhara*, cow-shaped; cf. *kāma-r*); (*as*), m., N. of a king. — *Rūpa-dhātu*, *us*, m. the element of form, original seat or region of form (with Buddhists); the other two elements being *kāma-dh*, q.v., and *arūpa-dh*, 'the element of formlessness'. — *Rūpadhāri-tva*, *am*, n. the power of assuming any form or shape. — *Rūpa-dhārin*, *i*, *īnī*, *t*, bearing a form, assuming a shape; endowed with a good figure, possessed of beauty. — *Rūpa-dhṛik* or *rūpa-dhṛit*, *t*, *t*, *t* (see *dṛik*, p. 459), having the form or shape of, resembling (at the end of a comp., e.g. *kapi-rūpa-dhṛit*, monkey-shaped; cf. *vividha-r*). — *Rūpa-dheya*, *am*, n., Ved. form, external appearance; [cf. *nāma-dheya*]. — *Rūpa-nayana*, *as*, m., N. of a commentator. — *Rūpa-nārāyaṇa*, *as*, m., N. of an author. — *Rūpa-nāśana*, *as*, m. 'form-destroying', an owl. — *Rūpa-pa*, *ās*, m. pl., N. of a people. — *Rūpa-pati*, *is*, m., Ved. 'lord of forms', epithet of *Tvaṣṭri*. — *Rūpa-pura*, *am*, n., N. of a town. — *Rūpa-bhāgānubandha* ('*ga-an*'), *as*, m. the addition of a fraction to a unit. — *Rūpa-bhāgāpavāha* ('*ga-ap*'), *as*, m. the deduction of a fraction from a unit. — *Rūpa-bhṛit*, *t*, *t*, *t*, having form or beauty. — *Rūpa-bheda*, *as*, m. diversity of form, variety of manifestations; (*am*), n., N. of a Tantra work. — *Rūpa-manjari*, *f*, N. of a woman; of a work on medicine. — *Rūpa-mātra*, *am*, n. only beauty. — *Rūpa-mālā*, *f*, N. of a grammatical work; (*i*), ? *f*, N. of a metre, four times — — — — —. — *Rūpa-yauvana-vat*, *ān*, *atī*, *at*, possessing beauty and youth. — *Rūpa-vatnākā* ('*na-ik*'), *as*, m., N. of a work. — *Rūpa-lāṭā*, *f*, N. of a princess. — *Rūpa-lāvanya*, *am*, n. beauty of form, elegance, loveliness. — *Rūpa-vat*, *ān*, *atī*, *at*, having form or colour, possessing shape or figure, possessed of body, formed, embodied, bodily, corporeal; having a beautiful form or figure, handsomely formed, handsome, beautiful, lovely, graceful; having the form or appearance of (at the end of comps.); (*atī*), *f*, a handsome or beautiful woman; N. of various women; of a river. — *Rūpa-vāhika*, *ās*, m. pl., N. of a people, (also read *rūpa-vāhika*). — *Rūpa-viparyaya*, *as*, m. a morbid change of bodily form. — *Rūpa-vibhā-*

ga, *as*, m. the portioning of an integer number. — *Rūpa-śas*, ind., Ved. in various forms, according to different formations. — *Rūpa-sālin*, *i*, *īnī*, *t*, possessing form or figure, possessing of beauty, handsome, beautiful. — *Rūpa-sikhā*, *f*, N. of a daughter of the *Rākṣasa* *Agni-sikha*. — *Rūpa-samriddha*, *as*, *ā*, *am*, Ved. perfect in form; perfectly beautiful. — *Rūpa-samriddhi*, *is*, *f*, perfection of form, a suitable form. — *Rūpa-sampatti*, *is*, or *rūpa-sampad*, *t*, *f*, perfection or excellence of form, beauty, handsomeness, elegance. — *Rūpa-siddhi*, *is*, m. a proper N. — *Rūpa-sena*, *as*, m., N. of a *Vidyādhara*; of a king. — *Rūpa-stha*, *as*, *ā*, *am*, 'being in form', having form or figure. — *Rūpa-hāntā*, *is*, *f*, loss of form, (in the *Nyāya* one of the seven pre-ventives of classification.) — *Rūpajīva* ('*pa-āj*'), *as*, *ā*, *am*, making a living by beauty of form, living by prostitution; (*ā*), *f*, a harlot, prostitute. — *Rūpādhibodha* ('*pa-adh*'), *as*, m. the perception of form or of any visible object (by the senses). — *Rūpāvacāra* ('*pa-av*'), *ās*, m. pl., N. of a class of gods (with Buddhists); [cf. *kāmāvacāra*]. — *Rūpāvali* ('*pa-āv*'), *f*, a string of inflections, series of variations of form through declension and conjugation, &c. — *Rūpāstraya* ('*pa-ās*'), *as*, m. a repository or receptacle of beauty, an exceedingly handsome person. — *Rūpāstra* ('*pa-av*'), *as*, m. 'having beauty for a weapon', *Kāma-deva*, the god of love. — *Rūpendriya* ('*pa-in*'), *am*, n. the organ of form, the organ which perceives form and colour, the eye. — *Rūpeśvara* ('*pa-iś*'), *as*, m., N. of a particular god; (*i*), *f*, N. of a goddess. — *Rūpopajivana* ('*pa-up*'), *am*, n. the gaining a livelihood by a handsome figure. — *Rūpopajivin* ('*pa-up*'), *i*, *īnī*, *t*, gaining a livelihood by means of a handsome form. — *Rūpaka*, *as*, *ā*, *am*, appearing in an assumed form (Ved.); illustrating by metaphor, describing by figurative language, figurative; (*as*), m. a particular coin, (probably) a rupee [cf. *rūpya*]; (*ikā*), *f*, swallow-wort, *Asclepias Lactifera*; (*am*), n. form, figure, shape, image (often at the end of a comp. in the sense of 'having the form of', 'composed of', 'consisting in'); any manifestation or representation; feature, sign, symptom; kind, species; (in rhetoric) a metaphor, comparison, simile, the description of one object under the form of another which it is poetically supposed to resemble (especially a simile or comparison when *iva*, *vat*, &c. are omitted: there are three or four varieties of the figure *Rūpaka*, e.g. the *khaṇḍa-rūpaka* or 'imperfect metaphor', the *ardha-rūpaka* or 'partial metaphor', and the *lālāmaka-rūpaka* or 'flowery metaphor' and they differ from the *Upamā* or comparison chiefly in the omission of the particles denoting resemblance, such as *iva*, *yathā*, *bahā*, or the *Taddhita* affix *vat*; when this last is added the simile is called *Taddhito-pamā*); a drama, play, theatrical performance, (one of the two classes of dramatic composition divided into ten species including the *Nāṭaka* or principal play and the *Prahasana* or farce; see also *pra-karaṇa*, *lūpā*, &c.; cf. *upa-rūpaka*); a particular weight (= 3 *Guṇjās*) = *mūrta* (*mūrṭi*?) = *dhūrta*. — *Rūpaka-tāla*, *as*, m. a particular time in music. — *Rūpaka-vēkyā*, *am*, n. or *rūpaka-śabda*, *as*, m. a figurative expression.

Rūpaṇa, *am*, n. figurative illustration, metaphorical description; examination, investigation, proof.

Rūpayat, *an*, *anti*, *at*, figuring, describing, representing, acting.

Rūpayitā, ind. having represented or acted.

Rūpavin, *i*, *īnī*, *t*, Ved. handsome, beautiful.

Rūpika, coined gold or silver, money.

Rūpikā, *f*, (dimin. fr. *rūpīnī*), a proper N.

Rūpika, *as*, *ā*, *am*, formed, represented, exhibited, imagined.

Rūpīn, *i*, *īnī*, *t*, having form or figure, possessed of body, formed, embodied, corporeal; having a beautiful form or figure, well-shaped, handsome, beautiful; having the form or appearance of, having the character of, characterized by, appearing as, like (at the end of a comp., e.g. *kāla-rūpīn*, *i*, m. 'having

the form of Death', an epithet of *Siva*; cf. *deva-r*); (*i*), m., N. of a son of *Aja-miḥa*.

Rūpya, *as*, *ā*, *am*, having a beautiful form or appearance, well-shaped, handsome, beautiful; bearing a stamp, stamped, impressed; to be denoted figuratively or metaphorically; formerly in the possession of or possessed by (as an affix or at the end of a comp., see *Pāṇ. V. 3. 54*, *Vopa-deva VII. 67*; cf. also *Pāṇ. IV. 3. 81*); (*as*), m. a proper N.; N. of a mountain; (*am*), n. silver; wrought silver, silver or gold bearing a stamp or impression, stamped coin; wrought gold. — *Rūpya-maya*, *as*, *i*, *am*, made or consisting of silver, containing silver. — *Rūpya-mākshika*, *am*, n. silver *Mākshika*, Hepatic pyrites of iron. — *Rūpyācala* ('*ya-ac*'), *as*, m. 'silver-mountain', N. of the mountain *Kailāsa*. — *Rūpyādhyaksha* ('*ya-adh*'), *as*, m. a superintendent of silver or of silver coinage, master of the mint.

Rūpyaka in *suvarṇa-rūpyaka*, q.v.

रुमा rūma, N. of a place, (also read *rūpa*.)

रुरा rūra, *as*, *ā*, *am*, Ved. hot, burning.

रुवुक rūvuka, *as*, m. the castor-oil tree, *Ricinus Communis*; [cf. *ruvuka*.]

रुष rūsh, cl. 1. P. *rūshati*, &c., to adorn, decorate; to cover, smear [cf. *rt. rūksh*, *rūkshita*]; cl. 10. P. *rūshayati*, &c., to tremble; to burst.

Rūshaka, *as*, m. a plant, *Gendarussa Vulgaris*.

Rūshapa, *am*, n. the act of adorning, decoration; covering, strewing, smearing, soiling.

Rūshita, *as*, *ā*, *am* (sometimes confounded with *rūshita*, q.v.), adorned, decorated; perfumed; in-laid; covered (with dust &c.), strewed, overspread, soiled, besmeared, smeared [cf. *rt. rūksh*, *rūkshita*, *rūdhira-r*]; made rough or rugged [cf. *rūksha*]; pounded, (perhaps for *rūshita*.)

रे re, ind. a vocative particle (generally used contemptuously or to express disrespect).

रेउइ reui, N. of a village.

रेक rek, cl. 1. A. *rekate*, *rireke*, *rekitem*, to suspect, doubt.

1. reka, *as*, m. suspicion, doubt, fear, care, anxiety, concern; a man of a low caste, outcast; a frog; [cf. *bheka*.]

रेक 2. reka, *as*, m. (fr. *rt. riś*), emptying, loosening, looseness, purging.

Reku, *us*, *us*, *u*, Ved. empty, void, deserted, solitary, lonely, secret.

Rekṇas, *as*, n., Ved. (in *Upādi*s. IV. 198. the form given is *rikṇas*), any property left (by a deceased person), inherited possession, property, any valuable object or possession, gold, (by some written *rekṇas*.) — *Rekṇas-vat*, *ān*, *atī*, *at*, Ved. possessed of valuable property, rich.

Reṇa, *as*, m. the emptying of the lungs (in the practice of *Yoga*), emission of breath; (*i*), *f*, N. of a plant (= *kampillaka*); of another (= *ankoṭha*).

Reṇaka, *as*, *ikā*, *am*, emptying, purging, purgative, aperient, cathartic; emptying the lungs, emitting the breath; (*as*), m. the act of breathing out or exhalation, expiration or emission of breath, (especially) expelling the breath out of one of the nostrils (in the practice of *Yoga*); a syringe; N. of various aperient medicines; the purging-nut plant, *Croton Jamalgotā*; nitre, saltpetre; N. of a forester in the *Vikramorvaśi*; (*ās*), m. pl., N. of a people; (*am*), n. a purge, cathartic.

Reṇana, *as*, *i*, *am*, purging, purgative, cathartic, aperient; (*i*), *f*, N. of various plants (= *tri-vṛt*, *duntī*, *gundrā*, *rocanikā*, *kāmpilla*, *kālānjari*); (*am*, *ā*), n. *f*, the act of emptying, making empty or void, lessening, diminishing; emitting the breath; purging, looseness; evacuation.

Reṇanaka, *as*, m. = *kāmpillaka*.

Reṇita, *as*, *ā*, *am*, left void or empty, freed from, cleared; purged; (*am*), n., N. of one of a horse's

paces, cantering [cf. rt. *i. rej*]; a particular position of the hands in dancing.

Rečya, *as*, *m.* = *reča*.

रेख *rekha*, *as*, *m.* (fr. *rikk* = *rt. likh*), a line, &c. (= *rekhā* below); a proper N.; (ā). f. a line; a streak, stripe; a row, series [cf. *lekha*]; a continuous line; drawing; the first or prime meridian (considered to be a line drawn from Lanka to Meru, i.e. from Ceylon supposed to lie on the equator to the North-pole); = *ābhoga*, fulness, satisfaction; = *chadman*, deceit, fraud; a small quantity, little portion; [cf. probably Old Germ. *riga*.] = *Rekhāṇa* ('*khā-ān*'), *as*, *m.* a degree of longitude. = *Rekhākāra* ('*khā-āk*'), *as*, *ā*, *am*, formed in lines, striped. = *Rekhā-ganita*, *am*, n. 'line-reckoning,' geometry. = *Rekhāntara* ('*khā-ān*'), *am*, n. geographical longitude, distance east or west from the first meridian, (see *rekhā* above.) = *Rekhā-nyāsa*, *as*, *m.* the marking down of lines or lineaments.

Rekhaka in *vinḍu-rekhaka*, q. v.

Rekhāya, Nom. A. *rekhāyate*, &c., to praise, flatter; to vex, distress, annoy.

Rekhāyanti, *is*, *m.* a paenonymic.

Rekhin, *i*, *īpi*, *i*, having lines (on the hand &c.), lined.

रेच *reča*. See p. 852, col. 3.

रज *i. rej* [cf. rt. *i. rāj*], cl. I. A. *rejate* (Ved. also P. *rejatī*), &c., to shine; to shake, tremble, quiver, flicker (Ved.); to cause to tremble or shake (Ved. P.); (according to Naigh. II. 14) to go (P.); Caus. *rejayati*, &c., to cause to tremble or quake, to shake.

2. *rej*, *f*, *f*, shining; shaking, a shaker; (*f*), *m.* N. of Agni or fire.

Rejamāna, *as*, *ā*, *am*, Ved. quaking, trembling.

रे *reṣ*, cl. I. P. A. *reṣati*, -*te*, *rireṣa*, *rireṣe*, *reṣitum*, to speak; to ask, seek, request: Caus. *reṣayati*, -*yitum*, Aor. *arireṣat*: Desid. *rireṣishati*, -*te*: Intens. *reṣeyate*, *reṣēti*.

रेड *reḍ* or *reḷ* (a Vedic rt. probably connected with rt. *i. riṣh*), to be angry, &c., (according to Naigh. II. 12. *reḷate* = *krudhyati*.)

रेणु *reṇu*, *us*, *m.* (according to some also *us*, *n*, f. n.; according to Upādi-s. III. 38. fr. rt. *i. ri*), dust, a grain or atom of dust, sand, &c.; the pollen of a flower; N. of a particular medicinal drug (= *reṇukā*, *parpaṭa*); N. of the author of the hymns R̥g-veda IX. 70, X. 89, (his patronymic is *Vaiśvāmītra*); of a son of Vikukshi; (*us*), *f*, *n*. of a wife of *Viśvā-mitra*. = *Reṇu-kakūta*, *as*, *ā*, *am*, Ved. furrowing through or tossing up the dust; (Sāy. on R̥g-veda VI. 28, 4 = *raṇasa* *udbheda*kaḥ). = *Reṇu-kārikā*, *f*, *n*. of a *Kārikā*. = *Reṇu-garbha*, *as*, *m*, 'sand-vessel,' (probably) a kind of hour glass (used for astronomical purposes). = *Reṇu-tva*, *am*, *n*. the state or condition of dust, the being dust, dustiness. = *Reṇu-dikṣhita*, *as*, *m*, N. of an author. = *Reṇu-pa*, *ās*, *m*, pl., N. of a people. = *Reṇu-padavi*, *f*, a path of dust. = *Reṇu-pālaka*, *as*, *m*, a proper N. = *Reṇu-mat*, *ān*, *m*, N. of a son of *Viśvā-mitra* by *Reṇu*. = *Reṇu-rūṣhita*, *as*, *ā*, *am*, covered with dust, dusty; (*as*), *m*, an ass. = *Reṇu-vāsa*, *as*, *ā*, *am*, dwelling in dust, covered with the pollen of flowers; (*as*), *m*, a bee. = *Reṇu-sas*, ind. to dust, into dust, (*reṇuśaḥ* *kyi*, to make into dust, turn to dust.) = *Reṇu-sāra* or *reṇu-sāraka*, *as*, *m*, 'essence of dust,' camphor.

Reṇuka, *as*, *m*, N. of a Yaksha; of a mythical elephant; of a particular formula recited over weapons; (*ā*), *f*, a particular drug or medicinal substance (said to be fragrant, but bitter and slightly pungent in taste, and of a greyish colour; it is procured in grains about the size of pepper-corns); a sort of pulse; N. of the wife of *Jama-dāgni* and mother of *Paraśu-rāma*, (she was the daughter of *Reṇu* and of king *Prasena-jit*); N. of a *Kārikā* composed by *Hari-hara*. = *Reṇukācārya* ('*ka-āc*'), *as*, *m*, N. of an author.

= *Reṇukā-suta*, *as*, *m*, 'son of *Reṇukā*,' i.e. *Paraśu-rāma*.

रैत *reta*, *retah-kulyā*, &c. See below.

रैतस् *retas*, *as*, *n*. (fr. rt. *i. ri*), a flow, flood, stream, current, flow of water or rain (Ved.); flow of semen, seminal fluid, semen, sperm, virile energy; seed, offspring, progeny, posterity, descendants (Ved.); quicksilver (regarded as 'Siva's semen'); sin, (Sāy. on R̥g-veda IV. 3, 7 = *pāpa*.) = *Retah-kulyā*, *f*, a stream or river of semen virile (in a particular hell).

= *Retah-sic*, *k*, *k*, *k*, Ved. discharging semen; an epithet of particular *Ishtakās*. = *Retah-sicya*, *am*, *n*, Ved. discharge of semen. = *Retas-vat*, *ān*, *atī*, *at*, Ved. possessed of seed, abounding in seed, impregnating, prolific, productive; (*ān*), *m*, epithet of *Agni*. = *Retas-vin*, *i*, *inī*, *i*, Ved. abounding in seed, prolific, productive. = *Reto-dhā*, *ās*, *f*, Ved. the act of impregnating, impregnation; (*ās*, *ās*, *am*), impregnating, fertilizing; (*ās*), *m*, a father. = *Reto-dheya*, *am*, *n*, Ved. impregnation. = *Reto-mārga*, *as*, *m*, the seminal duct or canal.

Reta = *retas*, semen virile. = *Reta-ja*, *as*, *ā*, *am*, born or produced from seed; any beloved offspring or child; (*ā*), *f*, sand.

Retana, *am*, *n*, semen virile.

Retasa at the end of a comp. = *retas*; [cf. *agnir*, *kapota-r*.]

Retasya, *as*, *ā*, *am*, Ved. conveying seed, (the first verse of the *Bahishpavamāna* Stotra is so called.)

Retin, *i*, *inī*, *i*, Ved. abounding in seed; impregnating.

Retiya, *am*, *n*, = *riti*, bell-metal.

Retra, *am*, *n*, semen virile; quicksilver; nectar, ambrosia; perfumed or aromatic powder; (these meanings are sometimes given to *vetra*, which is confounded with *retra*.)

रेधक *redhaka*, *as*, *m*, a proper N., (also read *redaka*.)

रेप *rep*, cl. I. A. *repate*, &c., to go, move; to sound.

रेप *repa*, *repas*. See p. 846, col. 2.

रेफ *repha*, *rephas*, *rephin*. See p. 846, col. 2.

रेव *reb* = *rt. rev*, q. v.

रेम् *rebh*. See *rt. ribh*, p. 846, col. 3.

रेमि *remi*, a Vedic adjective fr. *rt. ram*, see *Pāp. III. 2, 171*, Vārt. 2.

रेविन् *revin*, *ā*, *m*, Ved. = *prerayitṛi*.

रेरिह *rehiha*, *as*, *ā*, *am* (fr. the Intens. of *rt. riḥ*, q. v.), Ved. continually or repeatedly licking.

Rerihat, *at*, *atī*, *at*, Ved. excessively licking, licking up, consuming.

Rerihāna, *as*, *ā*, *am*, Ved. repeatedly licking or caressing; (*as*), *m*, N. of *Siva*; a thief; an *Asura*; = *ambara*; = *vara*.

रेव *rev* or *reb*, cl. I. A. *revate*, *rebate*, &c., to go, move, flow; to leap, jump, go by leaps.

Reva, *as*, *m*, N. of a son of *Ānarta* and father of *Raivata*; (*ā*), *f*, N. of the *Narma-dā* river (which rises in one of the *Vindhya* mountains called *Āmrakūṭa* or more commonly *Amarakantak* in the province of *Gondwana*, and after a westerly course of about 800 miles falls into the sea below *Broach*); the indigo plant; N. of *Rati* (the wife of *Kāma-deva*); (*am*), *n*, N. of various *Sāmanas*. = *Revottarus* ('*vāt*'), *ās*, *m*, Ved. a proper N.

Revata, *as*, *m*, a boar; a bamboo cane; a whirlwind; a kind of poison; oil of the *Morunga* tree; the fruit of the plantain; (*am*), *n*, a muscle or conch-shell with its windings or spiral lines going from right to left.

Revana, *as*, *m*, a proper N.

रेवत् *re-vat*, *re-vatī*. See below and p. 854.

रेवत *revata*, *as*, *m*, the citron tree; *Cathartocarpus Fistula*; N. of various persons; of a son of *Andhaka* or of *Ānarta*; of the father of *Revati* and father-in-law of *Bala-rāma*; of a *Varsha* (?).

Revataka, *as*, *m*, a proper N.; (*am*), *n*, a species of plant.

Revati, *is*, *f*, N. of *Rati* (wife of *Kāma-deva*); = *re-vatī*, the wife of *Bala-rāma*. = *Revati-putra*, *as*, *m*, (*revati* for *revatī*), the son of *Revati*.

रेशयदारिन् *reṣaya-dārin* (*reṣaya* = *hīṃsat*), Ved. destroying those who injure, (used in *Nirukta* VI. 14. to explain *riśādas*, q. v.)

रेशी *reṣi*, *f*, Ved. epithet of water.

रेष *i. resh*, cl. I. A. *reshate*, *riresha*, *reshitum*, to howl, roar, yell (as wolves); to neigh, whinny (as a horse; cf. rt. *hresh*); to utter any inarticulate sound.

2. *resh*, *f*, *f*, one who howls or neighs, howling, neighing.

1. *reshana*, *am*, *n*, the howl of a wolf, howling, yelling, roaring.

Reshā, *f*, howling, yelling (of wolves); neighing.

Reshita, *as*, *ā*, *am*, yelled, sounded; (*am*), *n*, neighing, roaring.

रेष 3. *resh*, *f* (fr. rt. *i. riṣh*), in *Vājasaneyi-s*. VI. 18. according to *Mahī-dhara* = *riṣhā* or *hīṃsitā*, (perhaps referable to *rt. riś*, to injure.)

Resha, *as*, *m*, Ved. injury, hurt, receiving injury.

2. *reshana*, *as*, *i*, *am*, Ved. injuring, hurting; (*am*), *n*, the act of injuring, injury, hurt, damage; failure.

Reshtn, *i*, *inī*, *i*, injuring, hurting; [cf. *purusha-r*.]

Reshtṛi, *tā*, *tṛi*, *tṛi*, one who injures or hurts, an injurer.

Reshman, *ā*, *m*, Ved. a storm, whirlwind, storm-cloud, (according to *Mahī-dhara*) the dissolution or destruction of the world. = *Reshma-cchinna* or *reshma-mathita*, *as*, *ā*, *am*, Ved. rent or broken by a storm, torn up by a tempest.

Reshmya, *as*, *ā*, *am*, Ved. being in or exposed to a storm, involved in destruction (at the dissolution of the world).

रेहत *rehat*, see *Gaṇa Bhṛiśādi* to *Pāp. III.*

1, 12. *Rehāya*, Nom. A. *rehāyate*, &c., see *Gaṇa Bhṛiśādi* to *Pāp. III. 1, 12*.

रै *i. rai*, cl. I. P. *rāyati*, *rarau*, *rātum*, to bark, bark at (with acc.); to sound; [cf. Lat. *latrare*.]

2. *rai*, *ās* (?), *m*, barking, sound, noise.

3. *rai*, *rās*, *m*, rarely *f*. (connected with *rayi*, q. v., fr. rt. *i. rā*; acc. *rāyam*, Ved. *rām* = Lat. *rem*; for other cases see *Gram. 132*), property, possessions, goods, wealth, gold; costliness; (*rai*), ind., see *Gaṇa Cādi* to *Pāp. I. 4, 57*; [cf. Lat. *res*.] = *Rāyas-kāma*, *as*, *ā*, *am* (*rāyas*, gen. c.), Ved. desirous of property, anxious to become rich. = *Rāyas-posha*, *as*, *m*, Ved. increase of property or riches, the possession of wealth, increase of prosperity; (*as*, *ā*, *am*), increasing riches (said of *Kṛiṣṇa*). = *Rāyas-poshaka*, *as*, *ikā*, *am*, increasing riches. = *Rāyas-posha-dā*, *ās*, *ās*, *am*, or *rāyasposha-dāvan*, *ā*, *ā*, *a*, Ved. granting increase of wealth, bestowing increase of prosperity. = *Rāyas-poshavanī*, *is*, *is*, *i*, Ved. procuring increase of riches (*dhana-pushtēḥ sampādāyitrī*). = *Rāyo-vāja*, *as*, *m*, (*rāyas*, gen. c.), Ved. a proper N. = *Rāyo-vājya*, *am*, *n*, (fr. the preceding), N. of a *Sāman*. = *Rai-kṛi*, cl. 8. P. *-karoti*, &c., to transform into property.

Re-vat, *ān*, *atī*, *at* (*re* contracted fr. *rayi* + *vat*), having prosperity or wealth, rich, wealthy, opulent, prosperous; grand in external appearance, shinning.

glittering, beautiful, illustrious; (*at*), ind., Ved. radiantly, beautifully; (*ati*), I. N. of the fifth Nakshatra, (see *nakshatra*); sometimes also *atyas*, f. pl.; the day of Revati; N. of the evil genius or goddess presiding over a particular sickness, (sometimes identified with Durgā, sometimes with Aditi); N. of the wife of Mitra; of a daughter of the Lustre (*kānti*) of the Nakshatra Revati and mother of Manu Raivata; of the wife of Bala-rāma (daughter of Kakudmin); of a wife of Amritodana; (*atyas*) f. pl. 'the wealthy ones, the shining ones,' epithet of cows (Ved.); waters, water, a quantity of water (Ved.); epithet of the verse Rīg-veda I. 30, 13 (so called from *revati* being the first word; the Raivata Sāman is formed from this verse; according to Pān. IV. 3, 34, Vārt. 1. *revati* = one born under the Nakshatra Revati; *revad yājñaturam*, N. of a Sāman. — *Revati-bhava*, as, m. 'son of Revati,' the planet Saturn. — *Revati-rāmaṇa*, as, m. the husband of Revati, i.e. Bala-rāma; N. of Vishnu. — *Revatiśa* (*ti-śa*), as, m. lord or husband of Revati, i.e. Bala-rāma. — *Revati-suta*, as, m. 'son of Revati,' a N. of Skanda.

Revatya (a Vedic adjective fr. *revati*, Pān. IV. 4, 122), illustrious, beautiful, &c. (?)

Revanta, as, m., N. of a son of Sūrya and chief of the Guhyakas; the fifth Manu of the present Kalpa; [cf. *raivata*.] — *Revanta-manu-sū*, ūs, f. mother of Manu Revanta, epithet of Sāhajā (wife of Sūrya). — *Revantottara* (*ta-ut*), N. of a work.

Raikva, as, m., Ved. a proper N.; [cf. *rayilva*.] — *Raikva-parṇa*, ās, m. pl., N. of a place.

Raiya, Nom. P. *raiyaṭi*, &c., to desire riches.

Raivata, as, ī, am (fr. *re-vat*), coming or descended from a wealthy family, rich, opulent, wealthy; relating to Manu Raivata; belonging to or connected with the Raivata Sāman (said of Indra, Savitṛ; Ved.); (*as*), m. a cloud (Ved.); a kind of Soma; a sort of vegetable; N. of a demon presiding over a particular child's disease; N. of one of the eleven Rudras; of Siva; of the fifth Manu; of a Daitya; of a Rishi; of a Brahmarshi; of a king; a patronymic of Kakudmin (the ruler of Ānarta; in this sense fr. *revata*); a metonymic of a son of Amritodana by Revati; N. of a mountain near Kuśasthali, the capital of the country Ānarta; (*i*), f. in Mahā-bh. Anuśāsana-p. 6236, according to the commentator = *raivata* above; (*am*), n., N. of a Sāman. — *Raivata-madanikā*, f., N. of a Goshthi drama. — *Raivataka*, see Gaṇa Arhanādi to Pān. IV. 2, 80; (*as*), m., N. of a mountain (= *raivata*); N. of a porter (in the Sakuntalā); (*ās*), m. pl., N. of the inhabitants of the mountain Raivataka; (*am*), n. a species of plant.

Raivatika, as, m. a metonymic from Revati.

Raivatikiya, adj. fr. *raivatika* (Pān. IV. 3, 131).

Raivatya, am, n. (fr. *revat*), riches, wealth; *raivatya rishabhā*, N. of a Sāman.

रैव raikha, as, m. (fr. *rekha*), a patronymic.

रैवय rainava, as, m. (fr. *reṇu*), a patronymic; (*am*), n., N. of a Sāman.

Raiṇukeya, as, m. (fr. *reṇukā*), a metonymic of Paraśu-rāma.

रैतस raitasa, as, ī, am (fr. *retas*), Ved. belonging to seed or semen, seminal.

रैतिक raitika, as, ī, am (fr. *riti*), of or belonging to brass, brazen.

Raitya, as, &c., made of brass, brazen.

रैव raibha, as, m. (fr. *rebha*), a patronymic; (*i*), f., Ved., scil. *riḍ*, epithet of particular ritualistic verses; N. of the three verses, Atharva-veda XX. 127. 4-6 (so called from the word *rebha* occurring several times).

Raibhya, as, m. a patronymic from Rebha, N. of a son of Sumati and father of Dushyanta.

रैवत raivata. See above.

रैषायन raishṇāyana, as, m. a patronymic.

रोक roka, as, m. (fr. rt. I. *ruḍ*), light, lustre, brightness, (according to Say. on Rīg-veda VI. 66, 6 = *dipti*, 'light,' or *bādhaka*, 'obstructing'); buying with ready money; (*am*), n. a hole, cavity; a boat, ship; moving, shaking; = *kripana-bheda*.

Rokas, as, n., Ved. light or any phenomenon of light.

रोग roga, as, m. (fr. rt. I. *ruj*), 'breaking up of strength,' infirmity, weakness, sickness, disease, malady, (*kshud-roga*, disease from hunger; *kshetriya-roga*, an incurable disease, see *kshetriya*); Disease regarded as an evil genius or demon; Cosius Speciosus or Arabicus. — *Roga-grasta*, as, ā, am, seized with sickness, sick, diseased. — *Roga-ghna*, as, ī, am, removing sickness, curative, remedial, medicinal; (*am*), n. medicine. — *Roga-jñāna*, am, n. knowledge of diseases. — *Roga-da*, as, ā, am, giving or causing sickness. — *Roga-nāśana*, as, ī, am, Ved. destroying sickness, removing disease. — *Roga-nigrahaṇa*, am, n. suppression of disease. — *Roga-prada*, as, ā, am, causing disease. — *Roga-bhaya*, am, n. fear of disease. — *Roga-bhāj*, k, k, k, possessing sickness, one who suffers from disease, ill, sick. — *Roga-bhū*, ūs, f. the place or seat of sickness, the body. — *Roga-mukta*, as, ā, am, freed from sickness, recovered from illness. — *Roga-murāri* (*ra-ari*), īs, m., N. of a work on medicine. — *Roga-rāja*, as, m. 'king of sicknesses,' consumption. — *Roga-lakṣaṇa*, am, n. the sign or symptoms of a disease. — *Roga-sāntaka*, as, m. a curer of disease, a physician. — *Roga-sānti*, īs, f. cure or alleviation of disease. — *Roga-sīla*, f. realgar, red arsenic. — *Roga-silpin*, ī, m. a species of plant (commonly called Sarālu), Cassia Fistula. — *Roga-shreshtha*, as, m. 'the chief of sicknesses,' fever. — *Roga-ha*, am, n. 'destroying disease,' a drug, medicament. — *Roga-han*, hā, m. 'remover of disease,' a physician. — *Roga-hara*, as, ā, am, taking away disease, remedial, curative, medicinal; (*am*), n. medicine. — *Roga-hartin*, ī, īpi, ī, taking away disease, curing, curative; (*i*), m. a physician. — *Roga-hrit*, t, t, t, curing disease; (*t*), m. a physician. — *Rogāntaka* (*ga-an*), as, ī, am, 'disease-destroying,' curative, medicinal; (*as*), m. a physician. — *Rogānṛita* (*ga-an*), as, ā, am, possessed of sickness, sick, diseased. — *Rogāyatana* (*ga-ay*), am, n. the abode of disease, seat of malady, the body. — *Rogārta* (*ga-ār*), as, ā, am, suffering from sickness or disease, afflicted with any disease. — *Rogonmāḍita* (*ga-un*), as, ā, am, maddened with disease, mad (said of a dog). — *Rogopasama* (*ga-up*), as, m. cure or alleviation of disease. — *Rogolobana-tā* (*ga-ul*), f., Ved. the spreading or raging of diseases.

Rogita, as, ā, am, diseased, suffering from sickness; mad (said of a dog).

Rogin, ī, īpi, ī, sick, sickly, diseased, ill, (*mandarogin*, seldom ill). — *Rogi-taru*, us, m. 'tree of the sick,' epithet of the Aśoka tree. — *Rogi-tā*, f. sickness, illness, a diseased state. — *Rogi-vallabha*, am, n. 'friend of the sick,' medicine, a drug.

Rogishtha, as, ā, am (superl. of *rogin*), one who is always sickly or ill.

Rogya, as, ā, am (fr. *roga*), related to or connected with disease, producing sickness, unwholesome, unhealthy; (*rogya* may also be a fut. part. pass. fr. rt. I. *ruj*, q. v.)

रोच roca, as, ā, am (fr. rt. I. *ruḍ*), enlightening, illuminating, one who lightens or makes bright; (*as*), m., N. of a king; [cf. *go-ro*.]

Ročaka, as, ā, am, brightening, enlightening, &c. (= *ročana*); giving an appetite, (*a-ročaka*, taking away appetite, depriving of appetite); pleasant, agreeable; (*as*), m. hunger, appetite; a stomachic, stimulant, any medicine, fruit, &c. supposed to strengthen the tone of the stomach and restore lost appetite; N. of various plants, the plantain; a kind of onion; a worker in glass or artificial ornaments.

Ročakin, ī, īni, ī, having desire or appetite; *a-ročakin*, free from desire or appetite.

Ročana, as, ā or ī, am, enlightening, making bright, illuminating, irradiating, lightening, light, bright, splendid, beautiful; causing or exciting desire, giving pleasure or satisfaction, pleasing, agreeable, pleasant, charming, lovely; sharpening or giving an appetite, stomachic; (*as*), m. a stomachic; a variety of the cotton tree; = *palāṇḍu*, *ārag-badha*, *karanja*, *amkoṭha*, *dādīmā*; epithet of a demon presiding over a particular disease; N. of one of the five arrows of the god of love ('exciter of pleasures'); N. of a son of Vishnu by Dakṣiṇā; N. of Indra under Manu Svāročiśa; of a mountain; (*ā*), f. the bright sky, firmament, (see *ročanam* below); a handsome woman; a particular yellow pigment (commonly called *go-ročanā*, q. v.); a red lotus-flower; dark Sālmali (= Marāṭhi *kālī sāmvārī*) = *vayśa-ročanā*, bamboo manna or Tabāshir; N. of a wife of Vasu-deva; (*i*), f., N. of various plants, Convolvulus Turpethum; = *kāmpilla*; = *danti*; = *āmā-laki*; red arsenic, realgar; a particular yellow pigment, = *ročanā*; (*am*), n. light, brightness (Ved.), the bright sky, firmament, luminous sphere (of which there are said to be three, see Rīg-veda I. 102, 8; in this sense sometimes *ā*, f.); a luminary (Ved.); the raising a desire for; *devānām ročanam*, N. of a Sāman. — *Ročana-phala*, as, m. the citron tree; (*ā*), f. a species of cucumber. — *Ročana-sthā*, ās, ās, am, Ved. abiding in light, dwelling in the firmament. — *Ročanā-kṛt*, see Gaṇa Sākṣhādādi to Pān. I. 4, 74. — *Ročanā-mukha*, as, m., N. of a Daitya. — *Ročanā-vat*, ān, atī, at, Ved. possessing light, shining, light, bright.

Ročanaka, as, m. the citron tree; (*ikā*), f. a species of plant (= *śuṇḍā-rocanī*, *kāmpillikā*); = *vayśa-ročanā*, bamboo manna or Tabāshir.

Ročamāna, as, ā, am, shining, glittering, bright, splendid, resplendent; pleasing, gratifying, charming, pleasant, agreeable, (*a-ročamāna*, not agreeable, unpleasant); (*as*), m. a tuft or curl of hair on a horse's neck; N. of a king; or one of the Mātṛis attending upon Skanda.

Ročas in *sva-rocas*.

Roči, light, a beam, ray.

Ročin, ī, īni, ī, light, bright, (see *mita-ro*.)

Ročiśa, as, m. (fr. *ročiś*), N. of a son of Vibhāvasu by Ushas.

Ročiśhṇu, us, us, u, shining, giving light, bright, splendid, brilliant, beautiful, gaily adorned, elegantly dressed, gay, blooming; giving an appetite. — *Ročiśhṇu-mukha*, as, ā or ī, am, having a bright countenance.

Ročiś, īs, n. light, splendor, brightness, brilliancy, flame. — *Ročiś-mat*, ān, atī, at, possessing light, giving light; (*ān*), m., N. of a son of Manu Svāročiśa.

Roči, f. a pot-herb, Hingtsa Repens.

Ročya, as, ā, am, to be illuminated or enlightened.

रोट roṭa in *pūga-roṭa*, q. v.

Roṭaka-vrata, am, n. epithet of a particular religious observance.

Roṭikā, f. bread or a kind of bread, wheaten cakes toasted on an earthen or iron dish (= Hindūstānī *roṭi*); *yava-roṭikā*, barley bread.

Roṭi, f. bread, in *phiranga-ro*, q. v.

रोड़ roḍ, cl. I. P. *rodati*, &c., to be mad (= rt. *loḍ*); to despise, disrespect, (in this sense = rts. *raud*, *rauf*.)

रोड़ roḍa, as, ā, am, satisfied, contented; (*as*), m. crushing, pounding (= *kshoda*).

रोड़ roḍhri, dhā, dhri, dhri (fr. rt. I. *ruḥ*), one who ascends or grows, &c.

रोणीक roṇika, N. of a place.

Roṇikiya, as, ā, am, belonging to Roṇika.

रोद roda, rodana, &c. See p. 850, col. I.

रोदस् rodas, as, n. (fr. rt. 1. *rud*; in Nīruktā VI. 1. *rodas* is connected with *rodhas* as if fr. rt. 2. *rudh*), the seat of the roaring winds, heaven; (*asī*), n. du. heaven and earth, the upper and lower world, (in Rīg-veda IX. 22, 5. *rodasoh*, gen. du. = *dyāvā-prithivīyoh*). — *Rodah-kuhara, am, n.* the canopy of heaven. — *Rodas-tea, am, n.* Ved. a word used in explaining the etymology of *rodasi*.

Rodasi, f. heaven; N. of the wife of Rudra and mother of the Maruts; (Sāy. also) mother of the Maruts or lightning; (*asyau* or *asī*), f. du. heaven and earth, the upper and lower world, (in Rīg-veda I. 33, 5. *rodasyoh*, gen. du. = *dyāvā-prithivīyoh*; the form *rodasi* for nom. acc. du. is also referred to *rodas* above.) — *Rodasi-prā, ās, ās, am* (*rodas* for *rodasi*), Ved. filling heaven and earth (= *dyāvā-prithivīyoh pūrāyatrī*).

रोदव्य roddhavya, roddhri. See p. 850, col. 2.

रोष 1. rodha. See p. 850, col. 1.

रोष 2. rodha, rodhas, rodhin, &c. See p. 850, col. 2.

रोध rodhra, as, m. (probably connected with rt. 1. *rudh* and *rudhira*), the tree *Symplocos Racemosa* (having yellow leaves; the red powder thrown over persons during the Holi festival is prepared from the bark of this tree); (*am*), n. sin, (in this sense also *as, m.*); offence, injury, (in these two senses probably connected with rt. 2. *rudh*). — *Rodhra-pushpa, as, m.* *Bassia Latifolia*; a species of ringed snake. — *Rodhra-pushpaka, as, m.* a kind of grain (said to be a sort of *sālī*); a species of ringed snake. — *Rodhra-pushpiṇī, f.* *Grislea Tomentosa*. — *Rodhra-sūka, as, m.* a kind of rice (the ears of which are similar in colour to the flowers of the *Rodhra*).

रोष 1. ropa, as, m. (fr. rt. 1. *rup* = rt. 1. *rup*), confusing, disturbing; (*am*), n. a fissure, chasm, hole, cavity, (in this sense possibly connected with rt. 1. *ruh*, cf. *rukaka*).

1. *ropāna, as, ī, am*, Ved. causing bodily pain, causing racking or gripping pain; (*am*), n. according to the commentator on *Taittirīya-Brāhmaṇa* III. 476, 9 = *vimohana* or *upadrava*.

Ropī, īs, f., Ved. acute or racking pain.

1. *ropīta, as, ā, am*, bewildered, perplexed.

Ropushī, f., Ved., according to some = *ropī*; according to Sāy. on Rīg-veda I. 101, 13. 'destroying', *ropushīnām* = *lopayitriṇām* = *chettrīnām*.

रोष 2. ropa, as, m. (fr. the Caus. of rt. 1. *ruh*), the act of raising or setting up, &c. (= 2. *ropaṇa*); the planting (of trees); an arrow.

Ropaka, as, m. a planter [cf. *ṛiksha-r*]; a weight of metal or a coin ($\frac{1}{10}$ of a *Suvarṇa*; cf. *rūpaka*).

2. *ropaṇa, as, ī, am*, causing to grow, causing to grow over or cicatrize, healing; putting or placing on; (*am*), n. the act of setting up or erecting, raising; the act of planting, setting, &c.; healing, cicatrizing; a healing application (used for sores).

Ropāṇiya, as, ā, am, to be set up or erected or raised; to be planted; useful for healing or cicatrizing.

Ropayitri, tā, trī, trī, one who sets up or erects, an erector; a planter.

2. *ropīta, as, ā, am*, made to grow; raised, erected, elevated; set, planted, placed in or upon.

Ropin, ī, ipī, ī, raising, erecting, setting, planting.

Ropya, as, ā, am, to be raised or erected; to be planted.

रोषणाका ropāṇākā, f. Ved. a kind of bird, (Sāy.) a thrush (= *śarikā*).

रोम 1. and 2. roma, 1. and 2. romaka, &c. See col. 3.

रोमन् roman, a, n. (probably fr. rt. 1. *ruh*; cf. *loman*; according to Upāṇiṣ. IV. 150. fr. rt.

1. *ru*), the hair on the body of men and animals, (especially) short hair, bristles, wool, down, nap, &c., (less properly applicable to the long hair on the head and beard of men, and to that on the mane and tail of animals); the feathers of a bird; (*āyas*, m. pl., N. of a people; [cf. Hib. *romach*, 'hairy'; *romachad*, 'hairiness'; *roinfaith*, 'hair-cloth'; *roin*, *roine*, 'hair, fur'; *roineuch*, 'hairy'] = *Romachanda, as, m.* a kind of bulbous root or vegetable (= *piṇḍālu*). — *Roma-karṇaka, as, m.* 'hair-eared,' a hare. — *Roma-kūpa, as, am, m. n.* 'hair-hole,' a pore of the skin; [cf. *roma-randhra*.] — *Romakesara, am, n.* the tail of the Bos Grunniens used as a Chowri, a whisk; (also written *romakesara*). — *Roma-garta, as, m.* = *roma-kūpa*. — *Roma-gučha, as, m.* or *roma-gutsa, am, n.* the tail of the Bos Grunniens used as a Chowri. — *Roman-vat, ān, atī, at, Ved.* = *roma-vat*, covered with hair, hairy. — *Roma-tyaj, k, k, k, Ved.* losing the hair (said of a horse). — *Roma-pāda, as, m., N.* of a king. — *Romapulaka, as, m.* the bristling of the hairs of the body, a thrill of joy or fear (= *roma-harsha*). — *Roma-phalā, f.* = *romasā-phala*. — *Romabaddha, as, ā, am*, 'hair-bound,' made or fastened with the hair of animals, woven with hair. — *Romabandha, as, m.* hair-texture. — *Roma-bhūmi, īs, f.* the place of the hair, i. e. the skin. — *Romamūrdhan, ā, ā or dhnī, a*, having short hairs on the head, covered with hair or down on the head (said of insects). — *Roma-ratāsāra, as, m.* the belly, (apparently a wrong form). — *Roma-randhra, am, n.* a hole through which a hair shoots out, a pore of the skin. — *Roma-rāji, īs, or roma-rāji, f.* a row or line of hair, a streak of hair (on the abdomen of men and especially of women just above the navel, said to be a sign of puberty). — *Roma-rāji-patha, as, m.* the line of the hair above the navel, (in *tanu-* = 'the waist'). — *Roma-latā or roma-latikā, f.* the winding line of hair above the navel (of women). — *Roma-vat, ān, atī, at*, possessed of hair, covered with hair, hairy, woolly. — *Roma-vāhin, ī, inī, ī*, cutting off hair, sharp enough to cut a hair. — *Roma-vikāra, as, m.* or *roma-vikriyā, f.* change of the hair of the body, bristling or erection of the hair of the body, horripilation. — *Roma-vidhvaṇsa, as, m.* 'hair-destroying,' a louse. — *Roma-vivara, am, n.* = *roma-kūpa*. — *Roma-vedha, as, m., N.* of an author. — *Roma-sūka, am, n.* a kind of perfume. — *Roma-harsha, as, m.* the bristling of the hair of the body, a thrill or shudder (caused by joy, fear, cold, &c.). — *Roma-harshana, as, ī, am*, causing the hair to bristle or stand erect, causing excessive joy, causing a shudder or horror, awe-inspiring, thrilling; (*as*), m. *Terminalia Belerica* (the nuts of which are used as dice); N. of Sūta (the pupil of Vyāsa and supposed narrator of the events in the *Purāṇas*); N. of the father of Sūta; (*am*), n. = *roma-harsha*. — *Roma-harshita, as, ā, am*, thrilled with delight, having the hair of the body bristling or erect with joy or horror. — 1. *romāñca* ('*ma-ai*'), *as, m.* 'curling or erection of the hair of the body,' a thrill of rapture (= *roma-harsha*); thrill of horror, horripilation. — 2. *romāñca* (fr. the preceding), Nom. P. *romāñcati*, &c., to have the hair erect from excessive rapture, to feel a thrill of joy or horror. — *Romāñca-kaiśuka, as, m.* a coat of mail consisting (as it were) of the body erect through delight. — *Romāñcatin, ī, m., N.* of a serpent-demon. — *Romāñcikā, f.* a species of plant (= *rudantī*). — *Romāñcīta, as, ā, am*, having the hair of the body erect or thrilled with joy or horror, enraptured. — *Romāñta* ('*ma-an*'), *as, m.* the hairy side, i. e. the upper side of the hand. — *Romālī* ('*ma-ālī*'), *f.* a row or line of hair (above the navel; cf. *roma-rāji*); = *vayah-sandhi*, (probably) puberty. — *Romālu* ('*ma-ālu*'), *us, m.* a sort of vegetable (= *piṇḍālu*). — *Romālu-vi/apin, ī, m.* a species of plant (= *kumbhī*). — *Romāvalī* ('*ma-āv*'), *f.* a row or line of hair (above the navel; cf. *romālī*). — *Romāśraya-phalā* ('*ma-*

ās'), *f.* a species of shrub. — *Romodgati* ('*ma-ud*'), *is, f.* or *romodgama* ('*ma-ud*') or *romodbheda* ('*ma-ud*'), *as, m.* erection of the hair (= *roma-harsha*, q. v.).

1. *roma* = *roman* (at the end of an adj. comp., e. g. *a-roma*, having no hair, hairless; cf. *sa-rō*); (*as*), m. a hole, cavity [cf. 1. *ropa*]; (*am*), n. water.

1. *romaka* = *roman* (at the end of an adj. comp.).

Romaśa, as, ā, am, having thick hair, having thick wool or bristles, hairy, woolly; (*as*), m. a sheep, ram; a hog, boar; a sort of vegetable (= *piṇḍālu, kumbhī*); N. of a Rishi; of an astronomer [cf. 2. *romaka*]; (*ā*), f. *Cucumis Utilissimus*; N. of the reputed authoress of Rīg-veda I. 126, 7; (*am*), n. the pudenda (Ved.). — *Romaśaphala, as, m.* a species of plant (= *tiṇḍisa*).

रोम 2. roma, the city Rome.

2. *romaka, as, m.* Rome; the Roman's as epithet of a particular astronomer; (*āśa*), m. pl., N. of a people (mentioned in Mahā-bh. Sabhā-p. 1837; cf. *romāṇas* under *roman*); the people of the Roman empire, the Romans; (*am*), n. a kind of saline earth and the salt extracted from it; a kind of magnet. — *Romaka-patana, am, n.* the city of Rome. — *Romaka-siddhānta, as, m., N.* of one of the five chief Siddhāntas in the age of Varāha-mihira. — *Romakāśārya* ('*ka-āś*'), *as, m., N.* of a teacher of astronomy.

Romakāyaṇa, as, m., N. of an author.

रोमन्थ romantha, as, m. (according to some fr. *ruj* + *mantha*), ruminating, chewing the cud, (*gagaṇa-romantha, as, m.* 'ruminating on the sky,' nonsense, absurdity); chewing; frequent repetition; [cf. Gr. *ἐπερῶμαι, ἐπρωγῶμαι, ἐπρωγῶμαι*; Lat. *rūmen* (for *rug-men*), *ruminare, ructare*; Old Germ. *ita-ruchjan*; Angl. Sax. *roc-cetan*.]

Romanthāya, Nom. A. romanthāyate, &c., to ruminate, chew the cud.

Romanthāyamāna, as, ā, am, ruminating, chewing the cud.

रोमाञ्च 1. and 2. romāñca. See col. 2.

रोरवण roravaṇa, roruvat, rorūya. See p. 847, col. 3.

रोरुक roruka, N. of a country or of a town.

रोरुदा rorudā. See p. 850, col. 1.

रोल rola, as, m. *Flacourtia Cataphracta*; green ginger; (*ā*), f. a particular metre (= *lolā*). — *Rola-deva, as, m., N.* of a painter.

रोलम्ब rolamba, as, ā, am, distrustful, unbelieving (?); (*as*), m. a bee; dry or arid soil (?). — *Rolamba-kadamba, am, n.* a swarm of bees.

रोलिचन्द्र rolicāndrū, ūs, m. a proper N.

रोशंसा rośaṇsā (?), f. wish, desire.

रोष् rosh, rosha, &c. See p. 851, col. 1.

रोह roha, as, ā, am (fr. rt. 1. *ruh*), rising, mounting upwards, ascending, springing up, growing [cf. *roha-sikhin*]; riding on, (*asva-roha*, riding on a horse); (*as*), m. rising, height, altitude; the raising or increasing of anything (as of a number from a smaller to a higher denomination); the growing, growth; a bud, blossom, shoot, sprout. — *Roha-ga, as, m., N.* of a mountain (= *rohaṇa*). — *Roha-sikhin, ī, m.* fire which mounts upwards, ascending flame. — *Roha-sena, as, m.* a proper N.

Rohaka, as, &c. = *rodhri*; riding on [cf. *kaṭi-rō*], a rider; growing on [cf. *grāva-rō*]; (*as*), m. epithet of a kind of spirit or goblin.

Rohaṇa, as, m., N. of a mountain (Adam's peak in Ceylon); (*ā*), f. a medicine for healing or cicatrizing a wound; Ved.); (*am*), n. a rising or ascending; a means of ascending (Ved.); the act of mounting up, riding on, sitting on, standing on,

(jyā-rohaṇa, the putting or fastening on of a bow-string); the growing over, healing; the proceeding from, consisting of; semen virile. — *Rohana-druma*, *as*, m. the sandal tree.

Rohat, *am*, *antī*, *at*, rising, mounting, ascending, growing.

Rohanta, *as*, m. a particular tree; a tree in general; (*ī*), f. a particular creeper; a creeper in general.

Rohas, *as*, n., Ved. height, elevation.

Rohāya (fr. *rohit* above). Nom. A. *rohāyate*, &c., see Gaṇa Bhṛīśādi to Pāṇ. III. 1, 12.

Rohi, *is*, m. a kind of deer; a seed; a tree; a pious or religious man, one observing a vow (= *vratin*).

Rohita, *as*, *ā*, *am*, born under the asterism Rohiṇi; (*as*), m., N. of Vishnu; of a man; of various plants; = *bhū-triṇa*, *vaṭa*, *rohitaka*; (*ās*), m. pl. the descendants of Rohiṇa; (*am*), n. epithet of the ninth Muhūrta (a part of the forenoon, extending to midday, in which Śrāddhas are especially to be observed).

Rohiṇi, *is*, f. = *rohiṇi*, the Nakshatra. — *Rohiṇi-tva*, *am*, n., Ved. = *rohiṇi-tva*. — *Rohiṇi-nāvalana*, *as*, m. the son of Rohiṇi, i.e. Bala-rāma. — *Rohiṇi-putra*, *as*, m. 'son of Rohiṇi,' a proper N. — *Rohiṇi-śheya* or *rohiṇi-sena*, *as*, m. a proper N.

Rohiṇikā, *f*, a woman with a red face (either from anger or from being coloured with pigments); inflammation of the throat.

Rohiṇi, *f*, (fem. of *rohitā*, col. 2; see also the fem. of *rohin*, col. 2), a red cow, (in the Veda perhaps also) a red mare; a cow in general, (in Hindū mythology Rohiṇi is represented as a daughter of Surabhi and mother of cattle; she is also said to be the mother of Kāma-dhenu, the cow of plenty); N. of the ninth Nakshatra or lunar asterism (personified as a daughter of Dakṣa, and the favourite wife of the Moon, called 'the Red one,' from the colour of the star Aldebaran or principal star in the constellation); the Nakshatra contains five stars, probably α, β, γ, δ, ε, Tauri, and according to Hindū notions is figured by a wheeled carriage or sometimes by a temple or a fish; N. of the lunar day belonging to the above Nakshatra; lightning; a young girl, one in whom menstruation has just commenced, a girl nine years of age; inflammation of the throat (of various kinds); N. of various plants, a kind of vegetable (= *kaṣṭha-rohiṇi*, *soma-valka*, *kāśmari*, *haritaki*, *manjishṭhā*); N. of a wife of Vasu-deva and mother of Bala-rāma; of a wife of Kṛṣṇa; of the wife of Mahā-deva; of a daughter of Hiranya-kaśipu; of one of the sixteen Vidyā-devīs; (according to Pāṇ. IV. 4. 34. Vārtt. 1, there is an adj. *rohiṇi*, meaning 'born under the Nakshatra Rohiṇi.') — *Rohiṇi-kānta*, *as*, m. 'the lover of Rohiṇi,' epithet of the Moon. — *Rohiṇi-āndra-vrata* and *rohiṇi-āndra-sayana*, *am*, n., N. of two religious observances. — *Rohiṇi-tanaya*, *as*, m. the son of Rohiṇi, i.e. Bala-rāma. — *Rohiṇi-tapas*, N. of a work. — *Rohiṇi-tirtha*, *am*, n., N. of a Tirtha. — *Rohiṇi-tva*, *am*, n., Ved. the state or condition of the Nakshatra Rohiṇi. — *Rohiṇi-patī*, *is*, m. the husband of Rohiṇi, i.e. the Moon. — *Rohiṇi-prīya*, *as*, m. the lover of Rohiṇi, i.e. the Moon. — *Rohiṇi-bhava*, *as*, m. the son of Rohiṇi, i.e. the planet Mercury. — *Rohiṇi-yoga*, *as*, m. the conjunction of the moon with the Nakshatra Rohiṇi. — *Rohiṇi-ramaṇa*, *as*, m. 'the lover of the cow,' a bull; the lover or husband of Rohiṇi, i.e. the Moon. — *Rohiṇi-val-labha*, *as*, m. the lover of Rohiṇi, i.e. the Moon. — *Rohiṇi-vrata*, *am*, n., N. of a particular religious observance. — *Rohiṇiśā* ('*ni-śā*'), *as*, m. the lord or husband of Rohiṇi, i.e. the Moon. — *Rohiṇi-śakāśa*, *as*, *am*, m. n. an asterism, probably α, β, γ, δ, ε, Tauri. — *Rohiṇi-śheya*, *as*, m. a proper N.; [cf. *rohiṇi-śheya*.] — *Rohiṇi-suta*, *as*, m. 'son of Rohiṇi,' the planet Mercury. — *Rohiṇi-aśṭamī*, *f*, the eighth day in the dark half of the month Bhādra when the moon is in conjunction with the Nakshatra Rohiṇi.

Rohit, *t*, m. (according to Upādi-s. I. 99. fr. rt.

1. *ruḥ*), the sun; a species of fish, = *rohitā*; (*t*), f. a red mare (Ved.); the female of a deer, doe; a sort of creeper; (*tas*), f. pl. epithet of rivers (according to Naigh. L. 13); the fingers (according to Naigh. II. 5); (*t*, *t*, *t*), red, of a red colour. — *Rohid-āśva*, *as*, *ā*, *am*, Ved. having red mares (said of Agni).

Rohita, *as*, *ā* or (more commonly) *rohiṇi*, *am* [cf. *lohitā*], red, of a red colour [cf. *rudhira*]; coloured; (*as*), m. red (the colour), a red horse; a fox; a form of Fire or the Sun (Ved.); another deity in Atharva-veda XIII. 1; N. of the hymns of the above Veda in which the god Rohita is mentioned; a kind of deer; a species of fish, Cyprinus Rohita; a kind of tree, Andersonia Rohitaka; a sort of ornament made of precious stones; a particular form of rainbow, (see *rohitam* below); N. of a son of Hari-śandra; of a Manu; of a son of Kṛṣṇa; of a son of Vapush-mat (king of Sālmala); of a river; (*ās*), m. pl. epithet of a class of Gandharvas; of a class of gods under the twelfth Manu; (*īṇi*), f., see col. 1; (*am*), n. a kind of rainbow appearing in a straight form, Indra's bow unbent and invisible to mortals; blood; saffron. — *Rohita-kūla*, N. of a place. — *Rohita-kūliya* and *rohitā-kūliyādyā* and *rohitā-kūliyottara*, *am*, n., N. of Sāmāns. — *Rohita-giri*, *is*, m., N. of a mountain. — *Rohita-giriya*, *ās*, m. pl. the inhabitants of the mountain Rohita-giri. — *Rohita-pura*, *am*, n., N. of the town founded by Rohitaka the son of Hari-śandra. — *Rohita-nat*, *ān*, *atī*, *at*, Ved. having a red horse. — *Rohita-vaṣṭu*, N. of a place. — *Rohitāksha* ('*ta-ak*'), *as*, *ī*, *am*, red-eyed, having red eyes. — *Rohitāṇi* ('*ta-ān*'), *is*, *is*, *ī*, Ved. marked with red. — *Rohitāva*, *as*, *ā*, *am*, having red horses; (*as*), m. the god of fire, Agni; N. of a son of Hari-śandra. — *Rohitaita* ('*ta-eta*'), *as*, *ā*, *am*, Ved. variegated with red.

Rohitaka, *as*, m., N. of a tree, Andersonia Rohitaka; N. of a river; of a Stūpa; (*ās*), m. pl., N. of a people; (*ikā*), f. a woman whose face is stained with red pigments or red with rage. — *Rohitākā-ranya* ('*ka-a*'), *am*, n. 'Rohitaka-wood,' N. of a place.

Rohitāyana, *as*, m. a patronymic, (probably for *rauhitāyana*.)

Rohiteya, *as*, m. Andersonia Rohitaka.

Rohin, *ī*, *īṇi*, *ī*, rising, mounting upwards, growing, increasing; grown, shot up, long, tall; (*ī*), m., N. of various trees, Andersonia Rohitaka; the sacred fig-tree, Ficus Religiosa; the Indian fig-tree, Ficus Indica; (*īṇi*), f., N. of various plants, [cf. *rohiṇi*.]

Rohish, *t*, f. = *rohit*, a doe; = *rauhisha*.

Rohisha, *as*, m. a kind of fragrant grass; a species of fish; a kind of deer. — *Rohisha-triṇa* = *bhūti*.

Rohishya, dat. of an unused form *rohiṣhī* or *rohiṣhī*, used as a Ved. inf.

Rohi, f. = *rohit*, a doe.

Rohitaka, *as*, m. = *rohitaka*, Andersonia Rohitaka; N. of a place or of a mountain, (according to some a stronghold on the borders of Multan is so called.)

रौक्म *rauḥma*, *as*, *ī*, *am* (fr. *rukma*), golden, adorned with gold.

Raukmiṇeya, *as*, m. a metronymic from Rukmiṇi, epithet of Pradyumna.

रौक्षक *rauḥshaka*, *as*, m. a patronymic.

Rauḥshāyana, *as*, m. a patronymic.

रौक्ष्य *rauḥshya*, *am*, n. (fr. *rūḥsha*), roughness, hardness, dryness, aridity, emaciation; roughness, harshness, cruelty, uncouthness.

रौचनिक *rauḥanika*, *as*, *ī*, *am* (fr. *roḥanā*), coloured with Roḥanā, Roḥanā-coloured, yellowish; (*am*), n. the tartar of the teeth.

Raucya, *as*, m. (fr. *rudya* = *bilva*), a staff of Bilva wood; (according to some) an ascetic with a staff of Bilva wood, a patronymic of the thirteenth Manu; of the ninth Manu, (in these senses

fr. *rudh*); (*as*, &c.), of or belonging to the thirteenth Manu.

रौद्र *rauḍ* or *rauḍ* (see rt. *roḍ*), cl. 1. P. *rauḍati*, *rauḍati*, to despise, treat with disrespect.

रौद्रीय *rauḍhiya*, *ās*, m. pl. (probably fr. *rudhī*), N. of a grammatical school.

रौद्र *raudra*, *as*, *ā* or *ī*, *am* (fr. *rudra*), of or belonging to Rudra or to the Rudras, &c., Rudra-like, violent, impetuous, wrathful, irascible, savage, wild, fearful, terrible, formidable; acute; addressed to Rudra (said of a hymn); called after Rudra (said of a river); bringing or betokening misfortune; (*am*), ind. fearfully, horribly; (*as*), m. a patronymic of a descendant of Rudra; a worshipper of Rudra; heat, warmth, ardor, passion, wrath, rage, (also *am*, n.); the cold season of the year, winter; N. of Yama; of the fifty-fourth year of the Jupiter cycle of sixty years; N. of a particular Ketu (Ved.); (*ās*), m. pl., N. of a class of evil spirits; N. of a people; (*ī*), f., N. of Gauri; a species of plant (= *rudra-jatā*); N. of a commentary on the Siddhānta-muk-tāvali by Rudra-bhāṭṭācārya; (*am*), n. formidableness, dreadfulness, fierceness, savageness; heat, warmth, solar heat, sunshine; wrath, rage; N. of the Nak-shatra Ārdra when situated under Rudra; N. of a Linga; of a Sāman. — *Raudra-karman*, *a*, n. a terrible magic rite or one performed for some dreadful purpose; (*ā*, *ā*, *a*), doing dreadful acts, performing horrors; (*ā*), m., N. of a son of Dhṛita-rāshtra. — *Raudra-karmīn*, *ī*, *īṇi*, *ī*, doing dreadful acts, performing fearful things. — *Raudra-tā*, f. wild or savage state, fierceness, fearful condition, horrorfulness, formidableness, dreadfulness. — *Raudra-darsana*, *as*, *ā*, *am*, of dreadful appearance, formidable, terrific. — *Raudra-pāda*, (apparently) N. of a Nak-shatra (= *raudra* = *ārdra*). — *Raudra-mūṣa*, *ās*, *as*, Ved. savage-minded, fierce. — *Raudraśva* ('*ra-aś*'), *as*, m., N. of a son or more distant descendant of Puru. — *Raudri-bhāva*, *as*, m. the character of Rudra or Śiva.

Raudra = *rudreṇa* *kṛtam*, see Gaṇa Kulādi to Pāṇ. IV. 3, 118.

Raudragna, *as*, *ī*, *am* (fr. *rudra* + *agni*), Ved. relating to Rudra and Agni.

Raudrāṇi in *raudrāṇi-stotra*, probably for *rudrāṇi-stotra*.

Raudrāyana, *as*, m. a patronymic from Rudra.

Raudri, *is*, m. a patronymic from Rudra.

रौष *raudha*, *as*, m. a patronymic from Rodha.

रौधादिक *raudhādika*, *as*, *ī*, *am* (fr. *rudhādi*), belonging to the class of roots beginning with *rudh*, i.e. the seventh class.

रौधिर *raudhira*, *as*, *ī*, *am* (fr. *rudhira*), bloody, consisting of blood, caused by blood.

रौष्य *raupya*, *as*, &c. (fr. *rūpya*), made of silver, silver; like silver, silvery; (*ā*), f., N. of a place; (*am*), n. silver. — *Raupya-maya*, *as*, *ī*, *am*, consisting of silver, made of silver, silver. — *Raupya-māshaka*, *as*, m. a Māshaka weight of silver.

Raupyāyana, *as*, m. a patronymic.

Raupyāyana, *is*, m. a patronymic from Rūpya.

रौम *rauma*, *as*, m. a proper N.; (*am*), n. a kind of salt (= *raumaka* below). — *Rauma-lavaṇa*, *am*, n. salt from the Rumā district, (see below.)

Raumaka, *as*, *ī*, *am* (fr. *a. romaka*), Roman, spoken by the inhabitants of the Roman empire; derived or coming from the astronomer Romaka; (*am*), n. a kind of salt procured from a salt-lake near Sambhar in Ajmere, (in this sense fr. *rumā*).

Raumakiya (fr. *romaka*), see Gaṇa Kṛīśādi to Pāṇ. IV. 2, 80.

रौमय्य *raumanya* (fr. *roman*), see Gaṇa Sankāśādi to Pāṇ. IV. 2, 80.

Raumasiya (fr. *romaśa*), see Gaṇa Kṛiṣāivādi to Pāṇ. IV. 2, 80.

Raumaharshaṇaka, *as*, *ikā*, *am* (fr. *romaharshaṇa*), made or composed by Roma-harshaṇa. *Raumāyana* (fr. *roman*), see Gaṇa Pakṣhādi to Pāṇ. IV. 2, 80.

रौम्य *raumya*, *ās*, *m*. pl., *N*. of particular evil spirits in the service of Agni.

रौरव *raurava*, *as*, *i*, *am* (fr. *ruru*), made of the hide of the deer called *ruru*; fearful, dreadful, terrible; unsteady, cheating, fraudulent, dishonest; (*as*), *m*. a savage; *N*. of one of the hells (Manu IV. 88); of the fifth Kalpa; (*am*), *n*. the fruit of the Ruru tree; *N*. of various Sāmans.

Rauravaka = *rurupa* *kṛitam*, see Gaṇa Kulādi to Pāṇ. IV. 3, 118.

Raurukin, *inas*, *m*. pl. (fr. *ruruka*), the school of Ruruka.

रौशर्मन् *rauśarman*, *ā*, *m*. a proper *N*.

रौहिक *rauḥika* = *ruha* *iva*, see Gaṇa Angulyādi to Pāṇ. V. 3, 108.

रौहिण *rauḥiṇa*, *as*, *i*, *am* (fr. *rohiṇi*), born under the Nakṣatra Rohiṇi; (*as*), *m*. the sandal tree; the Indian fig-tree; *N*. of Agni; of a demon vanquished by Indra; a proper *N*. (according to Naigh. I. 10) = *megha*, a cloud; *N*. of a grammatical school; (*am*), *n*. sandal-wood; *N*. of the ninth Muhūrta of the day; *indrasya rājana-rauḥiṇe* and *dhātū rauḥiṇam*, *N*. of particular Sāmans.

Rauḥiṇaka, *am*, *n*. *N*. of a Sāman. *Rauḥiṇāyana*, *as*, *m*. (fr. *rohiṇa*), a patronymic of Priya-vrata.

Rauḥiṇi, *is*, *m*. a patronymic; *rauḥiṇe* *ekarṣhe rājanam*, *N*. of a Sāman.

Rauḥiṇeya, *as*, *m*. (fr. *rohiṇi*), a metronymic; a calf, (also *i*, *f*.); *N*. of Bala-rāma; the planet Mercury; (*am*), *n*. an emerald. = *Rauḥiṇeśvara-tīrtha* ('*na-iś*'), *am*, *n*. *N*. of a Tīrtha.

Rauḥiṇya, *as*, *m*. a patronymic.

Rauḥita, *as*, *i*, *am* (fr. *rohita*), coming from the animal or fish called *rohita*; relating to Manu Rohita; (*as*), *m*. *N*. of a son of Kṛiṣṇa.

Rauhitaka, *as*, *i*, *am* (fr. *rohita*), *Ved*. made from the wood of the Andersonia Rehita.

Rauhitayāni, *is*, *m*. a patronymic.

Rauhidaśva, *as*, *m*. (fr. *rohida-śva*), a patronymic of Vasu-manas.

Rauhiṣ, *i*, *m*. = *rauhiṣa*, a kind of deer.

Rauhiṣa, *as*, *m*. (according to Upādī-s. I. 48. fr. *rt*. *i*. *ruh*; cf. *rohit*, *rohita*, *rohiṣa*), a kind of deer; a species of fish, = *rohita*; (*i*), *f*. a doe of the Rauhiṣa species; a creeper (= *latā*); = *dūrva*; a sort of grass (= *kat-triṇa*).

Rauhi, *f*. the female of a particular kind of deer.

Rauhitaka, *as*, *i*, *am* (fr. *rohita*), coming from the Andersonia Rohitaka, made of Andersonia Rohitaka wood; coming from the district Rauhitā; (*as*), *m*. = *rohita*, Andersonia Rohitaka.

Rauhitā-deśa, *as*, *m*. *N*. of a country.

Rauheya (fr. *roha*), see Gaṇa Sakhyādi to Pāṇ. IV. 2, 80.

ल

ल 1. *la*, the twenty-eighth consonant of the Nāgarī alphabet, 'being the semivowel of the vowels *lī*, *lī*, and having the sound of the English *l*. = *La-kāra*, *as*, *m*. the letter or sound *la*. = *La-kāra-vādā*, *as*, *m*. *N*. of a work.

ल 2. *la*, Pāṇini's general or technical term for all the tenses and moods or verbal terminations.

ल 3. *la*, *as*, *m*. *N*. of Indra; cutting (?).

ल 4. *la* (for *laghu*), a short syllable.

लक् *lak* (= *rt*. *rak*), *cl*. 10. *P*. *lākayati*, &c., to taste; to obtain.

Laka, *am*, *n*. the forehead; an ear or spike of wild rice.

Lakāḥa or (more generally) *lakuḥa*, *as*, *m*. a kind of bread-fruit tree, *Artocarpus Lacucha* (a tree containing a large quantity of sticky milky juice); (*am*), *n*. the fruit of this tree.

लकुट *lakuṭa*, *as*, *m*. = *laguḍa*, a club.

Lakuṭin, *i*, *inī*, *i*, carrying a club, armed with a club.

लकुल *lakula*, *lakulya*, see Gaṇa Balādi to Pāṇ. IV. 2, 80.

Lakulin, *i*, *m*. *N*. of a Muni.

लक्क *lakkaka*, *as*, *m*. a proper *N*.

लक्क *lakta*, *as*, *ā*, *am*, = *rakta*, red; [cf. *gūṭha-lakta*.] = *Lakta-karman*, *ā*, *m*. a red variety of the Lodh tree (used in dyeing).

Laktaka, *as*, *m*. lac, the red dye (= *alaktaka*); a dirty and tattered cloth, a rag, (in this sense = *naktaka*).

लक्कनचन्द्र *lakkana-čandra*, *as*, *m*. a proper *N*.

लक्ष *laksh*, *cl*. 1. *A*. *lakshate*, to perceive, apprehend, observe, see, view, contemplate; *cl*. 10. *P*. *A*. (more properly regarded as a *Nom*. fr. *laksha* below), *lakshayati*, *-te*, *alalakshat*, *alalakshata*, *lakshayitum*, to mark, sign, betoken, distinguish, denote, characterize, indicate; to define or describe accurately; to signify, express (especially indirectly); to aim at (a mark or object); to consider, regard, think, call, name; to observe, enquire into, examine; to notice (any particular marks), apprehend, recognise, know; to remark, observe, perceive, see: *Pass*. *lakshyate*, to be marked; to be aimed at; to be meant or intended; to be perceived or observed; to appear, seem: *Caus*. *lakshayati*, &c., to cause to be seen or exhibited, &c.

Laksha, *am*, *n*. (according to some for original *rakta*, fr. *rt*. *rañj*; according to others fr. *rt*. *lag*, cf. *lakshman*, *lakshmi*), a mark, sign, token; a mark to aim or shoot at, target, butt, aim, object, prey, prize (= *lakshyam*; cf. *labdha-t*); appearance, show, pretence, disguise, fraud; (*as*, *am*), *m*. *n*. a lac, one hundred thousand, (said to be also *i*, *f*.); = *Laksha-tā*, *f*. the condition of being a mark or aim. = *Laksha-datta*, *as*, *m*. *N*. of a king. = *Laksha-pura*, *am*, *n*. *N*. of a town. = *Lakshaśas*, *ind*. by hundreds of thousands, by lacs. = *Laksha-supta*, *as*, *ā*, *am*, pretending to be asleep, appearing asleep. = *Laksha-homa*, *as*, *m*. 'lac-oblation', *N*. of a particular offering to the planets. = *Lakshadhīśa* ('*sha-adh*'), *as*, *m*. a person possessed of a lac (or of a hundred thousand rupees). = *Lakshānta-purī* ('*sha-an*'), *f*. *N*. of a town. = *Lakshī-kṛī*, *cl*. 8. *P*. *A*. -*karotī*, -*kurute*, &c., to make a mark or object, to aim at, point at, look at. = *Lakshī-kṛita*, *as*, *ā*, *am*, made a mark, aimed at, directed towards. = *Lakshīkṛita-ghrāṇa*, *as*, *ā*, *am*, looking at the nose, fixing the gaze on the tip of the nose. = *Lakshī-bhū*, *cl*. 1. *P*. -*bhavarī*, &c., to become a mark or aim or object.

Lakshaka, *as*, *ā*, *am*, marking or indicating (especially indirectly, i. e. not by name); hinting at, expressing elliptically or by metonymy; a proper *N*.; (*am*), *n*. a lac, one hundred thousand.

Lakshana, *am*, *n*. a mark, distinctive mark, sign, symbol, token, indication, characteristic (often at the end of comps., e. g. *puruṣa-l*), the mark or organ of virility; at the end of adj. comps. the fem. is in *ā* and rarely in *ī*; character, attribute, quality; stroke, line, spot; a lucky mark, favourable sign; a symptom or indication of disease; an accurate mark, accurate description, definition; settled rate, fixed tariff (Manu VIII. 406); a designation, appellation, name, (sometimes at the end of comps., e. g. *Rig-yajuh-sāma-lakshana*, named *Rig*, *Yajur*,

and *Sāma*); aiming at, aim, intention, scope, object, signification; form, kind; subject, head, term, province; effect, operation influence; cause, occasion; observation, sight, seeing; (*as*), *m*. the Indian crane, *Ardea Sibirica*; a proper *N*.; = *lakshmana*, the brother of Rāma; (*ā*), *f*. aim, object, view; an indirect indication or hint, elliptical mode of expression, ellipsis, a word or phrase understood though not expressed, metonymy; indirect application of a word (as distinguished from its literal meaning); = *lakshmanā*, the female of the *Ardea Sibirica*; a goose; *N*. of an Apsaras. = *Lakshana-jña*, *as*, *ā*, *am*, sign-knowing, understanding marks (especially those on the body), able to interpret or explain them. = *Lakshana-tva*, *am*, *n*. the being a mark or definition. = *Lakshana-bhrashṭa*, *as*, *ā*, *am*, deprived of good marks, fallen into misfortune, unlucky. = *Lakshana-lakshana*, *f*. *N*. of a particular mode of expression by ellipsis or by metonymy. = *Lakshana-vat*, *ān*, *atī*, *at*, possessing marks or signs, marked, distinguished, characterized, (*trīṣal-lakshana-vat*, having thirty marks or characteristics.) = *Lakshana-vāda-rahasya*, *am*, *n*. *N*. of a short philosophical treatise. = *Lakshana-sangraha*, *as*, *m*. *N*. of a work. = *Lakshana-sannipāta*, *as*, *m*. the impressing or fixing of a mark, branding, stigmatizing. = *Lakshana-samuccaya*, *as*, *m*. *N*. of a work. = *Lakshana-nvita* ('*na-an*'), *as*, *ā*, *am*, endowed with good marks, lucky. = *Lakshanaoru* ('*na-uru*'), *us*, *ūs*, *u*, having good marks on the thighs? (Pāṇ. IV. 1, 70).

Lakshapaka, *as*, *ikā*, *am*, having marks or tokens &c. (at the end of an adj. comp. = *lakshana*).

Lakshanin, *i*, *inī*, *i*, possessing marks, &c.; = *lakshana-jña*, *q. v*.

Lakshaniya, *as*, *ā*, *am*, to be perceived or regarded as, perceptible, to be expressed by ellipsis, expressible by metonymy.

Lakshanya, *as*, *ā*, *am* (fr. *lakshana*), serving as a mark or token, having good marks or signs.

Lakshayat, *an*, *anti*, *at*, marking, observing, perceiving.

Lakshayitvā, *ind*. having perceived or observed, having noticed.

Lakshita, *as*, *ā*, *am*, marked, denoted, characterized; characterized or recognisable by; defined; expressed (indirectly), hinted at; aimed at; remarked, observed, perceived, discerned, discovered, beheld, seen, evident; considered, regarded; enquired into, examined. = *Lakshita-tva*, *am*, *n*. the state of being marked or expressed indirectly. = *Lakshita-lakshana*, *as*, *ā*, *am*, having the marks (of anything) perceived or evident.

Lakshitavya, *as*, *ā*, *am*, to be marked or defined.

Lakshin, *i*, *inī*, *i*, having good marks or signs.

Lakshma = *lakshman* at the end of an adj. comp.

Lakshmaka, *as*, *m*. a proper *N*.

Lakshmana, *as*, *ā*, *am* (fr. *lakshman*), having marks or signs, furnished with tokens or characteristics; possessed of lucky signs or marks, lucky, fortunate, prosperous, thriving; (*as*), *m*. the Indian crane, *Ardea Sibirica*; *N*. of a Vāsishṭha; of a son of Dāsa-ratha by his wife Su-mitrā, (he was younger brother and companion of Rāma during his travels and adventures; *Lakshmana* and *Satru-ghna* were both sons of Su-mitrā, but *Lakshmana* alone is usually called *Saumitri*; he so attached himself to Rāma as to be called Rāma's second self; whereas *Satru-ghna* attached himself to Bharata); *N*. of various other persons; (*ā*), *f*. the female of the *Ardea Sibirica*; a goose; *N*. of various plants (= *ośadhī*, *prīṣni-parṇi*, *putra-kandā*, *śrēta-kāṇṭakārī*); *N*. of a wife of Kṛiṣṇa; of a daughter of Duryodhana (carried off by Śāmba, son of Kṛiṣṇa); of an Apsaras; of the mother of the eighth Arhat of the present Avasarpinī; (*am*), *n*. = *lakshana*, a mark, sign, token, spot; a name. = *Lakshmanakavāḥa*, *am*, *n*. *N*. of a hymn in praise of *Lakshmana*. = *Lakshmana-kundaka*, *am*, *n*. *N*. of a place. = *Lakshmana-khaṇḍa-prastuti*, *is*, *f*. *N*. of a work. = *Lakshmana-čandra*, *as*, *m*. *N*. of a king.

nomy) ascensional equivalents in respirations. — *Lagnāha* ('na-aha), as, m. = *lagna-dīna*.

Lagnaka, as, m. a (fixed) surety or security, one who is responsible; a bondsman, bail.

Lagnikā, f. incorrect for *nagnikā*, q. v.

लग *laga*, (in prosody) an iambus.

Lagālikā, f. a kind of metre, four times ७-७-७.

लगड *lagada*, as, ā, am, beautiful, handsome; [cf. *ladaha*.]

लगत *lagata* or *lagadha*, as, m., N. of the author of a work on astronomy.

लगुड *laguda*, as, m. (perhaps connected with rt. *lag*), a stick, staff; a club, iron club. — *Laguda-hasta*, as, m. 'staff-in-hand,' a man armed with a stick or mace, a staff-bearer.

Lagura, as, m. = *laguda* above.

लग्न *lagna*, &c. See p. 858, col. 3.

लघट *laghat*, ṭ, or *laghaṭi*, is, m. (according to Upādi-s. I. 134. fr. rt. *langh*), air, wind.

Laghami, f., N. of a river, (also read *langhami*.)

लघय *laghaya*, *laghiman*. See p. 860.

लघु *laghu*, us, -ghvi or us, u (a later form of *raghu*, q. v.; according to Upādi-s. I. 30. fr. rt. *langh*), quick, swift, fleet, rapid, light, nimble, active; epithet of a particular mode of flying (peculiar to birds); epithet of the Nakshatras Hasta, Aśvini, and Pushya; light, easy, not difficult or heavy; easy of digestion; (in prosody) short or light (i. e. a light vowel as opposed to a *guru* or heavy, the proper term for a short vowel being *hrasva*); lightly pronounced (said of the pronunciation of *va*, as opposed to *madhyama* and *guru*); little, small, narrow, diminutive, slight, unimportant, trivial, insignificant, trifling, of little worth or estimation; weak, feeble, wretched, low, lowly, humble, mean, contemptible, vain, frivolous; sapless, pithless; young, younger; soft, low, gentle (as sound; opposed to *a-laghu*, loud); pleasing, agreeable, pleasant, handsome, beautiful; clean, pure; (u), ind. quickly, rapidly, swiftly; lightly, easily, &c.; contemptibly, (*laghu man*, to think lightly of, despise); (us), f. *Trigonella Corniculata*; (*ghvi*), f. a slender or delicate woman; a light carriage; *Trigonella Corniculata*; (u), n. a particular measure of time (= 15 Kāshthās = 1/15 Nādikā); *Agallochum*, a particular kind of *Agallochum*; the root of *Andropogon Muricatus*; [cf. Gr. *ἔλαγυς*, *ēlagōps*, *ēlagōs*: Lat. *levi-s*, *levi-ta-s*, *levare*, *lepus* (for old *lephus*): Goth. *leiths*: Old Germ. *lihti*: Angl. Sax. *light*: Slav. *lig-u-ku*: Lith. *lengva-s*: Hib. *lag*, 'weak, feeble, faint'; *lagudhath*, 'diminution, weakening'; *lagutghthe*, 'weakened, lessened'; *laghad*, 'fewness, weakness'; *lagaghim*, 'I weaken'; *laigidh*, *laigse*, *laigseinn*, 'weakness, infirmity'; *lugh*, 'little, swift, active'; *lughad*, 'littleness'.] — *Laghu-kankola*, as, m. *Pimenta Acris*. — *Laghu-kantakā*, f. *Mimosa Pudica*. — *Laghu-karkandhu*, us, m. f. a small kind of *Zizyphus*. — *Laghu-karni*, f. a species of plant (= *Marathi moravela*). — *Laghu-kāya*, as, ā, am, light-bodied; (as), m. a goat. — *Laghu-kāsmāya*, as, m. a kind of tree. — *Laghu-koshtha*, as, ā, am, having a light stomach, having little in the stomach. — *Laghu-kaumudi*, f. 'the short Kaumudi', N. of an epitome of the *Siddhānta-kaumudi* by *Varada-rāja*. — *Laghu-kroma*, as, ā, am, having a quick or rapid step, going quickly, hastening; (am), ind. with quick step, quickly, hastily. — *Laghu-kriyā*, f. a small event, trifle. — *Laghu-khavi*, f. a small bedstead or couch, easy chair. — *Laghu-khartara*, N. of a family. — *Laghu-gangādihara*, as, m. a particular powder or medicine (used in diarrhoea). — *Laghu-garga*, as, m. a species of fish (probably a variety of the *Pimelodus*). — *Laghu-godhūma*, as, m. a small kind of wheat. — *Laghu-graha-mañjari*, is, f., N. of an astrological work. — *Laghu-āndrikā*, f., N. of a com-

mentary by *Brahmānanda-sarasvati* on the *Advaita-siddhi* (described as a refutation of the *Nyāya* theory from the point of view of the *Vedānta*). — *Laghu-ṭṭa*, as, ā, am, light-minded, little-minded, having little thought, thoughtless, frivolous, fickle, unsteady. — *Laghu-ṭṭa-tā*, f. light-mindedness, thoughtlessness, fickleness. — *Laghu-ṭṭa-hasta*, as, ā, am, light and ready-handed. — *Laghu-ṭṭana*, am, n., N. of an epitome of the *Mīmāṃsā Sūtras* by *Rāghava-deva*. — *Laghu-ṭṭamāṇi-rasa*, as, m. epithet of a particular fluid mixture. — *Laghu-ṭṭhā*, f. colocyth. — *Laghu-ṭṭas*, ās, ās, a, little-minded, low-minded, frivolous. — *Laghu-ṭṭadā*, f. a kind of asparagus. — *Laghu-ṭṭheda*, as, ā, am, easy to be cut, easy to be extirpated, easily annihilated or destroyed. — *Laghu-jangala*, as, m. a sort of quail (= *lābaka*). — *Laghu-jātaka*, am, n., N. of a short work by *Varāha-mihira* on horoscopes. — *Laghu-jātiviveka*, as, m. 'the short Jāti-viveka', N. of a work. — *Laghu-tara*, as, ā, am, more quick, lighter, easier, &c. (= *laghīyas*). — *Laghu-tā*, f. or *laghu-tva*, am, n. quickness, rapidity, agility, activity; lightness, levity, ease, facility; shortness; smallness, littleness, lowness, meanness, insignificance, unimportance, thoughtlessness, levity, frivolity; wantonness; want of rank or dignity, humbleness of origin; disregard, disrespect. — *Laghu-danti*, f. a small kind of *Croton*. — *Laghu-dipikā*, f., N. of a commentary. — *Laghu-dundubhī*, is, m. a small drum. — *Laghu-drākshā*, f. a small stoneless grape (commonly called *Kishmish*). — *Laghu-drāvin*, i, īnī, i, fusing or liquefying easily, flowing rapidly (said of quicksilver). — *Laghu-dvāravati*, f. the young or recent *Dvāravati*, i. e. the more modern part of the town. — *Laghu-nābha-maṇḍala*, am, n., N. of a particular mystical circle. — *Laghu-nāman*, a, n. *Agallochum*. — *Laghu-nāradya*, am, n. the short *Nāradya*. — *Laghu-nyāya-sūdhā*, f., N. of a commentary on the *Sāta-śloki*. — *Laghu-nyāsa*, as, m., N. of a grammatical treatise. — *Laghu-panḍamūla*, am, n. the smaller *Pañca-mūla*, q. v. — *Laghu-parāṭa*, as, m., N. of an author. — *Laghu-patanaka*, as, m. 'quickly flying, lightly falling', N. of a crow (in the *Hitopadeśa*). — *Laghu-patraka*, as, m. a kind of plant (= *rocani*). — *Laghu-pattra-phalā*, f. = *laghūdumbarikā*. — *Laghu-puttri*, f. a species of plant. — *Laghu-paddhati*, is, f., N. of a work. — *Laghu-parāśara*, as, m. the shorter *Parāśara*. — *Laghu-paribhāshā-vṛtti*, is, f., N. of a short commentary on the grammatical *Paribhāshās*. — *Laghu-parṇi*, f. = *laghu-karni*. — *Laghu-pāka*, as, m. easy digestion, digestibility; (as, ā, am), easy of digestion, easily digested. — *Laghu-pākin*, i, īnī, i, easily digested. — *Laghu-pālin*, i, īnī, i, quickly flying, lightly falling or alighting; (i), m., N. of a crow. — *Laghu-picchila*, as, m. *Cordia Myxa*. — *Laghu-pulastya*, as, m. the shorter or lesser *Pulastya*. — *Laghu-pushpa*, as, m. a kind of *Kadamba*. — *Laghu-prayātna*, as, ā, am, using little effort, indolent, impotent; pronounced with slight articulation. — *Laghu-badara*, as, i, m. f. a kind of jujube tree. — *Laghu-buddha-purāṇa*, am, n., N. of an epitome of the *Lalitā-vistara*. — *Laghu-bodha*, as, m. 'easily understood', N. of a grammar. — *Laghu-brahma-vaivarta*, am, n., N. of an epitome of the *Brahma-vaivarta*. — *Laghu-brāhmī*, f. a species of plant. — *Laghu-bhava*, as, m. a low station, humble birth. — *Laghu-bhāgavata*, am, n. the short *Bhāgavata*. — *Laghu-bhāva*, as, m. light state, lightness, ease, facility. — *Laghu-bhuj*, k, k, i, eating little. — *Laghu-bhūṣaṇa-kānti*, is, f., N. of a commentary. — *Laghu-bhojana*, am, n. a light repast, slight refreshment. — *Laghu-mañjushā*, f., N. of a commentary. — *Laghu-mantha*, as, m. = *kshudrāgnimantha*, *Premna Spinosa*. — *Laghu-māṇsa*, as, m. 'having light (i. e. easily digested) flesh', a kind of partridge; (i), f. a kind of *Valeriana*. — *Laghu-mānasa*, N. of an astronomical work. — *Laghu-mitra*, am, n. a slight or weak friend, an ally of little power or value. — *Laghu-mūla*, am, n. (in algebra) the lesser root of an equation, the least

root with reference to the additive quantities; (as, ā, am), having a small root or beginning, easily commenced. — *Laghu-mūlaka*, am, n. a radish. — *Laghu-yama*, as, m. 'the short Yama', N. of a particular recension of *Yama's* law-book. — *Laghu-rāsi*, is, is, i, (in arithmetic) composed of fewer terms (as a side in an equation; opposed to *bahu-rāsi*, q. v.). — *Laghu-laya*, am, n. the root of a fragrant *Andropogon Muricatus*. — *Laghu-lalita-vistara*, N. of an extract from the *Lalitā-vistara*. — *Laghu-vasiṣṭha-siddhānta* or *laghu-vasiṣṭha-siddhānta*, as, m., N. of an epitome of the *Vasiṣṭha-siddhānta*. — *Laghu-vākya-vṛtti*, is, f., N. of certain *Vedānta* precepts by *Sanakācārya*. — *Laghu-vārtika*, am, n., N. of the last eight books of the *Tantra-vārtika*; of a metrical epitome of the *Mīmāṃsā Sūtras* by *Kumāra*. — *Laghu-vāsa*, ās, ās, as, thinly or lightly dressed; wearing clean or pure clothing. — *Laghu-vikrama*, as, m. a quick step; (as, ā, am), having a quick step, quick-footed, with hasty step, hastening. — *Laghu-vivara-tva*, am, n. the state of having a narrow opening. — *Laghu-vishnu*, us, m. 'the short Vishnu', N. of a particular recension of *Vishnu's* law-book. — *Laghu-vṛtti*, is, f. a short commentary; N. of a particular commentary; (is, is, i), badly behaved, ill-conducted, ill-conditioned, of low practices, low, vile; ill-done, mismanaged; having a light nature, light. — *Laghu-vṛtti-tā*, f. insignificance, meanness; bad conduct, mismanagement. — *Laghu-vedhin*, i, īnī, i, easily piercing, cleverly hitting. — *Laghu-vaiyākaraṇa-siddhānta-mañjushā*, f., N. of an epitome of the *Vaiyākaraṇa-siddhānta-mañjushā*. — *Laghu-sābdaratna*, am, n., N. of an epitome of the *Sābda-ratna*. — *Laghu-sābdenū-śekhara*, as, m., N. of a commentary on the *Siddhānta-kaumudī* (being an epitome of the *Sābdenū-śekhara*). — *Laghu-sāmi*, f. a kind of *Acacia*. — *Laghu-sānti-purāṇa*, am, n. an epitome of the *Sānti-purāṇa*. — *Laghu-sikhara-tāla*, as, m., N. of a particular time in music. — *Laghu-sivapurāṇa*, am, n. the short *Siva-purāṇa*. — *Laghu-saunaki*, f. 'the shorter Saunaki', N. of a work. — *Laghu-saṅgraha*, as, m. and *laghu-saṅgrahāṇi-sūtra*, am, n., N. of two works. — *Laghu-sattva*, as, ā, am, 'weak-natured', having a weak or fickle character, having an easy disposition. — *Laghu-sattva-tā*, f. weakness of character, fickleness. — *Laghu-sāṅkhyā-vṛtti* or *laghu-sāṅkhyā-sūtra-vṛtti*, is, f., N. of an epitome of the *Sāṅkhyā-pravācana-bhāṣya*. — *Laghu-sāra*, as, ā, am, of little importance, insignificant, unimportant, worthless. — *Laghu-siddhānta-kaumudī*, f. = *laghu-kaumudī*, q. v. — *Laghu-siddhānta-āndrikā*, f., N. of a commentary. — *Laghu-sudarśana*, am, n. a particular medicinal powder. — *Laghu-syada*, as, ā, am, = *raghu-shyad*, going quickly. — *Laghu-hasta*, as, ā, am, light-handed, ready-handed, active, nimble, expert, clever; (as), m. a good archer. — *Laghu-hasta-tā*, f. or *laghu-hastatva*, am, n. ready-handedness, activity, expertness. — *Laghu-hasta-vat*, ān, āti, at, = *laghu-hasta*. — *Laghu-hārta*, as, m. 'the short Hārta', N. of a particular recension of *Hārta's* law-book. — *Laghu-hridāya*, as, ā, am, light-hearted, fickle. — *Laghu-hema-dugdhā*, f. *Ficus Oppositifolia*. — *Laghu-karaṇa*, am, n. the act of making light, making less, lessening, diminishing, diminution; thinking little of, contemning. — *Laghu-kṛta*, as, ā, am, made light, reduced in weight, made easier or shorter, abbreviated; lessened, reduced in importance, made insignificant; thought lightly of. — *Laghu-kṛti* ('ghu-uk'), is, f. a brief mode of expression. — *Laghu-thāna* ('ghu-ut') or *laghu-samutthāna*, as, ā, am, making active efforts, doing work rapidly. — *Laghu-dumbarikā* ('ghu-ud'), f. *Ficus Oppositifolia*. — *Laghu-aijira*, am, n. a small fig. — *Laghu-atrī*, is, m. 'the short Atrī', N. of a particular recension of *Atrī's* law-book. — *Laghu-ādy-udumbarāhva* ('ra-āh'), f. = *laghūdumbarikā*. — *Laghu-ārya-siddhānta*, as, m. an abbreviation of the *Ārya-siddhānta*. — *Laghu-āśin*, i, īnī, i, or *laghu-āhāra*,

as, ā, am, eating little, making a light repast, moderate in diet, moderate, abstemious.

Laghaya, Nom. P. *laghayati*, &c., to make light, lighten, lessen, diminish, alleviate, mitigate, soften.

Laghiman, ā, m. lightness, levity, absence of weight; a kind of *siddhi* or supernatural faculty of assuming excessive lightness at will; smallness, diminutiveness, insignificance; frivolousness, fickleness; meanness, lowness, diminution.

Laghishtha, as, ā, am (superl. of *laghu*), most quick, very swift; lightest, very light; very small, &c.; [cf. Gr. ἐλαχιστος.]

Laghīya, ā, as, as (compar. of *laghu*), more quick, very swift; lighter, &c.

Laghūya, Nom. P. *laghūyati*, &c., Ved. to think lightly of, despise.

Laghvī, f. a delicate woman, &c. See under *laghu*, p. 859, col. 1.

लङ् lan, a technical term or symbol in grammar for the terminations of the Imperfect or First Preterite or for that tense itself.

लङ् lanka, as, m. a proper N.; (ā), f., N. of the chief town in Ceylon or of the whole island (renowned as the capital and habitation of the great Rākshasa Rāvaṇa and his hosts of demons, whose conquest by Rāma-āndra, q. v., after the carrying off of his wife Sītā by Rāvaṇa, forms the subject of the Rāmāyaṇa; according to some accounts Lankā was much larger than the island of Ceylon is at present or even distinct from Ceylon, the first meridian of longitude which passed through Ujjayinī being supposed to pass through Lankā also); = *rāvaṇa-hrada*; N. of a Sākinī or evil spirit; an unchaste woman; a branch; a kind of grain. — **Lanka-lankāṭā**, f., N. of a daughter of Sandhyā (wife of Vidyut-keśa and mother of Su-keśa). — **Lankā-dāhin**, ī, m. the burner of Lankā, i.e. Hanu-mat (as having set fire to the city with his burning tail). — **Lankādhīpati** ('*kā-adhi*'), is, or *lankā-nātha*, as, or *lankā-pati*, is, m. lord of Lankā, i.e. Rāvaṇa. — **Lankārī** ('*kā-ari*'), is, m. the enemy of Lankā, i.e. Rāma. — **Lankāvatāra** ('*kā-av*'), N. of a Buddhist Sūtra work, (abbreviated from *saddharma-p*; it is one of the chief religious works of the Buddhists, treating of their law and of many abstruse philosophical problems.) — **Lankā-sthāyin**, ī, īni, ī, residing or being in Lankā; (ī), m. a plant. — **Lankēśa** or **lankēśvara** ('*kā-īś*'), as, m. the lord of Lankā, i.e. Rāvaṇa. — **Lankēśa-vaṇāriketu** ('*na-ar*'), us, m. 'having the enemy of the grove of Rāvaṇa (i.e. the monkey Hanu-mat) for an ensign,' N. of Arjuna. — **Lankodaya** ('*kā-ud*'), as, m. or **lankodayānu**, avas, m. pl. (in astronomy) the equivalents of the signs in right ascension (literally 'ascension at Lankā').

Lankāpikā or **lankāyikā** or **lankārikā** or **lankopikā** or **lankoyikā**, f. the plant *Trigonella Corniculata*.

लङ् lankh. See *rt. lakh*, p. 858, col. 3.

लङ्ही lankhani, f. the bit of a bridle.

लङ् lang, cl. 1. P. *langati*, &c., to go; to go lame, limp.

1. **langa**, as, ā, am, lame, limping; (as), m. limping, lameness.

2. **langa**, as, m. (probably connected with *rt. lag*), union, association, connection; a lover, paramour.

Languka, as, m. a lover, paramour.

Langala, am, n. = *lāngala*, a plough; N. of a kingdom, (also written *lāngala*.)

Langima or **languin** (?), union. — **Langimaya**, as, ī, am, fit to be joined.

Langula, am, n. = *lāngula*, the tail of an animal.

लङ् langh, cl. 1. P. *langhati*, -te, *latangha*, *lulanghe*, *langhitum*, to leap, spring, go by leaps; to ascend, mount upon;

to diminish, lessen, weaken, (in this sense connected with *laghu*); to dry, dry up (P.); to fast, abstain from food (A.); cl. 10. P. or Caus. *langhayati*, &c., to jump or spring over, leap or step over, overstep, go beyond (with acc.); to pass over, traverse; to ascend, mount, cross over; to transgress, trample upon, violate, disregard, disrespect, disdain, insult, offend, displease, injure, prevent, hinder, oppose; to go beyond, excel, surpass, outshine, outstrip; to cause any one to go beyond his meal-time, cause to fast [cf. *su-langhita*]; to speak; to shine: Desid. of Caus. *lilanghayishati*, to intend to step over; [cf. according to some, Gr. λαγγάζω, λογγάζω, λαγχάνω, λάχος, λόγχοι, ἐλέγχοι; Lat. *longus*, *languere*; Old Germ. *lunjen*, *ga-lingan*, *ga-langon*; Goth. *laggs*; Angl. Sax. *lang*, &c.]

Langhaka, as, m., Ved. one who leaps over or transgresses, one who insults or displeases, an offender, transgressor, violator.

Langhati, f., N. of a river.

Langhana, am, n. the act of leaping or jumping, going by leaps or jumps, springing, leaping over, overstepping, stepping across; one of a horse's paces, curvetting, bounding; ascending, mounting, attaining; the act of assaulting or storming, capturing a fort, capture, conquest; the act of jumping over, passing over, overstepping, exceeding, going beyond bounds, transgressing, violation; transgressing propriety; despising, disregarding, disdain, contempt; the act of offending or displeasing, injury, harm, offence, affront; fasting, abstinence.

Langhaniya, as, ā, am, to be leapt over, to be stepped or passed over, to be passed, passable, attainable; transgressible, to be violated; to be disregarded; to be injured or wronged; to be fasted. — **Langhaniya-tā**, f. or **langhaniya-tva**, am, n. capability of being leapt or stepped over or transgressed; attainability; capability of being injured.

Langhita, as, ā, am, leapt over, overstepped, passed beyond, passed over, traversed, transgressed, violated, disregarded, insulted.

Langhitavya, as, ā, am, = *langhaniya* above.

Langhya, as, ā, am, to be jumped or stepped over; to be traversed or passed, attainable; capable of being transgressed or violated; to be neglected or disregarded; capable of being injured or wronged; to be made to fast.

लङ् lach (= *rt. lāch*; connected with *rt. laksh*), cl. 1. P. *lacchati*, *lalachcha*, &c., to mark.

लङ् laj (= *rt. lajj*, q. v.), cl. 6. A. *lajate*, *leje*, *lajitum*, to be ashamed: Caus. *lājayati*: Desid. *lilājishate*: Intens. *lālājyate*, *lālūkti*.

Laja-kārikā, f. (*laja* for *lajjā*), the sensitive plant, *Mimosa Pudica*.

2. **laj** (= *rt. 1. lañj*), cl. 1. P. *lajati*, &c., to fry, roast; to calumniate, blame.

3. **laj** (= *rt. 2. lañj*), cl. 10. P. *lajayati*, &c., to appear, seem, shine; to cover, (in this sense another reading for *rt. jal*.)

लङ् lajj (perhaps connected with a base *rajya* fr. *rt. raj*; cf. *rt. 1. laj*), cl. 6. A. *lajjate* (sometimes also P. *lajjati*), *lālajje*, *lājishyate*, *lālajishate*, *lājittum*, to be ashamed, blush: Caus. *lājyati*: Desid. *lilājishate*: Intens. *lālājyate*.

2. **lagna**, as, ā, am (for 1. see p. 858, col. 3), ashamed; (this part is also referrible to *rt. 1. laj*.)

Lajja, as, m., N. of a man; (ā), m. pl. his descendants.

Lajjakū, f. the wild cotton-tree, *Gossypium*.

Lajjat, an, atī or antī, at, being ashamed, blushing.

Lajjamāna, as, ā, am, blushing, feeling shame.

Lajjari, f. a white sensitive plant.

Lajjā, f. shame, modesty, bashfulness; Shame

(personified as the wife of Dharma and as the mother of Vinaya); the sensitive plant, *Mimosa Pudica*. — **Lajjā-kara**, as, ā or ī, am, or *lajjā-kārin*, ī, īni, ī, causing or occasioning shame, shameful. — **Lajjākṛiti** ('*jā-āk*'), is, is, ī, feigning modesty. — **Lajjānvita** ('*jā-an*'), as, ā, am, possessed of shame, ashamed, modest, bashful. — **Lajjā-rahita**, as, ā, am, void of shame, shameless, immodest. — **Lajjā-val**, ān, atī, at, possessed of shame, full of shame, ashamed, bashful, modest; embarrassed, perplexed. — **Lajjāvat-tva**, am, n. bashfulness, modesty. — **Lajjā-sīla**, as, ā, am, of a modest disposition, bashful, modest. — **Lajjā-sūnya** or **lajjā-hina**, as, ā, am, destitute of shame, void of modesty, shameless, impudent.

Lajjāya, Nom. (probably A.) *lājyate*, &c., to be ashamed.

Lājyāta, as, ā, am, ashamed, abashed, embarrassed.

Lājālu, us, us, u, bashful, modest, shameful; (us), m. f. the sensitive plant, *Mimosa Pudica*.

Lājita, as, ā, am, ashamed, abashed, modest, bashful.

Lājirī, f. = *lājālu*, *Mimosa Pudica*; [cf. *laj-jari*.]

Lajyā, f. = *lajjā*, shame, modesty.

लञ्चा lañcā, f. a present, bribe.

लञ्चन lañchana, Eleusine Coracana (a kind of grain).

लङ् 1. lañj (= *rt. 2. laj*), cl. 1. P. *lañjati*, &c., to fry, roast; to calumniate, blame.

2. **lañj** (also read *luñj*), cl. 10. P. *lañjayati*, &c., to be strong; to strike, injure; to dwell; to give; to speak; to shine; to be manifest.

लञ्ज lañja, as, m. a foot; the end of the lower garment tucked into the waist-band; a tail; = *pangu*; (ā), f. an adulteress; sleep; a current; Lakshmi.

Lañjikā, f. a harlot, prostitute; [cf. perhaps Gr. *λαγ-από-ς*, *λάγ-vo-ς*, *λαγνέω*; Lat. *langu-e-o*, *langu-i-du-s*, *langu-or*, *lucus*, *lac-tes*.]

लट् 1. laṭ, cl. 1. P. *laṭati*, &c., to be a child, act or talk like a child, be childish; to cry; [cf. *rt. raṭ*.]

Laṭa, as, m. one who speaks like a child, a blockhead, fool; a fault, defect; a thief. — **Laṭa-parṇa**, am, n. = *tvaṭa*, large cinnamon.

Laṭaka, as, m. a bad man, contemptible person.

Laṭta, as, m. = *laṭaka* above.

Laṭya, Nom. P. *laṭyati*, &c., to speak foolishly.

Laṭva, as, m. a horse; a particular caste (said to be a tribe of mountaineers); a dancing boy; a particular Rāga or scale in music; (ā), f. a kind of bird (said to be a kind of sparrow); safflower; a kind of Karañja; the fruit of a kind of Karañja; fruit in general; a curl on the forehead, &c. (= *bhramaraka*); a game, gambling (= *dyūta*); a bad or unchaste woman; a sweetheart (?); = *avadya*; = *siṭi*.

Laṭvākā, f. = *laṭvā*, a kind of bird.

लट् 2. laṭ, a technical term or symbol in grammar for the terminations of the Present or for that tense itself. — **Laṭ-ārtha-vāda**, as, m., N. of a treatise on the meaning of the Present tense.

लटकन laṭakana or **laṭakana-miśra**, as, m. a proper N.

लड् laḍ, cl. 1. P. *laḍati*, &c., to play, sport, frolic, dally (= *rt. laḍ*, q. v.); cl. 10. P. *laḍayati*, *laḍāpayati*, &c., to throw, toss; to blame, (in this sense = *rt. laḍ*); cl. 10. P. or Caus. *laḍayati*, to loll the tongue, use or put out the tongue, stir with the tongue, lick [cf. *rt. laḍ*]; to caress, foster, cherish (= *lalayati*, *lālayati*, see

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Labdhri, *dhā*, *dhri*, *dhri*, one who obtains or receives, a receiver, gainer, recipient.

Labdhritna, *as*, *ā*, *am*, obtained, received, attained.
Labdhvā, ind. having obtained or gained, having got.

Labha in *ishat*-*ṛ*, *dur*-*ṛ*, q. q. v. v.

Labhana, *am*, n. the act of obtaining or getting, the meeting with, gaining possession of; the act of conceiving, conception.

Labhasa, *as*, *m*, a horse's foot-rope, a rope for tying a horse (= *vāji-bandhana*); wealth, riches; one who asks or solicits, a solicitor.

Labhya, *as*, *ā*, *am*, to be found or met with, capable of being acquired, acquirable, obtainable, attainable, procurable, to be reached (see *prāṇ-sū-*); to be understood or known, intelligible; suitable, proper, fit; to be furnished or provided with.

Labhyamāna, *as*, *ā*, *am*, being obtained, being acquired, &c.

Labhha, *as*, *m*, the obtaining or attaining, attainment, acquirement; finding, meeting with, recovery; gain; (*ā*), f. a sort of fence or enclosure.

Labbhaka, *as*, *m*, one who obtains, an obtainer, one who finds, a finder.

Labbhana, *am*, n. the act of obtaining or receiving, attainment, recovery; the act of procuring, causing to get; abuse, reviling (?).

Labhanīya, *as*, *ā*, *am*, to be obtained or received, to be attained, attainable.

Labham, ind. having taken or obtained, (*labham* *labham* repeatedly taking, &c.)

Labhayat, *an*, *anti*, *at*, causing to obtain, procuring, producing.

Labhita, *as*, *ā*, *am* (fr. the Caus.), caused to obtain or receive, given, procured, gained; heightened, improved; cherished; applied, employed, adapted; addressed, spoken to; abused (?). — *Labhita-kānti*, *ī*, *ī*, *i*, one who has acquired lustre or beauty.

Labhuka, *as*, *ā*, *am*, Ved. one who is accosted to receive.

Labha, *as*, *m*, obtaining, receiving, gaining, getting, meeting with, finding, acquirement, acquisition; gain, advantage, profit; capture, conquest; apprehension, comprehension, perception, knowledge; enjoying; = *prāpti*, N. of the eleventh astrological house or lunar mansion; [cf. Slav. *lovu*.] — *Labhaka*, *as*, *ā* or *i*, *am*, or *labha-kṛt*, *t*, *i*, *t*, causing gain, making or procuring profit, gainful, profitable. — *Labha-lipsā*, f. greediness of gain, avarice, covetousness. — *Labha-lipsu*, *us*, *us*, *u*, desirous of gain or profit, covetous, grasping. — *Labha-val*, *am*, *ati*, *at*, having gain or profit; being in possession of. — *Labhālabha* (*bha-al*), *au*, *m*, du. profit and loss, advantage and disadvantage, gain and detriment.

Labhaka, *as*, *m*, gain, profit, advantage.

Labham, ind. = *labham*.

Labhin, *i*, *ini*, *i*, obtaining, gaining, meeting with, finding, receiving, acquiring.

Labhya, *am*, n. = *labha* (according to some).

Lipsā, f. (fr. the Desid.), the desire to gain, wish to acquire or obtain, desire for possessing.

Lipsita, *as*, *ā*, *am*, wished to be obtained, coveted, desired.

Lipstavya, *as*, *ā*, *am*, desirable to be obtained, to be wished for.

Lipsu, *us*, *us*, *u*, wishing to gain or obtain, desiring to become possessed of (with acc.), eager for, desirous of, covetous. — *Lipsu-tā*, f. the state of wishing to obtain, covetousness.

Lipsya, *as*, *ā*, *am*, to be wished to be obtained, desirable to be acquired, eligible.

Lipstavya, *as*, *ā*, *am*, Ved. worthy of being acquired, desirable.

लम् *lam* (a later form of *rt. ram*), cl. 1. P. *lamati* (= *ramati*), *lalāma* (= *rarāma*), &c., to delight in, sport, enjoy (sexually).

Lamaka, *as*, *m*, = *ramaka*, a lover, wooer, paramour, (according to Ujjvala-datta, Unādi-s. II. 33, = *tīrtha-sodhaka*); a proper N.

लस *lamna*, *ās*, *m*, pl., N. of a particular tribe.

लम्पक *lampaka*, *ās*, *m*, pl., N. of a Jaina sect.

लम्पट *lampata*, *as*, *ā*, *am* (perhaps connected with *rt. lap*; cf. *limpaṭa*), covetous, greedy, desirous, lustful; hankering after, addicted to (licentious pleasures), lascivious, dissolute; (*as*), *m*, a libertine, lecher, dissolute person. — *Lampata-tā*, f. or *lampata-tva*, *am*, n. eagerness, greediness; libertinism, lasciviousness, dissoluteness, lewdness.

Lampāka, *as*, *ā*, *am*, = *lampata*; (*as*), *m*, N. of a country (= *muraṇḍa*); according to some the district of Lamghan in Cabul.

लम्पा *lampā*, *f*, N. of a town; of a kingdom. — *Lampā-pāṭaha*, *as*, *m*, a kind of drum (= *pratapatti-pāṭaha*, *ṭapattari*).

लम्फ *lampha*, *as*, *m*, a leap, spring, jump; [cf. *jhampa*.]

Lamphana, *am*, n. leaping, springing, jumping, (a form *ul-lamphana*, 'jumping up,' is given.)

लम्ब *lamb* (a later form of *rt. ramb*), cl.

1. A. *lambate* (sometimes also P. *lambati*), *lalambe*, *lambishyate*, *alambishṭa*, *lambitum*, to hang down, depend, dangle, hang from, hang on or upon, depend on or from; to sink, sink down, go down, decline, fall, set (as the sun); to be fastened to, be attached to, hold on to, rest on; to fall behind, stay behind, lag behind, be retarded; to delay, tarry; to sound (fr. *rt. ramb*; cf. *rt. lambh*): Caus. *lambayati*, &c., to cause to hang down or depend, let down; to hang up, suspend; to cause to be fastened or attached, join; to stretch out, extend; to depress, (perhaps) discourage; [cf. Lat. *labi*; Lith. *rambus*; Angl. Sax. *limpian*, *ge-limp*; Eng. *limp*.]

Lamba, *as*, *ā*, *am*, hanging down, depending, pendulous, pendent, hanging; hanging on or upon, attached to; long, tall; expanded, great, large; spacious, capacious; (*as*), *m*, a perpendicular (in geometry); complement of latitude, co-latitude (in astronomy), the arc between the pole of any place and the zenith; epithet of a particular throw or move (at a kind of chess or a game like backgammon or draughts); N. of a Muni; of a Daitya; a present, bribe (?), = *nartaka*, *anga*, *kānta*, (*ā*), f. a kind of bitter gourd or cucumber; N. of one of the Mātṛis attending upon Skanda; N. of Durgā or Gaurī; of Lakshmi; of a daughter of Daksha and wife of Dharmā or Manu; of a Rākshasi. — *Lambakarpa*, *as*, *ā* or *i*, *am*, having pendulous ears, long-eared; (*as*), *m*, a he-goat, goat; an elephant; a hawk, falcon; a Rākshasa; Alanguum Hexapetalum; N. of one of Śiva's attendants; of an ass (in one of the stories of the Pañcā-tantra); of a hare (in the Pañcā-tantra). — *Lamba-keśa*, *as*, *ā* or *i*, *am*, having hanging or flowing hair. — *Lamba-keśaka*, *as*, *m*, the sinner of the co-latitude (in astronomy). — *Lamba-jathara*, *as*, *ā*, *am*, big-bellied. — *Lamba-jihva*, *as*, *ā*, *am*, letting the tongue hang out; (*as*), *m*, N. of a Rākshasa. — *Lamba-jyā* or *lamba-jyākā*, f. the sine of the co-latitude (in astronomy). — *Lamba-dantā*, f. a kind of plant (= *satphali*). — *Lamba-payodharā*, f. a woman with large or pendent breasts; N. of one of the Mātṛis attending upon Skanda. — *Lamba-rekhā*, f. the complement of latitude, co-latitude (in astronomy). — *Lamba-vijā*, f. = *lamba-dantā* — *Lamba-sphic*, *k*, *k*, *k*, having large or protuberant buttocks. — *Lambāksha* (*ba-ak*), *as*, *m*, N. of a Muni. — *Lambālaka* (*ba-aḥ*), *as*, *ā*, *am*, having pendulous curls or ringlets. — *Lambālaka-tva*, *am*, n. pendulosity of ringlets. — *Lambodara* (*ba-ud*), *as*, *i*, *am*, having a large or protuberant belly, pot-bellied; (*as*), *m*, a voracious person, glutton; N. of Gaṇeśa; of a king; of a Muni; (*i*), f. N. of a female demon. — *Lamboshṭha* (*ba-osh*), *as*, *ā* or *i*, *am*, having a large

or prominent under-lip; (*as*), *m*, a camel, (also written *lambaushṭha*).

Lambaka, *as*, *m*, a perpendicular (in geometry); the complement of latitude, co-latitude (in astronomy); N. of a particular implement or vessel; N. of the fifteenth astronomical Yoga; N. of the larger sections or books of the Kathā-sarit-sāgara (of which there are eighteen, containing in all 124 Tarangas or chapters); (*ikā*), f. the uvula or soft palate. — *Lambikā-kokilā*, f., N. of a deity.

Lambana, *as*, *ā*, *am*, hanging down, depending, pendulous; causing to hang down; (*as*), *m*, N. of Śiva; phlegm, the phlegmatic humor; (*am*), n. hanging down, depending, descending, falling; fringe; a long necklace (depending from the neck to the navel); the parallax in longitude (of the moon), the interval of the lines between the earth's centre and surface; epithet of a particular mode of fighting; N. of a Varsha in Kusa-dvīpa. — *Lambana-vidhi*, *ī*, *m*, the rule for calculating the above parallax (in astronomy).

Lambamāna, *as*, *ā*, *am*, hanging down, depending, descending, dangling, falling, going down; being large or bulky.

Lambikā, f. See under *lambaka* above.

Lambita, *as*, *ā*, *am*, hanging down, pendent; suspended; sunk, gone down, set; laying hold of, attached to, supported or resting on; = *ut-lambita*, slow (of time in music).

Lambin, *i*, *ini*, *i*, hanging down, depending, pendent, hanging down as far as, hanging on or upon; (*ini*), f. one of the Mātṛis attending on Skanda.

Lambuka, *as*, *m*, N. of a serpent-demon; N. of the fifteenth astronomical Yoga, (for *lambaka*).

Lambushā, f. a necklace of seven strings.

लम्ब *lambh* (= *rt. rambh*), cl. 1. A. *lambhate*, &c., to sound.

लम्भ *lambha*, *lambhana*, &c. See col. 1.

लय *lay* (= *rt. ray*), cl. 1. A. *layate*, &c., to go.

लया *laya*, *layana*, &c. See p. 868, cols. 2, 3.

लरमानाथ *laramā-nātha*, *as*, *m*, N. of an author; [cf. *ralamā-nātha*.]

लर्ब *larb*, cl. 1. P. *larbati*, &c., to go.

लल *lal* (= *rt. laḍ*), cl. 1. P. A. *lalati*, *lalate*, &c., to play, sport, frolic, dally; to play (with the tongue); cl. 10. P. *lalayati*, &c., to loll the tongue, &c. (see *rt. laḍ*): Caus. P. *lālayati*, &c. (according to some also *lalayati*), to cause to sport or dally; to caress, fondle, coax, cherish, nurse, love; A. *lālayate*, &c., to desire, &c.

Lala, *as*, *ā*, *am*, sporting, frolicking, playful; lolling, wagging; wishing, desirous. — *Lala-jihva* = *lala-jihva* below.

Lalat, *an*, *anti*, *at*, playing, sporting, dallying; playing with the tongue, &c. — *Lalaj-jihva*, *as*, *ā*, *am*, playing with the tongue, lolling the tongue, moving the tongue hither and thither; fierce, savage; (*as*), *m*, a camel; a dog. — *Lalad-ambu*, *us*, *m*, a particular plant (= *limpaka*).

Lalana, *as*, *ā*, *am*, playing, coruscating (said of light, colour, &c.); sporting; (*as*), *m*, N. of various plants, = *sāla*, *priyāla*; (*ā*), f. a wanton woman; a woman (in general), a wife; the tongue; N. of several metres, four times — — — — —; four times — — — — —; a particular kind of Gāthā; N. of a mythical being; (*am*), n. play, sport, pleasure, dalliance; the playing or moving to and fro of the tongue; lolling the tongue. — *Lalanā-priya*, *as*, *ā*, *am*, dear to women, liked by females; (*as*), *m*, Nauclea Cadamba; (*am*), n. = *hri-vera*, a kind of drug. — *Lalanā-varūthin*, *i*, *ini*, *i*, surrounded by a troop of women.

Lalanikā, f. a little woman, a miserable woman.

Lalantikā, f. (fr. *lalanī*, fem. of *lalat*), a long pendulous necklace; a lizard, chameleon.

Lalamāna, as, ā, am, sporting, playing, dallying.
Lalāka, as, m. the penis.

Lalita, as, ā, am, sported, played, playing, sporting, dallying, wanton, frolicsome, amorous, voluptuous; lovely, handsome, beautiful, graceful, elegant, naive, simple, artless, gay, cheerful; soft, gentle; pleasing, charming, pleasant, agreeable, wished for, desired, loved; trembling, tremulous, shaken; = *calita*; (am), ind. sweetly, agreeably, gracefully; (as), m. epithet of a particular position of the hands in dancing; N. of a particular musical scale or Rāga, (according to some *lalitā*, f.); (ā), f. a wanton woman, a woman in general; musk; N. of a goddess; of a form of Durgā or Pārvatī; of a Gopī (identified with Durgā and Rādhikā); of a river; of various metres, 30+32 instants; four times —————; four times —————; four times —————; four times —————; (am), n. sport, dalliance, amorous gesture, love; grace, beauty, charm, charmingness, gracefulness of gait, softness and delicacy of motion, languid gestures in a woman (expressive of amorous sentiment, 'lolling,' 'languishing,' &c.); any natural and artless act (as that of a child); simplicity, innocence, ingenuousness; N. of two metres, four times —————; four times —————; N. of a town.

— *Lalita-cāitya*, as, m., N. of a particular Cāitya.
 — *Lalita-tāla*, as, m., N. of a particular time (in music). — *Lalita-pada*, as, ā, am, consisting of amorous words; elegantly composed; a kind of metre, four times —————. — *Lalita-pada-bandhana*, am, n. an amorous composition in verse, a metrical composition treating of love.
 — *Lalita-pura*, am, n., N. of a town. — *Lalita-purāṇa*, am, n. = *lalita-vistara-purāṇa*. — *Lalita-prahāra*, as, m. a soft or gentle blow. — *Lalita-mādhava*, am, n., N. of a drama by Rūpa.
 — *Lalita-lalita*, as, ā, am, excessively beautiful, very handsome. — *Lalita-locana*, as, ā, am, beautiful-eyed; (ā), f., N. of the daughter of a Vidyā-dhara Vāma-datta. — *Lalita-vanitā*, f. a lovely woman.
 — *Lalita-vistara*, as, m. or *lalita-vistara-purāṇa*, am, n., N. of a Sūtra work giving a detailed record of the simple and natural acts in the life of Buddha or Śākya-muni. — *Lalita-vyūha*, as, m. epithet of a particular kind of Samādhi or meditation (with Buddhists); N. of a Deva-putra; of a Bodhisattva. — *Lalita-tantra*, am, n., N. of a Tantra work. — *Lalitā-tritīyā*, f. epithet of a particular third day. — *Lalitāditya* ('*ta-ād*'), as, m., N. of a king of Kāśmīra. — *Lalitāditya-pura*, am, n., N. of a town founded by Lalitāditya. — *Lalitā-pañcāmī*, f. the fifth day of the moon's increase in the month Āśvina on which the worship of the goddess Lalitā or Pārvatī is celebrated. — *Lalitāpīṇḍa* ('*ta-āp*'), as, m., N. of a king of Kāśmīra. — *Lalitābhīṇya* ('*ta-abh*'), as, m. erotic performance, representation of love scenes. — *Lalitā-mādhava* = *lalita-mādhava*. — *Lalitārcana-cāndrikā* ('*tā-ar*'), f., N. of a work on the worship of Lalitā. — *Lalitārtha* ('*ta-ar*'), as, ā, am, having an amorous meaning. — *Lalitārtha-bandha*, as, ā, am, composed in words of love or in words having an amorous meaning. — *Lalitā-erata*, am, n., N. of a particular religious observance. — *Lalitā-shashthī*, f. epithet of a particular sixth day. — *Lalitā-saptamī*, f. epithet of the seventh day in the light half of the month Bhādra.

Lalitaka or *lalitika*, am, n., N. of a Tīrtha.
Lalitā, as, m. pl., N. of a people.
Lalitika, f., N. of a place of pilgrimage.
Lāla, as, m., N. of an astronomer; (ā), f. saliva, spittle, slaver. — *Lāla-candra*, as, m. a proper N. — *Lāla-vat*, ān, atī, at (*lāla* for *lālā*), causing saliva to flow. — *Lāla-siṅha*, as, m., N. of an astronomer. — *Lālā-bhāksha*, as, m. 'having saliva for food,' N. of the hell appropriated to those who eat their meals without first offering food to the gods, to the Manes, or to guests. — *Lālā-meha*, as, m.

passing mucous urine. — *Lālā-viṣa*, as, ā, am, whose saliva is poison (said of venomous insects). — *Lālā-srava*, as, m. 'distilling saliva,' a spider. — *Lālā-srāva*, as, m. a flow of saliva or spittle; 'emitting saliva,' a spider. — *Lālā-srāvin*, ī, īṇī, ī, causing a flow of saliva.

Lālaka, as, ikā, am (fr. the Caus. of rt. *lāl*), caressing, fondling, coaxing, seducing; (ikā), f. a jesting or evasive reply, equivocation.

Lālana, as, ī, am, caressing, fondling, coaxing; (as), m. a particular venomous animal, a sort of mouse; (am), n. the act of caressing, fondling, coaxing, dandling; spoiling, indulging, over-indulging.

Lālaniya, as, ā, am, to be caressed or fondled or coaxed.

Lālayat, an, antī, at, caressing, coaxing; stroking. *Lālayatavya*, as, ā, am, = *lālaniya*.

Lālāya, Nom. A. *lālāyate*, &c., to emit saliva, slaver.

Lālāyita, as, ā, am, emitting or discharging saliva.

Lālīka, as, m. a buffalo; [cf. *lāvika*.]

Lālita, as, ā, am, caressed, tenderly cherished, fondled, nursed, coaxed, indulged, seduced; loved, desired; (am), n. pleasure, joy, love.

Lālītaka, as, m. a fondling, darling, little favourite, pet.

Lālitya, am, n. (fr. *lalita*), loveliness, grace, beauty, pleasingness, pleasantness, sweetness, loveliness, charm, grace, beauty; gaiety; amorous or languid gestures.

Lālin, ī, īṇī, ī, caressing, fondling, coaxing; (ī), m. a seducer; (īṇī), f. a wanton.

Lālita, as, m. Ved., N. of Agni.

Lālīya, as, ā, am, = *lālaniya*.

ललल *lalalla*, an onomatopoetic word representing a lisping sound.

ललाट *lālāṭa*, am, n. (a later form of *ra-rāṭa*, q. v.), the forehead, brow, (*lālāṭe*, 'on the forehead, in front'; the destiny of every individual is conceived by the Hindūs to be written on the forehead.) — *Lālāṭa-taṭa*, am, n. the slope of the forehead, the forehead. — *Lālāṭan-tapa*, as, ā, am, burning the forehead (as the sun). — *Lālāṭa-paṭṭa*, am, n. or *lālāṭa-paṭṭikā*, f. 'the plate' or flat surface of the forehead, the forehead; a tiara, fillet. — *Lālāṭa-pura*, am, n., N. of a town. — *Lālāṭa-phalaka*, am, n. the flat surface of the forehead. — *Lālāṭa-rekhā*, f. a line on the forehead supposed to indicate long life; a wrinkled or corrugated brow; a coloured sectarian mark on the forehead. — *Lālāṭāksha* ('*ṭa-ak*'), as, ī, am, having an eye in the forehead; (as), m. an epithet of Śiva.

Lālāṭaka, am, n. a beautiful forehead; the forehead, brow; (ikā), f. an ornament worn on the forehead; a mark made with sandal on the forehead.

Lālāṭikāya, Nom. A. *lālāṭikāyate*, &c., to represent or be like a mark on the forehead.

Lālāṭikāyamāna, as, ā, am, representing a mark on the forehead.

Lālāṭula, as, ā, am, having a high or handsome forehead.

Lālāṭya, as, &c. = *rarāṭya*, of or belonging to the forehead.

ललाम *lālāma*, am, n. (probably connected with rt. *lāl*; cf. *lālāṭa*), a mark or spot on the forehead, mark or spot in general; an ornament for the forehead, ornament, decoration, embellishment in general, (in this sense also *as*, m.); a coloured mark on the forehead of a horse or bull, &c.; a sign, symbol, token, mark of caste, &c.; a banner, flag, ensign; a line, row; any one who is the ornament of his class, any eminent or principal person, (in this sense even *am*, n.); anything the best of its kind, any grand or beautiful object; eminence, beauty, dignity; a tail; a mane; a horn (?); (as, ī, am), having a mark or spot on the forehead, marked with a blaze (said of cattle); beautiful, agree-

able, charming; (as), m. a horse; (ī), f., N. of a female demon (Ved.); a kind of ornament for the ears. — *Lālāma-gu*, us, m., Ved. a facetious term for the penis. — *Lālāma-vat*, ān, atī, at, having a mark or spot; having an ornament.

Lālāmaka, am, n. a chaplet or wreath of flowers worn on the forehead. — *Lālāmaka-rūpaka*, am, n. (in rhetoric) a flowery metaphor.

Lālāman, a, n. = *lālāma*, an ornament, decoration; a mark, sectarian mark; sign, symbol, token; a banner, flag; any one who is the ornament of his class; any chief or principal person or thing; a tail; a horn (?); a species of stanza having ten syllables in the first two Pādas, eleven in the third, and thirteen in the fourth; a horse, (in this sense probably *ā*, m.); = *ramya*; = *sukha*.

ललित *lalita*, &c. See col. 1.

लल्यान *lalyāna*, N. of a place.

लल *lalla*, as, m., N. of an astronomer; of certain other persons; (ā), f., N. of a courtesan (in Rāja-taraṅgiṇī VIII. 1834, &c.). — *Lalla-vā-rāha-suta*, as, m. the son of Lalla and Vārāha, N. of the author of the *Nakshatra-samuccāya*.

ललिय *lalliya*, as, m. a proper N.

ललुगीलाल *lallugilāla*, as, m., N. of an author.

लव *lava*, as, m. (fr. rt. *l*. *lū*), the act of cutting, reaping (of corn), mowing, plucking or gathering (of flowers, &c.); that which is cut or shorn off, a shorn fleece, wool, hair; anything cut off, a section, fragment, fraction, piece, particle, bit, drop, small piece, small quantity, little, (*jala-l*°, a drop of water; *triṇa-l*°, a piece of straw; *aparā-dha-l*°, a little blame); a minute division of time, the sixtieth of a twinkling, half a second, a moment, an instant, (according to others *३०००* or *३००००* of a Muhūrta); a degree (in astronomy); the numerator of a fraction; loss, destruction; sport [cf. *lala*]; N. of a son of Rāma-candra and Sītā, (he and Rāma's other son Kuśa were the two rhapsodists who first committed the Rāmāyaṇa to memory and recited it at assemblies, see Rāmāyaṇa I. 4. and cf. *kuśilava*); N. of a king of Kāśmīra (father of Kuśa); a kind of quail, *Perdix Chinensis*; (am), ind. a little; *lavam apī*, even a little; (am), n. nutmeg; cloves; the root of Andropogon Muricatus. — *Lava-rāja*, as, m., N. of a Brāhman. — *Lava-vat*, ān, atī, at, lasting only for a moment. — *Lava-sae*, ind. in small pieces or fragments, bit by bit, piecemeal, in minute divisions or instants, after an instant, after some moments. — *Lavepsu* ('*va-ip*'), us, us, u, wishing to cut or reap.

Lavaka, as, ā, am, one who cuts or reaps, &c., a cutter, reaper, shearer; N. of a particular substance, (see *sa-l*°).

Lavanga, as, m. the clove tree; (am), n. cloves. — *Lavanga-kalikā*, f. cloves.

Lavangaka, am, n. cloves; (ikā), f., N. of a woman.

Lavana, as, ī, am, one who cuts, &c., a cutter, reaper; (ī), f. a particular fruit tree, *Anona Reticulata*; (am), n. the act of cutting, reaping, mowing, &c. (of corn); an implement for cutting, sickle, knife, &c.

Lavaniya, as, ā, am, to be cut, to be reaped or mown.

Lavanya, as, m., N. of a particular tribe of men. *Lavaya*, Nom. P. *lavayati*, &c., = *lavam ācā-ehṭe*, Pāp. I. 1, 58, Vārt. 2.

Lavāka, as, m. an implement for cutting, sickle, reaping-hook; the act of cutting.

Lavāṇaka, as, m. an implement for cutting, a sickle, reaping-hook.

Lavi, īs, īs, ī, cutting, sharp, edged (as a tool or instrument); (īs), m. = *lavitra*.

Lavitra, am, n. an implement for cutting, a sickle, reaping-hook, scythe.

marks, explaining or interpreting signs, relating to a sign or mark, indicative.

लाक्षा lākshā, f. (probably a later form of *rākshā*, and perhaps connected with *rāga* fr. rt. *rañj*, to dye; according to some connected with *laksha*, from the thousands of insects forming the red dye), a species of plant (Ved.); a kind of red dye, lac (obtained from the cochineal insect or a similar insect as well as from the resin of a particular tree; according to some the nest of the insect is formed of a resinous substance used as sealing-wax and commonly termed Shel-lac); the insect or animal which produces the red dye. — *Lākshā-taru*, us, m. the tree *Butea Frondosa* (the insect being especially found in this tree). — *Lākshā-prasāda* or *lākshā-prasādāna*, as, m. the red Lodh tree (an astringent infusion prepared from its bark is used to fix colour in dyeing). — *Lākshā-akta*, as, ā, am, coloured or dyed with lac. — *Lākshā-ṛṣika*, as, m. *Butea Frondosa*.

Lākshika, as, ī, am, relating to lac, coloured or dyed with lac, made of lac; relating to a large number or to a lac, (in this sense fr. *lāksha*.)

लाक्ष्य lākshya, as, m, a patronymic.

लाक्ष्मी lākshmi, as, ī, am (fr. *lakshmi*), addressed to Lakshmi.

लाक्ष्मण lākshmaṇa, as, ī, am (fr. *lakshmaṇa*), relating to the plant *Lakshmanā*; (as), m. a patronymic from *Lakshmaṇa*.

Lākshmaṇī, īs, m. a patronymic from *Lakshmaṇa*.
Lākshmaṇeya, as, m. a patronymic from *Lakshmaṇa*.

लाक्ष्यिक lākshyika, as, ī, am, = *lakshyam adhite veda vā*, Pāp. IV. 2, 60, Vārt. 7.

लाक्ष lākḥ (= rt. *rākḥ*), cl. I. P. *lākhati*, &c., to grow dry, be dry or arid; to adorn; to suffice, be competent; to prevent.

लागुडिक लागुडिका, as, ī, am (fr. *laguḍa*), armed with a club; (as), m. a sentinel.

लाघ lāgh (= rt. *rāgh*), cl. I. A. *lāghate*, &c., to be able or equal to, to be competent or suffice.

लाघरकोलस lāgharakolasa, as, m. a particular form of jaundice.

लाघव lāghava, am, n. (fr. *laghu*), quickness, swiftness, rapidity, speed; lightness, levity; activity, alacrity, versatility, dexterity, readiness; ease, facility; health; littleness, smallness, minuteness, delicacy, fineness; insignificance, unimportance, meanness; frivolity, inconsiderateness, rashness; (in prosody) shortness of a vowel or syllable; shortness of expression, brevity, conciseness; making light of, undervaluing, slighting, slight, disrespect, contempt, disgrace. — *Lāghavānvita* ('va-an'), as, ā, am, possessed of brevity. — *Lāghavāyana* ('va-āy'), as, m., N. of an author.

Lāghavika, as, ī, am, being quick or light, being short or brief.

लाङ्काकायनि lāṅkākāyani, īs, m. a metronymic from Lanka.

Lāṅkāyana, as, m. a patronymic from Lanka.

लाङ्गल lāṅgala, am, n. (probably connected with rt. *lag*; according to Uṇādi-s. I. 108. fr. rt. *lang*), a plough; a particular appearance presented by the moon; a plough-shaped beam or timber (used in the construction of a house); the palm tree; a kind of flower; membrum virile, (probably incorrect for *lāṅgula*); (as), m. a kind of rice; N. of a son of Suddhoda and grandson of Sākya; (ī), f., N. of various plants, *Jussiaea Repens*; *Hemionitis Cordifolia*; *Rubia Munjista*; *Hedysarum Lagopodioides*; = *lāṅgalin*, the cocoa-nut tree; N. of a river. — *Lāṅgala-graha*, as, m. 'plough-holder,' a ploughman, cultivator, peasant. — *Lāṅgala-gra-*

hana, am, n. the act of holding or guiding the plough, ploughing. — *Lāṅgala-ākra*, am, n. a particular plough-shaped diagram. — *Lāṅgala-dāṇḍa* or *lāṅgala-dāṇḍaka*, as, m. the pole or beam of a plough. — *Lāṅgala-dhruva*, as, ā, am, having a plough for an ensign or characteristic; (as), m., N. of Bala-rāma, (see *lāṅgalin*). — *Lāṅgala-paddhati*, īs, f. a plough's path or line, furrow. — *Lāṅgala-phāla*, as, am, m. n. a ploughshare. — *Lāṅgalākḥya* ('la-ākḥ') or *lāṅgalākḥaya* ('la-āḥ'), as, ā, am, 'plough-named, called after a plough,' (a term applied to the plant *Jussiaea Repens*; probably ā, f.) — *Lāṅgalāpakarshin* ('la-ap'), ī, īni, ī, drawing the plough (said of an ox). — *Lāṅgalāḥṣhā* ('la-āḥṣhā', anomalous), f. the pole of a plough.

Lāṅgalaka at the end of a comp. = *lāṅgala*, a plough; (as), m. a plough-shaped incision (in surgery); (ikā, ikī), f. = *lāṅgalī*, *Jussiaea Repens*.

Lāṅgalāyana, as, m. a patronymic from *Lāṅgala*.

Lāṅgalī, īs, m. (fr. *lāṅgala*), a patronymic, N. of a preceptor.

Lāṅgalika, as, ī, am, relating or belonging to a plough; (as), m. epithet of a particular vegetable poison; (ī), f. *Methonica Superba*; [cf. *lāṅgalikī* under *lāṅgalaka*.]

Lāṅgalin, ī, īni, ī, furnished with or possessing a plough; (ī), m., N. of Bala-deva (who is represented as armed with a ploughshare); N. of a preceptor; the cocoa-nut tree; a snake.

लाङ्गुल lāṅgula, am, n. (probably fr. rt. *lag*; but see *lāṅgula*), a tail; membrum virile.

Lāṅgulikā, f. *Uraria Lagopodioides*.

Lāṅgulīni, f., N. of a river; [cf. *lāṅgulīni*.]

Lāṅgula, am, n. (according to Uṇādi-s. IV. 90. fr. rt. *lang*), a tail, a hairy tail; membrum virile; a granary?; (ī), f. *Uraria Lagopodioides*.

Lāṅgulikā, f. *Hemionitis Cordifolia*.

Lāṅgulīn, ī, īni, ī, tailed, having a tail; (ī), m. a monkey, ape; a kind of medicinal plant; (īni), f., N. of a river.

लाज lāj or *lāñj* [cf. rt. 2. *laj*], cl. I. P. *lājati* (in *Nirukta* VI. 9. *lājate*), *lāñjati*, &c., to fry, roast, parch; to blame, censure.

Lāja, as, m. (supposed by some to be connected with rt. I. *dhrañj* or *bhñj*), fried or parched grain; wetted or sprinkled grain; (ās), m. pl. parched or roasted grain, (also ā, f.); (am), n. the root of *Andropogon Muricatus*.

Lāji, īs, m., Ved. a quantity of parched grain, (according to a commentator on *Taittiriya-Brāhmaṇa* III. 9, 4, 8, *lāji* is voc. c. fr. *lājin* = *lājopala-kṣhita*.)

Lāji, f., N. of a place.

लाञ्छ lāñch (connected with rt. *lakṣh*, from which it is probably corrupted; cf. rt. *lāch*), cl. I. P. *lāñchati*, *lāñchéna*, &c., to mark, distinguish, decorate, deck.

Lāñchama, am, n. a mark, sign, token, spot; a landmark; a mark of ignominy, stain, spot; a name, appellation.

Lāñchita, as, ā, am, marked, distinguished, characterized, designated; decorated, decked; furnished with (with inst. or at the end of a comp.).

लाञ्ज lāñj = rt. *lāj* above.

लाट lāṭa, ās, m. pl. (according to some formed fr. *rāṣhtra*), N. of a people and of the district inhabited by them (= *Λατῖν* of Ptolemy); (as), m. a king of the Lāṭas; clothes, dress; old or worn-out clothes, shabby ornaments, &c.; idle or childish language; repetition of words in the same sense but in a different application; (as, ī, am), relating to the Lāṭas, of or belonging to Lāṭa; old, worn, spoiled, &c. — *Lāṭāḍārya* ('ṭa-āḍ'), as, m. the teacher of the Lāṭas, N. of an astronomer. — *Lāṭāṇvaprāṇa* ('ṭa-an'), as, m. 'Lāṭa-repetition,' the repetition of a word in the same sense but with a different application, (see *lāṭaka*.)

Lāṭaka, as, īkā, am, of or belonging to the Lāṭas, customary among them; (īkā), f. a particular style of speech or composition, (see *riti*.)

Lāṭiya, as, ā, am, = *lāṭaka*.

लाट्य lāṭya, Nom. P. *lāṭyati*, &c., to live.

लाट्यायन lāṭyāyana, as, m., N. of the author of a Sūtra work.

लाड lād (= rt. *lad*), cl. 10. P. *lāḍayati*, *lāḍāpayati*, &c., to toss, throw; to blame, reproach; to fondle, cherish, caress, &c. (= *lāḍayati*, see rt. *lal*).

लाड lāḍa, as, m. a proper N.; N. of a royal race. — *Lāḍa-khāna*, as, m., N. of a king.

Lāḍana, as, m. a proper N.; (am), n. a various reading for *lālana*.

लाडन lāḍana, as, m. a proper N.

लाडि lāḍi, īs, m. a patronymic.

लाखनी lāṅṭhāni (?), f. = *kulaṭā*.

लात lāṭa, lāṭi, &c. See rt. I. *lā*, p. 864.

लातय lāṭavya, as, m. a patronymic from *Latu*; N. of a chamberlain (in the *Vikramorvaśī*).

लान्त lānta, as, m. a mystical term for the letter *va*.

लान्तकन lāntaka-ja, ās, m. pl., N. of a class of deities (with Jains).

लान्द्र lāndra, *lāndraka*, see *Gaṇa Yāvādi* to Pāp. V. 4, 29.

लाप lāpa, *lāpin*, &c. See p. 861, col. 2.

लाब lāba (often written *lāva*), as, m. = *laba*, a sort of quail, *Perdix Chinenis*; (ā), f. the female of this bird. — *Lābākṣha* ('ba-āk') or *lābākṣhaka*, as, m. 'quail-eyed,' a kind of rice.

Lābaka, as, m. a sort of quail.

लाबु lābu or *lābū* = *a-lābu*.

Lābuki, f. a kind of lute.

लाबुकायन lābukāyana, as, m., N. of a philosophical writer mentioned in the *Jaimini-sūtras*, (probably incorrect for *lāmākāyana*.)

लाम् lābh, cl. 10. P. *lābhayati*, &c., to throw, direct.

लाम lābha, &c. See p. 862, col. 1.

लामकायन lāmākāyana, as, m. (fr. *lamaka*), a patronymic; N. of a preceptor; (ās), m. pl. the descendants of *Lamaka*.

Lāmākāyani, īs, m. a patronymic.

Lāmākāyanin, īnas, m. pl. the school of *Lāmākāyana*.

Lāmāgāyani, īs, m. = *lāmākāyani*.

लामज्जक lāmajjaka, am, n. the root of the fragrant grass *Andropogon Muricatus*.

लाम्पट्य lāmpaṭya, am, n. (fr. *lampāṭa*), lasciviousness, lustfulness, lewdness, dissoluteness.

लायक lāyaka. See p. 868, col. 3.

लायम् lāyam, a word of uncertain meaning in *Rig-veda* X. 42, 1, (perhaps an indec. part. fr. rt. I. *lā*), having bent down, bending; (according to Say.) = *samśleshapam* = *hridaya-vedhinaṃ saram*.

लाल lāla, *lālaka*, *lālita*, &c. See p. 863, cols. 1, 2.

लालपमान lālapyamāna. See p. 861, col. 2.

लालस lālāsa, as, ā, am (fr. the Intens. of rt. I. *las*, but probably connected also with rt. *lash*), eagerly longing for, ardently desirous of, eager after; finding pleasure in, devoted to, totally given up to [cf. *śoka-l'*]; (as, ā), m. f. longing or ardent

लिङ्ग *ling*, cl. 1. *P. lingati*, &c., to go; cl. 10. *P. lingayati*, &c. (more properly regarded as a Nom. fr. *linga*, p. 867), to change or inflect a noun according to its gender;

ἱ. Gr. λίπ-α, λίπ-ος, λιπαρό-ς, λιπ-αρ-ής, λιπα-
 ῖ-α, ῖ-α-λείφ-α, ἄλειφ-αρ, ἄλειφα, λίσός: Lat.
 līpīdus, līppus, lī-no, lī-mus, de-lībuo; probably
 also līquidus, liqueo: Old Germ. salba: Goth.
 salbōn: Angl. Sax. sealf: Slav. lep-i-ti, lep-u:
 Lith. līmp-u, līp-ti, līp-u-s: Hib. laib, laibe,
 'mire, clay.']
Līpa, *as*, *m.* smearing, anointing, plastering.
Līpt, *ts*, or *līpi*, *f.* smearing, besmearing, anoint-
 ing, plastering, spreading over; painting, drawing;
 writing, transcribing, handwriting; the art of writing;
 written characters, the letters; a writing, written
 paper or book, manuscript, document, letter. — *Līpi*-
kāra, *as*, *m.* an anointer, white-washer, plasterer;
 a writer, scribe; an engraver. — *Līpi-kāra*, *as*, *m.*
 a writer, scribe, copyist. — *Līpi-jña*, *as*, *ā*, *am*, one who
 understands writing, one who can write. — *Līpi*-
nyāsa, *as*, *m.* 'the act of putting down written
 characters,' writing, transcribing. — *Līpi-phalaka*,
am, *n.* a writing-tablet, leaf for writing on. — *Līpt*-
sālā, *f.* a writing-school. — *Līpi-sankhyā*, *f.* a
 number of written characters. — *Līpt-sajjā*, *f.* imple-
 ments or materials for writing.
Līptākā, *f.* = *līpi*, a writing, written paper, &c.
 1. *līpta*, *as*, *ā*, *am* (for 2. *līpta* see p. 868, col. 1),
 smeared, besmeared, anointed; stained, soiled, de-
 filed; smeared with poison, poisoned, envenomed;
 eaten. — *Līpta-vat*, *ān*, *atī*, *at*, one who has smeared
 or anointed, &c. — *Līpta-hasta*, *as*, *ā*, *am*, having
 the hands smeared or stained. — *Līptānga* ('*ta-an*'),
as, *ā* or *i*, *am*, having the body anointed with
 unguents, &c.
Līptaka, *as*, *ā*, *am*, smeared, covered with poison;
 (*as*), *m.* a poisoned arrow.
Līmpa, *as*, *m.* smearing, anointing, plastering;
 (*as*), *m.* N. of one of Siva's attendants.
Līmpaṣa, *as*, *ā*, *am*, libidinous, lustful, lecherous;
 (*as*), *m.* a libertine; [cf. *lampāṣa*.]
Līmpat, *an*, *atī* or *anti*, *at*, smearing, anointing,
 plastering.
Līmpaka, *as*, *m.* an ass; a citron or lime tree;
 (*am*), *n.* the fruit of the lime tree, a citron.
Līmpti, *ts*, *f.* = *līpi*, a writing, &c.
Līvi, *ts*, or *līvī*, *f.* writing, transcribing, a writing,
 &c. — *Līpt* = *līpi* — *Līpi-kāra* or *līvīn-kāra*, *as*, *m.*
 a writer, scribe.
Lēpa, *as*, *m.* the act of smearing, besmearing,
 daubing, anointing, plastering, anything smeared
 on, salve, ointment, unguent, plaster, mortar, chu-
 nam, white-wash; a coating of paint, &c.; the wipings
 of the hand after offering funeral oblations
 to three ancestors, (these wipings being considered
 as an oblation to paternal ancestors in the fourth,
 fifth, and sixth degrees); impurity, dirt, any grease
 or dirt sticking to vessels, &c., a spot, stain, pollu-
 tion, defilement, moral impurity, sin; food, victuals.
 — *Lēpa-kāra*, *as*, *m.* plaster-maker, mortar-maker
 or plasterer, bricklayer, white-washer. — *Lēpa-kā*-
mīni, *f.* = *añjani*. — *Lēpa-bhāgin*, *i*, *m.* 'sharing
 the Lepa,' a paternal ancestor in the fourth, fifth,
 and sixth degrees (Manu III. 216). — *Lēpa-bhuj*,
k, *m.* 'eating the Lepa,' = *lepa-bhāgin*.
Lēpaka, *as*, *m.* a plasterer, bricklayer; one who
 moulds or models; (a form *lepaka* for *lepa* is found
 at the end of some comps., see *a-ro*).
Lēpana, *as*, *m.* olibanum, incense; (*am*), *n.*
 the act of smearing, besmearing, daubing, spreading
 on; anything smeared on, salve, ointment, plaster,
 mortar, white-wash; flesh, meat.
Lēpaniya, *as*, *ā*, *am*, to be smeared or anointed,
 fit to be plastered.
Lēpin, *i*, *inī*, *i*, smearing or besmearing with,
 covering with; smeared with, covered with; (*i*), *m.*
 a plasterer, bricklayer, one who moulds or models.
Lēpya, *as*, *ā*, *am*, to be smeared or anointed;
 to be defiled, to be spotted or stained; moulded,
 modeled; (*am*), *n.* plastering, spreading or smearing
 ointment or mortar, making models, moulding,
 modeling. — *Lēpya-krit*, *i*, *m.* one who makes
 models, a bricklayer, plasterer. — *Lēpya-nārī*, *f.*
 (probably) a modeled figure of a woman. — *Lēpya-*

maya, as, i, am, made of mortar or clay, moulded; (i), f. a doll, puppet. — *Lepya-yoshit*, i, f. = *lepya-nāri*. — *Lepya-stri*, f. a woman covered with unguents, a perfumed woman.

लिप्त 2. *līpta*, as, ā, am (according to Upādī-s. V. 55. fr. rt. i. *lī*; for i. *līpta* see p. 867, col. 3), united, joined, connected, embraced.

लिप्ता *līptā* or *līptikā*, f. a minute, the sixtieth part of a degree; [cf. Gr. λεπτός]. — *Līptikā*, cl. 8. P. -*karoti*, &c., Ved. to reduce to minutes.

लिप्सा *līpsā*, *līpsu*, *līpsya*, &c. See p. 862, col. 1.

लिषि *līṣi*, *līṣi*, = *līvi*, q. v.

लिषुजा *līṣujā*, f., Ved. a creeping plant, creeper.

लिम्प *limpa*, *limpi*, &c. See p. 867, col. 3.

लिम्बद् *limba-bhaṭṭa*, as, m. a proper N.

लिश 1. *līś* (according to some a later form of rt. i. *līś*), cl. 6. P. *līśati* (according to some also *līśate*), to tear off, hurt, injure, (in this sense only if identified with rt. i. *līś*); to go, move; cl. 4. P. *līśyati* (also *līśyate*), *līśe*, *līśe*, *līśyati*, -*te*, *alīkshat*, *alīkshate*, *leshum*, to be small, lessen, become small [cf. rts. *kṛis*, *klīś*]; Caus. *līśayati*, *alīśat*; Desid. *līśhate*: Intens. *līśyate*, *leshit*; [cf. Gr. ὀλίγος, perhaps also ὀλῖγος; Lith. *lesas*.]

2. *līś*, f, f, f, (probably) one who tears off or injures, &c.
Līśa, as, ā, am, (probably) tearing, injuring, &c.; (see *kulīśa*).
Līśha, as, ā, am, lessened, decreased, reduced.
Lēśa, as, m. smallness, littleness; a small part or portion, particle, atom, bit, little bit, slight trace, small quantity, little (frequently at the end of comps., cf. *daṇḍa-l*, *śveda-l*); a particular division or short space of time (= 3 Kalās); epithet of a particular modulation of sound or melody; (in rhetoric) a particular figure of speech, employment of a comparison instead of a direct statement; representing as a disadvantage what is otherwise regarded as an advantage and vice versa; N. of a king (a son of Su-hotra). — *Lesokta* (śa-uk), as, ā, am, briefly said, only hinted or insinuated.
Lēśyā, f. light.
Lēśavya, as, ā, am, (probably) to be torn off or injured.
Lēśha, as, m. a clod, lump of earth; [cf. *lośha*, *lośhu*.] — *Lēśhu*-ghna or *leshu-bhēdana*, as, m. a clod-breaker, clod-crusher, a harrow or other agricultural implement used for breaking clods.

लिष *līṣva*, as, m. = *lashva*, a dancer, actor.

लिह 1. *līh* (a later form of rt. *līh*), cl. 2. P. A. *līḥi*, *līḥe* (2nd sing. P. *līḥi*, 2nd and 3rd du. *līḥas*), Impf. P. *alēḥ* or *alēd* (2nd sing. *alēḥ*, 2nd du. *alīḥam*), Impr. P. *līḥu* (2nd sing. *līḥi*), *līḥa*, *līḥe*, *līḥyati*, -*te*, *alīkshat*, *alīkshate* or *alīḥa*, *leḥum*, to lick; to lick up; to taste, sip, lap, take any food by licking or lapping: Pass. *līḥyate*, Aor. *alēḥi*, to be licked, &c.: Caus. *līḥayati*, -*yitum*, Aor. *alīḥat*, to cause to lick: Desid. *līḥishati*, -*te*: Intens. *līḥyate*, *leḥi*, to lick frequently, be constantly licking, play with the tongue, dart out the tongue; [cf. Gr. λείχ-ω, λείχ-μα-ο, λείχ-μα-ζ-ω, λείχ-α-ο-ς, λείχ-ω-ς; Lat. *lin-g-o*, *lig-ur-i-o*, *pol-lex*; Goth. *bi-ligō-n*; Old Germ. *leechōn*; Angl. Sax. *liccian*; Slav. *lis-a-ti*; Lith. *les-u*, *liz-u-s*; Hib. *lighim*, *im-lighim*, 'I lick'.]

2. *līh*, f, f, f, licking, licking up, tasting.
Līha in *go-līha*, q. v.

Līhat, an, atī, at, licking, licking up, tasting.
Līhyamāna, as, ā, am, being licked.

Līḥa, as, ā, am, licked, tasted, licked up, de-

voured, eaten. — *Līḥa-mukta*, as, ā, am, tasted and ejected, rejected after being tasted; (a compound formed like *dagdha-pararūḥa*, 'growing again after being burnt'.)

Līḥvā, ind. having licked or licked up.

Lēḥi, as, m. (fr. the Intens.), 'constantly licking,' a kind of parasitical worm; a serpent, snake; (ā), f. a particular Mudrā or position of the fingers.

Lēḥat, at, atī, at, constantly licking or playing with the tongue.

Lēḥāna, as, ā, am, frequently licking or darting out the tongue; (as), m. a snake, serpent; epithet of Siva; (ā), f. a particular Mudrā or position of the fingers.

Lēḥyamāna, as, ā, am, constantly darting out the tongue.

Lēha, as, m. licking, tasting; one who licks, a lick, sipper, (*madhuno lēha*, a sipper of honey, a bee, = *madhu-līh*); anything to be taken by licking, a lambative, electuary; food; epithet of one of the ten ways in which an eclipse can take place; (i), f. a particular disease of the tips of the ears.

Lēhaka, as, m. one who licks, a lick, sipper.

Lēhana, am, n. the act of licking, tasting or lapping with the tongue.

Lēhaniya, as, ā, am, to be licked, &c. = *lēhya* below.

Lēham, ind. having licked, &c., (*kshira-leham*, having licked milk.)

Lēhin, i, inī, i, licking, a lick; [cf. *madhu-l*.]

Lēhina, as, m. borax.

Lēhya, as, ā, am, to be licked, lickable, capable of being licked, to be lapped or licked up or eaten by licking; (am), n. nectar, ambrosia, food that is licked or sipped, a lambative, syrup, electuary; food in general.

ली 1. *lī*, cl. 9. P. *līnāti* (this form not usually found), to adhere; to obtain (?); cl. 1. P. *līyati* (not usually found), to melt, liquefy, dissolve; cl. 4. A. *līyate* (this is the usual form), *līlye*, *leshayati* or *līyati*, *leshayate* or *līyate*, *alēṣha* or *alāsta*, *letum*, *lātum*, to cling or press closely, join or adhere firmly, adhere or stick together, cling to, embrace; to lie, recline, lie or rest upon, sit upon, dwell in, stay in, haunt, lurk in, hide in, cower down in; to be viscous or sticky; to be solvable; to be dissolved; to be absorbed in; to be devoted to; to disappear, vanish: Pass. *līyate*, Aor. *alāyī*; Caus. (generally with prep. *vi*), *lāpayati* or *lāyayati* or *līnayati* or *lālayati*, to melt, liquefy, dissolve, &c., (see *vi-lī*; according to Pān. I. 3. 70, the form *lāpayate* in *Ātmane-pada* is used in the sense of 'to obtain honour', 'cause to be honoured'); Desid. *līḥishati*, -*te*: Intens. *līḥyate*, *līyati*, *leṣi* (for *līyati*), which some consider an intensive form of a rt. *lī*, see *lēḥa*); [cf. Gr. λείψω: Lat. *limus*, *po-lire*, *linere*; according to some, *liquo*, *liquo*: Old Germ. *lim*, *leim*: Angl. Sax. *lime*, *lam*.]

Lāya, as, m. the act of clinging, adhering, sticking, union, adherence; embracing, an embrace (= *śleṣha*, *saṃ-śleṣha*); the act of lying, cowering, lurking, hiding; melting, fusion, solution, melting away, dissolution, absorption, extinction, disappearing, vanishing, disappearance, destruction, reduction (of the Universe &c.) into its original state, death, (*layam yā* or *gam*, &c., to go to dissolution, melt away, disappear, vanish; to be destroyed, perish); rest, repose; place of rest, residence, house, dwelling; mental inactivity, spiritual indifference, slackness of mind; time (in music, regarded as of three kinds, viz. *druta*, 'quick', *madhya*, 'mean or moderate', and *vilambita*, 'slow'); a pause in music; a particular agricultural implement, (perhaps a sort of harrow or hoe, Ved.); (am), n. the root of *Andropogon Muricatus*; (as, ā, am), making the mind inactive or indifferent. — *Lāya-kāla*, as, m. time of dissolution or destruction. — *Lāya-gata*, as, ā, am, gone to dissolution, dissolved, melted. — *Lāya-putrī*, f. 'daughter of (musical) time,' a female dancer,

actress. — *Lāyārambha* (°*ya-ār*°) or *lāyārambha* (°*ya-ār*°), as, m. 'moving according to time,' a dancer, actor. — *Lāyārka* (°*ya-ar*°), as, m. the sun at the dissolution of the world.

Lāyana, am, n. the act of clinging, adhering, lying, &c.; rest, repose; a place of rest, house.

Lāyaka, as, &c., clinging, sticking, adhering, &c. 2. *lī*, is, f. clinging to, adhering, embracing, &c.; liquefying, melting; = *āpala*; [cf. *lāyā*.]

Līna, as, ā, am, clung or pressed closely together, embraced, clung to, adhered to, attached to; clinging to, sticking to, embracing, adhering, lying, lying on, resting on, staying in, lurking, hiding, entered into; dissolved, melted, absorbed, absorbed in or into, swallowed up in; intimately united with; devoted to, given up to; disappeared, effaced, vanished, departed; (am), n. the being dissolved, melting, being absorbed in, disappearance. — *Līna-tā*, f. or *līna-tva*, am, n. the state of clinging together or adhering, adhesion, adhesiveness; the lying hidden or concealed. — *Līnālī* (°*na-al*°), is, is, i, having bees adhering (to anything), embraced or clung to by bees.

Lēya, as, ā, am (fr. the Intens., Vopa-deva XXVI. 29), clinging or adhering very closely, &c.

लीका *līkā*, f. epithet of particular evil spirits.

लीका *līkā* or *līkshā*, f. = *līkshā*.

लीला *līlā*, f. (supposed by some to be a corruption of *kṛīḍā*; perhaps connected with rt. i. *las* or with *lēḥa*), play, sport, diversion, amusement, pastime; wanton sport, amorous pastime (shown in the imitation of a lover's gait, manner, &c.), wantonness; mere sport or play, mere amusement, joking, frivolity, child's play, ease or facility in doing anything, (*līlayā*, out of sport, sportively, for amusement, as a mere joke, with the greatest ease, without effort); sportive appearance, semblance, dissembling, dissimulation, pretence, disguise, sham; air, mien, manner; grace, beauty, charm, loveliness; a species of metre, four times — — — — —

— *Līlā-kamala*, am, n. a woman's toy-lotus, a lotus-flower held in the hand as a plaything.

— *Līlā-kara*, as, m. a particular metre. — *Līlā-kalaha*, as, m. a quarrel or dispute in play, sham-fight, mock-fight. — *Līlā-kheḥa*, as, ā, am, moving or sporting playfully, playful; (am, ā), n. f. a kind of metre, four times — — — — —

— *Līlāgāra* (°*lā-āg*°) or *līlā-griha* or *līlā-geha*, am, n. a pleasure-house, place of amusement or sport.

— *Līlāṅga* (°*lā-am*°), as, i, am, having graceful or playful limbs (said of a bull &c.). — *Līlāśala* (°*lā-aś*°), as, m. N. of a district. — *Līlā-tanu*, us, f. a form assumed for mere sport or pleasure. — *Līlā-tāṇḍava-paṇḍita*, as, ā, am, skilled in sportive dances (said of Siva). — *Līlā-tāmaraśa*, am, n. a lotus-flower held in the hand as a plaything. — *Līlā-dagḍha*, as, ā, am, burnt to ashes or consumed without effort. — *Līlādri* (°*lā-aḍ*°), is, m. = *līlā-śala*. — *Līlā-naṭana*, am, n. a sportive dance.

— *Līlā-padma*, am, n. a toy-lotus, (see *līlā-kamala*). — *Līlā-parvata*, as, m. N. of a mountain.

— *Līlābja* (°*lā-ab*°), am, n. = *līlā-kamala*. — *Līlābharana* (°*lā-abh*°), am, n. a sham ornament (as a bracelet made of a string of lotuses). — *Līlā-madhu-kara*, as, m. N. of a drama. — *Līlā-mānushya*, as, m. a sham man, man in disguise, one not really a man. — *Līlā-maya*, as, i, am, consisting of play or amusement, playful, sportive, relating to play or amusement. — *Līlā-mātreṇa*, ind. out of mere sport, in mere play, without the least effort.

— *Līlā-mānusha-vigraha*, as, ā, am, having a human body merely for amusement, assuming the shape of a man for a pretext or pretence; (as), m. epithet of Kṛishṇa. — *Līlāmbuja* (°*lā-am*°), am, n. = *līlā-kamala*. — *Līlāyudha* (°*lā-āy*°), ās, m. pl. N. of a people, (perhaps for *nīlayudha*). — *Līlā-rati*, is, f. sportive amusement, sport, amusement.

— *Līlāravinda* (°*lā-ar*°), am, n. = *līlā-kamala*.

— *Lilā-vajra*, *am*, n. an implement or instrument shaped like a thunderbolt. — *Lilā-vat*, *ān*, *atī*, *at*, possessed of grace or beauty, graceful, beautiful, charming; (*atī*), *f*. a beautiful and charming woman, a wanton woman; *N*. of Durgā; of the wife of the Asura Maya; of a merchant's daughter (in the Hitopadeśa); a kind of metre; *N*. of a section of the Siddhānta-siromapi; of a well known treatise on arithmetic, algebra, and geometry by Bhāskara Ācārya; of an elementary treatise on the Vaiśeṣika philosophy (= *nyāya-l*), *q. v.*; of a work on medicine. — *Lilāvātara* ('*lā-av*'), *as*, *m*. the descent (of Vishnu on the earth) for his own amusement. — *Lilāvāṇhūta* ('*lā-av*'), *as*, *ā*, *am*, gracefully waved about. — *Lilā-vāpi*, *f*. a pleasure-tank or lake. — *Lilā-veśman*, *a*, *n*. a pleasure-house; [cf. *lilāvāra*.] — *Lilā-suka*, *as*, *m*. 'pleasure-parrot'; *N*. of the poet Vilva-mangala. — *Lilā-sādhyā*, *as*, *ā*, *am*, to be effected with ease. — *Lilā-svātma-priya*, *as*, *m*. *N*. of an author held in esteem by the Tāntrikas or worshippers of Durgā. — *Lilodyāna* ('*lā-ud*'), *am*, *n*. a pleasure-garden, pleasure-grounds.

Lilāya, *Nom. P. A. lilāyati*, *-yate*, *-yitum*, to play, sport, amuse one's self.

Lilāyat, *an*, *antī*, *at*, or *lilāyamāna*, *as*, *ā*, *am*, playing, sporting, dallying, sporting wantonly.

Lilāyita, *as*, *ā*, *am*, done playfully or sportively, written sportively; (*am*), *n*. play, sport, amusement.

Lilopavati (?), *f*. a kind of metre, four times

लुक् *l. luk*, an artificial root probably meaning 'to meet together,' and apparently only invented to explain *lukheśvara*; the forms *lukishyāsī* and *lukitasya* being also given.

Lukeśvara ('*ka-iś*'), *am*, *n*. *N*. of a Tīrtha.

लुक् *2. luk* (probably fr. Pass. of rt. *luñc*; cf. *luñc* below; the loc. *c*. however is *luki*, not *luñc*), a technical term or symbol in grammar to express 'the dropping out' or 'disappearance' of Pratyayas or affixes; (it is properly regarded as a substitute for an affix, preventing the appearance of any other affix in its place, and neutralizing the effect which this affix would have had on the base; the symbols *luk*, *lup*, and *lu* are distinguished from *lopa*, *q. v.*, and are called *lu-mat*, as containing the syllable *lu*.)

लुङ् *lun*, a technical term or symbol in grammar for the termination of the Aorist or Third Preterite or for that Tense itself.

लुङ्ग *lunga* = *mātulunga*, a citron.

लुञ्च *luñc*, cl. 1. *P. luñcati*, *luñcā*, &c., to pluck, pull, tug, tear, pare, peel; to pull or pluck out, pull off, tear off: Pass. *luñcyate*, to be plucked or pulled out, &c.; [cf. probably Lat. *runcare*; Old Germ. *luhhan*; Angl. Sax. *lycean*; (according to some) Slav. *luc-i-ti*; Goth. *raupja*; Mod. Germ. *raufe*.]

Luñc, *k*, *f*. plucking out or off, cutting off; dropping out; [cf. *2. luk*.]

Luñtvā, ind. having plucked or pulled out; having torn off.

Luñca, *as*, *ā*, *am*, pulling or tearing out, one who plucks or pulls.

Luñcaka, *as*, *ikā*, *am*, one who plucks or pulls out, a teaser, &c. [cf. *keśa-l*]; (*as*), *m*. (perhaps) a kind of grain.

Luñcana, *am*, *n*. the act of plucking, tearing, pulling out, &c.

Luñcīta, *as*, *ā*, *am*, plucked, pulled, plucked out, &c.; peeled. — *Luñcīta-keśa*, *as*, *m*. 'having the hair torn out,' *N*. of a Jaina ascetic (so called as pulling out the hair of the head and body by way of mortification).

Luñcītvā, ind. having plucked or pulled out, &c.; [cf. *luñcītvā*.]

लुञ्ज *luñj* = rt. *2. lañj*, *q. v.*

लुट् *1. lut* [cf. rts. *ruṭ*, *1. luṭh*], cl. 1. *A. loṭate*, &c., to repel, resist, oppose; to suffer pain, be affected with grief; to shine; cl. 10. *P. loṭayati*, to speak; to shine.

लुट् *2. lut* [cf. rt. *2. luṭh*], cl. 1. *4. P. loṭati*, *luṭyati*, *luṭoṭa*, *aloṭit* or *aluoṭat*, *loṭitum*, to roll, roll about, roll on the ground, wallow; to be connected or in contact with (?); cl. 1. *A. loṭate*, &c., to go (according to Naigh. II. 14): Caus. *loṭayati*, *-yitum*, Aor. *alūluṭat* or *aluloṭat*. *Loṭana*, *am*, *n*. rolling, wallowing, tumbling.

लुट् *3. lut*, a technical term or symbol in grammar for the terminations of the First Future or for that Tense itself.

लुट् *1. luṭh*, cl. 1. *P. loṭhati*, *luṭoṭha*, *aluṭhat*, *loṭhitum*, to strike, knock down; cl. 1. *A. loṭhate*, *luṭoṭhe*, *aloṭhishṭa*, to resist, oppose, repel; to suffer pain; to go (according to Naigh. II. 14); cl. 10. *P. loṭhayati* [cf. rt. *luṭh*], to rob, plunder, steal, pillage, sack.

लुट् *2. luṭh*, cl. 6. *P. luṭhati*, *luṭoṭha*, *aluṭhat*, &c., *luṭhitum*, to roll, roll about, move about, move to and fro, roll on the ground, wallow, welter; to roll down; to agitate, move, stir, (in this sense = rt. *lud*): Caus. *loṭhayati*, *-yitum*, Aor. *alūluṭhat* or *aluloṭhat*, to cause to roll, make to move to and fro: Desid. *luṭhiṣhate*, to wish to roll, intend to roll, to be on the point of rolling; [cf. Hib. *luith*, 'I move, hasten.']

Luṭhat, *an*, *atī* or *antī*, *at*, rolling, rolling on the ground, falling down; flowing, trickling (?).

Luṭhana, *am*, *n*. the act of rolling, rolling or wallowing on the earth, rolling on the ground with sorrow. — *Luṭhaneśvara-tīrtha* ('*na-iś*'), *am*, *n*. *N*. of a Tīrtha.

Luṭhamāna, *as*, *ā*, *am*, rolling, moving to and fro.

Luṭhita, *as*, *ā*, *am*, rolled, rolled down, rolling on the ground (as a horse &c.); fallen; (*am*), *n*. the rolling on the ground (of a horse).

Luṭheśvara ('*ha-iś*'), *am*, *n*. *N*. of a Tīrtha.

Loṭha, *as*, *m*. rolling, rolling on the ground.

Loṭhana, *as*, *m*. a proper *N*.

लुड् *lud* (= rt. *lul*, cf. rts. *2. lut*, *2. luṭh*), cl. 1. *P. loḍati*, &c., to agitate, move about, stir, churn, disturb; cl. 6. *P. luḍati*, &c., to adhere, be attached; to cover: Caus. *loḍayati*, &c., to set in motion, agitate, disturb.

Loḍana, *am*, *n*. the act of agitating or disturbing.

Loḍayat, *an*, *antī*, *at*, agitating, disturbing.

Loḍita, *as*, *ā*, *am* [cf. *loḍita*], agitated, troubled.

Loḍamāna, *as*, *ā*, *am*, being agitated, being stirred.

लुण्ट् *luṇṭ* [cf. rts. *ruṇṭ*, *ruṇṭh*, *1. luṇṭh*, *luṇṭ*], cl. 1. *P. luṇṭati*, &c., to rob, plunder; cl. 10. *P. luṇṭayati*, &c., to rob, plunder; to peel, (for rt. *luñc*); to disregard, despise.

Luṇṭaka, *as*, *m*. a kind of vegetable; a proper *N*.

Luṇṭā, *f*. robbing; rolling, (for *luṭhana*, *q. v.*)

Luṇṭāka, *as*, *m*. a robber, thief; a crow.

Luṇṭita, *as*, *ā*, *am*, robbed, plundered; peeled, (for *luñcīta*.)

लुण्ट् *luṇṭh* (= rt. *ruṇṭh*), cl. 1. *P. luṇṭhati*, &c., to go; to stir up, agitate, excite, set in motion (= rts. *2. luṭh*, *lud*); to be idle; to be lame; to repel, resist; to steal, rob, plunder, pillage [cf. rts. *ruṇṭ*, *luṇṭ*, *1. luṇṭh*]: Caus. *luṇṭhayati*, to rob, steal, plunder, sack; to peel, (for rt. *luñc*.)

Luṇṭhaka, *as*, *m*. a robber, plunderer.

Luṇṭhat, *an*, *antī*, *at*, stirring up, exciting, agitating; rolling, (for *luṭhat*.)

Luṇṭhana, *am*, *n*. the act of plundering, pillaging.

Luṇṭha-nadī, *f*. *N*. of a river.

Luṇṭhayat, *an*, *antī*, *at*, plundering, pillaging.

Luṇṭhā, *f*. robbing, pillaging, &c.; rolling, &c., (for *luṭhana*, *q. v.*)

Luṇṭhāka, *as*, *m*. a robber; a crow.

Luṇṭhī, *is*, *f*. plundering, pillaging, sacking.

Luṇṭhita, *as*, *ā*, *am*, plundered, pillaged, robbed, stolen; peeled, (for *luñcīta*.)

Luṇṭhī, *f*. = *luṭhana*, *q. v.*

लुण्ड *luṇḍ* (= rts. *ruṇṭ*, *luṇṭ*, *1. luṇṭh*), cl. 1. 10. *P. luṇḍati*, *luṇḍayati*, &c., to rob, plunder.

लुण्डिका *luṇḍikā*, *f*. a ball, round mass (of anything); proper behaviour, fitting conduct.

Luṇḍī, *f*. proper behaviour, becoming conduct, acting and judging rightly.

Luṇḍī-kri, cl. 8. *P. -karoti*, &c., to roll into a ball, roll up, roll together. — *Luṇḍī-kṛta*, *as*, *ā*, *am*, made into a ball, rolled up together.

लुण् *luṇh* [cf. rts. *1. luṭh*, *1. lut*], cl. 1. *P. luṇhati*, &c., to strike, hurt, kill; to afflict; to suffer pain.

लुप् *1. lup* (a later form of rt. *1. rup*), cl. 6. *P. A. lumpati*, *-te*, *lulopa*, *lulupe*, *lopsyati*, *-te*, *alupat*, *alupta*, *loptum*, to break, fracture, violate, break in pieces, cut, cut off, mutilate, destroy, injure, spoil; to seize, pounce upon; to rob, plunder, take away, deprive of; to suppress, elide, erase, cause to disappear; cl. 4. *P. lupyati*, *lulopa*, *lopishyati*, *loptum*, to be suppressed or destroyed [cf. *lupyate* below]; to disturb, bewilder, perplex, confound [cf. rt. *luḥh*, with which *lup* appears to be connected; see *lulupa*]: Pass. *lupyate*, Aor. *alopi*, to be broken or violated; to be suppressed or lost, be elided, suffer elision, disappear (in grammar): Caus. *lopayati*, *-yitum*, Aor. *alūlupat* or *alulopat*, to cause to break or violate; to break, infringe, violate, offend against, thwart, injure; to omit, neglect, miss; to cause to swerve from (with abl.): Desid. *lulupati*, *-te*, *lulupishati*, &c.: Intens. *lolupyate*, *lolopiti*, to confound, disturb, bewilder, perplex; [cf. Gr. *λυπ-ρό-ς*, *λυπ-ή*, *λυπ-έ-ω*, *λυπη-ρό-ς*, perhaps also *Ολυμπος*: Lat. *rump-o*: Old Germ. *raubon*: (probably) Goth. *raupjan*, 'to pull out': Angl. Sax. *reaf*, *reafian*: Old Norse *ríf*: Lith. *rup-e-ti*, *rup-u-s*: Slav. *lom-i-ti*: Hib. *reubaim*, 'I tear, lacerate'; *reuban*, 'plundering, robbery'; *lomaim*, 'I shear, shave, make bare.']

2. lup, falling or dropping out, suppression, elision, cutting off, rejection, (*lup* is one of the three technical terms for grammatical elision classed with *luk*, *q. v.*; it is especially applicable to a Taddhita affix, implying its disappearance and preventing the appearance of any other affix in its place.)

Lupta, *as*, *ā*, *am*, broken, violated, injured, destroyed; robbed, plundered, deprived of; omitted, left off, neglected; suppressed, cut off, elided (in grammar), rejected, fallen or dropped out, disappeared, lost, obsolete, disused; (*am*), *n*. stolen property, plunder, booty. — *Lupta-tā*, *f*. the state of being cut off or elided, disappearance, suppression, non-existence. — *Lupta-dharma-kriya*, *as*, *ā*, *am*, excluded from or deprived of religious ordinances. — *Lupta-pada*, *as*, *ā*, *am*, wanting (whole) words. — *Lupta-piṇḍodaka-kriya* ('*ḍa-ud*'), *as*, *ā*, *am*, deprived of funeral rites. — *Lupta-pratibha*, *as*, *ā*, *am*, deprived of reason. — *Lupta-visarga-tā*, *f*. the dropping of Visarga. — *Luptopama* ('*ia-up*'), *as*, *ā*, *am*, wanting or failing in the particle of comparison; (*ā*), *f*. (in rhetoric) a mutilated or elliptical simile (the conjunction expressing comparison being omitted), a metaphor.

Lupyamāna, *as*, *ā*, *am*, being broken, being cut off, being perplexed or confused.

Lopa, *as*, *m*. breaking, violation, fracture, mutilation, cutting off, destruction; robbing, plundering, stealing, deprivation, want, deficiency, loss, interruption, intermission, omission, separation, disappearance, dropping or falling out, rejection, annulling, cancelling, erasure, grammatical elision, (*lopa* is the technical term for elision generally as distinguished from the terms *lup*, *lu*, *luk*, which are only appli-

Lūna, as, ā, am, cut, severed, clipped; reaped; plucked, gathered (said of flowers); cut off, cut down, wounded: nibbled at, bitten: destroyed:

(am), n. = lūma, a tail. — *Lūna-yavam*, ind. after the barley has been cut, after barley-harvest. — *Lūna-visha*, as, ā, am, having poison in the tail.

Lūnaka, as, ā, am, cut, divided; (as), m. a cut, division, wound, anything cut or broken; sort, species, difference; an animal.

Lūni, is, f. the act of cutting, reaping, cutting off; rice (?).

Lūni, see Vopa-deva III. 61.

Lūyamāna, as, ā, am, being cut, being plucked or gathered. — *Lūyamāna-yavam*, ind. when the barley is cut.

Loluva, as, ā, am (fr. the Intens.), cutting much or often.

Lolūyā, f. determination to cut. — *Lolūyā-vat*, ān, ati, at, resolved to cut or cut off.

Lūksha lūksha, as, ā, am, = rūksha in a-*l*°, q. v.

Lūta lūtā, f. a spider; an ant; a kind of cutaneous disease (said to be produced by moisture from a spider). — *Lūtā-tantu*, us, m. a spider's web, cobweb. — *Lūtā-markaṭaka*, as, m. an ape; Arabian jasmine; = *putri*. — *Lūtāri* (tā-ari), is, m. 'spider-enemy,' a kind of shrub (= *dugha-pheni*).

Lūtika, f. a spider.

Lūma lūma, am, n. (connected with lūna, q. v.), a tail, a hairy tail (as a horse's or monkey's). — *Lūma-visha*, as, m. 'having poison in the tail,' any animal that stings with the tail (as a scorpion).

Lūṣ lūṣh [cf. rts. lūsh, rūsh], cl. I. P. lūshati, &c., to adorn, decorate; cl. 10. P. lūshayati, -yitum, Aor. alūshat, to hurt, injure, kill; to rob, steal, (also cl. I. P. lūshati.)

Lūsha in arka-*l*°, q. v.

Lūha lūha, as, ā, am, bad?; (as), m. a proper N.

Lūhasudatta, as, m. a proper N. (= lūha).

लृ lṛin, a technical term or symbol for the terminations of the Conditional or for that Mood itself.

लृट् lṛiṭ, a technical term or symbol for the terminations of the Second Future or for that Tense itself.

लेक leka, as, m. (said to be) N. of an Āditya.

लेकुञ्चिक lekuñcika, as, m. a proper N.

लेख lekha, lekhaṇa, lekhaṇin, lekhyā, &c. See p. 866, cols. 3, 4.

लेट् leṭ, a technical term for the terminations of the Vedic Mood or for this Mood itself, (this is a kind of Subjunctive Mood only found in the Vedas; its characteristic is the insertion of short a, often lengthened to ā, between the base and terminations.)

लेट् leṭa, as, m., N. of a particular mixed caste.

लेय leṭya (= loṭya, q. v.), Nom. P. leṭyati, &c., to deceive, cheat; to be first; to sleep; to shine.

लेण्ड leṇḍa, am, n. excrement; [cf. *laṇḍa*.]

लेत leta, as, am, m. n. tears; [cf. *lota*.]

लेदरी ledari, f., N. of a place.

लेप् lep, cl. I. A. lepate, &c., to go; to worship, serve.

लेप lepa, lepana, lepya, &c. See p. 867, col. 3.

लेप leya, as, m. (fr. Gr. λέων), Ved. the sign of the zodiac Leo.

लेलया lelayā. See col. 2.

लेलाय lelāya (by some regarded as an

Intens. fr. an unused rt. *lī*, as distinguished fr. rt. *lī*, li), Nom. P. A. lēlayati, -te, alelayat, alelet, alelyata, lēlayitum, Ved. to move to and fro, quiver, flicker, tremble, quake, shake; [cf. *līlayā*.]

Lēlayā, ind. (probably to be connected with *lēlayā* above, though formed fr. the Intens. of rt. *lī*), Ved. quivering, flickering, shaking about.

Lēlayat, an, anti, at, trembling.

Lēlayamānā, f. one of the seven tongues of fire.

लेलिह leliha, lelihāna, &c. See p. 868.

लेय leya. See p. 868, col. 3.

लेवार levāra, as, m., N. of an Agra-hāra.

लेश leśa. See p. 868, col. 1.

Leśhavya, leśhtu, &c. See p. 868, col. 1.

लेसिक lesika, as, m. a rider on an elephant.

लेह leha, lehana, lehya. See p. 868, col. 2.

लेख laikha, as, m. (fr. *lekha*), a patronymic.

Laikhābhreya, as, m. a patronymic from *Lekhābhra*; a metronymic from *Lekhā-bhrū*.

लैगवायन laigavāyana, as, m. a patronymic from *Ligu*.

Laigavya, as, m. a patronymic from *Ligu*.

लैङ्ग lainga, am, n. (fr. *linga*), N. of a Purāṇa; of an Upa-Purāṇa; (ī), f. a kind of creeper (= *linginī*).

Laingika, as, i, am, relating to or depending on a mark or token; (as), m. a maker of images or statues, statuary.

लैण lain, cl. I. P. lainati, &c., to go, approach; to send; to embrace, &c. (= rt. *pain*, q. v.).

लो lo, laus, m. a noun of agency said to be derived fr. *lavaya*, q. v.; a proper N.

लोक lok (more properly to be regarded as a Nom. fr. *loka* below, or, according to some, as a secondary rt. developed out of *ruḍ*, *roka*, q. v.), cl. I. A. lokate, buloke, lokitum, to see, perceive; cl. 10. P. or Caus. lokayati, -yitum, Aor. alulokat, to look, look at, view, contemplate; to see, perceive, be aware of, know; to shine; to speak, (*bhāṣārtha* being a various reading for *bhāṣārtha*); [cf. Gr. λέω-σ-ω; Old Germ. luog-em; Eng. look; Lith. laik-i-u; Lett. lūkō-t, 'to see.']

Loka, as, m. (cf. *roka*; in the oldest texts of the Rīg-veda *loka* is generally preceded by *u*, which according to the Pada-pāṭha = the particle *3*, *u*, and according to some may be an abbreviation of *uru*, wide, or derived from the prep. *ava*, cf. *uru-loka*, *ava-kāśa*, open space (Ved.), space, room, intermediate space (Ved.); in Rīg-veda VIII. 100, 12, *dehī lokam* = *avakāśam pra-yačcha*, make room), the vast space, the wide world, sky, heaven; any division of the universe, (three Lokas are commonly given, viz. heaven, earth, and the lower world, but the fuller classification enumerates fourteen, seven descending one below the other and constituting together the lower world, sometimes called hell [see *pātāla*], and seven higher regions rising one above the other, as follow, 1. *Bhūr-loka*, the earth; 2. *Bhuvār-*l**, the space between the earth and the sun, the region of the Munis, Siddhas, &c.; 3. *Svar-*l**, the heaven of Indra above the sun or between the sun and the polar star; 4. *Mahar-*l**, said to be one kṛte of Yojanas above the polar star and to be the abode of Bhṛigu and other saints who survive the destruction of the three worlds situated below; during the conflagration of these lower worlds the saints ascend to 5. *Janar-*l**, which is described as the abode of Brahmā's sons Sanat-kumāra, &c.; 6. *Tapar-*l**, where the deified Vairāgins reside; 7. *Satya-*l** or *Brahma-*l** or the abode of Brahmā, translation to which world exempts beings from further birth: the first three worlds are

destroyed at the end of each Kalpa or day of Brahmā, the last three at the end of his life or of 100 of his years; the fourth Loka is equally permanent, but is uninhabitable from heat at the time that the first three are burning; another enumeration calls these seven worlds, earth, sky, heaven, middle region, place of births, mansion of the blest, and abode of truth, placing the sons of Brahmā in the sixth division and affirming the fifth or *Janar-*l** to be that where animals destroyed in the general conflagration are born again; a symbolical expression for the number seven; the world, earth, (*iha loka*, in this world, on the earth, opposed to *paratara*, *para-loke*, &c.); any place, region, tract, district, province; the inhabitants of the world, the human race, mankind, folk, man, men (in this sense also *ās*, m. pl.), people, subjects (as contrasted with the king); a company, community; common life, ordinary practice, (especially) common usage (as contrasted with ancient usage or idiom of the Veda; *loke*, 'in ordinary usage, in the language of the people,' as opposed to *vede*, *chandasi*); seeing, looking, sight, regard; [cf. Lat. *locus*; Lith. *laukas*, 'a plain.')] — *Loka-karṣṭaka*, as, m. 'thorn of men,' a wicked or injurious man, criminal; epithet of Rāvana. — *Loka-kathā*, f. a popular legend or fable. — *Loka-kartri*, tā, m. the creator of the world (applied to Brahmā, Vishnu, and Śiva). — *Loka-kalpa*, as, ā, am, resembling or appearing like the world, becoming manifested in the form of the world; regarded by the world; (as), m. a period or age of the world. — *Loka-kānta*, as, ā, am, world-loved, liked by every one, pleasing to all, popular; (ā), f. a kind of medicinal herb. — *Loka-kāra*, as, m. = *loka-kartri*. — *Loka-kāraṇa-karāṇa*, am, n. cause of the causes of the world (a name applied to Śiva). — *Loka-kṛit*, t, t, t, making or creating free space, setting free (Ved.); (t), m. = *loka-kartri*, the creator of the world. — *Loka-kṛitmu*, us, us, u, Ved. = *loka-kṛit*, creating space. — *Loka-kṣit*, t, t, t, Ved. dwelling in the sky, inhabiting heaven. — *Loka-gati*, is, f. 'the way of the world,' actions of men. — *Loka-gāthā*, f. a verse or song (handed down orally) among men. — *Loka-guru*, us, m. a teacher of the world, instructor of the people. — *Loka-śakshus*, us, n. 'eye of the world,' the sun, (according to some *us*, m.); (*ūnshi*), n. pl. the eyes of men. — *Loka-čara*, as, ā or i, am, wandering through the world. — *Loka-čāritra*, am, n. the way or proceedings of the world. — *Loka-čarin*, ī, inī, t, = *loka-čara*. — *Loka-janani*, f. 'the mother of the world,' epithet of Lakṣmī. — *Loka-jit*, t, t, t, winning or conquering a region (Ved.); conquering Heaven; (t), m. a conqueror of the world; a sage; N. of a Buddha. — *Loka-jña*, as, ā, am, knowing the world, understanding men. — *Lokajña-tā*, f. knowledge of the world, knowledge of mankind. — *Loka-jyeshṭha*, as, m. 'the most distinguished or excellent among men,' epithet of Buddha. — *Loka-tattva*, am, n. 'world-truth,' knowledge of the world, knowledge of mankind. — *Loka-tantra*, am, n. the system or course of the world. — *Loka-tas*, ind. from the world, according to ordinary life, popularly, as is usual or customary. — *Loka-tuṣhāra*, as, m. 'earth's-dew,' camphor. — *Loka-traya*, am, ī, n. f. 'world-triad,' the three worlds (heaven, earth, and the lower regions). — *Loka-dambhaka*, as, ikā, am, deceiving the world, cheating or deluding mankind. — *Loka-dvāra*, am, n. the door or gate of heaven. — *Lokadvāriya*, am, n. (fr. the preceding), N. of a Sāman. — *Loka-dhātu*, us, m. epithet of a particular division of the world (with Buddhists). — *Loka-dhātri*, tā, m. 'the creator or supporter of the world,' epithet of Śiva. — *Loka-nātha*, as, m. 'lord of worlds,' epithet of Brahmā; of Vishnu or Kṛishṇa; of Śiva; a governor or ruler of the people, a king, sovereign; a Buddha; N. of a Buddha; of the author of the Pada-mahājarī. — *Lokanātha-rasa*, as, m., N. of a particular medicinal preparation. — *Loka-nīdita*, as, ā, am, blamed by the world, generally censured, found fault with by men. — *Loka-netri*, tā, m. guide or

ruler of the world; epithet of Śiva. — *Loka-pa*, *as*, m. protector or guardian of the world, world-protector (= *loka-pālaka*, q. v.). — *Loka-pakti*, *is*, f. world-reputation, general respectability, esteem among men. — *Loka-pati*, *is*, m. the lord of the world; epithet of Brahmā; of Viṣṇu; a lord or ruler of people, a king, sovereign. — *Loka-patha*, *as*, m. way of the world, general or universal way, the usual way. — *Loka-paddhati*, *is*, f. general or universal way. — *Loka-pāla*, *as*, m. a world-protector, guardian of the world, regent of a quarter of the world, any presiding deity, (the *Loka-pālas* are sometimes regarded as deities appointed by Brahmā at the creation of the world to act as guardians of different orders of beings, but more commonly they are identified with the deities presiding over the four cardinal and four intermediate points of the compass, which, according to Manu V. 96, are 1. Indra, guardian of the East; 2. Agni, of the South-east; 3. Yama, of the South; 4. Śrīya, of the South-west; 5. Varuṇa, of the West; 6. Pavana or Vāyu, of the North-west; 7. Kuvera, of the North; 8. Soma or Candra, of the North-east: other authorities substitute Nir-ṛiti for 4. and Isānt or Prithivī for 8); a protector or ruler of the people, king, sovereign, prince; N. of a king; protection of the people. — *Loka-pālaka*, *as*, m. = *loka-pāla*, a world-protector, ruler of the universe; a king, sovereign. — *Lokapāla-tā*, *f*, or *lokapāla-tva*, *am*, n. the being a *Loka-pāla* or guardian of the world. — *Loka-pitāmaha*, *as*, m. progenitor or creator of the world, the great forefather of mankind; epithet of Brahmā. — *Loka-pūṇya*, *N*, of a place. — *Loka-purusha*, *as*, m. 'world-man', the World personified. — *Loka-pūjita*, *as*, *ā*, *am*, honoured by the world, universally worshipped; (*as*), m. a proper N. — *Loka-prakāśaka*, *am*, n., N. of a compilation by Kṣhemendra. — *Loka-prakāśana*, *as*, m. 'world-illuminator', the sun. — *Loka-pratyaya*, *as*, m., Ved. world-currency, universal prevalence (of a custom, &c.). — *Loka-pradīpa*, *as*, m. 'light of the world', N. of a Buddha. — *Loka-pravāda*, *as*, m. popular talk, common saying, current report, general rumour, news, popular opinion, commonly used expression. — *Loka-pravāhin*, *i*, *inī* or *inī*, *i*, flowing through the world. — *Loka-prasādhaka*, *as*, *ā*, *am*, celebrated in the world, generally established or received, universally known or acknowledged, well-known, notorious. — *Loka-prasāddhi*, *is*, f. universal establishment or reception (of any custom &c.), general notoriety or prevalence. — *Loka-bandhu*, *us*, m. 'universal friend, friend of all', epithet of the sun; of Śiva. — *Loka-bāndhava*, *as*, m. 'the friend of all', epithet of the sun. — *Loka-bāhya*, see *loka-vāhya*. — *Loka-bhartrī*, *tā*, m. supporter of the people. — *Loka-bhāṣi*, *k*, *k*, Ved. occupying space. — *Loka-bhāvana*, *as*, *i*, *am*, or *loka-bhāvin*, *i*, *inī*, *i*, world-creating; promoting the welfare of men or of the world. — *Loka-māya*, *as*, *i*, *am*, containing space or room, spacious (Ved.); containing the universe. — *Loka-maryādā*, *f*, popular observance, established usage or custom. — *Loka-mātṛi*, *tā*, m. the mother of the world; epithet of Lakṣmī. — *Loka-mārga*, *as*, m. general or universal way, prevalent custom. — *Lokam-prīna*, *as*, *ā*, *am*, filling the world, penetrating everywhere; (*ā*), f., Ved., scil. *śaṭakā*, epithet of the bricks used for building the sacrificial altar (set up with the usual formula *lokam prīna*, those which have a peculiar formula being called *yajush-matī*, q. v.); scil. *ṛic*, the formula *lokam prīna*. — *Loka-yātrā*, *f*, the business and traffic of men, intercourse or business of the world, worldly affairs, popular usages and customs, conduct of men, ordinary actions or conduct, &c.; support of life. — *Loka-yātrika*, *as*, *i*, *am*, relating to the business or traffic of the world. — *Loka-rakṣa*, *as*, m. 'protector of the people', a king, sovereign. — *Loka-ranjana*, *am*, n. pleasing the world, gaining public confidence, popularity. — *Loka-rava*, *as*, m. the talk of the world, popular report. — *Loka-lekha*, *as*, m. a general writing, public document, ordinary letter. — *Loka-locana*,

am, n. (according to some *as*, m.), 'the eye of the world,' the sun; (*āni*), n. pl. the eyes of men. — *Lokaloceanāpāta* ('*na-āp*'), *as*, m. the attacks of men's eyes, i. e. the prying eyes of men. — *Loka-vadana*, *am*, n. people's talk, public rumour, popular report. — *Loka-vat*, *ān*, *atī*, *at*, containing the world. — *Loka-vartana*, *am*, n. the conduct of men, general mode of acting, usual behaviour. — *Loka-vāda*, *as*, m. the talk of the world, popular report, public rumour, common talk, news. — *Loka-vārtā*, *f*, the world's news, popular report or rumour. — *Loka-vāhya*, *as*, *ā*, *am*, excluded from the world, expelled from society, excommunicated; differing from the world, singular, eccentric; (*as*), m. an outcast. — *Loka-vikrasta*, *as*, *ā*, *am*, abused by the world, censured by mankind, universally blamed or condemned. — *Loka-vijñāta*, *as*, *ā*, *am*, universally known or celebrated. — *Loka-vid*, *t*, *t*, *t*, knowing or understanding the world; (*t*), m. epithet of a Buddha. — *Loka-viśiṣṭa*, *as*, *ā*, *am*, hated by men, universally hated, disliked by people generally, unpopular. — *Loka-viśhi*, *is*, m. the creator of the world, disposer of the universe; order or mode of proceeding prevalent in the world. — *Loka-vināyaka*, *ās*, m. pl., N. of a particular class of deities presiding over diseases. — *Loka-vindu*, *us*, *us*, *u*, Ved. creating room or space, gaining or obtaining freedom. — *Loka-vindu-sāra*, *am*, n., N. of the last of the fourteen Pūrvas or most ancient Jaina writings. — *Loka-viśruta*, *as*, *ā*, *am*, universally celebrated, far-famed, famous, current. — *Loka-viśrutī*, *is*, f. world-wide fame, notoriety; unfounded rumour or report. — *Loka-viśarga*, *as*, m. the creation of the world. — *Loka-vistāra*, *as*, m. universal spreading, general extension or diffusion. — *Loka-vira*, *ās*, m. pl. the world's heroes. — *Loka-vṛitta*, *am*, n. worldly intercourse, idle conversation; a universal custom. — *Loka-vṛittānta*, *as*, m. the events or occurrences of the world, course or proceedings of the world, circumstances of life, human conduct. — *Loka-vya-vahāra*, *as*, m. the affairs or business of the world, popular usage, general custom or course; (*as*, *ā*, *am*), universally used, commonly current. — *Loka-vrata*, *am*, n. any observance prevalent in the world or among men, general practice or way of proceeding, general mode of life; N. of several Sāmans. — *Loka-sruti*, *is*, f. world-wide fame or reputation, universal notoriety. — *Loka-saṃnyavahāra*, *as*, m. commerce or intercourse with the world, worldly business, trade and traffic. — *Loka-saṃsruti*, *is*, f. the course of the world, fate, destiny. — *Loka-sankara*, *as*, m. confusion of mankind, general confusion in the world, acting a false character among men. — *Loka-sankhaya*, *as*, m. the destruction of the world. — *Loka-saṃgraha*, *as*, m. intercourse with the world, worldly experience; the propitiation or conciliation of men; the whole of the universe; the welfare of the world. — *Loka-sani*, *is*, *is*, *i*, Ved. causing room or space, effecting a free course. — *Loka-sāksika*, *as*, *i*, *am*, having the world as a witness, attested by the world or by others; (*am*), ind. before or in the presence of witnesses. — *Loka-sāksin*, *i*, m. witness of the world, universal witness; epithet of Brahma; of Fire; (*i*, *inī*, *i*) = *loka-sāksika* above. — *Loka-sāt*, ind. for the general good. — *Loka-sāt-kṛita*, *as*, *ā*, *am*, made or done for the general good. — *Loka-sādhaka*, *as*, *ikā*, *am*, creating worlds. — *Loka-sāman*, *a*, n., N. of a Sāman. — *Loka-siddha*, *as*, *ā*, *am*, world-established, current among the people, generally done, usual, customary, popular, fashionable, common; universally admitted, generally received. — *Loka-simūhavarīn* ('*ma-at*'), *i*, *inī*, *i*, passing beyond ordinary limits, extraordinary, supernatural. — *Loka-sundara*, *as*, *i*, *am*, generally esteemed beautiful, universally considered handsome; (*as*), m., N. of a Buddha. — *Loka-sthala*, *am*, n. an incident of ordinary life, common or ordinary occurrence. — *Loka-sthiti*, *is*, f. a universal law, generally established rule or maxim. — *Loka-sprīti*, *t*, *t*, *t*, Ved. = *loka-sani* (?). — *Loka-hāya*, *as*, *ā*, *am*,

world-denied, ridiculed by mankind, any object of general ridicule. — *Lokahāya-tā*, *f*, universal ridiculousness. — *Loka-hita*, *am*, n. the welfare of the world, general weal. — *Lokākāśa* ('*ka-āk*'), *as*, m. space, sky; (according to the Jains) a worldly region, the abode of unliberated beings. — *Lokākāśi* ('*ka-āk*'), *is*, m. 'eye of the world', N. of a preceptor. — *Lokādāra* ('*ku-ād*'), *as*, m. usage or practice of the world, common practice, ordinary conduct, general or popular custom, universal habit. — *Lokātiga* ('*ka-at*'), *as*, *ā*, *am*, going beyond the usage of the world, extraordinary, supernatural. — *Lokātisaya* ('*ka-at*'), *as*, *ā*, *am*, superior to the world, surpassing ordinary usage (= *lokātiga*). — *Lokātman* ('*ka-āt*'), *ā*, m. the soul of the universe. — *Lokādī* ('*ka-ādī*'), *is*, m. the beginning of the world, the beginner or creator of the world. — *Lokādhipa* ('*ka-adh*'), *as*, m. a ruler or governor of the world, a god, deity. — *Lokādhipati* ('*ka-adh*'), *is*, m. the ruler or lord of the world. — *Lokānugraha* ('*ka-an*'), *as*, m. the welfare of the world, prosperity of all people, general weal. — *Lokānuraṅga* ('*ka-an*'), *as*, m. the love of mankind, universal love or attachment, general benevolence, philanthropy, charity. — *Lokāntara* ('*ka-an*'), *am*, n. another world, the next world, a future life, decease, death, (*lokāntaram gam* or *yā*, to go into the next world, die.) — *Lokāntara-gata* or *lokāntara-prāpta*, *as*, *ā*, *am*, gone to another world, deceased, dead. — *Lokāntarika* ('*ka-an*'), *as*, *ā*, *am*, dwelling or situated between the worlds. — *Lokāpavāda* ('*ka-ap*'), *as*, m. the reproach or censure of the world, general evil report, public scandal, general outcry against, popular accusation. — *Lokābhībhāvin* ('*ka-abh*'), *i*, *inī*, *i*, overcoming the world; overspreading or pervading the world (said of light). — *Lokābhīlāshita* ('*ka-abh*'), *as*, *ā*, *am*, world-desired, universally coveted, generally liked; (*as*), m., N. of a Buddha. — *Lokābhīyudaya* ('*ka-abh*'), *as*, m. the prosperity of the world, general welfare. — *Lokāyāta* ('*ka-āy*'), *as*, *ā*, *am*, 'world-extended (?)', materialistic, atheistic; (*am*), n., scil. *sāstra* or *mata* or *tantra*, materialism, the system of atheistical philosophy (taught by Cārvāka); (*as*), m. a materialist. — *Lokāyatika* ('*ka-āy*'), *as*, m. a materialist, follower of the Cārvāka system, atheist, unbeliever. — *Lokāyana* ('*ka-āy*'), *as*, m. 'refuge of the world', epithet of Nārāyaṇa. — *Lokāloka* ('*ka-al*'), *am*, n., or *au*, m. du. world and no world, the visible and invisible world; (*as*), m., N. of a mythical belt or circle of mountains surrounding the outermost of the seven seas and dividing the visible world from the region of darkness, (the sun being within this circle these mountains are supposed to form a kind of wall, light on one side and dark on the other; cf. *śakra-bālu*.) — *Lokāvekṣhaṇa* ('*ka-av*'), *am*, n. consideration for the world, anxiety or care for the welfare of mankind. — *Lokeśa* ('*ka-iśa*'), *as*, m. the lord or ruler of the world; epithet of Brahmā; N. of a Buddha; quicksilver. — *Lokeśa-prabhavāpyaya* ('*ra-up*'), *as*, *ā*, *am*, owing both origin and end to the guardians of the world. — *Lokeśvara* ('*ka-iś*'), *as*, m. the lord or ruler of the world; N. of a Buddha. — *Lokeśvarā-majā* ('*ra-ād*'), *f*. 'Lokeśvara's daughter', N. of a Buddhist goddess. — *Lokeshtī* ('*ka-iśh*'), *is*, f., Ved., N. of a particular Ishtī. — *Lokātibandhu* ('*ka-ek*'), *us*, m. 'the only friend of the world', epithet of Gotama or of Śākyamuni. — *Lokaishanā* ('*ka-esh*'), *f*, desire or longing after heaven. — *Lokoti* ('*ka-uk*'), *is*, f. a general or common saying, any saying commonly current among men, a proverb. — *Lokottara* ('*ka-ut*'), *as*, *ā*, *am*, excelling or surpassing the world, beyond what is common or general, unusual, extraordinary; (*as*), m. an uncommon person, a king, prince. — *Lokottara-parivarta*, *N*, of a Buddhist Sūtra work. — *Lokottara-vādin*, *inas*, m. pl., N. of a Buddhist sect (probably so called from their pretending to be superior to or above the rest of the world). — *Lokoddhāra* ('*ka-ud*'), *am*, n., N. of a Tirtha.

Lokana, *am*, n. the act of looking, seeing, viewing.
Lokaniya, *as*, *ā*, *am*, to be seen or perceived, visible, worthy of being looked at.

Lokita, *as*, *ā*, *am*, seen, beheld, looked at, viewed, perceived.

Loktā, *i*, *inī*, *t*, Ved. possessing a world, occupying the world, possessing the best world; (*inas*), m. pl. the inhabitants of the universe.

Lokya, *as*, *ā*, *am*, granting a free sphere of action, giving free space (Ved.); diffused over the world, world-wide; conducive to the attainment of a better world, heavenly; usual, customary, ordinary, right, real, actual; (*am*), n. free space or sphere (Ved.).

Lokya-tā, *f*, Ved. (according to a commentator) the attainment of a better world.

लोग *loga*, *as*, m. (perhaps connected with *rt. i. ruj*), Ved. a clod of earth, lump of clay, clod, (*Sāy.* = *loṣṭa*). — **Logāksha** (*ga-ak*), *as*, m. 'clod-eyed,' a proper N. — **Logeṣṭakā** (*ga-ish*), *f*, Ved. a brick made from a lump of clay.

लोच *loś* (connected with *rts. lok*, *i. ruś*), cl. I. A. *locāte*, *lulośe*, *locitum*, to see, behold, look or gaze at, view, inspect, perceive; cl. IO. P. *locayati*, &c., to speak; to shine (?): Caus. *locayati*, -*yitum*, Aor. *alulośat*, to cause to see: Desid. *lulośishate*: Intens. *lolośyate*; [cf. Gr. *λέω*-*ω*: Old Germ. *luog-e-m*; Lith. *lauk-i-u*; Lett. *luko-t*, 'to see.']

Lośa, *as*, m. sight?; (*am*), n. tears; [cf. *lota*, *leta*.] — **Lośa-marika** or **lośa-mastaka**, *as*, m. cock's comb, the flower *Celosia* *Cristata*.

Lośaka, *as*, m. a stupid or senseless person, (perhaps as gazing or staring in a senseless manner); the pupil of the eye; lamp-black (used as a stibium); a dark or black dress; a lump of flesh; a particular ornament worn by women on the forehead; a particular ear-ornament, ear-ring; a bow-string; the plantain tree, *Musa Sapientum*; a wrinkled skin, wrinkled or contracted eyebrow; the cast-off skin of a snake; (*ikā*), *f*, a kind of pastry.

Lośana, *as*, *i*, *am*, illuminating, brightening; visible, (a-*lośana*, invisible); (*as*), m., N. of an author; (*ā*), *f*, N. of a Buddhist goddess; (*i*), *f*, a species of plant; (*am*), n. the organ of sight, instrument of vision, the eye, (at the end of an adj. comp. the fem. generally ends in *ā*, cf. *cāru-l*, *vāma-l*); N. of a work. — **Lośana-kāra**, *as*, m. the author of the *Lośana*. — **Lośana-gośara**, *as*, m. the range or horizon of the eye; (*as*, *ā*, *am*), within the range of vision. — **Lośana-patha** or **lośana-mārga**, *as*, m. the path or range of the eyes, sphere of vision. — **Lośana-hita**, *as*, *ā*, *am*, useful or serviceable for the eyes; (*ā*), *f*, blue vitriol (used as a collyrium). — **Lośanāmaya** (*na-am*), *as*, m. eye-disease, ophthalmia. — **Lośanoḍḍāraku** (*na-ud*), *f*, N. of a *Grāma*. — **Lośanotsa** (*na-ut*), *N*, of a place.

लोद *loś* (= *rt. loś*), cl. I. P. *lośati*, &c., to be mad or foolish.

लोद *loś*, a technical term or symbol in grammar for the terminations of the Imperative or for that Mood itself.

लोटा *lośā* or *lośikā*, *f*, sorrel.

लोद्य *lośya* (= *leśya*, *q. v.*), Nom. P. *lośyati*, &c., to deceive, cheat; to be first; to sleep; to shine.

लोढ *lośha*, *lośhana*. See p. 869, col. 2.

लोड *loś* (= *rts. roś*, *loś*, *lauś*), cl. I. P. *lośati*, &c., to be foolish or mad.

लोडन *lośana*. See under *rt. luś*, p. 869.

लोद्य *lośya* in *anka-l*, *anga-l*, &c., *q. v.*

लोष्टवत् *loṣa-triṇa*, *am*, n. = *lavaṇa-triṇa*.
Loṣā, *f* (for *lavaṇā*), a kind of sorrel (= *kshu-drāmlikā*).

Loṣāmlā (*i. e. loṣa* = *lavaṇa* + *am*), *f*, a kind of sorrel.

Loṣāra, *as*, m. a kind of salt.

Loṣikā, *f*, = *loṣāmlā*; *Portulacca Oleracea*.

Loṣi in *amla-l*, *q. v.*

लोषितक *loṣitaka*, *as*, m., N. of a poet.

लोत *lota*, *as*, m. (according to *Upādi-s*.

III. 86. fr. *rt. i. lū*), tears [cf. *leta*]; a token, sign, mark, spot; (*am*), n. booty, plunder, stolen property (= *loptra*).

Lotra, *am*, n. tears; booty, plunder, stolen goods.

लोदी *lodī*, N. of a family or race.

लोध *lodha*, *as*, *ā*, *am*, Ved. desirous, perplexed, confused (= *lubbha* according to the *Nirukta* and *Sāy.* on *Rig-veda* III. 53, 23, according to others it may mean 'red' or may be the name of a particular animal); (*as*), m. = *lodhra* below.

लोभ *lodhra*, *as*, m. = *rodhra*, a tree the bark of which is used in dyeing, *Symplocos Race-mosa*.

Lodhraka, *as*, m. = *lodhra* above.

लोप *lopa*, *lopāna*, *lopti*, &c. See p. 869, col. 3, and p. 870, col. 1.

लोभ *lobha*, *lobhin*, *lobhya*. See p. 870, col. 2.

लोम *loma*, *lomaka*, &c. See col. 3.

लोमन् *loman*, *a*, n. (a later form of *roman*, *q. v.*), the hair on the body of men and animals, (especially) short hair, wool, down, feathers, nap, &c., (not so properly applicable to the hair of the head and beard nor to the mane and tail of animals); a tail (according to some). — **Loma-karuṇi**, *f*, a species of plant (= *māṇsa-śchadā*). — **Loma-karṇa**, *as*, m. 'hair-eared,' a hare. — **Loma-kīṣa**, *as*, m. 'hair-insect,' a louse. — **Loma-kūpa** or **loma-garta**, *as*, m. 'hair-hole,' a pore of the skin. — **Loma-ghna**, *am*, n. 'hair-destruction,' loss of the hair through disease, morbid baldness. — **Loma-pāda**, *as*, m., N. of a king of the *Angas*. — **Lomapāda-purī**, *f*, *Champā*, the capital of *Loma-pāda* (the modern *Bhāgalpur* and its vicinity). — **Loma-pravāhin**, *i*, *inī* or *inī*, *t*, = *loma-vāhin*. — **Loma-phala**, *am*, n. the fruit of *Dillenia Indica*. — **Loma-maṇi**, *is*, m. an amulet made of hair. — **Loma-yūka**, *as*, m. a hair-louse. — **Loma-vat**, *ān*, *ati*, *at*, = *roma-vat*, having hair, hairy. — **Loma-vāhin**, *i*, *inī*, *t*, bearing or carrying hair, having feathers, feathered (said of an arrow); = *roma-vāhin*, sharp enough to cut a hair. — **Loma-vivara**, *am*, n. = *roma-vivara*, 'hair-hole,' a pore of the skin. — **Loma-visha**, *as*, *ā*, *am*, having poisonous hair, whose hair is poisonous (said of tigers and other animals). — **Loma-veśāta**, *as*, m. epithet of a particular demon. — **Loma-sātana**, *am*, n. an application for removing the hair of the body, a depilatory. — **Loma-saṃharshaṇa**, *as*, *ā*, *am*, causing the hair of the body to bristle, producing horripilation. — **Loma-sātana**, incorrect for *loma-s*. — **Loma-sāra**, *as*, m. an emerald. — **Loma-harsha**, *as*, m. the bristling or erection of the hair of the body, thrill or shudder (caused by excessive joy, fear, &c.), horripilation [cf. *roma-harsha*]; N. of a *Rākṣasa*. — **Loma-harshaṇa**, *as*, *ā*, *am*, causing bristling or erection of the hair of the body, producing horripilation, causing a shudder, exciting horror, exciting a thrill of joy, thrilling; (*as*), m., N. of *Sūta* (the pupil of *Vyāsa* and father of *Sauti*, who repeated the *Mahā-bhārata* to the *Rishis*, cf. *roma-harshaṇa*); (*am*), n. the bristling of the hair of the body, horripilation, thrilling with delight, shuddering with horror. — **Loma-harshin**, *i*, *inī*, *t*, = *loma-harshaṇa*. — **Loma-hārīn**, *i*, *inī*, *t*, = *loma-vāhin*. — **Loma-hṛt**, *t*, *t*, removing the hair of the body, depilatory; (*t*), m. yellow ornament. — **Lomāñca** (*ma-vi*), *as*, m. curling or erection of the hair of the body, a thrill of rapture, shudder, &c., = *romāñca*. — **Lomālikā** (*ma-ā*), *f*, a fox (?).

— **Lomāvalī** (*ma-ā*), *is*, *f*, the line of hair from the breast to the navel.

Loma at the end of comps. = *loman*; (*am*), n. a hairy tail, tail.

Lomaka = *loman* in *prati-l*, *mṛidu-l*, (*a-lo-maka*, having no hair, hairless.)

Lomakāgrīha, *am*, n. a proper N.

Lomakin, *i*, m. a bird.

Lomadhī, *is*, m., N. of a king.

Lomaśa, *as*, *ā*, *am*, hairy, woolly, downy, shaggy, bristly, covered with hair &c., made of hair, mixed with hair; containing hair; consisting in sheep or other woolly animals (as property &c.); woollen; overgrown with grass &c.; (*as*), m. a ram, sheep; N. of a *Rishi*; of a cat (in *Mahā-bh. Sānti-p.* 4934); (*ā*), *f*, a fox; a female jackal (= *śṛīgālī*); an ape; green vitriol; N. of various plants, *Nardostachys Jatamansi*; *Leea Hirta*; *Carpopogon Pruriens*; *Sida Cordifolia*; *Sida Rhombifolia*; orris root (= *racā*); *Cucumis Utilissimus*; = *gandha-māṇṣi*; = *śaṇa-pushpī*; N. of a *Sakini* or female divinity of an inferior class; an attendant on *Durgā*; (*am*), n. a kind of metre. — **Lomaśa-karṇa**, *as*, m. a species of animal living in holes. — **Lomaśa-kāṇḍā**, *f*, *Cucumis Utilissimus*. — **Lomaśa-parṇinī**, *f*, *Glycine Debilis*. — **Lomaśin-pushpaka**, *as*, m. *Acacia Sirissa*. — **Lomaśa-mārjāra**, *as*, m. the civet cat. — **Lomaśa-vakṣhaṇa**, *as*, *ā*, *am*, Ved. covered with hair on the breast or body. — **Lomaśa-saktha**, *as*, *ā*, *am*, or **lomaśa-sakthī**, *is*, *i*, *t*, Ved. having hair or bristles on the thighs or hind feet; (according to *Mahā-dhara* on *Vajasaneyi-s.* 24, 1 = *bahu-roma-puśhika*), having a hairy tail.

Lomaśya, *am*, n. hairiness, wooliness; roughness; N. of a particular pronunciation of the sibilants (Ved.).

Lomāyayāni (?), *is*, m. a patronymic.

Lomāśa, *as*, m. a jackal or fox; [cf. *lomaśā*, *lopaśa*.]

Lomāśikā, *f*, the female of the jackal or fox.

लोराय *lorāya*, Nom. P. *lorāyati*, &c., (said to be *vilocane*.)

लोल *lola*, *lolita*, &c. See p. 870.

लोलिका *lolikā*, *f*, a sort of sorrel, *Oxalis Pusilla*, (according to some *Rumex Vesicarius*.)

लोलिमराज *lolimba-rāja*, *as*, m., N. of the author of the *Vaidya-jīvana*.

लोलुप *lolupa*, *as*, *ā*, *am* (fr. the Intens. of *rt. i. lup*), very destructive, destroying; very desirous, very eager, ardently longing for, covetous, (in these senses a corruption of *lobhubha* below); (*ā*), *f*, eager desire, appetite, longing, eagerness. — **Lolupa-tā**, *f*, or **lolupa-tva**, *am*, n. eager desire or longing; greediness, cupidity, desire, lust, lustfulness.

लोलुभ *lobubha*, *as*, *ā*, *am* (fr. the Intens. of *rt. lubh*), very desirous, eagerly longing for or coveting, ardently wishing for, greedy after.

लोलुव *loluva*, *lolūyā*. See p. 871, col. 1.

लोलोर *lolora*, *am*, n., N. of a town.

लोष्ट *loṣṭa*, *as*, m., N. of an author.

लोशशरायणि *lośaśarāyaṇi* (?), *is*, m., N. of an author.

लोष्ट *loṣṭ*, cl. I. A. *loṣṭate*, *luloṣṭe*, *loṣṭitum*, to heap up, accumulate, gather into a heap or lump.

Loṣṭā, *as*, *am*, m. n. (according to *Upādi-s*. III. 92. fr. *rt. i. lū*), a lump of earth or clay, clod [cf. *loga*]; a particular object serving as a mark; (*as*), m. a proper N.; (*am*), n. rust of iron, iron filings. — **Loṣṭa-ghna**, *as*, m. an agricultural implement for breaking clods, a harrow. — **Loṣṭa-dhara**, *as*, m. a proper N. — **Loṣṭa-bhedana**, *as*, *am*, n. 'a clod-crusher,' harrow. — **Loṣṭa-maya**, *as*, *i*, *am*, made of clay or earth, earthen. — **Loṣṭa-mardīn**, *i*, *inī*, *t*, crushing or breaking clods. — **Loṣṭa-vat**,
 10 N

ān, atī, at, containing clods, mixed with lumps or particles of earth. — 2. *loṣṭa-vat*, ind. like a clod, as a lump of earth. — *Loṣṭākṣha* ('ta-ak'), as, m. a proper N.; [cf. *laugākṣha*.]

Loṣṭaka, as, m. = *loṣṭa*, a clod; a particular object serving as a mark; a spot, (according to some am, n.); N. of various persons.

Loṣṭan = *loṣṭa*, a clod.

Loṣṭāśa, as, m. a proper N.

Loṣṭa, us, m. = *loṣṭa*, a clod.

Loṣṭra, *loṣṭha*, *loṣṭhaka*, incorrect for *loṣṭa*, *loṣṭaka*.

लोस्तानी *lostāni*, a proper N.

लोह *loha*, as, ā, am (probably a later form of *roha*, fr. rt. 1. *ruh*, or fr. a lost rt. *rudh*, cf. *rohita*, *lohita*, *rudhira*), red, reddish, copper-coloured; made of copper, coppery; made of iron; (as, am), m. n. red metal, copper; iron (either crude or wrought); steel; any metal; gold; a weapon; a fish-hook; blood; (as), m. the red goat [cf. *lohāja*]; a proper N.; (ās), m. pl., N. of a people; (am), n. aloe wood, *Agallochum*. — *Loha-kañjaka*, as, m. a kind of thorny shrub, *Vanguiera spinosa*. — *Loha-kānta*, as, m. a magnet, loadstone. — *Loha-kāra*, as, m. a worker in iron, smelter of iron, iron-smith, blacksmith; (i), f., N. of the Tantra goddess Atibālā. — *Loha-kāraka*, as, m. an iron-smith, blacksmith. — *Lohakāra-bhastrā*, f. a blacksmith's bellows. — *Loha-kiṭṭa*, am, n. rust of iron or iron filings. — *Loha-giri*, is, m., N. of a mountain. — *Loha-ghātaka*, as, m. 'iron-striker', a blacksmith. — *Loha-āriṇi*, f., N. of a river. — *Loha-cūrṇa*, am, n. rust of iron, iron filings. — *Loha-ja*, am, n. bell-metal; rust of iron or iron filings. — *Loha-jangha*, as, m., N. of a Brāhman; (ās), m. pl., N. of a people. — *Loha-jāla*, am, n. an iron net, a coat of mail. — *Loha-jit*, t, m. 'conquering iron (in hardness)', a diamond. — *Loha-tāraṇi*, f., N. of a river, (also read *loha-tāriṇi*, *Loha-āriṇi*). — *Loha-dāraka*, as, m., N. of one of the twenty-one hells (Manu IV. 90). — *Loha-drāvin*, i, ī, ī, melting copper or iron, fusing metal; (i), m. borax. — *Loha-nagara*, am, n., N. of a town. — *Loha-nāla*, as, m. an iron arrow. — *Loha-pāśa*, as, m. an iron chain. — *Loha-pura*, N. of a place. — *Loha-prishṭha*, as, m. 'iron-backed', a heron. — *Loha-pratimā*, f. an iron image; an anvil. — *Loha-baddha*, as, ā, am, studded with iron (as a war-club). — *Loha-maya*, as, i, am, made of iron or copper, composed or consisting of iron, iron. — *Loha-māraka*, as, ikā, am, calcining metal; (as), m. *Achyranthes Triandra*. — *Loha-muktikā*, f. a red pearl. — *Loha-mekhalā*, as, ā, am, wearing a metal girdle; (ā), f., N. of one of the Mātṛis attending on Skanda. — *Loha-yashṭi*, f., N. of a place. — *Loha-rajās*, as, n. iron-dust, rust of iron or iron filings. — *Loha-rājaka*, am, n. silver. — *Loha-linga*, am, n. a boil or abscess filled with blood. — *Loha-vara*, am, n. the most precious metal, gold. — *Loha-varman*, a, n. iron armour, mail. — *Loha-rāla*, as, m., a kind of rice. — *Loha-sanku*, us, m. an iron pike, iron stake or spike; (us), m. 'iron-spiked', N. of one of the twenty-one hells (Manu IV. 90). — *Loha-sleshapa*, as, i, am, uniting metals; (as), m. borax. — *Loha-sankara*, am, n. blue steel. — *Lohākara* ('ha-ak'), as, m., N. of a town. — *Lohā-karṇa*, as, i, am (*lohā* for *loha*), Ved. red-eyed. — *Lohāṅgaraka* ('ha-an'), N. of a hell ('pit of red-hot charcoal'). — *Lohāśala* ('ha-aś'), as, m., N. of a mountain. — *Lohāja* ('ha-aja'), as, m. the red goat. — *Lohāja-vakra*, as, m., N. of one of Skanda's attendants. — *Lohāṇḍa* ('ha-aṇḍ'), see *Gaṇa Gaurādi* to Pāṇ. IV. 1. 41. — *Lohābhīṣara* ('ha-abh'), as, m., N. of a military ceremony performed on the tenth day after the Nī-rajana (this ceremony or lustration of arms was formerly observed by kings before commencing a campaign, but is now usually confined to the domestic decoration and worship of the soldiers' weapons); = *lohābhīhara*. — *Lohābhīhara* ('ha-

abh'), as, m. = *nī-rajana*. — *Lohāmisha* ('ha-ām'), am, n. the flesh of the red-haired goat. — *Lohāyasa* ('ha-ay'), am, n., Ved. any metal mixed with copper. — *Lohāṅgula* ('ha-ar'), am, n., N. of a Tīrtha. — *Lohottama* ('ha-ut'), am, n. the best metal, gold.

Lohaku = *loha* in *ashṭa-lohaka*, *indu-lō*, *tri-lō*, *pañcā-lō*.

Lohara, N. of a district.

Lohala, as, ā, am, iron, made of iron; lisp, speaking inarticulately; (as), m. the principal ring of a chain (?).

Lohā, n. a kind of borax.

Lohikā, f. an iron pot or vessel (being a sort of large shallow bowl, sometimes of iron, but usually of wood and bound with iron, used for washing rice, &c.).

1. *lohita*, as, ā or *lohinī*, am (a later form of *rohita*, q. v.), red, red-coloured, reddish; made of copper, copper, metal; (as), m. red (the colour), any red colour; a particular disease attacking the eyelids; a kind of precious stone; a species of rice; a sort of bean or lentil; *Dioscorea Purpurea*; a kind of fish, *Cyprinus Rohita*; a sort of deer; a snake, serpent; the planet Mars; N. of a Nāga or serpent-demon; of a river (the Brahma-putra); of a sea; of a lake; of a country; (ās), m. pl., N. of a class of gods under the twelfth Manu; the descendants of Lohita; (ā), f., N. of one of the seven tongues of fire; of two plants (= *varāṇa-kṛmā*, *rakta-punarnavā*); = *lohinī* below; (inī), f. a woman with a red-coloured skin or red with anger; (am), n. copper, metal; blood, (in this sense also as, m.); battle; saffron; red sanders; a kind of sandal-wood (= *go-śrīṣka*); a kind of *Agallochum*; an imperfect form of rainbow. — *Lohita-kalmāsha*, as, i, am, variegated with red, red-spotted. — *Lohita-kūṭa*, N. of a place. — *Lohita-krishṇa*, as, ā, am, of a reddish black colour, dark-red. — *Lohita-khaya*, as, m. loss of blood. — *Lohita-kshayaka* - as, ā, am, suffering from loss of blood. — *Lohita-kshira*, as, ā, am, Ved. yielding red or bloody milk. — *Lohita-ganga*, N. of a place; (am), ind. where the Ganges appears red. — *Lohita-gangaka*, N. of a place. — *Lohita-griva*, as, ā, am, red-necked, having a red neck; (as), m. epithet of Agni. — *Lohita-candana*, am, n. saffron. — *Lohita-jahnu*, us, m. a proper N. — *Lohita-tā*, f. or *lohita-tva*, am, n. redness, red colour. — *Lohita-dhava*, as, ā, am, red-bannered, having a red flag; (ās), m. pl., N. of a particular association of persons. — *Lohita-nayana*, as, ā, am, red-eyed, having the eyes reddened with anger or passion. — *Lohita-pāda-desa*, as, m., N. of a place. — *Lohita-pittin*, i, inī, i, subject to hemorrhage, suffering from hemorrhage; [cf. *rakta-pittin*]. — *Lohita-pura*, N. of a place. — *Lohita-pushpa*, as, ā, am, red-flowering, bearing red flowers. — *Lohita-pushpaka*, as, ā, am, red-flowering; (as), m. the granate tree. — *Lohita-muktā*, f. a red pearl. — *Lohita-mṛittikā*, f. red earth, red chalk, ruddle. — *Lohita-rāga*, as, m. a red colour, red hue. — *Lohita-vat*, ān, atī, at, containing blood. — *Lohita-vāsa*, ās, ās, as, having red or blood-stained garments. — *Lohita-sūlapattra*, am, n. a red lotus-flower. — *Lohita-savala* or *lohita-sūrangā*, as, ā, am, variegated with red, dappled with red. — 1. *lohītākṣha* ('ta-ak'), as, m. a red die (used in gaming). — 2. *lohītākṣha* ('ta-ak'), as, i, am, red-eyed; (as), m. a kind of snake; the Indian cuckoo; N. of Vishnu; of one of Skanda's attendants; of a man; (i), f., N. of one of the Mātṛis attending on Skanda; scil. *sirā*, an artery or vein situated either at the thigh-joint or at the arm-joint; (am), n. a part of the arm and of the thigh, the place where these are joined to the body, the arm-joint, thigh-joint, hip. — *Lohitā-giri*, is, m. (*lohita* for *lohita*), N. of a mountain. — *Lohitāṅga* ('ta-an'), as, m. 'red-limbed', the planet Mars; a species of plant (= *kampillaka*). — *Lohitānana* ('ta-an'), as, i, am, red-faced; (as), m. an ichneumon. — *Lohitā-mukhī*, f., N. of a club (in the Rāmāyana).

— *Lohitāyas* ('ta-ay'), as, n. 'red-iron', copper. — *Lohitāyasa*, as, ā, am, made of red metal; (am), n. (probably) copper. — *Lohitārṇa* ('ta-ar'), as, m. a proper N. — *Lohitārḍra* ('ta-ar'), as, ā, am, wet or dripping with blood, soaked in blood. — *Lohitārman* ('ta-ar'), a, n. a red swelling or blood-shot appearance in the whites of the eyes. — *Lohitāvabhāsa* ('ta-av'), as, ā, am, having a red appearance, reddish. — *Lohitāsoka* ('ta-as'), as, m. a red-flowering *Asoka*. — *Lohitāśva* ('ta-as'), as, ā, am, having or driving red horses. — *Lohitāya* ('ta-ā'), as, ā, am, having a red or blood-stained mouth. — *Lohitāhī* ('ta-ahī'), is, m. a red snake. — *Lohitī-bhū*, cl. 1. P. -bhavati, &c., to be or become red, to be reddened. — *Lohitekshaṇa* ('ta-ik'), as, ā, am, red-eyed. — *Lohitaita* ('ta-eta'), as, ā, am, = *rohitaita*, variegated with red. — *Lohitotpala* ('ta-ut'), am, n. the flower of *Nymphaea Rubra*. — *Lohitoda* ('ta-uda'), as, ā, am, having blood-red water, having red water, having blood instead of water; (as), m., N. of a particular hell. — *Lohitorṇa* ('ta-ūr'), as, i, am, having red wool.

2. *lohita*, Nom. P. *lohitati*, &c., to be or become red, redden.

Lohitaka, as, ikā or *lohinikā*, am, red, of a red colour, reddish; (as), m. a ruby; a kind of rice; the planet Mars; N. of a Stūpa; (ikā), f. a particular vein or artery; a species of plant; (am), n. bell-metal; calx of brass.

Lohitāya, Nom. P. A. *lohitāyati*, -te, &c., to be or become red, redden, grow red.

Lohitāyana, as, m. a patronymic, (probably for *lauhitāyana*.)

Lohitāyanī, is, f. a patronymic, (perhaps for *lauhitāyanī*.)

Lohitiman, ā, m. redness, red colour.

Lohitya, as, m. a kind of rice; N. of a man; of the Brahma-putra river; of a village; (ā), f., N. of a celestial female (in Hari-vaṇṣa 9534); of a river.

Lohinikā. See under *lohita* above.

Lohinī. See under 1. *lohita*, col. 2.

Lohinikā, f. (fr. *lohinī*), Ved. red glow or lustre.

Lohinya, as, m. a patronymic, (probably for *lohitya*.)

लौकाक्ष *laukākṣha*, ās, m. pl., N. of a school, (perhaps for *laugākṣha*.)

लौकायतिक *laukāyatika*, as, i, am (fr. *lokāyata*), following the teaching of Cārvāka; (as), m. a follower of Cārvāka, a materialist, atheist.

लौकिक *laukika*, as, i, am (fr. *loka*), worldly, mundane, terrestrial, popular, familiar (as opposed to *a-laukika*, 'technical'), belonging to ordinary life, occurring in every-day life, vulgar, common, usual, ordinary, fashionable, publicly received, customary, temporal, secular, not sacred (as opposed to *vaidika*, *āraha*, *sāstriya*); belonging to the world of (at the end of a comp., e.g. *brahma-laukika*, belonging to the world of Brahmā); (ās), m. pl. common or ordinary men (as opposed to 'the learned, initiated', &c.), men in general, the human race; men familiar with the ways of the world, men of the world; (am), n. anything occurring in the world, the laws or ordinances of the world, general custom, usage. — *Laukika-tā*, f. or *laukika-tva*, am, n. worldliness, commonness, worldly currency or custom, popularity, usual custom, usage, general prevalence. — *Laukika-vishaya-vicāra*, as, m. 'consideration of ordinary objects', N. of a philosophical treatise.

Laukya, as, ā, am, belonging to the world, being in the world, extended through the world, generally diffused, worldly, mundane, terrestrial, human, general, ordinary, common, common-place; (as), m. a proper N.

लौगाक्ष *laugākṣhi*, is, m. (fr. *logākṣha*), a patronymic, N. of the author of a Dharma-śāstra. — *Laugākṣhi-bhāskara*, as, m., N. of the author of several modern philosophical works.

ल्यी *lṃ* or *lyī*, cl. 9. P. *lpināti*, *lyināti*, &c., to join, unite, be attached to, mix with, (various readings for rt. 1. *li*.)

वंश *vaṃśa*, as, m. (said to be fr. rt. *i. van*, to sound, or connected with rt. *vank*), a bamboo cane, bamboo; a staff; a term for the rafters and laths fastened to the beams of a house (as generally made of split bamboos), or laths running across a roof [cf. *prācīna-vaṃśa*, *prīya-vaṃśa*], a cross-beam, joint; a sort of sugar-cane; the Śāl tree, *Shorea Robusta*; a reed-pipe, tube, flute, pipe, fife; the back-bone, spine [cf. *prishṭha-v*]; the central projecting part of a cimeter or sabre; the joints in a bamboo; the line of a pedigree or genealogy (from its resemblance to the succession of joints in a bamboo), a lineage, race, family, stock; offspring, a son; a dynasty, race of kings; a succession or collection of similar things (as of chariots, stars, &c.), an assemblage, multitude, host; a particular measure of length (= 10 Hastas); bamboo-manna; N. of Vishnu?; (*ā*), f., N. of an Apsaras (a daughter of Prādhā); (*ī*), f. a flute, pipe; an artery, vein; a particular weight (= 4 Karshas); bamboo-manna; [cf. Goth. *raunsa*, 'a reed'; Old Germ. *rohr*.] = *Vaṃśa-rishi*, is, m. a Rishi mentioned in a *Vaṃśa-Brāhmaṇa*. = *Vaṃśa-kathina*, as, m. a clump or thicket of bamboos. = *Vaṃśa-kapha*, am, n. 'bamboo-phlegm,' cottony or flocculent seeds floating in the air. = *Vaṃśa-kara*, as, ā, am, making or founding a family, propagating or perpetuating a race; (*as*), m. an ancestor; a proper N.; (*ā*), f., N. of a river rising in the Mahendra mountains. = *Vaṃśa-karpūra-rocanū*, f. = *vaṃśa-rocanū*, q. v. = *Vaṃśakarma-krit*, t, t, t, doing bamboo-work, engaged in the manufacture of baskets, &c. = *Vaṃśa-karman*, a, n. bamboo-work, manufacture of baskets, &c. = *Vaṃśa-kirtti*, is, is, is, having great family renown, celebrated. = *Vaṃśa-krit*, t, t, t, = *vaṃśakarma-krit*; (*ī*), m. the founder of a family. = *Vaṃśa-kramāgata* ('*ma-āg*'), as, ā, am, descended or inherited lineally, what comes from one's family in regular succession, obtained by family inheritance. = *Vaṃśa-leśhaya*, as, m. decay of a family. = *Vaṃśa-leśhī*, f. bamboo-manna. = *Vaṃśa-gulma*, N. of a sacred bathing-place. = *Vaṃśa-caritra*, am, n. the history of any race or dynasty, a genealogical account of the doings of any family. = *Vaṃśa-cintaka*, as, m. one familiar with pedigrees, a genealogist. = *Vaṃśa-cchettri*, tā, m. one who cuts off the line of descent, the last of a family or race. = *Vaṃśa-ja*, as, ā, am, made of or produced from bamboos; born in the family of, belonging to the family of (with loc. or at the end of a comp.), sprung from a good family; (*as*), m. the seed of the bamboo; (*ā*, am), f. n. bamboo-manna. = *Vaṃśa-taṇḍula*, as, m. the seed of the bamboo. = *Vaṃśa-dalā*, f. a kind of plant or grass

(= *vanṣa-pattirī*, *jirīkā*). — *Vanṣa-dhara*, *as*, *ā*, *am*, carrying or holding a bamboo, &c.; maintaining or supporting a family. — *Vanṣa-dhānya*, *am*, *n*, the seed of the bamboo. — *Vanṣa-dhārā*, *f*, *N*, of a river rising in the Mahendra mountains. — *Vanṣa-dhārīn*, *i*, *ini*, *i*, = *vanṣa-dhara*. — *Vanṣa-nartin*, *i*, *m*, 'family-dancer,' a buffoon. — *Vanṣa-nādikā*, *f*, a tube or pipe made of bamboo. — *Vanṣa-nātha*, *as*, *m*, the head of a family, chief of a race. — *Vanṣa-nālikā*, *f*, a pipe or lute made of bamboo, a reed, flute. — *Vanṣa-netra*, *am*, *n*, a kind of sugar-cane, the root of sugar-cane (= *ikṣhu-mūla*). — *Vanṣa-pattra*, *am*, *n*, a bamboo leaf; a kind of metre, = *vanṣapattra-patita*; (*as*), *m*, a reed; (*i*), *f*, particular kind of grass; = *nādi-hingu*. — *Vanṣa-pattraka*, *as*, *m*, a reed; white sugar-cane; a sort of fish, *Cynoglossus Lingua*; (*am*), *n*, yellow opipent. — *Vanṣapattra-patita*, *am*, *n*, 'fallen on a bamboo leaf,' a species of metre, four times — — — — —. — *Vanṣa-paramparā*, *f*, family succession, lineage, descent. — *Vanṣa-pātrakārīnī*, *f*, a woman who makes bamboo vessels or baskets. — *Vanṣa-pita*, *as*, *m*, *N*, of a plant (= *kaya-guggulu*). — *Vanṣa-pushpā*, *f*, *N*, of a plant (= *sahu-devi*). — *Vanṣa-pūraka*, *am*, *n*, a kind of sugar-cane (= *ikṣhu-mūla*). — *Vanṣa-pratishṭhāna-kara*, *as*, *m*, one who establishes his family on a firm foundation. — *Vanṣa-brāhmaṇa*, *am*, *n*, *N*, of a chronological list of ancient teachers. — *Vanṣa-bhāra*, *as*, *m*, a load of bamboos. — *Vanṣa-bhrit*, *t*, *m*, the supporter of a family, head of a race. — *Vanṣa-bhojya*, *as*, *ā*, *am*, to be possessed by a family, hereditary; (*am*), *n*, an hereditary estate. — *Vanṣa-maya*, *as*, *i*, *am*, made of bamboo. — *Vanṣa-mūlaka*, *am*, *n*, *N*, of a sacred bathing-place. — *Vanṣa-rāja*, *as*, *m*, a very high or lofty bamboo; *N*, of a king. — *Vanṣa-rocanā* or *vanṣa-locanā*, *f*, an earthy concretion of a milk-white colour formed in the hollow of the bamboo and known by the name of bamboo-mauna. — *Vanṣa-lakṣmī*, *i*, *f*, the fortune of a family. — *Vanṣa-ardhana*, *as*, *i*, *am*, increasing or prospering a family; (*am*), *n*, the act of causing prosperity to a family. — *Vanṣa-vardhin*, *i*, *ini*, *i*, increasing or exalting a family. — *Vanṣa-vitātī*, *i*, *f*, a clump or thicket of bamboos; family, descent. — *Vanṣa-vidārīnī*, *f*, a woman employed in splitting bamboos. — *Vanṣa-vīśuddha*, *as*, *ā*, *am*, (made) of a good bamboo; of a pure or good family. — *Vanṣa-vistara*, *as*, *m*, a complete genealogy. — *Vanṣa-viddhi*, *i*, *f*, prosperity of a family. — *Vanṣa-varṇanā*, *f*, = *vanṣa-rocanā*. — *Vanṣa-salākā*, *f*, a bamboo peg or screw at the lower end of a *Vinā* or lute, (according to some) the bamboo pipe that forms the body of the lute; any small bamboo pin or stake (as the bar of a cage, &c.). — *Vanṣa-samācāra*, *as*, *m*, family usage. — *Vanṣa-śtanita*, *am*, *n*, a species of the Jagatī metre (= *vanṣa-sṭha-vila*). — *Vanṣa-sṭha*, *am*, *n*, (or *ā*, *f*?), a particular metre (= *vanṣa-sṭha-vila*). — *Vanṣa-sṭha-vila*, *am*, *n*, the hollow or cavity found in a bamboo cane; *N*, of a species of the Jagatī metre, four times — — — — —. — *Vanṣa-sṭha-vila*, (the beginning of the Ritu-saṃhāra is in this metre.) — *Vanṣa-sṭhiti*, *i*, *f*, the state or condition of a family. — *Vanṣa-hina*, *as*, *ā*, *am*, destitute of family or descendants, having no kindred. — *Vanṣagṇa* ('*śa-āṅ*'), *as*, *ā*, *am*, what comes from one's family, inherited, obtained by inheritance. — *Vanṣāgra* ('*śa-āṅ*'), *am*, *n*, the point or end of a bamboo cane; the shoot of a bamboo. — *Vanṣāṅkura* ('*śa-an*'), *as*, *m*, a bamboo shoot or sprout. — *Vanṣāṅkūritana* ('*śa-an*'), *am*, *n*, the publishing or proclaiming a family, genealogy. — *Vanṣāṅkūtrama* ('*śa-an*'), *as*, *m*, family succession, genealogy, lineal inheritance. — *Vanṣāṅuga* ('*śa-an*'), *as*, *ā*, *am*, being on or along the central projecting part of a sword; passing from family to family. — *Vanṣāṅukārīnī* ('*śa-an*'), *am*, *n*, the history of a family or dynasty, a genealogical list (one of the five Lakṣhaṇas or distinguishing marks of a *Puṇyāna*). — *Vanṣāṅwanśa-carita* ('*śa-an*'), *am*, *n*,

the history of both old and more recent families (one of the five Lakṣhaṇas of a Purāṇa). — *Vaṃsā-vatī*, f. a proper N. — *Vaṃsāvatī* ('śu-āo'), f. the line of a family, a pedigree, genealogy. — *Vaṃsāhva* ('śu-āu'), as, m. bamboo-mania. — *Vaṃsī-dhara*, as, ā, am, holding a flute or pipe; (as), m. a flute-player, piper; N. of Kṛṣṇa; of a learned man. — *Vaṃsī-dhārīn*, ī, īni, ī, holding or carrying a flute; (ī), m. a flute-player; N. of Kṛṣṇa. — *Vaṃsī-vadana*, as, m., N. of a Scholiast.

Vaṃśaka, as, m. a large kind of sugar-cane; a joint in a bamboo; a small fish, *Cynoglossus Lingua*; N. of a king; (īkā), f. a kind of pipe or flute; aloe wood, *Agallochum*, (in this sense also *am*, n.; cf. *vaṃśika*.)

Vaṃśika, as, ī, am, belonging or relating to a bamboo, pertaining to a family &c., lineal, genealogical; (am), n. aloe wood; [cf. *vaṃśikā* above.]

Vaṃśin, ī, īni, ī, belonging to a family; [cf. *sva-*°.]

Vaṃśī-vādyā, am, n. a flute, pipe, (probably wrong for *vaṃśī-vādyā*.)

Vaṃśī. See under *vaṃśa*, p. 875, col. 2.

Vaṃśya, as, ā, am, of or belonging to a family, of a good family, of the same family.

Vaṃśya, as, ā, am, belonging or attached to the main beam; connected with the back-bone or spine; of or belonging to a family; of a good family, of the same family; peculiar to a family; genealogical, lineal; (as), m. a cross-beam, joist; a bone in the arm; a bone in the leg; a member of a family; a son, lineal descendant, posterity; an ancestor, forefather; a kinsman from seven generations above and seven below; a pupil; (ās), m. pl. ancestors.

वंसग *vaṃsaga*, as, m., Ved. a bull.

वंह *vaṃh*. See *rt. baṃh*, p. 671, col. 2.

Vaṃhishtha, as, ā, am (see *baṃhishtha*), most, very much or great.

Vaṃhiyas, ān, asi, as (see *baṃhiyas*), more, greater; very much or large.

वक् *vak* (a form of *rt. vank*, q. v.), to go crookedly, &c., (in *Rig-veda* VII. 21, 3. *vāvakra* = *nirgacchānti*, they issued forth.)

Vaka, as, m. a heron, crane, *Ardea Nivea*; a hypocrite, cheat, rogue, deceiver (the crane being regarded as an animal of great cunning and deceit as well as sagacity); a particular tree, *Sesbana Grandiflora*; an apparatus for calcining or subliming metals or minerals (consisting of two crucibles, one inverted over the other and placed over a fire); N. of a Rishi (having the patronymic *Dālbihi* or *Dālbiya*); of a Rākṣasa or demon (killed by Bhīma or Bhīma-sena, see *vaka-vadha*); of an Asura (said to have assumed the form of a crane and to have been conquered by Kṛṣṇa); of Kuvēra; of a king; (ās), m. pl., N. of a people; (ī), f. = *pūtānā*. — *Vakā-kaccha*, N. of a district. — *Vaka-kalpa*, as, m., N. of a particular Kalpa or period of the world. — *Vakā-čara*, as, m. = *vaka-vratin*. — *Vaka-čīcīkā*, f. a sort of fish. — *Vaka-jit*, t, m. 'conqueror of Vaka,' N. of Bhīma-sena. — *Vaka-tva*, am, n. the state or condition of a crane. — *Vaka-dvīpa*, as, m., N. of a Dvīpa. — *Vaka-dhūpa*, as, m. a compound perfume, (also read *vṛika-dhūpa*). — *Vaka-nakha*, as, m., N. of a son of Viśvā-mitra, (also read *vaka-naka*). — *Vaka-nisūdana*, as, m. 'destroyer of Vaka,' N. of Bhīma-sena. — *Vaka-panīca*, am, n. a space of time consisting of the last five Tithis of the bright half of the month Kārtika. — *Vaka-pushpa*, as, m. a kind of tree, *Æschynomene Grandiflora*; (am), n. the flower of this tree. — *Vaka-yantra*, am, n. 'crane-like instrument,' epithet of a particular form of retort. — *Vaka-rāja*, as, m. the king of the cranes (named Rāja-dharmān, he was son of Kaśyapa, see *Mahā-bh. Sānti-p.* 6336). — *Vaka-vaiṭha*, as, m. 'the killing of Vaka,' N. of a section of the *Ādi-parvā* of the *Mahā-bh.* 6103-6315 (describing how Bhīma, while resident in the city of Ekā-čakrā, delivered his family and the whole neighbourhood

from the tyranny of the demon named Vaka or Baka, who forced the citizens to send him every day a dish of food by a man whom he always devoured as his daintiest morsel at the end of the repast).

— *Vaka-vṛkṣha*, as, m. a kind of tree. — *Vaka-vṛtti*, īs, īs, ī, one who acts or behaves like a crane, hypocritical; (īs), m. a false or hypocritical devotee, hypocrite (compared to the crane which stations itself cunningly by a pool apparently absorbed in meditation till it sees a fish on which to dart). — *Vaka-vairin*, ī, m. 'Vaka's enemy,' N. of Bhīma-sena. — *Vaka-vrata*, am, n. 'crane-like observance,' the conduct of a crane, hypocrisy. — *Vakavrata-čara*, as, m. one who acts like a crane, a hypocrite. — *Vaka-vratika*, as, or *vaka-vratin*, ī, m. 'one whose acts or observances are like those of a crane,' a false devotee, religious hypocrite, one who assumes the appearance of devotion or meditation for interested purposes, (see *vaka-vṛtti*). — *Vaka-saktha*, as, m. a proper N.; (ās), m. pl. Vaka-saktha's descendants. — *Vaka-saha-vāsin*, ī, m. 'dwelling in the same abode as the crane,' a lotus. — *Vakāri* ('ka-ari'), īs, m. 'enemy of Vaka,' N. of Kṛṣṇa. — *Vakeśa* ('ka-īśa'), as, m., N. of a temple founded by Vaka.

Vakāśi, f. a sort of fish (= *vaka-čīcīkā*). — *Vakāya*, Nom. P. *vakāyati*, &c., to represent or act like the Asura Vaka.

Vakāyāt, am, anti, at, acting like the Asura Vaka.

Vakula, as, m. (said to be fr. *rt. vak* or *vank*), a kind of tree, *Mimusops Elengi*; a kind of drug; (ā), f., N. of a plant, = *katukā*; (ī), f. a sort of drug (commonly called *Kākol*); (am), n. the fragrant flower of *Mimusops Elengi*. — *Vakulavalkā* ('la-āo'), f., N. of a woman.

Vakulita, as, ā, am, furnished with *Mimusops Elengi*.

Vakula, as, m. the *Vakula* tree.

Vakerukā, f. a small crane; the branch of a tree bent by the wind.

Vakoja, as, m. a crane.

Vakra, as, ā, am, crooked, winding, tortuous, curved, bent, bowed, meandering, curled, curly (as hair &c.); having an apparently backward motion, retrograde (said of planets); prosodially long (the form of the long mark being supposed to be curved), crooked in disposition, cunning, fraudulent, dishonest, prevaricating, indirect, evasive, ambiguous; cruel, malignant; (as), m. the planet Mars; the planet Saturn; Rudra or Siva; the Asura Tripura; N. of a king of the Kārṣṇas; of a Rākṣasa; = *parpaṭa*; (ās), m. pl., N. of a people, (also read *čakra*); (ā), f., N. of a particular musical instrument; scil. *gati*, N. of a particular variation in the course of Mercury; (am), n. the winding course of a river, the arm or bend of a stream; the apparent retrograde motion of a planet; (in surgery) a form of fracture (when a bone is bent in a particular way or only partially broken); [cf. according to some, *Lat. varus*: *Hib. fiar*, 'crooked, wicked'; *fīaras*, 'crookedness'; *fīaraim*, 'I incline, bend.']. — *Vakra-karṇa*, as, m. 'having crooked thorns,' the jujube tree. — *Vakra-karṇaka*, as, m. *Acacia Catechu*. — *Vakra-khadga* or *vakra-khadgaka*, as, m. a bent sword, a cimeter, sabre. — *Vakra-gati*, īs, f. crooked or winding course, tortuous motion, apparent retrograde motion or retrogression (said of the course of Mars &c.); (īs, īs, ī), moving crookedly or tortuously, meandering. — *Vakra-gāmin*, ī, īni, ī, going crookedly, moving tortuously or in zigzag, fraudulent, dishonest. — *Vakra-grīva*, as, m. 'crooked-necked,' a camel. — *Vakra-kañčū*, us, m. 'crooked-beaked,' a parrot. — *Vakra-tā*, f. or *vakra-tva*, am, n. crookedness, curvature, curvedness, tortuousness; retrograde motion (in astronomy); the going crooked or wrong, failure, mishap; perverseness, falseness, dishonesty, ambiguity, prevarication. — *Vakra-tunda*, as, ā, am, crooked-beaked, having a crooked face; (as), m. a parrot; N. of Gaṇeśa (so called as represented with the trunk of an elephant). — *Vakra-danṣhṭra*, as, m. 'crooked-tusked,' a boar, (wrongly read *vakra-d*.) — *Vakra-dṛiṣṭi*, īs, f. oblique vision, an

oblique look, squint; malignant regard, hostile view; (īs, īs, ī), looking askint, squint-eyed, squinting; looking malignantly or with an evil eye at any one; jealous, envious. — *Vakra-nakra*, as, m. 'crooked-beaked,' a parrot; a low or depraved man. — *Vakra-nāla*, am, n. a sort of wind-instrument. — *Vakra-nāsa*, as, ā, am, crooked-nosed, having a crooked beak; (as), m. a proper N. — *Vakra-nāśika*, as, m. 'crooked-nosed,' an owl. — *Vakra-pāda*, as, ā, am, crooked-legged. — *Vakra-puṭṭha* or *vakra-puṭṭhika*, as, m. 'crooked-tailed,' a dog. — *Vakra-pura*, am, n., N. of a town. — *Vakra-pushpa*, as, m., N. of a plant, *Sesbana Grandiflora*; *Butea Frondosa*. — *Vakra-bāluḍhi*, īs, m. 'crooked-tailed,' a dog. — *Vakra-bhāṣita*, am, n. indirect speech, equivocation, prevarication, evasion. — *Vakra-bhāva*, as, m. the state of being bent, curvature, crookedness; cunning, craft, deceit. — *Vakra-rekhā*, f. a curved line. — *Vakra-lāngūla*, am, n. a crooked tail; (as), m. 'crooked-tailed,' a dog. — *Vakra-vaktra*, as, m. 'crooked-faced, having a crooked snout,' a hog, boar. — *Vakra-sālyā*, f. a kind of small shrub or bush. — *Vakra-sṛṅga*, as, ī, am, having crooked or bent horns. — *Vakra-samsthā*, as, ā, am, placed transversely. — *Vakrāgra* ('ra-ag'), am, n., N. of a plant (commonly called *Bétu*). — *Vakrāṅga* ('ra-an'), am, n. a crooked limb; (as), m. a goose; the ruddy goose ('having a curved body'); a snake. — *Vakrāṅghri* ('ra-ar'), īs, m. a crooked leg. — *Vakri-karaṇa*, am, n. the act of making crooked, bending, distorting. — *Vakri-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to make curved or crooked. — *Vakri-kṛita*, as, ā, am, made crooked or curved, bent. — *Vakri-bhāra*, as, m. curvature, curve; fraudulent or dishonest disposition. — *Vakri-bhū*, cl. 1. P. *-bhavati*, &c., to become crooked or bent; to retrograde (said of planets). — *Vakri-bhūta*, as, ā, am, become crooked, curved, bent, dishonest. — *Vakretara* ('ra-it'), as, ā, at, reverse of crooked, straight, not curved or curled. — *Vakrokti* ('ra-uk'), īs, f. indirect or perverse speech, equivocation, prevarication, evasive speech or reply, evasion; hint, insinuation; pun; sarcasm. — *Vakrokti-jīva*, am, n., N. of a work. — *Vakroṣṭhi*, īs, or *vakroṣṭhikā*, f. (fr. *vakra* + *oṣṭha*), a slight smile, one in which the lips are drawn on one side without the teeth being shewn.

Vakratu, us, m., N. of a deity.

Vakrātapa, ās, m. pl., N. of a people, (also read *čakrāti*.)

Vakri, īs, īs, ī, equivocating, speaking falsely, uttering untruths, prevaricating, lying.

Vakrita, as, ā, am, curved, crooked, bent; entering on an apparently retrograde course (said of a planet).

Vakrin, ī, īni, ī, crooked; retrograding, moving backwards (said of Mars and other planets); dishonest, fraudulent; (ī), m. a Jaina or Bauddha.

Vakrīma, as, ā, am, bent, curved.

Vakriman, ā, m. crookedness, curvature; craftiness, cunning, duplicity, ambiguity.

Vakra, as, ā, am, Ved. winding about, moving crookedly, rolling, hastening.

वकल *vakala*, as, m., Ved. inner rind, bast.

वकसुहाण *vakasuhāṇa*, N. of a place.

वकुल *vakula*. See col. 2.

वकुश *vakusa*, as, m., N. of a particular animal dwelling in the foliage of trees.

वक्क *vakk* [cf. *rts. vashk, vask, vank*], cl. 1. A. *vakkate*, *vakkittum*, to go.

वक्कलिन *vakkalin*, ī, m. (formed fr. *val-kalin*), N. of a Rishi.

वक्कस *vakkasa* = *vakvasa*.

वकुल *vakkula*, as, m. a proper N.

वक्तव्य *vaktavya*, *vaktra*. See p. 877, col. 3.

वक्र *vakra*, &c. See col. 2.

वक्रम *va-krama*, as, m. (for *ava-krama*), flight, retreat.

वक्रय *va-kraya*, as, m. (for *ava-kraya*, q. v.), price.

वक्रोलक *vakrolaka*, as, m., N. of a village; (am), n., N. of a town.

वक्त्र *vakvan*. See p. 878, col. 1.

वक्त्रस *vakvasa*, as, m. a particular intoxicating drink.

वक्ष *vaksh* (closely connected with rt. 2. *uksh*, q. v.), cl. I. P. (Ved. also A.) *vakshati*, *vakasha*, (in the Veda only the following Perfect forms are found, *vakasha*, *vakashitha*, *vakashus*, *vakashe*, *vakashishre*), *vakshithum*, Ved. to grow, increase, become tall; to accumulate; to be great or strong, to be powerful, (according to Sây. on Rîg-veda I. 64, 3. *vakashishu* = *prâpayitum icchânti*, they wish to bring; II. 22, 3. *vakashitha* = *vodhum icchânti*, thou desirest to support, as if fr. rt. I. *vah*); to be angry: Caus. *vakshayati*, &c., Ved. to make grow, cause to increase, cause to be strong; [cf. Zend *ukhs*, 'to grow': Gr. *aûf-w*, *aûf-av-a*, *aûf-η*, *aûf-η-σι-s*, *aûf-η-ja*: Lat. *vas-tus*: Goth. *vals-ja*, *vals-tus*: Angl. Sax. *weazan*: Lith. *augu*, *auks-tas*: Hib. *fawim*, 'I grow'; *fasamhuil*, 'growing.']

Vakshana, as, i, am, Ved. (perhaps) strengthening, refreshing; (am), n. the breast; (perhaps) refreshment, strengthening, (according to Sây. on Rîg-veda VI. 23, 6. *vakshanâni* = *vâhakâni stotranâ*, as if fr. rt. I. *vah*); fire (according to Sây. on Rîg-veda V. 19, 5); (âs), f. pl. the stomach, abdomen, interior, (perhaps connected with rt. I. *vah*); the sides, flank; the bed of a river; (according to Naigh. I. 13) = *nadi*, a river. — *Vakshane-sthâ*, âs, âs, am, Ved. being in fire, (Sây. = *vahnau sthita*.)

Vakshani, is, is, i, Ved. (perhaps) strengthening, making strong.

Vakshatha, as, m., Ved. the act of strengthening, invigorating; growing, increasing; growth.

Vakshas, as, n. (according to some originally *pakshas*), strength (Ved.); the breast, bosom, chest, (in this sense perhaps fr. rt. I. *vah*); (âs), m. an ox, bullock; [cf. perhaps Lat. *pectus*; Hib. *uchd*, 'the breast.'] — *Vakshah-sammardini*, f. a wife (as pressing or reclining on her husband's breast). — *Vakshah-sthala* or *vakshas-sthala*, am, n. the place of the breast, the breast, bosom, heart. — *Vakshas-tafâ-ghâta* ("ja-âgh"), as, m. a blow on the chest; [cf. *tafa*.] — *Vaksho-grîva*, as, m., N. of a son of Viśvâ-mitra. — *Vaksho-ja*, as, m. or au, m. du. 'chest-born,' the female breast; [cf. *uro-ja*.] — *Vaksho-mandalin*, i, m., scil. *hasta*, a position of the hands in dancing. — *Vaksho-ruh*, f, or *vaksho-ruha*, as, m. 'chest-growing,' the female breast.

Vakshi, f., Ved. (according to Sây.) flame; [cf. *vakshana* above.]

वक्षु *vakshu*, the Oxus.

वक्ष्यमाण *vakshyamâna*. See p. 878, col. 1.

वक्ष *vakh* or *vankh*, cl. I. P. *vakhati*, *vankhati*, *vakhitum* or *vankhitum*, to go, move, move about; [cf. Lat. *vacillo*; Old Germ. *wankôn*, *wanchôn*.]

वगला *vagalâ* or *vagalâ-mukhi*, f. a goddess worshipped in the Tāntrikas.

वगाह *va-gâha*, as, m. (for *ava-gâha*), bathing, ablution.

Va-gâhya, ind. having bathed, bathing, dipping into; having entered.

वगु *vagnu*, *vagvanu*. See p. 878, col. 1.

वपा *vaghâ*, f., Ved. a kind of noxious animal.

वङ्क *vank* (probably connected with rt. *vanâ*; cf. rt. *vak*, with which rt. *vank* is identical; cf. also rt. *vang*), cl. I. A. *vankate*, *vankitum*, to go or proceed crookedly, be crooked; to go; [cf. Gr. *ἀγκή*, *ἀγκος*, *ἀγκών*, *ἀγκύλος*, *ἀγκυρα*, (probably) *δγκος*: Lat. *angulus*; *vacillare*, *vacare*, *vacuus*: Old Germ. *winkil*, *waga*, *wagon*, *waga*, *wank*, *wankon*: Angl. Sax. *vincel*, *wæg*, *woh*, *wog*, *wo*, *wancol*: Lith. *wingis*.]

Vanka, as, m. the bend or elbow of a river, the winding course of a stream; crookedness; (â), f. the pommel of a saddle. — *Vanka-sena*, as, m. a kind of tree (= *vaka*).

Vankatâka, as, m., N. of a mountain.

Vankara, as, m. = *vanka*, the bending of a river.

Vankâlakâcûrya ("ka-âc"), as, m., N. of an astronomer.

Vankâlâ, f., N. of a place.

Vankinî, f. a kind of plant (= *kola-nâstikâ*).

Vankila, as, m. a thorn.

Vanku, us, us, u, Ved. going crookedly, (Sây. on Rîg-veda I. 51, 11 = *vakra-gamana-sîla*; but Rîg-veda V. 45, 6 = *vana-gâmin*, going to the wood); going hurriedly, hastening (according to some).

Vankya, as, â, am, crooked, curved, flexible, pliant.

Vankri, is, m. a rib, the rib of any animal (as of a horse, ox, &c.); the ribs of a building; the timber of a roof; a particular musical instrument.

वङ्कण *vankshana*, am, n. (probably connected with *vakshana* under rt. *vaksh*), the groin, the pubic and iliac regions; the joint of the thigh.

वङ्कु *vankshu*, us, f. a small arm or branch of the Ganges [cf. *vanka*, *vanku*]; the Oxus; [cf. *vakshu*.]

वङ्ख *vankh* = rt. *vakh*, q. v.

वङ्कर *vankhara*, as, â, am, = *cûru*: (us), m. a proper N.

वङ्ग *vang* [cf. rt. *vank*], cl. I. P. *vangati*, *vangitum*, to go; to go lamely, limp.

वङ्ग *vanga*, as, m. Bengal proper or the eastern parts of the modern province; N. of the son of Bali; of a king of the lunar race (regarded as the common ancestor of the people of Bengal); cotton; the egg-plant, *Solanum Melongena*; (âs), m. pl. the inhabitants of the above country; (am), n. tin; lead; [cf. Hib. *bân*, 'copper.']. — *Vanga-ja*, am, n. brass, red-lead. — *Vanga-jivana*, am, n. silver. — *Vanga-desa*, as, m. the country of Bengal. — *Vanga-sena*, as, m. = *vanka-sena*; a proper N. — *Vanga-senaka*, as, m. the Sesbana *Grandiflora*. — *Vangâri* ("ga-âri"), te, m. yellow ornament.

Vangana, as, m. the egg-plant, *Solanum Melongena*; [cf. *vanga*.]

Vangiya, see Gâpâ Gahâdi to Pân. IV. 2, 138.

वङ्गला *vangulâ*, f., N. of a particular Râgini or modification of a musical mode, (see *râgin*.)

Vangâlâ, as, m., N. of the son of the Râga or musical mode called Bhairava; (i), f., N. of the wife of the Râga Bhairava, (see *râga*.)

Vangâlikâ, f. = *vangâlî*.

Vangulâ, f. = *vangulâ* above.

वङ्गिरि *vangiri*, is, m., N. of a king.

वङ्गद *vangrida*, as, m., Ved., N. of a demon.

वङ्ग *vangh*, cl. I. A. *vanghate*, *vanghitum*, to go; to begin moving; to begin; to move swiftly; to blame or censure.

वङ्ग *vangha*, as, m. a kind of tree.

वच *vac*, cl. 2. P. (in the non-conjugational tenses also A.), *vakti* (1st sing.

vacmî, &c., see Gram. 650; Ved. also cl. 3. P. *vivakti*, 1st sing. *vivakmî*, as if fr. a form *vak*; said to be also cl. I. P. *vacâti*, *uvâca* (Ved. [pra]-*vavâca*, Rîg-veda I. 67, 4), *ucê* (2nd sing. *ûcîshe*, Ved. [pra]-*uvakashe*), *vakshyati*, -te, *avocâti*, *avocata* [other anomalous forms fr. the base *voç* are *voçasi*, *voçanti*, *voçâma*, *voçes*, *voçema*, &c., *voçâ*, *voçatu*, *voçe*, *voçânta*, *voçeya*, *voçema*], *vaktum* (Ved. *vaktave*, *vaktos*), to say, speak, (*punar vac*, to speak again, answer, reply); to tell, declare, utter, (sometimes with a double acc., e. g. *tam idam vâkyam uvâca*, he spoke this speech to him); to mention, describe; to call, name; to recite, repeat; to announce, proclaim, publish; to speak ill of, revile (with acc.); Pass. *ucyate*, Aor. *avâci*, to be said or spoken; to be spoken about; to be told; to be admonished; to be called or named, &c.; to be regarded as, pass for: Caus. *vacayati*, -yitum, Aor. *avivâcat*, to cause to say or speak, order to speak; to cause to be recited, cause (anything written) to be uttered or pronounced, to read; to say, tell, declare; to promise: Desid. *vivakshati*, &c., to desire to say or speak, &c.: Pass. of Desid. *vivakshyate*; [cf. Gr. *ἐπ* (for *ἔπ* for *ἔπ*) in *ἐπ-ο-ν*, *ἐπ-ος*, *ὅπ*, *ὅσσα*, *ἐν-ο-ν-ῆ*, *θεό-προνος*, *πέπροναι*: Lat. *voç-are*, *vox*, *voç-is*, *in-vi-tare*, *con-viciu-m*: Old Germ. *wah-an*, *ga-wah-anian*, *gi-wah-t*: Mod. Germ. *er-wâhnen*: Old Pruss. *en-wack-e-mai*, 'we invoke'; *en-wacke*: Hib. *faighim*, 'I speak, talk'; *faigh*, 'a prophet'; *faighle*, *faighleadh*, 'words, talk.']

Vaktavya, as, â, am, to be spoken or uttered, fit or proper to be said; to be named or called; to be spoken to or addressed; to be spoken about or against, having a bad name or reputation, blamable, reprehensible, vile, low, base, bad; liable to be called upon for an account, answerable, accountable, responsible; subject, dependent; (am), n. a rule, precept, sentence, dictum, aphorism, speech; speaking; reproach, censure. — *Vaktavya-tâ*, f. or *vaktavya-tva*, am, n. the state of being fit or proper to be said or spoken about, the state of being spoken against, the having a bad name or reputation, reproachableness, blamableness, reprehension, blame; responsibility; subjection, dependence.

Vakti, is, f., Ved. speech; [cf. *ukti*.]

Vaktu, us, m. (according to Sây. = *parusha-vâkyânâm vaktî*), a speaker of harsh language, reviler; (but according to modern scholars *vaktave* in Rîg-veda VII. 31, 5. is a Vedic infin.)

Vaktu-kâma, as, â, am (*vaktu* for *vaktum*), intending to speak, desirous of speaking, about to speak.

Vaktu-manas, âs, âs, as (*vaktu* for *vaktum*), having a mind to speak, being about to speak.

Vaktî, tã, tri, tri, one who speaks, a speaker; speaking, saying, loquacious, talkative; speaking well or sensibly, eloquent, learned, wise; speaking truly, honest, sincere; (tã), m. a speaker, orator, expounder, teacher; [cf. Lat. *auctor*.] — *Vaktî-tâ*, f. or *vaktî-tva*, am, n. ability to speak, talkativeness, eloquence, elocution. — *Vaktî-tva-âkti*, is, f. ability to speak, eloquence.

Vaktîka, as, â, am, at the end of an adj. comp. = *vaktî*.

Vaktra, am, n. the organ of speech, the mouth; the face; a muzzle, snout, proboscis, beak, &c.; the point (of an arrow), the spout of a jug or vessel; beginning, commencement; (in algebra) the initial quantity or first term of a progression; a sort of metre containing four times eight syllables (said to be like the *śloka*); a sort of garment; the root of *Tabernaemontana Coronaria*; [cf. perhaps Lat. *lacrare* for *vactrare*.] — *Vaktra-khura*, as, m. 'mouth-hoof,' a tooth. — *Vaktra-ja*, as, m. 'sprung from the mouth (of Brahman),' a Brahman. — *Vaktra-tâla*, am, n. a musical instrument played with the mouth; (said to mean also 'making a noise by striking the mouth with the hand at the moment of uttering sound.'). — *Vaktra-tunda*, as, m. 'having a proboscis instead of a face,' N. of Ganeśa. — *Vaktra-dala*, am, n. a part of the mouth, the palate.

—*Vaktra-dvāra*, *am*, n. the opening of the mouth.
 —*Vaktra-paṭa*, a veil. —*Vaktra-paṭṭa*, *as*, m. a bag containing corn tied round a horse's head.
 —*Vaktra-parispanda*, *as*, m. 'motion of the mouth', speech, discourse. —*Vaktra-bhedin*, *i*, *inī*, *ś*, mouth-piercing, mouth-cutting, pungent, bitter, sharp. —*Vaktra-yodhin*, *i*, *inī*, *ś*, fighting with the mouth; (*i*), m., N. of an Asura. —*Vaktra-ran-dhra*, *am*, n. the aperture of the mouth. —*Vaktra-ruka*, 'growing on the face', hair growing on the face, hair on the proboscis (of elephants &c.).
 —*Vaktra-roga*, *as*, m. mouth-disease, a disease of the mouth. —*Vaktra-rogin*, *i*, *inī*, *ś*, suffering from a disease of the mouth. —*Vaktra-vāsa*, *as*, m. 'mouth-scenting', an orange. —*Vaktra-sodhana*, *as*, *i*, *am*, cleansing or purifying the mouth; (*am*), n. the act of cleansing the mouth; the fruit of Avernhoia Carambola; a lime, citron. —*Vaktra-sodhin*, *i*, *inī*, *ś*, purifying the mouth; (*i*), m. the citron tree; (*i*), n. a citron or lime. —*Vaktrāsava* ('*ra-ās*'), *as*, m. 'mouth-liquor', saliva.
Vaktraka at the end of an adj. comp. = *vaktra*.

Vaktra, *as*, *ā*, *am*, Ved. = *vaktariya*, to be uttered or spoken; (according to Sāy. *vaktvānām* = *vaktvānyānam* *veda-vākyānam*.)

Vakman, *a*, n., Ved. (Sāy. = *mārga*), path, road; (= *vacana*, *stotra*), speech, hymn of praise. —*Vakma-rāja-satya*, *as*, m., Ved. faithful to those who are the rulers or ordainers of hymns (of praise).

Vakmya, *as*, *ā*, *am*, Ved. to be praised, worthy of celebration, praiseworthy.

Vakvan, *ā*, -*varī*, *a*, Ved. (according to modern scholars) = *vakva*, p. 876, col. 3; (*ā*), m. a speaker, singer, chanter, great talker, chatterer.

Vakshyamāpa, *as*, *ā*, *am*, about to be said or described, intended to be spoken about afterwards, to be mentioned hereafter or subsequently. —*Vakshyamāpa-tva*, *am*, n. the being about to be mentioned, the being about to be spoken of hereafter.

Vagru, *us*, *u*, talkative; (*us*), m. a speaker; a sound; the cry (of an animal), croak (of a frog, Rīg-veda VII. 103, a).

Vagvana, *as*, *ā*, *am*, Ved. (perhaps) talkative, chattering; praising.

Vagvanu, *us*, m., Ved. a sound, noise, (Sāy. = *śabda*.)

Vāda, *as*, *ā*, *am*, speaking, talking, saying, &c. [cf. *ku-v*°]; (*as*), m. a parrot; = *śūrya*, the sun; = *kāraṇa*; (*ā*), f. a kind of talking bird, *Turdus Salica* (= *sārikā*); a kind of aromatic root, (according to some,orris root); (*am*), n. the act of speaking, talk; [cf. *dur-v*°]. —*Vācācārya* ('*śa-āc*'), *as*, m., N. of a preceptor. —*Vācārca* ('*śa-ar*'), *as*, m. a sun-worshipper, Parsee.

Vācāknū, *us*, *u*, talkative, loquacious, eloquent; (*us*), m. a Brāhman; a proper N.

Vācāṇḍā, f. a kind of talking bird, *Turdus Salica* or the Maina.

Vācāṇḍī, f. = *vācāṇḍā*; = *vartti*; a kind of weapon.

Vācana, *as*, *ā*, *am*, speaking, a speaker, eloquent (Ved.); to be praised, laudable (Ved.); being pronounced (Ved.); mentioning, indicating, pointing out, signifying (at the end of a comp.); (*am*), n. the act of speaking or pronouncing, speaking, uttering, declaring, ordering, enjoining, declaration, affirmation, promise; pronunciation; the pronunciation of a letter (in grammar); the act of reciting or repeating, recitation; mentioning, naming, being called; a speech, word, expression, utterance, sentence, message; a text, dictum, aphorism, rule, precept, passage of a sacred book or code of laws; counsel, advice, instruction; proclamation, edict, order, injunction, command, (*vācānāt*, and less frequently *vācanema*, 'in the name of,' e.g. *mama vācānāt*, 'in my name,' 'by my order'); sound, voice; the meaning of a word (in grammar); number (in grammar; cf. *eka-v*°, *dvī-v*°, *bahu-v*°); dry ginger. —*Vācana-kara*, *as*, *i*, *am*, making a speech, speaking; acting according to injunction, doing what one is told, obeying orders, obedient; (*as*), m. the

author or enunciator of a precept. —*Vācana-kārin*, *i*, *inī*, *ś*, doing what is commanded, obeying orders, obedient. —*Vācana-krama*, *as*, m. order of words, discourse. —*Vācana-gochara*, *as*, *ā*, *am*, forming a subject of conversation. —*Vācana-gaurava*, *am*, n. respect for an order, deference to a command. —*Vācana-grāhin*, *i*, *inī*, *ś*, accepting or obeying orders, attentive to a command, obedient, compliant, conformable, submissive, humble. —*Vācana-paṭu*, *us*, *u*, skilful in speech, eloquent. —*Vācana-mātra*, *am*, n. mere words, assertion unsupported by facts. —*Vācana-viruddha*, *as*, *ā*, *am*, opposed to a declaration or precept, contrary to a text. —*Vācana-virodha*, *as*, m. inconsistency of precepts or texts, incongruity, contradiction. —*Vācana-vyaktī*, *is*, f. distinctness or perspicuity of a text. —*Vācana-sata*, *am*, n. a hundred speeches, repeated speech or declaration. —*Vācana-sahāya*, *as*, m. a companion for (the sake of) conversation, any sociable companion with whom one may talk. —*Vācānūga* ('*na-an*'), *as*, *ā*, *am*, following advice or orders, obedient, submissive. —*Vācānā-vat*, *ān*, *atī*, *at*, Ved. possessed of speech, eloquent, gifted with the power of praising or singing; making a sound, lowing (as kine; Sāy. = *hambhā-ravādi-śabda-vat*). —*Vācānī-kṛī*, cl. 8, P. -*karoti*, -*kartum*, to make a reproach. —*Vācānī-kṛita*, *as*, *ā*, *am*, made a reproach, exposed to censure or abuse. —*Vācāne-sthita*, *as*, *ā*, *am*, abiding in a command, obeying orders, compliant, conformable, obedient. —*Vācānopakrama* ('*na-up*'), *as*, m. commencement of a speech, exordium.

Vācāniya, *as*, *ā*, *am*, to be spoken or uttered, fit or proper to be said, mentionable; to be called or named; to be spoken about or against, to be reprov'd, censurable, liable to reproach; (*am*), n. reproach, censure, blame. —*Vācāniya-tā*, f. or *vācāniya-tva*, *am*, n. liability to be spoken about or against; rumour, report, evil report, blamableness, detraction, scandal; blame, reprehension.

Vācara, *as*, m. a cock; a low person.

Vācalu, *us*, m. = *śatru*, a malevolent person, enemy; offence, fault (?).

Vācas, *as*, n. speech, voice; a speech, word; a hymn; singing, song (of birds); advice, counsel; proclamation, edict, command, order; a sentence; declaration of fate, oracle; number (in grammar, cf. *dvī-v*°). —*Vācāb-krama*, *as*, m. course of speech, mode of address, discourse. —*Vācāśām-pati*, *is*, m. 'lord of speeches,' N. of Bṛihas-pati; the planet Jupiter. —*Vācas-kara*, *as*, *i*, *am*, accomplishing the words or commands of another; doing what is enjoined or commanded, obedient, compliant. —*Vācograha*, *as*, *ā*, *am*, receiving words or commands, comprehending or apprehending words; (*as*), m. the ear. —*Vācoguy*, *k*, *k*, *k*, Ved. harnessed at (his) word; harnessed with hymns. —*Vācō-vid*, *i*, *ī*, *t*, Ved. skilful in speech, eloquent; knowing hymns.

1. *vācāsa*, *as*, *ā*, *am* (for 2. see p. 880), talkative, eloquent, wise; (at end of comp.) = *vācās* above.

1. *vācāsyā* (fr. *vācās*), Nom. A. *vācāsyate*, &c., Ved. to babble, rattle (said of the sound of the running Soma); to be praised or glorified, (Sāy. = *stūyate*.)

2. *vācāsyā*, *as*, *ā*, *am*, Ved. (perhaps) worthy of mention, praiseworthy, celebrated; (or perhaps for 1. *vācāsyu*, q. v.)

Vācāsyā, f. (fr. 1. *vācāsyā*), Ved. desire of speaking, readiness of speech, eloquence; desire of praise.

1. *vācāsyu*, *us*, *u*, *u* (for 2. see p. 880, col. 1), Ved. eloquent; desirous of praise, (Sāy. = *stūti-kāma*.)

Vācī, Ved. name, appellation.

1. *vācāyāmāna*, *as*, *ā*, *am*, Ved. being spoken or uttered, (Sāy. = *vācāyāmāna*.)

वच्यमान 1. and 2. *vācāyāmāna*. See above and p. 880, col. 1.

वज्रलाला *vaśāhalā*, a various reading for *valsālā*.

वज्रिका *vaśāhikā* in *dirgha-v*°, q. v.

वज्र *vaj*, cl. 1. P. *vajati*, *vavāja* (2nd sing. *vavajītha*, 3rd du. *vavajatus*), *vajitum*, to go, roam about [cf. rt. *vraj*]; to increase; to be hard or strong, (these senses are assumed to explain *vajra*, *vāja*, &c., q. v., but a lost rt. *vaj* = *vaj* may be conjectured; cf. *ugra*, *ujas*, &c.); cl. 10. P. *vājyati*, &c., to make possessed of food or strength, to desire or ask for food or strength, (in these senses more properly a Nom. fr. *vāja*, see *vājaya*); to prepare the way; to trim or feather an arrow, to prepare, make; to go; [cf. Zend *vaz*, *vaz-yant*, *vaz-d-vare*; Gr. *βύρ-ης*, *βύρ-πος*, *βύρ-ια*, *βύρ-ια-ω*, *βύρ-ιά-ω*; Lat. *veg-e-o*, *vig-e-o*, *veg-e-lu-s*, *vig-or*, *vig-il*, *aug-e-o*, *aug-men-tu-m*, (perhaps) *vagari*; Goth. *aula*, *volks*; Old Germ. *auhon*; Angl. Sax. *eacan*, (probably also) *wacor*, *wacian*; Lith. *ug-i-s*, *ug-a*, *aug-u*, *aug-mu*.]

Vajra, *as*, *ā*, *am*, adamant, hard, impenetrable; severe; shaped like a kind of cross with two transverse lines bisecting each other diagonally, cross, forked, zigzag; (*as*, *am*), m. n. (in the earlier language *as*, m.), the thunderbolt and weapon of Indra (said to have been formed out of the bones of a celebrated Rishi called Dadhīca or Dadhīci, see *dadhīca*, *dadhīcy-asthi*; it is sometimes described as circular like the Cakra or discus of Viṣṇu or shaped like a quoit but with a broader circumference and smaller central hole, and when made to revolve and launched at an enemy, the fire of lightning is supposed to issue in destructive flames from its periphery, elicited by the intensity of its centrifugal energy; the thunderbolt is also regarded as having the form of two transverse bolts or lines crossing each other thus X); any destructive weapon like a discus or thunderbolt (as used by various gods, evil beings, or persons of superhuman power, e.g. by Viṣṇu, Kṛiṣṇa, the Rākshasas, and Viśvā-mitra); a thunderbolt in general or the lightning supposed to issue from the centrifugal energy of the circular thunderbolt of Indra; a diamond, (this gem being considered to possess the hardness of the thunderbolt or to be of the same substance); sour gruel; (*as*), m. a form of military array; a particular kind of column or pillar; a particular figure or diagram the form of which is supposed to resemble that of the thunderbolt; any symbol with two lines crossing each other in a diagonal direction; a particular form of the moon; N. of various plants, *Euphorbia Antiquorum*; *Asteracantha Longifolia*; white-flowering Kusā grass; N. of the fifteenth of the twenty-seven Yogas or astronomical periods of time, (see *yoga*); of a particular Soma ceremony; of a particular penance; a kind of very tenacious mortar or hard cement; N. of a son of Aniruddha or of a grandson of Kṛiṣṇa; of a son of Viśvā-mitra; of a son of Manu Sāvama; of one of the seven Jaina Daśa-pūrvins; of a Rishi; of a minister of Narendrāditya; of a son of Bhūti; of a king; (*ā*), f. *Cocculus Cordifolius*; *Euphorbia Antiquorum*; N. of Durgā; of a daughter of Vaiśvānara; (*i*), f. a kind of *Euphorbia*; (*am*), n. a kind of hard iron, steel; a kind of talc; = *vāg-vajra*, thunder-like denunciation, very harsh or severe language; a particular mode of sitting; Emblematic Myrobalan; the blossom of the sesamum or of any plant called *Vajra*; N. of a particular configuration of the planets and stars (viz. when the favourable planets are situated in the first and seventh houses and the unfavourable ones in the fourth and tenth); = *bālaka*, a child, pupil; [cf. Zend *vaz-rā*, 'a club,' Old Germ. *weggi*; Angl. Sax. *wæcg*, *wecg*.] —*Vajra-kankāṭa*, *as*, m. 'adamantine-armoured,' N. of Hanumat the monkey god. —*Vajra-kaṇṭa*, *as*, m. *Euphorbia Neriifolia* or *Antiquorum*. —*Vajra-kaṇṭaka*, *as*, m. = *vajra-kaṇṭa*; *Asteracantha Longifolia*. —*Vajra-kaṇṭaka-sālmali*, f. a cotton tree with very hard thorns; N. of a hell. —*Vajra-kanda*, *as*, m. a sort of esculent root, (perhaps) yam. —*Vajra-kapāṭa-mat*, *ān*, *atī*, *at*, having adamant doors. —*Vajra-kapālin*, *i*, m., N. of a

Buddha. — *Vajra-karṇa*, as, m. = *vajra-kanda*. — *Vajra-kālikā*, f., N. of the mother of Śākya-muni. — *Vajra-kālī*, f. epithet of a Jina-śakti. — *Vajra-kiṭa*, as, m. a kind of penetrating insect which bores holes in wood and stone, (see *vajra-danṣhṭra*). — *Vajra-kiṭa*, as, m. a thunderbolt. — *Vajra-kiṭāya*, Nom. A. -*kiṭāyate*, &c., to act or be like a thunderbolt. — *Vajra-kilāyita*, as, ā, am, struck as it were by thunderbolts. — *Vajra-kukshi*, N. of a cave. — *Vajra-kūṭa*, as, m. 'diamond-peak,' a mountain consisting of diamonds; N. of a mountain; of a mythical town on the Himālaya mountains. — *Vajra-keṭu*, us, m. 'having a Vajra for an ensign,' N. of the demon Naraka. — *Vajra-kshāra*, am, n. an alkaline earth or an impure carbonate of soda. — *Vajra-garbha*, as, m., N. of a Bodhi-sattva. — *Vajra-gopa*, as, m. = *indra-gopa*. — *Vajra-ghāta*, as, m. a thunder-stroke, stroke of a thunderbolt, thunder-clap, thunderbolt. — *Vajra-ghoṣha*, as, ā, am, sounding like a thunderbolt. — *Vajra-ṇāṇu*, us, m. 'hard-beaked,' a vulture; [cf. *vajra-tuṇḍa*]. — *Vajra-śarman*, ā, m. 'having a very hard or impenetrable skin,' a rhinoceros. — *Vajra-śikha*, am, n. a Vajra-like mark. — *Vajra-śāheda-kapraṇā-pāramitā*, f., N. of a Buddhist Sūtra work, (also *vajra-śāheda*). — *Vajra-jit*, t, m. 'conquering the thunderbolt,' N. of Garuḍa (who was invulnerable to the strokes of Indra's bolt; cf. *vajri-jit*). — *Vajra-jvalana*, am, n. 'thunder-flash,' lightning. — *Vajra-jvalā*, f. 'thunder-flash,' lightning; N. of a granddaughter of Vairocana. — *Vajra-ṭika*, as, m., N. of a Buddha. — *Vajra-nakha*, f. a proper N. (see Pāṇ. IV. 1. 58; cf. *vajra-nakha*). — *Vajra-tara*, as, m. epithet of a kind of very tenacious mortar or cement. — *Vajra-tā*, f. or *vajra-tva*, am, n. great hardness or impenetrableness, severity. — *Vajra-tuṇḍa*, as, ā, am, hard-beaked; (as), m. a vulture; a mosquito, gnat; N. of Garuḍa; of Gaṇeśa; the plant Cactus Opuntia. — *Vajra-tulya*, as, m. 'resembling a diamond,' the azure stone, lapis lazuli. — *Vajra-danṣhṭra*, as, ā, am. having teeth as hard as adamant; (as), m. = *vajra-kiṭa*; N. of a Rākshasa; of an Asura; of a king of the Vidyā-dharas; of a lion (in the Pañca-tantra). — *Vajra-dakṣiṇa*, as, ā, am, holding a thunderbolt in the right hand; (as), m., N. of Indra. — *Vajra-danda*, as, ā, am, having a staff studded with diamonds. — *Vajra-dāṇḍaka*, am, n. the plant Cactus Opuntia. — *Vajra-datta*, as, m., N. of a son of Bhaga-datta; of a Buddhist author. — *Vajra-danta*, as, ā, am, 'hard-toothed,' a hog, boar; a rat. — *Vajra-dasana*, as, ā, am, having hard teeth; (as), m. a rat. — *Vajra-dridha-netra*, as, m., N. of a king of the Yakshas. — *Vajra-desa*, as, m., N. of a district. — *Vajra-deha*, as, ā, am, or *vajra-dehin*, i, īnī, ī, having a frame hard as adamant, having a very robust or hardy body. — *Vajra-dru*, us, or *vajra-druma*, as, m., N. of certain plants, Euphorbia of various species. — *Vajradruma-kesaradhwaja*, as, m., N. of a king of the Gandharvas. — *Vajra-dhara*, as, ā, am, holding a thunderbolt; (as), m., N. of Indra; of a Buddhist saint; of a king. — *Vajra-dhātṛi*, f., N. of the wife of Vairocana. — *Vajra-nakha*, as, ā, am, having hard claws. — *Vajra-nagara*, am, n., N. of the city of the Dānava Vajra-nābha. — *Vajra-nābha*, as, ā, am, having a hard nave (as a wheel &c.); (as), m. the discus of Kṛṣṇa; N. of one of Skanda's attendants; of a Dānava; of a king (a son of Uktha, also a son of Unnābha, also a son of Sthala). — *Vajranābhīya*, as, ā, am, relating to (the Dānava) Vajra-nābha, treating of him. — *Vajra-nirghoṣha*, as, m. a clap of thunder. — *Vajra-nishpesha*, as, m. sound produced by the clashing or concussion of thunderclouds, a clap of thunder. — *Vajra-panjara*, epithet of certain prayers addressed to Durgā; (as), m., N. of a Dānava. — *Vajra-patṛikā*, f. Asparagus Racemosus. — *Vajra-pāṇi*, is, īs, ī, 'thunderbolt-handed,' holding a thunderbolt in the hand, grasping a thunderbolt; whose thunderbolt is the hand (said of Brāhmanas); (is), m., N. of Indra; of a class of

divine beings (with Buddhists); of a Dhyāni-Bodhi-sattva. — *Vajrapāṇi-tva*, am, n. the state of one who holds a thunderbolt in the hand. — *Vajra-pāṇin*, i, īnī, ī, 'thunderbolt-handed,' grasping a thunderbolt. — *Vajra-pāta*, as, m. the fall of a thunderbolt, a stroke of lightning; (as, ā, am), falling like a thunderbolt. — *Vajra-pūṣhūya*, as, m. 'diamond-stone,' a kind of spar or valuable stone. — *Vajrapura*, am, n., N. of the city of the Dānava Vajra-nābha. — *Vajra-pushpa*, am, n. 'diamond-flower,' a valuable flower; the blossom of sesamum; (ā), f. a kind of fennel, Anethum Sowa. — *Vajra-prabha*, as, m., N. of a Vidyā-dhara. — *Vajra-prabhāva*, as, m., N. of a king of the Karuṣas. — *Vajra-prastāriṇī*, f., N. of a Tantra goddess. — *Vajra-prastāriṇī-mantra*, ās, m. pl. an epithet of particular magical formulas. — *Vajra-prāya*, as, ā, am, like adamant, adamantine, exceedingly hard. — *Vajra-badha*, see *vajra-vadha*. — *Vajra-bāhu*, us, us, u, 'thunderbolt-armed,' holding a thunderbolt in the hand, wielder of the thunderbolt (said of Indra, of Indra and Agni, and of Rudra); (us), m., N. of a king of Orissa; of another person. — *Vajra-bhūmi*, is, f., N. of a place. — *Vajra-bhūmi-rajās*, as, n. a particular precious stone (= *vaikṛanta*). — *Vajra-bhrikūṭi*, is, f., N. of a Tantra goddess. — *Vajra-bhṛit*, t, t, t, carrying or wielding a thunderbolt; (t), m., N. of Indra. — *Vajra-maṇi*, is, m. 'thunderbolt-gem,' a diamond. — *Vajra-maṇḍā*, f., N. of a Dhārāṇī. — *Vajra-maya*, as, ī, am, made of diamond, hard as diamond, hard, adamant; hard-hearted. — *Vajra-mitra*, as, m., N. of a king. — *Vajra-mukūṭa*, as, m., N. of a son of Prātapa-mukūṭa. — *Vajra-mukṣi*, is, is, ī, holding a thunderbolt in the fist; having a hard or iron fist; (is), m., N. of Indra; of a Rākshasa; of a Kshatriya or warrior. — *Vajra-mūli*, f. a kind of leguminous shrub (= *māsha-parṇi*). — *Vajra-yoginī*, f., N. of a goddess. — *Vajra-ratha*, as, ā, am, whose thunderbolt is a war-chariot (said of a Kshatriya). — *Vajra-rada*, as, ā, am, having teeth or tusks as hard as adamant; (as), m. a hog, boar. — *Vajra-rātra*, am, n., N. of a town. — *Vajra-rūpa*, as, ā, am, shaped like a Vajra, crossed, (see *vajra*). — *Vajra-lipi*, is, f. a particular style of writing. — *Vajra-lepa*, as, m. a particular kind of very hard mortar or cement. — *Vajralepa-ghaṭita*, as, ā, am, joined with adamant cement. — *Vajralepāya*, Nom. A. *vajralepāyate*, &c., to be like Vajra-lepa, to be as hard or tenacious as cement. — *Vajra-lohaka*, a magnet, loadstone. — *Vajra-vadha*, as, m. death by a thunderbolt or lightning; oblique or cross multiplication. — *Vajra-vara-candra*, as, m., N. of a king of Orissa. — *Vajra-vallī*, f. a species of sunflower, Heliotropium Indicum. — *Vajra-vah* or *vajra-vāh*, t, m. carrying or wielding a thunderbolt. — *Vajra-vāraka*, as, m. a title of respect applied to certain sages. — *Vajra-vārāhi*, f., N. of the mother of Śākya-muni; [cf. *vajra-kālikā*]. — *Vajra-vidrāviṇī*, f., N. of a Buddhist goddess. — *Vajra-vish-kambha*, as, m., N. of a son of Garuḍa. — *Vajra-vihata*, as, ā, am, Ved. struck by a thunderbolt or lightning. — *Vajra-vijaka*, as, m. a kind of creeper, Guilandina Bonduc. — *Vajra-vira*, as, m., N. of Mahā-kālā. — *Vajra-vṛiksha*, as, m. a kind of plant, Cactus Opuntia. — *Vajra-vega*, as, m., N. of a Rākshasa; of a Vidyā-dhara. — *Vajra-vyūha*, as, m. a kind of military array. — *Vajra-sarira*, as, ā, am, = *vajra-deha*, q. v. — *Vajra-sālya*, as, m. 'having hard quills or prickles,' a porcupine. — *Vajra-sākhā*, f., N. of a branch or sect of the Jains founded by Vajra-svāmin. — *Vajra-sirsha*, as, m., N. of a son of Bhṛigu. — *Vajra-sṛṅghalā*, f. a female personification peculiar to the Jains and one of their sixteen Vidyā-devīs. — *Vajra-sṛṅghalikā*, f. Asteracantha Longifolia. — *Vajra-saṅghata*, as, m., N. of a Buddha. — *Vajra-saṅghāta*, as, m. having the hardness or compactness of adamant (applied to Bhīma in Mahā-bh. Ādi-p. 4775); epithet of a kind of mortar or cement. — *Vajra-sattva*, as, ā, am, having a soul or heart of adamant; (as),

m., N. of a Dhyāni-buddha. — *Vajrasattvātṃmikā* ('*va-āt*'), f., N. of the wife of Vajra-sattva. — *Vajra-samādhi*, is, m. a particular kind of abstract meditation with Buddhists. — *Vajra-samutkīrṇa*, as, ā, am, perforated by a diamond or any hard instrument. — *Vajra-sāra*, as, ā, am, having the essence or nature of a diamond, hard as a diamond; made of diamond; a diamond (gender doubtful); (as), m. a proper N. — *Vajrasāra-maya*, as, ī, am, made of the essence of a diamond, hard as a diamond, made of diamond. — *Vajrasāri-kṛi*, cl. 8. P. -*karoti*, &c., to make hard as diamond. — *Vajra-sūci*, is, or *vajra-sūci*, f. a diamond needle; N. of an Upaniṣhad ascribed to Sankarācārya; of a work by Śvāghoṣha. — *Vajra-sūrya*, as, m., N. of a Buddha. — *Vajra-sena*, as, m., N. of a king of Srāvastī; of a preceptor. — *Vajra-sthāna*, am, n., N. of a place. — *Vajra-svāmin*, ī, m., N. of one of the seven Jaina Daśa-pūrvins. — *Vajra-hasta*, as, ā, am, 'thunderbolt-handed,' wielding the thunderbolt (said of Indra, Agni, the Maruts, Śiva, &c.); (ā), f., N. of one of the nine Samidhs; of a Buddhist goddess. — *Vajra-hūṇa*, as, m., N. of a place. — *Vajra-hṛidāya*, am, n., N. of a Buddhist work. — *Vajrāṇḍu* ('*ra-an*'), us, m., N. of a son of Kṛṣṇa. — *Vajrākara* ('*ra-āk*'), as, m. a diamond mine; N. of a place. — *Vajrākāra* ('*ra-āk*'), as, ā, am, or *vajrākṛiti* ('*ra-āk*'), is, is, ī, shaped like a thunderbolt, having the shape of a Vajra, having transverse lines, (see *vajra*); any cross-shaped symbol, (a symbol shaped like a cross was formerly used in grammars as the sign of the Jihvāmūliyas). — *Vajrākhyā* ('*ra-āk*'), as, ā, am, having the name of Vajra, called Vajra; (as), m. a kind of mineral spar; [cf. *vajra-pāṣhāṇa*]. — *Vajrāghāta* ('*ra-agh*'), as, m. the stroke of a thunderbolt, a stroke of lightning; any sudden shock or calamity. — *Vajrāṅkita* ('*ra-an*'), as, ā, am, marked with a Vajra or with a Vajra-like symbol, (see *vajra*). — *Vajrāṅkuṣi* ('*ra-an*'), f., N. of a Tantra goddess. — *Vajrāṅga* ('*ra-an*'), as, m. a snake, (probably for *vakrāṅga*); (ī), f. a sort of grain, Coix Barbatā; Heliotropium Indicum. — *Vajrādārya* ('*ra-ād*'), as, m. 'diamond-like teacher,' N. of a preceptor. — *Vajrāditya* ('*ra-ād*'), as, m., N. of a king of Kāśmīra. — *Vajrābha* ('*ra-abh*'), as, ā, am, diamond-like, resembling a diamond; (as), m. a kind of spar or valuable stone, (perhaps the opal; [cf. *vajrākhyā*].) — *Vajrābhīyāsa* ('*ra-abh*'), as, m. multiplication crosswise or zigzag, cross multiplication. — *Vajrāmbujā* ('*ra-am*'), f., N. of a Tantra goddess. — *Vajrāyudha* ('*ra-ay*'), as, ā, am, thunderbolt-armed, having the thunderbolt for a weapon; (as), m., N. of Indra; a proper N. — *Vajrasāni* ('*ra-as*'), is, m. f. Indra's thunderbolt. — *Vajrasāna* ('*ra-as*'), am, n. a diamond seat or throne; a particular way of sitting. — *Vajrasū* = *vajrāṇḍu* (according to one reading). — *Vajrāsthī-sṛṅghalā* ('*ra-as*'), f. Asteracantha Longifolia, (perhaps resolvable into the name of two plants, viz. Vajra-sṛṅghalā and Asthi-sṛṅghalā). — *Vajrāhuta* ('*ra-ah*'), as, ā, am, struck by a thunderbolt. — *Vajrahikā* ('*ra-ah*'), f. Carpopogon Pruriens. — *Vajri-karaṇa*, am, n. the making into a Vajra or into the form of a thunderbolt. — *Vajri-bhūta*, as, ā, am, become a thunderbolt, turned into a thunderbolt. — *Vajredra* ('*ra-in*'), as, m. a proper N. — *Vajreśvari* ('*ru-is*'), f., N. of a Buddhist goddess. — *Vajrodari* ('*ru-ad*'), f., N. of a Rākshasi.

Vajraka, am, n., scil. *taila*, a kind of oil prepared with various substances (used as a remedy for cutaneous eruptions); a particular appearance or phenomenon of the sky; = *vajra-kshāra*.

Vajrāya, Nom. A. *vajrāyate*, &c., to become a thunderbolt.

Vajrin, ī, īnī, ī, holding or wielding the thunderbolt (said of Indra, Agni, Śiva, &c.); containing the word *vajra* (Ved.); (ī), m. 'the Thunderer,' N. of Indra; a Buddha or Jaina deified saint; (īnī), f. epithet of certain Iṣṭakās (Ved.). — *Vajri-jit*, t, m. 'conqueror of Indra,' N. of Garuḍa, (see *vajra-jit*).

Vajrivas, voc. c. a Vedic form (see *Rig-veda* I. 121, 14) = *vajra-ran*, voc. c. of *vajra-vat*, having or wielding a thunderbolt.

वज्राणा *vajāṇa* and *vajahūṇa*, N. of places; [cf. *vajra-hūṇa*.]

वज्रत *vajraṭa*, as, m., N. of the father of *Uvaṭa*.

वज्रोली *vajrolī*, f. a particular position of the fingers.

वज्र *vañc* (probably connected with *rt. vank*), cl. 1. P. *vañcati*, *vavanā*, Prec. *vañyāt*, *vañcītum*, to move to and fro, shake, vibrate, tremble, totter, rock about, waver (Ved.); to go crookedly; to go slyly or secretly, sneak along; to go, go to, arrive at; to pass over, wander over, go astray: Pass. *vañyate*, Ved. to move or rock to and fro, roll, hurry along, (but according to Śāy. on *Rig-veda* I. 46, 3. *vañyante* = *uñyante*, as if fr. *rt. vāc*, to speak, proclaim, address, &c.): Caus. P. *vañcayati*, &c., to move or go away from, avoid, escape, shun, evade (generally P. and with acc.): Caus. A. *vañcayate*, &c., to cause to go astray, deceive, defraud, delude, trick, cheat, (in these senses properly A., but sometimes also P.): Pass. of Caus. *vañcyate*, to be deceived: Desid. *vivañcīshate*: Intens. *vañivādyate*, *vañivāñcīti*; [cf. probably Gr. *ἀντ*, *ἀντα*, *ἀντῆρ*, *ἀντασθαλος*, *ἀντίφομα*; Lat. *ver*.]

Vaktvā or *vañtīvā*, ind. = *vañcītīvā* below.
2. *vañcāsa*, as, ā, am (for 1. see p. 878, col. 2), Ved. oscillating, moving about, rolling (said of carriages).

2. *vañcasyu*, us, us, u (for 1. see p. 878, col. 2), Ved. shaking, tossing, tottering.

2. *vañyamāna*, as, ā, am, Ved. being urged on or incited, being inspired, (according to Śāy. *vañyamāna* = both *uñyamāna* and *preriyamāna*.)

Vañcaka, as, ikā, am (fr. the Caus.), deceiving, cheating, one who deceives, a deceiver, rogue, cheat, knave; fraudulent, deceitful, crafty; (as), m. a jackal; a musk-rat; a tame or house-ichneumon.

Vañcatha, as, m. a deceiver, rogue, knave, cheat; the Indian cuckoo; cheating.

Vañcana, am, ā, n. f. (fr. the Caus.), the act of deceiving, cheating, defrauding, fraud, deceit, (*vañcanam* or *vañcanām kri*, to practise fraud, cheat); illusion, delusion, hallucination. — *Vañcana-tā*, f. trickery, deception, roguishness. — *Vañcana-pravaṇa*, as, ā, am, inclined to fraud or deception. — *Vañcana-vat*, ān, āti, at, deceitful, crafty, fraudulent.

Vañcaniṣya, as, ā, am, to be avoided or shunned; to be deceived, capable of being cheated.

Vañcayitavya, as, ā, am, to be tricked or cheated.

Vañcayitrī, tā, trī, trī, one who deceives, a deceiver, cheat.

Vañcayitvā, ind. having cheated or deceived, having deluded.

Vañcīta, as, ā, am, (fr. the Caus.), deceived, tricked, cheated, deluded, imposed upon; (ā), f. a kind of riddle or enigma.

Vañcītaka in *pakṣa-v*, q. v.

Vañcītivā, ind. having cheated or deceived, &c.

Vañcīn, ī, īnī, ī, deceiving, cheating (at the end of a comp.).

Vañcūka or *vañcūka*, as, ī, am, deceptive, fraudulent, dishonest, crafty.

Vañcūya, as, ā, am, to be gone, to be avoided, &c.; to be cheated.

वज्रति *vañcati*, is, m. fire; [cf. *añcati*.]

वज्ररा *vañjarā*, f., N. of a river.

वज्रुल *vañjula*, as, m. the tree *Dalbergia Ougeinensis*; another tree, *Jonesia Asoka*; common cane or ratan, *Calamus Rotang*; a kind of flower, *Hibiscus Mutabilis*; a sort of bird; (ā), f. a cow that yields abundance of milk; N. of a river. — *Vañ-*

jula-druma, as, m. the *Asoka* tree. — *Vanjula-priya*, as, m. the ratan, *Calamus Rotang*.

Vanjulaka, as, m. a kind of plant; a sort of bird.

वर 1. *vaṭ* (probably connected with *rt.*

1. *vṛt*), cl. 1. P. *vaṭati*, *vaṭāta*, *vaṭitum*, to surround, encompass; cl. 10. P. *vaṭayati*, &c., to tie, string, connect; to divide, partition: Caus. *vaṭayati*, *-yitum*, to speak.

Vaṭa, as, m. the banyan or Indian fig-tree, *Ficus Indica*, (said to be also *am*, n.); a small shell, the *Cypraea Moneta* or cowry; a sort of bird; a little ball, globule, pill, small lump or roundish mass; a cake made of pulse ground and fried with oil or butter [cf. *vaṭaka*]; a round figure, circle, cipher; equality in shape or dimension; N. of one of Skanda's attendants; (as, ī, am), m. f. n. a string, rope, tie; (ī), f. a pill, bolus; a kind of tree (= *nadi-vaṭa*); *gādhā vaṭi*, a particular position in the game of *Catur-anga* or chess. — *Vaṭa-kanikā* or *vaṭa-kanikā*, f. a very small particle of the Indian fig-tree. — *Vaṭa-ja*, as, m., see *Pāṇ.* VI. 2, 82.

— *Vaṭa-tale*, ind. at the bottom of an Indian fig-tree, under a banyan tree. — *Vaṭa-tirtha-nātha*, N. of a Linga. — *Vaṭa-pattra*, as, m. a kind of white basil;

(ā), f. a kind of jasmine; a plant from the fibrous leaves of which bow-strings are made, *Aletris Hyacinthoides*; *Sansevieria Zeylanica*; (ī), f. a kind of plant (= *irāvati*). — *Vaṭa-yakṣiṇī-tirtha*, am, n., N. of a Tirtha. — *Vaṭa-vāsin*, ī, īnī, ī, dwelling in the Indian fig-tree; (ī), m. 2. *Yakṣa*. — *Vaṭeśvara* (‘*ṭa-iś*’), as, m., N. of a Linga; of the author of a commentary on the drama called *Mudrā-rākṣasa*.

— *Vaṭeśvara-siddhānta*, as, m., N. of a work. — *Vaṭodakā* (‘*ṭa-ud*’), f., N. of a river.

Vaṭaka, as, m. a small lump or round mass, ball, globule; a kind of cake made of pulse fried in oil or butter, (said to be also *am*, n.); a particular weight, = 8 *Māśas* or 2 *Sāṇas*; (*ikā*), f. a pill, bolus; a chess-man, (see under *vaṭa* above).

Vaṭaknī, f. (fr. *vaṭaka*), N. of a particular night of full moon (when it is customary to eat *Vaṭaka* cakes).

Vaṭara, as, ā, am, wicked, villainous, unsteady; (as), m. a thief; a cock; a cloth worn round the head, turban; a mat; a fragrant grass, *Cyperus*; a churning-stick.

Vaṭākara, as, m. a cord, string (= *varāṭaka*, *vaṭāraka*).

Vaṭāraka, as, m. a cord, string, rope (= *varāṭaka*, *vaṭākara*); N. of a man; (ās), m. pl. this man's descendants. — *Vaṭāraka-maya*, as, ī, am, made or consisting of a rope, made of string.

Vaṭī, is, f. a sort of ant (= *divī* and *upajihvā*); a kind of louse or other insect.

Vaṭika, as, m. a pawn or common man at chess.

Vaṭin, ī, īnī, ī, having a string, stringed; circular, globular; (ī), m. = *vaṭika* above.

Vaṭibha, as, ā, am, having or containing the insect called *Vaṭi*.

Vaṭī, f. See under *vaṭa* above.

Vaṭu, us, m. (also written *baṭu*), a boy, lad, stripling, youth; a young Brāhman or *Brahma-čarin*, religious student; N. of a class of priests; a form of *Śiva* (so called from being represented by boys in the rites of the *Sāktas*); a plant, *Colosanthus Indica* or *Bignonia Indica*. — *Vaṭu-mātra*, a mere stripling.

— *Vaṭu-rūpin*, ī, īnī, ī, having the form of a lad or stripling. — *Vaṭu-karaṇa*, am, n. the act of making into a youth, the introduction of a boy to his preceptor [cf. *upa-nayana*], investiture with the sacred thread.

Vaṭuka, as, m. a boy, lad, youth; a young Brāhman or religious student; a stupid fellow, blockhead; N. of a class of priests; a form of *Śiva* (among the *Sāktas*). — *Vaṭuka-nātha*, as, m., N. of a pupil of *Saṅkarācārya*. — *Vaṭuka-bhāirava*, as, m. a form of *Bhāirava*.

Vaṭūrin or *mahā-vaṭūrin*, ī, īnī, ī, Ved. broad, wide, wide-spreading, (Śāy. = *veṣṭana-sīla* or *atī-veṣṭīla*).

Vaṭya, as, ā, am, belonging to the *Vaṭa* or Indian fig-tree; a kind of mineral, (gender doubtful.)

वद 2. *vaṭ*, ind., Ved. an interjection or exclamation used in sacrificial ceremonies.

वदावीक *vaṭāvika*, as, m. one who assumes a false name; notorious thief(?).

वदवाṭa, as, m. a proper N. — *Vaṭṭa-deva*, as, m. a proper N.

वर *vaṭh* (also written *baṭh*), cl. 1. P. *vaṭhati*, *vavāṭha* (3rd pl. *vavāṭhus*), *vaṭhitum*, to be large; to be powerful or able; to be fat.

वर *vaṭhara*, as, ā, am (according to *Upādi-s*. V. 39. fr. *rt. vāc* with substitution of *ṭh* for *ṣ*), stupid, slow, dull; vile, wicked, abandoned [cf. *vaṭara*]; (as), m. a fool, blockhead; a physician; a water-pot; = *śabda-kāra*; = *vakra*.

वडभि *vaḍabhi*, is, or *vaḍabhi*, f. the wooden frame of a roof; a flat roof, house-top, top room, turret, top floor, balcony, any temporary erection on the top of a palace, awning, tent; [cf. *valabhi*.]

वडवा *vaḍavā*, f. (also written *vaḍabā*, *baḍavā*, q. v.), a female horse, mare, (also *vaḍava*, as, m. in *Taittiriya-s*. II. 1, 8, 3, in the sense of a horse resembling a mare); the nymph *Asvini* (who, in the form of a mare as the wife of *Vivasvat* or the Sun, became the mother of the two *Asvins*, see *asvini*); the personification of the constellation represented by a horse's head; a female slave; a harlot, prostitute; N. of a woman (having the patronymic *Pratithey*); of a wife of *Vasu-deva* (having the epithet *Pari-čarika*, *Hari-vaṅśa* 1949); of a river; of a place of pilgrimage. — *Vaḍava-dhenu*, us, f., Ved. a mare. — *Vaḍavāgnī* (‘*vā-ag*’), is, m. ‘mare's fire,’ submarine fire or the fire of the lower regions (fabled to be at the South-pole and not extinguishable by the sea water; see *aurva*, *baḍavāgnī*). — *Vaḍavā-nala* (‘*vā-an*’), as, m. = *vaḍavāgnī*; a kind of medicinal powder (composed of pepper and other pungent materials and used to facilitate digestion). — *Vaḍavā-mukha*, am, n. ‘the mare's mouth,’ the entrance to the lower regions at the South-pole; (as, ī, am), belonging to the submarine fire at the South-pole; (as), m. the submarine fire described above; N. of *Śiva*; a personification of a *Maharshi* (identified with *Nārāyaṇa*); (ās), m. pl., N. of a mythical people. — *Vaḍavā-vaktra*, am, n. = *vaḍavā-mukha*. — *Vaḍavā-hṛta*, a term applied to a kind of slave.

Vaḍavin, ī, īnī, ī, an adjective formed from *vaḍavā*, see *Gaṇa Vṛhiyādi* to *Pāṇ.* V. 2, 116.

वडा *vaḍā* or *vaḍikā*, f. = *vaṭa*, pulse ground and fried with oil or butter.

वडि *vaḍiṣa*, am, n. (rarely as, m., and according to some also ā, ī, f.), a hook, fish-hook; a particular surgical instrument in the form of a hook; [cf. *vaṭiṣa*.] — *Vaḍiṣa-yuta*, as, ā, am, joined to or fastened on a hook (said of a bait).

वडौसक *vaḍausaka*, N. of a place.

वड *vaḍra*, as, ā, am, large, great.

वण *vaṇ* (also written *baṇ*), cl. 1. P. *vaṇati*, *vavāṇa* (Caus. Aor. *avivaṇat* or *avavāṇat*), *vaṇitum*, to sound.

Vaṇa, as, m. sound, noise.

वणथलग्राम *vaṇathala-grāma*, as, m. (probably a corruption of *vana-sthala-g*), N. of a village.

वणिज् *vaṇij*, k, m. (also written *baṇij*, q. v.), a merchant, trader; the sign of the zodiac *Libra* or the Scales; (*k*), f. trade, merchandise. — *Vaṇik-karman*, a, n. or *vaṇik-kṛtyā*, f. the business or occupation of a trader, trade, merchandise.

—*Vanik-patha*, *as*, *m*. (see *banik-patha*), 'trader's path,' a trader's business, merchandise, traffic; a merchant's shop; a merchant; the zodiacal sign Libra or the Scales. —*Vanik-sārtha*, *as*, *m*. a company of traders or merchants, caravan. —*Vanig-jana*, *as*, *m*. a tradesman, merchant; tradespeople, merchants. —*Vanig-bandhu*, *vanig-bhāra*, *vanig-vaha*, see *banig-b*. &c. —*Vanig-vṛitti*, *is*, *f*. 'livelihood by trade,' trade, traffic, retail or petty trade, low trade, huckstering. —*Vanin-mārga*, *as*, *m*. 'trader's path or road,' a merchant's shop, &c. (= *vipani*).

Vanija, *as*, *m*. = *vanij*, a merchant; the zodiacal sign Libra; *N*. of a particular Kāraka.

Vanijaka, *as*, *m*. a merchant.

Vanijya, *am*, *ā*, *n*. *f*. trade, traffic, (for *vānījya*; cf. *banījya*.)

वण्ट *vanṭ* (also written *banṭ*, connected with *rt*, *vanṭ*), *cl*. *I*. *10*. *P*. *vanṭati*, *vanṭayati* (also, according to some, *vanṭapayati*), &c., to partition, apportion, share, separate, divide.

Vanṭa, *as*, *m*. a part, portion; the handle of a sickle; an unmarried man; (*as*, *ā*, *am*), unmarried.

Vanṭaka, *as*, *m*. dividing; an apportioner, distributor; a part, portion, share.

Vanṭana, *am*, *n*. the act of portioning, apportioning, partitioning, dividing into shares.

Vanṭaniya, *as*, *ā*, *am*, to be apportioned, divisible, to be divided.

Vanṭita, *as*, *ā*, *am*, divided into shares, distributed.

वण्डाल *vaṇḍāla* or *vaṇḍhāla*, *as*, *m*. a spade, shovel, hoe; a boat; a kind of battle, the contest of heroes; [cf. *vaṇḍāla*.]

वण्ठ *vaṇṭh*, *cl*. *I*. *A*. *vaṇṭhate*, *vaṇṭhe*, *vaṇṭhitum*, to go or move alone, go unaccompanied.

Vanṭha, *as*, *ā*, *am*, crippled, maimed; unmarried; (*as*), *m*. an unmarried man; a servant; a dwarf; a javelin; [cf. *vanṭha*.]

Vanṭhara, *as*, *m*. the new shoot of the Tāl or palm tree; the sheath that envelops the young bamboo; a rope for tying a goat, &c.; the female breast; a dog's tail; a dog; a cloud.

वण्ड *vaṇḍ* (connected with *rt*, *vanṭ*), *cl*. *I*. *A*. *vaṇḍate*, *vaṇḍe*, *vaṇḍitum*, to partition, apportion, share, divide; to surround, encompass; to cover; *cl*. *10*. *P*. *vaṇḍayati*, &c., to partition, share, divide.

वण्ड *vaṇḍa*, *as*, *ā*, *am* (said to be fr. *rt*. *1*. *van* or *vaṇ*), maimed, defective, crippled (especially in the hands or feet or tail), one whose hands have been cut off [cf. *vaṇṭha*]; impotent, emasculated [cf. *paṇḍa*]; (*as*), *m*. a man who is circumcised or has no prepuce, (probably a wrong reading for *paṇḍa*); an ox without a tail [cf. *a-vaṇḍa*]; (*ā*), *f*. an unchaste woman, (probably a wrong reading for *vaṇḍā*).

Vanḍara, *as*, *m*. a niggard, miser; a eunuch or attendant on the women's apartments.

वण्डाल *vaṇḍāla*, *as*, *m*. (said to be fr. *rt*. *vaṇḍ*), a particular mode of fighting, the contest of heroes; a boat; a spade, a hoe.

वत् *1*. *vat*, *ind*. an affix (technically termed *vati*) added to words to imply likeness or resemblance, and generally translatable by 'as,' 'like' (e.g. *brāhmaṇa-vat*, like a Brāhman).

वत् *2*. *vat*, a Vedic *rt*. usually connected with *api*, (probably) *cl*. *I*. *vatati*, &c., to understand, comprehend, apprehend, (according to Śāy. on Rīg-veda VII. 3, 10. *vatema* = *sambhā-jemahi*, 'may we share in or possess or obtain,' where *vat* is said to stand for *rt*. *1*. *van*); *Caus*. *vātayati*, *-yitum*, *Aor*. *avīvatat*, to cause to understand, make intelligible; to excite, awaken, (Śāy. = *prāpayati*, *āgamayati*, *prerayati*.)

Vatat, *an*, *anti*, *at*, understanding, comprehending, (Śāy. on Rīg-veda VII. 60, 6 = *gaṇḍhat*, going.)

Vātayat, *an*, *anti*, *at*, causing to understand; exciting, &c., (according to Śāy. on Rīg-veda I. 165, 13. *api-vātayat* = *sampūrṇam prāpayat*, causing to obtain completely.)

वत् *1*. *vata*, *ind*. in the earlier language generally written *bata*, *q.v.*; for *2*. *vata* see p. 883, col. 1), a particle expressing sorrow, compassion, pleasure, surprise, &c., and generally translatable by 'ah!' 'alas!' 'oh!' also used as a vocative particle; (in later Sanskrit *vata* is often found in the middle of a sentence.)

वत्स *va-taṣa* or *va-taṣaka*, *as*, *m*. = *ava-taṣa*, a garland; a ring-shaped ornament, ear-ring, ear-ornament; a crest.

वत्स *va-taṣa*, *as*, *m*. *N*. of a Munī; (*ās*), *m*, pl. the descendants of Vataṇḍa, (*Taṇḍa-vataṇḍā*, *m*. pl. the descendants of Taṇḍa and Vataṇḍa); (*ī*), *f*. a female descendant of Vataṇḍa.

वति *vati*, see under *rt*. *1*. *van*. (For the affix *vati* see *1*. *vat*, col. 1.)

वतु *vatū*, *ūs*, *f*. a river of heaven; (*ūs*), *m*. one who speaks the truth, a road; a disease of the eyes.

वतोका *va-tokā*, *f*. = *ava-tokā*, a cow mis-carrying from accident.

वत्स *vatsa*, *as*, *m*. (according to Upādi-s. III. 62. fr. *rt*. *vad*), a calf, a young animal or the young of any animal, offspring, child, (*vatsa*, *voc*. c. 'my dear child, my darling,' used as a term of endearment; *jivad-vatsā*, a woman whose child is still alive); a son, boy, (*bāla-vatsā*, a woman whose son is still a boy); a year [cf. *vatsara*]; *N*. of a son or descendant of Kaṇva; of a descendant of Agni (author of the hymn Rīg-veda X. 187); of a descendant of Kaśyapa; of the author of a law-book; of a son of Pratarādana; of a son of Prasena-jit; of a son of Aksha-mālā; of a son of Uru-kṣhepa; of a son of Soma-śarman; *N*. of a country (its chief town is Kauśāmbhi); (*ās*), *m*. pl. the descendants of Vatsa; *N*. of the inhabitants of Vatsa and of the country; (*ā*), *f*. a female calf; a little daughter, little girl, (*vatsa*, *voc*. c. 'my dear child,' used as a term of endearment); (*am*), *n*. the breast, chest, (according to some authorities also *as*, *m*); [cf. Gr. *ἰ-αλός*-s (for *ἰ-αλός*); Lat. *vitulus*, *vitula*; Osk. *Vitelu* (= *Italia*); Slav. *tel-ici*; Bohem. *tel-e*; Lith. *teleyca*.] —*Vatsa-kāma*, *as*, *ā*, *am*, child-loving, fondly loving or affectionate towards offspring; (*ā*), *f*. a cow longing for her calf; a mother anxious after her child. —*Vatsa-guru*, *us*, *m*. a teacher of children, preceptor. —*Vatsa-tantri*, *is*, *f*. a rope for tying calves. —*Vatsa-tara*, *as*, *m*. 'more than a calf,' a weaned calf, young ox or bull, bullock, steer, (also applied to the young of goats); (*ī*), *f*. a heifer. —*Vatsa-rārṇa* ('*ra-rīṇa*'), *am*, *n*. the debt or loan of a bullock (?); see *Vopa-deva* II. 9. —*Vatsa-tva*, *am*, *n*. the state or condition of a calf. —*Vatsa-danta*, *as*, *m*. 'calf-toothed,' a kind of arrow (having a point like the tooth of a calf); (*am*), *n*. an arrow point like a calf's tooth. —*Vatsa-napāt*, *m*. *N*. of a descendant of Babhru. —*Vatsa-nābha*, *as*, *m*. a particular tree; a particular kind of strong poison prepared from the root of a kind of aconite (said to resemble the nipple of a cow; the poison is also called *Mithā zahr*); a proper *N*.; (*am*), *n*. a hole of a particular shape in the frame of a bedstead. —*Vatsa-nābhaka*, *as*, *m*. the poison described above. —*Vatsa-pa*, *as*, *m*. a keeper of calves; *N*. of a demon (Ved.). —*Vatsa-pati*, *is*, *m*. a king or lord of the Vatas, (or) *N*. of a king. —*Vatsa-pattana*, *am*, *n*. 'Vatsa town,' *N*. of a city in the north of India, (also called Kauśāmbhi). —*Vatsa-pāla*, *as*, *m*. a keeper of calves; *N*. of Kṛishna; of Bala-deva. —*Vatsa-pālana*, *am*, *n*. the act of keeping calves. —*Vatsa-pradeta*, *ūs*, *ās*, *as*, Ved. minding or taking care of Vatsa or the Vatas, (Śāy. = *stotari*

prakṛiṣṭa-jāna, favourably-minded towards a worshipper.) —*Vatsa-pri*, *is*, *m*. *N*. of the author of the hymns Rīg-veda IX. 68, X. 45, 46, (his patronymic is Bhālandana.) —*Vatsa-pṛiti*, *is*, *m*. = *vatsa-pri*. —*Vatsa-bandhā*, *f*. a cow longing for her calf. —*Vatsa-bālaka*, *as*, *m*. *N*. of a brother of Vasu-deva. —*Vatsa-bhāmi*, *is*, *f*. the land of the Vatas, *N*. of a country; (*is*), *m*. *N*. of a son of Vatsa. —*Vatsa-mitra*, *as*, *m*. *N*. of a certain Gobhila. —*Vatsa-mukha*, *as*, *ī*, *am*, calf-faced, having the face of a calf. —*Vatsa-rāja*, *as*, *m*. a king of the Vatsas; a proper *N*. —*Vatsa-rāja-deva*, *as*, *m*. *N*. of a poet. —*Vatsa-rājya*, *am*, *n*. sovereignty or authority over the Vatsas. —*Vatsa-vat*, *ān*, *atī*, *at*, having or possessing a calf; (*ān*), *m*. *N*. of one of the sons of Sūta. —*Vatsa-vinda*, *as*, *m*. a proper *N*.; (*ās*), *m*. pl. Vatsa-vinda's descendants. —*Vatsa-vṛid-dha*, *as*, *m*. *N*. of a son of Uru-kṛiya. —*Vatsa-vyūha*, *as*, *m*. *N*. of a son of Vatsa. —*Vatsa-sālā*, *f*. a calf-shed; (*as*, *ā*, *am*), born in a calf-shed. —*Vat-sākehi* ('*sa-ak*'), *f*. a kind of cucumber, Cucumis Madraspatanus. —*Vatsānka* ('*sa-an*'), *as*, *m*. a proper *N*. —*Vatsājīva* ('*sa-āj*'), *as*, *ā*, *am*, living by calves, obtaining a livelihood by keeping calves; (*as*), *m*. epithet of a Pingala. —*Vatsādāna* ('*sa-ad*'), *as*, *ī*, *am*, eating calves; (*as*), *m*. a wolf; (*ī*), *f*. 'eating its own offspring,' Coccus Cordifolius (so called for not bringing all its berries to maturity). —*Vatsāsura* ('*sa-as*'), *as*, *m*. *N*. of an Asura. —*Vatsēsa* or *vatsēśvara* ('*sa-is*'), *as*, *m*. a king of Vatsa.

Vatsaka, *as*, *m*. a little calf, calf, or young animal in general; a child, offspring; a medicinal plant, Wrightia Antidyenterica; *N*. of a son of Sūta; of an Asura; (*ikā*), *f*. a calf, female calf, a heifer, young cow; (*am*), *n*. green or black sulphate of iron. —*Vatsaka-vija*, *am*, *n*. the seed of Wrightia Antidyenterica.

Vatsara, *as*, *m*. the fifth year in a cycle of five or six years; the sixth year in a cycle of six years; a year; the Year personified as a son of Dhruva and Bhrami; *N*. of Vishnu; of a Sādhya; of a son of Kaśyapa; [cf. Gr. *ἔτος* (*étos*), *ἔτησις*, *ἔτησις*, *ἔτησις*; Lat. *vetus*, *vetus-tu-s*, *vetulu-s*; Lith. *vasara*; Slav. *vetuch*.] —*Vatsarādī* ('*ra-ādī*'), *is*, *m*. the first month of the Hindū year, the month Mārgaśīrṣa. —*Vatsarāntaka* ('*ra-an*'), *as*, *m*. 'Year-destroyer,' *N*. of the month Phālguna. —*Vatsarārṇa* ('*ra-rīṇa*'), *am*, *n*. a debt or loan for a year (?); see *Vopa-deva* II. 9.

Vatsala, *as*, *ā*, *am*, child-loving, affectionate towards offspring, affectionate in general; kind, loving, tender; fond of, wholly given up to, devoted to, longing for (sometimes with loc., e.g. *gāvo vatseshu vatsalāḥ*, cows longing for their calves); (*as*), *m*. a fire fed with grass (i.e. quickly burning away); *N*. of one of Skanda's attendants; (*ā*), *f*. a cow fond of her calf; (*am*), *n*. affection, fondness. —*Vatsala-tā*, *f*. or *vatsala-tva*, *am*, *n*. affectionateness, lovingness, tenderness, affection.

Vatsalaya, *Nom*. *P*. *vatsalayati*, &c., to make tender or affectionate (especially towards offspring or children).

Vatsāya, *Nom*. *P*. *vatsāyati*, &c., to represent or be like a calf.

Vatsāyat, *an*, *anti*, *at*, acting like a calf.

Vatsāra, *as*, *m*. *N*. of a son of Kaśyapa.

Vatsin, *ī*, *ini*, *ī*, having a calf; (*ī*), *m*. (perhaps) 'having many children,' *N*. of Viṣṇu.

Vatsiman, *ā*, *m*. childhood, youth, early youth.

Vatsiya, *as*, *ā*, *am*, proper or fit for a calf; (*as*), *m*. a cowherd.

वत्सगुरुक्रीथे *vatsaguruka-tīrtha*, *am*, *n*. *N*. of a Tīrtha.

वत्सर *vathsara*, *as*, *m*. = *vatsara* (according to the grammarian Paushkarasādi).

वद् *vad* (sometimes lengthened in ep. into *vād* on account of the metre), *cl*. *1*. *P*. *A*. *vadati*, *vadate*, *vāda* (3rd du. *ūdatus*, 3rd

pl. *ūdus*; according to Vopa-deva VIII. 52, 2nd sing. also *vedittha*, 3rd du. *vedatus*, 3rd pl. *vedus*, *ūde* (3rd du. *ūdāte*, 3rd pl. *ūdire*), *vedishyati*, -te, *avādīt*, *avadiṣṭha*, Prec. *udyāt*, *vaditum*, to speak, say, utter, tell, speak to, address (with acc. of the thing said and of the person addressed and sometimes with prep. *abhi* and acc., both P. and A. being used indiscriminately, e. g. *vad vadasi mām*, that which thou sayest to me; *mām abhi vadāti*, he speaks to me; *kiṃ vadāmi* or *vade*, what must I say? *maivaṃ vada* or *vasasva*, do not speak so; *satyaṃ vada* or *vasasva*, speak the truth; *devānām vadanāt tvām vadāmi* or *vade*, I speak to thee in the name of the gods; *prativākyam vada* or *vasasva*, speak a reply; to speak about, declare, proclaim, announce, communicate, inform, notify; to maintain, affirm; to designate, call, name; to raise the voice, sing, utter a cry (said of birds &c.); to discuss, dispute about, contend, quarrel (Ved. A.); to be called, be considered (Ved. A.); to state authoritatively (?), be an authority (A.); to exert one's self, strive for (A.); Pass. *udyate*, Aor. *avādīt*, Part. *udīta* (see 2. *udīta*), to be said or spoken, to be addressed or spoken to; to be declared or announced, to be published or proclaimed: Caus. *vādayati*, -yate, -yitum, Aor. *avīdat*, to cause to speak or say, to urge or invite to speak; to cause to sound forth, play (a musical instrument; generally P.), to play music; to cause to be played by any one (inst.); to speak, recite, rehearse: Pass. of Caus. *vādyate*: Desid. *vivadiṣhāt*, -te, to desire to speak: Intens. *vāvadyate*, *vāvattī*, *vāvadītī*, to speak aloud; to sound loudly; [cf. Gr. *ῥέω*, *ῥέ-εω*, *ῥέ-η-ς*, *ῥέ-ειδ-ω*, *ῥέ-ειδ-ε-ς*, *ῥέ-ειδ-ε-ω*, (according to some) *ῥέ-ειδ-ε-ω*, *ῥέ-ειδ-ε-ω*, (perhaps also) *ῥέ-ειδ-ε-ω*, (probably) Lat. *vas* (vad-is): (perhaps) Old Germ. *far-wāzan*: Old Sax. *for-wātan*: Lith. *vad-i-n-u*, 'I call': Slav. *vad-i-ti*, *vāda*, 'accusation'; *us-ta*, 'mouth': Hib. *feadaim*, 'I say'; (perhaps) *luadhaim*, 'I mention'; *raidim*, 'I say'.]

Vada, *as*, *ā*, am, speaking, able to speak, speaking well or sensibly, (frequently at the end of comps.; cf. *prīyam-v*, *ku-v*); (as), m., N. of a so-called Veda (with the Magians).

Vadaka=*vada* in *dur-vadaka*, q. v.
Vadat, an, *anti*, at, speaking, saying, telling.

Vadana, m., n. the act of speaking or saying; sounding (Ved.); the mouth, face, countenance, (*kāla-vadana*, 'the face of Time'; N. of a Saiva work), aspect, appearance, look; the front, point; the first term, initial quantity or term of a progression (in algebra); the summit or apex of a triangle; [cf. Hib. *aodann*, 'the face'; *eudan*, 'the forehead'.]—*Vadana-dantura*, *ās*, m. pl., N. of a people.

—*Vadana-madīrā*, f. the wine or nectar of the mouth.—*Vadana-roga*, *as*, m. mouth-disease.—*Vadana-śyāmikā*, f. blackness of the face; a kind of disease.—*Vadana-saroja*, *am*, n. 'face-lotus,' the face of a mistress.—*Vadanāmaya* ('*na-ām*'), *as*, m. mouth-disease, face-sickness.—*Vadana-nāsava* ('*na-ās*'), *as*, m. 'mouth-liquor,' saliva, spittle.—*Vadani-bhū*, cl. I. P. -*bhavati*, &c., to become a face, be changed into a face.—*Vadani-bhūta*, *as*, *ā*, am, changed into a face.—*Vadanendu* ('*na-in*'), *us*, m. 'face-moon,' the face.

Vadanta in *klm-v*, q. v.
Vadanti, *is*, or *vadanti*, f. speech, discourse, talk, (according to some only used in *klm-v*, q. v.)

Vadantika, *ās*, m. pl., N. of a people.
Vadanya, *as*, *ā*, am,=*vadanya* below.

Vadamāna, *as*, *ā*, am, speaking, saying, telling; calling; explaining, declaring; glorifying, boasting.

Vadānya, *as*, *ā*, am, eloquent, speaking kindly or agreeably, affable; bountiful, liberal, munificent, (in this sense probably for *ava-dānya*); (*as*), m., N. of a Rishi.

Vadāvada, *as*, *ā*, am, or *vadāvadin*, *i*, *īnī*, *i* (probably an old Intens., cf. 2. *mahāmaha*), speaking much, talkative, chattering, speaking, a speaker; able to speak well, eloquent.

Vaditavya, *as*, *ā*, am, to be said or spoken.

Vaditṛi, *tā*, *tri*, *tri*, saying, speaking, a speaker.
Vadiṣṭha, *as*, *ā*, am, Ved. speaking very well, speaking best.

Vadya, *as*, *ā*, am, to be spoken &c., (used only in comp., cf. *a-vadya*, *an-vadya*), an epithet of the days of the dark lunar fortnight, (see *vadya*, *pakṣha*); (*am*), n. speech, speaking about, conversing, (only at the end of a comp., cf. *brahma-v*, *satya-v*).—*Vadya-pakṣha*, *as*, m. the dark fortnight of the lunar month (in which the moon is waning).

वर *badara*, *badari*, &c. See *badara*, &c.
Vadarika, *as*, m. a jujube tree.

वदाम *vadāma*, *as*, m. (fr. the Persian بادام), an almond.

वदाल *vadāla*, *as*, m. a kind of Silurus or sheat-fish; an eddy or whirlpool.
Vadālaka, *as*, m.=*vadāla*, a kind of sheat-fish.

वदि *vadi*, ind. (according to some for *badī*, contracted fr. *bahula-dīna*, but cf. *vadya*), in the dark half of any month, (affixed to the names of months in giving dates at the end of MSS.; cf. *vaiśākha-v*.)

वद्विवास *vaddivāsa*, N. of a place.
वद्वी *vaddhri*. See under *vadhra*, p. 883.

वध *vadh* (a defective rt. frequently written *badh*, see 3. *badh*, properly only used in the Aorist and Precative tenses, the other tenses being supplied fr. *rt. han*, q. v.), Aor. P. A. *ava-dhī*, *avadhishṭa*, (mā *vadhishṭhā*, do not kill); Prec. 1st sing. *vadhyāsam*, 3rd sing. *vadhyāt*, (in the Veda the Potential also occurs, e. g. 1st sing. *vadheyam*, 3rd sing. *vadhet*; in epic poetry the 2nd Fut. P. A. *vadhishyati*, -te, and some tenses and forms of the Pass.; other Vedic forms are *vadhīm*, *vadhishṭana*), to strike; to slay, kill, put to death, destroy, murder: Pass. *vadhyate* (ep. P. *vadhyati*), 3rd sing. Impv. *vadhyatām*, Aor. *avadhī*, Prec. *vadhishishṭa*, to be slain or killed: Caus. *vadhayati*, -yitum, to kill, slay; [cf. according to some, Lat. *laedo*: Hib. *feadhaim*, 'I kill'; *feathadh*, 'killing'; *feaim*, 'I kill, destroy'; *feadhaim*, 'killing'.]

Vadha, *as*, m. one who kills or slays, a killer, slaughterer; a vanquisher, victor; a deadly weapon, Indra's thunderbolt (Ved.); the act of striking, killing, slaying, slaughter, murder, death, destruction; a blow, stroke, corporal punishment; paralysis; destruction, disappearance (said of inanimate objects); multiplication.—*Vadha-karmādhikārīn* ('*ma-adh*'), *i*, m. 'one who superintends the act of putting to death,' an executioner, hangman.—*Vadha-kāṅkṣin*, *i*, *iṇī*, *i*, wishing for death.—*Vadha-kāmyā*, f. the desire to kill, intention to hurt.—*Vadha-jivin*, *i*, *īnī*, *i*, living by the death (of animals); (*i*), m. a butcher; a hunter, fowler.—*i*. *vadha-tra*, *as*, *ā*, am (for 2. *vadhatra* see col. 3), protecting from death or destruction.—*Vadha-danḍa*, capital punishment; corporal punishment (e. g. whipping &c., Manu VIII. 129).—*Vadha-nirṇeka*, *as*, m. expiation for killing, atonement for murder or manslaughter.—*Vadha-bhūmi*, *is*, f. execution-ground, place of execution.—*Vadha-sthālī*, f. or *vadha-sthāna*, *am*, n. a place of execution; a slaughter-house.—*Vadhārgaka* ('*dha-ar*'), *am*, n. a prison.—*Vadhārka* ('*dha-ar*'), *as*, *ā*, am, deserving death.—*Vadhāishin* ('*dha-esh*'), *i*, *īnī*, *i*, desirous of killing, intending to kill.—*Vadhodarka* ('*dha-ud*'), *as*, *ā*, am, resulting in death, effecting death.—*Vadhodyata* ('*dha-ud*'), *as*, *ā*, am, prepared or ready to kill, intending to put to death, murderous; an assassin, murderer.—*Vadhopāya* ('*dha-up*'), *as*, m. an instrument or means of putting to death.

Vadhaka, *as*, *ākā* or *ikā*, *am*, killing, destructive, pernicious, injurious; (*as*), m. one who kills, a

murderer, assassin; an executioner, hangman, (also written *badhaka*); a particular sort of reed or rush.

2. *vadhatra*, *am*, n. (for 1. *vadha-tra* see col. 2), 'an instrument of death,' deadly weapon, dart.

Vadhanā, f., Ved. a deadly weapon.
Vadhar, n., Ved. a destructive weapon, the weapon or thunderbolt of Indra, a thunderbolt (= *vajra*).

Vadharya, Nom. P. *vadharyati*, &c., to desire the thunderbolt of Indra.

Vadharyat, an, *anti*, at, desiring the thunderbolt of Indra; (*anti*), f. 'casting a bolt,' i. e. (according to some) lightning; (according to Śāy. on Rīg-veda I. 161, 9) a line of clouds or the earth.

Vadhas=*vadhar* above.
Vadhasma (apparently only used in the inst. pl. *vadhasmaṣais*), Ved. a destructive or deadly weapon, the weapon of Indra.

Vadhamu, *us*, *us*, *us*, Ved. bearing a deadly weapon, (Śāy.=*prahāreṇa prasravaṇa-śīla*).

Vadhika, musk.
Vadhitra, *am*, n. the god of love, love, sexual love.

Vadhīn, *i*, *īnī*, *i*, incurring death, killed by, (at the end of a comp.)

Vadhya, *as*, *ā*, am (frequently written *badhya*), to be slain or killed, to be put to death, punished with death; to be punished or chastised, to be corporally punished, subject to corporal punishment; vulnerable, liable to be killed, to be destroyed, to be annihilated; (*as*), m. an enemy.—*Vadhya-ghna*, *as*, m. killing one sentenced to death, carrying out the duties of public executioner.—*Vadhya-tā*, f. or *vadhya-tva*, *am*, n. the state of being sentenced to be killed or of deserving death; fitness to be killed; destruction.—*Vadhya-paṭaha*, *as*, m. a drum beaten at the time of the execution of a criminal.

—*Vadhya-bhū*, *is*, or *vadhya-bhūmi*, *is*, f. a place of public execution.—*Vadhya-mālā*, f. a garland placed on one condemned to death or about to be executed.—*Vadhya-vāsa*, *as*, n. the clothes of a criminal who has been executed (given to a *Caṇḍāla*, Manu X. 56).—*Vadhya-śīlā*, f. a stone or rock on which malefactors are executed, executioner's block, scaffold; a slaughter-house, shambles.—*Vadhya-sthāna*, *am*, n. a place of execution.

Vadhyat, an, *anti*, at, being struck, being killed.
Vadhyamāna, *as*, *ā*, am, being killed, being destroyed.

Vadhya, f. killing, murder; [cf. *ātma-v*, *brahma-v*.]

Vadhri, *is*, *is*, *i*, Ved. 'one whose testicles are cut out, castrated, emasculated, unmanly (= *chinna-mushka*, opposed to *vrishan*).—*Vadhri-mati*, f. (fem. of an unused form *vadhri-mat*), Ved. having an impotent husband; a proper N.—*Vadhri-vāc*, *k*, *k*, Ved. speaking unmanly or useless words, idly talking, (Śāy.=*jālpaka*).—*Vadhry-āśva*, *as*, m. 'having castrated horses,' a proper N.; (*ās*), m. pl. the family of Vadhry-āśva.

Vadhrikā, m. (Pāṇ. I. 2, 52, Vārt. 3), a castrated person, eunuch.

वधा *vadhā*, ind. a various reading for *vadhvā*, q. v.

वधु *vadhū*, *vadhukā*. See p. 883, col. 1.

वधू *vadhū*, *ūs*, f. (fr. *vadh*=rt. 1. *vah*; or, according to others, fr. rt. *bandh*, and then more properly written *badhū*), a bride or newly married woman (as 'recently brought or led home'), a young wife, spouse; a woman in general, female, girl, maiden, (in Rīg-veda VIII. 19, 36, perhaps 'a handmaid' or 'female slave' or, according to some, 'a mare or animal used for draught'; cf. *vadhū-mat*); the female of any animal (e. g. *mṛiga-vadhū*, the female of a deer, cf. *vṛyāghra-v*); a daughter-in-law; the wife of a younger relation, younger brother's wife, nephew's wife, younger female relation; N. of various plants, *Trigonella*, *Corniculata*; *Echites frutescens*; *Curcuma Zerbumbet*;

rain,' a cloud. — *Vana-damana*, as, m. = *aranya-damana*. — *Vana-dāraka*, as, m. pl., N. of a people. — *Vana-dāha*, as, m. a forest conflagration.

— *Vana-dīpa*, as, m. = *vana-cāmpaka*. — *Vana-deva-bhātta*, as, m., N. of a commentator. — *Vana-devatā*, f. a forest goddess, Dryad. — *Vana-druma*, as, m. a forest tree, a tree growing in a wood.

— *Vana-dvīpa*, as, m. a wild elephant. — *Vana-dhārā*, f. an avenue of trees. — *Vana-dhiti*, īs, f., Ved. (perhaps) a layer of wood to be laid on the altar; (Śāy) the instrument to be applied to a forest to cut down the trees, a hatchet; [cf. *svadhiti*, perhaps for *eva-dhiti*]. — *Vana-dhenu*, us, f. the cow or female of the Bos Gavvus. — *Vana-nitya*, as, m., N. of a son of Raudrāsya. — *Vana-pa*, as, m. a forest protector, woodman. — *Vana-pannaga*, as, m. a serpent living in woods. — *Vana-parvan*, ā, n. 'forest-Parva', N. of the third book of the Mahā-bhārata (describing the abode of Yudhishtira and his brothers, the Pāṇḍava princes, in the Kām-yaka forest and adjacent district). — *Vana-pallava*, as, m. Hyperanthera Moringa. — *Vana-pānula*, as, m. a hunter, deer-killer. — *Vana-pādapa*, as, m. a forest tree. — *Vana-pārśva*, as, m. the neighbour-hood of a wood, a wood. — *Vana-pāla*, as, m. a forest protector, woodman; a proper N. — *Vana-pippalī*, f. wild pepper. — *Vana-pushpa*, am, n. a forest-flower, field-flower; (*ā*), f. a sort of oil, Ane-thum Sowa. — *Vanapushpa-maya*, as, ī, am, made or consisting of forest-flowers. — *Vana-pūraka*, as, m. the wild citron tree. — *Vana-pūrva*, as, m., N. of a village. — *Vana-praksha*, as, ā, am, Ved. living in water, (a various reading for *vana-kraksha*). — *Vana-praveśa*, as, m. the act of entering a wood, (especially) a festive procession into a forest for the purpose of cutting wood for an idol; commencing to live as a hermit. — *Vana-prastha*, a wood situated on an elevation or on table-land; N. of a place; (*as*, ā, am), retiring into a forest, withdrawing into the woods, leading the life of an anchorite, (see *vānaprastha*). — *Vana-prīya*; as, ā, am, loving the wood, fond of the forest; (*as*), m. the Indian cuckoo; (*am*), n. the cinnamon tree, a kind of Cassia. — *Vana-phala*, am, n. wood fruit, wild fruit. — *Vana-barbara*, vana-barhiṣa, &c., see *vana-o'*.

— *Vana-bhadrikā*, f. Sida Cordifolia. — *Vana-bhuja*, k, m. a particular medicinal herb (= *rishabha*). — *Vana-bhū*, ūs, f. woody ground, the neighbour-hood of a wood. — *Vana-makehikā*, f. a gad-fly. — *Vana-mallī*, f. wild jasmine. — *Vana-mānuṣa*, as, m. 'wild-man,' the orang-outang; the Lemur Tardigradus. — *Vana-mālā*, f. a garland of wood-flowers, the chaplet worn by Kṛṣṇa; a kind of metre, four times — — — — — ; N. of a work; (*as*, ā, am), adorned with a garland of wood-flowers; (*as*), m. epithet of Kṛṣṇa or Viṣṇu. — *Vanamālā-dhara*, as, ā, am, wearing a chaplet of wood-flowers; (*am*), n. a kind of metre, four times — — — — — . — *Vana-mālikā*, f. = *vana-mālā*. N. of a plant (= *vārāhi-kanda*); a particular metre (= *vana-mālinī*); N. of one of Rādhā's female attendants; of a river. — *Vana-mālinī*, īs, īni, f. adorned with a chaplet of wood-flowers; (*i*), m. epithet of Kṛṣṇa or Viṣṇu; N. of a poet; (*ini*), f. = *vārāhi*, (probably a kind of plant, according to others a female energy of Kṛṣṇa); N. of the town Dvārakā.

— *Vanamālīsā* (fr. *vana-mālin* + *isa*), f. 'having as a husband one adorned with a chaplet of wood-flowers, i.e. Kṛṣṇa,' epithet of Rādhā. — *Vana-muc*, k, k, k, pouring forth rain, scattering water; (*k*), m. a cloud. — *Vana-mudga*, as, ā, m. f. a sort of kidney-bean, Phaseolus Trilobus. — *Vana-mūla*, as, m. a cloud. — *Vana-mūrdha-jā*, f. a kind of plant (= *karkaṭa-sringī*). — *Vana-mūla*, as, m. the shrub Tetranthera Lanceifolia. — *Vana-mūla-phala*, am, n. roots and fruit of the forest. — *Vana-mṛiga*, as, m. a forest deer. — *Vana-moṣā*, f. wild plantain. — *Vana-rakshaka*, as, m. the keeper of a garden or forest. — *Vana-rāja*, as, m. 'king of the forest,' the lion; the plant Verbesina Scandens.

—*Vana-rāji*, *is*, or *vana-rāji*, *f*, a row of trees; a long tract of forest; a path in a forest; (*i*), *f*, *N*. of a female slave belonging to Vasu-deva; (*is*, *is* or *i*, *i*), embellishing or beautifying a forest. —*Vana-rājya*, *am*, *n*, *N*. of a kingdom. —*Vana-rāshṭra* or *vana-rāshṭra*, *as*, *m*, *pl*, *N*. of a people. —*Vana-ruha*, *am*, *n*, 'growing in water,' a lotus-flower. —*Vanarādhi* ('*na-rīd*'), *is*, *m*, an ornament of the forest. —*Vana-lakṣmī*, *is*, *f*, an ornament of the wood; the plantain, *Musa Sapientum*. —*Vana-lakṣā*, *f*, a creeper growing in the forest. —*Vana-lakṣā*, *f*, *vana-rāji*. —*Vana-varāha*, *as*, *m*, a wild hog. —*Vana-vartin*, *i*, *inī*, *i*, residing in the woods. —*Vana-varvra*, *as*, *m*, a kind of basil, *Ocimum Sanctum*. —*Vana-varvrikā*, *f*, a kind of plant (= *doshā-kṣēṣi*). —*Vana-varhīya*, *as*, *m*, a wild peacock. —*Vanavarhīya-tva*, *am*, *n*, the condition of a wild peacock. —*Vana-vallari*, *f*, a kind of grass. —*Vana-vahni*, *is*, *m*, a forest fire, wood on fire, forest conflagration. —*Vana-vāta*, *as*, *m*, a forest wind. —*Vana-vāsa*, *as*, *m*, the living in a wood, residence in a forest; a wild or unsettled manner of life, wandering habits; *N*. of a country; (*as*, *ā*, *am*), residing in a forest or wood; (*as*), *m*, a wood-dweller, inhabitant of forests. —*Vana-vāsaka*, *as*, *m*, *pl*, *N*. of a people. —*Vana-vāsana*, *as*, *m*, 'wood-dweller,' a pole-cat, civet-cat. —*Vana-vāsin*, *i*, *inī*, *i*, dwelling in a wood; (*i*), *m*, a dweller in woods, inhabitant of a forest, forester, hermit, anchorite; *N*. of a country in the south of India; of various plants (= *rishabha*, *mushkaka*, *vīrāhi-kanda*, *sālmali-kanda*, *nīla-mahishakanda*). —*Vana-vāsyā*, *N*. of a country (= *vana-vāsin*). —*Vana-vāhyaka*, *as*, *m*, *pl*, *N*. of a people. —*Vana-vidāla*, *as*, *m*, a kind of wild cat, *Felis Caracal*. —*Vana-virodhin*, *i*, *m*, 'wood-enemy,' *N*. of one of the Hindu months, (that succeeding *Nidāgha*, *q. v.*) —*Vana-vīja* or *vana-vījaka* or *vana-vīja-pūraka*, *as*, *m*, the wild citron tree. —*Vana-vīritāki*, *f*, the egg-plant. —*Vana-vīritā*, *is*, *m*, wild rice. —*Vana-sūkari*, *f*, cowach, *Mucuna Pruriens*. —*Vana-sūrapa*, *as*, *m*, a kind of plant (= *aranya-sūrapa*). —*Vana-sringāṭa* or *vana-sringāṭaka*, *as*, *m*, the plant *Asteracantha Longifolia*. —*Vana-sobhana*, *am*, *n*, 'water-beautifier,' a lotus-flower. —*Vana-svan*, *ā*, *m*, 'forest-dog,' a jackal; a tiger; a civet-cat, pole-cat. —*Vana-shad*, *t*, *i*, *t*, = *vana-sad* below. —*Vana-sankata*, *as*, *m*, a sort of pulse, *Ervum Hirsutum*. —*Vana-sad*, *t*, *i*, *t*, abiding or dwelling in a wood; (*i*), *m*, a forester. —*Vana-sannivāsin*, *i*, *inī*, *i*, dwelling in a forest; (*i*), *m*, a forester. —*Vana-samūha*, *as*, *m*, a thick forest, a quantity of groves or forests, a thick wood. —*Vana-sampraveśa*, *as*, *m*, the entering into a wood, (especially) a festive procession into a forest for the purpose of cutting wood for an idol. —*Vana-sarajini*, *f*, the wild cotton plant. —*Vana-sāvayā*, *f*, a kind of creeping plant (= *vanyopādaki*). —*Vana-stamba*, *as*, *m*, *N*. of a son of Gada. —*Vana-etha*, *as*, *ā*, *am*, forest-abiding, living in the wood; (*as*), *m*, a deer, gazelle; a hermit, ascetic; (*ā*), *f*, the holy fig-tree (= *asvatthi*). —*Vana-ethali*, *f*, the neighbourhood of a forest, a wood. —*Vana-ethāna* (?), *N*. of a kingdom. —*Vana-ethāyīn*, *i*, *inī*, *i*, being or abiding in a wood; (*i*), *m*, a hermit, anchorite. —*Vana-ethita*, *as*, *ā*, *am*, situate or being in a forest. —*Vanas-pati*, *is*, *m*, (*vanas* probably a form of the gen., cf. *rathas-pati*), 'the king of the wood,' a large forest tree, a large tree bearing fruit, but apparently having no blossoms (as several species of the fig, the jack-tree, &c.); any tree; the god of large trees, (in *Rig-veda* VIII. 23, 25. Agni is described as 'the son of the Vansapati'); the Soma plant (regarded as the king of plants); *Bignonia Suaveolens*; a stem, trunk; a beam, timber, pole, post; the sacrificial posts (enumerated among the *Apri* divinities); an offering to *Vanas-pati*; the timber of which a car or carriage is made (*Ved*); a drum made of wood (*Ved*); a wooden amulet; a block on which criminals are executed; an ascetic; *N*. of a son of *Ghrita-prishtha*. —*Vanas-pati-kāya*,

as, *m*, the whole body or world of plants. —*Vanas-pati-sava*, *as*, *m*, *N*. of an *Ekāha*. —*Vana-sraj*, *k* or *g*, *f*, a garland of forest-flowers. —*Vana-harī*, *is*, *m*, a lion (?). —*Vana-haridrā*, *f*, wild turmeric. —*Vana-hāsa*, *as*, *m*, a sort of grass, *Saccharum Spontaneum*; a fragrant oleander. —*Vana-hāśaka*, *as*, *m*, *Saccharum Spontaneum*. —*Vana-hutāsana* ('*ta-as*'), *as*, *m*, a forest conflagration. —*Vanākampa* ('*na-āk*'), *as*, *m*, the shaking of the trees of a wood by the wind. —*Vanākhū* ('*na-ākhu*'), *us*, *m*, 'wood-rat,' a hare. —*Vanākhuka*, *as*, *m*, a sort of bean, *Phaseolus Mungo*. —*Vanāgni* ('*na-ag*'), *is*, *m*, a forest conflagration, burning of a wood. —*Vanāja* ('*na-aja*'), *as*, *m*, the wild goat. —*Vanātana* ('*na-adh*'), *i*, *inī*, *i*, dwelling in a forest. —*Vanānta* ('*na-an*'), *as*, *m*, the skirts of a wood, neighbourhood of a forest; (*as*, *ā*, *am*), having a wood for a boundary, bounded by a wood. —*Vanāntara* ('*na-an*'), *am*, *n*, the middle or interior of a wood, (*vanāntarāt*, *out* of the wood); another wood. —*Vanāntara-čara*, *as*, *ā*, *am*, wandering about in a forest. —*Vanāpaga* ('*na-āp*'), a forest stream, river. —*Vanābjini* ('*na-ab*'), *f*, a lotus-plant growing in the water. —*Vanābhilāva* ('*na-abh*'), *as*, *ā*, *am*, wood-destroying. —*Vanāmala* ('*na-ām*'), *as*, *m*, (*āmala* for *āmāla*), *Carissa Carandas*; [cf. *leṣishka-pāka*]. —*Vanāmbhikā* ('*na-am*'), *f*, *N*. of a tutelary divinity in the family of *Dakṣa*. —*Vanāmra* ('*na-ām*'), *as*, *m*, *N*. of a plant (= *ko-sāmra*). —*Vanārīṣṭhā* ('*na-ar*'), *f*, wild turmeric (= *vana-haridrā*). —*Vanārīṣṭhā* ('*na-ar*'), *as*, *m*, 'wood-worshipper,' a flower-gatherer, florist, maker of garlands. —*Vanārīṣṭhā* ('*na-ar*'), *f*, wild ginger; (*am*), *n*, the root of wild ginger. —*Vanālakta* ('*na-al*'), *am*, *n*, 'wild lac,' red earth, ruddle. —*Vanālaya* ('*na-ā*'), *as*, *m*, a forest-abode, forest-habitation. —*Vanālaya-jivīn*, *i*, *inī*, *i*, living in forests. —*Vanālīkha* ('*na-al*'), *f*, a sun-flower, *Heliotropium Indicum*. —*Vanālī* ('*na-ālī*'), *f*, = *vana-rāji*. —*Vanāśrama* ('*na-ās*'), *as*, *m*, abode in the forest, the third *Āśrama* or stage in a Brahman's life (when he is a *Vānaprastha* or hermit, see *āśrama*). —*Vanāśramin*, *i*, *m*, (fr. the preceding), a *Vānaprastha* or Brahman dwelling in the woods, one in the third period of life, an anchorite. —*Vanāśraya* ('*na-ās*'), *as*, *ā*, *am*, living in the forest; (*as*), *m*, an inhabitant of the wood; a sort of crow or raven. —*Vanāśrita* ('*na-ās*'), *as*, *ā*, *am*, one who has sought refuge in the woods, repaired to the forest, leading the life of a hermit. —*Vanā-kimpūka*, *as*, *m*, *pl*, 'Butea Frondosa in the wood,' anything found unexpectedly. —*Vanā-kehudrā*, *f*, the tree *Pongamia Glabra* (commonly called *Karājā*). —*Vanā-čara*, *as*, *i*, *am*, wandering in a forest, dwelling in or inhabiting a wood; (*as*), *m*, an inhabitant of the forest, forester, anchorite, hermit; a sylvan, satyr; an imp, demon; a wild beast. —*Vanā-čāgrya* ('*na-ag*'), *as*, *m*, 'chief of foresters,' an ascetic, anchorite, sage. —*Vanā-jā*, *as*, *ā*, *am*, *Ved*. born or generated in the woods. —*Vanā-bhikā*, *as*, *m*, *pl*, an *Āgile* Marmelos in the forest; (metaphorically) anything found unexpectedly. —*Vanā-rāj*, *f*, *t*, *f*, *Ved*. shining or blazing in the wood; (*t*), *m*, epithet of *Agni*. —*Vanā-saya*, *as*, *ā*, *am*, living in the woods. —*Vanā-shah* (i. e. *vane* + *shah*), *shāṭ*, *t*, *f*, *Ved*. overpowering or prevailing in the wood or over the wood, (*Sāy*. = *kāshṭhānam abhiharitri*). —*Vanā-sarja*, *as*, *m*, *Terminalia Tomentosa*. —*Vanāika-dēśa* ('*na-ek*'), *as*, *m*, a part of a wood or thicket. —*Vanotāśha* ('*na-ut*'), *as*, *m*, a rhinoceros. —*Vanoddeśa* ('*na-ud*'), *as*, *m*, the neighbourhood of a forest, a particular spot in a wood. —*Vanodbhava* ('*na-ud*'), *as*, *ā*, *am*, produced in a forest, being in a wood; (*ā*), *f*, the wild cotton plant. —*Vanopaplava* ('*na-up*'), *am*, *n*, a forest conflagration. —*Vanorvī* ('*na-ur*'), *f*, the neighbourhood of a forest. —*Vanauka* ('*na-oka*'), *as*, *m*, = *vanaukas*, an inhabitant of a wood. —*Vanaukas* ('*na-ok*'),

as, *ā*, *as*, living in a forest; (*ās*), *m*, an inhabitant of a wood, a forester; an anchorite, ascetic, hermit; an animal living in woods, an ape, wild boar, &c. —*Vanaugha* ('*na-ogha*'), *as*, *m*, 'thick forest,' *N*. of a district or mountain in the west of India. —*Vanaushadhi* ('*na-osh*'), *is*, *f*, a medicinal herb growing wild.

Vanad, *m*, (only in *pl. vanadas*), a praiser, honourer, one who joins in praising; sounding forth loudly, praising greatly, (according to *Sāy*. on *Rig-veda* II. 4, 5. *vanadaḥ* = *vanantah* = *sambhaktarāḥ* or may be for *ava-nadaḥ* = *bhrīṣam śabdāyantaḥ* = *stotārāḥ*; according to *Durga* *vanadaḥ* is for *vana-dāḥ*, 'givers of the desirable oblation'; according to modern scholars *vanad* may perhaps mean 'longing, earnest desire'.)

Vanana, *am*, *n*, *Ved*. longing, desire, (*Sāy*.) wealth; = *dhana*; (*ā*), *f*, (perhaps) wish, desire.

Vananiya, *as*, *ā*, *am*, *Ved*. to be desired, desirable.

Vanavva, *Nom. P. vananvati*, &c., *Ved*. to be in possession, be at hand, (*Sāy*. on *Rig-veda* VIII. 102, 19. *vananvati* = *kāshṭhāni hanti*, [the axe] fells timber.)

Vanavat, *ān*, *atī*, *at*, *Ved*. (according to *Sāy*. = *vananu-vat* = *vanavā* = *udaka-vat* = *sambhaktavā*), possessing wealth, &c., bountiful; (according to modern scholars) possessing, being in possession.

Vanayitri, *tā*, *trī*, *trī*, one who causes to ask, &c.

Vanas, *as*, *n*, *Ved*. (perhaps) desire, longing; attractiveness, loveliness, (*Sāy*. = *tejas*, glory, or *dhana*, wealth); a wood; [cf. *Lat. venus* in *venustas*]. —*Vanar-gu*, *us*, *us*, *u*, moving about in a wood; wandering in a forest or wilderness, (*Sāy*. = *vana-gāmin*); (*us*), *m*, = *stena* (according to *Naigh. III. 24*). —*Vanar-ja*, *as*, *m*, a particular plant (= *springū*).

Vanasa, see *Gaṇa Triṇādi* to *Pāṇ*. IV. 2, 80.

Vanas-pati. See col. i.

Vanas-yu in *gir-v*, *q. v.*

Vanāyu, *us*, *m*, *N*. of a son of *Purī-ravas*; of a *Dānava*; of a district inhabited by the *Vanāyus*; (*avas*), *m*, *pl*, *N*. of a people. —*Vanāyu-ja*, *as*, *ā*, *am*, produced or bred in *Vanāyu*.

Vani, *is*, *m*, *Ved*. fire, *Agni*, the god of fire; (*is*), *f*, wish, desire; (*is*, *is*, *i*), used at the end of comps., see *brahma-v*, *kshatra-v*.

Vanikā, *f*, a little wood, grove, (in *asoka-v*, a grove of *Asoka* trees; also *asoka-vanika*, *am*, *n*.)

Vanikāvāsa, *as*, *m*, *N*. of a village.

Vanita, *as*, *ā*, *am*, solicited, begged, asked, wished for, desired, loved; served; (*ā*), *f*, a loved woman, wife, mistress; a woman in general; the female of an animal; a particular metre, four times *u-u-u-u*; [cf. Old Germ. *winia*, 'a wife'; *Hib. ban*, 'a woman']. —*Vanitā-dvish*, *t*, *m*, hating women, a misogynist. —*Vanitā-bhagin*, *i*, *m*, a woman like a serpent, serpent of a woman. —*Vanitā-mukha*, *as*, *m*, *pl*, 'woman-faced,' *N*. of a people. —*Vanitā-vilāsa*, *as*, *m*, the wantonness of women.

Vanitāsa, *am*, *n*, *N*. of a family.

Vanitri, *tā*, *trī*, *trī*, an asker, &c.; one who possesses or owns, a possessor (*Ved*).

Vanin, *i*, *inī*, *i* (fr. the *rt*. and in some meanings fr. *i. vana*), *Ved*. worshipping, honouring, serving; desiring, wishing for; distributing, bestowing, giving (said of the *Maruts* &c.); rain-dispensing; having water, granting water, abounding in water; belonging to a wood, living in a wood; filled with or possessed of wood; (*i*), *m*, a tree; the Soma plant; a Brahman residing in the forest, one in the third stage of life, a *Vānaprastha*.

Vanina, *am*, *n*, *Ved*. anything growing in a forest, a tree.

Vanila, see *Gaṇa Kāśādi* to *Pāṇ*. IV. 2, 80.

Vanishṭha, *as*, *ā*, *am*, *Ved*. obtaining most; bestowing or imparting most, very munificent or liberal, (*Sāy*. = *dātṛitama*.)

Vanishṭhu, *us*, *m*, *Ved*. part of the entrails of

an animal offered in sacrifice; the rectum; (according to others) a part of the intestines near the omentum, (Sāy. = *sthavirāntra*.)

Vanishṇu, incorrect for *vanish/hu*.

Vani, f. See under *i. vana*, p. 883, col. 2.

Vanika or *vanipaka* or *vanīyaka*, as, m. a beggar, mendicant.

Vaniya, Nom. P. *vanīyati*, &c., to beg, ask alms; to entreat, request.

Vaniyas, ān, asi, as, asking or obtaining more, obtaining most; to be honoured, to be favoured, (Sāy. = *sambhajanīya* = *sambhārya*); impairing or bestowing most.

Vanivan, ā, ā, a (an Intensive form), asking for, demanding, (Sāy. = *vanana-val*.)

Vanu, us, m., Ved. one who plots against or injures, a malignant or malicious person, (Sāy. = *hinsaka*); an adherent (?).

Vanusha (fr. *vanus*), Nom. A. *vanushate*, &c., Ved. to obtain, acquire; (Sāy.) to worship.

Vanushya (fr. *vanus*), Nom. P. A. *vanushyati*, -te, &c., Ved. to have a design upon, plot against, seek to injure, to be fond of battle; to emulate (with inst.); to overpower, defeat, attack, (according to Naigh. II. 12 = *krudhyati*; according to Nirukta V. 2 = *hanti*); (A.) to wish for, desire, (Sāy. on Rīg-veda IX. 7. 6. *vanushyate* = *sevate*.)

Vanushyat, an, anti, at, seeking to injure, malevolent, hostile, an enemy.

Vanus, us, us, us, Ved. desiring, anxious for, eager, zealous; devoted, attached to, loving; enjoying, an enjoyer, worshipping, a worshipper, honourer, (Sāy. = *sambhaktṛi*); (us), m. any one eager to injure (others), an enemy, plotter, warrior; the act of possessing, enjoying, distributing, (Sāy. = *sambhajanā*.)

Vaneja, as, m. a kind of mango.

Vaneyu, us, m., N. of a son of Raudrāśva.

Vanti, is, f., see Pāp. VI. 4. 39.

Vantri, tā, tri, tri, one who enjoys or possesses, a possessor, owner, (Sāy. = *sambhaktṛi*.)

Vanya, as, ā, am, growing in woods, of or belonging to a wood, forest, produced in a wood, living in woods, wild, savage; being or existing in a wood (said of Agni, Ved.); made of wood, wooden; (as), m. an animal of the forest, wild animal, wild beast; a wild plant; N. of particular wild plants (= *vanasūraṇa*, *vārūhi-kanda*, *deva-nāla*); (ā), f. a multitude of groves, a large forest; abundance of water, a flood, deluge; N. of various plants, *Physalis flexuosa*; = *madgu-parṇi*, *gopāla-karkaṣi*, *guñjā*, *miśreya*, *bhadra-mustā*, *gandha-patrā*; (am), n. anything grown in a wood, the fruit or roots of wild plants; = *tvāda*; [cf. other meanings of the word *vanya* in *śākshur-ś*, *ajita-punarvanya*.] — *Vanya-dvīpa*, as, m. a wild elephant. — *Vanya-pakṣin*, ī, m. a wild bird, forest bird; [cf. *pura-pakṣin*.] — *Vanya-pṛithi*, is, f. forest fare. — *Vanyaśāsa* ('*ya-as*'), as, ā, am, eating wild fruits, &c. — *Vanyetara* ('*ya-iṣ*'), as, ā, at, different from wild, tame, civilized.

Vanyopādakī, f. a kind of creeper.

Vavanava, vān, uhi, vat, Ved. one who has desired or asked.

वन 2. *vana*, ind. (for *i. vana* see p. 883, col. 2), see Gaṇa Cādi to Pāp. I. 4. 57.

वनर *vanara*, as, m. = *vānara*.

वनगु *vanar-gu*. See under *vanas*, p. 884.

वनहबन्दि *vanahabandī*, N. of a place.

वनाहिर *vanāhira*, as, m. a hog, wild boar.

वनीवाहन *vanivāhana*, am, n. (an anomalous Intens. fr. rt. *i. vah*), Ved. the act of carrying or moving lightly and thither.

वनौकस *vanaukas*, *vanaushadhi*. See p. 884, cols. 2, 3.

वनवत *vantava* (?), as, m. a proper N.

वन्द *vand* (connected with rt. *vad*), cl.

1. A. (Ved. and ep. sometimes P.) *vandate*, *vavande* (Ved. *vavanda*, *vavandima*), *avandishṭa*, *vanditum* (Ved. Inf. *vandadhya*), to praise, celebrate, laud, extol, eulogize, bless, pronounce a blessing; to show honour, do homage, salute respectfully, greet, make obeisance to; to venerate, worship, adore; Pass. *vandyate*, Aor. *avandī*, to be praised, &c.; Caus. *vandayati*, -yate, -yitum, Aor. *avavandat*, *avavandata*, to show honour to any one, make obeisance to, greet respectfully.

Vanda, as, ā, am, praising, extolling; [cf. *deva-vanda*.]

Vandaka, as, ā, m. f. a praiser, &c.; a parasitical plant.

Vandatha, as, m. a praiser, panegyrist, eulogist, bard; one deserving praise.

Vandad-vāra, as, ā, am, Ved. blessing the multitude, i. e. men, (in *Sāma-veda* I. 1, 2, 3, 6. for *vande dārum*, which is the correct reading in the corresponding passage of the Rīg-veda.)

Vandad-vira, as, ā, am, Ved. blessing heroes, (in *Sāma-veda* I. 4, 2, 3, 1. for *mandad-vira*, which is the correct reading in the corresponding passage of the Rīg-veda.)

Vandana, as, m., N. of a Rishi (described in Rīg-veda I. 112, 5. as having been cast into a well, along with Rebha, by the Asuras, and rescued by the Aśvins); (ā), f. praise, praising, worship, adoration; a mark or sign worn on the body (made with ashes &c.); (ī), f. making obeisance, reverence, worship, adoring; begging, soliciting, asking; the hip (?); a drug for reviving the dead; (am), n. the act of praising, praise; obeisance to a Brāhman or superior (by touching the feet &c.), reverence, adoration; the face, mouth (= *vadana*); a parasitical plant (perhaps a kind of lichen); a disease attacking the limbs or joints, a cutaneous eruption, scrofula (sometimes personified as a demon). — *Vandana-mālā* or *vandana-mālikā*, f. a festoon suspended across gateways (in honour of the arrival of any distinguished personage, or on the occasion of a marriage or other festival). — *Vandana-fruit*, t, t, t, Ved. listening to praise, a hearer of praises, (Sāy. = *stutinām śrotṛi*.)

Vandaniya, as, ā, am, to be praised or worshipped, praiseworthy, adorable, to be greeted with homage, to be saluted or made obeisance to; (as), m. a yellow-flowering Verbesina; (ā), f. the yellow pigment called *go-roṇāṇā*, q. v.

Vandamāna, as, ā, am, praising, celebrating, pronouncing a blessing, honouring, reverencing.

Vandayitvā, ind. (fr. the Caus.), having praised, having saluted or shown honour to, having made obeisance to.

Vandā, f. a parasitical plant, the parasitical plant *Epidendrum Tesselatum*, &c.; a female beggar or mendicant; = *vandī*, *vandī*.

Vandāka, as, m., ā, ī, f. a parasitical plant.

Vandāru, us, us, u, praising, celebrating; respectful, reverential, civil, complimentary, polite; (us), m. a panegyrist, bard; a proper N.; (u), n. praise.

1. *vandī*, is, m. (for 2. *vandī* see col. 3), a praiser, panegyrist, &c. (= *vandin*).

Vandita, as, ā, am, praised, extolled, celebrated.

Vanditavya, as, ā, am, to be praised or celebrated, laudable, to be treated with awe or respect, one to whom obeisance is to be made.

Vanditṛi, tā, trī, trī, Ved. one who praises or celebrates, a praiser.

Vandin, ī, m. one who praises or extols, a praiser, panegyrist, encomiast, bard, poet, herald (whose duty is to proclaim the titles of a great man as he passes along, or who sings the praises of a prince in his presence or accompanies an army to chaunt martial songs; these bards are regarded as belonging to a distinct tribe, being considered the descendants of a Kshatriya or a Śūdra female); a captive, slave, (in this sense more properly written *bandin*, cf.

2. *vandī*.) — *Vandī-pāṭha*, as, m. the panegyric of a bard or Vandin, eulogium.

Vandinikā or *vandinīyā*, f., N. of Dākṣhāyaṇī.

Vandya, as, ā, am, to be praised, laudable, commendable, praiseworthy; to be reverentially saluted, to be honoured or worshipped, adorable, very venerable; to be regarded or respected; (as), m. a proper N.; (ā), i. = *vandā*, a parasitical plant; = *go-roṇāṇā*; N. of a Yakṣi. — *Vandya-tā*, f. laudability, praiseworthiness, venerableness.

Vandya-māna, as, ā, am, being praised or celebrated, being saluted or greeted.

Vandra, as, ā, am, praising, worshipping, honouring, doing homage; (as), m. a worshipper, votary, follower; (am), n. prosperity.

वन्दि 2. *vandī*, is, or *vandī*, f. (more properly written *bandī*, *bandī*; probably connected with rt. *bandh*, cf. the Persian *بند*); for 1. *vandī* see col. 2), a captive or prisoner in general (male or female); a woman in captivity, female captive or slave; an animal confined in a cage; a ladder or stairs; plunder, booty, spoil. — *Vandī-grāha*, as, m. 'plunder-seizer,' a housebreaker (especially one breaking into a temple or place where sacred fire is preserved). — *Vandī-aura*, as, m. = *vandī-grāha* above. — *Vandī-kāra*, as, m. one who commits robbery, a robber, thief, housebreaker, burglar. — *Vandī-kṛi*, d. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make captive, take prisoner, capture, rob. — *Vandī-kṛita*, as, ā, am, made prisoner, taken captive. — *Vandī-pāla*, as, m. a keeper of prisoners, a jailor.

वन्दीक *vandika*, as, m. (also written *bandika*), N. of Indra.

वन्धा *vandhā*, ind., see Gaṇa Ūry-ādi to Pāp. I. 4. 61.

वन्धुर *vandhur*. See below.

वन्धुर *vandhura*, am, n. (probably connected with rt. *bandh* and perhaps more properly written *bandhura*), the seat of a charioteer, the fore part of a chariot or place at the end of the shafts, a carriage-seat or driver's box; the framework [cf. *hiraṇya-v*] of a carriage, (the word *vandhura* occurs frequently in Ved. and is variously explained by Sāy. as *niḍa-bandhamādhīra-bhūtam*, *unnatīnata-rūpa-bandhana-kāṣṭham*, *veshtītam sārathēśhānam*, *sārathy-āśraya-shānam*, &c.; the car of the Aśvins, which is described as 'three-wheeled' as well as triple in other parts of its construction, is said to be also *tri-vandhura* or *tri-bandhura*, i. e. 'having three poles or pieces of wood for securing the occupant' or 'having a triple standing-place or seat for the charioteer'. — *Vandhure-shthā*, ās, ās, am (i. e. *vandhure*, loc. c. + *sthā*), Ved. standing or sitting on the chariot-seat.

Vandhur, m., Ved. = *vandhura* above; (in *Atharva-veda* III. 9, 3. the sense is doubtful.)

Vandhura, us, us, u, Ved. having a standing-place in front or a seat for driving (said of the car of the Aśvins).

वन्धुल *vandhula*, as, m. (also written *bandhula*, q. v.), N. of a Rishi.

वन्ना *vannā*, f., N. of a woman.

वन *vanra*, as, m. (according to Uṇādi-s. II. 28. fr. rt. *i. van*), a co-partner, co-heir.

वप *vap*, cl. 1. P. A. *vapati*, *vopate*, *uvāpa* (1st sing. *uvapa* or *uvāpa*, 2nd sing. *uvāpitha*), *ūpe* (according to some also [*āvepe*], *vapsyati*, -te (ep. *vapishyati*), *avāpsit*, *avapata*, *vaptum*, to shear, cut, shave (the hair, beard, &c., Ved.); to shear off, crop off, eat off, graze, mow (grass &c., in Rīg-veda VI. 6, 4. *vapanti* = *mudayanti*); to shave one's self, be shaven or shorn (Ved. A.); to strew, scatter (especially seed), sow

seed, sow, plant; to throw, cast (dice &c.); to procreate, beget; to weave, (in this sense probably a kind of Caus. of rt. re): Pass. *upyate* (Part. *upta*, q. v.); the forms *upita* and *vapita* are also given), to be scattered or sown: Caus. *vāpayati*, -*yate*, -*yitum*, Aor. *avivapat*, to cause to shear or shave (Ved.); to cause to be shorn (Ved. A.); to sown, put in the ground, plant: Desid. *vivapsati*, -*ite*: Intens. *vāvapyate*, *vāvapti*; [cf. Gr. *ὀπνίζω*, *ὀπνίζω*, *ὀπνίζω*, *ὀπνίζω*, *ὀπνίζω*, *ὀπνίζω*; Angl. Sax. *wif*, *wæpen*; Goth. *vepm*.]

Vapa, as, m. shaving, shearing; one who sows, a sower; sowing seed; weaving; (ā), f. the skin or covering of the intestines, omentum; the mucous or glutinous secretion of the bones or flesh, marrow, fat (= *medas*, q. v.); a mound or heap thrown up by ants; a cavity, hollow, hole. — *Vapā-kṛit*, f, m. marrow. — *Vapā-rat*, *ān*, *atī*, *at*, furnished with omentum, enveloped in omentum, covered with fat, &c. — *Vapodara* (*ṣpā-ud*), f, i, am, Ved. fat-bellied, corpulent (said of Indra).

Vapana, am, n. the act of shearing, shaving; the act of sowing seed, sowing; semen virile; (ī), f. a barber's shop.

Vapaniya, as, ā, am, to be shorn [cf. *keśa-v*]; to be sown.

Vapā. See under *vapa* above.

Vapila, as, m. a procreator, father.

Vapu, us, m. a body; (us), f, n. of an Apsaras.

Vapuna, as, m. (said to be fr. rt. *vap*), a deity; (am), n. knowledge, (probably for *vayuna*).

Vapur-dhara. See under *vapus* below.

Vapusha, as, ī, am, Ved. = *vapus*, having form or beautiful form, handsome, (according to modern Vedic scholars also) wonderful; (am), n. beauty or elegance of form, wonderful figure, (Sāy. on Rīg-veda III. 2, 15, *vapushāya* = *rūpārtham*, for beauty of form, on account of beauty of form); body, form, (at the end of a comp., cf. *varāha-v*); (ā), f. a particular article of commerce (= *havushā*?).

1. *vapushya*, Nom. P. *vapushyati*, &c., Ved. to cause beauty or lustre of form, (Sāy. *vapur-dīptim* left); to desire form or beauty of form, (Sāy. = *vapur ish*); to wonder, be astonished, (this latter sense is thought probable by modern scholars.)

2. *vapushya*, as, ā, am, Ved. having form or beauty of form, handsome; conducive to bodily welfare, (Sāy. = *vapushi hita*); wonderfully beautiful, wonderful.

Vapus, us, us, having form or beautiful form (Ved.), embodied, handsome, (according to modern Vedic scholars also) wonderful; (us), n. form, figure, shape, body, person, appearance; essence, nature, character; a beautiful form or figure; beautiful appearance, beauty, (*vapusha*, dat. c. for beauty of form, in order to be beautiful); beautiful or wonderful appearance of any kind, (according to modern Vedic scholars) marvellous phenomenon, wonder; water (according to Naigh. I. 12); N. of a daughter of Dakṣha and wife of Dharma. — *Vapuh-prakarsha*, as, m. excellence of form, personal beauty. — *Vapuh-srava*, as, m. a humor of the body. — *Vapur-dhara*, as, ā, am, having form, embodied, having beautiful form, beautiful, handsome. — *Vapush-tama*, as, ā, am, Ved. most beautiful or excellent in form, most beautiful or handsome; most wonderful; (ā), f. Hibiscus Mutabilis; N. of the wife of Janam-ejaya. — *Vapush-tara*, as, ā, am, Ved. more or most beautiful in form, more handsome, more or most wonderful. — *Vapush-mat*, *ān*, *atī*, *at*, having a body, corporeal, corporate, embodied; having a beautiful form, beautiful, handsome; containing the word *vapus*; (ā), m., N. of a deity enumerated among the *Vīve Devāḥ*; of a son of Priya-vrata; of a king of Kuṇḍina; (*atī*), f, N. of one of the Mātrīs attending upon Skanda. — *Vapush-mata*, as, m., N. of a king of Kuṇḍina, (for *vapush-mat*). — *Vapus-ādā*, ind. into the state of a body, to a form or body.

Vaptanya, as, ā, am, to be sown; to be immitted

seminally; to be impregnated or begotten; to be implanted, to be given or conferred.

Vaptri, *tā*, *tri*, *tri*, one who shears, a shearer, cutter, shaver; one who sows or plants, a planter, sower, husbandman; (*tā*), m. one who fertilizes or fecundates, a procreator, progenitor, father; a poet, sage.

Vapya-nīla, N. of a country.

Vapra, as, am, m. n. a rampart, earth-work, mud-wall, mound, hillock, earth taken from the ditch of a town and raised as a wall or buttress; the foundation of a building; the gate of a fortified city; the bank of a river, shore or bank in general, (*anu-vapram*, along the bank or shore, Kirāt. VI. 4); the slope or declivity of a hill, table-land on a mountain; a ditch; the circumference of a sphere or globe; a sown field, field in general; dust, earth; the butting of an elephant or bull, (see *vapra-kṛiḍā*); = *nish-kūṭa*, *vana-ja*, *vājikā* (?), *pāṭira*; (am), n. lead [cf. *vardhra*]; (as), m. a father [cf. *vaptri*]; = *prajā-pati*; N. of a Vyāsa in the fourteenth division of the Dvāpara age; of a son of the fourteenth Manu; (ā), f. Bengal madder (= *manjishṭhā*); N. of the mother of Nimi (the twenty-first Arhat of the present Ava-sarpinī); (ī), f. a hillock, ant-hill. — *Vapra-kṛiḍā*, f. = *vapra-kṛiḍā* below. — *Vapra-kṛiḍā*, f. the playful butting (of an elephant or bull) against a bank or mound of any kind, (this is called *taṭāghāta* in Kamāra-s. II. 50.) — *Vapranāta* (*ra-ān*), as, ā, am, bowed or stooping to butt at a bank or wall. — *Vapranātar* (*ra-an*), ind. in or between banks or mounds. — *Vaprabhigāta* (*ra-abh*), as, m. butting at a bank or mound. — *Vaprabhah-eruti*, *is*, f. the stream of water flowing along a bank or issuing from a bank, a rivulet. — *Vaprabhah* (*ra-am*), as, n. the water flowing along a bank.

Vapra, as, m. the circumference of a sphere.

Vapri = *kshetra*, a field; = *dur-gati*, *samudra*.

Vapeas, Ved. form, (according to Sāy. on Rīg-veda I. 181, 8 = *vapus* or *rūpa*).

वापटिका va-pāṭikā, f. = *ava-pāṭikā*, laceration of the prepuce.

वप्प vappa or *vappaka*, as, m., N. of a king.

Vappaṭa-devi, f, N. of a princess, (also read *vappāṭa-devi*).

Vappiya or *vappiyaka*, as, m., N. of a king.

वप्पीह vappiḥ, as, m. Cuculus Melanoleucus (= *cātaka*).

वभ्र vabhr (perhaps more properly written *ten babhr*, which may be a reduplicated form of rt. *bhrām*), cl. I. P. *vabhrati*, *vababhra*, *avabhrit*, *vabhrītu*, to go, go astray.

वम vom, cl. I. P. *vamati* (Ved. also *vamiti*), *vavāma* (2nd sing. *vavamitha*, 3rd pl. *vavamus* by Pāp. VI. 4, 126; according to some *vemitha*, *venus*), *vamishyati*, *avamit* (Pān. VII. 2, 5), *vamitum*, to vomit, eject from the mouth, spit out; to eject, emit, send forth, give forth, give out, give off, divulge; to reject: Pass. *ramyate*, Aor. *avāmī* (Part. *vānta* and *vamita*): Caus. *vāmāyati*, *vāmāyati* (with prepositions the latter only is used), -*yitum*, Aor. *avivamat*, to cause to vomit, sicken: Desid. *vivamishati*: Intens. *vavamyate*, *vavamanti*; [cf. Zend *vam*, 'to vomit'; Gr. *ἐμ-έ-ω*, *ἐμ-ε-το-ς*, *ἐμ-ε-σι-ς*; Lat. *vom-o*, *vom-i-tu-s*, *vom-i-tio*; Goth. *vamm*, *ana-vammjan*; Angl. Sax. *wemman*; Old Norse *vom-a*, *vema*; Lith. *vem-j-u*, *vem-ti*, *vem-alai*.]

Vama, as, ī, m. f. vomiting, ejecting, giving out. **Vamathu**, us, m. vomiting, ejecting from the mouth; water ejected from an elephant's trunk; = *kāsa*, a cough (?).

Vamana, am, n. the act of vomiting, ejecting anything from the mouth; causing vomiting, an emetic; offering oblations to fire; taking, getting; pain, paining; (as), m. hemp; (ās), m. pl., N. of a people; (ī), f. a leech.

Vamaniya, as, ā, am, to be vomited; (ā), f. a fly.

Vamī, *is*, f. vomiting, sickness, nausea, qualmsness; an emetic; (*is*), m., N. of fire; a rogue, cheat.

Vamita, as, ā, am, vomited, made to vomit, sickened.

Vamitavya, as, ā, am, to be vomited, to be ejected from the mouth.

Vamitvā, ind. having vomited, having been sick.

Vamin, ī, *ini*, ī, vomiting, being sick.

Vānta, *vānti*. See s. v.

वम्भ bambha, as, m. = *vaṇṣa*, a bamboo, &c.

वम्भारव bambhā-rava, as, m. (onomatopoeic), the lowing of cattle, (better written *bambhā-rava*).

वम्मागदेश vammāga-deśu, as, m., N. of a district.

वम vamra, as, m. (or more frequently) *ī*, f. (probably connected with *valmī*), an ant, (said to be also *ā*, f.); (as), m. a proper N., (Vamra Vaikhāṇasa is the author of the hymn Rīg-veda X. 99); [cf. Gr. *μύρμος*, *μύρμηξ*; Lat. *form-ica*.] — *Vamri-kūṭa*, am, n. an ant-hill.

Vamra, as, m., Ved. a small ant; (as, ā, am), small, little (= *hrasva*, according to Naigh. III. 2).

वय vay, cl. I. A. *vayate*, *veye*, *vayitum*, to go; (for cl. I. P. *vayati*, &c., see rt. *ve*).

वय vaya, as, m. (fr. rt. *ve*), one who weaves, a weaver; (ī), f., Ved. a female weaver.

Vayat, an, *anti*, *at*, weaving, interweaving; (an), m., Ved. a proper N.; (according to some *vayata*).

Vayana, am, n. the act of weaving, &c.

Vayiyu, Ved. anything woven, cloth, clothes, (Rīg-veda VIII. 19, 37, according to Durga = *vastrādi*).

Vayishyat, an, *anti*, *at*, Ved. about to weave.

वयम् vayam (nom. pl. of *aham*, see *asmad*, p. 108), we.

वयस् vayas, as, n. (in some senses fr. rt.

I. *vī*), food, victuals, sacrificial food, oblation, offering (Ved.); energy (both bodily and mental), strength, vigour, power, might (Ved.); soundness, health (Ved.); the time of health and strength, youth, the prime of life; any period of life, age, time of life, stage of existence, year of life or age; any period, step, degree, kind; a bird, any winged animal, the winged tribe (especially applied to smaller birds, cf. 2. *vī*). — *Vayah-parinātī*, *is*, f. ripeness of age. — *Vayah-pramāṇa*, am, n. measure or length of life, duration of life, age. — *Vayah-sandhi*, *is*, m. 'age-junction,' puberty. — *Vayah-sama*, as, ā, am, of the same age, equal in age. — *Vayah-stha*, as, ā, am, being in the period of youth or in the prime of life, young, youthful; grown up, mature, middle-aged; strong, powerful; (as), m. a contemporary, associate, friend; (ā), f. a female contemporary, female friend or companion [cf. *vayasāyā*]; N. of several plants, Emblica Officialis; the moon-plant, Asclepias Acidia; a medicinal root (= *kākoli*, *kshirakākoli*); Terminalia Chebula or Citrina; Coccus Cordifolius; Bombax Heptaphyllum; = *aty-amlaparni*; small cardamoms. — *Vayah-sthāna*, am, n. the firmness or freshness of youth. — *Vayah-sthāpana*, as, ī, am, maintaining or preserving the freshness of youth. — *Vayas-kara*, as, ā or ī, am, causing life or health; of mature age (?). — *Vayas-krit*, t, t, t, Ved. causing strength, preserving health or youth; giving life, (Sāy. *āyushya-prada*). — *Vayas-rat*, *ān*, *atī*, *at*, Ved. possessed of power or vigour, mighty, vigorous; possessing or supplying food, (Sāy. = *anna-yukta*). — *Vayo-gata*, as, ā, am, arrived at age, come of age, advanced in years, old, aged; (am), n. the departure of youth; *vayo-gate*, when youth is past. — *Vayo-jū*, *ās*, *is*, u, Ved. exciting or increasing strength. — *Vayo-tiga* or *vayo-tita*, as, ā, am, advanced in age, exceedingly old or decrepit; passing beyond or liberated from all periods or stages of existence. — *Vayo-dhas*, *ās*, *ās*,

as, Ved. = *vayo-dhā* below. — *Vayo-dhā*, *ās*, *ās*, *am* (acc. *-dhām*, voc. *-dhas*, nom. pl. m. f. *-dhās*, borrowing some of its cases fr. *vayo-dhas* above); Ved. giving strength, bestowing or granting health; possessing strength, powerful, mighty, vigorous, youthful, young, middle-aged; giving food, (Sāy. = *annasya dātṛi*); (*ās*), f. strength, power, might, vigour. — *Vayo-dhika*, *as*, *ā*, *am*, superior in years, older in age; very old or advanced in age, exceedingly old; (*as*), m. an old man. — *Vayo-dheya*, *am*, n., Ved. power, energy, vigour. — *Vayo-nādhā*, *as*, *ā*, *am* (*nādhā* fr. rt. *nah*), Ved. (perhaps) establishing health. — *Vayo-vayāh-saya*, *as*, *ā*, *am*, Ved. resting on all kinds of food or where food of every kind rests. — *Vayo-vasthā*, f. a stage or state of life (generally considered to be three, viz. *bālā-tva*, childhood, *taruṇa-tva*, youth, and *vriddha-tva*, old age). — *Vayo-vidha*, *as*, *ā*, *am*, Ved. of the kind or nature of birds. — *Vayo-viddha*, *as*, *ā*, *am*, advanced in years, old. — *Vayo-vidh*, *t*, *t*, *t*, Ved. increasing strength or energy, strengthening, invigorating (said of the Maruts and of Morning and Night); increasing food, (Sāy. = *annasya vardha-yitrī*). — *Vayo-hanti*, *is*, f. loss of youth or vigour, the growing old.

Vayasa, *as*, m., Ved. = *vayas*, a bird; (*am*), n. age, (at the end of a comp., e.g. *madhyama-vayasa*, middle age; cf. *uttara-v*, *pūrva-v*.)

Vayasin, *i*, *ini*, *i*, being in any age or period of life, (at the end of comps., see *pūrva-v*, *prathama-v*.)

Vayaska = *vayas*, age, (at the end of an adj. comp., e.g. *abhinava-vayaskā*, a woman in the fresh bloom of youth.)

Vayasa, *as*, *ā*, *am*, relating to age, being of the same age, contemporary; (*as*), m. a contemporary, associate; companion, friend; (*ā*), f. a female companion or friend, a woman's confidante or faithful female servant; scil. *iṣṭakā*, Ved. epithet of nineteen bricks used for building the sacrificial altar (so called from the word *vayas* being contained in the formula of consecration). — *Vayasa-tva*, *am*, n. or *vayasa-bhāva*, *as*, m. the condition of being a contemporary, companionship, friendship.

Vayasyaka, *as*, m. a contemporary, friend.

Vayā, *f*, Ved. strength, power, (according to Sāy. on Rīg-veda I. 165, 15. *vayām* = *vayam*, we); a branch, twig; a race, family, (according to Sāy. on Rīg-veda X. 124, 3. *vayāyāh* = *gantavyāyāh*.) — *Vayā-vat*, *ām*, *ati*, *at*, Ved. = *vayas-vat*, possessed of power or vigour; (Sāy. on Rīg-veda VI. 2, 5. *vayā* = *sākhā* = *putra-pautrādi*, having posterity, peopled with descendants.)

Vayāka, *as*, m. a little branch, tendril, creeper (= *latā*).

Vayākini, *i*, *ini*, *i*, Ved. having little branches or tendrils, ramifying (said of the Soma plant).

1. *vayuna*, *as*, *ā*, *am*, Ved. (perhaps) having vital power, endowed with life (in *Sāta-patha-Brahmaṇa* VIII. 2, 2, 8).

वयियु *vayiyu*. See under *vaya*, p. 886, col. 3.

वयुन 2. *vayuna*, *am*, n. (according to Upādi-s. III. 61, fr. rt. *vi*, substituted for rt. *ay*), a mark, token, sign, characteristic (Ved.); a rule, ordinance, sacred rite, appointment, order; manner, custom, mode of acting, actions; distinctness, clearness, (in the preceding senses generally Ved. and frequently *āni*, n. pl.); the faculty of perceiving, consciousness, knowledge, wisdom, information, instruction, (Sāy. = *prajñā*, *prajñāna*, *jñāna-sādhana*, *jñāna*); a temple; (*as*), m., N. of a son of Kṛiṣāśva and Dhishanā; (*ā*), f. knowledge; N. of a daughter of Svadhā. — *Vayuna-vat*, *ām*, *ati*, *at*, Ved. wisdom-bestowing, endowed with wisdom or sense, (Sāy. = *prajñopeta*); clear distinct, bright, (Sāy. on Rīg-veda VI. 21, 3 = *prakāśta-vat*.) — *Vayuna-sas*, ind., Ved. according to rule or order, in due order, in the order of knowledge, (Sāy. = *jñāna-kramaṇa*.) — *Vayunā-vid*, *t*, *t*, *t* (in the *Pada-pāṭha*

text *vayuna-vid*), Ved. learned in rules, well versed in ordinances.

वयोवङ्ग *vayovanga* (?), *am*, n. lead.

वय्य *vayya*, *as*, m., Ved., N. of an Asura (a companion of Turviti, both of whom Indra helped over a stream which obstructed their course; but according to Sāy. on Rīg-veda I. 54, 6. *vayyam* = *vayya-kula-jam*, *Vayya* being merely a patronymic of Turviti); a companion, friend (?).

वर *var*, the form assumed by the rt. *vr̥i* (q. v.) in cl. 10. and causal, and in the following derivatives.

Vara, *as*, m. surrounding, encompassing; circumference, compass, space, room (Ved., cf. *uru*, with which *vara* in this sense is connected); stopping, checking (= *nivāraṇa*, *nigraha*, Ved.); the act of selecting, choosing, appointing, engaging; requesting, soliciting, entreating; choice, election, wish, desire, request, boon, blessing, favour, (rarely *am*, n.); anything chosen as a present, gift, reward, recompense; any desirable object, benefit, advantage, privilege; a dowry; charity, alms; a kind of grain (= *varaṣa*); bdellium; a sparrow; (*as*, *ā*, *am*), one who chooses, a chooser, choosing, selecting, &c.; one who solicits a girl in marriage, a suitor, wooer, lover, (in these senses only masc.); a bridegroom, husband (m.); a bridegroom's friend; a son-in-law (m.); a dissolute man (m.); wished for, desirable, valuable, precious, excellent, best; the best, most excellent or eminent, (frequently with gen. pl., e.g. *sarītām varā*, the best of rivers: also with a loc. and even abl. pl., e.g. *nareshu varah*, the best among men; *nārībhyo varā*, the best of women: frequently also at the end of a comp., cf. *ratha-v*, *nara-v*); better, preferable, better than (with abl. and sometimes even with gen., e.g. *granthibhyo dhāriṇo varāh*, those who remember are better than those who merely read books; *kāmo dharmārthaṇor varah*, pleasure is better than religion or wealth); eldest; (*am*), ind. preferably, rather, better, preferable, (in Ved. sometimes with abl., e.g. *agnibhyo varam*, better than fires; or sometimes with abl. and *ā*, e.g. *sakhibhya ā varam*, better than companions); it is better that, it would be best if (with pres., e.g. *varam gadhāmi*, it is better that I go; or even with ellipsis of the verb, e.g. *varam sinhat*, it would be better if [death should happen] from the lion; sometimes with pot., e.g. *varam tat kuryāt*, better that he should do that); better than, rather than, (in these senses *varam* is followed by *na* or *na ca* or *na tu* or *na punar* &c., and may be translated by 'better and not'; *varam mṛityur na cākirtih*, better death than infamy, or better death and not infamy); (*ā*), f., N. of several plants and vegetable products, the three kinds of myrobalan; *Clypea Hernandifolia*; *Asparagus Racemosus*; *Cocculus Cordifolius*; a sort of perfume (= *renukā*); turmeric; = *brāhmī*, *medā*, *vidanga*; N. of *Pārvati*; of a river; (*i*), f. the plant *Asparagus Racemosus*; N. of Chāyā the wife of Sūrya; (*am*), n. saffron; [cf. Lat. *vir*: Goth. *vair*, *vaila*: Old Germ. *wela*: Angl. Sax. *wel*, *wela*: Lith. *vyras*: Hib. fear, 'good'; 'a husband'.] — *Vara-kalyāṇa*, *as*, m., N. of a king. — *Vara-kāṣṭhaka*, f. the plant *Clerodendrum Siphonanthus*; a grain similar to *Varāṭikā*. — *Vara-kirtti*, *is*, m. a proper N. — *Vara-kratu*, *us*, m., N. of Indra. — *Vara-ga*, *as*, m., N. of a place. — *Vara-ghanṭikā* or *vāra-ghanṭi*, f. the plant *Asparagus Racemosus*. — *Vara-śandana*, *am*, n. a dark sort of sandal-wood; a sort of pine, *Pinus Deodora*. — *Vara-ja* = *vare-ja*, Pān. VI. 3, 16. — *Vara-jānuka*, *as*, m., N. of a Rishi. — *Vara-tanu*, *us*, *ūs*, u, having a beautiful body or person; (*ūs*), f. an elegant woman; a kind of metre, four times — — — — — *Vara-tantu*, *us*, m., N. of an ancient preceptor; (*avas*), m. pl. *Vara-tantu's* descendants. — *Vara-tama*, *as*, *ā*, *am*, most preferable or excellent. — *Vara-tikta*, *as*, m. *Wrightia Antidysenterica*. — *Vara-tiktaka*, *as*, m.,

N. of a plant, *Azadirachta Indica*; of another, = *parpata*; (*ikā*), f. *Clypea Hernandifolia*. — *Vara-toyā*, f. 'having excellent water', N. of a river. — *Vara-tvaṣa*, *as*, m. the Nimb tree, *Azadirachta Indica*. — *Vara-da*, *as*, *ā*, *am*, granting wishes, conferring a boon, ready to fulfil requests or answer prayers, propitious, favourable; (*as*), m. a benefactor; N. of Agni in *Sāntika*; fire for burnt offerings of a propitiatory character; N. of one of Skanda's attendants; of a particular class of Manes; of a *Dhyāni-buddha*; (*ā*), f. a young woman, girl, maiden; N. of a guardian goddess in the family of *Vara-tantu*; N. of various plants, *Physalis Flexuosa*; *Polanisia lcosandra*; *Helianthus*; *Linum Usitatissimum*; the root of yam; = *tri-parṇi*; N. of a river. — *Vara-dakṣiṇā*, f. a present made to the bridegroom by the father of the bride in giving her away; a term for expence or costs incurred in fruitless endeavours to recover a loss. — *Varada-śaturthī*, f., N. of the fourth day in the light half of the month *Māgha*. — *Vara-datta*, *as*, *ā*, *am*, given as a boon, granted in consequence of a request; (*as*), m. a proper N. — *Varada-rāja*, *as*, m., N. of the author of the *Laghu-kaumudī* and of the *Madhya-siddhanta-kaumudī*; of various other persons. — *Varada-rā-jīya*, *as*, *ā*, *am*, coming from or relating to *Varada-rāja*, composed by *Varada-rāja*. — *Vara-darśini*, in *Rāmāyana* II. 55, 21, probably incorrect for *vara-varṇini*. — *Varada-hasta*, *as*, m. the beneficent hand (of a deity or benefactor of any kind). — *Varadā-śaturthī*, f. = *varada-śaturthī*. — *Vara-dātu*, *us*, m. a kind of tree (= *dvāra-dātu*). — *Vara-dātṛi*, *tā*, *tri*, *tri*, = *vara-da*. — *Varadādhiśa-yajvan* (*da-adh*), *ā*, m., N. of an author. — *Vara-dāna*, *am*, n. the granting a boon or request, giving compensation or reward; N. of a place of pilgrimage. — *Varadāna-maya*, *as*, *i*, *am*, caused by the granting a request, arising from the grant of a favour or bestowal of a boon. — *Vara-dānika*, *as*, *ā*, *am*, caused by bestowing a boon. — *Vara-dāru*, *Tectona Grandis*. — *Vara-dāruka*, a kind of plant with poisonous leaves. — *Vara-dāśvas* = *vara-da*. — *Vara-druma*, *as*, m. 'excellent-tree', *Agallochum*. — *Vara-dharma*, *as*, m. a noble act of justice, excellent work, &c. — *Varadharmī-kṛi*, cl. 8. P. *-karoti*, &c., to do a noble act towards any one. — *Varanāri*, f. the best woman, a most excellent woman. — *Vara-nistaya*, *as*, m. the determining or choosing of a person to be a husband, choice of a bridegroom. — *Vara-paksha*, *as*, m. the party or side of a bridegroom at a wedding. — *Vara-pakṣiṇi*, f., N. of a Tantra goddess. — *Vara-pakṣiṇya*, *as*, *ā*, *am*, belonging to the party of the bridegroom. — *Vara-paṇḍita*, *as*, m., N. of an author. — *Vara-parṇakhyā* (*ṇa-ākh*), *as*, m. *Lipeocercis Serrata*. — *Vara-pāṇḍya*, *as*, m. a proper N. — *Vara-pī-taka*, *talc*. — *Vara-pota*, a kind of plant (= *śreṣṭha-sāka*). — *Vara-prada*, *as*, *ā*, *am*, = *vara-da*, conferring a boon, granting a favour; (*ā*), f., N. of *Lopāmudrā*. — *Vara-pradāna*, *am*, n. = *vara-dāna*, the bestowal of a boon. — *Vara-prabha*, *as*, *ā*, *am*, having excellent brightness; (*as*), m., N. of a *Bodhisattva*. — *Vara-prasthāna*, *am*, n. the setting out of a bridegroom in procession towards the house of the bride for the celebration of the marriage. — *Vara-phala*, *as*, *ā*, *am*, possessing or yielding the best fruits; (*as*), m. the cocoa-nut tree. — *Vara-bāhika*, *am*, n. saffron, (also written *vara-vāhika*.) — *Vara-mukhī*, f. a kind of perfume (= *renukā*). — *Vara-yātrā*, f. the procession of a suitor or bridegroom (to the house of the bride). — *Vara-yuvati*, *is*, or *vara-yuvati*, f. a beautiful young woman, handsome girl; a kind of metre, four times — — — — — *Vara-yogyu*, *as*, *ā*, *am*, worthy of a boon or reward. — *Vara-yonika*, (probably) a kind of plant (= *kesara*). — *Vara-ruci*, *is*, m., N. of a poet, grammarian, lexicographer, and writer on medicine, (sometimes identified with *Kātyāyana*, the reputed author of the *Vārttikas* or supplementary rules of *Pāṇini*; he is placed by some among the nine gems of the court

of Vikramāditya, and by others among the ornaments of the court of Bhoja; he was the author of the Prākṛit grammar called Prākṛita-prakāśa, and is said to be the first grammarian who reduced the various dialects of Prākṛit to a system; N. of Siva. — *Vara-rūpa*, *as*, *ā*, *am*, having an excellent or noble form; (*as*), m., N. of a Buddha. — *Vara-labha*, *as*, *ā*, *am*, one who has obtained a boon; received as a boon; (*as*), m. Michelia Champaka; Bauhinia Variegata. — *Vara-vatsalā*, *f*, a mother-in-law. — *Vara-varṇa*, *as*, m., 'best-coloured,' gold; [cf. *su-varṇa*.] — *Vara-varuṇ*, *i*, *inī*, *i*, having a beautiful complexion or colour; (*inī*), *f*, a woman with a beautiful complexion, an excellent or handsome woman, a virtuous woman; a woman in general; N. of Durgā; of Sarasvatī; of Lakṣmī; turmeric; lac; a brownish yellow pigment; a kind of plant (= *priyangu*, *phalini*). — *Vara-vāraṇa*, *as*, m. a fine elephant. — *Vara-vāsi*, *ayas*, m. pl., N. of a people. — *Vara-vāhika*, *see* *Vara-bāhika*. — *Vara-vṛita*, *as*, *ā*, *am*, received as a boon or reward. — *Vara-vṛiddha*, *as*, m., N. of Siva. — *Vara-śikha*, *as*, m., Ved., N. of an Asura whose family was destroyed by Indra (Rig-veda VI. 27. 4, 5). — *Vara-śita*, cinnamon. — *Vara-śreṇī*, *f*, a kind of plant. — *Vara-sad*, *t*, *t*, Ved. dwelling in an orb or sphere. (Sāy. = *varāṇīye maṇḍale śīdat*, dwelling in the most excellent orb, i.e. the sun.) — *Vara-sundarī*, *f*, a very beautiful woman; a kind of metre, four times — — — — —. — *Vara-surata*, *as*, *ā*, *am*, well acquainted with the secrets of sexual enjoyment, very wanted. — *Vara-sena* (?), N. of a mountain pass. — *Vara-śrī*, *f*, an excellent woman. — *Vara-sraj*, *k*, *f*, a bridegroom's garland, the garland placed by a maiden on the head of a chosen suitor. — *Varāṅga* ('*ra-an*'), *am*, n. the best or most beautiful member of the body; the head; the female pudenda; the principal piece or part; an elegant form or body; (*as*, *ā*, *am*), having an excellent form, excellent or beautiful in all parts; (*as*), m. an elephant; epithet of a Nakṣatra year consisting of 324 days; N. of Viṣṇu; (*ī*), *f*, turmeric; N. of a daughter of Dṛiṣhad-vat and wife of Sanjātī; (*am*), n. Cassia bark, green cinnamon; sorrel (?). — *Varāṅgaka*, *am*, n. = *varāṅga*, Cassia bark. — *Varāṅganā* ('*ra-an*'), *f*, a beautiful or noble woman. — *Varāṅga-rūpopeṭa*, *as*, *ā*, *am*, handsome and well shaped. — *Varāṅgin*, *ī*, m., 'beautiful-limbed,' sorrel, Rumex Vesicarius. — *Varājīvin* ('*ra-āj*'), *ī*, m. an astrologer. — *Varājya* ('*ra-āj*'), *am*, n. the choicest ghee or clarified butter. — *Varādāna* ('*ra-ad*'), *am*, n. a sort of Mimopus (= *rājādāna*). — *Varāṇanā* ('*ra-an*'), *f*, a lovely-faced woman. — *Varābhīdha* ('*ra-abh*'), *as*, m. one who has a good name; sorrel, Rumex Vesicarius. — *Varāmra* ('*ra-am*'), *as*, m. a sort of acid fruit tree, Carissa Carandas. — *Varāroha* ('*ra-ar*'), *as*, m. an excellent rider; a rider on an elephant or horse; a rider in general; mounting, riding; (*as*, *ā*, *am*), having fine hips; (*as*), m., N. of Viṣṇu, (perhaps incorrect for *varāha*); (*ā*), *f*, a handsome or elegant woman, noble lady; N. of Dākṣhāyaṇī in Someśvara; the hip or flank. — *Varārthīn* ('*ra-ar*'), *ī*, *inī*, *i*, seeking for a boon, asking for a blessing. — *Varārha* ('*ra-ar*'), *as*, *ā*, *am*, worthy of a boon; exceedingly worthy, being in high esteem; very costly or expensive. — *Varāli* ('*ra-āl*'), *is*, m. the moon; a division of music; [cf. *varāḍi*.] — *Varālikā*, *f*, (fr. *vara* + *āl*), N. of Durgā. — *Varāsana* ('*ra-as*'), *am*, n. an excellent seat, the best seat, a throne; N. of a town; the China rose, Hibiscus Rosa Sinensis; a cistern, reservoir, (for *vār-āsana*, q. v.); (*as*, *ā*, *am*), having an excellent seat; (*as*), m. a door-keeper; a lover, paramour. — *Vara-ja* = *vara-ja*, Pān. VI. 3. 16. — *Varendra* ('*ra-in*'), *as*, m. a chief, sovereign; Indra; N. of a part of Bengal; (*ī*), *f*, ancient Gauda or Gaur, the capital and district so named (according to some). — *Vareśa* ('*ra-śa*'), *as*, *ā*, *am*, presiding over boons, able to grant wishes. — *Vareśvara* ('*ra-ś*'), *as*, *ā*, *am*, = *vareśa*; (*as*), m., N. of Siva. — *Varoru* ('*ra-aru*'), *us*, m. a beautiful thigh; (*us*, *us* or *ūs*, *u*), having

beautiful thighs; (*us* or *ūs*), *f*, a beautiful-thighed woman, well-formed woman, (see *ūru*.)

Varaṇvarā, *f*, a particular plant (= *lakṣa-parṇi*).

Varaka, *as*, m. a cloak; one who asks a female in marriage; a wish, request, boon; a kind of wild bean, Phaseolus Trilobus; a particular medicinal plant (= *parpaṭa*); a kind of grass (= *rūkṣa*); = *sara-parṇikā*; N. of a king, (also read *dhanaka*, *kanaka*); (*am*), n. a towel, cloth, wiper; the cover or awning of a boat.

Varaṭa, *as*, m. a kind of grain (probably the seed of safflower or Carthamus Tinctorius); a kind of wasp; a gander; an artisan of a particular class (placed among Mlecchas or barbarians); (*ā*), *f*, the seed of Carthamus Tinctorius; a kind of wasp; a goose; (*ī*), *f*, a kind of wasp; (*am*), n. a jasmine flower.

Varaṭaka, *as*, m. or *varaṭṭikā*, *f*, a kind of grain (= *varaṭa* above).

Varaṇa, *as*, m. a rampart, mound, wall of masonry, &c., outer enclosure; a causeway, bridge; the tree Crataeva Roxburghii (found in every part of India; it is used in medicine, and supposed to possess magical virtues; cf. *varuṇa*, *setu*); any tree; a camel; a kind of ornament or decoration on a bow; N. of a particular magical formula recited over weapons; N. of Indra; (*ā*), m. pl., N. of a people; of a kingdom; (*ā*), *f*, N. of a small river (running past the north of Benares into the Ganges and now called Burnah); (*am*), n. the act of screening, covering, protecting, supporting; enclosing, encircling, surrounding, encompassing; keeping off, prohibiting; the act of choosing, selecting, choice of a bride; wishing, requesting, soliciting. — *Varaṇa-mālā* or *varaṇa-sraj*, *k*, *f*, the garland placed by a maiden on the head of a selected suitor. — *Varaṇa-vatī*, *f*, Ved. (perhaps) N. of a river (in Atharva-veda IV. 7, 1).

Varaṇaka, *as*, *ā*, *am*, covering, covering over, concealing.

Varaṇasi, *f*, (fr. *varanā*), Benares, (more usually written *vārāṇasi*, q. v.)

Varaṇīya, *as*, *ā*, *am*, to be chosen, to be selected, &c.; to be solicited (for a boon &c.).

Varaṇḍa, *as*, m. a multitude; an eruption on the face; a veranda, portico; a heap of grass; the string of a fish-hook; a packet, package; (*ā*), *f*, a kind of thrush (= *sārikā*); a dagger, knife; the wick of a lamp. — *Varaṇḍālu* ('*du-ālu*'), *us*, m. a kind of bulbous plant (= *phala-puṭṭha*); the castor-oil tree, Ricinus Communis.

Varaṇḍaka, *as*, m. a small mound of earth; the seat or canopy on an elephant, a howdah; an eruption on the face; a wall; (*as*, *ā*, *am*), round; large, great, large in compass or circumference; miserable, wretched, miserly; fearful, terrified.

Varanya, Nom. P. *varanyati*, &c., to go.

Varatkarī, *f*, a sort of perfume (= *renukā*).

Varatrā, *f*, a strap, thong, strip of leather, girth; an elephant's or horse's girth.

Varayitavya, *as*, *ā*, *am*, to be chosen or selected.

Varayitri, *tā*, *trī*, *trī*, a suitor, wooer, lover, bridegroom, husband.

Varayu, *us*, m. a proper N.

Varala, *as*, *ā*, m. *f*, a sort of gad-fly or wasp; (*ā*), *f*, a goose; (*ī*), *f*, = *varaṭa*.

Varas, *as*, n., Ved. width, breadth, room, space; [cf. Gr. *ῥωπος*.]

Varasāna, Ved. = *dārīka* (according to Uṇādi-s. II. 86).

Varasyā, *f*, Ved. wish, desire, request.

Varaka, *os*, *ā*, *am*, pitiable, miserable, unhappy, poor, wretched, low, vile; impure; (*as*), m., N. of Siva; battle, war; N. of a plant.

Varā, *as*, m. a cowry (used as a coin); a rope, cord; (*ī*), *f*, = *varāḍi*.

Varāḷaka, *as*, *ikā*, m. *f*, a cowry, Cypraea Moneta (= $\frac{1}{2}$ of a Kāṁpi or $\frac{1}{10}$ of a Paṇa); (*as*), m. the seed-vessel of a lotus-flower; a rope, cord, string; (*ikā*), *f*, the plant Mirabilis Jalapa; (*am*), n. a particular vegetable poison. — *Varāṭaka-rajās*, *ās*, m. a kind of plant, Mesua Roxburghii.

Varāḍi, *f*, (?), N. of a Rāga.

Varāṇa, *as*, m. = *paraṇa*, the tree Crataeva Roxburghii; N. of Indra, (in this sense said to be a Pres. Part. A. of *rt. vṛi*.)

Varāṇasi, *f*, the city of Benares, (more usually written *vārāṇasi*, see *varāṇasi*.)

Varātushṭa, *as*, m. a proper N.

Varāya, Nom. A. (?) *varāyate*, &c., to represent or become like a boon.

Varāyita, *as*, *ā*, *am*, become like a boon.

Varālu, cloves.

Varālaka, cloves; (*as*), m. Carissa Carandas.

Varitri, *tā*, *trī*, *trī*, one who covers or screens; a chooser, choosing, &c.; [cf. *varitri*.]

Varin, *i*, m., N. of a divine being enumerated among the Viśve Devāḥ.

Variman, *ā*, *a*, m. n. circumference, circuit, compass (Ved.); width, breadth, extent, greatness, expanse (Ved., in this sense an abstract noun of *uru*, q. v.); excellence, superiority, pre-eminence, (in this sense fr. *vara*); the most excellent, best, (used as an adj. for *varishṭha*.)

Varivas, *as*, n., Ved. room, width, space, (*varivah kṛi*, to make room or space, procure ample space); freedom, relief, comfort, ease, rest, repose, bliss, happiness; wealth, treasure (= *dhana* according to Sāy. and Naigh. II. 10); worship, service, honour.

— *Varivas-kṛit*, *t*, *t*, Ved. acquiring room, procuring space, affording relief, freeing, delivering, (Sāy. = *ghanasya kartri*, the causer or giver of wealth.) — *Varivo-da*, *as*, *ā*, *am*, Ved. giving room or space, granting freedom or relief. — *Varivo-dhā*, *ās*, *ās*, *am*, Ved. causing room, making a free course; granting bliss; (Sāy.) conferring riches (= *ghanasya dātṛi*). — *Varivo-vid*, *t*, *t*, Ved. obtaining or causing room, granting freedom, bestowing comfort or repose; granting treasures or affluence; bestowing honour, &c.

Varivastita, *as*, *ā*, *am* (another form of *varivasyita* below), served, honoured, adored (said of a deity or of a spiritual teacher).

Varivasya, Nom. P. *varivasyati*, &c., to grant room or space, give room to, give relief, concede, grant, permit (Ved.); to make happy or comfortable, show favour, serve, honour, adore, worship; (Sāy.) to desire wealth.

Varivasyat, *an*, *anti*, *at*, granting room or space; (Sāy.) desiring wealth.

Varivasyā, *f*, service, honour, worship, devotion, devoted obedience to a spiritual teacher.

Varivasyita, *as*, *ā*, *am*, served, honoured, adored, revered.

Varishṭha, *as*, *ā*, *am*, the most excellent, best, dearest, most preferable (= *vara-tama*); better than (with abl.); widest, broadest, largest, greatest, most extensive, heaviest, (in these senses regarded as a superl. of *uru*); the most conspicuous (in a bad sense), worst, most wicked; (*as*), m. the Francoline partridge; the orange tree; N. of a son of Manu Cākṣhusha; of one of the seven sages in the eleventh Manv-antara; of a Daitya; (*ā*), *f*, Polanisia Icosandra; (*am*), n. copper; pepper; [cf. Gr. *ἀπύρος*; Lith. *varasas*, 'noblest, oldest.']. — *Varishṭhāśrama* ('*tha-ās*'), *as*, m., N. of a place.

Varishṭhaka, *as*, *ā*, *am*, = *varishṭha*, most excellent, &c.

Varitri, *tā*, *trī*, *trī*, one who covers or screens, covering, screening; [cf. *varitri*.]

Variman, *a*, n. (= *variman*, q. v.), circumference, width, breadth, extent (Ved.); (*ā*), m. excellence, superiority, &c.

Variyas, *ān*, *asī*, *as*, more excellent, better, preferable; the most excellent, best; larger, very large, wider, broader, most extensive, (in this sense regarded as a compar. of *uru*, cf. *varishṭha*); extremely young or tender; (*as*), ind. wider, more distant, further off or away; (*as*), n., Ved. = *varivas*, rest, repose; (*ān*), m., N. of one of the twenty-seven divisions of the ecliptic, the eighteenth astronomical Yoga; of a son of Manu Sāvama; of a son of Pulaha by Gati; [cf. Gr. *ἀπείων*; Lat. *melior* (v

being changed into m); Lith. *wyresnis*, 'nobler, older.')

Varu, us, m., Ved., N. of a king.

Varuṇa, as, m., 'Universal encompasser, All-enveloper,' N. of an Āditya, (as a Vedic deity commonly associated with Mitra and presiding over the night as Mitra over the day [see *i. mitra*], but often celebrated separately, whereas Mitra is rarely invoked alone; Varuṇa is one of the oldest of the Vedic gods, corresponding in name and partly in character to the *Oûpanôvōs* of the Greeks, and is often regarded as the supreme deity, being then styled 'king of the gods' or 'king of both gods and men' or 'king of the universe;' no other deity has such grand attributes and functions assigned to him; he is described as fashioning and upholding heaven and earth, as possessing extraordinary power and wisdom called *māyā*, as sending his spies or messengers throughout both worlds, as numbering the very winkings of men's eyes, as hating falsehood, as seizing transgressors with his *pāśa* or noose, as inflicting diseases, especially dropsy, as pardoning sin, as the guardian of immortality; though generally associated with Mitra, he is also invoked in the Veda together with Indra, and in later Vedic literature together with Agni, with Yama, and with Viṣṇu; in R̥g-veda IV. 1, 2, he is even called the brother of Agni; though not generally regarded in the Veda as a god of the ocean, yet he is often connected with the waters, especially the waters of the atmosphere or firmament, and in one place [R̥g-veda VII. 64. 2] is called with Mitra *Sindhu-pati*, 'lord of the sea or of rivers;' hence in the later mythology he became a kind of Neptune, and is there best known in his character of god of the ocean; in the Mahā-bhārata Varuṇa is said to be a son of Kardama and father of Pushkara, and is also variously represented as one of the Deva-gandharvas, as a Nāga, as a king of the Nāgas, and as an Asura; he is the regent of the western quarter [cf. *loka-pāla*] and of the Nakṣatra Sata-bhishaj; the Jains consider Varuṇa as a servant of the twentieth Arhat of the present Ava-sarpinī; the sun ('the warder off or dispeller of darkness,' cf. R̥g-veda V. 48, 5. Sāy. = *tamo-vāra*); the firmament; the ocean, waters; N. of a particular magical formula recited over weapons; the tree *Crateva Roxburghii* [cf. *varaṇa*] (*ān*), m. pl. (perhaps) the gods generally (so explained by some in Atharva-veda III. 4, 6); (*ā*), f., N. of a river; [cf. Zend *Varena*; Gr. *Oûpanôvōs*; Hib. *burne*, 'water.'] — *Varuṇa-grīhita*, as, ā, am, Ved. seized by Varuṇa, afflicted with disease (especially with dropsy; see under *varuṇa*). — *Varuṇa-grāha*, as, m., Ved. seizure by Varuṇa. — *Varuṇa-tīrtha*, am, n., N. of a sacred bathing-place. — *Varuṇa-tva*, am, n. the state or nature of Varuṇa. — *Varuṇa-datta*, as, m. a proper N. — *Varuṇa-deva* or *varuṇa-daiṇatu*, as, ā, am, having Varuṇa for a deity; (*am*), n. the Nakṣatra Sata-bhishaj. — *Varuṇa-dhrut*, t, t, t, Ved. deceiving Varuṇa; (according to Sāy. on R̥g-veda VII. 60, 9. *varuṇa-dhrutaḥ* = *varuṇena hipsitaḥ*). — *Varuṇa-pāśa*, as, m. Varuṇa's snare or noose (Ved.); a shark. — *Varuṇa-purusha*, as, m. a servant of Varuṇa. — *Varuṇa-praghāsa*, ās, m. pl. the second of certain periodical oblations offered on the full moon of Āśādhā or Śrāvaṇa and observed for the purpose of obtaining exemption from the snares or bonds of Varuṇa, (so called from the custom of eating barley on this festival in honour of the god Varuṇa). — *Varuṇa-praśiṣṭa*, as, ā, am, ruled over or guided by Varuṇa. — *Varuṇa-bhaṭṭa*, as, m., N. of an astronomer. — *Varuṇa-mati*, is, m., N. of a Bodhi-sattva. — *Varuṇa-mitra*, as, m., N. of a Gōbhila. — *Varuṇa-menī*, is, f., Ved. Varuṇa's wrath. — *Varuṇa-rājan*, ā, ā, a, Ved. having Varuṇa as king. — *Varuṇa-loka*, as, m. Varuṇa's world or sphere; Varuṇa's province, i.e. water. — *Varuṇa-sarman*, ā, m., N. of a warrior on the side of the gods in their war against the Daityas. — *Varuṇa-sēshas*, ās, ās, as, Ved. being Varuṇa's posterity; (Sāy.) having descendants capable

of protecting (= *vārākāḥ putrā yesham*; according to Sāy. *sēshas* = *apatya*). — *Varuṇa-śrād-dha*, am, n., N. of a particular funeral offering. — *Varuṇa-sava*, as, m., Ved. Varuṇa's aid or approval. — *Varuṇa-senā* or *varuṇa-senikā*, f., N. of a princess. — *Varuṇa-srotasa*, as, m., N. of a mountain, (also read *varuṇa-srotasa*). — *Varuṇānga-ruha* (*ṇa-an*), as, m. 'Varuṇa's offspring or scion,' a patronymic of Agastya. — *Varuṇātma* (*ṇa-āt*), f. 'Varuṇa's daughter,' spirituous or vinous liquor (so called from being one of the precious things produced at the churning of the ocean). — *Varuṇādri* (*ṇa-ad*), is, m., N. of a mountain. — *Varuṇālaya* (*ṇa-āl*), as, m. 'Varuṇa's habitation,' the sea, ocean, (*karuṇa-varuṇālaya*, the sea of compassion). — *Varuṇāvāsa* (*ṇa-āv*), as, m. 'Varuṇa's abode,' the sea, ocean. — *Varuṇeśa* (*ṇa-īśa*), as, ā, am, having Varuṇa as lord or governor; (*am*), n. the Nakṣatra Sata-bhishaj. — *Varuṇeśa-deśa*, as, m. the district or sphere governed by Varuṇa. — *Varuṇeśvara-tīrtha* (*ṇa-iś*), am, n., N. of a Tīrtha. — *Varuṇoda* (*ṇa-uda*), am, n. 'Varuṇa's water,' N. of a sea. — *Varuṇopanishad* (*ṇa-up*), t, f., N. of an Upanishad.

Varuṇaka, as, m. = *varuṇa*, *Crateva Roxburghii*.

Varuṇāni, f. Varuṇa's wife.

Varuṇāvi, is, or *varuṇāvi*, f., N. of Lakṣmī.

Varuṇika or *varuṇtya* or *varuṇila*, as, m. (diminutives fr. *varuṇa-datta*), see Pāṇ. V. 3, 84.

Varuṇya, as, ā, am, Ved. coming from Varuṇa, belonging to him, &c.

Varuṇī, tā, trī, trī, = *varuṇī*.

Varuṇa, am, n. an upper and outer garment, cloak, mantle.

Varula, as, &c. = *sambhakta* (according to the *Sabda-k.*)

Varuṇī, tā, trī, trī, Ved. one who wards off or protects, a protector, defender; (*tā*), m. a god who protects, guardian deity, (Sāy. on R̥g-veda IV. 55, 1 = *sambhaktā*); N. of an Asura priest, (in the Kāthaka-Brahmaṇa II. 30, 1. Tṛishṭha and Varuṇī are said to be priests of the Asuras); (*trī*), f. a female defender, guardian goddess; N. of a goddess (sometimes invited to a sacrifice along with Sarasvatī); of a class of guardian goddesses, (Sāy. on R̥g-veda I. 22, 10. *varuṇī* = *varuṇīyā*, to be chosen, excellent; III. 62, 3. *varuṇīḥ* = *sarvāḥ sambhajanīyā devapatnyāḥ*).

Varuṇa, am, n. protection, defence, shelter (Ved.); a sort of wooden ledge or fender fastened round a chariot as a defence against collision, (in this sense also as, m.); armour, a coat of mail; a shield (made of leather &c.); a house, dwelling (so called according to Sāy. because it shelters from the cold and wind); a family or assemblage of sons &c. (Ved.); any multitude, host, swarm, flock, quantity, assemblage; (*as*), m. the Indian cuckoo; time; = *nija-rāshṭra* (?); N. of a Grāma; of a person mentioned in the Mārkaṇḍeya-Purāṇa. — *Varuṇtha*, as, m. the leader of a multitude or host, commander of an army, general. — *Varuṇtha-sas*, ind. in multitudes or hosts, in heaps or masses. — *Varuṇthā-dhīpa* (*tha-adh*), as, m. the leader of a multitude or army.

Varuṇthī, ī, inī, ī, wearing or carrying defensive arms or armour; furnished with a protecting plank or ledge (said of a chariot); having a fender; affording protection or defence, sheltering; being in a carriage or chariot; surrounded by a quantity or troop (at the end of a comp., cf. *lalanā-v*); (*i*), m. a guard, defender; a car; (*inī*), f. a multitude, troop, army; N. of an Āpsaras. — *Varuṇthī-pati*, is, m. the leader of an army.

Varuṇthya, as, ā, am, Ved. affording protection or shelter, sheltering, protected; to be chosen or worshipped, (Sāy. = *varuṇīya* = *sambhajanīya*); domestic, favourable or auspicious to a family or house, (Sāy. = *grīhārha*).

Vareṇ, a Kṛp formation fr. *vareṇyaya* (according to Puroṣhottama-deva, cf. Upādi-s. III. 98).

Vareṇya, as, ā, am (perhaps a kind of anom.

fut. pass. part. of rt. *vṛi*), desirable, to be wished for, eligible; excellent, superior, chief, principal, pre-eminent; (*as*), m., N. of a particular class of Manes; of a son of Bhṛigu; (*ā*), f., N. of Siva's wife; (*am*), n. saffron. — *Vareṇya-kṛatu*, us, us, u, Ved. having excellent understanding, intelligent, wise, learned, (Sāy. = *varuṇīya-prajña*).

Vareṇyaya, Nom. P. *vareṇyayati*, &c. (Upādi-s. III. 98).

Vareya, Nom. P. *vareyati*, &c., Ved. to be a suitor, ask in marriage.

Vareyu, us, m., Ved. one who woos, a wooer, suitor.

i. vartu in *dur-vartu*, q. v. (For *2. vartu* see p. 892, col. 2.)

Vartri, tā, trī, trī, Ved. one who keeps back or off, one who wards off, one who resists or opposes; an encourager, propeller, (Sāy. = *vareyitṛi*, *nivārayitṛi*, *pravartayitṛi*, *preraka*.)

Vartra, as, ā, am, Ved. keeping or warding off, protecting, defending; (*am*), n. a dike, dam.

वराट varāṭa in *jala-v*, q. v.

वरस्रवा varambarā, f. the *Nux Vomica* plant.

वरहक varahaka, N. of a place.

वराटक varāraka, am, n. a diamond.

वराशि varāśi, coarse cloth, &c.; (see *barāśi*.)

वरासि varāsi (?) = *varāśi* above; (*is*), m. a swordsman (?).

वराह varāha, as, m. (thought by some to be fr. rt. *i. vṛi*), to tear up roots, &c.), a boar, hog, wild boar, (at the end of a comp. *varāha* denotes 'superiority,' 'pre-eminence,' see Gaṇa Vyāghraṇī to Pāṇ. II. 1, 5, 6); (according to Naigh. I. 10, &c.) = *megha*, a cloud; a bull; a ram; Delphinus Gangeticus; N. of Viṣṇu in the third or boar-incarnation (in which he raised the earth from the bottom of the sea with his tusks, cf. *varāha-tāra*); an array of troops in the form of a boar; N. of a Daitya; of a Muni; of Varāha-mihira; of a mountain; of one of the eighteen Dvīpas; a particular measure; Cyperus Rotundus; = *vārāhi-kanda*; N. of an Upanishad; of a Purāṇa (see *varāha-purāṇa*); (*i*), f., N. of two plants (= *bhadra-mustā*, *sūkava-kanda*); [cf. Lat. *verres*, *porcus*; Old Germ. *farh*, *varh*, *farah*; Mod. Germ. *Ferkel*; Lith. *parva-s*; Russ. *porosenok*; Hib. *ur-chin*.] — *Varāha-kanda*, as, m. an esculent root, a sort of yam. — *Varāha-karpa*, as, m. 'boar-eared,' epithet of a kind of arrow; N. of a Yaksha; (*i*), f. *Physalis Flexuosa*. — *Varāha-karmikā*, f. a kind of missile weapon. — *Varāha-kalpa*, as, m. the period during which Viṣṇu assumed the form of a boar. — *Varāha-kāntā*, f. a kind of yam. — *Varāha-kālin*, ī, m. a kind of sunflower, *Helianthus Annuus*. — *Varāha-kṛantā*, f. a sort of sensitive plant, *Mimosa Pudica*; (according to some) *Lycopodium Imbricatum*. — *Varāha-danṣṭra*, as, ā, m. f. 'boar-toothed,' N. of a disease (placed among the *Kṣudra-rogas*). — *Varāha-dāt*, an, atī, at, or *varāha-danta*, as, ā, am, having boar's teeth. — *Varāha-datta*, as, m., N. of a merchant (in the Kāthā-sarit-s. 37, 100). — *Varāha-dvādaśi*, f., N. of a festival in honour of the boar-incarnation of Viṣṇu (observed on the twelfth day in the light half of the month Māgha). — *Varāha-dvīpa*, N. of a Dvīpa. — *Varāha-nāman*, ā, m. the plant *Mimosa Pudica*; an esculent root, yam. — *Varāha-purāṇa*, am, n., N. of the fifteenth Purāṇa celebrating Viṣṇu in his boar-incarnation; [cf. *purāṇa*.] — *Varāha-mihira*, as, m., N. of an astronomer (son of Āditya-dāsa and author of the *Vṛhah-jātaka*, the *Vṛhah-samhitā*, &c.). — *Varāha-mūla*, am, n., N. of a place having a statue of Viṣṇu in his form of a boar. — *Varāha-vat*, ind. like a boar. — *Varāha-*

vapusha, *am*, n. the body of a boar. — *Varāha-śringa*, *as*, m. 'boar-horned,' N. of Siva. — *Varāha-saila*, *as*, m., N. of a mountain. — *Varāha-samhitā*, *f*, N. of a work. — *Varāha-svāmin*, *i*, m., N. of a mythical king. — *Varāhādri* ('*ha-ad*'), *is*, m., N. of a mountain. — *Varāhāvatāra* ('*ha-av*'), *as*, m. the boar-incarnation, the third incarnation of Vishnu, (in which Vishnu, in the form of a boar, raised up on one of his tusks the earth which lay buried beneath the waters when the whole world had become one ocean.) — *Varāhāśva* ('*ha-as*'), *as*, m., N. of a Daitya.

Varāhaka, *as*, m., N. of a serpent-demon; (*ikā*), *f*. Mucuna Pruritus; (*am*), n., N. of an Upanishad.

Varāhaya, *us*, *us*, *u*, Ved. eager after boars, useful or fit for boar-hunting.

Varāhu, *us*, m., Ved. a boar, hog; killing distinguished enemies (said of the Maruts, Śāy. on Rīg-veda I. 88, 5 = *utkrishṭasya śatror hantri*; other interpretations of Śāy. are *utkrishṭānām devatānām āhvātri*, *utkrishṭasya vṛishṭy-āharti*, *varasya havisho bhakshayitri*, *varāhāra*, cf. *vāra*; Śāy. also applies the epithet Varāhavaḥ to gods of the middle sphere).

वरितृ *varitṛi*, *variman*. See p. 888, col. 3.

वरिवस् *varivas*, *varivo-da*, &c. See p. 888, col. 3.

वरिशी *variśi*, *f*. = *vaḍiśi*, *vaḍiśa*, a fish-hook.

वरिष् *varisha*, *as*, m. (a modern form of *varsha*, q. v., cf. *harisha*, the separation of an *r* from a following consonant by an intervening *i* being not unfrequent in modern Sanskrit), rain; (*ās*), *f*. pl. the rains, rainy season; (*am*), n. a year. — *Varishā-priya*, *as*, m. 'the friend of the rainy season,' the Cātaka bird (being supposed to drink only rain-water).

वरिष्ठ *varishṭha*, *variman*, *variya*s. See p. 888, col. 3.

वरी *vari*, -*ryas*, *f*. pl. (for *vari*, fem. of *vāra*, see under *vāra*, p. 887, col. 2), Ved. streams, rivers (according to Naigh. I. 13; cf. *vār*, *vāri*). — *Varī-dāsa*, *as*, m., N. of the father of the Gandharva Nārada. — *Varī-dharā*, *f*. a kind of metre, the first, second, and fourth lines consisting of — — — — —, and the third of — — — — —.

वरीवर्द *varivarda*, *as*, m. = *balivarda*, an ox, bull.

वरीवृज्ज *varivrijat*, *at*, *atī*, *at* (fr. Intens. of *rt. vṛj*), Ved. turning aside, diverting, (according to Śāy. on Rīg-veda VII. 24, 4 = *bhrisām hīnsat*, excessively injuring, overthrowing repeatedly.)

वरीवृत् *varivṛita*, *as*, *ā*, *am* (fr. Intens. of *rt. vṛ*), Ved. turning frequently, rolling.

वरीषु *varishu*, *us*, m., N. of Kāma-deva; [cf. *ravishu*.]

वरु *varu*. See p. 889, col. 1.

वरुक *varuka*, *as*, m. a species of inferior grain.

वरुट *varuṭa*, *as*, m., N. of a class of Mlecchas, (also read *varāṭa*.)

वरादा, *as*, m., N. of a low mixed caste (one of the seven low castes called Antya-ja, whose occupation is splitting canes).

वरुण *varuṇa*, &c. See p. 889, col. 1.

वरुत्त *varutra*, *varūtri*, &c. See p. 889, col. 2.

वरुथ *varūtha*, &c. See p. 889, col. 2.

वरेण *vareṇa*, *as*, m. a wasp [cf. *varola*]; (*ā*), *f*. probably incorrect for *vareṇyā*, q. v.

वरेण्य *vareṇya*, *vareya*. See p. 889, cols. 2, 3.

वरोट *varoṭa*, *as*, m., N. of a plant (= *maruvaka*); (*am*), n. its flower.

वरोल *varola*, *as*, m. a kind of wasp; (*i*), *f*. a smaller kind of wasp.

वर्कर *varakara*, *as*, *i*, m. *f*. (fr. *rt. vṛik*?), any young domestic animal; (*as*), m. a kid, lamb; a goat; pleasure, pastime, sport, mirth, festivity. — *Varakara-karkara*, (perhaps) of all kinds or sorts.

वर्कराट *varakarāṭa*, *as*, m. a side glance, wink, leer; the rays of the ascending sun; the marks of a lover's finger-nails on the bosom of a woman.

वर्करोकुण्ड *varakarikuṇḍa*, N. of a place.

वर्कुट *varkuṭa*, *as*, m. a pin, bolt.

वर्ग *varga*, *as*, m. (fr. *rt. vṛj*), one who excludes or removes; a class or multitude of similar things (animate or inanimate), division, group, class, tribe, troop, company, society, family, party, side, (frequently compounded with numerals, e.g. *tri-varga*, any group or division consisting of three objects, a triad, cf. *catuṣ-v*, &c.); any series or group of words classified together, a class or series of consonants in the alphabet (seven such classes being given, viz. *ka-varga*, 'the class of Guttural letters'; *ca-varga*, 'the Palatals'; *ṭa-varga*, 'the Cerebrals'; *ta-varga*, 'the Dentals'; *pa-varga*, 'the Labials'; *ya-varga*, 'the Semivowels and the aspirate *h*.' the first consonant of each Varga is called *varga-prathama* or simply *prathama*, the second *varga-dvitiya* or *dvitiya*, &c.); everything embraced or comprehended under any department or head, everything included under a category; a sphere, province; the whole class of objects or pursuits of life, (viz. *kāma*, *artha*, and *dharma*, see *tri-varga*); a section, chapter, division of a book; a subdivision of an Adhyāya in the Rīg-veda, (according to the arrangement which has reference to mere bulk and not authorship, the Samhitā consists of 8 Aṣṭakas, which are divided into 64 Adhyāyas or lessons, and these into 2006 Vargas or sections, and these into Rīcs and Padas, see *maṇḍala*); a similar subdivision in the Bṛihad-devatā; (in algebra) the square or second power of a number, (*pañca-varga*, the square of five; cf. *bhinna-v*) = *bala*, strength (fr. *rt. vṛj* in a sense 'to be strong,' see *vargas*; cf. *ūrj*; cf. also Zend *verez*; Gr. *ῥῆρῥῆ* (*ῥῆρῥῆ*); N. of a country; (*ā*), *f*, N. of an Apsaras; [cf. probably Lat. *vulgus*.] — *Varga-karman*, *a*, n. an operation relating to square numbers. — *Vargaghana*, *am*, n. the cube of a square. — *Vargaghana-ghāta*, *as*, m. the fifth power (in arithmetic). — *Varga-pāda*, *am*, n. square root. — *Varga-pāla*, *as*, m. a protector of a company or tribe (of dependants &c.). — *Varga-prakṛiti*, *i*, *f*. an affected square (in arithmetic). — *Varga-prathama*, *as*, m. the first letter of a Varga, (see above.) — *Varga-praśaṅgin*, *i*, *ini*, *i*, praising one's own company (of relatives, dependants, &c.). — *Varga-mūla*, *am*, n. square root. — *Varga-varga*, *as*, m. the square of a square, a biquadratic number. — *Varga-varga-varga*, *as*, m. the square of a squared square. — *Varga-śas*, ind. according to divisions, in groups. — *Varga-śtha*, *as*, *ā*, *am*, standing by a party or side, faithful or devoted to a party. — *Vargāntya* ('*ga-an*'), *as*, m. the last consonant in the first five classes of consonants, a nasal. — *Vargi-kṛita*, *as*, *ā*, *am*, made into classes, classified, arranged; (in algebra) raised to a square, squared. — *Vargottama* ('*ga-ut*'), *as*, m. the last consonant in one of the first five classes of consonants, a nasal letter; the chief or most remarkable of a class, epithet of the Ram, the Bull, and the Twins (being the first signs in a particular grouping of the signs of the zodiac). — *Vargāṇā*, *f*. (fr. *vargaya*), multiplication. — *Vargaya*, Nom. *P. vargayati*, &c., to multiply. — *Vargas*, Ved. = *bala-nāma* (Naigh. II. 9). — *Vargin*, *i*, *ini*, *i*, belonging to a class, devoted to a side or party.

Vargiṇa, *as*, *ā*, *am*, belonging to the class or category of, belonging to the family or party of (at the end of a comp., cf. *mad-v*).

Vargiya, *as*, *ā*, *am*, = *vargiṇa* above; belonging to a class of consonants, (*ka-vargiya*, a Guttural; *pa-vargiya*, a Palatal.)

Vargya, *as*, *ā*, *am*, belonging to a class or division, belonging to a side or party, &c.; (*as*), m. a member of a society, a colleague.

Varja, *as*, *ā*, *am*, free from, devoid of (at the end of comps.); excluding, excepting, with the exception of; (*as*), m. the act of leaving, abandoning; leaving out; (*am*), ind. see below.

Varjaka, *as*, *ā*, *am* (at the end of a comp.), excluding, exclusive of; avoiding, shunning, leaving, leaving out.

Varjana, *am*, n. the act of excluding, avoiding, leaving, abandoning, giving up, renouncing; desertion; exception; the act of killing, hurting, injury.

Varjaniya, *as*, *ā*, *am*, to be excluded, to be avoided or shunned, improper, censurable, wicked.

Varjam, ind. excluding, exclusive of, with the omission or exception of, without (at the end of a comp., cf. *mantra-v*); excepting, except.

Varjayitavya, *as*, *ā*, *am*, to be avoided or shunned.

Varjayitṛi, *tā*, *trī*, *trī*, one who excludes or avoids or shuns; one who pours out, a discharger.

Varjayitā, ind. having excluded, having shunned or avoided, having omitted or excepted, excepting, leaving out.

Varjita, *as*, *ā*, *am*, excluded, abandoned, avoided; relinquished; left, remnant; deprived of, destitute of, without (with inst. or at the end of a comp., e.g. *chidra-v*, without a break, uninterrupted); excepted; given.

Varjin, *i*, *ini*, *i*, avoiding, shunning.

Varjya, *as*, *ā*, *am*, to be excluded, to be shunned or avoided, to be excepted, to be left out; with the exception of, exclusive of (at the end of a comp., e.g. *tvad-varjyam*, except thee); (*am*), n. a point in each lunar mansion during which no business should be begun.

वर्च *varc*, cl. 1. A. *varcāte*, *vavarāce*, *varcītum*, to shine, be bright.

Varca, *as*, m., N. of an ancient sage (= *su-var-cāka*).

Varcala in *su-varcālā*, q. v.

Varcas, *as*, n. vital power, vigour, energy, efficacy, efficiency, activity, the illuminating power of fire or of the sun, (in the preceding senses mostly Ved.); light, lustre, brightness, brilliancy; form, figure, shape, colour; excrement, ordure, feces; (*ās*), m., N. of a son of Soma; of a son of Su-tejas; of a Rākshasa. — *Varcas-vat*, *ān*, *atī*, *at*, Ved. possessing vital energy or vigour, vigorous, active; shining, bright; containing the word *varcas*. — *Varcas-vin*, *i*, *ini*, *i*, full of power or vigour, vigorous, active, energetic; bright; (*i*), m., N. of a son of Varcas and grandson of Soma. — *Varco-graha*, *as*, m. obstruction of the feces, constipation. — *Varco-dā* or *varco-dhā*, *ās*, *am*, Ved. granting power, bestowing vigour or energy.

Varcasa, *am*, n. (at the end of a comp.) = *varcas*, (*candra-varcasa*, moon-shine.)

Varcasin in *brahma-v*, q. v.

Varcaska, *as*, *am*, m. n. power, vigour, brightness, &c. (= *varcas*); ordure, excrement.

Varcasya, *as*, *ā*, *am*, bestowing vital power or vigour (Ved.); relating to *varcas*; acting on the excrement; (*ā*), *f*, scil. *iṣṭakā*, a term applied to certain sacrificial bricks (at the laying of which a particular Mantra containing the word *varcas* is used).

Varcāya, Nom. A. *varcāyate*, -*yitum*, to shine.

Varcīn, *i*, m., Ved., N. of an Asura or demon (who with his family and dependants was slain by Indra [Rīg-veda II. 14, 6], or by Indra and Vishnu jointly, Rīg-veda VII. 99, 5).

वर्चटी *varcāṭi* (*i*), *f*. a kind of rice; a barlot.

यर्ज varja, &c. See p. 890, col. 3.

वर्ण varṇ (more properly regarded as a Nom. fr. *varṇa* below), cl. 10. P. *varṇayati* (according to some also A. -te), *varṇayānāsa*, *avavārṇat*, -ta, *varṇayitum* (anom. Inf. *varṇitum*), to paint, colour, dye; to depict, delineate, picture, write, describe, enumerate, relate, tell, explain, illustrate; to praise, extol; to illuminate; to spread, extend; to exert one's self; to send, cast (or to grind, pound): Pass. *varṇyate*, Aor. *avārṇi*, to be coloured; to be described; to be praised, &c.

Varṇa, as, m. (according to Upādi-s. III. 10. fr. rt. *vṛt*), a covering, cloak, mantle; a cover, covering, lid; outward appearance, exterior, form, figure; colour, hue, tint, dye, paint; lustre, beauty; a coloured cloth thrown over an elephant, housings; staining or anointing the body with coloured unguents; dress, embellishment; gold; the purity of gold as ascertained by its streak; sort, kind, species, class, race, tribe; class of men, order, caste (as being originally perhaps connected with colour or complexion; but the word *varṇa* is more properly applicable to the four principal classes described in Manu's code, viz. Brāhmins, Kshatriyas, Vaiśyas, and Sūdras, and not to the numerous mixed castes of later times; the more modern word for 'caste' is *jāti*); a letter, sound, vowel, syllable, word, (in these and some of the preceding senses said to be also *am*, n.); quality, property; a musical mode; a particular time in music, the order or arrangement of a song, &c.; praise, commendation, renown, fame, glory, celebrity; (in algebra) an unknown magnitude or quantity; (in arithmetic) the figure one, (according to some) a coefficient; a religious observance; (*am*), n. coloured unguent or perfume; saffron; (*ā*), f. a kind of plant or leguminous shrub, *Cajanus indicus*; [cf. Slav. *vrān*, 'black; a raven': Russ. *voronj*, 'the azure colour of swords'; *vernoj*, 'black'; *voron*, 'a raven': Lith. *varnas*, 'a raven.']; *Varṇa-kavi*, is, m., N. of a son of Kuvera. *Varṇa-kūpikā*, f. any vessel containing colour or paint, an ink-bottle, ink-stand. *Varṇa-kṛt*, t, t, t, causing or giving colour. *Varṇa-krama*, as, m. order or succession of colours; order of castes; order or series of letters, alphabetical arrangement, the alphabet; (*ṇa*), ind. according to the order of the castes. *Varṇa-gata*, as, ā, *am*, 'gone to colour,' coloured, described; algebraical. *Varṇa-dāra*, as, m. a painter, colourer. *Varṇa-ja*, as, ā, *am*, produced from castes, relating to castes. *Varṇa-jyeshṭha*, as, ā, *am*, highest in caste; (*as*), m. a Brahman. *Varṇa-tanu*, us, f., N. of a particular Mantra addressed to Sarasvatī. *Varṇa-tas*, ind. by or with colour, &c. *Varṇa-tā*, f. or *varṇa-tva*, am, n. the state of colour, colour, (*anya-varṇa-tva*, the being of another colour); the state or condition of caste, division into classes; the state or condition of a letter or sound. *Varṇa-tāla*, as, m., N. of a king. *Varṇa-tūli*, is, or *varṇa-tūlikā* or *varṇa-tūli*, f. 'letter-brush,' a pen, pencil, paint-brush. *Varṇa-da*, as, ā, *am*, giving colour, colouring, dyeing; giving tribe, &c.; (*am*), n. a kind of fragrant yellow wood. *Varṇa-dātri*, tā, m. a grantor or bestower of colour, &c.; (*trī*), f. turmeric. *Varṇa-dūta*, as, m. 'a letter as a messenger,' a letter, epistle. *Varṇa-dūshaka*, as, ikā, *am*, violating or disturbing the distinctions of caste. *Varṇa-deśanā*, f. 'instruction in sounds,' N. of a lexicon. *Varṇa-dvaya-maya*, as, i, *am*, consisting of two syllables. *Varṇa-dharma*, as, m. the particular duty or occupation of each caste or tribe. *Varṇa-pāta*, as, m. the dropping or omission of a letter in pronunciation. *Varṇa-pātra*, am, n. a vessel or receptacle for colours, paint-box, (according to some this word should be *varṇa-pātra*, a leaf on which a painter mixes his colours, a pallet). *Varṇa-pushpa*, am, n. the blossom of the globe-amaranth; (*i*), f. a kind of plant (= *ushtra-kāṇḍi*). *Varṇa-pushpaka*, as, m. globe-amaranth. *Var-*

ṇa-prakaraṇa, as, m. excellence or beauty of colour. *Varṇa-prabodha*, as, m., N. of a work. *Varṇa-prasādana*, am, n. aloe wood, Agallochum. *Varṇa-bhedini*, f. a kind of plant (?). *Varṇa-maya*, as, i, *am*, consisting of colours; consisting of letters or sounds. *Varṇa-mātri*, tā, f. 'letter-mother,' a pen, pencil, &c. *Varṇa-mātrikā*, f., N. of Sarasvatī. *Varṇa-mātrā*, f. a kind of metre. *Varṇa-mālā*, f. order or series of letters, (especially) rows of letters (written on a board or in a diagram), the alphabet. *Varṇa-rāsi*, is, m. 'multitude or series of letters,' the alphabet. *Varṇa-rekhā* or *varṇa-lekhā* or *varṇa-lekhikā*, f. chalk or a white substance often confounded with chalk. *Varṇa-vat*, ān, at, at, having colour, &c.; (*ati*), f. turmeric. *Varṇa-varṭi*, is, or *varṇa-varṭikā*, f. a writing-pen, pencil, &c. *Varṇa-vādin*, i, m. a speaker of praise, panegyrist. *Varṇa-viparyaya*, as, m. the change or substitution of one letter for another. *Varṇa-vilāsinī*, f. turmeric. *Varṇa-vilodaka*, as, m. a plagiarist; a house-breaker. *Varṇa-viveka*, as, m. 'distinction of words,' N. of a dictionary. *Varṇa-vṛtta*, am, n. metre regulated by the number of syllables, (this term applies to a common class of metres, such as the *Sloka* or *Anushtubh*, the *Indra-vajra*, &c., which are regulated by the number of syllables in the half-line; cf. *mātrā-vṛtta*). *Varṇa-vyavasthiti*, is, f. 'caste-system,' institution of caste. *Varṇa-sikṣhā*, f. instruction in sounds or letters. *Varṇa-śreṣṭha*, as, ā, *am*, belonging to the best of the tribes; (*as*), m. a Brahman or member of the highest caste. *Varṇa-samyoga*, as, m. 'union of tribe or caste,' matrimonial connection or marriage between persons of the same caste. *Varṇa-samarga*, as, m. mixture or confusion of castes, matrimonial connection or marriage with members of other castes. *Varṇa-samhāra*, as, m. an assemblage or mixture of different castes, an assembly in which all the four tribes are represented. *Varṇa-sankara*, as, m. mixture or blending of colours; mixture or confusion of castes through intermarriage with different castes; a tribe of different origin, a man descended from a father and mother of different castes. *Varṇa-sankarika*, as, ā, *am*, one who causes a mixture of castes by marrying a member of a different caste. *Varṇa-saṅghāta* or *varṇa-saṅghāta* or *varṇa-samāmnāya*, as, m. an assemblage or aggregate of letters, the alphabet. *Varṇa-sthāna*, am, n. the place or organ of utterance of any sound or letter, (of these there are eight, such as 'the throat' &c., see under *sthāna*). *Varṇa-hina*, as, ā, *am*, deprived of caste, outcast. *Varṇāgama* ('*ṇa-āg*'), as, m. the addition of a letter to a word. *Varṇāṅka* ('*ṇa-an*'), f. 'letter-marker,' a pen. *Varṇāman* ('*ṇa-āt*'), ā, m. 'consisting of sounds or letters,' a word. *Varṇādhipa* ('*ṇa-adh*'), as, m. 'caste-president,' a planet presiding over a class or caste. *Varṇānyatva* ('*ṇa-an*'), am, n. change of complexion. *Varṇāpasada* ('*ṇa-ap*'), as, m. one who goes out from caste, excluded from caste, an outcast. *Varṇāpeta* ('*ṇa-up*'), as, m. destitute of caste, born in a mixed caste, outcast, degraded. *Varṇārha* ('*ṇa-ar*'), as, m. a sort of bean, Phaseolus Mungo. *Varṇāśrama* ('*ṇa-āś*'), am, n. caste and order, class and stage of life, (see *āśrama*). *Varṇāśrama-dharma*, as, m. the duties of caste and order. *Varṇāśrama-vat*, ān, at, at, or *varṇāśramin*, i, in, i, possessed of caste and order. *Varṇāś-bhū*, cl. 1. P. -bhavati, &c., to become or be changed into an articulate sound. *Varṇāśvari* ('*ṇa-īś*'), f., N. of a goddess. *Varṇodaka* ('*ṇa-ud*'), am, n. coloured water. *Varṇopeta* ('*ṇa-up*'), as, ā, *am*, having tribe or caste. *Varṇaka*, as, ā, m. f. a mask, the dress of an actor, &c.; paint, pigment; colour for painting, paint, anything for smearing on the body; (*as*), m. a panegyrist, encomiast, bard, strolling player or singer; a letter, syllable (= *varṇa*, generally at the end of an adj. comp.); a kind of plant; the sandal tree, sandal; (*ā*), f. a kind of outer or upper gar-

ment, mantle; fine gold, purity of gold; (*ikā*), f. a mask, dress of an actor, &c.; colour; ink; a pen, pencil; (*am*), n. paint, pigment (as orpiment, indigo, &c.); sandal; a chapter, section, division; a circle, orb; (perhaps) a model or specimen, (in this sense the gender is doubtful). *Varṇaka-daṇḍaka*, a painting-stick; N. of a metre. *Varṇaka-maya*, as, i, *am*, composed or consisting of colours, painted.

Varṇakīta, see Gaṇa Tārakādī to Pāṇ. V. 2, 36.

Varṇaṭa, as, m. a proper N.

Varṇana, am, ā, n. f. the act of painting, colouring, delineation, description, representation, explanation, describing, expatiating, pointing out qualities, &c.; writing; a statement, assertion; (*ā*), f. praise, commendation, panegyric.

Varṇaniya, as, ā, *am*, to be painted or coloured, to be delineated or described; to be praised; to be illustrated, &c.

Varṇanivāya, as, ā, *am*, to be delineated or described, &c.

Varṇayitṛ, tā, trī, trī, one who colours or depicts or describes.

Varṇayitvā, ind. having depicted, having described, &c.

Varṇayishyat, an, atī or antī, at, about to depict or describe.

Varṇasa, see Gaṇa Trīṇādī to Pāṇ. IV. 2, 80.

Varṇāta, as, m. a painter; a singer; one who makes his living by his wife; a lover.

Varṇāśā, f., N. of a river.

Varṇi (gender doubtful), gold.

Varṇika in *aikavarṇika*, being of one kind, &c.; (*as*), m. a writer, scribe, secretary, (for *vārṇika*).

Varṇita, as, ā, *am*, painted, delineated; described, explained; praised, eulogized, extolled. *Varṇita-vat*, an, atī, at, one who has painted or described, &c.

Varṇin, i, inī, i (at the end of a comp.), having the colour or appearance of; belonging to a tribe; belonging to the caste of (e.g. *brāhmaṇa-varṇin*, belonging to the Brahman caste); (*i*), m. a person belonging to one of the four castes; a Brahman in the first order of life, a religious student or Brahmacārin, q. v.; a painter; a writer, scribe; (perhaps) a kind of plant; (*inas*), m. pl., N. of a particular sect; (*ini*), f. a woman belonging to one of the higher castes, caste-woman; a woman or wife in general; turmeric. *Varṇi-lingin*, i, m. one wearing the marks of a religious student. *Varṇi-vadha*, as, m. killing or occasioning the death of a man belonging to one of the four castes.

Varṇila, see Gaṇa Piśchādī to Pāṇ. V. 2, 100.

1. *varṇya*, as, ā, *am*, to be delineated or described, to be pictured, describable.

2. *varṇya*, as, ā, *am*, relating to colour, useful for colour, giving colour; (*am*), n. = *varṇa*, saffron.

Varṇyamāna, as, ā, *am*, being painted; being described; being extolled or praised.

वर्णसि varṇasi (according to Upādi-s. IV. 107. fr. rt. *vṛt*), water; [cf. *parṇasī*.]

Varṇu, us, m. (according to Upādi-s. III. 38. fr. rt. *vṛt*), N. of a river and of the adjacent district; the sun.

वर्त varṭa, as, m. (fr. rt. 1. *vṛt*), manner of existence or subsistence, livelihood, living (generally at the end of comps., cf. *kalyaṇ-v*, *bahuv*, &c.). *Varta-janman*, ā, m. a cloud. *Varta-loha*, am, n. a sort of brass, mixed or bell-metal.

Vartaka, as, ā, *am*, who or what abides or exists, abiding, existing, living; given up to, devoted or attached to (generally at the end of comps.); (*as*), m. a sort of quail; a horse's hoof; (*akā*, *akī*, *ikā*), f. a quail; (*am*), n. a sort of brass or bell-metal (= *varta-loha*).

Vartana, as, ā, *am*, = *varṭishṇu*, abiding, staying; stationary, stable; causing to move or live, giving life, causing to be; (*as*), m. a dwarf; (*i*), f. staying, abiding, living, life; a way, road, path; rubbing, grinding, pounding (= *peṣaṇa*); sending

off, dispatching (= *prashaya*, according to some); a spindle or distaff, the ball at one end of a spindle; (*am*), n. the act of turning or moving, revolving; rolling on, moving forward, moving about; staying, abiding, living, abode, residence; causing to move; causing to be or exist; appointing; living on, supporting life by (with inst. or at the end of a comp.), livelihood, subsistence; earnings, hire, wages, salary; occupation, profession; intercourse, commerce, traffic; proceeding, conduct, behaviour; colouring, covering with colour (such as lac &c.); a spindle or distaff or (according to some) a ball of cotton from which the threads are spun; a ball, globe. — *Vartana-dāna*, *am*, n. the gift of means of subsistence or wages. — *Vartana-vinyoga*, *as*, m. appointment or assignment of means of subsistence, i. e. of salary, wages, &c. — *Vartanibhāva* ('*na-abh*'), *as*, m. want of means of subsistence, destitution.

Vartani, *is*, f. a wheel (Ved.), the circle or fellow of a wheel (Ved.); the track of a wheel (Ved.); the track of a road, way, road, course; the eyelashes [cf. *varṭman*]; (*is*), n. the eastern country or eastern India; = *stotra*, see *Gaṇa Unāhādi* to Pāṇ. VI. 1, 160.

Vartanin, *i*, *inī*, *i*, Ved. having wheels (at the end of a comp., e.g. *eka-vartanin*, having one wheel; cf. *sahasra-v*).

Vartaniya, *as*, *ā*, *am*, to be lived, to be stayed or dwelt in.

Vartamāna, *as*, *ā*, *am*, turning, turning round, revolving, moving; being, existing, living, being present; dwelling or abiding in; (*am*), n. presence; (in grammar) the present tense. — *Vartamāna-tā*, f. or *vartamāna-tva*, *am*, n. the being present, the condition of present time. — *Vartamānāk-hepa* ('*na-āk*'), *as*, m. denying or not agreeing with any present event or circumstances.

Vartayat, *an*, *anti*, *at*, causing to turn; causing to be or exist; living, subsisting; dwelling, abiding.

Vartas, *ās*, *m*, Ved. the eyelashes; [cf. *varṭam*.]

Varti, *is*, or *varṭi*, f. anything rolled or wrapped round, a pad or kind of bandage on a wound; ointment, unguent, perfume for the person, rouge, eye-salve, collyrium or any cosmetic remedy prepared from various substances and dried in the shape of a ball or pill; the wick of a lamp; a lamp, a magical lamp; the projecting threads or unwoven ends of woven cloth, a kind of fringe; a projecting rim or protuberance round a vessel; a swelling or polypus in the throat; a swelling or protuberance formed by internal rupture, (*mūtra-varti*, rupture of the scrotum); a surgical instrument, bougie; a streak, line, stripe, ruled line.

Vartika, *as*, m. = *vartaka*, a sort of quail. *Vartikā*, f. (fr. *varti*) = *dīrgha-yashti*; the wick of a lamp [cf. *yoga-v*]; a paint-brush; colour, paint; Odina Pinnata; a quail, (see under *vartaka*, p. 891, col. 3.)

Vartita, *as*, *ā*, *am*, caused to be or exist, brought about, accomplished.

Vartitavya, *as*, *ā*, *am*, to be lived or dwelt, to be stayed, to be remained or continued, to be carried out, to be accomplished or performed.

Vartitvā, ind. having lived, having dwelt, having remained, &c.

Vartin, *i*, *inī*, *i*, turning, moving, going; abiding, staying, resting, being, situated, (frequently at the end of comps., cf. *hasta-v*, *samipa-v*); being or remaining fixed in any position or condition; conducting one's self, behaving, acting, practising, performing; acting with propriety, (*a-vartin*, behaving improperly.) — *Varti-tā*, f. or *varti-tva*, *am*, n. conduct to be observed towards (e.g. *guru-varti-tā*, proper behaviour to a superior).

Vartina, *as*, m. = *vartira*.

Vartishya, *us*, *us*, u. turning, revolving, circular; abiding, staying, being stationary or fixed; standing firm in battle, facing (an enemy).

Vartishyamāna, *as*, *ā*, *am*, about to be, about to take place, future.

Vartis, *is*, n., Ved. circuit, orbit; a way, road (= *mārga*, according to Mahī-dhara); a residence, dwelling, abode (= *grīha*, according to Sāy.).

Vartira, *as*, m. a sort of quail or partridge; [cf. *vartaka*.]

2. *vartu* in *tri-vartu*, q.v. (For *i. vartu* see p. 889, col. 3.)

Vartula, *as*, *ā*, *am*, round, circular, globular, spherical; (*as*), m. a kind of pulse, a pea; a ball; N. of one of Siva's attendants; (*ā*), f. a ball at the end of a spindle to assist its rotation, the ring belonging to a spindle; (*i*), f. a plant bearing a seed resembling pepper, *Scindapsus Officinalis*; (*am*), n. a circle; the round bulb of a kind of onion. — *Vartulākāra* ('*la-āk*'), *as*, *ā*, *am*, of circular shape, round, globular, spherical.

Vartmaka at the end of an adj. comp. = *vartman* below, (*rakta-vartmaka*, *as*, m. 'having red eyelids,' a kind of bird.)

Vartman, *a*, n. the track of a wheel or of a road, a way, road, path, track, course, passage, (*vartmanā*, inst. c. by the way of, frequently at the end of comps., e.g. *ambudhi-vartmanā*, by sea; *ākāśa-vartmanā*, through the air; *dvāra-vartmanā*, through the door); an edge, border; an eyelid (as encircling the eye). — *Vartma-karman*, *a*, n. the business or science of road-making, engineering. — *Vartma-dā*, *ās*, m. pl. N. of a school belonging to the Atharva-veda. — *Vartma-pāta*, *as*, m. deviation from the road, aberration. — *Vartma-bandha* or *vartma-vibandhaka*, *as*, m. a disease attacking the eyelids and obstructing their proper movement. — *Vartma-roga*, *as*, m. a disease of the eyelids. — *Vartma-sarkarā*, f., N. of certain hard excrescences on the eyelids. — *Vartmayāva* ('*ma-āy*'), *as*, m. 'road-fatigue,' weariness after a journey. — *Vartmāvarodha* ('*ma-av*'), *as*, m. rigidity of the eyelids (preventing them from closing). — *Vartmonmukha* ('*ma-un*'), *as*, *i*, *am*, looking up at the path.

Vartmanī, *is*, f. = *vartani*, a road, way, track.

1. *varteyat*, *an*, *atī* or *anti*, *at* (for 2. see below), about to be or take place.

वर्तारुक् *vartarūka*, *as*, m. standing water, a pool, puddle; a crow's nest; a door-keeper, chamberlain; N. of a river.

वर्तृ *vartṛi*, *vartra*. See p. 889, col. 3.

वर्तस् *varṭas*, *as*, m., Ved. (according to a commentator) a swelling or fleshy formation of the gum on the inner side of the jaw; [cf. *darva*.]

Vartsya, *as*, *ā*, *am*, relating to the above swelling.

वर्त्स्यत् 2. *vartsyat*, *an*, *atī* or *anti*, *at* (fut. part. of rt. *vr̥dh*; for 1. see above), intending or going to augment.

वर्ध *vardh*, cl. 10. P. *vardhayati* (also *vardhāpayati*), &c., to cut, divide, shear, cut off; to fill, (in this sense perhaps rather a Caus. of rt. *vr̥dh*, q.v.)

1. *vardha*, *as*, m. (for 2. *vardha* see col. 3), cutting, dividing.

1. *vardhaka*, *as*, *ikā*, *am*, cutting, dividing, cutting off, shearing [cf. *māsha-v*, *śmaśru-v*]; (*as*), m. a carpenter.

Vardhaki, *is*, or *vardhakin*, *i*, m. a carpenter. 1. *vardhana*, *am*, n. the act of cutting or cutting off; [cf. *nābhi-v*.]

Vardhāpaka, *as*, m. (probably) one who performs the ceremony of cutting the umbilical cord; (perhaps) the presents distributed at this ceremony.

Vardhāpana, *am*, n. the act of cutting or dividing; the cutting of the umbilical cord; the ceremony in commemoration of the day of the above rite; a birthday ceremony, festival on a birthday or any festive occasion when wishes for prosperity and other congratulatory expressions are offered, (in this sense equally referable to the Caus. of rt. *vr̥dh*), (probably) = *vardhāpaka*, presents distributed at the ceremony of cutting the umbilical cord.

Vardhāpanaka = *vardhāpana*, the cutting of the umbilical cord, &c.

1. *vardhita*, *as*, *ā*, *am*, cut, cut off, divided; filled, full, (in this sense probably rather to be placed under 2. *vardhita* below.)

वर्ध 2. *vardha*, *as*, *ā*, *am* (fr. rt. *vr̥dh*; for 1. *vardha* see col. 2), increasing, augmenting, strengthening; exhilarating, animating, &c.; (*as*), m. the act of increasing, giving increase or prosperity, making happy; increase, augmentation; the plant *Clerodendrum Siphonanthus*; (*am*), n. lead, red lead. — *Vardha-māla*, *as*, m., N. of a Brāhman.

2. *vardhuka*, *as*, *ikā*, *am*, increasing, strengthening, &c.; (*as*), m. the plant *Clerodendrum Siphonanthus*.

2. *vardhana*, *as*, *i*, *am*, increasing, augmenting, growing, thriving; enlarging, causing to increase, magnifying, strengthening; exhilarating, making joyful, animating; bestowing prosperity; (*as*), m. a granter of increase, bestower of prosperity; N. of Siva; a tooth growing over another tooth; N. of one of Skanda's attendants; of a son of Kṛishna and Mitrā-vindā; (*i*), f. a broom, brush; a water-jar of a particular shape; (*am*), n. the act of increasing, growing, thriving; increase, growth, prosperity, success; the act of making larger, enlargement, making great, magnifying; elevation; a means of strengthening, restorative; animation, exhilaration; rearing, educating. — *Vardhana-sila*, *as*, *ā*, *am*, having a tendency to increase or grow, increasing, growing. — *Vardhana-sūri*, *is*, m., N. of a Jaina preceptor. — *Vardhana-svāmīn*, *i*, m., N. of a particular temple or statue.

Vardhanikā, f. (with Buddhists) a small vessel in which the sacred water is kept.

Vardhaniya, *as*, *ā*, *am*, to be increased or strengthened, to be made prosperous or happy. — *Vardhaniya-tā*, f. or *vardhaniya-tva*, *am*, n. augmentability.

Vardhamāna, *as*, *ā*, *am*, increasing, growing, thriving, prospering, prosperous; (*as*), m. the castor-oil plant, *Ricinus Communis* (so called from its vigorous growth); sweet citron, (also *ā*, f.); a particular way of joining the hands; a kind of riddle or charade; N. of Vishnu; of a mountain and district (now called Bardwān; in this sense also *ā*, f.); of a Grāma; of various persons; of the last and most celebrated of the twenty-four Arhats of the present Ava-sarpiṇī; (*ās*), m. pl., N. of a people; (*as*, *am*), m. n. a dish or platter of a particular shape (sometimes used as a lid or cover to water-jars, &c.); a house having no door or entrance on the south side; a kind of mystical figure or diagram; a palace or temple built in the shape of the above diagram; (*i*), f., N. of a commentary written by Vardhamāna; (*ā*), f. a species of Gāyatrī metre; (*am*), n. a kind of metre. — *Vardhamāna-dvāra*, *am*, n. the gate leading to Vardhamāna, N. of a gate in Hastināpura. — *Vardhamāna-pura*, *am*, n. the town of Bardwān. — *Vardhamāna-puriya*, *as*, *ā*, *am*, coming from or born in Vardhamāna-pura. — *Vardhamāna-matī*, *is*, m., N. of a Bodhi-sattva. — *Vardhamāna-misra*, *as*, m., N. of a grammarian (author of the *Kātantra-vistara*). — *Vardhamānendu* ('*na-in*'), *us*, m., N. of a commentary on the Vardhamānī. — *Vardhamāneśa* ('*na-īśa*'), *as*, m., N. of a particular temple or statue.

Vardhamānaka, *as*, m. = *vardhamāna*, a dish or saucer of a particular shape, a lid or cover; a particular way of joining the hands; N. of a class of persons following a particular trade; of a district or of a people; of a serpent-demon; a proper N.

Vardhayitrī, *tā*, *trī*, *trī*, one who causes to grow or increase; one who rears or educates, a guardian.

2. *vardhita*, *as*, *ā*, *am*, increased, grown, expanded; [cf. 1. *vardhita* above.]

Vardhitrī, *tā*, *trī*, *trī*, Ved. one who increases or strengthens.

Vardhin, *i*, *inī*, *i*, increasing, growing, thriving; augmenting, strengthening, &c. (at the end of comps.).

Varḥishṣṇu, *us*, *us*, *u*, increasing, growing, thriving; strengthening, enlarging, expanding.

Varḥman in *antra-varḥman*, internal rupture or hernia (= *antra-vṛddhi*). — *Varḥma-roga*, *as*, *m.* the above disease.

Varḥra, *as*, *m.* (also written *varḥdra*), a strap or leather band of any kind (Ved.); (*am*), *n.* a leather strap, thong, girth for securing a saddle, (also *ī*, *f.*); leather; lead.

Varḥrikā, *f.* a strap, thong; (perhaps) a person as supple or flexible as leather.

वर्ष *varpa*, *as*, *n.* (said to be fr. rt. *vṛi*), Ved. a pretended or assumed form, any form, shape, figure, aspect, (Sāy. = *rūpa*); plot, trick, artifice, stratagem, design, scheme; (Sāy.) praise (= *stotra*); anything which opposes or wards off (= *āvaraṇa*, *vāraka*); [cf. perhaps Gr. *μωφῆ*.]

Varpa-nīti, *is*, *is*, *i* (fr. *varpa* = *varpas* + *nīti*), taking a pretended form, acting artfully; (Sāy.) mighty in warding off enemies, (Rig-veda III. 34. 3 = *yuddhe para-prahārāṇām nivāraka*.)

Varpha, a various reading for *varpas* above.

वर्फ *varph*, cl. I. P. *varphati*, &c., to go, move; to kill.

वर्मेन *varman*, *a*, *n.* (according to some also) *ā*, *m.* (fr. rt. *vṛi*), defensive armour, a coat of mail, armour; a bulwark, shelter, defence, protection, (frequently found at the end of the names of Kshatriyas); bark, rind; *N.* of particular preservative formulas or prayers; of the mystical syllable *hum*.

— *Varma-kunṭaka*, *as*, *m.* a kind of medicinal plant, *Gardenia Latifolia* or *Fumaria Parviflora*. — *Varma-kushā*, *f.* a kind of plant (= *śarma-kushā*). — *Varman-vat*, *ān*, *atī*, *at*, Ved. having armour or a coat of mail, mailed. — *Varma-mantra*, *as*, *m.* a particular sacred Mantra. — *Varma-vat*, *ān*, *atī*, *at*, having armour or a coat of mail, mailed; (*at*), *n.* an unfortified (?) town. — *Varma-hara*, *as*, *ā*, *or* *ī*, *am*, wearing armour or mail, old enough to wear armour, being young or of a military age; (*as*), *m.* one who takes arms or spoils another of them.

Varma, *as*, *ā*, *am*, at the end of an adj. comp. = *varman*.

Varmaka, *ās*, *m.* pl., *N.* of a people.

Varmāṇa, *as*, *m.* the orange tree.

Varmāya, Nom. A. *varmāyate*, &c., see Pān. IV. 1. 15.

Varmika, *as*, *ā*, *am*, clad in armour, mailed.

Varmita, *as*, *ā*, *am*, clad in armour, mailed, accounted.

Varmīn, *ī*, *īṇī*, *ī*, clad in armour, mailed.

वर्मि *varmi*, *is*, *m.* a kind of fish, (commonly called *vānī*.)

Varmusha, *as*, *m.* a kind of fish, (commonly called *vāmīrūsha*.)

वर्ष *varya*, *as*, *ā*, *am* (fr. rt. *vṛi*), to be chosen, eligible; to be wooed, to be solicited, to be asked or obtained in marriage; excellent, eminent, chief, principal, the best, (frequently at the end of comps., e.g. *nara-varya*, the best of men, an excellent man); (*as*), *m.* the god of love, *Kāma-deva*; (*ā*), *f.* a girl choosing her own husband (?).

वर्ष *varvā*, (perhaps) a particular coin.

वर्षट *varvaṭa*, *as*, *ī*, *m.* *f.* a sort of bean, (see *barbaṭa*.)

वर्षणा *varvaṇā*, *f.* = *barbaṇā*, *q. v.*

वर्षर *varvara*, *as*, *ā*, *am* (also written *barbara*, *q. v.*; said to be fr. rt. *vṛi*), stammering, babbling; curled, curly, woolly; (*as*), *m.* a man of low origin, barbarian (see *barbara*), one belonging to a degraded tribe or occupation, an outcast, a piteous wretch; curly hair; a kind of shrub, *Clerodendrum Siphonanthus*; another plant (= *kṛishya-varvaka*); a sort of worm; the noise or clash of weapons; a mode of dancing; (*ā*), *f.* a kind of

basil; a sort of pot-herb; a particular flower; a kind of fly or bee; (*ī*), *f.* a kind of basil; a kind of fly or bee; = *varvara*, *varvarika*; (*am*), *n.* = *varvari*, *varvarika*; vermilion; gum-myrrh; yellow sandal-wood. — *Varvarottha* (*ra-ut*), *am*, *n.* 'growing in the land of barbarians,' white sandal-wood.

Varvarat, *am*, *n.* a sort of sandal-wood; [cf. *kṛishya-v*.]

Varvari, *is*, *m.* a proper *N.*

Varvarika, see *Gaṇa Kāśādi* to Pān. IV. 2. 80.

Varvarika, *as*, *m.* curly or woolly hair; a kind of shrub (= *brāhmana-yashṭikā*); a kind of basil (= *aja-gandhikā*); = *śarvarika*; (*am*), *n.* = *varvara*, *varvari*.

Varvā, *f.* = *varvari*, a kind of basil.

वर्वि *varvi*, *is*, *is*, *i* (according to Uṇādi-s. IV. 53. fr. rt. *vṛi*), voracious; (*is*), *m.* a glutton.

वर्वूर *varvūr*, *as*, *m.* a kind of plant (= *yugalākhyā*).

वर्षमन् *varśman*, *ā*, *m.* = Zend *baresman*.

वर्ष *varsha*, *as*, *am*, *m.* *n.* (in some senses fr. rt. *vṛish*, in others fr. rt. *vṛi*, to surround, &c., cf. Uṇādi-s. III. 62), rain, raining, a shower of rain; sprinkling, effusion; seminal sprinkling or effusion; a cloud; a year, (*varṣhe* *varṣhe*, year by year, every year; *ā varṣhāt*, for a whole year; *varṣhāt*, after a year; *varṣheṇa*, in a year, within a year); a day (?); a division of the world or known continent, (in this sense probably fr. rt. *vṛi*); the plains or low land situated between certain principal mountains, (nine such divisions are enumerated, viz. *Kuru*, *Hiranyama*, *Ramyaka*, *Ilāvṛita*, *Hari*, *Ketu-mālā*, *Bhadrāsva*, *Kinnara*, and *Bhārata*); India (= *Bhārata-varsha*, *Jambu-dvīpa*); (*āṇī*), *n.* pl. the rains, rainy season (Ved.); (*ā*), *f.* rain, the rains; a kind of plant (= *koṭi-varṣhā*); (*ās*), *f.* pl. the rains, rainy season, monsoon (lasting two months according to the Hindū classification of the seasons which divides the whole year into six seasons [see *ritu*], the rains falling in some places during Śrāvana and Bhādra, and in others during Bhādra and Āśvina; but the duration of the monsoon is longer in parts of India, being reckoned on the west coast from about June to October); rain; (*as*), *m.*, *N.* of a grammarian; [cf. Gr. *ἔρση* (Hom. *ἔρση*), *ἔρση*, *ἔρση-εἰς*.]

— *Varsha-kara*, *as*, *ā* or *ī*, *am*, making or producing rain; (*as*), *m.* a cloud; (*ī*), *f.* a cricket (this animal chirping in wet weather). — *Varsha-karman*, *as*, *n.* Ved. the act of raining, &c. — *Varsha-kāma*, *as*, *ā*, *am*, desiring or anxious for rain.

— *Varsha-kṛtya*, *as*, *ā*, *am*, to be done or completed in a year; (*am*), *n.* *N.* of a work by Vidyapati. — *Varsha-ketu*, *us*, *m.* a red-flowering *Punarvā*; *N.* of a son of Ketu-mat. — *Varsha-kośa* or *varsha-kosha*, *as*, *m.* 'year-sheath,' a month; an astrologer. — *Varsha-gaṇita-paddhati*, *is*, *f.*, *N.* of a work. — *Varsha-giri*, *is*, *m.* a Varsha mountain, i. e. a mountain separating a Varsha, (see *varsha-parvata*).

— *Varsha-ja*, *as*, *ā*, *am*, born or produced in the rainy season. — *Varsha-dhara*, *as*, *m.* 'restrainer of generative power,' a eunuch or attendant on the women's apartments; a cloud.

— *Varsha-dharsha*, *as*, *m.* a eunuch or attendant on the women's apartments. — *Varsha-nirjyā*, *k*, *k*, Ved. clothed with rain (said of the Maruts); (Sāy. on Rig-veda V. 57. 4 = *vṛishṭeh sodayitri*, rain-purifier, or *varṣam eva rūpam yeshām*, having the form of rain). — *Varsha-parvata*, *as*, *m.* one of the mountainous ranges supposed to separate the various Varshas or divisions of the globe from each other, (six names are enumerated from north to south, viz. *Hima-vat*, *Hema-kūṭa*, *Nishadha*, *Nila*, *Sveta*, and *Springin* or *Springa-vat*; *Meru* constitutes a seventh, and other names are given). — *Varsha-pākin*, *ī*, *m.* 'ripening in the rains,' the hog plum, *Spondias Mangifera*. — *Varsha-pushpā*, *f.* a kind of plant (= *saha-devi*). — *Varsha-pūga*, *as*, *m.* a series or succession of years. — *Varsha-pratibandha*, *as*, *m.* obstruction of rain, drought. — *Var-*

sha-praveśa, *as*, *m.* the entrance into a new year. — *Varsha-priya*, *as*, *m.* 'fond of rain,' the *Cātaka*, *Cuculus Melanoleucus*. — *Varsha-mātra*, *am*, *n.* one year only. — *Varshartu* (*'sha-ritu*), *us*, *m.* the rainy season. — *Varsha-lambhaka*, *as*, &c. (perhaps) marking off or bounding a Varsha. — *Varsha-vara*, *as*, *m.* a eunuch, one employed in the women's apartments. — *Varsha-varidhana*, *as*, *ī*, *am*, causing increase of years; (*am*), *n.* increase of years. — *Varsha-vṛiddhi*, *is*, *f.* 'year-increase,' birthday. — *Varsha-sata*, *am*, *n.* a century. — *Varshaśa-tādhika* (*'ta-adh'*), *as*, *ā*, *am*, more than a century. — *Varsha-sahasra*, *am*, *n.* a thousand years. — *Varshāṅsa* or *varshāṅsaka* (*'sha-āṅ'*), *as*, *m.* 'portion of a year,' a month. — *Varshā-kāla*, *as*, *m.* the rainy season. — *Varshākālina*, *as*, *ā*, *am*, belonging to or produced in the rainy season. — *Varshāghoṣa* (*'sha-agh'*), *as*, *m.* 'uttering cries in the rainy season,' a frog. — *Varshāṅga* (*'sha-aṅ'*), *as*, *m.* 'member or portion of a year,' a month; (*ī*), *f.*, *N.* of a plant (= *punar-navā*). — *Varshā-prabhā-jana*, *as*, *ā*, *am*, rain-scattering; (*as*), *m.* a high wind, a gale. — *Varshā-bhava*, *as*, *m.* 'produced in the rains,' *N.* of a plant (= *rakta-punarnavā*). — *Varshā-bhū*, *ās*, *m.* 'produced in the rains,' a frog; (*ūs* or *vī*), *f.* a female frog, any small frog; hogweed; an earth-worm. — *Varshāmāda* (*'sha-ām'*), *as*, *m.* 'rejoicing in the rains,' a peacock. — *Varshāmbu* (*'sha-am'*), *u*, *n.* rain-water. — *Varshāmbu-pravaḥa*, *as*, *m.* a receptacle or reservoir of rain-water. — *Varshāmbhaḥ-pāvaṇa-vrata* (*'sha-am'*), *as*, *m.* 'breakfasting on rain-water,' the *Cātaka* bird, (see *Cātaka*). — *Varshāyuta* (*'sha-ay'*), *am*, *n.* ten thousand years. — *Varshā-rātra*, *as*, *m.* a night in the rainy season, rainy season. — *Varshārctis* (*'sha-ar'*), *is*, *m.* the planet Mars (as visible in the rainy season). — *Varshā-lankāyikā*, *f.*, *N.* of a plant (= *prikhā*). — *Varshāvāsāna* (*'sha-av'*), *as*, *m.* 'the close of the rains,' autumn, the autumnal season. — *Varshā-sarada*, *f.* du. the rainy season and autumn. — *Varshā-samaya*, *as*, *m.* = *varshā-kāla*. — *Varshēja*, *as*, *ā*, *am*, born or produced in the rains. — *Varshaika* (*'sha-eka'*), *as*, *ā*, *am*, yearly, annual. — *Varshopala* (*'sha-up'*), *as*, *m.* 'rain-stone,' hail.

Varshaka, *as*, *ā*, *am*, raining, falling like rain; = *varsha*, a year (at the end of an adj. comp., e.g. *pañca-varshaka*, five years old).

Varshaṇa, *am*, *n.* raining, rain; sprinkling.

Varshaṇī, *is*, *f.* raining, &c. (= *varshaṇa*); abiding, staying; action, act; a rite, sacrifice.

Varshat, *an*, *antī*, *at*, raining, showering, sprinkling, (*varshati*, loc. c. while it rains, Manu IV. 38); a summer-house, (gender doubtful).

Varshamāna, *as*, *ā*, *am*, raining, showering, sprinkling.

Varshika, *as*, *ā*, *am*, raining, rainy, relating or belonging to the rains; shedding, showering, pouring down; (*am*), *n.* alow wood or *Agallochum*.

Varshita, *am*, *n.* rain.

Varshitṛ, *tā*, *trī*, *trī*, raining, raining down, one who pours forth, &c.

Varshin, *ī*, *īṇī*, *ī*, raining, showering, sprinkling.

Varshuka, *as*, *ī*, *am*, rainy, watery. — *Varshukābda* (*'ka-ab'*), *as*, *m.* a rainy cloud. — *Varshukāmbuda* (*'ka-am'*), *as*, *m.* a rain-cloud.

Varshma, *am*, *n.* body, form, = *varshman* below.

Varshman, *a*, *n.* body, form, shape; measure; height, elevation; a handsome form; (*ā*, *ā*, *ā*), Ved. holding rain, (Sāy. = *udakasya vāraka*). — *Varshma-virya*, *am*, *n.* vigour of body. — *Varshmābha* (*'ma-abh'*), *as*, *ā*, *am*, resembling the body or form (of anything).

Varshya, *as*, *ā*, *am*, to be rained or showered; to be sprinkled; of or belonging to rain, rainy.

वर्षिष्ठ *varshishṣṭha*, *as*, *ā*, *am* (superl. of *varsha*, substituted for *vṛiddha*; cf. *vṛishan*), oldest, very old; largest, greatest, strongest; best, most excellent (Ved.). — *Varshishṣṭha-kshatra*, *as*, *ā*, *am*, Ved. having the greatest power or might.

Varshīyas, ān, aśī, as (compar. of *vriddha*), older, very old, very aged.

वर्ह *varh* (also written *barh*, q. v.), cl. 1. A. *varhate, vavarhe, varhitum*, to speak, tell; to hurt, injure, kill; to give; to protect, cover; to be pre-eminent; cl. 10. P. *varhayati, &c.*, to speak; to kill, hurt; to shine; to be excellent or pre-eminent.

वर्ह *varha, as, am*, m. n. (probably fr. rt. 2. *vr̥h*; also written *barha*, q. v.), a tail-feather, plumage of the tail, the tail of a bird, (especially) a peacock's tail [cf. *śītra-barha*]; a leaf; a retinue, train; (*am*), n. a kind of perfume (= *granthi-parṇa*, commonly called *Ganthāla*). — *Varha-ketu, as, m.*, N. of one of the sons of the ninth Manu. — *Varha-bhāra, as, m.*, 'tail-burden,' a peacock's tail; a tuft of peacock's feathers on the shaft of a lance or on the handle of a club.

Varhāṇa, am, n. (also written *barhāṇa*), a leaf; the act of pulling out, (in this sense fr. rt. 1. *vr̥h*.)

Varhāya, Nom. A. *varhāyate, &c.*, to be like the tail (of a peacock).

Varhāyita, as, ā, am (fr. the above), resembling the eyes on a peacock's tail.

Varhīṇa, as, m. a peacock; (*as, ā, am*), adorned with peacocks' feathers. — *Varhīṇa-lakṣhāṇa, as, ā, am*, adorned with peacocks' feathers. — *Varhīṇa-śāya, as, m.* an arrow feathered with a peacock's plumes. — *Varhīṇa-vāhana, as, m.* 'riding on a peacock,' epithet of Skanda or Kārttikeya.

Varhīn, ī, m. a peacock; N. of a Deva-gandharva descended from Prādhā; of a holy sage; (ī), n. a kind of perfume (= *varhi-pushpa*). — *Varhi-kusuma, am, n.* = *varhi-pushpa*. — *Varhi-śītraka, am, n.*, N. of the forty-seventh Adhyāya of *Varāhamihira's* *Vṛhat-saṃhitā*; [cf. *mayūra-śītraka*]. — *Varhi-dhvajā, f.* 'symbolized by a peacock,' an epithet of Durgā. — *Varhi-pushpa, am, n.* a kind of perfume. — *Varhi-yāna, as, m.* 'having a peacock for a vehicle,' an epithet of Skanda. — *Varhi-vāhana, as, m.* 'riding on a peacock,' an epithet of Gaṇeśa (?).

वर्हिष् *varhiṣṭha, as, ā, am* (superl. of *vr̥hiat*), largest, strongest, broadest, thickest, highest, very large, &c.; (*am*), n. a species of fragrant grass, *Andropogon Muricatus*; the resin of *Pinus Longifolia*; (*am*), ind., Ved. most mighty, very loudly; (also often written *barhiṣṭha*.)

वर्हिस् *varhis, is, m. n.* (in the earlier language generally written *barhis*, q. v.), Kusā grass, &c., (according to some only n., see *barhis*); sacrifice, oblation, (according to some only m.); (*is*), n. fire, light, lustre, splendour; (*is*), n. a kind of vegetable perfume (= *granthi-parṇa*, commonly called *Ganthāla*). — *Varhiṣṭ-pushpa, &c.*, see *barhiṣṭ-pushpa, &c.*, under *barhis*, p. 675, col. 1.

वल *val* [cf. rts. 1. *bal, vall, vr̥*], cl. 1. A. *valate, vavale, valitum*, to cover, enclose; to be covered or surrounded, to be enclosed; to move round in a circle; to go, approach, hasten; to be attached to, be drawn towards; to move to and fro; to increase: Caus. *valayati* or *vālayati*, to cause to move, move; to cherish, &c. (see *bālāyati* under rt. 2. *bal*); [cf. Hib. *falaím*, 'I hedge, enclose.']

Vala, as, am, Ved. a cloud (according to Naigh. I. 10); N. of an Asura (fabled to have stolen the cows of the gods and to have concealed them in a cave; Indra surrounded the cave with his army and recovered the cattle; in *Rig-veda* X. 68, 9, he is said to have assumed the form of a bull and to have been destroyed by *Bṛihas-pati*; elsewhere he is identified with a cloud); (*am*), n. strength, force; an army, &c. (see *bala*). — *Valam-ruja, as, m.*, Ved. one who breaks the clouds.

Valaga (?), a kind of magical Mantra. — *Valana, am, n.* turning, moving round in a circle; agitation; deflection (in astronomy). — *Valanāśa* ('*na-āś*'), *as, m.* a degree of deflection.

Valabhi, is, m. or *valabhi, f.* (also written *va-ḍabhi*), the wooden frame of a thatch, a roof; a turret or temporary building on the roof of a house; = *vallabhi*. — *Valabhi-pura, am, n.*, N. of a town.

Valaya, as, am, m. n. (sometimes written *balaya*), a bracelet, armlet, ring; a zone, girdle of a married woman; a circle, boundary, circumference, (*dig-valaya*, the circumference of the sky, the universe); (*as*), m. a boundary, enclosure, fence; a branch; sore throat, inflammation of the larynx, &c. — *Valaya-vat, ān, atī, at*, possessed of or endowed with bracelets, &c. — *Valayi-kṛita, as, ā, am*, made into a bracelet or girdle, girdled. — *Valayi-kṛita-vāsuki, is, m.* 'who has made the serpent Vāsuki his bracelet,' epithet of Śiva. — *Valayi-bhūta, as, ā, am*, become or serving as a girdle, surrounding.

Valayita, as, ā, am, encircled, surrounded, encompassed, enclosed; whirling round.

Valayin in *ijyotir-lekhā-ṣ*, q. v.

Valāka, as, m. (also written *balāka*, q. v.), a crane; (*ā*), f. a female crane; a crane in general; a flight of cranes; a mistress or loved woman; (*ā*, ī), f. a small kind of crane.

Valākin, ī, inī, ī, having or attended by cranes.

Vali, is, m. (usually written *balī*, q. v.), tax, tribute, offering, oblation, &c. (see *balī*); (*is, ī*), f. a line or streak made with fragrant unguents on the person; a natural line or fold of skin, wrinkle, fold of skin over the navel (especially of women). — *Vali-kriyā, f.* making offerings to all beings; making lines on the person, &c. — *Vali-mukha, &c.*, see *balī-mukha*.

Valika, as, am, m. n. the edge of a thatched roof.

Valita, as, ā, am, surrounded; moved, moving; turned, constrained; wrinkled, having wrinkles, contracted into wrinkles; [cf. 2. *balita*.]

Valibha, as, ā, am, having the fold of skin called *vali*; having wrinkles, wrinkled, (see *balibha*.)

Vali, f. See under *vali* above.

Valika, am, n. the edge of a thatched roof.

Valūka, am, n. the root of a lotus; (*as*), m. a bird.

Valūla, as, ā, am = *balūla*, strong, powerful.

Valka, am, n. the bark of a tree; the scales of a fish. — *Valka-taru, us, m.* a species of tree (= *puga*). — *Valka-druma, as, m.* a kind of birch tree. — *Valka-lodhra, as, m.* a kind of Lodhra tree; = *paṭṭikā-lodhra*. — *Valka-vat, ān, atī, at*, having bark, having scales; wearing a bark dress; (*ān*), m. a fish. — *Valka-vāsa, as, n.* clothing made of bark.

Valkala, as, am, m. n. the bark of a tree; a garment made of bark (worn by ascetics, &c.); (*ā*), f. = *śilā-balkā*, a medicinal substance said to be of cooling and lithontrypic properties, (commonly called *śilābāk*). — *Valkala-kṣetra-māhātmya, am, n.* 'the praise of *Valkala-kṣetra*,' part of the *Adhyātma-rāmāyaṇa*. — *Valkala-saṃvṛta, as, ā, am*, clad in bark, clothed in a bark dress. — *Valkalājina-saṃvṛta* ('*la-aj*'), *as, ā, am*, clad in bark and deer-skin.

Valkalīn, ī, inī, ī, dressed in bark, clothed in a bark dress.

Valkila, as, m. a thorn.

Valkuta, am, n. bark, rind.

वलकेश्वरतीर्थ *valakēśvara-tīrtha* ('*ka-iś*'), *am, n.*, N. of a Tīrtha.

वलक्ष *valaksha, as, ī, am*, white; (*as*), m. white, the colour; [cf. *palaksha, balaksha, avalaksha*]. — *Valaksha-gu, us, m.* 'having white rays of light,' the moon.

वलग्न *va-lagna, as, am, m. n.* = *ava-lagna*, the waist, middle.

वलन्तिक *valantikā, f.* a particular air or mode in music.

वलम्ब *va-lamba, as, m.* = *ava-lamba*, a perpendicular.

वलम्ब *valambha, N.* of a country.

वलासक *valāsaka, as, m.* (perhaps for *avalāsaka*), the Koil or Indian cuckoo; a frog.

वलाहक *valāhaka, as, m.* a cloud, thunder-cloud; N. of one of the seven clouds at the destruction of the world; a mountain; a kind of crane (= *valāka*); N. of a Daitya; of a brother of Jayad-ratha; one of the Nāgas; one of the four horses of Viṣṇu.

वलिर *valira, as, ā, am*, squint-eyed, squinting.

वलिश *valiśa, am, ī, n. f.* or *valiśī, is, f.* a fish-hook; [cf. *vaḍiśa*.]

वलिशान *valiśāna, as, m.*, Ved. a cloud (Naigh. I. 10).

वल्क *valk, cl. 10. P. valkayati, -yitum*, to speak.

वल्क *valka, valkala*. See col. 2.

वल्ग *valg, cl. 1. P. valgati, vavalga, valgitum*, to go, move; to go by leaps, jump, bounce; to gallop; to move in different ways; to fluctuate; [cf. perhaps Angl. Sax. *wlaence*; Engl. *walk*.]

Valgat, am, antī, at, going, jumping.

Valgana, am, n. the act of going by leaps, bounding, jumping.

Valgā, f. a bridle, rein. — *Valgāṅka* ('*gā-an*'), *as, ā, am*, holding a bridle.

Valgita, as, ā, am, leaped, jumped, gone by bounds or leaps; (*am*), n. a bound, gallop, one of the paces of a horse.

वल्गु *valgu, us, us, u* (according to Uṇādi-s. I. 20. fr. rt. *val*; according to others fr. rt. *valg*), handsome, beautiful, lovely, sweet, precious; (*us*), ind. beautifully; (*us*), m. a goat. — *Valgu-pattra, as, m.* a sort of wild pulse (= *vana-mudga*).

Valguka, as, ā, am, handsome, beautiful; (*am*), n. sandal; a wood; price.

Valgula, as, m. the flying fox; (*ā*), f. a species of bird.

Valgulikā, f. a cockroach.

Valgūya, Nom. P. valgūyati, -yitum, to be beautiful or handsome; to be mild or gentle; to honour, praise, (Sāy. on *Rig-veda* IV. 50, 70 = *stauti*).

Valgūyat, an, antī, at, becoming handsome or beautiful; honouring.

वल्भ *valbh, cl. 1. A. valbhate, vavalbhe, valbhitum*, to eat, devour.

Valbhana, am, n. the act of eating; food.

Valbhita, as, ā, am, eaten, devoured.

वल्मी *valmī, f.* an ant; [cf. *vamri*; perhaps for *varmi*]. — *Valmī-kūṭa, am, n.* an ant-hill, hillock.

Valmika, as, m. for *valmika*, an ant-hill, &c.; see below.

Valmiki, is, ī, m. n. an ant-hill, &c.; see below.

Valmika, as, am, m. n. (in Uṇādi-s. IV. 25. derived fr. rt. *val*), an ant-hill, mole-hill, a hillock or ground thrown up by white ants, moles, &c.; (*as*), m. swelling of the neck or of the chest and other parts of the body, elephantiasis; the poet *Vālmiki*. — *Valmika-mātra, as, ī, am*, being of the size of an ant-hill. — *Valmika-śiṣha, am, n.* a kind of antimony (used as a collyrium).

वल्युल *valyul* or *valyul* [cf. *palyul*], cl. 10. P. *valyūlayati, -yitum*, to cut, cut off; to purify.

वल्ल *vall* [cf. rt. *val*], cl. 1. A. *vallate, vavalle, vallitum*, to be covered; to go, move.

Valla, as, m. covering; winnowing corn; a Masha of silver; a weight of three *Raktikās* or *Ratīs*; prohibiting, prohibition.

Vallakī, f. the *Vīṇā* or Indian lute.

Vallabha, *as*, *ā*, *am* (in *Uṇādi*-s. III. 125. said to be fr. rt. *vall*), beloved, desired, dear; supreme, superintending, superintendant; (*as*), m. a lover, husband, friend, favourite, (*kāma-vallabha*, the cinnamon tree); a superintendent, overseer; a chief herdsman; a horse (especially one with good marks); N. of a grammarian; (*ās*), m. pl., N. of a people; (*ā*), f. a beloved female, wife, mistress; (*i*), f., N. of a city in Gujarāt, the capital of a line of kings. — *Vallabha-tama*, *as*, *ā*, *am*, most beloved, dearest. — *Vallabha-tā*, f. or *vallabha-tva*, *am*, n. the state of being loved or a favourite, love. — *Vallabha-deva*, *as*, m., N. of a poet. — *Vallabha-pālaka*, *as*, m. a horse-keeper, groom. — *Vallabhācārya* (*ḥha-āc*), *as*, m., N. of a great teacher of the *Vaiṣṇava* sect, (he was a successor of a less celebrated teacher named *Vishṇu-svāmin*, and his followers are sometimes called *Vallabhācāryas*, sometimes *Rudra-sampradāyins*; he was born, it is said, in the forest of *Campāranya* in 1479; at an early age he commenced travelling to propagate his doctrines, and at the court of *Kṛishṇa-deva*, king of *Vijaya-nagara*, succeeded so well in his controversies with the *Saivas* that the *Vaiṣṇavas* chose him as their chief; he then went to other parts of India, and finally settled down at *Benares*, where he composed seventeen works, the most important of which were a commentary on the *Vedānta* and *Mīmāṃsā Sūtras* and another on the *Bhāgavata-Purāṇa*, which last, as inculcating the worship of *Kṛishṇa*, is the chief religious work on which this sect rest their doctrines; he left behind eighty-four disciples, of each of whom some history or story is told, which stories are often repeated to large audiences on festive or solemn occasions: the *Tilaka* mark on the forehead of the *Vallabhācāryas* is described as consisting of two perpendicular lines meeting in a semicircle at the root of the nose and having a round spot of red between them.) — *Vallabhāshāṭaka-vipriti* (*ḥha-ash*), *is*, f., N. of a work.

Vallabhāyita, *am*, n. a kind of coitus; [cf. *pu-rushāyita*.]

Vallara, *am*, n. *Agallochum* or *aloe wood* (the black variety).

Vallarī, *is*, or *vallarī*, f. a branching foot-stalk, compound pedicle; a creeping or twining plant.

Vallava, *as*, m. a herdsman [cf. *go-v*]; a name of *Bhima-sena*; a cook; (*i*), f. a cowherdess.

Vallī, *is*, or *vallī*, f. a creeper, any climbing or creeping plant; (*is*), f. the earth; (*i*), f. a plant, *Ligusticum Ajwain*; N. of an *Upanishad*. — *Vallī-kaṇṭhakārikā*, f. the plant *Solanum Jacquini*. — *Vallī-dūrvā*, f. a kind of grass. — *Vallī-sākhā-potikā*, f. = *mūla-poti*. — *Vallī-sūraṇa*, *as*, m. a kind of plant (= *atyamla-parṇi*). — *Vallī-gaḍa*, *as*, m. a kind of fish (commonly called *bhola* or *bālīkaḍā*). — *Vallī-ja*, *am*, n. 'creeper-grown,' pepper. — *Vallī-mudga*, *as*, m. a kind of kidney-bean. — *Vallī-vadārī*, f. a kind of plant (= *bhū-vadārī*). — *Vallī-triksha*, *as*, m. the *Sāl* tree, *Shorea Robusta*; [cf. *sāla*, *sāla*.]

Vallura, *am*, n. an arbour, bower; any place overgrown with creeping plants; a thicket, wood; an uncultivated field or place overrun with wild grass; a desert, place destitute of water, wilderness, wild, solitude; a field; a branching foot-stalk, compound pedicle.

Vallūra, *as*, *ā*, *am*, m. f. n. dried flesh; hog's flesh, the flesh of the wild hog; (*am*), n. an uncultivated field or one overrun with grass; a thicket; a desert (= *vana-kshetra*; = *vāhana*; = *ūshara-bhūmi*).

Vallāyā, f. *Emblīc Myrobalan* (= *dhātṛī*).

वल्ग valva. See *balva*, p. 677, col. 1.

वल्गन valvaja, *as*, m. (also written *bal-baja*, q. v.), a sort of coarse grass, *Eleusine Indica*; (*ā*), f. a kind of grass (called in Hindi *sāve vāge* and, according to some, a different species from *valvaja*, its synonyms are *trīṇa-valvaja*, *trīṇekshu*

dridha-kshurā, *dridha-trīṇā*, *dridha-pattṛi*, *pā-niyāśrā*, *mauijī-pattṛā*).

वल्ग valśa, *as*, m. (or *am*, n.?), *Ved.* a branch; [cf. *sahasra-v*.]

वल्ह valh (also written *balh*; cf. rt. *varh*), cl. 1. A. *valhate*, &c., to be good or excellent, be pre-eminent; to speak; to kill, hurt; to give or to cover; cl. 10. P. *valhayati*, &c., to speak, tell; to shine.

वल्हिका valhika, *valhika*, = *balhika*, *balhika*, q. v. v.

वव vava, *as*, m. the first of the eleven *Karaṇas* or astrological divisions of time.

ववजुषी vavarjushī, f. (see rt. *vrij*), *Ved.* one who has effaced or atoned for.

वव्र vavra, *as*, *ā*, *am* (fr. rt. *vri*), *Ved.* surrounding, enveloping, (*Sāy.* = *vriṇvat*); (*as*), m. darkness, (*Sāy.* = *vāraka*); a cavern, abyss, (*Sāy.* = *garta*); a hole, well (= *kūpa*, according to *Naigh.* III. 23).

Vavri, *is*, m. an enveloping shape or form (according to *Sāy.* on *Rig-veda* I. 116, 10, V. 74, 5), any form (according to *Naigh.* III. 7 = *rūpa*); N. of the author of the hymn *Rig-veda* V. 19, (his patronymic is *Ātreya*.)

Vavriyas, *vān*, *uśhī*, *vat*, *Ved.* one who has enveloped or obstructed.

वश vaś, cl. 2. P. *vaśṭi* (2nd sing. *vaśṭi*, 3rd du. *uśṭas*, 3rd pl. *uśanti*). Impf. *avaṣṭ* (3rd du. *uśṭām*), Pot. *uśyāt*, Impv. *vaśtu* (2nd sing. *uḍḍhi*), *uśāsa* (1st du. *uśiva*), *vaśishyati*, *avaśit* or *avāśit*, *vaśitum* (*Ved.* also cl. 3. P. *vivaśṭi*), to desire, wish, long for, will; to favour, accept favourably: Pass. *uśyate*, Aor. *avāśit*, to be desired or wished, &c.: Caus. *vāśayati*, *yitum*, Aor. *avivaśat*, to cause to desire or wish, make favourable or thankful, give, grant: Desid. *vivaśishati*: Intens. *vāvaśyate*, *vāvaśiti* or *vāvaśati*, to desire very much, love [cf. *vāva-sāna*]; to exult; [cf. Gr. *ἐκ-ῶν*, *ἀ-ῶν*, *ἐκ-ῆ-τι*, *ἐκ-ῆ-λο-ς*, *ἐὐῆλος*; Lat. *in-vi-tu-s* for *in-vic(i)-tu-s*.]

Vaśa, *as*, *ā*, *am*, willing, subdued, subject, submissive, obedient, tamed, overpowered, enthralled, humbled; subdued by charms or incantations; fascinated, charmed, enchanted; (*as*, *am*), m. n. wish, desire; will, authority, power, influence, control, supremacy, mastership; subjection, submission, the state of being tamed or overpowered, (*vaśe kṛi*, to bring into subjection, overpower; *vaśe bhū*, to be subjected; to be obedient to the will of another); birth; (*as*), m. the residence of harlots; N. of a *Rishi* preserved by the *Āśvins*; *Vaśa Āśvya*, N. of the author of *Rig-veda* VIII. 46; (*ās*), m. pl., N. of a tribe or race; (*ā*), f. a woman; a wife; a daughter; a husband's sister; a cow; a barren cow; a barren woman; a female elephant; *vaśāt*, ind. through the power or influence of, by the force of, in virtue of, by means of, for the sake of (at the end of a comp.). — *Vaśam-vada*, *as*, *ā*, *am*, speaking submissively to the will (of another), compliant, submissive, acknowledging subjection. — *Vaśam-vada-tva*, *am*, n. speaking compliantly. — *Vaśa-kara*, *as*, *i*, *am*, causing subjection, subjugating. — *Vaśa-kriyā*, f. the act of subduing or overpowering (especially by drugs, gems, charms, or incantations); the drugs &c. so used. — *Vaśa-ga*, *as*, *ā*, *am*, obedient, subject, vassal; (*ā*), f. an obedient wife. — *Vaśan-gata*, *as*, *ā*, *am*, subject to the will (of another), obedient, reduced to vassalage.

— *Vaśa-tas*, ind. in consequence of the power of, on account of or through the influence of. — *Vaśa-tā*, f. subjection, the being under the control of. — *Vaśanī*, *is*, *i*, *is*, *i*, *Ved.* performing the will or fulfilling the pleasure (of another). — *Vaśa-partin*, *i*, *īnī*, *i*, acting obediently to the will (of another), obsequious. — *Vaśādhya* (*śa-ādhi*), *as*, m. a porpoise, the *Gangetic porpoise*. — *Vaśānuga* (*śa-an*), *as*, *ā*,

am, obedient or subject to the will (of another), submissive; (*as*, *ā*), m. f. a male or female servant. — *Vaśā-pāyin*, *i*, m. a dog, (for *vaśā-pāyin*, q. v.). — *Vaśi-karaṇa*, *am*, n. the act of making subject, subjugating, overcoming by charms, &c., enchanting, charming. — *Vaśi-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to make subject to another's will, bring into subjection, subjugate. — *Vaśi-kṛita*, *as*, *ā*, *am*, subjected to the will (of another), brought into subjection, subdued, enthralled, bewitched, fascinated. — *Vaśi-bhū*, cl. 1. P. *-bhavati*, *-bhavitum*, to become subject to another's will. — *Vaśi-bhūta*, *as*, *ā*, *am*, become subject, subjugated, brought under control.

Vaśākā, f. an obedient wife, submissive woman.

Vaśana, *am*, n. wishing, desiring, willing, &c.

Vaśanīya, *as*, *ā*, *am*, to be wished or willed.

Vaśāku, *us*, m. a bird (?).

Vaśi, *is*, m. subjugation, fascination, bewitching, holding others in magical submission to the will; (*i*), n. the state of being subject, subjection.

Vaśika, *as*, *ā*, *am*, void, empty; (*ā*), f. *aloe wood*.

Vaśiṇ, *i*, *īnī*, *i*, having will or power; having or being in authority, powerful, being in subjection, subdued, subjugated, under control, obedient; (*i*), m. a ruler, lord (*Ved.*); a sage with subdued passions; (*īnī*), f. the *Saml* tree, *Acacia* or *Mimosa Suma*; a parasite plant. — *Vaśi-tā*, f. or *vaśi-tva*, *am*, n. subjugation, dominion; subduing by magical means, fascinating, bewitching.

Vaśira, *am*, n. sea salt [cf. *vasuka*]; (*as*), m. the tree *Achyranthes Aspera*; a sort of pepper (= *gaja-pippalī*; cf. *vasira*); orris root.

Vaśishṭha, *as*, m. (fr. *vaśin*), N. of a celebrated *Rishi* or divine sage, (originally written *vaśishṭha*, but in the later language regarded as a superl. of *vaśin*, meaning 'the most self-subdued'; for an account of him see *vaśishṭha*, p. 896, col. 2.)

Vaśira, *as*, m. = *gaja-pippalī*, a plant bearing a pungent fruit resembling pepper, (also written *vaśira*; cf. *vasira*.)

Vaśya, *as*, *ā*, *am*, to be subjected, able to be subdued, controllable, governable; subdued, tamed, humbled; under control, obedient, dutiful, docile, tame, humble; (*as*), m. a dependant, slave; (*ā*), f. a docile and obedient wife; (*am*), n. clove. — *Vaśyātā*, f. or *vaśya-tva*, *am*, n. subjugation, fitness for subjection, humility. — *Vaśyātman* (*ya-āt*), *ā*, *ā*, a, of subdued mind.

Vaśyaka, *as*, *ā*, *am*, = *vaśya* above; (*ā*), f. an obedient wife; [cf. *a-vaśyaka*.]

वष vash (also written *bash*), cl. 1. P. *vashati*, *vaśāsha*, *vashitum*, to hurt, strike, kill.

वषट vashaṭ, ind. (probably for *vakshat*, *Vedic* Let of rt. 1. *vaṣ*; cf. *śraushaṭ*), an exclamation used on making an oblation to a deity with fire, 'may he (the god of fire) bear it to the gods!' (followed by a dat., e.g. *Pūshṇe vashaṭ*.) — *Vashaṭ-kartri*, *tā*, m. the priest who makes the oblation with the exclamation *vashaṭ*. — *Vashaṭ-kāra*, *as*, m. making the exclamation *vashaṭ*, the formula *vashaṭ* or a burnt offering made with this formula; N. of one of the thirty-three so-called *Vedic* deities (which, according to one account, are thus reckoned, eight *Vasus*, eleven *Rudras*, twelve *Ādityas*, *Prajāpati*, and *Vashaṭ-kāra*). — *Vashaṭ-kṛita*, *as*, *ā*, *am*, offered in fire with the exclamation *vashaṭ*, 'may he bear it to the gods!' (said of an oblation); (*am*), n. an oblation made in fire to the gods with the formula *vashaṭ*. — *Vashaṭ-kṛiti*, *is*, f. an oblation made in fire with the exclamation *vashaṭ*.

वष्क vashk, cl. 1. A., 10. P. *vashkate*, *vashkayati*, &c., to see [cf. rt. *vāshk*]; to go.

Vashkaya, *as*, m. a one-year-old calf (according to *Sākātyana*); [cf. *vashka*; Gr. *μῶχος*, *μοσχός*; Lat. *vacca*.]

Vashkayānī or *vashkayānī*, f. a cow that has

full-grown calves, a cow bearing many calves; [cf. *vaskanyāni*.]

वस् 1. *vas*, a root assumed by some to explain R̥g-veda VI. 38, 2. *dūrāc cīd ā vasato asya karṇā*, his ears hear even from a great distance, but according to Sāy. fr. rt. 6. *vas*.

वस् 2. *vas* (sometimes written *bas*), cl. 4. P. *vasyati*, *vavāsa*, *vasitum*, to be straight or unbending, to be fixed or erect; to make firm, fix.

वस् 3. *vas* (a Vedic rt. which probably afterwards passed into *ush*, cf. 2. *ush*, *vī-vasvat*, *vāhas*), cl. 6. P. *udāhati*, *uvāsa*, Let *udāhat*, Inf. *vastave*, Ved. to shine: Caus. *vāsa-yati*, &c., to cause to shine; [cf. Goth. *ukhto*.]

वस् 4. *vas*, cl. 10. P. *vāsayati*, -*yitum*, Aor. *avivasat*, to love; to cut, cut off, divide; to accept, take; to offer; to kill.

वस् 5. *vas*, cl. 2. A. *vaste*, *vavase*, *vasishyate*, *avasishṭa*, *vasitum*, to wear (as clothes), to put on (clothes &c.), cover with dress, dress: Pass. *vasyate*: Caus. *vāsayati*, -*te*: Desid. *vivasishate*: Intens. *vāvasyate*, *vāvasti*; [cf. Zend *vanh*, *vas-tra*; Gr. *ἐν-νυ-μ* (for *ἐσ-νυ-μ*), *ἐμ-μ* (= Ved. *vasman*), *ἰμᾶν-ιο-ν*, *ἔσ-θ-ος*, *ἔσ-θ-ῆ-ς*, *ἔ-σῶ-ς*, *ἔ-σῶ-ς*; Lat. *ves-ti-s*, *vesti-o*; Goth. *ga-vas-jun*, *vas-ti*; Angl. Sax. *werian*.]

Vas (at the end of a comp.), wearing.
1. *vasat*, *an*, *atī*, *at*, wearing, putting on (clothes).
I. *vasana*, *am*, n. cloth, clothes, dress, attire; covering, clothing; an ornament worn by women round the loins, (in this sense also *ā*, f.) = *Vasā-nārṇa* ('*na-rṇa*'), *am*, n. debt of a cloth.

Vasarhan, *ā*, m., Ved. 'assuming various vestures,' epithet of Agni, (according to Sāy. R̥g-veda I. 122, 3 = *vasanārha* or = *vāsakānām* *ṛkshādīnām* *kantri* or = *vāsārha*, i. e. *vāsarasya gamayitri*.)

Vasāna, *as*, *ā*, *am*, wearing, putting on (clothes).
1. *vasī*, *is*, m. f. (?), clothes. (For 2. see col. 2.)
2. *vasita*, *as*, *ā*, *am*, worn, put on.
Vasitri, *tā*, *trī*, *trī*, one who wears, wearing.
Vasitvā, ind. having worn, having put on (clothes), wearing.

1. *vasti*, *is*, m. f. (?), cloth, (only the pl. *vastayas* seems to be used, and is said to mean 'the ends or skirt of a cloth'.)

Vastrī, *tā*, *trī*, *trī*, Ved. one who clothes, a cloth; (perhaps) shining, lighting up, illuminating, (connected with rt. 3. *vas*.)

Vastra, *am*, n. (said to be sometimes *as*, m.), cloth, clothes, garment, raiment, apparel, dress, vesture, night-dress, bed-clothes, a covering, cover. = *Vastra-kūṭi-ma*, *am*, n. 'cloth-hut,' an umbrella; a tent. = *Vastra-griha*, *am*, n. 'cloth-house,' a tent. = *Vastra-gran-thī*, *is*, m. the knot which fastens the lower garments above the hips. = *Vastra-bhānna*, *as*, *ā*, *am*, clad in clothes. = *Vastra-da*, *as*, *ā*, *am*, giving clothes. = *Vastra-nirṇajaka*, *as*, m. a washer of clothes, washerman. = *Vastra-parijala*, *as*, m., N. of a plant (= *kola-kanda*). = *Vastra-paridhāna*, *am*, n. the putting on of clothes, dressing. = *Vastra-pu-trikā*, f. a doll, puppet. = *Vastra-pūta*, *as*, *ā*, *am*, purified with a cloth, filtered through a cloth (said of water). = *Vastra-bhūṣaṇa*, *as*, m., N. of a tree; (*ā*), f. a kind of plant (= *marjishṭhā*). = *Vastra-bhedaka*, *as*, or *vastra-bhedin*, *i*, m. a cloth-cutter, tailor. = *Vastra-mathī*, *is*, *is*, *i*, Ved. carrying off clothes by force, stealing clothes, (Sāy. = *vastra-māthin*). = *Vastra-yugala*, *am*, n. two garments. = *Vastra-yugin*, *i*, *inī*, *i*, having or possessing a couple of garments. = *Vastra-yugma*, *am*, n. a pair of garments or clothes of any kind. = *Vastra-yoni*, *is*, f. the basis or material of cloth (as cotton, silk, wool, &c.). = *Vastra-ranjana*, *as*, m. 'cloth-colourer,' safflower. = *Vastra-veshṭa*, *as*, m. foppery in dress. = *Vastra-veshṭita*, *as*, *ā*, *am*, covered with clothes, well clad. = *Vastrāgāra* ('*ra-āgā*'), *as*, *am*, m. n. a clothier's shop; a tent.

= *Vastrāśula* ('*ra-aś*'), *am*, n. the end or hem of a garment. = *Vastrānta* ('*ra-an*'), *as*, m. the end of a garment. = *Vastrāpahraka* ('*ra-ap*'), *as*, or *vastrāpahārīn*, *i*, m. a stealer of clothes. = *Vastrārḍha* ('*ra-ar*'), *am*, n. the half of a garment. = *Vastrārḍha-prāvṛta* or *vastrārḍha-sam-vita* or *vastrārḍha-samvrita*, *as*, *ā*, *am*, covered or clothed with half a garment. = *Vastravakarta* ('*ra-av*'), *as*, m. a fragment of a garment. = *Vastrotkarṣaṇa* ('*ra-ut*'), *am*, n. the act of taking off clothes.

Vastraya, Nom. P. *vastrayati*, -*yitum*, to dress one's self.

1. *vasma*, *am*, n. (for 2. see p. 897, col. 2), cloth, a cloth, clothes; skin.

1. *vasman*, *a*, n., Ved. a garment.

वस् 6. *vas*, cl. 1. P. *vasati* (ep. also A. *vasate*), *vāsa*, *vatsyati* (ep. *vasishyati*), *avāsīt* (ep. *avosīt*), *vastum*, to dwell, live, to inhabit, dwell in, abide in (with loc. or even acc., e. g. *vaneshu vas*, to dwell in woods; *nadīn vas*, to live in rivers); to dwell with, live near (with loc. or with *saha* governing an inst.); to spend (time), pass (a night); cl. 10. P. *vasyati*, &c., to dwell: Pass. *ushyate* (Part. *ushita*, see 2. *ushita*, s. v.), to be dwelt: Caus. *vāsayati*, -*yitum*, Aor. *avivasat*, to cause to dwell, to lodge; to people; to receive hospitably or as a guest; to let abide; to dwell, inhabit: Desid. *vivatsati*, to wish to dwell: Intens. *vāvasyate*, *vāvasti*, to remain, be in, be engaged in; [cf. Gr. *ἄστυ*, *ἴστυ*, *ἀστέος*, *ἀστέ-ς*, *ἔστυα*, *ἵππε-φῶν*, (probably also) *εὐνῆ*, *ἰαῶν*, *ἀλλῆ*, *αἰλῆ*: Lat. *Vesta*, *vesti-bulum*, *verna*, (perhaps also) *vās*, *vāsum*: Goth. *visan*, *vas* = Eng. *was*: Old Germ. *weis*, *was*, 'I was; he was; we were,' 'we were'; *weren*, *women*: Mod. Germ. *war*, *gewesen*, *Wesen*, *an-wesend*: Angl. Sax. *wesan*, *ed-wist*, *werig*, *wunian*: Hib. *fosatm*, 'I stay, lodge'; *fosra*, 'a dwelling, abode'; *arasatm*, 'I dwell'; *aras*, 'a dwelling-house.']

2. *vasat*, *an*, *anti*, *at*, dwelling, inhabiting, lodging.
Vasatī, *is*, or *vasatī*, f. a dwelling-place, dwelling, house, abode, residence, (*kāma-v*), 'abode of love,' a term belonging to erotic composition; abiding; a Jain monastery; night, (in this sense perhaps connected with rt. 5. *vas*); [cf. Hib. *fosadh*, 'staying.']

2. *vasana*, *am*, n. a dwelling, residence, house.
= *Vasana-sadman*, *a*, n. a dwelling-house, abode, habitation.

Vasamāna, *as*, *ā*, *am*, dwelling, abiding.
Vasavya, *am*, n. (fr. *vasu*), Ved. a quantity of goods or treasure, wealth, opulence.

2. *vasī*, *is*, m. (for 1. see col. 1), dwelling, abode; a dwelling.

2. *vasita*, *as*, *ā*, *am*, dwelling, inhabiting [cf. 2. *ushita*]; stored (said of grain); (*am*), n. abiding, abode, residence; (*ā*), f. incorrect for *vasī-tā*.

Vasira, *am*, n. sea salt; (*as*), m. = *gaja-pippalī*, a plant bearing a pungent seed or fruit resembling pepper, (according to some also *am*, n.; cf. *vasira*.)

Vasishṭha, *as*, m. (superl. of *vasu* or *vasu-mat*; cf. *vasiṣay*), 'the most wealthy'; N. of a very celebrated Vedic Rishi or inspired sage (owner of the 'cow of plenty,' called Nandini, offspring of Surabhi, which by granting all desires made him, as his name implies, master of every *vasu* or desirable object; he was the typical representative of Brāhmanical dignity, and the legends of his conflict with Viśvā-mitra, who raised himself from the military to the sacerdotal class, though probably founded on the actual struggles which took place between the Brāhmins and Kshatriyas, were doubtless mostly invented to impress the mind with the power and superiority of the priesthood; a great many hymns of the R̥g-veda are ascribed to these two great rivals, those of the seventh Maṇḍala, besides some others, being attributed to Vasishṭha, while those of the third Maṇḍala are assigned to Viśvā-mitra; in one of Vasishṭha's hymns he is represented as king Su-dās's family priest, an office to which Viśvā-mitra

also aspired; in another hymn Vasishṭha claims to have been inspired by Varuṇa, and in another [R̥g-veda VII. 33, 11] he is called the son of the Apsaras Urvāśi by Mitra and Varuṇa, whence his patronymic Maitrāvaruṇi; in Manu I. 35. he is enumerated among the ten Prajā-patis or Patriarchs produced by Manu Svāyambhuva for the peopling of the universe; in the Mahā-bhārata he is mentioned as the family priest of the solar race or family of Ikshvāku and Rāma-candra, and in the Purāṇas as one of the arrangers of the Vedas in the Dvāpara age; in the first and second chapters of the Raghu-vaṇśa he is described as releasing king Dilpa from his curse of childlessness by directing him to attend upon the cow Nandini in atonement for an offence he had unintentionally committed against the parent cow Surabhi; according to one account Vasishṭha married Ūrjā, 'Strength'; according to another, Arundhatī, one of the Pleiades, by whom he had seven sons [see *arundhatī*]; other legends make him one of the seven great patriarchal sages regarded as forming the stars of the Great Bear [see *rishī*]; his name is often written Vasishṭha, q. v., in which case it must be connected with *vasā* and *vasin*; N. of the author of a law-book (perhaps intended to be ascribed to the Vedic Rishi above); (*ās*), m. pl. the family of Vasishṭha; (*Vasishṭhasyāṅkuśa* and *Vasishṭhasyā-nupadam*, N. of two Sāmāns.) = *Vasishṭha-tantra*, *am*, n., N. of a Tantra work. = *Vasishṭha-putra*, *ās*, m. pl. 'the sons or descendants of Vasishṭha,' N. of the authors of R̥g-veda VII. 33, 10-14. = *Vasishṭha-pramukha*, *as*, *ā*, *am*, preceded or led by Vasishṭha. = *Vasishṭha-prācī*, f., N. of a place. = *Vasishṭha-bhṛigu-atrī-sama*, *as*, *ā*, *am*, equal to (the three great saints) Vasishṭha, Bhṛigu, and Atri (all three being reckoned among the nine Prajā-patis, Manu I. 35). = *Vasishṭha-samhitā*, f., N. of a philosophical treatise; = *yoga-vāsisṭha*. = *Vasishṭhāpavāha* ('*tha-ap*'), *as*, m., N. of a place on the Sarasvatī (where that river carried the Rishi Vasishṭha away so that he escaped from Viśvā-mitra).

Vasiṣay, *ān*, *asi*, *as* (compar. of *vasu* or *vasu-mat*, cf. *vasishṭha*), *as*, m. more wealthy, better, more excellent.

Vasu, *us*, *us* or *vī* (Ved.), *u*, good (Ved.); wealthy, rich (Ved.); sweet, sweet-flavoured; dry, dried; (*us*), m. (pl. *vasavas*), N. of a kind of god or semi-divine being belonging to a class of eight (forming one of the nine Gaṇas or classes enumerated under Gaṇa-devatā, q. v.; the eight Vasus were originally personifications, like other Vedic deities, of natural phenomena, and are usually mentioned with the other Gaṇas or classes common in the Veda, viz. the eleven Rudras and the twelve Ādityas, constituting with them and with Dyauṣ, 'Heaven,' and Pṛithivī, 'Earth' [or, according to some, with Indra and Prajā-pati, or, according to others, with the two Āsvins], the number of thirty-three gods to which reference is frequently made: the names of the Vasus, according to the Vishnu-Purāṇa, are, 1. Āpa [connected with *ap*, 'water']; 2. Dhruva, 'the Pole-star'; 3. Soma, 'the Moon'; 4. Dhava or Dhara; 5. Anila, 'Wind'; 6. Anala or Pāvaka, 'Fire'; 7. Pratyūsha, 'the Dawn'; 8. Prabhāsa, 'Light'; but their appellations are variously given by different authorities, Ahan, 'Day,' being sometimes substituted for 1; in their relationship to Fire and Light they appear to belong to the Vedic rather than Purāṇic period of mythology; a symbolical expression for the number eight; N. of Agni or Fire; of Śiva; of Kuvera, the god of wealth; of a king; of a Rishi with the patronymic Bhāradvāja (author of the hymns R̥g-veda IX. 80-82); the sun; a ray of light; a rein; the tie of a yoke; a halter; a tree; the tree Sesbana Grandiflora; the plant Trophis Aspera; a lake, pool; a kind of fish; (*us*), f. light, radiance; (*u*), n. wealth, riches (abl. gen., Ved. *vasava*); a thing, substance; gold; a gem, jewel; water; a sort of salt; a yellow kind of kidney-bean; a medicinal root (commonly called Vriddhi; said to be also *us*, f.); [cf. Gr. *ἔτα*, *ἔδωκ*.] = *Vasu-karṇa*, *as*, m., N. of a Rishi with the

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Vaska, *as*, m. going, motion; application, perseverance.

Vaskaya, *as*, m. a calf one year old, a yearling; [cf. *vashkaya*.]

Vaskayani, *f*, a cow bearing many calves, or one that has full-grown calves; [cf. *vashkayani*.]

यस्कराटिका *vaskarāṭikā*, *f*, a scorpion.

वस्त *vast*, cl. 10. A. *vastayate*, -*yitum*, to hurt or kill; to torment; to go or move; to ask, beg, solicit.

वस्त *vasta*, *vasti*. See p. 897, col. 2.

वस्त्र *vastar*, ind., Ved. early, in the morning.

वस्य *vasna*. See p. 896, col. 2, and p. 897, col. 2.

वसन *vasana*, *am*, n. an ornament for a woman's loins, a zone, girdle.

वसना *va-snaś*, *f*, (for *ava-snaś*), a tendon, a nerve, a fibre (described as a hollow string-like tube, attached to the bones and supposed to serve as a passage for the vital air).

वस्यस् *vasyas*. See p. 897, col. 3.

वसी *vasvi*. See p. 897, col. 3.

वह I. *vah* (connected with rt. 1. *ūh*, q.v.; cf. 1. *ūḍha*), cl. 1. P. A. *vahati*, -*te*, *vāha* (2nd sing. *vahātha* or *vodha*), *ūhe*, *vahshyati* (ep. also *vahishyati*), -*te*, *avāksht* (3rd du. *avodhām*, 3rd pl. *avākshtus*), *avodha* (1st sing. *avakshi*, 3rd du. *avakshātām*, 3rd pl. *avakshata*), Prec. *uhyat*, *vakshishtha* (Ved. forms *vakshi*, *vakshati*, *vakshra*), *vodhum* (Ved. Inf. *vahadhyai*, *vodhāve*, *vodhare*, see *yajña-v*), to bear, carry, convey, transport; to draw, lead; to convey in a carriage, &c.; to carry away, carry off; to bring or carry near; to take in marriage, marry a wife; to be carried or borne along, proceed, move; to feel, experience, have; to flow; to breathe; to spit out, vomit (probably for *it ram*): Pass. *uhyate*, Aor. *avāhi*, to be borne or carried; to ride, (Pres. part. *uhyat*, *an*, *anti*, *at*, or *uhyamāna*, *as*, *ā*, *am*, being carried or borne): Caus. *vāhayati*, -*te*, -*yitum*, Aor. *avi-vahat*, to cause to bear or carry, cause to convey or draw; to cause to be conveyed (A.); to ship or place in a boat; to cause to be brought or led; to cause to take in marriage; to cause to proceed or move, guide, drive, impel, direct; to travel (A.), proceed, go; to go to, visit; to carry out, perform, finish: Pass. of Caus. *vāhayate*, to be caused to bear or carry, to be made to convey: Desid. *vivakshati*, -*te*: Intens. *vāvahyate*, *vāvodhi*; [cf. Gr. *ὄχο-σ*, *ὄχέ-σ* *ο-μα*, *ὄχε-σ* *ο-μα*, *ὄχ-μα*, *ὄχ-λο-σ*, *ὄχ-λέ-σ* *ο-μα*, *αὐχ-ν*, *αὐχ-ος*; Lat. *veho*, *vehi-culm*, *vehe-s*, *vectura*, *vīa*, *vezo*, *vēlu-m* (for *veh-lu-m*), *uxor*, probably *bafulus*; Goth. *ga-vīg-an*, *gu-vag-ja*, *vēg-s*, *vīg-s*; Old Germ. *vag-an*, *vāga*; Angl. Sax. *wegan*, *weg*, *wagan*, *weddlun*; Slav. *vez-a*, *vozu*, *vez-lo*; Lith. *vez-u*, *vez-ima-s*, *vez*; Hib. *feon*, 'a carriage.']

2. *vah* in *vajra-vah*, q.v.

Vaha, *as*, *ā*, *am*, bearing, carrying, conveying, bringing (often at the end of comp., e.g. *pushpa-gandha-v*, 'bringing flowers and perfumes,' and sometimes with a passive sense, cf. *dur-v*, *su-v*); one who bears or carries; (*as*), m. the act of bearing or conveying; any vehicle or means of conveyance (as a car, carriage, horse, &c.); the shoulder of an ox; a road, way; a measure of four Droṇas; air, wind; any male river; a current; (*ā*), *f*, a river, stream in general. — *Vaham-ūha*, *as*, m. 'shoulder-licking (?)', an ox.

Vahat, *an*, *anti*, *at*, bearing, carrying, conveying; wearing, taking, assuming; possessing, having.

Vahata, *as*, m. an ox; a traveller.

Vahati, *is*, m. an ox; air, wind; a friend, counsellor; (*ī*), *f*, a river, stream.

Vahatu, *va*, m. an ox; a traveller (Ved.); a marriage, bridal, nuptial ceremony, (Sāy. = *vivāha*.)

Vahana, *am*, n. the act of bearing, carrying, conveying; flowing (as a stream); any vehicle or means of conveyance; a raft, float, boat.

Vahaniya, *as*, *ā*, *am*, to be carried or borne; portable.

Vahanta, *as*, m. air, wind; an infant.

Vahamāna, *as*, *ā*, *am*, bearing, carrying, conveying, being carried or riding on (with inst.); possessing, having; flowing.

Vahala, *am*, n. a raft, float; (*as*, *ā*, *am*), hard, firm, compact, &c., (in this sense more correctly written *bahala*, q.v.) — *Vahala-gandha*, &c., see *bahala-g*, &c.

Vahsta, *as*, *ā*, *am*, borne, conveyed, carried; obtained; known, celebrated.

Vahitra or *vahitraka*, *am*, n. a raft, float, boat, vessel.

Vahin, *ī*, *ini*, *ī*, bearing, conveying; (*ini*), *f*, a boat, vessel.

Vahishtha, *as*, *ā*, *am*, Ved. carrying heavy burdens, bearing much, (Sāy. = *vodhri-tama*.)

Vahiru, *us*, m. (?), a tendon, nerve, muscle.

Vahni, *is*, *ī*, *ī*, bearing, carrying, bringing (Ved.); luminous, bright (Ved.); (*is*), m. one who bears an oblation (to the gods), a sacrificer, priest (Ved.); 'borne along,' an epithet of the Maruts (Ved.); of Soma (Ved.); of the gods in general (Ved.); fire (= Agni); a horse (Naigh. I. 14); any vehicle; lead-wood, Plumbago Zeylanica, the marking-nut plant; the fire of the stomach, digestive faculty, gastric fluid; digestion, appetite. — *Vahni-kara*, *as*, *ā* or *ī*, *am*, making fire, igniting, lighting; promoting digestion, giving appetite, stomachic; (*ī*), *f*, N. of the tree Griselea Tomentosa. — *Vahni-kāshtha*, *am*, n. a kind of Agallochum used as incense. — *Vahni-gandha*, *as*, m. incense; resin. — *Vahni-garbha*, *as*, m. a bamboo; a sort of Mimosa, Mimosa Suma. — *Vahni-śākṛā*, *f*, a kind of plant (= *kalikāri*).

— *Vahni-jālā*, *f*, N. of the plant Griselea Tomentosa. — *Vahni-tama*, *as*, *ā*, *am*, Ved. most luminous, brightest. — *Vahni-taskara-pārthiva*, *ās*, m. pl. fire, robbers, and the king. — *Vahni-damanī*, *f*, N. of a plant. — *Vahni-dāha-samudbhava*, *as*, *ā*, *am*, produced by burning. — *Vahni-dipaka*, *as*, m. safflower; (*ikā*), *f*, = *aja-modā*. — *Vahni-nāman*, *ā*, m. 'called after fire,' the marking-nut plant; lead-wood. — *Vahni-nī*, *f*, N. of a plant, Nardostachys Jatamansi. — *Vahni-purāṇa*, N. of a Purāṇa. — *Vahni-pushpi*, *f*, N. of a plant (= *dhātakī*).

— *Vahni-bhogyā*, *am*, n. 'that which is to be consumed by fire,' ghee or clarified butter. — *Vahni-mantha*, *as*, m. the tree Premna Spinosa (the wood of which is used to procure fire by attrition). — *Vahni-māraka*, *am*, n. fire-destroyer. — *Vahni-mitra*, *as*, m. 'friend of fire,' air, wind. — *Vahni-retas*, *ās*, m. 'fire-semen,' an epithet of Siva. — *Vahni-loha* or *vahni-lohaka*, *am*, n. 'fire-like iron,' copper.

— *Vahni-vadhū*, *ās*, *f*, the wife of Agni or Fire. — *Vahni-varṇa*, *am*, n. 'fire-coloured,' the red water-lily. — *Vahni-vallabha*, *as*, m. 'fire-beloved,' resin. — *Vahni-vīja*, *am*, n. 'fire-seed,' gold; the common lime (= *nimbūka*). — *raṇ-vīja*, *i*, e. the mystical syllable *ram* (repeated as the peculiar prayer of fire in the Tantra system). — *Vahni-sīkha*, *am*, n. safflower, Carthamus Tinctorius; saffron; (*ā*), *f*, a pot-herb, Echites Dichotoma; [cf. *agni-sīkhā*.]

— *Vahni-sīkhara*, *as*, m. the flower Celosia Cristata or cock's comb. — *Vahni-sakha*, *as*, m. 'friend of fire,' the wind; a kind of plant (= *jiraka*). — *Vahni-saijiaka*, *as*, m. = *ētraka*, q.v.

Vahya, *am*, n. a vehicle, carriage, conveyance of any sort, cart, &c.; (*ā*), *f*, the wife of a Muni.

वहिस *vahis*, ind. (in the earlier language usually written *bahis*, q.v.; according to some connected with rt. 1. *vah*, according to others with *avadhi*), out, without, outwards, outside; on the outside, out-of-doors, in the open air, outside of (with abl. or gen.); besides, except (with abl. or

gen.; in Manu IV. 72. *vahis* is said to mean 'except on the hair'); apart, separately, away from others; *vahir bhū*, to become or be on the outside, go outside. — *Vahih-kufi-dara*, see *vahish-kufi-dara*.

— *Vahih-sita*, *as*, *ā*, *am*, cool or cooling on the outside. — *Vahih-sri*, ind., Ved. externally, in an external direction (?). — *Vahih-samstha*, *as*, *ā*, *am*, situated outside (the town). — *Vahih-stha* or *vahih-sthita*, *as*, *ā*, *am*, or *vahih-sthāyin*, *ī*, *ini*, *ī*, being outside, external, outer. — *Vahir-anga*, *as*, m. an external part, outer limb or member; property (as an external possession); a stranger, indifferent person; the preliminary part of a religious ceremony; (*as*, *ā*, *am*), relating to the exterior, external, exterior, unessential, (opposed to *antar-anga*, q.v.). — *Vahir-anga-tā*, *f*, or *vahiranga-tva*, *am*, n. the state of being external, exteriority, externality. — *Vahir-ante*, ind. externally and internally. — *Vahir-argala*, *as*, m. an outer bolt or bar. — *Vahir-artha*, *as*, m. an external object. — *Vahir-indriya*, *am*, n. an outer organ, outward sense, organ of sense or perception (as the eye &c.), an organ of action (as the hand &c.). — *Vahir-gata*, *as*, *ā*, *am*, gone out or forth, manifested in an external or bodily form.

— *Vahir-gamana*, *am*, n. the act of going out or forth. — *Vahir-gāmin*, *ī*, *ini*, *ī*, going out or forth. — *Vahir-giri*, *is*, m. a country situated on the other side of a mountain; (*ayas*), m. pl. the inhabitants of such a country. — *Vahir-geham*, ind. outside the house, out-of-doors, abroad. — *Vahir-grāmam*, ind. outside a village. — *Vahir-deśa*, *as*, m. a foreign country; a place without a town or village; the outskirts of a town or village. — *Vahir-dvāra*, *am*, n. an outer gate; the space outside a gate or door.

— *Vahirdvāra-prakoshthaka*, *am*, n. a covered terrace in front of the door of a house, a portico or porch before a house. — *Vahir-dhvajā*, *f*, N. of Durgā. — *Vahir-niśārāṇa*, *am*, n. the act of removing or turning out, expulsion, removal. — *Vahir-nirgamana*, *am*, n. the act of going out or away from (with abl.). — *Vahir-bhava*, *as*, *ā*, *am*, being on the outside, produced externally, external, (opposed to *antar-ja*, q.v.). — *Vahir-bhavana*, *am*, n. the being out or outside, the coming out, emanation. — *Vahir-bhūta*, *as*, *ā*, *am*, being out, being outside, expelled, excluded; expired (said of a period of time); inattentive, careless. — *Vahir-manas*, *ās*, *ās*, *as*, external to the mind, external. — *Vahir-mukha*, *as*, *ī*, *am*, one who turns his face away, turning away from, indifferent to, averse from; greatly devoted to external things; coming out of the mouth, (opposed to *antar-mukha*); (*as*), m. a deity, (in this sense incorrect for *barhīr-mukha*).

— *Vahir-yātrā*, *f*, or *vahir-yāna*, *am*, n. a journey out, excursion. — *Vahir-yūti*, *is*, *ī*, *ī*, placed or fastened outside. — *Vahir-yoga*, *as*, *ā*, *am*, relating to the exterior, external; (*as*), m. a proper N.; (*ās*), m. pl. Vahir-yoga's descendants. — *Vahir-lambā*, *as*, *ā*, *am*, having the perpendicular outside, obtuse-angular; (*ā*), *f*, an obtuse-angled triangle (whose perpendicular falls outside). — *Vahir-lāpikā*, *f*, a kind of enigma, one not containing a solution, (opposed to *antar-lāpikā*). — *Vahir-loma*, *as*, *ā*, *am*, having hair outside, having the hair turned outwards. — *Vahir-eartīn*, *ī*, *ini*, *ī*, being on the outside. — *Vahir-vāsa*, *as*, n. an outer or upper garment, (opposed to *antar-vāsa*). — *Vahir-vikāra*, *as*, m. 'outward change or disfigurement,' syphilis. — *Vahir-vṛtti*, *is*, *f*, occupation with external objects. — *Vahir-vedi*, *is*, *f*, the space outside the Vēdi or sacrificial altar; *vahir-vedyām* or *vahir-vedi*, ind. outside the sacrificial altar. — *Vahir-vedika*, *as*, *ā*, *am*, performed or taking place outside the Vēdi. — *Vahir-vyasana*, *am*, n. 'external vice,' evil practices or dissolute conduct out-of-doors; licentiousness, immorality. — *Vahir-vyasana*, *ī*, *ini*, *ī*, practising vice, addicted to immoral practices, dissolute. — *Vahish-dara*, *as*, *ā*, *am*, going out, bustling about outside, looking after external matters; being on the outside, external, foreign; (*as*), m. 'crawling out of its shell,' a crab. — *Vahish-karāṇa*, *am*, n. an outer or external organ; expelling,

Vātika, as, ī, am, windy, stormy; affected by wind-disease, rheumatic; produced by or proceeding from disorder of the wind; mad; (*am*), n. fever or inflammation ascribed to a vitiated state of the wind or aerial humor.

Vāṭiya, *as, ā, am*, windy, relating or belonging to wind, &c.; (*am*), *n.* sour rice-gruel (= *kāñjika*, q. v.).

Vātula, *as, ā, am*, inflated with wind, affected by wind-disease, gouty, rheumatic; mad, crazy; (*as*), *m.* a whirlwind, gale. — **Vātula-tantra** and **vātulot-tara-tantra** ('*la-ul*'), *am, n.*, N. of two Tantra works.

Vātulī, *is, f.* a large bat (commonly called 'the flying fox').

Vātūla, *as, ā, am*, inflated with wind; affected with wind-disease; gouty, rheumatic; mad, insane, inebriate; (*as*), *m.* a whirlwind, gale, hurricane; [*cf. vātula*.]

Vātri, *tā, m.* 'the blower,' air, wind.

Vātyā, *f.* a strong wind, gale, storm, whirlwind, hurricane. — **Vātyaupamya** ('*yā-ai*'), *am, n.* resemblance to a storm.

1. **vāna**, *as, ā, am*, blown (as the wind), blown upon so as to be dried, dry, dried; (*as, ā, am*), *m. f. n.* dry or dried fruit.

2. **vāna**, *am, n.* (for 3. see p. 903, col. 1), blowing; living; going, moving, rolling; the rolling of water or of the tide; the high wave in Indian rivers (commonly called 'the Bore'); a perfume, fragrance.

वांश *vāṇśa*, *as, ī, am* (fr. *vāṇśa*), made of bamboo, of or belonging to bamboo; (*ī*), *f.* bamboo manna.

Vāṇśika, *as, m.* a bamboo-cutter, &c.; a flute-player, piper, fifer.

वाकिटि *vāh-kiṭi*, *vāh-pushpa*, &c. See under *vār*, p. 904.

वाक 1. *vāka*, *as, ī, am* (fr. *vaka*; for 2. *vāka* see col. 3), belonging or relating to a crane; (*am*), *n.* a flight of cranes.

वाकुची *vākuṭi*, *f.* (said to be fr. *vā* for *vāta*, 'wind,' and *rt. kuṭi*, 'to contract'), the plant *Serratula Anthelmintica*.

वाकुल *vākula*, *am, n.* (fr. *vakula*), scil. *phala*, the fruit of the *Vakula* tree.

वाक्य *vākya*. See col. 3.

वागा *vāgā*, *f.* a bridle.

वागुनी *vāguṇī*, *f.* the plant *Serratula Anthelmintica* (= *soma-rāji*).

वागुण *vāguṇa*, *as, m.* the plant *Averrhoa Carambola* (= *karmaranga*).

वागुरा *vāgurā*, *f.* (fr. *rt. 2. vāṇ*), a net (for catching deer or wild animals), trap, toils, snare, noose. — **Vāgurā-vṛitti**, *is, f.* livelihood obtained by snaring or catching wild animals; (*is*), *m.* one who lives by snaring animals.

Vāgurtika, *as, m.* one who uses nets for catching deer, &c., a deer-catcher, hunter.

वागुस *vāgusa*, *as, m.* a sort of large fish.

वाघत *vāghat*, *t, m.* (according to some fr. *rt. 1. vāh*, probably Pres. part. of a lost *rt. vāgh* = Lat. *vāgire*, Gr. *εὐχόμενος*), Ved. praying; a priest (according to Naigh. III. 18 = *rātri*); = *mohāvin* (Naigh. III. 15); a horse, (Sāy. = *vāhaka* = *asva*).

वाघेल *vāghella*, *N.* of a family.

वाङ्क *vāṅka*, *as, m.* (fr. *vanka*), the ocean, the sea.

वाङ्क *vāṅksh* [*cf. rts. kāṅksh, vāṅśh, vāṅś*], *cl. I. P.* *vāṅkshatī, varāṅksha*, *vāṅkshītum*, to wish, desire; [*cf. Old Germ. wunsc, wunskian*; Angl. Sax. *wiscan*; Cambro-Brit. *gweanc*, 'desire'; perhaps Hib. *meangas*, 'inclination, appetite'; *miunnuighim*, 'I desire, wish, intend.'].]

वाङ्मय *vān-maya, vān-mukha*, &c. See col. 3.

वाक् *vād, k, f.* (fr. *rt. vad*), speech, voice, talk, language, discourse, speaking (often at end of comps., *cf. anjita-v, dushita-v*); a word, saying, phrase, proverb; assertion, asseveration, assurance, promise [*cf. abhaya-v*]; voice, sound; N. of Sarasvatī, goddess of speech, (in the Veda and Brāhmanas *Vāc* or Speech is herself the goddess, and is represented as created by Prajā-pati and married to him; one of the hymns of the Rīg-veda [X. 125] is attributed to this goddess under the title of *Vāc* *Āmbhrī*; in other places she is called the mother of the Vedas and wife of Indra; *cf. Taittiriya-Br. II. 8, 8, 5, Satapatha-Br. VII. 5, 2, 52*); [*cf. Lat. voc-s*; Gr. *ōn-s*]. — **Vāk-kalaha**, *am, n.* 'speech-strife,' quarrel, dispute. — **Vāk-kīra**, *as, m.* a wife's brother, (said to be fr. *vāc*, speech, and *kīra*, a parrot). — **Vāk-capala**, *as, ā, am*, frivolous or inconsistent in speech, an idle or careless talker, chattering, impertinent. — **Vāk-cāpalya**, *am, n.* frivolity of speech, gossiping, chattering, idle or improper talk. — **Vāk-chala**, *am, n.* 'fraud in speech,' prevarication, equivocation. — **Vāk-chalanvita** ('*la-an*'), *as, ā, am*, equivocating, evasive. — **Vāk-paṭu**, *us, us, u*, skilled in speech, eloquent. — **Vāk-paṭu-tā**, *f.* or *vāk-paṭu-va*, *am, n.* skill or ability in speech, eloquence. — **Vāk-pati**, *is, is, ī, eloquent*; (*is*), *m.* 'lord of speech,' N. of *Vṛihas-pati*. — **Vāk-pati-rāja**, *as, m.*, N. of a poet. — **Vāk-patha**, *as, ā, am*, suitable or seasonable for discourse. — **Vāk-pārushya**, *am, n.* harshness or severity of language; violence in words, abusive or contumelious language, scurrility, defamation. — **Vāk-praśodana**, *am, n.* a command expressed in words; (*āt*), *ind.* at the words of command, in obedience to an order. — **Vāk-pratoda**, *as, m.* goading words, cutting or taunting language. — **Vāk-pralāpa**, *as, m.* eloquence. — **Vāk-prasārin**, *ī, īnī, ī, Ved.* spreading out or abounding in speech, eloquent. — **Vāk-samyama**, *as, m.* restraint or control of speech, modesty. — **Vāg-apahāraka**, *as, m.* a stealer of words or books; a reader of prohibited works or passages. — **Vāg-artha**, *au, m. du.* a word and its sense (between which, according to the *Mīmāṃsā*, there is an eternal connection). — **Vāg-asi**, *is, f.* 'speech-sword,' sharp or cutting speech. — **Vāg-ādambara**, *as, m.* 'confused sound of words,' bombast. — **Vāg-īśa**, *as, ā, am*, one who is a master of language, eloquent; (*as*), *m.* an orator, author, poet, &c.; an epithet of *Vṛihas-pati*, the preceptor of the gods; of *Brahmā*; (*ā*), *f.* the goddess of speech or eloquence, *Sarasvatī*. — **Vāg-īśvara**, *as, m.* a master of language, an orator, learned man; (with Buddhists) a deified sage (= *Mañju-goshā*); *Brahmā*; the author of the *Māna-manohara*; (*ī*), *f.* *Sarasvatī* (goddess of speech). — **Vāg-uttara**, *am, n.* speech and reply. — **Vāg-rāhabha**, *as, m.* any one eminent in speech, an eloquent or learned man. — **Vāgrihabha-va**, *am, n.* eminence or excellence in speaking, eloquence, learning, erudition. — **Vāg-guda**, *as, m.* a sort of bird. — **Vāg-gulī**, *is, m.* the betel-bearer (of a king or prince &c.). — **Vāggulika**, *as, m.* a betel-bearer. — **Vāg-ghasta-vat**, *ān, āti, at* (i. e. *vāc + hasta*), possessed of speech and hands. — **Vāg-jāla**, *am, n.* 'multitude of words,' bombast. — **Vāg-dāmbara**, *as, m.* graceful or eloquent language. — **Vāg-daṇḍa**, *as, m.* 'speech-assault,' abusive or scurrilous language, reproof, reprimand; speech-control, restraint of speech (Manu XII. 10). — **Vāg-daṇḍa-ja**, *as, ā, am*, springing from scurrilous language and open assault (Manu VII. 48). — **Vāg-datta**, *as, ā, am*, 'given by word of mouth,' promised; (*ā*), *f.* a betrothed virgin. — **Vāg-daridra**, *as, ā, am*, poor in speech, of few words, speaking little or humbly, speaking guardedly. — **Vāg-dala**, *am, n.* 'speech-leaf,' a lip. — **Vāg-dāna**, *am, n.* 'gift by word of mouth,' the promise of a maiden in marriage. — **Vāg-dushṭa**, *as, ā, am*, speaking ill or abusively, abusive, scurrilous; speaking ungrammatically; (*as*), *m.* a rude or scurrilous speaker, defamer; a *Brahman* who has past the proper time of life without investiture with the sacred thread, &c. — **Vāg-devatā**, *f.* 'speech-divinity,' epithet of *Sarasvatī*. — **Vāg-devī**, *f.* 'the goddess of speech or eloquence,' epithet of *Sarasvatī*. — **Vāgdevi-**

kula, *am, n.* 'the family of *Sarasvatī*,' science, learning, eloquence. — **Vāg-dāvatya**, *as, ā, am*, having speech for a divinity, sacred to *Sarasvatī*. — **Vāg-dosha**, *as, m.* 'speech-vice,' the act of speaking ill, defamation, abuse; ungrammatical speech; uttering a disagreeable sound. — **Vāg-bandhana**, *am, n.* 'speech-binding,' the stopping of speech, silencing. — **Vāg-bhaṭa**, *as, m.*, N. of the author of the *Vāgbhaṭāṅkāra*, a work on rhetoric; of the author of the *Ashṭāṅga-hridaya-sāṃhitā*. — **Vāg-bhaṭṭa**, *as, m.* a proper N. — **Vāg-manasa**, see *vān-manasa*. — **Vāg-mūla**, *as, ā, am*, having root or origin in speech. — **Vāg-yata**, *as, ā, am*, reserved in speech, taciturn, silent. — **Vāg-yāma**, *as, m.* a dumb man, one silent from necessity. — **Vāg-yuddha**, *am, n.* war of words, controversy, vehement debate or discussion. — **Vāg-rodha**, *as, m.* the stopping of speech, silencing. — **Vāg-vajra**, *am, n.* 'thunder of words,' boisterous or harsh language. — **Vāg-vidagdha**, *as, ā, am*, skilled in language, clever in speech; (*ā*), *f.* a kindly-speaking or fascinating woman. — **Vāg-viniṣṭhita**, *as, ā, am*, emitted or put forth by speech. — **Vāg-vilāsa**, *as, m.* graceful or elegant speech. — **Vāg-vyaya**, *as, m.* expenditure of words or speech, waste of breath. — **Vāg-vyāpāra**, *as, m.* manner of speaking, style or habit of speech; customary phraseology. — **Vān-niścāya**, *as, m.* 'speech-settlement,' marriage contract, affiancing by word of mouth. — **Vān-nishā**, *f.* abiding by one's words, punctuality in fulfilling a promise, faithfulness. — **Vān-matī**, *f.*, N. of a sacred stream (said to be situated on the summit of the *Himalāya*). — **Vān-madhura**, *as, ā, am*, sweet in speech. — **Vān-manasa**, *am, n.* or *e, n. du.* speech and mind. — **Vān-maya**, *as, ī, am*, relating to speech; endowed with speech; consisting of words; eloquent, rhetorical; (*ī*), *f.* the goddess *Sarasvatī*; (*am*), *n.* speech, language; eloquence; rhetoric. — **Vānmayādhikṛita-tā**, *f.* the state of presiding over eloquence (said of the goddess of speech). — **Vān-mātra**, *am, n.* mere words, words alone, only speech. — **Vān-mukha**, *am, n.* the opening or commencement of a speech, an exordium. — **Vācam-yama**, *as, m.* 'speech-restrainer,' a sage who practises rigid taciturnity. — **Vācam-īkshaya**, *as, ā, am*, Ved. 'word-moving,' i. e. singing a hymn; 'making a sound,' epithet of the *Soma*. — **Vācasām-pati**, *is, m.* (probably for *vācāmpati*), 'lord of speech,' N. of *Vṛihas-pati*. — **Vācas-pati**, *is, m.* 'lord of speech,' N. of *Vṛihas-pati* (preceptor of the gods and regent of the planet Jupiter); N. of a grammarian and lexicographer (the author of the *Adhyāsa-bhāṣya-vyākhyā* commentary, also author of a work called *Kalpa-taru* and of the *Ātanka-darpana*). — **Vācaspati-govinda**, *as, m.*, N. of the author of a commentary on the *Megha-dūta*. — **Vācaspati-misra**, *as, m.*, N. of a celebrated lawyer (the author of several works on law, among which the *Kṛitya-kalpa-latā*, the *Tīrtha-cīntā-maṇi*, the *Vivāda-cīntā-maṇi*, &c. are enumerated); of an author of various works, especially of the *Bhāmāti-nibandha* and *Sāṅkhya-tattva-kaumudī*; of the author of several commentaries. — **Vācas-patiya**, *as, ā, am*, declared by *Vācas-pati*; (*am*), *n.* fine language, an eloquent speech, harangue. — **Vāco-yukti**, *is, is, ī*, possessing fitness or dexterity of speech. — **Vācoyukti-paṭu**, *us, us or vī, u*, skilled in fitness of speech, eloquent.

2. **vāka**, *as, ā, am*, sounding, speaking (at the end of some comps., *cf. cakra-v, śrī-v*).

Vākya, *am, n.* speech, saying, assertion, statement, word, (*mama vākyaṭ*, by my order, in my name); a sentence, period; a rule, precept, aphorism; (in astronomy) the solar process for all astronomical computations. — **Vākya-khaṇḍana**, *am, n.* refutation of an assertion. — **Vākya-tas**, *ind.* conformably to the saying. — **Vākya-pada**, *am, n.* a word in a sentence. — **Vākya-padiya**, *am, n.* ? (relating to the words of a sentence), N. of a poem on grammar by *Bhartrihari*. — **Vākya-paddhātī**, *is, f.* the manner or rule of constructing sentences. — **Vākya-prabandha**, *as, m.* connection or relation of sentences, connected

composition. — *Vākya-prayoga*, *as*, m. employment or application of speech or language. — *Vākya-vaśanā*, f. the arrangement or construction of sentences, syntax.

— *Vākya-vajra-vishama*, *as*, *ā*, *am*, rough or coarse by (using) thunderbolt-like words. — *Vākya-vinyāsa*, *as*, m. the arrangement or order of a sentence, syntax. — *Vākya-viśārada*, *as*, *ā*, *am*, skilled in speech, eloquent. — *Vākya-śeṣa*, *as*, m. the remainder of a speech (i. e. anything intended to be said but left unsaid). — *Vākya-sāra*, N. of a work. — *Vākya-sudhā*, f., N. of a philosophical treatise ascribed to Śaṅkarācārya. — *Vākya-stha* or *vākya-ethita*, *as*, *ā*, *am*, being or contained in a sentence; attentive to what is said. — *Vākya-sphoṭa*, see *sphoṭa*. — *Vākya-rtha* ('*ya-ar*'), *as*, m. the meaning of a word or sentence. — *Vākya-lāpa* ('*ya-lā*'), *as*, m. talking, conversation.

Vāgara, *as*, m. a sage, holy man, one desirous of final emancipation; a scholar, Paṇḍit, eloquent Brāhmaṇ; a hero, brave man, intrepid or fearless person; certainty, ascertainment; a whetstone; an obstacle, impediment, obstruction; submarine fire; a wolf.

Vāgāru, *us*, *us*, *u* (said to be fr. *vād*, compounded with *aru* fr. rt. 4. ṛi. q. v.), breaking promise or faith, disappointing, a disappointment, deceiver.

Vāgāsani, *is*, m. a Buddha.

Vāgmin, *i*, *inī*, *i*, speaking much, loquacious, talkative, verbose, wordy; speaking well, eloquent; (*i*), m., N. of Vṛihas-pati (preceptor of the gods). — *Vāgmī-tā*, f. or *vāgmī-tva*, *am*, n. loquacity, eloquence.

Vāgya, *as*, *ā*, *am*, speaking little, speaking cautiously or humbly (perhaps fr. *vād* + *ya* fr. rt. *yam*; cf. *vāg-yata*); speaking truly; (*as*), m. modesty, humility, self-disparagement; doubt, alternative (?). — *Vāgya-tas*, ind. silently.

Vācaka, *as*, *ā*, *am*, speaking, declaratory, explanatory, expressive of, significant, expressing, signifying; verbal, expressed by words; (*as*), m. a speaker, reader; a significant sound, word; a messenger. — *Vācaka-tā*, f. or *vācaka-tva*, *am*, n. expressiveness, significance. — *Vācaka-pada*, *am*, n. an expressive or significant word, explicit term.

Vācana, *am*, n. the act of reciting or reading, recitation; the act of relating or declaring, proclamation, declaration; [cf. *svasti-v*].

Vācanaka, *am*, n. an enigma, riddle.

Vācanika, *as*, *i*, *am*, verbal, expressed by words, textual.

Vādā, f. speech; a holy word, sacred text; an oath. *Vādāta*, *as*, *ā*, *am*, talkative, talking much or idly. *Vādāla*, *as*, *ā*, *am*, talkative, chattering, talking much or idly; boasting.

Vācika, *as*, *ā* or *i*, *am*, verbal, oral; communicated by speech or by word of mouth, (*pārushye danda-vācike*, the two violences, whether by blows or speech, i. e. assault and slander); (*am*), n. news, tidings, intelligence. — *Vācika-patra*, *am*, n. a letter, dispatch; a newspaper, gazette. — *Vācika-hāraka*, *as*, m. 'news-conveyer', a letter, epistle; a messenger, courier.

Vācīn in *jāti-vācīn*, *i*, *inī*, *i*, expressing genus, generic; [cf. *jāti-vācaka*].

Vācya, *as*, *ā*, *am*, to be spoken or said, proper to be said; to be spoken against or gainsaid, blamable, censurable, vile, bad, contemptible, low, outcast; to be predicated (of anything), attributive, adjective, declinable as an adjective, taking three genders; (*as*), m. a patronymic of the Rishi Prajā-pati; (*am*), n. that which may be said of anything; blame, censure; (in gram.) a predicate; the voice of a verb (e. g. *karāni-vācya*, the active voice; *karāni-vācya*, the passive voice). — *Vācya-śīra*, *as*, *ā*, *am*, fanciful in sense (as poetry). — *Vācya-tā*, f. or *vācya-tva*, *am*, n. blamableness, blame, reproach; ill repute, infamy; the quality of being predicable; conjugation. — *Vācya-vajra*, *am*, n. 'thunder of words,' boisterous or severe language; [cf. *vāg-vajra*]. — *Vācyārtha* ('*ya-ar*'), *as*, m. expressed meaning (in rhetoric).

Vācyamāna, *as*, *ā*, *am*, being made to speak; being read aloud.

वाच *vāca*, *as*, m. a plant. See *madana*.

वाज *vāja*, *as*, m. (fr. rt. *vaj*), strength, vigour, energy (Ved.); food, sacrificial food (Ved.); wealth (Ved.); speed; a month, (Śāy. on Rīg-veda III. 27. 1. *vājāḥ-māsāḥ*); battle, conflict, contest, (according to Naigh. II. 17; *vāje vāje*, in every conflict); a wing; a feather, the feather of an arrow [cf. *grīdhra-v*, *śītra-v*, *pattra-v*]; sound; N. of a Muṃi; of one of the Ribhus or sons of Sū-dhanvan, see *ribhu*; (*ās*), m. pl., N. of certain semi-divine or deified personages of the family of Vāja and closely connected or identified with the Ribhus, see *ribhu*; (*am*), n. ghee or clarified butter; an oblation of rice offered at a Śrāddha or obsequial ceremony; rice or food in general; water; an acetous mixture of ground meal and water left to ferment; a Mantra or prayer concluding a sacrifice; [cf. perhaps Eng. *wing*]. — *Vāja-karman*, *ā*, *ā*, *a*, Ved. performing mighty works. — *Vāja-gandhya*, *as*, *ā*, *am*, Ved. having the smell of strength, i. e. having a little strength. — *Vāja-dāvan*, *ā*, *ā*, *a*, Ved. granting food, (Śāy. = *anna-prada*). — *Vāja-dravīṇas*, *ās*, *ās*, *as*, Ved. possessing strength or food. — *Vāja-pati*, *is*, m., Ved. lord of strength or food, &c. — *Vāja-pastya*, *as*, *ā*, *am*, Ved. in whose house there is food, having a house abounding in food or overflowing with plenty. — *Vāja-peya*, *as*, *am*, m. n. (said to be fr. *vāja*, 'an acetous mixture of meal and water,' + *peya*, 'to be drunk' by the gods), a particular sacrifice; N. of the sixth book of the Sata-patha-Brāhmaṇa. — *Vāja-pramāha*, *as*, *ā*, *am*, famous or illustrious for wealth, (Śāy. = *dhanair prakriṣṭam mahas tejo yasya* or *dhanair pramāhaniya*). — *Vāja-prasūta*, *as*, *ā*, *am*, produced in a sacrifice. — *Vāja-bharman*, *ā*, *ā*, *a*, Ved. bearing food or strength. — *Vāja-bhojīn*, *i*, m., Ved. a particular sacrifice; see *vāja-peya*. — *Vājam-bhara*, *as*, *ā*, *am*, Ved. bearing food or oblations; a patronymic of Sapti, (in this case written *vājambhara*). — *Vāja-ratna*, *as*, *ā*, *am*, rich in food, &c.; having agreeable food, &c. — *Vāja-travas*, *ās*, *ās*, *as*, Ved. bestower of food (said of Agni). — *Vāja-sami*, *is*, *is*, *i*, or *vāja-sā*, *ās*, *ās*, *as* (see rt. *san*), Ved. granting food or strength. — *Vāja-sātama*, *as*, *ā*, *am*, Ved. a liberal dispenser of food. — *Vāja-sāthi*, *is*, f., Ved. the granting of strength or food; gaining food; a sacrifice; war, battle (as yielding spoil); (*is*, *is*, *i*), granting food or strength. — *Vāji-kara*, *as*, *ā* or *i*, *am*, strengthening, stimulating, aphrodisiac. — *Vāji-karaṇa*, *am*, n. the act of strengthening or stimulating, excitement of amorous desires by aphrodisiacs, &c.

Vājaya [cf. rt. *vaj*, cl. 10], Nom. P., Ved. *vājaya-ti*, *-yitum*, to desire or ask for strength or food; to worship, (according to Naigh. III. 14 = *arati*). — *Vājayat*, *an*, *anti*, *at*, Ved. desiring food or strength, (Śāy. = *annam śéchat*). — *Vājayu*, *us*, *us*, *u*, Ved. desiring or asking for strength or food.

Vājasaneyaka, *as*, m. (according to the Śabda-k.). N. of a Vedic work compiled by Janam-ejaya, afterwards destroyed through the curse of Vaiśampāyana, (according to the Matsya-Purāṇa a dispute arose between Janam-ejaya and Vaiśampāyana in consequence of the former's patronage of the Vājasaneyin branch of the Yajur-veda founded by Yājñavalkya in opposition to Vaiśampāyana, the author of the Black or Taittirīya branch); a follower of the sect of the Vājasaneyins. — *Vājasaneyya-brāhmaṇa*, *am*, n. a Brāhmaṇa of the Vājasaneyin branch of the Yajur-veda.

Vājasaneyaka, *as*, m. a Vājasaneyin; (*am*), n. a text of the Vājasaneyin-saṃhitā.

Vājasaneyin, *i*, m. a member of the sect of the Vājasaneyins, a follower of the White Yajur-veda; a N. of Yājñavalkya. — *Vājasaneyi-sākhā*, f. the branch or sect of the Vājasaneyins. — *Vājasaneyi-saṃhitā*, f. 'the collection of the Vājasaneyins,' (i. e. the collection of hymns of the White Yajur-veda ascribed to the Rishi Yājñavalkya and called 'white' or *śukla* to distinguish it from the Black or Dark Yajur-veda, which was the name given to the oldest collection or Taittirīya-saṃhitā [q. v.] of the Yajur-veda, because in this last, the separation between the Saṃhitā or collection

of Mantras and the Brāhmaṇa portion is greatly obscured, and the two are blended together; whereas the White Saṃhitā is clearly distinguished from the Brāhmaṇa; it is divided into 40 Adhyāyas with 303 Anuvākas, comprising 1975 sections or Kaṇḍikās: the legend relates that the Yajus in its original form was taught by the Rishi Vaiśampāyana to his pupil Yājñavalkya, but that the latter having incurred his teacher's anger was made to disgorge all the texts he had learnt, which were then picked up by Vaiśampāyana's other disciples in the form of partridges [see *taittirīya-saṃhitā*]; Yājñavalkya then hymned the Sun, who gratified by his homage, appeared in the form of a *vājīn* or horse, and consented to give him fresh Yajus texts, which were not known to his former master; those who studied these texts were called Vājins from the shape assumed by the Sun.)

Vājīn, *i*, *inī*, *i*, Ved. possessing strength, possessed of food or sacrificial food, possessing wings; swift, powerful, strong, impetuous, quick; hastening (to aid others); epithet of the horse in general and of the representations of the Sun in the shape of a horse (see Dadhi-kṛā, Dadhi-kṛāvan, Tārksya); of Indra; of Brihas-pati and other gods; (*i*), m. a horse; a follower of the Vājasaneyin branch of the Yajur-veda; an arrow; a bird; a plant, Justicia Adenatoda; (*inas*), m. pl. N. of the Ribhus (Rīg-veda IV. 37. 4); (*inī*), f. food (Ved.); a mare; N. of Ushas (goddess of the dawn); of the mother of Bharad-vāja. — *Vāji-gandha*, *as*, m. the plant Physalis Flexuosa, (also written *vājigandhaka*). — *Vāji-tā*, f. or *vāji-tva*, *am*, n. the state of having strength or food or wings; the state or nature of a horse. — *Vāji-danta* or *vājīdantaka*, *as*, m. the plant Justicia Adenatoda. — *Vājini-val*, *ān*, *ati*, *at*, Ved. possessed of Vājini, i. e. of food, &c. (the adj. being used for the substantive), yielding nutriment; possessed of sacrifices; abounding in worship or prayers (which are offered at dawn), highly honoured; (*ati*), f. epithet of Ushas (goddess of the dawn); of Sarasvatī (goddess of speech or eloquence). — *Vājini-vasu*, *us*, *us*, *u*, Ved. lord of wealth; (Śāy.) abiding in the sacrificial rite; rich in food (said of Indra, Agni, Vāyu, and the Āsvin). — *Vājini-tama*, *as*, *ā*, *am*, Ved. very strong or vigorous. — *Vāji-prīṣṭha*, *as*, m. the globe-amaranth. — *Vāji-bhakska*, *as*, m., N. of a plant, chick-pea. — *Vāji-bhūmi*, *is*, f. a place where horses are bred or a spot abounding in or suitable for horses. — *Vāji-bhojana*, *as*, m. 'affording food to horses,' a sort of kidney-bean (— *mudga*). — *Vāji-mat*, *ān*, m. a kind of cucumber, (see *paṭola*). — *Vāji-medha*, *as*, m. the horse sacrifice; [cf. *asva-medha*]. — *Vāji-sāla*, f. 'horse-house,' a stable.

Vājina, *am*, n. impetuosity, prowess, a heroic act, heroism (Ved.); a conflict, contest (Ved.); the scum of curdled milk; curd of two-milk whey or whey from which the curds have been separated.

Vājineya, *as*, m., Ved. the son of Vājina, i. e. Bharad-vāja.

वाञ्छ *vāñch* [cf. rt. *vāñksh*], cl. 1. P. (sometimes also A.) *vāñchati* (-te), *vavāñchi*, *avāñchit*, *vāñchitum*, to desire, wish; to wish for, ask for, seek after, pursue: Pass. *vāñchyate*, Aor. *avāñchi*, to be wished, &c.: Caus. *vāñchayati*, -te, Aor. *avavāñchat*, to cause to wish, &c.: [cf. Old Germ. *wunse*, 'wish'; *wunskian*, 'to wish'; Angl. Sax. *wiscan*: Eng. *wish*.]

Vāñchaka, *as*, *ā*, *am*, wishing, desiring; a wisher, &c.

Vāñchat, *an*, *anti*, *at*, wishing, desiring.

Vāñchana, *am*, n. the act of desiring, wishing.

Vāñchaniya, to be wished for, desirable.

Vāñchā, f. wish, desire; desire for (with loc., Kīrt. IV. 25). — *Vāñchā-siddhi*, *is*, f. the accomplishment of a wish.

Vāñchita, *as*, *ā*, *am*, wished, desired, longed for; wishing, desiring; (*am*), n. wish, desire.

Vāñchitavya, *as*, *ā*, *am*, to be wished or desired, desirable, &c.

Vāṇchitvā, ind. having wished, having desired.
Vāṇchīn, ī, īnī, ī, wishing, desirous; lustful; (īnī), f. a libidinous woman; a wanton.

Vāṇchya, as, ā, am, = *vāṇchaniya*, p. 901, col. 3.
Vāṇchyamāna, as, ā, am, being wished or desired.

वाट *vāṭ*, ind. an exclamation on making an oblation of butter, &c.

वाट *vāṭa*, as, ī, am (fr. *vāṭa*), made or consisting of the Indian fig-tree or its wood, &c.; (as, ī, am), m. f. n. an enclosure, piece of enclosed ground, court-yard; a garden, park, orchard, plantation; the enclosure of a town or village, fence, wall, hedge, &c.; a road; a sort of grain, Panicum Spicatum; the groin; (ī), f. the site of a house or building; a house, dwelling; a kind of plant (= *vāṭyālaka*). — *Vāṭa-dhāna*, as, m. the descendant of an outcast Brāhman by a Brāhman female; N. of a degraded tribe. — *Vāṭa-sprinkhalā*, f. the chain of an enclosure, a sort of fence (?). — *Vāṭi-dirgha*, as, m. a sort of grass or reed (= *ikkakaṭa*).

Vāṭikā, f. the site of a house; a garden, orchard; the plant *Sida Cordifolia*.

Vāṭi-dirgha, as, m. = *vāṭi-dirgha*.

Vāṭya, as, ā, am, belonging to a house or garden; (as), m., see Nirukta II. 1; (ā), f. the plant *Sida Cordifolia*. — *Vāṭya-pushpa*, am, n. sandal; saffron; (ī), f. the plant *Sida Cordifolia*, (also called *Atibala*).

Vāṭyāla, as, ī, m. f. a herbaceous shrub, *Sida Cordifolia*.

Vāṭyālaka, as, m. the plant *Sida Cordifolia* (commonly called *Baryzāla*).

वाटक *vāṭṭaka*, am, n. fried barley.

वाइ *vāḍ* (more properly written *bāḍ*, q. v.), cl. I. A. *vāḍate*, *vāḍitum*, to bathe; to dive and emerge.

वाडव *vāḍava*, as, m. submarine fire (see under *vaḍavā*, *baḍavā*); a Brāhman; (am), n. a stud, a collection of mares. — *Vāḍavāgni* (= *va-ag*), is, m. the fire of the lower regions, hell; see *vaḍavāgni*.

Vāḍaveya, as, m. a bull; (au), m. du. the two Aśvins as the sons of *Vaḍavā* or *Aśvinī* (see *aśvinī*).
Vāḍasya, am, n. a number of Brāhmans.

वाट *vāḍha*, as, ā, am (probably the original form of *ūḍha*, past part. of rt. I. *vah*; compar. *vāḍhiyas*, superl. *sādhishikha*, q. v. v.; cf. *bahu*, *vahala*), hard, firm; much, abundant, excessive, exceeding; (am), ind. much, excessively; indeed, truly; very well, very good, well, yes, indeed, truly, surely, positively; consequently. — *Vāḍha-vikrama*, as, ā, am, of excessive prowess, powerful, very strong, mighty.

वाण I. *vāṇa*, as, ā, am (often written *bāṇa*, q. v.; fr. rt. *vaṇ*, 'to sound'), sounding (Kirāt. XV. 10), making a sound; (as), m. a reed, reed-shaft, shaft, arrow, (in this and some other senses said to be also am, n.); a symbolical expression for the number five (from the five arrows of *Kāma-deva*, cf. *pañca-vāṇa*); a particular kind of reed or cane; a pipe, flute, lute, (in *Rig-veda* I. 85, 10. the Maruts are described as *vāṇam dhāmantāḥ*, 'blowing on their pipe' or 'playing on their lute,' *vāṇa* being explained by Śāy. as 'a kind of lute with a hundred strings'); a sound, voice; a word spoken, agreement (Ved., Śāy. = *vaṇana*); a mark for arrows, aim; the udder of a cow; alone, solitary (= *kevala*); N. of an Asura (a son of Bali, an enemy of Viṣṇu, and favourite of Śiva); of one of Skanda's attendants; of a king; of a poet (the author of the *Kādambarī*, of the *Harsha-charita*, and perhaps also of the *Ratnāvalī*); of a person (mentioned in *Rāja-tarānginī* VI. 318); fire (?), lightning (?); (as, ā), m. f. a blue-flowering *Barleria*; the hind part or feathered end of an arrow; (ī), f. sound, speech, (*kāthorā vāṇī*, a harsh speech); voice; praise, laudation; a literary production; N. of Sarasvatī (the goddess of speech

and eloquence); (am), n. the flower of *Barleria*; the body. — *Vāṇa-gangā*, f. 'arrow Ganges,' N. of a river flowing past *Someśa* (and said to have been produced by *Rāvaṇa* by cleaving a mountain with an arrow). — *Vāṇa-gochara*, as, m. the range of an arrow. — *Vāṇa-jit*, ī, m. 'conqueror of the Asura *Vāṇa*,' an epithet of Viṣṇu. — *Vāṇa-tūṇa*, as, m. 'arrow-quiver,' a quiver. — *Vāṇatūṇi-kṛta*, as, ā, am, made into a quiver. — *Vāṇa-dhī*, is, m. 'arrow-receptacle,' a quiver. — *Vāṇa-nāsā*, f., N. of a river. — *Vāṇa-nikṛta*, as, ā, am, pierced or wounded by an arrow. — *Vāṇa-pañcānana*, as, m., N. of a poet. — *Vāṇa-patha*, as, m. 'arrow-path,' the range of an arrow, a bow-shot. — *Vāṇapathātita* (= *tha-at*), as, ā, am, passed beyond the range of an arrow. — *Vāṇa-pāṇī*, is, is, ī, 'arrow-handed,' having arrows in the hand, armed with arrows. — *Vāṇa-pāta*, as, m. arrow-fall, an arrow-shot (as a measure of distance), the range of an arrow. — *Vāṇapāta-vartin*, ī, īnī, ī, being within the range of an arrow. — *Vāṇa-punkhā*, f. the feathered end of an arrow or that part of an arrow which includes the feathers and shaft. — *Vāṇa-pur*, ūr, f. or *vāṇa-pura*, am, n. the capital of *Vāṇa-rāja*. — *Vāṇa-bhaṭṭa*, as, m., N. of an author. — *Vāṇa-maya*, as, ī, am, consisting of arrows, arrowy. — *Vāṇa-mukhi*, is, f. or *vāṇa-mokshaṇa*, am, n. discharge of an arrow, shooting an arrow. — *Vāṇa-yojana*, am, n. 'arrow-union,' a quiver. — *Vāṇa-rāja*, as, m. 'king-*Vāṇa*,' epithet of the Asura. — *Vāṇa-rekhā*, f. a long wound made by an arrow. — *Vāṇa-līnga*, am, n., N. of a *Līnga* on the bank of the *Nāma-dā* river. — *Vāṇa-varshaṇa*, am, n. or *vāṇa-vṛṣhīṭi*, is, f. showering down arrows or darts. — *Vāṇa-varshin*, ī, īnī, ī, showering arrows. — *Vāṇa-vāra*, as, m. 'arrow-defender,' a breastplate, cuirass, armour. — *Vāṇa-sandhāna*, am, n. the fitting of an arrow to the bow-string. — *Vāṇa-siddhi*, is, f. the hitting of a mark by an arrow. — *Vāṇa-sutā*, f. 'daughter of *Vāṇa*,' epithet of *Ushā* or the Dawn (wife of *Aniruddha*, see *Ushā*). — *Vāṇa-han*, ā, or *vāṇari* (= *na-art*), is, m. 'killer or enemy of *Vāṇa*,' an epithet of Viṣṇu. — *Vāṇavālī* (= *ṇa-āv*), f. a series of five *Slokas* (containing only one sentence). — *Vāṇāśraya* (= *ṇa-ās*), as, m. 'arrow-receptacle,' a quiver. — *Vāṇāsana* (= *ṇa-as*), am, n. 'arrow-discharger,' a bow. — *Vāṇāvara* (= *ṇa-is*), as, m., N. of a temple.

Vāṇin, ī, īnī, ī, having an arrow or arrows; speaking; (īnī), f. a sharp or clever woman, an intriguing woman; an actress, dancer, Nāṭh girl; a drunken woman, one literally or figuratively intoxicated.

Vāṇīṭi, f., Ved. speech or the goddess of speech.

वाण 2. *vāṇa* (fr. rt. *ve*) for 2. *vāna*, q. v. — *Vāṇa-daṇḍa*, as, m. a weaver's loom (for *vāna-daṇḍa*).

Vāṇī, is, f. weaving; a weaver's loom; a species of the *Aṣṭī* metre, (also written *vāṇī*).

वाणिज *vāṇija*, as, m. (usually spelt *bāṇija*, q. v.), a merchant.

Vāṇijya, am, n. traffic, trade, (see *bāṇijya*).

वाणी *vāṇī*, f. See under I. *vāṇa*, col. I.

वाणीची *vāṇīcī*. See above.

वात 2. *vāt* (probably to be regarded as a Nom. fr. I. *vāta*, cf. rt. 2. *vat*, *vātaya*; for I. *vāt* see p. 899, col. 1), cl. 10. P. *vātayati*, &c., to blow, blow gently; to fan, ventilate; to blow favourably; to serve, make happy, act favourably (towards one setting out on a journey); to go.

वात 2. *vāta*, as, ā, am (fr. rt. I. *vān*; for I. *vāta* see p. 899, col. 1), = *vanita*, solicited, wished for, &c.

वातरश्न *vātarasana*, as, m., Ved. a patronymic; (ās), m. pl., N. of certain *Rishis* or semi-divine beings.

वातुल *vātula*. See p. 900, col. 1.

वात्सक *vātsaka*, am, n. (fr. *vatsa*), a herd of calves.

Vātsalya, am, n. (fr. *vatsala*), affection or tenderness towards offspring, affection or love in general; fondness, fond or foolish partiality. — *Vātsalya-bandhīn*, ī, īnī, ī, evincing tenderness, displaying affection.

Vātsāyana, as, m., N. of a philosophical writer.

Vātsī, f. (fr. *vatsa*), the daughter of a *Sūdra* woman by a Brāhman. — *Vātsī-putra*, as, m. 'son of a *Vātsī*,' a barber.

Vātsya, as, m. (fr. *vatsa*), N. of a Muni. — *Vātsya-gulmaka*, ās, m. pl., N. of a people.

Vātsyāyana, as, m., N. of a Muni and of a writer on amorous subjects (author of the *Kāma-sūtras* and of the *Nyāya-bhāṣya*). — *Vātsyāyana-sūtra* = *kāma-sūtra*.

Vātsyāyanīya, am, n. the *Kāma-sūtras* of *Vātsyāyana*.

वाद *vāda*, as, m. (fr. rt. *vad*), speaking, talking, (*kāma-vāda*, talking as one pleases, speaking freely); discourse, speech, assertion, proposition, allegation; statement, discussion, dispute, controversy, words; explanation, exposition (of holy texts &c.); demonstrated conclusion; reply; a plaint, accusation; report, rumour; sound, sounding. — *Vāda-kara*, as, ā or ī, am, or *vāda-kṛt*, t, t, ī, making a discussion, causing a dispute. — *Vāda-śāstrī*, us, us, u, clever in repartee, a good jester. — *Vāda-prativāda*, as, m. or au, m. du. a set disputation, assertion and counter assertion, statement and contradiction, controversy, disputation. — *Vāda-yuddha*, am, n. a war of words, controversial war, controversy, dispute. — *Vādayuddha-pradhāna*, as, ā, am, skilled in the war of controversy, an eminent controversialist. — *Vāda-rata*, as, ā, am, adhering to or following any particular proposition or doctrine; addicted to controversy, disputatious. — *Vāda-vādin*, ī, m. a Jaina (= *ārhatā*). — *Vāda-vivāda*, as, m. or au, m. du. a discussion about any statement, argument and disputation, debate, dispute, argumentation, litigation. — *Vāda-sādhana*, am, n. the proof of an assertion, the maintaining of an argument, controversy. — *Vāda-dānūvāda* (= *da-an*), au, m. du. assertion and reply, attack and rejoinder, plea and counterplea, accusation and defence, plaint and reply, controversy, dispute, disputation.

Vādaka, as, ī, am (fr. Caus. of rt. *vad*), making a speech, speaking; (ae), m. a speaker; a musician.

Vādana, am, n. the act of sounding, sound; instrumental music, the sound of musical instruments.

Vādana-daṇḍa, as, m. a stick &c. for striking a musical instrument.

Vādayat, an, anti, at, causing to speak, causing to sound; sounding, playing a musical instrument.

Vādi, is, is, ī, speaking; learned; wise, sage, skilful. — *Vādi-rāj*, t, m. a Buddhist sage; = *mañju-goshā*, *mañju-śrī*.

Vādita, as, ā, am (fr. the Caus. of rt. *vad*), made to speak, caused to be uttered; made to sound, sounded, played.

Vāditra, am, n. a musical instrument; instrumental music. — *Vāditra-gaṇa*, as, m. a band of music.

Vādin, ī, īnī, ī, speaking, discoursing; asserting, declaring; disputing; (ī), m. a speaker; a disputant; a plaintiff, accuser; an explainer, expounder (of the law, *Sāstras*, &c.); the leading or key-note (in music). — *Vādi-tva*, am, n. in *satya-vādi-tva*. — *Vādin-dra* (= *di-in*), as, m., N. of a philosopher.

Vādiśa, as, m. a learned and good man, a sage, seer.

Vādyā, am, n. any musical instrument. — *Vādyakara*, as, m. a musician. — *Vādyā-nirghoṣha*, as, m. the sound of musical instruments. — *Vādyā-bhāṇḍa*, am, n. a multitude of musical instruments, a band; any musical instrument. — *Vādyabhāṇḍa-mukha*, am, n. the mouth or top part or point of a musical instrument.

Vādyamāna, as, ā, am, being made to speak or sound, played.

वाढर vādara, as, ī, am (fr. vādara for bādara, q. v.), made or consisting of cotton, &c. (see bādara); (ā), f. the cotton plant. **वाढरिका**, as, ī, am, one who collects cotton, &c. (See bādaraika.)

वाढरङ्ग vādaranga, as, m. the sacred fig-tree. (See aśvattha.)

वाढरायण vādarāyaṇa, as, m., N. of Vyāsa, (also written bādarāyaṇa, q. v.)

वाढल vādala, am, n. [cf. bādara], liquorice or the root of the Abrus Precatorius (used for it).

वाढान्य vādānya, as, ā, am (for vādānya, q. v.), monificent, liberal, &c.

वाढाल vādāla, as, m. the sheat fish (= vadāla, sahasra-danṣhṛta).

वाढिर vādīra, am, n., N. of a particular tree (resembling the Vadār or Badār).

वाध vādh (more correctly written bādh, q. v.), cl. I. A. vādhate, vādhāhe, vādhishyate, vādhishṭa, vādhitum, to press, oppress, vex, give pain, distress.

वाढहाना, am, n. the act of oppressing, paining, vexing, &c. (See bādhana.)

वाढहा, f. pain, affliction, opposition. (See bādhā.)

वाधुक्य vādhukya, am, n. (fr. vadhukā), marriage.

वाधू vādhū, ūs, f. (probably connected with rt. I. vāh), a vessel, boat, raft.

वाधूय vādhūya, am, n. (fr. vadhū), Ved. a bride's garment, bridal dress.

वाढीणस vādhīṇasa, as, m. a rhinoceros; (according to some also vādhīṇasa.)

वान 3. vāna, am, n. (fr. rt. ve), the act of weaving, sewing; a mat of straw; a hole in the wall of a house.—**वāna-dāṇḍa**, as, m. a weaver's loom; [cf. vāna-dāṇḍa.]

वāniya, as, ā, am, to be woven, &c.

वान 4. vāna, as, ī, am (fr. I. vana), belonging or relating to a wood or forest; relating to a dwelling in a wood or to a house, &c.; (am), n. a multitude of woods, collection of groves or thickets.

वānaprastha, as, m. (fr. vana-prastha), a Brāhman of the third order who has passed through the stages of student and householder and has left his house and family for the woods, (see āśrama); a hermit, anchorite; a class of supernatural beings; the tree Bassia Latifolia; the Palāśa tree, Butea Frondosa.—**वānaprastha-dharma**, as, m. the law or duty of a Vānaprastha.—**वānaprasthāśrama** ('tha-āś'), as, am, m. n. the Āśrama or order of a Vānaprastha.

वānara, as, m. (fr. vanara, which is probably fr. I. vana, 'a wood'; according to others fr. vā, 'like', nara, 'a man'), a monkey, ape; (ī), f. a female monkey or ape; cowach, Carpogon Pruriens; (as, ī, am), belonging to a monkey, monkey-like.—**वānara-priya**, as, m. 'dear to monkeys,' the tree Mimosa kauki.—**वānarāksha** ('ra-āk'), as, m. 'monkey-eyed,' a wild goat.—**वānarāghāta** ('ra-āgh'), as, m. 'monkey-stroke,' i. e. 'struck or injured by monkeys,' the tree Symplocos Racemosa (commonly called Lodhra or Lodh).—**वānarāpasāda** ('ra-ap'), as, m. a contemptible monkey.—**वānarenḍra** ('ra-in'), as, m. 'monkey-chief,' epithet of Sugriva; of Hanu-mat.—**वānareśvara-tīrtha**, am, n., N. of a Tīrtha.

वānala, as, m. (probably fr. I. vana), the black species of Tulasi or holy basil, Ocimum Sanctum.

वānaspatya, as, m. (fr. vana-spati), a tree the fruit of which is produced from blossom (= pushpa-jāta-phala-vṛikha; cf. vana-spati, which is said to be used in a different sense; examples of a Vānaspatya are the Mango, Eugenia, &c.).

वānā, f. (probably fr. I. vana), a quail.

वānīra, as, m. (fr. I. vana, 'a wood or water'), a sort of cane or ratan, Calamus Rotang, a reed.—**वānīra-griha**, am, n. or ās, m. pl. an arbour of reeds.

—**वānīra-ja**, am, n. a plant (= kushtha, q. v.).

वānīraka, as, m. a sort of rush or grass, Saccharum Munja; [cf. muniya.]

वāneya, as, ī, am, relating or belonging to a wood or to water, &c.; (as), m. the fragrant grass Cyperus Rotundus.

वānyā, f. a collection of woods, multitude of groves or thickets; [cf. vanyā.]

वानायु vānāyu, us, m. (fr. vānāyu), a country to the north-west of India, also called Vānāyu.

—**वānāyu-ja**, as, m. 'Vānāyu-born,' a Vānāyu or Vānāyu horse (regarded as of a particularly good breed).

वानीर vānīra. See above.

वान्त vānta, as, ā, am (fr. rt. vam), vomited, ejected from the mouth, effused; one who has vomited; vānte, ind. when one has vomited; (as), m., N. of a particular family of priests.—**वānta-vṛishṭi**, is, īs, ī, (a cloud &c.) that has vomited out rain.—**वāntāda** ('ta-ada'), as, m. 'eating what is vomited,' a dog.—**वāntāśin** ('ta-aś'), ī, m. 'eating what is vomited,' a foul-feeding demon.

वānti, is, f. the act of vomiting, ejecting from the mouth.—**वānti-kṛit**, t, t, t, causing vomiting, emetic; (t), m. the thorny plant Vangueria Spinosa.—**वānti-da**, as, ā, am, causing vomiting, emetic; (ā), f. a medicinal plant (= kaṭukī); Helleborus Niger or Wrightea Antidysenterica or Calotropis Gigantea.

वāntvā, ind. having vomited, &c.

1. **vāma**, as, m. (for 2. see below), the act of vomiting.

1. **vāmaka**, as, &c. (for 2. see col. 3), one who vomits.

vāmin, ī, inī, ī, vomiting, ejecting from the mouth.

वानन्द vāndana, as, m. a patronymic of Duvasyu (author of the hymn Rīg-veda X. 100).

वाप vāpa, as, m. (fr. rt. vap or connected with Caus. of rt. ve), sowing seed; weaving; shearing, shaving.—**वāpa-dāṇḍa**, as, m. a weaver's loom; [cf. vāya-dāṇḍa.]

वāpaka, as, ā, am, causing to sow (seed &c.); causing to weave, &c.

वāpana, am, n. the act of causing to sow or sowing; shaving, shearing.

वāpi, is, or vāpi, f. (according to Uṇādi-s. IV. 124. fr. rt. vap), a large oblong pond, an oblong reservoir of water, a pool or lake; **kṛidā-vāpi**, f., Ved. 'pleasure-pond,' a pond in which tortoises, fishes, &c. are kept for amusement.—**वāpi-ha**, as, m. 'abandoning pools,' the Cātaka bird, Cuculus Melanoleucos.

वāpita, as, ā, am, caused to be sown, sown (as seed); shaven, shorn.

वāpya, as, ā, am, to be sown, to be cast or thrown; (as), m. Costus Speciosus (= kushtha).

वाम 2. vāma, as, ā or ī, am (according to Uṇādi-s. I. 139. fr. rt. 2. vā; according to others fr. rt. I. van, 'to hurt or to like'), reverse, adverse, opposite, contrary, inverted; left, not right; crooked; bad, vile, base, wicked; short; beautiful, handsome, pleasing; (as), m., N. of Śiva; of Kāma (god of love); a breast, udder; a pot-herb, Chenopodium Album; an animal, sentient being; a snake; (am), n. anything desirable or pleasing, wealth, possessions; (ā), f. a woman; N. of Gauri; of Lakshmi; of Sarasvatī; (ī), f. a mare; a she-ass; a young female elephant; the female of the jackal; [cf. Old Germ. *winistar*; Angl. Sax. *wynstre*.]—**वāma-jāta**, as, ā, am, Ved. produced from wealth.—**वāma-jushṭa**, am, n., N. of a Tantra work (= vāma-keśvara-tantra).—**वāma-tā**, f. or vāma-tva, am, n. contrariety, perverseness; wickedness, craftiness;

disfavour; loveliness.—**वāma-dṛis**, k, f. a woman.—**वāma-deva**, as, m., N. of a Vedic Rishi (having the patronymic Gautama, author of the hymns Rīg-veda IV. 1-41, 45-48, comprising nearly the whole fourth Maṇḍala); of Śiva; of an author.—**वāma-devya**, as, m. a patronymic of Agho-muc (author of Rīg-veda X. 127); of Brihad-uktha; of Mūrdhan-vat.—**वāma-niit**, is, īs, ī, Ved. leading or guiding to wealth, (Śāy. on Rīg-veda VI. 47. 7. *vananiyā-nām dhanānām netri*).—**वāma-netra**, am, n. a mystical name of the long vowel ī; (ā), f. a woman with beautiful eyes, a handsome woman in general.—**वāma-mārga**, as, m. the left hand way or ritual; see vāmācāra.—**वāma-locana**, as, ā, am, fine-eyed; (ā), f. a handsome-eyed woman.—**वāma-śila**, as, ā, am, refractory in disposition; (as), m. an epithet of Kāma.—**वāmaksha** ('ma-āk'), as, ī, am, having beautiful eyes; (ī), f. a woman with lovely eyes.—**वāmakshi** ('ma-āk'), ī, n. the left eye.—**वāmacāra** ('ma-aś'), as, m. the left hand ritual or doctrine of the Tantras, i. e. the worship of the Sakti or Female Energy personified as the wife of Śiva according to the grosser system (in which the eating of flesh, drinking of spirits, &c. is practised, cf. *dakṣiṇācāra*).—**वāmacārīn**, ī, m. a follower of the left hand ritual of the Tantras.—**वāmaṇḍipāna** ('ma-ṇp'), as, m. the tree Salvadora Persica, &c. (= pilu).—**वāma-varta** ('ma-av'), as, m. a conch-shell with the spiral running from right to left.—**वāmoru** ('ma-uru'), us, us or ūs, u, having handsome thighs; (us or ūs), f. a handsome-thighed woman.—**वāmoru-tarā** or **vāmorū-tarā**, f. a very handsome-thighed woman.

2. **vāmaka**, as, ā, am, left, not right; (am), n. a kind of gesture.—**वāmakeśvara-tantra** ('ka-īś'), am, n., N. of a Tantra work.

Vāmikā, f. an epithet of the goddess Durgā.

वामन vāmana, as, ā, am (probably fr. 2. vāma; said to be fr. rt. vam), dwarfish, short in stature, a dwarf; depressed, pressed flat or down; low, vile, base; (as), m. Vishnu in his dwarf incarnation, (this was the fifth of the descents of Vishnu, and undertaken to humble the pride of the Daitya Bali, who had acquired dominion over the three worlds [see *balī*]; the germ of the story of this incarnation seems to be contained in Śatapatha-Br. I. 2, 5, 1, the later legend is given in Rāmāyaṇa I. 31, 2); the elephant that supports the south quarter; the tree Alangium Hexapetalum; N. of the author of the Kāvya-lankāra-vṛitti; of the Kāśikā-vṛitti commentary; (ā), f., N. of an Apsaras; (ī), f. a female dwarf; a sort of woman; a mare; a disease of the Vagina.—**वāmana-tanu**, us, us or vi, u, dwarf-bodied.—**वāmana-purāṇa**, am, n., N. of one of the eighteen Purāṇas (said to have been related by Pulastya to Nārada, and containing an account of the dwarf incarnation of Vishnu; see *purāṇa*).—**वāmana-prādurbhāva**, as, m. the manifestation or incarnation of the dwarf; see above.—**वāmana-rūpin**, ī, inī, ī, dwarf-formed, being in the form of a dwarf.—**वāmana-vṛitti**, is, f., N. of a commentary on Pāṇini's grammar by Vāmana Jayāditya, (see *kāśika*).—**वāmana-vṛitti-ika**, f., N. of a commentary by Maheśvara on the Kāvya-lankāra-vṛitti.—**वāmana-vrata**, am, n., N. of a particular Vrata to be observed on the twelfth day of Śrāvaṇa in celebration of Vishnu's dwarf incarnation.—**वāmana-sūta**, am, n., N. of a Vedic hymn.—**वāmana-svāmin**, ī, m., N. of a poet.—**वāmanākṛiti** ('na-āk'), is, īs, ī, dwarf-shaped, dwarfish.—**वāmanācārya** ('na-aś'), as, m., N. of a commentator.—**वāmanāvatāra** ('na-aś'), as, m. the dwarf incarnation; see under vāmana above.—**वāmanāvatāra-kathana**, am, n. the story of the dwarf incarnation, N. of a chapter of the Padma-Purāṇa.—**वāmani-kṛita**, as, ā, am, pressed down, shortened, flattened.—**वāmanendra-svāmin**, ī, m. a proper N.—**वāmanopapurāṇa** ('na-up'), am, n., N. of an Upa-Purāṇa.

वāmanikā, f. a female dwarf; a sort of woman.

वामलूर vāmalūra, as, m. (connected with

ramrā, valmī, valmika), an ant-hill, mole-hill, hillock thrown up by white ants.

वामिल vāmila, as, ā, am (probably connected with 2. vāma), proud, haughty, deceitful; handsome, beautiful.

वाय vāya, as, m. (fr. rt. ve), weaving, sewing. — **Vāya-danda**, as, m. a weaver's loom.

Vāyuka, as, m. a weaver [cf. paffikā-v°]; a heap, multitude, number.

Vāyin, i, ini, i, weaving, sewing.

वायत vāyata, as, m. (fr. vayat), Ved. 'son of Vayat', a patronymic of Pāśa-dyumna.

वायन vāyana or **vāyanaka**, am, n. (said to be fr. rt. 2. vā), sweetmeats or cakes which may be eaten during a religious fast, presents of sweetmeats &c. (forming part of an offering to a deity, or prepared on festive occasions, such as marriages &c., and sent as presents to friends and acquaintances).

वायव vāyava. See col. 2.

वायस vāyasa, as, m. (probably fr. vayas, 'age', but according to Uṇādis-III. 120. fr. rt. vay), 'the long-lived one', a crow; Algalochum or fragrant aloe (= aguru); turpentine; (as, i, am), used by crows (?); consisting of birds; (i), f. a female crow; a species of fig, Ficus Oppositifolia; a particular vegetable, Solanum Indicum. — **Vāyasādami** ('sa-ad'), f. a kind of plant or tree (= kāka-tuṇḍā). — **Vāyasāri** ('sa-ari'), is, m. or **vāyasārati** ('sa-ar'), is, m. 'crow's enemy', an owl. — **Vāyasāhū** ('sa-āh'), f. an esculent vegetable, Solanum Indicum (= kāka-māhikā). — **Vāyasekshu** ('sa-ik'), us, m. a sort of long grass, Saccharum Spontaneum.

Vāyasolī or **vāyasolikā**, f. a medicinal root (= kākoli).

वायु vāyu, us, m. (fr. rt. 2. vā), air, wind, the god of the wind (often associated with Indra in the Rig-veda, but not occupying a very prominent position; in the Purusha-sūkta he is said to have sprung from the breath of Purusha, and elsewhere is described as the son-in-law of Tvashtri; he is said to move in a shining car drawn by a pair of red or purple horses or by several teams consisting of ninety-nine or a hundred or even a thousand horses; he is often made to occupy the same chariot with Indra, and in conjunction with him honoured with the first draught of the Soma libation; he is rarely connected with the Maruts, although in I. 134. 4. he is said to have begotten them from the rivers of heaven; he is regent of the north-west quarter, see loka-pāla); the air of the body, a vital air (of which five are reckoned, viz. prāṇa, apāna, samāna, udāna, and vyāna); morbid affection of the windy humor. — **Vāyu-keṭu**, us, m. 'wind-sign', i.e. 'sign of wind', dust. — **Vāyu-keśa**, as, i, am, Ved. having hair (waving) in the wind (said of the Gandharvas). — **Vāyu-kona**, as, m. 'wind-corner', the north-west. — **Vāyu-gaṇḍa**, as, m. 'wind-swelling', flatulence, indigestion. — **Vāyu-gati**, is, ie, i, going like the wind, swift as the wind, fleet. — **Vāyu-gita**, as, ā, am, chanted by the breeze. — **Vāyu-gulma**, as, m. 'wind-cluster', a whirlwind, hurricane, a whirlpool, eddy. — **Vāyu-gochara**, as, m. the track or range of the wind. — **Vāyu-gopā**, āe, ās, am, Ved. having the Wind as protector. — **Vāyu-grasta**, as, ā, am, 'wind-seized', affected by wind, flutulent, epileptic, mad. — **Vāyu-ghna**, as, i, am, 'wind-destroying', curing windy disorders. — **Vāyu-ja**, 'air-born', N. of a tree. — **Vāyu-jātu**, as, m. 'wind-born', epithet of Hanu-mat. — **Vāyu-lanaya** or **vāyu-nandana**, as, m. = **vāyu-putra**. — **Vāyu-dāru**, us, m. 'air-tearer', air-scatterer, a cloud. — **Vāyu-nānā-tva**, am, n. diversity or multiplicity of air (said to be inferred from the concurrence [sammūrchana] of two winds). — **Vāyu-nighna**, as, ā, am, 'subject to wind', mad, frantic. — **Vāyu-nirvīti**, is, f. 'cessation of wind', a calm, lull; cure of windy disorders. — **Vāyu-pañ-śaka**, am, n. the set of five vital airs. — **Vāyu-pa-**

ramānu, us, m. a primary aerial atom. — **Vāyu-putra**, as, m. 'son of the wind', epithet of Bhīma; of Hanu-mat. — **Vāyu-purāṇa**, am, n., N. of one of the eighteen Purāṇas, (it is probably one of the oldest, and is supposed to have been revealed by the god Vāyu; it treats of the creation of the world, the origin of the four classes, the worship of Siva, &c.). — **Vāyu-phala**, am, n. 'wind-fruit', the rainbow; hail. — **Vāyu-bhāksha**, as, ā, am, air-eating, fasting; (as), m. a snake; an ascetic. — **Vāyu-bhākshana**, am, n. the act of eating or living on air, fasting. — **Vāyu-bhūta**, as, ā, am, become air, become like the wind; going everywhere at will. — **Vāyu-mārga**, as, m. the path or track of the wind. — **Vāyu-rugna**, as, ā, am, broken off by the wind. — **Vāyu-roshā**, f. 'raging with wind', night. — **Vāyu-lakshana**, am, n. the character or property of air (viz. touch). — **Vāyu-vartman**, ā, m. 'wind-path', the atmosphere, sky, heaven. — **Vāyu-vāha**, as, m. 'having the wind for a vehicle', smoke, vapour. — **Vāyu-vāhini**, f. 'wind-conveying', a vessel of the body, artery, vein, nerve, &c. (supposed to convey the aerial humor). — **Vāyu-vega**, as, m. the velocity of the wind, a gust or blast of wind; (as, ā, am), having the velocity of wind, fleet as the wind; (as), m., N. of a son of Dhṛita-rāshṭra. — **Vāyuvēga-sama**, as, ā, am, equal to the velocity of wind, swift as the wind. — **Vāyu-samhitā**, f. the 'Vāyu compendium' or collection of legends according to the Vāyu-Purāṇa. — **Vāyu-sakha**, as, or **vāyu-sakhi**, khā, m. 'wind-friend', having the wind for a friend, fire. — **Vāyu-sama**, as, ā, am, equal to the wind, swift; like air or wind, unsubstantial. — **Vāyu-sambhava**, as, m. 'wind-born', epithet of Hanu-mat. — **Vāyu-sūta**, as, m. = **vāyu-putra** above. — **Vāyu-hina**, as, ā, am, destitute of wind, having a deficiency of the windy humor. — **Vāyu-agni**, i, m. du. Vāyu and Agni, the gods of wind and fire. — **Vāyo-āspada**, am, n. 'place or site of the wind', the atmosphere, sky, ether.

Vāyava, as, i, am, windy, relating or belonging to the wind or to Vāyu; given by Vāyu; aerial; (i), f. the quarter or region of the wind, the north-west (as presided over by Vāyu in his character of the sixth Loka-pāla).

Vāyaviya, as, ā, am, relating to the wind or Vāyu, belonging to air or wind, aerial. — **Vāyaviya-purāṇa**, am, n., N. of a Purāṇa.

Vāyavya, as, ā, am, relating to the wind, coming from or relating to Vāyu, sacred to Vāyu, aerial. — **Vāyavya-purāṇa**, am, n., N. of a Purāṇa.

वाय्य vāyya, as, m., Ved. 'son of Vayya', epithet of Satya-śravas (represented as a poet and an Ātreya).

वार vār, r, n. (fr. rt. vri), water; [cf. varuna: cf. also Zend vāra, 'rain'. Gr. oūpo-v, oūp-é-a, oūp-i-a, oūpārv, oūp-ōpa, oūp-ia, perhaps also ūprāp, ūpṛj: Lat. ur-ina, ur-in-a-ri, urinator, urceus, urna; mare: Old Germ. mari: Slav. more: Hib. burn, 'water'; fainge, 'ocean'; fuall, 'urine'; muir: Welsh mor.] — **Vāh-kiṭi**, is, m. 'water-pig', a porpoise, the Gangetic porpoise (= sisumāra). — **Vāh-pushpa**, am, n. cloves. — **Vāh-sādāna**, am, n. 'water-abode', a reservoir of water, cistern, large water-jar. — **Vāh-stha**, as, ā, am, standing or remaining in water. — **Vārām-nidhi**, is, m. 'receptacle of waters', the ocean. — **Vār-āsana**, am, n. 'water-seat', a reservoir of water, cistern, large water-jar. — **Vār-kārya**, as, ā, am, Ved. to be performed with water, (Sāy. = vārbbhīr nishpādya); granting or effecting rain. — **Vār-ṇa**, as, m. 'water-going', a gander, goose (Vopadeva XXVI. 33). — **Vār-da**, as, ā, am, water-giving; (as), m. a cloud. — **Vār-dara**, am, n. water; speech; silk; the seed of the Abrus Precatorius; the seed of the Mango; a conch-shell (= dakṣiṇāvarta); a sort of curl on the right side of a horse's neck (regarded as an auspicious mark). — **Vārdala**, am, n. (fr. vārda + la), a rainy day, bad weather; (as), m. an ink-stand. — **Vār-dhā**, is, m. 'water-holder', the

ocean. — **Vārddhi-bhava** or **vār-dheya**, am, n. a kind of salt (= droṇi-lavaṇa). — **Vārddhi-vat**, ind. like the ocean. — **Vār-bhaṭa**, as, m. 'water-combatant', an alligator. — **Vār-mud**, k, m. 'water-discharger', a cloud. — **Vār-rāṭi**, is, m. 'water-heap', the ocean. — **Vār-vaṭa**, as, m. 'water-enclosure (?)', a boat, vessel.

1. **vāra**, as, m. (for 2. see p. 905, col. 1), anything which covers or surrounds, a cover; a multitude, quantity, heap; a flock, herd, troop; time; a day of the week [cf. ravi-v°, soma-v°, mangala-v°, budha-v°, guru-v°, śukra-v°, śant-v°]; a moment, occasion, opportunity; turn, time (used adverbially like the English 'times', or like the French 'fois', e.g. vāreṇa or bahuv-vāram or vārām vārām, many times, repeatedly, often); N. of Siva; anything which causes an obstruction, a gate, door, door-way; the plant Achyranthes Aspera (= kubja); the opposite bank of a river or of the sea, (for pāra); (am), n. a vessel for holding spirituous liquor; [cf. Gr. ἵψα: Hib. wair, 'an hour, time'; air uatiribh, 'sometimes'; Cambro-Brit. aur: Old Island. var in twis-var, 'twice'; thris-var, 'thrice': Old Germ. or, o, in zuir-or, zuir-o, 'twice': Pers. بار bār, 'time'; باری bāre, 'once'; ber in September, October, &c.] — **Vārā-nārī**, f. a common woman, harlot, courtesan. — **Vārā-bushā** or **vārā-bushā**, f. the plantain or banana (= kadali; cf. vārāṇa-bushā). — **Vārā-mukhyā**, f. the chief of a number of harlots, a royal courtesan. — **Vārā-yuvati**, is, f. or **vārā-yoshit**, f. f. a courtesan, harlot; a dancing-girl. — **Vārā-vadhū**, ūs, f. the chief of a number of harlots. — **Vārā-vāṇa**, as, am, m. n. armour, mail, an iron cuirass or thick quilted jacket (so called as 'warding off arrows', cf. vāṇa-vāra). — **Vārā-vāpi**, is, m. a player on the flute; a principal singer, musician; a judge; a year; (is or i), f. a harlot or the chief of a number of harlots. — **Vārā-vilāsini**, f. a harlot. — **Vārā-velā**, f. a period of the day in which any act is suspended. — **Vārā-sundarī**, f. a harlot, prostitute. — **Vārā-sevā**, f. the practice of harlotry, prostitution; a number of courtesans. — **Vārā-śrī**, f. a harlot, courtesan. — **Vārāṅganā** ('ra-an'), f. a harlot.

Vāraka, as, ā, am, restraining, opposing, obstructing, resisting, anything which restrains or obstructs, an obstacle; (as), m. a sort of horse; a horse in general; one of a horse's paces; (am), n. the seat of pain; a sort of perfume or fragrant grass (= bāla, hri-vera).

Vārakin, i, m. an opposer, obstructor, enemy; the ocean; a horse with good marks; an ascetic, a hermit who lives on leaves.

Vārāṇa, as, i, am, warding off, keeping off, restraining, resisting, opposing; (am), n. the act of restraining, keeping back, warding, warding off, guarding, protecting, defending, defence, resistance, opposition, prohibition, obstacle, impediment; (as), m. armour, mail, a cuirass; an elephant. — **Vārāṇa-prativārāṇa**, as, ā, am, having armour for a defence, protected by armour; keeping off elephants.

— **Vārāṇa-bushā** or **vārāṇa-busā**, f. the plantain or banana, Musa Sapientum. — **Vārāṇa-allabhā**, f. the plantain tree. — **Vārāṇa-sāhvaṇa**, am, n. 'having a name synonymous with an elephant', epithet of Hastinā-pura or Hastina-pura; [cf. gaja-sāhvaṇa]. — **Vārāṇendra** ('na-in'), as, m. 'elephant-chief', a large and excellent elephant.

Vārāṇavata, as, am, m. n., N. of a town (supposed to be the modern Allahabad).

Vārāṇavataka, as, ā, am, belonging to Vārāṇavata.

Vārāṇiya, as, ā, am, to be warded off, to be restrained or resisted.

Vārāyitrī, lā, m. a protector; a husband.

Vārāyitrā, ind. having warded or driven off, having restrained or prohibited, having repelled or expelled.

Vāri, n. water; a fluid, fluidity; a particular drug or perfume, = bāla, hri-vera; (is), f., N. of Sarasvatī (goddess of speech or eloquence); the place for tying or fastening an elephant; a captive, prisoner; (is or i), f. a water-pot, pitcher, jar; a rope for

fastening an elephant; a hole or trap for catching elephants. — *Vāri-kaṇṭaka*, *as*, m. an aquatic plant, *Trapa Bispinosa* (= *springāṭaka*). — *Vāri-kaṇṭhā*, *f*, the plant *Pistia Stratiotes* (= *kha-mūli*). — *Vāri-karpūra*, *as*, m. the liſa fish, (see *iliſa*). — *Vāri-kubja* or *vāri-kubjaka*, *as*, m. the aquatic plant *Trapa Bispinosa*. — *Vāri-krinī*, *is*, m. 'water-worm', a leech. — *Vāri-kaṭvara*, *as*, m. a piece of water; the aquatic plant *Pistia Stratiotes*. — *Vāri-śara*, *as*, *ā* or *ī*, *am*, living or moving in water, aquatic; (*as*), m. a fish. — *Vāri-cāmara*, *am*, n. a sort of aquatic fish, *Vallisneria* (= *śaivāla*). — *Vāri-ja*, *as*, *ā*, *am*, born or produced in or by water; (*as*), m. a conch-shell; any bivalve shell; (*am*), n. a lotus; salt. — *Vāri-jāvan*, see *Vopa-deva* XXVI. 69. — *Vāri-taṣkara*, *as*, m. 'water-thief', a cloud. — *Vāri-trā*, *f*, 'protecting from water', an umbrella, a screen of leaves carried on the head as an umbrella. — *Vāri-da*, *as*, *ā*, *am*, water-giving, yielding water; (*as*), m. a cloud; (*am*), n. a sort of vegetable perfume (= *bāla*). — *Vāri-durga*, *as*, *ā*, *am*, inaccessible by reason of water. — *Vāri-dra*, *as*, m. the *Cātaka* bird, *Cuculus Melanoleucus*. — *Vāri-dhara*, *as*, m. 'water-holder', a cloud. — *Vāri-dhārā*, *f*, a shower of rain. — *Vāri-dhi*, *is*, m. 'water-holder', the sea, ocean. — *Vāri-nātha*, *as*, m. 'lord of the waters', the deity *Varuṇa*; the ocean; a cloud; the habitation of the serpent race. — *Vāri-nidhī*, *is*, m. 'water-receptacle', the ocean. — *Vāri-patha*, *as*, *am*, m. n. 'water-path', a voyage. — *Vāri-pathika*, *as*, *i*, *am*, proceeding or conveyed by water. — *Vāri-parṇi* or *vāri-pāṭikā*, *f*, *Pistia Stratiotes*. — *Vāri-pravāha*, *as*, m. a current or flow of water, a water-fall, cascade. — *Vāri-praśnī*, *f*, the aquatic plant *Pistia Stratiotes*. — *Vāri-badarā*, *f*, the plant *Flacourtia Cataphracta* (= *prāṭināmā-laka*). — *Vāri-bālaka*, *am*, n. a perfume (= *bāla*). — *Vāri-bhava*, *am*, n. (probably) a kind of plant (= *śrotonijana*). — *Vāri-maṣi*, *is*, m. 'water-ink', a cloud. — *Vāri-muḍ*, *l*, m. 'water-discharger', a cloud. — *Vāri-mūli*, *f*, the aquatic plant *Pistia Stratiotes*. — *Vāri-ra*, *as*, *ā*, *am*, giving or shedding water; (*as*), m. a cloud. — *Vāri-ratha*, *as*, m. 'water-carriage', a raft, boat, float. — *Vāri-rāva* ('*ra-ār*'), *as*, *ā*, *am*, sounding like clouds or like thunder. — *Vāri-rāṣi*, *is*, m. 'water-heap', a large body of water, the sea, ocean; a lake. — *Vāri-ruha*, *am*, n. 'water-grower', a lotus. — *Vāri-loma*, *ā*, m. 'having watery hair', epithet of *Varuṇa*. — *Vāri-vadana*, *am*, n. the fruit *Flacourtia Cataphracta*. — *Vāri-vara*, *am*, n. the fruit of the tree *Carissa Carandas* (= *kara-marda*). — *Vāri-vallabhā*, *f*, a kind of plant (= *vidārī*). — *Vāri-vāsa*, *as*, m. a distiller of spirit, dealer in spirituous liquors. — *Vāri-vāha* or *vāri-vāhana*, *as*, m. 'water-bearer', a cloud. — *Vāri-vāha-jāla*, *am*, n. a mass of clouds. — *Vāri-śa*, *as*, m. (said to be fr. *vāri* + *śa* fr. *śi*, to sleep), N. of *Viṣṇu*. — *Vāri-sambhava*, *am*, n. 'water-produced', cloves; a kind of antimony (= *sauvirāṇjana*); the root of the plant *Andropogon Muricatus* (= *uśīra*); (*as*), m. a kind of cane (= *yāvanāḷa-śara*). — *Vāri-stha*, *as*, *ā*, *am*, standing in water, reflected in the water (said of the sun, *Manu* IV. 37). — *Vāri-śa* ('*ri-śa*'), *as*, m. 'lord of waters', the ocean. — *Vāry-udbhava*, *am*, n. 'water-born', a lotus. — *Vāry-oka*, *as*, m. 'water-dwelling', a leech.

Vārīta, *as*, *ā*, *am*, warded off, prevented, hindered, impeded, restrained.

Vārīṣa, *as*, m. (said to be fr. *vāri*, a trap, + *a* (*a*, going), an elephant.

Vāru, *us*, m. a royal or war elephant carrying a standard (= *vijaya-kuijara*).

Vārya, *as*, *ā*, *am*, to be warded off or prevented, to be checked or impeded, to be stopped or obstructed; to be chosen, to be selected or appointed; eligible, desirable, excellent; (*am*), n. anything to be chosen or desired, a blessing, boon; (*āṇi*), n. pl. goods, possessions.

Vāryamāna, *as*, *ā*, *am*, being prevented, being impeded or prohibited or resisted.

वार 2. *vāra*, *as*, m., Ved. for *vāla* = *bāla*,

a tail; the tail (of sheep &c.) used to filter *Soma* juice, (also *am*, n.); (*ās*), m. pl. the hairs of a tail. — *Vāra-vat*, *ān*, *atī*, *at*, Ved. having a tail, (see *Nirukta* I. 20.)

वारकीर *vārakīra*, *as*, m. a wife's brother, brother-in-law (= *śyālaka*); submarine fire (= *vā-dava*); a louse; a small comb; a horse of high spirit, war horse, charger; a bearer of burdens, porter.

वारक *vāraka*, *as*, m. a bird.

वारङ्ग *vāranga*, *as*, m. the handle of a sword or knife or sickle, &c.; the narrow end to which the handle is fastened.

वारट *vāraṭa*, *am*, n. a field; a number of fields; (*ā*), *f*, a goose (= *varaṭa*, q. v.).

Vārālā, *f*, a wasp; a goose (= *varaṭa*).

वारणसी *vārāṇasī*, *f*. = *vārāṇasī*, q. v.

वारतन्तवीय *vāratantaviya*, *as*, *ā*, *am*, composed by *Vara-tanm* (as a book &c.).

वारत्त *vāratta*, *am*, n. (fr. *varatrā*), a leather thong, leather fit for making thongs.

वाररुच *vāraruṇa*, *as*, *i*, *am*, composed by *Vara-ruci*.

वारला *vārālā*, *f*. See under *vāraṭa* above.

वारलीक *vārālīka*, *as*, m. a sort of grass, Eleusine Indica (= *valva-jā*).

वारणसी *vārāṇasī*, *f*, the holy city Benares, (also written *vārāṇasī*, q. v.). — *Vārāṇasī-mahātmya*, *am*, n. 'the glory of Benares', N. of a section in the *Kūrma* and other *Purāṇas*.

Vārāṇaseya, *as*, *i*, *am*, produced at or born in Benares, &c.

वाराह *vārāha*, *as*, *i*, *am* (fr. *varāha*), relating or belonging to a boar, boarish; (*as*), m. a boar; a kind of tree, = *mahā-piṇḍūka*; (*i*), *f*, a sow; N. of one of the divine mothers or *Matris* attending on *Skanda*; of a *Yogi*; of the *Sakti* of *Viṣṇu* in the form of a boar; the earth; a measure; a particular kind of bulbous plant (said to be an excellent root or yam, = *badarā*, *ghrīṣṭi*). — *Vārāha-karṇi*, *f*, or *vārāha-patṭri*, *f*, a kind of plant (= *śaṅka-gandhā*, q. v.). — *Vārāha-kalpa*, *as*, m. 'boar Kalpa', N. of the now existing *Kalpa* or day of *Brahmā* (being the first of the second *Parārdha* of *Brahmā*'s existence). — *Vārāha-tīrtha*, *am*, n., N. of a *Tīrtha*. — *Vārāha-purāṇa*, *am*, n., N. of one of the eighteen *Purāṇas* (said to have been revealed to the Earth by *Viṣṇu* in the form of a boar; it contains an account of the creation, the various forms of *Viṣṇu*, and a vast number of legends and directions relating to the *Vaiṣṇava* sect). — *Vārāhāṅgī* ('*ha-an*'), *f*, the plant *Croton Polyandrum* (= *danti*). — *Vārāhi-kanda*, *as*, m. a kind of bulbous plant (= *brāhmī-kanda*). — *Vārāhi-tantra*, *am*, n., N. of a *Tantra* work.

Vārāhiya, *am*, n., N. of a work or a class of works; [cf. *yāmaliya*.]

Vārāhyā, *f*, a female descendant of *Vārāha* (*Pāṇ* IV. 1, 78).

वारुठ *vārūṭha*, *as*, m. (said to be fr. *rt. vṛi*), a bier, the bed on which a corpse is carried.

वारुण *vārūṇa*, *as*, *i*, *am*, connected with or belonging to *Varuṇa*, sacred to or given by *Varuṇa*, q. v.; epithet of a weapon; (*as*), m., N. of one of the nine divisions of *Bhārata Varsha*; (*am*), n. water; (*i*), *f*, the western quarter or region presided over by *Varuṇa* [cf. *loka-pāla*]; the west; N. of the lunar asterism commonly called *Sata-bhishaj* (of which *Varuṇa* is the ruling deity; cf. *nakṣatra*); a particular kind of spirit (prepared from hogweed ground with the juice of the date or palm and then distilled), any spirituous liquor; a species of *Dūrbā* grass. — *Vārūṇa-karman*, *a*, n. 'Varuṇa's work', any work connected with the supply of water, the digging of

tanks or wells, &c. — *Vārūṇa-tīrtha*, *am*, n., N. of a *Tīrtha*. — *Vārūṇi-vallabhā*, *as*, m. 'beloved by the asterism *Vārūṇi*', epithet of *Varuṇa*. — *Vārūṇendra* ('*ṇa-in*'), *as*, m. a proper N. — *Vārūṇeśvara-tīrtha* ('*ṇa-iś*'), *am*, n., N. of a *Tīrtha*. — *Vārūṇopapurāṇa* ('*ṇa-up*'), *am*, n., N. of an *Upa-Purāṇa*.

Vārūṇī, *is*, m. 'son of *Varuṇa*', the saint *Agastya*; a patronymic of *Bhṛigu*; of *Satyā-dhṛiti*.

वारुण *vārūṇa*, *as*, m. (said to be fr. *rt. vṛi*), the chief of the serpent race; (*as*, *am*), m. n. the rheum or excretion of the eyes; the wax of the ear; a vessel for baling water out of a boat; (*i*), *f*, a door-step.

वारुण्डी *vārūṇḍī*, *f*. (said to be fr. *varen-dra*), N. of a tract of country north of the Ganges or a part of Bengal and Behar now called *Rājshāhi*.

वारक्य *vār-kārya*, &c. See under *vār*, p. 904, col. 2.

वारकेय *vārkenya*, *as*, m. (fem. *vārkeṇī*), according to *Pāṇ* V. 3, 115. this word is formed from *vṛika*, and the pl. is *vṛikās*, which appears to mean 'soldiers or fighting men in the country *Vāhika*'.

वार्षी *vārṣha*, *as*, *i*, *am* (fr. *vṛiksha*), made of or belonging to a tree; consisting of trees, arboreal; made of bark; (*i*), *f*, N. of a sort of female *Dryad* mentioned in the *Mahā-bhārata*; (*am*), n. a forest.

Vārṣhya, *as*, *i*, *am*, made of a tree, made with trees; (*am*), n. a fence &c. made with felled trees or wooden stakes, a stockade.

वार्षिक *vārṣika*, *as*, m. (fr. *varṣa*), a scribe, writer.

वार्ता *vārtā*, *f*, often incorrectly written for *vārttā*. See under *vārtta* below.

वार्तिका *vārtika*, *as*, m. (fr. *rt. i. vṛit*, *Upā-di-s.* III. 79), the egg-plant, *Solanum Melongena*. — *Vārtākī*, *is*, or *vārtākī*, *f*. = *vārtika* above.

Vārtākin, *i*, m. = *vārtika* above.

Vārtaku, *us*, m. (or according to some *f*) = *vārtika* above.

वार्तिका *vārtikā*, *f*. (fr. *vartaka*, q. v.), a kind of quail.

वार्तीर *vārtīra*, *as*, *i*, *am* (fr. *vartīra*), connected with a quail or partridge.

वार्त्त *vārtta*, *as*, *ā*, *am* (fr. *vṛitti*, cf. *vṛitta*), being in a good state, healthy, hale, well; practising any business or profession; (*ā*), *f*, abiding, staying, being; livelihood, business, profession; agriculture, trade, the occupation of the *Vaiśya*; an account of anything that has happened, tidings, report, rumour, news, intelligence, (in this sense sometimes *vārttās*, pl.); a particular figure of rhetoric, simple description, the mere narration of facts without rhetorical or poetical embellishment; the egg-plant [cf. *vārtika*]; (*am*), n. welfare, health; chaff. — *Vārttā-karman*, *a*, n. the practice of agriculture or trade. — *Vārttā-nuyoga* ('*tā-an*'), *as*, m. inquiry after news or health. — *Vārttā-mātra*, *am*, n. mere report; superficial knowledge. — *Vārttārambha* ('*tā-ār*'), *as*, m. commercial enterprise, (according to *Kullūka* *kṛiṣhī-bāṇijya-paṣupālanādi-vārttā-tat-ārambho dhanopāyāntah*). — *Vārttā-rāva*, *as*, m. a news-bearer, messenger; a vendor of grain, rice, oil, &c., a Chandler. — *Vārttā-vṛitti*, *is*, m. one whose business is agriculture, a householder. — *Vārttā-vyatikara*, *as*, m. the passing of a rumour from one to another, general report, common rumour. — *Vārttā-hara*, *as*, m. a carrier of tidings, messenger, courier.

Vārttāyana, *as*, m. a news-bearer, newsmonger, intelligencer, spy, emissary, agent, ambassador.

Vārttika, *as*, *i*, *am* (sometimes written *vārtika*), relating to news, bringing or conveying intelligence, &c.; explanatory, glossarial, containing or relating to a critical gloss or annotation, see *vārttikam* below;

(as), m. an intelligencer, an informer, spy, agent, envoy; a man of the third or Vaiśya tribe, a husbandman, trader; (ikā), f. a sort of quail, (more properly vārtikā; cf. vartaka); (am), n. an explanatory, or supplementary rule, critical gloss or annotation (added to a grammatical or philosophical Sūtra and defined to be 'the exposition of the meaning, of that which is said, of that which is left unsaid, and of that which is ill or imperfectly said'; the term Vārttika is, however, especially applied to Kātyāyana's critical annotations on the aphorisms of Pāṇini's grammar, the object of each Vārttika being to limit a too general rule, amplify a too limited one, and give the relations of the Sūtras of Pāṇini to each other). — Vārttika-kāra, as, m. an epithet of Kātyāyana as the author of the Vārttikas to Pāṇini's grammatical aphorisms; of Kumārila.

वार्तिष्म vārtiṣṭha, as, m. (fr. vṛitra-ghna), 'son of the Vṛitra-slayer,' epithet of Arjuna (as son of Indra).

Vārtihatyā, as, ā, am, Ved. belonging to the destruction of Vṛitra.

वार्दे vār-da, vār-dara, vārdala, See under vār, p. 904, col. 2.

वार्द्धक vārdhaka, am, n. (fr. vṛiddha), a collection of old men; old age; the imbecility or infirmity of old age.

Vārdhaka, am, n. old age, senility. Vārdhakaśatri, is, m. (fr. vṛiddha-kshatri), a patronymic.

Vārdhaka, am, n. = vārdhaka above.

वार्द्धि vārdhishī, is, m. (fr. vṛiddhi, q.v., or perhaps better spelt vārdhushī fr. rt. vṛidh), one who exacts high interest, a usurer.

Vārdhushika, as, m. one who lives by lending money at a high rate of interest, a usurer.

Vārdhushin, i, m. a usurer.

Vārdhushya, am, n. high interest, usurious loan, usury.

वार्धि vār-dhi. See under vār, p. 904, col. 2.

वार्ध्रि vārdhra, as, i, am (fr. vārdhra), made of leather, leathern; (am, i), n. f. a leather thong. Vārdhri-nasa, as, m. (fr. vārdhri + nasa), a rhinoceros (perhaps so called as having a leather-like snout); a white goat with long ears; (according to some) a kind of fabulous bird.

वार्भट vār-bhaṭa, vār-vaṭa. See p. 904, col. 3.

वार्मण vārmaṇa, am, n. (fr. varman), a collection of coats of mail.

Vārmaṇa, am, n. (fr. varmin), a multitude of men in armour.

वार्य vārya, vāryamāṇa. See p. 905, col. 1.

वार्यणा vārvaṇā, f. a kind of blue fly (= nīli; cf. varvaṇā).

वार्शी vārśa, am, n. (fr. vṛiśa), N. of a Sāman.

वार्ष vārsha, as, i, am (fr. varsha), belonging to the rains, &c., belonging to a year, yearly, annual.

Vārshika, as, i, am, belonging to the rainy season, growing in the rains, filled with rain, yearly, annual, belonging to a year; lasting a whole year (e.g. a river the water of which does not dry up in the hot season); (am), n. a medicinal plant (= trāya-māṇā).

Vārshikā, f. hail.

Vārshuka, as, i, am, raining, showering, sprinkling, wetting.

वार्शगण्य vārshaganya, as, m., N. of an author.

वार्शदंश vārshadaṇśa, as, m. (fr. vṛishad-aṇśa), a patronymic, (some form two distinct patronymics, Vārshada and Aṇśa.)

वार्शभाणवी vārshabhāṇavī or vārshabhānavī, f. (fr. vṛiśha-bhāṇu), the daughter of Vṛiśha-bhāṇu, i. e. Rādhā.

वार्शगिरि vārshāgira, ās, m. pl. (fr. vṛiśhāgiri), Ved. the five sons of Vṛiśhāgiri (viz. Ambariṣha, Rājāśva, Bhayamāna, Saha-deva, and Surādhas, authors of the hymn Rīg-veda I. 100).

वार्शहृष्य vārshihavya, as, m. a patronymic of Upa-stuta (author of Rīg-veda X. 115).

वार्शण्य vārshṇeya, as, m. a descendant of Vṛiṣṇi, epithet of Kṛiṣṇa; N. of Nala's charioteer. — Vārshṇeya-sahita, as, ā, am, accompanied by Vārshṇeya. — Vārshṇeya-sārathi, is, is, i, having Vārshṇeya for a charioteer.

वार्हे vārha, as, i, am (fr. varha), made of the feathers of a peacock's tail.

Vārhiṇa, as, i, am (fr. varhiṇa), derived from a peacock (as feathers).

वार्हत vārhaṭa, am, n. See bārhaṭa.

वार्हद्रथ vārhadratha, as, or vārhadrathi, is, m. 'son of Vṛihad-ratha,' epithet of Jarā-sandha. See bārhadratha.

वार्हस्पत्य vārhaspata, as, i, am (fr. vṛihas-pati), sacred to or declared by Vṛihas-pati; see Bṛihas-pati.

Vārhaspatya, am, n. the science taught by Vṛihas-pati, rules of conduct, ethical precepts, ethics, morality.

वाल vāla, as, m. (fr. rt. val?), hair; (as, ā), m. f. a tail; [cf. bāla]. — Vāla-dhī, vāla-hasta, &c., see bāla-dhī, &c.

वालक vālaka, as, m. (fr. rt. val; cf. valaya), a bracelet; a finger-ring, (also ā, f.)

वालखिल्य vālakhilya, am, n. a collection of eleven additional or apocryphal hymns inserted between the forty-eighth and forty-ninth hymns of the eighth Maṇḍala of the Rīg-veda; [cf. bāla-khilya.]

वालम्पदेश vālamma-deśa, as, m., N. of a country.

वालव vālava, as, m. the second of the eleven Karāṇas or astrological divisions of time, (see karāṇa.)

वालवितु vālavitu, us, m. a proper N.

वालि vālī. See bālī.

वालिलिख्येश्वरतीर्थ vālikhilyeśvara-tīrtha ('ya-iś'), am, n., N. of a Tīrtha.

वालुका vālukā, f. (more commonly written bālukā, q.v.), sand, gravel; (i), f. a species of cucumber. — Vālukesvara-tīrtha ('kā-iś'), am, n., N. of a Tīrtha.

Vālukin, i, m. = bhālukin.

वालक vālka, as, i, am (fr. valka), made of the bark of trees.

Vālkala, as, i, am (fr. valkala), made of bark; (i), f. spirituous liquor; (am), n. a bark dress worn by ascetics.

वाल्मीकि vālmika, as, m. (fr. valmika, q.v.) = vālmiki below; a proper N. — Vālmikeśvara-tīrtha ('ka-iś'), am, n., N. of a Tīrtha.

Vālmiki, is, m. (also spelt vālmiki), N. of the celebrated author of the Rāmāyaṇa, (so called, according to some, because when immersed in thought he allowed himself to be overrun with ants like an ant-hill; according to one tradition he began life as a robber, but repenting of his misdeeds betook himself to a hermitage on a hill in the district of Banda in Bundelkand, where he eventually received Sītā, the wife of Rāma, when banished by her husband.) Vālmikīya, as, ā, am, composed by Vālmiki.

वालभ्य vāllabhya, am, n. (fr. vallabha), the state of being a favourite or of being beloved.

वाव vāva, ind. (i. e. probably vā + eva), verily, indeed, (sometimes used in a question.)

वावदत्त vāvadat, at, atī, at (fr. Intens. of rt. vad), Ved. uttering or causing loud sounds.

Vāvadūka, as, ā, am, talking much, gabbling, prattling; eloquent. — Vāvadūka-tā, f. or vāvadūka-tva, am, n. garrulity, loquaciousness.

Vāvadyamāna, as, ā, am, talking much, uttering loud sounds.

वावय vāvaya, as, m. a sort of basil, Ocymum Sanctum.

वावशान I. vāvāśāna, as, ā, am (fr. the Intens. of rt. vāś; for 2. see below), Ved. eagerly desiring or longing for, ardently loving.

वावहि vāvahi, is, is, i (fr. the Intens. of rt. I. vah), bearing or carrying much.

वावातु vāvātri, tā, m., Ved. one who is favourable to or serves another, a worshipper, (in the Pāda text vāvātri.)

वावुट vāvūṭa, as, m. a raft, boat, vessel.

वावृत्त vāvṛit (rather to be regarded as an old Intens. of rt. 3. vṛit, q.v.), cl.

4. A. vāvṛityate, &c., to choose, select, prefer, love, like; to serve.

Vāvṛitta, as, ā, am, chosen, selected, appointed.

Vāvṛityamāna, as, ā, am, choosing, preferring.

वावृधान vāvṛidhāna, as, ā, am (fr. rt. vṛidh, in the Pāda-pāṭha vāvṛidhāna), Ved. growing, increasing.

Vāvṛidhenya, 'as, ā, am, to be increased, (Sāy. = vardhaniya.)

वाश vāś (also written vās), cl. 4. A. vāśyate (ep. also cl. 1. P. A. vāśati, -te), vāśāśe, vāśishyate, avāśishā, vāśitum, to roar, howl, low (as a cow), cry, shriek, sing (like a bird), sound; to call: Caus. vāśayati, -yitum, Aor. avāśat (Ved. also avivaśat), to cause to roar or sound: Desid. vāśishate: Intens. vāśisyate, vā-vāśhī (in Ved. the vowel of the rt. is sometimes shortened), to roar vehemently, cry repeatedly, praise repeatedly.

Vāśat, at, atī, at (anom. intens. part.), Ved. sounding or lowing loudly.

2. vāśāśāna, as, ā, am (anom. intens. part.), Ved. roaring aloud, sounding, crackling, (according to Sāy. on Rīg-veda IV. 26, 2 = śabdāyamāna.)

Vāśa, as, ā, am, Ved. roaring, crying; (ā), f. the plant Justicia Ganderussa; [cf. vāśa.]

Vāśaka, as, &c., roaring, crying, sounding, &c. Vāśat, an, anti, at, roaring, crying, singing (like a bird &c.).

Vāśana, as, ā, am, roaring, singing, crying; (am), n. the cry or song of birds, hum of bees, &c.

Vāśī, is, m. fire or the god of fire.

Vāśikā, f. (for vāśikā, q.v.), the plant Justicia Ganderussa.

Vāśita, as, ā, am, roared, cried, called out, sung; perfumed, scented, (in this sense incorrect for 1. vāśita); (am), n. the cry of birds or animals; (ā), f. a woman; a female elephant.

Vāśī, f. Ved. roaring, crying, singing; a weapon of the Maruts, an axe, spear, weapon in general; (according to some, perhaps) the roaring thunder-bolt, (according to Sāy. = āvākyam āyudham); voice, speech (= vāc, Naigh. I. 11); a war-cry. — Vāśī-mat, ān, atī, at, Ved. roaring; having or bearing the weapon called vāśī, armed with an axe, &c.

Vāśūrā, f. night.

Vāśra, as, ā, am, bellowing, lowing, roaring (Ved.); (as), m. a bull (Ved.); a day, (also read vāśra; cf. vāśara); (ā), f. a cow (Ved.); (espe-

cially) a cow with a calf; a mother; (*am*), n. an edifice, dwelling, building; a place where four roads meet; dung.

वाशिष्ठ *vāśiṣṭha*, *as*, *i*, *am* (better written *vāśiṣṭha*, q. v.), relating to *Vaśiṣṭha* or *Vaśiṣṭha*; descended from *Vaśiṣṭha*, see *vāśiṣṭha*; (*i*), f. the Go-matī or Goomtī river (which passes Lucknow and falls into the Ganges below Benares).

वाष्कल *vāṣkala*, *as*, *ā*, *am*, large, great; (*as*), m. a warrior; a proper N.; (*ās*), m. pl., N. of a family or race (the descendants of *Viśvā-mitra*; also written *vāṣkala*).

वाष्प *vāṣpa* (also written *vāspa*), *as*, *am*, m. n. (perhaps connected with *vā*; according to *Upādi-s*. III. 28. fr. rt. *vādh*, the final being changed to *sh*; cf. *asru*), vapour, hot vapour, steam, mist; an incipient tear, water swimming in the eye, a tear, tears; iron; a kind of pot-herb, = *vāṣpikā*; (*as*), m., N. of one of the five pupils of *Sakya-muni*; (*i*), f. a drug (commonly *hingu-pattri*); [cf. Lat. *vappa*, perhaps *vapor*.] — *Vāṣpa-kamṭha*, *as*, *ā*, *am*, having tears in the throat, choking with tears. — *Vāṣpa-kala*, *as*, *ā*, *am*, inarticulate through tears. — *Vāṣpa-durdina*, *as*, *ā*, *am*, clouded by tears. — *Vāṣpa-pūra*, *as*, *m*, a flood of tears. — *Vāṣpa-pramodaṇa*, *am*, n. the shedding of tears, act of shedding tears. — *Vāṣpa-moḍana*, *am*, n. the shedding of tears. — *Vāṣpa-viklava*, *as*, *ā*, *am*, overcome or agitated with tears, confused with weeping. — *Vāṣpa-rindu*, *us*, m. a tear-drop, tear. — *Vāṣpa-sandigdha*, *as*, *ā*, *am*, indistinct or hesitating through suppressed tears. — *Vāṣpākula* ('*pa-āk*'), *as*, *ā*, *am*, interrupted by tears. — *Vāṣpāmbu-pūra* ('*pa-am*'), *as*, *m*, a flood of tears. — *Vāṣpāvikṣhaya* ('*pa-āvika*'), having the eyes dimmed by tears. — *Vāṣpodbhava* ('*pa-ud*'), the rising or starting of tears.

Vāṣpaka, *as*, *m*, a kind of vegetable or pot-herb, = *māriṣa*; (*ā*), f. a drug (= *hingu-pattri*).

Vāṣpāya, Nom. A. *vāṣpāyate*, *yitum*, to weep, shed tears; to emit vapour or steam.

Vāṣpikā or *vāṣpikā*, f. a drug (= *hingu-pattri*).

Vāṣpin, *i*, *ini*, *i*, discharging or shedding tears (at the end of a comp.).

वास *vās* (perhaps rather to be regarded as a Nom. fr. I. *vāsa* below), cl. 10. P. *vāsayati* (ep. also A. *vāsayate*), *yitum*, to fill with (perfumes &c.); to infuse (fragrant odours or other qualities), steep, macerate; to perfume, make fragrant, fumigate, incense; to spice, season; cl. 4. A. *vāsyate*, to sound, cry, (in this sense for *rt. vās*, q. v.).

1. *vāsa*, *as*, m. perfuming, perfume; (*as*, *ā*), m. f. the plant *Justicia Ganderussa*. — *Vāsa-tāmbūla*, *am*, n. betel mixed with fragrant substances (such as cardamoms, camphor, &c.). — *Vāsa-yoga*, *as*, m. fragrant powder sprinkled on the clothes, (especially) the red powder scattered about at the Holi festival.

2. *vāsaka*, *as*, *ā* or *ikā*, *am*, perfuming, fumigating, filling with perfume; (*as*, *ā* or *ikā*), m. f. 'giving perfume,' the plant *Justicia Ganderussa*.

3. *vāsana*, *am*, n. the act of perfuming, fumigating with fragrant vapours or incense, infusing, steeping. *Vāsihā*, f. See under 1. *vāsaka* above.

4. *vāsiṭa*, *as*, *ā*, *am*, infused, steeped, perfumed, scented, made fragrant, filled with fragrance; spiced, seasoned (as sauces &c.); (*am*), n. the cry of birds, sound, (for *vāsiṭa*, q. v.).

वास 2. *vāsa*, *as*, m. (fr. rt. 6. *vas*), dwelling, resting, living; a dwelling-place, house, habitation; site, situation, abode, place of staying or abiding; [cf. Hib. *fos*, 'staying, resting.']. — *Vāsa-karṇi*, f. a hall where public exhibitions (as *Nāches* &c. are held). — *Vāsa-griha*, *am*, n. 'dwelling-house,' the inner part of a house, an inner or sleeping-room, bed-chamber. — *Vāsa-paryaya*, *as*, m. change of residence. — *Vāsa-bhavana*, *am*, n. or *vāsa-bhūmi*, *ās*, f. a place of abode, dwelling-place, house. — *Vāsa-yashī*, *is*, f. a pole or pillar for a bird to perch on,

a roosting perch. — *Vāsa-veśman*, *a*, n. the inner part of a house. — *Vāśāgāra* ('*sa-āg*'), *am*, n. 'abiding apartment,' the inner or sleeping apartment. — *Vāśaukas* ('*sa-ok*'), *as*, n. 'dwelling-house,' the inner or private apartments.

2. *vāsaka*, *as*, *ā* or *ikā*, *am*, causing to inhabit, making to dwell or abide, populating.

Vāśateya, *as*, *i*, *am* (fr. *vasati*), habitable, fit or proper to be dwelt in; (*i*), f. night.

2. *vāsana*, *as*, *ā*, *am*, belonging to an abode, fit for a dwelling; (*am*), n. causing to abide; abiding, abode; a particular posture (conceived to be peculiarly proper for ascetics during abstract meditation; also said to be practised by princes, when it is described as sitting with the knees bent and the feet turned backwards); any receptacle or vessel, a water-jar, box, basket; knowledge; (*ā*), f. knowledge derived from memory, the present consciousness of past perceptions or an impression remaining unconsciously in the mind from past good or evil actions and hence producing pleasure or pain (= *saṅskāra*); fancy, imagination, idea, inclination [cf. *dur-v*]; false fancy, ignorance; expectation, desire, trust, confidence. — *Vāsana-sika*, *as*, *ā*, *am*, placed in a box or basket, packed, folded. — *Vāsana-maya*, *as*, *i*, *am*, full of imagination, consisting in fancy. — *Vāsanāmayatva*, *am*, n. the state of being full of imagination.

Vāsi, *is*, m. abiding, dwelling; (*is*, *i*), m. f. a small hatchet or axe, chopper, adze, chisel; [cf. *vāsi*.]

2. *vāsiṭa*, *as*, *ā*, *am*, peopled, populous (as a country); flourishing, famous, celebrated; possessed of, possessing, having; (*am*), n. the act of rendering populous or causing to be inhabited; knowledge (especially derived from memory, see *vāsanā*).

1. *vāsin*, *i*, *ini*, *i*, abiding, staying, inhabiting; (*i*), m. an inhabitant (at the end of a comp.); (*ini*), f. a sort of white *Jhīntī* or *Barleria* (= *śukla-jhīntī*).

वास 3. *vāsa*, *as*, m. (fr. rt. 5. *vas*), dressing, dress, cloth, clothes. — *Vāsa-sajjā*, f. a woman dressed in all her ornaments to receive her lover.

2. *vāsaka*, *as*, m. clothing, clothes. — *Vāśaka-sajjā* or *vāsaka-sajjikā*, f. a woman dressed in all her ornaments to receive her lover.

3. *vāsana*, *as*, *ā*, *am*, enveloping, covering, clothing; (*am*), n. cloth, clothes; an envelope.

Vāsa, *as*, n. cloth, clothes, dress, a garment; a pall; a curtain. — *Vāsa-kūṭī*, f. a tent. — *Vāsa-khaṇḍa*, *as*, *am*, m. n. a piece of cloth, a rag. — *Vāso-la*, *as*, *ā*, *am*, giving clothes. — *Vāso-yuga*, *am*, n. a pair of garments, suit of clothes, (the dress of the Hindūs usually consisting of two pieces of cloth, viz. a lower garment fastened round the waist, and an upper one thrown loosely over the shoulders.)

3. *vāsiṭa*, *as*, *ā*, *am*, clothed, dressed; (*ā*), f. a woman; a female elephant; the female of cattle.

2. *vāsin*, *i*, *ini*, *i*, having or wearing clothes, dressed, arrayed, clothed, (*pīta-kauśeya-vāsini*, a woman wearing a yellow silk garment.)

Vāsyā, *as*, *ā*, *am*, to be clothed; to be covered or pervaded.

वासत *vāsata*, *as*, m. an ass.

वासन्त *vāsanta*, *as*, *i*, *am* (fr. *vasanta*), vernal, relating to spring, suitable to spring, produced in the spring season; being in the spring of life, young; attentive or diligent (in the performance of religious ceremonies &c.); situated, (perhaps connected with 2. *vāsa*); (*as*), m. a camel; the Indian cuckoo; a young elephant, any young animal; the southern or western wind (= *malayānila*, q. v.); a sort of kidney-bean (*Phaseolus Mungo*), a kind of black bean (= *krishna-mudya*); the plant *Vangueria Spinosa*; a dissolute man; (*i*), f. a large creeper, *Gartnera Racemosa*; a species of jasmine, *Jasminum Auriculatum* (= *mādhavi*, *yūthi*); long pepper; the trumpet-flower; N. of a deity; a festival in honour of *Kāma-deva* (held in the month *Caitra*; in some places *Durgā* is worshipped at this festival);

a species of the *Sakvari* metre. — *Vāsanti-pūjā*, f. the worship of *Durgā* in the month *Caitra*.

Vāsantaka, *as*, *i*, *am*, vernal, sown or grown in spring; suitable to the spring season; relating or belonging to it, &c.

Vāsantika, *as*, *i*, *am*, vernal; (*as*), m. the buffoon or *Viddhaka* in a drama (see *vidūshaka*); an actor, dancer (the spring being the season for dancing, &c.).

वासर *vāsara*, *as*, *ā*, *am* (fr. rt. 3. *vas*; cf. *ushas*), Ved. shining, giving light, according to *Say*, on *Rig-veda* VIII. 48. 7. *vāsarāṇi* = *jagad-vāsakāṇi*; (*as*, *am*), m. n. a day; (*as*), m. one of the *Nāgas* or serpents, a kind of snake; (*i*), f. epithet of a cow. — *Vāsara-sanga*, *as*, m. 'day-junction,' the morning.

वासव *vāsava*, *as*, *i*, *am* (fr. *vasu*), belonging to *Indra*; accompanied by the *Vasus*; (*as*), m., N. of *Indra*; (*i*), f. the mother of *Vyāsa*. — *Vāsava-dattā*, f., N. of the wife of *Nidhi-pati*; of a work by *Subandhu* (describing the amours of *Kandarpa-ketu* and *Vāsava-dattā*). — *Vāsavēvara-tirtha*, *am*, n., N. of a *Tirtha*. — *Vāsavopama* ('*va-up*'), *as*, *ā*, *am*, resembling or like *Indra*.

वासिन् 1. and 2. *vāsin*. See col. 2.

वासिमुष्म *vāsishumpha*, N. of a place.

वासिष्ठ *vāsiṣṭha*, *am*, n. blood.

वासिष्ठ *vāsiṣṭha*, *as*, *i*, *am* (fr. *vasiṣṭha*, q. v., cf. *vāśiṣṭha*), belonging to *Vaśiṣṭha*, composed by or revealed to the *Rishi Vaśiṣṭha* (as the seventh Maṇḍala of the *Rig-veda*); (*as*), m. a son or descendant of *Vaśiṣṭha* (applied as a patronymic to various *Rishis*); (*i*), f. a female descendant of *Vaśiṣṭha*; (*am*), n. = *yoga-vāsiṣṭha*. — *Vāsiṣṭha-rāmāyaṇa*, *am*, n. = *yoga-vāsiṣṭha*. — *Vāsiṣṭha-laingya-purāṇa*, *am*, n., N. of a *Purāṇa*. — *Vāsiṣṭha-sāra*, *as*, m. = *yoga-v*. — *Vāsiṣṭhopapurāṇa* ('*tha-up*'), *am*, n., N. of an *Upa-Purāṇa*.

वासु *vāsu*, *us*, m. (fr. rt. 6. *vas*), N. of *Viṣṇu* (as dwelling in all beings); the soul; the Supreme Being considered as the soul of the universe. — *Vāsu-pūjya*, *as*, m. the twelfth *Jina* of the present era. — *Vāsu-bhadra*, *as*, m. a N. of *Kṛiṣṇa*.

Vāṣū, *ūs*, f. (in theatrical language) a young girl, maiden.

वासुकि *vāsuki*, *is*, m. (fr. *vasuka*, said to be a N. of *Kāśyapa*), the serpent *Vāsuki*, sovereign of the snakes. — *Vāsuki-hrada*, *as*, m., N. of a lake.

Vāśukeya, *as*, m. the serpent *Vāsuki*. — *Vāśukeya-vasū*, *sā*, f. 'sister of *Vāsuki*,' epithet of the goddess *Manasā* (presiding over serpents and regarded as wife of *Jarāt-kāru*).

वासुक्र *vāsukra*, *as*, m. (fr. *vasu-kra*), Ved. a patronymic of *Vasu-karṇa*; of *Vasu-kṛit*.

वासुदेव *vāsudeva*, *as*, m. (fr. *vasu-deva*), 'son of *Vasu-deva*,' epithet of *Kṛiṣṇa*; a descendant of *Vasu-deva*; N. of a class of persons peculiar to the *Jains*; N. of an author; of a poet; of a physician. — *Vāśudeva-priyankarī*, f. a kind of shrub (= *śatāvari*). — *Vāśudevopaniṣad* ('*va-up*'), *i*, f., N. of one of the more recent *Upanishads* of the *Atharva-veda*.

वासुरा *vāsura*, f. (fr. rt. 6. *vas* or *rt. vās*), night; the earth; a woman; a female elephant.

वासोद *vāso-da*, *vāso-yuga*. See col. 2.

वासौक्य *vāsaukas*. See col. 2.

वास्तल *vāskala*. See *vāṣkala*, col. 1.

वास्त *vāsta*, *as*, *i*, *am* (fr. *vasta*), made or derived from a goat, coming from goats, goatish, (also written *bāsta*).

Vāstika, *as*, *i*, *am*, relating to goats; (*am*), n. a collection of goats.

वास्तव्य *vāstavya*, *as, ī, am* (fr. *vastu*), substantial, real; being anything in the true sense of the word, substantiated, fixed, determined, demonstrated; (*ā*), f. dawn; (*am*), n. anything fixed or appointed. — *Vāstavoshā*, f. 'real twilight,' night, (according to some this is not a compound but two words, *ushā*, 'dawn,' being the explanation of *vāstavā*.)

Vāstavika, *as, ī, am*, substantial, real, material, genuine; demonstrated.

वास्तव्य *vāstavya*, *as, ā, am* (anom. fut. part. of rt. 6. *vas*), fit to be abided or dwelt in, fit to be inhabited; making a habitation, inhabiting, dwelling; (*as*), m. a dweller, resident, inhabitant, citizen, dependant; [cf. *grāma-v*.]

वासु *vāstu*, *us, u, m, n.* (fr. rt. 6. *vas*; see Upādi-s. I. 77), the site or foundation of a house, ground suitable for building a house, a building-place, building-ground, site, ground [cf. *pura-v*.]; a house, habitation, abode, region; (*u*), n. a kind of vegetable (= *vāstuka*). — *Vāstu-tattva*, *am, n.*, N. of a part of the Smṛiti-tattva. — *Vāstu-pradīpa*, N. of a work. — *Vāstu-yāga*, *as, m.*, a sacrificial rite observed on measuring the ground and laying the foundation of a house. — *Vāstu-yāga-tattva*, *am, n.*, N. of a part of the Smṛiti-tattva (giving the rules for the above rite). — *Vāstu-tātra*, *am, n.*, N. of a work. — *Vāstu-saṃsamana* or *vāstu-saṃsamaniya*, *am, n.*, a ceremony performed on laying the foundation or setting out the ground for a new house, a sacrifice performed on preparing a foundation or on entering a new mansion. — *Vāstu-ha*, *am, n.* in *Āitareya-Br. V. 14*, interpreted to mean 'what is left on the sacred spot.' — *Vāstosh-pati*, *is, m.* 'lord of the Vāstu,' i.e. 'protector of the foundation of a house,' or generally 'house-protector,' N. of one of the more recent deities of the Rīg-veda (regarded as presiding over the foundation of a house, and addressed in VII. 54. and VII. 55); an epithet of Indra, (also written *vāstosh-pati*.)

Vāstuka or **vāstūka**, *am, n.* the pot-herb *Che-nopodium Album*.

Vāstuki, f. a species of vegetable (= *ēllī*).

वास्तये *vāsteya*, *as, ī, am* (fr. *vasti*), relating or belonging to the belly, abdominal.

वास्त्र *vāstra*, *as, ī, am* (fr. *vastra*), made of cloth, covered with cloth, &c.

वास्प *vā-stha* = *vāh-stha*. See under *vāh*.

वास्प *vāspa*, *as, m.* (more correctly written *vāshpa*, q. v.), a tear, tears, hot vapour, &c.

Vāspeya, *as, m.* the tree *Nāga-keśara*, (commonly called *Nāgesar*.)

वास्प *vāsyā*. See p. 907, col. 2.

वाह I. *vāh* (also written *bāh*; connected with rt. I. *vah*), cl. I. A. *vāhate* (ep. also P. *vāhati*), *varāhe*, *vāhitum*, to endeavour, make effort, strive, exert one's self, try; Caus. *vāhayati*, *-yitum*, to cause to labour or work, use, employ, occupy.

I. *vāhana*, *am, n.* the act of making effort, endeavouring, exertion.

Vāhayat, *an, anāi, at*, causing to labour, employing, making use of.

I. *vāhita*, *as, ā, am*, exerted, endeavoured; mystified.

वाह 2. *vāh*, f, -*hī*, f (fr. rt. I. *vah*), bearing, carrying, &c. (at the end of comp.; cf. *bhāra-v*, *vajra-v*, Gram. 182. c).

Vāha, *as, ā, am*, bearing, carrying, (*ati-bhāra-vāha*, carrying too heavy burdens); (*as*), m. bearing, carrying, drawing; a bearer, porter, carrier of burdens, &c.; any animal used for draught, a beast of burden; a horse; a buffalo; a bull; any vehicle, carriage, conveyance, car; the arm; air, wind; a measure of capacity containing ten Kumbhas (nearly equal to the weight of an English wey). — *Vāha-driśhat*, *am, m.* a buffalo (said to be so called as 'hostile to the horse'). — *Vāha-bhṛāṃs*, *-bhṛat*, f, f (or *vāha-bhṛāṃs*, *-bhṛat*, f, f), falling from a vehi-

cle, &c. — *Vāha-sṛśhṭha*, *as, m.* 'best of draught-animals,' a horse.

Vāhaka, *as, ikā, am*, bearing, carrying, conveying, conducting; (*as*), m. a porter, carrier; the driver of a chariot; a horseman.

2. *vāhana*, *am, n.* the act of carrying, bearing, conveying, conducting; the act of driving or governing (horses); a vehicle, chariot, carriage, a conveyance of any kind; any animal used in riding or draught, a horse, an elephant; (*as*), m., N. of a Muni; [cf. Old Germ. *wagana*, 'a chariot,' Hib. *feun*, 'a chariot.']

Vāhayitrā, ind. having caused to be conveyed.

Vāhas, *ās, m.*, Ved. one who carries or bears (at the end of comp.; cf. *stoma-v*, *nri-v*, *gir-v*, *brahma-v*); 'one who bears the oblation or sacrifice' [cf. *yajña-v*.], epithet of Agni; (*as*), n. a hymn, (Sāy. = *stotra*.)

Vāhasa, *as, m.* a water-course; a large snake (especially the boa constrictor); the pot-herb *Marsisia Dentata*.

Vāhika, *as, m.* a car or vehicle drawn by oxen; a large drum.

2. *vāhita*, *as, ā, am*, caused to be borne or conveyed; (*am*), n. a heavy burden.

Vāhin, f, *inī*, f, bearing, carrying (often at the end of comp.); (*i*), m. a chariot; (*inī*), f. an army, body of forces; a division of an army (consisting of 81 elephants, 81 cars, 243 horse, 405 foot), a battalion; a river. — **Vāhi-ttha**, *am, n.* (for *vāhi-stha*), the part of an elephant's forehead below the frontal globes. — **Vāhini-niveśa**, *as, m.* the camp of an army. — **Vāhini-pati**, *is, m.* the lord or leader of an army, a general, commanding officer; 'lord of rivers,' epithet of the ocean.

Vāhiśhṭha, *as, ā, am*, Ved. bearing or carrying best, bearing most effectually, (according to Nirukta V. I = *vodhri-tama*.)

I. *vāhika*, *as, ā, am*, carrying, bearing burdens; (*as*), m. an ox; N. of a priest.

Vāhuka, *as, m.*, N. of a charioteer.

I. *vāhya*, *as, ā, am*, to be carried or borne; (*am*), n. a carriage, vehicle; (*as*), m. any beast of burden, an ox, horse, &c.

Vāhyamāna, *as, ā, am*, being borne, being carried or conveyed, being conducted; being driven, being urged or incited; being induced.

वाहदुर *vāhādura*. See *bāhādura*.

वाहिवेदिक *vāhirvedika*. See *bāhirvedika*.

वाहीक 2. *vāhika*, *as, ā, am* (fr. *vahis*), outer, external; (*ās*), m. pl., N. of a country (said to be part of the Panjāb).

वाह 2. *vāhya*, *as, ā, am* (fr. *vahis*, q. v.; in the Veda usually written *bāhya*, q. v.), being outside, situated without (a city &c.), outer, external, exterior (often at the end of a comp.; cf. *dharmav*, *nagara-v*, *veda-v*); not belonging to the family or the country, strange, foreign; expelled from caste or from society, an outcast, one of a low tribe; (*as*), m. a foreigner; a proper N.; (*ās*), m. pl., N. of the descendants of Vāhya; of a people; (*ā*), f., scil. *vṛat*, the outer bark of a tree; (*am*, *ena*, *e*), ind. outside, on the outside of, without; (*āt*), ind. from without. — **Vāhya-kaksha**, *as, m.* the outer side (of a house). — **Vāhya-karaṇa**, *am, n.* an external organ of sense. — **Vāhya-karṇa**, *as, m.*, N. of a Nāga. — **Vāhya-kūṇḍa**, *as, m.*, N. of Nāga. — **Vāhya-laddhita**, *am, m.* (in grammar) an external Taddhita affix. — **Vāhya-tara**, *as, ā, am*, more external or foreign, of a lower caste, a lower outcast (Manu X. 30). — **Vāhya-tas**, ind. externally, out-of-doors, &c.; out of, outside of (with gen. or abl.). — **Vāhya-tā**, f. or **vāhya-tea**, *am, n.* the state of being outside, exclusion, deviation from. — **Vāhyato-nara**, *ās, m. pl.* 'external men,' N. of a people. — **Vāhyadrut**, *is, f.* 'external solution,' a process in the preparation of quicksilver. — **Vāhya-prayatna**, *as, m.* (in grammar) the external effort in the production of articulate sounds. — **Vāhya-rata**, *am, n.* 'external

coition,' (probably) the gratification of the sexual impulse externally to the vulva. — **Vāhya-vastu**, *as, n.* external wealth or riches. — **Vāhya-vāsin**, f, *inī*, f, dwelling outside the village or town (said of Candālas). — **Vāhya-sambhoga**, *as, m.* external coition; [cf. *vāhya-rata*.] — **Vāhyāntar** ('*ya-an*'), ind. outside and inside, externally and internally. — **Vāhyāyama** ('*ya-āy*'), *as, m.* a particular disease of the nerves. — **Vāhyālaya** ('*ya-āl*'), *as, m.* 'external abode,' the abode of outcasts, i.e. the country of the Vāhikas. — **Vāhyendriya** ('*ya-in*'), *am, n.* an outer organ of sense.

Vāhyakā, f., N. of a Spinjarī (an older sister of Upa-vāhyakā and one of the two wives of Bhajamāna, Hari-vagṣa 2001).

वाहायनि *vāhyāyāni*, *is, m.* (fr. *vahya*), a patronymic.

वाह्लि *vāhli*, *is, f.* (also written *bāhli*, *bālhi*, q. v.), N. of a country lying north-west of Afghanistan, Balkh. — **Vāhli-ja**, *as, ā, am*, born or bred in Balkh; (*as*), m. a Balkh-bred horse.

Vāhlika or **vāhlika**, *as, m.* (also written *bāhlika*, *bāhlika*, *bāhlika*, q. v.), a country lying north-west of Afghanistan, Balkh; a horse from Balkh (considered to be of a good breed); one of the principal Gandharvas or choristers of heaven; a proper N.; (*am*), n. saffron; Asa Foetida; (*as, ī, am*), of or belonging to the Vāhlikas, spoken by the Vāhlikas, (*vāhliki* *bhāṣhā*, the language spoken by the Vāhlikas.) — **Vāhlika-desa**, *as, m.* the country of the Vāhlikas. — **Vāhlika-desa**, *as, ā, am*, belonging to the country of the Vāhlikas.

वि I. *vi*, ind. (thought by some to be for an original *dvi*, meaning 'in two parts'; as a preposition or prefix to verbs it is opposed to *sam*, q. v., and expresses) apart, apart from, asunder, in different directions, to and fro, about, away, away from, off, &c. (e.g. *vi-yuj*, to disjoin, separate; *vi-dṛ*, to tear asunder; *vi-kṛ*, to scatter in different directions; *vi-śat*, to move to and fro; *vi-śhīd*, to cut away, cut off); when prefixed to some roots, *vi* gives a meaning opposite to the idea contained in the simple rt. (e.g. *krī*, to buy; *vi-kṛ*, to sell; *smṛ*, to remember; *vi-smṛ*, to forget); in other cases it appears either not to affect or simply to intensify that idea [cf. *naś*, *vi-naś*, *hīṣa*, *vi-hīṣa*]. *Vi* may also be used with verbs or nouns, and other parts of speech derived from verbs, to express 'division' [cf. *vi-bhid*, *vi-bheda*, *vi-bhaj*, *vi-bhāga*]; 'distinction' [cf. *vi-śish*, *vi-śeṣa*, *vi-viś*, *vi-śeṣa*]; 'discrimination' [cf. *vy-avacchid*, *vy-avaccheda*]; 'distribution', 'arrangement', 'order' [cf. *vi-dhā*, *vi-dhāna*]; 'opposition' [cf. *vi-rudh*, *vi-rodha*]; 'discussion', 'deliberation' [cf. *vi-car*, *vi-ēara*]; 'privation' [cf. *vi-ni*, *vi-nayana*]. *Vi* may also be used with nouns, adjective or substantive, not immediately connected with verbs, to express 'difference' [cf. *vi-lakshaya*]; 'variety' [cf. *vi-ditra*]; 'distinction' [cf. *vi-śeṣa*]; 'intensity', 'greatness', 'largeness' [cf. *vi-karāṇa*]; 'change' [cf. *vi-kāra*]; 'manifoldness' [cf. *vi-rūṣha*]; 'contrariety' [cf. *vi-loma*]; 'impropriety', 'deviation from right' [cf. *vi-janman*, *vi-karmika*]; 'negation' or 'privation' (e.g. *vi-jana*, devoid of men; in this sense *vi* is used like *nā*, q. v., and like 3. *a*, q. v.); in this latter signification the use of *vi* often corresponds to that of the Latin *dis*, &c., and the English prefixes *a*, *ex*, *de*, *dis*, *in*, &c.; [cf. Old Germ. *wi-dar*, 'against'; Pers. *bi*, 'without'; perhaps Lat. *ex*, in words like *ex-cors*, *ex-sanus*, *vi* in *di-vi-dere*; Lith. *be*, 'without'; Slav. *beč* (perhaps = *vahis*.)]

वि 2. *vi*, *is, m. f.* (according to Upādi-s. IV. 133. fr. rt. *vā*, the final of the rt. being rejected; a form *vi* is also given, and according to some the word *vi* may be fr. rt. I. *vi*), Ved. a goer; a bird [cf. *vīka*]; a horse (from its fleetness); a rein (according to Sāy.); epithet of the Soma; of a sacrificer; the eye (?); heaven (?); the region of the

wind (?); [cf. Zend *vi*; Gr. *ol-ovó-s*, *al-ε-ρό-s*, *áiov*, *áov*; Lat. *avis*, *ovum*; Old Germ. *ei*; Angl. Sax. *æg*.] = 1. *vi-gata*, *am*, n. (for 2. see under *vi-gam*), the flight of birds. = 1. *vi-śhāya*, *am*, n. (for 2. see s. v.), the shadow of a flock of birds.

विंश *vinśa*, *vinśaka*, &c. See below.

विंशति *vinśati*, *is*, f. (perhaps contracted fr. *dvī-daśati*, 'two tens'), twenty, a score; (*ti*), f. du. two twenties; (*ayas*), f. pl. many twenties; [cf. Gr. *ekarti*, *eikosi* (Lacon. *Belkari*); Lat. *viginti*; Hib. *fichead*; Cambro-Brit. *ugaint*.] = *Vinśatika*, *as*, *ā* or *i*, *am*, worth twenty, produced from or bought with twenty, &c. = *Vinśati-tama*, *as*, *i*, *am*, twentieth. = *Vinśati-bhāga*, *as*, *m*, a twentieth part. = *Vinśati-varsha-desiya*, *as*, *ā*, *am*, about twenty years old. = *Vinśatīśa* (*śi-śa*), *as*, or *vinśatīśin*, *i*, *m*, a governor of twenty villages.

Vinśa, *as*, *i*, *am*, twentieth; (*as*), *m*, scil. *bhāga*, a twentieth part (= *vinśati-bhāga*, Manu VIII. 398); (*as*), *m*, N. of a king.

Vinśaka, *as*, *i*, *am*, twenty, an aggregate of twenty.

Vinśat in *eka-v*, *pari-v*, q. q. v. v.

Vinśatima, abbreviated for *vinśati-tama* in *pañcaviṃśatima*, q. v.

Vinśin, *i*, *m*, twenty, a score; a lord of twenty towns.

विक *vik*, (in Pāṇini's system) the augment *vi* at the end of a syllable of reduplication, (see Intens. of rt. 2. *dyut*.)

विक *vika*, *am*, n. the milk of a cow that has just calved.

विकङ्कट *vi-kankāṭa*, *as*, *m*, the plant *Asteracantha Longifolia* (= *go-kshura*).

विकङ्कत *vi-kankata*, *as*, *m*, a kind of tree (= *granthila*).

विकच 1. *vi-kaśa*, *as*, *ā*, *am*, blown, opened, expanded (as a flower &c.), spread; (*as*), *m*, a Buddhist mendicant; epithet of Ketu or the personified descending node. = *Vikaśi-kṛt*, cl. 8. P. *-karoti*, *-kartum*, to cause to blow or expand, to open.

2. *vi-kaśa*, *as*, *ā*, *am*, having no hair, hairless, bald.

विकट 1. *vi-kaṭa*, *as*, *ā*, *am* (see *kaṭa*), large, great; formidable, hideous, ugly, uncouth, horrible, frightful; large-toothed; knitted (said of the brows), frowning; changed in form or appearance; beautiful; obscure, obsolete; (*as*), *m*, a proper N.; (*am*), *n*, a boil, tumour; (*ā*), *f*, a kind of female divinity peculiar to Buddhists. = *Vikaṭa-mūrti*, *is*, *i*, *f*, having a hideous or distorted shape, deformed, ugly. = *Vikaṭānana* (*śa-ān*), *as*, *m*, 'ugly-faced', N. of one of the sons of Dhṛita-rāṣṭra.

2. *vi-kaṭa*, *as*, *ā*, *am*, having no mat, without a mat.

विकटक *vi-kaṭaka*, *as*, *m*, a herbaceous plant, *Hedysarum Alhagi* or *Alhagi Maurorum* (as 'having no thorns' or as 'having spreading thorns', = *yavasa*).

विकट्य *vi-katth*, cl. 1. A. *-katthate* (sometimes also P. *-katthati*), *-katthitum*, to boast, vaunt, boast of (with inst., e.g. *vidyayā vikatthate*, he boasts of his learning); to praise, praise ironically; mock; to humiliate; to speak ill of (with acc.); to proclaim loudly, make a noise about anything.

Vi-katthana, *as*, *ā*, *am*, boasting, vaunting, boastful, speaking boastfully or ostentatiously, praising; praising ironically; (*am*), *n*, the act of boasting; the act of proclaiming loudly; the act of praising, praise; ironical or false praise, irony.

Vi-katthaniya, *as*, *ā*, *am*, to be vaunted, to be boasted of, to be praised, commendable; to be praised ironically; ridiculous.

Vi-katthamāna, *as*, *ā*, *am*, boasting, vaunting.

Vi-katthayitva, ind. (anom. for *vi-katthya*), having praised ironically, having mocked.

Vi-katthū, *f*, boasting, boast, vaunt; praise; ironical praise, irony; proclaiming.

Vi-katthin, *i*, *ini*, *i*, boasting, vaunting, proclaiming.

विकम्प *vi-kamp*, cl. 1. A. *-kampate*, *-kampitum*, to tremble greatly, quiver, heave, move about, move from or change a position; to become changed or deformed; to shrink or retreat from: Caus. P. *-kampayati*, *-yitum*, to cause to tremble, &c.

Vi-kapita, *as*, *ā*, *am*, = *vi-kampita*.

Vi-kampa, *as*, *ā*, *am*, trembling, heaving; unsteady, not firm, inconstant; shrinking from.

Vi-kampamāna, *as*, *ā*, *am*, trembling, quivering, heaving.

Vi-kampita, *as*, *ā*, *am*, trembling, tremulous, quivering, moving about, (*a-vikampita*, not trembling, immovable); palpitating, heaving; agitated, unsteady, broken, interrupted; shrinking from.

विकर *vi-kara*, &c. See under *vi-kṛi*, p. 910, col. 1.

विकराल *vi-karāla*, *as*, *ā*, *am*, very formidable or terrible, frightful. = *Vikarāla-tā*, *f*, formidableness, dreadfulness.

विकर्ण 1. *vi-karṇa*, *as*, *i*, *am*, having large ears; (*as*), *m*, N. of one of the Kuru princes (on the side of Duryodhana in the war against the Pāṇḍavas).

2. *vi-karṇa*, *as*, *ā*, *am*, earless, having no ears.

Vi-karṇika, *as*, *m*, the district called *Sarasvata* (in the north-west of Hindūstān, generally considered to be part of the Panjab, said to be so called as being 'the region from which Karṇa was excluded').

विकर्तन *vi-kartana*. See under *vi-kṛit*.

विकर्मेन् *vi-karman*. See p. 910, col. 1.

विकर्ष *vi-karsha*, &c. See under *vi-kṛish*.

विकल *vi-kala*, *as*, *ā*, *am* (see *kalā*), deprived of a part, destitute of a portion, deprived of a limb or member, defective, imperfect; wanting, failing; decayed, impaired, withered, waned; confused, confounded, agitated, sorrowful; (*as*), *m*, N. of a Daitya; (*ā*, *i*), *f*, a woman in whom menstruation has ceased; (*ā*), *f*, the sixtieth part of a *Kalā*, the second of a degree. = *Vikala-pāṇika*, *as*, *m*, one who has a mutilated or withered hand, a cripple. = *Vikala-vadha*, *as*, *m*, 'death of Vikala', N. of a chapter in the *Gaṇeśa-Purāṇa*. = *Vikalāṅga* (*la-an*), *as*, *i*, *am*, having mutilated or defective limbs, deformed, crippled, maimed. = *Vikālī-karṇa*, *am*, *n*, the act of depriving of a limb, mutilating, maiming, breaking, spoiling; confusing, agitating. = *Vikālī-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to deprive of a limb, mutilate, maim, spoil, break; to agitate, confound. = *Vikālī-kṛita*, *as*, *ā*, *am*, mutilated, maimed, impaired, broken, injured; lame; sick; confused, distressed. = *Vikālī-bhūta*, *as*, *ā*, *am*, mutilated, maimed, defective; agitated, distressed. = *Vikalendriya* (*la-in*), *as*, *ā*, *am*, having any of the organs of sense impaired or defective.

विकल्प *vi-kalpa*, &c. See under *vi-klṛip*.

विकल्मष *vi-kalmasha*, *as*, *ā*, *am*, spotless, sinless, guiltless.

विकल्पर *vi-kaśvara*, *as*, *ā*, *am*, for *vi-kaśvara*, col. 3.

विकषा *vi-kashā*, *f*, = *vi-kaśā*, Bengal madder.

Vi-kashvara, *as*, *ā*, *am*, for *vi-kaśvara*, col. 3.

विकस् *vi-kaś*, cl. 1. P. *-kasati*, *-kasitum*, to burst, become split or divided or rent asunder; to open, become expanded, blossom, bloom, blow (as a flower): Caus. P. *-kāśayati*, *-yitum*, to cause to open, cause to expand or blow.

Vi-kaśa, *as*, *m*, the moon; (*ā*), *f*, Bengal madder.

Vi-kaśat, *an*, *anti*, *at*, opening, expanding; budding, blowing; glowing.

Vi-kaśita, *as*, *ā*, *am*, blown (as a flower), budded, opened, expanded. = *Vikaśita-kumudendivārāloka* (*śa-in*), *śa-ā*, *i*, *ini*, *i*, looking like the expanded white and blue lotus. = *Vikaśita-vadana-kamala*, *as*, *ā*, *am*, opening [her] lotus-like mouth.

Vi-kaśta, *as*, *ā*, *am*, Ved. split or rent asunder, divided, mutilated, (Sāy. = *vi-śhinna*.)

Vi-kaśvara, *as*, *ā*, *am*, opening, expanding; (*ā*), *f*, a kind of plant (= *rakta-punarnavā*).

Vi-kāśa, *as*, *m*, opening, expanding, expansion, blossoming, blooming, budding.

Vi-kāśaka, *as*, *ikā*, *am*, causing to expand or blow.

Vi-kāśana, *am*, *n*, the causing to expand or blow, expansion.

Vi-kāśita, *as*, *ā*, *am*, caused to open or blow, expanded; radiant, (in this sense better *vi-kāśita*.)

Vi-kāśin, *i*, *ini*, *i*, expanding, opening, budding, blowing.

विकाङ्क्ष *vi-kāṅkshā*, *f*, freedom from desire or eagerness, hesitation.

विकार *vi-kāra*, &c. See under *vi-kṛi*.

विकाल *vi-kāla*, *as*, *m*, twilight, evening, afternoon, the close of day; [cf. *vaikālika*.]

Vi-kālaka, *as*, *m*, twilight, evening; (*kā*), *f*, = *māna-randhrā*, a perforated copper vessel (which when placed in a pan of water marks the time by gradually filling); a sort of clepsydra or water-clock.

विकाश *vi-kāś*, cl. 1. A. *-kāśate*, *-kāśitum*, to appear, become visible, shine forth: Caus. P. *-kāśayati*, *-yitum*, to cause to appear or shine forth, display, blazon abroad, publish; illuminate, make clear.

1. *vi-kāśa*, *as*, *m*, appearance, becoming visible, display, manifestation, exhibition; open or splendid appearance; expanse, sky, heaven, ether; an open or direct course (= *prasāra*, Kirāt. XV. 52); an oblique course (= *viśama-gatī*, Kirāt. XV. 52); opening; budding, blowing (as a flower, but in these senses better *vi-kāśa*); pleasure, joy, enjoyment. = 1. *vikāśa-tā*, *f*, or 1. *vikāśa-tva*, *am*, *n*, appearance, display; expansion, diffusion. = *Vikāśa-bhṛit*, *t*, *t*, *t*, possessing expansion, full-blown.

2. *vi-kāśa*, *as*, *m*, absence of manifestation or display, solitude, loneliness, privacy. = 2. *vikāśa-tā*, *f*, or 2. *vikāśa-tva*, *am*, *n*, absence of manifestation, loneliness, solitude.

Vi-kāśaka, *as*, *ikā*, *am*, displaying, causing to appear or shine forth, illustrating; causing to expand or bloom, opening (= *vi-kāśaka*).

Vi-kāśana, *am*, *n*, manifestation, display, exhibition, extent; expansion, blowing (of a flower; but in this sense better *vi-kāśana*); the causing to expand or blow (= *vi-kāśana*).

Vi-kāśita, *as*, *ā*, *am*, made visible, displayed, made to shine, illumined, resplendent; expanded.

Vi-kāśin, *i*, *ini*, *i*, becoming visible or apparent, becoming manifested, shining forth; expanding, spreading, developing, opening, budding, blowing, (in these senses better *vi-kāśin*.)

Vi-kāśat, *at*, *ati*, *at*, Ved. See s. v.

विकाशिन *vi-kāśin* for *vikāśin* and *vikāśin*, q. q. v. v.

विकास *vi-kāśa*, *vi-kāśita*. See above.

विकिर *vi-kira*, *vi-kirat*, &c. See under *vi-kṛi*, p. 910, col. 3.

विकुक्षि *vi-kukshi*, *is*, *m*, N. of a son of Ikshvāku.

विकुञ्च *vi-kunṭ*, cl. 10. P. *-kunṭayati*, *-yitum*, to contract; to bend or turn back.

Vi-kunṭita, *as*, *ā*, *am*, contracted, crisped, curled; drawn into wrinkles, knitted (as the brow), frowning. = *Vikunṭita-lalāṭa-bhṛit*, *t*, *t*, *t*, having a scowling brow.

विकुण्ठ *vi-kunṭha* (perhaps 'not blunted',

'not worn out,' 'ever fresh,' cf. *a-kunṣha*, N. of Vishnu's heaven; (ā), f., N. of the mother of Vishnu.

Vi-kunṣhita, as, ā, am, obtuse, blunt; weak, feeble.

विकृन् *vi-kūj*, cl. 1. P. -*kūjati*, -*kūjītum*, to coo, chirp, sing (as a bird &c.), make any cry or sound, hum, buzz.

Vi-kūjana, am, n. cooing, chirping, humming, grumbling, rumbling, (antra-*vikūjana*, rumbling of the bowels.)

विकृण *vi-kūṇ*, cl. 10. P. -*kūṇayati*, -*yitum*, Ved. to contract.

Vi-kūṇana, am, n. a side-glance, leer, wink.

Vi-kūṇikā, f. the nose.

विकृ *vi-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make different, form variously, give a different shape to anything, transform, alter, change, convert, cause to alter; to cause any one to change his state or opinions; to cause to change for the worse, distort, deprave, pervert, deform, render deformed, spoil; to display; to form or produce variously (as sound, A.); to be changed, undergo a change, change for the worse, deteriorate, change one's state or opinions (A.); to rejoice (A.); to feel aversion (A.); to act in various ways (A.); to decorate in various manners; to move to and fro, become restless (A.); to put into practice, exercise; to distribute; to extend; to destroy, annihilate; to act in a hostile or unfriendly way towards (with gen. or loc. of the person); to contend together: Pass. *vi-kriyate*, &c., to be changed, undergo a change; to act as a substitute for, act in place of (with acc., Ved.): Caus. -*kārayati*, -*yitum*, to cause to change or be changed.

Vi-kara, as, m. sickness, disease, loss of health.

Vi-karaya, as, m., scil. *pratyaya*, (in grammar) a term for the affix or conjugational characteristic which is placed between the root and terminations, the inserted conjugational affix; (according to Pāṇini these affixes are *ṣap*, *ṣapo luk*, *slu*, *syam*, *śnu*, *śa*, *śnam*, *u*, *yak*, and *ḥi* with its substitutes *tāsi*, *śya*, and *śip*, the first eight of which are added in the Present, Imperfect, Imperative, and Potential, and before a Kṛit which contains a mute palatal *ś*, when these affixes denote the Kartṛi or Agent, i. e. the Active; when, however, they denote the Karman or Bhāva, i. e. the Passive or Neuter, then *yak* is added; *ḥi* is added in the Aorist, *tāsi* in the 1st Future, *śya* in the 2nd Future and Conditional, and *śip* before Let.)

1. *vi-karman*, a, n. various business or duty; prohibited or unlawful act, fraud; retiring from business; (*ā*, *ā*, *a*), acting variously; acting wrongly. — *Vi-karma-kṛit*, t, t, t, acting in various ways, acting wrongly or illegally, one who does forbidden acts. — *Vi-karma-kriyā*, f. an illegal or immoral act, vicious conduct. — *Vi-karma-stha*, as, ā, am, doing what is illegal or immoral, addicted to vice, engaged in prohibited acts; engaged in various business.

2. *vi-karman*, ā, ā, a, not acting, free from action.

Vikarmika, as, ī, am, transacting various affairs; doing forbidden acts; acting wrongly; (as), m. a clerk or superintendent of markets or fairs.

Vi-kāra, as, m. change of form or nature, alteration or deviation from any natural state; change for the worse, change from a state of health, disease, sickness; a wound; change of mind; change from the quiescent condition of the soul, perturbation, emotion, passion, feeling, excitement; (in the Sāṅkhya philosophy) a production or that which is evolved from a previous source or *pra-kṛit*, q. v., a modification or result of the modification of the *prakṛitaya* or producers. — *Vi-kāra-tas*, ind. from change, through change. — *Vi-kāra-tva*, am, n. the state of change, condition of transforming, transformation.

Vi-kārita, as, ā, am, caused to be changed, made

to undergo a change, converted, perverted; rendered unfavourable or unfriendly.

Vi-kārin, ī, īpi, ī, producing a change, modifying; undergoing a change; producing a change for the worse, spoiling; feeling emotion, falling in love; (ī), m., N. of the seventh year of Jupiter's cycle.

Vi-kurvāna, as, ā, am, undergoing or causing a change of form or of mind, &c.; feeling emotions of joy, &c., rejoicing, being glad.

Vi-kṛita, as, ā, am, altered, changed, modified, transformed, changed in form or feeling; changed for the worse, sick, diseased, mutilated, maimed, deformed, disfigured; unnatural; imperfect, unfinished, incomplete; affected by passion, overcome by emotion; entertaining feelings of disgust or aversion, aversion, estranged; strange, extraordinary; (am), n. change, alteration; change for the worse, a diseased state; disgust, aversion. — *Vi-kṛita-darśana*, as, ā, am, changed in appearance. — *Vi-kṛita-buddhi*, īs, īs, ī, changed in mind, estranged, made unfriendly or ill-disposed. — *Vi-kṛita-locana*, as, ā, am, having excited eyes. — *Vi-kṛita-vadana*, as, ā, am, having a distorted face, ugly-faced. — *Vi-kṛitākāra* ('*ta-āk*'), as, ā, am, changed in form or appearance, misshaped, distorted in form. — *Vi-kṛitākṛiti* ('*ta-āk*'), īs, īs, ī, having a deformed shape or aspect. — *Vi-kṛitāṅga* ('*ta-an*'), as, ā, am, changed in form, having misshaped limbs, deformed. — *Vi-kṛitānana* ('*ta-an*'), as, ā, am, having a distorted countenance, ugly-faced.

Vi-kṛiti, īs, f. change, alteration of any kind (as of purpose, mind, form, nature, &c.), change from a natural or healthy state, sickness, disease; change from a quiescent state, emotion, anger, wrath, fear; (in the Sāṅkhya philosophy) a production or that which is evolved from a previous *pra-kṛiti* or producer (see *vi-kāra*, col. 1); fermented or spirituous liquor; a species of metre (the stanza consisting of four lines of two syllables each, variously arranged); = *ḍimbha* (according to Sabda-k.); (ī), m., N. of a king. — *Vi-kṛiti-mat*, ān, āti, at, possessed of change, changed; diseased, wounded; changeable. — *Vi-kṛiti-vijñāniya*, N. of a chapter in the *Ash-tāṅga-hṛidaya-saṃhitā*.

Vi-kṛiti, f. = *vi-kṛiti* above.

Vi-kriyā, f. alteration, change; transformation, change of mind, &c., any change from a natural or quiescent state, disease, injury, mischief, emotion, anger, any sudden affection or seizure [cf. *bhūta-v*, *roma-v*]; a preparation or dish of rice, &c.

विकृत *vi-kṛit*, cl. 6. P. -*kṛintati*, -*kartitum*, to cut into or through, divide by cutting, tear to pieces, destroy.

Vi-karta, *vi-kurtṛi* in *go-v*, q. q. v. v.

Vi-kartana, as, m. the sun; the plant *Calotropis Gigantea* (= *arka*); a son who has usurped his father's kingdom.

विकृश *vi-kṛiś*, Caus. -*karśayati*, -*yitum*, to make thin, emaciate, attenuate; to distort, deform.

विकृष *vi-kṛiṣ*, cl. 1. P. -*karshati*, cl. 6. P. A. -*krishati*, -*te*, -*karshṣum* or -*krashṣum*, to draw asunder, tear asunder, drag apart, draw across, drag hither and thither, draw different ways, drag to and fro, drag excessively, drag along, drag after, drag away, draw out, pull out, extend, draw away from; to withdraw, deprive of, withhold, keep back; to destroy; to pull or drag or draw (in general); to draw a furrow, plough (cl. 6); to draw (a bow-string, cl. 1), bend (a bow).

Vi-karsha, as, m. dragging or drawing asunder, pulling apart, pulling out; an arrow.

Vi-karshana, as, m. 'the distractor,' one of the five arrows of Kāmadeva; (am), n. the act of drawing asunder, pulling, drawing, dragging; the drawing (of a bow); the act of dragging or throwing across, a cross throw (in wrestling &c.).

Vi-karshaṭ, an, ānti, at, dragging asunder or across.

Vi-kṛiṣṭa, as, ā, am, dragged asunder, drawn asunder or apart; analyzed; dragged hither and thither; dragged excessively; drawn towards, attracted, dragged, drawn, pulled, drawn (as a bow-string); drawn

out, extended, protracted, long; sounded, making a noise (= *sadbhāyamāna*). — *Vi-kṛiṣṭa-kāla*, as, m. a long period, (*vikṛiṣṭa-kālata*, ind. for a long time or extended period.)

Vi-kṛiṣhya, ind. having drawn or dragged asunder. *Vi-kṛiṣhyamāṇa*, as, ā, am, being dragged asunder, being dragged or pulled about hither and thither.

विकृ *vi-kṛi*, cl. 6. P. -*kirati*, -*karitum* or -*karitum*, to scatter in different directions, throw about, sprinkle, toss about, disperse; to spread about, expand, extend; to dissolve; to scatter over, overwhelm, cover, fill with; to tear asunder, split, rend; to revile; to contaminate.

Vi-kira, as, m. scattering, tearing, one who scatters or tears, a bird, a scattered portion or fallen fragment, anything dropped; a well.

Vi-kirāṇa, am, n. (according to Sabda-k. *vi-kirāṇa*), the act of scattering, throwing or spreading about, dispersing, tearing; spreading abroad; knowledge, fame; (as), m. gigantic swallow wort, *Calotropis Gigantea* (= *arka*).

Vi-kirat, an, āti or ānti, at, scattering about, sprinkling, throwing in different directions, covering (with arrows &c.).

Vi-kirṇa, as, ā, am, scattered or spread about, extended, diffused; celebrated, famous. — *Vi-kirṇa-keśa* or *vikirṇa-mūrdhaja*, as, ā, am, having dishevelled hair. — *Vi-kirṇa-roman*, a, n. or *vikirṇa-sāñjina*, am, n. a sort of perfume (= *sthaupēya*).

Vi-kirya, ind. having scattered about, having spread in different directions.

Vi-kiryamāṇa, as, ā, am, being scattered, being tossed about, being agitated, &c.

विकल्प *vi-kalp*, cl. 1. A. -*kalpate*, -*kalpitum*, to change or alternate with (with inst.); to be doubtful or questionable, be subject to doubt or alternative, be optional or not decided: Caus. P. -*kalpayati*, -*yitum*, to prepare or arrange or dispose differently; to prescribe variously; to make, compose, form; to change or exchange with anything; to divide (Ved.); to weigh alternatives, admit anything as doubtful or optional; to choose one out of two alternatives (Ved.); to doubt, consider as doubtful, be doubtful about, consider with distrust; to consider possible, conjecture, presume; to reflect upon.

Vi-kalpa, as, m. alternation, alternative, option; distinction; uncertainty, ambiguity; indecision, doubt, hesitation; error, mistake, ignorance; (in rhetoric) antithesis of opposites; (in grammar) admission of an option or alternative, the allowing a rule to be observed or not at pleasure; (ās), m. pl., N. of a people, (also read *vikalya*). — *Vikalpa-jāla*, a snare-like dilemma from which there is no escape. — *Vikalp-opahāra* ('*pa-up*'), as, m. an optional offering.

Vi-kalpaka, at the end of an adj. comp. = *vi-kalpa*; [cf. *nir-v*, *sa-v*.]

Vi-kalpāna, am, n. the giving or allowing an option or alternative, admitting of doubt or uncertainty; indecision; inconsideration.

Vi-kalpayat, an, ānti, at, preparing or disposing differently, composing; exchanging with; weighing alternatives, deliberating, doubting.

Vi-kalpita, as, ā, am, made optional, held to be optional; (in grammar) optionally enforced, applied or not at pleasure, (*a-vikalpita*, not subject to doubt, undoubted.)

Vi-kalpin, ī, īni, ī, possessing doubt or indecision, possessing an illusion, (*nīlāśoka-vikalpi-keśa-niharaḥ*, having a mass of hair possessing the illusion of the dark Aśoka.)

विकेश 1. *vi-keśa*, as, ī, am, having loose or dishevelled hair; (ī), f. a woman with loose hair; a small braid or tress of hair first tied up separately and then collected into the *Venī* or larger braid.

2. *vi-keśa*, as, ī, am, hairless, without hair, bald; (as), m., N. of a Muni; (ī), f. a woman without hair; N. of the wife of Śiva manifested in the form of Maḥt or the Earth (one of his eight Tanus or visible forms).

Vi-keśikā, f. a piece of rag smeared with ghee or other substances and applied as a dressing to a sore, a kind of pledget.

विकोक *vi-koka*, as, m. [cf. *koka*], N. of an Asura (son of Vṛka and killed by Kalki).

विकोष *vi-kosha* or *vi-kośa*, as, ā, am, without a case or covering, without a husk, unsheathed (as a sword &c.), uncovered, denuded.

विकौतुक *vi-kautuka*, as, ī, am, having no desire or curiosity, incurious, indifferent.

विक्र विक्रा, as, m. a young elephant.

विक्रविक्रा. See under *rt. viś*, p. 913, col. 2.

विक्रान्ति *vi-krandita*, as, ā, am (see *rt. krandā*), crying or calling out, complaint.

विक्रम् *vi-kram*, cl. 1. P. A. -*krāmati*, -*kramate*, -*kramitum*, to step beyond, go beyond, pass beyond, to step on, go on, walk on, step aside, move or go aside, move away; to step or move apart (P.), become divided; to step over, stride over, step through, stride or stalk through, go through; to advance, proceed, walk, pass, go; to attack, fight against, show valour or prowess (P.); to rise to or towards: Caus. P. -*kramayati*, -*yitum*, to cause to step or stride over or through.

Vi-krama, as, m. stepping or going beyond, stepping or striding over; a step, stride, pace [cf. *tri-v*]; going, proceeding, walking; overpowering, overcoming; heroism, prowess, heroic valour, great power or strength; strength in general, (*vikramam kri*, to display prowess, use one's strength); N. of a king, (see *vikramāditya*); N. of Vishnu; of a city; of the forty-eighth year of Jupiter's cycle. - *Vikrama-karman*, a, n. an act of prowess, feat of valour. - *Vikrama-keśarin*, ī, m. 'valour-lion,' N. of king Vikramāditya. - *Vikrama-carita* or *vikrama-caritra*, am, n. 'Vikrama's acts,' N. of thirty-two stories (describing the acts of Vikramāditya). - *Vikrama-bāhu*, as, m., N. of a king. - *Vikrama-sinha* or *vikrama-sena*, as, m., N. of king Vikramāditya. - *Vikrama-hina*, as, ā, am, destitute of valour, wanting in courage. - *Vikramāditya* ('*ma-ād*'), as, m. 'valour-sun,' N. of a celebrated Hindu king (of Ujjain or Oujein and founder of the era called *Saṃvat* [see *saṃvat*]), which begins 57 B.C.; he is said to have driven out the Sakas or Scythians and to have established his dominion over almost the whole of Northern India; he was one of the wisest of Hindu kings and a great patron of literature; nine celebrated men of letters flourished at his court [see *nava-ratna*], and innumerable legends are related of him [cf. *vikrama-carita*, *siṃhasana-dvātrīṃsat-putrikā-vārtā*] all teeming with exaggerations and absurdities; according to some he fell in a battle with his rival Śāli-vāhana, king of the south country or Deccan, and the legendary date given for his death is Kali Yuga 3044; there are, however, other kings called Vikramāditya, and the name has been applied to king Bhoja and even to Śāli-vāhana). - *Vikramāditya-kosha*, N. of a work. - *Vikramārka* ('*ma-ar*'), as, m., N. of king Vikramāditya. - *Vikramārjita* ('*ma-ar*'), as, ā, am, acquired or conquered by valour. - *Vikramorvasi* ('*ma-ur*'), f. 'valour-[won] Urvastī,' N. of one of the three celebrated dramas of Kālidāsa.

Vi-kramaṇa, as, m., Ved. a step, pace, stride; the stride of Vishnu, (see *tri-vikrama*).

Vi-kramaṇiya, as, ā, am, to be stepped on, to be overcome or overpowered.

Vi-kramamāṇa, as, ā, am, stepping or passing beyond, traversing, proceeding; striding along, taking giant steps; displaying strength, overpowering.

Vikramin, ī, *tri*, i, displaying valour or prowess, powerful, courageous, strong; chivalrous, gallant, aggressive; (i), m. a hero; a lion; N. of Vishnu.

Vi-krānta, as, ā, am, stepped or passed beyond; valiant, mighty, victorious, overcoming; (as), m. a hero, warrior; a lion; N. of a Prajā-pati; (am), n.

a step, stride; valour, prowess, military achievement; the jewel called *valīkrānta*. - *Vikrānta-gati*, īs, m. a man with a portly gait. - *Vikrānta-bhīma*, N. of a drama.

Vi-krāntī, īs, f. stepping on, striding; a horse's canter or gallop; heroism, valour, power, prowess.

Vi-krāntī, tā, *tri*, *tri*, displaying prowess, valiant; victorious; (tā), m. a hero, victor.

Vi-krāmat, an, *anti*, at, stepping beyond or aside, striding on, passing beyond; stalking; displaying valour or strength.

Vi-śakramāṇa, as, ā, am, Ved. striding, traversing.

विक्रय *vi-kraya*. See below.

विक्रस *vi-krasra* = *vi-kusra*, q. v.

विक्रान्ति *vi-krānti*. See above.

विक्रिया *vi-kriyā*. See p. 910, col. 2.

विक्री *vi-kri*, cl. 9. A. -*kriṇīte*, -*kretum*, to buy and sell, barter, trade (Ved.); to sell, vend; to sell or exchange for (with inst., e.g. *gavāṃ saha-sreṇa vikriṇe*, I sell for a thousand cows): Desid. A. -*vikriśhate*, to wish to sell, to desire to sell or exchange for (with inst.).

Vi-kraya, as, m. sale, selling, vending. - *Vikraya-patra*, am, n. a bill of sale. - *Vikrayānusaya* ('*ya-an*'), as, m. rescission of sale. - *Vikrayārtham* ('*ya-ar*'), ind. for sale.

Vi-krayaṇa, am, n. the act of selling, vending.

Vikrayika, as, ā, am, one who sells, selling; (as), m. a vender, salesman, dealer.

Vikrayin, ī, m. a seller, vender.

Vi-kṛāyaka or *vi-kṛāyika*, as, m. a vender, seller.

Vi-kṛita, as, ā, am, sold; (as), m., N. of a Prajā-pati; (am), n. sale.

Vi-kṛiya, ind. having sold.

Vi-kṛēṇi, tā, *tri*, *tri*, one who sells, a vender, seller, selling.

Vi-kṛeya, as, ā, am, to be sold, saleable, vendible.

विक्रीड *vi-kriḍ*, cl. 1. P. -*kriḍati*, -*kriḍitum*, to play with, to make a plaything of (with acc.); to sport.

Vi-kriḍita, as, ā, am, played with, played; (am), n. play, sport.

विक्रुज *vi-krus*, cl. 1. P. -*krośati*, -*krośtum*, to cry out, exclaim; to raise a cry; to sound; to invoke any one (acc.); to revile.

Vi-kruśya, ind. having screamed, bawling, crying out.

Vi-kruśṭa, as, ā, am, called out, cried out, exclaimed; harsh, abusive, cruel, unkind (as speech); (am), n. a cry of alarm or for help; abuse.

Vi-krośat, an, *anti*, at, crying out, bawling, screaming, shrieking; reviling.

Vi-krośana, am, n. the act of calling out; abusing, reviling.

Vi-krośamāṇa, as, ā, am, crying aloud, screaming.

Vi-krośṭṛi, tā, *tri*, *tri*, one who calls or cries out, calling out; a reviler.

विक्रम् *vi-klam*, cl. 1. 4. P. -*klāmati*, -*klāmyati*, -*klāmitum*, to become faint or weak or weary; to be dispirited or dejected, lose heart, despond, despair.

Vi-klānta, as, ā, am, dispirited, fatigued, wearied.

विक्रव *vi-klav*, cl. 1. A. -*klavate*, -*klavitum*, to become agitated or confused, to feel alarm, fear.

Vi-klava, as, ā, am (according to some fr. *rt. klu* with *vi*), overcome with fear or agitation, confused, agitated, bewildered, confounded; excited, alarmed; disgusted. - *Viklava-tā*, f. or *viklava-tva*, am, n. agitation, confusion; alarm, fear.

विक्रीड *vi-klid*, cl. 4. P. -*klidyati*, &c., to become very wet or moist.

Vi-klinna, as, ā, am, very wet or moist, thoroughly wetted; decayed, shrivelled, withered; old. - *Viklinna-hṛdaya*, as, ā, am, 'moist-hearted,' tender-hearted, one whose heart is easily moved with pity.

Vi-kleda, as, m. moistening or wetting thoroughly, dissolution.

विक्लिष्ट *vi-klishta*, as, ā, am (see *rt. klis*), excessively afflicted or distressed, much hurt or injured, destroyed; (am), n. a fault in pronunciation.

Vi-kleśa, as, m. 'indistinctness,' an incorrect pronunciation of the dentals.

विक्षणम् *vi-kṣaṇam*, ind. momentarily, for a moment.

विक्षन् *vi-kṣan* or *vi-kṣaṇ*, cl. 8. P. -*kṣaṇoti*, -*kṣaṇitum*, to wound or hurt severely, kill.

Vi-kṣhata, as, ā, am, excessively wounded or hurt, torn asunder, struck about; (am), n. wounding.

विक्षर *vi-kṣar*, cl. 1. P. -*kṣharati*, -*kṣharitum*, to flow away, flow into.

विक्षल *vi-kṣhal*, cl. 10. P. -*kṣhalayati*, -*yitum*, to wash off, wash away.

Vi-kṣhāṭita, as, ā, am, washed off; bathed.

विक्षाव *vi-kṣhāva*, as, m. (see *rt. kṣhu*), sneezing, cough; a sound.

विक्षि *vi-kṣhi*, Caus. -*kṣhayayati*, -*kṣhapyati*, -*yitum*, Ved. to waste, destroy completely, ruin.

Vi-kṣhina, as, ā, am, completely destroyed.

Vi-kṣhinaka, as, m. a destroyer; N. of the chief of a class of demigods attendant on Śiva (described as the ministers of destruction by pestilential diseases &c.); a meeting or assembly of the gods; a place prohibited to eaters of meat.

विक्षिप *vi-kṣhip*, cl. 6. P. A. -*kṣhipati*, -*te*, -*kṣheptum*, to throw apart or asunder, throw hither and thither; to throw away or about, send hither and thither, disperse, scatter, distribute; to extend, stretch out; to let loose a bow-string, to shoot off; to cast, throw; to cast off or aside, discard; to reject, refute.

Vi-kṣhipat, an, *ati* or *anti*, at, throwing apart, throwing away, throwing about, tossing; scattering; agitating; pulling, twitching, twanging.

Vi-kṣhipta, as, ā, am, thrown apart or asunder, thrown about, cast; scattered, dispersed; discarded; sent, dispatched; agitated, bewildered, perplexed; refuted, falsified.

Vi-kṣhipya, ind. having thrown apart or aside, having cast off or discarded; having stretched out.

Vi-kṣhipyamāṇa, as, ā, am, being thrown or hurled off, being thrown out, being foiled, disgraced.

Vi-kṣhepa, as, m. the act of throwing apart or asunder, (*śarāṇa-v*), throwing asunder of the feet, striding with the legs apart; throwing away, casting, throwing, projection (see *vikṣhepa-sakti*); sending, dispatching; scattering; confusion, perplexity, alarm, fear; looking about vaguely or wildly; refuting an argument; celestial or polar latitude.

- *Vikṣhepa-dhruva*, as, m. (in astronomy) the greatest inclination of a planet's orbit. - *Vikṣhepa-sakti*, īs, f. the power of Māyā, the projective power of ignorance (according to the Vedānta phil.) or that power of projection which raises up on the soul enveloped by it the appearance of an external world.

Vi-kṣhepaṇa, am, n. the act of throwing asunder or away, throwing; scattering, dispersing; sending, dispatching; confusion proceeding from error.

विक्षीर *vi-kṣhira*, as, m. the tree *Calotropis Gigantea*.

विशुद *vi-kṣhud*, cl. 7. P. A. -*kṣhunatti*, -*kṣhunnte*, -*kṣhottum*, to pound to pieces, bruise, crush, comminute.

Vi-kṣhunṇa, as, ā, am, pounded or ground to pieces.

विशुभ *vi-kṣubh*, cl. 4. P. -*kṣudhyati*, -*kṣhoddhum*, to be hungry.

विशुभ *vi-kṣubh*, cl. 1. A., 4. 9. P. -*kṣobhate*, -*kṣubhyati*, -*kṣubhṇāti*, -*kṣobhī-tum*, to be shaken about or agitated or tossed about, to become greatly disturbed or moved, to be dis-

ordered ; to confuse, disturb (cl. 9) : Caus. *-kshobhayati, -yitum*, to cause to move or shake, agitate, excite, disturb, confuse, throw into disorder (as an army).

Vi-kshobha, as, m. shaking, agitating, agitation, confusion, conflict, struggle, trepidation, alarm, panic.

Vi-kshobhita, as, ā, am, shaken about, agitated, tossed about, scattered.

Vi-kshobhya, ind. having agitated or disturbed, disturbing.

विस विकहा, as, ā, am, noseless ; [cf. *vikhu*, *vikhya*, *vikhra*, *vikhru*, *vigra*.] — *Vikha-nas*, ās, m. epithet of Brahma.

विसाह *vi-khaṇḍ*, cl. 10. P. *-khaṇḍayati, -yitum*, to break into fragments, break up, cut or divide into pieces ; to cleave or tear asunder, dismember ; to scatter, disturb, trouble ; to interrupt.

Vi-khaṇḍita, as, ā, am, broken up, cut into pieces, divided ; torn apart or asunder, cleft in two ; refuted.

विसन् *vi-khan*, cl. 1. P. A. *-khanati, -te, -khanitum*, to dig up.

Vi-khānasa, as, m. a kind of hermit (said to be so called from living on roots ; cf. *vaikhānasa*).

विसाद *vi-khāda*, as, m., Ved. = *sangrāma* (according to Naigh. II. 17).

विसासा *vikhāsā*, f. the tongue.

विसिद् *vi-khid*, cl. 6. P. *-khidati, -khetum*, Ved. to strike or tear asunder, rend apart.

विक्षु *vikhu*, us, us, u, noseless ; [cf. *vikha*.]

Vikhya, as, ā, am, = *vikhu*, noseless.

विसुर *vi-khura*, as, m. 'hoofless,' a goblin, demon, Rākshasa ; a thief.

विख्या *vi-khyā*, cl. 2. P. *-khyāti, -khyātum*, to look about, look at, view, see ; to shine ; to make visible, illuminate ; to celebrate ; to call, name : Caus. *-khyāpayati, -yitum*, to make visible ; to make known, communicate, announce, declare, proclaim, promulgate, publish abroad, celebrate.

Vi-khyāta, as, ā, am, generally known, notorious, renowned, famous, celebrated ; known as, called, named ; avowed, confessed.

Vi-khyāti, īs, f. fame, celebrity, notoriety.

Vi-khyāpāna, am, n. making known, declaring, announcing, publishing ; explanation, exposition ; avowing, acknowledging, confessing.

विक्षु *vikhra*, as, ā, am, noseless ; [cf. *vikha*.]

Vikhru, us, us, u, = *vikhra*, noseless.

विगण *vi-gaṇ*, cl. 10. P. *-gaṇayati, -yitum*, to reckon, compute, calculate ; to deliberate, consider, reflect ; to esteem, regard ; to consider as ; to disregard, take no notice of.

Vi-gaṇana, am, n. reckoning, computing ; considering, deliberating ; reckoning off, discharge of a debt.

Vi-ganayya, ind. having reckoned ; having deliberated or weighed ; not having considered.

Vi-gaṇita, as, ā, am, reckoned, calculated ; considered, weighed ; reckoned off, discharged (as a debt).

विगद् *vi-gad*, cl. 1. P. *-gadati, -gaditum*, to talk about, speak about, repeat, spread a report.

Vi-gada, Ved. talking or sounding variously.

Vi-gadita, as, ā, am, talked about, spoken about, spread abroad (as a report).

विगन्धक *vi-gandhaka*, as, m. 'having a bad smell,' the *Ingudi* tree.

Vi-gandhi, īs, īs, i, smelling badly, having an unpleasant smell, stinking.

Vi-gandhikā, f. = *hapushā*, q. v.

विगम् *vi-gam*, cl. 1. P. *-gaṇḥati, -gantum*, to go away, pass away, depart, disappear, cease, die,

disperse : Caus. *-gamayati, -yitum*, to cause to go or pass away ; to spend.

2. *vi-gata*, as, ā, am (for 1. *vi-gata* see under 2. *vi*), gone away, departed, disappeared, ceased, gone ; dead ; parted, severed, separated ; freed or exempt from, devoid of ; lost ; destitute of light, obscured, gloomy, dark. — *Vigata-kalmasha*, as, ā, am, free from stain or soil, unsoiled, free from sin, sinless ; pure, righteous. — *Vigata-klama*, as, ā, am, one whose fatigues have ceased, relieved from fatigue. — *Vigata-jñāna*, as, ā, am, one who has lost his wits. — *Vigata-jvara*, as, ā, am, cured of fever ; freed from feverishness or morbid feeling, freed from trouble or distress of mind ; exempt from decay.

— *Vigata-bhi*, īs, īs, i, one whose fears are gone, free from fear. — *Vigata-manyu*, us, us, u, free from resentment. — *Vigata-rāga*, as, ā, am, devoid of passion or affection. — *Vigata-lakshana*, as, ā, am, devoid of good or lucky marks, unfortunate, unlucky. — *Vigata-śrika*, as, ā, am, destitute of fortune, unfortunate, unprosperous. — *Vigata-sankalpa*, as, ā, am, devoid of purpose or design, without resolution. — *Vigata-meha*, as, ā, am, void of affection. — *Vigata-meha-sauhrda*, as, ā, am, one who has relinquished love and friendship. — *Vigata-eprika*, as, ā, am, devoid of wish or desire, indifferent. — *Vigatārtava* ('*ta-ār*'), f. a woman in whom the menstrual excretion has ceased, one past child-bearing or one past the age of fifty-five.

Vi-gama, as, m. departure, secession, decease, death, withdrawing, relinquishment, separation.

Vi-gāma, as, m., Ved. a step, pace, stride, (in *Rig-veda* I. 155, 4. applied to the three strides of Vishnu ; *Sāy*. = *vividha-gamana*.)

विगर *vi-gara*, as, m. 'not swallowing,' an abstemious man ; a naked ascetic ; a mountain.

विगर्ज *vi-garj*, cl. 1. P. *-garjati, -garjitum*, to roar out, cry out.

विगर्ह *vi-garh*, cl. 1. A. *-garhate, -garhitum*, to blame, abuse, reproach, revile ; to disdain, despise, contemn : Caus. *-garhayati, -yitum*, to revile, rail at, vituperate.

Vi-garhāna, am, ā, n. f. blaming, blame, abusing, abuse, censure, reproach.

Vi-garhāṇiya, as, ā, am, reprehensible, blamable, bad, wicked.

Vi-garhita, as, ā, am, abused, reviled, blamed ; disdained, despised ; probated, scouted, condemned ; prohibited ; low, vile ; wicked, bad.

1. *vi-garhya*, as, ā, am, reprehensible, blamable. — *Vigarhya-kathā*, f. reprehensible speech, scandal.

2. *vi-garhya*, ind. having blamed or reviled.

विगल् *vi-gal*, cl. 1. P. *-galati, -galitum*, to flow or ooze or trickle away, drain off, fall in drops, drip, distil ; to melt away, liquefy, pass away, disappear, fade away, disperse ; to fall down or out, drop down, drop out ; to become loose or untied.

Vi-galat, an, antī, at, flowing away, trickling, dropping, oozing ; melting away, dissolving, fading, dispensing.

Vi-galita, as, ā, am, flowed away, flowing, trickled, distilled, oozed, fallen, dropped, melted away, liquefied, dissolved ; dissipated, dispersed, gone, decayed ; slackened, untied (as a knot) ; loose, disordered (as hair or dress), untied, detached. — *Vigalita-keśa*, as, ā, am, having dishevelled hair. — *Vigalita-nivṛt*, īs, īs, i, having the knot untied.

विगा *vi-gā* (see *rt.* 1. *gā*), cl. 3. P. *-jigāti, -gātum*, Ved. to go or pass away, disappear.

विगान *vi-gāna*. See under *vi-gai*, col. 3.

विगाह *vi-gāh*, cl. 1. A. *-gāhate, -gāhitum, -gāḍhum*, to plunge or dive into (with acc. or loc.), bathe in ; to agitate or stir about, disturb ; to enter into or engage upon ; to enter, penetrate, advance into, pervade ; to come on, set in (as a season, the night, &c.) ; Pass. *-gāhyate*, to be plunged into or penetrated, to be entered into or engaged upon.

Vi-gāḍha, as, ā, am, plunged into, (*ambhasi vigāḍha-mātre*, at the very moment of the water being plunged into), bathed in, immersed, bathed, bathing ; come on, advanced, set in, taken place ; deep, excessive.

Vi-gādhri, dhā, dhri, dhri, one who plunges into ; one who agitates or disturbs.

Vi-gāha, as, m. the act of plunging into (literally or figuratively), bathing.

Vi-gāhamāna, as, ā, am, plunging into, bathing ; advancing into, penetrating, advancing, proceeding ; perceiving, knowing.

Vi-gāhya, ind. having plunged into, having bathed, having entered.

Vi-gāhyamāna, as, ā, am, being plunged into, being agitated, being entered or penetrated.

विगुण *vi-guṇa*, as, ā, am, void of qualities ; having no merit, worthless, bad, barren.

विगुप *vi-gup*, Desid. A. *-jugupsate*, to shrink away from, shun.

विगूढ *vi-gūḍha*, as, ā, am (see *rt.* 1. *guh*), concealed, hidden ; blamed, reproached, censured. — *Vigūḍha-cārin*, ī, īni, ī, proceeding or acting secretly.

विगै *vi-gai*, cl. 1. P. *-gāyati, -gātum*, to sing variously, sing discordantly or badly ; to decry, abuse, reproach, blame.

Vi-gāna, am, n. singing discordantly, defamation, ill report, detraction, scandal ; censure, reproach.

Vi-gita, as, ā, am, sung or said variously ; badly sung ; decried, abused, reproached ; contradicted, contradictory, inconsistent.

Vi-gitt, īs, f. singing in various ways, singing ill ; reproach, abuse ; contradiction ; a kind of metre.

विग्न *vigna*. See under *rt.* 1. *vij*.

विग्रे *vigra*, as, ā, am (perhaps for *vi-agra*), noseless [cf. *vikha*, &c.] ; wise, (according to Naigh. III. 15 = *medhā-vin*.)

विग्रथ *vi-grath* or *vi-granth* (see *rt.* 1. *grath*), cl. 9. P. *-grathnāti, -granthitum*, to connect, tie or bind together, wind round.

Vi-grathita, as, ā, am, connected ; containing knots ; having tubercles ; clotted ; bound up, hindered, obstructed, impeded.

विग्रह *vi-grah* (see *rt.* *grah*), cl. 9. P. A. *-grihṇāti, -grihṇite* (Ved. *-grihṇāti, -grihṇite*), *-grahitum*, to stretch out or apart, spread out ; to hold apart, keep separate, distribute into parts, divide, dissolve, resolve, separate (anything into its constituent elements), isolate ; to quarrel, fight, war, wage war, wage war against (with acc.) ; to assault, seize, lay hold of, take up ; to receive in a friendly manner, welcome ; to perceive, observe : Caus. *-grahayati, -yitum*, to cause to fight, cause to wage war against ; Desid. *-grihrikshati*, to wish to fight against.

Vi-grihita, as, ā, am, stretched out or apart, separated, divided, dissolved ; isolated ; opposed ; encountered (as in fight), warred against ; obstructed ; seized, taken up.

Vi-grihya, ind. having stretched out or apart, having warred against or contended with.

Vi-grihyamāna, as, ā, am, being warred upon or contended with.

Vi-graha, as, m. stretching out or apart, extension, expansion ; shape, form, figure ; the body ; (in grammar) separation, resolution, analysis, resolution of a compound word into its constituent parts, the separation or analysis of any word capable of separation, (such words are *Kṛdantas*, *Taddhitas*, all *Samāsas* or compound words, *Ekasheṣas*, and all derivative verbs like desideratives &c. ; the only words incapable of resolution being the simple verb, the singular of the noun, and a few indeclinables not derived from roots ; all compounds being called *nitya* or 'fixed,' when their meaning cannot be ascertained through an analysis of their component parts ; cf. *jamad-agni*) ;

a division, part, portion; (*as, am*), m. n. opposition, encounter, quarrel, combat, strife, war, battle; conflict (of the planets); disfavour. — *Vigraha-para*, *as, ā, am*, intent on war, engaged in fighting. — *Vigraha-vat*, *ān, atī, at*, having form or figure, embodied, incarnate; having a handsome form or shape, fine, beautiful. — *Vigrahāvāra* ('*ha-av*'), *am, n.* 'the posterior of the body,' the back.

1. *vi-grāhya*, *as, ā, am*, to be warred upon or contended with.

2. *vi-grāhya*, ind. having caused to wage war or fight with.

Vi-jāgrahayishu, *us, u* (fr. Desid. of Caus.), wishing to cause to fight or wage war.

Vi-jāgrāhishu, *us, u* (fr. Desid.), wishing to make war or fight with, determined to encounter or oppose.

विग्रिय *vi-grīva*, *as, ā, am*, Ved. having the neck or head cut off, decapitated.

विग्लै *vi-glai*, Caus. -*glāpayati, -yitum*, to make distressed, afflict, grieve.

विघट् *vi-ghaṭ* [cf. *vi-ghaṭṭ* below], cl. 1. A. -*ghaṭate, -ghaṭitum*, to become separate, crumble away, fly apart, burst, disperse; to be broken or interrupted; to be destroyed: Caus. -*ghaṭayati, -yitum*, to tear apart, separate, disperse; to remove, displace.

Vi-ghaṭana, *am, n.* breaking up, destruction, ruin, misfortune.

Vi-ghaṭikā, *f.* a particular measure of time, the sixtieth part of a Ghaṭikā or Gharī, equal to twenty-four seconds (= *pala*).

Vi-ghaṭita, *as, ā, am*, separated, divided, severed; [cf. *vi-ghaṭtita*.]

विघट्ट *vi-ghaṭṭ*, cl. 1. A., 10. P. -*ghaṭṭate, -ghaṭṭayati, -ghaṭṭitum, -ghaṭṭayitum*, to strike or force asunder, break asunder, burst open, open (a door &c.); to separate, disperse; to strike, shake, rub against, touch; to break (an agreement), violate, betray.

Vi-ghaṭṭana, *am, ā, n.* f. striking asunder, forcing apart; opening, separating, undoing, untying; striking, rubbing, friction; hurting, offending.

Vi-ghaṭṭita, *as, ā, am*, struck apart, severed, dispersed, opened, disclosed, untied, undone; struck, rubbed, touched; excessively shaken, churned; hurt, offended.

Vi-ghaṭṭin, *i, inī, ī*, striking apart, striking, touching.

विघन 1. *vi-ghana*, *as, ā, am*, cloudless, destitute of clouds. — *Vighanendu* ('*na-in*'), *us, m.* a cloudless moon.

विघन 2. *vi-ghana*, *as, m.* (fr. *vi-han*), an implement for striking, a mallet, hammer; one who destroys or overpowers.

Vi-ghanin, *i, inī, ī*, Ved. slaying, killing; (*i*), m. one who slays, a slayer, destroyer.

Vi-ghāta, *as, m.* destruction, killing; a blow; opposition, prohibition, prevention, impediment, obstacle; abandoning. — *Vighāta-siddhi*, *is, f.* the settling or removal of obstacles or impediments.

Vi-ghātin, *i, inī, ī*, slaying, killing, wounding, destroying; removing; opposing, impeding, preventing.

Vi-ghna, *as, m.* (occasionally also *am, n.*), obstacle, impediment, hindrance, obstruction, interruption, prevention, opposition; any difficulty or trouble; the Caronda or Carisa Carondas. — *Vighna-kara*, *as, i, am*, causing any obstacle or interruption, opposing, impeding, obstructing. — *Vighna-kartri*, *tā, trī, trī*, causing obstacles. — *Vighna-kārin*, *i, inī, ī*, causing obstacles, impeding, obstructing; fearful, formidable, terrible. — *Vighna-dhvaṅsa*, *as, m.* the removal of obstacles. — *Vighna-nāyaka*, *as, m.* 'obstacle-chief,' an epithet of Gaṇeśa, (this deity being supposed capable of causing or removing difficulties and being therefore worshipped at the commencement of any

undertaking.) — *Vighna-nāśaka*, *as, ā, am*, who or what removes obstacles or difficulties; (*as*), m. an epithet of Gaṇeśa. — *Vighna-nāśana*, *am, n.* the destruction or removal of obstacles; (*as*), m. an epithet of Gaṇeśa. — *Vighna-pratīkriyā*, *f.* the counteraction or removal of an impediment. — *Vighna-rāja*, *as, m.* 'obstacle-king,' epithet of Gaṇeśa. — *Vighna-leśa*, *as, m.* a slight obstacle or impediment. — *Vighna-vat*, *ān, atī, at*, having obstacles, obstructed by difficulties or impediments. — *Vighna-vighāta*, *as, m.* the removal of obstacles. — *Vighna-vināyaka*, *as, m.* 'obstacle-remover,' epithet of Gaṇeśa. — *Vighna-siddhi*, *is, f.* the settling or removal of obstacles. — *Vighna-hantri*, *tā, m.* a remover or destroyer of obstacles. — *Vighna-hārin*, *i, inī, ī*, removing obstacles; (*i*), m. an epithet of Gaṇeśa. — *Vighneśa* or *vighneśāna* or *vighneśvara* ('*na-īś*'), *as, m.* 'obstacle-lord,' epithet of Gaṇeśa. — *Vighneśa-vāhana*, *as, m.* the vehicle of Gaṇeśa, a rat. — *Vighneśāna-kāntā* ('*na-īś*'), *f.* 'loved by Gaṇeśa,' a kind of white Dūrva grass.

Vighnaka (at the end of comps.) = *vi-ghna*, preventing, hindering.

Vighnaya, Nom. P. *vighnayati, -yitum*, to impede, check, obstruct.

Vighnita, *as, ā, am*, impeded, stopped, prevented, obstructed.

विघस *vi-ghasa*, *as, m.* (see rt. *ghas*), the residue of an oblation of food (offered to the gods, to the Manes, to a guest, or to a spiritual preceptor); food in general; (*am*), n. bee's-wax. — *Vighasāsa* ('*sa-āsa*'), *as, or vighasāsīn, i, m.* one who eats the remains of an offering.

विघात *vi-ghāta*, &c. See col. 1.

विघुष *vi-ghuṣh*, cl. 1. P. -*ghoshati, -ghoshitum*, to cry or proclaim aloud; to sound, resound; to fill with noise.

Vi-ghuṣhāta, *as, ā, am*, cried out, proclaimed loudly, cried; made to resound, resounding, resonant, vocal.

Vi-ghuṣhya, ind. having proclaimed aloud.

Vi-ghoshana, *am, n.* the act of proclaiming aloud, proclamation, crying.

विघूर्ण *vi-ghūrṇ*, cl. 1. P. A. -*ghūrṇati, -te, -ghūrṇitum*, to roll about, whirl about, shake about, be agitated; to roll (the eyes).

Vi-ghūrṇat, *am, anī, at*, rolling about, shaking; rolling (the eyes).

Vi-ghūrṇita, *as, ā, am*, rolled or shaken about; rolled (as the eyes); rolling, shaking.

विघृत *vi-ghrīta*, *as, ā, am*, Ved. destitute of moisture.

विघृष्ट *vi-ghrīṣṭa*, *as, ā, am*, excessively rubbed or ground; rubbed; sore.

विघ्न *vi-ghna*. See col. 1.

विघ्रा *vi-ghrā*, cl. 1. P. -*jighrati, -ghrātum*, to smell or scent out, find out by smelling, perceive, discover; to smell at, smell.

विह्व *vinhva*, *as, m.* a horse's hoof.

विच् *vić*, cl. 7. 3. P. A. *vinakti* (1st sing. *vinācmt*, 2nd sing. *vinakshī*, 3rd pl. *vinācmti*), *vinkte, vekēti* (3rd du. *viniktas*, Rig-veda VIII. 12, 24), *verikte* (?), *viveća, viciće, vekshyati, -te, avicāt, avakshīt, avikta, vektum*, to divide, separate, sever; to remove from, deprive of (with inst.); to discriminate, discern, judge: Pass. *vicēyate*, Aor. *aveći*: Caus. *većayati*, Aor. *avivēdat*: Desid. *vinikshati*; [cf. Gr. *elēō*, (perhaps also) *ekds, tē-v-os*; Lat. *vīto* for *vic(i)-to*, (according to some also) *vinco, vicio, invico, vicissim*; Old Germ. *wichan*, (perhaps also) *wehsal*; Angl. Sax. *wican, wriol*.]

Vikta, *as, ā, am*, separated; empty, (probably for *rikta*, q. v.)

विचकिल *vi-čakila*, *as, m.* a kind of jas-

mine; another flowering plant (*Artemisia*, commonly called *Dona*); a particular shrub, *Vangueria Spinosa*.

विचक्ष *vi-čaksh*, cl. 2. A. -*čashṭe, -čashṭum*, to appear, shine (Ved.); to see distinctly, view, look at (Ved.); to perceive, descry, observe (Ved.); to make manifest (Ved.); to tell, declare, proclaim, announce: Caus. -*čakshayati, -yitum*, to cause to see distinctly, make clear (Ved.).

Vi-čakshana, *as, ā, am*, clear-seeing, far-sighted, all-seeing, discerning, circumspect, knowing, clever, wise, sensible; able, proficient, skilful, (*kārya-v*°, clever or skilful in managing affairs); (*as*), m. a learned Brahman, Paṇḍit, a holy teacher; (*ā*), f. a sort of sun-flower (= *nāga-danti*).

Vi-čakshas, *ās, m.* a teacher, preceptor, spiritual instructor.

विचक्षुस् *vi-čakshus*, *us, u*, eyeless, destitute of sight, blind; perplexed, sad; (*us*), m. a proper N.

विचतुर *vi-čatura*, *as, ā, am*, see *Vopa-deva* VI. 29.

विचय *vi-čaya*, &c. See p. 914, col. 1.

विचर *vi-čar*, cl. 1. P. -*čarati, -čaritum*, to move or spread in different directions (Ved.); to go or move about, wander, roam, rove, ramble about; to go or gad about wantonly (Manu IX. 20), wander from the right path; to go or walk through, run through, pass through, pervade; to march against, attack; to run out, come to an end; to go about with, associate or have intercourse with (with inst.); to proceed, act; to conduct one's self, behave, live; to make, do, perform, accomplish; to go badly, fail: Caus. -*čārayati, -yitum*, to cause to go or roam about; to cause to wander from the right path, seduce; to reflect, consider, deliberate, ponder, excogitate; to examine, investigate, ascertain; to doubt, be doubtful, hesitate.

Vi-čarat, *an, anī, at*, wandering, roaming, going about; marching; acting, making, performing.

Vi-čarita, *as, ā, am*, gone or roamed about, &c.; (*am*), n. roaming, roving about, wandering.

Vi-čāra, *as, m.* deliberation, discussion, consideration, reflection, investigation, examination, trial, disputation, dispute; the exercise of judgment or reason, discriminating, distinguishing, judging, discrimination, judgment, selection, decision, determination; doubt, hesitation; prudence. — *Vicāra-kartri*, *tā, m.* one who makes investigation, a judge, investigator. — *Vicāra-āntāmanī*, *N.* of a work on grammar. — *Vicāra-jña*, *as, ā, am*, knowing how to discriminate or judge, able to decide on the merits of a case, a judge. — *Vicāra-bhā*, *ās, f.* a place for discussion, any place for deliberation or judicial investigation, a tribunal; the judgment-seat of Yama (judge of the dead). — *Vicāra-mūḍha*, *as, ā, am*, foolish or mistaken in judgment. — *Vicāra-sāstra*, *am, n.* N. of a work. — *Vicāra-sīla*, *as, ā, am*, disposed to deliberation or reflection, considerate, deliberative, reflective, thoughtful. — *Vicāra-sihala*, *am, n.* a place for discussion or investigation, tribunal; a logical disputation. — *Vicāraṅtha-samāgama* ('*ra-ar*'), *as, m.* assembling for the sake of trial or judgment, an assembly for investigation or discussion.

Vi-čāraka, *as, m.* an investigator, discriminator, judge. — *Vicāraka-tā*, *f.* or *vicāraka-tva*, *am, n.* investigation, deliberation, discussion.

Vi-čārāna, *am, ā, n.* f. deliberation, consideration, examination, discussion, investigation, the exercise of judgment; hesitation, doubt; (*ā*), f. the Mīmāṃsā system of philosophy, (see *mīmāṃsā*.)

Vi-čārāṇiya, *as, ā, am*, to be deliberated about, to be discussed or investigated.

Vi-čārīta, *as, ā, am*, deliberated about, considered, examined, inquired into, discussed, judged; decided, determined; (*am*), n. deliberation, discussion.

Vi-čārin, *i, inī, ī*, moving about, wandering; wanton, dissolute, lascivious; deliberating, judging, discussing.

1. *vi-čārya*, *as*, *ā*, *am*, to be deliberated, to be weighed or discussed, &c.; questionable, doubtful.

2. *vi-čārya*, ind. having deliberated, having considered, &c.

Vi-čāryamāna, *as*, *ā*, *am*, being investigated or discussed, being under inquiry.

Vi-čārṇa, *as*, *ā*, *am*, gone through, wandered through; occupied or inhabited by: entered.

विचरिका *vi-čarīkā*, *f.* cutaneous eruption, itch, herpes, scab.

विचरित *vi-čarīta*, *as*, *ā*, *am*, rubbed, smeared, anointed, rubbed with fragrant unguents, applied (as an unguent).

विचरिषि *vi-čarṣhi*, *is*, *is*, *i* (see *čar-ṣhi*), Ved. seeing through, far-seeing, discerning, gifted with discernment, all-beholding, (Sāy. = *vīṣhepa sarvasya draṣṭṛi*); swift, active.

विचल *vi-čal*, cl. 1. P. -*čalati*, -*čalitum*, to move about, move to and fro, shake, waver, totter, tremble; to move or go away, depart from, swerve or deviate from (with abl.), go astray; to fall off or down; to be agitated or troubled: Caus. -*čālayati*, -*čalitum*, to cause to move about, shake, wave, cause to tremble, make unsteady, trouble; to cause to go away or depart from, cause to turn off or swerve from, detach from, lead away from; to excite, stir up; to destroy, rescind.

Vi-čala, *as*, *ā*, *am*, moving about, shaking, wavering, tottering, unsteady, unfixed; conceited.

Vi-čalat, *an*, *anti*, *at*, moving about, going to and fro, shaking, waving.

Vi-čalana, *am*, n. the act of moving or going away from, deviating from, deviation; unsteadiness, fickleness; conceit, self-praise.

Vi-čālita, *as*, *ā*, *am*, gone or moved away, departed, swerved, deviated from.

Vi-čāla, *as*, *ā*, *am*, coming between, intervening.

विचाकशा *vi-čākaśa*, *at*, *ati*, *at* (Intens. part. fr. rt. *kāś* with *vi*), Ved. shining very brightly, resplendent; seeing, perceiving, beholding.

विचार *vi-čāra*. See p. 913, col. 3.

विचि 1. *vi-či* (see rt. 1. *či*), cl. 5. P. A. -*činoṭi*, -*čimute*, -*četum*, to segregate, separate or sever from (a mass), divide, select, pick out; to take away, remove, efface, destroy (Ved.); to clear, prepare (a way or road; in this sense the form *vičiyantu* is used in R̥g-veda I. 90, 4); to gather together, collect, bring together; to distribute (Ved.); to pile or heap up in a wrong way, disarrange.

Vi-čayishṭha, *as*, *ā*, *am*, Ved. removing most effectually, effacing, (Sāy. = *ati-śayena nāśaka*.)

2. *vi-či*, *is*, *m. f.* a wave (= *vi-či*, q. v.).

1. *vi-činvat*, *an*, *ati*, *at*, selecting, picking out; gathering together, collecting (as winnings &c.).

Vi-či, *f.* a wave (= 2. *vi-či* above).

विचि 3. *vi-či* (see rt. 2. *či*; cf. *vi-čit*), cl. 5. P. A. (Ved. also cl. 3. P.) -*činoṭi*, -*čimute*, -*čiketi*, -*četum*, to discern, distinguish, make anything discernible or clear, cause to appear; to search through, investigate, inspect, examine; to search for, look for, long for.

Vi-čaya, *as*, *m.* search, searching for, research, investigation.

Vi-čayana, *am*, n. the act of searching for, search, research, seeking.

Vi-čitu, *as*, *ā*, *am*, searched through, searched.

Vi-čiti, *is*, *f.* searching, search, research, consideration.

2. *vi-činvat*, *an*, *ati*, *at*, searching for, searching, seeking, considering, investigating, discriminating.

Vi-činvatka, *as*, *m.* search, discrimination, judgment; a hero.

Vi-činvāna, *as*, *ā*, *am*, searching for, searching, considering, deliberating, thinking.

Vi-čeya, *as*, *ā*, *am*, discernible, distinguishable; to be searched for. = *Vi-čeya-tāraka*, *as*, *ā*, *am*,

having stars which have to be searched for, i. e. separated by long intervals (= *vīrala-nakṣatra*).

विचित् *vi-čit* (see rt. 4. *čit*, which is probably connected with rt. 2. *či*; cf. 3. *vi-či*), cl. 1. P. A. -*čelati*, -*te*, -*četitum*, to perceive, notice, observe, know, comprehend, understand, distinguish; to be perceived or known (A.), to appear: Caus., Ved. -*čitayati*, -*čitum*, to perceive, distinguish: Desid. -*čikitsati*, to wish to distinguish; to reflect, consider, ponder; to hesitate about, doubt, be uncertain.

Vi-čikitsat, *an*, *anti*, *at*, doubting, being in doubt or uncertainty.

Vi-čikitsā, *f.* doubt, uncertainty; error, mistake.

Vi-čitta, *as*, *ā*, *am*, perceived, observed, perceivable, manifest.

विच्छिन्न *vi-čhina*, *as*, *ā*, *am*, variegated, diversified, speckled, spotted, party-coloured, various, varied, motley; painted, coloured; handsome, beautiful; wonderful, surprising; (*ā*), *f.* a white deer; (*am*), *n.* a variegated colour, party-colour; surprise; speech implying apparently the reverse of the meaning intended. = *Vi-čhina-čarita*, *as*, *ā*, *am*, behaving in a wonderful manner. = *Vi-čhina-čānāśuka*, *am*, *n.* variegated China cloth; shot or watered China silk. = *Vi-čhina-tā*, *f.* or *Vi-čhina-tva*, *am*, *n.* variegation, variety of colour, &c., spottedness; variety, diversity; wonderfulness, wonder. = *Vi-čhina-deha*, *as*, *i*, *am*, having a variegated or painted body; elegantly formed; (*as*), *m.* a cloud. = *Vi-čhina-rūpa*, *as*, *ā*, *am*, having various forms or diversified aspects, various, diverse. = *Vi-čhina-vīrya*, *as*, *m.*, N. of a celebrated king of the lunar race (descended in regular line from Soma, Purūravas, Puru, Dushyanta, Bharata, Kuru, and lastly Sāntanu, who was his father, his mother being Satyawatī; the latter before her marriage with Sāntanu had borne a son, named Vyāsa, to the sage Parāśara, which son, when his half-brother Vi-čhina-vīrya died childless, married his two widows and by them became the father of Dhṛita-rāṣṭra and Pāṇḍu). = *Vi-čhina-vīrya-sū*, *ās*, *f.* epithet of Satyawatī (mother of Vi-čhina-vīrya by Sāntanu and of Vyāsa by Parāśara). = *Vi-čhitrāṅga* ('*ra-an*'), *as*, *i*, *am*, having variegated or beautiful limbs, having a spotted body, well-formed, elegant, handsome; (*as*), *m.* a peacock; a tiger.

Vi-čhitraka, *as*, *ā*, *am*, wonderful, surprising; (*as*), *m.* the birch tree; (*am*), *n.* wonder, astonishment.

Vi-čhrita, *as*, *ā*, *am*, variegated, spotted, coloured, painted; wonderful.

विचिन् *vi-čint*, cl. 10. P. -*čintayati*, -*chintum*, to perceive, discern, observe (Ved.); to think of, reflect or muse upon (with acc.); to consider, ponder, regard, care for; to find out, devise, investigate; to imagine.

Vi-čintayāt, *an*, *anti*, *at*, thinking about, brooding over.

Vi-čintita, *as*, *ā*, *am*, thought of, meditated on, considered.

1. *vi-čintya*, *as*, *ā*, *am*, to be thought about or imagined.

2. *vi-čintya*, ind. having thought or reflected upon.

Vi-čintyamāna, *as*, *ā*, *am*, being thought of or considered.

विचीर्ण *vi-čirṇa*. See col. 1.

विचुम्ब *vi-čumb*, cl. 1. P. -*čumbati*, -*čumbitum*, to kiss, kiss warmly.

विचूर्ण *vi-čūrṇa*, cl. 10. P. -*čūrṇayati*, -*chūrṇum*, to grind, pound, pulverize, crush to pieces.

Vi-čūrṇita, *as*, *ā*, *am*, crushed or dashed to pieces, shattered, smashed.

विचृत् *vi-črit*, cl. 6. P. -*čritati*, -*čartitum*, Ved. to untie, detach, disconnect, loosen, open, spread out, (according to Sāy. on R̥g-veda I. 67, 4. *vi-čritanti* = *stutir grathnanti*, they string together or compose praises.)

Vi-čritau, *m. du.* 'two releasers,' N. of two stars the rising of which promotes relief from disease.

Vi-čritta, *as*, *ā*, *am*, Ved. opened, spread, (Sāy. = *prasārta*.)

विचेतन *vi-četana*, *as*, *ā*, *am*, senseless, unconscious, lifeless, inanimate, dead.

Vi-četas, *ās*, *ās*, *as*, senseless, mindless, ignorant, stupid; sad, perplexed, unhappy; wise (Ved.).

विचेष्ट *vi-česṭh*, cl. 1. P. A. -*česṭhati*, -*te*, -*česṭhitum*, to move the limbs about, writhe, wallow, struggle, stretch, sprawl; to exert one's self; to bestir one's self, strive, be active, act; to struggle or act against (with loc.); to conduct or behave one's self: Caus. -*česṭhayati*, -*česṭhitum*, to set in motion, rouse to action.

Vi-česṭhat, *an*, *anti*, *at*, struggling, making exertion, striving; sprawling.

Vi-česṭhamāna, *as*, *ā*, *am*, struggling, writhing, striving, exerting one's self.

Vi-česṭhayat, *an*, *anti*, *at*, setting in motion, rousing to action.

Vi-česṭhā, *f.* movement, effort, exertion, conduct, behaviour.

Vi-česṭhita, *as*, *ā*, *am*, struggled, striven, tried, endeavoured, acted, exerted, done; investigated, inquired into; acted badly, done foolishly, misdones, ill-judged; = 2. *vi-gata*; (*am*), *n.* exertion, enterprise, effort, undertaking; action, act; gesture; sensation (e. g. *ananga-vīcesṭhitam*, a thrilling sensation or movement produced by love); evil or malicious act, machination, trickery.

विच्छद् 1. *vi-čchad* (see rt. 1. *chad*), cl. 10. P. -*čchādayati*, -*chayitum*, to uncover, unclose, undress.

विच्छद् 2. *vi-čchad* (see rt. 3. *chad*), cl. 10. P. A. or Caus. -*chādayati*, -*te*, -*chayitum*, to render or return homage (?).

Vi-čchanda or *vi-čchandaka*, *as*, *m.* a building consisting of several stories and surrounded by a portico; a palace, temple.

Vi-čchandas (?), an inferior kind of metre; [cf. *chandas*.]

विच्छदेक *vi-čchardaka*, *as*, *m.* (= *vi-čchanda* above), a large building, temple, palace; [cf. 2. *chardis*.]

विच्छदेन *vi-čchardana*, *am*, *n.* (said to be fr. rt. *chrid* with *vi*), the act of vomiting, ejecting, discharging; wasting (?).

Vi-čchardita, *as*, *ā*, *am*, vomited, ejected; disregarded, neglected; diminished, impaired.

विच्छाय 2. *vi-čchāya*, *as*, *ā*, *am* (for 1. see p. 909, col. 1), destitute of shadow, shadowless; (*as*), *m.* a jewel, gem.

Vi-čchāyaya, *Nom. P.* -*čchāyayati*, &c., to free from shadow.

विच्छिद् *vi-čchid* (see rt. 1. *chid*), cl. 7. P. A. -*čchinati*, -*čchintie*, -*čchettum*, to cut or tear asunder, cleave or split in two, break asunder, divide, separate; to cut off, break off; to interrupt, intercept, disturb; to destroy; to be divided (Ved.).

Pass. -*čchidyate*, to be cut asunder; to be cut off or destroyed; to come to an end, cease.

Vi-čchitti, *is*, *f.* cutting asunder, dividing, separating, separation; cutting off, excision; breaking off, fracture; interruption, cessation; absence, disappearance, loss, destruction; cesura, pause in a verse; boundary, limit (as of a house &c.); N. of certain amorous gestures practised by a mistress or heroine in a drama (described as irregularity or carelessness in dress and decoration); colouring or marking the body with coloured unguents.

Vi-čchidyā, ind. having cut asunder; having separated; separately, interruptedly, (*vi-čchidyā vi-čchidyā*, on separate occasions.)

Vi-čchidyamāna, *as*, *ā*, *am*, being cut off, being destroyed or exterminated.

Vi-čchinna, *as*, *ā*, *am*, cut asunder, severed, separated, divided, parted, scattered, distributed, portioned, shared; cut off; broken off, broken, interrupted, prevented, intercepted, ceased, ended, termi-

nated; hidden, absent; variegated, diversified, coloured, anointed, smeared or marked with unguents; crooked, curved. — *Vi-chedina-dhūma-prasara*, as, ā, am, having the free course of the smoke interrupted.

Vi-cheda, as, m. cutting asunder, dividing, separation, disjunction, cutting off, breaking off, breaking, interruption, termination; prohibition, prevention, removal; the division of a book, a section, chapter; discussion, difference; space, interval.

Vi-chedaka, as, ikā, am, cutting asunder, dividing, separating, &c.; (as), m. a cutter off, divider, sector.

Vi-chedana, am, n. the act of cutting asunder, severing, dividing, separating, &c.; destruction.

Vi-chedaniya, as, ā, am, to be cut asunder, to be divided or separated, &c.; divisible.

विक्षुर *vi-ēchur* (see rt. *chur*), cl. 6. P. *-ēchurati*, *-ēchuritam*, to inlay; to overspread.

Vi-ēchurita, as, ā, am, inlaid; coated, overspread, covered; anointed, besmeared; suffused.

विच्छो *vi-ēcho* (see rt. *cho*), Caus. *-ēchāyati*, *-yitum*, Ved. to cut about, wound.

विच्यु *vi-ēyu*, cl. 1. A. *-ēyavate*, *-ēyotum*, to fall asunder, fall to pieces, split in two, perish; to fall or depart from, deviate or swerve from (with abl.); to fall off or down, decline; to fail, err, make a mistake; to displace (Ved.): Caus. *-ēyavayati*, *-yitum*, to cause to fall to pieces, throw down, destroy.

Vi-ēyuta, as, ā, am, fallen apart, fallen down, slipped off; fallen or deviated from, displaced, thrown down; (in surgery) separated from the living part, sloughed.

Vi-ēyuti, is, f. falling to pieces; downfall, decadence, decline; deviation from; severance, separation; failure, miscarriage, (*garbha-v°*, miscarriage of the fetus).

विह *vi-h* (connected with rt. 1. *vī*), cl. 6. P. *vi-ēhati* or *vi-ēhāyati*, *vi-ēchā* or *vi-ēchāyāni-ēhāra* (Part. *vi-ēchāras* or *vi-ēchāras*), *vi-ēchāt* or *vi-ēchāyati*, *vi-ēchātum* or *vi-ēchāyitum*, to go, approach; cl. 10. P. *vi-ēchayati*, *-yitum*, to speak; to shine [cf. *vi-ēshā*]: Intens. *vevi-ēchati*; [cf. Gr. *οἰχέω*, *οἰχέομαι*.]

विज 1. *vi-j*, cl. 7. P. *vinakti*, *viveja*, *vi-jishyati*, *avijāt*, cl. 6. A. (usually with prep. *ud*) *vijate*, *vivije*, *vijishyate*, *avijishā*, *vi-jitum*, to shake, tremble; to be agitated; to tremble with fear; to fear, be afraid; to be distressed or afflicted; cl. 3. P. A. (=rt. *vi-j*, with which, as a verb of the 3rd class in the sense 'to separate, discriminate', it may be identified, see rt. *vi-j*) *vevakti*, *vevakte*, &c., to separate, divide; to separate by the reason, distinguish, discriminate, judge; to be separate, &c.: Pass. *vijayate*, Aor. *aveji*: Caus. *vijayati*, *-yitum*, Aor. *avijayat*, to terrify, frighten; Desid. *vijijishati*: Intens. *vevijayate*, *vevakti*, to shake or tremble violently; [cf. probably Gr. *δι-σώω*; Angl. Sax. *vicelican*, 'wince'.]

Vigna, as, ā, am, shaken, trembling, agitated, disturbed, alarmed; [cf. *ud-vigna*.]

2. *vi-j*, m., Ved., according to Śāy. on Rīg-veda I. 92, 10. *vijah* = *pakshiṇah*, 'birds', but according to modern scholars the meaning is rather 'dice'.

Vija, as, m., Ved. one who trembles or is agitated; a gamester, gambler; a harasser, vexer, (Śāy. on Rīg-veda II. 12, 5 = *ud-vejaka*.)

Vijitavya, as, ā, am, to be apprehended or feared.

Vijitri, tā, trī, trī, who or what separates or divides, separating, &c.; (tā), m. a discriminator, distinguisher, judge; a partner, co-heir.

विजग्ध *vi-jagdha*, as, ā, am (see rt. 1. *jaksh*), eaten up, devoured.

विजनीक *vi-jāṇi-kri*, cl. 8. P. *-karoti*, *-kar-tum*, to comb out braided or matted hair.

विजन् *vi-jan*, cl. 4. A. *-jāyate*, *-janitum*, to be born or produced; to bear young, generate, engender, bring forth, produce; to be transformed.

Vi-janana, am, n. the act of generating or bearing young, bringing forth, procreation, birth, delivery.

Vi-janīta, as, ā, am, brought forth, engendered, begotten, born, produced.

Vi-janman, a, n. separate birth, birth in general; (ā, ā, a), born illegitimately, bastard; (ā), m. a bastard, illegitimate child, the son of an outcast or of a degraded Vaisya.

Vi-jāta, as, ā, am, born separately; base born, of mixed origin; generated; born; transformed; (ā), f. a woman who has borne children, a mother, matron.

Vi-jāti, is, f. different origin or birth; different species; different caste or tribe or kind.

Vi-jātiya, as, ā, am, of different or mixed origin; of different birth or caste; of different tribe or species; of different kind or sort, dissimilar.

Vi-jāman, ā, ā, a, Ved. variously born, manifold, (Śāy. = *vi-janman*.)

Vi-jāyamāna, as, ā, am, being born or produced; generating, producing offspring.

Vi-jāvan, ā, arī, a, Ved. variously productive, prolific, widely-spreading.

विजन *vi-jana*, as, ā, am, free from people, private, lonely, solitary; (am), n. a solitary place, desert; (e), ind. privately.

विजपिल *vi-japila*, am, n. (etymology doubtful), mud (= *panka*).

विजय *vi-jaya*, *vi-jayin*, &c. See below.

विजयिन *vi-jayina*, as, ā, am, sauce mixed with the water of boiled rice; [cf. *vijala*.]

विजर *vi-jara*, as, ā, am, free from decay, fresh, young; (am), n. a stalk.

विजल *vijala*, as, ā, am, m. f. n. sauce &c. mixed with rice-water or gruel (= *vijina*, *piechila*).

विजल्य *vi-jalp*, cl. 1. P. *-jalpati*, *-jalpitum*, to speak foolishly, chatter, talk, speak (in general).

Vi-jalpa, as, m. speech, talk, idle or foolish talk. *Vi-jalpita*, as, ā, am, spoken foolishly, spoken or talked about.

विजात *vi-jāta*, *vi-jāti*. See above.

विजानत *vi-jānat*. See under *vi-jñā*.

विजामन् *vi-jāman*. See above.

विजामातु *vi-jāmātri*, tā, m., Ved. an inferior daughter's husband, defective son-in-law (explained by Yaska as 'one who has not all the necessary qualifications,' see Nirukta VI. 9, where it is also said that the people of the south always speak of this word as denoting 'a man who has purchased his wife').

विजि *vi-jī*, cl. 1. A. *-jayate* (rarely P. *-jayati*), *-jatum*, to conquer, vanquish, be victorious, overcome, defeat, overpower; to win or acquire by conquest; to contend victoriously with (with inst.); to surpass, excel: Caus. *-jāpayati*, *-yitum* (anom. Aor. *ajīpayat*), to cause to conquer; to conquer: Desid. *-jijishati*, to wish to conquer; to attack.

Vi-jaya, as, m. conquest, victory, triumph, overcoming, defeating, overpowering, excelling; a divine car, chariot of the gods; N. of Arjuna; of Yama; of a son of Cuṇḍu; of a son of Jaya; of a son of Saṅjaya; of a son of Jayad-ratha; of a king of the Andhra race; of the father of the twenty-first Jina; of one of the persons named Sukla-Balas by the Jains [cf. *śala*]; of the founder of Buddhist civilisation in Ceylon; of a particular auspicious period; of the first year of Jupiter's cycle; (ā), f., N. of the goddess Durgā; of one of her female attendants; of one of the wives of Yama; of a daughter of Dakṣa and wife of Kṛiśāśva; of various plants, hemp, Cannabis Sativa, or the tops of the plant used as a narcotic; yellow myrobalan, Terminalia Chebula; orris root; N. of a particular Tithi or lunar day (the third, eighth, or thirteenth

of a fortnight); of a festival in honour of Durgā (on the tenth day of the light half of the month Āśvina, when the image of Durgā is cast into the water); (ā), m. pl., N. of a people. — *Vijaya-kūjara*, as, m. a royal or war elephant (which carries a standard).

— *Vijaya-ēchanda*, as, m. a kind of necklace, one of 500 rows or strings. — *Vijaya-dṇḍima*, as, m. 'drum of victory,' a large military drum. — *Vijaya-tirtha*, am, n., N. of a Tirtha. — *Vijaya-daśamī*, f. the tenth day of the light half of the month Āśvina, the day of the Daśa-harā, &c. — *Vijaya-nagara*, am, n., N. of a town. — *Vijaya-nandana*, as, m., N. of a sovereign of the race of Ikṣvāku.

— *Vijaya-phala*, as, ā, am, having victory for a result. — *Vijaya-mardala*, as, m. 'drum of victory,' a large military drum. — *Vijaya-rāma*, as, m. a proper N. — *Vijaya-lakṣmī*, is, f., N. of the mother of Venkaṭa. — *Vijaya-vat*, ān, atī, at, possessing victory, triumphant. — *Vijaya-siddhi*, is, f. accomplishment of victory, success. — *Vijayābhīman-dana* ('*ya-abh*'), as, m., N. of a great warrior yet to arise and to be the founder of an era. — *Vijayābhayapāya* ('*ya-abh*'), as, m. means of victory.

— *Vijayārtham* ('*ya-ar*'), ind. on account of victory, for victory. — *Vijayārthin* ('*ya-ar*'), i, inī, i, seeking victory, desirous of conquest. — *Vijaya-saptamī*, f. the seventh day of the light half of a month falling on a Sunday. — *Vijayaśa* ('*ya-śa*'), as, m. 'lord of victory,' epithet of Śiva. — *Vijayotsava* ('*ya-ut*'), as, m. 'victory-festival,' N. of a festival in honour of Viṣṇu celebrated on the tenth day of the light half of the month Āśvina (= *vijaya-daśamī*).

Vi-jayanta, as, m. 'the victorious,' epithet of Indra.

Vi-jayamāna, as, ā, am, conquering, victorious, triumphant.

Vijayin, i, inī, i, conquering, victorious, triumphant; (i), m. a conqueror.

Vi-jigisha, as, ā, am, desirous of victory, wishing to overcome or conquer; emulous; (ā), f. a desire to conquer or overcome or subdue, wish to surpass, desire to excel, competition, emulation, ambition. — *Vi-jigishā-vivārjita*, as, ā, am, devoid of ambition.

Vi-jigishat, an, antī, at, wishing or striving to conquer.

Vi-jigishin, i, ipī, i, desirous to conquer or overcome, desirous of victory.

Vi-jigishu, us, us, u, desirous of victory or conquest, desirous to overcome or surpass, emulative, emulous, ambitious; (us), m. a warrior; an invader, antagonist; a disputant; an opponent.

Vi-jita, as, ā, am, conquered, subdued, defeated, won, gained. — *Vijita-vat*, ān, atī, at, one who has conquered. — *Vijitātman* ('*ta-at*'), ā, ā, a, one who has conquered himself, self-subdued. — *Vijitāśva* ('*ta-as*'), as, m., N. of a son of Prithu.

— *Vijitāsana* ('*ta-as*'), as, ā, am, indifferent about a seat. — *Vijitendriya* ('*ta-in*'), as, ā, am, having the organs of sense or passions subdued.

Vi-jitī, is, f. conquest, victory, triumphing over, vanquishing; victory over various enemies.

Vi-jitya, ind. having conquered, having won.

Vi-jetrī, tā, trī, trī, victorious, a victor, conqueror, gainer, winner, (*purāṇa* *vijetrī*, 'conqueror of towns,' an epithet of Śiva.)

विजिग्राहयिषु *vi-jigrāhayishu*, *vi-jighṛi-kshu*. See p. 913, col. 1.

विजिन *vijina*, as, ā, am, m. f. n. sauce &c. mixed with rice-water or gruel; [cf. *vijala*.]

Vijila or *vijivila* = *vijina* above.

विजिहीषी *vi-jihirshā*, f. (fr. Desid. of *vi-hṛ*), wish or intention to roam about or take one's pleasure.

Vi-jihirshu, us, us, u, wishing or seeking to roam about or sport.

विजिह्व *vi-jihma*, as, ā, am, curved, bent; crooked in mind or purpose, dishonest, depraved.

— *Vijihma-tā*, f. or *vijihma-tra*, am, n. crookedness, dishonesty, craftiness.

विजिवि *vi-jiv*, cl. I. P. *-jivati*, *-jivitum*, to revive, return to life.

विजुल *vijula*, as, m. the silk-cotton tree.

विजृम्भ *vi-jrimbh*, cl. I. A. *-jrimbhate*, *-jrimbhitum*, to yawn, gape; to open (intrans.), unfold, expand, become expanded or developed or exhibited, spread out, blossom; to extend; to spring open, spring back (as a bow); to become displayed, break forth or out, appear, rise; to display activity or energy, exhibit courage, &c.

Vi-jrimbhaya, am, u. yawning, gaping; expanding, unfolding, displaying, exhibiting, extending; blossoming, budding; pastime, sport (especially amorous).

Vi-jrimbhita, as, ā, am, yawned, gaped; expanded, opened, unfolded, displayed, exhibited, acted; blossomed; arisen, appeared; sported, wanted; (am), n. pastime, sport; wish, desire; act. — *Vi-jrimbhita-meha*, as, ā, am, displaying affection.

विजेह *vi-jeh*, cl. I. A. *-jehate*, *-jehitum*, to open the mouth.

Vi-jehamāna, as, ā, am, Ved. opening wide; darting forth, (Sāy. = *prakṣipat*.)

विजोष *vi-josha*, ās, ās, as, Ved. disunited, estranged from each other, no longer friends.

विज्जन *vijjana*, as, ā, am, m. f. n. sauce &c. mixed with rice-water or gruel.

Vijjala, as, ā, am, m. f. n. = *vijjana* above; (am), u. an arrow. — *Vijjala-pura*, N. of a town.

Vijjila, as, ā, am, m. f. n. sauce &c. mixed with rice-gruel.

विज्जाका *vijjākā*, f., N. of a female poet.

विज्जुलिका *vijjūlikā*, f., N. of a kind of plant (= *jatukā*).

विज्ञ *vi-jña*. See below.

विज्ञा *vi-jñā*, cl. 9. P. A. *-jñāti*, *-jñāte*, *-jñātum*, to distinguish, discern, understand, observe, perceive, know, recognise, know thoroughly or well, have a right knowledge of; to be familiar with; to find out, investigate, inquire, ascertain, learn, learn from (with gen.); to hear, to consider as; to explain; to become wise or learned (Manu IV. 20): Caus. *-jñāpayati* and *-jñāpayati*, *-yitum*, to make known, declare, report, communicate, announce to any one (acc.); to make any one understand, apprise, teach, instruct; to make a representation or request (in a respectful manner), ask, beg; to inform any one of anything (with two acc.): Desid. *-jñāsatī*, to wish to understand or know, &c.

Vi-jñāt, as, atī, at, distinguishing, understanding, knowing, recognising, possessing various or extended knowledge, wise, considerate; (an), m. a wise man, sage.

Vi-jñāā, f. a desire of knowing distinctly, wish to prove or try.

Vi-jña, as, ā, am, knowing, intelligent; wise, learned; proficient, conversant, clever, experienced, skilful, prudent, discreet; (as), m. a wise man. — *Vijña-tā*, f. or *vijña-tva*, am, n. intelligence, wisdom, learning, skill, cleverness. — *Vijña-buddhi*, īs, f. Indian spikenard (= *jaṭā-māñḍi*).

Vi-jñāpta, as, ā, am, made known, reported, presented; appraised, respectfully informed or told.

Vi-jñāpti, īs, f. information, representation, respectful statement or communication; a report, announcement.

Vi-jñāta, as, ā, am, discerned, understood, known, perceived; celebrated, famous, notorious. — *Vijñā-tārtha* (‘*ta*’ = *as*’), as, ā, am, one who is acquainted with any matter or the true state of a case.

Vi-jñātri, tā, trī, tri, one who knows or understands, an experienced person.

Vi-jñāna, am, n. the act of distinguishing or per-

ceiving or recognising, discerning, understanding, comprehending, distinction, intelligence, knowledge, science, learning, worldly knowledge of any kind (including all subjects except that understanding of the true nature of God or Brahma which is acquirable only by abstract meditation and the study of the Vedas), wisdom; business, employment; music. — *Vijñāna-kanda*, as, m. a proper N. — *Vijñāna-kaumudī*, f., N. of a Buddhist woman. — *Vijñāna-pāda*, as, m. (see *pāda*), an epithet of Vyāsa. — *Vijñāna-bhīkṣu*, us, m., N. of the author of the *Yoga-sāra-saṅgraha*, the *Yoga-vārttika*, the *Sāṅkhya-sāra*, and the *Brahmaśāstra*. — *Vijñāna-maya*, as, ī, am, consisting of knowledge or intelligence, all knowledge, intellectual (said of the first or innermost of the several sheaths of the soul). — *Vijñānamaya-kośa*, as, m. the sheath consisting of intelligence, the intelligent sheath (of the soul, according to the Vedānta philosophy) or that sheath which is caused by the understanding being associated with the organs of perception. — *Vijñāna-mārtika*, as, m. ‘parent of knowledge,’ an epithet of Buddha. — *Vijñāna-lalita*, N. of a work. — *Vijñāna-vāda*, as, m. the theory of *Vi-jñāna*, ideal theory. — *Vijñāneśvara* (‘*na*’ = *īś*’), as, m. ‘master of knowledge,’ N. of the author of the *Mitākṣarā* commentary.

Vijñānika, as, ī, am, learned, well-informed, clever, skilful, proficient, conversant.

Vi-jñāpaka, as, ikā, am (fr. the Caus.), who or what makes known or apprises, making known, giving information; (as), m. an informant; an instructor.

Vi-jñāpana, am, ā, n. f. the act of making known or acquainting, teaching; representing, informing; information, instruction; respectful communication or representation.

Vi-jñāpaniya, as, ā, am, to be made known or represented, to be apprised.

Vi-jñāpita, as, ā, am, apprised, informed, instructed; respectfully told or represented.

Vi-jñāpti, īs, f. representing, informing; respectful communication or representation.

Vi-jñāya, ind. having known or perceived, having understood, having ascertained, having recognised.

Vi-jñeya, as, ā, am, to be perceived or known or understood; cognizable, intelligible, comprehensible, discernible, recognizable.

विज्वर *vi-jvara*, as, ā, am, free from fever or pain; free from distress; exempt from decay.

विज्वर *vi-jharjara*, as, ā, am, making a harsh or rattling sound, discordant.

विजिलविन्दु *vinilavindu*, N. of a town.

विज्जामर *vinjāmara*, am, n. the white of the eye.

विज्जोली *vinjoli*, f. a line, row, range.

विर *viṭ* (also written *biṭ*; cf. rt. I. *viḍ*), cl. I. P. *-veṭati*, *-veṭitum*, to sound; to curse, swear at, revile.

Viṭa, as, m. a voluptuary; a paramour; (in the drama) the companion of a prince or dissolute young man or sometimes of a courtesan, (he resembles in some respects the *Vidushaka*, being generally represented as a parasite on familiar terms with his associate, but at the same time accomplished in the arts of poetry, music, and singing); a catamite; a rogue, cheat; N. of a mountain; the *Khayar* tree, *Mimosa* *Catechu*; a medicinal salt (= *viḍ-lavana*); a rat; the orange tree; a branch and its shoot. — *Viṭapa*, as, m. a keeper of catamites. — *Viṭa-priya*, as, m. a kind of tree (= *mudgara*). — *Viṭa-māṣhika*, as, m. a sort of mineral (= *tāpya*). — *Viṭa-lavana*, am, n. a medicinal salt (= *viḍ-lavana*, q. v.).

2. *viṭapa*, as, am, m. n. (according to *Upādi*-s. III. 145. fr. rt. *viṭ* in the sense ‘to sound’), the young branch of a tree or creeper; a new shoot or sprout, branch (in general); a bush; a clump, cluster, thicket, tuft; spreading, expansion; the septum of the scrotum. — *Viṭapa-as*, ind. in branches, in shoots.

Viṭapin, ī, inī, ī, having branches; (ī), m. a tree (in general); the large Indian fig-tree, *Ficus Indica*. — *Viṭapi-mṛiga*, as, m. ‘tree-animal,’ a monkey, ape; [cf. *taru-mṛiga*.]

विटङ्क *vi-ṭanka* or *vi-ṭankaka*, as, am, m. n. (see rt. *ṭank*), a dove-cot, an aviary (perhaps in this sense fr. 2. *vi*, a bird, + *ṭanka*); the loftiest point.

Vi-ṭankita, as, ā, am, marked, stamped, laden with.

विटि *viṭi*, īs, f. yellow sanders. — *Viṭi-kaṇ-ṭhi-rava*, as, m., N. of the grammarian *Varada-rāja*.

विट्टारिका *viṭ-kārikā*, *viṭ-cara*, &c. See under 3. *viṣh*.

विट्ठल *viṭṭhala*, as, m. (or commonly *viṭh-thala*), N. of a god worshipped at *Pandhar-pur* or *Punderpoor* in the *Bombay* presidency, (he is stated to be an incarnation of *Vishṇu* or *Kṛishṇa* himself, who is believed to have visited this city); N. of the author of the *Prasāda* commentary and of the *Vaishṇava-siddhānta-dīpikā*. — *Viṭṭhala-dikṣita*, as, m., N. of the author of the *Kuṇḍa-maṇḍapa-siddhi*.

विट्पण्य *viṭ-panya*, *viṭ-pati*, &c. See under 2. *viṣ*.

विठङ्क *viṭhanka*, as, ā, am, bad, vile.

विठर *viṭhara*, as, m. an epithet of *Vṛihas-pati*.

विड I. *viḍ* (= rt. *viṭ*, q. v.), cl. I. P. *-veḍati*, *-veḍitum*, to call out, cry out against, curse, swear at, revile; to break (?).

2. *viḍ*, f, f. a fragment, bit (?).

Viḍa, am, n. a kind of factitious salt (procured by boiling earth impregnated with saline particles); a particular kind of fetid salt (used medicinally as a tonic aperient, commonly called *Viṭ-lavan* or *Bit-noben*, cf. *viḍ-lavana*); it is black in colour and is prepared by fusing fossil salt with a small portion of *Emblie Myrobalan*, the product being *muriate of soda* with small quantities of *muriate of lime*, sulphur, and oxide of iron; a fragment, bit, portion (?). — *Viḍa-gandha*, am, n. the medicinal salt described above.

Viḍanga, as, ā, am, clever, able, skilful, conversant; (as, am), m. n. *Erycibe Paniculata*, a vegetable and medicinal substance (considered of great efficacy as a vermifuge).

विडम्ब *vi-ḍamb*, cl. 10. P. *-ḍambayati*, *-yitum*, to imitate, act like (= *anu-kṛ*), copy, emulate, simulate (with acc., e.g. *taḍit-vilasitāni viḍambayanti*, they imitate the flashes of lightning); to give anything another form, transform, distort; to impose upon, deceive, cheat; to ridicule, deride, mock; to afflict.

Vi-ḍamba, as, m. imitation; afflicting, distressing, annoyance.

Vi-ḍambana, am, ā, n. f. imitation, copying, assuming a similar appearance or dress, disguise, masquerade, transformation, imposture, (*ku-viḍambanā*, f. base imposture); deceiving, deception, fraud, breach of faith; disappointing, frustrating; afflicting, distressing, vexation, mortification, pain, distress; ridiculing, ridiculousness, ludicrousness.

Vi-ḍambaniya, as, ā, am, to be imitated, to be assumed as a disguise; to be distressed or annoyed.

Vi-ḍambayati, an, anti, at, imitating, copying; assuming, putting on (a borrowed dress or appearance).

Vi-ḍambita, as, ā, am, imitated, copied, assumed, put on (as a borrowed form &c.), simulated, transformed, distorted; mocked at, ridiculed, derided; deceived, disappointed, frustrated; vexed, mortified; distressed, low, poor, abject; (am), n. an object of ridicule or contempt, despicable object.

Viḍambin, ī, inī, ī, imitating, resembling; causing deception or error.

विडारक *viḍāraka*, *as*, *m*. = *viḍālaka*, a cat.

विडाल *viḍāla*, *as*, *m*. (also written *biḍāla*, in *Uṇādi-s.* I. 117. said to be fr. rt. *viḍ*, 'to cry out'; according to others perhaps fr. *viḥ + āla*, 'having habitation with man'), a cat; the eye-ball; (i), f. a female cat; N. of a plant (= *vidāri*, q.v.). — **Viḍāla-pada**, *as*, *m*. a measure of weight (the same as the *Karsha* or weight of sixteen *Māshas*). — **Viḍāla-pa-daka**, *am*, *n*. the measure of a *Karsha*.

Viḍālaka, *as*, *m*. a cat; application of ointment to the exterior of the eye (especially to the eyelids when the lashes have fallen off or are ulcerated); (*am*), *n*. yellow orpiment.

Viḍālī, *f*. See under *viḍāla* above.

विडी *vi-ḍī*, cl. I. 4. A. -*ḍayate*, -*ḍīyate*, -*ḍayitum*, to fly asunder, fly apart, fly separately, fly on one side or obliquely.

Vi-ḍina, *am*, *n*. the act of flying apart or obliquely, one of the different modes of flight attributed to birds; [cf. *a-viḍina*; other modes of flight are *ava-ḍina*, *uddina*, *ni-ḍina*, *pra-ḍina*, *pari-ḍina*, *san-ḍina*, *ḍina-ḍinaka*, q.v. v.v.]

Vi-ḍinaka, *am*, *n*. flying apart.

विडुल *viḍula*, *as*, *m*. a sort of cane, *Calamus Rotang*.

विडूरज *viḍūra-ja*, *am*, *n*. lapis lazuli, (for *viḍūra-ja*, q.v.)

विडोजस *viḍ-ojas* or *viḍ-ajās*, *ās*, *m*. (said to be fr. *viḍ* or 2. *viḥ + ojas*), N. of *Indra*.

विडग्ध *viḍ-gandha*, *viḍ-graha*, &c. See under 3. *viḥ*.

विण्ट *vinṭ* (= rt. *vunṭ*), cl. 10. P. *vinṭa-yati*, &c., to kill; to waste away, perish, decay.

वितंस *vi-taṇsa*, *as*, *m*. (see rt. *taṇs*), a bird-cage (perhaps fr. 2. *vi*, a bird, + *taṇsa*), any net or chain or apparatus for confining beasts or birds; [cf. *vi-taṇsa*.]

वितक्ष *vi-taksh*, cl. I. P. -*takshati*, -*takshitum*, -*takshṭum*, Ved. to cut off; to cleave or split in pieces; to carve out, plane off, chisel; to wound.

Vi-takṣa, *as*, *ā*, *am*, hewn or carved out, planed, fashioned.

वितड् *vi-taḍ*, cl. 10. P. -*tāḍayati*, -*yitum*, to strike or dash to pieces; to strike back; to strike against (with loc.); to wound.

वितण्ड *vi-taṇḍa*, *as*, *m*. (probably connected with *vi-taḍ* above), a sort of lock or bolt with three divisions or wards; an elephant; (*ā*), *f*. cavil, captious objection, hypercriticism, perverse or frivolous argument (especially, in the *Nyāya* phil., idly carping at the arguments or assertions of another without attempting to establish the opposite side of the question), frivolous or fallacious controversy or wrangling, debate, criticism (in general); an esculent root, *Arum Colocasia*; the oleander plant, *Nerium Odorum*; a ladle, spoon; benzoin or storax (?).

Vi-taṇḍaka, *as*, *m*, N. of the author of a *Dharma-śāstra*.

वितत *vi-tata*. See col. 2.

वितथ *vi-tatha*, *as*, *ā*, *am*, untrue, false, incorrect, unreal, vain, futile; [cf. *yathā-tatha*.] — **Vi-tatha-prayātina**, *as*, *ā*, *am*, one whose efforts are futile, endeavouring in vain. — **Vi-tatha-maryāda**, *as*, *ā*, *am*, incorrect in behaviour. — **Vi-tathi-kṛtta**, *as*, *ā*, *am*, rendered vain or futile.

Vi-tathya, *as*, *ā*, *am*, untrue (= *vi-tatha* above).

वितद्रु *vitadru*, *us*, *f*, N. of a river said to be situated in the *Pañjāb*.

वितन् *vi-tan*, cl. 8. P. A. -*tanoti*, -*tanute*, -*tanitum*, to stretch out, spread through, extend, expand, lengthen out, spread over, cover over, fill; to spread

(a net, snare, &c.); to stretch (a cord &c.); to draw or bend (a bow); to unfold, develop, manifest, exhibit; to carry out, execute, perform, accomplish (any rite or ceremony); to offer an oblation, sacrifice, &c.; to effect, cause, produce; to prepare, make ready, arrange.

Vi-tata, *as*, *ā*, *am*, stretched out, extended, spread out, stretched, expanded; lengthened out, lengthened, elongated, large, broad, wide; spread over, covered, prepared, diffused, performed, accomplished, celebrated; effected; (*am*), *n*. any stringed instrument, such as a lute, &c. — **Vi-tata-tva**, *am*, *n*. extendedness, extension, expansiveness, largeness. — **Vi-tata-dhanvan**, *ā*, *m*. one who has drawn a bow to its full stretch. — **Vi-tata-vapus**, *us*, *us*, having an elongated body. — **Vi-tati-karāṇa**, *am*, *n*. the act of stretching out, spreading. — **Vi-tati-kṛi**, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to stretch out, expand, spread. — **Vi-tati-kṛta**, *as*, *ā*, *am*, stretched out, spread, expanded.

Vi-tati, *is*, *f*. stretching out, spreading, extension, expansion; collection, quantity; a clump, cluster (of trees &c.).

Vi-tatyā, *ind*. having stretched or spread out, having spread through; having stretched, having drawn or bent (as a bow); stretching into, extending far.

Vi-tanvat, *an*, *ati*, *at*, stretching or spreading out, stretching, extending, expanding, bending (a bow &c.).

Vi-tanvāna, *as*, *ā*, *am*, extending, spreading out, &c.

Vi-tāna, *as*, *m*, *n*. stretching or spreading out, expansion; an awning, canopy, cover; a cushion; an oblation, sacrifice; the sacrificial hearth on which the sacred fires are kept, or the sacred fire itself; a heap, quantity; season, opportunity; (*am*), *n*. a form of the metre *Anuṣṭubh* or verse of four lines of eight syllables each, (each line of the stanza is said to consist of two *Iambics*, one *Trochee*, and one *Spondee*); leisure, rest, interval of occupation; (*as*, *ā*, *am*), empty, vacant; pithless, sapless; dull, stupid; wicked, abandoned. — **Vi-tāna-mūlaka**, *am*, *n*. the fragrant root of *Andropogon Muricatus* (= *usīra*). — **Vi-tāna-vat**, *an*, *ati*, *at*, having a canopy or awning. — **Vi-tāni-karāṇa**, *am*, *n*. the act of overspreading or covering. — **Vi-tāni-kṛi**, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to spread over, extend over (as a canopy &c.), form an awning, overshadow. — **Vi-tāni-kṛta**, *as*, *ā*, *am*, spread or extended over (as a canopy).

Vi-tānaka, *as*, *am*, *n*. an awning, canopy, (especially) a cloth spread over a large open hall or court (in which dancing, singing, &c. are exhibited); an expanse; a heap, quantity; (*as*), *m*. the *Māda* tree.

• **Vi-tānāya**, *Nom.* A. -*tānāyate*, &c., to become a canopy, turn into an awning.

Vi-tāyamāna, *as*, *ā*, *am*, being stretched out, being spread abroad or overspread, being covered or shaded.

वितनु *vi-tanu*, *us*, *vī*, *u*, very thin, delicate, graceful.

वितन्तु *vi-tantu*, *us*, *m*. a good horse; (*us*), *f*. a widow.

वितप् *vi-tap*, cl. I. P. A. -*tapati*, -*te*, -*tap-tum*, to give out heat, be hot, burn; to warm one's self (or any member of the body, A.); to be heated, to feel or suffer pain; to pervade, penetrate (Ved.); Caus. -*tāpayati*, -*yitum*, to make hot, heat, warm.

वितमस् *vi-tamas*, *ās*, *ās*, *as*, free from darkness, light; exempt from the quality of ignorance.

वितरण *vi-taraṇa*. See under *vi-trī*.

वितर्क *vi-tark*, cl. 10. P. -*tarkayati*, -*yitum*, to reason or think about, make conjectures about (with acc.), to infer, conjecture, guess, suppose, imagine, think, believe; to anticipate, expect; to deliberate or reflect about, discuss (with acc.); to consider as, take for; to find out, ascertain.

Vi-tarka, *as*, *m*. reasoning, argument, inference, conjecture, guess, supposition, opinion, anticipation, discussion; deliberation, consideration of probabilities or alternatives, doubt, apprehension; a teacher, an instructor in divine knowledge.

Vi-tarkāṇa, *am*, *n*. reasoning, conjecturing, inferring, drawing an inference, argument, discussion, reflection; doubt.

Vi-tarkita, *as*, *ā*, *am*, conjectured, imagined, anticipated, (*a-vitarkita*, unexpected.)

1. **vi-tarkya**, *ind*. having deliberated or considered, &c.

2. **vi-tarkya**, *as*, *ā*, *am*, to be conjectured or supposed or imagined, questionable, doubtful.

वितर्ज *vi-tarj*, cl. I. P. -*tarjati*, -*tarjitum*, to threaten, menace, revile, abuse, inveigh against, blame.

वितर्जुस् *vi-tarturam*, *vi-tarturāṇa*. See p. 918, col. 1.

वितर्दि *vi-tardī*, *is*, *f*. or *vitardikā*, *f*. or *vitardī*, *f*. (said to be fr. rt. *trid*), a raised square piece of ground in the centre of a house or temple; a kind of covered terrace in the middle of a courtyard; a quadrangular seat or bench made of wood, a place in a courtyard for sitting in or standing under; a floor on four posts, a kind of altar or temporary stage or shed in the middle of a courtyard (for performing sacrifices &c. = *vedikā*); a covered temporary platform on which idols are sometimes placed; a verandah, balcony.

Vi-tarddhi, *is*, *f*. or *vi-tarddhikā*, *f*. or *vi-tarddhi*, *f*. = *vi-tardī* above.

वितल *vi-tala*, *am*, *n*. the second in order of the seven lower regions or regions under the earth; [cf. *pātāla*.] — **Vi-tala-loka**, *as*, *m*. the world or lower region of *Vi-tala*.

वितस्तपुरी *vitasta-purī*, *f*, N. of a city.

वितस्ता *vitastā*, *f*, N. of a river in the *Pañjāb*, now called *Jhelum* or *Betusta* or *Behut* (the *Hydaspes* of the Greeks; cf. *pañcā-nada*).

वितस्ति *vi-tasti*, *is*, *f*. (said to be fr. rt. *tas* or *taṇs* with prep. *vi*), a long span measured by the extended thumb and little finger, equal to twelve *Angulas*. — **Vi-tasti-deśya**, *as*, *ā*, *am*, almost a *Vi-tasti* long.

वितस्थान *vi-tasthāna*, *vi-tishṭhamāna*. See under 1. *vi-shṭhā*.

वितान *vi-tāna*. See col. 2.

वितिमिर *vi-timira*, *as*, *ā*, *am*, free from darkness, clear.

वितिरी *vi-tirā*. See under *vi-trī*.

वितुद् *vi-tuḍ*, cl. 6. P. A. -*tudati*, -*te*, -*tot-tum*, to pierce, strike, sting; to tear, scratch; to scourge, whip; Caus. -*todāyati*, Ved. -*tudāyati*, -*yitum*, to pierce, strike, tear.

Vi-tudyamāna, *as*, *ā*, *am*, being pierced, being struck, &c.

Vi-tunna, *am*, *n*. the pot-herb *Marsilia Quadri-folia* (= *su-nishanṇaka*); the aquatic plant *Saivala*, *Vallisneria Octandra*; (*ā*), *f*. the tree *Flacourtia Cataphracta* (= *tāmalaki*).

Vi-tunnaka, *as*, *m*. *Flacourtia Cataphracta*; (*am*), *n*. coriander seed; blue vitriol; (*ikā*), *f*. *Flacourtia Cataphracta*.

वितुष्ट *vi-tuṣṭa*, *as*, *ā*, *am*, displeased, dissatisfied.

वितुस्तय *vi-tustaya* (fr. *tūsta*, q.v. + *vi*), *Nom.* P. -*tustayati*, -*yitum*, to comb out matted or braided hair (= *keśān vijati-kṛi*), clean or smooth the hair.

वितुद् *vi-trid*, cl. 7. P. A. -*triṇatti*, -*trintte*, -*tariditum*, to pierce, bore, cleave; to break through; to excavate.

(as property), being in one's possession. — *Vidyamāna-keśa*, as, ā, am, one who possesses hair. — *Vidyamāna-tā*, f. or *vidyamāna-tva*, am, n. existence, presence. — *Vidyamāna-mati*, is, īs, ī, possessing understanding.

Vidyā, f. knowledge, (*kāla-n*°, knowledge of time, i.e. of the almanac), learning, scholarship, philosophy, science, (according to some there are four *Vidyās* or sciences, 1. *trayī*, the triple Veda; 2. *āhvikāśikā*, logic and metaphysics; 3. *daṇḍa-nīti*, the science of government; 4. *vārtā*, practical arts, such as agriculture, commerce, medicine, &c.; and Manu VII. 43, adds a fifth, viz. *ātma-vidyā*, knowledge of soul or sublime theological truth: according to others, *Vidyā* has fourteen divisions, viz. the four Vedas, the six Vedāṅgas, the Purāṇas, the Mīmāṃsā, Nyāya, and Dharma or law; or with the four Upa-vedas, eighteen divisions); a spell, incantation; the goddess Durgā; the tree Prema Spinosa; magical skill; a kind of magical pill (which placed in the mouth is supposed to give the power of ascending to heaven).

— *Vidyā-kara*, as, ī, am, causing wisdom, giving knowledge or science; (as), m. a learned man, (in this sense the word may also be divided into *vidyā-ākara*, 'a mine of learning.'). — *Vidyākara-vāṇa-peyin*, ī, m., N. of an author. — *Vidyāgama* (*gā-āg*°), as, m. acquirement of knowledge, proficiency in science. — *Vidyā-śūpa*, as, ā, am, or *vidyā-śūdu*, us, us, u (*śūpa* and *śūdu* are regarded by Pāṇini as Taddhita affixes), famous for learning or knowledge. — *Vidyā-tas*, ind. from learning, than learning (after a compar.). — *Vidyā-dala*, as, m. 'science-leaved,' N. of the Bhūrja or Bhojpatra tree (the leaves of which are used for writing). — *Vidyā-dātri*, tā, trī, trī, one who gives or imparts knowledge, a teacher, instructor. — *Vidyā-dāna*, am, n. the giving of knowledge, teaching. — *Vidyā-devī*, f. 'goddess of learning,' a female divinity peculiar to the Jains, (sixteen are named, Rohiṇī, Prajñapti, Vajra-śrīṅkhala, Kulīśāṅkuśa, Cakreśvartī, Nara-dattā, Kālī, Mahā-kālī, Gaurī, Gandhārī, Sarvaśarma-mahājyāla, Mānavī, Vairāṭyā, A-cēhupā, Mānāsī, Mahā-mānasikā.). — *Vidyā-dhana*, am, n. wealth consisting in learning, money acquired by scholarship. — *Vidyā-dhara*, as, m. 'magical-knowledge holder,' a particular kind of good or evil genius attending upon the gods, (according to Kullūka on Manu XII. 47 = *devānyūṣyān*); a kind of spirit or fairy; N. of several persons; (ī), f. a female of the same class of genii, a fairy, sylph. — *Vidyādhara-tāla*, as, m., N. of a particular time in music. — *Vidyādhara-bārya* (*ra-āc*°), as, m., N. of an author. — *Vidyā-dhārī-parijana*, as, ā, am, attended by *Vidyā-dhārīs*. — *Vidyādhāra* (*yā-ādh*°), as, m. a receptacle of knowledge. — *Vidyādhirāja* (*yā-ādh*°), as, m. a proper N. — *Vidyā-nagara*, am, n., N. of a city. — *Vidyā-nanda*, as, m. 'pleasure of knowledge,' N. of a chapter of the Pañcā-daśī; of an author. — *Vidyā-nivāsa*, as, m., N. of the author of a commentary on the Mugdha-bodha. — *Vidyā-nivāsa-bhaṭṭācārya*, as, m., N. of the author of the Śač-ārita-mīmāṃsā. — *Vidyānūpālana* (*yā-an*°), am, n. the act of cherishing or patronising learning, encouragement or cultivation of science; acquiring learning, studying. — *Vidyānūpālīn* (*yā-an*°), ī, inī, ī, cherishing or encouraging science, acquiring learning. — *Vidyānūsevana* (*yā-an*°), am, n. the cultivation of science or learning. — *Vidyānusevin* (*yā-an*°), ī, inī, ī, cultivating learning, engaged in study. — *Vidyānta* (*yā-an*°), am, n. the end of knowledge. — *Vidyā-pati*, is, m., N. of a poet; of the author of the Gaṅgā-vākyāvalī; of the author of the Varsha-kṛitya. — *Vidyā-pradāna*, am, n. 'the bestowing of knowledge,' N. of a section of the Purāṇa-sarva-sva. — *Vidyā-prāpti*, īs, f. acquirement of knowledge; any acquisition made by learning. — *Vidyā-phala*, am, n. the fruit of learning. — *Vidyābhīmāna* (*yā-abh*°), am, n. the fancy or idea that one possesses learning. — *Vidyābhīmānavat* (*yā-abh*°), ān, atī, at, fancying that one possesses learning, imagining one's self learned. — *Vidyā-*

bhāsa (*yā-abh*°), as, m. practice or pursuit of learning, application to books, study. — *Vidyāraṇya* (*yā-ar*°), as, m., N. of a poet; of the author of the *Vidyārtha-dīpikā*. — *Vidyā-ratna*, am, n. the jewel of learning; valuable knowledge. — *Vidyā-ratnākara* (*na-āḥ*°), as, m., N. of a work by Dhana-pati. — *Vidyārambha* (*yā-ar*°), as, m. 'commencement of knowledge,' N. of a section in the Purāṇa-sarva-sva. — *Vidyārjana* (*yā-ar*°), am, n. the acquirement of knowledge; acquiring anything by knowledge or by teaching. — *Vidyārjita* (*yā-ar*°), as, ā, am, acquired or gained by knowledge. — *Vidyārtha* (*yā-ar*°), as, m. the seeking for knowledge. — *Vidyārtha-dīpikā*, f., N. of a work by Vidyāranya. — *Vidyārtha-prakāśikā*, f., N. of a work. — *Vidyārthīn* (*yā-ar*°), ī, inī, ī, seeking for knowledge, studious; (ī), m. a student, pupil, scholar, disciple. — *Vidyālakṣa-bhaṭṭācārya* (*yā-lak*°), as, m., N. of the author of annotations on Goyācandra's commentary. — *Vidyā-lābha*, as, ā, am, acquired or gained by learning. — *Vidyālaya* (*yā-āl*°), as, m. abode or seat of learning, a school, college; N. of a place. — *Vidyā-lābha*, as, m. acquisition of learning; any acquirement gained by learning. — *Vidyā-vat*, ān, atī, at, possessed of learning or science, learned. — *Vidyā-vayo-vriddha*, as, ā, am, advanced in learning and years. — *Vidyā-vinoda*, as, m., N. of a poet. — *Vidyā-viśiṣṭa*, as, ā, am, distinguished by learning, possessed of science or scholarship. — *Vidyā-vihina*, as, ā, am, deprived of knowledge, misinstructed, ignorant. — *Vidyā-vriddha*, as, ā, am, old in knowledge, increased or advanced in learning. — *Vidyā-vyavasāya*, as, m. the pursuit of science. — *Vidyā-vrata-snātaka* or *vidyā-snātaka*, as, m. a Brāhman who has finished his period of studentship, (see *snātaka*). — *Vidyā-hina*, as, ā, am, destitute of knowledge or learning, uninstructed, ignorant. — *Vidyopārjana* (*yā-up*°), am, n. acquisition of knowledge. — *Vidyopārjita* (*yā-up*°), as, ā, am, acquired by learning.

Vidvas, vān, uṣhī, vat, one who knows, knowing, understanding (with acc., Rīg-veda X. 8, 8; Kīrāt. XI. 30), learned, (*kāla-v*°, 'learned in time,' an almanac-maker); intelligent, wise; (*vān*), m. a wise man, scholar, sage, seer. — *Vidvājana*, as, m. a wise man, a sage, seer. — *Vidvat-kalpa*, as, ā, am, a little learned, slightly learned. — *Vidvat-tama*, as, ā, am, wisest, very wise. — *Vidvat-tara*, as, ā, am, wiser, very wise; [cf. *vidush-tara*]. — *Vidvat-tva*, am, n. scholarship, science, wisdom. — *Vidvad-deśya* or *vidvad-deśya*, as, ā, am, = *vidvat-kalpa*. — *Vidvan-moda-tarangiṇī*, f., N. of a philosophical work by Rāma-deva.

Vinda, vindamāna, &c. See p. 925, col. 3. — *Vinna*, as, ā, am [cf. *vitta*], known; discussed, judged; obtained, gained; married; placed, fixed. — *Vividvas*, ān, uṣhī, at, one who has known or obtained or found.

Vividvas, ān, uṣhī, at, one who has known, knowing, wise; one who has obtained.

Veda, vedya, &c. See s. v.

विदग्ध *vi-daṅṣ*, cl. 1. P. -*daṣati*, -*danshtum*, to bite into pieces, bite asunder, bite; to crush.

Vi-daṅṣa, as, m. any pungent food which excites thirst (= *ava-daṅṣa*).

Vi-daṅṣamāna, as, ā, am, being bitten.

विदग्ध *vi-dagdha*. See under *vi-dah*.

विदय *vi-day*, cl. 1. A. -*dayate*, -*dayitum*, Ved. to divide asunder, separate; to dissipate, dispel, (Sāy. = *vi-bādhate*); to destroy, injure greatly; to consume, devour, (Sāy. = *bhaksahayati*); to distribute, grant, bestow, (Sāy. = *viśeṣheṇa dadāti*).

Vi-dayamāna, as, ā, am, dividing; dissipating; destroying; distributing.

विदर *vi-dara*. See under *vi-dri*.

विदग्ध *vi-darbhā*, as, ā, m. f. (said to be fr. *vi*, 'without,' + *darbhā*, 'sacred grass,' supposed not to grow in Vidarbha because the son of a saint

died of a wound inflicted by a sharp blade of this grass), a district and city to the south-west of Bengal, the modern Berar proper; (as), m. the king of Vidarbha; any dry or desert soil; (*ās*), m. pl. N. of a people. — *Vidarbhā-jā*, f. 'Vidarbhā-born,' epithet of the wife of the saint Agastya; of Damayanti (wife of Nala and heroine of the poem so called); of Rukmiṇī (wife of Kṛishṇa). — *Vidarbhā-tanayā* or *vidarbha-rāja-tanayā* or *vidarbha-subhṛā*, īs, f. 'daughter of the king of Vidarbha,' Damayanti. — *Vidarbhā-nagari*, f. the city of Vidarbha. — *Vidarbhā-patī*, īs, or *vidarbha-rāj*, f, or *vidarbha-rāja*, as, or *vidarbha-rājan*, ā, or *vidarbhadhipati* (*bha-adh*°), īs, m. the king of Vidarbha. — *Vidarbhā-rājadhāni*, f. the city or capital of Vidarbha. — *Vidarbhābhīmukha* (*bha-abh*°), as, ī, am, having the face turned towards Vidarbha, facing Vidarbha.

विदर्शि *vi-darśin*. See under *vi-driś*.

विदल *vi-dal*, cl. 1. P. -*dalati*, -*dalitum*, to break or burst asunder, burst or break to pieces; to be rent or split; to open, expand, blow.

1. *Vi-dala*, as, ā, am, rent asunder, split; opened, expanded, blown (as a flower &c.); (as), m. rending, dividing, separating; a cake; mountain ebony, Bauhinia Variegata; (*ā*), f. a plant, = *trivrit*; (am), n. a shallow basket made of split bamboos or any vessel of wicker-work; split peas; pomegranate bark; the cuttings or chips of any substance, anything pared or split; a twig. — *Vidali-karāṇa*, am, n. the act of rending asunder, dividing, &c. — *Vidali-kṛī*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to rend asunder, tear, split, divide. — *Vidali-kṛita*, as, ā, am, rent asunder, split, torn, broken; cut, divided, separated.

Vi-dalana, am, n. the act of tearing or rending asunder, splitting.

Vi-dalita, as, ā, am, burst asunder, rent, torn, split; crushed; blown, expanded (as a flower).

विदल 2. *vi-dala*, as, ā, am, having no leaves, leafless.

विदस् *vi-das*, cl. 4. P. -*dasyati*, -*dasitum*, Ved. to waste away, become exhausted, fail, be wanting, wither away, come to an end, (Sāy. = *upa-kshiyate*, *vi-sushyati*).

Vi-dasta, as, ā, am, wasted away, exhausted.

विदग्ध *vi-dah*, cl. 1. P. -*dahati*, -*dagdhum*, to burn out, cauterize (a wound &c.); to burn, consume by fire, scorch, parch, shrivel up, destroy by fire: Pass. -*dahyate*, to be burnt; to suffer from internal heat, burn, be inflamed; to be consumed by grief; to be puffed up, boast.

1. *Vi-dagdhā*, as, ā, am, burnt, inflamed; consumed by fire or internal heat; cooked; digested; destroyed, decomposed, corrupt, spoiled, turned sour; clever, shrewd, well-bred, knowing, witty, sharp; subtle, cunning, crafty, sly, artful, intriguing; (as), m. a learned or clever man, a scholar, Paṇḍit; a libertine, intriguer; N. of a teacher of the school of the Vājasaneyins or White Yajur-veda; (*ā*), f. a sharp or knowing woman. — *Vidagdhā-tā*, f. or *vidagdhā-tva*, am, n. sharpness, shrewdness, cleverness, wit; elegance. — *Vidagdhā-mādhava*, am, n., N. of a drama ascribed to Rūpa (containing seven acts and written A. D. 1549; it relates to the loves of Kṛishṇa and Rādhā, and is in fact the Gīta-govinda dramatised). — *Vidagdhā-mukha-maṇḍana*, am, n., N. of a work by Dharmā-dāsa.

2. *Vi-dagdhā*, as, ā, am, unburnt, uncooked, undigested, ill-concocted.

Vi-dāha, as, m. burning; great heat, inflammation, pungency.

Vi-dāhin, ī, inī, ī, burning, hot; pungent, acrid; (ī), n. any substance that causes inflammation.

विदा 1. *vi-dā* (see rt. 1. *dā*), cl. 3. P. -*dadāti*, -*dātum*, to give out, distribute, grant.

Vi-datta, as, ā, am, given out, distributed.

विदा 2. *vi-dā* (= *vi-do*, see rt. 3. *dā*), cl.

2.4. P. *-dāti*, *-dyati*, *-dātum*, to cut up, cut in pieces, bruise, pound; to destroy; to be destroyed, perish (Ved.).

विदा 3. *vi-dā* (see rt. 4. *dā*), cl. 4. P. *-dyati*, *-dātum*, to unbind, untie; to release; deliver from (with abl.).

विदाय *vidāya*, as, m. (perhaps not a Sanskrit word, cf. *وداع*), permission to go away, dismissal with good wishes.

विदार *vi-dāra*. See under *vi-drī*, col. 2.

विदिय *vi-ditya*. See under *vi-do*, col. 2.

विदिश *vi-diś*, k, f. an intermediate point of the compass; an intermediate district. — *Vidik-dārga*, as, m. a sort of yellow bird (= *haridrāṅga*).

विदिशा *vidiśā*, f. *Vidiśā*, the capital of the district of *Daśārṇā*; N. of a river in Malwa.

विदिप *vi-dip*, cl. 4. A. (ep. also P.) *-dipyate* (*-ti*), *-dipitum*, to shine forth, blaze forth, shine very brightly; Caus. P. *-dipayati*, *-yitum*, to illuminate.

विदिरी *vi-dirī*. See under *vi-drī*, col. 2.

विद्रु *vi-du* or *vi-dū* (see rt. 2. *du*), cl. 5. P. *-dunoti*, *-dotum*, to consume or destroy (especially by burning); to pain, afflict; cl. 5. A., cl. 4. A. (P.) *-dunute*, *-dūyate* (*-ti*), to be consumed by grief, &c.; to suffer pain, pine away with sorrow, &c.; to be agitated or disturbed.

Vi-dūna, as, ā, am, distressed, agitated, afflicted, pained.

Vi-dūyal, an, *anti*, at, being distressed or afflicted; agitated.

विदुर *vidura*, *vidula*. See p. 918, col. 3.

विद्रुष *vi-dush*, Caus. P. *-dūshayati*, *-yitum*, to corrupt, defile, contaminate, spoil; to disgrace, offend; to revile, abuse, blame, censure.

Vi-dūshaka, as, ī, am, corrupting, defiling, corruptive, contaminating, a defiler; censorious, detracting, a detractor, abuser; jocular, facetious, witty; (as), m. a jester, joker, wag, buffoon; (in the drama) the jocular companion and confidential friend of the principal character or hero of the play, (this character acts the same confidential part towards the king or prince, who is the hero of the piece, that her female companions do towards the heroine; he is also the personage whose business is to excite mirth by being ridiculous in person and attire, and by allowing himself to become the universal butt of others; a curious regulation requires him to be a Brāhman, that is, of a caste higher than that of the king himself; see *Sakuntala*, Act 2); a libertine, catamite.

Vi-dūshana, am, n. the act of corrupting or defiling; corruption, contamination; censuring, reviling, abuse, satire.

विद्रुषर *vidush-ṭara*. See p. 918, col. 3.

विदून *vi-dūna*, *vi-dūyat*. See under *vi-du*.

विदूर *vi-dūra*, as, ā, am, very far, remote; (as), m., N. of a city and mountain whence the lapis lazuli is brought. — *Vi-dūra-ga*, as, ā, am, going far or wide, spreading. — *Vi-dūra-ja*, am, n. 'produced in *Vidūra*, the lapis lazuli; [cf. *vidūrya*]. — *Vi-dūra-tas*, ind. from afar, from a distance; far. — *Vi-dūra-bhānti*, īs, f., N. of a country (= *vi-dūra*). — *Vi-dūradri* ('*ra-ad*'), īs, m., N. of a mountain (said to be in Ceylon).

विदूरय *vidūratha*, as, m., N. of a king (a son of *Su-ratha*); of a son of *Bhajānā*.

विद्रुष *vi-driś*, cl. 1. P. *-paśyati*, *-drashtum*, to see through, see clearly, see: Pass. *-driśyate*, to be clearly visible, become apparent, appear: Caus. *-darśayati*, *-yitum*, to cause to see, show; to teach.

Vi-darśin, ī, īnī, ī, seeing clearly, seeing through, penetrating.

विद्रु *vi-drī*, cl. 9. P. *-drīṇāti*, *-daritum*, *-daritum*, to tear asunder or to pieces, rend asunder, split open: Pass. *-driyate*, to be torn or rent asunder, to burst open; to be torn with grief or anguish: Caus. *-dārayati*, *-yitum*, to cause to burst asunder; to rend, tear in pieces, crush; to tear open, open; to saw in pieces; to break or burst through; to tear up, rip up: Intens., Ved. *-dardarīti*, to tear or split in pieces, rend asunder, crush.

Vi-dara, as, m. tearing asunder, rending; (am), n. the Indian prickly pear, *Cactus Indicus* (= *visva-sāraka*).

Vi-dāra, as, m. tearing asunder, rending; cutting; war, battle; an inundation, overflow, the rising of a river or pond above its banks; (ī), f. the plant *Hedysarum Gangeticum* (= *sāla-parṇi*); the climbing plant *Ipomoea Paniculata*; a swelling in the groin, bubo, &c. — *Vi-dārī-gandhā*, f. the plant *Hedysarum Gangeticum*.

Vi-dāraka, as, m. a render, tearer, divider; a tree or rock in the middle of a stream dividing its course; a hole or pit for water sunk in the bed of a dry river, &c.; (ikā), f. the plant *Hedysarum Gangeticum*; a swelling in the groin, bubo; (am), n. alkaline earth (= *vajra-kshāra*).

Vi-dārāṇa, am, n. the act of rending or tearing asunder, splitting, ripping up, severing, breaking, dividing; paining, afflicting; killing, massacre, slaughter; (as, ā), m. f. war, battle; (as), m. a tree or rock in the middle of a stream to which a boat is fastened; the tree *Pterospermum Acerifolium* (= *karnikāra*).

Vi-dārayat, an, *anti*, at, tearing asunder, rending, ripping, dividing.

Vi-dārīta, as, ā, am, torn asunder, rent, split, broken open.

Vi-dārīn, ī, īnī, ī, rending asunder, tearing, breaking; (īnī), f. the plant *Gmelina Arborea* (= *kāś-marī*, q. v.).

Vi-dāru, us, m. a lizard, chameleon (= *krakaśa-pād*).

Vi-dārya, ind. having torn asunder, having split or rent, &c.

Vi-dāryamāṇa, as, ā, am, being rent asunder, being split in pieces.

Vi-dārīna, as, ā, am, rent asunder, torn, split, burst or broken open, ripped up, expanded, opened.

Vi-dāryamāṇa, as, ā, am, being rent or torn asunder, being split or broken or cut in pieces.

Vi-drīti, īs, f. (probably fr. *vi-drī*), a suture, seam.

विदेश *vi-deśa*, as, m. another country, foreign country, abroad; any place away from home.

— *Vi-deśa-ga*, as, ā, am, going abroad or to a foreign country. — *Vi-deśa-gata*, as, ā, am, gone abroad.

— *Vi-deśa-gamana*, am, n. the act of going abroad, travelling in foreign lands. — *Vi-deśa-ja*, as, ā, am, born or produced in a foreign country, foreign, exotic, a foreigner.

— *Vi-deśa-ṭha*, as, ā, am, remaining abroad, living in foreign lands or in a distant country.

— *Vi-deśaṭhāṇauca* ('*tha-as*'), am, n. impurity resulting from living abroad.

Videśin, ī, īnī, ī, belonging to another country, foreign, exotic, a foreigner, stranger.

Videśiya, as, ā, am, belonging to a foreign country, foreign.

विदेह *vi-deha*, as, ā, am, without body, bodiless, incorporeal; trunkless; (as), m. a sovereign of the family of *Janaka*, king of *Mithilā*; N. of the author of a work on medicine; (as, ā), m. f. a district in the province of *Behar* (ancient *Mithilā* or the modern *Tirhut*); (ān), m. pl. the people of *Videha*. — *Vi-deha-mukti*, īs, f. incorporeal deliverance. — *Videha-mukty-ādi-kathana*, am, n., N. of a short treatise on the duties and exercises of ascetics.

विदो *vi-do* (see 2. *vi-dā*), cl. 2. 4. P. *-dāti*, *-dyati*, *-dātum*, to cut into pieces, cut up, crush; to destroy.

Vi-ditya, ind. (?), having cut up or destroyed.

विद्ध *viddha*, as, ā, am (fr. rt. *vyadh*, q. v.),

pierced, perforated, penetrated, stabbed, wounded; beaten, lashed, whipped; thrown, cast, sent, directed; opposed, impeded; resembling, like; (as), m. the tree *Echites Scholarius*; (am), n. a wound. — *Viddha-karṇa*, as, ī, am, having bored ears, having the ears pierced or slit; (as, ā or ī), m. f. a species of plant (= *pāthā*, q. v.). — *Viddha-karnikā*, f. = *viddha-karni*. — *Viddha-sāla-bhāṇjikā*, f., N. of a drama by *Raja-śekhara*.

विद्वनापस् *vidmanāpas*. See p. 918, col. 3.

विद्यमान *vidyamāna*. See p. 918, col. 3.

विद्या *vidyā*. See p. 919, col. 1.

विद्युत् 1. *vi-dyut*, cl. 1. A. *-dyotate* (ep. also P. *-dyotati*; Perf. *-didyute*), *-dyotitum*, to shine forth, radiate, flash, be brilliant or radiant, sparkle; to light, lighten; to illuminate: Caus. *-dyotayati*, *-yitum*, to illuminate, irradiate, enlighten, make brilliant.

Vi-davidyutat, at, *ati*, at (Intens. part. Ved.), shining brightly, shining.

2. *vi-dyut*, ī, f. lightning; a thunderbolt (a weapon of the Maruts); a species of the *Atijagati* metre; (f), m., N. of an Asura. — *Vidyuj-jihva*, as, m. 'lightning-tongued,' a kind of *Rākshasa*. — *Vidyuj-jvālā*, f. the flashing of lightning; N. of a particular plant (= *kali-kārī*). — *Vidyut-keśa*, as, m., N. of a *Rākshasa* (son of *Heti* and father of *Su-keśa*). — *Vidyut-keśin*, ī, m., N. of a king of the *Rākshasas*. — *Vidyut-pātaka*, as, m. 'having lightning for its banner,' epithet of one of the seven kinds of cloud at the destruction of the world; [cf. *valā-haka*]. — *Vidyut-pāta*, as, m. the falling or darting of lightning, a stroke of lightning. — *Vidyut-prabha*, as, ā, am, having the splendor of lightning, flashing like lightning. — *Vidyut-priya*, am, n. 'lightning-loved,' bell-metal. — *Vidyut-rot* or *vidyun-mat*, an, *ati*, at, having or containing lightning, electrical (a cloud &c.). — *Vidyut-unmesha*, as, m. a flash of lightning. — *Vidyud-dāman*, a, n. 'a garland or mass of lightning,' a flash or streak of zigzag lightning. — *Vidyud-dyota*, as, m. the brightness or brilliance of lightning. — *Vidyud-ratha*, as, ā, am, Ved. having lightning for a vehicle (said of the Maruts). — *Vidyun-mahas*, ās, ās, Ved. brilliant or radiant with lightning (said of the Maruts; *Sāy*. = *vidyotamāna-tejas*). — *Vidyun-mālā*, f. 'a garland of lightning,' N. of a metre in Sanskrit prosody. — *Vidyun-mālīn*, ī, m. 'garlanded with lightning,' N. of an Asura. — *Vidyul-latā*, f. 'lightning-creeper,' forked or zigzag lightning. — *Vidyul-lekhā*, f. a streak of lightning, flash of lightning, forked lightning.

3. *vi-dyut*, t, ī, devoid of splendor, lustreless. *Vidyutaya*, Nom. A. *vidyutayate*, *-yitum*, Ved. to flash or gleam (like lightning), be radiant.

Vi-dyotana, as, ī, am, irradiating, illuminating, enlightening; illustrating.

Vi-dyotamāna, as, ā, am, shining, blazing, flashing, lightening, (when *vidyotamāne*, ind. when the lightning flashes, when it lightens.)

विद्रु *vidra*, am, n. (probably fr. *vi-drī* or connected with rt. *vyadh*), tearing, splitting, piercing, perforating; a fissure, hole, chasm.

Vidrādha, as, ā, am (probably connected with rt. *vyadh*), Ved. divided, (according to *Yaska* = *viddha*, according to *Durga* = *vikushitādhobhāga*; see *Nirukta* IV. 15.)

Vidrādhi, īs, m. an abscess (especially when deep-seated or internal). — *Vidrādhi-nāśana*, as, m. 'abscess-destroyer,' the tree *Hyperanthera Morunga* (= *śobhānjana*, q. v.).

विद्रा *vi-drā* or *vi-drai*, cl. 2. 1. (or 4.) P. *-drāti*, *-drāyati*, *-drātum*, (probably) to awake out of sleep.

Vi-drāṇa, as, ā, am, awakened out of sleep, awaking.

विद्रु *vi-dru*, cl. 1. P. *-dravati*, *-drotum*, to run in different directions, disperse, escape; to

part asunder, become divided, burst asunder; to flow asunder, melt, become melted, liquefy: Caus. *-drā-vayati*, *-yitum*, to cause to disperse, drive away, put to flight, frighten away, scare, chase away.

Vi-drava, *as*, m. running in different directions, running away, flight, panic, agitation; retreat, escape; flowing out, oozing; flowing asunder, melting, liquefaction; censure, abuse, reproach; intellect, understanding.

Vi-drāva, *as*, m. running away, flight, panic, retreat; liquefaction.

Vi-drāvaka, *as*, *ikā*, *am*, driving away; causing to flow or melt, liquefying.

Vi-drāvāna, *am*, n. the act of driving away, chasing, defeating; causing to flow or melt, liquefying.

Vi-drāvita, *as*, *ā*, *am*, caused to disperse, driven away, put to flight; liquefied, fused.

Vi-druta, *as*, *ā*, *am*, flown, fled; running hither and thither, going fast; agitated, alarmed; liquefied, liquid, fluid (as an oily or metallic substance when heated).

विद्रुम *vi-druma*, *as*, m. a tree bearing precious gems; coral; a young sprout or shoot. *-Vi-druma-taṭa*, *as*, *ā*, *am*, having banks of coral. *-Vi-druma-dehalī*, f. a threshold of coral. *-Vi-druma-latā*, f. a branch of coral; a sort of vegetable perfume. *-Vi-druma-latikā*, f. a kind of perfume (= *nalikā*).

विद्वै *vi-drai* (see *vi-drā*), cl. 1. P. *-drā-yati*, *-drātum*, to awake from one's sleep.

विद्वस् *vidvas*, *vidvat-tva*, &c. See p. 919.

विद्विष 1. *vi-dviṣ*, cl. 2. P. A. *-dveshṭi*, *-dviṣhte*, *-dveshṭum*, to dislike, hate, be hostile to; (A.) to hate each other mutually, dislike one another: Caus. *-dveshayati*, *-yitum*, to cause to dislike or hate, make hostile, render an enemy, make hostile towards one another.

2. *vi-dviṣ*, f, t, f, hostile, inimical; an enemy, foe.

Vi-dviṣha, *as*, *ā*, *am*, hating, inimical, adverse; (*as*), m. an enemy.

Vi-dviṣhat, *an*, *atī*, *at*, hating, hostile; an enemy, foe.

Vi-dviṣhta, *as*, *ā*, *am*, hated, disliked, odious.

-Vi-dviṣhta-tā, f. hatred, dislike, hostility.

Vi-dvesha, *as*, m. enmity, hatred, contempt. *-Vi-dvesha-vīra*, *as*, m., N. of a chief of the Śaivas.

Vi-dveshaka, *as*, *ikā*, *am*, hating, hostile; a hater, enemy.

Vi-dveshaṇa, *as*, m. one who hates, a hater; (*i*), f. a woman of a resentful disposition; (*am*), n. causing abhorrence, hatred, enmity.

Vi-dreshin, *i*, *ini*, *i*, hating, hostile, inimical; (*i*), m. an enemy. *-Vi-dreshi-prabhava*, *as*, *ā*, *am*, proceeding from an enemy.

Vi-dreshtri, *tā*, *trī*, *trī*, one who hates, an enemy; hating, hostile, inimical, adverse.

विध 1. *vidh* (= *rt. vith*), cl. 1. A. *ve-dhate*, *vedhitum*, to ask, beg.

विध 2. *vidh* (thought by some to have been developed out of *vi-dhā* and *rt. vyadh*), cl. 6. P. *vidhati*, *vivedha*, *vedhiṣhyati*, *avedhit*, *vedhitum*, to dispose (Ved.), to perform (Ved.); to administer, govern, rule, command; to worship, honour, sacrifice; to pierce, (in this sense for *rt. vyadh*): Caus. *vedhayati*, *-yitum*, Aor. *avividhat*: Desid. *vididhiṣhati* and *vididhiṣhati*: Intens. *ve-vidhyate*, *vevidhīti*, *vevidhīti*.

1. *vidha*, *as*, *ā*, m. f. (more properly fr. *rt. vyadh*), piercing, penetrating, penetration. (For 2. *vi-dha* see under *vi-dhā*, col. 2.)

Vidhat, *an*, *atī* or *anī*, *at*, Ved. worshipping, honouring.

विधन *vi-dhana*, *as*, *ā*, *am*, devoid of wealth, having no riches, poor. *-Vidhana-tā*, f. destitution, poverty.

विधर्तु *vi-dharti*, *vi-dharman*, &c. See under *vi-dhri*, p. 922, col. 2.

विधवन *vi-dhavana*, &c. See p. 922, col. 1.

विधवा *vi-dhavā*, f. (see 2. *dhava*), a husbandless woman, a widow; [cf. Lat. *vidua*, *viduus*; Goth. *viduwo*; Angl. Sax. *wuduwe*, *wuduwa*; Slav. *vidova*; Hib. *feadh*; perhaps Gr. *ῥήσος*.] *-Vidhavā-gāmin*, *i*, m. one who has intercourse with a widow. *-Vidhavā-dharma*, *as*, m. 'the duty of widows,' N. of a section of the *Purāṇa-sarva-sva*. *-Vidhavāvedana* ('*vā-āvo*'), *am*, n. marrying a widow.

विधा *vi-dhā*, cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to distribute, apportion, bestow, grant; to procure, furnish; to give out, diffuse; to extend (Ved.); to put in order, arrange, regulate, dispose, make ready, prepare, attend to; to prescribe, ordain, direct, enjoin, settle, fix; to appoint, commission, depute; to place on, put on or in, put down, lay down, lay aside; to place, put, lay (in general); to hold, possess, assume, take; to form, build, create; to perform, effect, accomplish, produce, establish, cause, occasion, render, make, do, act, act towards, treat as, (these senses may be almost endlessly modified by using *vi-dhā*, like *kṛi*, in connection with various nouns, e.g. *śiṅghatvam vidhā*, to change into a lion; *kāman vidhā*, to fulfil a wish; *ṛittim vidhā*, to fix a livelihood or maintenance; *hridaye vidhā*, to lay to heart; *śastrāni vidhā*, to lay down arms; *mantram vidhā*, to hold a consultation; *rājyam vidhā*, to carry on a government, rule; *pūjām vidhā*, to do honour to, show respect to, worship; *śaucaṇ vidhā*, to perform purification; *lajjām vidhā*, to display bashfulness; *maitryam vidhā*, to make friendship; *sandhim vidhā*, to conclude peace; *kalahaṇ vidhā*, to pick a quarrel; *vairam vidhā*, to declare war; *ko-lāhalam vidhā*, to raise a clamour; *taṇ nripam vidadhuh*, they made him king): Pass. *-dhiyate*, to be distributed or apportioned; to be arranged or attended to; to be prescribed or settled, &c.; to be taken or reckoned for, &c.: Caus. *-dhāpayati*, *-yitum*, to cause to put in order or arrange or fix; to cause to put, cause to be laid: Desid. *-dhitsati*, *-te*, to wish to distribute or bestow, to wish to arrange, try to fix; to wish or intend to do or perform or accomplish or effect; to wish to render, &c.

Vi-dadhat, *at*, *atī*, *at*, distributing, granting, procuring, arranging, prescribing, fixing, performing, &c.; holding, having, assuming, wearing.

2. *vi-dha*, *as*, m. form, manner, measure, kind, sort (often at the end of comp., see *evam-v*, *tathā-v*, *dvi-v*, *bahu-v*, &c.); fold (at the end of comp., especially after numerals, see *aṣṭa-v*, *sapta-v*); the food of elephants; prosperity; (*ā*), f. form, formula, rule; manner, kind, sort; act, action; doing well, prosperity, affluence; wages, hire; fodder, the food of elephants, horses, &c.; [cf. Old Pruss. *vida-s*, *vid-s*, *sta-vida-s*, *sta-vids*, 'of such sort'; *ka-wid-s* (fem. *ka-wida*), 'of which kind'; *kitta-widin*, *kittewidet*, 'in any way.']

Vi-dhas, *ās*, m., N. of Brahmā; [cf. *vedhas*.]

Vi-dhātavya, *as*, *ā*, *am*, to be done according to rule, to be observed (as a rite or ceremony); to be prescribed or regulated; to be done or performed or effected.

Vi-dhātṛi, *tā*, *trī*, *trī*, arranging, disposing, making, creating; = *medhivīn* (according to Naigh. III. 15); (*tā*), m. an arranger, disposer, maker, creator; N. of Brahmā (as creator of the world); N. of Viśvakarman; fate, destiny; N. of Kāma (god of love); of a son of Bhṛigu; of a son of Viṣṇu and Lakṣmī; spirituous liquor; (*trī*), f. long pepper. *-Vidhātṛi-bhū*, *ūs*, m. 'son of Brahmā,' epithet of Nārada, (see *nārada*). *-Vidhātṛi-vaśat*, ind. from the will of Brahmā; through the power of fate or destiny. *-Vidhātṛāyus* ('*trī-āy*'), *us*, m. the sunflower; sunshine, (according to Śabda-k. = *sūrya-sobhā*.)

Vi-dhāna, *am*, n. the act of arranging, disposing, prescribing, enjoining, ordering, performing, making;

arrangement, disposition, creation; act, action, (especially) the performance of prescribed acts or rites; rule, precept, ordinance, injunction, regulation, sacred text; act of worship, rite, ceremony; form, formula, mode, method, manner, (*tathā-v*), following such a mode or method); means, expedient; gaining, obtaining, taking, possessing; wealth; act of hostility; conflict of opposite feelings; an elephant's fodder; (in grammar) affixing, prefixing, taking as an affix, &c.; (*as*, *ā*, *am*), acting, performing, possessing, assuming, wearing, having. *-Vidhāna-ga*, *as*, *ā*, m. 'rule-goer,' a Paṇḍit, a wise or learned man, teacher. *-Vidhāna-jña*, *as*, m. one who knows rules or rites, a Paṇḍit, wise man. *-Vidhāna-yukta*, *as*, *ā*, *am*, agreeable to rule, conformable to sacred precept.

Vi-dhānaka, *as*, *ā*, *am*, disposing, arranging, one who knows how to arrange; (*am*), n. affliction, distress, pain (= *vyathā*).

Vi-dhāya, ind. having disposed or arranged, having placed or put on; having taken or assumed, &c.; having formed or created; having rendered.

Vi-dhāyaka, *as*, *ikā*, *am*, disposing, arranging, performing; consigning, delivering, one who entrusts or deposits anything or causes it to be fixed or secure. *-Vidhāyaka-tva*, *am*, n. consignment or delivery of anything, making anything firm or secure.

Vi-dhāyin, *i*, *ini*, *i*, disposing, arranging; making, forming, building; causing, occasioning; placing, fixing, securing; delivering, entrusting; establishing a rule or law.

Vi-dhāsyat, *an*, *atī* or *anī*, *at*, wishing or purposing to arrange; intending to direct or enjoin or prescribe, wishing to make or do or perform, &c.

Vi-dhī, *is*, m. a rule, form, formula, sacred precept, injunction, rubric, sacred text or scripture, text prescribing any act or observance, order, command, ordinance, statute, law, direction for the performance of a rite as given in the Brāhmaṇa portion of the Veda, (according to Say. the Brāhmaṇa consists of two parts, 1. *Vidhi* or commandment, e.g. *yajeta*, he ought to sacrifice; *kuryāt*, he ought to perform; 2. *Artha-vāda* or explanatory statements as to the origin of rites and use of the Mantras, mixed up with legends and illustrations), any prescribed act or rite or ceremony, an act or action in general, behaviour, conduct, mode of life, method, manner, way, means; kind, sort; creation; the creator; N. of Brahmā; of Viṣṇu; fate, destiny, luck; time; fodder, food for elephants or horses; a physician; (*i*), f., N. of a goddess. *-Vidhī-ghna*, *as*, *i*, *am*, 'rule-destroying,' one who deviates from or disregards rules, disturbing modes of proceeding. *-Vidhī-jña*, *as*, *ā*, *am*, 'rule-knowing,' one who knows the prescribed mode or form; learned in ritual; (*as*), m. a Brāhman who knows the ritual, a ritualist. *-Vidhī-tas*, ind. according to rule. *-Vidhī-darsaka*, *as*, or *vidhī-darsin*, *i*, m. 'rule-shower,' a priest whose business is to see that everything at a sacrifice is done according to prescribed rules and to correct any deviation from them. *-Vidhī-dṛiṣṭa*, *as*, *ā*, *am*, prescribed or approved by rule. *-Vidhī-deśaka*, *as*, m. 'rule-shower,' a priest who corrects errors at a sacrifice. *-Vidhī-dvaidha*, *am*, n. diversity of rule, variance of rite. *-Vidhī-paryāgata*, *as*, *ā*, *am*, come into possession through destiny. *-Vidhī-pūrvakam*, ind. after due observance of rule, according to rule. *-Vidhī-prayukta*, *as*, *ā*, *am*, performed according to rule. *-Vidhī-prayoga*, *as*, m. the application of a rule, acting according to rule. *-Vidhī-prasanga*, *as*, m. application of a rule, acting upon a rule. *-Vidhī-yajna*, *as*, m. a ceremonial act of worship. *-Vidhī-yoga*, *as*, m. the occurrence of fated or predestined events; combining for any act or rite. *-Vidhī-ra-sāyana*, N. of a work by Appayya Dīkṣita (confronting the Mīmāṃsā as expounded by Bhāṭṭa Kumāṛila). *-Vidhī-vat*, ind. agreeably to rule, according to law, in due form, conformably to established ordinances. *-Vidhī-vadhā*, *ūs*, f. 'wife of Brahmā,' epithet of Sarasvatī. *-Vidhī-vihita*, *as*, *ā*, *am*, established by rule, prescribed by law. *-Vidhī-hīna*, *as*, *ā*, *am*, destitute of rule, unauthorised, irregular.

Vi-dhīsat, *an*, *antī*, *at*, = *vi-dhīsamāna* below.
Vi-dhīsamāna, *as*, *ā*, *am*, wishing to bestow;
 desiring to fix or place; wishing to perform; having
 certain intentions, following certain aims.
Vi-dhīṣā, *f*, the wish to arrange; desire to do or
 make; design, purpose, desire.

Vi-dhīṣita, *am*, *n*, design, purpose, intention.
Vi-dhīṣu, *us*, *us*, *u*, wishing to arrange; intending
 to make; purposing to perform.

Vi-dhīyamāna, *as*, *ā*, *am*, being arranged, being
 enjoined, being defined, &c.

Vi-dheya, *as*, *ā*, *am*, to be arranged or prescribed;
 to be enjoined (as a rule &c.); to be performed or
 practised or done; liable to be ruled or governed or
 influenced by, governable, subject to; compliant, sub-
 missive, tractable. — *Vidheya-jña*, *as*, *ā*, *am*, knowing
 what ought to be done. — *Vidheya-tā*, *f*, or *vidheya-
 tva*, *am*, *n*, fitness to be prescribed or enjoined; fitness
 for enactment (as a rule or law), necessary or proper
 act or conduct; tractableness, docility, submission.
 — *Vidheya-pada*, *am*, *n*, an object to be accom-
 plished. — *Vidheya-mārga*, *as*, *m*, the seeking to do
 to a necessary act. — *Vidheyātman* (°*ya-āḥ*), *ā*, *m*,
 'having a well-governed nature,' epithet of Viṣṇu.

Vi-hita, *as*, *ā*, *am*, arranged, settled, &c. See *s. v*.

विधाव् 1. *vi-dhāv*, *cl. 1. P. A. -dhāvati*,
-te, *-dhāvītum*, to run or flow through, flow off (as
 water), to percolate or trickle through, flow away;
 to run or flee away (in disorder), be dispersed; to run
 through; to rush upon.

Vi-dhāvat, *an*, *antī*, *at*, running away, running
 through.

विधाव् 2. *vi-dhāv*, *cl. 1. P. A. -dhāvati*,
-te, *-dhāvītum*, to wash off, wash away, cleanse off.
Vi-dhāva, *as*, *ā*, *am*, cleansed by washing.

विधु 1. *vidhu*, *us*, *m*, (according to Uṇādi-s.
 I. 24. fr. rt. *vyadh*, 'to pierce,' because the moon
 pierces the absent with sorrowful feelings; more prob-
 ably connected with rt. 2. *vidh* or with *vi-dhā*), one
 who arranges or disposes or rules or maintains (Ved.);
 the moon; N. of Brahmā; of Viṣṇu; a Rākṣhasa,
 fiend; an expiatory oblation; camphor. — *Vidhu-
 kshaya*, *as*, *m*, the wane of the moon, the dark
 days of the month. — *Vidhun-tuda*, *as*, *m*, 'moon-
 troubler,' epithet of Rāhu or the personified ascend-
 ing Node (causing the moon's eclipses). — *Vidhu-
 pañjara*, *as*, *m*, a scimitar, sabre. — *Vidhu-priyā*,
f, 'dear to the moon,' a lunar mansion or Nakṣatra
 (personified as a nymph, the daughter of Dakṣa and
 wife of the Moon, see *nakṣatra*).

Vidhura, *as*, *ā*, *am* (probably fr. rt. *vyadh*, cf. *vi-
 dhura*), agitated, troubled, distressed, bewildered, con-
 fused (with fear, liquor, &c.), trembling; suffering sepa-
 ration or absence from a mistress or lover, being in
 a state of bereavement, abandoned; adverse, hostile;
 (as), *m*, a widower; (am), *n*, agitation of mind,
 anxiety, alarm, terror; danger; separation from a
 mistress or lover; (ā), *f*, curds mixed with sugar
 and spices. — *Vidhura-tā*, *f*, a state of agitation or
 trouble of mind, state of trepidation or alarm. — *Vi-
 dhura-darsana*, *am*, *n*, the sight of anything alarm-
 ing; a feeling of agitation or uneasiness.

विधु 2. *vi-dhu* = *vi-dhū* below.

विधु *vi-dhū*, *cl. 5. P. A. -dhūnoti*, *-dhūnute*
 (later also *-dhūnoti*, *-dhūnute*), *cl. 6. P. -dhuvati*,
-dhavitum, *-dhotum*, to shake about, move to and fro,
 agitate, excite, wave about, toss about; to shake off,
 drive away, disperse, remove, destroy; to shake off
 from one's self, relinquish, abandon, leave off (A.);
 to fan, agitate by blowing: Pass. *-dhūyate*, to be
 shaken about, to be waved about, to be fanned, &c.:
 Caus. *-dhūyati*, *-yitum*, to cause to shake about,
 shake violently, agitate, cause to stagger.

Vi-dhavana, *am*, *n*, the act of shaking about,
 agitation, trembling.

Vi-dharja, *am*, *n*, agitation, trembling, tremor.

Vi-dhārga, *am*, *n*, agitation, shaking about, trep-
 idation.

Vi-dhuta, *as*, *ā*, *am*, shaken about; shaken off,
 driven away; abandoned, relinquished, left off. — *Vi-
 dhuta-bandhana*, *as*, *ā*, *am*, released from bonds.

Vi-dhūtī, *is*, *f*, shaking, trembling, trepidation.

Vi-dhumana, *am*, *n*, the act of shaking or tossing
 about, trembling, tremor.

Vi-dhunvat, *an*, *atī*, *at*, shaking, tossing about,
 waving about.

Vi-dhunvāna, *as*, *ā*, *am*, shaking about, tossing.

Vi-dhuvat, *an*, *atī* or *antī*, *at*, shaking or waving
 about, brandishing.

Vi-dhuvana, *am*, *n*, trembling, tremor.

Vi-dhūta, *as*, *ā*, *am*, shaken or tossed about,
 waved, waving; trembling, tremulous; unsteady;
 shaken off, dispelled, removed; abandoned; (am),
n, the repelling of affection, repugnance. — *Vidhūta-
 kalmasha*, *as*, *ā*, *am*, having sin dispelled or re-
 moved, delivered from sin. — *Vidhūta-keśa*, *as*, *ā*,
am, who or what has tossed about the hair (Kīrāt.
 VIII. 33). — *Vidhūta-nidra*, *as*, *ā*, *am*, roused
 from sleep, awakened.

Vi-dhūti, *is*, *f*, agitation, tremor; shaking.

Vi-dhūnana, *am*, *n*, causing to shake or tremble,
 shaking, trembling, tremor.

Vi-dhūnayati, *an*, *antī*, *at*, violently shaking.

Vi-dhūnita, *as*, *ā*, *am*, shaken about, tossed
 about, agitated, alarmed; harassed, annoyed.

Vi-dhūya, *ind*, having shaken about, having
 shaken off, having removed, &c.

Vi-dhūyat, *an*, *antī*, *at*, being shaken, being
 agitated or waved about.

Vi-dhūyamāna, *as*, *ā*, *am*, being shaken, being
 agitated, being waved about.

विधूम *vi-dhūma*, *as*, *ā*, *am*, smokeless.

विधु *vi-dhri*, *cl. 10. P. -dhārayati*, *-yitum*,
 to keep asunder, keep apart, separate, divide, distri-
 bute; to arrange; to manage; to keep off; to lay hold
 of, seize; to keep back, withhold, restrain, obstruct;
 to hold up, bear, carry, support, maintain, sustain,
 preserve, take care of; to keep fixed, (with *manas*,
 to fix the mind upon.)

Vi-dhartṛ, *tā*, *m*, Ved. one who supports, a sup-
 porter, bearer, sustainer (= *vidhārayitṛ*, Nirukta
 XII. 14); the performer of various functions, (Śāy.
 = *vividha-kāraka*).

Vi-dharman, *a*, *n*, Ved. the function of support-
 ing (the universe); various function or office; bear-
 ing, supporting; epithet of the sky (as the bearer of
 light and rain); epithet of the vessel used in the pre-
 paration of the Soma juice; order, rule, right, might.

Vi-dhāra, *as*, *m*, Ved. bearing, supporting; epi-
 thet of the sky (as the bearer of rain and light).

Vi-dhṛta, *as*, *ā*, *am*, kept asunder or apart,
 separated; seized, grasped, held; taken, assumed,
 possessed; withheld, restrained, (a-*vidhṛta*, unre-
 strained, unchecked); (am), *n*, disregard of an
 injunction or wish; dissatisfaction. — *Vidhṛtāyudha*
 (°*ta-āy*), *as*, *ā*, *am*, holding weapons.

Vi-dhṛti, *is*, *f*, arrangement, rule, regulation,
 ordinance.

विधुष् *vi-dhrish*, Caus. *-dharshayati*, *-yitum*,
 to violate, ravish; to spoil, injure; to annoy,
 trouble.

विध्मा *vi-dhmā*, *cl. 1. P. -dhamati*, *-dhmā-
 tum*, to blow away, blow off; to scatter, disperse,
 destroy.

विध्मत् *vidhyat*, &c. See under rt. *vyadh*.

विध्वंस *vi-dhvans* or *vi-dhvas*, *cl. 1. A. -
 dhvānsate* (ep. also P. -*ti*), *-dhvānsitum*, to fall
 to pieces, crumble into dust or powder; to be scat-
 tered or whirled about (like dust), be dispersed; to
 be destroyed, perish: Caus. *-dhvānsayati*, *-yitum*,
 to cause to fall to pieces or crumble, dash to pieces,
 crush, destroy, annihilate; to injure.

Vi-dhvānsa, *as*, *m*, falling to pieces, ruin, de-
 struction; aversion, disrespect, enmity, dislike; in-
 sult, offence.

Vi-dhvānsamāna, *as*, *ā*, *am*, falling or crumbling
 to pieces.

Vi-dhvānsita, *as*, *ā*, *am*, dashed or broken to
 pieces, destroyed.

Vi-dhvānsin, *i*, *inī*, *i*, falling to pieces, falling
 asunder, being scattered or dispersed, falling down,
 being ruined, perishing; causing to fall, ruining,
 destroying; hostile, adverse.

Vi-dhvasta, *as*, *ā*, *am*, fallen asunder, fallen to
 pieces, destroyed, ruined, scattered about or tossed
 up, whirled up (as dust); obscured, darkened, oblite-
 rated, eclipsed (in astronomy). — *Vidhvasta-naga-
 rūrama* (°*ra-ās*), *as*, *ā*, *am*, having ruined cities
 and hermitages. — *Vidhvasta-para-guṇa*, *as*, *m*,
 one who detracts from the merits of another.

विनङ्गम *vinan-grisa*, *as*, *m*, Ved. accord-
 ing to Śāy. on Rīg-veda IX. 72, 3 = *kamanīyam
 stotram grihṇāti yaj*; (au), *m*, du. the two arms
 (according to Naigh. II. 4).

विनद् *vi-nad*, *cl. 1. P. -nadati*, *-naditum*,
 to sound forth, cry out, scream out, roar, bellow;
 to thunder (as clouds); to roar or scream at (with acc.);
 to fill with cries: Caus. *-nādayati*, *-yitum*, to cause
 to sound or resound, cause to make a noise; to fill
 with noise or cries; to sound aloud; Pass. of Caus.
-nādyate, to be made to sound, be made to cry, &c.

Vi-nada, *as*, *m*, sound, noise; a kind of tree,
 Echites Scholarius.

Vi-nadat, *an*, *antī*, *at*, shouting, bellowing, howling.

Vi-nādin, *i*, *inī*, *i*, roaring, thundering, grumbling.

Vi-nadi, *f*, N. of a river, (also read *vainadi*).

Vi-nādya, *ind*, having sounded, sounding.

Vi-nādita, *as*, *ā*, *am*, made to resound, caused to
 sound aloud.

Vi-nādin, *i*, *inī*, *i*, sounding forth, crying out.

Vi-nādyamāna, *as*, *ā*, *am*, being made to sound
 or cry.

विनन्द *vi-nand*, *cl. 1. P. A. -nandati*, *-te*,
-nanditum, to rejoice, be glad or joyful.

विनम् *vi-nam*, *cl. 1. P. A. -namati*, *-te*,
-nantum, to bend down, bow down, stoop: Caus.
-namayati, *-nāmayati*, *-yitum*, to bend down, bend
 a bow; (in grammar) to cerebralize or change into
 a cerebral letter.

Vi-nata, *as*, *ā*, *am*, bent down, bowed, stooping,
 inclined, sunk down, depressed, deepened; curved,
 crooked; humble, modest; depressed, dispirited; (in
 grammar) changed into a cerebral letter, see *vi-
 nāma* below; (as), *m*, N. of a son of Su-dyumna;
 (ā), *f*, N. of one of the wives of Kaśyapa and
 mother of Aruṇa and Garuḍa, (in Mahā-bh. Ādi-p.
 2520, Vinatā is enumerated among the thirteen
 daughters of Dakṣa; the Bhāgavata-Purāṇa makes
 her the wife of Tārṣha; the Vāyu describes the
 metres of the Veda as her daughters, while the Padma
 gives her only one daughter, Saudāmint); a sort of
 basket. — *Vinata-kāya*, *as*, *ā*, *am*, having the body
 bent, stooping. — *Vinatānana* (°*ta-ān*), *as*, *ā*, *am*,
 having the face bent or cast down, dejected, dispirited.
 — *Vinatā-sūnu*, *us*, *m*, epithet of Aruṇa (charioteer
 of the Sun); of Garuḍa (younger brother of Aruṇa).
 — *Vinatodara* (°*ta-ud*), *as*, *ā*, *am*, with bending
 waist, bending at the waist.

Vi-nati, *is*, *f*, bowing down, bending; humility,
 modesty.

Vi-namana, *am*, *n*, the act of bending down,
 bowing, bending.

Vi-namita, *as*, *ā*, *am*, bowed down, inclined,
 declined.

Vi-namra, *as*, *ā*, *am*, bent down, bowed; de-
 pressed; humble, modest.

Vinamraka, *am*, *n*, the flower of the plant Ta-
 gara.

Vi-nāma, *as*, *m*, (in grammar) conversion into a
 cerebral letter, the substitution of *sh* for *s* and *ṣ*
 for *n*.

Vi-nāmya, *ind*, (fr. the Caus.), having bent down.

विनय *vi-naya*. See under *vi-nī*, p. 925.

विनर्द *vi-nard*, cl. 1. P. A. -*nardati*, -*te*, -*narditum*, to cry out, roar out, make a loud sound, thunder.

Vi-nardat, an, *anti*, at, crying out, making a loud noise, sounding forth.

Vi-nardamāna, as, ā, am, sounding loudly, thundering.

विनश *vi-naś*, cl. 1. 4. P. -*naśati*, -*naśyati*, -*naśitum*, -*naśh̥tum*, to be completely lost or ruined; to be destroyed, perish; to disappear, vanish; to come to nothing, be frustrated: Caus. -*nāśayati*, -*yitum*, to cause to be lost or ruined, destroy, annihilate; to cause to disappear or vanish.

Vi-naśana, am, n. perishing, loss, disappearance; destruction; N. of the place where the river Sarasvatī is lost in the sand; a country in the north-west of Delhi (said to be the same as Kuru-kshetra or the country adjacent to the modern Paniput; see Manu II. 21). -*Vinaśana-kshetra*, am, n. the district of Vinaśana.

Vi-naśyat, an, *anti*, at, being lost or ruined, perishing, decaying.

Vi-naśvara, as, ī, am, liable to be destroyed, perishable.

Vi-naśha, as, ā, am, utterly lost or ruined, disappeared, perished; destroyed; spoilt, corrupted.

Vi-naśh̥t, īs, f. utter loss or destruction, ruin, disappearance.

Vi-nāśa, as, m. utter loss, annihilation, perdition, ruin, destruction, decay, death; removal. -*Vināśa-dharman*, ā, ā, or *vināśa-dharmin*, ī, īni, ī, subject to the law of decay. -*Vināśa-sambhava*, as, m. a source of destruction, cause of subsequent non-existence of a composite body (*avayavin*). -*Vināśonmukha* ('śa-un'), as, ā, am, about to perish, verging on decay, full ripe or mature.

Vi-nāśaka, as, ikā, am, annihilating, destroying; a destroyer.

Vi-nāśana, as, ī, am, destroying, destructive, ruinous; (as), m. one who destroys, a destroyer; (am), n. destruction, annihilation.

Vi-nāśayat, an, *anti*, at, destroying, annihilating.

Vi-nāśayitrī, tī, trī, trī, one who destroys, a destroyer.

Vi-nāśita, as, ā, am, utterly destroyed, ruined.

Vi-nāśin, ī, īni, ī, perishing, being destroyed; undergoing transformation; destructive, destroying.

विनस *vi-nasa*, as, ā or ī, am, noseless, without a nose.

Vi-nāsaka or *vi-nāsika*, as, ī, am, noseless.

विना *vinā*, ind. (probably a kind of inst. of 1. vi), without, except (with acc., inst., or occasionally abl., e.g. *bhūṣaṇam* or *bhūṣaṇena* or *bhūṣaṇād* *vinā*, without ornament); short of, exclusive of. -*Vinā-kṛta*, as, ā, am, 'made-without', deprived of, bereaved, abandoned, left, relinquished. -*Vinānyonyam* ('nā-an'), ind. without each other, one without the other. -*Vinokti* ('nā-uk'), īs, f. 'the utterance of *vinā*', i.e. the use of the word *vinā* in composition (e.g. *kā nīśā śaśinā vinā*, what is the night without the moon?).

विनाडिका *vi-nāḍikā* or *vi-nāḍī*, f. a period of twenty-four seconds, the sixtieth part of a Nāḍī or Indian hour.

विनाथ *vi-nātha*, as, ā, am, having no lord or master, unprotected, unowned, deserted.

विनायक *vi-nāyaka*. See p. 925, col. 2.

विनारुहा *vināruhā*, f. a kind of plant (= *tripartikā*).

विनाह *vi-nāha*, as, m. (see rt. 1. nah), a top or cover for the mouth of a well; [cf. *vināha*.]

विनिःकम्प *vi-niḥ-kampa*, as, ā, am, Ved. motionless, immovable.

विनिःश्वास *vi-niḥ-svas*, cl. 2. P. -*śvasiti*, -*śvasitum*, to breathe hard, sigh, heave a deep sigh.

Vi-niḥśvasya, ind. having sighed, having heaved a sigh.

विनिःसृ *vi-niḥ-sṛi*, cl. 1. P. -*sarati*, -*sartum*, to go forth, issue out.

Vi-niḥsarāṇa, am, n. the act of going forth or out, issuing forth.

Vi-niḥarita, as, ā, am, gone forth or out, issued forth, sprung from.

विनिकृ *vi-ni-kṛi* (see rt. 1. kṛi), cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to act badly towards, ill-treat, offend, hurt, injure.

Vi-nikṛita, as, ā, am, ill-treated, injured, damaged.

विनिकृत् *vi-ni-kṛit* (see rt. 2. kṛit), cl. 6. P. -*kṛintati*, -*kartitum*, to cut or hew in pieces, cut off, cut away, cut about, mutilate; to tear off; to destroy.

Vi-nikṛita, as, ā, am, cut or hewn in pieces, mutilated.

Vi-nikṛitya, ind. having cut away or asunder, having destroyed, having dissipated.

विनिक *vi-ni-kṛi* (see rt. 1. kṛi), cl. 6. P. -*kṛati*, -*karitum* or -*karitum*, to scatter in different directions, throw about; to scatter or cast down; to scatter over, cover; to cast off, abandon.

Vi-nikṛiṇa, as, ā, am, scattered over, covered; spread over; crowded, filled; outstretched; dispersed.

विनिक्ष *vi-nikṣh*, cl. 1. P. -*nikṣhati*, &c. (Ved. Inf. *vinikṣhe*), to pierce, penetrate.

Vi-nikṣhaṇa, am, n. the act of piercing; [cf. Nirukta IV. 18.]

विनिक्षिप *vi-ni-kṣhip*, cl. 6. P. A. -*kṣhipati*, -*te*, -*keṣeptum*, to throw or cast down, overthrow; to put or place down; to put or place in or on, infix, insert; to deposit, deliver over, entrust with; to occupy with or engage in.

Vi-nikṣhipṭa, as, ā, am, thrown or tossed down; fixed, infixed, inserted; deposited; dispatched, sent.

Vi-nikṣhipya, ind. having thrown or flung down, having put down, having delivered over, having given into charge.

Vi-nikṣhepa, as, m. the act of throwing or tossing down, sending.

विनिगड *vi-nigaḍa*, as, ā, am, fetterless, without fetters. -*Vinigaḍi-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to render fetterless, unfetter, unshackle.

विनिगद् *vi-ni-gad*, cl. 1. P. -*gadati*, -*gadi-tum*, to speak to, address, accost: Pass. -*gadyate*, to be called or named.

विनिगृह *vi-ni-guh*, cl. 1. P. A. -*gūhati*, -*te*, -*gūh̥itum* or -*goḍhum*, to cover over, conceal, hide.

Vi-nigūhita, as, ā, am, covered, concealed, hidden.

विनिग्रह *vi-ni-grah*, cl. 9. P. A. -*grihṇāti*, -*grihṇite*, -*grahitum*, to lay hold of, seize; to hold in, keep back, keep in check, restrain, obstruct, impede.

Vi-nigrihya, ind. having seized, having restrained.

Vi-nigraha, as, m. restraining, subduing, restraint; disjunction, mutual opposition, an antithesis which implies that when two propositions are antithetically stated peculiar stress is laid on one of them. -*Vinigrahārtha* ('ha-ar'), as, m. the sense of the above antithesis. -*Vinigrahārthiya*, as, ā, am, standing in the sense of the above antithesis.

विनिघ्नत् *vi-nighnat*. See under *vi-ni-han*.

विनिचूर्ण *vi-ni-čurn*, cl. 10. P. -*čurnayati*, -*yitum*, to grind or crush to pieces, pulverize, pound, rub.

विनिद्र *vi-nidra*, as, ā, am, sleepless, awake; blown, budded. -*Vinidra-karāṇa*, am, n. rendering sleepless. -*Vinidra-tā*, f. or *vinidra-tva*, am, n. sleeplessness, wakefulness, vigilance, waking.

विनिधा *vi-ni-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to put or lay down in different

places, distribute; to put off; to lay or put down; to put away; to place or put on; to put by, lay aside, store up; to fix upon, direct, (with *drish̥tim*, &c., to fix the eyes upon; with *manas*, &c., to fix or direct the mind upon; with *hrīdi* or *hrīdaye*, to fix in the heart, keep fixed in the heart, bear in mind.)

Vi-nidhāya, ind. having put in different places, having distributed; having placed or taken, &c.

Vi-nidhita, as, ā, am, put off or down, &c.; fixed on, directed. -*Vinidhita-drish̥ti*, īs, īs, ī, having the eyes fixed upon, eagerly looking at, intent on. -*Vinidhita-manas*, ās, ās, as, having the mind fixed upon, intent upon, devoted to.

विनिध्वंस *vi-ni-dhvaṇs* or *vi-ni-dhvas*, cl. 1. A. -*dhvaṇsate*, -*dhvaṇsitum*, to fall to pieces, be dispersed, be destroyed, perish, disappear, vanish; (2nd sing. Impv. *vinidhvaṇsa*, be off! take thyself off!) *Vi-nidhvasta*, as, ā, am, destroyed, ruined, struck down.

विनिन्द *vi-nind*, cl. 1. P. -*nindati* (ep. also A. -*te*), -*ninditum*, to reproach, revile, abuse.

विनिपट *vi-ni-paṭ*, cl. 10. P. -*pāṭayati*, &c., to split open, split up, cleave.

Vi-nipāṭya, ind. having split open, having severed.

विनिपत् *vi-ni-pat*, cl. 1. P. -*patati*, -*patitum*, to fall down, fall headlong, fall in or into; fall upon, attack, assail; fly down, fly away: Caus. -*pāṭayati*, -*yitum*, to cause to fall down, throw down; to kill, deprive of life; to destroy, annihilate: Pass. of Caus. -*pātyate*, to be thrown down.

Vi-nipātita, as, ā, am, fallen down; flown down; flying away.

Vi-nipātya, ind. having fallen down, &c.

Vi-nipāta, as, m. falling down, falling; a great fall, ruin, any great calamity or unavoidable evil; decay, death, destruction; pain, distress; disrespect. -*Vinipāta-saṁśin*, ī, īni, ī, announcing misfortune or destruction, portentous.

Vi-nipātita, as, ā, am, thrown down; killed, destroyed.

Vi-nipātya, ind. having killed.

विनिमज्ज *vi-ni-majj*, cl. 6. P. -*majjati*, &c., to plunge in or under, dive under, bathe.

Vi-nimagna, as, ā, am, plunged, bathed, immersed.

विनिमिल *vi-ni-mil*, cl. 1. P. -*mīlati*, -*mīlitum*, to close the eyes, wink, connive; to close or shut (as the eyes &c.).

Vi-nimīlita, as, ā, am, closed, shut (as the eyes &c.). -*Vinimīliteshaṇa* ('ta-ik'), as, ā, am, having the eyes closed.

विनिमे *vi-ni-me*, cl. 1. A. -*mayate*, -*mātum*, to exchange, barter.

Vi-nimaya, as, m. exchange, barter, (*vinimaya*, alternately); a pledge, deposit, security; transmutation (of letters).

विनिमेष *vi-nimesha*, as, m. (see rt. 1. mish), winking or twinkling of the eyes, a wink, sign.

विनियम् *vi-ni-yam*, cl. 1. P. -*yacchati*, -*yantum*, to restrain, check, control, keep in check, hold back, regulate; to retrench, limit.

Vi-niyata, as, ā, am, restrained, checked, regulated, retrenched. -*Viniyata-ēta*, ās, ās, as, having a controlled or regulated mind. -*Viniyatāhāra* ('ta-āh'), as, ā, am, moderate in food or diet, abstemious.

Vi-niyama, as, m. restraining, restraint, regulating, control, government.

Vi-niyamya, ind. having restrained, having checked, &c.

विनियुज *vi-ni-yuj*, cl. 7. A. (rarely P.) -*yunkte* (*-yunkti*), -*yoktum*, to unyoke, disjoin, disconnect, detach, separate; to discharge (an arrow &c.); to attach to, appoint, fix, assign, commit, commission, charge; to apply, use, employ: Pass.

-yujyate, to be separated, fall into decay; to be appointed, to be applied, &c.: Caus. -yojayati, -yitum, to appoint, commission, employ, use, intrust, enjoin, command; to offer, present; to perform.

Vi-niyukta, as, ā, am, separated, sundered, loosed, detached, parted, parted with; absent; attached to, appointed, commissioned to; applied to, employed in; enjoined, commanded. — **Vi-niyuktātman** ('ta-āt'), ā, ā, a, having the mind fixed on or directed towards.

Vi-niyujya, ind. having appointed.

Vi-niyoktārya, as, ā, am, to be appointed, to be employed in, to be applied to; to be enjoined or commanded.

Vi-niyoga, as, m. unyoking, separating, parting, separation, detachment; separating from, parting with (any body or anything); giving up, leaving, abandoning; appointment to (any office); application to, employment in; commission, charge; impediment. — **Vi-niyoga-saṅgraha**, as, m., N. of a Pāṇishā of the Sāma-veda.

Vi-niyojita, as, ā, am, disjoined, detached; joined to, attached to; appointed to, employed for or in, applied to (any particular duty or purpose, with loc., e.g. **adhi-patitve viniyojita**, appointed to the sovereignty); commissioned, charged, deputed.

विनिर्गम *vi-nir-gam*, cl. 1. P. -*gačhati*, -*gantum*, to go out, issue out; to go away, depart; to escape from; to leave; to disengage or liberate one's self from (with abl.); to become put out or beside one's self.

Vi-nirgata, as, ā, am, gone out, gone out of or from, escaped from, liberated or freed from (with abl.).

Vi-nirgama, as, m. the act of going forth, going out, departure.

विनिर्जि *vi-nir-ji*, cl. 1. P. -*jayati*, -*jetum*, to conquer completely; to overpower, master; to win.

Vi-nirjaya, as, m. complete victory, conquest.

Vi-nirjita, as, ā, am, entirely conquered, overpowered, overcome, won.

Vi-nirjitya, ind. having completely subdued or conquered.

विनिर्ज्ञा *vi-nir-jñā*, cl. 9. P. A. -*jñāti*, -*jñāte*, -*jñātum*, to distinguish, discriminate, discern, find out, investigate.

विनिर्णी *vi-nir-ṇi* (see rt. 1. ṇi), cl. 1. P. A. -*ṇayati*, -*te*, -*netum*, to settle completely, decide or determine clearly.

Vi-nirṇaya, as, m. complete settlement or decision, ascertainment; certainty; a settled rule.

Vi-nirṇita, as, ā, am, settled or determined clearly, ascertained, certain.

Vi-nirṇiya, ind. having clearly decided or settled.

विनिर्दह *vi-nir-dah*, cl. 1. P. -*dahati*, -*dagdhum*, to burn completely, burn up, consume by fire, destroy totally.

Vi-nirdagaha, as, ā, am, completely burnt up or consumed, utterly destroyed.

Vi-nirdahat, as, antī, at, burning up, utterly consuming or destroying.

Vi-nirdahana, as, m. the act of burning or destroying utterly.

विनिर्दिश *vi-nir-diś*, cl. 6. P. -*diśati*, -*deśhum*, to point out, show, indicate, denote, mark; to direct, enjoin, announce, declare; to determine, settle, fix, resolve; to appoint, assign, charge with any business (loc.).

Vi-nirdiśaṭa, as, ā, am, pointed out, stated, declared, directed, enjoined; assigned.

विनिर्धू *vi-nir-dhū* (see rt. 1. dhū and 1. dhū), cl. 5. P. A. -*dhūnoti*, -*dhūnute* (in the later language also *-dhunoti*, *-dhunute*), -*dhutum*, -*dhavatum*, to shake off; to drive away, blow away, scatter in every direction, dissipate; to wave about, shake about, agitate.

Vi-nirdhuta, as, ā, am, shaken off, dispelled; shaken or waved about, agitated.

Vi-nirdhūta, as, ā, am, shaken off, driven away; scattered in all directions, dissipated, dispersed; shaken about, waved about.

Vi-nirdhūya, ind. having shaken off or driven away; having scattered or dispersed; having waved about.

विनिर्वन्ध *vi-nir-bandha*, as, m. persistence, pertinacity, pertinacious pursuit.

विनिर्भञ्ज *vi-nir-bhañj*, cl. 7. P. -*bhanakti*, -*bhanktum*, to break to pieces, break asunder, break through, break down.

Vi-nirbhagna, as, ā, am, broken asunder, broken down. — **Vi-nirbhagna-nayana**, as, ā, am, having the eyes dashed out.

विनिर्भस् *vi-nir-bharts*, cl. 10. P. A. -*bhartasayati*, -*te*, -*yitum*, to threaten or chide vehemently, scold.

Vi-nirbhartsya, ind. having threatened, having greatly reviled.

विनिर्भिद् *vi-nir-bhid*, cl. 7. P. A. -*bhinatti*, -*bhinti*, -*bhetum*, to split or cleave asunder, cleave; to pierce, shoot through: Pass. -*bhidya*, to be split, to open.

Vi-nirbhīdya, ind. having split asunder, having pierced or shot through.

Vi-nirbhinna, as, ā, am, split asunder, cleft; opened; pierced.

विनिर्भुज *vi-nir-bhuj*, cl. 6. P. -*bhujati*, -*bhoktum*, to bend or turn on one side.

विनिर्मथ *vi-nir-math* or *vi-nir-manth*, cl. 1. 9. P. -*mathati*, -*manthati*, -*mathnāti*, &c., to churn out, stir or shake about, crush, stamp to pieces, annihilate.

Vi-nirmathya, ind. having churned, having crushed or annihilated.

विनिर्मा *vi-nir-mā*, cl. 2. P. -*māti*, cl. 3. 4. A. -*mīte*, -*māyate*, -*mātum*, to make or form out of; to form, fashion, construct, build, prepare, make, create.

Vi-nirmāna, as, m. the act of forming or making. **Vi-nirmātri**, tā, trī, trī, one who forms or makes, a maker, builder, &c.

Vi-nirmīta, as, ā, am, formed or made of, constructed, built, made, created, prepared; kept, celebrated, observed (as a feast); determined, destined; laid out (as a garden).

विनिर्मुच *vi-nir-muc*, cl. 6. P. A. -*munčati*, -*te*, -*moktum*, to loosen, free from; to set free, liberate; to discharge, shoot off; to abandon, give up: Pass. -*mučyate*, to be liberated or set free, to be freed from.

Vi-nirmukta, as, ā, am, liberated, escaped, let loose or free; exempt, free from; discharged, shot.

Vi-nirmūcyā, ind. having loosened or set free; having abandoned or deserted; having discharged.

विनिर्मूढ *vi-nirmūḍha*, as, ā, am, not stultified, not made void or vain. — **Vi-nirmūḍha-pratijña**, as, ā, am, one who is faithful to a promise or agreement.

विनिर्यत् *vi-niryat*, as, atī, at (Pres. part. of rt. 5. १ with *nī* and *vy*), going out or forth, issuing.

विनिर्या *vi-nir-yā*, cl. 2. P. -*yāti*, -*yātum*, to go forth, go out, issue, set out.

Vi-niryāṇa, as, m. the act of going forth, setting out.

Vi-niryāta, as, ā, am, gone forth or out, set out.

विनिर्युज्ज *vi-nir-yuj*, cl. 7. P. A. -*yunakti*, -*yunkte*, -*yoktum*, to dispatch, send forth, shoot, cast.

विनिरिक्ष *vi-nir-likh*, cl. 6. P. -*likhati*,

-*lekhitum*, to scratch out, scratch in, make an incision.

विनिर्वे *vi-nir-varṇ*, cl. 10. P. -*varṇayati*, -*yitum*, to look at, contemplate.

विनिर्वृत् *vi-nir-vrit*, cl. 1. A. -*vartate*, -*var-titum*, to proceed out, come forth, be produced; to come to an end.

Vi-nirvṛtta, as, ā, am, proceeded, proceeding, produced, occurred; completed, finished.

विनिर्विद् *vi-ni-vid*, Caus. -*vedayati*, -*yitum*, to make known, tell, inform, report, communicate.

Vi-nivedita, as, ā, am, made known, announced.

विनिर्विज्ञ *vi-ni-viś*, Caus. -*veśayati*, -*yitum*, to cause to enter; to introduce; to place or put on; to add.

Vi-niveśa, as, m. entrance, settling down (in a place); an impression.

विनिर्वृ *vi-ni-vri*, Caus. -*vārayati*, -*yitum*, to keep off, ward off; to hinder, prevent; to prohibit, forbid: Pass. of Caus. -*vāryate*, to be kept off; to be prevented.

Vi-nivāraṇa, as, n. the act of keeping off or preventing, &c.

Vi-nivārīta, as, ā, am, kept off, prevented, hindered, opposed; screened, covered, kept out of view.

विनिर्वृत् *vi-ni-vrit*, cl. 1. A. -*vartate*, -*var-titum*, to turn back, return, turn away, go back; to desist from, cease from (with abl.); to cease, end, disappear: Caus. -*vartayati*, -*yitum*, to cause to turn back; to restrain, withhold; to avert, divert; to cause to cease or desist; to renounce; to annul.

Vi-nivartīta, as, ā, am, caused to turn back, diverted; caused to cease, stopped.

Vi-nivṛtta, as, ā, am, turned back, returned, turned away; stopped, ceased, ended, refrained, desisted from, freed from, desisting from; retired, withdrawn. — **Vi-nivṛtta-kāma**, as, ā, am, one whose desires have ceased, foiled in one's wishes.

Vi-nivṛtti, as, f. cessation, stopping, desisting, abstaining; stop, end, term.

विनिश्च *vi-ni-śam*, cl. 4. P. -*śāmyati*, -*śā-mitum*, to hear, listen, apprehend.

Vi-niśāmya, ind. having heard.

विनिश्चर *vi-niś-car* (-*nis-car*), cl. 1. P. -*carati*, -*caritum*, to go forth in all directions.

विनिश्चल *vi-niścala*, as, ā, am, immovable, firm, steady.

विनिश्चि *vi-niś-či* (-*nis-či*), cl. 5. P. A. -*cinoti*, -*cinute*, -*cetum*, to debate about, weigh, investigate, to regard as ascertained or certain, arrive at a fixed decision, determine, resolve.

Vi-niścaya, as, m. decision, resolution; fixing, ascertaining, settling, ascertainment, certainty, (anga-) **vi-niścaya**, the fixing or settling of a horoscope.) — **Vi-niścaya-jña**, as, ā, am, knowing the certainty of anything.

Vi-niścīta, as, ā, am, ascertained, determined, settled, decided, certain. — **Vi-niścītārtha** ('ta-ar'), as, ā, am, having a decided meaning.

Vi-niścītya, ind. having ascertained or determined, having concluded, having decided.

विनिश्चस् *vi-ni-śvas*, cl. 2. P. -*śvasiti*, -*śvasitum*, to draw a deep breath, heave a deep sigh, sigh, breathe hard.

Vi-niśvasat, as, atī, at, drawing in the breath, breathing hard, sighing, puffing and blowing.

Vi-niśvasya, ind. having breathed hard, having sighed, sighing.

Vi-niśvāsa, as, m. breathing hard, strong expiration, sighing, a sigh.

विनिष्क्रम *vi-niś-kram* (-*nis-kram*), cl. 1. P. A. -*krāmati*, -*kramate*, -*kramitum*, to step forth, go out, issue forth.

Vi-niśkrāmya, ind. having gone forth.

Vi-nishkrānta, *as*, *ā*, *am*, gone forth, come out.
Vi-nishkrānta, *an*, *anti*, *at*, stepping forth, coming out.

विनिष्क्रिय *vi-nishkriya*, *as*, *ā*, *am*, abstaining or desisting from ceremonial rites.

विनिष्प *vi-nish-pat* (*-nis-pat*), cl. 1. P. *-tapati*, *-taptum*, to heat or roast thoroughly.

Vi-nishpata, *as*, *ā*, *am*, well roasted, well fried.

विनिष्पट *vi-nish-paṭ* (*-nis-paṭ*), cl. 10. P. *-pāṭayati*, *-yitum*, to split or cleave asunder.

विनिष्पत *vi-nish-pat* (*-nis-pat*), cl. 1. P. *-patati*, *-patitum*, to fall out of, fly forth from, rush out, jump forth, leap out, come forth; to go or run away.

Vi-nishpatita, *as*, *ā*, *am*, rushed forth, lept out.

Vi-nishpatya, ind. having rushed out, having come forth.

विनिष्पिष *vi-nish-pish* (*-nis-pish*), cl. 7. P. *-pinashṭi*, *-peshṭum*, to grind to pieces, crush, bruise; to rub together.

Vi-nishpishṭa, *as*, *ā*, *am*, ground to pieces, crushed into powder, smashed.

Vi-nishpishya, ind. having ground or rubbed together, having battered.

Vi-nishpeshṭa, *as*, *m*, grinding to pieces, bruising, rubbing together.

विनिमूढ *vi-ni-sūd*, Caus. *-sūdayati*, *-yitum*, to kill or destroy utterly.

विनिमू *vi-ni-sri* = *vi-niḥ-sri*.

Vi-nisrita = *vi-niḥsrita*.

विनिस्तप *vi-nis-tap*, cl. 1. P. *-tapati*, &c., see *vi-nish-tap*; (*s* is only retained before *t* when repeated action is intended; in other cases it becomes *sh* by Pāṇini VIII. 3, 102.)

विनिहत *vi-ni-han*, cl. 2. P. *-hanti*, *-han-tum*, to strike down, strike, kill, wound.

Vi-nighnat, *an*, *ati*, *at*, striking down, wounding; killing.

Vi-nihata, *as*, *ā*, *am*, struck down, struck, wounded; completely killed; overcome; (*as*), *m*, a great or unavoidable calamity, the infliction of fate or heaven; a portent, comet, meteor.

Vi-nihatya, ind. having struck.

विनिहूत *vi-nihnuta*, *as*, *ā*, *am* [cf. *ni-hnuta*], hidden, concealed.

विनी *vi-nī*, cl. 1. P. *-nayati*, *-netum*, to lead away, take away, remove; to lead, conduct, bring, guide; to train, educate; to tame, govern; to advise, instruct, direct, give directions; to conduct, perform; to bend down, incline; to pour out; to present, offer; to spend, pass (time); to spend, pay (money); to spread: Pass. *-niyate*, to be led or guided &c., to be conducted or performed &c.

Vi-naya, *as*, *m*, leading, guidance, moral training, training, discipline; gentlemanly refinement, gentlemanlike bearing; good behaviour, propriety of conduct, decorum, decency; modesty, affability, humility, mildness; reverence, obeisance, courtesy; conduct or behaviour (in general); N. of a son of Dharma; (*ā*), *f*, the plant *Sida Cordifolia*; (*as*, *ā*, *am*), cast, thrown; secret; a man of subdued senses; a merchant, trader, (these four senses are given on the authority of the *Sabda-k.*) = *Vinaya-grāhin*, *i*, *īnī*, *ī*, conforming to rules of discipline, compliant, tractable, humble. = *Vinaya-pitaka*, *as*, *m*, 'basket of discipline', N. of those Buddhist works which contain moral precepts and rules of discipline; [cf. *tri-pitaka*.] = *Vinaya-pradhāna*, *as*, *ā*, *am*, having humility pre-eminent, of which modesty is chief. = *Vinaya-pramāthin*, *i*, *īnī*, *ī*, violating propriety, behaving ill or improperly. = *Vinaya-bhāj*, *k*, *k*, *k*, possessing propriety or modesty, well-behaved, modest. = *Vinaya-yogin*, *i*, *īnī*, *ī*, possessing humility. = *Vinaya-vat*, *ān*, *ati*, *at*, possessed of modesty, well-behaved, modest. = *Vinaya-vāc*, *k*, *k*, *k*, speak-

ing humbly or modestly; (*k*), *f*, modest speech. = *Vinaya-stha*, *as*, *ā*, *am*, conforming to discipline, compliant, tractable, governable. = *Vinayāvānata* ('*ya-av*'), *as*, *ā*, *am*, bending down modestly, bowing low with modesty.

Vi-nayana, *as*, *ā* or *i*, *am*, taking away, removing; (*am*), *n*, the act of leading away, removing, taking away; training, education, instruction, accomplishment.

Vi-nāyaka, *as*, *ikā*, *am*, taking away, removing; (*as*), *m*, a remover (of obstacles); a Buddha or Buddhist deified teacher; N. of the god Gaṇeśa; of Gaṇuḍa (the bird and vehicle of Vishnu); of a poet; a Guru or spiritual preceptor; an obstacle, impediment, difficulty; (*ikā*), *f*, the wife of Gaṇuḍa. = *Vi-nāyaka-carita*, *am*, *n*, N. of the seventy-third chapter of the *Kṛīḍā-khaṇḍa* or second part of the *Gaṇeśa-Purāṇa*. = *Vināyaka-paṇḍita*, *as*, *m*, N. of a poet; = *nanda-paṇḍita*. = *Vināyaka-bhaṭṭa*, *as*, *m*, N. of a modern author. = *Vināyaka-bhojana-varṇanā*, *f*, N. of a chapter of the *Gaṇeśa-Purāṇa*. = *Vināyaka-kāvātāra-varṇana* ('*ka-av*'), *am*, *n*, N. of part of the *Skanda-Purāṇa*. = *Vināyaka-vivṛbhāva* ('*ka-av*'), *as*, *m*, 'manifestation of Gaṇeśa', N. of the sixth chapter of the *Kṛīḍā-khaṇḍa* or second part of the *Gaṇeśa-Purāṇa*. = *Vināyakot-patti* ('*ka-ut*'), *is*, *f*, 'birth of Gaṇeśa', N. of the 102nd chapter of the first part of the *Linga-Purāṇa*.

Vi-nīta, *as*, *ā*, *am*, led away, taken away, removed; led, conveyed; taken; thrown, sent, dismissed; well-trained, educated, disciplined, refined, gentlemanlike, well-behaved, well-controlled; compliant, governable, tractable; modest, demure, meek, virtuous, gentle, placid, decent, decorous; having the passions restrained, having the senses under subjection; tamed, broken in (as a horse, ox, &c.); chastised, punished; plain, neat (in dress &c.); lovely, handsome; (*as*), *m*, a trained horse; a merchant, trader; N. of a son of Pulastya. = *Vinīta-tva*, *am*, *n*, modesty, decency, decorum. = *Vinīta-vesha*, *as*, *m*, a modest or appropriate garb, plain attire. = *Vinītatman* ('*ta-āt*'), *ā*, *ā*, *ā*, having a well-controlled mind, well-behaved; humble, lowly.

Vi-nīta, *as*, *am*, *n*, any medium of conveyance (= *vainīta*, *q. v.*); a bearer (carrying a litter); a horse (dragging a carriage).

Vi-nīti, *is*, *f*, training, good behaviour, reverence, obeisance, homage.

1. *vi-nīya*, ind. having taken away or removed; having conducted; having guided or trained; having inclined; having passed (as time &c.).

2. *vi-nīya*, *as*, *m*, sediment, dregs; sin.

Vi-netṛi, *tā*, *m*, a leader, guide, instructor, teacher; a governor, chastiser, ruler, king.

Vi-nēya, *as*, *ā*, *am*, to be taken away or removed; to be governed or directed, governable, tractable.

Vi-nēhyat, *an*, *ati* or *anti*, *at*, wishing or intending to take away, wishing to deprive of, wishing to conduct, &c.

विनील *vi-nīla*, *as*, *ā*, *am*, dark-blue, blue.

= *Vinīla-bandhana*, *as*, *ā*, *am*, having dark-blue stalks.

विनु *vi-nu*, cl. 1. A. *-navate*, &c., Ved. to go or spread in different directions, (Sāy. = *viividhaṃ vy-āp*.)

विनुद् *vi-nud*, cl. 6. P. A. *-nudati*, *-te*, *-nottum*, to drive asunder, drive away, scare away, dispel, remove; to wound; to strike (the cords of a lute &c.), play (on a musical instrument): Caus. *-nodayati*, *-yitum*, to drive away, dispel, remove; to pass away or spend (time &c.); to divert, amuse, entertain; to delight in (with inst.).

Vi-nudyamāna, *as*, *ā*, *am*, being driven away, being sent away, being dispatched.

Vi-noda, *as*, *m*, driving away, removing, dismissing, abandoning; diversion, sport, pastime, play; interest, interesting pursuit or occupation, pleasure, gratification, happiness; eagerness, vehemence; N. of a work on music.

Vi-nodana, *am*, *n*, the act of driving away or removing; diversion, play, sport, pastime, enjoyment.

Vi-nodita, *as*, *ā*, *am*, driven away, dispelled, dissipated, dispersed; dismissed; diverted, amused; delighted, made happy; allayed, soothed.

Vi-nodin, *i*, *īnī*, *ī*, driving away; diverting.

विनोक्ति *vinokti*. See under *vinā*, p. 923.

विन्द *vind*. See rt. 1. *vid*, p. 918.

Vinda, *as*, *ā*, *am*, finding, getting, gaining, one who finds, &c.; (*as*), *m*, N. of a son of Jaya-sena; of a son of Dhṛīta-rāshṭra.

Vindamāna, *as*, *ā*, *am*, finding, acquiring, obtaining, gaining, taking.

Vindu, *us*, *us*, *u*, intelligent, knowing; liberal, munificent; finding, obtaining [cf. *loka-v*]; (*ya*), *m*, a detached particle, drop, (in the Vedas usually spelt *bindu*, *q. v.*, and in this sense, according to some, fr. rt. *bid* or *bind*); a drop of water or other liquid, tear-drop [cf. *jala-v*, *vāshpa-v*]; rarely neut., e.g. in Mahā-bh. Droṇa-p. 2113. *asru-vindūni*, 'drops of tears'; a drop of water taken as a measure; a sperule, globule, spot, dot, mark; a mark or spot of coloured paint on an elephant's trunk; the dot over a letter representing the Anusvara; (in manuscripts) a mark over an erased word to show that the word ought not to be erased [cf. *kunḍalanā*]; a mark made by the teeth of a lover on the lips of his mistress; a peculiar mark like a dot made in cauterizing; a particular part of the mystic rites of the Śaivas; the part of the forehead between the eyebrows; (in the drama) the unexpected development of a secondary incident (which, like a drop of oil in water, expands and furnishes an important element in the plot); N. of the author of a *Rasa-paddhati*; (*avas*), *m*, pl., N. of a warrior tribe. = *Vindu-ghṛita*, *am*, *n*, Ved., N. of a particular medicinal compound taken in small quantities. = *Vindu-ḍita*, *as*, *m*, a kind of deer or other animal (= *rohisha*). = *Vindu-ḍitṛaka*, *as*, *m*, the spotted antelope. = *Vindu-jāla* or *vindujālaka*, *am*, *n*, a mass of dots or spots; coloured marks or spots on an elephant's face and trunk. = *Vindu-tantra*, *as*, *m*, a die, dice; a kind of chess-board. = *Vindu-tīrtha*, *am*, *n*, N. of a sacred bathing-place. = *Vindu-deva*, *as*, *m*, = *ṇa*, a Buddhist deity; N. of Śiva. = *Vindu-nātha*, *as*, *m*, N. of a teacher of the Hatha-vidyā. = *Vindu-pattra*, *as*, *m*, a species of birch tree. = *Vindu-patraka*, a species of amaranth used as a vegetable. = *Vindu-phala*, *am*, *n*, a pearl. = *Vindu-mat*, *ān*, *ati*, *at*, possessing drops, formed into balls or globules (Ved.); (*ān*), *m*, N. of a son of Marīci by Vindu-matī; (*ati*), *f*, epithet of certain verses mentioned in the *Sārngadhara-paddhati*; N. of a particular treatise; of the wife of Marīci and mother of Vindu-mat; of a daughter of Śaśa-vindu and wife of Mādhātṛi; of various other women. = *Vindu-mādhava*, *as*, *m*, a form of Vishṇu. = *Vindu-rekhaka*, *as*, *m*, a kind of bird. = *Vindu-rekhā*, *f*, a row or line of points or dots; N. of a daughter of Gaṇḍa-vikrama. = *Vindu-vāsara*, *as*, *m*, the day of fecundation or conception. = *Vindu-saṅgraha*, *as*, *m*, N. of a work on medicine. = *Vindu-sandīpana*, *am*, *n*, N. of a commentary on the *Siddhānta-tattva-vindu*. = *Vindu-saras*, *as*, *n*, N. of a sacred lake, (also written *vindu-sara*). = *Vindu-sāra*, *as*, *m*, N. of a king (a son of Candra-gupta). = *Vindu-sena*, *as*, *m*, N. of a king (a son of Kshatratujas). = *Vindu-hrada*, *as*, *m*, N. of a lake.

Vinduka, *as*, *m*, = *vindu*, a drop, &c.

Vindukita, *as*, *ā*, *am*, covered with drops.

विन्ध *vinḍh*, a Vedic rt. (of which the form *vinḍhe*, 'I know,' occurs in *Rig-veda* I. 7, 7), referred by some to rt. *vidh* or *vyadh*, and by others connected with rt. *vind*, (see *Nirukta* VI. 18.)

विन्धपत्र *vinḍha-pattra*, *as*, *m*, a plant (commonly called *Bel Supth*).

विन्ध्य vindhya, as, m. (perhaps connected with *rt. bind* or *bid*, 'to divide'). N. of a range of mountains connecting the Northern extremities of the Western and Eastern Ghats, and separating Hindustān proper from the Dekhan, (the Vindhya range is reckoned among the seven principal mountains of Bhārata-varṇa [see *kulācala*, p. 240, col. 3], and according to Manu II. 21. forms the Southern limit of Madhya-dēśa or the middle region, regarded as the sacred land of the Hindūs; according to a legend related in the Vana-parvan of the Mahā-bhārata, l. 8782 &c., the personified Vindhya mountain, jealous of Hīmalāya, demanded that the sun should revolve round him in the same way as about Meru, which the sun declining to do, the Vindhya then began to elevate himself that he might bar the progress of both sun and moon; the gods alarmed, asked the aid of the saint Agastya, who approached the mountain and requested that by bending down he would afford him an easy passage to the South country, begging at the same time that he would retain a low position till his return; this the mountain promised to do, but Agastya never returned, and the Vindhya range consequently never attained the elevation of the Hīmalāya); a hunter; (*ā*), f. a kind of plant or tree (= *lavali*); small cardamoms (= *truṭi*). — **Vindhya-kundura**, N. of a place. — **Vindhya-kūṭa** or **vindhya-kūṭana**, *as, m.* epithet of the saint Agastya. — **Vindhya-parvata**, *as, m.* the Vindhya mountains. — **Vindhya-mūlika**, *ās, m. pl.* N. of a people. — **Vindhya-vāsin**, *ī, m.* 'dwelling in the Vindhya,' epithet of the celebrated grammarian and lexicographer Vyāḍi; (*īnt*), f. N. of Durgā; a village and temple sacred to Durgā under the forms of Yoga-māyā and Bhoga-māyā (said to be a place of great resort, situated about three miles from Mirzapur on the Ganges). — **Vindhya-sakti**, *īs, m.* N. of a king. — **Vindhya-saila**, *as, m.* the Vindhya mountains. — **Vindhya-stha**, *as, m.* 'living in the Vindhya,' epithet of Vyāḍi (regarded as an inspired grammarian and Muni). — **Vindhyācala** ('*ya-ac*'), *as, m.* the Vindhya range of mountains. — **Vindhyā-faṭi** ('*ya-aṭ*'), f. the great Vindhya forest (which appears to have spread at one time from near Mathurā to the Narmadā). — **Vindhyādri-vāsinī**, f. = **vindhya-vāsinī**. — **Vindhyāvalī** ('*ya-āv*'), *īs, m.* the Vindhya range of mountains. — **Vindhyāvalī**, f. N. of the wife of the Asura Bali. — **Vindhyāvali-putra** or **vindhya-vali-suta** ('*ya-āv*'), *as, m.* 'son of Vindhya-vali,' N. of the Asura Vāpa.

विन्न vinna. See p. 919, col. 2.

विन्नप vinnapa, as, m. (perhaps fr. *vinna*, q. v. + *pa*), the saint Agastya.

विन्ध्य vi-ny-as (vi-ni-), cl. 4. P. -asyati, -asitum, to put or place down in different places; to put down, deposit; to place in order, adjut, dispose, arrange, distribute; to put or place on, lay on; to set the mind on; to fix the eyes upon; to put or place into; to deliver over.

Vi-nyasta, *as, ā, am,* placed down, deposited, fixed; inlaid, paved; delivered; offered, presented.

Vi-nyasya, ind. having put or laid down; having laid on, &c.; having arranged or disposed.

Vi-nyasyat, *am, anti, at,* putting down, patting or placing on; setting or fixing the eyes upon; arranging, fixing, settling, determining.

Vi-nyāsa, *as, m.* putting or placing down, depositing, entrusting; a deposit; orderly arrangement, disposition; any site or receptacle on or in which anything is placed or deposited; collecting, collection, assemblage.

विन्ध्याक vinyāka, as, m. the tree Echites Scholartis (= *viddha*).

विप 1. vip [cf. *rts. vap, vyap*], cl. 10. P. **vipayati** (Ved. also *vipuyati*), *-yitum*, to throw, cast; to strew, scatter, (Rig-veda VII. 21. 2. *vipayanti barhiḥ*, they strew the sacred grass; Sāy. = *stripanṭi*.)

विप 2. vip, p, p, p, Ved. (perhaps connected with *rt. i. vip*, in the sense 'pouring out,' 'uttering'), uttering hymns of praise, praising; (*p*), m. a singer of hymns, praiser; = *vipra*; = *medhāvīn*, a wise man; (*p*), f. praise, a hymn; a finger. — **Vipat-ēt**, *i, ī, ī*, exciting praise or hymns of praise (Ved.); wise, learned, prudent; (*t*), m. a Rishi, sage, teacher, learned Brāhman (= *medhāvīn*, Naigh. III. 15); N. of the Indra in the second Manv-antara. — **Vipo-dhā**, *ās, ās, am, Ved.* singing hymns.

Vipa, as, m. Ved. a praiser (= *medhāvīn*, according to Naigh. III. 15); (*ā*), f. = *vāc* (according to Naigh. I. 11).

Vipra, as, m. (according to Uṇādi-s. II. 28. fr. *rt. vap*, 'to strew;' cf. *rt. i. vip*), an utterer of praise, singer of hymns, Rishi, praiser, poet, any one skilled in hymns; a Brāhman, priest; a sage, seer, wise man (= *medhāvīn*, Naigh. III. 15); a foot of four short syllables (in prosody); N. of a son of Dhruva; of a son of Sruṭa-jaya. — **Vipra-kanyā**, f. a Brāhman girl, maiden of the sacerdotal class, Brāhmaṇī. — **Vipra-kūṣṭha**, *am, n.* the cotton tree (= *tūla-eriksha*). — **Vipra-śūlāmanī**, *is, m.* 'Brāhman-jewel,' an excellent Brāhman. — **Vipra-jana**, *as, m.* a person of the sacerdotal caste, a Brāhman; a company of Brāhmans. — **Vipra-jūta**, *as, ā, am, Ved.* impelled or urged by priests, invoked by the wise, (Sāy. = *medhāvībhīr rītvigbhiḥ preritah*, Rig-veda I. 3. 5.) — **Vipra-jūti**, *is, m.* N. of the author of Rig-veda X. 136. 3. (having the patronymic Vātaraśana.) — **Vipra-tama**, *as, ā, am, Ved.* most wise, wisest. — **Vipra-deva**, *as, m.* N. of a leader of the Bhāgavata sect. — **Vipra-priya**, *as, m.* 'Brāhman-favourite,' epithet of the Palāśa tree. — **Vipra-bandhu**, *as, m.* N. of the author of Rig-veda V. 24. 4. X. 57-60. (having the patronymic Gaupāyana or Laupāyana.) — **Vipra-rājya**, *am, n.* the kingdom or sovereignty of the Brāhmans or priests. — **Vipra-rishi** ('*ra-rishi*'), *is, m.* a Brāhman-rishi, a sage of the Brāhmanical class (e.g. Vasishṭha). — **Vipra-lobbin**, *ī, m.* 'Brāhman-enticing,' epithet of the Kinkirāta tree. — **Vipra-vadās**, *ās, ās, as, Ved.* possessing the hymns of Rishis or poets, (Sāy. = *vividha-prakriṣṭa-a-vadāna*). — **Vipra-samā-gama**, *as, m.* a concourse of Brāhmans. — **Vipra-sāt**, ind. to the state of a Brāhman. — **Vipra-sevā**, f. attendance on Brāhmans, service of a Brāhman master (Manu X. 123). — **Vipra-sva**, *am, n.* the property of a Brāhman. — **Viprapavāda** ('*ra-ap*'), *as, m.* abuse of a Brāhman. — **Viprendra** ('*ra-in*'), *as, m.* chief of Brāhmans.

विपत्तिन vi-paktrima, vi-pakva. See under *vi-paṭ*.

विपक्ष vi-paksha, as, ā, am, being on a different or opposite side, opposed, adverse, contrary, inimical; (*as*), m. an opponent, enemy, adversary, rival; a disputant; (in grammar) an exception; (in logic) a negative instance, a syllogism in which the major term is not found; an instance on the opposite side (as 'there cannot be fire in a lake, because there is no smoke there'). — **Vipaksha-tas**, ind. hostilely, inimically; from a rival, (*daramam vipakshataḥ*, after a rival, Kirāt. VIII. 54.) — **Vipaksha-tā**, f. or **vipaksha-tva**, *am, n.* hostility, enmity, opposition, controversy, contradiction. — **Vipaksha-bhāva**, *as, m.* hostile disposition, state of hostility. — **Vipaksha-sūla**, *as, m.* N. of a chief of a sect called Ārādhyā. — **Vipakshākānta** ('*sha-āk*'), *as, ā, am,* seized by an enemy.

Vi-pakshas, *ās, ās, as, Ved.* placed or yoked on both sides (e.g. *yuijanti kāmāyā hari vipakshasā rathe*, they harness the two favourite bay horses [of Indra] to the chariot on both sides, Rig-veda I. 6. 2).

विपक्षपात vi-pakshapāta, as, ā, am, free from partizanship, impartial, indifferent; (*as*), m. impartiality, indifference.

विपक्ष vi-paṭ, cl. 1. P. A. -paṭati, -te,

-paktum, to cook thoroughly, overcook; to roast; to dissolve by cooking or boiling, melt, liquefy; to digest; to mature, ripen: Pass. **-pac-yate**, to be cooked or baked; to be digested; to be completely matured or ripened; to be developed: Caus. **-pācayati, -yitum**, to cook thoroughly, overcook; to dissolve by cooking, melt, liquefy.

Vi-paktrima, as, ā, am, thoroughly matured, ripened; fulfilled, developed, come to pass (as the consequence of former actions).

Vi-pakva, as, ā, am, cooked, dressed; ripened, matured.

Vi-pāka, as, m. cooking thoroughly, cooking, dressing; ripening, maturing, ripeness, maturity; conversion of food into a state differing from its original one, digestion; change of state (in general); unexpected consequence of actions, unexpected event or occurrence, improbable result; the consequence or result of any action either in this or in a former birth matured by the operation of time; calamity, distress, poverty, difficulty, embarrassment; flavour, taste; (*as, ā, am*), having mature fruit, fruitful, (Sāy. = *paripakva-phala*). — **Vipāka-visphūrjathu, us, m.** the thunder or thunderbolt of the consequences (of sins committed in a former birth).

Vi-pākin, ī, īnt, ī, having unexpected consequences or results, resulting in, followed by.

विपत्ति vi-paṇḍi, f. (said to be fr. *rt. paṇḍ* with *vi*), play, sport, pastime; a lute.

Vi-paṇḍikā, f. a lute (= *vinā*).

विपट vi-paṭ, cl. 10. P. -pātayati, -yitum, to split in two, tear open; to tear out, eradicate, root up, destroy; to open, unfold.

Vi-pātana, am, n. the act of splitting in two, tearing open, uprooting, eradication; driving away, spoliation.

Vi-pātita, as, ā, am, split or torn open, rooted up, eradicated, destroyed. — **Vipātītārishṭa** ('*ta-as*'), *as, ā, am,* destroying or driving away ill luck.

विपट vi-paṭh, cl. 1. P. -paṭhati, -paṭhitum, to read through, read.

विपण vi-paṇ, cl. 1. A. -paṇate (ep. also P. *-ti*), **-panitum**, to sell; to bet.

Vi-paṇa, as, m. or **vi-paṇana, am, n.** sale, contract of sale; low or petty traffic.

Vi-paṇat, an, anti, at, selling.

Vi-paṇi, is, m. f. or **vi-paṇi, f.** a place where things are sold, a shop, stall, fair, market, marketplace; the street of a market; any article or commodity for sale; traffic. — **Vipāṇi-madhyā-ga, as, ā, am,** being in the midst of the market.

Vi-paṇin, ī, m. a dealer, trafficker, shopkeeper, merchant.

विपत्ति vi-paṭ, cl. 1. P. -patati, -patitum, to fall or break through, dash through (Ved., Sāy. on Rig-veda I. 168. 6. *vi-patittha* = *viśramam pātayatha*); to fall off, fly apart, fall asunder, burst asunder, be reft asunder, be divided or separated: Caus. **-pātayati, -yitum**, to cause to fly off or away, shoot off, discharge (arrows &c.); to cause to fly apart or burst asunder; to destroy, kill.

विपथ vi-patha, as, am, m. n. a different path, wrong way, bad road; (*as*), m., Ved. a kind of war-chariot. — **Vipatha-gāmin, ī, īnt, ī,** going in a wrong way or evil course. — **Vipatha-yamaka, am, n.** a kind of Yamaka, q. v., in which the pronomasia is only at the beginning and end of the verse.

Vi-pathi, is, is, ī, Ved. going on paths that spread in different directions.

विपद् 1. vi-pad, cl. 4. A. -padyate, -pat-tum, to go apart, go badly or wrongly, fail, miscarry; to fall into a bad state, fall into misfortune; to be disabled or incapacitated; to perish, die; to hinder, obstruct: Caus. **-pādayati, -yitum**, to cause to go wrong, cause to perish, destroy, kill.

1. vi-patti, is, f. going wrongly, adversity, calamity, misfortune, disaster, mishap, (opposed to *sam-*

पति *pati*; pain, agony; death, dying. — **विपत्ति-काल**, *as*, m. a season of adversity or distress. — **विपत्ति-युक्ता**, *as*, *ā*, *am*, attended with misfortune, unfortunate. — **विपत्ति-रहिता**, *as*, *ā*, *am*, free from misfortune, prosperous, happy.

2. **वि-पति**, *is*, m. a distinguished or excellent foot-soldier (= *visishṭaḥ padātīḥ*, Kīrat. XV. 16).

3. **वि-पद**, *t*, *f*. going wrongly, calamity, adversity, distress, misfortune; death. — **विपत-काल**, *as*, m. a time of calamity, season of misfortune, adversity. — **विपत-फला**, *as*, *ā*, *am*, resulting in misfortunes, calamitous in result. — **विपत-सगरा**, *as*, m. an ocean of misfortunes, heavy calamity. — **विपद-उद्धारणा**, *am*, n. or **विपद-उद्धारा**, *as*, m. extrication from misfortune. — **विपद-ग्रस्ता**, *as*, *ā*, *am*, seized or devoured by misfortune, overtaken by or involved in calamity. — **विपद-दासा**, *f*. a state of misfortune, calamitous condition. — **विपद-युक्ता**, *as*, *ā*, *am*, attended with misfortune, unhappy, unfortunate. — **विपद-रहिता**, *as*, *ā*, *am*, free from misfortune, prosperous.

वि-पदा, *f*. misfortune, adversity, calamity, distress.

वि-पान्ना, *as*, *ā*, *am*, gone wrong, fallen into adversity or misfortune, unfortunate, afflicted, distressed; declined, failed; disabled, incapacitated; lost, destroyed, annihilated; dead, defunct; (*as*), m. a snake. — **विपन्नपत्या** (*na-ap*), *ā*, *f*. a woman who has lost a child by abortion.

विपन्नका, *as*, *ā*, *am*, unfortunate; dead; destroyed.

वि-पदाना, *am*, n. the act of destroying, destroy- ing, killing, destruction.

वि-पदानीया or **वि-पदयितार्या** or **वि-पद्या**, *as*, *ā*, *am*, proper to be destroyed, fit to be killed, destructible.

वि-पदिता, *as*, *ā*, *am*, destroyed, killed.

विपन्य *vi-panya* (probably fr. *vipanyā* below), Nom. A. -*panyate*, &c., Ved. to praise in various ways, praise, (Sāy. = *vididham stu.*)

विपन्या, *f*, Ved. desire of praising; praise. **विपन्यु**, *us*, *ue*, *u*, Ved. desirous of praising, wishing to praise, diligent in praise, singing praises, praising, (Sāy. = *stoti*.)

विपयस *vi-payas*, *ās*, *ās*, *as*, waterless, destitute of water.

विपरिक्रम *vi-pari-kram*, cl. 1. P. A. -*krā-mati*, -*kramate*, -*kramitum*, to step or walk round or on all sides, go round, circumambulate.

वि-परिक्रान्ता, *as*, *ā*, *am*, one who has shown valour (in battle), courageous, powerful.

वि-परिक्राम, ind., Ved. having walked round, going all about.

विपरिगा *vi-pari-gā*, cl. 3. P. -*gātī*, -*gātum*, to go over, be overturned or upset (as a cart).

विपरिच्छिद् *vi-pari-ccid* (-*chid*), cl. 7. P. A. -*cchinatti*, -*cchinnte*, -*ccinnetum*, to cut on all sides, cut round, cut to pieces, cut off, destroy utterly.

वि-परिच्छिन्ना, *as*, *ā*, *am*, cut on all sides, cut to pieces, cut off, utterly destroyed. — **विपरिच्छिन्ना-मूला**, *as*, *ā*, *am*, having the roots cut completely round or off, entirely uprooted.

विपरिणम *vi-pari-nam* (-*nam*), Pass. -*nam-yate*, to be changed into; to undergo change or alteration.

वि-परिणमना, *am*, n. changing, alteration, undergoing change or alterations.

वि-परिणामा, *as*, m. change of state or form, transformation, change, alteration.

वि-परिणामिन, *i*, *ini*, *i*, undergoing or producing change of state or form.

विपरितप *vi-pari-tap*, cl. 4. A. or Pass. -*tappate*, to be greatly distressed, suffer great pain.

विपरिधा *vi-pari-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to exchange, change, alter.

वि-परिध्या, ind. having changed, having changed a dress.

विपरिधाव *vi-pari-dhāv*, cl. 1. P. A. -*dhāvati*, -*te*, -*dhāvītum*, to run about, run in all directions; to run through, overrun.

विपरिमुच *vi-pari-muc*, Pass. -*mucyate*, to be freed from, be released from.

विपरिम्लै *vi-pari-mlai*, cl. 1. P. A. -*māyati*, -*te*, -*māitum*, to fade or wither away entirely.

वि-परिम्लाना, *as*, *ā*, *am*, entirely faded, completely withered.

विपरिलुप *vi-pari-lup*, cl. 6. P. A. -*lum-pati*, -*te*, -*loptum*, to break to pieces or destroy utterly, break up, annihilate.

वि-परिलुप्ता, *as*, *ā*, *am*, broken or destroyed utterly, broken up.

वि-परिलोपा, *as*, m. breaking or destroying utterly.

विपरिवृत् *vi-pari-vrit*, cl. 1. A. -*varṭate*, &c., -*varṭitum*, to turn round, revolve, move in a circle; to roll about; to go to and fro, wander all round, wander about; to turn round or back, return; to be changed or altered; to surround, attend upon (with acc.): Caus. -*varṭayati*, -*te*, -*yitum*, to cause to turn round or revolve.

वि-परिवर्तना, *as*, *i*, *am*, causing to turn round, causing to return; (*i*), *f*, scil. *vidyā*, a magical knowledge producing the return of any one; (*am*), n. turning about, turning away from or back.

वि-परिवर्तमाना, *as*, *ā*, *am*, wandering or roaming about.

वि-परिवर्तित, *as*, *ā*, *am*, turned away from or back, reverted, averted.

वि-परिवर्त्या, ind. having turned round, having turned away.

वि-परिवर्ति, *is*, *f*. turning round, revolution.

विपरी *vi-pari* (-*pari*), cl. 2. P. -*pari-eti*, -*etum*, to go or turn round in an opposite direction; to turn round the wrong way; to go round, return.

वि-परिता, *as*, *ā*, *am*, turned round, turned the wrong way, reversed, inverted, inverse, converse, opposite, adverse, perverse, contrary, repugnant; contrary to what is right, wrong, contrary to rule, incorrect; being the reverse of anything (abl.); being in altered or changed circumstances; acting in an opposite manner, having a contrary disposition, going asunder or in opposite directions, different; cross; disagreeable; inauspicious, unfavourable; (*ā*), *f*. a perverse woman; a disloyal or unchaste wife. — **वि-परिता-करा**, *as*, *i*, *am*, or **विपरिता-करिन**, *i*, *ini*, *i*, or **विपरिता-कर्त्रि**, *tā*, *tri*, *tri*, acting in a contrary manner, perverse, contradictory. — **विपरिता-क्रिद्**, *f*, N. of the 125th chapter of the Sāmga-dhara-paddhati. — **विपरिता-गति**, *is*, *is*, *i*, going backwards, going in a contrary or reverse direction; (*is*), *f*. inverse or reverse motion. — **विपरिता-क्षेप**, *as*, *ā*, *as*, contrary-minded, having a perverted mind or impaired mental faculties. — **विपरिता-ता**, *f*, or **विपरिता-त्वा**, *am*, n. contrariety, inversion, perverseness, reverse or opposite state or condition; counterpart. — **विपरिता-पथ्या**, *f*, a sort of metre. — **विपरिता-बोधा**, *as*, *ā*, *am*, having a perverted understanding or intellect. — **विपरिता-रता**, *am*, n. inverted sexual intercourse. — **विपरिता-लक्षणा**, *f*. ironical description of an object by mentioning its contrary properties. — **विपरिता-वृत्ति**, *is*, *is*, *i*, acting or behaving in a contrary manner. — **विपरिता-क्यानाक्षि** (*ta-ākṣi*), *f*, a sort of metre. — **विपरिता-याना** (*ta-ay*), *am*, n. a contrary Ayana or progress of the sun from solstice to solstice. — **विपरिता-याना-गता**, *as*, *ā*, *am*, (in astronomy) situated in contrary Ayanas.

वि-पर्याया, *as*, m. reverse, inversion, contrariety, (*viparyāye*, the contrary; *rātrir viparyāyah*, the contrary of night, i. e. day); inverted order or succession, perverseness, obstruction, opposition; change, interchange, exchange, barter, (*dravya-v*), exchange of goods, buying and selling, trade; morbid change, reverse of fortune, calamity, misfortune, adverse fate; error, transgression, trespass;

misapprehension, mistake, failure of conception; perverseness of disposition; change of purpose or conduct, enmity, hostility; overthrow, destruction, annihilation.

वि-पर्याया, *as*, m. = *vi-paryāya*, reverse, contrariety, &c.

विपरे *vi-pare* (-*parā-i*), cl. 2. P. -*paraiti*, -*paraitum*, Ved. to go back again, return.

विपर्णा *vi-parṇaka*, *as*, m. the Palāśa tree, Butea Frondosa.

विपर्यय *vi-pary-as* (-*pari-as*), cl. 4. A. -*asyate*, -*asitum*, to throw or turn over, overturn, turn the wrong way, reverse, invert; to change about, interchange, exchange.

वि-पर्यास्ता, *as*, *ā*, *am*, reversed, inverted, reverse, opposite, contrary; interchanged, inverted (in grammar); erroneously conceived to be real. — **वि-पर्यास्ता-पुत्रा**, *f*. a woman bearing no male children. — **विपर्यास्ता-मानस-क्षेपा**, *as*, *ā*, *am*, having mind and actions perverted or inverted.

वि-पर्यास्या, ind. having turned over, having inverted, having changed or exchanged.

वि-पर्यासा, *as*, m. reverse, contrariety, opposition; interchange [*cf.* *vi-paryāya*]; error, mistake, delusion, imagining what is unreal or false to be real or true, error, mistake; (*am*), ind., Ved. alternately.

विपर्योवृत् *vi-pary-ā-vrit* (-*pari-ā-vrit*), cl. 1. A. -*varṭate*, &c., to be turned back: Caus. -*varṭayati*, -*te*, -*yitum*, to cause to turn away from, cause to be overturned.

विपर्युह *vi-pary-ūh* (-*pari-ūh*), cl. 1. P. -*ūhati*, -*ūhitum*, Ved. to place or fix separately.

विपर्व *vi-parva*, *as*, *ā*, *am*, Ved. dismembered, mutilated, (according to Sāy. on Rīg-veda I. 187, 1 = *vicchinna-sandhika*.)

विपल *vi-pala*, *am*, n. a moment, instant (= a Pala or second or, according to some, 1/4th of it); a simple breathing (or, according to some, 1/10th of it).

विपालय *vi-palāy* (fr. rt. *ay* = rt. 5. *i* with *palā* for *parā* and *vi*), cl. 1. A. -*palāyate*, -*yitum*, to run away in different directions.

वि-पालयाना, *am*, n. running away, flying in different directions.

वि-पालयिता, *as*, *ā*, *am*, run away, running away, routed, put to flight.

विपल्यङ्ग *vi-paly-ang* (-*pari-ang*), Caus. -*angayati*, -*yitum*, Ved. to envelop, surround.

विपल्यय *vi-paly-ay* (fr. rt. *ay* = rt. 5. *i* with *pali* for *pari* and *vi*), cl. 1. A. -*palayate*, &c., Ved. to go back, turn round, return.

विपव्य *vi-pavya*. See under *vi-pū*, p. 928.

विपश्चिन् *vi-paśin*, *i*, m. (probably fr. rt. 1. *pas* with *vi*), a Buddhist saint, the first of the seven principal Buddhas.

वि-पास्या, *am*, n. knowledge (?).

विपश्चित् *vipaś-cit*. See under 2. *vip*.

विपा *vi-pā*, cl. 1. P. -*piḥati*, &c., -*pātum*, to drink at different times; to drink up.

वि-पिपाना, *as*, *ā*, *am*, Ved. drinking much or variously; drinking especially, (Sāy. = *viseshena piḥat*, Rīg-veda I. 112, 15; = *vipita-vat* or *vipiḥat*, Rīg-veda VII. 23, 4.)

वि-पिता, *as*, *ā*, *am*, drunk up. — **विपिता-वत्**, *an*, *at*, *at*, one who has drunk up.

विपाक *vi-pāka*. See under *vi-paś*.

विपाठन *vi-pāṭana*. See under *vi-paṭ*.

विपाठल *vi-pāṭala*, *as*, *ā*, *am*, pale-red.

विपाठ विपāṭha, *as*, m. (perhaps for *vi-pāṭa*, fr. rt. *paṭ*), a kind of large arrow (described by the commentator on the Mahā-bhārata as *viśālo vaiśākhī-mukha-vat*).

विपाशु *vi-pāṇḍu*, *us*, *as*, *u*, pale, pallid (Kīrat. IV. 24), painted with different yellow colours. *Vi-pāṇḍura*, *as*, *ā*, *am*, pale, pallid, white.

विपादिका *vi-pādikā*, *f.* (fr. *pāda* with *vi*), a disease of the foot, a sore or tumour on the foot; a riddle, enigma.

विपाषा *vi-pāṣā*, *f.*, *N.* of a river.

विपाल *vi-pāla*, *as*, *ā*, *am*, having no keeper or attendant, unguarded, unattended.

विपाश *vi-pāś*, *f.* (according to Śāy. fr. rt. *paś* or rt. *paś*), the Vipāś or Vipāśā river, (see below.) = *Vipāś-dhūtudrī*, *f.* du. the rivers Vipāś and Sūtudrī, (in R̥g-veda III. 33. is a dialogue between Viśvā-mitra and these two rivers.)

Vi-pāśā, *as*, *ā*, *am*, unnoosed, uncorded, unfastened, untied, unfettered, freed from a noose, devoid of fastenings or ties; (*ā*), *f.* the Vipāśā or Beas river, one of the five rivers of the Panjāb (said to be so called as having destroyed the cord which the Muni Vasishtha had tied round his neck when about to hang himself through grief for the death of his son slain by Viśvā-mitra; this river is considered to be identical with the Hyphasis of Arrian, the Greek name being a corruption of Bipasha; it rises in the Himalaya, and after a course of about 220 miles joins the Sutlej south-east of Amritsar).

Vi-pāśin, *i*, *śnī*, *i*, Ved. without fastenings, with unloosed or discovered fastenings or cords.

विपिन *vipina*, *am*, *n.* (according to Uṇādis. II. 52. fr. rt. *vep*), a wood, forest, thicket, grove. = *Vipina-tilaka*, a species of metre.

Vipināya, *Nom. A.* *vipināyate*, &c., to be like a wood or thicket.

विपुल *vi-puḥla*, *as*, *ā*, *am* (see rt. *pul*), large, great, extensive, broad, wide, spacious, roomy, capacious; abundant; deep, profound; (*as*), *m.* the mountain Meru (or the western branch of it); the Himalaya mountain; a respectable man; *N.* of a pupil of Deva-śarma (who guarded the virtue of Ruci, his preceptor's wife, when tempted by Indra during her husband's absence); (*ā*), *f.* the earth; *N.* of Dakṣhāyāni in Vipula; a form of the Ārya metre in which the line is irregularly divided by the cesura or pause, (three species of this form are reckoned, viz. *Ādi-vipulā*, having the pause in the first line; *Antya-vipulā*, having it in the second; *Ubhaya-vipulā*, having it in both lines.) = *Vipula-cchāya*, *as*, *ā*, *am*, having ample shade, shady, umbrageous. = *Vipula-jaghanā*, *f.* a woman with large hips. = *Vipula-tā*, *f.* or *vipula-tva*, *am*, *n.* largeness, greatness, magnitude, extent, width, spaciousness. = *Vipula-matī*, *is*, *i*, *ā*, *f.* endowed with great understanding. = *Vipula-rasa*, *as*, *m.* 'having abundant juice', the sugar-cane. = *Vipula-vrata*, *as*, *ā*, *am*, one who practises great devotion. = *Vipula-śronī*, *f.* (a woman) having swelling hips, roundlimbed. = *Vipulāyatākṣa* ('*la-āy*', '*ta-ak*'), *as*, *ā*, *am*, having large and long eyes. = *Vipulekṣhaṇa* ('*la-ik*'), *as*, *i*, *am*, large-eyed. = *Vipulorakṣa* ('*la-ur*'), *as*, *ā*, *am*, broad-chested.

विपुलक *vi-pulaka*, *as*, *i*, *am*, free from erection of the hair, devoid of horripilation.

विपुलिन *vi-pulina*, *as*, *ā*, *am*, without islands, having no islands or sandbanks.

विपुष्ट *vi-puṣṭa*, *as*, *ā*, *am*, ill-fed, underfed; [cf. *puṣṭa-vipuṣṭa* (au).]

विपू *vi-pū*, *cl. 9. P.* -*punāti*, -*paritum*, to cleanse thoroughly, purify effectually.

Vi-pūya, *as*, *ā*, *am*, to be cleansed or purified.

1. *vi-pūya*, *as*, *m.* the Muñja grass, Saccharum Muñja (so called from being cleaned before being made into ropes).

2. *vi-pūya*, *ind.*, Ved. having purified, &c.

विपृक् *vipriḥvat* [cf. rt. 1. *priḥ*], Ved. =

sarvato vyāptam, that which is everywhere diffused, (R̥g-veda V. 2, 3.)

विपृच *vi-priḥ*, *k*, *f.* (see rt. 1. *priḥ*), Ved. disuniting, expelling, driving away, (Śāy. = *prithak-karaya*.)

विपृक्षम् *vi-priḥkṣam*, *ind.* to ask, to make various inquiries, (Śāy. = *viridham prashṭum*, R̥g-veda VII. 86, 3.)

विपृथ *vi-priṭha*, *as*, *m.*, *N.* of a son of Citraka.

विपृथु *vi-priṭhu*, *us*, *m.*, *N.* of a king.

विपोधा *vipō-dhā*. See under 2. *vip*.

विप्र *vipra*, *vipra-kanyā*, &c. See p. 926, col. 2.

विप्रकृ *vi-pra-kṛi*, *cl. 8. P. A.* -*karoti*, -*kurute*, -*kartum*, to treat with disrespect, hurt, injure; to offend, disturb, oppress.

Vi-prakāra, *as*, *m.* treating with disrespect, injury, offence; contumely, abuse; opposition, counteraction; retaliation; wickedness; various manner.

Vi-prakārin, *i*, *inī*, *i*, treating with contempt, opposing, opposed to, retaliating.

Vi-prakṛita, *as*, *ā*, *am*, treated with disrespect or contempt, injured, offended, oppressed; reviled, abused; opposed, counteracted; retaliated, requited.

Vi-prakṛitī, *is*, *f.* injury, offence; abuse, contumely; retort, retaliation.

विप्रकृष *vi-pra-kṛiṣ*, *cl. 1. P.* -*karshati*, -*karshṭum*, -*krashṭum*, to draw apart, draw away, draw out.

Vi-prakarṣa, *as*, *m.* distance, remoteness.

Vi-prakṛiṣṭa, *as*, *ā*, *am*, drawn or removed away, drawn out, extended, protracted, lengthened; remote, distant; carried away, carried off; (*am*), *ind.* far, far away. = *Viprakṛiṣṭa-tva*, *am*, *n.* remoteness, distance.

Vi-prakṛiṣṭaka, *as*, *ā*, *am*, remote, distant.

विप्रकृ *vi-pra-kṛi*, *cl. 6. P.* -*kirati*, -*kariṭum* or -*karitum*, to scatter or throw about, spread abroad.

Vi-prakṛiṣa, *as*, *ā*, *am*, thrown about, scattered or spread abroad, dispersed; dishevelled, loose; dashed to pieces; outstretched, expanded, wide, broad. = *Viprakṛiṣa-śiroruha*, *as*, *ā*, *am*, having dishevelled or flowing hair.

विप्रगम् *vi-pra-gam*, *cl. 1. P.* -*gaṇḥhati*, -*gantum*, to go apart or asunder, be dispersed or scattered.

विप्रचित्ति *vipracitti*, *is*, *m.*, *N.* of a Dānava.

विप्रचिन्त *vi-pra-čint*, *cl. 10. P.* -*čintayati*, -*yitum*, to meditate or reflect on, think about.

Vi-pračintya, having reflected on, having thought about.

विप्रनाश *vi-pra-naś* (-*naś*), *cl. 1. 4. P.* -*naśati*, -*naśayati*, -*naśhṭum*, -*naśhṭum* (see 2. *pranaś*), to be lost, disappear; to have no effect or result, bear no fruit: Caus. -*naśayati*, -*yitum*, to cause to be lost.

Vi-pranashṭa, *as*, *ā*, *am* (not *vi-pranashṭa*, see 2. *pranaś*; cf. Pāṇ. VIII. 4, 36), lost, disappeared, vanished; vain, fruitless. = *Vipranashṭa-viśeshaka*, *as*, *ā*, *am*, one who has lost his discriminative faculty.

विप्रतिकृ *vi-prati-kṛi*, *cl. 8. P.* -*karoti*, &c., to counteract, oppose.

Vi-pratikāra, *as*, *m.* counteraction, opposition, contradiction, reverse; retaliation.

Vi-pratikṛita, *as*, *ā*, *am*, counteracted, opposed; requited.

विप्रतिपद् *vi-prati-pad*, *cl. 4. A.* -*padayate*, -*pattum*, to go in different or opposite directions, go hither and thither, turn here and there; to be perplexed or confused, be uncertain how to act, waver;

to differ, be of different opinions or interests, be mutually opposed.

Vi-pratipatti, *is*, *f.* going in different or opposite directions, perplexity, confusion; difference, opposition (of opinion or interests), mutual contrariety, discrepancy, contest, dispute, contradiction, conflict (of evidence), dissent, objection (in argument); various acquirement or acquisition, conversancy; mutual connection or relation.

Vi-pratipadya, *as*, *ā*, *am*, to be mutually opposed or contradicted, to be contested; to be variously acquired.

Vi-pratipadyamāna, *as*, *ā*, *am*, being disputed or contested; being in course of acquirement.

Vi-pratipanna, *as*, *ā*, *am*, gone in different or opposite directions, perplexed, confused, bewildered; mutually opposed, opposite, dissentient, being at variance; contradicted, disputed, contested; conversant or acquainted with in various ways; mutually connected.

विप्रतिभा *vi-prati-bhā*, *cl. 2. P.* -*bhāti*, -*bhātum*, to appear as, seem.

विप्रतिषिद्ध *vi-pratishiddha*, *as*, *ā*, *am* (fr. rt. *sidh* with *prati* and *vi*), contradicted, opposed, prohibited, forbidden.

Vi-pratishedha, *as*, *m.* a grammatical term implying that two different operations can be undertaken according to two different rules (the last mentioned being then generally regarded as operative *para-vipratishedhena*, 'by the prohibition of the other').

विप्रतिसार *vi-pratisāra*, *as*, *m.* (fr. rt. *srī* with *prati* and *vi*), repentance; evil, wickedness, evil action; hate, enmity, rage, wrath.

Vi-pratisāra, *as*, *m.* = *vi-pratisāra* above.

विप्रतृ *vi-pra-tri*, Caus. -*tārayati*, -*yitum*, to impose upon, deceive, cheat.

Vi-pratārita, *as*, *ā*, *am*, imposed upon, deceived. |

विप्रथ *vi-prath*, *cl. 1. A.* -*prathate* (Ved. also *P.* -*prathati*), -*prathitum*, to spread out, extend (Ved. *P.*), to be widely extended, be expanded or spread abroad: Caus. -*prathayati*, -*yitum*, to spread out, extend, spread abroad, celebrate; to display, exhibit.

Vi-prathayat, *am*, *antī*, *at*, spreading abroad, diffusing.

Vi-prathita, *as*, *ā*, *am*, spread out, spread abroad, widely diffused or extended.

विप्रदह *vi-pra-daha*, *as*, *m.* (probably fr. rt. 1. *dah* with *pra* and *vi*), dried fruit or roots, &c.

विप्रदुष्ट *vi-pradushṭa*, *as*, *ā*, *am* (see rt. *dush*), very sensual or dissolute, spoiled, vitiated, defiled; corrupt, bad. = *Vipradushṭa-bhāra*, *as*, *ā*, *am*, having a very vicious or sensual disposition, vicious, sensual, corrupt, bad.

विप्रदुह *vi-pra-duh*, *cl. 2. P.* -*dogdhi*, -*dogdhum*, Ved. to receive, accept, take, (Śāy. *vipradukanti* = *labhante*, R̥g-veda IV. 24, 9.)

विप्रधाव *vi-pra-dhāv*, *cl. 1. P. A.* -*dhāvati*, -*te*, -*dhāvītum*, to run in different directions, disperse.

विप्रनष्ट *vi-pranashṭa*. See *vi-pra-naś*.

विप्रबुध *vi-pra-budh*, *cl. 4. A.*, 1. *P.* -*budhayate*, -*bodhati*, &c., to awake: Caus. -*bodhayati*, -*yitum*, to awaken, arouse; to admonish, advise, explain.

Vi-prabuddha, *as*, *ā*, *am*, awakened, awake.

Vi-prabodhita, *as*, *ā*, *am* (fr. the Caus.), aroused, admonished, explained.

विप्रमत्त *vi-pramatta* (?), see *Kāthā-s. 34*, 255.

विप्रमुच *vi-pra-muḥ*, *cl. 6. P. A.* -*muṇāti*, -*te*, -*muktum*, to loosen, unfasten, take off; to liberate, release, set free, deliver; to discharge, cast, hurl, shoot: Pass. -*muṇyate*, to be liberated or released. |

Vi-pramukta, as, ā, am, set free, loosed, loosened, let go, escaped, liberated; discharged, shot; free from, (*guṇa-v*°, free from qualities).—*Vipramukta-bhaya*, as, ā, am, removed from danger, free from fear.

Vi-pramuṣya, ind. having taken off, having liberated or released, having discharged.

Vi-pramoṣya, as, ā, am, to be liberated or freed from.

विप्रमुह *vi-pra-muh*, Caus. -*mohayati*, -*yitum*, to bring into confusion or disorder, render confused.

Vi-pramohita, as, ā, am, utterly bewildered, infatuated; fascinated.

विप्रया *vi-pra-yā*, cl. 2. P. -*yāti*, -*yātum*, to go asunder, run away in disorder.

Vi-prayāṇa, am, n. going or flying away, flight, retreat.

Vi-prayāta, as, ā, am, gone apart or asunder, fled in all directions, run away in disorder.

विप्रयुज *vi-pra-yuj*, cl. 7. P. A. -*yunakti*, -*yunkte*, -*yoktum*, to disunite, separate, dis sever, deprive of (with inst.): Pass. -*yujyate*, to be disunited, be separated from (with inst.): Caus. -*yojaya*, -*yitum*, to disunite, cause to be separated from (with inst.), to deprive of, free from, release from.

Vi-prayukta, as, ā, am, disjoined, disunited, separated, severed, divorced; separated from, freed from, released from (with inst. or at the end of a comp., e. g. *bandhana-v*°, freed from fetters); deprived of, without (e. g. *maṇi-v*°, without jewels); absent from, away from.

Vi-prayujya, ind. having separated, having deprived of.

Vi-prayoga, as, m. disjunction, disunion, dissociation, severance, separation, divorce, absence, the separation of lovers; separation from (with inst. and even with *saha*, e. g. *priyātr* or *priyāṭṣ* *saha viprayogaḥ*, separation from loved objects); quarrel, disagreement; the being fit or deserving.

Vi-prayojita, as, ā, am, separated from, deprived of, freed or delivered from (with inst.).

विप्रलप *vi-pra-lap*, cl. 1. P. -*lapati*, -*lapitum*, to discourse or speak about variously, discuss; to talk idly, prate, prattle, wrangle; to complain, lament, bewail.

Vi-pralapita, as, ā, am, discussed, debated about.

Vi-pralapita, am, n. discussion, debate, disquisition.

Vi-pralāpa, as, m. talking idly, prattling, prattle, unmeaning discourse, nonsense, mutual contradiction, wrangling, quarrelling, quarrel; infraction of a promise or engagement, deception.

विप्रलभ *vi-pra-labh*, cl. 1. A. -*labhate* (ep. also -*labhate*), -*labdhum*, to overreach, deceive, cheat; to mock, insult, to disregard, violate; to receive back, regain, recover: Caus. -*labhaya*, -*yitum*, to mock, insult; to offend against, violate.

Vi-pralabdha, as, ā, am, cheated, deceived, tricked; hurt, injured; disappointed; (ā), f. a female disappointed by her lover's breaking his appointment, (one of the accidental characters in a drama.)

Vi-pralabdhī, dhā, dhri, dhri, deceiving; one who deceives, a deceiver, traitor.

Vi-pralambha, as, m. overreaching, deceiving, tricking, disappointing, deceiving by false assertions or by not keeping a promise, deception, deceit (in general); quarrel, disagreement; separation of lovers; disunion, disjunction.

Vi-pralambhaka, as, ikā, am, deceiving, a deceiver, fallacious.—*Vipralambha-tva*, am, n. deceptiveness, fallaciousness.

Vi-pralambhana, am, n. the act of overreaching or deceiving, deception.

Vi-pralambhin, ī, inī, i, deceiving, deceptive, fallacious.

विप्रली *vi-pra-lī*, cl. 4. A. -*liyate*, &c., to dissolve away, become dissolved; to be dispersed.

Vi-pralaya, as, m. dissolution, annihilation.

Vi-pralina, as, ā, am, dispersed or scattered in all directions (said of a defeated army).

विप्रलुड *vi-pra-luḍ*, Caus. -*loḍayati*, -*yitum*, to stir about, agitate, disturb, throw into disorder or confusion, disorder, disarrange, spoil.

Vi-praloḍita, as, ā, am, disarranged, spoiled.

विप्रलुप *vi-pra-lup*, cl. 6. P. A. -*lumpati*, -*te*, -*loptum*, to tear away, carry off, snatch away, rob, plunder; to break in upon, interrupt, disturb, confound: Pass. -*lupyate*, to be robbed or plundered.

Vi-pralupta, as, ā, am, snatched away, carried off, plundered; broken in upon, interrupted, disturbed.

Vi-pralumpaka, as, ikā, am, rapacious, exacting, avaricious.

विप्रलुभ *vi-pra-lubh*, Caus. A. -*lobhayate*, -*yitum*, to allure, entice, try to lead astray or deceive.

विप्रलू *vi-pra-lū*, cl. 9. P. A. -*lunāti*, -*lunite*, -*lavitum*, to cut off, sever, pluck, gather.

Vi-pralūna, as, ā, am, cut off, plucked off, gathered.

विप्रवद *vi-pra-vad*, cl. 1. P. A. -*vadati*, -*vadate*, -*vaditum*, to speak variously, be at variance with one another, disagree.

विप्रवस *vi-pra-vas* (see rt. 6. *vas*), cl. 1. P. -*vasati*, -*vastum*, to dwell at a distance, dwell abroad, be absent: Caus. -*vāsayati*, -*yitum*, to cause to dwell away, banish, expel; to take away, remove.

Vi-prāvāṣita, as, ā, am, withdrawn, departed.

Vi-pravāṣa, as, m. dwelling at a distance, residence in a foreign country, staying abroad.

Vi-pravāṣana, am, n. banishment, expulsion; residence abroad.

Vi-pravāṣita, as, ā, am, banished, removed.

Vi-proshita, as, ā, am (*vi-pra-uṣhita*), dwelling abroad, absent, away from; banished.—*Viproshita-bhartṛikā*, f. a woman whose husband or lover is absent.

Vi-proshya, ind. having dwelt abroad, having been absent, returning after having been absent.

विप्रव्यध *vi-pra-vyadh*, cl. 4. P. -*vidhyati*, -*vyadddhum*, to strike through, strike down.

Vi-pravidhā, as, ā, am, struck through, struck.

विप्रनिक्ता *vi-praśnikā*, f. (fr. rt. *prath* with *vi*), a female fortune-teller.

विप्रसृ *vi-pra-sṛi*, cl. 1. P. -*sarāti*, &c., to spread, be expanded or extended.

विप्रस्था *vi-pra-sthā*, cl. 1. A. (sometimes P.) -*tish/hate* (-*ti*), -*sthātum*, to go away, depart; to extend, be extended.

विप्रहीण *vi-pra-hiṇa*, as, ā, am (fr. rt. 3. *hā* with *pra* and *vi*), deprived of, destitute of.

विप्रिय *vi-priya*, as, ā, am, unpleasant, disagreeable, disliked, distasteful, unbeloved; (am), n. offence, transgression.—*Vipriya-kārin*, ī, iṇi, i, doing what is displeasing, acting unkindly, offensive.

विप्रुत *vi-pruta*, as, ā, am, Ved. = *vi-pluta*, immersed, submerged; having torn or wounded limbs, (Sāy. = *vislishāvayava*.)

विप्रुष *vi-prush*, t, f. (also written *vi-plush*, see rts. 1. *prush*, *plush*), a drop of water or other liquid; a spot, mark, dot.—*Viprud-ghoma*, as, m., Ved. an expiatory offering designed to atone for the drops of Soma accidentally let fall at a sacrifice.—*Vi-prush-mat*, ān, at, at, filled with drops.

विप्रे *vi-pre* (-*pra-i*), cl. 2. P. -*praiti*, -*praitum*, to go forth in different directions, depart in different ways; to be dispersed or scattered.

Vi-pretā, as, ā, am, gone forth, departed.

विप्रेक्ष *vi-preksh* (-*pra-iksh*), cl. 1. A. -*prekshate*, -*prekshitum*, to look here and there, look on all sides; to regard, consider.

विप्रोषित *vi-proshita*, &c. See under *vi-pra-vas*, col. 2.

विप्रु *vi-plu*, cl. 1. A. -*plavate*, -*plotum*, to swim or float or drift in different directions, float about, fluctuate, be submerged; to be dispersed or scattered; to fall into disorder or confusion, become disarranged or confused; to be lost or ruined, to come to disgrace or dishonour: Caus. -*plāvayati*, -*yitum*, to cause to swim or float about, cause to drift hither and thither; to make known, spread abroad, make public, divulge; to bring to ruin or calamity; to perplex, confuse, confound, (in this sense the form *vi-plāvayati* is found.)

Vi-plava, as, m. floating or drifting about or in different directions; confusion, perplexity, contrariety, opposition, perversity; trouble, disaster, evil, calamity; sin, wickedness; the rust on a mirror (Kīrāt. II. 26); tumult, rapine, extortion; predatory or devastating warfare, devastation; affray, scuffle, disturbance; terrifying an enemy by shouts and gestures; spreading abroad, divulging, (*viplavam gam*, to become known).—*Viplava-tas*, ind. in consequence of misfortune, by reason of disturbance.

Vi-plavamāna, as, ā, am, floating or drifting about, falling into disorder.

Vi-plāva, as, m. causing tumult or disturbance, devastating; deluging, inundating; a horse's canter or gallop.

Vi-plāvita, as, ā, am, made to drift or swim about, turned adrift, floated; spread abroad, divulged.

Vi-plāeya, ind. having caused to swim or float about; having caused to be deluged or devastated, having confused or disturbed; having divulged, having made public or common, (applied in Manu XI. 198 to the teaching of the Veda to improper persons or at improper seasons.)

Vi-pluta, as, ā, am, turned adrift, confounded, disturbed, fallen into confusion, scattered, dispersed; devastated, ravaged; ruined, disgraced, dishonoured, lost, disappeared; overwhelmed; drowned, deluged, bathed; obscured, dimmed, disfigured; depraved, wicked, abandoned, dissolute, addicted to evil practices, guilty of lewdness or promiscuous intercourse; contrary, adverse, averse.—*Vipluta-netra* or *vi-pluta-locana*, as, ā, am, having eyes bathed or dimmed (with tears, joy, &c.).

विप्रुष *vi-plush*, t, f. (also written *vi-prush*; see rts. *plush*, 1. *prush*), a drop of any fluid; a spot, dot.

विप्सा *vipsā*, f. = *vipsā*, repetition, succession.

विफल *vi-phal*, cl. 1. P. A. -*phalati*, -*te*, -*phalitum*, to bear or produce fruit, become fruitful.

विफाल *vi-phala*, as, ā, am, fruitless, useless, ineffectual, unmeaning, vain, idle; (ā), f. a kind of plant or tree (= *ketaki*).—*Viphala-tā*, f. or *viphala-tva*, am, n. fruitlessness, unprofitableness.—*Viphala-preraṇa*, as, ā, am, flung in vain.—*Viphali-karāṇa*, am, n. frustrating, foiling, defeating; doing anything in vain.—*Viphali-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make fruitless or useless, frustrate, foil.—*Viphali-kṛita*, as, ā, am, rendered fruitless or ineffectual, frustrated; done in vain.—*Viphalikṛita-yatna*, as, ā, am, making fruitless efforts.—*Viphali-bhaviṣṇu*, us, us, u, becoming or become useless or unprofitable.—*Viphali-bhaviṣṇu-tā*, f. or *viphali-bhaviṣṇu-tva*, am, n. unprofitableness.—*Viphali-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, to become useless, be unprofitable.—*Viphali-bhūta*, as, ā, am, become useless.

विबन्ध *vi-bandh*, cl. 9. P. -*bandhnāti*, -*banddhum*, to bind or fasten on different sides, fasten on both sides, fasten; to stretch out, extend: Intens. -*bābadhe*, Ved. to lavish, bestow liberally, distribute, (according to Sāy. on Rīg-veda VII. 36. 5. *vi-bābadhe* = *vi-bandhnāti* = *dadāti*; according to others

the form *vi-bābadhe* is assigned to *vi-bādh*); to set free.

Vi-baddha, *as*, *ā*, *am*, bound or fastened on different sides, fastened; entirely stopped, obstructed, constipated.

Vi-badhya, ind. having bound or fastened.

Vi-bandha, *as*, *m*, binding, obstruction, constipation, ischemy.

Vi-bandhana, *am*, *n*, the act of fastening or binding on both sides, (*paraspara-vibandhana*, *as*, *ā*, *am*, mutually bound, depending on each other.)

विबाध् *vi-bādh*, cl. 1. A. *-bādhatē*, *-bādhitum*, to press or drive asunder or in different directions; to press hard upon, drive away, chase away; to oppress, molest, harass, torment, persecute, pain, injure: Intens. *vi-bābadhe* (see under *vi-bandh*).
Vi-bādhā, *f*, pressure, pain, agony, anguish.

विबाल्य *vi-bālya*, *as*, *ā*, *am*, Ved. 'passed beyond a state of youth, in full vigour; swollen (said of a river).

विबुध् *vi-budh*, cl. 4. A. *-budhyate*, *-bodhum*, to awake (intrans.), be awake or awakened; to become conscious, perceive, observe, learn, ascertain: Caus. *-bodhayati*, *-yitum*, to awaken; to cause to perceive or observe, make conscious, restore to consciousness.

1. *vi-buddha*, *as*, *ā*, *am*, wide awake, awakened, aroused, awake, expanded, blossomed; clever, experienced, knowing, skilful (e.g. *karmasu vibudhah*, skilful in business).—*Vibuddha-kamala*, *as*, *ā*, *am*, having expanded lotuses.

2. *vi-buddha*, *as*, *ā*, *am*, without consciousness, unconscious.

Vi-budha, *as*, *m*, a learned or wise man, teacher, Paṇḍit; a god, immortal; the moon; *N*. of the author of the *Jaṇma-pradīpa*.—*Vibudha-priyā*, *f*, 'favourite of the gods,' *N*. of a metre.—*Vibudha-vijaya*, *as*, *m*, a victory (won) by the gods.—*Vibudha-vidvish*, *f*, or *vibudha-satru*, *us*, *m*, a foe of the gods; a demon.—*Vibudhādhipati* ('*dha-adh*'), *is*, or *vibudhesvara* ('*dha-is*'), *as*, *m*, the lord of the immortals.

Vi-budhāna, *as*, *m*, a wise man, teacher, preceptor.

Vi-budhya, ind. having become conscious, having perceived or learnt.

1. *vi-bodha*, *as*, *m*, awaking; perceiving, observing, discovering; intelligence; (in the drama) the unfolding of the faculties, becoming conscious, awaking, (one of the *Vyabhīcāra-bhāvas*).

2. *vi-bodha*, *as*, *m*, want of consciousness, inattention, absence of mind.

Vi-bodhana, *am*, *n*, the act of awakening, awaking.

Vi-bodhita, *as*, *ā*, *am*, awakened, aroused; caused to perceive or know, instructed.

विबोक् *vibboka*, *as*, *m*, (also written *bīboka*, *vievoka*, q. q. v. v.), (in erotic poetry) affectation of indifference to a beloved object through pride and conceit.

विब्रू *vi-brū*, cl. 2. P. A. *-bravīti*, *-brūte*, &c. (see rt. *brū*), to speak out, say, speak, utter; to speak in detail, particularize, interpret, explain, declare; to speak of or about (with acc.); to speak at variance; to say what is false, declare falsely, explain falsely; to contradict, disagree with, be at variance with; to dispute, contend about (Ved. A.).

Vi-bruvat, *an*, *ati* (ep. *anti*), *at*, speaking out, speaking, saying, declaring, particularizing, interpreting; speaking falsely, saying what is untrue or unjust.

Vi-bruvāṇa, *as*, *ā*, *am*, speaking out, saying, declaring, uttering.

विभज् *vi-bhaj*, cl. 1. P. A. *-bhajati*, *-te*, *-bhaktum* (Ved. inf. *-bhājam*), to divide, apportion, distribute, assign; to share together or with each other, participate in (A.); to take possession of; to separate, divide, part, cut; to honour, worship: Caus. *-bhāja-*

yati, *-yitum*, to cause to distribute or divide or share, apportion: Pass. of Caus. *-bhājyate*, to be caused to be divided, be apportioned.

Vi-bhaktā, *as*, *ā*, *am*, divided, portioned, partitioned; parted, separated, distinct; different, multifarious; retired, secluded, isolated; measured; regular, symmetrical; ornamented; (*as*), *m*, an epithet of Kārtikeya; (*am*), *n*, solitude, separatedness; isolation.—*Vi-bhaktā-ja*, *as*, *m*, a son born after the partition of the family property between his parents and brethren.

Vi-bhakti, *is*, *f*, a division, partition; part, portion, share of inheritance, &c.; (in grammar) inflection of nouns, declension, an affix of declension, case; (according to Pāṇini's system) a termination or inflection either of a case or of the persons of a tense, (certain Taddhita affixes which are used like case-terminations have also the name *vi-bhakti*.)

Vi-bhaktri, *tū*, *tri*, *tri*, one who distributes or dispenses, a dispenser, distributor.

Vi-bhajaniya, *as*, *ā*, *am*, to be apportioned or partitioned; to be divided, divisible.

Vi-bhajya, ind. having divided or parted, having portioned or distributed, having allotted.

Vi-bhajyamāna, *as*, *ā*, *am*, being divided or parted; being apportioned.

Vi-bhāga, *as*, *m*, division, separation, disjunction, (one of the twenty-four *Guṇas* of the *Nyāya*); portion, part, share; the share or portion of an inheritance; partition of inheritance, law of inheritance, distribution, apportionment; arrangement; a section, (*kūrma-v*), a section of a globe, hemisphere; the numerator of a fraction (in arithmetic).—*Vibhāga-kalpanā*, *f*, apportioning or allotment of shares or portions.—*Vibhāga-tas*, ind. according to a part or share, proportionately.—*Vibhāga-dharma*, *as*, *m*, the law of division, rule of inheritance.—*Vibhāga-patrickā*, *f*, a deed of partition.—*Vibhāga-bhāy*, *k*, *m*, one who shares in a portion of property already distributed, (applied especially to a son by a father and mother of the same tribe, born subsequently to a distribution of property amongst his parents and brethren, in which case he inherits the portion allotted or reserved to the parents).—*Vibhāga-sas*, ind. according to a part or share, part by part, share by share, proportionately.—*Vibhāgeśhu* ('*ga-ic*'), *us*, *us*, *u*, wishing for a partition or distribution.

Vi-bhājana, *am*, *n*, the act of causing to share or distribute, participation.

Vi-bhājita, *as*, *ā*, *am*, caused to be divided, distributed, apportioned, partitioned.

Vi-bhājya, *as*, *ā*, *am*, to be divided or apportioned, portionable, divisible.

Vi-bhājyamāna, *as*, *ā*, *am*, being caused to be divided, being distributed or apportioned.

विभङ्ग *vi-bhaṅg*, cl. 7. P. *-bhanakti*, *-bhanaktum*, to break asunder, break to pieces.

Vi-bhagna, *as*, *ā*, *am*, broken asunder, broken to pieces, shattered, crushed.

Vi-bhanga, *as*, *m*, breaking, fracture; division; stopping, stoppage, obstruction; bending, contracting (especially of the eyebrows); expression or play of features.

Vibhaṅgin, *i*, *ini*, *t*, wavy, undulating, wrinkled.

विभव *vi-bhava*, &c. See under 1. *vi-bhū*.

विभा 1. *vi-bhā*, cl. 2. P. *-bhāti*, *-bhātum*, to shine or gleam forth; to shine brightly, glitter; to appear as, appear to be, seem; to come to light, be visible, appear; to lighten up, illuminate, brighten.

2. *vi-bhā*, *f*, light, lustre; a ray of light; beauty.—*Vibhā-kara*, *as*, *m*, 'light-maker,' the sun; fire; *N*. of a kind of plant or tree (= *arka*, *śitraka*).—*Vibhā-ras*, *ān*, *m*, (a doubtful word), the sun(?).—*Vibhā-vasu*, *us*, *us*, *u*, abounding in light, (Say. *dipti-rocana*); (*us*), *m*, the sun, fire; the moon; a sort of necklace or garland; *N*. of a Gandharva (who is said to have stolen the Soma from *Gāyatrī* as she was carrying it to the gods).—*Vibhā-sāh*, *t*, *t*, Ved. splendor-surpassing.

Vi-bhāt, *ān*, *ānī* or *āntī*, *āt*, shining, splendid; (*āntī*), *f*, epithet of the dawn.

Vi-bhāta, *as*, *ā*, *am*, shining, bright, luminous; (*am*), *n*, dawn, day-break.

Vibhā-van, *vā*, *vari*, *va*, Ved. radiant, shining, resplendent, illuminating, (in *Rig-veda* X. 8. 4. *vi-bhāvā* is by some translated 'the divider,' as if from *vi-bhū*); (*vari*), *f*, the dawn (= *ushas*, Naigh. I. 8); night, (in this sense *vi* is probably privative); turmeric; a harlot, bawd; the shreds of a garment torn in a scuffle (?).

विभासक *vibhāṇḍaka*, *as*, *m*, *N*. of a hermit; of a Muni (son of Kāśyapa and father of *Rishya-śringa*).

Vi-bhāṇḍī, *f*, a kind of creeping plant (= *ā-var-taki*).

विभाव *vi-bhāva*. See p. 931, col. 1.

विभाष *vi-bhāṣh*, cl. 1. A. *-bhāshate*, *-bhāshitum*, to speak variously; to speak against, revile, abuse.

Vi-bhāṣhā, *f*, an alternative, option, one of two ways; (in grammar) the allowing a rule to be optional, (it is of two kinds, viz. 1. *prāpta-v* or *prāpte v*, an option allowed in a particular operation which another rule makes necessary; 2. *aprāpta-v* or *aprāpte v*, an option allowed in a particular operation which another rule makes impossible.)

Vi-bhāṣhita, *as*, *ā*, *am*, made optional (in grammar).

Vi-bhāṣhya, ind. having reviled or abused.

विभास् *vi-bhās*, cl. 1. A. (Ved. also P.) *-bhāṣate* (*-bhāṣati*), *-bhāṣitum*, to shine brightly or pleasantly, be bright: Caus. *-bhāṣayati*, &c., to cause to shine, illuminate, brighten.

Vi-bhāṣā, *f*, shining brightly, light, lustre.

Vi-bhāṣita, *as*, *ā*, *am*, made bright, lighted, illuminated, shining.

विभिद् *vi-bhid*, cl. 7. P. A. *-bhinatti*, *-bhitum*, to split or break in two, break in pieces, cleave apart or asunder, cleave, divide, separate, pierce, open; to loosen, untie; to scatter, disperse, dispel, drive away, destroy; to disunite, cause disunion, set at variance, estrange: Pass. *-bhid-yate*, to burst asunder; to become disunited; to be set at variance, be estranged or alienated; to change, become changed: Caus. *-bhedayati*, *-yitum*, to divide; to alienate, estrange; to dispel, remove.

Vi-bhidisu, *us*, *us*, *u*, wishing to break asunder, purposing to cleave or pierce.

Vi-bhidyā, ind. having split in two, having cut asunder, having cleaved; having divided or separated, &c.

Vi-bhidyamāna, *as*, *ā*, *am*, being broken or split asunder; being divided or scattered; being pierced or wounded.

Vi-bhīdu, *us*, *us*, *u*, Ved. splitting or cleaving asunder, dissevering, shattering; (*us*), *m*, Ved. a proper *N*.

Vi-bhinna, *as*, *ā*, *am*, broken or split asunder, divided, pierced, broken, wounded; scattered, dispersed, dispelled, destroyed; bewildered, estranged, alienated, perplexed, deceived; moved to and fro; disappointed; become faithless; various, different; mixed, intermixed, mingling (with inst.); (*as*), *m*, an epithet of *Siva*.—*Vibhinna-tamīra*, *as*, *ā*, *am*, having the darkness dispelled.—*Vibhinna-tā*, *f*, or *vibhinna-tva*, *am*, *n*, the state of being broken or split asunder; the state of being scattered, &c.

Vi-bhetri, *tā*, *m*, one who splits or breaks asunder, a destroyer.

Vi-bheda, *as*, *m*, breaking asunder, dividing, breaking, division, separation; piercing, wounding; violating; bewildering, perplexing, confusing; contradiction; enmity, opposition; variety, distinction.

Vi-bhedana, *am*, *n*, the act of splitting or cleaving asunder; breaking, dividing; separating, setting at variance.

विभी 1. vi-bhī, cl. 3. P. -bibheti, &c., to be afraid of, fear: Caus. *-bhīshayati, &c.,* to frighten, terrify, intimidate.

2. *vi-bhī, īs, īs, ī,* free from fear.

Vi-bhīta, as, ā, am, fearless; (as, ā, am), m. f. n. the plant *Terminalia Belerica*.

Vibhītaka, as, ī, am, m. f. n. the tree *Terminalia Belerica*.

Vi-bhīshaka, as, ikā, am, frightening, terrifying, intimidating, threatening, bullying; (ikā), f. the act of terrifying, terror; a means of terrifying. -Vibhīshikā-sthāna, am, n. an object of means of terrifying.

Vi-bhīshana, as, ā or ī, am, terrifying, intimidating, terrific, fearful, terrible, formidable, horrible; bullying or blustering (as language); (am, ā), n. f. the act of terrifying, the property of exciting fear, a means of terrifying, terror; (as), m., N. of a brother of Rāvaṇa, (his other brothers were Kuvera [by a different mother] and Kumbha-karṇa; both Rāvaṇa and Vibhīshana are said to have propitiated Brahmā by their penances, so that the god granted them both boons, and the boon chosen by Vibhīshana was that he should never, even in the greatest calamity, stoop to any mean or wicked action; hence he is represented in the Rāmāyaṇa as opposing and endeavouring to counteract the malice of his brother Rāvaṇa, in consequence of which he was so ill-treated and insulted by Rāvaṇa that, leaving Lankā, he joined the side of Rāma, by whom, after the death of Rāvaṇa, Vibhīshana was placed on the throne of Lankā); N. of several kings, (in later times Vibhīshana appears to have been used as a general name of the kings of Lankā.) -Vibhīshana-vākya, am, n. 'speech of Vibhīshana,' N. of several chapters in the Sundara-kāṇḍa of the Rāmāyaṇa. -*Vibhīshana-bhīshika (°na-abh°), as, m.* 'inauguration of Vibhīshana,' N. of the ninety-first chapter of the Sundara-kāṇḍa of the Rāmāyaṇa (according to one recension).

Vi-bhīshayat, an, anti, at, terrifying, causing terror or alarm.

विभीदक vibhīdaka, as, m., Ved. a kind of tree (from the nuts of which dice are made; cf. *vi-bhītaka*); dice, gambling, (Sāy. = *akṣha*.)

विभुग्न vi-bhugna, as, ā, am (rt. 1. bhuj), bent, bowed, crooked.

विभू 1. vi-bhū, cl. 1. P. A. -bhavati, -te, -bhavitum, to arise, be produced, become developed, be manifested, expand, appear; to pervade; to be equal to, suffice for; to prevail, have power, be capable of, be able to (with inf.): Caus. *-bhāvayati, -yitum,* to cause to arise, cause to be developed or expand, make manifest, develop, cause to appear clearly, manifest, reveal, show forth, display; to cause to be apart, separate; to perceive distinctly, find out, trace out, discover, ascertain, detect, observe, know, feel; to recognise; to suppose, fancy, imagine; to suppose anything (acc.) of or about any one (loc.); to think about, reflect upon; to make clear, establish, prove, decide; to convict, convince: Pass. of Caus. *-bhāvyaṭe,* to be considered or regarded as, to appear, seem.

Vi-bbhuvāt, at, ati, at (fr. the Intens.), Ved. spreading in every direction.

Vi-bhava, as, m. power, might, supreme power, superhuman power; substance, thing, property, wealth; magnanimity, lofty-mindedness; emancipation from existence; N. of the thirty-sixth year of Jupiter's cycle. -*Vibhava-tas, ind.* according to power, according to dignity or majesty; in regal state or ceremony. -*Vibhava-mada, as, m.* the pride of power. -*Vibhava-vat, ān, ati, at,* possessed of power, wealthy.

Vi-bhavat, an, anti, at, pervading, prevailing. *Vi-bhāva, as, m.* any condition which excites or develops a particular state of mind or body, (in dramatic composition one of the three divisions of

Bhāvas, the other two being *Ann-bhāvas* and *Sātvika-bhāvas*, see *bhāva*); any causative or exciting property (as dress, perfumes, &c. causing amorous desire, extravagant gesture causing mirth, distress causing tenderness, arms and tumult causing wrath or heroism); a friend, acquaintance.

Vi-bhāvaka, as, ā, am, causing to appear clearly, manifesting, showing, illustrating; discussing.

Vi-bhāvana, am, ā, n. f. the causing to appear distinctly, clear perception, distinguishing or perceiving distinctly, conception, imagination, examination, discrimination, judgment, clear ascertainment; discussion; (in rhetoric) description of effects not arising from the usual causes, peculiar causation; or, according to some, description by negatives, bringing out the qualities of any object more clearly than by positive description. -*Vibhāvanāṅkārā (°nā-āṭ°), as, m.* (in rhetoric) the rhetorical figure described above.

Vi-bhāvaniya, as, ā, am, distinguishable, ascertainable, to be judged or determined.

Vi-bhāvita, as, ā, am, made to appear clearly, manifested; proved, established; judged, discriminated; perceived, ascertained, seen, conceived, known, understood, convicted, convinced. -*Vibhāvita-tva, am, n.* the state of being perceived or judged.

Vibhāvin, ī, inī, ī, filled with amorous sentiments, exciting emotion of love, (see *vi-bhāvā, col. 1*.)

Vi-bhāvya, as, ā, am, distinguishable, to be clearly perceived or seen or observed; remarkable; to be conceived or imagined.

Vi-bhu, us, us or vi, u (in Ved. the fem. is always *vibhvi*, Pāp. IV. 1. 47), being everywhere, pervading all material things, developing in all directions, omnipresent, eternal (Ved.); mighty, very powerful or great, excellent, eminent, supreme; capable, able to (with inf., e.g. *pārāyitum vibhūḥ*, able to fill); firm, solid, hard; (*us*), m. (Ved. acc. *vibhavam*, Ved. nom. pl. *vibhavas*), ether; space; time; the soul; a lord, ruler, sovereign, master, owner (often used in addressing a superior); N. of Brahmā; of Viṣṇu; of Śiva; of a son of Bhṛigu; a servant. -*Vibhu-kraṭu, us, us, u*, Ved. mighty in action, effecting much, (Sāy. = *bahu-karman*.) -*Vibhu-tā, f.* or *vibhu-tva, am, n.* might, power, capacity, supremacy. -*Vibhu-pramāta, am, n.* Ved. the hall of Brahmā. -*Vibhu-mat, ān, ati, at,* Ved. mighty, powerful. -*Vibhū-vasu, us, us, u* (for *vibhū-vasu*), Ved. having mighty treasures or wealth.

2. *vi-bhū, ās, &c., Ved.* expanding, pervading, epithet of a particular Prāṇa.

Vi-bhūta, as, ā, am, arisen, produced, developed, manifested, appeared, displayed; great, mighty.

-*Vibhūta-dyuman, as, ā, am,* Ved. abounding in glory or in food, (Sāy. = *prabhūta-yatas* or *prabhūtānna*.) -*Vibhūta-rūti, īs, īs, ī,* Ved. making great gifts.

Vi-bhūti, īs, m. great power, might, dominion, supremacy, dignity; great success, prosperity, welfare; superhuman power (consisting of eight faculties, especially attributed to Śiva, but supposed also to be attainable by human beings through a course of austere worship in honour of that deity, viz. *ayimān*, the power of becoming as minute as an atom; *laghīman*, extreme lightness; *prāpti*, the power of attaining or reaching anything, as illustrated by the power of touching the moon with the tip of the finger; *prākāmya*, irresistible will; *mahīman*, illimitable bulk; *īśitā*, supreme dominion; *vaśitā*, the power of subjugating by magic; and *kāmāva-sāyitā*, the power of suppressing all desires); the ashes of cow-dung &c. (with which Śiva is said to smear his body, and hence used in imitation of him by devotees) (*īś, īs, ī*), Ved. very powerful, mighty.

-*Vibhūti-dvādaśī, f.* N. of a particular Vrata or religious observance. -*Vibhūti-mat, ān, ati, at,* powerful, possessed of excellence or dignity, superhuman; smeared with ashes. -*Vibhūti-yoga, as, m., N.* of the sixth canto of the Śiva-gītā.

Vi-bhvan, ā, &c., Ved. displayed, developed, diffused; great, mighty; (*ā*), m., N. of a son of Su-dhanvan (brother of Rībhū, q.v., regarded as one of the three Rībhū). -*Vibhva-tashā, as, ā, am,* Ved. cut out or fashioned by Vibhvan (said of the rivers which were supposed to be carved out by him, as the artificer of Varuṇa); modelled by Vibhvan, very perfect or handsome (according to Sāy. on Rīg-veda V. 58. 4). -*Vibhva-sah (vibhva for vibhva), Ved.* conquering or overcoming the mighty, (Sāy. = *mahato-bhībhavitrī*.)

विभूष vi-bhūṣ, cl. 1. 10. P. -bhūṣati, -bhūṣayati, -bhūṣitum, -bhūṣayitum, to decorate, adorn; to shine forth, appear, (according to Sāy. on Rīg-veda I. 112. 4. *vibhūṣati* may = *vy-āpto bhavati*, the rt. *bhūṣ* being sometimes used in the Veda as another form of rt. 1. *bhū*, in the sense of 'to obtain, attain'.)

Vi-bhūṣana, am, n. decoration, ornament. -*Vibhūṣanodbhāsin (°ṇa-ud°), ī, inī, ī,* glittering with ornaments.

Vi-bhūṣhā, f. ornament, decoration; light, lustre, splendor, beauty.

Vi-bhūṣhita, as, ā, am, adorned, decorated, ornamented. -*Vibhūṣhitāṅga (°ṭa-an°), as, ā, am,* decorated about the body.

Vi-bhūṣin, ī, inī, ī, adorning, decorating; adorned, decorated.

Vi-bhūṣhya, ind. having adorned or decorated.

विभृ vi-bhṛi, cl. 1. P. A. -bharati, -te, cl. 3. P. A. -bibharti, -bibhṛite, &c., -bhartum, to support; to bear or carry in different directions, spread out; to distribute, diffuse (A.): Intens. (for Intensive forms see under rt. *bhṛ*), to move to and fro, wave about, brandish, toss about; to roam or sport about, (according to Sāy. in this sense for *vi-bhṛi*; cf. *vi-bhṛitra*.)

Vi-bhṛita, as, ā, am, upheld, supported, maintained, held, retained.

Vi-bhṛitra, as, ā, am, Ved. borne in various directions, (Sāy. = *nānā-stāneshu vihṛita*); employed in various sacred rites, (according to Sāy. on Rīg-veda I. 71. 3. *vi-bhṛitrāḥ* = *agni-hotrādi-karmanḥ viharantyaḥ*.)

Vi-bhṛitvan, ā, m., Ved. one who bears or supports.

विभ्रंश vi-bhraṇś (sometimes written *vi-bhraṇa*), cl. 4. P., 1. A. -*bhraṇsyati, -bhraṇsate, -bhransitum,* to fall down, fall, go to ruin, decay; to fall away, fall off; to disappear, vanish; to be unfortunate, fail; to fall away from, stray from, be separated from (with abl.); to be deprived of, lose: Caus. *-bhraṇsāyati, -yitum,* to cause to fall off, strike or knock off, break off, to cause to fall, lead astray, seduce; to cause to disappear or vanish, destroy, annihilate, ruin; to divert from (with abl.), deprive of.

Vi-bhraṇsa, as, m. falling away, &c.; a precipice. *Vi-bhraṇsita, as, ā, am* (fr. the Caus.), caused to fall away; struck off, broken off; led astray, seduced; made to disappear, destroyed; deprived of. -*Vibhraṇsita-jāna, as, ā, am,* deprived of reason or consciousness. -*Vibhraṇsita-pushpa-pattra, as, ā, am,* having the flowers and leaves knocked off.

Vi-bhraṇśin, ī, inī, ī, falling away, falling off; dropping, falling, fallen.

Vi-bhraṇśta, as, ā, am, fallen away or off, broken off or from, separated from, gone astray; fallen, decayed, failed, ruined, lost, disappeared, vanished. -*Vibhraṇśta-tīmira, as, ā, am,* whose darkness has vanished or disappeared (said of the sky). -*Vibhraṇśta-harsha, as, ā, am,* fallen from or deprived of joy.

विभ्रम् vi-bhram, cl. 1. 4. P. -bhrāmati, -bhrāmayati, -bhrāmitum, to wander or roam about, roam through or over; to flit or hover about; to move to and fro, roll about; to disperse, scatter, scare or frighten away; to fall into disorder or confusion,

become disarranged or bewildered : Caus. *-bhramayati*, *-bhramayati*, *-yitum*, to confuse, perplex.

Vi-bhrama, *as*, *m*, roaming or wandering about, whirling round, whirling or rolling about, going round, any whirling motion; error, mistake, blunder, erroneous use or application; hurry, confusion, agitation, perturbation, flurry (one of the classes of feminine action proceeding from love, as when a woman through flurry puts on her ornaments in the wrong places); amorous action of any kind; caprice, whim; beauty, grace; play (of the eyes); rapture; doubt, apprehension; (*ā*), *f*. old age. — *Vibhrama-tantra* or *vibhrama-sūtra*, *N*. of a treatise on grammar (attributed to Hema-candra).

Vi-bhramat, *an*, *antī*, *at*, roaming about, roaming through, whirling round.

Vi-bhramitvā (anom. ind. part.), having whirled or frightened away.

Vi-bhṛanta, *as*, *ā*, *am*, whirled about, agitated, bewildered, hurried, flurried, confused (through precipitation &c.). — *Vibhṛanta-nayana*, *as*, *ā*, *am*, having rolling eyes. — *Vibhṛanta-manas*, *ās*, *ās*, *as*, bewildered or confused in mind. — *Vibhṛanta-sīla*, *as*, *ā*, *am*, confused in mind or disposition; drunk, intoxicated, insane; (*as*), *m*. a monkey; the disk of the sun or moon.

Vi-bhṛanti, *is*, *f*. whirling round, going round, error, confusion; hurry, flurry, precipitation.

विभ्राज *vi-bhraj*, cl. 1. *A*. — *bhrajate*, *-bhrajitum* (Ved. inf. *vibhrajām*), to shine forth, shine, glitter, gleam, be bright or radiant; to shine through : Caus. *-bhrajayati*, *-yitum*, to cause to radiate or beam or shine.

2. *vi-bhraj*, *f*, *t*, *f*, shining, splendid, luminous; elegant, richly dressed or decorated; (*f*), *m*, *N*. of the author of the hymn Rīg-veda X. 170 (having the patronymic Saurya).

Vi-bhrajat, *an*, *antī*, *at*, shining, glittering.

Vi-bhrajāmana, *as*, *ā*, *am*, resplendent, glittering, shining, dazzling, radiant, bright.

Vi-bhrajita, *as*, *ā*, *am*, made splendid or bright, caused to shine.

Vi-bhṛāṣṭī, *is*, *f*, Ved. radiance, flame, blaze.

विभ्रान *vi-bhvan*. See p. 931, col. 3.

विमह *vi-maṇh*, cl. 1. *A*. — *maṇhate*, &c., Ved. to distribute, bestow.

Vi-maṇhamāna, *as*, *ā*, *am*, Ved. distributing, giving.

विमज्ज *vi-majj*, cl. 6. *P*. — *majjati*, &c., to plunge or dive in, enter into, (probably wrongly for *nī-majj*): Caus. *-majjayati*, &c., to submerge, cause to plunge into or enter in.

विमत *vi-mata*, *vi-mati*. See under *vi-man*.

विमत्सर *vi-matsara*, *as*, *ā*, *am*, free from envy or jealousy, unenvious, unambitious.

विमथ *vi-math* or *vi-manth*, cl. 1. *g*. *P*. — *mathati*, *-manthati*, *-mathnāti* (Ved. generally *A*. — *mathnīte*), &c., *-mathitum*, *-manthitum*, to crush or dash to pieces, rend asunder, bruise (Ved. *A*); to cut to pieces, annihilate, destroy, disperse, scatter; to confuse, perplex, bewilder, embarrass.

Vi-mathita, *as*, *ā*, *am*, crushed or dashed to pieces, rent asunder, bruised, destroyed, annihilated.

Vi-mathnat, *an*, *atī*, *at*, dashing to pieces, crushing, destroying.

Vi-mathya, ind. having crushed completely, having destroyed.

Vi-mātha, *as*, *m*, the act of crushing or destroying utterly.

Vi-māthin, *i*, *inī*, *i*, crushing or dashing to pieces, destroying.

विमद् *vi-mad*, cl. 4. *P*. — *mādyati* (Ved. also *-madati*), &c., *-maditum*, to become perplexed or confused, be disconcerted; to confound, embarrass, disturb : Caus. *-mādayati*, &c., *-yitum*, to cause to be perplexed, to confuse, embarrass; to intoxicate.

Vi-matta, *as*, *ā*, *am*, intoxicated; being in rut, rutish.

Vi-mada, *as*, *ā*, *am*, free from intoxication; joyless; (*as*), *m*, *N*. of the author of the hymns Rīg-veda X. 20-26 (having the patronymic Aindra or Prājāpata; Vāsu-kṛit Vāsukra is also regarded as the author of these hymns).

Vi-madita, *as*, *ā*, *am* (fr. the Caus.), = *vi-matta*.

विमध्य *vi-madhyā*, Ved. an unfathomable depth, (Sāy. on Rīg-veda IV. 51, 3. explains *tamaso vimadhye* by *atyanta-gāḍhāṇḍhakāre*, 'in unfathomable darkness.')

विमन *vi-man*, cl. 8. 4. *A*, 1. *P*. — *manute*, *-manyate*, *-manati*, &c., *-mantum*, to distinguish (*P*, Ved.); to dishonour, offend : Caus. *-mānāyati*, *-yitum*, to dishonour, slight, treat with disrespect.

Vi-mata, *as*, *ā*, *am*, disagreed, disagreeing, dissenting, disapproving; at variance, inconsistent, averse, hostile to; slighted, despised, offended, displeased; of a different mind or disposition; (*as*), *m*. an enemy.

Vi-mati, *is*, *f*. difference of mind or opinion, dissent, disagreement; dislike, aversion; stupidity. — *Vimati-tā*, *f*. difference of opinion, want of mind, stupidity.

1. *vi-māna*, *as*, *am*, *m*. *n*. (for 2. see under 2. *vi-mā*), disrespect, dishonour.

Vi-mānanā, *f*. dishonour, disrespect, contempt.

Vi-mānita, *as*, *ā*, *am*, dishonoured, slighted, treated with disrespect.

विमनस् *vi-manas*, *ās*, *ās*, *as*, changed in mind or feeling; averse, displeased; out of one's mind, distraught, depressed in mind or spirit, sad, distressed, discomposed; heart-broken; absent in mind, thinking of something else; perplexed, disordered, bewildered.

Vi-manaska, *as*, *ā*, *am*, out of one's mind, depressed in spirit, heart-broken, sad, melancholy, bewildered.

Vimani-kṛita, *as*, *ā*, *am*, altered in mind or feeling; displeased, offended; depressed in mind, sad, sorrowful.

Vimani-bhūta, *as*, *ā*, *am*, become changed in mind or feeling; brought into a melancholy frame of mind.

विमन्थ *vi-manth*. See *vi-math*, col. 1.

विमन्यु *vi-manyu*, *us*, *us*, *u*, free from anger or passion, free from grief.

विमय *vi-maya*, *as*, *m*. (see *rt. me*), change, exchange, barter.

विमर्द *vi-marda*, &c. See under *vi-mṛid*.

विमर्श *vi-marśa*, &c. See under *vi-mṛśi*.

विमर्ष *vi-marsha*, &c. See under *vi-mṛṣh*.

विमल *vi-mala*, *as*, *ā*, *am*, stainless, free from dirt or impurity, spotless, pure, clean; white, transparent, beautiful; (*as*), *m*. an Arhat or Jaina deified sage; *N*. of the father of Padma-pāda; of a son of Su-dyumna; (*ā*), *f*. a particular plant, = *saptalā*, (commonly called Charnaghās); a sort of soil; *N*. of Dakṣhāyāni; (*am*), *n*. silver gilt; talc. — *Vimala-tantra*, *am*, *n*, *N*. of a Tantra work. — *Vimala-tā*, *f*. or *vimala-tva*, *am*, *n*. stainlessness, cleanliness, purity, clearness. — *Vimala-dāna*, *am*, *n*. a gift or offering to a deity. — *Vimala-nātha-purāṇa*, *N*. of a Jaina work by Kṛishna-dāsa. — *Vimala-prabhā*, *f*, *N*. of one of the wives of Narendraditya. — *Vimala-mapi*, *is*, *m*. 'clear-gem,' crystal. — *Vimalātmaka* ('*la-āt*'), *as*, *ā*, *am*, pure-minded, clean, pure. — *Vimalātman* ('*la-āt*'), *ā*, *ā*, *a*, pure-souled, undefiled, pure. — *Vimalāditya* ('*la-ād*'), *as*, *m*. 'clear-sun,' a particular form of the sun. — *Vimalādri* ('*la-ad*'), *is*, *m*. 'pure mountain,' *N*. of the mountain Vimala or Girnar in Gujarāt, (this mountain is celebrated for its inscriptions; it is also called Satruṇ-jaya, q. v.) — *Vimalārthaka* ('*la-ar*'), *as*, *ā*, *am*, of pure purpose, pure-minded; pure, clean, clear. — *Vima-*

lāśva ('*la-as*'), *N*. of a country in Kāśmīra. — *Vimalī-karāṇa*, *am*, *n*. the act of making pure. — *Vimalī-kṛi*, cl. 8. *P*. — *karoti*, &c., to make clean or pure. — *Vimala-śvara-tīrtha* ('*la-iś*'), *am*, *n*, *N*. of a chapter in the Śiva-Purāṇa.

Vimalogya-tantra, *am*, *n*, *N*. of a Tantra work.

विमस्तकि *vi-mastakita*, *as*, *ā*, *am*, beheaded, decapitated.

विमहत् *vi-mahat*, *ān*, *atī*, *at*, very great, immense.

Vi-mahas, *ās*, *ās*, *as*, Ved. of various or excellent might or splendor, very vigorous, very brilliant or resplendent.

Vi-mahi, *is*, *is*, *i*, Ved. very large or great, (Sāy. = *vīśeṣeṇa mahat*.)

विमा 1. *vi-mā*, cl. 3. *A*. — *mimīte*, &c. (see *rt. 2. mā*), Ved. to bellow, roar, cry (?).

विमा 2. *vi-mā* (see *rt. 3. mā*), cl. 2. *P*, 3. 4. *A*. — *māti*, *-mimīte*, *-māyate*, *-mātum*, (Ved.) to measure out, to traverse, pass over (a course); (Ved.) to set in order, set right, prepare; to count, count over; to measure; to pervade; to make in various ways.

2. *vi-māna*, *as*, *am*, *m*. *n*. (for 1. *vi-māna* see under *vi-man*), a measure; a car or chariot of the gods (sometimes serving as a seat or throne, sometimes self-moving and carrying its occupant through the skies; other descriptions make the *Vimāna* more like a house or palace, and one kind is said to be seven stories high; that of Rāvaṇa was called *pushpaka*, q. v.); any car or vehicle; a horse; a palace, the palace of an emperor or supreme monarch. — *Vimāna-gamana*, *am*, *n*. 'going in a car,' *N*. of the fifty-second chapter of the Kṛīḍā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Vimāna-cārin*, *i*, *inī*, *i*, travelling in a celestial car. — *Vimāna-tā*, *f*. the state or condition of a chariot. — *Vimāna-prabhūta*, *f*. the ownership or possession of a celestial chariot. — *Vimāna-yāna*, *as*, *ā*, *am*, going or driving in a car. — *Vimāna-rāja*, *as*, *m*, the driver of a chariot of the gods. — *Vimānavat*, ind. like a self-moving car, (Kīrāt VII. 4.) — *Vimāna-stha*, *as*, *ā*, *am*, standing on a divine chariot.

Vi-mimāna, *as*, *ā*, *am*, measuring out, preparing, making; measured, conceived, (according to Sāy. on Rīg-veda I. 155, 6 = *viridham mimāna*.)

विमांस *vi-māṇsa*, *as*, *am*, *m*. *n*. unclean meat (as the flesh of dogs &c.).

विमातृ *vi-mātri*, *tā*, *f*. a stepmother, a father's wife. — *Vimātri-ja*, *as*, *m*. a stepmother's son.

विमानना *vi-mānanā*, &c. See col. 2.

विमाय *vi-māya*, *as*, *ā*, *am*, devoid of magic, free from illusion.

विमार्ग *vi-mārga*, *as*, *m*. a bad road, by-road; a wrong road (literally or figuratively); evil conduct, immorality; a broom, brush; [cf. *rt. mārg*.] — *Vimārga-gāmin*, *i*, *inī*, *i*, going in a wrong road, following an evil course.

Vi-mārgaṇa, *am*, *n*. the act of searching or seeking for.

विमि *vi-mi* (see *rt. i. mi*), cl. 5. *P*. *A*. — *minoti*, *-minute*, *-mātum*, Ved. to fix, build, erect.

Vi-mita, *as*, *ā*, *am*, fixed, built; (*am*), *n*, Ved. a square shed or large building resting on four posts.

Vi-minvat, *an*, *atī*, *at*, fixing; (Sāy.) separating and fixing (= *pari-śchindat sthāpayat*, Rīg-veda IV. 56, 1).

विमिश्र *vi-miśr*, cl. 10. *P*. — *miśrayati*, *-yitum*, to mix or mingle together.

Vi-miśra, *as*, *ā*, *am*, mixed or mingled together, commingled.

Vi-miśrita, *as*, *ā*, *am*, mixed together, mingled; mixed with, attended or accompanied by.

विमुक्त *vi-mukta*, &c. See under 1. *vi-muḍ*,

विमुख *vi-mukha*, *as, ī, am*, having the face turned away or cast down, averted; disinclined, opposed. — *Vi-mukha-tā*, *f.* or *vi-mukha-tva*, *am*, *n.* the state of having the face averted, turning away; disinclination, opposition; disappearance, departure.

Vi-mukhīn, *i, īnī, ī*, having the face averted, turned away; averse from, hostile. — *Vi-mukhī-tā*, *f.* or *vi-mukhī-tva*, *am*, *n.* a state of aversion, enmity; opposition; departure.

Vi-mukhī-kri, *cl. 8. P. A. -karoti, -kurute, -kartum*, to make the face averted, turn away the face, turn away from, leave. — *Vi-mukhī-karaṇa*, *am*, *n.* the act of turning away or averting the face, leaving. — *Vi-mukhī-kṛta*, *as, ā, am*, turned away from, averted, departed.

विमुग्ध *vi-mugdha*. See under *vi-muh* below.

विमुक्त *i. vi-muṭ*, *cl. 6. P. A. -muñcati, -te, -muktum*, to unloose, loosen, unharness, unfasten, untie, release, set free, liberate; to take off (clothes), undress; to free from (with abl.); to leave off, stop, cease; to become loose (A.); to yield, relinquish, quit, give up, lose; to emit, pour forth, shed, send forth; to assume, take: *Pass. -mucyate*, to be loosened, become detached; to be freed from (with abl. or inst.); to escape; to be deprived of (with inst.): *Caus. -mucayati, -yitum*, to loosen, set free, unfasten, liberate: *Desid. -mumukshati, -te*, to wish to set free, &c.

Vi-mukta, *as, ā, am*, loosed, let loose, liberated; freed from (with inst. or abl., e.g. *pāśaiḥ* or *pāśebhyo vi-muktaḥ*, freed from fetters); quitted, abandoned; issued from, given vent to; hurled, thrown, discharged. — *Vi-mukta-kaṇṭha*, *as, ā, am*, having a loosened throat or voice, raising a loud cry. — *Vi-mukta-pragraha*, *as, ā, am*, having loosened reins.

Vi-mukti, *is, f.* liberation, release, remission; escape, salvation, final emancipation (from all future existence); separation, parting. — *Vi-mukti-patha*, *as, m.* the path or way of final emancipation.

2. *vi-muṭ*, *k, k, k*, one who lets loose or sends forth, a creator; a deliverer; (*k*), *m.*, *N.* of Prajapati; a cloud, (*Sāy.* = *jala-vimocaka megha*.)

2. *vi-mucya*, *ind.* having let go; having quitted, quitting, releasing.

Vi-mucyāmāna, *as, ā, am*, being let loose or liberated; being poured forth or sent forth.

Vi-muñcat, *am, atī* or *anti*, *at*, unloosing, loosening; shedding, letting fall.

Vi-moktanya, *as, ā, am*, to be let loose or set free or discharged.

Vi-mocana, *as, m.* one who delivers, a deliverer, liberator, (*Sāy.* = *pāpād vimocayitṛi*); (*am*), *n.* the act of unloosing, liberating, unharnessing, unyoking; liberation, emancipation.

Vi-mocita, *as, ā, am*, loosened, liberated, set free.

विमुद्ग *vi-mudra*, *as, ā, am*, unsealed, unclosed; opened as a bud or flower, budded, blown.

विमुह *vi-muh*, *cl. 4. P. A. -muhyati, -te, -mogdhum* or *-mogdhum*, to be confused, become perplexed or bewildered; to faint away: *Caus. -mohayati, -yitum*, to cause to be confused, disturb, deprive of consciousness, infatuate, bewilder, lead astray, bewitch.

Vi-mugdha, *as, ā, am*, confused, bewildered, infatuated.

Vi-muhyamāna, *as, ā, am*, being bewildered or stupefied, embarrassed.

1. *vi-mūḍha*, *as, ā, am*, confounded, bewildered, discomposed; beguiled, led astray, seduced, tempted; foolish. — *Vi-mūḍha-śeṣa*, *ās, ās, as*, or *vi-mūḍha-dhī*, *is, is, ī*, foolish-minded, foolish, simple. — *Vi-mūḍha-bhāva*, *as, m.* bewildered state, perplexed condition, confusion. — *Vi-mūḍha-saijya*, *as, ā, am*, bewildered in mind, senseless, unconscious. — *Vi-mūḍhātman* (*ḍha-āt*), *ā, ā, a*, foolish-minded, senseless, foolish, beguiled.

2. *vi-mūḍha*, *as, ā, am*, not foolish or infatuated, wise; (*as*), *m.* a kind of divine being.

Vi-mohana, *as, ā* or *i, am*, alluring, seducing, seductive, bewitching, tempting, fascinating, one who fascinates, &c.; (*as, am*), *m. n.*, *N.* of one of the divisions of Naraka (see *naraka*); (*am*), *n.* the act of seducing, seduction, temptation, exciting the passions.

Vi-mohita, *as, ā, am*, allured, seduced, bereft of consciousness, beguiled; stupefied, infatuated, bewitched.

विमृज् *vi-mrij*, *cl. 2. P. -mārṣṭi* (sometimes also *A. -mārṣhte*), *-mārjitum, -mārṣṭum*, to rub off or out, purify, cleanse; to rub, stroke; to rub dry, wipe off, wipe; to rub on, anoint: *Intens., Ved. -māmrijīti*, to cleanse, purify.

Vi-mrijya, *ind.* having rubbed or stroked, having wiped or swept away, &c.

1. *vi-mriṣṭa*, *as, ā, am*, rubbed off, purified, cleansed, wiped. — *Vi-mriṣṭa-rāga*, *as, ā, am*, having the colour refined or purified.

विमृद् *vi-mrid*, *cl. 9. I. P. -mṛidnāti, -mardati, &c., -marditum*, to press or crush to pieces, bruise, pound, trample down, lay waste, devastate, destroy; to rub together: *Caus. -mardayati, -yitum*, to crush to pieces, bruise; to rub.

Vi-marda, *as, m.* crushing, bruising; devastation, destruction, pressing or rubbing together, friction; the trituration of perfumes; rubbing against, touch, contact; conjunction of the sun and moon, total obscuration, eclipse; war, battle; weariness, tediousness; the plant Cassia Esculenta. — *Vi-mardārdha* (*da-ār*), *am*, *n.* the time from the apparent conjunction to the end of an eclipse. — *Vi-mardodtha* (*da-ut*), *as, m.* a scent arising from the trituration of perfumes.

Vi-mardaka, *as, ikā, am*, one who crushes or pounds, a crusher, destroyer, &c.; (*as*), *m.* pounding, grinding, destroying; rolling; the trituration of perfumes; the conjunction of the sun and moon, an eclipse; a proper N.

Vi-mardana, *am, ā, n. f.* the act of grinding, pounding, crushing, trampling down, rubbing; the trituration of perfumes; the conjunction of the sun and moon, an eclipse; destroying, killing.

Vi-mardita, *as, ā, am*, crushed to pieces, bruised, pounded, broken to pieces, trampled on; rubbed, anointed; [*cf. ancha-v*].

Vi-mardīn, *i, īnī, ī*, crushing to pieces, destroying, removing.

Vi-mridita, *as, ā, am*, bruised, ground, pounded; broken, rubbed. — *Vi-mridita-dhvaja*, *as, ā, am*, having a crushed or broken banner.

Vi-mridya, *ind.* having bruised or pounded or crushed, having trampled upon; having rubbed.

विमृश् *vi-mriś* (often confounded with *vi-mriṣh*, *q. v.*), *cl. 6. P. -mriśati, -marāṣṭum, -mrāṣṭum*, to touch (with the hands), feel, stroke, rub; to touch (mentally), be sensible of, be aware of, perceive; to ponder, meditate, consider, reflect on, deliberate about; to observe; to investigate, examine; to think about with hesitation, hesitate about doing anything (with inf.): *Caus. -marsayati, -yitum*, to ponder, reflect on, consider.

Vi-marśa, *as, m.* consideration, deliberation, investigation, trial, examination by reason, reasoning, discussion, hesitation; a conflicting judgment. — *Vi-marśa-vādin*, *i, īnī, ī*, uttering discussions, one who reasons, a reasoner.

Vi-marśana, *am, n.* the act of investigating, discussing, investigation.

Vi-marśīn, *i, īnī, ī*, deliberating, thinking about, reflecting.

Vi-mriśat, *an, atī* or *anti*, *at*, reflecting, considering, musing.

1. *vi-mriśya*, *as, ā, am*, to be deliberated about or investigated, to be discussed or reflected upon.

2. *vi-mriśya*, *ind.* having considered, after due deliberation or reflection, (*a-vimriśya*, without due deliberation.) — *Vi-mriśya-kārīn*, *i, īnī, ī*, acting after due deliberation.

2. *vi-mriṣṭa*, *as, ā, am*, reflected on, considered, weighed.

विमृश् *vi-mriṣh* (in many passages where this verb occurs the forms used may equally be referred to *vi-mriś*), *cl. 1. 4. P. A. -marāṣati, -te, -mriṣyati, -te, -marāṣitum*, to bear with indifference.

Vi-marsha, *as, m.* dissatisfaction, displeasure; want of forbearance, impatience, (in these senses *vi* is privative); change in the prosperous course of a dramatic plot, unforeseen reverse or adverse event in the course of a love-story. — *Vimarśaṅga* (*śha-āṅ*), a division of the dramatic Vimarsha (of which there are said to be thirteen).

Vi-marśaṇa, *as, m.*, *N.* of a king of the Kīrātās.

Vi-marśīn, *i, īnī, ī*, disliking, dissatisfied, averse; impatient, intolerant.

विमोक्ष *vi-mokṣ*, *cl. 10. P. -mokṣayati, -yitum*, to set free, liberate, let loose.

Vi-moksha, *as, m.* liberation, freedom, letting loose, letting off; discharging, shooting, dismissing; becoming loose or free, escape, final emancipation.

Vi-mokṣaṇa, *am, ā, n. f.* untying, the act of setting free, liberation, release; discharging, (*aṇḍa-v*), the act of laying eggs; quitting, abandoning, resigning.

Vi-mokṣīn, *i, īnī, ī*, setting free, liberating.

विम्ब *vimba* or *vimba*, *as, am*, *m. n.* (according to Uṇādi-s. IV. 95. fr. rt. 1. *vi*), but the etymology is doubtful; frequently written *bimba*), the disk of the sun or moon; any disk, a ball, hemisphere; any round or disk-like appearance; a looking-glass, mirror; a jar, water-pot (?); an image, shadow, reflected or represented form, picture, type; the object compared (as opposed to *prati-vimba*, 'the counterpart' to which it is compared); (*as*), *m.* a lizard, chameleon; a proper N.; (*ā, ī*), *f.* a plant bearing a bright-red gourd, Momordica Monadelpha; (*ā*), *f.*, *N.* of two metres, four times ————; four times ————, ————, ————; *N.* of the wife of Bālāditya (a king of Kāśmīra); of the mother of king Vimbi-sāra; (*am*), *n.* the fruit of the Momordica Monadelpha, (the lips are frequently compared to this fruit; cf. *vimboṣṭha*). — *Vimbajā*, *f.* the plant Momordica Monadelpha or the gourd. — *Vimba-phala*, *am*, *n.* the fruit of the Vimba. — *Vimba-sāra*, a various reading for *vimbi-sāra*. — *Vimbāgata* (*ba-ag*), *as, ā, am*, 'gone to an image', reflected. — *Vimbeshvara* (*bā-ś*), *N.* of a temple founded by the prince Vimba. — *Vimboshṭha* or *vimbaushṭha* (*ba-osh*), *as, ā* or *i, am*, having lips like the Vimba fruit, red-lipped, 'cherry-lipped'.

Vimbaka, *am*, *n.* the disk of the sun or moon; the fruit of the Momordica Monadelpha; (*ikā*), *f.* the disk of the sun or moon; a cucurbitaceous plant, Momordica Monadelpha.

Vimbakī, *is, m.*, *N.* of a king.

Vimbaṭa, *as, m.* the mustard plant, Sinapis Dichotoma.

Vimbāra, a particular high number.

Vimbāva, *am*, *n.*, see Vārtt. to Pāp. V. 2, 109.

Vimbīta, *as, ā, am*, imaged, reflected, pictured, painted.

Vimbīn, *i, īnī, ī*, coming from or relating to Vimba. — *Vimbī-sāra*, *as, m.*, *N.* of a king of Magadha (a contemporary of Śākya-muni; also written *vimbī-sāra*, *vidhī-sāra*, *vidmī-sāra*, *vidnu-sena*, *vindhya-sena*).

Vimbīya, *as, m.* a proper N.

विमु *vimbu*, *us*, *m.* the betel-nut tree.

विमृद् *vi-mrad*, *cl. 1. A. -mradata, &c.*, Ved. to make soft or tender, to soften.

विमृत् *vi-mrit*, *cl. 4. P. -mriyati, &c.*, Ved. to fall to pieces, crumble away, decay.

विम्लै *vi-mlai*, *cl. 1. P. A. -mlāyati, -te, &c.*, to wither away, fade, languish, become weak

Vi-rapsin, i, inī, ś, Ved. copious, abundant, great, powerful, mighty, (according to Nirukta III. 3 = *mahat*); singing, sounding forth, loud-sounding, uttering various sounds of praise, having various sounds or utterances, (according to Śāy. on Rīg-veda IV. 17, 20. *virapsi* = *bahu-ridha-sabbadan*; in Rīg-veda I. 8, 8. *virapsi* = *vividha-rākyā-yuktā*, and appears to be used for *virapsinī*); shaking, tossing, rocking.

विरम् *vi-ram*, cl. 1. P. *-ramati* (rarely also A. *-ramate*), *-rantum*, to cease or desist from, rest from (with abl.); to leave off or discontinue anything (especially applied to discontinuing a speech, e.g. *virarāma* or even *vaṇanam virarāma*, he ceased speaking), stop, pause, end, come to an end (e.g. *rātrir vyarānti*, the night ended); Caus. *-ramayati*, *-rāmayati*, *-yitum*, to cause to leave off or discontinue, make to cease or desist from; to bring to an end, finish.

Vi-rata, as, ā, am, ceased from, desisting from (with abl., e.g. *pāpād virataḥ*, ceased from sin), stopped, ceased (e.g. *virateshu munishu*, when the Munis had ceased speaking); rested, ended, concluded. — *Virata-prasanga*, as, ā, am, one who has left off a habit or practice, one whose occupation has ceased, having no occupation. — *Viratāśaya* (*ta-āś*), as, ā, am, one whose desires have ceased, one who has resigned worldly intentions.

Vi-rati, is, f. cessation, discontinuance, stop, rest, pause, end, term; indifference.

Vi-rama, as, m. ceasing, desisting, cessation; sunset.

Vi-ramat, an, anti, at, ceasing, desisting, resting, stopping; sporting or playing about.

Vi-ramita, as, ā, am (fr. the Caus.), made to cease, stopped.

Vi-ramya, ind. having ceased or desisted.

Vi-rāma, as, m. leaving off, cessation, rest, repose, discontinuance (of working, speaking, &c.); stoppage, stop, pause, pause of the voice, stoppage of sound; (in gram.) 'the stop', N. of a small oblique stroke placed under a consonant to denote that it is quiescent, i.e. that it has no vowel inherent or otherwise pronounced after it, (this mark is sometimes used in the middle of conjunctions of consonants; but its proper use, according to native grammarians, is only as a stop at the end of a sentence ending in a consonant); end, conclusion, term; N. of Vishṇu.

विरल *virala*, as, ā, am (perhaps for *vīla*), possessing holes), having interstices, separated by intervals (whether of space or time); not close or compact, open in texture, not thick or dense, fine, thin, delicate; loose, relaxed, wide apart; rare, unfrequent; single; remote; little, few; (am), ind. rarely, seldom, unfrequently; (am), n. sour curds, coagulated milk (= *dadhi*). — *Virala-jānuka*, as, m. 'having knees wide apart', a bandy-legged man. — *Virala-draṇā*, f. gruel made of rice or other grain with the addition of ghee, &c. (= *ślakṣha-yavagū*). — *Viralāgata* (*la-āg*), as, ā, am, happening rarely, of unfrequent occurrence, rare. — *Virali-kṛi*, cl. 8. P. *-karoti*, &c., to make rare, lessen, diminish. — *Viraletara* (*la-iṭ*), as, &c., 'other than wide apart', dense, thick, compact, close.

Virālita, as, ā, am, not compacted, not dense, (*a-viralita-kapolam*, ind. with closely-united cheeks.)

विरस् *vi-ras*, cl. 1. P. *-rasati*, *-rasitum*, to cry out, cry aloud, scream, shriek.

विरस *vi-rasa*, as, ā, am, juiceless, sapless, flavourless, tasteless, insipid; painful; (as), m. pain.

विरह *vi-rah*, cl. 1. 10. P. *-rahati*, *-rahayati*, *-rahitum*, &c., to abandon, desert, relinquish, leave.

Vi-raha, as, m. separation, parting, absence, (especially) the separation of lovers; separation from (with inst.); loneliness, distance; want; abandonment, desertion, cessation, relinquishment. — *Viraha-guṇita*, as, ā, am, increased by separation. — *Viraha-ja* or *viraha-janita*, as, ā, am, arising from or produced by separation. — *Viraha-jvara*, as, m. the anguish of separation. — *Viraha-vyāpad*, t, t, t, impaired or decreased by absence. — *Viraha-sayana*, am, n. a solitary couch or bed, i.e. one slept on alone. — *Virahādhiyama* (*ha-adh*), as, m. experiencing the absence of any one, (according to Malli-nātha = *viraha-jāna*). — *Virahānala* (*ha-an*), as, m. the fire of separation. — *Virahārta* (*ha-ār*), as, ā, am, pained by the absence of a lover. — *Virahā-*

vasthā (*ha-av*), f. a state of separation or absence. — *Virahotkanṭhita* (*ha-ut*), f. a woman who longs after her absent lover or husband, one distressed by the absence of her husband (said to be one of the incidental characters in a drama).

Vi-rahayat, an, anti, at, abandoning, relinquishing, deserting.

Vi-rahayya, ind. having abandoned, having forsaken, leaving.

Vi-rahita, as, ā, am, abandoned, deserted, forsaken, relinquished, left, left alone, solitary, lonely, retired or withdrawn from company, separated; devoid of, exempt from, bereft of, destitute of, free from (with inst. or at the end of a comp., and sometimes even with gen.).

Virahin, i, īṇ, ī, being separated from, absent (from another), apart from; lonely, solitary; (tṛi), f. a woman separated from her husband or suffering the pangs of absence from her lover; wages, hire.

विराग *vi-rāga*, &c. See p. 934, col. 3.

विराज् 1. *vi-rāj*, cl. 1. P. A. *-rājati* (in Ved. only P.), *-te*, *-rājītum*, to reign over, rule, govern (Ved. P.); to be illustrious or eminent, be conspicuous, appear to advantage, shine forth, shine out, shine, glitter; to appear as: Caus. *-rājayati*, *-yitum*, to cause to shine forth, make to glitter, fill with brightness, give radiance or lustre, brighten, illuminate.

2. *vi-rāj*, t, f, f, shining, radiant; (f), m. splendor, beauty; a man of the regal or military class; the first progeny of Brahmā, (according to Manu I. 32, &c., Brahmā having divided his own substance into male and female, produced from the female the male power Virāj, who then produced the first Manu or Manu Svāyambhuva, who then created the ten Prajāpatis; the Bhāgavata-Purāṇa states that the male half of Brahmā was Manu, and the other half Satarūpā, and does not allude to the intervention of Virāj; other Purāṇas describe the union of Satarūpā with Virāj or Puruṣa in the first instance, and with Manu in the second; as a sort of secondary creator, Virāj is sometimes called Prajā-pati, while in Rīg-veda X. 90, 5. he is represented as born from Puruṣa, and Puruṣa from him; in the Atharva-veda VIII. 10, 24, XI. 8, 30, Virāj is spoken of as a female, and regarded as a cow, being elsewhere, however, identified with Prāpa; 'ruler of the various forms of bodies', N. of Intellect located in and ruling over the collective aggregate of bodies, the consciousness which perceives collections or aggregates (in the Vedānta phil.); the body; N. of a son of Rādā; of a district; (f), f. a particular Vedic metre consisting of four Pādas of ten syllables each, (in Rīg-veda X. 130, 5. this metre is represented as attaching itself to Mitra and Varuṇa, and in Aitareya-Br. I. 4. Virāj is mystically regarded as 'food,' and invocations are directed to be made in this metre when food is the especial object of prayer). — *Virāt-kāmā*, f. a Vedic form of the Sāmmā metre. — *Virāt-kṣetra*, am, n., N. of a district. — *Virāt-pūroṣa*, f. a Vedic form of the Tri-ṣṭubh metre. — *Virāt-suta*, as, m. 'son of Virāj,' epithet of a class of Pitr̥ called Soma-sads (Manu III. 195). — *Virāt-ūthānā*, f. a Vedic form of the Tri-ṣṭubh metre. — *Virāt-svarūpa*, as, ā, am, consisting of Virāj, (applied to the Supreme Being). — *Virāt-deha*, as, m. 'having the body of Virāj,' a term for the universe. — *Virād-rūpā*, f. a Vedic form of the Tri-ṣṭubh metre (3 × 11 + 8 or rather + 7, giving forty syllables in all).

Vi-rāja, as, m. = 2. *vi-rāj*.

Vi-rājat, an, anti (ep. also ati), at, shining, splendid; handsome.

Vi-rājamāna, as, ā, am, shining, brilliant, splendid, handsome, gorgeous.

Vi-rājayat, an, anti, at, causing to shine, giving radiance or lustre to, brightening.

Vi-rājita, as, ā, am, illuminated, irradiated, splendid; made visible, manifested.

विराट *virāṭa*, as, m., N. of one of the midland or north-west districts of India (perhaps

Barar); N. of an ancient king of a particular district in India, (the Pāṇḍavas being obliged to live in concealment during the thirteenth year of their exile, journeyed to the court of this king and entered his service in various disguises). — *Virāṭa-ja*, as, m. = *rāja-paṭṭa*, a sort of inferior diamond (said to be found in the country Virāṭa). — *Virāṭa-parvan*, a, n., N. of the fourth book of the Mahā-bhārata (describing the adventures of the Pāṇḍu princes when living in the service of king Virāṭa).

Virāṭaka, as, m, a diamond of inferior quality.

विराग्नि *vi-rāṇin*, i, m. (probably fr. rt. *raḥ* with *vi*), an elephant.

विराध् *vi-rādḥ*, cl. 4. P. *-rādhyati*, &c., *-rāddhum*, to lose or be deprived of anything (inst., Ved.); to hurt, offend, injure, do an injury: Caus. *-rādhayati*, *-yitum*, to oppose, thwart, be at variance, disagree.

Vi-rādāha, as, ā, am, opposed, thwarted; injured, hurt, offended, treated with disrespect, reviled, abused. — *Vi-rāddhri*, dhā, dhri, dhri, opposing, thwarting; offending, injuring; abusive, calumnious.

Vi-rādha, as, m. opposition, prevention; vexation, annoyance; a kind of Rākṣhasa.

Vi-rādhaṇa, am, n. the act of opposing, injuring, hurting; pain, agony, anguish.

Vi-rādhatat, an, anti, at, opposing, being at variance, disagreeing with.

Vi-rādhaṇa, am, n. pain (= *vi-rādhaṇa*).

Vi-rādhyat, an, anti, at, opposing, thwarting; offending, annoying, injuring, being at variance.

विराल *virāla*, as, m. = *viṭāla*, a cat, q. v.

विराव *vi-rāva*. See p. 936, col. 1.

विरि *vi-ri* or *vi-rī* (see rts. 1. *ri*, *rī*), cl. 9. P. A. *-riṇāti*, *-riṇite*, *-retum*, Ved. to cleave asunder, separate, cut to pieces, kill, destroy, (according to Śāy. on Rīg-veda IV. 19, 3. *vi-riṇāḥ* = *vy-ariṇāḥ* = *vīśeṣheya hatavān asi*.)

विरिच *vi-rič*, cl. 7. P. A. *-riṇakti*, *-rinkte*, *-rektum*, to empty, make empty, evacuate: Pass. *-ričyate*, to extend or be extended, reach out, surpass, (according to Śāy. on Rīg-veda IV. 16, 5. *vi-rič* = *ati-rič*, *adliko babhūva*); to be emptied or purged: Caus. *-rečayati*, *-yitum*, to cause purging, purge, empty, make empty, cleanse, purify.

Vi-ričta, as, ā, am, evacuated, emptied, purged. *Vi-reka*, as, m. purging, evacuation of the bowels; a purgative, cathartic.

Vi-rečana, am, n. purging, evacuation of the bowels; a purgative. — *Virečana-dravya*, am, n. any purging substance or medicine.

Vi-rečita, as, ā, am, purged, emptied, evacuated.

Vi-rečya, as, ā, am, to be purged or emptied.

विरिच *vi-riṇca* or *vi-riṇcana*, as, m. a N. of Brahmā.

Vi-riṇci, is, m., N. of Brahmā; of Vishṇu; of Siva.

विरिफित *vi-riphita*, as, ā, am, Ved. deprived of the sound of *r*; pronounced or uttered with great effort.

विरिध *vi-riḍha*, as, ā, am (fr. rt. *riḍh* with *vi*), sounded; (as), m. a note, tone, sound (= *svara*). *Vi-riḍhita*, see Scholiast on Pāṇ. VII. 2, 18.

Vi-reḍhita, as, ā, am, sounded, uttered.

विरिज *vi-riś* or *vi-liś* (see rt. *riś*), cl. 6. A. *-riśate*, &c., Ved. to be dragged or rent apart, to be disarranged or disordered; to be torn off, break off, become rent or torn.

Vi-riṣhita, as, ā, am, Ved. rent asunder, broken off, out of due order; (am), n. a defect in a sacrifice, (also written *vi-liṣhita*.)

विरि *vi-rī*. See *vi-ri* above.

विरु *vi-ru*, cl. 2. P. *-rauti*, *-raviti*, *-ravitum*, to roar aloud, scream or shout out, cry, buzz, hum,

yell, bray; to sound, jingle, rattle; to lament, weep, appeal to with lamentations, call on, invoke: Caus. *-rāvayati, -yitum*, to roar or scream aloud, fill with noise or clamour; to make to sound or resound.

Vi-rava, as, m., Ved. outcry, clamour, sound, noise.

Vi-rāva, as, m. crying or shouting out, clamour, sound, noise.

Vi-rāvin, i, ī, i, shouting or roaring out, resounding, crying, singing; lamenting; (*vin*), f. weeping, crying; a broom; N. of a river.

Vi-ruta, as, ā, am, roared aloud, screamed; resounded, resounding, filled with cries, (*mayūra-viruta*, filled with the cries of peacocks); (*am*), n. shrieking, howling, crying, singing, humming (of bees), chirping; clamour, noise, din, howling (of the wind &c.), sound, tone.

Vi-ruvat, an, ā, at, howling, crying, shrieking, &c.

विरुच *vi-ruć*, cl. 1. A. *-roćate* (Ved. also *P. -roćati*, in *Raghu-v. VI. 5.* and in one or two other later works the Aor. *P. vy-arucati* is found), *-roćitum*, to shine forth, glitter, be bright or radiant; to be conspicuous, become visible, appear; to become eminent or famous; to cause to shine, illuminate, make bright (*P.*); to please, delight: Caus. *-roćayati, -yitum*, to cause to shine, illuminate, brighten; to find pleasure in, delight in; to sport with.

Virukmat, ān, ā, at, Ved. shining, brilliant, splendour; (*ān*), m. a bright weapon.

Vi-roka, as, m. a ray of light; (*am*), n. a hole, chasm.

Vi-rokin, i, ī, i, Ved. shining, glowing, gleaming, bright.

Vi-rocana, as, ā, am, shining, illuminating; (*as*), m. the sun; the moon; fire; N. of the son of Prahlāda or Prahrāda; (*am*), n. (?), light, lustre. *-Virocana-vadha*, as, m., N. of a chapter of the *Kṛiḍa-khaṇḍa* of the *Gaṇeśa-Purāṇa*. *-Virocana-suta*, as, m. 'son of Virocana,' epithet of Bali (sovereign of *Mahābali-pura*).

Vi-rocamāna, as, ā, am, shining, glittering, radiant.

Vi-roçayati, an, ā, at, causing to shine, making bright.

Vi-roçishpu, us, us, u, shining; illuminating, making visible.

विरुज *vi-ruj*, cl. 6. *P. -rujati, -roktum*, to break to pieces, tear asunder; to destroy.

Vi-rugna, as, ā, am (less correctly written *vi-rugna*), broken to pieces, torn asunder; bent; blunted; destroyed.

Vi-ruja, ind. having broken to pieces, having torn asunder.

विरुद *vi-rud*, cl. 2. *P. -roditi, -roditum*, to weep or cry aloud, sob, lament, bewail.

Vi-ruda, as, m. crying; proclaiming; a laudatory poem, panegyric. *-Virudavali* (*da-āc*), f., N. of a poem by *Raghu-deva* celebrating the praises of a certain king of *Mithila*.

Vi-rudita, am, n. loud lamentation, intense grief, bewailing.

विरुप 1. *vi-rudh* (= *vi-ruh*), cl. 1. *P. -rodhati*, &c., Ved. to grow or sprout out, shoot forth.

विरुप 2. *vi-rudh*, cl. 7. *P. A. -ruyaddhi, -runddhum*, to hinder, obstruct; to encounter opposition (*A.*, Ved.): Pass. *-rudhyate* (ep. also *P. -ti*), to be impeded or checked or kept back or withheld; to be opposed to, contend with, combat (with inst., or with inst. and *saha*, or with gen., or with loc., or with acc. and *prati*); to be at variance, disagree, be inconsistent; to fail: Caus. *-rodhayati, -yitum*, to cause to hinder or obstruct, to render hostile, set at variance; to oppose, encounter, fight against, contend with: Pass. of Caus. *-rodhyate*, to be impeded or kept back; to be rendered hostile or set at variance: Desid. *-rurutsati*, to wish to oppose, intend commencing hostility.

Vi-ruddha, as, ā, am, opposed, hindered, checked, restrained, arrested, obstructed, blocked or shut up, besieged, barred or locked up, blockaded; opposed or contrasted in quality (as sweet to sour &c.); contrary, repugnant, opposite, contradictory, perverse, reverse, (a reason) proving the reverse (in logic); incongruous, inconsistent, incompatible, mutually disagreeing (as medicine and food); hostile, adverse, at variance, at enmity; unpropitious, unfavourable, disagreed; prohibited, forbidden; excluded, disqualified; doubtful, uncertain; (*ās*), m. pl., N. of a class of deities; (*am*), n. opposition, hostility, disagreement, discord, a feeling of repugnance; (*am*), ind. perversely, incongruously. *-Viruddha-tā*, f. or *viruddha-iva*, am, n. opposition, contrariety, perverseness, incongruity; hostility, enmity, disagreeableness. *-Viruddha-dhi*, ī, ī, i, having a hostile disposition, malevolently disposed, malignant. *-Viruddha-prasanga*, as, m. a prohibited or unlawful occupation. *-Viruddha-bhuj*, k, k, k, eating incompatible or unsuitable food. *-Viruddha-bhujana*, am, n. incompatible food. *-Viruddha-lakṣhaṇa*, am, n., N. of a section of the *Purāṇa-sarva-sva*. *-Viruddhācāraṇa* (*dhā-āc*), am, n. a wrong or improper course of conduct. *-Viruddhāna* (*dhā-an*), am, n. incompatible or forbidden food.

Vi-rodhavya, as, ā, am, to be opposed, to be obstructed, &c.

Vi-rodha, as, m. opposition, obstruction, hindrance, impediment; impediment to the successful progress of a plot (in a drama); restraint, check; blocking up, surrounding, investing, siege, blockade, confinement; contradiction (in logic), contrariety, antithesis, contrast; inconsistency, opposition of qualities (in food, medicine, &c.); hostility, enmity, animosity, quarrel, war, calamity, misfortune; (*i*), f. a fixed rule, ordinance (?). *-Virodha-kāraka*, as, ikā, am, causing opposition or disagreement, fomenting quarrels. *-Virodha-kṛit*, t, t, t, causing hindrance or opposition; an enemy; (*i*), m., N. of the nineteenth year of Jupiter's cycle. *-Virodhābhāsa* (*dhā-ābh*), as, m. the semblance of opposite qualities, a particular figure in rhetoric. *-Virodhālakāra* (*dhā-al*), as, m. (in rhetoric) 'the ornament of contradiction,' a particular figure of speech or mode of writing. *-Virodhokti* (*dhā-uk*), ī, f. adverse or contradictory speech, quarrel, dispute, mutual contradiction.

Vi-rodhaka, as, ikā, am, opposing, contradicting, incongruous.

Vi-rodhana, am, n. the act of opposing, hindering, obstructing, preventing, blockading, besieging, encountering, defying; opposition, resistance, contradiction; incongruity, inconsistency.

Vi-rodhita, as, ā, am, opposed, contended against, fought with, rendered hostile, set at variance.

Vi-rodhin, i, ī, i, opposing, hindering, preventing, obstructing, besieging; obstructive; excluding, disqualifying; inimical, adverse, hostile; contradictory, inconsistent; having opposite or incompatible qualities (as food, medicine, &c.); contentious, quarrelsome; (*i*), m. an opponent, enemy; N. of the fifty-seventh year of Jupiter's cycle; (*in*), f. a woman who causes enmity or promotes quarrels (between husband and wife &c.).

1. *vi-rodhya*, ind. having opposed, having contended with.

2. *vi-rodhya*, as, ā, am, to be opposed or contended against.

विरुष *vi-rush*, cl. 1. *P. -roshati*, &c., *-roshitum* or *-roshṭum*, to displease, annoy, irritate.

Vi-rusha, as, ā, am, very angry, very much irritated.

Vi-rushyamāna, ā, ā, am, being very angry at (with gen.).

Vi-rosha, as, ā, am, very angry, wrathful.

विरुह *vi-ruh*, cl. 1. *P. -rohati, -rodhum*, to grow or shoot out, shoot forth, sprout, bud; to go forth, arise, proceed; to mount, ascend, increase: Caus. *-rohayati, -ropayati, -yitum*, to cause to

grow, plant; to cause to grow over or cicatrize, heal; to thrust out, remove, expel, dethrone.

Vi-rūḥa, as, ā, am, grown or shot out, budded, blossomed; grown, increased, arisen, produced, born; ascended, mounted, ridden. *-Virūḥa-bodha*, as, ā, am, one whose intelligence has increased or matured.

Vi-ropana, as, i, am, causing to grow, planting; causing to grow over, healing.

Vi-roṭa, as, ā, am, planted; caused to grow over, healed. *-Vi-roṭa-roṭa*, as, ā, am, one whose wound is healed or cicatrized.

Vi-roha, as, m. growing out, shooting forth.

Vi-rohana, am, n. the act of growing out, &c.

विरुक्षय *vi-rūkṣaya*, as, i, am (fr. *rt. rūkṣ* with *vi*), making rough or dry, drying, astringent; (*am*), n. the act of roughening or contracting, acting as an astringent; censure, blame, reviling; abuse; oath, imprecation.

Vi-rūkṣita, as, ā, am, made rough; smeared over, covered.

विरूप *vi-rūp*, cl. 10. *P. -rūpayati, -yitum*, to deform, make deformed, disfigure, mutilate.

Vi-rūpa, as, ā or i, am, deformed, badly formed, misshapen, ugly, unusual in form or nature, monstrous, unnatural; of various form, multiform, diversified; (*as*), m., N. of one of the descendants of *Vaivasvata Manu*; N. of a descendant of *Angiras* (author of the hymns *Rig-veda VIII. 43, 44, 64*); (*ās*), m. pl., N. of a family belonging to the race of *Angiras*; (*am*), n. deformity, irregular or monstrous shape; difference of form, variety of nature or character; (*ā*), f., N. of the wife of *Yama*. *-Virūpa-karāṇa*, am, n. deformation, disfiguring. *-Virūpa-śakṣus*, us, m. 'diversely-eyed,' epithet of *Siva*, (see *virūpākṣa*). *-Virūpa-tā*, f. deformity, malformation. *-Virūpa-rūpa*, as, ā, am, having a deformed shape, of a monstrous form, misshapen. *-Virūpākṣa* (*pa-ak*'), as, i, am, diversely-eyed, having deformed eyes; (*as*), m. an epithet of *Siva* (as represented with an odd number of eyes, one being in his forehead, cf. *tri-locana*); N. of a *Rudra*; of a teacher of the *Hatha-vidyā*.

Vi-rūpaka, as, ikā, am, deformed, misshapen; monstrous, frightful, hideous; (*as*), m. a nickname.

Vi-rūpita, as, ā, am, deformed, disfigured, mutilated.

विरपस् *vi-repas*, ās, ās, as (see *rt. i. rūp*), stainless, faultless, without blemish or defect.

विरप *vi-repha*, as, m. the absence of the letter *r*; a river, stream.

विरिभत *vi-rebhita*. See under *vi-ribdha*.

विरोष *vi-rosha*. See under *vi-rush*, col. 2.

विल *vil*, cl. 6. *P. vilati, velitum*, to cover, conceal, clothe; to break or divide, (in this sense more usually written *vil*); cl. 10. *P. velayati, -yitum*, to throw, cast, direct, send.

Vila, am, n. an aperture, opening, hole, chasm, vacancy; a burrow, cave, cavern, den; the vagina; (*as*), m. one of *Indra's* horses; a sort of reed or cane, *Calamus Rotang*. *-Vila-kārin*, i, ī, i, making holes, burrowing; (*i*), m. a mouse. *-Vilangama*, as, m. 'hole-goer,' a serpent, snake. *-Vila-dhāvana*, as, i, am, Ved. (sensu obsceno) rimam tergens. *-Vila-yonī*, ī, ī, i, of the breed of *Vila* (said of horses). *-Vila-vāsa*, as, ā, am, living in holes, burrowing; (*as*), m. an animal which lives in holes; a polecat (= *jāhaka*). *-Vila-vāsin*, i, ī, i, living in a hole, burrowing; (*i*), m. a snake. *-Vila-śaya*, as, i, am, living or burrowing in holes; (*as*), m. any animal that lives in holes; a snake. *-Vila-sāyin*, i, ī, i, lying in a hole, living in holes; (*i*), m. any animal that lives in holes. *-Vile-vāsin*, i, ī, i, living or burrowing in holes; (*i*), m. a snake. *-Vile-śaya*, as, m. any animal living in holes; a snake; a rat; a hare or rabbit; N. of a teacher of the *Hatha-vidyā*. *-Vileśvara* (*la-iś*'), as, m., N. of a place of pilgrimage;

(perhaps incorrectly for *bilvesvara*). — *Vilaukas* ('*la-ōk*'), *ās, ās, as*, living in a hole; (*ās*), m. any animal that lives in holes.

Vilasa, as, ā, am, see Gaṇa Triṇādi to Pān. IV. 2, 80.

विलक्ष *vi-laksh*, cl. 10. P. A. -*lakshayati*, -*te, -yitum*, to distinguish, mark, characterize; to observe, perceive, see, notice; to be without the power of fixing the eye on any object, to become bewildered or confused or embarrassed.

Vi-laksha, as, ā, am (fr. *laksha* with *vi* in a privative sense or expressing difference), markless, unmarked, having no distinguishing mark or aim; having no characteristic mark or property; having a different mark, having a character different to what is usual or natural, strange, extraordinary; bewildered, embarrassed; astonished, surprised; abashed, ashamed. — *Vilaksha-tā, f.* or *vilaksha-tva, am*, n. absence of mark or aim, absence of distinguishing property; confusion, bewilderment, surprise; shame. — *Vilakshī-kṛt, cl. 8. P. -karoti, &c.*, to make bewildered or confused, scoff at, insult. — *Vilakshī-kṛta, as, ā, am*, scoffed at, insulted.

1. *vi-lakshaya, am*, n. the act of distinguishing, perceiving, seeing, observing.

2. *vi-lakshana, as, ā, am*, having no distinguishing marks; having different or opposite marks or characteristics, having distinguishing qualities or features, other, different, strange, extraordinary; (*am*), n. any state or condition which is without distinguishing mark or for which no cause can be assigned, vain or causeless state.

1. *vi-lakshita, as, ā, am*, distinguished, marked, recognised, discerned, perceived, seen, observed, noticed, discernible by; perplexed, dismayed, disconcerted, affected without cause, embarrassed, puzzled, vexed, annoyed, disappointed.

2. *vi-lakshita, as, ā, am*, undistinguished, undiscriminated, unmarked.

Vi-lakshya, ind. having perceived or noticed, having observed; having become bewildered or confused.

विलग *vi-lag*, cl. 1. P. -*lagati, &c.*, to hang to, cling to, stick to, hold on to (with loc.).

Vi-lagita, as, ā, am, attached to, &c., (but see *vi-lagita* below.)

Vi-lagna, as, ā, am, clung to, clinging to, fastened or attached to, resting on, fixed on, connected with; brought close to; gone by, passed away; slender, thin, delicate (said of the waist); (*am*), n. = *lagna*, the rising of constellations, a horoscope, &c.; the waist, middle (as connecting the upper and lower parts of the body). — *Vilagna-madhyā, f.* a woman with a slender waist.

Vi-lagya, ind. having clung to, having stuck to.

विलगित *vi-lagita* or *vi-langita*, referred to rt. *lang* with *vi* in Pān. VI. 4, 24, Vārt. 1.

विलङ्घ *vi-langh*, cl. 1. P. A. -*langhati, -te, -langhitum*, to leap or spring about, jump, skip; cl. 10. P. or Caus. -*langhayati, -yitum*, to leap or jump over, overstep, pass over, pass or rise beyond, pass by, transgress, violate, neglect, contemn; to overcome, surmount, get the better of, surpass, excel, frustrate; to rise towards, ascend to; to give up, abandon; to act wrongly towards, offend; to cause to pass over the right time for eating, cause to fast, make to abstain from food.

Vi-langhana, am, n. the act of passing beyond, transgressing, overstepping; striking against, transgression, offence.

Vi-langhaniya, as, ā, am, to be overstepped or passed over, to be transgressed.

Vi-langhayitvā, anom. ind. part. having surpassed or surmounted.

Vi-langhita, as, ā, am, overleaped, overstepped, transgressed; overcome, surpassed, excelled. — *Vilanghitākāśa* ('*ta-āk*'), *as, ā, am*, passing or rising beyond the sky.

Vi-langhin, i, inī, ī, transgressing, ascending to.

Vi-langhya, ind. having jumped or passed over, having omitted or neglected.

विलज्ज *vi-lajj*, cl. 6. A. -*lajjate* (sometimes also P. -*lajjati*), -*lajjītum*, to become ashamed or abashed, feel ashamed, blush.

Vi-lajja, as, ā, am (fr. *lajjā* with *vi* in a privative sense), shameless, unabashed.

Vi-lajjal, an, atī or anti, at, being ashamed, feeling ashamed, modest, bashful.

Vi-lajjamāna, as, ā, am, ashamed, abashed, modest, blushing.

Vi-lajjita, as, ā, am, ashamed, abashed.

विलप *vi-lap*, cl. 1. P. A. -*lapati, -te, -lapitum, -lapum*, to wail, moan, weep, cry, utter cries or lamentations, to mourn, bewail, lament (with acc.), complain; to speak variously, talk much or idly, prattle, chatter, talk (in general): Caus. -*lāpaya, -yate, -yitum*, to cause to mourn or lament; to cause to speak much (A.).

Vi-lapat, an, anti (ep. also *ati*), *at*, lamenting, wailing, moaning, complaining; prating, talking idly or wildly; talking, speaking.

Vi-lapana, am, n. the act of lamenting, wailing, complaining, &c.; chattering, talking idly or wildly; talking; the dirt or sediment of any oily substance (as of clarified butter &c.). — *Vilapana-vinoda, as, m.* removing (grief) by weeping.

Vi-lapamāna, as, ā, am, lamenting, wailing, weeping.

Vi-lapita, as, ā, am, lamented, bewailed; chattered; spoken idly, spoken; (*am*), n. lamentation, wailing; a moan, wail.

Vi-lapishyat, an, atī or anti, at, about to lament or bewail.

Vi-lapya, ind. having bewailed or lamented, lamenting, bewailing.

Vi-lapyat, am, anti, at (ep. for *vi-lapat*), lamenting, bewailing.

Vi-lāpa, as, m. lamentation, crying, wailing, moaning, complaint; a moan, wail, groan.

विलभ् *vi-labh*, cl. 1. A. -*labhate, -labdhum*, to take away, remove; to grant, bestow, provide; to consign, hand over, deliver: Caus. -*labbhayati, -yitum*, to cause to receive or fall to the share of (with double acc.): Desid. -*lipsate*, to desire to take away, wish to share.

Vi-labdha, as, ā, am, taken away, taken; given, bestowed, consigned.

Vi-lambha, as, m. giving, gift, donation; liberality.

विलम्ब *vi-lamb*, cl. 1. A. -*lambate* (ep. also P. -*lambati*), -*lambitum*, to hang on both sides (Ved.), hang down, hang on, hang to or from, be attached to (with loc.); to sink, set, decline; to continue hanging, linger, loiter, delay (e.g. *mā vi-lambasva*, do not delay), tarry, hesitate, procrastinate: Pass. -*lambayate*, to be lingered or loitered, to be delayed: Caus. -*lambayati, -te, -yitum*, to cause to linger or loiter, detain, delay; to spend unprofitably, waste, lose; to put off, procrastinate; to loiter, delay.

Vi-lamba, as, m. hanging or falling down, pendulousness; slowness, tardiness, delay, procrastination; N. of the sixth year of Jupiter's cycle.

Vi-lambat, an, anti, at, hanging down, falling down, delaying.

Vi-lambana, am, n. hanging down or from, depending; delaying, delay, procrastination, retarding.

Vi-lambamāna, as, ā, am, hanging down, hanging from; hanging or suspended on; declining, setting (said of the sun).

Vi-lambikā, f. retardation of the feces, constipation.

Vi-lambita, as, ā, am, hanging or falling down, depending; pendulous; hanging on, closely connected with or dependent on; retarded, procrastinated, slow, tardy; slow (as time in music or in chanting the Veda &c.; cf. *vr̥ttī*); spent uselessly, wasted; (*am*), ind. slowly, tardily; (*am*), n.

delay, (*a-vilambitam*, ind. without delay); (*as, am*), m. n. slow time. — *Vilambita-gati, is, īs, ī*, slow or tardy in motion; epithet of a kind of metre. — *Vilambita-phala, as, ā, am*, having the fruit or fulfilment delayed.

Vi-lambin, i, inī, ī, hanging down or from, depending, pendulous; delaying, retarding, dilatory, slow; (*ī*), m. the thirty-second year of the Indian cycle.

Vi-lambya, ind. having lingered or loitered, loitering, dallying, (*a-vilambya*, without delay.)

विलय *vi-laya, &c.* See under *vi-lī*, p. 938.

विलला *vi-lālā, f.* (probably fr. rt. *lal* with *vi*), a sort of plant, *Sida Cordifolia* (= *śveta-bālā*).

विलस् *vi-las*, cl. 1. P. -*lasati, -lasitum*, to gleam, flash, glitter, shine; to shine forth, come to light, appear, arise, be manifested; to play, sport, be sportive or wanton, be amused or delighted; to jump or frisk about, move about, dart, wave; to sound, echo.

Vi-lasat, an, anti, at, flashing, shining, glittering, brilliant, beautiful, splendid; shining forth, appearing; playing, sporting, sportive, wanton; frisking or moving about, waving, darting, flashing (as lightning); sounding, echoing. — *Vilasat-patāka, as, ā, am*, having a gleaming or waving flag. — *Vilasan-mariṭī, is, īs, ī*, having rays of light gleaming or playing.

Vi-lasana, am, n. the act of flashing, gleaming, sporting, dallying, play, sport.

Vi-lasita, as, ā, am, gleaming, glittering, shining, shining forth, appearing, appeared, manifested; played, sported; sportive, wanton; (*am*), n. gleaming, flashing; appearance, manifestation, (*vidyā-v*, manifestation of knowledge); a gleam, flash; sport, play, pastime, dalliance, wanton gestures; a brilliant action, action or gesture (in general).

Vi-lāsa, as, m. sport, pastime, play, merriness, (especially) amorous pastime, diversion (with women, dancers, singers, &c.), dalliance, coquetry, affectation of coyness, wantonness, (a form of feminine gesture considered as indicative of amorous sentiments, such as change of place, posture, gait, look, hiding at the approach of a lover, assuming a look of displeasure, &c.); grace, elegance, charm, beauty. — *Vilāsa-kānana, am*, n. a pleasure-grove, pleasure-ground. — *Vilāsa-mandira, am*, n. a pleasure-house, summer-house. — *Vilāsa-vat, ān, atī, at*, sportive, playful, dallying, wanton; (*ati*), f. a wanton or coquettish woman. — *Vilāsa-vibhavanāsa* (?), *as, ā, am*, greedy, covetous.

Vi-lāsana, am, n. (perhaps for the more correct form *vi-lasana*), sport, pastime, play, dalliance, wantonness; fascination.

Vi-lāsikā, f. a drama in one act on any light subject or adventure.

Vi-lāsin, i, inī, ī, wanton, sportive, coquettish, playful, dallying; (*ī*), m. a sporter, voluptuary, sensualist; fire; the moon; a snake; an epithet of Vishnu; of Kṛishṇa; of Siva; of Kāma, god of love; (*inī*), f. a wanton woman, harlot; a coquettish woman, any woman.

विलाता *vilātā, f.*, Ved. a young girl (?).

विलाल *vi-lāla, as, m.* (fr. rt. *lal* with *vi*), an instrument, machine (= *yantra*); a cat, (in this sense = *vidāla, vīrāla*, q. q. v. v.)

विलिख *vi-likh*, cl. 6. P. -*likhati, -lekhitum* (Ved. inf. -*likhas*), to scratch, scratch up, tear, tear open, scarify, scrape, rub, rub against, touch, reach to; to scratch in or on, make a furrow or mark, make an incision, write, write down, delineate, paint: Caus. -*lekhayati, -yitum*, to cause to scratch, cause to write.

Vi-likhat, an, atī or anti, at, scratching, tearing, scraping, writing, &c.

Vi-likhana, am, n. the act of scratching, scraping, writing, &c.

Vi-likhita, as, ā, am, scratched, scraped, scarified.
Vi-likhya, ind. having scratched, having written, &c.
Vi-lekhana, am, n. making an incision or mark
 or furrow; dividing, splitting; digging, delving,
 rooting up.

Vi-lekhin, ī, īni, ī, scratching, scraping, touching,
 reaching.

विलिपि *vi-lip*, cl. 6. P. A. -*līpati*, -*te*,
 -*leptum*, to smear over, besmear, plaster, spread over,
 anoint; to smear or spread on; to pollute: Pass.
 -*līpyate*, to be anointed, be smeared over.

Vi-līpta, as, ā, am, smeared over, besmeared,
 anointed, plastered, smeared.

Vi-līpita, as, ā, am (said to be fr. the Caus.),
 smeared over, besmeared.

Vi-lepa, as, m. ointment, unguent, (especially
 the fragrant unguent of sandal, agallochum, &c.);
 anointing, plastering; mortar, plaster; (f), f. rice-
 gruel.

Vi-lepana, am, n. the act of smearing, anointing,
 plastering over, smearing or anointing the body
 (with fragrant oils, &c.); perfume for the person (as
 unguent or oil of sandal, saffron, camphor, bdellium,
 &c.); ointment of any kind; (f), f. a woman
 scented with perfumes, &c.; rice-gruel.

Vilepanin, ī, īni, ī, possessing unguents or per-
 fumes, (a-vilepanin, deprived of ointments.)

Vi-lepikā, f. rice-gruel.

Vi-lepin, ī, īni, ī, smearing or plastering over,
 one who anoints, &c.

Vi-lepya, as, ā, am, to be spread over or plastered;
 (as), m. rice-gruel.

विलिषि *vi-liṣ* = *vi-riṣ*, q. v.

Vi-liṣṭa = *vi-riṣṭa*.

विलिखेन्द्रा *vilistengā*, f., N. of a Dānavī
 (of whom Indra was enamoured).

विलिह *vi-lih*, cl. 2. P. A. -*leḍhi*, -*liḍhe*,
 -*leḍhum*, to lick, lick up, lap.

Vi-lihiat, at, atī, at (Intens. pres. part.; in
 Mahā-bh. Sānti-p. 8075. *vi-lelihan*, nom. case
 masc.), licking continually.

Vi-lelthāna, as, ā, am, continually or repeatedly
 licking.

विली *vi-lī*, cl. 4. A. -*līyate*, -*lātum* or -*le-*
tum, to cling to, lie close to, stick to, cleave to, be
 united or addicted or attached to; to settle on, alight
 or perch on; to become disunited or dissolved, be-
 come liquid, melt away; to become dissipated or
 dispersed, become ineffectual; to fall to pieces, be
 destroyed, perish, vanish, disappear, become hidden;
 cl. 1. P. -*layati*, to make liquid or fluid, melt:
 Caus. -*linayati*, -*lāpayati*, -*lālayati*, -*lāyayati*,
 (according to some grammarians this last is the form
 to be used when not speaking of liquefying butter or
 similar substances, see Pān. VII. 3, 39), -*yitum*, to
 cause to become disunited or dissolved, cause to be
 dissolved in (with loc.); to make liquid, dissolve,
 melt; to cause to vanish or disappear, destroy.

Vi-laya, as, m. dissolution, liquefaction, death,
 destruction, destruction of the world, (*vilayaṃ gam*,
 to be dissolved, to end.)

Vi-layana, am, n. the act of dissolving, liquefy-
 ing, dissolution, liquefaction, destroying; corroding,
 eating away; removing, taking away; attenuating;
 an attenuant, escharotic (in medicine).

Vi-lāpita, as, ā, am (fr. the Caus.), caused to be
 dissolved, liquefied.

Vi-lāpyamāna, as, ā, am, being caused to be
 dissolved, being liquefied.

Vi-lāya, ind = *vi-līya*, Pān. VI. 1, 51.

Vi-lāyam, ind. becoming dissolved, melting away,
 becoming dispersed, (*abhra-vilāyam*, in the manner
 of the dissolving of a cloud, Kirāt. XI. 79.)

Vi-lāyita, as, ā, am (fr. the Caus.), made liquid,
 dissolved, melted.

Vi-līna, as, ā, am, clinging to, sticking or cleav-
 ing to, attached to, addicted to, immersed in; settled
 on, alighting on [cf. *śākhā-v*]; contiguous to, in

contact with, united or blended with; infused into
 the mind, imagined; dissolved, liquid, liquefied,
 melted, semifluid (as melted oil or butter, &c.);
 disappeared, perished, vanished. — *Vilina-shatpada*,
 as, ā, am, having bees clinging or attached.

Vi-līya, ind. having settled down, having become
 dissolved, having disappeared.

Vi-līyat, an, anti, at, clinging to, settling; be-
 coming dissolved, liquefying.

Vi-līyamāna, as, ā, am, being dissolved or
 melted, &c., disappearing, being hidden.

विलुञ्च *vi-luñc*, cl. 1. P. -*luñcati*, -*luñcītum*,
 to tear off, tear out, pluck off, tear to pieces.

Vi-luñcana, am, n. the act of tearing off.

विलुह *vi-luḥ*, cl. 6. P. -*luḥati*, -*luḥitum*,
 to roll, roll or move about, move to and fro, quiver,
 flicker; to agitate, move, stir, rouse, excite.

Vi-luhat, an, atī or anti, at, rolling, moving to
 and fro, sparkling.

Vi-luḥita, as, ā, am, agitated, excited.

विलुड *vi-luḍ* (closely connected with *vi-*
lul), Caus. -*lodayati*, &c., to agitate, stir about,
 stir up, rouse, move to and fro, toss about; to turn
 over, upset; to disarrange, disturb, disorder, confuse,
 throw into disorder or confusion.

Vi-lodana, am, n. the act of agitating, shaking,
 stirring, churning, rolling, tossing.

Vi-lodayitri, tā, m. an agitator, disturber.

Vi-loḍita, as, ā, am, agitated, shaken, churned;
 rolling or tumbling on the ground; (am), n. butter-
 milk (= *tukra*).

Vi-lodayamāna, as, ā, am, being agitated, being
 stirred about or up, being tossed about; being thrown
 into disorder, being disarranged.

विलुण्ठ *vi-luṇṭha*, ind. having taken
 away, having taken off the husk, (in Pāñca-tantra,
 p. 121, 13, a better reading has *luñcītva*.)

विलुण्ठ *vi-luṇṭh*, cl. 1. P. -*luṇṭhati*, -*luṇ-*
ṭhitum, to carry off, rob, plunder, steal: Pass.
 -*luṇṭhyate*, to be plundered or ravaged.

Vi-luṇṭhana, am, n. the act of plundering, robbing.

Vi-luṇṭhita, as, ā, am, robbed, plundered, pil-
 laged; rolled or rolling about (= *vi-luṇṭhita*).

विलुप *vi-lup*, cl. 6. P. A. -*lumpati*, -*te*,
 -*loptum*, to tear or break off, cut off; to tear or
 break to pieces, pull out or up; to tear or carry
 away, carry off, ravish, seize, plunder, rob, pillage;
 to destroy, confound, ruin; to fall to pieces, be
 ruined (A.): Pass. -*lupyate*, to be torn away or
 carried off, be plundered, be destroyed, perish, be
 lost, disappear, fail: Caus. -*lopayati*, -*yitum*, to
 tear or carry away, withhold, keep back; to cause to
 disappear, destroy, ruin, oppress, extinguish.

Vi-lupta, as, ā, am, torn off or away, broken off,
 broken; carried off or away, snatched away, seized,
 taken, plundered, robbed; destroyed, ruined, lost;
 impaired, mutilated.

Vi-lumpaka, as, ikā, am, one who breaks or cuts
 off; one who seizes or robs; a robber, ravisher.

Vi-lumpat, an, atī or anti, at, tearing or pluck-
 ing off, tearing, &c.

Vi-lopa, as, m. carrying off, seizing, taking away;
 a break or interruption in the Samhitā (according to
 the Prātiśākhya).

Vi-lopana, am, n. the act of tearing or breaking
 to pieces, cutting off, destroying, destruction.

Vi-loṭita, as, ā, am, torn away, broken, ruined,
 destroyed, oppressed, extinguished, put out.

विलुभ *vi-lubh*, cl. 4. P. -*lubhyati*, -*lobhi-*
tum or -*lobdhum*, to become disordered or disar-
 ranged, fall into disorder or confusion: Caus. -*lobha-*
yati, -*yitum*, to lead astray, perplex, confuse; to

allure, entice, tempt; to divert, amuse, delight.
Vi-lubhita, as, ā, am, disordered, disarranged,
 disturbed, agitated, bewildered; tossed or shaken
 about. — *Vilubhita-plava*, as, ā, am, going in an
 agitated manner.

Vi-lobha, as, m. attraction, delusion, seduction.

Vi-lobhana, am, n. the act of leading astray, per-
 plexing, beguiling; allurements, attraction, temptation,
 seduction; flattering, praise, commendation (especially
 by contrast with inferiority).

Vi-lobhayat, an, anti, at, alluring, enticing;
 diverting, amusing, delighting.

Vi-lobhita, as, ā, am, allured, beguiled; deceived;
 flattered, praised.

Vi-lobhya, ind. having enticed or beguiled, having
 fascinated, &c.

Vi-lobhyamāna, as, ā, am, being allured or en-
 ticed, being fascinated, being overcome.

विलुल *vi-lul* (closely connected with *vi-*
lud), cl. 1. P. -*lolati*, &c., to move or roll about;
 to become disarranged or confused: Caus. -*lolayati*,
 -*yitum*, to cause to move or roll about, agitate, dis-
 turb.

Vi-lulita, as, ā, am, moved hither and thither;
 shaken down, falling down, rolling down; shaken,
 shaking about, agitated, waving, tremulous, unsteady,
 fickle; disordered, disarranged. — *Vilulitāḥaka* (**ta-*
laḥ), as, ā, am, having disordered or dishevelled
 locks.

Vi-lola, as, ā, am, moving or shaking about;
 shaking, trembling, tremulous, fickle, unsteady, loose;
 rolling (as the eye), rolling or tossing about, waving.
 — *Vilola-tā*, f. or *vilola-iva*, am, n. tremulousness,
 unsteadiness; rolling (of the eyes). — *Vilola-hāra*,
 as, ā, am, having necklaces tossing about.

Vi-lolana, am, n. the act of shaking; stirring,
 agitating.

Vi-lolita, as, ā, am, moved hither and thither,
 shaken about, agitated, tossed about. — *Vilolita-dṛiṣ*,
 k, k, k, rolling the eyes, having tremulous eyes.

विलून *vi-lūna*, as, ā or ī, am, cut asunder,
 cut off, cut, (Pān. IV. 1, 52, Vārt. 3.)

विलोक *vi-lok*, cl. 1. A. -*lokate*, -*lokītum*,
 to look at or upon, regard; to examine, test, study;
 cl. 10. P. or Caus. -*lokayati*, -*yitum*, to look at,
 look on or upon, look towards, behold, regard, ob-
 serve, consider, examine; to perceive, see, discover,
 be aware of; to look over or beyond (with acc.):
 Pass. -*lokyate*, to be seen, be visible.

Vi-lokana, am, n. the act of looking or regarding,
 discerning, seeing, spying; sight, observation.

Vi-lokaniya, as, ā, am, to be looked at; worthy
 of being looked at, agreeable, beautiful. — *Vilokaniya-*
tā, f. or *vilokaniya-tva*, am, n. a state worthy of
 being looked at, loveliness, beauty.

Vi-lokayat, an, anti, at, looking at, seeing; dis-
 cerning.

Vi-lokita, as, ā, am, looked at, beheld, seen,
 observed, regarded, examined, contemplated; (am),
 n. a look, glance.

Vi-lokya, ind. having looked at, having seen or
 observed, having perceived or noticed or witnessed;
 having regard to, paying attention to.

विलोकि *vi-loka*, as, ā, am, apart from the
 world, solitary, lonely.

विलोचन *vi-locana*, am, n. the eye, sight.
 — *Vilocana-pāta*, as, m. a cast or glance of the
 eye, a glance, look. — *Vilocanāmbu* (**na-am*), u,
 n. 'eye-water,' tears.

विलोटक *vi-loṭaka*, as, m. (fr. rt. *luṭ* with
vi), a sort of fish, *Clupea Cultrata* (= *nala-mina*).

विलोडन *vi-loḍana*, &c. See under *vi-luḍ*,
 col. 2.

विलोप *vi-lopa*, &c. See under *vi-lup*.

विलोभ *vi-lobha*, &c. See under *vi-lubh*.

विलोम *vi-loma*, as, ī, am, against the hair,
 against the grain, out of the usual or proper course,
 reverse, inverted, inverse, turned the wrong way,
 turned backward, contrary, opposite; produced in
 the reverse order [cf. *viloma-ja*]; (as), m. reverse

order, opposite course, reverse; a snake; a dog; an epithet of Varuṇa (the regent of the waters); (*am*), n. a water-wheel or machine for raising water from a well (= *ara-ghatāka*); (*i*), f. Emblic Myrobalan. — *Viloma-kriyā*, f. reverse action, doing anything in reverse order or backwards; (in arithmetic) rule of inversion. — *Viloma-ja* or *viloma-jāta*, *as, ā, am*, 'born out of the proper course or in the reverse order,' i.e. one whose father and mother have their stations reversed, the father being of an inferior caste and the mother of a superior. — *Viloma-jihva*, *as, m*, an elephant (as having a tongue which moves backwards?). — *Viloma-trairāṣika*, *am, n*. rule of three inverse. — *Viloma-varṇa*, *as, m*, 'of reverse caste,' a man of mixed or inferior birth, (see *viloma-ja* above.) — *Viloma-vīdhi*, *is, m*, an inverted rite, reversed ceremony; (in arithmetic) rule of inversion. — *Vilomākshara-kāya* ('*ma-ak*'), *am, n*, a poem which may be read either backwards or forwards; = *rāma-kṛishṇa-kāya*, q. v. — *Vilomotpanna* ('*ma-ut*'), *as, ā, am*, = *viloma-ja* above. — *Vi-lomita*, *as, ā, am*, reversed, inverted, made averse or disaffected.

विलोल *vi-lola*, *vi-lolita*, &c. See p. 938.

विलोहित *vi-lohita*, *as, ā, am*, of a deep-red or purple colour; (*as*), m. epithet of Rudra and Fire (as identified with Rudra); (*ā*), f. (according to some), epithet of one of the tongues of fire; [cf. *su-lohita*.]

विल्ल *villa*, *am, n*. (probably connected with *vila*), a pit, hole, a basin for water round the root of a tree (= *ālavāla*); *Asa Fetida*. — *Villa-mūlā*, f. a sort of yam (= *vārāhi*).

विल्व *vilva*, *as, m*. (fr. rt. *vil*, also written *bilva*, q. v.), the tree *Ægle Marmelos* (commonly called Bel); (*am*), n. the fruit of the Bel; a particular weight, (see *bilva*). For the compounds of *vilva* see *vilva*.

विवक्षस् *vivakvas*, *vān, m*. (fr. rt. *vac*, q. v.), Ved. one who repeats (praises), praising, a praiser, (Sāy. = *stutinaṃ vaktri*.)

विवक्षा *vivakshā*, f. (fr. Desid. of rt. *vac*), a wish or desire to speak; meaning, sense; intention, purpose, wish, desire; a question. — *Vivakshā-vaśāt*, ind. according to the meaning (of a speaker or writer).

Vivakshana, *as, &c.*, Ved. (fr. rt. *vac* or rt. *i. vak*), 'making eloquent,' or according to Sāy. 'bringing to heaven' (= *svarga-prāpaṇa-śila*), an epithet of Soma.

Vivakshat, *an, anti*, at, desiring to mention, wishing or intending to speak.

Vivakshamāna, *as, ā, am*, wishing or desiring to speak about.

Vivakshita, *as, ā, am*, wished or intended to be spoken or said; purposed, intended; meant, signified, really meant, literal (not figurative); wished, desired; favourite, handsome; (*am*), n. what is intended to be said or declared, meaning, sense, purpose, intention, any desired object or aim; (*ā*), f. meaning, purpose, wish (?). — *Vivakshita-tva*, *am, n*, the being intended or meant to be said.

Vivakshu, *us, us, u*, wishing to speak, intending to say.

विवक्ष् *vi-vac* (see rt. *vac*), cl. 2. P. -*vakti* (in the non-conjugational tenses also A.), -*vaktum*, to declare, announce, explain, interpret, solve; to dispute about, speak against, oppose in argument; to speak variously or differently, to dispute with one another (A.).

Vi-vaktri, *tā, trī, tri*, one who declares or explains, &c.

Vi-vāka, *as, m*, one who decides causes, a judge; [cf. *prasna-v*, *prāḍ-v*.]

Vi-vāc, *k, k, k*, Ved. of various speech, having various speeches, variously praising, (according to Sāy. on Rīg-veda VI. 33, 2. *vi-vācāḥ* = *vividha-stuti-rūpā vācō yeshām*, whose words have the form of many kinds of praise); (*k*), f., Ved. various speech or

praise; N. of a particular sacrifice in which various prayers and praises are repeated; dispute, controversy, contention, strife (= *sangrāma*, Naigh. II. 17).

विवाक्षिषु *vivaṇḍishu*, *us, us, u* (fr. Desid. of rt. *vac*), wishing to deceive; crafty, deceitful.

विवत्सा *vi-vatsā*, f. a calfless cow, one whose calf is dead.

विवद *vi-vad*, cl. 1. P. A. -*vadati*, -*te*, -*va-ditum*, to dispute, oppose in argument, contradict, controvert, litigate, dispute about, discuss about (with loc. of the thing disputed about); to dispute with or engage in a discussion with any one (acc.); to cry out. Caus. -*vādāyati*, -*yitum*, to cause to dispute or litigate, commence an action or lawsuit: Intens. -*vāva-ditt*, &c., to roar aloud.

Vi-vadat, *an, anti*, at, wrangling, disputing, arguing, contending, debating, contradicting; litigating.

Vi-vadamāna, *as, ā, am*, disputing, contending, mutually disagreeing or contradictory; litigating; crying out.

Vi-vadita, *as, ā, am*, disputed, controverted, litigated.

Vi-vāda, *as, m*, a dispute, quarrel, controversy, debate, contest, strife, contention; an argument; contest at law, legal dispute, litigation, lawsuit; crying out, sound. — *Vivāda-kalpataṛu*, *us, m*, N. of a work. — *Vivāda-candira*, *as, m*, N. of a compendium of civil law by an author named Misartī-misra. — *Vivāda-cintāmaṇi*, *is, m*, N. of a work by Vācāspatī-misra. — *Vivāda-bhauṇḡarṇava* ('*ga-ar*'), *as, m*, N. of a compendium of civil law by Jagannātha (compiled at the close of the eighteenth century). — *Vivāda-samāna*, *am, n*, the allaying or settling of a dispute, pacification. — *Vivāda-sam-vāda-bhū*, *us, f*, a matter or subject of controversy and discussion. — *Vivādānugata* ('*da-an*'), *as, ā, am*, 'gone through a lawsuit,' disputed, litigated.

— *Vivādārthin* ('*da-ar*'), *i, ini, i*, seeking for a dispute; (*i*), m. a litigant, prosecutor, plaintiff. — *Vivādāspadi-bhūta* ('*da-ās*'), *as, ā, am*, become the subject of a lawsuit, litigated, contested at law.

Vivādin, *i, ini, i*, disputing, contending, litigating, disputations, contentious; a litigant, party in a lawsuit. — *Vi-vādat*, *at, atī, at*, Ved. roaring aloud.

विवध *vi-vadh* (a defective verb, see rt. *vadh*), Ved. to destroy utterly.

विवध *vi-vadha*, *as, m*. (probably fr. rt. *i. vah* with *vi*), a yoke for carrying burdens, a load; a road, highway; storing grain, hay, &c.; a ewer, pitcher; [cf. *vi-vadha*.]

Vivadhika, *as, m*, a man who carries a burden; a dealer, peddler, hawker; [cf. *vivadhika*.]

विवन्दिषु *vivaṇḍishu*, *us, us, u* (fr. Desid. of rt. *vac*), intending to praise; wishing to salute.

विवप *vi-vap*, cl. 1. P. A. -*vapati*, -*te*, -*vap-tum*, to strew or scatter about.

Vy-upta. See s. v.

विवर *vi-vara*, &c. See under *vi-vri*.

विवर्जन *vi-varjana*, &c. See under *vi-vri*.

विवर्ण *vi-varṇa*, *as, ā, am*, colourless, wanting colour, changing colour, pale, wan, pallid; bad-coloured, discoloured; low, vile; unlettered, ignorant, stupid; (*as*), m. a man of low caste or of degrading occupation, an outcast. — *Vivārṇa-maṇi-kṛita*, *as, ā, am*, (a bracelet &c.) which has its jewels rendered discoloured. — *Vivārṇa-vadana*, *as, ā, am*, pale-faced.

विवर्त *vi-varta*, &c. See under *vi-vrit*.

विवर्ध *vi-vardh*, cl. 10. P. -*vardhayati*, -*yi-tum*, to cut off, sever.

1. *vi-vardhana*, *am, n*. (for 2. see *vi-vridh*), the act of cutting off, cutting, dividing.

1. *vi-vardhita*, *as, ā, am* (for 2. see *vi-vridh*), cut off, cut, divided.

विवर्षत् *vi-varshat*. See under *vi-vrsh*.

विवल् *vi-val*, cl. 1. P. A. -*valati*, -*te*, -*va-litum*, to turn away, avert.

Vi-valita, *as, ā, am*, turned away, averted.

विवल *vi-valg*, cl. 1. P. -*valgati*, &c., to leap, jump, spring; to burst asunder.

विवश *vi-vaśa*, *as, ā, am*, unrestrained, unsubdued, uncontrolled; independent; subject, subjected; apprehensive of death; desirous of death (as having the soul free from worldly cares and fears).

विवस् 1. *vi-vas* (see rts. 3. *vas*, 2. *ush*, 2. *vy-ush*), cl. 6. P. -*udāhati*, &c., Ved. to shine forth, shine, dawn: Caus. -*vāsayati*, -*yitum*, to cause to shine.

Vivasat, *ān, m*, 'the brilliant one,' N. of the Sun, (sometimes regarded as one of the eight Ādityas or sons of Aditi, his father being Kāśyapa; elsewhere he is said to be a son of Dakṣhāyāni and Kāśyapa; in epic poetry he is held to be the father of Manu Vaivasvata [or according to another legend of Manu Savarni by Śa-varṇa], and therefore a kind of parent of the human race [see Manu]; in Rīg-veda X. 17, 1. he is described as the father of Yama Vaivasvata, and in Rīg-veda X. 17, 2. as father of the Āsvins by Saranyū, and elsewhere as father of both Yama and Yamī; according to Nīla-kanṭha, the name *vivasvat* is derived fr. 2. *vi-vas*, in the sense *videshena ācchādayati*); N. of Aruṇa (charioteer of the Sun); of the seventh or present Manu, (more properly called Vaivasvata, as son of Vivasvat); a god; N. of the author of the hymn Rīg-veda X. 13 (having the patronymic Āditya); N. of the author of a Dharma-śāstra; (*ati*), f., N. of the city of the Sun.

Vivasan, *ā, &c.*, Ved. shining, possessing brightness; (Sāy. also 'possessing wealth'; in Rīg-veda VIII. 102, 22. *vivasabhiḥ* = *ritvibhiḥ*.)

1. *vi-vāsana*, *am, n*, manifestation, (Sāy. = *prakāśana*.)

Vy-ushṭa. See under 2. *vy-ush*.

विवस् 2. *vi-vas*, cl. 2. A. -*vaste*, -*vasitum*, to exchange clothes; to wear, put on (a garment), clothe: Caus. -*vāsayati*, -*yitum*, to clothe, put on, cover: Pass. of Caus. -*vāsyate*, to be clothed or clad in.

विवस् 3. *vi-vas*, cl. 1. P. -*vasati*, -*vastum*, to change an abode, to depart, go off, retire, withdraw; to dwell, abide; to pass, spend (time &c.); to pass away: Caus. -*vāsayati*, -*yitum*, to cause to dwell apart, banish, expel, drive into exile, transport, dismiss.

1. *vi-vāsa*, *as, m*, banishment, expulsion. — *Vivāsa-karaṇa*, *am, n*, causing banishment, banishment, transporting.

2. *vi-vāsana*, *am, n*, the act of banishing, banishment, exile.

Vi-vāsita, *as, ā, am*, banished, expelled, forced into exile, transported.

Vi-vāsyā, *as, ā, am*, to be expelled or exiled.

Vi-vāsyamāna, *as, ā, am*, being banished, being exiled.

Vy-ushṭa, *vy-ushṭa*, &c. See s. v.

विवसन *vi-vasana*, *as, ā, am*, destitute of garments, unclothed, naked; (*as*), m. a Jaina ascetic.

Vi-vastra, *as, ā, am*, devoid of clothing, unclothed, naked.

2. *vi-vāsa*, *as, ā, am*, or *vi-vāsas*, *ās, ās, as*, without clothes, naked.

विवह *vi-vah*, cl. 1. P. -*vahati*, -*vodhum*, to bear away, remove, carry off, lead away; to conduct home, take in marriage, marry: Caus. -*vāhayati*, -*yitum*, to cause to marry, give in marriage; to marry.

Vi-vaha, *as, m*, 'carrying away,' epithet of one of the seven tongues of fire.

Vi-vāha, *as, m*, the taking a wife, marriage, (eight kinds of marriage are enumerated in Manu III. 21, viz. Brāhma, Daiva, Arsha, Prājāpatya, Āsura, Gāndharva, Rākshasa, and Pāśāca; see also Yājñavalkya

I. 58-61.)—*Vivāha-kāma*, as, ā, am, desirous of marriage.—*Vivāha-batuhāya*, am, n. a quadruple marriage, the marrying four wives.—*Vivāha-tatva*, am, n., N. of a part of the Smṛiti-tatva.—*Vivāha-dikshā*, f. the marriage rite, marriage ceremony.—*Vivāha-dikshā-t-litka*, as, am, m. n. a Tilaka made on the forehead for a matrimonial ceremony.—*Vivāha-dikshā-vilhi*, ī, m. the preparatory rites of matrimony.—*Vivāha-yajña*, as, m. a matrimonial sacrifice.—*Vivāha-vidhā*, ī, m. the law of marriage.—*Vivāha-vindā-vana*, N. of an astrological work by Keśavārka.—*Vivāhārtha* ('ha-ar'), as, m. purpose of marriage, a marriage suit.—*Vivāhēdhu* ('ha-iē'), us, us, u, desirous of marriage.

Vivāhita, as, ā, am, caused to marry, married.
Vivāhīn, ī, īnī, i, taking a wife, marrying; relating to marriage; [cf. a-vivāhīn.]

Vivāhya, as, ā, am, to be married, marriageable; (as), m. a son-in-law; a bridegroom.

Vivodhri, dhā, m. one who takes in marriage, a bridegroom, husband.

Vy-ūha. See s. v.

विवा वि-व, cl. 2. P. -*vāti*, -*vātum*, to blow on all sides, blow in every direction, blow, blow through.

Vi-vāt, ān, āti or ānti, āt, blowing on all sides, blowing, blowing gently.

Vi-vāyama, as, ā, am, blowing.

विवाक vi-vāka, vi-vāc. See under *vi-vac*.

विवाश vivāśa, ās, m. pl., N. of a mythical caste in Plaksha-dvīpa (corresponding to the Vaiśyas).

विविंशति vi-viṃśati, īs, m., N. of one of Dhṛtarāṣṭra's sons.

विविक्लस् vivikvas, ān, m. (fr. rt. *viē*), Ved. one who possesses discrimination, discriminating; an epithet of Indra (in R̥g-veda III. 57, 1).

विविक्ख viviksh, *vivikshat*, &c. See under rt. I. *viē*, p. 941, col. 2.

विविग्म vi-vigna, as, ā, am, very agitated or alarmed, terrified; very angry.

विविक्च vi-viē, cl. 7. 3. P. A. -*vinakti*, -*vinakte*, -*revekti*, -*vekte*, -*vektum*, to separate or divide asunder, rend or tear asunder; to distinguish, discriminate, decide, judge between (two sides of a question); to alter; to tear up, remove: Caus. -*večayati*, -*gitum*, to separate, distinguish, discriminate.

Vi-vikta, as, ā, am, separated, disjoined, detached, kept apart, scattered, abstracted, sequestered; single, alone, lonely, solitary, private, deserted; distinguished, discriminated, judged; discriminative, judicious; profound (as judgment or thought); pure, faultless; intent on; (am), n. separation, loneliness, privacy, abstraction; a solitary place.—*Vivikta-tarka*, as, ā, am, clear in reasoning.—*Vivikta-tā*, f. the being separated, separation, loneliness, privacy; an empty or free space.—*Vivikta-bhāva*, as, ā, am, having a mind separated or abstracted (from other pursuits), intent on any object.—*Vivikta-varṇa*, as, ā, am, having letters or syllables distinctly enunciated.—*Vivikta-ecvīn*, ī, īnī, i, seeking solitude, solitary, retired, recluse.—*Vivikṭāvana* ('ta-ās'), as, ā, am, having a secluded seat, sitting in a sequestered place.

Vi-viē, īs, īs, i, Ved. separating, discriminating, a discriminator, (Sāy. = *vivēlaka*); (is), m. 'the separator,' epithet of Agni.

Vi-viēya, ind. having discriminated or judged, having discussed or considered; having properly discriminated; dividing or discriminating in regular order; severally, one by one.

Vi-veka, as, m. discrimination, judgment, the faculty of distinguishing and classifying things according to their real properties; (in the Vedānta system) the power of separating the invisible Spirit from the visible world, (or spirit from matter, truth from untruth, reality from mere semblance or illusion); true knowledge; discretion; discussion, investigation; a receptacle for water, reservoir, basin

(= *jala-droni*).—*Viveka-ja*, as, ā, am, produced or arising from discrimination.—*Viveka-jña*, as, ā, am, skilled in discrimination, intelligent.—*Viveka-jñāna*, am, n. knowledge arising from discrimination, faculty of discrimination.—*Viveka-tā*, f. or *viveka-tva*, am, n. judgment, discrimination, the faculty of judgment.—*Vivekadṛṣṭva-tā*, f. or *vivekadṛṣṭva-tva*, am, n. the character of a discerning man, discrimination, discernment.—*Viveka-dṛṣṭvan*, ā, m. one who sees or is conversant with true knowledge, a wise or discerning man.—*Viveka-pādavi*, f. 'path of discrimination,' reflection.—*Viveka-vilāsa*, as, m., N. of a work.—*Viveka-sāra*, N. of a general Vedānta disquisition in sixteen sections by Rāmendra-yati.—*Viveka-sindhu*, N. of an elementary treatise on the Vedānta by Mukunda-rāja.

Vivekīn, ī, īnī, i, discriminating, discriminative, judicious, prudent, discreet; (ī), m. a judge, discriminator, sage, philosopher.—*Viveki-tā*, f. or *viveki-tva*, am, n. discriminativeness, discrimination, discussion.

Vi-vektavya, as, ā, am, to be distinguished or discriminated to be discussed or judged.

Vi-vektṛi, tā, m. one who judges, a judge, decider (of questions or causes), sage, wise man.

Vi-vecana, am, ā, n. f. the act of discrimination, discriminating or distinguishing (as truth from falsehood, reality from semblance), the making a distinction; investigation, judgment, decision.

Vi-večaniya or *vi-večya*, as, ā, am, to be distinguished or judged, to be discussed, distinguishable.

Vi-večita, as, ā, am, discriminated, distinguished, investigated.

विविदिवस् vividivas, *vividvas*. See p. 919.

विविध vi-vidha, as, ā, am, of various sorts or kinds, divers, manifold, sundry, various, multifarious; (am), n. variety of action or gesture.—*Vividha-rūpa-dhṛit*, t, t, t, having various forms.—*Vividhā-gama* ('dha-āg'), as, ā, am, comprising various sacred (or traditional) works.—*Vividhopala-bhū-śhīta* ('dha-up'), as, ā, am, decorated with various jewels.

विविशिवस् vivišivas, *viviśvas*. See p. 941.

विवीत vi-vīta, as, m. an inclosed spot of ground (abounding in grass, wood, &c.), a preserved or inclosed pasture ground, paddock.—*Vivīta-bhartṛi*, tā, m. the owner of a preserved or inclosed pasture.

विवृ vi-vri, cl. 5. 9. P. A. -*vriṇoti*, -*vriṇute*, -*vriṇāti*, -*vriṇīte* (in the Veda the form *vy-avar* frequently becomes *vy-āvar* or *vy-āvah*), -*varitum*, -*varitum*, to uncover, spread out, open, unfold, display, discover, reveal, make clear, illuminate, make manifest, proclaim, publish, explain, describe, comment upon; to cover over, cover up, stop up; to obtain (Ved., according to Sāy. on R̥g-veda VII. 90, 4. *vyavaruh* = *vyavriṇvan* = *alabhanta*).

Vi-vara, as, m. expansion, opening, widening, separation; (am), n. a fissure, hole, chasm, cave, cavern, burrow, hollow, vacuity; a sequestered or solitary place; interval, intermediate space, space; a breach, fault, flaw, defect, vulnerable place, weak point, wound; a symbolical expression for the number nine, (see *randhira*).—*Vivara-nālikā*, f. a pipe, fife, flute.—*Vivare-sad*, t, t, t, abiding in intermediate space, an inhabitant of the sky.

Vi-varaṇa, am, n. the act of uncovering, spreading out, expanding, opening, unfolding, displaying, exposing, laying bare or open; explanation, exposition, interpretation, gloss, comment, translation; detailing, describing, description, specification, detailed account; a sentence.

Vivarishu, us, us, u, wishing to make manifest or display; wishing to explain or declare.

Vi-vāra, as, m. dilatation, expansion; open or expanded state of the organs of speech, expansion of the throat in articulation, (one of the Ābhyantara-prayata or efforts of articulate utterance which take place within the mouth, opposed to *saṁ-vāra*.)

Vi-vṛjvat, an, āti, at, making manifest, explaining, declaring.

Vi-vṛjvāna, as, ā, am, uncovering, explaining, publishing, &c.

Vi-vṛita, as, ā, am, uncovered, unconcealed, (a-vi-vṛita, hidden, concealed), unclosed, opened, open (as the organs of speech for articulation); bare, barren (as ground, earth, &c.); spread out, expanded, extended, extensive, ample, spacious, large; displayed, unfolded, exposed, discovered, made manifest, evident; published, divulged, proclaimed, explained, interpreted, expounded; (am), ind. openly, in the sight of every one; (ā), f. a particular disease, an ulcer attended with much pain and heat; (am), n. (in grammar) open articulation, approach of the tongue towards the organ of speech but without contact.—*Vivṛita-pauruṣa*, as, ā, am, one whose prowess is displayed, displaying valour.—*Vivṛita-smayana*, am, n. an open smile, a smile by which the teeth are shown.—*Vivṛitāksha* ('ta-ak'), as, i, am, open-eyed, large-eyed; (am), m. a cock.—*Vivṛitāsyu* ('ta-ās'), as, ā, am, open-mouthed.

Vivṛitavat, ān, āti, at, one who has opened.

Vi-vṛiti, īs, f. expansion, making clear, manifestation; display; exposure, discovery; explanation, exposition, gloss, comment, interpretation.—*Vivṛiti-vimarśini*, f., N. of a work by Abhinava-gupta.

Vi-vṛitya, ind. having uncovered, having opened, having expanded, displaying wide.

विवृण vi-vriṇa. See under *vi-vraśc*.

विवृज vi-vrij, Caus. or cl. 10. P. A. -*varjaya*, -*te*, -*gitum*, to exclude; to avoid, shun, abandon, leave; to distribute, give: Pass. of Caus. -*varjyate*, to be avoided.

Vi-varjana, am, n. the act of excluding, abandoning, leaving, shunning.

Vi-varjaniya, as, ā, am, to be excluded, to be abandoned, to be shunned or avoided, to be quitted.

Vi-varjayat, an, ānti, at, avoiding, shunning, leaving.

Vi-varjita, as, ā, am, left, abandoned; avoided by, shunned by (with inst. or at the end of a comp.); destitute of, deprived of, entirely free or exempt from, without, (*māna-vivarjitam*, ind. without honour, dishonourably); excepting, excluding; distributed, given.

Vi-varjya, ind. having avoided, having abandoned.

Vi-vrikta, as, ā, am, abandoned, left; (ā), f. a woman disliked or deserted by her husband (= *dur-bhagā*).

विवृण vi-vriṇ, cl. 6. P. -*vriṇati*, &c., or Caus., to exhilarate.

विवृत vi-vrit, cl. 1. A. -*vartate* (rarely P. -*vartati*), -*vartitum*, to turn round, roll round, revolve, whirl round; to roll onwards, become unrolled; to roll over; to turn or roll about, roll or turn hither and thither, move about, wind about; to move through; to roll or turn away from, depart from, turn back, return; to roll down, descend; to attack: Caus. -*vartayati*, -*gitum*, to cause to turn round or revolve, cause to alternate.

Vi-varta, as, m. turning round, revolving, revolution, going or whirling round; dancing; rolling onwards; unrolling, rolling back, returning, rolling about, moving hither and thither, changing from one state to another, passing through various existences or states of being; modification, altered condition; human error (consisting in the mistaking unreal objects and conceiving them to be what they are not, as mirage for water, a rope for a snake, &c.); the unreal (as opposed to Brahma the only real essence); collection, assemblage, heap, multitude.—*Vivarta-rāda*, as, m. maintaining or asserting that Brahma or the one eternal essence manifests himself in various illusory forms.

Vi-vartana, am, n. (in some senses fr. the Caus.), turning round, revolving, revolution (as of a wheel &c.), whirling or going round, circumambulating

(an altar &c.); reverential salutation; rolling back, returning; rolling down, descending; passing through a change or succession of various states or existences; existing, being, abiding, continuing; tossing to and fro; causing to revolve or go round; whirling round; causing to change, overturning.

Vi-varṭamāna, *as*, *ā*, *am*, turning back or round, revolving, rolling onwards, turning back, declining, setting (as the sun), returning, recoiling; continuing or abiding (in any course of action).

Vi-varṭita, *as*, *ā*, *am*, turned round, revolved, rolled or rolling about; whirled round; turned or moved about, moving hither and thither; unrolled, unfolded; returned, turned back or away, averted, turned the wrong way, distorted, bent, bent down.

Vi-varṭin, *i*, *ini*, *i*, turning round, revolving; turning back.

Vi-varṭita, *as*, *ā*, *am*, turned or twisted round, whirling, revolving, rolling.

Vi-varṭiti, *is*, *f*, turning round, revolution, rolling, whirling, tumbling; (in grammar) interval between two vowels, hiatus. — *Vivṛitti-pūva*, *as*, *ā*, *am*, preceded by a hiatus. — *Vivṛitti-abhiprāya*, *as*, *m*, an intended or apparent hiatus.

विवृत्त *vivṛitsat*. See under *rt*, *1. vrit*.

विवृध *vi-vṛidh*, *cl*, *1. A.* — *vardhate*, — *vardhita*, to grow up, increase, swell, become enlarged, become powerful; to prosper, thrive; to spring up, arise; to have reason to rejoice or be congratulated: Caus. — *vardhayati*, — *yitum*, to cause to grow or increase, enlarge, augment, magnify, amplify; to cause to prosper, advance, further; to elevate; to gratify, exhilarate.

Vi-wardhat, *an*, *anti*, *at*, increasing, growing bigger, thriving, &c.

2. *vi-wardhana*, *am*, *n*. (for *1*, see *vi-wardh*), the act of increasing, augmenting, increase, growth, augmentation, amplification, aggrandizement; (*as*, *ā* or *i*, *am*), growing, increasing, advancing, furthering.

Vi-wardhamāna, *as*, *ā*, *am*, growing up, increasing, thriving.

2. *vi-wardhita*, *as*, *ā*, *am* (for *1*, see *vi-wardh*), increased, augmented, enlarged; advanced, furthered; gratified, delighted.

Vi-viddha, *as*, *ā*, *am*, grown up, increased, enlarged, enhanced, augmented, intensified; large, abundant. — *Vivṛiddha-matsara*, *as*, *ā*, *am*, whose anger or resentment is increased.

Vi-viddhi, *is*, *f*, growth, increase, great growth, augmentation, enlargement; prosperity.

विवृष *vi-vṛiṣ*, *cl*, *1. P.* — *varshati*, — *varshitum*, to rain down, rain: Caus. — *varshayati*, — *yitum*, to cause to rain, rain down upon.

Vi-varshat, *an*, *anti*, *at*, deluging with rain.

विवृह *vi-vṛih* (seer *1. vṛih*), *cl*, *6. P.* — *vrihati*, — *varhitum*, Ved. to rend asunder, tear to pieces, break up, split; to tear away, draw away, tear out, remove.

Vi-vṛidha, *as*, *ā*, *am*, Ved. torn asunder, rent.

विवृहत् *vivṛihat*, *am*, *m*, N. of the author of the hymn Rīg-veda X. 163 (having the patronymic Kāśyapa).

विवे *vi-ve*, *cl*, *1. P. A.* — *vayati*, — *te*, &c., Ved. to interweave.

Vy-ūta, *as*, *ā*, *am*, Ved. interwoven, &c. See *s. v.*

विवेत् *vi-ven*, *cl*, *1. P. A.* — *venati*, — *te*, &c., to be hostile or ill-disposed, (in Rīg-veda V. 73, *1. mā vi-venatam = mā vi-kāmau bhavatam*, [O Śvins] be not ill-disposed.)

विवेज् *vi-vell*, *cl*, *1. P.* — *vellati*, &c., to struggle, tremble.

विवोद *vi-vodhi*. See under *vi-vah*.

विव्रत *vi-vrata*, *as*, *ā*, *am*, Ved. performing various religious actions or ceremonies; many-actioned (said of horses); Śāy. = *vividha-karman*).

विव्रश् *vi-vraś*, *cl*, *6. P.* — *vṛiśati*, &c.,

Ved. to cut off, cut asunder, separate, sever; to destroy; to be cut asunder, cut off, (Śāy. on Rīg-veda III. 53, 22 = *viśchidyate*.)

Vi-vṛikṣa, *as*, *ā*, *am*, Ved. entirely severed or cut asunder, cut off, (Śāy. = *vśeshatas chinna*.)

Vi-vṛiśat, *an*, *anti* or *anti*, *at*, Ved. cutting asunder, separating, scattering.

विश्वोक् *vivvoka*, *as*, *m*, (etymology doubtful), affection of indifference, (one of the ten forms of amorous dalliance practised by women to excite love; cf. *et-kṛita*.)

विश्व *1. viś* (some of the forms and meanings of this *rt* are identical with those of *rt*, *2. viśh*), *cl*, *6. P.* — *viśati* (ep. also *A. -te*), *viveśa*, *vekshyati*, *avikshat*, *veshūm* (Ved. Impv. 2nd sing. *vividdhi* = *praviśa*, according to Śāy. on Rīg-veda I. 27, 10, but cf. *rt*, *2. viśh*), to enter, enter in (with acc.); to pierce, penetrate; to pervade; to sit or settle down on (with acc.); to come to, come into the possession of, fall to the lot of; to undertake, begin, (in Naigh. II. 14. *vedishī* is enumerated among the *gati-karmāṇaḥ*): Caus. *veśayati*, — *yitum*, *avivīśat*, to cause to enter, &c.: Desid. *vivikshati*: Intens. *veviśyate*, *veveshī*; [cf. Zend *viś*, 'to come': Gr. *ik-ō*, *ik-vē-o-mai*, *ik-āv-a*, *ik-ē-ṛṇ-s*, *ik-ṛip*, *ik-ēṛ-ṛio-s*, *ik-āv-o-s*, *ik-meo-s*.]

Viviksh, *t*, *f*, *t*, or *q*, *q*, *q* (fr. the Desid.), one who wishes to enter, (see Vopa-deva III. 151.)

Vivikshat, *an*, *anti*, *at*, wishing to enter.

Vivikshu, *us*, *us*, *u*, wishing or intending to enter.

Vivīśvas, *ān*, *uśi*, *at*, one who has entered, (see Pāp. VII. 2, 68.)

Vivīśvas, *ān*, *uśi*, *at*, = *vivīśvas* above; [cf. also *vivīśvas* under *rt*, *viśh*.]

2. *viś*, *t*, *m*. (Ved. loc. pl. *vikshu*, Rīg-veda IV. 37, 1), a man who settles down on or occupies the soil, an agriculturist, merchant, a man of the third or agricultural caste (= *vaiśya*, *q. v.*); a man in general; people; N. of any class of gods designated by troops (Ved.); (*t*), *f*, entrance; a family, house, tribe, host, race (Ved.); a daughter; [cf. Zend *viś*, 'a house, hamlet': Goth. *vaihts*; Angl. Sax. *viht*; Old Germ. *ni-wiht*, *eo-wiht*, *neo-wiht*.] — *Vi-panya*, *am*, *n*, the wares of a man of the mercantile class, goods, merchandise. — *Vi-pati*, *is*, *m*, a chief of men of the mercantile class, head merchant; a daughter's husband, son-in-law. — *Vi-śūdra*, *ās*, *m*, pl. *Vaiśyas* and *Sūdras*. — *Viśam-pati*, *is*, *m*, a lord of men, lord of people, a king, sovereign, (perhaps so called as especially 'lord of the *Vaiśyas*', the *Brāhmins* being his superiors and the *Kshatriyas* his equals.) — *Viś-pati*, *is*, *m*, Ved. lord of the house, lord of men, lord of the people, king; epithet of Agni; [cf. Zend *viś-pati*: Lith. *vies-patis*, *vies-patene*; Mold. *hospodar*; (perhaps also) Gr. *δεσπότης*.] — *Viś-patni*, *f*, Ved. the mistress or protectress of mankind (applied to the fire of attrition).

Viśa = 2. *viś* (at the end of a comp.); (*am*), *n*, the film or fibres of the stalk of the water-lily (= *visha*, *viśa*). — *Viśam-varā*, *f*, = *pallī*. — *Viśa-kāṭhīn*, *i*, *m*, a kind of crane; [cf. *viśa-kāṭhikā*.] — *Viśākara* ('*śu-āk*'), *as*, *m*, 'filled with fibres', the plant Euphorbia (= *bhadra-cūda*).

Viśat, *an*, *anti* or *anti*, *at*, entering, entering into, penetrating, &c.

Viśya, *as*, *ā*, *am*, Ved. belonging to the people, kindly disposed to the people, (Śāy. = *vidbhyo hita*.)

1. *viśhta*, *as*, *ā*, *am* (for *2*, see *p. 946*, col. 3), entered, penetrated, pervaded. — *Viśhta-pura*, *as*, *m*, N. of a Rishi; (*ās*), *m*, pl., N. of a family.

1. *viśhī*, *is*, *f*, (for *2*, see *p. 946*, col. 3), N. of particular astronomical Karṇas; N. of a daughter of Sūrya and Chāyā. — *Viśhī-vrata*, *am*, *n*, a particular religious ceremony in honour of Viśhī.

Veśa, *veśya*, &c. See *s. v.*

विशङ्क *vi-śank*, *cl*, *1. A.* — *-śankate*, — *-śankitum*, to suspect, doubt.

Vi-śanka, *as*, *ā*, *am* (fr. *vi* privative + *śankā*), fearless, undaunted; (*am*), ind. fearlessly.

Vi-śankaniya, *as*, *ā*, *am*, to be suspected or doubted, doubtful, suspicious; questionable.

Vi-śankamāna, *as*, *ā*, *am*, suspecting, doubting, fearing, apprehending.

Vi-śankā, *f*, suspicion, doubt, fear, apprehension.

विशङ्कत *vi-śankata*, *as*, *ā* or *i*, *am* (for *vi-śankata*), great, large; strong, vehement; (*am*), ind. vehemently.

विशद् *vi-śad*, Caus. — *śatayati*, — *yitum*, to cause to fall to pieces, break to pieces; to rend asunder; to scatter in all directions.

Vi-śada, *as*, *ā*, *am* (said to be connected with *vi-śad* above), clear, pure, pellucid, spotless, perspicuous; white, of a white colour; evident, apparent, obvious, manifest; beautiful; (*as*), *m*, white, the colour. — *Viśada-prabha*, *as*, *ā*, *am*, of pure effulgence, shedding pure light. — *Viśadī-kṛi*, *cl*, *8. P.* — *karoti*, — *kartum*, to make clear, explain, illustrate.

Vi-śātana, *as*, *i*, *am* (fr. the Caus.), causing to fall to pieces, rending asunder; setting free, delivering.

Vi-śatayitvā (anom. ind. part.), having broken in pieces, having scattered.

विशय *vi-śaya*, *as*, *m*. (fr. *rt*, *śi* with *vi*), doubt, uncertainty; refuge, asylum.

Viśayin, *i*, *ini*, *i*, dubious, uncertain; doubting.

Viśāya, *as*, *m*, sleeping and watching alternately (applied to watchmen who sleep and watch by turns; cf. *upa-śaya*).

विशर *vi-śara*, &c. See under *vi-śri*.

विशल *viśala*, *as*, *m*. (for *viśāla*?), N. of the son of Abja; (*ā*), *f*, N. of a town; [cf. *vaiśali*.]

विशल्य *vi-śalya*, *as*, *ā*, *am*, free from thorns or darts; free from trouble or embarrassment, without care or pain; (*ā*), *f*, a twining shrub, *Menispermum Cordifolium*; a sort of pot-herb; the plant *Croton Polyandrum* (commonly called *Danti*); *Convolvulus Turpethum* (commonly called *Teori*); a sort of fruit, *Langaliya*; (probably) N. of a stream or river. — *Viśalya-kṛit*, *t*, *t*, *t*, freeing from pain or distress; (*t*), *m*, the climbing plant *Echites Dichotoma*. — *Viśalyā-sangama*, *as*, *m*, 'union with *Viśalyā*', N. of a chapter of the *Revā-māhātmya*. — *Viśalyā-sambhava*, *as*, *m*, 'origin of *Viśalyā*', N. of a chapter of the *Revā-māhātmya*.

विशस् *vi-śas*, *cl*, *1. P.* — *śasati*, — *śasitum*, to cut up, dissect, kill, destroy; to immolate, sacrifice.

Vi-śasana, *am*, *n*, the act of cutting up, dissecting; killing, slaying, immolating, slaughter; ruin; N. of one of the divisions of *Naraka*; (*as*), *m*, a sabre, crooked sword.

Vi-śasita, *as*, *ā*, *am*, cut up, dissected; killed, immolated; rude, ill-mannered, (see *1. vi-śasta* below.)

Vi-śasitrī, *tā*, *trī*, *trī*, one who cuts up or dissects (Manu V. 51), a dissector; a killer, immolator.

1. *vi-śasta*, *as*, *ā*, *am*, cut up, dissected; bold, fierce, ill-mannered, rude.

Vi-śastri, *tā*, *trī*, *trī*, Ved. one who kills or dissects; (*tā*), *m*, an immolator, sacrificer; a *Cāṇḍāla*.

Vi-śasya, ind. having cut up or dissected, having immolated.

विशस्त *vi-śasta*, *as*, *ā*, *am* (fr. *rt*, *śas* with *vi*), praised, celebrated.

विशस्त्र *vi-śastra*, *as*, *ā*, *am*, weaponless, disarmed, unarmed. — *Viśastra-tva*, *am*, *n*, an unarmed or defenceless condition.

विशाकार *viśākāra*, *as*, *m*, the plant Euphorbia, (probably for *viśākara*, see under *viśa*.)

विशक्ख *vi-śakha*, *as*, *ā*, *am* (fr. *śakhā* with *vi*), branchless; having spreading branches; (*as*), *m*, N. of *Kārtikeya*; of a son of *Kārtikeya* (as son of Agni); an attitude in shooting (standing with the feet a span apart); a solicitor, petitioner, beggar; a spindle; (*ā*), *f*, or (*e*), *f*, *du*, N. of one of the lunar asterisms (figured by a decorated gateway or

arch and containing four or originally two stars placed under the regency of a dual divinity, *Indrāgnī*, Indra and Agni; it is probably to be connected with the quadrangle of stars α, β, γ Libræ; see *nakṣatra*; the cucurbitaceous plant *Momordica Charantia*, (in this sense fem. sing.) = *Viśākha-ja*, as, m. 'born under the asterism Viśākha', the orange, *Citrus Aurantium* (as coming into season when the sun is in this asterism, or about the end of October). — *Viśākha-datta*, as, m., N. of the author of the *Mudrā-rākṣha* drama. — *Viśākha-gūpa*, as, m., N. of a king.

Viśākhaḥ, am, n. an attitude in shooting. (See *vi-śākha*.)

विशाखिल *viśākhila*, as, m., N. of an author.

विशाखन *vi-śātana*, &c. See under *vi-śad*.

विशाप *viśāpa*, as, m., N. of a Muni.

विशारण *vi-śāraṇa*. See under *vi-śrī*.

विशारद *viśārada*, as, ā, am (said to be connected with *viśālā*), learned, wise; skilful, skilled in, versed in, conversant with (often at the end of comps., cf. *sarva-śāstra-n*); famous, celebrated; confident, bold, presuming.

विशाल *viśāla*, as, ā, am (in *Uṇādi-s. I. 117*, said to be fr. rt. *i. viś*; according to some connected with 2. *vi-śrā*), large, great, wide, broad, extensive; great, eminent, illustrious; (as), m. a sort of deer; a sort of bird; N. of a son of *Triṇavindu*; (ā), f., N. of the city *Ujjayini* or *Ougein*; of another town (see *vaiśālī*, *vaiśālī*); the bitter apple, *Cucumis Colocynthis*; (ī), f. a particular plant (= *aṇa-modā*). — *Viśāla-kula*, am, n. a great or illustrious family; (as, ā, am), of noble family. — *Viśāla-kula-sambhava*, as, ā, am, sprung from an illustrious race. — *Viśāla-tā*, f. or *viśāla-tva*, am, n. largeness, greatness, width, breadth, expansion, magnitude, bulk; eminence, distinction. — *Viśāla-tva*, k, m. 'having large bark', the tree *Echites* *Scholaris*. — *Viśāla-nagara*, am, n., N. of a town. — *Viśāla-netra*, as, ā, am, large-eyed. — *Viśāla-purī*, f., N. of a town. — *Viśālākṣa* ('*la-ak*'), as, ī, am, large-eyed, having beautiful eyes; (as), m. epithet of *Śiva*; of *Garuḍa*; N. of a son of *Dhṛitaraṣṭra*; (ī), f. epithet of *Pārvatī*; N. of a daughter of *Sāṇḍilya*.

विशिक्षु *vi-śikṣhu*, us, us, u (see *śikṣhu*), Ved. especially instructing or accomplishing, (Sāy. = *viśeṣheṇa śikṣhayitṛi*, *sāḥayitṛi*.)

विशिक्ष *vi-śikṣa*, as, ā, am, devoid of the *Śikṣā* or tuft of hair left on the head after tonsure; pointless, without a point or top, without a crest; weak (Ved. ?); (as), m. an arrow; an iron crow, (in these and some following senses *vi* may denote intensity or largeness); a sort of *Sara* or reed; (ā), f. a spade; a hoe; a minute arrow; a sort of pin or needle; a spindle; a highway, broad or carriage road; a barber's wife; a sick room or the dwelling of the sick. — *Viśikṣa-śreṇī* or *viśikṣhāvalī* ('*kha-āv*'), f. a line of arrows.

विशिक्ष *vi-śinj*, cl. 2. A. -*śinkte*, -*śinjitum*, to sound, resound, tinkle.

Vi-śinjāna, as, ā, am, sounding, singing, uttering cries; tinkling.

विशित *vi-śita*, as, ā, am (fr. rt. *i. śi* or rt. *śo* with *vi*), sharpened, sharp.

विशिप *viśipa*, am, n. (in *Uṇādi-s. III. 145*, said to be fr. rt. *i. viś*), a house; a palace; a temple.

विशिषि *viśi-śipa*, as, m. (so divided in the *Pada* text), Ved. 'deprived of jaws' or 'noseless', N. of a person represented in *Rig-veda V. 45, 6*, as conquered by *Manu*, (Sāy. = *viḡata-hanu*; Sāy. also that *Manu* may stand for *Indra*, and *Viśi-śipa* mean *Vṛitra*.)

विशिष्य *vi-śiṣh*, cl. 7. P. -*śinashṭi*, -*śeṣhṭum*, to distinguish, make distinct or different; to particularize, specify, define, describe; to excel (with acc.): Pass. -*śiṣhyate*, to be distinguished; to differ or be different from; to be better than or more excellent than (with abl. and sometimes with inst., e.g. *maunāt satyaṃ viśiṣhyate*, truth is more excellent than silence; *gayānāḥ sthīrā viśiṣhyate*, continuance in duty is better than sacrifices); to be of more weight; to be best: Caus. -*śeṣhayati*, -*yitum*, to distinguish, make distinct or different, define.

Vi-śiṣhā, as, ā, am, distinguished, distinct, particular, especial, special, peculiar; having distinctive qualities or exclusive properties; superior, excellent, choice, more excellent, better; distinguished by, endowed with, possessed of, having; (as), m., N. of *Vishnu*. — *Viśiṣhā-tā*, f. or *viśiṣhā-tva*, am, n. distinction, individuality, the having distinguishing or characteristic qualities, speciality, peculiarity (of any kind); excellence, superiority, eminence. — *Viśiṣhā-buddhi*, īs, f. 'differenced knowledge,' distinguishing knowledge (e.g. the knowledge of 'a man carrying a staff' which distinguishes him from 'a man' indifferently). — *Viśiṣhā-varṇa*, as, ā, am, having a distinguished colour. — *Viśiṣhādvaita-vādin* ('*ta-ād*'), ī, īnī, ī, one who asserts the identity of what is distinct, i. e. of the two distinct things *Prakṛiti* and *Puruṣa* with *Brahma*. — *Viśiṣhāopamā* ('*ta-up*'), f. a particular comparison. — *Viśiṣhāopamā-yukta* ('*ta-ud*'), am, n., scil. *rūpaka*, a metaphor which contains a particular comparison (said to be a variety of the *Rūpaka* or metaphor general).

Vi-śeṣa, as, m. the act of distinguishing or discriminating, discrimination; difference, distinction, individuality, individual identity (consisting in distinction from every other individual or species), characteristic difference, peculiar mark, special property, speciality, peculiarity (sometimes at the beginning of compounds and to be translated by 'peculiar,' 'special,' &c., cf. *viśeṣha-guṇa*); particularity; (in the *Vaiśeṣika* school of the *Nyāya* phil.) the eternal distinguishing nature or individual essence of each of the nine *Dravyas* or substances (i. e. of each of the five atoms of earth, water, fire, air, and mind, and of ether, time, space, and soul; these nine eternal substances are said to be so essentially different that one can never be the other); predicament (in logic); peculiar attribute; (in grammar) a word which defines or limits the meaning of another word, (any word in which the general meaning of another word is merged is said to be the *Viśeṣa* of that word); a distinguishing mark made on the forehead with sandal; species, kind, sort, variety, mode, manner, various method (often at the end of comps., e.g. *vrikṣha-viśeṣa*, a kind of tree; *tapo-viśeṣhāḥ*, m. pl. various kinds of penance: and sometimes to be translated by 'different,' 'special,' e.g. *puruṣha-v*, a different man; *daśa-v*, a special condition); variation, change, alteration for the better, amendment; a favourable turn or crisis in sickness; a distinct or different object; a limb, member; distinction, peculiar merit, excellence, superiority; the best of anything (at the end of comps. or even at the beginning, and sometimes to be translated by 'excellent,' 'superior,' e.g. *rasa-v*, an excellent juice, cf. *prasādhana-v*); a particular figure in rhetoric (said to be of three kinds, cf. *viśeṣhokti*, col. 3); N. of the mundane egg; *viśeṣheṇa* or *viśeṣhāt*, ind. especially, particularly, even more. — *Viśeṣhā-kāma*, as, ā, am, peculiarly desirous or amorous. — *Viśeṣha-kṛt*, ī, t, t, making a distinction, distinguishing. — *Viśeṣha-guṇa*, as, m. a special or distinct quality, distinguishing property; an object or substance of a single and distinct kind (as soul, time, space, ether, and the atoms of earth, water, fire, air, and mind). — *Viśeṣha-jñā*, as, ā, am, knowing distinctions, critical, intelligent, wise, discriminating, a connoisseur. — *Viśeṣha-tas*, ind. especially, particularly, in particular, specifically. — *Viśeṣha-dharma*, as, m. a peculiar or different duty; a special law. — *Viśeṣha-padartha* ('*da-ar*'), as, m.

(in the *Nyāya*) the category of particularity. — *Viśeṣha-pratishēdha*, as, m. a special exception. — *Viśeṣha-pramāṇa*, am, n. special authority. — *Viśeṣha-bhāvanā*, f. reflecting on or perceiving differences; (in mathematics) a particular operation in extracting roots, composition by the difference of the products. — *Viśeṣha-ramaṇīya*, as, ā, am, especially delightful, particularly pleasant. — *Viśeṣha-lakṣhaṇa*, am, n. any specific or characteristic mark or sign. — *Viśeṣha-līnga*, am, n. a particular mark, specific property, attribute of a subordinate class. — *Viśeṣha-vačana*, am, n. a special text, different text, special rule or precept. — *Viśeṣha-vat*, ān, atī, at, possessed of some distinguishing property, peculiar, excellent, superior, better. — *Viśeṣha-vidas*, ān, m. eminently learned, a sage, philosopher. — *Viśeṣha-vidhi*, īs, m. a special rule or observance, special form. — *Viśeṣha-vyāpti*, īs, f. (in logic) a form of *Vyāpti* or pervasion, (according to *Sabda-k.* = *pratiyogī-nya-dhikaraṇa* - *svasamānādhikaraṇāt* *antābhāva* - *pratiyogitva*). — *Viśeṣha-sālin*, ī, īnī, ī, possessing peculiar merit or excellence. — *Viśeṣha-sūtra*, am, n. (in grammar) a special rule (= *apa-vāda*). — *Viśeṣhātiveda* ('*sha-ar*'), as, m. a special supplementary rule. — *Viśeṣhārtham* ('*sha-ar*'), ind. for the sake of distinction or difference. — *Viśeṣhārthin* ('*sha-ar*'), ī, īnī, ī, seeking for excellence or distinction; particular, in searching for (anything). — *Viśeṣhokti* ('*sha-uk*'), īs, f. (in rhetoric) 'statement of distinction' or 'description of excellence,' (either coupling cause with effect so as to explain any peculiar condition or enhancing the beauty of a subject by dwelling upon certain adverse circumstances in spite of which this excellence exists); enumeration of merits, panegyric. — *Viśeṣhōcchvasita* ('*sha-uc*'), am, n. the peculiar breath or life (of another), a peculiar treasure (applied to an object especially dear). — *Viśeṣhoddēsa* ('*sha-ud*'), as, m. (in the *Nyāya*) a particular kind of enunciation.

Vi-śeṣhaka, as, ā, am, distinguishing, discriminative, characteristic, attributive; (as, am), m. n. any distinguishing property or characteristic; an attribute, predicate; a mark on the forehead made with sandal &c. (worn either as an ornament or for sectarian distinction; *pattra-viśeṣhaka*, strokes or lines drawn on the face with pigments); discriminative faculty or perception; a particular arrangement of poetical composition. — *Viśeṣhaka-bhēdya*, am, n. a particular form of *Tilaka* or sectarian mark, (according to *Sabda-k.* = *catuṣṣhaṣṭi-kalāntargata* *śaṣṭi-ha-kalā*.)

Vi-śeṣhaṇa, as, ī, am, distinguishing, discriminative, attributive; distinctive (as a property &c.); (am), n. the act of distinguishing or discriminating, distinction, discrimination; a distinguishing mark or attribute; a word which particularizes or defines another word, the 'differencer' or distinguisher of another word (which other word is called *vi-śeṣhya*, q. v.); an epithet, attribute, adjective; a word used in apposition. — *Viśeṣhaṇa-tā*, f. the state of a distinguisher or of distinguishing, the being a distinguishing mark; the being an adjective; individuality. — *Viśeṣhaṇatā-sambandha*, as, m. the relation of predicability, relation of predicate to subject. — *Viśeṣhaṇa-vat*, ān, atī, at, endowed with discriminating; having a distinguishing attribute. — *Viśeṣhaṇa-varga*, as, m., N. of a division of the *Sābdarātāvalī* lexicon.

Vi-śeṣhaṇīya, as, ā, am, to be distinguished or discriminated; to be marked as different or distinct; to be particularized.

Vi-śeṣhita, as, ā, am, distinguished, made different or distinct, defined, separated, divided; having as an attribute, distinguished by an attribute; predicted; excellent, superior.

Vi-śeṣhya, as, ā, am, to be distinguished or discriminated; requiring to be defined or determined; distinguished, pre-eminent, principal, primary, chief; (am), n. the word to be 'differenced' or distinguished, the thing or object to be particularized or defined by another word (which other word is called

viśeshya, q. v.), a substantive, noun, the object or subject of a predicate, (according to some, in these senses, also masc.) = *Viśeshya-tā*, f. the being to be described or defined; the condition of a substantive.

Viśeshyaka in *taivād-viśeshyaka*, as, ā, am, relating to (an object) possessing such an attribute.

विशीर्षन् *vi-śīrshan*, ā, ā, Ved. headless, without a head.

विशील *vi-śīla*, as, ā, am, ill-behaved, indecorous, immoral; badly conducted, ill-mannered, not observing approved usages.

विशुध् *vi-śudh*, cl. 4. P. *-śudhyati*, *-śod-dhum*, to be completely purified or cleansed; to become pure: Caus. *-śodhayati*, *-gitum*, to purify, cleanse.

Vi-śuddha, as, ā, am, completely purified or cleansed; cleared; clean; pure, free from all vice or fault; pious, virtuous, honest; humble, modest, compliant; rectified, corrected, accurate; (am), n. a kind of mystical circle in the body, (see *ākra*, cf. *viśuddhi-ākra*). = *Viśuddha-dhishana*, as, ā, am, having the understanding or mind purified. = *Viśuddha-bhāva*, as, ā, am, having a pure mind or disposition, pure-minded. = *Viśuddha-vanśya*, as, ā, am, of a pure family. = *Viśuddha-sattva-pradhāna*, as, ā, am, chiefly characterized by pure goodness. = *Viśuddhātman* ('*dha-āt*'), ā, ā, a, having a pure soul, pure-minded, innocent. = *Viśuddhesa-tantra* ('*dha-is*'), am, n., N. of a work.

Vi-śuddhi, is, f. complete purity; purifying; purification, sanctification, holiness; rectitude, rectification, correction, correctness, removal of error or doubt; equality, sameness, similarity; (in algebra) a subtractive quantity. = *Viśuddhi-ākra*, am, n. a kind of mystical circle or mark in the body (said by some to be in the region of the throat). = *Viśuddhi-bhāj*, k, k, k, possessing purity, free from sin or vice, pure.

Vi-śodhana, am, n. the act of purifying, cleaning, freeing from soil, defect, or sin; expiation; (ī), f. a particular plant or tree (= *danti*); N. of the capital of Brahmā.

Vi-śodhanīya, as, ā, am, to be purified or cleansed, to be freed from taint or sin; to be rectified or corrected.

Vi-śodhita, as, ā, am, purified, cleansed, freed from soil or taint.

Vi-śodhitavya, as, ā, am, = *vi-śodhanīya* above. *Vi-śodhin*, ī, inī, i, purifying, cleaning, clearing; (inī), f. a particular plant (= *nāga-danti*). = *Viśodhī-tā*, f. or *viśodhī-tva*, am, n. purifying, cleaning, clearing, freeing from obstructions; rectifying, correcting. = *Viśodhini-rīja*, am, n. = *jaya-pala* (according to Sabda-k.).

Vi-śodhya, as, ā, am, to be purified or cleaned, to be freed from taint or fault; to be rectified; (am), n. a debt.

विशुभ *vi-śubh*, cl. 1. A. *-śobhate*, *-śobhī-tum*, to shine brightly, be beautiful.

विशुष *vi-śuṣh*, cl. 4. P. *-śuṣhyati*, *-śoṣṭum*, to become very dry, dry up, to become withered: Caus. *-śoṣhayati*, *-yitum*, to make dry, dry up, desiccate.

Vi-śuṣhka, as, ā, am, completely dried up, very dry; withered; thirsty.

Vi-śoṣhana, as, ī, am, drying, desiccative; epithet of a weapon; (am), n. the act of drying, desiccating, desiccation.

Vi-śoṣhita, as, ā, am, completely dried up, dried.

विशूल *vi-śūla*, as, ā, am, destitute of a spear or pike, without a spear.

विशृङ्खल *vi-śrīṅkhala*, as, ā, am, unfettered, unshackled, unchecked, unrestrained, uncurbed; dissolute.

विशृ *vi-śrī*, Pass. *-śīryate*, to be broken or split in pieces; to crumble or fall to pieces, lose

cohesion, be dissolved, become rotten, decay; to waste away, become emaciated; to shrivel or fade away, disappear.

Vi-śara, as, m. splitting, bursting; destroying, killing, slaying, slaughter.

Vi-śaraṇa, am, n. the act of splitting, destroying, killing, &c.

Vi-śaraṇa, am, n. the act of splitting, shattering, destroying.

Vi-śirṇa, as, ā, am, shattered, broken to pieces, wrecked; decayed, withered, rotten, dried up, dry; shrunk, shrivelled; impaired, wasted. = *Viśirṇa-parṇa*, as, m. the Nimb tree (= *nimba*). = *Viśirṇa-mūrti*, is, m. 'having his body destroyed or reduced to ashes,' epithet of Kāma-deva.

Vi-śirya, as, ā, am, to be broken to pieces or dissolved; likely or fit to crumble or fall to pieces.

Vi-śiryat, am, antī, at, being shattered or dashed to pieces, crumbling away.

Vi-śiryamāṇa, as, ā, am, being shattered or destroyed or wasted; wasting away, decaying, perishing.

विशोक *vi-śoka*, as, ā, am, freed from grief, free from sorrow, happy; (as), m., N. of a Muni; the Aśoka tree; (ā), f. exemption from grief, (one of the original properties of man.) = *Viśoka-koṣa*, N. of a mountain. = *Viśoka-deva*, as, m. a proper N. = *Viśoka-parvan*, a, n., N. of a section of the Mahā-bhārata.

विशक *viś-śakadra*, as, m. (said to be fr. *vi-s* for *vi* + *śakadra*, cf. *viśva-kadru*), Ved. (according to some) a low man who deals in dogs, a dog-dealer, (according to others) a dog (regarded as a despicable animal). = *Viśśakadrākaraṇa* ('*ra-āk*'), as, m. (according to some) one who drags about or chastises the above, (see Nirukta II. 3.)

विश्व *viśva*, as, m. (fr. rt. *viśh*, Pāp. VI. 4, 19), lustre, splendor.

विश्वला *viśpalā*, f. a proper N.

विश्रय *vi-śray*, cl. 10. P. *-śrayayati*, *-śrāyayati*, *-yitum*, to give away, distribute, present.

Vi-śrayana, am, n. the act of giving away, distribution, gift, donation.

Vi-śrayana, am, n. = *vi-śrayana* above.

Vi-śrāṇita, as, ā, am, given away, distributed, bestowed.

Vi-śrāṇya, ind. having given or bestowed.

विश्रथ *vi-śrath* (connected with *vi-slath*, q. v.), cl. 10. P. *-śrathayati*, *-yitum*, Ved. to loosen, relax, untie, release; to become loose.

विश्रम् *vi-śram*, cl. 4. P. *-śramyati* (ep. even cl. 1. *-śramatī*), *-śramitum*, to cease from labour or toil, rest, repose; to cease: Pass. *-śramyate*, Aor. *vy-śramī* or *vy-śramī*: Caus. *-śramayati* (ep. *-śramaya*), *-yitum*, to cause to rest, make to cease from toil.

Vi-śrama, as, m. rest, repose, quiet; cessation from labour or fatigue, remission of work, relaxation; N. of a scribe.

Vi-śramita, as, ā, am, made to rest; completely wearied, exhausted.

Vi-śramya, ind. having rested, having reposed, &c.

Vi-śrānta, as, ā, am, rested, reposed, reposing; ceased, ceasing, desisting from; calm, composed.

Vi-śrānti, is, f. rest, repose, cessation from toil or occupation.

Vi-śrāma, as, m. rest, repose, cessation from toil or occupation; pause, stop, cessation; tranquillity, composure.

विश्रम् *vi-śrambh* (also written *vi-srambh*), cl. 1. A. *-śrambhate*, *-śrambhī-tum*, to entrust, confide, be confident.

Vi-śrabdha, as, ā, am, entrusted, trusted, confided, confided in, confided to; trusty, trustworthy, confidential; confiding, confident, fearless; firm, quiet, steady; reposed, rested, tranquil, patient,

meek, lowly-minded, not lofty; excessive, exceeding, much; (am), n. confidingly, trustfully, without fear, without hesitation, quietly. = *Viśrabdha-tā*, f. or *viśrabdha-tva*, am, n. trustiness; trustworthiness. = *Viśrabdha-nacodhā*, f. a confiding bride, (one of the several classes into which brides are divided.)

Vi-śrambha, as, m. trust, confidence; rest; the relaxing of the organs of utterance, lowering or sinking of the voice (applied to the An-udatta accent in grammar); affection, affectionate inquiry; playful or amorous quarrel, festive or sportive tumult; killing. = *Viśrambhālāpa* ('*bha-āl*'), as, m. confidential talk, affectionate conversation.

Vi-śrambhin, ī, inī, i, trusting, confiding, confiding in; trusty, faithful, trustworthy.

विश्रवस् *vi-śravas*, *vi-śrāva*. See below.

विश्रान्ति *vi-śrāṇita*, *vi-śrāṇya*. See under *vi-śray*, col. 2.

विश्रि 1. *vi-śrī*, is, m. death (according to Sabda-k.).

विश्रि 2. *vi-śrī*, cl. 1. P. A. *-śrayati*, *-śrayate*, *-śrayitum*, Ved. to be opened, be set open (A.); to be diffused, diffuse, spread out, expand (A.); to devote one's self to, serve, enjoy (A.); to open, spread out, spread over (P); to have recourse to, approach.

Vi-śraya, as, m. the having recourse to, dependence upon, abode, asylum.

Vi-śrayamāṇa, as, ā, am, Ved. diffusing, spreading, serving, enjoying. (Sāy. = *nī-śhevamāṇa*.)

Vi-śrayin, ī, inī, i, having recourse to, living or dwelling in; depending on, serving.

विश्रु 1. *vi-śru*, Pass. *-śrūyate*, to be heard in various places; to be heard of far and wide, to be celebrated: Caus. *-śrūyayati*, *-yitum*, to cause to be heard everywhere, cause to be heard, narrate; to cause to resound; to call out.

Vi-śravas, ās, m., N. of the father of Kuvera and of Ravana; (according to the Rāmāyana, Viśravas was son of the sage Pulastya, who was the son of Brahmā; cf. *vaiśravaṇa*.)

1. *vi-śrāva*, as, m. great fame or celebrity.

1. *vi-śrāvaṇa*, am, n. causing to hear, narrating, apprising.

Vi-śrāya, ind. having caused to be heard.

1. *vi-śruta*, as, ā, am, heard of far and wide, noted, renowned, celebrated, famous, notorious, well known; pleased, delighted, happy. = *Viśruta-rat*, ān, m., N. of a king. = *Viśrutābhijāna* ('*ta-abh*'), as, ā, am, of a renowned family, of noted birth.

1. *vi-śruti*, is, f. celebrity, fame, notoriety.

विश्रु 2. *vi-śru* = *vi-sru*, q. v.

2. *vi-śrāva*, as, m. flowing forth or away, dropping.

2. *vi-śrāvaṇa*, am, n. causing to flow forth; bleeding, (see *vi-śrāvaṇa*.)

2. *vi-śruta*, as, ā, am, flowed away, flowing forth.

2. *vi-śruti*, is, f. flowing, oozing.

विश्रथ *vi-slath* [cf. *vi-śrath*], cl. 1. P. *-slathati*, cl. 10. P. *-slathayati*, &c., to be loose or relaxed; to loosen.

Vi-slatha, as, ā, am, untied, loose, relaxed, languid. = *Vi-slathāṅga* ('*tha-an*'), as, ā, am, having relaxed limbs, relaxed, weak, nerveless.

विश्लिष *vi-śliṣh*, cl. 4. P. *-śliṣhyati*, *-śliṣṭum*, to be disunited or separated, be divided, be broken: Caus. *-śliṣhayati*, *-yitum*, to cause to be disunited, separate.

Vi-śliṣṭa, as, ā, am, disunited, disjoined, separated.

Vi-ślesha, as, m. disunion, disjunction, separation (especially of lovers, or of husband and wife); distance, absence, bereavement; a chasm; (in arithmetic) the converse of addition. = *Viślesha-jāti*, is, f. (in arithmetic) the assimilation of difference, the reduction of fractional difference.

Vi śleṣhita, *as*, *ā*, *am*, disunited, severed, separated, divided.

Vi śleṣhin, *i*, *iṇi*, *i*, disunited, severed, falling from.

विश्विक *vi-śloka*, *as*, *m*, a kind of metre.

विश्व *viśva*, *as*, *ā*, *am* (in *Uṇādi-s.* I. 151, said to be fr. rt. *i. viś*, 'to pervade'; according to some connected with rt. *śvi* with *vi*; declined as a pronominal, like *sarva*, nom. pl. masc. *viśve*, see Gram. 238; cf. *śarvat*, *śivratā*), all, every, every one, (*viśvāmā* *Indra uttarā*, *Indra* is higher than all, *Rig-veda* X. 86, 1), entire, whole, universal; (*as*), *m*, *N.* of a kind of deity belonging to a class of ten (forming one of the nine *Gaṇas* or classes enumerated under *Gaṇa-devatā*, q. v.; in *Rig-veda* X. 130, 5. they are associated with the *Jagatī* metre, and called *Viśve devāḥ*, which may have originally denoted 'all the gods collectively,' though the introduction of the *Viśvas* under the name *viśva-devāḥ* or *viśve-devāḥ*, as a separate troop or *Gaṇa* of deities, seems to have taken place at an early period: according to the *Vishnu* and other *Purāṇas* they were sons of *Viśvā*, daughter of *Dakṣa*, and their names are given as follow, 1. *Vasu*, 2. *Satya*, 3. *Kratu*, 4. *Dakṣa*, 5. *Kāla*, 6. *Kāma*, 7. *Dhṛiti*, 8. *Kuru*, 9. *Purī-rava*, 10. *Mādrava*; two others are added by some authorities, viz. 11. *Roṇaka* or *Loṇaka*, 12. *Dhivani* [also written *Dhūri*?]: they are particularly worshipped at the *Srāddhas* or funeral obsequies in honour of deceased ancestors: moreover, according to *Manu* III. 90, 121, offerings should be made to them daily,—these privileges having been bestowed on them, it is said, by *Brahmā* and the *Pitṛs*, as a reward for certain severe austerities they had performed on the *Himālaya*: sometimes, however, it is difficult to decide whether the expression *viśve devāḥ* refers to all the gods or to the particular troop of deities described above; *N.* of Intellect in the *Vedānta* philosophy, or (according to some) the faculty which perceives Singleness, (perhaps translatable by 'the Pervader'; according to a commentator = *ethūla-sarira-vyashyati-upahita-caitanya*, 'intellect located in the distributive aggregate of material bodies'); *N.* of a well known lexicon, = *viśva-prakāśa*, q. v.; (*ā*), *f.*, *N.* of a daughter of *Dakṣa* and wife of *Dharma*; the plant *Aconitum Ferox*; a tree used for dying red (commonly called *Atis* = *Betula*); the shrub *Asparagus Racemosus* (= *satāvare*); another plant (= *pippali*); dry ginger; (*am*), *n.* the whole world, universe, whole creation; dry ginger. — *Viśva-kadru*, *us*, *us*, *u*, wicked, vile; (*us*), *m.* a dog trained for the chase; sound, noise. — *Viśva-karman*, *ā*, *m.* 'one who does universal acts, all-doer, all-creator, all-maker,' *N.* of the architect or artist of the gods (said to be son of *Brahmā*, and in the later mythology sometimes identified with *Tvaṣṭri*, q. v., not only as an architect, but as a kind of chief engineer or forger of divine weapons, and inventor of the *agny-astra*, q. v.; in this capacity *Viśva-karman* is said to have revealed the *Śthāpatya-veda*, q. v., or fourth *Upa-veda*, and to preside over all manual labours as well as the sixty-four mechanical arts, [whence he is worshipped by *Kārus* or *artizans*]; in the *Vedic* mythology, however, the office of Indian *Vulcan* is assigned to *Tvaṣṭri* as a distinct deity, *Viśva-karman* being rather identified with *Prajā-pati* [*Brahmā*] himself as the creator of all things and architect of the universe; in the hymns *Rig-veda* X. 81, 82, he is represented as the universal Father and Generator, the one all-seeing God, who has on every side eyes, faces, arms, and feet, who blows forth heaven and earth with his arms and wings, who knows all worlds, gives the gods their names, and is beyond the comprehension of mortals; in *Nirukta* X. 26, and elsewhere in the *Brahmaṇas* he is called a son of *Bhuvana*, and *Viśva-karman* *Bhauvana* is described as the author of the two *Rig-veda* hymns X. 81, 82, mentioned above; moreover, a doubtful legend is told of his having offered up all beings, including himself, in sacrifice; the *Rāmāyaṇa* represents him as having built the city of *Lankā* for the *Rākṣhasas*, and as

having generated the ape *Nala*, who made *Rāma's* bridge from the continent to the island; the name *Viśva-karman*, meaning 'doing all acts,' appears to be sometimes applicable as an epithet to any great divinity; epithet of *Sūrya* or the Sun; of one of the seven principal rays of the sun (supposed to supply heat to the planet *Mercury*); epithet of *Mahā-deva* (*Mahā-bh. Śānti-parvan* 10332); epithet of *Indra* (*Rig-veda* VIII. 87, 2); of a son of the *Vasu* *Prabhāsa*; any great saint. — *Viśvakarma-sutā* or *viśvakarma-jā*, *f.* 'daughter of *Viśva-karman*,' epithet of *Saijñā* (one of the wives of the Sun). — *Viśva-kāya*, *as*, *ā*, *am*, whose body is the universe (said of *Vishnu*); (*ā*), *f.*, *N.* of a goddess. — *Viśva-kārya*, *as*, *m.*, *N.* of one of the seven principal rays of the sun (supposed to supply heat to the planet *Venus*; cf. *viśva-karman*). — *Viśva-kṛit*, *t*, *t*, *i*, making or creating all; (*t*), *m.* the creator or maker of all things; epithet of *Viśva-karman*, son of *Brahmā*, (see above); *N.* of a son of *Gādhī* or *Gāthin*, and brother of *Viśvā-mitra*. — *Viśva-kṛita*, *as*, *ā*, *am*, made by *Viśva-karman* (?). — *Viśva-kṛishī*, *is*, *is*, *i*, *Ved.* (probably) known to all men; [cf. *viśva-carshaṇi*]. — *Viśva-keṭu*, *us*, *m.* 'whose banner is the universe,' epithet of *A-niruddha*, (a form of *Kāma*, as son of *Pradyumna*). — *Viśva-kosha*, *as*, *m.* the lexicon called *Viśva* (= *viśva-prakāśa*). — *Viśva-ga*, *as*, *m.* 'going everywhere,' *N.* of *Brahmā*. — *Viśva-gandha*, *as*, *m.* 'having much odour,' an onion; (*ā*), *f.* 'having all fragrance,' the earth (as having the quality of odour, see *gupa*); (*am*), *n.* myrrh (= *vola*). — *Viśva-guṇādarśa* ('*ṇa-ād*'), *as*, *m.* 'mirror of the virtues of the world,' *N.* of a work by *Venkaṭa* (relating the history of Southern India). — *Viśva-gudh*, *ghut*, *t*, *i*, all-enveloping. — *Viśva-gūrta*, *as*, *ā*, *am*, *Ved.* approved by every body, accomplisher of all deeds, prepared for all acts, (*Sāy.* = *sarveshu kāryeshudyata*, *Rig-veda* VIII. 1, 22). — *Viśva-goptrī*, *tā*, *m.* 'preserver of the universe,' epithet of *Vishnu*; of *Indra*. — *Viśva-granthi*, *is*, *f.* the plant *Cissus Pedata* (= *haṇsa-paṭī*). — *Viśvan-kara*, *as*, *i*, *am*, all-creating, making all; (*as*), *m.* the eye. — *Viśva-ākra*, *am*, *n.*, *N.* of a particular kind of large gift or offering consisting of a mass of pure gold. — *Viśva-āksha*, *as*, *ā*, *am*, *Ved.* all-seeing. — *Viśva-ākshas*, *ās*, *ās*, *as*, *Ved.* all-seeing, all-beholding, (said of *Viśva-karman*, *Rig-veda* X. 81, 2, and of *Sūrya* I. 50, 2). — *Viśva-āndra*, *as*, *ā*, *am*, *Ved.* all-radiant, all-brilliant. — *Viśva-carshaṇi*, *is*, *is*, *i*, *Ved.* known to all men, extending everywhere, world-wide, seeing everything, comprising all men. — *Viśva-jana*, *am*, *n.* all men, all mankind, mankind generally. — *Viśva-janina*, *as*, *ā*, *am*, fit or good for all men, suitable to all mankind. — *Viśva-janina-vṛitti*, *is*, *is*, *i*, whose conduct or actions are for the benefit of the whole world. — *Viśva-janiya*, *as*, *ā*, *am*, relating or suitable to all men. — *Viśva-janya*, *as*, *ā*, *am*, belonging or relating to all mankind, fit or good for all men, universally beneficial. — *Viśva-jit*, *t*, *t*, *i*, all-conquering, all-subduing; (*t*), *m.*, *N.* of a particular ceremony or sacrifice; the cord or noose of *Varuṇa*; *N.* of a son of *Gādhī* and brother of *Viśvā-mitra*; of a son of *Satya-jit*. — *Viśva-jinva*, *as*, *ā*, *am*, *Ved.* all-refreshing, all-sustaining. — *Viśva-jū*, *is*, *us*, *u*, *Ved.* all-impelling, (*Sāy.* = *viśvāya prarajitī*, *Rig-veda* IV. 33, 8). — *Viśva-tas*, &c., see p. 945, col. 3. — *Viśva-tur*, *ār*, *ār*, *ār*, *Ved.* all-subduing, conquering everything. — *Viśva-darśata*, *as*, *ā*, *am*, *Ved.* all-conspicuous, visible to all; to be honoured by all. — *Viśva-deva*, *as*, *m.* a *Viśva-deva* or deity of a particular class, see under *viśva*; (*ā*), *f.* the plant *Hedysarum Lagopodioides*; (*as*, *ā*, *am*), possessing all divine attributes, containing all the gods. — *Viśva-devya*, *as*, *ā*, *am*, *Ved.* distinguished by all divine attributes; relating or acceptable to all the gods, *Rig-veda* III. 2, 5. — *Viśva-dohas*, *ās*, *ās*, *as*, *Ved.* milking or yielding all things, all-productive. — *Viśva-dhara*, *as*, *m.* 'all-containing,' a proper *N.* — *Viśva-dhāyas*, *ās*, *ās*, *as* (see *i* and *a. dhāyas*), *Ved.* one who bears every thing, all-sustaining, all-nourishing. — *Viśva-dhārin*,

i, *iṇi*, *i*, all-maintaining, all-sustaining; (*i*), *m.* a deity; (*iṇi*), *f.* the earth. — *Viśva-dhrik*, *k*, *k*, sustaining everything, (see *dhrik*). — *Viśva-dhenā*, *f.*, *Ved.* 'all-cherisher, all-fosterer,' epithet of the earth. — *Viśva-nātha*, *as*, *m.* 'lord of the universe,' *N.* of *Siva* (especially as the object of adoration at *Benares*, cf. *viśveśa*); *N.* of the author of the *Candra-kālā* drama, the *Sāhitya-darpana*, and various other works; of several other authors and commentators. — *Viśva-nātha-deva*, *as*, *m.*, *N.* of the author of the *Kuṇḍa-maṇḍapa-kaumudī*. — *Viśvanātha-paṇiṇina* or *viśvanātha-bhaṭṭācārya*, *as*, *m.*, *N.* of the author of the *Bhāṣā-parīcchēda*, and of a commentary on the *Nyāya-sūtra* of *Gotama*. — *Viśva-pā*, *ās*, *m.* 'all-protecting, all-nourishing,' the sun; the moon; fire. — *Viśva-pāla*, *as*, *m.* 'all-protector,' *N.* of a merchant. — *Viśva-pāvana*, *as*, *i*, *am*, world-purifying; (*i*), *f.* holy basil (= *tulasi*). — *Viśva-piś*, *Ved.* having all sorts of ornaments; (*Sāy.*) having many forms (= *bahu-rūpa*). — *Viśva-push*, *t*, *t*, *f*, all-nourishing. — *Viśva-pūjītā*, *f.* 'adored by all,' holy basil (= *tulasi*). — *Viśva-ṣeṣas*, *ās*, *ās*, *as*, *Ved.* containing all beauties; multifarious, (*Sāy.* = *bahu-viśva-rūpa-yukta*). — *Viśva-prakāśa*, *as*, *m.*, *N.* of a lexicon by *Maheśvara* (more briefly called *Viśva*). — *Viśva-ṣṣan*, *ā*, *m.* (according to some corrupted from *viśva + bhasan*, cf. *bhasad*), a god; fire or the deity of fire, *Agni*; the moon; the sun. — *Viśva-ṣṣanya*, *as*, *ā*, *am* (*ṣṣanya* said to be for *ṣṣanya* fr. rt. *ṣṣā*), *Ved.* feeding everything; having many forms or whose forms pervade everything, (*Sāy.* = *vyāpta-rūpa*). — *Viśva-budbula*, *as*, *m.* the world regarded as a bubble. — *Viśva-bodha*, *as*, *m.* a *Buddha* or *Buddhist* deified saint. — *Viśva-bharas*, *ās*, *ās*, *as*, *Ved.* all-bearing, all-supporting. — *Viśva-bhānu*, *us*, *us*, *u*, *Ved.* having light on all sides, all-illuminating, (*Sāy.* = *sarvato vyāpta-tejaska*). — *Viśva-bhāvana*, *as*, *m.* 'creator of the universe,' *N.* of *Vishnu*. — *Viśva-bhūj*, *k*, *k*, *k*, all-enjoying, all-possessing; eating all things; (*k*), *m.* epithet of *Indra*. — *Viśva-bhujā*, *f.*, *N.* of a tutelary goddess. — *Viśva-bhū*, *ās*, *m.* the third of the *Buddhas* (according to some systems). — *Viśva-bheshuja*, *am*, *n.* 'universal-medicine,' dry ginger; (*as*), *m.*, *Ved.* a universal remedy, panacea. — *Viśva-bhojana*, *as*, *n.* the eating of all sorts of food. — *Viśva-bhojas*, *ās*, *ās*, *as*, *Ved.* all-nourishing, one who enjoys all things, granting all enjoyment. — *Viśva-bhrāj*, *t*, *t*, *f*, all-illuminating. — *Viśva-madā*, *f.* 'all-delighting,' *N.* of one of the seven tongues of fire. — *Viśva-manas*, *ās*, *m.*, *N.* of the author of the hymns *Rig-veda* VIII. 23–26 (having the patronymic *Vaiśva*). — *Viśva-manus*, *us*, *us*, *u*, *Ved.* (probably) known to all men; [cf. *viśva-kṛishī*]. — *Viśva-nāmusha*, *as*, *ā*, *am*, *Ved.* (probably) known to all men [cf. *viśva-manus*]; (*as*), *m.* every mortal, (*Sāy.* = *sarvo manushyah*, *Rig-veda* VIII. 45, 42). — *Viśva-inva*, *as*, *ā*, *am*, *Ved.* expanding everywhere, pervading everything, (*Sāy.* = *viśvam vyāpnuvāna*); gratifying all, (*Sāy.* = *viśva-tarpana*). — *Viśva-mukhi*, *f.*, *N.* of *Dākṣāyaṇī* (as worshipped in *Jalandhara*). — *Viśva-mūrti*, *is*, *is*, *i*, one whose form is the universe, existing in all forms; an epithet of the Supreme Spirit. — *Viśvamūrti-mat*, *ān*, *atī*, *at*, having or taking all forms, existing in all forms, omnipresent. — *Viśvam-ejaya*, *as*, *ā*, *am*, *Ved.* shaking everything, making everything tremble; [cf. *janam-ejaya*]. — *Viśva-medhni*, *f.*, *N.* of a lexicon. — *Viśvam-bhara*, *as*, *ā*, *am*, supporting the universe, all-sustaining, all-maintaining; (*as*), *m.* the Supreme Being; epithet of *Vishnu*; of *Indra*; (*ā*), *f.* the earth. — *Viśvambharādhipa* ('*rā-adhī*'), *as*, *m.* 'lord of the earth,' a king. — *Viśva-yoni*, *is*, *m.* 'source of the universe,' *N.* of *Brahmā*; of *Vishnu*. — *Viśva-ratha*, *as*, *m.*, *N.* of a son of *Gādhī* and brother of *Viśvā-mitra*. — *Viśva-rāj*, *t*, *m.* a universal sovereign. — *Viśva-ruṭi*, *f.* 'all-glittering,' epithet of one of the seven tongues of fire, (sometimes regarded as a goddess). — *Viśva-rūpa*, *as*, *ā*, *am*, taking all forms, existing in all forms, of every kind, universal, omnipresent; (*as*), *m.* an epithet of *Vishnu*; *N.* of a

son of Tvashṭri (a three-headed monster slain by Indra); of a lexicographer; of a pupil of Sankarācārya; of several other persons; (*am*), n. Agallochum. — *Viśvarūpa-tama*, *as*, *ā*, *am*, Ved. having the greatest variety of forms or colours. — *Viśvarūpa-darsana*, *am*, n., N. of two chapters in the Kṛdā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Viśvarūpādātṛya* ('*pa-ād*'), *as*, m., N. of the author of a Vārtika. — *Viśva-retas*, *ās*, m. 'containing the seed of all things,' epithet of Brahmā. — *Viśva-rocana*, *as*, m. an esculent root, Arum Colocasia. — *Viśva-linga*, *as*, *ā*, *am*, Ved. containing the distinguishing word *viśva*. — *Viśva-locana* = *viśva-prakāśa*. — *Viśva-vada*, *as*, m., N. of a so-called Veda (with the Magians). — *Viśva-vasu*, *us*, m. 'wealth of all,' N. of a son of Purū-ravas. — *Viśva-vāra*, *as*, *ā*, *am*, Ved. possessed of all desirable things, containing all good things, granting all boons (Rig-veda VII. 10, 4); adored or cherished by all (Sāy. = *viśvair varāṇi*, Rig-veda I. 113, 19); (*ā*), f., N. of the authoress of the hymn Rig-veda V. 28 (belonging to the family of Atri). — *Viśva-vārya*, *as*, *ā*, *am*, Ved. all desired, (Sāy. = *viśvair varāṇi*, Rig-veda VIII. 19, 11). — *Viśva-vāh*, *vāt*, *viśvauhi*, *vāt* (inst. c. *viśvauh*, cf. *bhāra-vāh*), all-sustaining. — *Viśva-vid*, *t*, *t*, *t*, Ved. knowing everything, omniscient. — *Viśva-vīdhān*, *i*, m. all-making, all-arranging, a creator, deity. — *Viśva-vṛtti*, *is*, f. universal practice. — *Viśva-vedas*, *ās*, *ās*, *as*, one who knows all things, all-knowing, omniscient, obtaining or possessing all; a sage, saint. — *Viśva-ryācas*, *ās*, f. 'all-embracing,' epithet of Aditi. — *Viśva-vyāpaka*, *as*, *ā*, *am*, all-pervading, everywhere diffused. — *Viśva-vyāpī*, *i*, *inī*, *i*, all-diffused, all-pervading, ubiquitous, omnipresent. — *Viśva-vyāpti*, *is*, f. universal diffusion or permeation. — *Viśva-sambhū*, *ās*, m. one who is the source of all prosperity; epithet of Viśva-karman (Rig-veda X. 81, 7; in Rig-veda I. 160, 4. the dual form *viśva-bhuvā*, 'all-beneficial,' is an epithet of *Rodasi*, or heaven and earth). — *Viśva-sardhas*, *ās*, *ās*, *as*, Ved. displaying great power, making great exertion, (Sāy. = *vyāpta-bala* or *bahūśāsa*). — *Viśva-sārada*, *as*, m., Ved. epithet of the disease called Takman (as likely to occur every autumn). — *Viśva-suci*, *is*, *is*, *i*, Ved. all-enlightening, purifying everything (said of Agni). — *Viśva-sukha*, *as*, *ā*, *am*, all-bearing, all-enduring; (*as*), m., N. of a son of Ilavila; (*ā*), f. the earth; epithet of one of the tongues of fire. — *Viśva-sāman*, *ā*, m., N. of the author of the hymn Rig-veda V. 22 (having the patronymic Ātreya). — *Viśva-sāraka*, *am*, n. 'having all essence,' the prickly pear, Cactus Indicus. — *Viśva-swid*, *t*, *t*, *t*, Ved. granting everything well, giving every good thing, bestowing every sort of wealth. — *Viśva-srij*, *t*, *t*, *t*, creating the universe; (*t*), m. a creator of the universe (of whom there are ten according to some accounts); an epithet of Brahmā. — *Viśva-sena*, *as*, m. epithet of the eighteenth Muḥūrta. — *Viśva-saubhaga*, *as*, *ā*, *am*, Ved. bestowing all blessings, containing all good things. — *Viśva-sphatika*, *as*, m., N. of a king of Magadha. — *Viśva-sraśṭṛi*, *tā*, m. the creator of the universe, God. — *Viśva-rya* ('*va-an*'), *as*, m. universal-membered (said of Vishṇu). — *Viśvātman* ('*va-āt*'), *ā*, m. 'Universe-spirit,' the Soul of the Universe, the Universal Spirit, the Supreme Being, God; Brahman; Siva; Vishṇu. — *Viśva-dhāyas*, *ās*, m. (for *viśva-dhāyas*, q. v.), 'all-sustaining,' a deity, god. — *Viśva-nara*, *as*, m. 'ruling all men, benefiting all men,' epithet of Savitṛi; N. of the father of Agni. — *Viśvāntara* ('*va-an*'), *as*, m., Ved. N. of a son of Su-shadman. — *Viśvānu*, *us*, *us*, *u*, Ved. having all forms, multiform, (according to Sāy. on Rig-veda I. 148. *apau* = *rūpa*, *viśvānu* = *nānā-rūpa*; but cf. *psu*). — *Viśvā-mitra*, *as*, m. (according to some authorities for *viśva* + *amitra*, and meaning 'no friend to all,' but more probably for *viśva*-*mītra*, 'the friend of all,' the final of *viśva* being lengthened), N. of a celebrated Kshatriya, described as son of Gāthīn or Gādhī, deriving his lineage from an ancestor of Kuśika, named Purū-ravas, of the lunar race

of kings, and himself sovereign of Kanyā-kubja or Kanoj, (according to one account he was brother of Satya-vatī, wife of Riciṅka and mother by him of Jamad-agni, q. v., who was the father of Paraśu-rāma; he had one hundred sons, fifty of whom offended their father, and being degraded by him to the condition of outcasts, became the progenitors of various barbarous tribes and Dasys: the fame of Viśva-mitra rests chiefly on his contests with the great Brāhman Vasishṭha, and his success in elevating himself, though a Kshatriya, to the rank of a Brāhman, see Mann VII. 42: the Rāmāyana, which makes him a companion and counsellor of the young Rāma-āndra, records [I. 51-65] how Viśvā-mitra, on his accession to the throne, visited the hermitage of Vasishṭha, and seeing there the cow of plenty [probably typical of *go*, 'the earth'], offered the Muni untold treasures in exchange for it, but being refused, prepared to take it by force; a long contest ensued between the king and the saint [symbolical of the struggles between the Kshatriya and Brāhmanical classes], which ended in the defeat of Viśvā-mitra, whose vexation was such that, in order to become a Brāhman and thus conquer his rival, he devoted himself to intense austerities, gradually increasing the rigour of his mortification through thousands of years, till he successively earned the titles of Rājārshi, Rishi, Maharshi, and finally Brahmarshi; during the course of these penances Indra and the gods jealous of his increasing power—as exhibited in his transporting king Tri-śanku to the skies, and in saving his nephew Sunah-śepha, son of his own brother-in-law Riciṅka, out of the hands of Indra, to whom he had been promised by king Ambarīṣa as a victim in a sacrifice—sent first the nymph Menakā and subsequently Rambhā to seduce him from his passionless life, and his surrender to the allurements of the first of these nymphs led to the birth of a daughter called Sakuntalā, q. v., the heroine of the celebrated drama; the rivalry between Viśvā-mitra and Vasishṭha is alluded to in many passages of the Rig-veda; it is thought, therefore, that as caste distinctions had not then become fixed, the later myths on the subject of this rivalry may have rested on a Vedic legend, according to which king Su-dās, having employed Vasishṭha as his domestic priest, allowed on various occasions Viśvā-mitra also to officiate, which of course led to jealousies and quarrels between these two functionaries: the whole of the hymns of the third Maṇḍala of the Rig-veda and a few others are attributed to Viśvā-mitra or to members of his family); *Viśvāmītrasyātyardha*, N. of a Sāman; (*ās*), m. pl. the family or descendants of Viśvā-mitra; (*ā*), f., N. of a river. — *Viśvāmītra-priya*, *as*, m. 'dear to Viśvā-mitra,' the cocoa-nut tree, (the fruit being said to have been created by that saint). — *Viśvāmītra-sṛishṭi*, *is*, f., Viśvā-mitra's creation, (in allusion to several things fabled to have been created by this saint in rivalry of Brahmā, e. g. the fruit of the Palmyra in imitation of the human skull, the buffalo in imitation of the cow, the ass of the horse, &c.). — *Viśvānu* ('*va-ān*'), *us*, *us*, *u*, Ved. containing all life, of full vitality, life-sustaining, abounding in food; going everywhere, (according to Sāy. on Rig-veda IV. 28, 2 = *sarvato gantri*). — *Viśvānu-poshas*, *ās*, *ās*, *as*, Ved. feeding or nourishing all living beings. — *Viśvānu-vepas*, *ās*, *ās*, *as*, Ved. whose energy goes everywhere or pervades all things, (Sāy. = *sarva-gata-bala*, Rig-veda VIII. 43, 25). — *Viśvā-rāj*, *t*, m. a king of the universe. — *Viśvā-vasu*, *us*, m. 'wealth of all,' N. of one of the Gandharvas (regarded as the author of the hymn Rig-veda X. 139); epithet of one of the Manus; N. of a poet; of the thirteenth year of Jupiter's cycle; (*us*), f. epithet of a particular night. — *Viśvā-sah* or *viśvā-sāh*, *t*, *t*, *t*, Ved. all-conquering, subduing all foes. — *Viśve-devās*, m. pl. the Viśva-devas, see *viśva*; (according to the Śabda-k. there is a form *Viśve-devās*, nom. m. sing. meaning 'Fire,' cf. *viśve-vedas*). — *Viśve-devī*, *ā*, m. the ditiis (?). — *Viśve-bhojas*, *ās*, m. (for *viśva-bh*'), an epithet of Indra. — *Viśve-vedas*, *ās*, m. (for *viśva-v*'), an epithet of

Agni or Fire. — *Viśveśa* ('*va-īśa*'), *as*, m. 'lord of the universe,' N. of Śiva as worshipped at Benares, where a celebrated temple is appropriated to him, cf. *viśva-nātha* above); the Supreme Spirit; (*ā*), f., N. of a daughter of Dakṣa and wife of Dharmā. — *Viśveśvara* ('*va-īś*'), *as*, m. lord of the universe, = *viśveśa* above; N. of the author of the Madana-pārijāta, the Mahārāva, the Smṛiti-kau-mudī, and a commentary on the Mitāksharā; of the author of a commentary on the Aṣṭā-vakra-saṃhitā. — *Viśveśvara-tīrtha*, *as*, m., N. of a commentator; (*am*), n., N. of a place. — *Viśveśvara-bhaṭṭa*, *as*, m., N. of the author of the Karma-vipakā. — *Viśvaika-sāra* ('*va-ek*'), 'sole essence of the universe,' N. of a plain in Kāśmīra.

Viśvaka, *as*, m., Ved., N. of the father of Viśvā-nāpī; of the author of the hymn Rig-veda VIII. 75 (having the patronymic Kārshṇi); (*ā*), f. a sort of gull, Larus Ridibundus.

Viśvak-sena, *as*, m., for *viśvak-sena*, see under *viśvān*, p. 948.

Viśvag-asva, *viśvag-gati*, &c., for *viśvag-asva*, &c., see under *viśvān*, p. 948.

Viśvān, an incorrect form for *viśvān*, q. v.

Viśva-tas, ind. everywhere, all around; universally. — *Viśvatas-lakṣhu*, *us*, *us*, *u*, Ved. having eyes on every side, (Rig-veda VIII. 81, 3). — *Viśvatas-pād*, *t*, m., Ved. having feet on every side; epithet of Viśva-karman. — *Viśvato-dāvan*, *ā*, &c., Ved. granting from all sides. — *Viśvato-dhī*, *is*, m., Ved. supporter of the universe, (Sāy. = *sarva-jagato dhāraka*). — *Viśvato-bāhu*, *us*, *us*, *u*, Ved. having arms on every side. — *Viśvato-mukha*, *as*, *i*, *am*, having a face on every side, facing all sides.

Viśvathā, ind. everywhere.

Viśvādānim, ind., Ved. at all times, at all seasons; [cf. *tadānim*, i. dānim.]

Viśvadryān, *an*, *i*, *ā*, *ak* (fr. *viśva* + *adri* substituted for the final *a* + *an*), moving everywhere or universally, going in all directions, (better written *viśvadryān*.)

Viśvadhā, ind., Ved. at all times, on every occasion.

Viśvadhā, ind., Ved. on all sides, everywhere, (Sāy. = *bahu-vidham*.)

Viśvāntara, *as*, m., N. of a king (son of Su-shadman; perhaps for *viśvāntara*).

Viśvānu, *us*, m. (for *viśvānu* ?), air, wind.

Viśvaha, ind., Ved. on all days, at all times, (Sāy. = *sarveshu apy ahaṣu*, *sarvādā*.)

Viśvāhā, ind., Ved. everywhere, in every place.

Viśvāhā, ind. (probably fr. *viśva* + *ahan*), every day, at all times, (Sāy. = *sarvādā*.)

Viśvāyā, ind., Ved. from every place, from every quarter, (Sāy. = *viśva-tas*, *sarvasu dikṣu*.)

विश्वस *vi-śvas*, cl. 2. P. -*śvasati*, -*śvasitum*, to confide, trust, confide in, trust in, depend on (with loc. or gen.), to be trustful or confident, to be free from apprehension: Caus. -*śvasayati*, -*yitum*, to cause to trust, inspire with confidence, give confidence to, free from apprehension, console, encourage.

Vi-śvasana, *am*, n. trusting, confiding in.

Vi-śvasaniya, *as*, *ā*, *am*, to be trusted or relied on, reliable, trustworthy, credible. — *Viśvasaniya-tā*, f. trustworthiness, credibility.

Vi-śvasita, *as*, *ā*, *am*, trusted; believed or confided in.

Vi-śvasta, *as*, *ā*, *am*, trusted, confided in, relied on; worthy of trust, deserving confidence; faithful; full of confidence, bold, fearless, unsuspecting; (*ā*), f. a widow. — *Viśvasta-vat*, ind. as if confiding, as though trustful.

Vi-śvasa, *as*, m. trust, confidence, faith, belief, reliance; a confidential communication, secret. — *Viśvāsa-kāraṇa*, *am*, n. cause of confidence, motive of trust. — *Viśvāsa-kṛt*, *t*, *t*, *t*, inspiring confidence, causing trust. — *Viśvāsa-gṛhātā*, *as*, m. destruction of confidence, breach of faith, violation of trust, treachery. — *Viśvāsa-gṛhātaka*, *as*, or *viśvāsa-gṛhātīn*, *i*, m. destroying confidence, one who betrays confidence, a traitor. — *Viśvāsa-janman*, *ā*, *ā*, *a*, produced from

confidence. — *Viśvāsa-derī*, f., N. of the patroness of Vidyā-pati (to whom he dedicated his Gaṅgā-vākyāvalī, a work on the worship of the waters of the Ganges). — *Viśvāsa-pātra*, *am*, n. a confidential agent, one worthy to be trusted. — *Viśvāsa-prati-panna*, *as*, *ā*, *am*, possessed of confidence, confiding, trusting. — *Viśvāsa-prada*, *as*, *ā*, *am*, giving or inspiring confidence. — *Viśvāsa-bhanga*, *as*, m. breach of faith, violation of confidence. — *Viśvāsa-bhūmī*, *is*, f. ground for trust, an object of trust, a trustworthy person, any one worthy of confidence. — *Viśvāsa-sthāna*, *am*, n. an object or person of trust or confidence, anything which produces confidence; a hostage. — *Viśvāsaikāśāra* (°śa-ek°), *as*, m. one whose sole essence is trust; a proper N.

Viśvāsa, *am*, *ā*, n. f. causing to trust or confide, producing confidence.

Viśvāsayitvā (anom. ind. part.), having caused or persuaded to trust, having inspired confidence.

Viśvāsika, *as*, *ā*, *am*, trusty, confidential. — *Viśvāsika-tara*, *as*, *ā*, *am*, more trusty.

Viśvāsita, *as*, *ā*, *am*, made to trust, inspired with confidence.

Viśvāsī, *i*, *īnī*, *ī*, confiding, trusting, believing, confiding in; trusty, honest.

1. *viśvāsa*, *as*, *ā*, *am*, to be trusted or confided in, trustworthy; to be believed; to be made to trust or inspired with confidence; to be encouraged. — *Viśvāsayitvā*, f. trustworthiness.

2. *viśvāsa*, ind. having made to trust, having inspired with confidence or hope; having encouraged.

विश्वाची *viśvācī*, f. (probably fr. *viśva* + *ac* or *añ*, making a form *viśvāc* or *viśvāñ*, cf. *ghṛitācī*, *viśvāñc*), N. of one of the Apsaras or nymphs of Svarga.

विश्वि *vi-śvi*, cl. I. P. -*śvayati*, -*śvayitum*, to be spread or extended in all directions; to be manifested, appear, shine forth. (Sāy. = *vy-śvāt* = *sarvaṃ jagad vyaṣṇot* or *tejasā pravṛddhāsit*.)

विष 1. *viśh*, cl. I. P. *veshati*, *vivesha*, *veśhayati*, *avikṣhāt*, *veśhitum* or (according to Vopadeva) *veśhitum*, to sprinkle, pour out; d. g. P. *viśhātī*, &c., to separate, disjoin.

Viśhṭvā or *veśhitvā*, ind. having sprinkled.

विष 2. *viśh*, cl. 3. P. A. (some of the forms of this rt. are liable to be confounded with some of rt. I. *viś*), *veśhīti*, *veśhīte* (Impv. 2nd sing. *viśhīhi* = *kuru* according to Nirukta X. 8; = *praviśa*, see under rt. I. *viś*), *vivesha*, *viśhīte*, *veśhayati*, -*te*, *avikṣhāt* or *avikṣhāt* (?), *avikṣhata*, *veśhitum*, (in Naigh. II. 6. *veśhī* is enumerated among the *kānti-karmāṇaḥ*; in Naigh. II. 14. *veśhīti* and *viśhīti* are mentioned among the *gati-karmāṇaḥ*) to pervade, spread through, extend through, go through, penetrate, invest; to spread, extend; to embrace; to go to, go against, meet (in a hostile manner); to cause to obtain, convey. (Sāy. = *prāpayati*); to accomplish, perform; to eat, consume (according to Naigh. II. 8).

3. *viśh*, f. f. spreading, diffusion; feces, ordure, excrement; (f, f, f), spreading, diffusing, all-pervading (Ved.); (f), m. one who pervades, a pervading deity (Ved.). — *Viśh-kārikā*, f. 'ordure-maker,' a kind of bird (probably a variety of the *Turdus Salica*). — *Viśh-khadira*, *as*, m. a kind of fetid *Mimosa*. — *Viśh-cara*, *as*, m. 'filth-goer,' a tame or village hog. — *Viśh-saṅga*, *as*, m. coherence or obstruction of the feces, constipation. — *Viśh-sārikā*, f. a sort of thrush or variety of the bird inaccurately called 'Maina' in Bengal. — *Viśh-gandha*, *as*, m. a medicinal salt (= *viśh-lavana*). — *Viśh-graha*, *as*, m. seizure or obstruction of the feces, constipation. — *Viśh-ja*, *as*, *ā*, *am*, produced from ordure; (*am*), n. a fungus. — *Viśh-bhava*, *as*, *ā*, *am*, born or produced from ordure. — *Viśh-bhuḥ*, *k*, *k*, *k*, feeding on ordure (Manu XII. 56). — *Viśh-lavana*, *am*, n. a medicinal salt (commonly called *Vitaban* or *Bitnoben*). — *Viśh-varāha*, *as*, m. a village or tame hog.

Viśha, *as*, *am*, m. n. poison, venom, bane, anything baneful or deadly; (*am*), n. water; the fibres attached to the stalk of the lotus; gum-myrrh; a kind of very active vegetable poison, *Aconitum Ferox*, = *vateśa-nābha*; (*ā*), f. a tree (commonly called *Atis*, the bark of which is used as a red dye, also called *ati-vishā*); excrement; (for *vi-shā*, 'intellect,' see under *vi-sho*). — *Viśha-kantakini*, f. a kind of plant (= *bandhyā-karkotaki*). — *Viśha-kanda*, *as*, m. a species of bulbous plant (= *nīla-kanda*). — *Viśha-kumbha*, *as*, m. a jar of poison. — *Viśha-khā*, *ās*, m. one who digs for the fibres of the stem of the lotus, (also written *bisā-khā*). — *Viśha-granthi*, N. of a plant (?). — *Viśha-ghā*, f. a kind of twining shrub, *Menispermum Cordifolium* or *Cocculus Cordifolius* (= *guḍūḍi*). — *Viśha-ghātin*, *i*, *īnī*, *ī*, poison-destroying, antidotal, an antidote; (*ī*), m. the tree *Mimosa Sirissa* (= *śirisha*). — *Viśha-ghna*, *as*, *ī*, *am*, destroying or counteracting poison, antidotal, an antidote; (*as*), m. the tree *Mimosa Sirissa*; the plant *Hedysarum Allhagi*; *Beleric Myrobalan*, *Terminalia Belerica*; (*ī*), f. the pot-herb *Hingsha Repens*; another plant (commonly called *Bicēhati*); turmeric; bitter apple or colocynth. — *Viśha-jushā*, *as*, *ā*, *am*, possessed of poison, poisonous; poisoned. — *Viśha-tā*, f. or *viśha-tva*, *am*, n. the state or condition of poison, poisonousness. — *Viśha-tulya*, *as*, *ā*, *am*, resembling poison, fatal, deadly. — *Viśha-da*, *as*, *ā*, *am*, yielding or giving poison, poisonous; shedding water; (*as*), m. a cloud; (*am*), n. green vitriol. — *Viśha-danṣh-rā*, f. a medicinal plant and antidote (= *sarpa-kankālī*). — *Viśha-dantaka*, *as*, m. 'having poisonous teeth,' a snake. — *Viśha-darṣana-mṛityuka*, *as*, m. 'dying at the sight of poison,' a kind of pheasant; [cf. *viśha-mṛityu*]. — *Viśha-dāyaka*, *as*, *ikā*, *am*, or *viśha-dāyin*, *i*, *īnī*, *ī*, giving poison, poisoning. — *Viśha-digāha*, *as*, *ā*, *am*, smeared with poison, empoisoned, poisoned. — *Viśha-dūṣhaṇa*, *am*, n. corrupting by poison, poisoning. — *Viśha-doshā-hara*, *as*, *ā*, *am*, taking away the ill effects of poison. — *Viśha-druma*, *as*, m. a kind of poison tree, *Upas tree*. — *Viśha-dhara*, *as*, *ā*, *am*, holding or containing poison, venomous, poisonous; (*as*), m. a snake. — *Viśha-dhara-nīlaya*, *as*, m. 'abode of snakes,' *Pātāla* or the lower regions. — *Viśha-dharmā*, f. cowach, *Carpopogon Pruriens*. — *Viśha-dhātṛi*, f. 'poison-holder,' N. of a goddess presiding over snakes, (she was wife of the Rishi Jarat-kāru and sister of *Vāsuki*; cf. *manasā*). — *Viśha-nāśaka*, *as*, *ikā*, *am*, poison-destroying, antidotal. — *Viśha-nāśana*, *as*, m. 'poison-destroyer,' an antidote; the tree *Mimosa Sirissa*; (*am*), n. the act of removing or curing poison. — *Viśha-nāśin*, *i*, *īnī*, *ī*, poison-destroying, any antidote; (*īnī*), f. a kind of plant (= *viśha-danṣh-rā*). — *Viśha-nimitta*, *as*, *ā*, *am*, caused by poison. — *Viśha-nud*, *t*, m. 'poison-expeller,' the plant *Bignonia Indica*. — *Viśha-pita*, *as*, *ā*, *am*, one who has drunk poison. — *Viśha-pushpa*, *as*, m. 'having poisonous flowers,' the plant *Vangueria Spinosa*; (*am*), n. the blue lotus. — *Viśha-pushpaka*, *as*, m. sickness or disease caused by eating poisonous flowers. — *Viśha-prayoga*, *as*, m. the use or employment of poison, administering poison as a medicine. — *Viśha-bhākṣhaṇa*, *am*, n. the act of eating poison, taking poison. — *Viśha-bhīṣhā*, *k*, m. a poison-doctor; a dealer in antidotes, one who pretends to cure the bites of snakes. — *Viśha-bhujanga*, *as*, m. a poisonous snake. — *Viśha-bhrīt*, *t*, *t*, *t*, bearing or containing poison, venomous, poisonous; (*t*), m. a snake. — *Viśha-mantra*, *as*, m. a snake-charmer, snake-catcher, one who pretends to charm snakes, one who cures the bites of snakes; (*am*), n. a charm for curing snake-bites. — *Viśha-maya*, *as*, *ī*, *am*, consisting of poison, poisonous. — *Viśha-mushkāt*, *is*, f. a kind of shrub possessing medicinal properties (commonly called *Bishdori* or *Karsin*). — *Viśha-mṛityu*, *us*, m. a sort of bird, a kind of pheasant ('to whom poison is death,' cf. *viśha-darṣana-mṛityuka*). — *Viśha-rasa*, *as*, m. 'poison-juice,' a poisoned draught or potion. — *Viśha-rallārī*, f. a poisonous

creeper. — *Viśha-vidyā*, f. 'poison-science,' the administration of antidotes, the cure of poisons by drugs or charms. — *Viśha-vidhāna*, *am*, n. administering poison judiciously or by way of ordeal. — *Viśha-vimuktātman* ('*ta-āt*'), *ā*, *ā*, *as*, one whose soul or whose nature is released from poison. — *Viśha-vriksha*, *as*, m. a poison tree, the *Upas tree*. — *Viśha-vega*, *as*, m. 'poison-force,' the effect of poison (shown by various bodily effects or changes). — *Viśha-vaidya*, *as*, m. 'poison-doctor,' a dealer in antidotes or one professing to cure the bites of snakes. — *Viśha-vairiṇi*, f. 'poison-enemy,' a kind of grass used as an antidote (= *nir-vishā*, q. v.). — *Viśha-sālūka*, *as*, m. the root of the lotus. — *Viśha-sūka*, *as*, m. or *viśha-sṛṅgin*, *i*, m. 'having a poisonous sting,' a wasp. — *Viśha-sūśaka*, *as*, m. 'poison-indicator,' the Greek partridge, *Perdix Rufa* (= *śakora*). — *Viśha-sṛṅkin*, *ā*, m. 'poison-mouthed,' a wasp. — *Viśha-ha*, *as*, *ā*, *am*, removing poison; (*ā*), f., N. of various plants (= *deva-dālī*; = *nir-vishā*). — *Viśha-hantri*, *tā*, *trī*, *trī*, destroying or counteracting poison; (*trī*), f., N. of various plants (= *a-parājitā*; = *nir-vishā*). — *Viśha-hara*, *as*, *ā* or *ī*, *am*, removing venom, antidotal; (*ā* or *ī*), f. the goddess who protects from the venom of snakes, (see *viśha-dhātṛi*, *manasā*). — *Viśha-hridaya*, *as*, *ā*, *am*, poison-hearted, cherishing hatred or hostility, malicious, malignant. — *Viśhākta* ('*śha-ak*'), *as*, *ā*, *am*, smeared with poison, poisoned. — *Viśhāgnī* ('*śha-ag*'), *is*, m. the fire of poison. — *Viśhānkura* ('*śha-an*'), *as*, m. 'having a poisoned point,' a spear, dart. — *Viśhādāni* ('*śha-ad*'), f. 'poison-destroying,' a kind of creeper (= *palāśi*). — *Viśhānana* ('*śha-ān*'), *as*, m. 'having a poisonous mouth,' a snake. — *Viśhāntaka* ('*śha-an*'), *as*, *ā*, *am*, poison-destroying, antidotal; (*as*), m. an epithet of *Siva*, (so called because he swallowed the deadly poison produced at the churning of the ocean). — *Vēśhāpaka* ('*śha-ap*'), *as*, *ā*, *am*, poison-repelling, antidotal, an antidote, (*mantrair viśhāpahāt*, with texts or charms which have the power of repelling poison); (*as*), m. a kind of tree, = *mushkaka*; (*ā*), f. a kind of birth-wort, *Aristolochia Indica* (= *arka-mūla*); various other plants, = *indra-rāṇṇi*; = *nir-vishā*; = *nāga-damanī*; = *sarpa-kankālī-kā*). — *Viśhābhāva* ('*śha-abh*'), f. 'having no poison,' a species of plant (= *nir-vishā*). — *Viśhāyudha* ('*śha-āy*'), *as*, m. 'armed with venom,' a snake. — *Viśhārāti* ('*śha-ar*'), *is*, m. 'poison-enemy,' a species of plant (= *kṛishṇa-dhattāra*). — *Viśhāri* ('*śha-ari*'), *is*, m. 'poison-enemy,' a kind of plant or tree (= *mahā-dāicū*; = *ghṛita-karanja*). — *Viśhāśya* ('*śha-ās*'), *as*, m. 'poison-mouthed,' a snake; (*ā*), f. the marking-nut plant, *Semecarpus Anacardium*. — *Viśhāsvāda* ('*śha-ās*'), *as*, *ā*, *am*, tasting poison (Manu XI. 9; cf. *madhv-āpāta*).

Viśhāni, *is*, m. a sort of snake.

Viśhala, *as*, m. poison, venom.

Viśhāna, Nom. A. *viśhāyate*, -*yitum*, to become poison, turn into poison.

Viśhāra, *as*, m. a snake.

Viśhālu, *us*, *us*, *us*, venomous, poisonous.

1. *viśhita*, *as*, *ā*, *am*, Ved. extended, spread, cast, (perhaps for 2. *viśhita*, see under *vi-shi*.)

2. *viśhita*, *as*, *ā*, *am* (for 1. see p. 941, col. 2), pervaded; (*ā*), f. the feces, excrement.

2. *viśhīti*, *is*, *is*, *ī* (for 1. see p. 941, col. 2), performing, labouring; (*is*), f. pervading, penetrating; occupation, act, action; hire, wages; unpaid labour; sending, dispatching; consigning to hell.

Viśhṭvī, ind., Ved. having pervaded; having performed, (Sāy. = *vyāpya*, *kṛitvā*; in Naigh. II. 1. enumerated among the *karma-nāmāni*.)

Viśhya, *as*, *ā*, *am*, worthy of poison, deserving death by poison.

विषञ्ज *vi-shaṅj* (-*saṅj*), cl. I. P. -*shaṅjati*, -*shanktum*, to attach to, fix or fasten to, fix on; to hang or suspend upon (anything).

Vi-shakta, *as*, *ā*, *am*, firmly fixed or fastened to or entangled in (with loc.); clinging closely, adhering

to, firmly rooted; in contact with, hung or suspended on (anything); emaciated, (Sāy. = *viśeṣheṇa* *saktārāyava*, *kṛiśāyava*.)

Vi-shaṅga, *as*, *m*, attachment, contact; hanging or depending on.

विषण्ड *viṣhaṇḍa*, *am*, *n*, the fibres of the stalk of the water-lily.

विषात्र *viṣatvāra*, *as*, *m*, a buffalo.

विषद् *vi-shad* (-*sad*), *cl. 1. 6. P. -shīdati* (Impf. *vy-ashīdat* or *vy-asīdat*, Pāp. VIII. 3, 119; Perf. *vi-shasāda*, Pāp. VIII. 3, 118), -*shattum*, to sink down, be exhausted; to be sorrowful or afflicted or dejected; to despair, despond; to be afraid; Caus. -*shādayati*, -*yitum*, to cause to sink down, exhaust, make sorrowful or fearful, afflict, vex, grieve.

Vi-shaṇḍa, *as*, *ā*, *am*, dejected, sad, desponding, spiritless, downcast, out of spirits, wanting in energy, disinclined to exertion. - *Vi-shaṇḍa-tā*, *f*, or *vi-shaṇḍa-tva*, *am*, *n*, dejection, sadness, want of energy or spirit, languor, lassitude (especially as one of the effects of unsuccessful love). - *Vi-shaṇḍa-mukha*, *as*, *i*, *am*, or *vi-shaṇḍa-vadana*, *as*, *ā*, *am*, dejected in countenance, looking sad or dejected. - *Vi-shaṇḍa-rūpa*, *as*, *ā*, *am*, having a sorrowful aspect, being in a sorrowful mood.

Vi-shāda, *as*, *m*, dejection, depression, lowness of spirits, despondency, want of energy, languor, lassitude (especially as the result of unrequited love); sadness, sorrow, affliction; disappointment, despair (one of the *Vyābhicāri-bhāvas*); fear, weakness; dulness, stolidity, insensibility (= *mohā*).

Vi-shādita, *as*, *ā*, *am*, caused to sink down, made sorrowful, dejected.

Vi-shādin, *i*, *ini*, *i*, dejected, disconsolate, sad.

Vi-shīdat, *am*, *anti*, *at*, sinking down, desponding, sorrowing, despairing.

विषम *vi-shama*, *as*, *ā*, *am*, uneven, rough, rugged, hilly, difficult of access; unequal, irregular; odd, not even (in numbers); different; difficult, hard to be understood (as a book); rough, coarse, rude, cross; disagreeable, painful, troublesome, vexatious; odd, unusual, unequalled, unparalleled; intermittent, inconstant; unfair, dishonest, partial; bad, adverse, unpropitious; wicked; fearful, awful, unhappy; (*as*), *m*, *N*, of Vishnu; (*am*), *n*, unevenness, inequality; oddness (of numbers); an inaccessible place, thicket, pit, precipice; difficulty, pain, misfortune; (in rhetoric) description of unusual or incompatible cause and effect; (*am*), *ind*, unequally, unfairly. - *Vi-shama-karpa*, *as*, *m*, (*or am*, *n*?), a quadrangle or tetragon with unequal diagonals; the hypotenuse of a right-angled triangle (especially as formed between the gnomon of a dial and the two sides of the shadow). - *Vi-shama-karman*, *a*, *n*, an odd or unequalled act; (in arithmetic or algebra) the finding of two quantities when the difference of their squares is given and either the sum or difference of the quantities. - *Vi-shama-kāla*, *as*, *m*, an unfavourable time, inauspicious season. - *Vi-shama-khāta*, *am*, *n*, an irregular excavation or solid, one with unequal sides. - *Vi-shama-caturasra* or *vi-shama-catur-bhūja*, *am*, *n*, an unequal four-sided figure, a trapezium. - *Vi-shama-śhāda*, *as*, *m*, 'having uneven or odd leaves,' the plant *Echites Scholaris*. - *Vi-shama-śhāyā*, *f*, 'uneven-shadow,' the shadow of the gnomon at noon when the sun is on the equinoctial line. - *Vi-shama-jvara*, *as*, *m*, irregular fever, irregularly remittent fever. - *Vi-shama-tribhūja*, *as*, *m*, a scalene triangle. - *Vi-shama-dhātū*, *us*, *us*, *u*, one whose bodily humors are unequally proportioned, unhealthy. - *Vi-shama-nayana*, *as*, *m*, 'having three or an odd number of eyes,' an epithet of Siva. - *Vi-shama-pada*, *as*, *i*, *am*, having unequal foot-marks. - *Vi-shama-bhojana*, *am*, *n*, eating at irregular hours. - *Vi-shama-maya*, *as*, *i*, *am*, produced by or resulting from inequality. - *Vi-shama-rūpya*, *as*, *ā*, *am*, produced by or resulting from unequal quantities or qualities. - *Vi-shama-lakṣmī*, *iṣ*, *f*, adverse fortune, bad luck. - *Vi-shama-vbhāga*, *as*,

m, unequal division of property amongst co-heirs.

- *Vi-shama-sāyīm*, *i*, *ini*, *i*, sleeping irregularly.

- *Vi-shama-sīṣṭa*, *as*, *ā*, *am*, 'unfairly left,' unjust, unfair (as applied to a division of property &c.).

- *Vi-shama-sīla*, *as*, *ā*, *am*, 'having an uneven disposition,' cross tempered, rough, difficult. - *Vi-shama-sāhava*, *am*, *n*, irregular boldness, temerity, daring. - *Vi-shama-sīha*, *as*, *ā*, *am*, standing unevenly; being in an inaccessible position; being in embarrassed circumstances, being in difficulty or misfortune. - *Vi-shamākṣha* ('*ma-ak*'), *as*, *m*, 'having three or an odd number of eyes,' an epithet of Siva.

- *Vi-shamānna* ('*ma-an*'), *am*, *n*, irregular or unusual food. - *Vi-shamāyudha* ('*ma-ay*'), *as*, *m*, 'having five or an odd number of arrows,' an epithet of Kāma-deva. - *Vi-shamāvātāra* ('*ma-av*'), *as*, *m*, descending on uneven ground. - *Vi-shamāsana* ('*ma-as*'), *am*, *n*, eating irregularly (either as to quantity or time). - *Vi-shamāsaya* ('*ma-as*'), *as*, *ā*, *am*, having an unfair disposition, dishonest, crafty. - *Vi-shamī-bhū*, *cl. 1. P. -bhavati*, &c., to become uneven or irregular, to stumble. - *Vi-shamekṣhaṇa* ('*ma-ik*'), *as*, *m*, = *vi-shamākṣha*, an epithet of Siva. - *Vi-shameshu* ('*ma-ish*'), *us*, *m*, 'having an odd number of arrows,' an epithet of Kāma-deva; [cf. *vi-shamāyudha*.] - *Vi-shamonnata* ('*ma-un*'), *as*, *ā*, *am*, unevenly raised. - *Vi-shamopala* ('*ma-up*'), *as*, *ā*, *am*, having rough stones or rocks.

Vi-shamita, *as*, *ā*, *am*, made uneven or irregular, made crooked, frowning, (*vi-shamita-śakṣuṣhā*, with frowning or scowling eye); made difficult to be walked on.

Vi-shamīya, *as*, *ā*, *am*, connected with or produced by inequality, resulting from inequalities, unequal, uneven, irregular.

विषय *vi-shaya*. See col. 3.

विषह *vi-shah* (-*sah*), *cl. 1. A. -shahate*, -*shahitum* or -*sodhum* (not -*shodhum*, Pāp. VIII. 3, 115), to endure, bear, suffer, sustain; to be able to resist or overcome; to be able to conquer; to be able to settle or determine; to be able to do anything (with infin., e.g. *viṣhātum viśheke*, he was able to quit).

1. *vi-shahya*, *as*, *ā*, *am*, to be borne or endured; possible to be determined, (*śimāyām aviśahyāyām*, when a boundary is not possible to be settled, *Manu* VIII. 265); possible.

2. *vi-shahya*, *ind*, having endured, having borne, &c.

Vi-śoḍha, *as*, *ā*, *am* (Pāp. VIII. 3, 115), endured, borne.

विषा *vi-shā*, *ind*. See *vi-sho*.

विषाण *viṣhāṇa*, *as*, *m*, *n*, (probably fr. *vi-sho*, thought by others to be fr. *rt. 2. viśh*), a horn, the horn of any animal (usually neut., *kharī-v*, an ass's horn, i.e. a mere chimera or impossibility, = *śaśa-v*, *q. v.*), the tusk of an elephant or boar; (*i*), *f*, a particular plant (the fruit of which is compared to a ram's horn, = *mesha-śringī*); a medicinal root, = *kṣhīra-kākolī*; (*am*), *n*, a sort of medicinal plant, *Costus Speciosus* (= *kushtha*). - *Vi-shāṇa-kosha*, *as*, *m*, the hollow of a horn. - *Vi-shāṇonnāmīta-skandha* ('*ṇa-un*'), *as*, *ā*, *am*, having shoulders raised up towards (or high enough to meet) the horns. - *Vi-shāṇollīkṣita-skandha* ('*ṇa-uf*'), *as*, *ā*, *am*, whose shoulders are grazed or scratched by his horns (said of the leader of a herd of cattle to mark superiority).

Vi-shāṇīkū, *f*, a sort of plant (= *mesha-śringī*).

Vi-shāṇin, *i*, *ini*, *i*, having horns, horned, having huge tusks; (*i*), *m*, any horned animal or animal having tusks; a bull; an elephant.

विषाद् *vi-shāda*. See col. 1.

विषि *vi-shi* (-*si*), *cl. 5. 9. P. A. -shīnoti*, -*shīnute*, -*shīnāti*, -*shīṇite*, -*shetum*, to bind to (any one or anything), attach, connect; to conciliate, appease (*Ved.*); to unbind, loosen.

Vi-shaya, *as*, *m*, an object of sense, (these are five in number, the five *indriya* or organs of sense having each their proper *viśhaya* or object, viz. 1. *śabda*, 'sound,' for the ear, cf. *śruti-viśhaya*; 2. *spṛṣa*, 'tangibility,' for the skin; 3. *rūpa*, 'form' or 'colour,' for the eye; 4. *rasa*, 'savour,' for the tongue; 5. *gamdha*, 'odour,' for the nose: and these five *Viśhayas* are sometimes called the *Guṇas* or 'properties' of the five elements, ether, air, fire, water, earth, respectively; cf. *śruti-viśhaya-guṇa*); a symbolical expression for the number five; anything perceptible by the senses, any object (of affection, of desire, of art, &c.); object of concern or attention, worldly object or aim, pursuit, affair, concern, business, transaction; worldly or sensual enjoyment, pleasure of sense, sensuality, subject, subject-matter, topic, the subject of a book, (at the end of an adj. comp. = 'being on the subject of,' 'treating of,' 'relating to,' e.g. *dhana-viśhaya*, *as*, *ā*, *am*, relating to wealth); subject of an argument, general head, (one of the *Adhikaraṇas*, see *adhi-karaṇa*); a country, native country, home, region, district, province, kingdom, realm, domain, empire, place; department, field, sphere, element, peculiar province, peculiar abode (e.g. a particular study is the *viśhaya* of its professors, a particular town of its citizens, water of fish, air of birds, &c.); that which comes within the range of sight, horizon, scope, range, compass, reach [cf. *śakṣur-v*]; refuge, asylum; anything indigenous or peculiar to a province, &c.; a religious obligation or observance; a collection of villages; a lover, husband; semen virile; *viśhaye*, *loc. c.* sing. in or on any object, (often used by commentators to denote that a word is in the *loc. c.*), on the subject of, in relation to, in regard to, concerning, regarding, with reference to, (*atra viśhaye*, with regard to this object; *śrīṇām viśhaye*, concerning women; *dhana-viśhaye*, on the subject of wealth.) *Viśhaya* may be often used in some of the above senses at the end of adj. comps. (e.g. *avakāśa-viśhaya*, *as*, *ā*, *am*, having space as a sphere of action; *ananya-v*, having regard to no other object; cf. *palāyana-v*, *a-śakṣur-v*). - *Viśhaya-karman*, *a*, *n*, worldly business or act. - *Viśhaya-kāma*, *as*, *m*, desire of worldly goods or pleasures. - *Viśhaya-grāma*, *as*, *m*, the aggregate or assemblage of objects of sense or visible objects. - *Viśhaya-jñāna*, *am*, *n*, acquaintance with worldly affairs. - *Viśhaya-tā*, *f*, or *viśhaya-tva*, *am*, *n*, the character or condition of an object, the relation between an object and the knowledge of it (in phil.). - *Viśhaya-pratyabhijñāna*, *am*, *n*, the recognition of objects (in phil.). - *Viśhaya-pravaraṇa*, *as*, *ā*, *am*, attached to objects of sense, addicted to sensual objects. - *Viśhaya-rāsin*, *i*, *ini*, *i*, engaged in the affairs of life. - *Viśhaya-vicāra*, *as*, *m*, *N*, of a treatise by Gadādhara. - *Viśhaya-saṅga-jā*, *as*, *ā*, *am*, produced by addiction to sensuality. - *Viśhaya-sukha*, *am*, *n*, the pleasures of sense. - *Viśhaya-sprīhā*, *f*, desire for objects of sense, longing for sensual objects. - *Viśhayātmaka* ('*ya-āt*'), *as*, *ā*, *am*, consisting of or identified with sensual or worldly objects, having a sensual nature, sensual, carnal. - *Viśhayābhīratī* ('*ya-abh*'), *iṣ*, *f*, the enjoyment of objects of sense. - *Viśhayāśakta* ('*ya-ās*'), *as*, *ā*, *am*, attached to objects of sense, devoted to the world. - *Viśhayi-karaṇa*, *am*, *n*, the making anything an object of perception or thought, taking cognizance of an object. - *Viśhayi-kṛi*, *cl. 8. P. -kṛoti*, -*kartum*, to make anything an object of sense or an object of thought; to apprehend, take cognizance of, perceive. - *Viśhayi-kṛita*, *as*, *ā*, *am*, made an object of sense or activity; perceived. - *Viśhayi-bhū*, *cl. 1. P. -bhavati*, -*bhavitum*, to become an object of sense or perception; to become an object of concern or attention; to become the province or property of any one or anything. - *Viśhayi-bhūta*, *as*, *ā*, *am*, become or made an object of perception, &c. - *Viśhayaiṣhin* ('*ya-ēsh*'), *i*, *ini*, *i*, desirous of objects of sense, devoted to worldly pursuits. - *Viśhayopasevā* ('*ya-up*'), *f*, addiction to pleasures of sense, sensuality.

Vishayaka, *as, ā, am*, relating to an object; (at the end of comps.) having for an object or subject, relating to, having reference to, on the subject of, treating of, concerning. — **Vishayaka-tea**, *am, n.* the being an object, the state of an object or affair or circumstance.

Vishayāyīn, *i, m.* (according to some fr. *vishaya + yin = vin*), any one addicted to objects of sense or attentive to worldly objects; a man of business, man of the world; a king; a sensualist, voluptuary, epicurean; epithet of Kāma-deva (the god of love); a materialist, one who disbelieves the existence of anything not cognizable by the senses; an organ of sense.

Vishayin, *i, īpi, ī*, relating to objects of sense, attached to sensual objects, engaged or interested in worldly occupations or enjoyments; sensual, carnal, worldly; (*i*), *m.* a king (as ruling a country or engaged in the business of government); a man of business, man of the world, worldling; a sensualist, voluptuary; epithet of Kāma-deva (god of love); a materialist, one who disbelieves or denies the existence of everything except objects of sense; (*i*), *n.* an organ of sense.

Vishāyīya, *as, ā, am*, relating to an object, &c.
2. **vi-shīta**, *as, ā, am* (for 1. see p. 946, col. 3; for 3. see under *vi-sho*), unfastened, loosened, let loose, unarrested, discharged, (Sāy. = *vi-mukta, vi-shyāta*.)

विषु vishu, ind. (perhaps connected with 1. *vi* or for an original *drishu*, loc. pl. of *drī*, see 1. *vi*), in two equal parts, equally, variously, differently, manifold, many; same, like. — **Vishu-pada**, *am, n.* the autumnal equinox (?). — **Vishu-rūpa**, *as, ā, am*, Ved. of various or different shape or colour, &c. — **Vishu-vṛti**, *t, t, t* (*vishū* for *vishu*), Ved. turning or moving everywhere, existing everywhere.

Vishuṇa, *as, ā, am*, having various motion or extension, moving variously, going in various ways, having various forms, (Sāy. = *vishu-ānē* or *vishu-ānāna* or *nānu-rūpa*); having uniform motion; adverse, hostile, disorderly, wicked, (Sāy. = *vi-shama*, Rīg-veda VII. 21, 5; = *parān-mukha*, Rīg-veda V. 34, 6); (*as*), *m.* the equinox (= *vishu* below).

Vishupa, *am, n.* = *vishuva*, the equinox.

Vishuvā, *am, n.* (abbreviated from *vishu-vat*), 'point of equal separation,' the equinoctial point, the first point of Aries or Libra into which the sun enters at the vernal or autumnal equinox. — **Vishuvalāyā**, *f.* the shadow of the gnomon or index of a dial at noon when the sun is on the equinoctial points. — **Vishuva-dīna**, *am, n.* the day of the equinox. — **Vishuva-rekhā**, *f.* the equinoctial line. — **Vishuva-sankrānti**, *is, f.* the sun's equinoctial passage, the passing of the sun into the next sign at either equinox.

Vishu-vat, *t, n.* (probably formed fr. *vishu + vat*), 'possessing a separation into two equal parts,' the point of equal separation, i.e. the equinoctial point or equinox; the central day in a Śattra or sacrificial session. — **Vishuvat-prabhā**, *f.* the equinoctial shadow. — **Vishuvat-sankrānti**, *is, f.* the sun's equinoctial passage, the passing of the sun into the next sign at either equinox. — **Vishuvad-bhā**, *ās, f.* the equinoctial shadow. — **Vishuvad-vṛti**, *am, n.* the equinoctial circle or line. — **Vishuvan-maṇḍala**, *am, n.* the equinoctial circle or line.

Vishu-ānē, *ar, -drīci*, ak (fr. *vishu + ānē*; sometimes incorrectly written *viśvānē*), going everywhere, all-pervading; separating into two or into several parts, different, various; alternately (as day and night); (*ak*), *n.* the equinox; (*ak*), ind. every way, all around, all about, everywhere; alternately, (Sāy. = *vyāk*, Rīg-veda I. 146, 3.) — **Vishvak-shēna** or **vishvak-shēna**, *as, m.* (sometimes written *vishvak-shēna*), 'whose hosts or powers go everywhere,' epithet of Vishnu, or of a particular form of that deity to whom the fragments of a sacrifice are offered; N. of the fourteenth Manu; of a king; (*ā*), *f.* a kind of plant (commonly called Priyangu).

— **Vishvak-sena priyā**, *f.* 'beloved of Vishnu,' an epithet of Lakshmi; a sort of yam, Dioscorea. — **Vishvag-asva**, *as, m.*, N. of a king. — **Vishvag-āyat**, *am, anti*, at, spreading or going in every direction. — **Vishvag-gata**, *as, ā, am*, gone all about, spread, extended. — **Vishvag-gati**, *is, f.* going all about, going everywhere, entering into every (topic). — **Vishvag-jyoti**, *is, m.*, N. of the eldest of the 100 sons of Sata-jit. — **Vishvag-vāyu**, *us, m.* a kind of noxious wind which blows from all quarters.

Vishvadryānē, *ar, -drīci*, ak (fr. *vishu + adri + ānē*; cf. *tradryānē, madryānē*), going everywhere, all-pervading, going in all directions.

Vishvānē, *ar, m.* (for *vishu-ānē*), Ved., N. of an Asura who had the power of going everywhere (Rīg-veda I. 117, 16).

विषूचिका vi-shūtīkā, *f.* cholera, = *vi-shū-likā*, q. v.

विषुवत् vishuvāt, *ān, atī, at* (in the Pada text of Rīg-veda I. 84, 10. *vishu-vat*), Ved. pervading, (Sāy. = *vyāpti-yukta*, as if fr. rt. 2. *vish*); poured forth (as Soma juice); prepared in the sacrifice, (as if for *vi-shuvāt* fr. rt. 3. *su*); (*ān*), *m.* a particular kind of sacrifice; [cf. *vishu-vat*.]

विषो vi-sho (-so), cl. 4. P. -*shyati*, -*shātum*, Ved. to gush out, rush forth; to bring to an end or issue, cause to issue out; to open, distend, (Sāy. = *virīṭam kṛi*); to offer.

Vi-shā, ind. (said in Uṇādi-s. IV. 36. to be fr. *vi-sho* above), intellect, understanding. (For *vishā* see under *vishā*, p. 946, col. 2.)

3. **vi-shīta**, *as, ā, am* (for 1. see p. 946, col. 3; for 2. see col. 1), opened, &c.

Vi-shyat, *an, anti*, at, throwing, hurling, (Sāy. = *prak-shāpat*, Rīg-veda V. 45, 1.)

विष्क vishk [cf. rt. *vashk*], cl. 10. P. *vishkayati*, -*yitum*, to see, perceive.

विष्कन्द vi-shkand (also written *vi-skand*, q. v.), cl. 1. P. -*skandati* (or -*skandati*), -*skantum* (or -*skantum*), to go in different directions, wander about, stray, disperse; to go away.

Vi-shkantrī, *tā, tri, trī*, going in various directions, dispersing; going away.

Vi-shkanda, *as, m.* dispersing, going away.

Vi-skanna, *as, ā, am* (not *vi-shkanṇa*, see Pāṇ. VIII. 3, 73), gone in various directions, dispersed, gone away.

विष्कभ vi-shkabh. See *vi-shkambh*.

विष्कम्भ vi-shkambh (also written *vi-shkambh*, q. v.), cl. 5. 9. P., 1. A. -*shkabhnōti*, -*shkabhnāti*, -*shkabhāt* (Pāṇ. VIII. 3, 77), -*shkabhītum* (Ved. Inf. *vishkabhe*, Sāy. = *vi-shkambhaṇāya*), to fix firmly, support, prop; to obstruct; to fix asunder, fix separately, hold asunder; to set free, allow to come forth, escape.

Vi-shkabdhā, *as, ā, am*, fixed firmly, obstructed, impeded.

Vi-shkabhita, *as, ā, am*, Ved. fixed or held asunder, separately fixed.

Vi-shkambha, *as, m.* obstacle, hindrance, impediment, resistance; the bolt or bar of a door, the supporting beam or pillar of a house; a post; a tree; the first of the twenty-seven astronomical periods called Yogas, the leading star of the first lunar mansion; an interlude or introductory scene (coming between the acts [*anīyāyor mudhya-rartī*] and performed by an inferior actor or actors [*nīca-pātra-prayajitāh*], who explain to the audience the progress of the plot, and thus bind firmly together the story of the drama by concisely alluding to what is supposed to have happened in the intervals of the acts or what is likely to happen at the end, cf. *praveśaka*); spreading, extension; the breadth or diameter of a circle; action, doing anything; a particular posture practised by Yogins or devotees.

Vi-shkambhaka, *as, m.* = *vi-shkambha* above.

Vi-shkambhāṇa, *am, n.* the act of obstructing, impeding, &c.

Vi-shkambhita, *as, ā, am*, impeded, hindered, obstructed, precluded, shut out from.

Vi-shkambhin, *i, īpi, ī*, obstructive, impeding; (*i*), *m.* the bolt or bar of a door.

विष्किर vish-kira, *as, m.* (fr. *vi-kṛi* with euphonic *s* inserted, cf. *vi-kira*), scattering about, tearing to pieces; one who scatters about or tears in pieces; a cock; a bird (in general).

विष्ट vishṭa. See p. 946, col. 3.

विष्टन् vi-shṭan (*vi-stan*), cl. 1. P. -*shṭanati*, -*shṭantim*, to groan, sigh.

विष्टप् vishṭap, *p, f.* (probably connected with *vi-shṭambh* below), 'anything fixed,' a place, region, world; the firmament, heaven, (Sāy. = *svargaloka*.)

Vishṭapa, *as, am, m. n.* a world, region, place, (Sāy. = *sthāna*; cf. *pishṭapa*), a vessel, cup (Ved.).

विष्टम्ब vi-shṭambh (-*stambh*), cl. 5. 9. P. -*shṭabhnōti*, -*shṭabhnāti* (Perf. *vi-tastambha*), -*shṭambhītum*, to prop or fix asunder, hold or keep apart, fix firmly, prop, support; to place or put down firmly, plant (the feet) firmly; to obstruct, stop, prohibit, hinder: Caus. -*shṭambhayati*, -*yitum*, to cause to stop, obstruct; to paralyse.

Vi-shṭabdhā, *as, ā, am*, fixed apart; fixed firmly, propped, supported, stayed, fixed, firm, well-supported, placed firmly, planted in or upon; obstructed, stopped, hindered, paralysed, made stiff or motionless. — **Vi-shṭabdhā-tā**, *f.* firmness, confidence.

Vi-shṭabha, *am, n.* 'that which is fixed or planted firmly,' the world.

Vi-shṭabhita, *as, ā, am*, fixed firmly, propped, supported.

Vi-shṭabhya, ind. having fixed asunder, having propped, having planted (the feet) firmly, having rested upon, having stopped, having made to stand still.

Vi-shṭambha, *as, m.* a support, supporter, prop (Ved.); planting firmly, placing in or on; stepping, planting the feet; obstruction, impediment, hindrance, obstacle; stopping, staying; obstruction of the urine or feces, ischuria, constipation; paralysis, loss of motion.

Vi-shṭambhin, *i, īpi, ī*, obstructing, stopping, impeding, hindering; checking (as perspiration &c.), chilling; making motionless.

विष्टर vi-shṭara, *as, m.* (= *vi-stara*, see under *vi-stri*), anything spread out, a layer, bed, couch; a seat, stool, chair, couch, &c.; the seat of the presiding Brāhman at a sacrifice (either real or in effigy); a seat made of twenty-five straws of Kuśa grass tied up in a sheaf; a handful of Kuśa grass; a tree. — **Vishṭara-bhāj**, *k, k, k*, occupying a seat, seated. — **Vishṭara-shrāvas**, *ās, m.* 'having broad or spreading ears (?)', an epithet of Vishnu or Kṛishna. — **Vishṭara-sṭha**, *as, ā, am*, sitting on a seat, reclining on a bed (of leaves &c.). — **Vishṭarottara** ('*ra-ul*'), *as, ā, am*, covered with Kuśa grass.

Vi-shṭāra, *as, m.* (only used for *vi-stāra* when metre is denoted, according to Pāṇ. VIII. 3, 94, III. 3, 34), expansion, extension. — **Vishṭāra-pankti**, *is, f.* a particular form of Pankti metre (consisting of four lines, the first and last lines having eight syllables each and the second and third twelve each). — **Vishṭāra-brihātī**, *f.* a species of Brihātī metre (containing eight syllables in the first and fourth lines and ten in the second and third lines).

Vishṭārin, *i, īpi, ī*, Ved. epithet of a kind of oblation.

विष्टि vishṭi. See p. 941, col. 2.

विष्टिरस् vishṭiras, pl., this word occurs in Rīg-veda II. 13, 10. in connection with *shaf*, and is said by Sāy. to mean the six widely spread objects (*vistīrāḥ shaf*), viz. heaven, earth, day, night, water, and plants.

विष्टु vi-shṭu (-*stu*), cl. 2. P. -*shṭauti*, -*shṭu-*

viti (Impf. *vy-ashṭaut* or *vy-astaut*, Pāṇ. VIII. 3. 71), *-shṭotum*, to praise very much, extol with praises.

Vi-shāva, N. of a division of the *Vi-shṭuti* (?).

Vi-shṭuta, as, ā, am, praised highly, extolled.

Vi-shṭuti, īs, f. a variety of arrangement for reciting the verses of the Tri-vṛt Stoma, (three such varieties are enumerated, viz. *udyati*, *parivartini*, and *kulāyini*); (*ayas*), f. pl., N. of particular treatises on Vedic ritual.

विश्व *vi-shāva* (i.e. *vi-shā*), am, n. a remote place, a spot situated apart or at a distance.

विश्व 1. *vi-shā* (-*sthā*), cl. I. A. *-tishthate* (ep. also P. -*ti*), Aor. *vy-ashṭāt*, *-shṭātum*, to stand apart; to stand firmly, remain stationary or fixed, stay, abide, remain, dwell, stop; to be diffused or spread abroad; to spread everywhere, be present in; to go out; to attack, invade.

Vi-tishthāna, as, ā, am, Ved. (for *vi-tishṭhamāna*), stopping, being stopped or impeded.

Vi-tishṭhamāna, as, ā, am, remaining fixed or stationary, abiding, staying, being permanent.

2. *vi-shā*, f., Ved. intermediate space, interval.

Vi-shāta, as, ā, am, abiding, stopping; fixed.

विश्व 3. *vi-shā*, f. (probably connected with *vi-shā*, see under 2. *vi-shā*), feces, excrement.

विष्णु *viṣṇu*, ūs, m., Ved., N. of a Rishi (restored to his father Viśvaka by the *Āsvin*s).

विष्णु *viṣṇu*, us, us, u (in *Unādi*-s. III. 39. said to be fr. rt. 2. *viśh*, 'to pervade'; according to some fr. rt. 1. *viś*), all-pervading, encompassing, pervading, penetrating (Ved); (*viś*), m., N. of one of the principal Hindū deities, (in the later mythology regarded as 'the preserver,' and with *Brahmā* 'the creator' and *Siva* 'the destroyer,' constituting the well-known Tri-mūrti or triad; although *Viṣṇu* comes second in the triad he is identified with the supreme deity by his worshippers; in the Vedic period, however, he is not placed in the foremost rank, and though frequently invoked with *Indra*, *Varuṇa*, the *Maruts*, *Rudra*, *Vāyu*, and the *Ādityas*, his superiority to these is never stated, and he is even described in one place as celebrating the praises of *Indra* and deriving his power from that god [cf. his later name *Indrānuja*, 'younger brother of *Indra*'], the point which distinguishes him from the other Vedic deities being chiefly his striding over the heavens, which he is said to do in three paces [see *tri-vikrama*], explained as denoting the threefold manifestations of light in the form of fire, lightning, and the sun, or as designating the three daily stations of the sun in his rising, culminating, and setting; the later legend of the *Vāmana* *Ava-tāra* grew out of this Vedic conception [see *balī*]; he does not appear to have been included at first among the *Ādityas* or sons of *Aditi*, whose number in the Vedic period varies from six to eight, though in later times, when their number was raised to twelve, representing the sun in the twelve months of the year, *Viṣṇu* is accorded the foremost place among them; in the *Brahmaṇas* he is identified with sacrifice, and in one described as a dwarf; in the *Mahā-bhārata* and *Rāmāyaṇa* he is not connected with the sun, but gradually rises to the supremacy which he now enjoys as the most popular deity of modern Hindū worship, and although in some passages of the former he is represented as paying homage to *Siva* [cf. his name *Siva-kīrtana*], the great rivalry between these gods and their worshippers—who are respectively called *Vaiṣṇavas* and *Saivas*, and who each exalt their favourite to the first place in the Hindū Pantheon—is not fully developed till the period of the *Purāṇas*: the distinguishing feature in the character of the Post-vedic *Viṣṇu* is his condescending to become incarnate in a portion of his essence on ten principal occasions, to set right particular disturbances or deliver mankind from certain great dangers; his ten principal incarnations or *Ava-tāras* are, 1. the *Matsya* or 'fish'; 2. the *Kūrma* or 'tortoise'; 3. the *Varāha* or 'boar'; 4. the *Nara-*

siṅha or 'man-lion'; 5. the *Vāmana* or 'dwarf' [see *balī*]; 6. *Paraśu-rāma* or 'Rāma with the axe,' i.e. *Rāma*, son of *Jama*-agni; 7. *Rāma-candra* or 'the illustrious *Rāma*,' i.e. *Rāma*, the son of *Dasa-ratha* and hero of the *Rāmāyaṇa*; 8. *Kṛishṇa* or 'the dark One,' who is held by the *Vaiṣṇavas* to be not so much an incarnation of *Viṣṇu* as the very essence of *Viṣṇu* or rather *Viṣṇu* himself, so that the *Bala-rāma* incarnation, which is sometimes mixed up with this eighth *Ava-tāra*, is also occasionally substituted for it; 9. *Buddha* or 'the enlightened One,' by adopting whom the *Brahmans* appear to have desired to effect a compromise between their own creed and Buddhism; 10. *Kalki*, which is yet to come; see these various incarnations s.v.; some of the *Purāṇas* multiply these *Ava-tāras* to the number of twenty-two or even twenty-four; as the supreme being *Viṣṇu* is often identified with *Nārāyaṇa*, the personified *Puruṣa* or primeval living spirit [described as moving on the waters, reclining on *Śeṣha*, the serpent of infinity, while the god *Brahmā* emerges from a lotus growing from his navel; cf. *Maṇu* I. 10]; the wife of *Viṣṇu* is *Lakṣmī* or *Srī*, and his paradise is called *Vaiṣṇava*; he is usually represented with a peculiar mark on his breast called *Srī-vatsa*, and as holding a *śankha* or conch-shell called *Pāṇḍajanya*, a *chakra* or quoit-like missile-weapon called *Su-darśana*, a *gadā* or club called *Kaumodaki*, and a *padma* or lotus; he has also a bow called *Sārṅga*, and a sword called *Nandaka*; his *vāhana* or vehicle is *Garuḍa*, q.v.; he has a jewel on his wrist called *Syamantaka*, another on his breast called *Kaustubha*, and the river *Ganges* is said to issue from his foot; the demons slain by him in his character of 'preserver from evil,' or by *Kṛishṇa* as identified with him, are *Madhu*, *Dhenuka*, *Cāṇūra*, *Yamala*, and *Arjuna* [see *yamalarjuna*], *Kālanemi*, *Haya-grīva*, *Sakaṭa*, *Ariṣṭa*, *Kaitābha*, *Kaṇsa*, *Keśin*, *Mura*, *Sālva*, *Mainda*, *Dvi-vida*, *Rāhu*, *Hiranya-kaśipu*, *Vāpa*, *Kālīya*, *Narakā*, *Bali*; he is worshipped under a thousand names, which are all enumerated in the *Anuśāsana-parvan* of the *Mahā-bhārata*, II. 6950-7056; for his epithet, 'younger brother of *Indra*,' see *balī*; he is sometimes regarded as the divinity of the lunar mansion called *Śravaṇa*; *Viṣṇu* *Prajāpatya* is said to be the author of *Rig-veda* X. 184; N. of *Agni* or fire; of one of the *Vasus*; of an ancient law-giver or writer of a law-book; a pure or pious person (= *suddha*). — *Viṣṇu-riśha*, am, n. (according to the *Sabda-k.*) the *Nakṣatra* or lunar mansion called *Śravaṇa* (presided over by *Viṣṇu*). — *Viṣṇu-kanda*, a species of bulbous root (= *jala-vāsa*, *bahu-sampūṭa*). — *Viṣṇu-kavi*, īs, m., N. of a poet. — *Viṣṇu-kāñci*, f, N. of a town (said to have been founded by *Sankara*). — *Viṣṇu-kānti-tīrtha*, am, n., N. of a place. — *Viṣṇu-krama*, as, m. the step of *Viṣṇu*; [cf. *tri-vikrama*]. — *Viṣṇu-krāntā*, f. the plant *Clitoria Ternatea* (= *a-parājītā*). — *Viṣṇu-gupta*, as, m. 'hidden by *Viṣṇu*,' N. of the Muni *Vātsyāyana*; of the saint *Kauṇḍīya* (said to have been concealed by *Viṣṇu* when pursued by *Siva*, whom he had incensed); N. of the sage *Cāṇakya*; of a follower of *Sankarācārya*; a species of root (= *viṣṇu-kanda*). — *Viṣṇu-guṇṭaka*, am, n. a kind of root (= *śāṇakya-mūlaka*). — *Viṣṇu-grīha*, am, n. 'Viṣṇu's abode,' N. of a country or city, (also called *Stambapura*). — *Viṣṇu-chakra*, am, n. the discus or quoit-like weapon of *Viṣṇu*; epithet of a particular mystical circle (formed from the lines in the hand). — *Viṣṇu-candra*, as, m., N. of an astronomer. — *Viṣṇu-tattva-nirṇaya*, as, m. 'investigation or proof of the essence of *Viṣṇu*,' N. of a work. — *Viṣṇu-tīrtha*, am, n. 'Viṣṇu's Tīrtha,' N. of a place of pilgrimage. — *Viṣṇu-tulya-parākrama*, as, ā, am, having power equal to that of *Viṣṇu*. — *Viṣṇu-taila*, am, n. a kind of medicinal oil (said to have been fabricated by the *Āsvin*s, = *pūrāṇa*). — *Viṣṇu-datta*, as, m. 'Viṣṇu-given,' a proper N. — *Viṣṇu-dattaka*, as, m., N. of a scribe. — *Viṣṇu-dāga*, as, m. 'Viṣṇu's slave,' N. of a *Brahman*.

— *Viṣṇu-daivata*, as, &c., having *V.* for a presiding deity. — *Viṣṇu-daivatya*, īs, ā, am, having *Viṣṇu* for a presiding deity; (*vi*), f, N. of the eleventh and twelfth lunar day of each fortnight. — *Viṣṇu-dharma*, as, m. a kind of *Śrāddha*. — *Viṣṇu-dharmottara* ('*ma-ut*'), am, n., N. of a work consisting of a dialogue between the son of *Janam-ejaya* and *Saunaka*, &c. — *Viṣṇu-dvish*, īs, m. 'hating *Viṣṇu*,' (with *Jainas*) an epithet of nine beings at enmity with *Vasudeva* (= *prath-vāsudeva*). — *Viṣṇu-pañjara*, am, n. a kind of mystical prayer or charm for securing the favour of *Viṣṇu*, (see *pañjara*). — *Viṣṇu-pada*, am, n. 'station or step of *Viṣṇu*,' the meridian sky (Ved. = *mādhyanandinam antarikṣham*), the sky, heaven, atmosphere; an image of the foot of *Viṣṇu* worshipped at *Gayā*; the sea of milk; a lotus; (*i*), f, N. of the *Ganges* (as issuing from *Viṣṇu*'s foot); one of the twelve *Sankrāntis* or sun's passages into a sign of the zodiac (especially the first sign after the equinox). — *Viṣṇupada-tīrtha*, am, n., N. of a Tīrtha sacred to *Viṣṇu*. — *Viṣṇupadi-chakra*, am, n. a particular astrological circle or diagram. — *Viṣṇupady-utpatti*, īs, f. 'source of the *Viṣṇu-padi*,' N. of a chapter in the *Śpīṣṭi-khaṇḍa* of the *Padma-Purāṇa*. — *Viṣṇu-pura*, am, n. *Viṣṇu*'s city or abode; (*i*), f, N. of a city. — *Viṣṇu-purāṇa*, am, n., N. of one of the most celebrated of the eighteen *Purāṇas*, (this *Purāṇa* conforms more than any other to the definition *pañcā-lakṣaṇa*, q.v.; it is divided into six books, the first treats of the details of creation, and explains how the universe proceeded from *Pra-kṛiti* or the eternal germ of all material things, and how after the world had been fitted for the reception of living creatures, it was peopled by the *Prajā-patis* or patriarchs and their posterity, who are described as governing the earth during the *Svāyambhuva* *Manv-antara*; the second continues the kings of this period, and the mention of *Bharata*, who gave his name to India, leads to many curious geographical and astronomical details; the third treats of the *Vedas* and other sacred writings, as well as of caste and the principal Hindū institutions; the fourth gives a list of dynasties and a kind of historical chronicle mixed with fable; the fifth is entirely devoted to the life of *Kṛishṇa*; the sixth contains an account of the dissolution of the world and the end and renovation of all things.) — *Viṣṇu-pṛiti*, īs, f. land granted rent-free to *Brahmans* in honour of *Viṣṇu* or to maintain his worship. — *Viṣṇu-bhakta*, as, m. a worshipper of *Viṣṇu*. — *Viṣṇu-bhakti*, īs, f. the worship of *Viṣṇu*. — *Viṣṇu-bhakti-candrodaya* ('*ra-ud*'), as, m., N. of a work. — *Viṣṇu-bhakti-rahasya*, am, n. 'mystery of the worship of *Viṣṇu*,' N. of a work. — *Viṣṇu-bhāṭṭa*, as, m., N. of a scribe. — *Viṣṇu-mandira*, am, n. *Viṣṇu*'s temple; = *viṣṇu-grīha*, q.v. — *Viṣṇu-māya*, as, ī, am, emanated from *Viṣṇu*. — *Viṣṇu-māyā*, f. 'Viṣṇu's illusion,' N. of *Durgā*. — *Viṣṇu-mūhāt-mya*, am, n. 'the glory or majesty of *Viṣṇu*,' N. of a chapter of the *Linga-Purāṇa*. — *Viṣṇu-mitra*, as, m., N. of a priest; of the author of a *Prāti-śākhya* commentary (with the surname *Kumāra*). — *Viṣṇu-yāśas*, ās, m., N. of the son of *Brahma-yāśas* and father of *Kalki*. — *Viṣṇu-yāmala-tantra*, N. of a Tantra work. — *Viṣṇu-ratha*, as, m. 'Viṣṇu's chariot,' N. of *Garuḍa*, the bird and vehicle of *Viṣṇu*. — *Viṣṇu-rahasya*, am, n. 'mystical doctrine of *Viṣṇu*,' N. of a work. — *Viṣṇu-rāta*, as, m. 'Viṣṇu-given,' N. of king *Parikshit*. — *Viṣṇu-līngi*, f. a quail. — *Viṣṇu-loka*, as, m. *Viṣṇu*'s world; = *brahma-loka* (according to some accounts; or placed above it, according to others). — *Viṣṇu-vallabha*, as, ā, am, beloved by *Viṣṇu*; (*ā*), f. the plant *Echites Caryophyllata*; a small fragrant shrub, *Ocimum Sanctum*; an epithet of *Lakṣmī*. — *Viṣṇu-vāja-peyā*, īs, m., N. of an author. — *Viṣṇu-vāhana* or *viṣṇu-vāhya*, as, m. 'Viṣṇu's vehicle,' epithet of *Garuḍa*. — *Viṣṇu-śarman*, ā, m., N. of a leader of the sect of *Bhaktas*; of the author of the *Pañca-tantra*; of a scribe. — *Viṣṇu-*

viṣṇu-gaṇa, *am*, *n*, N. of a Tirtha sacred to *viṣṇu*. — *viṣṇu-sahasra-nāma-kathana*, *am*, *n*, 'enumeration of the thousand names of *Viṣṇu*, N. of a small portion of the *Ānuśānika* section of the *Ānuśānika-parvan* (II. 6936-7078) of the *Mahābhārata*. — *Viṣṇu-sahasra-nāma-bhāṣya*, *am*, *n*, N. of a commentary by *Śaṅkarācārya* on the thousand names of *Viṣṇu*. — *Viṣṇu-siṅha*, *as*, *m*, a proper N. — *Viṣṇu-sūta*, *am*, *n*, N. of a Vedic hymn. — *Viṣṇu-svāmīn*, *i*, *m*, N. of the original teacher of the *Vaiṣṇava* sect of the *Rudra-sampradāyins*, (he was the predecessor of a more celebrated teacher called *Vallabhācārya*, q.v.) : a temple or statue built in honour of *Viṣṇu*. — *Viṣṇūttara* ('*pu-ut*'), a grant of land rent-free for the worship of *Viṣṇu*. — *Viṣṇūtsava* ('*pu-ut*'), *as*, *m*, 'Viṣṇu's festival,' a particular day sacred to *Viṣṇu*. — *Viṣṇu-avatāra*, *as*, *m*, a descent or incarnation of *Viṣṇu*. — *Viṣṇūya*, *Nom. P.* *viṣṇūyati*, &c., to treat as *Viṣṇu*, act towards any one (loc.) as *Viṣṇu*.

विष्पन्द *vi-shpand* (*vi-spand*), cl. I. A. *-shpandate*, *-shpanditum*, to throb, beat; to struggle.

Vi-shpanda, *as*, *m*, throbbing, beating.

विष्पार्श्व *vi-shpardha* (*vi-spardha*), *ās*, *ās*, *ns* [*vi-spardh*], *ved*, emulating, envious, (*Sāy. vi-spardhasaḥ = vīdīha-spardhah*, *Rig-veda* V. 87, 4); free from emulation or rivalry, (*Sāy. = vi-gata-spardha*.)

विष्पाश *vi-shpaś* (*vi-spaś*), *f*, *m*, Ved. one who frees from obstruction, a deliverer; an especial adversary, (*Sāy. = viśeṣeṇa bādha*, *Rig-veda* I. 189, 6; cf. *vi-spaṣṭa*.)

विष्पिता *vi-shpita*, *as*, *m*, (probably connected with *rt. pi*, *pyai*, *sphāy*), Ved. (according to some) a desert; expanse, (according to *Sāy.* on *Rig-veda* VII. 60, 7. *viṣpitānya = vyāpitānya karmanah*; according to *Durga = itas-tēta-śū sarutaḥ prāpta*.)

विष्पुलङ्गक *vi-shpulingaka*, *as*, *m*, (or *ā*, *i*?), Ved. a spark of fire (= *vi-sphulinga*, q.v.; this word occurs in *Rig-veda* I. 191, 12, where, according to *Sāy.*, it may mean one of the twenty-one sparks produced by a multiplication of the seven tongues of fire or may be a synonym of *catikā*, a female sparrow, of which there are twenty-one varieties, eaters of poison with impunity).

विष्फार *vi-shphāra*, *as*, *m*, (fr. *vi-shphar* = *vi-shphur* below), vibrating; the twang of a bow, &c. See *vi-sphāra*.

विष्फुर *vi-shphur*, cl. 6. P. *-shphurati*, &c. See *vi-sphur*, which is an alternative form according to *Pān.* VIII. 3, 76.

Vi-shphurat, *am*, *atī* or *antī*, *at*, Ved. = *vi-sphurat*, quivering; injuring, harassing, (*Sāy. = vi-hinsat*.)

विष्फुल *vi-shphul* = *vi-sphul*, q.v.

विष्य *viṣhya*. See p. 946, col. 3.

विष्यत् *vi-shyat*. See under *vi-sho*, p. 948.

विष्यन्द *vi-shyand* (also written *vi-syand*; according to *Pān.* VIII. 3, 72. *vi-syand* is the only form allowed when the *vi* is used with reference to living beings), cl. I. A. *-shyandate* or *-syandate*, &c. (see *rt. syand*), to flow out or away, flow off, trickle down.

Vi-shyanda, *as*, *m*, flowing, trickling, issuing forth.

Vi-shyandamāna, *as*, *ā*, *am*, flowing, trickling.

विष्य *viṣha*, *as*, *ā*, *am* (said to be fr. *rt. 2. viṣh*), injurious, hurtful, mischievous.

विष्वक् *viṣhv-aṇṇ*, *viṣhvak-sheṇa*, &c. See under *viṣhu*, p. 948.

विष्वन् *vi-shvan* (*vi-svan*), cl. I. P. *-shvanati*,

-shvanitum (Impf. *ry-ashvanat*, *Pān.* VIII. 3, 63), to make a sound in eating, smack the lips (restricted to this sense according to *Pān.* VIII. 3, 69; if any other sound is denoted, the dental *s* remains, see *vi-svan*, cf. *ava-shvan*).

Vi-shvanana, *am*, *n*, smacking the lips in eating, eating with a noise.

Vi-shvāna, *as*, *m*, eating with a noise, noisy eating; [cf. *ava-shvāna*.]

विस् *vis* (connected with *rt. bis*, *pis*, &c.), cl. I. P. *vesati*, (if identified with *rt. bis*, then cl. 4. P. *visyati*), *vesitum*, to go, move; to cast, throw, send (cl. 4).

Visa, *am*, *n*, (in Ved. more usually *bisa*, q.v., cf. *viśa*), the film or fibre of the water-lily or lotus, the fibres of the stalk or the stalk itself. — *Visa-kaṇṭhikā*, *f*, or *visa-kaṇṭhin*, *i*, *m*, a small crane. — *Visa-kusuma*, *am*, *n*, 'fibre-(produced) flower,' a lotus-flower. — *Visa-khādikā*, *f*, 'the eating of fibres or shoots,' N. of a play mentioned in *Vātsyāyana's Kāma-sūtra*. — *Visa-granthī*, *is*, *m*, a knot on the stalk of the lotus (used for filtering or clearing water); a particular disease of the eyes. — *Visa-śheda*, *as*, *m*, a cutting or portion of the fibres of the lotus. — *Visa-ja*, *am*, *n*, 'fibre-produced,' a lotus-flower, lotus. — *Visa-lantu*, *us*, *m*, a lotus fibre. — *Visa-nābhī*, *is*, *m*, a quantity of lotuses; the plant *Nelumbium Speciosum* (= *padmini*). — *Visa-nāsikā*, *f*, 'having a nose like a lotus-stalk,' a sort of crane. — *Visa-pushpa*, *am*, *n*, a lotus-flower. — *Visa-praśūna*, *am*, *n*, a lotus-flower, lotus (*Nelumbium Speciosum*). — *Visa-vartana*, *as*, *n*, a particular disease of the eyelid. — *Viśākara* ('*śa-āk*'), *as*, *m*, 'abounding in fibres,' a species of *Euphorbia* (= *bhadra-śūda*).

Visala, *am*, *n*, a sprout, bud, young shoot; [cf. *kisala*.]

Visini, *f*, an assemblage of lotus-flowers; the lotus plant *Nelumbium Speciosum*; lotus fibres.

Visila, *as*, *ā*, *am*, coming from or relating to *Visa*.

विंस्युक्त *vi-samyukta*, *as*, *ā*, *am* (fr. *rt. yuj* with *sam* and *uk*), disjoined, detached, separate, abstaining from, keeping aloof from, omitting.

Vi-samyoga, *as*, *m*, disjunction, separation, omission.

विंसवद् *vi-sam-vad*, cl. I. P. *-vadati*, *-vaditum*, to assert falsely; to fail in an agreement, break one's word, break a promise, to disappoint, deceive; to contradict, raise objections, disagree with, murmur against : Caus. *-vādayati*, *-yitum*, to make disappointed, disappoint; to fail to prove.

Vi-samvāda, *as*, *m*, false assertion, breaking or falsifying one's word, deceiving by a false assertion, breaking a promise, disappointing, deceiving; contradiction, disagreeing, disagreement.

Vi-samvādila, *as*, *ā*, *am*, disappointed, deceived, contradicted.

Vi-samvādin, *i*, *inī*, *i*, breaking one's word, disappointing, deceiving; cunning, crafty, fraudulent; contradicting, disagreeing; disputing, contesting, contentious.

विंसंशय *vi-samśayam*, ind. without doubt, without suspicion, undoubtedly.

विंसंशुल *vi-samshthula*, *as*, *ā*, *am* (fr. *rt. shthū* with *sam* and *vi*; cf. *apa-shthū*, *apa-shthula*, p. 53, col. 2), unsteady, agitated. — *Vi-samshthulagamana*, *as*, *ā*, *am*, going unsteadily, tottering, staggering.

विंसङ्कट *vi-sankaṭa*, *as*, *m*, a lion; the *Indu* tree.

विंसङ्गत *vi-sangata*, *as*, *ā*, *am*, unconnected, inconsistent, not in harmony.

विंसङ्ग *vi-saṅgā*, *as*, *ā*, *am*, insensible, unconscious; bereft of sense, lifeless.

विसन्नाह *vi-sannāha*, *as*, *ā*, *am*, without a coat of mail; without clothes, und clothed, naked.

विसम्मुह *vi-sam-muh*, cl. 4. P. *-muhyati*, *-mohitum* or *-mogdhum* or *-modhum*, to be utterly bewildered or infatuated.

Vi-sammūḍha, *as*, *ā*, *am*, utterly bewildered.

विसर *vi-sara*, *vi-sāra*, &c. See below.

विसर्ग *vi-sarga*, *vi-sarjana*, &c. See under *vi-srij* below.

विसल *visala*. See under *rt. vis*, col. 2.

विसामग्री *vi-sāmagrī*, *f*, the absence of means, the absence of causes calculated to produce an effect (in phil.).

विसि *vi-si*. See under *vi-shi*, (according to *Pān.* VIII. 3, 70. the participle must be *vi-shita*.)

विस्चन *vi-sūcana*, *am*, *n*, making known.

Vi-sūcikā, *f*, (*rt. sūc*), symptom of disease; spasmodic cholera.

विमूर्ण *vi-sūraṇa*, *am*, *ā*, *n*, *f*, (fr. *rt. sūr* with *vi*), sorrow, distress.

Vi-sūrīta, *am*, *n*, repentance; (*ā*), *f*, a fever.

विस् *vi-sri*, cl. I. 3. P. *-sarati*, *-sarati* (Ved. also A. *-te*), *-sartum*, to go forth or in various directions, spread out, stretch out, unfold, display (Ved.), to be spread out, be extended, extend, spread through, stretch; to return : Pass. *-sriyate*, to be spread out, (Perf. *vi-saure*, it was spread abroad) : Caus. *-sārayati*, *-yitum*, to stretch forth, extend.

Vi-sara, *as*, *m*, going forth or abroad; going; spreading, extending; a multitude, crowd, assemblage, flock, herd.

Vi-saraṇa, *am*, *n*, the act of going forth or out, spreading.

Vi-sāra, *as*, *m*, going out or forth, spreading out, expansion, diffusion; flowing, creeping, sliding, gliding along; a fish; (*am*), *n*, a wood; timber; (*i*), *f*, the region of the winds.

Vi-sārīta, *as*, *ā*, *am*, made to go forth or spread, set on foot, occasioned; effected, performed. — *Vi-sārītāṅga* ('*ta-an*'), *as*, *ā*, *am*, having an expanded or extended body.

Vi-sārīn, *i*, *inī*, *i*, going forth or in all directions, spreading over or through, spreading, diffusing; creeping along; flowing, gliding; (*i*), *m*, a fish; (*inī*), *f*, a kind of shrub (= *māsha-parṇi*).

Vi-sārya, ind. having spread out, having extended.

Vi-srīta, *as*, *ā*, *am*, spread out, extended, expanded, drawn (as a bow-string); uttered. — *Vi-srītāṅga*, *as*, *ā*, *am*, having the string (of a bow &c.) stretched out.

Vi-srītvara, *as*, *i*, *am*, spreading about, becoming diffused; gliding along, creeping, flowing, sliding.

Vi-srimara, *as*, *ā*, *am*, creeping along, moving onwards gently, flowing, gliding.

विस्न *vi-srij*, cl. 6. P. *-srijati* (ep. also A. *-te*), *-srashthum*, to send forth, let go, emit, let loose, pour forth; to create, produce; to let fall, drop, shed; to cast, hurl, throw, discharge, throw away; to emit sound, utter, sound forth; to send away, dismiss, abandon, cast off, repudiate, reject; to bestow, give, grant; to deliver, hand over to : Caus. *-sarjayati*, *-yitum*, to send forth, emit, pour forth, shed; to send away, dismiss; to spare; to repel, repudiate, get rid of; to reject, put off; to lose.

Vi-sarga, *as*, *m*, sending forth, letting go, emission, letting loose; creating, creation; emanation; voiding, evacuation (of excrement &c.); getting rid of, sending away, dismissal, abandonment, rejection, relinquishment; giving away, gift, donation; departure; separation; final emancipation, beatitude, exemption from worldly existence; the sun's southern course; light, lustre, splendor; (in grammar) N. of a symbol usually marked by two perpendicular dots [·] representing a hard and distinctly audible aspiration, (it usually, though not always, occurs at the end of a

word, and is really a kind of sibilant, often taking the place of final *s* and *r* when these letters pass into aspirations; it must be preceded by a vowel, but cannot be followed by one; it is called Visarga either from its liability to be rejected or from its being pronounced with a full emission of breath.)

Vi-sarjana, *am*, n. the act of sending forth, emitting, letting loose, sending among, dismissing, dispatching, dismissal; setting a bull at liberty on particular occasions; throwing the image of a deity into holy water (as the concluding rite of a festival); abandoning, relinquishing, quitting, abandonment, giving up; giving away, gift, donation.

Vi-sarjanīya, *as*, *ā*, *am*, to be sent forth or emitted; to be abandoned or left, to be given away, &c.; proper or fit to be abandoned; (*as*), m. = *Vi-sarga* (in grammar).

Vi-sarjayitvā (anom. ind. part.), having let go, having dismissed, &c.

Vi-sarjita, *as*, *ā*, *am*, sent forth, let go, emitted, sent away, dismissed; abandoned, left; given away, given.

Vi-srīyat, *an*, *atī* or *antī*, *at*, letting go, sending forth, emitting, abandoning; giving away, giving.

1. *vi-srījya*, *as*, *ā*, *am*, to be let go, to be abandoned, &c.

2. *vi-srīja*, ind. having let go, having sent away or dismissed, having discharged, having got rid of, &c.

Vi-sriṣṭa, *as*, *ā*, *am*, let go, sent forth, emitted, emanated, created; let fall, shed; sent away, dismissed, discharged; shot off; cast off, abandoned, relinquished, parted with; got rid of, cast out, expelled; given away, bestowed, granted. — *Vi-sriṣṭa-bhūmā*, *is*, *īs*, *i*, having space or room given, one who is allowed room (to sit down &c.). — *Vi-sriṣṭa-rāti*, *is*, *īs*, *i*, Ved. munificent in gifts.

Vi-sriṣṭi, *is*, f. letting go, sending forth, emanation, creation; dismissing, abandonment, leaving, quitting; giving, offering.

विस्मृ *vi-sṛip*, cl. 1. P. *-sarpati*, *-sarptum* or *-srapum* (Ved. Inf. *vi-sripas*), to creep away or about, to go or run away, sneak off, roam about, escape; to fly about, glide, soar, hover about; to flow over (with acc.); to spread about, become diffused; to wander, wind, meander.

Vi-sarpa, *as*, m. creeping about; flying to and fro, gliding; going or spreading about; an unwished for consequence of any act; a particular disease, erysipelatos inflammation, a sort of dry spreading itch. — *Vi-sarpa-gṇa*, *am*, n. bee's-wax (as destroying the above disease?). — *Vi-sarpa-tikṭisā*, f. the cure of the above disease.

Vi-sarpapa, *am*, n. the act of creeping or going about; soaring, gliding, flying, going gently; spreading, extending, diffusion.

Vi-sarpat, *am*, *antī*, *at*, creeping about, going along; flying gently, gliding, soaring, hovering about.

Vi-sarpamāna, *as*, *ā*, *am*, creeping about, flying or hovering about; wandering.

Vi-sarpi, *is*, m. a cutaneous disease (= *vi-sarpa* above).

Vi-sarpikā, f. a sort of dry spreading itch.

Vi-sarpin, *i*, *inī*, *i*, creeping about; gliding, going gently; spreading over or along; winding.

विस्कन्द *vi-skand*. See *vi-shkand*.

Vi-skandtri, *vi-skanda*. See under *vi-shkand*.

Vi-skanna. See under *vi-shkand*.

विस्मृ *vi-smṛ*, according to Pān. VIII. 3, 77. the *s* is retained only in A.; see *vi-shkambh*.

विस्त *vista*, *as*, *am*, m. n. (said to be fr. rt. *vis*), a weight of gold (= eighty Raktikās or a Karsha of sixteen Māshas, about half an ounce troy).

विस्तु *vi-stri*, cl. 5. or *vi-stri*, cl. 9. P. A. *-striṇoti*, *-striṇute*, *-striṇāti*, *-striṇite*, *-startum* or *-staritum* or *-staritum*, to spread out, spread

abroad, diffuse, extend, expand; to spread or strew or scatter about: Pass. *-staryate* or *-stiryate*, to be spread abroad or widely diffused: Caus. *-stārayati*, *-yitum*, to extend, expand, make broad or wide, widen, broaden.

Vi-stara, *as*, m. [cf. *vi-shṭara*], spreading, extension, expansion, prolixity, diffuseness, detailed description, minute detail; affectionate solicitation; anything spread out, a layer, bed; a seat, a stool; abundance, quantity, multitude, number, assemblage, a large company; (*ena*), ind. diffusely, at length, fully, in detail. — *Vi-stara-tas* or *vi-stara-sas*, ind. diffusely, at length, fully, in detail, with full particulars. — *Vi-stara-tā*, f. expansion, spreading.

Vi-staraṇīya, *as*, *ā*, *am*, to be spread or extended, capable of being extended or expanded.

Vi-stāra, *as*, m. spreading, expansion, extension, diffusion; breadth, amplitude; vastness, expanse; particularising at length, detail, amplification; the breadth or diameter of a circle; the branch of a tree with its new shoots; a shrub.

Vi-stāraṇa, *am*, n. the act of spreading or extending or enlarging.

Vi-stārīta, *as*, *ā*, *am*, spread, extended, enlarged, expanded; fully stated, amplified.

Vi-stārīn, *i*, *inī*, *i*, extending, large; powerful.

Vi-stīrpa, *as*, *ā*, *am*, spread about, strewed about, strewed, spread out, extended, spread, expanded; broad; large, great, roomy, wide. — *Vi-stīrpa-tā*, f. or *vi-stīrpa-tva*, *am*, n. breadth, diffusion, extension, vastness, largeness, amplitude. — *Vi-stīrpa-parṇa*, *am*, n. a sort of esculent root, Arum Indicum (= *mānaka*). — *Vi-stīrporahsthala* ('*na-ur*'), *as*, *ā*, *am*, having a broad chest or breast.

Vi-stīrpa, ind. having spread or diffused.

Vi-stīrta, *as*, *ā*, *am*, diffused, extended, spread; diffuse; expanded, broad; ample.

Vi-stīriti, *is*, f. spreading, expansion; extent, width, breadth; the diameter of a circle.

विस्वान *vi-sthāna*, *as*, *ā*, *am*, (in Vedic grammar) belonging to another place or order of letters (e. g. *vi-sthāne sparśa udaye ma-kārah*, the letter *m*, when a consonant of any other class follows).

विस्पन्द *vi-spand*. See *vi-shpand*, p. 950.

विस्पर्ध *vi-spardh*, cl. 1. A. *-spardhate*, *-spardhitum*, to vie with, emulate, envy.

Vi-spardhamāna, *as*, *ā*, *am*, vying with, emulating, envying.

Vi-spardhā, f. absence of envy; [cf. *vi-shpar-dhas*.]

विस्पष्ट *vi-spasṭa*, *as*, *ā*, *am* (see rt. *spaś*; cf. *vi-shpaś*), clear, apparent, manifest, evident, distinct, open; plain, intelligible; (*am*), ind. clearly, evidently.

विस्फर *vi-sphar*. See under *vi-sphur*.

Vi-sphāra, *vi-sphārīta*, &c. See below.

विस्फुर *vi-sphur* (also written *vi-shphur*, q. v.; the base is changed to *vi-sphar* in the Caus. and in some derivatives, e. g. *vi-sphāra*), cl. 6. P. *-sphurati*, &c., *-sphuritum*, to quiver, tremble, throb, vibrate, flash, flicker, glitter; to struggle against, resist: Pass. *-sphuryate* (Perf. *vi-pusphure*, Kirāt. XIV. 30), to be flashed: Caus. *-sphārayati*, *-sphorayati*, *-yitum*, to cause to tremble, make to quiver or vibrate, draw (a bow); to make to glitter or flash, cause to shine: Pass. of Caus. *-sphāryate*, to be made to quiver or vibrate (as a bow).

Vi-sphāra, *as*, m. (also written *vi-shphāra*), trembling, quivering, vibrating, agitating; the twang of a bow-string.

Vi-sphārayat, *an*, *antī*, *at*, causing to tremble or vibrate, drawing (a bow), drawing to the full stretch.

Vi-sphārīta, *as*, *ā*, *am*, made to vibrate or tremble; twanged or drawn (as a bow-string); shaken; trembling, tremulous, flashing; made open, displayed, manifested, evident, apparent.

Vi-sphāryamāna, *as*, *ā*, *am*, being drawn or twanged (as a bow-string); being made open or manifest.

Vi-sphurat, *an*, *atī* or *antī*, *at*, quivering, throbbing, trembling; swelling, enlarging; struggling, resisting.

Vi-sphuramāna, *as*, *ā*, *am*, quivering, throbbing, trembling. — *Vi-sphuramānaushṭha* ('*na-osh*'), *as*, *ā* or *i*, *am*, having quivering or trembling lips.

Vi-sphurīta, *as*, *ā*, *am*, quivering, shaken, tremulous; swollen, enlarged.

Vi-sphurya, ind. (Mahā-bh. Vana-parvan 15639. *vi-sphūrya*), having trembled or quivered, quivering.

विस्फुरज *vi-sphurj*, cl. 1. P. *-sphūrjati*, *-sphūrjitum*, to roar, resound, thunder.

Vi-sphūrjathu, *us*, m. roaring, resounding, thundering, rumbling; a clap of thunder; rolling. — *Vi-sphūrjathu-prakhyā*, *as*, *ā*, *am*, like or resembling a clap of thunder.

Vi-sphūrjita, *as*, *ā*, *am*, resounded, resounding; (*am*), n. roar, shout; rolling.

विस्फुल *vi-sphul* (also written *vi-shphul*, Pān. VIII. 3, 76; connected with *vi-sphur*, col. 2), cl. 6. P. *-sphulati*, *-sphulitum*, to quiver; to leap about, jump for joy, go merrily.

Vi-sphulat, *an*, *atī* or *antī*, *at*, trembling, shaking, quivering; going briskly or merrily; appearing.

Vi-sphulinga, *as*, m. a spark of fire; a sort of poison.

विस्फोट *vi-sphoṭa*, *as*, *ā*, m. f. a boil, tumour, pustule; small-pox.

विस्मि *vi-smi*, cl. 1. A. *-smayate* (sometimes also P. *-smayati*), *-smetum*, to wonder, be surprised; to wonder at, be surprised at (with inst., loc., or acc.); to admire; to be proud of (with inst.): Caus. *-smāyayati*, *-smāpayati*, *-te*, *-yitum*, to cause to wonder; to astonish any one (acc.) with anything (inst.).

Vi-smaya, *as*, m. wonder, surprise, amazement, astonishment, admiration; dismay; pride, arrogance; doubt, uncertainty, perplexity; (in the drama) one of the Bhāvas. — *Vismaya-kara*, *as*, *i*, *am*, causing astonishment or admiration. — *Vismayagan-gama*, *as*, *ā*, *am*, being an object of astonishment, astonishing. — *Vismaya-harsha-mūla*, *as*, *ā*, *am*, caused by astonishment and joy. — *Vismayākula* ('*ya-āk*'), *as*, *ā*, *am*, bewildered with wonder, amazed, astounded. — *Vismayānvīta* ('*ya-an*'), *as*, *ā*, *am*, filled with wonder, astonished, surprised.

— *Vismayāvishṭa* ('*ya-āv*'), *as*, *ā*, *am*, filled with astonishment or wonder. — *Vismayotphulla-nayana* or *vismayotphulla-locana* ('*ya-ut*'), *as*, *ā*, *am*, having eyes wide open or staring with astonishment.

Vi-smayat, *an*, *antī*, *at*, wondering, admiring, being surprised, being dismayed.

Vismayin, *i*, *inī*, *i*, astonished, surprised, amazed.

Vi-smāpana, *am*, n. the act of causing wonder or surprise, exciting astonishment; (*as*, *i*, *am*), astonishing, surprising; (*as*), m. illusion, deceit; a city of the Gandharvas (a kind of magical or enchanted city that appears and disappears unexpectedly); an epithet of Kāma (god of love).

Vi-smīta, *as*, *ā*, *am*, astonished, surprised, amazed, wonderstruck, astounded, dismayed, disconcerted, perplexed; (*ā*, *am*), f. n. a species of the Ati-dhṛiti metre (= *megha-viśphūrjita*). — *Vismīta-mīnasa*, *as*, *ā*, *am*, surprised or perplexed in mind. — *Vismī-tānana* ('*ta-ān*'), *as*, *ā*, *am*, having a surprised face.

Vi-smīti, *is*, f. astonishment, wonder, surprise.

Vi-smera, *as*, *ā*, *am*, wondering, astonished, surprised.

विस्मृ *vi-smṛi*, cl. 1. P. *-smarati* (ep. also A. *-te*), *-smartum*, to forget, be unmindful of, lose the remembrance of (with acc. or gen.): Pass. *-smaryate*, Aor. *vy-asmarī*, to be forgotten: Caus. *-smārayati*, *-yitum*, to cause to forget.

Vi-smaraṇa, *am*, n. the act of forgetting, oblivion.

Vi-smaraṇiṇi, *as*, *ā*, *am*, to be forgotten; worthy of being forgotten.

Vi-smaraṭ, *am*, *anti*, *at*, forgetting, losing the remembrance of, unmindful of (anything).

Vi-smariya, *as*, *ā*, *am*, to be forgotten.

Vi-smrita, *as*, *ā*, *am*, forgotten, passed out of the memory or recollection. — *Vi-smrita-pūrva-saṅskāra*, *as*, *ā*, *am*, forgetting a former promise or resolution. — *Vi-smrita-saṅskāra*, *as*, *ā*, *am*, one who forgets an agreement.

Vi-smṛti, *is*, *f*. forgetting, forgetfulness, loss of memory, oblivion.

Vi-smṛtiya, *ind.* having forgotten.

विस्मन् *vi-syand*. See *vi-shyana*, p. 950.

Vi-syanda, &c. See *vi-shyanda*.

विस् *visra*, *am*, n. (said to be fr. rt. *vis*), a smell like that of raw meat; (*ā*), *f*. a particular substance smelling like raw meat (= *hapushā*). — *Vi-sra-gandhi*, *is*, *m*. 'smelling like raw meat,' yellow ornament. — *Vi-sra-tā*, *f*. or *visra-tva*, *am*, n. rawness of smell.

विस्स *vi-sras*, *cl. 1. A.* -*srasate*, -*srasitum*, to fall asunder, fall down, drop; slip off: Caus. -*srasayati*, -*yitum*, to cause to drop.

Vi-srasa, *as*, *ā*, *m*. *f*. falling down, falling asunder, relaxation, laxness, weakness, debility, decay.

Vi-srasana, *am*, n. the act of falling; flowing, dropping; loosening, unfastening, untying; a laxative, aperient.

Vi-sras, *Ved.* = *vi-srasta* below (according to Śāy. on Rīg-veda VIII. 48, 5).

Vi-srasā, *f*. decay, decrepitude, weakness, the infirmity of old age.

Vi-srasta, *as*, *ā*, *am*, fallen down, loosened, detached; infirm, weak. — *Vi-srasta-hāra*, *as*, *ā*, *am*, having the necklace slipped off.

विस्मम् *vi-srambh* = *vi-srambh*, *q. v.*

Vi-srabdha, *as*, *ā*, *am*, trusted, confided in; steady, diligent; tame, humble, placid, &c. (See *vi-srabdha*.)

Vi-srabha, *as*, *m*. trust, confidence; affection, regard, affectionate solicitation; acquaintance; killing, &c. (See *vi-srabha*.)

Vi-srambhin, *i*, *int*, *i*, trusting, confiding in, &c. (See *vi-srambhin*.)

विस्स *vi-sras*. See under *vi-sras* above.

विस्सु *vi-sru*, *cl. 1. P.* -*sravati*, -*srotum*, to flow forth or away, flow, stream, trickle, ooze: Caus. -*sruvayati*, -*yitum*, to cause to flow forth (as blood &c.).

Vi-srāva, *as*, *m*. flowing forth, dropping, trickling.

Vi-srāvāṇa, *am*, n. the act of causing to flow out; bleeding; distilling; a spirit distilled from molasses.

Vi-srāvaṇiṇi, *as*, *ā*, *am*, = *vi-srāvya* below.

Vi-srāvita, *as*, *ā*, *am*, caused to flow out; bled.

Vi-srāvītavya, *as*, *ā*, *am*, = *vi-srāvya* below.

Vi-srāvya, *as*, *ā*, *am*, to be made to flow; to be bled, requiring bleeding.

Vi-sruta, *as*, *ā*, *am*, flowed forth, flowed, dropped, flowing; spread, diffused, stretched.

Vi-srutī, *is*, *f*. flowing forth, oozing, flow.

विस्सुह *vi-sruh*, *f*. (fr. rt. *i*. *ruh* or *sru* with *vi-*), *Ved.* a stream, river, (Śāy. *visruhaḥ* = *nadyah*, Rīg-veda VI. 7, 6); a plant, (perhaps *vi-sruhā* = *visruhiṇām* = *ośadhīnām*, 'of plants'; cf. *virudh*, *virudhā*.)

विस्सन् *vi-svan*, *cl. 1. P.* -*svanati*, -*svanitum*, to sound forth, sound, (but see *vi-shvan*.)

विस्वर *vi-svara*, *as*, *ā*, *am*, discordant, unharmonious, unmusical.

विस्वाद *vi-svāda*, *as*, *ā*, *am*, tasteless, flavourless, insipid.

विहग *viha-ga*, *vihaṇ-ga*, &c. See *vi-ha* under *1. vi-hā* below.

विहन् *vi-han*, *cl. 2. P.* -*hanti* (ep. even *cl. 4. P.* -*hanyati*), -*hantum*, to strike apart, separate; to strike down, strike violently, strike; to destroy utterly, kill, destroy; to afflict; to oppose, impede, resist; to strike back, reject, refuse, deny; to hinder, interrupt, obstruct: Caus. -*ghātayati*, -*yitum*, to cause to be killed or destroyed; to afflict, drive into straits.

Vi-hat, *f*. a cow that miscarries from unseasonable gestation.

Vi-hata, *as*, *ā*, *am*, struck, killed, completely destroyed; hurt; opposed, impeded, resisted; (*as*), *m*. a Buddhist or Jaina temple.

Vi-hati, *is*, *f*. striking, killing; defeat; failure; (*i*), *m*. a friend, companion.

Vi-hanana, *am*, n. the act of striking; killing outright; hurting, injury; opposition, obstruction, impediment; a bow for cleaning cotton; [cf. *tula-kārmuka*.]

विहार *vi-hara*, &c. See under *vi-hri*, *col. 3*.

विहर्ष *vi-harsha*, *as*, *m*. excessive joy or gladness, pleasure.

विहव *vi-hava*. See under *vi-hve*, p. 953.

विहव्य *vi-havya*, *as*, *ā*, *am*, *Ved.* to be offered; (*as*), *m*. N. of a descendant of Angiras (author of Rīg-veda X. 128).

विहस् *vi-has*, *cl. 1. P.* -*hasati*, -*hasitum*, to laugh gently, smile, laugh; to laugh at (with acc.).

Vi-hasat, *am*, *anti*, *at*, laughing, smiling.

Vi-hasana, *am*, n. laughing gently, smiling (= *madhyama-hāsyā*), laughing.

Vi-hasita, *as*, *ā*, *am*, smiled, laughed; smiled at; (*am*), *n*. a gentle laugh, smile, laugh.

Vi-hasya, *ind.* having smiled; laughing at, ridiculing, contemning.

Vi-hasyamāna, *as*, *ā*, *am*, being laughed at, being smiled upon.

Vi-hāsa, *as*, *m*. a gentle laugh, smile.

विहस्त *vi-hasta*, *as*, *ā*, *am*, handless, helpless; confounded, perplexed, bewildered; wise, learned.

विहा *1. vi-hā*, *cl. 3. A.* -*jikite*, &c., *Ved.* to go apart, (Śāy. *vi-jikishva* = *vi-gaccha*, Rīg-veda V. 78, 5), become expanded, open, gape open (Lat. *dehisco*, Gr. *χαίω*).

Vi-ha (for *2. vi-hā* below), the sky, air (only used in comps.). — *Vi-ha-ga*, *as*, *m*. 'sky-goer,' a bird; a cloud; an arrow; the sun; the moon; a planet. — *Vihagopaghushṭa* ('*ga-up*'), *as*, *ā*, *am*, resounding with (the notes) of birds, resonant with birds. — *Vihaṇ-ga*, *as*, *ā*, *am*, sky-going, flying, going swiftly; (*as*), *m*. a bird; a cloud; an arrow; the sun; the moon. — *Vihaṇ-gama*, *as*, *m*. 'sky-goer,' a bird; the sun; (*ā*), *f*. a pole or yoke for carrying burdens (= *dhāra-yashṭi*). — *Vihanga-rāja*, *as*, *m*. 'king of the birds,' epithet of Garuḍa (the vehicle of Viṣṇu).

Vihangikā, *f*. a sort of pole or yoke for carrying burdens.

2. vi-hā, *ind.* (according to Uṇādi-s. IV. 36. fr. *1. vi-hā*), heaven, paradise, sky.

Vi-hāyas, *ās*, *ās*, *am* (probably formed fr. *1. vi-hā* above, as *1. dhāyas* fr. rt. *1. dhā*), 'expanding,' extensive, vast, great (= *mahat* according to Naigh. III. 3), all-pervading, (Śāy. = *vividha-gamana-yukta*); (perhaps) going quickly, impetuous, spirited, active; (*ās*, *as*), *m*. n. the open air, air, space (Gr. *χῶος*), sky, atmosphere; (*ās*), *m*. a bird.

Vi-hāyasa, *as*, *am*, *m*. n. heaven, sky, atmosphere; (*as*), *m*. a bird.

Vi-hāyasa, *ind.* (inst. *c*. of *vi-hāyas* above), through the sky or air; heaven, sky, atmosphere.

विहा *3. vi-hā*, *cl. 3. P.* -*jahāti* (2nd sing. Impv. *vi-jahihi*, Kirāt. XI. 31), -*hātum*, to relinquish, quit, abandon, leave, give up or lay aside entirely, lose: Caus. -*hāpayati*, -*yitum*, to cause to quit or abandon.

Vi-hāpita, *as*, *ā*, *am*, caused to abandon or give up; made to yield, extorted, given up, given; (*am*), *n*. gift, donation.

Vi-hāya, *ind.* having abandoned or left.

Vi-hāyata, *am*, *n*. (?), donation, gift.

Vi-hina, *as*, *ā*, *am*, entirely abandoned, left, deserted, destitute, bereaved, deprived of, void or devoid of, free from, without. — *Vi-hina-tā*, *f*. the state of being wholly abandoned, abandonment. — *Vi-hina-yoni*, *is*, *i*, *low-born*, base-born, brutish.

विहार *vi-hāra*, &c. See *vi-hri* below.

विहिंस *vi-hins*, *cl. 7. I. P.* -*hinasti*, -*hinsati*, -*hinsitum*, to injure severely, injure, hurt, damage.

Vi-hinsaka, *as*, *i*, *am*, injuring, hurting.

Vi-hinsat, *an*, *anti*, *at*, injuring, harming, hurting, ing.

Vi-hinsita, *as*, *ā*, *am*, injured, hurt, &c.

विहित *1. vi-hita*, *as*, *ā*, *am* (fr. *vi-dhā*), distributed, apportioned, bestowed; put in order, arranged, appointed, determined, fixed, settled, prescribed, enjoined, enacted, decreed, ordained, ordered; proper to be done; deposited, placed; done, performed, undertaken, acted, made; framed, constructed, formed; furnished with, possessed of. — *Vi-hita-durga-raṇa*, *as*, *ā*, *am*, one who has enjoined the building of a fortress. — *Vihitāgas* ('*ta-āg*'), *ās*, *ās*, *as*, one who has committed a fault, offending, faulty, wicked. — *Vihitānjali* ('*ta-an*'), *is*, *i*, *t*, making a respectful obeisance.

Vihita-vat, *am*, *at*, *at*, one who has performed or undertaken.

Vi-hiti, *is*, *f*. action, performance, acting, doing; arrangement.

Vihitima, *as*, *ā*, *am*, done according to rule.

विहित *2. vi-hita*, *as*, *ā*, *am* (fr. *vi* privative + *hita*), improper, unfit, unsuitable, not good.

विहीन *vi-hina*. See under *3. vi-hā* above.

विहुतमती *vi-hut-matī*, *f*. (a Kvip formation fr. rt. *hu* with prep. *vi* and affix *mat*), a special oblation or offering, (according to Śāy. on Rīg-veda I. 134, 6. *vihutmatinām* = *viśeṣheṇa homavatinām* or else *āhvānavatinām*.)

विह्व *vi-hri*, *cl. 1. P. A.* -*harati*, -*te*, -*har-tum*, to take away, remove, destroy; to go in various directions; to walk or roam about or ramble for pleasure, saunter, amuse or divert one's self, sport, (in Rīg-veda I. 28, 7. *vi-jarbhritas* = *viśeṣheṇa punaḥ punar vīhāram kurutaḥ*); to vary, change, alternate, mix; to spend or pass (time &c.); to live.

Vi-hara, *as*, *m*. taking away; expanding, going apart or in different directions, separation, disunion, absence; changing, exchanging.

Vi-haraṇa, *am*, n. the act of taking away or removing, taking; going about for pleasure or exercise, rambling, roaming, taking a walk or airing; expatiating; relaxation, pastime, pleasure.

Vi-haraṇiṇi, *as*, *ā*, *am*, to be taken away; to be rambled or sported.

Vi-harat, *an*, *anti*, *at*, roaming for pleasure, sauntering about, ranging at large.

Vi-hartṛi, *tā*, *m*. one who takes away, a robber; one who rambles about, rambling, roaming; a roamer.

Vi-hāra, *as*, *m*. taking away, removing; expansion, opening; too great expansion of the organs of speech (consisting in too great lengthening or drawing in in pronunciation; opposed to *aam-hāra*; cf. *vy-āsa*); walking for pleasure or amusement, taking an airing, wandering, roaming, gadding, going about; sporting, play, sport, recreation, pastime, pleasure, relaxation; a pleasure-garden, garden; a Buddhist or Jaina temple or convent (originally the hall where

the Buddhist priests met or walked about; afterwards these halls were used as temples, and sometimes became the centre of a whole monastic establishment); a temple; the palace of Indra or a banner (= *vai-jayanta*!); a palace; N. of a district; the shoulder; a sort of bird, = *vinūda-rekhaka*; (in Vedic ritual) a term for varying a verse (by taking it to pieces, joining to each of its Pādas a Pāda taken from another verse, and reciting both parts in such a way as if they formed only one verse; cf. *vy-atimarsā*). — *Vihāra-griha*, *am*, n. a pleasure-house, play-house, theatre. — *Vihāra-bhūmi*, *is*, f. ground or place for roaming about, grazing ground, pasturage. — *Vihāra-vat*, *ān*, *atī*, *at*, taking pleasure or relaxation, enjoying one's self.

Vihāraka or *vi-hāraka*, *as*, *ikā*, *am*, roaming or walking about, a roamer; belonging to a Buddhist temple or convent.

Vihārin, *i*, *ī*, *ī*, *i*, expanding; taking pleasure or relaxation, wandering or roaming about for pleasure, enjoying one's self; beautiful.

Vi-hṛta, *as*, *ā*, *am*, expanded; sported, played; taken out, transposed, varied, (in Vedic ritual applied to the transposing of the Pādas in singing the Shodāśi hymns, see *vi-hāra*); (*am*), n. one of the ten blandishments or feminine modes of indicating love, hesitation or reluctance to avow feelings to a lover, (some of the others are *līlā*, *lalita*, *kūṭamita*, *moṭṭāyita*, *vi-dhitti*, *kila-kīṇita*, &c., q. q. v. v.).

Vi-hṛti, *is*, f. taking away; opening, expansion; sport, pastime, pleasure.

Vi-hṛtya, *ind*. having opened or spread out, having expanded; having roamed about or sported, having rambled, having disported.

विहृत् *vi-heṭha*, *as*, *m*. (see *rt. heṭh*), hurt, injury; the act of afflicting or harassing.

Vi-heṭhaka, *as*, *m*. an injurer, one who inflicts pain or injury on another; a reviler.

Vi-heṭhana, *am*, n. the act of injuring, hurting, wounding, killing; afflicting, distressing; rubbing, grinding; injury, harm, pain, sorrow, affliction.

विहृ *vi-hru* (*hru* = *hṛi*, cf. *vi-hṛi* below), cl. 9. P. *-hṛuṇāti*, &c., Ved. to injure, hurt, destroy, (Sāy. *vi-hṛuṇāti* = *vi-hvarati*, *Ṛig-veda* I. 166, 12.).

Vi-hṛta, *as*, *ā*, *am*, Ved. injured, hurt, spoiled [cf. *a-vṛ*]; fractured, dissevered, (Sāy. = *vi-dhina*, *vi-bādita*.)

विह्वल *vi-hvala*, *as*, *m*. N. of a native of Kāśmīra (author of the following poem). — *Vihvala-kāvya*, *am*, n. the poem of Vihvala, N. of a poem (containing the Caura-pañcāśikā, said to have been recited when Vihvala was on the point of being put to death by king Vira-singha, whose daughter he had secretly espoused).

विह्वल *vi-hval*, cl. 1. P. *-hvalati*, *-hvalitum*, to shake or move about, stagger, tremble, be agitated.

Vi-hvala, *as*, *ā*, *am*, shaking about, agitated, alarmed, perturbed, disquieted, confused, overcome with fear, beside one's self, delirious; distressed, afflicted; languishing; desponding; fused, liquid.

Vi-hvala-tā, *f* or *vi-hvala-tva*, *am*, n. agitation, perturbation, consternation, anxiety. — *Vihvali-kṛita*, *as*, *ā*, *am*, made confused or agitated; fused, liquid.

Vihvalat, *am*, *antī*, *at*, trembling, agitated.

Vi-hvalita, *as*, *ā*, *am*, agitated, alarmed, staggering.

विह्वल *vi-hṛi*, cl. 1. P. *-hvarati*, *-hvaratum*, Ved. to be crooked, curved; to hurt (?).

विह्वे *vi-hve*, cl. 1. P. A. *-hvayati*, *-te*, &c., to call upon, invoke, worship.

Vi-hava, *as*, *m*. Ved. an invocation, invitation.

वी *vī*, cl. 2. P. *veti* (2nd sing. Impv. *vīhi*, 3rd pl. *vyantu*), *vivāya*, *veshyati*, *avaśhīti*, *vetum*, to go, move; to go towards, approach, (in *Ṛig-veda* I. 77, 2. *veh* 2nd sing. Impv.

= *veti* = *gacchati*); to pervade; to bring, convey, offer; to attain, obtain, accept; to conceive, become pregnant, engender, bring forth; to desire, love, wish for, (according to Nirukta IX. 42, 43. *vitām* = *pi-betām* or *kamayetām*); to eat, enjoy, consume, partake of (with gen. or acc.); to send, throw, hurl, cast; to drive (in this sense regarded as a substitute for *rt. aj*); Pass. or cl. 4. A. *viyate*, to be gone, &c.: Caus. *vayayati*, *-yitum*, Aor. *aviyayat*, to cause to go or approach; to cause to obtain or accept; to cause to eat or partake of; to cause to desire or love; to cause to conceive (in this sense also *vayayati*); Desid. *viyishati*: Intens. *veviyate*, *vevayīti*, *veveti*, (see also *vevi*); [cf. Gr. *olaw*, *olāō*, *olhōō*; Lat. *in-vitus*, *in-vitare*.]

2. *vī*, *is*, *is*, *i*, Ved. going, moving, (according to Sāy. *veh* = *gantryāh*, *Ṛig-veda* III. 5, 5); pervading, extensive, (Sāy. = *vāpata*, *Ṛig-veda* IV. 5, 8); (*is*), f. the act of going, motion; covering. (For *vī*, 'a bird,' see under 2. *vī*, p. 908.)

Vika, *as*, *m*. (according to Upādi-s. III. 47. fr. *vī*, a substitute for *rt. aj*), a bird; air, wind; the mind.

1. *vīta*, *as*, *ā*, *am*, gone, approached; led round the sacrificial fire (said of a horse, *Ṛig-veda* I. 162, 15); accepted, acceptable, approved, liked, loved; desired, wished for, beautiful (Ved.); tranquil, quiet, tame, unfit for war; (*as*), m. a horse or elephant untrained or unfit for war; (*am*), n. the goading of an elephant. — *Vita-tama*, *as*, *ā*, *am*, Ved. most acceptable, (Sāy. = *atīśayena kanta*, *Ṛig-veda* VII. 1, 18.). — *Vita-prishtha*, *as*, *ā*, *am*, Ved. having beautiful backs (said of horses, Sāy. = *kanta-prishtha*, *Ṛig-veda* I. 162, 7.). — *Vita-vāra*, *as*, *ā*, *am* (see 2. *vāra*), Ved. having a handsome tail, (Sāy. = *kānta-bala*, *prāpta-bala*, *Ṛig-veda* VIII. 46, 23.).

Vitā, *is*, f. going, moving, motion; engendering, producing; eating, food, (vīti, Ved. inst. = *vityā*, 'with food,' *Ṛig-veda* VI. 16, 46); enjoyment; cleaning, cleansing; light, lustre; (*is*), m. a horse. — *Viti-hotra*, *as*, *m*. N. of Agni or fire; of the sun; of a son of Priya-vrata; of a son of Tāla-jangha; (*as*, *ā*, *am*), Ved. one who offers the sacrificial meal to the gods; (*as*), m. pl., N. of a sect of fire-worshippers; of a branch of the Haihaya tribe. — *Viti-hotraka*, *as*, *m*. N. of Agni or fire; of the sun.

Vyat, *am*, *atī*, *at*, going, moving, &c., (Sāy. *vyantaḥ* = *gacchantah*, *Ṛig-veda* VI. 1, 4.)

वी 3. *vī* (*vi-ti*), cl. 2. P. *vy-eti* (3rd pl. *vi-yanti*), Impf. *vy-ati*, Perf. *viyāya*, *vy-etum* (for *vyayati*, *vyayayati*, see *vyay*), to go apart or in different directions; to go or extend in every direction, to be diffused or scattered, become distributed or divided; to go away, disappear, vanish, be lost; to go through, traverse: cl. 4. A. *viyate*, to go apart or away, &c., (Sāy. *viyase* = *gacchasi*, *Ṛig-veda* IX. 86, 37; according to some *viyase* is an Intens. form.)

2. *vīta*, *as*, *ā*, *am* (for 3. *vīta* see under *rt. vye*), gone away, departed, disappeared; set free, loosed, let go, exempt, freed from, devoid of. — *Vita-kal-masha*, *as*, *ā*, *am*, freed from taint or sin. — *Vita-kāma*, *as*, *ā*, *am*, free from desire. — *Vita-ghṛīna*, *as*, *ā*, *am*, one from whom mercy has departed, merciless. — *Vitaghrīna-tā*, f. mercilessness. — *Vita-janma-jarasa*, *as*, *ā*, *am*, not subject to birth or old age. — *Vita-dambha*, *as*, *ā*, *am*, free from pride, not proud, humble, lowly. — *Vita-bhaya*, *as*, *ā*, *am*, fearless, undaunted; (*as*), m. epithet of Vishnu. — *Vita-bhī*, *is*, *is*, *i*, free from fear, intrepid. — *Vita-matsara*, *as*, *ā*, *am*, free from envy, free from passion. — *Vita-manyu*, *us*, *us*, u, exempt or free from sorrow; free from resentment or anger. — *Vita-mala*, *as*, *ā*, *am*, free from obscurity or darkness, clear, pure. — *Vita-moha*, *as*, *ā*, *am*, freed from illusion. — *Vita-rāga*, *as*, *ā*, *am*, having the passions gone, free from passions or affections, dispassionate, devoid of desire, calm, tranquil; colourless, bleached; (*as*), m. a sage with subdued passions; a deified

Buddhist or Jaina saint. — *Vita-rāga-stuti*, *is*, f., N. of a work. — *Vita-viruddha-buddhi*, *is*, *is*, *i*, one whose hostile feelings have passed away, without hostile intentions, peaceable. — *Vita-śanka*, *as*, *ā*, *am*, freed from fear, fearless. — *Vita-śoka*, *as*, *ā*, *am*, free from care or sorrow; (*as*), m. the Aśoka tree, Jonesia Aśoka. — *Vita-śoka-bhayaśāda* ('*ya-āb*'), *as*, *ā*, *am*, free from the disturbance of sorrow and fear. — *Vita-sprīha*, *as*, *ā*, *am*, free from wish or desire. — *Vita-havya*, *as*, *m*. N. of a descendant of Angiras (author of the hymn *Ṛig-veda* VI. 15); of a king. — *Vitoclāya-bandha* ('*ta-ut*'), *as*, *ā*, *am*, having the fastening of the knot gone, (Kīrat. VIII. 51.). — *Vitottara* ('*ta-ut*'), *as*, *ā*, *am*, having no answer, unable or disinclined to reply; (*am*), ind. without answering.

वीकाश *vī-kāśa*, *as*, *m*. (for 1. *vi-kāśa*), manifestation, display; ether, heaven.

2. *vi-kāśa*, *as*, *m*. (for 2. *vi-kāśa*), absence of manifestation; solitude, privacy.

वीक्ष *vīksh* (*vi-iksh*), cl. 1. A. *vīkshate* (ep. also P. *-ti*), *vīkshitum*, to see, behold, view, observe, look at, consider, regard, discern, (*hṛidi vīksh*, to see in the heart, ponder); to look upon as, regard as (e.g. *pitṛi-vad vīksh*, to look upon as a father); Pass. *vīkshyate*, to be seen; to look like, appear, seem.

Vīksha, *as*, *ā*, *m*. f. sight, gazing at, seeing, investigation; (*am*), n. surprise, astonishment; any visible object. — *Vīkshāpanna* ('*sha-āp*'), *as*, *ā*, *am*, one who experiences surprise, astonished, surprised.

Vīkshāna, *am*, *ā*, n. f. the act of seeing or observing, looking at, sight.

Vīkshāniya, *as*, *ā*, *am*, visible, perceptible, observable.

Vīkshamāna, *as*, *ā*, *am*, seeing, looking at, observing, regarding.

Vīkshāta, *as*, *ā*, *am*, seen, viewed, beheld, regarded, considered; (*am*), n. a look, glance, sight.

1. *vīkshya*, *as*, *ā*, *am*, visible, perceptible; to be gazed at, astonishing, wonderful; (*am*), n. any visible object, anything to be gazed at; wonder, surprise; (*as*), m. a dancer, actor; a horse.

2. *vīkshya*, *ind*. having seen or viewed, having considered.

Vīkshyamāna, *as*, *ā*, *am*, being seen or beheld, being gazed at.

वीखा *vīkhā*, f. walking, (for *vīkhā*?)

वीह *vīkh* (*vi-ikh*), Caus. *vīkhayati*, *-yitum*, to toss to and fro (trans.).

Vīkhā, f. going, moving, proceeding, progress, locomotion; a particular mode of moving; dancing; one of a horse's paces; cowach, Carpopogon Pruriens (= *śuka-simbi*); = *sandhi* (according to Sabda-k.).

वीङ्ग *vīng* (*vi-ing*), cl. 1. P. *vīngati*, *vīngitum*, Ved. to move to and fro, oscillate.

Vīngita, *as*, *ā*, *am*, moved to and fro.

वीचयन *vī-āyana*, *am*, n. (for *vi-āyana*, see under 3. *vi-ti*, p. 914), research, inquiry.

वीचि *vīci*, *is*, m. f. (according to Upādi-s. IV. 72. fr. *rt. ve*), a wave, small wave, ripple; inconstancy, thoughtlessness; pleasure, delight, happiness; leisure, interval, rest; a ray of light; small, little. — *Vīci-kshobha*, *as*, m. agitation or roughness of waves. — *Vīci-mālīn*, *i*, m. 'wave-garlanded,' the ocean.

Vīci, f. = *vīci* above. — *Vīci-taranga-nyāya*, *as*, m. wave-undulation-method, (according to the Bhāṣā-parīcheda 166 and Siddhānta-muktāvalī, p. 103, the cause of the production of sound in the ear.)

वीज *vīj* [cf. *rt. i. vij*], cl. 1. A. *vijate*, *vijitum*, to go; cl. 10. P. *vijayati*, *-yitum* (perhaps a Nom. fr. *vyaaja*, q. v.), to fan, cool by blowing upon or fanning; Pass. *vijyate*, to be fanned; [cf. Lat. *vigeo*.]

Vijana, *am*, n. fanning, the being fanned; a fan [cf. *vijāna*]; a thing, substance; (*as*), m. a sort of pheasant; the ruddy goose.

1. *vijita*, *as*, *ā*, *am*, fanned, cooled by fanning.

Vijamāna, *as*, *ā*, *am*, being fanned, fanned.

बीज *vija*, *am*, n. (in the older language frequently written *bija*; perhaps fr. *rt. jan* with *vi*; according to some connected with *rt. i. vi*), seed (of plants &c.), seed-corn, grain; semen virile; (perhaps also) quicksilver; marrow; any germ, element, beginning, cause, source, primary cause or principle, origin; the germ or origin of any composition (as of a poem, of the plot of a drama, of a magical formula, &c.); calculating primary causes, analysis, algebra; truth, divine truth (as the seed or cause of being); the mystical letter or syllable which forms the essential part of the Mantra of any deity; receptacle, place of deposit; a particular correction in astronomy; (*as*), m. = *vijaka*, the citron tree. — *Vija-kartṛi*, *tā*, m. 'producer of seed,' epithet of Siva. — *Vija-kāṇḍa-prarohin*, *i*, *ini*, *i*, or *vija-kāṇḍa-ruha*, *as*, *ā*, *am*, springing from a seed or from the (slip or portion taken from a) stalk. — *Vija-kṛit*, *t*, *i*, *l*, producing semen; (*i*), n. an aphrodisiac. — *Vija-kōṣa* or *vija-kōṣa*, *as*, m. a seed-vessel, the pericarp of a flower; the seed-vessel of the lotus; (*i*), f. a pod, legume. — *Vija-kṛtyā*, f. the operation of analysis, elemental or algebraic solution. — *Vija-gaṇita*, *am*, n. calculation of primary causes, causal calculus, analysis, algebra; N. of a treatise on algebra. — *Vija-garbha*, *as*, m. the plant *Trichosanthes Dicaea*. — *Vija-guṇṭi*, *is*, f. 'seed-protection,' a pod, legume. — *Vija-tas*, ind. from seed, according to the seed. — *Vija-tva*, *am*, n. the being an origin or cause, causality. — *Vija-darsaka*, *as*, m. 'explainer of the germ or plot of a play,' a play-director, stage-manager. — *Vija-dhāni*, *f*, N. of a river. — *Vija-dhānya*, *am*, n. coriander. — *Vija-nyāsa*, *as*, m. (in dramatic language) laying down or making known the germ or plot of a play. — *Vija-pāda*, *as*, m. the plant *Semecarpus Anacardium* (= *bhallātaka*). — *Vija-pura*, incorrect for *vija-pūra*. — *Vija-purusha*, *as*, m. the progenitor of a tribe or family. — *Vija-pushpa*, *am*, n. common citron; a thorny plant, *Vangueria Spinosa* (= *maruṇḍa*). — *Vija-pushpikā*, *f*, a sort of grain, *Andropogon Saccharatus*. — *Vija-pūra* or *vija-pūra*, *as*, m. 'seed-filling,' common citron; a variety of citron, *Citrus Medica*; (*am*), n. the fruit of the citron. — *Vija-pūrṇa*, *as*, m. 'seed-filled,' epithet of the common citron (= *cholangā*); *Citrus Medica*. — *Vija-peṣikā*, *f*, 'seed-sheath,' the scrotum. — *Vija-prada*, *as*, *ā*, *am*, yielding seed, sowing seed, &c.; generating; (*as*), m. a generator. — *Vija-prabodha*, *as*, m., N. of a commentary on the *Vija-gaṇita*. — *Vija-prarohā*, *as*, *ā*, *am*, or *vija-prarohin*, *i*, *ini*, *i*, growing from seed. — *Vija-phulaka*, *as*, m. the plant *Citrus Medica*; a citron or lemon. — *Vija-matī*, *is*, f. (in algebra) a mind capable of analysis, penetration of causes or principles, causal sagacity. — *Vija-mantra*, *am*, n. epithet of a mystical syllable with which a Mantra or magical formula commences. — *Vija-mātrikā*, *f*, the pericarp or seed-vessel of the lotus. — *Vija-mātra*, *am*, n. only as much as is required for seed, only what is required for the procreation of offspring or for the preservation of a family; epithet of the ninth Maṇḍala of the *Rig-veda*. — *Vija-muktavali*, *f*, N. of a work. — *Vija-yajña*, *as*, m. 'seed-offering,' N. of a particular allegorical sacrifice or offering. — *Vija-ratna*, *as*, m. 'having gems of seeds,' a kind of bean. — *Vija-ruha*, *as*, *ā*, *am*, growing from seed; (*as*), m. grain, corn. — *Vija-reṇu*, *am*, n. Croton *Jamalgota* (= *jaya-pāla*). — 1. *vija-vat*, ind. like seed. — 2. *vija-vat*, *ān*, *atī*, *at*, possessing seed, furnished or provided with seed; provided with grain. — *Vija-vi-pana*, *am*, n. the act of sowing seed. — *Vija-vara*, *as*, m. 'best of grains,' a kidney-bean, *Phaseolus Radiatus*. — *Vija-vāpa*, *as*, m. a sower of seed; the act of sowing seed. — *Vija-vāpīn*, *i*, m. 'sowing

seed,' a sower. — *Vija-rāhana*, *as*, m. 'seed-bearer,' N. of Siva. — *Vija-eriksha*, *as*, m. the plant *Terminalia Tomentosa*. — *Vija-saṇḍaya*, *as*, m. a heap or collection of seed or grain. — *Vija-ū*, *ūs*, *f*, 'bringing forth seed,' the earth. — *Vija-sekṛī*, *tā*, m. a sprinkler of seed, procreator, progenitor. — *Vija-harā* or *vija-hārīṇī*, *f*, 'taking away seed,' epithet of a witch (a daughter of Duṣṣaha). — *Vijā-kṛita*, see below. — *Vijākshara* ('*ja-ak*'), *am*, n. the first syllable of a magical formula, the syllable at the commencement of a Mantra or form of prayer. — *Vijānkura* ('*ja-an*'), *as*, m. a sprout or first shoot from a seed, seed-shoot, seed-lobe, cotyledon, seedling; (*au*), m. du. seed and shoot, seed and blade. — *Vijānkura-vat*, ind. (in phil.) like the (continuous succession of) seed and shoot. — *Vijā-dhya* ('*ja-ādh*'), *as*, *ā*, *am*, abounding in seed; (*as*), m. = *vija-pūra*. — *Vijādhyaksha* ('*ja-adh*'), *as*, m. 'presiding over seed,' epithet of Siva. — *Vijāpahū-riṇī* ('*ja-ap*'), *f*, = *vija-harā*. — *Vijābhūllāna* ('*ja-abh*'), *am*, n., N. of a Tantra work. — *Vijāmla* ('*ja-am*'), *am*, n. = *erikshāmla*. — *Vijārnavatantra* ('*ja-ar*'), *am*, n., N. of a Tantra work. — *Vijāśva* ('*ja-as*'), *as*, m. 'seed-horse,' an entire horse, stallion. — *Vijotkṛiṣṭa* ('*ja-ut*'), *am*, n. good seed. — *Vijodaka* ('*ja-ud*'), *am*, n. 'seed-water, grain-like water,' hail. — *Vijopti* ('*ja-up*'), *is*, f. sowing seed. — *Vijopti-śakra*, *am*, n. a kind of astrological diagram shaped like a serpent for indicating good or bad luck following on the sowing of seed. — *Vijopti-vidhi*, *is*, m. the manner of sowing seed.

Vijaka, *am*, n. seed; = *vija* above (at the end of comp.); (*as*), m. common citron, *Citrus Medica* (= *mātulanga*); a citron or lemon; *Terminalia Tomentosa* (= *pīla-sāla*); the position of the arm of a child at birth; N. of a poet.

Vijala, *as*, *ā*, *am*, furnished with seed or grain, seedy.

Vijā, ind. by or with seed, sowing with seed. — *Vijā-kṛī*, cl. 8. P. *-karoti*, &c., to sow with seed, sow; to harrow over after sowing. — *Vijā-kṛita*, *as*, *ā*, *am*, sown with seed, sown; harrowed or ploughed over after sowing.

Vijika, *as*, *ā*, *am*, seedy, abounding in seeds; see Gaṇa Kumud-ādi to Pāṇ. IV. 2, 80.

2. *vijita*, *as*, *ā*, *am*, sown with seed, sown with, having for seed.

Vijīn, *i*, *ini*, *i*, having or possessing seed, bearing seed, seedy; being of the race or blood of (at the end of a comp., cf. *rāja-v*); (*i*), m. a real progenitor (as opposed to *kehetrin*, the nominal father or merely the husband of a woman, *Manu* IX. 51 sq.); a procreator, father (in general); the sun.

Vijya, *as*, *ā*, *am*, sprung or produced from seed; sprung from or belonging to any family; of a good family (at the end of a comp.).

वीटा *vīṭā*, *f*, a small piece of wood shaped like a barley-corn and about a span long, (it was struck with a stick or bat in a kind of game, like hockey, played by boys; according to others the *vīṭā* was a metal ball of some kind; see *Mahā-bh. Ādi-p.* 5050, Schol.)

वीटि *vīṭi*, *is*, or *vīṭikā* or *vīṭi*, *f*. (said to be fr. *rt. it* with *vi*), the betel plant, *Piper Betel* (= *tāmbūla-vallikā*); a preparation of the *Areca* nut with spices and chunam enveloped in a leaf of the betel plant, betel, Pāṇ; a tie, fastening; [cf. *vetra*, *vetasa*; cf. also Gr. *i-rus*, *i-réa*; Lat. *vi-tae*, *vitta*, *vi-men*, *vi-tis*; Old Germ. *wi-d*, *vi-d*; *vi-d*; Angl. Sax. *wilde*.]

वीडु *vīḍu*, *us*, *us*, *u*, Ved. strong, firm, &c., see *vīḍu*. — *Vīḍu-jambha*, &c., see *vīḍu-jambha*. — *Vīḍo-anga*, *as*, *ā*, *am*, Ved. having strong limbs, firm in body.

Vīḍaya = *vīḍaya*, q. v.

वीणा *vīṇā*, *f*. (in *Uṇādi-s.* III. 15. said to be fr. *rt. i. vi*), the *Vīṇā* or Indian lute, (an instru-

ment of the guitar kind, supposed to have been invented by Nārada, q. v., usually having seven wires or strings raised upon nineteen frets or supports fixed on a long rounded board, towards the ends of which are two large gourds; its compass is said to be two octaves, but it has many varieties according to the number of strings, &c.); lightning. — *Vīṇā-daṇḍa*, *as*, m. 'lute-stick,' the neck or long rounded board of a lute. — *Vīṇā-bandha* ('*nā-an*'), *as*, m. the tie of a lute or lower part of one of its ends where the wires are fixed (sometimes called 'the tail-piece'). — *Vīṇā-bhīd*, *t*, *f*, a kind of lute, (*vīṇā-bhīdām vīveka*, description of the different kinds of lutes.) — *Vīṇā-vāda* or *vīṇā-vādaka*, *as*, m. a player on the *Vīṇā*, a lutanist. — *Vīṇāśya* ('*nā-āś*'), *as*, m. 'lute-faced,' epithet of Nārada (the son of Brahmā and inventor of the *Vīṇā* described above).

Vīṇin, *i*, *ini*, *i*, furnished with lutes, a player on a lute.

वीत *vīta*, *vīti*, &c. See p. 953, col. 2.

वीतस *vī-taṇsa*, *as*, m. (for *vi-taṇsa*, q. v.), a cage, a chain or net for confining birds or beasts; an enclosure for taming birds or animals, an aviary, menagerie; a place for keeping or preserving game, preserve.

वीतन *vītana*, *au*, m. du. (possibly connected with *vi-tan*), the sides or cartilages of the larynx or throat (= *kṛika-pārśva-dvaya*).

वीथि *vīthi*, *is*, or *vīthī*, *f*. (probably fr. *rt. i. vi* or 3. *vi*), a row, line; a road; a terrace in front of a house; a stall, shop; a sort of drama (or the dramatic narration of an amatory intrigue, said to be in one act and to be performed by one or two players); (*is*), f. a particular division of the planetary sphere (comprising three asterisms). — *Vīthy-anga*, *am*, n. a division or constituent part of the dramatic entertainment called *Vīthi*, (it is described as a kind of dialogue consisting in quibble, equivocation, jest, abuse, and the like.)

Vīthikā, *f*, = *vīthi*, a road, &c.; a hall.

वीध *vīdhra*, *as*, *ā*, *am* (according to *Uṇādi-s.* II. 26. fr. *rt. indh* with *vi*), clear, clean, pure; (*am*), n. the sky, atmosphere; wind; fire; [cf. Gr. *aīdḗra*.]

वीन् *vīn* (*vi-in*), cl. 8. P. *vinoti*, &c., Ved. to cause to go out, drive away, remove, scatter, disperse, (*Sāy.* = *vividham ganayati*); to send forth in various ways, (*Sāy.* = *vividham prerayati*); to bestow.

वीना *vīnā*, *f*, N. of a river.

वीनाह *vīnāha*, *as*, m. = *vi-nāha*, the top or cover of a well.

वीन्व *vīnv* (*vi-in*), cl. 1. P. *vīnvati*, &c., = *vin* above.

वीषा *vīṣā*, *f*, lightning.

वीप्सा *vīpsā*, *f*. (fr. the Desid. of *vy-āp*, q. v.), 'the desire of pervading (with any property or quality simultaneously or continuously), several or successive order or series, the arrangement of things or properties in regular succession or each by each, repetition, the repetition of words to imply continuous or successive action (e.g. *eriksham eriksham śinīcati*, he waters tree after tree; *prabhū bhūtam bhūtam abhi sarva-prāṇīshv asti*, the supreme being is in all living beings creature after creature; cf. Pāṇ. VIII. 1, 4).

वीबुकोश *vībukośa*, *as*, m. (?), a cowrie.

वीभ *vībh* (= *rt. vībh*), cl. 1. A. *vībhate*, *vībhītum*, to boast.

वीर 1. *vīr* (*vi-ir*), Caus. *vīrayati* (Impf. *-airayāt*, Aor. Ved. *-airat*), *-yitum*, Ved. to scatter or drive in various directions; to split into pieces, break, divide asunder, break open, (*Sāy.* *vy-airat* = *udghāṭita-vat*, *Rig-veda* II. 15, 8.)

वीर *vir*, cl. 10. P. (perhaps to be regarded as a Nom. fr. *vīra* below), *vīra-yati*, *-yitum*, to be powerful or valiant; to make heroic effort, display heroism, act like a hero.

Vīra, *as*, *ā*, *am* (according to Upādi-s. II. 13. fr. *vī* substituted for rt. *aj*; according to some perhaps for an original *vāra*, fr. rt. *vrī*), heroic, mighty, powerful, strong, robust, excellent, eminent; (*as*), m. a hero, brave man, warrior, champion, eminent man; the last Jina or Jaina pontiff of the present era; an actor; heroism (as one of the eight Rasas which give to poetic and dramatic composition its flavour or taste; the Rasa of heroism is said to be displayed by munificence, clemency, and valour; the *Vīra-carita*, q. v., exhibits an example of this Rasa); the flower Nerium Odorum; fire; sacrificial fire [cf. *vīra-han*]; (*ā*), f. the wife of a hero; a wife, mother, matron; a sort of perfume (commonly called *Murā*); a medicinal root (= *kshīra-kāholī*); the plant Flacourtia Cataphracta; the drug Elabāluka; the plantain tree; a sort of Asclepias, Asclepias Rosea; opposite-leaved fig-tree; Convolvulus Poniculatus (the white and dark kinds); the tree Gmelina Arborea; an aloe; the plant called Atis; spirituous liquor or a particular kind of it; N. of a river; (*am*), n. a reed, Arundo Tibialis; the root of ginger (?); pepper; rice-gruel; the root of Costus Speciosus; the root of Andropogon Muricatus; [cf. probably Gr. *ῥῆρα*, 'Hpa, *ῥῆρα*, *ῥῆρα*, *ῥῆρα*; Lat. *vir*; Goth. *vair*; Angl. Sax. *wer*; Lith. *vyra-s*]. — *Vīra-karma*, *am*, n., Ved. hero-forming (seed). — *Vīra-kīta*, *as*, m., 'worm of a hero,' a pitiful warrior. — *Vīra-keśarin*, *i*, m., N. of a king. — *Vīra-karā*, *i*, N. of a river. — *Vīra-carita* or *vīra-caritra*, *am*, n., 'exploits of the hero,' N. of a celebrated drama by Bhava-bhūti (= *mahā-vīra-carita*, q. v.). — *Vīra-jayantikā*, f. a kind of dance performed by soldiers after a victory or on going to battle, a war-dance; war, battle. — *Vīra-tantra*, *am*, n., N. of a Tantra work. — *Vīra-tara*, *as*, *ā*, *am*, bolder; (*as*), m. a great hero; an arrow; a corpse (?); (*am*), n. = *vīraṇa*, Andropogon Muricatus. — *Vīra-tārāna* ('*ra-ā*'), *am*, n. a particular posture. — *Vīra-taru*, *us*, m. the tree Pentaptera Arjuna; the shrub Barleria Longifolia. — *Vīra-tā*, f. or *vīra-tva*, *am*, n. heroism. — *Vīra-dhanvan*, *ā*, m., 'having a powerful bow,' epithet of Kāma-deva (god of love). — *Vīra-dhara*, *as*, m. a peacock; fighting with wild beasts; a leather cuirass or jacket; N. of a river. — *Vīra-paṭṭa*, *as*, m. a kind of military dress or war accoutrement. — *Vīra-patnī*, f. a kind of plant (= *vi-jayā*). N. of a river (Ved.). — *Vīra-patnī*, f. the wife of a hero. — *Vīra-parṇa*, *am*, n. a particular drug (= *sura-parṇa*). — *Vīra-pāna* or *vīra-pāna*, *am*, n. the drink of warriors, (taken, before or during a battle, for refreshment or to raise the courage). — *Vīra-pāṇḍya*, *as*, m., N. of a king. — *Vīra-pushpī*, f. a kind of plant (= *sindūra-pushpī*). — *Vīra-peśas*, *ās*, m., Ved. a vigorous frame, (according to Śāy. on Rīg-veda IV. 11, 3, the masc. is used for the neut.). — *Vīra-prajāyini*, f. the mother of a hero. — *Vīra-prajāvatī*, f. the mother of a hero. — *Vīra-prasavā*, f. a woman who brings forth heroes. — *Vīra-bāhu*, *us*, m., 'strong-armed,' N. of Vishnu; of a king. — *Vīra-bhadra*, *as*, m. a distinguished hero; an Āva-tāra or son of Siva, (in the Vāyu-Purāṇa he is said to have been created from Siva's mouth in order to spoil the sacrifice of Dakṣa, and is described as having a thousand heads, a thousand eyes, a thousand feet, and wielding a thousand clubs; his appearance is fierce and terrific, he is clothed in a tiger's skin dripping with blood, and he bears a blazing bow and battle-axe; in another Purāṇa he is described as produced from a drop of Siva's sweat; this form of Siva is said to be more especially worshipped in the Marāṭha country); N. of one of the Rudras; of an author; a horse fit for the Āśva-medha sacrifice; a fragrant grass (= *vīraṇa*). — *Vīra-bhadraka*, *am*, n. the fragrant grass Andropogon Muricatus. — *Vīra-bhānu*, *us*, m., N. of a king; of a work. — *Vīra-bhāryā*, f. the wife of a hero. — *Vīra-bhukti*, N. of a place, (probably for *tira-*

bhukti). — *Vīra-bhūpati*, *i*, m., N. of the patron of Cauṇḍapācārya. — *Vīra-mātrī*, *tā*, f. the mother of a hero. — *Vīra-mukunda-deva*, *as*, m., N. of a king (the patron of Mārkaṇḍeya-kavindra). — *Vīra-mudrikā*, f. an ornament or ring worn on the middle toe. — *Vīra-rajās*, *as*, n. red lead, minium (= *sindūra*). — *Vīra-rasa*, *as*, m. the Rasa of heroism, (see *rasa*). — *Vīra-reṇu*, *us*, m., N. of Bhīma-sena. — *Vīra-loka*, *as*, m., 'hero-world,' region of warriors or champions. — *Vīra-val*, *ān*, *atī*, *at*, abounding in heroes, having a champion or hero; accompanied with heroes or progeny; (*atī*), f. a woman whose husband is living; a particular fragrant plant (= *māṇsa-rohiṇī*); N. of a river. — *Vīra-vatsā*, f. the mother of a hero. — *Vīra-vāra*, *as*, m. a proper N. — *Vīra-vāmana*, *as*, m., N. of an author. — *Vīra-viplāvaka*, *as*, m., 'disturber of the sacrificial fire,' a Brāhman who performs oblations with money procured from the lowest or Śūdra caste. — *Vīra-virūda*, N. of a kind of artificial verse; [cf. *śūra-sloka*]. — *Vīra-vriksha*, *as*, m. the marking-nut plant, Semecarpus Anacardium; the tree Pentaptera Arjuna; a sort of grain, Andropogon or Holcus Sorghum. — *Vīra-sayyā*, f. a particular posture; [cf. *vīra-sthāna*]. — *Vīra-sushma*, *as*, *ā*, *am*, Ved. having heroic or mighty strength, very powerful or efficacious. — *Vīra-sreshṭha*, *as*, m. a matchless hero. — *Vīra-samanvita*, *as*, *ā*, *am*, attended or accompanied by heroes. — *Vīra-sinḥa*, *as*, m., N. of a king of Gūjara; of the author of the Durgā-bhakti-taraṅgiṇī. — *Vīra-sinḥa-deva*, *as*, m., N. of the patron of Mitra-mītra. — *Vīra-sū*, *ās*, f., 'hero-bearing,' the mother of a hero; the mother of a male child. — *Vīra-sena*, *as*, m., 'having an army of heroes,' N. of the father of Nala; (*am*), n., N. of a particular plant (= *āruka*). — *Vīrasena-ja* or *vīrasena-suta*, *as*, m., 'son of Vīra-sena,' epithet of Nala (a celebrated prince, hero of several well-known poems and episodes, as the Nalopākhyāna, Naishadha, Nalodaya, &c.). — *Vīra-sainya*, *am*, n. garlic. — *Vīra-soma*, *as*, m., N. of the author of the Hasti-vaidyaka. — *Vīra-skandha*, *as*, m., 'having powerful shoulders,' a buffalo. — *Vīra-sthāna*, *am*, n. a particular posture (practised by ascetics; cf. *vīrasana*). — *Vīra-haṇa*, *as*, *i*, *am*, hero-killing. — *Vīra-hatyā*, f. the killing of a man, murder of a son, (Manu XI. 41.). — *Vīra-han*, *ā*, m., 'destroyer of the sacrificial fire,' a Brāhman who has suffered the sacred domestic fire to become extinct (either from carelessness, impiety, or absence); N. of Vishnu. — *Vīraṃla* ('*ra-am*'), *as*, m. a kind of dock or sorrel (= *amla-vetasa*). — *Vīraṃka* ('*ra-ā*'), *am*, n. a medicinal plant (= *āruka*). — *Vīraśansana* ('*ra-ās*'), *am*, n., 'the place wished for by heroes,' the post of danger in a battle; a forlorn hope; keeping watch. — *Vīraśana* ('*ra-ās*'), *am*, n., 'hero-sitting, hero-posture,' kneeling on one knee; sleeping out in the open air, the station of a guard or sentinel; a bivouac; a particular posture in sitting practised by ascetics, (sitting on the thighs, one leg being in the other, = *pariyanka*, q. v., see I. āsana); a field of battle. — *Vīreśa* ('*ra-īśa*'), *as*, m., 'chief of heroes,' N. of Siva or Vīra-bhadra. — *Vīreśvara* ('*ra-īś*'), *as*, m., 'chief of heroes,' epithet of Siva or Vīra-bhadra, q. v.; any great hero. — *Vīreśvara-līnga*, *am*, n., N. of a sacred Linga. — *Vīrojha* ('*ra-up*'), *as*, m., 'sacrificial-fire abandoning,' a Brāhman who omits offering burnt offerings or neglects his sacrificial fire. — *Vīro-pajivika* ('*ra-up*'), *as*, m., 'subsisting by the sacrificial fire,' a Brāhman who claims alms or presents for having preserved his sacrificial fire.

Vīraka, *as*, m., Ved. = *vīra*, a hero; the plant *kara-vīra*, q. v.

Vīraṇi, *i*, m., N. of a Muni.

Vīraṇy, *us*, *us*, u, Ved. fond of heroes, desiring heroes; (Śāy.) desiring to kill heroes.

Vīrāya, Nom. A. *vīrāyate*, &c., to act like a hero, show heroism.

Vīrikā, f., N. of a woman.

Vīriṇī, f. the mother of a hero (Ved.); N. of a river; of a wife of Dakṣa (daughter of Vīraṇa and mother of a thousand sons, = *asikṇī*).

Vīrya, *am*, p. vigour, strength, power; heroism, prowess, valour, fortitude, courage, firmness; virile energy, virility; dignity, consequence; splendor, lustre; semen virile; the seed of plants, &c.; (*ā*), f. vigour, energy, virility. — *Vīrya-ja*, *as*, m. a son. — *Vīrya-dhara*, *ās*, m. pl., N. of a race. — *Vīrya-pāramitā*, f. one of the six perfections (with Buddhists). — *Vīrya-prapāta*, *as*, m. discharge of semen virile. — *Vīrya-val*, *ān*, *atī*, *at*, possessing vigour, vigorous, strong, stout, robust; efficacious, overcoming, victorious. — *Vīrya-virahita*, *as*, *ā*, *am*, devoid of prowess or vigour, &c. — *Vīrya-vīśiṣṭha*, *as*, *ā*, *am*, possessed of courage, vigour, &c. — *Vīrya-vīddhī-kara*, *as*, *i*, *am*, causing an increase of virile energy; (*am*), n. an aphrodisiac. — *Vīrya-sālin*, *i*, *ini*, *i*, possessing vigour or heroism, strong, heroic. — *Vīrya-śulka*, *as*, *ā*, *am*, having prowess or heroism as its price, to be purchased by valour. — *Vīrya-hāni*, *i*, f. loss of vigour or virile energy; impotence. — *Vīrya-hina*, *as*, *ā*, *am*, deprived of strength; cowardly; seedless. — *Vīryā-val*, *ān*, *atī*, *at*, Ved. = *vīrya-val*. — *Vīryāvadāna* ('*ya-av*'), *am*, n. effecting anything by prowess; (*āni*), n. pl. valour and achievements. — *Vīryāvadhūta* ('*ya-av*'), *as*, *ā*, *am*, overcome or surpassed in prowess.

वीरानक *vīrānaka*, *am*, n. (?), N. of a town.

वीरुध *vīrudh*, t, f. (fr. rt. *r*. *rudh* = rt. *r*. *ruh* with *vi*; cf. *vi-sruh*), a spreading creeper; a branch, shoot; a plant which grows again after being cut; a shrub, plant in general.

Vīrudhā, f. = *vīrudh* above.

वीरु *vīru* or *vīdu*, *us*, *us*, u, Ved. strong, firm, (sometimes written *vīru*); (*u*), n. anything strong, a fortified place, stronghold; [cf. according to some Gr. *ἰσχυρός*]. — *Vīru-jambha*, *as*, *ā*, *am*, Ved. having strong jaws or teeth, (Śāy. = *drīḍha-danta*). — *Vīru-dvesha*, *ās*, *ās*, *as*, Ved. hating the strong or violent (said of Brahmanas-pati). — *Vīru-patman*, *ā*, *ā*, *as*, Ved. strong-going, moving with rapid flight. — *Vīru-pavi*, *i*, *i*, *i*, Ved. having strong tires (said of the chariot of the Maruts). — *Vīru-pāṇi*, *i*, *i*, *i*, Ved. strong-handed, strong-hoofed. — *Vīru-harṣin*, *i*, *i*, *i*, Ved. having strong or violent joy, exulting, fiercely passionate.

Vīlaya, Nom. P. *vīlayati*, *-yitum*, Ved. to be strong.

Vāṛita, *as*, *ā*, *am*, Ved. made strong, strengthened, (Śāy. = *drīḍhi-kṛta*, Rīg-veda III. 53, 19.)

वीरध *vī-vadha*, *as*, m. = *vi-vadha*, a yoke or pole for carrying burdens; a burden; storing or heaping corn; a road.

Vīradhika, *as*, *i*, m. f. a man or woman who carries a load by means of a yoke; a general dealer.

वीविध *vīvidha* for *vi-vidha*, q. v.

वीवृत *vīvṛita*, *as*, *ā*, *am*, = *vi-vṛita*, revealed, published.

वीष 1. *vīṣh* (*vi-īṣh*), cl. 1. P. A. *vīṣhati*, -te, *vīṣhitum*, Ved. to go in various directions, spread, be extended.

वीष 2. *vīṣh* (*vi-īṣh*, see rt. 3. *īṣh*), cl. 1. P. *vīṣṭhāti*, &c., Ved. to seek for.

वीहार *vīhāra*, *as*, m. (for *vi-hāra*, q. v.), a temple, sanctuary, (especially) a Jaina or Buddhist convent or temple.

वुक *vuka*, *as*, m. a species of plant, (a various reading for *vaka*, q. v.)

वुङ्ग *vung* (= rt. *bung*), cl. 1. P. *vungati*, &c., to leave, abandon.

वृषया *vṛiṣayā*, f., Ved., N. of a woman
(said to have been given by Indra to Kakshīvat).

(at the end of comps. translatable by 'employed about,' 'engaged in'), mode of life [cf. *vāgūrā-ṣ'*]; activity, cause or instrument of activity; treatment, respectful treatment; livelihood, maintenance, means of subsistence (often at the end of comps., cf. *uīcha-o'*); the means of subsistence for a Brāhman are said in Manu IV. 4. to be, 1. *ṛīta*, 'true,' i.e. lawful gleaning; 2. *a-mṛīta*, 'not deadly,' i.e. unsolicited alms; 3. *mṛīta*, 'deadly,' i.e. solicited alms; 4. *pra-mṛīta*, 'very deadly,' i.e. agriculture; 5. *satyāṁṛīta*, 'true and false,' i.e. trade-traffic; 6. *śva-ṛīti*, 'dog-maintenance,' i.e. servitude; this last should never be engaged in, the preceding two, i.e. agriculture and trade, only in times of distress); wages, hire; customary allowance, perquisite, fee; mode of thinking, course of ideas; style, force, character, style in composition (especially dramatic style, said to be of four kinds, viz. 1. Kaiśiki, 2. Bhārati, 3. Sātrati, 4. Ārabhati, q. q. v. v.; the first three are described as suited to the Śringāra, Vira, and Raudra Rasas respectively, the last as common to all); comment, commentary, explanation, exposition, gloss; general character or force of a word; (in grammar) a complex formation which requires resolution or explanation (as distinguished from a simple or uncompounded form, e.g. any word formed with Kṛit or Taddhita affixes, any compound and even duals and plurals which are regarded as Dvandva compounds, of which only one member is left, and all derivative verbs such as desideratives &c.); a measure of the voice in reciting or chanting, (of which, according to the Prātisākhya, there are three, viz. *vi-lambitā*, *madhyamā*, and *drutā*); N. of a commentary by Sa-*nandana*. — *Ṛṛiti-kar-ṣita*, *as*, *ā*, *am*, distressed for (want of) a livelihood (Manu VIII. 411); according to Kullūka = *bhṛityābhāvena pīṭitah*. — *Ṛṛiti-śheda*, *as*, *m*, taking away the means of subsistence, confiscation of a patrimony, deprivation of an hereditary office. — *Ṛṛiti-ti*, *f*, or *ṛṛiti-tva*, *am*, *n*, state of being or residing or being contained in, state of existence, state, condition [cf. *anāyatta-o'*]; mode of subsistence, profession. — *Ṛṛiti-dāna*, *am*, *n*, the giving of maintenance. — *Ṛṛiti-mat*, *ān*, *ati*, *at*, possessing means of subsistence; abiding; having a particular way of thinking. — *Ṛṛiti-labha*, *as*, *m*, discovery of the concurrent (in phil.). — *Ṛṛiti-vaiṭalya*, *am*, *n*, deficiency or lack of means of subsistence, want of a livelihood. — *Ṛṛiti-śtha*, *as*, *ā*, *am*, being in any state or condition or employment; (*as*), *m*, a chameleon (= *saraga*). — *Ṛṛiti-hetu*, *as*, *m*, cause or means of subsistence. — *Ṛṛiti-anuprāsa*, *as*, *m*, alliteration suited to any style or expression. — *Ṛṛiti-ārtha-bodhaka*, *as*, *kā*, *am*, indicating the meaning of a complex formation, (see under *ṛṛiti* above.) — *Ṛṛiti-āriham*, *ind*, for the sake of subsistence, in order to sustain life. — *Ṛṛiti-upāya*, *as*, *m*, means of subsistence.

2. *ṛīṭya*, *as*, *ā*, *am* (for I. see p. 956, col. 1), to be abided or stayed or remained, &c.

वृत् 3. *vr̥it*, cl. 4. A. *vr̥ityate* (according to others also cl. 1. *var̥ityate*), to choose, like, &c., generally used in an old Intens. form *vā-vr̥ityate*, (see *vāvr̥it*, which is classed by native grammarians among simple roots.)

2. *vṛitta*, as, ā, am (perhaps incorrect for *vṛita*),
chosen, selected, appointed, &c.

वृत्र *vṛitra*, as, m. (probably fr. *rt. vṛi*: according to Upādī. II. 13. fr. *rt. i. vṛit*), 'the coverer, hider, obstructor (of rain)', N. of the Vedic personification of an imaginary malignant influence or demon of darkness and drought (supposed to take possession of the clouds, causing them to obstruct the clearness of the sky and keep back the waters; Indra is represented as battling with this evil influence, and the pent up clouds being poetically pictured as mountains or castles are shattered by his thunderbolt and made to open their receptacles; as a *Dānava* or demon, *Vṛitra* is the son of *Danva*, q. v., and is often associated with other evil spirits, such as *Ahi*,

ūshna, Namuci, Pipru, Sambara, Uraṇa, whose malignant influences are generally exercised in producing darkness or drought; a cloud (in general); darkness; a mountain; an enemy; sound, noise; a wheel; N. of Indra (?); (*am*), n. a wicked person, an enemy. — *Vṛitra-khāda*, *as*, ā, *am*, Ved. 'Vṛitra-devouring,' destroying Vṛitra; (*as*), m. a devourer of enemies, epithet of Brihas-pati. — *Vṛitra-ghnī*, f., N. of a river. — *Vṛitra-tara*, *as*, ā, *am*, Ved. causing great darkness. (Say. = *atīṣayena lokānām āvarakaḥ* or *vṛitair āvaranaiḥ satrūn tarati yaj*, i. e. overcoming enemies with darkness, Rīg-veda I. 32, 5). — *Vṛitra-tur*, ā, m., Ved. 'Vṛitra-conquering,' epithet of Indra, conquering enemies (in general). — *Vṛitra-tārya*, *am*, n., Ved. conquering enemies, destruction of enemies; battle (= *sangrāma* according to Naigh. II. 19). — *Vṛitra-dvish*, f., m. 'enemy of Vṛitra,' epithet of Indra. — *Vṛitra-bhojana*, *as*, m. a kind of pot-herb (commonly called Samath, described by some as a sort of cucumber, = *ganḍīra*). — *Vṛitra-vadha*, *as*, m. 'the killing of Vṛitra,' N. of the twenty-fifth and twenty-sixth chapters of the Bhūmī-kāṇḍa of the Padma-Purāṇa; of the seventy-ninth chapter of the Uttara-kāṇḍa of the Rāmāyana. — *Vṛitra-satru*, *us*, m. 'enemy of Vṛitra,' epithet of Indra. — *Vṛitra-hatya*, *am*, ā, n. f., Ved. the slaying of Vṛitra, (Rīg-veda VIII. 89, 5). — *Vṛitra-hatha*, *as*, m., Ved. slaying Vṛitra, slaying enemies. — *Vṛitra-han*, ā, m. 'Vṛitra-killer,' epithet of Indra; killer of enemies, victorious. — *Vṛitrahan-tama*, *as*, m., Ved. 'most mighty slayer of Vṛitra,' epithet of Indra; a very victorious person. — *Vṛitrāri* ('*va-ari*'), f., m. 'enemy of Vṛitra,' Indra.

वृथा *vṛithā*, ind. (said to be fr. rt. *vṛi*; according to some for *vara-thā*), without trouble, (in Rīg-veda IX. 76, 1 = *an-āyāsena*); without pain, without difficulty, with ease, easily (Ved.); without necessity, unnecessarily, uselessly, fruitlessly, in vain; unprofitably; foolishly, idly, wantonly, falsely; wrongly, incorrectly; vain, purposeless, useless, fruitless; (if compounded with articles of food *vṛithā* is said to mean 'hot'); [cf. Gr. *phēa*, *Bpā*, *βῆ*, *pāōros*, *pāōros*, &c.]. — *Vṛithā-kuthā*, f. idle talk, nonsense. — *Vṛithākāra* (**thā-āk*), *as*, m. a false form, mere appearance, empty show. — *Vṛithā-kula-samūdhāra*, *as*, *ā*, *am*, whose family and practices are low. — *Vṛithāghāta* (**thā-agh*), *as*, m. striking uselessly, killing unnecessarily. — *Vṛithā-janman*, *a*, n. useless or unprofitable birth. — *Vṛithatyā* (**thā-af*), f. going or strolling about in an idle manner, travelling for pleasure (regarded as a vice in a king; Manu VII. 47). — *Vṛithā-dāna*, *am*, n. useless or improper gift, a gift that may be annulled (or if promised, not made good, as a gift promised to courtezans, wrestlers, or money lost at play, &c.; according to some there are sixteen kinds of these gifts). — *Vṛithā-paśu-ghna*, *as*, m. the slayer of an animal wrongly or unnecessarily (i. e. not for sacrifice). — *Vṛithā-pratijña*, *as*, *ā*, *am*, one who makes a promise rashly. — *Vṛithā-bhū*, cl. 1. P. *-bhātā*, &c., to be vain, to be useless, to be frustrated. — *Vṛithā-bhoga*, *as*, *ā*, *am*, enjoying in vain or to no purpose. — *Vṛithā-mati*, *is*, *is*, *i*, foolish-minded, wrong-minded. — *Vṛithā-māṃsa*, *am*, n. 'useless flesh,' i. e. flesh not destined for the gods or Piṣis, (the eater of such flesh is said to be born as a goblin); (*as*), m. one who eats such flesh. — *Vṛithālamba* (**thā-āl*), *as*, m. cutting or plucking unnecessarily, (Manu XI. 144). — *Vṛithā-vādin*, *i*, *ini*, *i*, speaking falsely. — *Vṛithā-śrama*, *as*, m. vain exertion, useless labour. — *Vṛithā-śhāt*, *-śhāt*, m., Ved. one who easily overcomes or conquers, (Śāy. = *anāyāsena satrāṇām abhivahati*, Rīg-veda I. 63, 4). — *Vṛithā-sankara-jāta*, *as*, *ā*, *am*, born in vain by the mixture of different castes, one who neglects to perform his duties. — *Vṛithoppanna* (**thā-w*), *as*, *ā*, *am*, born or produced in vain.

वृद्ध *vṛiddha*. See col. 3.

वृद्धि I. *vriddhi*, is, f. (fr. a form *vriddh* for

rt. *vardh*; for 2. *vridh* see under rt. 1. *vridh*),
cutting off, abscission; (in law) forfeiture, deduction.

वृ *1. vridh* (perhaps developed out of *vi-ridh*), cl. I. A. (in Fut., Aor., and Cond. also P.; in Ved. and ep. P. also in other forms; sometimes confounded in occasional forms with rt. I. *vṛt*), *vārdhate* (Ved. P. *vārdhati*, *vṛdhāti*), Perf. *vārvīdhe* (Ved. P. *vāvardha*), 2nd Fut. *vārdhishyate* and *vārtasyati* (identical with 2nd Fut. of rt. I. *vṛt*), Aor. *avārdhishya* and *avṛdhat*, Cond. *avārdhishyati* and *avartasyat* (identical with Cond. of rt. I. *vṛt*), *vārdhitum* (Ved. Inf. *vṛidhe*, *vṛidhase*, *vārvīdhadhya*), to increase, augment, cause to grow, make larger or stronger, raise, prosper, make to prosper, (in these active senses generally Ved. and always P.); to exhilarate, make joyful, inspirit, animate (Ved. P.); to increase, grow, become larger or stronger, prosper, be or become prosperous, (in these neuter senses generally A. except in the Vedic forms *vṛdhati*, *vāvardha*, &c., and except in Fut., Aor., and Cond., which may be also P. in the classical language); to continue, last; to rise, ascend; to become joyful, have cause for congratulation: Caus. *vārdhayati*, -te (also *vārdhāpayati*), -yitum, Aor. *arīrvīdhat*, *avāvardhat*, to cause to increase or grow, increase, augment, amplify, enhance, make larger or stronger, cause to prosper, make powerful, raise, exalt, to make joyful, gladden; (according to some) to speak; to shine: Desid. *vārvīdhishate*, *virīvītsati*: Intens. *vārvīrdhyate*, *vārvīrdhīḥ*; [cf. Zend *vared*, *vareda*: Gr. βλάσ-τη, βλασ-ρός, βλαστ-άν-ω, βλαθ-ρός, βραδύς, βαδύς, βίςα; ἄλσος: (perhaps) Lat. *grandis*: Goth. *valdan*, *vaur-ts*, 'a root': Old Germ. *uirza*: Angl. Sax. *wealden*, *vrīdian*, *weald*: Slav. *vladun*, *vlas*, 'hair': Hib. *fol*, 'hair' *frídh*, 'a forest': (perhaps) for *hairt*, 'increase, profit.'

Vṛiddha, as, ā, am (compar. *jyāyas* or *varshīyas*, superl. *jyeshtha* or *varshishtha*, q. v. v.), increased, augmented; grown up, full grown, duly expanded; old, aged, advanced in years, ancient, mighty, great, large; accumulated, heaped; wise, learned; (*as*), m. an old man or one past seventy; a sage, saint; a respectable man; a male descendant (= *gotra*); a proper N.; = *vṛiddha-dāraka* below; (*ā*), f. an old woman (either one past childbearing or one with grey hair); a female descendant; (*am*), n. (in grammar) a word having a *Vṛiddhi* vowel in the first syllable; benzoin. — *Vṛiddha-kāka*, as, m. 'large crow,' a sort of crow or raven. — *Vṛiddha-kāla*, as, m., N. of a king. — *Vṛiddha-krama*, as, m. rank due to age. — *Vṛiddha-gaṅgā*, ī, N. of a river (commonly called the *Buḍi Gaṅgā*). — *Vṛiddha-gautama*, 'the old Gautama,' N. of an ancient recension of Gautama's law-book. — *Vṛiddha-tama*, as, ā, am, oldest, most venerable. — *Vṛiddha-tā*, f. or *vṛiddha-tva*, am, n. old age, senility. — *Vṛiddha-dāraka*, as, m. or *vṛiddha-dāru*, n. a kind of convolvulus or climbing plant (= *chagala*, *riksha-gandhū*). — *Vṛiddha-dvija-rūpiṇ*, ī, inī, i, bearing the form of an old Brāhman. — *Vṛiddha-nagara*, am, n., N. of a town. — *Vṛiddha-nābhi*, īs, īs, ī, 'large-navel,' having a prominent navel, pot-bellied, corpulent. — *Vṛiddha-pradhāna*, as, m. a paternal great-grandfather. — *Vṛiddha-prapitāmaha*, as, m. a paternal great-grandfather; (*ī*), f. a paternal great-grandmother. — *Vṛiddha-pramitāmaha*, as, m. a maternal great-grandfather; (*ī*), f. a maternal great-grandmother. — *Vṛiddha-bala*, f. a kind of plant (= *mahā-samarṅgā*). — *Vṛiddha-bhāva*, as, m. the state of being old, old age. — *Vṛiddha-mata*, am, n. an ancient precept, a precept of ancient sages. — *Vṛiddha-manu*, us, m. 'the old Manu,' an ancient recension of the *Mānava-dharma-śāstra*; [cf. *orthan-manu*.] — *Vṛiddha-mahat*, ās, ās, as, Ved. having increased or mighty splendor, endowed with great strength, very mighty. — *Vṛiddha-yājña-valkyu*, a particular recension of *Yājñavalkya*'s law-book. — *Vṛiddha-rāja*, as, m. a kind of dock or sorrel (= *amla-vetasa*). — *Vṛiddha-varshishtha*, 'the

old *Vasishtha*, N. of an ancient recension of *Vasishtha's* law-book. — *Vriddha-vāhana*, *as*, m. the mango tree. — *Vriddha-vibhaktika*, *as*, m. the hog-plum, *Spondias Mangifera* (= *āmratāka*). — *Vriddha-vrīhaspathi*, *is*, m. 'the old *Vrīhaspati*', N. of an ancient recension of *Vrīhaspati's* law-book. — *Vriddha-śavasa*, *ās*, *as*, *as*, Ved. having increased or great force, very mighty, very rapid. (Sāy. = *vriddha-vega*, *ntāyena vega-vat*, *Rig-veda* VIII. 25, 10.) — *Vriddha-śilina*, *ī*, *inī*, *ī*, having the disposition of an old man. — *Vriddha-śocis*, *is*, *is*, *is*, Ved. increased in lustre, very bright. — *Vriddha-śravasa*, *ās*, *as*, *as*, having great glory; endowed with much food; (*ās*), m. an epithet of *Indra*. — *Vriddha-saṅgha*, *as*, m. an assembly of old men, council or meeting of elders. — *Vriddha-sūtraka*, *am*, n. a flock of cotton, flocculent seeds flying in the air. — *Vriddha-sevā*, f. reverence for the aged, the serving or honouring of old persons. — *Vriddha-sevin*, *ī*, *inī*, *ī*, honouring or reverencing old persons, serving one's elders. — *Vriddhāṅgulī* ('*dha-an*'), *is*, f. 'the great finger,' the thumb; the great toe. — *Vriddhāṅguśhī* ('*dha-an*'), *as*, m. the great toe; the thumb. — *Vriddhācāra* ('*dha-ād*'), *as*, m. the practice of one's forefathers, ancient custom. — *Vriddhāditya* ('*dha-ād*'), *as*, m. a form of the sun. — *Vriddhānūśāsana* ('*dha-an*'), *am*, n. a seer's precept, direction or ordinance of the aged, an old man's advice. — *Vriddhāranya* ('*dha-an*'), *as*, m. 'seer's grove,' a place where the *Purāṇas* or other sacred works are read and expounded. — *Vriddhāvasthā* ('*dha-an*'), f. the condition or period of old age, senility. — *Vriddhāśrama* ('*dha-ās*'), *as*, m. the order or mode of life of an aged (*Brāhman*), roaming or wandering about as a religious mendicant; [cf. *āśrama*]. — *Vriddhoksha* ('*dha-uk*'), *as*, m. an old bull (= *javat-gava*).

2. *vriddhi*, *ī*, f. (for 1. *vriddhi* see p. 958, col. 2), increase, increment, augmentation, growth, rise, rising, ascending; excess; a heap, quantity, assemblage, multitude; increase in wealth or dignity; increase of the digits of the sun or moon; progression of any kind, prosperity, success, advancement, happiness, pleasure; wealth, property; extension of power or revenue (as one of the three conditions or objects of regal power); profit, gain; paying back money lent with increase or interest, returning the principal with a proportionate increment; money-lending, usury, interest; enlargement of the scrotum (either from swelled testicle or hydrocele or other morbid affections); (in grammar) a peculiar increase or lengthening to which vowels are subject under certain conditions (e.g. *ā* is the *vriddhi* of *a*, *ai* of *i*, *ī*, and *e*, *au* of *u*, *ā*, and *o*; *krīta-vriddhi*, a word of which the first vowel has been subjected to the above change); one of the eight principal drugs or medicinal roots (described as mild, cooling, &c., and as a remedy for phlegm, leprosy, and worms); a particular period or division of time, the eleventh of the astronomical *Yogas* (or the *Yoga* star of the eleventh lunar mansion); (*ī*), m., N. of a poet. — *Vriddhi-kara*, *as*, *ī*, *am*, yielding or causing increase &c. — *Vriddhi-jivana*, *am*, n. or *vriddhi-jivika*, f. gaining a livelihood by money-lending, subsistence by usury, the profession of usury. — *Vriddhi-da*, *as*, *ā*, *am*, giving increase, causing advancement or prosperity; (*as*), m., N. of a plant (= *jīva-ka*, = *śukara-kanda*). — *Vriddhi-pattra*, *am*, n. a kind of razor or lancet. — *Vriddhi-mat*, *ān*, *atī*, *at*, having increase, augmented, increased, increasing; prosperous; rich, wealthy. — *Vriddhi-śrāddha*, *am*, n. a *Śrāddha* or offering made to progenitors on any prosperous occasion (as on the birth of a son &c.). — *Vriddhi-ājīva*, *as*, or *vriddhi-ājīvin*, *ī*, m. one who lives by money-lending or usury; a money-lender, usurer; (various kinds of interest are recognised by *Hindū* lawyers, viz. 1. *kāyikā vriddhi*, 'bodily interest', i. e. either the advantage arising from the body of an animal pledged as security for a loan or interest paid repeatedly without reducing the body or principal; 2. *kālikā* v',

'periodical interest', i. e. payable weekly, monthly, annually, &c., but most usually computed by the month; 3. *śakra-v'*, 'wheel-interest', i. e. interest upon interest, compound interest; 4. *kāritā* v', 'stipulated interest', or interest at a rate higher than the usual legal rate; 5. *śikhā-v'*, 'growing continually like a lock of hair', i. e. interest at a usurious rate payable daily; 6. *bhoga-lābha*, 'advantage accruing to a creditor from the use' of any article handed over to him as security, e. g. the usufruct of lands, gardens, animals, &c.: 'lawful interest' is called *dharma-v'*, 'usurious interest' *a-nyāya-v'*, 'interest at the highest legal rate' *parama-v'*.)

Vriddhikā, f. a sort of drug or medicinal plant (= *vriddhi*, see under 2. *vriddhi*).

2. *vriddh*, f. (only found in dat. *vriddhe* used as a Ved. infinitive), increase, prosperity; blessing.

Vridha, *as*, m., Ved. one who increases or promotes or prospers, a prosperer.

Vridhasāna, *as*, *ā*, *am*, growing, increasing, being augmented or exalted (Ved.); (*as*), m. a man.

Vridhasānu, *us*, m. a man; a leaf; an act; action.

Vridhāna, *as*, *ā*, *am*, increasing, augmenting.

Vridhu, *us*, m., N. of a *Takshan* or carpenter (whose cows were taken by *Bharad-vāja* when suffering from hunger, see *Manu* X. 107).

Vridhya, *as*, *ā*, *am*, to be increased or augmented.

vr̥m vriddha, *as*, m. a bubo in the groin.

vr̥n vr̥nta, *am*, n. (said to be fr. rt. *vr̥*), the footstalk of a leaf or fruit, a stalk; a nipple; the stand of a water-jar.

Vr̥ntāka, *as*, *ī*, m. f. the egg-plant, *Solanum Melongena* (= *vārtāka*). — *Vr̥ntāka-vidhi*, *is*, m., N. of a chapter of the *Bhaviṣyottara-Purāṇa*.

Vr̥ntikā, f. a small stalk.

Vr̥ntitā, f. the medicinal plant *Wrightea Antisynterica*.

vr̥nd vr̥nda, *as*, *ā*, *am* (according to *Uṇādi-s.* IV. 98. fr. rt. *vr̥*), numerous, many, much, all; (*am*), n. a heap, multitude, large number, quantity, aggregation; a flock, drove; (*ā*), f., N. of the forest in which *Kṛishṇa* was educated; sacred basil, *Ocymum Sanctum*, = *tulasī*; (*as*), m., N. of the author of a work on medicine. — *Vr̥ndā-vana*, *am*, n. a wood near the town *Gokula* in the district of *Mathurā* on the left bank of the *Jumā* (celebrated as the place where *Kṛishṇa* in the character of *Go-pāla*, or cowherd, passed his youth, associating with the cowherds and milkmaids employed in tending the cattle grazing in the forest); a raised platform or mound of earth on which the worshippers of *Kṛishṇa* plant and preserve the *Tulasī*; (*ī*), f. holy basil (= *tulasī*). — *Vr̥ndāvana-varṇana*, *am*, n. 'description of *Vr̥ndā-vana*', N. of a chapter of the *Pātāla-khaṇḍa* of the *Padma-Purāṇa*.

Vr̥ndāra, *as*, *ā*, *am*, much, great; best, excellent, eminent; beautiful, handsome, pleasing.

Vr̥ndāraka, *as*, *akā* or *ikā*, *am*, much, great; best, excellent, eminent, chief; respectable, venerable, reputable; handsome, agreeable, beautiful, pleasing; (*as*), m. a deity, immortal; a chief, the head or leader of a crowd or herd &c.

Vr̥ndin in *asva-vr̥ndin*, *ī*, *inī*, *ī*, consisting of a large number of horses.

Vr̥ndishṭha, *as*, *ā*, *am* (superl. of *vr̥ndāra*), very much or great; very excellent, very eminent or venerable; most beautiful or charming.

Vr̥ndiyas, *ān*, *asī*, *as*, very much or great; very eminent or excellent.

vr̥ś vr̥ś, cl. 4. P. *vr̥śyati*, *vavarśa*, *varśitum*, to choose, select.

vr̥śa vr̥śa, *as*, m. (according to *Uṇādi-s.* IV. 104. fr. rt. *vr̥*), a rat; the flower *Justicia Ganderussa*; N. of the author of *Rig-veda* V. 2 (having the patronymic *Jāra*); (*ā*), f. a drug; (*am*), n. ginger; [cf. *vr̥śa*].

vr̥śat vr̥śat, &c. See under rt. *vraś*.

vr̥śika vr̥śika, *as*, m. (fr. rt. *vraś*), a scorpion; the zodiacal sign *Scorpio*; the month when the sun is in *Scorpio*; a hairy caterpillar; a crab; a sort of beetle found in cow-dung; a centipede; a thorny shrub, *Vangueria Spinosa*; (*ā*), f. the pot-herb *Basella*, (see the next). — *Vr̥śika-priyā*, f. 'dear to scorpions', the pot-herb *Basella Rubra* or *Lucida*. — *Vr̥śikālī* ('*ka-ālī*'), f. a line of scorpions; the shrub *Tragia Involucrata*.

vr̥ṣ vr̥ṣh (perhaps developed fr. rt. I. *vr̥ṣh* with prep. *vr̥*), cl. I. P. *varshati* (ep. also A. *te*), *vavarsha*, *varshishyati*, *avarshati* (Ved. and sing. Impv. A. *vr̥ṣhasva*), *varshitum*, to rain (often used impersonally or with *Parjanya*, *Indra*, the clouds, the sky, &c. in the nominative); to fall as rain (e.g. *Rig-veda* V. 84, 3. *varshanti vr̥ṣhatayah*, the showers fall, Sāy. *varshanti = patantī*); to rain or shower down, pour down, pour forth, effuse, shed (with acc., e.g. *meghāḥ śṇitam vavṛishuh*, the clouds rained blood); to sprinkle, moisten; to engender, generate; to drink, (*ā-vr̥ṣh* also appears to have this sense in the *Veda* as well as the sense 'to eat'); to strike, hurt, vex, weary; to bestow, give; to have supreme power; &c. 10. A. *varshayate*, &c., to have the power of generation (according to some); to be powerful; Caus. *varshayati*, *vyitum*, Aor. *avavarshat*, *avivṛishat*, to cause to rain, &c.: Desid. *vīvarshati*, &c.: Intens. *varivṛishyate*, *varivṛishati*, &c.; [cf. Gr. *ἐρσ-η* (Hom. *ἐρσ-η*), *ἐρσ-η*, *ἐρσ-η-ει-ς*, *Βρῆχ-ω*].

Vr̥sha, *as*, m. a rainer, sprinkler. (Sāy. = *śeṭaka*); a bull; the sign of the zodiac *Taurus*; the bull of *Siva*; a strong or athletic man; an amorous or lustful man (one of the four classes into which men are divided in erotic works); N. of *Kāma* (god of love); a rat; the chief of a class or anything the best of its kind (e.g. *vr̥śho 'ngulīmā*, the chief among fingers, the thumb; often at the end of a comp. in the sense 'chief', 'excellent', 'pre-eminent', e.g. *kapi-vr̥śhā*, the chief monkeys); the principal or chief die (in a game with dice); Justice or Virtue personified as a bull or as the bull of *Siva*; justice, virtue, morality; an adversary, enemy; N. of *Karṇa*; of *Vishnu*; of the *Indra* of the eleventh *Manv-antara*; of a son of *Viti-hotra*; a particular drug (= *vr̥sha-bha*); the plant *Justicia Ganderussa*; a piece of ground suitable for the foundation of a house; (according to some) N. of the fifteenth year of the *Hindū* cycle; (*am*), n. a peacock's plumage or tail; (*ā*), f. the plant *Salvinia Cucullata* (= *mūshika-parṇī*); cowach, *Carpopogon Pruriens*, = *kapi-kacchu*; (*ī*), f., see s. v. — *Vr̥sha-karṇī*, f. a particular plant. — *Vr̥sha-gandhā*, f. a particular plant (= *vastāntri*). — *Vr̥sha-śakra*, *am*, n. a particular astrological diagram shaped like a bull and having reference to agriculture. — I. *vr̥śha-dānsa* or *vr̥śha-dānsaka*, *as*, m. 'rat-devourer', a cat. — *Vr̥śha-darbha*, *as*, m., N. of a son of *Siva*. — *Vr̥śha-dhvaja*, *as*, m. 'having a bull for a sign,' epithet of *Siva*; 'having a rat for a symbol,' epithet of *Ganeśa*; 'having virtue for a mark,' a virtuous man. — *Vr̥śha-dhvāṅkshī*, f. a species of grass, *Cyperus* (= *nigara-mustā*). — *Vr̥śha-nāśana*, *as*, m. the medicinal plant *Embelica Ribes* (= *vidarga*, commonly called *Virang*). — *Vr̥śha-patī*, *is*, m. 'lord of the bull,' epithet of *Siva*; a bull set at liberty; [cf. *vr̥śhotsarga*]. — *Vr̥śha-patirikā*, f. a species of plant (= *vastāntri*). — *Vr̥śha-parṇī*, f. the plant *Salvinia Cucullata* (= *ākhu-parṇī*). — *Vr̥śha-parva*, *ā*, m. 'bull-jointed, strong-jointed,' epithet of *Siva*; N. of a king of the *Daityas* or demons (father of *Sarmishthā*); a wasp; a sort of grass, *Scirpus Kysor* (= *kaśeru*). — *Vr̥śha-bhānu*, *us*, m. (sometimes written *vr̥śha-bhānu* and *vr̥śha-bhāna*), N. of the son of *Sūra-bhāna* and father of *Rādha*; [cf. *vr̥śhabhānavi*]. — *Vr̥śhabhānu-sūtā* or *vr̥śha-bhānu-sūtā* or *vr̥śha-bhānu-kanyā*, f. 'the daughter of *Vr̥śha-bhānu*,' epithet of *Rādha*. — *Vr̥śha-bhāsā*, f. the residence of *Indra* and of the immortals (= *amarāvati*). — *Vr̥śha-rāja-ketana*, *as*, m. 'having

the king of bulls for a symbol,' epithet of Siva. — *Vrisha-locana*, as, m., 'having the eyes of a bull,' a rat. — *Vrisha-pāṇa*, as, m., 'whose vehicle is a bull,' epithet of Siva. — *Vrisha-sātru*, us, m., 'enemy of Vrisha or Karna,' epithet of Kṛṣṇa or Viṣṇu. — *Vrisha-sena*, as, m., N. of a son of Karna. — *Vrisha-skandha*, as, ā, am, 'bull-shouldered,' having the shoulders of a bull. — *Vrishākara* ('*śha-āk*') or *vrishā-kara*, as, m., a kind of bean (= *māsha*). — *Vrishāṅka* ('*śha-an*'), as, m., 'bull-marked,' epithet of Siva; a pious man (as marked by virtue); the marking-nut plant; a eunuch, one employed in the women's apartments. — *Vrishāṅka-ja*, as, m., 'Siva-produced,' a small drum (held in one hand and played by means of a string attached to it, = *damru*). — *Vrishāṅca* ('*śha-an*'), as, m., 'going on a bull,' epithet of Siva. — *Vrishādri* ('*śha-ad*'), is, m., N. of a mountain. — *Vrishāṅtaka* ('*śha-an*'), as, m., 'destroyer of Vrisha,' epithet of Kṛṣṇa or Viṣṇu; [cf. *vrisha-sātru*]. — *Vrishāhāra* ('*śha-āh*'), as, m., 'having rats for food,' a cat. — *Vrishotsarga* ('*śha-ut*'), as, m., letting loose a bull or (according to some) a bull and four heifers on the occasion of a Śrāddha or funeral rite in honour of deceased ancestors; setting a bull at liberty on the occasion of a sacrifice or as a religious act generally; N. of a Pārisiṣṭa of the Sāma-veda. — *Vrishotsarga-tattova*, am, n., N. of a part of the Smṛiti-tattva.

Vrishaka, as, m., N. of a son of Subala. *Vrishaṇa*, as, ī, am, sprinkling, fertilizing; (as), m. the scrotum or bag containing the testicles; N. of a son of Kārtavīrya. — *Vrishapa-kacchū*, ūs, f. ulceration of the scrotum.

Vrishad-anjī, is, is, ī, Ved. sprinkling Soma libations, (Sāy.) = *varshakeṇa soma* *siñcat*, Rīg-veda VIII. 20, 9.)

Vrishan, ā, ā, Ved. raining, pouring forth, sprinkling; bounteous; generating, engendering, male; strengthening, invigorating, manly, vigorous, young, strong (applied to the horses of Indra and to the car of the Aśvins); mighty, excellent [cf. *varshishtha*]; (ā), m. a rain-cloud, rain (Ved.); 'the trickling beverage,' i.e. Soma juice, a libation [cf. *vrisha-pāna*]; a bull; the zodiacal sign Taurus; a stallion, horse; epithet of Indra; of Agni; of Soma; epithet of various other gods; of the hero Karna; a kind of metre (Ved.); pain, sorrow; insensibility to pain. — *Vrisha-karman*, ā, m., Ved. a maker or sender of rain; a showerer of benefits or favours, (Sāy.) = *abhikṛata-varshana-vyāpāra-vat*. — *Vrisha-kṛatu*, us, us, u, Ved. having vigorous or mighty strength, (Sāy.) = *varshana-karman*, Rīg-veda V. 36, 5.) — *Vrisha-khādī*, is, is, ī, Ved. (according to some) having strong (ring-shaped) weapons or ornaments, (applied to the Maruts who are said to be armed or ornamented with rings on their arms, shoulders, and feet; according to Sāy. on Rīg-veda I. 64, 10. 'whose weapon is Vrisha, i.e. Indra,' or 'whose food is Soma.') — *Vrisha-gaṇa*, as, m., N. of a descendant of Vasishṭha (author of Rīg-veda IX. 97, 7-9); (ās), m. pl. the descendants of Vrisha-gaṇa. — *Vrisha-jūti*, is, is, ī, Ved. having the speed or velocity of a bull, (Sāy.) = *vrishabhīr ākṛishṭa*, Rīg-veda VIII. 33, 10.) — *Vrisha-asva*, as, ā, am, Ved. having strong horses, strong-horsed (said of a chariot); (as), m. the horse of Indra; N. of the father of Menā. — *Vrisha-vat*, ān, atī, at, Ved. producing or causing rain, shedding, pouring forth. — *Vrisha-vasu*, us, us, u, Ved. having rain for treasure, affluent in showers, (Sāy.) = *varshana-dhana*, Rīg-veda VIII. 5, 36); (u), n. the treasure of Indra. — *Vrisha-tva*, am, n., Ved. manliness, vigour, strength. — *Vrisha-tvā*, ind., Ved. by strength, in strength. — *Vrisha-dhūta*, as, ā, am, Ved. crushed by males, i.e. by stones (said of the Soma). — *Vrisha-nābhi*, is, is, ī, Ved. having a strong navel, strong-naved; (Sāy.) having wheels bestowing showers (= *varshaka-nābhi-yukta*). — *Vrisha-tama*, as, ā, am, Ved. most manly, very vigorous, most powerful; (Sāy.) most bountiful (= *atīśayena kāmānām*

varshitrī, Rīg-veda I. 100, 2). — *Vrisha-patnī*, f., Ved. 'having a rain-cloud or a bull for a husband,' epithet of water. — *Vrisha-pāna*, am, n. (i.e. *vrishan* + *pāna*), Ved. the drinking of a libation, a Soma draught. — *Vrisha-pānī*, is, is, ī, Ved. strong-hoofed, (according to Sāy. on Rīg-veda VII. 75, 7 = *pāṇsinām varshaka-khura*, 'having hoofs the showerers of dust,' i.e. raising the dust with their hoofs.) — *Vrisha-prabharman*, ā, m., Ved. sending the rain-cloud, (Sāy.) = *varshana-sīlasya meghasya pra-hartṛi*, Rīg-veda V. 32, 4.) — *Vrisha-prayāvan*, ā, &c., Ved. moving vigorously, swift-passing, (according to Sāy. on Rīg-veda VIII. 20, 9. *vrisha-prayāve* = *sektarāḥ prakṛishṭam gantāro maruto yasmin tasmāt*). — *Vrisha-psi*, us, us, u, Ved. strong-shaped; rain-shedding, (Sāy.) = *varshaka-rūpa-yukta*, Rīg-veda VIII. 20, 10.) — *Vrisha-manas*, ās, ās, as (i.e. *vrishan* + *manas*), Ved. having the courage of a bull; disposed to pour forth or bestow benefits, benevolent-minded, (Sāy.) = *kāmānām varshana-para-manaska*, Rīg-veda IV. 22, 6.) — *Vrisha-ratha*, as, ā, am, Ved. having a strong or mighty car; whose car showers down blessings. — *Vrisha-raśmī*, is, is, ī, Ved. having shower-yielding reins. — *Vrisha-vrata*, as, ā, am, Ved. acting like a bull, engaged in sprinkling (said of Soma). — *Vrisha-vrāta*, as, ā, am, Ved. having troops or companies of males, forming troops of bulls; having abundance of rain, abounding in drops of rain. — *Vrisha-sīpra*, as, m., a proper N. — *Vrisha-sushma*, as, ā, am, Ved. drying up or overpowering the strong, (according to Sāy. on Rīg-veda IV. 36, 8 = *sektṛiṇām balavatām śoshaka*); (as), m. (probably) 'having manly strength,' a proper N. — *Vrishandhi*, is, m., Ved. a cloud (= *megha* according to Naigh. I. 10; in Rīg-veda IV. 22, 1. Sāy. explains *vrishandhim* by *megha-bhedana-dvāreṇa varsham kuruṇāntam*, causing rain by dividing the clouds).

Vrishabha, as, m., a showerer of bounties, benefactor (Ved., Sāy.) = *kāmānām varshayitrī*, Rīg-veda VI. 44, 20); a male animal; a bull, (sometimes used in the Veda as an adjective in the sense of 'manly,' 'vigorous,' 'strong,' 'powerful,' e.g. *vrishabhaḥ śushmah*, manly strength); anything good or excellent of its kind (often at the end of comp. in the sense of 'good,' 'excellent,' 'pre-eminent,' 'chief'); the hollow or orifice of the ear [cf. *vrishabha*]; an elephant's ear; a particular drug (= *vrishabha*) is described as a root brought from the Himalāya mountains, resembling the horn of a bull, of cooling and tonic properties, and serviceable in catarrh and consumption); the first of the Jaina pontiffs of the present era; epithet of the twenty-eighth Muhūrta; (ī), f. a widow; cowach; (ā), f., N. of a river. — *Vrishabha-gatī*, is, m., 'going on a bull,' epithet of Siva. — *Vrishabha-dhruva*, as, m., 'having a bull for an emblem,' epithet of Siva. — *Vrishabha-shodasa*, as, ī, am, having a bull as sixteenth, i.e. fifteen (cows) and a bull. — *Vrishabhāksha* ('*bha-ak*'), as, ī, am, having the eyes of a bull; (ī), f. a species of plant (= *indra-vāruṇī*). — *Vrishabhakshana* ('*bha-ik*'), as, m., 'having the eyes of a bull,' N. of Viṣṇu. — *Vrishabhukādaśa* ('*bha-ek*'), as, ī, am, having a bull as the eleventh, i.e. ten (cows) and a bull.

Vrishala, as, m. (in Manu VIII. 16. fancifully derived fr. *vrisha*, 'justice,' + *la* for *ala* fr. *alam*, implying 'prevention'; cf. *alam*, 'away with'), a Sūdra or man of the last or servile tribe; epithet of king Candra-gupta; a man of one of the three highest classes who by neglecting his religious duties has lost his caste; a sinner, reprobate, wicked man; a horse; garlic; (ī), f. a woman of low caste; an unmarried girl twelve years old (in whom menstruation has commenced); a woman during menstruation; a barren woman; the mother of a still-born child. — *Vrishala-tā*, f. or *vrishala-tva*, am, n. the condition of a Sūdra, state of an outcast. — *Vrishalāmaja* ('*la-āe*'), as, m. the son of a Vrishala or of a reprobate. — *Vrishali-patī*, is, m. the husband of

a Sūdrā or woman of low caste or a Brāhman who owns such a woman as his mistress. — *Vrishali-phena-pita*, as, ā, am, one who has drunk the moisture of a Sūdrā's (lips). — *Vrishali-sevana*, am, n. paying respect to a woman of low caste, intercourse with a Sūdra female.

Vrishalaka, as, m. a poor or contemptible Sūdra. *Vrishasya*, Nom. P. *vrishasyati*, -yitum, to long for a bull, long for sexual intercourse.

Vrishasyantī, f. a lascivious woman; a cow in heat. *Vrishākāpāyī*, f. 'wife of Vrishākapi,' epithet of the Dawn (as the wife of the Sun); epithet of Lakshmi; of Gauri; of Svāhā (wife of Agni); of Śactī (wife of Indra); of the mother of Indra; Asparagus Race-moss; the plant *Celtis Orientalis*.

Vrishākapi, is, m. (probably connected with *vrishan*, 'sprinkler' or 'irrigator,' and *kapi* meaning 'ape' or 'tremulous'), an epithet of the sun (so called as drawing up vapour and irrigating with mist); N. of Kṛṣṇa or Viṣṇu; of Siva or Rudra; of one of the eleven Rudras (according to the Bhāgavata-Purāṇa); of Agni or fire; N. of the author of part of Rīg-veda X. 86 (having the patronymic Aindra); of the hymn Rīg-veda X. 86.

Vrishāṇaka, as, m., N. of the author of Rīg-veda X. 136, 4 (having the patronymic Vātarāṇa); a N. or form of Siva.

Vrishāya, Nom. A. *vrishāyate*, -yitum, Ved. to act like a bull; to roar like one; to fertilize.

Vrishāyana, as, m., N. of Siva; a sparrow (= *cataka*).

Vrishāyamāna, as, ā, am, Ved. acting like a bull, eager as a bull.

Vrishin, ī, m. a peacock (either as 'fond of rain' or as 'having a particular plumage').

Vrishiṭa, as, ā, am, rained; raining down, showering; raining; (ae), m., N. of a son of Kukkura. — *Vrishiṭa-vat*, ān, atī, at, one who has rained.

Vrishiṭi, is, f. rain, a shower; (in the Sāṅkhya phil.) one of the four forms of internal acquiescence; [cf. *salīla*]. — *Vrishiṭi-kara*, as, ī, am, producing rain, sprinkling, raining. — *Vrishiṭi-kāla*, as, m. the rainy season. — *Vrishiṭi-ghnā*, f. a kind of cardamom (as 'preventing moisture?'). — *Vrishiṭi-jivana*, as, ā, am, 'living by rain,' (land) nourished or watered by rain (= *deva-mātrika*). — *Vrishiṭi-dyāvā*, m. du., Ved. causing a rainy sky; epithet of Mitra and Varuṇa, (Rīg-veda V. 68, 5.) — *Vrishiṭi-bhū*, ūs, ūs, u, born or produced in rain; (ūs), m. a frog. — *Vrishiṭi-mat*, ān, atī, at, possessed of rain, rain-producing, full of rain, rainy; (ān), m. a cloud. — *Vrishiṭi-namī*, is, f., Ved. a request or prayer for rain [cf. *vasu-vanī*]; (is, is, ī), desiring rain, seeking or praying for rain. — *Vrishiṭi-sampāta*, as, m. a shower of rain. — *Vrishiṭi-havya*, as, m., Ved. a proper N.

Vrishiṭvī, ind. having been showered down, (in Rīg-veda V. 53, 14. according to Sāy. = *vrishiṭishu preritāsu satishu*, on rain being sent.)

Vrishni, is, is, ī, raining, showering blessings (said of Indra; Sāy.) = *kāmānām varshitrī*, Rīg-veda I. 10, 2); angry, passionate; heretical, heterodox; (is), m. a ram; a ray of light; air, wind; a heretic, sectary; N. of a descendant of Yādu and ancestor of Kṛṣṇa; epithet of Kṛṣṇa [cf. *vārsh-neya*]; of Indra; of Agni; (*ayas*), m. pl., N. of a tribe or family (descendants of Vrishni and relations of Kṛṣṇa); N. of a class of Kshatriyas and Vaiśyas; [cf. Gr. *ἀνός*, *ἀνείος*, *φῆν*, *ἔρσος*, *ἐπίπος*]. — *Vrishiṇi-garbha*, as, m., 'born in the family of Vrishni,' epithet of Kṛṣṇa. — *Vrishiṇi-mat*, ān, m., N. of a king.

Vrishnya, as, ā, am, Ved. fecundating; (am), n. a vigorous or manly act; strength, (Sāy.) = *virya*. — *Vrishnyā-vat*, ān, atī, at (in the Pada text *vrishnya-vat*), Ved. possessed of vigour or strength, vigorous; (ān), m. 'the vigorous god,' epithet of Parjanya; the causer of rain, (according to Sāy. on Rīg-veda V. 83, 2 = *varsha-karma-vat*).

Vrishya, as, ā, am, to be sprinkled or showered down, to be rained; aphrodisiac, provocative of sexual

vigour, stimulating; (*as*), m. a kind of kidney-bean, *Phaseolus Radiatus*; (*ā*), f. a kind of drug (= *rid-dhi*). — *Vṛishya-kandā*, f. a kind of plant (= *vidāri*). — *Vṛishya-gandhā*, f. the pot-herb *Convolvulus Argeuteus*. — *Vṛishya-vallikā*, f. a kind of plant (= *vidāri*).

वृषदंश 2. *vṛishad-aṇṣa* (for 1. *vṛisha-daṇṣa* see under *vṛisha*). See *vāreshadaṇṣa*.

वृषय *vṛishaya*, as, m. (in *Upādi-s. IV. 100*. said to be fr. rt. *vṛi*, 'to screen'), refuge, shelter; asylum, place of refuge.

वृषमृच्छी *vṛishamṛikkī*, f. a wasp (= *bhrin-garola*).

वृषागिर *vṛishāgir*, N. of a king (father of the five *Vārshāgiras*, q. v.).

वृषायण *vṛishāyana*. See p. 960, col. 3.

वृषी *vṛishī*, f. the seat of a religious student, a kind of seat or cushion made of *Kuśa* grass wound into a pad, the seat or cushion of an ascetic, (said to be also written *vṛiṣṭi*, *bṛiṣṭi*).

वृष्ट *vṛishṭa*, *vṛishṭi*, &c. See p. 960, col. 3.

वृसय *vṛisaya* = *bṛisaya*, q. v.

वृह 1. *vṛih* (also written *bṛih*), cl. 6. P. *vṛihati*, *vavarha*, *varhishyati* or *varhishyati*, *avarhit* or *avrikshat* (in *Rig-veda IV. 16, 12*. [*pra*] *vṛihatāt* = *prakarshēna chinnavān asi*), *varhitum* or *varhūm*, to pull up, tear up, eradicate, root up; to make effort, raise, lift up, erect; *Caus. varhayati*, -*yitum*, Aor. *avavarhat* or *avavirhat*: *Desid. vivarhishati*, *vivrikshati*: *Intens. varivṛihyate*, *varivavṛihī*.

Varhitvā or *vṛidhvā*, ind. having rooted up; having raised.

Vṛidha, as, ā, am, pulled up, eradicated; lifted up.

वृह 2. *vṛih* (also written *bṛih*, cf. rts. 2. *bṛih*, *vṛinh*, 1. *vṛidh*), cl. 1. P. *varhati*, cl. 6. P. *vṛihati* (usually referred to rt. 2. *bṛih*), *vavarha*, *varhitum*, to grow, increase, expand; to roar, bellow (= rt. *vṛinh*).

3. *vṛih*, f. increase &c. in *vṛihas-pati*, p. 962.

Vṛihat, an, atī, at (originally a pres. part. of rt. 2. *vṛih*; in the earlier language written *bṛihat*, q. v., some compounds beginning with *vṛihat* will be found under *bṛihat*), 'growing', 'extending', 'great', 'large', 'bulky', 'big', 'lofty', 'high'; 'broad', 'wide', 'extended', 'extensive', 'ample', 'abundant', 'much'; 'dense', 'compact', 'thick', 'close'; 'mighty', 'powerful'; 'high', 'clear', 'loud' (said of sounds &c.); (*an*), m., N. of one of the Maruts; of a king (a son of *Su-hotra* and father of *Aja-miṇḍha*); (*atī*), f. a large lute, the lute of *Nārada* (= *mahati*); *Viśvā-vasū*'s lute; any metre containing thirty-six syllables [cf. *bṛihati*]; a symbolical expression for the number thirty-six; a part of the body between the breast and backbone; a mantle, wrapper [cf. *vṛihatikā*]; a place containing water, reservoir; speech [cf. *vṛihati-pati*]; a particular plant, (see *bṛihati*); N. of a commentary; of a wife of *Ripu*; of a wife of *Gada*; of a wife of *Devahotra*; (*at*), n., scil. *sāman*, see *bṛihat*; *Brahma*; the *Veda*; [cf. probably Goth. *baigrahe*; Angl. Sax. *beorh*, *beorg*.] — *Vṛihaś-cakshu* (*vṛihat + ś*), us, m. a kind of vegetable. — *Vṛihaś-cañcu* (*vṛihat-ścañcu*), us, m. a kind of vegetable; [cf. *mahā-cañcu*.] — *Vṛihaś-cāṇḍika* (*vṛihat + ś*), am, n. the large collection of precepts by *Cāṇḍika*. — *Vṛihaś-Ātita* (*vṛihat-ś*), as, m. the citron tree (= *phala-pāra*). — *Vṛihaś-Chabindu-sēkhara* (*vṛihat + śabindu-ś*), the large grammatical work by *Nāgeśa*. — *Vṛihaś-charira* (*vṛihat + ś*), as, ī, am, large-bodied, gigantic. — *Vṛihaś-chalka* (*vṛihat + ś*), as, m. 'large-scaled', a kind of prawn. — *Vṛihaś-chātāpata* (*vṛihat + ś*), as, m. 'the larger *Sātāpata*', N. of a particular recension of *Sātāpata*'s law-book. — *Vṛihaś-chānti-stava* (*vṛihat + ś*), as, m. the larger *Sānti-stava*. — *Vṛihaś-chāla*

(*vṛihat + ś*), as, m. a large or lofty *Shorea Robusta*. — *Vṛihaś-chyngāra-tilaka* (*vṛihat + ś*), am, n. the larger *Springāra-tilaka*. — *Vṛihaś-chravas* (*vṛihat + ś*), ās, ās, as, Ved. loud-sounding; loudly praised, far-famed. — *Vṛihaś-chrikrama* (*vṛihat + ś*), as, m., N. of a work. — *Vṛihaś-chloka* (*vṛihat + ś*), as, ā, am, loudly praised, far-famed; (as), m., N. of a son of *Uru-krama* by *Kirtti*. — *Vṛi-haj-jaghana* (*vṛihat + ś*), as, ā, am, having large hips, broad-hipped. — *Vṛi-haj-jana* (*vṛihat + ś*), as, m. a great or illustrious man. — *Vṛi-haj-jātaka* (*vṛihat + ś*), am, n., N. of *Varāha-mihira*'s larger work on nativities; [cf. *evalpa-jātaka*.] — *Vṛi-haj-jātaka-sloka-vyākhyāna*, am, n., N. of a metrical commentary by *Bhaṭṭotpala* on the preceding work. — *Vṛi-haj-jābālopanishad* (*vṛihat + ś*), t, f., N. of an Upanishad on the divinity of *Kālāgni-rudra*. — *Vṛi-haj-jivantikā* or *vṛi-haj-jivanti* or *vṛi-haj-jivā* (*vṛihat + ś*), f. a kind of large *Jivantikā* plant (= *priyan-kari*). — *Vṛi-haj-jyotiṣ*, is, m., N. of a grandson of *Brahmā*; [cf. *bṛi-haj-jyotiṣ*.] — *Vṛi-hat-ṭikka* (*vṛihat + ś*), as, m. a proper N. — *Vṛi-hat-ṭikā* (*vṛihat + ś*), f. 'the large commentary', N. of a work by *Kumārila*. — *Vṛi-hat-dhakkā* (*vṛihat + dh*), f. a large drum. — *Vṛi-hat-pati*, is, m., N. of *Vṛi-hat* or the planet *Jupiter*; [cf. *vṛi-hat-pati*.] — *Vṛi-hat-kathā*, f. 'the large or extended narrative', N. of a collection of tales ascribed to *Guṇādhyā*, (the *Kathā-sarit-sāgara* of *Soma-deva* is said to have been abridged from this work); N. of another work ascribed to *Kshemendra*. — *Vṛi-hat-kandā*, as, m. a kind of bulbous root (either a species of large onion or a sort of garlic). — *Vṛi-hat-karman*, ā, m. 'doing mighty acts', N. of several kings. — *Vṛi-hat-kalpa*, as, m., N. of a *Kalpa*, the seventh day in the bright half of the moon in *Brahmā*'s month, (see *kalpa*); the last day in the dark half of the month. — *Vṛi-hat-kāya*, as, ī, am, large-bodied, bulky, gigantic. — *Vṛi-hat-kāla-jñāna*, am, n. 'the large *Kāla-jñāna* or knowledge of times', N. of a work. — *Vṛi-hat-kāla-sāka*, as, m. a shrub, *Cassia Purpurea* or a large variety of it. — *Vṛi-hat-kāsa*, as, m. a particular kind of reed (= *khadgaṇṭha*). — *Vṛi-hat-kirtti*, is, is, t, far-famed (said of *Vṛi-hat-pati*); (is), m., N. of a grandson of *Brahmā*; of an *Asura*. — *Vṛi-hat-kukshi*, is, is or ī, t, having a large or prominent belly; pot-bellied, corpulent. — *Vṛi-hat-keṭu*, us, us, having great clearness or brightness; (us), m. epithet of *Agni*; N. of a king. — *Vṛi-hat-kshana*, as, m., N. of a king, (also read *vṛi-hat-kshaya*, *vṛi-hat-rāna*). — *Vṛi-hat-kshata*, as, m., N. of a particular mythical being. — *Vṛi-hat-kshatra*, as, m., N. of a king. — *Vṛi-hat-tapas*, as, n. great mortification; (ās, ās, as), having great devotion, very devout; (as), n. a particular severe penance. — *Vṛi-hat-tāla*, as, m. *Phoenix Paludosa* (= *hīntāla*). — *Vṛi-hat-tiktā*, f. the plant *Clypea Hernandifolia*. — *Vṛi-hat-tuhina-sarkara*, as, ā, am, full of great pieces of ice. — *Vṛi-hat-triṇa*, am, n. strong grass, (opposed to *mṛidu-triṇa*); the bamboo cane. — *Vṛi-hat-teja*, ās, ās, as, having great energy. — *Vṛi-hat-toḍala-tantra*, am, n., N. of a *Tantra* work. — *Vṛi-hat-tva*, am, n. greatness, largeness, loftiness, large extent. — *Vṛi-hat-tvaś*, k, m. the plant *Alstonia Scholaris*. — *Vṛi-hat-patra*, as, m. 'having large leaves', a species of bulbous plant; (ā), f. a kind of plant (= *tri-parṇikā*). — *Vṛi-hat-parāśara*, as, m. 'the larger *Parāśara*', N. of a particular recension of *Parāśara*'s law-book. — *Vṛi-hat-pāṭali*, is, f. the thorn-apple, *Datura Metel*. — *Vṛi-hat-pāda*, as, ī, am, large-footed; (as), m. the Indian fig-tree. — *Vṛi-hat-pāreṇata*, am, n. a kind of fruit tree (= *mahā-pāreṇata*). — *Vṛi-hat-pālin*, ī, m. wild cumin. — *Vṛi-hat-pilu*, us, m. a kind of *Pilu* tree (= *mahā-pilu*). — *Vṛi-hat-pushpa*, as, ā, am, having large flowers; (ī), f. a kind of *Crotolaria* (= *ghanṭā-ravā*). — *Vṛi-hat-prishtha*, see *bṛihat-prishtha*. — *Vṛi-hat-pracetās*, ās, m. 'the larger *Pracetās*', N. of a particular recension of a law-book by *Pracetās*. — *Vṛi-hat-prayoga*, as, m., N. of a work. — *Vṛi-hat-phala*, as, ā, am, having or bearing

large fruit; bringing great profit or reward, great in results; (as), m. a species of plant, = *chāṇḍā*; (ās), m. pl., N. of a class of Buddhist gods; (ā), f., N. of various plants (= *kaṭu-tumbū*; = *mahendra-vāruṇī*; = *kushmāṇḍī*; = *mukhā-jambū*). — *Vṛi-hat-samparta*, as, m. 'the large *Samparta*', N. of a legal work mentioned in the *Mitāksharā* or commentary on *Yājñavalkya*'s code, (see *samparta*). — *Vṛi-hat-samhitā*, f. 'the great composition', N. of an astrological work by *Varāha-mihira*; of a philosophical work. — *Vṛi-hat-sāman*, see *bṛihat-sāman*. — *Vṛi-hat-sūrya-siddhānta*, as, m. the large *Sūrya-siddhānta*. — *Vṛi-hat-sena*, as, m., N. of a king; of a son of *Sunakshatra*; (ā), f., N. of *Damayanti*'s nurse. — *Vṛi-hat-sphic*, k, k, (according to some *vṛi-hat-sphij*), having large buttocks, large-hipped; (k), m. a proper N. — *Vṛi-hat-agnī*, is, m. a proper N. — *Vṛi-hat-agnī-mukha*, am, n., N. of a particular powder. — *Vṛi-hat-anga*, as, ī, am, having large limbs, large-bodied, bulky; having many parts; (as), m. a large elephant (or one that is usually the leader of a wild herd). — *Vṛi-hat-angiras*, ās, m. 'the great *Angiras*', N. of a particular recension of a law-book by *Angiras*. — *Vṛi-hat-atrī*, is, m. 'the large *Atrī*', N. of a work on medicine. — *Vṛi-hat-abhidhāna-cintāmaṇi*, is, m. the large or enlarged *Abhidhāna-cintāmaṇi* by *Hema-čandra*. — *Vṛi-hat-amara* or *vṛi-hat-amara-kośa*, as, m. 'the large *Amara-kośa*', N. of a particular recension of the *Amara-kośa* with interpolations. — *Vṛi-hat-ambalikā*, f., N. of one of the *Mātrīs* attending on *Skanda*. — *Vṛi-hat-amla*, as, m. the fruit tree *Averrhoa Carambola*. — *Vṛi-hat-asva*, as, m., N. of the *Rishi* who relates the story of *Nala* to *Yudhiṣṭhira*; of a king; of a son of *Srāvastaka*; of a son of *Saba-deva*; of a *Gandharva*. — *Vṛi-hat-asrin-mati*, is, m. 'having a great inclination for blood', an evil spirit, demon. — *Vṛi-hat-ātreya*, as, m. 'the large *Ātreya*', N. of a work on medicine. — *Vṛi-hat-āraṇyaka*, see *bṛihat-āraṇyaka*. — *Vṛi-hat-āraṇyaka-bhāshya*, am, n., N. of a commentary to the *Vṛi-hat-āraṇyaka Upanishad* by *Sankarācārya*, and of another by *Sūreśvara*. — *Vṛi-hat-āraṇyakabhāshya-tikā*, f., N. of a commentary on the preceding work by *Ānanda-jñāna*. — *Vṛi-hat-āraṇyakabhāshya-vārttika*, am, n., N. of a metrical commentary on *Sankarācārya*'s *Vṛi-hat-āraṇyaka-bhāshya* by *Sūreśvara*. — *Vṛi-hat-āraṇyakopaniṣad-vyākhyā* ('*ko-up*'), f., N. of a commentary on the *Vṛi-hat-āraṇyaka Upanishad* by *Diveda-ganga*. — *Vṛi-hat-ishu*, us, m., N. of a son of *Ajamidha*; of a son of *Bāhyāśva* or *Bharmyāśva* or *Hary-āśva*. — *Vṛi-hat-uktha*, as, m. 'having loud praise', N. of a son of *Deva-rāta*; of an *Agni* (a son of *Tapas*); [cf. *bṛihat-uktha*.] — *Vṛi-hat-ukthi*, is, m., N. of a *Rishi* mentioned in the *Vāyu-Purāṇa*; (perhaps wrongly for *vṛi-hat-uktha*). — *Vṛi-hat-uttara-tāpini*, f., N. of an Upanishad. — *Vṛi-hat-elā*, f. large cardamoms. — *Vṛi-hat-garbha*, a wrong reading for *vṛi-hat-darbha*. — *Vṛi-hat-guru*, us, m. a proper N. — *Vṛi-hat-grīha*, as, m. 'large-housed', N. of a country (= *kārūsha*, described as lying behind the *Vindhya* mountains near the province of *Malwa*, and perhaps comprising *Bandelkhand* or the adjoining district; also read *vṛi-hat-guha*, and derived from *guha*, 'a cave', the country being mountainous and the people probably having been *Troglodytes* or dwellers in caves); (ās), m. pl., N. of a people (= *kārūshās*). — *Vṛi-hat-gola*, am, n. a water-melon. — *Vṛi-hat-gauri-vrata*, am, n., N. of a particular religious observance. — *Vṛi-hat-darbha*, as, m., N. of a king, (also read *vṛi-hat-bhānu*). — *Vṛi-hat-dala*, as, m. a species of *Lothra* (= *paṭṭikā-lodhra*); *Phoenix Paludosa*; [cf. *vṛi-hat-tāla*.] — *Vṛi-hat-durga*, as, m. a proper N. — *Vṛi-hat-dyuti*, is, f. a great light, radiance, splendor. — *Vṛi-hat-dyūmma*, as, m. and *vṛi-hat-dhanus*, us, m. and *vṛi-hat-dharmān*, ā, m., N. of kings. — *Vṛi-hat-dharmaprakāśa*, as, m. 'the large *Dharma-prakāśa*', N. of a work. — *Vṛi-hat-dhala* (*vṛi-hat-ha*), am, n. a large plough (= *hālī*). — *Vṛi-hat-*

dhāravali (vṛihat-hā), f. 'the large Harāvati', N. of a dictionary. — *Vṛihat-dhārīta* (vṛihat-hā), as, m. the large Hārīta. — *Vṛihat-dhustūra*, as, m. a large thorn-apple. — *Vṛihat-dhemādri* (vṛihat-hē), is, m. the large Hemādri. — *Vṛihat-dhvanī*, f. 'loud-sounding', N. of a river. — *Vṛihat-bala*, as, m. 'having great strength', N. of a king of Kōśala; of another king (son of Deva-bhāga). — *Vṛihat-brahman*, ā, m., N. of a grandson of Brahmā. — *Vṛihatbrahmottara-khaṇḍa* ('ma-ut'), as, m., N. of a part of the Skanda-Purāṇa. — *Vṛihat-bhaṭṭārikā*, f., N. of Durgā. — *Vṛihat-bhaya*, as, m., N. of one of the sons of the ninth Manu. — *Vṛihat-bhānu*, us, m. 'having great brightness', fire or the god of fire, (see also *bṛihad-bhānu*); an epithet of a particular Agni; N. of a son of Sattirayana and a manifestation of Vishnu; of a son of Kṛishna; N. of a king. — *Vṛihat-bhāsa*, as, ā, am, having great splendor, clear-shining; (as), m., N. of a grandson of Brahmā; (ā), f., N. of a daughter of the god of the sun and wife of Agni Bhānu. — *Vṛihat-yama*, as, m. 'the large Yama', N. of a particular recension of Yama's law-book. — *Vṛihad-yājñavalkya*, as, m. 'the large Yājñavalkya', N. of a particular recension of Yājñavalkya's law-book. — *Vṛihad-yātrā*, f., N. of a work by Varāha-mihira. — *Vṛihad-ṛāja*, as, m., N. of a king; [cf. *vṛihat-khaṇa*]. — *Vṛihad-ratha*, as, m. (see also *bṛihad-ratha*), 'having a large chariot', epithet of Indra; N. of a man (supposed to be the same as Vāsishtha, and mentioned together with Kāśyapa, Angiras, Varca, and Prāṇa); N. of a king of the Māgadhās; of a son of Deva-rāta (king of the Videhās); of a son of the Vasu Upari-čara; of a son of Tigra (or Timi or Tigmatman); of a son of Bhadrā-ratha; of the successor of Sāsa-dharman and last of the Maurya dynasty; a sacrificial vessel; a particular Mantra; a part of the Sāma-veda; (ā), f., N. of a river. — *Vṛihad-rāja*, as, m., N. of a king. — *Vṛihad-rāja-mārtanda*, N. of a work mentioned in Raghu-nanda's Saṅskāra-tattva; [cf. *rāja-mārtanda*]. — *Vṛihad-rāvin*, ī, īṇī, ī, crying loud; (ī), m. a species of small owl. — *Vṛihad-rūpa*, as, m., N. of a Marut. — *Vṛihad-roma* and *vṛihadroma-paṭṭana*, N. of places mentioned in the Romaka-siddhānta. — *Vṛihad-ratī*, f., N. of a river; [cf. *bṛihad-ratī*]. — *Vṛihad-valka*, as, m. a species of Lodhra (= *paṭṭikā-lodhra*). — *Vṛihad-vasishtha*, as, m. the large Vāsishtha. — *Vṛihad-vasu*, us, m., N. of a king. — *Vṛihad-vāta*, as, m. a kind of plant (= *asmarī-hara*); a kind of grain, Andropogon Sorghum. — *Vṛihad-vādin*, ī, īṇī, ī, loud-speaking, boasting, a boaster. — *Vṛihad-vārunī*, f. a kind of plant (= *mahendra-vārunī*). — *Vṛihad-vāsishta*, am, n. the large Vāsishtha. — *Vṛihad-vāha-patala*, N. of a work by Varāha-mihira. — *Vṛihad-vishnu*, us, m. 'the large Vishnu', N. of a larger recension of Vishnu's law-book. — *Vṛihad-vija*, as, ā, am, having large seeds; abounding in seed; (as), m. the plant Spondias Mangifera. — *Vṛihad-vṛihaspati*, īs, m., N. of a particular recension of Vṛihaspati's law-book. — *Vṛihad-vyāsa*, as, m. the large Vyāsa. — *Vṛihad-vrata*, as, ā, am, observing the great vow, observing the vow of chastity. — *Vṛihan-nakhi*, f. a particular perfume (= *gandha-sāraṇa*). — *Vṛihan-naṭa*, as, m. an epithet of Arjuna; [cf. *vṛihan-nala*]. — *Vṛihan-nala*, as, m. reed-grass, Amphidox Karka (= *nala*); an epithet of Arjuna; [cf. *vṛihan-nala*]. — *Vṛihan-nala*, as, m. a kind of large reed, Arundo Gigantea (= *mahā-potagala*); the arm; the name assumed by Arjuna when living in the family of king Virāṭa as a eunuch in female attire, (also fem., see the next). — *Vṛihan-nala*, f. the assumed name of Arjuna at the court of Virāṭa, (under this name Arjuna adopted a sort of woman's dress, putting on bracelets and ear-rings, and undertook as a kind of eunuch to teach dancing and music to the daughter of king Virāṭa and the other women of the palace). — *Vṛihan-nārādiya*, am, n. or *vṛihan-nārādiya-purāṇa*, am, n. 'the large Nārādiya', N. of one of the eighteen Purāṇas. — *Vṛihan-*

nārādiya-lantra, am, n., N. of a work mentioned in the Sakti-ratnākara. — *Vṛihan-nārāyaṇa* or *vṛihan-nārāyaṇi* or *vṛihan-nārāyaṇopanishad* ('na-up'), ī, f. the large Nārāyaṇa Upanishad (treating of Vedāntic theology and forming the last Prapāṭhaka of the Taittiriya Āraṇyaka of the Black Yajurveda). — *Vṛihan-nighaṇṭi*, 'the large glossary', N. of a dictionary. — *Vṛihan-nirvāṇa-lantra*, am, n. 'the large Nirvāṇa-lantra', N. of a work mentioned in the Sakti-ratnākara. — *Vṛihan-niveśa*, as, ā, am, having large dimensions, large, protuberant. — *Vṛihan-nīli*, f., N. of a plant. — *Vṛihan-netra*, as, ā, am, having large eyes, good-sighted, far-sighted. — *Vṛihan-naukā*, f. epithet of a favourable position in the game of Catur-anga; [cf. *naukākṛishṭa*]. — *Vṛihan-manas*, ās, m., N. of a grandson of Brahmā; of a king. — *Vṛihan-manu*, us, m. 'the large Manu', N. of a law-book (probably the precursor of the present version, mentioned by Mādhyava and other commentators). — *Vṛihan-mantra*, as, m., N. of a grandson of Brahmā. — *Vṛihan-lohita*, N. of a mythical tank or pond.

Vṛihata, as, m., N. of a son of the ninth Manu. — *Vṛihatikā*, f. an upper garment, mantle, wrapper; a small sort of egg-plant.

Vṛihati-pati. See under *vṛihat*.

Vṛihatka, as, ā, am, = *vṛihat*, large, great; (as or am), m., n., N. of a Sāman.

Vṛihas-pati, īs, m. (in the earlier language more usually written *bṛihas-pati*, q. v.; fr. *vṛihas*, gen. of 3. *vṛih + pati*), 'lord of increase', N. of the regent of the planet Jupiter and preceptor or Purohita of the gods, (in astronomy identified with the planet; he is regarded as the son of Angiras and, like Sarasvatī, presides over speech; Tārā, who is fabled to have been carried off by Candrar, is represented as his wife; he is sometimes identified with Vyāsa; in the Veda his character and functions are somewhat different, and his name is there usually written *Bṛihas-pati*, q. v.); N. of a saint and law-giver, (sometimes written *vṛihasām-pati*); N. of a philosopher; of a king (a great-grandson of Aśoka); of a king of Kāśmīra. — *Vṛihaspati-čakra*, am, n. 'cycle of Vṛihas-pati', the Hindu cycle of sixty years; a particular astrological diagram (shaped like a man and used for foretelling good or bad fortune). — *Vṛihaspati-čāra*, N. of the eighth Adhyāya of Varāha-mihira's *Vṛihat-samhitā*. — *Vṛihaspati-datta*, as, m. a proper N. — *Vṛihaspati-misra*, as, m., N. of a commentator on the Raghu-vaṅśa. — *Vṛihaspati-vāra*, as, m. 'Vṛihas-pati's day', Jupiter's day, Thursday. — *Vṛihaspati-sānti*, īs, f., N. of a work. — *Vṛihaspati-samhitā*, f., N. of a short law-book (ascribed to Vṛihas-pati). — *Vṛihaspati-sama*, as, ā, am, equal to Vṛihas-pati, like Vṛihas-pati. — *Vṛihaspati-sava*, as, m., N. of a particular festival or ceremony, (see *bṛihaspati-sava*). — *Vṛihaspatisava-prayoga*, as, m., N. of a treatise on the performance of the Vṛihas-pati-sava ceremony. — *Vṛihaspati-suratā*, f. a proper N. — *Vṛihaspati-smṛitī*, īs, f. Vṛihas-pati's law-book (said to be classed among the Tāmāsa works).

Vṛihaspatika, as, m. (fr. *vṛihaspati-datta*), a familiar diminutive, (Pāp. V. 3, 83, Vārt. 1.)

Vṛihaspatiya or *vṛihaspatika*, as, m. = *vṛihaspatika* above.

वृ *vṛi* = rt. *vṛi*, q. v.

वे *ve*, cl. 1. P. A. *vayati*, -te, *vavau* or *uvāya* (2nd sing. *vayātha*, *vātha*, *vātha*, 3rd pl. *vavus*, *uvus*, *uvus*, Pāp. II. 4, 41), *vave* or *uve* or *aye*, *vāsyati* (also *vayishyati*), -te, *avāsī*, *avāsta*, Prec. *ūyāt*, *vāsishta*, *vāthum*; cl. 4. A. (= rt. *ūy*, q. v.), *ūyate*, *ūyāmāsa*, *ūyishyate*, *ūyishṭa*, *ūyitum*, to weave, interweave, braid, plait; to string or join together artificially, make, compose (speeches, hymns, &c.); to sew; to cover: Pass. *ūyate*, Aor. *avāyī*; Caus. *vāyayati* (according to some *vāpāyati*), -te, (*ūyayati*): Desid. *vīvāsati*, -te, (*ūyishyate*): Intens. *vāvāyate*, *vāvātī* or *vāvētī*; [cf. Gr. ἡ-ρριον, ὀβόνη, (probably also) ὀρέας, ἡρητής];

ipōh, *ipōaios*: Lat. *riere*, *vimen*, *vitta*: Old Germ. *veat*, *veban*: Angl. Sax. *vead*, *wefan*, *wafels*, *wefi*, *windan*: Lith. *u-dis*, 'texture' (= 2. *ūt*); *au-dziu*, 'I weave'; Hib. *fighīm*, 'I weave'; *figh-te*, 'woven'; *fuaghaim*, 'I sew'.]

Uta, as, ā, am, woven. See s. v., p. 147.

Ūta, ūti. See s. v., p. 177.

Vayat, an, *antī*, at, weaving, sewing.

Vayishyat, an, *atī* or *anti*, at, Ved. about to weave, weaving.

Vāna, *vāniya*. See s. v., p. 903.

Vema, as, m. a loom.

Veman, ā, a, m. n. a loom.

Veya, as, ā, am, to be woven. — *Veya-gāna*, am, n. a particular song-book or manual of singing giving (with the Āraṇya-gāna) the various modifications of intonation for the Ārka division of the Sāma-veda, (the Staubbhika division also has two of these song-books, viz. the Ūha-g° and Ūhya-g°). — *Veya-čchala*, f., Ved., N. of a chapter of the Sāmaveda-čchala, q. v.

वेकट *vekaṭa*, as, m. a youth; (in the drama) a buffoon (= *vi-dūshaka*); a sort of fish (commonly called Bhekṭi); a jeweller (= *vaiikaṭika*).

वेकुरि *vekuri*. See *bekuri*.

वेक्ष *veksh* (= rt. *vleksh*), cl. 10. P. *ve-kshayati*, -yitum, to see; [cf. *aveksh*].

वेग *vega*, as, m. (fr. rt. 1. *vij*), agitation, shaking, shock; impetus, impulse, momentum; impetuosity, speed, rapidity, quickness, velocity, (*vegād vegam gam*, to go from speed to speed, increase one's speed); haste, rashness, violence; onset; stream, current; breeze, breeze; the flight of an arrow; any sudden impulse or transition of mind (as from passion to apathy &c.); energy, activity, force, power, strength, determination, promptitude; passion, love; pleasure, delight; external indication of any internal emotion or sensation (as convulsion, sweat, &c.); expulsion of the feces, evacuation of the natural excretions; semen virile; the fruit of a kind of mango. — *Vega-las*, ind. with speed, quickly, speedily, hastily. — *Vega-nāsana*, am, n. 'preventing speed or activity', phlegm, the phlegmatic humor. — *Vega-rodha*, as, m. obstruction of speed or activity, retardation, check; obstruction of the movement of the bowels or of the natural excretions. — *Vega-vat*, ān, atī, at, possessing velocity or activity, impetuous, rapid; quick, expeditious; agitated; (ān), m., N. of a king; (atī), f., N. of a river; a species of metre (consisting of three anapests and a long syllable in the first Pāda, three dactyls and a spondee in the second Pāda). — *Vegavat-tama*, as, ā, am, speediest, quickest, very quick or swift. — *Vegavat-tara*, as, ā, am, more speedy, quicker, swifter, very quick. — *Vegavat-tā*, f. velocity, swiftness. — *Vega-vāhin*, ī, īṇī, ī, bearing swiftness, swift. — *Vega-vādhāraṇa*, am, n. retardation of velocity, obstruction of speed, stopping, retarding; constipation, &c. — *Vega-sara*, as, m. 'going with speed', a mule; [cf. *vesara*]. — *Vegaghāta* ('ga-agh'), as, m. 'speed-obstruction', the sudden arresting of impetus or velocity, stop, check; obstruction of the natural excretions. — *Vegānila* ('ga-an'), as, m. breeze or blast caused by the velocity (of a moving object).

Vegita, as, ā, am, impelled with speed or velocity, quickened, expedited, swift.

Vegin, ī, īṇī, ī, having velocity, swift, fleet, impetuous, rapid; (ī), m. a courier, express; a hawk; (īṇī), f. a river. — *Vegi-tā*, f. or *vegi-tva*, am, n. impetus, velocity, quickness, speed. — *Vegi-hariṇa*, as, m. an antelope (= *śrī-kāri*).

Vejita, as, ā, am, agitated, frightened, terrified.

वेङ्कट *venkaṭa*, N. of a mountain; of the son of Raghu-nātha-dikshita (author of the Viśva-guṇādarśa); of a king of Vijaya-nagara; of the author of the Sabdartha-kalpa-taru lexicon, (his father's name was also Venkaṭa). — *Venkaṭa-giri*, īs, m. the mountain Venkaṭa. — *Venkaṭa-nātha*,

as, m., N. of an author. — *Venkaṭācalaśa* ('ta-aḥ', 'la-iśa'), as, m. 'lord of the Venkaṭa mountain,' epithet of a deity.

वेचा *vecā*, f. (said to be fr. rt. *vic*), hire, wages.

वेजानी *vejānī*, f. the medicinal plant *Serratula Anthelmintica* (= *soma-rājī*).

वेजित *vejita*. See under *vega*, p. 962.

वेढा *veḍā*, f. the abode of the Vaiśya tribe (?).

वेड *veḍa*, am, n. (probably fr. rt. *i. vid*), a kind of coarse sandal; (ā), f. a boat.

वेदमिका *veḍhamikā*, f. a kind of bread or cake.

वेण *veṇ*, cl. I. P. A. *veṇati*, -te, &c., to go, move, move about; to play on an instrument, &c. (= rt. *ven*, q. v.).

Veṇa, as, m. (perhaps connected with *viṇā* and meaning 'a lyre-player'), a musician (one by caste, the son of a Vaideha by an Amba-shṭhī or Amba-shṭhā woman; see Manu X. 19, 49); N. of a Rājārshi or royal Rishi (father of Prithu, and said to have perished through irreligious conduct and want of submissiveness to the Brāhman; he is represented as having occasioned confusion of castes, see Manu VII. 41, IX. 66, 67, and as founder of the race of Nishādas and Dhīvaras; according to the Vishnu-Purāṇa, *Veṇa* was a son of Anga and a descendant of the first Manu; a *Veṇa* Rāja-śravaṇa is enumerated among the Veda-vyāsas or arrangers of the Veda; cf. *vena*); (ā), f., N. of a river.

वेणि *veṇī*, is, f. (according to Uṇādi-s. IV. 48, fr. rt. *i. vī*, but rather fr. rt. *ve*), weaving, braiding, braided hair, a braid of hair, hair twisted into a single unornamented braid and allowed to fall on the back (as worn by widows and women whose husbands are absent, as a token of mourning; cf. *eka-veṇī*); the conflux or meeting of two or more rivers or streams in a common point of union (as at Prayāga or Allahabad, where the Gangā, Yamunā, and Sarasvatī are supposed to unite; cf. *tri-veṇī*, *pra-yūga*). — *Veṇī-mādhava*, as, m. a particular square-shaped idol or stone image of a god at Prayāga. — *Veṇī-vedhani*, f. 'hair-penetrating,' a leech. — *Veṇī-vedhīnī*, f. 'braid-piercer,' a comb.

Veṇikā, f. braided hair.

Veṇī, f. braided hair, &c. = *veṇī* above; a stream, current; N. of a river; a sort of grass, *Andropogon Serratum*; a ewe. — *Veṇī-dāsa*, as, m. a proper N. — *Veṇī-bandha*, as, m. the binding of the braid of mourning. — *Veṇī-mādhava*, see *veṇī-mādhava*. — *Veṇī-mādhava-bandhu*, us, m., N. of the father of Ranga-nātha. — *Veṇī-saṃhāra*, as, m. 'braid-seizing, hair-seizing,' N. of a well-known drama by Bhāṭṭa-nārāyaṇa (the subject of which is an incident described in the Sabhā-parvan of the Mahā-bhārata, 2229-2235, where it is narrated that after Yudhi-shṭhira had lost all his property, including Draupadī, to Duryodhana in gambling with dice, she was treated with great indignity by Duhśāsana, who dragged her by her braided hair into the public assembly; Bhīma, who witnessed this insult, swore that in revenge he would one day dash Duhśāsana to pieces and drink his blood—a threat which he fulfilled; this drama is said to be also called *Veṇī-saṃvaraṇa*, perhaps for °*saṃharana*).

वेणीर *veṇīra*, as, m. the soap-berry, *Sapindus Detergens* (= *ariśṭa*).

वेणु *veṇu*, us, m. (according to Uṇādi-s. III. 38, fr. *vī* substituted for rt. *vj*, but probably connected with rt. *ve*), a bamboo; a reed; a flute, fife, pipe; N. of a king of the Yādavas. — *Veṇu-karkara*, as, m. a species of thorny plant (= *karira*, commonly called Karir or Karil). — *Veṇu-ja*, as, m. bamboo seed or fruit. — *Veṇu-datta*, as, m. a proper N. — *Veṇu-dala*, am, n. a small shoot of a cane.

— *Veṇu-dāri*, is, m. a proper N. — *Veṇu-dārin*, ī, m., N. of a demon. — *Veṇu-dhṛma*, as, m. a flute-player, fife, piper. — *Veṇu-niruttī*, is, m. the sugar-cane. — *Veṇu-patṭri*, f. a species of plant (= *vaṇṣa-patṭri*, *hingu-parṇī*). — *Veṇu-yava*, as, m. bamboo seed or fruit. — *Veṇu-yashṭī*, is, m. f. a bamboo staff. — *Veṇu-cāda* or *veṇu-vāduka*, as, m. a flute-player, piper. — *Veṇu-vīja*, am, n. bamboo seed. — *Veṇu-haya*, as, m., N. of a king. — *Veṇu-hotra*, as, m., N. of the father of king Bhārga; of the father of Gārgya (according to another account). — *Veṇuka*, as, m. a goad with a bamboo handle (used for driving an elephant).

वेणुन *veṇuna*, am, n. (also read *veṇu-ja*), black pepper (= *maricā*).

वेट *veta*, as, m. (in Uṇādi-s. III. 118, said to be fr. rt. *ve*), a cane, reed, (probably a corruption of *vetra*).

Vetasa, as, ī, m. f. the ratan, *Calamus Rotang*; (as), m. the citron (*Citrus Medica*); N. of Agni; N. of a city; [cf. Gr. *l-tu-s*, *l-réa*, *olcos*, *olvos*; Lat. *vi-ter*, *vi-tis*; Old Germ. *wida*; Angl. Sax. *widhig*.] — *Vetasa-pattra*, am, n. the leaf of the ratan; a lancet.

Vetasini, f., N. of a river; [cf. *vedasini*.]

Vetas-vat, ān, āti, at, reedy, abounding in reeds or canes (as a place, soil, &c.).

वैतन *vetana*, am, n. (according to Uṇādi-s. III. 150, fr. rt. *i. vī*; perhaps a corrupted form of *vartana*), hire, wages, stipend, salary; livelihood, subsistence; silver. — *Vetana-jivini*, ī, inī, ī, subsisting by hire or wages, stipendiary. — *Vetana-dāna*, am, n. the paying of wages, hiring. — *Vetanādāna* ('na-aḥ'), am, n. non-payment of wages.

Vetanin, ī, inī, ī, receiving wages, stipendiary, (sometimes at the end of a comp., e.g. *kupya-vetanin*, receiving very small pay.)

वैतसु *vetasu*, us, m., Ved., N. of an Asura.

वैताल *vetāla*, as, m. (according to some for *ava-itā + āla* for *ālaya*; according to others fr. *ve*, loc. c. of 2. *va + tāla*), a kind of ghost, spirit, goblin, vampire, demon (especially one occupying a dead body); a door-keeper, (in this sense probably for *vetra + āla*). — *Vetāla-pancāvinsati*, is, or *vetāla-pancāvinsatikā*, f. a collection of twenty-five tales or fables told by a *Vetāla* to king Vikramāditya (of which there are three recensions extant, two by Śiva-dāsa and one by Jambhala-bhāṭṭa; versions of these popular tales exist in Hindi and almost every Hindū vernacular, as well as in Tamil and Telugu, and translations in other languages are also current). — *Vetāla-pancāvinsati-kathā*, f., N. of part of the *Vijāt-kathā*.

वैत्र *i. vettri*, tā, trī, trī (fr. rt. *i. vid*), one who knows, knowing, understanding, acquainted with; a knower, &c.; one who obtains or acquires, obtaining; (tā), m. a sage, one who knows the nature of the soul and god; one who obtains in marriage, an espouser, husband. — *Vettri-tva*, am, n. knowledge.

वेत्र *vetra*, ās, m. (according to Uṇādi-s. IV. 166, fr. rt. *i. vī*; probably rather fr. rt. *ve*), a reed, cane, the ratan; (am), n. a sort of creeper, (in this sense apparently also as, m.); a stick, staff; the rod or mace of an officer, staff of a door-keeper. — *Vetra-dhara*, as, m. a staff-bearer, mace-bearer; a door-keeper, warder. — *Vetra-dhāraka*, as, m. a door-keeper, warder, porter; a mace-bearer. — *Vetra-pānī*, is, m. 'staff-handed,' a mace-bearer. — *Vetra-yashṭī*, is, m. f. a staff of reed or cane. — *Vetra-latā*, f. 'reed-branch,' a staff or stick. — *Vetra-vatī*, f. 'full of reeds,' the Betwa river (which, rising in the Vindhya mountains and following a north-easterly direction for about 340 miles, falls into the Jumnā below Kalpi); a female door-keeper; a proper N. — *Vetrā-ghāta* ('ra-āgh'), as, m. a blow with a cane, a caning. — *Vetrāsana* ('ra-ās'), am, n. 'cane-seat,'

a small cot or oblong low couch of cane work, (when furnished with bamboo sticks and a pole, it forms the common dooly or litter). — *Vetrāsanaśina* ('na-ās'), as, ā, am, seated on a seat of cane or reed.

Vetrakiya, as, ā, am, reedy, abounding with reeds or canes.

Vetrin, ī, m. a staff-bearer, mace-bearer, porter, door-keeper.

वैथ *veth* (= rts. *vith*, *i. vidh*), cl. I. A. *vethate*, *vivethe*, *vethāshyate*, *avethishṭa*, *vethitum*, to ask, beg.

वैथिलेह *vethileha*, N. of a place.

वेद *veda*, as, m. (fr. rt. *i. vid*; cf. Gr. *oida* fr. *id*, Lat. *video* fr. *vid*, Goth. *vait*, Lith. *veizd*), knowing, knowledge; 'the true knowledge, divine knowledge,' N. of certain celebrated works which constitute the basis of the first period of the Hindū religion, (these works were originally three, viz. 1. the Rīg-veda, 2. the Yajur-veda [of which there are, however, two divisions, see *taittirīya-saṃhitā*, *vājasaneyi-saṃhitā*], 3. the Sāma-veda; these three works are sometimes called collectively *trayī*, 'the triple Vidyā' or 'threefold knowledge,' but the Rīg-veda is really the only original work of the three, and much the most ancient, some of its hymns being rather Indo-European than Hindū, and representing the condition of the Āryans before their final settlement in India; subsequently a fourth Veda was added, called the Atharva-veda, which was probably not completely accepted till after Manu, as his law-book often speaks of the three Vedas—calling them *trayam brahma sanātānam*, 'the triple eternal Veda,' and stating in I. 23, that the Creator drew forth the Rīg-veda from fire, the Yajur-veda from air, and the Sāma-veda from the sun; and in another place, IV. 124, stating that the Rīg has the gods for its deities, the Yajur has men, and the Sāma has the Pitṛis, on which account the sound of this latter is impure—but only once [XI. 33] mentions the revelation made to Atharvan and Angiras, without, however, calling it by the later name of Atharva-veda, the songs and incantations of the Atharvans not being at that time recognised as a fourth Veda; each of the four Vedas has two distinct parts, viz. 1. a *Samhitā* or collection of Mantras, i. e. of words of prayer and adoration often addressed either to fire or to some form of the sun or to some form of the air, sky, wind, &c., and praying for health, wealth, long life, cattle, offspring, victory, and even forgiveness of sins, which words of prayer or praise form what is usually called the Mantra portion of the Veda [see *mantra*], and 2. a *Brāhmaṇa* portion consisting of *Vidhi* and *Artha-vāda*, i. e. directions for the detail of the ceremonies at which the Mantras were to be used and explanations of the legends &c. connected with the Mantras [see *brāhmaṇa*, *vidhī*], both these portions being termed *Śrutī*, revelation orally communicated by the Deity, and heard but not composed or written down by men; although both portions are supposed by orthodox Hindūs to have existed from eternity, and not to require *pramāṇa*, 'proof,' as they are themselves *Pramāṇa*, yet the oldest of the Mantras are not likely to belong to a much earlier date than the twelfth or thirteenth century B. C.; and it is certain that both Mantras and *Brāhmaṇas* were compositions spread over a considerable period, much of the latter being comparatively modern: as the Vedas are properly three, so the Mantras are properly of three forms, 1. Rīc, which are verses of praise in metre, and intended for loud recitation; 2. Yajus, which are in prose, and intended for use at sacrifices; 3. Sāman, which are in metre, and intended for chanting at the Soma or Moon-plant ceremonies, the Mantras of the Atharva-veda having no special name; but it must be borne in mind that the Yajur and Sāma-veda hymns, especially the latter, besides their own Mantras, borrow largely from the Rīg-veda; the Yajur-veda and Sāma-veda being in fact not so much collections of prayers and hymns as

special prayer and hymn-books intended as liturgical or sacrificial manuals for the Adhvaryu and Udgātṛi priests respectively, the necessity for which grew out of the vast and complicated ritual elaborated by the Āryans after they had settled down in India [see *yajur-veda*, *sāma-veda*]; the more modern Atharva-veda-saṃhitā, on the other hand, is, like the R̥g-veda, a real collection of original hymns mixed up with incantations, borrowing little from the R̥g, having no direct relation to mere ritual or sacrifices, but supposed by mere recitation to produce long life, to cure diseases [generally in connection with the use of some plant or drug gifted with magical properties], to obtain success in love or gaming, to effect the ruin of enemies, and to secure the reciter's own prosperity; each of the four Vedas seems to have passed through numerous Śākhās or schools, giving rise to various recensions of the text, though the R̥g-veda is only preserved in the Śākala recension; as to arrangement, the Mantras being made up in the first instance of separate Padas or words are joined together so as to form Sūktas or hymns; the hymns of the Yajur-veda, with the exception of its last book, which is thought to be mystical, are arranged according to the sacrifices at which its Mantras were used, and those of the Sāma-veda with reference especially to the Moon-plant sacrifices, but those of the R̥g-veda Mantras having no direct reference to sacrificial acts are arranged either according to their authors and the objects addressed or according to mere bulk; the former is the distribution into ten Maṇḍalas, the first and last three Maṇḍalas including a variety of authors or rather R̥ishis [who are said to have seen the Vedas and not composed them], and each of the other Maṇḍalas belonging to one particular R̥ishi; the latter is the distribution into Aṣṭakas [see *maṇḍala*, *varga*]: a tradition makes Vyāsa the compiler and arranger of the Vedas in their present form: they each have an Anukramapī or Index, giving the first word of every hymn, the number of verses, the name of the *devatā* or deified being about which the Mantra is concerned [sometimes, however, the *devatā* may be an inanimate object], the names and families of the authors and the metre, the principal work of this kind being the Sarvānukramapī or general Index; out of the Brāhmaṇa portion of the Veda grew two other departments of Vedic literature, sometimes included under the general name Veda, viz. the strings of aphoristic rules, called Sūtras [though these are often said to be *pauruṣeya*, i. e. human compositions], and the mystical treatises on the nature of God and the relation of soul and matter, called Upanishads, which were appended to the Āraṇyakas, certain chapters of the Brāhmaṇas so obscure and awe-inspiring in their allusions to the Supreme Spirit of the Universe that they had to be read in the solitude of forests; the most important of the former are the Kalpa-sūtras or Śrauta-sūtras as founded directly on Śruti; these strings of rules being in fact guides to the rambling discursive Brāhmaṇas and systematized directories for the due performance of every part of the ceremonial, while the Upanishads, on the other hand, taught the secret doctrine [called *rahasya* in Manu II. 165, and *vedānta* in VI. 83, 94] underlying the ceremonial, viz. the existence of one Universal Spirit, called Brahma, with which the whole creation and the human soul itself was identified; as the Śrauta-sūtras were followed by the Gṛihya and Sāmāyācārika Sūtras or 'rules for domestic ceremonies and conventional customs,' which again became the forerunners of the Dharma-śāstras and thus linked the Veda with the code of Manu, so the Āraṇyakas were followed by the Upanishads, which latter became the real Veda of thinking Hindūs, leading to the Darśanas or systems of philosophy, and linking them also with Vedic literature: in modern writings the name of 'fifth Veda' is accorded to the Itihāsas or legendary epic poems and the Purāṇas, and certain Upa-vedas or secondary Vedas are enumerated, that of the R̥g-veda being the Āyur-veda or Veda on medicine, that

of the Yajur being the Dhanur-veda or Veda on archery, that of the Sāma being the Gāndharva-veda or Veda on music, and that of the Atharva-veda being either the Śhāpatya-veda or Artha-śāstra or Silpa-śāstra, q. q. v. v.; the Vedāṅgas or works serving as limbs [for preserving the integrity] of the Veda, of which the Kalpa-sūtras form a part, are explained under *vedāṅga*, col. 3: the only other works included under the head of Veda being the Pāṇisishṭas, which supply rules for the ritual omitted in other works; in the Bṛihad-āraṇyaka Upanishad the Vedas and all the above literature are represented as the breathings of Brahmā, while in some of the Purāṇas the four Vedas are said to have been created by the four-faced Brahmā from his several mouths, and in the Viṣṇu-Purāṇa the Veda and Viṣṇu are identified; reading the Veda, (Sāy. = *vedādhya-yana*, R̥g-veda VIII. 19, 5); comment, explanation; metre; epithet of Viṣṇu; obtaining, acquisition, wealth, = *dhana* (Ved.); a bunch or bundle of Kuśa grass (= *kuśa-muṣṭī*, Manu IV. 36; in this sense probably connected with *vedā*, 'an altar made of grass') (ās), m. pl. the Vedas, i. e. the three principal Vedas; (ā), f., N. of a river. — *Veda-kusala*, as, ā, am, versed in or conversant with the Vedas. — *Veda-kauḷeyaka*, as, m. 'belonging to the family of the Veda,' an epithet of Śiva. — *Veda-garbha*, as, m. 'Veda-filled,' epithet of Brahmā; a Brāhman, man learned in the Veda. — *Veda-gāmbhīrya*, am, n. the deep or recondite sense of the Veda. — *Veda-guṇī*, ī, f. the preservation of the Vedas (by the Brāhmanical caste). — *Veda-jña*, as, m. 'Veda-knower,' a Brāhman skilled in the Vedas. — *Veda-tatva*, am, n. 'Veda-truth,' the true doctrine of the Vedas. — *Veda-tātparyā*, am, n. the real object or true meaning of the Veda. — *Veda-traya*, am, ī, n. f. the three Vedas. — *Veda-darśin*, ī, īni, ī, 'Veda-seeing,' one who discerns the sense of the Veda, (according to Kullūka on Manu XI. 23 f. = *vedārtha-jña*). — *Veda-dīpa*, as, m. 'lamp of knowledge,' N. of Mahādhara's commentary on the Vajasaneyi-saṃhitā. — *Veda-dṛṣṭa*, as, ā, am, approved of or sanctioned by the Vedas or by Vedic ritual. — *Veda-dhara*, as, m. = *vedeśa*. — *Veda-dharma-vid*, t, t, t, knowing the Veda and the law. — *Veda-nāda*, as, m. 'Veda-sound,' sound of chanting or repeating the Veda. — *Veda-nidhi*, īs, m. 'Veda-treasure,' N. of a priest. — *Veda-nīndaka*, as, m. 'a Veda-reviler,' atheist, any seceder from the belief of the divine origin and character of the Vedas, unbeliever; a Jaina or Buddhist. — *Veda-nīndā*, f. reviling the Vedas, heresy, unbelief, (Manu XI. 56). — *Veda-pāraṅga*, as, m. 'one who has gone to the further end of the Veda,' a Brāhman skilled in the Veda. — *Veda-punya*, am, n. the sanctity or holiness of the Veda. — *Veda-pradāna*, am, n. imparting or teaching the Veda, giving instruction in the Veda. — *Veda-pravāda*, as, m. a statement or declaration of the Vedas. — *Veda-plāvin*, ī, m. one who promulgates or publicly teaches the Veda. — *Veda-bāhu*, us, m., N. of a son of Pulastya. — *Veda-bhāṣya-kāra*, as, m. the author of a commentary on the Veda (epithet of Śaṅkara). — *Veda-mātṛi*, tā, f. 'Veda-mother,' epithet of the most sacred verse of the Veda called Gayatṛi or Sāvitrī (personified as the mother or source of the Vedas, see *gayatṛi*). — *Veda-mitra*, as, m. 'friend of the Veda,' N. of a teacher of the R̥g-veda. — *Veda-mūrti*, īs, f. embodiment of the Veda (sometimes used as an honourable title before the names of learned Brāhmanas). — *Veda-mūla*, as, ā, am, 'Veda-rooted,' grounded on the Veda. — *Veda-rakṣaṇa*, am, īs, 'Veda-preservation,' the preservation of the Vedas (as a duty of the Brāhmanical class). — *Veda-vaśana*, am, n. a text of the Veda. — *Veda-pati*, ī, f., N. of a river, (also written *vedasini*, *vetasini*); N. of a beautiful woman (daughter of Kuśa-dhava, whose story is told in the Rāmāyana; she became an ascetic, and being insulted by Rāvaṇa in the wood where she was performing her penances, destroyed herself by entering

fire, but was born again as Sītā). — *Veda-vaśana*, am, n. grammar (= *vyākaraṇa*). — *Veda-vākya*, am, n. a text of the Veda. — *Veda-vāsa*, as, m. 'Veda-abode,' a Brāhman. — *Veda-vāhya*, as, ā, am, external to the Veda, not founded on the Veda (= *na veda-mūla*); contrary to the Veda. — *Veda-vid*, t, t, t, knowing the Veda, conversant with the Veda; (t), m. a Brāhman versed in the Vedas; epithet of Viṣṇu. — *Veda-vīdya*, ān, m. one learned in the Vedas. — *Veda-vihita*, as, ā, am, taught or enjoined by the Vedas. — *Veda-vṛtta*, am, n. the doctrine of the Vedas. — *Veda-vṛddha*, as, m., N. of a Muni. — *Veda-vedāṅga-pāraṅga*, as, m. well read in the Vedas and Vedāṅgas, (see *pāra-ga*). — *Veda-vyāsa*, as, m. 'Veda-arranger,' epithet of Vyāsa or Bādarāyaṇa; (ās), m. pl. the arrangers of the Vedas. — *Veda-śabda*, as, m. a word or term in the Vedas. — *Veda-śāstra*, am, n. 'Veda-ordinance,' the Veda or any Vedic composition. — *Veda-śāstra-saṃpanna*, as, ā, am, versed in the Vedas and Śāstras. — *Veda-sīras*, ās, m., N. of a son of Mārkaṇḍeya and Mūrdhanya (regarded as the progenitor of the Bhārgava Brāhmanas); of a son of Pṛāpa; of a son of Kṛiṣāśva; (as), n. epithet of a weapon. — *Veda-sīrsha*, as, m., N. of a mountain. — *Veda-śravaṇa*, ās, m., N. of a R̥ishi. — *Veda-śruti*, īs, f. the hearing of the Veda. — *Veda-saṃhitā*, f. the Saṃhitā or collection of Mantras of the Veda. — *Veda-sannyāsa*, as, m. giving up or discontinuing the ritual of the Vedas. — *Veda-sannyāsika*, as, m. or *veda-sannyāsin*, ī, m. a religious mendicant (belonging to the fourth āśrama or order) who discontinues the ritual of the Vedas. — *Veda-sammata*, as, ā, am, conformable to the Vedas. — *Veda-sammita*, as, ā, am, of equal measure with or conformable to the Vedas. — *Veda-stuti*, īs, f. 'Veda-praise,' N. of a celebrated composition. — *Veda-stutī-kāvīkī*, f., N. of a metrical paraphrase of the preceding work by Vallabhācārya (inculcating the doctrine of faith as a means of salvation). — *Veda-sparsa*, as, m., N. of a Muni. — *Veda-smṛitā*, f., N. of a river. — *Veda-smṛitī*, īs, f., N. of a river. — *Veda-graṇī* ('da-*ag*'), īs, f. 'leader of the Veda' (= *saravati*). — *Vedaṅga* ('da-*an*'), as, m. 'a limb (for preserving the body) of the Veda,' N. of certain works or classes of works regarded as auxiliary to and even in some sense as part of the Veda, (their object was to secure the proper pronunciation and correctness of the text and the right employment of the Mantras at sacrifices as taught in the Brāhmaṇas; six subjects are usually enumerated under which these works are comprised, and six works are given as representatives of these subjects, mostly written in the Sūtra or aphoristic style, but whether all of these are the original representatives of the various subjects is doubtful; 1. *Sikṣhā*, 'the science of proper articulation and pronunciation,' comprising the knowledge of letters, accents, quantity, the use of the organs of pronunciation, and phonetics generally, but especially the laws of euphony peculiar to the Veda; one short treatise consisting in one recension of thirty-five and in another of fifty-nine verses, and a chapter of the Taittirīya-āraṇyaka are regarded as the representatives of this subject; but the more modern Prātiśākhya and other works on Vedic phonetics may be included under it, [see *prātiśākhya*]; 2. *Chandas*, 'metre,' represented by a treatise ascribed to Pingala-nāga, which, however, treats of Prakṛit as well as Sanskrit metres, and includes only a few of the leading Vedic metres; 3. *Vyākaraṇa*, 'linguistic analysis or grammar,' said to be represented by Pāṇini's celebrated Sūtras, but as this great work only treats of Vedic grammar exceptionally, this Vedāṅga is more properly identified with the lost grammatical Sūtras which preceded Pāṇini; 4. *Nir-ukta*, 'explanation of difficult Vedic words,' represented by the Nirukta of Yāska, which consists of five chapters of mere lists of words, three belonging to the Naighaṇṭuka section of synonyms, one to the Naigama of separate words, and one to the Daivata of divinities and the other objects

addressed in the Mantras; after which come twelve chapters of explanation with an introduction, to which is also added a *Parīṣiṣṭa* of two other chapters; [see *yāska*]: 5. *Jyotiṣa*, 'astronomy,' or rather the Vedic calendar, represented by a small tract in a more modern style than the *Sūtra* works, the object of which is to fix the most auspicious days for sacrifices: 6. *Kalpa*, 'ceremonial,' represented by a large number of *Sūtra* works intended to systematize the tedious and confused ritualistic precepts of the *Brāhmaṇas*; each of the *Vedas* has its own *Kalpa* or *Srauta Sūtras*, [see *sūtra* and cf. *veda*, p. 963]: the first and second of these *Vedāṅgas* is said to be intended to secure the correct reading or recitation of the *Veda*, the third and fourth the understanding of it, and the fifth and sixth its proper employment at sacrifices: the *Vedāṅgas* are alluded to by *Manu*, who calls them, in III. 184, *Pravācānas*, 'expositions,' a term which is said to be also applied to the *Brāhmaṇas*.) — *Vedāṅgin*, ī, m. one who studies or teaches the *Vedāṅgas*. — *Vedāḍi* ('*da-āḍi*'), n. or *vedāḍi-varṇa* ('*da-āḍ*'), as, m. or *vedāḍi-vija* ('*da-āḍ*'), am, n. the first syllable of the *Veda* or the mystical name of God, the sacred syllable *Om*. — *Vedādhyagana* ('*da-adh*'), as, m. the going over or study of the *Vedas*. — *Vedādhipa* ('*da-adh*'), as, or *vedādhipati* ('*da-adh*'), īs, m. 'one who presides over the *Veda*,' a term applied to certain of the planets, (thus the *Rig-veda* is said to be presided over by the planet Jupiter or *Bṛihas-pati*, the *Yajur-veda* by *Venus*, the *Sāma-veda* by *Mars*, and the *Atharva-veda* by *Mercury*.) — *Vedādhyayana* ('*da-adh*'), am, n. the going over or study of the *Vedas*. — *Vedādhyayin* or *vedādhyayin* ('*da-adh*'), ī, m. one who studies the *Veda*. — *Vedādhyapakā* ('*da-adh*'), as, m. one who causes to go over or study the *Veda*, a teacher of the *Vedas*. — *Vedādhyāpana* ('*da-adh*'), am, n. the causing to go over the *Vedas*, teaching the *Vedas*. — *Vedānta* ('*da-an*'), as, m. 'end of the *Veda*,' N. of the second and most important part of the *Mīmāṃsā* or third of the three great divisions of *Hindū* philosophy (so called either as teaching the ultimate aim and scope of the *Veda* or simply as founded on the *Upanishads* which come at the end of the *Veda*; this system, although belonging to the *Mīmāṃsā* school [see *mīmāṃsā*] and sometimes called *Uttara-mīmāṃsā*, 'examination of the later portion or *jñāna-kāṇḍa* of the *Veda*,' i. e. of that portion contained in the *Āraṇyakas* and *Upanishads* [which teach the knowledge of *Brahma* or the Universal Spirit], stands out prominently by itself as representing the popular pantheistic creed of the *Hindūs* of the present day, which is really based on the *Upanishads* and constitutes the true *Veda* of the modern cultivated *Brāhmaṇ*, underlying also all the polytheism and multiform mythology of the people; it explains the universe synthetically as a development from one principle, and so differs from the analytical *Nyāya* which treats of the various objects constituting the material world as it finds them, without investigating their mutual relation of effect and cause, and from the *Sāṅkhya* which, although also synthetic, propounds a duality of principles to account for the visible universe; according to the *Vedānta* doctrine, *Brahma* [nom. neut. of *brahman*] or the Supreme Soul, also called *Paramātman*, is both the efficient and material cause of the world; the *Ātman* or individual human soul, as well as all the phenomena of nature, being really identical with the *Paramātman*, and their existence being only the result of *Ajñāna* or an assumed ignorance on the part of this Supreme Soul, who is described as both Creator and Creation, Actor and Act, Existence, Knowledge, Joy, and as devoid of the three qualities, [see *guṇa*]; the liberation of the human soul, its deliverance from transmigrations, and re-union with the *Paramātman*, with which it is really identified, is only to be effected by a removal of that ignorance which prevents the consciousness of this identity and by a proper understanding of the truth of the *Vedānta*; this system is also sometimes

called *Brahma-mīmāṃsā* and *Sāṅkhya-mīmāṃsā*, 'investigation of the embodied soul,' the founder of the school is said to have been *Vyāsa*, also called *Bādarāyaṇa*, and its most eminent teacher was *Saṅkarācārya*; (*āś*), m. pl. the *Upanishads* (see *Kullūka* on *Manu* VI. 83), works on the *Vedānta* philosophy. — *Vedānta-kalpataru*, us, m., N. of a work by *Amalananda Vyāsaśrama*. — *Vedānta-kalpalatikā*, f., N. of a work by *Madhusūdana-sarasvatī*. — *Vedānta-ga* or *vedānta-jña*, as, m. a follower or knower of the *Vedānta*. — *Vedānta-pradīpa*, as, m., N. of a commentary by *Rāmānuja* on the *Bādarāyaṇa-sūtra*. — *Vedānta-bhāṣya*, am, n., N. of a work by *Vyāsa-tīrtha*. — *Vedānta-sāra*, as, m. 'essence or epitome of the *Vedānta*,' N. of a treatise on the *Vedānta* by *Sadānanda*; of a commentary on the *Vedānta-sūtra* by *Rāmānujācārya*; [cf. *vedānta-pradīpa*]. — *Vedānta-sūtra*, am, n., N. of the aphorisms of the *Vedānta* philosophy ascribed to *Bādarāyaṇa* or *Vyāsa*, (these aphorisms are also called *Brahma-sūtra* and *Sāṅkhya-sūtra*). — *Vedāntācārya* ('*ta-āc*'), as, m., N. of the author of a commentary on the *Guṇa-ratna-kośa*. — *Vedāntābhīhita* ('*ta-abh*'), as, ā, am, declared in the *Upanishads* or in the *Vedānta*. — *Vedāntin*, ī, m. a follower of the *Vedānta* philosophy. — *Vedāntopagata* ('*ta-up*'), as, ā, am, derived from or produced by the *Vedānta*. — *Vedābhīyāsa* ('*da-abh*'), as, m. study of the *Veda*; the repetition of the mystical syllable *Om*. — *Vedārtha* ('*da-ar*'), as, m. the meaning or sense of the *Veda*. — *Vedārtha-jña*, as, ā, am, one who knows the meaning of the *Veda*. — *Vedārtha-prakāśa*, as, m., N. of *Sāyaṇa*'s commentary on the *Rig-veda*; of a commentary on the *Taittirīya-saṁhitā* by *Mādhava*. — *Vedārtha-saṅgraha*, N. of a work by *Rāmānuja*. — *Vedāvatāra* ('*da-av*'), as, m. descent of the *Veda*, revelation of the *Veda*, handing down of the *Veda*. — *Vedāsū* ('*da-as*'), f., N. of a river. — *Vedāśa* ('*da-īśa*'), as, m. 'lord of the *Veda*,' a proper N. — *Vedāśa-bhīṣhu*, us, m., N. of the author of the *Padārtha-kaumudī* commentary. — *Vedokta* ('*da-uk*'), as, ā, am, taught or declared in the *Vedas*, scriptural. — *Vedodaya* ('*da-ud*'), as, m. 'origin of the *Veda*,' epithet of *Sūrya* or the Sun, (the *Sāma-veda* being said to have proceeded from the Sun, *Manu* I. 23.). — *Vedodita* ('*da-ud*'), as, ā, am, taught or declared in the *Vedas*, scriptural. — *Vedopakarana* ('*da-up*'), am, n. 'Veda-instrument,' a subordinate science for aiding or supporting the *Veda* (= *vedāṅga*, q. v.).

Vedana, am, ā, n. f. perception, knowledge; knowledge obtained by the senses, feeling, sensation; obtaining, acquisition, property, wealth; presenting, delivering; marrying, marriage; the marriage of a *Sūdra* woman with a man of a higher caste, (see *Manu* III. 44; cf. *utkrīṣṭa-v*); the ceremony of holding the ends of a mantle (observed by a *Sūdra* female on her marriage with a man of a higher caste); (*ī*), f. the true skin or cutis; (*ā*), f. pain, torment, smart, agony; Pain or Torture (personified as a daughter of *An-ṛita*). — *Vedanā-vat*, ān, atī, at, possessed of pain, full of aches.

Vedanīya, as, ā, am, to be perceived, perceptible; capable of being felt; to be known or understood; to be made known.

1. *vedāya*, as, ā, am, who or what knows, knowing; who or what obtains.

Vedāyāna, as, ā, am, causing to know, making known, telling, (*a-vedāyāna*, not informing.)

Vedas, ās, m. the *Vedas* collectively; (*as*), n. acquisition, wealth (*Ved*).

Vedasa in *sarva-vedasa*, q. v.

Vedāpaya, Nom. P. *vedāpayati*, -yitum, to cause to know, impart knowledge.

Vedi, īs, or *vedī*, f. (in *Satapatha-Brāhmaṇa* I. 2, 5, 7, said to be fr. rt. *i. vād*, 'to acquire,' but perhaps connected with rt. *ve*, 'to weave or bind together'), an altar or raised place made of *Kuśa* grass or strewn with it and prepared for an oblation for placing the vessels used at a sacrifice, a place or ground prepared for sacrifice, (it is more or less

raised and of various shapes); an altar (in general); a quadrangular spot in the court-yard of a temple or palace (usually furnished with a raised floor or seat and covered with a roof supported by pillars, = *vi-tardī*); a bench; a seal-ring; N. of *Sarasvatī* (wife of *Brahmā*); (*īś*), m. a teacher, *Paṇḍit*. — *Vedī-jā*, f. 'altar-born,' epithet of *Draupadī*, wife of the *Pāṇḍu* princes, (the fee which *Droṇa* required for instructing the *Pāṇḍu* princes was that they should conquer *Draupada*, king of *Pañcāla*, who had insulted him; they therefore took him prisoner, and he, burning with resentment, undertook a sacrifice to procure a son who might avenge his defeat; two children were then born to him from the midst of the altar, out of the sacrificial fire, viz. a son *Dhṛiṣṭadyumna*, and a daughter *Draupadī* or *Kṛiṣṇā*, afterwards wife of the *Pāṇḍavas*.) — *Vedī-pratishtha*, as, ā, am, erected on sacrificial ground. — *Vedī-mekhalā*, f. the boundary cord of a sacrificial ground. — *Vedī-vat*, ind. like the sacrificial altar. — *Vedīśa* ('*dī-īśa*'), as, m. 'lord of the *Vedī*,' epithet of *Agni*; of *Brahmā* (as husband of *Sarasvatī*). — *Vedy-anta*, as, m. the end of the *Vedī*.

Vedikā, f. ground prepared for sacrificial ceremonies, a kind of altar; a quadrangular open shed in the middle of a court-yard (erected for various purposes and furnished with a seat, = *vi-tardī*); an arbour; a seat.

Vedīta, as, ā, am, made known, represented.

Vedītavya, as, ā, am, to be known or ascertained; to be made known, to be explained or expounded.

Vedītri, tā, trī, trī, knowing; a knower, &c.; wise, learned.

Vedīn, ī, inī, ī, knowing, acquainted with; espousing, marrying (e.g. *śūdrā-vedī*, a man who marries a *Sūdra* woman); (*ī*), m. a knower; a teacher; a learned *Brāhmaṇ*; *Brahmā*; (*ī*), n. a kind of plant (= *amba-shīhā*). — *Vedī-tā*, f. or *vedī-tva*, am, n. knowledge, wisdom, learning, experience.

Vedī, f. = *vedī*, an altar, &c. (See col. 2.)

Vedīyas, ān, asī, as, Ved. one who is wiser or very wise, (*Sāy* = *atīśayena vidvās*, *Rig-veda* VII. 98, 1.)

1. *vedya*, as, ā, am, to be known or ascertained; to be made known; to be explained or taught; to be espoused or married; bringing or causing wealth (*Ved*, *Sāy* = *dhana-hita*, *lābha-hetu*).

2. *vedya*, as, ā, am, relating or agreeable to the *Vedas*.

Vedayaḍa *vedaṇḍa*, as, m. (a doubtful word), an elephant.

Vedamukhya *vedamukhyā*, f. (a doubtful word, cf. *veda-mukhya*), a sort of insect, the winged bug.

Vedasini *vedasini*, f., N. of a river, (also written *veda-vatī*, *velasini*.)

Vedāra *vedāra*, as, m. a chameleon; a lizard.

Vedha *vedha*, as, m. (fr. rt. *vyadh*), penetration, piercing, breaking through, perforation; puncturing, wounding, wound; hole, excavation; the depth of any excavation, depth (in measurement); a particular measure or division of time (= 100 *Truṣṭis*). — *Vedha-mukhya*, as, m. a kind of *Curcuma*, = *karṣūra*; (*ā*), f. a kind of plant (= *kastūrī*). — *Vedha-mukhyaka*, as, m. *vedoary*, *Curcuma Zerumbet* (= *haridra*, *drāvidāka*).

Veddhri, dhā, m. a piercer, perforator.

Vedhaka, as, ā or *īka*, am, piercing, perforating, a piercer or perforator (of gems); sharp; (*as*), m., N. of one of the divisions of *Naraka*; camphor; (*am*), n. grain, rice in the ear.

Vedhana, am, n. the act of piercing, perforation; penetration, excavation; puncturing, pricking; wounding; a thrust; depth (in measurement); (*ī*), f. an instrument for piercing an elephant's ear; a small gimblet (for perforating gems, shells, &c.); an auger, gimblet, piercing instrument (in general).

Vedhanikā, f. a sharp-pointed perforating instrument (used especially for piercing jewels or shells), an auger, awl, gimblet, &c.

Vedhaniya, as, ā, am, capable of being pierced, penetrable, vulnerable.

Vedhita, as, ā, am, pierced, perforated, penetrated.

Vedhin, ī, īni, ī, piercing, stabbing, perforating; hitting (a mark); (īni), f. a leech. — *Vedhi-tva*, am, n. capacity of piercing.

Vedhya, as, ā, am, to be pierced or perforated; (am), n. a mark for shooting at, butt, target.

Hal.

वेधस् vedhas, ās, ās, as (according to Uṇādis. IV. 224. fr. *vedh* substituted for *ri-dhā*), arranging, creating; wise, learned (= *medhāvin*, Naigh. III. 15); (ās), m. an arranger, disposer, creator, (*ku-vedhas*, ās, m. 'evil creator, evil destiny'); N. of Brahmā; of Viṣṇu; of Śiva; of the Sun; of Soma; a wise or learned man; a priest; a poet, Vedic Rishi. — *Vedhas-tama*, as, ā, am, Ved. most wise, wisest, (Sāy. = *atīsayena medhāvin*).

Vedhasa, am, n. the part of the hand under the root of the thumb (considered as sacred to Brahmā, see *tīrtha*); (as), m., N. of a Vedic Rishi (said to belong to the family of Angiras).

Vedhasyā, f., Ved. a desire of performing sacrifices, (Sāy. = *yāga-vidhānechā*).

वेन् *ven* (also written *ven*, q. v.), cl. 1. P. A. *venati*, -te, *vivena*, *vivene*, *venitum*, to go, move; to move about, circulate (Ved., cf. *venas*); to care for, be anxious for, wish, desire, love, favour (Ved.); to praise, worship (Ved.); to know, perceive, discern, recognise, reflect; to take; to play on an instrument: Caus. *venayati*, -yitum, Aor. *avivenat*: Desid. *vivenishati*, -te: Intens. *venyate*, *verenti*; [cf. Gr. *αἰνέω*, *αἰνέω*].

Vena, as, m., Ved. a friend, lover, (according to Sāy. on Rīg-veda VIII. 63, 1 = *kānta*); a knower, discerner, wise man; = *yajña* (Naigh. III. 17); a priest; N. of the Sun; of Prajā-pati or Brahmā; of a son of Anga, (also written *vena*, q. v.); of the author of the hymns Rīg-veda IX. 85, X. 123 (having the patronymic Bhārgava); (ā), f. a loved one; N. of the wife of Soma.

Venat, am, *antī*, at, Ved. wishing, desiring, desirous; (an), m. a suppliant.

Venas, as, n., Ved. circulation (of the vital airs).

Venā, īs, īs, īs, Ved. loving, desiring, (according to Sāy. on Rīg-veda VIII. 41, 3. *venā* = *kāmaya-mānāḥ prajāḥ*).

Venya, as, ā, am, Ved. to be loved or adored, adorable; (as), m., N. of a Vedic Rishi; [cf. *vainya*].

वेन्ना vennā, f. (according to Uṇādi-s. III. 8. fr. *rt. van*), N. of a river.

वेप *vep* (connected with the Caus. of rt. I. *vī*), cl. 1. A. *vepate* (ep. also P. *vepati*), *vivepe*, *vepiṣyate*, *vepitum*, to tremble, shake, move about, quiver: Caus. *vepayati*, -yitum, to cause to tremble or move; [cf. Lat. *vibrare*; Old Germ. *veibon*, *veibjan*].

Vepathu, us, m. trembling, tremor. — *Vepathu-parita*, as, ā, am, seized with or affected by tremor. — *Vepathu-bhrit*, t, t, t, possessing tremor, trembling. — *Vepathu-mat*, am, *atī*, at, possessed of tremor, trembling, quaking.

Vepana, am, n. tremor, trembling; the discharging of a bow, (in this sense perhaps to be connected with Caus. of rt. I. *vī*).

Vepamāna, as, ā, am, trembling, shaking, quivering, quaking.

Vepayat, an, *antī*, at, causing to tremble or quake, agitating; driving away, dispelling, (probably connected with Caus. of rt. I. *vī*; according to Sāy. on Rīg-veda VIII. 12, 2 = *tamānsi varjayat*).

Vepas, as, n. trembling, tremor, (Sāy. = *vepana*); act, activity, energy (enumerated among the *karma-nāmāni* in Naigh. II. 1); = *anavadya* (according to Śabda-k.).

Vepī, in Rīg-veda VI. 22, 5. perhaps 'accompanied with ceremonial acts,' (Sāy. = *vepas*, i. e. *yā-gādī-lakṣaṇam karma tad-vatī*).

वेम vema, veman, veyā. See under rt. *ve*.

वेर vera, as, am, m. n. (said to be fr. rt. I. *vī*), the body; the egg-plant (= *vārtāka*); saffron.

Veraka, am, n. camphor (= *karpūra*).

वेरट veraṭa, as, m. a low man, one of a mixed or inferior caste; (am), n. the fruit of the jujube.

वेल 1. *vel* (rather to be regarded as a Nom. fr. *velā* below), cl. 10. P. *velayati*, -yitum, to count or declare the time.

वेल 2. *vel* or *vell* (also written *vehl*), cl. 1. P. *velati* or *vellati*, &c., to go, move; to shake about, tremble, move about, move round; to be wanton; [cf. perhaps Gr. *ἐλῶ*, *ἐλῶ*; Lat. *volvo*; Old Germ. *vuoljan*; Goth. *valujan*; Angl. Sax. *willian*, *welltan*].

Vela, am, n. a garden, grove; (ā), f. time, season, (*velāyam*, seasonably); opportunity, interval, leisure; tide, flow, stream, current; the coast, sea-shore, (*velāyam*, on the sea-shore, coast-wise); boundary, limit; speech; passion, emotion, feeling; easy or painless death (= *akṣiṣṭa-maraṇa*); sickness, disease, (according to Śabda-k. = *rāga-sthāne rogaḥ*); the gums; the food of Śiva (= *īśvarasya bhojanam*); N. of a daughter of Meru and wife of Samudra; of the wife of Budha. — *Velākula* ('*lā-āk*'), as, ā, am, agitated by the tide. — *Velā-kūla*, am, n. 'stream-bank,' N. of a district (the modern Tāmalīpta or Tumlook, see *tāma-kūla*); said to be in the district of Midnapore or in the southern part of the present Hugli district, forming the west bank of the Hugli river at its union with the sea; a village called Beer-cool, said to be derived from *Velā-kūla*, is still found near the sea-shore. — *Velā-mūla*, am, n. the sea-shore. — *Velā-vana*, am, n. a wood on a shore or sea-coast. — *Velāvali* ('*lā-āṅ*'), f., N. of a particular scale in Hindī music. — *Velā-vitta*, as, m. (thought to be) a kind of judicial office.

Vella, as, m. going, moving; shaking; (as, am), m. n. a particular plant (the seed of which is used as a vermifuge (= *viṅgaṇa*). — *Vella-ja*, am, n. black pepper, Piper Nigrum.

Vellana, am, n. going, shaking; rolling on the ground (as a horse &c.); a sort of rolling-pin with which cakes &c. are prepared; (ī), f. a species of Dūrvā grass (= *mūla-dūrvā*).

Vellantara, as, m. a particular tree (= *vira-taru*).

Vellahala, as, m. a libertine (= *kelt-nāgara*).

Velli, is, f. a creeping plant; [cf. *valli*].

Vellikā or *vellikākyā* ('*kā-āk*'), f. a plant (commonly called *Be Sunth*).

Vellita, as, ā, am, shaken, trembling, tremulous; crooked; (am), n. going, moving; shaking.

वेलिभुकप्रिय velibhuk-priya, as, m. a kind of fragrant mango.

वेविजान vevijāna, as, ā, am (fr. the Intens. of rt. I. *vī*), intimidating, terrifying, (Sāy. = *bhīshayat*, Rīg-veda IV. 26, 5.)

वेविदान vevidāna, as, ā, am (fr. the Intens. of rt. I. *vīd*), Ved. knowing or finding out most effectually; obtaining very much.

वेविषत् vevishat, at, *atī*, at (fr. rt. 2. *vish*), Ved. engaged in sacred rites, (Sāy. *vevishataḥ* = *karmāni prapnuvantaḥ*, Rīg-veda VI. 21, 5.)

Vevishāna, as, ā, am, Ved. contending with, (Sāy. = *yuddhārtham sangata*, Rīg-veda VII. 18, 15.)

वेवी vevī (perhaps to be regarded as an Intens. of rt. I. *vī*, q. v.), cl. 2. A. *vevite* (Ved. also P. *veveti*, 3rd pl. A. *vevyate*), &c., to go; to pervade, obtain; to conceive or become pregnant; to wish, desire, love; to throw, cast, hurl; to eat, consume.

वेश् ves. See under rt. I. *tes*, p. 967.

वेश veśa, as, m. (fr. rt. I. *viś*), entrance,

ingress, access; a house, dwelling, abode; a house of prostitutes; a neighbour (Ved., Sāy. = *prativēśya*, Rīg-veda IV. 3, 13); dress, apparel; ornament, decoration [cf. *vesha*]; disguise, masquerade; [cf. Gr. *οἰκός*, *οἰκία*; Lat. *vicus*, *vic-inus*; Goth. *veihis*; Angl. Sax. *wic*]. — *Vēśa-dāna*, as, m. the sunflower (= *sūrya-sobhā*). — *Vēśa-dhūrin*, ī, m. 'wearing a disguise,' a hypocrite, false devotee. — *Vēśa-bhrit*, t, t, t, wearing dress or ornament, dressed, adorned; disguised. — *Vēśa-vāṭa*, am, n. house and court.

Vēśaka, as, ā or *ikā*, am, who or what enters, entering; (as), m. a house; (*ikā*), f. entrance, ingress.

Vēśana, am, n. the act of entering; a house.

Vēśanta, as, m. a basin, pool, small pond; a kind of ladle or basin for holding Soma (Ved., cf. *vaiśanta*); fire.

Vēśasa in *yajña-veśasa*, q. v.

Vēśi, in astronomy = *φάος*.

Vēśin, ī, īni, ī, having a dress, dressed, assuming a particular dress or form; [cf. *śarva-p*].

Vēśman, am, n. a house, dwelling, abode, mansion; a palace; N. of the fourth astrological house. — *Vēśma-karman*, a, n. house-building. — *Vēśma-kalinga*, as, m. 'house-kalinga,' a kind of sparrow (= *caṭaka*). — *Vēśma-kūla*, as, m. a kind of creeper (= *caṇḍā*). — *Vēśma-nakula*, as, m. the musk rat or shrew. — *Vēśma-bhū*, ūs, f. building-ground, ground suitable for a house, the site of a habitation. — *Vēśma-sthūṇā*, f. the main post or column of a house.

Vēśya, as, ā, am, to be entered, to be occupied, accessible; (am), n. a habitation, abode, (Sāy. on Rīg-veda VI. 61, 14 = *praveśana*); the habitation of harlots; (ā), f. a courtesan, harlot, prostitute, (sometimes written *veshyā*); the plant *Cissampelos Hexandra*; a particular metre. — *Vēśyā-gaṇa*, as, m. a company of harlots. — *Vēśyā-gamana*, am, n. going after prostitutes, debauchery. — *Vēśyā-gāmin*, ī, m. one who visits prostitutes, a whore-monger. — *Vēśyā-griha*, am, n. 'harlot-house,' a brothel. — *Vēśyācārya* ('*yā-āc*'), as, m. the master or keeper of prostitutes or dancing girls, &c.; a pimp; a catamite. — *Vēśyā-jana*, as, m. a courtesan. — *Vēśyā-jana-samāśraya*, as, m. a habitation of courtezans, brothel. — *Vēśyā-pana*, as, m. reward or wages given to a harlot. — *Vēśyā-pati*, īs, m. the husband of a courtesan. — *Vēśyā-vāra*, as, m. a number or company of harlots. — *Vēśyāśraya* ('*yā-āś*'), as, m. a habitation of harlots, abode of courtezans.

वेशर veśara, as, m. (also written *vesara*, q. v.), a mule.

Vēśvara, as, m. a mule.

वेशवार veśavāra, as, m. = *vesavāra*, a kind of condiment or seasoning.

Vēśavāra = *veśavāra* above.

वेशीजाना veshjātā, f. a kind of creeper (= *putra-dātri*).

वेशर veśvara, as, m. See *veśara* above.

वेष्ट vesha, as, m. (fr. rt. 2. *vish*), dress, apparel [cf. *veśa*]; ornament, decoration; (in Naigh. II. 1. *veshaḥ*, or according to another reading *veśaḥ*, is enumerated among the *karma-nāmāni*).

Veshāna, as, m. the shrub *Cassia Sophora*, = *kāsa-marīṭa*; (ā), f. the plant *Flacourtia Cataphracta*, = *vitunna*; (am), n. occupation, possession, entrance.

Veshya, as, m. water [cf. *veshpa*]; (ā), f. a courtesan, harlot, (for *veśyā*).

वेष्क veshka, as, m. (perhaps fr. rt. 2. *vish*), Ved. a noose for strangling a sacrificial victim.

वेष्ट veshṭ, cl. 1. A. *veshṭate*, *viveshṭe*, *veshṭishyate*, *veshṭitum*, to surround, enclose, encompass, envelop, encircle, wind or twist round or about, wrap round; to dress: Caus. *veshṭayati*, -yitum, Aor. *aviveshṭat* and *aviveshṭat*, to surround, encompass; to twist about; to invest, blockade: Desid. *viveshṭishate*: Intens. *veveshṭiyate*, *veveshṭi*.

Veshṭa, as, m. surrounding, enclosing; an enclosure,

fence; a turban; a kind of knot (Ved.); exudation, gum; resin in general; turpentine. — *Veshṭa-vaṣṭa*, as, m. a sort of bamboo, *Bambusa Spinosa*. — *Veshṭa-sāra*, as, m. turpentine (= *śrī-veshṭa*).

Veshṭaka, as, ā, am, surrounding, encompassing; a surrounder; anything which encompasses or encloses or invests; (am), n. a turban; a wrapper; exudation, resin, gum, &c.; turpentine; (as), m. an enclosure, wall, fence; a pumpkin-gourd.

Veshṭana, am, n. the act of surrounding or encompassing or enclosing or encircling, (*anguli-v*), that which invests or encircles the fingers, a finger ring; grasping; anything that surrounds or encompasses; an envelope, wrapper; an enclosure, fence, wall; a turban, garland, tiara, diadem; a girdle; a bandage, band; a covering, case; the outer ear (i.e. the meatus auditorius and concha); a particular attitude in dancing, (either a disposition of the hands or crossing of the feet); bdellium. — *Veshṭana-veshṭaka*, as, m. a particular attitude of the sexes in coitus.

Veshṭanaka, as, m. a particular position in coitus. *Veshṭāniya*, as, ā, am, to be surrounded or enclosed, to be wrapped or wound round.

Veshṭayat, an, anti, at, surrounding, encompassing. *Veshṭayitvā*, ind. having bound round, having encompassed.

Veshṭita, as, ā, am, surrounded, encompassed, enclosed, encircled, enveloped, bound or wound round, wrapped up; dressed; invested; impeded, stopped, blocked, secured from access; (am), n. encompassing, encircling; one of the gestures or attitudes of dancing, (a particular motion of the fingers or a crossing of the feet.)

Veshṭitavya, as, ā, am, to be surrounded or encompassed, &c.

Veshṭya, as, ā, am, = *veshṭitavya* above.

वेष्य *veshya*, as, m. water; [cf. *vāshpa*.]

वेष *veshya*. See under *vesha*, p. 966.

वेस 1. *ves*, cl. I. P. *vesati*, *vesitum*, to go, move; to desire, love, (Naigh. II. 6; another reading has *vesati*.)

2. *ves*, Ved. in the phrase *ver na*, 'like a bird;' [cf. 2. *vi*.]

Vesana, am, n. a kind of flour made from a particular ground vegetable (= *dividala-śūnya*).

वेसर *vesara*, as, m. a mule, (also written *veśara*.)

वेसवार *vesavāra*, as, m. (said to be fr. rt. *vś*), a particular condiment or kind of seasoning (consisting of ground coriander, mustard, pepper, ginger, spice, &c.; also written *veśavāra*, *veshavāra*).

वेह *veh* (also written *beh*), cl. I. A. *vehate*, *vehe*, *vehitum*, to strive, make effort, endeavour diligently, resolve; cl. I. P. *vehati*, &c. = *vehāyate* (according to Vopa-deva).

वेहत *vehat*, t, f. (said to be connected with *vi-han*), a cow miscarrying from taking the bull unseasonably, a barren cow.

Vehāya, Nom. A. *vehāyate*, *-yitum*, to miscarry (as a cow).

वेहार *vehāra*, as, m., N. of a country (Behār).

वेह *vehl*, cl. I. P. *vehlati*, &c. = rt. *vel*, q. v.

वै 1. *vai* (= rt. 2. *vā*, cl. 4), cl. I. P. *vāyati*, *vātum*, to dry, to become dried or withered; to be languid, be weary or faint, be exhausted, sink down, be extinguished, (Sāy. = *śushyati*, *śrāmyate*, *śāmyati*); to go, (according to Sāy. on Rīg-veda VIII. 31. 6. *vāyatah* = *gaṇḍatah*.)

3. *vāta*, as, ā, am (often identified with 1. *vāta*, p. 899, col. 1), dried, withered.

5. *vāna*, as, ā, am, dried, &c. See 1. and 2. *vāna*, p. 900, col. 1.

वै 2. *vai*, ind. a particle of affirmation, generally translatable by 'indeed,' 'truly,' 'certainly,' 'verily,' 'in sooth'; it may also mean 'so,' 'just,' 'although,' 'granted,' 'if,' (*tu vai*, 'but just'; *na vai*, 'perhaps not'); it is also said to be a vocative particle, and is often merely an expletive used for filling out a verse.

वैशतिक *vaiśatika*, as, ī, am (fr. *viśati*), purchased with twenty.

वैकक्ष *vaikaksha*, am, n. (fr. *vi-kaksha*), a garland or string of flowers &c. worn over one shoulder and under the other (like the sacrificial thread); an upper garment, wrapper, mantle.

Vaikakshaka or *vaikakshika*, am, n. a garland or string of flowers (worn as a kind of scarf hanging down below the hip, or like the sacrificial cord, over the left shoulder and under the right arm).

वैकङ्क *vaikanka*, N. of a mythical mountain.

वैकङ्कत *vaikankata*, as, m. (fr. *vi-kankata*), the plant *Flacourtia Sapida* (= *vṛintinkara*).

वैकटिक *vaikaṭika*, as, m. (fr. *vekaṭa*), a jeweller.

वैकर्ण्य *vaikarṇya*, as, m. = *vi-karṇa*, epithet of the wind (as fond of large or hollow ears?).

वैकर्त *vaikarta*, as, m. (fr. *vi-karta*), Ved. one who cuts up a sacrificial victim, a butcher; a particular part of a slaughtered animal (cut off and given to the priests at a sacrifice).

Vaikartana, as, m. 'son of Vi-kartana or the Sun,' N. of Karna.

वैकर्म *vaikarma*, as, m., N. of the Muni Vatsya.

वैकल्य *vaikalpa*, am, n. (fr. *vi-kalpa*), dubiousness, uncertainty, ambiguity, optionality, indecision; [cf. *artha-v*.]

Vaikalpika, as, ī, am, doubtful, dubious, uncertain, admitting of difference of opinion, indeterminate, alternative, optional (= *vi-kalpita*).

वैकल्य *vaikalya*, am, n. (fr. *vi-kala*), imperfection, incompleteness, impairedness, deficiency, defect, mutilation, a defective or imperfect state of any limb or organ, lameness; incompetency, insufficiency; agitation, flurry; non-existence.

वैकारिक *vaikārika*, as, ī, am (fr. *vi-kāra*), modifying, a changer, modifier, (see *vi-kāra*); modified; (as), m. a class of deities. — *Vaikārika-bandha*, as, m. (in the *Sāṅkhya* phil.) one of the threefold forms of bondage, (see *bandha*, *vi-kāra*).

वैकाल *vaikāla*, as, m. (fr. *vi-kāla*), evening, afternoon, (*vaikāle*, loc. c. in the evening.)

Vaikālika, as, ī, am, occurring in or belonging to the evening; (am), ind. in the afternoon.

Vaikālina, as, ī, am, = *vaikālika* above.

वैकुण्ठ *vaikunṭha*, as, m. (fr. *vi-kunṭha*), N. of Vishnu; of Kṛishṇa; of Indra, (Indra *Vaikunṭha* is regarded as the author of the hymns Rīg-veda X. 48-50); holy basil; (*āś*), m. pl., N. of a particular class of gods; (am), n. the paradise or heaven of *Vaikunṭha* or Vishnu, (its site is variously described as in the northern ocean or on the eastern peak of mount Meru); talc. — *Vaikunṭha-śatruḍāś*, f. the fourteenth day of the light half of the month Kārtika (sacred to Vishnu). — *Vaikunṭha-purī*, m., N. of an author and commentator, (also called *vishṇu-purī*). — *Vaikunṭha-loka*, as, m. the world of Vishnu. — *Vaikunṭha-varṇana*, am, n. a description of *Vaikunṭha*.

वैकृत *vaikṛita*, as, ī, am (fr. *vi-kṛiti*), undergoing change, changed (in mind or form); modified; (am), n. change, modification, alteration; change of mind, aversion, disgust. — *Vaikṛita-sarga*, as, m. a kind or form of creation, (opposed to *prā-*

kṛita-sarga). — *Vaikṛitāpaha* ('*ta-ap*'), as, ā, am, removing or preventing change.

Vaikṛitika, as, ī, am, changed, modified, incidental; (in the *Sāṅkhya* phil.) belonging to a *Vikāra*, i.e. to an evolute or evolved principle, (see *vi-kāra*, *prā-kṛiti*).

Vaikṛitya, as, ā, am, changed (in form or mind); (am), n. change, alteration; aversion, disgust.

वैक्रान्त *vaikrānta*, am, n. (fr. *vi-krānta*), a kind of gem (= *go-nāsa*, said to resemble a diamond or burnt diamond; according to others, the common loadstone or magnet).

वैक्लव *vaiklava*, am, n. (fr. *vi-klava*), agitation or distress of mind, bewilderment.

Vaiklavya, am, n. confusion, agitation, distress, affliction, despair, bewilderment, commotion, tumult.

वैखरी *vaikharī*, f. speech in the fourth of its four stages from the first stirring of the air or breath, articulate utterance, that utterance of sounds or words which is complete as consisting of full and intelligible sentences, (according to Malli-nātha = *sabda-nishpattiḥ*, Kumāra-sambhava II. 17); the faculty of speech or the divinity presiding over it.

वैखान *vaikhāna*, as, m., N. of Vishṇu.

वैखानस *vaikhānasa*, as, ī, am (fr. *vi-khānasa*), instituted by hermits, relating to hermits, monastic; (as), m. a Brāhman of the third religious order, a Vānaprastha or hermit, anchorite; N. of a sect of Vaiṣṇavas, (in *Taittirya-ār. I. 23. 3*, the *Vaikhānasas* are represented as having sprung from the nails of *Prajā-pati*); a patronymic of the Vedic Rishi Vamra, (Sātan *Vaikhānasāḥ* are regarded as the authors of the hymn Rīg-veda IX. 66); (ī), f. a vessel used for frying the meal offered in sacrifice. — *Vaikhānasa-mata*, am, n. the laws ordained for hermits, (according to Kullūka = *vaikhānasa-sūtrokto dharmah*.)

वैगुण्य *vaigunya*, am, n. (fr. *vi-guṇa*), absence of or freedom from qualities, absence of attributes; difference of qualities or properties, contrariety of properties, diversity, contrariety; inferiority, baseness, badness, vileness; unskillfulness, awkwardness, clumsiness, waywardness; fault, defect.

वैग्रहिक *vaigrahika*, as, ī, am (fr. *vi-graha*), corporeal, bodily.

वैचक्ष्य *vaicakshanya*, am, n. (fr. *vi-cakshanya*), proficiency, skill, cleverness.

वैचित्त्य *vaicittya*, am, n. (fr. *vi-titti*), confusion of thought, distraction of mind, grief.

वैचित्र्य *vaicitrya*, am, n. (fr. *vi-ṭitra*), variety, diversity; diversifiedness, manifoldness; surprisingness, surprise; sorrow, despair.

वैच्युत *vaicyuta*, as, m. (fr. *vi-cyuta*), N. of a Muni.

वैजन *vajjana*, as, m., N. of the author of the grammatical work called *Prabodha-candrikā*.

वैजनन *vaijanana*, am, n. (fr. *vi-janana*), the last month of pregnancy (= *prasava-māsa*).

वैजयन्त *vaijayanta*, as, m. (fr. *vi-jayanta*), the banner or emblem of Indra; a banner, flag; the palace of Indra; (ī), f. a flag, banner; an ensign; a kind of garland; the necklace of Vishnu (composed of five gems, viz. pearl, ruby, emerald, sapphire, and diamond); N. of the eighth night of the civil month; the plant *Sesbana Ægyptiaca*; *Premna Spinosa*; N. of a lexicon.

Vaijayantika, as, ā or ī, am, bearing a flag; (as), m. a flag-bearer, standard-bearer; (ā), f. a flag, banner; a kind of scarf or a string or necklace of pearls; the plant *Sesbana Ægyptiaca* (= *jayanti*); another plant (= *agni-mantha*).

वैजयि *vajiyai*, is, m. (fr. *vi-jayā*), the third *Jaina Cakra-vartin* or emperor (= *maghavan*).

वैजयिक *vaijayika*, *as*, *i*, *am* (fr. *vi-jaya*), relating to victory, victorious.

वैजवाप *vaijārāpa*, *as*, *m*. (fr. *vīja-vāpa*), N. of a Muni; of the author of a law-book.

वैजवापि, *is*, *is*, *i* (fr. *vīja-vāpin*), see Gaṇa Sūtagamādi to Pāṇ. IV. 2, 80; (*is*), *m*. a patronymic from *Vīja-vāpa* or *Vīja-vāpin*; (*ayas*), *m*. pl., N. of a warrior-tribe.

वैजवापि, *as*, *i*, *am* (fr. *vaijārāpi*), see Gaṇa Rāvatikādi to Pāṇ. IV. 3, 131; (*as*), *m*. a prince of the *Vaijāvāpi*.

वैजात्य *vaijātya*, *am*, *n*. (fr. *vi-jāti*), difference of class or species or kind, difference of caste, diversity of ordinary character or conduct, extraordinariness, strangeness; exclusion from caste; looseness, wantonness.

वैजिक *vaijika*, *as*, *i*, *am* (fr. *vīja*), seminal, relating to seed, belonging to any primary cause or source or principle, original; relating to conception; relating to sexual union; (*as*), *m*. a young shoot, sprout, scion; (*am*), *n*. cause, source, origin, motive; the spiritual cause of existence, soul, spirit; oil prepared from the *Sigru* or *Morunga*.

वैजि, *is*, *is*, *i*, see Gaṇa Gahādi to Pāṇ. IV. 2, 138.

वैजिया, *as*, *ā*, *am* (fr. *vaiji*), see Gaṇa Gahādi to Pāṇ. IV. 2, 138.

वैजेया, *as*, *m*. a patronymic from *Vīja*.

वैज्ञानिक *vaijñānika*, *as*, *i*, *am* (fr. *vi-jñāna*), conversant with, skillful, clever, proficient.

वैडाल *vaidāla*, *as*, *i*, *am* (fr. *vi-dāla*), of or belonging to a cat, peculiar to cats, feline. — *Vaidāla-vrata*, *am*, *n*. 'cat-like observance', putting on a show of virtue or piety to conceal malice and evil designs. — *Vaidāla-vratī*, *is*, *m*. one who leads a chaste or continent life merely from the absence of women or temptation. — *Vaidālavratika*, *as*, *i*, *am*, or *vaidālavratin*, *i*, *inī*, *i*, acting like a cat, hypocritical; any hypocritical religious impostor or pretended ascetic who, under an appearance of piety and virtue, conceals covetous or malignant designs (= *bhaṇḍa-tapasvin*).

वैय *vaiya*, *as*, *m*. (fr. *veṇu*), a cutter of bamboos, a maker of bamboo-work; N. of a Rishi.

वैयवा, *as*, *i*, *am*, belonging to a bamboo, produced from or made of bamboo; (*as*), *m*. a student's staff cut from a bamboo, any bamboo staff; a worker in bamboo or wicker-work; N. of a sacred place of pilgrimage; (*i*), *f*. bamboo manna; (*am*), *n*. the fruit or seed of the bamboo.

वैयविका, *as*, *m*. a flutist, piper, flute-player.

वैयव, *is*, *m*. epithet of *Siva*.

वैयवोत्र, *as*, *m*. N. of a king.

वैयुका, *am*, *n*. a goad or bamboo pike (pointed with iron and used to drive an elephant); (*as*), *m*. a piper, player on a pipe or flute.

वैयुकेया, *as*, *i*, *am*, relating or belonging to a bamboo, &c.

वैयिक *vaiyika*, *as*, *m*. (fr. *vi-nā*), a lutanist, a player on the *Vīnā* or Indian lute.

वैय्या *vaiyya*, *as*, *m*. (fr. *veṇa*), a patronymic of *Priṭhu* son of *Veṇa*, (he was the fifth sovereign of one branch of the solar race.)

वैयंसिक *vaiyaṁsika*, *as*, *m*. (fr. *vi-taṁsa*), a vender of flesh, seller of the meat of beasts or birds.

वैयंसिक *vaiyaṁsika*, *as*, *m*. (fr. *vi-taṁsā*), a disputations or captious person, one fond of cavilling.

वैयंस्य, *as*, *m*. N. of a son of the *Vasu* *Āpa*.

वैयथ्य *vaitathya*, *am*, *n*. (fr. *vi-tatha*), falseness.

वैयनिक *vaitanika*, *as*, *i*, *am* (fr. *vetana*), living on wages, subsisting on a stipend; (*as*), *m*. a hireling, stipendiary; a labourer.

वैतरण *vaitaraṇa*, *as*, *m*. (fr. *vi-taraṇa*), N. of a physician.

वैतरानि, *is*, or *vaitarāni*, *f*. N. of the river of Hell, i. e. of a river which must be crossed before entering the infernal regions, (this river is described as rushing with great impetuosity, hot, fetid in odour, and filled with blood, hair, and bones; its name is derived from *vi-taraṇa* in the sense either of 'crossing' or 'giving,' liberality being supposed to secure a passage); N. of a division of *Naraka* or Hell; of a sacred river in the country of the *Kalingas*; N. of the mother of the *Rākṣhasas*.

वैतस *vaitasa*, *as*, *i*, *am* (fr. *vetasa*), reed-like; (*as*), *m*. a sort of cane, *Calamus Fasciculatus*; = *śepa* (according to Naigh. III. 29).

वैतहय *vaitahavya*, *as*, *m*. (fr. *vīta-havya*), a patronymic of the Vedic Rishi *Arūṇa*.

वैतान *vaitāna*, *as*, *i*, *am* (fr. *vi-tāna*), taken from the sacred hearth, sacrificial, sacred (as fire); (*am*), *n*. an oblation with fire; a sacrificial rite. — *Vaitāna-kusala*, *as*, *ā*, *am*, skilled in or conversant with sacrificial rites. — *Vaitānopāsana* ('*na-up*'), *f*. the regular presentation of burnt-offerings morning and evening.

वैतानिका, *as*, *i*, *am*, performed with the three sacred fires (i. e. with the *Gārhapatya*, *Dakṣiṇa*, and *Āhavanīya* fires); sacrificial, sacred (as fire); (*am*), *n*. a burnt-offering (especially of clarified butter, as presented daily by the *Brāhmanas*).

वैतालिक *vaitālaka*, *is*, *m*. N. of a teacher of the *Rig-veda*.

वैतालिक *vaitālaka*, *as*, *m*. (fr. *tāla* with *i*. *vi* or fr. *vetāla*), a bard whose duty it is to awaken a chief or prince at dawn with music and song; one who sings out of tune (?); one who is possessed by a *Vetāla* or demon, the servant of a *Vetāla*; the worshipper of a *Vetāla*; a magician, conjurer.

वैतालीय *vaitāliya*, *am*, *n*. (fr. *vetāla*), a kind of metre (the first and third *Pāda* containing fourteen *Mātrās* or the time of fourteen short syllables, the second and fourth containing sixteen *Mātrās*; each *Pāda* closes with a cretic and iambus, i. e. — *u* — *u* —; but there are some varieties).

वैतृष्य *vaitrīshya*, *am*, *n*. (fr. *vi-trīshya*), freedom from thirst, quenching the thirst.

वैत्रक *vaitraka*, *as*, *i*, *am* (fr. *vetra*), cany, reedy, relating to a cane or stick of any kind.

वैत्राकिया, *as*, *i*, *am*, relating to a cane or stick, reedy.

वैद *vaida*, *as*, *i*, *am* (fr. *vida*), relating to or connected with a wise man, learned, knowing; (*as*), *m*. a wise man; (*i*), *f*. the wife of a wise man, (Pāṇ. IV. 1, 73.)

वैदग्ध *vaidagha*, *am*, *n*. (fr. *vi-dagha*), cleverness, dexterity, skill, intelligence, acuteness, sharpness, craft, cunning.

वैदग्धि, *f*. artifice, craft, trick (= *bhaṅgi*).

वैदग्ध्या, *am*, *n*. cleverness, dexterity, skill, intelligence, knowingness, sharpness, acuteness, wit; cunning, craft.

वैदयिन *vaidathina*, *as*, *m*. (fr. *vidathin*), Ved. a patronymic of *Rijīśvan*.

वैददन्धि *vaidadañvi*, *is*, *m*. a patronymic, the son of *Vidadañva*, *Rig-veda* V. 61, 10.

वैदर्भ *vaidarbha*, *as*, *i*, *am* (fr. *vi-darbha* or fr. *dribha* formed fr. *rt*. *i*. *dribh* with *vi*), coming from the country *Vidarbha*, produced in *Vidarbha*; (*as*), *m*. the sovereign of *Vidarbha* (father of *Damayanti* and father-in-law of *Nala*); a gum-boil; (*i*), *f*. the law of the country *Vidarbha* (by which first cousins were allowed to intermarry); epithet of the wife of *Agastya*: of *Damayanti* (wife of *Nala*); of *Rukmiṇī* (one of *Kṛṣṇa*'s wives); a particular style

of composition (see *riti*); (*am*), *n*. crafty or indirect speech. — *Vaidarbha-riti*, *is*, *f*. the *Vidarbha* style of composition (see *riti*). — *Vaidarbhi-janani*, *f*. the mother of *Damayanti*.

वैदर्भका, *as*, *ikā*, *am*, coming from *Vidarbha*, a native of *Vidarbha*.

वैदल *vaidala*, *as*, *i*, *am* (fr. *vi-dala*), made of wicker or cane, wicker or basket-work; (*as*), *m*. a flat unleavened cake (made of flour &c. with cumin or coriander seeds and fried in ghee); any leguminous vegetable or grain (as peas, beans, &c.); (*am*), *n*. the shallow cup or platter belonging to a religious mendicant (made of clay and sometimes of metal or wood or wicker); any seat or vessel of basket or wicker-work.

वैदारव *vaidārava*, *vaidārva*. See *svaita*.

वैदिक *vaidika*, *as*, *ā* or *i*, *am* (fr. *veda*), derived from or conformable to the *Vedas*, relating to the *Vedas*, Vedic, prescribed by Vedic ritual, knowing the *Vedas*, scriptural, sacred; (*as*), *m*. a *Brāhman* versed in the *Vedas*. — *Vaidika-karman*, *a*, *n*. an action enjoined by the *Vedas*. — *Vaidika-tva*, *am*, *n*. conformity to the *Vedas*, the being founded on or derived from the *Vedas*, sacredness. — *Vaidika-pāśa*, *as*, *m*. a bad *Veda*-knower, one imperfectly versed in the *Veda*, (Pāṇ. V. 3, 47.)

वैदिश *vaidiśa*, *as*, *i*, *am* (fr. *vidiśā*), of or belonging to the city of *Vidiśā*, near *Vidiśā*. — *Vaidiśa-pura*, *am*, *n*. N. of a town.

वैदिश्या, *am*, *n*. a city not far from *Vidiśā*.

वैदुष्य *vaiduśya*, *am*, *n*. (fr. *viduśas*), wisdom, learning, science, sapience.

वैदुशी, *f*. = *vaiduśya*.

वैदूर्य *vaidūrya*, *as*, *i* or *ri*, *am* (fr. *vi-dūra*), brought from *Vidūra*; (*am*), *n*. a gem of a dark colour, lapis lazuli or a kind of turquois; N. of a mountain; of a mythical mountain. — *Vaidūrya-maya*, *as*, *i*, *am*, made or consisting of lapis lazuli.

वैदेशिक *vaidēśika*, *as*, *i*, *am* (fr. *vi-deśa*), belonging to another country, foreign, strange, a foreigner.

वैदेश्या, *am*, *n*. the state of belonging to a foreign country, foreignness.

वैदेह *vaidēha*, *as*, *m*. (fr. *vi-deha*), the king of *Videha* (father of *Sītā*); a dweller in *Videha*; a trader by caste; the son of a *Vaiśya* by a *Brāhman* woman (*Manu* X. 11); an attendant on the women's apartments; (*ās*), *m*. pl. people of *Videha*; people of mixed castes; (*i*), *f*. *Sītā* (daughter of *Janaka*); the wife of a merchant, woman of the *Vaidēha* caste; a sort of pigment (= *roṣaṇā*); long pepper; a cow. — *Vaidēhi-bandhu*, *us*, *m*. (for *vaidēhi-b*) by Pāṇ. VI. 3, 63, 'husband of the lady of *Videha*, an epithet of *Rāma*-*chandra*, (*Raghu*-*vaṁśa* XIV. 33.)

वैदेहका, *as*, *m*. a merchant or trader by caste; a man of a mixed caste (the offspring of a *Vaiśya* father and *Brāhman* mother whose business is attendance in the women's apartments).

वैदेहिका, *as*, *m*. a merchant (= *vaidēhaka*).

वैद्य *vaidya*, *as*, *-dī*, *am* (fr. *veda*), relating or belonging to the *Vedas*, conformable to the *Vedas*, Vedic; medical, medicinal, practising or relating to medicine [cf. *āyur-veda*]; (*as*), *m*. a learned man, doctor, Paṇḍit, a follower of the *Vedas* or one well versed in them; a medical man, doctor, physician; a man of the medical caste (enumerated among the mixed classes and originally the offspring of a *Brāhman* by a *Vaiśya* woman; he is also called *Ambaśṭha*, *Manu* X. 8); a man of another and lower mixed caste (said to be the descendant of a *Sūdra* father and *Vaiśya* mother; cf. *chāṇḍāla*, *vṛātya*); the tree *Justicia Ganderussa*; (*ā*), *f*. a particular drug or medicinal substance (= *kākoli*). — *Vaidya-kriyā*, *f*. the business of a physician. — *Vaidya-nātha*, *as*, *m*. 'lord of physicians,' epithet of *Siva*; of *Dhanvantari*; of a poet; of a country. — *Vaidya-*

bandhu, *us*, *in*, the tree Cassia Fistula (= *ārag-badha*). — **Vaidya-bhūṣaṇa**, 'ornament of physicians,' N. of a work by Rāmānanda-svāmin. — **Vaidya-mātrī**, *tā*, *f.* the mother of a physician; the tree Justicia Ganderussa (= *i. vāsaka*). — **Vaidya-vallabha**, *as*, *m.* 'favourite with physicians,' N. of a medical work on the treatment of fever by Sārngadhara. — **Vaidya-sinhī**, *f.* the plant Justicia Ganderussa (= *i. vāsaka*).

Vaidyaka, *as*, *i*, *am*, medical, relating to medicine; (*as*), *m.* a doctor, physician, medical man; (*am*), *n.* the science of medicine, the Ayur-veda, *q. v.* — **Vaidyaka-sāstra**, *am*, *n.* the science of medicine. — **Vaidyaka-sarva-sva**, *am*, *n.*, N. of a work by Nakula.

वैद्यधर *vaidyādharma*, *as*, *i*, *am* (fr. *vidyā-dhara*), belonging to the Vidyā-dharas.

वैद्युत *vaidyuta*, *as*, *i*, *am* (fr. *vidyut*), coming or proceeding from lightning, belonging to or connected with lightning, electric, electrical, (*vaidyutah kṛtsānuh*, the fire of lightning.)

वैध *vaidha*, *as*, *i*, *am* (fr. *vidhi*), enjoined by rule, conformable to rule, prescribed, appointed, giving rules or directions, preceptive, ritual; legal. **Vaidhika**, *as*, *i*, *am*, in accordance with rule, giving precepts or commands, preceptive, ritual.

वैधर्म्य *vaidharmya*, *am*, *n.* (fr. *vi-dharma*), unlawfulness, injustice, impropriety, irreligion, heterodoxy; difference of duty or obligation; opposition or contrariety of character, difference of characteristic qualities, difference, heterogeneity.

वैधव *vaidhava*, *as*, *m.* (fr. *vidhu*), the son of the Moon, i. e. Budha.

वैधव्य *vaidhavya*, *am*, *n.* (fr. *vi-dhavā*), widowhood.

Vaidhavya, *as*, *m.* the son of a widow.

वैधात *vaidhātra*, *as*, *m.* (fr. *vi-dhātri*), a patronymic of Sanat-kumāra (as son of Brahmā and eldest of the progenitors of mankind); (*i*), *f.* = *brāhmī*, *q. v.*

वैधुर्य *vaidhurya*, *am*, *n.* (fr. *vidhura*), agitation, tremulousness.

वैधूमानी *vaidhūmānī*, *f.*, N. of a city in the country of the Śālvās.

वैधृत *vaidhṛta*, *as*, *m.* (fr. *vi-dhṛta*), N. of a particular position of the sun and moon when they are on the same side of either solstice and of equal declination but of opposite direction, (this is considered a malignant aspect; cf. *vy-atipāta*.)

Vaidhṛtī, *is*, *f.* the Yoga star of the twenty-seventh lunar mansion; = *vaidhṛta* above.

वैधेय 1. *vaidheya*, *as*, *i*, *am* (fr. *vi-dheya*), foolish, silly, weak, ignorant; (*as*), *m.* an idiot, fool.

2. *vaidheya*, *as*, *i*, *am* (fr. *vidhi*), relating to rule or precept, prescribed, preceptive; (*as*), *m.*, N. of a teacher of the White Yajur-veda.

वैधत *vaidhyata*, *as*, *m.*, N. of Yama's porter or door-keeper.

वैनतक *vainataka*, *am*, *n.* a vessel for holding or pouring out ghee (used at sacrifices).

वैनतेय *vainateya*, *as*, *m.* (fr. *vi-natā*), N. of Garuḍa (as son of Vinatā); of Aruṇa (elder brother of Garuḍa).

वैनयिक *vainayika*, *as*, *i*, *am* (fr. *vi-naya*), relating to moral conduct or discipline; enforcing proper behaviour; performed by the officers of criminal justice, magisterial; (*as*), *m.* a chariot employed in military exercises, a war-carriage.

वैनायिक *vaināyika*, *as*, *m.* (fr. *vi-nāyaka*), belonging or relating to Gaṇeśa, made by Gaṇeśa; a follower of Buddha, a Buddhist.

वैनाशिक *vaināśika*, *as*, *m.* (fr. *vi-nāśa*), a dependant, subject, slave; a spider; an astrologer; (*am*), *n.* the twenty-third Nakshatra or constellation from that under which one is born.

वैनीतक *vainītaka*, *as*, *am*, *m.* *n.* (fr. *vi-nīta*), an indirect means of conveyance (as a porter carrying a litter or dooly, a palanquin-bearer, horse dragging a carriage, &c.).

वैन्दव *vaindava*, *as*, *m.* (fr. *vinḍu*), a patronymic from Vinḍu.

Vaindavi, *ayas*, *m.* *pl.*, N. of a warrior-tribe.

Vaindaviya, *as*, *m.* a prince of the Vaindavis.

वैन्य *vainya*, *as*, *m.* (fr. *vena*), a patronymic of Prithī (Ved.), of Prithu (author of the hymn Rig-veda X. 148, who is probably to be identified with Prithī); of king Prithu [cf. *vaiṇya*]; N. of a deity (?). — **Vainya-datta**, *as*, *m.* a proper N.

वैपथक *vaiṇpathaka*, *as*, *ā* or *i*, *am* (fr. *vi-patha*), relating to a wrong path, going wrong, devious.

वैपरीत्य *vaiṇparitya*, *am*, *n.* (fr. *vi-parīta*), contrariety, opposition, adverseness, reverse; counterpart. — **Vaiṇparitya-lajjālu**, *us*, *m.* *f.* a particular species of sensitive plant or Mimosa Pudica (small in size but bearing large seed or fruit). — **Vaiṇparitya-sambandha**, *as*, *m.* the relation of contrariety or contradictoriness.

वैपुल्य *vaiṇpulya*, *am*, *n.* (fr. *vi-pula*), largeness, spaciousness, abundance, plenty.

वैफल्य *vaiṇphalya*, *am*, *n.* (fr. *vi-phala*), fruitlessness, uselessness, unproductiveness, abortiveness.

वैवोधिक *vaiṇbodhika*, *as*, *m.* (fr. *vi-bodha*), a watchman, one who announces the hours of the night or awakes sleepers by calling out the time.

वैभव *vaiṇbhava*, *am*, *n.* (fr. *vi-bhava*), superhuman power or might; power, greatness, majesty, grandeur, glory, magnificence, splendor, wealth.

वैभाजित *vaiṇbhājitra*, *am*, *n.* (fr. *vi-bhāja-yitri*), apportioning, dividing; apportionment.

वैभाषिक *vaiṇbhāshika*, *as*, *i*, *am* (fr. *vi-bhāshā*), optional, alternative; epithet of one of the four great schools or systems of Buddhism.

वैभोज *vaiṇbhaja*, *ās*, *m.* *pl.*, N. of a tribe (said to have been descended from Druhyu).

वैभ्र *vaiṇbhra*, *am*, *n.* (etymology doubtful; said to be fr. *vi-bhrāj*), the heaven of Vishṇu.

वैभ्रान *vaiṇbhṛāṇa*, *am*, *n.* (fr. *vi-bhrāj*), the garden of the gods, a celestial grove or garden; N. of a forest (said to be situated on the west of Meru). — **Vaiṇbhṛāṇa-loka**, *as*, *m.* the world or place inhabited by the Manes called Barhi-shads.

वैमत *vaimatya*, *am*, *n.* (fr. *vi-matī*), difference of opinion, dissension; aversion, dislike; (*ās*), *m.* *pl.*, N. of a school of the White Yajur-veda.

वैमद *vaimada*, *as*, *i*, *am*, of or belonging to Vi-mada.

वैमनस्य *vaimanasya*, *am*, *n.* (fr. *vi-manas*), distraction or agitation of mind, great sadness or sorrow, distractedness, broken-heartedness; sickness.

वैमल्य *vaimalya*, *am*, *n.* (fr. *vi-mala*), spotlessness, cleanliness, purity.

वैमात्र *vaimātra*, *as*, *i*, *am* (fr. *vi-mātri*), born of a different mother, the offspring of a step-mother; (*as*), *m.* a step-mother's son, half brother; (*ā* or *i*), *f.* a step-mother's daughter.

Vaimātreya, *as*, *m.* a step-mother's son; (*i*), *f.* a step-mother's daughter; a half sister, one by a different mother.

वैमानिक *vaimānika*, *as*, *i*, *am* (fr. *vi-māna*),

relating to a heavenly car, borne in divine chariots; (*ās*), *m.* *pl.*, N. of a particular class of deities.

वैमुक्त *vaimukta*, *as*, *i*, *am* (fr. *vi-mukta*), liberated, emancipated, being at liberty or loose; (*am*), *n.* liberation, emancipation.

वैमुख्य *vaimukhya*, *am*, *n.* (fr. *vi-mukha*), turning away the face, avertness, flight, retreat.

वैमूल्य *vaimūlya*, *am*, *n.* (fr. *vi-mūlya*), variety or difference of price, an unfair charge. — **Vaimūlya-tas**, *ind.* at different or various prices, at unfair prices.

वैमेय *vaimeya*, *as*, *m.* (fr. *rt. me* with *vi*), barter, exchange.

वैम्बकि *vaimbaki*, *is*, *m.* a patronymic from Vimba.

वैयग्र *vaiyagra*, *am*, *n.* (fr. *vy-agra*), distraction or agitation of mind, perplexity, bewilderment; the being totally absorbed or wholly engaged (in any occupation).

Vaiyagrya, *am*, *n.* perplexity, &c., = *vaiyagra* above.

वैयर्थ्य *vaiyarthya*, *am*, *n.* (fr. *vy-artha*), unprofitableness, uselessness, inutilty, unproductiveness, vainness.

वैयल्कस *vaiyalkasa*, *as*, *i*, *am* (fr. *vy-alkasa*), see Vopa-deva VII. 4, VII. 18.

वैयस्य *vaiyāśva*, *as*, *m.* (fr. *vy-āśva*), a patronymic of the Vedic Rishi Viśva-manas.

Vaiyāśvī, *is*, *m.* a patronymic from Vy-āśva.

वैयाकरण *vaiyākaraṇa*, *as*, *i*, *am* (fr. *vy-ākaraṇa*), relating to grammar, grammatical; (*as*), *m.* a grammatical analyst, a grammarian; (*i*), *f.* a female grammarian. — **Vaiyākaraṇa-pāśa**, *as*, *m.* a bad grammarian, (Pāp. V. 3, 47.) — **Vaiyākaraṇa-bhārya**, *as*, *m.* a man who has a female grammarian for a wife. — **Vaiyākaraṇa-bhūṣaṇa**, *am*, *n.*, N. of a work by Koṇḍa-bhaṭṭa. — **Vaiyākaraṇa-viddhānta-manjūshā**, *f.*, N. of a work (= *manjūshā*).

वैयाघ्र *vaiyāghra*, *as*, *i*, *am* (fr. *vyāghra*), belonging to a tiger, tiger-like, consisting of or made of a tiger's skin, covered with a tiger's skin. — **Vaiyāghra-paricēhāda**, *as*, *ā*, *am*, covered with a tiger's skin.

Vaiyāghrapadya, *as*, *m.* (fr. *vyāghra-pad* or *pad*), N. of a Muni, the founder of a family called after him; (*as*, *ā*, *am*), composed by the grammarian Vyāghra-pād.

Vaiyāghrya, *am*, *n.* the state or condition of a tiger; a particular posture in sitting.

वैयात्य *vaiyātya*, *am*, *n.* (fr. *vi-yāta*), lasciviousness, immodesty, boldness, impudence.

वैयासकि *vaiyāsaki*, *is*, *m.* (a patronymic fr. *vyāśa*), a son or descendant of Vyāsa.

Vaiyāsika, *as*, *i*, *am*, composed by Vyāsa.

वैयुष्ट *vaiyushṭa*, *as*, *i*, *am* (fr. *vy-ushṭa*), early, occurring at dawn, performed early in the morning.

वैर *vaira*, *am*, *n.* (fr. *vīra*), heroism, valour, prowess; enmity, hostility, animosity, revenge, grudge, malice, spite, hatred, vindictiveness, opposition, strife, quarrel. — **Vaira-kara**, *as*, *i*, *am*, causing hostility, occasioning enmity, mischief-making. — **Vaira-kāra**, *as*, *m.* 'enmity-causer,' an enemy. — **Vaira-kāraṇa**, *am*, *n.* a cause of hostility. — **Vaira-kṛt**, *t.* *m.* 'causing enmity,' an enemy. — **Vaira-niryātana**, *am*, *n.* requital of enmity or of a grudge, revenge, retaliation, requital of an injury. — **Vaira-pratīkṛtyā**, *f.* requital of hostile acts, revenge. — **Vaira-pratimocāna**, *am*, *n.* deliverance or setting free from enmity. — **Vaira-pratīyātana**, *am*, *n.* the requital of enmity, taking vengeance. — **Vaira-yātana**, *f.* requital of a grudge, vengeance. — **Vaira-**

raḥśin, i, ī, ī, guarding against or warding off hostility. — *Vatira-suddhi*, i, f. the removal or wiping out of a grudge, revenge, retaliation. — *Vairātanka* ('*ra-āt*'), as, m. the Arjuna tree. — *Vairānubandha* ('*ra-an*'), as, m. beginning or commencement of hostilities. — *Vairānubandhin*, i, ī, ī, commencing hostilities, leading to or resulting in enmity or hostility; (i), m. the calorific or heating solar ray; epithet of Viṣṇu. — *Vairāroha* ('*ra-ār*'), as, m. rise or advance of hostility, desperate combat. — *Vairi-bhū*, cl. 1. P. -*bhāvati*, &c., to become hostile, be changed into enmity or hatred. — *Vairodhāra* ('*ra-ud*'), am, n. removal or redemption of a grudge, taking revenge, retaliation.

Vairāya, Nom. A. *vairāyate*, -*yitum*, to become hostile, behave inimically, act in a hostile manner, fight.

Vairāyamāna, as, ā, am, becoming hostile or inimical, being an enemy.

Vairin, i, ī, ī, hostile, malicious, revengeful; (i), m. a hero; an enemy. — *Vairi-tā*, f. or *vairi-tva*, am, n. heroism; enmity, hostility, malice, hatred.

Vairakta, am, n. (fr. *vi-rakta*), freedom from worldly affections and passions, absence of affection or attachment, aversion, displeasure, dislike.

Vairāṅgika, as, m. (fr. *vi-rāṅga*), one who has subdued all passions and desires, a devotee, ascetic.

Vairālya, am, n. (fr. *vi-rāla*), looseness or openness (of texture), fineness; rareness, scarceness.

Vairāga, am, n. (fr. *vi-rāga*), absence of worldly passion, freedom from all desires.

Vairāṅika, as, m. an ascetic who has subdued his passions and is free from desire.

Vairāṅga, i, m. an ascetic or devotee who has subdued all worldly desires; a particular class of religious mendicants.

Vairāgya, am, n. freedom from passion, dispassion, absence of all worldly desires and appetites, asceticism, devotion. — *Vairāgya-sataka*, am, n., N. of one hundred verses on asceticism by Bhartṛhari (these verses constitute the third Sataka in his work).

Vairāja, as, i, am (fr. 2. *vi-rāj*), consisting of the Virāj metre, composed in this metre; consisting of ten syllables (as a Pāda); of or belonging to the district called Virāj; epithet of particular worlds; (as), m. a son or descendant of Virāj, Manu Svāyambhuva; a patronymic of the Vedic Rishi Rishabha; (ān), m. pl., N. of a particular class of deities; of a class of Pitṛis; (am), n., N. of the Virāj metre; of a particular Sāman or portion of the Sāma-veda.

Vairājaka, as, m. epithet of the nineteenth Kalpa.

Vairāṭa, as, i, am (fr. *vi-rāṭa*), relating or belonging to Virāṭa; (as), m. an earth-worm; a particular insect (= *Indra-gopa*). — *Vairāṭa-deśa*, as, m., N. of a country. — *Vairāṭa-rāja*, as, m., N. of a king.

Vairāṭyā, f., N. of one of the sixteen Vidyā-devīs or goddesses of learning (with Jainas).

Vairiṇa, as, m. (see *virāṇa*), Ved. a kind of Virāṇa grass, (Sāy. = *virāṇa-prakāra*, Rīg-veda I. 191. 3.)

Vairin. See above.

Vairūpa, am, n. (fr. *vi-rūpa*), Ved., N. of a particular Sāman; (as), m. a patronymic of the Vedic Rishi Aśvā-danśtra; of Nabha-prabhedana; of Sata-prabhedana; of Sadhri; (ān), m. pl., N. of a race of Pitṛis (occupying the third or highest heaven).

Vairūpya, am, n. difference or diversity of form, variety of shape; deformity, ugliness. — *Vairūpyatā*, f. deformity, malformation.

Vairocana, as, i, am (fr. *vi-rocana*),

belonging to or coming from the Sun; descended from Virocana, &c.; (as), m. a Buddha (the third of the Dhyanī-buddhas); a patronymic of the celebrated Daitya Bali (sovereign of Mahābali-pura, see *bali*); of the son of Agni; of the son of Sūrya (the Sun); a Siddha, a sort of demigod or deified mortal. — *Vairocana-niketana*, am, n. 'abode of Bali,' Pātāla or that portion of the lower regions over which Bali presides, (see *bali*).

Vairocana, i, m. a Buddha; a patronymic of Bali, (see above); of the son of Agni; of the son of Sūrya.

Vairoci, is, m., N. of the Daitya Vāna.

Vaila, as, i, am (fr. *vila*), relating or belonging to a hole or pit. — *Vaila-stha*, am, n., Ved. a pit, burying-place, (according to Sāy. on Rīg-veda I. 133. 3. *mahā-vailasṭhe* = *sarvair gantavye mahā-smāṣṇe* or *nāga-loke*). — *Vaila-sthāna*, am, n., Ved. a place like a hole, a pit; a burying-place. — *Vaila-sthāna*, am, n., Ved. a pit.

Vailakṣya, am, n. (fr. *vi-lakṣya*), contrariety, difference, disparity, opposition; *pūrvokta-vailakṣhyena*, in opposition to what was before stated.

Vailakṣhya, am, n. (fr. *vi-lakṣha*), absence of mark or characteristic; contrariety, reverse, inversion; the reverse of what is usual or natural, unnaturalness, affectation; *sa-vailakṣyam*, affectedly, in a forced manner, unnaturally.

Vailomya, am, n. (fr. *vi-loma*), contrariety, reverseness, opposition, oppositeness.

Vailva, as, i, am (fr. *vilva*), relating or belonging to the Vilva tree; made of Vilva wood; (am), n. the fruit of the Vilva or *Ægle Marmelos*. — *Vailva-maya*, as, i, am, made or consisting of the Vilva or of its wood, &c.

Vaivadhika, as, m. (fr. *vi-vadha*), a dealer, peddler, hawker, vender of various substances (as grain, oil, ghee, fruit, sweetmeats, &c., = *vivadhika*).

Vaivarṇya, am, n. (fr. *vi-varṇa*), diversity of colour, change of colour or complexion; deviation or secession from tribe or caste, &c.; heterogeneity, diversity, difference.

Vaivarta, am, n. (fr. *vi-varta*), revolution, change or modification of existence; [cf. *brahma-vaivarta*].

Vaivasvata, as, m. (a patronymic fr. *vivasvat*), N. of Yama as son of Vivasvat, (see Yama); the seventh Manu or Manu of the present period (as son of Vivasvat and brother of Yama); the planet Saturn; one of the Rudras; (am), n., scil. *antara*, epithet of the seventh or present Manvantara (as presided over by Manu Vaivasvata); (i), f. a patronymic of Yami; the south, the southern quarter. — *Vaivasvata-tirtha*, am, n., N. of a celebrated shrine and Tirtha. — *Vaivasvata-manvantara*, am, n., N. of the seventh or present Manvantara, q. v.

Vaivāhika, as, i, am (fr. *vi-vāha*), belonging or relating to marriage, matrimonial, nuptial; (as, am), m. n. a marriage, wedding; (as), m. a son's father-in-law or a daughter's father-in-law, i. e. the father of a son's wife or of a daughter's husband.

Vaivāhya, as, -*hi*, am, relating to marriage.

Vaivṛitti, as, i, am (fr. *vi-vṛitti*), of or belonging to Vi-vṛitti; (as), m. a particular modification of Vedic accent.

Vaisadya, am, n. (fr. *vi-śada*), whiteness; cleanness, purity, clearness, perspicuity.

Vaisanta, as, i, am (fr. *veśanta*), Ved. belonging to the Soma ladle or cup; (am), n.

a cup of Soma juice, (according to modern scholars *Vaisanta* in Rīg-veda VII. 33. 2. is probably the name of a river.)

Vaiśampāyana, as, m., N. of a celebrated sage (the original teacher of the *Taittirīya-saṃhitā* or collection of hymns of the Black Yajurveda, see *taittirīya-saṃhitā*; he was also the narrator of the *Mahā-bhārata* to Janam-ejaya); N. of the author of a law-book.

Vaiśampāyāniya, as, ā, am, of or belonging to *Vaiśampāyana*.

Vaiśālī, as, i, f. [cf. *viśālā*], N. of a town to the north of Pāṭali-putra; [cf. *vaiśālī*].

Vaiśasa, as, i, am (fr. a form *vi-śasa*, derived fr. *vi-śas*; cf. *vi-śasana*), relating to slaughter or destruction, destructive; (am), n. rending in pieces; slaughter, destruction; distress, pain, anguish, hindrance, impediment.

Vaiśāstra I. *vaiśāstra*, am, n. (fr. *vi-śāstri*), government, sway, rule.

2. *vaiśāstra*, am, n. (fr. *vi-śāstra*), the state of being unarmed, defencelessness.

Vaiśākha, as, m. (fr. *vi-śākhā*), the first of the twelve months constituting the Hindū solar year (answering to April-May); a churning-stick; (am), n. a particular attitude in shooting (standing with the feet a span apart); (i), f. the day of full moon in the month *Vaiśākha* (= *rakta-purnānavā*); N. of a wife of Vasu-deva. — *Vaiśākha-vadī*, ind. in the dark half of the month *Vaiśākha*.

Vaiśākhyā, as, m., N. of a Muni.

Vaiśāradya, am, n. (fr. *vi-śārada*), cleverness, expertness, skill.

Vaiśāla, as, m. (fr. *viśāla*), N. of a Muni; (i), f., N. of a town [cf. *viśālā*]; of a wife of Vasu-deva.

Vaiśika, as, m. (fr. *viśyā*), a particular kind of *Nāyaka* or lover (in erotic poetry), one who associates with courtesans; (am), n. harlotry, the allurements of harlots, arts of courtesans.

Vaiśiṣṭha, as, m. (fr. *vi-śiṣṭha*), distinction, difference (= *vaiśiṣṭhya* below).

Vaiśiṣṭhya, am, n. endowment with some distinguishing property or attribute, endowment with, possession of; distinction, peculiarity, difference, the state of distinguishing or being distinguished, differing; excellence.

Vaiśeṣika, as, i, am (fr. *vi-śeṣa*), characteristic; belonging to the *Vaiśeṣika* doctrine, (in this sense fr. *vaiśeṣika*, am, n.); (as), m. a follower of the *Vaiśeṣika* doctrine; (am), n., N. of one of the two great divisions of the *Nyāya* school of philosophy founded by Kaṇāda, (it was probably a later development of the other great division or 'Nyāya proper' founded by Gautama, with which it agrees in its analytical method of treating the various subjects of inquiry, but from which it differs in propounding only seven categories or topics instead of sixteen; and more especially in its doctrine of *viśeṣa*, 'particularity or individual essence', i. e. in its maintaining the eternally distinct or *svi generis* nature of the nine substances, air, fire, water, earth, mind, ether, time, space, and soul, of which the first five, including mind, are held to be atomic: the seven *Padārthas* or categories are, 1. *Dravya*, 'substance,' divided into nine, as above stated; 2. *Guṇa*, 'quality,' of which there are twenty-four [see *guṇa*]; 3. *Karman*, 'action'; 4. *Sāmānya*, 'genus' and 'species'; 5. *Viśeṣa*, 'particularity,' described above; 6. *Samavāya*, 'co-inherence' or 'perpetual intimate connection'; 7. *A-bhāva*, 'non-existence' or 'privation'; Kaṇāda's system allows only two of the *Pramāṇas*, i. e. instruments or means of obtaining true knowledge, of the four admitted by the *Nyāya* proper, viz. *pratyakṣa* or knowledge

arising from contact of a sense with its object, and *anumāna*, inference of three kinds [a priori, a posteriori, and analogy], but the other Pramāṇas are said by some to be contained in these two; the system is taught in the form of Sūtras, and the Vaiśeṣika-sūtras, like those of the Nyāya proper, have been commented on by a triple set of commentaries, and expounded in various works, of which the best known are the Bhāṣā-parīccheda with its commentary, called Siddhānta-muktāvalī, and the Tarka-sangraha. — *Vaiśeṣika-sūtra*, *am*, n. the aphorisms of the Vaiśeṣika branch of the Nyāya philosophy (attributed to Kaṇāda).

Vaiśeṣhya, *am*, n. specific or generic distinction; difference, superiority, pre-eminence.

वैश्य *vaiśya*, *as*, m. (fr. 2. *viś*), 'a man who occupies the soil,' 'a man of the people,' a Vaiśya or man of the third caste whose business was agriculture and trade; (*ā*), f. a woman of the Vaiśya caste. — *Vaiśya-kanyā*, f. a Vaiśya damsel, girl of the agricultural class. — *Vaiśya-karman*, *a*, n. or *vaiśya-kriyā*, f. the business of a Vaiśya, agriculture, trade. — *Vaiśya-tā*, f. the state or condition of a Vaiśya, (*vaiśyatām gam*, to become a Vaiśya). — *Vaiśya-vṛtti*, *is*, f. the mode of life or occupation of a Vaiśya, agriculture, trade. — *Vaiśya-ja*, *as*, *ā*, *am*, born of a Vaiśya woman, the child of a Vaiśya mother. — *Vaiśya-putra*, *as*, m. the son of a Vaiśya mother.

वैश्रवण *vaiśravaṇa*, *as*, m. (fr. *viśravaṇa*), 'son of Viśravaṇa,' epithet of Kuvera, the god of wealth; of Rāvaṇa (younger brother of Kuvera); N. of the fourteenth Mūhūrta. — *Vaiśravaṇamūja* (*na-an*), *as*, m. the younger brother of Kuvera, i.e. Rāvaṇa. — *Vaiśravaṇalāya* (*na-āl*) or *vaiśravaṇāvāsa* (*na-āś*), *as*, m. 'abode of Kuvera,' the Indian fig-tree (= *vaṣa*). — *Vaiśravaṇodaya* (*na-ud*), *as*, m. 'Kuvera's glory,' the Indian fig-tree.

विश्वदेव *viśvadeva*, *as*, *i*, *am* (fr. *viśva-deva*), belonging or dedicated to the Viśva-devas or Viśve-devāḥ, (*vaiśvadevo lokah*, the world of the Viśva-devas, Manu IV. 183); offered to the Viśva-devas; relating to all the divinities; (*am*), n. an offering or sacrifice to the Viśva-devas; an offering to all deities (said to be performed by casting a little food into fire before a meal); (*i*), f. the eighth day of the second half of the month Māgha; a species of the Pankti metre. — *Vaiśvadeva-kurman*, *a*, n. an oblation to the Viśva-devas; an offering to the deities collectively. — *Vaiśvadeva-homa*, *am*, n. oblation to the Viśva-devas.

विश्वानर *viśvānara*, *as*, *i*, *am* (fr. *viśvānara*), relating to or fit for all men, present with all men, common to all mankind, benefiting all men; (*as*), m. 'son of Viśvā-nara,' epithet of Agni or Fire, (Agni Viśvānara is regarded as the author of the hymns Rīg-veda X. 79, 80); the fire of digestion; N. of a Dānava; (in the Vedānta phil.) 'the Spirit of Humanity,' N. of Intellect located in the collective aggregate of bodies, the general consciousness; (*i*), f. a particular sacrifice performed at the beginning of every year; a particular division of the sun's path.

Vaiśvānariya, *as*, *ā*, *am*, Ved. relating to Viśvānara; (*am*), n. scil. *sūkta*, a particular Vedic hymn.

विश्वामित्र *vaiśvāmītra*, *as*, m. (fr. *viśvāmītra*), a son or descendant of Viśvā-mitra, a patronymic of several Vedic Rishis; (*i*), f. a female descendant of Viśvā-mitra.

विश्वसिक *vaiśvasika*, *as*, *i*, *am* (fr. *viśvasika*), deserving confidence, trustworthy.

वैश्वी *vaiśvī*, f. (fr. *viśva*), N. of the Nakṣatra called Uttarāśādhā or Uttarāśādhā (so called because the Viśva-devas preside over this asterism).

वैषम्य *vaiśama*, *am*, n. (fr. *viśama*), inequality, unevenness, oddness (opposed to evenness); difficulty; calamity, misery, distress; injustice, harshness; solitariness, singleness.

वैषयिक *vaiśayika*, *as*, *i*, *am* (fr. *viśaya*), relating to an object, having for an object, (the *ādhāra* of an action is called *vaiśayika* when it is the aim or object of the action); belonging or relating to an object of sense, sensual, carnal; (*as*), m. a sensualist, one addicted to the pleasures of sense, one occupied with worldly objects or interests.

वैषुवत *vaiśuvata*, *as*, *i*, *am* (fr. *viśhu-vat*), relating to the equinox, equinoctial.

वैशृत *vaiśhṛta*, *am*, n. (fr. *vi-shṛta*), the ashes of a burnt-offering.

वैश्व *vaiśva*, *am*, n. (in Uṇādi-s. IV. 159. fr. rt. 1. *viś*), the world, a division of the universe, = *piśhāpa*; (*as*), m. (?), the sky (= 3. *div*); air, wind (= *vāyu*); N. of Viṣṇu (according to Śabda-k.).

वैष्णव *vaiśṇava*, *as*, *i*, *am*, relating or belonging to Viṣṇu; worshipping Viṣṇu; (*as*), m. 'a worshipper or follower of Viṣṇu,' N. of one of the three great divisions of modern Hindū sects, (the other two being the Saivas and Saktas); the Vaiśṇavas believe in the supremacy of Viṣṇu over the other gods of the Tri-mūrti; they are divided into six principal sects, as follow, 1. the Rāmānujas or Śrī-sampradāyins, founded by the celebrated reformer Rāmānuja, who flourished in the south of India towards the latter part of the twelfth century; the most striking peculiarity of this sect, who are chiefly found in the south, is the scrupulous preparation and privacy of their meals; they are distinguished by two perpendicular white lines drawn from the root of the hair to the commencement of each eyebrow, and a connecting transverse streak across the root of the nose; their chief authoritative works are the Vedānta-sūtras and other Vedānta works, the Pāñcārātra of Nārada, the Viṣṇu-Purāṇa and other Purāṇas; 2. the Rāmānandas, a sect founded by Rāmānanda, disciple of Rāmānuja, and very numerous in Gangetic India, they worship Viṣṇu under the form of Rāma-āndra and his consort Sītā; their favourite work is the Bhakta-mālā; 3. the followers of Kabīr, a celebrated disciple of Rāmānanda, principally found in upper and central India; they do not observe all the ceremonies of the Hindūs, but conform to the usages of caste, and pay a sort of respect to Viṣṇu; 4. the Vallabhācāryas or Rudra-sampradāyins, see *vallabhācārya*; this sect draws its doctrines from the Bhāgavata-Purāṇa and works of Vallabha; 5. the Mādhyas or Brahma-sampradāyins, founded by Mādhyācārya, who is regarded by his followers as an incarnation of Vāyu, the god of wind; they are found especially in the south of India, and appear to combine with their worship of Viṣṇu a friendly leaning towards the god Śiva; 6. the Vaiṣṇavas of Bengal, a sect founded by Caitanya, who is regarded as an incarnation of Kṛṣṇa; their chief ritual consists in constantly repeating the name of Kṛṣṇa; scil. *yajña*, a particular sacrificial ceremony; epithet of the asterism Śravaṇa; (*i*), f. the personified Śakti of Viṣṇu (regarded as one of the Mātṛis); N. of Durgā; the plant Clitoria Ternatea (= *a-parājītā*); Asparagus Racemosus (= *śatāvārī*); sacred basil, Ocimum Sanctum; (*am*), n. a particular kind of prodigy or omen (belonging to or occurring in the *param divam* or upper sky), the ashes of a burnt-offering. — *Vaiśṇava-tva*, *am*, n. belief in Viṣṇu, the worship of Viṣṇu. — *Vaiśṇava-purāṇa*, *am*, n., N. of a Purāṇa. — *Vaiśṇava-śāstra*, *am*, n., N. of an astrological work by Nārāyaṇa-dāsa-siddha (= *praśnārṇava*). — *Vaiśṇava-siddhānta-dīpikā*, f., N. of a work by Rāma-āndra. — *Vaiśṇavākūta-cāndrikā* (*va-āk*), f., N. of a commentary on the Viṣṇu-Purāṇa by Ratna-garbhā. — *Vaiśṇavācāmana* (*va-āc*), *am*, n. sipping water three times in the worship of Viṣṇu. — *Vaiśṇavācāra* (*va-āc*), *as*, m. the rites or practices of the Vaiśṇavas.

वैसारिण *vaiśāriṇa*, *as*, m. (fr. *vi-sārin*), a fish.

वैसूचन *vaiśūcana*, *am*, n. (fr. *vi-sūcana*), assumption of female attire by a man (in the drama).

वैहायस *vaihāyasa*, *as*, *i*, *am* (fr. *vi-hāyasa*), being in the air, aerial, suspended in the air; (*as*), m., N. of a lake.

वैहायै *vaihārya*, *as*, *ā*, *am* (fr. *vi-hāra*), to be played or sported with, to be conciliated by pleasantries (applied to a wife's brother or brother-in-law or other relations of a wife).

वैहासिक *vaihāsika*, *as*, m. (fr. *vi-hāsa*), a comic actor, buffoon; an actor (in general).

वोच *voḍ*. See under rt. *vaḍ*, p. 877.

वोटा *voṭā*, f. (perhaps more correctly written *boṭā* = *poṭā*, q. v.), a female servant or slave.

वोड़ *voḍra*, *as*, m. (etymology doubtful), a kind of large snake, the Bor or Boa Constrictor (= *go-nasa*); a sort of fish; (*i*), f. the fourth part of a Paṇa.

वोढ्य *voḍhavya*, *as*, *ā*, *am* (fr. rt. 1. *vaḥ*), to be borne or carried; able to be borne, &c.

Voḍhu, *us*, m. the son of a woman living in her father's house (whose husband is absent).

Vodhṛi, *dhā*, *dhri*, *dhri*, one who carries or bears or draws, carrying, bearing, drawing; (*dhā*), m. a bearer, porter; a leader, guide; a charioteer; a draught-horse; a bull; a bridegroom; [cf. Lat. *vector*].

वोण *voṇa*, *as*, m. (fr. rt. *vuṇṭ*?), a stalk, stem.

वोद *voda*, *as*, *ā*, *am* (etymology doubtful), wet, moist, damp.

वोदाल *vodāla*, *as*, m. the sheat fish, Silurus Boalis (= *pāṭhina*).

वोपदेव *vopa-deva*, *as*, m., N. of the author of the Mugdha-bodha grammar, the Kavi-kalpādruma, and various other works (including, according to some, the Bhāgavata-Purāṇa; he was a son of Keśava and pupil of Dhaneśvara, and is said to have flourished about the latter half of the thirteenth century at the court of Hemādri, king of Deva-giri, now Dowlatabad).

वोपालित *vopālita* or *vopālita-siṇha*, *as*, m., N. of a lexicographer.

वोर *vora*, *as*, m. (probably not a Sanskrit word), a sort of pulse, Dolichos Catjang. — *Vorapāṭi*, f. a sort of mat or mattress for sleeping on (perhaps made of the straw of the Vora).

वोरक *voraka*, *as*, m. (= *volaka*), a scribe, writer.

वोरट *voratā*, *as*, m. a sort of jasmine.

वोरव *vorava*, *as*, m. a kind of rice (perhaps that called Boro, which is cut in March or April).

वोरुखान *vorukhāna*, *as*, m. a horse (described as one of a white and red colour).

वोल *vola*, *am*, n. gum-myrrh (= *raktā-paha*).

वोलक *volaka*, *as*, m. [cf. *voraka*], a scribe, writer; (*ikā*), f. a sort of cake or pudding made with flour and sugar.

वोल्लासक *vollāsaka*, N. of a town.

वोल्लाह *vollāha*, *as*, m. a kind of horse (with a light mane and tail).

वोळ्ह *voḷhri*, *lhā*, m., Ved. = *voḍhri*, a bearer, carrier; an animal used for draught.

वोहित्य *vohittha*, *am*, n. a vessel, ship.

बौद्ध *vauddha*, *am*, n. (for *bauddha*), the collective body of Buddhist writings, (applied also to other infidel writings such as those of the Jainas.)

वैषट् vaushaṭ, ind. (perhaps for a form *vaushaṭ* fr. rt. 1. *vah*, and meaning 'may he, i. e. Agni, carry the offering to the gods;' according to others merely a lengthened form of *vaśhaṭ*, q. v.), an exclamation or formula used on offering an oblation to the gods or Manes with fire; [cf. *Zend vaoshah*.]

व्य 1. vya, as, m. (fr. rt. *vye*), a coverer.

व्य 2. vya (contracted fr. *avyaya*), a technical symbol for indeclinables such as *ní, cit, svar, &c.*

व्यंश vy-anśa, as, m., N. of a son of Vi-pracitti.

Vy-ansaka, as, m. a mountain.

व्यंशुक vy-anśuka, as, ā, am, without a garment, undressed, naked.

व्यंश vy-anśa (vi-anś), cl. 10. P. -*anśayati*, -*yitum*, to divide asunder, divide; to render useless or harmless, foil, ward off; to deceive.

Vy-anśaka, as, m. a cheat, rogue, juggler.

Vy-anśana, am, n. cheating, tricking, deceiving.

Vy-anśaniya, as, ā, am, to be deceived or cheated.

Vy-anśita, as, ā, am, tricked, deceived, cheated; disappointed in one's expectations.

व्यंस vy-anśa, as, ā, am, Ved. without a shoulder, shoulderless, mutilated. (Sāy. = *vigatānśa-chinna-bāhu*); (as), m., N. of a Rākshasa.

व्यक्त vy-akta, **vy-akti**. See col. 2.

व्यक्ष vy-aksh (vi-aksh), cl. 1. 5. P. -*akshati*, -*akshnoti*, &c. = *vy-as*, to pervade, &c.

व्यक्ष vy-aksha, as, ā, am, (in astronomy) having no latitude; [cf. *nir-aksha*.]

व्यग्र vy-agra, as, ā, am, bewildered, perplexed, distracted; agitated, alarmed, frightened; zealous, eager, eagerly engaged in, occupied, zealously occupied; (as), m., N. of Vishṇu. - **Vyagra-tā**, f. or **vyagra-tva**, am, n. perplexedness, perplexity, confusion, anxiety; zealous occupation, zeal. - **Vyagra-purandhri-varga**, as, ā, am, having companies of matrons zealously occupied. - **Vyagra-manas**, ās, ās, as, perplexed or bewildered in mind.

व्यङ्ग vy-anga, as, ā, am, limbless, deformed, mutilated; lamed, lame; bodiless; ill-arranged; (as), m. a cripple; a frog; discoloration of the face, dark spots on the cheek. - **Vyanga-tva**, am, n. mutilation; the state of a cripple, maimedness. - **Vyangārtha** ('ga-ar'), as, m. (in rhetoric) suggested sense or meaning.

Vyangaya, Nom. P. **vyangayati**, -*yitum*, to mutilate, maim, cripple.

व्यङ्गार vy-angāra, as, ā, am, without charcoal, having no fire, (*vyangāre*, at the time when the burning charcoal is extinguished.)

व्यङ्गल vy-angula, am, n. the sixtieth part of an Angula.

व्यञ्ज 1. vyac (probably connected with 2. *vy-ac*), cl. 6. P. *vi-ati*, *vīyāca*, *vyācishyati*, *avyācāt* or *avyācīt*, *vyācītum*, to cheat, trick, defraud, deceive; to encompass, embrace, surround (Ved.); to pervade, contain (Ved.): Caus. *vyācayati*, -*yitum*, Aor. *avyācāt*: Desid. *vīyācishati*: Intens. *vevīcyate*, *vāvyācīti* or *vāvyācīti*.

Vyācāsa, as, n. Ved. anything which is expanded or spread. (Sāy. = *vyāptam antariksham*); expanse, amplitude, vastness. (Sāy. = *vyāpana*.) - **Vyācāvat**, ān, āti, at, Ved. expansive. (Sāy. = *vyāpti-mat*, Rīg-veda II. 3, 5); (according to some) emulous, (see Rīg-veda VI. 25, 6, Nirukta VIII. 10.)

Vyācāhka, as, ā, am, Ved. expanding everywhere, extending far and wide.

व्यञ्ज 2. vy-ac or **vy-anāc** (vi-ac), cl. 1. P. A. -*acāti*, -*anācāt*, -*te*, -*anācītum*, Ved. to force or bend asunder, sunder, separate; to make wide, extend.

Vy-āyamāna, as, ā, am, being widened, being extended.

व्यञ्ज vy-aj (vi-aj), cl. 1. P. -*ajati*, -*ajitum*, Ved. to throw in various directions, toss about, move to and fro.

Vy-aja, as, m. a fan (= *vy-ajana*).

Vy-ajana, am, n. a palm-leaf or other substance used as a fan, a fan (in general).

व्यञ्ज vy-anj (vi-anj), cl. 7. P. A. -*anakti*, -*ankte*, -*anktum* or -*anjitum*, to anoint thoroughly (Ved.); to decorate, adorn, make beautiful or handsome (A., Ved.); to cause to appear, develop, manifest; to discriminate, make clear: Pass. -*ajyate*, to be manifested or developed; to be expressed: Caus. -*anjayati*, -*yitum*, to cause to appear, make clearly visible or manifest.

Vy-akta, as, ā, am, adorned, decorated, handsome, beautiful (Ved.); caused to appear, manifested, developed, manifest, apparent, evident, specifically known or understood; specified, distinguished; specific, individual; wise, learned; (as), m. 'the manifested,' epithet of Viṣṇu; (am), n. 'the discrete or discernible,' that which is developed as the product of a *vy-akta*, q. v. (in the Sāṅkhya philosophy); (am), ind. manifestly, evidently, clearly, certainly.

- **Vyakta-gaṇita**, am, n. calculation with known numbers, arithmetic. - **Vyakta-tā**, f. or **vyakta-tva**, am, n. distinctness, manifestation. - **Vyakta-tāraka**, as, ā, am, having clear stars. - **Vyakta-dīrghārtha** ('ta-ar'), as, ā, am, perceiving or witnessing a transaction with one's own eyes, any one present as an eye-witness, a witness (in general). - **Vyakta-bhuj**, k, k, k, consuming everything manifested or all visible things (said of time). - **Vyakta-rāsi**, ās, f. (in arithmetic) known or absolute quantity. - **Vyakta-rūpa**, as, m. 'having a manifested form,' epithet of Viṣṇu. - **Vyakta-rūpin**, ī, īpi, ī, having a discernible shape. - **Vyakta-lakshman**, ā, ā, a, having evident signs, having clear marks, clearly characterised. - **Vyakta-vikrama**, as, ā, am, displaying valour. - **Vyakti-karana**, am, n. the act of making manifest or clear or distinct. - **Vyakti-kri**, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make manifest, make clear or distinct. - **Vyakti-kṛta**, as, ā, am, made clear or manifest, made distinct. - **Vyakti-bhū**, cl. 1. P. -*bhavati*, -*bhavitum*, to become clearly visible, be distinct or clear. - **Vyakti-bhūta**, as, ā, am, become clearly visible, distinct, clear. - **Vyaktodita** ('ta-ud'), as, ā, am, spoken clearly or plainly.

Vy-akti, ās, f. visible appearance or manifestation, making clear or evident, clearness, distinctness, discernibility, discrimination; specific appearance or variation, individuality; a person, an individual (opposed to *jāti*), variety; gender (in gram.); case, inflection, the proper form of any inflected word; a vowel (?). - **Vyakti-tā**, f. or **vyakti-tva**, am, n. distinctness, individuality, personality.

Vy-angya, as, ā, am, to be indicated correctly, to be intimated by sarcastic allusions or insinuations (applied to figurative or poetical speech, allusive language or insinuation, sarcasm, covert expression of suspicion or contempt, &c.). - **Vyangyokti** ('ya-uk'), ās, f. covert language, sarcastic insinuation.

Vy-anjaka, as, ikā, am, making clear, clearly showing, manifesting, indicating, denoting, declaring; (as), m. external indication of passion or feeling, gesture, dramatic action; feeling; a sign, mark, symbol; figurative expression or insinuation. - **Vyanjaka-tva**, am, n. the containing figurative or allusive expressions, indication by covert insinuations or elliptical language. - **Vyanjākārtha** ('ka-ar'), as, m. (in rhetoric) a suggestive or significant sense.

Vy-anjana, am, n. the act of making clear, marking, distinguishing, indicating; a consonant (as marking or distinguishing sound); a mark, spot, sign, token; insignia, paraphernalia; a mark or sign of puberty; the beard; mark of sex or gender, a privy part (male or female); anything used in dressing or preparing food, anything mixed with food, seasoning, sauce, condiment; a limb, member (= *ava-yava*); day, -*dina*; (am, ā), n. f. figurative expression or

insinuation; irony, sarcasm; (ā), f. the third power of a word, suggestion. - **Vyanjana-saṅgama**, as, m. a collection or group of consonants. - **Vyanjana-sandhi**, ās, m. the junction of consonants (in grammar). - **Vyanjana-sannipāta**, as, m. the falling together or conjunction of consonants. - **Vyanjana-sthāne**, ind. in the place of condiment, as seasoning. - **Vyanjanā-vṛitti**, ās, f. figurative or elliptical style. - **Vyanjanodaya** ('na-ud'), as, ā, am, followed by a consonant. - **Vyanjanopadha** ('na-up'), as, ā, am, preceded by a consonant.

Vy-anjayat, am, ānti, at, making clearly visible or manifest.

Vy-anjijishu, us, us, u, wishing to make clearly visible, trying to make manifest, wishing to detect or expose, &c.

Vy-anjita, as, ā, am, clearly manifested or made visible, distinguished, marked, characterised. - **Vyanjita-vṛitti-bheda**, as, ā, am, having varying actions manifested.

व्यडम्बक vyadambaka or **vyadambana** or **vyadambara**, as, m. (said to be fr. rt. 1. *ad* with *vi*), the castor-oil plant, *Ricinus Communis*.

व्याट vyat. See under rt. 1. *vi*, p. 953.

व्यतिक्र vy-ati-kri (vi-ati-), cl. 8. A. -*kurute*, &c., to act mutually or reciprocally: Pass. -*kriyate*, to be greatly changed or moved.

1. **vy-atikara**, as, ā, am, acting reciprocally, acting on' or with one another, reciprocal; pervading, spreading through or over; contiguous to, in contact with; (as), m. reciprocal action, reciprocity, mutual relation, exchange, interchange; contact, contiguity, union; alternation; action (in general); obstruction, hindrance, reverse, misfortune, calamity; opportunity. - **Vy-atikṛta**, as, ā, am, pervaded.

व्यतिक्र vy-ati-kṛi (vi-ati-), Pass. -*kīryate*, &c., to be scattered in different directions; to be mixed together.

2. **vy-atikara**, as, m. a scattering in different directions, mixing or blending together, mixture.

Vy-atikṛpa, as, ā, am, scattered about in different directions, mixed together.

व्यतिक्रम vy-ati-kram (vi-ati-), cl. 1. P. A. -*krāmāti*, -*kramate*, -*kramitum*, to go or pass by, pass over or beyond; to elapse, be spent (said of time); to step over, transgress, offend against; to excel, surpass, conquer; to neglect, omit, violate, forget; to apply one's self to anything (acc.) in a wrong manner.

Vy-atikramin, ī, īpi, ī, passing over, deviating, transgressing, deviating; violating, non-performance, disregard, neglect, breach, (*saṃvido vyatikramah*, violation or breach of a contract); inverted order, inversion, reverse, contrariety, opposition, the contrary of anything, the contrary of right, crime, vice, fault, sin; the contrary of prosperity, adversity, misfortune.

Vy-atikramin, ī, īpi, ī, passing over, deviating, transgressing.

Vy-atikramya, ind. having passed over or beyond, having transgressed or violated; having disregarded or neglected.

Vy-atikrānta, as, ā, am, passed over; gone by, elapsed; transgressed, violated, retracted; neglected, disregarded; reversed, inverted.

व्यतिगम vy-ati-gam (vi-ati-), cl. 1. P. -*gaṭhati*, -*gantum*, to go or pass by, to be spent (as time).

Vy-atigata, as, ā, am, passed by, elapsed.

व्यतिगा vy-ati-gā (vi-ati-), cl. 3. P. -*jigāti*, -*gātum*, to pass by.

व्यतिवर् vy-ati-var (vi-ati-), cl. 1. P. (ep. also A.) -*varati* (-*te*), -*varitum*, to transgress against, commit an offence against, offend.

व्यतिबुद् vy-ati-bumb (vi-ati-), cl. 1. P.

-*cumbati*, -*cumbitum*, to kiss or touch closely, be in immediate contact with.

Vy-atibuddhi, *as*, *ā*, *am*, touching closely, in immediate contact with.

व्यतिजल्प *vy-ati-jalp* (*vi-ati-*), cl. 1. P. -*jalpati*, -*jalpitum*, to chatter together, gossip, talk with one another.

व्यतिजि *vy-ati-ji* (*vi-ati-*), cl. 1. P. A. -*jayati*, -*je*, -*jetum*, to overcome, surpass, excel.

व्यतिजन्तु *vy-ati-jantu* (*vi-ati-*), cl. 8. A. -*tanute*, -*tanitum*, to extend mutually, vie with each other in extending or spreading out.

व्यतिजृम्भ *vy-ati-jrumbh* (*vi-ati-*), cl. 1. P. -*tarati*, -*taritum* or -*taritum*, to pass completely across, pass over successfully, overcome.

व्यतिनी *vy-ati-ni* (*vi-ati-*), cl. 1. P. -*nayati*, &c., Ved. to allow to pass away.

व्यतिभा *vy-ati-bhā* (*vi-ati-*), cl. 2. A. -*bhāte*, -*babhe*, to shine forth fully or brightly (used impersonally).

व्यतिभू *vy-ati-bhū* (*vi-ati-*), cl. 1. A. -*bhā-vate*, &c., to vie with any one (acc.), contend for precedence or superiority.

व्यतिमर्श *vy-atimarsa* (*vi-ati-*), *as*, m. (in Vedic ritual) a particular kind of *vihāra*, q. v., (it is described as the mutual transposition of the several Pādas or half verses or whole verses of the first and second Vāṅkhyā hymns which are repeated in sets, two being always taken together.)

Vy-atimarsam, ind., Ved. having skipped or passed over, having missed or taken alternately, alternating.

व्यतिमुह *vy-ati-muh* (*vi-ati-*), cl. 4. P. -*muh-yati*, &c., to be excessively perplexed or embarrassed. *Vy-atimūḍha*, *as*, *ā*, *am*, excessively perplexed or embarrassed, utterly distracted.

व्यतिग *vy-ati-g* (*vi-ati-*), cl. 2. P. -*yāti*, -*yātum*, to go completely through, penetrate, pervade (with acc., Ved.); to pass by, flow on (as time).

Vy-atigāta, *as*, *ā*, *am*, gone by, passed, spent.

व्यतियु *vy-ati-yu* (*vi-ati-*), cl. 2. P., 9. P. A. -*yauti*, -*yunāti*, -*yunite*, -*yavitum*, to join with one another, unite mutually, mix together, intermingle.

व्यतिरा *vy-ati-rā* (*vi-ati-*), cl. 2. A. -*rāte*, *vy-ati-are*, see Pāp. VI. 4, 64.

व्यतिरिच *vy-ati-riṣ* (*vi-ati-*), Pass. -*riṣyate*, to reach far beyond, leave behind, surpass, excel (with abl. or acc.); to be separated from, differ from, deviate.

Vy-atirikta, *as*, *ā*, *am*, reaching beyond, passing or projecting beyond, surpassing, excelling, excessive, immoderate; separate, different from, distinct from; excepted; withdrawn, withheld; (*am*), ind. with the exception of, except, without (e.g. *svara-v*, except the accent).

Vy-atireka, *as*, m. reaching or passing beyond, excelling, excellence; separation from, distinction, difference, separateness, deviation; exception, exclusion, negation, interception; contrariety, contrast, dissimilitude, a particular figure in rhetoric or poetry (the contrasting of things compared in some respects with each other); logical discontinuance (opposed to *anvaya*), negative inference; (*epa*), ind. with exception of, without; (*e*), ind. on the contrary supposition. — *Vy-atireka-vyāpti*, *is*, f. pervasion of difference or dissimilitude, a comprehensive argument derived from negation or non-existence of certain qualities. — *Vy-atirekālankāra* ('*ka-al*'), *as*, m. the rhetorical figure called *Vyatireka*, (see above.)

Vy-atirekin, *i*, *ini*, *i*, passing beyond, excelling, distinguishing, discriminating; excepting; different, reverse. — *Vy-atireki-linga*, *am*, n. an exclusive mark, i. e. a negative property (which excludes its

subject from the class possessing the corresponding positive property). — *Vy-atireky-udāharaṇa*, *am*, n. illustration by contrast or negation (of certain properties).

व्यतिरुह *vy-ati-ruh* (*vi-ati-*), cl. 1. P. -*rohāti*, -*rodhum*, to pass into various states of being, attain to or obtain another (state): Caus. -*ropayati* or -*rohayati*, -*yitum*, to eject, expel, remove, dispossess.

Vy-atiroṣita, *as*, *ā*, *am*, ejected, displaced, expelled, ousted, dispossessed, removed from rightful possession.

व्यतिरङ्गि *vy-atilanghin*, *i*, *ini*, *i*, passing or falling away from, slipping away.

व्यतिरु *vy-ati-lū* (*vi-ati-*), cl. 9. A. -*lunite* (also P. -*lunāti* if joined with *ītareta*, *anyonyā*, or *paraspara*, see Pāp. I. 3, 16), -*lavitum*, to cut or hurt one another, cut mutually.

व्यतिवह *vy-ati-vah* (*vi-ati-*), cl. 1. A. -*va-hate*, &c., to bear mutually or reciprocally, (see *Vopa-deva* XXIII. 55.)

व्यतिवृत्त *vy-ati-vrit* (*vi-ati-*), cl. 1. A. -*var-tate*, &c. (in Fut., Cond., and Aor. also P., see rt. 1. *vrit*), -*varitum*, to go or pass over, pass through; to escape, avoid; to glide or pass away, elapse; to depart from (with abl.), leave, quit, abandon.

व्यतिषञ्ज *vy-ati-shanj* (*vi-ati-shanj*), cl. 1. P. -*shajati* (sometimes A. -*shajate*), -*shanktum*, to connect mutually, mix together (P.); to change (A.): Pass. -*shajyate*, to be mutually connected.

Vy-atishakta, *as*, *ā*, *am*, mutually connected or joined or related, &c.; intermarried, intermarrying.

Vy-atishanga, *as*, m. mutual connection, reciprocal junction or relation; fastening or tying together; absorption (in Vedic grammar). — *Vy-atishanga-vat*, *ān*, *ati*, *at*, having mutual connection, connected, united, mixed.

व्यतिसन्दह *vy-ati-san-dah* (*vi-ati-sam-*), cl. 1. P. -*dahati*, -*dagdhum*, to burn up entirely.

व्यतिसृप *vy-ati-srip* (*vi-ati-*), cl. 1. P. -*sar-pati*, -*sarptum* or -*sraptum*, to move to and fro, fly in every direction.

Vy-atiscarpat, *an*, *anti*, *at*, going or flying in all directions.

व्यतिहन् *vy-ati-han* (*vi-ati-*), cl. 2. P. -*hanti*, -*hantum*, to strike one another; to strike again, strike in return.

Vy-atighnat, *an*, *ati*, *at*, striking again or in return.

व्यतिहस *vy-ati-has* (*vi-ati-*), cl. 1. P. -*hasati*, -*hasitum*, to laugh at each other.

व्यतिहृ *vy-ati-hri* (*vi-ati-*), cl. 1. A. -*harate*, &c., to take or receive mutually, take in exchange.

Vy-atihāra, *as*, m. barter, exchange; reciprocity; exchange of blows or abuse.

Vy-atihāra, *as*, m. = *vy-atihāra* above.

व्यती *vy-ati* (*vi-ati-*), cl. 2. P. *vyaty-eti*, -*etum*, to pass away or over, pass by, elapse; to go away, depart from, deviate or swerve from, leave (with abl.), take an irregular course; to go beyond, transgress, to pass a person or place (with acc.); to pass or spend (a fixed time, &c.); to surpass, excel, overcome, conquer; to disregard, neglect, omit.

Vy-atiyat, *an*, *ati*, *at*, passing away, passing by, &c.; disregarding, paying no attention to (anything).

Vy-atita, *as*, *ā*, *am*, passed away, passed by, elapsed, passed over, gone; departed, dead; departed from, left, abandoned; disregarded, omitted.

Vy-atitya, ind. having passed by, having gone through or passed over.

Vy-atyaya, *as*, m. passing or going away, going in a different direction, contrariety, opposition, oppo-

sition to the usual rule, (*vyatyayena*, by an irregularity, against the usual rule, in opposition to the usual rule); reverse; inverted or reverse order; transposition, transmutation, interchange.

व्यती 2. *vyati* (perhaps connected with rt. 1. *vi* or with *vy-ati*), Ved., according to Say. on *Rig-veda* IV. 32, 17. *vyatinām* = *gamanavatām aśvānām*, of swift-going horses; on *Rig-veda* I. 155, 6. *vyatin* = *vidhān eva sva-bhāvān*, various states or revolutions.

व्यतीपात *vy-atipāta*, *as*, m. (fr. rt. *pat* with *vī* and *ati*), falling entirely away, total departure, deviation from (right), excessive sin, great or portentous calamity, any portent or prodigy indicating or occasioning calamity (as a comet, earthquake, &c.); disrespect, contempt; the seventeenth of the astronomical Yogas; the day of new moon (when it falls on Ravi-vāra or Sunday, and when the moon is in certain mansions, such as *Śravaṇa*, *Dhanishṭhā*, &c.); a malignant aspect of the sun and moon (when they are on opposite sides of either solstice and their minutes of declination are the same; cf. *vaidhṛita*).

व्यतीहार *vy-atihāra*. See *vy-ati-hri*, col. 2.

व्यत्यस 1. *vy-aty-as* (*vi-ati-as*), cl. 2. A. *vy-ati-ste* (1st sing. -*ati-he*, and sing. -*ati-se*, Pāp. VII. 4, 50, 52), to be above, excel, surpass.

व्यत्यस 2. *vy-aty-as* (*vi-ati-as*), cl. 4. P. -*asyati*, -*astum*, to throw or place in an inverted position, invert, place across.

Vy-atyasta, *as*, *ā*, *am*, thrown or placed in an inverted position, reversed, inverted, changed into the opposite; contrary, opposite, placed across or crosswise, crossed, (*vyatyasta-pāṇinā*, with crossed hands.)

Vy-atyāsa, *as*, m. inverted position, inverted or reverse order; contrariety, oppositeness, opposition, reverse.

Vy-atyāsam, ind., Ved. having inverted, having placed crosswise; alternating, alternately.

व्यत्युह *vy-aty-ūh* (*vi-ati-ūh*, see rt. 1. *ūh*), cl. 1. P. -*ūhāti*, -*ūhītum*, Ved. to place or arrange differently; to be ever changing the order of anything.

व्यथ *vyath*, cl. 1. A. *vyathate* (ep. also P. -*ti*), *vi-vyathe*, *vyathishyate*, *avyathishṭa* (Ved. *vyathishat*), *vyathitum* (Ved. Inf. *vyathishyati*), to tremble, be agitated or disquieted or afflicted; to suffer pain, be sorrowful or unhappy or vexed, fall into misfortune; to be afraid of, fear (with abl.); to suffer; to dry, become dry: Pass. *vyathyate*: Caus. *vyathayati*, -*yitum*, Aor. *avyathat*, to disquiet, pain, afflict, make uneasy; to destroy, baffle; to frighten; to lead or turn away: Desid. *vi-vyathishate*: Intens. *vi-vyathyate*, *vāvyatti*; [cf. Goth. *viþon*; (perhaps also) Gr. *ὀν*, *ὄποιμα*, *ὠθίω*, *ἐνὸν-χθον*, *ἐννοοις*.]

Vyathaka, *as*, *ikā*, *am*, inflicting pain, paining, causing pain, torturing, painful; distressing, afflicting, causing alarm.

Vyathat, *an*, *anti*, *at*, trembling, sorrowing, being in pain or trouble.

Vyathana, *am*, n. the act of giving pain, paining; (in Vedic grammar) change, alteration, variation.

Vyathamāniya, *as*, *ā*, *am*, to be pained or afflicted, capable of being agitated or disturbed.

Vyathamāna, *as*, *ā*, *am*, quivering, trembling, feeling pain.

Vyathayat, *an*, *anti*, *at*, paining, distressing, disquieting.

Vyathā, f. disquietude, perturbation, agitation; pain, agony; anguish, ache; distress; alarm, fear; disease. — *Vyathā-kara*, *as*, *i*, *am*, causing pain (bodily or mental), painful, excruciating. — *Vyathān-vita* ('*thā-an*'), *as*, *ā*, *am*, suffering pain, pained. — *Vyathā-rahita*, *as*, *ā*, *am*, free from pain. — *Vyathā-nat*, *ān*, *ati*, *at*, full of pain.

Vyathi, ts, is, i, Ved. agitated, quivering, moving about, troubled, distressed, (Sāy. = *vyathita*, Rīg-veda V. 59, 2; = *calita*, X. 86, 2); (ts), m. a weapon, (Sāy. = *sastra*, Rīg-veda VI. 28, 3); a malevolent or evil-disposed person, (Sāy. = *bādhaka*, *rākshasa*, Rīg-veda IV. 4, 3; = *hīnsaka*, VI. 62, 3.)

Vyathita, as, ā, am, agitated, disquieted, perturbed, pained, tortured; distressed, afflicted; disturbed, troubled; alarmed, frightened.

Vyathitavya, as, ā, am, to be pained or distressed. **Vyathis, ts, n**, Ved. perturbation, anger (according to Naigh. II. 13; perhaps referable to *vyathis* above).

Vyathya, as, ā, am, to be pained or distressed, &c.

Vyathyamāna, as, ā, am, being disquieted or agitated, being pained or distressed.

Vyathyayas, in Naigh. I. 14, a various reading for *a-vyathayas*, (see *a-vyathi*.)

वद् vy-ad (vi-ad), cl. 2. P. -*atti*, -*attum*, to bite through or on all sides, gnaw, nibble, eat.

वध् vyadh, cl. 4. P. *vidhyati*, *viviyādha*, *vyatyati*, *avyātsit*, *vyaddhum* (ep. *voddhum*), to pierce, perforate; to strike, beat, smite, stab; to pick; to tear, hurt, wound; to wave in triumph: Pass. *vidhyate*, to be pierced: Caus. *vyādhayati*, -*yitum*, Aor. *avyiyadhat*: Desid. *viviyat-sati*: Intens. *veridhyate*, *vāviyaddhi* (?); [cf. perhaps Gr. *φθ* in *ἀέθλος*.]

Viddha, as, ā, am, pierced, perforated, wounded, &c. See p. 920, col. 2.

Viddhvā, ind. having pierced, having struck.

Vidhyat, an, anti, at, piercing, perforating; stabbing, striking, wounding, killing.

Vidhyamāna, as, ā, am, being pierced or struck or wounded.

Vedha, vedhaka, &c. See p. 965, col. 3.

Vyadha, as, m. piercing, perforating; striking, smiting; a stroke, wound; (ā), f. bleeding.

Vyadhana, am, n. the act of piercing, perforating.

Vyadhya, as, ā, am, to be pierced or wounded, (in this sense also *vyādhyā*); (as), m. an effigy or mark for archers to shoot at, a butt, target, (according to Sabda-k. = *dhanur-guṇa* ?)

Vyādha, as, m. 'one who pierces or wounds,' a hunter, one who lives by killing deer, &c., (if regarded as a particular caste, supposed to be the son of a Kshatriya by a Sarvasvin mother); a low man, wicked person. — **Vyādha-tā, f.** the state or business of a hunter. — **Vyādha-bhīta, as, m.** 'afraid of hunters,' a deer.

Vyādhāya, Nom. A. *vyādhāyate*, &c., to become a hunter.

1. *vyādhin*, *i, ini, i*, possessing hunters, frequented by hunters.

2. *vyādhin*, *i, ini, i*, piercing, wounding.

वधिकरण vy-adhikaraṇa, am, n. the subsisting or inhering in different receptacles or subjects or substrata (sometimes applied to a loose or ambiguous argument; probably opposed to *samānādhikaraṇa*, see *viśeṣa-vyāpti*).

वधित vyadhita, as, ā, am (a doubtful word), made, done (?).

वध् vy-adhva, as, m. a bad road, wrong road.

Vy-adhvan, ā, m., Ved. 'having various paths,' epithet of Agni, (Sāy. = *vividha-jvāla*, Rīg-veda I. 141, 7.)

वन् vy-an (vi-an), cl. 2. P. -*aniti*, -*anitum*, Ved. to breathe through, breathe.

वन्नुषा vy-anu-dhā (vi-anu-), cl. 3. A. -*dhāte*, -*dhātum*, Ved. to unfold, display, (according to Sāy. on Rīg-veda I. 166, 10. *vi-dhīre* = *vividham dhārayanti*, apparently connecting *dhīre* with *vi* and not with *vy-anu*.)

वन्नुद् vy-anu-nad (vi-anu-), Caus. -*nā-*

dayati, -*yitum*, to cause to resound or re-echo, fill with noise or cries, &c.

Vy-anunāda, as, m. reverberation, loud and extending sound or noise.

Vy-anunādayat, an, anti, at, causing to resound or reverberate, filling with sound or noise.

यन्तर vy-antara, as, m. a kind of supernatural being, (eight classes are enumerated, viz. *Piśāca*, *Bhūta*, *Yaksha*, *Rākshasa*, *Kinnara*, *Kim-purusha*, *Mahoraga*, and *Gandharva*.)

यन्वारम् vy-anv-ā-rabh (vi-anu-ā-), cl. 1. A. -*rabhate*, &c., Ved. to hold or touch on both sides.

व्यप् व्यप, cl. 10. P. *vyāpaya*, -*yitum*, to throw (= *rt. 1. vip*); to throw away, diminish, waste; [cf. *rt. vyay*.]

व्यपकुम् व्य-apa-krish (vi-apa-), cl. 1. P. -*krashati*, -*krashitum*, -*krashtum*, to draw or drag away or off; to lead astray, seduce; to take off (as clothes), undress; to take away, remove, give up.

Vy-apakarshat, an, anti, at, drawing off or away.

Vy-apakrishṭa, as, ā, am, drawn or dragged off, drawn aside, taken away, taken off, removed.

व्यपक्रम व्य-apa-kram (vi-apa-), cl. 1. P. -*krāmati*, -*kramitum*, to go away, move off, retire, depart.

व्यपगम् व्य-apa-gam (vi-apa-), cl. 1. P. -*gaśhṭati*, -*ganitum*, to go away, retire, retreat, escape, disappear; to move away from, be entirely removed from.

Vy-apagaśhat, an, anti, at, going away, leaving.

Vy-apagata, as, ā, am, gone away or off, gone; departed from, fallen away from (with abl.); disappeared. — **Vy-apagata-suc, k, h, k**, one whose sorrow has departed, free from grief.

Vy-apagama, as, m. going away, departure.

व्यपत्रप् व्य-apa-trap (vi-apa-), cl. 1. A. -*trapate* (ep. also P. -*ti*), -*trapitum*, -*trapatum*, to turn away through shame or embarrassment; to become shy, be ashamed.

Vy-apatrapa, as, ā, am, shameless, (in this word *vi* is privative.)

Vy-apatrapat, an, anti, at, = *vy-apatrapamāna*.

Vy-apatrapamāna, as, ā, am, turning away through shame, being ashamed; shy.

व्यपदिश व्य-apa-diś (vi-apa-), cl. 3. 6. P. -*dideshtī*, -*dīśati*, -*deshitum*, to point out, indicate, represent, signify, mean, intend; to designate, name; to represent falsely, feign, pretend, hold forth as a pretext: Pass. -*diśyate*, to be represented or shown, (*iti* *vy-apadīśya*, so it is represented, so it is said or intended or signified, such a form of expression is used): Caus. -*deśayati*, -*yitum*, to cause to be named after, call after.

Vy-apadīśat, an, atī or anti, at, representing.

Vy-apadīśya, ind. having represented or shown; having represented falsely, having feigned or pretended.

Vy-apadīśhta, as, ā, am, represented, signified, shown, informed, named; tricked; pleaded as a pretext or in excuse.

Vy-apadeśa, as, m. representation, information, apprising, notice, hint; a particular form of speech; designation by name or appellation; a name, title, appellation; family, race; fame, renown; fraud, craft; stratagem, device, pretext, excuse.

Vy-apadeśhtri, tā, tri, tri, one who represents or shows, one who designates or names; one who represents falsely, one who pretends or makes pretexts, deceiving, a cheat, impostor.

व्यपदृश व्य-apa-driś (vi-apa-), Pass. -*driśyate*, to be clearly seen, be distinctly visible.

व्यपनश व्य-apa-naś (vi-apa-), Caus. -*nāśayati*, -*yitum*, to cause to disappear entirely, cause to perish, drive away, remove.

व्यपनी व्य-apa-nī (vi-apa-), cl. 1. P. -*na-yati*, -*netum* (Ved. also -*nayitum*), to lead away, take away; to carry away, remove, drive away, banish; to take off, lay aside; to get rid of: Caus. -*nāyayati*, -*yitum*, to cause to lead or carry away.

Vy-apanayati, an, anti, at, leading or taking away, driving away, removing.

Vy-apanāyita, as, ā, am (fr. the Caus.), caused to be led or taken away, &c.

Vy-apanāta, as, ā, am, led off, taken away, taken off, removed.

Vy-apaniṣya, ind. having led or taken away, having taken off or laid aside, having put away.

व्यपनुद् व्य-apa-nud (vi-apa-), cl. 6. P. A. -*nudati*, -*te*, -*notum*, to drive away, remove.

व्यपमुच् व्य-apa-muc (vi-apa-), cl. 6. P. A. -*muñcati*, -*te*, &c., to loosen, take off, remove, lay aside.

Vy-apamuṣya, ind. having loosed or taken off.

व्यपया व्य-apa-yā (vi-apa-), cl. 2. P. -*yāti* (ep. also A. -*te*), -*yātum*, to go away, retire from, withdraw; to pass away, disappear.

Vy-apayāta, as, ā, am, gone away, retired, withdrawn.

व्यपरुष व्य-apa-rudh, cl. 7. P. A. -*runad-dhi*, -*runddhe*, to exclude from sovereignty or power, dethrone, dismiss, dispossess, (in *Rāmāyaṇa* II: 58, 23. [Bombay ed.] the Intens. form *vyaparorudha* occurs.)

व्यपरुह व्य-apa-ruh (vi-apa-), Caus. -*ropayati*, -*yitum*, to root up, eradicate, extirpate; to lay aside, remove, take off; to deprive of, expel from (with inst. or abl.).

Vy-aparopana, am, n. the act of rooting up, extirpating; expelling, removing; cutting up, cutting off.

Vy-aparopita, as, ā, am, rooted up, extirpated, eradicated; expelled.

Vy-aparopya, ind. having taken off.

व्यपवह व्य-apa-vah (vi-apa-), cl. 1. P. A. -*vahati*, -*te*, &c., to drive away, remove, expel; to manifest, display, exhibit.

Vy-apodha, as, ā, am, driven or frightened away, expelled, removed; opposite, contrary, reverse; manifested, displayed, exhibited. — **Vy-apodhābhra (ādhra)**, as, ā, am, having the clouds driven away.

Vy-apohya, ind. having driven away, having removed or got rid of; having passed through a place, (*vy-apohya* and *vy-apodha* may equally be referred to *vy-apohi*, see *rt. 1. ūh*.)

व्यपवृज व्य-apa-vrij (vi-apa-), Caus. -*var-jayati*, -*yitum*, to leave off entirely, relinquish, give up, abandon.

Vy-apavarjita, as, ā, am, entirely relinquished or given up.

व्यपवृत् व्य-apa-vrit (vi-apa-), cl. 1. A. -*var-tate*, &c. (see *rt. 1. vrit*), to turn away from, leave; to desist from (with abl.).

व्यपवध व्य-apa-vyadh (vi-apa-), cl. 4. P. -*vidhyati*, -*vyaddhum*, to break to pieces, to throw or cast away.

Vy-apavidha, as, ā, am, broken to pieces, thrown about in confusion, cast away, rejected, discarded. — **Vy-apavidha-vrishi-maṭha, as, ā, am**, whose (ascetic) seats and cells were discarded or abandoned.

व्यपसृज व्य-apa-srij (vi-apa-), cl. 6. P. -*srijati*, -*srashitum*, to let go; to send away, dismiss, throw away, relinquish, abandon.

व्यपसृप् व्य-apa-srip (vi-apa-), cl. 1. P. -*sarpati*, -*sarptum*, -*sraptum*, to go away, creep away, run away, escape.

व्यपह व्य-apa-hri (vi-apa-), cl. 1. P. A. -*harati*, -*te*, -*hartum*, to take away, carry away, remove; to cut off.

व्यपक्रिति *vy-apākṛiti*, *is*, *f.* driving away, repelling, denial.

व्यपक्रुष्य *vy-apā-kṛish* (*vi-apa-ā-*), *cl. 1. P.* *-karekati*, *-karekṣum*, *-krashṭum*, to drag or draw away, tear off, tear away from, take away, remove.

व्यपानुद् *vy-apā-nud* (*vi-apa-ā-*), *cl. 6. P.* *A. -nudati*, *-te*, *-notum*, to drive away, remove.

व्यपश्रि *vy-apā-śri* (*vi-apa-ā-*), *cl. 1. P.* *A. -śrayati*, *-te*, *-śrayitum*, to go to for refuge, seek refuge with, have recourse to.

Vy-apāśraya, *as*, *ā*, *am*, going away, secession; having recourse to, taking refuge with, relying upon, reliance on, trusting to; expectation.

Vy-apāśrita, *as*, *ā*, *am*, one who has taken refuge with, relying upon, trusting to.

Vy-apāśritya, *ind.* having gone to for refuge, having taken refuge with.

व्यपे *vy-ape* (*vi-apa-i*), *cl. 2. P.* *-apaiti*, *&c.*, *-apaitum*, to go apart, go asunder, be severed or separated, separate; to go away, leave, depart, leave off, cease, stop.

Vy-ape, *as*, *ā*, *am*, gone apart or asunder, severed, separated; gone off or away, passed away, departed, got rid of; opposed to, contrary. *-Vyapeta-kalmasha*, *as*, *ā*, *am*, having taint or guilt removed. *-Vyapeta-dhairya*, *as*, *ā*, *am*, one who has abandoned firmness. *-Vyapeta-bhaya*, *as*, *ā*, *am*, or *vyapeta-bhī*, *is*, *is*, *i*, one whose fears are gone, free from fear (= *vīta-bhī*). *-Vyapeta-harsha*, *as*, *ā*, *am*, devoid of joy.

व्यपेक्ष *vy-apeksh* (*vi-apa-iksh*), *cl. 1. A.* *-apekshate*, *-ekshatūm*, to look about for, look for, expect; to regard, mind, pay regard or attention to; to look back.

Vy-apeksha, *as*, *ā*, *am*, looking about for, expecting; expectant, waiting, attentive; regarding, minding; (*ā*), *f.* looking for, expectation; regard, consideration; mutual expectation or regard; mutual connection or relation; application, use; (in grammar) the mutual application of two rules.

Vy-apekshana, *am*, *n.* the act of looking for, expecting, expectation.

Vy-apekshaniya, *as*, *ā*, *am*, to be looked for or expected.

Vy-apekshamāna, *as*, *ā*, *am*, looking about for, looking round, expecting.

Vy-apekshā, *f.* See *vy-apeksha*.

Vy-apekshita, *as*, *ā*, *am*, looked for, expected; mutually expected or looked to; mutually related; employed, applied.

Vy-apekshitavya or *vy-apekshya*, *as*, *ā*, *am*, to be looked for or expected.

व्यपोद *vy-apodha*, *vy-apohya*. See under *vy-apa-vah*.

व्यपोह *vy-apoh* (*vi-apa-ūh*), *cl. 1. P.* *-apohati* (*ep.* also *A. -te*), *-apohitum*, to drive away from, keep off; to remove; to atone for, expiate, destroy; to heal, cure (sickness).

Vy-apoha, *as*, *m.* driving away, keeping off, destroying. *-Vyapoka-stava*, *as*, *m.*, *N.* of a chapter of the *Linga-Purāṇa*.

Vy-apohamāna, *as*, *ā*, *am*, taking away, removing; putting out, extinguishing.

Vy-apohya. See under *vy-apa-vah*.

व्यभिचर *vy-abhi-car*, *cl. 1. P.* (*ep.* also *A.*) *-carati* (*-te*), *-caritum*, to act in an unfriendly way towards (with *acc.* or *gen.*), commit an offence against, offend, injure; to bewitch, practise sorcery; to go away, depart or deviate from; to go astray; to go wrong, fail, miscarry; to go beyond, transgress, exceed, surpass (with *acc.*).

Vy-abhicāra, *as*, *m.* going or departing from, wandering away, going astray, deviation, leaving or abandoning (the right way), following improper courses, doing what is prohibited or wicked; erring, straying, error, trespass, transgression, crime, vice,

sin, profligacy, adultery, infidelity of a wife, &c.; wandering from an argument, erroneous or fallacious reasoning, the presence of the *hetu* without the *sādhya*; straying from a rule, exception to a rule, irregularity, anomaly. *-Vyabhicāra-tas*, *ind.* in consequence of straying or erring; (in phil.) from the *Vyabhicāra* involved in the other supposition. *-Vyabhicāra-tā*, *f.* or *vyabhicāra-tva*, *am*, *n.* error.

Vy-abhicārin, *i*, *iṣi*, *i*, going astray, erring, trespassing, deviating from (virtue), following or doing what is improper; profligate, wanton; untrue, false; irregular, anomalous; (a word) having a non-primitive or secondary meaning, having several meanings; (*iṣi*), *f.* a wanton woman, unchaste wife, adulteress; (*i*), *n.* anything transitory, a transitory feeling or state, (opposed to *sthāyi*, 'a lasting state,' *q. v.*), and forming a particular condition of the mind or body described in poetical compositions; these *Vyabhicāri-bhāvas* are said to be thirty-four in number, viz.

1. *nirveda*, disgust, despondency; 2. *glāni*, exhaustion, emaciation; 3. *śankā*, apprehension; 4. *asūya*, envy; 5. *mada*, intoxication; 6. *śrama*, fatigue; 7. *ālasya*, indolence, languor; 8. *dainya*, indigence, distress; 9. *chintā*, anxious reflection or thought; 10. *moha*, perplexity, distraction; 11. *smṛiti*, recollection, effort to remember; 12. *dhṛiti*, calm enjoyment, satisfaction of mind; 13. *vidā*, shame; 14. *śopalatā*, unsteadiness, want of firmness; 15. *harsha*, joy, delight; 16. *āvega*, flurry; 17. *jaḍatā*, stupefaction, insensibility, apathy; 18. *garva*, pride, arrogance; 19. *viśāda*, depression, despair; 20. *autsukya*, regret, eager longing; 21. *nīdrā*, drowsiness; 22. *apasmāra*, possession by an evil spirit, epilepsy; 23. *supta*, sleep; 24. *vi-bodha*, waking; 25. *amarsha*, angry impatience; 26. *avahitā*, dissimulation; 27. *ugratā*, cruelty, rage; 28. *mati*, mental perception or conclusion; 29. *upālambha*, reviling, railing; 30. *vyādhi*, sickness; 31. *unmāda*, madness, delirium; 32. *maraṇa*, death; 33. *trāsa*, fear; 34. *vitarka*, doubt, deliberation. *-Vyabhicāri-tā*, *f.* or *vyabhicāri-tva*, *am*, *n.* the state of going astray, error, doubt; (in grammar) the having a secondary meaning, the having several meanings. *-Vyabhicāri-bhāva*, *as*, *m.* a transitory state (of mind or body; see above).

व्यव *vy-abhra*, *as*, *ā*, *am*, unclouded, cloudless.

व्यय *vyay* (probably formed fr. *rt. ay* for *5. i* with *vi*), *cl. 1. P. A. vyayati*, *-te*, *vayāya*, *vayaye*, *vyayitum*, and *cl. 10. P. vyayati*, *-yitum*, to go, move; to expend, disburse, spend; to waste, give away or squander money, &c., (in these senses probably a *Nom. fr. vyaya* below); *cl. 10. P. vyayayati* or *vyapayati*, *vepayati* (rather to be referred to *rt. vyap*, *1. vīp*), *-yitum*, to throw, cast.

Vyaya, *as*, *ā*, *am*, mutable, liable to change or decay [cf. *a-v*]; (*as*), *m.* disappearance, loss; perishing, decaying, decay, destruction, change, downfall, decline, misfortune; spending, expenditure, expense, outlay, disbursement, (opposed to *āya*, income); squandering, extravagance, waste, prodigality; *N.* of *Pradhāna*; *N.* of the twentieth (or fifty-fourth) year of Jupiter's cycle; (*am*), *n.* (in astrology) the twelfth station or house from the *Lagna* (= *lagnād dvādaśa-sthānam*). *-Vyaya-parārmukha*, *as*, *i*, *am*, averse from expenditure, parsimonious. *-Vyaya-vat*, *ām*, *ati*, *ak*, possessing waste or decay, &c.; changeful, imperfect, incomplete. *-Vyaya-śīla*, *as*, *ā*, *am*, disposed to prodigality, wasteful, spendthrift. *-Vyayi-karāṇa*, *am*, *n.* the act of expending or disbursing, wasting. *-Vyayi-kṛita*, *as*, *ā*, *am*, expended, spent, wasted, lavished. *-Vyayi-bhūta*, *as*, *ā*, *am*, spent, squandered, wasted.

Vyayana, *am*, *n.* the act of expending, spending, expenditure, wasting, destroying.

Vyayamāna, *as*, *ā*, *am*, expending, spending, wasting.

Vyayita, *as*, *ā*, *am*, expended, spent, disbursed, consumed, dissipated, dispersed; gone away, declined, fallen into decay.

Vyayin, *i*, *ini*, *i*, expending, spending, expensive, prodigal, lavish, extravagant; declining, falling into calamity, wasting, changing, decaying, (*udaya-vyayin*, rising and falling.) *-Vyayi-tā*, *f.* or *vyayitva*, *am*, *n.* prodigality, wastefulness.

व्यरी *vy-arna*, *as*, *ā*, *am* (for 2. see below), without water, rainless, dry.

व्यर्थ *vy-artha*, *as*, *ā*, *am*, useless, unprofitable, fruitless, ineffectual, vain; unmeaning. *-Vyarthatā*, *f.* or *vyartha-tva*, *am*, *n.* uselessness, unprofitableness, (*vyartha-tām yā* or *gam*, to become useless); inoffensiveness; want of meaning, nonsense. *-Vyartha-yatna*, *as*, *ā*, *am*, making useless efforts.

Vyarthaka, *as*, *ā*, *am*, useless, vain, &c., = *vy-artha*. *-Vyarthaka-tā*, *f.* or *vyarthaka-tva*, *am*, *n.* unprofitableness, uselessness.

व्यर्द *vy-ard* (*vi-ard*), *cl. 1. P.* *-ardati*, *-arditum*, Ved. to go or move away, to flow away; to oppress, harass, pain: *Caus. -ardayati*, *-yitum*, to cause to be scattered or dissolved, destroy, annihilate.

2. *vy-arna* or *vy-arnna*, *as*, *ā*, *am* (see *Pāṇ. VII. 2, 24*), gone away, gone; oppressed, pained, distressed; asked.

व्यलीक *vy-alika*, *as*, *ā*, *am* [cf. *alika*], disagreeable, displeasing, painful, offensive, strange; improper or unfit to be done; false; (*am*), *n.* anything displeasing; any cause of pain or uneasiness or disagreeableness, pain, grief, torture; any improper act, fault, transgression (= *kāmajāparādha*); reverse, contrariety, inversion; cheating, tricking; falsehood; (*as*), *m.* a libertine (= *nāgara, kāmaheli*); a catamite. *-Vyalika-tā*, *f.* or *vyalika-tva*, *am*, *n.* disagreeableness, painfulness; impropriety, displeasure. *-Vyalika-niḥśvāsa*, *as*, *m.* a sigh of pain or grief.

व्यल्काश *vy-alkaśa*, *as*, *ā*, *am*, Ved. having various branches, (*Śāy.* = *vividha-sākha*).

व्यवकलन *vy-avakalana*, *am*, *n.* (fr. *rt. 3. kal* with *ava* and *vi*), separation, subtraction, deduction.

Vy-avakalita, *as*, *ā*, *am*, separated, subtracted, deducted; (*am*), *n.* subtraction.

व्यवक्रुष्य *vy-ava-kṛish* (*vi-ava-*), *cl. 1. P.* *-karishati*, *-karishṭum*, *-krashṭum*, to draw or drag down or away from, tear away, alienate.

व्यवकु *vy-ava-kṛi* (*vi-ava-*), *cl. 6. P.* *-kīrati*, *-karitum*, *-karitum*, to scatter or pour down, pour on, scatter about.

व्यवक्रोशन *vy-avakrośana*, *am*, *n.* (fr. *rt. kṛuś* with *ava* and *vi*), mutual altercation, wrangling, mutual abuse; abuse, reviling (in general).

व्यवगम *vy-ava-gam*, *cl. 1. A.* *-gacchate*, *-gantum*, Ved. to go apart, part, separate, divide.

व्यवगाह *vy-ava-gāh*, *cl. 1. A.* *-gāhate*, *-gāhitum*, *-gādhum*, to dive down into, plunge into; to enter into, penetrate; to set in.

Vy-avagāḍha, *as*, *ā*, *am*, dived or plunged into, immersed.

Vy-avagāḍhya, *ind.* having plunged into.

व्यवग्रह *vy-ava-grah*, *cl. 9. P. A.* *-grihṇāti*, *-grihṇite*, &c., *-grahitum*, Ved. to bring down, to bend or incline down.

Vy-avagrihita, *as*, *ā*, *am*, Ved. brought down, bent down.

व्यवच्छिद् *vy-ava-cchid* (*vi-ava-cchid*), *cl. 7. P. A.* *-ccchinati*, *-ccchinte*, *-ccchettum*, to cut off or in pieces, separate, separate from; to tear asunder, open, sever; to interrupt; to decide or resolve on (with *prati*): *Pass. -ccchidyate*, to be cut off or separated.

Vy-avacchidya, *ind.* having cut off or separated; having decided or resolved.

Vy-avacchinna, *as*, *ā*, *am*, cut off; torn or rent

asunder; separated, divided; distinguished; particularized, specified; distinct; interrupted, (*a-vyavacchinna*, uninterrupted.)

Vy-avaccheda, *as*, *m*, cutting off or in pieces; anatomy; dividing, separating; discrimination; particularizing, specification; distinction, contrast; decision, determination; a division, section; letting fly an arrow, shooting, darting. = *Vyavaccheda-vidyā*, f. the science of anatomy.

Vy-avacchedaka, *as*, *ikā*, *am*, cutting off, dividing in two, discriminating, distinguishing, particularizing.

अवच्छिन्नान *vy-avacchināna*. See under *i. vy-ava-sthā*, col. 3.

अवदा *vy-ava-dā* (see *rt. 3. dā*), cl. 2. 4. P. *-dāti*, *-dyati*, *-dātum*, to cut off, cut in two, divide.

Vy-avadāya, having cut in two or divided.

अवद *vy-ava-dri* (*vi-ava-*), Pass. *-driyate*, to be torn asunder; to burst asunder, split in two.

Vy-avadāyina, *as*, *ā*, *am*, burst asunder, broken to pieces, distracted.

अवदे *vy-ava-dai* (*vi-ava-*), Pass. *-dāyate*, to be brightly diffused.

Vy-avadāta, *as*, *ā* (Ved. i), *am*, = *ava-dāta*.

Vy-avadāyamāna, *as*, *ā*, *am*, brightly diffused or spread about.

अवधा 1. *vy-ava-dhā* (*vi-ava-*), cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to place apart or asunder; to put or place between, interpose; to separate, divide, interrupt, obstruct, cover, screen, conceal; to lay aside, leave out, omit, pass over; to put down here and there: Pass. *-dhriyate*, to be separated or separated from.

2. *vy-avadhā*, f. anything which intervenes or conceals from sight; a screen, partition, covering, the state of being covered, concealment, disappearance.

Vy-avadhātṛi, *tā*, *trī*, *tri*, one who separates or interposes or screens.

Vy-avadhāna, *am*, n. the act of placing apart or between, intervening, intervention, interposition, separation, break, gap; anything which intervenes or screens; a screen, partition, intervening object; intervening space, interval, space (in general); (in grammar) the intervention of a syllable or letter; covering, a cover; obstruction, the being covered or concealed, concealment, disappearance.

Vy-avadhāya, ind. having placed apart or between, having interposed.

Vy-avadhāyaka, *as*, *ikā*, *am*, intervening, screening, interposing, separating; covering, concealing, hiding, obstructing; intermediate.

Vy-avadhā, *is*, *m*, anything which intervenes or screens, a covering; intervention, covering, concealing, &c., (see *vy-avadhāna*.)

Vy-avadhēya, *as*, *ā*, *am*, to be put in between or interposed.

Vy-avahita, *as*, *ā*, *am*, placed apart, placed between; separated by anything intervening, separated, interrupted; obstructed, stopped, impeded; screened from view, concealed, covered; not contiguous, not immediately connected, only relating to; placed asunder, placed opposite, hostile, opposed; laid aside, omitted, passed over, surpassed, excelled, put to shame; done, acted, performed.

अवधाव *vy-ava-dhāv* (*vi-ava-*), cl. 1. P. A. *-dhāvati*, *-te*, *-dhāvītum*, to run away from one another, separate from; to run away from.

अवधू *vy-ava-dhū* (*vi-ava-*), cl. 5. P. A. *-dhinoti*, *-dhānute* (in the later language also *-dhinoti*, *-dhinute*), *-dhavītum*, *-dhotum*, to shake off, ward off, remove; to shake about, treat roughly or rudely; to overthrow: Pass. *-dhūyate*, to be shaken off, &c.

Vy-avadhūta, *as*, *ā*, *am*, shaken off, one who

has shaken off all worldly desires, indifferent in regard of life, resigned.

Vy-avadhūya, ind. having shaken off, having removed or warded off.

Vy-avadhūyamāna, *as*, *ā*, *am*, being shaken about, being roughly treated.

अवनी *vy-ava-nī* (*vi-ava-*), cl. 1. P. A. *-nayati*, *-te*, *-netum*, Ved. to pour in separately, pour in drop by drop.

Vy-avanīya, ind., Ved. having poured in separately.

अवपद *vy-ava-pad* (*vi-ava-*), cl. 4. P. *-padyate*, *-patum*, to fall down, fall asunder.

अवभक्ष *vy-ava-bhaksh* (*vi-ava-*), cl. 10. P. *-bhakshayati*, *-yitum*, Ved. to swallow down or eat (in the interval of certain religious rites).

अवभास *vy-ava-bhās* (*vi-ava-*), Caus. *-bhāsayati*, *-yitum*, to cause to shine out brightly, to illuminate beautifully.

Vy-avabhāsita, *as*, *ā*, *am*, brightly illuminated.

अवमुच *vy-ava-muc* (*vi-ava-*), cl. 6. P. A. *-mucati*, *-te*, *-muktum*, to unloose, unfasten, take off.

Vy-avamūcyā, ind. having unloosed, having taken off.

अवरुह *vy-ava-ruh* (*vi-ava-*), cl. 1. P. A. *-rohati*, *-te*, *-rodhum*, to ascend, mount, get upon: Caus. *-ropayati*, *-yitum*, to displace, remove; to deprive of (with abl.): Pass. of Caus. *-ropyate*, to be expelled from or deprived of (with abl.).

Vy-avaropita, *as*, *ā*, *am*, displaced, removed, expelled; deprived of (with abl.).

अववद *vy-ava-vad* (*vi-ava-*), cl. 1. P. A. *-vadati*, *-te*, *-vaditum*, Ved. to speak ill of, decry; to begin to speak, break silence.

अवसद *vy-ava-sad* (*vi-ava-*), cl. 1. P. *-sīdati*, *-sātum*, to sink or fall down, sit down; to pine or waste away, perish.

अवसाय *vy-avasāya*. See under *vy-ava-so*.

अवसृज *vy-ava-srij* (*vi-ava-*), cl. 6. P. *-srijati*, *-srashitum*, to throw, cast, hurl; to put down, lay down.

अवसो *vy-ava-so* (*vi-ava-*), cl. 4. P. *-syati* (ep. forms 1st sing. Pres. *vy-avasāmi*, Pot. *vy-avaseyam*, 2nd Fut. *vy-avasishyāmi*), *-sātum*, to settle, determine, resolve, decide, constitute, establish; to be convinced or persuaded; to make strenuous effort, strive, endeavour, act, be industrious; to strive for, labour after; to make an attempt upon (with acc.); to seek after, ask for, wish; to reflect: Caus. *-sāyayati*, *-yitum*, to cause to resolve, cause to make effort, excite, instigate, embolden, make vigorous or strong.

Vy-avasāya, *as*, *m*, settled determination, resolve, obstinacy; strenuous effort or exertion, activity, energy, industry, perseverance; action, performance; conduct, behaviour; following any business or profession; a trade, business, livelihood; artifice, plan, device, stratagem, trick; boasting; N. of Vishnu; of Śiva; of a son of Dharma by Vapus (daughter of Dakṣa). = *Vyavasāyatmika* (*°ya-āt*), *as*, *ā*, *am*, full of resolve or energy, relating to exertion, energetic, laborious.

Vy-avasāyin, *i*, *inī*, *i*, one who acts resolutely or energetically, resolute, energetic, active, enterprising, persevering, painstaking, industrious, laborious, diligent; acting, performing, undertaking (anything), one who performs his duty; engaged in trade or business; a tradesman, handicraftsman.

Vy-avasita, *as*, *ā*, *am*, settled, decided, resolved, determined, ascertained; endeavoured, undertaken, performed; energetic, taking pains, making effort or exertion, persevering, endeavouring; planned, designed, schemed; deceived, tricked, cheated; (*am*), n. certainty, ascertainment.

Vy-avasāya, ind. having settled or resolved, having decided; having made effort, having acted with resolution, having performed.

अवस्था 1. *vy-ava-sthā*, cl. 1. A. *-tishthate*, *-sthātum*, to be placed or situated asunder; to be arranged in due order, to be adjusted or settled: Caus. *-sthāpayati*, *-yitum*, to place or set asunder; to cause to be properly arranged or settled, decide, establish; to lay down a law; to perform.

Vy-avasthāyamāna, *as*, *ā*, *am*, placed asunder, situated apart; adjusted, arranged, placed, &c.

2. *vy-avasthā*, f. arrangement, settlement, placing apart, separating; placing in suitable order, adjusting, arranging, arrangement; relative position or state; placing or setting in or on, fixing on a firm basis, settlement, decision, decree, statute, rule, law, written declaration of the law, legal opinion (applied to the written extracts from the codes of law or proper adjustment of contradictory passages in different codes made by decisions of officers attached to the courts of justice), a decision (in general); engagement, agreement, contract; course, state, condition, system or order of things (in general). = *Vyavasthātikrama* (*°thā-āt*), *as*, *m*, or *vyavasthātivartana* (*°thā-āt*), *am*, n. transgression or violation of the law, disregard of settled rule; breaking an agreement or contract. = *Vyavasthātivartin* (*°thā-āt*), *i*, *inī*, *i*, transgressing the law, breaking an engagement or contract, &c.

Vy-avasthāna, *as*, *m*, N. of Vishnu; (*am*), n. regular arrangement or distribution; steadiness, settlement, &c. (= *vy-avasthiti* below).

Vy-avasthāpaka, *as*, *ikā*, *am*, settling, adjusting, arranging in an orderly manner, deciding, establishing, any one who settles or legislates or gives a legal opinion.

Vy-avasthāpana, *am*, n. the act of placing apart; placing in order, fixing, determining, appointing, declaring, deciding, laying down a law; fixing or placing (in general).

Vy-avasthāpita, *as*, *ā*, *am*, caused to be placed or arranged in order; laid down (as a law, &c.), established, fixed, declared, determined.

1. *vy-avasthāpya*, *as*, *ā*, *am*, to be established or declared or settled, to be fixed, &c.; (*am*), n. the state of being established, &c.

2. *vy-avasthāpya*, ind. having set or placed in proper order, having fixed or settled or determined.

Vy-avasthita, *as*, *ā*, *am*, standing or situated apart or at a distance, stood aside, separated; excerpted, extracted; going away; placed in order, adjusted, harmoniously arranged; staying or standing or remaining in or on, (with *vākye*, abiding in what is said, obeying); depending on, fixed in or on, resting on, based, fixed, settled; appointed, agreed, declared, decided, decreed, constant, restricted. = *Vyavasthita-vikalpa*, *as*, *m*, an option fixed or declared by law. = *Vyavasthita-vibhāṣā*, f. (in grammar) a fixed option or one applicable throughout, (the prescribed operation being in one case carried out throughout and in the other omitted throughout.)

Vy-avasthiti, *is*, f. the being situated or placed apart, separation; extracting; arrangement in due order, settlement, decision, determination, appointment; rule, statute; remaining firm, constancy, perseverance; extracting.

अवहा *vy-ava-hā*, cl. 3. P. *-jahāti*, *-hātum*, to abandon, give up, relinquish.

Vy-avahāya, ind. having abandoned or relinquished.

अवहास *vy-avahāsa*, *as*, *m*, (fr. *rt. hās* with *ava* and *vi*), mutual laughter.

अवहित *vy-avahita*. See under *vy-ava-dhā*, col. 1.

अवह *vy-ava-hri*, cl. 1. P. A. *-harati*, *-te*, *-hartum*, to act, behave; to manage, transact, deal with, traffic with, carry on a business or trade; to stake at play (with gen. of the thing staked, = *rt. 2. paṇ*,

q. v.); to carry on legal proceedings, litigate, contend; to recover, regain, obtain; to distinguish.

Vy-avaharat, an, anti, at, acting, behaving, conducting one's self.

Vy-avahartavya, as, ā, am, to be transacted or done; to be litigated or decided judicially; to be dealt with.

Vy-avahartṛi, tā, trī, trī, one who acts or transacts business, one engaged in any affair; observing or following established usages; (*tā*), m. the manager of any business, the conductor of any judicial procedure, a judge, umpire; one engaged in litigation, a litigant, plaintiff, any one who institutes an action at law; an associate, partner.

Vy-avahāra, as, m. doing, performing, conduct, behaviour, practice, action; affair; occupation, work, profession, business, any pecuniary transaction, usury; dealing, traffic, commerce, trade; a contest at law, legal dispute, lawsuit, litigation; legal practice, judicial procedure, administration of justice (as the examination of evidence, &c.); a title of legal procedure, occasion of litigation, any act cognizable in a court of justice; usage, habit, custom, rule, law, adherence to law; steadiness, propriety; a contract; mathematical determination or ascertainment; a sort of tree. — **Vyavahāra-kāla, as, m.** the period of action, a mundane period. — **Vyavahāra-jñā, as, m.** a person who understands business, one acquainted with practice or legal procedure, a young man of age, one no longer a minor (i.e. one who has passed his sixteenth year, at which period he can assert his own rights in a court of law). — **Vyavahāra-tattva, am, n.** N. of a treatise on civil law by Raghunānanda (being part of the *Smṛiti-tattva*). — **Vyavahāra-tas, ind.** according to established practice. — **Vyavahāra-darśana, am, n.** judicial investigation, trial. — **Vyavahāra-nirṇaya, as, m.** 'legal-decision,' N. of a work by Śrī-pati. — **Vyavahāra-pada, am, n.** a title or head of legal procedure, occasion of litigation, (according to *Sabha-k.* = *vādānā rājñi nive-danam*, see *vyavahāra-vishaya*.) — **Vyavahāra-pāda, as, m.** the fourth part or quarter of a legal process, one of the four stages or divisions necessary to conduct a regular suit, (these are, 1. *pūrva-pakṣa*, the plaintiff; 2. *uttara-pakṣa*, the defence; 3. *kṛiyā-pāda*, the production of witnesses and written documents; 4. *nirṇaya-pāda*, the decision or verdict.) — **Vyavahāra-prāpta, as, m.** one who has attained a knowledge of business or legal procedure, a youth sixteen years of age. — **Vyavahāra-ma-yūkha, as, m.** N. of a legal work forming part of the *Bhagavad-bhāṣya*. — **Vyavahāra-mātrikā, f.** the material or matter of ordinary judicature, legal process in general, any act or subject relating to the formation of legal courts or the administration of justice (arranged under thirty heads in the beginning of the second book or *Vyavahāradharmya* of the *Mitāksharā*, viz. 1. *vyavahāra-darśanam*, 2. *vyavahāra-lakṣaṇam*, 3. *sabhāsadaḥ*, 4. *prādvivā-kādīḥ*, 5. *vyavahāra-vishayaḥ*, 6. *rājñāḥ kāryā-nutpādakatvam*, 7. *kāryārthini praśnaḥ*, 8. *āh-vānāhvāne*, 9. *āśedhaḥ*, 10. *pratyarthinī āgate lekhyādī-kartavyatā*, 11. *pañca-vidho hinah*, 12. *kidṛisāṃ lekhyam*, 13. *pakehābhāsāḥ*, 14. *anādeyaḥ*, 15. *ādeyaḥ*, 16. *nityukta-jaya-parā-jaye vadī-jaya-parājayau*, 17. *sodhita-lekhyā-nivesanam*, 18. *uttarāvadhī-sodhanam*, 19. *so-dhite pattrārādhe uttara-kartavyam*, 20. *uttara-lakṣaṇam*, 21. *satyottara-lakṣaṇam*, 22. *mith-yottara-lakṣaṇam*, 23. *pratyavastandanotta-ram*, 24. *prān-nyāyottaram*, 25. *uttarābhāsāḥ*, 26. *sankarānśanam*, 27. *pratyarthī-kṛiyā-nir-deśaḥ*, 28. *uttare patre bhinivēṣite sādhanā-nirdeśaḥ*, 29. *tat-siddhau siddhiḥ*, 30. *śatush-pād-vyavahārah*). — **Vyavahāra-mārga, as, m.** course or title of legal procedure (= *vyavahāra-vishaya*, q. v.). — **Vyavahāra-lakṣana, am, n.** a characteristic of judicial investigation. — **Vyavahāra-vat, ān, atī, at,** having occupation, occupied, working with. — **Vyavahāra-vidhī, is, m.** legal enact-ment, rule of law, the precepts or code by which

judicature is regulated, any code of law. — **Vyavahāra-vishaya, as, m.** a subject or title of legal procedure, any act or matter which may become the subject of legal proceedings, an actionable business, (according to *Manu* VIII. 4-7. there are eighteen principal heads, viz. 1. *ṛiṇādānam*, contraction of debt; 2. *nikṣhepaḥ*, deposit; 3. *asvāni-vikrayaḥ*, sale without ownership; 4. *sambhūya-samutthānam*, engaging in business after joining partnership, concerns among partners; 5. *dattasynāpaka-karma*, non-delivery or resumption of what has been given; 6. *vetanādānam*, non-payment of wages; 7. *saṃvid-vyatikramah*, violation of agree-ment; 8. *kṛaya-vikrayānuṣayah*, repenting of or rescinding either sale or purchase; 9. *evāmi-pālayor vivādaḥ*, dispute between master and servant; 10. *simā-vivādaḥ*, dispute about boundaries; 11. *vāk-pārushyam*, violence in words, slander, abuse; 12. *daṇḍa-pārushyam*, violence by actual assault; 13. *steyam*, theft, larceny; 14. *sāhasam*, robbery with violence; 15. *stri-sangrahanam*, im-proper intercourse with women, adultery; 16. *stri-pun-dharmah*, law of man and wife; 17. *vibhāgaḥ*, apportionment of property, inheritance; 18. *dyūtam* and *āhvayah*, gambling with dice and with fighting animals, laying wagers, &c.). — **Vyavahāra-samutthaya, as, m.** N. of a work by Bhoja-deva. — **Vyavahāra-sthāna, am, n.** a title or occasion of litigation (= *vyavahāra-vishaya*, q. v.). — **Vyavahāra-sthiti, is, f.** judicial procedure. — **Vyavahārāṇṣa ('ra-an'), as, m.** any part or division of legal procedure. — **Vyavahārāṅga ('ra-an'), am, n.** the body of civil and criminal law. — **Vyavahārābhīṣṭa ('ra-abh'), as, ā, am,** prosecuted, accused, proceeded against legally. — **Vyavahārāyogyā ('ra-ay'), as, ā, am,** unfitted or unsuited for legal proceedings; (*as*), m. one incompetent to conduct business, a minor, any one not yet of age.

Vyavahāraka, as, m. a dealer, trader. — **Vyavahārīka, as, ā or ī, am,** relating to practice or business, transacting business, engaged in business, practical; relating to an action at law or legal process; litigant; one who is party to a suit; customary, usual; (*ikā*), f. practice, usage, custom; a brush, broom; a plant (= *inguda*).

Vyavahārīn, i, īnī, ī, customary, usual; acting, transacting, practising (any business or trade); litigant, litigating, engaged in a lawsuit; relating to a legal process or action.

Vy-avahārya, as, ā, am, to be transacted or per-formed, to be practised (as a duty, trade, business, &c.); actionable, liable to a legal process; to be employed or used; customary, usual.

Vy-avahṛita, as, ā, am, practised, employed, used.

Vy-avahṛitī, is, f. practice, performance, action, process. — **Vyavahṛitī-tattva, am, n.** N. of a part of the *Smṛiti-tattva*.

अवे व्य-वे (vi-ava-i), cl. 2. P. -avaiti, -avaitum, to go or pass between, separate; (in Vedic grammar) to resolve or separate (by inserting a letter, &c.); to dissolve, decompose.

Vy-avāya, as, m. separation, resolution (into separate parts), decomposition, dissolution, disap-pearance; dissipation; loose habits; intervention, in-terval, intervening space; an obstacle, impediment; covering, concealment; sexual intercourse, copulation; purity; (*am*), n. light, lustre.

Vy-avāyin, i, īnī, ī, separating, resolving (into separate parts), decomposing, pervading, diffusive; lustful; (*ī*), m. a libertine; a drug, aphrodisiac, any substance or liquid possessing stimulating or exciting properties.

Vy-aveta, as, ā, am, separated, resolved, decom-posed (into separate parts), different.

अश व्य-अश (vi-aś, see rt. 1. aś), cl. 5. A. -asṇute (Ved. also frequently *P. -asṇoti*), Perf. *vy-āśate* (Vedic forms *vy-ānat* = *vyāpnote*, *Ri-gveda* VII. 28, 2; *vy-āsyuh* = *vyāpnucant*, *Ri-gveda* I. 73, 5), *-asitum, -ashtum*, to reach, attain

to, extend to; to obtain, take possession of, possess; to pervade, interpenetrate, fill, occupy; to fall to one's share.

Vy-āśnūvāna, as, ā, am, reaching, occupying, pervading.

Vy-āśhī, is, f. (according to some fr. *vy-āksh*), singleness, individuality; (in the *Vedānta* phil.) dis-tributive pervasion, a distributive aggregate, an ag-gregate or whole viewed as consisting of many separate bodies (e.g. an object, such as man, viewed as a separate part of a whole or constituting a part of the Universal Soul, while he is himself composed of parts or individuals; contra-distinguished from *sam-āśhī*, q. v.); power; (*is*), m., N. of a preceptor. — **Vyāśhī-abhiprāya, as, m.** regarding (a group of objects) singly or individually.

अश 2. व्य-अश (vi-aś, see rt. 2. aś), cl. 9. P. (Ved. also A.) -asṇati (-asṇite), -ashtum, to eat up, consume by eating.

अश व्य-अश, as, ā, am, without horses, deprived of horses; (*as*), m., N. of a Vedic Rishi (father of *Viśva-manas*). — **Vyāśva-vat, ind.** Ved. like *Vy-āśva*.

अश व्य-अश. See above.

अश व्य-अश (vi-as, see rt. 2. as), cl. 4. P. -asyati (anomalous ep. Perf. *viyāsa* as if fr. a rt. *vyas*), *-asitum*, to throw asunder, cast in different directions, divide, divide into pieces, separate, sever, dispose, arrange; to throw about or in various direc-tions, toss about, scatter, disperse, dispel; to cast aside or away; to throw over, upset, expel, remove.

Vy-āsana, am, n. the act of throwing in different directions, separating, separation; individuality; cast-ing away or dispelling (happiness &c.), violation, infraction; calamity, misfortune, ill-luck, evil destiny, fate, fated consequence, destruction, loss, defeat, fall-ing away, fall; setting (as of the sun or moon); sin, fault, vice, crime, bad practice, evil habit (said to arise either from love of pleasure or from anger; ten vices are enumerated in *Manu* VII. 47, 48, under the first head, viz. *mṛigayā*, hunting; *dyūta* or *akṣha*, gambling; *divā-svapna*, sleeping in the day; *parivāda*, calumny; *stṛiyah*, addiction to women; *mada*, drinking spirits; *taurya-trika*, dancing, singing, and instrumental music; *vṛthātyā*, idle roaming; and eight are said to proceed from anger, viz. *paṭsumya*, tale-bearing; *sāhasa*, violence; *droha*, insidious injury; *īrṣyā*, envy; *asūyā*, detraction; *artha-dūshaya*, unjust seizure of prop-erty; *vāk-pārushya*, violence in words or abuse; *daṇḍa-pārushya*, violence by actual assault: the number and nature of these vices are variously given in other books; punishment, execution (of cri-minals); fruitless effort; incompetence, inability; throwing one's self into any pursuit, intent applica-tion or attachment to any object, inordinate addiction, diligence; air, wind. — **Vyāsana-prasārita-kara, as, ā, am,** having the hand stretched forth for (inflicting) calamity. — **Vyāsana-prahārīn, i, īnī, ī,** inflicting calamity, giving trouble or pain. — **Vyāsana-rak-shīn, i, īnī, ī,** preserving from calamity. — **Vyasa-nākrānta-tva ('na-āk'), am, n.** distressful condition, grievous distress. — **Vyasanābhāra ('na-aś'), as, ā, am,** weighed down with misfortunes, overbur-dened with calamities. — **Vyasanānvita ('na-an'), as, ā, am,** involved in calamity. — **Vyasanāpluta ('na-āp'), as, ā, am,** overwhelmed with calamity. — **Vyasanārta ('na-ār'), as, ā, am,** afflicted by calamity or misfortune, suffering pain. — **Vyasanodaya ('na-aś'), as, ā, am,** followed by or resulting in calamities.

Vyasanīn, i, īnī, ī, calamitous, unfortunate, un-lucky; addicted to any kind of vice or evil practice (as gaming, drinking, &c., see above); vicious, dis-solute; attached intently to (any object). — **Vyasanī-tā, f. or vyasanī-tva, am, n.** calamitousness, calamity; viciousness, wickedness, dissoluteness; intent attach-ment.

Vyāsaniya, *as*, *m*. a vicious person, profligate, libertine.

Vy-asta, *as*, *ā*, *am*, cast apart, thrown asunder, separated, divided, separate, severed, distinct, uncompounded, simple, broken asunder, broken to pieces, shattered; different, manifold, various, changed, altered; thrown or tossed about, scattered, dispersed; agitated, disturbed, troubled, confused, confounded, bewildered; cast aside or away, expelled, removed, spread; thrown upside down, upset, reversed, inverted, disordered, disarranged, out of order, uneven, reverse, inverse, opposite, opposed to, set or struck against; penetrated, pervaded, inherent in or pervading all the several parts of anything, (opposed to *sam-asta*, q. v.); (*am*), ind. severally, separately, partially. — **Vyasta-keśa**, *as*, *ā*, *am*, having dishevelled hair. — **Vyasta-lā**, *f*. or *vyasta-tva*, *am*, *n*. severality, individuality; several inheritance; agitation, bewilderment. — **Vyasta-trairāśika**, *am*, *n*. the rule of three inverted. — **Vyasta-pada**, *am*, *n*. confused statement of a case (in a court of law), confusion in accusation and defence (as when a man is charged with debt his defence is that he has been struck); a simple or uncompounded word (in gram., opposed to *samasta-pada*, q. v.). — **Vyasta-rātrindīva**, *as*, *ā*, *am*, dividing or separating night and day. — **Vyasta-vidhī**, *is*, *m*. inverted rule, any rule for inversion. — **Vyasta-ṛitī**, *is*, *is*, *i*, (a word) whose proper force or meaning is changed or altered.

Vyastāra, *am*, *n*. (said to be fr. *vyasta* + *āra* fr. rt. 4. 17), the issue of the fluid from the temples of an elephant.

Vy-asya, ind. having thrown asunder, having thrown or tossed about, having dispersed or scattered; having arranged in order.

Vy-āsa, *as*, *m*. distributing or disposing in different directions, distribution or separation into parts, (in Atharva-veda Prātiśākhya III. 68. said to mean 'the disjoined or Pada text'); severing; severality, distinction, detail; diffusing, extending; diffusion, extension, width, breadth, the breadth or diameter of a circle; a particular measure; a fault in pronunciation, a kind of drawl [cf. *piḍana*, *vi-hāra*]; disposing in order, arranging, an arranger, compiler; N. of a celebrated sage and author (often called Vedavyāsa and regarded as the original arranger of the Vedas &c. and founder of the Vedānta philosophy [see *vedānta*]); he was the son of the sage Parāśara and Satyawatī, who afterwards, as the wife of Śāntanu, gave birth to Viçītra-vīrya and Bhīṣma; he was therefore half-brother of these latter; Parāśara met Satyawatī, when quite a girl, as he was crossing the river Jumna; their child Vyāsa was called Kṛiṣṇa from his dark complexion, and Dvaipāyana because he was brought forth by Satyawatī on a Dvīpa or island in the Jumna; when grown up he retired to the wilderness to lead the life of a hermit, but at his mother's request returned to become the husband of Viçītra-vīrya's two childless widows, by whom he was the father of the blind Dhṛita-rāṣṭra and of Pāṇḍu; he was also the father of Vidura by a slave girl [see *vidura*, p. 918] and of Suka, the supposed narrator of the Bhāgavata-Purāṇa; the Vishnu-Purāṇa III. 3. enumerates twenty-eight Vyāsas or arrangers of the Vedas in the twenty-eight Dvāpara ages of the Vaivāsavata Manu-antara; the first Vyāsa is said to have been Svayam-bhū or Brahmā himself, and the twenty-eighth was Kṛiṣṇa-dvaipāyana: the name Vyāsa seems to have been given to any great compiler or author, and this title is conferred not only on the arranger of the Vedas and the Purāṇas, but also on the compiler of the Mahā-bhārata, the Brahma-sūtra of the Vedānta philosophy, a Dharma-sāstra, the Yoga-sūtra-bhāṣya, the Vakra-tuṇḍastotra, the Vakra-tuṇḍāśṭaka hymns, and the Śiva-dhanur-veda: the following are synonyms for Vyāsa, Vādārāyaṇa or Bādārāyaṇa, Dvaipāyana, Kṛiṣṇa-dvaipāyana, Parāśara, Māthara, Kāṇina, Satyawata, Satya-bhārata, Satya-rata); a Brahman who recites or expounds the Purāṇas &c. in public (= *pāṭhaka-brahmaṇa*). — **Vyāsa-tirtha**, *am*, *n*. N. of a place;

(*as*), *m*. N. of a commentator. — **Vyāsa-tva**, *am*, *n*. the state or title of a compiler. — **Vyāsa-dāsa**, *as*, *m*. N. of a chief of the Vaikhāṇasa sect. — **Vyāsa-deva**, *as*, *m*. the divine sage Vyāsa. — **Vyāsa-pūjā**, *f*. honour paid to an expounder of the Purāṇas. — **Vyāsa-bhāṣya-vyākhyā**, *f*. N. of a commentary by Vācas-pati. — **Vyāsa-mātrī**, *tā*, *f*. 'mother of Vyāsa,' epithet of Satyawatī. — **Vyāsa-vana**, *am*, *n*. N. of a sacred forest. — **Vyāsa-śuka-saṃvāda**, *as*, *m*. 'dialogue between Vyāsa and Suka,' N. of a philosophical discourse on the vanity of everything except religion (said to be extracted from the Mahā-bhārata). — **Vyāsa-sūtra**, *am*, *n*. N. of a work. — **Vyāsa-smṛitī**, *is*, *f*. N. of a law-book. — **Vyāsaśāh(aka** ('*va-ash*'), N. of a hymn. — **Vyāsaśana** ('*sa-āś*'), *am*, *n*. the seat of an expounder of the Purāṇas. — **Vyāseśvara-tirtha**, *am*, *n*. N. of a chapter of the Śiva-Purāṇa.

Vyāsiya, *as*, *ā*, *am*, relating to Vyāsa.

व्यसु व्य-asi, *us*, *us*, *us*, *us*, breathless, without breath, inanimate, lifeless.

व्यह व्य-ah (*vi-ah*), Perf. -*āha* (see rt. 3. *ah*), to explain, assign a reason.

व्यह व्य-ahna, *as*, *ā*, *am* (according to Vopadeva III. 42. the loc. may be *vy-ahne*, *vy-ahani*, or *vy-ahni*), done or happening on separate days; (according to some) done or produced in two days.

व्याकरण व्य-ākaraṇa. See under *vy-ā-kṛi*.

व्याकीर्ण व्य-ākīrṇa, *as*, *ā*, *am* (fr. rt. *kṛi* with *ā* and *ṛi*), scattered or tossed in every direction, thrown about or away. — **Vyākīrṇa-keśara**, *as*, *ā*, *am*, having a disordered or rough mane. — **Vyākīrṇa-mālyakaṇḍa**, *as*, *ā*, *am*, variegated with interspersed garlands. — **Vyākīrṇārcis** ('*na-ar*'), *is*, *is*, *is*, Ved. having scattered or divided flames.

व्याकुचित व्य-ākucīta, *as*, *ā*, *am*, distorted, crooked, contracted, curved.

व्याकुल व्य-ākula, *as*, *ā*, *am*, confounded, confused, agitated, discomposed, bewildered, perplexed, troubled, dimmed, overcome with fear; busily occupied about anything. — **Vyākula-śitta**, *as*, *ā*, *am*, or *vyākula-śetas*, *ās*, *ās*, *as*, or *vyākula-manas*, *ās*, *ās*, *as*, or *vyākulātman* ('*la-āt*'), *ā*, *ā*, *as*, agitated or perplexed in mind, flurried, having a mind distracted with grief. — **Vyākula-tā**, *f*. or *vyākula-tva*, *am*, *n*. perturbation, agitation, perplexity, bewilderment, alarm. — **Vyākuli-kṛi**, cl. 8. P. -*karoti*, -*kartum*, to bewilder, render confused or perplexed, trouble. — **Vyākuli-bhū**, cl. 1. P. -*bhāvati*, &c., to become perplexed. — **Vyākulendriya** ('*la-in*'), *as*, *ā*, *am*, having the senses bewildered, one who has lost his senses, discomposed, ruffled.

Vyākulaya, Nom. P. *vyākulayati*, -*yitum*, to agitate, flurry, confuse, frighten.

Vyākulita, *as*, *ā*, *am*, agitated, flurried, perplexed, confounded, alarmed.

व्याकृति व्य-ākṛti, *is*, *f*. wrong or evil intention, fraud, deception, disguise (= *bhaṅgī*).

व्याकृ व्य-ā-kṛi (*vi-ā*), cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to undo, decompose, analyse, separate, divide; to expound, explain, utter.

Vy-ākaraṇa, *am*, *n*. undoing, analysis, explaining, expounding; grammatical analysis, grammar (regarded as one of the Vedāṅgas, see *vedāṅga*, p. 964, col. 3). — **Vyākaraṇa-prakriyā**, *f*. grammatical formation of a word, etymology. — **Vyākaraṇa-siddha**, *as*, *ā*, *am*, established by grammar, conformable to grammar, grammatical. — **Vyākaraṇāgama** ('*na-āg*'), *as*, *m*. traditional rules of grammar.

Vy-ākāra, *as*, *m*. transformation, change of form, distortion, deformity.

Vy-ākṛita, *as*, *ā*, *am*, analysed, decomposed, separated, expounded, explained, made clear; transformed, disfigured, deformed, distorted, changed.

Vy-ākṛitī, *is*, *f*. analysing, explaining, making clear; grammar; change of form, development.

Vy-ākṛitya, ind. having separated.

व्याकृष व्य-ā-kṛiṣ (*vi-ā*), cl. 1. P. -*karoti*, -*karshṭum*, -*krashṭum*, to draw or drag in different directions, draw apart, separate; to draw off or away, take off, put off, throw off; to remove.

Vy-ākṛiṣṭa, *as*, *ā*, *am*, drawn off, taken off, thrown off.

व्याकोश व्य-ākośa, *as*, *ā*, *am*, expanded, blossomed, blown (as a flower).

Vy-ākōsha, *as*, *ā*, *am*, = *vy-ākośa* above.

व्याकुल व्य-ā-kruś (*vi-ā*), cl. 1. P. -*krośati*, -*krōṣṭum*, to cry out aloud, complain, lament.

Vy-ākrośat, *am*, *antī*, at, crying out aloud, making loud lamentations.

व्याक्षिप व्य-ā-kship (*vi-ā*), cl. 6. P. A. -*kshipati*, -*te*, -*ksheptum*, to throw or toss about; to carry away; to stretch out or forth, open; to shoot off (as a bow).

Vy-ākshipta, *as*, *ā*, *am*, tossed hither and thither, tossed about; torn asunder, carried away, distracted, stretched out, stretched forth. — **Vyākshipta-manas**, *ās*, *ās*, *as*, or *vyākshipta-hṛidaya*, *as*, *ā*, *am*, having the mind or heart tossed about, distracted in mind.

Vy-ākshēpa, *as*, *m*. throwing or tossing about; obstruction, hinderance, delay, (*a-vyākshēpa*, absence of delay.)

व्याक्षोभ व्य-ā-kshobha, *as*, *m*. commotion, perturbation, agitation, disturbed state, disturbance.

व्याख्या 1. व्य-ā-khyā (*vi-ā*), cl. 2. P. -*khyāti*, -*khyātum*, to explain in detail, expound, interpret, illustrate; to speak at length, tell in full; to relate, narrate, tell (a story); to communicate, inform; to name, call: Pass. -*khyāyate*, to be explained: Desid. -*śikhyāśatī*, to intend or wish to explain, be about to expound.

2. **vy-ākhyā**, *f*. explanation, exposition, interpretation, gloss, comment, paraphrase. — **Vyākhyāyagāmya** ('*yā-āg*'), *am*, *n*. anything which can only be understood by explanation, a kind of *uttarābhāsa*, q. v.; indistinct assertion or declaration (said to proceed from grammatical inaccuracy or faulty construction), any obscure statement or passage. — **Vyākhyā-sudhā**, *f*. 'nectar of exposition,' N. of a commentary on the Amara-kōsha by Bhānujī-dikṣita.

Vy-ākhyāta, *as*, *ā*, *am*, explained in detail, expounded, interpreted, illustrated; spoken in full, related, narrated, told, spoken, said; conquered, overcome (?).

Vy-ākhyātavya, *as*, *ā*, *am*, requiring to be expounded or commented upon.

Vy-ākhyātri, *tā*, *m*. an explainer, commentator, expounder.

Vy-ākhyāna, *am*, *n*. explaining, expounding, commenting; explanation, exposition; gloss, comment, interpretation. — **Vyākhyāna-yogyā**, *as*, *ā*, *am*, deserving exposition.

Vy-ākhyeya, *as*, *ā*, *am*, to be explained or expounded, to be described.

Vyādkhyāṣita-grantha, *as*, *m*. one who is about to explain a book.

व्याघटन व्य-āghaṭṭana, *am*, *n*. (fr. rt. *ghaṭṭ* with *ā* and *ṛi*), rubbing together, friction; churning.

Vy-āghaṭṭita, *as*, *ā*, *am*, rubbed together, rubbed; churned, stirred.

व्याघात व्य-āghāta, *as*, *m*. (fr. *vy-ā-han*), striking against, beating, wounding, destroying, destruction; a blow, stroke; obstacle, impediment, hinderance; the thirteenth of the astronomical Yogas; the tree Cassia Fistula; a particular figure of rhetoric (described as the production of two different effects from a similar cause or by similar agency); contradiction, inconsistency of statement.

Vy-āghātaka, *as*, *ā* or *ikā*, *am*, striking against, opposing, thwarting, hindering, impeding, resisting; one who opposes or resists, an obstructor.

व्य-āghātin, *i*, *ini*, *i*, one who strikes against or opposes or resists, an opposer; obstructing, opposing, resisting.

आघुट् *vy-ā-ghuṭ* (*vi-ā-*), cl. 1. A. -*ghoṭate*, cl. 6. P. -*ghuṭati*, -*ghoṭitum*, to turn back, return. **व्य-āghuṭita**, *as*, *ā*, *am*, turned back, returned. **व्य-āghuṭya**, ind. having returned.

आघुष *vy-ā-ghuṣ* (*vi-ā-*), cl. 1. P. -*ghoṣhātī*, -*ghoṣhitum*, to sound aloud: Caus. -*ghoṣhayati*, -*ghoṣhitum*, to call out aloud, shout or proclaim aloud.

व्य-āghuṣhā, *as*, *ā*, *am*, sounded aloud, loud-sounding, resounding.

व्य-āghoṣhayat, *an*, *anti*, *at*, proclaiming aloud.

आघूर्ण *vy-ā-ghūrṇ* (*vi-ā-*), cl. 1. P. A. -*ghūrṇati*, -*te*, -*ghūrṇitum*, to whirl or wave about, shake to and fro.

व्य-āghūrṇamāna, *as*, *ā*, *am*, whirling or waving about.

व्य-āghūrṇita, *as*, *ā*, *am*, whirled about, tossed hither and thither, wheeled about, agitated, whirling round, tottering, shaking about, waving.

आघृ *vy-ā-ghṛi* (*vi-ā-*), Caus. -*ghārayati*, -*ghitum*, Ved. to sprinkle round or over, besprinkle.

व्य-āghāraṇa, *am*, n. the act of sprinkling.

व्य-āghārīta, *as*, *ā*, *am*, besprinkled, sprinkled with oil or ghee.

आघ्रा *vyāghra*, *as*, m. (fr. rt. *ghrā* with *ā* and *vi*), a tiger, (*śitra-vyāghra*, 'spotted tiger,' a hunting leopard; in the Vahni-Purāṇa tigers are said to be the offspring of Kāśyapa's wife, Daṣṣatrā); any eminent person, best, pre-eminent (at the end of a comp., cf. *puruṣa-o* and see *riṣabhā*, *siṅha*, which are also used as the last member of compounds to express 'eminence'); a red variety of the castor-oil plant (= *raktatīraṅga*); the tree Pongamia Glabra or Galedupa Arborea (= *karañjā*); N. of the author of a law-book; (*ī*), f. a female tiger, tigress; a sort of prickly nightshade, Solanum Jacquinii (= *kanṭakāri*). — **व्य-āghra-cārman**, *a*, n. a tiger's skin. — **व्य-āghra-cārma-maya**, *as*, *i*, *am*, made of a tiger's skin. — **व्य-āghra-tā**, f. or *vyāghra-tva*, *am*, n. the state or condition of a tiger. — **व्य-āghra-dāta**, *as*, m. the castor-oil tree or a red variety of it. — **व्य-āghra-nakha**, *as*, m. a tiger's claw; a particular plant (= *snuhi*); a kind of perfume; (*am*), n. a kind of medicinal herb with a fragrant root, (in Hindi called *baghnahā*); a sort of perfume, (in this sense also *i*, f.).; a scratch, impression of a finger-nail. — **व्य-āghra-nakhaka**, *am*, n. 'tiger's claw,' a scratch, the impression of a finger-nail. — **व्य-āghra-nāyaka**, *as*, m. 'tiger-leader,' a jackal. — **व्य-āghra-pād**, -*pāt*, -*padī*, -*pāt*, tiger-footed; (*pāt*), m., N. of the author of Rīg-veda IX. 97, 16–18 (having the patronymic Vāsishṭha); N. of a grammarian and author of a law-book. — **व्य-āghra-pāda**, *as*, m. 'tiger-footed,' N. of a lawgiver; the plant Flacourtia Sapida (= *vi-kankata*). — **व्य-āghra-puṣṭha**, *as*, m. a tiger's tail; the castor-oil tree, Palma Christi or Ricinus Communis. — **व्य-āghra-pura**, *am*, n. 'tiger's town,' N. of a town. — **व्य-āghra-bhūti**, *i*, m., N. of a grammarian. — **व्य-āghra-vadhū**, *as*, f. the female of a tiger, a tigress. — **व्य-āghra-śvan**, *ā*, m. a tiger-like dog. — **व्य-āghra-śra** (*ra-ā*), *as*, m. a skylark (= *bharad-vāṇa*). — **व्य-āghra-rādanī** (*ra-ād*'), f. a particular plant (= *tri-vritā*). — **व्य-āghra-sya** (*ra-ās*'), *am*, n. the mouth or face of a tiger; (*as*), m. 'tiger-faced,' a cat.

व्य-āghrī, f. See under *vyāghra* above.

आङ्गि *vyāngi*, *is*, m. a patronymic from Vy-anga.

आचक्ष *vy-ā-cakṣ* (*vi-ā-*), cl. 2. A. -*śaṣṭe*, -*śaṣṭum*, to recite, rehearse (Ved.); to explain, comment upon.

व्य-ācakṣhāna, *as*, *ā*, *am*, reciting; explaining.

आज *vy-āja*, *as*, m. (fr. *vy-aj*), deceit, deception, fraud, craft, art, cunning; disguise (either of purpose or of person); semblance, appearance, pretext, pretence (sometimes at the end of comps., e.g. *mṛigayā-vyāja*, under the pretext of hunting); contrivance, means; wickedness. — **व्य-āja-nindā**, f. 'artful censure,' a particular figure of rhetoric (praise veiled under apparent censure); ironical praise. — **व्य-āja-bhānu-jū**, *t*, m. a proper N. — **व्य-āja-stuti**, *is*, f. 'artful praise,' indirect eulogy, praise or censure conveyed in language that expresses the contrary (as when from blame praise is expressed, and when from praise blame); ironical commendation. — **व्य-āji-kṛi**, cl. 8. P. -*karoti*, &c., to hold out as a pretence or pretext. — **व्य-āji-kṛitya**, ind. having held out as a pretext, having pretended (= *apadīśya*). — **व्य-ājokti** (*ja-uk*'), *is*, f. covert allusion (intended to mislead), innuendo.

आड *vyāḍa*, *as*, m. (said to be fr. rt. *i*. *aḍ* with *vi*), a snake; a carnivorous animal, beast of prey; N. of Indra; a villain, rogue; a proper N.; [cf. *vyāla*.] — **व्य-āḍyudha** (*ḍa-āy*'), *am*, n. a sort of vegetable perfume (= *vyāghra-nakha*).

व्याडि, *is*, m. (a patronymic fr. *vyāḍa*), N. of a celebrated grammarian and lexicographer (= *vin-dhya-vāsin*, *nandini-tanaya*, q. q. v. v.).

व्याड्या, *as*, m. a follower of Vyāḍi.

आतन् *vy-ā-tan* (*vi-ā-*), cl. 8. P. A. -*tanoti*, -*tanute*, -*tanitum*, to stretch out, extend; to spread about or over, (*vyātenire*, they were spread about, Kirāt. XV. 42); to display; to produce, cause.

आत्युक्षी *vy-āty-ukṣhī*, f. (probably fr. rt. *i*. *ukṣh* with *ati*, *ā*, and *vi*, cf. *vy-ābhy-ukṣhī*), bathing together for amusement, mutual splashing and sporting in water (= *rasikānām amonyam jala-līḍanam*).

आदा *vy-ā-dā* (*vi-ā-*), cl. 3. P. A. -*dadāti*, -*datte*, -*dātum*, to open wide, open, separate; to open the mouth, (also with *mukham* or similar words added); to make large or broad.

व्याटा, *as*, *ā*, *am*, opened, open, wide open, spread, extended, expanded, vast; (*am*), n. the open mouth. — **व्यातानना** (*ta-ān*') or *vyātāśya* (*ta-ās*'), *as*, *ā*, *am*, open-mouthed.

व्यादादāna, *as*, *ā*, *am*, opening (especially the mouth).

व्यादāna, *am*, n. opening, setting open or ajar.

व्यादāya, ind. having opened; having opened the mouth, having gaped (with wonder &c.); with the mouth open.

व्यादāta, *as*, *ā*, *am* (ep. for *vy-ātta*), opened (applied especially to the mouth). — **व्यादātāśya** (*ta-ās*'), *as*, *ā*, *am*, open-mouthed.

आदिश *vy-ā-diś* (*vi-ā-*), cl. 3. P. -*diśati*, -*diśati*, -*diśatū*, to point out separately, divide among, distribute; to point out, show; to explain, inform, teach; to prescribe, order, charge, command (with acc. of the person); to assign, appoint (to any duty); to give an order or command; to speak about any one (acc.); to declare, foretell.

व्यादिśa, *as*, m., N. of Viṣṇu.

व्यादिśya, ind. having pointed out, having prescribed or ordered, &c.

व्यादिśhā, *as*, *ā*, *am*, assigned or divided separately, distributed; pointed out, explained, instructed, taught; prescribed, ordered, charged, commanded; declared, indicated, foretold.

आदीर्घ *vy-ādirgha*, *as*, *ā*, *am*, very long or extended.

आदृश् *vy-ā-dṛś*, Pass. -*dṛśyate*, to be clearly seen or visible.

आप *vyādha*. See under rt. *vyadh*, p. 974, col. 1.

आधा *vy-ā-dhā* (*vi-ā-*), cl. 3. P. A. -*dhāti*, -*dhatte*, -*dhātum*, to separate, divide, dis-

tract: Pass. -*dhiyate*, Ved. to be separated or divided; to be out of health, feel unwell; [cf. *vyādhi* below.]

व्या-āhita, *as*, *ā*, *am*, Ved. diseased, unwell, ill, sick.

आधाम *vy-ādhāma*, *as*, m. (said to be fr. rt. *dhmā* with *ā* and *vi*, but perhaps fr. *vy-ā-dhā*, cf. also *vy-ādhāva* below), Indra's thunderbolt (= *vajra*).

आधाव *vy-ādhāva*. See under *vy-ā-dhū*.

आधि *vyādhi*, *is*, m. (probably to be connected with *vy-ā-dhā* above, but also derived fr. rt. *vyadh*, and perhaps connected with 2. *ā-dhi*), pain, sickness, ailment, disease (in general); leprosy; N. of a son of Mṛityu or Death. — **व्याधि-kara**, *as*, *i*, *am*, causing sickness, unhealthy. — **व्याधि-grasta or *vyādhi-pīḍita*, *as*, *ā*, *am*, seized or afflicted with disease. — **व्याधि-ghāta**, *as*, m. 'illness-destroyer,' the tree Cassia Fistula (= *ārag-badha*). — **व्याधि-ghna**, *as*, *i*, *am*, removing or destroying disease. — **व्याधि-durbhikṣa-pīḍita**, *as*, *ā*, *am*, afflicted with sickness and famine. — **व्याधि-nirgraha**, *as*, m. suppression of disease. — **व्याधि-nirjaya**, *as*, m. the subduing a disease. — **व्याधि-bahula**, *as*, *ā*, *am*, frequently visited with disease (as a village). — **व्याधि-bhaya**, *am*, n. fear of disease. — **व्याधि-yukta**, *as*, *ā*, *am*, suffering from illness, diseased, sick. — **व्याधि-rahita**, *as*, *ā*, *am*, free from disease, convalescent. — **व्याधि-hantri**, *tā*, *trī*, *trī*, destroying or removing disease; (*tā*), m. a kind of plant (= *vārāhi-kanda*). — **व्याध्य-ārta**, *as*, *ā*, *am*, pained with or suffering from disease. — **व्याध्य-upasama**, *as*, m. allaying or curing diseases.**

व्याधita, *as*, *ā*, *am*, diseased, sick, ill, ailing.

3. *vyādhi*, *i*, *ini*, *i*, diseased, sick, ill.

आधू *vy-ā-dhū* (*vi-ā-*), cl. 5. P. A. -*dhūnoti*, -*dhūnute* (later also *-dhunoti*, *-dhunute*), -*dhavitum*, -*dhotum*, to shake to and fro, move or toss about.

व्याधāva, *as*, m. Indra's thunderbolt; [cf. *vy-ādhāma*.]

व्याधuta, *as*, *ā*, *am*, shaken about, tossed hither and thither, shaking, trembling, tremulous.

व्याdhunvat, *am*, *ati*, *at*, shaking or waving about.

व्याdhūta, *as*, *ā*, *am*, shaken about, agitated.

व्याdhūya, ind. having shaken or waved about.

व्याdhūyamāna, *as*, *ā*, *am*, being shaken or tossed about, being moved hither and thither, being fanned; flickering.

आन *vy-āna*, *as*, m. (fr. rt. *an* with *ā* and *vi*), one of the five vital airs (that which circulates or is diffused through the body, see *prāṇa*).

आनम् *vy-ā-nam* (*vi-ā-*), cl. 1. P. A. -*namati*, -*te*, &c., to bend or bow down.

व्याnata, *as*, *ā*, *am*, bent down, having the face bent towards the ground; (*am*), n. a kind of coitus. — **व्याnata-karaṇa**, *am*, n. the posture assumed in the preceding kind of coitus.

आनशि *vy-ānāśi*, *is*, *i*, *i* (fr. *vy-āś*), Ved. one who has pervaded, pervading, penetrating. (Sāy. *vy-ānāśh* = *vyāpnuvat*, Rīg-veda III. 49, 3; in Naigh. III. 1. *vyānāśh* is enumerated among the *bahu-nāmāni*.)

व्याnāśin, *i*, *ini*, *i*, Ved. pervading. (Sāy. = *vyāpana-sīla*.)

आनह *vy-ā-nah*, cl. 4. P. A. -*nahyati*, -*te*, -*naddhum*, to connect mutually, intersperse, interweave.

व्याnaddha, *as*, *ā*, *am*, connected mutually, interspersed.

आनी *vy-ā-nī*, cl. 1. P. A. -*nyati*, -*te*, -*netum*, Ved. to pour in separately.

आप *vy-āp* (*vi-āp*), cl. 5. P. -*āpnōti* (sometimes also A. -*āpnute*), -*āptum*, to reach through,

spread through, go everywhere, overspread, pervade, permeate, fill up, occupy, cover, fill; to reach as far as, extend to: Pass. -āpate, &c.: Caus. -āpayati, &c.: Desid. -āpāti; [cf. *vīpā*.]

Vy-āpaka, as, *ikā*, am, pervading, diffusive, comprehensive, going everywhere, widely spreading, extending over the whole of anything, extensive, invariably concomitant or inherent; (in law) comprehending all the points of an argument, pervading the whole plea; (as), m. (in logic) 'the pervader,' a pervading attribute, one invariably concomitant (i.e. always found where some other is found); (*ikā*), f. an impudent woman; (am), n. an invariably concomitant or inherent property or characteristic. — **Vyāpaka-tā**, f. or **vyāpaka-tva**, am, n. pervasion, diffusion, extensiveness, comprehensiveness; invariable concomitance or inherence. — **Vyāpaka-nyāsa**, as, m. (in the Tantra system) a particular disposition or arrangement of mystical texts over the whole person, (according to Sabda-k. = *śīrastaḥ pādāntam pādātāḥ śiro 'ntam mūla-mantra-vinyāsaḥ*).

Vy-āpana, am, n. the act of spreading through or throughout, pervading, penetrating, penetration, filling up; covering.

Vy-āpanīya, as, ā, am, fit to be pervaded or penetrated, permeable.

Vy-āpita, as, ā, am (fr. the Caus.), filled up, filled.

Vyāpin, ī, īni, ī, reaching through, pervading, extending over or to, covering; all-pervading, diffusive, comprehensive, co-extensive, invariably inherent or concomitant; (ī), m. 'the pervader,' N. of Vishnu; a pervading property or characteristic. — **Vyāpi-tva**, am, n. the state of pervading, extensiveness, extent, pervasion, diffusedness.

Vy-āpta, as, ā, am, spread through, pervaded, pervading, extended, thoroughly occupied or penetrated by (as the universe by spirit, &c.); encompassed, surrounded; filled up, full; comprehended or included (under a general notion); having inherent properties, invariably attended or accompanied (e.g. smoke is invariably attended by fire or necessarily includes or implies fire); obtained, possessed, possessed of; celebrated, famous; placed, fixed; open, outspread, expanded. — **Vyāpta-tama**, as, ā, am, most diffused. — **Vyāptāntara** ('ta-an'), as, ā, am, having intervals or holes or recesses filled up.

Vy-āpti, īs, f. the act or state of pervading, pervasion, pervadness, permeation, pervading inherence, the inherent and inseparable presence of any one thing in another (as of oil in sesamum seed, heat in fire, &c.), universal pervasion, inseparable involvement, invariable concomitance, invariable attendance on an ascertained sign, universal distribution (in logic), universal accompaniment of the middle term by the major (e.g. smoke is always pervaded by fire or fire is necessarily involved in smoke; it is this idea of pervasion that constitutes the peculiarity of the Hioḍi syllogism); universality, universal or general rule or law without an exception; omnipresence, ubiquity (as a divine attribute); fulness; obtaining, gaining, acquiring. — **Vyāpti-karman**, ā, ā, a, Ved. whose function is diffusion. — **Vyāpti-graha**, as, m. apprehension of a general proposition or of universal concomitance, induction. — **Vyāpti-jñāna**, am, n. knowledge of pervading inherence or of the presence of invariably concomitant properties. — **Vy-āpti-niścaya**, as, m. (in logic) the ascertainment of pervading inherence or universal concomitance. — **Vy-āpti-mat**, ān, āti, at, possessing pervasion, universally diffused, pervading; pervaded, attended by. — **Vyāpti-lakṣaṇa**, am, n. sign or proof of universal pervasion or of the invariable attendance of an inherent property or characteristic.

Vy-āpmuvāna, as, ā, am, pervading, permeating, penetrating.

1. **vy-āpya**, ind. having pervaded, having penetrated, &c.

2. **vy-āpya**, as, ā, am, permeable, penetrable; capable of being attended by any inherent characteristic or constantly pervaded or accompanied by it; (am), n. that which may be the site or locality of

universal pervasion or of an invariably concomitant cause or characteristic (e.g. smoke is invariably pervaded by fire); the sign or middle term of an inference, the proof, reason, cause (= *sādhana*, *hetu*); a particular medicinal plant, *Costus Speciosus* (= *kushtha*). — **Vyāpya-tā**, f. or **vyāpya-tva**, am, n. permeableness, the state or capacity of being invariably pervaded or attended by; capacity of obtaining. — **Vyāpyatvasiddhi** ('*va-as*'), īs, f. (in logic) imperfect conclusion (i.e. where the alleged invariableness of concomitancy is not real).

Vy-āpyamāna, as, ā, am, being pervaded, being permeated or penetrated.

आपद 1. **vy-ā-pad** (vi-ā-), cl. 4. A. -**pad-yate**, -**pattum**, to fall away, fall down, fall into misfortune, perish; to disappear, be inaudible (as a sound): Caus. -**pādayati**, -**yitum**, to cause to perish, destroy, kill; to make worse, injure, hurt, spoil.

Vy-āpatti, īs, f. falling into misfortune, ruin; change, substitution of one thing for another, (*varṇa-v*), substitution of one letter for another; as the change of Visarga into its corresponding sibilant.)

2. **vy-āpad**, ī, f. death, decease; ruin, disease, calamity; derangement.

Vy-āpanna, as, ā, am, fallen into misfortune, miscarried, failed; dead, deceased, expired, killed, perished; diseased; deranged, disordered; hurt, injured; changed, altered, substituted (as one letter or symbol for another, especially applied to the change of the Visarjanīya or Visarga to its corresponding sibilants; when this symbol remains unchanged it is called *Vikrānta*).

Vy-āpāda, as, m. destroying, destruction, ruin, injury, evil design, the wish or project to injure another.

Vyāpādaka, as, *ikā*, am, destructive, murderous.

Vy-āpādana, am, n. the act of destroying, destruction, killing, slaying; malice.

Vy-āpādaniya, as, ā, am, to be killed, liable to death, worthy of death or destruction. — **Vyāpādānīya-tā**, f. the necessity of being killed.

Vy-āpādayitavya or **vy-āpādya**, as, ā, am, to be killed, to be put to death.

Vy-āpādita, as, ā, am, destroyed, killed, slain; hurt, injured. — **Vyāpādita-vat**, ān, āti, at, one who has killed or destroyed.

आपू **vy-ā-pri** (vi-ā-), cl. 6. A. -**priyate**, -**partum**, to be occupied or engaged in (with loc.); to be busy or occupied about anything (with *artham* or *hetuḥ* at the end of a comp.), be employed or placed in any office: Caus. -**pārayati**, -**yitum**, to cause to be employed, set to work, set in motion or action; to occupy with, engage upon (with loc., rarely with inst.); to employ, use, apply to any use or purpose, entrust with, charge, commission, place (in any office); to place, set, fix (e.g. *vyāpārayā-māsa karam*, he placed his hand; *vyāpārayāmāsa viloṇāni*, he fixed his eyes).

Vy-āpāra, as, m. occupation, employment, business, trade, profession; exercise, practice, exertion, activity; work, affair, operation, action, act, transaction, doing, performance. — **Vyāpārāveśa** ('*ra-ā*'), as, m. the arising of a determination or resolve (in phil.).

Vy-āpārayat, an, āntī, at, setting to work, employing; busying, exercising; placing; moving.

Vy-āpārīta, as, ā, am, made to be busy, set to work, engaged, occupied, employed.

Vyāpārīn, ī, īni, ī, occupied, busy; transacting business; engaged in trade, a dealer, trader, agent; exercising, practising; causing action or motion, moving, motive.

Vy-āpārīta, as, ā, am, occupied, engaged or occupied in (with loc.), engaged, employed, busy, appointed to any office; (as), m. a minister, employé, chargé d'affaires (= *karma-saṁvā*).

Vy-āpriyamāna, as, ā, am, being occupied or engaged in (with loc.).

आप **vy-āpta**, **vy-āpti**. See col. 1.

आभञ्ज **vy-ā-bhañj** (vi-ā-), cl. 7. P. -**bha-nakti**, -**bhañktum**, to break to pieces, shatter.

Vy-ābhagna, as, ā, am, broken to pieces, shattered.

आभाष **vy-ā-bhāṣh** (vi-ā-), cl. 1. A. -**bhā-shate**, -**bhāṣhitum**, to speak to, address; to profess, declare.

Vy-ābhāṣamāna, as, ā, am, speaking to, addressing.

Vy-ābhāṣita, as, ā, am, spoken to, addressed; spoken, pronounced [cf. *duḥkha-v*]; (am), n. a speech.

आभुज **vy-ā-bhuḥj** (vi-ā-), cl. 6. P. -**bhujati**, -**bhoktum**, to bend.

Vy-ābhugna, as, ā, am, bent.

आभुक्षी **vy-ābhy-ukṣhī**, f. (probably fr. rt. 1. *ukṣh* with *abhi*, ā, and *vi*, cf. *vy-āty-ukṣhī*), gamboling in water, bathing for pleasure.

आयाम **vyāma**, as, m. (probably for **vy-āyāma**, q.v.), a fathom or the space between the tips of the fingers of either hand when the arms are extended; disregard, disrespect (?); smoke (?).

Vyāmāna, am, n. = **vyāma** above.

आमर्ष 1. **vy-āmarsha**, as, m. (fr. rt. 1. *mṛish* with ā and *vi*), impatience.

आमर्ष 2. **vy-āmarsha**, as, m. (fr. rt. 1. *mṛis* with ā and *vi*), rubbing out, erasure.

1. **vy-āmriṣhṭa**, as, ā, am, rubbed out, effaced, rubbed.

आमिश्र **vy-ā-miśra**, as, ā, am, intermixed, blended together, mingled, confused.

आमोक्ष **vy-ā-miṣya**, ind. (fr. rt. *mīl* with ā and *vi*), having closed and opened, having twinkled, &c.

आमुच **vy-ā-muḥ** (vi-ā-), cl. 6. P. A. -**muḥ-ṭati**, -**ṭe**, -**moktum**, to emit, discharge.

Vy-āmoka, as, m. release or freeing from, getting rid of.

आमुह **vy-ā-muḥ** (vi-ā-), cl. 4. P. -**muyati**, &c., to become stupified or bewildered, to be infatuated: Caus. -**mohayati**, -**yitum**, to stupify, bewilder, perplex, infatuate.

Vy-āmūḍha, as, ā, am, entirely stupified, thoroughly infatuated or bewildered, bewitched.

Vy-āmoha, as, m. bewilderment, embarrassment, error, foolishness.

Vy-āmohita, as, ā, am, bewildered, infatuated.

आमृज **vy-ā-mṛj** (vi-ā-), cl. 2. P. -**mārṣhṭi**, &c., to rub off.

2. **vy-āmriṣhṭa**, rubbed off. — **Vyāmriṣhṭa-ti-laka**, as, ā, am, one who has the Tilaka mark rubbed off.

आयाम **vy-ā-yam** (vi-ā-), cl. 1. P. -**yacṭhati** (Ved. and ep. also A. -*te*), -**yantum**, -**yamitum**, to draw apart or asunder, stretch or draw out, extend; to drag or tear off (P.); to struggle or contend about (loc.), fight together (usually A.); to make efforts, strive, endeavour; to sport, dally: Caus. -**yamayati** or -**yamayati**, -**yitum**, to cause to stretch out or struggle, make great effort or exertion, take exercise.

Vy-āyacṭhat, an, āntī, at, struggling or contending about.

Vy-āyacṭhamāna, as, ā, am, struggling or contending together; fighting, quarrelling.

Vy-āyata, as, ā, am, drawn asunder, separated, drawn out, extended, long, tall; expanded, wide open; exercised, disciplined; busy, engaged, occupied; hard, firm; mighty, powerful, strong, intense, deep, much, excessive; (am), ind. excessively. — **Vyāyata-tva**, am, n. firmness. — **Vyāyata-pāta**, as, m. a strong or intense blow, a deep stroke (= *avagāḍha*).

Vy-āyāma, as, m. drawing or stretching out; a particular measure of length (= a fathom measured by the two extended arms, cf. *vyāyāma*); struggling,

struggle, contention; fatigue, labour; exercise, exertion, manliness, manly effort, athletic or gymnastic exercise (e.g. playing with heavy clubs, drawing a bow with a chain in place of a string, alternate rising and falling at full length on the ground, &c.); business, occupation; a difficult passage or impassable defile, any difficulty. — *Vyāyāma-śīla*, *as*, *ā*, *am*, accustomed to exertion or exercise, fond of taking exercise, active, robust, athletic.

Vyāyāmika, *as*, *i*, *am*, relating to exercise or exertion, gymnastic, athletic.

Vyāyāmin, *i*, *inī*, *i*, taking exercise, undergoing fatigue, active, athletic.

Vy-āyoga, *as*, *m*, ind. having made exertion or effort, having taken exercise, having practised gymnastics, having made to undergo exercise or exertion.

व्यायुज् *vy-ā-yuj* (*vi-ā*), cl. 7. P. A. -*yu-nakti*, -*yunkte*, -*yoktum*, to disunite, separate, part, become disunited.

Vy-āyujya, ind. having disjoined or separated.

Vy-āyoga, *as*, *m*, a kind of dramatic representation or composition in one act (belonging to the Prakaraṇa class, and describing some military or heroic exploit in which no part of the interest is derived from female participation, the sentiment of love being thereby excluded).

व्यारब्ध *vy-ā-rabdhā*, *as*, *ā*, *am* (fr. rt. *rabh* with *ā* and *vi*), Ved. held on every side, upheld, maintained, properly carried into effect.

व्याल *vyāla*, *as*, *ā*, *am* (connected with *vyāda*, q. v.), wicked, villainous, bad; cruel, fierce; vicious; (*as*), *m*, a villain, cheat, rogue; a snake; a beast of prey; a tiger; a hunting leopard; a vicious elephant; a king; N. of Vishnu; a species of the Daṇḍaka metre; (*i*), *f*, a female snake; [cf. Old Germ. and Angl. Sax. *al*.] — *Vyāla-khadga*, *as*, *m*, = *vyāla-nakha* below. — *Vyāla-gandhā*, *f*, the ichneumon plant (= *nākulī*). — *Vyāla-grāha*, *as*, *m*, a snake-catcher. — *Vyāla-grāhin*, *i*, *m*, a snake-catcher, one who lives by catching and exhibiting snakes. — *Vyāla-jihvā*, *f*, a kind of plant (= *mahā-samangā*). — *Vyāla-tama*, *as*, *ā*, *am*, very fierce or cruel. — *Vyāla-danṣṭra*, *as*, *m*, a kind of plant (= *go-kshura*). — *Vyāla-nakha*, *as*, *m*, a kind of medicinal herb with a fragrant root (in Hindi called *baghnāhā* = *vyāghra-nakha*). — *Vyāla-patṭrā*, *f*, a kind of cucumber (= *ervārū*). — *Vyāla-pāyī-ja*, *as*, *m*, = *vyāla-nakha*. — *Vyāla-bala*, *as*, *m*, = *vyāla-nakha*. — *Vyāla-nṛiga*, *as*, *m*, a fierce animal, wild stag; a hunting leopard. — *Vyāla-rūpa*, *as*, *m*, epithet of Śiva. — *Vyāla-vat*, ind. like a serpent; like a beast of prey. — *Vyālayudha* (*la-āy*), *as*, *am*, *m*, n. a sort of vegetable perfume (= *vyāla-nakha*, *nakhi*, *vyādayudha*).

Vyālaka, *as*, *m*, a vicious elephant.

व्यालस्य *vy-ā-lamb*, cl. 1. A. -*lambate*, -*lambitum*, to 'hang down'; to stay behind, linger, delay.

Vy-ālamba, *as*, *m*, the red Ricinus or castor-oil plant.

व्यालिख *vy-ā-likh* (*vi-ā*), cl. 6. P. -*likhati*, -*lekhitum*, to scratch or scrape against, rub against, touch, graze; to make an incision, scratch, draw lines, write.

Vy-ālikhat, *an*, *atī* or *anti*, *at*, scratching, scraping, piercing; touching, grazing, extending to; drawing lines, delineating.

व्यालीन *vy-ālīna*, *as*, *ā*, *am* (fr. rt. *lī* with *ā* and *vi*), dinging or sticking close together, clustering, dense, thick.

व्यालुङ् *vy-ā-luḍ*, Caus. -*loḍayati*, -*yitum*, to stir about, agitate.

Vy-āloḍita, *as*, *ā*, *am*, = *mathita*, stirred about, agitated.

व्यालुप *vy-ā-lup* (*vi-ā*), cl. 6. P. -*lumpati*, -*loptum*, to take away, carry off, remove: Pass.

-*luppate*, to be broken asunder or destroyed, be divided, be removed, to disappear.

व्यालु *vy-ā-lū* (*vi-ā*), cl. 9. P. A. -*lunāti*, -*lunite*, -*lavitum*, to cut off, cut away.

Vy-ālūna, *as*, *ā*, *am*, cut off. — *Vyālūna-mūrdhaja*, *as*, *ā*, *am*, one who has the hair cut off.

व्यालोल *vy-ālola*, *as*, *ā*, *am*, rolling about, quivering, tremulous, shaking, waving. — *Vyālola-kuntala-kālāpa-vat*, *ān*, *atī*, *at*, having dishevelled locks of hair.

व्याळि *vyāḷi* = *vyāḍi*, q. v.

व्याकलन *vy-āvakalana*, *am*, *n*. = *vy-avakalana*, subtraction (in arithmetic).

Vy-āvakalita, *as*, *ā*, *am*, subtracted.

व्याक्लोशी *vy-āvakrośi*, *f*. (fr. rt. *krus* with *ava*, *ā*, and *vi*), mutual abuse or imprecation.

व्यावप *vy-ā-vap* (*vi-ā*), cl. 1. P. A. -*vapati*, -*te*, -*vaptum*, to sow, scatter, strew, (according to some the Ved. *vyāvapāti*, Pāp. III. 1, 34, is for *vyāvayāti*.)

व्यावभाषी *vy-āvabhāṣi*, *f*. (fr. rt. *bhāṣh* with *ava*, *ā*, and *vi*), mutual abuse or imprecation; [cf. *vy-āvakrośi* above.]

व्यावर्ण *vy-ā-varṇ* (*vi-ā*), cl. 10. P. -*varṇayati*, -*yitum*, to enumerate, describe, narrate.

Vy-āvarṇya, ind. having narrated in detail.

व्यावर्ति *vy-āvarta*. See col. 3.

व्यावल्ग *vy-ā-valg* (*vi-ā*), cl. 1. P. -*valgati*, &c., to jump, skip, leap; to gallop; to move quickly about, quiver, throb, be agitated.

Vy-āvalgat, *an*, *anti*, *at*, jumping, leaping, &c.; throbbing, being agitated.

Vy-āvalgita, *as*, *ā*, *am*, jumped, moved, agitated.

व्यावहारिक *vyāvahārika*, *as*, *i*, *am* (fr. *vy-avahāra*), relating to business or practice or action, practical, active; belonging to judicial procedure, judicial, legal; what has to be dealt with or is practised or intended for use, practicable, customary, usual, current; (*as*), *m*, a counsellor, minister; (*am*), *n*, use. — *Vyāvahārika-tva*, *am*, *n*, practicalness; the state of belonging to the period of action.

व्यावहारी *vy-āvahārī*, *f*. (fr. rt. *hri* with *ava*, *ā*, and *vi*), mutual seizing or taking (*Vopadeva* XXVI. 177).

व्यावहासी *vy-āvahāsi*, *f*. (fr. rt. *has* with *ava*, *ā*, and *vi*), mutual derision, reciprocal laughter.

व्याविध *vy-ā-vidha*, *as*, *ā*, *am* (see 2. *vi-dha*), of various kinds, multifarious, omnigenous.

व्यावृ *vy-ā-vri* (*vi-ā*), cl. 5. 9. 1. P. A. -*vriṇoti*, -*vriṇute*, -*vriṇāti*, -*vriṇite*, -*varati*, -*te*, -*varitum*, -*varitum*, to cover over, conceal; to obstruct, stop; to choose, select; to open, (but forms like *vy-āvar* in Ved. are referred to *vi-vri*, q. v.)

Vy-āvriṇvāna, *as*, *ā*, *am*, concealing or hiding one's self.

Vy-āvrita, *as*, *ā*, *am*, covered over, screened; obstructed; excluded, excepted, (perhaps for *vy-āvritta*); uncovered, opened, (in this sense *vi* is rather privative.)

Vy-āvriti, *is*, *f*, covering, screening; exclusion; [cf. *vy-āvriti*.]

Vy-āvritya, ind. having covered over; having obstructed or stopped.

व्यावृज् *vy-ā-vrij* (*vi-ā*), cl. 1. P. -*varjati*, &c., -*varjitum*, to exclude from; to divide or separate into parts.

Vy-āvrijya, ind. having separated or divided.

व्यावृत् *vy-ā-vrit* (*vi-ā*), cl. 1. A. (in certain tenses also P., see rt. 1. *vrit*), -*vartate*, -*vartitum*, to become separated or singled out from (with inst.); to become separate or distinct, keep apart;

to be split asunder or opened; to turn away from, become averted, go away, depart; to roll or turn back, return; to turn round, go round, revolve; to go down, set (said of the sun); to come to an end, cease, perish: Caus. -*vartayati*, -*yitum*, to separate from (with inst. or abl.); to turn away, turn out, set aside, exclude, put aside, lay down, remove, take away, destroy, overrule, annul; to throw down, throw about, strew; to turn about or round, cause to revolve; to retract; to exchange, substitute one for another, to contrive (?): Pass. of Caus. -*vartyate*, to be excluded, &c.: Desid. -*vritsate*, to wish to separate from, &c.

Vy-āvarta, *as*, *m*, separating from, selecting, revolution, going round; encompassing, surrounding, enclosing; ruptured navel, umbilical hernia (= *nābhī-kapṭaka*).

Vy-āvartaka, *as*, *ikā*, *am*, separating from, excluding, excepting; turning away from; turning round; encircling, encompassing. — *Vyāvartaka-tā*, *f*, state of excluding, exclusion.

Vy-āvartana, *am*, *n*, the act of turning round or away, rolling round, revolving; a volute, fold, band; encompassing, surrounding.

Vy-āvartamāna, *as*, *ā*, *am*, becoming separated from, keeping apart from; turning away; desisting, ceasing; turning back.

Vy-āvartita, *as*, *ā*, *am*, made to turn away, made to desist, made to revolve; exchanged.

Vy-āvartya, *as*, *ā*, *am*, to be excluded or excepted.

Vy-āvrita, *as*, *ā*, *am*, separated or singled out from; excluded, excepted, free from (with inst.); opened, split asunder; turned away from, turned back, returned, desisted, desisting, ceased; turned round, revolved; encompassed, surrounded; fenced, screened, (probably for *vy-āvrita*); praised, hymned (?). — *Vyāvritta-gatī*, *is*, *is*, *i*, turned back from a course, desisting from any course of action. — *Vyāvritta-tva*, *am*, *n*, the being separated or excluded from, &c.; the being non-extensive, (defined to be *alpa-deśa-vrittivam*, the existing in few places, i. e. comprising but few individuals, said of a species in relation to its genus; opposed to *adhika-deśa-vrittivam*, the characteristic of a genus viewed in relation to the species it contains.) — *Vyāvritta-deha*, *as*, *ā*, *am*, having the body severed or split asunder. — *Vyāvritta-buddhi*, *is*, *f*, 'limited conception,' the conception of a class denoting few individuals, i. e. of a class contained in a higher class. — *Vyāvritta-sīras*, *ās*, *ās*, *as*, having the head turned round.

Vy-āvriti, *is*, *f*, separation from, selecting, selection, choice, (perhaps for *vy-āvriti*); exception, exclusion, rejection; turning away; rolling back; rolling round, surrounding; screening, (perhaps for *vy-āvriti*); praise, eulogium.

2. *vy-āvritya*, ind. having separated from, having parted with (with inst.), having turned or rolled away, having turned back.

व्यावध *vy-ā-vyadh* (*vi-ā*), cl. 4. P. -*vidhyati*, -*vyaddhum*, to throw about; to brandish, wave about.

Vy-āviddha, *as*, *ā*, *am*, thrown or tossed about, dishevelled; glancing or darting in all directions; interlaced.

Vy-āvidhya, ind. having brandished or waved about.

वास *vy-āsa*, *vyāsa-tirtha*, &c. See p. 978.

वासङ्ग *vy-ā-saṅg* (*vi-ā*), cl. 1. P. -*saṅgati*, -*sanktum*, to attach firmly to, fasten on; to adhere separately or severally.

Vy-āsaakta, *as*, *ā*, *am*, firmly attached to or connected with, adhering closely to (any one or anything), devoted to, intent on, occupied with; inhering separately; detached, disjoined, (in this sense *vi* is privative); bewildered, confused.

Vy-āsanga, *as*, *m*, excessive attachment, close adherence, devotion or addition to, resting or sitting on; close attachment (of the thoughts), attention, assiduous application, diligent study; addition; detachment, separation, (in this sense *vi* is privative); perplexity, confusion.

व्यासङ्गिन *vyāsangin*, i, īnī, ī, attaching one's self or applying closely to (anything).

व्यासज्या *vyāsajya*, ind. having firmly attached or fastened on, having adhered or inhered separately or severally.
— **व्यासज्या-वृत्ति**, *vyāsajya-vṛtti*, īs, īs, ī, inhering in more subjects than one (as a quality &c.).

व्यासिद्ध *vyāsiddha*, as, ā, am (see 2. ā-siddha), prohibited, forbidden, restrained; contraband (i.e. not allowed to be sold except to particular persons or in certain places).

व्यासिद्धा, as, m. prohibition, hindrance, restraint.

व्यासुकि *vyāsuki*, is, m. a proper N.

व्याहन् *vyāhan* (vi-ā-), cl. 2. P. -*hanti*, -*hantum*, to strike at excessively, strike back, repel, repulse; to foil, disappoint; to impede, obstruct, delay; to vex: Caus. -*ghātayati*, -*yitum*, to repel, obstruct.

व्याहता, as, ā, am, excessively struck at, struck or hit back; repelled, repulsed; obstructed, impeded; foiled, disappointed, expelled; confused, alarmed.

व्याहयामाणा, as, ā, am, being excessively struck back or repelled, being obstructed.

व्याह *vyāhri* (vi-ā-), cl. 1. P. A. -*harati*, -*te*, -*hartum*, to utter or pronounce a sound, speak, say, tell, declare, narrate, report; to explain; to answer; to cry, scream.

व्याहारणा, am, n. the act of uttering or pronouncing, utterance, pronunciation; speech, narration, explanation.

व्याहारत, an, antī, at, uttering, pronouncing, speaking; uttering a cry (as an animal).

व्याहर्तव्या, as, ā, am, to be told or declared or mentioned.

व्याहारा, as, m. utterance, speech, voice; a word, articulate sound, language; jest, joke, humorous speech, facetious allusion (a particular Alankāra or figure in rhetoric).

व्याहारिन, i, īnī, ī, speaking, saying.

व्याहृता, as, ā, am, spoken, uttered, pronounced, said, declared. — **व्याहृता-सन्देशा**, as, ā, am, one who tells news or communicates information.

व्याहृति, īs, f. utterance, speech, voice; an utterance, articulate sound, word; a mystical word pronounced after om by every Brāhman in commencing his daily prayers, (cf. Manu II. 76; *bhūr, bhuvah, svar* are the three great Vyāhritis, and *mahar*, q.v., is said to be a fourth mystical word, cf. *mahā-vyāhriti*). — **व्याहृति-त्रया**, am, n. the three Vyāhritis or mystical words (described above). — **व्याहृति-पूर्वाका**, as, ikā, am, preceded by the three mystical words *bhūr, bhuvah, svar*.

व्याहृति, ind. having uttered, having spoken.

व्याह्वे *vyāhve*, cl. 1. P. A. -*hvyati*, -*te*, &c., to call separately or distinctly.

व्याहवा, as, am, m. n. a separate or distinct call.

व्यु *vy-u* (vi-u), cl. 5. P. -*unoti*, Ved. to urge on, drive forward; to incite, animate, (Sāy. = *prerayati*, R̥g-veda V. 31, 1.)

व्युष् *vy-uksh* (vi-uksh, see rt. 1. uksh), cl. 6. P. A. -*ukshati*, -*te*, -*ukshitum*, Ved. to sprinkle or pour out; to drip or flow or trickle over (A.).

व्युचर *vy-uc̣ar* (vi-ud-*c̣ar*), cl. 1. P. A. -*c̣arati*, -*te*, -*c̣aritum*, to go forth in different directions; to go out of the right path; to transgress or offend against, be faithless or disloyal towards (with acc.); to commit adultery with (with inst.).

व्युचरत, an, antī, at, offending against, being faithless towards (with acc.); committing adultery.

व्युचरामाणा, as, ā, am, offending against, being faithless towards (with acc.).

व्युच्छत *vy-uc̣hat*. See 2. *vy-ush*, 3. *vi-vas*.

व्युच्छिद् *vy-uc̣hid* (vi-ud-*c̣hid*), cl. 7. P. A. -*c̣hinatti*, -*c̣hintte*, -*c̣hettum*, to cut entirely off, extirpate, cut up, destroy: Pass. -*c̣hidyate* (ep. also

P. -*c̣hidyati*), to be entirely cut off, be extirpated; to be interrupted, come to an end, become extinct, cease, fail.

व्युच्छिती, īs, f. cutting off, cutting away, cutting short, destruction, rooting up, extirpation.

व्युच्छिन्ना, as, ā, am, cut off, extirpated, completely destroyed, interrupted, come to an end, ceased.

व्युच्छेत्प्रि, iā, trī, trī, who or what cuts off or destroys, a destroyer.

व्युच्छेदा, as, m. cutting off, cutting short, destruction.

व्युत् *vy-uta*, as, ā, am (fr. *vi-ve*), interwoven, woven, sewn; separated, (Sāy. = *vivikta*); stretched out, expanded, (according to Sāy. in this sense fr. rt. *vye*.)

व्युत्ति, īs, f. interweaving, weaving, sewing.

व्युत्ता, as, ā, am, interwoven, &c. = *vy-uta* above.

व्युत्ति, īs, f. = *vy-uti* above.

व्युत्क्रम *vy-ut-kram* (vi-ud-*kram*), cl. 1. P. A. -*kramati*, -*kramate*, -*kramitum*, to go apart or in different directions, go in a wrong direction, go astray; to go or pass by, go beyond, overstep, deviate, go out of the right way, transgress; to disregard, neglect; to go away, depart, leave.

व्युत्क्रामा, as, m. going astray or out of the right course, going or passing beyond, transgression, inverted order, reverse or irregular arrangement, derangement, disorder, confusion, contrariety.

व्युत्क्राम्या, ind. having gone forth, having left; having passed by or gone beyond.

व्युत्क्रान्ता, as, ā, am, gone asunder, gone forth, departed, left; passed by, gone beyond, overstepped, transgressed, disregarded, neglected; (ā), f. a kind of riddle or enigma. — **व्युत्क्रान्ता-धर्मा**, as, ā, am, one who has overstepped his duty, neglected of duty. — **व्युत्क्रान्ता-राजा**, ās, ās, as, one whose impurity has gone away, free from passion. — **व्युत्क्रान्ता-वर्तमान**, ā, ā, ā, one who has gone beyond the right path.

व्युत्क्रामत, an, antī, at, going asunder, going forth.

व्युत्था *vy-ut-thā* (vi-ud-*sthā*), Caus. -*thāpayati*, -*yitum*, to cause to rise up, stir up, excite greatly, rouse, instigate, incite, irritate.

व्युत्थाना, am, n. 'excessive rising up,' great activity; a kind of dancing or gesticulation; rising up against, opposition, contradiction, doing anything prohibited, obstruction, hindering; separate or individual exertion, independent action, following one's own inclination; the completion of a religious act or vow (as of contemplation or abstraction).

व्युत्थपिता, as, ā, am, made to rise up, roused, brought up.

व्युत्पद् *vy-ut-pad* (vi-ud-*pad*), cl. 4. A. -*padate*, -*patum*, to arise or originate clearly or in any well ascertained manner, to be produced from or out of; to originate; (in grammar) to be derived (from a root &c.); to have an etymology; to be an accomplished scholar, become perfectly proficient in or conversant with: Caus. -*pādāyati*, -*yitum*, to cause to issue out of, produce, cause; (in grammar) to derive, trace back to a root &c.

व्युत्पत्ति, īs, f. production, origin, derivation (especially of words from roots &c.), etymology; perfection, completion, perfect conversancy with or proficiency in (literature or science); scholarship, learning. — **व्युत्पत्ति-पाक्षे**, ind. on the side of derivation or etymology (an expression used by Vedic commentators when the accentuation is settled by the affixes and not according to the meaning of the words).

व्युत्पान्ना, as, ā, am, produced, generated, begotten; derived (from a root &c.); *a-vyutpannam*, an underived or primitive word; (formed as a derivative word); completed, perfected, finished, accomplished; quite conversant with or proficient in (literature &c.); learned.

व्युत्पदका, as, ikā, am, giving rise to, pro-

ducing, originating, productive; tracing or forming (words).

व्युत्पद्या, as, ā, am, derivable, deducible, capable of being formed &c.

व्युत्पितु, us, us, u (fr. the Desid.), desirous of making proficiency (in any science).

व्युत्सद् *vy-ut-sad* (vi-ud-), cl. 1. P. -*sīdati*, -*sattum*, to be unsettled; to be upset or overthrown.

व्युद् *vy-ud* or *vy-und* (vi-ud, &c.), cl. 7. P. -*unatti*, -*unditum*, Ved. to spring or gush forth; to wet or sprinkle thoroughly, water, drench.

व्युत्ता, as, ā, am, well sprinkled or wetted, drenched.

व्युन्दत, an, atī, at, Ved. wetting thoroughly, sprinkling.

व्युन्दाना, am, n. the act of well moistening or wetting.

व्युदस् *vy-ud-as* (vi-ud-), cl. 4. P. -*asyati*, -*asitum*, to throw or scatter about, cast in every direction; to throw off, cast off, reject, lay aside, give up, abandon, exclude.

व्युदस्ता, as, ā, am, thrown or scattered about, cast off, put off, thrown aside.

व्युदस्या, ind. having thrown or scattered in all directions, having thrown off or put away, having thrown aside or abandoned.

व्युदसा, as, m. throwing or scattering in different directions, throwing away or aside, rejection, exclusion (in grammar); prohibition; disregard for, indifference to.

व्युदित *vy-udita*, as, ā, am (fr. rt. *vad* with *vi*), disputed, debated, discussed, contested.

व्युद्ह *vy-ud-ūh* (vi-ud-), cl. 1. P. -*ūhati*, -*ūhitum*, Ved. to push apart or asunder, move away, move out, remove; to sweep out or away.

व्युद्ध्य, ind. having moved or placed asunder, having removed.

व्युपदेश *vy-upadeśa*, as, m. pretext, pretence, plausible but false plea, deception.

व्युपनी *vy-upa-nī* (vi-upa-), cl. 1. P. A. -*nyati*, -*te*, -*netum*, Ved. to lead or bring separately or one by one.

व्युपयुज् *vy-upa-yuj* (vi-upa-), cl. 7. A. -*yunkte*, -*yoktum*, to become closely attached, be concerned about.

व्युपरम् *vy-upa-ram* (vi-upa-), cl. 1. A. -*ramate* (ep. also P. -*ti*), -*rantum*, to leave off or pause variously; to be at rest, be tranquil, have repose; to cease, desist from (with abl.).

व्युपरता, as, ā, am, paused, rested, stopped, interrupted, ceased, desisted; calmed, tranquillized, tranquil.

व्युपरामा, as, m. pause, cessation, interruption.

व्युपरामम, ind., Ved. leaving off or pausing variously.

व्युपराम्या, ind. having ceased or desisted from (with abl.), having stopped.

व्युपशम *vy-upaśama*, as, m. non-cessation, not ceasing or desisting; inquietude.

व्युपराम् *vy-upā-ram* (vi-upa-ā-), cl. 1. A. -*ramate* (ep. P. -*ti*), -*rantum*, to desist from, leave off, cease.

व्युपास् *vy-upās* (vi-upa-as), cl. 4. P. -*upāsati*, -*upāsītum*, to throw about, distribute.

व्युप्त *vy-upta*, as, ā, am (fr. *vi-vap*), scattered about, disordered, dishevelled. — **व्युप्ता-केसा**, as, ā or ī, am, having dishevelled hair; (as), m. epithet of Rudra and Fire (as identified with Rudra).

व्युज् *vy-ubj* (vi-ubj), cl. 6. P. -*ubjati*, -*ubjitum*, Ved. to uncover, open, display.

व्युष् 1. *vyush* (also read *pyush*), cl. 4. P. *vyushyati*, &c., to burn, (in this sense perhaps for rt. 1. *ush* with *vi*); to divide, distribute,

(in this sense also written *pyus*, *push*, *byus*, *bus*); cl. 10. P. *vyoshayati*, -*yitum*, to reject, discharge, emit, (in this sense also written *pus*.)

1. *vyushṭa*, as, ā, am, burnt, (perhaps to be written *vy-ushṭa*, see above.)

युष् 2. *vy-ush* (for i. *vi-vas*, q. v., cf. 2. *ush*), cl. 6. P. *uśchati*, &c., Ved. to shine forth, shine, dawn, arise.

vy-uśchat, an, *anti*, at, Ved. shining forth, dawning, (according to Śāy. *vyuśchanti* = *tamo varjayanti*, Rīg-veda I. 49. 4.)

Vy-uśchana, am, n. shining forth, opening, manifestation.

3. *vy-ush*, f., Ved. shining forth, dawning, (according to Śāy. *vyushi* = *vyuśchane sati*, Rīg-veda V. 45. 8, = *vivāsane* or *prakāśane sati*, Rīg-veda VII. 81. 2.)

1. *vy-ushṭa*, as, ā, am, Ved. = 2. *vy-ushṭa* below.

2. *vy-ushṭa*, as, ā, am, dawned, become day-light or dawn; become bright or clear; (am), n. dawn, day-break (personified as a son of Kalpa, in which case to be regarded as masc.), day; fruit, result, consequence.

Vy-ushṭi, ie, f., Ved. the rising or breaking of dawn, dawn; increase, prosperity, felicity; fruit, consequence; a hymn, praise.

युषित 2. *vy-ushita*, as, ā, am (fr. 3. *vi-vas*), lived away, dwelling abroad; dwelt, lodged, passed (e.g. *vy-ushito rātrim*, he lodged for a night, i.e. he passed or spent a night). — *Vyushitāśva* ('*ta-as*'), as, m., N. of a king descended from Dasa-ratha.

3. *vy-ushṭa*, as, ā, am, dwelt, lodged; passed; one who has passed a night or lodged for a night.

Vy-ushya, ind. having dwelt, having lodged, having passed or spent (e.g. *rātrim vy-ushya*, having spent a night).

युस् *vyus*. See rt. *byus*.

युट 1. *vy-ūḍha*, as, ā, am (fr. *vi-vah*), married. (For 2. *vy-ūḍha* see under *vy-ūh*.)

युत *vy-ūta*, *vy-ūti*. See under *vy-uta*.

यू 1. *vy-ūrṇu* (*vi-ūrṇu*), cl. 2. P. A. *-ūrṇoti* or *-ūrṇati*, -*ūrṇute*, -*ūrṇavim* or *-ūrṇavitum*, Ved. to uncover, open out, open; to display.

Vy-ūrṇat, an, *ati*, at, Ved. uncovering, displaying, revealing.

यूह *vy-ūh* (*vi-ūh*, see rt. 1. *ūh*), cl. 1. P. *-ūhati*, -*ūhitum*, to push or move apart, place asunder, separate, divide, distribute; to separate, resolve (vowels, syllables, &c. in Vedic grammar); to dispose, arrange, place in order; to array, to place in battle-array, arrange in order of battle; to move from the proper place, change the position, transpose, alter, disarrange.

2. *vy-ūḍha*, as, ā, am, placed or moved apart, widely separated, expanded, developed, wide, broad; large, great, firm, compact; placed in order or array, arrayed, marshalled, arranged; placed out of order, disarranged, transposed, altered. — *Vyūḍha-karkata*, as, ā, am, one who has arranged or put on armour, equipped in mail, accoutred, mailed, armed. — *Vyūḍha-chandas*, ās, ās, as, Ved. having the metres disarranged or out of order. — *Vyūḍhoras*, ās, ās, as, or *vyūḍhoraska* ('*dha-ur*'), as, ā, am, having an expanded chest, broad-chested, (*vyūḍha* = *vipula*, comm.)

Vy-ūḍhi, is, f. orderly arrangement or disposition, distribution in various positions, array.

Vy-ūha, as, m. placing apart, separation, distribution; separation or resolution (of vowels, syllables, &c. in Vedic grammar); orderly arrangement, disposition, array (e.g. *čaraṇa-vyūha*, array of Vedic schools), military array, (various forms of array are enumerated in Manu VII. 187 and elsewhere, e.g. *daṇḍa*, that like 'a staff'; *śakaṭa*, 'a cart'; *varāha*, 'a boar'; *makara*, 'a sea-monster'; *sūci*,

'a needle'; *garuḍa*, 'the bird of Vishṇu'; *vajra*, 'a thunderbolt'; *bhoga*, 'a snake,' i.e. in column; *maṇḍala*, 'a circle'; *asamhata*, 'mixed order'; *patāka*, 'a flag,' &c.); an army, host, squadron; a flock, multitude; (in phil.) arrangement or peculiar distribution (of the senses); formation, structure, manufacture; the body; reasoning, logic, (in this sense rather to be derived fr. rt. 2. *ūh* with *vi*); breathing (according to the Nyāya-sūtras III. 31). — *Vyūha-pārshni*, is, m. the rear of an army (= *pratyāsāra*). — *Vyūha-bhanga* or *vyūha-bheda*, as, m. breaking an array, throwing into disorder. — *Vyūha-raśanā*, f. arrangement of troops. — *Vyūha-rāja*, as, m. the chief or best form of military array. — *Vyūhantara* ('*ha-an*'), as, m. a different arrangement or position.

Vy-ūhat, an, *anti*, at, separating, dividing; disposing, arranging, putting in military array.

Vy-ūhana, am, n. the act of disposing in order, arrangement, arraying, array (of an army); disposition or structure of the members of the body.

Vy-ūhya, ind. having disposed in order, having arranged or arrayed, having placed in battle-array.

यृ *vy-ri* (*vi-ri*), cl. 5. 3. P. *-riṇoti* or *-riṇvati*, -*iyati*, &c. (see rt. 4. *ri*). Ved. to go apart or asunder, open out, be divided; to open, throw open, spread abroad, display.

यृह *vy-riḥ* (*vi-riḥ*), cl. 6. P. *-riśchati*, -*arśhitum*, Ved. to go apart or asunder.

यृष *vy-riḥ* (*vi-riḥ*), Pass. -*riḥyate*, Ved. to be unfortunate or unsuccessful; to be excluded or deprived of (with inst.): Caus. -*ardha-yati*, -*yitum*, to exclude from, deprive of (with inst.): Pass. of Caus. -*ardhyate*, to be excluded from or deprived of: Desid. *virtati* (Part. *virtat*), to wish to nullify or render vain.

Vy-riḍha, as, ā, am, deprived of prosperity, deprived of, separated or excluded from; nullified; imperfect, defective, unfit.

Vy-riḍhi, is, f. (probably fr. *vi* privative + *riḍhi*), non-prosperity, absence or loss of prosperity, misfortune, ill luck.

यृष 1. *vy-rish* (*vi-rish*), cl. 1. P. *-arshati*, -*arshitum*, Ved. to flow through.

यृष 2. *vy-rish* (*vi-rish*), cl. 6. P. *-rishati*, -*arshitum*, to pierce, penetrate.

ये *vye* (perhaps formed out of *vi-i*, see 3. *vi*), cl. 1. P. A. *vyayati*, -*te*, *viyāya* (and sing. *viyayāyitha*, Pan. VII. 2. 66), *viyāya*, *vyayati*, -*te*, *avyāsit*, *avyāsta*, *vyātum*, to cover, conceal, clothe: Caus. *vyāyayati*: Desid. *viyāyati*, -*te*: Intens. *ve-viyate*, *vāvyeti* or *vāvyāti*; [cf. Gr. I in *ἵπτιον*.]

3. *vīta*, as, ā, am (for 1. and 2. *vīta* see p. 953. col. 2), covered, clothed, put on, worn. — *Vīta-sūtra*, am, n. the sacred thread or cord; [cf. *ni-vīta*, *upa-vīta*.]

येत *vy-eta*, as, -*enī*, am, Ved. very bright, very white, (Śāy. *vyenī* = *viśeṣheṇa śvetā*, Rīg-veda V. 80. 4.)

येनस् *vy-enas*, ās, ās, as, Ved. exempt from sin, free from misfortune.

योकार *vyo-kāra*, as, m. (probably onomatopoeic), 'making the sound *vyo*,' a blacksmith.

योमन् *vyoman*, a, n. (according to Uṇādi-s. IV. 150. fr. rt. *vye* above; according to others fr. o for *av* with *vi*, cf. *oman*, or connected with rt. 2. *div*), sky, heaven, atmosphere, ether; water; a temple sacred to the sun, a place where the sun is especially worshipped; talc, mica; (*ā*), m., N. of a king. — *Vyoma-keśa*, as, or *vyoma-keśin*, ī, m. 'sky-haired,' an epithet of Siva. — *Vyoma-gaṇḍā*, f. the heavenly Ganges. — *Vyoma-čara*, as, ā, am, 'sky-going,' passing through the air. — *Vyoma-čarin*, ī, īnī, ī, sky-going; (*ī*), m. 'air-goer,' 'sky-goer'; a god; a bird; a saint; a

Brāhman. — *Vyomāčāri-pura*, am, n. 'sky-floating city,' the city of Hari-śāndra (supposed to be suspended between heaven and earth). — *Vyoma-deva*, as, m., N. of Siva. — *Vyoma-dhūma*, as, m. 'sky-smoke,' a cloud. — *Vyoma-nāśikā*, f. a sort of quail. — *Vyomapañčaka*, am, n. an aggregate of five Vyomans (?). — *Vyoma-mañjara*, am, n. 'sky-cluster,' a flag, banner. — *Vyoma-maṇḍala*, am, n. 'sky-circle,' a flag, banner. — *Vyoma-madhya*, ind. in the middle of the sky, in mid-air. — *Vyoma-māya*, as, ā, am, 'sky-measuring,' reaching to the sky, high as the heaven. — *Vyoma-mudgara*, as, m. 'sky-hammer,' a gust of wind. — *Vyoma-yāna*, am, n. 'sky-vehicle,' a celestial car, chariot of the gods. — *Vyoma-vartman*, ā, n. the path of the sky, (*vyoma-vartmanā*, inst. c. through the air or sky.) — *Vyoma-vistṛita*, am, n. the expanse of heaven, the sky, firmament. — *Vyoma-sad*, ī, m. 'sky-dweller,' a deity, divinity; a Gandharva; a spirit. — *Vyoma-sthali*, f. 'ground or base of the sky,' the earth. — *Vyoma-spiś*, k, k, k, 'sky-touching,' 'sky-reaching,' lofty. — *Vyomābha* ('*ma-abha*'), as, m. 'heaven-like,' a Buddha or a Jaina deified saint. — *Vyomodaka* ('*ma-ud*'), am, n. 'sky-water,' rain-water, dew (= *diyodaka*). — *Vyomnika* in *parama-vyomnika*, as, ā, am, relating to the highest ether.

योष *vyosha*, am, n. (probably fr. rt. 1. *vyush* or fr. rt. 1. *ush* with *vi*), the aggregate of three spices (black pepper, long pepper, and dry ginger).

व्रज *vraj*, cl. 1. P. (ep. also A.) -*vra-jati* (-*ite*), *vavṛāja*, *vrajishyati*, *avṛājī*, *vrajitum*, to go, proceed, travel; to go away, depart, retire, withdraw; to pass away (as time); to go to, approach, visit, approach a woman (for adultery); to undergo; to go to any state or condition, attain to, become (with acc., especially with acc. of abstract noun, e.g. *vīnāśam vraj*, to go to destruction, become destroyed; *chātṛatām vraj*, to become a pupil; *nirvṛitīm vraj*, to grow happy; cf. rt. 1. *yā*); to obtain, gain, (*vyāpāram vraj*, to obtain possession of anything, loc.): Caus. or cl. 10. P. *vṛajayati*, -*yitum*, to cause to go, send; to go; to prepare, decorate: Desid. *vīvrajishati*: Intens. *vāvrajate*, *vāvrajati*, to go crookedly; [cf. Gr. *ῥέρον*; Goth. *vrikan*, *vrajkja*, *vaurkjan*; Angl. Sax. *wrecan*; Old Germ. *rehhan*, *wreh*.]

Vraja, as, m. a road; a flock, herd, multitude, collection of anything; a station of cowherds, cow-pen, cattle-shed, stall, stable; a resting-place, abode; a cloud (= *megha* according to Naigh. I. 10); N. of the district surrounding Agra and Mathurā (the scene of Kṛishṇa's juvenile adventures; it is commonly called *Braj*, cf. *vrijā*); N. of a son of Havir-dhāna; (am), n. going, wandering, roaming; [cf. perhaps Lat. *vulgus*.] — *Vraja-kīśora*, as, m. 'youth of Vraja,' epithet of Kṛishṇa. — *Vraja-nātha*, as, m. 'lord of Vraja,' epithet of Kṛishṇa. — *Vraja-bhū*, ūs, ūs, u, being or produced in Vraja; (*ūs*), m. the tree *Nauclera Cordifolia*, = *keli-kadamba*; (*ūs*), f. the district of Vraja. — *Vraja-maṇḍala*, am, n. the district of Vraja. — *Vraja-mohana*, as, m. 'the fascinator of Vraja,' epithet of Kṛishṇa. — *Vraja-lāla*, as, m., N. of a king. — *Vraja-vara*, as, m. 'best in Vraja,' epithet of Kṛishṇa. — *Vraja-val-labha*, as, m. 'beloved in Vraja,' epithet of Kṛishṇa. — *Vrajāṅganā* ('*ja-an*'), f. 'woman of Vraja,' a Gopī, cowherdess, shepherdess. — *Vrajājira* ('*ja-aj*'), am, n. a cow-yard, cattle-fold, cow-pen.

Vrajaka, as, m. a religious ascetic who wanders about (in quest of alms &c.).

Vrajat, an, *anti*, at, going, proceeding, travelling; roaming.

Vrajana, am, n. the act of going or proceeding, travelling, roaming; exile; a road, way, street (Ved.); (as), m., N. of a brother of Jahnū (considered as one of the ancestors of the Kuśikas).

Vrajita, as, ā, am, gone, proceeded; (am), n. going, roaming.

Vrajin, ī, īnī, ī, Ved. herded or grouped together,

collected into a mass, (according to Sāy. on Rīg-veda V. 45, 1. *vṛajinih* = *tamah-puñjavatīh*, clustered gloom, i.e. nights.)

Vṛajyā, f. travelling or wandering about (either as a religious act or in quest of alms); march, attack, invasion; a flock, tribe, class; a theatre (= *ranga*). — **Vṛajyā-vat**, ān, āti, at, wandering, roaming; going gracefully.

व्रण 1. *vraṇ* (also written *braṇ*), cl. 1. P. *vraṇati*, *vavṛāṇa*, *vraṇitum*, to sound.

व्रण 2. *vraṇ* (perhaps rather to be regarded as a Nom. fr. *vraṇa* below), cl. 10. P. *vraṇayati*, *-yitum*, to wound.

Vraṇa, *as*, *am*, m. n. a wound, sore, ulcer, boil, bruise, tumor; a fracture, scar, rent (see *a-v*, cf. Manu II. 47); [cf. Gr. *ὤλη* (i.e. *Foln*), *ἀ-ελος*; Lat. *vulnus*.] — **Vraṇa-kṛit**, t, t, t, making a sore, wounding, ulcerating; corroding; (f), m. the marking-nut plant, *Semecarpus Anacardium*. — **Vraṇa-keṭu-ghni**, f. a kind of small shrub (= *dugdha-pheni*). — **Vraṇa-dvish**, t, t, t, 'hostile to sores', healing sores; (f), m. the plant *Siphonanthus Indica* (= *brāhmaṇa-yashtikā*). — **Vraṇa-dhūpana**, *am*, n. fumigating a sore. — **Vraṇa-vastu**, n. a part liable to ulcerate (as skin, flesh, &c.). — **Vraṇa-vedanā**, f. the pain of a wound or sore. — **Vraṇa-sodhana**, *am*, n. the cleansing or cicatrizing of a sore. — **Vraṇa-ha**, *as*, m. 'destroying sores', the castor-oil tree; (ā), f. a sort of creeper or shrub (= *guḍūci*). — **Vraṇa-kṛit**, t, m. 'sore-removing', a particular plant (= *kali-kāri*). — **Vraṇāri** (ṇa-ari), *is*, m. 'enemy of sores', the plant *Sesbania Grandiflora* (= *agastya-ṛiksha*); gum-myrrh (= *vala*).

Vraṇita, *as*, ā, *am*, wounded, ulcerated, bruised, scarred. — **Vraṇita-hridaya**, *as*, ā, *am*, heart-stricken, bruised or wounded at heart.

Vraṇin, i, īnī, i, having a sore or wound, afflicted with boils or ulcers.

व्रत vrata, *as*, *am*, m. n. (probably an old past pass. participle fr. rt. *vṛt*), anything enclosed, an enclosed place, enclosure, realm, sphere, sway (Ved.); anything fenced off or settled, a law, ordinance, command, rule, (*anu-vratam*, according to law or ordinance); rite, observance, practice [cf. *arka-v*, *yama-v*]; any religious act or obligation enjoined by the gods; a sacrifice; a self-chosen or voluntary act, any meritorious act of devotion or austerity, fasting, continence, vowed observance, solemn purpose, vow, (*ast-dhārā-vrata* or *āsidhāraṃ vrata*), a vow to stand on the edge of a sword or a vow as difficult as standing on the edge of a sword; action, agency, doing, work, deed; a design, plan; eating, in *payo-vrata*, q. v.; [cf. probably Gr. *εὐορτή*.] — **Vrata-kalpadruma**, *am*, n. N. of a work by Ratākara. — **Vrata-caryā**, f. the practice of religious vows; (as), m. a religious student. — **Vrata-cārin**, i, īnī, i, Ved. vow-performing, fulfilling or performing vows. — **Vrata-tattva**, *am*, n. N. of a part of the *Smṛiti-tattva*. — **Vrata-nimitta**, *as*, ā, *am*, caused by a vow. — **Vrata-pati**, t, m. Ved. 'lord of vows', epithet of Agni. — **Vrata-pā**, ās, ās, *am*, Ved. upholding ordinances, protecting sacred rites. — **Vrata-pāraṇa**, *am*, ā, n. f. conclusion of a fast, eating or drinking after a fast. — **Vrata-prakāśa**, *as*, m. 'illustration of vows', N. of a work by Viśva-nātha on the subject of vows (compiled from the Purāṇas and other more ancient sources). — **Vrata-pratishṭhā**, f. the performance of a religious act voluntarily undertaken. — **Vrata-bhāṇa**, *as*, m. the interruption of an act of devotion, breach of a vow. — **Vrata-bhikṣhā**, f. soliciting alms (as one of the ceremonies accompanying investiture). — **Vrata-bhṛit**, t, m. Ved. 'bearer of sacrifices', epithet of Agni. — **Vrata-rāja**, *as*, m. = *vrata-prakāśa* above. — **Vrata-lupā**, *as*, ā, *am*, one who has broken a vow (of fasting &c.). — **Vrata-lopana**, *am*, n. the breaking of a vow (of fasting, chastity, &c.), violating any religious vow or obligation. — **Vrata-vaśīkṛitya**, *am*, n. imperfection or incompletion of a

vow or religious observance. — **Vrata-śeṣa**, *as*, m. the remainder of a religious vow. — **Vrata-sapra-kṣhaṇa**, *am*, n. the keeping of a vow, observing penance. — **Vrata-sangraha**, *as*, m. undertaking any act of devotion, taking on one's self any voluntary religious obligation (= *dikṣhā*). — **Vrata-śha**, *as*, ā, *am*, engaged in religious austerities or in a vow of any kind, performing penance. — **Vrata-snātaka**, *as*, m. a Brahman who has completed his term of studentship, (see *snātaka*). — **Vratācāraṇa** (°ta-āc°), *am*, n. the act of observing a vow or religious obligation (especially that of continence, as the duty of a religious student; cf. *brahma-carya*). — **Vratādāna** (°ta-ād°), *am*, n. undertaking the obligations of a devotee. — **Vratādeśa** (°ta-ād°), *as*, m. investiture of a youth of one of the first three classes with the sacred cord. — **Vratopavāsa** (°ta-up°), *as*, m. fasting as a religious obligation, a fast. — **Vratopāyana** (°ta-up°), *am*, n. = *vāyana*, presents of cakes &c. which may be eaten during a religious feast.

Vrataya, Nom. P. *vratayati*, *-yitum*, to observe a vow; to fast or practise any abstinence in consequence of a vow; to eat together.

Vratika in *vaka-vratika*, *vaidāla-v*, &c., q. v. v.

Vratin, i, īnī, i, observing a vow (of continence, fasting, &c.), relating to a vow, practising any penance or religious observance, engaged in a sacrifice, devout, pious; (f), m. an ascetic, devotee; a religious student; one who institutes a sacrifice and employs priests (= *yajamāna*); N. of a Muni.

Vrateyu, *us*, m., N. of a king.

Vratya, *as*, ā, *am*, = *vratin* (Rīg-v. VIII. 48, 8).

व्रतति vṛatati, *is*, f. (said to be fr. rt. i. *vṛt*, according to Yāska fr. rts. *vṛt* and 3. *tan*), expansion, extension, spreading; a creeper. — **Vratati-valaya**, *as*, *am*, m. n. a creeper winding round like a bracelet.

Vratati, f. = *vratati* above. ° लते

व्रम vṛadhna, *as*, m. (also written *bradhna*, q. v.), the sun; the root of a tree.

व्रद् vṛand or *vrad* (a Vedic root said to be allied to rts. *mrad* and 1. *mṛid*, 'to rub, press, crush,' &c.), cl. 1. P. A. *vṛandati*, -te, &c., (probably) to soften; to become soft, (*avṛandanta vṛititē api nīgamā bhavati*, Nirukta V. 16); [cf. Gr. *βραδύ*.]

Vrandin, i, īnī, i, Ved. reduced to a state of softness or mildness; tamed, subdued, (or according to Sāy. connected with *vṛinda*, 'a multitude'; *vrandināḥ* = *mṛidu-bhāvaṃ prāptān* or *samūha-vatāḥ*, Rīg-veda I. 54, 4; see Nirukta V. 15.)

व्रयस् vṛayas. See under rt. *vṛi*, col. 3.

व्रश् vṛaśt, cl. 6. P. *vṛiścati* (Ved. *vṛi-nakti*, Naigh. II. 19), *vavṛaśta*, *vavṛaśti*, *vṛaśti* or *vṛaśyati*, *vavṛaśti*, *vavṛaśti* or *vavṛaśti*, *vṛaśtūm* or *vṛaśtūm*, to cut, cut up, cut asunder, tear, lacerate, divide with an edged tool; to wound: Caus. *vṛaśayati*, *-yitum*, Aor. *avivṛaśat*: Desid. *vivṛaśishati* and *vivṛaśishati*: Intens. *varivṛaśyate*, *varivṛaśiti*; [cf. Gr. *ἐλκος*, *ῥάκος*, *λάκεις*, *lakepós*; Lat. *lacerare*, *ulcus*.]

Vṛikṣa, *as*, ā, *am*, cut, torn, &c. See s. v. **Vṛiśat**, *am*, āti or *anti*, at, cutting, lacerating, wounding. — **Vṛiśat-rana**, *as*, m., Ved. 'consumer or destroyer of forests', epithet of Agni (Rīg-v. VI. 6, 1).

Vṛaśana, *as*, i, *am*, who or what cuts, cutting; (*as*), m. a small saw or chisel; a fine file or saw used by goldsmiths, &c.; the juice flowing from an incision in a tree; (*am*), n. cutting, wounding; a cut, incision. — **Vṛaśana-prabhava**, *as*, ā, *am*, flowing from an incision (in a tree, as juices &c.).

व्रश्न् vṛahman, a, n. = *brahman*, q. v.

व्रा vrā, f. (fr. rt. *vṛi*), Ved. night; dawn, (Sāy. on Rīg-veda I. 121, 2 = *tamaśā sarvaṃ āśchādayatīti vṛi rātriḥ* or *prakāśena vṛiḥ* or *ushāḥ*); a multitude, troop, (see Nirukta V. 3.)

व्राचड vrācāḍa, *as*, m. a kind of corrupt dialect.

व्राज vrāja, *as*, m. (fr. rt. *vraj*), going, movement, motion; a troop, multitude (Ved.). — **Vṛāja-bāhi**, m. du., Ved. the spreading or outstretched arms of death.

Vṛājī, *is*, f. a gale of wind, whirlwind, wind.

व्रात vrāta, *as*, m. (fr. *vṛata* or connected with rt. *vṛi*), a multitude, flock, assemblage, troop, (*vṛatam-vṛatam*, in companies, in troops, Rīg-veda V. 53, 11); = *manushya* (according to Naigh. II. 3); the descendant of an outcast Brāhman, &c., (see *vṛātya*); the company or attendants at a marriage feast; (*am*), n. manual or bodily labour; day labour, casual employment. — **Vṛāta-jivana**, *am*, n. living by manual or bodily labour.

Vṛātina, *as*, m. one living by the profession of a Vṛāta, a hired labourer, porter, cooly; one having no fixed employment; one living by violence.

Vṛātya, *as*, m. a Brāhman or man of one of the first three classes who has lost caste through non-observance of the ten principal Saṃskāras (especially investiture with the thread; in the Atharva-veda XV. 8, 1, XV. 9, 1. the Rājanyas and even the Brāhmanas are said to have sprung from the Vṛātya who is even identified with the Supreme Being); an outcast; a man of a particular inferior class (regarded as the descendant of a Sūdra father and Kṣatriya mother; cf. *vaidya*); a low or vile person; (ā), f. the daughter of an outcast, a female of a fallen Brāhman, &c. — **Vṛātya-tā**, f. or *vṛātya-tva*, *am*, n. the condition of one who has lost caste by neglect of the Saṃskāras or sacred observances (such as investiture with the thread, &c.). — **Vṛātya-bruva**, *as*, m. one who calls himself a Vṛātya; [cf. *brāhmaṇa-bruva*.] — **Vṛātya-bhāva**, *as*, m. = *vṛātya-tā*. — **Vṛātya-yajaka**, *as*, m. one who sacrifices for a Vṛātya. — **Vṛātya-stoma**, *as*, m. a particular sacrifice performed to recover the rights forfeited by a delay of the Saṃskāras (especially of investiture).

व्राधन् vṛādhāt, *am*, ānti, at (probably a kind of pres. part. connected with rt. i. *vṛidh*), Ved. great, mighty, (Sāy. = *mahat*, Rīg-veda IV. 32, 3; cf. Gr. *βλαθ-πός*). — **Vṛādhān-tama**, *as*, ā, *am*, greatest, most eminent, (Sāy. = *pravṛiddha-tama*, Rīg-veda I. 150, 3.)

व्रिष् vṛiś, *śas*, f. pl., Ved. the fingers (according to Naigh. II. 5; according to Sāy. on Rīg-veda I. 144, 5. *vṛiśaḥ* = *viśaḥ* = *paraspara-viśiṣṭāḥ*, mutually separated).

व्री vṛi (connected with rts. *vṛi*, *vṛi*), cl. 9. P. *vṛināti* or *vṛināti*, *vṛirāya*, *vṛeshyati*, *avṛaiṣit*, *vṛetum*, to choose, elect; cl. 4. A. *vṛiyate*, *vṛiṣyē*, *vṛeshyate*, *avṛeṣhta*, *vṛetum*, to choose (?); to be chosen or elected; to cover, screen: Caus. *vṛāyayati* (or according to others *vṛepayati*), *-yitum*: Desid. *vivṛiṣhati*, -te: Intens. *vevṛiyate*, *vevṛiyati*, *vevṛeti*.

Vṛayas, Ved. abandoning, abandonment, (according to Sāy. on Rīg-veda II. 23, 16. *vṛi vṛayas* = *viśeṣheṇa varjanam*.)

Vṛiṇa, *as*, ā, *am*, chosen, elected.

व्रीड vṛīḍ, cl. 4. P. *vṛīḍyati* (ep. cl. 1. A. *vṛīḍate*, see below), *vīṛiḍa*, *vṛīḍishyati*, *avṛīḍit*, *vṛīḍitum*, to be ashamed, feel shame, to be modest or bashful; to throw, hurl, send; (according to Nirukta V. 16. *vṛīḍayati* = *vidayati*).

Vṛīḍa, *as*, ā, m. f. shame, modesty, bashfulness. — **Vṛīḍānata** (°dā-ān°), *as*, ā, *am*, bowed down with shame, hanging down the head with shame, ashamed. — **Vṛīḍānvita** (°dā-ān°), *as*, ā, *am*, ashamed, bashful, modest. — **Vṛīḍa-yuj**, k, k, k, possessing shame, ashamed.

Vṛīḍana, *am*, n. shame, bashfulness, modesty; lowering, depression (= *naiḍira-bhāra*).

Vṛīḍamāna, *as*, ā, *am* (an epic form), being ashamed, blushing.

Vrīḍita, as, ā, am, ashamed, abashed, modest; (am), n. shame.

Vrīḍana, am, n., Ved. = *vrīḍana*.

व्री *vrī* (= rt. *vrīs*), cl. I. IO. P. *vrī-sati*, *vrīsayati*, to hurt, injure; to kill, wound.

व्रीहि *vrīhi*, is, m. (said to be fr. rt. *vrī*), rice, (eight principal sorts are enumerated by native authorities; rice is not mentioned in the *Rig-veda*, but is named in the *Atharva-veda* together with *yava*, *māsha*, and *tila*); a grain of rice, (*vrīhin* *prokshati*, he sprinkles or scatters grains of rice); rice ripening in the rainy season; (*ayas*), m. pl. grains of rice. — *Vrīhi-kāñcana*, as, m. a sort of pulse, *Ervum* *Lens* or *Hirsutum* (= *maśūra*). — *Vrīhi-parṇī*, f. a particular shrub (= *śālu-parṇī*). — *Vrīhi-bheda*, as, m. a species of rice; a sort of grain, *Panicum* *Miliaceum* (= *apu*). — *Vrīhi-maṇya*, as, ī, am, made or consisting of rice; (*as*), m. a rice-cake made with ghee (offered as an oblation). — *Vrīhi-nājika*, as, m. panic seed, *Panicum* *Italicum* (= *kangu*); another species, *Panicum* *Miliaceum*. — *Vrīhi-śreṣṭha*, as, m. a kind of rice (= *śālī-dhānya*). — *Vrīhi-agāra*, am, n. 'rice-house,' a shed where rice or other grain is stored, granary.

Vrīhika, as, ā, am, having rice, bearing rice, &c.

Vrīhin, ī, īnī, ī, having or bearing rice (a field &c.).

Vraihā, as, ī, am, made of rice, composed of rice.

Vratheya, as, ī, am, fit for rice, sown with rice (as a field &c.), made or consisting of rice; (*am*), n. a field of rice.

वृ *vrud*, cl. 6. P. *vrudati*, to cover; to heap; to sink.

वृस *vrūs* (also written *vrūsh* or *brūsh*; cf. rt. *vrīs*, *kash*), cl. I. IO. P. *vrūsati*, *vrūsayati*, &c., to hurt, injure, wound, kill.

व्री *vrī* (also written *vli*; according to some fr. *vi-lī*, but cf. rt. *vrī*), cl. 9. P. *vli-nāti* (Ved. *vliṇāti*), *vriṇāya*, *vleshayati*, *avlaishati*, *eletum*, to go, move; to choose, select, (in this sense for rt. *vrī*, *vrī*); to hold, maintain, support: Caus. *vlepayati*, -yitum, Aor. *avlepipat*: Desid. *violishati*: Intens. *vevliyate*, *vevliyati* or *vevleti*. *Vlina*, as, ā, am, gone; held, supported.

वृक्ष *vrēksh* (also written *vrēksh*, q.v.), cl. IO. P. *vrēkshayati*, *vrēkshāpayati*, -yitum, to see.

श

श 1. *śa*, the thirtieth consonant of the Nāgarī alphabet and first of the three sibilants; it belongs to the palatal class, and in sound often corresponds to *sh*, though in some words pronounced more like *s*. — *Śa-kāra*, as, m. the letter or sound *śa*. — *Śa-varga*, as, m. the sibilating class of letters, i.e. the three sibilants and the letter *h*.

श 2. *śa*, as, m. (fr. rt. *śo*), a cutter, destroyer (Kīrt. XV. 45); a weapon; N. of Śiva, (in this sense probably connected with 2. *śam*); (*am*), n. or ind. happiness, &c., see 2. *śam*, p. 993.

शंयु *śamyu*, *śamyya*, &c. See under 2. *śam*, p. 993.

Śamva, *śam-stha*, &c. See p. 993, col. 2.

शंवर *śaṁvara*, *śaṁvala*. See *śambara*, *śambala*, p. 993.

शंस *śaṁs* [cf. rt. *śas*, I. *śūs*], cl. I. P. *śaṁsati* (ep. also A. -te), *śaṁsana*, *śaṁsishyati*, *śaṁsati*, Pres. *śaṁsāt*, *śaṁsitum*, to recite, repeat, (in Vedic ritual *śaṁsāva*, *śaṁsāma*, 'let us recite'); to relate, say, tell, report, declare, announce, communicate (with dat. or gen. of the person); to praise, celebrate; to approve, wish, desire [cf.

ā-saṁs]; to wish well or ill to; to calumniate, revile; to hurt, injure [cf. rt. I. *śas*]; to be unhappy (?): Pass. *śaṁsate*, to be recited or uttered; to be praised or approved: Caus. *śaṁsayati*, -yitum, Aor. *śaṁsasat*, to cause to repeat or recite: Desid. *śaṁsishati*: Intens. *śaṁsāyate*, *śaṁsūsti*; [cf. Lat. *censeo*, *cano*, *Cas-meneo*, *Ca-meneo*, *carmen*, *con-cinn-us*: Old Germ. *sagen*: Angl. Sax. *sagan*, *segan*: Goth. *hazjan*, *hana*: Mod. Germ. *Ilahn*: Slav. *san-ti* (perhaps also) Lith. *sakau*: Hib. *sant*, 'greediness, lust'; *santaighim*, 'I desire, covet.']

Śaṁsa, as, m., Ved. recitation, invocation; praise, prayer, (Sāy. = *stuti*); wishing well or ill to; a spell (for good or evil); a blessing; a curse; calumny; = *narāṣaṁsa* (Ved.); (*ā*), f. speech; praise, flattery, eulogium; wish, desire; (*as*, ā, am), reciting; praising; wishing; [cf. *duḥ-s*°].

Śaṁsat, am, anti, at, reciting, relating; praising.

Śaṁsana, am, n. the act of reciting or repeating, recitation; praising.

Śaṁsita, as, ā, am, said, told, declared; praised, extolled, celebrated; wished, desired, longed for [cf. *ā-saṁsita*]; calumniated, falsely accused; ascertained, established, effected, (in these senses for *saṁ-sita* under *saṁ-s*°). — *Śaṁsita-vrata* for *saṁsita-vrata*, see *saṁ-s*°.

Śaṁsitrī, tā, trī, trī, a reciter, reciting, relating; a praiser; [cf. *śaṁsitrī*.]

Śaṁsin, ī, īnī, ī, saying, relating, announcing, foretelling, indicating, showing; praising.

Śaṁsavaya, as, ā, am, to be repeated or recited.

Śaṁsitrī, tā, m. a reciter of Sastras or hymns of praise, one of the officiating priests at a sacrifice (identified with the Pra-śāstri and mentioned along with five others in *Rig-veda* I. 162, 5; his sacrificial duties correspond with those of the *Maitrāvaruṇa* of the later ritual); a praiser, encomiast, panegyrist.

Śaṁsa, as, ā, am, to be praised, praiseworthy, meritorious; to be wished, desirable.

Śas in *uktha-śas*, q.v.

Śasa, as, ā, am, Ved. reciting, repeating.

Śasitrā, ind. having praised, &c. (= *śaṁstrā*).

1. *śasta*, as, ā, am (for 2. *śasta* see under rt. I. *śas*), recited, repeated; praised, eulogized; best, excellent; auspicious, happy, well, right; (*am*), n. happiness, excellence; the body. — *Śasta-keśaka*, as, ī, am, having excellent hair.

Śastavya, as, ā, am, to be recited or repeated; to be praised, &c.

Śastī, ī, f., Ved. a hymn of praise.

1. *śastra*, am, n. (for 2. *śastra* see under rt. I. *śas*), Ved. a hymn (recited either audibly or inaudibly, as opposed to *stoma*, which is sung), a recitative, recitation; a hymn of praise (generally).

Śastivā, ind. having recited; having praised, &c.

Śasman, a, n., Ved. praise, a hymn.

1. *śasya*, as, ā, am (for 2. *śasya* see under rt. I. *śas*), = *śaṁsya*, to be praised, praiseworthy; to be wished, desirable, excellent, best; (*am*), n. a good quality, merit.

Śasyamāna, as, ā, am, Ved. being recited, (opposed to *giyamāna*, being sung); being hymned or praised.

शस्त *śast*, a Vedic root, = rt. 2. *śas* or *śas*.

शक 1. *śak*, cl. 5. P. *śaknoti*, cl. 4. P. A. *śakyati*, -te (in the A. not to be distinguished from the Pass., see below; Ved. forms, Impv. *śagāhi*, Pot. *śakeyam*, *śakema*), *śasāka*, *śeke*, *śakshyati*, -te, *śakat* (or if used in cl. 4. the following are said by some to be substituted, and Fut. *śakishyati*, -te, Aor. *śakīti* or *śakīti*, *śakishā*), *śaktum* (*śaktum*, Ved. *śaktare*), to be able, to be able to effect, to be competent for (with inf., e.g. *vikshītum* na *śaknoti*, he is not able to look; *marṣum* na *śakāmi*, I am not able to die; or even with part., e.g. *pūrayan* na *śaknoti*, he is not able to fill); to be powerful; to bear, endure; to give, present (Ved.); to aid (Ved.);

to know (Ved.): Pass. *śakyate*, Aor. *śakīti*, to be able, be capable, be possible, be practicable (giving a passive sense to a following inf., e.g. *taḥ chettum śakyate*, that is able to be cut, that can be cut; *tat kartum śakyate*, that can be done; *na śakyante tyaktum*, they cannot be abandoned; sometimes used with a participle, e.g. *na śakyate vāryamāṇaḥ*, he cannot be restrained; or used impersonally, e.g. *yadi tvayā śakyate*, if it can be done by thee): Caus. *śakayati*, -yitum, Aor. *śasīkat*: Intens. *śaśakyate*, *śaśakīti* or *śaśakti*: Desid. *śikshati*, -te [cf. *śiksh*, s.v.], to wish to be able or to be able to effect; to learn; to give, bestow, enrich (Ved.); to aid, assist (Ved.); to instruct (Ved.): Caus. of Desid. *śikshayati*, -yitum, to teach, instruct (with two acc., e.g. *taṁ rāja-śikshām aśikshayat*, he instructed him in the art of war); [cf. Lat. *queo* (for *queo-jo*), *ne-queo*, *conari*: Old Norse *hagr*, 'the right hand'; *hagna*, 'to be of service.']

2. *śak*, k, k, k, able, powerful (at the end of a comp., e.g. *śarva-śak*, q.v.).

Saka, as, m., N. of a king (especially applied to Śālī-vāhana); an era, epoch (especially that of the monarch Śālī-vāhana, commencing seventy-eight years after the Christian; cf. *śāka*); N. of a country; of a particular tribe or race of people, (usually ā, pl.; in the legends which relate the contests between Vasishtha and Viśva-mitra the Sakas are fabled to have been produced by the Cow of Vasishtha, from her sweat, for the destruction of Viśva-mitra's army; in Manu X. 44. they are mentioned together with the *Paundrakas*, *Odras*, *Dravidas*, *Kāmbojas*, *Javanas* or *Yavanas*, *Pāradas*, *Pahlavas*, *Cīnavas*, *Kīratas*, *Daradas*, and *Khaśas*, who are all described by Kullūka as degraded tribes of Kshatriyas, called after the districts in which they reside: according to the *Vishnu-Purāṇa* IV. 3. the great king *Sagara* made an effort to rid his kingdom of these tribes, who appear to have overrun the western districts of India; the Sakas who were not destroyed were deprived of their social position and were compelled to shave the fore part of their heads: they are sometimes regarded as the followers of *Saka* or *Śālī-vāhana*, and probably to be identified with the Tartars or Scythians [Lat. *Sacæ*] who overran India before the Aryans, and were supposed to have been exterminated by the great *Vikramāditya*, king of *Oujein* and rival of Śālī-vāhana); (*am*), n., Ved. water (= *udaka*, Naigh. I. 12; cf. *śaka-pīta*, *śaka-maṇya*, under *śakan*). — *Śaka-karṭrī*, tā, m. the founder or establisher of an era. — *Śaka-deśa*, as, m., N. of a country. — *Śaka-varman*, ā, m., N. of a poet. — *Śaka-vriddhi*, is, m., N. of a poet. — *Sakādhipa-rājadhān* ('*ka-adh*'), f. the capital of the king of the Sakas, i.e. *Dillī*. — *Sakāntaka* ('*ka-an*'), as, m. 'destroyer of the Sakas,' epithet of king *Vikramāditya*. — *Sakābda* ('*ka-ab*'), am, n. a year of the Saka era, (see above). — *Sakāri* ('*ka-ari*'), is, m. 'enemy of the Sakas,' epithet of king *Vikramāditya*. — *Śaka-ja*, perhaps for *Śaka-ja*, 'Scythian-born,' in *Rāja-tarangīṇī* V. 176.

Śakṭa, as, ā, am, able, capable, (giving a passive sense to the inf., e.g. *na śakṭaṁ chettum*, it could not be cut.)

Sakta, as, ā, am, able, capable, competent (with inf. or with loc. in the sense of an inf., e.g. *śakṭaḥ pari-rakshitum* or *śakṭaḥ pari-rakshane*, able to preserve); strong, mighty, powerful; one who has the power of giving, opulent, rich (Manu XI. 9); significant, expressive; speaking kindly or pleasantly (= *priyam-vada*); clever, diligent, attentive, intent. — *Sakta-tā*, f. or *śakta-tva*, am, n. ability, power, capacity. — *Saktārtha* ('*ta-ar*'), as, ā, am, having a potential sense.

Śakti, ī, f. ability, power, capacity, capability, faculty, strength, energy, prowess; regal power (having three parts or constituent elements, viz. 1. *pradhū-ta*, the majesty or pre-eminence of the king himself; 2. *mantra*, the power of good counsel; 3. *utsāha*, the force of energy); the energy or active power of a deity personified as his wife and

worshipped under various names, (sometimes only eight Śakti goddesses are enumerated, as follow, Indrāṇī, Vaiṣṇavī, Śāntā, Brahmāṇī, Kaumārī, Nāra-siṅhī, Vārāhī, and Mahēśvarī, but some substitute Cāmuṇḍā and Caṇḍikā for the third and sixth of these: according to another reckoning there are nine, viz. Vaiṣṇavī, Brahmāṇī, Raudrī, Mahēśvarī, Nāra-siṅhī, Vārāhī, Indrāṇī, Kārttikī, and Pradhānā: others reckon fifty different forms of the Śakti of Viṣṇu besides Lakṣmī, some of these are Kīrtī, Kāntī, Tushṭī, Puṣṭā, Dhṛitī, Śāntī, Kriyā, Dayā, Medhā, &c.; and fifty forms of the Śakti of Śiva or Rudra besides Durgā or Gaurī, some of whom are Guṇo-darī, Virajā, Sālmālī, Lolākṣhī, Vartulākṣhī, Dīrgha-ghoṣā, Sudīrgha-mukhī, Go-mukhī, Dīrgha-jihvā, Kuṇḍodārī, Ardha-keśī, Vikrīṭa-mukhī, Jvalā-mukhī, Ulkā-mukhī, &c.; Sarasvatī is also named as a Śakti, both of Viṣṇu and Rudra: according to the Vāyu-Purāṇa the female nature of Rudra became twofold, one half *asita* or white, and the other *sita* or black, each of these again becoming manifold, those of the white or mild nature included Lakṣmī, Sarasvatī, Gaurī, Umā, &c.; those of the dark and fierce nature, Durgā, Kālī, &c.); the female organ (as the counter-part of the phallic representation of Śiva, and worshipped either literally or figuratively by a sect of Hindūs termed Śāktas, see *śākta*); the power or signification (of a word), force or meaning of a term (defined in the Nyāya as the relation of the term to the thing designated *padasya padārthe sambandhaḥ*); an iron spear, lance, pike, dart [cf. *śaktika*]; a sword; a kind of implement or instrument used in gambling; allying or appeasing opposition; (*śe*), m., N. of a Muni or sage (the eldest of Vasiṣṭha's hundred sons; according to Viṣṇu-Purāṇa I. 1. he was father of Parāśara, and was devoured by king Kalmāsha-pāda, when changed to a man-eating Rākṣasa, in consequence of a curse pronounced upon him by the sage; he is represented as having overcome the power and speech of Viśva-mitra at the sacrifice of King Saudāsa, and is regarded as the Rishi of Rīg-veda VII. 3, 26, IX. 97, 10-21, IX. 108, 3, 14-16; Śakti is also identified with one of the Vyāsas, and elsewhere with the sage Jāṭukarṇa). — *Śakti-kunṭhana*, am, n. (in phil.) the deadening of a capacity. — *Śakti-kumāra*, as, m., N. of a poet. — *Śakti-gaṇa*, as, m. the company or assemblage of the Śāktis, (see under *śakti* above). — *Śakti-graha*, as, ā, am, taking hold of the force or meaning (of a word or sentence); apprehending the meaning (in any particular sense), acceptance (of a word &c.); holding or bearing a spear or lance, armed with a spear; (as), m. perception or apprehension of the force or sense (of a word); a spearman, lancer; epithet of Śiva; of Kārttikeya. — *Śakti-grāhaka*, as, *thā*, am, who or what causes to apprehend the force or signification (of a word or phrase), determining or establishing the meaning of words (as a dictionary, grammar, &c.); taking hold of the force (of a word &c.); holding a spear, &c. — *Śakti-ja*, as, ā, am, born from Śakti; (as), m. son of Śakti. — *Śakti-tas*, ind. according to power, to the best of one's ability. — *Śakti-tā*, f. power, capacity, faculty. — *Śakti-traya*, am, n. the three constituents of regal power (viz. king, minister, and energy; see *śakti*). — *Śakti-dhara*, as, m. a spearman, lancer; epithet of Kārttikeya. — *Śakti-dhṛik* (see *dhṛik*, p. 459), bearing a spear. — *Śakti-parṇa*, as, m. the tree Echites Scholarius (= *sapta-parṇa*). — *Śakti-pāṇi*, *śe*, m. 'spear-handed', armed with a spear or lance, a spearman; epithet of Kārttikeya. — *Śakti-pāta*, as, m. prostration of strength. — *Śakti-pūjaka*, as, m. a Śakti-worshipper, a Śākta, (see *śakti*, *śākta*). — *Śakti-pūjā*, f. Śakti-worship, (see above). — *Śakti-pūrva*, as, m. 'having Śakti for a forefather', epithet of Parāśara (as son of Śakti). — *Śakti-prakarṣa*, as, ā, am, possessing superior capacity or extraordinary power. — *Śakti-dhṛit*, *t*, *t*, f. bearing a spear, armed with a spear; (*śe*), m. a spearman, lancer; epithet of Kārttikeya. — *Śakti-bheda*, as, m. difference of power; a special capacity.

— *Śakti-bhairava-tantra*, am, n., N. of a Tantra work. — *Śakti-mat*, *ān*, *atī*, *at*, possessed of ability, powerful, mighty, able; possessing a competence, one who has gained a fortune. — *Śakti-yāmala*, N. of a work. — *Śakti-ratnākara* ('*na-āk*'), as, m. 'jewel-mine of Śakti', N. of a work on the mystical worship of Śakti or Durgā, (it contains five chapters compiled from the Tantras and Purāṇas). — *Śakti-vāda* or *śakti-vicāra*, as, m., N. of a philosophical work by Gadādhara-bhāṭṭācārya. — *Śakti-vādīn*, *i*, m. one who asserts or believes in Śakti-worship. — *Śakti-vaikalya*, am, n. deficiency of power, impairment of strength, incapacity, debility. — *Śakti-hina*, as, ā, am, powerless, impotent. — *Śakti-he-tika*, as, m. one who has a spear for a weapon, a spearman, lancer, soldier armed with a lance. — *Śakti-apekṣa*, as, ā, am, having regard or reference to ability, according to power or capacity. — *Śakti-ardha*, as, m. perspiring and panting with exertion or fatigue, (according to Śabda-k. = *śrama-dvārā kukṣi-lalāṭa-grivāsūtpanno gharṇo dīrgha-niśvās-ka*). — *Śakti-avara*, as, ā, am, junior to Śakti.

Śakti, f. = *śakti*, see Vopa-deva IV. 27.

Śaktī, *is*, m., N. of the eldest of the hundred sons of Vasiṣṭha (= *śakti*).

Śaktrin, *i*, m. a proper N., = *śaktī* above.

Śakna, as, ā, am, = *śaknu* below.

Śaknu, *us*, *us*, *u*, speaking kindly or pleasingly; [cf. rt. *śac*.]

Śaknuvāna, as, ā, am, having power, being able, (*ta* *soḍhum a-śaknuvānaḥ*, not being able to bear that.)

Śakman, *a*, n., Ved. power, strength; energy, action; (*ā*), m., Ved., N. of Indra.

Śakya, as, ā, am, able, possible, capable, practicable, able to be effected or done, easy to be accomplished (frequently with inf. in passive sense, e. g. *na sā śakya netum balāt*, she cannot be conducted by force; *tan mayā śakyam pratipattum*, that is able to be acquired by me); that may be conveyed or expressed (as sense or meaning by any particular word &c.). — *Śakya-tama*, as, ā, am, most possible, very possible or practicable, (*tan na śakyatamaṃ kartum*, that is not at all possible to be done). — *Śakya-tā*, f. or *śakya-tva*, am, n. possibility, practicability, capacity, capability. — *Śakya-tā-bheda* ('*tā-av*'), am, n. (according to Śabda-k.) = *śakyāṇṣe bhāsamāna-dharmaḥ*. — *Śakya-pratikāra*, as, m. a possible remedy or counter-agent; (as, ā, am), capable of being counteracted, remediable. — *Śakyārtha* ('*ya-ar*'), as, m. admissible meaning, the meaning conveyed by a word.

Śakra, as, ā, am, strong, powerful, mighty (Ved.); (as), m. 'the powerful one', N. of the god Indra, (see *indra*); of one of the twelve Ādityas; of Śiva; the plant Wrightia Antidysenterica (or Nerium Antidysentericum); the tree Pentaptera Arjuna. — *Śakra-kriḍācala* ('*dā-āc*'), as, m. 'Indra's pleasure-mountain', epithet of the mountain Meru. — *Śakra-gopa*, as, m. a particular red insect, the coccinella or a lady-bird of various species (= *indra-gopa*). — *Śakra-ja* or *śakra-jāta*, as, ā, am, Indra-born; (as), m. a crow. — *Śakra-jit*, *t*, m. 'conqueror of Indra', epithet of the son of Rāvaṇa, (his first name was Megha-nāda, but after his victory over Indra, described in the Rāmāyaṇa, Uttara-kāṇḍa XXXIV, his name was changed by Brahmā to Indra-jit, q. v.; he was killed by Lakṣmaṇa). — *Śakra-tejas*, *ās*, *ās*, as, glorious or vigorous as Indra. — *Śakra-druma*, as, m. 'Indra's tree', the Deva-dāru. — *Śakra-dhanus*, *us*, n. 'Indra's bow', the rainbow. — *Śakra-dhvaja*, as, m. a standard or flag set up in honour of Indra. — *Śakra-dhvajotsava* ('*ja-ut*'), as, m. = *śakrot-sava* below. — *Śakra-nandana*, as, m. 'Indra's son', epithet of Arjuna. — *Śakra-paryāya*, as, m. 'synonym of Indra', the medicinal shrub Wrightia Antidysenterica (= *kuṭa-ja*). — *Śakra-pādapa*, as, m. 'Indra's tree', a sort of pine, Pinus Devadāru; Wrightia Antidysenterica. — *Śakra-pushpikā* or *śakra-pushpī*, f. 'having flowers like those of the

Pentaptera Arjuna, a sort of pot-herb (= *viśalyā*); another plant (= *agni-sikhā*). — *Śakra-prastha*, as, am, m. n. 'presided over by Indra', N. of ancient Delhi (= *indra-prastha*). — *Śakra-bhavana* or *śakra-bhuvana*, am, n. 'the abode or heaven of Indra', Svarga, paradise, heaven, the sky. — *Śakra-bhīd*, *t*, m. 'Indra-conqueror', epithet of the son of Rāvaṇa, (see *śakra-jit*). — *Śakra-bhūbhavā*, f. colocynth, Cucumis Colocintida. — *Śakra-mātri*, *tā*, f. the mother of Indra; a particular plant (= *bhārgi*). — *Śakra-mātrikā*, f. a wooden peg or post driven into the ground for supporting Indra's banner. — *Śakra-mūrdhan*, *ā*, m. 'Indra's head', an ant-hill, hillock. — *Śakra-yaśo-vidhvansa*, am, N. of the 108th chapter of the Kṛīḍā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Śakra-rūpa*, as, ā, am, having the form of Indra. — *Śakra-loka*, as, m. the world or sphere of Indra, paradise, Svarga. — *Śakraloka-bhāj*, *k*, *k*, *k*, sharing the sphere of Indra, having a portion in paradise. — *Śakra-vallī*, f. colocynth (= *indra-vāruṇī*). — *Śakra-vāhana*, am, n. 'Indra's vehicle', a cloud. — *Śakra-vīja*, am, n. 'Indra-seed', the seed of Wrightia Antidysenterica. — *Śakra-sarāsana*, am, n. 'Indra's bow', the rainbow. — *Śakra-sākhin*, *i*, m. 'Indra's tree', Wrightia Antidysenterica. — *Śakra-sālā*, f. 'Indra's hall', a place or room prepared for sacrifices. — *Śakra-sīras*, as, m. 'Indra's head', an ant-hill. — *Śakra-sāratthī*, *is*, m. 'the charioteer of Indra', epithet of Mātali. — *Śakra-suta*, as, m. 'Indra's son', epithet of Arjuna; of the monkey Bālī. — *Śakra-sudhā*, f. 'Indra's nectar', the resin of Boswellia Thurifera, gum olibanum (= *pālanki*). — *Śakra-trishṭā*, f. 'Indra-created', yellow myrobalan, Terminalia Chebula (fabled to have sprung from the ground on which Indra spilt a drop of nectar). — *Śakrākhyā* ('*ra-ākh*'), as, m. 'Indra-named', an owl. — *Śakrātma* ('*ra-āt*'), as, m. Indra's own son. — *Śakrasāna* ('*ra-as*'), as, m. 'Indra-food', the medicinal plant Wrightia Antidysenterica (fabled to have sprung from the drops of Amṛta which fell on the ground from the bodies of Rāmā's monkeys restored to life by Indra); (am), n. an intoxicating drink prepared from hemp (= *bhangā*). — *Śakrasāna* ('*ra-ās*'), am, n. 'Indra's seat', a throne. — *Śakrāhva* ('*ra-āh*'), as, m. 'Indra-named', the seed of Wrightia Antidysenterica. — *Śakrotthāna* ('*ra-ut*'), am, n. 'raising up of [the banner of] Indra', = *śakrot-sava* below; [cf. *dhvajotthāna*]. — *Śakrotsava* ('*ra-ut*'), as, m. 'Indra-festival', a festival in honour of Indra on the twelfth day of the light half of the month Bhādra (when a flag or banner was set up, = *dhvajotthāna*).

Śakrāṇī, f., N. of Śaśī (wife of Indra).

Śakri, *is*, m. a cloud; a thunderbolt; an elephant; a mountain.

Śakla, as, ā, am, speaking pleasingly or kindly, affable; [cf. rt. *śac*.]

Śakvan, *ā*, *ari*, *a*, Ved. powerful, able, mighty; (*ā*), m. an elephant; (*ari*), f. a kind of river, &c. See under *śakvara* below.

Śakvara, as, m. a bull, an ox [cf. *śakkara*]; (*i*), f. a kind of river (= *nadi-viśeṣa*, *nadi-bheda*); a finger, (according to some, a finger-ring); a zone, girdle; a particular metre, (a stanza of four Pādas of fourteen syllables each, comprising at least twenty varieties, of which one of the commonest is called Vāsanta-tīlaka; cf. *śakkari*, *śarkari*); an arm (Ved.); a cow; (the fem. *śakvārī* may equally be referred to *śakvan* above.)

Śagma, as, ā, am, Ved. able, powerful, mighty [cf. *tuvi-s*]; prosperous, happy, causing happiness (= *sukha-kara* or *sukha*, and according to Sāy. derived fr. *śam* + *rt. gam*).

Śagman, *a*, n., Ved. a various reading for *śakman* in Naigh. II. 1.

Śagmya, as, ā, am, Ved. powerful, mighty; prosperous, happy; [cf. *śagma*.]

Śikṣhita, *śikṣhu*, &c. See p. 1004, col. 3.

शकट *śakaṭa*, as, am, m. n. (according to Uṇādi-s. IV. 81. fr. rt. 1. *śak*), a cart, waggon,

(said to be also *i*, *f*.); (*as*), *m*. the figure of a cart formed by the five stars composing the lunar asterism Rohini; a form of military array resembling a wedge, (*śakṭy-ākāra-graḥ paśāt-prithulāḥ*, Manu VII. 187); a cart-load (= 2000 Palas); an implement for preparing grain; N. of a demon slain by the infant Kṛishṇa; a particular tree (= *tinisā*); N. of a place. — *Śakṭa-bheda*, *as*, *m*. division of the Śakṭa asterism by the moon or a planet passing through it. — *Śakṭa-vila*, *as*, *m*. a kind of water-hen, gallinule. — *Śakṭa-han*, *hā*, *m*. 'destroyer of the demon Śakṭa', an epithet of Kṛishṇa. — *Śakṭāksha* (*'ta-ak'*), *as*, *m*. the axle of a cart. — *Śakṭārī* (*'ta-ārī*), *is*, *m*. 'enemy of Śakṭa', epithet of Kṛishṇa. — *Śakṭāśura* (*'ta-aś'*), *as*, *m*. the demon Śakṭa (killed by the infant Kṛishṇa). — *Śakṭāhvā* (*'ta-āh'*), *f*. 'cart-named', the asterism Rohini, (the five stars of which are figured as a cart). — *Śakṭatōṣaṇa* (*'ta-uṣ'*), *am*, *n*. the upsetting or overturning of a cart.

Śakṭāra, *as*, *m*. a bird of prey, (perhaps a kind of vulture); N. of a minister of king Nanda, (in revenge for ill-treatment he conspired with the Brāhman Cāpakya to effect his master's death); N. of an ape. — *Śakṭāropākhyāna* (*'ra-up'*), *am*, *n*. story of (the ape) Śakṭāra.

Śakṭāla, *as*, *m*. = *śakṭāra*, the minister of king Nanda or (according to some) of Śūdraka.

Śakṭikā, *f*. a small cart, a child's cart, toy-cart; [*cf. mṛic-chakṭikā*.]

शकन śakan, *n*. a defective word optionally substituted for *śakṛit* in certain cases, see col. 2. — *Śaka-dhūma*, *as*, *m*. Ved. the smoke of burnt or burning (cow-)dung. — *Śaka-pūta*, *as*, *m*. 'purified with cow-dung' (or 'purified with water'; *cf. śaka*); N. of the author of Rīg-veda X. 132 (having the patronymic Nārmedha). — *Śaka-maya*, *as*, *i*, *am*. Ved. consisting of dung, arising from cow-dung, (*Śay*. = *śushka-gomaya-sambhūta*, Rīg-veda I. 164. 43.). — *Śaka-loṭa* (for *śaka-loṣṭa*), *as*, *m*. Ved. a lump or ball of cow-dung (= *śakṛit-piṇḍa*).

शकल śakala, *as*, *am*, *m*. *n*. (according to Uṇādi-s. I. 111. fr. rt. *i. śak*; more probably connected with *śarkarā*, *q.v.*; *cf. śalka*), a part, portion, piece, fragment; a potsherd; (*as*), *m*. a proper N.; (*am*), *n*. skin, bark; the scales of a fish [*cf. śalka*, *śalka*]; a kind of black pigment or dye. — *Śakali-karana*, *am*, *n*. the act of cutting or breaking in pieces. — *Śakali-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to break in pieces, cut to pieces, reduce to fragments, divide, bruise. — *Śakali-kṛita*, *as*, *ā*, *am*, cut in pieces, reduced to fragments, broken to bits; divided, dissected.

Śakalita, *as*, *ā*, *am*, reduced to fragments, mashed, bruised.

Śakalin, *i*, *ini*, *ḥ*, having scales, scaled; (*i*), *m*. a fish.

Śakalyeshin, *i*, *iṣi*, *ḥ*, in Atharva-veda I. 25, 2, according to Atharva-veda Prātiśākhya III. 52. for *śakalya-eshin*, said to mean 'desiring fragments of wood' (as a flame of fire).

शकव śakava, *as*, *m*. (doubtful), a goose.

शकशकायत् śakaśakāyat, *an*, *anti*, *at* (part. of an onomatopoeic verb formed fr. the imitative sound *śaka*), making a rustling noise, rustling (as the leaves of a tree in the wind).

शकार śakāra, *as*, *m*. the brother of a king's concubine, a king's brother-in-law by one of his wives not regularly married (represented in the drama as a foolish, frivolous, proud, low, and cruel man).

शकुन śakuna, *as*, *m*. (according to Uṇādi-s. III. 49. fr. rt. *i. śak*), a bird (in general); a particular kind of bird, (perhaps = *grīdhra*, a vulture, or = *ḥilla*, the common kite, or perhaps the Pondicherry eagle); a kind of Brāhman (= *vipra-bheda*); a sort of hymn or song (sung at festivals to secure good fortune); (*as*, *ā* or *i*?, *am*), indicating good

luck, auspicious; (*i*), *f*. a kind of bird (= *śyāmā*); a hen-sparrow; the form assumed by Pūtana, (see Hari-vaṃśa 3423); (*am*), *n*. any auspicious object or lucky omen, a prognostic or omen (in general, but rarely applied to anything inauspicious). — *Śakuna-jña*, *as*, *ā*, *am*, knowing omens; (*ā*), *f*. a small house-lizard. — *Śakuna-jñāna*, *am*, *n*. 'omen-knowledge'. N. of a chapter in the Sāmga-dhara-paddhati. — *Śakuna-dipikā*, *f*. 'omen-light'. N. of a work on good and evil omens by Gaṇeśa. — *Śakuna-sūtra*, *am*, *n*. 'omen-book'. N. of a work.

Śakunī, *is*, *m*. a bird; a vulture, kite, eagle; (according to some) a cock; N. of the brother of queen Gāndhārī (and therefore the brother-in-law of Dhṛita-rāshṭra and the Mātula or maternal uncle of the Kuru princes; as son of Su-bala, king of Gāndhāra, he is called Saubala; he often acted as counsellor of Duryodhana, and hence this name is sometimes applied to an old officious relative whose counsels tend to ruin); N. of one of the astronomical periods called invariable Karāṇas; N. of a son of Duh-saha; of a son of Vikukshi; (*i*), *m*. du., N. of the Aśvins; (*iṣ*), *f*. N. of a demon causing a particular sickness of children; a demon slain by Kṛishṇa; [*cf. Old Norse haurk*; Danish *hog*; Old Germ. *habuh*; Angl. Sax. *hafoc*.] — *Śakunī-prapā*, *f*. a trough or place for watering birds (= *śri-graha*). — *Śakunī-vāda*, *as*, *m*. the cry or sound of a bird; the crowing of a cock. — *Śakunīśvara* (*'ni-iś'*), *as*, *m*. 'lord of birds', epithet of Garuḍa.

Śakunī. See under *śakuna* and *śakunī*.

Śakunta, *as*, *m*. a bird (in general); a particular kind of bird (probably the Indian vulture or perhaps a sort of falcon described as of aquatic habits); the blue jay; a sort of insect.

Śakuntaka, *as*, *m*. a bird; (see also *śakuntikā* below.)

Śakuntalā, *f*. (said to be fr. *śakunta*), N. of a daughter of the Apsaras Menakā by Viśvā-mitra, (she was supposed to have been born and left in a solitary forest, where she was protected by birds till found by the sage Kaṇva, who took her to his hermitage and reared her as his daughter; she was there seen by king Dushyanta, when on a hunting expedition, and married by him, and became the mother of Bharata, sovereign of all India; the story of Dushyanta's accidental meeting with Śakuntalā, their marriage, separation, his repudiation of her through temporary loss of memory caused by a curse, his subsequent recognition of her by means of a ring he had once given her which she had lost but afterwards recovered, forms the subject of Kālidāsa's celebrated drama called Abhijñāna-śakuntala, *q.v.*) — *Śakuntalātmaja* (*'lā-āt'*), *as*, *m*. 'Śakuntalā's son', epithet of Bharata, sovereign of India. — *Śakuntalopākhyāna* (*'lā-up'*), *am*, *n*. 'story of Śakuntalā', N. of chapters 69-74 of the Ādi-parvan of the Mahā-bhārata and of the first five chapters of the Svarga-khaṇḍa of the Padma-Purāṇa.

Śakuntī, *is*, *m*. a bird (in general); a kind of bird, (see *śakunta*.)

Śakuntikā, *f*. a kind of bird, perhaps the Franco-line partridge [*cf. śakuntaka*]; a locust, cricket.

शकुल śakula, *as*, *m*. a kind of fish (perhaps the gilt-head); (*i*), *f*. another sort of fish (commonly called Mrigāl, Cyprinus Mrigala); [*cf. śakalin*.] — *Śakula-gaṇḍa*, *as*, *m*. a kind of fish (probably the gilt-head, = *śāla*). — *Śakulākshaka* (*'la-ak'*), *as*, *m*. 'fish-eyed', white bent-grass, Panicum Dactylon, (the blossoms are white and compared to the eye of a fish.) — *Śakulākshī* (*'la-ak'*), *f*. a kind of Dūrvā grass (= *gaṇḍa-dūrvā*). — *Śakulādanī* (*'la-aḍ'*), *f*. a medicinal plant (commonly called Kaṭki, = *śakrāṅgi*); a kind of creeping plant; N. of various other plants; a sort of drug (commonly called Kāyaphal, = *māmū*); an earth-worm. — *Śakulārbbhaka* (*'la-ar'*), *as*, *m*. a sort of fish (= *gaḍaka*).

शकृत् śakṛit, *t*, *n*. (according to Uṇādi-s. IV. 58. fr. rt. *i. śak*; according to others connected

with rt. *i. kṛi*; sometimes written *śakṛit*; the base of some cases is *śakan*, following the analogy of *ya-kṛit*, *q.v.*), excrement, ordure, feces, dung, cow-dung; [*cf. Gr. skōp* (gen. *skar-ōs*), *σκοπ-ια*, *skēp-bolos*; Lat. *sterc-us*, *ster-qui-liniu-m*; Angl. Sax. *skearn*; Goth. *spai-skuldrs*, 'spittle'; Slav. *skvrina*, *skar-edovati*.] — *Śakṛit-kara*, *as*, *i*, *am*, dung-making; (*i*), *f*. a calf. — *Śakṛit-kart*, *is*, *m*. *f*. 'dung-making', a calf. — *Śakṛit-kāra*, *as*, *ā*, *am*, making ordure. — *Śakṛit-piṇḍa*, *as*, *m*. a lump or ball of cow-dung. — *Śakṛid-graha*, *ās*, *m*. pl., N. of a barbarous race, (also read *śakṛid-guha*, *śakṛid-vaha*.) — *Śakṛid-āvāra*, *am*, *n*. 'door of the feces', the anus.

शकर śakkara, *as*, *m*. (= *śakvara*), a bull; (*i*), *f*. a river; a zone, girdle; a particular kind of metre (= *śakvari*, *q.v.*); a woman of impure caste.

Śakkari, *is*, *m*. a bull; [*cf. śakkura* above.]

शक्तवः śaktavaḥ, *m*. pl. See *śaktu*.

शक्ति śakti, &c. See p. 985, col. 3.

शक्तु śaktu, *us*, *u*, *m*. *n*. (also written *śaktu*, *q.v.*; according to some properly used in masc. pl. *śaktavaḥ* only), the flour or meal of barley or grain of any kind (fried or parched before it is ground), barley-meal. — *Śaktu-phalā*, or *i*, *f*. the Sami tree, Mimosa Suma, (also read *śaktu-phalā*, *q.v.*) — *Śaktu-bhūta*, *as*, *ā*, *am*, become flour, consisting of flour. — *Śaktu-śarāva*, *as*, *m*. a pot full of barley-meal.

Śaktuka, *as*, *m*. a kind of poison or poisonous substance.

शक्नवः śakvan, &c. See p. 986, col. 3.

शगम śagma. See p. 986, col. 3.

शङ्क śank, cl. 1. A. *śankate* (ep. also P. *-ti*), *śaśanke*, *śankishyate*, *aśankishṭa*, *śankitum*, to doubt, be doubtful or uncertain, hesitate; to distrust, fear, dread, be afraid; to suspect, have a suspicion; to think probable, believe, imagine, think, opine; (in argumentative works) to ponder over or propound a doubt or objection: Pass. *śankya*, Aor. *aśanki*, to be doubted, &c.: Caus. *śanka-yati*, *-te*, *-yitum*, Aor. *aśankat*, *-ta*, to cause to doubt; to frighten; [*cf. Lat. cuncto-tari*; Goth. *huggan*, *hugs*; Old Germ. *hugjan*, *hugu*; Angl. Sax. *hangian*, *hige*, *hyge*, *hogu*, *hygian*, *hyggan*, *hiegan*, *hogtan*.]

Śanka, *as*, *m*. a draught-ox; (*d*), *f*. doubt, uncertainty, hesitation, scruple, distrust, suspicion, misgiving, fear, apprehension; an objection started in disputation; presumption; hope; error; a species of the Daṇḍaka metre. — *Śankākula* (*'kā-āk'*), *as*, *ā*, *am*, bewildered by doubt, filled with fear or suspicion. — *Śankā-nivartaka*, *as*, *itā*, *am*, putting an end to doubt. — *Śankānvita* (*'kā-an'*), *as*, *ā*, *am*, filled with doubt, apprehensive, doubtful, afraid. — *Śankābhijyoga* (*'kā-abh'*), *as*, *m*. accusation or charge on suspicion. — *Śankā-maya*, *as*, *i*, *am*, full of doubt or uncertainty, fearful, afraid. — *Śankā-śila*, *as*, *ā*, *am*, of a hesitating or diffident disposition, prone to doubt. — *Śankāspada* (*'kā-ās'*), *am*, *n*. cause or matter of doubt, subject of apprehension, object of suspicion. — *Śankā-sprishṭa*, *as*, *ā*, *am*, touched with fear, seized with alarm. — *Śankā-hina*, *as*, *ā*, *am*, free from doubt or apprehension.

Śankana, *as*, *m*. 'causing fear or awe'. N. of a king.

Śankaniya, *as*, *ā*, *am*, to be doubted or questioned, questionable, doubtful; to be suspected or apprehended; to be supposed or imagined.

Śankamāna, *as*, *ā*, *am*, doubting, suspecting, fearing, apprehending; being doubtful or uncertain.

Śankita, *as*, *ā*, *am*, doubted, apprehended, feared, suspected, distrusted; doubtful, uncertain; alarmed, frightened, apprehensive, fearful of (with gen. or abl.); distrustful, suspicious, suspecting; weak, unsteady. — *Śankita-manas*, *ās*, *ās*, *as*, one whose mind is doubtful or suspicious, faint-hearted, timid,

apprehensive. — *Sankita-varṇaka*, as, m. 'whose appearance or caste is doubted,' a thief.

Sankṭavya, as, ā, am, to be doubted, doubtful, questionable, &c. (= *śankāniya*).

Sankin, i, ini, i, doubting, suspecting, fearing, fearful of; full of danger.

Sankura, as, ā, am, fearful, formidable, frightful, terrible.

Sankya, as, ā, am, to be doubted, to be apprehended or feared.

शङ्कर *śan-kara*, as, ā or ī, am (i.e. 2. *śa* or 2. *śam* + i. *kara*), causing happiness, conferring good fortune or prosperity, auspicious, propitious, well-disposed; (as), m. an epithet of Śiva; N. of a celebrated teacher of the Vedānta philosophy, (see *śankarācārya* below); of a poet; of a commentator on the Bengali recension of Kālidāsa's Sakuntalā; of an astronomer, (also called *bhaṭṭa-śankara*); of the author of a drama called *Śāradātilaka*; of the author of the Dvaita-nirṇaya; of the author of the Karma-vipāka and the Saṅskāra-bhāṣaka; of the author of the Rāsa-*chāndrikā* commentary; of a Dānava; (ā), f. a particular Rāga or musical mode; (ī), f. the wife of Śiva; Bengal madder; the Samī tree. — *Sankara-kinkara*, as, m. 'Sankara's servant,' a proper N. — *Sankara-kroḍa*, as, m., N. of a Nyāya commentary. — *Sankara-gītā*, f., N. of a work. — *Sankara-ceto-vilāsa*, as, m., 'the play of Sankara's wit,' N. of an artificial poem by Sankara-dikṣita (celebrating the glories of Varāṇasi, especially of its kings Yavanari and Cetasigraha or Cheyt Singh). — *Sankara-ji and sankara-jika*, m., N. of two scribes. — *Sankara-tirtha*, am, n., N. of a chapter of the Śiva-Purāṇa. — *Sankara-dig-vijaya*, as, m. 'Sankara's victory over the world,' = *śankara-vijaya* below; N. of another similar work by Mādhava or Abhinava-kālidāsa professing to be a short account of Sankarācārya's controversial exploits. — *Sankara-dikṣita*, as, m., N. of a writer of the last century (author of the Gaṅgavātarāṇa-*campi-prabandha*, Pradyumna-vijaya, and *Sankara-ceto-vilāsa*). — *Sankara-priya*, as, m. 'dear to Sankara,' the Francoline partridge (= *tit-tiri*). — *Sankara-bhaṭṭa*, as, m., N. of the author of the Kuṇḍoddyotana-darśana. — *Sankara-var-dhana*, as, and *śankara-varman*, ā, m., N. of two persons. — *Sankara-vijaya*, as, m. 'Sankara's victory,' N. of a biography of Sankarācārya by Ānanda-giri (recording his victories, as a Vedāntin, over numerous heretics, and refuting the superstitions prevalent in his day by a popular exposition of the Vedānta philosophy). — *Sankara-saṃhitā*, f., N. of a part of the Skanda-Purāṇa. — *Sankara-sena*, as, m., N. of the author of a commentary on the Nāḍi-prakāśa. — *Sankarācārya* (*ra-āc*), as, m., N. of a celebrated teacher of the Vedānta philosophy, (he is thought to have lived between A. D. 650 and 740, but according to tradition he flourished 200 B. C., and was a native of Kerala or Malabar; all accounts describe him as having led an erratic controversial life; his learning and sanctity were in such repute that he was held to have worked various miracles [amongst others, animating the dead body of a king Amaru so as to be able to argue with the wife of Mandana], and to have been an incarnation of the god Śiva, whose worship he enjoined; he is said to have died at the age of thirty-two, and, before his death, to have resided in Cashmere, and afterwards in the Himālaya; he had four principal disciples, called Padma-pāda, Haṣṭamalaka, Sureśvara or Mandana, and Tṛṇaka, and another of his disciples, Ānanda-giri, wrote a history of his controversial exploits, called *Sankara-vijaya*, q. v.; tradition makes him the founder of one of the principal Śaiva sects, the Daś-nānt-Daṇḍins or 'Ten-named Mendicants,' so called because divided into ten classes, each distinguished by one or other of the names of the ten pupils of the above-mentioned four disciples of Sankara [see *śaiva*]; he is the reputed author of a large number of original works

with the following titles, Ātma-bodha, Ānanda-lahari, Ānanda-lahari-stotra, Jñāna-bodhinī, A-parokṣhānu-bhūti-sudhārpava, Upadeśa-sahasrī, Vākya-sudhā, Kādi-krama-stuti, Dhanya-stotra, Maṇi-ratna-mālā, Gaṇeśa-bhujanga-prayāta-stotra, Caturdaśa-mata-viveka, Tārā-pañjālikā, Tripurī-prakaraṇa; and commentaries on the following, Chāndogyaopaniṣad, Bṛihad-āraṇyakaopaniṣad, Prāśnopaniṣad, Īśā-vāsyopaniṣad, Kaṭha-vallī-upaniṣad, Taittirīyopaniṣad, Aitareyopaniṣad, Keuopaniṣad, Māṇḍūkyaopaniṣad, Muṇḍakopaniṣad, Brahma-mīmāṃsā or Śātraka-mīmāṃsā or Vedānta-sūtra, Bhagavad-gītā, Mahā-bhārata, Viṣṇu-sahasra-nāman; a N. given to the president of a Maṭha or college founded by Sankarācārya. — *Sankarācārya-vijaya-dīpikā*, N. of a commentary by Dhana-pati on the Sankshepa-śankara-jaya. — *Sankarānanda* (*ra-an*), as, m., N. of a commentary on the Muṇḍakopaniṣad. — *Sankarābharaṇa* (*ra-abh*), as, m. a particular Rāga or musical mode. — *Sankarāvāsa* (*ra-āv*), as, m. the abode of Śiva, Kailāsa; a kind of camphor (= *karpūra-bheda*).

शङ्क्य *śankavya*. See under *śanku* below.

शङ्कु *śanku*, us, m. (in Uṇādi-s. I. 37. said to be fr. rt. *śank*; in some senses connected with rt. 1. *śak*), fear, apprehension; a stake, spike, pile, post, pale, pin, nail, peg, pillar; the spoke of a wheel (Ved.); a dart, javelin, spear, dagger, weapon (in general); the trunk of a lopped tree; the style or pin of a dial (usually twelve fingers long); the measure of twelve fingers; (in astronomy) the sine of altitude; a measuring-rod; a long thin column in front of a pagoda; the penis; the fibres of a leaf; the tree Shorea Robusta; the skate fish; the perfume called Nakhi; a goose; an ant-hill; a very high number, ten billions (as implied by an innumerable collection of ants, but cf. *śankha*); a demon; poison, sin; N. of Śiva; of a Gandharva attendant on Śiva; of a king; of Kāma; of a son of Ugra-sena; of a poet (a son of Mayūra). — *Sanku-karṇa*, as, ā or ī, am, having ears (pointed) like a spear, spike-eared, pricking the ears; (as), m. an ass. — *Sanku-jivā*, f. (in astronomy) the gnomon-sine. — *Sanku-taru*, us, or *śanku-vṛkṣha*, as, m. the Sal tree, Shorea Robusta. — *Sanku-mat*, ān, atī, at, filled with stakes or spikes; (atī), f. N. of a metre. — *Sanku-śiras*, ās, m. 'spear-headed,' N. of a Dānava.

Sankavya, as, ā, am, fit for a stake; (am), n. anything fit for a stake (as wood &c.).

Sankuka, as, m., N. of a poet (the author of the Bhuvanābhūdya); of a writer on rhetoric.

Sankuṭī, īs, m. a skate fish.

Sankulā, f. a kind of lancet or knife; a pair of nippers or scissors (used to cut the betel-nut into small pieces; cf. *danta-śanku*). — *Sankulā-khaṇḍa*, am, n. a piece cut off with a pair of nippers.

Sankola, as, or *śankolī*, īs, m. a skate fish.

शङ्ख *śankha*, as, am, m. n. (in Uṇādi-s. I. 104. said to be fr. rt. 1. *śam*), a shell, the conch-shell (used for offering libations or, when perforated at one end, for blowing as a horn); a horn, trumpet, (in the battle pieces of epic poetry each hero is represented as provided with a conch-shell, which serves as his horn, and often has a name; that of Kṛiṣṇa was called *pāṇḍajanya*, q. v.); (as), m. the temporal bone, temple; the bone of the forehead or frontal bone; an elephant's cheek or the part between his tusks (= *haṣṭi-danta-madhya*); a particular high number (said to equal a hundred billions or one hundred thousand Krores, = *daśa-nikhara*; cf. *śanku*); one of Kuvera's treasures; a particular perfume (commonly called Nakhi and apparently a kind of dried shell-fish); a military drum or other martial instrument; N. of a Daitya (who conquered the gods, stole the Vedas, and carried them off to the bottom of the sea, from whence they were recovered by Viṣṇu in the form of a fish); N. of one of the eight chiefs of the Nāgas or serpents of Pātāla (described as of a yellow colour);

N. of the author of a law-book; of a poet (one of the nine gems at the court of king Vikramāditya); of the author of the hymn Rīg-veda X. 15 (having the patronymic Yāmāyana); of one of the six minor Dvīpas; (ās), m. pl., N. of a Gotra; [cf. Gr. *κόγχος*, *κόγχη*, *κόλχος*, *κόχλος*, *κόλχη*; Lat. *concha*.] — *Sankha-karpi*, f. a kind of poison; [cf. *mahā-pañḍa-viṣha*.] — *Sankha-kāra* or *śankha-kāraka*, as, m. a worker in shells, shell-cutter (described as a kind of mixed caste; cf. *śankhika*). — *Sankha-kūṭa*, N. of a mountain. — *Sankha-kṣhira*, am, n. 'shell-milk,' any impossibility or absurdity. — *Sankha-śakra-gaḍā-dhara*, as, m. 'holding a conch, a discus, and a mace,' epithet of Viṣṇu. — *Sankha-carī* or *śankha-carī*, f. a mark made with sandal on the forehead. — *Sankha-cūrṇa*, am, n. shell-powder, powder produced from shells. — *Sankha-ja*, as, ā, am, shell-born, produced from shells; (as), m. a large pearl shaped like a pigeon's egg. — *Sankha-drāva* or *-drāvaka*, as, m. a solvent for dissolving the conch or other shells (used in medicine). — *Sankha-drāvin*, ī, m. 'shell-fuser,' a kind of sorrel (= *amlu-velusa*). — *Sankha-dhara*, as, m., N. of an author; of a poet; (ā), f. a pot-herb (= *hila-motikā*). — *Sankha-dhma*, as, or *śankha-dhmā*, ās, m. a shell-blower, horn-blower, one who plays on the conch or horn. — *Sankha-dhvani*, īs, m. the sound of a conch or horn. — *Sankha-nakha*, as, m. a small shell, the shell of the Trochus Perspectus; the perfume called Nakhi (said to be a kind of dried shell-fish, see *nakhi*); another kind of perfume, = *vrīhan-nakhi*; (ā or ī), f. the perfume called Nakhi. — *Sankha-nakha*, as, m., N. of a king. — *Sankha-pād*, t, or *śankha-pāda*, as, m., N. of a son of Kārdama (said to have been made regent of the south, Viṣṇu-Purāṇa I. 22). — *Sankha-pāla*, as, m. 'shell-nourisher,' epithet of the sun; N. of a Nāga or serpent of Pātāla. — *Sankha-push-pi*, f. a sort of plant (= *kambu-pushpi*). — *Sankha-pranāda*, as, m. the sound of a conch or horn. — *Sankha-pravara*, as, am, m. n. an excellent shell, the best shell. — *Sankha-prastha*, as, m. a mark or spot on the moon. — *Sankha-bhīna*, as, ī, am, see Vopadeva IV. 20. — *Sankha-bhṛit*, t, t, t, carrying or bearing a conch-shell; (t), m. an epithet of Viṣṇu. — *Sankha-muktā*, f. mother of pearl; (ās), f. pl. shells and pearls. — *Sankha-mukha*, as, m. 'shell-faced,' an alligator. — *Sankha-mūla*, am, n. a particular esculent root (= *mūlaka*). — *Sankha-rāj*, t, m. the best of shells. — *Sankha-rāvita*, am, n. a sound of conches. — *Sankha-likhita*, au, m. du. the two Rishis, Sankha and Likhita (authors of a law-book); (as), m. a king who practises justice, a just king; *Sankhalikhitā vrītiḥ*, conduct resembling that of Sankha and Likhita. — *Sankha-likhita-priya*, as, m. beloved by Sankha and Likhita, a friend of strict justice. — *Sankha-smṛiti*, īs, f. the law-book of Sankha. — *Sankha-svāna*, as, m. the sound of a conch or trumpet. — *Sankhākhya* (*śha-ākḥ*), as, m. a kind of perfume (= *vrīhan-nakhi*). — *Sankhāntara-dyotin* (*śha-an*), ī, ini, f, shining in the middle of the frontal bone. — *Sankhāsura* (*śha-as*), as, m. the Daitya Sankha. — *Sankhāhāvā* (*śha-āh*), f. a sort of plant (= *śankha-pushpi*). — *Sankhodaka* (*śha-ul*), am, n. the water poured into a conch-shell.

Sankhaka, as, am, m. n. the conch-shell; (as), m. a disease of the head (described as a pain in the forehead and heat with a puffiness in the temples); the temporal bone or temple; (am), n. a bracelet (often made of conch-shell).

Sankhikā, f. a kind of grass, Andropogon Aciculatum.

Śankhin, ī, ini, ī, possessing shells, having or holding a conch-shell; (ī), m. the ocean; a worker in shells; a shell-blower; an epithet of Viṣṇu; (ini), f., N. of various plants, a sort of grass, Andropogon Aciculatum; a particular plant, Cissampelos Hexandra; another plant (= *yava-tiktā*); N. of one of the four classes into which females are divided (described as tall and handsome, with long eyes and

hair, marked with three lines on the neck, amorous and irascible, and neither stout nor thin; a particular goddess or Sakti worshipped by Buddhists; a female spirit, a kind of semi-divine being or fairy (= *upadevatā-vīśeṣa*). — *Śaṅkhiṇī-phala*, *as*, m. the Śiṛiṣa tree. — *Śaṅkhiṇī-vāsa*, *as*, m. a small tree, *Trophis Aspera* (= *sākhya*).

शक् *śac*, cl. 1. A. *śacate*, *śeṣe*, *śacitum*, to speak, say, tell; to be strong, &c., (in this sense for rt. 1. *śak*, see the derivatives below.)

Śaci, *is*, f. = *śaci* below.

Śacishtha, *as*, *ā*, *am*, Ved. strongest, most powerful, very powerful.

Śaci, f. speech, power of speech, eloquence (= *vād*, Naigh. I. 11); activity, diligence, energy, skilfulness (= *prajñā*, Naigh. III. 9); power, strength, action, exploit, (Sāy. and Naigh. II. 1 = *karma*); any holy act, devotion; N. of the wife of Indra, (in the preceding senses chiefly Ved.); the plant *Asparagus Racemosus*; the astronomical *Karāṇa* or period named *Viṣṭi*; *Śaci* Paulomī is given as the authoress of the hymn *Rig-veda* X. 159. — *Śaci-nara*, *as*, m., N. of a king of Kāśmīra. — *Śaci-pati*, *is*, m. 'lord of power,' or 'husband of *Śaci*, epithet of Indra; (ī), m. du. 'lords of pious acts,' epithet of the *Aśvins* (Ved.). — *Śaci-rat*, *an*, *atī*, *at*, Ved. possessing power, strong, (Sāy. = *karma-rat*); wise, (Sāy. = *prajñā-rat*); (ān), m. epithet of Indra, (*śacivas*, voc. c. 'O powerful one.'). — *Śaci-vasu*, *us*, *us*, *u*, Ved. rich or abounding in strength, enriched by holy rites.

शक् *śac* (= rt. *śvac*, q. v.), cl. 1. A. *śacate*, &c., to go.

शद *śaṭ*, cl. 1. P. *śaṭati*, *śaṭitum*, to be sick or diseased; to divide, separate, pierce; to be dissolved; to be weary or dejected; to go; cl. 10. A. *śaṭayate*, *-yitum*, to praise, flatter (= rt. 1. *śaṭ*).

Śata, *as*, *ā*, *am* (said to be fr. rt. *śaṭ* above), sour, astringent, acid.

Śaṭi, *is*, f. the plant called Zedoary or Curcuma *Amhalidi* (otherwise Curcuma *Zerumbet*; there are thirty-eight synonyms of this plant; cf. *gandhā*, *gandhā-mūli*, &c.); a particular kind of ginger (the fresh root of which is scented like a green mango).

Śaṭi, f. = *śaṭi* above.

शटा *śaṭā*, f. (= *śaṭā*, *jaṭā*), an ascetic's clotted hair.

शट्टक *śaṭṭaka*, *am*, n. flour of rice mixed with water and ghee.

शठ 1. *śaṭh* [cf. rts. *śaṭ*, *śaṭ*], cl. 10. A. *śaṭhayate*, *-yitum*, to praise.

शठ 2. *śaṭh* (= rt. 1. *śvaṭh*), cl. 10. P. *śaṭhayati*, *-yitum*, to speak ill; (according to some) to speak correctly or well or elegantly; to be true.

शठ 3. *śaṭh* (= rts. 2. *śvaṭh*, *śaṭh*, *śvaṭh*), cl. 10. P. *śaṭhayati*, *-yitum*, to accomplish, finish, adorn; to leave unfinished or unornamented; to go, move.

शठ 4. *śaṭh*, cl. 1. P. *śaṭhati*, *śaṭhitum*, to cheat, defraud, deceive; to hurt, kill; to suffer pain; cl. 10. P. *śaṭhayati*, *-yitum*, to be idle or lazy.

Śaṭha, *as*, *ā*, *am* (probably connected with *śatru*; cf. *śatera*), wicked, depraved, perverse, dishonest, perfidious, cunning, crafty, deceitful; (*as*), m. a rogue, knave; a false husband or lover (who pretends affection for one female while his heart is fixed on another; one of the four classes into which husbands are divided); a fool, blockhead; an idler; a mediator, umpire, arbitrator; the thorn-apple, *Datura Metel*; (*am*), n. a sort of plant or its root (= *ta-gara*); saffron, iron; [cf. Hib. *saṭh*, 'evil,' *saith*, 'vulgar, vile.']. — *Śaṭha-tā*, f. or *śaṭha-tva*, *am*, n. wickedness, depravity, roguery, knavery. — *Śaṭha-*

tācarāṇa ('*tā-āc*'), *am*, n. wicked or roguish conduct. — *Śaṭhāmbā* ('*tha-am*'), f. a particular plant (= *amba-shthā*).

शण *ṣaṇ*, cl. 1. or 10. P. *ṣaṇati*, *ṣaṇayati*, *-yitum*, to give; to go (P?).

Ṣaṇa, *am*, n. hemp, *Cannabis Sativa*; (*as*), m. a kind of hemp (commonly called Bengal *Ṣaṇ*; also *Crotolaria Juncea*); an arrow, (in this sense perhaps connected with *ṣara*); [cf. Gr. *kánvaſis*; Lat. *cannabis*; Lith. *kanápė*; Russ. *kanopla*; Hib. *canab*; Old Iceland. *hamp*; Angl. Sax. *hænep*; Old Germ. *hanaf*; Mod. Germ. *hanf*.] — *Ṣaṇa-ghaṇṭikā*, f. = *ṣaṇa-pushpi*. — *Ṣaṇa-tantu*, *us*, m. thread or string made of the flax of the *Crotolaria Juncea*. — *Ṣaṇa-tāntava* (?), *as*, *ī*, *am*, made of hempen string. — *Ṣaṇa-parṇi*, f. the tree *Pentaptera Tomentosa*. — *Ṣaṇa-pushpi* or *ṣaṇa-pushpikā*, f. *Crotolaria* of various species. — *Ṣaṇa-śakala*, *as*, m. a piece of hemp. — *Ṣaṇa-sūtra*, *am*, n. the fibre or flax of *Ṣaṇ* or hemp, hempen cord or string; a net made of hemp; the thread of the *Crotolaria Juncea*; cordage, twine. — *Ṣaṇasūtra-maya*, *as*, *ī*, *am*, consisting of hempen threads or cord.

Ṣaṇālu, *us*, or *ṣaṇāluka*, *as*, m. the tree *Cassia Fistula* (= *ārevata*).

Ṣaṇikā, f. = *ṣaṇa-pushpi* above.

शणिर *ṣaṇira*, *am*, n. a bank or alluvial island in the middle of the river *Ṣoṇa*; an insular spot enclosed by the branches of the river *Surjo* at the point where it falls into the Ganges above *Chupra*, (this spot is also called *Dardari-taṭa*, 'Dardari-bank.')

शण्ड *ṣaṇṭha*, *as*, m. a eunuch (= *śaṇḍha*, q. v.).

शण्ड *ṣaṇḍ*, cl. 1. A. *śaṇḍate*, *śaṇḍitum*, to hurt, wound, cause disease or sickness; to collect, heap together.

Śaṇḍa, *as*, m. (according to *Upādi-s*. I. 113. fr. rt. *śaṇḍ* above), a eunuch; an impotent man; a bull; a bull at liberty; N. of an *Asura* priest (Ved.); (*am*), n. a multitude of lotus-flowers. — *Śaṇḍā-lā*, f. impotence, emasculation; the state of a bull or of a bull at liberty. — *Śaṇḍāmarka* ('*ḍa-am*') or (according to others) *śaṇḍā-marka*, *au*, m. du. *Śaṇḍa* and *Amarka* or *Marka*, N. of two demons.

Śaṇḍika, *ās*, m. pl., Ved. the descendants of *Śaṇḍa*. *Śaṇḍila*, *as*, m. (according to *Upādi-s*. I. 55. fr. rt. *śaṇḍ*), N. of an ancient sage (ancestor of a particular family of *Brāhman*s); (*ās*), m. pl., N. of a *Gotra* or family.

शण्ड *śaṇḍha*, *as*, m. (according to *Upādi-s*. I. 101. fr. rt. 1. *śam*), a eunuch; an attendant in a harem or women's apartments; an impotent man; a bull; a bull at liberty; a mad man, drunken man; [cf. *śaṇḍa*, *shaṇḍa*, *shaṇḍha*, &c.]

शत *śata*, *am*, n. (thought by some to be a corruption fr. *daśata*, cf. *daśati*), a hundred, (*śatāt para*, beyond a hundred, exceeding a hundred: *śata* is used in the sing. with a plur. noun, e. g. *śatam pitarāḥ* or *śatam pīṭrīṇām*, a hundred ancestors; and used with other numerals thus, *ekādhikam śatam* or *eka-śatam*, a hundred + one, 101; *dvya-dhikam śatam* or *dvi-śatam*, a hundred + two, 102; *ekādaśādhikam śatam* or *ekādaśam śatam* or *ekādaśa-śatam*, a hundred + eleven or a hundred having eleven, 111; *viṃśatyādhikam śatam* or *viṃśam śatam*, a hundred + twenty, 120); any very large number (in comp., cf. *śata-pattra* &c. below); (*e*), n. du. two hundred (e. g. *śate* or *dve śate* or *dvi-śatam*, two hundred); (*ān*), n. pl. hundreds (e. g. *trīṇi śatāni* or *tri-śatāni*, three hundred; there occurs also rarely a form in *ās*, m. pl., e. g. *śatam śatāḥ*, 'one hundred hundred,' i. e. ten thousand; *śapta śatāḥ*, seven hundred); (*am*), ind., Ved. a hundred (in *Rig-veda* I. 48, 7); (*ī*), f. a hundred (used in comp., e. g. *dvi-śati*, two hundred; *daśa-śati*, ten hundred); (*as*, *ī*, *am*), the hundredth

(so used against *Pāṇ.* V. 2, 57); [cf. Gr. *ē-karōv* (fr. *ē = ēv*, 'one,' and *karō = śata*); Lat. *centum*; Goth. *hund*; Angl. Sax. *hund*; Lith. *szimta-s*; Slav. *sto*; Hib. *céat*; Cambro-Brit. *cant*; Armor. *kant*.] — *Śata-kirtti*, *is*, m., N. of an Arhat of the future *Utsarpiṇi*. — *Śata-kunda*, *as*, m. a particular plant (= *kara-vīra*). — *Śata-kumbha*, *am*, n. gold; (*as*), m., N. of a mountain; (*ā*), f. the plant *Phyllis Flexuosa*; N. of a river. — *Śata-kṛivvas*, ind. a hundred times. — *Śata-kōṣi*, *is*, *is*, *ī*, having a hundred edges; (*is*), m. Indra's thunderbolt; (*is*), f. a hundred *Krores* (= *abja*). — *Śata-kratu*, *us*, m. 'having or honoured by a hundred sacrifices,' epithet of Indra (a hundred *Aśva-medhas* elevating the sacrificer to the rank of Indra; cf. Gr. *ēkarophaio*). — *Śata-khaṇḍa*, *am*, n. 'hundred-pieced,' gold. — *Śata-khaṇḍa-maya*, *as*, *ī*, *am*, consisting of a hundred pieces; made of gold. — *Śata-gu*, *us*, *us*, *u*, possessed of a hundred cows. — *Śata-guṇa*, *as*, *ā*, *am*, a hundred-fold, a hundred times. — *Śatagunādhikam* ('*na-adh*'), ind. more than a hundred times. — *Śatagunī*, *as*, *ā*, *am*, repeated a hundred times. — *Śatagunī-bhūta*, *as*, *ā*, *am*, become a hundred times (as strong). — *Śata-guṇā*, f. *Euphorbia Antiquorum* (= *peshanya*). — *Śata-granthi*, *is*, f. 'having a hundred knots,' *Dūrva* grass. — *Śata-gva*, *as*, *ī*, *am*, hundred-fold; [cf. *daśa-gva*, *nava-gva*.] — *Śata-gvīn*, *ī*, *ini*, *ī*, Ved. hundred-fold [cf. *daśa-gvīn*], consisting of hundreds of flocks, (Sāy. = *śata-saṅkhyāka-gavādi-viśiṣṭa*, *Rig-veda* I. 159, 5). — *Śata-ghni*, f. 'slaying hundreds,' a kind of weapon (used as a missile, supposed by some to be a sort of fire-arms or rocket, but described by the commentator on the *Mahā-bhārata* as a stone or cylindrical piece of wood studded with iron spikes); a female scorpion; a kind of plant (= *karaṇja*); a disease of the throat (enlargement of the tonsils); epithet of *Siva* (masc.). — *Śata-śhada*, *as*, m. 'having a hundred feathers,' a sort of wood-pecker (= *kāshṭha-kuffa*). — *Śata-jit*, *t*, m. 'vanquishing hundreds,' N. of a son of *Raja*; of a son of *Sahasra-jit*; of a son of *Bhaja-māna*. — *Śata-jihva*, *as*, m. 'hundred-tongued,' epithet of *Siva*. — *Śata-tama*, *as*, *ī*, *am*, the hundredth. — *Śata-tārā*, f. 'having a hundred stars,' the constellation *Sata-bhisaj*, q. v., (also written *śata-tārā*). — *Śata-tejas*, *ās*, m., N. of a *Muni*. — *Śata-dat*, *an*, *atī*, *at*, Ved. having a hundred teeth (said of a comb, &c.). — *Śata-dantikā*, f. a particular plant (= *nāga-danti*). — *Śata-dalā*, f. 'having a hundred leaves or petals,' the Indian white rose. — *Śata-dā*, *ās*, *ās*, *am*, Ved. giving or granting a hundred. — *Śata-dātu*, *us*, *us*, *u*, Ved. hundred-fold. — *Śata-dāya*, *as*, *ā*, *am*, giving a hundred; having abundant wealth; a hundred-fold, (fr. 2. *dāya*, q. v.). — *Śata-dāvan*, *ā*, &c., Ved. giving a hundred, giving bountifully, liberal, munificent. — *Śata-dura*, *am*, n. a place having a hundred doors, a place secured by many gates, (according to *Sāy.* on *Rig-veda* I. 51, 3. *śata-dureshu* = *śata-dvāreshu yantreshu*). — *Śata-dyumnā*, *as*, m., N. of a son of *Cākshusha*; of a son of *Bhānu-mat*. — *Śata-dru*, *us*, f. 'flowing in a hundred (branches),' N. of a river now called the *Sudej*, (it is the most easterly of the five rivers of the *Panjab*, and rises in the *Mānasa Sarovara* or *Mānasa* lake on the *Himālaya* mountains; flowing in a south-westerly direction for 550 miles, it unites with the *Vipāśā* or *Beas* south-east of *Amritsar*, [see *vīpāś*]; it afterwards joins the *Chenāb* and falls into the *Indus* below *Multan*; it is also called *sutu-dri*, *sutu-dru*, *śita-dru*, &c.); N. of the *Ganges*. — *Śata-dvāru*, *us*, *u*, (for *śata-vāru*), Ved. having hundreds of treasures, containing much wealth. — *Śata-dvāra*, *am*, n. a hundred doors or gates; (*as*, *ā*, *am*), hundred-gated, having many doors or outlets. — *Śata-dhamu*, *us*, m., N. of a king. — *Śata-dhanvan*, *ā*, *ā*, *a*, having a hundred bows; (*ā*), m., N. of a person slain by *Kṛiṣṇa* for having killed *Satrā-jit*. — 1. *śata-dhā*, f. *Dūrva* grass, *Panicum Dactylon*. — 2. *śata-dhā*, ind. in a hundred ways; into a hundred parts, in a hundred pieces; a hundred-fold. — *Śata-dhāman*, *ā*, m. 'having a

hundred forms,' epithet of Viṣṇu. — *Sata-dhāra*, as, ī, am, flowing in a hundred streams; having a hundred edges; (am), n. the thunderbolt. — *Sata-dhṛīṭi*, ī, m. 'having a hundred sacrifices,' epithet of Indra; of Brahmā; Svarga or heaven. — *Sata-pattra*, as, ā, am, having a hundred wings, borne by numerous conveyances (said of Brihaspati); having a hundred, i. e. numberless leaves; (am), n. a lotus, Nelumbium Speciosum; &c.; (as), m. 'having a hundred feathers,' a peacock; the Sārasa or Indian crane; a wood-pecker; a parrot, the king parrot, Psittacus Lory; (ā), f. a woman; (ī), f. a kind of flower, the Indian white rose, Rosa Glandulifera. — *Satapattraka*, as, m. a wood-pecker [cf. *sata-śākhā*]; (īkū), f. the Indian white rose. — *Satapattrā-nivāsa*, as, ā, am, abiding in a lotus; (as), m. epithet of Brahmā. — *Satapattrā-yoni*, ī, m. 'lotus-born,' epithet of Brahmā. — *Satapattrāyatekṣhaṇa* ('ra-āy', 'ta-ik'), as, ā, am, one whose eyes are long as a lotus. — *Sata-patha-brāhmaṇa*, am, n. 'the Brāhmaṇa with a hundred paths or lectures,' N. of a well-known Brāhmaṇa attached to the Vājasaneyi-saṃhitā or White Yajur-veda, (like the Saṃhitā, this Brāhmaṇa is ascribed to the Rishi Yājñavalkya; it is perhaps the most modern of the Brāhmaṇas, and is preserved in two Śākhās or schools, Mādhyandina and Kāṇva; the version belonging to the former is best known, and is divided into fourteen Kāṇḍas or books which contain one hundred Adhyāyas or lectures [or according to another arrangement into sixty-eight Prapāṭhakas]; the first nine Kāṇḍas are said to follow the first eighteen books of the Saṃhitā in quoting their verses and explaining their use at sacrifices almost word for word, like a running commentary; but the last five Kāṇḍas appear to be a more independent work, referring only occasionally to the Saṃhitā; the first of these five or the tenth Kāṇḍa is called Agni-rahasya, 'fire-mystery'; the eleventh Kāṇḍa, called Ashtādhyāyī, explains more fully the sacrifices previously mentioned, such as the Agnyādāna &c.; the twelfth, called Sautrāntī, treats of Prāyaścitta or penance, and the thirteenth of the Āśva-medha; the fourteenth contains the Bṛihad-īranyaka [q. v.] Upanishad; the whole work is regarded as the most systematic and interesting of all the Brāhmaṇas, and though intended mainly for ritual and sacrificial purposes, is full of curious mythological details and legends; cf. *yajur-veda*, *vājasaneyi-saṃhitā*, *brāhmaṇa*.) — *Satapathika*, as, ī, am (fr. *sata-pathin*), 'having a hundred roads,' following numberless paths or doctrines. — *Sata-pād* or *sata-pād*, -pāt, -pāt or -padī, -pāt or -pat, having a hundred feet; having a hundred wheels (Ved.); (-pāt or -padī), f. a centipede. — *Satapada-cakra*, am, n. an astronomical circle or diagram with a hundred divisions for exhibiting the various divisions of the Nakṣatras and Signs. — *Sata-pādī*, see under *sata-pād* above. — *Satapadma*, am, n. the white lotus. — *Sata-parvā*, ā, ā, a, having a hundred, i. e. numberless knots or joints; (ā), m. a bamboo. — *Sata-parvā*, f. 'hundred-jointed,' Dūrvā grass, Panicum Dactylon; orris root; the wife of Bhārgava or Sukra; the day of full moon in the month Āśvina, (see *ko-jāgara*); a kind of plant (= *kaṭukā*). — *Sataparvikā*, f. Dūrvā grass; orris root; barley. — *Sataparveda* ('vā-śā'), as, m. 'lord or husband of Sata-parvā,' the planet Venus or its regent. — *Sata-pavitra*, as, ā, am, Ved., see Nirukta V. 6. — *Sata-pād*, see *sata-pād*. — *Satapathika*, f. a medicinal root (= *kākoli*); a centipede or a kind of ear-wig. — *Sata-pādī*, f. a centipede. — *Sata-putra*, as, ā, am, having a hundred sons. — *Sataputra-śā*, f. the possession of a hundred sons. — *Sata-pushpa*, as, ā, am, having a hundred flowers, many-flowered; (as), m. epithet of the poet Bhāravi, (author of the Kirātārjunīya); (ā), f. a sort of dill or fennel, Anethum Sowa (= *miṣi*). — *Satapushpikā*, f. the plant Anethum Sowa. — *Sata-prabhedana*, as, m., N. of the author of the hymn Rīg-veda X. 113 (having the patronymic Vairūpa). — *Sata-prasūnā*, f. = *sata-pushpā*. — *Sata-prāsa*, as, m.

'having a hundred spikes,' a kind of oleander, Nerium Odorum (the leaves of which are compared to spears; = *kara-vira*). — *Sata-bālā*, f., N. of a river. — *Sata-bālāka*, as, m., N. of a Muni. — *Satabradhina*, as, ā, am, Ved. hundred-pointed, having a hundred points (said of the arrow of Indra; Śāy. = *satāgra*). — *Sata-bhishaj*, k, or *sata-bhishā*, f. 'requiring a hundred physicians,' N. of one of the Nakṣatras or lunar mansions containing 100 stars, one of which is λ Aquarii, (this Nakṣatra is generally placed twenty-fifth on the list, and is said to require innumerable physicians, because Dhanvantari himself cannot cure a person affected with disease whilst the moon is in this asterism.) — *Sata-bhīru*, us, f. 'fearful of a hundred (dangers),' Arabian jasmine. — *Sata-bhujī*, ī, ī, ī, Ved. hundred-fold, vast, extensive, (Śāy. = *atyantaṃ vistrīta*, *sata-guṇa*); having a hundred enclosures or fortifications; having innumerable enjoyments, (Śāy. = *a-saṅkh-yāta-bhogavat*, Rīg-veda I. 166, 8.) — *Sata-mukha*, as, m. 'having a hundred sacrifices,' an epithet of Indra; [cf. *sata-kratu*]. — *Sata-manyu*, us, us, u, Ved. receiving a hundred sacrifices; very spirited, very zealous; (us), m. epithet of Indra. — *Sata-māna*, as, am, m. n. 'hundred-measure,' a Pala of silver; an Āḍhaka, q. v.; (as, ī, am), a hundred-fold. — *Sata-mārīn*, ī, m. 'hundred-killer,' a man who has killed a hundred others. — *Sata-mārja*, as, m. 'cleaner of a hundred, i. e. numberless weapons,' an armourer, a cutler. — *Sata-mukha*, am, n. a hundred mouths or openings; a hundred ways; (as, ī, am), having a hundred mouths, having a hundred outlets or openings; having a hundred issues or ways. — *Sata-mūti*, ī, ī, ī, Ved. granting a hundred aids or great protection; [cf. *satotī*]. — *Sata-mūla*, as, ā, am, having a hundred roots; (ā), f. Dūrvā grass; a kind of orris root; = *vaḍā*; (ī), f. Asparagus Racemosus (of which forty-two synonyms are given). — *Sata-mūlikā*, f. 'having a hundred roots,' the plant Asparagus Racemosus; another plant (= *dra-vantī*). — *Sata-yojana*, ā, m. 'sacrificing with a hundred,' N. of Indra; [cf. *sata-kratu*]. — *Sata-yashitika*, as, m. a necklace of a hundred strings. — *Sata-yātu*, us, m., N. of a Rishi. — *Sata-yāman*, ā, ā, a, Ved. having a hundred ways. — *Sata-yojana*, am, n. a hundred Yojanas. — *Satayojana-yātin*, ī, ī, ī, going a hundred Yojanas. — *Satayojana-vat*, ind. as large as a hundred Yojanas. — *Sata-rā*, ās, ās, am, Ved. giving a hundred, bestowing hundreds, i. e. countless riches, (in Naigh. II. 3. *sata-rā* is enumerated among the *sukha-nāmāni*.) — *Sata-rudriya*, am, n. a celebrated hymn and prayer of the Yajur-veda occurring in Vājasaneyi-s. XVI. 1-66, (different etymologies are given; in one place it is said to mean 'that by which the hundred-headed Rudra is appeased,' in another *sata* is derived from *śam* as *gata* from *gam*, and the word is regarded as = *śānta-rudriya*); N. of an Upanishad; (as, ā, am), much celebrated (= *bahu-mantrairiṣṭuta* according to Mahādhara). — *Satarudriya-homa*, as, m. epithet of the sixteenth Adhyāya of the Vājasaneyi-saṃhitā. — *Satarudriya*, as, ā, am, (according to Śabda-k.) having a hundred Rudras as divinity. — *Sata-rūpa*, as, ā, am, having a hundred forms, having numberless shapes; (ā), f., N. of the daughter and wife of Brahmā, (from her incestuous intercourse with her father is said to have sprung Manu Svāyambhuva, but some Purāṇas make Sata-rūpā the wife not mother of the first Manu; in Manu I. 32. no mention of Satarūpā is made; it is there simply said that Brahmā, having divided his own body into two, became with the half a man and with the other half a woman, and in her begot Virāj, who then produced Manu Svāyambhuva.) — *Satarūp* ('*ta-rūp*'), īnas, m. pl. epithet of the poets of the first Maṇḍala of the Rīg-veda. — *Sata-lakṣa*, am, n. a hundred lacs, ten millions. — *Sata-lumpā* or *sata-lumpaka*, as, m., N. of the poet Bhāravi (author of the Kirātārjunīya). — *Sata-vat*, ān, atī, at, possessed of a hundred, amounting to hundreds. — *Sata-vadha*, as, ā, am,

Ved. slaying hundreds. — *Sata-vanī*, īs, m. a proper N. — *Sata-varsha*, am, n. a hundred years, a century; (as, ā, am), possessing or lasting a hundred years, of a hundred years, a century old. — *Sata-valśa*, as, ā, am, Ved. having a hundred branches. — *Sata-vājya*, as, ā, am, Ved. containing a hundred forces, having excessive power or energy. — *Sata-viryā*, f. 'containing a hundred seeds,' white-flowering Dūrvā or Panicum Dactylon; a kind of asparagus (= *satāvārī*); a kind of vine (= *kapila-drākṣhā*). — *Sata-vṛṣhabha*, as, m. epithet of the twenty-third Muhūrta. — *Sata-vedhīn*, ī, m. 'piercing a hundred,' a sort of dock or sorrel, Oxalis Monadelphica or Rumex Vesicarius. — *Sata-śas*, ind. by hundreds, in hundreds, a hundred-fold. — *Sata-śākha*, as, ā, am, having a hundred branches, many-branching; multiform, various. — *Satasākhata*, am, n. the state of having a hundred branches, condition of being much increased. — *Sata-śara-dāya*, ind., Ved. for a hundred autumns or years (= *sata-saṃvatsarārtham*). — *Sata-śringa*, as, ā, am, 'hundred-horned,' having a hundred peaks; epithet of part of the Himalaya range. — *Sata-sloki*, f., N. of a metrical version of the Brahma-sūtra according to the views of Madhu by Uttama-sloka-tīrtha. — *Sata-sloki-dāndra-kalā*, f. 'lunar digit of a hundred Slokas,' N. of a work on medicine by Vopadeva. — *Sata-saṅkhyā*, as, ā, am, numbering a hundred; (ās), m. pl., N. of a class of deities in the tenth Manv-antara. — *Sata-saṅgha-śas*, ind. in collections of a hundred, by hundreds. — *Sata-sahasra*, am, n. a hundred thousand. — *Satasahasra-yāna*, am, n. a hundred thousand roads. — *Satasahasra-śas*, ind. by hundreds of thousands, by myriads. — *Sata-śā*, ās, ās, am (see *rt. saṅ*). Ved. granting a hundred, bestowing hundreds, i. e. countless riches. — *Satasāhasra*, as, ī, am, having or containing a hundred thousand, bought with or consisting of a hundred thousand, a hundred thousand-fold. — *Sata-seya*, am, n. (see *rt. s. so*). Ved. the effecting or obtaining of unbounded wealth, (Śāy. = *aparimita-dhana-paryavasāna*). — *Sata-sprīh*, k, k, k, Ved. wished for by hundreds, excessively desired. — *Sata-svin*, ī, m., Ved. the possessor of hundreds, possessing great wealth. — *Sata-hāyana*, as, ā, am, Ved. containing or lasting for a hundred years. — *Sata-hima*, as, ā, am, Ved. lasting for a hundred winters, i. e. for innumerable years, (Śāy. = *aparimita-kāla*). — *Sata-hradā*, f. 'containing a hundred rays of light,' lightning; the thunderbolt; N. of one of the daughters of Dakṣa. — *Sata-hradā*, f. 'possessing a hundred sounds,' the thunderbolt. — *Satāṇsa* ('*ta-an*'), as, m. a hundredth part. — *Satāṇśa* ('*ta-ak*'), as, ī, am, hundred-eyed; (ī), f. night; a sort of fennel, Anethum Sowa; the goddess Pārvatī. — *Satāṅga* ('*ta-an*'), as, ā, am, consisting of a hundred or various members; (played upon) in a hundred or numerous ways (as by the nails, fingers, mouth, sticks, bows, &c., said of musical instruments); a particular tree, = *tinīśa*; (am), n. a car, chariot, carriage. — *Satātman* ('*ta-āt*'), ā, ā, a, Ved. containing a hundred forms, having numerous manifestations (said of Agni). — *Satādhiha* ('*ta-adh*'), as, ā, am, exceeding a hundred, more than a hundred. — *Satānaka* ('*ta-an*'), am, n. a place where dead bodies are burnt or buried, a burial-ground, cemetery. — *Satānānā* ('*ta-an*'), f. 'hundred-faced,' epithet of a goddess. — *Satānanda* ('*ta-an*'), as, m. 'delighting hundreds,' epithet of Brahmā; of Kṛṣṇa or Viṣṇu; of the sage Gotama or Gautama; of the eldest son of Gotama (the Purohita or family priest of king Janaka); the car of Viṣṇu. — *Satānīha* ('*ta-an*'), as, ā, am, containing or possessing a hundred hosts; (as), m. an old man; N. of a sovereign, (according to some, the second of the lunar dynasty in the fourth age; he was son and successor of Janam-ejaya, and father of Sahasraṇika); N. of the son of king Śu-dāsa; of a sage (the pupil of Vyāsa); of the son of Nakula and Draupadī. — *Satābda* ('*ta-ab*'), am, n. a hundred years, century. — *Satā-magha*, as, ā, am

(*śatā* for *śata*), Ved. possessing a hundred treasures or resources; (*as*), m. epithet of Indra; [cf. *magha-van*]. — *Satāyus* ('*ta-ay*'), *us*, *us*, *us*, lasting for a hundred years; (*us*), m. a man a hundred years old, an old man; N. of a son of Purū-ravas. — *Satāra* ('*ta-āra*'), *am*, n. 'hundred-angled,' the thunderbolt. — *Satāritra* ('*ta-ar*'), *as*, *ā*, *am*, Ved. having a hundred oars, many-oared. — *Satārus* ('*ta-ar*'), *us*, *us*, *us*, n. f. 'having a hundred sores,' a leprosy disease of the skin. — *Satārāṇa* ('*ta-ar*'), f. a particular plant, Anethum Sowa. — *Satāvadhāna* ('*ta-ar*'), *as*, m. epithet of Rāghavendra (= *bhaṭṭādhāna*). — *Satāvaya* ('*ta-av*'), *as*, *ā*, *am*, Ved. comprising or numbering a hundred sheep, (Sāy. *anekair avibhīr gṛkta*, Rīg-veda V. 61, 5). — *Satāvāra* ('*ta-av*'), *as*, m. a fine of a hundred (Pāṇas &c.); (i), f. the shrub Asparagus Racemosus; a kind of plant, zedoary (= *saṭi*); N. of the wife of Indra. — *Satāvarta* ('*ta-av*'), *as*, m., N. of Vishnu, (see the next). — *Satāvartin* ('*ta-av*'), i, m. 'revolving in a hundred ways,' N. of Vishnu. — *Satāsri* ('*ta-as*'), *is*, *is*, i, Ved. having a hundred angles or edges (said of Indra's thunderbolt). — *Satāhva* ('*ta-ah*'), f. a sort of dill or fennel, Anethum Sowa; another plant (= *satavari*). — *Satendriyā* ('*ta-in*'), f. 'having a hundred senses,' a proper N. — *Satēsa* ('*ta-isa*'), *as*, m. 'lord of a hundred,' the ruler or head man of a hundred (villages). — *Sateshudhi* ('*ta-ish*'), *is*, *is*, i, Ved. hundred-quivered, having a hundred quivers (said of Rudra). — *Satoti* ('*ta-ūti*'), *is*, *is*, i, Ved. protecting hundreds, granting great protection, resorted to by hundreds, (Sāy. = *bahu-rakshaka* or *bahu-gamana*, Rīg-veda VI. 63, 5).

Satāka, *as*, *ā*, *am*, possessing or containing a hundred, a hundred; (*am*), n. a hundred (collectively), any collection of a hundred; a century; a cento, collection of one hundred stanzas, &c.; [cf. *vairāgya-s*, *amaru-s*].

Satika, *as*, i, *am*, relating or belonging to a hundred; doing or effecting anything with a hundred; bearing tax or interest per hundred; bought with a hundred; changed with or for a hundred; indicative of a hundred, &c. (e.g. the throbbing of the right eye is a *satikam nimittam* or omen indicating the acquisition of a hundred pieces of money or other property supposed to come from the favour of Kuvera, lord of wealth).

Satin, i, *inī*, i, consisting of hundreds, hundred-fold, numerous, manifold; (i), m. one who is possessed of a hundred, the owner of a hundred.

Satya, *as*, *ā*, *am*, bought with a hundred, &c. See *satika* above.

शतपोन *śatapona*, *as*, m. a sieve.

शतपानका, *as*, m. fistula in ano with many external openings.

शतपोरक *śataporaṇa*, *as*, m. a kind of sugar-cane.

शतरुद्रिय *śata-rudriya*. See p. 990, col. 2.

शताक्ष *śatāksha*, *śatāṅga*, &c. See p. 990.

शत्रु *śatri*, a technical term for the Kṛit affix *at* used in forming present participles of the Parasmaipada.

शतेर *śatera*, *as*, m. (according to Upādi-s. I. 61, fr. rt. *śad*; cf. *śatru*), an enemy; injury, detriment, hurt.

शतोति *śatoti*. See above.

शत्रि *śatri*, *is*, m. (according to Upādi-s. IV. 67, fr. rt. *śad*; cf. *śadri*), an elephant.

शत्रि *śatri*, *is*, m., Ved., N. of a Rājashahi; [cf. *śatri*].

शत्रु *śatru*, *us*, m. (according to Upādi-s. IV. 103, fr. rt. *śad*, and therefore perhaps more correctly written *śatru*, cf. *śatāka*), one who causes to fall or perish, a destroyer, overthrower, conqueror; an enemy, foe, adversary; an antagonist,

a political rival or hostile neighbouring king; [cf. Gr. *ἐχθρος*, *ἐχθρός*, *ἐχθρός*; Lat. *hōd* in *odiōse*, *hostis*; Goth. *hats*; Angl. Sax. *hate*, *hete*.] — *Satru-saha*, *as*, *ā*, *am*, bearing or patient with an enemy. — *Satru-karṣhaṇa*, *as*, i, *am*, overpowering enemies. — *Satru-ghāta*, *as*, *ā*, *am*, killing an enemy. — *Satru-ghna*, *as*, i, *am*, foe-killing, destroying enemies; (*as*), m., N. of one of Rāma-āndra's brothers, (he was son of Su-mitrā and twin brother of Lakshmaṇa, and was the chosen companion of Bharata, son of Kaikeyī, as Lakshmaṇa was of Rāma, son of Kauśalya, these three being the wives of Daśa-ratha.) — *Satru-ghna-janani*, f. the mother of Satru-ghna, i.e. Su-mitrā. — *Satru-jit*, i, t, i, foe-conquering; (i), m., N. of a king (father of Rīta-dhiva or Kuvālayāśva). — *Satru-jaya*, *as*, *ā*, *am*, foe-conquering, subduing an enemy; (*as*), m. an elephant; N. of the mountain Vimāla or Gīmar in Gujārāt, (see *vimalādri*); a proper N. — *Satru-tas*, ind. from an enemy or enemies. — *Satru-tā*, f. or *śatru-tva*, *am*, n. hostility, enmity. — *Satru-damana*, *as*, i, *am*, subduing enemies. — *Satru-nikāya*, *as*, m. a number of foes, host of enemies. — *Satru-nibharṣhaṇa*, *as*, i, *am*, foe-destroying, destroying enemies (Rāmāyaṇa I. 1, 11). — *Satru-nīlaya*, *as*, m. the dwelling of a foe. — *Satru-tapa*, *as*, *ā*, *am*, foe-paining, subduing or destroying enemies. — *Satru-pakṣa*, *as*, m. the side or part of an enemy, a disaffected person, an antagonist, opponent, enemy. — *Satru-bādhaka*, *as*, *ikā*, *am*, harassing or distressing an enemy. — *Satru-mardana*, *as*, m. 'foe-crusher,' epithet of Satru-ghna (brother of Rāma). — *Satru-lāva*, *as*, i, *am*, cutting an enemy to pieces, killing foes. — *Satru-vat*, ind. like an enemy. — *Satru-vigraha*, *as*, m. 'foe-war,' war of enemies, hostile invasion. — *Satru-vināśana*, *as*, m. 'destroyer of foes,' N. of Śiva. — *Satru-sammukha*, ind. facing the enemy, in front of the enemy. — *Satru-saha* or *śatru-sāha*, *as*, *ā*, *am*, sustaining the shock of a foe, enduring an enemy. — *Satru-sevin*, i, *inī*, i, serving an enemy, being in the service of a hostile prince (Maṇu VII. 186). — *Satru-hatyā*, f. foe-slaughter, homicide. — *Satru-han*, *ā*, *ghni*, *ā*, foe-slaying, a foe-slayer. — *Satrupājāpa* ('*ra-up*'), *as*, m. the treacherous whisperings of an enemy. — *Satrupājāpa-dūṣhita*, *as*, *ā*, *am*, corrupted or demoralized by an enemy's treachery.

Satruya, Nom. P., Ved. *śatruyati*, -*yitum*, to be an enemy, be hostile.

Satruyat, *an*, *anti*, *at* (Ved. for *śatruyat*), one who is hostile or an enemy.

शत्रवे *śatvari*, f. (said to be fr. rt. *śad*; according to others fr. rt. i. *śam*; cf. *śamanī*), night.

शद् *śad*, cl. i. or 6. A. (and P. in non-conjugational tenses, see Pāṇ. I. 3, 60), *śiyate*, *śāsāda* (in Rīg-veda I. 141, 9, there is a form *śāsādre* = *śāyati* or *tikṣhṇī-kriyante*; other forms *śāsādmahe*, *śāsādūh*), *śatsyati*, *śasat*, Cond. *śatsyat*, *śattum*, to fall, perish, perish gradually, wither, decay; to go: Caus. *śāyati*, -*yitum* (perhaps a kind of Nom., connected with *śata* fr. rt. *śo*), to cause to fall, fell, throw down, overthrow, destroy, slay, kill; *śāyati*, -*yitum*, to cause to go, impel, drive on: Desid. *śāśatsati*: Intens. *śāsadyate*, *śāsatti*, to slay, kill, injure, hurt; [cf. Lat. *cad-o*].

Sada, *as*, m. any edible vegetable product (as fruit, a root, &c.).

Sadri, *is*, m. a cloud; an elephant; an epithet of Arjuna; (i), f. lightning; clayed or candied sugar.

Sadru, *us*, *us*, *us*, falling, perishing, wasting, decaying; going, moving.

Sanna, *as*, *ā*, *am*, fallen, decayed, withered; (this appears to be the regular past pass. part. fr. rt. *śad*, but some authorities do not give it).

Sāsādāna, *as*, *ā*, *am*, Ved. doing injury, injuring, (Sāy. = *hīṇsat*, but in Rīg-veda I. 123, 10. *śāsādāna* = *śāsādyamānā* = *śasātātum gacchantī*, going to manifestation, being manifested.)

Śiyamāna, *as*, *ā*, *am*, perishing, decaying, withering, fading away, departing.

शनकावलि *śanakāvali*, *is*, m. a particular shrub (= *gaja-pippali*); according to some *śana-kāvali*, f.).

शनकैस् *śanakais*, ind. See under *śanais*.

शनपर्णी *śana-parṇi*, f. (for *śana-parṇi*?), the medicinal plant *Wrightia Antidysenterica* (= *katulā*).

शनि *śani*, *is*, m. (probably connected with *śanais* below), 'slow-moving' [cf. *manda*], the planet Saturn or its regent (fabled as the offspring of the Sun; he is represented as of a black colour or dressed in dark-coloured clothes; cf. *nila-vāsas*); N. of Śiva; of a son of Atri (according to the Vāyu-Purāṇa). — *Sanī-śakra*, *am*, n. an astrological diagram in the form of a man used to foretell good or bad fortune, (it is marked with twenty-seven compartments to represent the Nakshatras passed through by the planet Saturn). — *Sanī-ja*, *am*, n. 'Saturn-produced,' black pepper. — *Sanī-pradoṣha*, *as*, m. a term for the worship performed to Śiva on the thirteenth day of the waxing or waning moon when it falls on a Saturday. — *Sanī-prasū*, *is*, f. 'mother of Saturn,' epithet of Chāyā, wife of the Sun. — *Sanī-priya*, *am*, n. 'dear to Saturn,' a dark-coloured stone, the emerald or sapphire (= *nila-maṇi*). — *Sanī-vāra* or *śanī-vāsara*, *as*, m. Saturn's day, Saturday.

शनेस् *śanais*, ind. (according to some perhaps for *śannais*, inst. pl. of an old part. of rt. i. *śam*), quietly, slowly, tardily, sluggishly, stealthily; softly, mildly; gradually, by degrees, successively, little by little, step by step; independently, (*śanaiḥ śanaiḥ*, very quietly, little by little, very slowly or softly or gently, step by step). — *Sanaiś-śara*, *as*, m. 'slow-going,' the planet Saturn or its regent, (a hymn of praise to Saturn, called the *śanaiśśarāya stotram*, is said to have been composed by Vyāsa). — *Sanaiśśara-samvatsara*, *as*, m. the year of Saturn (during which this planet completes his course through the twenty-eight Nakshatras; in modern astronomy = thirty of our years).

Śanakais, ind. quietly, softly, gently, mildly, slowly, gradually, by degrees, step by step, in every case that arises, with alternations, alternately. — *Sanakais-śara*, *as*, m. = *śanaiś-śara* above.

शन्त *śanta*, *śanti*, &c. See under rt. i. *śam*.

शन्तनु *śantanu*, *us*, m., N. of the younger brother of Devāpi (said to have usurped the sovereignty whilst his elder brother became a hermit); N. of a commentator; [cf. *śāntanavi*].

शन्न *śanna*. See under rt. *śad*, col. 2.

शप् 1. *śap*, a technical term, used by Pāṇini for the Vi-karṇa *a*, inserted between the root and terminations of the conjugational tenses in the 1st class, &c. See *vi-karṇa*.

शप् 2. *śap*, ind. a particle and prefix implying assent or acceptance, as in *śap-karoti*, he admits or accepts.

शप् 3. *śap*, cl. i. 4. P. A. *śapati*, -*te*, *śapyati*, -*te*, *śasāpa*, *śepe*, *śapsyati*, -*te*, *asāpsit*, *asāpta*, *śaptum* (according to some perhaps originally 'to cry aloud'), to curse, imprecate evil, execrate; to revile, scold, blame (with dat.); to take an oath, swear, promise or asseverate by oath: Caus. *śāpāyati*, -*yitum*, Aor. *asīśapat*, to cause or order to swear (with inst. of object by which one is sworn); to conjure: Desid. *śāśapsati*, -*te*: Intens. *śāśapsate* (according to Vopā-deva XX. 8. also *śāśapsyate*), *śāśupti*; [cf. perhaps Gr. *kūpmos*].

Sapa, *as*, m. an imprecation, curse, cursing; an oath; a corpse, (for *śava*, q. v.).

Śapat, *an*, *anti*, *at*, cursing, reviling, swearing. *Śapatha*, *as*, m. cursing, imprecating; an imprecation, curse, anathema; an oath, administering an

oath, swearing, asseveration by oath or ordeal; conjugation. — *Śapatha-pattra*, *am*, n. written testimony on oath, an affidavit.

Sapana, *am*, n. the act of imprecation, cursing, malediction; reviling, abuse; an oath, asseveration by oath or ordeal.

Sapamāna, *as*, *ā*, *am*, cursing, reviling, imprecating, swearing.

Sapta, *as*, *ā*, *am*, cursed, reviled, abused, anathematized; sworn, taken as an oath; (*as*), m. a sort of grass, Saccharum Cylindricum.

Saptvā, ind. having cursed or reviled, having sworn.

शफ *śapha*, *as*, *am*, m. n. (etymology doubtful), a hoof (in general); the hoof of a horse; the root of a tree; [cf. Old Germ. *huof*; Old Norse and Angl. Sax. *hōf*; Germ. *huf*; Engl. *hoof*.] — *Śapha-śyuta*, *as*, *ā*, *am*, Ved. fallen from the hoof. — 1. *śapha-vat*, ind. like a hoof. — 2. *śapha-vat*, *ān*, *atī*, *at*, Ved. possessed of hoofs; (*atī*), n. any hoofed animal. — *Śapha-ruj*, *k*, *k*, *k*, Ved. breaking or destroying with the hoof; epithet of a kind of demon. — *Saphoru* (*pha-ūru*), *ū*, f. a woman whose thighs resemble the two divisions of a cow's hoof, (see Pāp. IV. 1, 70.)

Saphara, *as*, *i*, m. f. (also written *saphara*), a kind of carp; a kind of small glittering fish, Cyprinus Sophe. — *Sapharādhīpa* (*ra-adh*), *as*, m. 'lord of Saphara fish,' the Ilisha or Hilsa fish, Ilisha Clupanodon (= *ilīśa*).

शबर *śabara*, *as*, m. = *śavara*, q. v., N. of a wild mountaineer tribe; N. of the author of the hymn Rig-veda X. 169 (having the patronymic Kakshivata); epithet of a Buddhist. — *Śabara-bhāṣya*, *am*, n. Śabara's commentary on the Mīmāṃsā-sūtra. — *Śabara-siṅha*, *as*, m., N. of a king (mentioned in the Kathāṃava). — *Śabara-śvāmīn*, *i*, m., N. of the author of a Bhāṣya or commentary on the Mīmāṃsā-sūtras of Jaimini, (this Bhāṣya has been critically annotated by the great Mīmāṃsā authority Kumāṇila.) — *Śabarālāya* (*ra-āl*), *as*, m. the abode of savage tribes.

शबल *śabala*, *as*, *ā*, *am* (see *śavala*), variegated, brindled; (*i*), f. a spotted cow; Kāmadhenu the cow of plenty (identified with the varying powers of nature). — *Śabalī-homa*, *as*, m. an offering to the cow Śabalī.

शब्द *śabd*, cl. 10. P. (more properly to be regarded as a Nom. fr. *śabda* below), *śabdāyatī* (sometimes also *śabdāyate*, Pān. III. 1, 17, but see *śabdāya*, *śabdāyamāna*), *-yitum*, to sound, make any noise or sound; to utter any sound or cry, call out, call, speak; *śabdāpayatī*, *-yitum*, to address, speak to: Pass. *śabdāyate*, to be sounded, &c.

Śabda, *as*, m. (in the Upanishads also *am*, n.; thought by some to be connected with *rt*. 3. *śap* + 2. *da*), sound, noise; a sound; a word, significant word; (in gram.) a declinable word (as a noun, pronoun, &c.); grammar; verbal communication, oral evidence, verbal authority (as one of the Pramāṇas, see *pra-māṇa*). — *Śabda-kāra*, *as*, *i*, *am*, making noise or sound, sounding, sonorous. — *Śabda-kośha*, *as*, m. 'word-repository,' a dictionary, vocabulary. — *Śabda-kauṣṭhubha*, 'word-jewel,' N. of a commentary by Bhāṭṭojī on the Mahā-bhāṣya. — *Śabda-gata*, *as*, *ā*, *am*, being or residing in a word (as a poetical or metaphorical meaning). — *Śabda-guṇa*, *as*, m. the quality of sound; a particular quality or style of speech. — *Śabda-graha*, *as*, m. perceiving or catching sound; the ear; a fabulous arrow. — *Śabda-grāma*, *as*, m. the compass or range of sound. — *Śabda-śāndrikā*, f. 'elucidation of words,' N. of a lexicon by Cakra-pāṇi-datta. — *Śabda-śūrya*, *am*, n. skill in words, cleverness of diction, eloquence. — *Śabda-śītra*, *as*, *ā*, *am*, various or fanciful in sound (as poetry). — *Śabda-śora*, *as*, m. 'word-thief,' a plagiarist. — *Śabda-ja*, *as*, *ā*, *am*, arising from sound, produced by words, by verbal communication. — *Śabda-tanmātra*, *am*,

n. the subtle element of sound. — *Śabda-nityatva*, *am*, n. the eternity of sound. — *Śabda-nirṇaya*, *as*, m. 'word-investigation,' N. of a work by Vācaspati-miśra. — *Śabda-pati*, *śe*, m. 'word-lord,' a mere nominal sovereign, (according to Mallī-nātha *śabdata eva patrī na tv arthataḥ*, Raghu-v. VIII. 51.) — *Śabda-pāṭin*, *i*, *inī*, *i*, flying with a sound, making a noise in flight (said of an arrow); falling with a sound. — *Śabda-pramāṇa*, *am*, n. verbal testimony or proof, oral evidence. — *Śabda-prāṇ*, *f*, *i*, *f*, enquiring after (the meaning of) a word. — *Śabda-bodha*, *as*, m. (in phil.) knowledge (derived) from verbal testimony. — *Śabda-brahman*, *a*, n. 'word-spirit,' i.e. the Veda considered as a revealed word or sound and identified with Brahman, the Supreme Spirit. — *Śabda-bheda*, *as*, m. difference or distinction of sound. — *Śabda-bheda-prakāśa*, *as*, m., N. of an appendix to the Viśva-prakāśa (containing a list of words similar in sound but different in meaning). — *Śabda-bhedīn*, *i*, m. 'sound-piercer,' epithet of Arjuna [cf. *śabda-vedhīn*]; the anus; a particular fabulous arrow (which pierces an object the sound of which only is heard). — *Śabda-mātra*, *am*, n. sound only, a mere sound. — *Śabda-mālā*, f. 'a collection of words,' N. of a lexicon by Rāmeśvara-sarman. — *Śabda-yoni*, *śe*, f. 'word-source,' the source or origin of a word, a radical word, root. — *Śabda-ratna*, *am*, n. 'word-jewel,' N. of a lexicon. — *Śabda-ratnākara* (*na-āk*), *as*, m. 'mine of word-gems,' N. of a dictionary of synonyms by Mahīpa. — *Śabda-ratnāvalī* (*na-āv*), f. 'word-necklace,' N. of a lexicon of synonyms by Mathureśa. — *Śabda-lingārtha-śāndrikā* (*ga-ar*), f. 'elucidation of the gender and meaning of words,' N. of a lexicon. — *Śabda-śrotrāḍha*, *as*, m. opposition of words in a sentence. — *Śabda-viśeṣa*, *as*, m. difference or variety of sound; (*ās*), m. pl. the varieties of sound, (these the Sāṅkhya arranges according to the accents *udātta*, *an-udātta*, *svārīta*, and the notes of the gamut, as *śadja*, *riṣabha*, *gāndhāra*, *madhyama*, *pañcama*, *dhaivata*, *nishāda*, &c., q. v. v.) — *Śabda-viśeṣhaṇa*, *am*, n. (in grammar) the attribute of a word, an adjective. — *Śabda-vṛitti*, *śe*, f. (in rhetoric) the function of a word. — *Śabdavedhī-tva*, *am*, n. capability of piercing (an invisible object) the sound (of which only is heard). — *Śabda-vedhīn*, *i*, *inī*, *i*, sound-piercing, piercing or terrifying enemies by mere shouts; (*i*), m. an archer who can pierce an invisible object the sound of which only is heard; a warrior who pierces his enemies by mere shouts; epithet of Arjuna; of king Daśa-ratha. — *Śabda-vailakṣhanya*, *am*, n. difference in word, verbal difference (as opposed to *artha-vailakṣhanya* or real difference). — *Śabda-sakti*, *śe*, f. the force or signification of a word. — *Śabda-śabdārtha-mai-jūṣhā* (*da-ar*), f. 'a collection of words and their meanings,' N. of a lexicon. — *Śabda-sāsana*, *am*, n. a rule or law of grammar. — *Śabda-sāstra*, *am*, n. 'science of words,' rules of grammar, any grammatical treatise, grammar, philology. — *Śabda-śūdhī*, *śe*, f. purity or accuracy of language, correct use of words. — *Śabda-śleṣha*, *as*, m. play upon words, verbal equivocation, a rhetorical ornament by which the same words are used in different senses, punning. — *Śabda-saṅgraha*, *as*, m. a collection of words, vocabulary, lexicon. — *Śabda-siddhī*, *śe*, f. 'the complete use of words,' a section of the Kāvya-kalpalatā-vṛitti-parimala. — *Śabdāḍambara* (*da-ād*), *as*, m. high-sounding words, verbosity, confusion of words, bombast. — *Śabdāṭīta* (*da-aṭ*), *as*, *ā*, *am*, beyond the reach of sound (used as an epithet of the deity). — *Śabdāḍī* (*da-āḍī*), *śe*, m., scil. *viśhaya*, the objects of sense beginning with sound, (these are *śabda*, sound; *sparsa*, tangibility; *rūpa*, form; *rasa*, savour; *gandha*, odour; see *viśhaya*.) — *Śabdāḍī-dharmīn*, *i*, *inī*, *i*, having the quality of sound, &c., (see *viśhaya*). — *Śabdāḍīśiṣṭhāna* (*da-adh*), *am*, n. 'receptacle of sound,' the ear. — *Śabdāḍīyāhāra* (*da-adh*), *as*, m. the supplying of a word (to complete an ellipsis). — *Śabdānu-*

rūpa (*da-an*), *am*, n. conformity to sound, imitation of sound. — *Śabdānūsāsana* (*da-an*), *am*, n. 'word-instruction, word explanation,' the giving rules for words (used as a title of Pāṇini's grammar); N. of a grammatical work by Abhinava-śākaṭāyana; of a work on grammar by Hema-śandra. — *Śabdāḍī* (*da-aḍ*), *śe*, m. 'ocean of words,' N. of a lexicon (compiled by order of Prāpa-kṛiṣṇa). — *Śabdāḍīrṇava* (*da-ar*), *as*, m. 'ocean of words,' N. of a lexicon. — *Śabdārtha* (*da-ar*), *as*, m. the sense or meaning of a word; (*au*), m. du. a word and its sense. — *Śabdārtha-kalpataru*, *us*, m. 'Kalpatree of the meaning of words,' N. of a lexicon by Venkaṭa. — *Śabdāḍānkhāra* (*da-al*), *as*, m. verbal ornament, rhetorical use of words (as alliteration &c.). — *Śabdāloka-rahasya* and *śabdāloka-vivēka* (*da-āḥ*), N. of two philosophical commentaries. — *Śabdendu-sekhara* (*da-in*), *as*, m., N. of a work by Nāgeśa-bhaṭṭa.

Śabdāna, *am*, n. the act of making a sound, uttering sounds, making a noise; a sound, noise; (*as*, *ā*, *am*), sounding, sonorous.

Śabdāyat, *an*, *antī*, *at*, making a sound, sounding.

Śabdāya [cf. *rt*. *śabd* above], Nom. A. *śabdāyate*, *-yitum*, to make a noise, sound, cry; to bray: Caus. *śabdāyayati*, *-yitum*, to cause to sound.

Śabdāyamāna, *as*, *ā*, *am*, sounding, making a noise, crying out.

Śabdāta, *as*, *ā*, *am*, sounded, made to give out a sound (as a musical instrument &c.); uttered, articulated; called; explained; made public or manifest; converted into a noun; (*am*), n. noise, cry, the braying (of an ass).

शम I. *śam*, cl. 4. P. *śamyati*, *śāśāma*, *śamishyati*, *śamat*, (the form *śasamate* = *śamyati* or *śauti*, Rig-veda VI. 2, 4), *śamitum* (originally 'to become tired'), to be appeased, grow calm, become pacified, be satisfied, become quiet or tranquil, be undisturbed or quiescent; to cease, stop, leave off, desist; to pacify, cause to cease, put an end to, destroy, kill, sacrifice, (in these transitive senses also cl. 9. P. *śamānti*, according to Naigh. II. 19, and probably in some cases the forms used are referable to Caus.); cl. 10. A. *śamayate*, *-yitum*, to look at, inspect; to show, display: Pass. *śamyate*, *śamyate* (referable also to Caus.), Aor. *asāmi* or *asāmi*, to be appeased or quieted, &c.: Caus. *śamayati* or *śamayati*, *-yitum*, Aor. *asīdamat*, to appease, allay, pacify, calm, tranquillize, soothe, settle; to console; to cause to cease, stop, suppress, extinguish, destroy; to remove, avert; to tame, subdue, defeat, conquer; to leave off, desist, (*śamayām-babhūvuh*, they desisted): Desid. *śisamishati*: Intens. *śaṁśamyate*, *śaṁśanti*, to be entirely appeased, become tranquil; to cease; [cf. Gr. *καμνω*, *σιθνηο-κμης*, *κμης*: Old Germ. *chamo*.]

Santa (= *sānta* ?), see Vopa-deva VII. 31.

Santi (= *sānti* ?), see Vopa-deva VII. 31.

Santu, see Vopa-deva VII. 31.

Sama, *as*, m. quiet, tranquillity, rest, calm, peace; quietude, quietism, quiet of mind, restraint of the organs of sense, indifference to objects of sense, absence of passion (especially as a characteristic of the Vedāntin), abstract meditation on Brahma, stoicism; final happiness, emancipation from all the illusions of existence (= *vishēpa-karmoparama*); Quietism or Tranquillity (personified as a son of Dharma); allayment (of pain), alleviation or cure (of disease), convalescence; the hand; imprecation, malediction (for *śapa* ?). — *Sama-para*, *as*, *ā*, *am*, devoted to quiet, calm, tranquil. — *Sama-śtha*, *as*, *ā*, *am*, engaged in quietism. — *Samāṅga* (*ma-an*), N. of a particular Agra-hāra or royal grant of land for Brāhmins. — *Samāntaka* (*ma-an*), *as*, m. 'destroyer of tranquillity,' epithet of Kāma (god of love).

Samaka, *as*, *ā* or *ikā*, *am*, pacifying, tranquillizing, consolatory; a pacifier, tranquillizer, pacificator.

śamatha, *as*, m. quiet, tranquillity, calmness of mind, absence of passion; a counsellor, minister.

śamana, *am*, n. the act of appeasing, allaying, tranquillizing, soothing, consoling, calming, suppressing, &c.; tranquillity, calmness, indifference; cessation, termination, end, destruction, (*śamanam yā*, to go to annihilation, be destroyed); hurting, injuring, injury; killing (animals for sacrifice), immolation; a mode of rinsing the mouth; swallowing, chewing; malediction, reviling, (for *śapana* ?); (*as*), m. 'the settler or destroyer', epithet of Yama; an antelope; (i), f. night. — *śamana-svasrī*, *sā*, f. 'Yama's sister', the river Yamunā or Jumnā. — *śamani-shada*, *as*, m. 'night-goer', a Rākshasa, evil spirit, demon.

śamanīya, *as*, *ā*, *am*, to be appeased or tranquillized, consolable.

śamayāt, *am*, *anti*, *at*, appeasing, allaying; terminating, stopping.

śamala, *am*, n. (according to Upādi-s. I. 111. fr. rt. 1. *śam* above), feculent matter, sediment, feces, ordure; impurity; sin; calamity.

1. *śamī*, *is*, f. a legume, pod; the *Samī* tree [cf. *śamī*]. — *śamī-roha*, *as*, m. 'ascending the *Samī* tree', an epithet of *Siva*.

śamīta, *as*, *ā*, *am* [cf. *śānta*], appeased, allayed, calmed, stilled, tranquillized, pacified, calm, quiet, tranquil, sedate; alleviated, relieved, cured; tempered, moderated; relaxed, intermitted. — *śamīta-ruci*, *is*, *is*, f. whose lustre is moderated or dimmed. — *śamītyāma* ('*ta-āy*'), *as*, *ā*, *am*, having the length diminished.

śamītya, *as*, *ā*, *am*, = *śamanīya* above.

śamīrī, *tā*, m., Ved. 'a settler, silencer', a killer, slaughterer (of a sacrificial victim).

śamītvā, ind. having become tranquillized or calmed.

śamīn, *i*, *inī*, *ś*, calm, tranquil, appeased, tranquillized, pacific; (i), m., N. of a son of *Sūra*.

śamīra, *as*, m. a small variety of the *Samī* tree.

śamīshyat, *an*, *ati* or *anti*, *at*, about to appease or tranquillize.

śamī, f. (sometimes shortened into *śamī*, q. v.), a rite, sacrificial rite (Ved., according to Naigh. II. 1. and *Śāy* = *karma*); a legume, pod; the *Samī* tree, *Acacia Suma* (possessing a very tough and hard wood supposed to contain fire, [cf. *Mann* VIII. 247. *Raghu-vaṅśa* III. 9]); it was employed to kindle the sacred fire by rubbing two dried pieces together, and a legend relates that *Purī-ravas* generated primeval fire by the friction of two branches of the *Samī* and *Aśvattha* trees; the shrub *Serratala Anthelmintica* (= *vāṇijī*). — *śamī-garbha*, *as*, m. 'having the *Samī* tree as its place of origin, produced from the *Samī* tree', epithet of *Agni* or fire; a *Brāhman* or man of the sacerdotal class. — *śamī-dhānya*, *am*, n. 'pod-grain' any pulse or grain growing in pods.

— *śamī-patṛī*, f. 'having *Samī* leaves', a kind of sensitive plant, *Mimosa Pudica*. — *śamī-mandāra-māhātmya*, *am*, n. 'a glorification of the *Samī* and *Mandāra* trees', N. of the thirty-seventh chapter of the *Kṛīḍā-khaṇḍa* of the *Gaṇeśa-Purāṇa*.

śamīka, *as*, m., N. of a *Muni* (of *Sūra* and brother of *Vasu-deva*).

śamīra, *as*, m. = *śamīra* above.

śamya, *as*, *ā*, *am*, to be appeased, to be kept quiet, &c.; (ā), f. a wooden stick or post (as quieting or making firm); a staff; the pin of a yoke;

a kind of cymbal or other musical instrument held in the right hand (= *tāla-vīśeṣa*); a sacrificial vessel. — *śamyā-pāta*, *as*, m. the cast of a stick, i. e. the distance that a stick can be thrown. — *śamyā-mātra*, *as*, *i*, *am*, Ved. having the measure of a *śamyā*, as large as the pin of a yoke.

śānta, *śāntvā*, &c. See s. v., p. 1000.

śamayāt, &c. See under *śama*, p. 1001.

शम 2. *śam*, ind. (perhaps to be connected with rt. 1. *śam*, but also referable to 2. *śa*), happiness, welfare, prosperity, blessing, beatitude, health, hail, (according to *Pāp.* II. 3, 73. with dat. or

gen., e. g. *śam devadattāya* or *śam devadattasya*, hail to *Devadatta*); happy, auspicious, pleasant, sweet, kind, agreeable; happily, auspiciously, well; (used in the *Veda* as a subst., adj., and adv.; frequently found in the phrase *śam yoṣ* or *śam ēa yoṣ ēa*, 'prosperity and succour', or 'blessing and protection', *Rig-veda* I. 114, 2, II. 33, 13, &c., cf. *yoṣ*; sometimes joined with the verbs *bhū*, *as*, *krī*, *yā*, &c., and sometimes occurring without any verb, e. g. *śam no bhavatu Aryamā*, may *Aryaman* be kind or propitious to us; *Somaḥ śam astu te hṛide*, may the *Soma* be agreeable to thy heart; *śam naḥ karato Aśvinā*, may the two *Aśvins* do us good; *śam yāti*, he attains happiness or becomes prosperous; *śam tad asmat*, that is pleasant to him.) — *śam-vat*, *am*, *ati*, *at*, containing the word *śam*. — *śam-stha*, *as*, *ā*, *am*, or *śam-sthā*, *ās*, *as*, *am*, being in prosperity, happy, prosperous, faring well. — *śam-kara*, *as*, *ā* or *i*, *am*, causing happiness, &c. = *śam-kara*, p. 988, col. 1. — *śam-gaya*, *as*, *ā* or *i*, *am*, Ved. having a pleasant house, happily domiciled, (in *Rig-veda* IX. 97, 17. the fem. *śam-gayim* occurs.) — *śam-tama*, *as*, *ā*, *am*, Ved. most happy, very fortunate, most pleasant or auspicious. — *śam-tāti*, *is*, *is*, f. Ved. causing happiness, auspicious, (*Śāy* = *śānti-kara*, *Rig-veda* VIII. 18, 7); (*is*), f. Ved. happiness, prosperity. — *śam-pāka*, *as*, m. a kind of *Cassia*, *Cassia Fistula* (= *ārag-badha*); lac, the red dye (= *yāvaka*); bringing to maturity or ripeness, cooking, maturing, (probably for *śam-pāka*.)

— *śam-pāta*, *as*, m. *Cassia Fistula*. — *śam-bhavi-shṭha*, *as*, *ā*, *am*, Ved. being greatly for happiness or welfare, granting much happiness or beatitude.

— *śam-bhu*, *us*, *us*, *u*, being for happiness or welfare, granting or causing happiness; (*us*), m., N. of a Vedic deity, (*Śāy* = *sukhasya bhāva-yitā*, *Rig-veda* VII. 35, 10); N. of *Siva*; of *Brahmā*; a sage, venerable man; a *Jina* or *Jaina* sanctified teacher; a particular semi-divine being (= *śiddha*); N. of one of the eleven *Rudras* (according to the *Viṣṇu-Purāṇa*); N. of an author; (*us*), f. N. of a wife of *Dhruva*. — *śam-bhu-tanaya* or *śam-bhu-nandana*, *as*, m. 'son of *Siva*'; an epithet of *Kārtikeya*; of *Gaṇeśa*. — *śam-bhu-nātha*, *as*, m. a proper N.

— *śam-bhu-priyā*, f. 'dear to *Siva*,' an epithet of *Durgā*; *Emblī* *Myrobalan*. — *śam-bhu-rakhasya*, *am*, n., N. of a work. — *śam-bhu-vallabha*, *as*, *ā*, *am*, beloved by *Siva*; (*am*), n. the white lotus. — *śam-bhū*, *ūs*, *ās*, *u*, auspicious (Ved.); (*ūs*), m. a proper N. — *śam-bhū-nātha*, *as*, m., N. of the author of the *Kāla-jñāna* and of the *Vaidyaka-sāra-saṅgraha*.

śamyu, *us*, *us*, *u*, happy, prosperous, fortunate (= *sukhaya*, *Nirukta* IV. 2); (*us*), m. a sort of snake; N. of the author of the hymns *Rig-veda* VI. 44-46, 48 (his patronymic is *Bārhaspatya*). — *śamyu-vāka*, a particular sacrificial ceremony.

śamyā or *śamya*, *as*, *ā*, *am*, happy, fortunate; (ā), f. knowledge, understanding.

śamva, *as*, *ā*, *am*, fortunate, prosperous; happy; (*as*), m. the thunderbolt of *Indra*; the iron head of a pestle; [cf. *śamba*.]

śamvara, *am*, n. water, &c. = *śambara*, q. v.

शम्पा *śampā*, f. lightning.

शम्ब *śamb*, cl. I. P. *śambati*, *śambitum*, to go (in this sense = rt. *śarḥ*), cl. IO. P. *śambayati*, -*yitum*, to accumulate, collect, heap together (in this sense = rt. *śamb*, *śāmb*).

शंभ *śamba*, *as*, *ā*, *am* (either fr. rt. 1. *śam* or 2. *śam* or rt. *śamb*), happy, fortunate [cf. *śampva* above]; poor (according to *Sabda-k.*); (*as*), m. *Indra's* thunderbolt (*Śāy* = *vajra*); the iron head of a pestle; an iron chain worn round the loins; ploughing in the regular direction; the second ploughing of a field. — *śambā-kṛita*, *as*, *ā*, *am*, (a field &c.) twice ploughed (= *dvi-halya*, *dvi-ṣṭya*).

शम्बर *śambara*, *as*, m. (said to be fr. rt. *śamb* or fr. 2. *śam* with rt. *vr̥ṣ*; cf. *śamvara*, *śambara*, *śamvara*), N. of a demon of drought

(represented in the *Rig-veda* as an enemy of *Indra*); a cloud (= *megha*, *Naigh. I. 10*); a mountain (in general) or a particular mountain; a sort of deer; a kind of fish; war; N. of a *Daitya* [cf. *śambara-sūdana*]; best, excellent; a *Jina*; N. of various plants or trees (= *śitraka*; = *lodhra*; = *arjuna*); (i), f. a kind of drug or medicinal plant, *Anthericum Tuberosum* (= *ākhu-parṇī*); a female juggler; illusion; (*am*), n. water, (in *Naigh. I. 12*. enumerated among the *udaka-nāmāni*, and in *Naigh. II. 9*. among the *bala-nāmāni*); a cloud, (*Śāy. śambara-rāni* = *meghān*, *Rig-veda* II. 24, 2); wealth; a religious observance; a particular religious vow (with Buddhists); = *śitrām* (according to *Sabda-k.*). — *śambara-kanda*, *as*, m. a kind of bulbous plant (= *vā-rāhi-kanda*). — *śambara-dandana*, *am*, n. a variety of sandal (= *bahala-gandha*). — *śambara-sūdana*, *as*, m. 'destroyer of the *Daitya* *Śambara*', epithet of *Kāma-deva* (god of love). — *śambara-hatyā*, *am*, *ā*, n. f. the killing of *Śambara*. — *śambara-rā* ('*ra-ari*'), *is*, m. 'enemy of (the *Daitya*) *Śambara*', epithet of *Kāma-deva*. — *śambaraśura* ('*ra-as*'), *as*, m. the *Asura* or *Daitya* *Śambara*. — *śambaraśura-vadhopakhyāna* ('*dha-up*'), *am*, n. the story of the killing of the *Daitya* *Śambara* (told in the fifty-fifth chapter of the tenth book of the *Bhāgavata-Purāṇa*).

शम्बल *śambala*, *as*, *am*, m. n. (said to be fr. rt. *śamb*, also written *śampala*, cf. *sambala*, *sampala*), provender or provisions for a journey, stock for travelling; a bank, shore; envy, jealousy, impatience of another's success; (i), f. a procress, bawd.

शम्बु *śambu*, *us*, m. (said to be fr. rt. 1. *śam*), a bivalve shell. — *śambu-vardhana*, *as*, m. a proper N.

śambuka, *as*, m. (also written *śāmbuka*, q. v.), a bivalve shell.

śambukka, *as*, m. a bivalve shell.

śambūka, *as*, *ā*, m. f. a bivalve shell; (*as*), m. a small conch-shell; a snail; N. of a *Sūdra* (who had become a devotee and was slain by *Rāma-čandra*); the edge of the frontal protuberance of an elephant; N. of a *Daitya*; a proper N. = *ghomga* (according to *Sabda-k.*); [cf. *Gr. σαμβύκη*.]

śambū-putra, *as*, m. a proper N.

शम्भ *śambha*, *as*, m. (said to be fr. 2. *śam* with rt. 1. *bhā*), a happy man [cf. *śam-bhu*]; *Indra's* thunderbolt; the iron-bound head of a pestle; [cf. *śampva*, *śamba*.]

शम्भल *śambhala* (perhaps connected with 2. *śam*), N. of a town situated between the *Ratha-prā* and *Ganges* (identified by some with *Sumbhul* in *Moradabad*; the town or district of *Sambhala* is fabled to be the place where *Kalki*, the last incarnation of *Viṣṇu*, is to appear in the family of a *Brāhman* named *Viṣṇu-yaśas*); (i), f. a procress, bawd. — *śambhala-grāma-māhātmya* or *śambhala-māhātmya*, *am*, n. 'the glory of the town *Sambhala*', N. of a part of the *Skaṇḍa-Purāṇa* (consisting of twenty-four chapters). — *śambhaleśvara-linga* ('*la-iś*'), N. of a *Linga*.

शम्भु *śam-bhu*, *śam-bhaviṣṭha*, &c. See under 2. *śam*.

शय *śaya*, *as*, *ā* or *i*, *am* (fr. rt. 1. *śi*), lying down, asleep, sleeping; (*as*), m. sleep, sleeping; a bed, couch; a hand; a snake, the boa constrictor; abuse, imprecation; (according to *Sabda-k.*) = *pāya*; (ā), f. Ved. a place of rest or repose, [cf. *śayyā*; cf. also *Gr. ὄπεις-κοιτος*.]

Śayaṇḍa, *as*, *i*, *am*, sleeping, asleep, sleepy; (*as*), m., N. of a place. — *Śayaṇḍa-bhaṭṭa*, *as*, m., N. of a district, the district of *Śayaṇḍa*.

Śayatha, *as*, *ā*, *am*, sleepy, asleep, sleeping; (*as*), m. death, dying; a sort of snake, the boa constrictor; a boar; a fish.

Sayana, *am*, n. lying down, sleeping, reposing, sleep; a bed, couch; copulation. — **Sayana-griha**, *am*, n. 'a sleeping-house,' a bed-chamber. — **Sayana-sakhī**, *f*, a bed-fellow. — **Sayana-stha**, *as, ā, am*, being or reclining on a couch. — **Sayana-sthāna**, *am*, n. a sleeping-place, sleeping-apartment. — **Sayanāgāra** ('*na-ag*'), *as, m*, a sleeping-room, bed-chamber. — **Sayanāikādasi** ('*na-ek*'), *f*, the eleventh day of the light half of month Āshāḍha (on which Vishnu's sleep commences).

Sayaniya, *as, ā, am*, to be slept, to be lain on, fit or suitable for sleep; (*am*), n. a bed, couch.

Sayaniyaka, *am*, n. a bed, couch.

Sayāna, *as, ā, am*, lying down, reclining, resting, sleeping, slumbering, asleep.

Sayānaka, *as, m*, a kind of snake, the boa constrictor; a chameleon, lizard.

Sayālu, *us, u, u*, sleepy, slothful, sluggish; (*us*), *m*, the boa snake; a dog; a jackal.

Sayita, *as, ā, am*, reposed, lying, sleeping, asleep; (*as*), *m*, the plant Cordia Myxa; (*am*), *n*, sleep, sleeping. — **Sayita-vat**, *ān, atī, af*, one who has lain down, gone to sleep, sleeping, asleep.

Sayitavya, *as, ā, am*, to be lain or slept.

Sayitā, *ind*, having lain down, having slept.

Sayin, *i, inī, i*, lying, resting, reposing.

Sayu, *us, u, u*, lying down, reclining, sleeping; (*us*), *m*, a large snake, the boa constrictor; *N*, of a person protected by the Āsvins.

Sayutā, *ind*, Ved. on or to a couch, (Śāy. = śayane, Rīg-veda X. 40, 2); in or to a dwelling-place, (Śāy. = śayane, nīvāsa-sthāne, Rīg-veda I. 117, 12.)

Sayuna, *as, m*, a large snake, the boa constrictor.

Sayyam-bhava, *as, m*, *N*, of one of the six Sṛta-kevalins (with Jāinas).

Sayyā, *f*, a bed, couch, sofa; tying, stringing together, winding. — **Sayyā-gata**, *as, ā, am*, gone to bed, lying in bed or on a couch, confined to bed.

— **Sayyāchāḍāna** ('*yā-āc*'), *am*, n. a bed-covering, counterpane, sheet. — **Sayyāthya** ('*yā-adh*'), *as, m*, = **Sayyā-pāla**. — **Sayyā-patita**, *as, ā, am*, = **Sayyā-gata**. — **Sayyā-pāla**, *as, m*, the superintendent of beds or sleeping apartments at the court of a Hindū prince, guardian of a king's bed-chamber.

— **Sayyāpāla-tva**, *am*, n. the office of guarding a king's bed-chamber. — **Sayyotsanga** ('*yā-ut*'), *as, m*, the side or edge of a bed; (according to some) the middle of a bed.

शर śara, *as, m*, (fr. rt. *śrī*), injury, hurt, mischief, a wound; a sort of reed or grass, Saccharum Sars; an arrow, shaft; a symbolical term for the number five (from the five arrows of Kāma-deva); the upper part or cream of slightly curdled milk, cream [cf. *sara*]; *N*, of a son of Ricāta (Ved.); epithet of Siva; (*am*), *n*, (in astronomy) the versed sine of an arc; water. — **Sara-kāṇḍa**, *as, m*, the stem of the Saccharum Sars, a reed-stalk; the shaft of an arrow. — **Sara-ghāta**, *as, m*, = **śarā-ghāta**. — **Sara-ja**, *am*, n. 'produced from cream,' fresh butter, butter made from new milk or from milk one day old. — **Sara-jamnan**, *ā, m*, 'reed-born,' *N*, of Kārtikeya (fabled to have been born in a thicket of reeds). — **Sara-jāla**, *am*, n. 'net-work of arrows,' a dense mass or multitude of arrows. — **Sara-dhi**, *is, m*, 'arrow-holder,' a quiver. — **Sara-parṇikā** or **sara-parṇi**, *f*, 'arrow-leaved,' a kind of plant (= *varaka*). — **Sara-pāta**, *as, m*, an arrow's fall or flight. — **Sarapāta-sthāna**, *am*, n. the place of an arrow's fall, an arrow's flight or range, a bow-shot. — **Sara-punkhā**, *f*, the feathered end of an arrow or that part which includes the feathers and shaft, (in this sense *as, m*, according to some); a particular plant, a kind of Nilī or indigo. — **Sara-pravāga**, *as, m*, the rush or rapid flight of an arrow, a swift arrow. — **Sara-phala**, *am*, n. the blade or barb of an arrow. — **Sara-bhanga**, *as, m*, *N*, of a hermit (in the Rāmāyana). — **Sara-bhū**, *ās, m*, 'reed-born,' epithet of Kārtikeya (= *sara-jamnan*, q.v.). — **Sara-bhrishī**, *is, f*, the point of an arrow. — **Sara-**

maya, *as, i, am*, made of Sara grass, consisting of reeds. — **Sara-malla**, *as, m*, 'arrow-fighter,' an archer, Bowman; a small bird (considered as a variety of the Maina or Turdus Goslica; in this sense also read *sara-manda*). — **Sara-loman**, *ā, m*, *N*, of a Muni. — **Sara-vana**, *am*, n. a thicket of reeds.

— **Saravana-bhava** or **saravanodbhava** ('*na-ud*'), *as, m*, 'born in a thicket of reeds,' epithet of Kārtikeya. — **Sara-varsha**, *as, m*, a flight or shower of arrows. — **Sara-varshin**, *i, inī, i*, raining or showering down arrows. — **Sara-vāṇ**, *is, m*, the head of an arrow; a foot soldier; an archer; a maker of arrows. — **Sara-vidhā**, *as, ā, am*, pierced with arrows. — **Sara-erishī**, *is, f*, a shower or heavy fall of arrows. — **Sara-vrāta**, *as, m*, a mass of arrows. — **Sara-sambādha**, *as, ā, am*, covered with arrows. — **Sara-stamba**, *as, m*, a clump of reeds.

— **Sarākshepa** ('*ra-āk*'), *as, m*, flight of arrows. — **Sarāgrya** ('*ra-ag*'), *as, m*, an excellent arrow. — **Sarāghāta** ('*ra-agh*'), *as, m*, shooting with arrows, archery. — **Sarābhyāsa** ('*ra-abh*'), *as, m*, practice with bow and arrow, archery. — **Sarāropa** ('*ra-ar*'), *as, m*, 'that on which arrows are fixed,' a bow. — **Sarā-patī**, *f*, 'full of reeds,' *N*, of a river.

— **Sarāvāpa** ('*ra-āv*'), *as, m*, 'casting arrows,' a bow. — **Sarāśraya** ('*ra-ās*'), *as, m*, 'arrow-receptacle,' a quiver. — **Sarāsana** ('*ra-as*'), *am*, n. shooting arrows, an arrow-shooter, bow; (*as*), *m*, a proper *N*. — **Sarāsana-jyā**, *f*, a bow-string. — **Sarāśya** ('*ra-ās*'), *am*, n. a bow (= *sarāsana*). — **Sarāhata** ('*ra-āh*'), *as, ā, am*, struck or wounded by an arrow. — **Sarāshikā** ('*ra-shik*'), *f*, 'arrow-reed,' an arrow. — **Sarāshṭa** ('*ra-ish*'), *as, m*, 'desired by arrows,' the mango tree, (the mango being one of the trees the blossoms of which tip the arrows of Kāma-deva). — **Sarottama** ('*ra-ut*'), *am*, n. best of arrows, a very good arrow. — **Sarāugha** ('*ra-ogha*'), *a*, multitude of arrows.

1. **śaraṇa**, *am*, n. injuring, killing, slaying; who or what slays or injures.

1. **śaraṇī**, *is, f*, injury, offence, crime (Ved.).

1. **śaraṇya**, *as, ā, am*, n. injury, hurt.

Saravya, *as, ā, am* (fr. *saru* below), Ved. capable of wounding or injuring, (Śāy. = *hinsā-kusāla*); (*ā*), *f*, an arrow, missile, shaft, the arrow personified as a deity (Ved.); (*am*), *f*, a butt or mark for arrows; aim.

वैद्य तस्य शरस्य च *Heal*.

Sarāru, *us, u, u*, hurtful, injurious, noxious, mischievous; (*us*), *m*, a mischievous creature (Rīg-veda X. 86, 9).

Sārī, *is, is, f*, hurting, hurtful, injurious.

Sārī, *f*, a sort of grass (= *erakā*).

Saru, *us, m*, (according to others *f*), an arrow, dart; any weapon; the thunderbolt of Indra [cf. Gr. *νεπαιρίς*]; the weapon of the Maruts; anger, passion; *N*, of a son of Vasu-deva; a proper *N*. (Ved.); [cf. Goth. *hairaus*].

Sarya, *as, ā, am*, hostile, injurious, hurtful (Ved.); (*as*), *m*, an enemy, foe, warrior (Ved.).

Śāy. = *yoddhri*, Rīg-veda I. 119, 10; (*ā*), *f*, night; an arrow (either from its causing injury or from being made of reed, according to Śāy. on Rīg-veda I. 148, 4; see also Nirukta V. 4, X. 29); a finger, (the fingers being compared to arrows in Rīg-veda IX. 110, 5); a porcupine (according to some; cf. *śalya*). — **Sarya-han**, *ā, m*, Ved. killing enemies, a warrior; killing with arrows, an archer, (Śāy. = *vāṇaiḥ satrūṇāṃ hantā*, Rīg-veda VI. 16, 39.)

शरट śaraṭa, *as, m*, (probably connected with rt. *śrī*), a lizard, chameleon; a safflower (= *kumbha*).

शरयु 2. śarayū, *as, ā or i, am* (said to be fr. rt. *śrī*, but evidently connected with rt. *śrī*), protecting, preserving (Ved., Śāy. = *rakshaka*, Rīg-veda VI. 47, 8); one who protects or preserves, a protector, preserver, defender; (*ā*), *f*, a particular plant, = *prasāraṇī*; (*i*), *f*, a road, path, (see 2. *śaraṇī*, col. 3); the plant Celtis Orientalis; another plant, = *prasāraṇī*; = *jayantī*; (*am*), *n*, protection, preservation, help, defence; a refuge, place of refuge, sanctuary,

asylum, (sometimes applied to a person); a private apartment, closet; a house, habitation, abode; lair, resting-place (of an animal). — **Sarāṇan-gata**, *as, ā, am*, gone for refuge, taken refuge. — **Sarāṇagata** ('*na-ag*'), *as, ā, am*, come for protection, one who comes for refuge or protection, a refugee, fugitive. — **Sarāṇāpanna** ('*na-āp*'), *as, ā, am*, gone to for protection, taken refuge. — **Sarāṇārtham** ('*na-ar*'), *ind*, for the sake of protection. — **Sarāṇārthin** ('*na-ar*'), *i, inī, i*, soliciting an asylum, seeking refuge, asking for protection, dependant on others for protection or aid; unfortunate, wretched, involved in calamity or ruin. — **Sarāṇārpaka** ('*na-ar*'), *as, ā, am*, 'requiring protection to be given,' unfortunate, calamitous, distressed, ruined. — **Sarāṇaishin** ('*na-esh*'), *i, inī, i*, seeking for an asylum or protection, wishing for shelter.

2. **śaraṇī**, *is, f*, a road, path, way, (probably for *sarāṇī*); a row, line [cf. *śreṇī*]; the earth (according to some).

Saraṇī, *f*, a road, path, &c.; (probably for *sarāṇī*).

2. **śaraṇya**, *as, ā, am*, fit or good for refuge, to be protected or aided, needing protection, poor, miserable, helpless; yielding protection, helping; (*am*), *n*, a place of refuge, asylum, house, refuge; protection, defence; a protection, a protector, who or what affords refuge and defence; (*as*), *m*, epithet of Siva; (*ā*), *f*, *N*, of Durgā.

Saranyu, *us, m*, a protector, defender (= *bharanyu*); wind, air; a cloud; [cf. *saranyu*].

शरदः śaraḍa, *as, m*, (said to be fr. rt. *śrī*, probably for *saraṇḍa*, q.v.), a bird (in general); a lizard, chameleon; a kind of ornament; a rogue, cheat; a libertine, lecher.

शरद् śaraḍ, *t, f*, (according to Unādi-s. I. 129, fr. rt. *śrī*), autumn, the season of autumn, (the sultry season of two months succeeding the rains; in some parts of India comprising the months Bhādra and Āśvina, in other places Āśvina and Kārtika; fluctuating thus from August to November); a year; (*das*), *f*, pl. the seasons; (*t*), *m*, *N*, of an Asura (Ved.). — **Saraḍ-candra**, *as, ā, m*, the autumnal moon. — **Saraḍ-kāmin**, *i, m*, 'desirous of autumn,' a dog. — **Saraḍ-kāla**, *as, m*, the autumnal season. — **Saraḍkāline**, *as, ā, am*, belonging to the autumnal season, autumnal. — **Saraḍ-triyāmā**, *f*, an autumnal night. — **Saraḍ-padma**, *as, am*, *m*, n. an autumnal lotus, the white lotus. — **Saraḍ-parvan**, *ā, n*, a festival on the full moon of Āśvina (= *kojāgara*). — **Saraḍ-pushpa**, *am*, n. a particular shrub (= *ākulya*). — **Saraḍ-pratiksham**, *ind*, having expected the autumn. — **Saraḍ-anta**, *as, m*, the end of autumn, winter. — **Saraḍ-ambudhara**, *as, m*, an autumnal cloud. — **Saraḍī-ja**, *as, ā, am*, produced in autumn, autumnal. — **Saraḍ-udāsāya** ('*da-ās*'), *am*, n. an autumnal lake or pond. — **Saraḍ-ghana**, *as, m*, an autumnal cloud. — **Saraḍ-vat**, *ān, m*, *N*, of a Rishi (belonging to the family of Angiras); of the father of Kṛpā (also called Gautama). — **Saran-mukha**, *am*, n. the commencement of autumn. — **Saran-megha**, *as, m*, an autumnal cloud. — **Saranmeghavat**, *ind*, like an autumnal cloud.

Sarada at the end of a comp. = *śaraḍ*.

Saradā, *f*, autumn, the sultry season; a year.

शरदक्ष śaradaksha, *as, m*, *N*, of the author of a law-book.

शरधि śara-dhi. See under *śara*, col. 1.

शरभ śarabha, *as, m*, (according to Unādi-s. III. 122, fr. rt. *śrī*), a fabulous animal (supposed to have eight legs and to inhabit the snowy mountains; it is represented as stronger than a lion, cf. *aśhṭa-pād, mahā-skandhin*); a young elephant; *N*, of a monkey in Rāma's army; a camel; a grass-hopper [cf. *śalabha*]; a locust; [cf. perhaps Gr. *kāpaōs*; Angl. Sax. *crābba*].

शरयु śarayū, *us, or śarayū, ūs, f*, (more correctly written *sarayū*, q.v.), the Saryu or Saryū river.

शरल śarala, *as, ā, am* (probably for *śāra*), upright, honest, pure-minded; crooked, fraudulent, = *vi-gita* (according to Sabda-k.); (*as*), *m*, a tree, a sort of pine (= *śarala*, q. v.). — *Śaralā-tā*, *f*, or *śarala-tva*, *am, n*, uprightness, sincerity.

Śaralaka, *am, n*, water.

शरव śarava, *as, m*, (for *śarāva*, q. v.), a lid, cover; *N*. of Siva.

शरव्य śaravya. See p. 994, col. 2.

शरका śaraka, *as, m*, (apparently) *N*. of a mixed caste.

शराटि śarāṭi, *is, f*, (said to be fr. *śara* and *rt. aṭi*), a sort of bird, *Turdus Ginginianus* (= *āṭi* and commonly called *Śarāli*).

Śarāṭi, *is, f*, = *śarāṭi* above.

Śarāṭi, *is, f*, = *śarāṭi*.

शरारि śarāri, *is, f*, the *Śarāli* bird (= *śarāṭi*). — *Śarārī-mukhī*, *f*, a kind of scissors or an instrument pointed like the beak of the *Śarāli*.

Śarārī, *is*, or *śarālīkā*, *f*, = *śarāṭi* above.

शरारु śarāru. See p. 994, col. 2.

शराव śarāva, *as, am, m, n*, (said to be fr. *śara*, 'mischief,' and *rt. av*, 'to protect'), a lid, cover; a shallow cup, dish, platter, plate, earthenware vessel; a tray; a measure equal to two *Kuḍavas*. — *Śarāva-sampāta*, *as, m*, the removal of dishes (after a meal). — *Śarāvārāha* ('*va-ay*'), *am, n*, a measure equal to one *Kuḍava*.

शरावती śarāvatī, *f*. See under *śara*.

शरि śari, *śarī*, &c. See p. 994, col. 2.

शरिम्न śariman or *śariman*, *ā, m*, (said to be fr. *rt. śrī*), bearing, bringing forth.

शरीतोऽसु śarītoḥ, in *Rig-veda* III. 53, 17. from decay, (*Sāy*, = *viśāraṇat prāk*, 'before decaying.' See *rt. śrī*.)

शरीर śarīra, *am, n*, (according to *Uṇādi-s. fr. rt. śrī*), 'that which easily moulders or is dissolved,' the body; bodily strength; a dead body. — *Śarīra-kartrī*, *tā, m*, 'body-maker,' a father. — *Śarīra-karāṇa*, *am, n*, emaciating the body. — *Śarīra-jā*, *as, ā, am*, produced by or in the body; (*as*), *m*, sickness, disease; the god of love (or *Kāma*); lust, passion; a son. — *Śarīra-janman*, *ā, ā, a*, born or produced of or from the body. — *Śarīra-tulya*, *as, ā, am*, equal to the body, dear as one's own person. — *Śarīra-daṇḍa*, *as, m*, corporal punishment, mortification of body. — *Śarīra-dhṛik* (see *dhṛik*, p. 459), bearing a body. — *Śarīra-pātana*, *am, n*, or *śarīra-pāta*, *as, m*, 'fall of the body,' death. — *Śarīra-pāka*, *as, m*, 'ripening or maturity of the body,' decline of bodily strength, decay, emaciation. — *Śarīra-pradhānatā*, *f*, the character or nature of the body; (*tayā*), *ind*, in virtue of the body. — *Śarīra-baddha*, *as, ā, am*, endowed or invested with a body. — *Śarīra-bandhaka*, *as, m*, 'personal pledge,' a hostage. — *Śarīra-bhāj*, *k, k, k*, having a body, embodied, corporeal. — *Śarīra-bhūta*, *as, ā, am*, become a body, being a body. — *Śarīra-bhēda*, *as, m*, separation or disunion of the body, death. — *Śarīra-mātra*, *am, n*, the mere person, the body only. — *Śarīra-yashī*, *is, f*, a body like a stick; i. e. a slender or slim figure. — *Śarīra-yātrā*, *f*, means of bodily subsistence, subsistence, support. — *Śarīra-yoga*, *as, m*, union of the body, bodily union. — *Śarīra-rakṣā*, *f*, defence of the body, protection of the person. — *Śarīra-vimokṣaṇa*, *am, n*, liberation from the body, release of the soul from the body. — *Śarīra-vai-kalya*, *am, n*, imperfection or indisposition of the body, bodily ailment, disease. — *Śarīra-sūśrīṣhā*, *f*, 'bodily obedience,' personal attendance. — *Śarīra-sōshana*, *am, n*, drying up or withering of the body, emaciation of the body. — *Śarīra-saṅskāra*, *as, m*, purification of the body (by various ceremonies

at conception, birth, initiation, and death); (*am*), *n*, decoration or adorning the person. — *Śarīra-sampatti*, *is, f*, health or prosperity of body. — *Śarīra-sambandha*, *as, m*, 'bodily connection,' relation by marriage. — *Śarīra-sāda*, *as, m*, exhaustion or weariness of body. — *Śarīrāntakara* ('*ra-an*'), *as, m*, the destroyer of bodies. — *Śarīrāntara* ('*ra-an*'), *am, n*, another body. — *Śarīrāntara-cārīn*, *i, īnī, ī*, acting in another body. — *Śarīrāvaraṇa* ('*ra-av*'), *am, n*, 'body-covering,' 'body-envelope,' the skin.

Śariraka, *am, n*, a small or inferior body; the body.

Śarīrīn, *i, īnī, ī*, having a body, embodied, corporeal; living; (*ī*), *m*, an animal or sentient being; a man; an embodied spirit; the soul whilst clad with the body; (*ī*), *n*, the incorporate soul.

शर्करा śarkarā, *f*, (according to *Uṇādi-s. IV. 3. fr. rt. śrī*), a fragment or piece of broken earthenware, potsherd; any fragment, part, piece, bit; any hard particle or nodule, (*jala-śarkarā*, hail); a small stone, pebble, gravel, grit [cf. *kar-kara*]; gravelly mould; a soil abounding in stony or gritty fragments; granulated or candied sugar, brown sugar; gravel (the disease); [cf. *Gr. κρόκη, κροκάλη, κόχλη, χάλις, σάκχαρ, σάκχαρον*; Lat. *calx, calculus, saccharum*]. — *Śarkara-jā*, *f*, (*śarkara* for *śarkarā*), clayed or candied sugar. — *Śarkarākṣha* ('*rā-ak*'), *as, m*, a proper *N*. — *Śarkarā-cāla* ('*rā-ad*'), *as, m*, 'sugar-mountain,' a kind of artificial mountain made of sugar. — *Śarkarā-cāla-dāna* ('*rā-ad*'), *am, n*, the gift of a mountain of sugar. — *Śarkarā-dhenu*, *us, f*, a gift of sugar in the form of a cow, (see *dhenu*). — *Śarkarā-prabhā*, *f*, 'gravel-appearance,' *N*. of the second of the *Jaina* hells, the hell of gravel. — *Śarkarā-val*, *ān, atī, at*, full of stony particles, gritty, gravelly. — *Śarkarā-saptamī*, *f*, a particular religious observance on the seventh day of the light half of the month *Vaiśākha*. — *Śarkarodaka* ('*rā-ud*'), *am, n*, sugar-water, water sweetened with sugar, lemonade.

Śarkaraka, *as, m*, a species of citron or lime (= *madhura-jambīra*).

Śarkarika, *as, ī, am*, stony, gravelly, gritty.

Śarkarila, *as, ā, am*, abounding in stony or gravelly particles, gritty, gravelly.

Śarkarī, *f*, a kind of metre (= *śakvari, sakkari*); a river; a girdle; (according to *Sabda-k.*) = *lekhanī*.

Śarku, *us, m*, *Ved.* (perhaps) a potsherd, (see *Atharva-veda* VIII. 6, 2.)

शर्धे śardha, *as, m*, (fr. *rt. śrīdh*), a troop, multitude; strength, power; breaking wind, flatulence (= *apānotsarga*, cf. *śrīdhu*). — *Śardhai-jaha*, *as, ā, am* (*jaha* for *jahat*), causing flatulence; (*as*), *m*, beans or any leguminous grain, pulse. — *Śardha-nīti*, *is, īs, īs*, *f*, *Ved.* one whose deeds are mighty, acting powerfully.

Śardhat, *am, anti*, *at*, *Ved.* making effort or exertion, striving, vehement, (*Sāy*, = *utahamāna*, *Rig-veda* VII. 18, 5); daring, presumptuous.

Śardhana, *am, n*, the act of breaking wind.

Śardhas, *as, n*, *Ved.* a troop, multitude, company, host, (in the *Rig-veda* frequently applied to the hosts of the *Maruts*); strength, power. — *Śardhas-tara*, *as, ā, am*, *Ved.* more powerful.

Śardhitvā, *ind*, having broken wind, &c.

शर्ब śarb, *cl. I. P. śarbati*, &c., to hurt, injure, kill (= *rts. śarv, sarv*); to go (= *rts. śarb, śamb, samb*).

शर्मेन śarman, *ā, ā, a* (according to *Uṇādi-s. IV. 144. fr. rt. śrī*, but probably connected with *rt. śrī*; cf. 2. *śarana*), happy, prosperous, (*Śarman* is frequently found at the end of names of *Brāhmins* just as *Varman* is added to the names of *Kṣatriyas* and *Gupta* to those of *Vaiśyas*); (*a*), *n*, a blessing; happiness, delight, pleasure; refuge, protection; a house, receptacle, (in *Naigh. III. 4.* enumerated among the *griha-nāmāni*, in

Aitareya-Br. II. 40. *Śarman* is identified with *vāc*, speech.) — *Śarma-da*, *as, ā, am*, conferring happiness, making prosperous, propitious. — *Śarma-vat*, *ān, atī, at*, possessed of happiness, lucky, auspicious.

Śarmaya, *Nom. P. śarmayati, -yitum*, *Ved.* to grant happiness, confer prosperity.

Śarmayat, *an, anti, at*, *Ved.* conferring happiness.

Śarmara, *as, m*, a sort of garment or cloth; (*ā*), *f*, a kind of *Curcuma*, *Curcuma Xanthorrhiza* (= *dāru-haridrā*).

Śarmishthā, *f*, 'most fortunate,' *N*. of one of the wives of *Yayāti*, (she was daughter of *Vishaparnvan* and mother of *Puru*). — *Śarmishthā-yayāti*, *N*. of a drama.

शर्ये śarya. See p. 994, col. 2.

शर्येणा śaryāṇā, *f*, *N*. of the country of *Kuru-kshetra*. — *Śaryāṇa-vat*, *ān, atī, at*, *Ved.* sweet as honey (according to some); *N*. of a lake in the neighbourhood of *Kuru-kshetra*.

शर्यात śaryāta, *as, m*, *Ved.*, *N*. of one of the sons of *Manu*.

Śaryāt, *is, m*, *N*. of one of the sons of *Manu* *Vaivasvata* (and father of *Ānarta*).

शर्व śarv, *cl. I. P. śarvati*, &c., to hurt, injure, kill; [cf. *rts. śarb, sarv*].

Śarvalā or *śarvalī*, *f*, an iron crow (= *śarvalā*, q. v.).

शर्वे śarva, *as, m*, (said to be fr. *rt. śrī*), *N*. of a *Vedic* deity (often mentioned together with *Bhava*); of *Siva* (in the form *Kṣhiti-mūrti*); of *Viṣṇu*; [cf. *śarva*]. — *Śarva-datta*, *as, m*, 'given by *Śarva*,' a proper *N*. — *Śarva-varman*, *ā, m*, *N*. of a poet.

Śarvaka, *as, m*, *N*. of a *Muni*.

Śarvānī, *f*, *N*. of *Pārvatī* (wife of *Siva*).

शर्वट śarvaṭa, *as, m*, a proper *N*.

शर्वर śarvara, *am, n*, (fr. *rt. śrī*), darkness; love, = *kandarpa*; (*ī*), *f*, night (= *rātri*, according to *Naigh. I. 7.* and *Sāy.* on *Rig-veda* V. 52, 3); evening; turmeric; a dark cow (according to some modern scholars); a woman; epithet of the eighth year of *Jupiter's* cycle; [cf. probably *Gr. Κέρεπος*]. — *Śarvari-dīpa*, *as, m*, 'lamp of night,' epithet of the moon.

Śarvarā, *f*, *Ved.* = *śarvarī* (according to some).

शर्वरीक śarvarika, *as, ā, am* (probably incorrect for *śarśarika* below), hurtful, mischievous, &c.

शर्शरीक śarśarika, *as, ā, am* (according to *Uṇādi-s. IV. 19. fr. rt. śrī*), hurtful, mischievous, cruel; (*as*), *m*, a mischievous man, a vile man, wretch, rogue.

शर्शिका śarshikā, *f*, a kind of metre.

शल śal [cf. *rt. śal*], *cl. I. A. śalate*, *śele, śalitum*, to shake, tremble; to cover; *cl. I. P. śalati, śāsāla*, &c., to go, move, flow, run [cf. *uś-śal, proś-śal*, *rts. śval, 3. śath*]; *cl. 10. A. śalayate, -yitum*, to praise, (in this sense also written *śath*.)

Śala, *as, am, m, n*, (said to be fr. *rt. śal*, but probably connected with *rt. śrī*), the quill of a porcupine; (*as*), *m*, a dart, spear; a stake; a kind of field; *N*. of *Bhrīngi* (one of *Siva's* attendants); of *Brahmā*; of a son of *Soma-datta*; of a son of *Dhṛitaraṣṭra*; (*ī*), *f*, a small porcupine or hedgehog.

Śalaka, *as, m*, a spider.

Śalala, *am, n*, the quill of a porcupine.

Śalālī, *f*, the quill of a porcupine; a small porcupine.

Śalākā, *f*, a javelin, dart; an arrow; a rib (of an umbrella &c.); a thin bar (as of a cage &c.), any small stake, stick, rod, peg, pin; a round pointed piece of wood or bamboo serving for various purposes; a ruler; a brimstone match; any pointed surgical instrument, a tent or probe (used in the

treatment of external organic affections and sometimes taken as the N. of this branch of surgery; cf. *śālākya*; a bone; an oblong quadrangular piece of ivory or bone (used in playing a particular game), a domino; a fibrous stick used as a brush, &c.; a tooth-brush; a tooth-pick; a pencil; a sprout, spig, shoot of any kind [cf. *ratna-śālākā*]; a porcupine; a particular thorny shrub, *Vangueria Spinosa*; the Śārikā bird, *Turdus Salica*.—*Śālāka-dhūrti*, as, m. (for *śālākā-dhṛt*), cheating with dominos, a sharper.—*Śālākā-pari*, ind. an unlucky throw or movement of one of the pieces at the game of *Śālākā*, (see *pari*).—*Śālākā-purusha*, ās, m. pl., N. of sixty-three divine personages according to the Jains (viz. the twenty-four Jains, twelve Cakravartins, nine Vāsudevas, nine Bala-devas, and nine Prati-vāsudevas).

Salya, as, am, m. n. a dart, javelin, spear tipped with iron, (*upa-salya*, a short spear); a pike; an arrow, shaft; any stake or rod, spike, splinter, thorn, (in these senses usually *am*, n.); a pin, peg; (*as*), m. a porcupine, hedgehog; extraction of splinters or extraneous substances in surgery (as a branch of medicine or *Āyur-veda*, q. v.); the thorny shrub, *Vangueria Spinosa* (= *madana*); another tree (= *vilva*); a fence, boundary; a kind of fish; N. of the king of Madra (maternal uncle of the sons of Pāṇḍu and especially of Nakula and Sahadeva, Madri the wife of Pāṇḍu being sister to Salya); (*am*), n., N. of a son of Vipracitti; (*am*), n. an iron crowbar; any extraneous substance lodged in the body (as an arrow, thorn, splinter); a bone; sin, crime; poison; difficulty, embarrassment, distress; abuse, defamation; [cf. Gr. *κῆλα*; Hib. *cail*, 'a spear.'].—*Salya-kapṭha*, as, m. 'quill-throated,' a porcupine.—*Salya-kriyā*, f. the extraction of thorns or other extraneous substances lodged in the body.—*Salya-tantra*, am, n., N. of a section of the *Aṣṭāṅga-hridaya-saṃhitā* (comprising chapters 25-34 of the *Uttara-tantra* or sixth book, and treating of the cure of external wounds).—*Salya-parvaṇa*, ā, n., N. of the ninth book of the *Mahā-bhārata*, (this book describes how, on the death of Karna, Salya, king of Madra, was appointed to the command of the Kuru army, and how a combat with maces took place between Salya and Bhīma, and another great battle between Salya and Yudhiṣṭhira, in which the former was eventually killed).—*Salya-protā*, as, ā, am, pierced or transfixed by an arrow.—*Salya-loman*, ā, n. a porcupine's quill.—*Salya-rat*, ān, atī, at, possessing an arrow, owning shafts; shooting arrows, one who has shot an arrow; set with stakes, hampered or harassed with difficulties.—*Salya-vārāṇya*, am, n. 'arrow-handle,' the part by which an arrow or other foreign substance lodged in the body is laid hold of during the operation of extraction.—*Salya-sāstra*, am, n. 'splinter-(extraction)-science,' that part of surgery which treats of the removal of extraneous substances lodged in the body; [cf. *āyur-veda*.]—*Salya-kartri*, tā, m. a remover of thorns, weeder.—*Salyārti* ('*ya-art*'), īs, m. 'enemy of Salya,' an epithet of Yudhiṣṭhira.—*Salyāharana-vidhī* ('*ya-āh*'), īs, m. 'method of extracting splinters or other foreign substances,' N. of the twenty-eighth chapter of the *Sūtra-shāna* or first book of the *Aṣṭāṅga-hridaya-saṃhitā*.—*Salyoddhāra* ('*ya-ud*'), as, m. extraction of arrows or thorns or other pointed substances from the body; weeding; the ceremony of cleansing or purifying a new house.

Salyaka, as, m. a dart, javelin, spear, pike; a stake, thorn; a porcupine; a hedgehog; the thorny shrub *Vangueria Spinosa*.

Śālaka, ālanga, as, m. (said to be fr. rt. *śal*), a king, sovereign (= *loka-pāla*), a kind of salt.

Śālamb śalabha, as, m. (according to Upādi-ā. III. 122. fr. rt. *śal*, but cf. *śarabha*), a grasshopper; a locust; a moth; N. of an Asura.—*Śalabha-tva*, am, n. the state or condition of a grass-

hopper.—*Śalabhāsura* ('*bha-as*'), as, m. the Asura *Salabha*.

शलाका śalākā. See p. 995, col. 3.

शलाट śalāṭa, as, m. (etymology doubtful), a carload (= 20 times 100 Palas).

शलादु śalādu, us, us, u (said to be fr. rt. *śal*), unripe (as fruit); (*us*), m. a kind of root.

शलातुर śalātura, N. of the abode of the ancestors of Pāṇini; [cf. *śālāturiya*.]

शलाभोलि śalābholi, is, m. (etymology doubtful), a camel.

शलातु śalātu, n. a sort of perfume or fragrant substance.

Śālātuka, as, ī, am, purchased with or exchanged for the substance termed *Śālā*; [cf. *śālātuka*.]

शल्क śalka, am, n. (according to Upādi-s. III. 43. fr. rt. *śal*, but probably connected with *śala* and rt. *śri*), a part, portion, piece; bark (of a tree), rind; the scale of a fish; [cf. *valka*.]—*Śalka-maya*, as, ī, am, scaly, flaky.

Śalkala, am, n. a part, portion; bark, rind; the scale of a fish.

Śalkalin, ī, m. 'having scales,' a fish.

Śalkin, ī, m. 'having scales,' a fish.

शल्पदा śalpadā, f., N. of a plant or root (= *medā*).

शल्पपर्णिका śalpa-parṇikā = *śalpadā*.

शल्भ śalbha, cl. I. A. *śalbhate*, *śāśalbhe*, *śalbhitum*, to praise; to boast.

शल्मलि śalmali, īs, m. the silk-cotton tree; [cf. *śālmali*.]

Śālmali, f. = *śālmali* above.

शल्य śalya, &c. See col. 1.

शल्ल śall, a Sautra root meaning 'to go.'

Salla, as, m. a frog; (*am*), n. bark, rind; [cf. *śalka*.]

Sallaka, as, m. the plant *Bignonia Indica*, = *śoṇa*; (*am*), n. bark, rind; (*ī*), f. a porcupine; the gum olibanum tree, *Boswellia Thurifera* (= *gaja-bhakṣhā*, *surabhi*).—*Sallaki-drava*, as, m. 'Sallaki-essence,' incense, olibanum (= *śiṭha*).

शल्व śalva, as, m., N. of a country, (more usually written *śālva*, q. v.)

श्व śva (perhaps originally *śu*, and connected with rt. *śvi*, 'to swell, increase,' in the same way as rt. *śu* with rt. *hve*), cl. I. P. *śavati*, &c., to go, approach, (*śavati* is enumerated among the *gati-karmāṇa* in Naigh. II. 14. and among the *paricaraṇa-karmāṇa* according to some readings in Naigh. III. 5); to alter, change, transform, corrupt, cause to decay.

Sava, as, am, m. n. a dead body, corpse; (*am*), n. water.—*Sava-kāmya*, as, m. 'desirous of dead bodies,' a dog.—*Sava-dāha*, as, m. burning a corpse, cremation of a dead body.—*Sava-dāhaka*, as, or *śava-dāhin*, ī, m. a corpse-burner.—*Sava-bhasman*, ā, n. the ashes of a corpse.—*Sava-bhūta*, as, ā, am, become a corpse or like a corpse.—*Sava-yāna*, am, n. or *śava-ratha*, as, m. 'corpse-vehicle,' a bier, hearse, litter for carrying a dead body.—*Sava-vāhaka*, as, m. a corpse-carrier.—*Sava-sādhana*, am, n. 'corpse-rite,' a magical and superstitious ceremony performed with a dead body.—*Sava-sparsa*, as, m. touching a corpse.—*Sava-sprīṣ*, k, k, k, one who has touched a corpse (and is consequently defiled).—*Savācchādana* ('*va-āc*'), am, ī, n. f. the covering of a corpse, a shroud.

Savara, as, m. (said to be fr. *śava*, cf. *śabara*), a barbarian, savage, mountaineer, a Kirāta, (especially

one wearing peacocks' feathers as a decoration); water; the hand; N. of Siva; a particular Śāstra or sacred treatise; (*ī*), f. a Savara female.—*Savara-lodhra*, as, m. the white Lodhra or Lodh tree.—*Savara-svāmīn*, see *śabara-s*.—*Savarāla* ('*ra-ālu* for *ālaya*'), as, m. a sort of Lodhra or Lodh tree.—*Savarālaya* ('*ra-āl*') or *śavarāyāsa* ('*ra-āc*'), as, m. the abode of outcasts or of wild barbarous tribes.

Savala, as, ā, am (also written *śabala*), variegated, of a variegated colour, brindled, mottled (with various hues, as with brown or yellow, &c.), spotted (applied in *Rig-veda* X. 14. 10. to the two four-eyed watch-dogs of Yama; the word *śabala* being thought by some to be a corruption of *śarvara* or *śarbara* = *Képsepos*); diversified, varied, divided into various parts; articulate, imitative; (*as*), m. a variegated colour; (*ā* or *ī*), f. a brindled or spotted cow; the cow of plenty, *Kāmadhenu* [cf. *śabali*]; (*am*), n. water; a religious observance peculiar to the Bauddhas.—*Savala-gu*, us, us, u, having mottled cows.—*Savala-tā*, f. or *śavala-tva*, am, n. variegation, variety of colour; variation, alternation.—*Savali-kṛita*, as, ā, am, made of a variegated colour, variegated.

Savas, as, n. power, strength, vigour (*Ved.*); water (= *śadaka*, Naigh. I. 12); a corpse; (*ās*), m. a proper N.

Savasāna, as, ā, am, *Ved.* powerful, very mighty, (*Sāy.* = *bala-vat*, *ati-bala*); (*as*), m. a traveller; a road; (*ām*), n. a cemetery.

Savasā-vat, ān, m., *Ved.* 'powerful,' epithet of Indra.

Savasini, ī, inī, ī, powerful, mighty, (*Sāy.* = *bala-vat*.)

Savishṭha, us, ā, am, *Ved.* strongest, most powerful.

शश śaś, cl. I. P. *śaśati*, *śaśāsa*, *śaśitum*, to jump, leap, spring, bound, dance; A., *Ved.* to praise, laud, celebrate, (this sense appears to be doubtful and to result from a confusion with *śas* for rt. *śans*); [cf. Lith. *szokti*; Slav. *skakati*, 'to dance.']

Saśa, as, m. a hare, rabbit, (its flesh is said to be greatly valued and is offered at *Śrāddhas*); a spot or spots on the moon (supposed to resemble those on a hare); a man of mild and virtuous character but uxorious and easily led, (one of the four classes into which men are divided by erotic writers; he is described as gentle in speech and temper, with soft limbs and fine hair); the Lodh tree, *Symplocos Race-mosa* (= *lodhra*); gum-myrrh; N. of a part of *Jambu-dvīpa*; [cf. Old Germ. *haso*; Angl. Sax. *hara*; Lith. *kizkis*, *zuikis*; Russ. *zecz*.]—*Saśa-karna*, as, m. 'rabbit-eared,' N. of the author of the hymn *Rig-veda* VIII. 9 (having the patronymic *Kāṇva*).—*Saśa-dhara*, as, m. 'having (marks like) a hare,' the moon; camphor; N. of a commentator.—*Saśadhara-mauli*, īs, m. 'moon-crested,' epithet of Siva.—*Saśa-dhāriya*, N. of *Saśa-dhara*'s philosophical treatise on the nature of atoms, &c.—*Saśa-dharmān*, ā, m., N. of a king of the Maurya dynasty (a descendant of Candragupta).—*Saśa-plutaka*, am, n. a mark or scratch with a finger-nail.—*Saśa-bhrit*, t, m. 'hare-(mark)-possessing,' the moon.—*Saśabhṛid-bhṛit*, t, or (according to *Sabda-k.*) *śaśabhṛid-bhṛita*, as, m. 'moon-bearer,' epithet of Siva (as bearing the moon on his brow).—*Saśa-mātra*, as, ī, am, 'having the measure of a hare,' as large as a hare.—*Saśa-rajās*, as, n. 'a speck of dust or dirt on a hare,' a particular measure.—*Saśa-lakṣhmaṇa*, as, m. 'hare-marked,' epithet of the moon.—*Saśa-lāncana*, as, m. 'hare-marked,' the moon.—*Saśa-lupta*, am, n., see *Pāṇ.* VI. 2. 145.—*Saśa-loman*, ā, n. the hair of a hare or rabbit, hare-skin, rabbit-skin.—*Saśa-vindu*, us, m. 'hare-spotted,' the moon; N. of a king (son of *Citra-ratha*); an epithet of Vishnu or Krishna.—*Saśa-vishāṇa*, am, n. 'rabbit's-horn,' anything impossible or extraordinary, an

impossibility. — *Saśa-śimbikā*, f. a particular plant (= *jivanti*). — *Saśa-śihali*, f. the Doab or country between the Ganges and Jumna rivers (= *antarvedi*). — *Saśānka* ('*śa-an*'), as, m. 'hare-marked,' the moon; camphor. — *Saśānka-kirana-prakhya*, as, ā, am, resembling a ray of the moon, like a moon-beam. — *Saśānka-bhās*, ās, ās, ās, shining like the moon. — *Saśānka-mārti*, īs, m. 'having a form marked like a hare,' epithet of the moon. — *Saśānka-lekhā*, f. 'moon-streak,' a digit of the moon, the lunar crescent. — *Saśānka-vatī*, f., N. of the twelfth book of the Katha-sarīt-sāgara. — *Saśānka-śringa*, am, n. a horn or point of the moon's crescent (?). — *Saśānkārdha-mukha* ('*ka-ar*'), as, ī, am, crescent-headed (said of an arrow). — *Saśāda* ('*śa-ada*'), as, m. 'hare-eater,' a hawk, falcon; N. of a son of Ikshvāku. — *Saśādana* ('*śa-ad*'), as, m. 'hare-eater,' a hawk, falcon. — *Saśarpa* ('*śa-ūr*'), am, n. the hair of a hare or rabbit, hare-skin.

Saśaka, as, m. a hare, rabbit. — *Saśaka-vishāṇa*, am, n. = *śaśa-vishāṇa*. — *Saśakādharma* ('*ka-adh*'), as, m. a miserable little rabbit.

Saśat, am, antī, at, leaping, jumping, going by leaps.

1. *śaśamāna*, as, ā, am (perhaps to be connected with rt. 1. *śam*, see 2. *śaśamāna*), Ved. praising, celebrating, offering praise.

Saśānka. See under *śaśa*.

Saśāṇḍulī, īs, or *śaśāṇḍulī*, f. a kind of gourd or cucumber.

Saśika, ās, m. pl., N. of a people.

Saśin, ī, m. 'hare-marked,' the moon, (see *śaśa-dhara*); the emblem of a particular Arhat or Jina; (inī), f. epithet of one of the sixteen digits of the moon. — *Saśi-kara*, as, m. a moon-beam. — *Saśi-kālā*, f. a digit of the moon (of which there are sixteen, see *kālā*); a species of Atisakvārī metre (consisting of fifteen syllables to the Pāda); N. of a daughter of king Virā-siṅha, (also called *Candra-lekhā*); of a daughter of Śubandhu. — *Saśikālā-bharaṇa* ('*lā-abh*'), as, m. 'ornamented with a digit of the moon,' epithet of Siva. — *Saśi-kānta*, as, m. 'moon-loved,' the moon-gem or moon-stone, see *Candra-kānta*; (am), n. a lotus. — *Saśi-kirana*, as, m. a ray or beam of the moon. — *Saśi-koṭi*, īs, f. a horn of the moon. — *Saśi-graha*, as, m. 'moon-seizure,' an eclipse of the moon. — *Saśi-ja*, as, m. 'moon-born,' 'son of the moon,' epithet of Buddha or Mercury. — *Saśi-deva*, as, m., N. of a king, (also called *Ranti-deva*). — *Saśi-dhāman*, a, n. the splendor or lustre of the moon. — *Saśi-dhvaṇa*, as, m., N. of the king of Bhallāṭa-nagara, q. v. — *Saśi-pāda*, as, m. a moon-beam. — *Saśi-prabhā*, f. the lustre or radiance of the moon, moonlight; (as, ā, am), having the lustre of the moon, radiant as the moon; (ā), f. a proper N.; (am), n. the white esculent water-lily; = *muktā* (according to *Sabda-k.*). — *Saśi-bhās*, ās, f. a moon-beam. — *Saśi-bhūṣaṇa*, as, m. 'moon-decorated,' epithet of Siva; [cf. *śaśi-sekhara*.] — *Saśi-mayūka*, as, m. a ray of the moon, moon-beam. — *Saśi-mukha*, as, ī, am, 'moon-faced,' having a beautiful face. — *Saśi-maulī*, īs, m. 'moon-crested,' epithet of Siva. — *Saśi-rasmi*, īs, m. a moon-beam. — *Saśi-lekhā*, f. 'moon-streak,' a digit of the moon; the plant Menispermum Glabrum or another plant (= *gudūci*); N. of an Apsaras; a kind of metre (either a variety of the Atijagati or of the Atisakvārī; cf. *śaśi-kālā*). — *Saśi-vadanā*, f. 'moon-faced,' a woman with a beautiful face; a species of the Gāyatrī metre. — *Saśi-varadhana*, as, m., N. of a poet. — *Saśi-vātikā*, f. a particular plant (= *punar-navā*). — *Saśi-sekhara*, as, m. 'moon-crested,' epithet of Siva (as represented with a crescent of the moon on his brow); of one of the Jaina pontiffs. — *Saśiśa* ('*śi-śa*'), as, m. 'lord of the moon,' Siva. — *Saśiśa-śiśu*, īs, m. wounding the child of Siva.

Saśiyas, ās, asī, as, Ved. springing, leaping, assailing. (Śāy. = *utplavomāna*, leaping up, Rīg-veda IV. 32, 3); (asī), f., N. of the queen of king Taranta (Rīg-veda V. 61, 6).

शशान 2. *śaśamāna*, as, ā, am (fr. rt. 1. *śam*; for 1. *śaśamāna* see col. 1), Ved. one who has pacified, &c.; being pacified, &c.

शशय *śaśaya*, as, ā, am (fr. rt. 1. *śi*), Ved. lying, reposing, being, (Śāy. = *śayāna*, *vartamāna*). — *Saśayāna*, as, ā, am, Ved. lying, reposing, sleeping, (Śāy. = *śiśyāna*, Rīg-veda VII. 103, 1.)

शश्रमा *śaśramāna*, as, ā, am (fr. rt. *śram*), Ved. toiling, struggling, serving laboriously or diligently.

शश्वचे *śaśvachai* (fr. rt. *śvac*), Ved., according to Śāy. on Rīg-veda III. 33, 10 = *parishvajānāya*, connecting it with rt. *śvaj* or *svanij*.

शश्वत *śaśvat* (probably a reduplicated form fr. rt. *śvi*, cf. *viśva*); the form of the nom. masc. appears to be doubtful, but *ati*, *at* are found for the nom. fem. and neut., the latter being used adverbially, 'continually increasing,' lasting, perpetual, continuous (Ved.); many, numerous, (Śāy. and Naigh. III. 1 = *bahu*); (*at*), ind. perpetually, externally, continually, repeatedly, frequently, always, again and again, (*śaśvat-chasvat*, again and again, constantly); (*ati*), f., N. of a woman belonging to the family of Angiras (author of Rīg-veda VIII. 1, 34); [cf. Gr. *ῥῆς* for *ἄρας*.] — *Saśvat-chānti*, īs, f. (for *śaśvat-chānti*), everlasting peace or tranquillity, eternal rest. — *Saśvat-tama*, as, ā, am, Ved. most constant, very regular or frequent.

Saśva, Nom. P. *śaśvati* = *śaśvāyate* (Vopa-deva XXI. 8).

Saśvadhā, ind., Ved. constantly, continually.

Saśvāya, Nom. A. *śaśvāyate*, &c., to be or become eternal.

शश् *śash* [cf. rt. 1. *śas*], cl. 1. P. *śashati*, *śaśāsha*, *śashitum*, to hurt, injure, strike, wound, kill.

शशकुल *śashkula*, as, m. a particular plant or tree, = *chitti*, *karaija*; (ī), f. the orifice of the ear, auditory passage; rice-guel or barley-water (mixed with rice, sesamum, and other grain); a sort of fish (called *Sauri* in Hindī); a kind of baked cake or pie (= *śakulī*).

शश्य *śashpa*. See below.

शस् 1. *śas* (said to be connected with rt. 1. *śam*, cf. rt. *śash*), cl. 1. P. *śasati*, *śaśāsa* (3rd pl. *śaśasuh*), *śastum*, to cut, wound, hurt, injure, strike, kill, destroy; [cf. Lat. *hostia*; Goth. *huns*; Angl. Sax. *husel*.]

Śashpa, am, n. (according to Upādi-s. III. 28. fr. rt. 1. *śas* above), young grass [cf. 2. *śasya*]; (as, am), m. n. loss of intellect or of confidence (= *prabhā-kshaya*, in this sense only masc. according to some); [cf. Lat. *cespes*.] — *Śashpa-bhuj*, k, k, eating grass, any animal feeding on grass. — *Śashpa-vrishi*, f. a seat of Kusā grass.

Sasana, am, n. the act of wounding, killing, immolation, slaughtering an animal in sacrifice; [cf. *śamāna*.]

Sasita in *vi-sasita*, q. v.

Sasitrī, tā, trī, trī, a cutter, wounder. See *vi-sasitrī*.

Sastitvā, ind. having wounded or hurt.

2. *śasta*, as, ā, am (for 1. *śasta* see p. 985, col. 2), wounded, injured; struck, killed, (*prasha*, destroyed.)

Sastaka, am, n. (probably to be connected with rt. 1. *śas*, by some referred to 1. *śasta*), a defence for the finger of an archer.

Sastrī, tā, trī, trī, a cutter &c., in *vi-sastrī*, q. v. 2. *śastra*, am, n. (for 1. *śastra* see p. 985, col. 2), an instrument for cutting or wounding, a cutting weapon, a weapon or arms (in general); an instrument or tool; iron; steel; (as), m. a sword, scymitar; (ī), f. a knife. — *Sastra-kāra*, as, m. 'weapon-maker,' an armourer. — *Sastra-kusāla*, as, ā, am, skilled or expert in arms. — *Sastra-kośa*, as, m.

the sheath of a weapon. — *Sastrakośa-taru*, us, m. a particular tree (= *pinḍi-taru*). — *Sastra-keḥata*, as, ā, am, killed by weapons. — *Sastra-graha*, as, m. taking arms. — *Sastra-grāhinī*, ī, m. 'weapon-taker,' 'weapon-holder,' an armed man. — *Sastra-ghuṣṭa-kara*, as, ī, am, making a noise with iron weapons, &c. — *Sastra-jāla*, am, n. a quantity of weapons. — *Sastra-jivīn*, ī, m. 'living by weapons,' a soldier by profession. — *Sastra-tyāga*, as, m. abandoning or throwing away a weapon. — *Sastra-devatā*, f. 'weapon-deity,' a deified weapon (represented as the offspring of Kṛiṣāiva, and according to some accounts one hundred in number). — *Sastra-dhara*, as, m. 'bearing weapons,' an armed man or soldier, a warrior. — *Sastra-dhāraṇa*, am, n. the act of carrying arms. — *Sastra-dharaṇa-jivaka*, as, ikā, am, one who lives by carrying arms; (as), m. a soldier. — *Sastra-dhārīn*, ī, inī, ī, bearing arms. — *Sastra-nitya*, as, ā, am, one who is continually under arms. — *Sastrānyāsa*, as, m. the laying down of arms. — *Sastrāpānī*, īs, īs, ī, 'weapon-handed,' bearing arms or weapons, armed; (īs), m. an armed warrior. — *Sastrāpānīn*, ī, inī, ī, = *sastra-pānī*. — *Sastrāpāta*, as, m. the fall or stroke of a weapon. — *Sastrāpūta*, as, ā, am, purified by arms, absolved from guilt by dying in the field of battle. — *Sastra-praharaṇa*, as, ā, am, striking or wounding with weapons, using arms. — *Sastra-prahāra*, as, m. a wound inflicted with a weapon. — *Sastra-bhṛit*, t, t, bearing weapons; (t), m. an armed man; a soldier, warrior. — *Sastra-mārja*, as, m. a weapon-cleaner, furbisher, armourer. — *Sastra-vidyā*, f. the science of arms. — *Sastra-vidvas*, ān, uṣhī, at, skilled in arms. — *Sastra-vṛitti*, īs, m. 'making a livelihood by arms,' a soldier, a man at arms. — *Sastra-śāstra*, am, n. the science of arms, military science. — *Sastra-sikhin*, ī, inī, ī, proud of (the practice of) weapons. — *Sastra-saṃghatī*, īs, f. or *sastra-samūha*, as, m. a quantity or collection of weapons; an arsenal, armoury. — *Sastra-sampāta*, as, m. descent or sudden fall of a number of weapons. — *Sastra-hata*, as, ā, am, struck or killed by a weapon. — *Sastra-hasta*, as, m. 'weapon-handed,' an armed man. — *Sastrājīva* ('*ra-āy*'), as, ā or ī, am, living by arms; (as), m. a soldier; (ī), f. (with Śaktas) one of the eight Akulas. — *Sastrābhīyāsa* ('*ra-abh*'), as, m. the practice of arms, military exercise (= *astra-sikshā*, *khurali*). — *Sastrāyasa* ('*ra-ay*'), am, n. iron; steel. — *Sastrārcis* ('*ra-ar*'), īs, īs, īs, blazing with weapons, one whose flame is a weapon. — *Sastrāstra* ('*ra-as*'), am, n. weapons both for striking and throwing, arms and missile weapons, arms or weapons (generally). — *Sastrāstra-bhṛit*, t, m. 'bearing arms and missile weapons,' a soldier, warrior. — *Sastrāstra-bhṛit-tva*, am, n. bearing arms for striking and throwing, the use of arms. — *Sastrothāpana* ('*ra-ut*'), am, n. the act of raising a weapon (so as to strike). — *Sastrodyaṃa* ('*ra-ud*'), as, m. lifting up a weapon. — *Sastropakarāṇa* ('*ra-up*'), am, n. arms and instruments of warfare, military apparatus. — *Sastropajivīn* ('*ra-up*'), ī, m. 'living by arms,' a soldier, a man at arms.

Sastraka, am, n. iron, steel; = 2. *śastra*, col. 2.

Sastrika, as, ā, am (at the end of comps.), having a knife; (ā), f. a knife, blade.

Sastrīn, ī, inī, ī, having weapons, bearing arms, armed, armed with a sword, accoutred.

Sastrī, f. a knife. See under 2. *śastra*, col. 2.

Sastvā, ind. having wounded, having hurt, &c.

Saspa, am, n. [cf. *śashpa*], young grass; loss of confidence or of understanding.

2. *śasya*, as, ā, am (for 1. *śasya* see under rt. *śas*, p. 985), to be cut, to be wounded or injured; (am), n. corn or grain (in general); the fruit or produce of any plant or tree. — *Sasya-kshetra*, am, n. a corn-field. — *Sasya-dhvansin*, ī, inī, ī, destroying corn; (ī), m. the tree *Cedrela Tunna* (= *tunna*, and commonly called *Toon*). — *Sasya-bhākshaka*, as, ikā, am, corn-eating, granivorous; an eater of

corn. — *Sasya-bhakṣhaṇa*, *am*, n. the act of feeding upon grain. — *Sasya-mañjarī*, f. an ear or spike of corn; a fruit-stalk. — *Sasya-mālin*, *i*, *ini*, *i*, garlanded with fruits, crowned with harvests (as the earth). — *Sasya-rakshaka*, *as*, m. 'corn-guardian,' a watchman set to guard a field of corn. — *Sasya-sālin*, *i*, *ini*, *i*, abounding with corn. — *Sasya-sūka*, *am*, n. an awn or beard of corn. — *Sasya-sampad*, *t*, f. abundance of corn. — *Sasya-sambara*, *as*, m. the Śāl tree, *Shorea Robusta*. — *Sasyād* ('*ya-ad*'), *t*, *t*, *i*, eating grain. — *Sasyāru* ('*ya-āru*'), *us*, m. a small variety of the Samī tree.

शस् 2. *śas*, cl. 2. P. *śasti*, &c., to sleep, = *śas*, q. v.

शस् 3. *śas*, the technical case-termination of the accusative plural; the Taddhita affix *śas* (forming adverbs from nouns, especially from numerals and words expressive of quantity, see *śata-śas*, *bahu-śas*, &c.).

शकुली *śakulī*, f. a kind of baked cake or pie, (also written *śashkulī*.)

शस्ति *śasti*, &c. See under *rt. śans*, p. 985.

शस्मन् *śasman*, *śasyamāna*, &c. See under *rt. śans*, p. 985.

शस्य 1. and 2. *śasya*. See under *rt. śans* and 1. *śas*.

शंसप *śaṁśapa*, *as*, *i*, *am* (fr. *śiṁśapā* with substitution of *ā* for *i*), made of *Śiṁśapā* wood, &c.; (*as*), m. a kind of cup or ladle made of *Śiṁśapā* wood; a proper N.

Śaṁśapāyana, *as*, m. a patronymic of *Su-śarman*; N. of a Muni, teacher of the *Purāṇas*.

Śaṁśapāyani, *is*, m., N. of the author of a *Samhitā*.

Śaṁśapāyanikā, f., scil. *saṁ-hitā*, the *Samhitā* of *Śaṁśapāyani*.

शाक *śāka*, *as*, *ā*, *am* (fr. *rt. i. śak*), Ved. strong, mighty, powerful; (*am*, *as*), n. m. any herb 'able to be eaten,' a vegetable, herb, pot-herb, greens, any edible leaf or fruit or root &c. used as a vegetable; (*as*), m. power, strength, energy, force; the *Śiśha* tree, *Acacia Sirisa*; the *Teak* tree (= *khara-pattra*); N. of the sixth of the seven *Dvīpas* (surrounded by the sea of milk or white sea, and inhabited by the *Rita-vratas*, *Satya-vratas*, *Dāna-vratas*, and *Anu-vratas*); N. of a people (the *Śākas* or *Scythians*); of a king; an era, period (usually commencing with some celebrated prince, as *Yudhi-śhīra*, *Vikramāditya*, *Śāli-vāhana*, who are hence denominated *Śākeśvaras*; but applied especially to the era of *Śāli-vāhana*, commencing from the birth of that king, seventy-eight years after Christ); (*ā*), f., N. of a plant (= *haritaki*). — *Śāka-śukrikā*, f. the tamarind (= *cinca*). — *Śāka-taru*, *us*, m. the *Teak* tree; the plant *Capparis Trifoliata*. — *Śāka-dāsa*, *as*, m., N. of a teacher of the *Sāma-veda*. — *Śāka-dvīpa*, *as*, m., N. of a *Dvīpa*, (see above). — *Śākadīpiya*, *as*, *ā*, *am*, belonging to *Śāka-dvīpa*. — *Śāka-pana*, *as*, m. a handful of vegetables, &c. [cf. *pana*], a measure equal to a handful. — *Śāka-patra*, *as*, m. a particular plant or tree (= *sigru*). — *Śāka-pātra*, *am*, n. a vessel for vegetables, vegetable dish. — *Śāka-pārthiva*, *as*, m. the king of the period or era; [cf. *madhyama-pada-lopa*]. — *Śāka-prati*, ind. a little cowage. — *Śāka-bāleya*, *as*, m. a particular plant (= *brahma-yashhī*, *bāleya-śāka*). — *Śākam-bhārī*, f. 'herb-nourishing,' epithet of *Durgā*; of a city (supposed to be the modern *Sāmbhar*); observances in honour of *Durgā* (according to some). — *Śākam-bhārīya*, *am*, n. a kind of fossil salt from a lake in the vicinity of the town *Sāmbhara* or *Sāmbhar* in *Ajmere*. — *Śāka-yogyu*, *as*, m. coriander (= *dhanīyaka*). — *Śāka-racita*, *as*, *ā*, *am*, Ved. composed of vegetables, &c. — *Śāka-rāja*, *as*, m. a particular pot-herb (= *vās-tūka*). — *Śāka-rīva* or *śāka-rīvaka*, *as*, m. the

egg-plant, *Solanum Melongena*. — *Śāka-vīra*, *as*, m. a particular herb, *Chenopodium Album*. — *Śāka-vriksha*, *as*, m. the *Teak* tree. — *Śāka-vrata*, *am*, n. a particular vow, abstinence from vegetables, &c. — *Śāka-śakaṭa* or *śāka-śākina*, *am*, n. a field cultivated for esculent plants, a field of vegetables, kitchen garden. — *Śāka-śreshha*, *as*, m. 'best of herbs,' a kind of vegetable, *Chenopodium Album*; (*ā*), f. a particular plant (= *jivanti*); a kind of shrub (= *ḍodī*); the egg-plant. — *Śākākhya* ('*ka-ākh*'), *as*, m. the *Teak* tree; (*am*), n. a vegetable, pot-herb, esculent plant. — *Śākānga* ('*ka-an*'), *am*, n. pepper (as an accessory to vegetables). — *Śākāmla* ('*ka-am*'), *am*, n. the hog-plum (= *vrikshāmīla*). — *Śākāmla-bhedana*, *am*, n. sorrel (= *śukra*). — *Śākālabu* ('*ka-a*'), *us*, m. a species of gourd or cucumber (= *rājālabu*). — *Śākāshṭakā* ('*ka-ash*'), f. a festival on the eighth day of the second half of the month *Māgha*. — *Śākāhāra* ('*ka-āh*'), *as*, *ā*, *am*, eating vegetables, living on herbs, a vegetarian.

Śākin, *i*, *ini*, *i*, possessed of power, powerful, mighty (Ved.); having vegetables or herbs; (*ini*), f., scil. *bhūmī*, land planted with vegetables or pot-herbs, a field of vegetables; a kind of female demon or fairy attendant on *Durgā*; [cf. *śākinī*, *yoginī*, *khe-carī*].

Śākina, *am*, n. a field (at the end of a comp., e. g. *ikshu-s*), a field of sugar-canes; cf. *śāka-s*).

शाकट *śakaṭa*, *as*, *i*, *am* (fr. *śakaṭa*), belonging or relating to a cart (as a load, horse, &c.), going in a cart, drawing a cart; (*as*), m. any yoked animal, a draught-ox; a kind of tree (= *śleshmāntaka*); (*am*), n. a field (at the end of a comp., e. g. *ikshu-s*), a field of sugar-canes; cf. *śāka-s*). — *Śākāṭākhyā* ('*ka-ākh*'), *as*, m. a particular tree (= *i. dhava*).

Śākāṭāyana, *as*, m., N. of a philologist and grammarian (generally mentioned with *Pāṇini*, *Amara*, *Jainendra*, *Kāśa-kṛtsna*, *Jayanta*, *Candra*, &c.); of the author of a law-book.

Śākāṭāyani, *is*, m. a proper N.

Śākāṭika, *as*, *i*, *am*, belonging to a cart, &c., going in or on a cart.

Śākāṭina, *as*, *ā*, *am*, belonging or relating to a cart; (*as*), m. a cart-load, a measure of weight or value equal to a cart-load (= 20 *Tulās*).

शाकपूणि *śakapūṇi*, *is*, m. (sometimes written *śakapūṇi*), N. of an ancient interpreter of the *Veda* (quoted as an authority in the *Nirukta*).

शाकरी *śakārī*, f. (probably for *śākārī*), scil. *vi-bhāshā*, one of the *Vibhāshas* or corrupt dialects (that spoken by the *Sākāra*, q. v.).

शकल *śakala*, *as*, *i*, *am* (fr. *śakala*, but in some senses fr. *śākalya*), relating to a piece or portion; (*as*), m. a school of the *Rig-veda* (whose founder is thought to have been the elder *Śākalya*, see below); a kind of sacrifice or sacrificial ceremony (one performed according to the rites of the *Śākala* school); (*as*), m. pl., N. of a tribe inhabiting *Bhārata-varsha*; the followers of the *Śākala* school of the *Veda*; (*am*), n. a fragment, splinter (Ved. = *śakala*); N. of the *Rig-veda* *Prātiśākhya*, (see below); N. of a town, (also read *Śākala*). — *Śākala-prātiśākhya*, *am*, n., N. of the *Rig-veda* *Prātiśākhya* ascribed to *Saunaka* and preserved by his pupils for the use of the *Śākalas* or their school, (this is the only one of the numerous *Rig-veda* *Prātiśākhyas* that has come down to us; it is written in verse, the metres consisting of a mixture of the *Śloka* with other more ancient kinds). — *Śākala-sākhā*, f. 'the *Śākala* branch,' i. e. the recension or traditional text of the *Rig-veda* preserved by the *Śākalas* (the only extant recension). — *Śākala-samhitā*, f. the *Samhitā* of *Śākala*. — *Śākala-homa*, *as*, m. a particular kind of sacrifice. — *Śākalahomīya*, *as*, *ā*, *am*, relating or belonging to the *Śākala-homa* (*Manu* XI. 256).

Śākālaka, *as*, m. a follower of *Śākala* (?) or of *Śākalya*.

Śākālīka, *as*, *i*, *am*, belonging or relating to *Sākāla*, belonging to a piece or part, having a piece or portion, fragmentary.

Śākalya, *as*, m., N. of a poet; of an ancient grammarian (who preceded *Pāṇini* and is referred to four times in his grammar; he is supposed to have arranged the *Pada* text of the *Rig-veda*; there appear, however, to have been two *Śākalyas*, an elder called *Śākalya-pitṛī*, 'the father of *Śākalya*' or *Śthavira*, and a younger whose opinions differed from those of his father). — *Śākalya-pitṛī*, *tā*, m. the father of *Śākalya*. — *Śākalya-samhitā-pariśiṣṭa*, *am*, n. a sequel or supplement to the *Samhitā* of *Śākalya*.

शाकार *śākāra*, *as*, *i*, *am* (fr. *śākāra*), acting or speaking like a *Sākāra*, i. e. in a low manner; (*i*), f. the corrupt dialect spoken by the *Sākāra*, (see *śākāra*).

शाकुण *śakuṇa*, *as*, *i*, *am*, repentant, regretting, (according to *Śabda-k.* = *parottāpīn*.)

शाकुन *śakuna*, *as*, *i*, *am* (fr. *śakuna*), belonging or relating to birds; relating to omens, ominous, portentous. — *Śākuna-sārōdāhāra* ('*ra-ud*'), *as*, m., N. of a treatise on omens.

Śākunika, *as*, *i*, *am*, relating to birds, belonging to omens, ominous; (*as*), m. a fowler, bird-catcher; (*am*), n. interpretation of omens or dreams, &c.

Śākuneya, *as*, *i*, *am*, relating to birds or omens; (*as*), m. a small owl (= *duṇḍula*); N. of a Muni, (*Śākuneyā dharmā*), the laws of *Śākuneya*.

शाकुनल *śakuntala*, *as*, m. (fr. *śakuntalā*), a metonymic of *Bharata* (sovereign of India as son of *Sakuntalā* and *Dushyanta*); (*am*), n. the drama commonly called *Sakuntalā* or *Abhijñāna-sakuntala*. — *Śakuntalopakhyaṇa* ('*la-up*'), *am*, n., N. of an episode of the *Mahā-bhārata* (*Ādi-parvan* 2815-3125, giving an account of the love of *Sakuntalā* and *Dushyanta*, and of the origin of the family of the *Bharatas*; *Kalidāsa* derived the materials for his drama called *Sakuntalā* from this source).

Śākuntaleya, *as*, m. a metonymic of *Bharata* (= *śakuntala* above).

शाकुलिक *śakulika*, *as*, *i*, *am* (fr. *śakula*), belonging to fish; (*as*), m. a fisherman.

शाकर *śakkara*, *as*, m. (fr. *śakkara*), an ox; (*am*), n. a particular kind of metre; [cf. *śakkari*.]

शाक्की *śakkī*, f., N. of one of the five *Vi-bhāshas* or corrupt dialects.

शाक्त *śakta*, *as*, *i*, *am* (fr. *śakti*), relating to power or energy, relating to *Sakti* or the divine energy under its female personification; (*as*), m. a worshipper of the divine power under its female representation, (this power or energy which was at first regarded as the mere will of the Supreme Being willing to create the universe was afterwards thought of as a separate deity, and identified with the wives of the *Triad*, *Sarasvatī* being the *Sakti* or Energy of *Brahman*, *Lakṣmī* of *Vishṇu*, and *Durgā* of *Siva*, but the latter being the Destroyer, his Energy became the personification of everything terrible, and his wife *Durgā*, representing this terrific power, became a favourite object of propitiation and worship; hence the *Śāktas* are generally worshippers of *Durgā*, and form one of the three principal sects of the *Hindūs*; the tenets of this sect are contained in the *Tantras* [see *tantra*], and the ritual enjoined is of two kinds, the impurer being called *vāmācāra*, q. v., the purer *dakṣiṇācāra*, q. v., which has led to a division of the sect into *Vāmācārins* and *Dakṣiṇācārins*; a teacher, preceptor (Ved., *Sāy.* = *śakti-mat*, *śikṣhaka*). — *Śākta-tantra*, *am*, n., N. of a *Tantra* work. — *Śākta-bhāṣya*, *am*, n., N. of a work by *Abhinava-guṇa*. — *Śāktānanda-tarangīnī* ('*ta-an*'), f., N. of a work compiled for the use of the *Śāktas* from the *Tantras* and *Purāṇas*.

Śāktika, *as*, m. a worshipper of the *Sakti* or

female personification of the divine energy, a Śakta, (see above); a spearman, (see śāktika below.)

Śāktika, *as*, *i*, *am*, belonging or relating to a spear, spearing, speared; (*as*), *m*. a spearman, lancer.

Śākteya, *as*, *m*. a worshipper of the Śakti, a Śakta, *q. v.*; the son of Śakti, i. e. Parāśara.

Śāktya, *as*, *m*. a worshipper of the female principle or Śakti; a patronymic of the Vedic Rishi Gauri-viti; of Parāśara.

शक्मन् śākman, *a*, *n*. = *śakman*, Ved. power, strength.

शाक्य śākya, *as*, *m*. (fr. *śāka* or fr. *rt*. *ī. śak*). N. of the family of the Buddha par excellence (founder of the Buddhist religion); N. of Buddha himself, (see *buddha*); N. of a son of Sāṅjaya. — **Śākya-bhikkhuka**, *as*, *m*. a Buddhist ascetic or kind of religious mendicant; (*i*), *f*. a Buddhist nun. — **Śākya-muni**, *is*, *m*. 'the Śākya saint,' epithet of Buddha. — **Śākya-vaṇṣa**, *as*, *m*. the Śākya family. — **Śākya-vaṇṣāvatiṛṇa** ('*śa-av*'), *as*, *m*. 'incarnate in the family of the Śākyas,' epithet of Buddha. — **Śākya-siṅha**, *as*, *m*. 'the Śākya lion,' epithet of Buddha.

शाक्र śakra, *as*, *i*, *am* (fr. *śakra*), relating to Śakra or Indra; (*i*), *f*. the wife of Indra; N. of Durgā.

शाक्य śākya, *as*, *m*. an ox; a bull, (see *śākhara*); a patronymic of the Vedic Rishi Rishabha; (*am*), *n*. N. of a Śāman (identified with the Rathantara-śāman in Aitareya-Br. IV. 13).

शाख śākh (= *rt*. *slākh*), *cl*. I. P. *śākhati*, *sākhitum*, to embrace, pervade.

Śākha, *as*, *m*. (said to be fr. *rt*. *slākh*, but according to others fr. *rt*. *ī. śak*), a particular plant (= *chitti*); N. of Kumāra or Kārtikeya; of a son of Kumāra; of a place; (*ā*), *f*. the branch of a tree &c., a branch (in general); any part or division of an animal; an arm; a finger (Ved.), the fingers being compared to branches; a sect, faction, party; a subdivision, section (of any work); a branch or school or traditional recension of the Vedas, (i. e. the Samhitā or collection of Mantras and the Brāhmaṇas in each Veda as received in conflicting schools, modified more or less both in variations of the actual text and in difference of arrangement, and even of interpretation; the work *śākhā* or branch is sometimes used to distinguish the three original Vedas from each other, as when it is said that 'Śāma hymns ought not to be recited in the neighbourhood of another Śākhā,' i. e. of the other two Vedas; but it properly applies to the various recensions or editions of any of the original Vedas handed down by different Caranās, i. e. by different schools or sects, each adhering to its own traditional text and interpretation: in the Caranā-vyūha, a work by Śaunaka treating of these various schools, five Śākhās are enumerated of the Rīg-veda, viz. those of the Śākalas, Bāshkalas, Āśvalāyanas, Śāṅkhāyanas, and Māṇḍūkāyanas; forty-two or forty-four out of eighty-six are mentioned of the Yajur-veda, fifteen of which belong to the Vjāsaneyins, including those of the Kāṇvas and Mādhyandinas; twelve out of a thousand said to have once existed of the Sāma-veda and nine of the Atharva-veda; of all these, however, the Rīg-veda is said to be now extant in one only, viz. the Śākalā-śākhā, the Yajur-veda in three and partially in four, the Sāma-veda in one or perhaps two, and the Atharva-veda in one: although the words *caranā* and *śākhā* are sometimes used synonymously, yet *caranā* properly applies to the sect or collection of persons united in one school, and *śākhā* to the traditional text followed, as in the phrase *śākhām adhīte*, he reads a particular recension of the Veda; any part of an animal devoid of sensibility (as a horn &c.); = *antika* (according to Śabda-k.); [cf. Lith. *szakā*; Russ. *suk*; Hib. *géag*.] — **Śākhā-kanṭha**, *as*, *m*. a particular tree (= *enuhi*). — **Śākhā-śankramana**,

am, *n*. skipping from branch to branch, desultory study. — **Śākhā-śandra-nyāya**, *as*, *m*. 'the rule of the moon on a bough,' a phrase adduced as an illustration when an object seen or matter debated has its position or relation assigned to it merely from the appearance of contiguity or connection. — **Śākhā-dhyetṛi** ('*khā-adh*'), *tā*, *m*. the reader of a Śākhā, follower of any particular text of the Veda. — **Śākhā-nagara** or **śākhā-pura**, *am*, *n*. 'branch-town,' a suburb. — **Śākhāntariya-karman**, *a*, *n*. the (rule of) action belonging to another school or sect. — **Śākhā-pitta**, *as*, *m*. inflammation of the extremities, (i. e. of the hands, feet, shoulders, &c.). — **Śākhā-prakṛiti**, *ayas*, *f*. pl. the eight remoter princes to be considered in time of war; [cf. *pra-kṛiti*.] — **Śākhā-bhṛit**, *t*, *m*. 'branch-bearer,' a tree. — **Śākhā-bheda**, *as*, *m*. difference of school, (see *śākhā*). — **Śākhā-mṛiga**, *as*, *m*. 'branch-animal,' a monkey, ape; a squirrel. — **Śākhāmṛiga-gaṇāyuta** ('*ga-ay*'), *as*, *ā*, *am*, filled with or possessed of troops of monkeys. — **Śākhāmṛigānika-pati** ('*ga-an*'), *is*, *m*. 'lord of troops of monkeys,' epithet of Sugrīva. — **Śākhāmlā** ('*khā-am*'), *f*. a kind of plant (= *vṛikshāmlā*). — **Śākhā-raṇḍa**, *as*, *m*. a man who is faithless or a traitor to his Śākhā, i. e. a Brāhman who has changed his peculiar school of the Vedas. — **Śākhā-rathyā**, *f*. a branch road (properly sixteen cubits in width). — **Śākhā-vilina**, *as*, *ā*, *am*, settled or sitting on branches (said of birds). — **Śākhā-siphā**, *f*. 'branch-root,' a root growing from a branch (as in the Indian fig, the branches of which shoot downwards to the ground and take fresh root there, = *ava-roha*); a creeper growing upwards from the root of a tree towards the top (according to some). — **Śākhāśraya** ('*khā-ās*'), *as*, *m*. recourse to a Śākhā, following a particular school. — **Śākhāsthī** ('*khā-as*'), *n*. the bone of the arm.

Śākhāla, *as*, *m*. a sort of cane (= *vānira*).

Śākhin, *i*, *ini*, *ī*, having branches (literally or figuratively), branched, branching, ramifying; belonging to any branch or school or sect, &c.; (*i*), *m*. a tree; a Veda (as having various branches or schools); the follower of any school or sect, (often at the end of a comp., e. g. *Mādhyandina-śākhin*, a follower of the Mādhyandina school of the Vjāsaneyins, cf. *kāṇva-s*); an inhabitant of the northern districts bordering on India, a Turk, Tartar (= *turushka*); N. of a king.

Śākhya, *as*, *ā*, *am*, belonging to the branch of a tree, branching, ramifying (literally or figuratively).

शाखोट śākhoṭa or **śākhoṭaka**, *as*, *m*. the small tree *Trophis Aspera* (= *piśāca-dru*).

शाक्य śākhara, *as*, *i*, *am* (fr. *śākhara*), belonging to or composed by Śākhara; (*as*), *m*. a bull; (*am*), *n*. a form of metre; [cf. *śākhara*, *śākhara*.]

Śānkari, *is*, *m*. a patronymic of Kārtikeya; of Gaṇeśa; fire; N. of a Muni.

शाकुची śankuṭi, *f*. the skate fish (= *san-kuṭi*, *śankuṭa*).

शाक्य śākhya, *as*, *i*, *am* (fr. *śākhya*), relating to the conch-shell, belonging to shells; (*am*), *n*. the sound of a conch-shell.

Śāṅkhamitṛi, *is*, *m*. N. of a Vedic grammarian, (also written *śāṅkhamitṛa*).

Śāṅkhāyana, *as*, *m*. N. of the author of the Śāṅkhāyana-Brāhmaṇa and of certain Śrauta-sūtras. — **Śāṅkhāyana-caranā**, N. of a Caranā of the Rīg-veda. — **Śāṅkhāyana-brāhmaṇa**, *am*, *n*. N. of a Brāhmaṇa (belonging to the Rīg-veda; see *brāhmaṇa*). — **Śāṅkhāyana-sūtra**, *am*, *n*. the Śrauta-sūtras attributed to Śāṅkhāyana.

Śāṅkhāyanin, *inas*, *m*. pl. the pupils of Śāṅkhāyana.

Śāṅkhika, *as*, *i*, *am*, made from the Śāṅkha, relating or belonging to the conch-shell or to any shell, shelly; (*as*), *m*. a shell-cutter, worker or dealer

in shells (constituting a particular caste called Śāṅkhāri); a player on the Śāṅkha, shell-blower (= *śāṅkha-dhmā*).

शङ्कुषा śāṅgushthā, *f*. the shrub *Abrus Precatorius* (= *guṇjā*).

Śāṅgoshthā, *f*. another reading for *śāṅgushthā*, *q. v.*

शाचि śāci, *is*, *is*, *i* (fr. *rt*. *śac*, cf. *śaci*), distinguished, renowned; strong. — **Śāci-gu**, *us*, *us*, Ved. having strong or renowned cattle; having powerful or clearly manifested rays. — **Śāci-pūjana**, *am*, *n*. Ved. vehement or earnest worship; (*ā*, *ā*, *am*), Ved. having strong or earnest worship.

शाट śāṭa, *as*, *m*. (fr. *rt*. *śaṭ*), a petticoat; a particular clean or white garment, gown; cloth.

Śāṭaka, *as*, *am*, *m*. n. a petticoat, garment, cloth; a kind of play (= *nāṭaka*, according to Śabda-k.).

Śāṭikā, *f*. a particular plant, the Zedoary (= *śaṭi*). **Śāṭi**, *f*. = *śāṭa* above.

शट्यायन śatyāyana, *as*, *m*. N. of a Muni; (*am*), *n*. N. of a Brāhmaṇa; a particular oblation for remedying anything wrong in the performance of an act or rite; (*as*, *i*, *am*), of or belonging to Śatyāyana or to the Śatyāyana-Brāhmaṇa. — **Śatyāyana-homa**, *as*, *m*. the above oblation.

Śatyāyanaka, *am*, *n*. a passage from the Śatyāyana-Brāhmaṇa.

Śatyāyani, *is*, *m*. N. of the author of a law-book.

Śatyāyanin, *inas*, *m*. pl. the followers of the Śatyāyana-Brāhmaṇa; N. of a Śākhā belonging to the Yajur-veda.

शाम्य śāthya, *am*, *n*. (fr. *śaṭha*), wickedness, villainy, dishonesty, perfidy, deceit, roguery, knavery, hatred.

Śāthyanāya, *ās*, *m*. pl. N. of a Śākhā or school.

शड śāḍ, *cl*. I. A. *śāḍate*, *śāḍitum*, = *rt*. *śāl*, *q. v.*

शडूल śāḍvala, *as*, *ā*, *am* (= *śāḍvala*), abounding in fresh grass, green, verdant.

शाण 1. śāṇa, *as*, *i*, *m*. *f*. (fr. *rt*. *śo*), a whetstone, grindstone; touchstone [cf. *śāṇa*]; a saw; [cf. Gr. *κῶνο-s*, *κῶνο-v*, *κῶνο-l*; Lat. *cuneu-s*; Engl. *hone*; Old Norse *hefn*; Angl. Sax. *hænan*.] — **Śāṇājīva** ('*ṇa-āj*'), *as*, *m*. 'living by a whetstone,' an armourer. — **Śāṇāśma-gharṣaṇa** ('*ṇa-as*'), *am*, *n*. rubbing (anything) on a touchstone or whetstone.

Śāṇīta, *as*, *ā*, *am*, sharpened on a grindstone, whetted, ground.

शाण 2. śāṇa, *as*, *i*, *am* (fr. *śāṇa*), made of hemp or Bengal flax, hempen, flaxen; (*as*, *i*), *m*. *f*. a weight of four Māshas; (*am*), *n*. cloth made of hemp, coarse cloth, sack-cloth, canvas; a hempen garment; (*i*), *f*. a hempen cloth or garment; a new unseamed and single breadth of cloth (given to a student at his investiture for his upper garment), ragged or torn raiment; coarse or tattered clothes given to a Jainā ascetic at his initiation; a small tent or screen (especially one used as a retiring-room for actors, tumblers, &c.); gesture, gesticulation, making signs with the hands or eyes.

Śāṇi, *is*, *m*. a plant from the fibres of which a coarse cloth or cordage is prepared, *Corchorus Olitorius* (= *paṭṭa*).

शाणीर śāṇīra, *am*, *n*. (according to Śabda-k.) a bank in the Sopa river (or, according to some, in the river Dardari).

शाण्ड śāṇḍa, *as*, *m*. Ved., N. of a king.

शाण्डिल śāṇḍila, *as*, *i*, *am* (fr. *śāṇḍila*), descended from Śāṇḍila, *q. v.*

Śāṇḍīli-putra, *as*, *m*. Ved., N. of a teacher.

Śāṇḍīli-mātṛi, *tā*, *f*. a matron descended from Śāṇḍila.

Śaṇḍīleya, as, m. a descendant of Śaṇḍīla or of Śaṇḍīla.

Śaṇḍīlya, as, -lī, am, descended from Śaṇḍīla; coming from Śaṇḍīlya, composed by Śaṇḍīlya; (*as*), *m.*, N. of a Muni or sage (from whom one of the three principal families of the Kanouj or Kānyakubja Brāhmins is said to be descended; he is the author of a law-book and of the Bhakti-sūtras); a form of Agni or fire; a kind of tree, *Egile Marmelos* (= *vilva*). — *Śaṇḍīlya-gotra, am, n.* the family of Śaṇḍīlya. — *Śaṇḍīlya-vidyā, f.* the doctrine of Śaṇḍīlya (in the Chāndogya Upanishad). — *Śaṇḍīlya-sūtra, am, n.* the aphorisms of Śaṇḍīlya on faith and devotion (= *bhakti-sūtra*).

Śaṇḍīyāyana, as, m. a patronymic.

शान्त *śāta, as, ā, am* (fr. rt. *śo*, cf. *śita*; or in some senses perhaps to be regarded as an anom. past pass. part. of rt. *śad*), sharpened, sharp, whetted; thin, slender, emaciated; weak, feeble; beautiful, handsome; happy, prosperous; (*am*), *n.* joy, pleasure, happiness; the thorn-apple. — *Śāta-sikha, as, ī, am*, sharp-pointed (as the nails &c.). — *Śātodari* (*śa-ta-ud*), *f.* a thin-waisted woman.

1. *śātana, am, n.* the act of sharpening, whetting; sharpness, thinness.

शान्तकर्ण *śātakarṇi, is, m.* (fr. *śata-karṇa* or *śāta-karṇa* ?), N. of several Āndhra kings.

Śātakumbha, am, n. (fr. *śata-kumbha*), gold; the thorn-apple; (*as*), *m.* the plant *Nerium Odorum* (= *karavīra*). — *Śātakumbha-maya, as, ī, am*, made or consisting of gold, golden.

Śātakeumbha, am, n. gold.

Śātapattraka, as, ī, m. f. (fr. *śata-pattra*), moonlight.

Śātabhishā, as, m. (fr. *śata-bhishā*), one who is born during the lunar mansion called *Śata-bhishā* or *Śata-bhishaj*.

Śātabhishaja, as, m. = *śātabhishā* above.

Śātābhīru, us, m. (fr. *śata-bhīru*), a kind of Mallikā or Arabian jasmine.

Śātāmanyava, as, ī, am (fr. *śata-manyava*), relating or belonging to Indra, worthy of Indra.

Śātāmāna, as, ī, am (fr. *śata-māna*), bought with the measure of one hundred.

Śātavanīya, ās, m. (fr. *śata-vanī*), Ved. a son of Śata-vanī.

Śātavāhana, as, m. (fr. *śata-vāhana*), a proper N.

शान्तन 1. *śātana*. See under *śāta* above.

शान्तपत्ता *śātapantā, m. du.*, Ved., according to Say. on Rīg-veda X. 106, 5 = *sukhavāntau*, 'possessors of happiness' or 'diminutions of unhappiness', connected with rt. *śo*, *tanū-karaye*; in Naigh. III. 6. mentioned together with *śimbātā* and *śata-rū* among the *sukha-nāmānī*.

शान्त्य *śātaya*. See under rt. *śad*, p. 991.

Śātaka, as, ā, am, one who destroys.

2. *śātana, am, n.* causing to fall or perish, causing to wither or decay; cutting off, withering, decaying; becoming thin or small, (in this sense perhaps connected with rt. *śo*, see *śāta*.)

Śātta, as, ā, am, caused to fall or perish, overthrown; cut off, (perhaps connected with rt. *śo*.)

Śātin, ī, inī, ī, cutting off, (at the end of a comp.)

शान्तला *śātālā, f.* a particular plant or shrub (= *sātālā*).

शान्ताप *śātātapa, as, m.*, N. of the author of a law-book; [cf. *śrīhaṣ-śātātapa*.]

Śātātapiya, as, ā, am, composed by Śātātapa.

शान्तव *śātrava, as, ī, am* (fr. *śātru*), belonging to an enemy, hostile; (*as*), *m.* an enemy; (*am*), *n.* enmity, hostility; a multitude of enemies. — *Śātravengita* (*śa-śe*), *am, n.* an enemy's intention.

Śātraviya, as, ā, am, relating to an enemy, hostile, inimical.

शान्तल *śātōala, ās, m. pl.*, N. of a Śākha or school.

शान्त *śāda, as, m.* (fr. rt. *śad*), falling, dropping (Ved.); young or fresh grass; mud, (in these latter senses, according to Upāśi-s. IV. 97. fr. rt. *śo*); [cf. Lith. *szuda-s*: Hib *caidhe*, 'dirt, a blemish'; *caidheach*, 'polluted.']. — *Śāda-harita, as, ā, am*, green or fresh with young grass.

Śādāla, as, ā, am, abounding in fresh or green grass; grassy; verdant, green; (*as, am*), *m. n.* a place abounding in young grass, a grassy spot; [cf. *śādāla*.] — *Śādāla-sthali, f.* a grassy spot.

शान् *śān* (properly a Nom. fr. *śāna* below), used only in Desid. P. A. *śān-sati, -te*, to whet, sharpen.

Śāna, as, m. (fr. rt. *śo*, cf. *śāna*), a touchstone; a whetstone, grindstone; (*ī*), *f.* a sort of cucumber or colocynth (= *indra-vāruṇī*); [cf. Angl. Sax. *hānan*.] — *Śāna-pāda, as, m.*, N. of the Pāripātra mountain; a stone for grinding sandal.

शानच *śānaś*, (in grammar) a technical term for the Kṛit affix *āna* or *amāna*, used in forming present participles Ātmane-pada, or for *āna* substituted for *hi*, the affix of the 2nd sing. Impv.

शानेश्वर *śānaishvara* (fr. *śānaish-vara*), *as, ī, am*, relating to Saturn; falling on a Saturday.

शान्त *śānta, as, ā, am* (fr. rt. *ī. śam*), appeased, allayed, calmed, alleviated, pacified, stilled, hushed, tranquil, calm, free from passions, contented, satisfied, undisturbed; put a stop to, put an end to, destroyed, annihilated, killed, deceased, dead, ceased, abated, subsided, extinguished; shaded, on the shady or auspicious side, auspicious (in augury, opposed to *dipta*, q. v.); meek, humble; purified, cleansed; (*as*), *m.* an ascetic whose passions are subdued, one absorbed in meditation on the deity; tranquillity, tranquil devotion, quietism (as one of the Rasas, see *rasa*); indifference to all objects of pleasure and pain; (*ā*), *f.* a proper N.; N. of a Śakti; of the daughter of king Loma-pāda (wife of Rishya-śringa); (*am*), *n.* appeasing, pacifying, alleviation; (*am*), *ind.* enough, no more! hush! fie! for shame! heaven forbid! not so! — *Śānta-krodha, as, ā, am*, one whose anger is appeased. — *Śānta-cetas, ās, ās, as*, tranquil-minded; composed in mind, calm, unanxious. — *Śānta-jvara, as, ā, am*, one whose fever is alleviated. — *Śānta-tā, f.* or *śānta-tva, am, n.* quietness, calmness, quietism, meekness. — *Śānta-toya, as, ā, am*, having calm or still waters, gently flowing. — *Śānta-devatya, as, ā, am*, who or what appeases a god, that by which a divinity is appeased. — *Śānta-mala, as, ā, am*, having all defilement removed. — *Śānta-moha, am, n.*, scil. *śhāna*, 'having delusion dispelled,' one of the steps towards supreme happiness, (fourteen such Śhānas are enumerated in the Jaina system). — *Śānta-ṛaya, as, ā, am*, slackened in speed. — *Śānta-rasa, as, m.* the sentiment of quietism or tranquillity (said to be illustrated in the Mahā-bhārata). — *Śāntarasa-nāṭaka, am, n.*, N. of a drama. — *Śānta-rūpa, as, ā, am*, calm, tranquil. — *Śānta-rivāda, as, ā, am*, having disputes allayed, reconciled, appeased. — *Śāntātman* (*śa-āt*), *ā, ā, a*, of resigned or composed spirit, calm-minded, composed. — *Śāntāris* (*śa-ār*), *is, is, is*, whose flame is extinguished or abated, gone out (as fire).

Śāntī, is, f. quiet, quietness, tranquillity, calmness, peace, ease, quietism, absence of passion, indifference to objects of pleasure or pain; rest, repose, remission; appeasing, pacification, allayment, alleviation, consolation, solace, satisfaction, reconciliation, settlement of differences; appeasing the stomach, satisfying hunger; any expiatory or propitiatory rite for averting evil or calamity; Expiation (personified as a daughter of Dakṣa and wife of Dharma); ceasing, cessation; causing to cease; good fortune, auspiciousness, felicity; preservation; (*is*), *m.*, N. of the Indra of the tenth Manu-antara; of a pupil of Angiras; of a king; the sixteenth Jina or Jaina deified sage

of the present era; one of the Jaina emperors of the universe. — *Śānti-kara, as, ī, am*, causing tranquillity, calming, appeasing, soothing, consolatory. — *Śānti-kartri, tā, tri, tri*, causing tranquillity, calming, allaying; (*tā*), *m.* any divinity who averts evil. — *Śānti-karman, a, n.* any action leading to tranquillity or for averting evil. — *Śānti-kāma, as, m.* desire of tranquillity; (*as, ā, am*), desirous of tranquillity. — *Śānti-griha, am, n.* a room for rest or retirement near the place of sacrifice. — *Śānti-āndrikā, f.*, N. of a poem by Kavi-āndra. — *Śānti-jala, am, n.* = *śānti-uda*. — *Śānti-da, as, ā, am*, giving tranquillity, tranquillizing. — *Śānti-devā, f.*, N. of a daughter of Devaka. — *Śānti-parvan, a, n.* 'Tranquillizing-section,' N. of the twelfth book of the Mahā-bhārata, (the longest in the whole poem and consisting chiefly of stories, discourses, and episodes narrated for the tranquillizing of the troubled spirit of Yudhi-śthira after the termination of the war and the slaughter of his many relatives). — *Śānti-pūrāṇa, am, n.*, N. of a Jaina work by Aśaga. — *Śānti-ratna, am, n.* 'jewel of tranquillity,' N. of a work. — *Śānti-vrata, am, n.*, N. of a particular religious observance (kept on the fifth day of the light half of the month Kārtika). — *Śānti-sataka, am, n.* 'a hundred verses on tranquillity,' N. of a short poem by Śrī-śīhlana. — *Śānti-śīla, as, m.* 'quiet-tempered,' a proper N. — *Śānti-sarvasva, as, n.* 'essence of quietism,' N. of a work. — *Śānti-sūkta, am, n.*, N. of a hymn on quietism. — *Śānti-sūri, is, m.*, N. of the author of a Jaina work. — *Śānti-homa, as, m.* a propitiatory oblation, a burnt offering to avert or remedy evil. — *Śānti-uda* or *śānti-udaka, am, n.* propitiatory water, water offered at sacrifices for propitiation, lustral water. — *Śānti-uda-kumbha, as, m.* a vessel holding propitiatory water.

Śāntika, as, ī, am, propitiatory, expiatory; producing ease or quiet; relating to quiet, &c.; (*am*), *n.* observances or ceremonies for the removal of calamities. — *Śāntika-karman, a, n.* a magic rite performed for removing obstacles; [cf. *śānti-karman*.]

Śāntō, ind. = *śamitō*, having been tranquil.

शान्तनु *śāntanu, us, m.* (fr. *śāntanu* ?), the twenty-first sovereign of the lunar dynasty in the Dvāpara or third age, (he was son of Pratiṭa and was father of Bhīṣma by Gaṅgā before he became the father of Viśvā-virya by his wife Satya-vatī).

Śāntanava, as, m. (fr. *śāntanu* above), a patronymic of Bhīṣma (as son of king Śāntanu, the reputed great-uncle of the Pāṇḍavas); N. of the author of the Phit-sūtras on accentuation; (*ī*), *f.*, scil. *ṭikā*, the commentary composed by Śāntanu. — *Śāntana-vācārya* (*śa-āc*), *as, m.* the author of the Phit-sūtras.

शान्त *śāntv* (probably connected with rt. *ī. śam*; by some regarded as a Nom. fr. *śānta* below; frequently, but less correctly, written *śāntv*), cl. 10. P. A. *śāntvayiti, -te, aśuśāntvat, śāntvayitum*, to console, comfort, soothe, coax, pacify, conciliate; to address gently or kindly.

Śāntva, am, n. (less correctly written *śāntva*), consolation, consoling, comforting; conciliation; mildness; mild speech; gentle or peaceable means. — *Śāntva-pūrvam, ind.* in a conciliatory manner, coaxingly, (see *pūrvā*). — *Śāntva-vāda, as, ā, am*, speaking in a kindly and affectionate manner.

Śāntvana, am, n. (less correctly written *śāntvana*), the act of appeasing or reconciling, conciliation, reconciliation; mildness; (at the end of an adj. comp.) appeasing; (*ā, am*), *f. n.* speaking kindly and in a conciliatory manner; friendly salutation and inquiry; (*ām*), *n. pl.* kind or flattering words.

Śāntvayat, an, anī, at, consoling, appeasing. — *Śāntvayitvā, ind.* having consoled or comforted. — *Śāntvita, as, ā, am*, consoled, comforted. — *Śāntvya* (anom. ind. part.), having consoled or comforted.

शान्ति śānti, is, f. a kind of plant or shrub (= brāhmaṇa-yashtikā).

शप śāpa, as, m. (fr. rt. 3. śap), curse, anathema, execration, cursing, reviling; abuse; oath, imprecation, affirmation by oath or ordeal; ban, interdiction. — **Śāpa-grasta**, as, ā, am, seized by a curse, suffering under a curse. — **Śāpa-ja**, as, ā, am, arising from a curse. — **Śāpa-nāśana**, as, ā, N. of a Muni. — **Śāpa-prada**, as, ā, am, 'curse-giving', uttering imprecations. — **Śāpa-bhāta**, as, ā, am, dreading a curse. — **Śāpa-mukta**, as, ā, am, released from a curse. — **Śāpa-mukti**, is, f. or śāpa-moksha, as, m. deliverance from a curse. — **Śāpa-yantrīta**, as, ā, am, restrained by a curse. — **Śāpānta** ('pa-an') or śāpāvasāna ('pa-av'), as, m. the end of a curse or of the period during which an imprecation takes effect. — **Śāpāstra** ('pa-as'), as, m. 'having curses for weapons,' a Muni, saint, (a curse pronounced by a Muni being formidable even to the deities). — **Śāpotsarga** ('pa-ut'), as, m. 'pouring out a curse,' the uttering of an imprecation. — **Śāpoddhāra** ('pa-ud'), as, m. deliverance from a curse.

Śāpita, as, ā, am, made to take an oath, one to whom an oath has been administered, sworn, adjured, proved by ordeal.

Śāpeya, see Gaṇa Saṃnakūṭi to Pāṇ. IV, 3, 106.

Śāpeya, ī, m. a proper N.; (inas), m. pl., N. of a school of the White Yajur-veda.

शपाथिक śāpāthika, as, m. a peacock.

शफारिक śāpharika, as, ī, am (fr. śāphara), relating to the Śāphara fish; (as), m. a fisherman.

शफेय śāpheya, ās, m. pl., N. of a Śākha of the Yajur-veda; [cf. śāpeya.]

शबर śābara, as, m., N. of the commentary written by Śābara-svāmin; of a work by Prāṇa-kṛishṇa; of a Tantra work ascribed to Śiva. — **Śābara-bhāṣya**, am, n. the commentary written by Śābara-svāmin.

शब्द śabda, as, ī, am (fr. śabda), sonorous, sounding; relating to sound, (opposed to ārtiha, q. v.); relating to or derived from words; verbal, oral; nominal (as inflection); (as), m. a philologist, grammarian; (ī), f. Sarasvatī (as goddess of speech and eloquence). — **Śabda-bodha**, as, m. 'verbal knowledge,' apprehension of the meaning of words, perception of the verbal or literal sense (of a sentence, &c.). — **Śabda-vyāyjanā**, f. (in rhetoric) suggestion or insinuation founded on words (as opposed to ārtiha-vyāyjanā or suggestion dependent upon the meaning of words).

Śābdika, as, ī, am, relating to sounds or words; making a noise, sounding; verbal; (as), m. one skilled in words, a philologist, grammarian. — **Śābdika-narasinha**, as, m., N. of a grammarian.

शाम śāma, as, ā, am (fr. rt. i. śam), Ved. appeasing, curing, having curative properties.

Śāman, a, n. [cf. śāman], appeasing, reconciling, reconciliation, conciliation.

Śāmana, as, m. one who 'settles' or destroys, N. of Yama (= śamana); (am), n. conciliation; tranquillity, peace; settling, killing, slaughter; end, (śāmanam yā, to go to an end, be destroyed); (ī), f. the southern quarter.

Śāmala-dāsa or śāmala-bhaṭṭa, as, m., N. of a modern poet.

Śāmitra, am, n. a sacrificial vessel; a hearth or place (for cooking a sacrificial animal); a deadly blow; sacrificing; tying up cattle for sacrifice, &c.

Śāmila, am, n. ashes (Pāṇ. IV, 3, 142).

Śāmīli, f. a chaplet, garland.

Śāmulya, am, n. (probably connected with śamala), Ved. (perhaps) anything requiring cleansing or expiation (as a dirty or defiled garment; according to Śāy. on Rīg-veda X. 85, 29 = śamalam śārīram śārīra-chinnasya malasya dhārakaṇ vastram).

Śāmūla, am, n., Ved. (according to some) an old woollen garment.

Śāmyat, am, anti, at, becoming calm or tranquil, being appeased; one who is placid or quiet.

शाम्बा śāmba, as, m., N. of a son of Kṛishṇa and Jāmbavatī (frequently mentioned in the Purāṇas and in the Mānsala-parvan of the Mahā-bhārata, where it is related that in consequence of the curse of some holy sages who had been deceived by a female disguise he had assumed, he was condemned to produce offspring in the shape of a terrific iron club for the destruction of the race of Vṛishṇi and Andhaka; he is said to have been instructed by Nārada in the proper worship of the sun, and by Vyāsa in the ritual observances of the Magi; he is regarded as the author of the Sūrya-stotra hymn).

— **Śāmba-pura**, am, n. or śāmba-purī, f., N. of a city founded by Śāmba (said to be situated on the banks of the Candra-bhāgā). — **Śāmba-purāṇa**, am, n., N. of a Purāṇa. — **Śāmbāditya** ('ba-ād'), as, m. a particular form of the sun. — **Śāmbopapurāṇa** ('ba-up'), am, n., N. of an Upa-Purāṇa.

शाम्बरिक śāmbarika, as, m. a proper N.

शाम्बरी śāmbarī, f. (fr. śāmbara), jugglery, sorcery, illusion (as practised by the Daitya Śāmbara); a sorceress.

शाम्बविक śāmbavika, as, m. (fr. śāmbu), a worker or dealer in shells.

Śāmbuka, as, m. a bivalve shell; [cf. śāmbuka.] **Śāmbuot**, ayas, m. pl., N. of a Śākha or school. **Śāmbūka**, as, m. a bivalve shell.

शाम्भर śāmbhara, N. of a city in Ajmere (commonly called Śāmbhar or Śāmbher, where a particular kind of fossil salt is found). — **Śāmbhara-nagara**, am, n. the city of Śāmbhara.

Śāmbharāyaṇī, f., N. of a woman, (also written śāmbharāyaṇī.)

शाम्भव śāmbhava, as, ī, am (fr. śāmbhu), belonging to Śiva; (as), m. a worshipper of Śiva; the son of Śāmbhu; camphor; a sort of poison; a kind of plant (= śiva-mallī); bdellium (= gugulu); (ī), f., N. of Pārvatī; a kind of plant (= nila-dūrva); the aperture through which the soul is said to escape (= mudrā-mārga); (am), n. the Deva-dāru. — **Śāmbhava-deva**, as, m., N. of a poet.

शाय śāya, as, m. (fr. rt. i. śī), lying, sleeping.

1. śāyaka, as, ikā, am, lying, sleeping, reposing; (ikā), f. sleeping, repose, sleep.

Śāyīn, ī, mī, ī, lying down, reclining, sleeping, resting, abiding, (adhah-śāyīn, sleeping on the ground; eka-śāyīn, sleeping alone.)

शायक 2. śāyaka, as, m. (fr. rt. śo), an arrow; a sword; [cf. śāyaka.]

शार śār (also written sār), cl. 10. P. śārayati, -yitum, to be weak or feeble; to weaken; [cf. rt. śrī.]

शार śāra, as, ī, am (in some senses fr. rt. śrī); in others fr. śrī substituted for rt. śrī), variegated (in colour), of different colours (as dark hair mixed with grey); mottled, spotted; yellow; (as), m. hurting, injuring; variegating; a variegated colour; a mixture of blue and yellow, green; air, wind, (perhaps for śāra); a chess-man, piece used at chess or at a kind of backgammon, (for śāra, q. v.); (ī), f., Ved. an arrow; Kuśa grass; (am), n. a variegated colour. — **Śāra-tā**, f. or śāra-tva, am, n. variety of colour, yellowness.

Śāranga, as, ī, am [cf. śāranga], of a variegated colour, spotted, dappled; (as), m. the Cātaka bird, Cuculus Melanoleucus; a peacock; a bee; a deer; an elephant; (ī), f. a particular musical instrument, a stringed instrument played with a bow, a sort of fiddle; N. of the wife of Manda-pāla.

Śārī, ī, m. a chess-man, piece at chess (or at a

kind of draughts); a little round ball (= guṭikā); a kind of die; (ī), f. a kind of bird, (see śārīkā); an elephant's housings or armour; fraud, trick. — **Śārī-paṭṭa**, as, m. or śārī-phala, am, n. or śārī-phalaka, as, am, m. n. a chequered cloth or table for playing draughts, &c. — **Śārī-putra**, as, m., N. of a disciple of Buddha. — **Śārī-śṛṅghalā**, f. a sort of die for playing at draughts, &c.

Śārīkā, f. a kind of bird (commonly called Maina, either the Gracula Religiosa or the Turdus Salica, cf. śārīkā); a bow or stick used for playing the Vīṇā or any stringed instrument; chess-playing; a piece or man at chess or backgammon (according to some); N. of the tutelary goddess of Śārīṭaka.

Śārīta, as, ā, am, variegated, coloured.

Śārīvā, f. a particular plant (the root of which is used medicinally as a substitute for sarsaparilla, = śyāmā, ananta-mūla, utpala-śārīvā, cf. śārīvā).

Śārī, f. a kind of bird (= śārīkā); = kuśa (according to Śabda-k.).

Śārūka, as, ī, am, one who injures or destroys (with acc.); mischievous, noxious, injurious.

शारद śārada, as, ī, am (fr. śarad), autumnal, produced or growing in autumn; annual, lasting for a year or from year to year, perennial (said of the cities of the Asuras); new, recent [cf. rajju-śārada]; modest, diffident; belonging to the Asura Śarad (according to Śāy.); (as), m. autumnal sickness; autumnal sunshine; a year; a sort of kidney-bean (yellow Mūṅg and another kind, = pīta-mudga, harin-mudga); a kind of plant (= kāsa); the Vakula tree; (au), m. du., scil. māsa, the two months of autumn (Ved.); (ā), f., N. of Sarasvatī; of Durgā; of a daughter of Deva-ratha; a kind of musical instrument, a sort of Vīṇā or lute; N. of certain plants (= brāhmī, śārīvā); = śaradā-tilaka below; (ī), f. the plant Jussiaea Repens; the Saptaparna tree; the day of full moon in the month Kārtika or (according to some) Āśvina, = kojāgarapūrṇimā; (am), n. corn, grain, fruit (as ripening in the autumn); the white lotus. — **Śaradā-tilaka**, am, n., N. of a mystical poem by Lakshmana; of a drama by Śaṅkara. — **Śaradā-tilaka-tantra**, am, n. the Tantra called Śaradā-tilaka. — **Śaradāmbā** ('dā-am'), f. the goddess Śaradā, i. e. Sarasvatī.

Śarādika, am, n. a particular funeral ceremony, an annual or autumnal Śrāddha; (as), m. autumnal sickness; heat or sunshine in autumn.

Śarādīn, ī, mī, ī, autumnal, belonging to autumn. **Śarādīya**, as, ī, am, autumnal. — **Śarādīya-mahāpūjā**, f. the autumnal great worship (of Durgā).

Śaradvata, as, ī, am, of or belonging to Śaradvat, descended from Śaradvat; (as), m. a proper N. — **Śaradvatī-putra**, as, m. a proper N.

Śaradvatāyana, as, m. a patronymic.

शाराव śārāva, as, ī, am (fr. śārāva), placed on a shallow dish (as rice &c.).

शारीरक śārīraka, N. of a town of Kāśmīra.

शारीर śārīra, as, ī, am (fr. śārīra), corporeal, bodily, relating to the body (of animals); belonging to or produced from the body; connected with the body, incorporate; (am), n. the incorporate soul or spirit; a particular drug (= vṛisha, which may mean 'a bull,' 'a kind of drug,' &c.); excrement, excretion; (as), m. corporal punishment (?). — **Śārīra-vraṇa**, as, m. a bodily ulcer or tumour.

Śārīraka, as, ī, am, corporeal, relating to the body; incorporate; (am), n. the soul or embodied spirit or the doctrine inquiring into the nature of the embodied spirit; N. of Śaṅkarācārya's commentary on the Vedānta or Brahma-sūtras. — **Śārīraka-tīkā**, f., N. of a work by Vācas-pati. — **Śārīraka-mīmāṃsā**, f. an inquiry into the embodied spirit (= brahma-mīmāṃsā, uttara-mīmāṃsā, vedānta, q. v. v.). — **Śārīraka-mīmāṃsā-bhāṣya**, am, n., N. of a commentary by Rāmānuja on the Brahma-sūtras; of another by Śaṅkarācārya. — **Śārīraka-sūtra**, am, n. the aphorisms of the Vedānta philosophy (= brahma-sūtra, q. v.).

Śārīrakiya, *as, ī, am*, corporeal, psychological (as a book treating of the incorporate soul).

Śārīrika, *as, ī, am*, relating to the body, corporeal, personal, material, contained in the body, incorporate, psychological.

शारुक śāruka. See p. 1001, col. 3.

शार्क śārka, *as, m.* (said to be fr. rt. *śrī*, connected with śarkarā, q. v.), clayed or candied sugar.

Śārkaka, *as, m.* clayed or candied sugar; a lump of sugar; a lump or ball of meat; the froth of milk, syllabub; cream.

Śārkara, *as, ī, am* (fr. śarkarā), gravelly, stony; made of sugar, sugary; (*as*), *m.* a stony or gravelly place; the froth or skim of milk; cream [cf. śārkaka]; (*am*), *n.* a kind of metre (= śākkara).

Śārkara or śārkārīka, *as, ī, am*, gravelly, stony, &c.; (*as*), *m.* a place abounding in stones or gravel.

Śārkārāksha, *as, m.* (probably fr. śarkārāksha), a patronymic.

Śārkārākehi, *ayas*, *m. pl.*, *N.* of a Gotra.

Śārkārīya, *as, ī, am*, stony, gravelly, &c.

शार्गल śārgāla, *as, ī, am* (fr. śrīgāla), of or belonging to a jackal.

शार्ङ्ग śārga, *as, ī, am* (fr. śrīnga), made of horn, horny, corneous; (*as*), *m.* a bow, (according to some *am*, *n.*); *N.* of the bow of Vishnu; *N.* of a bird; a patronymic of several Vedic Rishis; (*am*), *n.* ginger (= ārdra). — Śārga-deva, *as, m.*, *N.* of the author of the Saṅgīta-ratnākara. — Śārga-dhanvan, *ā, m.* epithet of Vishnu. — Śārga-dhara, *as, m.*, *N.* of the author of the Vaidya-vallabha; of the author of the works mentioned below. — Śārgadhara-paddhati, *is, f.*, *N.* of an anthology of didactic verses. — Śārgadhara-saṃhitā, *f.*, *N.* of a medical work. — Śārga-pāṇi, *is, m.* 'bow-handed', *N.* of Vishnu; of the father of Vishnu; of a chief of the Vaishnava sect. — Śārga-bhṛit, *t, m.* 'carrying the bow Śārga,' epithet of Vishnu.

Śārgatā, *f.* a kind of bird; [cf. lapitā].

Śārgin, *t, m.* a Bowman, an archer; epithet of Vishnu; of Śiva.

शार्ङ्गरव śārgarava, *as, m.* (fr. śrīngarava), a Śārgarava man, see Pāṇ. IV. 1, 73; (*ī*), *f.* a Śārgarava woman.

शार्ङ्गशार्ङ्ग śārgashārga, *f.* a kind of tree (= mahā-karaṇja; also written sāngoshārga).

शार्दूल śārdūla, *as, m.* (said to be fr. rt. *śrī*), a tiger; a panther or leopard (= śītraka); any eminent person, best, excellent, pre-eminent (at the end of comps., see vyāghra); another kind of animal (= śarabha); a Rākshasa; a sort of bird; a variety of the Dhṛiti metre, (see below); a species of the Atidhṛiti metre, (see below); (*ās*), *m. pl.*, *N.* of a Sākha or school of the Sāma-veda; [cf. perhaps Gr. *pārdos* (for *kārdos*), *pārdalis*; Lat. *pardus*, *pardalis*; Lith. *pardus*.] — Śārdūla-dharmā, *ā, n.* a tiger's skin. — Śārdūla-mṛiga-sevita, *as, ā, am*, frequented by tigers and deer. — Śārdūla-lālita, *am, n.* 'tiger's sport,' a variety of the Dhṛiti metre (consisting of four Pādas of eighteen syllables each). — Śārdūla-vāhana, *as, m.* 'riding on a tiger.' *N.* of one of the twenty-five Pūrva-jinas. — Śārdūla-vikṛitā, *am, n.* 'tiger's play,' a species of the Atidhṛiti metre (having four Pādas of nineteen syllables each). — Śārdūla-sama-vikrama, *as, ā, am*, having prowess equal to a tiger, as bold as a tiger.

शार्यात śāryāta, *as, m.* (fr. śāryāti), *N.* of a Vedic Rishi (author of Rīg-veda X. 92, and having the patronymic Mānava); (*ās*), *m. pl.* the sons of Śāryāta, q. v.

शार्व śārva, *as, ī, am* (fr. śārva), belonging to Sarva or Śiva.

शार्वर śārvara, *as, ī, am* (fr. śarvari), belonging to night, nocturnal; murderous, mischievous, pernicious; (*am*), *n.* darkness, gloom; (*ī*), *f.* night. — Śārvarin, *t, m.*, *N.* of the thirty-fourth year of Jupiter's cycle of sixty years.

शाल śāl [cf. rt. *śāl*], *cl. i. A. śālate*, *śālītum*, to flatter, praise, coax; to boast; to shine or be endowed with [see Mallinātha's commentary to Kirāt. V. 44].

शाल śāla, *as, m.* (said to be fr. rt. *śāl* or rt. *śāl* or rt. *śo*; in some senses also written *sāla*, q. v.), a particular tree, the Shorea Robusta or Valeria Robusta (said to be one of the most valuable Indian timber trees, = *sarja*, cf. *sāla*); a tree (in general); an enclosure, court, fence (= *prākāra*); a kind of fish, Ophiocephalus Wrahl; *N.* of a river; of king Śālī-vāhana; (*ā*), *f.* a large branch, the upper or main branch of a tree; a hall, saloon, large room, apartment, room; a house; a stable; [cf. Angl. Sax. *heal*, 'a hall'; Mod. Germ. *Saal*, *Halle*.] — Śāla-grāma, *as, m.*, *N.* of a sacred place or district; a particular sacred stone worshipped by the Vaishnavas, (it is said to be a kind of black ammonite, and its various circular formations are supposed to have a mystical significance and to be typical of Vishnu; these stones are chiefly found in or near the river Gaṇḍakī, and the circles or spirals they contain are thought by some to be formed by the Vajra-kiṭa or other insects; cf. *sāla-grāma*). — Śālagrāma-gīrti, *is, m.*, *N.* of a mountain producing the Śāla-grāma. — Śālagrāma-tirtha, *am, n.*, *N.* of a Tirtha. — Śāla-grāma-śilā, *f.* the Śāla-grāma stone. — Śāla-ja, *as, m.* a kind of fish, (see above). — Śāla-niryāsa, *as, m.* resin, the resinous exudation of the Śāl tree or Shorea Robusta. — Śāla-parṇi, *f.* 'having Śāl leaves,' the shrub Hedysarum Gangeticum, (also written *sāla-parṇi*). — Śāla-pota, *as, m.* a young Śāl tree. — Śāla-bhānjikā, *f.* a doll, wooden puppet; a courtesan, harlot; a kind of game played in the east of India; [cf. *sāla-bhānjikā*]. — Śālabhānjikā-prakhyā, *as, ā, am*, resembling the game called Śāla-bhānjikā. — Śāla-bhānjī, *f.* a doll, wooden puppet (as made of Śāl wood). — Śāla-veshṭa, *as, m.* the resin of the Śāl tree (used as incense &c.), resin (in general). — Śāla-sāra, *as, m.* a tree; Asa Fetida, (also written *sāla-sāra*). — Śālānki (lā-an?), *f.* a doll, puppet. — Śālājira (lā-aj?), *as, am, m. n.* a hollow earthen cup or saucer. — Śālā-dvāra, *am, n.* the door or entrance of a hall. — Śālādvārya, *as, m.* scil. *agni*, a kind of sacred or sacrificial fire. — Śālā-mṛiga, *as, m.* 'house-animal,' a jackal (as prowling near houses?). — Śālāvatī, *f.*, *N.* of one of the wives of Viśvā-mitra and mother of Hiranyāksha. — Śālāvatya, *ās, m. pl.*, *N.* of a family descended from Viśvā-mitra. — Śālā-vṛika, *as, m.* 'house-wolf,' a dog; a cat; a jackal; a wolf; a deer; a monkey; a particular class of evil or malicious beings, (Mahā-bhārata, Śānti-parvan 1188). — Śālā-vṛikeya, *as, m.* the offering of a Śālā-vṛika.

Śālaka, *as, m.*, *N.* of a man (perhaps a jester in a play).

Śālāksha, *ās, m. pl.*, *N.* of a family or Gotra.

Śālāni, *f.* the shrub Hedysarum Gangeticum.

Śālāra, *am, n.* a ladder, flight of stairs or steps; a bird-cage; the claw of an elephant.

Śālīka, *as, ī, am*, relating or belonging to the Śāl tree; belonging to a hall, &c.; (*as*), *m.* a weaver; a village of artificers; a toll, tax; (*ā*), *f.* the shrub Hedysarum Gangeticum; *N.* of a Mimāṃsā work by Śālīkā-nātha (= prakaraṇa-pañcīkā). — Śālīkā-nātha, *as, m.*, *N.* of the author of the Śālīkā and of the Prāśasta-pāda-bhāṣya-vyākhyāna commentary.

Śālīn, *i, īni, ī*, belonging to a house, domestic, &c.; endowed with, possessed of, possessing, having; shining or resplendent with (generally at the end of comps., cf. *virya-s*); in this sense apparently connected with rt. *śāl*. (*īni*), *f.* a mistress of a house, housekeeper; a kind of metre, four times — — — — — ; a proper *N.* — 1. śālī-tū, *f.* or śālī-

tva, *am, n.* the being endowed with, possession; confidence in.

Śālīna, *as, ā, am*, for śālīna below. — Śālīnī-karaṇa, see śālīnī-karaṇa.

Śālī, *f.* a kind of plant (= *krishna-jiraka*). — Śālīna, *as, ā, am*, attached to the house or to one's own room, domestic, bashful, humble, retiring, ashamed; like, resembling; (*as*), *m.* a householder, one who devotes himself to household or worldly affairs; (*ā*), *f.* a sort of fennel (= *mīṣṛeyā*). — Śālīnatā, *f.* or śālīna-tva, *am, n.* bashfulness, modesty. — Śālīnatva-vivarjita, *as, ā, am*, devoid of modesty, immodest. — Śālīna-śīla, *as, ā, am*, of a bashful disposition or retiring nature. — Śālīnasīla-tā, *f.* bashfulness. — Śālīnī-karaṇa, *am, n.* the making humble, humbling; abuse, reproach. — Śālīnī-kṛt, *cl. 8. P. -karoti, &c.*, to make humble, humiliate. — Śālīya, *as, ā, am*, of or belonging to a hall; (*as*), *m.*, *N.* of a Muni.

शालकृदुद śālankṛatankṛa, *as, m.*, *N.* of a Rākshasa (son of Śālankṛatankṛa, wife of Vidut-keśin; the *N.* is also written Śālā-kaṭankṛa).

शालक्यायन śālankāyana, *as, m.*, *N.* of a Muni; of Śiva's attendant Nandin; (*ās*), *m. pl.*, *N.* of a family (descendants of Viśvā-mitra). — Śālānkāyana-gotra, *am, n.* the family of the Śālānkāyanas. — Śālānkāyana-jīvaśū, *ās, f.* epithet of the mother of Vyāsa. — Śālānkāyani-putra, *as, m.*, *Ved.*, *N.* of a teacher.

Śālānkāyanin, *inas*, *m. pl.*, *N.* of a school.

Śālānki, *is, m.*, *N.* of a Muni.

शालाच śālāca, *as, m.* = śālānci below.

शालाक śālāka (fr. śālākā), *Ved.* a fragment or splinter of wood, a chip.

Śālākin, *ī, m.* a spearman, one armed with a javelin or dart; a surgeon; a barber.

Śālākya, *am, n.* a branch of surgery or medicine (comprising the inquiry into diseases of the head and its organs; cf. *āyur-veda*). — Śālākya-tantra, *am, n.*, *N.* of the fourth part of the Aśhṭāṅga-hṛidaya-saṃhitā (treating of diseases of the head).

शालाचि śālānci, *is, f.* = śālīnca, p. 1003.

शालातुरीय śālāturiya, *as, m.* (fr. śālātura), epithet of Paṇini.

शालालुक śālāluka, *as, ī, am* (fr. śālālu), purchased with the perfume called Śālālu.

शालि śālī, *is, m.* (said to be fr. rt. *śāl* or fr. rt. *śrī*, cf. Upaḍi-s. IV. 127), rice (of which there are said to be ten varieties; but especially two kinds, one white, growing in deep water, and the other red, requiring only a moist soil); the civet-cat, pole-cat; *N.* of a Yaksha transformed into a lion, (see śālī-vāhana); (*ayas*), *m. pl.* grains of rice, rice. — Śālīkaṇa, *am, n.* a grain of rice. — Śālī-śūra, *as, am, m. n.* rice-flower, ground rice. — 2. śālī-tā, *f.* or śālī-tva, *am, n.* the state or condition of rice. — Śālī-parṇi, *f.* a kind of leguminous shrub (= māsha-parṇi). — Śālī-pīṣhṭa, *am, n.* 'flour of rice,' crystal. — Śālī-bhavana, *am, n.* a rice field. — Śālī-vāh, *vāt, -lyūhi, vāt*, see Vopa-deva IV. 12. — Śālī-vāha, *as, m.* a proper *N.* — Śālī-vāhana, *as, m.*, *N.* of a celebrated sovereign of India (said to be so called either from having in his infancy ridden on a Yaksha called Śālī, or from Śālī for Śāla, the Śāl tree, Śālī-vāhana being represented as borne on a cross made of that or other wood; he was the enemy of Vikramāditya and institutor of the era now called Śaka, commencing from his birth, seventy-eight years after Christ; his capital was Prati-śhṭhāna on the Godāvari). — Śālī-sūka, *as, m.*, *N.* of a king of the Maurya dynasty (a descendant of Candragupta). — Śālī-hotra, *as, m.* 'receiving oblations of rice or corn,' a house; *N.* of a writer on veterinary subjects. — Śālī-hotra-jña, *as, ā, am*, knowing (the precepts of) Śālī-hotra, skilled in veterinary surgery. — Śālī-hotrin, *ī, m.* a horse. — Śālyo-dana, *as, am, m. n.* rice-gruel.

Sāleya, *as*, *ā* or *i*, *am*, fit for rice (as a field &c.); sown with rice; (*as*, *ā*), *m. f.* a sort of fennel, Anethum Panmori or Sowa, = *mīśreyā*; (*am*), *n.* a field of rice.

शालिक śālīka. See under *śāla*, p. 1002.

शालिच śālīnā, *as*, *m.* the creeper Achyranthes Triandra (the leaves of which are used as a vegetable).

Sālīnī, *f.* a kind of vegetable (= *saulpha*, apparently somewhat different from the above).

शालीन śālīna. See p. 1002, col. 3.

शालु śālu, *us*, *m.* (according to Uṇādi-s. I. 5. fr. rt. *śrī*), but in some senses connected with *rt. śul*, a kind of astringent substance; a sort of perfume (commonly called Chor); a frog [cf. *śā-lura*]; (*u*), *n.* the root of the water-lily.

Sāluka, *am*, *n.* (according to Uṇādi-s. IV. 42. fr. rt. *śal*), the esculent root of the different kinds of Nymphaea or water-lily.

Sālūḍa, *as*, *m.*, Ved. a frog.

Sālura, *as*, *m.* a frog.

Sāluka, *as*, *m.* a frog; the root of the water-lily (generally neut.); (*am*), *n.* the root of the water-lily, (see above); the nutmeg (= *jāti-phala*).

Sālura, *as*, *m.* a frog.

शाल्वीनरीय śālottariya, *as*, *m.* (for *śālā-turiya*, q. v. ?), *N.* of the grammarian Pāṇini, (this word is given by Sabda-k. on the authority of the Trikaṇḍa-śeṣa; it is said to be derived from *śālā* + *uttariya*, and to account for this derivation a legend is told that Pāṇini was expelled from the house of his preceptor for his stupidity, and acquired his subsequent scholarship by propitiating Śiva.)

शाल्वल śālmala, *as*, *m.* (said to be fr. rt. *śal* or *śāl*), the silk-cotton tree; the gum or resin of the cotton tree (= *mōca-rasa*); one of the Dvīpas or divisions of the continent (= *śālmali* below).

— *Śālmala-dvīpa*, *as*, *m.* the Śālmala-dvīpa.

Śālmali, *i*, *m. f.* the Seemul or silk-cotton tree, Bombax Heptaphyllum, (*kūṣa-śālmali*, a fabulous thorny root of the cotton tree for torturing the wicked in hell); one of the seven Dvīpas or great divisions of the known continent (so called from the above tree said to grow there; it is surrounded by the sea of ghee or clarified butter); a kind of hell in which the wicked are tormented with the thorns or prickles of the Śālmali. — *Śālmali-dvīpa*, *as*, *m.* the Śālmali-dvīpa. — *Śālmali-patraka*, *as*, *m.* the Śālmali-tree. — *Śālmali-phala*, *as*, *m.* a particular plant or tree (= *tejah-phala*). — *Śālmali-phalaka*, *am*, *n.* a smooth board of Śālmali wood (used to wash clothes upon).

— *Śālmali-veshta* or *śālmali-veshṭika*, *as*, *m.* the gum or resin of the silk-cotton tree.

Śālmali, *f.* = *śālmali* above; *N.* of a river in the infernal regions (Manu IV. 90); of a hell, (see *śālmali*); of one of the Saktis of Viṣṇu. — *Śālmali-kanda*, *as*, *m.* the root of the Śālmali tree. — *Śālmali-phala*, *as*, *m.* a particular plant or tree (= *tejah-phala*). — *Śālmali-phalaka*, *am*, *n.* a smooth board of Śālmali wood (used to wash clothes upon).

— *Śālmali-veshta* or *śālmali-veshṭika*, *as*, *m.* the gum or resin of the silk-cotton tree.

शाल्व śālva, *as*, *m.*, *N.* of a country, (also written *śālva*, q. v.); a king of the Śālvas; (*ās*), *m. pl.* *N.* of a tribe (inhabiting Bhārata-varsha). — *Śālva-pati*, *i*, or *śālva-rāja*, *as*, or *śālva-rājan*, *ā*, *m.* the king of the Śālvas.

Śālvaṇa, *as*, *m.*, *N.* of a class of herbs (used medicinally for expelling wind).

Śālvēya, *ās*, *m. pl.* the inhabitants of Śālva.

शाय śāva, *as*, *i*, *am* (fr. *śava*), cadaverous, relating to a dead body, produced by or belonging to a corpse; dead; of a cadaverous or dark yellowish colour, tawny; relating to purification from the defilement caused by contact with a corpse or the death

of a relation; (*as*), *m.* a dark yellowish or tawny colour; the young of any animal, (in this sense probably connected with *rt. śvī*, cf. *śiśu*.) — *Śāvāśauca* (= *va-as*), *am*, *n.* impurity caused by contact with a dead body or by the death of a relation.

Śāvaka, *as*, *m.* the young of any animal.

Śāvasāyana, *as*, *m.* a proper *N.*

शारार śāvara, *as*, *i*, *am* (fr. *śavara*), relating to a savage or barbarian, barbarous; low, vile; (*as*), *m.* fault, offence; sin, wickedness; the Lodh tree, = *lodhra*; (*i*), *f.* cowach, Carpopogon Pruriens; a sort of Prakṛit, (one of the five Vibhāṣhās, said to be that spoken by the Śāvaras.) — *Śāvara-bhāṣhya*, see *śāvara-bh*. — *Śāvara-bhedākhya* (= *da-ākḥ*), *am*, *n.* copper. — *Śāvarotsava* (= *ra-ut*), *as*, *m.* a festival observed by savage or barbarous tribes.

शाशदान śāśadāna. See under *rt. śad*.

शाश्वत śāśvata, *as*, *i*, *am* (fr. *śāśvat*), eternal, constant, perpetual; all; about to happen, future; (*as*), *m.* *N.* of Vyāsa; of Śiva; of a king; of the author of the Nānārtha-kosha; the sun; (*i*), *f.* the earth; (*am*), *n.* heaven, ether; (*am*), *ind.* constantly, perpetually, eternally.

Śāśvatika, *as*, *i*, *am*, eternal, constant, perpetual, permanent.

शाश्वसन śāśvasat, *at*, *atī*, *at* (fr. Intens. of *rt. śvas*), Ved. breathing repeatedly, panting, constantly snorting (said of the horses of Indra).

शाश्वल śāshkala, *as*, *i*, *am* (said to be an anom. form for *śaushkala* fr. *śushkala*), eating flesh or fish.

शाश्वलिक śāshkulika, *am*, *n.* (fr. *śāsh-kulī*), a quantity of baked cakes or pastry.

शास् 1. *śās* (connected with *rt. śāps*), *cl. 2. P. śāsti* (Ved. and ep. also *A. śāste*; ep. also *d. I. P. śāstī*; in some forms *śās* is changed to *śis* and this again to *śish*, e.g. Pres. P. 1st du. *śishvas*, 2nd du. *śishthas*, 3rd pl. *śāstī*, Impf. 2nd and 3rd sing. *asāt*, Impv. 2nd sing. *sādhi*, Ved. *śisādhi*), *śāśāsa*, *śāśishyati*, *asīshat*, (Ved. form *śāstana*, Rīg-veda X. 52. 1), *śāstitum*, to rule, govern, command, order, direct, control; to enact, decree; to train, instruct, inform, teach (with two acc.); to report, proclaim [cf. *rt. śāps*]; to correct, punish, chide; (Ved. A.) to implore, wish, desire [cf. *ā-śās*, *ā-śāps*]; Pass. *śishyate*, to be taught; to learn [cf. *śishyate* under *rt. 2. śish*]; Caus. *śāsayati*, -*yitum*, Aor. *asāsāsat*, to correct, punish; Desid. *śikāśishati*; Intens. *śeśishyate*, *śāśāsti*.

2. *śās*, *ās*, *m.* (connected with *rt. śāps*), Ved. one who recites, a reciter, repeater [cf. *uktha-śās*]; a worshipper.

Śāsa, *as*, *m.*, Ved. order, command, (Śāy. = *śāsana*, Rīg-veda I. 68. 5); praise, hymn of praise, (Śāy. = *stuti*; in this sense connected with *rt. śāps*); *N.* of a Vedic Rishi (having the patronymic Bhāradvāja, and author of the hymn Rīg-veda X. 152); epithet of the hymn Rīg-veda X. 152.

Śāsaka, *as*, *ikā*, *am*, a ruler, governor; a chastiser.

Śāsāt, *at*, *atī*, *at* (the nom. *m.* follows the rule for *cl. 3*), ruling, regulating, governing, commanding.

Śāsana, *as*, *i*, *am*, one who instructs, instructing, directing, &c.; (*i*), *f.*, Ved. an instructress; (*am*), *n.* the act of governing, ruling, government; an order, edict, enactment, decree, command, direction; the act of instructing, instruction, discipline; a precept; a royal grant, charter (usually a grant of land or of particular privileges, and frequently inscribed on stone or copper); a writing, deed, written contract or agreement; any written book or work of authority, scripture; the control or government of the passions, self-control, devotion. — *Śāsana-dūshaka*, *as*, *ikā*, *am*, disobeying the command of a king. — *Śāsana-patra*, *am*, *n.* 'edict-plate,' a plate of copper or of stone on which an edict or grant is inscribed; a sheet of paper on which an order is written. — *Śāsana-*

hara, *as*, *m.* a command-bearer, one bearing an edict, a royal messenger. — *Śāsana-hārin*, *i*, *inī*, *i*, bearing commands; (*i*), *m.* a messenger, envoy. — *Śāsana-ivṛitti* (= *na-at*), *i*, *f.* the transgression of a command.

Śāsaniya, *as*, *ā*, *am*, to be governed or directed; to be corrected, deserving punishment, punishable.

Śāsita, *as*, *ā*, *am*, governed, ruled, directed; corrected, punished.

Śāsītavya, *as*, *ā*, *am*, to be governed; to be ordered; to be corrected.

Śāstri, *tā*, *trī*, *trī*, ruling, governing; ordering, commanding; one who rules or governs, a governor, commander.

Śāsin, *i*, *inī*, *i*, ruling, directing, controlling; correcting.

Śāsu, *us*, *m.*, Ved. a governor, ruler [cf. *śāstrī*]; a command, (Śāy. = *śāsanam*.)

Śāstī, *i*, *f.* governing, ruling, ordering; a command, order; correction, punishment; a punishment inflicted by royal command; a sceptre.

Śāstrī, *tā*, *trī*, *trī*, one who rules or governs or corrects; a ruler, governor, (Śāy. on Rīg-veda I. 60. 2. *śāsuḥ* = *śāstituh*, gen. c. 'of a ruler'); teaching, instructing; (*tā*), *m.* a ruler, governor, king; a father; a teacher, master, instructor; a Buddha or Jina or the deified teacher of either of these sects. — *Śāstri-tva*, *am*, *n.* the state of a ruler, &c.; governing, chastising.

Śāstra, *am*, *n.* 'an instrument of directing or teaching,' an order, command, rule, precept, institute; religious or scientific treatise, any sacred book or composition of divine or standard authority (applicable even to the Veda, and said to be of fourteen or even eighteen kinds, see under *vidyā*; the word *śāstra* is often found at the end of a comp. after the word denoting the subject of the book, or applied collectively to whole departments of knowledge, e.g. *Vedānta-ś*, a work on the Vedānta philosophy or the whole body of teaching on that subject; *dharma-ś*, a law-book or whole body of written laws; *kāvya-ś*, a poetical work or poetry in general; *śilpi-ś*, works on the mechanical arts; *kāma-ś*, erotic compositions; *alankāra-ś*, rhetoric, &c.); a book, treatise, body of teaching (in general), scripture, science. — *Śāstra-kṛit*, *t*, *m.* the author of a Śāstra; a writer or author (in general); a Rishi or sage (as the author of sacred works). — *Śāstra-kōvīda*, *as*, *ā*, *am*, skilled in sacred works.

— *Śāstra-gaṇḍa*, *as*, *m.* a superficial reader of books; a general reader (= *praghaṭa-vid*). — *Śāstra-dakṣhiṇ*, *us*, *n.* 'the eye of science,' grammar.

— *Śāstra-cāraṇa*, *as*, *ā*, *am*, skilled in the Śāstras, well-versed in sacred works or sciences. — *Śāstrajña*, *as*, *ā*, *am*, knowing sacred works, acquainted with the Śāstras; knowing books; a mere theorist.

— *Śāstrajña-tā*, *f.* or *śāstrajña-tva*, *am*, *n.* knowledge of sacred works, acquaintance with the Śāstras.

— *Śāstrajñāna*, *am*, *n.* knowledge of sacred works, knowledge derived from the study of the Śāstras.

— *Śāstra-tattva*, *am*, *n.* the truth (taught) in sacred works, the truth of the Śāstras. — *Śāstratattva-jña*, *as*, *ā*, *am*, understanding the truth (as taught in) sacred works; (*as*), *m.* an astronomer, astrologer.

— *Śāstra-tas*, *ind.* according to the Śāstras, according to sacred precept or law. — *Śāstra-darśin*, *i*, *inī*, *i*, seeing or knowing the Śāstras, skilled in sacred works or sciences. — *Śāstra-dīpikā*, *f.*, *N.* of a commentary on the Nyāya-sūtras by Pārtha-sārathi.

— *Śāstra-dṛṣṭa*, *as*, *ā*, *am*, seen in the Śāstras, stated in sacred works or in books treating of any science. — *Śāstra-nindā*, *f.* reviling or denying the authority of sacred works. — *Śāstra-prasanga*, *as*, *m.* the subject of the Śāstras; the discussion of sacred works. — *Śāstra-yoni*, *i*, *m.* the source of the Śāstras. — *Śāstrayoni-tva*, *am*, *n.* the state of being the source of the Śāstras. — *Śāstra-vaktṛi*, *tā*, *m.* one who expounds sacred books. — 1. *śāstra-vat*, *ind.* like the sacred writings, conformably or according to written authority. — 2. *śāstra-vat*, *an*, *atī*, *at*, having or following sacred institutes, skilled

in sacred writings. — *Sāstra-vid*, *i*, *t*, *t*, knowing the *Sāstras*, understanding or conversant with the scriptures, skilled in sacred sciences. — *Sāstra-vi-dhāna*, *am*, *n*. or *sāstra-vidhā*, *is*, *m*. scripture-precept, sacred ritual, ceremonial injunction. — *Sāstravidhānokta* ('*na-uk*'), *as*, *ā*, *am*, prescribed by scriptural precept or sacred injunction. — *Sāstravipratishiddha*, *as*, *ā*, *am*, forbidden by the *Sāstras*, contrary to the scriptures, illegal. — *Sāstravipratishiddha*, *as*, *m*. opposition to the *Sāstras*, any act contrary to sacred precept or scriptural injunction. — *Sāstra-vimukha*, *as*, *i*, *am*, disinclined to learning, averse from study. — *Sāstra-viruddha*, *as*, *ā*, *am*, opposed to the *Sāstras*, contrary to law or religious precept. — *Sāstra-virodha*, *as*, *m*. opposition to sacred precept; mutual contradiction of books, incompatibility of different works. — *Sāstra-vyutpatti*, *is*, *f*. perfect conversancy with sacred writings. — *Sāstra-śilpīn*, *i*, *m*. the country of Kāśmīra; (*īnas*), *m*. pl. the people of Kāśmīra (commonly called Cashmere). — *Sāstra-siddha*, *as*, *ā*, *am*, established by the *Sāstras*, proved by sacred works. — *Sāstrācārāṇa* ('*ra-āc*'), *am*, *n*. the study of the *Sāstras*; (*as*), *m*. one versed in the scriptures or well read in sacred works; a student of the Vedas or one whose conduct is regulated by their precepts; a Pandit. — *Sāstrāṭikrama* ('*ra-aṭ*'), *as*, *m*. transgressing the *Sāstras*, violation of sacred precepts. — *Sāstrānānuśthāna* ('*ra-an*'), *am*, *n*. non-performance of sacred precept, disregard of the authority of religious books. — *Sāstrānūśthāna* ('*ra-an*'), *am*, *n*. observance of the *Sāstras*, conforming to sacred law or ritual; applying one's self to books. — *Sāstrānūśthita* ('*ra-an*'), *as*, *ā*, *am*, established or authorized by the *Sāstras*, obeying or following sacred institutes. — *Sāstrānusāra* ('*ra-an*'), *as*, *m*. conformity to the *Sāstras*, following sacred ordinances. — *Sāstrābhijña* ('*ra-abh*'), *as*, *ā*, *am*, learned in sacred works, versed in the *Sāstras*. — *Sāstrārtha* ('*ra-ar*'), *as*, *m*. the object or purport of a book, the meaning of a sacred precept, a precept or direction of the *Sāstras* or of any particular *Sāstra*, a scriptural statement or dogma. — *Sāstroktā* ('*ra-uk*'), *as*, *ā*, *am*, declared or enjoined by the *Sāstras*, declared in works of sacred authority, said in a book.

Sāstrīta, *as*, *ā*, *am*, treated according to the *Sāstras*. — *Sāstrīrtha* ('*ta-ar*'), *as*, *m*. a scientifically treated subject.

Sāstrin, *i*, *īnī*, *i*, having or following sacred works, versed in the *Sāstras*, skilled in books; (*i*), *m*. a teacher of sacred science; a learned man, one who has studied the *Sāstras*.

Sāstriya, *as*, *ā*, *am*, scriptural, authorized by or conformable to sacred precept, agreeable to sacred institutes, legal.

Sāsya, *as*, *ā*, *am*, to be governed or regulated, to be ordained or prescribed by law; to be corrected; punishable, deserving chastisement or punishment, corrigible.

Sāṣṭa, *śāṣṭya*, &c. See under 2. *śāṣṭa*, p. 1009.

Śāsa, *as*, *m*. (fr. rt. 1. *śas*), Ved. 'destroyer,' epithet of Indra.

Śāha, *sāha*, *N*. of a country (belonging to Kāśmīra).

Śāhi, *is*, *m*. *N*. of a dynasty.

श 1. *śi* (closely connected with rt. *śo*), cl. 5. P. A. *śinoti*, *śinute* (Ved. also cl. 3. A. *śiṣṭe*), *śiṣyā*, *śiṣye*, *śeṣhyati*, *-te*, *āśiṣṭi*, *āśeṣṭa*, *śetum*, to sharpen, whet; to make sharp or thin, attenuate; to excite; to be sharp; to be attentive: Caus. *śāyayati*, *-yitum*, Aor. *āśiṣyati*: Desid. *śāśiṣati*, *-te*: Intens. *śeṣiṣyate*, *śeṣiṣyati*, *śeṣati*: [cf. Gr. *κί-ω*, *κί-ω-μαι*, *κί-ω-μαι*: Lat. *ci-o*, *ci-o*, *ci-tu*, *ex-cito*, *incito*: Lith. *ko-ja*.]

2. *śi*, *is*, *m*. an epithet of Śiva; auspiciousness, good fortune; peace, composure, calm.

Śita, *as*, *ā*, *am* [cf. *śita*, fr. rt. *śo*], sharpened, whetted; attenuated, thin, emaciated, wasted de-

clined; weak, feeble. — *Śita-tā*, *f*. or *śita-tva*, *am*, *n*. sharpness. — *Śita-dhāra*, *as*, *ā*, *am*, sharp-edged. — *Śita-śara*, *as*, *m*. a sharp arrow. — *Śita-sarā-bhāta* ('*ra-abh*'), *as*, *ā*, *am*, surrounded or encompassed with sharp arrows. — *Śita-sūka*, *as*, *m*. 'sharp-bearded,' barley; wheat. — *Śitāgra* ('*ta-ag*'), *as*, *ā*, *am*, sharp-pointed; (*as*), *m*. a thorn. — *Śitāstra-bhrit* ('*ta-as*'), *i*, *m*. bearing sharp weapons. — *Śiteshu* ('*ta-ishu*'), *us*, *m*. a sharp arrow. — *Śitodā*, *f*. = *śitodā*.
Śitvā, ind. having sharpened, having whetted.
Śisāna, *as*, *ā*, *am*, Ved. sharpening, making sharp, (*Sāy*) = *tikṣhṇi-kurvāt*.)

शि 3. *śi*, (in grammar) a technical term for the case-ending *i*, substituted for *jas* and *śas* in neuters.

शिशपा *śiśapā* or (according to some) *śiśipā*, *f*. the tree Dalbergia Sisu; the Aśoka tree.

शिशुमार *śiśumāra*, *as*, *m*. Ved. a porpoise (= *śiśu-māra*).

शिंह *śiṅh* = rt. *śiṅh*, q. v.

Śinhāna, *śinhāṇaka*, = *śiṅghāna*, &c.

शिकु *śikku*, *us*, *us*, *u*, idle, lazy, following no business or profession.

शिक्य *śikha* or *śikhaka*, *am*, *n*. bee's wax, (also written *sikhaka*, q. v.)

शिक्य *śikya*, *am*, *ā*, *n*. f. (according to Upādi-s. V. 16. fr. *śi* substituted for rt. *śraṇa*, cf. *śiś*), a kind of loop or swing made of rope and suspended from either end of a pole or yoke to receive a load; the burden or load so carried; a sort of hanging-shelf suspended by strings; the strings of a balance. — *Śikyādhāra* ('*yā-adh*'), *as*, *m*. 'loop-holder,' the hook or eye at each end of a pole or beam for holding the above looped cord or for holding the strings of a balance.

Śikyita, *as*, *ā*, *am*, placed or carried in the above loop, suspended in a swing or loop made of cord, &c.

शिक्वन् *śikvan* (perhaps connected with *śikya* above), Ved. a rope, cord, (*Sāy*. *śikvabhī* = *rajjubhī*, Rīg-veda I. 141, 8.)

शिक्वस् *śikvas* (connected with rt. 1. *śak*), Ved. mighty, powerful, able, (*Sāy*. *śikvasah* = *śaktāh*, Rīg-veda V. 52, 16; *śikvase* = *śaktāya*, Rīg-veda X. 92, 9.)

शिक्ष *śiksh* (properly Desid. of rt. 1. *śak*, q. v., but regarded by some as a separate rt.), cl. 3. A. *śikshate*, Aor. *āśikṣhṣṭa*, *śikṣhitum*, to learn, acquire knowledge; to teach (Ved.); to give (P., Ved., see rt. 1. *śak*): Pass. *śikṣhyate*, Aor. *āśikṣhi*: Caus. *śikṣhayati*, *-te*, Aor. *āśikṣhat*, *-ta*, to teach, &c., (see rt. 1. *śak*, p. 985.)

Śikhaka, *as*, *ā* or *ikā*, *am*, a learner; a teacher, instructor, (in this sense fr. Caus.); one who knows *Śikṣā* or the science of euphony, (see below.)

Śikhāṇa, *am*, *n*. the act of learning, acquiring knowledge; teaching, instruction (fr. Caus.).

Śikhāṇiya, *as*, *ā*, *am*, to be learnt; to be taught (fr. Caus.).

Śikṣat, *an*, *anti*, *at*, Ved. teaching, instructing. *Śikhāmāṇa*, *as*, *ā*, *am*, Ved. learning; (*as*), *m*. a learner, pupil.

Śikṣhayitṛ, *tā*, *m*. (fr. Caus.), an instructor, teacher.

Śikṣhayitvā, ind. having taught, having instructed.

Śikṣhā, *f*. desire of being able to effect anything, wish to prevail (Kīrat. XV. 37); learning, study, the acquisition of knowledge; teaching, instruction, training, discipline; the science which teaches proper pronunciation and especially the laws of euphony peculiar to the Veda, (one of the six Vedāṅgas; see *vedāṅga*); modesty, humility, diffidence; giving, bestowing (Ved., see rt. 1. *śak*); the plant *Bignonia Indica*. — *Śikṣhā-kara*, *as*, *i*, *am*, instruction-causing, instruction-giving; (*as*), *m*. a teacher, instructor;

epithet of Vyāsa. — *Śikṣhā-guru*, *us*, *m*. a religious preceptor, teacher. — *Śikṣhā-nara*, *as*, *m*. Ved. the chief or foremost in liberality; epithet of Indra, (*Sāy*. = *dānasya netā*). — *Śikṣhā-śakti*, *is*, *f*. 'power of learning,' dexterity, skill. — *Śikṣhā-sūtra*, *am*, *n*. *N*. of a section in the Kātantra treating of the pronunciation of letters.

Śikṣhāna, *as*, *ā*, *am*, learning, acquiring knowledge.

Śikṣhitu, *as*, *ā*, *am*, learnt, studied; instructed, taught (with acc., e.g. *śikṣhito nṛityam*, instructed in dancing); disciplined, exercised, trained, tamed, tame; docile; skilful, clever, conversant; modest, diffident. — *Śikṣhitākṣara* ('*ta-ak*'), *as*, *m*. one who is taught letters or literature, a pupil, scholar. — *Śikṣhitayudha* ('*ta-ay*'), *as*, *ā*, *am*, skilled in weapons.

Śikṣhitavya, *as*, *ā*, *am*, to be learnt; to be instructed or taught.

Śikṣhitvā, ind. having learnt; having instructed.

Śikṣin, *i*, *īnī*, *i*, learning; instructing.

Śikṣhu, *us*, *us*, *u*, desirous of learning, one who wishes to learn.

Śikṣhya, *as*, *ā*, *am*, to be learnt; to be trained or taught, teachable.

Śikṣhyamāṇa, *as*, *ā*, *am*, being learnt; being taught; (*as*), *m*. a pupil.

शिक्ष *śikha*, *as*, *m*. Ved., *N*. of a serpent priest; [cf. *anu-śikha*.]

Śikhaka, *as*, *m*. (according to Sabda-k. = *lekha-ka*), a writer, scribe.

शिक्षद *śikhaṇḍa*, *as*, *m*. (connected with *śikhā*, q. v.), a tuft or lock of hair left on the crown or sides of the head at tonsure; any crest or plume or tuft; the tail of a peacock.

Śikhaṇḍaka, *as*, *m*. a tuft or lock of hair left on the crown of the head at tonsure; three or five locks left on the side of the head (especially in men of the military class, = *kāka-pakṣha*); a curl or ringlet; any crest or tuft; a peacock's tail, (in this sense *am*, *n*. according to Sabda-k.)

Śikhaṇḍika, *as*, *m*. a cock; (*ā*), *f*. a tuft or lock of hair on the crown of the head.

Śikhaṇḍita, *am*, *n*. a kind of metre.

Śikhaṇḍin, *i*, *īnī*, *i*, crested, tufted; (*i*), *m*. a peacock; a peacock's tail; a cock; an arrow; a kind of yellow jasmine; the plant *Abrus Precatorius*; *N*. of Vishnu; of a Rishi or Muni (one of the seven stars of the Great Bear, cf. *śūtra-śikhaṇḍin*); *N*. of a son of Drupada (enemy of Bhīṣma and born as a female); of a mountain; (*īnī*), *f*. a pea-hen; a kind of jasmine (= *yūthikā*); the shrub *Abrus Precatorius*; *N*. of the daughter of Drupada (afterwards changed to a male, see above); *N*. of two Aparasaras (daughters of Kāśyapa and regarded as the authoresses of Rīg-veda IX. 104).

Śikhaṇḍaka, *as*, *m*. a tuft or lock of hair on the top or side of the head (= *śikhaṇḍaka*).

शिक्षर *śikhara*. See p. 1005, col. 1.

शिक्षलोहित *śikhalohita*, *as*, *m*. a plant (commonly called *kukura-muḍā*).

शिक्षा *śikhā*, *f*. (according to Upādi-s. V. 34. fr. rt. 1. *śi*; probably connected with rt. 1. *śi*), a sharp end, point, spike, peak, pinnacle, projection, top, summit, end or point (in general); the end or point of a garment; a crest, top-knot, tuft, plume, lock of hair on the crown of the head; a peacock's crest or comb; a pointed flame, flame (in general); the point or tip of the foot; a ray of light; a fibrous root, root (in general); a branch which takes root, any branch; the head or chief of anything, principal thing, acme; a kind of metre; a particular plant (= *lāṅgaliki*); the fever or excitement of love; [cf. Hib. *sigh*, 'a hill.' = *Śikhā-kanda*, *am*, *n*. a kind of onion or turnip (= *grīnjana*).] — *Śikhā-jāta*, *as*, *ā*, *am*, one who wears a lock of hair in a knot on the top of the head. — *Śikhā-taru*, *us*, *m*. 'flame-tree,' a lamp-stand, candlestick. — *Śikhā-dāman*, *a*, *n*. a garland at the top of the head. — *Śikhā-dhara*, *as*, *ā*, *am*, having a sharp end or point, pointed, crested, having a top-knot; (*as*), *m*.

a peacock; epithet of a particular Jaina or Buddhist deified saint (= *mañju-ghoṣa*). — *Śikhādhara-ja*, 'peacock-produced,' a peacock's feather. — *Śikhādhāra*, *as*, m. 'crest-wearer,' a peacock. — *Śikhāmaṇi*, *is*, m. a crest-gem, jewel worn on the head. — *Śikhā-mūla*, *am*, n. 'tuft-root,' any root having a tuft of leaves; a carrot; a turnip. — *1. śikhā-vat*, ind. like a crest. — *2. śikhā-vat*, *ān*, *atī*, *at*, having a point, pointed, wearing a crest, crested; possessing flame, flaming; (*ān*), m. epithet of fire; a lamp; the personified descending node; a particular plant or tree (= *śrakra*); (*atī*), f. a kind of plant, cock's comb; another plant (= *mūrvā*). — *Śikhā-vara*, *as*, m. the jack fruit tree, *Artocarpus Integrifolia* (= *panasa*). — *Śikhā-vala*, *as*, *ā*, *am*, having a point, pointed, having a crest, crested; (*as*), m. a peacock; (*ā*), f. a kind of plant, cock's comb, *Celosia Cristata*. — *Śikhā-vriksha*, *as*, m. 'flame-tree,' a lamp-stand, candlestick. — *Śikhā-vṛddhi*, *is*, f. 'crest-interest,' a kind of usurious interest increasing daily, (see *vṛddhy-ajīva*). — *Śikhā-sūtra*, *am*, n. the lock of hair on the head and the sacred thread (regarded as the distinguishing marks of the Brāhmanical caste).

Śikhara, *as*, *am*, m. n. point, peak, top, summit, end, pinnacle, spire, turret; the peak or summit of a mountain; the top of a tree; the edge or point of a sword; erection of the hair of the body, bristling of the hair; the armpit; a particular position of the fingers or hands; a ruby-like gem (of a bright red colour said to resemble ripe pomegranate seed); the bud of the Arabian jasmine; N. of a weapon; (*ā*), f. a plant from the fibres of which bow-strings are made, *Sansevieria Roxburghiana* (= *mūrvā*). — *Śikhara-nīlaya*, *as*, m. a collection of mountain peaks. — *Śikhara-vāsinī*, f. 'dwelling on a peak (of the Himālaya),' epithet of Durgā.

Śikharin, *i*, *inī*, *i*, pointed, peaked, crested, tufted; resembling the buds of the Arabian jasmine; (*i*), m. a mountain; a hill-fort, stronghold; a tree; the plant *Achyranthes Aspera* (= *apāmārga*); the lapwing; (*inī*), f. an eminent or excellent woman, a kind of Aṭyaśṭī metre, four times — — — — —; a line of hair extending across the navel; a dish of curds and sugar with spices; a kind of vine; the plant *Sansevieria* (= *mūrvā*); Arabian jasmine; N. of various other plants (= *vandāka*); = *kunduruka*; = *yāvanāla*). — *Śikhari-sama*, *as*, *ā*, *am*, equal to a mountain, mountain-like.

Śikhālu, *us*, m. a peacock's crest; cock's comb, *Celosia Cristata*.

Śikhin, *i*, *inī*, *i*, pointed, crested, peaked, having a tuft or lock of hair on the top of the head; proud; (*i*), m. a peacock; a cock; an arrow; a tree; fire; a symbolical expression for the number three (from the three fires); a lamp; a bull; a horse; a mountain; a Brāhman; a religious mendicant; epithet of Ketu, the personified descending node; a particular tree (= *śrakra*); various other plants, = *āja-loman*; = *methikā*; = *śitāvara*; (*inī*), f. a pea-hen; cock's comb, *Celosia Cristata*. — *Śikhī-kanṭha* or *śikhī-grīva*, *am*, n. blue vitriol or sulphate of copper (said to be so called because coloured like a peacock's neck). — *Śikhī-tīrtha*, *am*, n., N. of a Tīrtha. — *Śikhī-dhvaja*, *as*, m. 'fire-marked,' smoke; 'peacock-marked,' epithet of Kārttikeya [cf. *śikhī-vāhana*]. — *Śikhīdhvaja-tīrtha*, *am*, n., N. of a Tīrtha. — *Śikhī-pīchā* or *śikhī-pūchā*, *am*, n. a peacock's tail. — *Śikhī-priya*, *as*, m. 'peacock-loved,' a tree (= *laghu-badara*). — *Śikhī-mandala*, *as*, m. Cratēva Roxburghii (= *varuṇa*). — *Śikhī-modā*, f. 'peacock's joy,' a plant (= *āja-modā*). — *Śikhī-yūpa*, *as*, m. an antelope (= *śrī-kārin*). — *Śikhī-vardhaka*, *as*, m. 'peacock-nourisher,' a pumpkin, gourd. — *Śikhī-nāsa*, N. of a mythical mountain, (Viṣṇu-Purāṇa II. 2.). — *Śikhī-vāhana*, *as*, m. 'having a peacock for his vehicle,' epithet of Kārttikeya, (this god being represented riding on a peacock). — *Śikhī-vrata*, *am*, n. a particular religious observance. — *Śikhī-śikhā*, f. a peacock's crest; 'fire-peak,' a flame. — *Śikhī-śekhara*, *am*, n. a peacock's crest.

शिरु *śirgu*, *us*, m. (said to be fr. rt. 1. *śi*), a kind of tree, *Hyperanthera Moringa* (the root of which is used like horse-radish, see *śobhānjana*); a pot-herb in general; (*avas*), m. pl., N. of a people (Ved.). — *शिरु-ja*, *as*, *ā*, *am*, growing on or produced by the Moringa; (*am*), n. the seed of the Moringa. — *शिरु-mūla*, *am*, n. the pungent root of the Moringa. — *शिरु-vija*, *am*, n. the seed of the Moringa.

शिरुका, *as*, m. = *śirgu*, a particular plant or pot-herb, (Manu VI. 14.)

शिरु *śirh*, cl. 1. P. *śirhati*, &c., to go, move.

शिरुग्विका *śingāmbikā*, f. a proper N.

शिरु *śingh* (sometimes written *sinh*, q. v.), cl. 1. P. *śinghatti*, *śiśingha*, *śinghitum*, to perceive by the nose, smell; [cf. *upa-śingh*.]

Śinghāna, *as*, m. (also written *śinhāna*, *sinhāna*), froth, foam; phlegm; a kind of sauce or gruel (= *picchīla* ?); the sperm of an alligator, = *nakra-retas*; (*am*), n. the mucus of the nose; rust of iron; a glass vessel (= *kāca-pātra*).

Śinghānaka, *as*, m. phlegm; (*as*, *am*), m. n. the mucus of the nose.

Śinghita, *as*, *ā*, *am*, perceived by the nose, smelled.

Śinghin, *i*, *inī*, *i*, smelling; [cf. *śinghinī*.]

शिरु *śic*, *k*, f. (= *śikya*, q. v.), the string or cord of a pole or yoke for carrying burdens.

शिरु *śijāra*, *as*, m. a proper N.

शिरु *śinj*, cl. 2. A. *śinkte* (according to Vopa-deva also cl. 1. 10. A. *śinjate*, *śinjayate*), *śiśinje*, *śinjitum*, to tinkle, rattle, jingle; to snort, roar, bellow (Ved.); to whisper (Ved.).

Śinja, *as*, *ā*, m. f. tinkle, jingle, a tinkling or jingling sound, (especially) the tinkling sound of silver ornaments on the ankles or wrist, rattle, rattling sound; (*ā*), f. a bow-string.

Śinjanīka, f. a chain worn round the loins.

Śinjat, *an*, *atī*, *at*, tinkling, jingling, sounding. — *Śinjad-valaya-subhaga*, *as*, *ā*, *am*, pleasant with tinkling bracelets or zones.

Śinjana, *as*, *ā*, *am*, tinkling.

Śinjāra, *as*, *ā*, *am*, Ved. sounding, uttering praise, (Sāy. = *sabdayat*, *stuvāt*, Rīg-veda VIII. 5. 25.)

Śinjūta, *as*, *ā*, *am*, tinkled, tinkling; (*am*), n. tinkling, rattling; the tinkling of metallic ornaments. *Śinjin*, *i*, *inī*, *i*, tinkling, making a tinkling sound; (*inī*), f. a bow-string; tinkling rings worn round the toes or feet.

शिरु *śit* (also written *siṭ*), cl. 1. P. *śē-tati*, &c., to value little, disregard, despise, treat with disrespect.

शिरु *śidāki*, f. a particular edible substance made with rice and mustard and said to possess stomachic properties.

शिरु 2. *śit*, *t*, *t*, *t*, (in grammar) having *ś* as an indicatory letter.

शिरु *śita*, *as*, *ā*, *am* (fr. rt. 1. *śi* or rt. *śo*), sharpened, &c. See under rt. 1. *śi*.

शिरु *śita-dru*, *us*, f. = *śata-dru*, the river Sutelej.

शिरु *śitāman* *śitāman*, *a*, n. (probably connected with *śita* or *śiti* fr. rt. 1. *śi*), Ved. a particular part of a sacrificial victim, (according to Yaska, the fore-foot; according to others, the shoulder-blade, the liver, &c. See Nirukta IV. 3.)

शिरु *śiti*, *is*, *i*, *i* (according to Upādi-s. IV. 121. fr. rt. *śat*; according to others fr. rt. 1. *śi*), white [cf. *śita*]; black, dark-blue; (*is*), m. the

Bhojpatra or birch tree (= *bhūrja*). — *Śiti-kanṭha*, *as*, *ā*, *am*, having a white throat; having a black throat, dark-necked [cf. *nīla-kanṭha*]; (*as*), m. an epithet of Śiva (= *śrī-kanṭha*); a gallinule; a peacock. — *Śitikanṭha-dikṣita*, *as*, m. a proper N. (= *śrī-kanṭha-dikṣita*). — *Śiti-cāra*, *as*, m. a kind of pot-herb (apparently *Marsilea Dentata*). — *Śiti-ēchada*, *as*, m. 'white-feathered,' a goose; [cf. *sita-ēchada*]. — *Śiti-pakṣa*, *as*, m. 'white-winged,' a goose; [cf. *sita-pakṣa*]. — *Śiti-pād*, *pāt*, *pādī* or *pāt*, *pat*, Ved. having white feet, white-footed; black-footed. — *Śiti-prishṭha*, *as*, *ā*, *am*, Ved. white-backed, having a white back; (*as*), m., N. of a serpent-priest (abled to have acted as *Maitrā-varuṇa* at a sacrifice). — *Śiti-ratna*, *am*, n. 'blue-gem,' a sapphire. — *Śiti-sāraka*, *as*, m. 'having black essence,' a sort of ebony (= *tindu*, q. v.; this plant yields a strong black resin).

शिरु *śithira*, *as*, *ā*, *am* (fr. rt. *śrath*), Ved. = *śithila*, relaxed, loose, &c.; outstretched, extended, (Sāy. = *dānārtham prasārita*, Rīg-veda VII. 45. 2); (*am*), n. anything relaxed or undone (as a bond, fetter, &c.).

Śithila, *as*, *ā*, *am* (according to Upādi-s. I. 54. fr. *ślath* for rt. *śrath*), loose, loosened, slackened, relaxed, untied, unfastened, undone, lax, flaccid, flabby, not rigid or compact; dishevelled (as hair); dissolved; decayed; languid, inert, weak, unnerved, feeble; ineffective, unenergetic; not strict, not carefully or strictly observed, loosely performed; loosely retained or possessed, abandoned, shaken off; (*am*), n. a loose fastening; looseness, laxity, slowness; a particular kind of separation or combination of the terms or members of a logical series. — *Śithila-tā*, f. or *śithila-tva*, *am*, n. looseness, laxity, relaxedness, relaxation; the being unfastened, a state of dissolution, want of energy, languor. — *Śithila-pra-yatna*, *as*, *ā*, *am*, (one) whose efforts are relaxed. — *Śithila-bala*, *as*, *ā*, *am*, relaxed in strength, weakened, relaxed. — *Śithila-vagu*, *us*, *us*, *u*, having impaired wealth; shining with diminished rays. — *Śithila-sakti*, *is*, *is*, *i*, impaired in strength or power. — *Śithili-karāṇa*, *am*, n. the act of loosening, unfastening; impairing, weakening, reducing. — *Śithili-kṛt*, cl. 8. P. A. -*karoti*, -*kurute*, -*karat*, to make loose, loosen, unfasten; to relax, slacken; to make languid, loose, enfeeble, impair; to remit, dismiss, give up, abandon. — *Śithili-kṛta*, *as*, *ā*, *am*, made loose, loosened, unfastened, unbound, slackened; let loose; impaired, weakened, reduced. — *Śithili-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, to become loosened or slackened, be relaxed, to slacken.

Śithilaya, Nom. P. *śithilayati*, -*yitum*, to loosen, make loose, relax.

Śithilāta, *as*, *ā*, *am*, loosed, let go; relaxed, loosened; dissolved, made soft.

शिरु *śini*, *is*, m. (according to Upādi-s. IV. 51. fr. rt. 1. *śi*), N. of a son of Sumitra; of a descendant of Garga (a chief of the Kshatriya tribe); a man belonging to a particular class of Kshatriyas; (*ayas*), m. pl., N. of a class of Kshatriyas; [cf. *sainya*]. — *Śini-bāhu*, N. of a river. — *Śiner-naptṛi*, *tā*, m. 'grandson of Śini,' N. of Śātyaki (one of the Pāṇḍu chiefs).

शिरु *śipa-visṭa* for *śipi-visṭa* below.

शिरु *śipātaka*, *as*, m., N. of a minister.

शिरु *śipi*, *is*, m. (perhaps connected with rt. 1. *śi*), a ray of light; (*is*), f. skin, leather. — *Śipi-visṭa*, *as*, *ā*, *am*, one whose rays are displayed, pervaded by rays; bald-headed (= *khalatī*); leprous; (*as*), m. epithet of Viṣṇu; of Śiva; a bald man; a man naturally without prepuce; a leper; [cf. *śipa-visṭa*, *śivipishṭa*.]

शिरु *śipra*, *as*, m., N. of a lake on the high land of the Himālaya; (*am*), n., Ved. a cheek, jaw, (*ayaḥ-śipra*, *as*, *ā*, *am*, iron-jawed, having

jaws of iron; having an iron visor); the chin; the nose; a visor or helmet; (e), n. du. the two jaws; (ā), f. a helmet, head-dress, turban; a visor, (Sāy. śiprā = uṣṇiṣha-mayī); N. of a river issuing from the Śipra lake. — *Śipra-vat, ān, atī, at*, Ved. having large or handsome jaws, (Sāy. = *sobhana-hanu*, Rīg-veda VI. 17, 2); having a handsome chin, handsome-chinned; [cf. *au-śipra*.]

Śipraka, as, m., N. of the first king of the Āndhras.

Śiprin, i, iṣṭi, t, Ved. having a (beautiful) cheek or nose, handsome; having a handsome chin (said of Indra); (iṣṭi), f. = *śipra*; (according to modern scholars) a draught imbibed by the mouth or jaws. — *Śiprinī-vat, ān, m.*, Ved. epithet of Indra (= *śipra-vat*).

Śipha śipha, as, m. (said to be fr. rt. i. *ṣī*), = *śiphā* below, which is the more usual form; (ā), f. a fibrous root or root in general; the root of a water-lily; a lash or stroke with a whip; spikenard (= *māṇṣikā*); turmeric; a sort of dill or fennel (= *sata-puṣhpā*); a mother; a river; a particular river (Ved.). — *Śiphā-kanda, as, am, m. n.* the root of a water-lily. — *Śiphā-dhara, as, m.* 'possessing a fibrous root,' a branch. — *Śiphā-ruha, as, m.* 'root-growing,' the Indian fig-tree; [cf. *nyag-rodhā*.]

Śiphāka, as, m. the root of a water-lily.

Śiphi śibi, is, m., N. of a Vedic Rishi (having the patronymic Auśnara and author of Rīg-veda X. 179, 1; cf. *śīri*).

Śimika śimika, N. of a district in Kāśmīra.

Śimī śimī, f., Ved. power, strength, (Sāy. = *śakti*, Rīg-veda I. 151, 1); a sacrificial rite, ceremony (= *karma*, Naigh. II. 7). — *Śimī-vat, ān, atī, at*, Ved. possessed of power, full of energy or strength, strong, vigorous, energetic; granting desires, (according to Sāy. on Rīg-veda I. 155, 2. *śimivatoḥ* = *ishṭa-pradānādi-karmavatoḥ* or *praharaṇādi-karmavatoḥ*).

Śimṛḍī śimṛḍī, f. a kind of shrub (= *balyā*).

Śimba śimba, as, m. (said to be fr. rt. i. *ṣī*), a sort of large shrub. = *śakra-mardaka*; (ā), f. a pod, legume, (also written *śimbā*).

Śimbala, am, n., Ved. the flower of the Salmali tree, (Sāy. = *salmali-kusuma*, Rīg-veda III. 53, 22).

Śimbī, is, f. a pod, legume [cf. *śimbā*]; a kind of grass (= *erakā*). — *Śimbī-parṇi* or *śimbī-parṇikā, f.* a sort of kidney-bean, Phaseolus Trilobus (= *mudga-parṇi*).

Śimbika, as, m. a sort of pulse or kidney-bean, = *kṛishṇa-mudga*; (ā), f. a pod, legume.

Śimbī, f. a pod, legume; a sort of kidney-bean; a kind of plant (= *kupī-kacchū*).

Śimbatā śimbātā, m. du., Ved. mentioned in Naigh. III. 6. together with *sata-rā* and *sāta-pantā* among the *sukha-nāmāni*, see Rīg-veda X. 105, 5; [cf. *sātapantā*.]

Śimyu śimyu, us, us, u, Ved. arousing, exciting, (Sāy. = *bodhamāna*, Rīg-veda VII. 18, 5); (us), m. an evil demon, Rākṣasa, (according to Sāy. = *śamayitṛi* = *badha-kārin*, 'a destroyer,' Rīg-veda I. 100, 18).

Śir śir, ir, ir, ir (fr. rt. *śīri*, cf. *gir* fr. rt. i. *gri*), hurting, injuring, wounding; [cf. *śaśiśa-śir-śiḥ*, Kūrāt. XV. 5.]

Śira śira. See col. 2.

Śiras śiras, as, n. (originally *śaras* = *karas*; according to Upādi-s. IV. 193. fr. rt. *śīri*), the head; the skull; the top of a tree; the head or top of anything, highest part, (*jānu-śiras*, the knee-pan); highest point, pinnacle, acme; the fore part, front; the van of an army; chief, principal; [cf. Zend *śara, śāranh*; Gr. *kāpa, káp, kápḥ-vo-v*,

kaprio-v, kēpas; Lat. *cere-bru-m, cer-vix, cran-nium*, perhaps *calva*; Goth. *hvaír-n-ei, haurn*; Old Germ. *hirni, horn*; Angl. Sax. *harnes*; Lith. *harcei, sverai*; Hib. *ceann*.] — *Śiraś-kapālīn, i, m.* an ascetic or religious mendicant who carries about a human skull (as a symbol of abandoning all worldly desires). — *Śiraś-piḍā, f.* 'head-pain,' head-ache. — *Śiraś-prāṇāma, as, m.* bowing or bending the head. — *Śiraś-prāvāra, am, n.* 'head-covering,' a head-dress, turban. — *Śiraś-phala, as, m.* 'having fruit on the top,' the cocoa-nut tree. — *Śiraś-sūla, am, n.* head-ache, sharp pain in the head. — *Śiraś-śreṇi, is, m. f.* a line of heads, number of heads. — *Śiraś-sṭha, as, ā, am*, being on the head. — *Śiraś-māta, as, ā, am*, one who has bathed his head. — *Śiraś-cheta, as, m. or śiras-chedana, am, n.* cutting off the head, decapitation. — *Śiraśi-ja, as, m.* 'head-produced,' the hair of the head. — *Śiraśi-ja-pāśa, as, m.* a tuft or quantity of hair. — *Śiraśi-ruh, f.* or *śiraśi-ruha, as, m.* 'head-growing,' the hair of the head. — *Śiraś-tas, ind.* from the head. — *Śiraś-tāpin, i, m.* an elephant. — *Śiraś-tra or śiraś-trāpa, am, n.* 'head-protector,' a helmet; a cap, turban, head-dress. — *Śiraś-sṭha, as, ā, am*, being on the head, being on the summit, at the top, &c.; (as), m. a chief, leader. — *Śiraś-grihā, am, n.* top room, a room on the top of the house, upper chamber, a turret. — *Śiraś-graha, as, m.* 'head-seizure,' disease or affection of the head. — *Śiraś-griva, am, n.* the head and neck. — *Śiraś-dhārā, f.* or *śiraś-dhi, is, m.* 'head-supporting,' the neck. — *Śiraś-bhū-shaṇa, am, n.* an ornament for the head. — *Śiraś-maṇi, is, m.* 'crest-jewel,' a gem worn in a head-ornament or any jewel worn on the head; a title of respect conferred on Pandits; N. of the author of the Dīdhiti commentary (so called after its author Raghunātha-śiromaṇi-bhaṭṭācārya). — *Śiraś-mar-man, ā, m.* a hog. — *Śiraś-mālin, i, m.* 'garlanded with skulls,' epithet of Śiva. — *Śiraś-ratna, am, n.* 'crest-gem,' a jewel worn on the head. — *Śiraś-rujā, f.* 'head-pain,' any pain or ache in the head; a kind of tree (= *sapta-parṇa*, the leaves of which are used as a remedy for head-ache). — *Śiraś-ruh, f.* or *śiraś-ruha, as, m.* 'head-growing,' the hair of the head, hair. — *Śiraś-roga, as, m.* 'head-sickness,' any pain or disease of the head. — *Śiraś-rti ('ras-ar'), is, f.* 'head-pain,' pain in the head, head-ache, &c. — *Śiraś-varṇin, i, iṇi, i*, being at the head, being on the top or summit; (i), m. a chief, any one at the head of affairs, the general of an army. — *Śiraś-vallī, f.* the crest or comb of a peacock, (said to be also read *śiraś-vandī*). — *Śiraś-vṛtta, am, n.* pepper. — *Śiraś-vṛtta-phala, as, m.* a kind of Achyranthes Aspera (= *raktāpāmrāga*). — *Śiraś-vesha, as, m.* or *śiraś-veshṭana, am, n.* 'head-cincture,' 'head-covering,' a head-dress, turban, cap. — *Śiraś-ethi ('ras-as'), i, n.* 'head-bone,' the skull. — *Śiraś-hārin, i, m.* epithet of Śiva.

Śira, as, m. the head, (according to some *am, n.*); the root of the pepper plant, (according to some *am, n.*); a bed, couch (= *sanyā*); a large serpent. — *Śira-ja, as, m.* 'head-produced,' the hair of the head. — *Śiraśka, as, ā, am*, belonging to the head, being on the head; (am), n. a helmet; a cap, turban, &c.; (ā), f. a palanquin. — *Śiraśya, as, ā, am*, belonging to the head, being on the head; (as), m. clean or unentangled hair (= *śirshanya*).

Śira śirā, f. (probably another form of *śilā*, col. 3), any tubular vessel of the body, a nerve, tendon, fibre, gut, vein, blood-vessel, artery (= *dhamanī*). — *Śiraś-pattra, as, m.* the elephant or wood-apple, Feronia Elephantum (= *kapittha*); a kind of tree (= *hīntāla*). — *Śiraś-vṛtta, am, n.* lead (= *śisaka*).

Śirāla, as, ā, am, veiny, tendinous, sinewy, skinny, full of tendons or veins; (am), n. the acid fruit of the Averrhoa Carambola (= *karma-ranga*).

Śirālaka, as, m. the plant *Vitis Quadrangularis* (= *asthi-bhanga*).

Śiri śiri, is, m. (according to Upādi-s. IV. 142. fr. rt. *śīri*), a murderer, killer; a sword; an arrow; a locust.

Sirinā, f., Ved. night, (Sāy. *śiryate 'syām bhu-tānti śirinā rātrīḥ*, Rīg-veda II. 10, 3.)

Śirisha, as, m. a kind of tree, *Acacia Sirisa*; (am), n. the flower of this tree. — *Śirisha-pat-trikā, f.* a white kind of the plant *Kiṇhi*, q. v.

Śirimbṛi śirimbṛi, as, m., N. of a Vedic Rishi (having the patronymic Bhāradvāja and author of the hymn Rīg-veda X. 155).

Śil śil (also written *sil*), cl. 6. P. *śilati, &c.*, to glean.

Śila, as, am, m. n. gleanings, gathering stalks or ears of corn, (according to Kuṭṭuka on Mann X. 112. *śila* = *aneka-dhānyonnayana*, i. e. gleanings more than one ear of corn at a time, opposed to *unēha* = *ekaika-dhānyādi-gudakoḍāyana*). — *Śiloiḍha ('la-un'), as, m.* gleanings ears of corn; following irregular occupation. — *Śiloniḥa-vṛitti, is, f.* subsistence by gleanings; unusual or irregular occupation.

Śilā śilā, f. (probably connected with rt. i. *śi* or rt. *śo*), a stone, rock; a grindstone or any flat stone on which substances are ground; the lower timber of a door; a beam or stone placed across the top of a pillar, the top or capital of a column; a vein, tendon, (for *śirā*, q. v.); red arsenic; camphor; [cf. Lat. *silex*; Hib. *clach, clach*.] — *Śilā-garbha-ja, as, m.* (*śila* for *śilā*), a particular plant (= *pāshāna-bhedana*). — *Śilā-harṇi, f.* the olibanum tree, Boswellia Thurifera. — *Śilā-kutṭaka, as, m.* a stone-cutter's chisel or hatchet. — *Śilā-kusuma, am, n.* benzoin or storax, (see *śilā-ja*). — *Śilā-ghana, as, ā, am*, firm or hard as a stone or rock. — *Śilā-ja, as, ā, am*, 'rock-born,' produced in a mountain or rock, fossil, mineral; (am), n. a kind of resin or bitumen; benzoin, storax or styrax; petroleum; any fossil production; iron. — *Śilā-jatu, u, n.* 'stone-lac,' bitumen; red chalk. — *Śilā-jit, i, f.* 'rock-conquering,' bitumen. — *Śilānjani ('lā-an'), f.* a particular plant or shrub (= *kālānjani*). — *Śilāṭaka ('lā-a'), as, m.* a room on the top of a house (= *aṭṭa*); a hole; a fence, enclosure. — *Śilā-tala, am, n.* the surface of a rock or stone. — *Śilātmaja ('lā-ā'), am, n.* 'rock-born,' iron. — *Śilātmikā ('lā-ā'), f.* a crucible. — *Śilā-tvaḥ, k, f.* = *śilā-vaḥ*. — *Śilā-dadru, us, m.* 'rock-eruption,' bitumen. — *Śilā-dhātu, us, m.* 'rock-mineral,' chalk; red chalk; a white fossil substance; an aluminous earth of a white or yellowish colour (considered to be a sort of chalk). — *Śilā-paṭṭa, as, m.* a flat stone for grinding condiments &c.; a slab used as a seat, a rocky seat. — *Śilā-paṭṭaka, as, m.* a rocky seat. — *Śilā-putra or śilā-putraka, as, m.* (*putra* being used as a diminutive), a roller for grinding condiments &c., a small flat stone for pounding or grinding. — *Śilā-puṣhpa, am, n.* 'rock-flower,' storax or benzoin. — *Śilā-pesha, as, m.* grinding with a stone. — *Śilā-pratikṛit, is, f.* an image or statue of stone. — *Śilā-phalaka, am, n.* a layer or table of rock, a stone slab. — *Śilā-bhava, am, n.* 'rock-produced,' storax or benzoin. — *Śilā-bheda, as, m.* the plant *Plectranthus Scutellarioides* (= *pāshāna-bheda*); a stone-cutter's chisel. — *Śilā-maya, as, i, am*, made of stone, rocky, stony. — *Śilārambhā ('lā-ār'), f.* the wild plantain (= *kāshṭha-kadali*). — *Śilā-rasa, as, m.* 'rock-exudation,' olibanum, benzoin, incense. — *Śilā-valkala, as, am, m. n.* or *śilā-valkā, f.* 'rock-bark,' a kind of moss or lichen (especially a kind used as a medicinal substance and said to be of cooling and lithontriptic properties; it is commonly called *Silābāk*). — *Śilā-vitāna, as, am, m. n.* a covering or expanse of stones, i. e. a shower of stones. — *Śilā-vṛkṣṭi, is, f.* 'stone-rain,' hail.

—*Śilā-veśman*, *a*, *n.* 'rock-abode,' a cavern, grotto, rocky recess. —*Śilā-vyādhī*, *is*, *m.* 'rock-disease,' bitumen. —*Śilā-sita*, *as*, *ā*, *am*, sharpened on a grindstone. —*Śilāsana* ('*lā-as*' or '*-ās*'), *am*, *n.* a stone bench or seat; benzoin or storax. —*Śilā-sāra*, *am*, *n.* 'rock-essence,' iron. —*Śilāhva* ('*lā-āh*'), *am*, *n.* 'stone-named,' bitumen, red chalk. —*Śilā-bhūta*, *as*, *ā*, *am*, converted into a rock, made hard. —*Śilōbhaya* ('*lā-ud*'), *as*, *m.* 'rock-accumulation,' a mountain; a high mountain. —*Śilōtha* ('*lā-ut*'), *as*, *ā*, *am*, growing upon rocks, produced from rocks or stone; (*am*), *n.* benzoin, storax. —*Śilōdbhava* ('*lā-ur*'), *as*, *ā*, *am*, produced from stone or on rock; (*am*), *n.* a superior sort of sandal-wood (either the white or yellowish sort); benzoin. —*Śilōraska* ('*lā-ur*'), *as*, *ā*, *am*, rock-chested, having a chest as hard as a rock (said of the Himalaya mountain). —*Śilaukas* ('*lā-ok*'), *ās*, *m.* 'dwelling in rocks,' an epithet of Garuḍa.

Śilī, *is*, *f.* the lower timber of a door; (*is*), *m.* the birch tree (= *bhārja-pattra*).

Śilī, *f.* the lower timber of a door; the stone or beam at the top of a pillar; a small earth-worm; a spike, dart; an arrow. —*Śilī-mukha*, *as*, *m.* an arrow; a bee; a fool, blockhead; war.

Śileya, *as*, *ā*, *am*, coming from rock; like a stone or rock, as hard as a rock, rocky, stony; (*am*), *n.* benzoin; bitumen.

शिलाद् *śilāda*, *as*, *m.* a proper N.

शिलालिन् *śilālin*, *i*, or *śilāli*, *is*, *m.* N. of the supposed author of certain Nāṭa-sūtras or rules for actors.

शिलिन्द् *śilinda*, *as*, *m.* a kind of fish; [cf. *śilindhra*.]

शिलिन्द् *śilindhra*, *am*, *n.* a mushroom, fungus; the flower of the plantain tree; hail, = *trī-puṣa*; (*as*), *m.* a sort of tree; a kind of fish, = *śitva-phalaka*; (*i*), *f.* earth, clay; a small earth-worm; a sort of bird.

Śilindhṛaka, *am*, *n.* a mushroom (especially one growing out of cow-dung); a fungus.

शिलिपद् *śilipada*, *as*, *m.* (= *ślipada*, *q.v.*), enlarged or swelled leg, elephantiasis.

शिलूष *śilūsha*, *as*, *m.* a proper N., (said to have been an early teacher of the art of acting; cf. *śailūsha*.)

शिलोन्ध *śilōṇcha*. See under *śila*, p. 1006.

शिल्गु *śilgu*, *us*, *m.* = *sukha* (Naigh. III. 6).

शिल्प *śilpa*, *am*, *n.* (according to Upādi-s. III. 28. fr. rt. *śil*), an art, any manual or mechanical or fine art, (sixty-four such arts, sometimes called *vāhya-kālā*, 'external or practical arts,' are enumerated, e.g. carpentering, architecture, jewellery, fariery, acting, dancing, music, medicine, poetry, &c.; and sixty-four *abhyantara-kālā*, 'secret arts,' e.g. kissing, embracing, and various other arts of coquetry); skill in any art, ingenuity, contrivance, skill (in general); any act, work (enumerated among the *karma-nāmāni* in Naigh. II. 1); ceremonial act, rite, ceremony, (in this sense apparently also *as*, *m.*); form, shape (enumerated among the *rūpa-nāmāni* in Naigh. III. 7, cf. *su-śilpa*); a particular kind of Sastra or hymn (of a highly artificial character); creation, procreation; a sort of spoon or ladle used at sacrifices for throwing the clarified butter into the fire; (*as*), *m.* N. of a teacher; (*i*), *f.* a female artisan or mechanic (regarded by Śāktas as one of the eight Akulas). —*Śilpa-kāra* = *śilpa-kāra*. —*Śilpa-karman*, *a*, *n.* or *śilpa-kriyā*, *f.* manual labour, handicraft. —*Śilpa-kāra*, *as*, or *śilpa-kārīn*, *i*, *m.* an artisan, workman, mechanic. —*Śilpa-kāraka*, *as*, *ikā*, *am*, practising any mechanical art, versed in an art; (*as*), *m.* an artisan. —*Śilpa-vidyā*, *f.* the science of mechanics, mechanical knowledge, skill in art, mechanical or manual skill. —*Śilpa-sāla*, *am*, *ā*, *n. f.* a work-

shop, workroom, manufactory. —*Śilpa-sāstra*, *am*, *n.* a book on any mechanical or fine art (as architecture &c.), a scientific treatise; the whole collection of treatises on mechanical arts, mechanics.

Śilpaka, *am*, *n.* a sort of drama, one exhibiting magical and mystical rites.

Śilpika, *as*, *ā* or *i*, *am*, manual, mechanical; (*am*), *n.* any handicraft or mechanical art; a sort of drama, = *śilpaka*; (*f.*), *f.* = *śilpinī*, *q.v.*

Śilpin, *i*, *ini*, *i*, belonging or relating to any mechanical art, mechanical; (*i*), *m.* an artificer, artist, artisan; (*ini*), *f.* a kind of herb or grass (called *Lahānasipī* in Hindi; it is used medicinally, and described as sweet, cooling, and bearing seeds of tonic and restorative properties; it is otherwise described as a drug, = *kola-dala*). —*Śilpi-sāla*, *am*, *ā*, *n. f.* a workshop, a manufactory. —*Śilpi-sāstra* = *śilpa-sāstra*, *q.v.*

शिल्हन् *śilhana*. See *śihlana*.

शिव *śiva*, *as*, *ā*, *am* (according to Upādi-s. I. 153. fr. rt. *i*, *śi*; more probably to be connected with rt. *śvi* and *śavas*, see *śivī*), auspicious, propitious, prosperous, happy, fortunate, lucky, increasing, thriving, right; (*as*), *m.* N. of the third god of the Hindī Tri-mūrti. In the later mythology regarded as 'the destroyer, and with Brahmā, 'the creator,' and Viṣṇu, 'the preserver,' constituting the well known Hindī triad of divine manifestations; although the name Śiva is not found applied to any god in the Veda, the worship of the destroying and reproducing principle under this name was rapidly developed in the Purāṇas and epic poems, and became very general in later times, the worshippers of Śiva or Śaivas assigning to him the first place in the triad and by identifying him with the principles of creation and reproduction as well as that of destruction, constituting him the one Supreme Being who is supposed to comprehend all the powers and forces of nature and whose formidable character makes him the first object of propitiation and adoration; in the Śiva-Purāṇa he is addressed as Brahmā, Viṣṇu, Indra, Varuṇa, the Sun, Moon, Earth, Fire, Water, Air, Ether, &c., while even in the Viṣṇu and other Purāṇas not specially devoted to his praise, he is mentioned with the greatest reverence and awe; according to one view the name Śiva belonged originally to the principal god of the aboriginal tribes of India, and being subsequently adopted together with the Linga or symbol of reproduction into the Pantheon of the Āryans, was then identified with their own deity Rudra, who occupies a conspicuous position in the Veda as god of storms; but according to a more likely supposition the adjective *śiva*, 'auspicious,' being at first only used as an euphemistic epithet to propitiate the lord of tempests, passed afterwards into his name, and was ultimately adopted as the principal name of the god of destruction, [see *rudra*]; according to Viṣṇu-Purāṇa I. 8. there are eight principal manifestations of Śiva, viz. Rudra, Bhava, Śarva, Iśāna, Paśu-pati, Bhīma, Ugra, Mahā-deva, which again are visibly represented under eight Tanus or material forms, viz. the Sun, Water, Earth, Air, Fire, Ether, the officiating Brahman, and the Moon, Śiva being supposed to uphold the universe by means of these forms; as presiding over reproduction, which follows destruction, his symbol is the Linga or Phallus, under which form he is generally worshipped at the present day; as god of justice or punishment, which character he shares with the gods Yama and Varuṇa, he is represented as riding on a white bull, the god Dharma, it is said, having taken this form and requested Śiva to accept him as his vehicle; his own colour is sometimes depicted as black in his character of destroyer of the world, when he is called Kāla or Time; again, one of his representations is as Ardha-nārī, 'half-female,' the other half being male to symbolize the unity of the generative principle, his name being then Ardha-nārīśa, 'the half-female lord,' he has sometimes five faces, whence his name Pañcānana; he has also three

eyes, one of which is in his forehead, and which are thought to denote his view of the three divisions of time, past, present, and future, while a moon's crescent, round or above the central eye, marks the measure of time by months, a serpent round his neck the measure of time by years, and a second necklace of skulls with numerous other serpents about his person, the perpetual revolution of ages, and the successive extinction and generation of the races of mankind; his hair is thickly matted together, and gathered above his forehead into a coil, so as to project like a horn; on the top of it he bears the Ganges, the rush of which river in its descent from heaven he intercepted by his head that the earth might not be crushed by the weight of the falling stream; his throat is dark-blue from the stain of the deadly poison which would have destroyed the world had it not been swallowed by him on its production at the churning of the ocean by the gods for the nectar of immortality; he is sometimes represented clothed in a deer-skin, sometimes in a tiger-skin, or he appears sitting on a tiger-skin or holding a deer in one of his hands; in explanation of this a legend is told that Śiva, having once visited a forest in the form of a religious mendicant, the wives of the Rishis residing there fell in love with his great beauty, which the Rishis perceiving resented; in order, therefore, to overpower him, they first dug a pit, and by magical arts caused a tiger to rush out of it, which he slew, and taking its skin wore it as a garment; they next caused a deer to spring out upon him, which he took up in his left hand and ever afterwards retained there; they then produced a red-hot iron, but this too he took up and kept in his hand as a weapon: sometimes, again, he appears wearing an elephant's skin which belonged to an Asura named Gaya, who acquired such power that he conquered the gods and would have destroyed the Munis had they not fled to Benares and taken refuge in a temple of Śiva, who then destroyed the Asura and, ripping up his body, stripped off the hide which he afterwards cast over his shoulders for a cloak: Śiva holds a *triśūla* or three-pronged trident [also called *Pināka*] in his hand to denote, as some think, his combination of the three attributes of Creator, Destroyer, and Regenerator; his other weapons are a bow called *Ajakava* or *Ajagava*, a thunderbolt, an axe, a kind of staff with transverse pieces surmounted by a skull called *Khatvāṅga*, and another nondescript weapon called *Khinkira*; he also carries a kind of rattle or drum, shaped like an hour-glass, called *Damaru*, and a *Pāśa* or noose for binding incorrigible offenders; his attendants or servants are called *Pramathas*; they are sometimes regarded as demons or supernatural beings of various kinds, and form a complete host; some of his more personal attendants or chamberlains have special names, such as Nandi or Nandin, Bhṛṅging, Tanḍu, the latter being the original teacher of dancing &c., whence Śiva is called *Naṭeśvara*, 'the lord of dancers,' and is himself described as *nāṭya-priya*, fond of dancing; his principal wife Durgā, otherwise called *Pārvatī*, *Umā*, *Gaurī*, *Bhavānī*, *Satī*, &c., is the chief object of worship with the Śāktas and Tantrikas, see *śakti*, *śākta*, *tantra*: his sons are Gaṇeśa and Kārtikeya; he destroyed several Asuras or demons, such as Pura, Tripura, Andhaka, Ruru; he also scorched the god of love, Kāma-deva, to ashes by a glance from his central eye, that deity having attempted to inflame him with passion for *Pārvatī* whilst he was engaged in severe penance; he is said to have cut off one of the heads of the god Brahmā, that god having originally possessed five heads, one of which is fabled to have addressed Śiva on a particular occasion in a disrespectful manner, cf. *brahma-mūrdha-bhrāt*; he also decapitated Dakṣa and replaced his head by that of a ram, because that sage, who was his father-in-law, omitted to invite him and his wife *Satī* to a great sacrifice at which all the other gods were present, see *dakṣahādvara-dhvaṅsa-kṛt*; in the exercise of his function of Universal Destroyer he

destroys, at the end of every Kalpa, not only all created beings, but even Brahmā, Viṣṇu, and the other gods, whose bones and skulls he wears as garlands; moreover, at the end of one of the early Kalpas he is fabled to have burnt them up by a flash from his central eye, and afterwards to have rubbed their ashes upon his body, whence the use of ashes is considered of great importance in his worship, while the use of the Rudrākṣa berries or beads originated, it is said, from the legend that Śiva, on his way to destroy the three cities, called Tri-pura, let fall some tears of rage which became converted into these beads: his residence is Kailāsa, one of the loftiest northern peaks of the Himālaya, which is also the paradise of Kuvera: he has strictly no incarnations like those of Viṣṇu, though Virābhadrā and the eight Bhairavas are sometimes regarded as forms of him, sometimes as his sons, see *virābhadrā, bhairava*; he is especially worshipped at Benares and has even more names than Viṣṇu, one thousand and eight being specified in the sixty-ninth chapter of the Śiva-Purāṇa and in the seventeenth chapter of the Anuśāsana-parvan of the Mahā-bhārata, some of the most common being Mahā-deva, Sambhu, Sankara, Iśa, Īśvara, Maheśvara, Hara, Rudra; the phallic emblem of Śiva, the male genital organ, penis; a god (=deva, according to Śabda-k.); an auspicious planetary conjunction; the twentieth of the astronomical periods called Yogas, (see *yoga*); epithet of a particular month; the Veda; final emancipation (=mokṣa); a pillar or post to which cattle are tied; a kind of drug and perfume (=bāluka or vāluka); a particular plant or drug (=pundarika); the black Dhustūra or thorn-apple; bdelium; quicksilver; N. of a scribe; (au), m. du. Śiva and his wife; (ās), m. pl., N. of a class of deities; (ā), f. the wife of Śiva (Durgā, Pārvatī, &c.); final emancipation (=mukti); N. of the wife of Angiras; of the mother of the twenty-second Jina; of a river; a jackal; the Samī tree; yellow Myrobalan (=haritaki); Emblem Myrobalan (=āmālaki); the tree Flacourtia Cataphracta (=tāmūlaki); Dūrvā grass; turmeric; a kind of yellow pigment, =go-rocāṇā; (am), n. blis, prosperity, happiness, well-being, auspiciousness, pleasure; final emancipation or beatitude; water; rock-salt; sea-salt; white or refined borax. — *Śiva-kara*, as, ī, am, causing happiness or prosperity, making happy, auspicious, propitious; (as), m. (with Jains) one of the twenty-four Arhats of the past Ut-sarpiṇī. — *Śiva-karāḍa*, am, n. 'Śiva's amulet.' N. of a chapter in the Skanda-Purāṇa. — *Śiva-kāñcī*, f., N. of a city (said to have been founded by Sankara; cf. *viṣṇu-haṇḍī*). — *Śiva-kānti-tīrtha*, am, n., N. of a Tīrtha. — *Śiva-kāmadughā*, f., N. of a river. — *Śiva-kārīṇī*, f., N. of a goddess. — *Śiva-kīrka*, as, m. a proper N. — *Śiva-kīrtana*, as, m. 'Śiva-praiser,' epithet of Bhrīngī or Bhrīngarā, one of Śiva's attendants; N. of Kṛṣṇa or Viṣṇu; (am), n. the act of praising or celebrating Śiva. — *Śiva-kuṇḍa*, N. of a place. — *Śiva-koṣa*, as, m., N. of a dictionary of synonyms of trees and medicinal plants by Śiva-datta. — *Śiva-gaṅgā-tīrtha*, am, n., N. of a Tīrtha. — *Śiva-gaṇa*, as, m. a proper N. — *Śivagana-pura*, am, n., N. of a town. — *Śivagati*, īs, īs, ī, having a prosperous course, prosperous, auspicious, happy; worshipping Śiva; (īs), m. one of the twenty-four Arhats of the past Ut-sarpiṇī (with Jains). — *Śiva-gītā*, f. 'Śiva's song.' N. of a part of the Padma-Purāṇa (propounding the doctrines of the Saivas; it is regarded as a Vedānta treatise, and attributed to Veda-vyāsa). — *Śiva-guru*, us, m., N. of Sankarācārya's father. — *Śiva-gharma*, as, m. 'born from the perspiration of Śiva,' epithet of the planet Mars. — *Śivan-kara*, as, ī, am, causing happiness or prosperity, auspicious, propitious. — *Śiva-śakra*, am, n. epithet of a particular mystical circle. — *Śiva-śaturdaśī*, f. the fourteenth day of the dark half of the month Māgha kept as a festival in honour of Śiva. — *Śivaśaturdaśī-vrata*, am, n. a particular religious observance kept on the

above-mentioned day. — *Śiva-jia*, as, ā, am, knowing what is fortunate or propitious, worshipping Śiva; (ā), f. a female devotee of the Śaiva sect. — *Śiva-jñāna*, am, n. knowledge of what is fortunate or propitious; a book giving rules for ascertaining auspicious moments or lucky and unlucky seasons. — *Śiva-tattva-vivēka*, as, m., N. of a work by Apyaya-dikṣita. — *Śiva-tantra*, am, n., N. of a Tantra work. — *Śiva-tama*, as, ā, am, most prosperous, very fortunate. — *Śiva-tara*, as, ā, am, more auspicious or propitious, very prosperous or fortunate; very complacent. — *Śiva-tāti*, īs, īs, ī (Pāṇini IV. 4, 143, 144), causing good fortune, conferring happiness, propitious; (īs), f. propitiousness, benevolence, auspiciousness. — *Śiva-tātika*, as, ā, am, = *śiva-tāti* above. — *Śiva-tīrtha*, am, n., N. of a Tīrtha. — *Śiva-datta*, as, ā, am, given by Śiva; presented to Śiva; (as), m., N. of the author of the Śiva-koṣa; of a scribe; (am), n. the discus of Viṣṇu. — *Śiva-dāru*, u, n. the tree Pinus Deodaru (=deva-dāru). — *Śiva-dāsa*, as, m., 'Śiva's servant,' N. of the author of the Jātakā-muktāvalī; of the reputed author of the Kathāṃava. — *Śiva-dāsa-deva*, as, m., N. of a poet. — *Śiva-dūtīkā*, f., N. of one of the Mātṛis attending on Śiva. — *Śiva-dūtī*, f. 'Śiva's messenger,' epithet of Durgā; of a Yoginī. — *Śiva-dūtī-tantra*, am, n., N. of a Tantra work. — *Śiva-dṛiṣṭī*, īs, f., N. of a work by Somananda-nātha. — *Śiva-druma*, as, m., 'Śiva's tree,' the Vilva, (commonly called Bel). — *Śiva-dṛiṣṭā*, f. 'hated by Śiva,' the Ketaka tree, (see *ketaka*). — *Śiva-dhanur-veda*, as, m., N. of a work ascribed to Vyāsa. — *Śiva-dharma* and *śiva-dharmottara* (=ma-ut), N. of two works. — *Śiva-dharmopapurāṇa* (=ma-up), am, n., N. of an Upa-Purāṇa. — *Śiva-dhātu*, us, m., 'Śiva's essence,' quicksilver; 'Śiva's mineral,' milk-stone, opal or chalcedony, (according to Śabda-k. =go-danta). — *Śiva-nābhī*, īs, m., 'Śiva's navel,' a particular form of Śivalinga, (see *linga*). — *Śiva-nārāyaṇa*, as, m., N. of a god; of a modern author. — *Śiva-pura*, am, n. or *śiva-puri*, 'Śiva's city,' N. of the city Benares (especially sacred to Śiva). — *Śiva-purāṇa*, am, n., N. of one of the eighteen Purāṇas (devoted to the praise of Śiva; it is thought by some to be identical with the Vāyu-Purāṇa). — *Śiva-pūjā*, f. worship or adoration of Śiva. — *Śiva-prādurbhāva*, as, m. the manifestation of Śiva. — *Śiva-priya*, as, ā, am, dear to or esteemed by Śiva; (as), m. the tree Sesbana Grandiflora (=vaka); the thorn-apple (=dhustūra); crystal; (ā), f. the goddess Durgā; (am), n. the seeds of the Rudrākṣa or Elaeagnus. — *Śiva-bhakta*, as, m. a worshipper of Śiva, a Śaiva. — *Śiva-bhakti-siddhi*, īs, f. 'performance of the worship of Śiva,' N. of a devotional work; [cf. *śiva-śakti-siddhi*]. — *Śiva-bhaṭṭa*, as, m. a proper N. — *Śiva-mallaka*, as, m. the Arjuna tree; (ikā), f. the tree Sesbana Grandiflora (=vasuka). — *Śiva-mallī*, f. the Sesbana Grandiflora. — *Śiva-māhātmya-khaṇḍa*, as, m., N. of a book of the Skanda-Purāṇa. — *Śiva-rasa*, as, m. the water of boiled rice or pulse three days old (undergoing spontaneous fermentation). — *Śiva-rahasya*, am, n. 'secret doctrine of Śiva,' N. of a part of the Skanda-Purāṇa; of a compilation from the Tantras on the divinity and worship of Śiva. — *Śiva-rāja-dhānī*, f. 'Śiva's capital,' N. of the city Kāśī or Benares (especially sacred to Śiva). — *Śiva-rātri*, īs, f. 'Śiva's night,' N. of a celebrated and very popular festival in honour of Śiva (kept on the fourteenth of the dark half of the month Māgha or January-February; a rigorous fast and extraordinary ceremonies are observed during the day and night, and Śiva is worshipped under the type of the Linga; cf. *śiva-śaturdaśī*). — *Śivatrī-māhātmya*, am, n. the greatness or glory of the Śiva-rātri festival. — *Śiva-rāma*, as, m., N. of a preceptor; of the author of the Kṛtya-cintāmaṇi, the Śrāddha-cintāmaṇi, the Su-bodhinī, and a commentary on the Karma-pradīpa. — *Śiva-rāma-gīra*, as, m. a proper N. — *Śiva-rūpa*, am, n. the form or image

of Śiva; (as, ā, am), having the form of Śiva. — *Śiva-linga*, am, n. Śiva's genital organ or Śiva worshipped in the form of a phallus; a temple or spot dedicated to the worship of the Linga, (see *linga*). — *Śiva-lingin*, ī, m. a worshipper of the Linga or one who carries this symbol on his person. — *Śiva-loka*, as, m. the world or paradise of Śiva, Kailāsa. — *Śiva-vallabha*, as, ā, am, loved or esteemed by Śiva; (as), m. the mango tree; gigantic swallow-wort; (ā), f. the goddess Pārvatī; the Indian white rose (=sata-patṛī). — *Śiva-valikā*, f. a particular plant (=linginī). — *Śiva-vallī*, f. a particular plant (=linginī); a particular thorny tree (=śri-vallī). — *Śiva-vāhana*, as, m. 'Śiva's vehicle,' a bull. — *Śiva-vija*, am, n. 'Śiva's semen,' quicksilver. — *Śiva-śakti*, īs, f. attachment or devotion to Śiva; (īs), m. a proper N. — *Śiva-śakti-siddhi*, īs, f., N. of a work by Harsha, (also called *śiva-bhakti-siddhi*). — *Śiva-sarman*, ā, m., N. of a priest. — *Śiva-sāsana*, am, n. 'Śiva's ordinance,' N. of a law-book. — *Śiva-śekhara*, as, m. Śiva's crest; Śiva's head; the plant Sesbana Grandiflora; the thorn-apple; the moon. — *Śiva-samhitā*, f., N. of a short treatise on the duties of a Yogin. — *Śiva-sankalpa*, as, m. 'having an auspicious resolve,' N. of a hymn (forming part of the thirty-fourth book of the Vajasaneyi-samhitā; cf. Manu XI. 250). — *Śiva-sankalpopanishad* (=pa-up), ī, f., N. of an Upanishad. — *Śiva-sarvasva*, am, n., N. of a work. — *Śiva-sahasra-nāman*, ā, n., N. of a description of one thousand epithets illustrating the attributes of Śiva. — *Śiva-sāyujya*, am, n. absorption into or identification with Śiva, final emancipation. — *Śiva-sundarī*, f. epithet of Durgā. — *Śiva-sūtra*, am, n., N. of the aphorisms of the Śaiva philosophy (attributed to the god Śiva); N. of the fourteen Sūtras with which Pāṇini opens his grammar (said to have been communicated to him by Śiva). — *Śivasūtra-vimarsinī*, f., N. of a commentary on the philosophical Śiva-sūtras, (also called *śiva-sūtra-vivṛitī*); of a commentary on the fourteen grammatical aphorisms of Śiva (treated as symbolizing the dogmas of the Vedānta). — *Śiva-skandha*, as, m., N. of a king. — *Śiva-sva*, am, n. 'Śiva's property,' anything that has been offered to Śiva. — *Śiva-svāmī*, ī, m., N. of a poet; of an author. — *Śivāśka* (=va-ak), am, n. the seed of the Elaeagnus, (see *rudrākṣa*). — *Śivākhya* (=va-ākḥ), as, ā, am, called happy, termed lucky. — *Śivātīkā* (=va-ātī), f. a kind of grass (=vanśa-patṛī). — *Śivātmaka* (=va-āt), as, ikā, am, consisting of the essence of Śiva; (am), n. rock-salt. — *Śivādesuka* (=va-ād), as, m. a fortune-teller. — *Śivānanda* (=va-ān), as, m. 'Śiva's joy,' N. of a scribe. — *Śivāpīḍa* (=va or vā-āp), as, m. the chapel of Śiva or Durgā; Sesbana Grandiflora (=vaka). — 1. *śivāpriya* (=va-āp or vā-āp), as, ā, am, disliked by Śiva or by Durgā. — 2. *śivāpriya*, as, ā, am, beloved by Durgā; (as), m. a goat. — *Śivā-phalā*, f. the Samī tree. — *Śivā-bali*, īs, m. an offering to Durgā made at night and consisting chiefly of flesh. — *Śivārātri* (=va or vā-ār), īs, m. an enemy of Śiva or Durgā; 'jackal's enemy,' a dog. — *Śivārūta*, as, m. the howling of a jackal. — *Śivārācana-candrīkā* (=va-ar), f., N. of a work. — *Śivālaya* (=va-āl), as, m. the residence of Śiva, Śiva's abode; red Tulasi or basil; (am), n. any temple or shrine dedicated to Śiva (generally containing a Linga); a cemetery, place where dead bodies are burnt or buried; N. of a place. — *Śivā-smṛitī*, īs, f. 'Durgā-memorial,' the plant Sesbana Aegyptiaca (=jayanti). — *Śivāhlāda* (=va-āh), as, m. 'Śiva's joy,' the tree Sesbana Grandiflora. — *Śivāhva* (=va-āh), as, ā, am, called or named after Śiva; (ā), f. a species of creeper (=rudra-jatā). — *Śivēlara* (=va-ll), as, ā, am, 'other than auspicious,' inauspicious, unhappy, unlucky. — *Śivēkṣa* (=va-iṣḥ), as, ā, am, loved by Śiva; (as), m. Sesbana Grandiflora; (ā), f. Dūrvā grass. — *Śivopaniṣad* (=va-up), ī, f., N. of an Upanishad (supposed to have been the work on which the Śiva-

sūtras were founded).—*Sivopapurāṇa* ('va-up'), *am*, n., N. of an Upa-Purāṇa.

Sivaka, *as*, m., a pillar or post to which cattle are tethered or to which cows are tied (when milked); a scratching-post (for cattle to rub against).

Sivānī, f., the wife of Siva (i.e. Durgā); the plant *Sesbania Aegyptiaca* (= *jayanti*; or, according to others, *Celtis Orientalis*).

Sivālu, *us*, m., a jackal.

Sivaya, Nom. P. *siviyati*, -*yitum*, to treat any one (acc.) like Siva.

शिवि *sivi*, *is*, m., a beast of prey, noxious animal; the birch tree (= *bhūrja*); N. of a king (son of Uśnara; the story of his rescuing Agni in the form of a pigeon from Indra in the form of a hawk by the offering of an equal portion of his own flesh, weighed in a balance, is told in the Vahnī-Purāṇa and Mahā-bhārata, see below); N. of a country; (*ayas*), m. pl., N. of a people or race. — *Sivi-darīta* or *sivi-darītra*, *am*, n., 'the story of Sivi,' N. of an episode of the Mahā-bhārata; see Vana-parvan 13275-13300; the same story of the hawk and the pigeon is told of Uśnara in Vana-parvan 10560-10596.

शिविका *sivikā*, f., a palanquin, palkee, litter; a bier; a stage erected for exhibitions; a proper N. — *Sivikā-dāna*, *am*, n., the gift of a litter, &c.; N. of a chapter of the Vahnī-Purāṇa.

Sivi-ratha, *as*, m., a palanquin, litter.

शिविपिष्ट *sivipishta* for *śipi-vishṭa*, *as*, m., epithet of Siva, &c. See *śipi*, p. 1005.

शिविर *sivira*, *am*, n. (said in Upādi-s. I. 54. to be fr. rt. *śi*), a camp; a royal camp, royal residence; an intrenchment for the protection of an army; a sort of grain; (*as*), m., N. of a tribe (?).

शिशयिषा *śisayishā*, f. (fr. Desid. of rt. *śi*), desire to lie down, wish to sleep, drowsiness, sleepiness.

Sisayishu, *us*, *us*, u, wishing to lie down, sleepy, drowsy.

शिशान *śishāna*. See under rt. *śi*, p. 1004.

शिशिर *śishira*, *as*, ā, *am* (according to Upādi-s. I. 54. fr. rt. *śas*; probably connected with rt. *śrī* or rt. *śo*), cool, chilly, cold, frigid, freezing; (*as*), m., N. of the seventh month of the year (according to one reckoning); N. of a mountain; of a teacher of the Rīg-veda (a pupil or descendant of Sākalya Veda-mitra); (*as*, *am*), m. n. hoar frost, dew, coolness, cold; the cool or dewy season (comprising two months, Māgha and Phālguna, or from about the middle of January to that of March, see *ritu*). — *Śishira-kāla*, *as*, m., the dewy season. — *Śishira-ghna*, *as*, ī, *am*, destroying frost; (*as*), m., epithet of Agni or fire. — *Śishira-tara*, *as*, ā, *am*, more cool, very refreshing. — *Śishira-mathita*, *as*, ā, *am*, pinched by cold. — *Śishirartu* ('*ra-ritu*'), *us*, m., the dewy season. — *Śishirāṇsu* ('*ra-an*'), *us*, m., 'having cold rays,' the moon. — *Śishirāṇsu-tva*, *am*, n., the state of having cold rays. — *Śishirī-bhū*, cl. I. P. *bhāvati*, &c., to become cool. — *Śishiro-shṇa-varsha* ('*ra-ush*'), ās, f. pl. the dewy, hot, and rainy seasons.

शिशु *śishu*, *us*, m. (a reduplicated form of *śi*, *śu* for rt. *śvi*; according to Upādi-s. I. 21. fr. rt. *śo*; Ved. *śishvaḥ* = *śishvau*, *śishvā* = *śishunā*), a child, infant; the young of any animal (as a calf, puppy, &c.); a boy under eight years of age; a lad under sixteen; a pupil, scholar; N. of a descendant of Angiras (author of Rīg-veda IX. 112). — *Śishu-kāla*, *as*, m., childhood. — *Śishu-kranda*, *as*, m., or *śishu-krandana*, *am*, n., the weeping of a child or infant. — *Śishu-krandīya*, *as*, m., scil. *grantha*, a book treating of infantile complaints or (perhaps) a book suitable for naughty children, (Pān. IV. 3. 88). — *Śishu-gandhā*, f., double jasmine. — *Śishu-cāndrā-gaṇa*, *am*, n., the lunar penance of children, (eating

four mouthfuls at sunrise and four mouthfuls at sunset for a month, Manu XI. 219). — *Śishu-tva*, *am*, n. or *śishu-tā*, f., childhood, boyhood, the period up to eight years of age; pupillage, the period before sixteen. — *Śishu-dasya*, *as*, ā, *am*, being in the place of a child, not far from or almost a child. — *Śishu-nāga*, *as*, m., a young elephant; a kind of Rākshasa or demon; N. of a king of Magadhā (the founder of a dynasty). — *Śishu-pāla*, *as*, m., 'child-cherisher,' N. of the king of the Cedis inhabiting a country in central India, probably the same as Bundeikhand, (see *cedi*); he was son of Dama-ghosha, and is also called Su-nitha; his impiety in opposing the worship of Kṛishṇa is described in the Sabhā-parvan of the Mahā-bhārata; when Yudhi-shthira was about to perform a Rājāsīya sacrifice, numerous princes attended, and Bhīshma proposed that especial honour should be paid to Kṛishṇa, who was also present, but Śishu-pāla objected, and after denouncing Kṛishṇa as a contemptible person challenged him to fight, whereupon Kṛishṇa struck off his head with his discus; the Vishnu-Purāṇa identifies this impious monarch with the demons Hiranya-kaśipu and Rāvaṇa; his death forms the subject of Māgha's celebrated poem called *Śisupāla-vadha*). — *Śisupālaka*, *as*, īkā, *am*, protecting or cherishing children; (*as*), m., N. of a king (= *śishu-pāla*); the plant *Nauclea Cordifolia*. — *Śisupāla-badha* or *śisupāla-vadha*, *as*, m., 'the slaying of Śisupāla,' N. of a part of the Mahā-bhārata (see below) and of an epic poem by Māgha on the subject of Śisupāla's death by the hand of Kṛishṇa. — *Śisupāla-badha-parvan*, a, n., N. of a section of the Mahā-bhārata (contained in the Sabhā-parvan 1418-1627, see above). — *Śisupāla-han*, ā, m., 'destroyer of Śisupāla,' an epithet of Kṛishṇa. — *Śisū-bhāva*, *as*, m., the state of childhood, infancy. — *Śisū-mat*, ān, *ati*, *at*, Ved. infantine, childish, (according to Sāy. on Rīg-veda I. 140, 10. *śisumatir* = *śaśavavatiṛ jvalāḥ*). — *Śisū-māra*, *as*, m., 'child-killing,' the Gangetic porpoise, *Delphinus Gangeticus*; 'the heavenly porpoise,' a form of Vishnu (described as a collection of the stars and planets); N. or a form of Vishnu. — *Śisumāra-śiras*, *as*, n., the dolphin's head, a part of the heavens studded with stars, the north-east point. — *Śisū-vāhaka* or *śisū-vāhyaka*, *as*, m., 'child-carrier,' a wild goat. — *Śisū-hatyā*, f., child-murder.

Śisuka, *as*, m., a child; the young of any animal; a porpoise; a fish resembling a porpoise; a tree.

Śisūla, *as*, m., Ved. a child or a young animal, (Sāy. = *śishu*).

Śisvan in *śam-śisvan*, q. v.; (according to Sāy. on Rīg-veda I. 65, 5. *śisvā* may either = *tanū-kṛitāḥ*, 'attenuated,' as if fr. rt. *śo*, or = *śisunā*, inst. c. of *śishu*).

Śisvāyat in Rīg-veda X. 95, 13 = *śive*, i.e. *kal-yāne samupasthite sati* (according to Sāy.).

Śisvī, *is*, īs, i, swelling, increasing, thriving, &c., in *su-śisvī*, q. v.

शिश *śishna*, *as*, m. (according to Yāska fr. rt. *snath*; according to others fr. rt. *śas*), the male generative organ, (also *am*, n. in Ved.); (*am*), n., Ved. a tail; thread steeped in rice-water, (said by Sāy. to be fr. rt. *smā*, Rīg-veda I. 105, 8). — *Śishna-deva*, *as*, m., 'having the generative organ for a god' or 'sporting with that organ,' a lustful or unchaste man, (Sāy. *śishnena divyanti kṛidanti iti śishna-devāḥ abrahmauduryāḥ ity arthah*); a tailed or priapic demon. — *Śishnodara-parāyana* ('*na-ud*'), *as*, ā, *am*, addicted to lust and gluttony.

शिश्रियाण *śishriyāṇa*, *as*, ā, *am* (fr. rt. *śri*), Ved. seeking refuge, taking refuge.

शिश्रिदान *śishridāna*, *as*, ā, *am* (according to Upādi-s. II. 93. fr. rt. *śvit*, 'to be white,' with substitution of *d* for *t* and elision of the desiderative affix *ś*), 'being pure,' innocent, virtuous (= *śukla-karman*); guilty, sinful, wicked (= *kṛishṇa-karman* according to some).

शिष् 1. *śish*, cl. I. P. *śeshati*, *śishesha*, *śekshyati*, *śikshat*, *śeshṭum*, to hurt, injure, kill.

शिष् 2. *śish*, cl. 7. P. *śinashtī*, *śishesha*, *śekshyati*, *śishat*, *śeshṭum*, to leave, leave remaining; to distinguish from others, individualize; (according to some also) cl. I. P. *śeshati*, &c., to leave a residue, allow to remain, spare: Pass. *śishyate*, (for *śishyate*, Pass. of rt. *śis*, see p. 1003), to be left remaining, remain: Caus. (or cl. 10) *śeshayati*, -*yitum*, Aor. *āsīśhat*, to cause to remain, leave, allow to remain, spare: Desid. *śīkshati*: Intens. *śeshishyate*, *śesheshṭi*; [cf. Lat. *quiesco*, *quero*, *quaestor*, perhaps *cura*; Goth. *quists*, *quistjan*, *fra-quists*, *fra-quistjan*, *fra-quistman*, *us-quistjan* (based on noun *quist* = *śishṭi*, in the sense of 'leaving, abandoning'), *us-haista*.]

1. *śishṭa*, *as*, ā, *am*, left, remaining, residual, anything that remains or is left. — 1. *śish/a-tā*, f. or *śish/a-tva*, *am*, n., the being left, the being residual.

शिष्ट 2. *śishṭa*, *as*, ā, *am* (fr. rt. *śis*), ordered, commanded; disciplined, well regulated, educated, trained; tamed, obedient, docile; orderly, correct, learned, wise, good; select, (perhaps referable to 1. *śishṭa*); eminent, excellent, superior, principal, chief; (*as*), m., a chief; a courtier, counsellor. — 2. *śishṭa-tā*, f. or *śishṭa-tva*, *am*, n., docility; good behaviour, urbanity, civility. — *Śishṭa-sabhā*, f., an assembly of chiefs, council of state. — *Śishṭa-sabhācāra* ('*bhā-āc*'), *as*, m., history or tradition of eminent persons. — *Śishṭa-sammata*, *as*, ā, *am*, approved or loved by the learned, (Manu III. 39). — *Śishṭācāraṇa* ('*ta-āc*'), *am*, n., the conduct or procedure of the virtuous, practice of the good, gentlemanly behaviour. — *Śishṭācāra* ('*ta-āc*'), *as*, m., the practice or traditional ways of the virtuous; (*as*, ā, *am*), well-behaved; the approved conduct of the wise and good, good manners, gentlemanly conduct, proper behaviour. — *Śishṭācāra-viruddha*, *as*, ā, *am*, opposed to the practice of the virtuous. — *Śishṭācāra-viruddha* ('*ra-av*'), *as*, ā, *am*, not opposed to the practice of the virtuous.

Śishṭi, *is*, f., ruling, governing, commanding; an order, command; correction, punishment, chastisement.

Śishṭvā, ind. having governed or regulated or trained; having ordered or decreed.

Śishya, *as*, ā, *am*, to be taught, docile [cf. *a-ś*]; (*as*), m., a scholar, pupil, disciple, (*ku-śishya*, a bad or wicked pupil); passion, anger, violence. — *Śishya-tā*, f. or *śishya-tva*, *am*, n., the state or character of a pupil, pupilage, instruction. — *Śishya-param-parā*, f., a series or succession of pupils or disciples. — *Śishya-putra*, *as*, m., a pupil equal to a son. — *Śishya-pradeya*, *as*, ā, *am*, to be delivered or imparted to pupils. — *Śishya-śishṭi*, *is*, f., chastisement or correction of a pupil.

Śishyamāṇa, *as*, ā, *am*, being ruled or controlled; being instructed or trained.

शिश *śihla* or *śihlaka*, *as*, m. (also written *śihla*, q. v.), olibanum, benzoin, Indian incense (= *śilā-rasa*).

Śihlana, *as*, m., N. of the author of the Śānti-śataka, (sometimes written *śihhana*).

शी 1. *śi* (perhaps connected with rt. *śad*), cl. 2. A. *śete* (1st du. *śevahe*, 3rd du. *śayāte*, 1st pl. *śemahe*, 3rd pl. *śerate*, Ved. cl. I. *śayate*, but *śaye* = *śete*, Rīg-veda III. 55, 4, cf. Pān. VII. 1, 41; Ved. and ep. also P. in some tenses), Impf. *aseta* (P. *asayāt*, Ved. and du. P. *asāyatam*, 3rd du. A. *asayātām*, 3rd pl. *asērata*), Pot. *śayita* (ep. *śayet*), Impv. *śetām* (2nd sing. *śeshva*, 1st du. *śayāvahat*, 3rd pl. *śerātām*), *śīṣye*, *śayishyate* (ep. *śeshyati*), *asayishṭa*, *sayitum* (Ved. Inf. *śayadhyaṭi*), to lie, lie down, lie on the ground, recline; to rest, repose; to sleep: Pass. *śayyate*, Aor. *asāyī*: Caus. *śayayati*, -*yitum*, to cause to lie down, put down, throw down; to throw, put;

to allow to rest: Desid. *śīśayishate*: Intens. *śīśayate*, *śīśayīti*, *śīśeti*; [cf. Gr. *κείμαι* (*keimai* = *sehe*, *keimai* = *śete*); *κοι-τη*, *κοι-μα-ω*, *κω-μω-s*, *κω-μω*; Lat. *qui-e-s*, *qui-e-sc-o*, *cibi-s*: Goth. *hwi-m-s*, *he-thjō*, *hwi-thi*, *he-wa*, 'house', in comp. *heiva-franja*: Old Isländ. *hei-mr*, 'house': Old Germ. *haim*, *heim*, *hi-wi*, *hi-wo*, 'husband'; *hwa*, 'wife'; *hijan*, *hiwjan*, 'to marry'; *hīrat*: Mod. Germ. *Heirath*: Angl. Sax. *ham*, *hæman*: Lith. *szētra*, 'a tent'; *kilma*, 'a village.']

Sayanīya, *śayita*, &c. See p. 994, col. 1.

Sāyaka. See s.v.

Sāyāna, *as*, *ā*, *am*, lying, reclining.

2. *śī*, *is*, *f*, sleep, repose; tranquillity, devotion, complete absorption in religious worship.

शीक *śīk* (also written *śik*, and perhaps connected with rt. *ī*. *śiō*, cl. 1.

A. *śikate*, *śīśke*, *śīśihyate*, *śīśiksha*, *śīkitum*, to sprinkle, wet, moisten; to go gently, move; cl. 1. 10. P. *śikati*, *śīkayati*, to bear ill or impatiently, be angry; to bear patiently, be patient; to touch (=rt. *śik*); to speak (cl. 10); to shine (cl. 10).

Śikara, *as*, *m*. thin or drizzling rain, drizzle, spray, mist, rain driven by wind; a drop of rain or water, (also written *śikara*); (*am*), *n*. the resin of the Sarala pine or the tree itself. — *Śīkaraugha* (*ra-ogha*), *as*, *ā*, *am*, abounding with mist, having much spray or thin rain.

Śīkarin, *i*, *īnī*, *ś*, sprinkling, drizzling.

श्रीघ *śīghra*, *as*, *ā*, *am* (etymology doubtful), quick, speedy; (*as*), *m*. (in astronomy) conjunction; (according to others) parallax; N. of a king; (*ā*), *f*. N. of a river; a particular plant, = *danti*; (*am*), ind. quickly, rapidly, swiftly; [cf. Gr. *κίχρα*; Angl. Sax. *higian*.] — *Śīghra-karman*, *as*, *n*. (in astronomy) the calculation of the conjunction (of a planet). — *Śīghra-kārin*, *i*, *īnī*, *ś*, acting speedily or expeditiously. — *Śīghra-kṛīya*, *as*, *ā*, *am*, to be done quickly, what must be done quickly. — *Śīghra-kendra*, *am*, *n*. (in astronomy) the distance from the conjunction (of a planet), commutation. — *Śīghra-kopin*, *i*, *īnī*, *ś*, quickly angry, irritable. — *Śīghra-ga*, *as*, *ā*, *am*, going quickly; (*as*), *m*, N. of a king. — *Śīghra-gantri*, *tā*, *tri*, *trī*, or *śīghra-gamana*, *as*, *ā*, *am*, going quickly. — *Śīghra-gāmin*, *i*, *īnī*, *ś*, going or moving quickly, swift, expeditious. — *Śīghra-betana*, *as*, *ā*, *am*, having quick intellect, very sagacious; (*as*), *m*, a dog. — *Śīghra-janman*, *ā*, *m*, 'having quick birth,' the plant *Cesalpinia Bonducella*; another plant (= *karaiya*). — *Śīghra-tara*, *as*, *ā*, *am*, more quick, very swift; (*am*), ind. as swiftly as possible. — *Śīghra-tā*, *f*. or *śīghra-tva*, *am*, *n*. quickness, speed, rapidity. — *Śīghra-paridhī*, *is*, *m*. (in astronomy) the epicyle of a conjunction. — *Śīghra-pushpa*, *as*, *m*. 'quick-flowering,' a kind of plant (= *agastya*). — *Śīghra-phala*, *am*, *n*. (in astronomy) the equation of a conjunction. — *Śīghra-buddhī*, *is*, *ś*, quick-witted, having quick apprehension, acute, sharp. — *Śīghra-yāna*, *am*, *n*. rapid motion. — *Śīghra-langhana*, *as*, *ā*, *am*, springing or jumping quickly, moving rapidly. — *Śīghra-vega*, *as*, *ā*, *am*, having a rapid course, impetuous. — *Śīghra-redhīn*, *i*, *m*. 'quickly piercing (the mark),' a good archer. — *Śīghra-srotas*, *ās*, *ās*, *as*, having a rapid current (said of a river). — *Śīghra-śā* (*ra-śā*), *as*, *m*. 'the apex of the swiftest motion,' a conjunction (in astronomy).

Śīghrāya, Nom. A. *śīghrāyate*, *yitum*, to become quick or rapid; to hasten.

Śīghrāyāmāna, *as*, *ā*, *am*, becoming quick, going rapidly, hastening.

Śīghrin, *i*, *īnī*, *ś*, speedy, one who is quick or expeditious.

Śīghrīya, *as*, *ā*, *am*, quick, fleet; (*as*), *m*. an epithet of Śiva; of Viṣṇu; the fighting of cats.

Śīghrīya, *as*, *ā*, *am*, quick, speedy, rapid, swift.

Śīghrya, *am*, *n*. quickness, speed, rapidity.

शीत् *śī*, ind. [cf. *śit*], a sound made by drawing in the breath to express any sudden thrill of

pleasure or pain (but especially pleasurable sensations during sexual enjoyments, = *rati-kāla-dhvanī*).

— *Śīt-kāra*, *as*, *m*. making the above sound *śit*; a frown. — *Śīt-kṛita*, *am*, *n*. the sound *śit*, a sound made by drawing in the breath to express pleasurable sensations.

शीत *śīta*, *as*, *ā*, *am* (according to some fr. rt. *śya* or fr. rt. *ī*. *śi*): according to others an old pass. part. fr. rt. *śō*, cold, chilly, frigid; dull, apathetic, stupid, sluggish, sleepy, (in this sense connected with rt. *ī*. *śi*); idle, lazy, stupid; decocted, boiled; (*am*), *n*. cold, coldness; cold weather, the cold season; water; bark or cinnamon, = *twāca*; (*as*), *m*. a small tree, *Cordia Myxa*; a kind of ratan, *Calamus Fasciculatus*; the plant *Marsilea Quadrifolia*; the Nimb tree; another plant (= *parpaṭa*); camphor; (*ā*), *f*. a furrow; N. of the wife of Rāma, (in these last two senses more usually written *śītā*, q. v.; but derived according to Upādi-s. III. 90. fr. rt. *ī*. *śi*). — *Śīta-kāla*, *as*, *m*. the cold season, winter. — *Śītakālina*, *as*, *ā*, *am*, belonging to the cold season, produced in winter, wintry. — *Śīta-kumbha*, *as*, *m*. the fragrant oleander, = *karavīra*; (*ī*), *f*. an aquatic plant; [cf. *śītala*.] — *Śīta-kṛīcchra*, *as*, *m*. a particular religious penance (consisting in drinking cold water for three days, cold milk for three days, cold ghee for three days, and eating air or fasting for three days). — *Śīta-keḥāra*, *am*, *n*. refined borax. — *Śīta-gandha*, *am*, *n*. 'having cool fragrance,' white sandal. — *Śīta-gu*, *us*, *m*. 'having cold rays,' the moon. — *Śīta-cāmpaka*, *as*, *m*. a lamp; a mirror; pleasing, satisfying (?). — *Śīta-jvara*, *as*, *m*. a cold fever, ague. — *Śīta-tā*, *f*. or *śīta-tva*, *am*, *n*. coldness, cold. — *Śīta-dīdhiti*, *is*, *m*. 'cold-rayed,' the moon. — *Śīta-parṇi*, *f*. 'cool-leaved,' the plant *Cleome Pentaphylla*; another plant (= *arka*). — *Śīta-pallava*, *as*, *m*. 'cool-blossomed,' a kind of plant, *Ardisia Solanacea*; (*ā*), *f*. another plant (= *bhūmī-jambū*). — *Śīta-pākīni*, *f*. a kind of medicinal root (= *kākolī*); another plant (= *mahā-samangā*). — *Śīta-pākī*, *f*. a medicinal root (= *kākolī*); the plant *Sida Cordifolia*; another plant (= *guījā*). — *Śīta-pitta*, *am*, *n*. increase of bile or phlegm caused by cold. — *Śīta-pushpa*, *as*, *m*. 'cool-flowered,' the *Śirīsha* tree; (*ā*), *f*. a kind of plant, = *atī-bālā*; (*am*), *n*. a fragrant grass, *Cyperus Rotundus*. — *Śīta-pushpaka*, *as*, *m*. a kind of plant, = *arka*; (*am*), *n*. storax or benzoin. — *Śīta-pūtanā*, *f*. epithet of a particular *Graha* or disease of children, (see *graha*, *pūtanā*). — *Śīta-prabha*, *as*, *m*. 'having cool radiance,' camphor. — *Śīta-priya*, *as*, *m*. 'fond of cold,' a plant (= *parpaṭa*). — *Śīta-phala*, *as*, *m*. 'having cool fruit,' the tree *Ficus Glomerata*; another tree (= *śelu*). — *Śīta-bālā*, *f*. a kind of plant (= *mahā-samangā*). — *Śīta-bhānu*, *us*, *m*. 'cool-rayed,' the moon. — *Śīta-bhīru*, *us*, *us*, *u*, afraid of cold; (*us*), *m*. Arabian jasmine, *Jasminum Zambac*. — *Śīta-bhojin*, *i*, *īnī*, *ś*, eating cold viands. — *Śīta-mānjari*, *f*. a particular plant (= *śephālī*). — *Śīta-mayūkha*, *as*, or *śīta-marīci*, *is*, *m*. 'cool-rayed,' the moon; camphor. — *Śīta-mūlaka*, *as*, *ā*, *am*, having a cool root; (*am*), *n*. the root of the *Uśīra*. — *Śīta-ramya*, *as*, *ā*, *am*, pleasant in cold weather; (*as*), *m*. a lamp. — *Śīta-raśmī*, *is*, *m*. 'cool-rayed,' the moon; camphor. — *Śīta-ruḍ*, *h*, or *śīta-ruḍ*, *is*, *m*. 'having cool light,' the moon. — *Śīta-alka*, *as*, *ā*, *am*, having cool bark; (*as*), *m*. the *Udumbara* tree. — *Śīta-vīryaka*, *as*, *m*. 'having cold seed,' the fig-tree (= *plakha*). — *Śīta-sīva*, *as*, *ā*, *m*. *f*. a kind of fennel (= *madhurikā*, *misreyā*); the Samī tree; (*am*), *n*. a sort of resin, storax or benzoin; rock-salt. — *Śīta-sūka*, *as*, *m*. 'having cold awns or beards,' barley. — *Śīta-sparsa*, *as*, *ā*, *am*, cool to the touch or feeling, cooling, refreshing, pleasant. — *Śīta-saka*, *as*, *ā*, *am*, bearing or enduring cold; (*as*), *m*. the *Pilu* tree (growing in the Himalayas mountains); (*ā*), *f*. a small tree, *Vitex Negundo*; another plant (= *vīṇantī*). — *Śīta-hara*, *as*, *ā*, *am*, reinvigorating cold. — *Śītāṅsu* (*ta-ṅ*), *us*, *m*. 'cool-rayed,' the moon; camphor. — *Śītāṅsu-tā*, *f*.

coldness of ray, chilliness. — *Śītāṅsu-talla*, *am*, *n*. camphor oil, camphor linament. — *Śītākula* (*ta-āk*), *as*, *ā*, *am*, benumbed with cold, frozen. — *Śītāṅga* (*ta-ṅ*), *as*, *ā*, *am*, cold-bodied, having cold limbs; (*as*), *m*. a kind of fever (supposed to arise from a vitiated state of one of the humors of the body); (*ī*), *f*. a particular plant (= *hansa-padi*). — *Śītāda* (*ta-ada*), *as*, *m*. scorbutic affection or otherwise diseased state of the gums. — *Śītādri* (*ta-ad*), *is*, *m*. the snowy mountains, the Himalayas. — *Śītābālā* (*ta-ab*), *a*, kind of plant (= *mahā-samangā*). — *Śītārta* (*ta-ār*), *as*, *ā*, *am*, pained or pinched with cold, suffering from cold, chilled, shivering, cold. — *Śītāsman* (*ta-as*), *ā*, *m*. a cold stone; the moon-gem, crystal. — *Śītī-bhāva*, *as*, *m*. cold state, coldness, cold, coolness; composure; final emancipation. — *Śītī-bhū*, cl. 1. P. *bhāvati*, &c., to be or become cold. — *Śīottama* (*ta-u*), *am*, *n*. 'the best of cold things,' water. — *Śītoda* (*ta-uda*), 'having cool water, N. of a lake; (*ā*), *f*. N. of a river.

Śītaka, *as*, *m*. cold weather, the cold season, winter; a lazy or dilatory man, a dull person; a happy or contented man, one without cares or anxieties (= *su-śhīta*); the plant *Marsilea Dentata*; a scorpion.

Śītala, *as*, *ā*, *am*, cool, cold, frigid, chilly; (*as*), *m*. the moon; the plant *Marsilea Quadrifolia*; a particular Jina or Arhat, (the tenth of the twenty-four Tīrthakāras); a religious ceremony observed upon the sun's entering Aries; the small tree *Cordia Myxa*; the *Cāmpaka* tree; a sort of camphor; turpentine or the resin of *Shorea Robusta*; (*ā*), *f*. small-pox (= *masūrīkā*); the goddess presiding over or inflicting small-pox; a kind of aquatic plant (perhaps the *Phrynum Dichotymum*, from the split stems of which a cool mat is made; = *śīta-kumbhī*, *śūkla-pushpā*); other plants, = *kuṭumbīnī*; = *ārāma-śītālā* = *bālukā*; (*ī*), *f*. a kind of aquatic plant, see above; small-pox; (*am*), *n*. cold, coldness, coolness, cold weather; the cold season; green sulphate of iron (= *pushpa-kāśīsa*); benzoin or storax; sandal, white sandal; a lotus; a pearl; the root of the *Andropogon Muricatus*. — *Śītala-śhāda*, *as*, *m*. a white leaf; (*as*, *ā*, *am*), having white leaves; (*as*), *m*. the *Cāmpaka* tree. — *Śītala-jala*, *am*, *n*. cold water; a lotus. — *Śītala-tara*, *as*, *ā*, *am*, more cool, colder. — *Śītala-tā*, *f*. or *śītala-tva*, *am*, *n*. coldness, coolness, fridity, chilliness; insensibility, apathy (= *jaḍa-tā*). — *Śītala-pradā*, *as*, *ā*, *am*, giving or producing coolness; (*as*), *m*. sandal. — *Śītala-prasāda*, *as*, *m*. a proper N. — *Śītala-vāta*, *as*, *m*. a cool breeze, cold wind. — *Śītala-vātaka*, *as*, *ā*, *am*, having cool breezes; (*as*), *m*. the plant *Marsilea Quadrifolia* (= *aśana-parṇī*). — *Śītala-shashī*, *f*. or *śītala-shashī*, the sixth of the light half of the month Magha (when only cold food is eaten). — *Śītālā-pūjā*, *f*. worship of the goddess *Śītālā* (a festival on the eighth day of the second half of the month *Phālguna*).

Śītālaka, *as*, *m*. a kind of plant, = *maruvaka*; (*am*), *n*. a white lotus (= *śītōtpala*).

Śītālu, *us*, *us*, *u*, suffering from cold, shivering with cold, chilled, cold.

Śītākā, *f*. Ved. coldness, cold. — *Śītākā-rat*, *ān*, *āti*, *at*, Ved. possessing coldness.

Śītaya, *as*, *ā*, *am*, to be cooled or chilled; ploughed, tilled, (in this sense more usually *śītya*.)

शीत्कार *śīt-kāra*, *śīt-kṛita*. See *śīt*, col. 1.

शीधु *śīdhu*, *us*, *u*, *m*. *n*. (according to Upādi-s. IV. 38. fr. rt. *ī*. *śi*, but also written *śidhu*), a spirit distilled from molasses, any intoxicating liquor, rum; wine. — *Śīdhu-gandha*, *as*, *m*. 'smelling of spirits,' the *Vakula* tree, *Mimosaes Elengi*. — *Śīdhu-pa*, *as*, *i*, *am*, drinking spirits, a drinker of spirits, dram-drinker.

शीन *śīna*, *as*, *ā*, *am* (fr. rt. *śya*, cf. *śīta*), congealed, thick (as oil or butter); (*as*), *a* fool, blockhead; a large snake.

शीपाल śhīpāla, as, m., Ved. a kind of plant, (Sāy. = śaivāla, Rīg-veda X. 68, 5; cf. śepāla.)

शीपालिका śhīpālīkā, f. the plant Nyctanthes Tristis, (also written śephālī, śephālīkā.)

शीभ śhīb, cl. 1. A. śibhate, śisibhe, śibhitum, to boast: Caus. śibhayati, -yitum, Aor. aśisibhat.

Śibhya, as, m. an epithet of Śiva; a bull.

शीभम् śhībham, ind., Ved. quickly, speedily (= kshīpram, Naigh. II. 15).

शीभव śhībava, as, m. thin rain (= śikara).

शीम śhīma in su-śhīma, q. v.

शीयमान śhīyamāna. See rt. śad, p. 991.

शीर śhīr. See śīr.

शीर 1. śhīra, as, m. (according to Uṇādi-s. II. 13. fr. rt. 1. śī), a large snake, the boa constrictor. Śīrin, ī, m. a kind of plant (= harid-garbhā).

शीर 2. śhīra, as, ā, am (according to some fr. rt. 1. śī or fr. rt. 2. śrī, 'to cook'), Ved. piercing, burning; an epithet of Agni, (according to Nirukta IV. 14. fr. rt. 1. śī, and explained by anuśayin or vāsin, which Sāy. interprets to mean 'sleeping or lying in the sacrifices.') = Śhīra-śocīś, īś, īś, īś, Ved. having burning or piercing splendor, gleaming like lightning. (Sāy. = śayana-svabhāva-rośhika, 'he whose brilliance has the character of lying or sleeping,' or aśana-śīla-jvāla, 'he whose flame has the character of pervading'.)

शीरि śhīra, as, ā, am (fr. rt. śrī), withered, shriveled, shrunk, dry, sere, decayed, rotten; thin, wasted, emaciated, small, slender, broken off, shivered, shattered, injured; (am), n. a sort of perfume (= sthāwneyaka). = Śhīra-tā, f. 'having a shriveled or slender stem,' or śhīra-tva, am, n. the state of being withered or decayed, a withered condition, emaciation. = Śhīra-nālā, f. the plant Hemionites Cordifolia (= śhīra-mālā). = Śhīra-pattra, am, n. a withered leaf; (as, ā, am), having withered or shriveled leaves; (as), m. the tree Pterispermum Acerifolium; a kind of Lodhra (= pattikā-lodhra); the Nimb tree. = Śhīra-parṇa, am, n. a withered leaf; (as, ā, am), having withered or shriveled leaves; (as), m. the Nimb tree. = Śhīra-pāda, as, m. a thin foot; 'having shriveled feet,' epithet of Yama (said to have become so in consequence of his mother's curse). = Śhīra-pushpikā, f. a kind of fennel, Anethum Sowa. = Śhīra-māla, as, ā, am, having a withered garland; (ā), f. a kind of plant (= śhīra-nālā). = Śhīra-mūla, as, ā, am, having withered roots, withered at the root. = Śhīra-vrīṇṭa, am, n. 'slender-stalked,' a water-melon. = Śhīraṅghri ('ṇa-an'), is, m. 'having shriveled feet,' epithet of Yama.

Śhīyamāna, as, ā, am, being broken or shattered.

शीरि śhīra, as, ā, am (fr. rt. śrī), Ved. served.

शीर्वि śhīrvi, is, ī, i (according to Uṇādi-s. IV. 54. fr. rt. śrī), destructive, hurtful, injurious, mischievous, malignant; savage.

शीर्ष śhīrsha, am, n. (an abbreviated form of śhīrshan, col. 2), the head, skull; black Algalochum or aloe wood (= kṛishṇaguru); [cf. probably Lat. collum; Old Germ. and Angl. Sax. hals.] = Śhīrsha-gṛhīṇi, ī, inī, ī, striking the head; beheading, decapitating. = Śhīrsha-śheda, as, m. or śhīrsha-śhedaṇa, am, n. the act of cutting off the head, decapitating, decapitation. = Śhīrshaśhedaika, as, ī, am, deserving decapitation. = Śhīrsha-śhedin, ī, inī, ī, cutting off the head, decapitating. = Śhīrsha-śhedyā, as, ā, am, to be beheaded, meriting death by decapitation. = Śhīrsha-raksha, am, n. 'head-protector,' a helmet. = Śhīrsha-śoka, as, m. pain in the head. = Śhīrshāmāya ('sha-am'), as, m. disease

or morbid affection of the head. = Śhīrshāvaseshī-kṛi ('sha-av'), cl. 8. P. -karoti, -kartum, to leave only the head undestroyed. = Śhīrshodaya ('sha-ud'), as, m. 'head-rising' or 'rising in front,' epithet of the zodiacal signs Gemini, Leo, Virgo, Libra, Scorpio, Aquarius, and Pisces.

Śhīrshaka, am, n. the head, skull; a helmet; a cap, hat; judgment, award, verdict, sentence, result of judicial investigation; (as), m., N. of Rāhu (the personified ascending node). = Śhīrshaka-sṥa, as, ā, am, being in or on the head, staying on the head; abiding by an award or verdict, submitting to the penalty imposed.

Śhīrshakti, īś, f. (probably fr. śhīr = śhīrsha + sakti), Ved. a pain or affection in the head.

Śhīrshanya, as, ā, am, belonging to the head (Ved.); (am), n. a helmet; a cap; a rope fastened to a horse's head, head-rope, halter (Ved.); (as), m. clean and unentangled hair; [cf. śhīrasya.]

Śhīrshan, a, n. (connected with śhīras, but not declined in the later language except in acc. pl. and remaining cases, where it may be optionally substituted for śhīras; it is also used in some comps., e.g. sahasra-s-śhīra), the head; any eminent or illustrious person (Ved., e.g. śhīrshne-śhīrshne = śhīrshthāya śhīrshthāya, to every eminent person, Rīg-veda VII. 18, 24).

शील śhīl (perhaps to be regarded as a Nom. fr. śhīla below), cl. 1. P. śhīlati, śhīśīla, śhīlishyati, śhīlitum, to meditate, contemplate, intend; to serve, worship, honour; to act, do, practise, make; cl. 10. P. or Caus. śhīlayati, -yitum, Aor. aśhīlat, to honour, worship; to do, make, practise repeatedly, exercise, engage in; to act or practise excessively, exceed; to put on, wear, possess; to visit, frequent.

Śhīla, am, n. (according to Uṇādi-s. IV. 38. fr. rt. 1. śhī; according to others fr. rt. 2. śhīś), disposition, inclination, character, nature, natural disposition, quality, tendency, custom, habit, usage, (in all these senses said to be also as, m.); practice, behaviour, conduct, (said to be also as, m.); good disposition or character, good nature, amiability, good conduct, moral practice, piety; virtue, morality, steadiness; form, shape, beauty; (in all the preceding senses often used at the end of adj. comps., e.g. dāna-śhīla, as, ā, am, disposed to give, cf. abhivādana-s, guṇa-s, māṇsa-s, puṇya-s, mṛigaya-s, ku-s, su-s, vī-s); (as), m. a large snake, (in this sense fr. rt. 1. śhī); (ā), f. N. of the wife of the Muni Kaundinya; [cf. Slav. śhīla, 'strength, power.'] = Śhīla-jñāna-nidhī, īś, m. a treasury of virtue and knowledge. = Śhīla-taṣa, as, ā, am, having virtue for a bank or shore (said figuratively of a river).

Śhīla-tā, ind. according to character, by natural disposition; in regard to the character. = Śhīla-tā, f. or śhīla-tva, am, n. disposition, inclination; quality; conversancy, practice. = Śhīla-dhārin, ī, m. 'virtue-holder,' epithet of Śiva. = Śhīla-nidhī, īś, m. a treasure of virtue. = Śhīla-pāramitā, f. one of the six perfections (with Buddhists). = Śhīla-bhaktīrikā, f., N. of a female poet. = Śhīla-vat, ān, atī, at, possessed of good qualities, of a good or amiable disposition, well-conducted. = Śhīla-vrīṇṭa, as, ā, am, well-conducted, moral, steady, uniformly, well-behaved. = Śhīla-vrīṇṭi, īś, f. practice of virtue, good behaviour, virtue. = Śhīla-sampanna, as, ā, am, endowed with good nature or conduct, well-disposed, of proper conduct or disposition, well-conducted. = Śhīlāditya ('la-ad'), as, m., N. of a son of Vikramāditya (= prāpāra-śhīla).

Śhīlana, a, n. repeated practice, habitual performance, constant study (of the Śāstras &c.), excessive performance or exercise; wearing, putting on, possessing; serving, honouring.

Śhīlayat, an, antī, at, worshipping, honouring; practising.

Śhīlita, as, ā, am, practised, exercised, skilled in, conversant with; endowed with, possessed of; visited, frequented; (am), n. practice, conduct.

शीवन् śhīvan, ā, m. (according to Uṇādi-s. IV. 113. fr. rt. 1. śhī), a large snake, the boa constrictor; (arī), f. an iguana (= godhā).

शीवला śhīvala, am, n. the aquatic plant Vallisneria Octandra [cf. śevala, śaivala]; benzoin or storax.

शीहर śhīhara, as, m., N. of a scribe.

शु 1. śu, a form assumed by rt. śvi, cf. rt. śav.

शु 2. śu, ind. (perhaps connected with su or with āśu), well, right, brilliantly, elegantly; quickly (= kshipram, Sāy. on Rīg-veda III. 33, 1).

Śhūkam, ind. quickly, swiftly (according to some).

शुंशुमार śhūśumāra, as, m. a porpoise, (more usually written śhūśu-māra, q. v.)

शुक śhuk, cl. 1. P. śokati, śokitum, to go, move.

शुक śhuka, as, m. (said in Uṇādi-s. III. 42. to be fr. rt. 1. śubh, the final of the root being rejected), a parrot; the Śirisha tree; a plant (commonly called Seyalkāṇṭā); N. of a son of Vyāsa (narrator of the Bhāgavata-Purāṇa to king Parīkshit, see bhāgavata-purāṇa); N. of the minister of Rāvaṇa; (ī), f. a female parrot; N. of a daughter or, as some say, wife of Kaśyapa (represented as the mother of parrots, Viṣṇu-Purāṇa I. 21); (am), n. cloth, clothes; the end or hem of a garment; a helmet, turban; a particular drug and perfume (= granthī-parṇa, commonly called Gāṇṭhīlā); the plant Bignonia Indica. = Śhuka-karṇī, see Paṇini IV. 1, 64. = Śhuka-śheda, am, n. 'resembling a parrot's wing,' a fragrant root and perfume (= granthī-parṇa). = Śhuka-jihvā, f. a parrot's tongue; a plant (commonly called Suyā-ṭhoṅṭi or parrot's beak). = Śhuka-taru, us, m. the Śirisha tree, Acacia Śirisha. = Śhuka-tuṇḍa, as, m. 'parrot's beak,' a particular position of the hands. = Śhuka-deva, as, m., N. of the son of Vyāsa, (see śhuka above). = Śhuka-druma, as, m. the Śirisha tree. = Śhuka-nāmā, f. 'parrot-named,' a kind of plant (= śhuka-jihvā). = Śhuka-nāśana, as, m. 'parrot-destroying,' a particular plant (= dādru-ghna). = Śhuka-nāśa, as, ā, am, having a nose like a parrot's beak, having an aquiline nose; (as), m. the tree Bignonia Indica; another tree, Sesbania Grandiflora. = Śhuka-nāśikā, f. a parrot's nose; a nose like that of a parrot; an aquiline nose. = Śhuka-piṇḍī, īś, f., see the śhuka-piṇḍī. = Śhuka-pītāmaha, as, m. 'the grandfather of Śhuka,' epithet of the sage Parāśara (father of Vyāsa). = Śhuka-puśhā, as, m. a parrot's tail; 'coloured like a parrot's tail,' sulphur. = Śhuka-puśhaka, am, n. 'parrot-tailed,' a particular perfume, (see śhuka above). = Śhuka-pushpa, as, m. 'parrot-flowered,' the Śirisha tree; (am), n. a kind of perfume, (see above). = Śhuka-priya, as, ā, am, dear to parrots; (as), m. the Śirisha tree; (ā), f. the rose-apple, Eugenia Jambu. = Śhuka-vat, ind. like a parrot. = Śhuka-varha, am, n. a sort of perfume, (see śhuka). = Śhuka-vallabha, as, ā, am, beloved by parrots; (as), m. the pomegranate. = Śhuka-vāha, as, m. 'parrot-borne,' epithet of Kāma-deva (whose vehicle is a parrot). = Śhuka-sārīka, am, n. a parrot and a Maina bird. = Śhuka-simbā or śhuka-simbī, see śhuka-simbā. = Śhuka-sa-ṭhīlā, f., N. of a particular Tantra composition. = Śhuka-saptatī, īś, f., N. of seventy stories related by a parrot. = Śhukākhyā ('ka-ākh'), f. 'parrot-named,' a kind of plant (= śhuka-nāmā). = Śhukādāna ('ka-ad'), am, n. n. parrot's food; (as), m. the pomegranate. = Śhukānānā ('ka-ān'), f. 'parrot-beaked,' a kind of plant (= śhuka-nāmā). = Śhukānūsāsana ('ka-an'), am, n., N. of an episode extracted from the Śānti-parvan of the Mahā-bhārata, l. 12046 &c. = Śhukāśhṭaka ('ka-āsh'), am, n., N. of eight stanzas on the Vedānta doctrine (attributed to Śhuka, the son of Vyāsa). = Śhukotpatti ('ka-up'), īś, f. 'the birth of Śhuka.'

N. of part of the Śānti-parvan of the Mahā-bhārata (beginning chapter 325, l. 12158; the story is also related in a chapter of the Vahni-Purāṇa, called Pra-jāpati-sarga). — *Sukudara* ('ka-ud'), am, n. the belly of a parrot; a kind of tree (= *tālā*).

Suki, f. See under *suka*.

शुक्र śukra, as, ā, am (in some senses fr. rt. 3. *śuc*), in others perhaps fr. rt. 1. *śuc*), bright, pure, clean; harsh, hard; sour, acid, (perhaps connected with rt. *śucy*); united, joined (= *śliṣhta*); lonely, deserted, = *nir-jana*; (am), n. flesh; sour gruel (= *kānjika*); vinegar or a kind of acid liquid (prepared from roots and fruits by first steeping them in oil and salt, then drying them, and afterwards leaving them in water to undergo acetous fermentation; in this sense probably connected with rt. *śucy*), any sour sauce; crabbed or harsh speech; (ā), f. a sort of sorrel (= *śukrikā*).

Suktaka, am, n. sour eructation.

Sukti, is, f. a pearl-oyster or oyster-shell, (eight different sources of pearls are enumerated by Mallinātha, viz. clouds, elephants, fish, serpents, bamboos, conch-shells, boars, and oyster-shells, Kirāt. XII. 40); a small shell, muscle, cockle; a conch-shell; a portion of the skull (used as a cup &c.); a sort of perfume (in appearance like dried shell-fish, = *nakkhi*); a curl or feather on a horse's neck or breast; a weight of two Karshas or four Tolas (= *aśhamikā*); hemorrhoids (= *arso-roga*); a disease of the cornea (= *śukla*). — *Sukti-ja*, am, n. 'oyster-born,' a pearl. — *Sukti-puṣa*, am, n. a pearl-oyster shell. — *Sukti-peśi*, f. 'pearl-envelope,' a pearl-oyster shell. — *Sukti-mat*, ān, m. one of the seven principal mountains or mountainous ranges of India, (see *kulācala*, p. 240, col. 3); (ati), f., N. of a river. — *Sukti-vadhū*, ūs, f. mother of pearl or the pearl-oyster (which produces the pearl). — *Sukti-vija*, am, n. 'oyster-seed,' a pearl. — *Sukti-sparsa*, as, m. dusky spots on a pearl (diminishing its value). — *Sukty-udbhava*, as, ā, am, 'sprung from or produced in a pearl-oyster,' epithet of a pearl.

Suktikā, f. a pearl-oyster; a sort of sorrel (= *śukrikā*).

शुक्र śukra, as, ā, am (fr. rt. 3. *śuc*); connected with *śukla*, bright, resplendent (Ved.); white, pure (Ved.); (as), m. the planet Venus or its regent (regarded as the son of Bhṛgi and preceptor of the Daityas); the month Jyeshtha (May-June); N. of Agni or fire; of a son of Vasishtha; a kind of *graha* or Soma cup; a kind of mystical formula, (*bhār*, *bhuvah*, *sva* are said to be the three Śukras); a kind of plant, = *śitraka*; (am), n. semen virile, seed of animals, sperm; male and female energy; the essence of anything; water (Ved. = *udaka* according to Naigh. I. 12); a morbid affection of the iris (change of colour &c. accompanied by imperfect vision, = *śukla*); a particular Vedic metre. — *Śukra-kara*, as, ī, am, causing or producing semen, spermatic; (as), m. the marrow of the bones. — *Śukra-cāra*, as, m. the course of the planet Venus. — *Śukra-piś*, Ved. having a bright or pure form (= *śukra-peśas*, Nirukta VIII. 11; cf. *viśva-piś*). — *Śukra-pūta-jā*, ūs, m., Ved. one who drinks bright and purified Soma. — *Śukra-bhuj*, k, m. 'seed-eater,' a peacock. — *Śukra-bhū*, ūs, ūs, u, semen-produced; (tis), m. 'semen-site,' the marrow of the bones. — *Śukra-varāś*, ās, ās, as, Ved. having bright lustre or colour. — *Śukra-varṇa*, as, ā, am, Ved. bright-coloured, resplendent. — *Śukra-vāra*, as, m. 'Venus' day, Friday. — *Śukra-vāsa*, ās, ās, as, Ved. having a bright or white robe, clad in white, (Śay. = *śveta-vasana* or *nirmala-dipti*, Rīg-veda I. 113, 3). — *Śukra-śishya*, as, m. 'pupil of Śukra,' a demon, Asura, Daitya, enemy of the gods, (see above). — *Śukra-śośa*, as, ā, am, Ved. brightly shining, (Śay. = *jvala-dipta*). — *Śukra-śośa*, is, is, is, Ved. having bright colour, having resplendent lustre or majesty. — *Śukrāṅga* ('ra-an'), as, m. 'having a brilliant body,' a peacock;

[cf. *śuklāṅga*]. — *Śukrātārya* ('ra-āc'), as, m. the regent of the planet Venus and preceptor of the Daityas. — *Śukreśvara* ('ra-iś'), N. of a Linga.

Sukrala, as, ā, am, spermatic, seminal, augmenting the seminal secretion; (ā), f. a kind of fragrant grass (= *udāṭā*); considered by some to be a sort of Cyperus, by others Zedoary).

Sukriya, as, ā, am, belonging to Sukra, sacred to Sukra; seminal, spermatic; (am), n. epithet of a part of the Vājasaneyi-samhitā (chapters 36-40).

शुक्ल śukla, as, ā, am (fr. rt. 3. *śuc*); connected with *śukra*, light, bright, white, of a white colour, pure, unsullied; (as), m. a white colour; the twenty-fourth of the astronomical Yogas; epithet of the thirty-seventh (or third) year of Jupiter's cycle of sixty years; the light half of a month from new to full moon or any lunar day in it; epithet of Śiva; (am), n. silver; a disease of the cornea or white part of the eye (opacity, albugo); fresh butter; sour gruel; (ā), f., N. of Sarasvatī; clayed or candied sugar; a kind of root (= *kākoli*); a kind of plant (= *vidarī*); another plant (= *śnuhi*). — *Śukla-kāṇṭhaka*, as, ā, am, having a white throat; (as), m. a kind of gallinule or water-hen. — *Śukla-kanda*, as, m. a white bulb; a kind of plant, = *mahisha-kanda*; (ā), f. the plant Aconitum Ferox. — *Śukla-karma*, ā, ā, a, pure in action or conduct, guileless, innocent, virtuous. — *Śukla-kushtha*, am, n. white skin-disease, leprosy. — *Śukla-keśa*, as, ā, am, white-haired, gray-haired. — *Śukla-kṣhira*, as, ā, am, having white milk or juice; (ī), f. a kind of root (= *kākoli*). — *Śukla-kṣhetra*, am, n., N. of a place. — *Śukla-tā*, f. or *śukla-tva*, am, n. whiteness. — *Śukla-tirtha*, am, n., N. of a Tirtha. — *Śukla-daśana*, as, ā, am, having white teeth, white-toothed. — *Śukla-dugdha*, as, m. 'having white milk or juice,' a kind of aquatic plant (= *śṛṅgātaka*). — *Śukla-dhātva*, us, m. a white mineral, chalk. — *Śukla-pakṣha*, as, m. the light half of a month, the fifteen days of the moon's increase, the period from new to full moon; the innocent side of the two contending sides or parties. — *Suklapakṣhiya*, as, ā, am, relating to the light half of the month. — *Śukla-pushpa*, as, ā, am, having white flowers; (am), m., N. of various plants, a white variety of amaranth; a species of jasmine, Jasminum Pubescens; other plants, = *chat-traka*; = *maruvaka*; (ā), f. a kind of aquatic plant (= *śita-kumbhi*); a species of Naga-danti or sunflower; (ī), f. a species of sunflower. — *Śukla-prishthaka*, as, m. 'white-backed,' a small tree, Vitex Nigundo. — *Śukla-bala*, as, m. a white Bala or Bala-deva (according to the Jains; nine of these personages are enumerated, corresponding to the nine Kṛishṇas or black Vasudevas, see *bala*, *bala-deva*). — *Śukla-maṇḍala*, am, n. a white circle or globe; the cornea or white of the eye. — *Śukla-mālyānu-lepana* ('ya-an'), as, ā, am, having a white garland and unguents (i. e. wearing a white garland and anointed with unguents). — *Śukla-rohita*, as, m. a kind of white Rohita tree; a kind of bright-looking Rohita fish. — *Śukla-varga*, as, m. a class of white objects (as the conch-shell, pearl-oyster, and cowrie). — *Śukla-vastra*, as, ā, am, wearing a white robe, dressed in white. — *Śukla-vāyasa*, as, m. a white crow; a crane. — *Śukla-vṛitti*, is, f. pure employment or subsistence; maintenance derived by a Brāhman from other Brāhmanas only. — *Suklāṅga* ('la-an'), as, ī, am, having a white or brilliant body or limbs; (as), m. a peacock; (ī), f. a particular plant (= *sephalika*). — *Suklāpāṅga* ('la-ap'), as, m. 'having white eye-corners,' a peacock. — *Suklābhijātiya* ('la-abh'), as, ā, am, of a pure race. — *Suklāmbara-dhara* ('la-am'), as, ā, am, wearing or arrayed in white garments. — *Suklāmla* ('la-am'), am, n. a sort of sorrel (= *amla-suka*). — *Śuklāmrā* ('la-ar'), a, n. a particular disease of the eyes. — *Sukli-karapa*, am, n. making white, whitening. — *Sukli-kṛti*, cl. 8. P. -karoti, -kartum, to make white, whiten. — *Sukli-kṛta*, as, ā, am, made

white, whitened. — *Suklopala* ('la-up'), as, m. a white stone; (ā), f. clayed or candied sugar.

Suklaka, as, ā, am, of a white colour, white; (as), m. a white colour; the light fortnight or time from new moon to full moon.

Suklala, as, ā, am, (according to Śabda-k.) white, whitening; (ā), f. a kind of fragrant grass (= *ud-āṭā*).

Suklāyana, as, m., N. of a Muni.

Sukliman, ā, m. whiteness, brightness.

शुक्ल śukvan (fr. rt. 3. *śuc*) in *su-śukvan*, q. v.

शुषि śukshi, is, m. (according to Upādi-s. III. 155, fr. rt. *śush*), air, wind; fire, light, lustre (= *tejas*); = *śitram* (according to Śabda-k.).

शुङ्ग śunga, as, m. (etymology doubtful), the Indian fig-tree (= *vaṭa*); the hog-plum (= *āmṛātaka*); the awn of corn; N. of a dynasty of kings; (ā), f. the sheath or calyx of a young bud; the waved-leaf fig; the awn of barley &c., a bristle. — *Sungā-karma*, a, n. a form of the Saṅskāra or rite called Pūṃ-savana, (see under 2. *pūṃs*).

Sungin, ī, inī, ī, having a sheath or calyx; awned, furnished with an awn; (ī), m. the Indian fig-tree (= *vaṭa*); the waved-leaf fig-tree (= *plakṣha*).

शुच śuca, cl. 1. P. *śoṣati* (ep. also A. -te), *śuśoṣa*, *śoṣishyati*, *āsoṣti*, *śoṣitum* (or *śoktum*, Vopa-deva VIII. 79, 80), to be grieved or sorrowful, be afflicted; to bewail, grieve for (with acc.); to regret, repent; to be absorbed in deep meditation: Caus. *śoṣayati*, -yitum, Aor. *āśuśat*, to afflict, grieve, make sorrowful; to be sorrowful; to bewail: Desid. *śośuśishati*, *śuśośishati*: Intens. *śośuśyate*, *śośokti*; [cf. Goth. *huofan*; Angl. Sax. *heaf*, *heofian*; Old Germ. *huvo*.]

2. *śuc*, k, f. sorrow, grief, distress, regret; calamity, affliction.

Śuṣā, f. sorrow, grief, distress; affliction.

1. *śūchita*, as, ā, am, grieved, sad, lamenting.

Sōka, as, m. sorrow, grief, sadness, anguish, affliction, distress, mourning, lamentation; (ī), f., Ved. night (= *rātri*, Naigh. I. 7). — *Sōka-karṣita*, as, ā, am, harassed by sorrow, agonized with grief. — *Sōka-carāṭā*, f. 'sorrow-repetition,' indulgence in grief. — *Sōka-ēhidi*, t, t, t, sorrow-removing, allaying grief, consoling. — *Sōka-ja*, as, ā, am, sorrow-born, produced by sorrow. — *Sōka-duṣṭha-samanvita*, as, ā, am, affected by sorrow and pain. — *Sōka-nāśa*, as, m. 'sorrow-destroying,' the Aśoka tree. — *Sōka-nāśana*, as, ī, am, sorrow-destroying, a remover of grief. — *Sōka-nihata*, as, ā, am, struck down or overcome with grief, afflicted. — *Sōka-panka*, as, am, m. n. a slough of sorrow (i. e. grief compared to a quagmire). — *Sōka-parāyana*, as, ā, am, wholly given up to grief. — *Sōka-paripluta*, as, ā, am, overwhelmed with sorrow. — *Sōka-bhanga*, as, m. 'sorrow-break,' dissipation or removal of sorrow. — *Sōka-bhāra*, as, m. a weight or burden of sorrow. — *Sōka-mūrchita*, as, ā, am, stupified with sorrow, swooning with grief. — *Sōka-ragna*, as, ā, am, broken down with sorrow, in great distress, care-worn. — *Sōka-lālasa*, as, ā, am, entirely given up to sorrow, abandoned to grief. — *Sōka-vat*, ān, atī, at, full of grief, sorrowful. — *Sōka-vināśin*, ī, inī, ī, destroying or removing sorrow. — *Sōka-vivardhana*, as, ī, am, increasing sorrow. — *Sōka-saṃvigna-mānasa*, as, ā, am, having the heart distressed with grief. — *Sōka-santaṭpa*, as, ā, am, inflamed or consumed by sorrow. — *Sōka-santaṭpa-mānasa*, as, ā, am, one whose mind is consumed by sorrow. — *Sōka-sāgara*, as, m. a sea of trouble, ocean of grief. — *Sōka-sthāna*, am, n. any circumstance or occasion of sorrow. — *Sōka-hārī*, f. a kind of plant (= *vana-varva-rīkū*). — *Sōkākūla* ('ka-āl'), as, ā, am, overwhelmed or overcome with sorrow. — *Sōkāgni* ('ka-ag'), is, or *śokānala* ('ka-an'), as, m. the fire of sorrow, torment of grief, deep distress, violent

grief. — *Sōkāgni-santapta*, as, ā, am, inflamed or consumed by the fire of sorrow, tormented with violent grief. — *Sōkāṭisāra* ('ka-at'), as, m. dysentery or diarrhoea produced by grief. — *Sōkānvita* ('ka-an'), as, ā, am, filled with grief. — *Sōkāpanuda* ('ka-ap'), as, ā, am, removing or alleviating sorrow, consoling. — *Sōkāpanoda* ('ka-ap'), as, m. removal of sorrow, dispelling grief; a teacher of holy wisdom. — *Sōkāpaka* ('ka-ap'), as, ā, am, destroying or removing sorrow. — *Sōkāpahartṛi* ('ka-ap'), tā, trī, tri, taking away or removing sorrow, allaying or dissipating grief. — *Sōkāṛātibhaya-trāṇa* ('ka-ar'), am, n. protection or a protector from danger, enemies, and sorrow. — *Sōkāṛi* ('ka-ari'), is, m. 'grief-enemy,' the Kadamba tree, Nauclea Kadamba. — *Sōkāṛta* ('ka-ar'), as, ā, am, afflicted with sorrow, sorrow-stricken. — *Sōkāviṣṭa* ('ka-āṣ'), as, ā, am, filled with grief, full of sorrow. — *Sōkāikamaya* ('ka-ek'), as, i, am, consisting of sorrow only. — *Sōkotapādana* ('ka-ut'), as, i, am, causing sorrow, producing grief, afflicting. — *Sōkodbhava* ('ka-ud'), as, ā, am, arising from sorrow, caused by grief. — *Sōkonmathita-tittāman* ('ka-un', 'ta-at'), ā, ā, a, having the thoughts and mind agitated by sorrow.

Sōkin, i, īnī, ī, sorrowful, full of grief, sad. *Sōkaka*, as, iḥā, am, afflictive, distressing. *Sōcat*, an, anti, at, sorrowing, grieving, lamenting, bewailing.

Sōcana, as, ā or ī, am, sorrowing, lamenting, sorrowful; causing or producing sorrow, afflicting, grieving; (am), n. sorrow, grief, grieving, mourning.

Sōcanīya, as, ā, am, to be grieved or lamented; lamentable, deplorable, mournful. — *Sōcanīya-tā*, f. the state of being condoled with or grieved for; lamentableness, deplorableness, mournfulness.

Sōcamāna, as, ā, am, grieving, sorrowing, mourning. 1. *sōcayāt*, am, anti, at, causing grief or sorrow, distressing, afflicting, grieving.

Sōcīta, as, ā, am, made to grieve, made sad, saddened; afflicted; sorrowful.

Sōcīṭvaya, as, ā, am, to be grieved or mourned, lamentable, deplorable.

Sōcīṭvā, ind. having grieved or mourned.

1. *sōcya*, as, ā, am (for 2. *sōcya* see col. 2), to be lamented or bewailed, to be mourned.

शुच 3. *śuc*, cl. 4. P. A. *śucyati*, -te (Ved. also cl. 1. *śoṭati*, -te, and in some forms apparently cl. 6. *śuṭati*), *śuśoṭa*, *śuśoṭe*, *śoṭishyati*, -te, *śuśoṭat* or *śoṭat*, *śoṭishṭa*, *śoṭitum* (Ved. Inf. *śuśadhya*, other Vedic forms *śoṭa* = *śoṭava*, *śuśūḍhi* = *prākāśita*, *śuśūṭa* = *dīpyatām*, Rīg-veda II. 2, 10), to shine, be bright or radiant; to brighten, illuminate; to burn, consume; to become clean or pure, be pure; to yield moisture, be wet; to decay, become fetid, stink: Caus. *śoṭayati*, -yitum, to brighten, illuminate; to make pure, purify: Desid. *śuśoṭishati*, -te, or *śuśoṭishati*, -te: Intens. *śośoṭyate*, *śośoṭti*.

Śukta, as, ā, am. See p. 1012, col. 1.

4. *śuc*, k, f., Ved. brightness, lustre, radiance, (*śuśū-śuśū*, with reiterated lustre, Rīg-veda III. 4, 1.)

Śuṭat, an, anti, at, Ved. shining, pure. — *Śuṭad-ratha*, as, m., Ved. a proper N.

Śuṭanti, is, m., Ved., N. of a person under the especial protection of the Āśvins.

Śuṭamāna, as, ā, am, (according to modern scholars) observed, seen of men; shining, (according to Sāy. on Rīg-veda IV. 23, 8, and Nirukta X. 41 = *dīpyamāna*.)

Śuci, is, is, ī, bright, resplendent, clear, clean, cleansed, purified, pure; white; virtuous, holy, innocent, unsullied, undefiled, pious; correct, honest, upright, true, trusty, faithful, correct, accurate, free from fault or error, guileless, gentle; (is), m. white (the colour); purity, purification (by ablution &c.); innocence, virtue, goodness; correctness, accuracy; acquittal; a pure man; a Brāhman; a faithful minister, true friend; N. of fire or of a particular fire (described as son of Antardhāna and brother of

the fires called Pavamāna and Pāvaka); N. of a son of Agni; oblation to fire at the first feeding of an infant; the sun; the moon; the planet Venus or its regent [cf. *śukra*]; the hot season (i. e. the months Jyeshtha and Āshāḍha); love, passion (= *śringāra-rasa*); the condition of a religious student; a particular plant (= *śitraka*); N. of Siva; of a son of Bhṛigu; of a son of Sata-dyumna; of a son of Andhaka; of a son of Vipra; of the Indra of the fourteenth Manv-antara; (is), f., N. of a daughter of Tāmra, wife of Kaśyapa (regarded as the parent of water-fowl). — *Śuci-janman*, ā, ā, a, Ved. having a pure birth, pure-born. — *Śuci-tā*, f. or *śuci-tva*, am, n. purity, brightness, cleanness, virtue, holiness, innocence. — *Śuci-dat*, an, anti, at, Ved. having bright teeth. — *Śuci-dravya*, as, m. a proper N. — *Śuci-druma*, as, m. 'pure-tree, the sacred fig-tree (= *asvattha*). — *Śuci-praṇi*, is, f. 'leading to purity,' sipping water, rinsing the mouth, &c. — *Śuci-bandhu*, us, us, u, Ved. having a brilliant relation (said of Soma as being related to fire). — *Śuci-bhṛājas*, ās, ās, as, Ved. having a bright radiance, shining brightly. — *Śuci-maṇi*, is, m. 'pure-jewel,' crystal; a jewel worn on the head. — *Śuci-mallikā*, f. Arabian jasmine (= *nava-mallikā*). — *Śuci-mukhī*, f. the plant Sansevieria Zeylanica. — *Śuci-rociṣ*, is, is, is, having pure or white light; (is), m. the moon. — *Śuci-varāṣas*, ās, ās, as, having pure splendor. — *Śuci-varāṣya*, Nom. A. *-varāṣyate*, -yitum, to have pure splendor. — *Śuci-vāhya*, as, ā, am, externally pure. — *Śuci-vrata*, as, ā, am, whose acts are pure or holy, pious, virtuous; having pure sacrifices. — *Śuci-śravas*, ās, m. 'having bright renown,' N. of a Prajā-pati. — *Śuci-smāta*, as, ā, am, 'smiling with white (teeth),' smiling pleasantly, accompanied with a sweet smile. — *Śuci-bhū*, cl. 1. P. -bhavati, &c., to become pure, to purify one's self. — *Śuci-upa-cāra*, as, ā, am, performing holy actions.

2. *śucita*, as, ā, am, cleansed, purified, pure, clean.

Śuciṣ, is, n. = *śoṭis*, light, lustre, radiance, &c. — *Śuciṣ-mat*, ān, anti, at, bright, radiant; (ān), m., N. of a son of Kardama; epithet of Agni, (*śu-śishmah*, voc. c. in Rīg-veda VI. 6, 4 = *dīptiman*, 'O resplendent being,' i. e. Agni); (anti), f., N. of the mother of Agni.

Śuciya, Nom. A. *śuciya*, -yitum, to become pure or white.

Śusukvana, as, ā, am, Ved. shining excessively, very brilliant.

Śusukvati, is, is, ī, Ved. resplendent, shining, (Sāy. = *dīpana-sīla*, Rīg-veda VIII. 23, 5.)

Śusukvas, vān, m., Ved. one who has purified or brightened, an illuminator, (Sāy. = *śoṭayitā*, *śarvasya* *prākāśayitā*.)

Śusucāna, as, ā, am, Ved. shining, bright, brilliant, (Sāy. = *dīpyamāna*.)

Soda, shining &c., in *śukra-soda*, q. v.

2. *śoṭayāt*, an, anti, at, causing to shine, brightening, illuminating.

Śoṭishṭha, as, ā, am, Ved. shining very much, most brilliant.

Śoṭis, is, n. light, lustre, radiance; a flame, blast of fire. — *Śoṭish-keṣa*, as, ā, am, Ved. having (rays of) light for hair, having flaming locks; epithet of the sun; of Agni; (as), m. fire or its deity. — *Śoṭish-mat*, ān, anti, at, Ved. possessed of lustre, effulgent, radiant.

2. *śoṭya*, as, ā, am (for 1. *śoṭya* see col. 1), to be cleansed; requiring purification, wicked.

Sōcyaka, as, m. one who requires purifying, a low man, vile or base person.

शुच्य *śucy* (also written *śucy*), cl. 1. P. *śucyati*, *śusucya*, *śucyitum*, to express or squeeze out juice, distil; to perform ablution (in the sense *abhiśhava*, which some interpret to mean 'religious bathing').

शुटीर *śutira* (apparently not in use), a hero; [cf. *śutira*.] — *Śutira-tā*, f. or *śutira-tva*, am, n. heroism.

Śutīrya, am, n. valour, heroism; [cf. *śautīrya*.]

शुट *śuṭh* [cf. rts. *śunṭh*, 4. *śaṭh*], cl. 1. P. *śoṭhati*, *śoṭhitum*, to limp, be lame, go lame; to be impeded or obstructed; to resist; cl. 10. P. *śoṭhayati*, -yitum, to be lazy or idle; to be dull or slow; [cf. Gr. *χαλός*.]

Śoṭha, as, ā, am, foolish; idle, lazy; wicked, low; (as), m. a fool, blockhead; a sluggard, idler; a rogue, cheat, villain, criminal, sinner; a low man, one of a degraded tribe or occupation.

शुणह *śunṭh*, cl. 1. P. *śunṭhati*, *śunṭhitum*, to limp, be lame [cf. rt. *śuṭh* above]; to dry, grow dry, be or become dry; cl. 10. P. *śunṭhayati*, -yitum, to dry, become dry.

Śunṭhācārya, as, m., N. of a chief priest of Siva (in the Dhūrta-nartaka).

Śunṭhi, is, or *śunṭhī*, f. dry ginger.

Śunṭhya, am, n. dry ginger.

शुण्ड *śunḍ*, cl. 1. P. *śunḍati*, &c., to break; to disturb, harass, vex, torment.

Śunḍa, as, m. (probably connected with the preceding rt.), the juice exuding from the temples of an elephant in rut; an elephant's trunk; (ā), f. spirituous liquor; a place where spirituous liquor is sold, a tavern; an elephant's proboscis or trunk; the stalk of the lotus; a harlot, prostitute, bawd; a particular animal (perhaps a water-elephant or hippopotamus). — *Śunḍa-roha*, as, m. a kind of grass (= *bhū-trīṇa*). — *Śunḍā-pāna*, am, n. a place where spirits are drunk or sold, a tavern, dram-shop. — *Śunḍā-roṇāni*, f. a species of plant (= *roṇanikā*).

Śunḍaka, as, m. a distiller or seller of spirituous liquors; a military flute or fife (= *yuddha-veṇu*).

Śunḍāra, as, m. a distiller, vintner; an elephant's trunk.

Śunḍāla, as, m. 'possessing a proboscis or trunk,' an elephant.

Śunḍikā, f. spirituous liquor, &c. (= *śunḍā* above); the uvula or soft palate; a swelling or enlargement of any gland; [cf. *gala-s*.]

Śunḍin, ī, īnī, ī, possessing spirituous liquor; having a proboscis; (ī), m. a distiller, preparer and seller of spirituous liquors; an elephant. — *Śunḍi-mūṣhikā*, f. the musk-rat or shrew.

Śunḍī, f. a swelling or enlargement of any gland [cf. *kaṇṭha-s*, *gala-s*]; the plant Heliotropium Indicum (= *hasti-sundī*).

शुवृद्धि *śutu-dri*, is, f. (according to Sāy. fr. *śu* = *kṣhīpam* + *tu* = *tunnā* with rt. *drū*), the Satadru or Suttlej river. See *śata-dru*.

Śutu-dri, f., Ved. = *śutu-dri*.

Śutu-dru, us, or *śutu-drū*, us, f. = *śutu-dri*.

शुध *śudh* (thought by some to be for an original *śvadh*), cl. 4. P. (ep. also A.) *śudhyati* (-te), *śuśoḍha*, *śoṭayati*, *śuśudhat*, *śoḍdhum*, to be or become pure, be purified, be cleared, be cleansed or washed, be made clear: Pass. *śudhyate*, Aor. *śoḍdhi*: Caus. *śoḍhayati*, -yitum, Aor. *śuśudhat*, to make pure, purify, wash or clear off, cleanse, purge, refine, filter; to correct; to acquit; to make clear, explain; to examine, investigate: Desid. *śuśutsati*: Intens. *śośudhyate*, *śośoḍdhi*; [cf. Gr. *καθ-από-s*, *καθαίρω*, *καθάρω*, *καθαίρω*; Lat. *cas-tus* for *cad-tus*; Old Germ. *heitar*; Slav. *ci-stu*; Hib. *cuidh*, 'clean, pure.']

Śuddha, as, ā, am, pure, clean, purified, cleansed; white, bright; stainless, innocent, guileless, simple, genuine, true, fair, honest; correct, faultless, blameless; cleared, acquitted; simple, mere, only, alone; simple, unmixed (said of a note or sound in music); (in phil.) very, unequalled (= *dīvīya-rahita*); non-nasal (said of letters); whetted, sharp (as an arrow); authorised, admitted; (as), m. epithet of Siva; (am), n. anything pure; pure spirit; rock-salt; black pepper. — *Śuddha-karman*, ā, ā, a, of pure practices, acting virtuously, holy. — *Śuddha-koṭi*, is, f. 'upright side,' one of the sides of a right-angled

triangle. — *Suddha-chaitanya*, *am*, n. pure intelligence (the basis of the divine and individual intelligence according to the Vedānta). — *Suddha-jangha*, *as*, m. 'having clean legs or thighs,' an ass. — *Suddha-tā*, *f*, or *suddha-tva*, *am*, n. purity, cleanness, correctness, faultlessness, &c. — *Suddha-dat*, *am*, *atī*, *at*, white-toothed, having handsome teeth. — *Suddha-dhī*, *is*, *is*, *i*, pure-minded, having a pure understanding. — *Suddha-badha*, *as*, m. simple putting to death, killing in any ordinary way; (according to Rāghavānanda on Manu IX. 279 = *śiras-cheda*, beheading.) — *Suddha-bhāva*, *as*, m. a state of purity, being pure; (*as*, *ā*, *am*), having a pure mind or disposition, pure-minded. — *Suddha-mati*, *is*, *is*, *i*, pure-minded, free from guile, sincere, honest; intelligent; (*is*), m. one of the twenty-four Jinas of the past age. — *Suddha-māṇsa*, *am*, n. a kind of condiment or strong seasoning made with pieces of meat, Asa Fetida, turmeric, &c. — *Suddha-varṇa*, *as*, *ā*, *am*, pure-coloured, of a good caste, &c.; having pure or non-nasal letters. — *Suddha-vallikā*, *f*, a kind of plant, *Menispermum Glabrum*; another plant (= *guḍūci*). — *Suddha-vāsa*, *ās*, *ās*, *a*, dressed in clean garments, having pure vestiture. — *Suddhātman* ('*dha-āt*'), *ā*, *ā*, *a*, pure-minded; (*ā*), m. the pure soul or spirit; epithet of Śiva. — *Suddhānanda* ('*dha-an*'), *as*, m. 'pure joy,' N. of a preceptor. — *Suddhānmāna* ('*dha-an*'), *am*, n. 'correct inference,' a figure of rhetoric. — *Suddhānta* ('*dha-an*'), *as*, m. 'pure or sacred interior,' the private or women's apartments (especially in the palace of a king), a harem, seraglio; a king's wife or concubine; (*ā*), *f*, a king's wife, queen. — *Suddhānta-cārin*, *i*, m. an attendant or servant of the private apartments. — *Suddhānta-pālaka*, *as*, m. 'seraglio-guardian,' a guard of the private or women's apartments, attendant on women, eunuch. — *Suddhānta-yuj*, *k*, *f*, (?), change of mode or key in music. — *Suddhāpahnūtī* ('*dha-ap*'), *is*, *f*, 'pure denial or turning off,' a particular figure of rhetoric, (denial of any quality or property for the sake of applying some other, e.g. this is not the moon, it is a lotus of the heavenly Ganges.) — *Suddhodana* ('*dha-o*'), *as*, m. 'pure-food,' N. of a kind of Kapilavastu (said to have belonged to the race of Ikṣvāku; he was father of the great Buddha Śākyamuni, see *buddha*). — *Suddhodana-suta*, *as*, m. 'son of Suddhodana,' epithet of Śākyā (the great Buddha or founder of the Buddhist religion).

Suddhi, *is*, *f*, purity, cleanness, holiness, freedom from defilement; purification, expiation, cleansing; a particular expiatory and purificatory rite (described as a kind of Śrāddha performed at the cost of a person who needs purification from some defilement, when a stated number of Brāhmanas are fed); clearing, clearance, innocence (established by ordeal or trial), acquittal; clearing (of expences), paying off arrears; quittance; retaliation; rectification, correction, correctness, accuracy, truth, certainty; subtraction; N. of Durgā; of one of the Saktis of Viṣṇu; of Dākṣhāyaṇī as worshipped at Kapāla-moṇa. — *Suddhi-kara*, *as*, *i*, *am*, causing purity, purifying, correcting. — *Suddhi-kaumudī*, *f*, N. of a work on purificatory rites by Govindānanda. — *Suddhi-cāndrikā*, *f*, N. of a treatise on the observances of mourning and the purificatory rites thereto belonging. — *Suddhi-chintāmanī*, *is*, m., N. of a work. — *Suddhi-tattva*, *am*, n., N. of a work on purification (being part of Raghunānanda's *Smṛiti-tattva*). — *Suddhi-dīpikā*, *f*, N. of a work by Śrī-nivāsa on the position of stars considered favourable for marriages, journeys, &c. — *Suddhi-nṛpāṇa*, *am*, n., N. of the seventh chapter of the *Yoga-vāsisṭha-sāra*. — *Suddhi-pattra*, *am*, n. a sheet or paper of corrections, errata list; a certificate of purification by penance. — *Suddhi-pradīpa* and *suddhi-mayūkha*, *as*, m., N. of two works. — *Suddhi-bhṛit*, *t*, *t*, *t*, possessing purity, free from soil, clean, clear; pure, virtuous. — *Suddhi-ratnākara* ('*na-āt*'), *as*, m., N. of a work. — *Suddhi-riveka*, *as*, m., N. of a work by Rudra-dhara.

Suddhvā, ind. having purified, having cleared, &c. *Sotsyat*, *an*, *atī* or *anti*, *at*, about to cleanse or purify.

Soddhavya, *as*, *ā*, *am*, to be cleansed or purified; to be corrected, &c.

Sodha, *as*, m. purification, cleansing; correction; payment; retaliation. — *Sodha-pattra*, *am*, n. a sheet or paper of corrections; [cf. *suddhi-p*.]

Sodhaka, *as*, *ā* or *ikā*, *am*, purificatory, cleansing, cleaning, purgative; corrective; (*as*), *am*, a purifier, refiner; a corrector (in arithmetic or algebra), the subtrahend, the quantity to be subtracted from a number to render it capable of yielding an exact square root; (*am*), n. a particular kind of earth (= *kankuṣṭha*).

Sodhana, *as*, *i*, *am*, cleaning, purifying, cleansing, refining, purgative; (*am*), n. the act of cleaning, cleansing, purifying, refining; clearance, correction, freeing from faults, clearing away errors, removing or eradicating anything prejudicial or erroneous; precise determination; the cleansing of a sore or wound; the refining of metals, a sort of refining practised for chemical or medicinal purposes, (exposing metals to heat and then sprinkling them with the urine of cows, &c.); payment, clearance or discharge of a debt, quittance, paying off arrears, acquittance; expiation; retaliation, punishment; (in arithmetic) subtraction; excrement, feces, ordure; green vitriol; (*as*), m. the lime (= *nimbūka*); a kind of *gandūsha*, q. v. (swallowing or rinsing the mouth?); (*i*), *f*, a broom, brush; a kind of plant (= *tāmra-vallī*); another plant (= *nīli*). — *Sodhani-vija*, *am*, n. a kind of plant (= *jaya-pāla*).

Sodhanaka, *as*, m., N. of an officer in an assize court, (Mṛc-śakaṭika, Act 9.)

Sodhaniya, *as*, *ā*, *am*, to be cleansed or purified; to be corrected; to be refined; to be cleared off or discharged; to be paid off or liquidated (as a debt); payable, due; to be subtracted.

Sodhayat, *an*, *anti*, *at*, making clean, purifying, cleansing, purging.

Sodhayitvā, ind. having cleared or purified, &c.; having paid or discharged.

Sodhita, *as*, *ā*, *am*, cleaned, cleansed; purified, purged; refined; strained, filtered; corrected; excused; cleared off, discharged, paid off, liquidated; acquitted, absolved.

Sodhin, *i*, *ini*, *i*, purifying, clearing; requiring, settling.

Sodhya, *as*, *ā*, *am*, to be purified or cleansed, to be cleaned or refined; to be cleared off or discharged; payable; due; to be subtracted; (*as*), m. an accused person, one to be cleared or tried; (*am*), n. a constant number to be subtracted in some astronomical computations.

शुन *śun*, cl. 6. P. *śunati*, &c., to go.

शुन *śuna*, *as*, *ā*, *am* (probably fr. rt. *śvi*), white, pure, bright (Ved.; cf. *śveta*); causing prosperity or happiness, auspicious (Ved.); (*am*), ind. happily, auspiciously (Ved.; Sāy. = *sukham*); (*as*), m., N. of Vāyu (Ved.); a dog, (fr. *śvan*). — *Sunahotra*, *as*, m., N. of the author of the hymns Rīg-veda VI. 33, 34 (having the patronymic Bhārad-vāja). — *Sunāsīriya* or *sunāsīrya*, *am*, n. a particular sacrificial oblation (said to be offered in the thirteenth month or Mala-māsa, and probably in honour of Suna and Sira). — *Sunā-sīrav*, m. du., Ved. Suna and Sira, N. of two Vedic gods (addressed in Rīg-veda IV. 57, and identified by Yaska with Vāyu and Āditya; according to other authorities Indra and Vāyu or Indra and Sūrya are meant; but according to another view Sira may perhaps denote 'a ploughshare,' and Suna some part of a plough). — *Suneshita* ('*nā-īsh*'), *as*, *ā*, *am*, Ved. (probably) borne along or carried by dogs.

Sunah-pūccha, *as*, m. (properly fr. *sunah*, gen. c. of *śvan* + *pūccha*), 'dog-tailed,' N. of one of the three sons of Rīcika (or according to the Aitareya-

Brāhmaṇa the eldest of the three sons of Ajigarta); N. of the author of a law-book.

Sunah-sepa or *sunah-sepha*, *as*, m. (*sunah*, gen. c. of *śvan*), 'dog-tailed,' N. of a Vedic Rishi (having the patronymic Ajigarti, as son of Ajigarta or Ajigarta, and regarded as the author of the hymns Rīg-veda I. 24-30, IX. 3; according to a legend told in the Aitareya-Brāhmaṇa VII. 13-18, king Hārīśandra, whose priest was Viśvā-mitra, being childless, made a vow that on obtaining a son he would sacrifice him to the god Varuṇa; a son was then born to him named Rohita, but Hārīśandra put off on various pretexts the fulfilment of his vow, and when he at length consented to perform it, his son declined being sacrificed, and retiring to the forest passed six years there until he met a poor Brāhmaṇa Rishi named Ajigarta, who had three sons, the second of whom, Sunah-sepha, was purchased by Rohita for a hundred cows to serve as a substitute for himself; Varuṇa having accepted him as a ransom, he was about to be sacrificed, Viśvā-mitra being Hotṛi priest, when he saved himself by reciting verses in praise of various deities, and was received into the family of Viśvā-mitra as one of his sons under the name of Deva-rāta, q. v.; the legend is different in the Rāmāyaṇa, which makes Ambarīsha, king of Ayodhyā, perform a sacrifice, the victim of which is stolen by Indra; this king is described as wandering over the earth in search of either the real victim or a substitute until he meets with a Brāhmaṇa named Rīcika, from whom he purchases his middle son, Sunah-sepha, who is about to be sacrificed, when Viśvā-mitra saves him by teaching him a prayer to Agni and two hymns to Indra and Viṣṇu; see Rāmāyaṇa I. 61, 62); (*am*), n. the genital organ of a dog.

Sunaka, *as*, m. a young dog; a dog; N. of a descendant of Bhṛigu; (*ās*), m. pl., N. of a family; [cf. *śaunaka*]. — *Sunaka-śāncūkā*, *f*, a kind of plant (= *kshudra-śāncū*). — *Sunaka-ṭilli*, *f*, a kind of pot-herb (= *śvāna-ṭillikā*). — *Sunaka-putra*, *as*, m. the son of Sunaka, i. e. Saunaka, (also applied to Gṛtsamada, who is elsewhere described as the father of Sunaka.)

Sunāsira or *sunāsira*, *as*, m., N. of Indra, (also written *sunāsira*, q. v., cf. *sunā-sīrav* under *sunā*.)

Suni, *is*, m. (fr. *śvan*), a dog.

Sunī, *f*, a female dog, bitch, (see under *śvan*); a kind of gourd (= *kushmāṇḍī*). — *Sunin-dhama*, see *Vopadeva* XXVI. 54. — *Sunin-dhaya*, *as*, *i*, *am* (*śunī* for *śunī*), sucking a bitch, suckled by a bitch.

Sunīra, *as*, m. a number of female dogs.

Suno-lāngūla, *as*, m. (fr. *sunah*, gen. c. of *śvan* + *lāngūla*), N. of the youngest of the three sons of Rīcika (or of the three sons of Ajigarta, according to the Aitareya-Brāhmaṇa; cf. *sunah-pūccha*).

1. *śunya*, *am*, n. (for 2. *śunya* see below), a number of dogs or female dogs.

शुन्य *śundh* (connected with rt. *śudh*), cl. 1. P. A. *śundhati*, -te, *śuśundha*, *śuśundhe*, *śundhitum*, to purify, make clean or pure, cleanse (P., according to some also A.); to be or become pure, be purified, be cleansed (A.); cl. 10. P. (according to some also A.) *śundhayati* (-te), -yitum, to purify, cleanse.

Sundhā-vat, *ān*, *atī*, *at* (thought by some to be fr. a lost Nom. *śundhya*, meaning 'to desire purification'), Ved. 'possessed of desire for purification,' sacred, holy, pure.

Sundhya, *us*, *us*, *u*, Ved. 'desirous of purification,' purifying; pure, bright; (*us*), m., N. of Agni or fire, (according to Sāy. on Rīg-veda I. 124. 4, an Āditya or a kind of water-fowl); (*us*), *f*, a mare, (the chariot of the Sun is said to be drawn by seven mares); [cf. perhaps Lat. *castus*.]

शुन्य 2. *śunya*, *as*, *ā*, *am* (more usually

written *śūnya*, q. v.; for 1. *śūnya* see p. 1014, col. 3), empty, void; (am), n. a cypher.

शुभ *śubh*, (in grammar) a technical term for the affix *u*, the characteristic sign of the eighth class of verbs.

शुभाहिल *śuphāhila*, N. of a place.

शुभ 1. *śubh* (perhaps for an original *śvabh*, cf. its *śūdh*, *śumbh*), cl. 1. A. *śobhate* (rarely cl. 6. P. *śubhati* or cl. 1. P. *śobhati*, but this latter is referred to rt. 3. *śubh*), *śuśobha*, *śusubhe*, *śobhishyati*, -te, *asubhat*, *asobhishā*, *śobhitum* (Ved. Inf. *śobhase*, *śubham*, *śubhe*, see 2. *śubh*), to shine, be splendid; to be beautiful, look beautiful or handsome, appear to advantage; to be gay or happy; to be victorious, triumph over; Caus. *śobhayati*, -te (Ved. also *śubhayati*), -yitum, Aor. *asūsubhat*, to cause to shine, ornament, decorate; to adorn one's self (A.); to shine (?): Desid. *śosobhishate*, -ti, or *śosubhishate*, -ti: Intens. *śosobhyate*, *śosobdhi*, to shine intensely; [cf. Gr. *κομῶς*, *κομ-μῶς*, *κομῶν*; Old Germ. *śubār*, 'pure'; Mod. Germ. *sauber*; Lith. *žibū*.]

2. *śubh*, p. f., Ved. splendor, beauty, brilliancy, glory; happiness; victory, triumph, (*śubha*, for victory or conquest); an ornament; an auspicious offering; a brilliant place of sacrifice, (Sāy. = *śobhana deva-yajana*, Rīg-veda I. 23, 11); water or a brilliant chariot (= *udaka* or *ratha*, Rīg-veda I. 167, 6, &c.). = *Śubham-yā*, *ās*, *ās*, am, Ved. causing happiness, bestowing blessings, benevolent (said of the wind; Sāy. on Rīg-veda IV. 3, 6. explains *śubham-ye* by *śubhasya prāpayitre*, connecting *yā* with rt. 1. *yā* in the sense of *prāpāne*). = *Śubham-yāvan*, *ā*, &c., Ved. going to splendor or happiness (said of the Maruts, Sāy. = *śobhanagati*, *śobhanam gantū*; cf. *śina-yāvan*). = *Śubhas-pati*, *is*, m. lord or preserver of splendor, (Sāy. = *śobhanasya karmāṇāṃ pālakah*); (i), m. du., Ved. epithet of the two Aśvins.

Śubha, *as*, *ā*, am, bright, shining, splendid, handsome, beautiful; auspicious, fortunate, lucky, happy, well, right, good, virtuous, eminent, distinguished; learned, versed in the Vedas; (as), m. the twenty-third of the astronomical Yogas; a city in the sky, (see *vyomādāri-pura*; said to be also fem. and neut.); (ā), f. light, lustre, beauty; desire; N. of a female friend and companion of the goddess Umā; an assembly of the gods; bamboo-manna; white *Dūrva* grass; the *Saml* tree; the yellow pigment *go-roṇāṇā*; a particular plant, = *priyangu*; (am), n. anything bright or beautiful, auspiciousness; happiness, hail, welfare, good fortune, good; an ornament; water, rain, (Sāy. = *alanākāra* or *udaka*, Rīg-veda VII. 82, 5); a fragrant wood (= *padma-kāshṭha*); [cf. Pers. *خوب khūb*]. = *Śubha-kara*, *as*, *ā* or *i*, am, causing welfare, producing good, propitious, &c. = *Śubha-karman*, *a*, n. a good or virtuous act, auspicious action; reputable occupation or employment. = *Śubha-kṛt*, *t*, m. epithet of the thirty-sixth or tenth year of Jupiter's cycle of sixty years. = *Śubha-lakṣaṇa*, *as*, am, m. n. an auspicious or lucky moment. = *Śubha-ga*, *as*, *ā*, am, going well or beautifully, graceful, elegant; propitious, fortunate. = *Śubha-gandhaka*, *as*, *ā*, am, good-scented; (am), n. gum-myrrh. = *Śubha-graha*, *as*, m. an auspicious planet, lucky star (such as Jupiter, Venus, Mercury, and the moon when more than half full). = *Śubhagrahodaya* ('*ha-ud*'), *as*, m. the rising of an auspicious planet. = *Śubham-kara*, *as*, *ā* or *i*, am, conferring happiness or fortune; auspicious, propitious; (i), f. *Parvatī*. = *Śubha-jāni*, *is*, *is*, *i*, having a beautiful wife. = *Śubha-da*, *as*, *ā*, am, granting happiness, propitious, auspicious; (as), m. the sacred fig-tree (= *asvattha*). = *Śubha-danti*, *f*, a woman with good teeth; the female elephant of Pushpa-danta or of the north-west quarter, (also read *śubhra-danti*). = *Śubha-dṛishṭi*, *is*, f. an auspicious look or aspect. = *Śubha-dhara*, *as*, m. a proper N.

= *Śubha-nāmā*, f. epithet of the fifth lunar night. = *Śubha-patrikā*, *f*, 'having auspicious leaves,' a kind of shrub (= *sāla-pamā*). = *Śubha-phala*, *am*, n. auspicious result, good or happy consequence. = *Śubha-bhāvika*, *as*, *ā*, am, 'disposed to be bright,' resplendent, decorated, ornamented. = *Śubha-yoga*, *as*, m. a particular astronomical Yoga, (see *śubha*). = *Śubha-lakṣaṇa*, *as*, *ā*, am, having an auspicious sign or symptom; marked or characterized by felicity. = *Śubha-lagna*, *as*, am, m. n. the rising of an auspicious constellation, a lucky moment. = *Śubha-vārtā*, *f*, good news. = *Śubha-vāsana*, *as*, m. auspicious perfuming; perfume for the mouth. = *Śubha-vrata*, *am*, n., N. of a particular religious observance (kept on the twelfth day in one of the halves of the month Kārtika). = *Śubha-sāsin*, *i*, *inī*, *i*, indicative of good luck. = *Śubha-sīla*, *as*, *ā*, am, well-disposed, having a good disposition. = *Śubha-samyuta*, *as*, *ā*, am, endowed with prosperity or happiness, blissful. = *Śubha-saptamī-vrata*, *am*, n., N. of a particular religious observance. = *Śubha-sūcanī*, *f*, 'indicating good,' N. of a female deity worshipped by women in times of calamity, (she is also called *Su-vaṇī*). = *Śubha-sthali*, *f*, any auspicious place, a room or hall in which sacrifices are offered. = *Śubhākṣa* ('*bha-ak*'), *as*, m. 'auspicious-eyed,' epithet of Śiva. = *Śubhāgama* ('*bha-ag*'), *am*, n. epithet of certain Tantra works regarded as especially orthodox. = *Śubhānga* ('*bha-an*'), *as*, *i*, am, handsome-limbed, beautifully formed, handsome, elegant; (as), m., N. of a lexicographer; of another person; (i), f. a handsome woman; N. of Rati (wife of the god of love); of the wife of Kuvera (god of wealth). = *Śubhādāra* ('*bha-ad*'), *as*, *ā*, am, pure in practices or observances, virtuous; (ā), f. epithet of a female attendant on Umā; [cf. *śu-bhā*]. = *Śubhānjana* ('*bha-an*'), *as*, m. the tree Hyperanthera Moringa (see *śobhānjana*). = *Śubhānana* ('*bha-an*'), *as*, *ā*, am, handsome-faced, good-looking; (ā), f. a handsome woman. = *Śubhānandā* ('*bha-an*'), *f*, N. of a goddess. = *Śubhānvita* ('*bha-an*'), *as*, *ā*, am, endowed with prosperity or good fortune, happy, prosperous. = *Śubhāpāṅgā* ('*bha-ap*'), *f*, 'a woman who has beautiful eye-corners,' a beautiful woman. = *Śubhāsūbha* ('*bha-as*'), *as*, *ā*, am, prosperous and unfortunate, good and evil; (am), n. good and evil, good and bad fortune, weal and woe. = *Śubhāsūbha-lakṣaṇa*, *am*, n. a mark or sign of good or bad fortune, a good or evil omen. = *Śubhetara* ('*bha-it*'), *as*, *ā*, am, other than auspicious, unlucky, inauspicious; evil, bad. = *Śubhodarka* ('*bha-ud*'), *as*, *ā*, am, having prosperous results or happy consequences; causing happiness.

Śubham-yā, *śubham-yāvan*. See under 2. *śubh*.
Śubham-yu, *us*, *us*, u, happy, fortunate, prosperous, auspicious.

Śubhāna, *as*, *ā*, am, shining bright, brilliant; (ās), m. pl. (according to some) epithet of the Maruts, (according to Sāy. on Rīg-veda I. 165, 3. *śubhānāḥ* = *śobhamānair vaṇanāḥ*).

Śubhikā, *f*, Ved. a garland formed of flowers.

Śubhra, *as*, *ā*, am, shining, radiant, bright; white; (as), m. white (the colour); sandal; (am), n. silver; talc; green vitriol; rock or fossil salt; (ā), f. the Ganges; crystal; bamboo-manna; [cf. Old Germ. *śubār*; Mod. Germ. *sauber*, 'clean'; Angl. Sax. *syfr*]. = *Śubhra-kṛt*, *t*, m. the thirty-sixth year of Jupiter's cycle; [cf. *śubha-kṛt*]. = *Śubhra-khādī*, *is*, *is*, *i*, Ved. having shining rings, having bright weapons (said of the Maruts; Sāy. = *śobhanāyudha* or *śobhana-haviṣka*, Rīg-veda VIII. 20, 4). = *Śubhra-tā*, *f*, or *śubhra-tva*, *am*, n. whiteness. = *Śubhra-danti*, *f*, the female elephant of Pushpa-danta, the elephant of the north-west quarter, (see *śubha-danti*). = *Śubhra-rāsmi*, *is*, m. 'white-rayed,' the moon. = *Śubhra-sastana*, *as*, *ā*, am, Ved. shining very much, (according to some either for *śubhra-sasta-tama* or for *śubhra-sas-tama*). = *Śubhrānsu* ('*ra-an*'), *us*, m. 'white-rayed,' the moon; camphor. = *Śubhrālu* ('*ra-ālu*'),

us, m. a white esculent root; a particular plant with a tuberous root (= *mahisha-kanda*). = *Śubhrāvat*, *ān*, *atī*, *at*, Ved. possessing radiance, shining.

Śubhri, *is*, *is*, *i*, shining bright (Ved., Sāy. = *śobhana*); (*is*), m. an epithet of Brahmā.

Śubhrikā, *f*, see *Vopa-deva* IV. 8.
Śobha, *as*, *ā*, am, bright, brilliant, handsome; (ā), f. light, lustre, radiance, splendor, sheen, brilliancy; beauty, elegance, grace, comeliness; distinguished merit; turmeric; the yellow pigment *go-roṇāṇā*; a species of the Kṛiti metre. = *Śobha-kṛit*, *t*, *t*, *i*, causing lustre, beautifying; (*i*), m. the thirty-seventh (or sixth) year of Jupiter's cycle of sixty years [cf. *śubha-kṛit*]; the marking-nut plant. = *Śobhā-kara*, *as*, *i*, am, causing lustre, beautifying. = *Śobhānjana* ('*bha-an*'), *as*, m. the tree Hyperanthera Moringa (commonly called *Sajjinā*; it is much valued for its various properties; the legumes, blossoms, and leaves are esculent; the root of the young tree is used as a substitute for horse-radish as well as a stimulant in medicine, and the expressed oil of the seeds is said to relieve arthritic pains; it has a great many synonyms; cf. *śigru*, *nīla-śigru*, *kākebhaka*, *jana-priya*, *śakshuṣya*, &c.). = *Śobhā-maya*, *as*, *i*, am, full of lustre or beauty; beautiful. = *Śobhā-vatī*, *f*, N. of a town.

Śobhatha, Ved. splendor, (used only in the inst. c. *śobhathā*).
Śobhana, *as*, *ā* or *i*, am, adorning, causing to look beautiful, shining, splendid; beautiful, handsome, (sometimes used ironically); richly dressed or ornamented; propitious, auspicious; virtuous, decorous, good, moral; (as), m. a burnt offering for auspicious results; epithet of Śiva; epithet of the eleventh year of Jupiter's cycle; a planet; the fifth of the astronomical Yogas; (ā), f. turmeric; the yellow pigment *go-roṇāṇā*; (am), n. the act of adorning or causing to look beautiful; the being bright or handsome, brilliance, sheen; a lotus. = *Śobhana-vāha*, *as*, *ā*, am, having splendid carriers or horses. = *Śobhanācarita* ('*na-ad*'), *am*, n. virtuous practice.

Śobhanaka, *as*, m. the tree Hyperanthera Moringa (= *śobhānjana* above).

Śobhanīya, *as*, *ā*, am, to be beautified or adorned.

Śobhamāna, *as*, *ā*, am, shining, looking beautiful or handsome, splendid, fair.

Śobhayati, *an*, *anti*, *at*, causing to shine, ornamenting, decorating.

Śobhas, *as*, n., Ved. splendor, beauty, (the dat. c. *śobhase* is used as a Ved. Inf.; Sāy. = *śobhanārtham*).

Śobhita, *as*, *ā*, am, beautiful, adorned, decorated, trimmed, made splendid.

Śobhin, *i*, *inī*, *i*, shining, brilliant, beautiful, handsome, distinguishing, exceeding.

Śobhishṭha, *as*, *ā*, am, Ved. most brilliant, very handsome or beautiful.

शुभ 3. *śubh* (sometimes written *śumbh* or *śumbh*=rts. *śubh*, *śumbh*, *śumbh*), cl. 1. P. *śobhati*, *śumbhati*, &c., to shine [cf. rt. 1. *śubh*]; to speak; to strike, injure, kill.

शुभ *śumbh*, cl. 6. P. A. *śumbhati*, -te, *śusumbha*, *śumbhishyati*, *śumbhitum*, Ved. to shine, be brilliant; to decorate; cl. 1. P. *śumbhati*, &c., to shine; to speak; to strike, injure, kill, (in these senses =rts. 3. *śubh*, *śubh*, *śumbh*); Caus. A., Ved. *śubhayate*, -yitum, to decorate one's self, to shine; [cf. probably Gr. *κομῶς*].

Śumbhana, *as*, *i*, am, Ved. shining, brilliant.

Śumbhamāna, *as*, *ā*, am, Ved. decorating, adorning; handsome, beautiful, (Sāy. = *śobhamāna*).

Śumbhāna, *as*, *ā*, am, Ved. decorating, illuminating. (Sāy. = *śobhayati*).

Śumbhita. See *brahma-śumbhita*.

शुभ *śumbha*, *as*, *m.*, N. of an Asura or demon slain by Durgā, (he was son of Gaveshtin and grandson of Prahlāda).—*Śumbha-ghātini* or *śumbha-mardini*, *f.* 'Śumbha-killing,' an epithet of Durgā.—*Śumbha-pura*, *am*, *i*, *n.* *f.* 'the city of the Asura Śumbha,' a town and district, (the modern Sambhalpur in the district of Gondwana; it is also called Eka-akra and Hari-griha).—*Śumbha-badha* or *śumbha-vadha*, *as*, *m.* 'killing of Śumbha,' N. of the tenth chapter of the Devīmāhātmya of the Mārkaṇḍeya-Purāṇa.

शुर *śura*, *as*, *m.* (for *śūra*, *q. v.*), a hero; a lion, &c.

शुल्क *śurudh*, *dhas*, *f.* *pl.*, Ved. gifts, treasures, riches; waters, water, (Śāy. = *āpah*, Rīg-veda IV. 23, 8); preventers or alleviators of pain or sorrow, (Śāy. = *śūder duḥkhasya pratiroddharaḥ* or *śokasya rodhayitri*); herbs or other remedies used to allay pain; exhilarating drinks (according to some).

शुल्क *śulka*, *cl.* 10. *P.* *śulkeyati*, *-yitum*, to pay, give; to gain, acquire; to abandon, leave, forsake; to create (*sarjane*); to narrate, tell; [cf. *rt. śvalk*.]

Śulka, *as*, *am*, *m.* *n.* toll, tax, duty, customs (especially money levied at ferries, passes, and roads); a sum of money, price, (Śāy. = *mūlya*); property, wealth, (Śāy. = *dhana*); gain, profit; money advanced to ratify a bargain; money given to the parents of the bride (originally as purchase-price); a present made by a bridegroom to his bride; nuptial present; a marriage-settlement or dowry; a wife's perquisites or private property (such as the profits of household labour, domestic utensils, milch cattle, ornaments, servants, &c.).—*Śulka-khaṇḍana*, *am*, *n.* defrauding the revenue.—*Śulka-grāhaka*, *as*, *ikā*, *am*, or *śulka-grāhin*, *i*, *īpi*, *f.* receiving a toll or duty.—*Śulka-da*, *as*, *m.* the giver of a nuptial present, an affianced suitor.—*Śulka-moḥaṇa*, *am*, *n.* stealing or defrauding the revenue.—*Śulka-sālā*, *f.* a custom-house; [cf. *Śulka-sālaka*.]—*Śulka-saṁjña*, *as*, *ā*, *am*, having (merely) the name of a nuptial gratuity.—*Śulka-sthāna*, *am*, *n.* a toll-office, custom-house (Manu VIII. 400); any object of taxation or duty.—*Śulka-hāni*, *is*, *f.* loss or forfeiture of wages or dowry, &c.—*Śulka-bhikhāna* ('*ka-abh*'), *as*, *ā*, *am*, = *śulka-saṁjña*.—*Śulka-vāpta* ('*ka-av*'), *as*, *ā*, *am*, obtained as a dowry.

शुलिक *śulika*, *as*, *m.*, N. of a country or district; [cf. *śaulkiheya*.]

शुल *śulla*, *am*, *n.* (for *śulva*), a cord, rope, string; copper (= *tāmra*; cf. *śulva*).

शुल् *śulv* (also written *śulb*), *cl.* 10. *P.* *śulvayati*, *-yitum*, to send away, dismiss; to measure; to create.

Śulva or *śulba*, *am*, *n.* (according to Upādī-s. IV. 95. fr. *rt.* I. *śul*), a rope, cord, string, (said to be also *as*, *m.*, *ā* or *f.*); copper, a copper vessel; a sacrificial observance; institute, law, custom; a quantity of water; (*ām*), *n.* *pl.*, N. of a Pāriśiṣṭa of the Yajur-veda; [cf. *śulvika*.]—*Śulva-ja*, *am*, *n.* brass.—*Śulva-dīpikā*, *f.*, N. of a work.—*Śulva-pāriśiṣṭa* and *śulva-vārttika* and *śulva-sūtra*, *am*, *n.*, N. of works.—*Śulvārti* ('*va-ari*'), *is*, *m.* 'enemy of copper,' sulphur.

Śulvika, *āni*, *n.* *pl.*, N. of a Pāriśiṣṭa of the Yajur-veda.

शुश्रुक्ष *śuśruvas*. See under *rt.* 3. *śuś*.

शुश्रुक्षणि *śuśukṣhaṇi* in *ā-śuśukṣhaṇi*, *q. v.*

शुश्रुमा *śuśumā*, *f.*, N. of the wife of Śukra.

शुश्रूलकयातु *śuśulika-yātu*, *us*, *m.*, Ved. a demon in the shape of an owl, (according to Śāy.

on Rīg-veda VII. 104, 22. *śuśulūka* = *śiśulūka*, a small owl; cf. *ulūka-yātu*.)

शुश्रुवस् *śuśruvas*. See under *rt.* 1. *śru*.

शुश्रु *śuśrū*, *ūs*, *f.* (fr. Desid. of *rt.* I. *śru*), 'one who waits on a child,' a mother.

Śuśrūhaka, *as*, *ā*, *am*, desirous of hearing, attentive, obedient, attending or waiting on; (*as*), *m.* an attendant, servant (comprehending five descriptions of persons, viz. a pupil, a religious pupil, a hired servant, an officer, and a slave).

Śuśrūhaya, *am*, *n.* obedience; dutiful homage, close and assiduous attendance, service, serving.

Śuśrūhā, *f.* desire or wish to hear, desire to obey, obedience; service (said to be of five kinds, see *śuśrūhaka*); obsequiousness, reverence; saying, speaking, telling.—*Śuśrūhā-para*, *as*, *ā*, *am*, diligent or attentive in service.

Śuśrūhitrā, *ind.* having attended or waited upon (as a slave upon his master, Manu XI. 110).

Śuśrūhu, *us*, *us*, *u*, desirous of hearing or obeying, obedient, attentive, serving, attending.

शुष् *śush* (thought to be for *śush*, which again was probably for an original *śus*), *cl.* 4. *P.* *śushyati* (ep. also *A. -te*), *śuśoṣha*, *śokṣha*, *śuśuṣhat*, *śoṣtum*, to dry, become dry, dry up; to wither, become withered; to languish, become emaciated; to be afflicted: Caus. *śoṣhayati*, *-te*, *-yitum*, Aor. *śuśuṣhat*, to make dry, dry up, wither, parch; to emaciate; to destroy; to extinguish: Desid. *śuśuṣhāti*: Intens. *śoṣuṣhate*, *śoṣuṣhī*; [cf. Zend *hushka*: Gr. *συσσώω*, *συσσώω*, *συσσώω* (= *śushka*), *συσσώω*, *συσσώω*, *συσσώω*, *συσσώω*, *συσσώω*: Lat. *siccus*: Goth. *siuk*, *sauht*: Old Germ. *siuh*, *siuchi*, *siuhjan*, *suiht*: Angl. Sax. *seoc*, *seac*, *sioc*, *sic*, *suiht*: Slav. *such*, 'dry': Lith. *sausas*: Hib. *seacadh*, 'parched, frozen': *sioc*, 'frost'; *sican*.]

Śusha, *as*, *i*, *m.* *f.* drying, drying up; a hole in the ground.

Śushat, *am*, *antī*, *at*, Ved. drying up, absorbing (moisture).

Śushi, *is*, *f.* drying; a hole, chasm; the hollow or groove in the fang of a snake; [cf. Gr. *κυστός*, *κυστός*; Lat. *cun-nus*; Lith. *kuszy-s*.]

Śushira, *as*, *ā*, *am*, full of holes or crevices (caused by drying), perforated, bored, pierced, full of interstices or spaces; (*am*), *n.* a hole, vacancy, chasm; the atmosphere; a wind-instrument; (*as*), *m.* fire; a rat, mouse; (*ā*), *f.* a river; a sort of perfume (commonly called Nālī).

Śushila, *as*, *m.* 'the dryer,' air, wind.

Śushka, *as*, *ā*, *am*, dried, dried up, dry; shriveled, withered, emaciated, shrunk up; groundless, causeless; unproductive, fruitless, unprofitable; offensive; (*am*), *n.*, Ved. anything dry, dry wood (for lighting fire by attrition).—*Śushka-kalaha*, *as*, *m.* vain or useless wrangling, a quarrel about trifles.—*Śushkatā*, *f.* or *śushka-tva*, *am*, *n.* dryness.—*Śushka-pattra*, *am*, *n.* a dry or withered leaf; a dried pot-herb.—*Śushka-parṇa*, *am*, *n.* a dry or withered leaf.—*Śushka-phala*, *am*, *n.* a dry fruit.—*Śushka-matsya*, *as*, *m.* a dried fish.—*Śushka-māṃsa*, *am*, *n.* dry flesh, dry meat.—*Śushka-revati*, *f.* epithet of a particular Mātṛikā or goddess presiding over a kind of disease; [cf. *revati*, *pūtanā*.]

—*Śushka-vat*, *ān*, *atī*, *at*, dried up.—*Śushka-vriksha*, *as*, *m.* a dry tree; a particular plant or shrub (= *dhava*).—*Śushka-vaira*, *am*, *n.* groundless enmity.—*Śushka-vraṇa*, *as*, *m.* a dried up wound, cicatrized sore, scar.—*Śushka-srota*, *as*, *ā*, *am*, having the stream dried up.—*Śushkāṅga* ('*ka-an*'), *as*, *i*, *am*, having shriveled limbs, emaciated, withered; (*as*), *m.* a particular plant or shrub, = *dhava*; (*i*), *f.* a lizard, chameleon.—*Śushkāṇna* ('*ka-an*'), *am*, *n.* 'dry food,' rice in the husk.—*Śushkārdra* ('*ka-ar*'), *am*, *n.* dry ginger.

Śushkala, *as*, *ā* or *i*, *am*, *m.* *f.* *n.* dry flesh; flesh; one who eats flesh.

Śushṇa, *as*, *m.* the sun; fire; N. of a demon of

drought (represented in the Rīg-veda as being overcome by Indra); (*am*), *n.*, Ved. strength, (enumerated among the *bala-nāmāni* in Naigh. II. 9).—*Śushṇa-hatya*, *am*, *n.*, Ved. the slaughter of Śushṇa.

Śushma, *as*, *ā*, *am*, strong, powerful (Ved.); (*as*), *m.* power, strength, vigour (Ved.); the sun; fire, flame, light; air, wind; a bird; (*am*), *n.* strength, prowess (= *bala*, Naigh. II. 9); light, lustre.

Śushman, *ā*, *m.* fire; a particular plant, = *śitraka*; (*ā*), *n.* light, lustre; strength, prowess.

Śushmīna, *as*, *m.*, N. of a king of the Śivis.

Śushmin, *i*, *īni*, *f.* powerful, strong; fiery, mettlesome; (*īnas*), *m.* *pl.*, N. of a caste living in Kuśādvīpa (corresponding to the Kshatriyas).—*Śushmin-tama*, *as*, *ā*, *am*, Ved. most powerful, very mighty.

Śushyat, *an*, *antī*, *at*, becoming dry, drying up.

Śushyamāṇa, *as*, *ā*, *am*, being dry or dried up, languishing, thirsty.

Śoṣa, *as*, *m.* drying up, exsiccation, dryness; pulmonary consumption; emaciation; intumescence, (for *śoṣha*).—*Śoṣa-sambhava*, *am*, *n.* the root of long pepper.—*Śoṣāpahā* ('*sha-ap*'), *f.* 'removing consumption,' a kind of plant (= *klitā-naha*).

Śoṣaka, *as*, *ikā*, *am*, drying up, exsiccating, absorbing, absorbent.

Śoṣāṇa, *as*, *i*, *am*, drying up, draining; causing to fade; (*as*), *m.* one of the arrows of Kāma-deva (god of love); the plant *Bignonia indica*; (*am*), *n.* the act of drying up; absorption; exhaustion; sucking up, suction; dry ginger.

Śoṣāṇiya, *as*, *ā*, *am*, to be dried up or absorbed.

Śoṣāṇivāya, *as*, *ā*, *am*, to be dried up, &c.

Śoṣayitrā, *ind.* having dried up.

Śoṣhita, *as*, *ā*, *am*, dried, dried up, desiccated, absorbed, sucked up, exhausted, drained, emptied.

Śoṣhīn, *i*, *īni*, *f.* drying up (often at the end of comp.); (*īni*), *f.* ether, one of the five Dhātavaḥ.

शुक् *śūka*, *as*, *am*, *m.* *n.* (said to be fr. *rt.* *śo*), the awn of barley, &c.; a bristle, spicule; the bristle or sharp hair of insects, &c.; compassion, clemency, tenderness; a kind of venomous insect or lizard (produced in stagnant water); a sort of water-leech (?); a kind of moss or weed growing on stagnant water (= *jala-s*); a particular remedy in which the Śūka is used; (*ā*), *f.* cowach.—*Śūka-kīṭa* or *śūka-kīṭaka*, *as*, *m.* a kind of caterpillar covered with bristles or hairs.—*Śūka-triṇa*, *am*, *n.* a kind of grass.—*Śūka-dhānya*, *am*, *n.* any awned or bearded grain (as barley &c.).—*Śūka-piṇḍi*, *is*, or *śūka-piṇḍi*, *f.* cowach (= *kapi-kacchu*).—*Śūka-vat*, *ān*, *atī*, *at*, awned, bearded; (*atī*), *f.* cowach.—*Śūka-simbā*, *f.* or *śūka-simbī*, *is*, or *śūka-simbikā* or *śūka-simbī*, *f.* cowach, (also spelt *śūka-simbā*, *q. v.*)

Śūkaka, *as*, *m.* barley or a bearded kind of wheat resembling barley; the sentiment of compassion or tenderness.

Śūkin, *i*, *īni*, *f.* awned, bearded (as corn, grain, &c.).

शुकर *śūkara*, *as*, *m.* (said to be connected with *śūka*, or fr. *śū*, an imitative sound, + *kara*; cf. *śūkara*), a hog, pig; N. of a Naraka; (*i*), *f.* a sow; a kind of moss, *Lycopodium imbricatum*; [cf. Gr. *σῦς*, *ῦς*; Old Germ. *sū*; Mod. Germ. *sau*.]—*Śūkara-kanda*, *as*, *m.* 'hog's root,' a kind of bulbous plant (= *vārāhi-kanda*).—*Śūkara-daṇḍa*, *as*, *m.* a hog's tusk; N. of a kind of disease, (prolapseus ani).—*Śūkara-pādikā*, *f.* a kind of plant (= *kola-simbī*).—*Śūkarākṛāntā* ('*ra-āk*'), *f.* a kind of moss (= *vārāhi-kṛāntā*).—*Śūkareshṭa* ('*ra-iṣṭ*'), *as*, *ā*, *am*, liked by hogs or swine; (*as*), *m.* a kind of grass (= *kaseru*).

शुक्ल *śūkala*, *as*, *m.* a restive horse; [cf. *śūlaka*.]

शूकापुट्ट *śūkāpuṭṭa* or (according to Śabḍa-k.) *śūkāpuṭṭa*, as, m. a particular gem, (perhaps) a kind of amber (= *triṇa-manī*).

शूकुल *śūkula*, as, m. (?), a fish in general; a kind of fish; a fragrant grass, *Cyperus*.

शूकृत *śū-kṛta*, as, ā, am, Ved. making the sound *śū* or *śūt*, snorting (said of a horse).

शूक्ष्म *śūkṣhma*, incorrect for *śūkṣhma*, q. v.

शूघन *śūghana*, as, ā, am, Ved. going quickly, (Sāy. *śūghanaśaḥ* = *āśu-gantryaḥ*, *Ṛg-veda* IV. 58, 7.)

शूतिपर्ण *śūti-parṇa*, as, m. (the meaning of *śūti* is doubtful), a kind of tree (= *ārag-badha*).

शूद्र *śūdra*, as, m. (according to Uṇādi-s. II. 19, fr. rt. I. *śūc*, to be afflicted, &c.), a man of the fourth or servile tribe (whose only business, according to Manu I. 91, was to serve the three higher castes; in *Ṛg-veda* X. 90, 12, the *śūdra* is said to have been born from the feet of Puruṣa; in Manu I. 87, he is fabled to have sprung from the same part of the body of Brahmā; *kevala-śūdra*, a pure *śūdra*; (*ā*), f. a woman of the *śūdra* tribe; (*ī*), f. the wife of a *śūdra*.—*śūdra-kanyā*, f. a *śūdra* girl.—*śūdra-kṛtya*, as, ā, am, to be done by a *śūdra*, proper for a *śūdra*; (*am*), n. the duty of a *śūdra*.—*śūdrakṛitya-vicāra-tattva*, am, n., N. of a part of Raghu-nandana's Smṛiti-tattva (illustrating the duties of *śūdras* at the anniversaries of the death of parents and at other ceremonies).—*śūdratā*, f. or *śūdra-tva*, am, n. the state or condition of a *śūdra* or slave; servility.—*śūdra-dharma*, as, m. the duty of a *śūdra* (i.e. the service of the three higher castes).—*śūdradharmatattva*, am, n. 'the nature of a *śūdra*'s duties,' N. of a work by Kamalākara.—*śūdra-priya*, as, ā, am, dear to a *śūdra*, liked by *śūdras*; (*as*), m. an onion (= *pa-lāṇḍu*).—*śūdra-preshya*, as, m. a man of one of the three superior castes who has become a servant to a *śūdra*; (*am*), n. the being servant to a *śūdra*.—*śūdra-bhikṣhita*, as, ā, am, (anything) begged or received as alms from a *śūdra*.—*śūdra-bhū-gishṭha*, as, ā, am, inhabited mostly by *śūdras*, abounding with *śūdras*.—*śūdra-yājaka*, as, m. one who sacrifices for a *śūdra*, the conductor of a sacrifice for a *śūdra*.—*śūdrayājaka-prāyaścitta*, am, n. the penance incurred by sacrificing for a *śūdra*.—*śūdra-yoni-ja*, as, ā, am, born of a servile womb, of plebeian origin.—*śūdra-rājya*, am, n. a country of which a *śūdra* is king.—*śūdra-varga*, as, m. the *śūdra* or servile class.—*śūdra-varjam*, ind. except *śūdras*.—*śūdra-vṛtti*, is, f. the occupation or mode of life of a *śūdra* (i.e. servitude to the higher castes).—*śūdra-sāsana*, am, n. an edict or grant addressed to *śūdras*.—*śūdra-saṅskāra*, as, m. any purificatory rite relating to *śūdras*.—*śūdra-sevana*, am, n. attendance on a *śūdra* master, the being in the service of a man of the servile class, (Manu XI. 70).—*śūdra-hatyā*, f. the killing of a *śūdra*.—*śūdra-han*, ā, m. one who kills a *śūdra*, the slayer of a *śūdra*.—*śūdraṇna* ('*ra-an*'), am, n. food belonging to a *śūdra*; [cf. *śūdrodaka* below].—*śūdra-pariṇaya*, am, n. the marrying a *śūdra* female.—*śūdra-putra*, as, m. the son of a *śūdra* woman, (the father being either a *śūdra* or a man of a different caste).—*śūdra-bhārya*, as, m. one who has a *śūdra* woman for his wife, the husband of a *śūdra* woman.—*śūdrārtā* ('*ra-ār*'), f. a kind of plant (= *priyangu*).—*śūdra-vedana*, am, n. the marrying a *śūdra* woman.—*śūdra-vedin*, ī, m. marrying a *śūdra* woman, a man of one of the three higher classes who has married a *śūdra* wife.—*śūdra-sauca* ('*ra-aś*'), am, n. the impurity of a *śūdra*.—*śūdra-suta*, as, m. = *śūdra-putra*.—*śūdra-nika* ('*ra-āh*'), am, n. the daily ceremonies of a *śūdra*.—*śūdra-bhū*, cl. I. P. -*bhavati*, &c., to become a *śūdra*.—*śūdrodaka* ('*ra-ud*'), am,

n. water that has been polluted by the touch of a *śūdra*.—*śūdrodaka-pāna-prāyaścitta*, am, n. a penance for drinking water given by a *śūdra*.

शूद्रका, as, m., N. of the first Āndhra king, (variously written *Sindhuka*, *Sisuka*, and *Sūruka*); of a king (the author of the drama called *Mṛic-chakaṭikā*).

शूद्राप्ति, f. the wife of a *śūdra*.

शून *śūna*, as, ā, am (fr. rt. *śvi*, q. v.), swelled, swollen, increased, grown, prospered; morbidly swollen; empty, vacant (Ved., Sāy. = *śūnya*); (*am*), n., Ved. swelling, increase, (Sāy. = *śam-riddhi*, *Ṛg-veda* III. 33, 13); emptiness, poverty, (Sāy. = *śūnya*, *dāridrya*, *Ṛg-veda* II. 27, 17); an incorrect pronunciation (in Vedic phonetics).

शूना-वत्, ān, āti, at, one who has increased.

शूना *śūnā*, f. (= *śūnā*, q. v.), the uvula or soft palate; a slaughter-house, any place where animals are killed or are liable to be destroyed, (five of these are enumerated, viz. a fire-place, a grindstone, a broom, a mortar, and a water-pot; cf. *pañca-śūnā*).—*śūnā-ākra-dhava-vat*, ān, āti, at, one who keeps a slaughter-house, one who has an oil-press, and one who exhibits a vintner's sign, (Manu IV. 84).—*śūnā-dosha*, see *śūnā-dosha*.—*śūnā-vat*, ān, m. one who keeps a slaughter-house, a butcher.—*śūnā-stha*, as, ā, am, being in or brought from a slaughter-house or any place where animals are destroyed.

शून्य *śūnya*, as, ā, am (probably connected with *śūna* above, fr. rt. *śvi*), empty, void, hollow; vacant, barren, non-existent; utterly destitute or deprived of, without (with inst.); ruined; nonsensical, unmeaning; guileless, unsuspecting; indifferent; lonely, private, desert, desolate, (*śūnye* or *śūnyam*, ind. in a lonely place, secretly); bare, naked; (*am*), n. a void, vacuum, blank; space, heaven, ether, the sky, atmosphere; a dot, spot; a cypher; naught, vacuity, nonentity, (one of the principles of Bauddha metaphysics); N. of Brahmā; (*ā*), f. a hollow reed; a barren woman; the prickly pear; [cf. Gr. *κενός*, *kenós*; *ῥηλ. κένυος*].—*śūnya-geha*, am, n. an empty house.—*śūnya-tā*, f. or *śūnya-tva*, am, n. emptiness, voidness, vacuity, non-existence, unreality, the false or illusory nature of all existence.—*śūnya-padavi*, f. 'empty path,' the road or passage of the soul, (see *mahā-patha*, *mudrā-mārga*).—*śūnya-madhyā*, as, ā, am, having a hollow centre, empty inside; (*as*), m. a hollow reed.—*śūnya-vat*, ind. like a cypher, annihilated or vanished as it were.—*śūnya-vāda*, as, m. the doctrine of the non-existence of anything.—*śūnya-vādin*, ī, m. 'affirmer of non-existence,' an atheist; a Buddhist.—*śūnya-sthāna*, am, n. an empty place.—*śūnya-hasta*, as, ā, am, empty-handed.—*śūnya-hri-daya*, as, ā, am, 'empty-hearted,' unsuspecting, unsuspecting; absent in mind.—*śūnyākṛiti* ('*ya-āk*'), is, is, ī, 'empty-formed,' having a vacant appearance or aspect.—*śūnyāgāra-kṛitālaya* ('*ya-āg*'), ('*ta-āl*'), as, ā, am, making an abode in deserted houses.—*śūnyālaya* ('*ya-āl*'), as, m. an empty or deserted house, (sleeping in such a house is forbidden).—*śūnyī-kṛi*, cl. 8. P. -*karoti*, -*kar-tum*, to make empty, leave.

शूपकार *śūpa-kāra*, as, m. (for *śūpa-kāra*, q. v.), one who lives by cooking for *śūdras* (= *śūdra-pākopajivn*).

शूयमान *śūyamāna*. See under rt. *śvi*.

शूर *śūr* (also written *śūr*, q. v.), cl. 4. A. *śūryate*, *śūsūre*, *śūrītum*, to hurt, injure, kill; to be firm or motionless, stand fast, be fixed; to make firm or immovable; to be senseless; cl. 10. A. *śūrayate*, -*yitum*, Aor. *āśūsūrat*, to be valiant or powerful, act the hero; to make great effort or exertion, (in these senses rather a Nom. fr. *śūra* below).

शूरा, as, m. (probably connected with *śavas*),

a hero, warrior, champion, valiant man, great or mighty man; a lion; a boar; the sun; N. of Yādava, the grandfather of Kṛishṇa; the Śāl tree, Shorea Robusta; N. of certain other plants or trees, = *śūtraka*; = *lakūca*; = *masūra*; (*ās*), m. pl., N. of a tribe inhabiting Bhārata-varsha; [cf. Zend *sūra*; Gr. *kūp-os*, *kupō-w*, *kūpios*, *κοῖπavos*, *κοῖπος*, *κόπος*].—*śūra-kīla*, as, m. 'warrior-insect,' an inferior hero.—*śūra-grāma*, as, ā, am, Ved. having a multitude of heroes.—*śūra-tara*, as, ā, am, Ved. more heroic, very valiant.—*śūra-tā*, f. or *śūra-tva*, am, n. the state or condition of a hero, heroism, prowess, valour, bravery.—*śūra-deva*, as, m., N. of the second of the twenty-four Arhats of the future Utsarpiṇi.—*śūra-putra*, as, ā, am, having heroes as sons; (*ā*), f., Ved. epithet of Aditi.—*śūra-pura*, am, n. 'hero-town,' N. of a town.—*śūra-maṭha*, as, am, n. the college or monastery of *śūra*.—*śūra-māna*, am, n. thinking one's self a hero, arrogance, vaunting.—*śūra-mānīn*, ī, m. one who thinks himself a hero, a boaster, braggart.—*śūram-manya*, as, m. one who thinks himself a hero, a boaster.—*śūra-varman*, ā, m., N. of several kings.—*śūra-vira*, as, m. a proper N.—*śūra-sloka*, as, m. a kind of artificial verse; [cf. *vira-viruda*].—*śūra-sāti*, is, f., Ved. conflict of heroes, battle, war, (according to Sāy. on *Ṛg-veda* I. 31, 6. *śūra-sātā* = *śūraiḥ sambhajaniye yuddhe*).—*śūra-sena*, as, m., N. of the country about Mathurā; of a king (of Mathurā and ruler of the Yadus); (*ās*), m. pl., N. of the people inhabiting the above country.—*śūrasenaka*, ās, m. pl., N. of the people and country about Mathurā.—*śūrasena-ja*, as, m. one born in *śūra-sena*, an inhabitant of *śūra-sena*.—*śūrārtha* ('*ra-ar*'), as, ā, am, useful for or suited to heroes, for the sake of warriors.—*śūreśvara* ('*ra-is*'), as, m. 'lord of *śūra*,' the tutelary deity of *śūra* (or the statue of a deity); a temple built by *śūra*.

शूराका, as, m., N. of a king (= *śūdraka*).

शूराणा, as, ā, am, high-spirited (Ved., as if of horses; Sāy. = *vikrama-sīla*, *Ṛg-veda* I. 163, 10); (*as*), m. a kind of esculent root, *Arum Campanulatum*; the plant *Bignonia Indica*.—*śūraṇodbhujā* ('*na-ud*'), as, m. 'feeding on *Arum Campanulatum*,' a kind of yellow bird (= *haridrāṅga*).

शूर्णा, as, ā, am, fixed, firm.

शूर्ते *śūrta*, as, ā, am, Ved. (probably) eager, quick, (according to Sāy. on *Ṛg-veda* I. 174, 6. *śūrtāḥ* = *kshiprāḥ* or = *kshiptāḥ*, *varjitāḥ*; in Naigh. II. 15. *śūrtāḥ* is enumerated among the *kshipira-nāmāni*).

शूर्प *śūrp* (perhaps rather a Nom. fr.

śūrpa below), cl. 10. P. *śūrpayati*, -*yitum*, to measure, mete out.

शूर्पा, as, am, m. n. (according to Uṇādi-s. III. 26, fr. rt. *śṛi*; also written *śūrpa*), a winnowing basket or a kind of wicker receptacle which, when shaken about, serves as a fan for winnowing corn; (*as*), m. a measure of two Dronas; (*ī*), f. a small winnowing basket or fan; a toy for children; N. of the sister of Rāvaṇa, (see *śūrpa-nakhā*).—*śūrpakārṇa*, as, m. 'having ears like winnowing fans,' an elephant.—*śūrpā-nakhā*, f. or *śūrpā-nakhī*, f. 'having finger-nails like winnowing fans,' N. of the sister of the Daitya Rāvaṇa, (she fell in love with Rāma and, being rejected by him, attacked Śitā, but was beaten off and mutilated by Lakṣhmaṇa; in revenge she incited her brother to carry off Śitā).—*śūrpā-nishpāva*, as, m. a basket-full of winnowed corn.—*śūrpā-parṇī*, f. a sort of bean, Phaseolus Trilobus.—*śūrpā-vāta*, as, m. the wind raised by shaking a winnowing basket.—*śūrpā-śruti*, is, m. 'having ears like winnowing fans,' an elephant.

शूर्पका, as, m., N. of a demon (an enemy of Kāma-deva).—*śūrpakārṇī* or *śūrpakārī* ('*ka-ar*'), is, m. 'enemy of *śūrpaka*,' epithet of Kāma (god of love).

शूर्पि, f. See above under *śūrpa*.

शूर्पारक śūrpāraka, N. of a mythical country.

शूर्मे śūrma, as, m. an iron image; an anvil.

Śūrmī, īs, m. f. or śūrmikā or śūrmī, f. = śūrma above; [cf. śūrmī, eyurmi.]

शूल śūl (rather a Nom. fr. śūla below), cl. 1. P. śūlati, śūśūla, śūlitum, to be ill; to disorder, make sick, disease; to pierce, transfix, impale; to cry, make a loud noise; to collect (?).

Śūla, as, am, m. n. any sharp or acute pain; pain in the stomach, colic; rheumatism, gout; any sharp or pointed weapon, a pike, dart, spear, lance, spike; the trident of Śiva; a sharp iron pin or spit (on which meat is roasted); a stake for impaling criminals; a banner, ensign; the ninth astronomical Yoga; death, dying; (ā), f. a stake for impaling criminals; a harlot, prostitute; [cf. Slav. sūliza.]

—**Śūla-gava**, a kind of animal sacrifice. —**Śūla-granthī**, īs, f. 'having sharp knots,' a kind of Dhṛvā grass (= māla-dhṛvā). —**Śūla-ghātana**, am, n. 'pain-destroying,' iron rust or filings. —**Śūla-ghna**, as, ī, am, removing or allaying sharp pain, sedative, anodyne; (as), m. a kind of plant (= tumburu). —**Śūla-driśh**, ī, m. 'enemy to colic,' Asa Fetida. —**Śūla-dhanvan**, ā, m. 'having a trident for a bow,' epithet of Śiva. —**Śūla-dhara**, as, m. 'spear-holder, trident-holder,' epithet of Śiva; (ā), f. epithet of Durgā. —**Śūla-dhārīn**, ī, īpi, ī, spear-holding, lance-bearing, trident-holding; (īpi), f. epithet of Durgā. —**Śūla-dhṛik**, m. (see dhṛik, p. 459), 'trident-bearing,' epithet of Śiva; (k), f. epithet of Durgā. —**Śūla-nāśana**, am, n. 'removing pain in the stomach,' white sochsal salt. —**Śūla-patṛi**, f. a kind of grass (= sūli). —**Śūla-pāni**, īs, m. 'trident-handed,' epithet of Śiva (regarded as the king of the Bhūtas); N. of the author of the Prayāścitta-viveka and of the Tithi-dvaidha-prakarana and of the Yājñavalkya-tīkā. —**Śūla-pānīn**, ī, īni, ī, holding or bearing a lance or spear. —**Śūla-bhṛit**, ī, m. 'spear-holder,' an epithet of Śiva. —**Śūla-bheda**, as, m., N. of a place. —**Śūla-mudgara-hasta**, as, ā, am, having a lance and mace in hand, armed with a lance and club. —**Śūla-vedanā**, f. sharp or acute pain. —**Śūla-sāru**, us, m. 'hostile to colic,' the castor-oil plant, Ricinus Communis. —**Śūla-stha**, as, ā, am, fixed on a stake, impaled. —**Śūla-hantṛi**, ī, m. 'colic-removing,' a kind of barley (= yavāni). —**Śūla-hasta**, as, m. 'lance-handed,' a man armed with a lance, lancer, pikeman. —**Śūla-hṛit**, ī, m. 'removing colic,' Asa Fetida. —**Śūla-kṛī**, cl. 8. P. -karoti, &c., to roast on a spit. —**Śūlakṛīta** ('la-āk'), as, ā, am, roasted on a spit, &c.; (am), n. roasted meat. —**Śūlagra** ('la-ag'), am, n. the point of a pike or stake, &c. —**Śūlesvari-tīrtha**, am, n., N. of a Tīrtha. —**Śūlotkhā** ('la-ut'), f. the medicinal plant Serratula Anthelmintica. —**Śūlodyata-kara** ('la-ud'), as, ā, am, with uplifted spear in hand.

Śulaka, as, m. a restive or unbroken horse; [cf. śulaka.]

Śūlika, as, ā, am, having a spear or any sharp instrument; roasted on a spit; (as), m. a hare; (am), n. roast meat.

Śūlin, ī, īni, ī, suffering sharp pain, suffering from colic; armed with a spear or pike, carrying a lance or stake; (ī), m. a spearman, pikeman, lancer; epithet of Śiva (as holding a trident); a hare; N. of a Muni; (īni), f. epithet of Durgā.

Śūlina, as, m. the Indian fig-tree (= bhāṇḍāra).

Śūli, f. a kind of grass (= madhu-latā).

Śūlya, as, ā, am, roasted on a spit; deserving impalement; (am), n. roasted meat. —**Śūlya-pāka**, as, m. any meat or other substance roasted on a spit. —**Śūlya-māṇsa**, am, n. roast meat, meat cooked on a spit.

शृङ्गान्न śṛṅgāṇa, as, ā, am (according to Śāy. = śodudāna, dīpyamāna, Rig-veda X. 34, 6; cf. śuśuvāna, p. 1013), Ved. glowing, resplendent.

शृङ्गवस् śṛṅgavas; vān, m. (fr. rt. śvi), Ved. one who has increased, increasing; large.

Śṛṅgavāna, as, ā, am, Ved. growing in size, increasing in strength.

शृष śūsh (also written sūsh), cl. 1. P. śūshati, śūśūsha, śūshitum, to bring forth; to beget, propagate.

शृष śūsha, am, n. (perhaps connected with rt. śvi), Ved. strength, (according to Naigh. II. 9, Śāy. on Rig-veda I. 154, 3 = bala; cf. śūshma; in Naigh. III. 6 = sukha); (as), m., N. of a preceptor.

Śūshantī, in Rig-veda X. 93, 1, probably fr. a base śūshan; regarded by some as a kind of Ved. Inf. fr. rt. śvi.

शृकाल śṛikāla, as, m. (for śṛigāla below), a jackal.

शृगाल śṛigāla, as, m. (etymology doubtful, but cf. Gr. σπάρτερος; perhaps connected with rt. śṛi; sometimes written śṛigāla), a jackal; a rogue, cheat; a coward, poltroon; an ill-natured or harsh-speaking man; N. of a demon; epithet of Kṛishṇa; (ī), f. a female jackal; a fox; flight, retreat; a kind of plant (= kokilāksha); another plant (= vidāri). —**Śṛigāla-kaṇṭhaka**, as, m. 'jackal's thorn,' a kind of plant, Zizyphus Scandens. —**Śṛigāla-kolī**, īs, m. a sort of jujube. —**Śṛigāla-ghaṇṭī**, f. a particular plant (= kokilāksha). —**Śṛigāla-jambū**, us, or śṛigāla-jambū, īs, f. a kind of cucumber, Cucumis Madraspatanus; the fruit of the jujube. —**Śṛigāla-jātī**, īs, f. birth (in a future life) as a jackal. —**Śṛigāla-yonī**, īs, m. f. the womb of a jackal; the being born in a future birth as a jackal. —**Śṛigāla-rūpa**, as, m. 'jackal-formed,' epithet of Śiva. —**Śṛigāla-vinnā**, f. a kind of plant (= prīṣṇi-paruṇi).

Śṛigālikā, f. a female jackal; a fox; running away, flight, retreat; a kind of plant (= bhūmi-kushmāṇḍa); a proper N.

शृङ्खल śṛinkhala, as, ā, am, m. f. n. (etymology doubtful; perhaps connected with śinī, 'a tinkling sound'), an iron chain; any chain or fetter; a belt or chain worn round the waist for ornament, &c.; an iron chain for confining the feet of an elephant; a measuring chain. —**Śṛinkhala-tā**, f. or śṛinkhala-tva, am, n. the being chained together; restraint; concatenation, connection, order; a series. —**Śṛinkhalā-bandha** or śṛinkhalā-bandhana, am, n. confining by chains or fetters.

Śṛinkhalaka, as, m. a chain; a young camel or other young animal with wooden rings or clogs on his feet (to prevent his straying); any camel.

Śṛinkhalita, as, ā, am, chained, fettered, bound, confined.

Śṛinkhalī, f. a kind of plant (= kokilāksha).

शृङ्ग śṛinga, am, n. (according to Upādi-s. I. 125, fr. rt. śṛi with affix ga, a nasal being inserted; according to some perhaps contracted fr. śṛan-ga, 'head-going'), a horn; the top or summit of a mountain, a peak, crag; the summit of a building, pinnacle, turret; any peak or point or projection or lofty object; a cusp or horn of the moon; height, elevation, dignity, lordship, mastership, supremacy, sovereignty; the rising or bursting forth of desire, excess of love or passion; anything sharp or fine-pointed; a fountain or artificial spout of water; any horn-like vessel or instrument; a buffalo's horn or other horn used for blowing; a lotus; a mark, token, sign; (as), m. a medicinal plant and root (= jivaka); N. of a Rishi or Muni (of whom, in some parts of India, on occasions of drought, earthen images are said to be made and supplicated for rain); [cf. Gr. kēpas; Lat. cornu; Goth. hauru; Angl. Sax. horn.] —**Śṛinga-kanda**, as, m. a kind of plant (= śṛingātuka). —**Śṛinga-giri**, īs, m., N. of a mountain. —**Śṛinga-grāhikā**, f. (in logic) distribution, taking singly and severally all the parti-

culars included under a general term or all the individuals composing a body. —**Śṛinga-ja**, as, ā, am, horn-produced, made from horn; produced on mountain-peaks; (as), m. an arrow, shaft; (am), n. the aloe wood or tree (= a-guru). —**Śṛinga-pura**, am, n., N. of a town. —**Śṛinga-prahārīn**, ī, īpi, ī, horn-striking, butting or fighting with the horns. —**Śṛinga-priya**, as, m. epithet of Śiva. —**Śṛingamūla**, as, m. a kind of plant (= śṛingātuka). —**Śṛinga-mohin**, ī, m. the Campaka tree. —**Śṛinga-vat**, ān, atī, atī, having peaks, peaked; (ān), m. a mountain; epithet of a mythical mountain forming one of the boundaries of the earth. —**Śṛinga-vriśh**, ī, m., Ved. epithet of the Sun; N. of a Rishi (said to have been the father of Indra); **Śṛinga-vriśho napāt**, the offspring of Śṛinga-vriśh, i. e. Indra). —**Śṛinga-vera**, am, n. ginger (undried or dry); N. of a town (= guha-candāla-pura). —**Śṛinga-veraka**, am, n. ginger. —**Śṛingaverādhā-mūlaka** ('ra-ābh'), as, ā, am, 'having a root like that of ginger,' a kind of grass (= erakā). —**Śṛinga-sata**, am, n. a hundred peaks. —**Śṛingāgra-praharaṇābhīmukha** ('ga-ag', 'na-abh'), as, ī, am, advancing towards or making a charge with the weapons of the points of the horns; ready to strike with the points of the horns. —**Śṛingāntara** ('ga-an'), am, n. the space or interval between the horns (of a cow &c.). —**Śṛingīśvara-tīrtha** ('gi-īś'), am, n., N. of a Tīrtha. —**Śṛingōchchrāya** ('ga-uc'), as, m. a lofty peak. —**Śṛingonatī** ('ga-un'), īs, f. elevation of a horn, the rising (of the moon); cf. śṛishodaya).

Śṛingaka, as, am, m. n. a horn; anything pointed; a cusp or horn of the moon; (as), m. a medicinal root, (commonly called Jivaka.)

Śṛingalā, f. a particular plant (= aja-śṛingī, 'goat's horn').

Śṛingāta, am, n. a place where four roads meet; (as), m. the aquatic plant Trapa Bisposita; the shrub Ruellia or Barleria Longifolia.

Śṛingātaka, am, n. a place where four roads meet; a kind of pastry or dish of minced meat, &c. (called Samūsā in Hindī); a door; (as), m. the aquatic plant Trapa Bisposita; a mountain having three peaks.

Śṛingāra, as, m. (probably connected with śṛinga in the sense of 'rising of desire,' according to Upādi-s. III. 136, fr. rt. śṛi with affix āra, a nasal and g being inserted), love, sexual passion, erotic sentiment; sexual union, coition; a dress suitable for amorous purposes, an elegant dress; a mark or marks with red-lead on an elephant's head and trunk by way of ornament; any mark; N. of the father of Jaya-ratha; (am), n. cloves; red-lead; fragrant powder for the dress or person; undried ginger; Agallochum. —**Śṛingāra-śeṣṭā**, f. love-gesture, any outward action indicating love. —**Śṛingāra-tilaka**, am, n., N. of an erotic poem by Rudra-bhaṭṭa. —**Śṛingāra-bhāṣita**, am, n. a love story. —**Śṛingāra-bhūṣhaṇa**, am, n. red-lead. —**Śṛingāra-māṇḍapa**, N. of a temple. —**Śṛingāra-yonī**, īs, m. 'love-source,' epithet of Kāma, god of love. —**Śṛingāra-rasa**, as, m. the erotic sentiment. —**Śṛingārarasāśṛṅka** ('sa-aś'), am, n., N. of eight stanzas by Kālidāsa on the erotic sentiment. —**Śṛingāra-vatī**, f., N. of a town; of a queen. —**Śṛingāra-viśhī**, īs, m. a dress suitable for amorous interviews. —**Śṛingāra-veśa**, as, ā, am, dressed suitably for amorous enterprises. —**Śṛingārasāta** or **śṛingāra-sātaka**, am, n. 'a hundred verses on love,' N. of the second book of Bhartṛi-hari's poem. —**Śṛingāra-vahāya**, as, m. an assistant in affairs of love, confidant of a dramatic hero. —**Śṛingāraika-rasa** ('ra-ek'), as, ā, am, whose sole feeling is love.

Śṛingāraka, as, ā, am, horned, having a horn or crest; (as), m. love, &c. = śṛingāra; (am), n. red-lead.

Śṛingārīta, as, ā, am, affected by love, impassioned; stained with red-lead, reddened; adorned, decorated, embellished.

Śringārīn, ī, īnī, ī, feeling love or amorous passion; full of love, amorous, enamoured, impassioned; relating to love; stained with red-lead; (ī), m. an impassioned lover; an elephant; dress, decoration; the Areca or betel-nut tree; a ruby (= *māṇikya*).

Śringī, īs, f. a species of Silurus or sheat-fish; (īs), m. gold for ornaments, (said to be also *śringī*, n.; cf. *śringī*). = *Śringī-kanaka*, am, n. gold used for ornaments.

Śringika, am, n. a sort of poison; (ā), f. a kind of Betula or birch tree (= *prati-vishā*).

Śringīna, as, ā, am, horned; (as), m. a ram. *Śringin*, ī, īnī, ī, horned; crested, peaked; (ī), m. a mountain; N. of a mythical mountain forming one of the boundaries of the earth, (Vishnu-Purāṇa II. 2); an elephant; a tree; N. of a son of Gautama; epithet of Śiva; (īnī), f. a cow; Arabian jasmine or another species; heart-pea; the plant Kaṭukī.

Śringī, f. a kind of gold used for making ornaments; a sort of Silurus or sheat-fish; a particular medicinal root shaped like a bull's horn (= *riṣha-bha*); a kind of poison; a kind of Betula; N. of various other plants and trees (= *ati-vishā*; = *karaka-śringī*; = *plaksha*; = *vata*). = *Śringī-kanaka*, am, n. a kind of gold used for ornaments.

Śringeri-pura, am, n., N. of a town.

Śringeri-maṭha, N. of a place.

श्रिणी *śrīṇī*, īs, f. (said to be fr. rt. *śrī*), the hook for goading an elephant, (also written *śrīṇī*).

श्रुवत् *śrīvāt*. See under rt. *ī*. *śru*.

श्रुत *śrīta*, as, ā, am (fr. rt. *śrā*), boiled, (used especially with reference to water, milk, and ghee); cooked, dressed; [cf. *śrāna*, *śrapita*]. = *Śrīta-pā*, ās, ās, am (see 2. and 4. *pā*), Ved. a drinker or appropriator of an oblation, (Sāy. = *kehi-rāder havishah pātri*, Rīg-veda VII. 18, 16.) = *Śrīta-pāka*, as, ā, am, Ved. having a well-performed cooking, cooked or dressed fit for the gods, (Sāy. = *deva-yogya-pākopeta*, Rīg-veda I. 162, 10.)

शृध् *śrīdh*, cl. 1. A. (also P. in Fut., Aor., Cond.) *sardhat*, *śasrīdhe*, *sarīdhate* (and *sartayati*), *asrīdhat*, &c., *sardhitum*, to break wind downwards; cl. 1. P. A. *sardhati*, -te, to moisten, become moist or wet; cl. 10. P. *sardhayati*, to insult (by breaking wind against or by voiding excrement), mock at, ridicule; to strive, make effort, (in this sense also cl. 1. P. according to some): Caus. *sardhayati*, -yitum, Desid. *śisardhi-hate*, *śisrītsati*: Intens. *śarīśrīdhate*, *śarīśardhi*.

Sardha, *sardhana*. See p. 995, col. 2.

Sridhā, as, ā, am, expelled from the body (as wind); moistened.

Sridhvā, ind. having expelled wind from the body.

Śridhu, us, m. f. (according to Sabda-k. only m.), the anus; = *buddhi*.

Śridhū, ūs, m. f. (according to Sabda-k. only m.), the anus; = *kutsita*.

Śridhyā, f. Ved. effort, success, (Sāy. = *utsāhanīyam karma*, Rīg-veda II. 12, 10.)

शृ *śrī*, cl. 9. P. *śrīnāti*, *śāsura* (3rd pl.), *śarīśaruḥ* and *śasruḥ*, Pāp. VII. 4, 12), *śarīśhyati* or *śarīśhyati*, *asrīṣit*, *śarītum*, *śarītum* (Ved. Inf. *śarītōs*), to injure, hurt, wound, kill, destroy; to tear or split in pieces, break, tear asunder: Pass. *śrīyate* (ep. also -*tī*), to be injured; to be broken or torn or shattered, be split to pieces; to wither, moulder, decay, waste away: Caus. *śarīyati*, -yitum, Aor. *asrīarat*: Desid. *śisrīśhātī* or *śisrīśhātī* or *śisrīśhātī*: Intens. *śesrīyate*, *śāsartī*; [cf. Zend *sūra*: Gr. *κέρω*, *κορ-μύς*, *κέρμα*, *κούρα*, *κούρ-μύς*, *κεράω*, *κέρμα*, *κέρμας*, *κέρμας*, *κέρμας*, *κέρμας*, *κέρμας*, (probably) *κορύνω*: Lat. *cor-tur-s* (Sabin. *curis*): cornu, *cervus*; *clava*, *quīris*, (probably) *in-columis*: Goth. *hair-u-s*, 'a sword'; *haurm*: Old Norse *hior*: Old Sax. *her-u*].

Angl. Sax. *hyrt*; horn; *heorot*, *heort*: Slav. *kor-a*].

Sirna, as, ā, am, withered, &c. See s. v., p. 1011, col. 1.

Śrīnāna, as, ā, am, Ved. hurting, injuring.

शेखर *śekhara*, as, m. (fr. *śikhara*; the more usual form would be *sūkharā*), a crest, chaplet, diadem, crown, tuft, garland of flowers worn on the top of the head; a peak, summit; the chief or head of anything (generally at the end of comps.); a particular Dhruva or recurring stanza of a song, (another kind is called *laghu-śekhara*); a proper N.; (am), n. cloves; the root of the Hyperanthera Moringa.

Seharita, as, ā, am, crested, tufted, topped, peaked.

Sehari, f. a particular parasitical plant (= *vandā*).

शेखरी *śenarī* or *śenā*, f. (doubtful), understanding, mind, intellect.

शेष *śepa*, as, m. or *śepas*, as, n. (perhaps connected with rt. 3. *śap*, see Nirukta III. 21; according to Uṇādi-s. IV. 200. fr. rt. 1. *śi*), the penis or male organ; a testicle; a tail. = *Śepa-harshaṇa*, as, ī, am, exciting the male organ, see Atharva-veda Prātiśākhya II. 56.

Sepha, as, m. (also written *sepha*), or *śepas*, as, n. the male organ, penis; a testicle; a tail.

शेपान *śepāna*, as, ā, am (fr. rt. 3. *śap*), Ved. one who has sworn, bound by oath.

शेपाल *śepāla*, as, m. the aquatic plant Vallisneria (= *śevāla*).

शेफालि *śephālī*, īs, f. a kind of plant, Nyctanthes Arbor Tristis; another plant (= *nir-guntī*).

Sephālīkā or *śephālī*, f. = *śephālī* above.

शेमुषी *śemushī*, f. (probably fem. of the perf. part. of rt. 1. *śam*), understanding, intellect.

शेल *śel* (also written *sel*), cl. 1. P. *śelati*, Caus. Aor. *asīśelat*, to go, move about; to shake, tremble.

Selāya, Nom. P. *śelāyati*, -yitum, (meaning doubtful.)

शेलु *śelu*, us, m. a kind of plant or small tree, Cordia Myxa; a kind of fruit.

शेव *śev* (another form of rt. *sev*), cl. 1. A. *śevate*, &c., to worship, serve.

शेव *śeva*, as, ā, am (according to Uṇādi-s. I. 152, 154. fr. rt. 1. *śi*, but more probably connected with rt. *svi* and *śavas*, cf. *śiva*), causing happiness, propitious, affectionate (Ved., Sāy. = *sukha-kara*); (as), m. a snake; height, elevation; happiness; treasure, wealth; an epithet of Agni (as being the source of happiness, Sāy. = *sukha-kara*); of Soma; the male organ, = *śepa*; (am), n. happiness; (am), ind. hail, homage, an exclamation or salutation addressed to the deities; (am, ā), n. f. the male organ, penis (= *śepa*). = *Śeva-dhī*, īs, m. (also written *śeva-dhī*), 'wealth-receptacle,' one of the nine treasures of Kuvera, divine treasure, any valuable treasure; [cf. *ni-dhī*]. = *Śevadhī-pā*, ās, m., Ved. a lord of treasures.

Se-vridh, t, t, t, Ved. conferring happiness, (Sāy. *śe-vridha* = *śevasya*, *sukhasya vridhayitārāḥ*, Rīg-veda V. 87, 4.)

Se-vridha, as, ā, am, Ved. increasing or contributing to felicity, (Sāy. on Rīg-veda III. 16, 2. appears to derive *śe-vridha* fr. 2. *śam* and rt. *vridh*); (am), n. happiness (enumerated among the *sukha-nāmanī* in Naigh. III. 6.)

Seva, as, m., Ved. a giver of happiness, (Sāy. = *sādhuḥ sukha-kartā*, Rīg-veda I. 156, 1.)

शेवल *śevāla*, am, n. (said to be fr. rt. 1. *śi*, cf. *śevāla*), the aquatic plant Vallisneria

Octandra [cf. *śepāla*]; the green moss-like substance growing on the surface of stagnant water, duck-weed, (said to be also *as*, m.)

Sevalinī, f. 'having Sevala,' a river; [cf. *śaivalin*].

Sevāla, am, n. = *śevāla* above.

Sevālī, f. a kind of plant (= *ākāśa-mānsī*).

शेवृष *śe-vṛidh*, *śe-vṛidha*. See col. 2.

शेयित *śesyita*, as, ā, am (fr. Intens. of rt. 1. *śi*, Pāp. I. 2, 19), fast asleep, sleeping much. = *Śesyita-vat*, ān, atī, at, one who has slept soundly, sleeping much or soundly.

शेय्यमान *śesvīyamāna*. See under rt. *svi*.

शेष *śesha*, as, ā, am (fr. rt. 2. *śish*), remaining, other, all the other; (as, am), m. n. remainder, leavings, rest, residue, surplus, balance; the being spared or left, escape, salvation, relieve, respite; anything rejected, anything left or left out or omitted or left to be supplied; anything left out or omitted to be said, (*iti śeshah*, 'so it was intended to be said,' a phrase used by commentators in supplying any word or words necessary to elucidate the text); (as), m. result, issue, effect, conclusion, end, termination; finish, destruction, death, killing; N. of a celebrated mythological thousand-headed serpent regarded as the emblem of eternity (whence he is also called An-anta, 'the infinite'; in the Vishnu-Purāṇa he and the serpents Vāsuki and Takshaka are described as sons of Kadru, but in one place Sesha alone is called king of the Nāgas or snakes inhabiting Pātālā, while elsewhere Vāsuki also is described as king of the Nāgas and Takshaka of the serpents; the thousand-headed Sesha is sometimes represented as forming the couch and canopy of Vishnu whilst sleeping during the intervals of creation, sometimes as bearing the entire world on one of his heads, sometimes as supporting the seven Pātālas; he is said to have taught astronomy to Garga; according to some legends he became incarnate in Bala-rāma, see *bala-rāma*); N. of Bala-rāma, (see above); N. of one of the Prajā-patis; of a Muni; (am), n. the remnants of food; remains of an offering, &c.; (ā), f. the remains of flowers or other offerings made to an idol and afterwards distributed amongst the worshippers and attendants; (e), ind. in the end, at last, finally, lastly; in other cases, in the case of a less amount. = *Sesha-karana*, am, n. the doing what remains to be done. = *Sesha-kāla*, as, m. the time of end or death. = *Sesha-kṛishṇa*, as, m., N. of the author of the drama called Kaṣṇa-vadha. = *Sesha-jāti*, īs, f. assimilation of residue; reduction of fractions of residues or successive fractional remainders. = *Sesha-tva*, am, n. the state of being a remainder, (*śeshatvena*, by the remainder, in every other case); all that is left, residue; aid, succouring others, regard or consideration for others (= *upakāritva*, *pārārthyā*). = *Sesha-nāga*, as, m. the serpent Sesha, (see above); N. of the mythical author of the Paramārtha-sāra. = *Sesha-bhāga*, as, m. the last or remaining part. = *Sesha-bhuj*, k, k, k, one who eats leavings. = *Sesha-bhūta*, as, ā, am, being the remainder, being left. = *Sesha-bhojana*, am, n. the eating of leavings, eating the rest of food after feeding the family guests, &c. = *Sesha-rakshaṇa*, am, n. 'end-protection,' taking care that an undertaking is brought to a conclusion. = *Sesha-rātri*, īs, f. the last watch of the night. = *Sesha-rāma-āndra*, as, m., N. of a commentator on the Naishadīya-śāstra. = *Sesha-vat*, ān, atī, at, characterized by an effect or result, (sometimes applied in logic to a *posteriori* reasoning.) = *Sesha-śarīra*, am, n. the remainder of the body, i.e. all the other parts of the body. = *Seshānna* ('*śha-an*'), am, n. leavings of a meal, &c. = *Seshāryā* ('*śha-ār*'), f., N. of a metrical introduction to the Vedānta by Sesha-nāga. = *Seshā-vacayana* ('*śha-av*'), am, n. gathering up remnants, collecting what remains. = *Seshāvasthā* ('*śha-av*'), f. the last state or condition of life, old age. = *Seshāhi* ('*śha-ahī*'), īs, m. the serpent Sesha.

Seshas, as, n., Ved. offspring (= *apatya*, Naigh. II. 2; cf. *varuṇa* &).

शै *śai*, cl. 1. P. *śāyati*, &c. = rt. *śrā*, to cook; (according to some also *A. śāyate*, in the sense) to go; [cf. rt. *śyai*.]

शैव *śaika*, as, ā, am (fr. *śika*), suspended in the loop or swing of a porter's yoke; pointed, spiked, (for *śaikhya*.)

शैश *śaishka*, as, m. (fr. *śikshā*), a young Brāhman studying with his preceptor, a youthful student just commencing the study of the Vedas (= *prāthamakalpika*).

शैशिका *śaishika*, as, i, am, belonging or relating to *Śikshā* or the science of euphony; (as), m. one skilled in the above science.

शैश्या *śaishya*, am, n. learning, skill. — **शैश्यागुणा** *śaishyaguna*, as, ā, am, possessing skill, cleverness and dexterity.

शैश *śaishka*, as, m. (doubtful), the offspring of an outcast Brāhman.

शैशरिक *śaisharika*, as, m. (fr. *śekhara*), the plant *Achyranthes Aspera*.

शैशक *śaishkareya*, as, m. = *śaisharika* above.

शैशव *śaishavatyā*, as, m., N. of a hermit.

शैश्या *śaishya*, as, &c. (fr. *śikhā*), pointed, spiked; [cf. *śaikhya*.]

शैश्व *śaishvra*, as, m. (fr. *śigru*), a patronymic.

शैश्व *śaishvra*, as, i, am (fr. *śighra*), relating to a conjunction (in astronomy).

शैश्व *śaishvra*, am, n. quickness, rapidity; (as, ā or -i, am), relating to a conjunction (in astronomy).

शैश *śaitya*, am, n. (fr. *śita*), coldness, frigidity, cold.

शैश्याना *śaityāna*, as, m., N. of a Vedic grammarian.

शैथिल्य *śaithilya*, am, n. (fr. *śithila*), looseness, laxity; flaccidity, slackness, remissness; dilatoriness, inattention, weakness, cowardice, smallness; relaxation of rule or connection.

शैनेय *śaineya*, as, m. (fr. *śini*), N. of *Sāt-yaki*, the charioteer of *Kṛishna* (represented as having destroyed a number of *Dasys*, *Mahā-bh. Droṇa-p. 4748*); (ās), m. pl. the descendants of *Sini* (a branch of the *Yādavas*).

शैन्या *śaina*, as, m. pl. the descendants of *Sini* (who became Brāhmins, though originally of *Kṣhatttriya* race).

शैरिक *śairika*, as, m. a proper N.

शैरीयक *śairiyaka*, as, m. a kind of shrub, blue *Barleria*.

शैर्यका *śairiyaka*, as, m. = *śairiyaka* above.

शैरीष *śairishi*, is, m. a patronymic of the Vedic *Rishi* *Su-vedas*.

शैल *śaila*, as, i, am (fr. *śilā*), craggy, rocky, stony, mountainous; (as), m. a rock, crag, mountain, hill; a dike; (am), n. benzoin or storax; bitumen; a sort of collyrium, = *rasājāna*, *tār-kshya* — *śaila*; (i), f., see below. — **शैल-का** *śaila-ka*, as, m. the brow of a hill, slope of a mountain. — **शैल-कु** *śaila-ku*, as, m. a mountain-thicket. — **शैल-गन्ध** *śaila-gandha*, am, n. a kind of sandal (= *śavara* — *śandana*). — **शैल-गर्भ** *śaila-garbha* (‘*blu-āh*’), f. a kind of medicinal substance (= *śilā-vaikā*). — **शैल-ज** *śaila-ja*, as, ā, am, produced in or on mountains or rocks, &c.; (ā), f. epithet of *Durgā*; a kind of plant, = *śinha-pīppli*; another plant, = *gaja-pīppli*; (am), n. a fragrant resinous substance, benzoin or storax; bitumen. — **शैल-जना** *śaila-jana*, as, m. one who inhabits mountains, a mountaineer. — **शैल-त** *śaila-tas*, ind. from a mountain; than a mountain. — **शैल-धन**

van, ā, m. ‘rock-bowed,’ epithet of *Siva*. — **शैल-धरा** *śaila-dhara*, as, m. ‘mountain-holder,’ epithet of *Kṛishna*, (see *go-vardhana*). — **शैल-निर्यासा** *śaila-niryāsa*, as, m. ‘rock-exudation,’ storax, benzoin. — **शैल-पति** *śaila-pati*, is, m. ‘mountain-lord,’ the *Himālaya* mountain. — **शैल-पत्र** *śaila-patra*, as, m. the *Vilva* tree. — **शैल-पुत्र** *śaila-putri*, f. a proper N. — **शैल-भृति** *śaila-bhṛti*, is, f. a stone-cutter’s chisel or axe, an instrument for dividing or cutting stones. — **शैल-मया** *śaila-maya*, as, i, am, rocky, made of stone, consisting of stones. — **शैल-रन्ध्र** *śaila-randhra*, am, n. ‘rocky hollow,’ a cavern, cave. — **शैल-राजा** *śaila-rāja*, as, m. ‘king of mountains,’ epithet of the *Himālaya*; of *Indra-kila*. — **शैल-राजा-सुता** *śaila-rāja-sutā*, f. ‘daughter of *Himālaya*,’ epithet of *Durgā*. — **शैल-रुग्ना** *śaila-rugna*, as, ā, am, crushed by mountains. — **शैल-वनोपपन्ना** *śaila-vanopapanna* (‘*na-up*’), as, ā, am, possessed of mountains and woods. — **शैल-वल्कल** *śaila-valkālā*, f. a kind of medicinal substance (= *śilā-vaikā*). — **शैल-वृक्षा** *śaila-vṛkṣa*, as, m. a mountain-habitation. — **शैल-वृष** *śaila-vṛṣa*, as, m. ‘having stony seeds,’ the marking-nut plant. — **शैल-सिंहा** *śaila-sikha*, am, n. the crest or peak of a mountain. — **शैल-सिंह** *śaila-sikhā*, f. ‘mountain-top,’ a kind of metre. — **शैल-सिंहा** *śaila-sikhā*, am, n. ‘rock-camp,’ the ocean. — **शैल-स्रिंग** *śaila-sringa*, am, n. a mountain-peak. — **शैल-सारा** *śaila-sāra*, as, ā, am, having the strength of a mountain, as strong as a mountain, hard, firm as a rock. — **शैल-सुता** *śaila-sutā*, f. ‘daughter of the mountain,’ epithet of *Umā* or *Pārvatī*, daughter of *Himavat*. — **शैल-सुता-चरण-रंगा** *śaila-sutā-čaraṇa-rāga*, yoni, is, is, f., produced by the colour of the feet of *Pārvatī*. — **शैल-संज्ञा** *śaila-saṅgā* or *śaila-saṅgā*, as, m., N. of a country. — **शैल-क्षया** *śaila-kṣhaya* (‘*la-ākh*’), am, n. a fragrant resinous substance; benzoin. — **शैल-ग्रा** *śaila-grā* (‘*la-ag*’), am, n. the peak of a mountain. — **शैल-गंगा** *śaila-gaṅgā* (‘*la-an*’), as, m., N. of a country. — **शैल-जा** *śaila-ja*, am, n. (śailā for *śaila*), = *śaila-ja*, q. v. — **शैल-जा** *śaila-ja*, as, m. a mountaineer, savage, barbarian; a lion; (an attendant on) an idol; crystal. — **शैल-धृष** *śaila-dhṛṣ* (‘*la-adh*’), as, m. ‘king of mountains,’ epithet of the *Himālaya*. — **शैल-द्रु** *śaila-drū* (‘*la-in*’), as, m. ‘prince of mountains,’ epithet of the *Himālaya*. — **शैल-द्रु-सिंहा** *śaila-drū-sikha*, as, m. the *Bhojapata* tree (= *bhūjā*). — **शैल-द्रु-लिंग** *śaila-drū-linga*, am, n., N. of a *Linga*. — **शैल-द्रु** *śaila-drū* (‘*la-ud*’), i., N. of a river. — **शैल-द्रु-भवा** *śaila-drū-bhava* (‘*la-ud*’), f. a kind of plant, a small species of *pāshāṇa-bhedin*.

शैलका *śailaka*, am, n. benzoin or storax; bitumen.

शैलदी *śailādī*, is, m., N. of *Nandin* (the attendant of *Siva*).

शैलवत्य *śailavatya*, as, m. a proper N.

शैलि *śaili*, f. a short explanatory rule, concise explanation of a grammatical aphorism; a special or particular interpretation.

शैलेया *śaileya*, as, i, am, produced in the mountains, &c., mountainous; produced from rocks; rocky, stony, mountain-like, hard; (am), n. a fragrant resin; benzoin or storax; a vegetable perfume (= *murā*); a kind of plant (= *tāla-parvī*); rock-salt; (as), m. a lion; a bee; (i), f., N. of *Pārvatī*. — **शैलेया-गन्धि** *śaileya-gandhi*, is, is, i, fragrant with benzoin or with the bituminous exudation of rocks.

शैलेयिका *śaileyika*, as, i, am, relating to benzoin or storax. **शैल्या** *śailya*, as, -i, am, rocky, stony, hard; (am), n. rockiness, stoniness, hardness.

शैलाद *śailāda*, as, m. (fr. *śilāda*), a proper N.

शैलाल *śailāla*, am, n. (fr. *śilāli*, q. v.), the principles of acting, (this word seems to have been formed to account for the derivation of *śailālin* below.)

शैलाली *śailālī*, is, m. a proper N., (*Satapatha-Br. XIII. 5. 3. 3*).

शैलालिन *śailālin*, i, m. an actor, dancer; (inas), m. pl., N. of a school. — **शैलाली-ब्रह्मणा** *śailālī-brāhmaṇa*, am, n., N. of a Brāhmaṇa.

शैलिक *śailika*, as, m. (etymology doubtful), an impostor, hypocrite, pretended devotee (= *sarvaśingin*).

शैलूष *śailūsha*, as, m. (said to be fr. *śi-*

lūsha, q. v.), an actor, public dancer, tumbler, &c.; a band-master, leader of a band, one who beats time at a concert (= *tāla-dhāraka*); a rogue, cheat; the *Vilva* tree, *Ægle Marmelos*.

शैलूषका *śailūshaka*, as, m. = *śailūsha* above.

शैलूषी *śailūshī*, is, m. a patronymic of the Vedic *Rishi* *Kulmala-barhisha*.

शैलूषिका *śailūshika*, as, m. one who follows the profession of an actor, &c. (= *naṭa-vṛtṭi-anveshin*).

शैलूषिकी *śailūshikī*, f. a woman of the actor caste, an actress.

शैव *śaiva*, as, i, am (fr. *śiva*), relating or belonging to the god *Śiva*; (as), m. ‘a worshipper or follower of *Śiva*,’ N. of one of the three great divisions of modern *Hindū* sects, (the other two being the *Vaiṣṇavas* and *Śāktas*, see *vaiṣṇava*, *śākta*); the *Saivas* believe in the superiority of *Śiva* to the other gods of the *Tri-mūrti*, and identify him with the Supreme Being as the destroying principle as well as source and essence of the whole universe; the temples dedicated to him in his popular symbol of the *Linga* [see *śiva*] are very numerous everywhere, but the doctrines of the *Saivas* as represented by their great teachers, such as *Saṅkara*, are too philosophical for the majority of the people, who are more attracted by *Vishṇu*, especially in his forms of *Kṛishna* and *Rāma*: various divisions of *Saiva* sects have prevailed at different times, the earlier divisions being those of the *Raudras* who have the *Tri-śūla* or trident marked on their foreheads, the *Ugras* who have the *Ḍamaru* or drum on their arms, the *Bhāktas* who have the *Linga* on their foreheads, the *Jangamas* who have that symbol on their heads, and the *Pāśupatas* who have it marked on other parts of their bodies; the more modern divisions being the *Dandins* or mendicant staff-bearers, including the *Daś-nāmi-dandins* [cf. *śaṅkara-rācārya*], the *Yogins* who cultivate absorption into *Śiva* by suppression of breathing, fixing of the eyes, and eighty-four different attitudes, the *Jangamas* or *Lingavats*, the *Parama-haṅsas*, the *Aghorins*, the *Urdhva-bāhus*, the *Ākāśa-mukhins*, and many others; a particular religious rite in honour of *Durgā* (consisting of devout meditation and prostration of the body); the thorn-apple; another plant or tree, = *vasuka*; (i), f., N. of the goddess *Manasā*; (am), n. the *Siva-Purāṇa*; the aquatic plant *Vallisneria Octandra* (= *śaivāla*). — **शैव-गवा** *śaiva-gava*, ās, m. pl., N. of a *Gotra* or family. — **शैव-तन्त्र** *śaiva-tantra*, am, n., N. of a *Tantra* work. — **शैव-त** *śaiva-tā*, f. devotion to *Śiva*, worship of or belief in *Śiva*. — **शैव-पुराण** *śaiva-purāṇa*, am, n., N. of a *Purāṇa*, (see *śiva-purāṇa*). — **शैव-व्याख्या-पुराण** *śaiva-vyākhyā-purāṇa*, am, n., N. of a *Purāṇa*. — **शैव-सर्वस्व** *śaiva-sarvasva*, am, n., N. of a work. — **शैव-सिद्धांत-संक्षेप** *śaiva-siddhānta-saṅkṣhepa*, as, m., N. of a work. — **शैव-गमा** *śaivāgama* (‘*va-āg*’), N. of a work.

शैव्या *śaivya*, as, -vi, am, relating or belonging to *Śiva*, &c.; of or belonging to the *Sivis*, (in this sense fr. *śivi*); (as), m., N. of one of the four horses of *Vishṇu* or *Kṛishna* [cf. *su-grīva*]; of a king and champion in the *Pāṇḍava* army; a tribe of the *Sivis*, (in this sense fr. *śivi*); (ā), f., N. of a river; of the wife of *Harisāndra*; of the wife of *Sata-dhanu*.

शैवल *śaivāla*, as, m. (according to *Uṇādi-s. IV. 38. fr. 1. ā*), a kind of aquatic plant, *Vallisneria* (or *Blyxa*) *Octandra*; (ās), m. pl., N. of a people, (also written *śaivāla*); (am), n. a kind of fragrant wood used in medicine (= *padma-kāsh-tha*); [cf. *śevāla*, *śaivāla*, &c.].

शैवलिन *śaivalin*, i, in, i, possessing the plant *Saivāla*; (i), f. a river.

शैवाल *śaivāla*, am, n. the aquatic plant *Vallisneria*.

शैवालका *śaivālaka*, am, n., at the end of a comp. = *śat-vāla*.

शैशव *śaishava*, am, n. (fr. *śiśu*), childhood, infancy, pupillage, the period under age (i. e. under sixteen); N. of a portion of the *Sāma-veda*.

शैशुनाग *śaishunāga*, ās, m. pl. (fr. *śiśu-nāga*), N. of a dynasty founded by *Śiśu-nāga*.

शैशिर *śaishira*, *as*, *i*, *am*, belonging to the Śiśira or dewy season; composed by Śaishira; (*as*), *m*, N. of a mountain; of a founder of a supposed separate Śākha of the Rīg-veda; of a dark kind of Cātaka bird. — *Śaishira-śākha*, *f*, N. of a Śākha of the Rīg-veda (perhaps only a subdivision of the Śākala).

Śaishirī, *is*, *m*, N. of a teacher of the White Yajur-veda.

Śaishirya, *N*, of one of the seven Śākala texts. — *Śaishirya-śākha*, *f*, a subordinate branch of the Śākala-śākha.

Śaishireya, *as*, *m*, N. of a teacher of the Rīg-veda.

शैशिक *śaishika*, *as*, *i*, *am*, relating to a remainder, belonging to the end or termination.

शैशोपाध्यायिका *śaishyopādhyaikā*, *f*, (*fr*. *śaishya* + *upādhyaia*), instruction of youth, tuition.

शो *śo* (closely connected with *rt*. *ī*. *śi*, *q. v.*; according to some the original form was perhaps *as*; cf. *asra*, *asri*, *asman*, &c.), *cl*. *i*. *P*. *śyati*, *śasau*, *śasyati*, *asāt* or *asāti*, *Ved*. also *cl*. *3*. *P*. *śisāti*, *śātum*, to sharpen, whet; to pare, attenuate, make thin or small: *Pass*. *śāyate*: *Caus*. *śāyayati*: *Desid*. *śisāsati*: *Intens*. *śāsāyate*: [*cf*. *Gr*. *ἀέχ*, *ἀκμή*, *ἀκρος*, *ἀκρόν*, *ἀκρον*, *ἀκακή*, *ἀκρόβην*, *ἀκρίβης*, *ἀκρίβη*, *ἀκρος*, *ἀκρον*, *ἀκρον*, *ἀκρον*, *ἀκρον* (i. e. *ἀκ + τυ*), *ὄφος*, *ἀχρον*, *ἀχρον*, *ἀχρον*, *ἀχρον*, *ἀχρον*, *κῶρος*: *Lat*. *acies*, *acus*, *acer*, *acidus*, *aculeus*, *catus* (= *sāta*), *cos*, *cautes*, *citus* (= *sita*), *cuneus*, *cacu-men*, (probably also) *cio*, *cio*: *Goth*. *aqvizi*, *ahana*, *hvojan*: probably Old Germ. *hwezjan*: *Angl. Sax*. *hvetan*: *Iceland*. *hvetia*: *Lith*. *as-trus*, *as-mu*: *Slav*. *os-tr*: *Hib*. *geur*, *gear*, 'sharp': *geire*, 'sharpness'; *geirim*, 'I whet, grease'.] *Sāta*, *as*, *ā*, *am*, sharpened, &c. See *s. v.*, *p*. 1000. *Sita*, *as*, *ā*, *am*. See under *rt*. *ī*. *śi*. *Syat*, *am*, *anti*, *at*, sharpening, whetting; paring, &c.

शौंस *śaṁsa*, a form assumed by *rt*. *śaṁsa* in certain sacrificial formularies. See *rt*. *śaṁsa*.

शोक *śoka*, *śocana*, &c. See under *rt*. *ī*. *śuc*.

शोच *śoca*, *śocis*, &c. See under *rt*. *3*. *śuc*.

शोटीर्य *śoṭīrya*, *am*, *n*. valour, heroism; [*cf*. *śuṭirātā*, *śuṭīrya*, *śauṭīrya*.]

शोठ *śoṭha*. See *rt*. *śuṭh*, *p*. 1013, *col*. *3*.

शोरा *śora* (perhaps to be regarded as a *Nom. fr.* *śora* below), *cl*. *i*. *P*. *śorati*, *śuśora*, *śoritum*, to be or become red; to go, move, approach: *Caus*. *śorayati*, *-yitum*, *Aor*. *asūśorat*.

Sora, *as*, *ā* or *i*, *am* (thought by some to be *fr*. *sa-varṇa*), coloured like the red lotus, red, crimson, of a crimson or chesnut colour; red in the face (from passion &c.); brown, bay; yellow; (*as*), *m*. the colour of the red lotus, red, crimson (the colour); fire or the god of fire; a sort of red sugar-cane; a chesnut or bay horse; a particular ocean; the river Sora or Sone (sometimes written *Sorā*, *f*.; it rises in Gondwana in the district of Nagpore, on the table-land of Amara-kāntaka, four or five miles east of the source of the Narmā-dā or Nerbudda, and running first northerly and then easterly for five hundred miles falls into the Ganges above Pātali-putra or Patna); the plant Bignonia Indica; a proper *N*.; (*am*), *n*. blood; red-lead, minium; [*cf*. *Slav*. *sinī*.] — *Sora-jhīntikā*, *f*, a kind of red Barberia. — *Sora-jhīntī*, *f*, *N*. of two plants (= *kuruvaka*, *kanṭakini*). — *Sora-nada*, *N*. of a river. — *Sora-pattra*, *as*, *m*, 'red-leaved,' a red kind of hogweed. — *Sora-padmaka*, *am*, *n*. a red lotus. — *Sora-pushpaka*, *as*, *m*, 'red-flowered,' the Kovidāra tree. — *Sora-pushpī*, *f*, 'red-flowered,' a kind of plant (= *sindūra-pushpī*). — *Sora-ratna*, *am*, *n*. a red

gem; a ruby. — *Sora-sangama*, *as*, *m*, 'Sora-confluence,' *N*. of a place. — *Sorāmbu* ('*ṇa-am*'), *us*, *m*, 'having crimson waters or having waters of blood,' *N*. of one of the seven clouds at the destruction of the world. — *Sorāśman* ('*ṇa-as*'), *ā*, *m*, a red stone; a ruby. — *Soropala* ('*ṇa-up*'), *as*, *m*, a red stone; a ruby. — *Sorolīdha* ('*ṇa-ul*'), *as*, *ā*, *am*, sharpened or polished on a whetstone.

Soraka, *as*, *m*, the plant Bignonia or Calosanthus Indica, (this plant has many synonyms; cf. *kuṣan-naṭa*, *naṭa*, *maṇḍuka-parṇa*.)

Sorāka, *as*, *m*. = *śoraka* above.

Sorita, *as*, *ā*, *am*, red, crimson, purple; (*am*), *n*. blood; saffron. — *Sorita-candana*, *am*, *n*. red sandal. — *Sorita-pa*, *as*, *ā*, *am*, drinking blood; blood-sucking. — *Sorita-pāraṇā*, *f*, 'breakfast of blood,' a meal of flesh-meat. — *Sorita-pura*, *am*, *n*. the city of the Asura Vāpa (= *vāpa-pura*). — *Sorita-varṇana*, *am*, *n*. description of the nature and properties of blood. — *Sorita-varṇanīya*, *as*, *ā*, *am*, treating of the above. — *Sorita-vindu-varshin*, *i*, *inī*, *i*, showering drops of blood. — *Sorita-snāta*, *as*, *ā*, *am*, bathed in blood. — *Soritādigdha* ('*ta-ād*'), *as*, *ā*, *am*, blood-stained. — *Soritārsin* ('*ta-ar*'), *i*, *inī*, *i*, suffering from piles attended with excretions of blood. — *Soritāhaya* ('*ta-āh*'), *am*, *n*. 'blood-named,' saffron. — *Soritolshita* ('*ta-uk*'), *as*, *ā*, *am*, blood-stained, sprinkled with blood. — *Soritolpala* ('*ta-ul*'), *am*, *n*. a red lotus. — *Soritolpala* ('*ta-up*'), *as*, *m*, 'blood-stone,' a ruby, (according to some also *am*, *n*.) — *Soritaugha* ('*ta-ogha*'), *as*, *m*, a torrent or stream of blood. — *Soriman*, *ā*, *m*, redness, the quality of being red.

शोथ *śoṭha*, *as*, *m*. (according to *Upādi-s*. II. 4. *fr*. *rt*. *śu*, 'to go'; evidently connected with *rt*. *śvi*), swelling, intumescence, tumefaction from disease, dropsy. — *Sotha-ghna*, *as*, *i*, *am*, destroying or removing swellings, discutient; (*t*), *f*. hogweed, Boerhavia Diffusa; a kind of shrub (= *sāla-parṇi*). — *Sotha-jit*, *t*, *t*, *t*, overcoming or removing swellings, discutient; (*t*), *f*. hogweed; the marking-nut plant. — *Sotha-jihma*, *as*, *m*. hogweed. — *Sotha-roga*, *as*, *m*, 'swelling disease,' dropsy. — *Sotha-rogin*, *i*, *inī*, *t*, suffering from dropsy, dropsical. — *Sotha-hrit*, *t*, *t*, *t*, removing swellings, discutient; (*t*), *m*. the marking-nut plant.

Sothaka, *as*, *m*. = *sotha* above.

शोध *śodha*, *śodhaka*, *śodhana*, *śodhita*, &c. See under *rt*. *śudh*.

शोपातीपाक *śopāri-pāka*, a particular medicinal decoction.

शोफ *śoṭha*, *as*, *m*. (*fr*. *rt*. *śvi*; cf. *śoṭha*), intumescence, morbid swelling, tumefaction, bloatedness, flabbiness. — *Sopha-ghni*, *f*, a kind of shrub (= *sāla-parṇi*); a kind of red hogweed. — *Sopha-nāsana*, *as*, *i*, *am*, removing swellings; (*as*), *m*. a kind of tree (= *nīla*). — *Sopha-hrit*, *t*, *t*, *t*, removing swellings; (*t*), *m*. the marking-nut plant.

शोभ *śobha*, *śobhana*, *śobhita*, &c. See under *rt*. *ī*. *śubh*.

शोली *śolī*, *f*. wild turmeric.

शोशुचत् *śośucat*, *at*, *ati*, *at* (*fr*. *Intens*. of *rt*. *3*. *śuc*), *Ved*. shining very brightly, very splendid.

Śośucāna, *as*, *ā*, *am*, *Ved*. shining very brightly, very radiant, resplendent; [*cf*. *śuśucāna*.]

शोशुच्यमान *śośucyamāna*, *as*, *ā*, *am* (*fr*. *Intens*. of *rt*. *ī*. *śuc*), sorrowing intensely, grieving deeply.

शोशुभ्यमान *śośubhyamāna*, *as*, *ā*, *am* (*fr*. *Intens*. of *rt*. *ī*. *śubh*), shining very much, very brilliant.

शोष *śoṣa*, *śoṣhana*, *śoṣita*, &c. See under *rt*. *śuṣh*.

शोस् *śos* (?), *ind*. a particle of reproach or contempt.

शौक *śauka*, *am*, *n*. (*fr*. *śuka*), a flock of parrots; (*fr*. *śoka* ?), sorrowfulness, (according to *Sabda-k.* = *strīṇāṃ karaṇam*, for *karaṇam* ?).

शौकर *śaukara* or *śaukarava*, *am*, *n*, *N*. of a particular Tīrtha (described in a chapter of the *Vārāha-Purāṇa* called *Jambūkapākhyāna*).

शौक्त *śaukta*, *as*, *i*, *am* (*fr*. *śukta*), acid, acetic, acetous.

1. *śauktika*, *as*, *i*, *am*, acid, acetic.

शौक्तिक 2. *śauktika*, *as*, *i*, *am* (*fr*. *śukti*), relating to a pearl.

Śauktikeya, *am*, *n*. a pearl.

Śaukteya, *as*, *i*, *am*, relating to a pearl; (*am*), *n*. a pearl.

शौक्र *śaukra*, *as*, *i*, *am* (*fr*. *śukra*), seminal, relating to sperm, &c.

शौक्लिकेय *śauklikeya*, *as*, *m*. a sort of poison, (probably for *śauktikeya*, *q. v.*)

शौक्ल *śauklya*, *am*, *n*. (*fr*. *śukla*), whiteness, clearness.

शौङ्ग *śauṅga*, *ās*, *m*. *pl*, *N*. of a Gotra.

Śauṅgi-putra, *as*, *m*, *N*. of a teacher.

शौङ्गेय *śauṅgeya*, *as*, *m*. (doubtful), epithet of Garuḍa or a black-winged enemy of birds.

शौच *śauca*, *am*, *n*. (*fr*. *śuci*), purification from personal defilement (especially from defilement caused by the death of a relation &c.); evacuation of excrement; freedom from defilement, purity, cleanness; honesty; (*as*), *m*. a proper *N*. — *Sauca-kalpa*, *as*, *m*. mode of purification, purificatory rite. — *Sauca-kūpa*, *as*, *m*. 'cleansing-pit,' a privy. — *Sauca-tva*, *am*, *n*. purity. — *Sauca-vidhī*, *is*, *m*. rule of purification (after defilement by the death of a relation &c.), directions for cleansing the person. — *Sauca-cāra* ('*ca-ād*'), *as*, *m*. a purificatory rite, rule of purification established by immemorial custom, mode of cleansing the person by ablution &c. (after voiding excrement or contracting any defilement). — *Saucepśu* ('*ca-īp*'), *us*, *us*, *us*, wishing or intending to obtain purification.

Sautika, *as*, *m*. a cleanser, cleaner; a particular mixed caste (the son of a *Sauṇḍika* and a *Kaivarta* woman).

Sauṭerikshī, *is*, *m*, *N*. of an author.

Saucēya, *as*, *m*. a washerman; a proper *N*.

शौचद्रुप *śaucaḍratha*, *as*, *m*, *Ved*. a patronymic of a descendant of *Suṇad-ratha*.

शौट *śauṭ* (also written *śauṭ*), *cl*. *i*. *P*. *śauṭati*, *śuśauṭa*, *śauṭitum*, to be proud or haughty: *Caus*. *śauṭayati*, *-yitum*, *Aor*. *asū-sauṭat*.

Śauṭira, *as*, *ā*, *am*, proud, haughty; (*as*), *m*. a hero; a proud or haughty man (but of low tribe or occupation); an upstart; one who abandons the world, an ascetic.

Śauṭīrya, *am*, *n*. pride, arrogance; heroism, prowess.

शौड *śauḍ* (= *rt*. *śauṭ*), *cl*. *i*. *P*. *śauḍati*, &c., to be proud or haughty.

Śauḍa, *as*, *m*, *N*. of a country.

Śauḍārya, *am*, *n*. pride, arrogance; [*cf*. *śauṭīrya*.]

Śauḍāra, *as*, *ā*, *am*, proud, haughty; elevated, looking upwards; (also written *śauḍāra*, *śauḍāra*.) — *Śauḍāra-tā*, *f*. haughtiness, pride.

शौण्ड *śauṇḍa*, *as*, *i*, *am* (*fr*. *śuṇḍā*), fond of spirituous liquor, addicted to drinking; drunk, intoxicated; (*i*), *f*. long pepper; another sort (= *cavya*).

Saundhika, *as*, m. a distiller and vender of spirituous liquors, vintner; a particular mixed caste (the son of a Kaivarta and a Gāndhika woman); (ī), f. a female vintner or keeper of a tavern or dram shop (regarded as one of the eight Akulas according to the Śaktas).

Saundhika, *as*, m. a demon.

Saundhin, *i*, m. = *saundhika*.

Saundhika, *ās*, m. pl., N. of a tribe.

शौद्धाक्षर *śauddhākshara*, *as*, m., scil. *sandhi*, epithet of a particular Sandhi, (viz. the insertion of *s* before *candra*, e. g. *puru-s-candra*; of *sh* before *kpi*, e. g. *pari-sh-kṛpīvan*, &c.)

शौद्धोदन *śauddhodani*, *is*, m. (fr. *suddhodana*), 'son of Suddhodana', a patronymic of the great Buddha (founder of the Buddhist religion, see *buddha*).

शौद्र *śaudra*, *as*, *ī*, *am* (fr. *śūdra*), servile, relating or belonging to the Śūdra or lowest tribe; (*as*), m. the son of a man of either of the first three classes by a Śūdra woman, (the last of the twelve kinds of sons acknowledged in the ancient Hindu law.)

शौधिका *śaudhikā*, *f*. a variety of panic, (*Panicum Italicum*, = *rakta-kangu*.)

शौन *śauna*, *am*, n. (fr. *śūnā*), meat kept at a slaughter-house.

Saunika, *as*, m. a butcher, poulterer, vender of the flesh of beasts or birds; chase, hunting.

शौनक *śaunaka*, *as*, m., N. of the reputed author of the Rīg-veda Prātiśākhya and of certain Kalpa-sūtras and various other Vedic compositions and works on law, (he is described as the teacher of Kātyāyana and especially of Āśvalāyana; he is said to have united the Bāshkala and Śākala Śākhās, and is sometimes identified with the Vedic Rishi Gṛīṣa-mada; but according to the Vishnu-Purāṇa, Śaunaka was a son of Gṛīṣa-mada, and originated the system of four castes; the various legends about him are very confused.)—*Saunaka-kalpa-sūtra*, *am*, n., N. of certain Kalpa-sūtras (ascribed to Śaunaka and supposed to have been destroyed by the author).—*Saunaka-grihya-sūtra*, *am*, n. the Grihya-sūtras of the Rīg-veda ascribed to Śaunaka.—*Saunakānukramanī* ('*ka-an*'), *f*. an Anukramanī or Vedic index ascribed to Śaunaka.—*Saunakāranyaka* ('*ka-ār*'), *am*, n. an Āranyaka ascribed to Śaunaka (probably identified with the Āitareyāranyaka).—*Saunakopanishad* ('*ka-up*'), *f*, *i*, *N.* of an Upanishad.

Saunakin, *īnas*, m. pl. the pupils or followers of Śaunaka.

Saunaki-putra, *as*, m., N. of a preceptor.

Saunakiya, *as*, *ā*, *am*, belonging to or composed by Śaunaka or the Saunakiyas, (*Saunakiya-śatūrādhyaikikā*, 'Śaunaka's treatise in four chapters', i. e. the Atharva-veda Prātiśākhya); (*ās*), m. pl. the pupils or school of Śaunaka.—*Saunakiya-śatūrādhyaikikā*, *f*, N. of the above Prātiśākhya.—*Saunakiya-śarāpa*, N. of a Śarāpa (probably founded by the author of the Śākala-prātiśākhya).

शौनहोत्र *śaunahotra*, *as*, m. the son of Suna-hotra and grandson of Bharad-vāja; epithet of the Vedic Rishi Gṛīṣa-mada.

शौभ *śubha*, *as*, m. (fr. *śubha*), a god, divinity; the Area or betel-nut tree (= *guvāka*); (*am*), n. the city of Hariścandra (fabled to be suspended in the air, see *harīś-candra*).

शौभनेय *śaubhaneya*, *as*, *ī*, *am* (fr. *śobhanā*), sprung from a handsome mother; relating to anything handsome or brilliant.

शौभाञ्जन *śaubhāñjana*, *as*, m. (fr. *śobhāñjana*, q. v.), the tree *Hyperanthera Moringa*.

शौभिक *śaubhika*, *as*, m. (probably con-

nected with *śubha*), a juggler, conjurer (= *indra-jālika*).

शौभेय *śaubbhaya*, *as*, *ī*, *am*, relating or belonging to anything white or shining (e. g. to silver, talc, sandal, &c.); (*as*), m. 'son of Śubhrā', a patronymic.

शौर *śaura*, *as*, *ī*, *am* (fr. *śūra*), relating to a hero, heroic.

Sauradevya, in Rīg-veda VIII. 70, 15. apparently acc. pl. of *sauradevī*, qualifying *gāh*, 'cows,' and explained by Śāy. thus, *divyanti kṛidanta itī devā yoddhārah śūrās-ca te devās-ca śūra-devāh*, *teshām hitam sauradevaṃ yuddham tat-sambandhīno gāh*.

Saurasena, *am*, n. (fr. *śūra-sena*), the language spoken by the people of Śūra-sena; (ī), *f*. a Prākṛit dialect supposed to have been spoken at Mathurā.

Sauri, *is*, m., N. of Vishnu or Kṛishṇa; of Balarama (as descended from Śūra); the planet Saturn.

Saurya, *am*, n. heroism, valour, prowess, might; the heroic branch of the dramatic art, representation of war and supernatural events on the stage (= *ārabhaṭi*).—*Sauryopārjita* ('*ya-up*'), *as*, *ā*, *am*, acquired by valour.

शौर्य *śaurya*, *as*, *ī*, *am* (fr. *śūrpa*), measured by a winnowing basket &c., belonging to a winnowing fan &c.

Saurpañyaya, *as*, m., N. of a preceptor.

Saurpika, *as*, *ī*, *am*, = *śaurpa* above.

शौल्क *śaulka*, *as*, *ī*, *am* (fr. *śulka*), relating to tolls or customs or taxes, levied (as a tax &c.); (*as*), m. a superintendant of tolls or customs, a custom-house officer.

Saulkaśālika, *as*, *ī*, *am* (fr. *śulka-śālā*), of or belonging to a custom-house, derived from a custom-house.

Saulkāyāni, *is*, m., N. of a Muni.

Saulkika, *as*, *ī*, *am*, relating to taxes or tolls; (*as*), m. a superintendant of tolls or customs.

शौल्किकेय *śaulkikiya*, *as*, m. (fr. *śulika*), a kind of poison (said to be produced in a country called Sulkika; according to some the venom of a kind of snake).

शौल्फ *śaulpha*, *am*, n. a kind of vegetable (commonly called Sulphā).

शौल्विक *śaulvika*, *as*, m. (fr. *śulva*), a cop-smith.

शौव *śauva*, *as*, *ī*, *am* (fr. *śvan*), relating or belonging to dogs, canine; (*as*), m., N. of a particular Udgitha; (*am*), n. a pack or number of dogs; the nature or state of a dog.

Sauvana, *as*, *ī*, *am*, belonging to canine nature; having the qualities of a dog; (*am*), n. the nature of a dog; the progeny of a dog.

Sāvāpāda, *as*, *ī*, *am* (fr. *śvā-pada*), relating to a wild beast or beast of prey, ferocious, savage, wild.

शौवस्तिक *śauvastika*, *as*, *ī*, *am* (fr. *śvas*), of or belonging to to-morrow, lasting till to-morrow, ephemeral.—*Sauvastika-tva*, *am*, n. the lasting or enduring till to-morrow, ephemerality.

शौष्कल *śauškala*, *as*, *ī*, *am* (fr. *śushkali*), eating fish and flesh; (*as*), m. an habitual eater of meat; a vender of flesh, dealer in flesh or dried meat; (*am*), n. the price of dried meat.

श्म *ścam*, for rt. *śam*, to consume, according to Śāy. on Rīg-veda I. 104, 2. *ścamman* = *bhakshayantu*, but also referable to rt. *ī. śam*.)

श्नु *śnu*, for *śtut* or *śtyut* (perhaps fr. *a* noun formed fr. an original rt. *śtyu*; cf. *ris. ī. śtyu*, *2. śtyut*), cl. I. P. *śtōtati* or *śtyōtati*, *śtōtā* or *śtyōtā*, *śtōtati*, *śtōtati*, &c., *śtōtita* or *śtyōtita*, to ooze, trickle, flow, exude, drop,

distil; to sprinkle, scatter, diffuse, shed, pour out: Pass. *śtūyate*, Aor. *āśtōti*, &c.: Caus. *śtōyati*, &c.; [cf. Goth. *skewjan*, *skura*; Angl. Sax. *secur*.]

2. *śtut* or 2. *śtyut*, *t*, *t*, *t*, distilling, sprinkling, shedding, (at the end of comp., e. g. *jala-ś*), shedding or sprinkling water.)

Śtūṭita or *śtyūṭita*, *as*, *ā*, *am*, oozed, exuded, issued, sprinkled, shed; oozing, dropping, flowing.

Śtūṭitvā, ind. having oozed, having exuded or flowed.

Śtōta or *śtyōta*, *as*, m. oozing, trickling out, sprinkling, aspersion, pouring forth.

Śtōtat or *śtyōtat*, *an*, *anti*, *at*, oozing, trickling, flowing; shedding.—*Śtyōtan-mayūkha*, *as*, *ā*, *am*, diffusing light.

Śtōtana, *am*, n. the act of oozing, flowing; exudation.

श्मथ् *śnath*, cl. I. P. *śnathati* (2nd sing. Impv. Ved. *śnathihī*), *śāśnātha*, *asna-*

thit (*śnathisham*, 'you two have destroyed,' Rīg-veda VII. 99, 5), *śnathitum*, Ved. to strike, injure, hurt, destroy, slay, kill: Caus. *śnathayati*, *-yitum*, Aor. *āśīśnathat* (*āśīśnat* = *hinasti*, Rīg-veda VII. 28, 3), to do violence, kill: Desid. *śīśnathishati*: Intens. *śāśnathate*, *śāśnathi*: [cf. Goth. *snithan*, 'to cut'; Old Germ. *snidu*; Angl. Sax. *snidhan*; Hib. *selethe*, 'cutting, striking.']

Śnathayati, *an*, *anti*, *at*, Ved. injuring, destroying, destructive.

Śnathita, *as*, *ā*, *am*, Ved. hurt, wounded.

Śnathitri, *tā*, *tri*, *tri*, Ved. one who slays or kills, a smiter; killing, destroying, destructive, deadly, fatal.

श्म *śnam*, (in grammar) a technical term for the verbal affix *na*, the characteristic sign of the seventh class of roots.

श्ना *śnā*, (in grammar) a technical term for the affix *nā*, the characteristic sign of the ninth class of roots.

सु *śnu*, (in grammar) a technical term for the affix *nu*, the characteristic sign of the fifth class of roots.

श्मन् *śman*, *a*, n. (according to some ind.), the face, mouth; the body (according to Nirukta III. 5).

श्मशा *śmaśā*, *f*, Ved. the channel of a river, (Śāy. = *kulyā*); the brim or rim or edge of (the Soma) vessel.

श्मशान *śmaśāna*, *am*, n. (according to Nirukta III. 5. fr. *śma* for *śman* = *śarīra* + *śāna* = *śayana*; or fr. *śma* = *śarīram* + *śṛiyati* or *śam-nāti*; according to others = *asma-śayana*), 'a place of repose for bodies, place for destroying bodies,' a cemetery, sepulchre, burning or burial-ground, (*pāre-śmaśānam*, beyond the cemetery); = *brahma-randhra*, q. v.—*Śmaśāna-kālī*, *f*, N. of a female evil spirit or form of Durgā (= *kālīkā*).—*Śmaśāna-gocara*, *as*, *ā*, *am*, frequenting burning-grounds, employed in places for burning the dead, (Manu XI. 39.)—*Śmaśāna-nivāsin*, *i*, *īni*, *ī*, dwelling in burial-grounds, a ghost, spectre.—*Śmaśāna-bhāj*, *k*, m. 'inhabiting burial-grounds,' epithet of Śiva.—*Śmaśāna-vartin*, *i*, *īni*, *ī*, abiding in burial-grounds or cemeteries, a ghost, spectre.—*Śmaśāna-vāṭa*, *as*, m. a cemetery-enclosure, burying-ground.—*Śmaśāna-vāsin*, *i*, *īni*, *ī*, dwelling in cemeteries, a ghost, spectre; (ī), m. epithet of Śiva; (īni), *f*. epithet of Kālī or Durgā.—*Śmaśāna-vesman*, *ā*, m. 'inhabiting cemeteries,' epithet of Śiva or Mahadeva; a ghost.—*Śmaśāna-vairāgya*, *am*, n. momentary despondency or abandonment of worldly desire at the sight of a cemetery.—*Śmaśāna-śūla*, *as*, *am*, m. n. an impaling stake in a cemetery.—*Śmaśāna-sādhana*, *am*, n. magical rites performed in a cemetery to obtain control over evil spirits.—*Śmaśānāgni* ('*na-ag*'), *is*, m. the fire of a burning-ground.—*Śmaśānālaya* ('*na-āl*'), *as*, m.

'cemetery-house,' a cemetery. — *Smaśānālaya-vāsini* ('na-āl'), f. 'inhabiting cemeteries,' epithet of Kālī or Durgā.

श्मश्रु śmaśru, u, n. (according to Unādi-s. V. 28. and Nirukta III. 5. fr. śman, 'the face,' + rt. śri), 'growing on the face,' the beard. — *Smaśru-jāta*, as, ā, am, one whose beard has grown. — *Smaśru-praviddhī*, ī, f. the growth of a beard. — *Smaśru-mukhī*, f. 'beard-faced,' a woman with a beard (= *pālī*, *pālī*). — *Smaśru-varḍhaka*, as, m. 'a beard-cutter,' a barber.

Smaśru, as, ā, am, having a beard, bearded, one who lets his beard grow.

Smaśrūyamāna, as, ā, am, being as if bearded, having something like a beard.

श्मसि śmasi, Ved. for *uśmasi*, fr. rt. *vaś*, q. v., (Sāy.) = *kāmayāmahe*, we desire, R̥g-veda II. 31. 6.)

श्मील śmīl (also written *smīl*; cf. rt. *mīl*), cl. I. P. *smīlati*, *smīlitum*, to wink, contract the eyelids; to twinkle.

Smīlana, am, n. winking; twinkling.

Smīlita, as, ā, am, winked, blinked; (am), n. a wink, winking.

श्मे śme, ind. an abbreviation for *pārthuraśme*, (see *pārthuraśma*.)

श्यत् śyat. See under rt. *śo*.

श्यन् śyan, (in grammar) a technical term for the syllable *ya* or characteristic sign of the fourth class of roots.

श्यान śyāna, &c. See under rt. *śyai*, col. 3.

श्यापर्ण śyāparṇa, ās, m. pl., N. of a family; (as, ā, am), belonging to the *Śyāparṇa* family.

Śyāparṇiya, as, m. a man belonging to the *Śyāparṇa* race.

Śyāparṇeya, see *Gaṇa* to *Pāṇ.* VI. 2, 37.

श्याम śyāma, as, ā, am (said to be fr. rt. *śyai* or connected with rt. *śvi*; cf. *śyeta*, *śveta*), black or dark-coloured, dark-blue, dark-brown, brown; dark-green, green; dark, shady, dusky; (as), m. black, brown, green (the colour); a cloud; the Kokila or Indian cuckoo; a sacred fig-tree at Prayāga or Allahabad; a kind of plant (= *prid-dha-dāraka*); epithet of various other trees and plants (= *pīlu*; = *śyāmāka*; = *damanaka*; = *gan-dha-tṛṇa*); (ās), m. pl., N. of a Vedic Carana, (a subdivision of the *Maitrāyaṇīyas*); the thorn-apple, *Datura Metel*; N. of a son of *Śūra*; (ā), f. night; shade, shadow; a dark woman; a woman who has not borne children; another kind of woman (described as from eight to sixteen years of age, resembling in complexion the blossom of the *Priyangu* or in shape its slender stalk); a form of *Durgā* (much worshipped by the *Tāntrikas*); a cow; a small singing bird with black plumage (commonly called *Samā*, *Turdus Macrourus*); the female of the Indian cuckoo; a kind of plant (= *priyangu*); turmeric; the sacred basil; the climbing-plant *Ichnocarpus* or *Echites Frutescens* (= *sūrivā*); indigo (= *nīlāikā*); a kind of dark creeper (= *kṛṣṇa-sārivā*); epithet of various other plants and shrubs (= *kṛṣṇā*; = *vāgūjī*; = *guḍūjī*; = *guggulu*; = *soma-latā*; = *kṛṣṇa-trivṛtā*; = *gundrā*; = *kastūri*; = *vaṭa-patṭri*; = *vandā*; = *nīla-punarnavā*; = *nīla-dūrvā*; = *pippalī*; = *śiṅśapā*; = *śyāmāka*); epithet of the river *Yamunā* or *Jumnā*; the seed of the lotus, = *padma-vija*; (am), n. black pepper; sea-salt; [cf. Gr. *κῆλεος*; Lith. *szemas*; Hib. *ciar*, 'dark-brown, black.']; — *Śyāma-kanṭha*, as, m. 'black-throated, blue-throated,' a peacock; a kind of small bird; an epithet of *Siva*; [cf. *nīla-kanṭha*]. — *Śyāma-kandā*, f. a kind of plant (= *atī-vishā*). — *Śyāma-karṇa*, as, ā, am, black-eared; (as), m. a horse suitable for a horse-sacrifice.

— *Śyāma-kāṇḍā*, f. a kind of *Dūrvā* grass (= *ganḍa-dūrvā*). — *Śyāma-granthi*, ī, f. = *śyāma-kāṇḍā*. — *Śyāma-tā*, f. or *śyāma-tva*, am, n. blackness, brownness, darkness. — *Śyāma-deva*, as, m. a proper N. — *Śyāma-patṭra*, as, m. 'black-leaved,' the *Tamāla* tree. — *Śyāma-bhās*, ās, ās, of a brilliant black, glossy black. — *Śyāma-latā*, f. the climbing-plant *Ichnocarpus* or *Echites Frutescens*. — *Śyāma-savala*, au, m. du. *Yama*'s two watch-dogs, (see *savala*). — *Śyāma-sundara*, as, m. 'dark and beautiful,' epithet of *Kṛṣṇa*. — *Śyā-mānga* ('ma-am'), as, ī, am, black-bodied, dark-bodied, black; (as), m. the planet Mercury or its regent. — *Śyāmā-pūjā*, f. the worship of *Syāmā* or *Durgā* (on the new moon of the month *Kārtika*). — *Śyāmāmī* ('ma-am'), f. a kind of shrub (= *nīlāmī*). — *Śyāmā-rahasya*, am, n., N. of a work. — *Śyāmī-kṛī*, cl. 8. P. *-karoti*, &c., to make black or dark-coloured. — *Śyāmī-bhū*, cl. 1. P. *-bhavati*, &c., to become black or dark-blue.

Syāmaka, as, m. a kind of edible grain, (*Panicum Frumentaceum* or *Colonom*); a gramineous plant; (am), n. a kind of grass (= *rohisha-tṛṇa*).

Syāmala, as, ā, am, blackish, black, dark-blue, brownish, dusky; (as), m. black (the colour); black pepper; the sacred fig-tree; a large bee; (ā), f. N. of *Durgā* or *Pṛivati*; epithet of various plants (= *aśva-gandhā*; = *kaṭa-bhi*; = *jambu*; = *kas-tūri*). — *Syāmala-cūḍā*, f. a kind of shrub (= *guṇjā*). — *Syāmalekshu* ('la-ik'), us, m. a sort of dark sugar-cane.

Syāmalikā, f. the indigo plant (= *nīlī*).

Syāmaka, as, m. = *śyāmaka* above.

Syāmāya, Nom. A. *śyāmāyate*, -yitum, to become black or dark-blue or green, to prove impure (as gold).

Syāmāyani, ī, m., N. of a teacher of the *Yajur-veda*.

Syāmāyanīya, ās, m. pl., N. of a Vedic Carana.

Syāmāyamāna, as, ā, am, growing dark or dusk, becoming dusky.

Syāmikā, f. blackness, impurity, alloy (of metals &c.).

Syāmīta, as, ā, am, blackened, turned or become black; darkened, discoloured.

Syāva, as, ā or ī, am (connected with *śyāma*), brown, bay, of a brown or dark-brown colour, dark, dusky, livid; drawn by bay horses (said of chariots, Ved.); (as), m. brown (the colour); a proper N.; (ās), m. pl. the horses of the Sun; (ī), f. Ved. night (= *rātri*, Naigh. I. 7); [cf. Russ. *sirovī*, 'dark-grey.']; — *Syāva-taila*, as, m. 'having dark-brown oil,' the mango tree. — *Syāva-dat*, am, atī, at, or *śyāva-danta* or *śyāva-dantaka*, as, ā, am, one who has naturally brown or discoloured teeth, brown-toothed, black-toothed; (according to some the latter two words may mean 'having a little tooth growing between or over the two front teeth.'). — *Syāvāśva* ('va-as'), as, m. 'having brown or bay horses,' N. of a Vedic Rishi, (an *Ātreya* and author of several hymns in the fifth, eighth, and ninth *Maṇḍalas* of the *Rig-veda*). — *Syāvāśvī*, ī, m. a patronymic of the Vedic Rishi *Andhigu*.

Syāvaka, as, ā, am, brown, bay; (as), m., Ved., N. of a person under the special protection of *Indra*; (ās), m. pl. the horses of the Sun.

श्याल śyāla, as, m. (also written *śyāla*), a wife's brother, brother-in-law; a proper N.; (ī), f. a wife's sister; [cf. Gr. *δέλιος*, *elios*]. — *Śyāla-nāman*, ā, &c., called after the name of a brother-in-law.

Syālaka, as, m. a wife's brother; a poor or miserable brother-in-law; (akī), f. a wife's sister; sister-in-law.

Syālīkū, f. a wife's sister.

श्याव śyāva. See above.

श्येत śyeta, as, tā or *śyenī*, am (probably connected with *śveta*), white, of a white colour; (as), m. white (the colour). — *Syeta-kolaka*, as,

m. the *Saphara* fish, *Cyprinus Saphore* (commonly called *Puṇṇī*).

Syena, as, m. white (the colour); whiteness, paleness; a hawk, falcon, bird of prey; 'hawk-like conduct,' violence; a horse (Ved.); a particular sacrificial ceremony or imprecatory rite; N. of a Vedic Rishi (author of the hymn *Rig-veda* X. 188); (ī), f. white, (see above under *śyeta*); a female hawk; N. of a daughter of *Kāśyapa* (regarded as the mother of hawks); a woman (described as resembling a lily-leaf); a species of the *Tṛishṭubh* metre. — *Syena-kapotīya*, am, n. the story of the hawk and pigeon; [cf. *śvī*]. — *Syena-karaṇa*, am, n. or *śyena-karaṇikā*, f. acting like a hawk (i. e. rashly or desperately); burning on a separate funeral pile. — *Syena-ghanṭā*, f. a kind of plant (= *danti*). — *Syena-ūt*, ī, m. a hawk-feeder, hawk-keeper, falconer; a receptacle shaped like a hawk (for sacrificial fire &c.). — *Syena-jit*, ī, m. a proper N. — *Syena-jid-ākhyaṇa*, am, n., N. of an episode in the *Mahā-bhārata*. — *Syena-jivīn*, ī, m. one who lives by selling or training hawks, a falconer. — *Syena-patvan*, ā, arī, a, Ved. going like a hawk or going as fast as a horse. — *Syenopadeśa* ('na-up'), as, m. recommendation or injunction to women to burn on a separate funeral pile.

Syenikā, f. a kind of metre.

Syāita, ās, m. pl., N. of a family; (am), n., N. of a *Sāman*.

Syainampātā, f. (fr. *śyena* + *pāta*), hawking, hunting, the chase.

श्यै śyai, cl. I. A. *śyāyate*, *śāsye*, *śyās-yate*, *śyāsta*, *śyātum*, to go, move; to coagulate, be congealed, freeze; to dry up, wither: Pass. *śyāyate*: Caus. *śyāpayati*, -yitum: Desid. *śīśyāsate*: Intens. *śāśyāyate*, *śāśyati*, *śāśyati*.

Śita, as, ā, am. See p. 1010, col. 2.

Śina, as, ā, am. See p. 1010, col. 3.

Syāna, as, ā, am, gone; coagulated, congealed; viscous, thick, sticky, adhesive (as clarified butter); shrunk up, shrunk; (am), n. smoke. — *Syāna-pulīna*, as, ā, am, having shrunk or dry sand-banks (as a river in the hot season).

श्योनाक śyonāka or *śyonāka*, as, m. (said to be fr. rt. *śyat*), the plant *Bignonia* or *Calosanthus Indica*, (see *śonaka*.)

श्रङ्क śraṅk (also written *slank*, *srangk*), cl. I. A. *śraṅkate*, *śaśranke*, *śraṅkitum*, to go, move, creep.

श्रङ्ग śraṅg (also written *slang*, *svang*, *svang*), cl. I. P. *śraṅgati*, &c., to go, move; to shake (?).

श्रण śraṇ, cl. I. P. *śraṇati*, &c., cl. 10. P. (or Caus.) *śraṇayati*, *śraṇayati*, -yitum, Aor. *aśīśraṇat* and *aśaśraṇat*, to give, grant, present.

श्रत् śrat, ind. (a kind of prefix combined or compounded with rt. 1. *dhā*, and in the *Veda* with rt. 1. *kṛī*, and generally implying) faith, trust, belief, (enumerated among the *satya-nāmāni* in Naigh. III. 10; Sāy. *śrat* = *satyāni*, *Rig-veda* VIII. 75. 2; cf. Lat. *cred* in *cred-o*.)

Śrad-dadhat, at, atī, at, having faith; trusting, believing; respecting, venerating.

Śrad-dadhāna, as, ā, am, having faith, &c. (= *śrad-dadhat*); a believer. — *Śraddadhāna-tā*, f. faith, (Manu VII. 86.)

Śrad-dha, as, ā, am, having faith, believing in, trusting; (ā), f. faith, belief, trust, confidence, (said to be also am, n.); belief in the *Śāstras* or divine revelation; calmness or composure of mind; intimacy; respect, reverence; hope, wish, vehement desire, the longing of a pregnant woman; purity, (the hymn *Rig-veda* X. 151. is attributed to *Śraddhā Kāmāyanti*). — *Śraddhā-kṛta*, as, ā, am, done with faith. — *Śraddhā-jādyā*, am, n. blind or obstinate adherence to one's faith. — *Śraddhā-deva*, as,

m., Ved. epithet of Manu; [cf. *śraddha-deva*.] — *Śraddhānvita* ('*dāh-an*'), as, ā, am, endowed with faith, faithful, believing. — *Śraddhā-manas*, ās, ās, as, Ved. having a faithful mind, faithful-hearted. — *Śraddhā-maya*, as, i, am, full of faith, believing. — *Śraddhā-yukta*, as, ā, am, having faith, believing. — *Śraddhā-rahita*, as, ā, am, deprived of faith, distrusting, disbelieving. — *Śraddhā-vat*, āu, atī, at, having faith, trusting, believing. — *Śraddhā-virahita*, as, ā, am, void of faith, destitute of belief. — *Śraddhā-samanvita*, as, ā, am, = *śraddhānvita* above.

Śrad-dhā (cf. perhaps *cred-o* for *cred-dō*), cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to place confidence in, have faith in, trust, believe, (*śraddhātum arhaḥ*, worthy to be believed, trustworthy); to respect.

Śrad-dhātṛ, tā, trī, tṛi, one who believes, a believer.

Śraddhālu, us, us, u, disposed to trust, faithful, believing; desirous, wishing; (us), f. a pregnant woman longing for anything.

Śrad-dheya, as, ā, am, to be trusted, reliable, worthy of confidence. — *Śraddheya-tā*, f. trustworthiness.

श्रथ *śrath* or *śranth* (connected with rt. *slath*, of which it appears to be an older form; cf. also rt. *grath*), cl. 1. g. 10. P. *śrathati*, *śranthati*, *śrathnāti* (Ved. also A. *śrathnīte*), *śrathayati*, *śranthayati*, *śasrantha* (or *śa-śrātha*, 3rd pl. *śasranthuh* or *śrethuh*, Pān. I. 2, 6), *śranthishyati*, *śsranthi* (Ved. forms *śisrathat*, *śisrathas*, *śisrathantu*, *śrathnās*), *śrathitum*, *śranthitum*, *śrathayitum*, to untie, loosen, let loose, discharge, liberate, set free, release, remove; to hurt, injure, destroy, kill, (usually cl. g. or *śrathati* for *śnathati*, cf. rt. *snath*); to bind, tie, connect, arrange [cf. rt. *grath*]; to strive eagerly, endeavour, use exertion, (in this sense only cl. 10); to delight repeatedly, amuse; cl. 1. g. A. *śranthate*, *śrathnīte* (in neut. sense or Pass. refl.), to be loosened or dissolved or untied, to be loose; to be weak; to be shallow; cl. 10. P. A. *śrathayati*, -*te*, -*yitum*, to loosen, release (Ved.); to relax efforts; to be loose or relaxed, be weak or infirm: Caus. *śranthayati*, -*te*, -*yitum*, Aor. *asāśranthat*, -*ta*, to cause to loosen, release, &c.; [cf. Gr. *κλῶω*, *κλῶω*; Lat. *crates*, *rete*, *res-tis* (for *ret-tis*); Goth. *af-hlathan*; Old Germ. *hla-dan*, *hlaet*; Angl. Sax. *hladan*, *hlaest*.]

Śrathana, am, n. the act of untying, loosening; destroying, killing; tying, stringing, binding, connecting; making effort, exertion; delighting repeatedly.

Śrathitvā, ind. having loosened, &c.

Śrathnāna, as, ā, am, Ved. loosening, untying.

Śrantha, as, m. loosening, liberating; looseness, flaccidity; tying, binding, stringing together; N. of Vishnu.

Śranthana, am, ā, n. f. the act of loosening, untying; tying, binding, stringing together (flowers &c.); killing, destroying.

Śranthita, as, ā, am, loosed, let loose; strung, connected, bound together; hurt, injured, killed; overcome, overpowered; delighted.

Śranthitvā, ind. having loosened, &c.

श्रद्धा *śrad-dha*, *śrad-dhā*, &c. See under *śrat*.

श्रपण *śrapaṇa*, *śrapita*, &c. See cols. 2, 3.

श्रम *śram*, cl. 4. P. *śramyati* (sometimes also A. -*te*), *śasrama*, *śramat* or *asramit*, *śramitum*, to make effort, exert one's self, take pains; to perform acts of penance or austerity, mortify the body; to be wearied or fatigued; to be distressed or pained: Pass. *śramyate*, Aor. *asrami*: Caus. *śramayati*, -*yitum*, Aor. *asśramat*; [cf. perhaps Angl. Sax. *hearm*; Old Germ. *ramen*, *ramjan*.]

Śrama, as, m. exertion, labour, toil, taking pains; penance, austerity, mortification of the body; hard study, (*śramaṇa kṛti*, to make exertion, study); exercise, military exercise, drill; weariness, fatigue; distress, pain. — *Śrama-karṣita*, as, ā, am, worn out by toil; weighed down with fatigue. — *Śrama-jala*, am, n. 'toil-water,' perspiration. — *Śrama-mohita*, as, ā, am, bewildered by exertion, paralysed or stupefied by fatigue. — *Śrama-sādhyā*, as, ā, am, to be accomplished by labour. — *Śrama-siddha*, as, ā, am, accomplished by labour or exertion. — *Śrama-sthāna*, am, n. 'labour-place,' a place for work or exercise, workshop, drilling-place. — *Śrama-māmbu* ('*ma-am*'), u, n. 'toil-water,' perspiration; [cf. *śrama-jala*.] — *Śramārta* ('*ma-ār*'), as, ā, am, overcome with fatigue, wearied.

Śramaṇa, as, ā or i, am, making effort or exertion, toiling, labouring; following a low or menial business; base, vile, bad; (as), m. one who performs acts of penance and austerity, an ascetic, devotee, one who restrains his passions and mortifies his body; a religious mendicant; a Buddhist ascetic; a beggar; (ā, i), f. a woman of low caste or business; a female mendicant, (*kumāra-śramaṇā*, a female mendicant even in girlhood); a handsome woman; Bengal madder (= *manjishthā*); another plant (= *mun-ḍiri*); Indian spikenard (= *jaṭā-mānisi*).

Śramaṇāya, Nom. A. *śramaṇāyate*, -*yitum*, to become a Śramaṇa, become a beggar, be reduced to beggary.

Śramayu, us, us, u, Ved. weary, overcome with fatigue.

Śramin, i, īnī, i, making great efforts, laborious, diligent; undergoing fatigue or weariness; wearying, tiring.

Śrānta, as, ā, am, wearied, fatigued, tired, exhausted, distressed; calmed, tranquil; (as), m. one whose passions are subdued, an ascetic. — *Śrānta-sampvāhana*, as, ā, am, soothing a weary person (by rubbing or shampooing his limbs); relieving or tending the wearied (by offering a seat &c.).

Śrānti, te, f. fatigue, weariness, exhaustion.

Śrāma, as, m. a temporary shed (= *maṇḍapa*); a month; time.

श्रम्भ *śrambh* (also written *srambh*; generally found with the prefix *vi*, see *vi-śrambh*, p. 943), cl. 1. A. *śrambhate*, *śasrambhe*, *śrambhishyate*, *śrambhitum*, to be careless or inattentive, be negligent, neglect; to err, do wrong.

श्रय *śraya*, *śrayana*, &c. See p. 1025, col. 2.

श्रव *śrava*, *śravaka*, *śravaṇa*, &c. See p. 1027, col. 1.

श्रा *śrā* or *śrai* (also written *srai*, cf. *śai*; connected with rt. 2. *śrī*), cl. 2. 4. P. *śrāti*, *śrāyati* (or cl. 1. if fr. the form *śraś*), *śasrau*, *śrāyati*, *śsraṣi*, *śrātum*, to boil, seethe, cook, dress, mature, ripen; to sweat: Pass. *śrāyate*, Aor. *asrāyī*: Caus. *śrapayati*, -*te*, -*yitum*, Aor. *asī-śrapat*, to cause to boil or cook, to boil; to render mature or ripe; *śrapayati*, -*yitum*, to make hot, heat; to cause to sweat, (according to Vopadeva XXI. 16. *śrapayati* = *praśasyam ācāṣṭe*): Pass. of Caus. *śrapate* or *śrapyate*, Aor. *asrāpī* or *asrāpī*: Desid. *śisrāṣati*: Intens. *śāsraṣate*, *śā-śrāti*, *śāsreti*; [cf. Gr. *κρίβανος*, *κρίβανον*, *κρίβανος*, *κρίβανον*, *κρίβανος*, *κρίβανον*, *κρίβανος*, *κρίβανον*, *κρίβανος*, *κρίβανον*; Lat. *cremare*, *carbo*, (probably) *calere*, *cinis*; culina: Goth. *hauri*, *hlaif*: Old Germ. *riji* (= Mod. Germ. *reif*), *herpist*: Angl. Sax. *heordh*, *hlaif*, *harefest*, *harfest*, *ripe*: Lith. *is-sirpstū*: Hib. *cramhaím*, 'I concoct, digest'.]

Śrita, as, ā, am, boiled, &c. See s. v.

Śrapaya, am, ā, n. f. the act of causing to boil or boiling.

Śrapayīya, as, ā, am, to be boiled.

Śrapayat, an, anti, at, causing to boil, boiling, cooking.

Śrapayitavya, as, ā, am, to be boiled.

Śrapayitvā, ind. having caused to be boiled or dressed.

Śrapita, as, ā, am, caused to be boiled; boiled (said to be applied to anything except water, milk, or ghee, cf. *śrita*); seethed, sodden; (ā), f. rice-gruel; (am), n. boiled meat, &c.

Śrāṇa, as, ā, am, boiled (said to be applied to anything except water, milk, or ghee), stewed, cooked, prepared, dressed [cf. *śrita*, 2. *śrita*]; moist, wet; (ā), f. rice-gruel; (am), n. boiled meat, &c.

Śrāta, as, ā, am, Ved. = *śrāṇa* above.

श्राद्ध *śrāddha*, as, ā, am (fr. *śrad-dhā*, see *śrad-dha*), faithful, believing; (am), n., N. of a kind of funeral rite or ceremony in honour of the departed spirits of dead relatives observed with great strictness at various fixed periods and on occasions of rejoicing as well as mourning, (these ceremonies are of three principal kinds, 1. Nitya, i. e. general and constant, in honour of the Pitṛs or deceased ancestors and progenitors collectively [also called *pārvāṇa*, *aśtaka*, q. v. v.], when three Piṇḍas or balls of meal [see *piṇḍa*] and water are offered to three paternal ancestors and three maternal forefathers [see *pitṛ*]; 2. Naimittika, i. e. occasional and special, as, for instance, in behalf of a parent or some one relative recently deceased [called also *ekoddishṭa*, q. v.]; the object being twofold, viz. first, the re-embodiment of his soul in some kind of form after burning his corpse; secondly, the raising him from the regions of the atmosphere, where he would otherwise roam among demons and evil spirits, to a particular heaven above, where he is, as it were, deified among the shades of departed kinsmen; the offering of the funeral Piṇḍa or ball of meal is in this case the office of the nearest male kinsman, and confers the title to any property that may be inherited: 3. Kāmya, i. e. voluntary and performed apparently by way of supererogation for the greater benefit of deceased ancestors or for obtaining increase of religious merit, &c.: other Śrāddha ceremonies and oblations appear to have more reference to the living than the dead, and to be performed either for the sake of *pushṭi* and *virāddhi*, 'increase of prosperity,' &c., or as thank-offerings on various joyful occasions, such as the birth of a son, when gifts and food are offered to the living relations and assisting Brāhmanas present: there is also an important Śrāddha, called *Daiva*, in honour of the Viśva-devas or Viśve Devāḥ, 'deities collectively' [see *viśva*]: the Śrāddha to a recently deceased relative should be offered on the day after mourning expires, and at intervals during twelve successive months, and afterwards on all anniversaries of his death; that to the Pitṛs collectively should take place on the dark fortnight of a lunation as well as at various other seasons, different names being given to the various Śrāddhas according to the times and objects of their performance, see *aśtaka*, *ekādaśi*, *māsika*, *anv-āhārya*, *dasa-piṇḍa-śrāddha*, *preta-śrāddha*, *sapindikāna*, *mahālaya*, *virāddhi-śrāddha*, *suddhi*, *nāndi-mukha*); gifts or offerings at a Śrāddha. — *Śrāddha-kara*, as, i, am, or *śrāddha-kartṛi*, tā, trī, tṛi, one who performs a Śrāddha, the offerer of an obsequial oblation. — *Śrāddha-karma*, a, n. a Śrāddha rite, a funeral ceremony. — *Śrāddha-kalpa*, as, m., N. of a Pāṇishtha of the Yajur-veda (ascribed to Kātyāyana). — *Śrāddha-kalpa-bhāṣya*, am, n. a commentary on the Śrāddha-kalpa (ascribed to Gobhila). — *Śrāddha-kalpa-latā*, f, N. of a work by Nanda-paṇḍita. — *Śrāddha-kṛit*, t, m. the performer of a funeral rite. — *Śrāddha-kṛiyā*, f. a Śrāddha ceremony, funeral rite. — *Śrāddha-candrakā*, f. 'Śrāddha-elucidation,' N. of a work. — *Śrāddha-cintāmaṇi*, tā, m. 'Śrāddha-gem,' N. of a work by Śiva-rāma on funeral rites. — *Śrāddha-tattva*, am, n. 'Śrāddha-truth,' N. of two portions of Raghu-nandana's *Smṛiti-*

tattva (called respectively the Chandoga-śrāddha-tattva and the Yajurvedi-śrāddha-tattva).—*Śrāddha-tattva-ikā*, f., N. of a commentary by Kaśī-rāma on the Chandoga-śrāddha-tattva.—*Śrāddha-tva*, am, n. faithfulness; the being a Śrāddha.—*Śrāddha-da*, as, m. the offerer of a Śrāddha.—*Śrāddha-dina*, as, am, m. n. the day of a Śrāddha, the anniversary of the death of a near relative.—*Śrāddha-dīpa-kalikā*, f., N. of a work.—*Śrāddha-dīpikā*, f. 'Śrāddha-elucidation,' N. of a work.—*Śrāddha-deva*, as, m. any god presiding over funeral rites; a Viśva-deva; Yama (lord of the dead); Manu Vaivasvata (brother of Yama); in a former mundane age he was Manu Satya-vrata).—*Śrāddha-devatā*, f. any deity presiding over obsequial rites; a Viśva-deva; a Pitrī or progenitor; Yama.—*Śrāddha-pankti*, īs, f., N. of a work.—*Śrāddha-paddhati*, īs, f., N. of a work by Nīla-kanṭha.—*Śrāddha-pradīpa*, as, m., N. of a work.—*Śrāddha-bhuj*, k, k, or *śrāddha-bhoktri*, tā, trī, trī, eating food prepared at a Śrāddha, a deceased ancestor.—*Śrāddha-mayūkha*, as, m. 'Śrāddha-light,' N. of a part of Nīla-kanṭha's Bhagavad-bhāṣya.—*Śrāddha-viveka*, as, m. 'Śrāddha-investigation,' N. of a work.—*Śrāddha-sāka*, am, n. a kind of pot-herb (= *kāla-sāka*).—*Śrāddha-sīṣṭa*, am, n. what remains at a Śrāddha, food that has been presented to the Pitrīs.—*Śrāddha-saṅgraha*, as, m. 'Śrāddha-compilation,' N. of a work.—*Śrāddha-sūtra*, am, n., N. of certain aphorisms by Kātyāyana on the rites to be performed at anniversaries of the death of near relatives.—*Śrāddha-stavaka*, as, m. a chapter on Śrāddhas.—*Śrāddhopayogin* ('*dha-up*'), ī, inī, ī, serviceable or appropriate for Śrāddhas.

Śrāddhika, as, ī, am, relating to a Śrāddha or obsequial rite; the recipient of an obsequial oblation; (am), n. a present given at a Śrāddha.

Śrāddhin, ī, inī, ī, having a Śrāddha, any object or receiver of a funeral oblation.

Śrāddhiya, as, ā, am, belonging or relating to a funeral ceremony.

श्रान्त *śrānta*, śrāma, &c. See under *rt. śram*.

श्राम *śrām* (also written *grām*, see *grā-maya*; perhaps rather a Nom.), cl. 10. P. *śrāmayaṭi*, -yitum, Aor. *asraśramat*, to call, summon, invite; to counsel, consult in private, advise.

श्रामणेर *śrāmaṇera*, as, m. (fr. *śramaṇa*), a follower or disciple of a Jaina or Buddhist mendicant, a novice, lay-brother.

श्राय *śrāya*, &c. See col. 2.

श्रायस *śrāyasa*, as, ī, am (fr. *śreyas*), produced in or on the best, &c.; (as), m. a proper N.

श्राव *śrāva*, *śrāvaka*, *śrāvāṇa*, &c. See p. 1027, col. 2.

श्रावन्ती *śrāvantī*. See *śrāvastī* below.

श्रावस्त *śrāvastā*, as, m. (fr. *śravas*), N. of a king, (also written *śrāvastaka* and *sāvastā*); (ī), f., N. of a city situated north of the Ganges and founded by king Śrāvastā, (it was the capital of Kōśala, and said to have been the place where the merchant Anātha-piṇḍāda gave Buddha a building for his residence and the delivery of his lectures; it is less correctly written *śrāvantī*, and is identified with Dharma-pattana, q. v.)

श्री *śrī* (some of the forms of this *rt.*, such as the Perf., Caus., &c., are identical with those of *rt. śrī*), cl. 1. P. A. *śrayati*, -te, *śīrāya* (3rd du. *śīrīyatus*, 3rd pl. *śīrīyus*), *śīrīye* (3rd du. *śīrīyate*), *śrayishyati*, -te, *asīrīyati*, -ta (Ved. forms *asret*, *asīret*), *śrayitum* (Ved. Inf. *śrīyase*), to go to, approach, go near to, resort or have recourse to, fly to (for refuge), approach for protection, seek; to go into, enter; to cling to, lean

on, depend on, rest on; to honour, serve, worship, devote or addict one's self to, be devoted; to serve, help, assist; to use, employ, make use of; to obtain, possess, receive, (Sāy. *śrīyāṣhe* = *śrayasi* or *paśasi*, Rīg-veda V. 6, 9; cf. *rt. śrī*); to undergo; to abide or dwell in (with loc.); Pass. *śrīyate*, Aor. *asrīyati*: Caus. *śrāyayati*, -yitum, Aor. *asīrīyat*: Desid. *śīrīyishatī*, -te, and *śīrīshati*, -te: Intens. *śesrīyate*, *śesrīyati*, *śesrīti*; [cf. Gr. *κλίνω*, *κλίνω*, *κλίσω*: Lat. *clīno*, *inclino*, *clivus*, (perhaps) *clivens*: Old Germ. *hlei-tara*, 'a ladder'; *hlinian*, *hlinōn*, *hlinen*, 'to lean upon'; *obhlinēn*, 'to excel'; *fora-hlinēn*, *hlita*, 'a declivity'; *seritan*, 'to step'; *ga-scrītan*, *scrīt*: Angl. Sax. *hlynian*, *hlidh*, *hlē-dre*, *hlē-der*, *hold*, *hal*: Goth. *hlains*, *hlei-thra*, *hlīja*, *hulth*, (perhaps) *hail*: Lith. *klēti*, a room in the uppermost part of a house; *kle-joyu*, 'to roam through'; *klystu* fr. *klydru*, *kly-deju*: Slav. *klje-tj*: Old Island. *scrīd*, 'a step.']

Śīrīvas, vān, yushī, vat, one who has gone to or approached, &c., (Pāp. VII. 2, 67.)

Śraya, as, m. approaching for protection, asylum, refuge, protection; [cf. *uś-chrāya*.]

Śrayāṇa, am, n. the act of going to or approaching (especially for protection), asylum, refuge, protection, shelter.

Śrayāṇīya, as, ā, am, to be had recourse to, to be depended on; to be sheltered or protected.

Śrayamāṇa, as, ā, am, going to, entering; having recourse to, &c.; being near.

Śrayitavya, as, ā, am, = *śrayāṇīya*.

Śrayitvā, ind. having gone to or approached (for refuge &c.).

Śrayin in *saṃ-śrayin*, q. v.

Śrāya, as, m. taking refuge, refuge, reliance, shelter, protection; [cf. *uś-chrāya*]; (as, ī, am), sacred or belonging to the goddess Śrī, (in this sense fr. 2. *śrī*.)

Śrāyat, an, antī, at, having recourse, taking refuge, &c., (*śrāyantāḥ* = *saṃ-āsritāḥ*, Nirukta VI. 8.)

Śrīt, t, t, t (at the end of comps.), going to, approaching (especially for protection), having recourse to, clinging to; reaching to, rising to.

1. *śrīta*, as, ā, am (for 2. see col. 3), gone to, approached, had recourse to, fled for refuge, approached for protection, entered, clung to, rested on, founded on, placed on; resting or sitting on, attached or contiguous to, connected with, joined with; subservient, subordinate, auxiliary; protected; served, honoured, cherished, worshipped, sustained, covered with, over-spread; contained; obtained, having, possessing, assembled, collected.—*Śrīta-vat*, ān, atī, at, one who has had recourse to or taken refuge with; one who has served, &c.

Śrītī, īs, f. going to, approach, recourse, entering; [cf. *uś-chrītī*.]

Śrīyamāṇa, as, ā, am, being resorted to, being approached for protection, &c.

श्रियपुत्र *śrīya-putra*, as, m. a kind of bird, (incorrect for *prīya-putra*.)

श्रियस् *śrīyas*, *śrīyā*. See p. 1026, col. 3.

श्रिष् 1. *śrīsh* (= *rt. śrīsh*), cl. 1. P. *śre-shati*, *śīresha*, *śreshitum*, to burn.

श्रिष् 2. *śrīsh* (probably an older form of *rt. śrīsh*), cl. 1. P. *śreshati*, &c., to join, fix, infix, impress, (Sāy. *śreshāma* = *ślesha-yema* or *śrāyayema*, 'may we infix,' Rīg-veda IV. 43, 1; *mā śreshat* = *śīshīṣtam mā bhūt*, 'let it not be left on the ground,' I. 162, 11.)

श्री 1. *śrī* (connected with *rt. śrā*), cl. 9. P. A. *śrīṇāti*, *śrīṇite*, *śīrāya*, *śīrīye*, *śreshyati*, -te, *asrīshīti*, *asrēsha*, *śretum*, to cook, dress, mature, prepare, (Sāy. *śrīyāṣhe* = *śrayasi* or *paśasi*, Rīg-veda V. 6, 9; cf. *rt. śrī*); to mix, mingle: Caus. *śrāyayati*, -yitum, Aor. *asīrīyat*: Desid. *śī-*

śrīshati, -te: Intens. *śesrīyate*, *śesrīyati*, *śesrēti*; [cf. probably Gr. *κίρηνμι*, *κεράω*, *κεράννυμι*, *κυκράω*; Lat. *pīn-cerna*.]

2. *śrīta*, as, ā, am (for 1. see col. 2), Ved. = *śrīta* below or *śrāṇa* under *rt. śrā*; [cf. *śrīta*.]

Śrīṇat, am, atī, at, Ved. mixing.
Śrīṇā, f., Ved. night, (a various reading for *śrīṇā* in Naigh. I. 7.)

Śrīta, as, ā, am, cooked; dressed, prepared, mixed (said of the Soma juice, Sāy. = *paya-ādibhīḥ śrāyāṇa-dravayair miśritāḥ* or *saṃskritāḥ*, Rīg-veda VIII. 2, 28).

श्री 2. *śrī*, īs, f. (thought to be either fr. *rt. śrī* or to be connected with *rts. śrī*, *śrāt*, *śrā*, 'to mature,' cf. Lat. *Ceres*), prosperity, well-being, wealth, happiness, good fortune, success, thriving or flourishing condition, riches, plenty; high rank, dignity, elevation, sacredness, majesty, royalty, glory, fame, renown; state, the insignia of royalty; beauty, grace, loveliness, splendor, light, lustre; the twelfth digit of the moon; Prosperity or Fortune or Beauty personified; N. of Lakshmi as goddess of prosperity or beauty (wife of Vishnu, see *lakshmi*); N. of Sarasvatī, goddess of speech and learning (wife of Brahma, cf. *śrī-pañcamī*); any virtue or excellence; decoration, ornament, dress; intellect, understanding; superhuman power; the three objects of life collectively, (viz. virtue, pleasure, and wealth, cf. *trī-varga*); N. of the mother of the Arhat Kunthu (according to the Jainas); the Salala tree, Pinus Longifolia; the Vilva tree; a lotus; cloves; = *lav-vanga*; a kind of drug, = *vridhdī*; (īs), m., N. of one of the six Rāgas or musical modes (according to some the fifth, according to others the third or first in order). The word *Śrī* is frequently used as an honorific prefix to the names of deities [e.g. *Śrī-Durgā*, *Śrī-Rāma*], and may be repeated twice, thrice, or even four and five times to express excessive veneration [e.g. *Śrī-Śrī-Śrī-Durgā*]; it is also used as a respectful prefix to the names of eminent persons [e.g. *Śrī-Jayadeva*] as well as of celebrated works [e.g. *Śrī-Bhāgavata*] and sacred objects, and is often placed at the beginning or back of letters, manuscripts, important documents, &c.—*Śrīyam-manya*, as, ā, am, fancying one's self *śrī*; confiding in one's beauty or wealth; arrogant, conceited, proud, (also written *śrī-manya* according to some).—*Śrīyādīya*, as, m. (*śrīyā* for *śrī + ād*), a proper N.—*Śrīyānakula*, N. of a place.—*Śrīyā-vāsin*, ī, m. 'dwelling with *Śrī*,' epithet of Śiva, (according to the commentator *śrīyā saha vasati*).—*Śrī-kanṭha*, as, m. 'holy or eloquent throat,' epithet of Śiva; of Bhava-bhūti (the author of the *Mālātī-Mādhava*, &c.); N. of a medical author; of an arid district north-west of Delhi; (ī), f., N. of a treatise on the Saiva doctrines (also called *Śrī-kanṭhya-samhita*).—*Śrīkanṭha-dīkshita*, as, m., N. of a commentator.—*Śrīkanṭha-pada-lāñchana*, as, m. 'marked by the name *Śrī-kanṭha*,' epithet of the poet Bhava-bhūti.—*Śrīkanṭha-śloka*, as, m. epithet of Sambhū-nātha.—*Śrīkanṭha-sakha*, as, m. 'friend of *Śrī*,' epithet of Kuvera.—*Śrīkanṭha-stava*, as, m. 'praise of the district of *Śrī-kanṭha*,' N. of a poem.—*Śrī-kandā*, f. a kind of plant (= *bandhyā-karkotakī*).—*Śrī-kāra*, as, ā or ī, am, causing prosperity, giving good fortune; (as), m. epithet of Vishnu; of the author of a law-book; of another person; (am), n. the red lotus.—*Śrī-kāraṇa*, as, m. 'making the word *Śrī*,' a pen.—*Śrī-kārācārya* ('*ra-āc*'), as, m., N. of a philosophical writer.—*Śrī-kānta*, as, m. 'beloved by *Śrī*,' epithet of Vishnu; N. of the preceptor of Hari-nātha.—*Śrī-kāma*, as, ā, am, desiring prosperity or happiness.—*Śrī-kāra*, as, m. the word *Śrī* written at the top of a book or letter, &c.—*Śrī-kārin*, ī, m. 'causing increase,' a kind of antelope (= *kurāṅga*); the flesh of this animal is considered highly nutritious; some make the word *śrī-kāri*, f.).—*Śrī-kūla*, N. of a work.—*Śrī-krama*, N. of a work.—*Śrī-khaṇḍa*, as, am, m. n. sandal-wood.—*Śrī-gaṇeśa*, as, m.

the divine Gaṇeśa. — *Srī-gadita*, *am*, n. a kind of Upa-rūpaka or minor drama (described as a composition in one act, dedicated chiefly to the goddess *Srī*). — *Srī-garbha*, *as*, m. 'Fortune-womb', epithet of Vishṇu; a sword. — *Srī-graha*, *as*, m. a trough or place for watering birds (= *śakuni-prapāṇ*). — *Srī-grāma*, *as*, m. 'village of Fortune', N. of a place. — *Srī-grāmara*, *as*, m. epithet of Nārāyaṇa. — *Srī-ghana*, *am*, n. coagulated milk, sour curds; (*as*), m. a Buddha, Buddhist saint. — *Srī-śakra*, *am*, n. a kind of magical circle used in the worship of Tripura-sundarī (= *tripura-sundaryāḥ pūjā-yānta-viśeṣaḥ*); an astrological division of the body (said to represent the uterine or pubic region); a wheel of Indra's car; the circle of the earth, globe. — *Srī-ja*, *as*, m. 'born from *Srī*', epithet of Kāma (god of love). — *Srī-tāla*, *as*, m. a kind of palm tree (= *lakṣmī-tāla*, = *mṛtū-śhāda*). — *Srī-da*, *as*, ā, *am*, bestowing wealth or prosperity, &c.; (*as*), m. epithet of Kuvera (god of riches). — *Srī-datta*, *as*, m. 'Fortune-given', N. of the author of the Ācārādāra and the Samaya-pradīpa. — *Srī-dayita*, *as*, m. 'husband of *Srī*', epithet of Vishṇu. — *Srī-dhara*, *as*, m. a kind of Śāla-grāma, q. v.; epithet of Vishṇu; of an Arhat of the past Utsarpiṇī (according to the Jains); N. of a commentator on the Bhāgavata-Purāṇa [cf. *Srī-dhara-svāmī*]; of an astronomer; of a poet. — *Srī-dhara-mālava*, *as*, m. a proper N. — *Srī-dhara-svāmī*, *i*, m., N. of the author of the Smṛty-artha-śāra and the following commentaries, the Ātma-prakāśa, the Bhāgavata-bhāvārtha-dīpikā, and the Subodhini. — *Srī-dhārācārya* (=*ra-āc*), *as*, m. a proper N. — *Srī-dharola*, N. of a town. — *Srī-nagara*, *am*, n. 'city of Fortune', N. of two towns (one situated in the district of Caunpore, the other in Bundelkund). — *Srī-nandana*, *as*, m. 'son of *Srī*', epithet of Kāma-deva (god of love). — *Srī-nātha*, *as*, m. a proper N. — *Srī-nātha-sarman*, ā, m., N. of the author of the Ācāra-cāndrikā, a commentary on the Tithi-dvaidha-prakaraṇa, and the Sāra-mañjarī commentary. — *Srī-nikētaṇa*, *as*, m. 'dwelling with *Srī*', epithet of Vishṇu. — *Srī-nivāsa*, *as*, m. 'dwelling with *Srī*', epithet of Vishṇu; N. of the author of the Suddhi-dīpikā. — *Srī-pañcāmī*, f. the fifth of the light half of Māgha, (a festival in honour of Sarasvatī, goddess of learning, when books and implements of writing are worshipped). — *Srī-pañcāmī-vrata*, *am*, n. the above religious observance. — *Srī-pati*, *i*, m. 'lord of fortune', a king, prince; epithet of Vishṇu (as husband of *Srī*); N. of the author of the Jyotiṣa-ratna-mālā and of the Vyavahāra-nirṇaya. — *Srī-patī-datta*, *as*, m., N. of the author of the Kā-tantra-parīṣiṣṭa. — *Srī-pati-samuccāya*, *as*, m., N. of a work. — *Srī-pattana*, *am*, n., N. of a town. — *Srī-paṭha*, *as*, m. a royal road, highway. — *Srī-parṇa*, *am*, n. a lotus; the tree Premna Spinosa (the wood of which produces fire by attrition); (f), f. the Premna Spinosa; the shrub Gmelina Arborea; the medicinal plant Katphala; the silk-cotton tree; the aquatic plant Pistia Stratiotes. — *Srī-parṇikā*, f. a kind of medicinal shrub (= *kat-phala*, commonly called Kayaphal). — *Srī-parvata*, *as*, m., N. of a mountain or range of mountains; of a Linga. — *Srī-pā*, ās, ās, *am*, preserving fortune. — *Srī-piṣṭha*, *as*, m. the resin of the pine tree, turpentine (prepared by pounding the wood of the *Srī* or Sarala tree). — *Srī-puṭa*, *as*, m. a kind of metre. — *Srī-putra*, *as*, m. 'son of *Srī*', epithet of Kāma (god of love); a horse; [cf. *Srī-bhrātṛ*]. — *Srī-pura*, *am*, n., N. of a town. — *Srī-pushpa*, *am*, n. cloves; a particular fragrant wood (= *padma-kāṣhṭha*). — *Srī-phala*, *am*, n. the Vilva tree or fruit; another tree (= *rājādāni*); (ā), f. the indigo plant; (another plant (= *kahūdra-kāravellī*)); (i), f. the indigo plant, Emblic Myrobalan. — *Srī-phalīkā*, f. a kind of plant (= *kahūdra-kāravellī*); another plant (= *mahā-nīli*). — *Srī-bali*, N. of a village. — *Srī-bhāda*, *as*, m. a proper N. — *Srī-bhādra*, *as*, m. the fragrant grass Cyperus Rotundus. — *Srī-bhāgavata*,

am, n. 'the sacred Bhāgavata', epithet of the celebrated Bhāgavata-Purāṇa (said to contain 18,000 verses, see *bhāgavata*). — *Srī-bhāṣya*, *am*, n., N. of a commentary by Rāmānuja on the Brahma-sūtra. — *Srī-bhrātṛ*, *i*, m. 'brother of Lakṣmī', the moon; a horse, (the moon and the horse Uccaiḥśravas, q. v., being recovered with Lakṣmī at the churning of the ocean). — *Srī-mangala*, *am*, n., N. of a Tirtha. — *Srī-mat*, ān, āti, ā, possessed of fortune, fortunate, prosperous, thriving; wealthy, opulent; beautiful, pleasing; famous, illustrious; (ān), m. epithet of Vishṇu (as husband of *Srī*); of Kuvera (the god of wealth); of Śiva; a title applied to any exalted or venerable person; a kind of tree (commonly called Tila or Tilaka); the Āśvattha fig-tree; (*ati*), f. a title applied to women; N. of the mother of Mādhavācārya. — *Srī-matī*, *i*, f., N. of Rādhā. — *Srī-mat-tā*, f. prosperity, thriving condition, beauty. — *Srī-māda*, *as*, m. the intoxication produced by prosperity. — *Srīmad-dattopaniṣad* (=*ta-up*), *i*, f., N. of an Upaniṣad; [cf. *dattopaniṣad*]. — *Srī-malāpāṇ* (=*la-ap*), *i*, f. a kind of shrub (= *dhūmra-patrā*). — *Srī-mastaka*, *as*, m. Lakṣmī's head; garlic. — *Srī-māla*, N. of a district; of a town (said to have been built by Viśvakarman). — *Srī-māla-khaṇḍa*, N. of a book of the Skanda-Purāṇa. — *Srī-māla-nāṭya*, *am*, n. 'greatness of *Srī-māla*', N. of a part of the Skanda-Purāṇa (containing fifty-four chapters descriptive of the origin, sanctity, and Tirthas of *Srī-māla*). — *Srī-mukha*, *am*, n. a beautiful face; (*as*), m. epithet of the seventh (or forty-first) year of Jupiter's cycle of sixty years; the word *Srī* written on the back of a letter. — *Srī-mudrā*, f. a particular mark made on the forehead &c. by the worshippers of Vishṇu. — *Srī-muṣh*, *ṭ*, *ṭ*, stealing beauty. — *Srī-mūrti*, *i*, f. 'sacred or divine image', an image of Vishṇu; any idol. — *Srī-yukta* or *Srī-yuta*, *as*, ā, *am*, 'endowed with *Srī*'; happy, fortunate; wealthy, opulent; famous, illustrious, (prefixed as an honorific title to the names of men, and in the common language written *Srī-yut*). — *Srī-ranga*, *as*, m. 'holy Ranga', N. of Vishṇu; (according to some) of Śiva; (according to others) of an ancient king who founded the city of Seringapatam. — *Srī-ranga-pattana*, *am*, n. 'Vishṇu's city', the city of Seringapatam (situated in Mysore on an island in the channel of the Kaverī, said to have been founded by an ancient king who called it after himself or by a devotee who dedicated it to Vishṇu). — *Srī-rasa*, *as*, m. 'juice of the Sarala tree', turpentine; resin. — *Srī-rāga*, *as*, m. the fifth (or according to some, third or first) of the Rāgas or personified musical modes, (see *Srī*). — *Srī-rāma*, *as*, m. the divine Rāma, i. e. Rāma-candra (whose name in this form is used as a salutation by those who worship Vishṇu in this Avatāra). — *Srī-rāma-navamī*, f. the ninth of the light half of the month Caitra, observed as a festival in honour of the birthday of Rāma-candra (when ceremonies are said to be performed with the Śāla-grāma and Tulasi leaves). — *Srī-rāma-paddhati*, *i*, f., N. of a work on the proper mode of worshipping Rāma (attributed to Rāmānuja). — *Srī-lakṣmaṇa*, *as*, ā, *am*, characterized by *Srī*. — *Srī-latā*, f. a kind of plant (= *mahā-jyotiṣmatī*). — *Srī-vatsa*, *as*, m. 'the favourite of the goddess of fortune', epithet of Vishṇu; a particular mark or curl of hair on the breast of Vishṇu or Kṛṣṇa (said to be white and represented in pictures by a symbol resembling a cruciform flower); the emblem of the tenth Jina (or Vishṇu's mark so used); a hole made through a wall by a housebreaker; epithet of the eighth astronomical Yoga. — *Srī-vatsakin*, *i*, m. a horse having a curl of hair on his breast (resembling that of Vishṇu). — *Srī-vatsa-dhātṛ*, *i*, m. or *Srī-vatsa-bhṛt*, *i*, m. 'wearing the *Srī-vatsa* mark', epithet of Vishṇu. — *Srī-vatsa-lakṣman*, ā, or *Srī-vatsa-lāṇchana* or *Srī-vatsāṅka* (=*sa-an*), *as*, m. 'having the *Srī-vatsa* mark', epithet of Vishṇu. — *Srī-vara*, *as*, m., N. of the author of the Jaina-tarangīṇī (which is said to be a continuation of the Rāja-

tarangīṇī up to the year A.D. 1477). — *Srī-varāha*, *as*, m. 'the divine boar', epithet of Vishṇu (in his boar-incarnation). — *Srī-wardhana*, *as*, m. epithet of Śiva. — *Srī-vallabha*, *as*, m. a favourite of fortune. — *Srī-vallī*, f. a kind of plant (= *kaṇṭha-vallī*). — *Srī-vāṣi*, f. a kind of plant (= *nāga-vallī*). — *Srī-vāraka*, *as*, m. a kind of pot-herb (= *śitā-vara*). — *Srī-vāsa*, *as*, m. 'dwelling with *Srī*', epithet of Vishṇu; of Śiva; a lotus; turpentine. — *Srī-vāsa*, ās, m. = *Srī-vāsa*, turpentine. — *Srī-vijaya-prasasti*, *i*, f., N. of a work. — *Srī-vidyā*, f. exalted science; a form of Durgā (= *mahā-vidyā-viśeṣaḥ* or *tripura-sundarī*). — *Srī-visāla*, *as*, ā, *am*, abounding in good fortune. — *Srī-vṛkṣa*, *as*, m. the sacred fig-tree, Ficus Religiosa; the Vilva tree; a ring or curl of hair on the chest and forehead of a horse; [cf. *śrīvatsakin*]. — *Srī-vṛkṣaka*, *as*, m. a curl or lock of hair on the chest of a horse, (perhaps for *Srī-vatsaka*). — *Srī-vṛkṣa-navamī-vrata*, *am*, n. epithet of a particular religious observance. — *Srī-veshṭa*, *as*, m. 'Saralaxudation', turpentine; resin. — *Srī-vaishṇava*, *as*, m. a member of the Vaishṇava sect (especially a follower of Rāmānuja). — *Srīsa* (=*śrī-isa*), *as*, m. 'husband of *Srī*', epithet of Vishṇu; of Rāma-candra, (his wife *Śitā* being regarded as an incarnation of *Srī* or Lakṣmī). — *Srī-salmali-bhāṇḍa-tirtha*, *am*, n., N. of a Tirtha. — *Srī-śuka-tirtha*, *am*, n., N. of a Tirtha. — *Srī-śaila*, *as*, m. 'Śrī's mountain', N. of a mountain. — *Srī-sañjīa*, *am*, n. 'called after *Srī*', doves (the various names of *Srī* are applied to this spic). — *Srī-sarasvatī*, *i*, *ya*, f. du. Lakṣmī and Sarasvatī. — *Srī-saḥodara*, *as*, m. 'brother of *Srī*', the moon (so called from having been produced with *Srī* and other objects at the churning of the ocean). — *Srī-sūkta*, *am*, n., N. of a Vedic hymn. — *Srī-śraja*, *am*, n., see Vopadeva VI. 7. — *Srī-harī*, *i*, m., N. of Vishṇu, (*Srī-harer* *utthānam*, N. of a festival on the fourteenth day of the month Kārttika). — *Srī-hastinī*, f. the sunflower, Heliotropium Indicum (so called as held in the hand of *Srī* or Lakṣmī). — *Srī-āhva*, *am*, n. 'having the name of *Srī*', a lotus, (the goddess *Srī* or Lakṣmī is said to have appeared first from within this flower and thence derives many of her names.)

Srīyas, Ved. happiness, prosperity; ornament, decoration, (Sāy. *śrīyase* = *śrīye*, Rīg-veda V. 69. 3.)

Srīyā, f., Ved. (for 2. *śrī*), the wife of Vishṇu, (thought by some to be a doubtful form.)

Srīka = 2. *śrī* (at the end of adj. comp., e. g. *pūṇya-srīka*, possessing pure majesty; cf. *nīḥśrīka*, *vigata-s*).

Srīla, *as*, ā, *am*, prosperous, fortunate; rich, wealthy; famous, celebrated.

श्रीत श्रीta. See p. 1025, col. 3.

श्रीषवायण śrīṣavāyaṇa, N. of a part of the Romaka-siddhānta.

शु I. *śru* (regarded by native grammarians as an irregular rt. of cl. 1), cl. 5. P. *śrīnoti* (ep. also A. *śrīnute*, 1st du. P. *śrīnuvas* or *śrīnuvas*), Impv. *śrīnotu* (2nd sing. *śrīnu* Ved., *śrīnuhi*, *śrīnuhi*, Pāṇ. VI. 4. 102, and *śrūdhi*, as if cl. 2), *śrūrotha* (2nd sing. *śrūrotha*, 1st du. *śrūruva*, 1st pl. *śrūruma*), *asraushit*, (Ved. forms *śroshan* = *śrīpanti*, *śroshantu* = *śrīpantu*, *śrīpish*, *śrīnotu*, *śrīnavat*, *śravat*, *śrūrotha*, *śrōtum*, to hear, listen to (with acc.), give ear to (with acc. or gen.); to be attentive, be obedient, obey; to go (according to Vopadeva): Pass. *śrūyate* (*śrīnve* = *śrūyate*, Rīg-veda I. 74. 7; *śrīnvire* = *śrūyante*, Rīg-veda I. 15. 8), Aor. *asrāvi*, to be heard; to be celebrated or renowned (Ved.); to be called (Ved.): Caus. *śrāvayati*, -te, -yitum, Aor. *asrāvāt*, -ta, or *asrāvāt*, -ta, to cause any one to hear anything (with two acc.), tell; narrate, relate: Pass. of Caus. *śrāvayate*: Desid. of Caus. *śrāvayishatī*, -te, or (according to some) *śrāvayishatī*, -te: Desid. *śrāvishate*, to desire to hear or listen to; to attend to, obey, be obedient to

(with acc.); to wait upon, tend, serve: Intens. *śośrūyate*, *śośravīti*, *śośroti*; [cf. Gr. κλύ-ω, κλύ-θι (= *śrūhi*), κλυ-τός (= *śruta*), κλέ-ος, κλέ-ω, κλέ-ο-μαι, κλέ-ω-ός, κλει-τός, ἀκρο-άομαι, (perhaps also) κλαίω, κλαίω, κλαίω, καλέω for κλαφέω; Lat. *clū-o*, *clū-e-o*, *clū-ens*, *in-clū-tu-s*, *clamo*, (probably also) *aus-cul-to*, *laudo* for *claus-do*: Goth. *hlīu-ma*, *hrotheiga*, (perhaps) *hausja* for *hlauja*: Old Germ. *hlūt* (= *śruta* = Mod. Germ. *Laut*); *hlūti*, 'a sound'; *hlūtian*, 'to sound'; *hlīu-munt* (= Mod. Germ. *Leumund*), *hlīo-tar*; *hlo-s-en*, *hlosen*, *hlosian*, *losen*, 'to hear'; *hōrin*; *hlamon*: Old Sax. *hlust*; *hlāmon*, 'to sound'; Angl. Sax. *hlud*, *hlyd*, *hlowan*, *hlym*, *hlyrian* (?), *hlōsa*, *hlāst*, *hlystan*: Eng. *listen*: Slav. *slu-ti*, *slov-o*, 'a word'; *slava*, 'fame': Lith. *szlove*, 'honour'; *klau-s-au*, 'I hear'; *slowiju*, 'I praise, celebrate'; perhaps *klabu*, 'to speak': Russ. *slushaju*, 'I listen'; *slav-iti*, 'to celebrate'; *slowo*, 'a word, speech': Hib. *cluimim*, 'I hear'; *cluas*, 'ear'; *clois*, 'hearing, report'; *cloisim*, *cluismim*, 'I hear'.]

Suśruvas, *ān*, *ushī*, *at*, one who has heard, &c.
Śrinvat, *an*, *atī*, *at*, hearing, listening to, hearkening.

1. *śrava*, *as*, *m*, (for 2. *śrava* see p. 1028, col. 2), the ear; the hypotenuse of a triangle.

Śravaka, *as*, *m*, one who hears, a hearer.

1. *śravaṇa*, *am*, *n*, the act of hearing; that which is heard, i.e. *śruti* or the Veda, (*iti śravaṇāt*, since it is so said in the Veda, because of or according to such a Vedic text); studying; (according to the Vedānta-sāra) the determining by means of the six Lingas the import of the whole Vedānta in regard to the Real and only existing Being; fame, glory; wealth; (*as*, *am*), *m*, *n*, the ear; the hypotenuse of a triangle; (*as*, *ā*), *m*, *f*, *N*, of one of the lunar asterisms (placed either twenty-second or twenty-third in the common list, and presided over by Vishnu, whence it is represented by three footsteps containing three stars, α , β , and γ Aquilae; cf. *tri-vikrama*); (*as*), *m*, a sort of disease, = *śrona*; (*ā*), *f*, a species of plant, = *munḍārikā*; (*as*, *ā*, *am*), produced in or under *Śravaṇā*. = *Śravaṇa-datta*, *as*, *m*, *N*, of a preceptor. = *Śravaṇa-dēvalasi*, *f*, a particular Tithi or lunar day (when certain religious ceremonies of great efficacy are observed; it is said to fall on the twelfth of the light half of Bhādra, when that month is connected with the asterism *Śravaṇā*). = *Śravaṇa-patha*, *as*, *m*, 'hearing-path', the ear. = *Śravaṇa-parusha*, *as*, *ā*, *am*, hard or cruel to the ear, hard to be listened to. = *Śravaṇa-pālī*, *is*, *f*, the tip of the ear. = *Śravaṇa-vīthi*, *is*, *m*, a method or rule of hearing or studying. = *Śravaṇa-vīdhī-dēvara*, *as*, *m*, *N*, of a treatise on the study of the Upanishads. = *Śravaṇa-vishaya-prāpin*, reaching the range of the ear. = *Śravaṇa-sīrshikā*, *f*, a kind of plant (= *śrāvaṇi*). = *Śravaṇādihikārin* (*ṇa-adh*), *i*, *m*, 'one who rules or influences the ears (of others)', a speaker, addresser. = *Śravaṇendriya* (*ṇa-in*), *am*, *n*, the organ of hearing, the ear. = *Śravaṇotpala* (*ṇa-ut*), *am*, *n*, 'ear-lotus', a lotus fastened in the ear (as an ornament). = *Śravaṇodara* (*ṇa-ud*), *am*, *n*, the hollow of the outer ear.

Śravaṇasya, *as*, *m*, a proper N.

Śravaṇikā-vrata, *am*, *n*, epithet of a particular religious observance.

Śravaṇiya, *as*, *ā*, *am*, to be heard, &c.; to be celebrated, praiseworthy.

Śravayat, *an*, *antī*, *at*, Ved. making famous or celebrated, celebrating.

Śravas, *as*, *n*, the ear; fame, renown, glory [cf. Gr. κλέος]; wealth; a hymn, eulogy; anything deserving praise, a praiseworthy action, (in the latter senses chiefly Ved.); food. (Sāy. = *anna*.)

1. *śravasya*, *as*, *ā*, *am*, Ved. worthy of praise, praiseworthy, to be celebrated, (Sāy. = *śravaṇiya*); (*am*), *n*, anything praiseworthy, fame, glory, renown.

2. *śravasya*, *Nom. P. śravasyati*, &c., to desire fame or glory; to desire a sacrifice or oblation.

Śravasyā, *f*, Ved. desire of fame or glory; desire of food.

Śravasyu, *us*, *us*, *u*, Ved. desirous of fame or that which deserves praise, eager for glory, desiring wealth or treasures; desirous of food or of an oblation.

Śravāpya, *as*, *m*, an animal fit for sacrifice, sacrificial animal.

Śravāpya, *as*, *ā*, *am*, Ved. to be praised, notorious, well-known, (Sāy. = *śravaṇiya*); (*as*), *m*, an animal fit for sacrifice; [cf. *śravāpya*.]

Śravishthā, *as*, *ā*, *am*, most famous; (*ā*), *f*, *N*, of a lunar asterism (placed twenty-fourth in the common list; it is also called *Dhanishthā*, *q. v.*, and corresponds to the four principal stars in the head of the Dolphin); (*as*, *ā*, *am*), produced in or under *Śravishthā*. = *Śravishthā-ja*, *as*, *ā*, *am*, born under *Śravishthā*; (*as*), *m*, the planet Mercury.

Śravishthaka, *as*, *m*, *N*, of a Muni, (see *śravishthā*.)

Śravya, *as*, *ā*, *am*, to be heard, worthy of being listened to.

1. *śrāva*, *as*, *m*, hearing, listening.

Śrāvaka, *as*, *ikā*, *am*, hearing, a hearer; (*as*), *m*, a pupil, disciple; a particular class of Buddhist saints or ascetics, (properly one who by adhering to the teaching of the Buddha and practising the four great truths becomes eventually qualified to be ranked as an Arhat and to be addressed as *Āyush-mat*; eighty of the disciples of the great Buddha are called *Mahā-śrāvakas* or Great *Śrāvakas*); a Baudha or Buddhist votary (in general); a heretic; a crow. = *Śrāvaka-vrata*, *N*, of a Jain treatise.

Śrāvāṇa, *as*, *i*, *am*, relating to the ear or hearing, audible; belonging to or produced under the asterism *Śravaṇā*; (*as*), *m*, the month *Śrāvāṇa* (July-August); a heretic, impostor [cf. *śrāvaka*]; *N*, of a Muni; (*am*), *n*, the act of causing to be heard; knowledge derived from hearing; (*ā*), *f*, a kind of plant (commonly called *Kaṭuki*); (*i*), *f*, the day of full moon in the month *Śrāvāṇa*; *N*, of one of the domestic sacrifices; a species of plant (= *bhikshu*). = *Śrāvāṇa-kṛishṇa-caturthī*, *f*, the fourth day in the dark half of the month *Śrāvāṇa*. = *Śrāvāṇa-dvādasi*, *f*, the twelfth day of *Śrāvāṇa*. = *Śrāvāṇa-dvādasi-vrata*, *am*, *n*, a religious observance on the above day. = *Śrāvāṇa-vīdhī*, *is*, *m*, *N*, of a *Parīśiṣṭa* of the *Sāma-veda*. = *Śrāvāṇa-sukla-caturthī*, *f*, the fourth day in the light half of the month *Śrāvāṇa*. = *Śrāvāṇa-sukla-tṛitīyā*, the third day in the light half of the month *Śrāvāṇa*.

Śrāvāṇika, *as*, *i*, *am*, relating to or produced in the month *Śrāvāṇa*; (*as*), *m*, the month *Śrāvāṇa*.

Śrāvāṇiya, *as*, *ā*, *am*, to be caused to be heard, to be declared or pronounced.

Śrāvayat, *an*, *antī*, *at*, causing to be heard, making famous, conferring honour. = *Śrāvayat-pati*, *is*, *i*, Ved. causing the mighty to hear, i.e. gaining the ear of the mighty gods; (Sāy.) conferring honour on fathers, making ancestors celebrated.

Śrāvayitavya, *as*, *ā*, *am*, to be made to be heard, to be declared or made known.

Śrāvayitvā, *ind*, having caused to hear, having made to be heard.

Śrāvashthiya, *as*, *ā*, *am*, relating or belonging to the asterism *Śravaṇā* or (according to some) to *Śravishthā*, produced in or under this asterism.

Śrāvita, *as*, *ā*, *am*, caused to be heard, spoken, told, related, narrated, read.

Śrāvīn, *i*, *inī*, *i*, hearing, a hearer.

Śrāvya, *as*, *ā*, *am*, to be caused to be heard, to be told or related or read; to be heard.

Śruta, *as*, *ā*, *am*, heard, listened to; reported, heard of; ascertained, understood; called; (*as*), *m*, *N*, of an enemy of Indra (Ved.); of a son of Dharma; of a son of Bhagiratha; of a son of Upagru; of a son of Kṛishṇa; (*am*), *n*, the object of hearing; that which was heard from the beginning, the Veda, revelation, sacred knowledge, holy writ, &c. = *Śrutā-rishi*, *is*, *is*, *i*, Ved. one by whom the Rishis have been heard, (Sāy. = *śrutā rishayo yena*; cf. *śru-*

tarshī.) = *Śruta-kaksha*, *as*, *m*, *N*, of a Vedic Rishi (author of the hymn *Rig-veda* VIII. 81).

= *Śruta-karman*, *ā*, *m*, *N*, of a son of Saha-deva.

= *Śruta-kīrti*, *is*, *f*, 'Veda-renown', fame of divine science; (*is*, *is*, *i*), having renowned fame, celebrated, famous; (*is*), *m*, epithet of various persons; a divine sage; a generous man, benefactor, donor; (*is*), *f*, a river; *N*, of the wife of Satru-ghna; of other women. = *Śruta-kevalin*, *inas*, *m*, *pl*, epithet of a class of Jain Aṛhats (of whom six are enumerated). = *Śruta-jaya*, *as*, *m*, *N*, of a king. = *Śruta-dēvā*, *f*, *N*, of a daughter of Sūra and wife of Vṛiddha-sarman. = *Śruta-dēvī*, *f*, 'goddess of learning', epithet of Sarasvatī. = *Śruta-dhara*, *as*, *ā*, *am*, recollecting or remembering what has been heard, having or observing the Vedas; (*as*), *m*, *N*, of a poet; (*as*), *m*, *pl*, *N*, of a people (inhabiting a division of *Plaksha-dvīpa*). = *Śruta-prakāsa*, *as*, *ā*, *am*, renowned for knowledge of the Vedas.

= *Śruta-bandhu*, *us*, *m*, *N*, of the author of several hymns in the *Rig-veda*. = *Śruta-bodha*, *as*, *m*, *N*, of a treatise on the most common Sanskrit metres by a certain Kālidāsa. = *Śrutārshī* (*īa-rishi*), *is*, *m*, a kind of secondary Rishi, one by whom the Vedic Rishis have been heard; the son of a Rishi; a Rishi of a particular order (as the author of the *Su-śruta*). = 1. *śruta-val*, *ān*, *atī*, *at*, one who has heard, hearing. = 2. *śruta-val*, *ān*, *atī*, *at*, possessing or knowing the Veda, instructed in sacred learning, pious; (*ān*), *m*, *N*, of a king. = *Śrutā-vīd*, *i*, *m*, 'knowing sacred revelation', *N*, of an Ātreya (author of the hymn *Rig-veda* V. 62).

= *Śruta-sīla*, *as*, *m*, a proper N. = *Śruta-śrāvas*, *ās*, *m*, *N*, of a king; (*ās*), *f*, *N*, of a daughter of Sūra. = *Śrutāśrāvō-nuja* (*vas-an*), *as*, *m*, 'born after *Śruta-śrāvas*', the planet Saturn (said to be one of the sons of Sūrya).

= *Śruta-śroni*, *f*, a kind of plant (= *dravanti*). = *Śruta-sena*, *as*, *m*, *N*, of a son of Parikshit. = *Śruta-soma*, *as*, *m*, *N*, of a son of Bhīma. = *Śrutādāna* (*īa-ād*), *am*, *n*, 'Veda-acceptation', citing the Vedas. = *Śrutādhyāyana-sampanna* (*īa-adh*), *as*, *ā*, *am*, well read in sacred science, conversant with the Vedas. = *Śrutānvita* (*īa-an*), *as*, *ā*, *am*, acquainted with or conforming to the Vedas. = *Śrutā-magha*, *as*, *ā*, *am*, Ved. having renowned treasures. = *Śrutāyus* or *śrutāyus* (*īa-ay*), *us*, *m*, *N*, of a king of the solar race descended from Kuśa, son of Rāma; of a son of Purū-ravas; of another king. = *Śrutārtha* (*īa-ar*), *as*, *m*, 'heard-matter', any matter ascertained by hearing, a fact verbally or orally communicated.

= *Śrutāyus*, *as*, *m*, Ved., *N*, of a man (protected by the Āsvinis).

Śrutārvaṇ, *ā*, *m*, a proper N.

Śruti, *is*, *f*, 'audition', hearing; an ear; anything heard, sound, oral account, report, rumour, intelligence, news; that which was heard or revealed from the beginning, revelation, the Veda (i.e. sound eternally heard and so differing from *smṛiti* or what is only remembered and handed down by human authors, see *Manu* II. 10; properly applied to works considered to have been revealed by a deity, and therefore only to the Mantra and Brāhmaṇa portion of the Vedas, but often applied also to the Upanishads and other Vedic works); any Vedic or sacred text, (*iti śruteḥ*, according to or because of such a *śruti* or Vedic text); the hearing of a sound, a sound; the diagonal of a tetragon or hypotenuse of a triangle; (in music) a particular division of the octave, a quarter tone or interval, (twenty-two of these are enumerated, four constituting a major tone, three a minor, and two a semitone; they are said to be personified as nymphs); the constellation *Śravaṇā*. = *Śruti-kaṭa*, *as*, *m*, penance, expiation; a snake; (according to *Sabda-k.*) = *prāncalloha*.

= *Śruti-kaṭu*, *us*, *us*, *u*, harsh to the ear, unmelodious; (*us*), *m*, a harsh or unmelodious sound, cacophony (a fault in rhetoric). = *Śruti-kathita*, *as*, *ā*, *am*, mentioned in the Veda, taught or prescribed by the Vedas. = *Śruti-kīrti*, *is*, *f*, *N*, of a work.

—*Śruti-bodana*, *am*, n. 'Veda-precept,' holy precept or injunction, the doctrine of the Vedas. —*Śruti-jivikā*, *f*, a law-book or code of laws. —*Śruti-tatpara*, *as*, *ā*, *am*, intent on hearing; intent on studying the Veda. —*Śruti-dvaidha*, *am*, n. disagreement or contradiction of any two passages in the Vedas or of two Vedas. —*Śruti-dhara*, *as*, *ā*, *am*, ascertaining or perceiving by the ear, hearing; holding or observing the Vedas; (*as*), *m*, N. of a poet; [cf. *śruti-dhara*]. —*Śruti-nidarsana*, *am*, n. the evidence of revelation, testimony of the Veda. —*Śruti-prasādana*, *as*, *i*, *am*, gratifying the ear, grateful to the ear. —*Śruti-prāmānyatas*, *ind*, on the authority of the Veda, with the sanction of the Veda. —*Śruti-maṇḍala*, *am*, n. 'ear-circle,' the outer ear. —*Śruti-mat*, *ān*, *atī*, *at*, possessed of ears, capable of hearing. —*Śruti-mūla*, *am*, n. the root of the ear; the text of the Vedas. —*Śruti-mūlaka*, *as*, *ā*, *am*, founded on the Veda, springing from the Veda. —*Śruti-mṛigya*, *as*, *ā*, *am*, to be sought by hearing or by the Vedas (not by sight). —*Śruti-varjita*, *as*, *ā*, *am*, devoid of hearing, deaf; ignorant or unread in the Vedas. —*Śruti-vipratipanna*, *as*, *ā*, *am*, dissenting from revelation, disregarding the doctrine of the Veda. —*Śruti-vishaya*, *as*, *m*, the object of hearing (i. e. sound, see *vishaya*); subject-matter or doctrine of the Veda, any sacred matter or ordinance; (*as*, *ā*, *am*), conversant with sacred matters, familiar with the Veda. —*Śruti-vishaya-guṇya*, *as*, *ā*, *am*, 'having the quality [sound] which is the object of hearing or which is perceptible by the ear,' epithet of ether. —*Śruti-vedha*, *as*, *m*, the piercing or boring of the ear. —*Śruti-sphoṭā*, *f*, a kind of creeper (= *karna-sphoṭā*). —*Śruti-smṛiti*, *i*, *f*, du. the Veda and legal tradition, the Veda and institutes of law. —*Śruti-smṛiti-viruddha*, *as*, *ā*, *am*, opposed to the Vedas and to tradition or law. —*Śruti-smṛiti-vihita*, *as*, *ā*, *am*, enjoined by the Vedas and the law. —*Śruti-smṛity-udita*, *as*, *ā*, *am*, declared or enjoined by the Veda and law. —*Śruty-anuprāsa*, *as*, *m*, repetition of sound, alliteration. —*Śruty-ukta* or *śruty-udita*, *as*, *ā*, *am*, said or enjoined by the Vedas.

Śrutin, *i*, *īni*, *i*, hearing; obeying, observing; having or possessing the Veda, following the Veda.

Śruti, *f*, = *śruti*.

Śrut-karna, *as*, *ā*, *am*, Ved. one who has hearing ears, quick-hearing.

Śrutya, *as*, *ā*, *am*, Ved. to be heard, famous, glorious.

Śrutvā, *ind*, having heard or listened to, &c.

Śrusavatā, *ān*, *atī*, *at* (doubtful; said to be a reduplicated form), one who has heard.

Śrushā, *as*, *ā*, *am*, Ved. (according to some) heard, handed down, (*śrushā*, according to tradition or ordinance.)

Śrushī, *is*, *f*, Ved. hearing, listening to, audience; help, assistance; a boon; prosperity, happiness, abundance, (Sāy. = *yajña-phala-rūpaṃ sukham*, Rīg-veda I. 69, 4.) — *Śrushī-gu*, *us*, *m*, N. of the author of one of the Vāṅkhyā hymns. — *Śrushī-mat*, *ān*, *atī*, *at*, Ved. possessing happiness, prosperous, happy, (Sāy. = *sukha-eat*.)

Śrushī, *ind*, (according to some an old inst. or dat. for *śrushīya*), Ved. having heard, having listened to, (Sāy. = *śrutā*, Rīg-veda VIII. 23, 14); 'as soon as heard,' readily, quickly, in a moment, (Sāy. = *kshīpram*; in Rīg-veda II. 3, 9. *śrushī* is regarded as a nom. c. masc. and explained by *kshīpra-guṇa*.)

Śrushī-van, *ā*, *ari*, *a*, Ved. possessing happiness, granting prosperity, (Sāy. on Rīg-veda I. 45, 2. explains *śrushī-vanāḥ* by *śrushīḥ phalaśya dānam tad-bhūjāḥ*; in Rīg-veda I. 119, 1. *śrushī-vanān* = *kshīpram sambhājanān* or *sukhavantam*; *śrushī-vārīḥ* = *sukharatyaḥ*, Rīg-veda X. 30, 11); listening to, helping (according to some).

Śrīyamāna, *as*, *ā*, *am*, being heard, heard. — *Śrīyamāna-tva*, *am*, n. the state or condition of being heard.

Śrotavya, *as*, *ā*, *am*, to be heard or listened to.

1. *śrotas*, *as*, n. the ear; an organ of sense; the trunk of an elephant (as his special organ). — *Śrota-āpanna*, *as*, *m*, N. of one of the four orders of Buddhist Āryas. — *Śrota-randhra*, *am*, n. an aperture of the proboscis, a nostril.

Śrotu, *us*, *us*, *us*, Ved. hearing, a hearer; renowned. — *Śrotu-rātī*, *is*, *is*, *i*, Ved. having renowned wealth or gifts.

Śrotṛ, *tā*, *trī*, *trī*, one who hears, hearing, a hearer; (*tā*), *m*, a pupil.

Śrotra, *am*, n. the organ of hearing, ear; conversancy with the Veda or sacred revelation; the Veda; [cf. Angl. Sax. *hlendhor*]. — *Śrotra-padā-nuga*, *as*, *ā*, *am*, agreeable to the ear. — *Śrotra-peya*, *as*, *ā*, *am*, to be imbibed by the ear, i. e. to be heard respectfully. — *Śrotra-bhid*, *i*, *t*, *t*, splitting the ears. — *Śrotra-mūla*, *am*, n. the root of the ear. — *Śrotra-sukha*, *as*, *ā*, *am*, sounding agreeably, melodious, musical. — *Śrotrādī* ('*ra-ādī*'), *i*, *n*, 'the ear and the other senses,' i. e. the five senses, (see *indriya*.)

Śrottriya, *as*, *ā*, *am*, learned in the Veda, conversant with sacred revelation, teachable, docile, well-behaved; (*as*), *m*, a Brāhman versed in the study of the Vedas, a theologian, divine; a Brāhman following a particular branch or school of the Vedas. — *Śrottriya-tā*, *f*, conversancy with the Vedas, the being a learned Brāhman. — *Śrottriya-sva*, *am*, n. the property of a learned Brāhman, (Manu VIII. 149.)

Śromata (according to Sāy. to be connected with *rt* 1. *śru*), Ved. fame, renown, (Sāy. *śromatāya* = *kirtimatāya*, Rīg-veda I. 182, 7; *śromatebhīḥ* = *śrotavyair yasobhīḥ*, Rīg-veda VI. 19, 10; *śromatena* = *śravaṇīyena puṣṭvena*, Rīg-veda VIII. 66, 9.)

Śroshamāna, *as*, *ā*, *am*, Ved. hearing, listening.

Srauta, *as*, *i*, *am*, relating to the ear or hearing; relating or referring to the Veda, prescribed by the Vedas, founded on the Vedas; sacrificial; (*am*), *n*, any observance ordained by the Vedas; preservation of the sacred fire; the three sacred fires collectively, (viz. *gārhapatya*, *āhavanīya*, and *dakṣhiṇa*); (*i*), *f*, comparison expressed by a particle (?). — *Srauta-karman*, *a*, *n*, a Vedic rite. — *Srauta-paddhati*, *is*, *f*, N. of a work, (probably belonging to the Sāma-veda.) — *Srauta-prāyascitta*, *am*, *n*, N. of a Parisiṣṭa of the Sāma-veda. — *Srauta-srava*, *as*, *m*, a proper N. — *Srauta-sūtra*, *am*, *n*, N. of certain Sūtras or Sūtra works based on *Śruti* or the Veda, see *sūtra*, (ascribed to various authors, such as Āśvalāyana, Kātyāyana, Sāṅkhyāyana, &c.). — *Srauta-smārta-kriyā*, *f*, any act conformable to law and the Veda. — *Srauta-smārta-dharma*, *as*, *m*, a duty enjoined by law and the Veda. — *Srauta-homa-pariśiṣṭa*, *am*, *n*, a Parisiṣṭa of the Sāma-veda.

Srautarsha, *as*, *m*, a patronymic from *Śrutarshi*, a son of *Śrutarshi*.

Srautra, *am*, n. the ear; that which relates to the ear or hearing; conversancy with the Vedas.

Sraushat, *ind*, 'may he, i. e. the god, hear us!' an exclamation used in making an offering with fire to the gods or departed spirits; [cf. *vaushat*.]

२. *śru* (a less correct reading for *rt*. *śru*, *q. v.*), *d* 1. P. *śravati*, &c., to flow, go, &c.

2. *śrava*, *as*, *m*, (for *śrava*, *q. v.*), flowing, oozing, dripping.

2. *śravaṇa*, *am*, *n*, (for *śravaṇa*, *q. v.*), the act of flowing, dripping, oozing.

2. *śrāva*, *as*, *m*, (for *śrāva*, *q. v.*), flowing, oozing, dripping.

Śruva, *as*, *m*, (for *śruva*, *q. v.*), a sacrificial ladle, (according to some *am*, *n*); a sacrifice, oblation; (*ā*), *f*, a kind of creeper or shrub (= *mūrvā*). — *Śruvā-eriksha*, *as*, *m*, the Vikarkata tree.

2. *śrotas*, *as*, *n*, (for *śrotas*, *q. v.*), the current of a stream. — *Śroto-ñjana*, *am*, *n*, antimony, (for *śroto-ñjana*, *q. v.*)

श्रुग्वार *śrugvāru*, *us*, *m*, the plant Flacourtia Sapida (= *vikarkata*).

श्रुग्निका *śrugnikā*, *f*, impure carbonate of soda, natron, alkali.

श्रु *śrush*, a form in Ved. assumed by *rt*. 1. *śru* (*q. v.*) in certain tenses and derivatives. *Śrushā*, *śrushī*, *śrushī*, &c. See col. 1.

श्रु *śrū*, *us*, according to Vopa-deva XXVI. 75. connected with a *rt*. *śrū* for *śrū*.

श्रेक् *śrek*, another form of *rt*. *śrek*, *q. v.*

श्रेटी *śreṭi*, *f*, (perhaps connected with *śreṇī*, cf. *średhā*), a particular numerical notation or progression of figures in arithmetic.

श्रेणि *śreṇi*, *is*, *m*, *f*. or *śreṇī*, *f*, (according to Uṇādi-s. IV. 51. *fr*. *śrī*), a line, row, range; a troop, multitude, number, quantity; a corporation or company of artisans following the same business, a guild or company of traders dealing in the same articles; a bucket, baling vessel. — *Śreṇī-dat* (?), *am*, *m*, according to Sāy. on Rīg-veda X. 20, 3. *śreṇī-dan* = *abhiṣṭa-phala-samūha-pradaḥ* or *śatrubhyo jvāla-parikṣi-pradaḥ*. — *Śreṇī-mat*, *ān*, *m*, the commander or master of a company, chief of a corporate body or guild. — *Śreṇī-sas*, *ind*, in rows or lines; in troops or flocks. — *Śreṇī-dharma*, *ān*, *m*, pl. the customs of trades or guilds, (Manu VIII. 41.) — *Śreṇī-bhū*, *cl* 1. P. *-bhavati*, *-bhavitum*, to arrange in line or in regular order, to be or become a heap. — *Śreṇī-bhūta*, *as*, *ā*, *am*, arranged in rows, formed in lines; become or made a heap.

Śrenika, *as*, *m*, N. of one of the kings of Magadhā (said to have been contemporary with and patron of Śākya-siṅha); (*ā*), *f*, a tent.

श्रेधी *średhī*, *f*, [cf. *śreṭi*, *śreṇī*], any set or succession of distinct things; (in arithmetic) progression; sequence. — *Średhī-phala*, *am*, *n*, the sum of a progression. — *Średhī-vyavahāra*, *as*, *m*, the ascertainment or determination of progressions.

श्रेयस् *śreyas*, *ān*, *asī*, *as* (considered as compar. of either *śrī-mat* or *prāsārya*), better, more excellent, superior, preferable; best, excellent, most excellent; more fortunate, very fortunate, more prosperous, very prosperous; most beloved; (*as*), *ind*, well, most excellent, rather, (*śreyas* = *na*, rather — than); (*as*), *n*, virtue, moral merit; an act leading to the chief temporal good; good fortune, auspiciousness, prosperity, bliss, final happiness or beatitude; (*ān*), *m*, N. of the eleventh Arhat, (see below); epithet of the second Muḥūrta; N. of the third month (according to a particular reckoning); (*asī*), *f*, a plant resembling pepper, Pothos Officialis; the shrub Cissampelos Hexandra; yellow myrobalan; other plants (= *pāṭhā*; = *rāṣṇā*). — *Śreyah-pari-śrāma*, *as*, *ā*, *am*, toiling after final emancipation. — *Śreyas-kara*, *as*, *i*, *am*, making better or superior; effecting happiness, ensuring felicity, conferring future felicity; auspicious, propitious. — *Śreyas-kāma*, *as*, *ā*, *am*, desiring final felicity, &c. — *Śreyas-tara*, *as*, *ā*, *am*, very much better. — *Śreyas-tva*, *am*, *n*, betterness, superiority; final felicity, &c. — *Śreyo-rthīn* ('*yas-ar*'), *i*, *īni*, *i*, desirous of the good (of others), wishing well; seeking happiness, desirous of felicity, seeking merit in the performance of religious rites &c., ambitious.

Śreyasa at the end of a comp., e. g. *nīḥ-śreyasa*, *śrah-śreyasa*, *q. v. v.*

Śreyasitarā or *śreyasitarā*, *f*, a more excellent woman, (Pāp. VI. 3, 45.)

Śreyāṇsa, *as*, *m*, N. of the eleventh Arhat of the present Avastarpiṇi, (also written *śreyāṇsa*.)

श्रेष्ठ *śreṣṭha*, *as*, *ā*, *am*, best (with gen. or loc., e. g. *teshām* or *teshu śreṣṭhāḥ*, best of them), excellent, most excellent, very eminent or illustrious, pre-eminent, highest in rank, higher in rank; most prosperous; oldest, senior; (*as*), *m*, a Brāhman; a

king; an epithet of Vishnu; of Kuvera; (ā), f. an excellent woman; a kind of shrub (=sthala-pad-mīnī); a root, =medā; (am), n. cow's milk. —*Śreṣṭhā-kāśhṭha*, am, n. the main pillar of a house. —*Śreṣṭhā-tama*, as, ā, am, the very best, most excellent. —*Śreṣṭhā-tā*, f. or *śreṣṭhā-tva*, am, n. betterment, superiority, eminence, excellence. —*Śreṣṭhā-bhāj*, k, k, k, possessing the best. —*Śreṣṭhā-vāc*, k, k, k, pre-eminent in speech, eloquent. —*Śreṣṭhā-sōis*, is, is, is, Ved. having the best splendor. —*Śreṣṭhāmla* ('tha-am'), am, n. the fruit of the tamarind. —*Śreṣṭhā-srama* ('tha-as'), as, m. 'best order,' one who is in the best order, a householder (considered to belong to the best of the four orders as supporting the other three).

Śreṣṭhīn, i, inā, i, best, chief; (i), m. an artist eminent by birth, the head or chief of a company following the same trade, a president or foreman of a guild or corporation.

Sraishṭhya, am, n. superiority, preference, super-excellence, pre-eminence, superlativeness. —*Sraishṭhya-kāma*, as, ā, am, desiring superiority.

श्रै śrai, another form of rt. *śrā*, q. v.

श्रोण śron (also written *ślon*), cl. 1. P. *śronati*, *śronitum*, to collect, accumulate, heap together; to go, move (according to Yaska).

श्रोण śroṇa, as, ā, am (according to Uṇādi-s. III. 6. apparently fr. rt. 1. or 2. *śru*), lame, a cripple; dressed, cooked, matured, (in this sense probably for *śrāṇa*); (as), m. a kind of disease [cf. 1. *śraṇa*]; (ā), f. rice-gruel [cf. *śrāṇa*]; the constellation Śraṇā, (contracted fr. *śraṇā*.)

Sroni, is, f. m. (according to Uṇādi-s. IV. 51. fr. rt. 1. or 2. *śru*), the hip and loins, buttocks; a road, way; [cf. Gr. κλῶνι-s, κλῶνιο-ν, κλωνιστήρ; Lat. clānis, clunaculum; Lith. szlauini-s; Hib. slas, 'the thigh, the loins.']. —*Sroni-taṭa*, as, m. the slope of the hips, (see *taṭa*). —*Sroni-phala* or *śroni-phalaka*, am, n. the hip and loins or the hip only; the hip-bone (os ilium). —*Sroni-varjam*, ind. except the hips. —*Sroni-vimba*, am, n. a waist-band. —*Sroni-sūtra*, am, n. a string worn round the loins; a sword-belt.

Sroni, f. = *śroni* above; N. of a river.

श्रोतोन्न śroto-'ñjana. See under 2. *śro-tas*, p. 1028.

श्रोत्र śrotra, śrauta, &c. See p. 1028.

श्रोमत śromata, śroshamāna, &c. See p. 1028, col. 2.

श्रोषद् śraushaḥ. See p. 1028, col. 2.

श्रोष्टिन् śraushtīn, i, m. (fr. *śrushṭi* = *kshīpra*), Ved. having speed, quick, rapid, (according to Sāy. on Rīg-veda VIII. 48, 2. *śraushṭi* = *kshīpra-gāmya asvāḥ*.)

श्र्याह śry-āhva. See under 2. *śrī*.

श्लक्ष्ण ślakṣha as, ā, am (according to Uṇādi-s. III. 19. fr. rt. *śliṣh*), small, fine, thin, minute, slender, delicate; smooth, even, plain, polished; beautiful, pleasing, charming, soft, gentle, mild, amiable; honest, sincere, candid. —*Ślakṣha-ivac*, k, m. smooth bark; (k), m. 'having a smooth bark,' a kind of plant (= *asmantaka*).

Ślakṣhaka, as, ā, am, smooth, even; beautiful, pleasing; (am), n. the fruit of the Areca Catechu, the Areca nut.

Ślakṣhaya, Nom. P. *ślakṣhayati*, -yitum, to make thin or small.

श्लङ्क ślank (= rt. *śrank*, q. v.), cl. 1. A. *ślankate*, *śaslanke*, *ślankitum*, to go, move.

श्लङ्ग ślang (= rt. *śrang*), cl. 1. P. *ślangati*, &c., to go, move.

श्लथ ślath (apparently a later form of rt. *śrath*, q. v.), cl. 1. to. P. *ślathati*, &c., *ślathayati*, -yitum, to be loose or relaxed or flaccid, be unfastened; to be weak; to hurt, kill.

Ślatha, as, ā, am, relaxed, loose, flaccid; untied, unfastened; dishevelled (as hair). —*Ślatha-bandhana*, as, i, am, having the muscles relaxed. —*Ślatha-lambin*, i, inā, i, hanging loosely. —*Ślathodyama* ('tha-ud'), as, ā, am, relaxing one's efforts.

Ślathat, an, anti, at, being loose or relaxed.

श्लवाण ślavaṇa, as, m. = *śravaṇa*; [cf. *śloṇa*.]

श्लक्ख ślākḥ (= rt. *śākh*), cl. 1. P. *ślākḥati*, *ślākhitum*, to pervade, penetrate, embrace.

श्लघ ślāgh, cl. 1. A. *ślāghate* (ep. also P. -ti), *śaslāghe*, *ślāghishṭa*, *ślāghitum*, to flatter, coax, wheedle (with dat.); to praise, commend, applaud, celebrate, eulogise; to be proud of, boast of (with inst.): Pass. *ślāghyate*, Aor. *ślāghi*, to be praised or celebrated or magnified: Caus. *ślāghayati*, -te, -yitum, Aor. *śaslāghat*, to approve, praise, celebrate, congratulate; [cf. Gr. σπῆ-γνυον, probably κολαῖ; Hib. sleigh, 'adoration'; sleachd, 'adoration'; sleachdaim, 'I adore.']. —*Ślāghana*, am, n. the act of flattering, praising, &c.

Ślāghaniya, as, ā, am, to be praised, praise-worthy, laudable, commendable.

Ślāghamāna, as, ā, am, flattering, praising; congratulating one's self, rejoicing.

Ślāghayitvā, ind. having praised or applauded.

Ślāghā, f. flattery, praise, commendation, panegyric, eulogium; boasting; service, obedience; wish, desire. —*Ślāghā-vaha*, as, ā, am, meriting praise.

Ślāghita, as, ā, am, flattered, praised, commended.

Ślāghitvā, ind. having flattered, having praised, &c.

Ślāghin, i, inā, i, flattering, praising, commending; desiring.

Ślāghya, as, ā, am, to be praised or commended, praiseworthy, entitled to praise or veneration, venerable, respectable, honourable.

Ślāghyamāna, as, ā, am, being praised, &c.

श्लिक् śliku, us, m. (according to Uṇādi-s. I. 33. fr. rt. 2. *śliṣh*), a servant, slave, dependant; a profligate or low person, libertine, debauchee; (u), n. astronomy, astrology.

श्लिष 1. *śliṣh* (= rt. 1. *śriṣh*), cl. 1. P. *śliṣhati*, *śiślesha*, *śliṣhitum*, to burn, consume by fire.

1. *ślesha*, as, m. burning.

श्लिष 2. *śliṣh*, cl. 4. P. *śliṣhyati* (ep. also A. -te), *śiślesha*, *śleṣhyati*, *śliṣhat* (and according to some also *śasliṣhit* in other senses), *śleṣhitum*, to adhere, cling to, be united or connected with; to embrace; to unite, tie, join, connect: Pass. *śliṣhyate*, Aor. *śleshi*, to be joined or connected; to be implied or intimated; cl. 10. P. or Caus. *śleṣhayati*, -yitum, Aor. *śasliṣhat*, to cause to embrace; to embrace, connect: Desid. *śiśliṣhati*: Intens. *śeṣliṣhyate*, *śeṣliṣhi*; [cf. Gr. κλῆ-ις, κλῆ-ις, κλῆ-δός, κλῆ-ω; Lat. clāvī-s, clau-d-o: Old Germ. slinz-u: Slav. ključ, 'a key'; ključati se, 'to agree': Hib. críos, 'a belt, girdle.']. —*Śliṣhā*, f. clinging, embracing, an embrace.

Śliṣhta, as, ā, am, dung to, adhered to; touched by; leaning on; embraced; connected so as to be susceptible of a double interpretation, (applied to a figure of speech by which two objects are closely connected and epithets applied to both in common), implied.

Śliṣhī, is, f. adherence, connection; embrace; (is), m., N. of a son of Dhruva.

Śliṣhivā, ind. having dung or adhered, having embraced.

Śliṣhyat, an, anti, at, clinging to, adhering to, being in close contact with; embracing.

Śliṣhyamāna, as, ā, am, being embraced, &c.

2. *ślesha*, as, m. adhering or clinging to; embracing, an embrace; union, junction, contact, proximity; association, society, presence; a figure of rhetoric, connection of words so as to admit of a double meaning, verbal equivocation, paronomasia, pun, irony, implied meaning. —*Ślesha-bhittika*, as, ā, am, resting on or adhering to a wall, (said to mean simply 'resting on.'). —*Śleshārtha* ('sha-ar'), as, m. a meaning other than the literal one, a second sense hidden in the obvious one, implied meaning.

Śleshaṇa, am, n. the act of adhering, embracing, &c.

Śleshaṇiya, as, ā, am, to be embraced, &c.

Śleshin, i, inā, i, adhering, clinging to, embracing.

Śleshmaka, as, m. phlegm, the watery or phlegmatic humor.

Śleshmaṇa, as, ā, am, phlegmatic; (ā), f. a kind of plant (= *tarpani*).

Śleshman, ā, m. phlegm, rheum, the phlegmatic humor, (one of the three humors of the body; see *dhātu*). —*Śleshma-ghna*, as, ā or i, am, removing phlegm; (ā), f. Arabian jasmine; a kind of tree (= *ketaka*); (i), f. Arabian jasmine; hogweed; another plant (= *vyotishmatī*); the three spices (= *tri-katu*). —*Śleshma-ja*, as, ā, am, produced or proceeding from phlegm. —*Śleshma-dhātu*, us, m. the phlegmatic humor. —*Śleshma-ha*, as, ā, am, removing phlegm; (as), m. a medicinal plant (= *kat-phala*). —*Śleshmatisāra* ('ma-at'), as, m. dysentery or diarrhoea produced by vitiated phlegm. —*Śleshmāntaka* ('ma-an'), as, m. 'destroying phlegm,' a kind of plant (= *piśchila*, *bahu-vāra*). —*Śleshmāśru* ('ma-as'), u, n. a tear consisting of phlegmatic humor. —*Śleshmaujas* ('ma-oj'), as, n. the phlegmatic humor.

Śleshmala, as, ā, am, phlegmatic, abounding or affected with phlegm, &c.; (as), m. the plant Cordia Myxa or Latifolia.

Śleshmāta, as, m. a kind of tree, = *śleshmātaka*.

Śleshmātaka, as, m. the tree Cordia Myxa. —*Śleshmātaka-maya*, as, i, am, made of Cordia Myxa.

Śleshmātaka-vana, am, n. 'forest of Śleshmātaka trees,' N. of a forest about Go-karna (where Siva is said to have been concealed in the form of a stag).

Ślaishmika, as, i, am, relating or belonging to phlegm, phlegmatic; producing phlegm.

श्लिपद् ślipada, am, n. (thought by some to be fr. rt. 2. *śliṣh* + *pada*), morbid enlargement of the leg, swelled leg, elephantiasis. —*Ślipada-prabhava*, as, m. 'source of elephantiasis,' the Mango tree. —*Ślipadāpaha* ('da-ap'), us, m. 'removing or curing elephantiasis,' a kind of tree (= *putra-jiva*).

Ślipadīm, i, inā, i, having a swelled leg, club-footed; (ā), m. a club-footed man.

श्लिल ślila, as, ā, am (for *śrila*), prosperous, fortunate, affluent, happy.

श्लु ślu, one of the three technical terms for grammatical elision classed with *luk*, q. v.

श्लोक ślok (probably rather a Nom. fr. *śloka* below), cl. 1. A. *ślokate*, *ślokī-tum*, to versify, compose or make verses, hymn or praise in verse; to be put together or composed; to acquire; to relinquish, abandon.

Śloka, as, m. (probably connected with rt. 1. *śru*; according to Rāmāyaṇa I. 2, 33. fr. *śloka*, 'sorrow,' the first Śloka having resulted from the involuntary expression of Vālmiki's grief at beholding a bird killed by a fowler), praising or hymning in verse, a hymn of praise; an object of praise; celebrity, renown, fame, reputation; a particular kind of common epic metre (also called Anuṣṭubh, consisting of four Pādas or quarter verses of eight syllables each, or two lines of sixteen syllables each; the following is the usual scheme applicable

to both lines ७७७७. | ७७७७, the mark denoting either long or short, and the sixth syllable being either short or long, but if short, then requiring the seventh to be short also, and if long, then long; any verse or stanza; a proverb, saying; = *vāc* (Naigh. I. 11). — *Sloka-tā*, f. or *sloka-tva*, am, n. versification; celebrity in verse. — *Sloka-dvaya*, am, n. a couple of Slokas, two verses. — *Sloka-baddha*, as, ā, am, composed in Slokas. — *Sloka-mātra*, am, n. a single Sloka.

Slokaya, Nom. P. *slokatyāti*, -yitum, to celebrate in song.

Slokin, ī, īni, ī, Ved. having hymns of praise, receiving praise, praised, lauded.

Slokya, as, ā, am, being in hymns of praise, belonging to Slokas.

श्लोण *ślon* (also written *śron*), cl. 1. P. *ślonati*, *ślonitum*, to accumulate, collect, assemble, heap together: Caus. *śloṇayati*, -yitum, Aor. *asūśloṇat*.

श्लोण *śloṇa*, as, m. (= *śrona*; cf. *a-śloṇa*), a lame man, cripple.

श्वग्नि *śvaghni*. See col. 2.

श्वङ्क *śvank* (also written *svank*), cl. 1. A. *śvankate*, *śasvante*, *śvankitum*, to go, move.

श्वङ्ग *śvang* (also written *śrang*, *svang*, &c.; cf. rt. *śvank*), cl. 1. P. *śvangati*, *śvangitum*, to go, move.

श्वच् *śvac* or *śvañc* (= rts. *śaṅc*, *śvaj*), cl. 1. A. *śvacate*, *śvanāte*, &c., (Ved. form *śvanāyāḥ*, Rīg-veda X. 138, 2; *śasvācāi*, see s.v.), to go, move; to gape, open, be opened, be split.

श्वज् *śvaj* or *śvanj* (= rts. *śvac*, *śaṅc*), cl. 1. A. *śvajate*, *śvanjate*, &c., to go, move.

श्वञ् *śvañc*. See above under rt. *śvac*.

श्वथ 1. *śvaṭh* (= rt. 2. *śaṭh*), cl. 10. P. *śvaṭhayati*, -yitum, to speak ill; (according to some) to speak well or correctly; to be accurate or true.

श्वथ 2. *śvaṭh* or *śvanṭh* (= rts. 3. *śaṭh*, *śvaṭh*, *śaṭh*), cl. 10. P. *śvaṭhayati*, *śvanṭhayati*, &c., -yitum, to finish, accomplish, adorn; to leave unfinished or unornamented; to go, move.

श्वान *śvan*, ā, m. (according to Upādi-s. I. 158. fr. rt. *śvi*, perhaps fr. a participial base *śvant*; Nom. sing. du. pl. *śvā*, *śvānau*, *śvānas*; Acc. *śvānam*, *śvānau*, *śvanas*; Inst. *śvānā*, *śvabhyaṃ*, &c., Gram. 155. a), a dog, hound, cur; (*śvāni*), f. a female dog, bitch. *Śvan* becomes *śvā* for *śva* in some compounds, see below; [cf. Zend *spā*; Gr. *kú-ov*, *kuvōs* (= *śunas*), *ἀλ-κuvōs*; Lat. *can-is* (for *cvan-is*), *catulus*; Goth. *hun-d-s*; Lith. nom. *szū*, gen. *szūns*; Hib. nom. *cu*, gen. and pl. *coinn*; Russ. *sohaka* (for *shaka*); Pers. *suḡ*.] — *Sva-kishkin*, ī, īni, ī, Ved. (according to some) having the tail of a dog, *Svāy*, connects *kishkin* with *kishku*, 'a staff, thunderbolt', Atharva-veda VIII. 6, 6. — *Sva-kriḍin*, ī, m. one who sports with dogs, a dog-feeder or trainer, a breeder of sporting dogs. — *Sva-gana*, as, m. a pack or collection of dogs. — *Sva-ganika*, as, m. 'one who has to do with packs of dogs', a hunter; (*as*, ī), m. f. a dog-feeder; one who is drawn by dogs. — *Sva-gaṇin*, ī, īni, ī, having packs of hounds. — *Sva-graha*, as, m. 'dog-seizure', epithet of a particular disease or the deity presiding over it. — *Sva-ghnī*, see under *śva-han*. — *Sva-cāṇḍāla*, am, n. a dog and an outcast. — *Sva-cilli*, f. a kind of pot-herb (= *śunaka-cilli*). — *Sva-jāghantī*, f. a dog's thigh, the haunch of a dog, (Manu X. 108.) — *Sva-danśhtraka*, as, m. a kind of plant (= *go-kshura*). — *Sva-danśhtrā*, f. a dog's tooth; a kind of plant (= *go-kshura*). — *Sva-dhūr-*

ta, as, m. 'dog-rogue', a jackal. — *Sva-nara*, as, m. a dog-like fellow, low fellow, curish or snappish fellow. — *Sva-nishā*, am, ā, n. f. 'dog-night', a night on which dogs bark and howl. — *Sva-pac*, k, or *śva-pada*, as, ā, m. f. 'dog-cooking', a man or woman of a low and degraded caste, (see *śva-pāka*); a public executioner; a dog-feeder, dog-keeper; (ī), f. a form of one of the Saktis of Śiva. — *Sva-pada*, am, n. a dog's foot; a mark like a dog's foot to be branded on the forehead of a thief. — *Sva-pāka*, as, m. 'dog-cooking', a man of a degraded and outcast tribe (described as son of an Ugra woman by a Kshatriya, and classed with the Cāṇḍāla, q.v.; he is required to live outside towns, to eat his food in broken vessels, to wear the clothes of the dead, and to be excluded from all intercourse with other tribes; he can possess no other property than asses and dogs, and his only office is to act as public executioner or to carry out the bodies of those who die without kindred); (ī), f. a woman of the above low or outcast tribe. — *Sva-phala*, am, n. the lime or common citron. — *Sva-phalka*, as, m. N. of the son of Pṛiśni (or according to others of Vṛiṣṇi; he was husband of Gāndinī, by whom he had a son named Akṛūra). — *Sva-bhīru*, us, m. 'dog-fearing', a jackal. — *Sva-bhojana*, as, m. 'having dogs for food', N. of a Naraka. — *Sva-yātu*, us, m. Ved. a demon in the shape of a dog. — *Sva-yūthya*, am, n. a number or pack of dogs. — *Sva-rīpa-dhārīn*, ī, īni, ī, wearing or having the form of a dog. — 1. *śva-vaṭ*, ān, m. possessing or keeping a dog, a dog-feeder, dog-trainer. — 2. *śva-vaṭ*, ind. like a dog, cur-like. — *Sva-vṛitti*, is, f. the life of a dog; condition of a dog; service, servitude (which a Brāhman ought not to engage in). — *Sva-vyāghra*, as, m. a beast of prey, a tiger; the hunting leopard or Chhita. — *Sva-suta*, as, m. the plant *Conyza Aspera*. — *Sva-sprishṭa*, as, ā, am, touched by a dog, defiled. — *Sva-hata*, as, ā, am, killed by a dog, killed by dogs. — *Sva-han*, ā, ghnī, a, Ved. one who kills with dogs; (ā), m. a hunter; (ghnī), f. the wife of a hunter. — *Svā-karna*, as, m. a dog's ear. — *Svā-danta*, as, m. (*śvā* for *śva*), a dog's tooth. — *Svā-pada*, as, m. a beast of prey, wild beast; a tiger; (*as*, ī, am), relating or belonging to a wild beast, ferocious, savage, (in this sense properly an adj. fr. *śvā-pada*, and therefore to be written without a hyphen.) — *Svāpadā-sevita*, as, ā, am, frequented or infested by wild beasts. — *Svāpadā-śarīta* ('*da-āc*'), as, ā, am, overrun or infested by wild beasts. — *Svāpadānūsarāṇa* ('*da-an*'), am, n. the pursuit or chase after a wild animal. — *Svā-pūṭhā*, as, am, m. n. a dog's tail. — *Svāvic-charaṇa*, am, n. (i.e. *śvā-vidh*, see below, + *śaraṇa*), the lair or resting-place of a porcupine, (a porcupine's hole has always two or more entrances.) — *Svā-vidh*, t, m. (*śvā* for *śva*), a porcupine, hedgehog. — *Svāśva* (*śva-as*), as, m. 'having a dog for a horse', epithet of Bhairava (or Śiva in a terrific form, sometimes represented as mounted on a dog).

Sva at the end of comps. = *śvan* above.

श्वग्नि, ī, m. (according to some *śva* is for *śva*, and the word is thought to mean 'one who destroys his own', others connect it with *śva-han*), Ved. a gamester, (Śāy. = *devana-sila*.)

श्वगणिका, as, m. (fr. *śva-gaṇa*), one who has to do with packs of dogs, a hunter; (*as*, ī), m. f. one who lives by feeding or keeping dogs, a dog-keeper; one who is drawn by dogs.

श्वान, as, m. a dog; the wind, (according to Śāy. on Rīg-veda I. 161, 13. *śvānam* = *antarikṣhe śvasantam vāyūm*); (ī), f. a female dog, bitch. — *Svāna-cillikā*, f. a kind of pot-herb. — *Svāna-nidrā*, f. a dog's sleep; light slumber. — *Svāna-vaikhari*, f. 'dog's speech', a term for angry snarling on trifling occasions. — *Svānoṭkṣhṭa* ('*na-uc*'), am, n. anything left by a dog.

श्वभ्र *śvabhr* [cf. rt. *śvart*], cl. 10. P. *śvabhṛayati*, -yitum, to go, move; to live

in misery (in a hole?); to break, pierce, bore, make a hole.

श्वभ्र, am, n. a hole, gap, chasm; a den.

श्वयथु *śvayathu*, *śvayīci*. See under rt. *śvi*.

श्वर्ते *śvart* (also written *svart*; cf. rt. *śvabhr*), cl. 10. P. *śvartayati*, &c., -yitum, to go, move; to live in misery or distress.

श्वल *śval* or *śvall*, cl. 1. P. *śvalati* or *śvallati*, *śasvāla* or *śasvalla*, *śvalitum* or *śvallitum*, to go quickly, run.

श्वल्क *śvalk* [cf. rt. *śulk*], cl. 10. P. *śvalakayati*, -yitum, to tell, narrate.

श्वल्ल *śvall* = rt. *śval* above.

श्वशुर *śvaśura*, as, m. (perhaps for original *śva-śura*, see *śura*; in Upādi-s. I. 45. said to be fr. rt. 1. *as* with *śu* for *śu* prefixed), a father-in-law, a wife's or husband's father; one to be treated as a father-in-law, a venerable man; a proper N.; (*au*), m. du. a father and mother-in-law; [cf. Zend *gaśura*; Gr. *εκυρ-ος* for *οφεκυρ-ος*; Lat. *socer* for *svocer*; Goth. *svaihr*; Old Germ. *svetur*; Angl. Sax. *sweger*, *svocer*; Slav. *svetru*; Lith. *szesura-s*; Cambro-Brit. *swegrwn*.] — *Svaśuraka*, as, m. a father-in-law.

श्वसुर्या, as, m. a brother-in-law, wife's brother, husband's brother; a husband's younger brother.

श्वस्रु, ās, f. a mother-in-law; [cf. Gr. *εκυρα*; Lat. *svocrus*; Goth. *svaihr*; Old Germ. *sviagar*; Cambro-Brit. *swegyr*; Slav. *svetruvi* or *svetru*; perhaps Lith. *švėvė*.] — *Svāśrū-śvaśura*, au, m. du. mother and father-in-law.

श्वस् 1. *śvas*, cl. 2. P. *śvasiti*, (also apparently cl. 1. P. A. *śvasati*, -te, in certain forms and according to a various reading in Naigh. II. 19), Impf. *asvasit* or *asvasat* (Pān. VII. 3, 98, 99, cf. rt. 1. *rud*), Pot. *svaset* (cl. 1), Impv. *śvasitu* (or *śvasatu*, 2nd pl. A. *śvasadhvam*), *śaśvāsa*, *śvasishyati*, *asvasit*, *śvasitum*, to breathe, respire, draw breath, live, pant, puff, sigh; to hiss, snort; to strike, kill, (enumerated among the *vadhakarmāṇaḥ* in Naigh. II. 19); Caus. *śvasayati*, -yitum, Aor. *asīsvasat*, to cause to breathe easily, to refresh: Desid. *śvasishati*: Intens. *śasvasyate*, *śasvasati*, to breathe frequently, pant; [cf. Lat. *queri*, *questus*; Angl. Sax. *hwecsan*, perhaps *hysian*, *hyst*, *gist*.]

श्वसत, am, atī (ep. also *anti*), at, breathing, sighing.

श्वसथा, Ved. breathing; hissing; snorting.

श्वसाना, as, m. air, wind; epithet of a demon of drought vanquished by Indra (cf. *śushpa*); the thorny plant *Vangueria Spinosa*; (*am*), n. breathing, respiration, breath; sighing. — *Svasanāsana* ('*na-as*'), as, m. 'air-eater, breath-eater', a snake, serpent. — *Svasanēsvara* ('*na-is*'), as, m. 'breath-lord', the tree *Pentapteris Arjuna*. — *Svasanotruka* ('*na-uc*'), as, m. 'eager for air' or 'fond of hissing', a snake. — *Svasanormi* ('*na-ūr*'), īs, m. f. a wave or gust of wind.

श्वसामाना, as, ā, am, breathing; panting, snorting, hissing.

श्वसिता, as, ā, am, breathed, sighed; breathing, sighing; (*am*), n. breathing, breath, respiration, sighing, a sigh.

श्वसि-वात, ān, atī, at, Ved. possessed of breath, vivifying, (according to Śāy. on Rīg-veda I. 140, 10. *śvasivān* = *śvasana-vān jvalābhis ceshṭā-vān prāṇana-vān vā*.)

श्वसुना, as, m. a kind of plant (= *kshata-gṇa*).

श्वसा, as, m. breathing, breath, inspiration, respiration; sighing, a sigh; air, wind; affection of the breath, hard breathing, asthma. — *Svāsa-kūṭhāra*, as, m. 'breath-cough', asthma. — *Svāsa-kūṭhāra*, as,

kāshtha-pātālā); Aconitum Ferox; various other plants (= *aparājitā*; = *śveta-vṛihatī* = *śveta-kantakārī*; = *pāshāna-bhedin*; = *śilā-valkalā*; = *churikā-patirī*); hogweed; white Dūrva grass; bamboo-manna; crystal; clayed or candied sugar; a mystical term for the letter *s*; (*am*), n. silver; (*śveta vaidārva* or *vaidārva* or *vaidarva*) is according to some 'a serpent demon', others give *śveta-vaidārava* as signifying 'a particular deity connected with the sun'; [cf. Goth. *hveit-s*, 'white'; (perhaps) *hwaitei*, 'wheat'; Old Germ. *huiz*, *woiz*: Old Sax., Angl. Sax., Old Norse *hvít*: Lith. *kwēly-s*, 'wheat.'; — *Śveta-kantakārī*, f. a species of plant (= *priyan-karī*). — *Śveta-kandā*, f. 'having a white bulb,' the plant Aconitum Ferox. — *Śveta-kamala*, *am*, n. a white lotus. — *Śveta-kākiya*, *as*, ā, *am*, belonging or relating to a white crow. — *Śveta-kiṇihī*, f. a species of Kipihī with white blossoms. — *Śveta-kuṇḍara*, *as*, m. 'white elephant,' Indra's elephant Airāvata. — *Śveta-kuṣa*, *as*, m. white Kuṣa grass (= *punya-triṇa*). — *Śveta-kushtha*, *am*, n. white leprosy. — *Śveta-ketu*, *us*, m. a Buddha or Jaina saint; epithet of the descending node; N. of a Brāhman; of a sage (son of Uddālaka). — *Śveta-keśa*, *as*, m. white hair; a variety of the Hyperanthera Moringa. — *Śveta-kola*, *as*, m. 'having a white or glittering breast,' the Saphara fish. — *Śveta-khadira*, *as*, m. a white variety of the Khadira tree. — *Śveta-gangā*, f. 'the white Ganges,' N. of a river. — *Śveta-gaja*, *as*, m. a white elephant; the elephant of Indra. — *Śveta-garut*, f. or *śveta-garula*, *as*, m. 'white-winged,' a goose. — *Śveta-guijā*, f. a kind of plant (= *bhīrīṅtikā*). — *Śveta-ghoṣhā*, f. a white Ghoshā plant. — *Śveta-candana*, *am*, n. white sandal. — *Śveta-tillikā* or *śveta-tilī*, f. a kind of pot-herb. — *Śveta-cchattrā*, *am*, n. a white umbrella; (*as*, ā, *am*), having a white umbrella. — *Śveta-cchada*, *as*, m. 'white-winged' or 'white-leaved,' a goose; a kind of basil, Ocimum Album. — *Śveta-jiraka*, *as*, m. white cumin. — *Śveta-jāṅkaka* or *-jāṅkaka*, *am*, n. white or refined borax. — *Śveta-tā*, f. whiteness. — *Śveta-dūrva*, f. white Dūrva grass. — *Śveta-dvīpa*, *as*, m. a white elephant; Indra's elephant. — *Śveta-dvīpa*, *as*, m. 'the white island,' N. of one of the eighteen minor Dvīpas or divisions of the known continent, (also termed *Candra-dvīpa*, see *candra*; identified by some with *Vaikuṇṭha*, q. v., and by others supposed to be Britain); N. of a place near Kāśī. — *Śveta-dhātu*, *us*, m. a white mineral; chalk; the milkstone, opal or chalcodony. — *Śveta-dhāman*, ā, m. 'having white lustre,' the moon; camphor; cuttlefish bone. — *Śveta-nīla*, *as*, ā, *am*, white and black, (*as*), m. a cloud. — *Śveta-pattra*, *am*, n. a white feather; (*as*), m. 'white-feathered,' a goose. — *Śveta-pattra-ratha*, *as*, m. 'whose vehicle is a goose,' epithet of Brahmā. — *Śveta-padma*, *am*, n. the white lotus. — *Śveta-parṇā*, f. a kind of plant (= *vāri-parṇi*). — *Śveta-parṇāsa*, *as*, m. white basil. — *Śveta-parvata*, *as*, m. 'white-mountain,' N. of a mountain. — *Śveta-pātālā*, f. the white trumpet-flower, Bignonia suaveolens. — *Śveta-piṅga*, *as*, m. 'white and tawny,' a lion. — *Śveta-piṅgala*, *as*, m. 'white and tawny,' a lion; epithet of Śiva. — *Śveta-piṅgalaka*, *as*, m. a lion. — *Śveta-piṇḍitaka*, *as*, m. a kind of plant (= *mahā-piṇḍitārī*). — *Śveta-punarnavā*, f. the white-flowered hogweed. — *Śveta-pushpa*, *am*, n. a white flower; (*as*), m. 'having white flowers,' the plant Vitex Trifolia. = *sindhuvāra*; (*ā*), f. a Ghoshā with white flowers; another plant (= *naga-danti*); colocynth. — *Śveta-pushpaka*, *as*, ikā, *am*, having white flowers; (*as*), m. the plant Nerium Odorum (the white variety); (*ikā*), f. a kind of plant (= *putra-dātṛī*); another plant (= *mahā-śaṇapushpikā*). — *Śveta-prasūnaka*, *as*, ā, *am*, having white flowers; (*as*), m. the tree Tapia Catræva. — *Śveta-balā*, f. the white Balā, a kind of plant. — *Śveta-bhaṇḍā*, f. the plant Clitoria Ternata. — *Śveta-bhikṣu*, *us*, m. a kind of mendicant. — *Śveta-mandāraka*, *as*, m. a kind of tree (= *prithivī-kuravāka*). — *Śveta-mariṇa*, f.

am, n. white pepper; the seed of the Hyperanthera Moringa. — *Sveta-mādhava-tirtha*, am, n., N. of a Tirtha. — *Sveta-māla*, as, m. 'having white wreaths,' a cloud; smoke. — *Sveta-yāvarī*, f., Ved. 'clear-flowing,' N. of a river. — *Sveta-rakta*, as, m. 'whitish-red,' pale-red, rosy, pink (the colour). — *Sveta-raijana*, am, n. 'white-coloured,' lead. — *Sveta-ratha*, as, m. a white chariot; 'having a white car,' the planet Venus. — *Sveta-rājī*, f. a kind of creeper (= *daṇḍā*). — *Sveta-rāsnā*, f. the white Rāsnā plant. — *Sveta-rociś*, is, m. 'having white light,' the moon. — *Sveta-roman*, a, n. white hair. — *Sveta-romāṅka* ('ma-an'), as, m. a spot of white hair. — *Sveta-rohita*, as, m. 'white and red,' an epithet of Garuḍa; a kind of tree (= *lakshmi-rat*). — *Sveta-lodhra*, as, m. a white Lodhra tree. — *Sveta-lohita*, as, m., N. of a Muni (a pupil of Siva). — *Sveta-vaśā*, f. white orris root (= *atishā*). — *Sveta-varna*, as, ā, am, white-coloured. — *Sveta-vaikala*, as, m. white bark; 'white-barked,' the glomerous fig-tree, Ficus Glomerata. — *Sveta-vājin*, i, m. a white horse; 'having white horses,' the moon; epithet of Arjuna. — *Sveta-vāsa*, ās, ās, as, having white clothes; (ās), m. 'clad in white,' an ascetic wearing white garments. — *Sveta-vāh*, vāt, *svetauhi* or *vāhi*, vāt, borne on white horses; (f), m. epithet of Indra; (*-tauhi* or *vāhi*), f. the wife of Indra. — *Sveta-vāha*, as, m. 'having white horses,' epithet of Arjuna; of Indra. — *Sveta-vāhana*, as, m. 'having white horses,' epithet of the moon; of Arjuna; N. of a king, (see *bhadrāśva*); a marine monster (= *makara*). — *Sveta-vāhin*, i, m. 'borne by white horses,' epithet of Arjuna. — *Sveta-vahnā*, f. a kind of plant (= *vana-tiktā*). — *Sveta-vriksha*, as, m. 'white tree,' the Varuṇa tree. — *Sveta-vrikhi*, f. a kind of white Vārtaki or egg-plant. — *Sveta-sara-punkhā*, f. a kind of shrub. — *Sveta-sinṣapā*, f. the white Sinṣapā tree. — *Sveta-sikha*, as, m., N. of a Muni. — *Sveta-sigru*, us, m. the white Sigru tree. — *Sveta-sunga*, as, ā, am, having white awns; (as), m. barley. — *Sveta-sūraṇa*, as, m. a kind of plant (= *vana-sūraṇa*). — *Sveta-sringa*, as, m. 'having white awns,' barley. — *Sveta-sarpa*, as, m. a white snake; the tree Tapia Cratava. — *Sveta-sāra*, as, m. the tree Mimosa Catechu. — *Sveta-surasā*, f. a white variety of the Nyctanthus Arbor Tristis. — *Sveta-spandā*, f. a kind of plant (= *aparājītā*). — *Sveta-haya*, as, m. a white horse; the horse of Indra; 'having white horses,' epithet of Arjuna. — *Sveta-hastin*, i, m. a white elephant; Airāvata (the elephant of Indra). — *Sveta-trivrit*, t, f. the white Trivrit plant. — *Svetātreyā* ('ta-ā'), as, m. a proper N. — *Svetānukāśa* ('ta-an'), as, ā, am, Ved. possessing a white light; white and shining. — *Svetāmbara* ('ta-am'), as, m. 'having white garments,' an order of ascetics among the Jains. — *Svetāmlī* ('ta-an'), is, f. a kind of shrub (= *amlīkā*). — *Svetāranya-tirtha* ('ta-ar'), am, n., N. of a Tirtha. — *Svetāvara* ('ta-av'), as, m. a kind of vegetable (= *sitavara*). — *Svetāsvatara* ('ta-as'), as, m., N. of a Rishi. — *Svetāsvatara-sākhā*, f., N. of a Sākhā of the Yajur-veda. — *Svetāsvatara-sākhin*, ānas, m. pl. the followers of the Svetāsvatara-sākhā. — *Svetāsvataraopanishad* ('ra-up'), t, f., N. of an Upanishad. — *Svetāśya* ('ta-ās'), as, m. 'white-faced,' N. of a Muni. — *Svetāśvā* ('ta-āś'), f. a kind of plant (= *sukla-pālā*). — *Svetāśhu* ('ta-ik'), us, m. 'white sugar-cane,' a species of sugar-cane (= *pāndurekshu*). — *Svetadara* ('ta-u'), as, m. a white belly; 'white-bellied,' epithet of Kuvēra. — *Svetaku*, as, m. a cowri; (am), n. silver. — *Svetanā*, f., Ved. 'the whiteness,' epithet of Ushas or dawn. — *Svetayāt*, an, anti, at, making white, whitening. — *Svetita*, as, ā, am, (probably) whitened, see Pāṇ. VII. 2, 16, 17. — *Sveti*, f., N. of a river. — *Svetauhi*, f. the wife of Indra; [cf. *sveta-vāh*]. — *Svetyā*, f., Ved. the dawn.

Sveta, am, n. white leprosy (= *svitra*). — *Sveta-voidāra*. See under *sveta*. — *Svayita*, am, n. whiteness; white leprosy; vitiligo; (as), m. a proper N. — *Svāstra*, am, n. white leprosy; vitiligo. — *Svātreya*, as, i, am, Ved. produced in the atmosphere; (as), m. = *svitrya*. — *Svāitrya*, am, n. leprosy, whiteness of the skin.

स्विन्द *svind* (connected with rt. *svit*), cl. 1. A. *svindate*, *svindite*, *svindishyate*, *svindīmtu*, to be white, become white; to be cold (according to some); [cf. probably Gr. *κρύβος*, *κρύβος*, *κρύβος*; Goth. *hveits*, *hwaitei*; Old Germ. *hwiz*, *hwaizi*, *hiza*, *haiz*; Angl. Sax. *hwit*, *hwete*.]

श्वेनी *śoeni*, fem. of *śveta*, q. v.

श्वैक *śvaikna*, as, m. (fr. *śvika*), a proper N.

श्वोभूत *śvo-bhūta*, *śvo-vasiyasa*. See under 2. *śvas*.

ष

ष 1. *sha*, the thirty-first consonant of the Nāgarī alphabet and second of the three sibilants; it belongs to the cerebral class, and in sound corresponds to *sh* in the English word *shun*. (Many roots which begin with the dental *s* are written in native grammars and in the Dhātu-pāṭha with *sh*, to show that the dental *s* is liable to be cerebralized after certain prepositions.) — *Sha-kāra*, as, m. the letter or sound *sha*. — *Sha-tva*, am, n. the state of the letter *sha*, the cerebral sibilant, the substitution of *sh* for *s*. — *Shatva-patva*, am, n. the substitution of *sh* for *s* and of *ṣ* for *n* in grammatical derivatives.

ष 2. *sha*, as, ā, am, best, excellent; wise, learned; (as), m. loss, destruction; loss of knowledge; end, term; rest, remainder; eternal happiness, final emancipation, (in some of the preceding senses said to be fr. rt. *so*); heaven, paradise; sleep; a learned man, teacher; a nipple; (according to Sabda-k.) = *kāda*; = *mānava*; = *sarva*; = *garbha-vimocana* [cf. *shū*]; (am), n. the embryo; patience, endurance (according to some).

शग *shag*, *shagh*, *shaḥ*, &c. See *sag*, &c.

पद *shaṭ*, *shad*, for *shash*, at the beginning of comp. See *shash*.

षण्ड *shaṇḍa*, as, m. (according to Uṇādi-s. I. 113. fr. rt. 1. *san*; cf. *saṇḍa*, *saṇḍha*), a bull; a eunuch, (fourteen or even twenty classes are enumerated by some writers); a multitude, collection, quantity, group, heap; a wood, thicket; N. of one of Vishnu's guards or attendants, (also written *saṇḍa*, q. v.); (as, am), m. n. a flock (of goats &c.); a quantity of lotuses.

Shaṇḍaka, as, m. a eunuch. — *Shaṇḍālī*, f. a wanton woman; a pond, pool; a particular measure of oil (commonly called *Chatāk*). — *Shaṇḍika*, as, m. a proper N.

Shaṇḍha, as, m. a eunuch. — *Shaṇḍha-tīla*, as, m. barren sesamum. — *Shaṇḍha-tva*, am, n. the being a eunuch.

शराजिम *sharājima* and *sharāñjima* and *sharīja*, N. of places.

शर्जूर *sharjūra*, N. of a place.

शलाघु *shalāghu*, N. of a place.

शश *shash*, *shaṭ*, m. f. n. pl. (thought by some to be for an original *śvalsh*, by others for *kshash*; *shash* becomes *shaṭ* before hard letters, *shaḍ* before soft, *sho* before *ḍ*, and *shan* before nasals), six, (the following words are used as symbolical expressions for the number six, *anga*, *darśana*, *tarka*, *gūṇa*, *rasa*, *ritu*, *rajra-kona*, *kārtikeya-mukha*); [cf. Zend *kshvas*; Gr. *ἕξ*, *ἑξ*; Lat. *sex*; Angl. Sax. *seox*, *sex*, *six*; Old Germ. *sehs* for *sihs*; Goth. *saihs* for *sihs*;

Lith. *szeszi*, f. *szesios*; Slav. *sesti*, *sesty*; Cambro-Brit. *chuech*; Armor. *chuech*; Hib. *se*, 'six.'] — *Shaṭ-karna*, as, ā, am, six-eared; heard by six ears (i. e. by a third, instead of by the speaker and person addressed only), told to more than one listener; (as), m. a sort of lute. — *Shaṭ-karman*, a, n. the six acts or duties enjoined on Brāhmaṇas collectively, (viz. teaching the Vedas, holy study, offering sacrifices, conducting them for others, giving and accepting gifts); six acts allowable to a Brāhmaṇa for subsistence, (viz. gleaning, accepting gifts, asking alms, agriculture, trade, tending cattle, or, according to some, lending money at interest); six acts belonging to the practice of Yoga, (viz., according to Sabda-k., *dhauti*, *vasti*, *neti*, *nauliki*, *trāṭaka*, *kapāla-bhātī*, these consist of suppressions of the breath and self-mortifications of various kinds; other authorities write the words with different terminations, e. g. *dhauti*, *vasti*, *naulika*, &c.); six acts that may be performed by means of magical texts, (viz. killing, infatuating, enthralling, expelling, exciting animosity, and the stopping or privation of any faculty; these are taught in the Tantras); (*ā*), m. a Brāhmaṇa skilled in the above six acts; an adept in the Tantra magical rites. — *Shaṭ-kāraka-praticchandaka*, as, m., N. of a grammatical work on the use of the six cases. — *Shaṭ-kūṭā*, f. a form of Bhairavi. — *Shaṭ-kona*, am, n. a six-angled figure, hexagon; the thunderbolt of Indra; (*ā*, ā, am), hexangular. — *Shaṭ-kheṭaka*, N. of a town. — *Shaṭ-śakra*, am, n. the six mystical circles of the body, (see *śakra*). — *Shaṭ-cāvarīṇsa*, as, i, am, 46th. — *Shaṭ-cāvarīṇsat*, t, f., 46. — *Shaṭ-carana*, as, ā, am, six-footed, having six feet; (as), m. a bee; a louse; a locust. — *Shaṭ-tilā-dāna*, am, n. a particular ceremony on the twelfth day of the month Māgha. — *Shaṭtilin*, i, inī, t, one who on certain festivals performs six acts with Tila or sesamum, (so called, according to Sabda-k., when he is *tilodvartin*, *tila-māyini*, *tila-homin*, *tila-prada*, *tila-bhuj*, *tila-rāpin*.) — *Shaṭ-trinśa*, as, i, am, 36th. — *Shaṭ-trinśat*, t, f., 36; N. of a work on law. — *Shaṭ-trinśad-āddika*, as, i, am, lasting 36 years. — *Shaṭ-trinśad-dīpikā*, f., N. of a work. — *Shaṭ-trinśa-mata*, a collection of the opinions of 36 Munis (held to be authors of as many law-books, viz. Manu, Vishnu, Yama, Dakṣha, Angiras, Atri, Vrihaspati, Āpastamba, Uśanas, Kātyāyana, Parāśara, Vasishtha, Vyāsa, Saṃvarta, Hārta, Gotama, Prācetas, Sankha, Likhita, Yājñavalkya, Kāśyapa, Sātāpata, Lomaśa, Jamad-agni, Prajāpati, Viśvā-mitra, Pāṭhinaśi, Bau-dhāyana, Pītāmaha, Chāṇaleya, Jābāla, Marīci, Cya-vana, Bhṛigu, Rishya-śringa, Nārada). — *Shaṭ-pañcāśa*, as, i, am, 56th. — *Shaṭ-pañcāśat*, t, f., 56. — *Shaṭ-pañcāśat-tama*, as, i, am, 56th. — *Shaṭ-pañcāśikā*, N. of a work by Prihū-yaśas. — *Shaṭ-pada*, as, ā, am, six-footed, containing six Padas or divisions; (as), m. a bee; a verse consisting of six Padas or divisions; (as, i), m. f. a louse; (i), f. a female bee. — *Shaṭpada-jya*, as, ā, am, 'having bees for a string,' epithet of Kāma-deva's bow (the string of which is supposed to consist of bees). — *Shaṭpada-priya*, as, m. 'beloved by bees,' a kind of tree (= *nāga-keśara*). — *Shaṭ-padātithi* ('da-at'), is, m. 'having bees as guests,' the Mango tree; the Campaka tree. — *Shaṭpadā-nanda-vardhana* ('da-in'), as, m. 'increasing the joy of bees,' the Kinkirāta tree. — *Shaṭpadālī* ('da-ālī'), f. a line of bees. — *Shaṭ-padikā*, f. a kind of metre. — *Shaṭ-prajña*, as, m. 'six-knower,' one who is wise on six subjects, a sage (i. e. one acquainted with the four objects of human existence, viz. virtue, wealth, pleasure, and final emancipation, and with the nature of the world, and of divine truth); a dissolute or lustful man. — *Shaṭ-prasno-panishad*, t, f. = *prasnopanishad*, q. v. — *Shaṭ-śata*, am, n., 106; 600. — *Shaṭ-sāstrin*, i, m. one who has studied the six Śāstras or six systems of philosophy. — *Shaṭ-shashṭa*, as, i, am, 66th. — *Shaṭ-shashṭi*, is, f., 66. — *Shaṭsapata*,

as, *i*, *am*, 76th. — *Ṣaṭ-saptati*, *is*, *f.*, 76. — *Ṣaṭ-akshara*, *as*, *ā*, *am*, consisting of six syllables. — *Ṣaṭ-akshina*, *as*, *m.* 'six-eyed,' a fish. — *Ṣaṭ-anga*, *am*, *n.* six parts of the body collectively, (*viz.* the two arms, two legs, head, and waist); the six limbs or works auxiliary to the Veda, (*see vedāṅga*); any set of six articles; (*as*), *m.* a small kind of Go-kshura plant; (*as*, *ā*, *am*), six-limbed; having six parts or ingredients. — *Ṣaṭ-anga-jit*, *t*, *i*, *t*, *i*, subduing the six members; (*t*), *m.* epithet of Viṣṇu. — *Ṣaṭaṅga-pāniya*, *am*, *n.* an infusion or decoction of six drugs. — *Ṣaṭ-anghri*, *is*, *m.* 'having six feet,' a bee. — *Ṣaṭ-adhika*, *as*, *ā*, *am*, exceeded by six. — *Ṣaṭadhika-dāsan*, *a*, *m.* *f.* *n.* pl. ten + six, i.e. sixteen. — *Ṣaṭ-adhikadaśa-nāḍī-śakra*, *am*, *n.* the circle of the 16 tubular vessels, (the heart). — *Ṣaṭ-abhijñā*, *as*, *m.* 'knowing six sciences,' a Buddha or Buddhist deified sage. — *Ṣaṭasita*, *as*, *i*, *am*, 86th. — *Ṣaṭ-asiti*, *is*, *f.*, 86; *N.* of a work; the sun's entrance into the four signs, Pisces, Gemini, Virgo, and Sagittarius. — *Ṣaṭasiti-śakra*, *am*, *n.* a mystical circle shaped like a man for telling good or bad luck when the sun is in the above signs. — *Ṣaṭ-aśṭaka*, *am*, *n.* (in astronomy) a particular Yoga, *q. v.* — *Ṣaṭ-aha*, *as*, *m.* a period of six days. — *Ṣaṭ-ānana*, *as*, *m.* 'six-faced,' epithet of Kārttikeya. — *Ṣaṭ-āmnāya*, *as*, *m.* the sixfold Tantra (fabled to have proceeded from the mouth of Śiva directed towards six quarters, east, south, west, north, up and down). — *Ṣaṭ-āyatana*, *am*, *n.* the seats of the six organs (or senses). — *Ṣaṭ-avātī*, *is*, *f.* any row of six objects, (applied to a set of six Satakas in verse, of which the Sūrya-sataka is one). — *Ṣaṭ-ūshaṇa*, *am*, *n.* six spices collectively, or long pepper, black pepper, dried ginger, the root of long pepper, plum-bago, and Cavi; [*cf. pañca-kola*]. — *Ṣaṭ-ṛitu*, *avas*, *m.* pl. the six seasons, (*see ṛitu*). — *Ṣaṭ-gata*, *as*, *ā*, *am*, arrived at the sixth, (a term applied to the sixth power of numbers). — *Ṣaṭ-gayā*, *f.* the sixfold Gayā, (thus explained in the Vāyu-Purāṇa quoted by Śabda-k., *gayā gajo gayā-dityo gāyatrī ēa gadādharaḥ gayā gayasūras ēaiva ṣaṭ-gayā mukti-dāyikā*). — *Ṣaṭ-gava*, *am*, *n.* a yoke of six oxen, (sometimes compounded with the names of other animals to denote a yoke of six, e.g. *asva-ṣaṭgavam*, six horses; *cf. hasti-śī*). — *Ṣaṭ-guṇa*, *as*, *ā*, *am*, sixfold, six times; (*am*), *n.* an assemblage of six qualities or properties; the six acts or measures to be practised by a king in his military capacity, (*viz. sandhi*, peace; *vigraha*, war; *yāna*, marching; *āsana*, sitting encamped; *draudhī-bhāva*, dividing his forces; *saṃsraya*, seeking the protection of a more powerful king.) — *Ṣaṭ-guru-bhāṣya*, *am*, *n.* *N.* of a work. — *Ṣaṭ-guru-śiṣya*, *as*, *m.* *N.* of the author of the Sarvānukramāṇī-ṛiti. — *Ṣaṭ-granthā*, *as*, *m.* a variety of the *Cæsalpinia Bonducella*; (*ā*), *f.* orris root (= *vaśā*); white orris root; other plants, = *saṭi* = *mahā-karaija*; (*i*), *f.* orris root. — *Ṣaṭ-granthī*, *is*, *is*, *i*, six-knotted, having six joints; (*i*), *n.* the root of long pepper. — *Ṣaṭ-granthikā*, *f.* zedoary, Curcuma Zerumbet. — *Ṣaṭ-ja*, *as*, *m.* 'six-born, produced from six,' epithet of the first or, according to some, of the fourth of the seven Svaras or primary notes of music, (so called because it is supposed to be produced by six organs, *viz.* tongue, teeth, palate, nose, throat, and chest; the other six Svaras are Rishabha, Gāndhāra, Madhyama, Pañcama, Dhāivata, and Nishāda, of which Nishāda and Gāndhāra are referred to the Udātta, Rishabha and Dhāivata to the An-udātta, while Ṣaṭ-ja and the other two are referred to the Svarita accent; and the sound of the Ṣaṭ-ja is said to resemble the note of peacocks). — *Ṣaṭ-darsana*, *as*, *m.* a man who is versed in the six systems of philosophy, (*see darśana*). — *Ṣaṭ-daśana*, *as*, *ā*, *am*, having six teeth. — *Ṣaṭ-durga*, *am*, *n.* a collection of six forts (i.e. six kinds of forts, as follow, *dhanva-durga*, *mahi-d*, *giri-d*, *manushya-d*, *mrīd-d*, *vanad*). — *Ṣaṭ-dhā*, *ind.* in six ways; [*cf. sho-dhā*].

— *Ṣaṭ-bhāga*, *as*, *m.* a sixth part, a sixth. — *Ṣaṭ-bhāga-bhāj*, *k*, *k*, *k*, possessing or entitled to a sixth part. — *Ṣaṭ-bhūja*, *as*, *ā*, *am*, six-armed, six-sided; (*as*), *m.* a hexagon; (*ā*), *f.* epithet of Durgā; the water-melon. — *Ṣaṭ-rasa*, *ās*, *m.* pl. the six flavours or tastes, (*see rasa*); (*as*, *ā*, *am*), having the six Rasas or flavours. — *Ṣaṭ-rātra*, *am*, *n.* 'six nights,' a period of six days. — *Ṣaṭ-rekhā*, *f.* 'having six lines,' a water-melon. — *Ṣaṭ-lavaṇa*, *am*, *n.* six kinds of salt; [*cf. pañca-lavaṇa*]. — *Ṣaṭ-vaktra*, *as*, *m.* 'six-faced,' epithet of Kārttikeya. — *Ṣaṭ-varga*, *as*, *m.* a class or aggregate of six things (e.g. of the six faults, desire, wrath, covetousness, bewilderment, pride, and envy). — *Ṣaṭvarga-vaśya*, *as*, *ā*, *am*, subject to the above six faults. — *Ṣaṭvinśa*, *as*, *i*, *am*, 26th. — *Ṣaṭ-vinsati*, *is*, *f.*, 26. — *Ṣaṭvinśa-brāhmaṇa*, *am*, *n.* *N.* of a Brāhmaṇa belonging to the Sāma-veda. — *Ṣaṭ-vidha*, *as*, *ā*, *am*, sixfold, of six sorts or kinds. — *Ṣaṭ-vindu*, *us*, *m.* 'having six spots,' epithet of Viṣṇu; a kind of insect; a sort of medicinal oil. — *Ṣaṭnavata*, *as*, *i*, *am*, 96th. — *Ṣaṭ-navati*, *is*, *f.*, 96. — *Ṣaṭ-nādi-śakra*, *am*, *n.* (in astrology) a particular circular diagram (composed of six Nakshatras, under which a birthday or other great event may take place). — *Ṣaṭ-nābhī*, *is*, *is*, *i*, having six navels; six-naved, (a wheel) having six naves or centres. — *Ṣaṭ-mātra*, *as*, *i*, *am*, containing six Mātras. — *Ṣaṭ-māsa*, *as*, *m.* a period of six months, half a year. — *Ṣaṭmāsa-nīcāya*, *as*, *m.* a collection (of food sufficient) for six months. — *Ṣaṭmāsābhyantare* ('*sa-abh*'), *ind.* within the space of six months. — *Ṣaṭmāsika*, *as*, *ā*, *am*, happening every six months, half yearly. — *Ṣaṭmāsya*, six months old, of six months standing; [*cf. ṣaṭmāsya*]. — *Ṣaṭ-mukha*, *as*, *i*, *am*, having six faces; (*as*), *m.* epithet of Kārttikeya; (*ā*), *f.* a water-melon. — *Ṣaṭ-akshara*, *as*, *ā*, *am*, Ved. = *ṣaṭ-akshara*. — *Ṣaṭ-lara*, *as*, *ā*, *am*, Ved. having six spokes. — *Ṣo-dat*, *an*, *m.* a young ox with six teeth. — *Ṣo-danta*, *as*, *m.* one who has six teeth. — *Ṣo-daśa*, *as*, *i*, *am*, 16th, the 16th; (*i*), *f.* one of the twelve forms of Durgā called Mahā-vidyā. — *Ṣo-daśaka*, *as*, *ā* or *i* (?) or *ikū*, *am*, 16, consisting of 16, of 16 kinds, (*ṣo-daśakaḥ kaṭṭha-putaḥ*, a box with 16 compartments). — *Ṣo-daśa-kala*, *as*, *ā*, *am*, having 16 parts, sixteenfold (e.g. *ṣo-daśa-kalaḥ puruṣaḥ*, the sixteenfold spirit); (*ās*), *f.* pl. the 16 digits of the moon (named thus, 1. A-mṛitā; 2. Māna-dā; 3. Pūṣhā; 4. Tushtī; 5. Puṣhī; 6. Rati; 7. Dhṛiti; 8. Sañī; 9. Candrikā; 10. Kānti; 11. Jyotsnā; 12. Sṛi; 13. Pṛiti; 14. Anga-dā; 15. Pūrpā; 16. Pūrpāmṛitā). — *Ṣo-daśakala-vidyā*, *f.* the science of the sixteenfold (spirit or soul). — *Ṣo-daśa-dala*, *as*, *ā*, *am*, having 16 petals (as a lotus). — *Ṣo-daśa-dāna*, *am*, *n.* the aggregate of 16 kinds of gifts to be given at a Śrāddha, &c., (these are said to be 'room, a seat, water, clothes, a lamp, food, betel, a parasol, perfumes, a garland, fruit, a bed, shoes, cows, gold, and silver'). — *Ṣo-daśa-dhā*, *ind.* in 16 ways, in 16 parts or divisions. — *Ṣo-daśam*, *a*, *m.* *f.* *n.* pl., 16. — *Ṣo-daśa-paśa-sāyina*, *i*, *ini*, *i*, lying torpid during 16 half months of the year (said of a frog). — *Ṣo-daśa-bhūja*, *f.* 'the sixteen-armed,' epithet of a form of Durgā (represented with 16 hands). — *Ṣo-daśa-mātrikā*, *ās*, *f.* pl. the 16 divine mothers, (*see mātri*). — *Ṣo-daśa-rājika*, *as*, *ā*, *am*, treating of or relating to 16 kings. — *Ṣo-daśartu-niśā* ('*sa-rit*'), *f.* any night out of 16 from the commencement of menstruation. — *Ṣo-daśartvik-lratu* ('*sa-rit*'), *us*, *m.* a grand sacrifice to be performed by 16 priests, (*see ritv-ij*). — *Ṣo-daśāṅśa* ('*sa-an*'), *as*, *m.* a 16th part. — *Ṣo-daśāṅśu* ('*sa-an*'), *us*, *us*, *u*, having 16 rays; (*us*), *m.* sixteen-rayed, the planet Venus. — *Ṣo-daśākshara* ('*sa-ak*'), *as*, *ā*, *am*, having 16 letters or syllables. — *Ṣo-daśāṅga* ('*sa-an*'), *as*, *ā* or *i*, *am*, having 16 parts or ingredients; (*as*), *m.* a particular perfume (said to be composed of guggulu, earala, dāru, patra, malaya-ja, hrīvera, aguru, kush-

tha, guḍa, sarja-rasa, ghana, haritakī, nakhī, lāksha, jaṭāmāṇṣī, saila-ja, *q. v. v.*). — *Ṣo-da-sāṅgulaka* ('*sa-an*'), *as*, *i*, *am*, of 16 fingers' breadth. — *Ṣo-daśāṅghri* ('*sa-an*'), *is*, *is*, *i*, having 16 feet; (*is*), *m.* a crab. — *Ṣo-daśara* ('*sa-ara*'), *as*, *ā*, *am*, having 16 spokes or radii; having 16 petals; (*am*), *n.* a kind of lotus; [*cf. ṣo-daśa-dala*]. — *Ṣo-daśāṅśis* ('*sa-an*'), *is*, *is*, *i*, having 16 rays, sixteen-rayed; (*is*), *m.* the planet Venus. — *Ṣo-daśāvarta* ('*sa-av*'), *as*, *ā*, *am*, having 16 twists; (*as*), *m.* a conch-shell. — *Ṣo-daśāikāma* ('*kā-am*?'), *am*, *n.* (according to Śabda-k.) a kind of measure (= *pala-parimāṇa*). — *Ṣo-daśa-graha*, *as*, *m.* a libation made in the Ṣo-daśin ceremony. — *Ṣo-daśin*, *i*, *m.* one of the modifications of the Agni-shtoma or Soma ceremony, (others being called Ukthya, Ati-rātra, Vāja-peya, &c.); a particular kind of Soma vessel. — *Ṣo-daśi-mat*, *ān*, *ati*, *at*, having the above ceremony. — *Ṣo-daśi-sūtra*, *am*, *n.* a hymn or liturgical formula recited during the above ceremony. — *Ṣo-daśopādāra* ('*sa-up*?'), *as*, *m.* 16 ways of doing homage, (thus enumerated, *āsana*, *svāgata*, *pādya*, *argha*, *ācamaniya*, *madhuparka*, *ācamana*, *snāna*, *vasana*, *ābharana*, *sugandhi*, *sumanas*, *dhūpa*, *dīpa*, *naivedya*, *vandana*, *q. v. v.*). — *Ṣo-laśam*, Ved. = *sho-daśan*. — *Ṣo-laśākshara*, Ved. = *ṣo-daśākshara*.

3. *sha* at the end of a comp. = *shash* (e.g. *pañca-sha*, *q. v.*).

Ṣaṣṭka, *as*, *ā*, *am*, having six, sixfold, six; (*am*), *n.* an aggregate of six.

Ṣaṣṭha, *as*, *i*, *am*, 60th, (but only in comps. after another numeral, e.g. *eka-ṣaṣṭha*, one and sixtieth or sixty-first; *cf. dri-śh*, *dvā-śh*, *tri-śh*, &c.).

Ṣaṣṭhi, *is*, *f.*, 60. — *Ṣaṣṭhi-lama*, *as*, *i*, *am*, 60th, (this is the only form of this ordinal allowed except in comps. after another numeral, *cf. ṣaṣṭha* above). — *Ṣaṣṭhi-dhā*, *ind.* in 60 ways. — *Ṣaṣṭhi-patha*, 60 paths, (thought by some to apply to the first 60 Adhyāyas of the Satapatha-Brāhmaṇa). — *Ṣaṣṭhi-bhāga*, *as*, *m.* epithet of Śiva. — *Ṣaṣṭhi-matta*, *as*, *m.* an elephant who has reached the age of 60 years (or is in rut at that period; this is supposed to end the first half of his life, *cf. ṣaṣṭhi-yāyana*). — *Ṣaṣṭhi-yojani*, *f.* a journey or extent of 60 Yojanas. — *Ṣaṣṭhi-latā*, *f.* a kind of plant (= *bhramara-māri*). — *Ṣaṣṭhi-varṣhin*, *i*, *ini*, *i*, having 60 years, 60 years old. — *Ṣaṣṭhi-sampat-sara*, *as*, *m.* a period of 60 years or the 60th year (from birth &c.). — *Ṣaṣṭhi-hāyana*, *as*, *m.* a period of 60 years or the 60th year (from birth &c.); (*as*, *ā*, *am*), 60 years old; (*as*), *m.* an elephant; a kind of rice, (*see ṣaṣṭhika*). — *Ṣaṣṭhi-adhika*, *as*, *ā*, *am*, exceeded by 60. — *Ṣaṣṭhi-adhika-sata*, *am*, *n.*, 160.

Ṣaṣṭhika, *as*, *ā*, *am*, bought with 60; (*as*, *ā*), *m.* *f.* a kind of rice of quick growth (ripening in about 60 days).

Ṣaṣṭhika, *as*, *ā*, *am*, (a field &c.) fit for sowing with the above rice; (*am*), *n.* a field sown with this rice.

Ṣaṣṭha, *as*, *i*, *am*, sixth, the sixth; (*as*), *m.*, scil. *akshara*, the sixth letter, i.e. the vowel *i* (in the Rig-veda Prātisākhya); (*i*), *f.* the sixth day of a lunar fortnight; a particular Tithi when rites are performed to the sixth lunar digit; the sixth or genitive case; an epithet of Durgā in the form Kātyāyāni or of one of the 16 divine mothers; [*cf. Zend kshtra* for *kshvasta*; Gr. *ἕκτος*; Lat. *sextus*; Goth. *sachsta(n)*; Angl. Sax. *sixta*; Lith. *šeštas*; Slav. *ses-ty*; Hib. *seisadh*]. — *Ṣaṣṭhādi* ('*ṭha-ād*'), *is*, *is*, *i*, beginning with the sixth letter, i.e. with the vowel *i* (in Vedic grammar). — *Ṣaṣṭhāṇna* ('*ṭha-an*'), *am*, *n.* the sixth meal. — *Ṣaṣṭhāṇna-kāla* or *ṣaṣṭhāṇna-kālaka*, *am*, *n.* taking food at the sixth period, i.e. once in three days as an act of penance, (also written *ṣaṣṭhāṇna-kālaka*). — *Ṣaṣṭhāṇnākāla-tā*, *f.* eating only at the time of the sixth meal, i.e. once in three days or on the evening of every third day. — *Ṣaṣṭhī-jāya*,

पुराजिम *shurājima*, N. of a place; [cf. *sharājima*.]

§ 5. *sa*, ind. a prefix substituted for *saha* *sam* or *sama*, and when combined with nouns to form compound adjectives and adverbs yielding the senses 'with,' 'together with,' 'along with,' 'having,' 'accompanied by,' 'possessing,' 'same,' 'similar,' or 'untranslatable by the English adverbial affix 'ly'' e.g. *sa-kopa*, having anger, angry; *sa-kopam*,

Sam-yata-as, ā, am, held together, held in; well or completely restrained, checked, controlled, fettered, confined, governed, guided, driven; kept down, suppressed, subdued; bound together, bound; fastened up, tied up; imprisoned; restricted, limited, kept in order, arranged; = *ud-yata*, prepared, ready (with inf.); (*as*), m. one who restrains or controls himself, an ascetic; epithet of Siva. — *Sam-yata-cētas, ās, ās, as*, one whose mind is restrained, controlled in mind. — *Sam-yata-prāṇa, as, ā, am*, one whose breath is suppressed or whose organs are restrained. — *Sam-yata-mānasa, as, ā, am*, having the mind completely controlled. — *Sam-yata-rat, ān, atī, at*, one who has restrained or controlled (his passions, feelings, &c.). — *Sam-yata-vastra, as, ā,*

am, one whose dress is fastened. = *Samyata-vāc*, *k, k, k*, restrained in speech, taciturn, silent. = *Samyataksha* ('*ta-ak*'), *as, i, am*, one whose eyes are restrained or closed. = *Samyatānjali* ('*ta-an*'), *is, is, i*, one whose hands are joined together (for entreaty or salutation, = *buddhānjali*). = *Samyatātman* ('*ta-āt*'), *ā, ā, a*, one whose mind is restrained or subdued, having a well regulated spirit, self-controlled. = *Samyatāhāra* ('*ta-ah*'), *as, ā, am*, one whose food is restrained, temperate in eating. = *Samyatendriya* ('*ta-in*'), *as, ā, am*, one whose senses or passions are restrained, controlled in feelings. = *Samyatopaskara* ('*ta-up*'), *as, ā, am*, one whose house-furniture is kept in order, having a well regulated house.

Samyatvara, *as, m.* (according to Sabda-k.) = *vāg-yata*; = *jantu-samūha*.

Sam-yantri, *tā, trī, trī*, one who restrains or keeps in check, restraining, controlling, &c., a restrainer.

Sam-yama, *as, m.* restraint, check, control, forbearance, abstinence; *N.* of the last three stages of the Yoga system; a religious vow; any religious act on the day preceding a vow or course of penance; avoiding infliction of pain on others, humanity, compassionateness. = *Samyama-punya-tīrtha*, *as, ā, am*, having restraint for a holy place of pilgrimage.

Sam-yamaka, *as, ā* or *ikā, am*, restraining, checking, curbing; who or what restrains, &c.

Sam-yamat, *am, anī, at*, restraining, subduing, curbing, who or what restrains, &c.

Sam-yamana, *as, m.* one who restrains, a ruler; (*am*), *n.* the act of restraining, checking; binding, confinement; drawing in; holding, detaining; forbearance, self-denial, control; a religious vow or obligation; a cluster or square of four houses; (*i*), *f.*, *N.* of the city or residence of Yama.

Sam-yamita, *as, ā, am*, restrained, checked, controlled, regulated; bound, confined, fettered, held, detained; assembled, collected.

Sam-yamin, *i, inī, i*, who or what restrains or subdues, restraining, checking, curbing, abstaining; (*i*), *m.* one who subdues or controls his passions, an ascetic, saint, sage, hermit.

Sam-yamiya, *ind.* having restrained or controlled; having bound together or fastened up; having fastened or closed.

Sam-yamiyāmāna, *as, ā, am*, being held together or restrained.

Sam-yāma, *as, m.* restraint, check, control, forbearance; abstaining from giving pain to others, humanity. = *Samyāma-vat*, *ān, atī, at*, possessed of restraint, forbearing.

संयस sam-yas, *cl. 4. I. P. -yasyati, -yasati, &c.*, to make effort, &c., (see *rt. yas*.)

Sam-yāsa, *as, m.* making effort, exertion, &c.

संया sam-yā, *cl. 2. P. -yāti, -yātum*, to go or proceed together, go, wander, travel; to come together, assemble, meet; to meet together (hostilely), come to blows, fight; to go to, enter, penetrate; to go to any state or condition (e.g. *ekātām samyā*, 'to go to oneness, become one'); to go towards, be directed towards, aim at; to come.

Sam-yāta, *as, ā, am*, gone or proceeded together, travelled.

Sam-yātrā, *f.* travelling, voyaging by sea (to another country).

Sam-yāna, *as, m.* a mould; (*am*), *n.* going together, going along with, accompanying; proceeding, travelling, departure; the carrying out of a dead body.

संयाच sam-yāc, *cl. 1. A. -yācate, -yācītum*, to ask, beg, request, implore, solicit.

संयाम sam-yāma. See above.

संयु sam-yu, *cl. 2. P. 9. P. A. -yauti, -yunāti, -yunite*, (for Ved. forms see under *rt. 2. yu*), *-yavitum*, to attach to one's self, lay hold of, attack, consume (Ved.); to attach to, share with, bestow on (Ved.); to join or connect together, mix, mingle, combine, unite.

Sam-yavana, *am, n.* = *sai-javana*, a square of four houses.

Sam-yāva, *as, m.* a sort of cake (of wheaten flour fried with ghee and milk and made up into an oblong form with sugar and spices).

Sam-yuta, *as, ā, am*, joined together, connected, joined, attached, mixed with, blended, heaped together; endowed or furnished with; consisting of (with inst.); relating to, implying, (*praiśhya-s*, [a name] implying service.)

Sam-yuyishu, *us, us, u*, wishing to join together, wishing to unite, &c.

संयुज् I. sam-yuj, *cl. 7. P. A. -yunakti, -yunkte, &c., -yoktum*, to join or attach together, connect, combine, unite; to endow with; to form an alliance, league together; to place in, fix in or on, set in (with loc.), direct towards: *Pass. -yujyate*, to be joined together, be united, &c.; *Caus. -yoyajati, -te, -yitum*, to cause to join together; to bring together, unite, connect, mix together; to yoke, harness; to prepare, equip (an army); to fasten or fix on, put on (with loc.), direct towards; to shoot, discharge (a missile &c.); to use, employ; to place in, appoint to (an office); to prepare, equip (an army &c.); to furnish or supply with, endow with, provide with, present with; to give over to, entrust with (with acc. and gen.); to bring about, perform, accomplish; to be absorbed, meditate (*A.*).

Sam-yukta, *as, ā, am*, conjoined, joined with, connected, attached; mixed, blended; accompanied or attended by; endowed or furnished with, possessed of.

Sam-yuga, *as, m.* conjunction, union, mixture; conflict, contest, war, battle, (in Naigh. II. 17. *samyuge* [loc. c.] is enumerated among the *sangrāma-nāmāni*.) = *Samyuga-goshpada*, *am, n.* a contest in a cow's footstep, i.e. an insignificant struggle.

2. sam-yuj, k, k, k, joined together, united, connected, associated with; possessed of or endowed with good qualities.

Sam-yujya, *ind.* having joined together, becoming united.

Sam-yoga, *as, m.* conjunction, connection, junction, adherence, intimate union, close connection, association, living together; a kind of alliance or peace made between two kings for a common object; (in phil.) simple conjunction or connection; conjunction (as one of the twenty-four *Gūṇas* of the *Nyāya*); a particular relation, (see under *sam-bandha*); adherence, possession; (in gram.) a conjunct consonant; (in astron.) conjunction of two heavenly bodies; endowment with; annexation, addition, accession; epithet of Siva. = *Samyoga-prīhaktva*, *am, n.* (in phil.) separateness or severality of conjunction, (a term applied to express the distinction between what is optional and non-optional in an action.) = *Samyoga-viruddha*, *am, n.* any eatables which cause disease by being mixed.

Sam-yogita, *as, ā, am*, joined together, connected, annexed.

Sam-yogin, *i, inī, i*, having union or connection, conjoined, associated; joining, connecting.

Sam-yojaka, *as, ikā, am*, joining together, connecting, uniting.

Sam-yojana, *am, n.* the act of joining or uniting together, conjunction; copulation, coition; (*prahitoḥ samyojanam*, *N.* of a *Sāman*.)

Sam-yojita, *as, ā, am*, conjoined, attached, annexed.

Sam-yojya, *ind.* having joined together or united; having enjoined or directed.

संयुध् sam-yudh, *cl. 4. A. -yudhyate, -yod-dhum*, to fight together, fight with, combat, oppose: *Caus. -yodhayati, -yitum*, to cause to fight together, bring into conflict or collision; to fight together, encounter: *Desid. -yuyutāti*, to desire to fight, be eager for battle.

संयुप sam-yup, *cl. 4. P. -yupyati, &c.*,

Ved. to efface: *Caus. -yopayati, -yitum*, to efface, obliterate.

Sam-yopayat, *an, anī, at*, *Ved.* obliterating, effacing; smoothing.

संरक्ष sam-raksh, *cl. 1. P. -rakshati, -rakshītum*, to guard, watch, take care of, protect, defend, preserve, save; to keep off, ward off.

Sam-raksha, *as, m.* protection, care, preservation, ward.

Sam-rakshana, *am, n.* the act of protecting, guarding, preserving, taking care of, charge, custody, protection; saving.

Sam-rakshita, *as, ā, am*, protected, preserved, taken care of.

Sam-rakshitavya or *sam-rakshaniya*, *as, ā, am*, to be preserved or guarded or taken care of.

1. sam-rakshya, *as, ā, am*, = *sam-rakshitavya* above.

2. sam-rakshya, *ind.* having guarded or protected, &c.

Sam-rakshyamāna, *as, ā, am*, being protected or preserved.

संरज्ज sam-ranj, *cl. 1. 4. P. A. -rajati, -te, -rajyati, -te, -ranktum*, to be dyed or coloured, become red; to be affected with any passion: *Caus. -ranjayati, -te, -yitum*, to colour, dye, redden; to please, gratify, charm.

Sam-rakta, *as, ā, am*, coloured, red; impassioned; inflamed, angry, enamoured, charmed; charming, beautiful. = *Samrakta-locana*, *as, ā, am*, red-eyed, having the eyes reddened (with fury).

Sam-ranjayati, *an, anī, at*, colouring, dyeing; pleasing, gratifying.

Sam-ranjita, *as, ā, am*, coloured, dyed, reddened.

Sam-rāga, *as, m.* colouring; affection, passion; anger.

संरब्ध sam-rabh, *cl. 1. A. -rabhate, -rab-dhum*, to seize or take hold of together (*Ved.*), take hold of mutually; to become possessed of, (*Sāy. samrabhemahi* = *sangacchemahi*, *Rig-veda I. 53, 4, 5*); to become roused or incensed or angry.

Sam-rabha, *as, ā, am*, seized, held, taken hold of (*Ved.*); closely joined or connected, hand in hand; excited, aroused, exasperated, inflamed, agitated; incensed, enraged, furious, angry; increased, augmented; swelled, swelling; overwhelmed. = *Sam-rabha-netra*, *as, ā, am*, having inflamed or angry eyes.

Sam-rabhya, *ind.* having become angry, &c.

Sam-rambha, *as, m.* taking hold of, beginning [cf. *ā-rambha*]; energy, zeal, impetuosity, impetuous onset, turbulence; agitation, flurry, rage, wrath, fury, anger; pride, arrogance; swelling with heat and inflammation. = *Samrambha-tāmra*, *as, ā, am*, red with fury. = *Samrambha-parusha*, *as, ā, am*, harsh from rage, impetuously harsh or rough. = *Samrambha-rasa*, *as, ā, am*, feeling great wrath or resentment. = *Samrambha-vega*, *as, m.* the violence or impetuosity of wrath.

Sam-rambhamāna, *as, ā, am*, being aroused or excited, being incensed.

Samrambhān, *i, inī, i*, agitated, exasperated, flurried; wrathful, furious, angry; proud. = *Samrambhī-tā*, *f.* or *samrambhī-tva*, *am, n.* agitation; wrath, fury; pride.

संराम sam-ram, *cl. 1. A. -ramate, -rantum*, to be delighted, find pleasure in (with loc.), rejoice greatly; to have carnal pleasure or sexual intercourse with, dally with.

संरा sam-rā, *cl. 2. P. -rāti, &c.*, *Ved.* to give liberally, bestow, grant, confer.

Sam-rarāṇa, *as, ā, am*, *Ved.* bestowing, granting, liberal, (*Sāy.* = *sam-ramamāna*); sharing, dividing.

संराज् I. sam-rāj, *cl. 1. P. A. -rājati, -te, -rājītum*, to reign universally, reign as a paramount sovereign, reign over.

2. *Sam-rāj*, f, m. (properly written with *m* by Pāṇ. VIII. 3, 25). See *Sam-rāj* s. v.
Sam-rājat, *am*, *anti*, *at*, reigning universally; (*am*), m. a sovereign lord (= *Sam-rāj*, and written with *m* in R̥g-veda I. 27, 1).

संराध *Sam-rādha*, cl. 4. P. A. -*rādhyati*, -*te*, &c. (see rt. *rādha*, p. 842), to be accomplished or perfected; to be acquired or brought into possession: Caus. -*rādhyati*, -*yitum*, to bring into harmony; to agree together, agree about or upon (with loc.); to conciliate, propitiate, appease, satisfy.

Sam-rāddha, *as*, *ā*, *am*, accomplished, acquired, participated in.

Sam-rādhana, *am*, n. the act of propitiating or appeasing, conciliation, propitiation, pleasing by worship; the act of accomplishing or perfecting; perfect meditation.

Sam-rādhyat, *am*, *anti*, *at*, bringing into harmony; agreeing with, being in unison with; conciliating.

Sam-rādhitā, *as*, *ā*, *am*, propitiated, appeased, pleased.

Sam-rādhyā, ind. having propitiated, having gratified.

संराव *Sam-rāva*. See below.

संरिह *Sam-rih*, a Vedic form of *Sam-lih*, q. v., (see also rt. *rih*, p. 847.)

Sam-rihāna, *as*, *ā*, *am*, affectionately licking, caressing (said of a cow licking its calf).

संरी *Sam-rī*, cl. 9. P. A. -*riṇāti*, -*riṇite*, &c. (see rts. 1. *rī*, 1. *rī*), Ved. to bring together, restore, set free, liberate; to wash, purify.

संरु *Sam-ru*, cl. 2. P. -*rauti*, -*ravīti*, &c., to cry or clamour together, shout, roar.

Sam-rāva, *as*, m. clamour, uproar, tumult, sound, noise.

Sam-rāvin, *i*, *inī*, *i*, shouting together, making an uproar, clamouring, roaring.

संरुष *Sam-ruṣ*, cl. 1. A. -*roṣate*, -*roṣitum*, to shine together or at the same time, shine along with, shine in rivalry; to shine, beam, glitter: Caus. -*roṣayati*, -*yitum*, to find or take pleasure in (with acc.); to like, love, approve, choose, select.

संरुज *Sam-ruj*, cl. 6. P. -*rujati*, &c., to break entirely, break to pieces, shatter.

Sam-rugna, *as*, *ā*, *am*, broken to pieces, shattered.

संरुद्ध *Sam-rudh*, cl. 7. P. A. -*ruṇaddhi*, -*runddhe*, -*roddhum*, to stop completely, check, obstruct, hinder, keep back, restrain; to hold fast, fetter; to stop up, block up, stuff up, stuff, fill; to close up, shut up, besiege, invest, confine; to cover over, cover up, conceal; to keep from, withhold, refrain, refuse: Caus. -*rodhayati*, -*yitum*, to cause to stop, obstruct.

Sam-ruddha, *as*, *ā*, *am*, completely stopped, checked, impeded, opposed, attacked; stopped up, blocked up, stuffed, filled; shut up, confined, besieged, invested; covered over, concealed, obscured; stopped or blocked up, filled; withheld, refused.

Sam-rudhya, ind. having completely obstructed, having blocked up.

Sam-rodha, *as*, m. complete obstruction or opposition, impediment, hindrance, stop, prevention, check, curb; bond, fetter; throwing, sending.

Sam-rodhya, ind. having completely obstructed or stopped.

संरुष *Sam-rush*, cl. 1. P. -*roshati*, &c., to annoy, displease, make angry: Caus. -*roshayati*, &c., to enrage, irritate.

Sam-rushita, *as*, *ā*, *am*, enraged, angry, irritated.
Sam-rushyamāna, *as*, *ā*, *am*, being enraged, being irritated.

संरुह *Sam-ruh*, cl. 1. P. -*rohati*, -*roddhum*, to grow together; to grow over, be cicatrized, heal; to grow up, grow, increase, break forth, appear:

Caus. -*ropayati*, -*yitum*, to cause to grow together or grow over or cicatrize; to heal; to cause to grow, plant, set, sow.

Sam-rūha, *as*, *ā*, *am*, grown together, grown over, cicatrized, healed; grown, sprouted, budded, blossomed; burst forth, appeared; growing fast or firmly, taking firm root; confident, bold (= *praw-dha*).—*Sam-rūha-vraja*, *as*, *ā*, *am*, having a healed or cicatrized wound.

Sam-ropita, *as*, *ā*, *am*, caused to grow, planted, sown, impregnated.

Sam-rohat, *am*, *anti*, *at*, growing up, breaking or bursting forth, appearing.

संरुष *Sam-rūsh*, cl. 10. or Caus. -*rūshayati*, -*roshayati* (?), &c., to spread over, smear, cover.

Sam-rūshita or *Sam-roshita*, *as*, *ā*, *am*, spread over, covered, besmeared.

संरेज *Sam-rej*, cl. 1. A. -*rejate*, &c., Ved. to shake, quake, tremble.

संरुक्ष *Sam-laksh*, cl. 10. P. A. -*lakshayati*, -*te*, -*yitum*, to mark distinctly, distinguish, characterize; to observe, see, perceive, feel; to hear, learn, understand; to test, prove, try: Pass. -*lakshyate*, to be distinguished; to be observed, &c.; to appear, seem; to be tested or proved.

Sam-lakshana, *am*, n. the act of marking, distinguishing, characterizing.

Sam-lakshita, *as*, *ā*, *am*, distinctly marked, distinguished, characterized; observed, recognised, known.

1. *Sam-lakshya*, *as*, *ā*, *am*, to be marked, distinguishable, to be observed.

2. *Sam-lakshya*, ind. having observed or perceived, having heard.

संरुग *Sam-lag*, cl. 1. P. -*lagati*, &c., to adhere or stick together: Caus. -*lāgayati*, &c., to put or place firmly upon.

Sam-lagna, *as*, *ā*, *am*, closely attached, stuck together, joined together, united with, adhering, adherent, sticking in, fallen into; come to close contact, come to blows.

संरुह *Sam-langh*, cl. 1. P. A. -*langhati*, -*te*, &c., to leap over or beyond, pass by.

Sam-langhita, *as*, *ā*, *am*, passed by, gone by.

संरुज्ज *Sam-lajj*, cl. 6. A. -*lajjate*, &c., to be ashamed, become embarrassed, blush.

Sam-lajjamāna, *as*, *ā*, *am*, being ashamed or embarrassed, blushing.

संरुप *Sam-lap*, cl. 1. P. -*lapati*, &c., to talk together, chat, converse; to address, call, name: Pass. -*lapyate*, to be spoken of, be called or named: Caus. -*lāpayati*, -*yitum*, to cause to converse, address.

Sam-lāpa, *as*, m. talking together, familiar or friendly conversation, confabulation, chat, discourse; (in the drama) a kind of dialogue (having an occult meaning).

Sam-lāpaka, *am*, n. a species of minor drama (said to be of a controversial kind).

Sam-lāpita, *as*, *ā*, *am*, caused to converse, addressed, spoken with, conversed; discoursing, conversing.

Sam-lāpin, *i*, *inī*, *i*, conversing together in a friendly way, chatting; discoursing; one who converses or discourses.

संरुभ *Sam-labh*, cl. 1. A. -*labhate*, &c., -*labdhum*, to seize one another, lay hold of mutually; to take, obtain, receive.

Sam-labdha, *as*, *ā*, *am*, taken hold of; obtained, received.

Sam-lāpsu, *us*, *us*, *u*, desirous of seizing or taking hold of.

संरुप *Sam-laya*. See *Sam-lī*, col. 3.

संरुल *Sam-lal*, Caus. -*lālayati*, -*yitum*, to cause to sport or dally together; to caress, fondle.

Sam-lālita, *as*, *ā*, *am*, caressed, fondled.

संलिख *Sam-likh*, cl. 6. P. -*likhati*, -*likhitum* or -*lekhitum*, to scratch, scarify, lance, make an incision; to write, engrave, inscribe; to touch, strike, play upon (a musical instrument).

Sam-likhita, *as*, *ā*, *am*, scratched, &c., (used in Atharva-veda VII. 50, 5. to express some action practised in gambling.)

संलिह *Sam-lih*, cl. 2. P. A. -*ledhi*, -*lidhe*, -*ledhum*, to lick up, lick; to devour, enjoy.

Sam-lihat, *an*, *ati*, *at*, licking up, licking, devouring.

Sam-lihāna, *as*, *ā*, *am*, licking up, &c.

Sam-lihāna, *as*, *ā*, *am*, licked up, licked, enjoyed.

संली *Sam-lī*, cl. 4. A. -*liyate*, -*letum* or -*lātum*, to cling to, stick close to, cleave to; to enter, go into; to lie down, cower, hide, be concealed; to melt away.

Sam-laya, *as*, m. lying down, sleep, sleepiness; melting away, dissolution (= *pra-laya*).

Sam-layana, *am*, n. the act of clinging or adhering to; lying down, &c.; dissolution.

Sam-līna, *as*, *ā*, *am*, stuck close to, clung to, clinging to, staying in; joined together; hidden, concealed, cowered, cowering down; contracted. — *Sam-līna-karna*, *as*, *ā*, *am*, having ears inclined or hanging down. — *Sam-līna-mānasa*, *as*, *ā*, *am*, drooping or depressed in mind.

Sam-līya, ind. having clung or stuck to.

Sam-līyamāna, *as*, *ā*, *am*, lying or cowering down.

संलुड *Sam-luḍ*, cl. 1. P. -*lodati*, &c., to agitate, stir about, disturb: Caus. -*lodayati*, -*yitum*, to stir about, move to and fro; to disarrange, confound, disturb, throw into disorder or confusion: Pass. of Caus. -*loddyate*, to be agitated, be thrown into disorder; to be ruined.

Sam-lodana, *am*, n. the act of agitating, disturbing, confusing; (*as*, *i*, *am*), one who disturbs, &c., a disturber.

Sam-lodita, *as*, *ā*, *am*, agitated, confounded, disordered, perplexed.

Sam-lodyamāna, *as*, *ā*, *am*, being thrown into disorder or confusion.

संलुप *Sam-lup*, cl. 6. P. A., 4. P. -*lumpati*, -*te*, -*lupyati*, &c., -*loptum*, to break in pieces, destroy; to drag, tear, tear away: Caus. -*lopayati*, -*yitum*, to cause to perish, destroy.

संलुभ *Sam-lubh* (in some senses apparently connected with *Sam-lup*), cl. 4. P. -*lubhyati*, &c., to be perplexed or disturbed, fall into confusion: Caus. -*lobhayati*, &c., to allure, entice, seduce; to disturb, disarrange, put in confusion (Ved.); to cause to disappear, efface, obliterate (Ved.).

संलुल *Sam-lul*, cl. 1. P. -*lolati*, &c., to roll or stir about; to agitate, disturb.

Sam-lulita, *as*, *ā*, *am*, agitated, disordered, disarranged; mixed up with; besmeared.

संलोक *Sam-lok*, cl. 1. A. -*lokate*, &c., to look together, look at one another.

संवाह *Sam-van*. See *Sam-ban*.

संवच् *Sam-vac*, cl. 2. P. (in the non-jugational tenses also A., see rt. *vac*), -*vakti*, &c., to proclaim, announce, publish, communicate; to speak, say; to speak to, address; to remonstrate or expostulate with; to converse, talk with (A.).

Sam-vādya, *as*, *ā*, *am*, to be conversed with, &c.

Sam-ukta, *as*, *ā*, *am*, spoken to, addressed.

संवात् *Sam-vat*, f. (probably connected with 2. *Sam-vas*), Ved. a region, (Sāy. = *Samvibhāga-vat*, i. e. *dis*, R̥g-veda I. 191, 15); an assemblage or host of people (come together for battle, &c., Sāy. *Samvatah* = *sangatāni* *śatrūn*, R̥g-veda V. 15, 3; in Naigh. II. 17. *Samvatah* is enumerated

among the *saṃgrāma-nāmāni*; (i), ind. (probably a contraction of *saṃ-vatsara* below), a year; a year of Vikramāditya's era (commencing B. C. 57, as opposed to a year of the era of Śāli-vāhana, commonly called Śaka or Śāka, q. v.); [cf. Gr. *ἔτος*, *ἑταῖρος*.]

Saṃ-vatsara, *as*, m. (according to Uṇādi-s. III. 72. fr. 2. *saṃ-vas*, 'to dwell with,' because the seasons are supposed to abide in the year; *vas* becomes *vat* before affix *sara*, cf. rt. 6. *vas*), a full year, year, (in the Purāṇas *Saṃvatsara* is personified as presiding over the seasons); a year of Vikramāditya's era, (see *saṃ-vat* above); the first year in a cycle of five years; epithet of Śiva. — *Saṃvatsara-kara*, *as*, m. 'year-causer,' epithet of Śiva. — *Saṃvatsara-tama*, *as*, *ā*, *am*, completing a full year, yearly; [cf. *māsa-tama*.] — *Saṃvatsara-nirodha*, *as*, m. imprisonment for a year. — *Saṃvatsara-pradīpa*, *as*, m., N. of a work. — *Saṃvatsara-bhrami*, *iṣ*, *iṣ*, *i*, year-revolving, completing a revolution in a year (said of the sun). — *Saṃvatsara-ṛaya*, *as*, m. a year's course.

संवद् *saṃ-vad*, cl. 1. P. A. -*vadati*, -*te*, -*vaditum*, to speak together, speak with, converse with (with inst.); to speak about, discourse upon (with loc.); to speak, speak to, address; to speak of as, designate, call, name; to sound together (said of musical instruments; P., Ved.); to agree, accord, consent: Caus. -*vādayati*, -*te*, -*yitum*, to cause to converse with, cause a conversation about (with loc.); to cause to speak together, cause to agree; to agree upon, accord; to state accurately, give a true account of, declare; to invite or call upon to speak; to cause to sound, play (a musical instrument).

Saṃ-vadana, *am*, n. the act of speaking together, conversing; communication of intelligence; consideration, examination = *ālocaṇa*; (*am*, *ā*), n. f. subduing by charms (such as mystical gems, drugs, &c.), overpowering by magic, (probably for *saṃ-vanana*, q. v.); a charm, amulet.

Saṃ-vadistavya, *as*, *ā*, *am*, to be spoken with, to be addressed, &c.

Saṃ-vāda, *as*, m. speaking together, conversation, colloquy, dialogue; discussing, discussion; communication of intelligence, report, information, news; assent, concurrence; agreement, conformity, correspondence, sameness.

Saṃ-vādana, *am*, n. the act of causing to converse, &c.

Saṃ-vādayat, *am*, *anti*, *at*, causing to converse or agree; agreeing.

Saṃ-vādita, *as*, *ā*, *am*, caused to speak with, made to converse; agreed with or upon.

Saṃ-vādya, ind. having declared truly, having stated accurately.

1. *saṃ-udita*, *as*, *ā*, *am* (for 2. see under *saṃ-ud-i*), spoken with, conversed; spoken to, addressed, accosted; agreed upon. (*yathā-samudītam*, according to agreement); consented, settled, customary.

Saṃ-udya, ind. having spoken together; having concluded or agreed upon.

संवन् *saṃ-van*, Caus. -*vanayati*, &c., (in Atharva-veda VI. 9, 3. *saṃ-vānayanantu* occurs), Ved. to cause to like or love, make well-disposed.

Saṃ-vanana, *as*, *ā* or *i*, *am*, subduing by charms, adorable, (Śay. = *stotṛibhīṣṭ samyak sambhajanīya*); (*am*, *ā*), n. f. causing mutual fondness; subduing by magical drugs or charms [cf. *saṃ-vādana*]; charming, fascination; means of securing love, a charm; fondness, love; (*as*), m., N. of an Āngirasa (author of the hymn Rīg-veda X. 191).

संवन्द *saṃ-vand*, cl. 1. A. -*vandate*, -*vanditum*, to salute respectfully.

संवप *saṃ-vap*, cl. 1. P. A. -*vapati*, -*te*, -*vaptum*, to throw together, mix, pour in, put in; to scatter, sow.

संवर् *saṃ-vara*. See under *saṃ-vri*.

संवर्ग *saṃ-varga*. See under 1. *saṃ-vrij*.

संवर्ण *saṃ-varṇ*, cl. 10. P. -*varṇayati*, -*yitum*, to communicate, relate, narrate, tell; to praise.

संवर्त *saṃ-varta*, &c. See under *saṃ-vrit*.

संवर्धक *saṃ-vardhaka*, &c. See under *saṃ-vridh*.

संवर्मय *saṃvarmaya* (fr. *varman* with *saṃ*), Nom. P. A. *saṃvarmayati*, -*te*, -*yitum*, to put on armour, arm one's self fully.

Saṃvarmita, *as*, *ā*, *am*, fully armed, completely mailed.

संवर्षण *saṃ-varṣaṇa*. See under *saṃ-vriṣh*.

संवल *saṃ-vala*. See *sambala*.

संवलित *saṃ-valita*, *as*, *ā*, *am* (fr. rt. *val* with *saṃ*), met together, mixed, mingled; connected or associated with; united; encompassed, surrounded; possessed of; broken, diversified (= *ċurnita*, Kirāt. VI. 4, Schol.).

संवलित *saṃ-valgita*, *as*, *ā*, *am*, overrun.

संवृत्तस् *saṃ-vavṛitvas*, *ān*, *ushī*, *at* (fr. rt. 1. *vrit* with *saṃ*, but apparently connected with rt. *vṛi*), one who has enveloped, enveloping, (according to Śay. on Rīg-veda V. 31, 3. *saṃ-vavṛitvat* = *saṃvarana-silam*.)

संवस् 1. *saṃ-vas* (see rt. 5. *vas*), cl. 2. A. -*vaste*, -*vasitum*, to wear (clothes), be clad in, be dressed with.

Saṃ-vastraya (fr. *saṃ* + *vastra*), Nom. P. -*vas-trayati*, -*yitum*, to put on clothes, dress.

Saṃ-vastrya, ind. having put on clothes, having dressed in.

संवस् 2. *saṃ-vas* (see rt. 6. *vas*), cl. 1. P. A. -*vasati*, -*te*, -*vastum*, to dwell together, live with, to have intercourse or dealings with (sometimes with acc. of person); to cohabit with (with acc.); to stay, abide, dwell; to spend, pass (time): Caus. -*vāsayati*, -*yitum*, to cause to dwell together, bring together; to furnish with lodging, lodge.

Saṃ-vasat, *an*, *anti*, *at*, dwelling together, &c.

Saṃ-vasatha, *as*, m. a place where people live together, village, inhabited place.

Saṃ-vasana, *am*, n. residing together, dwelling.

Saṃ-vasāna, *as*, *ā*, *am*, dwelling with, residing amongst.

Saṃ-vasu, *us*, m., Ved. one who dwells along with, living with, (Śay. *saṃ-vasuḥ* = *saṃvasati*, Rīg-veda VIII. 39, 7.)

Saṃ-vāsa, *as*, m. dwelling along with, cohabitation, domestic intercourse; a dwelling, residence, house; an open space for meeting or recreation (either within or without a town, = *saṃ-niveśa*); association, company, society.

Saṃ-ushita, *as*, *ā*, *am*, dwelt or lived together, stayed with; passed, spent (as time).

संवह *saṃ-vah* [cf. *saṃ-ūh*], cl. 1. P. A. -*vahati*, -*te*, -*vadhūm*, to bear or carry together, convey together; to carry or bear along, take along, draw, drag, bear away; to convey; to bring near; to take a wife, marry; to carry the hand along the body, rub down, press together, shampoo, stroke, soothe; to manifest, display, express: Pass. -*uhyate*, to be carried by, ride on (with inst.): Caus. -*vāhayati*, -*te*, -*yitum*, to cause to be carried together; to bring together, assemble, collect; to drive (a carriage &c.), guide, conduct, lead, lead or conduct to (one's home), take a wife, marry; to carry the hand along the body, stroke, shampoo: Pass. of Caus. -*vāhyate*, to be carried away, be driven along, &c.

Saṃ-vaha, *as*, m. bearing or carrying along; N. of the wind of the third of the seven Mārgas or paths of the sky, (viz. that which impels the moon; the

other six are called *ā-vaha*, *pra-v*, *ud-v*, *vi-v*, *pari-v*, *ni-v*, the *Saṃ-vaha* coming above the *Ud-vaha* wind.)

Saṃ-vāha, *as*, m. bearing or carrying along, pressing together; rubbing the body, shampooing; an attendant employed to rub and shampoo the body; N. of one of the winds, (see *saṃ-vaha* above.)

Saṃ-vāhaka, *as*, m. an attendant who rubs and shampoos the limbs, a shampooer.

Saṃ-vāhana, *am*, n. rubbing the person, shampooing; bearing (a burden), carrying.

Saṃ-vāhya, *as*, *ā*, *am*, to be brought together; to be borne or carried along; to be rubbed, to be shampooed; (*as*), m., scil. *agni*, a kind of sacrificial fire; [cf. 1. *saṃ-ūhya*.]

Saṃ-ūhya, ind. having brought together, having arranged or put in order; [cf. 2. *saṃ-ūhya*.]

Saṃ-ūhyamāna, *as*, *ā*, *am*, being borne or carried along; being carried by, riding on (with inst.).

1. *saṃ-ūdhā*, *as*, *ā*, *am* (for 2. see under *saṃ-ūh*), borne or conveyed together, carried or borne along, borne away; led, conducted; married.

संवा *saṃ-vā*, cl. 2. P. -*vāti*, -*vātum*, to blow at the same time, blow.

Saṃ-vāt, *ān*, *ānti* or *ānti*, *āt*, blowing together, blowing (as wind).

संवाञ्छ *saṃ-vāñch*, cl. 1. P. -*vāñchati*, -*vāñchitum*, to long for, wish, desire, be eager for.

संवाटिका *saṃvāṭikā*, f. the aquatic plant *Trapa Bispinosa*.

संवार *saṃ-vāra*. See p. 1038, col. 3.

संवाश *saṃ-vāś*, cl. 4. A. -*vāśyate* (Ved. and ep. also P. -*vāśyati*, and cl. 1. P. A. -*vāśatī*, -*te*), -*vāśitum*, to roar or cry at the same time, bellow or low together, bleat: Caus. -*vāśayati*, -*yitum*, to cause to cry or low together.

Saṃ-vāśāna, *as*, *ā*, *am*, Ved. roaring at the same time, bellowing together.

संवासित *saṃ-vāsita*, *as*, *ā*, *am*, made fragrant, perfumed; made fetid, having an offensive smell (said of the breath).

संवाह *saṃ-vāh* [cf. *saṃ-vah*, to which the forms and senses given to this verb are perhaps more properly referred], cl. 1. A. -*vāhate*, &c. (see rt. 1. *vāh*), to rub together, shampoo, knead (the limbs), stroke: Caus. -*vāhayati*, &c., to rub together, shampoo.

Saṃ-vāha, *saṃ-vāhana*. See above.

संविच *saṃ-vic*, cl. 3. P. -*vevakti*, &c., Ved. to keep entirely separate or distinct.

Saṃ-vikta, *as*, *ā*, *am*, entirely separated or distinct; (*am*), n. that which is separated or individualized.

संविचि *saṃ-vi-či*, cl. 5. P. A. -*cinoti*, -*cinute*, -*cetum*, to separate entirely, keep quite apart.

Saṃ-vicetavya, *as*, *ā*, *am*, to be entirely separated, to be kept quite apart; to be removed.

संविचिन् *saṃ-vi-čint*, cl. 10. P. -*čintayati*, -*yitum*, to consider fully, meditate or reflect upon.

संविज *saṃ-vij*, cl. 7. P., 6. A. -*vinakti*, -*vijate*, &c., -*vijitum*, to tremble violently, shake, be agitated; to start with fear, start up, run away: Caus. -*vejayati*, -*yitum*, to startle, frighten, terrify.

Saṃ-vigna, *as*, *ā*, *am*, agitated, flurried, startled, alarmed, frightened, terrified, distracted. — *Saṃ-vigna-mānasa*, *as*, *ā*, *am*, agitated or distracted in mind.

Saṃ-vega, *as*, m. agitation, flurry; excessive impetus or impetuosity, vehemence, haste proceeding from terror; hurry, haste, speed.

संविज्ञा *saṃ-vi-jñā*, cl. 9. P. A. -*jñānāti*,

-jñāte, -jñātum, to recommend, advise (with gen. of person): Caus. -jñāpayati, -jñāpayati, -yitum, to make known; to recite, repeat.

Sam-vijñāta, as, ā, am, universally known or recognised, generally allowed.

संविचि *saṃ-vi-tark*, cl. 10. P. -*tarkayati*, -yitum, to deliberate about, reflect upon.

संविद् 1. *saṃ-vid*, cl. 2. P. A. (see Vārtt. to Pāp. I. 3. 29). -*veti*, -*vitte* (3rd pl. -*vidate* or -*vidrate*), &c., to know together, know thoroughly, know, recognise; to investigate, explore, examine; to perceive, feel, taste; to come to an understanding, agree together; to admonish, advise, teach; to meditate: cl. 6. P. A. -*vindati*, -*te*, &c., to find, meet with, obtain, acquire, gain; to meet together (with inst.): Pass. -*vidyate*, to be found or obtained; to be, exist: Caus. -*vedayati*, -yitum, to cause to know or perceive, &c.; to make known, inform, announce, instruct; to know, perceive, observe, recognise: Pass. of Caus. -*vedyate*, to be informed, &c.; to be perceived.

Sam-vitti, is, f. perception, ascertainment, knowledge, consciousness, feeling; intellect, understanding; recognition, recollection; mutual reconciliation, accommodation of disputes, harmony.

2. *saṃ-vid*, t, f. knowledge, intellect, understanding; = *mahat* (in philosophy); a mutual understanding, agreement, contract, covenant, engagement; consent, assent, promise; prescribed custom, established usage; an alliance, marriage (Ved.); a watchword, war-cry; war, battle; a name, appellation; a sign, signal; participation, sympathy; pleasing, delighting (= *toshana*); meditation (= *samādhi*); hemp. = *Samvid-vyatikrama*, as, m. breach of promise, violation of contract.

Sam-vidāna, as, ā, am, Ved. being found with or together with; connected, united; agreeing with, harmonious.

Sam-vidāta, as, ā, am, known, recognised, understood; well-known; explored; agreed upon, assented to; admonished, advised; (am), n. agreement.

Sam-vidas, ān, m. one who has known or knows.

Sam-veda, as, m. perception, consciousness, knowledge, understanding.

Sam-vedana, am, n. the act of perceiving; perception, sensation, feeling, suffering.

Sam-vedita, as, ā, am, made known, informed, instructed, &c.

Sam-vedya, as, ā, am, to be known or understood; to be made known; (as), m. the junction of two rivers.

Sam-vevidāna, as, ā, am (fr. the Intens.), Ved. = *saṃ-vidāna* above.

संविधा 1. *saṃ-vi-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to dispose, arrange, fix, settle; to direct, order; to carry on, perform, accomplish, conduct, manage, do, act, render, make, attend to, mind; to use, employ; to set, lay, place, put, (mānasaṃ *saṃ-vidhā*, to keep the mind fixed or composed): Pass. -*dhīyate*, to be arranged or fixed; to be performed, &c.

2. *saṃ-vidhā*, f. arrangement, plan, preparation; mode of life.

Sam-vidhātavya, as, ā, am, to be disposed or arranged, &c.

Sam-vidhāna, am, n. disposition, arrangement; performance; plan, mode, rite.

Sam-vidhānaka, am, n. a strange act, unusual occurrence.

Sam-vidhāya, ind. having disposed or arranged, having appointed or fixed; having directed or ordered; having performed; having used or employed, &c.

Sam-vidhāta, as, ā, am, arranged.

संविनी *saṃ-vi-nī*, cl. 1. P. A. -*mayati*, -*te*, -*netum*, to take entirely away, remove, suppress.

Sam-vinīya, ind. having removed entirely, having suppressed.

संविन्द *saṃ-vind*. See under 1. *saṃ-vid*.

संविभज् *saṃ-vi-bhaj*, cl. 1. P. A. -*bhājati*, -*te*, -*bhaktum*, to divide, separate; to share with; to give a share to, distribute, apportion (with dat. or gen.): to furnish or provide any one (acc.) with anything (inst.), bestow upon, give to: Caus. -*bhājayati*, -yitum, to cause to be divided.

Sam-vibhakta, as, ā, am, divided, parted, separated, shared with, conferred upon, bestowed, given.

Sam-vibhajya, ind. having divided or distributed.

Sam-vibhāga, as, m. a dividing together, distributing, apportioning, partition; part, portion, share.

Sam-vibhāgin, ī, inī, ī, sharing in; (ī), m. a sharer, co-partner. = *Samvibhāgi-tā*, f. or *saṃvibhāgi-tva*, am, n. participation, co-partnership.

संविभा *saṃ-vi-bhā*, cl. 2. P. -*bhāti*, -*bhātum*, to long for, be desirous of; to meditate on (= *sankalpaya*).

संविभाष *saṃ-vi-bhāṣ*, cl. 1. A. -*bhāshate*, -*bhāshitum*, to speak to, address.

Sam-vibhāshya, ind. having spoken to.

संविमृश *saṃ-vi-mṛś*, cl. 6. P. -*mṛśati*, &c., to reflect upon, consider.

Sam-vimṛśya, ind. having reflected or considered.

संविराज् *saṃ-vi-rāj*, cl. 1. P. A. -*rājati*, -*te*, &c., to shine forth, be very illustrious.

संविलङ्घ *saṃ-vi-langh*, cl. 10. P. or Caus. -*langhayati*, -yitum, to leap over, pass by, transgress, neglect.

संविवृध् *saṃ-vi-vidh*, cl. 1. A. -*vardhate*, -*vardhitum*, to grow, increase, prosper.

संविष्यान *saṃ-vi-vyāna*. See *saṃ-vye*.

संविश *saṃ-viś*, cl. 6. P. -*viśati* (ep. also A. -*te*), -*vesh*tum, to enter together; to lie together; to enter; to lie down, rest, repose; to lie or cohabit with (with acc.); to sit down with; to engage in: Caus. -*veśayati*, -yitum, to cause to enter, cause to lie down, cause to rest on, place, lay.

1. *saṃ-viśata*, as, ā, am, entered together; entered; lying down, resting on, reposing; seated together.

Sam-veśa, as, m. sleep, sleeping; lying together, cohabitation, copulation; dreaming, a dream; a seat, chair, stool.

Sam-veśaka in *griha-s*, q. v.

Sam-veśana, as, m. Ved. one who enters; one who introduces; (am), n. the act of causing to enter or causing to lie down; sexual union, coition.

Sam-veśayat, am, anti, at, making to lie down.

संविष् *saṃ-viśh*, cl. 3. P. A. -*veveshṭi*, -*vevishṭe*, &c., to procure; to clothe, dress.

2. *saṃ-viśṭa*, as, ā, am, clothed, dressed.

संविषा *saṃ-viśhā*, f. the plant Aconitum Ferox (= *atī-viśhā*).

संविहस् *saṃ-vi-has*, cl. 1. P. -*hasati*, &c., to laugh at, laugh.

संवीक्ष *saṃ-vikṣh* (-*vi-ikṣh*), cl. 1. A. -*vikshate*, -*vikshitum*, to look about; to look at attentively, look into thoroughly; to perceive.

Sam-vikṣhāna, am, n. looking about in all directions, looking for (anything lost), search, inquiry; looking or gazing attentively.

Sam-vikṣhya, ind. having looked at or into, having searched for; having perceived.

संवीत *saṃ-vita*. See under *saṃ-vye*.

संवृ *saṃ-vṛi* or *saṃ-vṛi*, cl. 5. 9. 1. P. A. -*vṛinoti*, -*vṛinute*, -*vṛināti*, -*vṛināte*, -*vṛarati*, -*vṛaritum* (ep. also -*vartum*), to cover over, cover, enclose, hide, conceal; to secure; to keep together, close, shut up, compress, contract; to put or place together, arrange, put in order; to keep or ward off, avert, restrain, keep back, stop; to refuse, reject; to select, choose: Caus. -*vṛayati*, -yitum, to cover; to restrain; to keep back, ward off, avert.

Sam-vāra, as, m. (sometimes written and con-

founded with *sambāra*), covering; comprehending, comprehension, collection; closing, contraction, compression; a causeway, dam, mound, bridge; a kind of deer (= *sambāra*); a sort of fish (= *sambāra*); N. of a demon, = *sambāra*; (am), n. covering, concealment; restraint, self-control, forbearance; a particular religious observance (with Buddhists); water.

Sam-vāraṇa, am, n. the act of covering or screening, concealing, enclosing, concealment; a secret; a disguise, pretext; the act of closing, shutting; an enclosure; a sanctuary, house, (in Rīg-veda IX. 107. 9. according to Sāy. *saṃvāraṇāni* = *sambhajanīyāni* *rasa-rūpāny* *anmāni*; according to some, used as an epithet of rivers enclosed in beds); (as), m., N. of the author of the hymns Rīg-veda V. 33; 34 (having the patronymic *Prajāpatya*); N. of a king mentioned in the *Mahā-bhārata*, (the father of Kurū.)

Sam-vāra, as, m. covering, concealing, closing up; compression or contraction of the throat &c. (in pronunciation), obtuse articulation (opposed to *vi-vāra* or acute articulation, and regarded as one of the *Vāhya-prayatas*); diminution.

1. *saṃ-vārya*, as, ā, am, to be covered or concealed; to be secured, &c.

2. *saṃ-vārya*, ind. having kept off, having warded off or averted, having repelled.

Sam-vuśishu, us, us, u, wishing to cover or conceal or disguise, &c.

Sam-vṛināt, am, at, at, hiding, concealing; compressing.

Sam-vṛināna, as, ā, am, concealing, hiding, &c.

Sam-vṛita, as, ā, am, covered up, covered, enclosed, enveloped, surrounded; concealed, hidden, kept secret, secured; retired, secluded; closed, shut, shut up, secured, put away, kept in safety; contracted, compressed (as the throat &c.); restrained, suppressed; sequestered, confiscated; filled with, full of; furnished or attended with, accompanied by; (am), n. a secret place; (in grammar) a particular mode of pronunciation, (one of the *Āhyantara-prayatas*). = *Samvṛita-saṃvārya*, as, ā, am, one who conceals what ought to be concealed, securing what ought to be secured. = *Samvṛitākāra* ('*tā-ah*'), as, ā, am, one who conceals all signs of feeling.

Sam-vṛiti, is, f. covering up, concealment, compression, suppression; secret purpose.

Sam-vṛitya, ind. having concealed; having closed or compressed.

संवृह *saṃ-vṛih* (see *vr*. *vṛih*, also written *brih*), cl. 1. P. -*vṛināti*, -*vṛinhitum*, to join firmly together (Ved.): Caus. -*vṛinayati* (Ved. -*varhayati*), &c., to cause to be joined together, to unite (Ved.); to make strong, strengthen, invigorate; to incite, stimulate, encourage, animate, urge, (Sāy. *saṃ-varhaya* = *utsāhaya*, Rīg-veda VII. 31. 12.)

संवृज् 1. *saṃ-vṛij*, cl. 7. P. A. -*vṛinakti*, -*vṛinkte*, -*varjitum*, Ved. to bend or attract or appropriate to one's self, carry off, despoil; to devour, consume, (Sāy. = *khādati*): Desid. -*vivṛikshate*, to wish to appropriate.

Sam-varga, as, m., Ved. plunder, spoils, (Sāy. = *samyag vṛiṣṭer varjayitā*, discharger of rain, Rīg-veda X. 43. 5); (perhaps) food, (Sāy. *saṃvargam* = *satrubhyah sahācchidyamānam*, Rīg-veda VIII. 75. 12); epithet of Agni ('the consumer'). = *Samvarga-jit*, t, m., N. of a preceptor.

Sam-vargya, as, m., N. of a sage.

Sam-varjana, am, n. the act of bending or appropriating to one's self; devouring, consuming.

Sam-vrikta, as, ā, am, consumed, devoured, destroyed. = *Samvrikta-dhṛiṣṭu*, us, us, u, Ved. one who has cut off or destroyed valiant (enemies); Sāy. *saiichinnā dharṣhṇa-silī satravō yenu*).

2. *saṃ-vṛij*, k, k, k, Ved. one who carries off, a spoiler; one who consumes or destroys.

Sam-vṛijya, ind. = *saṃ-vṛitya*, having carried off, &c.

संवृत् *saṃ-vṛit*, cl. 1. A. -*vartate*, &c.,

-*vartitum*, to turn towards, go towards, approach; to go against, attack, assault (with acc.); to come together, meet together, be united, meet in sexual embrace; to come round, come to pass, happen, take place, be produced, be fulfilled, be accomplished; to fall to the lot (of any one); to be, become, exist: Caus. -*vartayati*, -*yitum*, to cause to turn or revolve, cause to proceed or go on; to cast, throw; to carry on, accomplish, fulfil, roll together, roll up, fold up, wrap up, envelop; to crumple up; to crush, destroy, dash to pieces: Desid. P. -*vivṛiteati*, to wish to be sexually united.

Sam-varta, *as*, *m*, turning towards; coming to pass, being, becoming; rolling up, crumpling up, destruction; the periodical destruction or dissolution of the universe; a cloud; a particular kind of cloud (abounding in water and so distinct from the *Ā-varta* which has no water, cf. *droṇa*, *pushkalāvartaka*); N. of one of the seven clouds at the dissolution of the universe [cf. *bhīma-nāda*]; a collection, multitude; a year; the tree *Terminalia Bellerica*; N. of a Muni and legislator [cf. *vṛihat-s'*]; of an Āṅgīrasa (author of the hymn R̥g-veda X. 172); (*ās*), *m*, pl., N. of a family.

Sam-vartaka, *as*, *m*, the fire that is to roll everything together and destroy the world at the period of universal dissolution; submarine fire; a kind of cloud, (see above, cf. *mātanga*); N. of Bala-rāma, (otherwise called Bala-deva, elder brother of Kṛishṇa); the plough of Bala-rāma. — *Samvartakāgni* ('*ka-ag*'), *is*, *m*, the world-destroying fire.

Samvartakīn, *i*, *m*, N. of Bala-rāma, (see above.) *Sam-vartamāna*, *as*, *ā*, *m*, turning towards, going towards, approaching; coming or meeting together, having sexual intercourse.

Sam-vartayat, *an*, *anti*, *at*, crushing, destroying, dashing to pieces.

Sam-vartayitvā (anom. ind. part.), having performed, having fulfilled, &c.

Sam-vartī, *is*, *f*. = *saṃvartikā* below.

Samvartikā, *f*, the new leaf of a water-lily, the petal or leaf near the filament (= *keśara-samipastha-dula*).

Sam-vartila, *as*, *ā*, *m*, rolled up, wrapped up, enveloped.

Sam-vṛita, *as*, *ā*, *m*, become, arisen, happened, taken place, fulfilled, accomplished, past, gone; furnished with (for *saṃ-vṛita*); covered (for *saṃ-vṛita*); (*as*), *m*, N. of Varuṇa.

Sam-vṛitti, *is*, *f*, being, existing, becoming, happening, fulfilment, accomplishment; covering, concealing (for *saṃ-vṛiti*).

संवृष *saṃ-vṛiṣh*, cl. 1. P. A. -*vardhati*, -*te* (see rt. 1. *vṛidh*), -*vardhitum*, to grow to perfection or completion, grow up, increase; to fulfil, satisfy, grant (P.): Caus. -*vardhayati*, -*yitum*, to cause to grow or increase, augment, enlarge; to plant; to bring up, rear, raise, cherish, foster, nourish, fatten, feed, nurse; to cause to prosper, make prosperous or happy; to present with (with inst.); to fulfil, satisfy, grant.

Sam-vardhaka, *as*, *ikā*, *m*, causing complete growth or increase, augmenting, prospering; an increaser.

Sam-vardhana, *am*, *n*, the act of augmenting or increasing, prospering, cherishing, encouraging; complete growth, prospering, thriving.

Sam-vardhanīya, *as*, *ā*, *m*, to be increased or augmented, to be fostered or encouraged.

Sam-vardhayat, *an*, *anti*, *at*, causing to grow up or increase, enlarging, increasing, much increased, magnifying.

Sam-vardhita, *as*, *ā*, *m*, brought to complete growth, brought up, reared, raised, cherished, protected, encouraged.

Sam-vṛiddha, *as*, *ā*, *m*, full grown, completely grown, grown up, grown tall or high, increased, augmented, enlarged, large, big; flourishing, blooming.

संवृष *saṃ-vṛiṣh*, cl. 1. P. -*varshati*, &c., Ved. to rain upon, shower down.

Sam-varshaṇa, *am*, *n*, raining, showering down.

संवृह *saṃ-vṛih*, cl. 6. P. -*vrihati*, &c. (see rt. 1. *vrih*), -*varhitum*, -*vardhum*, Ved. to draw out or extract together.

संवे *saṃ-ve*, cl. 1. P. A. -*vayati*, -*te*, -*vātum*, Ved. to weave together, interweave.

Sam-vayat, *am*, *anti*, *at*, weaving together, interweaving in concert.

Sam-uta, *as*, *ā*, *m*, Ved. woven or sewn together, (*tardma-samuta*, having the holes sewn together or fastened together with pins.)

संवेग *saṃ-vega*. See under *saṃ-vij*.

संवेद *saṃ-veda*. See under 1. *saṃ-vid*.

संवेप *saṃ-vep*, cl. 1. A. -*vepate*, &c., to tremble, shake.

Sam-vepamāna, *as*, *ā*, *m*, trembling, shaking (from cold &c.).

संवेष्ट *saṃ-vesht*, cl. 1. A. -*veshtate*, &c., to be surrounded: Caus. -*veshtayati*, -*yitum*, to surround, envelop, encompass.

Sam-veshtamāna, *as*, *ā*, *m*, being surrounded or enveloped.

संयच *saṃ-vyac*, cl. 6. P. -*viçati*, -*vyacitum*, Ved. to surround, encompass, envelop; to roll together, (according to Sāy. on R̥g-veda VII. 63, 1. *saṃ-avivayak* = *saha viçati*, *saṃ-veshtayati*); to pervade.

संयवसो *saṃ-vy-ava-so* (-*vi-ava-*), cl. 4. P. -*syati*, -*sātum*, to decide upon, decree.

संयवहार *saṃ-vyavahāra*, *as*, *m*, dealing together, mutual traffic or business, intercourse.

संयूढ *saṃ-vyūḍha*, *as*, *ā*, *m* (see 2. *vyūḍha*), combined together, mixed, united.

Sam-vyūha, *as*, *m*, combination, mixture, union.

संये *saṃ-ye*, cl. 1. P. A. -*vyayati*, -*te*, -*vyātum*, to cover over, overlay, clothe, put on clothes; to invest, surround, enclose.

Sam-vivayāna, *as*, *ā*, *m* (perf. part. A.), Ved. fully surrounded or invested with, endowed with.

Sam-vīta, *as*, *ā*, *m*, covered over, coated over, overlaid; clothed; adorned; invested, surrounded, enclosed, encompassed, shut in; overwhelmed. — *Sam-vītāṅga* ('*ta-am*'), *as*, *i*, *m*, having the body covered, properly clothed, (according to Kullūka = *ācchādita-dēha*).

Sam-vyāna, *am*, *n*, the act of covering over, a covering; cloth, clothes, garment, vestment, vesture; an upper garment.

संशकला *saṃśakalā*, ind. (doubtful), killing, slaughter.

संशङ्क *saṃ-śank*, cl. 1. A. -*śankate*, -*śankitum*, to be very suspicious of, suspect.

संशद् *saṃ-śad*, Caus. -*śātayati*, -*yitum*, to cause to fall down, throw down, break to pieces.

संशक्त *saṃ-śapta*, *as*, *m*, (fr. rt. 3. *śap* with *saṃ*), a soldier sworn never to recede from a fight and stationed to prevent the flight of others; a picked warrior, a brother in arms; a conspirator bound by an oath to kill another; N. of a kind of soldier or guard belonging to Nārāyaṇī (mentioned in the Mahā-bhārata).

संशब्द *saṃ-śabda*, *as*, *m*, (fr. rt. *śabd* with *saṃ*), mention.

Sam-śabdāna, *am*, *n*, making a sound, calling out; praising, eulogizing.

Sam-śabḍya, ind. (see rt. *śabd*), having called out, having said or spoken.

संशम् *saṃ-śam*, cl. 4. P. -*śāmyati*, -*śāmitum*, to become calm or pacified, be allayed, be

extinguished: Caus. -*śamayati*, -*yitum*, to mitigate, calm, allay; to settle.

Sam-śamana in *pāpa-s'*, *q. v*.

Sam-śānta, *as*, *ā*, *m*, extinguished.

संशय *saṃ-śaya*, *saṃ-śayitṛi*. See below.

संशरण *saṃ-śaraṇa*, *am*, *n*, (fr. rt. *śṛi* with *saṃ*), commencement of a combat, charge, attack.

संशास् *saṃ-śās*, cl. 2. P. -*śāsti*, -*śāsitum*, Ved. to sanctify, purify, make perfect, (Sāy. *saṃ-śīśādhi* = *saṃskuru*, R̥g-veda VII. 104, 19.)

संशि *saṃ-śi* (closely connected with *saṃ-śo*), cl. 5. P. A. -*śinoti*, -*śīnute*, (Ved. also cl. 3. A.) -*śīṣite*, -*śētum*, to sharpen up or well, excite, incite.

1. *saṃ-śita*, *as*, *ā*, *m* (for 2. see under *saṃ-śo*), sharpened up, aroused, excited; [cf. *yajña-s'*].

Sam-śīṣāna, *as*, *ā*, *m*, Ved. sharpening well or thoroughly.

संशिष्रोपु *saṃ-śīśriṣhu*. See under *saṃ-śṛi*.

संशिष्यन् *saṃ-śīśvan*, *ā*, *arī*, *a*, Ved. having young ones, (Sāy. *saṃ-śīśvarīḥ* = *saṃ-śīśvaryah* *saṃgacchamānā gāvah*, R̥g-veda VIII. 69, 11.)

संशी *saṃ-śi*, cl. 2. A. -*śete*, -*śayitum*, to lie down for rest or repose, sleep, grow languid, become feeble; to waver, be uncertain or irresolute or doubtful.

Sam-śaya, *as*, *m*, uncertainty, irresolution, doubt, scruple, misgiving, suspicion, (frequently in the phrase *na saṃśayah*, there is no doubt, to be sure); difficulty, danger, risk, peril; dispute, question; possibility.

— *Samśaya-śheda*, *as*, *m*, the solution of doubt.

— *Samśaya-stha*, *as*, *ā*, *m*, being in uncertainty, uncertain, doubtful. — *Samśayātṃmaka* ('*ya-āt*'), *as*, *ikā*, *m*, consisting of doubt, made up of uncertainties.

— *Samśayātman* ('*ya-āt*'), *ā*, *ā*, *a*, having a doubtful or irresolute mind; (*ā*), *m*, a sceptic. — *Samśayāpanna* ('*ya-āp*'), *as*, *ā*, *m*, beset with doubt, hesitating, irresolute; doubtful, uncertain, dubious. — *Samśayāpanna-mānasa*, *as*, *ā*, *m*, having the mind beset with doubts, of an irresolute or hesitating disposition. — *Samśayopeta* ('*ya-up*'), *as*, *ā*, *m*, possessed of uncertainty, subject to doubt, doubtful, dubious, uncertain.

Samśayāna, *as*, *ā*, *m*, feeling uncertain or irresolute, wavering, doubting, dubious, sceptical.

Samśayālu, *us*, *us*, *u*, disposed to doubt, irresolute, doubting, dubious.

Samśayita, *as*, *ā*, *m*, uncertain, dubious, doubtful.

Samśayitṛi, *tā*, *trī*, *trī*, one who hesitates or wavers, a doubter, sceptic; dubious, doubtful.

Samśayin, *i*, *ini*, *i*, doubtful, dubious, uncertain, questionable.

Samśayya, ind. having doubted or wavered, being in doubt, deliberating.

संशुष *saṃ-śudh*, cl. 4. P. -*śudhyati*, -*śodhnum*, to become completely pure or purified: Caus. -*śodhayati*, -*yitum*, to purify or cleanse thoroughly, clear; to clear (expenses), pay off; to correct, rectify; to examine.

Sam-śuddha, *as*, *ā*, *m*, completely purified or cleansed, pure, clean; refined, polished; expiated; acquitted (of crime or debt). — *Samśuddha-kilviṣha*, *as*, *ā*, *m*, one whose offences are expiated, purified from sin.

Sam-śuddhi, *is*, *f*, thorough purification; cleansing or cleaning (the body); purity, cleanness; clearance; acquittal, acquittance; correction, rectification.

Samśodhana, *am*, *n*, the act of purifying thoroughly, purification, cleaning, cleansing; refining, clearing; paying off, correcting.

Samśodhita, *as*, *ā*, *m*, completely cleansed or purified.

1. *saṃ-śodhya*, *as*, *ā*, *m*, to be purified, to be cleared or acquitted; to be paid off; to be corrected or rectified.

१. *saṃ-gōdhyā*, ind. having cleansed; having cleared (a road).

संशुभ् *saṃ-śubh*, Caus. -*śobhayati*, -*yitum*, to decorate, adorn.

संशुष *saṃ-śush*, cl. 4. P. -*śushyati*, -*śosh-tum*, to be completely dried or dried up; Caus. -*śoshayati*, -*yitum*, to make dry, dry up.

Sam-śushka, as, ā, am, completely dried, dry; withered, sear.

Sam-śoshita, as, ā, am, made thoroughly dry, dried up.

संशून *saṃ-śūna*. See under *saṃ-śvi*.

संशो *saṃ-śo* (closely connected with *saṃ-śī*), cl. 3. P. -*śīṣati*, -*śātum*, Ved. to sharpen thoroughly, sharpen up, excite, raise, produce; to finish off, effect, complete, supply, (Sāy. *saṃ-śīṣātu* = *saṃyjak* *tikṣhī-karotu* = *prajācchatu*, R̥g-veda I. 111, 5.)

२. *saṃ-śīta*, as, ā, am, thoroughly finished or completed, finished off, effected, accomplished; established, decided, determined, certified, certain, well-ascertained; completing, effecting, diligent in accomplishing. — *Samśīta-vrata*, as, ā, am, one who has finished or accomplished a vow, faithful to a vow or obligation. — *Samśītātman* ('ta-āt'), ā, ā, a, one whose mind or spirit is thoroughly matured or disciplined.

संशत *saṃś-śat*, t, n. (according to Uṇādi-s. II. 85. fr. rt. 1. *ś* with *saṃ*; more probably fr. rt. *śat*; cf. *sañcat*, *saṃśvat*), deceit, trick, illusion, juggling; (t), m. a juggler.

Samśāya, Nom. A. *saṃśāyate*, -*yitum*, to conjure, juggle; to be cheated or deceived.

संशयान् *saṃ-śyāna*, as, ā, am (fr. rt. *śyāi* with *saṃ*), contracted, drawn together, shrunk up, congealed, frozen; collapsed; rolled up, gathered up.

संश्राव *saṃ-śrāva*, as, m. (for *saṃ-śrāva*), flowing or pouring out, sprinkling, aspersion.

संश्रि *saṃ-śri*, cl. 1. P. A. -*śrayati*, -*te*, -*śrayitum*, to go towards or have recourse to, betake one's self or flee for refuge or succour, seek protection with, seek; to lean on, rest on, depend on; to attain, obtain; to unite with; to approach for sexual intercourse; to serve.

Samśrīṣhu, us, us, u, wishing to have recourse to, desiring to adhere to or depend upon; wishing to serve, &c.

Samśraya, as, m. the having recourse to, betaking one's self to [cf. *kālī-ś*], fleeing for refuge or protection, seeking shelter or succour; refuge, shelter, asylum, protection, patronage, favour; a resting-place, dwelling-place; seeking alliance, leaguering together for mutual protection (one of the six *Guṇas* of a military prince mentioned in Manu VII. 160), league; an aim, object; N. of a *Prajā-pati*. — *Samśraya-kārīta*, as, ā, am, caused by alliance (Manu VII. 176).

Samśrayin, ī, īṇī, ī, having recourse to, seeking refuge.

Samśrīta, as, ā, am, gone or fled to for refuge; come for protection or an asylum; taken under protection, sheltered, secured, protected, supported; united, joined; (as), m. a dependant, servant, follower. — *Samśrītanurāga* ('ta-an'), as, m. the affection of dependants.

Samśrītya, ind. having fled to for refuge.

संश्रु *saṃ-śru*, cl. 5. P. A. -*śrinoti*, -*śrinute*, -*śrotum*, to hear well (P.); to listen well or attentively, be attentive (A. without acc. c. following); to promise: Caus. -*śrāvayati*, -*yitum*, to cause to hear, cause to be heard; to narrate, report, recite, tell, proclaim.

Samśrava, as, m. hearing or listening attentively; promise, assent, agreement.

Samśravaṇa, am, n. the act of hearing; the ear.

Samśruta, as, ā, am, well heard; promised, agreed, assented.

Samśrutya, ind. having heard or listened attentively, having promised.

संश्लिष *saṃ-ślish*, cl. 4. P. -*ślishyati*, -*ślesh-tum*, to clasp or press together, join together, embrace; Caus. -*śleshayati*, -*yitum*, to join or connect together, unite.

Samśliṣṭa, as, ā, am, clasped or pressed together, embraced, joined, united; adjoining, touching, close together; endowed; possessed of.

Samśliṣhya, ind. having clasped or embraced, having joined together.

Samśleṣha, as, m. embrace, embracing; union, connection, junction, association, contact. — *Samśleṣha-vat*, ān, atī, at, possessing union or contact, joined, united.

Samśleṣhaṇa, am, n. the act of clasping or pressing together; means of binding together.

Samśleṣhita, as, ā, am, joined together, united, attached.

Samśleṣhin, ī, īṇī, ī, clasping, embracing, joining together.

संशत *saṃś-śvat*, t, n. = *saṃś-śat*, deceit, illusion, &c.

संश्रि *saṃ-śvi*, cl. 1. P. -*śvayati*, -*śvayitum*, to swell up, swell greatly.

Samśūna, as, ā, am, much swelled, swollen.

संसज्ज *saṃ-sañj*, Pass. -*sajyate*, -*sajjate* (see rt. 2. *sañj*), to adhere or cling together, stick close, be attached or connected together, adhere or cling to; to be entwined.

Samśakta, as, ā, am, adhered or stuck together, joined or attached or linked together, sticking close to, adhering to, attached or tied to; fastened; restrained; closely connected; close, near, adjoining, contiguous; intent on; possessing, endowed with, affected by. — *Samśakta-manas*, ās, ās, as, having the mind attached or fastened. — *Samśakta-yuga*, as, ā, am, attached to a yoke, harnessed, yoked. — *Samśakta-vadanāśvīsa* ('na-ās'), as, ā, am, with breath adhering to the mouth, with suppressed breath.

Samśakti, īs, f. close adherence, sticking close together, intimate union or junction; close connection or contact, proximity; tying or fastening together; intercourse, intimacy, acquaintance; addiction or devotion to.

Samśajjamāna, as, ā, am, adhering or sticking close together; being prepared or ready.

संसद् 1. *saṃ-sad*, cl. 1. 6. P. -*sīdati* (Ved. and ep. also A. -*te*), -*sattum*, to sit down together, sit along with, sit down; to sink down, be afflicted, be in distress; to pine away.

2. *saṃ-sad*, t, t, t, one who sits together, one who sits at or takes part in a sacrifice; (t), f. an assembly, meeting, congress, session; a court of justice.

Samśāda, as, m. a sitting down together, meeting, assembly.

Samśīdat, an, anti, at, sitting down together, sinking down.

संसरण *saṃ-saraṇa*. See under *saṃ-śri*.

संसर्ग *saṃ-sarga*, *saṃ-sarjana*, &c. See under 1. *saṃ-śri*.

संसर्प *saṃ-sarpa*, &c. See under *saṃ-śrip*.

संसव *saṃ-sava*, as, m. (fr. rt. 3. *su* with *saṃ*), a confusion of libations, an irregular or sinful sacrifice (so regarded when two *Brāhmins* perform the *Soma* sacrifice on the same spot and at the same time).

संसाध *saṃ-sādh*, Caus. -*sādhayati*, -*te*, -*yitum*, to cause to be completely finished; to accomplish or perform thoroughly, complete; to finish off; to settle; to destroy, kill, extinguish; to cause

to be settled or paid; to regain; to obtain; to be successful (A.): Pass. of Caus. -*sādhya*, to be completely accomplished; to be thoroughly provided or furnished with.

Samśādhayat, an, anti, at, accomplishing, &c.; obtaining, receiving, taking.

Samśādhyā, ind. having accomplished or performed thoroughly; having destroyed or killed, &c.

संसार *saṃ-sāra*, &c. See under *saṃ-śri*.

संसिच 1. *saṃ-siś*, cl. 6. P. A. -*siñcati*, -*te*, -*sektum*, to sprinkle over, sprinkle thoroughly, water. *Sam-sikta*, as, ā, am, well sprinkled or moistened, watered. — *Sam-sikta-reṇu*, us, us, u, having the dust laid or well watered.

2. *saṃ-siś*, k, k, k, Ved. one who sprinkles, sprinkling.

Sam-siśya, ind. having sprinkled.

Sam-seka, as, m. sprinkling over, moistening, watering.

संसिध *saṃ-sidh*, cl. 4. P. -*sidhyati*, -*sed-dhum*, to be accomplished or performed thoroughly, to be made perfect; to be made happy, attain beatitude.

Sam-siddha, as, ā, am, fully done or accomplished, made perfect, perfected; one who has attained beatitude.

Sam-siddhi, īs, f. complete accomplishment, perfection, completion, complete attainment, beatitude, final emancipation; nature, natural disposition, natural state or quality; a passionate or intoxicated woman.

संसुदा *saṃ-sudā*, ās, ās, am, Ved. altogether munificent, one who gives very liberally, (Sāy. = *samyak* *sushthu* *dātṛi*).

संसुप्त *saṃ-supta*. See under *saṃ-śvap*.

संसूच *saṃ-sūc*, cl. 10. P. -*sūcayati*, -*yitum*, to indicate or show plainly, prove, imply, argue; to inform, tell.

Sam-sūcana, am, n. the act of indicating or showing plainly, proving; telling, informing; reproving, reproaching.

Sam-sūcīta, as, ā, am, plainly indicated; informed, told, apprised; reproved.

संस् *saṃ-śri*, cl. 1. P. -*sarati*, -*sartum*, to go towards, approach, attain, obtain; to go round, revolve, pass through a succession of states: Caus. -*sārayati*, -*yitum*, to cause to go round or revolve or pass through.

Sam-sarāna, am, n. going, proceeding, moving or going round in a circuit, revolving, revolution, passing through a succession of states, birth and rebirth of living beings, the world; going well or unobstructedly, the unresisted march of troops; the commencement of war or battle; a highway, principal road; a resting-place for passengers near the gates of a city.

Sam-sāra, as, m. course, passage, passing through a succession of states, course or circuit of mundane existence, transmigration, metempsychosis, the world, secular life, worldly illusion. — *Sam-sāra-gamana*, am, n. passing from one state of existence to another or from one body to another, transmigration, metempsychosis. — *Sam-sāra-guru*, us, m. 'the Gura of the world,' epithet of *Kāma* (god of love). — *Sam-sāra-maṇḍala*, am, n. the circle of the world. — *Sam-sāra-mārga*, as, m. the road of the world, the course or stage of mundane affairs, the world; the vulva. — *Sam-sāra-mokṣhaṇa*, as, ī, am, liberating or emancipating from worldly existence; (am), n. emancipation from the world. — *Sam-sāra-samudra* or *saṃsāra-sāgara*, as, m. the ocean-like world.

Sam-sārīn, ī, īṇī, ī, passing through (successive existences), transmigratory, worldly, mundane, secular, mixing with society, engaged in worldly or secular occupations; (t), m. a living or sentient being, human being, animal, creature, embodied spirit.

—*Samsārya-ātman*, ā, m. (perhaps rather two separate words), the transmigratory soul, the soul passing through various mundane states, (opposed to *paramātmān*.)

Saṃ-srīṭh, īs, f. course, current, flow, stream, revolution; course of mundane existence, transmigration; the world.

Saṃ-srīṭya, ind. having gone to or approached, having obtained; having passed onwards or through.

संमृज् *saṃ-srīj*, cl. 6. P. -*srijati*, -*sraśh-*
tum, to let loose together; to mix together, commingle, conjoin, connect, unite; to endow with, bestow upon; to cover with, anoint with (Ved.); to create: Pass. -*sriyate*, to be commingled or mixed, come together; to meet with (with inst.); to converse with.

Saṃ-sarga, as, m. mixture or union together, commixture, conjunction, close or intimate union, close contact, touch, proximity, approximation, association, society, (*pāpishṭha*-s, the society of very low people); intercourse, sexual attachment or connection, copulation, coition; acquaintance, familiarity; intimate relation (= *saṃ-avāya*), co-existence. —*Samsarga-tas*, ind. through union or connection, in consequence of intercourse or familiarity. —*Samsarga-dosha*, as, m. the fault or evil consequences of society (with bad people). —*Samsarga-vat*, ān, atī, at, = *saṃ-srīṭha*, mixed, joined with. —*Saṃ-sargābhava* ('*ga-abh*'), as, m. (in the Nyāya phil.) a particular form of the category of non-existence (said to be of three kinds, prior, incidental and final, or absence of birth, destruction of present being and necessary cessation of existence).

Saṃ-sargin, ī, īnī, ī, commingling, commingled, united or mixed with, in contact with, connected; associated, keeping company, familiar, friendly, acquainted, an acquaintance; (ī), m. an associate, companion. —*Samsargi-tā*, f. or *samsargi-tva*, am, n. association, combination, fellowship.

Saṃ-sarjana, am, n. the act of letting loose together, commingling; discharging, voiding, abandoning, leaving.

Saṃ-sisrikshu, us, us, u, wishing to mix together or unite.

2. *saṃ-srīj*, Ved. commingling, collision.

Saṃ-srījyamāna, as, ā, am, being joined or united together.

Saṃ-srīṣhṭa, as, ā, am, commingled, mixed together, connected, conjoined, united; composed; associated or connected together (as partners &c.); reunited, rejoined; involved in; clothed in clean garments, cleanly dressed; created. —*Saṃ-srīṣhṭa-jit*, t, t, t, Ved. conquering combatants. —*Saṃ-srīṣhṭa-tva*, am, n. commixture, union, association; reunion; (in law) voluntary reunion or co-residence of kinsmen (as of father and son or of brothers with each other, after partition of property). —*Saṃ-srīṣhṭa-rūpa*, as, ā, am, mixed in form of kind, adulterated.

Saṃ-srīṣhṭi, īs, f. union, combination, combining, uniting; association, intercourse, co-partnership; living together in one family; collection, collecting, assembling; (in rhetoric) the aggregation or combining of a number of metaphors in one passage.

Saṃ-srīṣhṭin, ī, m. a reunited kinsman (applied in Hindū law to persons of the same family who, after having made a partition, again live together, annulling the partition previously made); a co-partner, co-parcener.

Saṃ-sraśhṭri, t, t, t, f, f, Ved. one who mixes together or commingles.

संसृप *saṃ-srip*, cl. I. P. -*sarpati*, &c., to creep together, creep along with; to flow; to glide, move, wind.

Saṃ-sarpa, as, m. creeping along, gliding, flowing gently; any equable or gentle motion; the intercalary month occurring in a year in which there falls a Kṣhaya-māsa.

Saṃ-sarpaṇa, am, n. the act of creeping along, sneaking, an unexpected attack, surprise.

Saṃ-sarpat, an, anī, at, creeping or gliding along, flowing.

Saṃ-sarpin, ī, īnī, ī, creeping along or over, winding, gliding, flowing.

संसेक *saṃ-seka*. See under 1. *saṃ-siṭ*.

संसेव् *saṃ-sev*, cl. I. A. -*sevate*, &c., to attend on, wait on, serve; to worship.

Saṃ-sevana, am, n. waiting on, attending on, serving.

Saṃ-sevā, f. service, attendance, reverence, worship.

Saṃ-sevita, as, ā, am, waited on, attended on, served.

संस्कृ *saṃ-s-kri* (for *san-kri*, s being inserted as in *upa-s-kri*, *pari-s-kri*; cf. *san-kri*), cl. 8. P. A. -*karoti*, -*kurute*; Impv. *saṃ-s-karotu* (2nd sing. *saṃ-s-kuru*); Perf. *saṃ-s-kāra* (2nd sing. *saṃ-s-karītha*, 1st pl. *saṃ-s-karīma*, 3rd pl. *saṃ-s-karūh*); Aor. A. *saṃ-s-krita*; Prec. P. *saṃ-s-kriyāt*, A. *saṃ-s-kriṣhṭa*, -*kartum*, to put together, construct, compose, form well or thoroughly, make perfect, elaborate, refine, polish, educate; to fabricate artificially; to form grammatically or accurately; to make ready, prepare, arrange; to cook, dress (food); to form or arrange according to sacred precept, consecrate, sanctify, dedicate, hallow, devote to sacred uses; to invest (with the sacrificial thread); to purify, cleanse; to decorate, embellish, ornament; to heap together, bring together, collect: Pass. -*kriyate*, to be well put together or prepared, &c.; to be consecrated: Caus. -*kārayati*, -*yitum*, to cause to form or construct well; to cause to prepare or arrange; to make, render (with two acc.); to cause to consecrate: Desid. *saṃ-s-kriṣhṭi*: Intens. *saṃ-s-kriyate*.

Saṃ-s-kartri, tā, trī, trī, one who makes perfect or polishes, one who prepares or dresses or cooks; one who consecrates, &c.

Saṃ-s-kāra, as, m. forming well or thoroughly, making perfect, perfecting, completing, finishing, polishing, refining, perfection, refinement, education, accomplishment; forming in the mind, conception, idea, notion; impression, form, mould; impression on the mind or memory; the power of memory, faculty of recollection, self-reproductive quality (one of the twenty-four qualities enumerated in the Vaiśeṣika branch of the Nyāya phil.); any faculty, capacity, instinct; operation, influence; preparation, making ready, preparation of food, &c., cooking, dressing, compounding; decoration, embellishment, ornament, elegance; making sacred, hallowing, consecration, dedication; consecration of a king, &c.; making pure, purification, purity; a sanctifying or purificatory rite or essential ceremony (enjoined on all the first three or twice-born classes; the following are the twelve purificatory rites given in Manu II. 27, but of these ten only are enjoined according to some authorities, the tenth and eleventh being omitted: 1. *garbhādhāna*, 'embryo-reception,' on the first sign of conception, sometimes on a woman's attaining maturity: 2. *pūṃ-savana*, 'male-production,' on the first signs of vitality in the embryo: 3. *simantonmayana*, 'parting the hair' of a pregnant woman in the fourth, sixth, or eighth month of her first pregnancy: 4. *jāta-karman*, 'birth-ceremony,' i.e. giving the infant butter out of a golden spoon before cutting the navel-string: 5. *nāma-karman* or *nāma-karāṇa*, 'naming-rite' on the tenth or twelfth day after birth: 6. *nishkramaya*, 'taking out' the child when three months old to see the sun or, according to some, to look at the moon: 7. *anna-prāśana*, 'feeding with boiled rice' in the sixth month after birth: 8. *śūḍā karman* or *śūḍā-karāṇa*, 'tonsure-rite,' i.e. shaving the head all but the *śūḍā* or one lock in the first or third year after birth: 9. *upa-naya* or *upa-nayana*, 'investiture' with the sacrificial thread, see *upa-naya*; this is the most important of all the Saṃskāras: 10. *keśānta*, 'cutting off the hair': 11. *saṃ-āvartana*, 'returning,' a rite performed on the student's return home after completing his studies: 12. *vivāha*,

p>'marriage' other Saṃskāras are mentioned as peculiar to various parts of India, e.g. *an-avalobhana*, performed by a pregnant woman to prevent disappointment or miscarriage; *Vishṇu-bali*, an offering to Vishṇu on the seventh month of pregnancy; *svargārohaṇa*, *śrāya-rilokana*, *karna-vedha*, q. q. v. v.); any rite or ceremony; funeral obsequies; a polishing stone. —*Saṃskāra-ja*, as, ā, am, produced by purificatory rites. —*Saṃskāra-tattva*, am, n., N. of part of Raghuv-nandana's *Smṛiti-tattva*. —*Saṃskāra-pūta*, as, ā, am, rendered pure by sacred rites, purified by refinement. —*Saṃskāra-bhāskara*, as, m., N. of a work on the Saṃskāras by Sankara. —*Saṃskāra-rahita* or *saṃskāra-varjita* = *saṃskāra-hina* below. —*Saṃskāra-vat*, ān, atī, at, possessing refinement, cultivated. —*Saṃskāravat-tva*, am, n. the being possessed of refinement. —*Saṃskāra-vidhī*, īs, m. the rules of Saṃskāra, the law concerning purificatory rites. —*Saṃskāra-hina*, as, ā, am, destitute of purificatory rites; (as), m. a man of one of the three classes who has not been invested with the sacred thread or received the other purificatory ceremonies (in consequence of which neglect he becomes a *Vratya* or outcast). —*Saṃskārādhikārin* ('*ra-adh*'), ī, īnī, ī, one who has a right to receive or observe all the purificatory ceremonies.

Saṃskāraka, as, ā, am, consecrating, purifying, purificatory; serving as an article of cooking or for preparing any article of food or for dressing it.

Saṃskārya, as, ā, am, to be finished or perfected; to be consecrated or initiated.

Saṃskṛita, as, ā, am, carefully or accurately formed, artificially made or constructed or fabricated, elaborated, highly wrought, artificial, refined, polished, cultivated, perfected, completed, finished; made ready, prepared, cooked, dressed, compounded; consecrated, sanctified, hallowed, initiated; married, (a-*saṃskṛita*, as, ā, am, unmarried); cleansed, cleaned, purified; decorated, embellished, ornamented; excellent, best; (as), m. a word formed according to accurate rules, a regular derivative; a man of one of the three classes who has received all the purificatory rites; a learned man; (am), n. language formed by accurate grammatical rules, refined or polished or highly wrought speech, the Sanskrit language; an offering, oblation, sacrifice (Ved.); a sacred usage or custom. —*Saṃskṛitātman* ('*ta-āt*'), ā, m. one who has received the purificatory rites; a sage. —*Saṃskṛitokti* ('*ta-uk*'), īs, f. refined or polished language; a Sanskrit word or expression.

Saṃskṛita-vat, ān, atī, at, one who has perfected or elaborated or polished.

Saṃskṛiti, īs, f. = *saṃ-s-kāra*.

Saṃskṛitya, ind. having perfected, having polished or adorned, &c.; having prepared or dressed, having cooked.

Saṃskṛitma, as, ā, am, perfected, polished; fabricated, made.

Saṃskṛiyā, f. any purificatory rite (= *saṃ-s-kāra* above); funeral ceremonies or obsequies (burning the dead, &c.).

संस्त *saṃst* = rt. *saṃ*, q. v.

संस्तम्भ *saṃ-stambh*, cl. 5. 9. P. -*stabh-*
noti, -*stabhnāti*, -*stabdhum*, to support, prop up; to confirm, establish, corroborate; to stop, restrain: Caus. -*stambhayati*, -*yitum*, to prop up, stay, support; to confirm, strengthen, encourage; to stop; to make immovable or rigid, stupefy, paralyze.

Saṃ-stabdhā, as, ā, am, supported, confirmed, corroborated; stopped, stayed, made firm or rigid, &c.

Saṃ-stabhya, ind. having supported, having confirmed or established; having made firm or stable or rigid, &c.; having supported or composed the mind firmly (in affliction).

Saṃ-stambha, as, m. support, supporting, prop; confirming, establishing, fixing, making firm; stop, stay; paralysis, muscular rigidity.

Sam-stambhaniya, as, ā, am, to be propped; to be made firm; to be stopped.

Sam-stambhayitṛi, tā, tri, tri, one who supports or props up, a supporter; one who stops or restrains, a restrainer.

Sam-stambhayitrā (anom. ind. part.), having propped or confirmed or encouraged.

Sam-stambhita, as, ā, am, propped, supported; stopped; stupefied, paralyzed.

संस्तर *saṁ-stara*. See under *saṁ-stri*.

संस्तु *saṁ-stu*, cl. 2. P. A. -*stauti*, -*stavōti*, -*stute*, -*stute*, -*stutum*, to praise or hymn together, praise in chorus; to praise properly or well; to celebrate.

Sam-stara, as, m. praise; association together, agreeing together, acquaintance, intimacy (= *pari-ṣṭya*). — *Samstava-sthira*, as, ā, am, firm through acquaintance.

Sam-stāvāna, as, ā, am, praising properly; talking fluently and well, eloquent; (as), m. a singer, chanter (= *ul-gātri*); joy (= *harsha*, according to some).

Sam-stāva, as, m. hymning in chorus, repetition of hymns by a number of Brāhmins; the place occupied at a sacrifice by the Brāhmins reciting hymns and prayers; praise, celebration.

Sam-stula, as, ā, am, praised or hymned together; praised well or properly; lauded, hymned, eulogized; agreeing together, intimate, acquainted, known. — *Samstuta-prāya*, as, ā, am, for the most part lauded or hymned together, usually associated in hymns.

Sam-stuti, is, f. praise in chorus, hymning together; praise, celebration.

Sam-stūyamāna, as, ā, am, being praised or celebrated.

संस्तु *saṁ-stri*, cl. 5. 9. P. A. -*striṇoti*, -*striṇute*, -*striṇāti*, -*striṇite*, -*startum*, -*staritum*, -*staritum*, to spread out, spread, extend; to strew over, cover, cover over.

Sam-stara, as, m. a bed, couch; a bed made of leaves, &c.; a sacrifice (or perhaps rather the ritual arrangements for a sacrifice).

Sam-staraṇa, am, n. the act of strewing or covering over.

Sam-stāra, as, m. spreading out, extension. — *Sam-stāra-pankti*, is, f. a particular metre, (the first and fourth Pādas containing twelve syllables each, and the second and third eight each; cf. *viśhāra-p°*, *prastāra-p°*, *āstāra-p°*.)

Sam-stira, as, ā, am, Ved. entirely covered, hidden, concealed, (opposed to *vi-shhira*, displayed, *Rig-veda* I. 140, 7.)

Sam-stīra, as, ā, am, spread over, covered. *Sam-stīrya*, ind. having spread; having covered.

संस्त्याय *saṁ-styāya*, as, m. (fr. rt. *styai* with *saṁ*), assemblage, collection, heap, multitude, number; spreading expansion, diffusion; vicinity, proximity; a habitation, house.

संस्त्या *saṁ-sthā*, cl. 1. A. -*tishhate* (ep. also P. -*tish(hatī)*), -*sthātum*, to stand or stay close together, abide or remain or live together; to agree, conform; to stand firmly; to stand or remain on; to exist, live, be; to stand still, stop; to be completed; to die, perish: Caus. -*sthāpayati*, -*yitum*, to cause to stand firmly, to settle, establish or fix firmly; to place; to collect or compose (the mind); to cause to stand still, stop, restrain; to cause to cease or die, kill; to place in subjection, subject.

Sam-stha, as, ā, am, standing or staying or being together, living together, staying with, associated, domesticated; staying, abiding, dwelling, living; lasting; stopping still, stationary, fixed; ended, perished, dead; (as), m. a dweller, resident, inhabitant; a fellow-countryman, neighbour; a spy, secret emissary; (ā), f. an assembly, assemblage; state or condition of being, situation, time of life,

&c.; occupation, business, profession; continuance in the right way, correct conduct; stop, stay; end, completion; loss, destruction, destruction of the world (= *pralaya*, said to be of four kinds, viz. *naimitika*, *prākṛitika*, *nitya*, *ātyantika*); death, dying; manifestation, appearance; resemblance, likeness; form; a form or kind of Soma sacrifice [cf. *yajña-s°*, *pāka-s°*, *havir-yajña-s°*, *soma-s°*]; a royal ordinance; (am), n. Ved. a battle.

Sam-sthāna, as, ā, am, standing together; agreeing, resembling, like; (am), n. the act of standing or being together; a collection, aggregation, heap, quantity; the aggregation of primitive atoms, primary formation; conformation, configuration; form, figure, shape, construction; a common place of abode, vicinity, neighbourhood; a place where four roads meet; any place, station; position, situation; a spot, mark, sign; standing still, stopping, dying, death. — *Sam-sthāna-cārin*, ī, īṇī, ī, going in various forms (of gods or demons); moving in various stations.

Sam-sthāpaka, as, ikā, am, fixing firmly, settling, establishing.

Sam-sthāpana, am, n. the act of placing together, collecting; fixing firmly, placing, fixing; confirming, establishing, establishment; restraining; a statute, regulation.

Sam-sthāpaniṇya, as, ā, am, to be established or settled.

Sam-sthāpita, as, ā, am, made to stand together, heaped up, accumulated; established, fixed, placed, deposited; stopped, restrained, controlled.

Sam-sthāpya, ind. having made to stand firmly, having fixed, having confirmed, having established.

Sam-sthānu, us, us, u, firmly fixed, stationary, immovable; lasting, durable.

Sam-sthita, as, ā, am, standing or being together, lying or situated close at hand, contiguous, near; brought together, collected, heaped, covered; agreeing, like, resembling; standing firm, settled, fixed, established; staying, abiding; residing, being in or at; placed in or on; standing still, stationary; stopped, concluded, completed, ended, finished; dead, deceased.

Sam-sthiti, is, f. staying or abiding or being together; collection, accumulation, heap; standing or staying with, residing or living with or near; contiguity, nearness, connection; standing firm; duration, continuance; being, abiding, abode, situation, station, state, condition (of life); standing still or stationary, stoppage; restraint; death, dying; destruction of the world.

संस्पर्श 1. *saṁ-sprīś*, cl. 6. P. -*sprīśati*, -*sparshṭum*, -*sprashṭum*, to come into close contact, to touch, lay hold of; to reach; to perceive; to sprinkle (with water &c.); Caus. -*sparśayati*, -*yitum*, to cause to touch; to sprinkle over.

Sam-sparśa, as, m. close or mutual contact, touch, touching, conjunction, mixture, laying hold of; perception, sense; the being touched, being affected; (ā), f. a kind of fragrant plant or perfume (= *janī*). — *Sam-sparśa-ja*, as, ā, am, produced by contact or sensible perception.

2. *saṁ-sprīś*, k, k, k, touching, coming into contact.

Sam-sprīśat, an, atī or antī, at, touching, laying hold of; striking together.

Sam-sprīṣya, ind. having touched; having rubbed or chafed; having reached; extending to.

Sam-sprīṣhā, as, ā, am, touched, brought into contact; mixed, combined.

संस्फाल *saṁ-sphāla*, as, m. (fr. rt. *sphal* with *saṁ*), a ram (= *mesha*).

संस्फुट *saṁ-sphuṭa*, as, ā, am (fr. rt. *sphuṭ* with *saṁ*), bursting open, blossomed, blown.

Sam-sphoṭa, as, m. war, battle.

Sam-sphoṭi, is, m. = *saṁ-sphoṭa* above.

संस्फट *saṁ-spheta*, as, m. (fr. rt. *sphīṭ* with *saṁ*), war, battle.

संस्मि *saṁ-smi*, cl. 1. A. -*smayate*, -*smelum*,

to laugh at, deride: Desid. -*stemayishate*, to wish to laugh at or deride.

Sam-simayishamāya, as, ā, am, wishing to ridicule, desirous of laughing at.

संस्मृ *saṁ-smṛi*, cl. 1. P. -*smarati*, -*smartum*, to remember fully, recollect (with acc. or gen.); Caus. -*smārayati*, -*yitum*, to cause to remember, remind of.

Sam-smaraṇa, am, n. the act of remembering, calling to mind, recollecting.

Sam-smarat, an, anti, at, fully remembering, recollecting well.

Sam-smartarya, as, ā, am, to be remembered; to be thought upon.

Sam-smārya, ind. having caused to remember, having reminded of.

Sam-smṛita, as, ā, am, remembered, recollected, called to mind.

Sam-smṛiti, is, f. remembering, remembrance, recollection.

Sam-smṛitya, ind. having remembered or called to mind.

संस्व *saṁ-srava*, as, m. (fr. rt. *sru* with *saṁ*), flowing, oozing out; that which flows, a stream; anything flowing off or remaining; the droppings or remains of a libation; a kind of offering or libation.

Sam-srāva, as, m. flowing, oozing out; a kind of offering or libation.

संस्वप् *saṁ-srashtṛi*. See under *saṁ-srij*.

संस्वप *saṁ-svap*, cl. 2. P. -*svapiti*, &c., to sleep soundly, sleep.

Sam-supta, as, ā, am, soundly asleep, fast asleep, asleep, sleeping.

संस्व *saṁ-svri*, cl. 1. A. -*svarate*, -*svartum*, -*svartum*, to hymn, praise (Ved.); to pain, afflict, torment, cause pain.

संहन् *saṁ-han*, cl. 2. P. -*hanti*, -*hantum*, to strike together, join or unite closely, put together, close (the hands &c.), shut; to contract, diminish; to bring together, heap, accumulate, collect; to fight together, clash; to strike, kill, destroy completely: Caus. -*ghātayati*, -*yitum*, to strike together, kill, destroy utterly.

Sam-ha = *saṁ-hata* below.

Sam-hata, as, ā, am, struck together, closely joined or united, closed, shut; well knit or compacted together, firmly united, compact, close, firm, solid; closely allied; combined, joined, connected, acting or making effort together, keeping together; collected, assembled, accumulated; struck, hurt, wounded, killed. — *Samhata-jānu*, us, us, u, or *samhata-jānuka*, as, i, am, knock-kneed. — *Samhata-tala*, as, m. the two hands joined with the open palms brought together. — *Samhata-tā*, f. or *samhata-tva*, am, n. compactness, close combination; close contact or approximation, conjunction; union, agreement. — *Samhata-bhrū*, ūs, ūs, u, knitting the brows. — *Samhata-stanū*, f. (a woman) whose breasts are very close to each other. — *Samhataśva* (°*ta-as°*), as, m., N. of a king.

Sam-hatī, is, f. the state of being brought into close contact, firm or close combination, firm union or alliance, junction, joint effort, agreement, compactness, firmness, solidity, bulk, mass, assemblage, collection, heap, number, host, multitude.

Sam-hatya, ind. having struck together, having closed or joined.

Sam-hanana, as, ī, am, striking together; killing, destroying, a destroyer, conqueror; (am), n. the act of striking together, compactness, inflexibility; strength, muscularity; rubbing the limbs; the body (as having the limbs well compacted).

Sam-hanu, us, us, u, Ved. destructive, deadly.

Sam-gha, as, m. close contact or combination; any collection or assemblage, heap, multitude, quantity, crowd, host, band, number, group, flock, shoal; any

number of people or inhabitants living together. —*Saṅgha-guṭṭa*, *as*, m. a proper N., (also read *siṅha-guṭṭa*). —*Saṅgha-śarīn*, *i*, m. 'going in shoals,' a fish. —*Saṅgha-jīvin*, *i*, m. 'living by multitudes of people,' a hired labourer, porter, cooly. —*Saṅgha-tala*, *as*, m. the two hands joined with the open palms brought together. —*Saṅgha-puṣpī*, *f*, a particular plant (= *dhātakī*). —*Saṅgha-eritti*, *is*, *f*, a state of close combination. —*Saṅghavṛittī-tā*, *f*, combined action. —*Saṅgha-sus*, *ind*, collectively, all together; by troops, in flocks, in shoals, in companies.

Sam-ghāta, *as*, m. close combination, union, association, connection, confederacy; a collection, quantity, assemblage, multitude, heap, cluster, band; a collection of mucus, phlegm [cf. *saṃ-ghāṇaka*]; composition of words, formation of compounds; striking, killing, hurting; a particular gait or mode of walking (in the drama); N. of a division of the infernal regions; [cf. *saṃ-hāta*]. —*Saṃghāta-kāṭhina*, *as*, *ā*, *am*, compactly or solidly hard, hard from solidity or compactness. —*Saṃghāta-patṭikā*, *f*, a sort of fennel (= *śata-puṣpā*). —*Saṃghāta-vat*, *am*, *atī*, *at*, having close union, possessing a heap or multitude, closely compacted or combined.

संहरण *saṃ-haraṇa*. See under *saṃ-hṛi*.

संहर्ष 1. *saṃ-harsha*, *as*, m. (for *saṃ-gharsha*, *q. v.*; for 2. see under *saṃ-hṛish*), rubbing, grinding, trituration; envy, emulation; air, wind.

संहवन *saṃ-havana*, *am*, n. (fr. *rt. hu* with *saṃ*), the act of sacrificing or offering oblations together; sacrificing in a proper manner; a quadrangle, group of four houses; [cf. *saṃ-javana*].

संहा *saṃ-hā*, *cl. 3. A. -jīhāte*, &c., to go together, proceed; to obtain.

Saṃ-jihāna, *as*, *ā*, *am*, going, moving.

संहत *saṃhāta*, *as*, m. (probably for *saṃ-ghāta*, *q. v.*), one of the twenty-one hells (mentioned in Manu IV. 89).

संहार *saṃ-hāra*. See under *saṃ-hṛi*.

संहि *saṃ-hi*, *cl. 5. P. -hinoti*, &c., to send forth, utter.

संहित *saṃ-hita*. See under *saṃ-dhā*.

संहृति *saṃ-hṛti*. See under *saṃ-hve*.

संह *saṃ-hṛi*, *cl. 1. P. A. -harati*, -*te*, -*har-tum*, to bring or draw together; to contract, abridge, compress; to close, clench (the fists &c.); to crush together, crumple up, destroy, annihilate, (opposed to *erī*); to bring together, collect, accumulate; to draw together, unite, bind by obligations; to draw aside (a curtain &c.), withdraw, withhold, hold back, take back; to restrain, suppress, curb; to lay hold of, seize, subtract, take: Pass. -*hriyate*, to be drawn together, be contracted or abridged; to be destroyed; to be finished or concluded; to be restrained, &c.: Desid. -*jīhārehati*, to wish to draw together or destroy or annihilate.

Sam-hara, *as*, *ā*, *am*, drawing together, bringing together; contracting; destroying, &c. —*Samhara-rākhya* (°*rā-ākh*), *as*, m. 'called Samhara,' the fire Pāvaka.

Sam-haraṇa, *am*, n. the act of drawing or bringing together; contracting; crumpling together, destroying, destruction, ruin; collecting, accumulating; withdrawing; restraining, checking; seizing, taking.

Sam-hartrī, *tā*, *trī*, *trī*, one who draws together or contracts, &c.; destroying, a destroyer.

Sam-hāra, *as*, m. drawing together, contraction, abridgement, comprehensive description, abbreviation, compression; a fault in pronunciation, (opposed to *vi-hāra*); close, end, conclusion, (*kāvya-saṃ-hāra*, *as*, m. 'the close of a poem,' epithet of the benediction at the conclusion of a drama); destruction, loss; the periodical destruction of the universe at the end of a Kalpa; collection, assemblage, accu-

mulation; withdrawing, withholding, restraining, suppressing; a charm or spell for restraining magical weapons or bringing them back after discharging them; seizing, laying hold of, taking [cf. *veṇī-s*]; a division of the infernal regions; practice, skill. —*Samhāra-bhāirava*, *as*, m. one of the eight forms of Bhairava, *q. v.* —*Samhāra-mudrā*, *f*, N. of a particular posture in the Tantra worship (= *visarjana-mudrā*).

Sam-hāraka, *as*, *ikā*, *am*, drawing together, compressing, closing; destructive, ruinous; a destroyer.

Sam-hārya, *as*, *ā*, *am*, to be drawn together or contracted, to be abridged; to be destroyed, &c.; to be restrained or curbed or suppressed.

Sam-hṛita, *as*, *ā*, *am*, drawn together; contracted, compressed, abridged; closed; destroyed, scattered; collected, assembled; withdrawn, withheld; restrained, curbed; seized, laid hold of.

Sam-hṛitī, *is*, *f*, contraction, compression, abridgement; destruction, loss, disappearance; collection; restraint; taking, seizure.

Sam-hṛitya, *ind*, having drawn together or contracted, having abridged; having closed or clenched (the fist); having destroyed.

संहृष *saṃ-hṛish*, *cl. 4. P. -hṛishyati*, -*har-shitum*, to bristle, stand erect (as the hair of the body from joy or fright); to thrill with delight, be glad, rejoice.

2. *saṃ-harsha*, *as*, m. bristling or erection of the hair of the body (either from rapture or terror), thrill of delight, joy, pleasure; ardour, emulation, (perhaps for *saṃ-gharsha*); air, wind; trituration, rubbing together, (for *saṃ-gharsha*). —*Samharshayogin*, *i*, *ini*, *i*, possessing joy, enraptured.

Sam-hṛishṭa, *as*, *ā*, *am*, thrilled, enraptured, rejoiced, delighted, glad; bristling, shuddering; fired with ardour or emulation. —*Samhṛishṭa-roman*, *ā*, *ā*, *a*, or *saṃhṛishṭa-romāṅga* (°*ma-an*), *as*, *ā*, *am*, having the hair of the body bristling (with joy or fright), thrilling with joy.

संहोत *saṃ-hotra*, Ved. = *samōtina-yajña*, Rīg-veda X. 86, 10.

संह्रद *saṃ-hṛāda*, *as*, m. (fr. *rt. hrad* with *saṃ*), a loud noise, uproar, sound, noise.

Sam-hṛādīn, *i*, *ini*, *i*, sounding together, making a noise, tumultuous, noisy. —*Samhṛādī-kaṇṭha*, *as*, *am*, m. n. a sounding throat.

संह्री *saṃ-hṛī*, *cl. 3. P. -jihreti*, &c., to be quite ashamed.

Sam-hṛīna, *as*, *ā*, *am*, altogether ashamed; bashful, modest.

संह्राद *saṃ-hlāda*, *as*, m., N. of a son of Hiranya-kaśipu (and brother of Prahlāda, *q. v.*).

संज्ञे *saṃ-hve*, *cl. 1. A. -hwayate*, -*hvatum* (Ved. Inf. -*hwayitavasi*), to call out loudly, shout together; to call out, tell, relate, make known.

Sam-hṛitī, *is*, *f*, shouting or calling out together, general shout or clamour, exclamation, tumultuous exultation.

सक *saka*, *as*, m. (a diminutive fr. *sa*, the base of nom. sing. of *tad*), he, that man; (*ā*), *f*, she, (Rīg-veda I. 191, 11.)

सकट *sa-kaṭa*, *as*, *ā*, *am*, bad, vile; (*as*), m. the small tree *Trophis Aspera* (= *sākhota*). —*Sakāṭanna* (°*ṭa-an*), *am*, n. impure food (according to some).

सकण्टक *sa-kaṇṭaka*, *as*, *ā*, *am*, having thorns, thorny, prickly; troublesome, perilous; (*as*), m. the aquatic plant *Vallisneria* (= *saivāla*); a kind of Karājā.

सकपटम् *sa-kapaṭam*, *ind*, with fraud or dissimulation, fraudulently.

सकमल *sa-kamala*, *as*, *ā*, *am*, having lotuses, abounding in lotuses.

सकम्प *sa-kampa*, *as*, *ā*, *am*, having tremor, tremulous.

Sa-kampana, *as*, *ā*, *am*, having tremor, trembling; accompanied with earthquakes; (according to Nīla-kaṇṭha) = *sa-vidyut*.

सकर 1. *sa-kara*, *as*, *ā*, *am* (see 1. *kara*), having hands; possessing a trunk (as an elephant).

सकर 2. *sa-kara*, *as*, *ā*, *am* (see 2. *kara*), having rays, full of rays; having or bearing tax, bringing in toll, liable to pay taxes.

सकरुण *sa-karuṇa*, *as*, *ā*, *am*, having pity, tender, compassionate; (*am*), *ind*, compassionately, tenderly.

सकर्ण *sa-karṇa*, *as*, *ā* or *i*, *am*, having ears; hearing, listening; accompanied by Karṇa.

सकर्तृक *sa-kartṛika*, *as*, *ā*, *am*, having an agent.

Sa-karmaka, *as*, m. having or performing any act; (in grammar) 'having an object,' the transitive or active verb.

Sa-karman, *ā*, *ā*, *a*, performing any act or rite; following similar business.

Sa-kāraṇa, *as*, *ā*, *am*, having a cause, originating from a cause.

सकल 1. *sa-kala*, *as*, *ā*, *am* (fr. *sa* and *kālā*), together with parts or portions; all, whole, entire; (*am*), n. everything; the whole; [cf. Lith. *czieti-s*; Russ. *zielyi*; Slav. *ziel*; Pol. *sały*, *salki*; perhaps Goth. *heil-s*; Old Norse *heil*; Angl. Sax. *hal*.] —*Sakala-siddhi-da*, *as*, *ā*, *am*, giving all perfection. — 1. *sakala-hansa-gaṇa*, *as*, *ā*, *am*, having entire or unbroken flocks of geese. — *Sakalārtha-sāstra-sāra* (°*la-ar*), *as*, *ā*, *am*, containing the essence of precepts about all things. — *Sakalendu* (°*la-in*), *us*, m. the full moon. — *Sakalendu-mukha*, *as*, *i*, *am*, having a face like the full moon.

सकल 2. *sa-kala*, *as*, *ā*, *am*, having a soft or low sound.

सकलङ्क *sa-kalanka*, *as*, *ā*, *am*, having spots or stains, stained, contaminated.

सकलत *sa-kalatra*, *as*, *ā*, *am*, accompanied by a wife.

सकलह *sa-kalaha*, *as*, *ā*, *am*, having quarrels, quarrelsome, quarrelling.

सकलहंसगण 2. *sa-kalahansa-gaṇa*, *as*, *ā*, *am*, having flocks of Kala-hansas.

सकल्प *sa-kalpa*, *as*, *ā*, *am*, having the ritual or ceremonial part of the Veda, along with the ritual, (Manu II. 140); having rites or ceremonies; (*as*), m. epithet of Śiva.

सकवच *sa-kavaṭa*, *as*, *ā*, *am*, having armour or mail, clad in armour, mailed.

सकाकोल *sa-kākola*, *as*, m. one of the twenty-one hells (mentioned in Manu IV. 89).

सकातर *sa-kātara*, *as*, *ā*, *am*, cowardly, dastardly; (*am*), *ind*, with cowardice, in a cowardly manner.

सकाम *sa-kāma*, *as*, *ā*, *am*, having love or affection, full of love, loving, a lover; one who has obtained his wish, contented, satisfied, humoured, gratified; (*am*), *ind*, with pleasure; contentedly, assuredly, indeed. — *Sakāmāri* (°*ma-arī*), *is*, m. 'enemy of lovers,' epithet of Śiva.

सकार *sa-kāra*. See under 1. *sa*.

सकामुक *sa-kāmuka*, *as*, *ā*, *am*, having a bow, armed with a bow.

सकाल *sa-kāla*, *as*, *ā*, *am*, seasonable; (*am*), *ind*, seasonably, betimes, early in the morning.

सकाली *sakālī*, *f*, N. of a place. — *Sakālī-samudra*, N. of a place.

सकाश sa-kāśa, *as, ā, am*, having appearance or visibility, visible, present, near; (*as*), m. presence, propinquity, vicinity, nearness; (*am*), *e*, ind. in the presence of, near; (*āt*), ind. from the presence of, from.

सकिरीटकौस्तुभ sa-kirīṭa-kaustubha, *as, ā, am*, having a diadem and breast-jewel.

सकुक्षि sa-kukshi, *is, i*, having the same womb, born from the same mother (as a brother or other relation of whole blood).

सकुण्डल sa-kunḍala, *as, ā, am*, having ear-rings, decorated with ear-rings.

सकुण्ड sakuruṇḍa, *as, m.* yellow Amaranth or Barleria (= sakuruṇḍa, kurunḍa).

सकुल sa-kula, *as, ā, am*, having a family; belonging to a noble family, &c.; belonging to the same family; (*as*), m. a kinsman; (*as, i*), m. f. a sort of fish (= śakula).

Sakulya, *as, m.* one of the same family and name (= sa-gotra); a distant relation, remote kinsman (said to be one who shares a divided oblation, e.g. the grandson's grandson or even other descendants as far as three degrees or more from him; sometimes extended to the tenth descendant).

सकृच्छ sa-kricchra, *as, ā, am*, having trouble or distress, attended with pain, painful, distressing.

सकृत् 1. sa-kṛit, ind. (connected with rt. *i. kṛi*), once, on one occasion only [cf. *a-s*]; at one time; at once, together; together with, with; always; [with the former part of this word cf. Lat. *se, si, sim*, of the words *se-mel, si-mul, sim-plex*, and Gr. *ἀ* of *ἀ-πλοῦς*; with the latter part cf. Lith. *kartas*.]—**Sakṛit-praja**, *as, m.* 'having offspring once,' a crow.—**Sakṛit-prayogin**, *i, iṇi, i*, Ved. being employed only once.—**Sakṛit-prasūtīkā**, *f.* one who has borne one child; (a cow) that has calved once.—**Sakṛit-phalā**, *f.* 'bearing fruit once,' the plantain tree (= kadālī).—**Sakṛit-sū**, *is, f.*, Ved. one who bears a child only once.—**Sakṛid-āgāmin**, *i, m.*, N. of one of the four orders of Buddhist Āryas.—**Sakṛid-garbha**, *as, m.* 'having only one conception,' a mule, = khesara; (*ā*), *f.* a woman who is pregnant only once.—**Sakṛid-vīra**, *as, m.* a kind of plant (= eka-vīra).

सकृत् 2. sakṛit, *t, m.* (more usually written *śakṛit*, *q. v.*), excrement, feces, ordure.

सकृप sa-kṛipa, *as, ā, am*, having pity, compassion; with Kṛipa, accompanied by Kṛipa.

Sa-kṛipāṇa, *as, ā, am*, pitiable, miserable, wretched.

सकेश sa-keśa, *as, ā, am*, having hair, hairy.

सकैतव sa-kaitava, *as, ā, am*, having fraud, fraudulent; (*as*), *m.* a deceiver, cheat, impostor; (*am*), ind. fraudulently.

सकोप sa-kopa, *as, ā, am*, enraged, full of anger, angry, displeased; (*am*), ind. with anger, angrily.

सकौतुक sa-kautuka, *as, ā, am*, full of expectation, eagerly expectant; (*am*), ind. expectantly.

सक्त sakta, *sakti*. See under rt. *saij*.

सक्तु saktu, *us, u, m. n.* (also written *śaktu*, *q. v.*); according to Uṇādi-s. I. 70. fr. rt. *saḥ*; according to some only masc. pl., the flour of barley (fried before ground); barley-meal.—**Saktu-pras-tha**, *as, am, m. n.* a Prastha or particular measure of flour.—**Saktuprasthāya**, *am, n. N.* of an episode in the Mahā-bhārata.—**Saktu-phalā** or *saktu-phali*, *f.* 'having fruit resembling flour,' the Sami tree, Mimosa Suma.

Saktuka, *as, m.* = saktu above; a species of poison.

Saktula, *as, ā, am*, containing flour.

सक्थि sakthi, *i, n.* (according to Uṇādi-s. III. 154. fr. rt. *saij*, because the body 'is attached to' or 'rests on' the thigh; according to Yaska fr. rt. *saḥ*; the base of some cases is *sakthan*, see below; in R̥g-veda X. 86, 16. *sakthyā* = *sakthinī*, *n. du.*, occurs), the thigh; a bone; the pole or shafts of a cart; a part of the frame of a cart.

Saktha at the end of a comp. = *sakthi*.

Sakthan, a form of base substituted for *sakthi* above, in the weakest cases (e.g. inst. sing. *sakthnā*, dat. *sakthne*, abl. gen. *sakthnas*, loc. *sakthni* or *sakthani*, gen. pl. *sakthnām*, Ved. acc. pl. *sakthāni*).

सक्ता sakma, *sakmya*. See under rt. *saḥ*.

सक्रिय sa-kriya, *as, ā, am*, having action, active, mutable, movable, migratory; one who observes his religious duties.

सक्रोध sa-krodha, *as, ā, am*, full of anger, angry; (*am*), ind. with anger, angrily.

सक्ष saksh. See rt. *saḥ*.

सक्षण sa-kshaṇa, *as, ā, am*, having a leisure moment, being at leisure.

सक्षणि sakshaṇi, *is, is, i* (according to some fr. rt. *kshan*, perhaps fr. rt. *i. sah*; according to Sāy. fr. rt. *saḥ*), Ved. overpowering, destroying; honouring, obeying; to be honoured; (Sāy. = *sa-cāmāna*, R̥g-veda VIII. 70, 8; = *sa-cūṇiṇi* = *śila*, VIII. 22, 15.)

सक्षत्रम् sa-kshatram, ind. suitably to the state of a Kshatriya.

सक्षित sa-kshiti, *t, t, t* (see 2. *kshiti*), Ved. dwelling along with, associated together, going together.

सखद्व sa-khadga, *as, ā, am*, armed with a sword, sword in hand.

सखि sakhi, *ā, m.* (according to Uṇādi-s. IV. 136. fr. *sa* for *samāna* + rt. *khyā*; according to others fr. 4. *sa* and rt. 2. *kshi*, and meaning 'living together'), a friend, (*kin-s*), a bad friend; an associate, companion; [cf. Lat. *socius*.]—**Sakhi-tā**, *f.* or *sakhi-tva*, *am, n.* friendship, intimacy.—**Sakhi-pūrva**, *as, ā, am*, one who has been formerly a friend; (*am*), *n.* the being formerly a friend.—**Sakhi-vat**, ind. like a friend, as a friend.—**Sakhi-vigraha**, *as, m.* war of friends, civil war.

Sakha, *as, m.* a friend, (frequently used at the end of comps. for *sakhi* above; cf. *nara-s*, *va-santa-s*); the tree Mimosa Catechu.

Sakhi, *f.* a female friend or companion, a woman's confidante, (*ku-sakhi*, a bad female friend).—**Sakhi-kadambaka**, *am, n.* a number of female friends.—**Sakhi-gaṇa**, *as, m.* a number of female friends.—**Sakhi-gaṇa-samāvṛita**, *as, ā, am*, surrounded by a company of female friends.—**Sakhi-jana**, *as, m.* a female friend, confidante.—**Sakhi-sahita**, *as, ā, am*, attended by female friends.

Sakhiya, Nom. P. *sakhiyati*, &c., to wish for a friend.

Sakhiyat, *an, antī, at*, Ved. desiring friends, desirous of friendship.

Sakhya, *am, n.* friendship, intimacy; equality; (*as*), *m.* a friend.

सखेद sa-kheda, *as, ā, am*, having grief or sorrow; (*am*), ind. with grief, sorrowfully.

सखेलम् sa-khelum, ind. with a gentle motion, moving gently.

सग sag, cl. I. P. *sagati*, *saśaga*, *asagī*, *sagitum*, to cover; Caus. *sagayati*, *-yitum*, to cause to cover.

सगजारोह sa-gajāroha, *as, ā, am*, accompanied by an elephant-rider, attended by men riding on elephants.

सगण sa-gaṇa, *as, ā, am*, having troops or flocks, accompanied by a troop, attended by a body of followers; attended or accompanied by (with inst.); (*as*), *m.* epithet of Siva.

सगद्गदम् sa-gadgadā, ind. with stammering, in a faltering voice.

सगन्ध sa-gandha, *as, ā, am*, having a smell, odiferous, fragrant, sweet-smelling; (*as*), *m.* a relation, kinsman, co-heir.

सगन्धर्व sa-gandharva, *as, ā, am*, together with the Gandharvas.

सगर sa-garā, *as, ā, am*, having poison, poisonous; (*as*), *m.* the ocean, sea (Ved., enumerated among the *antariksha-nāmāni* in Naigh. I. 3; also *am, n.*); N. of a king of the solar race, sovereign of Ayodhyā (son of Bahu; he is said to have been called Sagara, as born together with a poison given to his mother by the other wife of his father; he was father of Asamanja by Keśinī and of sixty thousand sons by Sumati; the latter were turned into a heap of ashes by the sage Kapila, see *bhagiratha*, and their funeral ceremonies could only be performed by the waters of R̥g-veda to be brought from heaven for the purpose of purifying their remains; this was finally accomplished by the devotion of Bhagiratha, *q. v.*, who having led the river to the sea, called it Sagara in honour of his ancestor: Sagara is described as having subdued the Sakas, Yavanas, and other barbarous tribes, and deprived them of their social and religious position; N. of a particular Arhat. = *Sagaropākhyāna* ('*ra-up*'), *am, n.* 'the story of Sagara,' N. of the fifteenth chapter of the Svarga-khaṇḍa of the Padma-Purāṇa.

सगर्भ sa-garbha, *as, ā, am*, pregnant; (*as*), *m.* 'having the same womb,' a brother by the same father and mother, a brother of whole blood (= *sa-hodara*; cf. Gr. *δῶκεφός*); (*ā*), *f.* a pregnant woman.

Sagarbha, *as, m.* a brother of whole blood, one by the same father and mother.

सगर्व sa-garva, *as, ā, am*, proud; joyful, glad, elated; (*am*), ind. haughtily.

सगुडशृङ्गक sa-guḍaśṛṅgaka, *as, ikā, am*, furnished with cupolas.

सगुण sa-guṇa, *as, ā, am*, having properties or qualities, &c.; possessing good qualities or attributes, virtuous; worldly.

सगूढम् sa-gūḍham, ind. secretly, privately, privily.

सगोत्र sa-gotra, *as, ā, am*, being of the same family or kin, related; (*as*), *m.* a kinsman of the same family; one sprung from a common ancestor; one connected by funeral oblations of food and water; a distant kinsman; (*am*), *n.* a family, race, lineage.

सगिध sa-gdhi, *is, f.* (contracted fr. *sahajagdhi*, see *jagdhi*), eating together; (*is, is, i*), Ved. eating together.

सगमन् sagman, enumerated among the *sangrāmā-nāmāni* in Naigh. II. 17.

सग sagh, cl. 5. P. *saghoti*, *saśāgha*, *saghishyati*, *asaghit* or *asāghit*, *saghitum*, to strike, hurt, injure, kill; to receive, accept; to support, bear [cf. rt. *i. sah*]; Caus. *sāghayati*, *-yitum*, Aor. *asāghat* or *asāghat*: Desid. *sāghishati*: Intens. *sāghyate*, *sāghdhi*.

सघन sa-ghana, *as, ā, am*, having density or solidity, dense, solid.

सङ्क san-ka, *as, ā, am* (according to Sāy.

fr. rt. *kaṭ* with *sa-*; but according to Yaska, Nir. IX. 14, either fr. rt. *saṭ* or fr. *san-kṛī*, sounding together, shouting; having assembled warriors; (in Naigh. II. 17. *sankāḥ* is enumerated among the *saṅgrāma-nāmanī*.)

सकट *san-kaṭa*, *as, ā, am* (fr. *sa-* + *kaṭa*, q. v.), 'having the hips close together,' contracted, narrow, strait; impassable, impervious; crowded; (*as*), m. a proper N.; (*ā*), f. a particular goddess worshipped at Benares; a particular Yoginī, (seven others are named, viz. Maṅgalā, Piṅgalā, Dhanyā, Bhrāmārī, Bhadrīkā, Ulkā, Siddhī); (*am*), n. a narrow passage, strait, defile, pass; a strait, difficulty, trouble, (*prāṇa-sankāṭa*, risk of life.) — *Sanku-tāḥśha* ('*śa-ak*'), *as, ī, am*, 'having contracted eyes,' winking, leering; (*as*), m. the tree *Grislea Tomentosa* (= *dhava*). — *Sankatūpanna* ('*ṭa-āp*'), *as, ā, am*, beset with difficulties.

सकथ *san-kath* (*sa-* + *kath*), cl. 10. P. -*ka-thayati*, -*yitum*, to relate or narrate fully, tell, communicate, inform; to explain; to speak about or of (with acc.); to converse.

San-kathāna, *am, n.* the act of narrating fully, narration, relation.

San-kathā, f. conversation, discourse, talking together.

San-kathita, *as, ā, am*, related, narrated, communicated.

San-kathyamāna, *as, ā, am*, being told or related.

सकन् *san-kan* (*sa-* + *kan*, cf. 2. *kā*, rt. *kai*), cl. 1. P. -*kanati*, &c. (apparently only used in the participle below), Ved. to be satisfied or pleased, &c.; [cf. rt. *śak*.]

San-śakāna, *as, ā, am*, Ved. satisfied with, pleased; praised, glorified, (Sāy. = *śūyamāna*, as if fr. rt. *kai* with *sa-*.)

सकम्प *san-kamp* (*sa-* + *kamp*), cl. 1. A. -*kampate*, -*kampitum*, to shake about, quake, tremble; Caus. -*kampayati*, -*yitum*, to cause to shake or tremble.

सकर *san-kara*. See under *san-kṛī*.

सकरशा *san-karshaṇa*. See under *san-kṛish*.

सकल 1. *san-kal* (*sa-* + *kal*, see rt. 2. *kal*), cl. 10. P. -*kālayati*, -*yitum*, to drive together, drive to; to drive away, put to flight.

San-kalā, ind. (doubtful), killing, slaughter.

सकल 2. *san-kal* (*sa-* + *kal*, see rt. 3. *kal*), cl. 10. P. -*kālayati*, -*yitum*, to heap together, pile up, accumulate; to grasp, lay hold of; to consider, deem, regard as.

San-kalā, *as, m.* collection, accumulation, quantity; addition.

San-kalana, *am, ā, n. f.* the act of heaping together; contact, junction, collision, intermixture; blending, twining; (*am*), n. addition (in arithmetic).

San-kalita, *as, ā, am*, heaped together, piled up, collected, brought together, blended, intermixed, arranged; added; laid hold of, grasped; (*ā*), f. (in arithmetical progression) the first sum; (*am*), n. addition (in arithmetic). — *San-kalitaiḥka* ('*tā-aiḥ*'), *am, n.* the sum of the sums or terms (of an arithmetical progression).

सकल्प *san-kalpa*, &c. See under *san-klip*.

सकसुक *san-kasuka*, *as, ā, am* (according to Upādi-s. II. 29. fr. rt. *kas* with *sa-*), going or moving about unsteadily, unsteady, inconstant, fickle, changeable; uncertain, doubtful; weak, feeble; bad, wicked; (*as*), m., N. of the author of the hymn R̥g-veda X. 18 (having the patronymic Yāmāyana).

सकाश *san-kāś* (*sa-* + *kāś*), cl. 1. A. -*kāśate*, -*kāśitum*, to appear together, appear in sight, become visible; Caus. -*kāśayati*, -*yitum*, to cause to appear; to look at, see, contemplate, behold.

San-kāśa, *as, m.* appearance; presence; vicinity, (*griha-sankāśe*, in the neighbourhood of the house, near the house); (*as, ā, am*), like, similar (at the end of comps., e.g. *mṛityu-sankāśa*, death-like; *gaja-ś*, resembling elephants); near, close at hand.

San-kāśya, N. of a kingdom.

सकिल *sankila*, *as, m.* (said to be fr. rt. *kil* with *sa-*), a burning torch, fire-brand.

सक्तीर्ण *san-kīrṇa*. See under *san-kṛī*.

सक्तीर्तन *san-kīrtana*. See under *san-kṛit*.

सकु *sanku*, *us, m.* (doubtful), a hole.

सकुच *san-kuś* (*sa-* + *kuś*), cl. 6. 1. P. -*ku-ṭati*, -*koṭati*, -*koṭitum*, to shrink, become contracted, contract, shrivel up; to close, shut (as a flower); to contract, compress: Pass. -*kuśyate*, to be contracted, be closed: Caus. -*kośayati*, -*yitum*, to contract, narrow, make smaller, lessen; to close up.

San-kuśita, *as, ā, am*, contracted, narrowed, shriveled up, shrunk, wrinkled, (*a-sankuśita*, not wrinkled); closed, shut, unblown (as a flower); crouching, cowering.

San-kośa, *as, m.* contracting, shriveling up, contraction, shrinking; terror, fear; compression, abridgement, narrowness, diminution; shutting up, closing; binding, tying; a sort of skate fish; (*am*), n. saffron. — *Sankuśa-piśuna*, *am, n.* 'manifesting contraction,' saffron.

San-kośana, *am, n.* the act of contracting or shrinking, contraction, causing to shrink or close; astringing; (*as, ī, am*), contracting, shrinking; astringent; (*ī*), f. the sensitive plant (= *lajjalu*).

San-kośayat, *am, antī, at*, contracting, causing to shrink or close, narrowing.

San-kośin, *ī, inī, i*, shrinking, contracting, shriveling up; closing; astringent.

San-kośya, ind. having contracted or compressed, &c.

सकुप *san-kup* (*sa-* + *kup*), cl. 4. P. A. -*kup-yati*, -*te*, -*kopitum*, to become angry or enraged; to be agitated or excited: Caus. -*kopayati*, -*yitum*, to make angry, enrage, provoke, excite; to become agitated or excited.

San-kupita, *as, ā, am*, enraged, aroused, excited. *San-kopayat*, *am, antī, at*, making angry, enraging, exciting.

सकुल *sankula*, *as, ā, am* (fr. rt. *kul* with *sa-*), probably connected with *san-kara* fr. *san-kṛī*, crowded together, thronged, mixed together, commingled, confused, perplexed, disordered, inconsistent; filled with, full of; (*as*), m., N. of a poet; (*am*), n. a crowd, throng, mob; a flock, collection; a confused fight, battle, war, mêlée; inconsistent or contradictory speech.

सकुञ्ज *san-kūj* (*sa-* + *kūj*), cl. 1. P. -*kūjati*, &c., to cry aloud, utter inarticulate sounds.

San-kūjita, *as, ā, am*, cried aloud; (*am*), n. the cry of the Cakra-vālka.

सकु *san-kṛī* (*sa-* + *kṛī*), cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, = *sa-* + *kṛī*, q. v.

San-kṛīti, *is, f.* a kind of metre (consisting of four lines of twenty-four syllables each); (*is*), m. a proper N.; (*ayas*), m. pl., N. of a class of ancient Rishis.

सकुत् *san-kṛit* (*sa-* + *kṛit*), cl. 6. P. -*krin-tati*, -*kartitum*, to cut to pieces, cut up; to cut through, cut, pierce.

San-kṛīta, *as, ā, am*, cut to pieces, cut through, pierced.

San-kṛītya, ind. having cut to pieces, having cut up.

सकुष *san-kṛish* (*sa-* + *kṛish*), cl. 1. P. -*kar-shati*, -*karshṭum*, -*krashṭum*, to draw together, contract; to lace together, tighten; to draw away, withdraw; to drag away with, drag along, carry off, take away.

San-karshaṇa, *am, n.* the act of drawing together, contracting; shortening; attracting, drawing; making rows, ploughing, &c.; (*as*), m., N. of the first-born offspring of Vishnu, (Mahā-bh. Sānti-p. 7527); epithet of Bala-deva or Bala-rāma (elder brother of Kṛishṇa, and so called because withdrawn from the womb of Devakī and transferred to that of Rohiṇī); a proper N. — *Sankarshaṇa-kāṇḍa*, N. of a work ascribed to Jaimini. — *Sankarshaṇeśvara-tirtha* ('*ṇa-īś*'), *am, n.*, N. of a Tirtha.

San-karshat, *am, antī, at*, drawing together, contracting; drawing away.

San-karshin, *ī, inī, i*, drawing together, contracting, shortening, (*kāla-sankarshin*, shortening the time; *kālasankarshinī vidyā*, epithet of a particular magical incantation.)

San-kṛishṭa, *as, ā, am*, drawn together, contracted (as two sounds), drawn near to one another.

सकु *san-kṛī* (*sa-* + *kṛī*), cl. 6. P. -*kirati*, -*karitum*, -*karitum*, to pour together, mix together, commingle; to confuse; to scatter about, diffuse; to pour out, bestow liberally or abundantly (Ved.); to make full, fill: Pass. -*kīryate*, to be poured together, be intermingled or mixed; to be confused.

San-kara, *as, m.* mixing together, intermixture, blending, confusing, confounding, confusion, irregular mixture, unlawful intermarriage, mixture of caste, a mixed caste or race (proceeding from the union of a man with a woman of a higher caste or from the promiscuous intercourse of the four tribes, and again from the indiscriminate cohabitation of their descendants amongst each other; cf. *yonī-sankara*); the union or mixing together of two figures in the same passage (in rhetoric); dust, sweepings [cf. *ava-kara*, p. 88]; the crackling of flame. — *Sankara-ja*, *as, ā, am*, born from a mixed marriage. — *Sankarī-karāṇa*, *am, n.* the act of mixing together, confusing; confusion; causing mixture or loss of caste. — *Sankarī-kṛī*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to mix together confusedly, cause confusion. — *Sankarī-kṛita*, *as, ā, am*, confused, blended or mixed confusedly; outcast.

Sankarin, *ī, inī, i*, confusing, confused, intermingled, produced by or resulting from illegal mixture of castes.

San-kāra, *as, m.* dust, sweepings; the crackling of flame; (*ī*), f. a girl recently deflowered, a new bride.

San-kīrṇa, *as, ā, am*, poured together, mixed together, intermingled, confused, miscellaneous, crowded, closely packed; indistinct; scattered, strewed, spread, diffused; sprinkled (with exuding juice, as a rutting elephant); of mixed caste, of impure origin, born from a mixed marriage, impure, polluted, adulterated; contracted, narrow; (*as*), m. a man of mixed caste, an outcast; a mixed note or mode (in music); an elephant possessing certain characteristic marks or one in rut; (*ā*), f. a kind of riddle or enigma. — *Sankīrṇa-cārin*, *ī, inī, i*, wandering about confusedly, going to various places. — *Sankīrṇa-jāti*, *is, is, i*, or *sankīrṇa-yonī*, *is, is, i*, of mixed birth or caste, impure through illegal intermarriage, of a mongrel breed, mule. — *Sankīrṇa-yuddha*, *am, n.* a mixed or confused fight, mêlée.

सकुत् *san-kṛit* (*sa-* + *kṛit*), cl. 10. P. -*kirta-yati*, -*yitum*, to mention or relate fully, recite; to proclaim, announce; to celebrate or praise or commend greatly.

San-kīrtana, *am, ā, n. f.* the act of reciting or proclaiming at full; greatly praising or celebrating, extolling, lauding, honouring, glorification.

San-kīrtayat, *am, antī, at*, mentioning or describing fully, proclaiming; celebrating or praising greatly.

San-kīrtita, *as, ā, am*, mentioned fully; celebrated, praised, renowned.

San-kīrtti, *is, m.*, N. of a Vaiśya (said to have been the author of certain Vedic hymns).

San-kīrtya, ind. having mentioned, having celebrated, &c.

San-kīrtyamāna, *as*, *ā*, *am*, being proclaimed or celebrated.

सङ्कल्प *san-klip* (*sam-klip*), cl. 1. A. -*kalpate*, -*kalpitum*, -*kalptum*, to will, wish for, long for, be desirous of: Caus. -*kalpayati*, -*te*, -*yitum*, to form or arrange or connect together; to create, make, effect, furnish, provide; to will, purpose, resolve, determine, wish for, desire, intend, aim at, strive after; to appoint, settle, fix, allot, assign, destine; to consecrate, dedicate; to perform obsequies; to form an idea in the mind, imagine, fancy; to think about, weigh, ponder.

San-kalpa, *as*, *m*, will, volition, strength of will, purpose, mental resolve or determination, resolution, vow; power of will; wish, desire; idea formed in the mind, thought, imagination, fancy, contrivance; consideration, reflection; mind, soul, heart; idea or expectation of advantage from any voluntary act; a solemn vow to perform a ritual observance, declaration of purpose; a declaration repeated by a widow who burns herself with her deceased husband; N. of a Prajā-pati; (ā), f., N. of a daughter of Dakṣa and wife of Dharmā. — *Sankalpa-kulmāsa*, *as*, *ā*, *am*, Ved. having desire for its shaft (said of an arrow). — *Sankalpa-ja*, *as*, *ā*, *am*, produced from self-determined will or desire, proceeding from idea of advantage; (*as*), *m*, 'mind-born, heart-born,' epithet of Kāma (god of love). — *Sankalpa-janman*, *ā*, or *sankalpa-bhava*, *as*, or *sankalpa-yoni*, *is*, *m*, epithet of Kāma (god of love). — *Sankalpa-rūpa*, *as*, *ā*, *am*, formed or consisting of will, of the nature of mental resolve, conformable to the will or purpose. — *Sankalpa-sambhava*, *as*, *ā*, *am*, produced from will or desire, arising out of an idea or desire of advantage; (*as*), *m*, 'mind-born,' epithet of Kāma. — *Sankalpa-siddha*, *as*, *ā*, *am*, perfected by mental resolve or will, having supernatural powers by the exercise of a strong will. — *Sankalpātma* (*pa-āt*), *as*, *ikā*, *am*, consisting of will or volition, of the nature of mental resolve; willing, resolving.

Sankalpaka, *as*, *ā* or *ikā*, *am*, purposing, determining, reflecting, pondering.

San-kalpaniya, *as*, *ā*, *am*, to be willed or wished or desired; to be purposed or intended.

San-kalpayat, *am*, *anti*, *at*, wishing or striving for; reflecting, considering, weighing.

San-kalpita, *as*, *ā*, *am*, wished for, desired, aimed at, striven after, intended, purposed, determined, resolved on; conceived, imagined, thought, fancied, contrived.

San-kalpya, ind. having resolved on, having wished for or desired; having consecrated, having performed funeral rites.

Sanklīpta, *as*, *ā*, *am*, desired, wished; contrived.

Sanklīpti, *is*, *f*, will, resolve; fancy; contrivance.

सङ्केत *san-keta*, *as*, *m*, (fr. rt. *kit* = 4. *kit* with *am*), any indicative sign or gesture, intimation, hint, allusion, innuendo, sign, mark, token, symbol (in general); gesticulation; a short explanatory rule (teaching the application of grammatical Sūtras, = *śāstī*); agreement, convention; engagement, appointment, assignment (with a lover); condition, provision. — *Sanketa-nikēta*, *am*, n. a house or place appointed for meeting (a lover &c.), place of assignment, rendezvous. — *Sanketa-paddhati*, *is*, *f*, N. of a work. — *Sanketa-bhūmi*, *is*, *f*, a place of assignment. — *Sanketa-sikṣā*, *f*, N. of a work. — *Sanketa-stava*, *as*, *m*, N. of a hymn. — *Sanketa-sthāna*, *am*, n. place of assignment, appointed place; a sign, intimation.

Sanketaka, *as*, *m*, an agreement, convention, appointment; a rendezvous.

Sanketama, *am*, n. the act of agreeing together, appointment; a rendezvous.

Sanketaya, Nom. P. *san-ketayati*, -*yitum*, to

agree upon, appoint (a time &c.); to invite, call; to counsel, advise.

Sanketita, *as*, *ā*, *am*, agreed upon; invited; [cf. *a-s*.]

सङ्क्रन्द *san-krand* (*sam-krand*), cl. 1. P. A. -*krandati*, -*te*, -*kranditum*, to cry or scream together: Caus. -*krandayati*, -*yitum*, to cry out together, call together.

San-krandana, *as*, *m*, Ved. 'whose cries are terrible,' epithet of Indra, (Sāy. = *para-bhaya-hetur dhranir yasya saḥ*.)

सङ्क्रम *san-kram* (*sam-kram*), cl. 1. P. A. -*krāmāti*, -*kramate*, -*kramitum*, to come together, go along with; meet together, meet; to go near, approach; to be present at, attend; to go or pass through, traverse; to go or pass over, pass into (with loc. or acc.); to enter a constellation (said of the sun); to be transferred; to overstep, surmount: Caus. -*krāmāyati*, -*kramayati*, -*te*, -*yitum*, to cause to go over or pass into, transfer, transport; to lead or conduct through or towards, convey; to consign, deliver over; to take possession of; to agree to help one another.

San-krama, *as*, *m*, going or coming together, concurrence; going or passing through, passage from one point to another, traversing, transit, transition, progress, transfer; the passage of a planetary body through the zodiacal signs; going, moving, travelling; (*as*, *am*), *m*, n. difficult passage or progress, making one's way over difficult ground (as over rocks or torrents or inaccessible passes); the means of effecting a difficult passage, a causeway, bridge; a means of attaining any object. — *Sankramā-kri*, cl. 8. P. -*karoti*, -*kartum*, to use as a vehicle or means of transit or means of attaining.

San-kramapa, *am*, n. the act of going along with, concurrence; the act of going or passing through, transition, proceeding, progress; passage; the sun's passage from one sign of the zodiac to another; the day on which the sun's progress to the north of the equator or summer solstice begins; (in algebra) concurrence, (said to be a general designation of a certain class of problems.)

San-kramayya, ind. having transferred, having made to pass or proceed.

San-kramita, *as*, *ā*, *am*, conducted, led, transported, transferred.

San-kramīti, *tā*, *trī*, *tri*, who or what passes from one place to another, passing, proceeding, going.

San-krānta, *as*, *ā*, *am*, gone or come together, met together, passed through or into, entered into, gone from one point to another, transferred; transferred to a picture, depicted, imaged; (in astronomy) having a Sankrānti, (*a-sankrānta*, [a month] which has no Sankrānti.)

San-krānti, *is*, *f*, going or meeting together, union; going from one place to another, proceeding, procession, passage, proceeding from one condition of life to another; passage of the sun or planetary bodies from one sign into another, (*kūṣa-s*, the sun's entrance into another zodiacal sign after mid-night); transferring to a picture, image, reflection. — *Sankrānti-śakra*, *am*, n. an astrological diagram marked with the Nakṣatras and used for foretelling good or bad fortune.

San-krāma, *as*, *m*, difficult progress or passage; a bridge (= *san-krama*, q. v.).

San-krāmat, *as*, *anti*, *at*, transporting, transferring.

San-krāmīta, *as*, *ā*, *am*, transferred, transported, handed over, delivered, communicated.

सङ्क्री *san-kri* (*sam-kri*), cl. 9. P. A. -*krīṇāti*, -*krīṇite*, -*kretum*, to buy, purchase.

सङ्क्रिड *san-kriḍ* (*sam-kriḍ*), cl. 1. A. -*krīḍate* (sometimes also P. -*ṭi*), -*kriḍitum*, to sport or play together (only A., Pāp. I. 3, 21); to rattle (as wheels, P.).

San-kriḍana, *am*, n. the act of playing together, sporting.

San-kriḍamāna, *as*, *ā*, *am*, playing together, sporting.

San-kriḍita, *as*, *ā*, *am*, played, sported; rattled; (*am*), n. rattle (of chariots).

सङ्क्रुध *san-kruḍh*, cl. 4. P. -*kruḍhyati*, -*krod-dhum*, to be angry with, be angry at (with acc. of person, see Pāp. I. 4, 38); to be greatly enraged.

San-kruddha, *as*, *ā*, *am*, greatly enraged, exasperated, incensed, wrathful, violent.

सङ्क्रुश *san-kruś* (*sam-kruś*), cl. 1. P. -*krośati*, -*krośtum*, to cry out together, shout together, raise a clamour; to shout at angrily.

San-krośamāna, *as*, *ā*, *am*, Ved. clamouring or murmuring together, raising a shout or clamour.

सङ्क्लिद *san-klid* (*sam-klid*), cl. 4. P. -*klidyati*, &c., to become thoroughly wet.

San-klīna, *as*, *ā*, *am*, thoroughly wet, moistened, softened.

San-klēda, *as*, *m*, wet, wetness, moisture, damp; the fluid secretion which is supposed to form upon conception and become the rudiment of the fetus.

सङ्क्लिष *san-klīś* (*sam-klīś*), cl. 9. P. -*klīśnāti*, -*kleśitum*, -*kleśitum*, to press together; to torment, pain, afflict, molest.

San-klīṣya, ind. having pressed together; having pained or afflicted.

San-klīṣṭa, *as*, *ā*, *am*, pressed together, squeezed, bruised, pained, afflicted. — *Sanklīṣṭa-karma*, *ā*, *ā*, *a*, one who acts with trouble or difficulty; one who gives pain in acting.

San-klēṣa, *as*, *m*, afflicting, affliction, torment, anguish. — *Sanklēṣa-nīrvaṇa*, *am*, n. cessation of afflictions.

सङ्क्षप *san-kshap* (*sam-kshap*), cl. 1. P. A. -*kshapati*, -*te*, -*kshapitum*, to emaciate the body by fasting or abstinence, fast, do penance.

सङ्क्षम *san-ksham* (*sam-ksham*), cl. 1. A. -*kshamate*, -*kshantum*, to have patience with, be patient with, bear, put up with; to allow, indulge.

सङ्क्षर *san-kshar* (*sam-kshar*), cl. 1. P. -*ksharati*, -*ksharitum*, to flow together, flow down, trickle.

San-ksharita, *as*, *ā*, *am*, flowing, trickling.

सङ्क्षि *san-kshi* (*sam-kshi*), cl. 9. 5. 1. P. -*kshināti*, -*kshinoti*, -*kshayati*, -*kshetum*, to destroy completely, annihilate, efface, do away with: Pass. -*kshiyate*, to waste away, be exhausted, be destroyed, disappear, perish: Caus. -*kshapayati*, -*yitum*, to cause to be annihilated, cause to disappear.

San-kshaya, *as*, *m*, complete destruction or consumption; loss, ruin, decline; destruction; the dissolution of all things, destruction of the world; end.

San-kshiyamāna, *as*, *ā*, *am*, being utterly destroyed, perishing, wasting away.

सङ्क्षिप *san-kship* (*sam-kship*), cl. 6. P. A. -*kshipati*, -*te*, -*kshiptum*, to throw together, heap together, heap up; to dash together, destroy; to force or press together, compress, contract, abridge, shorten, abbreviate, diminish; to confine, shut in, restrain; to constrain: Pass. -*kshipyate*, to be thrown together, be destroyed; to be compressed; to be diminished or lessened.

San-kshīpat, *an*, *anti*, *at*, throwing or dashing together, destroying; compressing.

San-kshīpta, *as*, *ā*, *am*, thrown together, heaped up; dashed together, destroyed; compressed, abridged, abbreviated, diminished; concise, compact, small; restrained; thrown, dispatched; seized. — *Sankshīpta-darṣhya*, *as*, *ā*, *am*, having the length diminished. — *Sankshīpta-sāra*, N. of a grammatical work by Kramadīśvara.

San-kshīpti, *is*, *f*, throwing together; compression; abridgement, brevity; throwing, sending; transition (from one feeling to another), replacement of one dramatic character by another; ambushade.

San-kshipya, ind. having thrown together, having destroyed; having compressed.

San-kshēpa, as, m. throwing together; compression, abridgement, abbreviation, rendering concise, (*sankshēpāt*, ind. concisely, in short, briefly); a brief or concise exposition, epitome, paraphrase; throwing, sending; taking away; assisting in another's duty. — *Sankshēpa-tas*, ind. concisely, in short, shortly. — *Sankshēpa-mātra*, am, n. only an abridgement. — *Sankshēpa-lakṣaṇa*, as, ā, am, characterized by brevity, described briefly. — *Sankshēpa-sankara-jaya*, as, m., N. of Mādhava's life of Sankarācārya, (also called Sankara-jaya and Sankara-vijaya; see *sankara-dig-vijaya*). — *Sankshēpa-sārīraka*, N. of a work.

San-kshēpana, am, n. the act of throwing or heaping together; abridgement, brevity, abbreviation; sending; taking away.

San-kshēpanīya, as, ā, am, to be thrown together; to be abridged.

सङ्कुद san-kshud (*sam-kshud*), cl. 1. P., 7. P. A. -*kshoati*, -*kshunāti*, -*kshuntē*, -*kshottum*, to crush together, crush or dash to pieces, pound, bruise.

सङ्कुभ san-kshubh (*sam-kshubh*), cl. 1. A., 4. 9. P. -*kshobhate*, -*kshubhyati*, -*kshubhñāti*, -*kshobhitum*, to be violently shaken about or agitated, to be moved or excited: Caus. -*kshobhayati*, -*yitum*, to shake about violently, agitate, toss, excite.

San-kshubdhā, as, ā, am, violently shaken or agitated.

San-kshubhita, as, ā, am, tossed together, tossed about, violently shaken or agitated.

San-kshobha, as, m. shaking about, trembling, agitation; disturbance; overturning, upsetting; pride, arrogance.

Sankshobhita, as, ā, am, shaken or tossed about.

सङ्क्षुप्ति san-kshpu (*sam-kshpu*), cl. 2. A. (according to Pāṇ. I. 3, 65, only A.) -*kshnute*, -*kshnavitum*, to sharpen well or thoroughly, sharpen; to excite, intensify.

San-kshpnīya, ind. having sharpened; having excited.

San-kshpuvāna, as, ā, am, sharpening well, exciting, intensifying.

सङ्खाद san-khād (*sam-khād*), cl. 1. P. -*khādāti*, -*khādītum*, to chew thoroughly, chew, masticate, eat up, devour, consume.

San-khādāt, am, antī, at, chewing well, masticating; devouring.

सङ्खिद san-khid (*sam-khid*), cl. 6. P. -*khi-dati*, -*khetum*, Ved. to press or force together, drag away, tear away.

सङ्ख्या san-khyā (*sam-khyā*), cl. 2. P. (in some tenses also A., see rt. *khyā*, p. 277), -*khyāti*, -*khyātum*, to appear along with, be connected with (Ved.); to reckon or count up, sum up, enumerate, calculate: Caus. -*khyāpayati*, -*yitum*, to cause to be looked at or observed (Ved.); to cause to reckon up, &c.

San-khya, am, n. conflict, battle, war, (in Naigh. II. 17, enumerated among the *sangrāma-nāmāni*); (as), m. a proper N.; (ā), f. reckoning up, numbering, numeration, calculation; an account, sum; a number, numeral; deliberation, reasoning, reflection; reason, intellect, understanding; manner; (as, ā, am), = *sankhyeya*, to be reckoned up or counted. — *Sankhya-tā*, f. or *sankhya-tva*, am, n. numberlessness, numeration. — *Sankhyā-tas*, ind. from a number. — *Sankhyātiga* ('*yā-at*'), as, ā, am, 'going beyond numeration', innumerable. — *Sankhyā-mātra*, am, n. the amount of; mere numeration. — *Sankhyā-yoga*, see under *yoga*. — *San-khyā-vat*, ān, atī, at, having number, possessed of number, numbered; possessing reason or intellect, intelligent, discriminating; (ān), m. a learned Brāhman, Paṇḍit, teacher. — *2. sankhyā-vat*, ind. like number. — *Sankhyā-nāka*, as, ā, am,

expressive of number; (as), m. a numeral. — *Sankhyā-samāpana*, as, m. epit. et of Siva.

Sankhyaka, as, ā, am, numbering, amounting to, composed of a certain number, (at the end of comps., e. g. *sahasra-sankhyaka*, as, ā, am, amounting to a thousand.)

San-khyāta, as, ā, am, reckoned up, enumerated, calculated; numbered, counted; (ā), f. a kind of riddle or enigma; (am), n. number.

San-khyāna, am, n. the act of reckoning up, numbering, numeration, calculation.

San-khyāya, ind. having reckoned up, having counted or numbered.

San-khyeya, as, ā, am, to be reckoned or counted up, numerable, calculable.

सङ्ग san-ga, *san-gatha*, &c. See below and under rt. 1. *saṅj*.

सङ्गणिका sanganikā, f. (fr. rt. *gaṇ* with *saṃ*), incompared or unequalled discourse (= *apratirūpa-kathā*).

सङ्गम् san-gam (*sam-gam*), cl. 1. A. -*gaṇḥate* (Pāṇ. I. 3, 29; but with an object P. -*gaṇḥati*; in Hari-vaṇṣa 14, 787. *sama-gaṇḥatu* occurs for *san-gaṇḥatu*, Perf. *jagme*; Ved. forms &c. -*gamemahi*, -*gamāmahi*, -*ajagmiran*, -*agata*, -*aganmahi*, -*agasmahi* or -*agasmahi*, -*gmi-shiya*, -*gashisa* or -*gashisa*, -*gansyate*, &c., see rt. 1. *gam*, cf. Pāṇ. I. 2, 13, VII. 2, 58), -*gantum*, to go together, come together, assemble, meet, encounter (either in a friendly or hostile manner), come into collision; to meet with, to ally or connect one's self with; to have sexual intercourse with; to meet harmoniously, harmonize, agree, be suitable or fit, correspond; to become contracted, shrink up; to go away, depart, die; to go to, attain (with acc.); to go to, visit (P.): Caus. -*gamayati*, -*yitum*, to cause to go together, bring together, connect or unite with, endow or present with (with inst. of person and acc. of thing); to connect, combine; to lead any one to anything (with two acc.); to deliver or hand over to another (with loc.), transfer, bestow, give.

1. *san-ga*, as, m. (for 2. *sanga* see under rt. 1. *saṅj*), coming together, concurrence, meeting, encountering, conflict, war, battle, (in Naigh. II. 17, *sange* is enumerated among the *sangrāma-nāmāni*); uniting, union, association, contact, touch, coherence; intercourse, keeping company, intimacy, friendship, love; the confluence of rivers. — *1. sangavidyutī*, is, f. dissolution of union, disunion.

San-gat, see *Vopa-deva* XXVI. 78.

San-gata, as, ā, am, come together, convened, met, encountered; joined, conjoined, united, associated; united in wedlock; sexually united; assembled, collected, accumulated, mixed; fitted together, apposite, proper, seasonable, appropriate, applicable, adapted to, fitted for; in conjunction (as planets); contracted, shrunk up; (as), m., N. of a king (belonging to the Maurya dynasty); (am), n. coming together, union, meeting; alliance, association, intercourse, connection; friendship, acquaintance. — *Sangata-gātra*, as, ā, am, having contracted or shriveled limbs. — *Sangata-sandhi*, is, m. a peace concluded after friendship.

San-gatī, is, f. coming together, meeting, interview, union, junction, conjunction, mixture; association, intercourse, society; sexual intercourse; adaptation, fitness, appropriateness, applicability; going to, visiting, frequenting; meeting or coming to pass accidentally, chance, accident, (*sangatyā*, by chance, haply); going to, visiting, frequenting; becoming acquainted, knowledge, questioning for further information.

San-gatyā, ind. = *san-gamyā*, col. 3.

San-gatvā (anom. ind. part.), having come together, having met, &c.

San-gatha, Ved. coming together, encountering, conflict, (in Naigh. II. 17, enumerated among the *sangrāma-nāmāni*); flowing together, confluence, (Sāy. = *san-gamana*); (ā), f. confluence.

San-gama, as, m. coming together, meeting, encounter, conflict, (in Naigh. II. 17, enumerated among the *sangrāma-nāmāni*); union, congress, junction, conjunction, contact, touch; association, society, company; sexual intercourse; flowing together, confluence (of rivers); fitness, adaptation; mixture; meeting with, acquiring, &c.; (in astronomy) planetary conjunction. — *Sangamesvara* ('*ma-is*'), as, m., N. of Viśva-nātha; (am), n., N. of a Linga.

San-gamana, am, n. the act of coming together, meeting; going with; intercourse, union; (as, ī, am), uniting, bestowing; any person or thing forming a point of union; (as), m., N. of Yama.

Sangamaniya, as, ā, am, to be met or brought together, relating to union or congress, causing reunion.

San-gamayya, ind. having united, having joined, having delivered over.

San-gamita, as, ā, am, brought together, connected, united, delivered over. — *Sangamita-rat*, ān, atī, at, one who has brought together or united.

San-gamyā, ind. having met, having come together, having become united, having had sexual intercourse with.

1. *saṅgin*, ī, inī, ī, going with or to, uniting with, meeting.

Saṅ-jagmāna, as, ā, am, one who has come together, going alone with, uniting, having intercourse with.

सङ्गमनेर sangamanera, N. of a place.

सङ्गर san-gara. See under 1. and 2. *san-grī*, p. 1048, col. 1.

सङ्गर्जे san-garj (*sam-garj*), cl. 1. P. -*garjati*, -*garjītum*, to roar together, roar at, shout out against, cry out defiantly.

सङ्गव san-gava, Ved. the time when cows are collected for milking, i. e. early morning or at the end of night, (Sāy. *sangave* = *rātry-aparakāle*, see *Rig-veda* V. 76, 3, where *sangava* is enumerated among the five divisions of the day; according to some, it is the second of these divisions coming three Muhūrtas after Prātastana or the first dawn, cf. *prātastana*; the other three are *madhyāhna*, *parāhna*, and *sāyāhna*). — *Sangava-kāla*, as, m. the time when cows are brought together for milking.

सङ्गा san-gā (*sam-gā*), cl. 3. P. -*jigāti*, -*gātum*, to come together; to go to, approach.

सङ्गाद san-gāda, as, m. (fr. rt. *gad* with *saṃ*), conversation.

सङ्गाह san-gāh (*sam-gāh*), cl. 1. A. -*gāhate*, -*gāhītum*, -*gādhum*, to plunge into, enter, go into.

सङ्गिर san-gir. See under 1. *san-grī*.

सङ्गीत san-gīta, &c. See under *san-gai*.

सङ्गुप san-gup (*sam-gup*). See rt. 2. *gup*, p. 292.

San-gupta, as, ā, am, well guarded or protected, preserved; well hidden, concealed, covered over, kept secret; (as), m. a particular Buddha or Buddhist saint. — *Sanguptārtha* ('*ta-ar*'), as, m. a secret matter, hidden meaning; (as, ā, am), having a secret or hidden meaning.

San-gopana, am, n. the act of hiding or concealing well, complete concealment.

San-gopaniya, as, ā, am, to be completely hidden or concealed.

सङ्गुह san-guh (*sam-guh*), cl. 1. P. A. -*gūhati*, -*te*, &c. (see rt. 1. *guh*), to cover or conceal completely.

San-gūḍha, as, ā, am, completely concealed or hidden from view; contracted, abridged; brought into contact, united, joined, heaped together, piled, arranged.

San-jughukshā, f. the wish to conceal or cover, desire of hiding.

San-jughukshu, *us*, *us*, *u*, wishing to conceal, desirous of hiding.

सङ्गृहित *san-grihita*, *san-grihita*, &c. See under *san-grah*.

सङ्गृ 1. *san-grī* (*san-grī*, see rt. 1. *grī*), cl. 9. P. A., 6. A. -*grīṇāti*, *-grīṇite*, *-grīrate*, &c., to speak about or praise together; to agree together, agree with (with inst.), assent, promise; to recognise, acknowledge; to agree in calling or naming (A.).

1. *san-gara*, *as*, m. agreeing together, agreement, assent; promise; a bargain, transaction of sale; knowledge.

San-grīr, *ir*, f., Ved. a song of praise, hymn.

San-giramāna, *as*, *ā*, *am*, agreeing, assenting to; promising.

San-girṇa, *as*, *ā*, *am*, agreed, assented to, promised.

सङ्गृ 2. *san-grī* (*san-grī*, see rt. 2. *grī*), cl. 6. 9. P. -*grīṇāti*, *-grīṇāti*, &c., to swallow up, devour.

2. *san-gara*, *as*, m. swallowing up, devouring, misfortune, calamity; conflict, war, battle; poison; (am), n. the fruit of the Samī tree.

San-girya, ind. having swallowed up or devoured.

सङ्गै *san-gai* (*san-gai*), cl. 1. P. -*gāyati*, *-gātum*, to sing together, sing in chorus, chant; to celebrate by singing together.

San-gita, *as*, *ā*, *am*, sung together, sung in chorus or harmony; (am), n. a song sung by many voices, chorus; singing accompanied by music and dancing, symphony; a concert; the art of singing with music and dancing. - *Sangita-kaumudī*, f., N. of a work on harmony. - *Sangita-gītī*, *is*, *is*, *i*, one who sings a song, a singer. - *Sangita-darpaṇa*, 'mirror of harmony,' N. of a work on music by Dāmodara. - *Sangita-nārāyaṇa*, *as*, m., N. of a work on symphony by Nārāyaṇa. - *Sangita-ratna-mālā*, f., N. of a work on harmony by Mammata. - *Sangita-ratnākara* ('na-āk'), *as*, m. 'jewel-mine of singing,' N. of a musical work by Śārngadeva. - *Sangitaratnākara-kalā-midhi*, *is*, m., N. of a commentary on the *Sangita-ratnākara*. - *San-gita-vyāpṛita*, *as*, *ā*, *am*, engaged in singing and music. - *Sangita-sāstra*, *am*, n. the science of singing combined with music and dancing; any work on the above subject. - *Sangita-sāra* and *sangitārṇava* ('ta-ar'), *as*, m., N. of two works. - *Sangitārtha* ('ta-ar'), *as*, m. the apparatus or materials for a concert; the subject of a musical performance. - *Sangitāvāsāna* ('ta-ar'), *am*, n. the close of a concert.

Sangitaka, *am*, n. a concert, symphony, public entertainment consisting of songs combined with dancing and music.

San-gītī, *is*, f. singing together, a concert, symphony, harmony, the art of singing combined with music and dancing; conversation, discourse; a species of metre.

San-gīyamāna, *as*, *ā*, *am*, being sung together, being chanted.

सङ्गोपन *san-gopana*. See under *san-gup*.

सङ्गृथ *san-grath* (*san-grath*). See rt. 1. *grath*.

San-grathita, *as*, *ā*, *am*, Ved. strung or tied together, knotted together.

सङ्गस *san-gras* (*san-gras*), cl. 1. P. A. -*grasati*, *-te*, *-grasitum*, to swallow up, devour, consume: Pass. -*grasyate*, &c., to be devoured, consumed, &c.

सङ्गह *san-grah* or *san-grabh* (*san-g°*, see rt. *grah*, p. 302), cl. 9. P. A. -*grīṇāti*, *-grīṇite* (Ved. generally -*grīṇāti*, *-grīṇite*), *-grahitum*, to seize or hold together, grasp, gripe, clench, take or lay hold of, snatch; to apprehend, conceive, understand; to take, receive, accept, receive kindly or hospitably, attend to, listen to, encourage, support, favour, protect; to carry off; to seize on, attack (as

an illness); to gather together, assemble, collect, compile; to include, comprehend, contain; to draw together, contract, make narrow or smaller, abridge; to draw together a bow (in order to unstring it); to hold in, restrain, check, govern; to keep together, close, shut (as the mouth); to concentrate (the mind); to constrain, force; to take in marriage, marry; to mention, name: Caus. -*grāhayati*, *-yitum*, to cause to take hold of or receive, cause any one to accept (with two acc.): Desid. -*jighrikshati*, to wish to take hold of, &c., to desire to collect; to wish to take in marriage, desire to marry.

San-grīhita, *as*, *ā*, *am*, grasped, griped, concentrated.

San-grīhīyā, ind., Ved. (for *san-grīhīya*) = *san-grīhīya* below.

San-grīhita, *as*, *ā*, *am*, grasped, seized, caught; taken, received, accepted, admitted, received kindly; collected, gathered, comprised, contracted, abridged; held in, restrained, governed. - *Sangrihita-rāshtra*, *as*, m. (a king) who has a well governed kingdom.

San-grīhāt, *an*, *atī*, *at*, seizing, laying hold of.

San-grīhya, ind. having seized, having carried off, having restrained; having constrained.

San-graha, *as*, m. seizing, grasping, denching (the fist), grasp, grip, taking hold of, taking; reception, admission, assent; guarding; protecting, protection, favouring, supporting, encouraging, propitiating, receiving kindly, entertaining, entertainment; bringing together, conjunction, collection, conglomeration, compilation; agglomeration (a particular kind of *saṃyoga* or conjunction in phil.); comprehension; sum, amount, totality; abridgement, epitome, summary; a catalogue, list; restraining, confining, controlling, governing; effort, exertion; a store-room, place where anything is kept; mention, mentioning; greatness, elevation, loftiness; velocity; epithet of Śiva; N. of several works; [cf. *āhanajaya-s°*, *smṛiti-s°*]. - *Sangraha-kāra*, *as*, m. the composer or author of the *Sangraha*. - *Sangraha-sloka*, *as*, m. a verse recapitulating what has been explained before (in prose intermixed with Sūtras).

San-grahana, *am*, n. the act of taking hold of, seizing, grasping, accepting, receiving, admitting, supporting, encouraging, hoping; embracing carnally, intercourse with a female, (see *stri-s°*); adultery; bringing or gathering together, compiling, collecting, mixing, blending; inlaying, encasing; (i), f. diarrhoea, dysentery.

San-grahāṇiya, *as*, *ā*, *am*, to be seized, &c.; to be collected; to be drawn together or contracted; to be restrained, &c.

San-grahitṛi, *tā*, *tri*, *tri*, one who restrains, &c.; (tā), m. a driver, charioteer.

San-grāha, *as*, m. forcible seizure or grasp, laying hold of; clenching the fist; the fist; the handle of a shield.

San-grāhaka, *as*, m. a gatherer, collector, compiler.

San-grāhita, *as*, *ā*, *am*, caused to be taken hold of or received, imparted, bestowed.

San-grāhīn, *i*, *ini*, *i*, seizing, grasping, holding; collecting, contracting, &c.; (i), m. the Kūṭa-ja tree.

San-grāhya, *as*, *ā*, *am*, to be laid hold of or seized; to be collected; to be received.

सङ्ग्राम *sangrām* (rather to be regarded as a Nom. fr. *sangrāma* below), cl. 10. A. *sangrāmayate* (also P. -*tā*), *-yitum*, Aor. *asasangrāma*, to make war, fight.

Sangrāma, *as*, m. war, battle, fighting; a proper N. - *Sangrāma-jit*, *i*, *t*, *i*, conquering in battle; (t), m., N. of a son of Kṛishṇa. - *Sangrāma-paṭaha*, *as*, m. a large military drum.

सङ्ग *san-ga*. See under *saṃ-han*.

सङ्घट *san-ghaṭ* (*san-ghaṭ*), cl. 1. A. -*ghaṭate*, *-ghaṭitum*, to assemble together, meet: Caus. -*ghaṭayati*, *-ghaṭayati*, *-yitum*, to cause to assemble, collect; to join together, fasten together; to strike

(a musical instrument), sound [cf. *san-ghaṭ*]: Intens. -*jāghaṭī*, to be well fitted or adapted for anything.

San-ghaṭita, *as*, *ā*, *am*, collected, assembled; struck, sounded.

San-ghaṭya, ind. having joined or united together, having assembled.

Sanghāṭikā, f. a pair, couple; a bawd, procuress; the aquatic plant *Tropa Bispinosa* (= *jala-kaṇṭhaka*); smell (= *ghrāṇa*).

Sanghāṭi, f. in *bhikṣu-sanghāṭi*, q. v.

सङ्घट्ट *san-ghaṭṭ* (*san-ghaṭṭ*), cl. 1. A. -*ghaṭṭate*, *-ghaṭṭitum*, to rub together, crush to pieces, bruise: Caus. -*ghaṭṭayati*, *-yitum*, to cause to rub against (with inst.); to strike against, touch; to bring together, collect, assemble.

San-ghaṭṭa, *as*, m. rubbing together, friction; clashing together, collision, shock, clash, encounter, conflict; meeting, joining together, cohesion, rivalry, (a-sanghāṭṭa-bukham, without any rival to one's happiness, Raghuv. XIV. 86); embracing; (ā), f. a large creeper (= *latā*). - *Sanghāṭṭa-śakera*, *am*, n. a particular astrological diagram intended as a guide for determining the proper season for war.

San-ghaṭṭana, *am*, *ā*, n. f. rubbing together, friction; collision; close contact, cleaving or adhering to; the intertwining of wrestlers; the embrace of lovers; contact, cohesion, union, junction; collecting, meeting, encountering, occurrence.

San-ghaṭṭayāt, *an*, *anti*, *at*, causing to rub against, rubbing together.

San-ghaṭṭayya, ind. having brought together, having collected.

San-ghaṭṭita, *as*, *ā*, *am*, struck against, touched; assembled, collected.

सङ्गहा *sanghāṇaka*, *as*, *am*, m. n. = *sin-hāṇaka*, the nucleus of the nose; [cf. *san-ghāta*.]

सङ्घात *san-ghāta*. See under *saṃ-han*.

Sanghāṭya, a kind of dramatic performance.

सङ्घुष *san-ghush* (*san-ghush*), cl. 1. P. -*ghoshati*, *-ghoshitum*, to sound together, resound, sound; to proclaim aloud, cry (in offering for sale); to fill with cries, make resonant.

San-ghushita, *as*, *ā*, *am*, sounded, proclaimed aloud; resonant, resounding.

San-ghushita, *as*, *ā*, *am*, sound ed, proclaimed; resonant, resounding; offered for sale; (aa), m. sound, noise, cry.

सङ्घृष *san-ghrīsh*, cl. 1. P. -*gharshati*, *-gharshitum*, to rub together, grind together, triturate; to rub against another (with *saha* and inst.), contend with, vie with: Pass. -*ghrīshyate* (cep. also P. -*ti*), to rub against each other (sometimes with *parasparam*), come into collision, contend for superiority, vie with each other.

San-gharsha, *as*, m. rubbing together, grinding, trituration, friction; collision, mutual attrition, rivalry, emulation, vying or contending for superiority (= *paraspara-sparḍhā*); envy; going gently, gliding, flowing (= *saṃ-sarpa*).

San-gharshīn, *i*, *ini*, *i*, rubbing together, vying with one another, emulating.

San-ghrīshṭa, *as*, *ā*, *am*, rubbed with, rubbed together.

San-ghrīshyat, *an*, *anti*, *at*, rubbing together, coming into collision.

सङ्घा *san-ghrā* (*san-ghrā*), cl. 1. P. A. Ved. -*jighraṭi*, *-te*, *-ghrātum*, Ved. to smell at one another (as animals), be on intimate or familiar terms, be closely connected: Caus. -*ghrāpayati*, *-yitum*, to bring into close connection or intimacy, make intimate.

सच् *sač* (closely connected and by some identified with rt. *saś*, q. v., cf. rt. *sap*), cl. 1. A., 3. P. *sačate* (sometimes also P. *sačati*), *sishakti* (Ved., Pot. 1st pl. *sakshimahi* = *sungac-*

śemahi, Impv. 2nd sing. *sakshvā* for *sakshva*), *saktum* (Ved. Inf. *sacādhya*), Ved. to follow, pursue, seek after, attend on, become attached to (sometimes with inst.); to love, like; to celebrate, honour, worship, serve, obey, be obedient to (with acc. or gen.); to favour, assist, aid; to be associated with, (*tvam sacase purandhya*, thou art associated with devotion, Rīg-veda II. 1, 3); to go towards, go to, (in Naigh. II. 14. *sacati* and *sakshati* are enumerated among the *gati-karmāṇaḥ*), to attain, obtain, acquire, gain, accomplish; [cf. Gr. *ἐπ-ω*, *ἐπ-ο-ν*, *ἐπ-ο-μαι*, *ἐπ-ο-μην*, *ἐπ-έ-της*, *ἐπ-λο-ν*, *ἐπ-λό-τε-ρος*, *ἐκ-ās*: Lat. *sequi*-o-r, *sec-u-n-dū*-s, *ad-sec-la*, *sec-to-r*, *pedis-sequa*, *soc-iu-s*, *sec-us*, *sacer*: Lith. *seku*-u, 'I follow': Hib. *seichim*, 'I follow, pursue'; *seichin*, 'pursuit']

Sakma, as, m. = *sacāna*.

Sakmya, as, ā, am, Ved. to be followed; to be liked, agreeable; to be honoured, (Sāy. = *sambha-janārha*); (am), n. (according to some) the agreeable produce (of the cow, i. e. milk).

Sacātha, Ved. companionship, assistance, (Sāy. *sacāthāya* = *sacāniya*, i. e. *yāga-sacāthāya-karā-ṇāya*, for giving assistance at the sacrifice.)

Sacāthya, as, ā, am, Ved. = *sacāniya*, to be followed or served, to be honoured, worthy of honour, (Sāy. = *sevārha*; in Rīg-veda V. 50, 2. *sacāthya* is made a substantive and interpreted by *kāma*, i. e. any desirable thing.)

Sacāna, am, ā, n. f., Ved. the act of honouring, favouring, assisting; honour, service; (as, ā, am), to be honoured or served (= *sevyā*). — *Sacānas-tama*, as, ā, am, Ved. to be excessively followed or honoured. — *Sacānā-vat*, ān, atī, at, possessing honour, honoured.

Sacānasyamāna, as, ā, am, Ved. desiring attachment or union, (Sāy. = *samparkam icchāt*, Rīg-veda X. 4, 3.)

Sacāniya, as, ā, am, to be followed, to be honoured or served.

Sacāmāna, as, ā, am, Ved. following, pursuing, seeking after, &c.

Sacā (thought by some to be fr. *sāñc*, i. e. *sā + añc*, 'going with,' cf. *sāc*; but more probably an inst. of a form *sac*), ind., Ved. along with, at the same time with, together with, (with = 2. *saha*, but sometimes used with loc. and even with gen. and dat.; Sāy. often interprets this word by *sahāya*, 'an associate, helper,' evidently connecting it with rt. *sac*); with the assistance of. — *Sacā-bhū*, ūs, ūs, u, Ved. being along with, united with, associated with, an associate, (Sāy. = *saha vartamāna*.)

Sacāna, as, ā, am, Ved. following, pursuing, &c.; being associated with.

Sacī, īs, m. an associate, friend [cf. *sakhi*]; connection, intimacy, friendship; (īś), f. the wife of Indra, (also written *sacī*). — *Sacī-vid*, t, t, t, Ved. knowing or appreciating friendship.

Sacīva, as, m. an associate, companion, friend; a counsellor, minister; the dark thorn-apple; (ā), f., see Vopadeva VI. 13. — *Sacīva-tā*, f. the position or rank of a minister. — *Sacīvāmaya* ('*va-ām*'), as, m. the disease Vi-sarpa.

Sacī, f. the wife of Indra, (also written *sacī*, q. v.). — *Sacī-nandana*, as, m. 'Sacī's delight,' epithet of Jayanta (son of Sacī and Indra).

सचकित sa-śakita, as, ā, am, trembling, timorous, timid, startled; (am), ind. tremblingly, with alarm, timidly, timorously, in a startled manner.

सचक्र sa-śakra, as, ā, am, having a circle or discus; (am), ind. together with a wheel or discus.

सचक्षुस् sa-śakshus, us, us, us, having eyes, seeing.

Sa-śakshusha, as, ā, am, having eyes, seeing.

सचनस् sa-śanas, ās, ās, as, Ved. having the same food, (Sāy. = *samānāna*, Rīg-veda I. 127, 11); (according to some) being in company with, accompanied by; [cf. *sacāna*.]

सचरणाक्षाराग sa-śaraṇa-lākshā-rāga, as, ā, am, having the colour of feet-lac, i. e. lac used for (dyeing) the feet.

सचराचर sa-śarācara (°*ra-ac*°), as, ā, am, comprehending all moving and motionless creatures, comprising animate and inanimate, having all things, universal; (am), n. the universe.

सचल sa-śala, as, ā, am, having moving things; moving.

सचारु sa-śāru, us, -rvī, u, very beautiful.

सचित्र sa-śitra, as, ā, am, having pictures, painted, variegated.

सचिक्क sa-śillaka, as, ā, am, having sore eyes, bleary-eyed.

सचेतन sa-śetana, as, ā, am, having consciousness, conscious, sentient, sensible, animate, rational; having feeling; recovering sense or consciousness.

Sa-śetas, ās, ās, as, conscious, reflective, intelligent; having the same mind, unanimous.

सचेल sa-śela, as, ā, am, having clothes, clothed, dressed.

सचेष्ट sa-śeṣṭa, as, ā, am, making effort or exertion, active; (as), m. the mango tree, *Mangifera Indica*.

सचरित sac-śarita. See under *sat*.

सचारा sac-śārā, f. turmeric.

सचिदंश sac-śid-aṇśa, *sac-śid-ānanda*, &c. See under *sat*, p. 1052.

सच्छिद्र sa-śchidra (sa-śh°), as, ā, am, having defects, faulty.

सच्छूद्र sac-śchūdra. See under *sat*.

सच्छेद sa-ścheda (sa-śh°), as, ā, am, having cuttings or divisions, having interruptions, interrupted.

सजन sa-jana, as, ā, am, having men or living beings; (as), m. a man of the same family, kinsman.

Sa-janapada, as, ā, am, having the same country; a fellow-countryman.

Sa-janāmātya ('*na-am*'), as, ā, am, accompanied by men and ministers.

Sajaniya, am, n., N. of an ancient hymn.

Sajanya, as, ā, am, Ved. belonging to kinsmen or relations.

सजम्बल sa-jambāla, as, ā, am, having mud, muddy, clayey.

सजल sa-jala, as, ā, am, possessing or containing water, watery, wet, humid. — *Sajalātva*, am, n. wateriness. — *Sajala-nayana*, as, ā, am, watery-eyed.

सजात sa-jāta, as, ā, am, born together, born at the same time; (as), m., Ved. a brother. — *Sajāta-vanī*, īs, īs, īs, Ved. loving one's brethren, attached to relations or kindred.

Sa-jāti, īs, īs, īs, of the same sort or kind or species, of the same class or tribe or caste; (īś), m. the son of a man and woman of the same caste.

Sa-jātiya, as, ā, am, of the same kind or species; like, similar; of the same class or tribe, descended from parents of the same caste.

Sajātya, as, ā, am, Ved. being of the same race or family, a kinsman, relation; (am), n., Ved. brotherhood, relationship; kinsfolk.

सजार sa-jāra, as, ā, am, accompanied by a lover, together with a paramour.

सजित्व sa-jitvan, ā, &c., Ved. conquering common enemies (Sāy. = *samāna-satru-jaya-śīla*, *samāna-jetṛi*), conquering together, victorious.

सजिष्णु sa-jishṇu, us, us, u, accompanied by Arjuna.

सजीव sa-jīva, as, ā, am, having life, alive.

सजुष् sa-jush or *sa-jus*, ūs, ūs, ūs (fr. rt.

1. *jush* with *sa*), having fondness or friendship, loving, serving, attached to; associated together; an associate, companion; (ūs), ind. (thought by some to be for an original *sajūṣṭhu*, Visarga being dropped), with, together with (with inst.).

Sa-josha, as, ā, am, Ved. rejoicing together, pleased together, associated through fondness, united.

Sa-joshas, ās, ās, as, Ved. associated together, united with (with inst.), united in love or as companions, loving.

सज्ज 1. *sajj* (also written *sañc*, *sañj*), cl. 1. P. A. *sajjati*, -te, &c., to go, move.

सज्ज 2. *sajj* or *saj*, cl. 1. P. *sajjati*, *sajjati*, &c. = rt. 2. *sañj*, to cling, adhere; to fasten.

Sajja, as, ā, am, covered, clothed, dressed; accoutred, trimmed; ornamented, decorated, prepared, made ready; armed, fortified; (ā), f. dress; decoration; apparatus, equipment, equipage, harness, armour, mail. — *Sajja-karman*, a, n. the work of fitting or fastening on, making ready, dressing, preparation. — *Sajja-tā*, f. the being prepared or made ready, readiness. — *Sajji-karaya*, am, n. the act of equipping, arraying, preparing, decorating, arming. — *Sajji-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to equip, make ready, prepare, array; to decorate, arm. — *Sajji-kṛita*, as, ā, am, arrayed; prepared; decorated, armed. — *Sajji-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, to become equipped or accoutred or decorated; to be prepared or made ready. — *Sajji-bhūta*, as, ā, am, equipped; prepared, made ready; decorated. — *Sajji-bhūya*, ind. having become prepared or decorated, in full decoration.

1. *sajjana*, as, ā, am, fastening on clothes, dressing, preparing, putting on armour, arming; (am), n. the act of preparing or making ready; a guard, sentry, picket; a ferry, Ghāt; (ā), f. the act of dressing; dress, decoration, equipment, accoutrement, caparisoning an elephant, arming.

Sajjamāna, as, ā, am, dressing, making ready, preparing, arming; hesitating (in speech).

Sajjita, as, ā, am, dressed; decorated, ornamented; made ready, equipped, accoutred, armed.

सज्जन 2. *saj-jana*. See under *sat*, p. 1052.

सज्य sa-jya, as, ā, am, having a bow-string, strung (as a bow). — *Sajya-sāyaka*, as, ā, am, having arrows on the string (said of a bow).

सज्योतिस् sa-jyotis, īs, īs, īs, having the same light, having a common light; (īś), n. the time during which the sun or the stars give light.

Sa-jyotēnā, f. 'having moonlight,' scil. *rātri*, a moonlight night.

सञ्च *sañc*, cl. 1. P. *sañcati*, &c. = rts. 1. *sañj*, 1. *sajj*, to go, &c.

सञ्च sañca, as, m. (perhaps fr. *sañ-śaya*), a collection of leaves for writing, (according to Sabda-k. *pustaka-lekhanārtha-pattra-śaya* = *sañc* in Bengālī.)

सञ्चक sañ-śak (sam-śak). See rt. śak.

Sañ-śakita, as, ā, am, greatly startled, trembling, fearful, afraid; [cf. *pra-śakita*.]

सञ्चक sañcaka (?), a stamp; a disc.

सञ्चकान sañ-śakāna. See under *san-kan*.

सञ्चक्ष 1. *sañ-śaksh* (sam-śc°; cf. rt. *khyā*), cl. 2. A. -*śakṣte*, -*śakṣtum*, to look at, observe, notice, consider, contemplate, survey, examine, reflect upon; to enumerate; to report or relate fully; to avoid, shun.

2. *sañ-śaksh*, f., Ved. appearance, sight, (Sāy. *sañ-śakshi* = *sandarśane sati*, Rīg-veda VI. 14, 4.)

Sañ-śakṣhāṇa, as, ā, am, beholding at the same time, observing, surveying, examining.

Sañ-śakṣhya, ind. having observed, having reflected on, &c.

सञ्चत् *sañ-śat*, t, m. (in Uṇādi-s. II. 85. said to be fr. rt. I. ś, the final of the rt. being dropped, and s being generally inserted after am, see *sañ-śat*), cheating, deceit, juggling; a cheat.

सञ्चय *sañ-śaya*, &c. See under I. *sañ-śi*.

सञ्चर *sañ-śar* (sam-śo; cf. *sañ-kram*), cl. I. P. A. -*śarati*, -*śe*, -*śaritum*, to go or come together, meet, join; to go or walk about, move about, roam, wander, graze; to go through, pass through, pervade, roam through; to go towards, come to, arrive at, reach, attain; to go over to, pass over to, enter; to stay, remain, live in the practice of (with loc.); to practise (with acc.): Caus. -*śarayaṭi*, -*śritum*, to cause to come together, make to meet, bring into contact; to cause to go or put in motion, move, lead about; to cause to pass through; to cause to go towards, convey, deliver over to, transmit, communicate; to turn out to graze.

Sañ-śara, as, m. [cf. *sañ-krama*], going or passing through, passage, transit; a way, road, route, course, entrance, gate, doorway; difficult passage or progress, travelling by inaccessible routes, any narrow road or difficult pass, a defile, a bridge over a torrent, &c.; emanation, development (in phil.); the body; killing.

Sañ-śaraṇa, as, ī, am, going together, meeting, converging; (am), n. the act of going together; passing through, travelling, going, motion, setting in motion, use.

Sañ-śarat, an, anti, at, walking or wandering about; passing through.

Sañ-śaramāṇa, as, ā, am, going about, roaming; passing.

Sañ-śarenya, as, ā, am, Ved. moving, movable, unsteady, changeable; (am), n. fickleness.

Sañ-śāra, as, m. passing through, passage, progress, transition, course, a passage, way, road, doorway, entrance; the passage or entrance of the sun into a new sign; difficult progress; difficulty, distress; setting in motion; impelling, inciting, conveying, leading, guiding; transmission, communication of disease, contagion; a gem supposed to be in the head of a serpent. — *Sañ-śāra-jivān*, ī, īni, ī, living with difficulty or by going to others for aid, distressed, calamitous, indigent. — *Sañ-śāra-pūta*, as, ā, am, purified by the course or passage (of anything).

Sañ-śāraka, as, īkā, am, conveying, transmitting, communicating, leading; (as), m. a leader, guide, messenger; an instigator; an orator; (īkā), f. a female messenger, go-between; a procuress; a pair, brace; odour, smell.

Sañ-śāraṇa, am, n. the act of setting in motion, moving; impelling, instigating; conveying, leading, guiding, transmission.

Sañ-śārikā, f. See *sañ-śāraka*.

Sañ-śārīta, as, ā, am, caused to come together, made to meet, brought into contact; caused to go, set in motion, moved, impelled, driven, worked; led, conducted, conveyed, guided; transmitted, communicated (as disease).

Sañ-śārin, ī, īni, ī, going together, meeting; moving about, going, moving, roaming, wandering, passing through, passing; changeable, fickle, unsteady, not permanent, transitory (= *vy-abhīcārin* and applied to a class of Bhāvas which are the reverse of *sthāyin*); passing with difficulty; difficult to be passed, inaccessible; setting in motion, impelling; acting on, influencing; transmitted, hereditary (as disease); contagious; (ī), m. a particular Bhāva, (see above); air, wind; incense, perfume; (īni), f. a kind of scendent shrub (= *kaṇṇa-paṭi*). — *Sañ-śāri-bhāva*, as, m. a transitory Bhāva or feeling (= *vyābhīcāri-bhāva*); a concomitant feeling.

Sañ-śārya, ind. having caused to go or move, having conducted or conveyed or led.

सञ्चल *sañ-śal* (sam-śo), cl. I. P. -*śalati*, -*śalitum*, to move about, shake, move to and fro, waver, oscillate, quiver, tremble; to move away, move off, move on, depart; to start or jump up: Caus. -*śalayati*, -*śyitum*, to cause to move about or tremble, put in motion, agitate; to push away, move or drive away, remove, expel.

Sañ-śala, as, ā, am, moving about, trembling, quivering. — *Sañ-śala-nāḍi*, ī, f. 'quivering tube,' an artery, vein, pulse.

Sañ-śalana, am, ā, n. f. moving about, agitation, trembling, shaking.

Sañ-śālana, am, n. the act of causing to move about, shaking, agitation.

Sañ-śālayat, an, anti, at, causing to shake, agitating.

Sañ-śālī, f. the shrub Guñjā.

Sañ-śālya, ind. having moved or thrust away, having ejected.

सञ्चान *sañ-śāna*, as, m. (according to some) a kind of bird, species of hawk.

सञ्चि I. *sañ-śi* (sam-śi; see rt. I. śi), cl. 5. P. A. -*śinoti*, -*śinute*, -*śetum*, to pile together, pile up, heap up, accumulate, collect, gather together, assemble; to arrange in order.

Sañ-śāya, as, m. collection, gathering, heaping up, accumulation, construction, heap, hoard, store, multitude, number, quantity.

Sañ-śayana, am, n. the act of piling together, heaping up, putting together, collecting, gathering; collecting the ashes or bones of a body lately burnt.

Sañ-śayaniya, as, ā, am, to be gathered or collected.

Sañ-śayika in māsas, q. v.

Sañ-śayitvā (anom. ind. part.), having collected or accumulated.

Sañ-śayin, ī, īni, ī, who or what collects, collecting, accumulating, gathering.

Sañ-śāyya, as, m. a particular sacrifice at which the juice of the acid *Asclepias* is drunk.

Sañ-śāta, as, ā, am, heaped up, accumulated, collected, gathered, saved, assembled, reckoned up, enumerated; filled with, furnished or provided with, full of; impeded, obstructed; dense, thick (as a wood).

Sañ-śitti, ī, f. a collection; N. of the ninth book of the Sata-patha-Brahmana.

Sañ-śinvat, an, anti, at, or *sañ-śinvāna*, as, ā, am, accumulating, collecting, &c.

Sañ-śetavya, as, ā, am, to be accumulated or collected.

Sañ-śeya, as, ā, am, to be accumulated; to be collected or gathered.

सञ्चि 2. *sañ-śi* (sam-śi). See rt. 2. śi.

Sañ-śitya, ind. having reflected, (perhaps for *sañ-śintya*.)

सञ्चित *sañ-śit* (sam-śo; see rt. 4. śit), cl. I. 3. P. -*śetati*, -*śiketti*, -*śetitum*, Ved. to observe together, survey, view, notice; to be of the same mind or opinion, agree together, be unanimous: Caus. -*śetayati*, -*śyitum*, to observe, be aware of, perceive.

Sañ-ścītvās, ān, uśi, at, one who has observed, one who knows thoroughly.

Sañ-ścīyamāṇa, as, ā, am, observing, being aware of, perceiving.

सञ्चित्रा *sañ-śitrā* (sam-śo), f. the plant *Salvinia Cucullata* (= *mūṣhā-karṇi*).

सञ्चिन्त *sañ-śint* (sam-śo), cl. 10. P. -*śintayati*, -*śyitum*, to think about, meditate on, think over, think of, reflect about (with acc.); to reflect, consider; to design, intend, destine.

Sañ-śintana, am, n. the act of thinking about, considering, reflecting.

Sañ-śintayat, an, anti, at, thinking of, meditating upon.

Sañ-śintayitvā (anom. ind. part.), ind. having reflected, &c.

Sañ-śintita, as, ā, am, thought about, deliberated, weighed; designed, intended (for an office); appointed.

Sañ-śintita-vat, ān, anti, at, one who has reflected, &c.

Sañ-śintya, ind. having reflected or considered, being thoughtful, musing, pondering.

सञ्चिवरय *sañ-śivaraya*, Nom. -*śivarayate*, -*śyitum*, to assume the dress of an ascetic.

सञ्चुद *sañ-śud* (sam-śo), Caus. -*śodayati*, -*śyitum*, to impel, push on, incite, drive, shoot off; to excite, inflame, arouse, animate, instigate, further; to brandish, wield; to summon, challenge; to procure quickly, assist to obtain (Ved.).

Sañ-śodita, as, ā, am, impelled, urged on, incited, driven; ordered, commanded.

सञ्चूर्णय *sañ-śūrṇaya* (sam-śo), Nom. P. -*śūrṇayati*, -*śyitum*, to grind to powder, comminute, pulverize.

Sañ-śūrṇana, am, n. the act of grinding to powder, comminution, crushing or breaking to pieces.

Sañ-śūrṇita, as, ā, am, completely pulverized, comminuted; cut or broken to pieces.

सञ्चूष *sañ-śūṣh* (sam-śo), Pass. -*śūṣhyate*, to be in a state of great heat, boil up.

सञ्चेष्ट *sañ-śeṣṭh* (sam-śo), cl. I. A. -*śeṣṭhate*, -*śeṣṭhitum*, to be restless or disturbed; to exert one's self, make effort, strive, act.

Sañ-śeṣṭamāṇa, as, ā, am, being restless or disturbed; making effort, striving.

सञ्च्यु *sañ-śyu* (sam-śo), Caus. -*śyāvayati*, -*śyitum*, to cause to fall off, strike off, knock off, remove.

सञ्चद् I. *sañ-śad* (sam-śo; see rt. I. śad), cl. 10. P. -*śchadayati*, -*śyitum*, to cover over, envelop, conceal, hide, obscure; to put on (as a garment).

Sañ-śhanna, as, ā, am, entirely covered or enveloped, concealed, hidden, obscure; surrounded; invested, clothed.

Sañ-śhādāna, am, n. the act of covering or concealing, obscuring.

Sañ-śhādyā, ind. having covered over or enveloped, &c.

Sañ-śhādyamāṇa, as, ā, am, being entirely covered over or concealed.

सञ्चद् 2. *sañ-śad* or *sañ-śand* (sam-śo; see rt. 3. śad), Caus. -*śchadayati*, -*śchadayati*, -*śyitum*, to gratify with anything (inst.), present, offer.

Sañ-śchandamāṇa, as, ā, am, being presented or offered.

सञ्चिद् *sañ-śhid* (sam-śo), cl. 7. P. A. -*śhinatti*, -*śhintle*, -*śhettum*, to cut to pieces; to cut off, hack off, chop off; to cut through, penetrate, pierce, split; to cut away, destroy, remove, resolve (a doubt &c.); to decide, settle, answer (a question &c.); Pass. -*śchidyate*, to be cut to pieces; to be cut off, &c.

Sañ-śhidyā, ind. having cut to pieces; having cut away, &c.

Sañ-śhidyat, an, anti, at, mutually cutting off or cutting to pieces.

Sañ-śhidyamāṇa, as, ā, am, being cut to pieces, being hacked.

Sañ-śhinna, as, ā, am, cut to pieces, cut off; dissipated, removed.

सञ्ज 1. *sañj* (= rts. *sañc*, I. *sañj*), cl. I. P. *sañjati*, &c., to go, move.

सञ्ज 2. *sañj* (sometimes written *sajj*, which appears to be a form of the rt. developed out of *sajjate*, ep. for Pass. *sajyate*), cl. I. P. *sajati* (ep. also *sajjati*), *sañajya* (ep. also *sasajja*), *sankshyati*, *asānksht*, *sanktum*, to

cling or adhere to, stick; to fasten: Pass. *sajjate* (ep. also *sajjate*), to be attached, become attached or connected, adhere, cling, stick: Caus. *sanjayati*, -*yitum*, Aor. *asasajjat*, to cause to stick or cling to; to cause to be connected or have intercourse with: Desid. *sasankshati*: Intens. *sasajjate*, *sāsankṣti*: [cf. Gr. *σάσσω*, *σάσῃ*, *σάσµα*, *σάσσω*, *σάσσω*, (probably) *σάσσω*, *σάσσω*.]

Sakta, as, ā, am, clung, stuck or attached to, joined or connected with, in contact with, near at hand, impending; addicted or devoted to, fond of, intent on; diligent, attentive; belonging or related to, concerning; hindered, impeded, (a-saktam, ind. uninterruptedly.) = *Sakta-vaira*, as, ā, am, constant in enmity.

Sakti, is, f. clinging to, attachment, contact, union, junction, cohesion, addiction to, devotion. = *Sakti-mat*, ān, āti, at, having attachment, attached or addicted to, fond of.

2. *sanga*, as, m. (for I. *san-ga* see under *san-gam*), clinging to, adhering to, attachment, addiction or devotion to, fondness, propensity for, worldly or selfish attachment, affection, desire, wish, cupidity. = *Sanga-rahitā*, as, ā, am, free from attachment, indifferent, unworldly, stoical. = *Sanga-varjita*, as, ā, am, free from worldly attachments or affections, unworldly. = 2. *sanga-vicyuti*, is, f. separation from worldly affection, dissolution of worldly attachments.

2. *sangin*, ī, īnī, ī (for I. see under *san-gam*), full of attachment or devotion, attached, devoted, addicted to, fond of, intent on, connected with; full of affection or desire, desirous; libidinous, lustful; continuous, uninterrupted, (Kirāt. XIV. 59.)

Sanjana, am, n. the act of clinging, adhering, sticking.

सञ्जतर *sanjatara*, am, n., N. of a city.

सञ्जन् *san-jan* (sam-j°), cl. 4. A. -*jāyate*, -*janitum*, to be born or produced together with; to be born, arise, grow, be produced, come into existence, take place, appear, happen; to become, be; to elapse, pass (as time); to bring forth: Caus. *janayati*, -*yitum*, to cause to be born, bring forth, generate, beget, produce, create, cause, form, make.

San-ja, as, m. 'universal producer,' epithet of Brahmā; of Siva; (ā), f. a she-goat.

San-janana, am, n. the act of begetting, causing, producing.

San-janayat, an, anti, at, begetting, producing, causing.

San-janita, as, ā, am, produced, caused, created.

San-jāta, as, ā, am, born, produced, grown, appeared, arisen, become, aroused (often at the beginning of comps. in the sense 'becoming,' 'growing,' 'grown'); elapsed, passed (as time). = *Sanjāta-kopa*, as, ā, am, growing angry, becoming enraged. = *Sanjāta-kautuka*, as, ā, am, having the curiosity roused, becoming curious. = *Sanjāta-nirveda*, as, ā, am, grown despondent. = *Sanjāta-vīśrambha*, as, ā, am, having confidence excited, becoming confident. = *Sanjātershya* ('ta-ir'), as, ā, am, becoming envious.

सञ्जप *san-jap* (sam-j°), cl. 1. P. -*japati*, -*japitum*, to whisper or talk about, speak about, tell of, report, communicate.

सञ्जय *san-jaya*. See under *san-ji*, col. 2.

सञ्जयुराण *san-jarbhurāṇa*. See under *sam-bhur*.

सञ्जल्प *san-jalp* (sam-j°), cl. 1. P. -*jalpati*, -*jalpitum*, to speak or talk together, converse, speak, chatter, chat.

San-jalpa, as, m. talking together, conversation; confused discourse, chattering, uproar, confusion.

San-jalpat, an, anti, at, conversing, speaking; chattering, babbling; talking boldly.

San-jalpamāna, as, ā, am, speaking together, conversing.

San-jalptā, as, ā, am, spoken together, spoken, uttered; (am), n. spoken words, talk.

सञ्जवन *san-javana*, am, n. (said to be fr. rt. *ju* with *sam*; probably for *sam-yavana*, fr. rt. 2. *yu*), a group of four houses, a quadrangle; [cf. *san-yāmana*, *san-jivana*.]

सञ्जि *san-ji* (sam-ji), cl. 1. P. -*jayati*, -*jetum*, to conquer together; to gain or acquire (by conquest &c.), conquer entirely; to obtain or acquire together, win.

San-jaya, as, m., N. of the charioteer of king Dhṛita-rāshṭra; of a son of Su-pārśva; of a son of Prati-kshatra; of a son of Rana-jaya.

San-jayat, an, anti, at, conquering, victorious. *San-jigivas*, ān, m., Ved. one who has completely conquered, victorious.

San-jit, t, t, t, Ved. completely conquering, winning.

San-jita, as, ā, am, entirely conquered, completely overcome, vanquished.

San-jiti, is, f. complete victory.

सञ्जिहान *san-jihāna*. See under *sam-hā*.

सञ्जीव *san-jiv* (sam-j°), cl. 1. P. -*jivati*

(ep. also A. -*te*), -*jivitum*, to live with or together; to live, exist, live by any business or occupation (with inst.); to revive, be restored to life: Caus. *jivayati*, -*yitum*, to cause to live, make alive, vivify, bring to life, revive, re-animate, animate, enliven; to maintain, nourish.

San-jivayishu, us, us, u, wishing to bring to life or enliven.

San-jiva, as, ā, am, living together, living.

San-jivaka, as, ikā, am, living together; animating; (as), m., N. of a bull (in the Hitopadeśa).

San-jivat, an, anti, at, living together, living.

San-jivana, am, n. the act of living together; bringing to life, animating, re-animating, life-restoring; a cluster of four houses, a quadrangle [cf. *san-javana*]; a particular hell, (one of the twenty kinds mentioned in Manu IV. 89); (ī), f. making alive, causing life; epithet of food; a kind of elixir; N. of Malli-nātha's commentaries on the Kumāra-sambhava, Megha-dūta, and Raghu-vaṇṣa.

San-jivamāna, as, ā, am, coming to life, recovering, reviving.

San-jivayat, an, anti, at, making alive, vivifying, animating; restoring to life.

San-jivita, as, ā, am, vivified, enlivened, animated.

San-jivin, ī, īnī, ī, rendering alive, enlivening, re-animating.

San-jivya, ind. having lived together; having lived.

सञ्जुषा *san-jughukshā*. See under *sam-guh*.

सञ्जुष्ट *san-jushta*, as, ā, am (fr. rt. 1. *jush* with *sam*), visited, frequented, inhabited, filled with.

सञ्जूर्व *san-jūrv* (sam-j°), connected with *san-jvar*, cl. 1. P. -*jūrvati*, -*jūrvitum*, Ved. to burn up, consume (by fire).

सञ्जम्भ *san-jrimbh* (sam-j°), cl. 1. A. -*jrimbhate*, -*jrimbhitum*, to gape open, be unfolded, become displayed, appear.

सञ्ज *san-jrī* (sam-jrī, see rt. 3. *jrī*; cf. rt. 1. *grī*), cl. 1. A. -*jarate*, &c., Ved. to sound forth praise, to extol, (Sāy. *san-jarata* = *san-jardhayatu*, Rīg-veda IV. 3, 15; *san-jaratām* = *stautu*, Rīg-veda IV. 4, 8.)

सञ्ज 1. *san-jña*, as, ā, um (see 1. *jña*; cf. 1. *pra-jña*), knock-kneed.

San-jña, us, us, u, = *samhāta-jānu*, knock-kneed.

सञ्ज्ञा *san-jñā* (sam-j°), cl. 9. P. A. -*jñāti*, -*jñāte*, -*jñātum*, to be of the same mind, agree together, come to a mutual understanding, live in harmony with (with inst. or acc., Pāṇ. II. 3, 22),

understand one another (A.); to be conscious, be aware, know, understand, comprehend; to acknowledge, recognise, own (generally A.); to acknowledge or claim as one's own, take possession of (P.); to direct, appoint, assign, intend (for any purpose), destine (usually A.); to think of, recollect sorrowfully (P., with acc. or gen., Pāṇ. I. 3, 46, cf. Pāṇ. II. 3, 52); to watch for: Caus. -*jñapayati*, -*jñāpayati*, -*te*, -*yitum*, to cause to be of one mind or agree together; to appease, gratify, console, satisfy; to cause to acquiesce or agree in, pacify, quiet (especially any animal destined for sacrifice which ought not to be led forcibly but made to resign itself); to cause to be conscious, animate; to make intelligible, cause to be understood or known, cause to understand, apprise, cause to recognise; to make a sign to any one, to communicate or make anything known by signs; to command, enjoin, instruct.

2. *san-jña*, as, ā, am, named, called, designated (fr. the fem. *san-jñā* below, used at the end of adj. comps. cf. *samāsa-s*); being conscious; (ā), f. sense, consciousness, becoming aware of anything, knowledge, understanding, intellect, thought, mind, right mind; sign, token, symbol, gesture, gesticulation; name, appellation, title, designation, term; (in grammar) the name of anything thought of as standing by itself, any name or noun having a special meaning, (the expression *sanjñāyām* therefore denotes the use of a word in some peculiar sense rather than in its strictly etymological meaning; for example, as a proper name; and a derived or compounded word can only be called *Sanjñā* when the idea it expresses is not clearly rendered by analysis); the technical name of any affix, &c. (e. g. the technical expressions *gha*, *ghu*); N. of the Gāyatrī or most sacred verse of the Veda, (see *gāyatrī*); N. of a daughter of Viśva-karman and wife of the Sun; (am), n. a yellow fragrant wood, yellow sanders (= *pīta-kāshtha*). = *Sanjñā-tantra*, am, n., N. of an astronomical work by Nīla-kaṇṭha. = *Sanjñādhikāra* ('*nā-adh*'), as, m. (in Pāṇini) a heading or presiding rule which gives a particular name to the rules which fall under it and influences them all. = *Sanjñā-prakaraṇa*, am, n. explanation of the grammatical *Sanjñās*. = *Sanjñānātham* ('*nā-ar*'), ind. for a sign. = *Sanjñā-vat*, ān, āti, at, having consciousness, become sensible, revived, recovered; having a name or denomination. = *Sanjñā-vishaya*, as, m. 'having a name for subject,' an epithet, attributive. = *Sanjñā-suta*, as, m. 'son of *Sanjñā*,' Saturn.

Sanjñāna, as, ā, am, being of the same mind, agreeing; knowing, observing, understanding, watching, waiting, who or what keeps watch.

San-jñaka, as, ikā, am, having a name, called, named (often at the end of comps.; cf. *ravi-s*).

San-jñapat, an, anti, at (ep. for *sanjñapayat*), instructing, commanding.

San-jñapana, am, n. the act of killing, sacrificing (an animal &c.).

San-jñapita, as, ā, am, sacrificed, killed.

San-jñapta, as, ā, am, apprised; killed, suffocated, sacrificed.

San-jñapti, is, f. apprising, informing; killing, slaying.

San-jñā, f. See above under 2. *san-jña*.

San-jñāta, as, ā, am, known, understood, destined or intended for.

San-jñāna, am, n. knowing, understanding, knowledge.

San-jñāpana, am, n. apprising, informing; teaching; killing, slaughter.

San-jñāpita, as, ā, am, killed, suffocated (as a victim).

San-jñāpya, ind. having made known by signs; having killed.

Sanjñita, as, ā, am, named, called, designated, denominated, termed.

Sanjñin, ī, īnī, ī, having a name, named, termed, that which receives a name or has a term given to it in grammar.

सन्धु saṅ-jñu. See 1. saṅ-jñā, p. 1051, col. 2.

सन्धु saṅ-jñu (sam-jñ; cf. saṅ-jñu, saṅ-jñā), cl. 1. P. -jñarati, -jñarī, to be in great fever or heat, be greatly depressed or grieved, be afflicted or sorrowful, grieve.

Saṅ-jñara, as, m. great heat or fever; heat, the heat of fire, burning, scorching, a burn; the heat of anger, indignation. — Saṅ-jñara-val, ān, atī, at, full of heat or fever, hot. — Saṅ-jñarātura ('ra-āt'), as, ā, am, afflicted or affected with fever, fevered.

Saṅ-jñarīn, ī, iñi, i, fevered, diseased, feverish.

सन्धु saṅ-jñu (sam-jñ), cl. 1. P. -jñalati, -jñalitum, to blaze up, burn brightly, flame: Caus. -jñalayati, -jñayitum, to cause to blaze up or flame, light up, illuminate, kindle, light; to inflame.

Saṅ-jñalati, an, anti, at, blazing, flaming, burning. Saṅ-jñalya, ind. having lighted, having kindled (a fire &c.).

सत् sat, cl. 1. P. saṭati, sasāta, saṭitum, to be a part or portion; cl. 10. P. sāta-yati, -yitum, (not to be distinguished fr. rt. sāt), to manifest, show.

सत् saṭa, am, ā, n. f. (= jaṭā, saṭā; according to some also as, m.), an ascetic's matted or clotted hair, the hair collected into a loose braid and twisted forwards upon the forehead, a braid of hair (in general); the mane (of a lion &c.); the bristles (of a boar); a crest, (in these last three senses usually ā, f.). — Saṭānka ('tā-an'), as, m. 'mane-marked,' a lion. — Saṭā-pāṭala, as, m. the red mane (of a lion).

सत्कार sa-tānkāra, as, ā, am, having notoriety or fame, famous.

सत् saṭi, is, f. (= saṭi), the plant called zedoary or a kind of Curcuma.

Saṭikā, f. = saṭi, saṭi.

Saṭi, f. = saṭi above; a kind of perfume.

सत्की sa-tika, as, ā, am, accompanied by a comment or exposition, explained by a commentary.

सद् sat, cl. 10. P. saṭayati, -yitum, to hurt, injure, kill; to be strong or powerful; to give; to take; to dwell, inhabit.

सद्दक saṭṭaka, am, n. a sort of minor drama (in Prakṛit).

सद्वा saṭvā, f. a kind of bird; a musical instrument (= vādya).

सद् saṭh (= rts. svāth, 3. saṭh, svāth), cl. 10. P. saṭhayati, -yitum, to finish, complete, adorn; to leave unfinished; to go, move.

सद्दी saṭhī, f. the plant zedoary; [cf. saṭi.]

सणसूत्र saṇa-sūtra, am, n. (for saṇa-sūtra), hempen cord or thread, packthread.

सणहाष saṇahāṣa, N. of a place.

सण्ड saṇḍa, as, m. (= saṇḍa, shaṇḍa), a eunuch.

सण्डि saṇḍiśa, as, m. (= san-ḍaśa), a pair of tongs or nippers.

सण्डी saṇ-ḍi (sam-ḍi), cl. 1. 4. A. -ḍayate, -ḍiyate, -ḍaytum, to fly together.

Saṇ-ḍina, am, n. flying together, one of the modes of flight attributed to birds; alighting from a flight, perching (as a bird).

सत् sat, an, atī, at (Pres. part. of rt. 1. as), being, existing; real, essential, true; good, virtuous; right, proper; excellent, best; handsome, beautiful; venerable, respectable; wise, learned; firm, steady; (f), f. a virtuous wife, &c., (see p. 1053); (sat), n. that which really is, entity or existence, essence, the true being, the really existent, the self-existent or

Universal Spirit, Brahma; that which is good or real or true, reality, truth; water, (in Naigh. I. 12. sat is enumerated among the udaka-nāmāni; cf. sa-tina); (sat), ind. well, rightly, fitly; [cf. Gr. ἄν (lon. ἔαν for ἔσαν); Lat. sens, sent-is, in pra-sens, ab-sens; Lith. Nom. m. esanī, f. esantī.] — Saṭ-carita or saṭ-carita, am, n. good conduct, good behaviour; (as, ā, am), well-conducted, well-behaved, virtuous, honest, upright. — Saṭ-carita-mīmāṃsā, f., N. of a work by Vidyā-nivāsa-bhāṭācārya. — Saṭ-dī, ī, n. 'existence and thought,' epithet of Brahma or the Supreme Spirit. — Saṭ-dī-āṇsa, as, m. a portion of existence and thought. — Saṭ-dī-ātman, ā, m. the soul which consists of entity (or essence) and thought. — Saṭ-dī-ānanda, am, n. 'existence (or entity), thought (or knowledge), and joy,' epithet of Brahma or the Supreme Spirit; of Vishnu. — Saṭ-dī-ānanda-maya, as, ī, am, consisting of existence, thought, and joy. — Saṭ-dī-ānanda-stotra, am, n., N. of a hymn addressed to Gaṇeśa (extracted from the Sanat-kumāra-saṃhitā). — Saṭ-dī-ānanda, as, ā, am, of a virtuous disposition, benevolent. — Saṭ-dī-ānanda, as, ā, am, a good Sūdra, a Sūdra who has gone through the ceremonies customary in some places even for men of the lower caste. — 2. saṭ-jana, as, ā, am (for 1. saṭ-jana see under rt. 2. saṭi, p. 1049), well-born, of good family, respectable, reputable, virtuous, good; (as), m. a good man, virtuous man; a proper N. — Saṭ-jana-garhita, as, ā, am, despised by the virtuous. — Saṭ-jana-val-labha, 'a friend of the good,' N. of a work. — Saṭ-jana-śāstra ('na-īś'), as, ā, am, desired or chosen by the good. — Saṭ-jana-kavasati ('na-ek'), is, ī, i, residing only in the good. — Saṭi-tā, &c., see under saṭi, p. 1055. — Saṭ-kadamba, as, m. 'good Kadamba,' a species of Kadamba, (Nuclea Cordifolia). — Saṭ-kartri, tā, trī, trī, acting well; treating well or kindly; (tā), m. epithet of Vishnu. — Saṭ-karman, a, n. a good or virtuous act, pious deed; virtue, piety; hospitality; funeral obsequies; expiation. — Saṭ-kavi-miśra, as, m., N. of a poet. — Saṭ-kāncānāra, as, m. 'good mountain ebony,' a sort of ebony (= rakta-kāncāna). — Saṭ-kānda, as, m. a hawk, kite. — Saṭ-kāra, as, m. kind action, kind treatment, hospitable treatment or reception, hospitality; reverence, respect; care, attention; a meal; a festival, religious observance. — Saṭ-kārāra ('ra-ar'), as, ā, am, worthy of hospitable treatment. — Saṭ-kula, am, n. a good family, noble family. — Saṭ-kulina, as, ā, am, belonging to a good family, born of a noble family, well-born, nobly descended. — Saṭ-kuladhava ('la-u'), as, ā, am, sprung from a noble family. — Saṭ-kṛi, cl. 8. P. A. -karoti, -kurute, &c., to do well or rightly, treat well or kindly, treat with respect, receive hospitably, welcome; to honour, worship; to adorn: Caus. -kārayati, &c., -yitum, to cause to be treated with respect or reverence, show reverence, pay respect. — Saṭ-kṛita, as, ā, am, done well, acted rightly or properly; treated with respect or hospitality; respected, revered, honoured; worshipped, adored, welcomed, saluted; entertained; (as), m. epithet of Śiva; (am), n. virtue; respect; hospitality. — Saṭ-kṛitī, is, f. doing good, acting properly, virtue, morality; treating with respect, hospitality. — Saṭ-kṛitya, ind. having treated with respect, &c., having hospitably entertained. — Saṭ-kṛiyā, f. a good action, virtuous action, doing good, charity, virtue; respectful treatment, salutation, welcome, courtesy, worship, homage, hospitality; any purificatory ceremony; funeral or obsequial ceremonies. — Saṭ-tama, as, ā, am, very good or right; most virtuous; excellent, best; very venerable or respectable. — Saṭ-tā, f. existence, entity, being, reality; a particular Jāti (in phil.); goodness, excellence, see sat-tva below. — Saṭ-tā-mātra, am, n. mere entity or existence. — Saṭ-tā-val, ān, atī, at, endowed with existence, possessing reality. — Saṭ-tā-vāpya ('tā-av'), as, ā, am, included in (the notion of) existence. — Saṭ-tva, am, n. being, existence, (īvara-sattva, the existence of a Supreme Being), entity, essence, nature, true essence, life, the principle

of being, breath, spirit, mind, sense, consciousness; an embryo; substance, thing, wealth; elementary substance (as earth, air, fire, &c.); anything of which a property may be predicated; any living or sentient being, animal, beast, evil being, demon, spirit, ghost, goblin, monster, (in these senses also as, m.); a substantive, noun; goodness, virtue, excellence; truth, certainty, reality; strength, energy, vigour, power, courage, self-command, sound sense, good sense, wisdom; the quality of purity or goodness (regarded in philosophy as the highest of the three Guṇas which are supposed to constitute the external world, the other two being rajas and tamas, see guṇa; the quality of sattva renders a person in whom it predominates chaste, true, honest, wise, &c., and a thing pure, clean, &c.); any natural property, quality, characteristic, disposition; (as), m., N. of a son of Dhṛita-rāshṭra. — Saṭ-tva-kāshāya, as, m. one of the signs of decay (with Buddhists, see kāshāya). — Saṭ-tva-guṇa, as, m. the quality of purity or goodness, (see above). — Saṭ-tvagūṇin, ī, inī, i, having the above quality predominant. — Saṭ-tva-tā, f. purity, goodness, the existence of the Sattva-guṇa. — Saṭ-tva-pradhāna, as, ā, am, having the quality of goodness predominant. — Saṭ-tvam-ējaya, as, ā, am, terrifying living beings, making animals tremble. — Saṭ-tva-val, ān, atī, at, endowed with life, living, existent, a living being; endowed with or possessed of the true essence; endowed with strength, magnanimous, endowed with the quality of goodness, pure, virtuous. — Saṭ-tva-viplava, as, m. loss of consciousness. — Saṭ-tva-vihita, as, ā, am, effected or caused by nature, natural; caused by goodness; virtuous, upright. — Saṭ-tva-vṛitti, is, f. the condition or quality of goodness, &c. — Saṭ-tva-śīla, as, ā, am, of a virtuous disposition, disposed to what is right and good. — Saṭ-tva-saṃsuddhi, is, f. purity of nature or disposition. — Saṭ-tva-saṃvishṭa, as, ā, am, filled or thoroughly penetrated by the quality of goodness. — Saṭ-tva-saṃpanna, as, ā, am, endowed with the quality of goodness, good, excellent; equable, even-minded. — Saṭ-tva-saṃplava, as, m. universal destruction of beings; loss of vigour. — Saṭ-tva-sāra, as, m. essence of strength; a most powerful person. — Saṭ-tva-śha, as, ā, am, being in the nature (of anything); inherent in animals; animate; being in the quality of goodness, excellent, holy, pure. — Saṭ-tva-sāra, as, ā, am, according to nature, in conformity with natural character. — Saṭ-tva-sāra, as, ā, am, natural energy; (au), m. du. courage and energy. — Saṭ-tva-sāra-val, ān, atī, at, endowed with courage and energy. — Saṭ-tva-driktā, as, ā, am, one in whom the quality of goodness predominates. — Saṭ-tva-dreka ('va-u'), as, m. excess or predominance of the quality of goodness, superabundance of energy or wisdom. — Saṭ-pati, is, m., Ved, a good lord; the lord of the good, lord of real men, lord of heroes; epithet of Indra. — Saṭ-patra, am, n. the new leaf of a water-lily. — Saṭ-patha, as, m. a good road; good course of life, correct or virtuous conduct; orthodox doctrine. — Saṭ-pari-graha, as, m. acceptance (of gifts) from a proper person. — Saṭ-paśu, us, m. a good or suitable animal, a victim fit for a sacrifice. — Saṭ-pātra, am, n. a proper object of presents or honours, a worthy or virtuous person. — Saṭ-pātra-varsha, as, m. raining down or bestowing favours on worthy objects, judicious liberality. — Saṭ-pātra-varshin, ī, inī, i, bountiful to worthy objects. — Saṭ-putra, as, m. a virtuous son; a son who performs all the prescribed rites in honour of his ancestors. — Saṭ-purusha, as, m. a good, or virtuous man, worthy man. — Saṭ-pushpa, as, ā, am, having good flowers. — Saṭ-pratipaksha, as, m. (in logic) a counterbalanced reason or one along with which there exists another equally good on the opposite side (as sound is eternal because it is audible, sound is non-eternal because it is a product); contrariety of argument, existence of opposite premises proving the existence or non-existence of a thing. — Saṭpratipakshi-tā, f. the condition of

containing two opposite sets of premises. — *Satpratipakshin*, *i*, *ini*, *i*, containing opposite reasons or arguments. — *Sat-phala*, *as*, *ā*, *am*, having good fruit; (*as*), *m*, the pomegranate or any tree producing good fruit. — *Sat-phalin*, *i*, *ini*, *i*, producing good fruits. — *Sat-samsarga*, *as*, *m*, association with the good, the society of the good. — *Sat-sanga*, *as*, *m*, association with the good. — *Sat-sannidhāna*, *am*, *n*, the proximity of the good, association or intercourse with the good or wise. — *Sat-samāgama*, *as*, *m*, association with the good. — *Sat-sampratyoga*, *as*, *m*, right application. — *Sat-sahāya*, *as*, *ā*, *am*, having good or virtuous friends. — *Sat-sāra*, *as*, *ā*, *am*, having good sap or essence; (*as*), *m*, a kind of tree; a painter; a poet. — *Sat-sukhānubhava* ('*kha-am*'), *as*, *m*, fruition of real happiness; *N*. of a short treatise on Vedānta subjects by Iśāchārāma-svāmin. — *Sad-vijāna*, *am*, *n*, good collyrium; calx of brass. — *Sad-asva*, *as*, *m*, a good horse; 'having a good horse,' *N*. of a son of Samara. — *Sad-asva-vat*, *ind*, like a good horse. — *Sad-asat*, *am*, *ati*, *at*, being and not being, existent and non-existent, real and unreal, true and false, perceptible and non-perceptible; good and bad, virtuous and wicked; (*ati*), *n*, *du*, existence and non-existence, entity and non-entity, truth and falsehood, good and evil. — *Sad-asad-ātmaka*, *as*, *i*, *am*, having the nature of entity and non-entity, consisting of existent and non-existent, real and unreal, existing everywhere essentially though not obviously. — *Sad-asad-riveka*, *as*, *m*, discrimination between true and false or between good and bad. — *Sad-asad-vyakti-hetu*, *us*, *m*, the cause of the discrimination between good and bad or between true and false. — *Sad-ashti-mālā*, *f*, 'good necklace of bones,' *N*. of a commentary by Vaidya-nātha on the Laghu-śabdendu-śekhara. — *Sad-ācāra*, *as*, *m*, moral or virtuous conduct, good manners, approved usage, traditional observance, immemorial custom (especially as preserved in the land lying between the Sarasvatī and Drishadvatī rivers, Manu II. 18). — *Sadācāra-candrodāya* ('*ra-ul*'), *as*, *m*, 'moon-rise of good manners,' *N*. of a work. — *Sadācāra-prakaraṇa*, *am*, *n*, *N*. of a short treatise on the duties of ascetics by Śaṅkarācārya. — *Sadācāra-vat*, *ān*, *m*, one who has or observes approved usages. — *Sad-ātman*, *ā*, *ā*, *u*, being of a good essence or nature, good, virtuous. — *I*. *sad-āśrita*, *as*, *ā*, *am* (for 2. *sadāśrita* under *sadā*), having recourse or attaching one's self to the virtuous, belonging to the good, virtuous. — *Sad-uttara*, *am*, *n*, a proper answer, good reply. — *Sad-gati*, *is*, *f*, good or happy state, felicity, fortune, good conduct. — *Sad-guṇa*, *as*, *ā*, *am*, having good qualities, good, pure, virtuous, excellent, eminent. — *Sad-dhāna*, *am*, *n*, good wealth, property. — *Sad-dhetu*, *us*, *m*, (i.e. *sat-he*), the existence of cause and effect. — *Sad-bhāva*, *as*, *m*, the quality of being, actual existence, reality, being, entity; the quality of goodness; good nature or disposition; goodness, amiability, kindly feeling. — *Sadbhāva-śrī*, *is*, *f*, *N*. of a goddess. — *Sad-bhūta*, *as*, *ā*, *am*, being good, who or what is real or true. — *Sad-yuvati*, *f*, a good young woman, virtuous maiden. — *Sad-vaṇṣa*, *as*, *ā*, *am*, of a good family or race, of high birth. — *Sad-vaśas*, *as*, *n*, agreeable speech. — *Sad-vatī*, *f*, *N*. of a daughter of Pulastya and wife of Agni. — *Sad-vasatha*, *as*, *m*, a village. — *Sad-rastu*, *u*, *n*, an excellent work. — *Sad-vādita*, *as*, *ā*, *am*, well-spoken. — *Sad-vigrahita*, *as*, *ā*, *am*, censured by the good, blamed by the benevolent. — *Sad-vidyā*, *f*, good learning. — *Sad-viyoga*, *as*, *m*, separation from the good. — *Sad-vṛtta*, *as*, *ā*, *am*, well-behaved, well-conducted, amiable; virtuous, moral; well-rounded, beautifully circular; (*am*), *n*, good conduct, virtuous conduct, amiable character or disposition. — *Sad-vṛttānta*, *as*, *ā*, *am*, having good or beautiful stories. — *Sad-vṛtti*, *is*, *f*, good course of conduct, good state. — *Sadvṛtti-bhāj*, *k*, *k*, *k*, or *sadvṛtti-risishā*, *as*, *ā*, *am*, possessing good habits, having a good character. — *San-nimitta*, *am*, *n*, a good

cause; the cause of the good, (*san-nimitta*, in a good cause; for the sake of the good). — *San-ni-sarga*, *as*, *m*, good nature, kindness. — *San-mātura*, *as*, *m*, 'having a good mother,' the son of a virtuous mother. — *San-mātra*, *as*, *m*, 'consisting of mere existence,' epithet of Ātman. — *San-māna*, *am*, *n*, respect for the good; the respect or esteem of the good. — *San-mārga*, *as*, *m*, a virtuous way, good or virtuous conduct. — *Sanmārgalokana* ('*ga-āl*'), *am*, *n*, the seeing or following of good paths (of morality &c.). — *San-mitra*, *am*, *n*, a good friend, real or faithful friend.

Satī, *f*, (fem. of *sat*), a virtuous wife (especially applied in later use to the Suttie or faithful wife who burns herself with her husband's corpse); a female ascetic; *N*. of the goddess Durgā or Umā (sometimes described as Truth personified or as daughter of Dakṣa and wife of Bhava [Śiva], and sometimes represented as putting an end to herself by Yoga, or at a later period destroying herself on the funeral pyre of her husband; also represented as one of the wives of Angiras); *N*. of the mother of Nāgeśa; a fragrant earth (commonly called Śrūt earth); a species of the Prati-śhā metre. — *Satī-tā*, *f*, or *sati-tva*, *am*, *n*, virtuousness, purity, chastity, fidelity (especially as evinced by ascending the husband's funeral pile). — *Sati-deha-tyāga*, *as*, *m*, 'Sati's abandonment of the body,' *N*. of the forty-third chapter of the Gaṇeśa-khaṇḍa of the Brahma-vaivarta-Purāṇa. — *Sati-putra*, *as*, *m*, the son of a virtuous woman. — *Satiśvara-linga* ('*ti-iś*'), *am*, *n*, *N*. of a Linga. — *Sati-saras*, *as*, *n*, *N*. of a lake in Kāśmīra.

Satīka, *am*, *n*, Ved. water (= *udaka*, Naigh. I. 12). — *Satīna*, *as*, *ā*, *am*, Ved. real, essential, mighty, powerful; (*as*), *m*, a bamboo; pease, pulse or a particular kind of it, (see *satīla*); (*am*), *n*, Ved. water (= *udaka*, Naigh. I. 12; Śāy. *satīna* = *vrishṭy-udaka*, cf. *sat*). — *Satīna-kamkata*, *as*, *m*, Ved. a kind of venomous aquatic animal. — *Satīna-manyu*, *us*, *u*, Ved., (Śāy.) eager to (shed) rain-water. — *Satīna-satvan*, *ā*, *m*, Ved. 'having real or mighty power,' epithet of Indra; (Śāy.) a sender of water (= *udakasya sādāyitrī*, *gama-yitrī*, Rīg-veda I. 100, 1).

Satīnaka, *as*, *m*, pease or pulse, (see above.) — *Satīla*, *os*, *m*, a bamboo; air, wind; (*as*, *ā*), *m*, *f*, pease, pulse or a particular kind (called *Teorā*).

Satīlika, *as*, *m*, pease; [cf. *sātīlika*.]

Satya, *as*, *ā*, *am*, true, real, genuine, sincere, honest, truthful, faithful, pure, virtuous, good, (*satyam kṛi*, to make true, make good, ratify, fulfil); fulfilled, realized; (*as*), *m*, the uppermost of the seven Lokas or worlds (the abode of Brahmā and heaven of truth, see *loka*); the *Āśvattha* tree; epithet of Rāma-candra; of Vishnu; of a deity presiding over the Nāndī-mukha Śrāddha; *N*. of the author of the Horā-śāstra; (*ās*), *m*, pl., *N*. of a class of deities; (*ā*), *f*, truth, sincerity, veracity; epithet of Sītā (wife of Rāma); of Satya-vatī (mother of Vyāsa); = *satya-bhāmā*, col. 3; *N*. of the goddess Durgā; (*am*), *n*, truth; sincerity, reality, goodness, the quality of goodness or purity, knowledge; demonstrated truth or conclusion, dogma; a solemn asseveration, promise, oath; water (= *udaka*, Naigh. I. 12); the first of the four Yugas or ages (i.e. the best or golden age as the age of general virtue and purity, comprising 1,728,000 years of men; it is also called *kṛita*, q.v.); (*am*), *ind*, truly, indeed, verily, necessarily, (Śāy. = *avasyam*); yes; a particle of asseveration and interrogation; [cf. Gr. *ἐνός*.] — *Satya-karman*, *ā*, *m*, *N*. of a king. — *Satya-kāma*, *as*, *m*, a lover of truth; a proper *N*. — *Satya-kāruṇya-vedin*, *i*, *ini*, *i*, possessing truth and tenderness and the Veda. — *Satya-ketu*, *us*, *m*, *N*. of a king. — *Satyan-kāra*, *as*, *m*, making true or good, ratification of a contract or bargain; something given in advance as an earnest or security for the performance of a contract, earnest-money, pledge. — *Satyankāra-kṛita*, *as*, *ā*, *am*, given or deposited in order to ratify a bargain. — *Satya-jit*, *t*, *m*, 'truth-conqueror' or 'truly conquering,' *N*. of

a king. — *Satya-tapas*, *ās*, *m*, 'practising true penance,' *N*. of a Muni (who was once a hunter, but after performing severe austerities obtained as a boon from Durvāsas that he should become a great sage and saint). — *Satya-tama*, *as*, *ā*, *am*, most true, quite true. — *Satya-tara*, *as*, *ā*, *am*, more true, very true. — *Satya-tā*, *f*, or *satya-tva*, *am*, *n*, truthness, truth, sincerity, veracity. — *Satya-darśin*, *i*, *ini*, *i*, truth-seeing, foreseeing truth, truth-discerning. — *Satya-deva*, *as*, *ā*, *am*, shining through truth. — *Satya-dhāna*, *as*, *ā*, *am*, rich in truth, virtuous, sincere. — *Satya-dharma*, *as*, *m*, a proper *N*. — *Satya-dharmān*, *ā*, *ā*, *a*, Ved. practising the duty of truth; ruling by fixed ordinances. — *Satya-dharma-parāyana*, *as*, *ā*, *am*, devoted to truth and virtue. — *Satya-dhṛita*, *as*, *m*, *N*. of a son of Pushpa-vat. — *Satya-dhṛiti*, *is*, *is*, *i*, holding fast to truth, strictly truthful; (*is*), *m*, *N*. of a Rishi (author of the hymn Rīg-veda X. 185; he has the patronymic Vāruṇi); of a son of Satānanda; of several other persons. — *Satya-dhvaṇa*, *as*, *m*, 'truth-bannered,' *N*. of a king. — *Satya-dhṛit*, *i*, *t*, *t*, destroying or perverting truth. — *Satya-nāman*, *ā*, *ā*, *a*, having a true name. — *Satya-nārāyaṇa*, *as*, *m*, *N*. of a particular divinity (called *Satya-pir* in Bengālī). — *Satya-netra*, *as*, *m*, 'true-eyed,' *N*. of a son of Atri. — *Satya-parākrama*, *as*, *ā*, *am*, having real valour, truly brave. — *Satya-pura*, *am*, *n*, the world of Vishnu. — *Satya-pūta*, *as*, *ā*, *am*, purified by truth (as a speech &c.). — *Satya-pratijñā* or *satya-pratishṛava*, *as*, *ā*, *am*, true or faithful to a promise. — *Satya-pratishthāna*, *as*, *ā*, *am*, having truth for a foundation, grounded in truth. — *Satya-phala*, *as*, *m*, 'having good fruit,' the *Viṇva* tree. — *Satya-bandha*, *as*, *ā*, *am*, bound by truth, adhering to the truth, truthful. — *Satya-bhāmā*, *f*, 'having true lustre,' *N*. of the daughter of Satrā-jit and one of the eight wives of Kṛishṇa, (she is described as having promoted the quarrels of the Yadavas.) — *Satya-bhārata*, *as*, *m*, *N*. of the poet Vyāsa. — *Satya-bhedīn*, *i*, *ini*, *i*, a truth-breaker, breaking a promise. — *Satya-mantra*, *as*, *ā*, *am*, Ved. having or repeating true prayers, praying effectually. — *Satya-mugra*, *as*, *ā*, *am*, having very invigorating or exciting qualities, (Rīg-veda IX. 113, 5). — *Satya-yaj*, *f*, *t*, *f*, sincerely worshipping, sacrificing in truth. — *Satya-yajña*, *as*, *m*, *N*. of a king. — *Satya-yuga*, *am*, *n*, the first of the four Yugas or ages. — *Satya-yugādīyā* ('*ga-ād*'), *f*, the third day of the light half of Vaiśākha (on which the commencement of the Kṛita-yuga is celebrated). — *Satya-yauvana*, *as*, *m*, *N*. of a particular Vidyā-dhara. — *Satya-rata*, *as*, *ā*, *am*, devoted to truth, honest, sincere; (*as*), *m*, *N*. of a prince (son of Satya-vrata); epithet of Vyāsa. — *Satya-ratha*, *as*, *m*, *N*. of a king of Vidarbha. — *Satya-rathī*, *is*, *m*, *N*. of a king. — *Satya-rādhas*, *ās*, *ās*, *as*, Ved. one who grants real or true gifts. — *Satya-loka*, *as*, *m*, *N*. of one of the seven worlds, (see *satya* above.) — *Satya-vaktrī*, *tā*, *trī*, *trī*, a speaker of truth. — *Satya-vaśana*, *am*, *n*, truth-speaking, veracity, admitting the truth. — *Satya-vaśanārtham* ('*na-ar*'), *ind*, for the sake of speaking the truth. — *Satya-vaśas*, *ās*, *ās*, *as*, truth-speaking, veracious; (*ās*), *m*, a Rishi, saint, seer; (*as*), *n*, veracity, truth. — *Satya-vat*, *ān*, *ān*, *at*, possessing or practising truth, veracious, true; containing the word *satya* (said of a hymn); (*ān*), *m*, *N*. of a king (husband of Savitṛ); (*atī*), *f*, *N*. of the wife of Parāśara and mother of Vyāsa; of a daughter of Gādhi and wife of Rīcīka (fabled to have become the Kauśīki river); *N*. of the wife of Nārada; epithet of Atēthodā. — *Satyavati-suta*, *as*, *m*, 'son of Satyavati,' epithet of the poet Vyāsa. — *Satya-vadya*, *as*, *ā*, *am*, true-speaking, veracious; (*am*), *n*, truth. — *Satya-vākya*, *am*, *n*, true-speaking, veracity, truth. — *Satya-vāc*, *k*, *k*, *k*, truth-speaking, veracious, sincere; (*k*), *m*, a Rishi, saint; *N*. of a son of Cākshusha; a crow. — *Satya-vādē-tva*, *am*, *n*, veracity, truthfulness. — *Satya-vādīn*, *i*, *ini*, *i*, speaking truth, veracious; (*ini*), *f*, *N*. of a goddess. — *Satya-vāha*, *as*, *m*, *N*. of a descendant

of Bharad-vāja. — *Satya-vikrama*, as, ā, am, having real valour, truly valiant. — *Satya-vritta*, as, ā, am, practising truth, honest or upright in conduct. — *Satya-vrata*, as, ā, am, true to a vow or promise, adhering to truth, veracious, honest, sincere; (as), m., N. of a king, (the twenty-fifth of the solar dynasty in the second age); N. of Manu Vaivasvata; of the author of a Dharma-śāstra; (ās), m. pl., N. of a race inhabiting Śāka-dvīpa. — *Satya-vrata-parāyana*, as, ā, am, devoted to truth and religious observances. — *Satya-savas*, ās, ās, as, Ved. having real strength, possessing true vigour, truly vigorous. — *Satya-sravas*, ās, m., N. of the author of the hymns Rīg-veda V. 79, 80 (having the patronymic Ātreya); of a teacher of the Rīg-veda; of a son of Mārkaṇḍeya. — *Satya-srvasi*, f., Ved. 'possessed of real wealth or renown,' epithet of Ushas. — *Satya-srāvaṇa*, am, n. the speaking or taking of an oath. — *Satya-śrī*, īs, m., N. of a teacher of the Rīg-veda. — *Satya-sankāśa*, as, ā, am, like the truth, likely, probable, plausible. — *Satya-saṅgara*, as, ā, am, true to an agreement or promise, veracious, faithful; (as), m., N. of Kuvera (god of wealth). — *Satya-sandha*, as, ā, am, true to an agreement or compact, faithful to an engagement; faithful, veracious; (as), m. epithet of Bharata (younger brother of Rāma); of Rāma-āndra; of king Janam-ējaya; (ā), f. epithet of Draupadī (wife of the Pāṇḍu princes). — *Satya-sannibha*, as, ā, am, like the truth, likely, probable, plausible. — *Satya-sava*, as, ā, am, Ved. really generating; possessing true energy (epithet of Savitṛi); observing truth. (Sāy. = *satyā-nujña*, Rīg-veda V. 82, 7.) — *Satya-sākshin*, ī, m. a genuine or trustworthy witness. — *Satya-hita*, as, m., N. of a teacher of the Rīg-veda. — *Satya-kṛitī*, īs, f. ratification of a bargain. — *Satyāgnī* ('*ya-ān*'), īs, m., N. of the Muṇi Agastya. — *Satyāgṇi* ('*ya-ān*'), ās, m. pl., N. of a mythical race inhabiting Plakṣa-dvīpa. — *Satyātman* ('*ya-āt*'), ā, ā, a, having a true soul, true-hearted, true; (ā), m. a virtuous and upright man. — *Satyānurakta* ('*ya-ān*'), as, ā, am, attached to truth, upright, true. — *Satyānṛita* ('*ya-ān*'), as, ā, am, true and false, containing truth and falsehood; (am), n. practice of truth and falsehood, commerce, trade, traffic. — *Satyābhidhāna* ('*ya-abh*'), as, ā, am, truth-speaking. — *Satyābhidhānyin* ('*ya-abh*'), ī, īnī, f. truth-meditating, meditating upon truth. — *Satyābhisandha* or *satyābhisandhāna*, as, ā, am, or *satyābhisandhin* ('*ya-abh*'), ī, īnī, f. faithful to a promise or agreement. — *Satyotkarṣa* ('*ya-ut*'), as, m. eminence or excellence in truth; true excellence. — *Satyodaka* ('*ya-ud*'), as, ā, am, having truth for water, flowing with truth. — *Satyodya* ('*ya-ud*'), as, ā, am, speaking the truth. — *Satyopayācana* ('*ya-up*'), as, ā, am, true to a request, granting or fulfilling a prayer or petition. — *Satyaka*, as, ā, am, = *satya*, true, real, veracious, &c.; (as), m., N. of a son of Śini; (am), n. ratification (of a contract or bargain &c.). — *Satyāpana*, am, ā, n. f. (fr. *satyāpaya* below), speaking or observing the truth; ratification (of a bargain &c.). — *Satyāpaya*, Nom. P. *satyāpayati*, -yitum, to speak the truth; to ratify (a bargain or contract). — *Satvan*, ā, m. (according to Sāy. to be connected in some senses with *rt. sad*, *san*), Ved. = *sat-tva*, entity, existence, being; a living being; reality, power, strength; a strong or valiant man, hero, warrior, (Sāy. = *satvāṇaṁ sādnyitri dhanānām* *rt. satvīri*, Rīg-veda VI. 45, 22; (ānas), m. pl. a class of spirits attendant on Parameśvara, (Sāy. = *purameśvarāṇa bhūta-gaṇā atisāyena balu-parākramāḥ*, Rīg-veda I. 64, 2.)

सत *sata*, a kind of sacrificial vessel.

सतःपङ्क्ति *satah-pankti*. See *satas*, col. 2.

सतत *sa-tata*, as, ā, am (= *san-tata*, see *sam-tan*), constant, lasting, incessant, perpetual, eternal, continual, uninterrupted; (am), n. incessantly,

eternally, perpetually, uninterruptedly, continually, always. — *Satata-ga*, as, m. or *satata-gati*, īs, m. 'continually moving,' the wind. — *Satata-jvara*, as, m. a constant fever, one not intermitting. — *Satata-yāgin*, ī, īnī, f. continually moving or going, always tending to decay, (Manu I. 50.)

सतत्त्व *sa-tattva*, am, n. natural property, nature; (as, ā, am), having or knowing the real truth; containing the words *tad*, 'this,' and *tva*, 'thou.'

सतर्क *sa-tarka*, as, ā, am, having argument or reasoning, skilled in speculation; cautious, considerate.

सतर्ष *sa-tarsha*, as, ā, am, having thirst, thirsty; (am), ind. with thirst, thirstily.

सतल *sa-tala*, as, ā, am, having a bottom; [cf. *a-tala*.]

सतलत्र *sa-talatra*, as, ā, am, having leather guards (used in archery).

सतस् *satas*, ind. (according to some fr. *sat*; according to others fr. *sa* = *saha*, *sama*; usually occurring at the beginning of comps.), = *tiras* (according to Naigh. III. 29; cf. Nirukta III. 20). — *Satah-pankti*, īs, f. a kind of metre consisting of two Pādas of eight syllables and two Pādas of twelve syllables. — *Sato-brihati*, f. a kind of metre the even Pādas of which consist of eight syllables and the uneven of twelve. — *Sato-mahat*, ān, atī, at, Ved. truly great, greater than everything that exists, (Sāy. *Sato-mahantah* = *sarvasmād vidyamānāt prithivyām api ye mahāntas*, Rīg-veda VIII. 30, 1.) — *Sito-vīra*, as, ā, am, Ved. thoroughly brave or valiant, (Sāy. = *prāpta-vīrya*, Rīg-veda VI. 75, 9.)

सतानन्द *satānanda*, as, m. (for *śatānanda*, p. 990, col. 3), N. of the sage Gautama; of the son of Gautama.

सताह *satāhā*, N. of a place.

सति 1. *sati*, īs, f. (fr. *rt. so*; for 2. *sati* see under *rt. san*), end, destruction.

सती *sati*, *sati-tva*. See p. 1053, col. 2.

सतीन *satīna*. See p. 1053, col. 2.

सतीर्थ *sa-tīrtha*, as, ā, am, having sacred bathing-places; having the same bathing-place; (as), m. a pupil of the same spiritual preceptor, fellow religious student.

Satīrthya, as, m. a fellow religious student, &c.

सतुष *sa-tusha*, as, ā, am, having husk or chaff; (am), n. grain with the husk remaining on it.

सतृणम् *sa-tṛṇam*, ind. with grass, grass and all.

सतृष *sa-trish*, f, f, f, or *sa-trisha*, as, ā, am, having thirst, thirsty, desirous, greedy, longing after, cupidinous.

Sa-trishna, as, ā, am, thirsty; (am), ind. with thirst, thirstily; with desire.

सतेर *satera*, as, m. husk, chaff (= *tusha*).

सत् *sat*, cl. 10. A. *satrayate*, *satṛāpāyate*, -yitum, to fulfil, accomplish; (according to others) to extend; to connect, fasten together.

सत्र *satra* or *sattra*. See under *rt. 1. sad*.

सत्रप *sa-trapa*, as, ā, am, having shame or modesty, ashamed, modest.

सत्ता *satṛā*, ind. (fr. *sa* + *trā*; cf. 2. *sa-dhri*), with, together with, (Sāy. = *saha*); all together, all at once; always, ever, continually, (Sāy. = *santatam*, *sarvālā*); truly, (in Naigh. III. 10. *satṛā* is enumerated among the *satya-nāmāni*);

great, many, abundant, (Sāy. = *mahat*, *bahu*, *prabhūtam*). — *Satṛā-jit*, ī, t, t, Ved. always conquering; conqueror of the great; (t), m., N. of a son of Nighna and father of Satya-bhāmā, (he was father-in-law of Kṛishna and was killed by Sata-dhanvan); N. of Piartadana. — *Satṛāṇē* ('*rā-ānē*'), ān, ānī, ān [cf. *satlhy-ānē*], going with, associated, united; perfect. — *Satṛā-dāvan*, ā, m., Ved. always granting, giving all at once, (Sāy. = *saha pradātī*); epithet of Indra. — *Satṛā-sah* or *satṛā-sāh*, sāt, f, f, Ved. always overcoming or conquering; conquering the great; conquering many. — *Satṛā-han*, ā, m. always destroying, destroyer of mighty foes, (Sāy. = *mahatām satṛāṇām hantī*); epithet of Indra.

Satram, ind. with, together with.

सत्रासम् *sa-trāsam*, ind. with terror or fear, in a fright.

सत्रिजातक *sa-tri-jātaka*, am, n. a kind of dish consisting of meat fried with three sorts of spices, (it is then soaked and dried and again dressed with ghee and condiments.)

सत्र *satva*, am, n. See *sat-tva* under *sat*.

सत्व *sa-tva*, as, ā, am, having skin or bark.

सत्वत् *satvat*, N. of a people inhabiting the south of India; [cf. *sātvata*.]

सत्वन् *satvan*. See col. 1.

सत्वर *sa-tvara*, as, ā, am, having haste or speed, expeditious, quick; (am), ind. quickly, swiftly, hastily, suddenly. — *Satvara-tā*, f. or *satvara-tva*, am, n. quickness, hastiness, speed.

सथुत्कार *sa-thūt-kāra*, as, ā, am, accompanied with the sound *thūt* or the sound made in spitting or sputtering; (am), n. sputtering (in speech), speech accompanied with sputtering; [cf. *ambū-kṛta*.]

सद 1. *sad* [cf. *rt. sad*], cl. 1. P. (or according to some cl. 6. P.) *sīdati* (ep. also A. -te), *sasāda* (2nd sing. *sediti* or *sasattha*, 3rd pl. *sedus*), *satsyati*, *asadat* (Vedic forms, cl. 2. *satsi*, cl. 1. *sīdatu*, *sadatām*), *sattum* (Ved. Inf. *sade*), to sink down, lie down, lie, recline; to sit, sit down, settle down, rest, settle; to be seated, reside, remain, live, be; to sink into despondency, be dejected or low-spirited; to become wearied, faint away, pine away; to sink into distress; to waste away, perish, decay, be destroyed; to be impeded; to go: Pass. *sadyate*, Aor. *asādi*: Caus. *sādyati*, -yitum, Aor. *asishadat*, to cause to sink or sit down, throw down, cast down, place down, place, put; to weary out, wear out, exhaust, harass, afflict; to cause to perish, destroy: Desid. *sishatsati*: Intens. *sāsadyate*, *sāsatti*, to sit or lie down in an indecent posture; [cf. Gr. *ὀδός, ὀδός, ἔδεθλον, ἔδ-ος, ἔζομαι, ἰδῶν*: Lat. *solum*, *sedeo*, *sēdo*, probably also *desidero*, *sella* (for *sed-la*): Goth. *sat*, 'to sit'; *satja*, 'to place'; *sīnths*, *sītan*, *sītis*: Old Germ. *saz*, 'to sit'; *sezīn*, 'to place'; *senal*, *satul*: Engl. Sax. *in-sidhian*, *on-settan*, *sittan*, *sadl*, *sadel*: Lith. *sād-mi*, 'to place'; *sodiuon*, 'to plant': Slav. *sjadū*, *sad-i-ti*: Hib. *suidhim*, *suidhinhaim*, 'I set, I plant': *saidhe*, *saidhiste*, 'a seat.')

Satta, as, ā, am, Ved. = *sanna*, (ni-shatta = *ni-shanna*, Rīg-veda I. 68, 4.)

Satti, īs, f. sitting down, sitting; [cf. *ni-shatti*.]

Sattri, tā, trī, trī, sitting down, sitting; one who sits or resides.

Sattra, am, n. a long sacrifice or sacrificial session (lasting, according to some, from 13 to 100 days); a sacrifice (in general); an oblation, offering, gift; giving alms or charity, liberality, munificence; wealth; a residence, house; a place of refuge, asylum, hiding-place, covert; covering, clothing, concealing; fraud, roguery, cheating; a wood, forest; a tank, pond. — *Sattra-pariveshaṇa*, am, n. a distribution of food or other gifts at a sacrifice. — *Sattra-varadhana*,

as, ī, am, increasing or promoting sacrifice. — *Sattra-śālā*, f. a large hall or room where food and alms are given away to Brāhmanas or mendicants, &c., an alms-house. — *Sattrāpaśraya* ('*ra-ap*'), *as, m.* a place of refuge, asylum. — *Sattrāyana* ('*ra-ay*'), *am, n.* a long course of sacrifices.

Sattrāya, Nom. A. *sattrāyate*, &c., to perform a sacrifice.

Sattri, is, īs, ī, conquering, a conqueror; (*īs*), *m.* a cloud; an elephant; [cf. *śadri*.]

Satrin, ī, m. a liberal householder who constantly performs sacrifices and distributes gifts or alms; a priest superintending or performing a sacrifice; an ambassador or agent residing in a foreign country.

Sattvā, ind. having sunk down, sitting, resting, &c.

Satra = *sattra*, p. 1054, col. 3.

2. *sad, t, t, t*, one who sits or settles down, sitting, dwelling, residing (often at the end of comp., see *nāka-s*).

Sada, as, m. [cf. *sada*], the fruit of trees; N. of one of Dhṛita-rāshṭra's sons.

Sadana, am, n. sinking or settling down, sitting, a seat; a dwelling, residence, house, palace; the abode of sacrifice, sacrificial hall; the abode of Yama; perishing, decaying; exhaustion; water (= *udaka*, Naigh. I. 12). — *Sadanā-sad, t, t, t*, Ved. sitting on a seat.

Sadanya, as, ā, am, of or belonging to a house, &c.

Sadas, as, n. a seat, residence, abode, dwelling; an assembly, meeting, (also *ās*, f. according to some; and *ās*, m. according to others; *sadasaḥ patih*, 'lord of the assembly,' epithet of Agni); (*āsī*), *n. du.*, Ved. heaven and earth (= *dyāvā-prithivī*, Naigh. III. 30); [cf. Gr. *ēdos*]. — *Sadas-pati, m. du.*, Ved. 'lords of the assembly,' epithet of Indra and Agni. — *Sado-gata, as, ā, am*, gone to the assembly, being in the assembly. — *Sado-griha, am, n.* 'assembly-house,' the court of a prince.

Sadasya, as, m. any person present at or belonging to an assembly, an assessor, spectator, member of an assembly, councillor; any one present or assisting at a sacrifice, a superintending priest or Ritiij, (his duties, according to the Kaushitakins, are to superintend the whole sacrifice and correct mistakes; cf. *vidhi-darsin*.)

Sadman, ā, m. an abode, dwelling (Ved.); (*a*), *n.* a seat; a house, dwelling, palace; a temple; an altar; a place, station; conflict, (in Naigh. II. 17. enumerated among the *sangrāma-nāmāni*); water (= *udaka*, Naigh. I. 12); (*anī*), *n. du.*, Ved. heaven and earth (= *dyāvā-prithivī*, Naigh. III. 30); (*ā*, *ā*, *a*), Ved. sitting, seated, (in Rīg-veda I. 173. 1. according to Sāy. *sadmānum* = *sīdantam*). — *Sadmā-ṭī, īs, f.* a collection of houses. — *Sadma-barhis, is, īs, īs*, Ved. having sacred grass for its abode or place of sprinkling. — *Sadma-makhas, ās, ās*, *as, Ved.* (according to Sāy. *makhas* = *mahas*), having light for a seat or abode, radiant, (Sāy. = *prāpta-tejaska*, Rīg-veda I. 18. 9.)

Sadru, us, us, u [cf. *śadru*], resting, staying; going, moving; [cf. probably Gr. *īpiv* in *īpivov*.]

Sanna, as, ā, am, sunk down; lying down; seated, resting; settled down; still, motionless; sunk, low (in tone, accent, &c.); depressed, low (in spirits), desponding, dispirited, spiritless, weak, feeble, diminished; wasted away, exhausted, decayed, perished, destroyed, spoiled, lost; stunted, shrunk, contracted; oppressed; lying near, adjacent; gone, departed; (*as*), *m.* the Piyāla tree; (*am*), *n.* little, a small quantity. — *Sanna-kañṭha, as, ā, am*, having a contracted throat, having a feeble or broken utterance, with a choking voice, scarcely able to articulate, choking, choked. — *Sanna-tara, as, ā, am*, more depressed, very weak or feeble; (in grammar) lower (in tone or accent), more depressed than the ordinary accentless tone (= *anuddīta-tara*). — *Sanna-musala, am, n.* a motionless pestle; (*e*), ind. at the time when the pestle lies motionless, (Manu VI.

56). — *Sanna-harsha, as, ā, am*, one whose joy has departed, depressed in spirits, desponding.

Sannaka, as, ā, am, low, dwarfish; (*as*), *m.* the Piyāla tree. — *Sannaka-dru, us, m.* the Piyāla tree.

Sāda, as, m. sinking or settling down, sinking, exhaustion, weariness, lassitude; perishing, decay; suffering, pain; purity, clearness, cleanness [cf. *prasanna, pra-sāda*]; going, motion.

Sādaka, as, ikā, am, exhausting, wearying, destroying.

Sadat, an, anti, at, Ved. sitting down (= *sīdat*). — *Sādad-yoni, is, īs, ī*, Ved. sitting in the interior, sitting on the hearth.

Sādana, am, n. causing to sink, wearying, exhausting; destroying, dispelling; sinking, sitting, settling; a seat, house, dwelling, palace; (*i*), f. the plant *Helieborus Niger*; exhaustion, decay. — *Sādana-sprīś = grihādi-prada*, Rīg-veda IX. 72, 8.

Sādanya, as, ā, am, Ved. = *sādanya*, belonging to a house, &c., skillful in domestic affairs. (Sāy. = *griha-kārya-kusāla*, Rīg-veda I. 91, 20.)

Sādayat, an, anti, at, causing to sink down, wearying, wearing out, exhausting; destroying; expelling, removing; extracting.

Sādayitavya, as, ā, am, to be destroyed, destructible.

Sādayitvā, ind. having caused to sink or sit down; having put or placed down; having destroyed; having removed.

Sādayishyat, an, atī or anti, at, about to destroy.

Sādi, is, m. a charioteer; a warrior; a dispirited or melancholy person; air, wind.

Sādita, as, ā, am (fr. the Caus.), made to sink down, depressed, exhausted, harassed; dispirited, wearied, distressed; wasted, decayed; destroyed, exterminated; broken; made to go, drawn, dragged.

Sādin, ī, inī, ī, sitting down, settling down; (fr. the Caus.) exhausting, wearying, destroying; (*i*), *m.* a horseman, cavalier; any one seated or riding on an elephant; any one seated or mounted on a car or chariot; a charioteer.

Sāsadyamāna, as, ā, am, sitting or lying down in an indecent posture.

Sīdat, an, anti, at, sinking, desponding, pining, grieving, sorrowing; decaying, perishing; distressed, pained; going.

Sīdamāna, as, ā, am, sinking down, &c.

Sedivas, vān, -dushī, vat, one who has sat down or sunk down.

सदंशक *sa-daṇṣaka, as, ā, am*, having teeth; having a sharp sting; (*as*), *m.* 'having nippers,' a crab.

सादांश-वादना *sa-daṇṣa-vaḍana, as, m.* 'having a face with a sharp bill,' a heron.

सदक्षिण *sa-dakṣiṇa, as, ā, am*, having presents, accompanied by gifts.

सदन्दि *sadandī, is, m.* Ved. (perhaps) 'continuous, uninterrupted,' epithet of a kind of Takman or fever, (Atharva-veda V. 22, 13, XIX. 39, 10.)

सदम् *sadam*. See col. 3.

सदय *sa-daya, as, ā, am*, merciful, compassionate, benevolent; (*am*), ind. kindly; gently, softly. — *Sadaya-hṛidaya, as, ā, am*, having a compassionate heart, tender-hearted.

सदर *sa-dara, as, ā, am*, fearful, afraid, timorous.

सदपे *sa-darpa, as, ā, am*, having pride; haughty; (*am*), ind. haughtily, arrogantly, proudly.

सदश *sa-daśa, as, ā, am* (see *daśā*), having a fringe, fringed.

सदा *sadā*, ind. (fr. 5. *sa + dā*), always, at all times, continually, perpetually, ever. — *Sadā-kalavaha, as, ā, am*, flowing at all seasons, (opposed to *prāvṛṇī-kāla-vaha*). — *Sadā-kāntā, f.*, N. of a river; [cf. *sadā-nirā*]. — *Sadā-gati, īs, m.* 'ever-going,' air, wind; the Universal Spirit; the sun;

everlasting happiness, final emancipation. — *Sadā-toyā, f.* 'always (wanting) water,' the plant *Mimosa Octandra*; the Karatoyā river (= *satā-nirā*). — 1. *sa-dā-dāna, am, n.* 'always giving,' liberality, munificence. — 2. *sadā-dāna, as, m.* (see 2. *dāna*), 'always exuding ichor,' epithet of Airāvata (the elephant of Indra); of Gaṇeśa; an elephant in rut. — *Sadānanda* ('*dā-an*'), *as, ā, am*, always happy; (*as*), *m.* epithet of Śiva; N. of the author of the Vedānta-sāra. — *Sadā-narta, as, ā, am*, always dancing; (*as*), *m.* a kind of bird, the wagtail.

— *Sadā-nira-vahā* or *sadā-nirā, f.* 'always bearing or possessing water,' epithet of the Karatoyā river, (see *kadā-toyā*). — *Sadā-nva, as, ā, am*, Ved. always crying out, (Sāy. = *sadā nonva, sarvadākrośa-kārin*, Rīg-veda X. 155, 1, see Nirukta VI. 30). — *Sadā-pushpa, as, ā, am*, always in flower, ever-flowering; (*as*), *m.* the cocconut; (*i*), f. a variety of the gigantic swallow-wort (= *raktārka*). — *Sadā-pṛiṇa, as, ā, am*, 'always munificent,' N. of a Rishi (having the patronymic Ātreya and author of the hymn Rīg-veda V. 45).

— *Sadā-prasūna, as, m.* 'always in flower,' N. of various plants (= *rohitaka*; = *arka*; = *kunda*). — *Sadā-phala, as, ā, am*, always bearing fruit; (*as*), *m.* the cocconut tree; the glomerous fig-tree; the jack, *Artocarpus Integrifolia*; the Vilva tree; (*ā*), f. a kind of mallow; a kind of egg-plant.

— *Sadā-bhadrā, f.* 'always auspicious,' a kind of shrub, *Gmelina Arborea*. — *Sadā-bhavya, as, ā, am*, always present; attentive. — *Sadā-mada, as, ā, am*, ever-furious. — *Sadāmarsha* ('*dā-am*'), *as, ā, am*, always impatient, very impatient, petulant.

— *Sadā-yogin, ī, m.* 'always practising abstract contemplation,' epithet of Viṣṇu or Kṛiṣṇa. — *Sadā-vṛidha, as, ā, am*, Ved. always increasing or prospering, ever-growing. — *Sadā-sīva, as, ā, am*, always happy or prosperous; (*as*), *m.* epithet of Śiva; a proper N. — *Sadāsīva-samhitā, f.*, N. of part of the Skanda-Purāṇa. — 2. *sadāsīta* ('*dā-ās*'), *as, ā, am* (for 1. *sad-āsīta* see under *sat*), always resorting to; always dependant on. — *Sadāsa, as, ā, am*, Ved. (see rt. 1. *san*), always honouring or giving, (Sāy. = *sarvadā bhajamāna* or *ananyā dātṛi*, Rīg-veda IV. 16, 21). — *Sadā-sah* or *sadā-sāh, sāt, f, f*, Ved. always conquering. — *Sadotsava* ('*dā-ut*'), *as, ā, am*, ever-festive.

Sadam, ind., Ved. always, &c.

Sadātana, as, ī, am, incessant, continual, perpetual, eternal; (*as*), *m.* epithet of Viṣṇu. — *Sadātana-tva, am, n.* eternity.

सदाचार *sad-ācāra*. See under *sat*.

सदान 1. *sa-dāna, as, ā, am*, having gifts, with gifts.

सदान 2. *sa-dāna, as, ā, am*, having ichor (exuding from the temples), being in rut (as an elephant).

सदार *sa-dāra, as, ā, am*, accompanied by a wife, together with a wife. — *Sadāra-putra, as, ā, am*, accompanied by wife and son.

सदिश *sa-diś, k, k, k*, together with the quarters (of the sky).

सदीनम् *sa-dīnam*, ind. lamentably, miserably.

सदृश *sa-dṛiś, k, k, k* (see 2. *dṛiś*, p. 428, col. 3), having the same look or appearance, like, similar, same; fit, proper.

Sa-dṛiksha, as, ī, am, like, resembling, similar. *Sa-dṛiśa, as, ī, am*, like, resembling, same, similar, of the same rank; conformable, fit, proper, right, suitable; worthy. — *Sadṛiśa-tā, f.* or *sadṛiśa-tva, am, n.* likeness, similarity, sameness. — *Sadṛiśa-spandana, am, n.* any regular or even throbbing motion (= *ni-spandā*).

सदृष्टिषेपम् *sa-dṛiṣṭi-kṣhepam*, ind. with a glance of the eye, with a sidelong glance.

सदेवासुरराक्षस sa-devāsura-rākshasa (°va-as), as, ā, am, accompanied by gods, Asuras, and Rākshasas.

सदेवीक sa-devīka, as, ā, am, along with or accompanied by a queen.

सदेश sa-deśa, as, ā, am, possessing a country; of the same country or place; neighbouring, proximate, near.

सदोष sa-dosha, as, ā, am, having faults, faulty, defective; improper, wrong; liable to objections, objectionable. — *Sadosha-vat*, ān, ati, at, containing anything defective. — *Sadosha-vikāsa*, as, m. a defective exhibition.

सद्भाव sad-bhāva. See under *sat*.

सद्मन् sadman. See p. 1055, col. 1.

सद्यस् sa-dyas, ind. (fr. 4. sa + dyas for di-vas, fr. 3. div, q. v.), to-day, this very day, now, instantly, at the moment, in an instant, momentarily; presently, forthwith, immediately, on a sudden; quickly, promptly; recently. — *Sadya-ūti*, īs, īs, ī, Ved. quickly aiding or assisting; quickly going, (Sāy. = *sadyo-gamana*.) — *Sadyah-kṛta*, as, ā, am, done at the moment, done promptly or quickly; (am), n. a name, appellation. — *Sadyah-pātn*, ī, īni, ī, quickly falling or dropping, frail. — *Sadyah-prakhā-laka*, as, m. one who cleans corn immediately for use (without storing it). — *Sadyah-prānakara*, as, ī, am, quickly inspiring or invigorating. — *Sadyah-prānakara*, as, ā, am, quickly destroying vigour, debilitating. — *Sadyah-sūddhi*, īs, f. = *sadyah-sauca*. — *Sadyah-sōthā*, f. 'quickly swelling,' cownch, Carpogon Pruriens. — *Sadyah-sauca*, am, n. present or immediate purity or purification. — *Sadyas-kāla*, as, m. present time. — *Sadyas-kāṭina*, as, ā, am, belonging to the present time, recent, modern, new. — *Sadyas-tapta*, as, ā, am, just heated. — *Sadyo-artha*, as, ā, am, Ved. quickly going, swift-moving. — *Sadyo-jāta*, as, ā, am, newly born, born in a moment; (as), m. a calf; epithet of Śiva. — *Sadyo-bhāvin*, ī, īni, ī, existing or becoming born in a moment, newly born; (ī), m. a calf.

Sadyaska, as, ā, am, belonging to the present day, immediate, present, quick, prompt; new, recent.

सदु sadru. See p. 1055, col. 1.

सद्वन्ध sa-dvandva, as, ā, am, quarrelsome, strifeful, contentious, fond of strife or litigation, disagreeing.

सद्वसथ sad-vasatha. See p. 1053, col. 1.

सध sa-dha, ind. (probably for sa-dhā), Ved. = 2. saha, with, together with, (Pāp. VI. 3, 96.)

Sadha-mā, ās, m., Ved. a sacrifice.

Sadha-māda, as, ā, am, Ved. having intoxication or joy together, exulting or rejoicing together; intoxicating together; (as), m. a companion, friend; a feast, festival (= *saha-madana*); a sacrifice; (am), ind. so as to exult or become intoxicated together.

Sadha-mādyā, as, ā, am, Ved. intoxicating or rendering glad together.

Sadha-stuti, īs, f., Ved. united praise; (ī), ind. along with praise, (Sāy. = *stutyā sahita*, Rīg-veda V. 18, 5.)

Sadha-stutya, as, ā, am, Ved. to be praised together; (am), n. praising together.

Sadha-stha, am, n., Ved. a place where persons stand together, place of meeting, a spot, place; a seat; an abode, region, world, sphere, firmament.

सधन sa-dhana, as, ā, am, possessing riches, wealthy, rich, opulent.

सधनु sa-dhanu, us, us, u, or sa-dhanus, us,

us, us, having a bow, armed with a bow, with bow (in hand).

सधर्मेन sa-dharman, ā, ā, a, or sa-dharma, as, ā, am, having similar duties, having the same or similar properties; of the same sect or caste; performing like duties; resembling, equal, like. — *Sa-dharma-dāriṇī*, f. a wife who assists (her husband) in the performance of religious duties, a virtuous wife, one wedded with the proper rites.

Sadharmīn, ī, īni, ī, observing the same customs or laws; (īni), f. a wife wedded according to the proper ritual; a legal or virtuous wife.

सधवा sa-dhavā, f. a woman having a husband, a wife whose husband is living; [cf. *vī-dhavā*.]

सधि sa-dhi, is, m. (fr. rt. 1. dhā with sa), N. of Agni or fire.

सधिस sadhis, is, m. (according to Uṇādi-s. II. 114. fr. rt. 1. sah), an ox, bull.

सधूस् sa-dhūmra, as, ā, am, dusky, dark.

सधे sa-dhe, a various reading for *svadhe*, enumerated among the *dyāvā-prithivī-nāmadhe-yāni* in Naigh. III. 30.

सधैर्येन sa-dhairyam, ind. with firmness, with gravity; firmly, gravely.

सधि 1. sadhri, is, m., N. of the author of the hymn Rīg-veda X. 114 (having the patronymic Vairūpa).

सधि 2. sadhri [cf. *sa-trā*], a form substituted for 2. saha, with, together with, (Pāp. VI. 3, 95.)

Sadhri, scil. *nadyah*, Ved. the rivers going or flowing together, (Sāy. = *sadhricināh*, Rīg-veda II. 13, 2, the *anē* of *sadhry-anē* being dropped.)

Sadhricina, as, ā, am, going or coming with, accompanying, associated; [cf. *praticina*.]

Sadhry-anē, an, -riṇi, ak [cf. *satrānē*], going with, accompanying, associated; a companion; (īṇi), f. a woman's companion or female friend, a confidante; (ak), ind. together with.

सध्वंस sa-dhvaṃsa, as, m., N. of the author of the hymn Rīg-veda VIII. 8 (having the patronymic Kāpya).

सध्वज sa-dhvaja, as, ā, am, having a banner, bannered, with a flag.

सन 1. san, cl. 1. P., 8. P. A. sanati, sanoti, sanute (Ved. *sanishyata* = *sambhajante*, Rīg-veda I. 131, 5), *sanāna*, *sanitum*, to love, like, worship, honour; to obtain through love or worship, obtain, acquire, gain; to receive graciously; to honour with gifts, give, bestow, dispense, distribute: Pass. *sanyate* or *sāyate* (Pāp. VI. 4, 43), to be loved, &c.: Caus. *sānyatī*, -yitum, Aor. *asīshajāt*: Desid. *sīsanishati*, *sīshāsati*, to be eager to worship or honour; to wish to obtain, desire, strive for; to wish to bestow or give: Intens. *sansanyate*, *sāsāyate*, *sansanti*.

5. sa, as, ā, am, giving, bestowing, &c. (at the end of comp., cf. *śadā-sa*).

2. *sati*, is, f. (for 1. *sati* see s. v.), giving, a gift.

1. *sana*, as, m. the flapping of an elephant's ears; the plant *Ghanṭā-pātālī*; the tree *Peniaptera Tomentosa*; (am), n., Ved. food, (Sāy. *sanāni* = *anāni*, Rīg-veda I. 95, 10.) — *Sana-parṇī*, f. the plant *Marsilea Quadrifolia*, (also written *asana-parṇī*.)

1. *sanat*, an, *anti*, at, Ved. bestowing, granting. — *Sanat-kumāra*, see under 2. *sanat*. — *Sanad-rayi*, īs, īs, ī, Ved. granting wealth. — *Sanad-vāja*, as, ā, am, Ved. granting food.

1. *sanas*, as, n. (doubtful), excrement, ordure; Śiva's trident (?); crystal (?).

Sani, īs, īs, ī, Ved. giving, a giver, (Sāy. *sanē* = *dhanasya dātri*; cf. *sahasra-s*); (īs), m.,

Ved. obtaining, acquisition, pursuit; giving, donation; service, worship; (īs), m. f. request, solicitation, respectful entreaty (addressed to a spiritual preceptor, &c.); quarter, region, point of the compass.

Sanita, as, ā, am, granted; gained, obtained.

Sanitṛi, tā, m., Ved. one who grants anything (with acc. or gen.); Sāy. = *sambhujana-sīla*; a benefactor; a husband, (Sāy. = *bharṭṛ*, Rīg-veda III. 31, 2; see Nirukta III. 6.)

Sanitra, am, n., Ved. an instrument or means of honouring, (Rīg-veda IX. 97, 29.)

Sanitra, as, ā, am, Ved. to be honoured or loved, (Sāy. = *sambhajantiya*, Rīg-veda VIII. 81, 8.)

Sanistha, as, ā, am, Ved. most liberal or bountiful, very munificent.

Sanishya, Nom. P. *sanishyati*, Ved. to wish to give; to wish for or desire gifts.

Sanishyat, an, *anti*, at, Ved. desiring to bestow; wishing for riches, desirous of wealth, (Sāy. = *dhanam icchat* or *lapyamāna*, Rīg-veda VII. 100, 1.)

Sanishya, us, us, u, Ved. wishing to give, desirous of giving; desirous to honour.

Sani, f. a respectful request (= *sani* above); a quarter or point of the compass; the flapping of an elephant's ears (= 1. *sana*); light, lustre; epithet of Gauri.

Sanutṛi, f. (probably fem. of a form *sanutṛi*), Ved. a giver or dispenser (of light to the whole world), epithet of Ushas, (Sāy. *sanutṛi* = *saream jayat sambhajanti* or *dātri prakāśasya*, Rīg-veda I. 123, 2.)

Saneru, us, us, u, Ved. honouring, worshipping, &c., (Sāy. = *sambhaktṛi*.)

1. *santi*, īs, f. (for 2. *santi* see s. v.), giving, a gift.

Santya, as, ā, am, Ved. to be honoured or worshipped, adorable; to be possessed, (Sāy. = *bhājana-sīla*, *sambhajantiya*); giving, a giver, a giver of rewards, (Sāy. = *phalasya dātri*, Rīg-veda I. 45, 9); (as), m. epithet of Agni.

Sanyas, apparently only used in dat. c. *sanyase* = *sambhajanāya*, 'for the honouring,' (according to Sāy. on Rīg-veda III. 31, 19. fr. rts. 1. *san* and *yas*, perhaps a kind of Ved. Inf.)

Sishāsāt, an, *anti*, at, Ved. desirous of giving, eager to bestow benefits, (Sāy. = *sambhaktum icchat*, Rīg-veda I. 123, 4.)

सन् 2. san, (in grammar) a technical term for the syllable *sa* or sign of the desiderative.

सन 2. sana, a Vedic word meaning 'old,' 'ancient,' occurring in the form *sanā*, neut. pl. = *sanāni* = *sanātānāni*, *sanātānāni*, Rīg-veda III. 1, 20, I. 174, 8; see also *sanā*, *sanāt*, &c.; (as), m., N. of one of the seven sons of Brahmā; [cf. Lat. *senex*; Goth. *sinis*, *sinigs*.] — *Sana-jā*, as, ā, am, or *sana-jā*, ās, ās, am, Ved. born or produced of old, ancient. — *Sana-vitta*, as, ā, am, Ved. long since obtained. — *Sana-srūta*, as, ā, am, Ved. famous of old; always celebrated; (as), m. a proper N.

Sanaka, as, m., N. of one of the four sons of Brahmā (described as one of the councillors or companions of Vishnu and as inhabiting the Janar-loka; some accounts assign to Brahmā seven mind-born sons); N. of an inspired legislator; (ās), m. pl., Ved. epithet of the Asuras (represented in the Rīg-veda as slain by Indra). — *Sanaka-saṃhitā*, f., N. of a Tantra work, (one of the Subhāgamas.)

2. *sanat*, t, m. (according to some properly neut. of 2. *sana* above), N. of Brahmā; (t), ind. always, ever, perpetually. — *Sanat-kumāra*, as, m., 'son of Brahmā,' or, according to some, 'always a youth,' N. of one of the four sons of Brahmā and oldest of the progenitors of mankind (= *vaiddhātṛa*; other lists give seven sons); N. of one of the twelve Śarvabhaumas or emperors of India according to the Jains; N. for any sanctified person who retains throughout life the purity of youth. — *Sanat-kumāra-tantra*, am, n., N. of a Tantra work. — *Sanatkumāra-saṃhitā*, f., N. of a part of the Skanda-Purāṇa; of a Tantra work (regarded as one of the

Subhāgamas). — *Sanatkumariya*, N. of a Tantra work. — *Sanatkuṃārapurāṇa* ('ra-up'), am, n., N. of an Upa-Purāṇa. — *Sanat-sujāta*, as, m., N. of the second of the seven mind-born sons of Brahmā. — *Sanatsujātiya*, as, ā, am, relating to Sanat-sujāta.

Sanaya, as, ā, am, Ved. old, ancient (= *pu-rāṇa*, Nirukta IV. 19).

2. *sanas* = 2. *sana*, p. 1056. — *Sano-jā*, ās, ās, am, Ved. = *sana-jā*, q. v.

Sanā, ind. (properly an old inst. fr. 2. *sana*, p. 1056), always, eternally, perpetually; [cf. Angl. Sax. *sin*, especially at the beginning of comps.; Old Germ. *sin*; Goth. *sin* in *sin-teins*.]

Sanāt, ind. (properly abl. fr. 2. *sana*), Ved. 'from ancient times,' of old, always, eternally, perpetually, ever, (na *sanāt*, never.)

Sanātana, as, ī, am, eternal, continual, perpetual; firm, fixed, permanent; primeval, ancient; (as), m. epithet of Viṣṇu; of Śiva; of Brahmā; of one of Brahmā's sons; of one of Rudra's sons; of a teacher of the Sata-patha-Brahmaṇa; a guest of the Manes, one who must always be fed whenever he attends Śrāddhas or obsequial ceremonies; (ī), f., N. of the goddess Lakṣmī; of Durgā; of Sarasvatī; [cf. Goth. *sintains*, *sintaino*.] — *Sanātana-tama*, as, m. 'the most eternal, most ancient,' epithet of Viṣṇu. — *Sanātana-sarman*, ā, m., N. of an author of a commentary on the Megha-dūta.

Sanāya, Nom. A. *sanāyat*, Ved. to act like an immortal being, be eternal.

सनग *sanaga*, as, m., N. of a teacher of the Sata-patha-Brahmaṇa.

सनन्द *sa-nanda*, as, m. 'joy-possessing,' N. of one of the four sons of Brahmā (inhabiting Janar-loka; see *loka*); one of the sons of Rudra.

Sa-nandana, as, m., N. of one of the mind-engendered sons of Brahmā (said to have preceded Kapila in teaching the Sāṅkhya phil.); of a pupil of Sankarācārya and author of the Pañca-pādikā; of a commentator. — *Sa-nandana-saṃhitā*, f., N. of a Tantra work, (one of the Subhāgamas.)

सनरद्विप *sa-nara-dvipa*, as, ā, am, accompanied by men and elephants.

सनलदानलद *sa-naladānala-da* ('da-an'), cf. 3. *da*, as, ā, am, having the Nalada (i. e. Andropogon Muricatus or Ustira plant) and appeasing heat, (Kīrt. V. 25.)

सनसूत *sana-sūtra*, am, n. (= *śaṇa-sūtra*), hempen cord or string, packthread; a net made of hemp.

सनाकवनि *sa-nāka-vanī*, as, ā, am, having celestial women or Apsaras.

सनाथ *sa-nātha*, as, ā, am, having a master or protector; having a lord or husband; occupied by, possessed by; endowed with, possessed of, possessing, having; (ā), f. a woman whose husband is living. — *Sanātha-tā*, f. the state of having a protector or husband. — *Sanāthī-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to make to possess a master or protector.

सनाभि *sa-nābhi*, is, is, i, connected by the same navel or womb, uterine, nearly related, kindred; like, resembling; affectionate; having even or evenly formed naves (Ved.); (is), m. a near kinsman, uterine brother, one of the same family name; a relation or kinsman as far as the seventh degree (= *sa-piṇḍa*, q. v.); (ayas), f. pl. 'the sisters,' epithet of the fingers, (enumerated among the *anguli-nāmāni* in Naigh. II. 5.)

Sa-nābhya, as, m. a relation as far as the seventh degree.

सनमक *sa-nāmaka*, as, ikā, am, having the same name; (as), m. the tree Hyperanthera Moringa.

Sa-nāman, ā, ā or -*mnī*, a, having the same name.

सनारु *sanāru*, us, m., N. of a teacher of the Sata-patha-Brahmaṇa.

सनिःश्वासम् *sa-niḥśvāsam*, ind. with a sigh.

सनियम *sa-niyama*, as, ā, am, performing or observing religious ceremonies, engaged in religious observances.

सनिघात *sa-nirghāta*, as, ā, am, accompanied by a hurricane or whirlwind.

सनिघृण *sa-nirghṛiṇa*, as, ā, am, merciless, cruel.

सनिर्वेदम् *sa-nirvedam*, ind. in a modest manner, with humility, humbly; despairingly; with indifference.

सनिघ्वीव *sa-nishṭhīva*, am, n. sputtered speech, speech accompanied with sputtering or emission of saliva.

Sa-nishṭheva, am, n. = *sa-nishṭhīva* above.

सनीड *sa-nīḍa*, as, ā, am, having a nest or abode; having or occupying the same nest or abode, dwelling together; near, proximate.

Sa-nīḍa, as, ā, am, Ved. = *sa-nīḍa* above.

सनीय *saniya*, ās, m. pl., N. of a people.

सनुत् *sanutar*, ind. (thought by some to be fr. *sānu* + *taḥ*), Ved. from behind, behind the back, in concealment, secretly, clandestinely, (enumerated in Naigh. III. 25. among the *nirṇātāntar-hita-nāmādheyāni*); far away, far off.

Sanutyā, as, m., Ved. one who lies in ambush (as a thief; Sāy. *antarhite deśe bhavaś coraḥ*).

सनेमि *sa-nemi*, is, is, i, Ved. 'having the halves,' complete, entire, whole, (see *nema*); having equal or even fellicies, i. e. revolving with even motion, (Sāy. *samāna-nemy ekaparakāra-vahīr-valayam akṣhīna-nemā*, Rīg-veda I. 164, 14); (ī), ind. wholly, entirely; enumerated among the *purāṇa-nāmāni* in Naigh. III. 27; = *kṣhīpram*, (Nirukta XII. 44.)

सनोजा *sano-jā*. See under 2. *sanas*, col. 1.

सन्त *santa*, as, m. the two hands opened and the palms joined (= *saṃhata-tala*).

सन्तक्ष *san-taksh* (*saṃ-t°*), cl. 1. P. -*takshati*, -*takshītum*, -*takṣtum*, to cut out, form, fashion by cutting; to construct, compose (hymns &c., Ved.); to cut through, cut to pieces, wound; to hurt by words.

San-takshana, am, n. cutting language, sarcasm, scoff, reproach.

San-taksha, ind. having cut out, &c.

San-takṣa, as, ā, am, cut out, formed, cut through, &c.

सन्तड *san-taḍ* (*saṃ-t°*), cl. 10. P. -*tāḍayati*, -*yītum*, to strike effectually, strike or hit hard, hit (with an arrow &c.); to beat or play a musical instrument.

San-tāḍya, ind. having struck or hit.

सन्तन् *san-tan* (*saṃ-t°*), cl. 8. P. A. -*tanoti*, -*tanute*, -*tanitum*, to stretch or extend along, stretch over, cover with, cover over; to join or connect together, make continuous; to effect, accomplish; to exhibit, display, evince; to be connected or combined with (Ved.); Caus. -*tānayati*, -*yītum*, to cause to extend, cause to accomplish, cause to be finished.

San-tata, as, ā, am [cf. *sa-tata*], stretched along, extended along, stretched or spread over, covered over, connected together, sewn or woven together, extended; continued, continuous, uninterrupted, regular, continual, lasting, eternal; much, many; (am), ind. constantly, continually, eternally, always. — *Santata-jvara*, as, m. continuous fever.

— *Santata-varṣhī*, ī, īnī, ī, raining continuously.

— *Santata-vepathu*, us, us, u, trembling all over.

— *Santatāpad* ('*ta-āp*'), ī, t, t, one whose misfortunes are continuous. — *Santatābhyāsa* ('*ta-abh*'), as, m. habitual practice, regular study or repetition (of the Vedas &c.).

San-tati, īs, f. stretching or extending along, stretching or spreading over, extent, expanse, continuity; a continuous line, row, range; uninterrupted succession, descent; lineage, race, progeny, offspring; a son; a daughter; a number of people, multitude; (ts), m., N. of a son of Alarka.

Santateyu, us, m., N. of a son of Raudrāśva.

San-tunā, īs, m., Ved. extension; continuous stream.

San-tanvat, an, atī, at, extending along, covering over, covering with.

San-tāna, as, am, m. n. extending, extension, expansion, spreading; the being spread or increased, continuance, continuous succession, lineage, race, family; progeny, offspring; a son or daughter; one of the five trees of Indra's paradise. — *Santāna-sandhi*, īs, m. peace cemented by family alliance (by giving a daughter in marriage, &c.).

Santānaka, as, ikā, am, stretching, spreading, who or what spreads; (as), m. one of the trees of Indra's heaven, the Kalpa tree or its flower; (ikā), f. froth, foam; cream, coagulated milk, custard; a cobweb; the blade of a knife or sword. — *Santānakā-kīrṇa* ('*ka-āke*'), as, ā, am, strewn with celestial flowers, &c. (from the Kalpa tree).

सनप *san-tap* (*saṃ-tap*), cl. 1. P. -*tapati*, -*taptum*, to heat thoroughly, make red hot, cause to glow, inflame; to scorch, parch, dry up; to pain by heat, torture: Pass. -*tāpyate* (ep. P. -*tī*), to be well heated, to become hot, suffer great pain or torment; to undergo penance; to be penitent, repent: Caus. -*tāpayati*, -*yītum*, to cause to be heated, to make very hot, heat, scorch, burn, inflame, set on fire; to foment; to burn up, consume; to pain by heat, torment, torture, distress, harass; (with *ātmanam*) to torture or torment one's self, harass the body by penance: Pass. of Caus. -*tāpyate*, to be made very hot, &c.

San-tāpāna, am, n. the act of inflaming or tormenting.

San-tāpta, as, ā, am, greatly heated or inflamed, red hot, glowing; melted, burnt up, scorched, dried up, inflamed with passion, &c.; suffering great pain or anguish, tormented, distressed, afflicted, wearied, fatigued. — *Santāpta-cāmikara*, am, n. glowing or molten gold. — *Santāpta-rajata*, am, n. molten silver. — *Santāpta-vakṣas*, ās, ās, as, oppressed in the chest or breathing, short-breathed. — *Santāpta-hridaya*, as, ā, am, feeling great anguish of heart. — *Santāptāyas* ('*ta-ay*'), as, n. heated iron, red hot iron.

San-tāpya, ind. having undergone penance.

San-tāpyamāna, as, ā, am, being inflamed, being tormented or distressed. — *Santāpyamāna-manas*, ās, ās, as, one whose mind is in a state of torture.

San-tāpa, as, m. great heat, burning heat; inflammation, fire; affliction, pain, anguish, distress; passion; remorse, resentment, penance, penitence, repentance. — *Santāpa-hara*, as, ā or ī, am, removing heat, cooling; consolatory, consoling.

San-tāpāna, as, ī, am, burning up, scorching, inflaming; (am), n. the act of burning, scorching; paining, affliction; exciting passion; (as), m., N. of one of the arrows of Kāma-deva.

San-tāpayitvā (anom. ind. part.), having burnt up or inflamed.

San-tāpita, as, ā, am, made very hot, burnt up, scorched; inflamed, consumed; tormented, pained, harassed, distressed, afflicted, wearied.

San-tāpya, ind. having caused to be heated.

सन्तम् *san-tam* (*saṃ-t°*), cl. 4. P. -*tām-yati*, -*tāmitum*, to be distressed, pine away, become exhausted.

San-tamaka, as, m. oppression or distress (in breathing &c.).

San-tamas, as, n. great darkness, universal darkness or obscurity.

San-tamasa, as, ā, am, darkened, clouded; (*am*), *n.* overspreading or universal darkness; great darkness or delusion of mind.

सनर्क *san-tark (sam-t°)*, cl. 10. P. *-tarkayati, -yitum*, to consider as, regard.

सनर्ज *san-tarj (sam-t°)*, cl. 1. P. *-tarjati, -tarjitum*, to threaten, menace, revile, abuse, scold, blame.

San-tarjana, am, n. the act of threatening, reviling, abusing, reproving.

San-tarjita, as, ā, am, threatened, abused, scolded, reprovied.

Santarjya, ind. having threatened, &c.

सनर्पण *san-tarpaṇa, &c.* See col. 2.

सनवीवत् *san-tavitat.* See under *san-tu*.

सन्ति 2. *santi, is, f.* (probably connected with rt. 20; for 1. *santi* see under rt. 1. *san*), end, destruction; [cf. 1. *sati*, 2. *sāti*.]

सन्तिज *san-tij (sam-tij)*, Caus. *-tejayati, -yitum*, to stir up, excite, incite.

San-tejayat, an, anti, at, stirring up, arousing, exciting.

सन्तु *san-tu (sam-tu)*. See rt. 2. *tu*, p. 377. *San-tavitat, at, ati, at* (fr. the Intens.), Ved. increasing in power or vigour, (Sāy. = *pravridhā-balavān san*, Rīg-veda IV. 40, 4; see Nirukta II. 28); having great power to effect or accomplish.

सन्तुद् *san-tud (sam-tud)*, cl. 6. P. A. *-tudati, -te, -tottum*, to strike at, goad, sting; to attack (as a disease).

San-tudyamāna, as, ā, am, being goaded or stung.

सन्तुल *san-tul (sam-tul)*, cl. 10. P. *-tolayati, -tulayati, -yitum*, to weigh one thing against another, balance together, compare by measure; to weigh or balance in the mind.

सन्तुष *san-tush (sam-t°)*, cl. 4. P. *-tushyati, -toshum*, to feel quite satisfied or contented, be calmed or pacified, be pleased or delighted; to have great pleasure in: Caus. *-toshayati, -yitum*, to make well satisfied or contented, satisfy, propitiate, please, rejoice, gratify; to comfort; to present with.

San-tushya, as, ā, am, quite satisfied, contented, well pleased, delighted.

San-tushī, ī, f. complete satisfaction, contentment, gratification.

San-tushya, ind. feeling quite satisfied or contented; feeling great pleasure.

San-tushyat, an, anti, at, being satisfied or pleased.

San-tosha, as, m. satisfaction, contentedness, (*san-tosham krī*, to be satisfied or contented); happiness, delight, joy, pleasure; Content (personified as a son of Dharma and Tushṭi) the thumb and fore-finger; (*ā*), *f.* a proper N. — *Santoshā-val, ān, atī, at*, contented, joyful, pleased.

San-toshaka, as, īkā, am, satisfactory, gratifying, pleasing.

San-toshāna, am, n. the act of satisfying, pleasing, propitiating, comforting.

San-toshāṇiya, as, ā, am, to be gratified or propitiated.

San-toshita, as, ā, am, satisfied, gratified, consoled, comforted.

San-toshāṇya, as, ā, am, to be satisfied, to be gratified or pleased, consolable.

San-toshya, ind. having gratified or pleased, having propitiated.

सन्तुद् *san-trid (sam-t°)*, cl. 7. P. A. *-trinatti, -trintte, &c.*, Ved. to connect together, fasten together; to hollow out, perforate.

San-tardana, as, m. a proper N.

San-tripṇa, as, ā, am, Ved. connected or fastened together.

San-tridya, ind., Ved. having fastened or connected together.

सन्तृप *san-trip (sam-t°)*, cl. 4. 5. P. *-tripyati, -tripnoti* (Ved. *-tripnoti*), &c., to satiate one's self with, refresh one's self with (with gen.); to become satisfied or refreshed: Caus. *-tarpayati, -yitum*, to satiate, satisfy, invigorate, gladden, gratify.

San-tarpana, am, n. the act of satisfying, satiating; gratifying, delighting; a particular luscious dish (consisting of a mixture of grapes, pomegranates, dates, plantains, sugar, flour, and ghee).

San-tarpita, as, ā, am, satisfied, satiated.

San-tarpya, ind. having satisfied or satiated one's self.

सन्तृ *san-trī (sam-t°)*, cl. 1. P. *-tarati* (ep. also A. *-te*, Ved. also cl. 6. *-tirati*), *-taritum, -taritum*, to cross over, pass over, travel over; pass through, swim through; to pass or cross over towards, reach, attain; to surpass, overcome; to escape from (with abl.), be saved; to bring safely over, save, rescue: Caus. *-tārayati, -yitum*, to cause to pass over, bring over, bring safely over, rescue, save: Pass. of Caus. *-tāryate*, to be brought over, to be rescued or saved.

San-tarāṇa, am, n. the act of crossing over, swimming over or through.

San-tarat, an, anti, at, crossing over, passing over, swimming over or through.

San-taramāṇa, as, ā, am, passing over, &c.

San-tarutra, as, ā, am, Ved. carrying or conveying safely across, rescuing, (Sāy. = *sarvashām upadravāṇām santāraka*, Rīg-veda III. 1, 19.)

San-tāra, as, m. crossing or passing over, &c.

San-tārta, as, ā, am, made to pass over, saved, rescued, delivered.

San-tirṇa, as, ā, am, crossed, passed through; rescued, saved.

San-tirya, ind. having crossed over, having passed through.

सन्त्य *santya.* See p. 1056, col. 3.

सन्त्यज *san-tyaj (sam-tyaj)*, cl. 1. P. *-tyajati, -tyaktum*, to relinquish altogether, abandon, leave, desert; to leave (a place), depart from, avoid, shun; to give up, resign, renounce, deliver up; to leave alone, take no notice of, disregard, omit: Caus. *-tyājayati, -yitum*, to cause to abandon; to deprive or rob a person of anything (with two acc.); to cause a person (acc.) to be delivered up by any one (inst.), rescue.

San-tyakta, as, ā, am, completely deserted, left, abandoned, renounced, resigned, robbed, deprived of.

San-tyajat, an, anti, at, relinquishing, abandoning, deserting.

San-tyajana, am, n. the act of deserting, leaving, abandoning.

San-tyajya, ind. having abandoned or given up entirely, having discarded or renounced; having avoided; having left alone, having taken no notice of.

सन्तस *san-tras (sam-tras)*, cl. 1. 4. P. *-trasati, -trasyati, -trasitum*, to tremble all over, start with fear, be afraid, be terrified or frightened: Caus. *-trāsayati, -yitum*, to cause to tremble, frighten, terrify.

San-trasta, as, ā, am, trembling with fear, afraid, scared, frightened, alarmed.

San-trāsa, as, m. great trembling, terror, fear, alarm.

San-trāsita, as, ā, am, caused to tremble, terrified, frightened.

सन्तै *san-trai (sam-t°)*, cl. 1. A. *-trāyate, -trātum*, to protect well or effectually, preserve, defend.

सन्तार *san-tvar (sam-t°)*, cl. 1. A. *-tvarate, -tvaritum*, to hurry, make great haste, hasten: Caus. *-tvarayati, -yitum*, to cause to hurry, cause to hasten, urge on.

San-tvaramāṇa, as, ā, am, hurrying, making great haste.

San-tvarayat, an, anti, at, causing to hurry, hastening, urging on.

San-tvarita, as, ā, am, hurried, hastening; (*am*), ind. in a hurry, in great haste, quickly.

सन्दंश *san-danś (sam-d°)*, cl. 1. P. *-daśati, -danśhum*, to bite together, bite, seize with the teeth; to press together, compress, press closely on anything, indent by pressure.

San-danśa, as, m. a pair of tongs or nippers; too great compression of the teeth in the pronunciation of vowels; a particular position or movement of the hands; N. of a particular Naraka; of a section of the Śaṅgīṣa-Brāhmaṇa.

San-danśaka, am, n. a pair of tongs, a kind of forceps or pincers; (*ikā*), *f.* a pair of pincers or nippers, small shears or tongs; a vice.

San-dasat, an, anti, at, biting together, biting, pressing.

San-dasya, ind. having bitten; having pressed together.

San-dashṭa, as, ā, am, bitten, compressed, pressed closely together, nipped, pinched; (*am*), *n.* a particular fault in pronunciation (arising from keeping the teeth too close together). — *Sandashṭa-kusumaśayana, as, ā, am,* indenting (by pressure of the limbs) a couch of flowers. — *Sandashṭa-tā, f.* a particular incorrect pronunciation of nasalized vowels, (see *san-dashṭa*). — *Sandashṭa-dantācchada, as, ā, am,* biting the lips. — *Sandashṭaushṭha (°a-ushṭh°), as, ā or ī, am,* biting or compressing the lips.

सन्दद् *san-dad (sam-dad)*, *t, t, t*, Ved. giving abundantly, bestowing liberally, (Sāy. = *samyak prayacchéat*.)

सन्ददस्व *san-dadasvas.* See below.

सन्दधान *san-dadhāna.* See under *san-dhā*.

सन्दर्भ *san-darbha.* See under *san-drībh*.

सन्दर्शन *san-darśana, &c.* See under *san-drīś*.

सन्दल् *san-dal (sam-dal)*, cl. 1. P. *-dalati, -dalitum*, to pierce through, pierce.

San-dalita, as, ā, am, pierced through, pierced.

सन्दशस्य *san-dasasya (sam-d°)*, Nom. P. *-daśayati, &c.*, Ved. to remit, pardon (a sin); to destroy, consume, (Sāy. = *san-kshapayati*.)

सन्दस् *san-das (sam-das)*, cl. 4. P. *-dasyati, -dasitum*, Ved. (perhaps) to go out or be extinguished (as fire).

San-dadasvas, ān, m., Ved. becoming extinguished (according to some); giving liberally. (Sāy. = *samyak prayacchéat*, Rīg-veda II. 2, 6; cf. *san-dad*.)

सन्दह *san-dah (sam-dah)*, cl. 1. P. A. *-dahati, -te, -dagdhum*, to burn together, burn up, consume by fire, destroy; to be burnt up, be consumed (A.): Pass. *-dahyate*, to be burnt up; to burn, glow; to be distressed, pine away, grieve: Caus. *-dahayati, -yitum*, to cause to burn.

San-dagdha, as, ā, am, burnt up, consumed.

San-dahat, an, anti, at, burning up, consuming.

San-dahyamāna, as, ā, am, being burnt, burning, glowing.

San-dāha, as, m. burning up, consuming; inflammation of the mouth and lips.

सन्दा 1. *san-dā (sam-dā)*, see rt. 1. *dā*, cl. 3. P. A. *-dadāti, -datte, -dātum*, to give together, present; to hold or keep together; (according to some) to meet together, (Sāy. *san-dade* = *san-badhnāti*, Rīg-veda IV. 44, 5.)

सन्दा 2. *san-dā (sam-dā)*, see rt. 3. *dā*, cl. 2. 4. P. *-dāti, -dyati, -dātum*, to cut together; to cut, divide, clip, cut off, pare; to reap, gather together.

1. *san-dāna, am, n.* the act of cutting or dividing; (*as*), *m.* that part of an elephant's temples whence the fluid called Mada issues; [cf. 2. *dāna*.]

1. *san-dita*, *as*, *ā*, *am*, cut off, cut; tired, weary, (Sāy. = *samyak khaṇḍita*, *dūra-gamanena śrāṇ-ṭa*, Rīg-veda I. 25, 3.)

सन्दि 3. *san-dā* (*sam-dā*, see rt. 4. *dā*), cl. 4. P. -*dyati*, -*dātum*, Ved. to bind together, fasten together, tie.

2. *san-dāna*, *am*, n. a rope, cord (especially for tying cattle); a head-rope, halter, (Sāy. = *śiro-ban-dhana*, Rīg-veda I. 162, 16.)

San-dānikā, f. a kind of tree (= *ari-khadira*).

Sandānita, *as*, *ā*, *am*, bound together, tied.

Sandānini, f. a cow-house; [cf. *san-dhānini*.]

San-dāya, ind. having bound together, having tied.

2. *san-dita*, *as*, *ā*, *am*, bound or fastened together, bound, tied; detained, caught.

सन्दिनितक *sandānitaka*, *am*, n. (doubtful), a poem of three stanzas.

सन्दिवा *san-dāva*, *as*, m. (probably for *san-drāva*), flight, retreat, running away.

सन्दिता 1. and 2. *san-dita*. See above.

सन्दिश *san-diś* (*sam-diś*), cl. 6. P. -*diśati*, -*deśhṭum*, to point out, appoint; to assign, destine for; to commission, depute, direct, give an order or message to any one (sometimes with two acc.); to pronounce, state, communicate intelligence, report, send any one (acc.) with a message to another (dat.); to order, command, declare: Caus. -*deśayati*, -*yitum*, to cause to point out or declare or communicate; to invite or ask to speak about.

San-diśat, *am*, *āti* or *anti*, at, pointing out, assigning; informing, telling, &c.

San-diśya, ind. having pointed out, having assigned, having instructed or directed.

San-diśhṭa, *as*, *ā*, *am*, pointed out, assigned, indicated, directed; communicated, told, related (as tidings or a message); promised, engaged, agreed; (*am*), n. news, tidings, information. — *Sandishṭārtha* (‘*śa-ar*’), *as*, m. one who communicates information or news, a messenger, royal messenger, herald, pursuivant.

San-deśa, *as*, m. communication of intelligence, information, tidings, news; a message, commission, command, direction; a particular kind of sweetmeat or savoury mixture. — *Sandesa-vāc*, f. communication of intelligence, news, tidings. — *San-deśa-hara* or *sandesa-hāraka*, *as*, m. a news-bringer, message-bearer, messenger, courier; an envoy, ambassador.

San-deśaka, *am*, n. information, news, tidings.

San-deśita, *as*, *ā*, *am*, made to point out, made to declare, asked to speak about.

San-deśhṭavya, *as*, *ā*, *am*, to be pointed out or indicated, to be enjoined; to be communicated; (*am*), n. an injunction, direction, order.

सन्दिह 1. *san-dih* (*sam-dih*), cl. 2. P. A. -*deg-dhi*, -*digdhe*, -*degdhum*, to smear over, besmear, anoint, plaster over, cover over, obliterate; to heap together: Pass. -*dihyate*, to be plastered or smeared over; to become indistinct or doubtful; to be uncertain or dubious: Caus. -*dehayati*, -*te*, -*yitum*, to make indistinct or uncertain, confuse, perplex; to be doubtful or uncertain (A.).

San-digdha, *as*, *ā*, *am*, besmeared, smeared over, covered, confused, indistinct, obscure, unintelligible; doubted, questioned, dubious, doubtful; entertaining doubt, unsettled, despairing; uncertain, unsafe, dangerous, risky. — *Sandigdha-tā*, f. or *sandigdha-tva*, *am*, n. uncertainty, hesitation, indistinctness. — *Sandigdha-niścaya*, *as*, *ā*, *am*, one who hesitates to hold a firm opinion; one who is confident in a doubtful matter. — *Sandigdha-buddhi* or *sandigdha-mati*, *is*, *is*, *ī*, having a doubtful mind, sceptical, doubtful about the use of religious observances. — *Sandigdha-lekhyā*, *am*, n. a writing or document of doubtful meaning or authority. — *Sandigdha-keshara* (‘*dha-ak*’), *as*, *ā*, *am*, having indistinct utterance. — *Sandigdhartha* (‘*dha-*

ar’), *as*, m. doubtful meaning, dubious interpretation; a disputed debt; (*as*, *ā*, *am*), having doubtful meaning, dubious in sense.

2. *san-dih*, *dhik*, f. Ved. smearing over, covering over; a heap, accumulation.

San-dihāna, *as*, *ā*, *am*, doubtful, dubious, uncertain.

San-dihya, ind. having smeared over, being in doubt, being subject to doubt.

San-dihyamāna, *as*, *ā*, *am*, being or becoming doubtful, uncertain, obscure.

San-degha, *as*, m. Ved. = *san-deha* below.

San-deha, *as*, m. doubt, uncertainty, suspense; risk, danger. — *Sandeha-gandha*, *as*, m. the (slightest) shade of a doubt. — *Sandeha-dolā-sṭha*, *as*, *ā*, *am*, being in the swing or perplexity of doubt.

San-dehaya, Nom. P. -*dehayati*, &c., to render doubtful or uncertain, make dubious.

San-dehayāna, *as*, *ā*, *am*, being in doubt or uncertainty.

Sandehin, *i*, *inī*, *ī*, doubtful, dubious; doubting.

सन्दि 1. *san-dī* (*sam-dī*, see rt. 2. *dī*), cl. 3. P. (Ved. Impv. 2nd sing. -*didihī* or -*didihī*), to shine together; to make very bright or manifest, (Sāy. = *samyak prakāśayati*.)

सन्दि 2. *san-dī*, f. (perhaps connected with 3. *san-dā*), a small bedstead or cot (= *khattā*).

सन्दिख *san-diksh* (*sam-d*°), cl. 1. A. -*dikshate*, -*dikshitum*, to consecrate one's self together or along with, be initiated with others.

San-dikshita, *as*, *ā*, *am*, consecrated together, initiated along with others.

सन्दिप *san-dip* (*sam-dip*), cl. 4. A. (ep. also P.) -*dipyate* (-*ti*), -*dipitum*, to blaze up, flame; burn or shine very brightly, glow: Caus. -*dipayati*, -*yitum*, to set on fire, light up, kindle, inflame, illumine; to inflame with anger; to fire, animate, excite, inspire, encourage.

San-dipana, *as*, *i*, *am*, lighting up, kindling, inflaming, inspiring, encouraging, (*kāmāgnī-s*), kindling the fire of love, exciting sexual desire; (*am*), n. the act of lighting up, inflaming, inflaming, kindling (of wrath &c.), encouragement; (*as*), m. N. of one of the arrows of Kāma-deva (god of love).

San-dīpta, *as*, *ā*, *am*, lighted up, kindled, inflamed, excited.

San-dīpta, *as*, *ā*, *am*, inflamed, flaming, burning, being on fire. — *Sandīpta-locana*, *as*, *ā*, *am*, having inflamed or flashing eyes.

San-dīpya, *as*, m. the plant *Celosia Cristata* (= *mayūra-sikhā*).

San-dīpyat, *an*, *anti*, at, flaming up, burning, shining.

सन्दिष *san-dush* (*sam-d*°), cl. 4. P. -*dushyati*, -*doshṭum*, to be or become utterly corrupt, be defiled or polluted, become unclean: Caus. -*dūshayati*, -*yitum*, to corrupt, defile, pollute, stain, spoil; to revile, abuse, censure, libel, expose to shame or infamy.

San-dushṭa, *as*, *ā*, *am*, polluted, defiled, unclean; very depraved, wicked, bad; ill-disposed, ill-affected towards (with gen.).

San-dūshana, *am*, n. the act of vitiating or corrupting, defiling, any vice which causes infamy.

San-dūshita, *as*, *ā*, *am*, utterly corrupted, vitiated, defiled, stained, made unclean; made or grown worse (as a disease); exposed to shame, reviled, abused.

San-dūshya, ind. having entirely spoiled or corrupted, having vitiated.

सन्दिह *san-duh* (*sam-duh*), cl. 2. P. A. -*dog-dhi*, -*dugdhe*, &c. (see rt. 2. *duh*), to milk at the same time, milk together; to milk out, suck: Caus. -*dohayati*, -*yitum*, to cause to milk, &c.

San-dugdha, *as*, *ā*, *am*, milked at the same time, milked together.

San-doha, *as*, m. ‘the whole of a quantity of drawn milk,’ any quantity, multitude, mass, assemblage.

San-dohya, ind. having caused to milk.

सन्दिभू *san-dribh* (*sam-d*°), cl. 6. P. -*dribhati*, -*darbhitum*, to string or bind together; to connect, arrange, compose; to collect or bind into a bunch or tuft, weave into a garland, interweave.

San-darbha, *as*, m. stringing or connecting together (especially into a wreath or chaplet), weaving, interweaving, arranging; collecting, uniting, mixture; regular connection, coherence, continuity, composition; construction. — *Sandarbha-viruddha*, *as*, *ā*, *am*, contrary to order or consistency, incoherent, unconnected. — *Sandarbha-suddha*, *as*, *ā*, *am*, clearly arranged, coherent, connected. — *Sandarbha-suddhi*, *is*, f. clearness of connection or arrangement (as of the parts of a composition or narrative), regular coherence.

San-dribdha, *as*, *ā*, *am*, strung together, interwoven, bound or collected into a tuft or bunch; arranged, composed.

सन्दिश 1. *san-drīś* (*sam-d*°), cl. 1. P. *sampaśyati* (ep. also A. -*te*), *sandrashtum*, to see together or at the same time; to look at steadfastly, see well, gaze at, see, behold, view, perceive, become aware of, recognise; to review; to regard, consider, reflect upon; to calculate, enumerate; to overlook, wink at, allow to happen; to look about (A. if without an object, Pān. I. 3, 29, Vārt. 2): Pass. -*drīśyate*, to be seen at the same time, appear together; to look like, resemble, be similar, be equal; to be observed, become visible, appear: Caus. -*darśayati*, -*yitum*, to cause to see well, make manifest, show, display; to represent; to show one's self to any one (acc.).

San-darśana, *am*, n. the act of looking steadfastly, gazing, looking, viewing, beholding, seeing, sight, vision, seeing one another, meeting, appearance, presence; regard, consideration, reflection; the act of causing to see, showing, &c.

San-darśayat, *an*, *anti*, at, causing to see, showing, pointing out.

San-darśita, *as*, *ā*, *am*, shown, pointed out; displayed, manifested.

San-darśya, ind. having made to appear, having shown, &c.

San-dīdarśayishu, *us*, *us*, *u*, wishing to show, &c.

2. *san-drīś*, *k*, *k*, *k*, Ved. one who sees well or thoroughly, (Sāy. *samyak paśyati yah*); (*k*), f. sight, vision; a glance, look.

San-drīśya, ind. having looked at, having beheld, &c.; having considered.

San-drīśyamāna, *as*, *ā*, *am*, being seen well or thoroughly, being looked at, being foreseen.

San-drīshṭa, *as*, *ā*, *am*, seen, beheld, (*pāpa-sandrīshṭa*, having an evil aspect); foreseen, anticipated.

San-drīshṭi, *is*, f. complete sight, full view; a sight, glance, look, aspect.

Sam-paśyat, *an*, *anti*, at, looking at.

Sam-paśyamāna, *as*, *ā*, *am*, beholding.

सन्दिह *san-deha*. See under 1. *san-dih*.

सन्दि *san-do* (*sam-do*) = 2. *san-dā*, q. v.

सन्दिह *san-doha*. See under *san-duh*.

सन्दि *san-dyut* (*sam-d*°), cl. 1. A. -*dyotate*, -*dyotitum*, to shine together with, shine along with, rival in shining; to shine forth.

सन्दि *san-dru* (*sam-dru*), cl. 1. P. -*dravati*, -*drōtum*, to run together; to run away.

San-drāva, *as*, m. running together, running away, flight, retreat.

सन्धन् *san-dhanv* (*sam-dh*°), cl. 1. A.

-dhanvate, &c., to flow towards, be directed towards, (in R̥g-veda III. 31, 1. according to Śāy. *san-dhanvate* = *ātmanāṇaṃ sandhutte*.)

सन्धा san-dhā (sam-dhā), cl. 3. P. A. -*dhātū*, -*dhātte* (ep. -*dhāmahe* = -*dhāmahe*), -*dhātum* (ep. -*dhītum*), to place or hold together, join together, unite, combine, connect, fasten together; to repair, restore, mend, heal; to make good, atone for, redress; to put together, compose, compound, make, construct, prepare, mix; to draw together, contract, close up, close; to bring together, collect; to bring together or unite in friendship, reconcile; to make a compact or agreement, conclude a league or alliance, come to terms, make peace with (with inst. or sometimes with acc.); to be associated or allied with (A.); to come near, approach; to fix or compose the mind or thoughts, (see under rt. 1. *dhā*); to put or lay down by the side of, put or lay on, fix on (e.g. *saram dhanushi sandadhātī* or *sanddhātte*, he fixes an arrow on a bow; sometimes *thanur sarena san-dhā*, to connect a bow with an arrow); to aim at, direct towards; to take hold of, grasp, support, sustain; to render aid, assist; to take hold of with the mind, comprehend, conceive; to hold, possess, have; to perform, do; to grant, yield; to inflict; to be a match for, hold out against (A.); to employ, make use of (with inst.): Pass. -*dhīyate*, to be joined together, be connected, unite one's self with, become reconciled, &c.; to become possessed of (with inst.): Desid. -*dhīsatī*, to wish to place or join together, desire to unite or repair.

Sam-hita, as, ā, am (fr. rt. 1. *dhā* with *sam*), put together, placed together, conjoined, combined, joined, connected, united, attached, agreed, agreeing with, conformable to, in accordance with, (*dharmas*°, in accordance with justice); referring to, relating to; collected, assembled; compiled; placed, fixed; endowed with, provided, furnished, equipped, possessed of, accompanied by, abounding in; caused by; (ā), f. conjunction, combination, connection, union; a collection, compilation, compendium; any methodical or arranged collection of texts or verses; the real continuous hymnical text of the Veda as formed out of the Padas or separate words (see *pada*) by proper phonetic changes according to various schools, (the Prāśākhya teaching how these Padas must change in order to become the Samhitā; hence the term Samhitā is applied to that portion of the Veda which contains the collection of Mantras or hymns thus formed, collected, and arranged according to particular Śākhās or schools [cf. *śākhā*]); the number of Vedas being four, and the Yajur-veda having two branches, it follows that there must be at least five Samhitās of the Veda, viz. the R̥k-°, Taittirīya-°, Vajāsneyi-°, Sāma-°, Atharva-°; for the division of the Samhitā of the Śākala school of the R̥g-veda, which is the only Śākhā of this Veda preserved, see *maṇḍala*; Vyāsa is said to have compiled a Samhitā of the Purāṇas, the substance of which is supposed to be represented by the Vishnu-Purāṇa; a compilation or compendium of laws, code, digest; (in grammar) the junction or combination of letters according to euphonic rules (= *sandhi*), but sometimes considered rather as the state preparatory to the actual junction than the junction itself; the Being who holds together and supports the universe, (a term applied to the Supreme Being, according to some); N. of an astrological work; [cf. *vṛhat-s*°.] — *Samhitā-puṣpikā*, f. a particular plant (= *miśra-gā*); — *Samhitā-pāṭha*, as, m. the continuous text of the Veda (as formed out of the Pada-pāṭha); — *Samhitā-pradīpa*, as, m. 'light of the Samhitā', N. of a work; — *Samhitā-val*, ind. as in the Samhitā text; — *Samhiteshu* ('*ta-ishu*'), us, us, u, one who has fitted or placed an arrow on a bow-string; — *Samhitopanishada* ('*ta-up*'), or *samhitopanishad-brahmana*, am, n., N. of a Brāhmana (of the Sāma-veda); — *Samhitoru* ('*ta-uru*'), us, us, or ūs, u, having the thighs joined (through obesity).

San-dadhāna, as, ā, am, placing or holding together; being at peace with, making peace, being reconciled; fixing in or on; holding, possessing, having.

San-dha, as, ā, am, holding together; joined, united, closely blended; placing in or on; possessing; (ā), f. junction, intimate union, association, identification; alliance, compact, stipulation, agreement, assent, promise; twilight (as joining night and morning or day and evening; cf. *sandhyā*); fixation, steadiness, fixedness; steady continuance in any state; state, condition; a boundary, limit.

Sandhaya, Nom. P. -*dhayati*, -*yitum*, to join together, reconcile; to fasten on, (see *san-dhāta*).

San-dhātavya, as, ā, am, to be placed or held together, to be united or connected, to be allied with, to be reconciled.

San-dhātṛ, tā, trī, tri, one who puts together or joins, a joiner, uniter.

1. **san-dhāna**, am, n. the act of placing or holding together, joining, junction, uniting, tying or binding together, intimate union, combining, combination, repairing, restoration; composing, compounding, mixing, preparation; drawing together, contraction (as of the skin by astringents &c.); bringing together, alliance, league, association, companionship, peace; the act of fixing an arrow on a bow-string; directing, taking aim; direction; advertence, attention; sustaining, supporting, reception, receiving; spirituous liquor; a preparation of pickles &c. (made from the Vilva and other fruits); mixed or bell-metal (= *saurāśtra*); a kind of relish eaten to excite thirst; sour rice-gruel; (am, ī), n. f. distillation, distilling; the manufacture of fermented or spirituous liquors; (ī), f. a brazery, foundry, place where metals are wrought or stored. — **Sandhāna-karaṇa**, as, ī, am, causing union or combination, who or what re-unites or heals or reconciles; uniting, connecting; (am), n. the act of combining or uniting; healing; ally, making peace. — **Sandhāna-kartṛ**, tā, trī, tri, = *sandhāna-karaṇa* above.

2. **san-dhāna**, as, ā, am (ep. for *san-dadhāna*), placing together, &c.

Sandhānikā, f. a kind of pickle or sauce.

Sandhānita, as, ā, am (fr. 1. *san-dhāna*), joined, united, strung together; bound, tied.

Sandhāvin, ī, inī, ī, tying or binding together; clever in taking aim, shrewd; (inī), f. a cow-house (= *go-grīha*).

San-dhāni, f. See under 1. *san-dhāna* above.

San-dhāya, ind. having placed together, having joined or united; having repaired; having formed an alliance or made peace; having fixed an arrow on a bow-string, having taken aim, shooting at.

San-dhi, īs, m. placing or holding together, conjunction, junction, connection, combinations, union, contact; composition, construction, structure; distillation; compact, agreement, alliance, league, reconciliation, peace, making a treaty of peace, negotiating alliances, (one of the six Guṇas or courses of action recommended to kings, see *guṇa*; many kinds of treaty are enumerated, e.g. *adriṣṭa-purushaḥ sandhiḥ*, an alliance concluded without the intervention of an agent; *uccinnah sandhiḥ*, a treaty purchased by the cession of fertile territories; *kāñḍana sandhiḥ*, 'golden alliance', an alliance which lasts throughout the lifetime of the parties, each of whom pursues the same object, see also *kapāla-s*°, *santāna-s*°); euphonic junction of final and initial letters in grammar, (every sentence in Sanskrit being regarded as a euphonic chain, the links being syllables rather than words, and a break in the chain denoting the end of a sentence, commonly called 'a Virāma or stop'; this Sandhi or euphonic coalition is applied both to the final and initial letters of separate Padas or finished words in a sentence and to the final letters of Dhātus or roots, and Prātipadikas or nominal bases when combined with terminations and affixes to form such words); a connecting link (as of a perpendicular in mensuration); a joint, articulation (of the body &c.); juncture, critical juncture, opportune moment; division, sepa-

ration; breaking, dividing; a breach, chasm, mine, hole, opening or cavity made in a wall or underneath a building by a housebreaker or enemy &c.; the vagina or vulva (in anatomy); a division in a drama (e.g. critical junctures, changes of situation &c. considered as breaks though contributing to the connection of the whole); a fold; an interval, pause, rest; a period at the expiration of each Yuga or age (equivalent to one sixth of its duration and intervening before the commencement of the next; occurring also at the end of each Manv-antara and Kalpa). — **Sandhi-kuśala**, as, ā, am, skilled in the art of making treaties or forming alliances. — **Sandhi-granthī**, īs, m. 'joint-knot', a synovial gland connecting and lubricating a joint. — **Sandhi-ṭaura**, as, m. 'hole-thief', one who enters a house by undermining it, a housebreaker. — **Sandhi-ja**, as, ā, am, produced by Sandhi; (am), n. spirituous liquor. — **Sandhi-jivaka**, as, m. one who lives by dishonest means (especially by making matches or as a go-between). — **Sandhi-tas**, ind. from an alliance. — **Sandhi-dūshapa**, am, n. the violation of a treaty or alliance. — **Sandhi-pūjā**, f., N. of the third period in the great autumnal Durgā-pūjā. — **Sandhi-prabandhana**, am, n. (in anatomy) the ligament of a joint. — **Sandhi-bandha**, as, m. the plant *Kæmferia Rotunda*. — **Sandhi-bandhana**, am, n. 'joint-binding', a ligament, tendon, nerve. — **Sandhi-bhanga**, as, m. joint-fracture, dislocation of a joint. — **Sandhi-mati**, īs, m., N. of the minister of Jayendra, king of Kāśmīra. — **Sandhi-mukta**, as, ā, am, 'joint-loosened', dislocated. — **Sandhi-mukti**, īs, f. 'joint-loosening', dislocation of a joint. — **Sandhi-randhrakā**, f. a hole or breach in a wall. — **Sandhi-vigraha**, au, m. du. peace and war. — **Sandhi-vigrahaka**, as, m. one who has the charge of peace and war, a chief minister. — **Sandhi-vigrahādhikāra** ('*ha-adh*'), as, m. superintendence of peace and war, war-ministry. — **Sandhi-vigrahādhikārīn**, īs, m. superintendent of peace and war, a chief political minister. — **Sandhi-vicakṣhaya**, as, m. one skilled in peace-making, an able negotiator of treaties. — **Sandhi-vid**, t, ī, t, skilled in alliances; (t), m. a negotiator of treaties, a minister. — **Sandhi-relā**, f. 'a connecting period, time of junction', any period or time which connects parts of the day or night or fortnight (e.g. morning, noon, evening, new moon, the first or thirteenth day of the fortnight, full moon, &c.). — **Sandhi-sitāsitaroga** ('*ta-as*'), as, m. a kind of disease. — **Sandhi-stotra**, am, n., N. of a particular hymn. — **Sandhi-hāraka**, as, m. a housebreaker, (see *sandhi-ṭaura*). — **Sandhi-akshara**, am, n. a compound vowel, diphthong, N. of the diphthongs e, ai, o, au; [cf. *saṁānākshara*]. — **Sandhy-adhyāya**, as, m. an Adhyāya or chapter on Sandhi.

Sandhika, as, m. a kind of fever (said to be caused by a vitiated state of the three humors of the body); (ā), f. distillation.

Sandhiga, a kind of disease, (probably for *sandhika*). — **Sandhiga-cikitsā**, f. the treatment or cure of Sandhiga.

Sandhita, as, ā, am (fr. *sandhaya*), joined or fastened together, united, strung, bound, tied; reconciled, allied; fixed, fitted, prepared, mixed together; pickled; (am), n. pickles, acid preparations, spirituous liquor. — **Sandhiteshu** ('*ta-ishu*'), us, us, u, having an arrow fitted on a bow-string; [cf. *samhiteshu*].

Sandhitavya, as, ā, am, = *san-dhaya* below.

San-dhitsu, us, us, u, wishing to make peace or form an alliance with.

Sandhini, f. a cow with calf, one which has just taken the bull; a cow milked unseasonably. — **Sandhini-kshira**, am, n. the milk of a cow in heat, (prohibited as an article of food.)

Sandhiḥ, f. a breach or hole made in a wall; a chasm, mine, pit; spirituous liquor; a river.

San-dhīyamāna, as, ā, am, being joined together by the rules of Sandhi, (as words in the Samhitā text of the Vedas, &c.)

San-dheya, as, ā, am, to be joined or united, &c.;

to be connected or allied, &c.; to be reconciled; to be made peace with; to be aimed at.

Sandhya, *as*, *ā*, *am*, of or belonging to Sandhi, relating to euphonic conjunction, joined together by Sandhi.

1. *sandhyā*, *f*. (for 2. see under *san-dhyai*), holding or joining together, union, conjunction, connection; joint, division; boundary, limit; twilight (a period consisting of two *Dāṇas* connecting day and night), morning or evening twilight, evening, dusk; early morning, day-break; Twilight personified as daughter of *Brahmā* and wife of *Śiva*; the period which precedes a *Yuga* or age of the world (see *yuga*); any one of the three divisions of the day, (forenoon, noon, and afternoon); morning or evening or mid-day prayer (or any religious exercise, such as abstraction, meditation, repetition of Mantras, sipping water, &c., performed at the three divisions of the day); promise, agreement, assent; a kind of jasmine (according to some); N. of a river. — *Sandhyāṅśa* (*‘yā-āṅś’*), *as*, *m*. ‘portion of twilight,’ the period at the end of each *Yuga*, (see *yuga*). — *Sandhyāṅśu* (*‘yā-āṅś’*), *us*, *m*. ‘twilight-ray,’ twilight. — *Sandhyā-kāla*, *as*, *m*. twilight-period, (a term applied to the intervals of a *Yuga*, see *yuga*); evening. — *Sandhyā-cala* (*‘yā-āc’*), *as*, *m*. ‘twilight-mountain,’ N. of a mountain. — *Sandhyā-traya*, *am*, *n*. the three divisions or periods of the day (i. e. forenoon, noon, and afternoon). — *Sandhyā-tva*, *am*, *n*. the state of twilight; the time of twilight (period for devotional exercises). — *Sandhyā-nāṭin*, *i*, *m*. ‘dancing at evening twilight,’ epithet of *Śiva*. — *Sandhyā-pātra*, *am*, *n*. a vessel used for pouring out water in performing the *Sandhyā* ceremonies. — *Sandhyā-puṣpi*, *f*. a kind of jasmine; nutmeg (= *jāti* or *jāti*). — *Sandhyā-bala*, *as*, *m*. ‘strong in twilight,’ a demon, imp, *Rākṣasa*. — *Sandhyā-bali*, *i*, *m*. ‘receiving twilight-oblations,’ a clay or stone image of the bull of *Śiva* (usually standing in the temples of that deity). — *Sandhyābhra* (*‘yā-abh’*), *am*, *n*. an evening cloud; a sort of red chalk (= *svarna-gairika*). — *Sandhyā-mangala*, *am*, *n*. an evening solemnity or religious service. — *Sandhyā-rāga*, *am*, *n*. ‘having the colour of twilight,’ red-lead. — *Sandhyārāma* (*‘yā-ār’*), *as*, *m*. ‘delighting in *Sandhyā*,’ epithet of *Brahmā*. — *Sandhyā-vandana*, *am*, *n*. morning and evening adoration or prayer. — *Sandhyā-vidhī*, *i*, *m*. a *Sandhyā* rite, (see above). — *Sandhyā-saṅkha*, *as*, *m*. the evening conch, the conch which sounds the evening hour. — *Sandhyā-samaya*, *as*, *m*. twilight-period, evening; a portion of each *Yuga*, (see *yuga*). — *Sandhyopaniṣad* (*‘yā-up’*), *i*, *f*. N. of an *Upaniṣad* belonging to the *Atharva-veda*. — *Sandhyopāsana* (*‘yā-up’*), *am*, *n*. worship performed at the *Sandhyās*, (see above).

सन्धारण san-dhāraṇa, &c. See under *san-dhri*, col. 2.

सन्धाव 1. *san-dhāv* (*san-dh°*), cl. 1. P. A. *-dhāvati*, *-te*, *-dhāvitrūm*, to run together; to run up to violently, assail, attack; to run to.

सन्धाव 2. *san-dhāv* (*san-dh°*), cl. 1. A. *-dhāvate*, *-dhāvitrūm*, Ved. to rub one's self, wash one's self.

San-dhāvya, ind. having washed one's self.

सन्धुक्ष *san-dhukṣh* (*san-dh°*), cl. 1. A. *-dhukṣhate*, *-dhukṣhitum*, to kindle; to animate, revive; Caus. *-dhukṣhayati*, *-yitum*, to set on fire, light up, inflame, animate.

San-dhukṣhaṇa, *am*, *n*. kindling, inflaming, inflammation.

San-dhukṣhayat, *an*, *antī*, *at*, setting on fire, kindling.

San-dhukṣhita, *as*, *ā*, *am*, kindled, inflamed, lighted.

San-dhukṣhyamāṇa, *as*, *ā*, *am*, being kindled or lighted up; being increased.

सन्धू san-dhū (*san-dhū*), cl. 5. P. A. *-dhū-*

noti, *-dhūnute* (also *-dhunoti*, *-dhunute*, see rt. 1. *dhū*), *-dhotum*, *-dhavitum*, to scatter or distribute liberally, bestow; to seize or carry off.

सन्धु san-dhri (*san-dhri*), cl. 10. P. A. *-dhārayati*, *-te* (Impf. ep. *san-adhāram* = *-adhārayam*), *-yitum*, to hold together; to hold up, support, sustain, preserve, maintain; to hold back, restrain; to hold, have, possess; to hold, bear, carry; to hold, observe, keep; to hold or fix the mind (*manas*) on anything (loc.); to keep in the mind or memory, remember; to bear, suffer, endure, to hold out, remain alive, survive, exist; Pass. *-dhāryate*, to be held together or supported, be held up, &c.; to be maintained or governed.

San-dhāraṇa, *am*, *ā*, *n*. f. holding together, holding in, restraining, observing, practising.

San-dhārayat, *an*, *antī*, *at*, holding or possessing completely; keeping in mind, remembering.

San-dhārayamāṇa, *as*, *ā*, *am*, holding together, &c.

San-dhārayāṇa, *as*, *ā*, *am*, holding together, supporting, &c.; keeping back, restraining, &c.

San-dhārya, *as*, *ā*, *am*, to be held or observed or followed.

San-dhāryamāṇa, *as*, *ā*, *am*, being held together, being held or maintained, &c.

San-dhrita, *as*, *ā*, *am*, held together, compacted; closely connected.

सन्धुष san-dhriṣh (*san-dh°*), cl. 1. P. *-dharshati*, &c., to injure greatly, destroy; Caus. *-dharshayati*, *-yitum*, to violate, ravish; to disgrace.

San-dharshita, *as*, *ā*, *am*, greatly injured, violated, disgraced.

सन्ध्मा san-dhmā (*san-dh°*), cl. 1. P. *-dhamati*, *-dhmātum*, to blow together; to melt together; to proclaim aloud.

सन्ध्यै san-dhyai (*san-dh°*), cl. 1. P. *-dhyāyati*, *-dhyātum*, to reflect on, think about.

2. *san-dhyā*, *f*. (for 1. see col. 1), reflection, meditation.

San-dhyātri, *tā*, *trī*, *trī*, one who reflects or thinks about; one who binds, (Manu VIII. 342; probably for *san-dātri*.)

सन्न sanna, *sannaka*. See under rt. 1. *sad*.

सन्नद् san-nad (*san-nad*), cl. 1. P. *-nadati*, *-naditum*, to cry aloud, roar; Caus. *-nādayati*, *-yitum*, to cause to resound, fill with noise or cries; to cry aloud.

San-nāda, *as*, *m*. shouting together, a confused or tumultuous noise, uproar, din, clamour; a voice, sound.

San-nādayat, *an*, *antī*, *at*, making to sound, causing a clamour or uproar, making to resound or ring with.

San-nādita, *as*, *ā*, *am*, caused to resound, filled with noise or cries.

सन्नद्ध san-naddha. See under *san-nah*.

सन्नम् san-nam (*san-nam*), cl. 1. P. A. *-namati*, *-te*, *-nantum*, to bend together, bend down, bow down before, bow to; to bow down in submission, submit to, comply with, obey, be obedient (A.); to bend in the right direction, make straight, bring into order, direct, make ready, accomplish; to be accomplished; Caus. *-nāmayati*, *-namayati*, *-yitum*, to bend, cause to bow or curve, cause to sink; to make crooked, bend together, contract; to bend in a particular direction, make right, make ready, prepare for a particular object.

San-nata, *as*, *ā*, *am*, bent together, bowed down, bent, curved, stooping; bent down through sorrow, dispirited, downcast; deepened; contracted. — *San-nata-tara*, *as*, *ā*, *am*, more deepened, deeper. — *Sannata-bhrū*, *ūs*, *ūs*, *u*, bending or contracting the brow, frowning. — *Sannatāṅga* (*‘ta-an’*), *as*, *i*, *am*, having the body bent, stooping.

San-nati, *i*, *f*. bowing down, reverential salutation,

obedience; reverence, humility; Humility (personified as daughter of *Dakṣa* and wife of *Dharma*); sound, noise. — *Sannati-mat*, *ān*, *m*, N. of a king.

San-namat, *an*, *antī*, *at*, bending down, bowing. *San-namamāṇa*, *as*, *ā*, *am*, bending together, bending in the right direction.

San-namita, *as*, *ā*, *am*, bent together, bent. — *Sannamitobhayāṇa* (*‘ta-ubhaya-an’*), *as*, *ā*, *am*, having both shoulders bent.

San-nāma, ind. having bent together, having bowed down.

San-nāma, *as*, *m*. bowing down before any one, worship.

सन्नमस्य san-namasya (*san-n°*), Nom. P. *-namasyati*, *-yitum*, to show respect or honour, to worship.

सन्नय san-naya. See under *san-ni*.

सन्नद् san-nard (*san-n°*), cl. 1. P. *-nardati* (ep. also A. *-te*), &c., to roar aloud, bellow.

San-nardamāṇa, *as*, *ā*, *am*, roaring aloud, bellowing.

सन्नञ्ज 1. san-naś (*san-naś*, see rt. 1. *naś*), cl. 1. P. A. *-naśati*, *-te*, &c. (according to some Ved. Inf. *san-naśe*), Ved. to reach, attain, (Sāy. *san-naśe* = *na samyag-āpaniṣaḥ*, i. e. *parair a-pradhriṣyaḥ*, not to be overcome by others, *Rig-veda* VIII. 3. 10.)

सन्नञ्ज 2. san-naś (*san-naś*), cl. 4. P. *-naśyati*, *-naśitum*, *-naśhṭum*, to disappear entirely, perish.

San-nashṭa, *as*, *ā*, *am*, entirely disappeared, utterly perished, ruined.

सन्नस san-nas (*san-nas*), cl. 1. A. *-nasate*, &c., Ved. to come together, meet together, assemble, approach, be united, (in *Rig-veda* II. 16. 8. according to Sāy. *nasimahi* = *vyāṇamahi*.)

सन्नह san-nah (*san-nah*), cl. 4. P. A. *-nahyati*, *-te*, *-naddhum*, to bind or tie together, bind over, bind or fasten on, to put or gird on, clothe with, furnish with; to put anything on one's self, accoutre one's self, dress or arm one's self with (A. with acc.; *sannahyadhram cārūṇi dunsanāni*, put ye on your beautiful armour); to prepare for doing anything (with inf.); Pass. *-nahyate*, to be fastened on, &c.; to be harnessed; Caus. *-nāhayati*, *-yitum*, to cause to gird or bind on, cause to clothe or dress one's self in.

San-naddha, *as*, *ā*, *am*, bound or fastened or tied together, bound round, girded round, girded on, fastened on, girt, bound (in general), dressed or clad in, armed, mailed, accoutred; harnessed; arranged, arrayed, prepared, provided, ready for battle, prepared or ready (in general); provided with destructive weapons, murderous, felonious; provided with charms, &c.; well provided or furnished with anything; closely attached or connected, in close contact with, contiguous, bordering, near. — *Sannaddha-kavaca*, *as*, *ā*, *am*, one who has girded on his armour, clad in mail or accoutred.

San-nahana, *am*, *n*. the act of arming, preparing, making one's self ready, preparation.

San-nahya, ind. having girded on, having bound or fastened on.

San-nahyat, *an*, *antī*, *at*, binding, fastening, girding on.

San-nahyamāṇa, *as*, *ā*, *am*, being girt with, being clothed in; being accoutred or harnessed.

San-nāha, *as*, *m*. girding on armour, arming for battle; accoutrements, armour, mail, a coat of mail (made of iron or thick quilted cotton).

Sannāhya, *as*, *m*. a war elephant.

सन्निकीर्ण san-ni-kīrṇ (*san-*), Caus. *-kīrṇayati*, *-yitum*, to make quite clear, manifest, reveal; to make known, announce.

सन्निकीर्ण san-nikīrṇa. See *san-ni-kīrī*.

सन्निकृष् *san-ni-kṛish* (sam-), cl. 1. P. *-karshati*, &c., to draw together, draw near, attract, contract.

San-nikarsha, as, m. bringing or drawing near, nearness, proximity, vicinity, presence; connection, relation; connection of an Indriya or organ of sense with its Vishaya or object, (this is the source of Jñāna according to the Nyāya phil., and is of two kinds, 1. Laukika, which is sixfold, and 2. A-laukika, which is threefold.)

San-nikarshaya, am, n. the act of drawing together, bringing near, approaching near, approximating, approximation, proximity, vicinity.

San-nikṛishṭa, as, ā, am, drawn together, drawn near, brought near, contiguous, proximate, approximate, near, adjacent, close; (am), ind. near, close to; (am), n. proximity, vicinity, neighbourhood.

सन्निकृ *san-ni-kṛi* (sam-), cl. 6. P. *-kirati*, &c., to scatter along, strew about; to stretch out.

San-nikṛiṇa, as, ā, am, scattered along; stretched out at full length, lying; flung, thrown.

सन्निकृष्टार *san-nikṣhāra*, as, m. (fr. rt. *kshar* with *nī* and *am*), the Piyāla tree.

सन्निकृष्य *san-ni-kṣhip* (sam-), cl. 6. P. *-kṣhipati*, *-kṣheptum*, to throw down, put or lay down.

सन्निकृष्यम् *san-ni-gam* (sam-), cl. 1. P. *-gaḥ-chati*, *-gantum*, to go or come together with, unite with any one (iust.).

सन्निकृष्ट *san-ni-grah* (sam-), cl. 9. P. A. *-grihṇāti*, *-grihṇite*, &c., *-grahitum*, to hold or keep down, keep under, overpower, subdue; to hold or keep back, keep in, restrain, suppress, obstruct; to lay hold of, seize.

San-nikṛiḥya, ind. having held or kept in, suppressing; overpowering, vanquishing, discomfiting.

सन्निकृष्य *san-ni-ghṛish* (sam-), cl. 1. P. *-gharshati*, *-gharshātum*, to rub or pound down together, mix together.

सन्निकृष्य *san-ni-ṭi* (sam-), cl. 5. P. A. *-ṭinoti*, *-ṭinute*, *-ṭetum*, to pile or heap up together.

San-niṭāya, as, m. piling or heaping together, a collection; (as, ā, am), heaped together.

San-niṭā, as, ā, am, heaped together, collected; congested, constipated, stagnated.

सन्निकृष्ट *san-ni-dṛiś* (sam-), Caus. *-darśayati*, *-yitum*, to cause to be observed, bring into view, show, display.

San-nidarṣita, as, ā, am, brought into view, shown, pointed out.

सन्निकृष्ट *san-ni-dhā* (sam-), cl. 3. P. A. *-da-dhāti*, *-dhatte*, *-dhātum*, to put or place down near together, put in the same place, to place or put down near; to deposit; to put into; to place or fix upon, direct towards, (*dṛishṭi* *sannidhā*, to fix the eyes upon; *manah* or *hridayaṇ* *sannidhā*, to fix or direct the mind or thoughts, see rt. 1. *dhā*); to place together, collect, pile up; to deliver over, assign; to look at closely, inspect, observe: Pass. *-dhiyate*, to be put together in the same place, to be placed near, to be near, to be present: Caus. *-dhāpayati*, *-yitum*, to cause to be put down near or close at hand, to bring near: Pass. of Caus. *-dhāpyate*, to appear or become manifested in the presence of (with gen.).

San-nidha, am, n. juxta-position, proximity, vicinity.

San-nidhātṛi, *tā*, *trī*, *tri*, who or what places near, one who brings near or introduces; depositing, placing in deposit; receiving in charge; (*tā*), m. a receiver of stolen goods; an officer who introduces people at court.

San-nidhāna, am, n. placing down together, juxta-position, proximity, nearness, vicinity, neigh-

bourhood, presence, appearance, perceptibility; placing down, depositing; a receptacle; receiving, taking charge of; (e), ind. in the vicinity or presence of, near.

San-nidhāpyā, ind. having caused to be placed near, having brought near.

San-nidhōya, ind. having placed near together, having placed near at hand; having piled up or collected.

San-nidhṣṭi, *tā*, m. placing near; juxta-position, proximity, approximation, nearness, vicinity, presence, appearance, visibility, perceptibility; receiving, taking charge of. — *Sannidhī-vartin*, *i*, *inī*, *i*, being near, neighbouring.

San-nihila, as, ā, am, placed near together, near, contiguous, proximate; close at hand, present; deposited, fixed, laid up [cf. *hridaya-s*°]; prepared, ready; staying, being. — *Sannikṣhāpāya* ("tu-ap"), as, ā, am, having loss or destruction near at hand, transient, transitory, fleeting.

सन्निकृष्य *san-ni-nī* (sam-), cl. 1. P. A. *-nayati*, *-te*, *-netum*, Ved. to bring together, pour together, mix.

San-ninīya, ind. having poured together, having mixed.

सन्निकृष्य *san-ni-pat* (sam-), cl. 1. P. *-patati*, *-patitum*, to fly down, alight, descend, fall down; to perish, be destroyed; to fall together, come together, meet; to present one's self, arrive, appear: Caus. *-pātayati*, *-yitum*, to cause to fall down, throw down, shoot down or off, discharge; to cause to come together, convoke, bring together, collect, unite.

San-nipātita, as, ā, am, flown down, descended, alighted; fallen together, met together, come together; assembled, collected, mixed, blended; arrived, come near.

San-nipatyā, ind. having flown down, alighting, descending; having flocked together, having come together, having met; having come near.

San-nipāta, as, m. flying down, alighting, descending, falling down; a kind of musical time or measure (= *tāla-bheda*); falling together, meeting; contact, union, junction, collision, collection, assemblage, multitude; mixture, miscellaneous collection; coming near, arrival; combined derangement of the three humors producing fever and dangerous illness. — *Sannipāta-kalikā*, L. N. of a treatise on the cure of fevers arising from a vitiated state of the three humors. — *Sannipāta-jvara*, as, m. a dangerous fever resulting from morbid condition of the three humors, (one of the eight kinds of fevers.) — *Sannipāta-nud*, *t*, m. 'removing the above fever,' N. of a kind of tree (= *nepāla-nimba*).

Sannipātaka, as, m. combined disorder of the three humors (wind, bile, and phlegm) or a dangerous fever resulting from such disorder.

San-nipātita, as, ā, am, thrown or shot down, shot off, discharged; brought together, assembled, called together.

San-nipātya, ind. having caused to come together, having collected or brought together.

सन्निकृष्य *san-ni-bandh* (sam-). See rt. *bandh*.

San-nibaddha, as, ā, am, firmly bound on, firmly tied, fettered, closely connected with or attached to, engrossed in; planted or covered with.

San-nibandha, as, m. binding firmly, tying; attachment, connection, consequence; effectiveness.

San-nibandhana, am, n. the act of binding or tying firmly, binding fast.

सन्निकृष्य *san-ni-budh* (sam-), cl. 1. P. A. *-bodhati*, *-te*, &c., to perceive thoroughly.

सन्निकृष्य *san-nibha*, as, ā, am (fr. rt. 1. *bhā* with *nī* and *am*), like, similar, resembling, (at the end of comps., e. g. *megha-s*°, resembling a cloud.)

सन्निकृष्य *san-ni-bhṛi* (sam-). See rt. *bhṛi*.

San-nibhṛita, as, ā, am, kept secret, concealed, hidden; discreet, prudent, modest, unassuming.

सन्निकृष्य *san-ni-majj* (sam-), cl. 6. P. *-majjati*, &c., to sink quite under, sink down, be immersed.

San-nimagna, as, ā, am, sunk under, submerged, immersed; sleeping, asleep.

San-nimajjat, an, *ati* or *anti*, at, sinking down into, sinking under.

सन्निकृष्य *san-ni-mantr* (sam-), cl. 10. P. A. *-mantrayati*, *-te*, *-yitum*, to invite.

सन्निकृष्य *san-nimitta*. See under *sat*.

सन्निकृष्य *san-ni-mil*, cl. 1. P. *-milati*, &c., to close completely, shut (the eyes).

सन्निकृष्य *san-ni-yam* (sam-), cl. 1. P. *-yachati* (ep. also A. *-te*), *-yantum*, to hold together, hold tight, keep back, restrain, keep in check, subdue, suppress; to annihilate, destroy.

San-niyata, as, ā, am, restrained, controlled.

San-niyantrī, *tā*, *trī*, *trī*, a restrainer, suppressing, one who chastises, chastising, a chastiser.

San-niyamya, ind. having restrained or controlled.

सन्निकृष्य *san-ni-yuj* (sam-), cl. 7. P. A. *-yunakti*, *-yunkte*, *-yoktum*, to connect with, attach to, place in or on; to appoint, commission, employ, depose; to enjoin, order: Caus. *-yujayati*, *-yitum*, to place in or on, appoint to (with acc.), entrust with; to enjoin.

San-niyukta, as, ā, am, attached to, connected with; appointed, employed.

San-niyoga, as, m. connection or union with, attachment, application to (any pursuit &c.); appointment, employment (in any office), commission.

San-niyojita, as, ā, am, appointed, entrusted with, commissioned.

सन्निकृष्य *san-ni-rudh* (sam-), cl. 7. P. A. *-rundihi*, *-rundihe*, *-roddhum*, to keep back, hold firm, keep in, suppress, restrain, hinder, check, stop; to shut in, confine; to shut, close, lock up; to block up, crowd, fill: Pass. *-rudhyate*, to be kept back or restrained, &c.

San-niruddha, as, ā, am, obstructed, hindered, checked, stopped, blocked up, choked, shut, closed, crowded, filled, covered over. — *Sanniruddha-guda*, as, ā, am, having an obstruction of the lower intestine.

San-nirudhya, ind. having suppressed or restrained.

San-nirodha, as, m. obstruction, hindrance, check, suppression.

सन्निकृष्य *san-nir-gam* (sam-), cl. 1. P. *-gaḥ-chati*, *-gantum*, to go out together, go away, depart.

सन्निकृष्य *san-nir-math* or *san-nir-manth* (sam-), cl. 1. 9. P. *-mathati*, *-manthati*, *-mathnāti*, &c., to churn out, stir or shake about together, crush together.

सन्निकृष्य *san-nir-mā* (sam-), cl. 2. P. *-māti*, &c. (see rt. 3. *mā*), Ved. to construct, compose.

San-nirmita, as, ā, am, Ved. constructed, composed.

सन्निकृष्य *san-nir-vap* (sam-), cl. 1. P. A. *-vapati*, *-te*, &c., to scatter about, distribute, dispense.

सन्निकृष्य *san-ni-lī* (sam-), cl. 4. A. *-liyate*, *-letum*, *-lātum*, to settle down, alight, settle; to cower down, hide or conceal one's self, disappear.

सन्निकृष्य *san-ni-vap* (sam-), cl. 1. P. A. *-vapati*, *-te*, &c., to throw together, heap together, heap up.

सन्निकृष्य 1. *san-ni-vas* (sam-, see rt. 5. *vas*), cl. 2. A. *-vaste*, &c., to clothe with, put on (clothes &c.).

सन्निकृष्य 2. *san-ni-vas* (sam-, see rt. 6. *vas*),

cl. 1. P. -*vasati*, &c., to dwell together, live with; to live in, inhabit.

सन्निविद् san-ni-vid (sam-), Caus. -*veda-yati*, -*yitum*, to cause to know, make known, announce, inform, tell; to offer, present.

सन्निविश san-ni-viś (sam-), cl. 6. A. (also P.) -*viśate* (-*ti*), -*veshṭum*, to enter into together; to enter into together; to sit down together; to have intercourse or intimate connection with; to enter; to sit down, encamp: Caus. -*vesayati*, -*yitum*, to cause to enter or sit down together; to unite, join, collect; to cause to enter, introduce, insert, install; to fix or fasten in; to cause to sit or lie or settle down, put or place down, cause to encamp, pitch a camp; to found (a town &c.); to put on, place on, impose, consign, commit; to fix the thoughts or mind on anything; to contemplate.

San-nivishṭa, as, ā, am, entered together, met together, assembled, collected; entered deeply into; absorbed or engrossed in; stationed in, abiding in, resting in; inserted in, sticking in, depending on; stationed near, contiguous, neighbouring, near, present, at hand; seated, encamped.

San-niveśa, as, m. entering together, thorough or deep entrance into (any pursuit &c.), ardent attachment to; assembling, assemblage, collection, multitude; union, junction, contact; proximity, vicinity, neighbourhood; station, seat, encampment, place, situation, position, posture; an open space near a town (where people assemble for recreation), a sort of play-ground in or near a town; causing to enter together, putting together, construction, fabrication, preparation; form, figure; the collective form of an asterism; causing to enter, putting in, insertion.

San-niveśita, as, ā, am, made to enter in, introduced, inserted; made to settle, located, lodged, stationed, encamped; put down; consigned, committed.

San-niveśya, ind. having caused to enter or pervade, having introduced, having made to encamp, &c.

सन्निवृ san-ni-vri (sam-), Caus. -*vārayati*, -*yitum*, to keep off, keep back, restrain.

सन्निवृत् san-ni-vrit (sam-), cl. 1. A. -*var-tate* (in some tenses also P., see rt. 1. *vṛt*), -*vartitum*, to turn back, turn round, return together, return, retire; to desist from (with abl.), leave off, cease, stop; to pass away: Caus. -*vartayati*, -*yitum*, to cause to return or turn back, send back; to divert, avert, keep off, hinder, preclude; to cause to cease, suppress, stop.

San-nivartita, as, ā, am, caused to return, sent back, sent away.

San-nivartya, ind. having caused to turn back, having diverted, &c.

San-nivṛtta, as, ā, am, turned back, come back, returned, coming back; desisted, stopped, ceased; ceasing, forbearing; withdrawing, shrinking from.

San-nivṛttā, is, f. turning back, returning, coming back; desisting from, forsaking, avoiding; forbearance, restraint, complete abstinence.

सन्निशम् san-ni-śam (sam-), cl. 4. P. -*śam-yati*, -*śamitum*, to hear, perceive: Caus. -*śamayati*, &c., to cause to hear, summon.

San-niśamya, ind. having heard or perceived.

सन्निशद् san-ni-śad (sam-ni-śad), cl. 1. 6. P. -*śhidati*, -*śhattum*, to sink down; to sit down. **San-niśhapa**, as, ā, am, seated down, settled down, seated; halted, stationary.

सन्निशूद् san-ni-śūd (sam-), Caus. -*sūdayati*, -*yitum*, to kill or destroy utterly.

सन्निशून् san-ni-śriṇ (sam-), cl. 6. P. -*sri-jati*, -*śraṣṭum*, to deliver up, deliver over, entrust, commit.

San-niśriṣṭa, as, ā, am, delivered up or over, entrusted, committed, handed over.

सन्नि san-ni (sam-), cl. 1. P. A. -*nyayati*,

-*te*, -*netum*, to lead together, bring together, collect; to connect, unite; to mix together, mingle, mix; to arrange; to lead or direct towards, lead, bring; to guide, direct, govern; to obtain, procure; to bring back, return, restore, give back, pay; to endow with (with inst., Ved.).

San-naya, as, m. a collection, multitude, number, quantity; the rear of an army, rear-guard; (as, ā, am), Ved. bringing together, collecting, aggregating.

San-nayat, an, anti, at, bringing together; leading to, directing towards.

San-nāyā, am, n. (for *sānnāyā*, q. v.), any substance to be mixed with clarified butter &c. and offered as a burnt offering.

San-niṇya, ind. having led or brought together; having mixed together.

सन्नु san-nu (sam-), cl. 2. P. -*nauti*, &c. (Ved. cl. 1. A. -*navate*, &c.), to roar or sound together, bellow, bleat.

सन्नुद् san-nud (sam-), cl. 6. P. A. -*nudati*, -*te*, -*notum*, to impel or bring together: Caus. -*nodayati*, -*yitum*, to impel or bring together, collect, bring near; to procure, find; to push or urge on, impel.

सन्नृत् san-nrit (sam-), cl. 4. P. -*nṛityati*, -*nartitum*, Ved. to dance together.

सन्न्यस् san-ny-as (sam-ni-as), cl. 4. P. -*asyati* (sometimes also cl. 1. P. -*asati*), -*avitum*, to throw down together, place or put together, lay together; to put or lay upon; to put down, lay down, deposit; to give over to, consign, entrust, deliver over; to lay aside, give up, resign; to resign the world, become an ascetic or Sannyāsin.

San-nyasana, am, n. the act of placing or laying down, depositing, delivering over, entrusting to; resigning, resignation, relinquishment, abandonment of the world, renunciation of temporal concerns, abdication.

San-nyasta, as, ā, am, thrown down, laid down, placed down; encamped; deposited, entrusted, delivered over, consigned; laid aside; relinquished, discarded, abandoned, deserted. — **Sannyasta-deha**, as, ā, am, one who has given up his body. — **San-nyasta-śastra**, as, ā, am, one who has laid aside his weapons.

San-nyasya, ind. having put down or deposited, having consigned or delivered; having put off, having laid aside; having given up or resigned, having left or abandoned, having abandoned the world, having become an ascetic.

San-nyāsa, as, m. deposit, trust; stake, wager; relinquishment, resignation, abandonment, profession of asceticism, abandonment of the world; giving up the body, sudden death; Indian spikenard. — **San-nyāsa-grahana**, am, n. assuming or practising asceticism. — **Sannyāsa-grahana-pāṭhātī**, is, f., N. of a short treatise on the duties of ascetics by Sankarācārya. — **Sannyāsa-dharma**, as, m. the duty of giving up worldly concerns, asceticism. — **Sannyāsa-dharma-saṅgraha**, as, m., N. of a short treatise on the duties of ascetics. — **Sannyāso-panishad** ('sa-up'), is, f., N. of an Upanishad belonging to the Atharva-veda.

San-nyāstika in *veda-s*, q. v.

Sannyāsin, ī, m. one who lays down or deposits; one who abandons or resigns, an ascetic, devotee (especially one who retires from worldly concerns and is no longer bound to read the Mantras and perform sacrifices, but only to read the Āranyakas or Upanishads); a Brāhman of the fourth order or Āśrama, religious mendicant. — **Sannyāsi-tā**, is, f. or **sannyāsi-tva**, am, n. abandonment of worldly concerns, retirement from the world. — **Sannyāsi-darśana**, am, n., N. of the forty-ninth chapter of the Pātāla-khaṇḍa of the Padma-Purāṇa.

सन्मातुर san-mātura, san-māna. See under *sat*, p. 1053, col. 2.

सन्मार्ग san-mārga, san-mitra, &c. See under *sat*, p. 1053, col. 2.

सप् sap (probably connected with *rt. sāc* and *saparya*), cl. 1. P. *sapath*, *sa-sāpa*, *sapitum*, Ved. to worship, honour, serve, follow, (in Naigh. III. 5. *sapatī* is placed among the *paricāraṇa-karmāṇaḥ*, and in Naigh. III. 14. among the *urāti-karmāṇaḥ*); to conform to; to join or unite together, connect (= *samarāye*); to obtain, (Sāy. = *prāp*); to touch, sip, (Sāy. *sapanta* = *sprisantī*, Rīg-veda V. 3, 4); to perform, do, (Sāy. = *kṛ*): Caus. *sapayati*, -*yitum*, to follow, worship, (Ved. *sishapanta* = *paricāraṇam kurvantu*); [cf. Gr. *σέβομαι*, *σέβας*, *σεμνός*, *ἐπομαι*; Goth. *sponeis*, 'a pupil.].

Sapat, an, anti, at, honouring, worshipping, following; obtaining.

Saparya (probably fr. a lost noun *sapas* = Gr. *σέβας*, cf. *sabas*), Nom. P. *saparyati*, -*yitum*, Ved. to worship, adore, honour, serve, (in Naigh. III. 5. *saparyati* is enumerated among the *paricāraṇa-karmāṇaḥ*).

Saparyat, an, anti, at, Ved. worshipping, serving.

Saparyā, f. worship, adoration, reverence.

Saparyu, us, us, u, Ved. serving, honouring, adoring.

सप sapa, as, m., Ved. (probably) the organ of generation; [cf. *sepa*.]

सपक्ष sa-paksha, as, ā, am, having wings, winged; having a side or party; being on the same side, belonging to the same party; containing the major term or subject; (as), m. a partisan, follower, adherent; (in logic) an instance on the same side (e.g. the common illustration of 'the culinary hearth'), a similar instance or one in which the major term is found.

सपताक sa-patāka, as, ā, am, having a banner, with a banner.

सपत्तन sa-pattana, as, ā, am, possessing towns or cities.

सपत्त्रलेख sa-patṭralekha, as, ā, am, having fragrant pigments.

सपत्त्राकृ sa-patṭrā-kṛ, cl. 8. P. -*karoti*, -*kartum*, to wound with an arrow or other feathered weapon in such a way that the feathers enter the body.

Sapatṭrā-karaṇa, am, n. wounding so that the feathered part of an arrow enters the body, causing excessive pain, worrying any one to death.

Sapatṭrā-kṛta, as, ā, am (according to some also *sapattra-kṛta*), severely wounded or pained, excessively afflicted; (as), m. a deer or other animal severely wounded.

Sapatṭrā-kṛti, is, f. great agony or affliction; excessive pain or distress.

सपत्न sa-patna, as, ā, am (said by some to be fr. *sa-patni* below, but regarded by others as a separate word and connected with *rt. sap* above, in the sense of 'following', 'persecuting'), hostile; (as), m. an enemy, adversary, rival. — **Sapatna-tā**, f. enmity, rivalry. — **Sapatna-han**, ā, -*ghñi*, a, Ved. killing enemies, destroying rivals. — **Sapatnāri** ('*nārī*'), is, m. a sort of bamboo, *Bambusa spinosa*.

Sa-patnī, f. a woman who has the same husband with another woman (Pāp. IV. 1, 35) or whose husband has other wives, a fellow wife, rival wife, cotemporary wife, rival mistress. — **Sapatnī-tas**, ind. from a rival wife. — **Sapatnī-tva**, am, n. the state of a woman whose husband has other wives. — **Sapatnī-duhitṛī**, tā, f. the daughter of a rival wife. — **Sapatnī-putra**, as, m. the son of a rival wife.

Sa-patnīka, as, m. accompanied with a wife, along with a wife.

सपदि sa-padi, ind. at the same instant,

instantly, in a moment, at the moment, immediately; quickly, swiftly.

सपद्म *sa-padma*, as, ā, am, furnished with lotuses, having lotuses.

सपन्नग *sa-pannaga*, as, ā, am, furnished with serpents.

सपराक्रम *sa-parākrama*, as, ā, am, having valour, valiant, brave, bold.

सपरिकर *sa-parikara*, as, ā, am, attended by a retinue.

सपरिच्छद *sa-pariśchada*, as, ā, am, attended by a train, provided with necessities.

सपरिजन *sa-parijana*, as, ā, am, having attendants, accompanied by followers.

सपरितोष *sa-paritoṣa*, as, ā, am, feeling satisfaction, much pleased.

सपरिवार *sa-parivāra*, as, ā, am, attended by a retinue, having a multitude of dependants.

सपरिवाह *sa-parivāha*, as, ā, am, having an overflow, overflowing, brimful.

सपरिशेष *sa-pariśeṣa*, as, ā, am, having a remainder, with the remainder, with the rest.

सपरिपक्व *sa-paripakva*, as, m. a teacher surrounded by a college of his own disciples.

सपर्य *saparya*. See under *rt. sap*.

सपर्वतवनद्रुम *sa-parvata-vana-druma*, as, ā, am, with mountains, forests, and trees.—*Sa-parvata-vanārpava* ('na-ar'), as, ā, am, possessing mountains, forests, and seas (said of the earth).

सपलाश *sa-palāśa*, as, ā, am, together with a Palāśa tree.

सपल्लव *sa-pallava*, as, ā, am, together with shoots, having branches.

सपवित्रक *sa-pavitrika*, as, ā, am, containing sacrificial grass.

सपाद *sa-pāda*, as, ā, am, having feet; having a fourth part, with a quarter, increased by one fourth.

Sa-pādapīṭha, as, ā, am, furnished with a foot-stool.

सपादुक *sa-pāduka*, as, ā, am, wearing shoes, wearing sandals; with shoes or sandals.

सपिण्ड *sa-piṇḍa*, as, m. 'having the same Piṇḍa,' a kinsman connected by the offering of the funeral cake to the Manes of certain relations (viz. father, grandfather, great-grandfather, &c., including the direct descendants of four persons, or, according to others, seven persons in an ascending and descending line: the following are therefore called Sapiṇḍas—son, son's son, and son's grandson; widow, daughter, and daughter's son; father, mother, brother, brother's son, brother's grandson; father's daughter's son; father's brother's son and grandson; paternal grandfather's daughter's son; paternal grandfather's son; paternal grandmother, paternal grandfather's brother, brother's son and grandson; great grandfather's daughter's son).—*Sapiṇḍa-tā*, f. the condition of being a Sapiṇḍa.—*Sapiṇḍi-karaṇa*, am, n. investing a person with the rights of a Sapiṇḍa or kinsman (as described above); performing the Śrāddha to deceased relatives called Sapiṇḍas (at the end of a full year after the death of a relative).—*Sapiṇḍi-kṛta*, as, ā, am, invested with the relationship of Sapiṇḍa.

Sapiṇḍuna, am, n. = *sapiṇḍi-karaṇa*.

सपितृ *sa-pitṛa*, according to Sāy. *sapitvam* = *saha-prāptavyam* 'sthānam,' a place to be obtained together, (Rig-veda I. 109, 7.)

सपिशाच *sa-piśāśa*, as, ā, am, together with or accompanied by the Piśāśas.

सपीड *sa-pīḍa*, as, ā, am, suffering pain or anguish, painful.

सपीतक *sa-pītaka*, as, m. a kind of plant (= *rāja-koshātaki*).

Sa-pītikā, f. a kind of creeper (= *hasti-ghoshā*).

सपीति *sa-pīti*, is, f. comotation, drinking together, drinking in company; (is, īs, ī), Ved. one who drinks together, a boon-companion.

सपुत्र *sa-putra* or *sa-putraka*, as, ā, am, having a son, accompanied by a son.—*Sa-putra-dāra*, as, ā, am, with son and wife, accompanied by son and wife.

Sa-putrin, ī, īṇī, ī, together with sons, accompanied by sons.

सपुरोहित *sa-purohita*, as, ā, am, accompanied by a family priest.

सपुष्प *sa-pushpa*, as, ā, am, having flowers, blooming.

Sa-pushpa-bali, is, īs, ī, filled with offerings of flowers.

सपौर *sa-paura*, as, ā, am, accompanied by citizens.

सप्तन *saptan*, a, m. f. n. pl. (in Unādi-s. I. 156. said to be fr. *rt. sap*, 'to connect, join'), seven, (a favourite number with the Hindus, and regarded as a sacred number; hence mention is made of seven Mātṛis, seven streams, seven oceans, seven cities [Rig-veda I. 63, 7], seven divisions of the world, seven Rishis, seven Vipras [Rig-veda I. 62, 4], seven Ādityas, seven Dānavas, seven horses of the Sun, seven flames or tongues of fire, seven Yonis of fire, seven Samidhs, seven tones, seven sacrificial rites, seven Maryādās, thrice seven Padāni or mystical steps by which heaven is obtained [Rig-veda I. 72, 6], thrice seven cows, &c.); [cf. *Zend hapta*; Gr. *ἑπτά*; Lat. *septem*; Goth. *sibun*; Angl. Sax. *seofon*; Lith. *septyni*, *septynios*; Slav. *sedm*; Hib. *seacht*; Cambro-Brit. *saith*; Armor. *seiz*.]—*Sapta-rishi*, *ayas*, m. pl. 'the seven Rishis,' epithet of the authors of the hymn Rig-veda IX. 107.

—*Sapta-kona*, as, ā, am, septangular, heptagonal.

—*Sapta-gangam*, ind. the place of the seven streams of the Gaṅgā, (Pāp. II. 1, 20; cf. *pañca-nada*).

—*Sapta-gu*, us, m., N. of an Āṅgirasa (author of the hymn Rig-veda X. 47).—*Sapta-godāvaram*, ind. the place of the seven streams of the Godā-

varī.—*Sapta-grahi*, f. the meeting of the seven planets under one sign.—*Sapta-ākara*, as, ā, am, having seven wheels, (according to Śaṅkara = *sar-paṇa-ākara*).—*Saptaśatvārīṇśa*, as, ī, am, the 47th.—*Sapta-śatvārīṇśat*, t, f., 47.—*Sapta-śchada*, as, m. 'having seven leaves,' a kind of tree [cf. *sapta-parṇa*]; (ā), f. a species of plant (= *mada-gandha*).—*Sapta-jāni* or *sapta-jāmi*, is, īs, ī, Ved. (probably) having seven brothers or sisters.—*Sapta-jihva*, as, m. 'seven-tongued,' epithet of Agni or fire, (the seven tongues of fire have all names, e. g. *kālī*, *karālī*, *mano-javā*, *su-lohitā*, *su-dhūmra-varṇā*, *ugrā* or *spulinginī*, *pradiptā*, and these names vary according to the particular rite in which fire is used, see *hiraṇyā*, *su-varṇā*, *su-prabhā*, &c.).—*Sapta-jvāla*, as, m. 'seven-flamed,' epithet of Agni or fire.—*Sapta-*

tantu, us, m. 'having seven performers,' a sacrifice, offering, oblation, (Sāy. = *sapta tanitārah*, i. e. *karmaṇām viśtārayitāro yasya*).—*Saptatrinśa*, as, ī, am, the 37th.—*Sapta-trinśat*, t, f., 37.

—*Saptaśāśa*, as, ī, am, the 17th; having 17 properties or attributes (said of a *kula* or family); (as), m., scil. *stoma*, epithet of a particular Stoma; N. of a collection of hymns (said to have been created from Brahmā's western mouth).—*Sapta-*

śāśan, a, m. f. n. pl., 17.—*Sapta-dīdhiti*, īs, m.

'having seven rays of light,' epithet of Agni.

—*Sapta-dvārāvahinī* ('ra-av'), as, ā, am, confined within seven gates (i. e. according to Kullūka, confined to the five organs of sense, the mind and the intellect, or restricted to this world and the three above and the three below it, Manu VI. 48).

—*Sapta-dvīpa*, ās, m. pl. the seven divisions of the terrestrial world, see *dvīpa*; (ā), f. 'having or consisting of seven Dvīpas,' epithet of the earth.

—*Saptadvīpa-pati*, īs, m. the lord of the seven Dvīpas.—*Sapta-dvīpa-vat*, ān, āti, āt, containing or consisting of seven Dvīpas.—*Sapta-dhātu*, us, us, u, consisting of seven elements, sevenfold, containing seven; (avas), m. pl. the seven constituent elements of the body (viz. chyle, blood, flesh, fat, bone, marrow, and semen).—*Sapta-dhātuka*, as, ā, am, = *sapta-dhātu*.—*Sapta-dhārā-tīrtha*, am, n., N. of a place.—*Saptanavata*, as, ī, am, the 97th.

—*Sapta-navati*, is, f., 97.—*Saptanavati-lama*, as, ī, am, the 97th.—*Sapta-nāḍi-ākara*, am, n. an astrological diagram supposed to foretell rain, (it consists of seven serpentine lines marked with the names of the Nakshatras and planets).—*Sapta-nā-*

man, ā, ā, a, having seven names.—*Sapta-nāmā*, f. a kind of plant (= *āditya-bhaktā*).—*Saptapañ-*

śāśa, as, ī, am, the 57th.—*Sapta-pañśāśat*, ī, f., 57.—*Sapta-pattra*, as, m. 'seven-leaved,' a kind of plant (= *mudgara*).—*Sapta-padu*, as, ā or ī, am, having seven steps, containing seven Padās; (ī), f. the seven steps at marriage.—*Sapta-padārthi*, f., N. of a treatise on Kaṇḍa's seven Vaiśeṣika categories.

—*Saptapadi-gamana*, am, n. the walking together round the nuptial fire in seven steps, (see *sāpta-pādīna*).—*Sapta-parṇa*, as, ī, am, seven-leaved; (as), m. the tree Alstonia or Echites Scholarias; (ī), f. the sensitive plant; (am), n. a sort of sweetmeat (made of grapes, pomegranates, dates, with sugar, spices, honey, and ghee).—*Sapta-pātāla*, am, n. the seven Pātālas or regions under the earth, (see *pātāla*, the names Ni-tala and Gabhastī-mat are sometimes substituted for Rasā-tala and Talātāla.)

—*Sapta-putra*, as, ā, am, having seven sons, having seven children.—*Sapta-putra-sū*, ās, f. the mother of seven sons or children.—*Sapta-prakṛti*, *ayas*, f. pl. the seven constituent parts of a kingdom (viz. the king, his ministers, ally, territory, fortress, army, and treasury, see *prakṛti*).—*Sapta-buddha-*

stotra, am, n., N. of a Buddhist work.—*Sapta-buddha*, as, ā, am, Ved. having seven bottoms or foundations.—*Sapta-bhadra*, as, m. the Śirīṣa tree.—*Sapta-bhūmika* or *sapta-bhāvama*, as, ā, am, having seven stories, seven stories high.—*Sapta-*

mṛittikā, ās, f. pl. seven earths collected from seven places and used in certain solemn rites.—*Sapta-yojanī*, f. a distance or extent of seven Yojanas.

—*Sapta-rakta*, am, n. the seven red-coloured parts of the body (viz. the palms of the hands, soles of the feet, nails, corners of the eyes, tongue, palate, and lips).—*Sapta-raśmi*, īs, īs, ī, Ved. seven-rayed, having seven rays; (is), m. epithet of Agni.

—*Sapta-rātra*, am, n. a period of seven nights.—*Sapta-rātrika*, as, ā, am, lasting seven nights.

—*Sapta-rāśika*, am, n. the rule of proportion with seven terms.—*Saptarāśi* ('ta-rishi'), *ayas*, m. pl. 'the seven Rishis,' the constellation Ursa Major, (the seven stars of which are supposed to be the seven great Rishis, viz. Marīci, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishtha).—*Saptar-*

śhi-mata, am, n., N. of a work on law.—*Sapta-vadhri*, īs, m., N. of an Ātreya (author of the hymns Rig-veda V. 78, &c.).—*Sapta-varūtha*, as, ā, am, having seven protecting ledges (said of a carriage, see *varūtha*).—*Saptaviṇśa*, as, ī, am, the 27th; consisting of or containing 27.—*Sapta-*

viṇśaka, as, ī, am, the 27th.—*Sapta-viṇśatī*, īs, f., 27.—*Sapta-vidāra*, a particular kind of tree, (not ascertained).—*Sapta-vidha*, as, ā, am, sevenfold.

—*Sapta-sata*, am, n., 700; 107; (ī), f. the aggregate of 700; a collection of 700 verses.—*Sapta-*

śatikā, f. the aggregate of 700.—*Sapta-śalāka*, as, m. a kind of astrological diagram marked with

twice seven lines crossing each other at right angles, (it is used for indicating auspicious days for marriages).—*Sapta-śiva*, *ās*, f. pl., Ved. 'being seven auspicious ones,' epithet of the seven Mātṛis; (*ā*), f. a kind of plant (= *nāga-vallī*).—*Sapta-shashā*, *as*, i, *am*, the 67th.—*Sapta-shashī*, *is*, f., 67.—*Saptashashī-tama*, *as*, i, *am*, the 67th.—*Sapta-sankhyāka*, *as*, ā, *am*, seven in number, amounting to seven.—*Sapta-saptaka*, *am*, n. 'seven times seven,' forty-nine.—*Saptasaptaka-vettri*, *tā*, m. one who knows seven times seven sciences.—*Sapta-saptata*, *as*, i, *am*, the 77th.—*Sapta-saptatī*, *is*, f., 77.—*Saptasaptatī-tama*, *as*, i, *am*, the 77th.—*Sapta-sapti*, *is*, m. 'having seven horses,' epithet of the Sun.—*Sapta-sāgara* or *sapta-sāgaraka*, *as*, m. a kind of very valuable gift (compared to seven oceans).—*Saptasāgara-prāṇāṅikā*, f., N. of a chapter of the Matsya-Purāṇa.—*Sapta-sū*, *ūs*, f. the mother of seven children (= *śata-vasakārā*).—*Sapta-svasrī*, *sā*, *sā*, *sri*, Ved. having seven sisters.—*Sapta-hasta*, *as*, ā, *am*, having seven hands; measuring seven cubits.—*Sapta-hotrī*, *tā*, &c., (probably) having seven Hotṛis; [cf. *catvur-hotrī*, *dāsa-hotrī*.]—*Sapta-hautra*, N. of a treatise on ritual.—*Saptāṅsu* ('*ta-an*'), *us*, *us*, *u*, having seven rays.—*Saptāṅsu-pungava*, *as*, m. 'eminent with seven rays of light,' the planet Saturn.—*Saptākshara* ('*ta-ak*'), *as*, ā, *am*, containing seven syllables; (*as*), m. a word or a Pāda which contains seven syllables.—*Saptāṅga* ('*ta-an*'), *as*, ā or i, *am*, consisting of seven members or parts or constituent elements, (epithet of a kingdom, see *sapta-prakṛiti*).—*Saptātman* ('*ta-āt*'), *ā*, m. 'having seven forms or essences,' epithet of Brahmā.—*Saptārtis* ('*ta-art*'), *is*, *is*, *is*, seven-flamed, having seven flames or tongues; of inauspicious aspect, evil-eyed; (*is*), m. epithet of Agni or fire; of the planet Saturn; a particular plant (= *śitraka*).—*Saptāsita* ('*ta-as*'), *as*, i, *am*, the 87th.—*Saptāsītī* ('*ta-as*'), *is*, f., 87.—*Saptāsītī-tama*, *as*, i, *am*, the 87th.—*Saptāśra* ('*ta-aś*'), *as*, ā, *am*, septangular; (*as*, *am*), m. n. a heptagon, (also spelt *saptāśra*, see I. *asra*).—*Saptāśva* ('*ta-aś*'), *as*, m. 'having seven horses,' epithet of the Sun, (the seven horses are supposed to symbolize the seven days of the week).—*Saptāśva-vāhana*, *as*, m. 'borne by seven horses,' epithet of the Sun.—*Saptāśya* ('*ta-aś*'), *as*, ā, *am*, Ved. seven-mouthed, having seven mouths.—*Saptāha* ('*ta-aha*'), *am*, n. seven days, a week.—*Saptottara* ('*ta-u*'), *as*, ā, *am*, having a surplus or excess of seven (e. g. *saptottaraṃ śatam*, a hundred + seven or 107).—*Sapta*, *as*, i, *am*, (according to *Sabda-k.*) = *saptatama*, the seventh.

Saptaka, *as*, ā or i, *am*, containing seven, seven; the seventh; (*am*), n. a collection of seven (as of seven stanzas or verses); (*i*), f. a woman's girdle, zone.

Saptata, *as*, i, *am*, the 70th (only used when other numerals precede, see *eka-s*, *dvā-s*, *tri-s*, &c., cf. *Pāp. V. 2*, 58.).

Saptatī, *is*, f., 70; N. of a work, = *sāṅkhyā-kārikā*; (*i*), f. du. two seventies; (*-ayas*), f. pl. many seventies.—*Saptatī-tama*, *as*, i, *am*, the 70th; [cf. *eka-s*.]—*Saptatī-sambandha*, *as*, m. a collection of 70 tales.

Saptatha, *as*, i, *am*, Ved. the seventh.

Saptadhā, ind. in seven ways, sevenfold; in seven parts or pieces.

Saptama, *as*, i, *am*, the seventh; (*i*), f. the seventh case, i. e. the locative; the seventh Tithi or lunar day of the fortnight, (in the light fortnight there is a festival in honour of the seventh digit of the moon on this day; it often occurs at the end of comps., e. g. *Gangā-saptamī*, the seventh day in the light half of the month Vaiśākha; *Jayanti-saptamī*, the seventh day in the light half of the month Māgha); [cf. *Zend haptatha*; Gr. *ἑβδομος*; Lat. *septimus*; Lith. *sekmā-s* for *sepmā-s*; Slav. *sedmyi*; Old Germ. *sibunto(n)*; Hlb. *seachtmad*.]—*Saptama-kālā*, f. the seventh digit of the moon.—*Saptamī-pratirūpaka*, *as*, ikā, *am*, resembling

in form a locative case.—*Saptamī-vrata*, *am*, n. a religious observance to be performed on the seventh day of a month.—*Saptamī-samāsa*, *as*, m. a Tatpuruṣa compound of which the first member is supposed to be a locative case.—*Saptamī-snapana*, *am*, n. 'bathing on the seventh day,' a particular religious observance.

Saptalā, f., N. of several plants, double jasmine (= *nava-mālikā*); other plants (= *carma-kaśā*; = *gwijā*; = *pātalā*).

Saptin, i, *inī*, i, having or containing seven (syllables &c.).

सप्ति sapti, *is*, m. (probably fr. rt. *sap*, 'to join'), a yoke (of horses); a horse; a yoke-fellow; N. of the author of the hymn Rīg-veda X. 79 (having the patronymic Vajambhara).—*Sapti-vat*, *ām*, *atī*, at (Ved. for *sapti-vat*), possessed of horses, having splendid horses, (Sāy. = *Prastāśva*.)

सप्त्य सप्त्या, *as*, ā, *am*, Ved. according to Sāy. on Rīg-veda VIII. 41, 4 = *sarpanīya*.

सप्रणय sa-praṇaya, *as*, ā, *am*, having affection, affectionate, friendly; (*ām*), ind. affectionately, kindly; confidently.

सप्रणव sa-praṇava, *as*, ā, *am*, together with the Prapava or sacred syllable *Om*.

सप्रणामम् sa-praṇāmam, ind. with a bow.

सप्रतिबन्ध sa-pratibandha, *as*, ā, *am*, attended with obstacles.

सप्रत्यय sa-pratyaya, *as*, ā, *am*, having confidence, reposing confidence in (with loc.); certain, secure, sure, (*sapratyayā prītiḥ*, sure means of subsistence); having an affix.

सप्रत्याशम् sa-pratyāśam, ind. hopefully, expectantly.

सप्रथ sa-pratha, *as*, m., N. of the author of Rīg-veda X. 181, 2 (with patronymic Bhāradvāja).

सप्रथस sa-prathas, *ās*, *ās*, *as*, Ved. having breadth, broadly diffused, extensive, far-famed, glorious, mighty; (*ās*), m. epithet of Viṣṇu.—*Sa-prathas-tama*, *as*, ā, *am*, very extensive, very large.

सप्रभ sa-prabha, *as*, ā, *am*, possessing splendor, brilliant.

सप्रमाण sa-pramāṇa, *as*, ā, *am*, having proof or evidence, authentic.

सप्रयोगनिवर्तन sa-prayoga-nivartana, *as*, ā, *am*, along with the (secret for) using and restraining; (see the next.)

Sa-prayoga-rahasya, *as*, ā, *am*, possessing secret spells for (their) use (said of magical weapons which are not wielded manually but invoked or meditated upon, and are useless to one unacquainted with the mode of invoking them).

सप्रश्रयम् sa-praśrayam, ind. with affection or courtesy, affectionately, respectfully.

सप्रसाद sa-prasāda, *as*, ā, *am*, accompanied with favour or kindness, propitious.

सप्रस्वेद sa-prasveda, *as*, ā, *am*, having perspiration, perspiring, sweating.

सप्राण sa-prāṇa, *as*, ā, *am*, having breath or life.

सप्रेम sa-prema, *as*, ā, *am*, having love, full of love or affection, loving, affectionate.

सप्रेष्य sa-preshya, *as*, ā, *am*, attended by servants.

सप्सरस् sa-psaras, *ās*, *ās*, *as*, Ved. having the same form or beauty, (Sāy. = *samāna-rūpa* or *hinsaka*, Rīg-veda I. 168, 9.)

सफर saphara, *as*, m. (also written *śaphara*, q. v.), a small glistening fish (Cyprinus

Sophore, said to be a sort of carp and commonly called Pungli); (*i*), f. the above fish.

सफल sa-phala, *as*, ā, *am*, bearing fruit, fruitful, productive, profitable, yielding profit; fulfilled, rewarded, blessed.—*Saphala-prārthana*, *as*, ā, *am*, one who has attained his desire.—*Saphalodaya* ('*la-ud*'), *as*, m. 'auspicious-rising,' epithet of Śiva.

सवधूक sa-badhūka. See *sa-vadhūka*.

सबन्धु sa-bandhu, *us*, *us*, *u*, possessed of a friend, befriended; being of the same family; closely connected or united; (*us*), m. a kinsman, relation.

सबद्धेय sabar-dugha, *sabar-dhu*. See under *sabas*.

सबल sa-bala, *as*, ā, *am*, powerful, strong; accompanied by a force or army.—*Sa-balanuga* ('*la-an*'), *as*, ā, *am*, with an army and followers.

सबलि sa-bali, *is*, *is*, *i*, endowed with royal revenue; accompanied by the Bali offering; (*is*), m. evening twilight (this being the proper hour for offering food to spirits, &c.; see *bali*).

सबस्व sabas (changeable into *sabar* before soft consonants; cf. *sapas* under rt. *sap*), Ved. water, heavenly food, nectar, (Sāy. = *udaka*, *payas*, *amṛita*; cf. Gr. *σέβας*, 'worship' or 'the object of worship').—*Sabar-dugha*, *as*, ā, *am*, Ved. yielding or granting heavenly food or water, dispensing water.—*Sabar-duh*, *-dhu*, *k*, *k*, Ved. yielding nectar.—*Sabar-dhu*, Ved. = *sabar-duh* above.

सबहुमानम् sa-bahumānam, ind. with great honour or reverence, very respectfully.

सबाध sa-bādha, *t*, m., Ved. an oppressor, destroyer, one who is oppressed; a sacrificer who is disturbed by enemies, (Sāy. = *śatrubhir bādhto yajamānaḥ*, Rīg-veda I. 64, 8; = *bādha-sahita*, Rīg-veda IV. 17, 18); a priest, (in Naigh. III. 18. *sabādhaḥ* is enumerated among the *ritvin-nāmāni*).

Sa-bādha, *as*, ā, *am*, painful, hurtful; extortionate, oppressive.

Sa-bādhas, Ved. according to Sāy. *sa-bādhasas* = *dāridra-nimitta-bādha-sahitāsa*, having the suffering caused by poverty, Rīg-veda V. 10, 6.

सवान्धव sa-bāndhava, *as*, ā, *am*, having kindred, connected, related.

सबालवृद्ध sa-bāla-vṛddha, *as*, ā, *am*, with children and old men.

सबीभत्सम् sa-bībhatsam, ind. with abhorrence.

सब्रह्मक sa-brahmaka, *as*, ā, *am*, together with Brahmā, together with (the world of) Brahmā.

सब्रह्मचर्य sa-brahmacārya, *am*, n. fellow-studentship, studying together or being disciples of the same teacher.

Sa-brahmacārīn, i, m. a fellow-student, one engaged in the same studies and observing the same austerities.

सभक्तिकम् sa-bhaktikam, ind. respectfully.

सभद्रमुल्ल sa-bhadramusta, *as*, ā, *am*, full of Cyperus Rotundus, (also read *śu-bh*.)

सभय sa-bhaya, *as*, ā, *am*, fearful, apprehensive; (*am*), ind. with fear, timidly.

सभरस् sa-bharas, *ās*, *ās*, *as*, Ved. bearing together.

सभर्तृका sa-bhartṛikā, f. 'having a husband,' a woman whose husband is alive.

सभा sabhā, f. (said to be fr. rt. i. *bhā* with *sa*, because people, *saha bhānti*, 'appear together' at a place of meeting), an assembly, con-

सभीम *sa-bhīma*, *as*, *ā*, *am*, together with *Bhīma*.

सम 1. *sama*, *aś*, *ā*, *am* (probably connected with 5. *sa* and 2. *sam*; declined like the pronominal *sarva* except in meanings like 'even', 'equal', &c., e.g. *samasamāi*, to all, to every one, Rīg-veda VI. 51, 6), even, level, flat, plain; same, equal. (*samam* *kṛt*, to make equal, balance; to pay) like, similar, like to (with inst., e.g. *mayā sama* like to me); a match for, acting in the same way or with equal justice towards every one; indifferent, impartial, fair; free from emotion, unaffected by passion, unmoved; straight; upright, honest, just, temperate, good, virtuous; fit, convenient, suitable, not eminent, ordinary, common, low, mean, equally distant from extremes; all, every one (= *sarva*) and so declined, see above); full, complete; whole, entire; (*aś*), m., N. of certain zodiacal signs (especially Vṛiṣa, Karkāṭa, Kanyā, Vṛiśāka, Makara, Mīna); a mode of measuring time in music (described as a simultaneous movement of the hands or feet of a singer with the time of the music) of a kind of straight line placed over a numerical figure to mark the process of extracting the square root: (*ā*), f. a year; see p. 1067, col. 1; (*am*), n. anything even or level, a level plain; (in rhetoric) a particular figure, sameness of objects compared to one another (in geometry) a mean proportional segment (described as a fourth proportional to the two perpendiculars and the link or segment, and used for solving certain problems in a trapezium); (*am*), ind. equally similarly; like; *ceteris paribus*; on a level with, in the same way; conformably to; entirely; with, along with, together with (used as a preposition governing the inst.); sometimes used for the preposition *as*, cf. *sama-cāra*, *sama-rajjita*, and *sama-gacchati* under *śar-gam*); [cf. Zend *hama* Gr. *ἄμα*, *ὁμός*, *ὁμοῦ*, *ὁμόθεν*, *ὁμός-σε*, *ὁμοῖ-ος* *ὁμοῖ-ος*, *ὁμαλό-ς*, *μία*, *μὲν*: Lat. *sim-i* (?), *simili-s*, *simul*, *simul-tas*, *simul-ā-re*, *semel*, *semper*, *singuli*: Old Lat. *simitu*: Goth. *sama*, *sama-fratjis*, *sam-ana*, *samath*, *sums*, *sum*: Old Germ. *soma*, *saman*, *z-samane* (= Mod. Germ.

zusammen); *samet*: Angl. Sax. *same* (*sam* in comp.), *some*, *samne*, *sum*: Slav. *samu*: Hib. *samhuil*, 'like'; *samhladh*, 'resemblance'; *samhlain*, 'I compare, resemble.'] — *Sama-kanyā*, *f.* a suitable maiden, a girl fit to be married. — *Sama-karpa*, *as*, *am*, *m. n.* an equi-diagonal tetragon. — *Sama-kāla*, *as*, *m.* the same time, the same moment; (*am*), *ind.* simultaneously. — *Sama-kola*, *as*, *m.* 'having an even breast,' a serpent, snake. — *Sama-kosh(ha-mit)*, *is*, *f.* the measure of like compartments, area or superficial contents of any figure. — *Sama-kshetra*, *am*, *n.* (in astronomy) 'having an even or complete figure,' epithet of a particular division or arrangement of the Nakshatras. — *Sama-khāta*, *as*, *m.* (in geometry) an equal excavation or cavity, a cavity having the figure of a regular solid with equal sides, a parallelepipedon, cylinder. — *Sama-gandhaka*, *as*, *m.* any compounded perfume, incense, olibanum. — *Sama-gandhika*, *as*, *ā*, *am*, having equal or similar fragrance; (*am*), *n.* the fragrant root of the Uśtra. — *Sama-caturāśra*, *as*, *ā*, *am*, equally quadrangular, square; (*as*, *am*), *m. n.* an equilateral tetragon. — *Sama-caturbhūja*, *as*, *ā*, *am*, equally four-sided; (*as*, *am*), *m. n.* an equilateral tetragon or rhombus. — *Sama-citta*, *as*, *ā*, *am*, even-minded, even-tempered, equanimous, equable; indifferent; having the thoughts directed to the same subject. — *Sama-cittā-tā*, *f.* or *sama-cittā-tva*, *am*, *n.* even-mindedness, equanimity, indifference. — *Sama-codita*, *as*, *ā*, *am*, = *san-codita*, driven, impelled, shot off. — *Sama-dhedana*, *as*, *ā*, *am*, having like divisions or denominators. — *Sama-jāti*, *is*, *iś*, *ī*, equal in kind, homogeneous. — *Sama-jñā*, *f.* fame, reputation; [*cf.* *sam-ajñā*]. — *Sama-tā*, *f.* or *sama-tva*, *am*, *n.* evenness, sameness, equality, similarity; identity; equanimity; fairness, impartiality, justness, uprightness, perfectness, commonness. — *Sama-traya*, *am*, *n.* an equal triad, equal quantity of three ingredients, (according to Śabda-k. *haritaki-nāgara-gudam*.) — *Sama-tribhūja*, *as*, *ā*, *am*, having three sides equal; (*as*, *am*), *m. n.* a tetragon containing three sides equal; an equilateral triangle. — *Sama-trish*, *ī*, *ī*, *ī*, equally bright or lovely. — *Sama-danta*, *as*, *ā* or *i*, *am*, having even teeth. — *Sama-darsana*, *as*, *ā*, *am*, = *tulya-darsana*, regarding with equal or indifferent eyes. — *Sama-darśin*, *ī*, *inī*, *i*, viewing or regarding equally, looking at both sides impartially, impartial. — *Sama-duḥkha*, *as*, *ā*, *am*, sympathising with, feeling for another's woe. — *Sama-duḥkha-sukha*, *as*, *ā*, *am*, having the same grief and joy, sympathising in sorrow and joy. — *Sama-dṛśī*, *k*, *k*, *k*, looking on all alike, regarding all alike, impartial; equable. — *Sama-dṛśhī*, *is*, *f.* the act of looking at equally or impartially; (*iś*, *is*, *ī*), looking on all equally regarding all alike. — *Sama-dyuti*, *is*, *is*, *ī*, equal in radiance. — *Sama-dvādaśāśra*, *as*, *am*, *m. n.* an equilateral dodecagon or dodecahedron. — *Sama-dvi-dvibhūja*, *as*, *am*, *m. n.* a rhomboid consisting of two pairs of equal sides. — *Sama-dvibhūja*, *as*, *am*, *m. n.* a rhomboid having two sides equal. — *Sama-dhṛita*, *as*, *ā*, *am*, equal or equivalent to. — *Sama-pāda*, *as*, *m.* 'holding the feet even,' a particular posture in sexual intercourse; (*am*), *n.* an attitude in shooting. — *Sama-pāda*, *am*, *n.* standing with feet even, a particular posture with archers. — *Sama-probha*, *as*, *ā*, *am*, having equal splendor. — *Sama-buddhi*, *is*, *is*, *ī*, looking on all things alike, calm, indifferent, philosophical, stoical; (*iś*), *m.* *N.* of a Muni. — *Sama-bhāga*, *as*, *m.* an equal share. — *Sama-bhāva*, *as*, *i*, *am*, of like nature or property; (*as*), *m.* sameness, equality. — *Sama-bhūmi*, *is*, *f.* even or level ground. — *Sama-manḍala*, *am*, *n.* 'even-circle,' the prime vertical line (in astronomy). — *Sama-maya*, *as*, *i*, *am*, of like origin, proceeding from the same cause. — *Sama-mātra*, *as*, *i*, *am*, of the same size or measure. — *Sama-mīti*, *is*, *f.* mean measure. — *Sama-ranhus*, *ās*, *ās*, *as*, having equal impetuosity or speed. — *Sama-raju*, *us*, *f.* mean rope or line, mean soundings. — *Sama-ranjita*, *as*, *ā*, *am*, = *sam-ranjita*, tinged.

coloured, dyed. — *Sama-rabha*, as, m. 'equal-clasping,' a kind of coitus. — *Sama-rūpa*, as, ā, am, of the same form. — *Sama-rūpya*, as, ā, am, formerly in the possession of an honest man, (see *rūpya*). — *Sama-rekha*, as, ā, am, straight-lined, straight. — *Sama-lamba*, as, ā, am, having equal perpendiculars; (as, am), m. n. a trapezoid. — *Sama-loshā-kāhāna*, as, ā, am, one to whom a clod and piece of gold are all the same. — *Sama-vayaska*, as, ā, am, of equal age. — *Sama-varṇa*, as, ā, am, of the same colour or caste, &c.; (as), m. community of caste, &c. — *Sama-varṇin*, ī, inī, i, being equal, being of a fair or impartial disposition; (i), m. Yama, the ruler of Tartarus. — *Sama-vibhāga*, as, m. a division of property amongst sons in equal shares. — *Sama-virya*, as, ā, am, equal in strength. — *Sama-vṛtta*, am, n. = *sama-maṇḍala* above. — *Sama-vṛtti*, ī, f. even state or temper, equanimity; (ī, ī, ī), of an equal or even temper, equable, fair, moderate. — *Sama-vedha*, as, m. mean depth. — *Sama-bodhana*, am, n. equal subtrahition; subtraction of the same quantity on both sides of an equation. — *Sama-sankhyāta*, as, ā, am, equal in number. — *Sama-sandhi*, is, m. equal alliance, peace on equal terms. — *Sama-sandhita*, as, ā, am, allied on equal terms, bound or connected equally. — *Sama-supti*, is, f. universal sleep (i.e. the end of a Kalpa and destruction of the universe). — *Sama-sūtra-ga* or *sama-sūtra-stha*, as, ā, am, (in astronomy) situated on the same diameter. — *Sama-stha*, as, ā, am, being level or even, equal, level, uniform; like, similar. — *Sama-sthala*, am, ī, n. f. even or level ground; (i), f. the Doab or country between the Ganges and Jumna rivers (= *antar-vedi*). — *Sama-sūthali-kṛita*, as, ā, am, made into level ground, levelled, filled up (as a marsh or river). — *Sama-sparśa*, as, ā, am, having the same contact, equal in touch, having the same effect of contact, equally defiling. — *Sama-svara*, as, ā, am, having the same or a similar sound. — *Sa-mānsa* ('*ma-an*'), as, m. an equal portion or share; (as, ā, am), entitled to an equal portion or share. — *Sa-mānsa-hārin*, ī, inī, i, taking an equal portion, sharing equally, a co-heir. — *Sa-mānsika*, as, ā, am, or *samānsin* ('*ma-an*'), ī, inī, i, entitled to an equal share, a co-heir. — *Sa-mākāra* ('*ma-āk*'), as, ā, am, of like form, like in appearance, similar, like. — *Sa-mākshara-pada-krama* ('*ma-āk*'), as, ā, am, containing a succession of Padas or metrical feet of the same number of syllables. — I. *samācāra* ('*ma-āc*'), as, m. (for 2. *sam-ācāra* see p. 1072, cl. 2), equal or similar conduct; upright or virtuous conduct, proper practice; (as, ā, am), equal or similar in practice or in virtuous conduct. — *Sa-mārthin* ('*ma-ar*'), ī, inī, i, seeking or desiring equality; seeking peace. — *Sa-mi-karṇa*, am, n. the act of making even or equal, equalising, levelling; assimilation, digestion; (in arithmetic) the reducing of fractions to a common denominator, equation. — *Sa-mi-kri*, cl. 8. P. A. -*karoti*, -*kurute*, &c., to make even or equal, equalise. — *Sa-mi-kṛita*, as, ā, am, equalised; levelled, equipoised, balanced; done in the same manner, imitated; summed up, added. — *Sa-mi-kriyā*, f. the act of equalising; (in arithmetic) equation. — *Sa-mi-bhū*, cl. 1. P. -*bhāvati*, &c., to be or become equal, be equalised. — *Sa-mi-bhūta*, as, ā, am, equalised, equipoised; identified. — *Sa-modaka* ('*ma-ud*'), am, n. a mixture of half buttermilk and half water. — *Sa-mopamā* ('*ma-up*'), f. (in rhetoric) comparison expressed by the adjective *sama* in composition with the substantive to which the object of the comparison is likened.

Samayā, ind. See under *sam-i*.

1. *samā*, f. (sometimes ās, pl.; for 2. *samā* see s. v.), a year; a day (according to some). — *Sa-mā-saminā*, f. a cow bearing a calf every year. — *Sa-mā-nīcāya*, as, ā, am, one who has a store (of provisions) sufficient for a year. — *Sa-mānta* ('*mā-an*'), as, m. the end of a year.

1. *samiya*, Nom. A. *samiyate*, &c., to be treated equally or in the same manner as (with inst.).

2. *samiya*, as, ā, am, similar, like, of like origin.

1. *samiyamāna*, as, ā, am, being treated in the same manner as. (For 2. see under 1. *sam-i*.)

सम 2. *sa-ma*, as, ā, am (i. e. *sa + mā*), 'together with Lakshmi,' happy, prosperous.

समक्त samakta. See under *sam-anj*.

समक्र samakna. See under *sam-anē*.

समक्ष sam-aksha, as, ī, am, being before the eyes or in sight, visible, being in presence of; (am), ind. before the eyes, in sight of, visibly, in presence of. — *Samaksha-tā*, f. visibility. — *Samaksha-darśana*, am, n. the act of seeing with the eyes, ocular evidence.

समग्र sam-agra, as, ā, am, all, entire, whole, full, complete. — *Samagra-dhana*, as, ā, am, possessing the whole of one's property. — *Samagra-sampad*, t, ī, t, having complete happiness, blessed with every happiness. — *Samagrendu* ('*ra-in*'), us, m. the full moon. — *Samagrendu-nibhānana* ('*bha-an*'), as, ā, am, having a face like the full moon.

समङ्ग sam-anga, ās, m. pl., N. of a people.

समङ्गल sa-mangala, as, ā, am, endowed with happiness, auspicious.

समङ्गा sam-angā, f. Bengal madder (= *mañjishṭhā*); a sort of fern, Lycopodium Imbricatum; the sensitive plant (= *lajjalu*); other plants (= *varāha-kṛantā*; = *bālā*).

समच्च sam-ac or sam-anē (see rts. *ac*, 1. *anē*, cf. *sam-anj* below), cl. 1. P. A. -*acati*, -*anēti*, -*te*, -*anētum*, to bend together; to go together: Pass. -*acyate*, to be combined or united.

Sam-akna, as, ā, am (fr. *sam-anē*), bent together; going or moving together or simultaneously, going, moving.

Sam-ācya, ind. having bent together.

समञ्ज sam-aj, cl. 1. P. -*ajati*, -*ajitum*, to bring or collect together, (Sāy. = *sam-yojayati*); to bring into conflict; to meet (for battle); Sāy. = *sam-gacchate*, Rīg-veda I. 100, 11; to subdue, overcome; to animate, incite, (Sāy. = *sam-prerayati*). — *Samāja*, as, m. a multitude of beasts or animals; a number of fools; (am), n. a forest, wood.

Sam-ajyā, f. a meeting, assembly; fame, celebrity. — *Sam-āja*, as, m. a meeting [cf. *dyūti-s*, *prekshā-s*], assembly, congregation, congress; a society, company, association, club; a convivial meeting, party; a collection, quantity, multitude, number (applied to any collection of articles except of beasts); an elephant. — *Samāja-samīvesa*, as, m. a building or place suitable for an assembly, assembly-room, meeting-house.

Samājika, as, m. a member of an assembly or congregation; a spectator.

समञ्ज sam-anj, cl. 7. P. A. -*anakti*, -*ankte*, -*anjitum* or -*anktum*, to smear over, anoint, besprinkle; to beautify, decorate, adorn (Ved.); to honour (Ved.); to join together (Sāy. = *ekī-kri*), connect, unite; to put together, compose; to utter forth, (Sāy. = *samyag vyaktam kri*); to consume, devour (Ved.).

Sam-akta, as, ā, am, joined together; put together, composed, combined, (also referable to *sam-ac* above.)

Sam-anjasa, as, ā, am, proper, right, fit; correct, accurate, true, consistent; virtuous, just, good; sound, healthy; exercised, practised, experienced; (am), n. propriety, fitness, truth, accuracy, consistency, correct evidence. R. P. 3. 93. 5

समरुद samarūḥ, as, m. a kind of pot-herb (described as a sort of cucumber, = *ganḍīra*).

समत् sam-at, cl. 1. P. -*atati*, -*atitum*, to resort to, approach, visit.

समतिक्रम sam-ati-kram, cl. 1. P. A. -*krāmati*, -*kramate*, -*kramitum*, to go or pass by entirely, go completely beyond, go or pass completely through, cross over, step over, step out of; to transgress, neglect, disregard, lose; to surpass, excel, exceed; to pass by, elapse (as time); to let pass by.

Sam-atikrama, as, m. going entirely over or beyond; deviating from, transgressing, omission.

Sam-atikramya, ind. having entirely gone by, having wholly passed over, (*dvau māsau samatikramya*, having allowed two months to elapse, after two months); having neglected or omitted.

Sam-atikrānta, as, ā, am, gone entirely over or beyond; transgressed; surpassed, exceeded; passed by, elapsed.

समति या sam-ati-yā, cl. 2. P. -*yāti*, -*yātum*, to go completely beyond, pass by or away, elapse.

समतिरिक्त sam-atirikta, as, ā, am (fr. rt. *riē* with *ati* and *sam*), excessively redundant or abundant, exceeding, excessive, much.

समतिवह sam-ati-vah, Caus. -*vāhayati*, &c., to cause to be spent, to pass, spend.

समतिवृत्त sam-ati-vṛt, cl. 1. A. -*vartate*, &c. (see rt. 1. *vṛt*), to pass by; to escape from, avoid.

समती sam-ati (-*ati-i*), cl. 2. P. -*atyeti*, &c., to go or pass by entirely, pass completely beyond; to go through, cross over; to go by, avoid; to surpass, excel.

Sam-atita, as, ā, am, gone or passed by. — *Sam-atitya*, ind. having completely gone or passed by, having passed through; having avoided.

समतसर sa-matsara, as, ā, am, having envy or jealousy, envious, jealous.

समद् 1. *sam-ad*, cl. 2. P. -*atti*, -*attum*, to eat completely up, entirely devour.

समद् 2. *samad*, t, f. (in the Pada *sa-mad*; according to Yāska either fr. 1. *sam-ad* above or *sam-mad*), Ved. a battle, contest, fight, (in Naigh. II. 17. *samatsu* is enumerated among the *sam-grāma-nāmāni*.)

समद sa-mada, as, ā, am, intoxicated; exhilarated, delighted; furious, mad with rut.

समधिक sam-adhika, as, ā, am, exceedingly abundant, very abundant, exceeding, excessive, plentiful; (am), ind. exceedingly, excessively. — *Sam-adhika-tara*, as, ā, am, more abundant, exceeding, excessive.

समधिकृत sam-adhi-kṛit, cl. 6. P. -*kṛintati*, -*kṛintum*, to cut up in addition, cut up completely.

Sam-adhikṛitya, ind. having completely cut up, having cut in pieces, having cut off.

समधिगाम sam-adhi-gam, cl. 1. P. -*gacchati*, -*gantum*, to go towards together, go well up to, come quite near, approach; to come into possession of, acquire, obtain; to go completely over, surpass; to go over, study, read.

Sam-adhigama, as, ā, am, gone quite near to, approached.

Sam-adhigamana, am, n. the act of going quite near to; surpassing, overcoming.

Sam-adhigamya, ind. having completely attained to; having obtained.

समधिहृद् sam-adhi-ruh, cl. 1. P. -*rohati*, &c., to rise up, mount, ascend; to rise up to, be convinced of.

समधिश्चि sam-adhi-śri, cl. 1. P. A. -*śrayati*, -*te*, -*śrayitum*, to proceed or advance towards, approach, go up to; to attack.

Sam-adhiśṛitya, ind. having proceeded or advanced towards; having approached.

समधिशा sam-adhi-shāhā (-*sthā*), cl. 1. P. A. -*śishṭhati*, -*te*, -*śishṭhātum*, to stand over, preside

over, superintend, administer, protect; to mount upon, ascend.

Sam-adhishṭhāya, ind. having presided over; having mounted upon.

समधी sam-adhi (-adhi-i), cl. 2. A. -adhite, to go over, read through, study thoroughly, peruse, investigate.

Sam-adhita, as, ā, am, gone over, read through, studied.

समध्यास् sam-adhy-ās (-adhi-ās), cl. 2. A. -āste, -āsītum, to sit on together, occupy (a seat) along with; to dwell in, inhabit: Desid. -āsisishate, to wish to occupy.

समध्वं sam-adhva, as, ā, am, being on the same road, travelling in company.

समन् sam-an, cl. 2. P. -aniti, -anitum, Ved. to breathe again, come to life.

1. **sam-āna** (for 2. **samāna** see s.v.), one of the five vital airs (that which circulates about the navel and is considered essential to digestion).

समन samana, am, n. (fr. rt. 1. **sam** or connected with 2. **sam**), Ved. a battle, fighting, (in Naigh. II. 17. enumerated among the **samgrāma-nāmāni**, cf. **sam-ara**), rivalry; coming or going together, meeting, union, collection; a marriage, marriage ceremony; a sacrifice, (Sāy. = **yajña**); (as), m. zeal; a diligent man (Ved.).

Samana, ind., Ved. in battle, (Sāy. = **samane**); (according to others **samanā** is an old inst. = **sam-ānaya** fr. 2. **samāna**, see Nirukta X. 5. and Sāy. on Rīg-veda VIII. 41, 2.)

Samanya, as, ā, am, Ved. warlike, martial, military.

समनन्तरम् sam-anantaram, ind. immediately after.

समनस् sa-manas, ās, ās, as, of the same mind, unanimous.

समनीक sam-anika, am, n., Ved. war, battle.

समनुकम्प्य sam-anu-kamp, cl. 1. A. -kampate, -kampitum, to sympathise with, have pity on, pity.

Sam-anukampya, ind. having sympathised with, having pitied.

समनुक्लप्य sam-anu-klip, Caus. -kalpayati, -yitum, to make any one (acc.) attain any state or condition (loc.), convert into, cause to become.

समनुक्रम्य sam-anu-kram, cl. 1. P. A. -krāmati, -kramate, -kramitum, to go or pass through completely, to go through.

Sam-anukramya, ind. having passed or gone through.

समनुगम् sam-anu-gam, cl. 1. P. -gacchati, -gantum, to go after, follow, pursue; to penetrate, pervade.

Sam-anugata, as, ā, am, followed, pursued; penetrated, pervaded.

समनुगा sam-anu-gā, cl. 3. P. -jigāti, -gātum, to go after together; to go well after, follow quite closely, follow.

समनुग्रह्य sam-anu-grah, cl. 9. P. A. -grihṇāti, -grihṇite, -grihitum, to collect or gather together, arrange or put in order.

Sam-anugrihya, ind. having arranged in order.

समनुचिन्त्य sam-anu-čint, cl. 10. P. -čintayati, -yitum, to reflect deeply about, meditate on, think upon, remember.

समनुजन् sam-anu-jan, cl. 4. A. -jāyate, -janitum, to be born similar to or resembling (with acc.).

समनुज्ञा sam-anu-jñā, cl. 9. P. A. -jñānāti, -jñānīte, -jñānātum, to permit or allow or consent to fully, wholly acquiesce in; to approve, admit, grant,

authorize, empower; to pardon, forgive, excuse; to grant leave of absence, allow to go away, dismiss; to favour: Caus. -jñāpayati, -yitum, to ask leave, beg permission; to ask for, request; to take leave of (with acc.), bid adieu; to greet, salute.

Sam-anujñāta, as, ā, am, entirely assented or agreed to, permitted, allowed; authorized; allowed to go away, dismissed; favoured.

Sam-anujñāna, am, n. entire assent, concurrence, permission; (as, ā, am), entirely acquiesced in, permitted, allowed.

Sam-anujñāpya, ind. having granted full permission, having fully allowed, having asked leave, having requested permission; having taken leave of; having saluted respectfully.

Sam-anujñāya, ind. having entirely approved or consented to; having acquiesced in.

समनुतप्य sam-anu-tap, Pass. -tapyate, to suffer great subsequent pain, be very penitent, repent.

समनुदिश्य sam-anu-diś, cl. 6. P. -diśati, -deshtum, to assign, apportion.

समनुदृश्य sam-anu-drīś, cl. 1. P. -paśyati, -drashtum, to look well after; to look on, regard as, consider, observe.

समनुद्वृज्य sam-anu-dru, cl. 1. P. -dravati (ep. also A. -te), -drotum, to run after together; to run well after, follow, pursue.

समनुधाव्य sam-anu-dhāv, cl. 1. P. A. -dhāvati, -te, -dhāvītum, to run after together; to run well after, pursue.

समनुधैय्य sam-anu-dhyai, cl. 1. P. -dhyāyati, -dhyātum, to reflect upon, think of.

समनुपद्य्य sam-anu-pad, cl. 4. A. -padyate, -pattum, to enter into, enter upon, attain to.

समनुप्रश्न्य sam-anu-prāśh, cl. 6. P. -prīcchati, -prāśhtum, to ask about, ask after, inquire about.

समनुप्राप्य sam-anu-prāp (-pra-āp), cl. 5. P. -prāpmoti, -prāptum, to attain, reach, arrive at; to obtain.

Sam-anuprāpta, as, ā, am, arrived at, reached, attained; obtained, assumed; entirely covered or overspread.

Sam-anuprāpya, ind. having reached or arrived at.

समनुभूय्य sam-anu-bhū, cl. 1. P. -bhavati, &c., to enjoy together, feel, perceive.

समनुमन्य्य sam-anu-man, cl. 4. A. -manyate, &c., to assent, allow, consent; to recognise as.

Sam-anumata, as, ā, am, assented to, agreed upon; (am), n. consent.

समनुयाय्य sam-anu-yā, cl. 2. P. -yāti, -yātum, to go after, follow.

Sam-anuyāta, as, ā, am, gone after, followed.

समनुयुज्य्य sam-anu-yuj, cl. 7. P. A. -yunakti, -yunkte, -yoktum, to inquire after, ask about; to appoint, order, enjoin.

Sam-anuyujya, ind. inquiring about.

समनुवर्ण्य्य sam-anu-varṇ, cl. 10. P. -varṇayati, -yitum, to depict, describe.

Sam-anuvarṇita, as, ā, am, described, delineated.

समनुवस्य्य sam-anu-vas (see rt. 6. **vas**), cl. 1. P. -vasati, -vastum, to abide by, follow, conform to.

समनुविद्य्य sam-anu-vid, Caus. -vedayati, -te, &c., to cause to know or remember, remind.

समनुवृज्य sam-anu-vrit, cl. 1. A. -vartate, &c., to follow after, pursue; to obey; to ensue: Caus. -vartayati, -yitum, to cause to take place or happen.

समनुव्रज्य sam-anu-vraj, cl. 1. P. -vrajati, -vrajitum, to go after, follow, pursue.

समनुव्रत sam-anuvrata, as, ā, am, entirely devoted to, ardently attached to.

समनुशास्य sam-anu-śās, cl. 2. P. -śāsti, -śāsitum, to rule or regulate well, govern, direct.

समन्त sam-anta, as, ā, am, being on every side or part, universal, complete, whole, entire, all; (as), m. limit, boundary, term, end; (am), ind. to the very end, on all sides, wholly, altogether; (āt), ind. from every side, on every side, from every part, all round, completely. — **Samanta-tas**, ind. all round, on every side, altogether, wholly. — **Samanta-drugdhā**, f. the milk hedge-plant (= **snuhi**). — **Samanta-parīśaka**, am, n. the district Kuru-kshetra, q. v. (said to have been once bordered by five lakes filled by Paraśu-rāma with the blood of the slaughtered Kshatriyas). — **Samanta-bhadra**, as, m. 'wholly auspicious,' a Buddha or Jina. — **Samanta-bhuj**, k, m. 'all-devouring,' epithet of Agni or fire.

समन्त्रक sa-mantraka, as, ā, am, possessing charms or spells.

समन्त्रिक sa-mantrika, as, ā, am (fr. **mantrin** with 5. **sa**, q. v.), together with or accompanied by counsellors (said of a king).

Samantri-tva, am, n. counsel on the same side, assent.

समन्धकार sam-andhakāra, as, am, m. n. great or universal darkness; [cf. **sam-tamas**].

Samandhakārī-kṛita, as, ā, am, made dark on all sides, (Kirāt. XIV. 39.)

समन्मथ्य sa-manmatha, as, ā, am, having love, filled with love.

समन्य samanya. See col. 1.

समन्य sa-manyu, us, us, u, having the same splendor (Ved.); feeling the same energy or anger, (Sāy. = **samāna-vayaska** or **samāna-krodha**, Rīg-veda II. 34, 3); feeling anger or resentment, angry, fierce, enraged; filled with sorrow, sorrowful; (us), m. epithet of Śiva.

समन्वगम्य sam-anv-ā-gam (-anu-ā-), cl. 1. P. -gacchati, -gantum, to go together after, follow.

Sam-anvāgata, as, ā, am, attended by, accompanied by, furnished with.

समन्वारभ्य sam-anv-ā-rabh, cl. 1. A. -rabhate, &c., to take hold of or clasp together.

Sam-anvārābha, as, ā, am, taken hold of together, grasping together.

समन्वारुह्य sam-anv-ā-ruh (-anu-ā-), cl. 1. P. -rohāti, -rodhum, to ascend after (as a wife ascends the funeral pile after her husband).

समन्वि sam-anu-i (-anu-i), cl. 2. P. -eti, -etum, to go together after, follow; to infer or ensue as a consequence.

Sam-anvaya, as, m. regular succession or order, connected sequence or consequence, conjunction, mutual connection; [cf. **anv-aya**.]

Sam-anvita, as, ā, am, connected or associated with; completely possessed of, fully endowed with, possessing, full of, affected by; [cf. **anv-ita**.]

समन्विष्य sam-anv-ish (-anu-ish), cl. 6. P. -icchati, &c., to search through, seek about everywhere.

Sam-anvishya, ind. having searched through, &c.

समन्वीक्ष्य sam-anv-iksh (-anu-iksh), cl. 1. A. -ikshate, -ikshītum, to look towards, look or gaze after; to keep looking at, keep in view.

Sam-anvīkshya, ind. having looked towards or kept in view.

समपवृज्य sam-apa-dhyai, cl. 1. P. -dhyāyati, -dhyātum, to think ill or badly of, meditate evil or injury against, injure.

समपवृज्ज sam-apa-vrijj, Caus. -varjayati, &c., to deliver over, present with.

Sam-apavarjita, as, ā, am, given up; delivered over, given, presented.

समपवृत् *sam-apa-vṛit*, Caus. -*vartayati*, -*yitum*, to cause to roll away, drive away.

समपिपा *sam-api-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to cover completely.

Sam-apidhāya, ind. having completely covered.

समपिह *sam-api-ruh*, cl. 1. P. -*rohati*, &c., to grow together, grow over.

समपोह *sam-apoh* (-*apa-ūh*, see rt. 1. *ūh*), cl. 1. P. -*apohati*, -*apohitum*, to dispel completely, entirely exclude.

समभिकृत् *sam-abhi-kṛit*, cl. 10. P. -*kīrtayati*, -*yitum*, to relate, tell, narrate.

Sam-abhikīrtaya, ind. having related, having narrated.

समभिक्रम *sam-abhi-kram*, cl. 1. P. A. -*krāmati*, -*kramate*, -*kramitum*, to go near to, approach.

Sam-abhikramya, ind. having approached.

समभिक्रुद्ध *sam-abhikruddha*, as, ā, am, greatly enraged, angry.

समभिगम *sam-abhi-gam*, cl. 1. P. -*gaśchati*, -*gantum*, to go towards together, go up to, approach.

Sam-abhigacchat, an, anti, at, going up to together, approaching.

समभिगर्ज *sam-abhi-garj*, cl. 1. P. -*garjati*, -*garjatum*, to shout or cry at defiantly, roar at, challenge with a shout.

समभिगृह *sam-abhi-guh*, cl. 1. A. -*gūhate*, -*gūhitum*, -*godhum*, to crouch down, cower.

समभिच्छद् *sam-abhi-śchad* (-*śchad*), cl. 10. P. -*śchādāyati*, -*yitum*, to cover all over, completely envelop.

Sam-abhiśchanna, as, ā, am, completely covered over.

समभिजन् *sam-abhi-jan*, cl. 4. A. -*jāyate*, -*janitum*, to be produced or spring up together, spring up, arise.

समभिज्ञा *sam-abhi-jñā*, cl. 9. P. A. -*jñāti*, -*jñāte*, -*jñātum*, to recognise fully, entirely acknowledge or perceive.

Sam-abhijñāya, ind. having fully recognised or acknowledged.

समभितर्ज *sam-abhi-tarj*, cl. 1. 10. P. -*tarjati*, -*tarjayati*, &c., to threaten or menace greatly, abuse, blame, scold.

समभित्यज *sam-abhi-tyaj*, cl. 1. P. -*tyajati*, -*tyaktum*, to give up entirely, abandon or renounce completely, wholly resign.

Sam-abhityakta, as, ā, am, wholly given up, completely abandoned, renounced; risked. — *Sam-abhityakta-jivita*, as, ā, am, one who has quite renounced his life.

समभिद्रु *sam-abhi-dru*, cl. 1. P. (ep. also A.) -*dravati* (-*te*), -*drotum*, to run or hasten together towards, to run hastily up to or towards (with acc.), rush full upon, assail, attack; to infest.

Sam-abhidruta, as, ā, am, rushed upon, attacked, resorted to, infested; (am), ind. hurriedly, quickly.

Sam-abhidrutya, ind. having hastened towards, having rushed full upon, having assailed.

समभिधा *sam-abhi-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to speak to (with acc.), to address; to direct all one's thoughts to; to proclaim, announce, (Kīrat. VII. 1.)

Sam-abhikīta, as, ā, am, addressed, spoken to.

समभिधाप् *sam-abhi-dhāv*, cl. 1. P. A. -*dhāvati*, -*te*, -*dhāvītum*, to run hastily up to or towards, rush full upon; assail; to fly towards, dart at.

समभिधाय *sam-abhi-dhyai*, cl. 1. P. -*dhyā-*

yati, -*dhyātum*, to reflect deeply on, meditate on; to direct all the thoughts upon, long for.

समभिनन्द *sam-abhi-nand*, cl. 1. P. -*nandati*, -*nanditum*, to rejoice together with, congratulate; to greet, salute.

Sam-abhinandita, as, ā, am, rejoiced with, congratulated.

समभिपत् *sam-abhi-pat*, cl. 1. P. -*patati*, -*patitum*, to fall full upon, assail, attack (with acc.).

समभिपद् *sam-abhi-pad*, cl. 4. A. -*padyate*, -*patum*, to come to, arrive at, attain; to come on; to reply to, answer.

समभिपू *sam-abhi-prī*, Caus. -*pūrayati*, -*yitum*, to fill up, fill.

समभिप्रेक्ष *sam-abhi-preksh* (-*pra-iksh*), cl. 1. A. -*prekshate*, -*prekshitum*, to look at, perceive, view.

समभिप्लु *sam-abhi-plu*, cl. 1. A. -*plavate*, -*plotum*, to inundate, flood over; to overwhelm, cover.

Sam-abhipluta, as, ā, am, inundated, flooded, overwhelmed; eclipsed (as the moon).

समभिभाष *sam-abhi-bhāsh*, cl. 1. A. -*bhāshate*, -*bhāshitum*, to speak with, converse with; to speak to, address.

समभिया *sam-abhi-yā*, cl. 2. P. -*yāti*, -*yātum*, to approach together (with acc.); to go towards or near, advance.

समभियाच् *sam-abhi-yāc*, cl. 1. P. A. -*yācāti*, -*te*, &c., to ask earnestly, implore.

समभिरुह *sam-abhi-ruh*, cl. 1. P. -*rohati*, &c., to grow up together, ascend: Caus. -*rohayati*, &c., to cause to grow up, cause to ascend, place or impose on (as a burden &c.): Pass. of Caus. -*ropayate*, to be placed or imposed on.

समभिलप् *sam-abhi-lash*, cl. 1. P. A. -*la-shati*, -*te*, &c., to long for, be eager for.

Sam-abhilashat, an, anti, at, longing for.

समभिवद् *sam-abhi-vad*, Caus. -*vādayati*, -*yitum*, to address or salute respectfully.

Sam-abhivādya, ind. having saluted reverentially.

समभिवध् *sam-abhi-vadh* (defective, see rt. *vadh*), to strike at.

समभिवान्छ *sam-abhi-vāñch*, cl. 1. P. -*vāñchati*, &c., to long for, be eager for.

समभिवीक्ष *sam-abhi-viksh* (-*vi-iksh*), cl. 1. A. -*vikshate*, -*vikshitum*, to perceive, become aware of.

समभिवृत् *sam-abhi-vṛit*, cl. 1. A. -*vartate*, -*vartitum*, to go towards, approach, advance towards, come on; to attack, assail; to turn back, return, recur; to remain, continue; to pass by, pass away, pass over; to depart.

समभिवृध् *sam-abhi-vṛidh*, cl. 1. A. -*vardhate*, &c., to grow up, increase: Caus. -*vardhayati*, -*yitum*, to make larger, enlarge, increase, augment.

समभिवृष *sam-abhi-vṛish*, cl. 1. P. -*varshati*, &c., to rain down upon.

समभिव्याहृ *sam-abhi-vyā-hṛi*, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to mention together; to bring together, associate together.

Sam-abhivyāhāra, as, m. (in rhetoric) mentioning together; proximity to or association with a word whose meaning is well understood (= *prasad-dhārthakarya sabdasya sannidhi*); bringing together, association, company.

Sam-abhivyāhārin, ī, īni, ī, mentioning together; accompanying.

Sam-abhivyāhrita, as, ā, am, mentioned or

spoken of together; associated (= *sahita*), accompanied by.

समभिष्टु *sam-abhi-śṭu* (-*abhi-stu*), cl. 2. P. A. -*śṭauti*, -*śṭute*, &c., to praise, extol.

Sam-abhiśṭutya, ind. having praised, &c.

समभिसंवृ *sam-abhi-sam-vṛi*. See rt. *vṛi*. *Sam-abhisamvṛita*, as, ā, am, entirely surrounded, encompassed.

समभिसन्धा *sam-abhi-san-dhā* (-*sam-dhā*), cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to place or put into; to aim at, strive after, determine on.

Sam-abhisandhāya, ind. having aimed at or resolved on.

समभिसृ *sam-abhi-sṛi*, cl. 1. P. -*sarati*, &c., to go towards, approach.

Sam-abhisaraya, am, n. the act of going towards or against, approaching, seeking, wishing or endeavouring to gain.

Sam-abhi-sṛitya, ind. having gone towards, having advanced, having attacked.

समभिहृ *sam-abhi-hṛi*, cl. 1. P. A. -*harati*, -*te*, &c., to seize upon or take together; to seize, take, take out.

Sam-abhihāra, am, n. the act of seizing upon, taking, &c.

Sam-abhihāra, as, m. seizing or taking together; repetition, reiteration, (*kriyā-samabhihāreṇa*, by a repetition of acts, by repeated acts); excess, surplus.

Sam-abhihṛitya, ind. having taken out, having picked out or selected.

समभी *sam-abhi* (-*abhi-ī*), cl. 2. P. -*abhyeti*, &c., to go towards, come near, approach; to follow, attend, wait upon.

समभ्यतिक्रम *sam-abhy-ati-kram*, cl. 1. P. -*krāmati*, -*kramitum*, to come upon.

समभ्यर्च *sam-abhy-arē* (-*abhi-*), cl. 1. P. -*arēati*, &c., to pay great honour to, worship, greet, salute.

Sam-abhyarāna, am, n. the act of paying great honour to, worshipping, reverencing.

Sam-abhyarāta, as, ā, am, greatly honoured, worshipped, saluted.

Sam-abhyarāya, ind. having paid honour to, &c.

समभ्यर्थ *sam-abhy-arth*, cl. 10. A. -*arthayate*, &c., to petition, solicit, request.

Sam-abhyarthayitṛi, tā, trī, trī, a petitioner; seeking, petitioning.

समभ्यवे *sam-abhy-ave* (-*abhi-ava-ī*), cl. 2. P. -*avāṣi*, &c., to go together, meet, assemble; to come to an agreement with (with inst.).

समभ्यागम *sam-abhy-ā-gam* (-*abhi-ā-*), cl. 1. P. -*gaśchati*, -*gantum*, to come to, approach, arrive; to return.

Sam-abhyāgata, as, ā, am, come to, approached; come back, returned.

समभ्यागा *sam-abhy-ā-gā* (-*abhi-ā-*), cl. 3. P. -*jigāṣi*, -*gātum*, to come to, come near, approach; to come upon, assail, attack.

समभ्यादा *sam-abhy-ā-dā*, cl. 3. A. -*datte*, -*dātum*, to comprehend, perceive.

Sam-abhyādādāna, as, ā, am, comprehending, perceiving.

समभ्यानी *sam-abhy-ā-nī*, cl. 1. P. A. -*na-yati*, -*te*, -*netum*, to lead near to or towards; to introduce.

समभ्याहार *sam-abhyāhāra*, as, m. bringing together, association, accompaniment.

समभ्युन्न *sam-abhy-un-nam* (-*abhi-ud-*), cl. 1. P. -*namati*, -*nantum*, to ascend, rise up.

Sam-abhyunnata, as, ā, am, ascended, risen, rising up.

समभ्युपगमन sam-abhyupagamana, *am*, n. the act of approaching or going near; following.

समभ्युपे sam-abhyupe (-upa-i), cl. 2. P. -upaṭi, &c., to go very near, approach.

Sam-abhyupeya, *as, ā, am*, to be gone to or approached; to be followed; (*am*), n. the being followed by.

समभ्ये sam-abhye (-abhi-ā-i), cl. 2. P. -abhyati, &c., to come up to, approach, go near to (with acc.).

Sam-abhyetiya, ind. having come up, having approached.

समम् 1. *samam*, ind. with, together with. (See under *sama*.)

समम् 2. *sam-am*, cl. 1. A. -amate, &c., Ved. to go earnestly towards, solicit eagerly; to go together, ally or connect one's self; to fix or settle firmly.

Sam-amamāna, *as, ā, am*, connecting or allying one's self.

समय sam-aya, sam-āya, &c. See under 1. *sam-i*, p. 1076.

समर sam-ara, sam-arāṇa, &c. See under *sam-ri*.

समर्च sam-arṇ [cf. *sam-riṇ*], cl. 1. P. or Caus. -arṇati, &c., or -arṇayati, &c., to honour, worship, adore; to adorn, decorate (Ved.).

Sam-arṇana, *am*, n. the act of honouring, worshipping, adoration.

Sam-arṇita, *as, ā, am*, honoured, worshipped, adored.

समर्ण sam-arṇa. See *sam-ard*.

समर्थ sam-arth (in some senses to be regarded as a Nom. fr. *sam-arthā* below), cl. 10. P. A. -arthayati, -te (more usually A.), -yitum, to make fit or ready, prepare; to make capable, maintain, enforce, exert (e.g. *yatnam samarthaya*, make great exertions, exert effort); to establish, support, provide, bestow (Ved., Śāy. *samarthayasa* = *sangamaya* = *dehi*); to judge of the fitness or propriety of anything, deliberate upon, take into consideration, reflect or think upon, decide on, determine, resolve; to judge, consider, regard, think, imagine, suppose, hold; to suppose, imply, suggest (a possibility &c.); to approve; to expect.

Sam-artha, *as, ā, am*, having a similar or suitable aim or object, having proper aim or force, very forcible or adequate, well adapted (to any purpose), well suited, fit, suitable, proper, regular; capable, competent, adequate; very strong or powerful, able; having the same sense or meaning, having one sense (= *tulyārtha*, *ekārtha*); having the same construction, being in apposition (said of words); having meaning or significance, full of meaning, coherent, significant, intelligible; made fit or proper, prepared, allowed; (*as*), m. a word which has force or meaning, significant word; the construction or coherence of words together in a significant sentence. - *Samartha-tā*, f. or *samartha-tva*, *am*, n. forcibleness, adequacy, capability, ability, strength, force, power; sameness of meaning, oneness of meaning or sense, force or signification (of words), sense, meaning.

Samarthaka, *am*, n. aloe wood, Amyris Agallocha.

Sam-arthana, *am*, ā, n. f. the act of making capable, giving force or strength, establishing, maintaining, supporting, corroborating, corroboration; deliberation, determination, determining or deciding on the propriety of anything, judging, considering, supposing, imagining, inferring; adequacy, capability, energy, force, potency, efficacy, ability, perseverance; attempting difficulties or impossibilities; reconciling differences, reconciliation, allaying disputes; objecting, objection.

Sam-arthanīya, *as, ā, am*, to be maintained or established; to be determined or considered.

Sam-arthayat, *an, anti, at*, maintaining, regarding, considering, reflecting on.

Sam-arthita, *as, ā, am*, maintained, established; taken into consideration, considered, judged, regarded, held; resolved, determined.

Samarthita-vat, *ān, āti, at*, one who has judged or considered, &c.

Sam-arthya, ind. having deliberated, having considered, having determined.

समर्द sam-ard, Caus. P. -ardayati, -yitum, to pain greatly, distress, wound.

Sam-arṇa, *as, ā, am*, asked, solicited; pained, wounded, plagued.

समर्थक sam-ardhaka. See under *sam-ridh*.

समर्पण sam-arpaṇa. See under *sam-ri*.

समर्थ samarya. See under *sam-ri*.

समर्षाद sa-maryāda, *as, ā, am*, bounded, limited; near, proximate; keeping within bounds or in the right course, correct in conduct; respectful.

समर्ह sam-arh, Caus. -arhayati, -yitum, to show honour to, honour, pay respect to.

समल sa-mala, *as, ā, am*, having dirt, dirty, foul, filthy, muddy, impure; sinful; (*am*), n. excrement, feculent matter, ordure.

समलङ्कृत sam-alankṛita, *as, ā, am*, highly decorated, well adorned.

Sam-alankṛitya, ind. having completely adorned.

समव sam-av, cl. 1. P. -avati, -avitum, to satisfy, satiate; to protect, maintain, (Śāy. *sam-āvatam* = *samyag arakṣatam*, R̥g-veda I. 112, 18.)

समवकार sam-avakāra, *as, m*. (fr. rt. 1. *kṛi* with *ava* and *sam*), a species of Rūpaka or drama (described as a representation of mutual combats and heroic action in three acts).

समवक् sam-ava-kṛi, cl. 6. P. -kirati, -karitum, -karitum, to scatter completely over, cover entirely, overwhelm with.

समवक्षिप् sam-ava-kṣip, cl. 6. P. A. -kṣhipati, -te, -kṣheptum, to cast or thrust away, repel.

समवगम् sam-ava-gam, cl. 1. P. -gaṇṇhati, -gantum, to perceive or understand thoroughly, become thoroughly acquainted with.

समवगुह sam-ava-guh, cl. 1. A. -gūhate, -gūhitum, -gōḥum, to crouch down, cower; (according to a Scholiast = *deham san-kud*.)

समवच्छद् sam-ava-ṭhad (-ṭhad), cl. 10. P. -ṭhādāyati, -yitum, to cover completely over, conceal, obscure; Pass. -ṭhādya, to be covered over.

Sam-avaṭṭhanna, *as, ā, am*, covered all over.

Sam-avaṭṭhādyā, ind. having covered completely over.

समवतृ sam-ava-tṛi, cl. 1. P. -tarati, &c., to descend; Caus. -tārayati, -yitum, to cause to descend.

Sam-avatāra, *as, m*. descent; a descent into a river or sacred bathing-place, a Tirtha or place of pilgrimage, (Kīrāt. V. 7.)

समवदा sam-ava-dā or sam-ava-do (see *rt.* 3. *dā, do*), cl. 2. P. -dāti, -dātum, to cut up in pieces, divide, distribute; to gather together, collect the pieces, to put together piece by piece.

Sam-avattā, *as, ā, am*, cut up, divided into pieces.

Sam-avadāya, ind. having cut up or distributed.

समवदिश sam-ava-diś, cl. 6. P. -disati, -deshum, to point or refer to, to explain with reference to (anything).

समवद्रु sam-ava-dru, cl. 1. P. A. -dravati, -te, -drotum, to run away together.

समवधान sam-avadhāna, *am*, n. great attention; preparation.

समवनत sam-avanata, *as, ā, am* (fr. *rt.* *nam* with *ava* and *sam*), completely bent down, bowed, bending down, stooping (to drink water &c.).

समवनी sam-ava-nī, cl. 1. P. A. -nayati, -te, -netum, to lead together, unite; to pour in together.

Sam-avaniya, ind. having poured together.

समवप्लु sam-ava-plu, cl. 1. A. -plavate, -plotum, to leap or jump down from.

Sam-avapluta, *as, ā, am*, leapt down, jumped off.

समवबुध sam-ava-budh, cl. 4. A. -budhyate, -bodhitum, to perceive clearly, understand fully, know.

समवमृश sam-ava-mṛiś, cl. 6. P. -mṛiśati, &c., to lay hold of.

समवरुध sam-ava-rudh, cl. 7. P. A. -ruṇadhi, -ruṇadhe, &c. (ep. also -ruṇdhati, &c.) -roddhum, to shut up, enclose, confine: Pass. -rudhyate, to be enclosed or contained in; to be shut out of, be deprived of.

Sam-avaruddha, *as, ā, am*, shut up, enclosed; obtained.

समवलम्ब sam-ava-lamb, cl. 1. A. -lambate, &c., to lay hold of; to support.

Sam-avalambya, ind. having taken hold of, having supported.

समवली sam-ava-lī, cl. 4. A. -liyate, &c., to be dissolved.

समवलोक sam-ava-lok, cl. 10. P. -lokiyati, -yitum, to look at, observe; to look into, inspect; to look about; to behold, perceive.

Sam-avalokayat, *an, anti, at*, looking at, inspecting, &c.

समववृत् sam-ava-vrit, Caus. -vartayati, -yitum, to turn towards.

समवशिम् sam-ava-śish, Pass. of Caus. -śeshyate, to be left, to remain.

Sam-avaśeshita, *as, ā, am*, left, spared, remaining.

समवश्यान sam-avaśyāna, *as, ā, am* (fr. *rt.* *śyai* with *ava* and *sam*), gone away, wasted, destroyed.

समवसद् sam-ava-sad, cl. 1. 6. P. -sidati, -sattum, to sink down, pine or waste away, perish.

Sam-avasanna, *as, ā, am*, sunk down, depressed, dispirited, sorrowful.

समवमृज् sam-ava-sṛj, cl. 6. P. -sṛjati, -sraṣum, to let go, cast or hurl down upon; to abandon.

Sam-avasargya, *as, ā, am*, to be let go, to be abandoned, &c.

समवस्कन्द sam-ava-skand, Caus. -skandayati, -yitum, to assail, attack.

समवस्तम्भ sam-ava-stambh, cl. 5. 9. P. -stabhnōti, -stabhnāti, -stambhitum, to support, confirm, encourage.

समवस्था 1. *sam-ava-sthā*, cl. 1. P. A. -tishṭhati, -te, -sthatum, to stand firmly, stand still, stand ready: Caus. -sthāpayati, -yitum, to cause to stand firm or still, stop; to establish, found.

2. *sam-avasthā*, f. firm or fixed state or condition; similar condition or state; state or condition (in general).

Sam-avasthāpita, *as, ā, am*, made to stand firmly, set up; fully established, founded.

Sam-avasthita, *as, ā, am*, standing or remaining firm, remaining fixed; staunch, steady; standing ready or prepared, ready; being in any place or position.

समवहित sam-avahita, as, ā, am (fr. rt. *dhā* with *ava* and *sam*), closely connected with.

समवाकार sam-avākāra, as, m. probably incorrect for *sam-avakāra*, q. v.

समवाप sam-avāp (-*ava-āp*), cl. 5. P. A. -*āpnoti*, -*āpnuṭe*, &c., to meet with, attain, reach, gain, obtain, incur.

Sam-avāpta, as, ā, am, obtained, attained. — **Samavāpta-kāma**, as, ā, am, one who has obtained his desires.

Sam-avāpti, īs, f. attainment, obtaining, getting. **Sam-avāpya**, ind. having attained, having gained.

समवार्य sam-avārj (-*ava-arj*), cl. 1. P. -*avārjati*, &c., Ved. to leave together.

समवे sam-ave (-*ava-i*), cl. 2. P. -*avaiti*, -*avaitum*, to come together, meet together, blend or mix together, assemble together, be connected or united.

Sam-avāya, as, m. coming or meeting together, conjunction, close combination or union, mixing together, cohesion, connection; a collection, aggregate, meeting, concourse, congress, assemblage, multitude, quantity; complete or intimate union, constant and inseparable connection or cohesion, inseparable existence or inherence of one thing in another, intimate or material relation (e. g. the relation which exists between a whole and its parts; between cloth and the yarn composing it; between a genus or species and its individuals; between an action or quality and its subject; between particularity and the eternal substances of ether, time, space, soul, &c.; this is one of the seven categories or *Padārthas* of the *Vaiśeṣika* system or school of *Nyāya* philosophy founded by *Kaṇāda*). — **Samavāya-tas**, ind. in consequence of constant and intimate connection or relation. — **Samavāya-sambandha**, as, m. intimate and constant connection, inseparable relation (as described above), connection by inseparable inherence or cohesion.

Samavāyin, ī, inī, ī, closely and intimately connected or united, aggregated; multitudinous; (ī), n. intimate and inseparable cause (as clay of pottery, thread of cloth, &c.). — **Samavāyi-kāraṇa**, am, n. inseparable cause or connection, cause of constant inherence or cohesion, material cause, substantial cause, (in the *Vedānta* phil. *upādāna-kāraṇa* is more commonly used.) — **Samavāyi-tva**, am, n. intimate connection or relation.

Sam-aveta, as, ā, am, come together, met together, met, closely united, mixed, mingled, blended, collected, assembled, intimately connected with or related to, intimately united or inherent; contained or comprised or included in a larger number, contained or comprised in anything. — **Samavetātva**, am, n. the state of being intimately related or connected. — **Samavetārtha** ('*ta-ar*'), as, ā, am, containing a meaning, significant, instructive.

Sam-avetya, ind. having come together, having assembled.

समवेक्ष sam-avekṣ (-*ava-ikṣ*), cl. 1. A. -*avekṣate*, &c., to look at, behold, observe, view, look about, look round; to perceive; to consider, regard, notice; to concern one's self about; to reflect or ponder on; to acknowledge; Caus. -*avekṣayati*, -*yitum*, to cause to look at or consider.

Sam-avekṣhita, as, ā, am, observed, considered. **Sam-avekṣhya**, ind. having viewed, having considered, &c.

समग 1. sam-aś (see rt. 1. *aś*), cl. 5. P. A. -*asnoti*, -*asnuṭe*, &c., to pervade or penetrate thoroughly, extend through; to obtain, gain, attain; to meet.

Sam-asnuvāna, as, ā, am, completely pervading, extending throughout, spreading over; obtaining, experiencing.

Sam-aśhī, īs, f. (in the *Vedānta* phil.) collective pervasion, a collective aggregate or one which is

viewed as consisting of one thing or as constituted of parts of which each is consubstantially the same with the whole, totality; [cf. *vy-aśhī*.] — **Sam-aśhīy-abhīprāya**, as, m. the regarding a group of objects collectively.

समग 2. sam-aś, cl. 9. P. -*asṇāti*, -*asṇitum*, to eat together, consume; to taste, enjoy.

Sam-aśana, am, n. the act of eating together. **Sam-aśaniya**, as, ā, am, to be eaten together.

समश्लिṣṭ sam-aśhṛṣṭa, as, m. (see *aśhṛṣṭi*), a kind of shrub (= *kokūgra*, *āmra-gandhaka*).

Sam-aśhṛṣṭilā, f. a kind of pot-herb or cucumber (= *gaṇḍira*).

Sam-aśhṛṣṭilā, f. = *sam-aśhṛṣṭilā* above.

समस् 1. sam-as, cl. 2. P. -*asti*, to be, exist.

समस् 2. sam-as, cl. 4. P. -*asyati*, -*asitum* (Ved. Inf. *sam-āsam*), to throw or bring together, join together, combine, compound, mix, mingle, connect: Pass. -*asyate*, to be thrown together or combined, to be compounded; (in grammar) to be compounded, form a compound.

Sam-asana, am, n. the act of throwing together, aggregation, combination, conjunction, compounding, composition, formation of compound words; contracting, contraction.

Sam-asta, as, ā, am, thrown together, combined, connected, united, compounded, compound; inherent in or pervading the whole of anything; all, the whole, entire, complete [cf. *yavat-s*°]; contracted, abbreviated, condensed, concise, succinct, abridged. — **Samasta-bala**, am, n. a whole army, entire force. — **Samasta-loka**, as, m. the whole world.

1. **sam-asya**, as, ā, am, to be thrown or brought together, to be collected together, to be compounded or combined; to be made entire or complete; (ā), f. part of a stanza given to another person to be completed; the giving this to any one and requiring him (as a proof of his skill) to complete it. — **Sam-asyā-pūraṇa**, am, n. the filling up or completing a *Samasyā*, (see above.) — **Samasyārthā** ('*ya-ar*'), f. part of a stanza to be completed.

2. **sam-asya**, ind. having thrown or put together, having duly collected or arranged.

Sam-asyamāna, as, ā, am, being combined, being compounded, &c.

1. **sam-āsa**, as, m. (for 2. see under 2. *sam-ās*), throwing or bringing together, aggregation, collection, conjunction, combination, connection, union, compounding, composition; composition of words, a compound word (of which there are six kinds, according to native grammarians, viz. *Dvandva*, *Bahu-vrīhi*, *Karma-dhāraya*, *Tat-puruṣa*, *Dvigu*, and *Avyaya* or *Avyayi-bhava*, an improper compound is called *aśhāna-samāsa*); euphonic combination (= *sandhi*); composition of differences, uniting enemies, reconciliation; an aggregate, collection, assemblage; a collection of parts, whole, totality, summary; contraction, abbreviation, condensation, abridgement; succinctness, conciseness; (*ena*), ind. summarily, with conciseness, succinctly. — **Samāsa-tas**, ind. in a summary manner, succinctly, concisely, briefly. — **Samāsa-pāda**, as, m., N. of a section of the *Kātantra* grammar on the subject of compound words; of a section on the same subject in the *Saṅkshipta-sāra*. — **Samāsa-prāya**, as, ā, am, consisting chiefly of compound words. — **Samāsa-bahula**, as, ā, am, abounding in compounds (as a poetical style). — **Samāsa-bhāvanā**, f. (in mathematics) composition effected by addition or by the sum of the products. — **Samāsa-vat**, ān, āti, āt, possessing compounds, compounded; contracted, abridged; (*ān*), m. the Toon tree (= *tunna*). — **Samāsa-saṅgīna**, as, ā, am, called a compound. — **Samāsa-sāṅga** ('*sa-an*'), am, n. a member or part of a compound word. — **Samāsānta** ('*sa-an*'), as, m. (in grammar) a *Taddhita* affix added at the end of a compound and belonging to the whole compound. — **Samāsādhyaḥkāra** ('*sa-adh*'), as, m. the act of

supplying an ellipsis in a compound, &c. — **Samā-sārtha** ('*sa-ar*'), as, m. the sense of a compound; (ā), f. part of a stanza proposed as a trial of skill to be completed (= *samasyā*). — **Samāsokti** ('*sa-uk*'), īs, f. a compound metaphor, protracted metaphor (in rhetoric).

Samāsita, as, ā, am, formed into a collection, assembled, aggregated.

समस्य sama-stha. See p. 1067, col. 1.

समह sam-ah, cl. 1. P. -*ahati*, to join or connect with, (but according to *Sāy.* on *Rig-veda* VIII. 48, 5. *sam-anāha* = *sam-dadhate*, as if fr. *sam-nah*.)

समह sa-maha, as, ā, am, Ved. accompanied with honour, honoured by all; (*as*), m. epithet of *Indra*, (*Sāy.* = *samāna-pūja*, *sarvavāḥ pūjya*.)

समहीधर sa-mahidhara, as, ā, am, having mountains, mountainous.

समहा samahyā, f. (perhaps for *sama-jñā*, q. v.), fame, reputation; [cf. *sam-ajyā*.]

समा 2. samā (for 1. see p. 1067, col. 1), ind. (apparently an old inst. and connected with 2. *sam*, see *samī*; cf. *amā*, p. 74, *śaśā*, p. 1049), with, together with.

समाकर्णय sam-ā-karṇaya, cl. 10. P. -*karṇayati*, -*yitum*, to give ear to, listen to, hear. **Sam-ākarnya**, ind. having listened to.

समाकाङ्क्ष sam-ā-kāṅkṣh, cl. 1. P. -*kāṅkshati*, &c., to long for, hope for, desire, wish for.

समाकुल sam-ākula, as, ā, am, crowded together, crowded, thronged, crammed, filled with; greatly agitated or confounded, bewildered, troubled, flurried, confused. — **Samākula-tā**, f. or **samākulātva**, am, n. great agitation or confusion, great bewilderment or trouble of mind.

समाकृ sam-ā-kṛi, cl. 5. 8. P. A. -*kṛinoti*, -*kṛinute*, -*karoti*, -*kurute*, -*kartum*, Ved. to bring together, unite; to collect together; to make ready, prepare.

Sam-ākuraṇa, as, ā, am, bringing together, making ready.

Sam-ākṛita, as, ā, am, brought or collected together.

समाकृष sam-ā-kṛiṣh, cl. 1. P. -*karshati*, -*karshṭum*, -*krashṭum*, to draw together; to draw towards, attract; to draw away or out, extract, take out: Caus. -*karshayati*, -*yitum*, to draw away, carry off.

Sam-ākārshin, ī, inī, ī, drawing together; attracting; spreading or extending far, diffusing fragrance; (ī), m. a scent spreading afar.

Sam-ākṛiṣṭa, as, ā, am, drawn together; attracted; drawn out.

Sam-ākṛiṣṭhya, ind. having drawn towards or attracted; having drawn away.

समाकृ sam-ā-kṛi, cl. 6. P. -*kirati*, -*kariṭum*, -*kariṭum*, to scatter over, pour over, strew over, cover or fill with anything.

Sam-ākīrṇa, as, ā, am, strewn over, bestrewn, completely covered, overspread.

समाक्रन्द sam-ā-kraṇḍ, cl. 1. P. A. -*kraṇḍati*, -*te*, &c., to cry out together, cry or lament piteously.

समाक्रम sam-ā-kram, cl. 1. P. A. -*krāmati*, -*kramate*, -*kramitum*, to tread upon, step upon; to press or bear down upon (with acc.); to overrun, attack, assail, invade, seize upon.

Sam-ākṛānta, as, ā, am, trod upon; pressed or borne down (by a burden &c.); attacked, assailed, seized upon, possessed; overcome; overrun, pervaded, overspread; surmounted.

समाक्रीड sam-ā-kriḍ, cl. 1. P. A. -*kriḍati*,

-te, -krīdītum, to play or sport along with (another).

समाकृज् sam-ā-kruṣ, cl. 1. P. -kroṣati, -kroṣhṭum, to join in reviling any one, call out abusively at, scold at.

Sam-ākruṣhṭa, as, ā, am, reviled, abused.

समाक्लिद् sam-ā-klid, cl. 4. P. -klidyati, &c., to be well moistened.

Sam-ākliṇna, as, ā, am, well moistened, well wetted; suffused with tears, affected by pity or compassion.

समाक्षिप् sam-ā-kship, cl. 6. P. A. -kshipati, -te, -kshēptum, to throw together, heap or pile up; to thrust or throw away violently, hurl; to drive way, expel, to throw down; to tear off; to destroy; to insult, mock, ridicule.

Sam-ākshipta, as, ā, am, thrown or heaped together; thrown or cast off.

Sam-ākshipya, ind. having thrown or cast off; having torn off.

समाख्या 1. sam-ā-khyā, cl. 2. P. -khyāti, -khyātum, to reckon up, count up, calculate, enumerate; to sum up, add together; to relate fully, report, communicate, tell; to declare, proclaim.

2. sam-ākhyā, f. report, fame, reputation, celebrity; name, appellation.

Sam-ākhyāta, as, ā, am, reckoned up, enumerated, summed up; completely or fully related; declared, proclaimed; famed, celebrated, well known, public, notorious.

Sam-ākhyāya, ind. having related, having told, &c.

समागन् sam-ā-gam, cl. 1. P. -gacchati, -gantum, to come together (either in a friendly or hostile manner), meet, encounter; become united or allied with (with inst. or with inst. and *saha*); to enter into an alliance; to come together sexually, have intercourse with; to come together (as heavenly bodies in conjunction or occultation); to come to, come near, approach, arrive; to come back, return; to meet with, come upon, find: Caus. -gamayati, -yitum, to cause to come together, bring together, unite one thing or person (acc.) with another (inst. or loc.).

Sam-āgata, as, ā, am, come together, met, encountered, joined in close conflict, united, joined; met together, assembled; being in conjunction (as the heavenly bodies); come to, approached, arrived; (ā), f. a kind of riddle or enigma.

Sam-āgati, ī, f. coming together; encountering, meeting; union, joining; approach, arrival, similar condition or progress.

Sam-āgatiya, ind. = sam-āgamya below.

Sam-āgama, as, m. coming together, encounter, meeting, union, junction, coalition, assembling; association, acquaintance, intercourse, society, company; an assembly; (in astronomy) conjunction, the occultation of a heavenly body by another; approach, arrival. = *Samāgama-kārin*, ī, īni, f. causing union. = *Samāgama-prārthanā*, f. the desire of association. = *Samāgama-manoratha*, as, m. desire of union. = *Samāgamopāya* ('ma-up'), as, m. means of union.

Sam-āgamana, am, n. the act of coming together, approach.

Sam-āgamya, ind. having come together, having met, having joined in conflict, having gone to meet; having coalesced; having approached.

समागतम् sam-ā-gat, cl. 1. P. -galati, -gātum, to fall together, fall down.

Sam-āgalita, as, ā, am, fallen down, fallen.

समाग्रह् sam-ā-grah, cl. 9. P. A. -grihṇāti, -grihṇite (Ved. -grihṇāti, &c.), -grahitum, to seize together or at once, lay hold of.

समाग्राह् sam-ā-grāha. See sam-ā-han.

समाग्रा sam-ā-ghrā, cl. 1. P. -jighrati, -ghrātum, to smell at, smell; to kiss.

Sam-āghrāya, ind. having smelt at; having kissed.

समाचक्ष् sam-ā-śakṣh, cl. 2. A. -śakṣhe, &c. (see rt. *śakṣh*), to relate fully, tell, report.

समाचम sam-ā-śam, cl. 1. P. -śamati (but -śamati with ā, see ā-śam, cf. Paṇ. VII. 3. 75), to sip water (as a religious act forming part of the ceremony of ablution).

Sam-āśamya, ind. having sipped water.

समाचर sam-ā-śar, cl. 1. P. A. -śarati, -te, &c., to proceed; to practise, perform thoroughly, do, act, accomplish; to conduct one's self, behave; to remove.

Sam-āśara, as, ī, am, who or what proceeds or practises; practising, observing.

Sam-āśarāya, am, n. the act of proceeding, practising, performing, observing, behaving.

Sam-āśarat, an, asī, at, proceeding, practising, behaving, following.

Sam-āśarita, as, ā, am, practised, performed, done, committed.

2. sam-āśara, as, m. (for 1. sam-āśara see p. 1067, col. 1), proceeding, going; performance, practice, conduct, behaviour, usage, way; proper practice or behaviour; doings, news, report, information, intelligence, tradition.

Sam-āśrīya, as, ā, am, performed, done, practised, committed.

समाचि sam-ā-śi, cl. 5. P. A. -śinoti, -śinute, -śetum, to heap up together, accumulate; to load or cover with; to fill up (cavities in a road &c.).

Sam-āśayana, am, n. the act of heaping up together, accumulation, aggregation.

Sam-āśita, as, ā, am, heaped together, covered with, overspread.

समाचीर्य sam-ā-śirya. See above.

समाच्छद् sam-ā-śhad, cl. 10. P. -śhādāyati, -yitum, to cover completely with, overspread, conceal, veil, cloud; to stupefy.

Sam-āśchanna, as, ā, am, completely covered with, concealed; involved in.

Sam-āśchādya, ind. having covered with, having overspread, having clouded, having stupefied.

समाच्छिद् sam-ā-śhid, cl. 7. P. A. -śhinatti, -śhintte, -śhettum, to cut off; to tear away, snatch away.

Sam-āśchidya, ind. having cut off; having snatched away.

समाज samāja, &c. See under sam-aj.

समाजुष sam-ā-jush, cl. 6. P. A. -jushati, -te (Prec. -jushyāt), &c., to have a liking for, be inclined towards, resolve upon (with dat.).

समाजुहपमाण sam-ā-juhushamāṇa. See sam-ā-hve.

समाज्ञा 1. sam-ā-jñā, cl. 9. P. A. -jñāti, -jñāte, -jñātum, to know or understand thoroughly, become acquainted with, learn, ascertain, perceive, observe; to acknowledge, recognise: Caus. -jñāpāyati, -te, -yitum, to order, command, direct.

Sam-ājñapta, as, ā, am, ordered, commanded, directed.

2. sam-ājñā, f. reputation, fame.

Sam-ājñāta, as, ā, am, known, ascertained, acknowledged.

Sam-ājñāya, ind. having known, having learnt or ascertained.

समातन् sam-ā-tan, cl. 8. P. A. -tanoti, -tanute, -tanitum, to extend, spread; to effect, cause, produce, procure.

Sam-ātata, as, ā, am, extended, stretched, strung (as a bow); excessive, uninterrupted.

Sam-ātāvat, an, atī, at, extending; producing, procuring.

समागृचक्रवाल sa-mātri-śakravāla, as, ā, am, attended by the whole circle of divine Mātrīs.

समादा sam-ā-dā, cl. 3. P. A. -dadāti, -datte, -dātum, to give, bestow, present; to give back, restore; to take or receive fully or entirely; to take together, take away with, take away, take off; to take hold of, seize; to take up; to apprehend, perceive, comprehend; to take, receive, accept; to collect; to undertake, begin, (vādanam sam-ādā, to begin a speech); to take to heart, reflect on.

Sam-ādatta, as, ā, am, taken away, taken hold of, seized, received.

Sam-ādādāna, as, ā, am, taking away, taking hold of, receiving, taking.

Sam-ādāna, am, n. the act of taking or receiving fully or entirely; receiving suitable donations; the daily observances of the Jaina sect.

Sam-ādāya, ind. having wholly taken, having taken away, having taken or seized, having accepted.

Sam-ādēya, as, ā, am, to be taken or received, acceptable.

समादिश sam-ā-diś, cl. 6. P. -diśati, -desh-ṭum, to assign, allot; to point out, indicate, declare, announce, communicate, inform; to foretell, fore-show; to appoint, name, commission, charge, depute, delegate; to direct, advise, order, command; to determine: Caus. -desayati, -yitum, to order, command.

Sam-ādīśya, ind. having assigned, having indicated, having directed, &c.

Sam-ādīśhṭa, as, ā, am, assigned, indicated, directed, commanded, enjoined.

Sam-ādēśa, as, m. direction, advice, order, command.

समाद्रु sam-ā-dri, cl. 6. A. -driyate, &c., to respect greatly; to be greatly respected or honoured.

Sam-ādara, as, m. great respect, veneration.

Sam-ādaraṇiṇya, as, ā, am, to be greatly respected or venerated.

Sam-ādrita, as, ā, am, very respectful, showing great regard.

समाद्रु sam-ā-dru, cl. 1. P. -dravati (ep. also A. -te), -drotum, to run towards together, run towards; to rush against, rush at, attack (with acc.).

समाधा 1. sam-ā-dhā, cl. 3. P. A. -dadhāti, -dhatte, -dhātum, to place or put or hold together, fix together, compose, collect, unite, join, reconcile, compose differences; to adjust, set right, make right, settle, solve a difficulty, reply to an objection (e.g. samādhatte, he settles a question, he answers an objection, he clears up a doubt or difficulty); to dispose, put in order, arrange, repair, redress; to put or place to, put on place on (e.g. idhmam samādhatte, he puts on fuel; vāsaḥ samādhatte, he puts on a garment); to lay or place upon, apply, impose; to deliver over, intrust, commit to, appoint to; to impose a burden, load; to compose or collect the thoughts, pay great attention, apply or fix intently (e.g. dṛiṣṭim samādhā, to fix the sight; cittaṁ or cetaḥ or manaḥ or matṭm samādhā, to fix the mind upon, with loc.); to devote one's self to, give one's self up to (generally A.); to assume, take to one's self, take upon one's self; to conceive (in the womb); to produce, effect, cause, make, accomplish, complete; to put down as settled (A.), establish, declare: Pass. -dhiyate, to be placed together or adjusted or arranged; to be reconciled, &c.: Desid. -dhitsati, to wish to put together, desire to collect or compose.

2. sam-ādāhā, ā, m. putting together, adjusting, settling, reconciling, clearing up difficulties, &c.; completion, accomplishment.

Sam-ādāhāna, am, n. the act of putting together or collecting or composing; fixing the mind in abstract contemplation (as on the true nature of

spirit), religious meditation, profound absorption or contemplation (in general); intentness, attention, eagerness; clearing up a doubt, answering an objection, replying to the Pūrva-pakṣa (in logic); agreeing, promising; declaring, declaration (in the drama), a leading incident (described as one which unexpectedly gives rise to the whole plot).—*Samādhāna-mātra*, *am*, *n*. mere contemplation, only religious meditation.

Sam-ādhāya, *ind*. having put together, having steadily composed or collected or adjusted, &c.; having fixed (the mind or thoughts) upon, being engaged in religious meditation, being intent upon.

Sam-ādhi, *is*, *m*. putting together; collecting or composing the mind, fixing the thoughts, intentness, attentiveness, intent contemplation, profound or abstract meditation (especially on the true nature of spirit &c.), perfect absorption of thought into the one object of meditation (i.e. the Supreme Spirit; this is the eighth and last stage of Yoga); intense absorption or contemplation (in general); silence; devotion; a religious vow or self-imposed restraint; composing differences, making up quarrels, reconciliation; agreement, assent, promise, engagement; making good; requital, retaliation; support, upholding; continuance; completion, accomplishment, conclusion, demonstrated conclusion; attempting impossibilities; perseverance in extreme difficulties; collecting or laying up grain in times of dearth; the joint of the neck; a tomb, grave; a Jaina saint of the future age; a particular figure of rhetoric (described as the coincidence of two events accidentally connected and expressed by a common verb, e.g. *sū jagāma astan ca bhānumān*, she went away and the sun to its setting).—*Samādhi-bhanga*, *as*, *m*. the breaking or interruption of meditation.—*Samādhi-mat*, *an*, *ati*, *at*, engaged in meditation, absorbed in contemplation; making a promise, announcing assent or permission.—*Samādhi-yoga*, *as*, *m*. application or employment of religious meditation, the efficacy of contemplation.—*Samādhi-sīha*, *as*, *ā*, *am*, abiding in contemplation, absorbed in devout meditation.

Samādhiṇ, *i*, *inī*, *i*, absorbed in contemplation, meditating.

Sam-āhita, *as*, *ā*, *am*, placed together, put or fixed together, held together, composed, collected, compiled, accumulated, assembled; comprehended; united, joined, reconciled, adjusted, made up (as a quarrel), set right, put in order, settled, disposed, arranged, repaired; concluded, inferred, demonstrated; agreed upon, assented to; promised; placed or put on, imposed, applied; deposited, entrusted, delivered over; composed or collected (as the thoughts), fixed (in abstract meditation), intently absorbed, very intent on or attentive, abstracted; steadfast, firm, cool, calm; made, effected, accomplished, finished, completed; (*as*), *m*. a pure or holy man; (*am*), *n*. great attention or intentness, description of great intentness (as a figure of rhetoric).—*Samāhita-manas*, *ās*, *ās*, *as*, having the mind fixed in contemplation, absorbed in mind.

समाधाव् sam-ā-dhāv, *cl*. 1. P. A. -*dhāvati*, -*te*, &c., to run together towards, rush towards, run near to.

समाधु sam-ā-dhū, *cl*. 5. P. A. -*dhūnoti*, -*dhūnute*, -*dhūnoti*, -*dhūnute*, &c., to shake off, drive away, dispel, disperse.

Sam-ādhūta, *as*, *ā*, *am*, driven away, dispersed, scattered.

समाध्या sam-ā-dhmā, *cl*. 1. P. -*dhāmati*, -*dhāmātum*, to blow into (a horn &c.); to inflate; to cause (musical instruments) to sound forth together.

Sam-ādhmāta, *as*, *ā*, *am*, blown into; made to sound forth together; swelled up, puffed up, swollen, inflated.

समाध्याय sam-ā-dhyai, *cl*. 1. P. -*dhyāyati*, -*dhyātum*, to meditate deeply upon, reflect upon, be lost in thought.

समान 2. samāna, *as*, *ā* (Ved. also *i*), *am* (according to some fr. *sa* + *māna*, as if the original meaning were 'having the same measure,' according to others connected with 1. *sama*; in Rīg-veda V. 87, 4. *samānasmāt*, abl. c. = *samasmat* = *sarveshām sādharāṇāt*, see 1. *sama*; for 1. *sam-āna* see under *sam-an*), same, alike, similar, equal (with inst., e.g. *tena samāna*, equal to him), uniform, one; common to all, common, general; good, virtuous; honoured; (*am*), *ind*. equally with (with inst.); (*as*), *m*. an equal, friend; any letter which corresponds to another (e.g. a long to its short vowel, a hard guttural to its soft), a letter having the same place or organ of utterance; (*i*), *f*. a kind of metre.—*Samāna-kāla* or *samāna-kālina*, *as*, *ā*, *am*, synchronous, occurring or produced at the same time.—*Samāna-gotra*, *as*, *ā*, *am*, being of the same family (= *sa-gotra*, q. v.).—*Samāna-jana*, *as*, *m*. a person of the same family or race.—*Samāna-janman*, *ā*, *ā*, *a*, having a common birth or origin, of equal age.—*Samāna-jāti*, *is*, *is*, *i*, or *samāna-jātiya*, *as*, *ā*, *am*, belonging to the same kind or species, of a common tribe or caste, of the same sort.—*Samāna-tā*, *f*. or *samāna-tva*, *am*, *n*. sameness, equality, likeness; community of kind or quality.—*Samāna-tejas*, *ās*, *ās*, *as*, of equal splendor, equal in glory.—*Samāna-duḥkha*, *as*, *ā*, *am*, having the same griefs, sympathising.—*Samāna-bandhu*, *us*, *us*, *u*, Ved. of the same family.—*Samāna-māna*, *as*, *ā*, *am*, receiving equal honour, equally respected.—*Samāna-yama*, *as*, *m*. the same pitch of voice.—*Samāna-yoga-kshema*, *as*, *ā*, *am*, having the same value.—*Samāna-yojana*, *as*, *ā*, *am*, Ved. having the same yoking, harnessed for both alike (said of the chariot of the Aśvins).—*Samāna-ruci*, *is*, *is*, *i*, having the same tastes, taking pleasure in similar objects.—*Samāna-ruci-tā*, *f*. the having similar tastes.—*Samāna-rūpā*, *f*. a kind of riddle or enigma.—*Samāna-vayas*, *ās*, *ās*, *as*, or *samāna-vayaśa*, *as*, *ā*, *am*, of the same age.—*Samāna-varaśa*, *ās*, *ās*, *as*, Ved. of equal splendor.—*Samāna-sabdā*, *f*. a kind of riddle or enigma.—*Samāna-śila*, *ās*, *ā*, *am*, of a similar disposition or temper.—*Samānākeśhara* ('*na-ak*'), 'a monophthong,' *N*. of the vowels *a*, *ā*, *i*, *ī*, *u*, *ū*, *rī*, *ṛī*, *lī* (as opposed to the *sandhyakshara* or diphthongs).—*Samānādhikaraṇa* ('*na-adh*'), *am*, *n*. common or same government; same location, same predicament; a predicament including several things or persons, common or generic property, common substratum; (*as*, *ā*, *am*), being in the same subject or category, being in the same predicament, having the same location or sphere; having a common substratum (in the Vaiśeṣika phil.); agreeing together in the same case, &c., being in the same government, (see *adhikaraṇa*).—*Samānādhikāra* ('*na-adh*'), *as*, *m*. similar office, like rule or government; generic character.—*Samānārtha* or *samānārthaka* ('*na-ar*'), *as*, *ā*, *am*, having the same meaning, synonymous.—*Samānārtha-prayojana* ('*na-ar*'), *as*, *ā*, *am*, having a common object and purpose, caused by common interests.—*Samānālakāra* ('*na-al*'), *as*, *ā*, *am*, wearing the same ornaments.—*Samānodaka* ('*na-ud*'), *as*, *m*. 'having common water-oblations,' a kinsman connected by the offering of water to the departed spirits of common ancestors, (this relationship is said to extend to the fourteenth degree, the first seven being both Sapiṇḍas and Samānodakas, while the remaining seven are Samānodakas only).—*Samānodarya* ('*na-ud*'), *as*, *m*. born from the same womb, a brother of whole blood.

Samānaya, *Nom*. P. *samānayati*, -*yitum*, to make equal or similar, equalise.

1. *samānayati*, *an*, *anti*, *at* (for 2. see col. 3), equalising, making equal or like.

Samānikā, *f*. a kind of metre.

समानी sam-ā-nī, *cl*. 1. P. A. -*nayati*, -*te*, -*netum*, to lead or conduct together, unite, bring together, join together, collect, assemble; to lead

any one to another, unite one person (acc.) with another (inst. or inst. with *saha*); to lead towards, bring near; to bring on; to pour one liquid into another; to bring or offer an oblation: *Caus*. -*nāyayati*, -*yitum*, to cause to be brought together, cause to bring together, cause to be brought near, call together, convoke, assemble.

2. *sam-ānayati*, *an*, *anti*, *at*, bringing together, leading towards, bringing near, &c.

Sam-ānayana, *am*, *n*. the act of bringing together, collecting, leading towards, conducting, bringing.

Sam-ānyaya, *ind*. (fr. the *Caus*.), having caused to be brought together, having convoked or called together.

Sam-ānīta, *as*, *ā*, *am*, brought together, collected, assembled, led towards or near, conducted, conveyed, brought.

Sam-āniya, *ind*. having brought together, having led near, having brought.

समान samānta. See 1. *samā*, p. 1067.

समाप् sam-āp, *cl*. 5. P. -*āpnoti*, -*āptum*, to obtain completely, gain; to accomplish, fulfil; to reach: *Caus*. -*āpayati*, -*yitum*, to cause to gain or obtain completely, cause to reach or attain entirely; to cause to fulfil, accomplish, bring to an end, finish, complete, conclude: *Desid*. of *Caus*. -*āpipayishati*, to wish to cause to complete, try to accomplish: *Desid*. -*īpsati*, to wish to obtain or reach, wish to accomplish, wish for, desire.

Sam-āpa, *as*, *m*. sacrificing, offering oblations to the gods (= *deva-yajana*).

Sam-āpaka, *as*, *ikā*, *am*, accomplishing, completing, fulfilling, finishing; bringing to an end; killing; (*ikā*), *f*. a verb or any part of speech used as a verb to complete a sentence.—*Samāpaka-kriyā*, *f*. a finishing act, finishing stroke.

Sam-āpana, *am*, *n*. the act of causing to obtain or gain completely, accomplishing, conclusion, completion; acquisition, gain; killing, destroying; a section, chapter, division; profound meditation; (*as*, *i*, *am*), completing, concluding.

Sam-āpanīya, *as*, *ā*, *am*, to be accomplished or completed, &c.

Sam-āpita, *as*, *ā*, *am*, accomplished, finished, concluded, done.

Sam-āpipayishu, *us*, *us*, *u*, wishing to cause to complete, desirous of accomplishing.

Sam-āpta, *as*, *ā*, *am*, concluded, completed, finished, ended, done; clever.—*Samāpta-prāya*, *as*, *ā*, *am*, nearly finished.—*Samāpta-bhūyishtha*, *as*, *ā*, *am*, nearly completed or ended, having the greater part finished.—*Samāpta-śiksha*, *as*, *ā*, *am*, one who has completed his studies.

Samāptāla, *as*, *m*. (doubtful), a lord, master, (according to *Sabda-k*. = *patī*.)

Sam-āpti, *is*, *f*. complete acquisition, accomplishment, completion, perfection, conclusion, finish, end; reconciling differences, putting an end to disputes.—*Samāpti-sādhana*, *am*, *n*. means of accomplishment or completion.—*Samāpti-arthā*, *f*. part of a stanza given as a trial of skill to be completed; [cf. *samasāyarthā*.]

Samāptika, *as*, *i*, *am*, concluding, completing, final, finite; one who has finished the whole; (*as*), *m*. one who has completed a course of holy study; a finisher, ender.

1. *sam-āpya*, *as*, *ā*, *am*, = *sam-āpanīya* above.

2. *sam-āpya*, *ind*. having obtained completely, having completed, &c.

Sam-īpsita, *as*, *ā*, *am*, wished for, longed for, desired.

समापत् sam-ā-pat, *cl*. 1. P. -*patati*, -*patitum*, to fly together towards; to rush fully upon, fall upon, assail, assault, attack; to come together, be united sexually with (with inst.); to come to, attain to, obtain.

Sam-āpatat, *an*, *anti*, *at*, rushing upon, assailing.

समापद् sam-ā-pad, *cl*. 4. A. -*padayate*,

-*pattum*, to fall upon, assail, attack; to fall into any state or condition, attain to, undergo; to begin; to come together, come about, come to pass, occur, take place, appear; to be finished or completed: Caus. -*pādayati*, &c., to cause to come to pass; to bring about, complete, accomplish; to restore.

Sam-āpatti, *is*, *i*, coming together, meeting, encountering; restoration.

Sam-āpanna, *as*, *ā*, *am*, attained, obtained, gained; occurred, come, arrived, happened; finished, completed, accomplished, concluded, done; perfect, proficient (in any science &c.); furnished or endowed with; distressed, afflicted; killed; [cf. *vy-āpanna*.]

Sam-āpādāna, *am*, *n*, the act of bringing about, accomplishing, &c.; restoration.

Sam-āpādyā, *as*, *ā*, *am*, to be brought about, to be restored; (*am*), *n*, the change of Visarga to *s* or *sh* (= *upā-carita*); the change to *sh* (in Vedic phonetics, = *sha-tva*).

समापा *sam-ā-pā*, cl. 1. P. -*pibati*, -*pivati*, -*pātum*, to drink entirely up, drink up, absorb; to drink in, imbibe, suck in; to suck out, drain, impoverish.

Sam-āpibat, *an*, *anti*, *at*, drinking up, absorbing; drinking in.

समापू *sam-ā-pū*, cl. 9. P. A. -*punāti*, -*pu-nite*, &c., to purify thoroughly, purge.

समापू *sam-ā-pri*, Pass. -*pūryate*, to become completely full, be quite filled: Caus. -*pūrayati*, -*yitum*, to make quite full; to fill out; to draw or bend (a bow).

Sam-āpūrṇa, *as*, *ā*, *am*, completely full, well filled; complete, entire.

समाप्ये *sam-ā-pyai*, cl. 1. A. -*pyāyate*, -*pyātum*, -*pyāyitum*, to grow, increase: Caus. -*pyāyayati*, -*te*, -*yitum*, to cause to increase or grow, nourish, invigorate; to refresh, reanimate, animate, enliven.

Sam-āpyāyita, *as*, *ā*, *am*, nourished, invigorated, refreshed.

समापु *sam-ā-plu*, cl. 1. A. -*plavate*, -*plotum*, to bathe or immerse together; to overflow, inundate, overwhelm, overspread; to jump or spring upon, rush upon; to come into violent collision with.

Sam-āpluta, *as*, *ā*, *am*, bathed, bathing in; drowned, well drenched, flooded, inundated, overwhelmed; overflowing or suffused with moisture; overflowing, filled.

Sam-āplutya, ind. having bathed together; inundating; rushing together, coming into collision.

समापन्थ *sam-ā-bandh*, cl. 9. P. -*badhnāti*, -*banddhum*, to bind on, fasten on firmly.

Sam-ābadhya, ind. having bound or fastened on firmly.

समाभा *sam-ā-bhā*, cl. 2. P. -*bhāti*, -*bhātum*, to appear.

समाभाष *sam-ā-bhāsh*, cl. 1. A. -*bhāshate*, -*bhāshitum*, to talk together, converse with, converse together, address, speak to; to speak about, communicate.

Sam-ābhāshana, *am*, *n*, the act of conversing with, speaking to or addressing.

Sam-ābhāshya, ind. having talked or conversed together, having spoken to, having addressed.

समाभुज *sam-ā-bhuj*, cl. 7. P. A. -*bhunakti*, -*bhunkte*, to enjoy or possess entirely or completely; to love.

समाभू *sam-ā-bhri*, cl. 1. P. A. -*bharati*, -*te*, -*bhartum*, Ved. to bring together; to produce, procure.

Sam-ābhṛita, *as*, *ā*, *am*, brought together, procured.

समामन्त्र *sam-ā-mantr*, cl. 10. A. -*mantrayate*, -*yitum*, to address, accost; to invoke, summon; to bid farewell to any one.

Sam-āmantrya, ind. having addressed; having bid farewell to.

समासा *sam-ā-mnā*, cl. 1. P. -*manati*, -*mnātum*, to repeat or mention together; to hand down; to repeat memoriter or by tradition (especially to repeat or hand down traditionally collections of words or sacred texts); to enumerate; to prescribe: Pass. -*mnāyate*, to be handed down, &c.

Sam-āmnāta, *as*, *ā*, *am*, repeated or mentioned together; repeated traditionally, handed down by memory or tradition; recited, enumerated; prescribed.

Sam-āmnāna, *am*, *n*, repetition, mention, handing down or repeating traditionally; enumeration.

Sam-āmnāya, *as*, *m*, repetition or mention together, traditional repetition or mention (especially of sacred texts &c.); a traditional collection (of words &c.); tradition or repetition or mention (in general); enumeration, reading, recitation (= *paṭhana*); totality, aggregate; epithet of Śiva.

समाय *sam-āya*. See under 1. *sam-i*.

समायत् *sam-ā-yat*, cl. 1. A. -*yatate*, -*yatitum*, to attach one's self to, be devoted to.

Sam-āyatta, *as*, *ā*, *am*, devoted to, resting or depending on (with loc.).

समायम् *sam-ā-yam*, cl. 1. P. A. -*yačhati*, -*te*, &c., to draw together, contract; to draw out, extend; to draw, pull, stretch.

Sam-āyata, *as*, *ā*, *am*, drawn out, lengthened, extended, long (e.g. *dvi-yojana-samāyata*, two Yojanas long).

समायस्त *sam-ā-yasta*, *as*, *ā*, *am* (fr. *rt. yas* with *ā* and *sam*), distressed, troubled, oppressed.

समाया *sam-ā-yā*, cl. 2. P. -*yāti*, -*yātum*, to come together; to come to, approach, arrive at, reach, attain, obtain, meet with; to go to any state (with acc.; see *rt. i. yā*); to pass away, elapse.

Sam-āyāt, *ān*, *āti* or *ānti*, *āt*, coming towards, approaching, arriving.

Sam-āyāta, *as*, *ā*, *am*, come together, come to, arrived at, reached, attained, arrived, come.

समायुज *sam-ā-yuj*, cl. 7. P. A. -*yunakti*, -*yunkte*, -*yoktum*, to join or fasten together, unite with; to join, connect, prepare, make ready; to provide, furnish, supply; to meet together, encounter; to enjoin, charge, entrust, appoint; to surround: Caus. -*yojayati*, -*yitum*, to join together, connect, fit together; to furnish or supply with.

Sam-āyukta, *as*, *ā*, *am*, joined, connected, united; attached; touched; intent on, devoted to; prepared, made ready; well furnished or endowed with; supplied, provided; enjoined, charged, appointed; met together, encountered, brought into contact.

Sam-āyoga, *as*, *m*, conjunction, connection, union, junction, preparation, fitting (an arrow to a bow), aiming; association; assemblage, multitude, heap; cause, origin, motive, object.

समायुत *sam-āyuta*, *as*, *ā*, *am* (fr. *rt. 2. yu* with *ā* and *sam*), joined together, connected or united with, attached to; furnished or endowed with, possessed of, adorned with; brought together, collected.

समारत *sam-ārata*, *as*, *ā*, *am* (fr. *rt. ram* with *ā* and *sam*), ceased from, left off, desisted.

समारभ *sam-ā-rabh*, cl. 1. A. -*rabhate*, -*rabdhum*, to take in hand, undertake, begin, commence, try; to try to propitiate: Pass. -*rubhyate*, to be undertaken, &c.

Sam-ārabdha, *as*, *ā*, *am*, taken in hand, undertaken, begun, commenced.

Sam-ārabhya, ind. having undertaken; having commenced.

Sam-ārambha, *as*, *m*, undertaking, enterprise, commencement, beginning; using; anointing the body, an unguent (= *sam-ālabha*).

Sam-ārambhana, *am*, *n*, taking in hand, undertaking; anointing (= *sam-ālabhana*).

समाराण *sam-ārāṇa*. See under *sam-ri*.

समाराध *sam-ā-rādh*, Caus. -*rādhayati*, -*te*, -*yitum*, to conciliate, propitiate, make favourable, gratify, satisfy, serve; to win.

Sam-ārādhana, *am*, *n*, the act of conciliating, gratifying, conciliation, propitiation; winning.

समारुज *sam-ā-ruj*, cl. 6. P. -*rujati*, -*rok-tum*, to break to pieces, break down, break off.

Sam-ārūjya, ind. having broken off, having broken to pieces.

समारुध *sam-ā-rudh*, cl. 7. P. A. -*ruṇaddhi*, -*runddhe*, -*roddhum*, to block up, obstruct, stop up.

Sam-ārūdhya, ind. having blocked up or obstructed.

समारूह *sam-ā-ruh*, cl. 1. P. -*rohati*, -*ro-dhum*, to ascend or mount on, ride on; to ascend or rise to (with acc. or sometimes loc.); to go to, enter upon, undertake, begin, engage in, attain to: Caus. -*rohayati*, -*te*, -*ropayati*, -*yitum*, to cause to mount upon or ascend; to cause to rise up, lift up, raise; to string (a bow); to put or place or deposit upon or in (with loc. or acc.); to plant; to deliver over to (with loc.), hand over; to ascribe, attribute; to display, put forth, exhibit.

Sam-ārurukshu, *us*, *us*, *u*, desirous of ascending.

Sam-ārūhya, ind. having ascended, having mounted upon, having surmounted.

Sam-ārūḍha, *as*, *ā*, *am*, ascended, mounted, gone up; grown over, healed; agreed upon.

Sam-āropana, *am*, *n*, the act of causing to ascend, placing or fixing in or on, depositing, delivering over.

Sam-āropita, *as*, *ā*, *am*, caused to mount or ascend; strung (as a bow); placed in or on, deposited, planted, lodged; delivered over; put forth, displayed. — *Sam-āropita-kārmuka*, *as*, *m*, a strung bow; one who has strung a bow. — *Sam-āropita-bhāra*, *as*, *ā*, *am*, one on whom a burden has been placed.

Sam-āropya, ind. having caused to ascend, having raised; having placed or deposited in or on; having delivered over.

Sam-āroha, *as*, *m*, ascending, mounting, going up; riding upon; agreeing upon.

Sam-ārohana, *am*, *n*, the act of mounting or ascending, &c.

Sam-ārohya, ind. having put or placed on or deposited.

समालक्ष *sam-ā-laksh*, cl. 10. P. A. -*lakshayati*, -*te*, -*yitum*, to look at attentively, behold, see, perceive, view, observe, regard, consider, watch.

Sam-ālakshya, ind. having looked at or considered well, perceiving, regarding, contemplating, watching for.

समालग्न *sam-ā-lagna*, *as*, *ā*, *am* (fr. *rt. lag* with *ā* and *sam*), sticking or adhering together, closely clasped or united together.

समालप *sam-ā-lap*, cl. 1. P. -*lapati*, &c., to converse together; to speak to, address.

समालभ *sam-ā-labh*, cl. 1. A. -*labhate*, -*labdhum*, to take hold of, seize, grasp; to stroke, handle; to touch, rub, anoint, smear over.

Sam-ālabdha, *as*, *ā*, *am*, taken hold of, grasped, handled, touched; rubbed, anointed, smeared (with unguents &c.).

Sam-ālabha, *as*, *m*, taking hold of, seizing, seizing a victim (for sacrifice); rubbing, smearing the body with unguents or coloured perfumes (as saffron &c.).

Sam-ālabhāna, *am*, *n*, the act of taking hold of, seizing; anointing or smearing the body (with perfumes &c.).

समालम्ब *sam-ā-lamb*, cl. 1. A. -*lambate*, -*lambitum*, to hang on to (any one), hold on to,

cling to, grasp, lay hold of, seize; to lean or rest upon, be supported by, depend upon, trust to, devote one's self to, give one's self up to; to assume, maintain; to settle down or abide in: Caus. -*lambayati*, -*yitum*, to cause to hang or rest or depend, suspend.

Sam-ālabhana, *am*, n. the act of clinging to, laying hold of, leaning or resting on, support.

Sam-ālabhita, *as*, *ā*, *am*, suspended; clung to; rested on, supported, upheld, maintained.

Sam-ālabhin, *i*, *inī*, *i*, clinging to, laying hold, &c.; (*i*), m., a particular grass (= *bhitṛina*).

Sam-ālabhya, ind. having suspended; having clung to; having maintained.

समालिख् *sam-ā-likh*, cl. 6. P. -*likhati*, &c., to scratch down, mark down, mark out, write down, delineate.

समालिङ्ग *sam-ā-ling*, cl. 1. P. A. -*lingati*, -*te*, &c., to embrace closely, clasp or hold in a firm embrace.

Sam-ālingya, ind. having embraced closely; having clasped firmly.

समालिप् *sam-ā-lip*, cl. 6. P. A. -*līpati*, -*te*, -*leptum*, to anoint all over; to anoint one's self (A.): Caus. -*lepayati*, -*yitum*, to anoint or smear over, anoint well.

Sam-ālīpta, *as*, *ā*, *am*, well anointed or smeared.

समाली *sa-mālī*, f. (fr. 5. *sa* + *mālā*, q. v.), a collection of flowers, nosegay.

समालुङ् *sam-ā-luḍ*, Caus. -*loḍayati*, &c., to stir or mix together, stir up, agitate, disturb, confuse; to rummage, investigate.

Sam-āloḍya, ind. having stirred or mixed together; having rummaged.

समालोक *sam-ā-lok*, cl. 1. A., 10. P. -*lo-kate*, -*lokayati*, &c., to look at attentively, inspect, view, observe, regard, perceive, consider; to look about, look around; to acknowledge.

Sam-āloka, *as*, m. looking at or considering well.

Sam-ālokyā, ind. having looked at or observed thoroughly.

समालोच *sam-ā-loc*, cl. 1. A. -*locate*, &c., to look at attentively, consider well or thoroughly.

Sam-ālocyā, ind. having looked at or considered well.

समावद् *sam-ā-vad*, cl. 1. P. A. -*vadati*, -*te*, &c., to speak with certainty, tell fully; to speak to, tell, say.

समावप् *sam-ā-vap*, cl. 1. P. A. -*vapati*, -*te*, &c., to sow or scatter together, mix up together, throw in together: Caus. -*vāpayati*, -*yitum*, to cause to be sown or scattered in together or at once.

Sam-āvāpya, ind. (fr. the Caus.), having caused to be sown or scattered in together.

समावर्तेन *sam-āvartana*. See *sam-ā-vrit*.

समावलोक्य *sam-āvalokya*, *as*, *ā*, *am* (fr. rt. *lok* with *ava*, *ā*, and *sam*), to be perceived or observed.

समावस् *sam-ā-vas*, cl. 1. P. -*vasati*, -*vas-tum*, to dwell in, inhabit, settle in (with acc.); to encamp, lodge, halt; to resort to: Caus. -*vāsayaati*, -*yitum*, to cause to dwell or settle or halt; to pitch a camp, encamp.

Sam-āvāsa, *as*, m. a dwelling-place, residence, abode, halting-place, encampment.

Sam-āvāsita, *as*, *ā*, *am*, made to dwell or settle, lodged, encamped; sojourning. = *Sam-āvāsita-ka-ṭaka*, *as*, *ā*, *am*, one who has pitched a camp.

समावह् *sam-ā-vah*, cl. 1. P. A. -*vahati*, -*te*, &c., to bear or bring together, bring or convey towards; to procure means of subsistence.

समावाय *sam-āvāya*, *as*, m. (fr. rt. 5. *i* with *ava*, *ā*, and *sam*), association; integral or inseparable connection, (see *sam-āvāya*); aggregation, totality; a multitude, number, heap, quantity.

समाविग्न *sam-āvigna*, *as*, *ā*, *am* (fr. rt. 1. *vij* with *ā* and *sam*), agitated, terrified, trembling greatly.

समाविद् *sam-ā-vid*, Caus. -*vedayati*, -*yitum*, to cause to know thoroughly, inform; to tell, announce, report fully.

1. *sam-āvedya*, *as*, *ā*, *am*, to be told or communicated fully.

2. *sam-āvedya*, ind. having announced or reported fully.

समाविश *sam-ā-viś*, cl. 6. P. -*viśati*, -*vesh-ṭum*, to enter together or at once, enter into, go towards, approach, betake one's self to; to enter thoroughly, take possession of, occupy, penetrate, pervade, engross, fill; to overcome, seize upon; to sit down, settle down, sit down in or on, take up an abode; to go or fall into any state or condition; to apply one's self to, undertake: Caus. -*veśayati*, -*yitum*, to cause to enter together or thoroughly; to cause to enter in, insert; to conduct, lead or bring into; to contain; to place or fix in or on, direct towards; to impose; to deliver over or consign to (with acc. and loc.); to cause to sit down, cause to settle down.

Sam-āviśya, ind. having entered together, having entered thoroughly or entirely, having penetrated, &c.

Sam-āviśha, *as*, *ā*, *am*, entered together, entered entirely or thoroughly, completely occupied or possessed, penetrated, pervaded, filled, seized, overcome, absorbed, engrossed (as by any feeling, passion, &c.); possessed by (an evil spirit), possessed of, endowed with, well instructed in; seated, settled.

Sam-āveśa, *as*, m. entering together, coming together, abiding together, meeting, association, co-inherence; entrance, penetration, complete possession; possession by evil spirits, &c.; affection, passion, emotion; (in grammar) applying together, employing a term with a common applicability, common applicability of a term.

Sam-āveśita, *as*, *ā*, *am*, made to enter together, brought together, caused to enter, inserted, made to penetrate, brought in or into; placed, fixed, absorbed, engrossed.

Sam-āveśya, ind. having made to enter, having fixed or placed (in any place), having made to settle.

समावृ *sam-ā-vri*, cl. 5. P. A. -*vriṇoti*, -*vriṇute*, &c., to cover all over, cover completely, envelop, encompass, enclose, surround; to conceal, hide; to shut out, shut, close; to obstruct, impede, hinder, stop.

Sam-āvrīta, *as*, *ā*, *am*, covered all over, completely covered, enveloped, encompassed, surrounded, enclosed, beset, filled up; overspread; screened, veiled, concealed, hidden; protected, guarded; shut out, excluded, shut, closed, stopped.

Sam-āvrītya, ind. having completely covered over, having enclosed or surrounded.

समावृज् *sam-ā-vrij*, cl. 1. P. -*varjati*, cl. 7. P. A. -*vriṇakti*, -*vriṇkte*, &c., to bend or turn down; to bend or turn to one's own use, appropriate (Ved. A.): Caus. -*varjayati*, -*yitum*, to bend down, incline, lower.

Sam-āvarjita, *as*, *ā*, *am*, bent down, inclined, turned down, lowered. = *Sam-āvarjita-keṭu*, *us*, *us*, u, one who has lowered his standard. = *Sam-āvarjita-netra*, *as*, *ā*, *am*, having the eyes bent down.

समावृत् *sam-ā-vrit*, cl. 1. A. -*vartate*, -*vartitum*, to turn or advance towards, approach, come; to come together, assemble; to turn back, come back, return (said especially of a Brahma-čārin or religious student who returns home after completing his studies with a preceptor); to turn out well, succeed; to come to an end, be concluded or completed: Caus. -*vartayati*, -*yitum*, to cause to turn back, cause to return home, dismiss; to put an end to, annihilate, (Śāy. *sam-āvartayanti* = *nāśayanti*, Rīg-veda VII. 79, 2.)

Sam-āvartana, *am*, n. the act of turning back,

returning; a pupil's return home after finishing his religious studies; the ceremony performed on the above occasion, (see *saṃs-kāra*.)

Sam-āvrīta, *as*, *ā*, *am*, come together, assembled, returned; completed, ended, concluded; (*as*), m. a pupil who has returned home after completing his studies. = *Sam-āvrīta-vrata*, *as*, *ā*, *am*, one who has completed a religious vow.

Sam-āvrītaḥ, *as*, m. a pupil who has returned home.

Sam-āvrīti, *is*, f. turning back, returning, return; completion.

समावे *sam-ā-ve*, cl. 1. P. A. -*vayati*, -*te*, &c., Ved. to weave together, interweave; to string together (Ved., A.)

समाव्यध् *sam-ā-vyadh*, cl. 4. P. -*vidhyati*, -*vyaddhum*, to move or shake about, agitate.

Sam-āviddha, *as*, *ā*, *am*, shaken about, agitated.

समाशंस *sam-ā-śaṃs*, cl. 1. A. -*śaṃsate*, &c., to wish for, long for, hope for, desire.

समाशङ्कित *sam-āśankita*, *as*, *ā*, *am* [cf. *ā-sank*], very fearful or apprehensive; doubted, doubtful.

समाश्रि *sam-ā-śri*, cl. 1. P. A. -*śrayati*, -*te*, -*śrayitum*, to go to or have recourse to together (especially for protection), fly to for refuge, seek refuge with, resort to, approach, enter, occupy; to attain to, obtain, assume; to seek, follow, practise; to rest on, depend on, lean on, trust to, confide in.

Sam-āśraya, *as*, m. going together to any one for support or shelter, seeking protection; support, protection; a refuge, place of refuge, place of resort or shelter, resting-place, dwelling-place, asylum.

Sam-āśrita, *as*, *ā*, *am*, fled to for refuge, resorted to, protected, defended, cherished; going to for protection, resorting to; rested on; depending on, supported by; assuming.

Sam-āśrītya, ind. having resorted to for protection or support; having followed or practised or engaged in; resting on, depending upon, trusting to.

समाश्रु *sam-ā-śru*, cl. 5. P. A. -*śriṇoti*, -*śriṇute*, &c., to promise.

समाश्लिष् *sam-ā-śliṣh*, cl. 4. P. -*śliṣhyati*, -*śleṣṭum*, to embrace closely or firmly, to join together, bring near.

Sam-āśliṣha, *as*, *ā*, *am*, closely embraced, closely or firmly attached.

Sam-āśliṣhya, ind. having closely embraced, having intertwined together.

Sam-āśleṣha, *as*, m. a close or firm embrace.

समाश्रस् *sam-ā-śvas*, cl. 2. P. -*śvasiti* (also cl. 1. P. -*śvasati*, see rt. 1. *śvas*), &c., to breathe again, take or recover breath, revive, recover, take courage, (*sam-āśvasiḥ*, and sing. Impv. take courage), regain confidence; to trust or confide in (with loc.): Caus. -*śvāsayati*, -*yitum*, to cause to revive, reanimate, encourage, refresh, cheer, comfort, console, calm, make confident.

Sam-āśvasta, *as*, *ā*, *am*, recovered, revived, reanimated, encouraged, comforted, consoled; trusting, confiding, full of confidence.

Sam-āśvasya, ind. having taken confidence, gaining courage.

Sam-āśvāsa, *as*, m. recovering breath, relief, comfort, consolation, encouragement; trust, belief, confidence.

Sam-āśvāsana, *am*, n. the act of causing to take breath, encouraging, reviving, cheering, comforting, consolation.

Sam-āśvāsita, *as*, *ā*, *am*, reanimated, revived, refreshed, &c.

Sam-āśvāsyā, ind. having reanimated or encouraged or refreshed, having cheered or comforted.

समास् 1. *samās*, m. (doubtful, except as nom. pl. of 1. *samā*, q. v.), a year.

समास 2. *sam-ās*, cl. 2. A. -*āste*, &c. (see rt. 4. ās), to sit together; to sit along with, assemble or meet around (with acc. or with inst.); to sit together in council, hold a council; to be a match for, cope with (with acc.); to sit down, be seated; to join in adhering to or following; to adhere to, observe.

2. *sam-āsa*, as, m. (in the Nyāya phil.) proper abiding or connection. (For 1. see under 2. *sam-ās*.)

Sam-āsina, as, ā, am, sitting together, seated together, sitting down.

Sam-āsya, f. (doubtful), sitting together, colloquy, interview.

समासन्न *sam-ā-sanj*, cl. 1. P. -*sajati*, -*sajjati*, &c. (see rt. 2. sanj), to fasten or stick together, to join or attach or fix to; to fix or place on, impose, place down on, resign or deliver over to (with loc.): Pass. -*sajyate*, -*sajjate*, to cling or adhere closely together, to cling or stick to, become attached to.

Sam-āsakta, as, ā, am, fastened or joined together, attached, united, combined, comprehended; attached to, fixed on (with loc.); reached, attained; affected by.

Sam-āsakti, is, f. sticking or adhering closely together, union; attachment, affection; comprehension, inclusion.

Sam-āsanga, as, m. adhering together, attachment, &c.

Sam-āsajat or (according to some) *sam-āsajāt*, am, antī, at, joining or connecting with; attaching, adhering to.

Sam-āsajya, ind. having attached together, having fixed or placed on, having delivered over or consigned to (with loc.).

Sam-āsajjana, am, n. (according to some also written *sam-āsajjana*), the act of attaching or uniting together, joining, union; connection, combination, contact.

समासद् *sam-ā-sad*, cl. 1. 10. P. -*sīdati*, -*sīdayati*, &c. (see rt. 1. sad), to go to or approach together, go towards; to go against, encounter, assail, attack; to attain, obtain, meet with, find, recover.

Sam-āsanna, as, ā, am, approached, attained, obtained; met with, found; near, proximate.

Sam-āsādāna, am, n. the act of approaching, meeting with, attaining, obtaining, finding; effecting, accomplishing.

Sam-āsādita, as, ā, am, approached; assailed, encountered; met with, attained, obtained; accomplished, effected, finished, performed, done.

1. *sam-āsādya*, as, ā, am, attainable, obtainable, procurable, to be effected.

2. *sam-āsādya*, ind. having encountered; having met with or obtained.

समासृज् *sam-ā-srij*, cl. 6. P. -*srijati*, -*sraštum*, to let go or abandon completely, resign, deliver over, consign; to place or put down upon.

Sam-āsarjana, am, n. the act of resigning or abandoning completely, delivering over, abandonment, consignment.

Sam-āsriya, ind. having resigned or consigned.

Sam-āsriṣṭa, as, ā, am, abandoned, delivered over, made over, consigned, given.

समासेव् *sam-ā-sev*, cl. 1. A. -*sevate*, &c., to practise or perform assiduously; to pursue, follow, addict one's self to; to enjoy; to employ; to serve, honour, gratify.

Sam-āsevana, am, n. the act of practising, following, addicting one's self to, employing, serving.

Sam-āsevita, as, ā, am, practised, followed, employed, served.

Sam-āsevyā, ind. having practised, having employed, &c.

समास्कन्द *sam-ā-skand*, cl. 1. P. -*skandati*, -*skantum*, to assail, attack.

समास्तृ *sam-ā-stṛi*, cl. 5. or *sam-ā-stṛi*, cl.

9. P. A. -*striyoti*, -*striyate*, -*striyāti*, -*striyite*, &c., to spread entirely over, cover over; to extinguish.

समास्था *sam-ā-sthā*, cl. 1. P. A. -*tishthati*, -*te*, -*sthātum*, to undergo, undertake, practise, perform, engage in; to employ, use, apply, exert: Caus. -*sthāpayati*, -*yitum*, to cause to be performed or practised.

Sam-āstha, as, ā, am (fr. *sam* + *āsthā*), being in a prosperous condition.

Sam-āsthāpya, ind. having caused to be performed; having duly observed, paying proper regard to; having placed one's self on a seat, having sat down.

Sam-āsthāya, ind. having practised or engaged in.

Sam-āsthita, as, ā, am, undergone, engaged in, practised; having recourse to; seated together, seated.

समाहन् *sam-ā-han*, cl. 2. P. -*hanti*, -*hantum*, to strike together; to unite, join; to strike violently, strike down completely, strike, beat, slay, kill.

Sam-āghāta, as, m. striking together, uniting; striking down, beating, killing; conflict, war, battle.

Sam-āhata, as, ā, am, struck together; completely struck down, well beaten, wounded, killed.

Sam-āhatya, ind. having struck down; having struck or killed.

समाहित *sam-āhita*. See under *sam-ā-dhā*.

समाहूत *sam-āhūta*, *sam-āhūya*. See below under *sam-ā-hve*.

समाहृ *sam-ā-hṛi*, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to bring together, combine, collect, accumulate, assemble, compile; to draw together, contract, abridge; to crush together, destroy, annihilate; to bring back, restore; to offer up, offer.

Sam-āharaṇa, am, n. the act of bringing together, collecting, collection, accumulation; uniting, combination, composition.

Sam-āharat, am, antī, at, bringing together, collecting, contracting, &c.

Sam-āhartri, tā, trī, trī, one who collects together or accumulates, a collector.

Sam-āhāra, as, m. collection, accumulation, aggregation, assemblage, union by association; contraction, abridgement; composition of words (in grammar); conjunction of words or sentences (as by the particle 'and'); epithet of a particular subdivision of Dvandva and Dvigu compounds, (applied to the former when the last part of the compound is in the neuter gender, e.g. *ahi-nakulam*, the snake and the ichneumon; to the latter when the compound expresses an aggregate, e.g. *tri-loki*, the aggregate of three worlds); a combination of two letters of the alphabet into a syllable (= *praty-āhāra*, q. v.).

Sam-āhṛita, as, ā, am, brought together, collected, accumulated, assembled, combined, compiled; abundant, much; contracted, abridged; accepted, received, taken.

Sam-āhṛitā, is, f. collection, compilation, abridgement.

समाह्वे *sam-ā-hve*, cl. 1. P. A. -*hvyati*, -*te*, -*hvatum*, to call together, convoke; to call upon, invoke, summon, challenge, provoke to battle; to invite; to call, name.

Sam-āhūṣhamāṇa, as, ā, am, challenging (e.g. *samarāya*, to battle).

Sam-āhūta, as, ā, am, collected together, convoked, invited.

Sam-āhūya, ind. having called together, having summoned.

Sam-āhva, as, i, m. f. calling out, mutual calling, challenge; defiance; (ā), f. appellation, name; a kind of plant (= *go-jihvā*).

Sam-āhvaṇa, as, m. calling out, challenging; single combat, war, battle; setting animals to fight for sport, a match with fighting-cocks, &c., betting or gambling with living creatures (as distinguished

from gaming with dice or other inanimate objects, see *dyūta*); an appellation, name.

Sam-āhvāna, am, n. calling together, calling, convoking, summoning, provocation, challenge.

समि 1. *sam-i* (see rt. 5. i), cl. 2. P. -*eti*, -*etum*, to go or come together, meet together, assemble; to meet or be united with (with acc. or inst. or dat.); to meet any one (inst.) in hostile encounter; to come together or be united sexually; to be joined or united together (generally); to go or come to, arrive at, approach, visit, enter, reach, attain; to enter upon, commence; to lead to; to agree with, harmonize with (with inst.): Pass. -*iyate*, to be united; to be resorted to or frequented by; to be agreed upon: Intens. Ved. -*iyate*, to go repeatedly, traverse frequently; to present one's self, be manifested.

Sam-aya, as, m. coming together, convention, coming to a mutual understanding, agreement, compact, covenant, treaty, contract, bargain, engagement, appointment; stipulation, condition; oath; concurrence of circumstances, juncture, fit or proper time, right moment, opportunity, occasion, season, time, emergency, exigency; leisure; conventional rule or usage, established custom, law, rule, regulation, regular observance, religious obligation; order, direction, precept, instruction, affirmation, declaration; sign, hint, indication; coming to an end, conclusion, termination; limit, boundary; demonstrated conclusion; end of trouble or distress; success, prosperity; poetical idiom or conventionality (in rhetoric); (ena), ind. according to agreement, on condition, conditionally. — *Samaya-kāra*, as, m. making an agreement or appointment or engagement, fixing a time. — *Samaya-kriyā*, f. making an agreement or compact. — *Samaya-parirakṣaṇa*, am, n. the observance of a compact or agreement. — *Samaya-prakāsa*, as, m., N. of a work. — *Samaya-prādīpa*, as, m., N. of a work by Śrī-datta. — *Samaya-bheda*, as, m. breaking an agreement. — *Samaya-bhedin*, i, inī, i, a promise-breaker, breaking an agreement, violating an engagement. — *Samaya-vyabhiṭāra*, as, m. transgression or violation of a compact, breaking an agreement. — *Samaya-vyabhiṭārin*, i, iṅi, i, transgressing a compact, violating an engagement. — *Samaya-satvārīta*, as, ā, am, restrained by the barrier of the rules of decorum. — *Samayācāra* ('*ya-ād*'), as, m. conventional practice or usage; [cf. *samayācārika*]. — *Samayā-tantra*, am, n., N. of a Tantra work. — *Samayādhyuṣita* ('*ya-ād*'), am, n. a time at which neither stars nor sun are visible. — *Samayānuvartin* ('*ya-an*'), i, inī, i, following established rules, observant of duties. — *Samayānuvartana* ('*ya-an*'), ind. according to the occasion, suitably to the time or season. — *Samayocīta* ('*ya-ud*'), as, ā, am, suited to the occasion or time, suitable to an emergency, seasonable, timely, opportune; (am), ind. suitably to the occasion, as the occasion demands. — *Samayoddyota* ('*ya-ud*'), N. of a work by Hemādri. — *Samayollanghita-tva* ('*ya-ul*'), am, n. the overleaping or violating of contracts or agreements.

Samayā, ind. at a fixed or appointed time; duly, seasonably, in due time or season; (in the following senses probably an old inst. of *sama*), within, in the middle, in the midst, betwixt, between, within; near (with acc.); [cf. Gr. ὅπου, ὅπου, ὅπου; Lat. *simul*].

Sam-āya, as, m. coming towards, arriving at, arrival, visiting, a visit.

Sam-it, t, f. conflict, war, battle. — *Samit-pāṇi*, is, m., N. of a pupil of Śaṅkarācārya.

Sam-ita, as, ā, am, come together, met; collected, assembled; united with, conjoined, connected; coming into contact, contiguous, parallel; promised, agreed, assented to; finished, completed.

1. *sam-iti*, is, f. coming together, meeting, assembling, union, association; Association or Society (personified as a daughter of *Prajā-pati*); an assembly,

company; encounter, hostile meeting, war, battle, (enumerated among the *sangrāma-nāmāni* in Naigh. II. 17); sameness, likeness, equality, (in this and the following sense probably to be connected with 1. *sama*); moderation, (*śhaṇa-samiti*, moderation in desires); one of the five Jaina rules of life, irreproachable conduct as an ascetic [cf. *bhāṣā*]. — *Samiti-jaya*, as, ā, am, conquering or eminent in an assembly. — *Samiti-sobhana*, as, ā, am, conspicuous in fight or battle.

Sam-itha, as, am, m. n. war, battle (= *sangrāma*, Naigh. II. 17); fire; offering oblations with fire.

2. *sam-ityamāna*, as, ā, am, being come together, being united with; being treated equally, (in this sense probably for 1. *samiyamāna*, see p. 1067).

Sam-iyetas, ān, -yushi, at, one who has met or encountered; one who has gone to or arrived at or resorted to; one who has attained.

समि 2. *sami*, apparently an old loc. connected with 2. *sam*. See *samy-ant*.

समिक *samika*, am, n. (see *samika*), a pike, javelin, dart.

समिङ्ग *sam-ing*, Caus. -*ingayati*, -*yitum*, Ved. to cause to move or throb, agitate, shake about.

समिता *samitā*, f. [cf. *samida*], wheat-flour; [cf. Gr. *σμιτάλις*; Lat. *simila*, *similago*.]

समिति 2. *sam-iti*, ind, a sacred verse beginning with *sam*.

समित् *sū-mitra*, as, ā, am, attended by a friend, along with a friend.

समिन्क्ष *sam-inaksh* (see *inaksh*), -*inakshati*, Ved. to wish to obtain, strive to reach, be desirous of.

समिन्ध *sam-indh*, cl. 7. A. -*inddhe* or -*indhe*, &c., to light up, kindle, ignite; to glorify; to kindle (figuratively), inflame, excite; to take fire: Pass. -*idhyate*, to be kindled, take fire, break out into flame.

Sam-iddha, as, ā, am, lighted up, kindled, ignited, set alight, set on fire. — *Samiddha-darpa*, as, ā, am, inflamed with pride. — *Samiddha-sarapa*, as, ā, am, (a town &c.) which has its houses set on fire. — *Samiddha-homa*, as, ā, am, having the oblation kindled. — *Samiddhārātri* ('*dha-ar*'), is, n. a blazing flame.

Sam-idh, t, f. fuel, wood, a log of wood, fire-wood, grass &c. employed as fuel, (seven Samidhs, or sometimes three times seven, are mentioned, as well as seven Yonis, seven flames, &c.); a division of a stanza, (Ved., Sāy. = *pāda*). — *Samid-ādhāna*, am, n. the placing on of wood or fuel (for the oblation to fire). — *Samid-dhoma*, as, m. (i.e. *samidh-koma*), an oblation of fuel (to fire). — *Samid-vat*, ān, at, having fuel, supplied with fuel.

Sam-idha, as, m. fire.

Sam-idhāna, as, ā, am, Ved. kindled, lighted (= *sam-idhyamāna*).

1. *sam-idhya*, ind. having kindled.

2. *samidhya*, Nom. P. *samidhyati*, &c., to wish for fuel.

Sam-idhyamāna, as, ā, am, being kindled or ignited.

Sam-indhana, am, n. the act of kindling; fuel, fire-wood; (as), m. a proper N.

Sam-indhāna, as, ā, am, kindling, inflaming; augmenting, prospering.

Sam-eddhri, dhā, m, Ved. one who kindles, kindling.

समिन्व *sam-inv*, cl. 6. P. -*invati*, -*invitum*, Ved. to impart, bestow; to spread through, (Sāy. *saminvatu* = *vyāpnotu* = *prāpayatu*, Rīg-veda IV. 53; 7); to restore.

समिर *sam-ira*, as, m. = *sam-ira*, wind, air, (see *sam-ir*.)

समिष्ट *sam-ishṭa*, as, ā, am (fr. *sam-yaj*), sacrificed together, sacrificed.

समीक *samika*, am, n. (perhaps connected with *samy-ant*), war, battle, (in Naigh. II. 17. *samike* is enumerated among the *sangrāma-nāmāni*); a pike, dart; (as), m. a proper N.

समीकरण *sami-karapa*, *sami-kri*, &c. See p. 1067, col. 1.

समीक्ष *sam-iksh*, cl. 1. A. -*ikshate*, -*ikshitum*, to look at or inspect thoroughly, investigate closely, view, perceive, see; to look about for, look around; search for; to look towards, look to; to consider well, inquire into, investigate, examine, contemplate, reflect upon; Caus. P. A. -*ikshayati*, -*te*, -*yitum*, to cause to look at or perceive.

Sam-iksha, am, n. complete investigation; the Sāṅkhya system of philosophy; (ā), f. thorough or close inspection; looking well at, consideration, (*a-samiksham*, inconsiderately); investigation, search; the Mīmāṃsā system of philosophy or any work examining Vedic ritual and explaining the modes of sacrifice; understanding, intellect; effort; essential nature or truth (= *taṭtvā*, q.v.); any essential principle (according to the Sāṅkhya system of philosophy).

Sam-ikshaṇa, am, n. the act of looking at or inspecting thoroughly; looking about for, search, close investigation.

Sam-ikshamāṇa, as, ā, am, looking at or considering attentively.

Sam-ikshita, as, ā, am, well looked at; perceived, considered, investigated.

1. *sam-ikshya*, as, ā, am, to be looked at or considered; to be investigated (in phil.).

2. *sam-ikshya*, ind. having well looked at or considered, having reflected. — *Samikshya-kārin*, ī, inī, ī, acting after due deliberation.

Sam-ikshyamāṇa, as, ā, am, being looked at or well considered.

समीच *samīca*, as, m. (fr. *samy-ant*), the ocean; (i), f. a female deer, doe; praise, eulogium. *Samīca*, as, m. sexual union, copulation. *Samīcina*. See under *samy-ant*.

समीद *samīda*, as, m. fine wheat-flour; [cf. *samitā*.]

समीन *samīna*, as, ā, am (fr. 1. *samā*), yearly, annual, relating to a year; hired for a year; after a year, a year hence.

Samīnikā, f. a cow calving every year.

समीप *samīpa*, as, ā, am (fr. *sam-āp*), near, contiguous, proximate, adjacent, close by, at hand; (am), n. proximity, vicinity; (e), ind. in the vicinity, in the presence of, towards. — *Samīpa-ga*, as, ā, am, going near. — *Samīpa-ja*, as, ā, am, produced near, growing near. — *Samīpa-tas*, ind. in the vicinity of, in the presence of, near, before. — *Samīpa-tā*, f. or *samīpa-tva*, am, n. nearness, contiguity, proximity. — *Samīpa-vartin*, ī, inī, ī, or *samīpa-stha*, as, ā, am, being or situated near, living near, adjoining, neighbouring. — *Samīpopagata* ('*pa-up*'), as, ā, am, approached near.

समीभू *samī-bhū*, &c. See p. 1067, col. 1.

समीय *samīya*, &c. See p. 1067.

समीयिष *sam-iyiṣ*. See col. 1.

समीर *sam-ir*, Caus. P. A. -*irayati*, -*te*, -*yitum*, to cause to move about, agitate; to move, stir up, excite, rouse; to lift up, raise up, revive; to send forth, emit, utter (a sound &c.); to throw, cast; to bring about, accomplish; to confer, bestow, endow with.

Sam-ira, as, m. air, wind; the Samī tree; (ās), m. pl., N. of a people.

Sam-irapa, as, m. breeze, wind, air; the breath; a traveller; the plant Maruvaka; (am), n. the act of sending forth or emitting, throwing. — *Samirapa-*

sahāya, as, ā, am, accompanied by the wind, fanned by the breeze (as a forest fire).

Sam-irita, as, ā, am, stirred, moved, roused, sent forth, emitted, uttered; cast, tossed, thrown.

Sam-irpa, as, ā, am, moved about, moved, &c.; [cf. *sam-ri*.]

समीर *sam-ir*, cl. 1. A. -*irshate*, Ved. to become extended or lengthened out.

Sam-irshita, as, ā, am, extended, stretched out, lengthened.

समीह *sam-ih*, cl. 1. A. -*ihate*, -*ihitum*, to strive after (with acc.), endeavour to gain, long after, desire to accomplish, wish for, desire, hope for.

Sam-ithā, f. striving after, longing for, desire.

Sam-ihita, as, ā, am, longed or wished for, desired; undertaken; (am), n. great effort to obtain anything, desire, longing, wish.

समुक्ष 1. *sam-uksh* (see rt. 1. *uksh*), cl. 6. P.

-*ukshati*, -*ukshitum*, to sprinkle well or thoroughly, wet; to besprinkle, strew, scatter or pour over, pour out; to confer, endow.

Sam-ukshana, am, n. the act of sprinkling or pouring over, shedding, effusion.

1. *sam-ukshita*, as, ā, am, besprinkled, scattered, strewed, covered; poured out, effused.

समुक्ष 2. *sam-uksh*. See rt. 2. *uksh*.

1. *sam-ukshita*, as, ā, am, Ved. strengthened, augmented, exalted, (Sāy. = *vardhita*.)

समुक्ष *sa-mukha*, as, ā, am, talkative, loquacious, eloquent.

समुच *sam-uc*, cl. 4. P. -*ucyati* (Perf. -*uveda*), -*ucitum*, Ved. to delight in (with inst.); to like to combine or blend with, (Sāy. = *sam-ucyati* = *sangacchasi*, Rīg-veda V. 81, 4.)

Sam-ucita, as, ā, am, liked; well suited, suitable, fit, right, proper; appropriate, worthy; accustomed, used.

समुच्चर *sam-uc-car* (-*ud-car*), cl. 1. P. -*carati*, -*caritum*, to go out together; to go up, be borne upwards, ascend.

Sam-uccāra, as, ā, am, going or coming forth together; going upwards, ascending, flying upwards; traversing.

Sam-uccarat, ān, at, going or coming out together; rising upwards together, ascending.

समुच्चल *sam-uc-cal* (-*ud-cal*), cl. 1. P. -*calati*, -*calitum*, to set out together.

समुचि *sam-uc-śi* (-*ud-śi*), cl. 5. P. A. -*śinoti*, -*śinute*, -*śetum*, to heap up together, aggregate, collect together, gather, collect; to arrange, array in order.

Sam-uccāya, as, m. collection, assemblage, aggregation, accumulation, multitude, mass, aggregate; conjunction of words or sentences (as by the particle 'and', &c., see *sam-āhāra*); the gathering together of two or more things independent of each other (but associated in idea with reference to some common action). — *Samuccāyālakāra* ('*ya-al*'), as, m. the rhetorical ornament of conjunction, (see above).

Sam-uccāyitvā (anom. ind. part.), having collected, having picked up and placed in a heap.

Sam-uccita, as, ā, am, collected or aggregated together, regularly arranged.

Sam-uccitya, ind. having collected or gathered together, having arranged.

Sam-uccitya (anom. ind. part.), having arranged.

Sam-uccityamāna, as, ā, am, being aggregated or conjoined.

समुच्छिद् *sam-uc-śhid* (-*ud-śhid*), cl. 10. P. -*śhidayati*, -*yitum*, to uncover (the body &c.), put off (a garment), undress.

समुच्छिद् *sam-uc-śhid* (-*ud-śhid*), cl. 7. P. A. -*śhinatti*, -*śhintle*, -*śhettum*, to cut up or cut off completely, cut off, tear out, tear to pieces; to eradicate, exterminate, destroy utterly.

Sam-ut-chhinna, as, ā, am, completely cut up or eradicated, utterly destroyed, perished. — *Samut-chhinna-vāsana*, as, ā, am, one whose dress is torn off; one whose delusion is completely removed.

Sam-utcheda, as, m. cutting off completely, destroying, utter destruction or extermination.

समुच्छुष *sam-ut-śhush* (-ud-śhush), cl. 4. P. *-śhushyati*, *-śhoshum*, to be or become completely dried up.

समुच्छ्रिय *sam-ut-śhri* (-ud-śhri), cl. 1. P. A. *-śhrayati*, *-te*, *-śhrayitum*, to raise well up, raise up, to raise aloft, erect, elevate.

Sam-utśhraya, as, m. raising aloft, elevation, height; opposition, enmity.

Sam-utśhraya, as, m. raising up, rising upwards, elevation, height.

Sam-utśhrita, as, ā, am, well raised or elevated, high, lofty.

समुच्छ्वास *sam-ut-śhvas* (-ud-śhvas). See *rt. śhvas*.

Sam-utśhvasita, as, ā, am, sighing heavily or deeply; (am), n. a heavy or deep sigh.

Sam-utśhvasa, as, m. sighing deeply, heavy expiration.

Sam-utśhvoṣita, as, ā, am, loosened, unfastened; separated, divided.

समुच्चिहीषु *sam-uj-jihirshu*, us, us, u (fr. the Desid. of *rt. hṛi* with *ud* and *sam*, see *sam-ud-dhṛi*), desirous of raising up.

समुज्जम्भ *sam-uj-jimbh* (-ud-j°), cl. 1. A. *-jimbhate*, &c., to gape wide open; to be extended out, spread out; to break into sight, burst forth, become visible, arise; to begin or strive (to do anything).

समुज्ज्वल *sam-uj-jwal* (-ud-j°), cl. 1. P. *-jwalati*, *-jwalitum*, to blaze up with great intensity, shine very brightly.

Sam-ujjvalat, an, anti, at, shining very brightly.

समुज्जह *sam-uj-jh*, cl. 6. P. *-ujjhati*, *-ujjhitum*, to abandon or give up entirely, renounce; to let go, discharge.

Sam-ujjhata, as, ā, am, quite given up, entirely left or abandoned, deserted, quitted, renounced, resigned; let go, discharged; free from; (am), n. that which is left, a remnant, leavings.

समुत्काण्ड *sam-utkaṇṭha*, Nom. A. *-utkaṇṭhate*, &c., to think of with regret, long after.

समुत्कर्त *sam-ut-kṛit* (-ud-k°), cl. 6. P. *-kṛintati*, *-kartitum*, to cut off or cut away entirely, cut in pieces.

Sam-utkṛitya, ind. having completely cut off or cut out.

समुत्कर्ष *sam-ut-kṛish* (-ud-k°), cl. 1. P. *-karshati*, *-karshum* or *-krashum*, to draw or raise well up, raise up, elevate.

Sam-utkarsha, as, m. exaltation; self-elevation, setting one's self up (as belonging to a higher than one's own tribe).

Sam-utkṛishya, ind. having drawn up.

समुत्कर्ष *sam-ut-kṛi* (-ud-k°), cl. 6. P. *-kṛintati*, &c., to pierce or perforate thoroughly, bore through.

Sam-utkṛiṇa, as, ā, am, completely perforated or pierced.

समुत्क्रम *sam-ut-kram* (-ud-k°), cl. 1. P. A. *-krāmati*, *-kramate*, &c., to go upwards, ascend; to overstep, pass over, transgress, violate, neglect, omit.

Sam-utkrama, as, m. going or rising upwards, ascent; passing over; transgressing proper bounds.

Sam-utkramya, ind. having passed or transgressed proper bounds.

समुत्क्रुश *sam-ut-kṛuś* (-ud-k°), cl. 1. P. *-kṛoṣati*, *-kṛoṣhum*, to cry out loudly, cry aloud, make a loud noise.

Sam-utkṛuśha, as, ā, am, cried out, called out.

Sam-utkrośa, as, m. crying out aloud; clamour; an osprey.

समुत्क्लिश *sam-ut-klīś* (-ud-k°), cl. 9. P. *-klīśnāti*, &c., to distress greatly, make very uneasy; to suffer great uneasiness.

Sam-utklīshya, as, ā, am, greatly distressed or disturbed, very uneasy or uncomfortable.

समुत्क्षिप *sam-ut-kship* (-ud-k°), cl. 6. P.

A. *-kshipati*, *-te*, *-kshiptum*, to throw up, toss up, lift or raise up; to throw or toss about, scatter about; to throw off, throw aside, loosen, liberate; to throw or drive away, expel; to destroy.

Sam-utkshipya, ind. having thrown up, having lifted or raised up, having hoisted; having thrown or tossed up, having tossed or scattered about.

समुत्खन *sam-ut-khan* (-ud-kh°), cl. 1. P. A. *-khanati*, *-te*, &c., to dig up by the roots, eradicate, exterminate or destroy utterly.

Sam-utkhāya, ind. having utterly eradicated.

समुत्तिज *sam-ut-tij* (-ud-tij). See *rt. tij*.

Sam-uttejana, am, n. the act of exciting or inflaming greatly, inciting, irritating.

Sam-uttejita, as, ā, am, greatly excited or inflamed, incited, excited, irritated.

समुत्ति *sam-ut-ti* (-ud-ti), cl. 1. P. *-tarati*, &c., to pass out of, come out of (with abl., e.g. *jalāt*, out of the water); to rise or come forth from; to pass safely out of, escape; to pass through, go through, break through, pass over or beyond, cross over, cross.

Sam-uttarat, an, anti, at, passing out of, coming forth from, passing over or beyond, crossing.

Sam-uttirpa, as, ā, am, come forth from; escaped from; passed through, crossed, landed, &c.

Sam-uttirya, ind. having passed out of or come forth from, having passed through, &c.

समुत्त्रस *sam-ut-tras* (-ud-tras). See *rt. 2. tras*.

Sam-uttrasta, as, ā, am, thoroughly frightened, greatly alarmed or terrified.

समुत्था *sam-ut-thā* (-ud-sthā), cl. 1. P. A. *-tishthati*, *-te*, *-thātum*, to rise up together, rise up, arise; to return to life: Caus. *-thāpayati*, *-yitum*, to raise up together, raise up, elevate, erect; to re-animate, revive, restore to life.

Sam-uttha, as, ā, am, rising up, risen; arising, arisen or produced from; occurring, occasioned.

Sam-utthāna, am, n. the act of rising up together, rising up, rising; recovering from sickness or injury, perfect cure, healing of a wound or sore; increase, increment, advance, growth; performance of work, active occupation, effort, industry, (*sambhūya samutthāna*, the performance of work or engaging in business after uniting with others, co-operation, partnership); indication or symptom of disease. — *Samutthāna-vyaya*, as, m. the expense of recovery or cure.

Sam-utthāpya, ind. having raised up, having made or helped to stand up.

Sam-utthāya, ind. having risen up, having arisen.

Sam-utthāta, as, ā, am, risen up together, started up, risen, raised; recovered, cured, healed; swollen up; increased; arisen, produced; derived, obtained.

समुत्पट *sam-ut-paṭ* (-ud-p°), cl. 10. P. *-pāṭayati*, *-yitum*, to tear completely out, tear out by the roots, root up, tear off; to draw out; to tear away, detach, sever; to expel, dethrone.

Sam-utpāṭa, as, m. tearing completely out or away, rooting up, eradication; tearing away from, severing, detaching.

Sam-utpāṭita, as, ā, am, torn up by the roots; torn completely away, severed, detached.

Sam-utpāṭya, ind. having torn completely out or away.

समुत्पत् *sam-ut-pat* (-ud-p°), cl. 1. P. *-pa-*

tati, *-patitum*, to fly up together, fly upwards, jump up, start up, spring up, rise, ascend, arise, be produced; to rush out of, gush out; rush forth, break forth; to fly away, depart, disappear; to rush upon, attack, assail.

Sam-utpatat, an, anti, at, flying up together, flying upwards, ascending.

Sam-utpatana, am, n. the act of flying up together, flying upwards, going upwards, ascending; making effort, energy, exertion.

Sam-utpatita, as, ā, am, flown up together, flown upwards, ascended, sprung up, springing upwards; flown away, gone, departed, disappeared; exerted.

Sam-utpatya, ind. having flown upwards; having flown away; having gushed out.

Sam-utpipatishu, us, us, u (fr. the Desid.), about to start up or spring up.

समुत्पद् *sam-ut-pad* (-ud-p°), cl. 4. A. *-pad-yate*, *-pattum*, to spring up together; to spring up, arise, come forth; to be brought forth or born or produced, happen, come to pass, occur, take place; to present one's self: Caus. *-pādayati*, *-yitum*, to cause to arise, produce, effect, cause.

Sam-utpatti, is, f. arising together, arising, production, birth, origin; formation, occurrence, incidence.

Sam-utpanna, as, ā, am, sprung up together, arisen, produced, born, effected, excited; occurred, happened, occurring, taking place.

Sam-utpādana, am, n. the act of bringing forth, producing; effecting, fabricating.

Sam-utpādita, as, ā, am, brought forth, produced, effected, caused, formed.

समुत्पिञ्ज *sam-ut-pinja*, as, ā, am (fr. *rt. pinj* with *ud* and *sam*), excessively confused or confounded, bewildered, disturbed, overcome; (as), m. an army in great disorder; complete confusion.

Sam-utpinjala = *sam-utpinja* above; [cf. *pinjala*, *utpinjala*.]

Sam-utpinjalaka, as, m. excessive confusion or disorder.

समुत्पिपतिषु *sam-utpipatishu*. See *sam-ut-pat*.

समुत्पिष *sam-ut-pish*, cl. 7. P. *-pinashti*, &c., to crush or squeeze together; to grind to pieces.

Sam-utpishṭa, as, ā, am, crushed or squeezed together; greatly crushed.

समुत्पीडन *sam-utpidana*, am, n. (fr. *rt. pīd* with *ud* and *sam*), the act of pressing together, compression, pressing; great pressure or distress.

समुत्प *sam-ut-pṛi*, Caus. *-pārayati*, *-yitum*, Ved. to spread out, stretch out, stretch forth.

समुत्प्लु *sam-ut-plu* (-ud-p°), cl. 1. A. *-plavate*, *-plotum*, to jump or leap up together, spring up.

Sam-utplutya, ind. having jumped or leaped up.

समुत्सद् *sam-ut-sad*, Caus. P. *-sādayati*, *-yitum*, to destroy utterly, overturn, overthrow.

समुत्सव *sam-utsava*, as, m. a great festival or festivity.

समुत्सह *sam-ut-sah*, Caus. P. *-sāhayati*, *-yitum*, to encourage or exhort together, animate, incite.

Sam-utsāhya, ind. having encouraged or exhorted.

समुत्सुक *sam-utsuka*, as, ā, am, very uneasy or anxious, very agitated, anxiously desirous, longing for (an absent person), eager for, fond of, attached to; regretting, missing, grieving for, sorrowful. — *Samutsuka-tra*, am, n. sorrow, regret, longing desire.

Sam-utsukaya, Nom. P. *-utsukayati*, *-yitum*, to cause to long for, cause to be fond of, make attached to.

समुत्सृ *sam-ut-sri* (-ud-sri), Caus. P. *-sāra-*

yati, -yitum, to cause to move away, drive away; to give away.

Sam-utsāraṇa, am, n. the act of expelling or driving to a distance, driving away; pursuing, hunting.

समुत्सृज् sam-ut-sṛj (-ud-s°), cl. 6. P. -sṛjati, -sṛshat, to pour out or shed forth together, pour out, shed; to send forth, give forth, cast forth, let go, let loose, dismiss; to leave or abandon or lay aside completely; to put off; to lose; to place or put down, throw forth or away.

Sam-utsarga, as, m. pouring out or shedding forth together, casting or giving forth, giving away; leaving, abandoning; evacuation (of the bowels or bladder), feculent discharge.

Sam-utarjit, an, anti, at, letting loose, letting go. **Sam-utarijya, ind.** having wholly abandoned or given up, having cast away.

Sam-utariṣṭha, as, ā, am, altogether poured or shed forth, cast forth, given away; let loose, wholly given up or abandoned.

समुत्सृप sam-ut-sṛp (-ud-s°), cl. 1. P. -sarpati, &c., to glide or soar upwards together; to go upwards, ascend, rise.

समुत्सेध sam-utsedha, as, m. (fr. rt. 1. *sidh* with *ud* and *sam*), elevation, height; swelling up, intumescence, fatness, thickness.

समुद sam-ud or **sam-und**, cl. 7. P. -unatti, -unditum, to moisten thoroughly, sprinkle all over, water, wet.

2. **sam-udya, ind.** (for 1. see p. 1037, col. 1), having sprinkled all over, having moistened.

1. **sam-udra, as, m.** [cf. *udra, an-udra*], the waters above the firmament, the aerial ocean or sky (Ved.; in Naigh. I. 3. enumerated among the *antariksha-nāmāni*); a collection of water, sea, ocean, (seven seas are enumerated in Vishnu-Purāṇa II. 4. viz. the sea of Lavaṇa, 'salt-water'; Ikshu, 'sugar-cane juice or syrup'; Surā, 'wine'; Ghṛita, 'clarified butter'; Dadhi, 'curds'; Dugdha, 'milk'; Jala, 'fresh water'); a symbolical expression for the number four (the number of oceans being only four, according to one reckoning); the Ocean (personified and represented as the king of rivers); epithet of Siva; a kind of metre; N. of a place; of a work; (*as, ā, am*), Ved. having a collection of water, watery, flowing; (*ā*), f. the plant called zedoary (= *saṭi*); the Samī tree. — **Samudra-kapha, as, m.** 'sea-foam,' cuttle-fish bone. — **Samudra-kāntā, f.** 'sea-beloved,' a river. — **Samudra-kukshi, is, f.** the shore of the ocean. — **Samudra-ga, as, ā, am,** ocean-going, sea-faring; flowing towards the ocean; (*as*), m. a sea-farer, seaman; sea-trader; (*ā*), f. a river. — **Samudra-gamana, am, n.** going or voyaging by sea; sea-roving. — **Samudra-gāmin, i, ini, ī,** sea-going, sea-faring. — **Samudra-gupta, as, m., N.** of a king of the Gupta dynasty. — **Samudra-griha, am, n.** a sort of summer-house built in the midst of water (= *jala-yantra-griha*, q. v.). — **Samudra-bhūka, as, m.** 'holding a mouthful of the ocean,' epithet of the sage Agastya (fabled to have drunk up the ocean). — **Samudra-ja, as, ā, am,** sea-born, produced in the sea. — **Samudra-taṭa, am, n.** the sea-coast. — **Samudra-tīra, am, n.** the sea-shore. — **Samudra-dayitā, f.** 'sea-beloved,' a river. — **Samudra-navanita, am, n.** 'ocean-butter,' nectar or ambrosia (= *a-mṛita*); the moon (as produced or recovered at the churning of the ocean). — **Samudra-nemī, is, is, ī,** encircled or surrounded by the ocean. — **Samudra-phala, am, n.** 'sea-fruit,' a particular drug or medicament. — **Samudra-phena, as, m.** 'sea-foam,' cuttle-fish bone; [cf. *phena*]. — **Samudra-bhava, as, ā, am,** being in the ocean, produced from or in the sea. — **Samudra-mekhalā, f.** 'sea-girdled,' the earth. — **Samudra-yātrā, f.** a sea-voyage. — **Samudra-yāna, am, n.** a sea-voyage; a vessel, ship, boat. — **Samudra-yāyin, ī, m.** a sea-farer, mariner, sailor, navigator, sea-trader. — **Samudra-yoskṛit, t, f.** 'sea-wife,' a river. — **Samudra-rasānā**

or **samudra-rasānā, f.** 'sea-girdled,' the earth. — **Samudra-lavana, am, n.** sea-salt. — **Samudra-varṇana, am, n.** 'description of the ocean,' N. of the sixty-eighth chapter of the Sundara-kāṇḍa of the Rāmāyaṇa. — **Samudra-rasānā, f.** 'sea-clothed,' the earth. — **Samudra-vahni, is, m.** submarine fire. — **Samudra-vāsa, ā, ās, as, Ved.** 'sea-clothed,' enveloped by the ocean, surrounded by the sea. — **Samudra-vijaya, as, m., N.** of the father of the twenty-second Arhat of the present Avastarpiṇi. — **Samudra-velā, f.** the ocean-tide; an ocean-wave, wave of the sea. — **Samudra-vyāśas, ās, ās, as, Ved.** extensive or expanded as the ocean. — **Samudra-śoṣha, as, m.** the creeping-plant *Convolvulus Argenteus*. — **Samudra-subhagā, f.** 'ocean-favourite,' the Ganges. — **Samudra-sena, as, m., N.** of a king. — **Samudra-māna, am, n.** ablution in the sea. — **Samudrānta ('ra-an'), am, n.** the sea-shore; nutmeg; (*ā*), f. the shrub *Albago Maurorum* (= *dur-alabha*); the cotton plant; the plant *Trigonella Corniculata*; another plant (= *yavāsa*). — **Samudrāmbārā ('ra-am'), f.** 'sea-clothed,' the earth. — **Samudrāmbhas ('ra-am'), as, n.** sea-water. — **Samudrārū ('ra-arū or -ārū), us, m.** a crocodile, shark; a large fabulous fish (= *timin-gila*); Rāma's bridge or the ridge of rocks between India and Ceylon. — **Samudrārthā ('ra-ar'), as, ā, am,** Ved. tending to the sea. — **Samudropapluta ('ra-up'), as, ā, am,** inundated or submerged by the ocean.

Samudriya or samudriya, as, ā, am, belonging to or generated in the firmament, aerial, (in Rīg-veda X. 65, 13. the form *samudriyah*, acc. pl. fem., occurs); marine, oceanic, maritime, living in the ocean.

Samudrya, as, ā, am, = *samudriya* above.

Sam-udana, am, n. the act of thoroughly moistening or sprinkling; moisture, damp, wetness.

Sam-wna, as, ā, am, well moistened or sprinkled, thoroughly wetted or watered, very wet or moist, moistened.

समुदक्त sam-udakta, as, ā, am (fr. rt. *anṭ* with *ud* and *sam*), lifted up, raised up, thrown up, drawn up.

समुदागम् sam-ud-ā-gam, cl. 1. P. -gacchati, -gantum, to arrive at full or complete knowledge, understand perfectly.

Sam-udāgata, as, ā, am, completely known or understood.

Sam-udāgama, as, m. full or complete knowledge.

समुदाचर sam-ud-ā-car, cl. 1. P. A. -carati, -te, &c., to move or travel about (e.g. *rathena*, in a chariot); to practise, perform, accomplish, do; to act towards, treat.

Sam-udācarat, an, anti, at, practising; acting towards, treating.

Sam-udācāra, as, m. proper or right practice or usage; intention, purpose, design, motive.

समुदावह sam-ud-ā-vah, cl. 1. P. A. -vahati, -te, &c., to lead or conduct out, draw out, carry out; to carry away, carry off; to conduct home, marry.

समुदाह sam-ud-ā-hṛi, cl. 1. P. A. -harati, -te, &c., to utter together; to pronounce, declare.

Sam-udāharāṇa, am, n. the act of uttering, declaring, pronouncing; illustrating, illustration.

Sam-udāhṛita, as, ā, am, declared, uttered; pronounced, said, spoken, mentioned, recorded; illustrated.

समुदि sam-ud-i, cl. 2. P. -eti, -etum, to go upwards or rise together; to go up, ascend, rise; to rise up together or prepare for battle; to come together, collect together in great numbers; to come into the possession (of any one).

Sam-udaya, as, m. going upwards, rise, ascent, rising (of the sun &c.); coming together, collection, multitude, number, heap, quantity; totality, the whole; revenue; combination, mixture, blending together; effort, exertion, perseverance; war,

battle; the rear or reserve of an army; a day; (*am*), n. the rising of a planet, &c.; an auspicious moment (= *lagna*).

Sam-udāya, as, m. rise, ascent; a collection, multitude, quantity, number, heap, mass, aggregate, whole, totality; a word of more than one syllable; war, battle; the rear or reserve of an army.

2. **sam-udita, as, ā, am** (for 1. see under *sam-vad*), gone up, risen, ascended, rising upwards, lofty, elevated; arisen, produced, occasioned, excited; come together, collected, gathered together, aggregated, united, assembled; possessed of, furnished with, endowed.

Sam-udyat, an, atī, at, ascending, rising.

समुदीक्ष् sam-ud-iksh, cl. 1. A. -ikshate, -ikshitum, to look up at; to look at attentively, perceive, observe; to look well up to, confide in, trust in; to respect, honour.

Sam-udikshya, ind. having looked up at, having looked at or observed.

समुदीर sam-ud-ir, cl. 2. A. -irte, &c., to move upwards; to move about, be agitated, be greatly moved or excited: Caus. -irayati, -yitum, to cause to move upwards, raise; to cause to move about, agitate, excite, incite, stimulate; to throw; to raise the voice, speak, utter, declare.

Sam-udirāṇa, am, n. the act of raising the voice, uttering, declaring, speaking, pronouncing; repeating, reciting.

Sam-udirita, as, ā, am, set in motion, caused to move, agitated, excited; uttered, said, spoken, declared, recited.

Sam-udirṇa, as, ā, am, greatly moved or agitated, excited. — **Samudirṇa-mānasa, as, ā, am,** agitated or excited in mind.

समुदीष sam-ud-ish, cl. 1. P. A. -ishati, -te, &c., Ved. to rise well upwards, mount quite upwards.

समुद्ग 1. sa-mudga, as, ā, am, having a cover or lid; having beans, filled with beans; (*as*), m. a covered box or casket.

1. **sa-mudgaka, as, m.** a covered box, casket.

समुद्गम् sam-ud-gam, cl. 1. P. -gacchati, -gantum, to go up or rise together; to rise up, ascend; to come forth, break forth, issue, exude.

2. **sam-udga, as, ā, am,** going up or rising together, rising, ascending; entirely pervading; (*as*), m. a kind of artificial stanza, (see below.) — **Samudgayamaka, am, n.** (in rhetoric) artificially combining words so as to make different parts of a stanza correspond in sound but with different senses, (see *yamaka*.)

2. **samudgaka, as, m.** a kind of artificial stanza (each half of which corresponds exactly in sound, though the meanings of the words are different, those of one half being respectively adjectives to those of the other; an example occurs in *Kīratārjunīya* XV. 16).

Sam-udgata, as, ā, am, risen up together, risen, ascended, arisen; rising; breaking forth, issuing, exuding.

Sam-udgama, as, m. rising, ascent, arising; issuing; birth, production.

समुद्ग sam-ud-gri. See rt. 2. *grī*.

Sam-udgīrṇa, as, ā, am, vomited forth (as food &c.), ejected; raised up, lifted up; raised (as the voice), uttered, exclaimed, (in these senses perhaps to be connected with rt. 1. *grī*.)

समुद्गै sam-ud-gai. See rt. *gai*.

Sam-udgīta, as, ā, am, sung out loud, chanted loudly; (*am*), n. a loud song, chant.

समुद्ग्रन्थ sam-ud-granth, cl. 9. P. -grath-nāti, &c., to bind up together; to tie or fasten up.

Sam-udgrathya, ind. having bound up together, having tied up (as the hair &c.).

समुद्ग्रह sam-ud-grah, cl. 9. P. A. -grihṇāti,

-grihāte, &c., to raise up together; to raise or lift up; to take hold of, lay hold of, seize on.

Sam-udgrihya, ind. having raised up, having taken hold of.

समुद्दिश sam-ud-diś, cl. 6. P. -*disati*, -*deśum*, to point out or indicate fully, mention at full, state, declare, communicate; to designate as, name; to refer to, relate to.

Sam-uddiśya, ind. having fully pointed out; relating or referring to, with reference or regard to (with acc.); aiming at, in behalf of, on account of, in honour of, in remembrance of; for; against.

Sam-uddiśha, as, ā, am, fully pointed out or declared or indicated, shown, explained; enumerated, particularised.

Sam-uddēsa, as, m. fully pointing out or indicating, accurate or complete description; explanation, enumeration, particularising.

समुद्र sam-ud-dri, Pass. -*diryate*, to be completely rent or torn in pieces, to burst asunder.

समुद्यत् sam-ud-dyut, cl. 1. A. -*dyotate*, &c., to blaze up, shine very brilliantly.

समुद्रु sam-ud-dru, cl. 1. P. -*dravati*, -*dro-tum*, to run forth together, escape together.

समुद्गन् sam-ud-dhan (-ud-han). See rt. han.

Sam-uddhata, as, ā, am, raised well up, completely lifted up, upraised, uplifted, elevated, risen, excited, drawn up, upheld; puffed up with pride, proud, arrogant, overbearing; impudent, rude; ill-mannered, ill-behaved. — **Samuddhata-lāngūla**, as, ā, am, (an animal) whose tail is raised or cocked up.

समुद्धस्त sam-ud-dhastā (-ud-hasta), as, ā, am, wiped off with the hand.

समुद्ध sam-ud-dhū, cl. 5. P. A. -*dhūnoti*, -*dhūnute*, &c. (see rt. 1. dhū), to shake up, toss up, rouse up, raise; to shake about, disturb, agitate, move hither and thither.

Sam-uddhūta, as, ā, am, shaken about, agitated, driven hither and thither.

Sam-uddhūya, ind. having shaken up, having raised up.

समुद्ध्रि sam-ud-dhri (-ud-hri), cl. 1. P. A. -*uddharati*, -*te*, -*dhartum*, to raise well up, lift completely up, elevate, erect; to extol, honour; to take or pick up; to take quite out, draw well out, take out, extract; to extricate; to root out, extirpate, exterminate, destroy utterly.

Sam-uddharana, am, n. the act of raising well up, drawing up, upraising, lifting; picking up; drawing out, lifting out; complete extraction, extrication, deliverance; eradication, pulling up by the roots, extirpation; taking out from (as a part or share); food thrown up (from the stomach), vomit.

Sam-uddharat, an, anti, at, raising up; picking up; drawing out, &c.

Sam-uddhartri, tā, trī, trī, one who lifts up or raises or extricates; (tā), m. a raiser up, deliverer, redeemer.

Sam-uddhṛita, as, ā, am, well raised or drawn up or uplifted; picked up; completely drawn out or extracted; lifted out, extricated; thrown up, vomited; taken away, removed; taken out from (as a share), deducted; set apart, divided; seized, possessed of; ill-behaved.

समुद्ध्वंस sam-ud-dhvans. See rt. dhvans. **Sam-uddhvasta**, as, ā, am, completely overspread, sprinkled or covered with.

समुद्बन्ध sam-ud-bandh, cl. 7. P. -*badhnāti*, -*banddhum*, to bind up firmly.

Sam-udbādhyā, ind. having bound up firmly.

समुद्बुध sam-ud-budh, Caus. -*bodhayati*, -*yitum*, to rouse up thoroughly, awaken, animate.

Sam-udbodha, as, m. thorough rousing up, awakening, exciting.

समुद्भू sam-ud-bhū, cl. 1. P. -*bhavati*, &c., to spring up from, arise, rise, be produced, exist; to increase, augment.

Sam-udbhava, as, m. existence, production, origin; (as, ā, am), sprung up, produced, born.

Sam-udbhūta, as, ā, am, sprung up, arisen, born, produced, derived.

समुद्भ्रम sam-ud-bhram. See rt. bhram.

Sam-udbhṛanta, as, ā, am, roused up, excited, bewildered, rendered wild.

समुद्य sam-udya. See under sam-vad, p. 1037, and under sam-ud, p. 1079.

समुद्यत् sam-udyat. See under sam-ud-i.

समुद्यम् sam-ud-yam, cl. 1. P. -*yacchati*, -*yantum*, to raise up, lift up, excite; to prepare for action, make ready, strive, endeavour; to offer, present; to rein in, curb, restrain, drive (horses &c.).

Sam-udyata, as, ā, am, lifted up; ready or eager for action, prepared for, ready for (with inf. or dat. or loc. or with artham or prati); about to do anything.

Sam-udyama, as, m. lifting up; great effort or exertion, undertaking, commencing, commencement, onset.

Sam-udyamya, ind. having lifted up, carrying aloft; having restrained, having curbed.

समुद्या sam-ud-yā, cl. 2. P. -*yāti*, -*yātum*, to rise up against any one (with acc.), assail.

Sam-udyāta, as, ā, am, risen up against.

समुद्युज sam-ud-yuj, Caus. -*yojayati*, &c., to incite, excite, animate, stimulate to exertion.

Sam-udyoga, as, m. active exertion, zeal, energy.

समुद्र 1. samudra, as, m. the ocean, &c. See under sam-ud, p. 1079, col. 1.

Samudriya, &c. See p. 1079, col. 2.

समुद्र 2. sa-mudra, as, ā, am, having a stamp or seal, stamped, sealed; having marks.

समुद्रिच sam-ud-ric. See rt. ric.

Sam-udrihta, as, ā, am, abundantly furnished with (with inst.), abounding in.

समुद्रस् sam-ud-vas, Caus. -*vāsayati*, -*yitum*, to cause to be moved away, expel or remove from.

समुद्रव sam-ud-vah, cl. 1. P. A. -*vahati*, -*te*, -*vodhum*, to bear up, raise or lift up; to bear out, lift out, carry out, carry forth; to bear, carry, possess; to display, exhibit; to lead away, marry.

Sam-udvaha, as, ā, am, bearing up, lifting up, who or what lifts up; moving up and down.

Sam-udvahat, an, anti, at, lifting up, raising up, raising or moving up and down.

Sam-udvāha, as, m. bearing up; leading away, marriage.

समुद्रिज sam-ud-vij, cl. 6. A. -*vijate*, &c., to tremble greatly; to shrink or start back together.

Sam-udvigna, as, ā, am, greatly agitated or disturbed, terrified, trembling with terror, frightened, anxious.

Sam-udvega, as, m. great agitation or perturbation, trembling, terror, alarm, fear.

समुद्रिक्श sam-ud-viksh (-vi-iksh), cl. 1. A. -*vikshate*, &c., to look at together, look at, perceive. **Sam-udvikshamāna**, as, ā, am, looking at together.

Sam-udvikshya, ind. having looked at or observed.

समुद्रुत् sam-ud-vrit, cl. 1. A. -*variate*, &c., to rise or swell upwards together, rise or swell greatly; Caus. -*variyati*, -*yitum*, to cause to rise or swell.

Sam-udvartita, as, ā, am, caused to rise or swell, excited.

Sam-udvṛtta, as, ā, am, risen up, swollen.

समुद्रुह sam-ud-vrih, cl. 6. P. -*vrihati*, &c., to draw out together, draw out, pull out.

समुन्द sam-und. See sam-ud, p. 1079.

समुन्नद् sam-un-nad (-ud-nad), cl. 1. P. -*nadati*, &c., to cry out together, shout out, roar out.

Sam-unnadat, an, anti, at, crying or roaring out.

समुन्नम् sam-un-nam (-ud-nam), cl. 1. P. -*namati*, -*nantum*, to rise up or ascend together, rise aloft, ascend; Caus. -*namayati*, -*nāmayati*, -*yitum*, to raise well up, erect, lift completely up, elevate.

Sam-unnata, as, ā, am, risen up, raised aloft, lifted up; elevated, exalted, erect, high, lofty; sub-lime, arched, vaulted; sticking out, prominent, projecting; upright; puffed up, proud, arrogant, dignified. — **Samunnata-lāngūla**, as, ā, am, having the tail erect.

Sam-unnati, is, f. raising or lifting completely up, excessive elevation or exaltation; height, loftiness; rank, dignity, consequence, arrogance, pride; increase, prosperity.

Sam-unnamya, ind. having raised up or elevated. **Sam-unnāmya**, ind. having raised completely up, &c.

समुन्नह sam-un-nah (-ud-nah), cl. 4. P. A. -*nahyati*, -*te*, -*naddhum*, to bind or tie up; to raise up; to untie, unfasten, unfetter, loosen, set free, liberate.

Sam-unnaddha, as, ā, am, tied up, bound up; raised up, elevated, exalted; swollen, pressed up or out; full, excessive; puffed up (with pride), proud, conceited, arrogant, overbearing; supreme; untied, unfettered, liberated, loosened; produced, born.

समुन्नी sam-un-nī (-ud-nī), cl. 1. P. A. -*nayati*, -*te*, -*netum*, to lead or conduct upwards together; to raise completely up, elevate; to lead or conduct out, bring out, educe, deduce; to pay off (a debt &c.).

Sam-unnaya, as, m. gaining, obtaining; occurrence, event, advent.

Sam-unnayati, an, anti, at, raising or lifting up, causing to obtain eminence; attaining, gaining.

Sam-unnita, as, ā, am, led upwards, raised up, elevated.

Sam-unnēya, as, ā, am, to be brought out, to be deduced.

समुन्मज्ज sam-un-majj (-ud-majj), cl. 6. P. -*majjati*, &c., to emerge out of the water; to dive under, bathe.

Sam-unnmajjya, ind. having bathed.

समुन्मिष sam-un-mish (-ud-mish), cl. 6. P. -*mishati*, &c., to rise up, spring up.

Sam-unnmishat, an, anti, at, rising up, springing up.

समुन्मील sam-un-mīl (-ud-mīl), cl. 1. P. -*milati*, &c., to become fully expanded or unfolded, become displayed; to open (as the eye &c.); to spring up; Caus. -*milayati*, -*yitum*, to open, expand, unfold, display.

Sam-unnmīlita, as, ā, am, opened, expanded.

Sam-unnmīlya, ind. having opened or expanded.

समुन्मूल sam-un-mūl (-ud-mūl), cl. 10. P. -*mūlayati*, -*yitum*, to uproot or eradicate completely; to exterminate utterly.

Sam-unnūlana, am, n. the act of uprooting or eradicating completely, utter destruction, extermination.

Sam-unnūlya, ind. having completely eradicated, having utterly exterminated.

समुन्मृज sam-un-mṛj (-ud-mṛj), cl. 2. P. -*māṛhṣi*, &c., to rub completely off or out, wipe out, efface.

समुपकृष sam-upa-kṛish, cl. 1. P. A. -*kar-*

shatī, -te, &c., to draw towards at one time or together, bring near, draw near.

समुपकृप sam-upa-klrip, cl. 1. A. -kalpate, &c., to be prepared or made ready together: Caus. -kalpayati, -yitum, to make ready together, prepare, make ready.

Sam-upakalpita, as, ā, am, made ready, prepared, arranged.

Sam-upakalpita, as, ā, am, prepared or made ready together.

समुपक्रम sam-upa-kram, cl. 1. P. A. -krāmāti, -kramate, -kramitum, to go up to, proceed towards, go near to, approach; to begin, commence (with inf., e.g. vaktum sam-upaśakrame, he began to speak).

Sam-upakrānta, as, ā, am, gone towards, approached.

समुपगम sam-upa-gam, cl. 1. P. -gacchati, -gantum, to go or proceed together towards, go near to, come near to, approach; to go to any state or condition (see rt. gam), undergo.

Sam-upagata, as, ā, am, approached, approximated; undergone.

Sam-upagama, as, m. going near, approach, approximation, contact.

समुपगृह sam-upa-guh, cl. 1. P. A. -gūhati, -te, &c., to embrace, surround.

Sam-upaguhya, ind. having embraced or surrounded.

समुपग्रा sam-upa-ghrā, cl. 1. P. -jighrati, -ghrātum, to smell at; to kiss.

Sam-upagighrat, an, anti, at, kissing.

समुपचि sam-upa-či, Pass. -čiyate, to grow up, increase; to become heaped together or accumulated.

Sam-upačita, as, ā, am, collected, heaped, accumulated. — **Sam-upačita-jala**, as, ā, am, having accumulated waters (as the ocean).

समुपजन् sam-upa-jan, cl. 4. A. -jāyate, -janitum, to arise, be born or produced, spring up, take place, happen; to be born again: Caus. -janayati, -yitum, to generate, engender, cause, produce.

Sam-upajanāta, as, ā, am, generated, produced, caused.

Sam-upajāta, as, ā, am, engendered, arisen, produced, caused; aroused. — **Sam-upajāta-kopa**, as, ā, am, one whose anger is roused, provoked or moved to anger. — **Sam-upajātabhīnivesam** ("tabh"), ind. after having formed a determined resolution.

समुपजोषम् sam-upajosham or sam-upajosham, ind. entirely according to wish or desire, quite happily, fortunately.

समुपज्ञा sam-upa-jñā, cl. 9. P. A. -jñāti, -jñāte, -jñātum, to ascertain fully, find out; to perceive, learn.

Sam-upajñāt, an, atī, at, ascertaining, perceiving.

समुपतप sam-upa-top, Pass. -tapyate, to be greatly distressed, feel pain.

समुपदिश sam-upa-diś, cl. 6. P. -diśati, -deśhum, to point out or indicate fully, show; to assign.

समुपद्रु sam-upa-dru, cl. 1. P. -dravati (ep. also A. -te), -drotum, to run together towards, rush upon (with acc.); to run up to, assail, overrun, attack.

Sam-upadruta, as, ā, am, assailed, attacked, overrun.

समुपधा sam-upa-dhā, cl. 3. P. A. -dadhāti, -dhāte, -dhātum, to put together, construct, create, produce.

Sam-upadadhat, at, atī, at, constructing, creating.

समुपधाव sam-upa-dhāv, cl. 1. P. A. -dhāvati, -te, -dhāvītum, to run up to together, run near, rush towards.

समुपनी sam-upa-nī, cl. 1. P. A. -nayati, -te, -netum, to lead up to together, bring or draw near to, lead to; to bring about, cause; to take away, carry off or away.

Sam-upanayat, an, anti, at, leading to, bringing about, causing.

Sam-upanāta, as, ā, am, brought to, led to.

समुपन्यस् sam-upa-ny-as, cl. 4. P. -asyati, -asitum, to lay down or state at full length, describe or prove fully.

Sam-upanyasta, as, ā, am, fully stated or proved.

समुपपद् sam-upa-pad, cl. 4. A. -padyate, -pattum, to come to pass, take place, be brought about or accomplished, be produced: Caus. -pādāyati, -yitum, to bring about, make ready, prepare, accomplish.

Sam-upapādita, as, ā, am, brought about, made ready, prepared.

समुपप्लु sam-upa-plu. See rt. plu.

Sam-upapluta, as, ā, am, completely overwhelmed or beset, assailed.

समुपभुज् sam-upa-bhuj, cl. 7. A. -bhunkte, -bhoktum, to enjoy sexually, have sexual union with (with acc.).

Sam-upabhujya, ind. having enjoyed, &c.

Sam-upabhoga, as, m. cohabitation, sexual union.

समुपया sam-upa-yā, cl. 2. P. -yāti, -yātum, to go up to or approach together (with acc.); to betake one's self to; to go to any state or condition, (see rt. 1. yā.)

Sam-upayāta, as, ā, am, gone up to, approached, &c.

समुपयुज् sam-upa-yuj, cl. 7. P. A. -yunakti, -yunkte, -yoktum, to appropriate entirely to one's self, make complete use of, consume: Caus. -yojayati, &c., to make complete use of, consume.

Sam-upayukta, as, ā, am, completely used up or consumed, eaten.

Sam-upayuktavat, ān, atī, at, one who has consumed.

समुपयोषम् sam-upayosham, ind. = sam-upajosham, col. 1.

समुपरुज् sam-upa-ruj, cl. 6. P. -rujati, &c., to break or cut up; to press hardly upon.

समुपरुध् sam-upa-rudh, cl. 7. P. A. -rudadhī, -runddhe, &c., to hinder greatly, disturb, obstruct: Pass. -rudhyate, to be hindered or interrupted.

समुपलक्ष sam-upa-laksh, cl. 10. P. A. -lakshayati, -te, -yitum, to look at attentively, observe carefully; to see fully, perceive.

समुपलभ् sam-upa-labh, cl. 1. A. -labhate (ep. also P. -labhati), -labdhum, to take or receive fully, obtain, acquire; to acquire by experience, learn, perceive.

समुपवस् sam-upa-vas, cl. 1. P. -vasati, -vastum, to abide wholly in, engage in, devote one's self to; to abide in a state of abstinence, fast.

Sam-uposhita, as, ā, am, engaged in, devoted to; fasting, abstaining.

समुपवह sam-upa-vah, cl. 1. P. A. -vahati, -te, -vodhum, to bear or carry along with; to flow with, stream: Pass. -upohyate, to be borne near, approach.

1. **Sam-upodha**, as, ā, am (for 2. see under sam-upoh), borne or carried along; borne upwards, gone upwards, risen.

समुपविश sam-upa-viś, cl. 6. P. -viśati, -veshum, to sit down together, sit down on, take a

seat; to sit down near; to lie down upon (with acc.), rest upon; to encamp: Caus. -vesayati, -yitum, to cause to sit down, ask to be seated; to cause to encamp.

Sam-upaviśya, ind. having sat down together.

Sam-upaviśha, as, ā, am, seated together, seated, sat down.

Sam-upaveśa, as, m. sitting down together; asking to sit down or rest, entertaining.

Sam-upaveśana, am, n. the act of causing to sit down; a habitation, building.

Sam-upavedita, as, ā, am, made to sit down, made to lie down, asked to sit down or rest, received hospitably.

समुपवृह sam-upa-vrinh, Caus. -vrinhayati, -yitum, to cause to increase, augment, strengthen; to complete.

समुपवृत् sam-upa-vrit, cl. 1. A. -vartate, &c., to go together towards, proceed together; to behave.

समुपश्रु sam-upa-sru, cl. 5. P. -śrinoti, -śrotum, to listen to attentively, hear.

समुपसंह sam-upa-sam-hri, cl. 1. P. A. -harati, -te, &c., to withhold entirely, restrain, stop.

समुपसृप् sam-upa-srip, cl. 1. P. -sarpati, -sarptum, -sraptum, to creep up together towards, creep up to, go to, go towards, approach; to attack. **Sam-upasarpāt**, an, anti, at, creeping or crawling near, approaching.

समुपसेव sam-upa-sev, cl. 1. A. -sevate, -sevitum, to make use of together; to use, enjoy.

समुपस्था 1. **Sam-upa-sthā**, cl. 1. P. A. -tishthati, -te, -sthātum, to stand together in close proximity, come near, go to or towards, approach, attack (with acc.); to occur, arise, befall.

2. **Sam-upasthā**, f. standing near, approximation, proximity; happening, befalling.

Sam-upasthāna, am, n. approximation, approach; nearness; happening, occurring.

Sam-upasthita, as, ā, am, standing near, brought near to, approximated, impending; imminent; attained, acquired.

Sam-upasthiti, ie, f. = sam-upasthāna above.

समुपस्पृज् sam-upa-sprīś, cl. 6. P. -sprīśati, &c., to touch (water) for ablution, use for ablution; to sip water; to bathe.

समुपह sam-upa-hri, cl. 1. P. A. -harati, -te, -hartum, to bring towards, offer; to perform (a sacrifice).

समुपाकृ sam-upā-kṛi (-upa-ā-), cl. 8. P. A. -karoti, -kurute, -kartum, to satisfy, pay off.

समुपाक्रम sam-upā-kram (-upa-ā-), cl. 1. P. A. -krāmāti, -kramate, -kramitum, to go up to together, to approach, attain to.

Sam-upākṛānta, as, ā, am, approached, attained to.

समुपागम sam-upā-gam (-upa-ā-), cl. 1. P. -gacchati, -gantum, to go up to together, go near to, go towards, approach, meet; to come upon, incur; to occur, befall; to undergo, go to any state or condition, (see rt. gam.)

Sam-upāgata, as, ā, am, gone near to, approached, come together, assembled, met; come upon, incurred; occurred, happening.

समुपाग्रा sam-upā-ghrā (-upa-ā-), cl. 1. P. -jighrati, -ghrātum, to smell at; to kiss.

Sam-upāghrāya, ind. having kissed.

समुपाचर sam-upā-čar (-upa-ā-), cl. 1. P. -čarati, -čaritum, to attend, wait on, treat (medically); to practise; to be intent upon anything.

समुपादा sam-upā-dā (-upa-ā-), cl. 3. P. A. -dadāti, -datte, -dātum, to give or deliver over (P.);

to gain, receive, acquire (A.); to take away from, deprive of (A.); to collect, heap together (A.); to assume, put on (A.).

Sam-upātta, *as, ā, am*, acquired; taken away; collected.

Sam-upādāya, ind. having delivered over; having acquired; having assumed.

समुपात्नी sam-upā-nī (-upa-ā-), cl. 1. P. A. -*nyati, -te, -netum*, to conduct or lead together towards, bring together, gather together, assemble.

Sam-upānīta, *as, ā, am*, brought together, gathered together.

समुपाया sam-upā-yā (-upa-ā-), cl. 2. P. -*yāti, -yātum*, to go up to together, go towards, come up to, approach, arrive at.

Sam-upāyāta, *as, ā, am*, come near, approached, arrived.

समुपायुज sam-upā-yuj (-upa-ā-). See rt. 1. yuj.

Sam-upāyukta, *as, ā, am*, furnished with, possessed of, surrounded by, full of.

समुपारभ sam-upā-rabh (-upa-ā-, see ā-rabh), cl. 1. A. -*rabhate, &c.*, to begin together, commence.

Sam-upārabdhā, *as, ā, am*, begun, commenced, undertaken.

समुपारुज sam-upā-ruj (-upa-ā-), = **sam-upa-ruj**.

समुपारुह sam-upā-ruh (-upa-ā-), cl. 1. P. -*rohati, &c.*, to mount up, ascend.

Sam-upārūḍha, *as, ā, am*, mounted upon, ascended.

समुपार्ज sam-upārj (-upa-ārj), cl. 1. 10. P. -*upārjati, -upārjayati, &c.*, to bring together, cause to be brought together or prepared; to gain or acquire together.

Sam-upārjana, *am, n.* the act of gaining or acquiring together, simultaneous acquisition.

Sam-upārjita, *as, ā, am*, brought together, prepared; acquired, gained; stored up.

समुपाविश sam-upā-viś (-upa-ā-), cl. 6. P. -*viśati, -vishati, &c.*, to enter upon together, undertake, begin, commence.

समुपास sam-upās (-upa-ās), cl. 9. P. -*upāśnāti, &c.*, to taste fully or completely, enjoy.

समुपाश्रि sam-upā-śri (-upa-ā-), cl. 1. P. A. -*śrayati, -te, -śrayitum*, to have recourse to together, resort to.

Sam-upāśrita, *as, ā, am*, resorted to, having recourse to.

समुपास sam-upās (-upa-ās), cl. 2. A. -*upāste, &c.*, to sit near together or near each other; to engage in or devote one's self to anything together, practise in common; to serve or honour together.

Sam-upāsīna, *as, ā, am*, sitting near together.

समुपास्या sam-upā-sthā (-upa-ā-), cl. 1. P. A. -*tishthati, -te, &c.*, to stand near to; to practise, observe.

समुपे sam-upe (-upa-i, see rt. 5. i), cl. 2. P. -*upaiti, &c.*, to come together, assemble, meet; to go towards, go near to, approach, assail, attack; to reach; to fall to the share, come into the possession of; to go to any state or condition, undergo.

Sam-upeta, *as, ā, am*, come together, assembled, gone near to, approached, resorted to, visited; arrived at; furnished with, possessed of, endowed with; inhabited by.

Sam-upetya, ind. having gone near to, having approached.

Sam-upeyivas, *ān, -yushī, at*, one who has gone near or approached; going, proceeding.

समुपेक्ष sam-upēkṣ (-upa-īkṣ), cl. 1. A.

-*upēkṣhate* (sometimes also P. -*ti*), -*upēkṣhitum*, to look completely over or beyond, take no notice of, overlook, disregard, neglect, abandon.

समुपोपविश sam-upopa-viś (-upa-upa-).

See rt. 1. viś.

Sam-upopaviśha, *as, ā, am*, seated together, sitting down.

समुपोष sam-upoṣh (-upa-ush), cl. 1. P. -*uposhati, &c.*, to burn together, consume together, to burn up completely.

समुपोह sam-upoh (-upa-ūh, see rt. 1. ūh), cl. 1. P. A. -*upohati, -te, &c.*, to bring near to, draw towards; to bring into contact with.

2. **sam-upodha**, *as, ā, am* (equally referable to **sam-upa-vah**), brought near, presented, close at hand; suppressed, restrained; begun.

समुब्ज sam-ubj, cl. 6. P. -*ubjati, -ubjitum*, to cover over, close up; to press together.

Sam-ubjita, *as, ā, am*, covered over, closed up.

समुब्ध sam-ubh, cl. 9. 7. P. -*ubhñāti, -unapti* (Impf. -*unap*), &c., Ved. to confine, shut up, cover up, close up; to strike down, injure, mutilate.

Sam-ubdhā, *as, ā, am*, confined, covered up; injured; contracted, shrunk together, (Sāy. = *sam-kuṣita*.)

समुल्लङ्घ sam-ul-langh, cl. 10. P. -*langhayaṭi, &c.*, to leap beyond, violate, transgress, neglect.

समुल्लम्ब sam-ul-lamb (-ud-lamb). See rt. lamb.

Sam-ullambita, *as, ā, am*, quite erect, upright; (according to some) hanging.

समुल्लस sam-ul-las (-ud-las), cl. 1. P. -*lāsati, -lastum*, to shine forth brightly, gleam, glitter; to break forth, appear; to jump or dance about, sport, be wanton; Caus. -*lāsayati, -yitum*, to cause to jump or sport, exhilarate, make glad.

Sam-ullasat, *an, anti, at*, shining very brightly, brilliant; dancing about, sporting, playing, wanton.

Sam-ullasita, *as, ā, am*, shining forth, gleaming, brilliant, beautiful; sportive, sporting.

Sam-ullāsa, *as, m.* excessive brilliance; sporting, exhilaration.

समुल्लिख sam-ul-likh (-ud-likh), cl. 6. P. -*likhati, &c.*, to scratch up, tear up, dig up, furrow, scarify; to rub against, graze; to write down.

Sam-ullikhat, *an, ati or anti, at*, scratching up, tearing up.

समुल्लुप sam-ul-lup, cl. 6. P. A. -*lumpati, -te, &c.*, Ved. to seize upon, lay hold of, pick up.

Sam-ullupya, ind. having seized upon, having caught hold of.

समुष् sam-ush, cl. 1. P. -*oshati, &c.*, to burn up or consume by fire.

समुह्य sam-uhya, sam-uhyamāna. See under *sam-vah*.

समूट 2. sam-ūḍha. See col. 3.

समूर samūra, *as, m.* a kind of deer, (see below.)

Samūra, *us, m.* a kind of deer (the skin of which may be used as a student's seat, &c.; according to some it has a white mane).

Samūrūka, *us, m.* = *samūra* above.

समूल sa-mūla, *as, ā, am*, having a root, along with the root; (*am*), ind. by the roots, with the roots, completely. = **Samūla-kāṣham**, ind. striking or shaking (the ground) to its very foundations.

—**Samūla-ghātam**, ind. having destroyed by the roots, having utterly exterminated.

समूह sam-ūh (see rt. 1. ūh; cf. *sam-vah*),

cl. 1. P. A. -*ūhati, -te, -ūhitum*, to bring together, gather together, collect, unite; to bring or place back in right order: Caus. -*ūhayati, -yitum*, to cause to be brought together, bring together.

2. **sam-ūḍha**, *as, ā, am* (in some senses equally referable to **sam-vah**, see 1. **sam-ūḍha**, p. 1037, col. 3), brought together, collected; heaped up, accumulated, assembled; associated, accompanying; enveloped; produced quickly; crooked, bent; tamed, tranquillised; purified, cleansed. = **Samūḍha-ēchan-das, ās, ās**, *as*, having the metres resorted to their proper order.

Sam-ūha, *as, m.* a collection, assemblage, aggregation, aggregate, accumulation, heap, number, multitude, quantity. = **Samūha-kārya**, *am, n.* the business or affairs of a community.

Sam-ūhat, *an, anti, at*, bringing together, collecting, gathering; contracting.

Sam-ūhana, *am, n.* the act of bringing together, collection; plenty; (*ī*), f. a broom.

1. **sam-ūhya**, *as, ā, am*, to be brought together or assembled or collected; (*as*), *m.*, scil. *agni*, a kind of sacrificial fire (to be brought or carried by the priest); a place prepared for the reception of a sacrificial fire.

2. **sam-ūhya**, ind. having brought together or collected or assembled.

सम sam-rī or **sam-rī**, cl. 1. 9. P. -*ricchati, -rīṇāti* (Ved. also cl. 3. 5. P. -*iyati, -rīṇoti, -rīṇvati*, in some forms also A.), &c., to go or come together, meet together, meet, be united, run together; to come into collision or conflict; to bring together, construct: Caus. -*arpayati, -te, -yitum*, to throw at, hurl at (with acc.), strike, hit; to fix or place in or on, put on, put down, deposit; to deliver completely over, hand over, consign, commit; to place back, give back, restore.

Sam-ara, *as, am, m. n.* coming together in a hostile manner, conflict, combat, struggle, strife, war, battle [cf. **samarya**]; (*as*), *m.* a proper N. = **Sam-ara-kanda**, N. of a district. = **Samarasi-jaya**, *as, m.* a proper N. = **Samara-mardana**, *as, m.* 'destroying in battle', epithet of Śiva. = **Samara-mūrdhan**, *ā, m.* the front or van of battle. = **Samara-varman**, *ā, m.* a proper N. = **Samara-vijayin**, *ī, inī, ī*, victorious in battle. = **Samara-sinpha**, *as, m.* a proper N. = **Samara-evāmin**, *ī, m.* a particular statue or idol erected by Samara-varman. = **Samararava** ('*ra-ar*'), *as, m.* the ocean of war. = **Samaroḍita** ('*ra-ud*'), *as, ā, am*, fit for war. = **Samaroḍḍa** ('*ra-ud*'), *as, m.* a battle-field, place of combat. = **Samaroḍyāta** ('*ra-ud*'), *as, ā, am*, prepared for conflict, ready for combat.

Sam-arana, *am, n.* Ved. coming together, approach; conflict, fighting, combat; (in Naigh. II. 17. enumerated among the *sangrāma-nāmāni*.)

Sam-arāṇa, *as, ā, am*, Ved. coming together.

Sam-arāṇa, *am, n.* (fr. the Caus.), the act of delivering or handing completely over, consigning, presenting.

Sam-arpanīya, *as, ā, am*, to be delivered or presented, to be made over.

Sam-arpayat, *an, anti, at*, placing in or on; depositing, delivering over, consigning.

Sam-arpayitavya, *as, ā, am*, = **sam-arpanīya**.

Sam-arpiṭa, *as, ā, am*, placed or fixed in or on, deposited, resting on, delivered, made over, consigned, committed; appointed; put together. = **Sam-arpiṭa-vat**, *ān, ati, at*, one who has consigned or delivered over.

Sam-arpya, *as, ā, am*, = **sam-arpanīya**.

1. **samarya**, *as, am, m. n.* [cf. **sam-ara**; the Pāda text, however, divides into *sa-marya*], Ved. conflict, battle, war, (in Naigh. II. 17. enumerated among the *sangrāma-nāmāni*); sacrifice, (Sāy. = *yajña*, Rig-veda VII. 23, 1.) = **Samarya-jit**, *t, t, t*, Ved. conquering in war, victorious in battle. = **Sam-arya-rājya**, *am, n.* the dominion of fighting, war, battle.

2. *samarya*, Nom. P. *samaryati*, &c., to desire battle.

Samaryat, an, anti, at, Ved. desiring battle, intent on conflict.

Sam-ārāya, as, ā, am (perf. part. A.), having come together, flowing together.

Sam-irṇa, referred to *sam-rē* by Scholiast on Pan. VII. 1, 102.

Sam-rita, as, ā, am, come together, met; come into collision, clashing together.

Sam-riti, is, f., Ved. coming together, meeting together, contact, (Sāy. = *sangama*); conflict, fighting.

समृच् *sam-rić* [cf. *sam-arc*], cl. 6. P. -*rićati*, &c., to praise, extol, adore, honour, (*sam-ārīde*, he has been lauded; but according to Sāy. = *samyak pūjitavān*, he has well honoured, or *sthāpitavān*, he has established, Rīg-veda I. 160, 4.)

समृञ्ज *sam-riñj*, cl. 6. P. A. -*riñjati*, -*te*, &c., to strive together or unite together for any object (with loc.); to promote well or together, (Sāy. = *samyak prasādhayati*, Rīg-veda I. 6, 9.)

समृध् 1. *sam-ridh*, cl. 4. 5. P. -*ridhyati*, -*ridhnoti*, &c., to succeed well, be very successful, prosper, flourish, increase or grow greatly: Pass. -*ridhyate*, to be completely successful, be fulfilled or accomplished, succeed, prosper; to share in abundantly, be fully furnished with (with inst.): Caus. -*ardhayati*, -*yitum*, to cause to succeed or prosper; to cause to be fulfilled; to cause to be abundantly furnished with.

Sam-ardhaka, as, ā, am, causing to prosper, &c., granting a blessing or boon.

Sam-ridhha, as, ā, am, very prosperous, thriving, flourishing, happy, fortunate; full-grown, increased, grown, accelerated; fully furnished with, abundantly endowed with, rich in, rich, wealthy; completed, full, complete, entire. — *Sam-ridhha-yasas*, ās, ās, as, rich in fame, renowned, famous. — *Sam-ridhha-vega*, as, ā, am, increasing in speed, excessively swift. — *Sam-ridhhartha* (‘*dha-ar*’), as, ā, am, having increased substance or wealth, increasing in resources. — *Sam-ridhhi-kṛt*, cl. 8. P. -*karoti*, &c., to make prosperous or wealthy.

Sam-ridhhi, is, f. great prosperity or success, exuberance, profusion; thriving, increase, gain, happiness, good fortune, well-being, wealth; power, supremacy, sway. — *Sam-ridhhi-samaya*, as, m. a season of great prosperity.

Sam-ridhhi, ī, inī, ī, prosperous, happy, blessed; possessing abundance of (at the end of a comp.).

2. *sam-ridh*, t, t, t, Ved. very prosperous, (Sāy. = *sam-ridhha*, Rīg-veda VI. 2, 10.)

समृश् *sam-rish*, cl. 1. P. -*arshati*, &c. (see rt. 1. *rish*), Ved. to come together, unite with.

समे *sam-e* (-ā-i, see rt. 5. i), cl. 2. P. -*aiti*, &c., to come together, approach together, meet or assemble together, unite together, meet at or in (with acc. or loc.); to come together with (with inst.); to go to, enter, go through, march across (with acc.); to come into competition or rivalry with, cope with; to join or lead together (with acc.).

Sam-eta, as, ā, am, come together, met together, assembled, joined or united together, collected, associated, agreed, covenanted; encountered, come to close quarters, come into collision; conjoined, concomitant, connected or united with, furnished with, possessed of, having; come near, approached, approximated, near. — *Sam-eta-māya*, as, ā, am, furnished with or possessing illusions.

Sam-etiya, ind. having come together, having assembled or met together, having held a meeting.

Sam-eyivas, ān, -*yushī*, at, one who has come together.

समेघलेख *sa-megha-lekha*, as, ā, am, having streaks of cloud.

समेज् *sam-ej*, cl. 1. P. -*ejati*, &c., to rise or move upwards.

समेडी *samedī*, f., N. of one of the Mātṛis attending on Skanda; [cf. *bhedī*.]

समेद् *sam-eddhri*. See under *sam-indh*.

समेध् *sam-edh*, cl. 1. A. -*edhate*, -*edhitum*, to prosper greatly, thrive, increase: Caus. -*edhayati*, -*yitum*, to cause to prosper or succeed, cause to increase or swell; to strengthen, make happy or fortunate.

Sam-edhita, as, ā, am, greatly increased or augmented, made to prosper or thrive, strengthened, strong; united.

समेध *sa-medha*, as, ā, am, along with the sacrifice, having the essence of sacrifice.

समोकस् *sam-okas*, ās, ās, as, living or dwelling together, furnished or surrounded with (with inst., Sāy. = *samāna-nivāsa* or *sam-aveta*, Rīg-veda I. 64, 10.)

समोदक *samodaka*. See under *sama*.

समोपे *sam-ope* (*sam-ā-upa-i*). See rt. 5. i. *Sam-opeta*, as, ā, am, fully furnished or endowed with, possessed of.

समोह *samoha* [cf. *sam-moha* under *sam-mul*], enumerated among the *saugrāma-nāmāni* in Naigh. II. 17.

समोलिरत्न *sa-mauli-ratna*, as, ā, am, with a crown-jewel, having a crest-jewel.

सम्प *sampa*, as, m. (probably fr. *sam-pat*), descending, falling, alighting; (ā), f. lightning; [cf. *sampā*.]

सम्पच् *sam-pac*, Caus. -*pācayati*, -*yitum*, to cook or mature together; to ripen thoroughly, bake or cook thoroughly, burn.

Sam-pakra, as, ā, am, thoroughly matured or ripened.

Sam-pāka, as, m. cooking or ripening thoroughly, maturing; the tree Cassia Fistula [cf. *sam-pāka*]; (as, ā, am), reasoning well, a reasoner, logician; subtle, cunning, impudent; lustful, lewd; small, little, low.

सम्पद् *sam-paṭh*, cl. 1. P. -*paṭhati*, &c., to read through, peruse.

Sam-pāṭhya, as, ā, am, to be caused to be read, (*a-sampāṭhya*, one with whom no one is allowed to read.)

सम्पत *sam-pat*, cl. 1. P. -*patati*, -*patitum*, to fly together, run or rush together, meet or come together, flow together; to meet at (with acc.); to unite with (with inst.); to fall together, meet together in hostile encounter; to fly to, hasten towards, flock to, go to, attain; to rush towards, assail, attack; to fall in with; to fly down, fall down, alight on; to go or roam about; to come to pass, happen: Caus. -*pātayati*, -*yitum*, to cause to fly or fall, cause to fly down, throw down, hurl down, cast, throw.

Sam-patat, an, anti, at, flying together, hastening together; falling or flying down, alighting, arriving; going backwards and forwards.

Sam-patita, as, ā, am, flying or falling together, coming to pass, happening, fallen or met together; come to pass.

Sam-pāta, as, m. falling together, concurrence, falling against each other, meeting together, encountering; butting together; general fall; falling down, descending, coming down, alighting (as a bird); a peculiar mode of flight (of birds); the flight of an arrow; that which falls or settles to the bottom, the residue (of an offering); anything thrown in or added as an ingredient; going, moving, removing; N. of the son of Garuḍa; (au), m. du.,

N. of two Vedic hymns. — *Sampāta-vat*, ān, atī, at, containing ingredients.

Sam-pāti, is, m., N. of a fabulous bird (the eldest son of Garuḍa and elder brother of Jaṭāyu); a proper N., (also written *sam-yāti*.)

Sampātika, as, m. a fabulous bird.

Sam-pātin, ī, inī, ī, falling together.

सम्पत्नी *sam-patnī*, f. (a woman) together with her husband, (see *patnī*.)

सम्पद् 1. *sam-pad*, cl. 4. A. -*padyate*, -*patum*, to fall or happen well, turn out well, succeed, be prosperous, be accomplished; be completed or fulfilled, to become full or complete (as a number), amount to; to become (e.g. *svedoddhedo vibhūshā sampade*, the bursting out of drops of perspiration became an ornament, Kirāt. VII. 5), be produced, be born, be brought forth, arise; to fall together, come together, meet with, unite with (with inst.); to fall into any one's possession; to attain to, obtain, acquire; to enter into, be absorbed in (with loc. or acc.); Caus. -*pādayati*, -*yitum*, to cause to succeed, cause to arise, cause to become, bring about, produce, effect, accomplish, complete, cause to procure, obtain, make ready, prepare; to turn or transform into; to furnish or provide with, endow with; to cause to be occupied with; to attain, obtain; to be agreed, agree upon (Ved.).

Sam-patī, is, f. prosperity, success, increase of wealth, &c., completion, fulfilment, perfection, excellence; a suitable state or condition; a sort of medicinal root.

2. *sam-pad*, t, f. success, prosperity, good fortune; luck, fate; increase of wealth or happiness, advancement of any kind, advantage, benefit, blessing; a treasure; a necklace of pearls; decoration, adornment; accomplishment, perfection, completion; excellence; correctness, right method; excess, abundance. — *Sampad-vasu*, us, m., N. of one of the seven principal rays of the sun (supposed to supply heat to the planet Mars). — *Sampad-vinimaya*, as, m. an interchange of benefit or advantage.

Sam-padyamāna, as, ā, am, being accomplished, being brought about.

Sampadvāra, as, m. a king, prince.

Sam-panna, as, ā, am, fallen or turned out well, successful, prosperous, fortunate, thriving, happy; accomplished, effected, completed, finished, complete, perfect; perfectly acquainted or conversant with; full grown, mature; right, correct; procured, acquired, obtained; possessed of, endowed with; of perfect or correct flavour; (as), m. epithet of Śiva; (am), n. a delicacy. — *Sampanna-tama*, as, ā, am, most complete or perfect. — *Sampanna-rūpa*, as, ā, am, complete, perfect; dainty, delicate.

Sampannaka, as, ā, am, = *sam-panna* above.

Sam-pāda, as, m. accomplishment, completion, acquisition, obtaining.

Sam-pādaka, as, ikā, am, bringing about, effecting, effective of, accomplishing, fulfilling.

Sam-pādana, as, ī, am, effective of, procuring, gaining; (am), n. the act of bringing about, accomplishing, effecting, making; preparing, clearing (ground &c.); gaining, acquiring, reaching, attaining.

Sam-pādaniya, as, ā, am, to be brought about or effected.

Sam-pādayat, an, anti, at, accomplishing, effecting, perfecting.

Sam-pādayitṛi, tā, trī, trī, one who accomplishes or effects.

Sam-pādita, as, ā, am, brought about, accomplished, effected; attained, obtained, gained, gotten.

Sam-pādyā, ind. having procured, effected, or obtained.

सम्पद *sam-pada*, am, n. standing with the feet together or even (= *samam pada-yugam*).

सम्परिकृत *sam-pari-kṛt*, cl. 10. P. -*kirta-yati*, -*yitum*, to enumerate fully, particularise.

Sam-parikīrtita, as, ā, am, fully enumerated, related in detail.

सम्परिक्रमम् *sam-pari-kram*, cl. 1. P. A. -*krāmāti*, -*kramate*, &c., to go or walk round, to visit in succession, go the round of.

Sam-parikramya, ind. having walked round.

सम्परिख्या *sam-pari-khyā*, cl. 2. P. -*khyāti*, &c., to communicate completely, relate in full, declare at length.

सम्परिग्रह *sam-pari-grah*, cl. 9. P. A. -*grihṇāti*, -*grihṇite*, &c., to accept fully, receive; to receive in a friendly manner; to embrace; to accomplish, perform, complete; to take in or understand thoroughly.

Sam-parigrihya, ind. having accepted; having completed, having thoroughly understood.

सम्परिषत् *sam-pari-śat*, cl. 1. P. -*śarati*, -*śaritam*, to wait upon, attend on, serve.

सम्परिचिन्त *sam-pari-cint*, cl. 10. P. -*cintayati*, -*yitum*, to think out, excogitate, invent. *Sam-paricintita*, as, ā, am, thought out, devised.

सम्परितुष *sam-pari-tush*, cl. 4. P. -*tushyati*, -*toshum*, to feel quite satisfied or content: Caus. -*toshayati*, -*yitum*, to satisfy completely, appease.

Sam-paritoshita, as, ā, am, fully satisfied, quite appeased.

सम्परित्यज *sam-pari-tyaj*, cl. 1. P. -*tyajati*, -*tyaktum*, to abandon completely, desert, leave.

Sam-parityakta, as, ā, am, abandoned, given up. -*Sam-parityakta-jivita*, as, ā, am, (a battle &c.) in which life is risked.

Sam-parityajya, ind. having completely abandoned, having abandoned everything.

सम्परिदह *sam-pari-dah*, Pass. -*dahyate* (also P. -*ti*), to be entirely burnt or consumed by fire, be consumed.

सम्परिपूर्य *sam-pari-prī*. See *rt. prī*, p. 596. *Sam-paripūrṇa*, as, ā, am, quite filled, fully satisfied; completely accomplished, perfected. -*Sam-paripūrṇa-vidya*, as, ā, am, well filled with knowledge, perfect in knowledge.

सम्परिप्लु *sam-pari-plu*, cl. 1. A. -*plavate*, &c., to flow quite over, overflow completely.

Sam-paripluta, as, ā, am, completely overflowed, deluged; overwhelmed (with misfortune &c.), greatly distressed.

सम्परिभू *sam-pari-bhū*, cl. 1. P. -*bhavati*, &c., to despise or condemn utterly: Pass. -*bhūyate*, to be despised, &c.: Caus. -*bhāvayati*, -*yitum*, to fix firmly, hold well together, control.

सम्परिभ्रंश *sam-pari-bhrāṣ*. Seert. *bhrāṣ*. *Sam-paribhrāṣta*, as, ā, am, fallen away from, entirely deprived of (with abl.).

सम्परिमुद *sam-pari-mud*, cl. 1. A. -*modate*, &c., to rejoice greatly, exult.

सम्परिरक्ष *sam-pari-raksh*, cl. 1. P. -*rakshati*, -*rakshitum*, to keep complete guard over, protect, defend.

सम्परिरभ *sam-pari-rabh*, cl. 1. A. -*rabhate*, &c., to take well hold of; to clasp or embrace mutually.

Sam-parirabhya, ind. having mutually embraced.

सम्परिवृ *sam-pari-vṛ*, cl. 5. P. A. -*vṛṇoti*, -*vṛṇute*, &c., to surround completely, encompass, encircle: Caus. -*vārayati*, &c., to surround.

Sam-parivārita, as, ā, am, entirely surrounded or encompassed.

Sam-parivārya, ind. having encircled or encompassed.

Sam-parivrita, as, ā, am (Ved. also *sam-pari-vṛita*), completely surrounded.

सम्परिवृज *sam-pari-vṛj*, Caus. -*varjayati*, -*yitum*, to shun or avoid utterly, forsake, abandon.

सम्परिवृत् *sam-pari-vṛt*, cl. 1. A. -*vartate*, &c., to turn completely round, roll round, revolve; to exist; to turn back, return; to turn back from, desist from (with abl.): Caus. -*vartayati*, -*yitum*, to cause to turn round, lead round, lead about.

Sam-parivartya, ind. having made to turn round, having led round.

सम्परिशोषण *sam-pari-śoṣhana*, am, n. (fr. *rt. śush* with *pari* and *sam*), becoming completely dried up, withering up, emaciation.

सम्परिष्वङ्ग *sam-pari-śvāṅj*. See *rt. śvāṅj*.

Sam-pariśvakta, as, ā, am, mutually embraced, closely embraced.

Sam-pariśhvajya, ind. having mutually embraced.

सम्परिदृष्ट *sam-pari-hṛish*, Caus. -*harshayati*, -*yitum*, to make completely happy, delight.

सम्परे *sam-pare* (-*parā-i*, see *rt. 5. i*), cl. 2. P. -*paraiti*, &c., to come together (in conflict); to go away, go beyond (especially to another world or future state).

Sam-parāya, as, m. meeting together in strife or encounter, conflict, contention, war, battle; calamity, adversity; the other world, a future state, futurity, future time; a son.

Samparāyaka, am, n. conflict, encounter, war, battle.

Samparāyika, am, n. = *samparāyaka* above.

सम्पर्क *sam-parka*. See under *sam-pric*.

सम्पर्याप्त *sam-pary-āp* (-*pari-āp*), cl. 5. P. -*āpnoti*, &c., Ved. to take hold of together.

Sam-paryāpya, ind. having taken hold of simultaneously.

सम्पलाय *sam-palāy* (fr. *rt. ay* = *rt. 5. i* with *palā* for *parā* and *sam*), cl. 1. A. -*palāyate*, -*yitum*, to run away together, escape.

सम्पाशयमान *sam-pāśyamāna*. See under 1. *san-dṛis*, p. 1059, col. 3.

सम्पा *sam-pā*, cl. 1. P. A. -*pibati*, -*te*, &c. (see *rt. 1. pā*), to drink together: Caus. -*pāyayati*, -*yitum*, to cause to drink together, make to drink. *Sam-pāya*, ind. having drunk together. *Sam-piti*, is, f. drinking in company, composition.

सम्पाक *sam-pāka*. See *sam-pac*, p. 1083.

सम्पाट *sam-pāṭa*, as, m. (fr. *rt. paṭ* with *sam*), a spindle; the intersection of the prolonged side of a triangle by a perpendicular.

सम्पात *sam-pāta*, *sam-pāti*. See *sam-pat*.

सम्पाद *sam-pāda*, *sam-pādana*, &c. See p. 1083, col. 3.

सम्पार *sampāra*, as, m. a proper N.

सम्पारण *sam-pāraṇa*. See *sam-prī*, col. 3.

सम्पिण्ड *sam-piṇḍ*, cl. 10. P. -*piṇḍayati*, &c., to heap together; to clench.

Sam-piṇḍita, as, ā, am, heaped together; contracted. -*Sampiṇḍitāṅgulī* ("ta-am"), is, is, f. having the fingers clenched or closed.

सम्पिष *sam-pish*, cl. 7. P. -*pinashti* (Impf. *sam-apinā*, Ved. *sam-pinā*), -*peshum*, to grind or rub together, pound or crush to pieces, bruise, crush (Soma &c.); to shatter, destroy, kill.

Sam-pishṭa, as, ā, am, crushed or broken to pieces, pounded, bruised, shattered, destroyed.

Sam-peshana, am, n. the act of grinding together, pounding.

सम्पीड *sam-pīḍ*, cl. 10. P. -*pīḍayati*, -*yitum*, to compress, press or squeeze together, oppress,

press, force; to pinch, pain, torture, vex, harass, disturb; to obscure, eclipse; to reckon up, calculate together, compute, sum up.

Sam-pīḍa, as, m. pressing or squeezing together, pain, torture; harassing, agitating, disturbing; sending, directing; (ā), f. torment.

Sam-pīḍana, am, n. compression, pressing together, squeezing; pinching, paining, castigation, punishment; stirring together, agitating; sending.

Sam-pīḍayat, an, anti, at, compressing; squeezing, tormenting, paining.

Sam-pīḍita, as, ā, am, pressed together, squeezed; pained, tortured, punished; agitated; sent.

Sam-pīḍya, ind. having pressed together, having tormented; having restrained.

सम्पीति *sam-pīti*. See under *sam-pā*.

सम्पुट *sam-puṭa*, as, m. (fr. *rt. puṭ* with *sam*), a covered box, casket; the Kuruvaka flower.

Sampuṭaka, as, m. a box, casket; (ikā), f. a box filled with ornaments.

सम्पुष *sam-push*, cl. 9. P. -*pushṇāti*, -*pośhitum*, to become thoroughly nourished, increase, grow.

Sam-pośhya, as, ā, am, to be well nourished or supported.

सम्पू *sam-pū*, cl. 9. P. A. -*punāti*, -*punite*, &c., to cleanse thoroughly, purify: Caus. -*pāvayati*, -*yitum*, to make clean, cleanse, purify.

Sam-pūya, ind. having cleansed, having purified.

सम्पूज *sam-pūj*, cl. 10. P. -*pūjayati*, -*yitum*, to honour greatly, esteem or value highly.

Sam-pūjana, am, n. the act of treating with great respect, honouring, reverence, esteem.

Sam-pūjaniya or *sam-pūjayitavya*, as, ā, am, to be highly honoured or valued; to be respected.

Sam-pūjita, as, ā, am, greatly honoured, highly respected or valued, revered.

1. *sam-pūjya*, as, ā, am, to be honoured, &c.

2. *sam-pūjya*, ind. having honoured, honouring, worshipping, paying respect to.

सम्पू *sam-prī*, Caus. -*pārayati*, -*yitum*, Ved. to bring over to the further side, bring to an end, accomplish, perform.

सम्पृक् *sam-pric*, cl. 7. P. -*prīṇakti* (also apparently cl. 3. in some Vedic forms, e.g. *sam-pipriḍdhi*, -*pīprikta*, &c.), cl. 2. A. -*prikte* or -*prinkite*, &c. (see *rt. 1. pric*), to mix together, commingle, bring into contact, connect, unite; to be mixed together, be united, be in contact, be connected (A.); to fill up, fill, complete; to fill or satiate with, present with; to be filled or satiated with, be presented with (A.).

Sam-parka, as, m. mixing together, mixture, commingling, conjunction, union; contact, touch; bodily contact, sexual union or connection.

Samparkin, i, īnī, i, blended together, mixed; united with, connected; in contact with, touching.

Samparkīya, as, ā, am, relating to contact or connection; liable to come in contact.

Sam-prikta, as, ā, am, mixed together, blended, combined, conjoined, united, connected, related; in contact with, touching, in close contact; interspersed, inlaid.

Sam-prīcāna, as, ā, am, Ved. being mixed or mingled with, associated with.

सम्पू *sam-prī*, Pass. -*pūryate*, to be completely filled, become quite full: Caus. -*pārayati*, -*pūrayati*, -*yitum*, to make quite full, complete; to fill with.

Sam-pāraṇa, as, i, am, Ved. (equally referrible to *sam-prī* above), completing, filling, adequate, (Sāy. = *iśchāyāḥ samyuk pūraka*, Rīg-veda III. 45. 4.)

Sam-pūrayat, an, anti, at, causing to be full, filling.

Sam-pūrīta, as, ā, am, filled quite full, filled with.
Sam-pūrṇa, as, ā, am, completely filled or full, replete; full (as the moon); complete, finished; whole, entire; (as), m. any mode of music in which all the notes of the gamut are employed; (ā), f. a particular *ekādāśī*, q. v.; (am), n. ether, the ethereal element or atmosphere. — *Sampūrṇa-kāma*, as, ā, am, filled with desire. — *Sampūrṇa-tara*, as, ā, am, more filled, very full. — *Sampūrṇa-tā*, f. or *sampūrṇa-tva*, am, n. complete fullness, perfection, completeness. — *Sampūrṇa-vidya*, as, ā, am, replete with knowledge.

सम्पकम्प sam-*pra-kamp*, cl. 1. A. -*kampate*, -*kampitum*, to tremble violently, shiver, quake: Caus. -*kampayati*, -*yitum*, to cause to tremble.

सम्पकाश sam-*pra-kāś*, cl. 1. A. -*kāśate*, &c., to become manifest, be visible, appear; to shine, glitter: Caus. -*kāśayati*, -*yitum*, to illuminate, make manifest, display, discover, disclose.

Sam-prakāśita, as, ā, am, made manifest, displayed, discovered.

सम्पकृ sam-*pra-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to perform, practise, do; to effect, render, cause anything to become (with two acc.).

सम्पकृष sam-*pra-kṛish*, cl. 1. P. -*karshati*, &c., to drag along with, carry off, tear away.

सम्पकृ sam-*pra-kṛi*. See rt. 1. *kṛi*.
Sam-prakirṇa, as, ā, am, thoroughly mixed or mingled.

सम्पकृत sam-*pra-kṛit*, cl. 10. P. -*kirtayati*, -*yitum*, to mention fully, enumerate; to declare or designate as, call, name, pronounce.
Sam-prakṛīta, as, ā, am, mentioned fully, enumerated; called, named, designated.

सम्पकृष sam-*pra-kṛip*, Caus. -*kalpayati*, -*yitum*, to arrange or dispose properly, ordain, regulate, appoint, fix, settle.

Sam-prakalpita, as, ā, am, thoroughly arranged or prepared, disposed, ordained, appointed, fixed.

Sam-prakṛipta, as, ā, am, well prepared or arranged; well provided or furnished with.

सम्पक्रम sam-*pra-kram*, cl. 1. A. -*kramate*, -*kramitum*, to proceed to do or set about anything, to begin (with inf.).

सम्प्रक्षालन sam-*prakshālana*, am, n. the act of washing entirely away, complete ablution, purification by water; bathing; inundation.

सम्प्रक्षिप sam-*pra-kship*, cl. 6. P. A. -*kshipati*, -*te*, -*kshiptum*, to throw or hurl at, cast.

सम्प्रक्षुब्ध sam-*pra-kshubh*, cl. 1. A., 4. P. -*kshobhate*, -*kshubhyati*, &c., to be greatly shaken or tossed about or agitated; to become confused.

Sam-prakshubhita, as, ā, am, greatly shaken or tossed about. — *Samprakshubhita-mānasa*, as, ā, am, agitated or confused in mind.

सम्प्रक्षौ sam-*pra-kshai*, Caus. -*kshāpayati*, -*yitum*, Ved. to cause to die away or be destroyed, extinguish.

Sam-prakshāpya, ind. having extinguished.

सम्प्रगाह sam-*pra-gāh*, cl. 1. A. -*gāhate*, &c., to dive into, plunge into, enter.

सम्प्रग sam-*pra-grī*, cl. 9. P. -*grīṇāti*, &c., to recite or celebrate together.

Sam-pragīrya, ind. having recited together.

सम्प्रगै sam-*pra-gai*, cl. 1. P. -*gāyati*, -*gātum*, to sing forth, chant, intone, sing; to begin to sing.

सम्प्रगृह sam-*pra-grah*, cl. 9. P. A. -*grīhṇāti*, -*grīhṇite*, &c., to hold forth together, stretch forth (Ved.); to seize or take hold of together; to take hold of; to accept or receive well or kindly.

Sam-pragṛīhya, ind. having laid hold of or seized.

सम्प्रघृष sam-*pra-ghṛish*, cl. 1. P. -*gharshati*, &c., to rub well into or on.

सम्प्रचक्षु sam-*pra-śaksh*, cl. 2. A. -*śashṭe*, -*śashṭum*, to explain or expound particularly; to suppose, assume.

सम्प्रचर sam-*pra-śar*, cl. 1. P. -*śarati*, -*śaritum*, to come forth, advance, begin to move; to go on, be carried on, take place.

Sam-praśarat, an, antī, at, advancing, going on.

सम्प्रचि sam-*pra-śi*, cl. 5. P. A. -*śinoti*, -*śinute*, &c., to gather or collect completely.

सम्प्रचुद् sam-*pra-śud*, Caus. -*śodayati*, -*yitum*, to urge on or impel quickly, set in rapid motion, push on, incite, drive on; to promote, encourage; to require.

Sam-praśodita, as, ā, am, urged on, impelled, incited.

सम्प्रच्छिद् sam-*pra-śhid* (-*śhid*), cl. 7. P. A. -*śhinatti*, -*śhintte*, &c., to cut to pieces, cut through, split to pieces, shatter.

सम्प्रच्यु sam-*pra-śyu*, Caus. -*śyāvayati*, -*yitum*, to cause to proceed or come forth from different directions; to bring together.

सम्प्रच्छ sam-*pra-śch*, cl. 6. P. A. -*śriśchati*, -*śriśchate*, -*prashṭum*, to ask fully, inquire about (with two acc.); to make inquiries, consult about (A.); to salute, greet (Ved.).

Sam-prishṭa, as, ā, am, asked or inquired about.

Sam-praśna, as, m. asking or inquiring about, full inquiry; courteous inquiry; any question or inquiry; a refuge, asylum (Ved., Śāy. = *paramaśvara*).

सम्प्रजन् sam-*pra-jam*, cl. 4. A. -*jāyate*, &c., to be produced, spring up, arise, come into existence; to exist, be; to be born again.

Sam-prajāta, as, ā, am, produced, arisen; (ā), f. a cow which has calved; [cf. *pra-jātā*.]

सम्प्रज्ञा sam-*pra-jñā*, cl. 9. P. A. -*jñāti*, -*jñāte*, &c., to distinguish, discern, recognise, know accurately or perfectly.

Sam-prajñāta, as, ā, am, distinguished, discerned; known accurately.

सम्प्रज्वल् sam-*pra-jval*, cl. 1. P. -*jvalati*, &c., to flame or blaze up, catch fire, burn: Caus. -*jvālayati*, -*yitum*, to light up, kindle, ignite.

Sam-prajvalat, an, antī, at, flaming up, burning.

Sam-prajvalita, as, ā, am, lighted, kindled.

Sam-prajvālya, ind. having lighted or kindled.

सम्प्रणद् sam-*pra-ṇad* (-*ṇad*), cl. 1. P. -*ṇadati*, &c., to cry out, cry: Caus. -*ṇādayati*, -*yitum*, to cause to resound, fill with clamour or noise.

Sam-praṇādita, as, ā, am, made to resound.

सम्प्रणम sam-*pra-ṇam* (-*ṇam*), cl. 1. P. -*ṇamati*, -*ṇantum*, to bow down or bend one's self before (with acc.).

Sam-praṇamya, ind. having bowed down before.

सम्प्रणर्द sam-*pra-ṇard* (-*ṇard*). See rt. *nard*.
Sam-praṇardita, as, ā, am, roared out, bel-lowed.

सम्प्रणश sam-*pra-ṇaś* (-*ṇaś*), cl. 4. P. -*ṇaśyati*, &c., to be entirely lost, vanish; to disappear.

Sam-praṇaśṭa, as, ā, am (incorrectly *sam-praṇaśṭa*), entirely vanished, disappeared.

सम्प्रणिधा sam-*pra-ṇi-dhā* (-*ni-dhā*), cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to put down on one side, leave behind, leave unnoticed, disregard.

Sam-praṇidhāya, ind. having put aside, having disregarded.

सम्प्रणी sam-*pra-ṇi* (-*ṇi*), cl. 1. P. A. -*ṇayati*, -*te*, -*netum*, to bring together, collect, raise (taxes &c.); to put together, compose; (with *danḍam*) to apply the rod, inflict punishment, administer chastisement.

Sam-praṇīta, as, ā, am, brought together, brought, conveyed; composed (as poetry &c.), inflicted (as punishment).

Sam-praṇētri, tā, trī, trī, m. one who guides or leads, guiding, leading, &c.; (tā), m. a ruler, judge.

सम्प्रणुद् sam-*pra-ṇud* (-*ṇud*), cl. 6. P. A. -*ṇudati*, -*te*, -*ṇottum*, to drive or press forward, urge on, to drive away from, remove or move away from (with abl.).

Sam-praṇūdita, as, ā, am, driven or urged on.

सम्प्रतप sam-*pra-tap*. See rt. 2. *tap*.

Sam-pratapta, as, ā, am, excessively heated; greatly pained, tortured; suffering pain.

Sam-pratāpana, am, n. the act of heating or burning; inflicting great pain or torture, afflicting; N. of one of the twenty-one hells, (Manu IV. 89.)

सम्प्रतर्क sam-*pra-tark*, cl. 10. P. -*tarkayati*, -*yitum*, to form a clear conclusion or conjecture; to consider as, think, regard.

Sam-pratarkya, ind. having considered or regarded.

सम्प्रति 1. *sam-prati*, ind. now, at this time, at present.

सम्प्रति 2. *sam-prati*, is, m., N. of a particular Aṛhat of the past Utsarpiṇi.

सम्प्रतिगृह sam-*prati-grah*, cl. 9. P. A. -*grīhṇāti*, -*grīhṇite*, -*grahitum*, to receive hospitably, treat kindly, welcome.

सम्प्रतिज्ञा sam-*prati-jñā*, cl. 9. P. A. -*jñāti*, -*jñāte*, -*jñātum*, to recognise fully, assent to, promise.

Sam-pratijñāta, as, ā, am, fully recognised or assented to, promised.

सम्प्रतिनन्द sam-*prati-nand*, cl. 1. P. -*nan-dati*, &c., to greet or welcome gladly.

Sam-pratinandita, as, ā, am, greeted joyfully, welcomed.

सम्प्रतिपद् sam-*prati-pad*, cl. 4. A. -*pad-yate*, -*pattum*, to go towards together; to go near to, approach, arrive at (with acc.); to add one's self to; to attain to, reach; obtain, receive; to receive back, recover; to come to pass, arise; to be fully agreed about, agree upon, assent to; to consider as, regard; to bring about, perform, accomplish: Caus. -*pādayati*, -*yitum*, to cause to go towards or come to, cause to receive, bestow, grant, give over to.

Sam-pratipatti, is, f. approach, arrival, presence, attaining to, obtaining, acquirement, gain; going against, assault; arising, occurring; agreement, concurrence, acknowledgment, admission, confession, assent, affirmation; co-operation; bringing about, performing, effecting; (in law) a particular kind of reply or defence, confession or admission of a fact [cf. *praty-avaskanda*]; (is, is, i), agreed together, consentient.

Sam-pratipadya, ind. having gone towards or approached, having attained to.

Sam-pratipanna, as, ā, am, gone near, come up to, approached, attained, reached, gained, arrived; agreed, concurred; recognised, acknowledged, assented to; brought about, performed.

Sam-pratipādana, am, n. the act of causing to receive, delivering or giving over to, granting.

Sam-pratipādita, as, ā, am, delivered over, bestowed, given.

सम्प्रतिपूज sam-*prati-pūj*, cl. 10. P. -*pūjayati*, -*yitum*, to honour greatly, revere, respect.

Sam-pratipūjita, as, ā, am, greatly honoured, much respected.

Sam-pratipūjya, ind. having honoured greatly.

समप्रतिबुध sam-prati-budh, Caus. -bodhayati, -yitum, to rouse up or awaken thoroughly.

समप्रतिभा sam-prati-bhā, cl. 2. P. -bhāti, &c., to shine out fully, be conspicuous, appear, seem; to appear clearly, be fully understood.

समप्रतिभाष sam-prati-bhāṣ, cl. 1. A. -bhāṣate, -bhāṣhitum, to speak to in return, answer.

समप्रतिमुच sam-prati-muṣ, cl. 6. P. A. -muṣcati, -te, &c., to bind firmly, fetter, bind.

Sam-pratimukta, as, ā, am, firmly or completely bound, fastened, bound; [cf. prati-mukta.]

समप्रतिरोधक sam-pratirodhaka, am, n. (fr. rt. 2. rudh with prati and sam), complete restraint, confinement, imprisonment, obstruction.

समप्रतिलक्ष sam-prati-lakṣ, cl. 10. P. A. -lakṣhayati, -te, to perceive fully, see clearly; Pass. -lakṣhyate, to be seen clearly.

समप्रतिविद् sam-prati-vid, Caus. -vedayati, -yitum, to cause to be fully known, publish, proclaim, announce, report, tell, relate.

समप्रतिश्रु sam-prati-śru, cl. 5. P. -śrīṇoti, &c., to hear fully, listen attentively to, assent, promise; Caus. -śrāvayati, -yitum, to make to promise or repeat a promise, remind of a promise.

Sam-pratishrāvya, ind. having reminded of a promise.

Sam-pratishrutya, ind. having promised or assented, having agreed.

समप्रतिष्ठा sam-prati-śthā (-sthā), cl. 1. P. A. -tishthati, -te, śthāhitum, to stand firmly on (with loc.), rest on.

Sam-pratishthita, as, ā, am, standing firmly on, resting on, depending on; established, fixed, settled.

समप्रती sam-prati (-prati-ī), cl. 2. P. -pratyeti, &c., to go towards, arrive at, come to a firm conviction, believe firmly in, trust in.

Sam-pratita, as, ā, am, come back again, returned; firmly believed or believing; fully convinced; proved, approved, admitted, thoroughly ascertained, well known, renowned; respectful, compliant.

Sam-pratiti, īs, f. complete belief or trust, full knowledge or ascertainment, notoriety, fame; respect, compliance.

Sam-pratyaya, as, m. firm conviction, perfect faith or belief, entire conviction or trust; agreement, appointment; [cf. yathā-s.]

समप्रतीक्ष sam-pratikṣh (-prati-ikṣh), cl. 1. A. -pratikṣate, &c., to look out for, wait for, await, expect.

Sam-pratikṣhā, f. looking out for, waiting for, expecting, awaiting.

Sam-pratikṣhya, ind. having waited for, expecting.

समप्रतीष sam-pratiṣh (-prati-īṣh), cl. 6. P. -pratiśchati, &c., to wish together with, assent to, agree, promise.

समप्रतुष sam-pra-tuṣh, cl. 4. P. -tushyati, &c., to be or become quite satisfied, be contented.

समप्रति sam-pratti. See under sam-pra-dā.

समप्रत्यय sam-pratyaya. See sam-prati.

समप्रत्यागम् sam-praty-ā-gam (-prati-ā-), cl. 1. P. -gaṁśhati, -gantum, to come back to, return.

Sam-pratyāgata, as, ā, am, come back, returned.

समप्रदह sam-pra-dah, cl. 1. P. -dahati, -dagdhum, to burn quite up, consume, destroy.

समप्रदा sam-pra-dā, cl. 3. P. A. -dadāti, -datte, -dātum, to give completely up or deliver wholly over to (any one); to give, impart, grant; to bequeath, transmit, hand down by tradition; to give in marriage; Caus. -dāpayati, -yitum, to

cause to give over or transmit; Desid. -dātsati, to wish to give over to.

Sam-pratti, īs, f. (for sam-pradatti), giving entirely up, delivering over.

Sam-pradatta, as, ā, am, given over to, given up to, imparted, communicated, transmitted, handed down; given in marriage.

Sam-pradātavya, as, ā, am, to be given or delivered over or transmitted; to be handed down.

Sam-pradātṛī, tā, m. one who gives or delivers over or hands down, a giver.

Sam-pradāna, am, n. the act of giving or handing over completely; gift, donation, bestowal; bestowing in marriage; (in grammar) one of the six Kārakas, the idea expressed by the dative case, the recipient to which the agent causes anything to be given, (see kāraka.)

Sam-pradāniya, as, ā, am, to be given or delivered over; (am), n. a gift, donation.

1. **Sam-pradāya**, ind. having given up to; having handed down, having transmitted (to posterity).

2. **Sam-pradāya**, as, m. tradition, established doctrine transmitted from one teacher to another, traditional belief or usage; any peculiar or schismatical system of religious teaching, schism; custom, usage. — **Sam-pradāya-pradyotaka**, as, m. a revealer of the tradition of the Veda. — **Sam-pradāya-prāpta**, as, ā, am, obtained through tradition. — **Sam-pradāya-vid**, t, m. one versed in traditional doctrines or usages.

Sam-pradāyīn, ī, īni, ī, a holder of any traditional doctrine, a member of some sect, (e.g. certain sects of the Vaiṣṇavas are called Śrī-sampradāyīns, Rudra-sampradāyīns, Brahma-sampradāyīns, &c.)

समप्रदिश sam-pra-diś, cl. 6. P. -diśati, -deshtum, to point out or indicate fully, prescribe, announce, appoint, designate; to instruct, teach; Pass. -diśyate, to be indicated or designated.

Sam-pradiśhā, as, ā, am, clearly or particularly pointed out, prescribed, designated, particularized.

समप्रदीप sam-pra-dīp, cl. 4. A. -dīpyate, &c., to flame or blaze forth; to burst into flame, shine very brightly; Caus. -dīpayati, -yitum, to set fire to, inflame, ignite, kindle.

Sam-pradiptā, as, ā, am, set fire to, ignited, inflamed.

Sam-pradipta, as, ā, am, flaming or blazing up, shining very brightly, brilliant.

समप्रदुष sam-pra-duṣh, cl. 4. P. -duṣhyati, &c., to become thoroughly bad, become quite corrupt, deteriorate.

Sam-praduṣhā, as, ā, am, wholly corrupted, quite defiled or polluted.

समप्रद्रुष sam-pra-dṛiś, cl. 1. P. -paśyati, -drashtum, to look well at, observe, regard, consider, perceive, know, judge; Pass. -dṛiśyate, to be clearly seen or observed, appear; Caus. -darsayati, -yitum, to cause to see, show, indicate, exhibit, manifest; to declare.

Sam-pradarśita, as, ā, am, shown, exhibited, manifested.

Sam-pradarśya, ind. having shown or exhibited.

समप्रद्रु sam-pra-dru, cl. 1. P. -dravati, &c., to run away together, run quite off, escape.

Sam-pradruta, as, ā, am, run away, escaped.

समप्रधान sam-pradhāna, am, n. (fr. rt. 1. dhā with pra and sam), consideration, ascertainment.

समप्रधाव sam-pra-dhāv, cl. 1. P. A. -dhāvati, -te, -dhāvitum, to run quite away, hurry off, escape; to run up to, run towards, hasten towards.

Sam-pradhāvat, an, anti, at, running away, escaping.

समप्रधृ sam-pra-dhṛi, Caus. or cl. 10. P. -dhārāyati, -yitum, to fix upon, direct towards;

to deliver over to; to fix the mind or thoughts steadily upon; to reflect, consider, deliberate or think about, determine, resolve, settle; Pass. -dhārāyate, to be fixed upon or determined.

Sam-pradhārāṇa, am, ā, n. f. determination, deliberation, deciding on the propriety or impropriety of anything.

Sam-pradhārīta, as, ā, am, fixed or determined upon, deliberated about.

Sam-pradhārāya, ind. having fixed or determined or resolved; having delivered.

समप्रधृष sam-pra-dhṛiṣh, Caus. -dharshayati, -yitum, to offer violence to, outrage, insult, violate, hurt.

समप्रधै sam-pra-dhyai, cl. 1. P. -dhyāyati, &c., to reflect or meditate deeply about, ponder or think well over.

समप्रनृत sam-pra-nṛit, cl. 4. P. -nṛityati, &c., to begin to dance.

Sam-pranṛīta, as, ā, am, beginning to dance or move about.

समप्रपक् sam-pra-paṣ, Pass. -paṣyate, to become quite ripe or mature; to come to a head (as a boil &c.).

समप्रपद् sam-pra-pad, cl. 4. A. -padyate, -pattum, to go towards or enter together; to set out (on a journey &c.); to come to, arrive at; to betake one's self, have recourse to (especially for help); to set about, begin; to succeed, be accomplished; to become.

Sam-prapada, am, n. wandering about, roaming.

Sam-prapanna, as, ā, am, entered, fallen into; arrived at; endowed with, filled with.

समप्रबाध sam-pra-bād, cl. 1. A. -bādhat, -bādhitum, to press back, drive back, repel, resist, oppose; to oppress, pain, torment.

समप्रबुध sam-pra-budh, cl. 4. A. -budhyate, -bodhitum, to be roused up or awakened (from magical influences &c.), recover consciousness; Caus. -budhayati, -yitum, to rouse up, awaken; to cause to know, inform; to try to convince, persuade; to consult about, deliberate about.

Sam-prabuddha, as, ā, am, roused up, awakened.

Sam-prabodhita, as, ā, am, roused up, awakened; convinced, persuaded; consulted or deliberated about.

समप्रभङ्ग sam-pra-bhaṅg. See rt. 2. bhaṅg. **Sam-prabhagna**, as, ā, am, entirely broken to pieces, broken up, dispersed, defeated.

समप्रभा sam-pra-bhā, cl. 2. P. -bhāti, &c., to shine forth clearly, be conspicuous, appear.

समप्रभाष sam-pra-bhāṣ, cl. 1. A. -bhāṣhate (ep. also P. -ti), &c., to speak to, accost, address (with acc.); to speak, say, proclaim, declare.

Sam-prabhāṣat, an, anti, at, speaking, talking.

समप्रभिद् sam-pra-bhid. See rt. 1. bhid.

Sam-prabhinna, as, ā, am, broken to pieces, split quite asunder, split open, cleft; in rut (as an elephant, whose temples are cleft during the exuding of the fluid in the rutting season).

समप्रमथ sam-pra-math or sam-pra-manth, cl. 1. 9. P. -mathati, -manthati, -mathnāti, &c., to stir about or agitate violently; to confound; to violate, outrage, oppress, treat with harshness or cruelty; to tear out (the eyes).

Sam-pramathya, ind. having agitated; having violated; violently, by force.

समप्रमद sam-pra-mad. See rt. 2. mad. **Sam-pramatta**, as, ā, am, very excited, rutting (said of an elephant); very careless, thoughtless, neglectful.

समप्रमुच sam-pra-muṣ, cl. 6. P. A. -muṣcati,

-te, -muktum, to loosen entirely, set quite free, liberate.

Sam-pramučya, ind. being quite free from; having abandoned or quitted.

सम्प्रमुष *sam-pra-muṣ*. See rt. 2. *mush*.

Sam-pramushita, as, ā, am, carried quite away, abstracted, distracted.

Sam-pramosha, as, m. carrying off, abstraction, loss (= *nāśa*).

सम्प्रमुह *sam-pra-muḥ*, cl. 4. P. A. -*muḥyati*, -te, &c., to become completely stupefied or embarrassed, be perplexed or unconscious: Caus. -*mohayati*, -yitum, to perplex completely, confuse, embarrass.

Sam-pramūḍha, as, ā, am, utterly bewildered, confused, perplexed, embarrassed.

Sam-pramoha, as, m. utter bewilderment, embarrassment, infatuation.

सम्प्रमृद *sam-pra-mṛid*, cl. 9. P. -*mṛidnāti*, &c., to trample or crush to pieces.

Sam-pramṛidya, ind. having crushed or completely destroyed.

सम्प्रमोक्ष *sam-pra-mokṣ*, cl. 10. P. A. -*mokṣhayati*, -te, -yitum, to make free, clear away; to clear a way for one's self (A.).

सम्प्रमोद *sam-pramoda*, as, m. excessive joy or delight.

सम्प्रयत् 1. *sam-pra-yat* (for 2. *sam-prayat* see under *sam-pre*), cl. 1. A. -*yatate*, &c., to strive eagerly for, exert one's self about, be intent upon (with dat.).

सम्प्रयम् *sam-pra-yam*, cl. 1. P. A. -*yačhati*, -te, &c., to offer or present together or mutually; to bestow, grant, give, yield up; to give in marriage; to give back; [cf. *pra-yam*.]

सम्प्रया *sam-pra-yā*, cl. 2. P. -*yāti*, -yātum, to proceed or set off together; to go forwards or advance towards, move on; to go together to any state or condition, (see rt. 1. *yā*); to make use of (with inst.).

Sam-prayāna, am, n. proceeding together towards, setting out, departure.

Sam-prayāta, as, ā, am, gone forth together, setting out in a company, gone forward, &c.

सम्प्रयाच *sam-pra-yāc*, cl. 1. P. A. -*yācāti*, -te, &c., to ask for together, solicit, beg, request.

सम्प्रयुज् *sam-pra-yuj*, cl. 7. P. A. -*yunakti*, -yunkte, -yuktum, to yoke or join together, harness; to attach, connect; to apply, employ, make use of; to perform, execute; to instigate, incite, induce: Caus. -*yojayati*, -yitum, to join together, connect; to equip, prepare; to employ, use: Pass. -*yuyjate*, to be joined together or connected or attached; to be united sexually; to be employed about; to be implicated in.

Sam-prayukta, as, ā, am, yoked or joined together, joined or united or connected with; reached; dependent on, resulting from; mixed, mingled, holding intercourse with, mutually acquainted; sexually united; meeting or encountering one another in a hostile manner; occupied with, engaged upon, intent on, addicted to.

Sam-prayujya, ind. having employed, having instigated.

Sam-prayoga, as, m. joining together, conjunction, union, connection, association, relation, dependence; mutual intercourse; sexual union, coition; mutual proportion, connected series or arrangement, order; application, employment; magic.

Samprayogin, ī, īni, ī, yoking or joining together; addicted to sexual intercourse, wanton; (ī), m. a joiner, uniter, any one who effects a union or connection; a libertine; a conjuror.

Sam-prayojita, as, ā, am, joined together, con-

nected; well suited for anything, adapted, suitable; employed, used; produced, brought forward.

सम्प्रयुध *sam-pra-yudh*, cl. 4. A. -*yudhyate*, &c., to begin to fight together, commence a war; to fight, make war.

Sam-prayuddha, as, ā, am, engaged in war, fighting.

सम्प्ररुच *sam-pra-ruč*, cl. 1. A. -*ročate*, &c., to appear very bright or beautiful, appear good; to please.

सम्प्ररुध *sam-pra-rudh*, Pass. -*rudhyate*, to be completely debarred from, be deprived of.

सम्प्ररुष *sam-pra-ruṣ*. See rt. 1. *rush*.
Sam-prarushā, as, ā, am, greatly enraged or irritated, furious.

सम्प्रली *sam-pra-lī*, cl. 4. A. -*liyate*, &c., to be completely dissolved in, become absorbed, disappear, vanish, be destroyed, die away, perish.
Sam-pralina, as, ā, am, wholly dissolved or melted away, absorbed in, disappeared, vanished.

सम्प्रलुप *sam-pra-lup*, Pass. -*lupyate*, to be forcibly deprived of; to be violated or injured.

सम्प्रलुभ *sam-pra-lubh*, Caus. -*lobhayati*, -te, -yitum, to allure or entice away, try to seduce or deceive.

Sam-pralobhya, ind. having allured away or seduced.

सम्प्रवच *sam-pra-vač*, cl. 2. P. -*vakti*, &c., to explain or declare together; to relate at full or comprehensively, declare, communicate, announce.
Sam-prokta, as, ā, am, spoken to, addressed; declared.

सम्प्रवद *sam-pra-vađ*, cl. 1. P. A. -*vadati*, -te, &c., to speak forth together, speak out, pronounce aloud; to utter cries together, sing together; to talk or converse together (A.).

Sam-pravadana, am, n. talking together, conversation.

Sam-pravadamāna, as, ā, am, talking or conversing together.

सम्प्रविचर *sam-pra-vi-čar*, Caus. -*čarayati*, -yitum, to examine or consider carefully.

सम्प्रविश *sam-pra-viś*, cl. 6. P. -*viśati* (ep. also A. -te), &c., to enter into together; to enter entirely or completely into; to have intercourse with; to be sexually united with: Caus. -*veśayati*, -yitum, to cause to enter, introduce, lead into.

Sam-praviśya, ind. having entered together; having completely entered.

Sam-praviśhā, as, ā, am, entered together; completely entered; gone into.

Sam-praveśa, as, m. entering into together; complete entrance.

Sam-praveśita, as, ā, am, made to enter, introduced.

Sam-praveśya, ind. having caused to enter, &c.

सम्प्रविहृत *sam-pravihṛitya*, ind. (fr. rt. *hṛi* with *vi*, *pra*, and *sa*), having roamed or wandered all over.

सम्प्रवृत् *sam-pra-vṛit*, cl. 1. A. -*vartate*, &c., to go well forwards, set off, proceed; to come forth, arise; to come to pass, take place, happen; to enter upon, begin, set about, commence, be occupied in (with inf. or dat. or loc.); to go against, assail, attack; to be present or near at hand: Caus. -*vartayati*, -yitum, to cause to proceed or go forward, spread about; to set in motion or action; to undertake, begin.

Sam-pravartana, am, n. the act of setting in motion or action, undertaking.

Sam-pravṛitta, as, ā, am, gone forwards, proceeded, set off; arisen, come to pass; begun, commenced; near at hand; passed by.

Sam-pravṛitti, īs, f. proceeding, setting forward, undertaking.

सम्प्रवृष *sam-pra-vṛidh*, cl. 1. A. -*vardhate*, &c., to grow well up, attain full growth, grow, increase: Caus. -*vardhayati*, -yitum, to cause to grow or increase.

Sam-pravṛiddha, as, ā, am, full grown, increased, increasing, well advanced.

सम्प्रवृष *sam-pra-vṛiṣh*, cl. 1. P. -*varshati*, &c., to begin to rain; to rain.

Sam-pravṛiṣhā, as, ā, am, begun to rain; (am), n. that which has been completely rained, a whole rain-fall.

सम्प्रवे *sam-pra-ve*, cl. 1. P. A. -*vayati*, -te, &c., to interweave, sew or string together; to compose.

सम्प्रवेप *sam-pra-vep*, cl. 1. A. -*vepate*, &c., to tremble violently.

सम्प्रव्यथ *sam-pra-vyath*, cl. 1. A. -*vya-thate*, &c., to be greatly troubled or distressed; to tremble violently.

Sam-pravyathita, as, ā, am, greatly troubled or alarmed.

सम्प्रश *sam-praśna*. See under *sam-prach*.

सम्प्रश्रित *sam-praśrita*, as, ā, am [cf. *praśrita*], modest, humble, well-behaved.

सम्प्रसद *sam-pra-sad*, cl. 1. or 6. P. -*sīdati*, -sattum, to settle down quietly, become placid or propitious, be soothed: Caus. -*sādayati*, -yitum, to make propitious, propitiate, soothe.

Sam-prasāda, as, m. propitiation, propitiousness, favour, grace; serenity; the soul (in the Vedānta phil.); trust, confidence.

सम्प्रसाध *sam-pra-sādh*, Caus. P. -*sādhayati*, -yitum, to accomplish, effect, settle; to make one's own, acquire.

Sam-prasādhana, am, n. the act of effecting, accomplishing, performing well or completely.

Sam-prasādhya, as, ā, am, to be accomplished or effected.

सम्प्रसारण *sam-prasāraṇa*, am, n. (see *pra-sāraṇa*), mutual moving or changing about; the mutual interchange or substitution of the vowels *i*, *u*, *ṛi*, *lṛi*, and their corresponding semivowels *y*, *v*, *r*, *l*.

सम्प्रसु *sam-pra-su* (see 2. *pra-su*), cl. 1. P., 2. 4. A. -*svavati*, -sūte, -sūyate, &c., to bring forth, beget, generate, engender, procreate: Pass. -*sūyate* (ep. also -*ti*), to be born or produced, be brought forth.

सम्प्रस्था *sam-pra-sthā*, cl. 1. P. A. -*tishthati*, -te, -sthātum, to set out together; to set out, depart; to proceed, advance.

Sam-prasthāna, am, n. the act of setting out together, setting out on a journey, departure.

Sam-prasthita, as, ā, am, set out together, set out on a journey, departed; standing forward.

सम्प्रस्पृश *sam-pra-sprīś*, cl. 6. P. -*sprīśati*, &c., to touch or sprinkle with water, wash, bathe.

सम्प्रस्वप् *sam-pra-svap*, cl. 2. P. -*svapiti*, &c., to sleep soundly.

Sam-prasupta, as, ā, am, fast asleep, sound asleep.

सम्प्रहस *sam-pra-has*, cl. 1. P. -*hasati*, &c., to laugh together, smile.

Sam-prahasya, ind. having laughed.

Sam-prahāsa, as, m. laughter, joy.

सम्प्रहृ *sam-pra-hṛi*, cl. 1. P. A. -*harati*, -te, -hartum, to strike at mutually, come to blows, fight together; to strike, wound.

Sam-prahāra, as, m. mutual striking, wounding,

killing; conflict, encounter, assault, war, battle; going, motion.

सम्प्रहृत् sam-pra-hṛish, cl. 4. P. -hṛishyati, -hṛishitum, to rejoice greatly, be glad, to think with pleasure; Caus. -hṛishayati, -yitum, to rejoice, make glad.

Sam-praharsha, as, m. great joy, thrill of delight.

Sam-praharshita, as, ā, am, much pleased, greatly delighted; thrilled.

Sam-prāhṛishṭa, as, ā, am, excessively rejoiced, rejoicing, joyful; erect, bristling (as the hair of the body), thrilling. — **Samprahṛishṭa-tanūruha**, as, ā, am, having the hairs of the body bristling with delight. — **Samprahṛishṭa-manas**, ās, ās, as, overjoyed in heart.

सम्प्रद्रु sam-prā-dru (-pra-ā-), cl. 1. P. -dravati, &c., to run away together.

Sam-prādravat, an, anti, at, running away together.

सम्प्राप् sam-prāp (-pra-ūp), cl. 5. P. -prāpnoti, -prāptum, to reach or attain fully to, reach, arrive at; to meet with, light upon, come to; to obtain or acquire thoroughly, gain; Caus. -prāpaya, -yitum, to cause to attain or obtain.

Sam-prāpta, as, ā, am, well reached or attained, arrived, found, met with; completely obtained, got, caught hold of; effected, accomplished; become. — **Samprāpta-yauvana**, as, ā, am, one who has fully attained youth or manhood, come of age. — **Samprāpta-vidya**, as, ā, am, one who has acquired all knowledge.

Sam-prāpti, is, f. attainment, obtaining, getting, acquisition; gaining.

1. **Sam-prāpya**, as, ā, am, to be fully attained to, attainable, obtainable.

2. **Sam-prāpya**, ind. having attained to or obtained.

सम्प्रार्थ sam-prārth (-pra-arth), cl. 10. P. A. -prārthayati, -te, -yitum, to ask for earnestly, pray for, beg, request.

Sam-prārthita, as, ā, am, asked for, begged, requested.

सम्प्राव sam-prāv (-pra-av), cl. 1. P. -prāvati, &c., Ved. to assist together, join in assisting, aid, help.

सम्प्री sam-pri, cl. 4. A. -priyate, &c., to be completely satisfied or contented, to be greatly pleased with, delight in (with inst.): Caus. -prinayati, -yitum, to make completely happy or pleased.

Sam-priya, as, ā, am, very dear or beloved; mutually dear, loving each other. — **Samprīya-tā**, f. dearness, the being very dear.

Sam-prīṇita, as, ā, am, made completely happy, thoroughly satisfied, well pleased.

Sam-prīta, as, ā, am, completely satisfied or pleased, delighted, well pleased. — **Samprīta-mānasa**, as, ā, am, delighted in mind.

Sam-prīti, is, f. attachment, affection; friendly assent; delight.

Samprīyamāṇa, as, ā, am, being greatly pleased, rejoicing.

सम्प्रे sam-pre (-pra-i), cl. 2. P. -praiti, &c., to go forth together, flow together.

2. **Sam-prayat**, an, anti, at (for 1. **Sam-pra-yat** see p. 1087, col. 1), flowing together.

सम्प्रेक्ष sam-preksh (-pra-iksh), cl. 1. A. -prekshate, &c., to look well at, observe carefully, behold, become aware of, perceive; to look well into, consider carefully, reflect on, examine.

Sam-prekshana, am, n. the act of looking well at, observing, viewing, beholding, seeing; looking thoroughly into, deliberating about, considering, investigating.

Sam-prekshamāṇa, as, ā, am, fully beholding.

Sam-prekshita, as, ā, am, well looked at or seen, beheld; well looked into, considered, investigated.

Sam-prekshya, ind. having looked carefully at, having observed or noticed; having looked well into, having considered or examined.

सम्प्रेर sam-prer (-pra-ir, see rt. ir), cl. 2. A. -prerte, &c., to come forth together, rise together; Caus. -prerayati, -yitum, to drive or push forwards.

Sam-prerna, as, ā, am, risen up together.

Sam-prerya, ind. having pushed forwards.

सम्प्रेष sam-presh (-pra-ish, see rt. 1. ish), cl. 4. P. -preshyati, -preshitum, to throw, fling, cast; (in Vedic ritual) to summon, invite [cf. 2. **presh**]: Caus. -preshayati, -yitum, to send forth together, send away, dispatch, send, dismiss; to send a message to.

Sam-preshana, am, n. the act of sending forth together, sending away, dispatching.

Sam-preshita, as, ā, am, sent forth, ordered; dismissed, sent away.

Sam-preshya, ind. having sent away or dispatched.

Sam-praisha, as, m. sending away, dismissing; direction, order, command, precept.

सम्प्रोक्त sam-prokta. See under **sam-pra-vač**.

सम्प्रोक्ष sam-proksh (-pra-uksh), cl. 6. P. A. -prokshati, -te, &c., to sprinkle well over, sprinkle on; to consecrate by sprinkling; to be sprinkled over (A.).

Sam-prokshana, am, n. the act of sprinkling well over, consecration (of a temple &c.).

Sam-prokshita, as, ā, am, well sprinkled or wetted (especially with holy water), consecrated.

Sam-prokshya, ind. having besprinkled; having sprinkled one's self well over.

सम्प्रोणु sam-prorṇu (-pra-ūr), cl. 2. P. A. -prorṇoti or -prorṇauti, -prorṇute, &c., to cover all over, cover completely.

सम्प्लु sam-plu, cl. 1. A. -plavate, -plotum, to flow together; to float about; to fluctuate; Caus. -plāvayati, -yitum, to inundate, flood over, submerge, overwhelm; to cause to float about.

Sam-plava, as, m. submersion, inundation; flood; surging, surge; splashing or tumbling about in water; falling into ruins, ruin; subversion.

Sam-plavamāṇa, as, ā, am, flowing together, floating about, &c.

Sam-pluta, as, ā, am, flooded, overspread, overcast. — **Samplutodaka** ('ta-ud'), as, ā, am, flooded with water.

सम्फल sam-phala, as, ā, am, see **Vopadeva** IV. 15.

सम्फाल sam-phāla, as, m. (fr. rt. **phal** or rt. **sphal** with **sam**), a ram, sheep.

सम्फुल्ल sam-phulla, as, ā, am (fr. rt. **phal** with **sam**), full-blown, blossomed, fully opened (as a flower).

सम्फेद sampheta, as, m. (perhaps fr. **phet**, q. v., with **sam**), mutual encounter of persons enraged or agitated, angry and tumultuous conflict (as a particular division of dramatic action; described in the **Sahitya-darpana**, and illustrated by the encounter of **Mādhava** and **Aghora-ghaṇṭa** in the **Mālatī-mādhava**).

सम्ब samb [cf. rts. **sarb**, **śamb**, **sāmb**], cl. 1. P. **sambati**, &c., to go, creep; cl. 10. P. **sambayati**, -yitum, to collect, accumulate, connect, join together.

Samba, am, n. (said to be fr. rt. **samb** above), water [cf. **sambara**]; twice ploughing, the second ploughing of a field [cf. **śambā**]. — **Sambā-kṛi**, cl. 8. P. -karoti, &c., to plough twice. — **Sambā-kṛita**, as, ā, am, twice ploughed [cf. **sambā-kṛita**].

सम्बह sam-baṇh, cl. 10. P. or Caus. (or Nom. of **bahula**) -baṇhayati, -yitum, to make firm or prosperous, establish firmly, increase.

सम्बत् sam-bat, ind. (according to **Śabda-k.**) = **sam-vač**, q. v.

सम्बन्ध sam-bandh, cl. 9. P. -badhnāti, &c., to bind together, fasten or tie together, bind or fix on, attach, connect, to construct, form: Pass. -badhyate, to be bound together, to be attached or connected, belong to; to be furnished or supplied with: Caus. -bandhayati, -yitum, to cause to bind together; to make to bind on or attach or connect.

Sam-baddha, as, ā, am, bound or tied together, connected; connected in sense, having meaning; fastened together; closed, shut; bound on, fastened or fixed on, attached; connected with, belonging to, related, inherent, endowed with, possessing, possessed of authority, empowered. — **Sambaddha-darpa**, as, ā, am, having feelings of pride formed (in the heart). — **Sambaddha-sainyauḥa** ('ya-ogk'), as, ā, am, having the main body of troops concentrated.

Sam-badhnat, an, anti, at, binding together, attaching, forming (fruit as a plant &c.).

Sam-badhyamāṇa, as, ā, am, being bound together or connected.

Sam-bandha, as, m. binding together, joining together, union, association, connection (sometimes at the end of comps. in the sense 'connected,' &c., cf. **su-s**); connection by marriage [cf. **strī-s**]; relationship, relation, (in phil. said to be of three kinds, 1. **samarāya**, 'intimate relation,' as between a whole and its parts; 2. **samyaya**, 'conjunction,' as between a pot and the ground; 3. **svārūpa**, 'the nature of a thing,' as between an object and the knowledge of it, which last is also called **viśaya-tā-sambandha**), inherence; a relation, kinsman, relative, (**ku-sambandha**, as, m. a wicked relation); binding, restraining, restraint; (in grammar) the possessive case (but see **kāraka**); the application of authority to prove a theological doctrine; fitness, propriety; prosperity, success; (as, ā, am), able, capable; fit, right, proper. — **Sambandha-tattva**, am, n. and **sambandha-riveka**, as, m., N. of two works.

Sambandhaka, as, ā, am, relating to, concerning; fit, suitable; (as), m. connection by birth or marriage; a relation, friend; (scil. **sandhi**), a kind of alliance proceeding from relationship.

Sambandhin, i, inī, ī, connected with, belonging to, relating or related to, referring to, adjunct, inherent; possessing good qualities; (ī), m. a relation or connection (by marriage), relative, kinsman. — **Sambandhi-bhīna**, as, ā, am, divided or shared by relatives.

सम्बर sambara, as, m. (apparently mixed up and confounded with the words **sam-vara**, **sam-vara**, **sambara**, but in some senses said to be fr. rt. **samb**), a bridge, dam, causeway, (probably for **sam-vara**); a kind of deer; a sort of fish; a particular mountain; a kind of dramatic entertainment; N. of a demon or Daitya, (see **sambara**); N. of a district and lake in **Rājputāna** (where the salt called **gada-lavana** is found; sometimes written **sam-vara**); (ī), f. the plant **Asparagus Racemosus** (= **śatā-vari**); the aquatic plant **Salvinia Cucullata**; (am), n. restraint, self-control; a religious observance by Buddhists; water, (in the preceding senses probably for **sam-vara**, but cf. **sambara**). — **Sambarāri** ('ra-arī'), is, m. 'enemy of **Sambara**,' epithet of **Kāma-deva**. — **Sambarodhava** ('ra-ud'), am, n. 'produced in **Sambara**,' a kind of salt (= **gada-lavana**).

Sambarya (said to be connected with **sambara** above), Nom. P. **sambaryati**, -yitum, to bring together [cf. rt. **samb**].

Sambala, as, am, m. n. [cf. **sambala**], provender, stock of provisions for a journey; (am), n. water.

सम्बाक् sambā-kṛi. See **samba**, col. 2.

सङ्घा sam-bādḥ, cl. 1. A. -bādḥate, &c., to press together, compress, contract; to press heavily on; to bind firmly together; to oppress, afflict, torment.

Sam-bādha, as, m. pressing together, compression, contraction, pressing on, pressure, thronging, blocking up, the being thronged; difficulty, obstruction, (sometimes at the end of comps. in the senses, 'narrow,' 'contracted,' 'confined,' 'blocked up,' 'crowded,' 'completely covered or strewn,' 'obstructed,' cf. *hasty-asra-ratha-s*, *śura-s*); the female organ of generation; the road to Naraka or hell; fear, dread.

Sam-bādḥaka, as, ā, am, pressing together, compressing, contracting; pressing upon, thronging, crowding.

Sam-bādḥana, am, n. the act of pressing together or compressing; thronging, obstructing, opposing; a barrier, gate; the female organ, (according to Sabda-k. = *maṇḍanasya dvāra*); a door-keeper; the point of a stake or spit.

सङ्घ sam-budh, cl. 1. P. A., 4. A. -bodhati, -te, -budhyate (ep. also P. -ti), &c., to perceive or understand thoroughly, have perfect knowledge of; to perceive, notice, observe, know; to wake up: Caus. -bodhayati, -yitum, to cause to know, inform, instruct, advise; exhort, admonish; to explain; to make attentive, cause to wake up, rouse; to call to; to cause to agree.

Sam-buddha, as, ā, am, well perceived, perfectly known or understood; thoroughly awake; excessively wise, prudent, clever; (as), m. a Buddha or Jaina deified sage.

Sam-buddhi, ī, f. perfect knowledge or perception; calling to; the vocative case (= *sam-bodhana*); an epithet.

Sam-buddhiyā, ind. awaking, waking up.

Sam-budhyamāna, as, ā, am, being quite aware.

Sam-bodha, as, m. explaining, instructing, informing; throwing, sending; loss, destruction.

Sam-bodhana, am, n. the act of causing to know thoroughly, informing, instructing, explanation, calling to, addressing; the vocative case (in gram.).

Sam-bodhayitvā (anom. ind. part.), having caused to be informed, having instructed.

Sam-bodhita, as, ā, am, fully warned, duly apprised.

Sam-bodhitavāt, ā, atī, at, one who has duly warned or apprised.

Sam-bodhya, ind. having explained, having made an excuse or apology.

सङ्घ sam-brīh or sam-brīṇh. See *saṃ-brīṇh*, p. 1038.

सङ्घ sam-brū, cl. 2. P. A. -braviti, -brūte, &c. (see rt. *brū*, p. 694), to speak with, converse with; to talk together, agree; to say anything to any one (with two acc.).

सम्भक्ष sam-bhakṣ, cl. 10. P. -bhakṣhayati, &c., to eat together, eat up, devour, consume.

Sam-bhakṣha, as, m. eating together, food in common.

Sam-bhakṣhya, ind. having eaten up, having consumed.

Sam-bhakṣyamāna, as, ā, am, being consumed.

सम्भज sam-bhaj, cl. 1. P. A. -bhajati, -te, -bhaktum, to distribute completely, apportion, allot, dispense, divide, share, cause to participate in; to bestow, grant; to favour, serve, help; to share in, possess, enjoy (A.).

Sam-bhakta, as, ā, am, distributed, divided, shared; participating or sharing in, enjoying, possessing; devoted to, faithful to, faithfully attached.

Sam-bhakti, ī, f. sharing in, possessing, enjoying; participating, causing to participate, distributing; favouring, honouring.

Sam-bhakti, tā, trī, trī, one who shares or participates, one who enjoys or possesses, sharing in, possessing, one who distributes or grants, one who favours or honours or worships.

Sam-bhajana, am, n. causing to share in, distributing, favouring.

Sam-bhajaniya, as, ā, am, to be shared in or enjoyed, to be liked; to be favoured or honoured.

सम्भञ्ज sam-bhañj, cl. 7. P. -bhanakti, &c., to break to pieces, shatter, shiver.

Sam-bhagna, as, ā, am, broken to pieces, shattered; dispersed, scattered, defeated; (as), m., N. of Siva (= *samyak-sevita*, as if fr. *sam-bhaj*).

सम्भर sam-bhara. See under *sam-bhri*.

सम्भर्त sam-bharts, cl. 10. P. A. -bhartsayati, -te, -yitum, to censure greatly, abuse, reproach, find fault with, blame.

Sam-bhartsita, as, ā, am, much censured, abused, reviled.

सम्भल sam-bhal, cl. 10. P. A. -bhālayati, -te, -yitum, to observe well, perceive, hear, see, behold.

सम्भल sambhala, as, m. (for *sam-bhara*), Ved. one who brings together, one who arranges a marriage, a match-maker; a suitor, wooer; a procurer, pimp; (ī), f. a procuress, bawd, (also written *sambhali*).

सम्भव sam-bhava, &c. See under *sam-bhū*.

सम्भा sam-bhā, cl. 2. P. -bhāti, -babhau, -bhātum, to shine fully or brightly, be very bright; to shine forth, be visible, be conspicuous; to appear, seem.

सम्भाख्य sam-bhāṇḍaya (fr. *bhāṇḍa* with *sam*), Nom. A. -bhāṇḍayate, -yitum, to collect vessels or utensils.

Sam-bhāṇḍya, ind. having collected utensils.

सम्भाव्य sam-bhāvya. See p. 1090.

सम्भाष sam-bhāṣh, cl. 1. A. -bhāṣhate, &c., to speak together, converse with; to address, speak to (with acc.); to greet, salute; to agree together, consent; to talk over, persuade (with acc.); to have sexual intercourse with; to speak, say, recite; Caus. -bhāṣhayati, -yitum, to converse with (with inst.); to address (with acc.); to persuade, prevail upon.

Sam-bhāṣha, as, m. conversation [cf. *śneha-s*]; (ā), f. conversation, discourse; greeting; criminal connection; contract, agreement; war-cry, watch-word.

Sam-bhāṣhaya, am, n. conversation, discourse; sexual intercourse; war-cry, watch-word.

Sam-bhāṣhat, am, antī, at, speaking together.

Sam-bhāṣhamāna, as, ā, am, speaking or conversing together.

Sam-bhāṣhita, as, ā, am, spoken to, addressed; said, spoken; (am), n. conversation.

Sam-bhāṣhitvā (anom. ind. part.), having conversed.

1. *sambhāṣhya*, as, ā, am, to be conversed with, fit to be talked in, (*asambhāṣhye deṣe*, in a place unfit for conversation, Manu VIII. 55.)

2. *sam-bhāṣhya*, ind. having addressed in suitable language; addressing, accosting; having recited.

सम्भिद् sam-bhid, cl. 7. P. A. -bhinatti, -bhintte, &c., to break to pieces, split or break completely asunder, pierce; to bring into contact, combine, join, mingle, associate with.

Sam-bhinna, as, ā, am, completely broken or divided; shaken, agitated; brought into contact or collision, combined or united with; (as), m. an epithet of Siva. = *Sambhinna-maryāda*, as, ā, am, one who has broken through barriers or bounds. = *Sambhinna-vṛitta*, as, ā, am, one who has abandoned good conduct. = *Sambhinna-sarvāṅga*, as, ā, am, one who has contracted or compressed the whole body (as a tortoise).

Sam-bheda, as, m. breaking to pieces, splitting, bursting; union, junction, mixture; the confluence of two rivers, the junction of a river with the sea.

Sam-bhedana, am, n. the act of breaking up; bringing into contact or collision.

सम्भीत sam-bhīta, as, ā, am, greatly alarmed, afraid of (with gen.).

सम्भुज 1. *sam-bhuj*. See rt. 1. *bhuj*.

Sam-bhugna, as, ā, am, completely bent or curved.

सम्भुज 2. *sam-bhuj*, cl. 7. P. A. -bhunakti, -bhunkte, -bhoktum, to enjoy together, eat together; to enjoy thoroughly, eat; to enjoy carnally; to serve, be of service to (Ved.); Pass. -bhujyate, to be enjoyed together, to be enjoyed: Caus. -bhujayati, -yitum, to cause to enjoy, cause to eat; to feed with (with acc. and instr.).

Sam-bhukta, as, ā, am, well enjoyed; eaten; made use of.

Sam-bhujā, as, ā, am, Ved. universally enjoyed, (Sāy. = *santata-bhujā* or *sam-bhujam* = *samyak bhogāya*, Rīg-veda II. 1, 4.)

Sam-bhujat, am, atī, at, enjoying, &c.; being of service to (Ved.).

Sam-bhoga, as, m. complete enjoyment, pleasure, delight; sensual enjoyment; carnal enjoyment, sexual union; a particular subdivision of the Sringāra Rasa or sentiment of love (described as successful love leading to union); employment, use; a sensualist, libertine; a Jaina or Buddhist edict (= *sāsana*). = *Sambhogakṣama*, as, ā, am, suitable for enjoyment.

Sambhogin, ī, inī, ī, enjoying, addicted to sensual enjoyment, sensual; employing, using; (ī), m. a sensualist, libertine.

Sam-bhujaka, as, m. an eater, taster.

Sam-bhujana, am, n. the act of enjoying or eating; feeding; eating together, a meal taken in company, a dinner party; (as, ī, am), eating together; [cf. *saha-bhujana*.]

Sam-bhujya, ind. having caused to enjoy or eat; having fed with.

सम्भुर sam-bhur. See rt. *bhur*.

San-jarbhūrāṇa, as, ā, am (fr. Intens.), moving about rapidly; seizing, taking, (Sāy. = *grīhṇat*, Rīg-veda V. 44, 5.)

सम्भू sam-bhū, cl. 1. P. A. -bhavati, -te, &c., to be together, be united with, be joined with, have intercourse with (with inst. or sometimes with acc.), be united sexually with; to meet with; to be born or produced, be engendered, be formed, arise, spring up, proceed, ensue, accrue; to take place, happen, take effect; to be, become, exist, be found, occur; to be composed of, to be adequate for (with inf.), be competent to (with inf.), be able; to be fitting or compatible or consistent; to be possible; to be capable of holding; to be capable of existing in, be contained in; to be numbered among (Ved.): Caus. -bhāvayati, -yitum, to cause to be together, cause to be united or meet together; to bring together; to cause to be born or produced, cause to be or exist, produce, effect, accomplish, make; to manifest, exhibit; to think about, think, imagine, fancy, suppose, consider, believe; to imply, suggest a possibility, suppose anything possible in any one (with loc. or gen.), believe any one capable of; to think highly of, honour, esteem, do honour to, pay one's respects to, salute, greet; to receive or accept with honour or favour; to honour or gratify with, present with (with inst.), bestow; to regard or consider as (with two acc.); to expect: Pass. of Caus. -bhānyate, to be produced or effected; to be possible; to be honoured or esteemed; to be received with favour; to be supposed or imagined or proved capable of, &c.; to be thought fitting or consistent: Desid. -bubhūṣati, to wish to be produced, &c.

Sam-bhava, as, m. birth, being, production, existence, arising, springing up; origin, cause, motive; uniting together, combination, mixing, union; compatibility, consistency, appropriateness, adaptation, adequacy; capacity, ability, possibility; agreement, conformity (especially of the receptacle to the thing received); equivalence (regarded as one of the

Pramāṇas or means of certain knowledge in phil., it may be illustrated by the equivalence known to exist between one shilling and twelve pence; acquaintance, intimacy; loss, destruction; N. of the third Arhat of the present Ava-sarpipi, (also read sam-bhava.)

Sam-bhavat, an, *antī*, *at*, being, existing, arising, springing up.

Sam-bhavya, as, ā, am, to be produced together, to be capable, &c.; (as), m. the wood-apple, Feronia Elephantum (= *kapittha*).

Sam-bhāvana, am, ā, n. f. compatibility, fitness, suitability, adequacy, competency, ability; possibility; (in logic) doubt; (in grammar) the sense of the potential mood; considering, reflecting, supposition, idea, fancy, imagination, thought; regard, esteem; worship, honour, affection, love; paying honour, salutation, greeting; celebrity, fame; a particular Alankāra or figure in rhetoric (described by some as the use of the verb in the imperative or potential mood).

Sam-bhāvanīya, as, ā, am, to be honoured or greeted.

Sam-bhāvayitavya, as, ā, am, to be honoured, &c.

Sam-bhāvita, as, ā, am, suited, fitted, adequate, capable, suited to, fit for, possible; perceived, thought about, thought of, considered, supposed, conjectured, imagined, reflected; thought highly of, esteemed, honoured, honourable; satisfied. — **Sambhāvita-tara**, as, ā, am, more honoured or esteemed, more confident in. — **Sambhāvītātman** ('*ta-āt*'), ā, ā, a, noble-minded.

1. **sam-bhāvya**, as, ā, am, to be adapted, to be made fit; suitable, capable; to be supposed capable, to be supposed, supposable, imaginable, probable; to be honoured, &c.; (am), n. adequacy, competency, fitness.

2. **sam-bhāvya**, ind. having honoured or done honour to, having adored.

Sam-bhu, us, m. one who is born or produced (= *sambhavaṭi yaḥ*); a parent, progenitor; a species of the *Ati-dhṛiti* metre.

Sam-bhūta, as, ā, am, being together, combined with; become, born, produced, arisen, accrued, proceeded from, formed of, composed; capable, adequate, equal; (as), m., N. of a king. — **Sambhūta-tva**, am, n. the being combined or united with (e.g. *pañcāsu bhūteṣu*, with the five elements). — **Sambhūta-vijaya**, as, m. (according to some) N. of a particular Jaina Arhat (= *śrūta-kevalin*).

Sam-bhūti, ī, f. the being together, combination; suitability, fitness; Fitness (personified as a daughter of Dakṣa and wife of Marīci); birth, origin, production; power. — **Sambhūti-vijaya**, as, m., N. of one of the six *Śrūta-kevalins* (with Jinas).

Sam-bhūya, ind. being together, being united or combined with, (*sambhūya samutthānam*, engaging in business after joining partnership, association in trade, partnership; sometimes written as a compound word.) — **Sambhūya-kārin**, ī, īpi, ī, acting in concert or in company, a coadjutor, co-partner, colleague. — **Sambhūya-gamana** or **sambhūya-yāna**, am, n. going in company.

Sambhūyasya (said to be fr. a form *sam-bhūyas*), Nom. P. *sambhūyasyati*, &c., to be born again.

सम्भूय sam-bhūsh, cl. 1. P. -*bhūshati*, &c., Ved. to procure or provide anything (acc.) for any one (loc.); to obtain, (*bhūsh* being regarded by Śāy. as a form of rt. 1. *bhū*); to adorn, (Śāy. = *alan-kṛi*).

सम्भू sam-bhri, cl. 1. 3. P. A. -*bharati*, -*te*, -*bharati*, -*bhriṣṭe*, &c., to bring together, collect, unite, concentrate, place together, compose; to prepare, make ready, procure (materials or ingredients of any kind, especially for a sacrifice); to offer, present; to support or maintain well, nourish; to effect; accomplish: Caus. -*bhārayati*, -*yitum*, to cause to bring together or prepare.

Sam-bhara, as, m., Ved. one who brings together,

a supporter, bestower, (Śāy. = *sambhartri*, *dhāraka*, *Rig-veda* IV. 17, 11.)

Sam-bhāra, as, m. bringing together, collecting, preparing, preparation, equipment, provision, apparatus, materials, necessities, constituent part, ingredient, requisite, assemblage of things required for any purpose; multitude, number, quantity, heap, fullness, completeness; wealth; maintaining or supporting well, maintenance, support, nourishment.

Sam-bhārya, as, ā, am, to be maintained or nourished, a dependant.

Sam-bhṛita, as, ā, am, brought together, collected, assembled, accumulated, concentrated, composed, prepared, got ready, equipped, fitted out, provided, stored, laden, filled, covered, furnished, endowed, possessed of; full, complete, compact; brought, placed, deposited, offered (as an oblation); acquired, obtained, gained; produced, caused; well maintained or nourished; carried, borne. — **Sambhṛita-kṛatu**, us, us, u, Ved. one who has accomplished holy acts (said of Indra; Śāy. = *sampādita-karman* or *sampādita-prajña*, *Rig-veda* I. 52, 8).

— **Sambhṛita-śrī**, ī, ī, ī, one whose beauty is enhanced, richly stored. — **Sambhṛita-sambhāra**, as, ā, am, one who has brought together all requisite materials or provided all requisites. — **Sambhṛitārtha** ('*ta-av*'), as, ā, am, one who has accumulated wealth.

Sam-bhṛiti, ī, f. collection; equipment, preparation, provision; plenitude, fullness; complete maintenance, support, nourishment.

1. **sam-bhṛitya**, as, ā, am, to be maintained or nourished.

2. **sam-bhṛitya**, ind. having brought together, having nourished.

Sam-bhṛiyamāna, as, ā, am, being collected; being nourished, &c.

सम्भ्रज sam-bhraj or **sam-bhraj**, cl. 4. P. A. -*bhrajyati*, -*te*, &c., to fall quite away, glide off, slip away.

सम्भ्रज sam-bhraj. See rt. 1. *bhraj*.

Sam-bhriṣṭa, as, ā, am, thoroughly parched, dried, dry.

सम्भ्रम sam-bhram, cl. 1. 4. P. -*bhramati*, -*bhramyati*, &c., to roam or wander all about, go quite astray; to whirl about, be greatly confused, be perplexed or puzzled: Caus. -*bhramayati*, -*bhramayati*, -*yitum*, to lead astray, perplex, bewilder: Pass. of Caus. -*bhramyate*, &c., to be led astray, be bewildered, be at a loss, be perplexed about (with abl.).

Sam-bhrama, as, m. moving about, moving or going round, turning round, whirling about, revolving, haste, hurry; flurry, confusion, agitation; uproar, tumult; fear, terror, alarm; error, mistake, ignorance; bustling activity, zeal; respect, reverence; epithet of a class of beings attending on Śiva. — **Sambhrama-jvalita**, as, ā, am, excited by flurry. — **Sambhrama-bhṛit**, ī, ī, ī, possessing bewilderment, embarrassed, agitated.

Sam-bhṛanta, as, ā, am, whirled about; flurried, confused, perplexed, troubled, bewildered, stirred up, agitated, excited. — **Sambhṛanta-jana**, as, ā, am, one whose people are bewildered. — **Sambhṛanta-manas**, ās, ās, as, bewildered in mind.

सम्भ्राज sam-bhraj, cl. 1. A. -*bhrajate*, &c. (see rt. 1. *bhraj*), to shine brightly, glitter, gleam, sparkle.

Sam-bhrajat, an, *antī*, *at*, shining brightly, glittering, sparkling.

सम्भ्रज sam-majj, cl. 6. P. -*majjati*, &c., to sink together, sink down, to be wholly submerged or immersed.

Sam-magna, as, ā, am, sunk down; immersed; overwhelmed.

सम्भय sam-math or **sam-manth**, cl. 1. 9. P.

-*mathati*, -*manthati*, -*mathnāti*, &c., to bruise or pound together, crush to pieces.

Sam-mathita, as, ā, am, bruised, pounded, crushed to pieces, destroyed.

सम्मद sam-mad, cl. 4. P. -*mādyati* (Ved. also cl. 1. P. A. -*madati*, -*mandati*, -*te*), -*maditum*, to be completely drunk or intoxicated; to be very glad, be greatly pleased with, rejoice at, rejoice: Caus. -*mādayati*, -*te*, -*yitum*, to make intoxicated; to make cheerful, put in good spirits, exhilarate; to be completely intoxicated (A.).

Sam-matta, as, ā, am, completely intoxicated, greatly exhilarated or excited, intoxicated with love, enraptured; rutting, in rut.

Sam-mada, as, ā, am, greatly exhilarated, happy, glad; (as), m. exhilaration, happiness, joy, pleasure; N. of the king of the fish (in *Vishṇu-Purāṇa* IV. 2).

Sam-māda, as, m. great exhilaration, intoxication, frenzy.

सम्मान sam-man, cl. 4. A. (ep. also P.) -*manyate* (-*ti*), -*mantum*, to think together, be of the same mind, agree, consent to, assent to, approve, sanction, authorise, permit, allow, recognise; to think highly of, esteem, value, honour; to think, suppose, imagine; to consider or regard as, to have in the mind, intend, contemplate, resolve: Caus. -*mānayati*, -*yitum*, to honour, reverence, respect; to consider, regard; to assure of; to instruct, teach, (Pāp. I. 3, 36.)

Sam-mata, as, ā, am, agreed, consented or assented to, concurred in, approved; conformable, corresponding, like, resembling, attached, liked, beloved; thought highly of, esteemed, highly honoured, valued; thought, supposed, considered, regarded; (am), n. assent, consent, approval, acquiescence, concurrence; opinion, impression, (*sammate sārtha-vāhaya*, under the impression of its being a company of travellers.)

Sam-mati, ī, f. sameness of opinion, agreement, consent, assent, approval, approbation; wish, desire; esteem, respect, homage; regard, affection, love; self-knowledge; order, command.

Sammatiya, N. of one of the four divisions of the *Vaibhāshika* system of Buddhism (whose founder is said to have been Upālī, a disciple of the great Buddha).

1. **sam-māna**, as, m. (according to some also am, n.), honour, respect, homage.

Sam-mānana, am, n. the act of honouring, worship, homage; instruction, teaching, (Pāp. I. 3, 36.)

Sam-mānita, as, ā, am, honoured, treated with reverence or respect.

Sam-māmya, as, ā, am, to be honoured, honourable, respectable.

सम्मान् sam-mantr, cl. 10. A. -*mantrayate*, -*yitum*, to consult together, take counsel with (with inst.), hold a council, deliberate, advise, express an opinion; to salute, greet, address.

Sam-mantraṇīya, as, ā, am, to be consulted.

Sam-mantraṇyivā (anom. ind. part.), having consulted together.

Sam-mantrīya, ind. having consulted together; having saluted.

सम्मर्द sam-marda, **sam-mardin**, &c. See under *sam-mṛid*.

सम्मर्शिन sam-marśin. See under *sam-mṛiś*.

सम्मा 1. sam-mā (see rt. 3. *mā*), cl. 2. P., 3. 4. A. -*māti*, -*māte* (2nd sing. Impv. P. Ved. -*māmīti*), -*māyate*, -*mātum*, to measure out, measure; to make of the same measure, make equal, make to correspond, equalize (in size, number, quantity, &c.); to compare; to mete out, apportion, distribute, grant, bestow (Ved.); to be of the same capacity with, be contained in (with loc.): Pass. -*mīyate*, to be of the same measure; to be contained in.

2. **sam-mā**, f. a kind of Vedic metre.

2. *sam-māna*, *am*, n. the act of measuring out, equalizing, comparing; measure.

Sam-mita, *as*, *ā*, *am*, measured out, measured, meted; of the same measure, of equal measure or extent, commensurate, conformable, corresponding, equal, same, like, resembling, similar, as large as, as long as (e. g. *tulayā* s°, equal in weight; *samare* s°, equal in battle; *pāpa*-s°, equal in crime; *naṅgara*-s°, as large as a city; *yojanāyuta*-s°, ten thousand Yojanas long); reaching to (e. g. *lalāṭa*-s°, reaching to the forehead); equalized, adapted; furnished or provided with.

Sam-miti, *ia*, *f*, measuring out, measuring, comparing.

सम्मातुर *sam-mātura*, *as*, *m*. (for *sam-mātura*, q. v.), the son of a virtuous mother.

सम्मातृ *sam-mātri*, *tā*, &c., having the same mother, twin.

सम्मान 1. and 2. *sam-māna*. See above and p. 1090, col. 3.

सम्मानं *sam-mārj*. See *sam-mrj*.

Sam-mārjaka, *sam-mārjana*, &c. See under *sam-mrj*.

समि *sam-mi* (see rt. 1. *mi*), cl. 5. P. A. -*mi-noti*, -*minute*, &c., Ved. to fasten at the same time, fasten together, fix, erect.

समिक्ष *sam-miksh* or *sam-mimiksh* (by some regarded as a Desid. form of *sam-mih*, see *miksh*, p. 777), -*mimikshati*, &c., to mix together, mingle.

समिक्त *sam-mita*. See under 1. *sam-mā*.

समिल *sam-mil*, cl. 6. P. A. -*milati*, -*te*, &c., to meet together, assemble together, be present, associate with.

Sam-milita, *as*, *ā*, *am*, met together, assembled, collected.

Sam-milya, ind. having assembled or met together.

Sam-melana, *am*, n. the act of meeting together, assembling, union; mixing with, mixture, blending.

समिश्र *sam-miśr*. See rt. *miśr*.

Sam-miśra, *as*, *ā*, *am*, commingled, mixed together, mixed, mingled, blended, joined, connected, furnished or endowed with.

Sam-miśraṇa, *am*, n. the act of commingling or mixing together.

Sam-miśrita, *as*, *ā*, *am*, mixed together, mingled, intermixed with (with inst.).

Sam-miśra, *as*, *ā*, *am*, = *sam-miśra* above; (*as*), m. 'universal mingler,' epithet of Indra.

समिह *sam-mih*, apparently cl. 3. A. (see *Rig-veda* I. 48, 16, where the form *mimikshva* occurs), Ved. to sprinkle with, shower down upon; Desid. -*mimikshati*, to wish to mix; to mingle, unite one's self; [cf. *sam-miksh* above.]

समील *sam-mil*, cl. 1. P. -*milati*, &c., to close up (as a flower &c.); to shut the eyes: Caus. -*milayati*, -*yitum*, to cause to close up, close, shut; to close the eyes; to make insensible.

Sam-milana, *am*, n. the closing up (of a flower &c.), covering up, enveloping.

Sam-milya, ind., Ved. having closed up, having covered over, having enveloped.

समुक्ष *sam-mukha*, *as*, *ā* or *i*, *am*, facing, fronting, being in front of, being face to face, opposite; confronting, meeting, encountering; looking towards, directed towards; propitious; (*am*), ind. before the face, in front of. — *Sammukha-vartin*, *i*, *inī*, *i*, being before the eyes.

Sammukhin, *i*, m. a looking-glass, mirror.

Sammukhina, *as*, *ā*, *am*, facing, being in face of, face to face, confronting, before, in front, opposite.

समुक्ष *sam-muṣ*, cl. 6. P. A. -*muṣcati*, -*te*,

-*moktum*, to let loose together, pour out, discharge, shed: Caus. -*mocayati*, -*yitum*, to release, free, set free, liberate.

Sam-mocita, *as*, *ā*, *am*, set free, liberated, released.

समुच्छ *sam-murch*, cl. 1. P. -*murchati*, &c., to congeal into a fixed form, acquire density or consistency, become dense, thicken, coagulate; to become stupid or senseless, become stupefied or insensible; to acquire firmness or strength, grow stronger or more intense, increase, expand, become powerful: Caus. -*murchayati*, -*yitum*, to cause to assume form or consistency, form, fashion; to stupefy, cause to faint.

Sam-murcha, (perhaps) thickening, augmenting, increase, expansion, spreading. — *Sammurcha-ja*, *as*, m. grass or any gramineous plant.

Sam-murchat, *an*, *anti*, *at*, becoming more intense, increasing, spreading, pervading.

Sam-murchana, *am*, n. the act of congealing or becoming dense; stupefaction, insensibility, fainting away; increasing or spreading in all directions, universal pervasion, entire permeation, expansion, co-extension; height, elevation. — *Sammurchanodbhava* ('*na-ud*'), *as*, m. a fish or other aquatic animal.

Sam-murchita, *as*, *ā*, *am*, coagulated, congealed, thickened; stupefied, senseless, unconscious; intensified, increased.

समुह *sam-muh*, cl. 4. P. -*muhyati*, &c., to become quite stupefied or unconscious; to be bewildered or disturbed or confounded; to become unconscious: Caus. -*mohayati*, -*yitum*, to stupefy, make unconscious, confound, bewilder, perplex, infatuate, lead astray.

Sam-mugdha, *as*, *ā*, *am*, stupefied, astounded; bewildered, fascinated; beautiful; (*am*), ind. in a fascinating manner; furtively.

Sam-mūḍha, *as*, *ā*, *am*, completely stupefied, astounded; unconscious, senseless; bewildered, beguiled; infatuated, foolish, ignorant; disordered, deranged; heaped, accumulated; produced rapidly; broken; (*ā*), f. a kind of riddle or enigma. — *Sam-mūḍha-detas*, *as*, *ās*, *as*, or *sammūḍha-kṛdaya*, *as*, *ā*, *am*, bewildered or infatuated in mind.

Sam-moha, *as*, m. stupefaction, bewilderment, confusion, insensibility, fainting away, swoon; infatuation, ignorance, folly, illusion of mind; fascination, beguilement; tumult, battle, (enumerated among the *samgrāma-nāmāni* in Naigh. II. 17; cf. *samoha*.)

Sam-mohana, *as*, *i*, *am*, stupefying, bewitching, fascinating; (*am*), n. fascinating, fascination. — *Sammohana-tantra*, *am*, n. N. of a Tantra work.

Sam-mohayati, *an*, *anti*, *at*, stupefying, infatuating, bewildering.

Sam-mohita, *as*, *ā*, *am*, stupefied, bewildered, infatuated, beguiled, fascinated; enraptured.

Sam-mohya, ind. having fascinated or stupefied, having bewildered.

समृज *sam-mrj* or *sam-mārj* (see rts. 1. *mrj*, *mārj*), cl. 2. P. -*mārshṭi* (sometimes cl. 1. -*mārjati*, also cl. 10. P. -*mārjayati*, -*yitum*), &c., to sweep together; to sweep clean, scour; to rub or wipe off, clean, cleanse, sweep, purify, wash, strain, filter; to take away, remove; to stroke.

Sam-mārjaka, *as*, m. a sweeper, purifier.

Sam-mārjat, *an*, *ati* or *anti*, *at*, sweeping, cleansing, scouring.

Sam-mārjana, *am*, n. the act of sweeping or cleansing thoroughly; cleaning, scouring, purifying, brushing; the anointing (of images &c.); (*i*), f. a broom, brush.

Sam-mārjita, *as*, *ā*, *am*, well swept or scoured.

Sam-mārjya, ind. having swept clean, having scoured, &c.

Sam-mrjyamāna, *as*, *ā*, *am*, being swept or cleansed.

Sam-mrīṣṭa, *as*, *ā*, *am*, well swept or scoured, cleaned, cleansed; strained, filtered.

समृण *sam-mrj*, cl. 6. P. -*mrjati*, &c., Ved. to kill, slay, destroy.

समृत *sam-mrita*, *as*, *ā*, *am*, quite dead, deceased.

समृद *sam-mrid*, cl. 9. 1. P. -*mridnati*, -*mardati*, &c., to press or squeeze together, rub or grind to pieces, bruise, crush, trample upon, defeat: Caus. -*mardayati*, &c., to cause to be rubbed together, &c., crush, pound, bruise; to rub; to clean.

Sam-marda, *as*, m. pressing or rubbing together, friction; thronging, trampling or treading on; war, battle.

Sam-mardayāna, *as*, *ā*, *am*, rubbing or dashing to pieces, shattering.

Sam-mardita, *as*, *ā*, *am*, thoroughly bruised, crushed, pounded.

Sam-mardin, *i*, *inī*, *i*, pressing thoroughly, rubbing, crushing, trampling upon.

Sam-mardya, ind. having pounded or bruised; having rubbed or cleaned.

समृज *sam-mrj*, cl. 6. P. A. -*mrjati*, -*te*, &c., to take hold of, seize, touch.

Sam-marṣin, *i*, *inī*, *i*, inquiring into, deliberating about, discriminating, judicious.

समेलन *sam-melana*. See col. 1.

समोक्ष *sam-moksh*, cl. 10. P. -*mokshayati*, -*yitum*, to set quite free, liberate, let loose, release.

समोद *sam-moda*, *as*, m. (fr. rt. 2. *mud* with *sam*), great rejoicing, delight, pleasure.

समोह *sam-moha*. See under *sam-muh*.

सम्यक्ष *sam-myaksh*, cl. 1. P. -*myakshati*, &c. (see rt. *myaksh*), Ved. to be held together or united; to be joined with.

सम्यक् *sam-mraksh*, cl. 1. P. -*mrakshati*, &c. (see rt. *mraksh*), to rub on or in, anoint, embrocate.

Sam-mrakshita, *as*, *ā*, *am*, rubbed in, anointed.

सम्यक् *samyak*-*añc* or *samyak*-*at*, *an*, *iñc*, *ak* (fr. an old loc. 2. *sami* + *añc*, see *sami*; cf. *tiri* fr. *tiras* in *tiryak*), going along with or together, going with, accompanying; uniform, same, identical; all, entire, whole, complete; correct, accurate, proper, true, right; pleasant, agreeable; (*ak*), ind. at the same time, with, together; wholly, completely, entirely, comprehensively, thoroughly, fully, accurately, correctly, truly, properly, fully, in right manner, honourably; well, duly; distinctly, clearly. — *Samyak-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make true, perform well. — *Samyak-cāritra*, *am*, n. 'correct conduct,' one of the three excellent things (according to the Jains, see *ratna-traya*).

— *Samyak-tva*, *am*, n. completeness, correctness, accuracy, propriety, (*kāhyāyika*-s°, that state of perfection in which material existence is destroyed.) — *Samyak-pāṭha*, *as*, m. correct recitation or pronunciation.

— *Samyak-prayoga*, *as*, m. fitting or proper use or employment, due practice; (*epa*), ind. by the use of proper means. — *Samyak-pravṛtti*, *is*, f. the right or proper direction (of the organs). — *Samyag-ukta*, *as*, *ā*, *am*, properly or accurately said, of equal weight or authority. — *Samyag-gamana*, *am*, n. the act of going with, accompanying. — *Samyag-goptri*, *tā*, m. a true protector or guardian. — *Samyag-jñāna*, *am*, n. 'complete knowledge,' one of the three jewels or excellent things (according to the Jains, see *ratna-traya*).

— *Samyag-darśana*, *am*, n. the act of punishing properly or justly; punishing legally. — *Samyag-darśana*, *am*, n. 'complete vision, accurate perception,' one of the three jewels or excellent things (according to the Jains, see *ratna-traya*); (with *avṛata*), epithet of the fourth of the fourteen stages leading to final emancipation (according to the belief of the Jains). — *Samyag-varṇamāna*, *as*, *ā*, *am*, continuing in the proper discharge of duty, &c. — *Samyag-vṛitta*, *as*, *ā*, *am*,

properly conducted; wholly confiding in. — *Samyag-vṛitti*, *is*, *f.* steady or complete practice, regular discharge of prescribed duties.

Samīcina, *as*, *ā*, *am*, tending in a common direction, going with or in company with, agreeing with, concordant, consistent, convenient, fit, proper, correct, true, just, right; (*am*), *n.* propriety, fitness, truth.

सम्राज् sam-rāj, *f*, *m.* (fr. *saṃ-rāj*, Pāṇ. VIII. 3. 25), a sovereign lord, paramount sovereign, one who rules over other princes and has performed the Rājāsuya sacrifice; (*f*), *f.* a kind of Vedic metre.

Sam-rājat, *am*, *m.* Ved. = *saṃ-rāj*, (see *saṃ-rāj*.)

Samrājīti, *f.* Ved. a woman who takes precedence, a mistress, superior.

सय् say, cl. I. A. *sayate*, &c., to go.

सय sa-ya, *as*, *ā*, *am*, with the letter *ya*.

सयस्सन् sa-yakṣman, *ā*, *ā*, *a*, having or subject to consumption, consumptive.

सयन्न sa-yatna, *as*, *ā*, *am*, making efforts, taking pains, endeavouring, persevering; active, busy; (*am*), *ind.* with effort, vigorously, assiduously.

सयन sayana, *am*, *n.* (fr. rt. *si*), the act of binding, fastening; [cf. *pra-s*.]

सयन्त्र sa-yantra, *as*, *ā*, *am*, with machines. — *Sa-yantra-jala-sāla*, *as*, *ā*, *am*, having engines and water and a rock.

सयावक sa-yāvaka, *as*, *ā* (according to some *ikā*), *am*, dyed or coloured with lac.

सयावन् sa-yāvan, *ā*, *arī*, *a*, Ved. going along with, attendant, attending, associated with (with inst.).

सयुज् sa-yuj, *k*, *m.* Ved. a companion. — *Sa-yugvan*, *ā*, *ā* or *arī*, *a*, Ved. associated with, attending on, attendant; (*ā*), *m.* a proper N.

Sa-yuyja, *as*, *ā*, *am*, closely united with. — *Sa-yuyja-tā*, *f.* intimate union or junction.

सयुधिष्ठिर sa-yudhishthira, *as*, *ā*, *am*, with or accompanied by Yudhishthira.

सयूय sa-yūthya, *as*, *ā*, *am*, belonging to the same herd or tribe; (*as*), *m.* one of the same tribe.

सयोग sa-yoga, *am*, *n.* (scil. *guṇa-sthāna*), epithet of the last but one of the fourteen stages leading to final emancipation (according to the belief of the Jainas).

सयोनि sa-yoni, *is*, *is*, *i*, having the same womb, uterine; closely related to; closely united with the womb; (*is*), *m.* 'being from the same womb,' a brother; a pair of nippers for cutting betel-nut; *N.* of Indra (according to some).

सयोयण sa-yoshana, *as*, *ā*, *am*, attended by women, along with the women.

सर sara, *as*, *ā*, *am* (fr. rt. *sri*, cf. *sala* under rt. *sal*), going, moving, proceeding (often at the end of comps., cf. *purah-s*); cathartic, purgative; (*as*), *m.* going, motion; an arrow [cf. *sara*]; the coagulum of curds or milk, cream, (in this sense cf. according to some, Gr. *ὑπό-ς*, *ὀπός*, *ὀπός*; Lat. *secum*; Lith. *suri-s*; Slav. *syru*); salt (probably as coming from water, cf. *sala*, *sarira*, *sala*); a waterfall; (*ā*), *f.* going, motion, movement; a cascade, waterfall; the plant *Pæderia* Fetida; (*f*), *f.* a cascade; (*am*), *n.* a lake, pool; water. — *Sara-ja*, *am*, *n.* 'produced from cream,' fresh butter. — *Sara-patirikā*, *f.* the new leaf of a lotus. — *Sara-vatī*, *f.* *N.* of the river Vitastā. — *Sarotara* ('*ra-ul*'), *as*, *m.* 'delighting in water,' the Indian crane.

Saraka, *as*, *ā* or *ikā*, *am*, going, moving, pro-

ceeding; (*as*, *am*), *m.* *n.* a continuous line of road, spirituous liquor (especially that distilled from sugar), rum; drinking spirits; a drinking vessel, goblet; distribution of spirituous liquor; (*am*), *n.* going; a lake, pond, pool; heaven, sky.

Saraṭ, *f*, *m.* air, wind; a cloud; a bee; a lizard, chameleon.

Saraṭa, *as*, *m.* wind; a kind of lizard or chameleon; [cf. *saraṭa*.]

Saraṭi, *is*, *m.* air, wind; a cloud.

Saraṭu, *us*, *m.* a lizard, chameleon.

Saraṇa, *as*, *ā*, *am*, going, moving, proceeding, flowing, who or what goes or moves; (*am*), *n.* the act of going, flowing, proceeding; iron rust or filings; (*ā*), *f.* the creeping plant *Pæderia* Fetida; a sort of convolvulus (= *tri-vṛitā*, commonly called *Tēori*).

Saraṇi, *is*, *f.* a road, path, way [cf. *ā*, *saraṇi*]; a straight or continuous line; the creeping plant *Pæderia* Fetida; a disease of the throat.

Saraṇi, *f.* = *saraṇi* above.

Saraṇḍa, *as*, *m.* a bird; a lizard; a rogue, cheat; a dissolute man; a sort of ornament; [cf. *saraṇḍa*.]

Saranyā, *as*, *ā*, *am*, to be gone; [cf. *ā*, *saranyā*.]

Saranyat, *an*, *anti*, *at*, wishing to go; wishing to go everywhere, all-pervading, (Sāy. = *sarvatra* *gamanam icchat*.)

Saranyu, *us*, *us*, *u*, (probably) fleet, impetuous (Ved.); (*us*), *m.* *N.* of Yama, (Sāy. = *saranyā-sila*); of the son of Varuṇa, (in Rīg-veda X. 61. 24. said to have the form of a horse; the plural of this word is in other places applied to certain beings called Saranyus, who seem to be identified in Rīg-veda III. 32. 5. with the Maruts, and in I. 62. 4. with the Angirasas, who are described by Sāy. as seven in number); air, wind; a cloud; water; spring (= *vasanta*); fire (= *Agni*); [cf. Gr. *ἐπύρρως*.]

Saranyū, *us*, *f.* Ved. 'the fleet-running one,' *N.* of a daughter of Tvashtri, (in Rīg-veda X. 17. 2. represented as wife of Vivasvat or the Sun and mother of the two Aśvins, and according to another legend, mother of the twins Yama and Yamī; according to Yaska XII. 10, Saranyū is a personification of the Night, and the first twins she bore were Madhyama and Madhyamikā Vāc; she then made Sa-varṇā, q.v., take her place as wife of the Sun, and herself ran away in the form of a mare, but being pursued and embraced by the Sun in the form of a horse, then gave birth to the two Aśvins or 'horsemen,' her substitute Sa-varṇā giving birth to Manu); epithet of the Dawn (according to some).

1. *sarat*, *am*, *anti*, *at*, going, flowing, proceeding.

2. *sarat*, *t*, *m.* a thread; [cf. *sarīt*.]

Sarapasas, *pl.* Ved. (in the Pada-pāṭha separated into *sara apasah*), the flowing waters, (Sāy. = *sarānam apah karma yāsām tāh*, those waters whose act is flowing, Rīg-veda II. 13. 12.)

Saramā, *f.* (probably fr. rt. *sri*), 'the runner,' *N.* of the dog of Indra (represented in Rīg-veda X. 14. 10. as the mother of the four-eyed brindled dogs of Yama, and called in Mahā-bhārata Ādi-p. 671. *deva-sūni*; in the Rīg-veda this dog is said to have gone in search of and recovered the cows stolen by the Panis; according to some modern scholars Saramā may be one of the names of Ushas, 'Dawn,' the cows representing the rays of the sun stolen by the night; the name Saramā is also thought to correspond with Helena; and Saramēya, q.v., is regarded as connected with Hermes, Saramā being by some identified with the Wind, as conductor of the souls of the departed; Saramā Deva-sūni is said to be the authoress of part of Rīg-veda X. 108); a female dog, bitch; *N.* of the wife of Vibhishana (Rāvaṇa's brother); of a daughter of Dakṣa and wife of Kaśyapa.

Sarayu, *us*, *m.* air, wind; (*us*), *f.* *N.* of a well-known river (commonly called by the various names Surjoo, Surji, Sirjoo, Seryu; it is a tributary of the Ghogra [see *gharghara*] on which stands the ancient city of Ayodhyā or Oude, cf. Rāmāyaṇa I. 5. 6; in Rīg-veda X. 64. 9, X. 75. 5; it is men-

tioned along with the other well-known rivers Sarasvatī, Sindhu, Ganga, Yamunā, and Sutu-dri). — *Sarayu-tāṭa*, *as*, *am*, *n.* the bank of the Sarayu; *N.* of a place.

Sarayū, *us*, *f.* *N.* of a river (= *sarayu* above).

— *Sarayū-vana*, *am*, *n.* a forest on the river Sarayū.

Sarala, *as*, *ā*, *am*, straight, not crooked, direct, right, honest, sincere, candid, artless, simple, upright [cf. *sarala*]; (*as*), *m.* a species of pine tree, *Pinus Longifolia*; a kind of bird, *Pavo Bicalcarata*; a Buddha; fire; (*ā*), *f.* a kind of convolvulus (= *tri-puṭā*); *N.* of a river. — *Sarala-kāshṭha*, *am*, *n.* the wood of the pine. — *Sarala-drava*, *as*, *m.* the exudation of the Sarala pine; a fragrant resin. — *Sarala-yāyin*, *i*, *ini*, *i*, going in a straight line; upright, honest; (*ini*), *f.* a plant with an upright stem. — *Sarala-skandha-sanghaṭṭa-janman*, *ā*, *ā*, *a*, originating in the friction of the trunks of pines. — *Saralānga* ('*la-an*'), *as*, *m.* the exudation of the Sarala pine, resin, turpentine. — *Saralā-bhāshya*, *am*, *n.* *N.* of a Bhāshya.

Saravya, *am*, *n.* (fr. *sara*, an arrow), a mark for shooting at, target, butt; [cf. *saravya*.]

Saras, *as*, *n.* (originally perhaps 'flowing water'), water; a lake, large sheet of water, pond, pool; any piece of water in which the lotus grows, (in Naigh. I. 12. enumerated among the *udaka-nāmanī*, and in I. 11. among the *vān-nāmāni*); [cf. Old Norse *sir*, *sior*, *sior*; Angl. Sax. *strenda*.] — *Sarah-kāka*, *as*, *m.* 'water-crow,' a gander; (*i*), *f.* a goose. — *Sarasi-ja*, *am*, *n.* 'pond-born,' a lotus. — *Sarasi-ruha*, *am*, *n.* 'growing in a pond,' a lotus. — *Sarasi-ruha-janman*, *ā*, *m.* 'born from a lotus,' epithet of Brahmā. — *Sarasi-ruha*, *am*, *n.* 'pool-growing,' a lotus. — *Saras-tira*, *am*, *n.* the bank of a lake or pond. — *Saras-vat*, *am*, *atī*, *at*, 'having water,' watery, fluid, juicy, sapid; elegant; sentimental; (*ān*), *m.* the ocean; a male river; *N.* of a river-god, (in Rīg-veda VII. 96. 4-6. assigned as a consort to Sarasvatī, see below); *N.* of Vāyu, (according to Sāy. in Rīg-veda VII. 95. 3 = *madhya-sthāno rayih*); a buffalo; (*atī*), *f.* *N.* of the goddess of speech and learning, (in the later mythology regarded as the wife or female energy of the god Brahmā or first deity of the Hindū triad [see *brahman*], and sometimes identified with Vāc, q.v., and invoked as a kind of muse or patroness of science and inventress of the Sanskrit language and letters; in the earliest mythology she was probably a river-deity, her name signifying 'watery,' according to Yaska [Nirukta II. 23] she was regarded both as a river and as a goddess; probably this river was to the earlier Hindūs what the Ganges [said to be only twice named in the Rīg-veda] was to the later; sacrifices were doubtless performed on its banks, and its sanctity imparted a sacred character to the district lying between its waters and those of the Drishadvatī [see Manu II. 17]; hence the river Sarasvatī was not only personified as a river-goddess, but her assistance was invoked at the sacrifices performed near her flowing waters and her influence held to be necessary for inspiring the Rishis who composed the sacrificial hymns with eloquence and wisdom; in Rīg-veda II. 41. 16. she is called the best of mothers, of rivers, and of goddesses; in other places she is described as bestowing wealth, fertility, and offspring, as moving along a golden path, as destroying Vṛitra, as associated with the Aśvins, and even as the wife of Indra; in Rīg-veda VI. 61. 10-12, VII. 36. 6. she is called the mother of rivers, and is said to be sevenfold or to have seven sisters; in Mahā-bhārata, Salya-parvan 2189, seven Sarasvatīs are also mentioned, viz. Su-prabhā, Kāncanākshī, Viśālā, Manoramā, Ogha-vatī, Su-ṛenu, and Vimalodakā; in the Sānti-parvan 12920, Sarasvatī is called the mother of the Vedas, which is also elsewhere said of Vāc, though Vāc in the earlier mythology is regarded as a separate deity; according to later legends the goddess Sarasvatī was persuaded to descend from heaven and confer her invention of language and letters on the human race by the sage Bharata,

whence one of her names is Bhārati; she is sometimes represented as assuming the form of a Haṅsa or swan, and is also called Mahā-śvetā or Mahā-śuklā from her extreme whiteness; N. of a celebrated river (held very sacred by the Hindus and in the earlier mythology mixed up with the goddess [see above]); it corresponds with the modern Sursooty, which rises in the mountains bounding the north-east part of the province of Delhi, and running in a south-westerly direction becomes lost in the sands of the great desert; this river formerly marked one of the boundaries of the region called Ārya-deśa, and of a particularly sacred district called in Manu II. 17. Brahmvarta; in Rīg-veda VII. 95, 2, it is represented as flowing into the sea, although later legends make it disappear underground and join the Ganges and Jumna at Allahabad, see *tri-veṇī, prayāga*; a river (in general); speech, voice, eloquence, literary composition; a cow (=go); N. of Durgā; an excellent woman; N. of the wife of a Manu; of the wife of Maṇḍana (see *maṇḍana-mīśra*); a female divinity peculiar to the Buddhists or Jains; the moon-plant *Asclepias Acida* (= *soma-latā, brāhmī*); N. of another plant (= *jyotiś-matī*); N. of a celebrated grammarian, (in this and the following senses masc.); N. of various learned men. — *Sarasvatī-kanṭhābharāṇa* ('*ṭha-ābh*'), N. of a work on the art of poetry by Bhoja-deva. — *Sarasvatī-kūṭumba*, as, m., N. of a poet. — *Sarasvatī-tīrtha*, am, n., N. of a Tīrtha. — *Sarasvatī-pūjāna*, am, n. or *sarasvatī-pūjā*, f. the worship of Sarasvatī (observed on the fifth of the light half of the month Māgha, on which day books and implements are held sacred and not allowed to be used). — *Sarasvatī-prayoga*, as, m. a kind of mystical rite peculiar to the Tāntrikas. — *Sarasvatī-mantra*, as, m., N. of a hymn to Sarasvatī. — *Sarasvatī-vrata*, am, n., N. of a particular religious observance. — *Sarasvatī-saras*, as, n., N. of a sacred lake. — *Sarasvatī-sūkta*, am, n., N. of a particular hymn. — *Sarasvatī-sūtra*, am, n., N. of particular grammatical aphorisms. — *Sarasvatī-stava*, as, m. or *sarasvatī-stotra*, am, n., N. of a hymn. — *Saroja*, am, n. 'lake-born,' a lotus; (as), m. a prosodial foot containing six long syllables (according to some). — *Saro-jannan*, a, n. 'lake-born,' a lotus. — *Sarojāla*, am, n. the water of a pond or lake. — *Sarojinī*, f. *īnī*, f. having lotuses; (ī), m. epithet of Brahmā; (īnī), f. a pond abounding in lotuses; a multitude of lotuses; a lotus. — *Saro-rakṣa*, as, m. the guardian of a pool. — *Saro-ruḥ*, f. or *saro-ruha*, am, n. 'pond-growing,' a lotus. — *Saroruhāsana* ('*ha-ās*'), as, m. 'sitting on a lotus,' epithet of Brahmā (as having appeared first from the interior of a lotus springing from the navel of Viṣṇu in order to create the world). — *Saro-rukiṇī*, f. 'pond-growing,' a lotus. — *Saro-vara*, as, m. a lake, large pond, any piece of water deep enough for the lotus to grow.

1. *sarasa*, am, n. (for 2. see col. 2), a tank, pond, lake, (also a substitute for *saras* at the end of a comp.); alchemy; (ā), f. a sort of white convolvulus (= *śvetā-trīloṇī*). — *Sarasa-vāṇī*, f. a proper N. *Sarasika* or *sarasika*, as, m. the Indian crane. *Sarasī*, f. a lake, large pond or sheet of water; N. of a species of metre. — *Sarasī-ruha*, am, n. 'pond-growing,' a lotus.

Sarī, is, m. a cascade, waterfall; [cf. *sara, sarī*]. — *Sarī-putra*, as, m., N. of a Bodhi-sattva. *Sarika*, f. the act of going or proceeding; a woman going or moving [cf. *saraka*]; a particular drug (= *hingu-patīrī*).

Sarīt, f. a stream, river; a thread, string; a particular species of metre. — *Sarītām-varā*, f. 'best of rivers,' the Ganges. — *Sarītān-nātha*, as, or *sarītām-pati* or *sarīt-pati*, is, m. 'lord of rivers,' the ocean. — *Sarīt-vat*, am, m. 'possessed of rivers,' the ocean. — *Sarīt-suta*, as, m. 'river-son,' epithet of Bhīṣma (son of Gaṅgā). — *Sarid-bhartrī*, tā, m. 'river-lord,' the ocean; a symbolical term for the number four, (see 1. *sam-udra*, p. 1079). — *Sarid-*

vadhū, ūs, f. 'river-woman,' a woman-like river. — *Sarid-varā*, f. 'best of rivers,' the Ganges. — *Sarin-nātha*, as, m. 'river-lord,' the ocean. — *Sarin-maru-canāśraya* ('*na-ās*'), as, ā, am, protected by a wood, desert, and river. — *Sarin-mukha*, am, n. the source of a river.

Sarin, ī, īnī, ī, Ved. going, moving, one who goes. *Sariman* or *sariman*, ā, m. going, moving, proceeding; air, wind.

Sarira, am, n., Ved. = *salila*, water, the ocean, (enumerated among the *bahu-nāmāntī* in Naigh. III. 1); the universe (= *loka, loka-traya*, according to Mahidhara on Vājasaneyi-s. XV. 52, XVII. 87).

Sarila, am, n. = *salila*, water.

Sarma, as, m. going, running; sky; heaven; [cf. Gr. *ὄρη*.]

सरङ्गार *sa-rakta-gaura*, as, ā, am, being of a red and whitish colour.

सरघा *saraghā*, f. (said to be fr. *sara*, 'a goer,' and rt. *han*), a bee, (apparently also am, n.)

सरङ्ग *sa-ranga*, as, ā, am, having colour; having a nasal sound; (as), m. a quadruped; a bird; [cf. *sāraṅga*.]

सरङ्गक *sarāṅgaka*, a species of the *Atisak-varī* metre.

सरजत् *sa-rajat*, an, *antī*, at (fr. rt. *rañj* with *as* for *saha*), Ved. colouring or tinging at the same time, (Sāy. = *saha-rajat*, Rīg-veda X. 115, 3.)

सरजम् *sa-rajās*, ās, ās, as, having dust or dirt or impurity; (ās), f. a woman during menstruation.

Sa-rajasa, as, ā, am, having dirt or impurity of any kind; (am), ind., see *Vopa-deva* VI. 65. — *Sa-rajasa-tā*, f. dirtiness, dustiness.

Sa-rajaska, as, ā, am, = *sa-rajasa* above.

सरटक *saraṭaka*, as, m., N. of a mendicant.

सरण *saraṇa*, &c. See p. 1092, col. 2.

Saranyu, &c. See p. 1092, col. 2.

सरत्ति *saratni*, is, m. f. a kind of cubit measure (= *ratni*); a short cubit (according to some).

सरथ *sa-ratha*, as, ā, am, having a car or chariot, possessing a carriage; riding in the same car; (as), m. a warrior or Kshatriya (as riding in a chariot). — *Sa-ratha-pādātā*, as, ā, am, accompanied by or along with chariots and infantry.

सरदत् *sarad-vat* = *sarad-vat*, p. 994.

सरभ *sarabha*, a species of the *Atisak-varī* metre.

Sarabhaka, (probably) a kind of animal or insect; [cf. *sarabha*.]

सरभस *sa-rabhasa*, as, ā, am, possessing speed or impetuosity, impetuous, speedy, quick; agitated, passionate; delighted; (am), ind. impetuously, with great speed, hurriedly, hastily, passionately, delightedly.

सर्मा *saramā*. See p. 1092, col. 2.

सरशन *sa-raśana*, as, ā, am, having a girdle, girdled.

सरपट्ट *sarashatṭa*, N. of a place.

सरस 2. *sa-rasa*, as, ā, am (for 1. see col. 1), tasty, juicy, succulent, sapid; fresh, new; beautiful, charming, excellent; agreeable; expressive of poetical sentiment (see *rasa*); impassioned, enraptured; (am), ind. with rapture. — *Sarasāṅgayashṭī* ('*sa-an*'), is, is, ī, one whose delicate body is wet with perspiration, (see under 2. *yashṭī*).

सरसम्पत् *sarasamprata*, am, n. a sort of Euphorbia (= *tri-karṣa*).

सरहस्य *sa-rahasya*, as, ā, am, possessing anything secret or mystical, magical, mystical; having

the secret or mystical doctrine (of the Upanishads, see Manu II. 140); along with the Upanishads or esoteric part of Vedic teaching. — *Sa-rahasya-vrata*, as, ā, am, possessing mystical spells.

सराग *sa-rāga*, as, ā, am, having colour, coloured, tinted; having passion, passionate, impassioned. — *Sarāga-tā*, f. the being coloured with red. — *Sarāga-netra*, as, ā, am, red-eyed.

सराजक *sa-rājaka*, as, ā, am, possessing a king; along with the king.

सराट *sarāṭa*, N. of a place.

सराति *sa-rāti*, is, is, ī, Ved. accompanied with presents or wealth.

सराव *sarāva*, as, m. (for *śarāva*, q. v.), a lid, cover; a shallow cup, saucer, &c.

सराष्ट *sa-rāṣṭra*, as, ā, am, possessing a kingdom; along with the kingdom.

Sa-rāṣṭraka, as, ā, am, = *sa-rāṣṭra* above.

सराहु *sa-rāhu*, us, us, u, possessed or held by Rāhu, q. v.; eclipsed.

सरि *sari*, *sarī*, &c. See col. 1.

सरिर *sarira*, *sarila*. See col. 2.

सरिषप *sarishapa*, as, m. = *sarshapa*, mustard, *Sinapis Dichotoma*.

सरिस्प *sarīṣṭra*, as, ā, am (fr. the Intens. of rt. *śrīp*), crawling, creeping; (as), m. a snake.

सरु *saru*, us, us, u (probably to be connected with rt. *srī*, cf. rt. *tsar*), minute, thin, fine, small; (us), m. = *tsaru*, the hilt or handle of a sword.

सरुज *sa-ruj*, k, k, k, or *sa-ruja*, as, ā, am, suffering pain or sickness, sick, ill, diseased; [cf. perhaps Goth. *saurga*.]

Sa-roga, as, ā, am, affected with disease, sick, diseased. — *Saroga-tā*, f. or *saroga-tva*, am, n. sickness.

Sarogin, ī, īnī, ī, diseased, sick. — *Sarogī-tā*, f. sickness, sickness, disease.

सरुष *sa-rush*, t, t, t, feeling anger, angry.

सरुप *sa-rūpa*, as, ā, am, of the same shape, like, similar, resembling, having shape, shaped, formed. — *Sarūpa-tā*, f. or *sarūpa-tva*, am, n. identity of form, likeness, resemblance, assimilation to the deity, (one of the four states into which *mukti*, q. v., is distinguished.)

सरेफ *sa-repha*, as, ā, am, together with the letter *ṛ*.

सरोग *saroga*, &c. See above.

सरोज *saro-ja*, *sarojin*, &c. See col. 1.

सरोत्सव *sarotsava*. See under *sara*.

सरोध *sa-rodha*, as, ā, am, having hindrance or obstruction or opposition; having destruction or loss; (as), m. obstruction, opposition (according to some).

सरोम *sa-roma*, as, ā, am, having hair, hairy. — *Sa-roma-kāṭaka*, as, ā, am, having hair bristling with ecstasy. — *Sa-roma-vikriya*, as, ā, am, thrilling with ecstasy.

सरोष *sa-rosha*, as, ā, am, full of anger, angry, wrathful; (am), ind. with anger, angrily. — *Saroshā-rāgopahata* ('*ga-up*'), as, ā, am, suffused with a flush of anger.

सर्क *sarka*, as, m. (according to *Śabda-k.*), wind, air, (probably fr. rt. *srī*); the mind; N. of *Sarī-pati*, (perhaps for *sarga* below.)

सर्गे *sarga*, as, m. (fr. rt. 1. *srj*), letting go, relinquishment, abandonment; loss of consciousness, fainting (= *moha*); voiding (as excrement

&c.); letting loose; creation, the creation of the world, (in Bhāgavata-Purāṇa III. 10, 13, &c. nine different creations are enumerated, viz. 1. Mahat or intellect; 2. Aham or personality; 3. Tan-mātra, the subtle, with the five grosser elements [see *tan-mātra*]; 4. Indriya or organs; 5. Vaikārika or Deva-sarga, which also comprises Manas or mind; 6. Tamas or darkness; 7. Tasthushām Sarga or creation of stationary creatures, such as trees, plants, &c., which are said to be *ut-srotas*, having the flow or current of life upwards, cf. *ārdhva-srotas*; 8. Tīraścāp Sarga or creation of animals, cf. *tiryak-srotas*; 9. Nṛjāp Sarga or creation of men, which is said to be *arvāk-srotas*, q. v.); nature, the universe; natural property, disposition, tendency; onset, advance, motion, rush; a troop of horses let loose (Ved.); a horse, (Sāy. = *asva*); effort, resolution, determination, resolve, will, perseverance; a chapter, book, section, canto; assent, agreement; ascertainment, certainty; epithet of Śiva; (*ās*), m. pl., Ved. a stream of water (= *udaka*, Naigh. I. 12). — *Sarga-krama*, as, m. the order of creation. — *Sarga-takta*, as, &, am, Ved. set in motion, (Sāy. = *gamane pravṛtta*). — *Sarga-pratahta*, as, &, am, Ved. urged on to impetuous motion, (Sāy. = *visarjajana prayamita*). — *Sarga-bandha*, as, m. 'chapter-composition,' a Mahā-kāvya or great poem; any work or book comprising several sections or chapters.

Sarja, as, m. the Sāl tree, *Shorea Robusta* (= *sāla*); another tree (= *pīta-sāla*); the resinous exudation of the Sāl tree. — *Sarja-gandhā*, f. a particular plant (= *rishā*). — *Sarja-nirjāsaka*, as, or *sarja-manī*, is, or *sarja-raja*, as, m. the resinous exudation of the Sāl tree; resin (in general).

Sarjaka, as, m. the Sāl tree; another tree (= *pīta-sāla*).

Sarjana, am, n. the act of letting go or letting loose, abandonment, quitting; voiding (excrement &c.); the reserve or rear of an army; the act of creating, creation.

Sarjī, is, f. natron, (see below). — *Sarjī-kshāra*, as, m. = *sarjī*, (also written *svarjī-kshāra*).

Sarjīkā, f. natron, impure alkali or carbonate of soda (used in India instead of soap for cleaning linen &c.). — *Sarjīkā-kshāra*, as, m. natron, (also written *svarjīkā-kshāra*).

Sarjī, f. = *sarjī* above.

सर्ज *sarj* [cf. rt. 1. *arj*], cl. 1. P. *sarjati*, *sarjatum*, to earn by labour, acquire, gain.

Sarjū, ūs, m. (in Upādi-s. I. 82. said to be fr. rt. *sarj* above, but probably to be connected with rt. 1. *erjī*, cf. *sarja* above), a merchant, trader; (*ās*), f. lighting; a necklace; going, following.

सर्प *sarpa*, as, m. (fr. rt. *srīp*), a creeping or serpentine or tortuous motion, creeping, moving gently, gliding, sliding, twining; going, flowing; a snake, serpent; a particular tree (= *nāga-keśara*); a particular tribe of Mlecchās or barbarians who were formerly Kshatriyas (mentioned in the twenty-fourth chapter of the Hari-vaṃśa, and described as wearing beards); N. of a particular Rudra; (*ī*), f. a female snake; N. of the wife of a Rudra; [cf. Gr. *ἐρπ-ερός*; Lat. *serpens*]. — *Sarpa-rishi*, is, m. 'serpent-Rishi,' epithet of Ārbuda Kādraveya. — *Sarpa-kankālīkā* or *sarpa-kankālī*, f. 'serpent's skeleton,' N. of a particular medicinal plant and antidote (= *viśa-nāśinī*). — *Sarpa-gandhā*, f. a particular plant (species not known). — *Sarpa-ghāṭinī*, f. a variety of the Sarpa-kankālī plant. — *Sarpa-āra-nivāsana*, as, m. 'clothed in a serpent's skin,' epithet of Śiva. — *Sarpa-śhatra*, am, n. 'serpent-umbrella,' a mushroom. — *Sarpa-trīpa*, as, m. a mongoose or ichneumon. — *Sarpa-tva*, am, n. the state of a snake. — *Sarpatva-sambhāvanā*, f. imagination of being a snake, mistaking for a snake. — *Sarpa-danśhṭra*, as, m. a snake's fang; a kind of plant; = *danti*; (*ā*), f. the shrub *Tragia Involucrata*. — *Sarpa-danśhṭrikā*, f. a kind of shrub (= *āja-śringī*). — *Sarpa-danḍā*, f. a kind of plant,

= *sainhalī*; (*ī*), f. another plant (= *go-rakshī*). — *Sarpa-danti*, f. a species of sunflower (= *nāga-danti*). — *Sarpa-damanī*, f. a kind of medicinal plant (= *bandhīyā-karkoṭakī*). — *Sarpa-dhāraka*, as, m. a snake-catcher, snake-charmer. — *Sarpa-nāmā*, f. a variety of the Sarpa-kankālī plant. — *Sarpa-pushpī*, f. a species of sunflower (= *nāga-danti*). — *Sarpa-phāṇa-ja*, as, m. 'produced in a snake's hood,' the snake-stone (a gem or pearl said to be found in a snake's head and to resemble the berry of the Abrus Precatorius). — *Sarpa-bulī*, is, m. an offering of rice to serpents. — *Sarpa-bhujī*, k, m. 'snake-eater,' a peacock; a crane; a large snake. — *Sarpa-manī*, is, m. 'snake-gem,' the snake-stone, a kind of carbuncle (said to be found in a snake's head and to have the power of expelling poison). — *Sarpa-mālā*, f. a variety of the Sarpa-kankālī plant. — *Sarpa-rāja*, as, m. 'serpent-king,' epithet of Vāsuki (sovereign of the serpent-race inhabiting Pātālā). — *Sarpa-latā*, f. = *nāga-vallī*. — *Sarpa-vid*, t, m. one who understands serpents, a serpent-charmer. — *Sarpa-vidyā*, f. serpent-science, a particular Veda; the charming of serpents. — *Sarpa-viśa-pratishedha*, as, m. the keeping off or expelling of snake-poison. — *Sarpa-veda*, N. of a work on serpents or their influence. — *Sarpa-nyāpādāna*, am, n. the killing of serpents; being killed by a snake. — *Sarpa-sīras*, ās, m. (scil. *hasta*), 'serpent-headed,' epithet of a particular position of the hands. — *Sarpa-sattra*, am, n. 'serpent-sacrifice,' a particular sacrifice for the destruction of serpents. — *Sarpa-satrin*, i, m. 'performer of a snake-sacrifice,' epithet of king Janam-ejaya (son of Parīkshit; a legend relates that in order to revenge the death of his father, who was killed by the bite of a snake, he compelled, by means of Mantras, the whole serpent-race to be present at a sacrifice, where they were all destroyed except a few of the chiefs). — *Sarpa-sahā*, f. a variety of the plant Sarpa-kankālī. — *Sarpa-sāt*, ind. to a snake or serpent. — *Sarpa-han*, ā, m. 'snake-killer,' an ichneumon, mongoose. — *Sarpāksha* ('*pa-ak*'), am, n. 'serpent-eye,' the seed of the Elaeocarpus; (*ī*), f. the plant Sarpa-kankālī; another plant (= *gandha-nākulī*); another plant (= *nāgī-kulāpaka*). — *Sarpākhyā* ('*pa-ākh*'), as, m. 'serpent-named,' a kind of Mahisha-kanda, q. v.; the plant Mesua Ferrea (= *nāga-keśara*). — *Sarpāṅgī* ('*pa-an*'), f. 'serpent-limbed,' a variety of the plant Sarpa-kankālī; another plant. — *Sarpādānī* ('*pa-ad*'), f. a particular plant (= *nākulī*). — *Sarpārati* ('*pa-ar*') or *sarpāri* ('*pa-ari*'), is, m. 'enemy of snakes,' an ichneumon; a peacock; the bird Garuda. — *Sarpāvalī* ('*pa-āv*'), is, f. a row of serpents. — *Sarpāvāsa* ('*pa-āv*'), as, m. the abode of a serpent; (am), n. the Sandal tree or wood. — *Sarpāsana* ('*pa-a*'), as, m. 'snake-eater,' a peacock. — *Sarpīṣṭha* ('*pi-iṣh*'), am, n. 'likened by female snakes,' the Sandal tree or wood. — *Sarpēvara* ('*pa-iṣ*'), as, m. 'lord of serpents,' epithet of Vāsuki (sovereign of the serpent-race). — *Sarpēvara-tirtha*, am, n. N. of a Tirtha. — *Sarpēṣṭha* ('*pa-iṣh*'), am, n. 'serpent-loved,' the Sandal tree or wood.

Sarpaṇa, am, n. the act of creeping or gliding; going tortuously; the flight of an arrow nearly parallel with the ground.

Sarpāt, an, anti, at, gliding, creeping, sliding, slipping, going.

Sarpin, i, inī, ē, going gently or tortuously, creeping, gliding, winding, sliding, slipping, twining, moving; (*īnī*), f. a female serpent; a small medicinal shrub (= *bhujā-gī*).

Sarpis, is, n. clarified butter, ghee, (in Naigh. I. 12. enumerated among the *udaka-nāmāni*). — *Sarpīr-ānti*, is, is, i, Ved. sacrificed or worshipped with butter; (*is*), m. epithet of Agni. — *Sarpīsh-kunḍāka*, f. a butter-ja. — *Sarpīsh-tara*, more completely clarified butter, more or most excellent ghee. — *Sarpīsh-mat*, ān, atī, at, possessed of ghee, seasoned with clarified butter. — *Sarpīsh-eat*, ān, atī, at, containing ghee, dressed with butter. — *Sar-*

pis-samudra, as, m. the sea of clarified butter (one of the seven seas, see I. *sam-udra*).

सर्व *sarb* (also written *samb*), cl. 1. P. *sarbatī*, &c., to go, move.

सर्म *sarma*. See under *sara*.

सर्व *sarv* (= rt. *śarv*), cl. 1. P. *sarvati*, &c., to hurt, injure, kill.

सर्व *sarva*, as, ā, am (in Upādi-s. I. 153. said to be fr. rt. *srī*, 'to go,' 'pervade,' this rt. having also, according to some, the meaning 'to be strong or whole,' cf. *śāra*; according to others fr. *satra* for *satrā*, q. v., *va* being affixed; dat. sing. *sarvasmai*, nom. pl. *sarve*, &c., this declension being the model for a whole series of pronominals, see Gram. 237), all, every; whole, entire, universal, complete; (as), m. an epithet of Śiva; of Viṣṇu; of a Muni, (*sarvam* is enumerated among the *udaka-nāmāni* in Naigh. I. 12); [cf. Gr. *ἅλ-ο-ς*, *ὅλ-ο-ς*, *ὄλ-ο-ς*: Osk. *sol-lu-s* (for *sol-vu-s*), 'whole, sound': Lat. *sar-c-ire*, *sal-vu-s*, *sal-u-s*, *sal-u-ber*, *sol-u-m*, *sol-i-du-s*, *sol-ari*, *sol-amen*, *sol-emis*, 'yearly'; *sol-ers*: (perhaps also) Goth. *alls*: Hib. *uile*, 'all, every, whole.'] — *Sarvam-saha*, as, ā, am, all-sustaining, all-bearing; patient, enduring; (*ā*), f. the earth. — *Sarva-kara*, as, m. 'maker of all,' epithet of Śiva. — *Sarva-kartṛ*, tā, m. 'maker or creator of all,' epithet of Brahmā. — *Sarva-karman*, a, n. every act; (*ā*), m. one who performs all acts; epithet of Śiva. — *Sarva-karmīna*, as, ā, am, performing every act; pervading every action, &c. — *Sarva-kāma*, as, m. every wish; epithet of Śiva; N. of a king. — *Sarva-kāma-da*, as, m. 'granting all desires,' epithet of Śiva. — *Sarva-kāma-vara*, as, m. 'best of all objects of desire,' epithet of Śiva. — *Sarva-kāma-samriddha*, as, ā, am, amply stocked with all desired objects, fulfilling every desire. — *Sarva-kāmin*, i, inī, ē, having every pleasure, having all desired objects, fulfilling all wishes. — *Sarva-kāmya*, as, ā, am, to be wished for by every one, having everything one can wish. — *Sarva-kārīn*, i, inī, ē, making or doing all things; (*ī*), m. the maker of all things. — *Sarva-kāla*, am, ind. for all seasons, at all times. — *Sarva-kāla-prasāda*, as, m. 'propitious at all seasons,' epithet of Śiva. — *Sarva-kālīna*, as, ā, am, belonging to all times or seasons, perpetual. — *Sarva-keśin*, i, m. a dancer, actor, (perhaps for *sarva-veśin*, q. v.). — *Sarva-khatrīya-mardana*, as, m. the destroyer of all the Kshatriyas or men of the military tribe. — *Sarva-kshāra*, as, m. 'universal alkali,' impure carbonate of soda or potash, natron (used as a soap for cleaning clothes; = *mahā-kshāra*). — *Sarva-ga*, as, ā, am, going everywhere, all-pervading, ubiquitous; (as), m. spirit, soul; epithet of Śiva; of Brahmā; N. of a son of Paurṇamāsā; of a son of Bhīma; (am), n. water; (*ā*), f. the Priyangu plant. — *Sarva-gaṇa*, as, ā, am, Ved. having all kinds or classes, of every kind. — *Sarva-gata*, as, ā, am, going everywhere, universally diffused, all-pervading, omnipresent. — *Sarva-gatā-tva*, am, n. the condition of going everywhere, omnipresence. — *Sarva-gandhā*, as, m. 'having all perfumes,' a class of four aromatic substances (viz. Kakkola, Lavanga or cloves, Aguru or agallochum, and Sīhlaka or olibanum); any perfume. — *Sarva-gandha-vaha*, as, ā, am, conveying all perfumes or scents. — *Sarva-guṇa-sampanna*, as, ā, am, endowed with every excellence, gifted with every good quality. — *Sarva-guṇopeta* ('*ṇa-up*'), as, ā, am, endowed with every good quality. — *Sarva-guhyā-maya*, as, i, am, made up of all mysteries. — *Sarva-granthī*, is, m. or *sarva-granthika*, am, n. 'all-knotted,' the root of long pepper. — *Sarva-grāsa*, as, ā, am, swallowing or engulfing all. — *Sarvan-kasha*, as, ā, am, 'all-grazing,' all-pervading, everywhere diffused or extended; (as), m. 'all-injuring,' a rogue, wicked man; (*ā*), f. N. of a commentary by Mallī-nātha on the Śīsupāla-

vadha. — *Sarva-carmṇa*, as, ā, am, made of every kind of skin or leather. — *Sarva-cūrin*, ī, m. 'all-pervading,' epithet of Siva. — *Sarva-jagat*, ī, f. the whole world, the universe. — *Sarva-janina*, as, ā, am, belonging or relating to all men, fit for all. — *Sarva-jaya*, f. 'all-conquering,' a particular religious observance performed by women in the month Mārga-śrīṣṭa; a particular plant. — *Sarva-jit*, t, t, t, all-conquering, all-subduing, irresistible; all-surpassing, excellent, incomparable; (t), m. a proper N.; epithet of the twenty-first (or fifty-fifth) year of Jupiter's cycle of sixty years. — *Sarva-jña*, as, ā, am, all-knowing, omniscient, all-wise; (as), m. epithet of Siva; N. of a Muni; a Jina or Buddha deified sage; (ā), f. epithet of Durgā. — *Sarvajñatā*, f. or *sarvajña-tva*, am, n. omniscience. — *Sarvajña-nāyaka*, as, m., N. of an author. — *Sarvajña-vāsudeva*, as, m., N. of a poet. — *Sarvajñātri-tva*, am, n. the condition of one who is omniscient. — *Sarva-jñāna*, am, n. all-knowledge. — *Sarvajñāna-tantra*, am, n., N. of a Tantra work. — *Sarva-jñāna-maya*, as, ī, am, made up of or containing all knowledge. — *Sarva-jñāna-vid*, t, t, t, acquainted with all knowledge. — *Sarva-tanū*, ūs, m., Ved. one who is born again with his whole body. — *Sarva-tantra*, as, m. one who has studied all the Tantras; (as, ā, am), universally acknowledged, admitted by all schools (as a philosophical principle). — *Sarvatantira-siddhānta*, as, m. a dogma admitted by all schools, (opposed to *prātītantra-siddhānta*, a dogma peculiar to some school or a controverted dogma, such as the Mīmāṃsaka doctrine of the eternity of sound). — *Sarva-tas*, see p. 1096, col. 3. — *Sarva-tātā*, ind., Ved. everywhere, (Sāy. = *sarvatra*); at the sacrifice, (Sāy. = *sarva-tātau* = *yajñe*, R̥g-veda IV. 26, 3; see the next.) — *Sarva-tāti*, īs, f. (see Pāp. IV. 4, 142), Ved. all prosperity, complete happiness or health; soundness, wholeness; [cf. Gr. ὅλκ-της; in some passages *tātī* is connected by Sāy. with 2. *tātī*, p. 361, and is said to mean either 'the extension of all enjoyments' or simply 'sacrifice.']. — *Sarva-tāpana*, as, ī, am, all-inflaming; (as), m. epithet of Kāma (god of love). — *Sarva-tiktā*, f. a particular plant (= *kāṭa-māñi*). — *Sarva-tūrya-ninādin*, ī, m. 'playing all instruments,' Siva. — *Sarva-tejas*, as, n. all splendor. — *Sarvatejoma*, as, ī, am, consisting of all splendor; containing all power. — *Sarva-da*, as, m. 'all-giving,' epithet of Siva. — *Sarva-damaṇa*, as, ī, am, all-subduing, all-taming, irresistible; (as), m. epithet of Bharata (son of Sakuntalā). — *Sarva-darsana-saṅgraha*, as, m. 'compendium of all the Darśanas,' N. of a treatise on the various systems of philosophy (not including the Vedānta) by Mādhavācārya and his brother Śāyaṇa. — *Sarva-darśin*, ī, inī, ī, all-seeing; (ī), m. a Buddha. — *Sarva-dāna*, am, n. the gift of everything. — *Sarva-dānādika* ('*na-adh*'), as, ā, am, better than every gift. — *Sarva-dāsa*, as, m., N. of a poet. — *Sarva-dig-vijaya*, as, m. conquest of all regions, universal conquest. — *Sarva-duḥkha-kṣaya*, as, m. destruction of all pain, final emancipation from all existence, beatitude. — *Sarva-devata*, as, ā, am, relating to all the deities. — *Sarva-deva-maya*, as, ī, am, made of all deities, comprising all the gods; (as), m. epithet of Siva. — *Sarva-deva-mukha*, as, m. 'mouth of all the gods,' epithet of Agni or fire (Agni being the medium of oblations to the gods). — *Sarva-deśya*, as, ā, am, being in all places. — *Sarva-daiṇatya* = *sarvadaṇatya*. — *Sarva-dhana*, am, n. all one's wealth or property; (in arithmetic) a sum total, sum of a series, total of a sum in progression. — *Sarva-dhara*, 'all-containing,' N. of a work on medicine by Karatha. — *Sarva-dharma-prakāśa*, as, m., N. of a work on law by Śaṅkara-bhaṭṭa. — *Sarva-dharma-vid*, t, t, t, knowing all duties, one who knows the duties of all tribes and castes. — *Sarva-dhā*, ās, ās, am, Ved. all-containing, all-yielding. — *Sarva-dhārin*, ī, m. 'all-holder,' epithet of Siva; epithet of the twenty-second (or according to others fifty-sixth) year of Jupiter's cycle of sixty years.

— *Sarva-dhāri*, f. the twenty-second year of the cycle (according to some; cf. *sarva-dhārin*). — *Sarva-dhurāvaha* ('*ra-āḥ*'), as, m. an ox fit for any sort of draught or carriage. — *Sarva-dhuvina*, as, m. an ox or other animal fit for any kind of carriage or draught. — *Sarvanāma-tā*, f. the being a pronoun or pronominal. — *Sarva-nāman*, as, n. (in grammar) N. of a class of words beginning with *sarva*, (these comprise the real pronouns and a series of pronominal adjectives, such as *ubhaya*, *viśva*, *ekatara*, &c.). — *Sarvanāma-sthāna*, am, n. (in Pāṇini's grammar) a N. for the Anṅa cases collectively (i. e. the nom. sing. du. pl., acc. sing. du. of masc. and fem. nouns, and the nom. acc. pl. of neuters; these are called by some 'the strong cases'; see Pāp. I. 1, 42, 43; the voc. as following the nom. may be included under this name). — *Sarva-nāśa*, as, m. total destruction, destruction of all. — *Sarva-nāśin*, ī, inī, ī, all-destroying. — *Sarvan-dama*, as, m. 'all-subduing,' N. of Bharata. — *Sarva-paṭha*, as, m. every road or way, every direction. — *Sarva-pathina*, as, ā, am, belonging to every road or way, going in every direction. — *Sarva-paśu*, ūs, m. a proper N. — 1. *sarva-pā*, ās, ās, am, drinking everything; (ās), f. the wife of the Daitya Bali. — 2. *sarva-pā*, ās, ās, am, all-preserving. — *Sarva-pāpa-hara*, as, ā, am, removing all sin. — *Sarva-pārśva-mukha*, as, m. 'having a face on all sides,' epithet of Siva. — *Sarva-pāvana*, as, m. 'all-purifying,' epithet of Siva. — *Sarva-pūjita*, as, m. 'worshipped by all,' epithet of Siva. — *Sarva-pūrṇa*, as, ā, am, full of everything. — *Sarva-pūrṇa-tva*, am, n. entire fulness or completeness, complete preparation or provision. — *Sarva-priya*, as, ā, am, dear to all, universally beloved; generally friendly, loving all. — *Sarva-bandha-vimocana*, as, m. 'delivering from every bond,' epithet of Siva. — *Sarva-bhāksha*, as, ā, am, eating all kinds of food, omnivorous; (ā), f. a female goat. — *Sarva-bhāksha*, as, ā, am, all-devouring (as fire); eating all things; all-devouring, omnivorous. — *Sarva-bhāj*, k, k, k, sharing in everything. — *Sarva-bhāva*, as, m. whole being or nature, (*sarva-bhāvena*, with one's whole being, with all one's thoughts). — *Sarva-bhāva-kara*, as, m. 'causer of all being,' epithet of Siva. — *Sarva-bhāvana*, as, m. 'all-creating,' epithet of Siva. — *Sarva-bhūta*, āns, n. pl. all beings, all created things, all the elements. — *Sarvabhūta-kṛt*, t, m. n. the maker of all things; the cause of all elements or beings. — *Sarvabhūta-maya*, as, ī, am, containing all living beings or existences, comprising or comprehending all elementary matter; (as), m. the supreme pervading spirit. — *Sarva-bhūta-stha* or *sarva-bhūta-sthita*, as, ā, am, present in all elements or beings. — *Sarva-bhūta-hara*, as, m. epithet of Siva. — *Sarva-bhūta-hita*, am, n. the welfare of all created beings; (as, ā, am), serviceable to all creatures. — *Sarvabhūtatman* ('*ta-āt*'), ā, m. 'soul of all beings,' epithet of the universal or all-pervading spirit; epithet of Siva; (ā, ā, ā), having the nature of all beings, containing all beings. — *Sarvabhūtatma-medhas*, ās, ās, as, having a knowledge of the essence or nature of all creatures. — *Sarvabhūtepsita* ('*ta-īp*'), as, ā, am, desired by all beings. — *Sarva-bhṛt*, t, t, t, all-sustaining, cherishing or supporting all. — *Sarva-bhōgin*, ī, inī, ī, enjoying all. — *Sarva-bhōgīna*, as, ā, am, good or beneficial for all, to be enjoyed or possessed by all. — *Sarva-mangalā*, f. 'all-auspicious,' an epithet of the goddess Durgā; N. of a work. — *Sarva-maya*, as, ī, am, made or consisting of all, all-containing, general, universal, comprehensive of all. — *Sarva-mahī*, f. the whole earth. — *Sarva-mātrā*, f. epithet of a kind of metre. — *Sarva-mūlya*, am, n. 'price of all things,' a cowry; any small coin. — *Sarva-mūṣhaka*, as, m. 'all-stealing,' time. — *Sarva-medha*, as, m. a universal sacrifice, sacrifice for universal success. — *Sarva-medhya-tva*, am, n. perfect purity. — *Sarva-yamaka*, am, n. a kind of Yamaka, q. v. — *Sarva-yogin*, ī, m. epithet of

Siva. — *Sarva-rakṣaṇa-kavāṭa*, am, n. an all-preserving amulet or charm. — *Sarva-rakṣin*, ī, inī, ī, all-protecting; preserving from all (harm). — *Sarva-ratna*, as, m. 'having all gems,' N. of a minister of king Yudhi-shthira; (ā), f., N. of one of the female personifications of musical tones or modes. — *Sarva-ratna-maya*, as, ī, am, made up of all kinds of jewels. — *Sarva-ratna-samanvita*, as, ā, am, possessing all gems or precious things. — *Sarva-rasa*, as, m. the resinous exudation of the Śāl tree, resin; saltiness, salt, saline flavour or taste; a sort of musical instrument, a kind of lute; a scholar, learned man. — *Sarvarasottama* ('*sa-uṣ*'), as, m. 'the best of all flavours,' the saline flavour, saltiness, salt. — *Sarva-rātra*, as, m. the whole night. — *Sarva-rūpa-bhāj*, k, k, k, assuming all forms. — *Sarvartu* ('*va-pit*'), ūs, m. every season. — *Sarvartuka* ('*va-pit*'), as, ā, am, adapted to every season, habitable in every season. — *Sarvartu-parivarta*, as, m. 'revolution of all the seasons,' a year. — *Sarvartu-phala*, am, n. the fruit of all the seasons. — *Sarva-lakṣaṇa-lakṣita*, as, m. 'characterized by all marks,' epithet of Siva. — *Sarva-lāṣa*, as, m. epithet of Siva. — *Sarva-lingin*, ī, m. 'having all the external marks,' a heretic, impostor (especially one who, not belonging to the orthodox faith, wears the dress and assumes the character of an ascetic). — *Sarva-loka*, as, m. the universe. — *Sarva-loka-kṛt*, t, m. 'Universe-maker,' epithet of Siva. — *Sarva-loka-pitāmaha*, as, m. 'the great forefather of all creatures,' epithet of Brahman. — *Sarvaloka-prajāpati*, īs, m. 'father of the Universe,' epithet of Siva. — *Sarvaloka-bhuyānkara*, as, ī, am, formidable to the whole world. — *Sarvaloka-vid*, t, t, t, acquainted with all worlds. — *Sarvaloha*, as, m. an iron arrow. — *Sarva-varṣikā*, f. or (according to some) *sarva-varṣikā*, f. the tree Gmelina arborea. — *Sarva-varman*, ā, m., N. of the author of the Kā-tantra Sūtras. — *Sarva-vallabha*, as, ā, am, dear to all; (ā), f. an unchaste woman. — *Sarva-vāta-saha*, as, ā, am, able to bear every wind (said of a ship). — *Sarva-vādi-sammata*, as, ā, am, approved by all disputants, universally admitted. — *Sarva-vāsa*, as, or *sarva-vāsin*, ī, m. 'all-abiding,' Siva. — *Sarva-vikhyāta*, as, m. 'celebrated by all,' epithet of Siva. — *Sarva-vigraha*, as, m. 'all-shaped,' Siva. — *Sarva-vid*, t, t, t, all-knowing, omniscient, all-wise; (t), m. the Supreme Being. — *Sarva-vibhūti*, īs, f. dominion over all. — *Sarva-vira*, as, ā, am, Ved. all-heric, containing all heroes; possessing numerous male descendants. — *Sarva-veda*, as, ā, am, having all knowledge; (as), m. a Brahman who has read the four Vedas. — *Sarva-vedas*, ās, m. a man who gives away all his acquisitions or property to the priests employed by him at particular sacrifices. — *Sarva-veḍin*, ī, inī, ī, all-knowing, omniscient. — *Sarva-veśin*, ī, m. 'having all dresses or disguises,' an actor, dancer. — *Sarva-vaiśāṅika*, as, m. 'all-annihilating,' epithet of a class of Buddhists who argue total annihilation. — *Sarva-vyāpi-tva*, am, n. universality. — *Sarva-vyāpin*, ī, inī, ī, all-pervading, universal, ubiquitous; embracing all particulars; (ī), m. epithet of Rudra. — *Sarva-śak*, k, k, k, all-powerful, omnipotent. — *Sarva-śaṅkā*, f. suspicion of everybody. — *Sarvaśas*, see p. 1096, col. 3. — *Sarva-śānti-kṛt*, t, t, t, causing universal peace or tranquillity, epithet of Bharata (sovereign of all India and son of Sakuntalā). — *Sarva-śāstra*, as, ā, am, knowing every science. — *Sarva-śāstra-praveśī*, tā, m. 'charioteer of all the sciences,' one who is well acquainted with all the sciences. — *Sarva-śāstra-vid*, t, t, t, or *sarva-śāstra-viśvāda*, as, ā, am, skilled in all the sciences. — *Sarva-subhan-kara*, as, m. 'beautifying everything,' epithet of Siva. — *Sarva-sūnya*, as, ā, am, empty of everything, completely empty. — *Sarva-śeṣa*, as, ā, am, anything remaining out of a whole. — *Sarva-soka-vināsin*, ī, inī, ī, removing all sorrow or grief. — *Sarva-śravya*, as, ā, am, audible to all. — *Sarva-samsarga-lavaṇa*, am, n. a particular kind of salt or salt soil (mixing with

everything). — *Sarva-sangata*, as, ā, am, united with all, met with universally; (as), m. a sort of quick-growing rice (= *shashlikā*). — *Sarva-sangajurityāga*, as, m. abandonment of all worldly affections or connections. — *Sarva-sangā*, f. 'all-uniting', N. of a river. — *Sarva-sangraha*, as, m. a general or universal collection; any collection. — *Sarva-sannahana*, am, n. or *sarva-sannahanārthaka* ('na-ar'), as, m. a complete armament; the arming or assembling of a complete army (consisting of elephants, chariots, horse and foot), a complete armament. — *Sarva-sannāha*, as, m. a complete armament (see above); the universally-pervading spirit. — *Sarva-sama-tā*, f. sameness or identity with all things; equality towards all, equal regard for all, equality. — *Sarva-sasya*, as, ā, am, bearing all kinds of corn, (also written *sarva-sasya*). — *Sarva-saha*, as, ā, am, all-enduring, all-bearing, very patient; (as), m. bdellium; (ā), f. the earth. — *Sarva-sākshin*, ī, m. 'all-witnessing', epithet of the Supreme Being; of Wind; of Fire. — *Sarva-sādhana*, as, m. 'all-accomplishing', Siva. — *Sarva-sādhāraṇa*, as, ā or ī, am, common to all. — *Sarva-sādhu*, ind. in all respects good or well. — *Sarva-sādhu-nishevita*, as, m. 'honoured by all good people', Siva. — *Sarva-sāmānya*, as, ā, am, common to all. — *Sarva-sāropanishad* ('ra-up'), t, f. N. of an Upanishad. — *Sarva-siddhārtha* ('dha-ar'), as, ā, am, having every object attained, having every wish gratified, quite happy. — *Sarva-siddhi*, ī, f. accomplishment of every object, universal success; (ī), m. the Vilva tree. — *Sarva-sena*, as, m., Ved. the lord of the whole host. — *Sarva-sva*, am, n. the whole of a person's property or possessions; whole substance or essence of anything. — *Sarva-sva-danḍa*, as, ā, am, fined in all possessions; (am), n. confiscation of the whole of a property. — *Sarvasva-haraṇa*, am, n. or *sarvasva-hāra*, as, m. the seizure or confiscation of the whole of any one's property. — *Sarva-svāmi-guṇopeta* ('na-up'), as, ā, am, endowed with all the excellences of a master. — *Sarva-svāmin*, ī, m. the owner or master of all; a universal monarch. — *Sarvasvin*, ī, m. a kind of mixed caste (the result of intermarriage between a woman of the Gopa or cowherd caste with a Nāpita or barber). — *Sarva-hara*, as, ā, am, 'seizing all', an epithet of death. — *Sarva-haraṇa*, am, n. or *sarva-hāra*, as, m. seizing of the whole, total confiscation. — *Sarva-hari*, ī, m., N. of the author of the hymn Rīg-veda X. 96, (having the patronymic Aindra). — *Sarva-hāya*, ās, ās, Ved. having all strength or vigour. — *Sarva-hita*, as, ā, am, useful or beneficial to all; (am), n. black pepper. — *Sarva-hut*, t, t, Ved. (perhaps) all-sacrificing or sacrificing all at once. — *Sarvāgamopaniṣad* ('va-āgama-up'), t, f. N. of an Upanishad. — *Sarvāṅga* ('va-an'), am, n. the whole body (from head to foot); all the Angas or Vedāṅgas (see *vedāṅga*) collectively; (as, ā, am), having all members, perfect in limb; (as), m. epithet of Siva. — *Sarvāṅga-rūpa*, as, m. epithet of Siva. — *Sarvāṅga-sundara*, as, ī, am, beautiful in every member, completely beautiful. — *Sarvāṅga-sundara-rasa*, as, m. 'whose essence is good for all the limbs', epithet of a particular drug or medicament. — *Sarvāṅga*, as, ā, am, spread over all the limbs, thrilling through the whole body or throughout the body, generally diffusive, pervading; relating or belonging to the Angas or Vedāṅgas collectively, (see *vedāṅga*). — *Sarvātīkṛt-vrata* ('va-at'), as, ī, am, devoted to all guests, hospitable. — *Sarvātodya-parigrāha* ('va-āt'), as, m. 'comprehending every musical instrument', epithet of Siva. — *Sarvātma* ('va-āt'), as, ā, am, all-containing, all-pervading. — *Sarvātmatva-darśana*, am, n. the doctrine of the oneness of everything with Spirit. — *Sarvātman* ('va-āt'), ā, m. the universal soul, the Supreme Spirit; epithet of Siva. — *Sarvātma-bhūti*, ī, f. all beings collectively. — *Sarvā-dṛśa*, as, ī, am, like to all. — *Sarvādhikaraṇa* ('va-adh'), āpt, n. pl. all

occasions; (*eshu*), ind. on all occasions. — *Sarvādhikāra* ('va-adh'), as, m. general superintendence. — *Sarvādhikārin*, ī, or *sarvādhyaḥksha* ('va-adh'), as, m. a general superintendant. — *Sarvādhikya* ('va-adh'), am, n. superiority to all. — *Sarvānavadyāṅga* ('va-anavadya-an'), as, ā, am, having altogether blameless or faultless limbs. — *Sarvānukārīn* ('va-an'), ī, ī, ī, all-imitating; (ī), f. a kind of shrub (= *śāla-parṇī*). — *Sarvānukrama* ('va-an'), as, m. a general index (showing the successive contents of any book); = *sarvānukramāṇī* below. — *Sarvānukramāṇikā* ('va-an'), f. N. of Kātyāyana's index to the Rīg-veda; of an index to the Vājasaneyi-saṃhitā by the same author. — *Sarvānukramaṇī* ('va-an'), f. N. of a general index to the Veda by Kātyāyana (a pupil of Saunaka). — *Sarvānukramaṇī-vṛtti*, ī, f. a commentary by Śaṅkara-guṇishya on the above. — *Sarvānubhūti* ('va-an'), ī, f. universal experience; 'all-perceiving', epithet of one of the twenty-four Arhats of the past Ut-sarpinī; also of one of the future Ut-sarpinī; a white variety of the Tri-vṛt plant. — *Sarvānumatī* ('va-an'), ī, f. the consent of all. — *Sarvāntaryāmīn* ('va-an'), ī, m. 'ruling or pervading all hearts', epithet of the Supreme Spirit. — *Sarvāma-bhokshaka* ('va-an'), as, ā, am, or *sarvāma-bhojīn*, ī, ī, ī, or *sarvānnina*, as, ā, am, eating all sorts of food (whether dean or otherwise). — *Sarvābharaṇa-bhūṣita* ('va-abh'), as, ā, am, adorned with all ornaments. — *Sarvābhisandhin* ('va-abh'), ī, m. 'all-censuring', a cynic, calumniator, reviler. — *Sarvābhisāra* ('va-abh'), as, m. an attack with a complete army (of elephants, chariots, horse and foot), assembling a complete armament. — *Sarvāyasa* ('va-ay'), as, ī, am, entirely made of iron. — *Sarvāyudha* ('va-ay'), as, m. 'armed with every weapon', epithet of Siva. — *Sarvāyudhopeta* ('va-ayudha-up'), as, ā, am, possessing all weapons, stored with all sorts of arms. — *Sarvārtha* ('va-ar'), as, ā, am, having all objects or aims; (as), m. epithet of the twenty-ninth Mūhūrta; (ās), m. pl. all matters, (*sarvārtheshu*, in all matters, in all the subjects contained in any particular work); all objects; (am), ind. for the sake of all. — *Sarvārtha-kusala*, as, ā, am, skilful in all matters. — *Sarvārtha-śintaka*, as, ā, am, a superintendent or manager of all affairs, (according to Kullōka = *kārya-draśhā nagarādhipatiḥ*). — *Sarvārtha-tā*, f. the state of possessing all objects. — *Sarvārtha-sādhikā*, f. 'effecting all objects', epithet of Durgā. — *Sarvārtha-siddha*, as, m. 'one by whom all objects are effected', epithet of the great Buddha (or Śākya-muni, the founder of the Buddhist religion; according to some he was so called because his parents' wishes were all fulfilled by his birth). — *Sarvārthamūlīnī* ('tha-an'), f. 'effecting all objects', epithet of Durgā. — *Sarvāvasara* ('va-av'), as, m. 'universal leisure', midnight. — *Sarvāvasthā* ('va-av'), f. every condition, (*sarvāvasthāsu*, at all periods). — *Sarvāsaya* ('va-as'), as, m. 'refuge of all', epithet of Siva. — *Sarvāśin* ('va-as'), ī, ī, ī, eating all things. — *Sarvāśrautīn* ('va-as'), ī, ī, ī, belonging to every order of life. — *Sarvāśraya* ('va-as'), as, ā, am, giving shelter or protection to all; (as), m. epithet of Siva. — *Sarvāstī-vāda* ('va-as'), as, m. or *sarvāstī-vādin* ('va-as'), ī, m. 'one who asserts the reality of all existence', epithet of one of the four divisions of the Vaibhāshika system of Buddhism (said to have been founded by Rāhula, son of the great Buddha). — *Sarvāstra* ('va-as'), as, ā, am, having all weapons; (ā), f. epithet of one of the sixteen Jaina Vidyā-devīs or goddesses of learning. — *Sarvāstra-mahāpālā*, one of the Vidyā-devīs described above. — *Sarvāstravid*, t, t, t, knowing or skilled in all weapons. — *Sarvāhna* ('va-ah'), as, m. the whole day, (also spelt *sarvāhna*). — *Sarvendriya-sambhava* ('va-in'), as, ā, am, arising from every sense. — *Sarveśa* ('va-īśa'), as, m. 'lord of all', the Supreme Being; a universal monarch. — *Sarveśvara* ('va-īśa'), as, m. 'lord of all', a universal monarch, paramount lord; epithet

of Siva; a proper N. — *Sarvottama* ('va-ut'), as, ā, am, best of all, supremely good. — *Sarvopakārin* ('va-up'), ī, ī, ī, assisting all; (ī), f. N. of a commentary on the Tattvas of the Sāṅkhya phil. — *Sarvopadha* ('va-up'), as, ā, am, having any penultimate letter. — *Sarvopaniṣad* ('va-up'), t, f. N. of an Upanishad. — *Sarvopādhi* ('va-up'), ī, m. a general attribute. — *Sarvaugha* ('va-ogha'), as, m. great speed or impetuosity; the assembling of a complete army (consisting of elephants, chariots, horse and foot). — *Sarvaushadhi* ('va-osh'), ī, m. or *sarvaushadhi-gaṇa* or *sarvaushadhi-varga*, as, m. a class of certain medicinal herbs or drugs (such as Murā, Campaka, Jāṭā-māṅsi, Haridrā or turmeric, Vāṭā or orris root, Saileya or benzoin, Saṭi or zedoary, Kushṭha or Costus Speciosus, Karpūra or camphor, Candana or sandal, Musta or Cyperus, &c.). — *Sarvaushadhi-rasa*, as, m. the juice or infusion of all the above herbs (especially of those used at a royal inauguration).

Sarvaka, as, ā, am, all, every, whole, entire, universal; (e), ind. everywhere, universally.

Sarva-tas, ind. from every quarter, from every side, from all parts, from everybody; in every direction; on all sides, every way, all round, everywhere; wholly, entirely. — *Sarvataḥ-sūbhā*, f. 'wholly auspicious', the plant Priyangu. — *Sarvato-dikka*, as, ā, am (see 2. *diś*), diffused over all quarters, extending in every direction. — *Sarvato-disam* or *sarvato-disas*, ind. to every quarter (of the world), in every direction. — *Sarvato-bhādra*, as, ā, am, everywhere or on every side good, in every direction or towards every quarter auspicious; (as, am), m. n. a temple or palace of a square form and having an entrance opposite to every point of the compass; (as), m. the car of Vishṇu; a bamboo; a form of military array; a square mystical diagram (painted on a cloth with various colours, and used on particular occasions to cover a sort of altar erected to Vishṇu); a kind of charade in which the same word answers several questions; a particular kind of artificial verse (so contrived that the same meanings and syllables occur, whether the line be read backwards or forwards, or in various other directions; an example occurs in Kīrāt. XV. 25); the Nimba tree; N. of a forest; (ā), f. the tree Gmelina Arborea (= *gambohāri*); an actress, the wife of an actor or dancer; a sort of yam, Dioscorea; (am), n. a mystical diagram of a square shape but enclosing a circle (this diagram is regarded as sacred, and employed on the occasion of the letting loose of a bull, the completion of a vow or other religious observance; it may perhaps be identical with that described above); another square diagram employed for astrological purposes or to foretell good and bad fortune. — *Sarvato-mukha*, as, ī, am, facing every quarter (of the compass), turned everywhere, going everywhere; complete, unrestrained, unlimited, boundless; (as), m. soul, spirit; epithet of Siva (as represented with five faces); of Brahmā (as represented with four faces); of Agni or Fire; a Brahman; the heaven of Indra or Svarga; (am), n. water; sky, heaven.

Sarvatra, ind. everywhere, in all places; always, at all times. — *Sarvatra-ga*, as, ā, am, going everywhere, all-pervading; (as), m. air, wind. — *Sarvatragāmin*, ī, ī, ī, going everywhere; (ī), m. air, wind. — *Sarvatrapratigha* ('ra-up'), as, ā, am, not kept back from (penetrating) everywhere.

Sarvathā, ind. in all ways, by all means; at all, (na sarvathā, not at all), altogether, entirely, wholly, completely, mostly, assuredly, certainly; exceedingly; at all times.

Sarvadā, ind. always, at all times, at every time. — *Sarvadryāṇā*, as, -drīc, ak (fr. *sarva* with *adri* substituted for the final + rt. *anī*), honouring all (= *sarvasya pūjaka*).

Sarvasas, ind. wholly, altogether, completely, entirely, universally; everywhere; on all sides.

Sarvāṅgi, f. N. of Durgā (wife of Siva).

Sarvokā, f. according to Vopa-deva IV. 6. a diminutive of *sarva*.

सर्वाय *sa-rvāya*, *as*, *ā*, *am*, relating or belonging to all, suitable or fit for all.

सर्वरी *sarvārī*, *f.* (for *śarvārī*), night.
— *Sarvārī-kura*, *as*, *m.* 'night-maker,' the moon.

सर्वला *sarvalā*, *f.* (for *śarvalā*, p. 995: col. 3), an iron club or crow.

Sarvalā, *f.* = *sarvalā* above.

सर्षप *sarshapa*, *as*, *m.* (in *Uṇādi-s.* III. 141, said to be fr. *rt.* *ṣṛṣ*), mustard or mustard-seed, *Sinapis Dichotoma*; a kind of poison; a small measure of weight or a mustard-seed so considered; (*ṣ*), *f.* a kind of small bird (said to be a species of wagtail, = *kharijanikā*). — *Sarshapa-taila*, *am*, *n.* mustard-oil.

सर्विणा *sarshi-ṇa* (*su-rishi-*), *as*, *ā*, *am*, having or attended by a host of Rishis.

Sarshi-marud-ṇa, *as*, *ā*, *am*, with a host of Rishis and Maruts.

सर्षिका *sarshikā*, *f.* a particular kind of metre.

सल *sal* (connected with *rt.* *ṣṛṣ*), *cl.* *i.* *P. salati*, *śasāla*, *salitum*, to go, move; [cf. Gr. *ἄλλ-ο-μαι*, *ἄλλα*; Lat. *salto*; Lith. *selu*, 'to creep'; Slav. *sl-a-ti*, 'to send'; Hib. *sílím*, 'I drop, distil, spit'.]

Sala, *am*, *n.* [cf. *sara*], water.

Salila, *am*, *n.* [cf. the older form *sarira*, p. 1093, col. 2], water; (in the *Sāṅkhyā* phil.) a technical term for one of the four kinds of *adhyātmiṇī* *tushṭi* or internal acquiescence, (the other three being *ambhas*, *ogha*, and *vrishṭi*; cf. *su-pārā*); a kind of metre; [cf. Gr. *ἄλλος*, *ἄλς*; Lat. *salum*, *sal*, *saliva*; Slav. *sol*, 'salt'.] — *Salila-karman*, *a*, *n.* a particular funeral rite (= *salila-kriyā*). — *Salila-kuntala*, *as*, *m.* 'water-hair,' the aquatic plant *Valisneria Ochrandra*. — *Salila-kriyā*, *f.* 'water-rite,' the funeral rite of washing a corpse. — *Salila-ja*, *am*, *n.* 'water-born,' a lotus. — *Salila-nidhi*, *is*, *m.* 'water-receptacle,' the ocean. — *Salila-pūra-vat*, *ind.* like a large quantity of water. — *Salila-ṛaya*, *as*, *m.* 'water-flow,' a current, stream. — *Salila-rāsi*, *is*, *m.* 'water-heap,' any piece of water. — *Salila-sthala-ṛaya*, *as*, *ā* or *i*, *am*, frequenting water and land, amphibious. — *Salilārthin* ('*la-ar*'), *i*, *ṭni*, *i*, wishing for water, thirsty. — *Salilāśaya* ('*la-āś*'), *as*, *m.* a receptacle or reservoir of water, tank, lake. — *Salilā-ṛaya*, *as*, *ā*, *am*, moving about in the water. — *Salilendhana* ('*la-in*'), *as*, *m.* 'water-kindling,' submarine fire. — *Salile-śaya*, *as*, *ā*, *am*, resting or lying in water. — *Salilōśaya* ('*la-uś*'), *as*, *ā*, *am*, having a mass or collection of water. — *Salilopaplava* ('*la-up*'), *as*, *m.* a flood of water, inundation.

सलक्ष *sa-laksha*, *as*, *ā*, *am*, having a lac or a hundred thousand.

सलक्षण *sa-lakṣaṇa*, *as*, *ā*, *am*, having the same marks, of the same species.

सलक्ष्मन् *sa-lakṣman*, *ā*, *ā*, *a*, Ved. having the same marks or characteristics, related, a relation.

सलज्ज *sa-lajja*, *as*, *ā*, *am*, feeling shame or modesty, bashful, modest, ashamed; (*am*), *ind.* bashfully, modestly.

सललितम् *sa-lalitam*, *ind.* with sport, wantonly.

सललूक *salalūka*, *as*, *m.* (probably fr. *rt.* *sal*; according to Śāy. for *sararūka*, fr. *rt.* *ṣṛṣ*), Ved. (probably) an unstable or wavering person; a wicked person, sinner. (Śāy. = *sarara-sīla* or *saṃplūḍha* or *pāpaka*; see Nirukta VI. 3.)

सलवक *sa-lavaka*. See *lavaka*.

सलज्जकुसुम *sa-lajja-kusuma*, *as*, *ā*, *am*, accompanied with sprinkled grain and flowers.

सलील *sa-līla*, *as*, *ā*, *am*, playful, wanton, sportive; (*am*), *ind.* playfully, sportingly; affectionately.

सलेश *sa-leśa*, *as*, *ā*, *am*, having parts or portions, with every part, entire; (*am*), *ind.* with every particle, entirely, wholly (= *1. sa-kalam*).

सलोक *sa-loka*, *as*, *ā*, *am*, being in the same world. — *Saloka-tā*, *f.* the being in the same world or sphere, residence in the same heaven with any particular deity (one of the four states into which Mukti or final beatitude is distinguished).

सल्लकी *sallakī*, *f.* (= *śallakī*), the gum olibanum tree, *Boswellia Thurifera*.

सल्व *salva*, *ās*, *m.* pl., Ved., N. of a people; [cf. *śalva*]. — *Salva-deśa*, *as*, *m.* N. of a country.

सव *1. sava*, *as*, *m.* (fr. *rt.* 3. *su*), pressing out or extracting the Soma juice; a libation, oblation, sacrifice; N. of the fifth book of the *Satapatha-Brāhmaṇa*; (*am*), *n.* sprinkling or pouring out the juice of the Soma plant; making libations; water; the juice or honey of flowers.

1. savana, *am*, *n.* the act of extracting or pouring out the juice of the Soma plant; a libation; a sacrifice or oblation (in general); drinking the Soma juice; bathing (as a religious exercise or as preparatory to a sacrifice; generally performed three times a day, viz. morning, mid-day, and evening; cf. *tri-śhavana*); any purificatory ablution; (*as*), *m.* N. of a son of Vasiṣṭha. — *Savana-karman*, *a*, *n.* a sacrificial rite.

Savanīya, *as*, *ā*, *am*, relating to the Savana (see above); to be offered or poured out; to be distilled; sacrificial.

सव *2. sava*, *as*, *m.* (fr. *rt.* 4. *su*), a generator; the sun; the moon; offspring, progeny.

2. savana, *am*, *n.* the act of bearing children, bringing forth young, generation.

Savitṛi, *tā*, *trī*, *trī*, generating, vivifying, producing, causing, effecting; (*tā*), *m.* a generator, vivifier; the sun, (in the Veda sometimes identified with and sometimes distinguished from *Sūrya*, q. v.; according to Śāy. the sun before rising is called *Savitṛi*, and after rising till its setting *Sūrya*; many hymns of the *Rig-veda* are devoted to the praise of *Savitṛi*, e.g. I. 35, II. 38, III. 62, 10-12, IV. 53, 54, V. 81, 82, &c.; he is described as 'golden-eyed,' 'golden-handed,' 'golden-armed,' 'golden-tongued,' 'yellow-haired,' &c., the waters and the winds are said to obey him, and the other gods are described as following his lead and bowing to his authority; he is also, like *Agni*, called *Apām napāt*, 'sou of the waters,' and is even worshipped as a 'lord of all creatures,' supporting the world and delivering his votaries from sin; the celebrated verse called *gāyatrī* and *sāvitṛi*, q. v. v., is addressed to him); epithet of *Indra*; of *Siva*; N. of one of the twenty-eight *Vyāsas*; a particular plant or tree (= *arka*); (*trī*), *f.* a mother; a cow. — *Savitṛi-daivata*, *as*, *m.* 'having the sun for a deity,' the constellation *Hastā* or the thirteenth of the lunar asterisms (so called because the sun is the ruling deity of this asterism).

Savitṛīla, *as*, *ā*, *am*, belonging or relating to the sun, solar.

Savitṛa, *am*, *n.* a cause of generation, instrument of production.

Savitṛīya, *as*, *ā*, *am*, relating or belonging to the sun, solar.

Savitṛi, *f.*, see under *savitṛi* above.

Saviman, *ā*, *m.*, Ved. production, generation, vivifying power, favouring aid.

सवज्रसङ्घात *sa-vajra-saṅghāta*, *as*, *ā*, *am*, with the stroke of a thunderbolt.

सवत्स *sa-vatsa*, *as*, *ā*, *am*, together with a calf, having a calf; having descendants.

सवधूक *sa-vadhūka*, *as*, *m.* along with a wife, a man with his wife.

सवपुष *sa-vapusha*, *as*, *i*, *am*, having a body or form, embodied.

सवयस् *sa-vayas*, *ās*, *ās*, *as*, being of the same age, coeval, cotemporary; (*ās*), *m.* a coeval, cotemporary, friend of the same age; (*ās*), *f.* a woman's female friend or confidante.

सवर *savara*, *as*, *m.* (= *śavara*), water; N. of *Siva*.

सवरुह *sa-varūtha*, *as*, *ā*, *am*, having a protecting ledge, (see *varūtha*.)

सवर्ण *sa-varṇa*, *as*, *ā*, *am*, being of the same colour; being of like appearance, like, resembling; of the same tribe or class; belonging to the same class of letters (i. e. uttered by the same organs of speech); of the same kind, homogeneous; (*ā*), *f.* N. of the woman substituted by *Saranyū* for herself as a wife of the Sun, (she is said to have given birth to *Manu*, and is called in later legends *Chāyā*; see *saranyū*); N. of a daughter of the Ocean, and wife of *Prācīna-varhis*. — *Savarṇāsa-varṇa-nivāha* ('*ṇa-as*'), *as*, *m.* the marriage of people of the same and of different castes. — *Savarṇopāyīn* ('*ṇa-up*'), *i*, *m.* one who approaches a woman of the same caste.

Sa-varṇi-lingin, *i*, *inī*, *i*, wearing the marks of a religious student, disguised as a *Brahma-čārin*, (see *varṇin*.)

सवर्मे *sa-varman*, *ā*, *ā*, *a*, having armour, along with armour.

सवल *savala*, *as*, *m.* N. of a king of Pushkara (son of *Priya-vrata*; also written *savana*). — *Savalāśva* ('*la-as*'), *ās*, *m.* pl. (perhaps for *śa-valāśva*), epithet of the thousand sons of *Dakṣa*.

सवहा *sa-vahā*, *f.* the plant *Tri-vṛit*; [cf. *su-vahā*.]

सवाचस् *sa-vācas*, *ās*, *ās*, *as*, or *sa-vācāsa*, *as*, *ā*, *am*, having words or conversation, conversing with.

सवानधि *sa-vānādhī*, *is*, *is*, *i*, together with a quiver, bearing a quiver.

सवालखिल्य *sa-vālakhilya*, *as*, *ā*, *am*, together with the *Vālakhilya* hymns.

सवाप्यस्तम्भ *sa-vāshpa-stambham*, *ind.* with suppression of tears.

सवास *1. sa-vāsa*, *as*, *ā*, *am* (see *1. vāsa*), scented, perfumed.

सवास *2. sa-vāsa*, *as*, *ā*, *am* (see *2. vāsa*), having a dwelling.

सवासस् *sa-vāśas*, *ās*, *ās*, *as* [cf. *3. vāśa*], clothed, dressed.

सविकल्प *sa-vikalpa*, *as*, *ā*, *am*, admitting of an alternative or option, optional; admitting of ambiguity or doubt, doubtful; having distinction, distinguishing.

Sa-vikalpaka, *as*, *ā*, *am*, = *sa-vikalpa* above; recognising distinctions (e.g. those of subject and object in the *Vedānta* phil.; opposed to *nāi-vikalpaka*).

सविकाश *sa-vikāśa*, *as*, *ā*, *am*, possessing expansion, expanded, extended, extensive.

सविग्रह *sa-vigraha*, *as*, *ā*, *am*, having body or form, embodied; having meaning or import, meaning, importing.

सवितर्कम् *sa-vitarkam*, *ind.* with reasoning or thought, thoughtfully.

सवितृ *savitṛi*. See col. 2.

सविदिश sa-vidiś, k, k, k, along with the intermediate quarters.

सविद्य sa-vidya, as, ā, am, having learning, learned, wise, versed in science.

सविद्युत्तनित sa-vidyut-stanita, as, ā, am, accompanied with lightning and thunder.

सविध sa-vidha, as, ā, am, of the same kind or sort; near, proximate.

सविनय sa-vinaya, as, ā, am, having good behaviour or propriety, well-conducted, well-behaved, modest; (am), n. modestly, humbly, respectfully, graciously.

सविभास sa-vibhāsa, as, m. 'having great lustre,' epithet of one of the seven suns.

सविभ्रम sa-vibhrama, as, ā, am, employing amorous or coquettish glances, coquettish, wanton; (am), ind. coquettishly, playfully, with amorous action.

सविमर्श sa-vimarsam, ind. thoughtfully, with consideration or deliberation.

सविलास sa-vilāsa, as, ā, am, acting coquettishly, sportive, playful, wanton, amorous; (am), ind. playfully, coquettishly, with expressive looks.

सविशेष sa-viśeṣa, as, ā, am, possessing distinguishing or characteristic qualities; peculiar, singular, extraordinary; excellent, superior; having discrimination, discriminating; (am), ind. in a special or peculiar manner, especially, singularly.

साविशेषका, as, ikā, am, having distinguishing properties or peculiar qualities; discriminated; (am), n. any distinguishing peculiarity or characteristic.

साविशेषाणा, as, ā, am, possessing distinctions or peculiarities; distinguished, marked, characterized, individualized by peculiar marks or properties.

साविशेषाता, ind. especially, particularly, singularly, excellently.

सविश्रम्भ sa-viśrambham, ind. with confidence, confidently.

सविषाण sa-viśhāṇa, as, ā, am, possessing horns or tusks, along with tusks.

सविषादम् sa-viśhādām, ind. despondingly, with despair.

सविस्तर sa-vistara, as, ā, am, having diffuseness, diffuse, detailed, complete; (am), ind. with all details, in detail, in extenso.

सविस्मय sa-vismaya, as, ā, am, astonished, surprised; doubtful; (am), ind. with surprise; with respect, respectfully.

सविहङ्ग sa-vihanga, as, ā, am, possessing birds, with birds.

सवीमन् saviman. See under 2. sava.

सवृक्षपलत sa-vriksha-kshupa-lata, as, ā, am, having trees, bushes, and creepers.

सवृद्धि sa-vṛddhika, as, ā, am, bearing interest.

सवृष sa-vṛidh, t, t, t, Ved. increasing together, (Sāy. = saha-vardhayitri.)

सवेगम् sa-vegām, ind. with impetuosity, with great haste, hastily.

सवेणुवीणापणवानुनाद sa-veṇu-viṇā-pana-rānunaḍa ('va-an'), as, ā, am, resounding with flutes, lutes, and tabours.

सवेश sa-veśa or sa-vesha, as, ā, am, apparelled, dressed, ornamented, decorated; near, proximate.

सवैक्यम् sa-raiklyam, ind. with bewilderment; with despair, despairingly.

सवैलक्ष्य sa-vailakshya, as, ā, am, having contrary marks or characteristics, unnatural; abashed, embarrassed, pretended, forced; (am), ind. affectedly. — *Savailakshya-smitam*, ind. with a forced smile.

सव्य savya, as, ā, am (according to Unādi-s. IV. 109. fr. rt. ā; perhaps for an original *akavya*), left, left hand; south, southern; reverse, contrary, backward; (as), m., N. of an Āngirasa (author of the hymns Rīg-veda I. 51-57); an epithet of Vishnu; [cf. Gr. σκαύ-ς, σκαύ-της, σκαύ-σιν (probably also σκαύ-ος); Lat. *scavus*, *scavitas*, *scavola* (perhaps also *scavrus*, *sinister*); Slav. *sus*.] — *Savya-tas*, ind. from the left side; on the left side, on the left hand; in a reverse way.

— *Savya-shthiri*, *thā*, m. = *savye-shthiri*. — *Savya-sācin*, i, m. (see *sācin*), 'drawing a bow with the left hand as well as the right,' epithet of Arjuna; any person who can use both hands alike. — *Savyā-pasavya* ('ya-ap'), as, ā, am, left and right, reverse and direct, wrong and right. — *Savyetara* ('ya-it'), as, ā, am, 'other than left,' right. — *Savye-shtha*, as, or *savye-shthiri*, *thā*, m. 'standing on the left,' a charioteer.

सव्यप sa-vyātha, as, ā, am, feeling pain or anguish, suffering pain.

सव्यध sa-vyadha, as, ā, am, having blows, having wounds.

सव्यपेक्ष sa-vyapeksha, as, ā, am, having connection, connected.

सव्यभिचार sa-vyabhičāra, as, m. an alleged reason which goes astray, i. e. a reason or argument that is incompatible with the conclusion drawn from it; an allegation that proves too much (one of the Hetv-ābhāsa, q.v.), a too general middle term (as 'fire' to prove smoke).

सव्याज sa-vyājā, as, ā, am, artful, fraudulent; cunning, plausible, pretending; (am), ind. under a pretext or pretence, artfully, cunningly.

सव्यापार sa-vyāpāra, as, ā, am, having employment, employed, occupied, busily engaged.

सव्याहृतिप्रणवक sa-vyāhṛiti-praṇavaka, as, ā, am, accompanied with the (three) Vyāhṛitis and the syllable Om, (see *vyāhṛiti*, *pra-nava*.)

सव्रीड sa-vṛiḍa, as, ā, am, feeling shame, modest, ashamed, bashful; (am), ind. with shame, bashfully.

सशङ्क sa-śanka, as, ā, am, fearful, doubtful, suspicious.

सशङ्ख sa-śankha, as, ā, am, having a conch-shell. — *Sa-śankha-ghoṣa*, as, ā, am, resounding with conch-shells, accompanied by the sound of conch-shells.

सशब्द sa-śabda, as, ā, am, having sound or noise, full of cries, sounding; proclaimed; (am), ind. with noise, noisily.

सशर sa-śara, as, ā, am, furnished with an arrow, armed with arrows. — *Sa-śarāṇa*, as, ā, am, furnished with a bow.

सशरीर sa-śarira, as, ā, am, having a body, embodied; together with the body.

सशल्क sa-śalka, as, ā, am, possessing scales, scaly (as a fish &c.).

सशल्य sa-śalya, as, ā, am, pierced by a thorn or dart, pierced; having thorns, thorny; troublesome, difficult.

सशस्त्र sa-śastra, as, ā, am, having arms, armed.

सशस्य sa-śasya, as, ā, am, having corn or grain, yielding corn; (ā), f. a kind of sunflower (= *nāga-damī*).

सशात्मल sa-śātmala, as, ā, am, possessing silk-cotton trees.

सशिक्षिन् sa-śikhaṇḍin, i, ini, i, accompanied by Śikhaṇḍin.

सशिरस्क sa-śiraska, as, ā, am, along with the head.

सशिष्य sa-śishya, as, ā, am, attended by pupils.

सशीत्कारम् sa-śītkāram, ind. with a murmuring sound; with a sigh.

सशुक् saśūka, as, m. (according to some) a believer, one who believes in the existence of God (= *āstika*).

सशैलवनकानन sa-śaila-vana-kānana, as, ā, am, having mountains, woods, and groves.

सशोक sa-śoka, as, ā, am, sorrowful, sad; (am), ind. sorrowfully.

सश्व saśṣ (closely connected with rt. *śac* and probably also with rt. 2. *śaṇj*), cl. 1. P. A. *saścati*, -te, *saścitum*, Ved. to cling to, stick to, cleave to, follow, pursue, attend on; to serve, honour, revere, worship, celebrate, love; to favour, aid, protect; to go, proceed, pervade; to go to, attain, obtain; to cause to flow, (Sāy. *asaścatam* = *agamayatam*, Rīg-veda I. 112, 9)

Saśat, an, anti, at (in Ved. the masc. is sometimes used for fem.), clinging to, sticking to, cleaving to, sticking together, closed up, stopping; becoming dried up; going against, persecuting; coming together, uniting, (in Rīg-veda I. 42, 7, III. 9, 4, connected by Sāy. with rt. *śaṇj* = rt. *śaṇj*.)

Saścīvas, uṣhī, f. in *a-saścūshī* = *a-pratibandhā* (Rīg-veda IX. 86, 18; see *a-saścīvas*).

सश्वश्रु sa-śmaśru, us, us, u, having a beard, bearded; (us), f. a woman with a beard.

सश्रम sa-śrama, as, ā, am, feeling fatigue, wearied.

सश्रीक sa-śrika, as, ā, am, having prosperity, prosperous, fortunate.

सश्लाघम् sa-ślāgham, ind. with praise, eulogistically.

सस sas (= rts. 2. *śas*, *śanst*, *śanst*), cl. 2. P. *saśti* (apparently also cl. 3. P. *saśasti*), *saśāsa*, *saśishyati*, *asusit* or *asūsit*, *saśitum*, to sleep; Caus. *śasayati*, -yitum, Aor. *asishasat*: Desid. *śisashati*: Intens. *śasasyate*, *śasāsti*. *Sasat*, an, ati, at, sleeping.

सस sasa, am, n. food (= *anna*, Naigh. II. 7); (as), m., N. of an Ātreya, (author of the hymn Rīg-veda V. 21.) = *Sasa-vat*, an, ati, at, Ved. possessed of food, feeding on sacrificial food, (according to Sāy. on Rīg-veda VII. 87, 2. *sasavān* either = *annavān* or as if fr. rt. 1. *śan* = *sambhaktavān*.)

सतशय sa-saśaya, as, ā, am, doubtful, uncertain.

ससंहार sa-saṁhāra, as, ā, am, possessing means of restraint, (said of magical weapons which can only be restrained by repeating certain Mantras.)

ससखि sa-sakhi, ind. similar to a friend, (Pān. II. 1, 6.)

ससचिव sa-sacīva, as, ā, am, accompanied or attended by ministers.

ससज्ज sa-sañjā, as, ā, am, having sense, sensible, conscious.

ससत्त्व sa-sattva, as, ā, am, possessing energy or vigour; (ā), f. containing an embryo, a pregnant woman.

ससन sasana, am, n. (= *śasana*, *śamana*), immolation, slaughtering a victim.

समन्देह *sa-sandeha*, *as*, *ā*, *am*, having doubt or hesitation, (applied to a kind of indirect praise in rhetoric.)

समन्ध *sa-sandhya*, *as*, *ā*, *am*, having the period called Sandhyā, (see *yuga*); relating to evening, vespertine. — *Sa-sandhyānsa* ('*yā-an*'), *as*, *ā*, *am*, with the period called Sandhyānsa, (see *yuga*.)

समम्पद *sa-sampada*, *as*, *ā*, *am*, possessing happiness or prosperity, happy.

समभ्रम *sa-sambhrama*, *as*, *ā*, *am*, filled with confusion or bewilderment, bewildered, flurried, agitated; (*am*), ind. with confusion or perplexity, hurriedly, hastily; in fear.

ससर्प *sa-sarpa*, *as*, *ā*, *am*, having serpents, infested by serpents.

ससर्परी *sasarparī*, *is*, *f*. (fr. rt. *srip*), Ved. gliding everywhere (said of Vāc, the daughter of Sūrya).

ससवस् *sasavas*, *ān*, *m*., Ved. one who possesses, (according to Sāy. on R̥g-veda III. 34. 8. fr. rt. *ī. san*.)

ससहाय *sa-sahāya*, *as*, *ā*, *am*, along with associates, having companions.

ससाध्वस *sa-sādhvasa*, *as*, *ā*, *am*, filled with terror, terrified, frightened, alarmed; timid; (*am*), ind. in fear, timidly.

ससार *sa-sāra*, *as*, *ā*, *am*, possessing strength or energy.

Sa-sāra-vāṇa, *as*, *ā*, *am*, possessing both strength and sound.

ससीमन् *sa-sīman*, *ā*, *ā*, *a*, having the same boundary, contiguous, near.

ससुत *sa-suta*, *as*, *ā*, *am*, having a son, with sons, with children.

ससुत्वन् *sa-sutvan*, *ā*, &c., accompanied by Soma-offering priests.

ससुराचपम् *sa-suračāpam*, ind. with Indra's bow.

ससुहृज्जन *sa-suhṛjjana*, *as*, *ā*, *am*, attended by friendly people, along with kinsfolk.

ससुत *sa-sūta*, *as*, *ā*, *am*, attended by a charioteer.

ससेन *sa-sena*, *as*, *ā*, *am*, having an army, commanding an army.

ससैन्य *sa-sainya*, *as*, *ā*, *am*, having an army, along with an army, attended by guards. — *Sa-sainya-bala-vāhana*, *as*, *ā*, *am*, with guards, armies, and equipments.

ससौष्टव *sa-sausṭhava*, *as*, *ā*, *am*, having excellence, excellent; with lightness or fleetness, quick, fleet.

सस्ज *sasj* = rt. 2. *saij*, p. 1050.

सस्तर *sa-stara*, *as*, *m*., 'having a strewing,' a bed of leaves.

सस्त्रीक *sa-stṛīka*, *as*, *ā*, *am*, attended by a wife.

सस्थानुजङ्गम *sa-sthānu-jangama*, *as*, *ā*, *am*, along with immovables and movables.

सस्थान *sa-sthāna*, *as*, *ā*, *am* (= *samāna-sthāna*, Vopadeva VI. 98), having the same position, having the same class, corresponding.

सस्थावन् *sa-sthāvan*, *ā*, *arī*, *a*, Ved. standing or fixed together.

सस्नि *sasni*, *is*, *is*, *i* (fr. rt. *ī. san*; according to Sāy. fr. rt. *snā* with 5. *sa*), Ved. granting,

offering, generous; eager to gain or win or acquire; pure, holy, (Sāy. = *śuddha*, R̥g-veda II. 18. 1); becoming lulled, (according to Sāy. = *sanniruddha*, and in this sense said to be fr. rt. *sas*, R̥g-veda III. 15. 5; according to Nirukta V. 1. *sasni* = *samp-enāta* = *megha*.)

सस्नेह *sa-sneha*, *as*, *ā*, *am*, possessing affection, affectionate; (*am*), ind. affectionately.

सस्पृह *sa-sprīha*, *as*, *ā*, *am*, filled with desire or longing, wishing for, desirous; (*am*), ind. wistfully, with passionate longing.

सस्मित *sa-smīta*, *as*, *ā*, *am*, accompanied with smiles, smiling, laughing; (*am*), ind. with a smile, smilingly.

सस्य 1. *sasya*, *as*, *n*. (for 1. *śasya*, q. v.; in Uṇādi-s. IV. 109. said to be fr. rt. *sas*), a good quality, excellence, merit.

1. *sasyaka*, *as*, *ā*, *am*, possessed of good qualities; (*as*), *m*, a sort of precious stone (coloured like the inner fruit of a cocoa-nut; perhaps an opal).

सस्य 2. *sasya*, *as*, *n*. (for 2. *śasya*, q. v.; said to be fr. rt. *sas*), corn, grain; fruit; a weapon; [cf. perhaps Gr. *ela*, *ḥtiov*.] — *Sasya-kreṇī*, *f*. buying grain. — *Sasya-prada*, *as*, *ā*, *am*, yielding corn, fertile. — *Sasya-pravṛddhi*, *is*, *f*. the growth of corn. — *Sasya-mārin*, *i*, *inī*, *t*, corn-destroying, destructive of grain; (*t*), *m*. a kind of rat or large mouse. — *Sasya-samvara*, *as*, *m*. the Sāl tree, Shorea Robusta. — *Sasya-samvarana*, *as*, *m*. the Aśva-karma tree. — *Sasyād* ('*ya-ad*'), *t*, *t*, *t*, eating grain or fruit, granivorous. — *Sasyeshṭi* ('*ya-ish*'), *is*, *f*. sacrifice offered on the ripening of new grain.

2. *sasyaka*, *as*, *m*. a weapon, sword.

सस्यद् *sa-syad*, *t*, *t*, *t*, Ved. flowing together, (Sāy. = *saha-syandamāna*, as an epithet of 'the waters,' R̥g-veda X. 113. 4.)

सस्र *sasra*, *as*, *ā*, *am* (fr. rt. *sri*), Ved. going, flowing, rapid, swift (said of rivers).

Sasṛivas, *vān*, *-rushī*, *vat*, Ved. one who has gone, flowing.

Sasṛi, *is*, *is*, *t*, going, who or what goes.

सस्रुत् *sasrut*, *t*, *t*, *t* (fr. rt. *srū* with 5. *sa* or a reduplicated form), Ved. flowing or going together; flowing, (Sāy. = *saha pravartamāna* and *sarava-sīla*); (*t*), *f*. a flowing stream, river (= *nadi*, Naigh. I. 13).

सस्वध *sa-svadhā*, *ās*, *m*. pl. (fr. *svadhā* with *sa*), having the Sva-dhā or food offered to deceased ancestors; epithet of a particular class of Pitṛis.

सस्वर *sasvar*, ind. secretly; secret, (Sāy. = *antarhīta*; in Naigh. III. 25. enumerated among the *nirṇītarhīta-nāmadheyāni*.)

सस्वेद *sa-sveda*, *as*, *ā*, *am*, moist with sweat; perspiring, exuding; (*ā*), *f*. a girl who has been recently deflowered.

सह 1. *sah* (perhaps for *sa-vah*, cf. *soḍha* for *sa-ūḍha*), cl. 1. A. *sahate* (sometimes also P. -*ti*), *sehe*, *sasāha*, *sahishyate*, *asahishṭa*, *sahitum* or *soḍhum* (Ved. *sahyāma* for *sahyāma*, Atharva-veda IV. 32. 1; *sīsasah* = *sasah* = *abhi-bhavasī*, Vājasaneyi-s. XV. 40), to bear, bear patiently, suffer, endure, be patient; to allow; to be strong or able to bear up against or resist, overpower, overcome, conquer, defeat; to stop, keep back, suppress; to be able (with inf.); cl. 10. or Caus. *sāhayati*, *-yitum*, to cause to bear, make bearable, Aor. *asi-sahat*: Desid. of Caus. *sīsasahyishati* (Pāp. VIII. 3. 62): Desid. *sīsasahishate*, to wish to bear: Intens. *sāsayate*, *sāsoḍhi*, to resist, defeat; [cf. Gr. *ἐχ-ω* for *ἐχ-ω* (i. e. (σ) *ἐχ-ω*), *ἐξ-ω*, *ἐξ-εἶναι*, *ἐξ-εἶναι*, *ἐξ-ο-μαι*, *ἐ-σχο-ν*, *σχη-σθ*, *ἐ-σχη-κα*, *σχη-ο-ι*, *σχη-μα*, *σχο-λῆ*, *σχε-δόν*, *ἰσχω* (probably for *σι-σχω*),

ἰσχωάω, *ἐχ-υπό-ε*, *δχ-υπό-ε*; according to some also Lat. *sag-az*, *sagus*, *sagio*.]

2. *sah*, *sāt*, *t*, *t*, bearing, enduring, &c. (frequently at the end of comps., cf. *vane-shah*, *satrā-sah*).

1. *saha*, *as*, *ā*, *am*, patient, enduring, suffering, bearing; able; (*as*), *m*. the month Mārga-śīrṣa, (see *sahas*); epithet of Siva; (*as*, *am*), *m*. n. strength, power; (*ā*), *f*. the earth; N. of a division of the world (according to the Buddhists); the aloe plant or flower; a sort of bean (= *mudya-parṇi*); the perfume or drug Nakha; the plant Dandot-pala; a sort of white Barleria; the ichneumon plant (= *rāsnā*); a kind of medicinal moon-plant; other plants, = *sarpa-karkālī*; = *tarayī*; (*am*), *n*. the salt called Pāṇṣava. — 1. *saha-tva*, *am*, *n*. or *sahatā*, *āt*, *at*, Ved. possessing strength, strong, powerful. — *Sahā-van*, Ved. = *sahā-vat*, (R̥g-veda X. 178. 1.)

Sahaka, *as*, *ā*, *am*, enduring, bearing, patient. *Sahana*, *as*, *ā*, *am*, patient, enduring; (*am*), *n*. patience, endurance, forbearance, bearing, enduring. — *Sahana-sīla*, *as*, *ā*, *am*, of a patient disposition.

Sahāniya, *as*, *ā*, *am*, to be borne or endured, tolerable, endurable.

Sahantya, *as*, *ā*, *am*, Ved. capable of overcoming or conquering (said of Agni).

1. *sahamāna*, *as*, *ā*, *am* (for 2. *saha-māna* see p. 1100, col. 2), bearing, enduring; overpowering, conquering, victorious.

Sahas, *as*, *n*. strength, force, power (= *bala*, Naigh. II. 9); overpowering, overcoming, conquering, victory; light; water (= *udaka*, Naigh. I. 12); (*ās*), *m*. the month Mārga-śīrṣa or Agrahāyana (November-December); the winter season; (*sa-hasā*), ind. with great force or precipitation, precipitately, quickly, inconsiderately, on a sudden, at once; along with (= *saha*); [cf. Goth. *sigis*; Angl. Sax. *sigor*, *sigē*.] — *Sahasas-putra*, *as*, *m*., Ved. 'son of strength,' epithet of Agni; of Brahmapati. — *Sahasā-dṛishṭa*, *as*, *ā*, *am*, suddenly beheld, seen quickly; (*as*), *m*. an adopted son. — *Sahasā-vat*, *ām*, *āt*, *at*, Ved. powerful, mighty, (Sāy. = *bala-vat*). — *Sahas-kṛita*, *as*, *ā*, *am*, Ved. produced by strength or force; made strong or powerful, strengthened; (*as*), *m*. epithet of Agni; of Indra. — *Sahas-vat*, *ām*, *āt*, *at*, possessing power, powerful; (*at*), ind. powerfully, mightily (Ved.). — *Sahojā*, *ās*, *ās*, *am*, Ved. produced by power. — *Sahodā*, *ās*, *ās*, *am*, Ved. strength-bestowing. — *Saho-bala*, *am*, *n*. great force or violence, cruelty. — *Sahobhāri*, *is*, *is*, *t*, Ved. strength-supporting, strength-nourishing. — *Saho-van*, Ved. = *sahas-vat*. — *Sahovṛddh*, *t*, *t*, *t*, Ved. increasing strength.

Sahasāna, *as*, *ā*, *am*, patient, enduring; overpowering; (*as*), *m*. a peacock; sacrifice, oblation.

Sahasin, *i*, *inī*, *t*, Ved. powerful, strong, mighty.

Sahasya, *as*, *ā*, *am*, relating to strength, strong, vigorous (Ved.); coming from strength, being the offspring of might (Ved.); (*as*), *m*. the month Pausa (December-January). — *Sahasya-āndra*, *as*, *m*. the wintry moon.

Sahā, *sahā-vat*. See under 1. *saha* above.

1. *sahita*, *as*, *ā*, *am*, borne, endured, supported. *Sahitrī*, *tā*, *trī*, *trī*, a bearer, bearing, enduring. *Sahitra*, *am*, *n*. patience, endurance, forbearance. *Sahishnu*, *us*, *us*, *u*, able to support, capable of enduring, disposed to bear, patient, enduring, resigned; (*us*), *m*. N. of a Muni. — *Sahishnu-tā*, *f*. or *sahishnu-tva*, *am*, *n*. ability to bear or support; patience, resignation, forbearance.

Sahiya, *ās*, *asī*, *as* (compar. fr. *soḍhṛt*), Ved. stronger, very strong.

Sahurī, *is*, *is*, *t*, patient, enduring (Ved.); conquering, victorious (Ved.); (*is*), *m*. epithet of Agni (Ved.); the sun; (*is*), *f*. the earth.

Sahora, *as*, *ā*, *am*, good, excellent; (*as*), *m*. a saint, a pure or pious man.

Sahya, *as*, *ā*, *am*, to be borne or endured,

endurable, sufferable, tolerable; able to bear, adequate to, equal to; powerful, strong; sweet, agreeable; (as), m., N. of one of the seven principal ranges of mountains in India, (see *kulācala*); of the mountainous district on the north-west side of the Peninsula (near Poonah); the Go-dāvart river rises in this district; (am), n. health, convalescence; adequacy; assistance; [cf. according to some, Gr. *σάω-σ*, *σάω-τερο-σ*, *σάω-σ*, *σάω-τῆρ*, *σάω-κο-σ*, *σάω-ζω*; perhaps Lat. *sa-nu-s*; Old Germ. *ga-sunt*; Angl. Sax. *sund*.] — *Sahya-parvata*, as, or *sahya-mahibhrit*, f, or *sahyādrī*, f, m. the Sahya range of mountains. — *Sahyādrī-khaṇḍa*, N. of a section of the Skanda-Purāṇa.

Sahyas, ān, as, V. = *sahiyas*.
Sahyu, us, us, u, Ved. conquering, victorious.
Sādha, as, ā, am, Ved. overcome, conquered; [cf. *a-shādha*.]

Sāhri, iḥā, m., Ved. one who overcomes or conquers, a conqueror.

Sāsahāna, as, ā, am (for *sasahāna*), Ved. overcoming, conquering, oppressing.

Sāsāhi, īs, īs, ī (fr. the Intens.), able to bear much; overpowering, conquering, victorious (Ved.).

Sāsahvas, ān, &c. (for *sasahvas*), Ved. one who has overcome, overcoming, conquering, victorious.

Sahana, sāhaya, sāhasa, &c. See s. v.

Sāhvas, ān, m. (in the Pāda text *sahvas*), Ved. one who overcomes or subdues, mighty, (Sāy. = *satrūn abhībhāvukah*.)

Sīkhat, am, anti, at (fr. a Vedic Desid.), Ved. desiring to overcome, anxious to conquer, (Sāy. = *soḍhum*, i. e. *abhibhavitum icchat*, R̥g-veda VI. 14. 3.)

Sodha, soḍhri, &c. See s. v.

सह 3. *sah* (connected with rt. *suh*), cl. 4. P. *sahyati*, *sasāha*, &c., to satisfy, delight; to be pleased; to bear, endure; [cf. rt. *x. sah*.]

सह 2. *saha*, ind. (perhaps fr. 4. *sa* or 5. *sa + dhā*, which in Ved. may become *dha*, see *sa-dha*), with, along with, together, together with (often used as a preposition governing the inst. case, but generally placed after the governed word; frequently also as a prefix in comp.; according to native lexicographers the following words express the senses which 2. *saha* may convey, *sāhalyam*, *vidyamānam*, *sādrīṣyam*, *yaugapadyam*, *samprid-dhīh*, *sambandhah*, *samarthyam*); [cf. probably Lat. *soda-lis*.] — 1. *saha-kāra*, as, m. (for 2. *sahakāra* see p. 1101), acting with, co-operation; a sort of fragrant Mango tree. — *Sahakāra-bhājikā*, f. a sort of game. — *Sahakārt-tā*, f. or *sahakārt-tva*, am, n. co-operation, assistance. — *Saha-kārīn*, ī, īpi, f, or *saha-kṛt*, t, t, f, one who acts together or co-operates with another, an assistant, coadjutor, associate, co-operating, working together, assisting. — *Saha-kṛta*, as, ā, am, co-operated with, assisted, aided. — *Saha-kṛtvān*, ā, āri, a, co-operating, assisting; a coadjutor. — *Saha-gata*, as, ā, am, gone with, accompanied, associated, going with. — *Saha-gam*, cl. 1. P. -*gacchati*, -*gantum*, to go with, accompany. — *Saha-gamana*, am, n. the act of going with or accompanying; a woman's going with her deceased husband (i. e. burning herself with his dead body). — *Saha-gānān*, ī, īni, f, going with, accompanying; (īni), f. a woman who goes with her deceased husband (i. e. burns herself with his body). — *Saha-gopās*, ās, ān, am, Ved. accompanied by a protector. — *Saha-grah*, cl. 9. P. A. -*grīṇāti*, -*grīṇāte*, -*grāṇitum*, to take along with, carry off with. — *Saha-āra*, as, ī, am, going with, accompanying, associating with; (as), m. a companion, follower; a friend; a surety; the shrub Barleria Cristata, yellow and blue Barleria; (ī), f. a female companion, female friend, confidante; a wife; yellow Barleria. — *Saha-ārat*, an, anti, at, going with, accompanying, attending. — *Saha-ārīta*, as, ā, am, gone with; going with, accompanying, attending, associating with. — *Saha-āra*,

as, m. going together; harmony, agreement; the accompaniment of the middle term by the major; right course, (opposed to *vy-abhikāra*). — *Saha-dārin*, ī, īpi, f, going along with, a companion, friend, attendant. — *Saha-ēchandas*, ās, ās, as, Ved. along with metre. — *Saha-ja*, as, ā, am, born or produced together, born from the same mother, connate, congenital, innate, inherent, naturally belonging to, natural, co-existent; (as), m. a brother of whole blood; the natural state or disposition; epithet of the third astrological mansion; a proper N. — *Saha-jagdhī*, is, f. eating together. — *Saha-janman*, ā, ā, a, = *saha-ja* above; (ā), f., N. of an Apsaras. — *Saha-janyā*, f., N. of an Apsaras. — *Sahaja-mitra*, as, m. a natural friend, one friendly by birth (as a sister's son, cousin, &c.). — *Sahaja-vatsala*, as, ā, am, having innate fondness, naturally fond. — *Sahaja-ātrva*, us, m. = *sahajārt*. — *Saha-jāta*, as, ā, am, born together, born from the same mother, twin-born. — *Sahajā-dhinātha* ('*ja-adh*'), as, m., N. of a king. — *Sahajārt* ('*ja-art*'), is, m. a natural enemy, one hostile by birth (as the son of the same father by another mother, the son of a paternal uncle, &c.). — *Sahajetara* ('*ja-it*'), as, ā, am, other than natural, not innate, not inherent, not congenital, accidental. — *Sahajendra* ('*ja-in*'), as, m. a proper N. — *Sahajodāsina* ('*ja-ud*'), as, m. a born neutral, one who is naturally neither an enemy nor a friend, a common acquaintance, a friend unconnected by birth. — 2. *saha-tā*, f. or *saha-tva*, am, n. association, connection, union. — *Saha-tāra*, as, ā, am, along with a wife, married. — *Saha-deva*, as, m., N. of a Vedic Rishi (having the patronymic *Vārshāgira*, q. v.); of the youngest of the five Pāṇḍava princes (son of Mādri and reputed son of Pāṇḍu, but really of the Āsvins, and twin-brother of Nakula, see *mādrī*); of a person renowned as a swordsman; of a son of Sṛijāya; of a son of Harsha-vardhana; of a son of Su-dāsa; of a son of Jarā-sandha; of a son of Divākara; (ā), f. a kind of Balā plant; the twining shrub *Echites frutescens*; the plant *Dandopalā*; another plant (= *sarivā*); the mother of an Arhat; N. of a daughter of Devakā; (ī), f. the wife of Saha-deva; a sort of Balā plant; a yellow *Dandopalā*; the shrub *Priyangu*; another plant (= *sarpāksī*). — *Sahadevi-gaṇa*, as, m. a collection of herbs used in certain rites of ablution at the consecration of an idol, &c. — *Saha-droṇa*, as, ā, am, along with Droṇa, accompanied by Droṇa. — *Saha-dharma*, as, m. community of duty or law, common usage or characteristic. — *Saha-dharma-āra*, as, ā, am, one following the same law or duties. — *Saha-dharmatārīn*, ī, m. a helper in the fulfilment of duties, a husband; (īni), f. a woman who aids in fulfilling duties, helpmate, legitimate wife. — *Saha-dharmīn*, ī, īpi, f, following the same duties or customs; possessing similar properties; (īpi), f. a lawful or legitimate wife. — *Saha-nartana*, am, n. the act of dancing together. — *Saha-patni*, f, Ved. (a woman) along with her husband. — *Saha-pāthin*, -*panthās*, -*pathi*, m. f. going by the same road, a companion on a journey, fellow-traveller. — *Saha-pāṇḍu-kila*, as, m. 'one who has played with another in the sand,' a friend from childhood, cotemporary. — *Saha-pāna* or *sahapānaka*, am, n. drinking together. — *Saha-piṇḍa*, as, m. a kinsman. (see *sa-piṇḍa*). — *Saha-putra*, as, ā, am, along with a son, accompanied by a son. — *Sahapūrvānam*, ind. like the forenoon, (Vopadeva VI. 61.) — *Saha-bhārya*, as, ā, am, along with a wife, accompanied by a wife. — *Saha-bhāvin*, ī, m. being together, a friend, companion, adherent, partisan. — *Saha-bhoga*, am, n. eating together, eating in company; joint possession. — *Saha-bhrātri*, tā, trī, trī, along with a brother, accompanied by a brother or brothers. — *Saha-maraṇa*, am, n. dying together, cremation, a widow's burning herself with the corpse of her husband. — 2. *saha-māna*, as, ā, am (for 1. see under rt. 1. *sah*), possessing pride, full of arrogance. — *Saha-mārica*, as, ā, am, ac-

companied by Mārica. — 1. *saha-mūra*, as, ā, am (*mūra* = *mūḍha*), Ved. infatuated, bewildered, confused. — 2. *saha-mūra*, as, ā, am, along with the root, (Sāy. = *mūlena sahita*, R̥g-veda X. 87. 19.) — *Saha-mṛitā*, f. a woman who has burnt herself on the funeral pile of her husband. — *Saha-yāyin*, ī, īni, f, going along with, going together, accompanying. — *Saha-yudhram*, ā, &c., fighting together, fighting in company, a brother-in-arms. — *Saharaksas*, one of the three kinds of sacrificial fire (viz. that which receives the offerings to the Rākshasas). — *Saha-rasā*, f. a sort of bean (= *mudga-parṇī*). — *Saha-lukshmana*, as, ā, am, accompanied by Lakshmana. — *Saha-vartin*, ī, īni, f, being together, keeping company. — *Saha-vasati*, is, f, dwelling together. — *Saha-vasu*, us, m., Ved. 'having wealth,' N. of an Asura (an enemy of Indra). — *Saha-vah* or *saha-vāh*, t, t, f, f, drawing together (said of horses). — *Saha-vāsa*, as, m. one who lives with another, a fellow-lodger; dwelling together. — *Saha-vāsīn*, ī, īni, f, living together. — *Saha-vāhana*, as, ā, am, accompanied by an army; with vehicles. — *Saha-vira*, as, ā, am, Ved. accompanied with heroes, together with sons or progeny. — *Saha-seyya*, am, n., Ved. the lying together with. — *Saha-stoma*, as, ā, am, Ved. along with hymns. — *Sahā-śara*, as, m. (for *saha-śara*), yellow Barleria. — *Sahādhya* ('*ha-adh*'), am, n. a reading together, fellowship in study. — *Sahādhya* ('*ha-adh*'), ī, m. a fellow student, fellow disciple, condisciple. — *Sahānuja* ('*ha-an*'), as, ā, am, along with a younger brother. — *Sahāpātya* ('*ha-ap*'), as, ā, am, along with offspring. — *Sahāpavāda* ('*ha-ap*'), as, ā, am, containing contradictions, disagreeing. — *Sahāmātya* ('*ha-am*'), as, ā, am, having councillors, attended by ministers. — *Sahāya*, sahayuka, &c., see below. — *Sahārogya* ('*ha-ār*'), as, ā, am, possessing freedom from disease, healthful. — *Sahārtha* ('*ha-ar*'), as, m. a common object; (as, ā, am), having the same object, having the same meaning, synonymous. — *Sahārtha-nāsa*, as, ā, am, one who is the same in profit and loss. — *Sahāsana* ('*ha-ās*'), am, n. sitting on the same seat. — *Saheti* ('*ha-it*'), īs, īs, f, along with the particle *iti*, followed by *iti*. — *Sahetikaraya* or *sahetikāra*, am, n., scil. *pada*, a word followed by the particle *iti*; [cf. *setika-raṇa*.] — *Sahokti* ('*ha-uk*'), īs, f, speaking at the same time; a figure of rhetoric (either employing a word in a double meaning, or connecting different ideas by using the word *saha*). — *Sahotaja* ('*ha-uf*'), as, m. a cabin or hut made of leaves, (sometimes erected on the funeral pile of an ascetic and burnt with the body). — 1. *sahodha* ('*ha-ūdh*'), as, m. (for 2. *sa-hodha* see p. 1102), the son of a woman pregnant at marriage. — *Sahodha-ja*, as, m. the son of a woman pregnant at marriage. — *Sahodaya* ('*ha-ud*'), as, ā, am, together with the following (words, letters, &c.). — *Sahodara* ('*ha-ud*'), as, m. 'co-uterine,' a brother of whole blood; [cf. *sodara*.] — *Sahodita* ('*ha-ud*'), as, ā, am, said together, declared comprehensively or collectively. — *Sahopadha* ('*ha-up*'), as, ā, am, along with a penultimate letter. — *Sahopamā* ('*ha-up*'), f. 'comparison by the word *saha*,' a particular figure of speech which by coupling two objects implies their similarity. — *Sahoru* ('*ha-ūru*'), us, ūs, u, along with thighs, having thighs. — *Sahoshita* ('*ha-ush*'), as, ā, am, dwelling or abiding together.

Sahāya, as, m. (i. e. *saha-aya*), one who goes along with (another), a companion, follower, adherent, ally; a helper, patron; epithet of Siva; the ruddy goose; a sort of drug or perfume (= *ghanṭā-pātali*). — *Sahāyaka*, am, n. the act of rendering assistance, aiding. — *Sahāya-tā*, f. or *sahāyātva*, am, n. companionship, union, association, friendship, assistance, help; a number of companions, company of associates or followers. — *Sahāya-vat*, ān, anti, at, having a companion, accompanied, befriended, assisted. — *Sahāyārthin* ('*ya-ar*'), ī, īni, f, seeking a companion, desirous of an ally.

Sahāyaka, *as*, *ā*, *am*, accompanied by (at the end of an adj. comp., e.g. *nārāyaṇa-s*°, accompanied by Nārāyaṇa).

Sahā-vat. See under *ī. saha*.

2. *sahita*, *as*, *ā*, *am* (for 3. see col. 3), accompanied or attended by, associated or connected with, in company with, with (with inst. or at the end of comps.), possessed of, (*am*), ind. with, along with, together with. — *Sahita-kumbhaka*, *as*, *m*, epithet of a particular mode of suppressing the breath, (see *prāṇāyāma*.)

सहस्रपात sa-haṁsa-pāta, *as*, *ā*, *am*, accompanied with flights of swans.

सहकार 2. sa-hakāra, *as*, *ā*, *am* (for *ī. saha-kāra* see under *2. saha*), having the sound *ha*, i.e. the sound used in calling.

सह्यदुक sahaṇḍuka, *am*, *n*. a particular kind of condiment prepared with meat &c.

सहम sahama, *am*, *n*. (fr. Arabic *sahm*), good or evil luck arising from the influence of the stars.

सहय sa-haya, *as*, *ā*, *am*, having horses, along with horses.

सहरि sa-hari, ind. resembling Hari or Vishṇu; (*is*), *m*. the sun; a bull (according to some).

सहर्ष sa-harsha, *as*, *m*. joyfulness, envy, emulation; pleasure, delight; (*am*), ind. joyfully, cheerfully.

सहलनीय sa-halanīya, *as*, *m*. (probably) a plough-mate.

सहस्त sa-hasta, *as*, *ā*, *am*, dexterous or skilled in handling weapons.

सहस्र sahasra, *am*, *n*. (perhaps connected with *sahas*; cf. Pers. *hazār*), a thousand (used in the sing. with a plur. noun, e.g. *sahasram pitarāḥ* or *sahasram pitarāṇāṃ*, a thousand ancestors; and used with other numerals thus, *ekādśīkaṃ sahasram* or *eka-sahasram*, a thousand + one, 1001; *dvya-dśīkaṃ sahasram*, a thousand + two, 1002; *ekādaśādśīkaṃ sahasram* or *ekādaśaṃ sahasram* or *ekādaśa-sahasram*, a thousand + eleven or a thousand having eleven, 1011; *vinśaty-adśīkaṃ sahasram* or *vinśaṣṭī sahasram*, a thousand + twenty, 1020); any very large number (enumerated among the *bahu-nāmanī* in Naigh. III. 1; cf. *sahasra-kirāṇa* &c. below); (*e*), *n*. du. two thousand (= *dve sahasre*, *dvi-sahasram*); (*āni*), *n*. pl. thousands (e.g. *trīṇi sahasrāṇi* or *tri-sahasrāṇi*, three thousand); (*as*, *i*, *am*), thousandth, (but *sahasra-tama* is the better form, cf. Pāṇ. V. 2, 57.) = *Sahasra-kāṇḍā*, *f*. 'many-jointed,' white Dūrva grass. — *Sahasra-kirāṇa*, *as*, *m*. 'thousand-rayed,' the sun. — *Sahasra-kṛitras*, ind. a thousand times, many times. — *Sahasra-ketu*, *us*, *us*, *u*, Ved. thousand-bannered, having many banners. — *Sahasra-gu*, *us*, *us*, *u*, possessing a thousand cows. — *Sahasra-guṇa*, *as*, *ā*, *am*, a thousandfold. — *Sahasra-ghni*, Ved. smiting thousands, (Atharva-veda XI. 2, 12.) — *Sahasra-ṇarāṇa*, *as*, *ā*, *am*, thousand-footed. — *Sahasra-jit*, *t*, *t*, *t*, conquering a thousand (Ved.); (*t*), *m*, *N*. of a son of Yādū; of a son of Bhajamāna. — *Sahasra-tama*, *as*, *i*, *am*, thousandth, the thousandth. — *Sahasra-da*, *as*, *ā*, *am*, giving thousands, liberal; (*as*), *m*. epithet of Śiva. — *Sahasra-daṇḍhira*, *as*, or *sahasra-daṇḍhīrīn*, *i*, *m*. 'thousand-toothed,' a sort of sheat fish, *Silurus Pelorius*. — *Sahasra-dakṣhiṇa*, *as*, *ā*, *am*, having a thousand rewards. — *Sahasra-dā*, *ās*, *ā*, *am*, Ved. giving a thousand, very liberal. — *Sahasra-dātu*, *us*, *us*, *u*, Ved. thousandfold. — *Sahasra-dāvan*, *ā*, *m*, Ved. a giver of thousands. — *Sahasra-dṛśī*, *k*, *m*. 'thousand-eyed,' an epithet of Indra. — *Sahasra-dos*, *e*, *m*. 'having a thousand arms,' epithet of Arjuna Kārtavīrya. — *Sahasra-dvāra*, *as*, *ā*, *am*, thousand-gated. — *Sahasra-dhā*, ind. in a

thousand ways, thousandfold, in a thousand parts or portions. — *Sahasra-dhāra*, *as*, *ā*, *am*, Ved. 'thousand-streamed,' flowing in a thousand streams; having a thousand edges; (*as*), *m*. the discus of Viṣṇu; (*ā*), *f*. a stream of water for the ablution of an idol conveyed through a vessel pierced with a multitude of little holes like a shower-bath. — *Sahasra-nayana*, *as*, *m*. 'thousand-eyed,' an epithet of Indra; [cf. *sahasrākṣa*]. — *Sahasra-nāman*, *ā*, *n*. the thousand names (of Viṣṇu, Śiva, or any deity); (*ā*, &c.), thousand-named, having a thousand names. — *Sahasranāma-stotra*, *am*, *n*. 'hymn of a thousand names,' *N*. of a Tantra hymn. — *Sahasra-nīrṇī*, *k*, *k*, *k*, Ved. having a thousand ornaments (said of the car of the Aśvins). — *Sahasra-nītha*, *as*, *ā*, *am*, Ved. praised in a thousand hymns; skilled in a thousand sciences. — *Sahasra-netra*, *as*, *m*. 'thousand-eyed,' epithet of Indra. — *Sahasra-pati*, *is*, *m*. lord of a thousand towns, governor of a district. — *Sahasra-pattra*, *am*, *n*. 'having a thousand leaves,' a lotus. — *Sahasrapatrabharāṇa* ('*ra-abh*'), *as*, *ā*, *am*, having lotus ornaments, decorated with lotuses. — *Sahasra-pājas*, *ās*, *ās*, *as*, Ved. having infinite splendor or might, glittering a thousandfold. — *Sahasra-pād*, *-pāt*, *-padī*, *-pāt*, thousand-footed, milliped; (*t*), *m*. epithet of Puruṣa (as described in the Puruṣa-sūkta, q.v.); of Viṣṇu; of Śiva; of Brahmā. — *Sahasra-pāda*, *as*, *m*. 'thousand-footed' or 'thousand-rayed,' the sun; Viṣṇu; a sort of duck (= *kāraṇḍava*). — *Sahasra-poshīn*, *i*, *īṇi*, *t*, Ved. nourishing a thousand. — *Sahasra-pradhāna*, *as*, *ā*, *am*, Ved. one who has experienced a thousand battles. — *Sahasra-bala*, *as*, *m*, *N*. of a king. — *Sahasra-bāhu*, *us*, *us*, *u*, having a thousand arms; (*us*), *m*. epithet of Śiva; of the Asura Vāpa. — *Sahasra-bhāṇas*, *ās*, *ās*, *as*, Ved. a thousandfold; having unlimited food; [cf. *bhāṇas*]. — *Sahasra-bhujā*, *as*, *m*. 'having a thousand arms,' epithet of Viṣṇu; (*ā*), *f*. epithet of Durgā. — *Sahasra-bhṛīṣṭī*, *is*, *is*, *i*, Ved. having a thousand points, thousand-edged. — *Sahasra-manyu*, *us*, *us*, *u*, Ved. filled with unbounded passion, filled with infinite splendor. — *Sahasra-mariṭī*, *is*, *m*. 'thousand-rayed,' epithet of the sun. — *Sahasra-miḍha* or *sahasra-miḍha*, *as*, *ā*, *am* (see *miḍha*, p. 780, col. 1), Ved. possessing or yielding a thousand treasures; (*am*), *n*. a battle. — *Sahasra-mushka*, *as*, *ā*, *am*, Ved. having a thousand testicles (said of Indra, Rīg-veda VI. 46, 3); having many flames (said of Agni; Say. = *bahu-tejaska*, Rīg-veda VIII. 19, 32). — *Sahasra-mūrdha*, *as*, *m*. 'thousand-headed,' epithet of Viṣṇu. — *Sahasra-mūrdhan*, *ā*, *m*. 'thousand-headed,' epithet of Śiva. — *Sahasra-mūli*, *f*. 'having a thousand roots,' a kind of plant (= *dravanti*). — *Sahasra-maulī*, *is*, *m*. 'thousand-crested,' epithet of Viṣṇu. — *Sahasra-yajña-tīrtha*, *am*, *n*, *N*. of a Tīrtha. — *Sahasra-yāj*, *t*, *m*. one who sacrifices a thousand victims. — *Sahasra-yuga*, *am*, *n*. a period of a thousand ages. — *Sahasra-raśmī*, *is*, *m*. 'thousand-rayed,' the sun. — *Sahasra-retas*, *ās*, *ās*, *as*, Ved. containing inexhaustible seed. — *Sahasra-roman*, *ā*, *n*. 'having a thousand hairs,' a blanket. — *Sahasra-vadana*, *as*, *m*. 'thousand-faced,' epithet of Viṣṇu. — *Sahasra-varṇas*, *ās*, *ās*, *as*, Ved. having infinite splendor or power. — *Sahasra-vartanī*, *is*, *is*, *i*, Ved. having a thousand paths. — *Sahasra-vartanīn*, *i*, *īnī*, *t*, having a thousand wheels. — *Sahasra-valsa*, *as*, *ā*, *am*, Ved. having a thousand branches, thousand-branched. — *Sahasra-vāja*, *as*, *ā*, *am*, Ved. possessing infinite strength. — *Sahasra-viryā*, *f*. a kind of Dūrva or bent grass, *Panicum Dactylon*; another plant (= *mahā-satāvarī*). — *Sahasra-vedha*, *am*, *n*. sorrel; a kind of sour gruel. — *Sahasra-vedhīn*, *i*, *m*. 'thousand-piercer,' a sort of cane, *Calamus Fasciculatus*; = *kastūrī*; (*i*), *n*. Asa Foetida. — *Sahasra-sata-dakṣhiṇa*, *as*, *ā*, *am*, accompanied by hundreds of thousands of sacrificial fees. — *Sahasra-śas*, ind. by thousands, in a thousand ways, thousandfold. — *Sahasra-sikhara*, *as*, *m*. 'thousand-peaked,' the Vindhya mountain. — *Sahasra-śirsha*, *as*, *ā*, *am*,

or *sahasra-śirshan*, *ā*, *ā*, *a*, thousand-headed, having a thousand heads. — *Sahasra-śṛṅga*, *as*, *ā*, *am*, thousand-horned, having a thousand horns. — *Sahasra-śṛvaṇa*, *as*, *m*. 'having a thousand ears,' epithet of Viṣṇu. — *Sahasra-saṅkhyā*, *f*. the sum of a thousand. — *Sahasra-saṅi*, *is*, *is*, *i*, Ved. giving or bestowing a thousand. — *Sahasra-sammīta*, *as*, *ā*, *am*, measuring or numbering a thousand, a thousand in number. — *Sahasra-sava*, *as*, *ā*, *am*, having a thousand libations. — *Sahasra-sā*, *ās*, *ās*, *am*, Ved. granting a thousand, bringing a thousand (treasures). — *Sahasra-sātama*, *as*, *ā*, *am*, Ved. giving thousands. — *Sahasra-stuka*, *as*, *ā*, *am*, Ved. having a thousand tufts or curls of hair. — *Sahasra-sthūpa*, *as*, *ā*, *am*, Ved. supported by a thousand columns. — *Sahasra-hary-aśva*, *as*, *m*. 'having a thousand bay horses,' the car of Indra. — *Sahasra-hasta*, *as*, *m*. 'thousand-handed,' epithet of Śiva. — *Sahasra-śṛṅsu* ('*ra-an*'), *us*, *m*. 'thousand-rayed,' the sun. — *Sahasra-śṛṅsu-ja*, *as*, *m*. 'sun-born,' epithet of Saturn. — *Sahasra-śṛṅsa* ('*ra-ak*'), *as*, *i*, *am*. 'thousand-eyed,' all-perceiving, all-inspecting, vigilant, all-powerful; (*as*), *m*. an epithet of Indra (so called, according to one legend, in consequence of the curse of the sage Gautama, who, detecting him in the desire to seduce his wife Ahalyā, covered him with a thousand marks resembling the female organ, which he afterwards changed to eyes; a different legend is related in Rāmāyaṇa I. 48); epithet of Puruṣa (in the Puruṣa-sūkta, q.v.); of Viṣṇu; epithet of Fire and Rudra (as identified with Fire in the Upanishads); of Śiva; *N*. of a place; (*ī*), *f*, *N*. of a goddess. — *Sahasra-śāra* ('*ra-āc*'), *as*, *m*. a sort of yellow Barleria, Barleria Prionitis; [cf. *saha-śāra*]. — *Sahasra-rādhīpati* ('*ra-adh*'), *is*, *m*. the governor of a thousand villages, chief of a district. — *Sahasra-nana* ('*ra-an*'), *as*, *m*. 'thousand-faced,' epithet of Viṣṇu. — *Sahasra-ṇika* ('*ra-an*') or *sahasra-ṇika*, *as*, *m*, *N*. of a king (son of Satāṇika, q.v.). — *Sahasra-rāpas* ('*ra-ap*'), *ās*, *ās*, *as*, Ved. having a thousand forms or shapes. — *Sahasra-magha*, *as*, *ā*, *am* (for *sahasra-magha*), Ved. having thousands of gifts, giving thousands, (Say. = *bahu-dhana*). — *Sahasra-āra* ('*ra-ara*'), *as*, *am*, *m*. *n*. 'having a thousand lines or divisions,' a kind of receptacle said to be found in the top of the head and to resemble a lotus reversed, (it is fabled to be the seat of the soul). — *Sahasra-rāgha* ('*ra-ar*'), *as*, *ā*, *am*, Ved. equivalent to a thousand. — *Sahasra-rācis* ('*ra-ar*'), *is*, *m*. 'thousand-rayed,' the sun. — *Sahasra-rāva* ('*ra-av*'), *as*, *m*. a fine below a thousand or from five hundred to a thousand Paṇas. — *Sahasra-ravartaka-tīrtha* ('*ra-av*'), *am*, *n*, *N*. of a Tīrtha. — *Sahasra-śva* ('*ra-aś*'), *as*, *m*. 'having a thousand horses,' *N*. of a king.

Sahasrataya, *as*, *i*, *am*, a thousandfold; (*am*), *n*. a thousand.

Sahasra, *f*. a kind of plant (= *amba-shṭhā*).

Sahasra, *i*, *īṇi*, *i*, having a thousand; consisting of thousands; amounting to a thousand (as a fine); (*i*), *m*. a body of a thousand men, &c.; the commander or prefect of a thousand.

सहाय sahāya. See p. 1100, col. 3.

सहार sahāra, *as*, *m*. the Mango tree, (probably for *saha-kāra*); universal dissolution (= *mahā-pralaya*).

सहादे sa-hārda, *as*, *ā*, *am*, full of affection or love, affectionate.

सहाव sa-hāva, *as*, *ā*, *am*, employing coquettish gestures, wanton; (*am*), ind. with blandishments.

सहास sa-hāsa, *as*, *ā*, *am*, with laughter or derision, laughing, smiling; (*am*), ind. derisively, scornfully.

सहित 3. sahita, *as*, *ā*, *am* (for *ī. see* p. 1099, col. 3; for 2. see col. 1), = *sam-hita* under *san-dhā*. — *Sahitorū* ('*ta-ūru*'), *ūs*, *f*. = *samhi-torū*.

सहिष्णु sahiṣṇu, sahiyas, &c. See p. 1099, col. 3.

सहुइ sa-huḍa, as, ā, am, having a ram, with rams.

सहुरि sahuri. See p. 1099, col. 3.

सहूती sa-hūtī, ind., Ved. by common invocation, (Sāy. = saḥūtyā = saḥāhvānena, Rīg-veda II. 33, 4.)

सहृदय sa-hṛidaya, as, ā, am, possessing a heart, good-hearted, compassionate, intelligent; with the heart, sincere; (as), m. a learned man.

सहृल्लेख sa-hṛillekha, as, ā, am, doubted about, questionable; (am), n. questionable food.

सहेतुक sa-hetuka, as, ā, am, having a cause or reason, produced by a cause, together with a reason.

सहेमकक्ष sa-hema-kakshya, as, ā, am, having golden girths.

सहेल sa-hela, as, ā, am, full of play or wanton endearment, playful, sportive, playing.

सहोदर sahoḍara. See p. 1100, col. 3.

सहोद 2. sa-hoḍha, as, m. (for 1. sahoḍha see p. 1100, col. 3), 'having stolen goods,' a thief caught with stolen property upon him.

सहोदर sahodara. See p. 1100, col. 3.

सहोर sahora. See p. 1099, col. 3.

सा 1. sā, f. (nom. fem. of the pronoun tad, see 4. sa), she; N. of Lakṣmī; of Gaurī.

सा 2. sā, ās, ās, am (fr. rt. 1. sañ), Ved. giving, bestowing, granting (at the end of a comp., e. g. sahaṣa-sā, q. v.).

1. sāta, as, ā, am, given, bestowed; (am), n., Ved. a gift, present, wealth, riches, (Sāy. sātāni = dhanāni, Rīg-veda II. 24, 10.)

1. sāti, īs, f. gaining, obtaining, acquisition, (Sāy. sātaye = lābhāya); gift, giving, dispensing; honouring, helping, help; wealth [cf. 2. sātī, 1. sātī]; (īs), m. a proper N.

Sānasti, īs, īs, 4, Ved. granting, giving; enjoyable, full of enjoyment, (Sāy. = sambhajanīya); (īs), m. gold.

सा 3. sū = rt. so, q. v.

2. sāta, as, ā, am (regarded as an irregular part. fr. rt. so), destroyed. (For 3. sāta see p. 1104, col. 2.)

2. sātī, īs, f. end, conclusion; cessation; destruction; sharp pain.

सांयमन saṃyamana, as, ī, am (fr. saṃyamana), relating to restraint.

सांयात्रिक saṃyātrika, as, m. (fr. saṃyātrī), a voyaging merchant, one who trades by sea, &c.

सांयुगिनी saṃyugina, as, ī, am (fr. saṃyuga), relating to war or battle; warlike, martial, skilled in war; (as), m. a soldier skilled in war, great warrior.

सांराविण saṃrāviṇa, am, n. (fr. saṃ-rāva or saṃ-rāvin), general acclamation or calling out of a number of people together, a general shout, crying or complaining aloud.

सांवत्सर saṃvatsara, as, ī, am (fr. saṃvatsara), yearly, annual, perennial, lasting or occupying a year; (as), m. an astrologer; an almanac-maker. — **सांवत्सरा-सूत्र saṃvatsara-sūtra, am, n.** N. of a chapter of Bhaṭṭotpala's commentary on the Brihat-saṃhitā.

सांवत्सराका or सांवत्सरीका, as, ī, am, yearly, annual, relating to a year, produced in a year,

&c.; (as), m. an astrologer. — **सांवत्सरीका-ब्रह्म saṃvatsarīka-brāhma, am, n.** an annual funeral ceremony in honour of deceased ancestors.

सांवत्सरीया, as, ī, am = saṃvatsara above.

सांवरण saṃvaraṇa, as, m. 'son of Saṃvaraṇa,' a patronymic of the Vedic Rishi Manu.

सांवादिक saṃvādika, as, ī, am (fr. saṃvāda), colloquial, controversial, existing discussion; (as), m. a disputant, controversialist, logician.

सांवृत्तिक saṃvṛttika, as, ī, am (fr. saṃvṛtti), phenomenal, illusory.

सांशयिक saṃśayika, as, ī, am (fr. saṃśaya), dubious, doubtful; in doubt, uncertain, irresolute.

सांसारिक saṃsārika, as, ī, am (fr. saṃsāra), worldly, belonging to the world, mundane.

सांसिद्धिक saṃsiddhika, as, ī, am (fr. saṃsiddhi), effected naturally, belonging to nature, natural, native, innate; absolute, existing absolutely; effected by supernatural means (as spells). — **सांसिद्धिका-द्रवा, as, m.** natural (as opposed to generated) fluidity, (it belongs to water only.) *

सांस्थानिक saṃsthānika, as, ī, am (fr. saṃsthāna), relating or belonging to a common place of abode; (as), m. an inhabitant or native of the same place; fellow-countryman.

सांस्त्राविण saṃstrāviṇa, am, n. (fr. saṃstrāva or saṃ-strāvin), a general stream or flow (of water &c.).

सांहननिक saṃhananika, as, ī, am (fr. saṃhanana), relating to the body, bodily, corporeal.

सांहित saṃhita, as, ī, am (fr. saṃhitā), relating to the Saṃhitā, found in the Saṃhitā text; (ī), f., N. of an Upanishad (= taittirīyopanishad).

साक sāka, am, n. (for sāka, q. v.), a vegetable, herb, pot-herb. — **साका-मेधा, as, m. pl.** Ved. the Kārtika sacrifice (observed on the full moon of the Kārtika and following day).

साक्य sākaś (sa-ak°), having the Taddhita affix akaś (in grammar).

साकम् sākam, ind. (probably fr. sa + rt. 1. aś, see sāti), with, together with (with inst.), at the same time. — **साकम्-या, as, ā, am,** Ved. being born together. — **साकम्-युग, k, ī, k, Ved.** joined together. — **साकम्-वृद्ध, t, ī, t, Ved.** increasing along with or at the same time. — **साकम्-उक्थ, Ved.** sprinkling at the same time. — **साकम्-प्रास्थाय्या, a** particular kind of sacrifice.

साकल sākala, am, n. N. of a town in the Panjāb (also read sākala).

साकल्य sākalya, am, n. (fr. sākala), totality, entireness, completeness, the whole, entire, all; (ena), ind. completely. — **साकल्या-वाचन, am, n.** a complete perusal.

साकङ्क्ष sākaṅksha (sa-āk°), as, ā, am, having a wish or desire, wishing, desiring; having significance; (am), ind. with longing desire, wishfully.

साकार sākāra (sa-āk°), as, ā, am, having form, having any shape or definite figure. — **साकार-सिद्धि, īs, ī, N.** of a work.

साकुरुक्ष sākurukṣa, as, m. yellow Amaranth or Barleria (= kurukṣa, sakurukṣa).

साकुल sākula (sa-āk°), as, ā, am, perplexed, bewildered.

साकूत sākūta (sa-āk°), as, ā, am, having significance or meaning, intentional; significant; amorous, wanton; (am), ind. intentionally, significantly, impressively; attentively. — **साकूत-स्मित, am, n.** a meaning smile, amorous smile.

साकेत sāketa, am, n. N. of the city Ayodhya or ancient Oude; (ās), m. pl. the inhabitants of Sāketa or Ayodhya.

Śāketaka, as, m. an inhabitant of Sāketa; (am), n. = sāketa above.

साकुल sāktuka, as, m. (fr. saktu), barley; (am), n. a quantity of fried barley or barley-meal.

साक्ष 1. sāksa (sa-ak°), as, ā, am (see 2. aksha), having the seeds of which rosaries are made, having a rosary.

साक्ष 2. sāksa' (sa-ak°), having eyes, (see 4. aksha.)

Śākṣāt, ind. (properly abl. c. of the above), before the eyes, in sight of, in presence of, before; eye to eye, visibly, evidently, openly, manifestly; visibly present, visibly manifested as, like; with one's own eyes. — **Śākṣāt-kāraṇa, am, n.** or **śākṣāt-kāra, as, m.** causing to be visibly present; making evident to the senses; intuitive perception, actual feeling. — **Śākṣāt-kṛt, cl. 8. P. -karoti, &c.,** to make evident to the senses, place clearly before the mind. — **Śākṣāt-kṛta-dharman, ā, m.** one who has a real or intuitive perception of duty. — **Śākṣād-dharma, as, m.** the personified incarnation of law or justice; Justice himself.

Śākṣhika, in a-ś, loka-ś, q. v. v.

Śākṣin, ī, īpi, ī, observing, witnessing, seeing; attesting, testifying, giving evidence; (f), m. an observer; an eye-witness; any witness (in law). — **Śākṣī-tā, f.** or **śākṣī-tva, am, n.** the office of a witness, evidence, testimony, attestation. — **Śākṣī-dvaidha, am, n.** discrepancy between witnesses, contradictory evidence. — **Śākṣī-parikṣā, f.** or **śākṣī-parikṣaṇa, am, n.** examination of a witness. — **Śākṣī-pratyaya, as, m.** the evidence or testimony of witnesses. — **Śākṣī-praśna, as, m.** interrogating witnesses, examination of witnesses. — **Śākṣī-praśna-vidhāna, am, n.** the rule or law about examining witnesses. — **Śākṣī-bhāvita, as, ā, am,** proved by an eye-witness, established by testimony. — **Śākṣī-mat, ēn, atī, at,** having or requiring evidence. — **Śākṣī-lakṣaṇa, as, ā, am,** defined or proved by testimony. — **Śākṣī-vat, ind.** like a witness. — **Śākṣy-abbāva, as, m.** absence or want of witnesses, absence of testimony.

Śākṣī-kṛi, cl. 8. P. -karoti, -kartum, to call to witness, cause to attest.

Śākṣī-kṛitya, ind. having called to witness.

Śākṣhya, am, n. testimony, evidence, attestation.

साक्षत sāksata (sa-ak°), as, ā, am, uninterrupted; possessing grain; (am), ind. uninterruptedly. — **साक्षता-पात्रा-हस्ता, as, ā, am,** having a cup of grain in the hand, holding a vessel full of parched grain.

साक्षर sāksara (sa-ak°), as, ā, am, having syllables or letters; containing syllables, &c.

साक्षेप sākshepa (sa-āk°), as, ā, am, conveying reproach or irony, taunting; (am), ind. with contumely, reproachfully, reproachingly.

साखिदत्तेय sākhidatteya, as, ī, am (fr. sakhi-datta, 'friend-given'), belonging to a friend's gift.

साख्य sākhyā, as, ī, am (fr. sakhi), relating to a friend, friendly, amicable.

Śākhyā, am, n. friendship, affection.

साखोट sākhoṭa for **śākhoṭa, q. v.**

सागर sāgara, as, m. (fr. sagara), the ocean (said to have been named Sāgara by Bhagīratha after his ancestor king Sāgara, see the legend under sa-gara); another legend asserts that the bed of the ocean was dug by the sons of Sāgara; according to various authorities three or four or seven oceans are enumerated, see 1. sam-udra); a symbolical term for the number four; a sort of deer; N. of a place; of an author; of a work. — **Sāgara-ga, as, ā, am,** going to the ocean; (ā), f. epithet of the

Ganges; a river, stream.—*Sāgara-gāminī*, f. 'ocean-going,' a river. — *Sāgaragā-suta*, as, m. 'son of the Ganges,' epithet of Bhishma. — *Sāgarar-gama*, as, ā, am, flowing to the ocean. — *Sāgara-datta*, as, m. 'Ocean-given,' a proper N. — *Sāgara-dhira-śetas*, ās, ās, as, whose mind is as firm or as deep as the ocean. — *Sāgara-nemī*, is, f. 'ocean-encircled,' the earth. — *Sāgara-paryanta*, as, ā, am, bounded by the sea. — *Sāgara-plavana*, am, n. navigating the ocean, leaping across the sea. — *Sāgara-mekhula*, as, ā, am, girdled by the ocean, sea-girt; (ā) f. the earth. — *Sāgara-vat*, ind. like the ocean. — *Sāgarānukūla* ('ra-an'), as, ā, am, situated on the sea-coast. — *Sāgarānta* ('ra-an'), as, ā, am, ending at the sea, bounded by the ocean, sea-girt. — *Sāgarāmbarā* ('ra-am'), f. 'ocean-clothed,' the earth. — *Sāgarālaya* ('ra-āl'), as, m. 'ocean-dwelling,' epithet of Varuṇa. — *Sāgarēśvara-tīrtha*, am, n. N. of a Tīrtha. — *Sāgaroṭha* ('ra-ut'), am, n. 'produced in the sea,' — *Sāgarodgāra* ('ra-ud'), as, m. the swelling or heaving of the sea. — *Sāgaroddhūta-niḥsvana* ('ra-ud'), as, ā, am, raising a sound like the ocean.

साग्नि sāgni (sa-ag°), is, is, i, having fire; taking the sacred fire; (f), ind. along with fire.

सग्निका, as, ā, am, possessing or maintaining a fire; associated with Agni; (as), m. a householder who maintains a sacred fire.

साग्र sāgra (sa-ag°), as, ā, am, with a surplus, more than; (am), ind., Ved. for a longer period, for a whole life.

साङ्ग्ये sāṅkya, am, n. (fr. *san-kara*), mixing or blending together confusedly, confusion, mixture. — *Sāṅkya-vāda*, as, m., N. of a short Nyāya treatise.

साङ्गल sāṅkala, as, i, am (fr. *san-kala*), effected or produced by addition, accumulated, &c.

साङ्गाय sāṅkāya, N. of the country of king Kuśa-dhvaja (brother of Janaka); (ā), f., N. of Kuśa-dhvaja's capital, (Rāmāyaṇa I. 70. 3). — *Sāṅkāya-nātha*, as, m. 'lord of Sāṅkāya,' epithet of Kuśa-dhvaja, (see *śitā*).

साङ्कुर sāṅkura (sa-an°), as, ā, am, possessing shoots or buds, budding, in bud.

साङ्कृति sāṅkrīti, is, m., N. of a sage (son of Viśva-mitra, and founder of the Vaiśaṅghrapadya family).

Sāṅkrītya, as, m., N. of a Muni; (ās), m. pl., N. of a family or race.

साङ्केतिक sāṅketika (fr. *sanketa*), as, i, am, conventional; indicative, symbolical, expressed by signs or tokens or marks, consisting of signs, &c.

साङ्क्षेपिक sāṅkshēpika, as, i, am (fr. *san-kshēpa*), throwing together, abridging; abridged, contracted, concise, summary, short.

साङ्ख्य sāṅkhyā, as, ā, am (fr. *san-khyā*), relating to number or calculation, reckoning up, calculating, enumerating, deliberating, reasoning; rational, discriminative; (as, am), m. n., N. of one of the three great divisions of Hindū philosophy, (ascribed to the sage Kapila, q. v., and so called as 'reckoning up' or 'enumerating' twenty-five Tattvas or true principles, its object being to effect the final liberation of the twenty-fifth Tattva [Puruṣa, the Soul] from the fetters of the phenomenal creation by conveying the correct knowledge of the twenty-four other Tattvas, and rightly discriminating the Soul from them; these twenty-four principles are divided into eight Prakṛitis or Producers and sixteen Vikāras or Productions; the eight Producers start from a Mūla-prakṛiti or original Producer [variously called Pradhāna, 'chief one,' A-ryakta, 'unevolved,' Brahman, 'supreme,' Māyā, 'power of illusion,' Bahu-dhānaka, 'much-containing'],

which is emphatically the Prakṛiti, 'First-producer,' or 'Originant,' being a kind of primordial germ whence all the twenty-three remaining Tattvas are evolved; its first production is the 2nd Tattva, viz. Buddhi, Intellect [sometimes called *Mahat* from its being the great source of the two other internal organs or instruments, Ahankāra and Manas, which are both modifications of it]; 3rd in order comes Ahankāra, 'the I-making' principle or sense of individuality; 4th come the five Tan-mātras or subtle elementary particles out of which the five grosser elements are evolved; the preceding eight principles constitute the Producers, [all but the first being of course in one sense also Productions]; then follow, as proceeding from the Tan-mātras, the five Sthūla-bhūtas or grosser elements [also called Mahā-bhūta], viz. a. ākāśa, space or ether, having the Guṇa or property of sound [śabda], which is the Vishaya or object of apprehension for the corresponding Indriya or organ, the Ear; b. vāyu, air, having the Guṇa or property of tangibility or touch [sparsa], which is the Vishaya for the Skin; c. tejas or jyotiḥ, fire or light, having the property of form or colour [rūpa], which is the Vishaya for the Eye; d. āpas, water, having the property of savour or taste [rasa], which is the Vishaya for the Tongue; e. prithivī or bhūmī, earth, having the property of odour or smell [gandha], which is the Vishaya for the Nose, [see *guṇa*]; each of these elements after the first having also the Guṇa or Guṇas of the preceding besides its own, and these Guṇas being sometimes identified with the Tan-mātras; then follow the eleven organs, produced like the Tan-mātras from the 3rd Tattva Ahankāra, forming with them a class of sixteen [śoḍaśakāḥ]; these eleven organs are the five above-named Buddhindriyāni or organs of sense, viz. ear, skin, eye, tongue, nose; the five Karmendriyāni or organs of action, viz. larynx, hand, foot, arms, and organ of generation; and an eleventh organ called Manas, commonly translated 'mind,' which stands between both sets of Indriyas as an internal organ of perception and action, or of cognition and volition, [see *manas*]; the twenty-fifth Tattva, Puruṣa or Soul, is to be wholly distinguished from the twenty-four just enumerated; it is neither a Producer nor Production; it is altogether passive, and simply a looker-on, having nothing whatever to do with the acts of creation, which it only contemplates, uniting itself with unintelligent Prakṛiti, as a lame man mounted on a blind man's shoulders, for the sake of observing and enjoying the acts of this Prakṛiti, who herself cannot see or observe anything; without that union no creation can take place any more than can the birth of a child without the union of male and female; this view of creation implies the eternal existence of innumerable separate individual souls, each soul by its junction with Prakṛiti causing the creation of its own phenomenal world, which world, however, has an existence of its own independent of all connection with the particular Puruṣa to which it is joined; moreover, each soul is invested in the first place with a subtle body [līṅga-śarīra or sūkṣma-śarīra] composed of Buddhi, Ahankāra, the five Tan-mātras, and the eleven organs, and afterwards with a grosser body formed of the five elements; the former accompanying the soul through all its transmigrations, while the latter perishes; this system also teaches that Prakṛiti and its products may be regarded as made up of three ingredients in a state of equipoise, viz. Sattva, Rajas, and Tamas, Goodness, Passion, and Darkness, commonly called Guṇas, but rather substances than qualities, and more correctly translated 'fettors,' because they are like a triple-stranded rope [see *guṇa*] which binds and confines the soul: the Sāṅkhyā system agrees with the Vedānta in being syncretical, and so differing from the Analytical Nyāya; its great point of divergence from the Vedānta is in maintaining two principles which the Vedānta denies, [see *vedānta*]; it is said to be atheistical as ignoring all notice of a Supreme Soul,

whose existence is, however, established by the Yoga branch of the Sāṅkhyā proper, [see *yoga*]: the vague outlines of the system before its crystallization into a distinct school of dualism are propounded in the first Book of Manu; its more fully developed doctrines are contained in the Sāṅkhyā-sūtras ascribed to Kapila, in the Tattva-samāsa, or Summary of Principles, ascribed to the same author, in the Sāṅkhyā-kārikā [see below], and the numerous commentaries on these works, some of which are enumerated below: the Buddhist system and that of bishop Berkeley in Europe have many points of connection with the Sāṅkhyā, but the modern philosophers of India pay far more attention to the Nyāya and Vedānta; a follower of the Sāṅkhyā system of philosophy; a patronymic of the Vedic Rishi Atri; epithet of Śiva. — *Sāṅkhyā-kārikā*, f., N. of a collection of memorial verses or stanzas by Īśvara-kṛishṇa in which a summary of the Sāṅkhyā system is given. — *Sāṅkhyā-kārikā-bhāṣya*, am, n., N. of a commentary by Gauḍa-pāda on the Sāṅkhyā-kārikā. — *Sāṅkhyā-kaumudī*, f. = *sāṅkhyā-tattva-kaumudī*; N. of another commentary by Rāma-kṛishṇa-bhāṭṭācārya on the Sāṅkhyā-kārikā. — *Sāṅkhyā-krama-dīpikā*, f., N. of a commentary on the Tattva-samāsa. — *Sāṅkhyā-śāndrikā*, f., N. of a commentary on the Sāṅkhyā-kārikā by Nārāyaṇa-tīrtha. — *Sāṅkhyā-tattva-kaumudī*, f., N. of a commentary on the Sāṅkhyā-kārikā by Vācaspati-miśra. — *Sāṅkhyā-tattva-pradīpa*, as, m., N. of a brief exposition of the Sāṅkhyā system by Kavi-rāja-yati. — *Sāṅkhyā-tattva-vilāsa*, as, m., N. of a commentary by Raghunātha-tarkavāgīśa-bhāṭṭācārya on the Sāṅkhyā-tattva-kaumudī. — *Sāṅkhyā-pravācāna*, am, n. 'exposition or interpretation of the Sāṅkhyā system,' N. given by the commentator Vijñāna-bhikṣu to the six books containing the Sūtras of the Sāṅkhyā system of philosophy ascribed to Kapila; N. of the Yoga-sūtras (ascribed to Patañjali, see *yoga-sūtra*); the title Sāṅkhyā-pravācāna appears to be more properly applied to this division of the Sāṅkhyā). — *Sāṅkhyā-pravācāna-bhāṣya*, am, n., N. of a commentary on the Sāṅkhyā-sūtra by Vijñāna-bhikṣu. — *Sāṅkhyā-prasāda*, as, m. epithet of Śiva. — *Sāṅkhyā-bhāṣya*, am, n. = *sāṅkhyā-pravācāna-bhāṣya*. — *Sāṅkhyā-bhikṣu*, us, m. a particular kind of mendicant. — *Sāṅkhyā-mukhya*, as, m. epithet of Śiva. — *Sāṅkhyā-yoga*, as, m. 'application of the Sāṅkhyā doctrine to the knowledge of spirit,' N. of the second chapter of the Bhagavad-gītā, (perhaps so named as setting forth both the Sāṅkhyā and Yoga doctrines in regard to the soul; according to Sabdak. = *jñāna-yoga* or *brahma-vidyā*). — *Sāṅkhyā-yoga-pravartin*, i, m. epithet of Śiva. — *Sāṅkhyā-eritti-prakāśa*, as, m. = *sāṅkhyā-tattva-vilāsa*. — *Sāṅkhyā-vṛitti-sāra*, as, m., N. of a commentary on the Sāṅkhyā-sūtra by Mahā-deva Sarasvatī. — *Sāṅkhyā-sāstra*, am, n. the Sāṅkhyā doctrine or system of philosophy; any treatise upon it. — *Sāṅkhyā-sāra* or *sāṅkhyā-sāra-vivēka*, as, m., N. of a work by Vijñāna-bhikṣu. — *Sāṅkhyā-sūtra*, am, N. of six books of aphorisms of the Sāṅkhyā philosophy ascribed to Kapila, (the number of aphorisms is said to be 526). — *Sāṅkhyā-sūtra-vivaraṇa*, am, n., N. of a commentary on the Tattva-samāsa. — *Sāṅkhyārtha-tattva-pradīpikā* ('ya-ar'), f., N. of a brief exposition of the Sāṅkhyā system by Bhāṭṭa-keśava. — *Sāṅkhyārtha-sāṅkhyā-yika* ('ya-ar') = *sāṅkhyā-tattva-vilāsa*. — *Sāṅkhyalāṅkāra* ('ya-al'), as, m. = *sāṅkhyā-krama-dīpikā*.

Sāṅkhyāyana, as, m. (probably for *sāṅkhyāyana*), N. of a Muni; of the author of certain Gṛhya-sūtras, &c. — *Sāṅkhyāyana-sūtra*, am, n. the Sūtras of Sāṅkhyāyana.

साङ्ग sāṅga (sa-an°), as, ā or i, am, having members or subdivisions; comprising every subordinate part, complete in every part, finished; together with the Angas of the Veda, (see *vedāṅga*.)

साङ्गोपाङ्ग (*sa-āṅg*), *as, ā, am*, along with the Angas and Upāṅgas, (see *vedāṅga, upāṅga*.)

साङ्गज *sāṅgaja* (*sa-āṅg*), *as, ā, am*, together with hair, covered with hair.

साङ्गतिक *sāṅgatika*, *as, ī, am* (fr. *saṅgati*), relating or belonging to union or association, relating to society, social, associating; (*as*), *m.* a visitor, guest, new comer; one who comes to transact business.

साङ्गम *sāṅgama*, *as, m.* (fr. *saṅgama*), coming together, union, meeting, encounter. *Sāṅgamana*, *as, m.* See under *an-sānat*.

साङ्गारक *sāṅgaraka* (*sa-āṅg*), *as, ā, am*, attended by the planet Mars.

साङ्गुष्म *sāṅguṣṭham* (*sa-āṅg*), *ind.* together with the thumb.

साङ्गामिक *sāṅgrāmika*, *as, ī, am* (fr. *sāṅgrāma*), relating to war; warlike, martial; (*as*), *m.* a commander, general.

साङ्घातिक *sāṅghātika*, *as, ī, am* (fr. *sāṅghāta*), utterly destructive, causing complete destruction, very deadly, killing.

साङ्गुखी *sāṅmukhī*, *f.* (according to Śabda-k.), *N.* of a particular Tithi, *q. v.*

साच *sāc* (fr. *rt. sāc*), *Ved.* in *apatya-sāc*, *nṛi-shāc*.

Sācin in *savya-s*, *q. v.* (perhaps connected with *sāci* below).

साचि *sāci*, *ind.* (probably *loc. c.* of a word formed fr. *sa* + *rt. 1. aic*, see 2. *aic*), crookedly, awry, in a sidelong manner, obliquely, bent on one side. — *Sāci-vāṭikā*, *f.* the white-flowered hogweed. — *Sāci-vilokita*, *am, n.* a side-long glance. — *Sāci-ethita*, *as, ā, am*, standing or placed unevenly; standing across. — *Sāci-kṛi*, *cl. 8. P. -karoti*, &c., to make crooked, bend or turn aside. — *Sāci-kṛita*, *as, ā, am*, made crooked; bent, inclined, seen crookedly or tortuously, distorted, misrepresented; (*am*), *n.* distortion or perversion of mind, prejudice. — *Sāci-guṇa*, *N.* of a place or district.

साचिव्य *sācivya*, *am, n.* (fr. *sāciva*), companionship, friendship, fellowship; the office of a counsellor, ministership, ministry, administration.

साचीवित् *sācivit*, *ind.* (in Naigh. II. 15, enumerated among the *kehipra-nāmāni*).

साजाय *sājāya*, *am, n.* (fr. *sa-jāti*), community of genus, homogeneity, sameness of class or caste or tribe, equality of kind.

साचारिक *sācārika*, *as, ī, am* (fr. *sācāra*), moving about, setting in motion.

साचि *sāci* (incorrect for *sāc-iti*), *N.* of the ninth book of the Śatapatha-Brāhmaṇa.

साञ्जन *sāñjana* (*sa-āñj*), *as, ā, am*, having pigment; (*as*), *m.* a lizard, chameleon.

साट *sāt*, *cl. 10. P. sātayati, -yitum*, to make visible or manifest, show.

साटोप *sāṭopa* (*sa-āṭ*), *as, ā, am*, having a swelling, swollen, puffed up; puffed up with pride, proud, haughty, consequential; (*am*), *ind.* arrogantly, proudly, consequentially.

साट्टास *sāṭṭhāsa* (*sa-āṭ*), *am, ind.* with loud laughter, with a horse-laugh.

साड्भूत *sāḍ-bhūta*, *as, ā, am*, taking the form *sāḍ* or *sāḍ*, (said of 2. *sah*.)

साड *sāḍha*. See under *rt. 1. sah*.

सात् 1. *sāt*, a Taddhita affix which when put after a word denotes a total change of anything into the thing expressed by that word, (see *bhāsmā-sāt*.)

सात् 2. *sāt*, a Sautra *rt.* meaning 'to give pleasure.'

3. *sāt*, *t, n.* (according to some), *N.* of Brahma.

3. *sāta*, *am, n.* pleasure, delight.

Sātaya, *as, ā, am*, causing or affording pleasure.

Sātālā, *f.*, *N.* of a plant (= *carma-kashā*).

सात् 1. and 2. *sāta*, &c. See p. 1102, col. 1.

सातत्य *sātatyā*, *am, n.* (fr. *sa-tata*), continuity, constancy; (*ena*), *ind.* with continuity, eternally, perpetually.

सातवाहन *sāta-vāhana*, *as, m.*, *N.* of king Śāli-vāhana, (fabled to have been discovered, when a child, riding on a Gandharva called Sāta, who, according to one legend, was changed into a lion; but see *śāli-vāhana*.)

साति 1. and 2. *sāti*. See p. 1102, col. 1.

सातिरेक *sātireka* (*sa-āt*), *as, ā, am*, having excess, increased, more extended.

सातिशय *sātishaya* (*sa-āt*), *as, ā, am*, excessive.

सातिसार *sātisāra* (*sa-āt*), *as, ā, am*, afflicted with dysentery, dysenteric.

सातीन *sāṭina*, *as, m.* (fr. *satina*, *q. v.*), pease, pulse, Pisum Sativum.

Sātīlaka, *as, m.* (fr. *sātīlaka*), pease.

सातोबाहैत *sātobārhata*, *as, ī, am* (fr. *sato-brihati*), relating or belonging to the Sato-brihati metre.

सात्त्रिक *sātrika*, *as, ī, am* (fr. *sattra*), belonging to a sacrifice, sacrificial.

सात्त्विक *sāttvika*, *as, ī, am* (fr. *sat-tva*), real, substantial, essential, natural, genuine, true, honest, sincere, good, virtuous, excellent, amiable, vigorous, energetic, pure (without the least admixture of passion); internal, pertaining to the internal feelings; endowed with the Sattva Guṇa, (i. e. purity or goodness, see *guṇa, sat-tva*); belonging to or proceeding from this Guṇa; (*as*), *m.* natural indication of feeling or emotion, (constituting a class of Bhāvas which hold a middle place between the Sthāyī-bhāvas and Vyabhiçāri-bhāvas in poetry and the drama; they are described as eight particular states of body and mind, viz. *stambha*, inability to move; *sveda*, perspiration; *romāñca*, horripilation; *svavikāra*, change of voice; *vepathu*, tremor; *varṇa-vikāra*, change of colour; *asru*, tears; and *pralaya*, mental absorption); a Brāhmaṇ; epithet of Brahmā; of the eighth creation by Prajā-pati; (*ī*), *f.*, *N.* of Durgā; a particular kind of Pūjā practised by the worshippers of Durgā; *scil. tushṭi*, epithet of one of the five kinds of external acquiescence (in the Sāṅkhyā phil.; cf. *su-pārā*).

सात्मन् *sātman* (*sa-āt*), *ā, ā, a*, having a soul; united to the Supreme Soul. — *Sātma-tā*, *f.* absorption into the essence (of Brahman).

Sātmya, *as, ā, am*, agreeable to the nature or natural constitution, wholesome.

सात्यकि *sātyaki*, *is, m.* (fr. *satyaka*), patronymic of a warrior in the Pāṇḍu army who acted as the charioteer of Kṛiṣṇa (he was son of Satyaka and belonged to the Vṛiṣṇi family).

सात्युग्रि *sātyamugri*, *is, m.*, *N.* of a teacher of the Sāma-veda.

Sātyamugrya, *ā, m. pl.*, *N.* of a school or Śākhā of the Sāma-veda.

सात्यजि *sātyajñi*, *is, m.* (fr. *satya-yajña*), a patronymic of Soma-śushma;

सात्यवत *sātyavata*, *as, m.* (fr. *satya-vati*, *q. v.*), a metronymic of the sage Vyāsa, *q. v.*

Sātyavateya, *as, m.* = *sātyavata* above.

सात्यहय *sātyahavya*, *as, m.* 'son of Satya-havya,' *N.* of a descendant of Vasishṭha.

सात्राजित *sātrājita*, *as, m.* (fr. *satrā-jit*), a patronymic.

सात्रासह *sātrāsaha*, *as, m.* (fr. *satrā-sah*), a patronymic of Soṇa (a king of the Pāṇḍālas). *Sātrāsaha* for *sātrāsaha* in Atharva-veda V. 13, 6.

सात्वत् *sātvat*, *ān, m.* [cf. *satvat*], a man of the Yādava tribe, (see Bhāgavata-Purāṇa VIII. 5, 13); a follower, worshipper (of Kṛiṣṇa, &c.).

सात्वत् *sātvata*, *as, m.* (probably fr. *sātvat* or fr. *satvat*), *N.* of Vishnu or Kṛiṣṇa; of Bala-deva; the son of an outcaste Vaiśya; (*ās*), *m. pl.*, *N.* of a people inhabiting a district in central India (said to be the descendants of outcaste Vaiśyas; cf. *satvat*): (*ī*), *f.*, *scil. vṛitti*, one of the four great divisions of dramatic style or action (described as abounding in displays of bravery, generosity, honesty, and cheerfulness, containing little love, and characterized by the marvellous; four kinds of Sātvati are enumerated, viz. Utthāpaka, Saṅghātya, Saṃlāpa, and Parivartaka); *N.* of the mother of Śiśu-pāla.

सात्विक *sātvika*. See *sāttvika*.

साद *sāda*, *sādana*, *sādayat*, &c. See under *rt. 1. sad*, p. 1055, col. 2.

सादर *sādara* (*sa-ād*), *as, ā, am*, having or paying respect, respectful; impassioned; (*am*), *ind.* respectfully, considerably.

सादि *sādi*, *sādita*, *sādin*, &c. See p. 1055, col. 2.

सादृश्य *sādṛśya*, *am, n.* (fr. *sa-dṛśa*), likeness, resemblance, similarity; a likeness, portrait. — *Sādṛśya-vāda*, *as, m.* 'disputation about Sādṛśya,' *N.* of a philosophical treatise by Mahā-deva.

साद्यन्त *sādy-anta* (*sa-ād*), *as, ā, am*, having beginning and end, complete, entire; (*am*), *ind.* from beginning to end.

साद्यश्क्र *sādyashkra*, *as, m.*, *Ved. N.* of a particular Kratu or sacrificial ceremony.

Sādyashkra, *as, m. Ved.* = *sādyashkra* above.

साद्यस्क *sādyaska*, *as, ī, am* (probably for *sadyaska*, *q. v.*), quick, instantaneous.

साध *sādh* (connected with *rt. 3. sidh*), *cl. 5. P. sādhamoti* (*Ved.* also *cl. 1. sādhati*), *asādhā*, *sātyati*, *asātsit*, *sāddhum* (also *sādhitum*), to complete, finish, accomplish; to conquer; *cl. 4. P. sādhyati*, &c., to be completed or accomplished: Caus. (identical with the Caus. of *rt. 3. sidh*), *sādhnyati, -yitum*: Aor. *asīshadhat* (*Ved. [pra-]śishadhāti* = *prasādhatayati*, *Rig-veda* VI. 49, 8); to accomplish, effect, perform, do, complete, conclude, perfect, make perfect, bring to perfection, bring to an end or conclusion, settle, secure; to substantiate, prove; to enforce settlement, recover (a debt); to obtain; to subdue, overcome, conquer; to destroy, kill; to learn, understand; to set out, depart, go away, proceed, go, (used for *rt. gam* in dramatic language, according to the Sāhitya-darpana); to fly, flee: Desid. of Caus. *sīshadhayishati*, to desire to accomplish: Desid. *sīshātsati*: Intens. *sā-sādhya*, *sā-sāddhi*; [cf. Gr. *ἔθ-ος, ἥθ-ος, ἡθ-ος*, *ἔθ-ος*, *ἡθ-ος*, *ἡθ-ος*: Goth. *sīd-u-s*, 'a habit'; *sīlōn*, 'to contrive, perform'; probably *sandjan*, *sēlis*, 'good'; *un-sēlis*: Angl. Sax. *sēndan*: Old Germ. *sīd-u*, 'a habit'; *sālig*, 'happy'; *sāllida*.]

Sādha, *as, ākā* or *ikā*, *am*, effective, accomplishing, fulfilling, completing, perfecting, finishing; effecting by magic, magical; an efficient or skillful person, adept; aiding, helping, an assistant; (*akā*), *f.* epithet of Durgā; (*ikā*), *f.* a skillful or efficient woman; [cf. *sādhikā*, *s. v.*]

Sādhat, *am, anti*, *at*, accomplishing, completing, effecting. — *Sādhad-īshṭi*, *ī, ī, ī, ī*, *Ved.* fulfilling the objects of sacrifices (said of Agni).

Sādhana, *as, ī, am*, effecting; a perfecter; (*as*), *m.*, *N.* of the author of *Rig-veda* X. 157; (*am*), *n.* the

act of accomplishing, effecting, performing; settling; accomplishment, completion, complete attainment of any object; a means of accomplishing or effecting, means of obtaining, means or expedient (in general); efficient cause, source, cause (in general); an instrument, agent; the instrumental case (in grammar); a bodily organ; the penis; an udder; an implement, utensil, apparatus; matter, materials, ingredient, substance; a medicinal preparation, drug, medicine; a component part of an army, any military apparatus, force, army; aid, assistance, an assistant; substantiation, proof, establishment of the truth, demonstration; a reason or premise leading to a conclusion, middle term or Hetu in a syllogism (= *vyāpāra*, q. v.); accomplishing anything by magic or incantations, magic; enforcement of payment or settlement (of a debt), compelling the delivery of anything, infliction of a fine (in law); good works, penance, self-mortification, the observance of moral and ceremonial duties, attainment of beatitude; wealth; advantage, profit; friendship; the act of subduing, overcoming; subduing by charms, stupefying, fascinating; conciliating, propitiating, worshipping; killing, destroying; killing metals, depriving them by oxydation &c. of their metallic properties (especially said of mercury); burning on the funeral pile, obsequies; setting out, proceeding, going; going quickly; going after, following. — *Sādhana-kriyā*, f. (in Pāṇini) an action connected with a Kāraṇa; a finite verb; a Kṛid-anta affix. — *Sādhana-catusṭaya*, am, n. four kinds of proof (in phil.). — *Sādhana-tā*, f. or *sādhana-tva*, am, n. being a means of attaining (e.g. *dharmaṣya tattva-jñānādi-sādhanaṭve kim mānam*, what proof is there of merit being the means of attaining to the knowledge of the truth?); the state of perfection. — *Sādhana-nīrdeśa*, as, m. the production of proof (in law); the indication of premises leading to a conclusion. — *Sādhana-paiśāka*, am, n., N. of five stanzas giving rules for the attainment of Pra-śānti or quiescence. — *Sādhana-pātra*, am, n. any written document used as evidence or proof. — *Sādhana-rūpiṇi*, i, inī, ī, having the form of an instrument, having the form or character of a means or expedient. — *Sādhana-rāha* ('na-ar'), as, ā, am, worthy of being accomplished. — *Sādhana-vyāpaka* ('na-av'), as, ā, am, (in logic) not invariably attending on the proof. — *Sādhana-vyāpaka-tā*, f. or *sādhana-vyāpaka-tva*, am, n. non-invariable attendance on the proof or on what is brought forward in proof.

Sādhana, f. accomplishment, completion; propitiation, worship, adoration.

Sādhaniya, as, ā, am, to be accomplished or effected; to be proved.

Sādhanta, as, m. a beggar, mendicant.

Sādhayat, am, antī, at, accomplishing, effecting; perfecting, purifying; substantiating, proving; enforcing payment, recovering (a debt &c.), subduing; conciliating; waiting upon, serving.

Sādhita, as, ā, am, effected, completed, finished, achieved, accomplished, succeeded; settled, fulfilled; substantiated, proved; made good, settled (as a debt), discharged, recovered; obtained; fined; amerced, punished by fine, made to pay; awarded (as a punishment or fine); subdued, mastered; enabled to effect or obtain.

Sādhiman, ā, m. perfection, goodness, excellence.

Sādhishṭha, as, ā, am (superl. of *sādhū*), best, most excellent; very fit, most proper or right; hardest, very hard or firm, (in these senses regarded as an irregular superl. of *vādha*, cf. *sādhaya*.)

Sādhīyas, ām, asī, as (compar. of *sādhū*), better, more excellent; more right, more proper; very right or proper; very handsome; harder, firmer, very hard or firm, (in these last senses regarded as a compar. of *vādha*.)

Sādhū, us, us or -vī, u, perfect, excellent, good, eminent; virtuous, honourable, pious, righteous, faithful, pure; correct, pure, classical (as a language &c.); fit, proper, right; kind, beautiful, pleasing;

well-born, noble, of honourable or respectable descent; (us), m. a good or honest man, a saint, sage; a Jina or deified Jaina saint; a merchant; a money-lender, usurer; (according to some) a derivative or inflected noun; (vī), f. a chaste or virtuous woman; a saintly woman; a faithful wife; a particular root, = *medā*; (u), ind. well; well done! good! indeed; enough, away with! (with inst.) — *Sādhū-karman*, ā, ā, a, Ved. doing kind actions, beneficent. — *Sādhū-kīrtti*, is, m. 'having a good reputation,' a proper N. — *Sādhū-gata*, as, ā, am, resorted to by the good, respectable, virtuous. — *Sādhū-ja*, as, ā, am, well-born, of noble family or descent. — *Sādhū-jana*, as, m. a good person, good people. — *Sādhū-tas*, ind. from a good man. — *Sādhū-tā*, f. or *sādhū-tva*, am, n. goodness, excellence, correctness. — *Sādhū-devin*, i, inī, ī, Ved. skillfully playing. — *Sādhū-dvītya*, as, ā, am, having a merchant as second, accompanied by a merchant. — *Sādhū-dhī*, is, f. a good understanding; good disposition; (is, is, ī), having a good understanding, wise, well-disposed; (is), f. a wife's mother, husband's mother, mother-in-law. — *Sādhū-puṣpa*, am, n. a beautiful flower; the shrub Hibiscus Mutabilis. — *Sādhū-bhāva*, as, m. good nature, goodness, kindness. — *Sādhū-mat*, ān, atī, at, good. — *Sādhū-mata*, as, ā, am, well thought of, highly prized, praised. — *Sādhū-manya*, as, ā, am, thinking one's self good or virtuous. — *Sādhū-ratna-sūri*, is, m., N. of the author of a commentary on the Nava-tattva. — *Sādhū-vat*, ind. as if good, as if correct. — *Sādhū-vāda*, as, m. a cry of 'good!' — *Sādhū-vāha*, as, m. a good horse, well-trained horse. — *Sādhū-vāhin*, i, m. 'carrying well,' a good horse, well-trained horse; (i, inī, ī), having good horses. — *Sādhū-vriksha*, as, m. a good tree; the Kadamba tree; another tree (= *varuṇa*). — *Sādhū-vṛtta*, am, n. good conduct, virtue, piety; (as, ā, am), well-conducted, upright; (as), m. a well-conducted person, a virtuous or honest man. — *Sādhū-vṛtti*, is, f. good profession or means of living; good exposition, excellent commentary; good or excellent practice, the moral and ritual observances of the Hindūs; (is, is, ī), well-conducted, well-behaved, virtuous. — *Sādhū-śabda*, as, m. a cry of 'good!' — *Sādhū-śīla*, as, ā, am, well-disposed, virtuously inclined; virtuous, righteous. — *Sādhū-śīla-tva*, am, n. good disposition, virtuous inclination. — *Sādhū-saṃsarga*, as, m. association with the good. — *Sādhū-samācāra*, as, ā, am, well-behaved. — *Sādhū-sammata*, as, ā, am, approved by the good. — *Sādhū-ukta* ('dhu-uk'), as, ā, am, said or declared by the good. — *Sādhū-anīdita*, as, ā, am, unblamed or unreproached by the good, of irreproachable character. — *Sādhū-alankṛita*, as, ā, am, beautifully adorned. — *Sādhū-ācāra*, as, ā, am, well-conducted, of virtuous conduct.

Sādhuka, as, m., N. of a low or degraded tribe.

Sādhuyā, ind., Ved. kindly, properly, amicably.

Sādhya, as, ā, am, to be accomplished or effected; to be formed; practicable, feasible, attainable; to be proved or demonstrated; to be substantiated or made good; to be inferred or concluded (in logic); to be subdued or mastered, subduable, to be conquered, conquerable; to be killed or destroyed; to be cured, curable; (as), m. a particular celestial being, (see below); a deity (in general); the twenty-second astronomical Yuga; a particular Mantra; N. of a Muni; (ās), m. pl. 'the perfect or pure ones,' N. of a class of celestial beings belonging to the *Gaṇa-devatā*, q. v., sometimes mentioned in the Veda, (see Rīg-veda X. 90, 16; in the Satapatha-Brahmana their world is said to be situated above the sphere of the gods; according to Yāska [Nirukta XII. 41] they are the gods whose locality is the sky, i. e. the Bhuvar-loka or middle region between the earth and sun; in Manu I. 22. the Sādhyas are described as created after the gods with natures exquisitely refined, and in III. 195. they are said to be children of the Soma-sads, who are described as sons of Virāṇ; in the Purāṇas they are regarded as

sons of Sādhyā, and their number is variously given as twelve or seventeen; but in the later mythology the Sādhyas seem rather to be superseded by the Siddhas, see *siddha*; their names are sometimes given as follows, Manas, Mantṛi, Prāṇa, Nara, Pāna, Vinirbhaya, Naya, Daṇṣa, Nārāyaṇa, Vṛsha, Prabhu; (ā), f., N. of a daughter of Dakṣa and wife of Dharmā (regarded as the mother of the Sādhyas); (am), n. accomplishment, perfection; an object to be accomplished (in law), the thing to be proved or established by proof, the matter in debate; (in logic) the major term in a syllogism, the subject of a proposition. — *Sādhya-tā*, f. the state of being able to be accomplished or effected, practicableness, feasibility; conquerableness; curableness. — *Sādhya-tāvāchedaka* ('tā-av'), am, n. the characteristic or distinguishing property of the thing to be proved or of the major term. — *Sādhya-pakṣa*, as, m. the side of the thing to be proved, the plaintiff in a lawsuit. — *Sādhya-rishi* ('ya-rishi'), is, m. epithet of Siva. — *Sādhya-rat*, ān, atī, at, comprehending the point to be proved; (ān), m. the party on whom the burden of proof in a lawsuit rests; (at), n. that which contains the Sādhyā or major term (i. e. the *pakṣa* and its *śapakṣa*). — *Sādhya-vyāpaka*, as, ā, am, (in logic) invariably attending on what is to be proved. — *Sādhya-vyāpaka-tā*, f. invariable attendance on what is to be proved or the property to be established. — *Sādhya-samatva*, am, n. sameness with the point to be proved, (*sādhya-samatvāt*, because it is in the same condition with what is to be proved.) — *Sādhya-sādhana*, am, n. the means of establishing what is to be established (e.g. a Hetu or reason), effecting what may be or is to be done, &c. — *Sādhya-siddhī*, is, f. the effecting of what has to be done; the establishing of what has to be established or proved; the success of an undertaking, accomplishment, completion, fulfilment; proof, conclusion. — *Sādhya-siddhī-pāda*, as, m. the fourth stage or division of a suit at law, judgment, decision. — *Sādhya-bhāva* ('ya-abh'), as, m. absence of the thing to be proved; absence of the subject of a proposition; impossibility of cure.

Sādhya-māna, as, ā, am, being effected, being in course of accomplishment; being subjected to, capable of proof, in course of proof; being proceeded against (at law).

Sādhvī, f. See under *sādhū*.

साधय *sādhaya* (according to Vopa-deva XXI. 16. fr. *vādha*), Nom. P. *sādhayati*, -yitum, to make hard or firm; [cf. *sādhishṭha*, *sādhīyas*, col. 1.]

साधर्म्य *sādharmya*, am, n. (fr. *sa-dharma*), community or equality of duty or office; community of properties, sameness of nature, common character, likeness; the being of the same religion.

साधारण *sādhāraṇa*, as, ā or ī (generally ī), am (fr. *sa-dhāraṇa*), belonging or applicable to many, common to many, general, universal, common, joint; spreading everywhere (applied to 'the atmosphere' or 'sky' or 'ether' according to Sabda-k. on Naigh. I. 4); (in logic) belonging to more than the one instance alleged; equal, like, similar; generic; (as), m., N. of the forty-fourth (or eighteenth) year of Jupiter's cycle of sixty years; (am), n. a common rule or precept or one generally applicable; a generic property, a character common to all the individuals of a species or to all the species of a genus, &c.; (ī), f. a twig of bamboo (perhaps used as a bolt); a key (= *kunīkīka*, Sabda-k.). — *Sādhāraṇa-tva*, am, n. commonness, community, universality, common right, joint interest, general law. — *Sādhāraṇa-deśa*, as, m. common land; a wild marshy country. — *Sādhāraṇa-dhana*, am, n. joint or common property. — *Sādhāraṇa-dharma*, as, m. common or universal duty, conduct or duty binding on all castes and orders alike (as humanity &c.). — *Sādhāraṇa-pakṣa*, as, n. common side or party, middle side, the mean (between two extremes).

—*Sādharāṇa-stri*, f. a common woman, prostitute, harlot.

Sādharāṇya, am, n. commonness, universality; = *kuñchikā* [cf. *sādharāṇi*].

साधिका *sādhikā*, f. (*sa-adh°*), very deep or profound sleep (= *su-shupti*); by some referred to *sādhaka*, p. 1104, col. 3).

साधिक्षेप *sādhikshepa* (*sa-adh°*), as, ā, am, having or showing contempt, taunting, ironical.

साधिदैव *sādhidaiva* (*sa-adh°*), as, ā, am, (united or identified) with supreme divinity.

साधिभूत *sādhibhūta* (*sa-adh°*), as, ā, am, (identified or one) with the Being who enters into all material objects.

साधियज्ञ *sādhijyāna* (*sa-adh°*), as, ā, am, one with the Being who presides over sacrifice.

साधिष्ठ *sādhishṭha*, *sādhīyas*. See p. 1105.

साधिष्ठान *sādhishṭhāna* (*sa-adh°*), as, ā, am, having a solid basis, possessing a firm foundation.

साधु *sādhū*, &c. See under *rt. sādḥ*.

साधुत *sādhuta* (*sa-adh°*), am, n. 'what is held together,' a stall, shop; an umbrella, parasol; a flock of peacocks.

साध्व *sādhva*. See p. 1105, col. 2.

साध्वस *sādhvasa*, am, n. (probably fr. *sa + dhvaṣa*), fear, terror; perturbation; torpor; [cf. *sa-s°*]. — *Sādhvasa-vipluta*, as, ā, am, overwhelmed with consternation.

सानाकुमार *sānatikumāra*, am, n. (fr. *sanat-kumāra*), N. of an Upa-Purāṇa.

सानन्द *sānanda* (*sa-an°*), as, ā, am, possessed of joy, happy, delighted, enjoying happiness, endowed with happiness; (am), ind. joyfully.

सानन्दूर *sānandūra*, as, m., N. of a Tirtha. — *Sānandūra-māhātmya*, am, n. 'the glory of S°,' N. of a chapter in the Vārāha-Purāṇa.

सानल *sānala* (*sa-an°*), as, ā, am, containing fire; (as), m. the resinous exudation of the Sāl tree.

सानसि *sānasi*. See under 2. *sā*, p. 1102.

सानिका *sānikā*, f. (probably fr. *rt. I. san*), a flute, pipe. *Sāneyikā*, f. a flute, pipe. *Sāneyī*, f. a flute, pipe.

सानु *sānu*, as, m, m. n. (said to be fr. *rt. I. san*, Upādi-s. I. 3; all the cases except the Nom. Voc. sing. du. pl., Acc. sing. du. are optionally formed fr. a base *snu*; in Rīg-veda IV. 45, 1. *sānair* = *sānu*), level ground on the top or edge of a mountain, table-land; a summit, ridge, (*antaḥ-sānu*, ind. among the summits or ridges, Kīrat. V. 36); an elevation, elevated spot, (Sāy. = *samucchrīta-pradeśa*); any surface, point, end, top; a precipice; a shoot, sprout; a forest, wood; a road; a gale of wind; a sage, learned man; the sun. — *I. sānu-ja*, as, m. 'produced on table-land,' the plant *Prapaun-ḍarika*; (am), n. a kind of tree or plant (= *tumburu*). — *Sānu-mat*, am, m. 'having table-land or a summit,' a mountain; (*atī*), f., N. of an Apsaras. *Sānuka*, as, ā, am, Ved. elevated, lofty; arrogant, (Sāy. = *sam-ucchrīta*, Rīg-veda II. 23, 7.)

सानुकम्प *sānukampa* (*sa-an°*), as, ā, am, full of pity, sympathising, kind; (am), ind. kindly.

सानुक्रोश *sānukrośa* (*sa-an°*), as, ā, am, full of compassion, compassionate, tender, kind; (am), ind. compassionately, affectionately.

सानुग *sānuga* (*sa-an°*), as, ā, am, having attendants or followers, with attendants.

सानुज 2. *sānuja* (*sa-an°*), as, ā, am (for

1. *sānu-ja* see under *sānu*), accompanied by a younger brother, along with a younger brother.

सानुनय *sānunaya* (*sa-an°*), as, ā, am, having courtesy, courteous, civil, kind, willing; (am), ind. courteously, civilly, kindly.

सानुनास्यम् *sānunāsyam* (*sa-an°*), ind. with a nasal sound, in a nasal tone.

सानुप्रव *sānuplava* (*sa-an°*), as, ā, am, accompanied by followers or attendants.

सानुबन्ध *sānubandha* (*sa-an°*), as, ā, am, possessing connection or continuity, uninterrupted, continuous (= *a-vicchinna*).

सानुमान *sānumāna* (*sa-an°*), as, ā, am, (in phil.) dependent on or associated with inference, (opposed to *nir-anumāna*).

सानुयात्र *sānuyātra* (*sa-an°*), as, ā, am, attended by followers, with a retinue.

सानुराग *sānurāga* (*sa-an°*), as, ā, am, attached, passionate, impassioned.

सानुशय *sānuśaya* (*sa-an°*), as, ā, am, filled with remorse.

सानुस्वार *sānusrā* (*sa-an°*), as, ā, am, having the nasal mark Anu-svāra.

सानेयी *sāneyī*, *sāneyikā*. See col. 1.

सान्तःस्य *sāntaḥstha* (*sa-an°*), as, ā, am, having semivowels, along with semivowels.

सान्तपन *sāntapana*, am, n. (fr. *san-tapana*), 'tormenting,' a sort of severe penance (mentioned in Manu XI. 124. and described in XI. 212, see the description under *mahā-s°*, p. 761).

सान्तर *sāntara* (*sa-an°*), as, ā, am, possessing intervals or interstices; not close or compact, open in texture.

Sāntarāla (*sa-an°*), as, ā, am, having an interval, separated by intervals, distinct from, apart; together with the intermediate or mixed (castes; see Manu II. 18).

सान्तर्हासम् *sāntarhāsam* (*sa-an°*), ind. with an inward or suppressed laugh, smilingly.

सान्तानिक *sāntānika*, as, ī, am (fr. *san-tāna*), stretching, extending, spreading (as a tree); relating to offspring or descendants, &c.; belonging or relating to the heavenly tree *Santāna*, made of *Santāna* flowers; (as), m. a Brāhman intending to marry for the sake of issue.

सान्व *sāntva*. See *rt. sāntva*, p. 1000.

Sāntva, *sāntvana*, *sāntvita*, &c. See under *rt. sāntva*.

सान्दीपनि *sāndīpani*, is, m. (fr. *san-dīpana*), N. of a Muni, (according to Vishnu-Purāṇa V. 21. he was the tutor of Kṛṣṇa and Bala-rāma, and requested as his preceptor's fee that his son, supposed to be drowned in the sea but kept under the waters by the demon *Pañca-jana*, should be restored to him; Kṛṣṇa plunged into the sea, killed the demon, and brought back the boy to his father; see *pañca-jana*).

सान्द्रिष्टिक *sāndrishṭika*, as, ī, am (fr. *san-drishṭi*), visible or perceptible at the same time, relating to present perception; (am), n. present perception of a result, immediate consequence.

सान्द्र *sāndra*, as, ā, am (said to be fr. 5. *sa + rt. and*, 'to bind'), thick, close, compact (but having interstices); clustered together, collected; coarse, gross; strong, stout, robust; much, abundant; excessive, vehement, intense; unctuous, oily; viscid; smooth, soft, bland; pleasing, agreeable; (as), m. a thicket, wood; a heap, cluster; [cf. probably Gr. *adpós*]. — *Sāndra-kutūhala*, as, ā, am, having intense curiosity, excited deeply by curiosity. — *Sān-*

dra-tara, as, ā, am, more vehement, increased. — *Sāndra-tā*, f. or *sāndra-tva*, am, n. thickness, coarseness; viscosity. — *Sāndra-pushpa*, as, m. 'having thick clustering flowers,' a kind of tree (= *vibhī-taka*). — *Sāndra-svīghra*, as, ā, am, thick and unctuous.

सान्धिक *sāndhika*, as, m. (fr. *san-dhā* or *sandhikā*), a distiller.

सान्धिविग्रहिक *sāndhivigrahika*, as, m. (fr. *sandhi-vigraha*), one who has to do with peace and war, a minister who decides upon peace and war.

सान्धिवेल *sāndhivela*, as, ī, am (fr. *sandhi-vēla*), belonging to or occurring at a Sandhi-vēla, q. v.

सान्ध्य *sāndhya*, as, ī, am (fr. *sandhyā*), relating to the evening twilight; relating to the morning twilight or dawn. — *Sāndhya-kusumā*, f. a kind of plant (= *tri-sandhi*).

सावहनिक *sānnahanika*, as, ī, am (fr. *sannahana*), bearing or putting on armour; calling to arms, sounding (as an alarm); (as), m. an armour-bearer, shield-bearer.

सान्नाय *sānnāya*, am, n. (fr. *san-nā*, q. v., cf. *san-nāya*), any substance mixed with clarified butter &c., and offered as a burnt offering or oblation; a particular offering of the Agni-hotṛis (said to consist of milk drawn on the evening of the new moon, then mixed on the next day with other milk and offered with clarified butter). — *Sānnāya-prāyasthita*, am, n. a particular penance.

सान्निध्य *sānnidhya*, am, n. (fr. *san-nidha*), nearness, vicinity, proximity; presence, attendance. — *Sānnidhya-tas*, ind. from the proximity.

सान्निपातिक *sānnipātika*, as, ī, am (fr. *san-nipāta*), miscellaneous, promiscuous, complicated; having a combined or complicated state of derangement of the three humors (applied to dangerous illness).

सायसिक *sānyāsika*, as, m. (fr. *sanyāsa*), a Brāhman of the fourth or mendicant order, a beggar.

सान्यपुत्र *sānya-putra*, as, m. a proper N.

सान्वय *sānvaya* (*sa-an°*), as, ā, am, along with family or descendants; with all the race or family; in regular order or succession; related to, of kin to.

सापगम *sāpagama* (*sa-ap°*), as, ā, am, attended with departures.

सापत्न *sāpatna*, as, ī, am (fr. *sa-patnī*), born from a rival wife, belonging to fellow-wives; (*ās*), m. pl. the children of different wives of the same husband.

Sāpatnya, as, m. the son of a rival wife; an enemy, adversary, rival; (am), n. the state or condition of a rival wife or fellow-wife; enmity, rivalry, ambition, (in these senses to be connected with *sapatna*).

सापत्य *sāpatya* (*sa-ap°*), as, ā, am, possessing offspring, having progeny; attended by one's children.

सापदेशम् *sāpadeśam* (*sa-ap°*), ind. under a pretext or pretence; intentionally.

सापमान *sāpamāna* (*sa-ap°*), as, ā, am, with contempt, contemptuous; (am), ind. contemptuously.

सापराध *sāparādha* (*sa-ap°*), as, ā, am, having faults, faulty, offending, criminal, guilty.

सापिण्ड्य *sāpiṇḍya*, am, n. (fr. *sa-piṇḍa*), connection by presenting obsequial offerings to the same Manes, consanguinity, kindred, kin. — *Sāpiṇḍya-dīpikā* and *sāpiṇḍya-mīmāṃsā*, f., N. of two works.

सापेक्ष sāpeksha (sa-ap°), as, ā, am, having regard or respect to, dependent on. — *Sāpeksha-tva*, am, n. dependence on; need, necessity.

सप्तपद sāptapada, as, ī, am (fr. *sapta-pada*), belonging to seven steps, produced by or depending on seven steps; (am), n. = *sāptapadina* below.

Sāptapadina, am, n. the state of seven steps, circumambulation of the nuptial fire by the bride and bridegroom in seven steps, or advance of the bride to meet the bridegroom in seven steps; friendship easily contracted (i.e. formed with any one with whom seven paces are walked, or, according to others, contracted after the utterance of only seven words), intimacy.

सप्तपुरीष sāptapurusha, as, ī, am (fr. *sapta-purusha*), extending to or comprising seven generations.

सप्तमिक sāptamika, as, ī, am (fr. *saptamī*), belonging or relating to the seventh case.

सप्तिक sāptika, as, ī, am (fr. *saptan*), relating to seven.

साप्य sāpya, as, m. a proper N.

साप्सरोगण sāpsara-gaṇa (sa-ap°), as, ā, am, attended by a number of Apsarases.

साफल्य sāphalya, am, n. (fr. *sa-phala*), productivity, fruitfulness; profit, advantage; success.

साब्दी sābdī, f. a sort of grape.

साभिकाम sābhikāma (sa-abh°), as, ā, am, possessing love or affection, loving, affectionate.

साभिप्राय sābhiprāya (sa-abh°), as, ā, am, having an aim or purpose, persevering, resolute.

साभिमान sābhimāna (sa-abh°), as, ā, am, full of pride, haughty, proud.

साभिलाष sābhlāsha (sa-abh°), as, ā, am, full of desire, eager; (am), ind. wishfully, eagerly, passionately.

साभ्यसूय sābhyasūya (sa-abh°), as, ā, am, full of envy, envious, malicious.

साभ्र sābhra (sa-abh°), as, ā, am, having clouds, covered with clouds, overcast, cloudy.

साभ्रमती sābhramatī, f., N. of a place.

साम sām (perhaps rather a Nominal verb fr. *sāman*, col. 2; cf. *rt. sām*, *santv*, with which *sām* is doubtless connected), cl. 10. P. *sāmāyati*, -*yitum*, Aor. *asāsāmat* and *asīshamat*, to conciliate, appease, pacify, tranquillize.

सामक 1. *sāmaka*, am, n. (fr. 1. *sāma*), the principal of a debt.

सामक 2. *sāmaka*, as, m. (said to be fr. *rt. 1. so*, perhaps for *sāmaka*, fr. *rt. so*), a whetstone (especially one for sharpening spindles &c.).

सामग sāma-ga, sāma-ja, &c. See under *sāman*, col. 2.

सामग्री sāmagrī, f. (fr. *sam-agra*), a collection or assemblage of implements or materials, apparatus, baggage, goods and chattels, furniture, effects. — *Sāmagrī-vāda*, as, m., N. of a treatise by Hārīraṃa; of a short treatise on the Nyāya philosophy by Raghu-deva-bhaṭṭācārya. — *Sāmagrī-vicāra*, as, m., N. of two short treatises on the Nyāya philosophy.

Sāmagrya, am, n. entireness, wholeness, totality, the whole, completeness, perfection; train, retinue; collection or assemblage of implements, instruments, utensils, apparatus; stock, effects.

सामञ्जस्य sāmañjasya, am, n. (fr. *sam-āñjasa*), fitness, propriety, consistency, accordance, correctness, accuracy.

सामन् sāman, a, n. (probably to be connected with *rt. sām*, see *sāman*, cf. *rt. sām*, col. 1; in *Upādi-s. IV. 152*, said to be fr. *rt. 1. so*, as 'destroying sin,' and in this agreeing with Śāyana's derivation of *chandas*, fr. *rt. 1. chad*, as 'covering sin,' by some connected with 2. *sām* and 1. *sāma*, and supposed to mean originally 'composition,' 'stringing together in metrical song,' by Yaska, Nirukta VII. 12, apparently connected with *sammīta*), calming, tranquillizing, soothing; reconciling, conciliating, appeasing; conciliation, speaking kindly, kindness; gentleness, mildness; negotiation (one of the four *Upāyas* or means of success against an enemy, the other three being *dāna*, *bheda*, and *danḍa*, q.q.v.v.); peaceable or conciliatory behaviour; a particular kind of sacred text or verse (intended to be chanted, and forming with *ṛcī*, *yajus*, *chandas*, one of the four different kinds of Vedic composition mentioned first in the *Purusha-sūkta*, *Rig-veda X. 90, 9*; see *mantra*, *veda*); a metrical hymn or song of praise, (Śāy. = *stotra*); N. of one of the three principal Vedas, (see *sāma-veda* below); (*mnā*), ind. in a conciliatory manner, willingly, voluntarily; (*mnī*), f., see p. 1108, col. 1. — *Sāma-ga*, as, m. a Brāhman who chants or recites the *Sāma-veda*; (ī), f. the wife of a *Sāma-veda* Brāhman; (cf. *Vopa-deva XXVI. 46*). — *Sāma-garvha*, as, m., N. of Viṣṇu. — *Sāma-ga-vrīshatsarga-tattva*, am, n., N. of a part of the *Smṛiti-tattva*. — *Sāma-gā*, ās, ās, am, Ved. a chanter of *Sāman* verses. — *Sāma-gāyaka*, as, m. a chanter of the *Sāma-veda*. — *Sāma-gāyana*, as, m. a chanter of the *Sāma-veda*; an epithet of Viṣṇu. — *Sāma-ja* or *sāma-jāta*, as, ā, am, arising from conciliation, produced by gentleness of conduct or kindness; produced by the *Sāma-veda*; (as), m. an elephant. — *Sāma-tantra*, am, n., N. of a work. — *Sāma-dhvani*, īs, m. the sound of the chanting of the *Sāma-veda*, (see *Manu IV. 123*). — *Sāma-parīśiṣṭa*, am, n. a *Parīśiṣṭa* belonging to the *Sāma-veda*. — *Sāma-brāhmaṇa*, am, n. a Brāhmana of the *Sāma-veda*. — *Sāma-bhṛt*, t, t, t, Ved. one who brings or offers *Sāman* verses, (Śāy. = *udgātrī*, *Rig-veda VII. 33, 14*). — *Sāma-yoni*, īs, īs, īs, born from the *Sāma-veda*; (īs), m. *Brahmā* (as source of the *Veda*); an elephant [cf. *sāma-ja*]. — *Sāma-rathanāra*, am, n., N. of a *Sāman*, (said to have been created from *Brahmā*'s first mouth). — *Sāma-rāja*, as, m., N. of the author of the *Dāma-ārta* and *Dhūrta-nartaka*. — *Sāma-vat*, ān, m., N. of a son of *Sarasvata* (afterwards changed into a female). — *Sāma-vāda*, as, m. a kind word, conciliatory speech. — *Sāma-vidhāna-brāhmaṇa*, am, n., N. of a Brāhmana belonging to the *Sāma-veda*. — *Sāma-vidhi*, īs, m. = *sāma-vidhāna-brāhmaṇa*. — *Sāma-vipra*, as, ā, am, Ved. skilled in *Sāmans* or hymns. — *Sāma-veda*, as, m., N. of one of the three principal Vedas (see *veda*), or of the collective body of sacred Mantras which constitute this *Veda*, (although the word *sāman* is thought to be connected with *rt. sām*, and *soma* is fr. another *rt. [3. sv]*, yet there is a clear connection between this *Veda* and the *Soma* ritual or moon-plant ceremonies; the principal part of its Mantras being specially arranged for chanting by the *Udgātrī* priests at such ceremonies, [e.g. the *Jyotiṣṭoma* and its various stages of *Agnīṣṭoma*, *Ukthyā*, &c.]; nevertheless it is really a mere reproduction of parts of the *Rig-veda* transposed and scattered about piecemeal, only 78 verses in the whole *Sāma-veda* being, it is said, untraceable to the present recension of the *Ṛik*: the *Sāman* of the *Sāma-veda* consists of two parts; the first, called *Ārcika* [or *Pūrvārcika* or *Chando-grantha*], contains 585 verses disjoined from their proper sequence in the *Rig-veda* and arranged in 59 *Dāsatis* or decades, which again are subdivided into *Prapāthakas* and *Ardha-prapāthakas*; the second, called *Staubhika* [or *Uttarārcika* or *Uttarā-grantha*], contains 1225 verses, also chiefly from the *Ṛik-sāman*, but less disjoined than in the first part, and arranged in nine *Prapāthakas* with *Ardha-prapāthakas*, mostly, however, grouped in triplets, the first verse of which is also in the

Ārcika, and thus appears twice in the *Sāman*; this verse is called the *Yoni* or womb, being, as it were, a kind of parent of the two following verses, called *Uttarā*, which are required to adapt themselves to all the modulations and modifications observed in the intoning of this leading verse; directions for these modulations being carefully laid down in the *Gānas* or manuals for chanting, two of which, viz. the *Veya-gāna* and *Āraṇya-gāna*, are a directory for the *Ārcika* portion, and two, viz. the *Ūha-gāna* and *Ūhya-gāna*, for the *Staubhika*, the supposed efficacy of the hymns depending greatly on the right application of these directions for their utterance: it has been calculated that out of the aggregate of 1549 distinct verses remaining in the two divisions of the *Sāma-veda* *Sāman* after subtracting the repeated verses, 190 are from the 1st *Maṇḍala* of the *Ṛik*, 9 from the 2nd, 40 from the 3rd, 23 from the 4th, 53 from the 5th, 77 from the 6th, 75 from the 7th, 355 from the 8th, 9 from the *Valakhilyas*, 545 from the 9th, 95 from the 10th; there being also 12 verses from the *Atharva-veda*, and 4 from the *Vājasaneyi-sāman* or white *Yajur-veda*; it will be observed that more verses are taken from the ninth than from any other *Maṇḍala* of the *Ṛik*, the whole of the 114 hymns of this ninth *Maṇḍala* being especially devoted to the praise of the *Soma* plant, and thence called *Pāvamānya* or 'purificational,' this plant being there not only personified as a deity but described as primeval, immortal, all-pervading, all-powerful, lord of gods, and indeed the Supreme Being himself; it is remarkable that although in *Manu I. 23*, the *Sāma-veda* is described as drawn forth from the sun, yet in *IV. 123, 124*, its sound is said to possess a kind of impurity, which, however, *Kullūka* explains to be merely a semblance of impurity, the reason given for this defect being that whereas the *Rig-veda* has the gods for its objects and the *Yajur* has men, the *Sāma* has special reference to the *Pitris* or deceased ancestors [this relationship implying, perhaps, a connection between the *Soma* plant and the moon, as this plant was collected by moonlight, and in the later mythology was sometimes identified with the moon, the supposed residence of the *Pitris*]; this *Veda* is said to possess eight *Brāhmaṇas*, viz. the *Praudha* or large *Brāhmaṇa* [= *Pañca-viṣṭa*], the *Shadviṣṭa*, the *Sāma-vidhi* or *Sāma-vidhāna*, the *Ārshya*, the *Devatā-dhāya*, the *Vaṇṣa*, the *Sāmanitopanishad*, and the *Upanishad [sic]*, which last is probably the same as the *Chāndogyanishad* of the *Sāma-veda* regarded as a *Brāhmaṇa*, see *Chandoga-brāhmaṇa*, *brāhmaṇa*. — *Sāmaveda-śāla*, f., N. of a short work (giving certain musical directions in the form of modulations and intonations of letters or syllables for the chanting of the *Sāma-veda*); the work contains seven chapters, viz. *veya-śāla*, *āraṇa-śāla*, *ūha-śāla*, *ūhya-śāla*, *gāna-śāla*, *uttarotara-pada-śāla*, and *stobha-śāla*. — *Sāmaveda-sāman*, f. the *Sāman* of the *Sāma-veda*. — *Sāmavedārtha-prakāśa* ('*dā-ar*'), as, m., N. of Śāyana's commentary on the *Tāndya-Brāhmaṇa*. — *Sāma-vedin*, ī, m. a Brāhman who studies the *Sāma-veda*. — *Sāma-vedīya*, as, m. one having to do with the *Sāma-veda*, a *Chandoga* priest. — *Sāma-sṛavas*, ās, m., N. of a pupil of *Yājñavalkya*. — *Sāma-srāddha-tattva*, am, n., N. of a part of the *Smṛiti-tattva*. — *Sāma-sāman*, f. the collection of texts constituting the *Sāma-veda*. — *Sāma-saṅkhyā*, f., N. of a *Parīśiṣṭa* connected with the *Sāma-veda*. — *Sāma-saṅgāyaka*, as, m. a chanter of the *Sāma-veda*. — *Sāma-siddhi*, īs, f. the art of accomplishing something in a peaceable way. — *Sāma-sūtra*, am, n. a *Sūtra* work belonging to the *Sāma-veda*, (ten such works are enumerated). — *Sāmānga* ('*ma-an*'), am, n. an *Anga* of the *Sāma-veda*. — *Sāmodbhava* ('*ma-ud*'), as, m. an elephant; [cf. *sāma-ja*]. — *Sāmonmukha* ('*ma-un*'), as, ī, am, eager for conciliation, wishing to conciliate. — *Sāmapācāra* or *sāmapāya* ('*ma-up*'), as, m. a mild remedy, moderate measure, gentle means.

Sāma, as, ā, am, in *prati-sāma*, q. v.

Sāmaka, *as*, *ikā*, *am*, belonging to the *Sāma*-veda.

1. *sāmāna*, *as*, *i*, *am*, conciliatory, peaceable, contented, (in *Rig-veda* X. 85, 11. *sāmānu* = *sāmānu*); (*i*), f. a rope for tying cattle (according to *Sabda-k*; cf. *sānni*).

Sāmānya, *as*, *m*, a Brāhman conversant with the *Sāma*-veda; one skilful in chanting the verses of that Veda, (*Sāy.* = *sāma-gāna-kūśala*, *Rig-veda* IX. 96, 22.)

Sāmmi, f. a sort of metre (one of the classes occurring in the *Sāma*-veda); a rope for tying cattle.

सामन 2. *sāmāna*, *as*, *ā*, *am*, Ved. = *sāmāna*, level, even.

सामन्त *sāmanta*, *as*, *i*, *am* (fr. *sa-m-anta*), bordering, bounding, limiting, neighbouring; universal; (*as*), *m*, a neighbour; a neighbouring king; a feudatory or tributary prince, the chief of a district (paying tribute to a lord paramount); a leader, general, captain, champion; (*am*), *n*, a neighbourhood. — *Sāmanta-lakṣa*, *am*, *n*, a circle of neighbouring princes. — *Sāmanta-pratyaya*, *as*, *m*, the evidence or testimony of near neighbours. — *Sāmanta-vāsin*, *i*, *inī*, *i*, dwelling on the borders, bordering, neighbouring, a neighbour.

सामय *sāmaya* (*sa-ām°*), *as*, *ā*, *am*, suffering from sickness, sick, diseased.

सामय्याचारिक *sāmāyācārika*, *as*, *i*, *am* (fr. *sāmāyācāra*), relating to conventional practice or usage. — *Sāmāyācārika-sūtra*, *am*, *n*, N. of certain *Sūtras*, sometimes called *Dharma-sūtras*, which treat of customs and rites sanctioned by the common agreement and practice of virtuous men, and which afterwards, with the *Grihya-sūtras*, grew into the *Dharma-śāstras* or law-books, (see *sūtra*.)

सामयिक *sāmāyika*, *as*, *i*, *am* (fr. *sa-m-aya*), conventional, customary, conformable to agreement, agreed upon, stipulated, precise, exact; periodical; seasonal, punctual, observing time or season; temporary. — *Sāmāyikābhāva* (*ka-abh°*), *as*, *m*, temporary non-existence (as that of a water-pot which has been removed from its place to be again restored to it).

सामर *sāmara* (*sa-am°*), *as*, *ā*, *am*, being with the immortals, accompanied by the gods.

Sāmarādhipa (*sa-am°*), *as*, *ā*, *am*, together with the lord of the gods.

सामरिक *sāmarika*, *as*, *i*, *am* (fr. *sa-m-ara*), belonging to war or battle, martial, warlike.

सामर्थ्य *sāmārthya*, *am*, *n*, (fr. *sa-m-ārtha*), sameness of aim or object, sameness or oneness of meaning or signification; adequacy, fitness, the being adequate, capacity, the being entitled; force, power, ability, energy, fortitude, strength; wealth; interest, advantage; sense or force of words, signification, mutual relation of words; (*āt*), ind. through the power of, on the strength of, by reason of, on account of. — *Sāmārthya-bandhana*, *as*, *ā*, *am*, having power as the bond of union, cemented by or contingent on power or fitness. — *Sāmārthya-hīna*, *as*, *ā*, *am*, destitute of strength, strengthless, weak, feeble.

सामर्ष *sāmarsha* (*sa-am°*), *as*, *ā*, *am*, full of impatience or anger, enraged, wrathful; (*am*), ind. angrily. — *Sāmarsha-tā*, f. angry impatience, wrath. — *Sāmarsha-hāsam*, ind. with an ironical smile.

सामवश *sāma-vaśa*, *as*, *m*, (in Vedic grammar) a kind of irregular lengthening of certain short vowels before consonants (when required by the metre).

सामवायिक *sāmavāyika*, *as*, *i*, *am* (fr. *sa-mavāya*), belonging to an assembly or association, collective; relating to close or intimate connection;

(*as*), *m*, a minister or counsellor; the chief of a company or corporation.

सामाजिक *sāmājika*, *as*, *i*, *am* (fr. *sa-māja*), relating or belonging to an assembly or multitude; (*as*), *m*, an assistant or spectator at an assembly or meeting, member of an assembly.

सामाय *sāmāya* (*sa-am°*), *as*, *ā*, *am*, accompanied by ministers or counsellors. — *Sāmāya-pramukha*, *as*, *ā*, *am*, with the chief ministers.

सामानाधिकरण्य *sāmānādhikaraṇya*, *am*, *n*, (fr. *sāmānādhikaraṇa*), the being in *sāmānādhikaraṇa*, q.v.; the being in the same predicament; common office or function or government, common agreement or relationship (see *adhi-karaṇa*), the condition of relating to the same object or residing in the same subject, the being a receptacle or substratum of common properties.

सामान्य *sāmānya*, *as*, *ā*, *am* (fr. 2. *sāmāna*), common, general, universal, generic, equal; entire, whole; vulgar, ordinary, common-place, insignificant, low; (*am*), *n*, community, generality, universality; totality, entireness; common or generic property, specific property; kind, sort; public affairs or business; equanimity; identity; (in rhetoric) the connection of different objects by common properties; (*ā*), f. a common female, courtesan, harlot. — *Sāmānya-jñāna*, *am*, *n*, the perception of common or generic property. — *Sāmānya-tara*, *as*, *ā*, *am*, more common; very common-place or insignificant. — *Sāmānya-tas*, ind. generally, commonly, ordinarily, usually. — *Sāmānyato-dṛṣṭa*, *am*, *n*, (in logic) a particular kind of inference, that of which the ground is neither the relation of cause to effect nor of effect to cause, (according to the *Sāṅkhya* and *Nyāya* systems it furnishes evidence of things transcending the senses [*atindriya-vishaya*], such as the paths of the heavenly bodies [*sūryādi-gatī*], the existence of air, ether, soul, space, time, and the internal organ.) — *Sāmānya-pakṣa*, *as*, *m*, the general side, the middle part, mean (between two extremes). — *Sāmānya-padārtha* (*°da-ar°*), *as*, *m*, the category Generality. — *Sāmānya-pratipatti-pūrvam*, ind. after an equal elevation, after elevating to a common rank. — *Sāmānya-lakṣaṇa*, *am*, *n*, a generic definition or sign, a definition comprising many individuals, a specific characteristic; (*ā*), f. one of the three A-laukika or transcendental perceptions or Sannikarshas (in the *Nyāya* phil., described as *āśraya-jñāpaku-sāmānya-jñāna*; see *sa-ni-kar-sha*). — *Sāmānya-vanitā*, f. a common woman, prostitute. — *Sāmānya-sāsana*, *am*, *n*, a general edict or enactment. — *Sāmānya-śāstra*, *am*, *n*, a general rule (in grammar = *ut-sarga*).

सामासिक *sāmāsika*, *as*, *i*, *am* (fr. 1. *sa-m-āsa*), belonging or relating to a *Sāmāsa* or compound word, &c., (see 1. *sa-m-āsa*); compounded, composite; comprehensive, collective, comprising the whole; condensed, concise, succinct, brief.

सामि *sāmi*, ind. (said to be a form of the old inst. *sāmīyā* of *sāmīya*; cf. *ādi* for *ādya*), half (often used in comp. like the English *semi*; cf. *a-sāmi*); blamably; [cf. Gr. *ἡμι*, *ἡμι-ov-s*; Lat. *semi*, *semi-s*; Old Germ. *sāmi* in *sāmi-guck*, 'half-alive'; Angl. Sax. *sām* in *sām-boren*, 'half-born, abortive', *sām-worht*; Eng. *semi*.] — *Sāmi-kṛita*, *as*, *ā*, *am*, made half, halved, divided. — *Sāmi-pita*, *as*, *ā*, *am*, half-drunk. — *Sāmi-bhukta*, *as*, *ā*, *am*, half-eaten, semi-devoured.

सामिधेय *sāmidhenya*, *as*, *m*, (fr. *sa-m-indh* or *sa-m-idh*), a particular Mantra or mystical prayer.

Sāmidheni, f. a particular prayer or verse recited whilst the sacrificial fire is being kindled or on adding fuel to it (= *dhāyā*); fuel.

सामीची *sāmīcī*, f. praise, panegyric.

सामीप्य *sāmīpya*, *am*, *n*, (fr. *sa-mīpa*), nearness, vicinity, proximity, contiguity, nearness to the

deity (as one of the four or five states or grades of beatitude); (*as*), *m*, a neighbour.

सामुदायिक *sāmudāyika*, *as*, *i*, *am* (fr. *sa-mudāya*), belonging to a multitude or assemblage, collective.

सामुद्र 1. *sāmudra*, *am*, *n*, (fr. 1. *sa-mudra*), an impression or mark on the body, spot.

1. *sāmudraḥ*, *am*, *n*, N. of a work describing the various marks on the bodies of men and women, (so called, according to one account, because composed by *Samudra*; see 2. *sāmudra* below.) — *Sāmudra-vidyā*, f. the art of interpreting the marks of the body, palmistry.

1. *sāmudrika*, *as*, *i*, *am*, relating to marks on the body, (*sāmudrikā* *gunāḥ*, qualities denoted by marks on the body); connected with good or bad fortune supposed to be indicated by marks or spots on the body; (*as*), *m*, an interpreter or describer of marks or spots on the body; a fortune-teller; (*am*), *n*, palmistry, N. of a work on this subject; [cf. 1. *sāmudra* above.] — *Sāmudrikācārya* (*ka-āc°*), *as*, *m*, a proper N.

सामुद्र 2. *sāmudra*, *as*, *i*, *am* (fr. 2. *sa-mudra*), oceanic, marine, sea-born; declared or related by *Samudra*; (*as*), *m*, a mariner, voyager, sailor; (*i*), f. N. of the daughter of *Samudra* and wife of *Prācīna-barhiḥ*; (*am*), *n*, sea-salt; a cuttle-fish bone.

2. *sāmudraḥ*, *am*, *n*, sea-salt.

Sāmudrī, *is*, *m*, a patronymic.

2. *sāmudrika*, *as*, *i*, *am*, belonging to the sea or ocean, oceanic.

सामोद *sāmōda*, *as*, *ā*, *am* (fr. *sa-ām°*), joyful, pleased; possessing fragrance, fragrant, odorous.

सामोद्भव *sāmōdbhava*, &c. See under *sāmāna*, p. 1107.

साम्नी *sānni*. See col. 1.

साम्पराय *sāmparāya*, *as*, *i*, *am* (fr. *sa-m-parāya*), relating to war or battle, warlike; relating to the other world or a future state, belonging to the future; (*as*, *am*), *m*, a. contention, conflict; the future, future life; means of attaining a future world; inquiry into the future; investigation (in general); uncertainty.

Sāmparāyika, *as*, *i*, *am*, relating to war, military, strategic; warlike; calamitous; relating to the other world or a future state, belonging to future time, future; (*as*), *m*, a war-chariot; (*am*), *n*, war, battle. — *Sāmparāyika-kalpa*, *as*, *m*, military form, strategic array.

साम्पश्य *sāmpaśya*, *as*, &c. (fr. rt. 1. *paś* with *sa*), Ved. causing mutual looks (of love), forcing mutual glances (of affection); said of a herb used in charms or philters).

साम्प्रतम् *sāmpratam*, ind. (fr. *sa-m-prati*), now, at this time; seasonably, fitly, properly; [cf. *a-s°*.]

Sāmpratika, *as*, *i*, *am*, belonging to the present time, present (not future), suitable to the present occasion, suitable.

साम्प्रदायिक *sāmpradāyika*, *as*, *i*, *am* (fr. *sa-m-pradāya*), traditional, belonging to traditional doctrine, handed down by tradition.

साम्प्रयोगिक *sāmprayogika*, *as*, *i*, *am* (fr. *sa-m-prayoga*), relating to sexual union.

साम्ब *sāmb* (= rt. *samb*), cl. 10. P. *sāmbayati*, -*ayitum*, to accumulate, collect.

साम्ब *sāmba* (*sa-am°*), *as*, *m*, attended by *Ambā* (said of *Siva*). — *Sāmba-siva*, *as*, *m*, *Siva* along with *Ambā*.

सामुन्धिक *sāmbandhika*, *as*, *i*, *am* (fr. *sa-m-bandha*), belonging to or proceeding from relationship; (*am*), *n*, (probably) alliance.

साम्बर 1. *sāmbara*, *am*, *n.* (fr. *sambara*, q. v.), a kind of salt (= *gaḍa-lavaṇa*).

साम्बर 2. *sāmbara* (*sa-am*°), *as*, *ā*, *am*, having clothes, clothed.

साम्बरी *sāmbārī*, *f.* (also written *sāmbārī*, q. v.), a female juggler, sorceress.

साम्बवती *sāmbavatī*, *f.*, *N.* of a woman.

साम्बेवारा ('*ba-is*'), *as*, *m.*, *N.* of a particular idol or of a temple built by *Sāmbavatī*.

साम्बवी *sāmbhāvī*, *f.* (fr. *sam-bhava*), possibility, probability; the red Lodhra tree.

साम्भस *sāmbhas* (*sa-am*°), *ās*, *ās*, *as*, having water, containing water, watery.

साम्मद *sāmmada*, *as*, *m.* (fr. *sam-mada*), a patronymic of the Vedic Rishi Matsya (the author of a hymn in the R̥g-veda, according to some).

साम्मातुर *sāmmātura*, *as*, *m.* (fr. *sam-mātri*), a patronymic.

साम्मुख्य *sāmmukhya*, *am*, *n.* (fr. *sam-mukha*), the state of being present face to face or in front, presence, favour, countenance.

साम्य *sāmya*, *am*, *n.* (fr. *i. sama*), evenness, equality, parity, sameness, equipoise; likeness, similarity; harmony; equability; impartiality, indifference. — *Sāmya-tā*, *f.* or *sāmya-tva*, *am*, *n.* equality, sameness. — *Sāmya-bodhaka*, *as*, *ikā*, *am*, expressive of similarity. — *Sāmyāvasthā* ('*ya-av*'), *f.* equal state, equipoise.

साम्राज्य *sāmrajya*, *am*, *n.* (fr. *sam-rāj*), complete or universal sovereignty, empire, dominion; (*as*), *m.* the descendant of a king or Kshatriya. — *Sāmrajya-kṛt*, *t*, *t*, *t*, one who exercises imperial sway, obtaining complete sovereignty. — *Sāmrajya-dikṣhita*, *as*, *ā*, *am*, consecrated to universal empire.

साम्राणिकर्दम *sāmraṇi-kardama*, *am*, *n.* (according to *Sabda-k.*) a kind of perfume or mixture of fragrant substances (= *javādī-nāmaka-gandha-dravya*).

साम्राणि-जा, *am*, *n.* a kind of tree (= *mahā-pārevata*).

साय *sāya*, *as*, *m.* (fr. *rt. i. so*, cf. *ava-so*, *i. ava-sāya*, *divasāvasāna*), end, close, termination; the close of day, evening; an arrow; (*am*), ind. the evening; Evening personified as a son of *Pushpāra* and *Prabhā* [cf. *prātar*, *madhyandina*]; in the evening; (*e*), ind. in the evening, at the close of day; [cf. according to some, *Lat. serus*, but recent authorities refer *serus* to *rt. sri*]. — *Sāyan-sandhyā*, *f.* the evening twilight; the goddess to be worshipped at the evening twilight or the time at which she is worshipped. — *Sāyan-sandhyā-devatā*, *f.* 'the deity of the evening twilight,' epithet of *Sarasvatī*. — *Sāyan-kāla*, *as*, *m.* evening, eventide. — *Sāyan-kālina*, *as*, *ā*, *am*, belonging to evening, vespertine. — *Sāyan-griha*, *as*, *m.*, *N.* of a Muni. — *Sāyan-dhṛitī*, *i*, *f.* the evening Homa or oblation. — *Sāyan-nivāsa*, *as*, *m.* evening abode, evening resting-place. — *Sāya-mañdana*, *am*, *n.* 'evening-ornament,' sunset. — *Sāyam-adhvāsa*, *as*, *m.* 'evening-decoration,' *N.* of the ceremony of decorating an image of *Durgā* on the fifth day of the month *Āsvina*. — *Sāyāhna* ('*ya-ah*'), *as*, *m.* the evening, eventide.

सायका, *as*, *ikā*, *am*, Ved. destroying; (*as*), *m.* an arrow [cf. *i. sāyaka*]; a sword, any weapon, a thunderbolt, (enumerated among the *vajra-nāmāni* in *Naigh. II. 20*); (*ikā*), *f.* the being or standing in regular order, = *krama-sthiti*; (*am*), *n.*, Ved. an arrow. — *Sāyaka-punkhā*, *f.* the feathered end of an arrow. — *Sāyaka-pranūta*, *as*, *ā*, *am*, driven away by arrows, put to flight by arrows. — *Sāyaka-maya*, *as*, *i*, *am*, consisting of arrows.

सायक्याना, *as*, *m.* a proper *N.*

सायंताना, *as*, *i*, *am* [cf. *śrantana*], belonging to evening, vespertine.

सायमप्रतिका, *as*, *i*, *am* (fr. *sāyam-prātara*; cf. *paunahpūnika*), belonging to evening and morning.

सायण *sāyaṇa* or *sāyaṇātārya* ('*ṇa-āt*'), *as*, *m.*, *N.* of a learned Brāhman (thought to have flourished about A. D. 1370, and celebrated as a well-known commentator on the R̥g-veda, *Satapatha-Brāhmaṇa*, *Tāndya-Brāhmaṇa*, and other works; he was associated in many of his writings with his elder brother *Mādhava*, also called *Vidyāraṇya*, who became prime minister to two kings, *Bukka-rāya* and *Harihara*, after having aided them to found a new capital, called *Vijaya-nagara*, in the native kingdom of *Karnāṭa* about A. D. 1344).

सायणीया, *as*, *ā*, *am*, relating to or composed by *Sāyaṇa*.

सायन *sāyana* (*sa-ay*°), *am*, *n.* the longitude of a planet reckoned from the vernal equinoctial point.

सायवस *sāyavasa*, *as*, *m.* a proper *N.*

सायिन् *sāyin*, *i*, *m.* (according to some) a horseman (= *asvāroha*; cf. *sādin*).

सायुज्य *sāyujya*, *am*, *n.* (fr. *sa-yuj*), intimate union, identification, absorption (especially into the divine essence; this is one of the four or five grades or states into which *Mukti* is distinguished; cf. *brahma-s*°); similarity, likeness; [cf. *rāja-s*°].

सायुध *sāyudha* (*sa-ay*°), *as*, *ā*, *am*, having weapons, armed. — *Sāyudha-pragraha*, *as*, *ā*, *am*, holding weapons in the hand.

सार *sār* = *rt. sār*, *q. v.*

सार *sāra*, *as*, *m.* (fr. *rt. sri*, 'to go, pervade,' apparently involving in some of its derivatives a meaning 'to be strong, to be whole or entire,' cf. *sarva*), essence, substance; the substantial or essential part of anything; the best or choicest part; the quintessence; the heart; the matter (of a book, speech, &c.; also *am*, *n.*, according to some); real meaning, main point, real truth, (also *am*, *n.*); marrow; pith; the sap of trees and plants, (also *am*, *n.*); cream, curds; nectar; the matter formed in a boil or ulcer, pus; strength, power, vigour, force, courage, prowess, valour, heroism; firmness, hardness; worth, excellence, highest degree of perfection; wealth, goods, riches; a compendium, summary, epitome; impure carbonate of soda; sickness, disease [cf. *sāraṇa*]; air, wind; (*as*, *i*), *m.* *f.* a chess-man, piece at chess or backgammon [cf. *sāra*, *sāri*]; (*ā*), *f.* a kind of plant (= *kṛṣṇa-trivritā*); *Dūrva* grass; *Kuśa* grass; (*i*), *f.* a kind of bird (= *sārikā*); a kind of plant, = *saptalā*; (*am*), *n.* pith; sap; water; fresh butter; wealth; propriety, fitness; steel; a wood, thicket, = *vipina*; (in rhetoric) a climax; (*as*, *ā*, *am*), essential, substantial; vigorous, strong, hard; excellent; good, sound, best; real, true, genuine; sound (as an argument), thoroughly proved; [cf. *Lat. serum*]. — *Sāra-khadīra*, *as*, *m.* 'hard Khadīra,' a kind of *Acacia Catechu* (= *dush-khadīra*). — *Sāra-gandha*, *as*, *m.* 'having the perfection of scent,' sandal-wood. — *Sāra-gītā*, *f.*, *N.* of a short work on *Yoga*. — *Sāra-grāhin*, *i*, *īnī*, *i*, extracting the essence or best part of anything. — *Sāra-grīva*, *as*, *m.* 'strong-necked,' epithet of *Śiva*. — *Sāra-ja*, *am*, *n.* 'produced from cream,' fresh butter; [cf. *sara-ja*]. — *Sāra-taru*, *us*, *m.* 'pith tree, sap tree,' the plantain tree (= *kadala*, *q. v.*; so called as containing no hard wood in the stem). — *Sāra-tas*, ind. essentially, from strength, by or with vigour, vigorously, according to wealth, with regard to riches. — *Sāra-tā*, *f.* or *sāra-tva*, *am*, *n.* essence, substance; strength; highest degree. — *Sāra-dā*, *f.* 'force-giver,' epithet of *Sarasvatī* (goddess of speech); of *Durgā*. — *Sāra-druma*, *as*, *m.* 'hard tree,' the *Khadīra* tree.

— *Sāra-pādapa*, *as*, *m.* a particular plant or tree, (probably = *dhāmāni*). — *Sāra-phalguva*, *am*, *n.* substance and emptiness, importance and insignificance. — *Sāra-bhanga*, *as*, *am*, *m.* *n.* destruction or loss of vigour; (*as*, *ā*, *am*), deprived of substance or strength. — *Sāra-bhaṭṭāra*, *as*, *m.*, *N.* of an author. — *Sāra-bhāṇḍa*, *am*, *n.* a natural vessel (as the bag or skin containing the musk of the musk-deer); a bale of goods; implements. — *Sāra-bhuj*, *k*, *k*, *k*, eating the essence or best part of anything.

— *Sāra-manjari*, *f.*, *N.* of a commentary by *Śrī-nātha-śarman* on the *Parīṣiṣṭa-prakāśa*. — *Sāra-mūṣṭi*, *i*, *m.* 'truth-measuring, truth-determining,' the *Veda*. — *Sāra-mūṣhikā*, *f.* a kind of plant (= *deva-dālī*). — *Sāra-yoga*, *as*, *m.* possession of the essence or substance of anything. — *Sāra-lahari*, *f.*, *N.* of a grammatical work by *Kavi-āndra*. — *Sāra-loha*, *am*, *n.* 'the essence of iron,' steel. — *Sāra-vat*, *ān*, *atī*, *atī*, *atī*, having substance, substantial; having pith or sap; fertile. — *Sāra-vat-tā*, *f.* substantiality, hardness, force, strength. — *Sāra-varjita*, *as*, *ā*, *am*, 'devoid of substance,' pithless, sapless. — *Sāra-sangraha*, *as*, *m.* concentration of essence; *N.* of a philosophical work by *Varada-rāja*; of a work on the proper seasons for performing ceremonies or for commencing other undertakings. — *Sāra-samudāya*, *as*, *m.*, *N.* of a work. — *Sāra-siddhānta-kauṇḍī*, *f.*, *N.* of a work by *Varada-rāja-bhaṭṭa*. — *Sāra-parādha-tas* ('*ra-ap*'), ind. in accordance with proved offences or crimes. — *Sāra-valī* ('*ra-āv*'), *f.*, *N.* of a work [cf. *smṛitī-s*°]; of a work on astronomy. — *Sārasāra* ('*ra-as*'), *as*, *ā*, *am*, substantial and unsubstantial, valuable and worthless, real and void; (*am*), *n.* substance and emptiness; strength and weakness; worth and worthlessness. — *Sārasāra-tā*, *f.* the state of being substantial and unsubstantial or of having strong or weak points, &c. — *Sārasāra-vicāra*, *as*, *m.* the considering or weighing of strong and weak points. — *Sāri-kṛi*, *cl. 8*. *P.* *-karoti*, *-kartum*, to make hard. — *Sāro-dhāra* ('*ra-ud*'), *N.* of a work on music.

सारका, *as*, *ikā*, *am* (fr. *Caus.* of *rt. sri*), causing to go; cathartic, laxative; (*as*), *m.* a particular plant (= *jaya-pāla*).

सारणा, *as*, *i*, *am* (fr. *Caus.* of *rt. sri*), causing to go or flow; (*as*), *m.* dysentery, diarrhoea [cf. *atī-sāra*]; the hog-plum, *Spondias Mangifera*; another plant (= *bhadra-bala*); *N.* of one of *Ravana*'s ministers (sent as ambassador to *Rāma*); (*am*), *n.* a kind of perfume.

सारणा, *f.* a particular process to which mineral substances (especially quicksilver) are subjected, (two others are given, called *ṛitu-s*° and *prati-s*°). — *Sāraṇa-traya*, *am*, *n.* the three *Sāraṇa* processes.

सारण, *i*, *f.* a canal, drain, channel, water-pipe; a small river; the plant *Paderia Fetida*; [cf. *sāraṇi*].

सारणिका, *as*, *i*, *am* (fr. *saraṇi*), travelling, wayfaring, journeying; (*as*), *m.* a traveller, wayfarer. — *Sāraṇika-gṇa*, *as*, *m.* 'killing travellers,' a robber, highwayman, murderer.

सारणिका, *f.*, *N.* of a short treatise on astrology.

सारणि, *f.* = *sāraṇi* above.

सारी, *i*, *f.* a chess-man, &c. (= *sāra*, *sāri*). — *Sārī-phalaka*, *as*, *m.* a chess-board, draught-board; a table for playing chess or backgammon; [cf. *sārī-ph*°]. — *Sārim-ajaya*, *as*, *m.*, *N.* of a chieftain.

सारिका, *f.* a kind of bird (= *sārikā*, *śyāmā*); *N.* of a *Rākṣhasi*.

सारिन, *i*, *īnī*, *i*, going, resorting to, &c. (generally at the end of a comp., e.g. *okaḥ-sārin*, going home); having the essence or substance of; (*īnī*), *i*, *N.* of various plants (= *saha-devi*; = *kārpāsī*; = *dūr-ālabhā*; = *kapila-sinsapā*; = *pra-sāriṇi*; = *rakta-punarnavā*).

सारिव, *f.* a kind of plant (= *sārivā*).

सारी, *f.* See under *sāra*, col. 2.

सारघ *sāragha*, *am*, *n.* (fr. *saraghā*), honey.

सारङ्ग *sāranga*, *as*, *i*, *am* (probably fr. *a-ranga*, 'having colour, &c.'; but cf. *sāra*,

sāranga; according to Uṇādi-s. I. 121. fr. rt. *spī*. of a variegated colour, variegated, spotted [cf. *kṛishṇa-s*, *lohita-s*]; (as), m. a variegated colour; the spotted antelope; a deer; a lion; an elephant; the Cātaka bird, *Cuculus Melanoleucus*; the Indian cuckoo; a kind of large crane, *Ardea Sarunga*; a peacock; the Rāja-haṅsa; a large bee; a cloud; a tree; an umbrella, parasol; a garment, cloth, cloths; hair; a lotus; a flower; a conch-shell; a sort of musical instrument; an ornament, jewel; gold; a bow; epithet of Śiva; of Kāma-deva; sandal; camphor; the earth; night; light; (i), f. a kind of spotted doe or antelope; a sort of violin. — *Sāranga-deva*, as, m., N. of a king. — *Sāranga-ranga-dā*, f., N. of a commentary on the *Kṛishṇa-kāraṁpita*.

Sārāṅgika, as, m. a bird-catcher, fowler, hunter, deer-catcher, &c.

सारण sārāṇa, &c. See under *sāra*.

सारण्ड sārāṇḍa, as, m. = *sarpāṇḍa*, a snake's egg.

सारण्यक sāranyaka (sa-ār°), as, ā, am, having the *Āraṇyaka*s, together with the *Āraṇyaka*s.

सारथि sārathi, is, m. (fr. *sa-ratha*), the son of a Sa-ratha (see *sa-ratha*); a charioteer, driver of a car, coachman, (forming a mixed caste, commonly called Sārthi, and supposed to have sprung from a Kshatriya father and Brāhman mother); the ocean (= 1. *saṁudra*).

Sārathin, i, m., Ved. a charioteer, (Atharva-veda XV. 2, 1.)

Sārathya, am, n. the office of a charioteer, coachmanship, charioteering, driving; conveyance.

सारमेय sārameya, as, m. (fr. *sarama*, q.v.), a dog; (au), m. du. the two children of Saramā, i.e. the two four-eyed brindled watch-dogs of Yama (conjectured by some to have been originally Indra and Agni); (ī), f. a female dog, bitch; [cf. probably Gr. *Eppeias*] — *Sārameya-vākya*, am, n. 'Sārameya's speech,' N. of the fifty-sixth chapter of the *Uttara-kāṇḍa* of the *Rāmāyaṇa*.

सारयत् sārayat, &c. See under *rt. spī*.

सारत्य sārātya, am, n. straightness, rectitude, sincerity, uprightness, honesty, artlessness.

सारय sārāya, as, ī, am (anomalously fr. *sarayu*), being on or belonging to the *Sarayu* river.

सारशान sārāśana, am, n. (fr. *sa-raśana*), a woman's zone or girdle (said to be formed of twenty-five strings); a military belt or girdle.

Sārāśana = *sārāśana* above.

सारस sārāsa, as, ī, am (fr. *saras*), relating or belonging to a lake or pond, coming from a lake; (as), m. the Indian or Siberian crane, *Ardea Siberica*; a bird in general [cf. *rāja-s*]; the moon; (am), n. a lotus; a woman's zone or girdle; [cf. *sārāśana*.] — *Sārāsa-dvītya*, as, ā, am, accompanied by a *Sārāsa* or Indian crane.

Sārāsī, f. a female Indian crane.

सारस्वत sārāsvata, as, ī, am (fr. *sarasvatī*), relating or belonging to the river *Sarasvatī*; relating to the goddess *Sarasvatī*; being in the form of *Sarasvatī*; eloquent, learned; belonging to the *Sarasvata* country; (as), m., N. of the country about the *Sarasvatī* river (i.e. the north-west part of the province of Delhi including part of the *Pañjab*); N. of a Muni or saint (fabled to have sprung from the personified *Sarasvatī* river); N. of a particular tribe of Brāhman (so called as coming from the above country or as supposed to be descended from the above Muni; they are said to be subdivided into ten classes, and to be often cultivators of literature); a staff of the *Vilva* tree; a particular ceremonial used in the worship of *Sarasvatī*; = *sārāsvata-prakriyā* below; (ās), m. pl. the people of the

Sārāsvata country; (ī), f., scil. *prakriyā* = *sārāsvata-prakriyā*. — *Sārāsvata-kalpa*, as, m. the ceremonial used in the worship of *Sarasvatī*. — *Sārāsvata-kosha* and *sārāsvata-tantra*, N. of two works. — *Sārāsvata-tīrtha*, am, n., N. of a Tīrtha. — *Sārāsvata-prakriyā*, f., N. of a grammatical work by Anubhūti-varṇapācārya. — *Sārāsvata-vrata*, as, am, m. n. a particular religious observance in honour of *Sarasvatī*. — *Sārāsvatāṅkāra* (°ta-al°), as, m., N. of a work. — *Sārāsvatotsava* (°ta-ul°), as, m. the festival in honour of *Sarasvatī*.

Sārāsvatyā, as, &c., belonging to the *Sārāsvata* family or tribe, (*sārāsvatyō gaṇaḥ*, the descendants or family of *Sārāsvata*.)

सारल sārūla, as, m. *sesamum* (= *tila*).

सारि sārī, sārīn, &c. See p. 1109, col. 3.

सारिषुक sārīṣika, as, m. (probably anomal. fr. the Intens. of *rt. 1. spī*), N. of the author of *Ṛg-veda* X. 142, 5, 6 (having the patronymic *Sāṁga*).

सारु sāru (doubtful), a kind of metre.

सारुन्धतीक sārundhatika (sa-ar°), as, ā, am, together with *Arundhati*, accompanied by *Arundhati*.

सारूप sārūpya, am, n. (fr. *sa-rūpa*), sameness or similarity of form, conformity, resemblance; assimilation to or conformity with the deity (one of the states or grades of *Mukti*, = *sarūpa-tā*, q.v.); (in the drama) surprise at seeing an object or its likeness previously seen elsewhere. — *Sārūpya-tas*, ind. in consequence of similarity of form.

सारोप sārōpa (sa-ār°), as, ā, am, superimponent.

सारोष्णिक sārōṣhṭika, as, m. (corrupted fr. *saurāṣhṭika*, q.v.), a kind of poison.

सारोह sārōha (sa-ār°), as, ā, am, having elevation, rising.

सार्क sārka (sa-ar°), as, ā, am, with the sun, sunny.

सार्गल sārṅala (sa-ar°), as, ā, am, having a bar or obstacle, barred, impeded, prevented, (*Raghu-v. 1. 79*).

सार्जय sārījaya, as, m. (fr. *spījaya*), Ved. the son of *Spījaya*.

सार्थ sārtha (sa-ar°), as, ā, am, having an object; having meaning, full of meaning or purport, significant, important; serving a purpose, useful, serviceable; of like meaning or purport; having property, opulent, wealthy; (as), m. a wealthy man; a company of traders, caravan; a multitude of similar animals; a troop; a collection or multitude (in general); one of a company of pilgrims. — *Sārthaja*, as, ā, am, born or reared in a caravan. — *Sārthabhrāṇṣa-samudbhava*, as, ā, am, arising from the loss of a caravan. — *Sārtha-maṇḍala*, am, n. the circle or collected body of a caravan. — *Sārtha-val*, ān, ātī, at, having a meaning or purpose, significant, intending; having a numerous company. — *Sārthavāha*, the leader or conductor of a caravan, a merchant, trader. — *Sārthavāha-vaśas*, as, n. the speech or proclamation of the captain of a caravan. — *Sārtha-han*, hā, ghnī, ha, 'caravan-destroyer,' a robber who attacks a caravan.

Sārthaka (sa-ar°), as, ā, am, having meaning, full of meaning, important; serviceable, useful, advantageous. — *Sārthaka-tā*, f. the being adapted to any purpose, serviceableness.

Sārthika, as, m. a merchant, trader.

सार्द्र sārḍra (sa-ār°), as, ā, am, wet, moist, damp.

सार्ध sārḍha (sa-ar°), as, ī, am, joined with a half, plus one half, increased by one half, having a

half over (e.g. *dve śate sārḍhe*, two hundred together with a half, i.e. two hundred and fifty, *Manu* VIII. 138; used chiefly in comps., see below); (am), ind. with, along with, together with (with inst.). — *Sārḍha-sata*, am, n. 'a hundred + a half,' 150. — *Sārḍha-sampvatsara*, as, m. a year and a half.

Sārḍhamātra (sa-ar°), as, ā, am, having a half *Mātra*.

सार्प sārpa, as, ī, am, relating to snakes or serpents; (as), m., N. of the *Nakṣatra* *Āśleṣhā*.

Sārparājñi, f., N. of the authoress of the hymn *Ṛg-veda* X. 189.

Sārpya, as, -pi, am, relating to a snake; (as, -pi), m. f., N. of the *Nakṣatra* *Āśleṣhā* (over which the serpents are said to preside).

सार्पिष sārpiṣa, as, ī, am (fr. *sarpis*), containing clarified butter, cooked with ghee, dressed with clarified butter.

Sārpiṣka, as, ī, am, = *sārpiṣa* above.

सार्व sārva, as, ī, am (fr. *sarva*), relating to all, general, universal; fit for all; (as), m. a Buddha; a Jina or Jaina deified saint.

Sārva-kāṁika, as, ī, am (fr. *sarva-kāma*), fulfilling all desires, gratifying every wish.

Sārva-kāla, as, ī, am (fr. *sarva-kāla*), taking place at all times, suitable for all seasons.

Sārva-kālīka, as, ī, am (fr. *sarva-kāla*), belonging to all times, suited to all seasons, everlasting.

Sārva-guṇika, as, ī, am (fr. *sarva-guṇa*), endowed with every good quality or excellence.

Sārva-janika, as, ī, am (fr. *sarva-jana*), relating or belonging or suited to all men, universal, public.

Sārva-janina, as, ī, am, = *sārva-janika* above.

Sārva-jñi, am, n. (fr. *sarva-jña*), omniscience.

Sārva-trika, as, ī, am (fr. *sarvatra*), belonging to every place, general, suited to all places or circumstances.

Sārva-daivatyā, as, ī, am (fr. *sarva + devatā*), presided over by or sacred to all the gods.

Sārva-dhātuka, as, ī, am (fr. *sarva-dhātu*), applicable to the whole of a radical term or to the complete form of the verbal base after the conjugational characteristics or *Vikaraṇas* are affixed, i.e. to the four conjugational or special tenses, &c. (see below; cf. *ārḍhadhātuka*); (am), n., N. of the verbal terminations of the four conjugational or special tenses (present, imperfect, potential, and imperative) and of all the root affixes (such as *sānac* and *satī*) which have a servile or indicatory *s*.

Sārva-bhāutika, as, ī, am (fr. *sarva-bhūta*), belonging or relating to all elements or beings, &c.; comprising all animated beings.

Sārva-bhauma, as, ī, am (fr. *sarva-bhūmi*), relating to or consisting of the whole earth, comprising the whole world, known throughout the world; (as), m. an emperor, universal monarch; N. of the elephant of *Kuvera* (regent of the north); N. of a king; of a poet. — *Sārva-bhauma-bhaṭṭācārya*, as, m., N. of a preceptor.

Sārvalaukika, as, ī, am (fr. *sarva-loka*), prevailing throughout the whole world, common to all the world, known by every one, universal.

Sārva-varṇika, as, ī, am (fr. *sarva-varṇa*), of every kind or sort; belonging or relating to every tribe.

Sārva-varnika, as, ī, am (fr. *sarva-varman*), composed or written by *Sarva-varman*; (am), n. any thing written by *Sarva-varman*.

Sārva-vibhaktika, as, ī, am (fr. *sarva-vibhakti*), applicable or belonging to all the cases of a noun, &c.

Sārva-vedasa, as, m. (fr. *sarva-vedas*, q.v.), one who gives away all his wealth at a sacred rite.

Sārva-vedya, as, m. (fr. *sarva-veda*), a Brāhman conversant with all the *Vedas*.

सार्षप sārṣhapa, as, ī, am (fr. *sarṣhapa*), made of mustard; (am), n. mustard oil.

सार्षि sārṣhī, is, is, ī (perhaps fr. *sa + ā*

+*rishī*; cf. *rishva*), possessing the same rank or condition or station, having the same power or sublimity; (*ayas*), m. pl., N. of a Gotra.

Sārshī-tā, f. equality in rank or condition, equality in power, &c. (according to Kullūka on Manu IV. 232 = *samāna-gati-tā*, *tulya-tā*; in a passage of the Mahā-nārāyaṇa Upanishad, Śāy. explains *sārshī-tā* by *samānatvārya-tva*, which is said to mean here equality with the Supreme Being in power and all the divine attributes; it is regarded as the fourth grade or division of Mukti or final beatitude).

Sārshīya, am, n. the fourth state of Mukti, = *sārshī-tā* above.

साल *sāla*, as, m. (= *sāla*, q. v.), the *Sāl* tree or its resin; any tree; a fence or wall surrounding a building; any wall; a kind of fish, Ophioccephalus Wrahl; (*ā*), f. a house (more usually written *sāla*). — *Sāla-grāma*, as, m., N. of a sacred place; the *Sāla*-grāma stone, (see *sāla-grāma*). — *Sāla-grāma-kshetra*, am, n., N. of a district. — *Sāla-jya*, am, n., N. of a place. — *Sāla-niryāsa*, see *sāla-niryāsa*. — *Sāla-parṇi*, see *sāla-parṇi*. — *Sāla-pushpa*, am, n. a flower of the *Sāl* tree; the shrub Hibiscus Mutabilis. — *Sāla-bhājikā*, see *sāla-bhājikā*. — *Sāla-rasa*, as, m. the resin of the *Sāl* or *Sāl* tree. — *Sāla-vāhana*, incorrect for *sāli-vāhana*. — *Sāla-vesha*, see *sāla-vesha*. — *Sāla-sringa*, am, n. 'wall-pinnacle,' the coping of a wall. — *Sāla-sāra*, see *sāla-sāra*. — *Sāla-kari*, f. (according to some) 'house-worker,' a female captive (especially one won in battle). — *Sāla-vrika*, as, m. (see *sāla-vrika*), a dog; a jackal; a hyena; a wolf; a wolf-like or cruel man.

Sālana, as, m. the resin of the *Sāl* or *Sāl* tree; resin (in general).

Sālāra, am, n. a pin or peg projecting from a wall, a bracket, shelf.

सालकि *sālaki*, is, m., N. of a Muni.

सालङ्ग *sālāṅga*, as, m. a kind of Rāga or musical mode.

सालम्बा *sālamba* (sa-āl°), as, ā, am, having a support or prop, supported.

Sālambana (sa-āl°), as, ā, am, = *sālamba* above.

सालस *sālāsa* (sa-āl°), as, ā, am, having languor, languid, languishing.

सालातुरीय *sālāturiya*, as, m. (for *sālāturiya*, q. v.), N. of Pāṇini.

सालिमानजरी *sālīmānjari*, is, m., N. of a Muni.

सालूर *sālūra*, as, m. (said to be fr. rt. *sal*), a frog (= *sālūra*).

सालेय *sāleya*, as, m. a sort of fennel or dill (= *sāleya*).

सालोक *sālōka*, am, n. (fr. *sa-loka*), the being in the same sphere or world (with another), residence in the same heaven with any particular deity (= *sālōka-tā*, q. v.). — *Sālōkya-tā*, f. = *sālōkya* above.

साल्व *sālva*, as, m., N. of a demon-king who was slain by Vishnu, (according to the Śabda-k. he was king of the country of Saubha); N. of a country (more usually written *sālva*); (*ās*), m. pl. the inhabitants of *Sālva*; (*as*, i, am), belonging to the country *Sālva*. — *Sālva-han*, ā, m. 'slayer of *Sālva*,' N. of Vishnu.

साल्विक *sālviika*, as, m. (probably a corruption of *sārikā*, q. v.), the *Sārikā* bird.

साल्वह *sālvihi*. See under rt. i. *sah*.

साय *sāva*, as, m. (fr. i. *sava*), a libation, in *prātah-sāva*, q. v.

Sāvāna, as, i, am (fr. i. *savana*), relating to or comprising the three Savanas; (*as*), m. an institutor of a sacrifice or employer of priests at a sacrifice

(= *yajamāna*); the conclusion of a sacrifice or the ceremonies by which it is terminated; N. of Varuṇa; a month of thirty solar days; a particular kind of day; a natural or civil day from sunrise to sunset; a particular kind of year (as distinguished from the solar year); a particular ceremony performed during the *Sāvāna* month.

सावक *sāvaka*, as, ikā, am (fr. the Caus. of rt. 4. *su*), generative, productive, causing birth, &c., obstetric, parturient; the young of any animal (in this sense for *sāvaka*); (*ikā*), f. a midwife.

सावकाश *sāvakāśa* (sa-av°), as, ā, am, having leisure, at leisure; (*am*), ind. leisurely.

सावग्रह *sāvagraha* (sa-av°), as, ā, am, having the grammatical mark called *Ava-graha*, q. v.

सावज्ञ *sāvajña* (sa-av°), as, ā, am, feeling contempt, despising, disdainful.

सावद्य *sāvadya* (sa-av°), am, n., scil. *aiśvarya*, one of the three kinds of power attainable by an ascetic, (the other two are called *nir-avadya* and *sūkshma*.)

सावधान *sāvadhāna* (sa-av°), as, ā, am, having or bestowing attention, attentive, heedful, careful, cautious; diligent; (*am*), ind. cautiously. — *Sāvadhāna-tā*, f. attention, carefulness.

Sāvadhāni-kri, cl. 8. P. -*karoti*, &c., to make careful, caution, put on one's guard.

Sāvadhāni-kṛta, as, ā, am, cautioned, apprized, made aware.

सावधारण *sāvadhāraṇa* (sa-av°), as, ā, am, (in argumentative writings) having a limitation.

सावधि *sāvadhi* (sa-av°), is, is, i, together with a limit or termination, having a bound or limit, limited (in time), finite, defined, circumscribed.

सावन्तमिश्र *sāvanta-miśra*, as, m. a proper N.

सावयव *sāvayava* (sa-av°), as, ā, am, composed of parts (in the *Vaiśeshika* phil. said of all things except the eternal substances).

सावर *sāvāra*, as, m. (= *sāvāra*), fault, offence; sin, wickedness, crime; the *Lodhra* tree.

सावरण *sāvāraṇa* (sa-āv°), as, ā, am, having concealment or secrecy, clandestine.

सावर्ण *sāvārṇa*, as, i, am (fr. *sa-varṇa*), relating or belonging to one of the same colour or tribe or caste; (*as*), m. (fr. *sa-varṇā*), a metonymic of the eighth Manu, (see below). — *Sāvārṇa-lakshya*, am, n. 'mark of sameness of colour or caste,' the skin.

Sāvārṇi, is, m. a metonymic of the eighth Manu (son of the Sun by *Sa-varṇā*, q. v., and therefore younger brother of the seventh Manu or *Vaivasvata*; the succeeding Manu to the twelfth, or according to other authorities to the fourteenth, inclusive are also called *Sāvārṇi*; cf. *dakṣha-s°*, *brahma-s°*, *dharma-s°*); (*ayas*), m. pl., N. of a Gotra.

Sāvārṇika, as, ā, am, belonging to *Sāvārṇi*, arranged by *Sāvārṇi* (said of a *Samhitā*).

Sāvārṇya, am, n. sameness or similarity of colour; identity of caste or class; the Manu-antara presided over by the eighth Manu (in this sense fr. *sāvārṇi*); (*as*), m., Ved. the eighth Manu (= *sāvārṇi*).

सालम्बा *sāvalamba* (sa-av°), as, ā, am, having a support or prop, supported, leaning for support (on the arm of another).

सावलेप *sāvālepa* (sa-av°), as, ā, am, full of pride, proud; (*am*), ind. insolently, arrogantly, haughtily.

सावशेष *sāvāśeṣa* (sa-av°), as, ā, am, having a remainder, leaving a residue or remainder, remaining; imperfect, incomplete, unfinished. — *Sā-*

vaśeṣa-bandhana, as, ā, am, having bonds still remaining, still bound.

सावशम्भ *sāvashṭambha* (sa-av°), as, ā, am, possessing self-dependence, full of self-confidence; (*am*), ind. resolutely, courageously.

सावहेल *sāvahela* (sa-av°), as, ā, am, disdainful, disdainful, despising; (*am*), ind. disdainfully, contemptuously.

सावित्र *sāvitrā*, as, i, am (fr. *savitri*), relating or belonging to the sun; descended from the sun, belonging to the solar dynasty; accompanied by the *Gāyatrī* (or sacred verse described below); (*as*), m. the sun; an embryo or fetus; a *Brāhman*; N. of *Siva*; of *Karṇa* (as child of the Sun); of a *Vasu*, q. v.; of the tenth Kalpa (according to the *Vāyupurāṇa*); of one of the *Nakṣatras* or lunar asterisms; (*i*), f. a beam or ray of light, a cluster of solar rays; N. of a celebrated verse of the *Rig-veda* (III. 62, 10. regarded as the most sacred verse of the Veda, and called *Sāvitrī* as addressed to the sun; it is repeated by every *Brāhman* at his morning and evening devotions, and is also called *gāyatrī*, see under *gāyatrā*, p. 288); N. of a wife of *Brahmā* (sometimes regarded as the above verse or prayer deified and represented as mystical mother of the first three twice-born classes; sometimes identified with the daughter of *Savitri* by his wife *Prisni*); the ceremony of investiture with the sacred thread, (see *upa-naya*, p. 164, col. 3); a kind of metre; epithet of *Śrīyā* (daughter of *Savitri*); of *Umā* (wife of *Siva*); of a daughter of *Dakṣha* (wife of *Dharma*); of the wife of *Kaśyapa*; of the wife of *Satyavāt* (king of *Sālva*; she was daughter of *Aśva-pati*, king of *Madra*); (*am*), n. the sacred sacrificial thread worn only by *Brāhman*s and members of the first three classes, (see *yajñopavita*); it was called *Sāvitrā* because the repetition of the *Gāyatrī* forms part of the ceremony of investiture. — *Sāvitrī-tīrtha*, am, n., N. of a *Tīrtha*. — *Sāvitrī-patita* or *sāvitrī-paribhṛaṣṭa*, as, m. 'fallen from the *Sāvitrī*,' a man of one of the first three classes not invested at the proper time with the sacrificial cord. — *Sāvitrī-mahānānya*, (according to some) the ceremony of investiture accompanied by repetition of the *Gāyatrī*. — *Sāvitrī-vrata*, am, n. a particular fast (kept by *Hindū* women on the fourteenth day of the second half of the month *Vaiśākha*, or of the dark half of *Jyāishṭha*, to preserve them from widowhood). — *Sāvitrī-sūtra*, am, n. the sacred cord or thread worn by men of the three twice-born classes, (see above). — *Sāvitrī-avarajā*, f. the younger daughter of *Sāvitrī*.

साविष्कार *sāvishkāra* (sa-āv°), as, ā, am, having manifestation, manifest; showing off or making an exhibition of any power or talent, proud, haughty, arrogant (= *sāhankāra*).

सावेतस *sāvetasa*, as, m., a proper N.

साशंस *sāśaṅsa* (sa-ās°), as, ā, am, full of desire or strong passion, desirous, hopeful; (*am*), ind. wishfully.

साशङ्क *sāśaṅka* (sa-ās°), as, ā, am, feeling fear, apprehensive, disheartened, afraid. — *Sāśaṅka-tā*, f. the state of being afraid or apprehensive, fear, terror.

साशन *sāśana* (sa-ās°), as, ā, am, having food, consisting of nourishment.

साशनार *sāśanāra*, as, m., N. of a particular *Agra-hāra* or royal grant to *Brāhman*s.

साशयन्दक *sāśayandaka*, as, m. a small house-lizard (= *jyeshṭhī*).

साशूक *sāśūka*, as, m. a blanket (= *kambala*).

साश्चर्य *sāścārya* (sa-ās°), as, ā, am, wonderful, marvellous, astonishing; (*am*), ind. with astonishment, with surprise. — *Sāścārya-maya*, as, i, am, wonderful, full of marvels.

साय १. sāsra (sa-as°), as, ā, am, having angles or corners, cornered, angular.

साय २. sāsra (sa-as°), as, ā, am, tearful, weeping.

Sāsru (sa-as°), us, us, u, accompanied by tears, tearful, shedding tears. — **Sāsru-nayana**, as, ā, am, having the eyes filled with tears.

सायुधी sāsruḍhi, f. a wife's or husband's mother, a mother-in-law.

साय sāsva (sa-as°), as, ā, am, possessing horses, with horses.

साष्टाङ्ग sāshtāṅga (sa-asht°), ind. with eight limbs or members (viz. the hands, breast, forehead, knees, and feet); with humble prostration of the body (i.e. touching the earth with the eight members; cf. *ashtāṅga*).

साष्टक sāṣṭakra (sa-asht°), as, ikā, am, possessing goods, (see *ashtā*.)

सास sāsa (sa-āsa), as, ā, am, having a bow.

सासद्यमान sāsadyamāna. See p. 1055, col. 2.

सासहि sāsahi, sāsahvas. See p. 1100, col. 1.

सासरा sāsāra (sa-ās°), as, ā, am, having showers, rainy.

सासि sāsī (sa-asī), is, is, i, having a sword, armed with a sword.

सासु sāsū (sa-as°), ūs, ūs, u, having arrows, (see *Kirāt*. XV. 5, where, according to Mallinātha, *asū-sū* = *vāṇa*.)

सासुय sāsūya (sa-asūyā), as, ā, am, envious, disdainful, scornful; (am), ind. disdainfully, scornfully, angrily.

सास्थिताद्यार्थे sāshti-tāmṛārdha, am, n. (fr. *sa* + *asthi* + *tāmra* + *ardha*), a kind of amalgam of zinc and copper, bell-metal (= *kāṇḍya*).

सास्त्र sāsṭrā, f. (in *Uṇādi*-s. III. 15. said to be fr. *rt. sas*), the dewlap of an ox (= *go-galakambala*).

सास्र १. sāsra (sa-as°), as, ā, am (for १. *sāsra*, q. v.), having angles or corners, cornered, angular.

सास्र २. sāsra (sa-as°), as, ā, am (for २. *sāsra*, q. v.), weeping, in tears.

सास्वादन sāsavadana (sa-ās°), am, n., scil. *sthāna*, one of the steps towards supreme happiness (according to the Jains).

साहङ्कार sāhaṅkāra (sa-aḥ°), as, ā, am, having egotism or arrogance, proud, arrogant.

साहचर्य sāhačarya, am, n. (fr. *saha*-čara), companionship, fellowship, company, association, society.

साहजि sāhajji, is, m., N. of a king.

साहदेव sāhadeva, ās, m. pl. (fr. *saha*-deva), the descendants of Saha-deva.

Sāhadevyā, as, m., Ved. a patronymic of Somaka.

साहन sāhana, am, n. (fr. the Caus. of *rt. sah*), the act of causing or enabling to bear; sufferance, endurance.

Sāhaya, as, ā, am, causing or enabling to endure.

साहस sāhasa, am, n. (in *Manu* VIII. 138. also as, m.; fr. *sahas*), violence, force, rapine, robbery, rape, felony, suicide; any act of aggression or oppression or hatred; cruelty; punishment, chastisement, fine (regarded as of three kinds, the highest being called *Uttama*; half of that, *Madhyama*; and half of that, *Adhama*; see *uttama-s*, *madhyama-s*); boldness, daring, courage, fool-

hardiness, rashness, temerity, inconsiderate hastiness, impetuosity; a particular sacred fire in which an oblation is made (in this sense as, m.), or the oblation itself (according to some). — **Sāhasāṅka** ('sa-an°), as, m. 'marked or characterized by daring,' epithet of king Vikramāditya; of a poet; of a lexicographer. — **Sāhasādhya** ('sa-adh°), i, inī, i, acting with inconsiderate haste. — **Sāhasaika-rasika** ('sa-ek°), as, i, am, one whose only feeling or passion is cruelty, wholly intent on violence, brutal, ferocious. — **Sāhasaika-rasānuvartin** ('sa-ek°), i, inī, i, one who follows or yields to the one passion of cruelty or rashness.

Sāhasika, as, i, am, using great force or violence, violent, perpetrated with violence, cruel, brutal, ferocious, felonious, rapacious; bold, daring, impetuous, rash; punitive, castigatory; (as), m. a robber, free-booter. — **Sāhasika-tā**, f. cruelty, ferocity, impetuosity, temerity, boldness.

Sāhasin, i, inī, i, violent, ferocious; foolhardy, bold, daring, impetuous, rash.

साहस sāhasra, as, i, am (fr. *sahasra*), relating or belonging to a thousand; consisting of a thousand; bought with a thousand; paid per thousand (as interest, duty); a thousandfold, a thousand times better; (as), m. an army or detachment consisting of a thousand men; (am), n. the aggregate of a thousand; an aggregate of many thousands.

साहायक sāhāyaka, am, n. (fr. *sahāya*), assistance, fellowship, association; a number of associates or companions; auxiliary troops.

Sāhāyya, am, n. friendship, fellowship, alliance, confederation; help, succour; helping another in danger (regarded as a branch of dramatic action). — **Sāhāyyārtha** ('ya-ar°), as, m. the use or advantage of assistance.

साहिद sāhiḍa, ās, m. pl., N. of a people.

साहिती sāhiti, f. (fr. २. *sahita*) = *sāhitya* below.

Sāhitya, am, n. association, connection, combination, union, society, fellowship; literary composition, rhetorical composition, rhetoric, poetry; (according to some) a collection of materials or means or rules for the production or performance of anything. — **Sāhitya-darpaṇa**, am, n. 'mirror of composition,' N. of a treatise on rhetorical composition by Viśva-nātha-kavi-rāja (a kind of *Art Poetica*, giving rules and canons of literary composition, especially dramatic). — **Sāhitya-mīmāṃsā**, f., N. of a work on rhetorical composition. — **Sāhitya-sāstra**, am, n. any rhetorical treatise (i.e. any work explaining and applying the figures of rhetoric, setting forth the various passions and affections, and giving rules for dramatic or poetical composition). — **Sāhitya-sarvasva**, am, n., N. of a commentary by Māheśvara on the *Kāvya-lankāra-vṛtti*. — **Sāhitya-sudhā-samudra**, as, m., N. of a work on medicine.

Sāhya, am, n. (fr. २. *saha*), conjunction, union, society, association, companionship. — **Sāhya-kṛt**, i, m. a companion, associate.

साहिदेव sāhideva, as, m. a proper N.

साहिनीचि sāhi-nīci (sa-aḥ°), is, is, i, having waves of serpents.

साहुडियान sāhuḍiyāna, as, m., N. of the author *Sūla-pāpi*.

साह्य sāhaya (sa-aḥ°), as, m. gambling with fighting animals, setting animals to fight for sport, &c. (= *sam-āhaya*).

साहस sāhas. See p. 1100, col. 1.

सि si, cl. 5. 9. P. A. *sinoti*, *sinute*, *sināti*, *sinīte*, *sishāya*, *sishye*, *seshyati*, -te, *asaishit*, *aeshtha*, *setum*, to bind, tie, fasten; to ensnare: Caus. *sāyayati*, -yitum, Aor. *asishayati*: Desid. *sishishati*, -te: Intens. *seshiyate*, *eseshyati*, *sesheti*; [cf. *Zend hi-ta*, 'bound.' Gr. *sei-pá*,

i-pás-s, *i-mov-id*, *ipáσσ-σ*, *ipáσ-θλη*: Old Germ. *sei-l*, *sei-d*, 'a noose'; *sei-to*: Goth. *in-sailjan*: Old Sax. *si-mo*, 'a bond': Angl. Sax. *sail*, *sael*, *saelan*, *sieran*, *syrruan*: Slav. *si-lo*, *se-ti*, *si-tije*: Lett. *see-t*, 'to bind'; *sai-te*, 'a bond, rope.')

१. *sita*, as, ā, am (for २. see p. 1113, col. 2; for ३. see under *rt. I. 80*), bound, tied, fastened; surrounded.

१. *siti*, is, f. binding, fastening; [cf. *I. pra-siti*.] *Setu*, *setri*, *setra*, &c. See under *setu*, p. 1134.

सिंसपा sinsapā, f. = *śinsapā*, q. v.

सिंह sinha, as, m. (in *Uṇādi*-s. V. 62. said to be fr. *rt. I. śid*, with *ha* substituted for the final and a nasal inserted; according to others fr. *sih*, a weakened form of *rt. I. sah*, with insertion of nasal), a lion; the sign of the zodiac Leo or the Lagna of that sign (see *lagna*); a hero or any eminent person, (often used at the end of comps. to express excellence or eminence of any kind, cf. *purusha-s*, *rāja-s*); the symbol or emblem of the twenty-fourth Arhat of the present *Avā-sarpini*; a particular plant (= *rakta-sigru*); N. of a king (father of *Sahideva*); (ā), f. a particular grass or plant, = *nāḍi*; (ś), f. a lioness, &c., see p. 1113, col. 1. — **Sinha-kāraka**, as, m. a creator of lions. — **Sinha-keli**, is, m., N. of a celebrated *Bodhi-sattva* (= *Mañju-ghoṣa*). — **Sinha-kesara** or **sinha-kesara**, as, m. a lion's mane; the plant *Mimusops Elenzi*; a kind of *Modaka* or sweetmeat. — **Sinha-ga**, as, m. 'lion-going,' epithet of *Siva*. — **Sinha-gupta**, as, m. = *sangha-gupta*, q. v. — **Sinha-griva**, as, ā, am, lion-necked. — **Sinha-ghoṣa**, as, m. a proper N. — **Sinha-tala**, as, m. (probably for *samha-tala*, q. v.), the open hands joined. — **Sinha-tuṇḍa**, as, m. 'lion-faced,' a kind of fish; a particular plant (= *śeṣuṇḍa*). — **Sinha-daṇḍhṛta**, as, ā, am, lion-tusked, having the teeth of a lion; (as), m. epithet of *Siva*. — **Sinha-datta**, as, m. 'lion-given,' N. of a poet. — **Sinha-darpa**, as, ā, am, having a lion's pride, proud as a lion. — **Sinha-dvāra**, am, n. a principal gate, chief gate, any gate or entrance. — **Sinha-dhvani**, is, m. the roar of a lion; a sound like the roar of a lion; a war-cry. — **Sinha-nardīn**, i, inī, i, roaring like a lion. — **Sinha-nāda**, as, m. a lion's roar; a war-cry, war-whoop; a species of the *Ati-jagati* metre (= *kala-hansa*); 'roaring like a lion,' epithet of *Siva*. — **Sinha-nāḍaka**, as, m. the roar of a lion; a war-cry; (ikā), f. a particular prickly plant (= *dur-alabhā*). — **Sinha-parṇi**, f. 'lion-leaved,' the plant *Justicia Ganderussa* (= *vāsaka*). — **Sinha-pippali**, f. a kind of plant (= *sainphali*). — **Sinha-puṣṭhikā**, f. 'lion-tailed,' a particular plant (= *śitra-parṇikā*). — **Sinha-puṣṭhi**, f. the plant *Citra-parṇikā*; other plants (= *prīṣni-parṇi*; = *māsha-parṇi*). — **Sinha-puṣhpi**, f. a kind of plant (= *prīṣni-parṇi*). — **Sinha-pragarjana**, as, ā, am, roaring like a lion. — **Sinha-pragarjita**, am, n. the roaring or roar of a lion. — **Sinha-pradīpa**, as, m., N. of a work mentioned in the *Kuṇḍa-kaumudi*. — **Sinha-bāhu**, us, m., N. of the father of *Vijaya* (the founder of the first Buddhist dynasty in Ceylon). — **Sinha-mukhi**, f. a kind of plant (= *vāsaka*). — **Sinha-yānā**, f. or *sinha-rathā*, f. 'having a lion as a vehicle,' N. of the goddess *Durgā*. — **Sinha-rava**, as, m. the cry or roar of a lion. — **Sinhārshabha** ('ha-riṣh°), as, m. a noble or fierce lion. — **Sinhā-lagna**, am, n. the Lagna of the sign Leo, (see *lagna*). — **Sinha-lamba**, N. of a place. — **Sinha-lila**, as, m. a particular kind of sexual union. — **Sinha-vāhana**, as, m. 'having a lion for a vehicle,' epithet of *Siva*. — **Sinha-vāhini**, f. 'borne on a lion,' epithet of *Durgā*. — **Sinha-vikrama**, as, m. = *vikrama-sinha*. — **Sinha-vikrānta**, as, ā, am, valiant as a lion; (as), m. a horse. — **Sinha-vikrānta-gatī**, is, is, i, or *sinha-vikrānta-gāmin*, i, inī, i, having a gait as bold as a lion's. — **Sinha-vikṛidita**, am, n. 'lion's play,' a kind of metre. — **Sinha-vinnā**, f. a kind of plant (= *māsha-parṇi*). — **Sinha-vyāghra-nishevita**, as, ā, am, inhabited by lions and tigers. — **Sinha-sāva**, as, or *sinha-śiśu*,

us, m. a lion's whelp or cub. — *Sinha-saṃhanana*, *am*, n. the killing or destroying of a lion; (*as*, *ā*, *am*), lion-shaped, well-shaped, handsome; strong as a lion. — *Sinha-skandha*, *as*, *ā*, *am*, 'lion-shouldered,' having the shoulders of a lion. — *Sinha-stha*, *as*, m. 'being in the lion,' epithet of the planet Jupiter when in the constellation Leo. — *Sinhādhya* ('*ha-ādh*'), *as*, *ā*, *am*, abounding in lions. — *Sinhāvālokana* ('*ha-av*'), *am*, n. a lion's look (applied to the habit of constantly pausing and looking back). — *Sinhāsana* ('*ha-ās*'), *am*, n. 'lion-seat,' a throne (said to be so called as supported by golden lions); (*as*), m. a particular kind of sexual union. — *Sinhāsana-śakra*, *am*, n. N. of three astrological diagrams shaped like a man and marked with the twenty-seven Nakshatras. — *Sinhāsana-dvātrinsat*, *t*, or *sinhāsana-dvātrinsat-puttrikā-vārtā*, f. N. of a work consisting of thirty-two stories in praise of Vikramāditya (= *vikrama-śarita*). — *Sinhāsana-bhṛaṣṭa*, *as*, *ā*, *am*, fallen from a throne, dethroned. — *Sinhāsana-rana*, *as*, *am*, m. n. a strife or struggle for the throne. — *Sinhāsana-stha*, *as*, *ā*, *am*, sitting on a throne. — *Sinhāsya* ('*ha-ās*'), *as*, *ā*, *am*, lion-faced; (*as*), m. a kind of plant (= *vāsaka*); a particular position of the hands. — *Sinhoddhatā* ('*ha-ud*'), f. a kind of metre. — *Sinhomātā* ('*ha-uw*'), f. a kind of metre.

Sinhala, *am*, n. tin; brass; bark, rind; Cassia bark; (*am*, *ā*), n. f. the island or country of Ceylon, (perhaps so called as abounding in lions); (*ās*), m. pl. the people of Ceylon. — *Sinhala-dvīpa*, *as*, m. the island of Ceylon. — *Sinhala-stha*, *as*, *ā*, *am*, being or dwelling in Ceylon; (*ā*), f. a kind of plant (= *sarpa-dandā*, *saṃhātā*). — *Sinhala-sthāna*, *as*, m. a kind of palm tree.

Sinhāḷaka, *am*, n. the island of Ceylon.

Sinhāya, Nom. A. *sinhāyate*, *ṅitum*, to be or become like a lion, act like a lion.

Sinhikā, f. N. of the mother of Rāhu, (she was one of the thirteen daughters of Dakṣa and wife of Kaśyapa); N. of a daughter of Kaśyapa (wife of Vipracitti). — *Sinhikā-sūnu*, *us*, m. 'son of Sighika,' epithet of Rāhu or the Ascending Node personified.

Sinhikeya, *as*, m. 'son of Sighikā,' epithet of Rāhu.

Sinhī, f. a lioness; N. of the mother of Rāhu; of various plants (= *vārtāki*; = *kaṇṭakāri*; = *vāsaka*; = *brīhātī*; = *mudga-parṇī*). — *Sinhī-latā*, f. a kind of plant (= *brīhātī*).

सिंहान *sinhāna*, *am*, n. (probably for *sinhāna*; also written *sinhāna*), rust of iron; the mucus of the nose.

Sinhāṇaka, *as*, *am*, m. n. = *sinhāna* above, (also written *sinhāṇaka*, *sinhāṇaka*, *saṃhāṇaka*). — *Sinhāna*, *am*, n. = *sinhāna* above.

सिक् *sik*, a Sautra rt. meaning 'to scatter about, sprinkle;' [cf. *rts*. I. *śiḍ*, *śik*.]

Sikata, *ās*, m. pl. (said to be fr. the Sautra rt. above; probably fr. rt. I. *śiḍ*), sand; N. of certain Rishis, (part of the hymn R̥g-veda IX. 86, is attributed to Sikatāḥ); (*ā*), f. sandy soil; sand; gravel or stone (the disease). — *Sikatā-maya*, *as*, *ī*, *am*, consisting of sand, full of sand, sandy; (*am*), n. a sand-bank; an island with sandy shores. — *Sikatā-reṇu*, *us*, m. a grain of sand. — *Sikatā-vat*, *ām*, *atī*, *at*, possessed of sand, abounding in sand, sandy.

Sikatīla, *as*, *ā*, *am*, sandy (as a soil, country, &c.).

सिक्ता *sikta*, *siktha*, &c. See col. 2.

सिक्श *sikshya*, *as*, m. crystal, glass.

सिङ्गापिदि *singāpidi*, *is*, m., N. of a poet.

सिङ्गान *singhāna* or *sinhāna*, *am*, n. (probably for *singhāna*, *sinhāna*, fr. rt. *sinh*, q. v.; also written *sinhāna*; cf. *saṃhāṇaka*), the mucus of the nose.

Singhāṇaka, *am*, n. = *singhāna* above.

Singhīnī, f. the nose, (see *sinhīn*, p. 1005, col. 2.)

सिच I. *śiḍ*, cl. 6. P. A. *śiṇṇati*, -*te*, *śiṣheḥa*, *śiṣheḥa*, *śekshyati*, -*te*, *asiḍat*, *asiḍata* or *asiḍta*, *sektum*, to sprinkle, scatter in small drops; to besprinkle, soak, moisten, water (plants &c.); to pour out, discharge, emit, shed, effuse; to pour in; to impregnate: Pass. *śiḍyate*, Aor. *asiḍi*, to be sprinkled, &c.: Caus. *śeḍayati*, *ṅitum*, Aor. *asiḍhāt* or (according to some) *asiḍat*, to cause to sprinkle: Desid. *śiḍikshati*, -*te*: Intens. *śeḍiyate*, *śeḍekti*; [cf. Gr. *in-pā*(δ)-s, *in-pā*lēo-s, *in-pāiv-ō*, *in-pāiv-ō*, σπίνω, *olus*: Lat. *stillā* (for *stic-la*): Old Germ. *sih-u*, *seich*, 'urine,' *seiljan*, *seo*, *gi-sich*: Goth. (probably) *saivs*: Lith. *sunk-iu*, *sēki-s*, *sekti-ti*.]

Sikta, *as*, *ā*, *am*, sprinkled, besprinkled, bespattered, watered; wetted, moistened, soaked, wet; poured out, effused; impregnated, engendered. *Sikṭi*, *śe*, f. sprinkling; effusion; emission. *Sikṭvā*, ind. having sprinkled, having poured out or effused.

Sikṭha, *as*, m. boiled rice; a lump of boiled rice or a mouthful of boiled rice kneaded into a ball; (*am*), n. bee's-wax; indigo (= *nīli*).

Sikṭhaka, *am*, n. bee's-wax.

2. *śiḍ*, k. f. clothes; the skirt of a dress, (Sāy. = *vastra-prānta*); (*au*), f. du., Ved. (according to some) the two wings (of an army); heaven and earth.

Śiḍaya, *as*, m. a robe, raiment, cloth, clothes; old or ragged raiment.

Śiḍyamāna, *as*, *ā*, *am*, being sprinkled; being poured out.

Śiḍat, *am*, *atī* or *antī*, *at*, sprinkling, wetting, scattering water.

Seka, *as*, m. sprinkling, besprinkling, moistening, watering (of plants &c.); aspersion; pouring out, effusion, emission; seminal effusion, impregnation; that which is poured out, a libation, offering; seminal fluid; a drop of anything. — *Seka-pātra*, *am*, n. a vessel for pouring out or holding water; a watering-pot, baling-vessel, bucket. — *Sekānta* ('*ka-an*'), *as*, m. the end or conclusion of the process of watering (plants &c.).

Sekima, *am*, n. a radish (= *mūlaka*).

Sektavya, *as*, *ā*, *am*, to be sprinkled or poured out, &c.

Sekṭrī, *tā*, *trī*, *trī*, sprinkling, who or what sprinkles or impregnates; (*tā*), m. a sprinkler; a water-carrier; a husband.

Sektra, *am*, n. a vessel for holding or pouring out water, a watering-pot, bucket, baling-vessel.

Seḱaka, *as*, *ā*, *am*, sprinkling, a sprinkler; (*as*), m. a cloud.

Seḱana, *am*, n. the act of sprinkling or watering, aspersion, effusion, pouring; dripping, oozing out; (*am*, *ī*), n. f. a bucket, baling-vessel.

Seḱaniya, *as*, *ā*, *am*, to be sprinkled or watered, to be poured out or effused.

Seḱya, *as*, *ā*, *am*, to be sprinkled; to be moistened, &c.

सिञ्चिता *siñcitā*, f. long pepper (= *pippalī*).

सिञ्जा *siñjā*, f. (for *siñjā*, q. v.), the jingling sound of metallic ornaments.

Siñjita, *am*, n. tinkling (= *siñjita*, q. v.).

Siñjini, f. = *siñjini*, q. v.

सिद (*śiṭ* = *rts*. *śiṭ*, *shiṭ*), cl. I. P. *seṭati*, &c., to disregard, despise.

सित 2. *sita*, *as*, *ā* or *ī*, *am* (thought by some to be fr. 2. *asita*, q. v.; apparently connected with *sitt*, p. 1005, cf. *svita*, *sveta*, p. 1031, and see *sina*; for I. see under *rt*, si, for 3. see under *rt*. I. *so*), white; (*as*), m. the colour white; the light half of the month from new to full moon; the planet Venus or its regent, = *śukra*; (*ā*), f. candied sugar, sugar; moonlight; a handsome woman; spirituous liquor; white *Dūrva* grass; Arabian jas-

mine; a sort of Clitoria; a kind of Aparājita plant (growing on mountains); various other plants or trees, = *sveta-kaṇṭakāri*; = *vākuḥ*; = *vidāri*; = *kutumbini*; = *pingā*; = *trāyamaṇā*; = *tejani*; (*am*), n. silver; sandal; a radish (= *mūlaka*). — *Sita-kaṇṭā* or *sita-kaṇṭārikā*, f. a kind of plant (= *sveta-kaṇṭakāri*). — *Sita-kaṇṭha*, *as*, *ā*, *am*, white-throated, having a white neck; (*as*), m. a gallinule. — *Sita-kara*, *as*, m. 'white-rayed,' the moon; camphor. — *Sita-karṇī*, f. a kind of plant (= *vāsaka*). — *Sita-karman*, *ā*, *ā*, *am*, pure in deeds or actions. — *Sita-kujāra*, *as*, m. a white elephant; N. of Indra's elephant; 'having a white elephant,' epithet of Indra. — *Sita-guñjā*, f. a kind of plant (= *sveta-guñjā*). — *Sita-śhna*, *as*, m. 'white-marked,' a sort of fish (= *bālukā-gaḍa*). — *Sita-śhatra*, *am*, n. a white umbrella (especially as one of the emblems of royalty); (*ā* or *ī*), f. a sort of fennel (= *sata-pushpā*). — *Sita-śhatrita*, *as*, m. having a white umbrella, possessed of all the insignia of royalty, (according to the Scholiast on Naishadha I. 1. = *śvetāpatra-kṛita*, made into a white umbrella). — *Sita-śhada*, *as*, m. 'white-feathered,' a goose; (*ā*), f. white *Dūrva* grass. — *Sita-turaga*, *as*, m. 'white-horsed,' epithet of Arjuna. — *Sita-darbha*, *as*, m. white *Kuśa* grass. — *Sita-dīdhiti*, *is*, m. 'white-rayed,' the moon. — *Sita-dīpya*, *as*, m. white cumin. — *Sita-dūrvā*, f. white *Dūrva* grass. — *Sita-dru*, *us*, m. 'white tree,' a species of *Morāṭa* plant. — *Sita-dhātu*, *us*, m. a white mineral; chalk. — *Sita-paksha*, *as*, m. a white wing; the light half of a lunar month; 'white-winged,' a goose; [cf. *dhavala-paksha*]. — *Sita-parṇī*, f. 'white-leaved,' a kind of plant (= *arka-pushpikā*). — *Sita-pāṭalikā*, f. the white *Pāṭalā* tree. — *Sita-purkhā*, f. the white *Sara-purkhā* plant. — *Sita-pushpa*, *as*, m. the *Tagara* tree; a kind of grass (= *kāśa*); a kind of tree, = *sveta-rohitā*; (*ā*), f. Arabian jasmine; (*ī*), f. a kind of white *Aparājita* plant; (*am*), n. a sort of grass, *Cyperus Rotundus*. — *Sita-maṇi*, *is*, m. a white precious stone, a crystal. — *Sitamāṇi-maya*, *as*, *ī*, *am*, consisting of crystals or jewels, made of crystal. — *Sita-marīca*, *am*, n. white pepper. — *Sita-māsha*, *as*, m. a sort of bean (= *rāja-māsha*). — *Sita-rakta*, *as*, *ā*, *am*, white and red. — *Sita-ranjana*, *as*, m. 'white-tinged,' yellow (the colour). — *Sita-rasmi*, *is*, m. 'white-rayed,' the moon. — *Sita-varshābhū*, *is*, m. a kind of plant (= *punar-navā*). — *Sita-vājīn*, *ī*, m. 'having white horses,' epithet of Arjuna. — *Sita-śarkarā*, f. candied sugar. — *Sita-śayakā*, f. the white *Sara-purkhā* plant. — *Sita-siṃśapā*, f. the white *Siṃśapā* tree. — *Sita-simbika*, *as*, m. 'white-awned,' wheat, (also read *śibi-simbika*). — *Sita-siva*, *am*, n. rock-salt, (also read *sita-siva*, *sita-siva*, *sita-siva*, *sita-siva*). — *Sita-sūka*, *as*, m. 'white-awned,' barley; [cf. *sita-sūka*]. — *Sita-sūraṇa*, *as*, m. the plant *Vana-śrāṇa*. — *Sita-smaśru*, *us*, *us*, having a white beard, silvery-bearded. — *Sita-sapti*, *is*, m. 'having white horses,' epithet of Arjuna. — *Sita-sarshapa*, *as*, m. white mustard. — *Sita-sāra* or *sita-sāraka*, *as*, m. 'having white pith,' the *Sālīnā* plant. — *Sita-siñhī*, f. the white *Kaṇṭakāri* plant. — *Sita-sindhū*, *us*, f. 'white river,' the Ganges. — *Sita-siva*, see *sita-siva*. — *Sitānsu* ('*ta-an*'), *us*, m. 'white-rayed,' the moon; camphor. — *Sitānsuka* ('*ta-an*'), *as*, *ā*, *am*, dressed in a white mantle or garment. — *Sitānsu-taila*, *am*, n. camphor oil or ointment. — *Sitā-khaṇḍa*, *as*, m. a kind of clayed or refined sugar (said to be prepared from honey). — *Sitāgra* ('*ta-ag*'), *as*, m. = *sitāgra*, a thorn. — *Sitānku* ('*ta-an*'), *as*, m. 'white-marked,' the *Bālukā-gaḍa* fish. — *Sitānga* ('*ta-an*'), *as*, m. the *Sveta-rohitā* tree. — *Sitāngarāga* ('*ta-an*'), *as*, m. a white cosmetic or decoration for the limbs or body. — *Sitājāṇi* ('*ta-aṅ*'), f. white cumin. — *Sitātapa-vārāṇa* ('*ta-at*'), *am*, n. a white umbrella (especially as a symbol of royalty). — *Sitādi* ('*ta-adi*'), *is*, m. treacle, molasses (= *guḍa*). — *Sitānana* ('*ta-an*'), *as*, *ī*, *am*, white-faced; (*as*), m. epithet of *Gaṇḍa*. — *Sitā-*

pāṅga ('*ta-ap*'), *as, m.* 'having white eye-corners,' a peacock. — *Sitābha* ('*ta-ab*'), *am, n.* a white lotus. — *Sitābha* ('*ta-abh*'), *as, m.* 'white-looking,' camphor; (*ā*), *f.* = *takrahvā* (according to Sabda-k.). — *Sitābhra* ('*ta-abh*'), *as, am, m. n.* or *sitābhra*, *am, n.* (see *abhra*), camphor; (incorrectly written *sitābhra*). — *Sitāmbara* ('*ta-am*'), *as, ā, am,* clothed in white garments; (*as*), *m.* an ascetic wearing white garments. — *Sitāmbuja* ('*ta-am*'), or *sitāmbhoja* ('*ta-am*'), *am, n.* a white lotus. — *Sitārjaka* ('*ta-ar*'), *as, m.* white basil. — *Sitā-laka* ('*ta-al*'), *as, m.* the white Mandaraka tree. — *Sitā-latā*, *f.* white Dūrvā grass. — *Sitāli* ('*ta-āli*'), *is, ie, ī, i,* having white lines. — *Sitālikā* ('*ta-āli*'), *f.* the white Kipibi tree. — *Sitālikā* ('*ta-āl*'), *f.* 'white-lined,' a cockle. — *Sitāvāra* ('*ta-* or '*tā-av*'), *as, m.* a species of culinary plant (commonly called Susuni, = *medhā-krit*); (*i*), *f.* the plant Vākuṭi. — *Sitāśva* ('*ta-aś*'), *as, m.* 'having white horses,' epithet of Arjuna. — *Sitāśita* ('*ta-aś*'), *as, ā, am,* white and black; (*as*), *m.* N. of Bala-rāma; (*au*), *m.* du. Venus and Saturn. — *Sitāhvaya* ('*ta-āh*'), *as, m.* the white Sigu tree; the Sveta-rohita tree. — *Sitēkshu* ('*ta-ik*'), *us, m.* white sugar-cane. — *Sitēlara* ('*ta-it*'), *as, ā, am,* other than white, black; (*as*), *m.* a kind of dark-coloured rice; a kind of pulse (= *kulathā*). — *Sitēlara-gatī*, *is, m.* 'having a black course,' epithet of fire; [cf. *kṛishṇa-vartman*]. — *Sitōtpala* ('*ta-ut*'), *am, n.* a white water-lily. — *Sitodara* ('*ta-ud*'), *as, m.* 'white-bellied,' epithet of the god Kuvera (who is described as deformed and whitened by a leprosy taint). — *Sitōdbhava* ('*ta-ud*'), *as, ā, am,* produced from sugar; (*am*), *n.* white sandal. — *Sitōpala* ('*ta-up*'), *as, m.* 'white stone,' crystal; (*ā*), *f.* refined or candied sugar; (*am*), *n.* chalk (or a similar substance considered as a variety). — *Sitōshya-vāraṇa* ('*ta-ush*'), *am, n.* 'white heat-repeller,' a white umbrella.

2. *siti*, *is, ie, ī* (connected with *siti*, p. 1005; for *i*, see p. 1112, col. 3; for 3. see under *rt. i.* 30); white; black. — *Sitī-kanṭha*, *as, ā, am,* having a white throat; dark-necked; (*as*), *m.* Siva; [cf. *siti-kanṭha*]. — *Sitī-vāra*, *as, m.* a kind of culinary plant (= *su-nishānpaka*). — *Sitī-vāsa*, *ās, ās, as,* clad in black; (*ās*), *m.* epithet of Bala-rāma (= *nīlāmbara*).

Sitīman, *ā, m.* whiteness.

सिद्ध *siddha*, &c. See col. 2.

सिद्धिली *siddhili*, *f.* (according to some) a small ant.

सिद्ध 1. *siddh* (according to Vopa-deva VIII. 41. the *s* of this *rt.* is not changed to *śh* after prepositions; cf. *pari-siddh*), *cl. i. P.* *sedhati*, *sishedha*, *sedhishyati*, *asedhit*, *sedhitum*, to go, (in Naigh. II. 14. *sedhati* is enumerated among the *gati-karmāṇa*); to go towards, reach, strike, hit (Ved.).

1. *sedha*, *as, m.* going, reaching [cf. *ut-s*]; a tail (according to some; cf. *go-sh*); (*ā*), *f.* a porcupine.

Sedhat, *am, anī, at*, going, &c.

1. *sedhana*, *am, n.* the act of going.

1. *sedhitō*, *ind.* having gone.

सिद्ध 2. *siddh* (this *rt.* allows the change of *s* to *śh* after prepositions, cf. *prati-siddh*), *cl. i. P.* (ep. also A.) *sedhati* (-*te*), *sishedha*, *sedhyati* or *sedhishyati*, *asedhit* or *asedhit*, *seddhum* or *sedhitum*, to drive off, ward off, keep off, restrain, hinder; to interdict; to ordain, instruct; to turn out well or auspiciously: Caus. *sedhayati*, *-yitum*: Desid. of Caus. *sishedhayishati*: Desid. *sishedhishati*, *sishedhishati*, *sishedhishati*: Intens. *sedhishyate*, *sedhedhi*.

Seddhavya, *as, ā, am*, to be kept off, to be prevented, &c.

2. *sedha*, *as, m.* restraint, restraining, hindering; [cf. *ni-shedha* under *ni-siddh*].

Sedhaka, *us, ā, am*, driving off, preventing.

2. *sedhana*, *am, n.* the act of restraining or keeping off.

Sedhanīya, *as, ā, am*, = *seddhavya*, *col. 1.*

सिद्ध 3. *siddh* (connected with *rt. sādhi*), *cl. 4. P.* *siddhyati* (ep. also A. -*te*), *sishedha*, *sedhyati*, *asedhat*, *seddhum*, to be accomplished, be fulfilled, be effected; to be successful, succeed; to be settled or established; to be valid; to be proved or demonstrated; to be thoroughly prepared or cooked; to attain an object, hit an aim, fall true (with loc., e. g. *ishuh siddhyati lakshye*, the arrow falls true on the mark): Pass. *siddhyate*, Aor. *asedhit*, to be completed or concluded, &c.: Caus. *sedhayati*, with reference to sacred things; *siddhayati*, *-yitum*, with reference to secular things, (Paṇ. VI. 1, 49; see *rt. sādhi*); to accomplish, complete, effect, settle, perform: Desid. *sishedhishati*: Intens. *sedhishyate*, *sedhedhi*.

Siddha, *as, ā, am*, accomplished, effected, completed, finished, perfected, fulfilled, performed, obtained, acquired, gained; succeeded, successful; settled, established, substantiated, demonstrated, proved; valid (as a rule of grammar or in law); admitted to be true or right; adjudicated, decided, terminated (as a lawsuit); paid, liquidated, settled (as a debt); ready (as money); thoroughly prepared, concocted, compounded (as drugs &c.); cooked, dressed; matured, ripened, ripe; subjugated, subdued, brought into subjection (by magical power); thoroughly skilled or versed (in magical arts &c.); perfected or sanctified (by penance, austerities, &c.); emancipated, beatified; endowed with supernatural powers or faculties, (of these eight are usually enumerated, see under *siddhi* below; but twenty-six others are sometimes added, e. g. *dūra-śravaṇa*, *sarvajña-tva*, *manojyoti-tva*, *vahnī-stambha*, &c., see under *stambha*); sacred, holy, pious, divine, immortal, eternal; well-known, eminent, celebrated; illustrious, shining, splendid; (*as*), *m.* a semi-divine being supposed to be of great purity and holiness, and said to be specially characterized by the eight supernatural faculties (of which *anīman* is the first; see under *siddhi*); according to some the Siddhas inhabit, together with the Munis &c., the Bhuvā-loka or middle region between the earth and the sun; according to the Vishnu-Purāṇa eighty-eight thousand of them occupy the regions of the sky north of the sun and south of the seven Rishis; they are regarded as immortal, but only in the sense of living to the end of a Kalpa; in the later mythology they appear to be sometimes confused with the Sādhyas, whose place they seem occasionally to take, see *sādhyas*; an inspired sage or seer (as Vyāsa and others); any holy or sanctified personage or great saint (especially one who by austere practices has attained some or all of the five states of beatitude, see *saloka-tā*, *sarāpa-tā*, *sāṃpya*, *sānyujya*, *sārshī-tā*); an adept in magical or mystical arts, one who by the performance of certain mystical rites has acquired superhuman powers, (see above and under *siddhi*); a lawsuit, judicial trial (= *vyavahāra*); a kind of dark Dhustūra or thorn-apple; another plant or a sort of hard sugar (= *gudā*); N. of the twenty-first of the astronomical Yogas; (*ās*), *m. pl.* N. of a people; (*ā*), *f.* a medicinal plant or root (= *ridhikā*); N. of one of the eight Yogis, (see under *yogin*); (*am*), *n.* sea-salt. — *Siddha-kāmeśvarī*, *f.* one of the five forms of Kāmākhyā or Durgā. — *Siddha-kerala*, *am, n.* 'the perfect Kerala,' N. of a district. — *Siddha-kshetra*, *am, n.* N. of a place. — *Siddha-gangā*, *f.* the divine or heavenly Ganges (= *manāḍikini*). — *Siddha-graha*, *as, m.* N. of a particular kind of madness or seizure (produced by supernatural agency). — *Siddha-jala*, *am, n.* 'cooked water,' the fermented water of boiled rice or sour rice-gruel. — *Siddha-tā*, *f.* or *siddha-tva*, *am, n.* perfection, completion; the establishment or validity of a rule or doctrine. — *Siddha-deva*, *as, m.* 'perfected deity,' epithet of Siva. — *Siddha-dhātu*, *us, m.* 'perfected mineral,'

quicksilver. — *Siddha-dhāman*, *a, n.* the abode of the Siddhas. — *Siddha-paksha*, *as, m.* the established or logical side of an argument. — *Siddha-pīṭha*, *as, m.* a most sacred station or shrine; a place sacred to Durgā. — *Siddha-pura*, *am, n.* N. of a mythical city said to be located in the southern or lower regions of the earth. — *Siddha-purusha*, *as, m.* a perfect or completely sanctified personage; a sage, seer; an adept in mystical rites. — *Siddha-pushpa*, *as, m.* 'having perfect flowers,' the Kara-vīra plant. — *Siddha-prayojana*, *as, m.* white mustard. — *Siddha-prāya*, *as, ā, am*, almost accomplished, nearly completed, almost finished. — *Siddha-bhūmi*, *is, f.* the region inhabited by Siddhas. — *Siddha-manorama*, *as, m.* N. of the second day of the civil month (*karma-māsa*). — *Siddha-mantra*, *as, m.* a particular Mantra of great efficacy. — *Siddha-modaka*, *as, m.* a particular kind of candied sugar prepared from the Tavarāja plant. — *Siddha-yātrika*, *as, m.* a pilgrim who seeks the region of the Siddhas. — *Siddha-yogin*, *i, m.* epithet of Siva; (*ini*), *f.* N. of a particular Yogin; of the goddess Manasā. — *Siddha-yogeshvara-tantra*, *am, n.* N. of a Tantra work. — *Siddha-rasa*, *as, ā, am*, having perfected metallic fluids, mineral, metallic; (*as*), *m.* 'perfected mineral,' quicksilver; skilled in the science of metals, an alchemist. — *Siddha-rudreshvara-tirtha* ('*ra-ś*'), *am, n.* N. of a Tirtha. — *Siddha-ṛaṇa*, *N. of a place.* — *Siddha-vaśi*, *f.* N. of a tutelary goddess. — *Siddha-vidyā*, *f.* the worship of Durgā under a particular form. — *Siddha-sankalpa*, *as, ā, am*, one who has accomplished his wishes. — *Siddha-saṅgha*, *as, m.* a company of Siddhas, assemblage of saints. — *Siddha-sālita*, *am, n.* 'cooked water,' sour rice-gruel. — *Siddha-sādhaka*, *as, m.* epithet of Siva. — *Siddha-sādhana*, *as, m.* white mustard; (*am*), *n.* the performance of magical or mystical rites (for the acquisition of supernatural powers, &c.); the materials employed in mystical or chemical processes. — *Siddha-sādhana-doshā*, *as, m.* the error of labouring to establish what is already proved. — *Siddha-sādhya*, *as, ā, am*, who or what has effected what was to be done; effected, accomplished, proved; (*as*), *m.* a particular Mantra; (*am*), *n.* demonstrated proof or conclusion. — *Siddha-sārasvata*, *N. of a work.* — *Siddhasārasvata-dīpikā*, *f.* N. of a commentary by Padmanābha on the Bhuvaneśvari-stotra. — *Siddha-siddha*, *as, m.* a particular Mantra. — *Siddha-sindhu*, *us, f.* 'divine river,' epithet of the Ganges. — *Siddha-suiddha*, *as, m.* a particular Mantra. — *Siddha-sena*, *as, m.* 'having a divine or perfect army,' epithet of Kārtikeya (god of war); of an astronomer. — *Siddha-sena-dīkāra*, *as, m.* N. of a son of Sarva-jña and pupil of Vṛiddha-vāda-sūri (said to have induced Vikramāditya to tolerate the Jaina religion). — *Siddha-sevita*, *as, ā, am*, honoured or worshipped by Siddhas; (*as*), *m.* epithet of a form of Bhairava or Siva (= *vaṭuka-bhairava*). — *Siddha-sthāli*, *f.* the boiler or pot of a seer (fabled as a vessel bestowed by a holy personage, and gifted with the property of overflowing with any kind of food at the wish of the possessor). — *Siddhānta* ('*dha-an*'), *as, m.* established end [cf. *vāddhānta*]; demonstrated conclusion of an argument, the established line of reasoning or view of any question, the true logical conclusion (following on the refutation of the *pūrva-paksha* or first objection), established truth, proved fact, settled opinion or doctrine, dogma, axiom, received or admitted truth (regarded as of four kinds, viz. *sarva-tantra-s*, *prati-tantra-s*, *adhikāraṇa-s*, *abhyupagama-s*, q. q. v. v.); any fixed or established text-book resting on conclusive arguments, (often used at the end of comps. to denote certain received treatises by high authorities on astronomy, mathematics, and other sciences; nine astronomical works being especially so designated, viz. the Brahma-s, Sūrya-s, Soma-s, Vṛihaspati-s, Garga-s, Nārada-s, Parāśara-s, Pulastya-s, Vasiṣṭha-s; five principal astronomical Siddhāntas are enumerated by others, viz.

Paulīsa-s°, Romaka-s°, Vāśiṣṭha-s°, Saura-s°, and Paitāmaha-s°). — *Siddhānta-kōṭi*, *is*, f. the point in an argument which is regarded as a logical conclusion. — *Siddhānta-kaumudī*, *f*, N. of a celebrated grammar by Bhaṭṭojī-dikṣita (intended to furnish a practical arrangement of Pāṇini's Sūtras with a commentary). — *Siddhānta-garbha*, *as*, m., N. of a work by Madana-pāla. — *Siddhānta-candrikā*, *f*, a commentary on the Sarasvatī-sūtra by Rāma-cāndrāśrama; another on the Sāstra-dīpikā by Rāma-kṛṣṇa-bhaṭṭa; N. of Rāma-saṃyamin's Vedānta precepts. — *Siddhānta-candrikā-tīkā*, *f*, a commentary by Gaṅgādhara-yati on Rāma-saṃyamin's work. — *Siddhānta-candrodaya* ('*ra-ud*'), *as*, m. a commentary by Kṛṣṇa-dhīrjati-dikṣita on the Tarka-saṅgaha. — *Siddhānta-cintāmaṇi*, *is*, m., N. of a work on astronomy. — *Siddhānta-tattva*, *am*, n., N. of a work on the principles of the Vaiśeṣika doctrines, (also called Padārtha-viceka). — *Siddhāntatattva-bindu*, a commentary by Maḍhu-sīdana-sarasvat on Sankarācārya's Daśa-sloki. — *Siddhāntatattvalindusandipana* or *bindusandipana*, *am*, n. a commentary by Puruṣottama Sarasvat on the preceding. — *Siddhāntatattva-sarvasva*, *am*, n. a commentary on the Siddhāntatattva by Gopinātha-maunin. — *Siddhānta-dīpikā*, *f*, a commentary on the Siddhānta-muktāvali by Nāna-dikṣita. — *Siddhānta-pakṣa*, *as*, m. the logically correct side of an argument. — *Siddhānta-bindu* = *siddhāntatattva-bindu*, *q. v.* — *Siddhāntabindu-vyākhyā*, *f*, a commentary by Nārāyaṇa-yati on the preceding. — *Siddhānta-muktāvali*, *f*, 'string of pearls of dogmatic precepts,' N. of a commentary by Viśva-nātha Pañcāna Bhaṭṭācārya Tarkalankāra on the Bhāṣā-parīcheda (a textbook of the Nyāya, also called *muktāvali*); of a metrical Vedānta treatise with a prose interpretation by Prakāśānanda; of a metrical exposition of the theory of Vallabhācārya. — *Siddhāntamuktāvali-prakāśa*, *as*, m., N. of a commentary on the Siddhānta-muktāvali. — *Siddhānta-ratna*, N. of a summary of the Vedānta system by Nimbārka (= *daśa-sloki*). — *Siddhānta-rahasya*, *am*, n., N. of a work on astronomy. — *Siddhānta-leśa*, *as*, m., N. of a metrical work by Apya-dikṣita on the Vedānta and other systems of philosophy. — *Siddhānta-vāgīśa*, *as*, m., N. of the preceptor of Rāghavendra. — *Siddhānta-śiromaṇi*, N. of an astronomical work by Bhāskara. — *Siddhānta-saṃgraha*, *as*, m., N. of an epitome of Vijiñāneśvara's Mitākṣharā. — *Siddhānta-saṅdarbha*, *as*, m., N. of an astronomical work. — *Siddhānta-sundara*, N. of a work on astronomy by Jñāna-rāja. — *Siddhānta-sūktī-maṇi*, *f*, N. of a metrical abridgement of the Siddhānta-leśa by Gaṅgādhara-sarasvat. — *Siddhāntācāra* ('*ta-ac*'), *as*, m. a perfect rule of action (with the Tāntrikas); one who practises this rule (said to consist in purity, quietism, and complete mental absorption in Durgā). — *Siddhānt-tīśa*, *as*, ā, *am* (fr. *siddhānta*), logically demonstrated or proved, established as true. — *Siddhāntin*, *is*, m. one who establishes or proves his conclusions; one learned in scientific text-books; a follower of the Mīmāṃsā philosophy. — *Siddhānta* ('*dha-an*'), *am*, n. dressed food, cooked victuals. — *Siddhāntapā* ('*dha-ap*'), *f*, 'divine river,' epithet of the Ganges. — *Siddhāntī* ('*dha-ant*'), *is*, m. a particular Mantra. — *Siddhānta* ('*dha-ar*'), *as*, ā, *am*, one who has accomplished an aim or object, successful, prosperous; (*as*), m. epithet of the great Buddha (or Śākya-muni, founder of the Buddhist religion); N. of the father of the last and most celebrated Arhat of the present Ava-sarpinī; epithet of Śiva; white mustard; (*ā*), *f*, N. of the mother of the fourth of the twenty-four Arhats. — *Siddhānta*, *am*, n. white mustard. — *Siddhānta-karin*, *i*, m. epithet of Śiva. — *Siddhāntin* ('*dha-ar*'), *i*, m., N. of the fifty-third (or twenty-seventh) year of Jupiter's cycle of sixty years. — *Siddhānta* ('*dha-as*'), N. of a hermitage in the Himalāya (where Viṣṇu performed penance before his dwarf incarnation). — *Siddhā-*

śrama-tīrtha, *am*, n., N. of a Tīrtha. — *Siddhā-sana* ('*dha-as*'), *am*, n. a particular posture in religious meditation (described as placing the left heel under the body and the right heel in front of it, fixing the sight between the eyebrows, and meditating upon the syllable *Om*). — *Siddheshvara-tantra* ('*dha-is*'), *am*, n., N. of a Tantra work. — *Siddheshvara-tīrtha*, *am*, n., N. of a Tīrtha. — *Siddheshvari* ('*dha-is*'), *f*, N. of a particular goddess. — *Siddhaugha* ('*dha-ogha*'), *as*, m., N. of a particular class of Gurus worshipped or revered by the Tāntrikas, (their names are said to be Nārada, Kāśyapa, Sambhu, Bhārgava, Kula-kauśika).

Siddhaka, *as*, m. a kind of tree (= *sindhu-vāra*); the Śāl tree; a species of metre.

Siddhā. See under *siddha*, p. 1114, col. 2.

Siddhāyikā, *f*, N. of one of the twenty-four goddesses, called Śāsana-devatās, who execute the commands of the twenty-four Arhats.

Siddhi, *is*, *f*. accomplishment, fulfilment, completion, perfection, complete attainment (of any object), performance; success, prosperity, well-being; settlement, establishment, substantiation, demonstration, proof, indisputable conclusion; validity (of a rule or law); certainty, truth, accuracy, correctness; decision, adjudication, determination (of a lawsuit); payment, liquidation (of a debt), acquittance; the solution of a problem; preparation, cooking, maturing, maturity; readiness; complete knowledge; complete perfection or sanctification (by penance &c.); final emancipation, supreme felicity, beatitude; the acquisition of supernatural powers by magical means or the supernatural faculty so acquired, (eight are usually enumerated, e.g. *antiman*, *mahiman*, *laghiman*, *gariman*, *prāpti*, *prākāmya*, *īśi-tva*, *vasī-tva*, *q. v. v. v.*, to which is sometimes added *kāmāvasāyī-tva* and many others, e.g. *siddhīh khecari*, the magical power of flying through the air; *rasollāsa*, *q. v.*, *vi-sōka*, *q. v.*, see also under *siddha*, p. 1114.) any marvellous skill or capability; a magical shoe or slipper (supposed to have the power of conveying the wearer wherever he likes); good effect or result, use, advantage; understanding, intellect; concealment, vanishing, making one's self invisible; a particular Yoga (either the sixteenth of the astronomical periods or the nineteenth of the twenty-eight astrological Yogas); a kind of medicinal root (= *śiddhi*); Perfection (personified as a daughter of Dakṣa and wife of Dharma); N. of a Yoginī; of Durgā; of Śiva, (in this sense masc.). — *Siddhi-kāraṇa*, *am*, n. a cause of beatitude, means of obtaining felicity. — *Siddhi-cāmuyā-tīrtha*, *am*, n., N. of a Tīrtha. — *Siddhi-da*, *as*, ā, *am*, conferring felicity or beatitude; (*as*), m. epithet of a form of Bhairava or Śiva (= *vaṭuka-bhairava*). — *Siddhi-dātri*, *f*, 'giver of perfection,' epithet of Durgā. — *Siddhi-bhairava*, *am*, n., N. of a Tantra work. — *Siddhi-yoga*, *as*, m. a particular auspicious conjunction of the planets. — *Siddhi-yoginī*, *f*, a kind of Yoginī. — *Siddhi-lābha*, *as*, m. acquirement of success or perfection. — *Siddhi-sopāna*, 'ladder of success,' N. of a work. — *Siddhi-sthāna*, *am*, n. 'place of felicity,' N. of any sacred spot where final beatitude is obtained by religious worship (such as particular places on the Ganges or Sarasvatī). — *Siddhi-artham*, *ind*. for the sake of accomplishing or obtaining.

Siddhvā, *ind*. having accomplished or effected, having completed.

Siddhvā, *ind*. (according to some) = *siddhvā* above.

Sidhma, *am*, or *sidhman*, *a*, n. a blotch, pustule, scab; pock-mark, leprous spot; leprosy or a kind of leprosy (one of the seven kinds). — *Sidhma-pushpikā*, *f*, a particular kind of cutaneous disease or leprosy. — *Sidhma-vat*, *ān*, *atī*, *at*, scabby, pock-marked, covered with pustules or blotches; leprous, tainted with leprosy.

Sidhmala, *as*, ā, *am*, = *sidhma-vat*; (*ā*), *f*, a scab, blotch, leprous spot; a sort of leprosy; dried fish, salt fish (= *matsya-vikṛitī*).

Sidhmā, *f*, a blotch, scab, leprous spot; leprosy.

Sidhya, *as*, m. 'auspicious,' N. of the asterism Pushya.

Sidhra, *as*, ā, *am*, Ved. obtaining, effecting, (Sāy. = *sādhaka*); perfect, good; protecting; (*as*), m. a pious or virtuous man; a tree.

Sidhrakā, *f*, a kind of plant or tree. — *Sidhrakāvāra*, *am*, n. 'Sidhrakā-grove,' N. of one of the celestial gardens.

2. *sedhitvā*, *ind*. (according to some) = *siddhvā*, col. 2; [cf. 1. *sedhitvā* under rt. 1. *siddh*.]

Sina, *as*, m. (according to Unādi-s.

III. 2. fr. rt. *si*, 'to bind'; see also Nirukta V. 5), 'a quantity of anything bound or collected together,' a lump of food, &c., mouthful; (*am*), n. the body; food (Ved.; Sāy. = *anna*); (*as*, *i*, *am*), white, white-coloured (according to Śabda-k.); blind with one eye, one-eyed, = *kāpa*; (*i*), *f*, white, (perhaps an old fem. of 2. *śita*; cf. *śyenī* under *śyena*). — *Sina-vat*, *ān*, *atī*, *at*, Ved. having food.

Sinivālī, *f*. (said to be connected with *sinī*, 'white'; but in Nirukta XI. 31. *sinī* is connected with rt. *si* and *vālī* with rt. *val*, 'to surround,' or with *bālā*, 'young,' the real meaning may be 'a white ring'), the day preceding that of new moon or the day on which the moon rises with a thin crescent of light scarcely visible; N. of a Vedic goddess; of the goddess Durgā.

Sinduka, *as*, m. (probably fr. rt. *syand*, see below), the small tree or shrub Vitex Negundo.

Sindu-vāra, *as*, m. (probably for *syanda-vāra*, the plant being used medicinally to prevent flow of the humors and laxity), = *sinduka* above; [cf. *sindhu-vāra*.]

Sindūra, *as*, m. (in Unādi-s. I. 69. said to be fr. rt. *syand*), a sort of tree; (*i*), *f*, N. of a plant (= *roṣaṇī*); the plant Griseia Tomentosa (= *dhātukī*); the plant Lythrum Fruticosum; red cloth or clothes; (*am*), n. red lead, minium, vermilion; = *rāja-lekhu* (according to some). — *Sindūra-kāraṇa*, *am*, n. 'origin of minium,' lead. — *Sindūra-tilaka*, *as*, m. 'marked with red lead,' an elephant; (*ā*), *f*, a woman whose forehead is marked with red lead (and therefore whose husband is living). — *Sindūra-nirgama*, *as*, m., N. of the 137th chapter of the Kṛṣṇa-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Sindūra-pushpī*, *f*, a kind of plant (= *vīra-pushpī*).

Sindurikā, *f*. red lead, minium.

Sindurita, *as*, ā, *am*, reddened, made red.

Sinḍhu, *us*, m. (probably connected with rt. *syand*, 'to flow'), the ocean, sea, (*kṛipā-sinḍhu*, 'ocean of mercy,' a term for an exceedingly merciful person); N. of Varuṇa (as god of the ocean); the river Indus; the Indus personified (as one of the male rivers, cf. *nada*); the country around the Indus (commonly called Sindh); the water into which the Soma drops; water ejected from the mouth or from an elephant's trunk (= *vamathu*); the juice that exudes from an elephant's temples; an elephant; a particular Rāga or musical mode (regarded as son of the Rāga Mālakausa); the tree Vitex Negundo [cf. *sinduka*]; white or refined borax, = *śvetā-tarkana*; (*avis*), m. pl. the inhabitants of Sindh; (*us*), *f*, the river Sindhu, (Nirukta IX. 26); a river or stream of water in general. — *Sindhu-kapha*, *as*, m. 'sea-foam,' cuttle-fish bone. — *Sindhu-kara*, *am*, n. a kind of white borax (= *śveta-tarkana*). — *Sindhu-kṣitī*, *t*, m., N. of the author of the hymn Rīg-veda X. 75 (having the patronymic Prayamedha). — *Sindhu-khela*, *as*, m. 'sporting or flowed over by the Indus,' the country Sindh. — *Sindhu-ja*, *as*, ā, *am*, ocean-born, sea-born, marine; river-born, aquatic; born or produced in the country Sindh; (*ā*), *f*, epithet of the goddess Lakṣmī (as produced at the churning of the ocean); (*am*), n. rock-salt. — *Sindhu-janman*, ā, ā, *as*, ocean-born, sea-born; produced in Sindh; (*ā*), m.

the moon; (a), n. rock-salt. — *Sindhu-dā*, f., N. of the wife of the Rāga Mālava. — *Sindhu-dēsa*, as, m. the country of Sindhu. — *Sindhu-dvīpa*, as, m., N. of a king; of the author of the hymn Rīg-veda X. 9 (having the patronymic Āmbarīsha). — *Sindhu-nada*, N. of a river. — *Sindhu-nandana*, as, m. 'son of the ocean,' the moon (fabled to have been one of the fourteen precious things recovered at the churning of the ocean, see *mandara*, p. 746). — *Sindhu-nātha*, as, m. 'lord of rivers,' the ocean. — *Sindhu-pati*, īs, m. 'lord of Sindhu,' epithet of Jayad-ratha. — *Sindhu-pāra-ja*, as, ā, am, born or produced on the further bank of the Indus. — *Sindhu-putra*, as, m. 'son of the ocean,' the moon; a sort of ebony. — *Sindhu-pulinda*, ās, m. pl., N. of a people. — *Sindhu-pushpa*, as, m. 'sea-flower,' a conch-shell. — *Sindhu-madhya*, N. of a district. — *Sindhu-mantha*, as, m. the churning of the ocean, (see *mandara*, p. 746); 'ocean churning-stick,' a mountain (according to some). — *Sindhu-mantha-ja*, am, n. rock-salt. — *Sindhu-mātri*, tā, trī, trī, Ved. having the sea as mother (said of the Soma, see of the Maruts and of the Āsvins); (tā), f. 'mother of streams,' epithet of the river Sarasvatī (Ved.). — *Sindhu-mukha*, am, n. the mouth of a river. — *Sindhu-mukhagata* ('kha-āg'), as, ā, am, arrived at the mouth of a river. — *Sindhu-rāja*, as, m. 'king of Sindhu,' epithet of Jayad-ratha. — *Sindhu-lavaṇa*, am, n. 'Sindhu-salt,' rock-salt. — *Sindhu-vāra*, as, m. a good horse or one of a particularly good breed (brought probably from Sindhu or the borders of Persia); the small tree Vitex Negundo (= *sindhu-vāra*). — *Sindhu-vāraka*, as, m. Vitex Negundo, (see above). — *Sindhu-vārīta*, as, m. Vitex Negundo, (see above). — *Sindhu-vāsin*, ī, īni, ī, living in Sindhu, an inhabitant of Sindhu. — *Sindhu-vāhas*, ās, ās, as, Ved. bringing streams of water. — *Sindhu-veshaṇa*, as, m. the tree Gmelina Arborea. — *Sindhu-sayana*, as, m. 'ocean-reclining,' epithet of Vishnu. — *Sindhu-sangama*, as, m. 'sea-confluence,' the mouth of a river or its point of junction with the sea. — *Sindhu-samudra-sangama*, as, m., N. of a place. — *Sindhu-sūnu*, us, m. 'son of Sindhu,' N. of the Asura Jala-dhara. — *Sindhu-sauvira*, ās, m. pl., N. of a people (the people of Sindhu and western Rājputāna, according to some). — *Sindhūtha* ('dhu-ut') or *sindhūd-bhava* ('dhu-ud'), am, n. 'Sindh-produced,' rock-salt (= *saindhava*). — *Sindhūpala* ('dhu-up'), am, n. 'Sindh-stone,' rock-salt. — *Sindhuka*, as, ā, am, marine; born or produced in Sindhu; (as), m. the tree Vitex Negundo [cf. *sinduka*]; N. of a king (= *sūdraka*). — *Sindhura*, as, m. an elephant; [cf. *sindhu*]. — *Sindhura-dveshin*, ī, m. 'elephant-hater,' a lion. — *Sindhula*, as, m., N. of the father of Bhoja.

सिन्व *sinv* = rt. *ninv*, q. v.

सिपाहण *sipāhaṇa*, N. of a place.

सिप्र *sipra*, as, m. sweat, perspiration, heat; the moon; (ā), f. a woman's zone; a female buffalo; N. of a river near Ujjayini [cf. *śiprā*]; (am), n., N. of a lake [cf. *śipra*].

सिम् *sih* or *simb* = rt. *spih*, q. v.

सिम् *sim*, ind. (in Vedic grammar) a technical term for the eight simple vowels (viz. *a*, *ā*, *i*, *ī*, *u*, *ū*, *ṛ*, *ṛi*).

सिमा *sima*, as, ā, am (in Upādi-s. I. 143. said to be fr. rt. *si*; probably connected with 1. *sama*; *simasmāt*, abl. c. = *sarvasmāt*, Rīg-veda I. 95. 7; *simasmai*, dat. c. everywhere, Rīg-veda I. 115. 4), all, every, whole, entire; (as), m., Ved. 'the best, most excellent,' epithet of Indra, (in Rīg-veda VIII. 4. 1. *simā*, voc. c. = *sima* = *śreshṭhendra*); (ā), f., Ved. a cord, band, (according to some as, m.; cf. *simā*). — *Simā-tva*, am, n., Ved. the state of a cord,

सिमिसिमाय *simisimāya* (fr. an imitative sound), Nom. P. *simisimāyati*, &c., to tremble, quiver, be convulsed.

सिम्बा *simbā*, f. (also written *śimbā*, q. v.), a pod, &c.

सिम्ब, īs, f. a pod (= *śimbī*). — *Simbi-jā*, f. 'pod-born,' any pulse or grain growing in pods. — *Simbi*, f. = *śimbī*.

सिम्भ *simbh*. See rt. *sih*, col. 1.

सिर *sira*, as, m. (said to be fr. rt. *si*; but cf. *śira*, *śirā*, p. 1006), the root of long pepper; (ā), f. any tubular vessel of the body, a nerve, vein, artery, tendon, &c. (see *śirā*); a stream, water (Ved., Sāy. *śirāsu* = *sarāṇa-śirāsu* *apsu*, Rīg-veda I. 121, 11; in Naigh. I. 12. *śirā* is enumerated among the *udaka-nāmāni*; cf. *śirā*); a bucket, a baling-vessel. — *Śirā-jāla*, as, m. a network or plexus of vessels or veins, an enlargement of the vessels of the eye. — *Śirā-moksha*, as, m. 'loosing the veins,' venesection. — *Śirā-vyadha*, as, m. or *śrā-vyadha*, am, n. 'piercing the veins,' venesection. — *Śirā-harsha*, as, m. thrill of the nerves; a flow of discoloured tears (according to some). — *Śirotpāta* ('rū-ut'), as, m. disease or morbid affection of the veins, &c.; redness and inflammation of the eyes.

सिल् *sil*. See rt. *śil*.

सिलक *silaka*, as, m. a proper N.

सिलिक *silika*, as, ā, am, Ved. (according to Sāy.) compact, symmetrical (= *samsrita*, *sangata*). — *Silika-madhya*, as, ā, am, Ved. having compact or symmetrical waists (= *samsrita-madhyama* or *śirsha-madhyama*, Nirukta IV. 13).

सिल्लक *sillakī*, f. (= *sallakī*, *śallakī*), the gam olibanum tree, Boswellia Thurifera.

सिव *siv* [cf. rt. *si*], cl. 4. P. *sivati* (in Rīg-veda I. 25. 3. *vi-simahī* = *vīśe-śheṇa* *badhīmāh* is referred by Sāy. either to rt. *siv* with *vi* or to rt. *si* with *vi*), *sivheva*, *sevishyati*, *asevit*, *sevitum*, to sew, darn, stitch; to stitch together, unite, join: Pass. *sivayate*, Aor. *asevi*, to be sewn: Caus. *sewayati*, -yitum, Aor. *asevīvat*: Desid. *sivishati* or *sivishati*: Intens. *seviv-yate*; [cf. Gr. *κασ-σῦ-ω* (*ka-sū-ō*), *κασ-σῦ-μα* (*ka-rū-ma*), *καρρύ-ω*, probably *ῥῥῥ* and *ῥῥῥ*: Lat. *su-o*, *su-tu-s*, *su-tor*, *su-tura*, *su-tela*, *su-b-ula*, *Con-sus*, *Con-sualia*: Goth. *siu-ja*, *ēmpānaw*: Old Germ. *siud*, *sou-m*, 'a hem'; *suī-la*: Mod. Germ. *seam*: Angl. Sax. *seam*: Engl. *seam*: Old Norse *saumr*: Slav. *siv-a* (Inf. *sī-ti*): Lith. *siuv-ū* (Inf. *siū-ti*), *siū-ta-s*].

Sivana, am, n. sewing, stitching; a seam, suture; (ī), f. a needle; the frenum of the prepuce.

Sivayāt, as, anti, at, sewing, &c.

Sevana. See under 2. *sevaka*.

Sevitvā, ind. having sewn or stitched; having joined.

Syūta, *syūti*, *syūtā*, &c. See s. v.

सिवर *sivara*, as, m. (according to some) an elephant (= *hastin*).

सिसङ्ग्रामयिषु *sisangrāmayishu*, us, us, u (fr. Desid. of rt. *sangrām*), wishing or intending to make war, eager or desirous to fight.

सिषाधयिषा *sishadhayishā*, f. (fr. Desid. of Caus. of rt. *śadh* or rt. 3. *śadh*), wish to effect or accomplish; desire to establish or prove.

Sishadhayishu, us, us, u, desirous to accomplish or effect; seeking to prove or demonstrate.

सिषासत् *sishāsāt*. See rt. 1. *san*, p. 1056.

Sishānu, us, us, u, Ved. desirous of obtaining, eager for wealth.

सिष्णु *sishnu*, us, m. (according to Sāy. fr. an assumed Vedic rt. *sih* = rt. *śi*; according to

others fr. rt. *śi*), Ved. sprinkled (with Soma), receiving libations, (Sāy. = *somenāśītyamāna*, Rīg-veda VIII. 19. 31.)

सिम्बियाण *sishmiyāṇa*, as, ā, am (Perf. part. A. of rt. *emi*), one who has smiled, smiling.

सिष्विदान *sishvidāna*, as, ā, am (Perf. part. A. of rt. *svīd*), Ved. one who has perspired, sweating.

सिष्णु *sishkshā*, f. (fr. Desid. of rt. 1. *spij*), wish or purpose to create.

Sishkshu, us, us, u, wishing or purposing to create.

सिस्त्रत् *sistrat*. See under rt. *sri*.

सिहृद *sihūda*, as, m. the milk-hedge plant, Euphorbia Antiquorum (= *smūhī*).

सिह *sihla*, as, m. (= *śihla*), olibanum, benzoin, Indian incense. — *Sihla-bhūmikā*, f. the olibanum tree, Boswellia Serrata or Thurifera.

Sihlaka, as, m. = *sihla*; (ī), f. = the olibanum tree.

सीक *sik* (also written *śik*, q. v.), cl. 1. A. *sikate*, &c., to sprinkle, scatter in drops, (in which sense the form *sik* seems preferable to *śik*, cf. rt. *sik*, 1. *śi*); to go, move; cl. 1. 10. P. *sikatī*, *sikayati*, &c., to be impatient; to be patient; to touch, &c. (see rt. *śik*).

Sikara, as, m. drizzling rain, drizzle, mist, &c.; (see *śikara*, but the form *sikara* seems preferable.)

सीक्षत् *sikshat*. See p. 1100, col. 1.

सीत् *sit*, ind. a sound made by drawing in the breath (to express sighing, shivering with cold, murmuring, sexual enjoyment, &c.; cf. *śit*). — *Sit-kāra*, am, n. making or uttering the above sound *sit*. — *Sit-kṛt*, cl. 8. P. *-karoti*, &c., to make the above sound. — *Sit-kṛta*, as, ā, am, made or uttered as the above sound; (am), n. the inarticulate sound *sit*.

सीता *sītā*, f. (probably fr. rt. *si*, 'to bind,' cf. *sīman*, 'a boundary'), a furrow, the track or line of a ploughshare [cf. *śira*]; agriculture; a Furrow or Husbandry personified (and apparently once worshipped as a kind of goddess resembling Pomona; in Rīg-veda IV. 57, 6, *Sītā* is invoked as a deity presiding over agriculture or the fruits of the earth, and appears to be associated with Indra, whence some describe her as a wife of Indra; in Vājasaneyi-s. XII. 69-72, *Sītā* the Furrow is again personified and addressed, four furrows being required to be drawn at the ceremony when these stanzas are recited); N. of the wife of Rāma-candra (daughter of Janaka, king of Mithilā, capital of Videha, who was otherwise called *Śira-dhvaja*; she was named *Sītā* because fabled to have sprung from a furrow made by Janaka while ploughing the ground to prepare it for a sacrifice instituted by him to obtain progeny, whence her epithet *A-yoni-jā*, 'not womb-born'; her other common names, *Maithilī* and *Vaidhī*, are from the place of her birth; according to one legend she was *Veda-vatī*, q. v., in the *Kṛita* age; according to others she was an incarnation of *Lakshmi* and of *Umā*; the story of Rāma's bending the bow, which was to be the condition of the gift of *Sītā*, is told in *Rāmāyana* I. 67; *Sītā*'s younger sister *Urmilā* was at the same time given to *Lakshmana*, and two nieces of *Janaka*, daughters of his brother king *Kuśa-dhvaja*, to *Bharata* and *Satru-ghna*; N. of *Lakshmi*; of *Durgā* or *Umā*; of a female poet; of the eastern branch of the four fabulous branches of the heavenly Ganges (into which it is supposed to divide after falling on mount *Meru*; this branch is fabled to flow into the *Varsha* or *Dvīpa*, called *Bhadrāśva*, q. v.); spirituous liquor. — *Sītā-dravya*, āni, n. pl. implements of husbandry. — *Sītā-patī* or *sītāyāh-patī*, īs, m. 'husband of *Sītā*,' epithet of the hero *Rāma-candra*. — *Sītā-phala*, as, m. '*Sītā*'s fruit,' the custard apple tree, *Annona Squamosa*; (am), n. its fruit. — *Sītā-haraṇa*, am, n. the carrying off of *Sītā*. — *Sītāhāra*

(^oā-āh^o), *as*, m. 'Sītā's food,' a kind of plant, *Lycopodium Phlegmaria*. — *Śitormile* (^otā-ūr^o), f. du. *Sītā* and *Urmilā*.

Sītya, *as*, ā, *am*, measured out by furrows, ploughed, tilled [cf. *sītya*]; (*am*), n. rice, corn, grain; [cf. probably *Gr. σίτος*.]

सीतीनक *śitinaka*, *as*, m. = *satinaka*, pease, pulse.

Śitilaka = *śitinaka* above; [cf. *satilaka*.]

सीत्कार *śit-kāra*, *śit-kṛta*. See above.

सीदत्त *śidat*, *śidamāna*. See under *rt*.

1. *śad*, p. 1055, col. 2.

Śīdya, *am*, n. slothfulness, idleness, indolence.

सीधु *śidhu*, *us*, m. = *śidhu* (q. v.), spirit

distilled from molasses, rum (or any similar spirit).

— *Śidhu-gandha*, *as*, m. 'having the smell of rum,' the plant or tree *Mimusops Elengi* (= *vakula*).

— *Śidhu-pa*, *us*, ā or ī, *am*, drinking spirits.

— *Śidhu-pushpa*, *as*, m. the Kadamba tree; the *Vakula* tree; (ī), f. the Dhātakt plant. — *Śidhu-*

rasa, *as*, m. 'having spirit-like juice,' the Mango tree. — *Śidhu-sañjā*, *as*, m. the *Vakula* tree.

सीध *śidhra*, *am*, n. (according to some)

the anus.

सीष *śipa*, *as*, m. a sacrificial vessel in the

shape of a boat (for making libations).

सीम् *śim*, ind., Ved. a particle laying stress

on a preceding word (= *id*); everywhere, on all

sides (= *sarvatas*, *Rig-veda* II. 8, 4, IV. 56, 1).

सीमन् *śiman*, ā, f. (according to some also

m., but only f. according to *Amara* and *Vopadeva*

IV. 3; according to others also n. in Ved.; in

Uṇādi-s IV. 150. said to be fr. *rt. śi*; in some

senses perhaps connected with *rt. śiv*), a boundary,

border, bound, limit, margin, frontier; a mound or

ridge or anything serving to mark the boundary of

a field, village, &c.; a mark, landmark (in general);

a bank, shore, coast; the horizon; a suture (of the

skull &c.; cf. *śivana*); the bounds of morality or

decorum, keeping within bounds, rectitude; a field;

the nape of the neck; the scrotum.

Śimatas, Ved. from a boundary or horizon, (ac-

ording to *Nirukta* I. 7. = *śimnas* or *śimā-tas*;

according to others an abl. c. fr. a base *śimat*.)

Śimanta, *as*, m. (for *śimānta*, i. e. *śiman* or

śimā + anta), a boundary-line, (see *śimānta* under

śimā); a separation or parting of the hair on

each side of the head so as to leave a line; a land-

mark; N. of a son of king Bhadrā-sena; of a poet;

(*as*, *am*), m. n. the head (according to some). — *Śi-*

mantā-karaya, *am*, n. the act or ceremony of part-

ing the hair. — *Śimantonnayana* (^ota-un^o), *am*,

n. 'arranging the parting of the hair,' N. of one of

the twelve Saṅskāras or purificatory rites, (it is ob-

served by women in the fourth, sixth, or eighth

month of their pregnancy; see under *śaṅs-kāra*,

p. 1041.)

Śimantaka, *as*, m., N. of a particular kind of

infernal being or inhabitant of hell; (*am*), n. red

lead (with which a mark is sometimes made along

the division of the hair).

Śimantaya, Nom. P. *śimantayati*, &c., to mark

by a line, part (as hair &c.).

Śimantita, *as*, ā, *am*, marked by a line, parted

(as hair &c.).

Śimantini, f. 'having hair-parting,' a woman;

N. of a daughter of king Citra-varman.

Śimantyamāna, *as*, ā, *am*, being parted or

divided.

Śimā, f. a boundary, bound, border, limit, &c.

(= *śiman* above). — *Śimājñāna* (^omā-aj^o), *am*, n.

ignorance of boundaries. — *Śimādhipa* (^omā-adh^o),

as, m. a neighbouring king. — *Śimā-niśāya*, *as*,

m. a legal decision with respect to landmarks and

boundaries. — *Śimānta* (^omā-an^o), *as*, m. a bound-

ary-line, frontier-line, border, boundary. — *Śi-*

mānta-pūjana, *am*, n. the act of honouring a

village boundary, &c. — *Śimā-linga*, *am*, n. a bound-

ary-mark, landmark. — *Śimā-vāda*, *as*, m. a dispute

about boundaries. — *Śimā-viniraya*, *as*, m. the

(legal) decision of disputed questions about bound-

aries and landmarks. — *Śimā-vivāda*, *as*, m. liti-

gation about boundaries. — *Śimā-vivāda-dharma*,

as, m. the law respecting disputes about boundaries.

— *Śimā-vriksha*, *as*, m. 'boundary-tree,' a tree

serving as a boundary-mark. — *Śimā-sandhi*, *is*, m.

'boundary-junction,' the meeting of two boundaries.

— *Śimā-setu-viniraya*, *as*, m. (legal) decision

about boundaries and barriers. — *Śimollanghana*

(^omā-ul^o), *am*, n. the leaping over or transgressing

boundaries, passing a frontier.

सीमिक *śimika*, *as*, m. (in *Uṇādi-s* II. 43.

said to be fr. *rt. syam*), a kind of tree; an ant-hill

(= *syamika*); an ant or similar small insect.

Śimika, *as*, m. a kind of tree; [cf. *śimika* above.]

सीर *śira*, *as*, m. (in *Uṇādi-s* II. 25. said

to be fr. *rt. śi*; cf. *śitā*), a plough; the sun; N. of

a Vedic god, (see *śunā-śtrau*); the Arka plant;

(*am*), n., Ved. a plough. — *Śira-deva*, *as*, m., N.

of a grammarian. — *Śira-dhruva*, *as*, m. 'plough-

bannered,' N. of Janaka (father of *Sītā*, q. v.). — *Śira-*

pāṇi, *is*, m. 'plough-handed,' epithet of Bala-rāma

(as armed with a weapon like a plough-share). — *Śira-*

bhrīt, *t*, m. 'plough-bearer,' Bala-rāma; [cf. *hala-*

bhrīt.] — *Śira-yoga*, *as*, m. the yoking of cattle to

a plough or a team so yoked.

Śiraka, *as*, m. a plough; the sun; a porpoise.

Śirā, *ās*, f. pl., Ved. streams, waters, rivers, (*Sāy.*

= *nadiḥ*, *Rig-veda* I. 174, 9; in *Naigh.* I. 13. enu-

merated among the *nadi-nāmāni*; cf. *śirā*.)

Śirin, *i*, m. 'having or holding a plough,' epithet

of Bala-rāma, (see above.)

सीरज *śiraja*, N. of a place.

सीलन्ध *śilandha*, *as*, m. a kind of fish

(commonly called *Silindā*).

सीलमा *śilamā*, f., Ved. (probably) a plant.

— *Śilamā-vat*, *ān*, *atī*, *at*, Ved. having plants,

abounding in plants (said of the river *Sindhu*).

सीवन *śivana*. See p. 1116, col. 2.

सीषत् *śishat*, *am*, *atī*, *at* (probably fr. *rt.*

i. śan), Ved. giving, granting.

सीस *śisa*, *am*, n. (etymology doubtful),

lead. — *Śisa-pattra* or *śisa-patraka*, *am*, n. lead.

Śisaka, *am*, n. lead.

सीसताण *śisatāṇa*, N. of a place.

सीसर *śisara*, *as*, m., N. of the husband

of *Saramā* (according to one legend).

सीहुड *śihudā*, *as*, m. = *śehuḍa*, the milk-

hedge plant, *Euphorbia Antiquorum*.

सु 1. *su*, cl. 1. P. A. *savati*, *savate*, &c.,

to go.

सु 2. *su*, cl. 1. 2. P. *savati*, *sauti*, *sushāva*,

&c., to possess power or supremacy.

सु 3. *su*, cl. 5. P. A. *sunoti* (1st du. *su-*

nuvas or *sunvas*, 1st pl. *sunumas* or *sun-*

mas), *sunute*, *sushāva*, *sushuve*, *soshyati*, *-te*,

asāvīt or *asavāshīt*, *asoshā* or *asavishā*, *sotum*

(Ved. Inf. *sotave*), to pour out, sprinkle, make a

libation (especially of the Soma juice); to press out

juice (especially from the Soma plant), to extract

or prepare the Soma juice or any other juice, to

distil (wine, spirits, &c.); to churn; to perform a

sacrifice (especially with the Soma); to bathe [cf.

1. *savana*, *sūtyā*]; Pass. *sūyate*, Aor. *asāvī* (Ved.

Pass. 3rd sing. *sunve*, 3rd pl. *sunvire* = *sutā* *ba-*

bhūvuh); Caus. *sāvayati*, *-yitum*, Aor. *asūsha-*

vat (according to some *asūshavat*); Desid. of Caus.

sūshāvayishati; Desid. *sūshūshati*; Intens. *sūshū-*

yate; [cf. *Gr. ὕω*, *ὑ-ε-ῥω*-s; Umbr. *savitu*.]

1. *sut*, *t*, *t*, *t*, extracting juice, pouring out, sprinkling,

making libations, (see *pra-sut*, *madhu-shut*); (*t*),

m. = *stotrī*, (*Naigh.* III. 16.)

1. *suta*, *as*, ā, *am*, poured out; extracted or

expressed (as Soma juice); (*as*, *am*), m. n., Ved.

the expressed Soma juice, a Soma libation, (in *Naigh.*

II. 7. enumerated among the *anna-nāmāni*.)

— 1. *suta-pa*, *as*, m. (for 2. *su-tapa* see p. 1120,

col. 1), a drinker of the Soma juice; (*ās*), m. pl.,

N. of a class of deities. — *Suta-pā*, *ās*, *as*, *am*, Ved.

a drinker of libations, (*Sāy.* = *huta-śiṣṭa-soma-*

pita-yajamāna, *Rig-veda* I. 155, 2); drinking the

effused Soma juice (said of *Indra*). — *Suta-pāvan*, ā,

arī, ā, Ved. drinking the effused Soma juice. — *Su-*

tam-bhara, *as*, m., N. of a Vedic Rishi. — 1. *suta-*

vat, ā, m. possessed of Soma juice, a drinker of

Soma juice; an offerer of a libation. — *Suta-soma*,

as, ā, *am*, Ved. possessing effused Soma, (*Sāy.* =

abhishutena somenopetaḥ, *Rig-veda* I. 2, 2.)

— *Sutā-vat*, Ved. = 1. *suta-vat* above. — *Sute-kara*,

as, m., Ved. (*Sāy.*) one who makes a Soma libation.

— *Sute-grībh*, p, p, p, or *sute-grībha*, *as*, ā, *am*,

Ved. received at the effusion (said of Soma; *Sāy.* =

abhishutena rasena grīhitāḥ, *Rig-veda* V. 44, 5).

— *Sute-manas*, ā, m., N. of a preceptor.

Suti, *is*, f. extracting or pouring out the Soma

juice, &c.

1. *sutyā*, f. Soma pressing, Soma preparation [cf.

adya-s, *śvāḥ-s*]; sacrificial ablution, (see *sūtyā*

below.)

Sutvan, ā, m. an offerer of Soma juice; a drinker

of Soma; a student who has performed his ablu-

tions (subsequent or preparatory to a sacrifice); a proper N.

Sunvat, *an*, *atī*, *at*, pouring out libations, offering

sacrifice, sacrificing; (*an*), m. an offerer.

Sunvāna, *as*, ā, *am*, Ved. offering libations;

(*as*), m., N. of a son of *Su-mantu*.

Sushuvāna, *as*, ā, *am*, one who has poured out

libations.

Sushvayat, *an*, *antī*, *at* (according to some

fr. a Nominal base *sushvaya*, to which *sushva-*

yanta, *Rig-veda* VII. 36, 6, may possibly also be

referred; but according to *Sāy.* derived fr. *rt. ay*

with a reduplicated form of *su* prefixed), Ved. pour-

ing out libations.

Sushvāna, *as*, ā, *am*, Ved. pouring out libations,

being poured forth, (*Sāy.* *sushvānebhīḥ* = *sunvad-*

bhīr yajamānāḥ, *Rig-veda* IV. 29, 2; = *sūya-*

māna, IX. 101, 11; *sushvānaḥ* = *yajamānebhyaḥ*

kāmān prarayan, as if fr. *rt. i. śū*, *Rig-veda* IX.

6, 8.)

Sushvi, *is*,

Impv. *sūtām* (1st sing. *suvai*, 1st du. *suṣāvahai*, 1st pl. *suṣāmahai*), cl. 4. A. *sūyate*, *sūshuve*, *soshayate* or *sūshiyate*, *asoshita* or *asariṣṭha*, (in Atharva-veda XIV. 1, 33. the form *suṣāti* occurs, which might also be referred to rt. 1. *sū*). Inf. *sotum*, *asotum*, to beget, procreate, engender, generate; to bring forth a child, give birth to, bear, produce, yield; to confer, bestow (Ved.), to gain, acquire (Ved.); to accept, (Sāy. *sūshat* = *anujāmatu*, Rīg-veda I. 164, 26): Pass. *sūyate*, Aor. *asāvi*, to be begotten; to be brought forth: Caus. *sūyayati*, -yitum, Aor. *asūshavat*, (according to some *asūshavat*): Desid. *sūśushati*, -te: Intens. *sūśūyate*, *sūśavīti*, *sūśoti*: [cf. Zend *hunū*, 'a son'; Gr. *viós*, *vorépa* = Lat. *uterus*; Goth. *sunu-s*; Slav. *synu*; Lith. *sunu-s*, 'a son'.]

2. *sut*, *t*, *ī*, *ī*, begetting, generating, engendering.
2. *suta*, *as*, *ā*, *am* (for 1. see p. 1117), begotten, brought forth; (*as*), m. a son; a child, offspring; a king; N. of the fifth sign or astrological house; (*ā*), f. a daughter; the plant *Dur-zlabha*, q. v. — *Sutān-gama*, *as*, m. 'son-obtaining', the father of a son. — *Suta-jivaka*, *as*, m. a kind of tree (= *putra-jiva*). — *Suta-nirvīṣeṣham*, ind. exactly as a child, not differently from a son. — *Suta-pādikā*, f. a particular plant (= *hansa-padi*). — 2. *suta-rat*, *ān*, *atī*, *at* (for 1. see p. 1117), having children; (*ān*), m. the father of a son. — *Suta-vaskarā*, f. the mother of seven children. — *Suta-śreṇī*, f. the plant *Salvinia Cucullata*. — *Suta-sneha*, *as*, m. 'love for a son', paternal affection. — *Suta-hibhuka-yoga*, *as*, m. junction of the fifth and fourth signs or astrological houses (said to be suitable for marriages). — *Sutātma-jā* ('*ta-āt*' or '*tā-āt*'), *as*, m. a grandson (either a son's son or a daughter's son); (*ā*), f. a granddaughter (either a son's daughter or a daughter's daughter). — *Sutārthin* ('*ta-ar*'), *ī*, *īni*, *ī*, desirous of offspring. — *Sutotpatti* ('*ta-ut*'), *is*, f. birth of a son.

Sutin, *ī*, *īni*, *ī*, having or possessing a child, having children; (*ī*), m. a father; (*īni*), f. a mother.
Suti, *is*, m. f. (abl. gen. sing. *sutyus*), one who wishes for a son; one who treats like a son.

Sutiya, Nom. P. *sutyati*, &c., to desire a son; to treat like a son (e.g. *sutyati śishyam*, he treats the pupil like a son); to wish for a daughter, (in this case for *sutā*.)

2. *sutyā*, f. bringing forth a child, parturition.
Sū, *ūs*, f. child-bearing, &c. See 4. *sū*, p. 1130, col. 2.

1. *sūta*, *as*, *ā*, *am* (for 2. see p. 1130, col. 2), born, engendered, produced; the sun [cf. *sūra*]; (*as*, *am*), m. n. quicksilver, mercury; (*ā*), f. a woman who has given birth to a child or one recently delivered. — *Sūta-mahodadhī*, N. of a work on medicine. — *Sūta-rāj*, *ī*, m. quicksilver.

Sūtaka, *am*, n. birth, production; impurity from child-birth or miscarriage; (*as*, *am*), m. n. quicksilver, mercury; (*akā*), f. a woman recently delivered; [cf. *sūtikā* below]. — *Sūtaka-griha*, *am*, n. a part of a house appropriated to a woman in child-birth; a lying-in chamber.

2. *sūtā*, *is*, f. (for 1. see p. 1117, col. 3; for 3. see p. 1131), birth, production, delivery, child-bearing, parturition, bringing forth; offspring, progeny. — *Sūtī-griha*, *am*, n. the lying-in chamber, (also written *sūtī-griha*). — *Sūti-māsa* or *sūti-māsa*, *as*, m. the month of delivery, the last month of gestation or pregnancy (= *vaijānava*). — *Sūty-āśauca*, *am*, n. impurity caused by child-birth (continuing for ten days in the case of regular parturition, and in the case of a miscarriage for a period of days equal to the number of months elapsed since conception).

Sūtikā, f. a woman who has recently given birth to a child, a lying-in woman. — *Sūtīkāgāra* ('*kā-āg*') or *sūtīkā-griha* or *sūtīkā-geha* or *sūtīkā-bhavana*, *am*, n. or *sūtīkāvāsa* ('*kā-āv*'), *as*, m. a room or part of a house appropriated to a woman at child-birth, a lying-in chamber. — *Sūtīkā-roga*, *as*, m. puerperal sickness, fever or sickness of any kind supervening on child-birth. — *Sūtīkā-shashṭhi*,

f. a particular goddess worshipped on the sixth day after child-birth. — *Sūtīkāshashṭhi-pūjā*, f. the worship of the above goddess.

Sūna, *as*, *ā*, *am*, born, produced; blown, blossomed, budded (as a flower); empty, vacant, (in this sense probably for *sūna* and *sūnya*); (*ā*), f. a daughter, (for *sūnā*, a slaughter-house, &c., see s. v.); (*am*), n. bringing forth, parturition; a bud, blossom, flower; [cf. *pra-sūna*.]

Sūnavat, *ān*, *atī*, *at*, one who has borne or produced; having budded or blossomed.

Sūnu, *us*, m. a son; a child, offspring; a daughter's son; a younger brother; the sun; N. of the author of the hymn Rīg-veda X. 176 (having the patronymic *Ārbhava*); (*us*, *ūs*), f. a daughter; [cf. Zend *hunū*; Gr. *viós*; Goth. *sunus*, 'a son'; Angl. Sax. *sunu*; Mod. Germ. *sohn*, &c.; see col. 1.]

Sūvan, *ā*, *ari*, *a*, Ved. bearing children, generating, producing; [cf. *bahu-sūvari*.]

2. *sotri*, *tā*, *trī*, *trī* (for 1. see p. 1117, col. 3), engendering, generating, bringing forth children.

सु 5. *sū*, ind. (thought by some to be a

shortened form of *vasu*, q. v.; opposed to *dus*, q. v., and corresponding to Gr. *εῖ*); in the Veda liable to become *shu*, see Rīg-veda I. 36, 13, I. 112, 1, Pāṇ. VIII. 3, 107; and to lengthen a preceding vowel, see Pāṇ. VI. 3, 134, also becoming *sū* in Rīg-veda I. 10, 11, &c.; cf. *sukam*, an enhancing particle frequently used as a prefix implying 'good, well, excellent, excellently, beautiful, beautifully, honourable, worthy of respect or reverence, excessive, excessively, exceedingly, much, very; readily, easily, willingly, quickly' (Ved., Sāy. = *sushṭhu*, and in Rīg-veda I. 112, 1, &c. used separately to qualify a verb); according to native authorities this prefix may also imply *anu-matī*, 'assent'; *sam-piddhī*, 'prosperity'; *kricchra*, 'distress' [cf. Gr. *εὖ*: Cambro-Brit. *hu*, *hy*, *he*: Armor. *he*: Hib. *so*, *soailce*, 'a good fashion, good manners'; *swerdh*, 'easy'; = *sukrita*]. — *Su-sūti*, *is*, f. Ved. good protection, kind assistance or favour. — *Su-kaksha*, *as*, m., N. of the author of the hymn Rīg-veda VIII. 81, 82 (having the patronymic *Āngirasa*). — *Su-kanṭhā*, f. 'having good thorns', the Aloe plant, Aloe Indica. — *Su-kanṭha*, *as*, m., N. of a musician. — *Su-kanḍu*, *us*, m. 'much-scratching', the itch. — *Su-kanda*, *as*, m. 'having a good bulb', an onion; a yam; the esculent root *Arum Campanulatum*; a sort of grass, *Scirpus Kyssor*; other bulbous plants (= *vārāhi-kanda*; = *dharāṇi-kanda*). — *Su-kandaka*, *as*, m. an onion. — *Su-kandin*, *ī*, m. *Arum Campanulatum*. — *Su-kanyaka* or *su-kanyāka*, *as*, *ā*, *am*, having a beautiful maiden, (Vopadeva VII. 23.) — *Su-kanyā*, f. a beautiful girl; N. of a daughter of Saryāti and wife of the Rishi Cyavana). — *Su-kaparda*, *as*, *ā*, *am*, having beautiful braided hair. — *Su-kara*, *as*, *ā* or *ī*, *am*, easy to be done, practicable, feasible, attainable; easy to be managed, doing well; (*ā*), f. a tractable cow; (*am*), n. doing good, charity, benevolence. — *Sukara-sandhi*, *is*, *ī*, *ī*, easily joined or united. — *Su-karpaka*, *as*, *ikā*, *am*, having beautiful ears; (*as*), m. a particular tree, = *hastikanda*; (*ikā*), f. the plant *Salvinia Cucullata*. — *Su-karnū*, f. the colocynth. — *Su-karma*, *ās*, m. pl., N. of a class of deities. — *Su-karman*, *ā*, *ā*, *a*, one whose deeds are righteous or virtuous, performing good works; doing what is right, acting virtuously, virtuous, good; active, diligent; (*ā*), m. epithet of Viśva-karman (the artist or architect of the gods); the seventh of the twenty-seven astronomical Yogas, (see *yoga*); N. of a teacher of the Sāma-veda; (*ānas*), m. pl., N. of a class of deities. — *Su-kala*, *as*, *ā*, *am* (said to be fr. rt. 1. *kal*, to sound forth), one who has a great reputation for liberality both in giving and using. — *Su-kavi*, *ī*, m. a good or excellent poet. — *Sukavī-tā*, f. the state of a good poet, excellent poetical talent. — *Su-kāṇḍa*, *as*, *ā*, *am*, having a good stem or stalk; well-jointed; (*as*), m. the Kāravella plant. — *Su-kāṇḍikā*, f. the Kāṇḍra creeper. — *Su-kāṇḍin*, having good stems

or stalks; beautifully jointed; (*ī*), m. a bee. — *Su-kānti*, *is*, m., N. of a son of Pulaha. — *Su-kāma*, *as*, *ā*, *am*, having good desires; (*ā*), f. the Trāya-mānā plant. — *Su-kālin*, *inas*, m. pl., N. of a class of Pitrīs (regarded as the sons of Viśvāshṭha and the special Pitrīs of Sōdras). — *Su-kāluka*, f. the Doḍi shrub. — *Su-kāshṭha*, *as*, *ā*, *am*, having good wood; (*ā*), f. the Kaṭvi plant, the Kāshṭha-kadalī, q. v. — *Su-kāshṭhaka*, *as*, *ā*, *am*, having good wood; (*am*), n. the Deva-dāru pine. — *Su-kimpśuka*, *as*, *ā*, *am*, Ved. having beautiful Kimpśuka wood (said of a carriage either from being made of this wood or from resembling in colour the flowers of the Kimpśuka tree, Rīg-veda X. 85, 20; perhaps to be translated 'bright-coloured'). — *Su-kirtti*, *is*, f. good report, celebration; epithet of a particular hymn; (*is*), m., N. of the author of Rīg-veda X. 131 (having the patronymic *Kākshivata*). — *Su-kuēa*, *as*, *ā*, *am*, handsome-breasted, having beautiful breasts. — *Su-kundaka*, *as*, m. an onion; [cf. *su-kandaka*.] — *Su-kundana*, *as*, m. the Varvra plant. — *Su-kumāra*, *as*, m. a beautiful youth; (*as*, *ā* or *ī*, *am*), beautifully young or youthful, very soft or tender, delicate, smooth; (*as*), m. a variety of the sugarcane (= *pundra*); the *Syāmaka* grain; a sort of mustard (= *kshuva*); the wild *Canipaka*; N. of a Daitya; of the father of Satya-keṭu; (*ā*), f. double jasmine; great-flowered jasmine; the plantain; another plant (= *prikkā*); N. of a river; (*ī*), f. the Navamālīkā jasmine. — *Su-kumāraka*, *as*, m. a beautiful youth; rice, = *śālī*; (*am*), n. the Tamālā-pattra, q. v. — *Sukumāra-tanu-vaś*, *k*, *k*, *k*, having very soft and delicate skin. — *Sukumāra-tara*, *as*, *ā*, *am*, much more delicate. — *Sukumāra-nakha-vaś*, *k*, *k*, *k*, having very delicate nails and skin. — *Sukumārāṅga* ('*ra-an*'), *as*, *ī*, *am*, having very soft limbs. — *Su-kurira*, *as*, *ā*, *am*, Ved. having a beautiful head-dress. — *Su-kula*, *am*, n. a good or virtuous family; (*as*, *ā*, *am*), of good family; well-born. — *Su-kula-strī*, *is*, f. a woman of good family, a respectable woman. — *Su-kṛit*, *t*, *ī*, *ī*, doing good, benevolent; virtuous, pious; wise, learned; fortunate, well-fated; performing splendid sacrifices, making good offerings; (*t*), m. a skilful worker, epithet of Trāshṭri. — *Su-kṛita*, *as*, *ā*, *am*, done well or properly; well made, well constructed; treated with kindness, befriended, assisted; virtuous, pious; fortunate, auspicious; (*am*), n. any good or virtuous act, kindness, bounty, friendliness, aid; virtue, moral merit; fortune, auspiciousness; reward, recompense. — *Sukṛitāvāsa* ('*ta-āv*'), *as*, *ā*, *am*, constituting a well-made residence, well provided with accommodation. — *Su-kṛtī*, *is*, f. well-doing; acting in a friendly or kind manner, kindness; virtue; the practice of religious austerities; (*is*), m., N. of a son of Pṛithu. — *Su-kṛtīn*, *ī*, *īni*, *ī*, acting well or kindly; virtuous, pious, good; benevolent; wise, learned; fortunate, lucky. — *Sukṛitōchraya* ('*ta-uc*'), *as*, *ā*, *am*, made very high, very lofty. — *Sukṛitōdāraṇa* ('*ta-ud*'), *am*, n. the proclaiming or blazoning abroad of good actions. — *Sukṛit-tara*, *as*, *ā*, *am*, Ved. more beneficent. — *Su-kṛityā*, f., Ved. good sacrificing, a splendid sacrificial offering. — *Su-keṭu*, *us*, m., N. of a son of Nandī-varhāna; of a son of Su-nītha. — *Su-keṭa*, *as*, *ā* or *ī* (Pāṇ. IV. 1, 54), *am*, having beautiful hair; (*as*), m., N. of a son of Vidyut-keṭa; (*ī*), f., N. of an Apsaras. — *Su-keṭan*, m. (apparently) a proper N. (in conjunction with Bhāradvāja). — *Su-keṭara* or *su-keṭara*, *as*, m. the citron; (*am*), n. a kind of metre. — *Sukeśānta* ('*śa-an*'), *as*, *ā*, *am*, having beautiful locks of hair or ringlets. — *Su-keśi*, *is*, m., N. of a son of Vidyut-keṭin. — *Su-keśin*, *ī*, *īni*, *ī*, = *su-keṭa*; (*ī*), m. = *su-keṭi*. — *Su-kolī*, f. a medicinal root (= *kshīra-kākolī*). — *Su-kośaka*, *as*, m. the Kośāma plant. — *Su-kraṭu*, *us*, *us*, *u*, Ved. well-sacrificing, doing good acts or very wise, (Sāy. = *śobhana-karman* or *śobhana-prajña*); (*us*), m. an epithet of Agni; of Mitra and Varuṇa; of Savitṛ; of Soma; of Indra. — *Sukratūyayā*, ind. from a desire to sacrifice well or to do good, (Sāy. *śobhana-karmēccayā*,

Rig-veda I. 160, 4.)—*Su-kriyā*, f. a good action, good work, moral or religious observance.—*Su-krudha*, as, ā, am, very angry.—*Su-kshatra*, as, ā, am, Ved. having a good dominion, mighty, strong, powerful; (as), m., N. of a king.—*Su-kshaya*, as, m. a beautiful house. (Sāy.—*sobhana gajina-griha*, Rig-veda X. 23, 4.)—*Su-kshiti*, is, ī, ī, Ved. having good dwellings, granting good dwellings.—*Su-kshetra*, am, n. an excellent field.—*Su-kshetriyā*, ind., Ved. desire for good fields or with such desire. (Sāy.—*sukshetrecchā*, Rig-veda I. 97, 2; cf. *su-gātuyā*.)—*Su-ksheman*, a, n., Ved. water, (in Naigh. I. 12. enumerated among the *udaka-nāmāni*.)—*Su-kha*, &c., see *sukha*, s. v.—*Su-khādi*, is, ī, ī, Ved. wearing beautiful rings (said of the Maruts; cf. *khādi-hasta*).—*Su-khyāta*, as, ā, am, very renowned, celebrated, famous.—*Su-khyāti*, is, ī, f. good report, fame, celebrity.—*Su-ga*, as, ā, am, going well or gracefully, graceful, elegant; easy of access, easily passed, (opposed to *dur-ga*); easily understood, intelligible; (am), n. happiness; feces, ordure.—*Su-gaṇ*, n, n, n, counting well or easily, a ready reckoner; easily calculated.—*Su-gaṇita*, as, ā, am, easily or accurately calculated.—*Su-gata*, as, ā, am, well-gone, going well, passed, gone; well-bestowed; (as), m. the Buddha or a particular Buddha.—*Su-gati*, is, m. a good or happy condition; N. of an Arhat.—*Su-gandha*, as, ā, am, sweet-smelling, odoriferous, fragrant; (as), m. fragrance, odour, perfume; sulphur; the red Sigu tree; (= *ayaka*); = *bhū-trina*; a trader, dealer; (ā), f. the ichneumon plant (= *rāśā*); zedoary, Curcuma Zerumbet; a fragrant grass; a sort of lime; sacred basil; various plants and trees (including several kinds of jasmine, = *bandhyā-karkotaki*; = *rudra-jaṭā*; = *śata-pushpā*; = *nākuli*; *nuva-mālikā*; *svapū-yūthikā*; *prikkā*; *gāṅgā-pattri*; *sallakī*; *mālhavi*; *anantā*; *mātulungā*); N. of a goddess; of an Apsaras; (am), n. small cumin seed; a fragrant grass (= *kat-trina*, p. 199); the blue lotus; sandal; the Granthi-parna plant.—*Sugandhaka*, as, m. the red Tulasi; sulphur; the orange; a sort of gourd, Momordica Mixta.—*Sugandha-tā*, f. fragrance, perfume.—*Sugandha-taila-niryāsa*, am, n. a particular perfume made with roses, &c.—*Sugandha-pattri*, f. the plant Rudra-jaṭā.—*Sugandha-bhū-trina*, am, n. a kind of fragrant grass.—*Sugandha-mūla*, f. 'having a fragrant root', the ichneumon plant (= *ethala-padmini*).—*Sugandhāditya* ('*dha-ād*'), as, m. a proper N.—*Sugandhāmala* ('*dha-ām*'), am, n. a kind of mixture of various herbs.—*Su-gandhāra*, as, m. epithet of Siva.—*Su-gandhi*, is, ī, ī, very sweet-smelling or fragrant, redolent with perfumes; virtuous, pious; (is), m. a perfume, fragrance; the supreme Being (= *paramātman*); a sort of sweet-smelling Mango; (ī), n. a drug and perfume (= *elabāluka*); the root of long pepper; a kind of fragrant grass (both Cyperus Rotundus and Scirpus Kysoor); coriander seed (= *gandha-trina*; = *pippuli-mūla*).—*Sugandhika*, as, m. 'having a sweet or strong smell', incense; sulphur; a sort of large rice; (am), n. the white lotus (= *pukhara-mūla*; = *gaura-svarṇa*; = *uśira*).—*Sugandhi-kusuma*, am, n. a fragrant flower; (as), m. a sort of yellow oleander; (ā), f. the plant Trigonella Corniculata.—*Sugandhi-tā*, f. fragrance, agreeable scent, perfume.—*Sugandhi-tejana*, Ved. a kind of fragrant grass.—*Sugandhi-triphalā*, f. nutmeg; areca nut; cloves.—*Sugandhin*, ī, ī, ī, very fragrant or sweet-smelling; (ini), f. the fragrant plant Ārāma-śitalā.—*Sugandhi-mūla*, am, n. the root of Uśira; (ā), f. the ichneumon plant.—*Sugandhi-mūshikā*, f. the musk rat or shrew.—*Sugandhesa* ('*dha-īśa*'), as, m. a statue of the tutelary deity of Su-gandhā.—*Su-ganman*, see Vopa-deva XXVI. 68.—*Su-gabhasti*, is, ī, ī, Ved. beautiful-handed, skilful-handed (said of Tvashtri).—*Su-gama*, as, ā, am, easy to be traversed or travelled over, easy of access or approach, accessible; easy, practicable; plain, intelligible; [cf.

dur-gama.]—*Su-gamya*, as, ā, am, = *su-gama*, col. 1.—*Su-gava* or *su-gavya*, as, ā, am, Ved. having fine cows, abounding in cattle.—*Su-gahana*, as, ā, am, very thick or close, very impervious; (ā), f. an enclosure round a place of sacrifice to exclude profane access (= *kumbā*).—*Sugahanā-vṛiti* ('*na-āv*'), is, f. a sacred enclosure, (see above).—*Su-gātuyā*, ind., Ved. with a desire for good roads. (Sāy.—*sobhana-mārgecchayā*, Rig-veda I. 97, 2.)—*Su-gātra*, am, n. a fine figure, graceful person; (as, ā, am), handsome-limbed, having a good figure, graceful.—*Su-gādha*, as, ā, am, Ved. easily fordable.—*Su-giti*, is, f. good singing; a kind of metre.—*Su-gu*, us, us, u, Ved. = *su-gava* above.—*Su-guṇin*, ī, ī, ī, very rich in virtues, very virtuous or excellent.—*Su-gupta*, as, ā, am, well hidden or concealed, very secret; (am), ind. very secretly, privily.—*Sugupta-lekha*, as, m. a very private letter or one written in cipher.—*Su-gupti*, is, f. good protection, secrecy.—*Sugupti-kṛi*, cl. 8. P. -karoti, -kartum, to guard well.—*Su-gulpha*, as, ā, am, having beautiful ancles. (Pāṇ. IV. 1, 54).—*Su-gūḍha*, as, ā, am, well concealed, very secret.—*Su-griha*, as, ī, am, having a beautiful abode; (as), m. the tailor-bird, Sylvia Sutoria.—*Su-grihita*, as, ā, am, held fast or firmly, seized, grasped; taken or applied properly or auspiciously.—*Sugrihita-nāman*, ā, m. 'one whose name is invoked auspiciously', epithet of Yudhishtira and of others who are invoked early in the morning to secure good luck.—*Sugrihitābhidha* ('*ta-abh*'), as, ā, am, having an auspicious name.—*Su-gopā*, ās, ās, am, Ved. having good protectors, well protected.—*Sugopā-tama*, as, ā, am, Ved. having the best guardians, protected most effectually.—*Su-gmya*, as, ā, am, Ved. easy to be obtained or acquired. (Sāy.—*sush(hu gantavya)*); yielding happiness. (in Naigh. III. 6. *sumyam* is enumerated among the *sukha-nāmāni*).—*Su-grathita*, as, ā, am, Ved. well fastened.—*Su-grathī*, is, ī, ī, well knotted; having beautiful joints; (is), m. a kind of plant (= *śoraka*).—*Su-grāsa*, as, m. a dainty morsel, tidbit, bonne bouche.—*Su-grāhya*, as, ā, am, easy to be taken, easily apprehensible, easy to be laid hold of, &c.—*Su-grīva*, as, ā, am, handsome-necked, having a beautiful neck; (as), m. a swan or Rāja-hapsa; a hero; a sort of weapon; N. of a monkey-king (who, with his army of monkeys headed by Hanumat, assisted Rāma-āndra in conquering Rāvapa and recovering Sītā; he was fabled to be son of the Sun, and was re-established by Rāma in the throne of Kishkindhya, which had been usurped by his brother Bālī or Bālīn, see *kishkindhya*); N. of one of the four horses of Kṛishṇa or Viṣṇu [cf. *megha-pushpa*, *valāhaka*, *śaivya*]; N. of Siva; of Indra; of a particular mountain; of a particular Nāga or serpent of Pātāla; of the father of the ninth Jina or Arhat of the present age; of an Asura or demon; the countenance of a friend (?); a piece of water (?); (ī), f., N. of a daughter or (according to others) wife of Kaśyapa (regarded as the parent of horses, camels, and asses; she is usually held to be the daughter of Kaśyapa and Tāmra).—*Sugrīvesa* ('*va-īśa*'), as, m. 'lord of the monkey-king Su-grīva', Rāma.—*Su-gla*, as, ā, am (rt. glai), very weary.—*Su-gṛhita*, as, ā, am, well joined or united, well contrived or devised, well arranged or managed.—*Su-ghora*, as, ā, am, very fearful or terrible, terrific, hideous.—*Su-ghosha*, as, m. a pleasant sound or cry.—*Sughosha-grāma*, as, m., N. of a place.—*Su-ākra*, as, ā, am, Ved. having beautiful wheels.—*Su-ākshus*, us, us, us, having good eyes, seeing well; (us), m. a discerning or wise man, a learned man; the glomerous fig-tree.—*Su-ānukūḍā*, f. a kind of vegetable (= *mahā-ānukū*).—*Su-ātura*, as, ā, am, see Vopa-deva VI. 29.—*Su-āndra*, as, m., N. of a king of Vaiśālī; of another person.—*Su-ārta*, am, n. good conduct; (as, ā, am), well conducted, well behaved; well managed; (ā), f. a well conducted or faithful wife.—*Su-ārta-vrata*, as, ā, am, well performing religious obligations.—*Su-ārta*, am,

n. good conduct, a good or virtuous course of life; (as, ā, am), well conducted; (ā), f. a virtuous or faithful wife.—*Su-ārman*, ā, ā, a, having beautiful skin or bark; (ā), m. the Bhūrja tree.—*Su-āru*, us, us or vi, u, very lovely or beautiful, pleasing, delightful; (us), m., N. of a son of Kṛishṇa.—*Su-āru-svana*, as, ā, am, having a delightful sound, melodious, harmonious, mellifluous.—*Su-ātira*, as, ā, am, very variegated or spotted; (as), m., N. of a king; (ā), f. a kind of gourd (= *ārbhiṣā*).—*Su-ātira*, as, ā, am, very variegated; (as), m. a kingfisher; a kind of speckled snake (= *ātira-sarpa*).—*Su-ātira-vijā*, f. 'having variegated seed,' a kind of plant (= *viṅgā*).—*Su-āntana*, am, n. the act of thinking well, deliberate consideration.—*Su-āntā*, f. deep thought, due reflection or consideration.—*Su-āntita*, as, ā, am, well thought about, well considered or weighed, well imagined, well pondered upon, well conceived.—*Su-āram*, ind. for a very long time, very long, a good while; (āya), ind. for a very long time.—*Su-ārāyus* ('*ra-ay*'), us, m. 'having a very long life,' a god, divinity.—*Su-āru*, f. 'cutting well or easily,' a pair of nippers or tongs.—*Su-āru-kṛita*, as, ā, am, made good minded or well disposed.—*Su-āru*, Ved. good feeling, benevolence, kindness, favour, graciousness. (generally in inst. c. *su-āru*, which may, however, be referred to *su-āru* below).—*Su-āru*, Ved. well disposed, favourable, gracious, auspicious. (in Rig-veda IX. 65, 30. *su-āru* = *su-jānam*, according to Sāy.).—*Su-āru*, as, m. fine cloth, cloth.—*Su-āru*, as, m. epithet of Siva; (ā), f. the river Sata-dru or Sutej.—*Su-āru*, as, ā, am, Ved. having a most delightful dwelling, very blissful.—*Su-āru*, is, ī, ī, Ved. having a beautiful abode.—*Su-jangha*, as, ā, am, having a beautiful leg.—*Su-jana*, as, m. a good or virtuous man, benevolent man; a gentleman; (as, ā, am), virtuous, good, respectable; kind, benevolent; N. of Indra's charioteer.—*Sujana-tā*, f. goodness, virtue, kindness, benevolence; bravery; a number of good men or respectable persons.—*Sujana-tva*, am, n. goodness, kindness.—*Sujaniman*, ā, ā, a, Ved. having noble birth, of exalted birth.—*Sujanetara-maitṛi* ('*na-it*'), f. the friendship of a bad man.—*Su-janman*, ā, ā, a, of noble or respectable birth; lawfully begotten, legitimate.—*Su-jambha*, as, ā, am, Ved. handsome-jawed. (Sāy.—*su-danshra*).—*Su-jambhan*, ā, ā, a, having good jaws.—*Su-jala*, am, n. good water; a lotus; (as, ā, am), having good or sweet water.—*Su-jalpa*, as, m. good speech; a particular kind of discourse (described as sincere, earnest, humble, full of meaning and vivacity).—*Su-javas*, ās, ās, as, quick, swift.—*Su-jāta*, as, ā, am, well born, of high birth; well grown, tall; produced, well made, beautiful; (ā), f. a kind of plant (= *tuvari*).—*Su-jāta-tā*, f. the being well born, nobility.—*Sujātāngu* ('*tu-an*'), as, i, am, having well-formed limbs.—*Su-jāti*, is, ī, ī, of a good tribe or species; of a good race or caste; (is), m., N. of a son of Viti-hotra.—*Sujātiya*, as, ā, am, = *su-jāti* above.—*Su-jihva*, as, ā, am, Ved. beautiful-tongued, bright-tongued, having bright flames (said of Agni).—*Su-jirpa*, as, ā, am, well digested; decayed, worn out.—*Su-jiva*, as, m. good or easy life.—*Su-jivanti*, f. a kind of plant (= *sva-ṇa-jivanti*).—*Su-jivita*, as, ā, am, lived well or to some purpose; (am), n. a lucky or happy life.—*Su-jushṭa*, as, ā, am, Ved. well satisfied, fully propitiated.—*Su-jūrṇa*, is, ī, ī, Ved. very quick or active; very old, worn out. (Sāy.—*sobhana-java*, *sush(hu jirpa*, i. e. *purāṇa*, Rig-veda IV. 6, 3); glowing brightly [cf. rt. *jūrṇ*, and see Rig-veda VI. 63, 4].—*Su-jñāta*, as, ā, am, well known, easily known.—*Su-jyeshṭha*, as, m., N. of a king.—*Su-jyeshṭha*, as, ā, am, Ved. having much pre-eminence, bringing much prosperity (said of a son).—*Su-jyoti*, is, ī, ī, having a beautiful light, well lighted.—*Su-tanu*, us, f. a beautiful body; (us, us or vi, u), having a beautiful body; very thin, very slender or delicate; emaciated; (us or

(*vī*), f. a woman; N. of a daughter of Ugra-sena. — *Sutānu-tā*, f. great thinness or delicacy. — *Sutantrī*, *is*, *is*, *i*, having good strings, well-stringed, sounding well, melodious. — 2. *su-tapa*, *as*, *ā*, *am* (for 1. *suta-pa* see under 1. *suta*), practising great penance, very austere. — *Su-tapas*, *as*, *n*, severe penance; (*ās*, *ās*, *as*), one who practises great or severe penance; having great heat; (*as*), m. an ascetic, devotee, anchorite, hermit; the sun; N. of the father of Bali; of the son of Pariplava; of a son of Vasishtha. — *Su-tapta*, *as*, *ā*, *am*, much heated, very hot. — *Su-tamā*, *ind*, much excellently, best. — *Su-tara*, *as*, *ā*, *am*, Ved. easy to be crossed. — *Su-tarām*, *ind*, better, more excellently; more; excessively; exceedingly; consequently; (*na* s°, very badly; *mā* s°, in no way, by no means.) — *Su-tar-kāri*, f. a kind of gourd (= *deva-dālī*). — *Su-tar-dāna*, *as*, m. the Koil or Indian cuckoo. — *Su-tar-man*, *ā*, *ā*, *a*, Ved. easily carrying across (said of a boat). — *Say*. — *sushthū tārayitri*, *Rig-veda VIII. 42, 3*). — *Su-tala*, *am*, n. 'immense depth,' one of the seven divisions of the lower regions or regions under the earth peopled by the Nāgas, (according to some the sixth in order, but see *pātāla*, p. 563); the base or foundation of a large building. — *Su-tashā*, *as*, *ā*, *am*, Ved. well-fashioned. — *Sutām-roshtha* ('*ra-osh*'), *as*, *ā*, *am*, very ruddy-lipped. — *Su-tāra*, *as*, m. 'well-crossing,' 'well-delivering,' N. of a Muni; (*ā*), f., *scil. tushī*, one of the nine kinds of acquiescence in the Sāṅkhya phil.; cf. *su-pārā*; *scil. siddhi*, one of the eight kinds of Perfection (in the Sāṅkhya phil.); N. of a daughter of Sva-phalka. — *Su-tāraka*, *as*, *ā*, *am*, having beautiful stars; (*ā*), f. 'good-accomplisher,' N. of one of the twenty-four goddesses who execute the commands of the twenty-four Arhats. — *Su-tikta*, *as*, *ā*, *am*, very bitter or pungent; (*as*), m. a kind of bitter medicinal plant, = *parpata*; (*ā*), f. a species of gourd (= *koshātaki*). — *Su-tiktaka*, *as*, m. 'very bitter,' a kind of gentian, Gentiana Cheryata; the coral tree. — *Su-tikshya*, *as*, *ā*, *am*, very sharp; very pungent; acutely painful; (*as*), m. the Sigu tree or a white species of it; N. of a Muni. — *Sutikshya-dāna*, *as*, m. 'very sharp-toothed,' epithet of Siva. — *Sutikshyāgra* ('*na-ag*'), *as*, *ā*, *am*, very sharp-pointed. — *Su-tirtha*, *as*, m. a good preceptor (opposed to *ku-tirtha*); epithet of Siva. — *Su-tuka*, *as*, *ā*, *am*, Ved. having good offspring. — *Su-tunga*, *as*, *ā*, *am*, very lofty or tall; (*as*), m. the cocoa-nut tree; a particular culmination or high position (of the planets &c.). — *Su-tushā*, *as*, *ā*, *am*, easily satisfied. — *Su-tus*, *us*, *is*, *ās* (inst. pl. *su-turbhā*), well-sounding. — *Su-tejana*, *as*, m. a particular tree (= *dhanvan*). — *Su-tejas*, *ās*, *ās*, *as*, very sharp or sharp-edged; very bright, splendid; very mighty or potent; (*ās*), m., N. of one of the Arhats of the past age; a worshipper of the sun. — *Su-tejita*, *as*, *ā*, *am*, well-sharpened, very sharp. — *Su-tailā*, f. the plant Mahā-jyotishmati, q. v. — *Su-trātrī*, *tā*, *trī*, *trī*, Ved. a good protector or preserver, well protecting or saving. — *Su-trāman*, *ā*, m. 'good protector,' N. of Indra [cf. *sūtrāman*]; (*ā*), f. 'excellent protectress,' epithet of Pritivī. — *Su-dānita*, *as*, *ā*, *am*, well bitten; well armed [cf. *pari-dānita*]; pressed very close together, crowded into close proximity. — *Su-dāna*, *ās*, *ās*, *as*, Ved. accomplishing mighty or splendid actions, energetic, active, powerful; [cf. *puru-dāna*]. — *Su-daksha*, *as*, *ā*, *am*, very capable or clever; (Ved.) having great energy, very strong. — *Su-dakshina*, *as*, *ā*, *am*, very sincere or upright, very liberal in sacrificial gifts; (*as*), m., N. of a king of Vidarbha; (*ā*), f., N. of the wife of Dilpa. — *Su-dagdhikā*, f. a kind of plant (= *dagdhā*). — *Su-dandā*, *as*, m. the satan cane (= *vetra*). — *Su-dandikā*, f. the Gorakshi plant. — *Su-dat*, *an*, *afī*, *at*, having handsome teeth. — *Su-datta*, *as*, *ā*, *am*, well or properly given; [cf. *sūta*, s. v.]. — *Su-datra*, *as*, *ā*, *am*, Ved. granting well or liberally (= *kalyāṇa-dāna*, Nirukta VI. 14). — *Su-danta*, *as*, m. a good tooth; (*as*, *i*, *am*), having good teeth; (*as*), m. an actor,

dancer; (*i*), f. the female elephant of the north-west quarter. — *Su-dama*, *as*, *ā*, *am*, easy to be subdued. — *Su-dayita*, *as*, *ā*, *am*, much beloved, very dear. — *Su-darbha*, *as*, *ā*, *am*, having good Darbha or Kuśa grass; (*ā*), f. a kind of grass or sugar-cane (= *ikshu-darbha*). — *Su-darsa*, *as*, *ā*, *am*, easily seen. — *Su-darsana*, *as*, *ā* or *i*, *am*, good looking, beautiful, handsome; easily seen; (*as*), m. the discus of Vishnu or Kṛishṇa (in this sense also *am*, n.); a vulture; epithet of Siva; N. of Mount Meru; of a son of Dadhīci; of a son of Dhruva-sandhi; of the father of the eighteenth Arhat of the present Avasarpiti; of one of the nine Jaina Sukalabala or Bala-devas [cf. *sukla-bala*]; of a poet; the rose-apple, Eugenia Jambu; (*i*, *am*), f. n., N. of Indra's city Amarāvati; (*ā*), f. a handsome woman; a woman; an order, command; a particular drug or medicinal plant; the plant Cocculus Cordifolius or Menispermum Glabrum; (*am*), n., N. of Jambudvīpa. — *Sudarsana-cūrṇa*, *am*, n. 'beautiful powder,' a particular medicinal compound used in fevers. — *Sudarsana-dvīpa*, *am*, n. Jambu-dvīpa. — *Sudarsana-samhitā*, f., N. of a work (from which the Hantumat-paddhati and Hantumat-kavāta are chiefly extracted). — *Su-dala*, *as*, m. 'having good leaves,' a kind of plant = *kshira-morātā*; (*ā*), f. other plants (= *sāla-parṇi*; = *taruṇi*). — *Su-dā*, *ās*, *ās*, *am*, very bountiful, munificent. — *Su-dānu*, *us*, *us*, *u*, Ved. giving well or liberally, making beautiful presents, bounteous, giving plentiful rain; offering sacrifices. — *Su-dānta*, *as*, *ā*, *am*, well-subdued, well-restrained, very self-controlled; (*as*), m. a follower of Śākya-muni (q. v.), a Buddhist. — *Sudānta-sena*, *as*, m., N. of a medical author. — *Su-dāman*, *ā*, *ā*, *a*, giving well, one who gives liberally; (*ā*), m. a cloud; the sea; a mountain; N. of Indra's elephant Airāvata; of a particular Go-pa or cowherd; of a poor Brāhman (who came to Dvārakā to ask Kṛishṇa's aid, and was raised to wealth by him); N. of a particular mountain [cf. *saudāmanī*]; of a river. — *Su-dāmā*, f., N. of a river in the north of India (mentioned in Rāmāyaṇa II. 71, 1). — *Su-dāya*, *as*, m. a good gift, auspicious gift; a special gift given on particular solemn occasions (e.g. a gift to a student at his investiture with the sacred thread or Yajñopavīta, a nuptial present, &c.); one who makes the above present (e.g. a mother, father, husband, &c.). — *Su-dāru*, *us*, m. 'having good timber,' N. of a part of the Vindhya mountains called Pāripātra, q. v.; [cf. *kulācala*]. — *Su-dārūṇa*, *as*, *ā*, *am*, very cruel, very dreadful or terrible. — *Su-dāvan*, *ā*, m., Ved. a giver of good, a benefactor. — *Su-dās*, *ās*, m., Ved. a liberal man, liberal sacrificer; N. of a king at whose court both Vasishtha and Viśvā-mitra appear to have acted as family priests, (Sudās Paijavana is regarded as the author of the hymn *Rig-veda X. 133*). — *Su-dāsa*, *as*, m., N. of a king; [cf. *su-dās*]. — *Su-dās-tara*, *as*, *ā*, *am*, more liberal, very liberal. — *Su-dīna*, *am*, n. a fine day, auspicious day, happy day; fine weather. — *Sudīna-tva*, *am*, n., Ved. state of fine weather, an auspicious time. — *Su-dīnāya*, Nom. *ā*, *udīnāyate*, to be fine weather. — *Sudīnāha* ('*na-aha*'), *am*, n. a day of fine weather, a fine day. — *Su-dīv*, *-dyaus*, *-dyaus*, *-dyu*, Ved. having a good sky, having good days. — *Su-dīti*, *is*, *is*, *i*, Ved. shining beautifully, = *su-dīditi* below; (*is*), m., N. of an Āngirasa (author of a hymn in the *Rig-veda*). — *Su-dīditi*, *is*, *is*, *i*, Ved. shining beautifully. — *Su-dīrgha*, *as*, *ā*, *am*, very long (in time or space), very extended; (*ā*), f. a kind of cucumber (= *śnāṅkarkafī*). — *Sudīrgha-garmā*, f. the plant Marsilia Quadrifolia. — *Su-dīrgha-phalikā*, f. 'having very long fruit,' a kind of egg-plant. — *Su-duhka*, *am*, n. great pain; (*as*, *ā*, *am*), very painful; (*am*), ind. very sorrowfully. — *Su-duhkhita*, *as*, *ā*, *am*, much grieved, greatly afflicted. — *Su-duṣa*, *as*, *ā*, *am*, very difficult to be borne or endured. — *Su-duḥga*, *as*, *ā*, *am*, Ved. milking well or easily, prolific. — *Su-durā-cāra*, *as*, *ā*, *am*, very ill-conducted, very badly be-

haved or wicked; (*as*), m. a profligate. — *Su-durā-ruha*, *as*, *ā*, *am*, very hard to be ascended, inaccessible. — *Su-durāvarta*, *as*, *ā*, *am*, very difficult to be dissuaded. — *Su-durgama*, *as*, *ā*, *am*, very difficult to traverse or cross, very difficult to sail over. — *Su-durjaya*, *as*, *ā*, *am*, very difficult to be overcome or conquered. — *Su-durdarsa*, *as*, *ā*, *am*, very difficult to be beheld or observed. — *Su-durbuddhi*, *is*, *is*, *i*, very foolish. — *Su-durlabha*, *as*, *ā*, *am*, very difficult to be attained, quite unattainable, very scarce or rare. — *Su-dustāra*, *as*, *ā*, *am*, very difficult to be performed or attained; very arduous or painful. — *Su-dushkara*, *as*, *i*, *am*, very difficult to be done, most arduous. — *Su-dushkha*, *as*, *ā*, *am*, very painful, very unpleasant; (*am*), ind. very painfully, very sorrowfully. — *Su-dushkhita*, *as*, *ā*, *am*, much pained or grieved. — *Su-dusha*, *as*, *ā*, *am*, very bad, very wicked or depraved, much corrupted or spoiled. — *Su-dustāra*, *as*, *ā*, *am*, very difficult to be passed or crossed; [cf. *du-tara*]. — *Su-dustaya*, *as*, *ā*, *am*, very difficult to be abandoned or quitted. — *Su-dūra*, *as*, *ā*, *am*, very distant; (*am*), ind. for a very long distance; in a very high degree; (*ā*), ind. from afar. — *Sudūra-parāhata*, *as*, *ā*, *am*, driven back to a great distance. — *Su-drīgha*, *as*, *ā*, *am*, very firm or hard; (*am*), ind. very firmly. — *Sudrīgha-vrata*, *as*, *ā*, *am*, very rigid or strict in vows. — *Su-drīś*, *k*, *k*, *k*, having beautiful eyes, very beautiful; (*k*), f. a pretty woman. — *Su-drīśa*, *as*, *i*, *am*, Ved. looking beautifully, having a beautiful appearance (said of Ushas). — *Su-drīśika*, *as*, *ā*, *am*, Ved. looking beautiful, handsome. — *Sudrīśika-sandhī*, *k*, *k*, *k*, Ved. having a handsome or beautiful appearance; (*k*), f. epithet of Ushas. — *Su-drīśya*, *as*, *ā*, *am*, clearly visible. — *Su-drīshā*, *as*, *ā*, *am*, easily seen, easy to be seen; looked at earnestly. — *Su-deva*, *as*, m. a favourable or propitious deity; N. of a Brāhman; (*i*), f. a proper N. — *Su-deshya*, *as*, m., N. of a son of Kṛishṇa; (*ās*), m. pl., N. of a people; (*ā*), f., N. of the wife of Virāṭa; of the wife of Bali. — *Su-dohana*, *as*, *ā*, *am*, Ved. easy to be milked. — *Su-dyut*, *t*, *t*, *t*, Ved. shining brightly. — *Su-dyumna*, *as*, *ā*, *am*, very bright; (*as*), m., N. of a king; of a son of Manu Vaivasvata (supposed to have been born a female, under the name of Idā, q. v., and afterwards changed into a male through the favour of Mitra and Varuna). — *Su-draṇīṣa*, *ās*, *ās*, *as*, Ved. having splendid riches or treasures (said of Agni). — *Su-dru*, *us*, *us*, *u*, Ved. having beautiful wood. — *Su-dvijānana* ('*ja-ān*'), *as*, *ā*, *am*, having a mouth containing beautiful teeth. — *Su-dhana*, *as*, *ā*, *am*, very rich; (*as*), m. a proper N. — *Su-dhanus*, *us*, m., N. of a son of Kuru. — *Su-dhanvan*, *ā*, *ā*, *a*, having an excellent bow; (*ā*), m. a good archer, Bowman; N. of Viśva-karman, q. v.; of a king; the son of an outcast Vaiśya (but see below). — *Sudhanvācārya*, *as*, m. (by some separated into two words, see *su-dhanvan* and *cārya*), the son of an outcast Vaiśya by a woman of the same class, (Manu X. 23.). — *Su-dharma*, *as*, m., N. of one of the ten disciples of the celebrated Jaina teacher and Arhat Mahāvīra, q. v., (the line of Jaina ascetics is said to be traced up to him in regular succession, the other ten disciples of Mahāvīra having left no successors); (*ās*), m. pl., N. of a class of deities; (*ā*, *i*), f. an assembly or council of the gods. — *Su-dharman*, *ā*, *ā*, *a*, keeping well to duty, attentive to duties; (*ā*), m. a council or assembly of the gods; the hall or palace of Indra (given to Ugrasena by Kṛishṇa); a man attentive to the proper maintenance of his family; N. of a son of king Bhadrāsena; of a Kshatriya. — *Su-dharsha* or *su-dharshana*, *as*, *ā*, *am*, (probably) easy to be laid hold of, easy of attainment or approach; [cf. *dur-dharsha*]. — *Su-dhā*, see p. 1127. — *Su-dhāma*, N. of a mountain; (*ās*), m. pl., N. of a class of deities. — *Su-dhāman*, *ā*, m., N. of a Muni; of a Loka-pāla. — *Su-dhāra*, *as*, *ā*, *am*, Ved. streaming beautifully. — *Su-dhita*, *as*, *ā*, *am*, Ved. well or properly placed, well-ordered, perfect, secure; well-disposed, kind,

good, benevolent; prosperous, happy; well held, well aimed, well thrown (said of weapons). — *Su-dhiti*, *is*, m. f. an axe (more correctly written *sva-dhiti*, q. v.). — *Su-dhī*, *is*, f. a good understanding, good sense, intelligence; (*is*, *is*, *i*), having a good understanding, wise, clever, sensible; (*is*), m. a wise or clever or intelligent man; a Pandit, teacher. — *Su-dhira*, *as*, *ā*, *am*, very firm or resolute; very considerate or wise. — *Su-dhura*, *as*, *ā*, *am*, Ved. carrying a burden well (said of a horse). — *Su-dhūmya*, *as*, m. a particular fragrant substance (= *svādu*). — *Su-dhūma*, *as*, *ā*, *am*, very purple. — *Sudhūmra-varṇā*, f. 'of a deep purple colour,' epithet of one of the seven tongues of fire. — *Su-dhriti*, *is*, m., N. of a king. — *Sudhy-upāsya* (written *suddhy-upāsya*), *as*, m. 'he who is to be worshipped by the intelligent,' epithet of the Deity; (*as*), m. a particular kind of royal palace (of which twelve sorts are enumerated); a particular attendant on Kṛishṇa; (*ā*), f. a woman; N. of the goddess Umā; of one of Umā's female companions; the plant *Aristolochia Indica*; a sort of pigment, = *go-roṇā*; (*am*), n. the club of Bala-rāma. — *Su-nakshatra*, *as*, m., N. of a king; (*ā*), f., N. of the second night of the civil month (*karma-māsa*). — *Su-nanda*, *as*, *ā*, *am*, pleasing well, delighting. — *Sunandā-sahita*, *as*, *ā*, *am*, attended by *Su-nandā*. — *Su-nandini*, f. a species of the *Ati-jagati* metre (= *manju-bhāshini*). — *Su-naya*, *as*, m. good conduct; good policy [cf. *dur-naya*]; N. of a son of Rīta; of a son of Pariplava; (*ās*), m. pl., N. of a people. — *Su-nayana*, *as*, *ā*, *am*, having beautiful eyes; (*as*), m. a deer; (*ā*), f. a woman. — *Su-nasa*, *as*, *ā*, *am*, handsome-nosed; (*ā*), f., N. of a river. — *Su-nābha*, *as*, *ā*, *am*, having a beautiful navel, having a good nave or centre; (*as*), m. a mountain; the mountain *Mānāka*, q. v.; N. of a son of Dhṛita-rāshṭra; of a son of Garuḍa. — *Su-nāma-dvādaśī*, f. a particular religious observance performed on the twelfth day of the twelfth month. — *Su-nāman*, *ā*, *mnī*, *as*, well named; (*ā*), m., N. of a son of Ugra-sena, of a chief of the Śūra-senas (represented as destroyed in battle together with his whole army by Kṛishṇa). — *Su-nāḷaka*, *as*, *ikā*, *am*, having a beautiful stalk or stem; (*as*), m. a kind of tree (= *vaka-pushpa*). — *Su-nāśā*, f. a handsome nose. — *Su-nāśiksha-bhruva* ('*sā-aksh*'), *as*, *ā*, *am*, endowed with handsome nose, eyes, and eyebrows. — *Su-nāśika*, *as*, *ā*, *am*, having a handsome nose; having a good point or projection; (*ā*), f. a particular plant (= *kāka-nāśā*). — *Su-nāśira*, see s. v. — *Su-nīgraha*, *as*, *ā*, *am*, well controlled, easily restrained. — *Su-nīdrā*, f. sound sleep. — *Su-nīdhā* (inst. of *su-nīdhā* for *su-nīdhā* according to Śāy.), Ved. with careful putting down, with great care, (Śāy. = *sobhana* *nīdhānena*, Rīg-veda III. 29, 12.) — *Su-nīnada*, *as*, *ā*, *am*, sounding agreeably or pleasantly. — *Su-nībhṛita*, *as*, *ā*, *am*, very lonely or private; (*am*), ind. very secretly or closely, very narrowly, very privately. — *Su-nīraja*, *as*, *ā*, *am*, Ved. altogether easy to be attained, (Śāy. = *sukhena nīśesham* *prāpya*, Rīg-veda I. 10, 7.) — *Su-nīrūpita*, *as*, *ā*, *am*, well observed or inspected, well examined, well seen into. — *Su-nīrnikta*, *as*, *ā*, *am*, thoroughly cleansed, well washed off. — *Su-nīrmathā* (according to Śāy. inst. case fr. *su-nīrmath*), Ved. with auspicious attrition (= *sobhana* *manthanena*, Rīg-veda III. 29, 12.) — *Su-nīryāsā*, f. 'having good exudation or resin,' the plant *Jingini*, q. v. — *Su-nīśita*, *as*, *ā*, *am*, very sharp. — *Su-nīśāla*, *as*, m. 'very unchangeable,' epithet of Śiva. — *Su-nīśāta*, *as*, *ā*, *am*, well ascertained or determined, resolved; commended, approved; (*as*), m., N. of a particular Buddha. — *Su-nīshappa* or *su-nīshannaka*, *am*, n. the pot-herb *Marsilea Quadrifolia*. — *Su-nīshka*, *as*, *ā*, *am*, Ved. having beautiful ornaments. — *Su-nīshapta*, *as*, *ā*, *am*, well heated or burnished. — *Su-nīta*, *as*, *ā*, *am*, well-conducted, well-behaved; politic; (*as*), m., N. of a king; (*am*), n. good conduct or behaviour; good policy, prudence. — *Su-nīti*, *is*, f. good conduct or behaviour, good manners, propriety, good policy; N.

of the mother of Dhruva; (*is*, *is*, *i*), well-conducted. — *Su-nītha*, *as*, *ā*, *am*, well-disposed, well-conducted, righteous, virtuous, moral, good; (*as*), m. a good leader (Ved.); a Brāhman; N. of a king; of Śiśu-pāla, king of Cedi; (*ā*), f., N. of the first-born daughter of Mṛityu or death (wife of Anga). — *Su-nīla*, *as*, *ā*, *am*, very black or blue, dark; (*as*), m. the pomegranate tree; (*am*), n. the root of the *Andropogon Muricatus*; (*ā*), f. common flax (= *alasi*); other plants (= *vishṇu-krāntā*; = *jaratī-trīṇa*). — *Su-nīlaka*, *as*, m. 'very blue,' a kind of blue Bhṛīṅga-rāja bird; a blue gem (perhaps an emerald or sapphire); a kind of tree (= *nīlāsana*). — *Su-nīśaṇsa*, *as*, *ā*, *am*, very mischievous or injurious, very cruel. — *Su-nīśaṇsa-kṛit*, *t*, *t*, *t*, doing very malicious things, malicious. — *Su-netra*, *as*, *ā*, *am*, beautiful-eyed; (*ā*), f., scil. *tushṭi*, one of the nine kinds of acquiescence (according to the Sāṃkhya phil.; cf. *su-pāra*). — *Su-nau*, *aus*, *aus*, *u*, having good ships; (*u*), n. water (according to *Sabda-k*). — *Su-pakva*, *as*, *ā*, *am*, well cooked or matured, thoroughly ripe; (*as*), m. a sort of fragrant Mango. — *Su-pattra*, *as*, *ā*, *am*, having beautiful leaves; (*as*), m. a kind of plant (= *āditya-pattra*); a sort of grass, = *pallīvāḥ*; (*ā*), f. various plants, = *rudra-jatā*; = *satāvāri*; = *pālākā*; = *samī*; = *sāla-parṇī*; (*am*), n. the leaf of the *Laurus Cassia*. — *Su-patraka*, *as*, m. the *Sigru* tree; (*ikā*), f. = *jatukā*. — *Su-patrin*, *i*, *inī*, *t*, well feathered. — *Su-patnī*, f. (a woman) having a good husband; [cf. *sa-patnī*]. — *Su-patha*, *as*, m. a good road; good course or way; good conduct; (*as*, *ā*, *am*), having a good road, having beautiful paths; (*as*), m., N. of a brother of Śāśi-kālā. — *Su-pathin*, *panthās*, m. a good road; (*panthās*, *pathī*, *pathī*), having good roads. — *Supathin-tara*, *as*, m., Ved. a better road. — *Su-pathya*, *as*, *ā*, *am*, very wholesome; (*ā*), f. a kind of plant (= *śveta-bīlī*). — *Su-padma*, *as*, *ā*, *am*, having beautiful lotuses; (*as*), m., N. of a grammar by Padma-nābha-datta; (*ā*), f. orris root. — *Su-paptanī*, m. du. (in the *Pada* text *su-paptanī*), easily descending, quickly alighting, (according to Śāy. *su-paptanī* = *sobhana-patanam yathā bhavati* or *su-patanau*, Rīg-veda I. 182, 5.) — *Su-parikishṭa*, *as*, *ā*, *am*, sorely distressed, grievously pained. — *Su-parīśāhanna*, *as*, *ā*, *am*, well surrounded or furnished with requisites. — *Su-parīśrānta-vāha*, *as*, *ā*, *am*, having very wearied horses. — *Su-parīkshaṇa*, *am*, n. the art of examining or trying well, thorough examination. — *Su-parīkshita*, *as*, *ā*, *am*, well examined, well tried, thoroughly investigated. — *Su-parṇa*, *as*, *ā* or *i*, *am*, well-winged, having good or beautiful wings; having beautiful leaves; (*as*), m. a ray of the sun, solar ray, (in Naigh. I. 5. *su-parṇā* is enumerated among the *raśmī-nāmāni*, and in I. 14. among the *asva-nā-māni*); N. of Garuḍa, q. v.; a class of bird-like beings of a semi-divine character; any supernatural bird; a cock; the tree *Cassia Fistula*; N. of a Vedic Rishi; (*ā*, *i*), f. a number of lotuses or a pool abounding with them; (*i*), f. the mother of the bird Garuḍa; (Ved.) 'the beautiful-winged one,' the sky (= *dyaus*, sometimes identified with *Vāc* and regarded as the mother of metres; see *sauparṇeya*). — *Su-parṇaka*, *as*, *ikā*, *am*, having good wings; having beautiful leaves; (*as*), m. Garuḍa or any bird of supernatural character; the tree *Cassia Fistula*; the tree *Echites* *Scholaris*; (*ikā*), f. various plants, &c. (= *svarga-jivanti*; = *palāśi*; = *sāla-parṇī*; = *renukā*; = *vākuṭi*). — *Suparṇa-keṭu*, *us*, m. 'having Garuḍa for a symbol,' epithet of *Vishṇu*. — *Suparṇa-yātu*, *us*, m., Ved. a demon in the shape of a *Su-parṇa*. — *Suparṇa-vāta*, *as*, m. the wind agitated by the wings of Garuḍa. — *Suparṇākhyā* ('*ṇa-ākḥ*'), *as*, m. the plant *Nāga-keśara*. — *Suparṇi-tanaya*, *as*, m. 'son of *Su-parṇi*,' Garuḍa. — *Su-parṇeya*, *as*, m. a son of *Su-parṇi*. — *Su-paryavāsita*, *as*, *ā*, *am*, quite finished or concluded, well-nigh accomplished. — *Su-paryāpta*, *as*, *ā*, *am*, very extensive, very spacious or comprehensive; well filled or fitted out (as a palace with various offices and

buildings). — *Su-parvan*, *ā*, *ā*, *am*, well jointed, having many joints or knots; (*ā*), m. a bamboo; an arrow; a god, deity; a special lunar day (in which religious ceremonies are performed, as the full and new moon, and the eighth and fourteenth days of each fortnight); smoke; (*ā*), f. white *Dūrva* grass. — *Su-palāyika*, *as*, *ā*, *am*, completely fled or run away; well or skillfully retreated; (*am*), n. a total rout or retreat; a good or skillful retreat. — *Su-palāśa*, *as*, *ā*, *am*, Ved. having many leaves, abounding in leaves, leafy. — *Su-pākya*, *am*, n. a particular medicinal salt (= *vid-lavaṇa*). — *Su-pāṇḍalaka*, see *Vopadeva* VII. 2, VII. 18. — *Su-pāṇḍī*, *is*, *is*, *i*, Ved. beautiful-handed, skilful-handed, dexterous. — *Su-pātra*, *am*, n. a good or suitable vessel, proper receptacle; a fit or competent person, an able man, any one well fitted for an office. — *Su-pād*, *pāt*, *pāt* or *padī*, *pāt*, having good or handsome feet. — *Su-pāna*, *as*, *ā*, *am*, well or easily drunk, easy to be drunk. — *Su-pāra*, *as*, *ā*, *am*, Ved. well crossing, easy to be crossed; (*ā*), f., scil. *tushṭi* (in the Sāṃkhya phil.), one of the nine kinds of acquiescence and five kinds of external acquiescence (the other four being *utārā*, *su-netrā*, *su-mariśā*, and *anuttamā* or *sāttvikā*; cf. *salila*). — *Su-pārśva*, *as*, m. the waved-leaf fig-tree (= *plaksha*); N. of a minister of Ravana; of a fabulous bird (son of *Sampāti*, mentioned in *Rāmāyana* IV. 59); of the seventh Arhat of the present *Avā-sarpiṇi*; of a son of *Srutāyus*; of a son of *Dṛiḍha-nemi*; of a place. — *Su-pārśvaka*, *as*, m., N. of the third Arhat of the future *Utsarpiṇi*; a kind of veined-leaf fig (= *gardabhāṇḍa*). — *Su-pārśvora* ('*va-ūru*'), *us*, *us* or *ū*, *u*, having fine ribs and thighs. — *Su-pīṅgalā*, f. a kind of plant (= *jīvantī*); another plant (= *jyotishmati*). — *Su-pippala*, *as*, *ā*, *am*, Ved. having fine fruit, (Śāy. = *su-phala*, Rīg-veda VII. 101, 5.) — *Su-pīś*, Ved. beautifully variegated or decorated, having fine ornaments, well-formed, having beautiful limbs, graceful; [cf. *visvāpīś*]. — *Su-pis*, *is*, *is*, *is* (inst. pl. *su-pirbhī*), well going, well walking. — *Su-pīdana*, *am*, n. the act of pressing or pinching pleasantly, rubbing and kneading the limbs. — *Su-pīḍita*, *as*, *ā*, *am*, well pressed. — *Su-pīta*, *as*, m., N. of the fifth *Muhūrta*; (*am*), n. a carrot (= *garjara*, see 2. *pīta*). — *Su-pīna*, *as*, *ā*, *am*, very stout or big. — *Su-pīvan*, *ā*, &c., drinking well (according to *Sabda-k*). — *Su-puṇī*, f. (a woman) having a good husband. — *Su-puṣa*, *as*, m. a sort of bulbous plant (= *kola-kanda*); another plant (= *vishṇu-kanda*). — *Su-putra*, *as*, m. an excellent son. — *Su-putrīka*, f. = *jatukā* (according to *Sabda-k*). — *Su-puru-hūti*, *is*, *is*, *i*, very much invoked. — *Su-pushkarā*, f. a particular plant (= *sthala-padmini*). — *Su-pushkala*, *as*, *ā*, *am*, very copious. — *Su-pushpa*, *as*, *ā* or *i*, *am*, having beautiful flowers; (*as*), m. the coral tree; the *Sirisha* tree; other plants, &c., = *rakta-pushpaka*; = *hari-dru*; = *rāja-taruṇī*; (*i*), f. the plantain tree; a sort of fennel (= *miśreyā*); the white *Clitoria Ternatea* (= *a-parājītā*); other plants, &c., = *jirṇa-phaijī*; = *sata-pushpī*; = *drona-pushpī*; (*am*), n. cloves; various plants, &c. (= *āhulya*; = *prapaṇḍarika*; = *tūla*); the menstrual excretion. — *Su-pushpikā*, f. a kind of tree or plant (= *pālāḥ*). — *Su-pushpita*, *as*, *ā*, *am*, blooming beautifully, in full flower; having the hair bristling or thrilling (with internal pleasure). — *Su-pūjita*, *as*, *ā*, *am*, much honoured. — *Su-pūta*, *as*, *ā*, *am*, Ved. well purified. — *Su-pūra*, *as*, *ā*, *am*, easy to be filled; well filling; a sort of lime or citron (= *vija-pūra*). — *Supūraka*, *as*, m. the *Vaka-pushpa* tree. — *Su-pūrṇa*, *as*, *ā*, *am*, well filled. — *Su-peśas*, *ās*, *ās*, *as*, Ved. beautiful in form, handsome. — *Su-prakāśa*, *as*, *ā*, *am*, Ved. very visible, manifest, apparent; public. — *Su-praketa*, *as*, *ā*, *am*, Ved. very wise; beautifully shining. — *Su-pracchanna*, *as*, *ā*, *am*, well concealed, very secret or private. — *Su-prajas*, *ās*, *ās*, *as*, having good offspring. — *Su-prapīti*, *is*, *is*, *i*, Ved. skilfully guiding, wisely directing. — *Su-pratara*, *as*, *ā*, *am*, Ved. easily crossing over; far-shooting. — *Su-pratarka*, *as*, m. a sound judg-

ment, good understanding or intellect. — *Su-pratibhāṣa*, as, ā, am, Ved. beautiful to look at or behold. — *Su-pratibhāṣa*, ind. in a very secret manner. — *Su-pratibhā*, f. spirituous liquor (= *madirā*). — *Su-pratibhā*, as, ā, am, standing well; very celebrated, very glorious, famous; (ā), f. good position, good reputation, fame, celebrity; the establishment or erection (of a temple, idol, &c.); installation, consecration; a species of metre containing four lines of five syllables each; (as), m., N. of a month. — *Su-pratibhāṣita*, as, ā, am, well set up or established or fixed, well situated or placed; consecrated; celebrated; (as), m. the Uḍumbara tree. — *Su-pratibhāṣita*, as, ā, am, well bathed; thoroughly purified or cleared; well versed in; well investigated, clearly ascertained. — *Su-pratibhāṣita-sūtra*, as, m. a Brāhmaṇa well versed in the Sūtras, one who is well skilled in repeating or has clearly ascertained the (meaning of the) Sūtras. — *Su-pratibhāṣita*, as, ā, am, having a beautiful shape or form, well made, handsome; handsome-faced (Ved.); having a beautiful trunk, strong as an elephant's trunk; (as), m., N. of Kāma-deva; of Siva; of the elephant of the north-east quarter. — *Su-pratibhāṣita*, as, m., N. of a preceptor. — *Su-pratibhāṣita*, is, īs, ī, Ved. easily overpowering; (Sāy.) inflicting much injury. — *Su-pradaha*, as, ā, am, easily milked, easy to be milked. — *Su-pradhṛishya*, as, ā, am, easy to be injured, easily overpowered. — *Su-prapāna*, as, n., Ved. a pond &c. easy for drinking, a good drinking place, a good tank. — *Su-prabuddha*, as, m., N. of a king (father of Māyā-devī, mother of Buddha). — *Su-prabha*, as, ā, am, very bright or splendid, brilliant, glorious; (as), m., N. of one of the nine Sukla-balas of the Jinas; of a king; (ā), f. one of the seven tongues of Fire; N. of a river (sometimes regarded as one of the seven Sarasvatīs); the Vākūṣṭ plant. — *Su-prabha-pura*, as, m., N. of a town. — *Su-prabhāta*, as, ā, am, well dawned, well shone forth, well illumined or enlightened; (ā), f., N. of a particular river; (am), n. an auspicious dawn or day-break, beautiful morning; the earliest dawn; (ā), ind. at earliest break of day. — *Su-pragya*, as, ā, am, Ved. having much food or sacrifice, abounding in oblations (said of Agni); food-bestowing, (in Rīg-veda VII. 39. 2. *su-prayā barhis* = *śobhanānena yuktam barhis*, according to Sāy.; by others regarded as a base *su-prayā*, see Mahā-dhara on Vajrasaneyi-s. XXXIII. 44.) — *Su-prayukta*, as, ā, am, well joined or applied, well attached; well managed; closely connected. — *Su-prayukta-sāra*, as, m. one who fits an arrow skillfully on a bow, a good marksman, skillful archer. — *Su-prayoga*, as, m. good application, good management; dexterity, expertness; close contact; (ā), f., N. of a river. — *Su-prayoga-bhikṣa*, as, m. = *suprayukta-sāra* above. — *Su-pralambha*, as, ā, am, easy of attainment. — *Su-pralāpa*, as, m. good speaking, discoursing well, eloquence. — *Su-pravācana*, as, ā, am, Ved. having much speech or eloquence, worthy of much praise. — *Su-pravṛddha*, as, ā, am, full-grown; a proper N. — *Su-prasanna*, as, ā, am, well pleased, very gracious or favourable; (as), m., N. of Kuvera. — *Su-prasanna*, as, m. a kind of plant (= *krishṇārjaka*). — *Su-prasārā*, f. a kind of creeper (= *pra-sārīṇī*). — *Su-prasāda*, as, m. extreme graciousness or kindness, great propitiableness; (as, ā, am), very gracious or kind, auspicious; (as), m., N. of Siva. — *Su-prasāda*, as, ā, am, (probably) easily propitiated, very placable. — *Su-prāc*, -*prān*, -*prāci*, -*prāk*, Ved. easily going in front, proceeding well or quietly. — *Su-prāta*, as, ā, am (probably for *su-prabhāta*, q.v.), dawning finely. — *Su-prātar*, ind. fine dawn or morning. — *Su-prāpa*, as, ā, am, easily obtainable. — *Su-prāyana*, as, ā, am, Ved. to be approached easily, easily accessible. — *Su-prāyana-tama*, as, ā, am, Ved. most accessible; very delicate or tender (said of the *barhis* or sacred grass; Sāy. = *mrīdu-tama*, Rīg-veda VI. 63. 3). — *Su-prāvi*, is, īs, ī, Ved. well protected; well protecting, a care-

ful protector, (Sāy. = *sushṭhu prakarṣheṇa rakṣitṛi*, Rīg-veda I. 60. 1.) — *Su-prāya*, as, ā, am, Ved. to be well protected, especially worthy of protection, (Sāy. = *sushṭhu prakarṣheṇa rakṣaṇīya*, Rīg-veda I. 34. 4.) — *Su-prīya*, as, ā, am, very dear, greatly beloved, much loved or liked, agreeable, pleasant; (as), m. (in prosody) a foot of two short syllables, a pyrrhic; (ā), f. a lovely or charming woman, a favourite wife; N. of an Apsaras. — *Su-prīta*, as, ā, am, well pleased, much delighted, very happy, well cared for, favoured, cherished; very kind, very gracious or friendly. — *Su-prītrī*, tā, trī, trī, Ved. one who goes well. — *Su-psaras*, ās, ās, as, Ved. handsome in form. — *Su-psaras-tama*, as, ā, am, Ved. most handsome in form (said of Vāyu). — *Su-phala*, as, ā, am, bearing good or much fruit, very fruitful, very fertile, very profitable; (as), m. the wood-apple tree, *Feronia Elephantum* (= *kapiṭha*); the pomegranate; the jujube; a sort of bean, *Phaseolus Mungo*; the *Karpikāra* tree; (ā), f. colocynth; a pumpkin, gourd; the plantain; a kind of brown grape; another plant (= *kāśmari*). — *Su-phena*, as, n. 'good foam,' a cuttle-fish bone. — *Su-bandha*, as, ā, am, well bound or secured, having a good binding; (as), m. sesamum. — *Su-bandhana-vimocana*, as, m. 'good deliverer from bonds,' epithet of Siva. — *Su-bandhu*, us, us, u, having good connections or friends; (us), m. a good friend; N. of a Vedic Rishi having the patronymic *Gauṣṭhāyana* or *Laupāyana* and author of several hymns in the Rīg-veda; N. of a merchant; of the author of the *Vasava-dattā*. — *Su-bala*, as, m. 'very powerful,' epithet of Siva; N. of a king of *Gāndhāra*. — *Su-bala-putra*, as, m. 'son of Subala,' epithet of Sakuni; [cf. *saubala*]. — *Su-bahu*, us, vi, u, very much, very many, very numerous. — *Su-bahu-srūta*, as, ā, am, one who is deeply versed in the Veda, a very profound divine or theologian. — *Su-bādhava*, as, m. epithet of Siva. — *Su-bāla*, as, m., N. of a son of Kāśika. — *Su-bāladhi*, is, īs, ī, fine-tailed. — *Su-bāla-grāma*, as, m., N. of a village. — *Su-bāhu*, us, us, u, handsome-armed; having mighty arms, strong-armed; (us), m., N. of a son of Dhṛita-rāshtra and king of Cedi; of a son of Satru-ghna and king of Matharā; (us), f., N. of an Apsaras. — *Su-buddhi*, is, īs, ī, of good understanding, wise, clever, intelligent, shrewd. — *Su-bodha*, as, ā, am, easy of apprehension; easily understood, easily taught; (as), m. making well known, good information or knowledge; awakening or waking up well; (ā), f., N. of a commentary on the *Mugdha-bodha*; of a commentary on the *Meghadūta* by Bharata-sena; of a commentary on the *Sisūpāla-vadha* by Bharata-sena. — *Su-bodhani*, f., N. of a commentary on *Vijñāneśvara's* *Mittāksarā* by Viśveśvara; of another on the *Bhagavad-gītā* by Śrī-dhara-svāmin; of a short treatise on ritual by Siva-rāma. — *Su-brahmanya*, as, m., N. of Kārttikeya; one of the sixteen priests employed at a solemn sacrifice; N. of a district; (ā), f. a particular recitation of certain Mantras. — *Su-brahman*, ā, ā, a, Ved. having or receiving excellent prayers, receiving or uttering beautiful hymns; very pious. — *Su-brahma-vāsudeva*, as, m. (according to Śabda-k.), epithet of the son of Vasudeva in the form of Brahman (i. e. of Krishna identified with the Creator). — *Su-bhaga*, as, ā, am, possessing good fortune, very fortunate or prosperous, happy, blessed, auspicious, highly favoured; beautiful, lovely, charming, pretty; beloved, liked, amiable; illustrious; (as), m. borax; the *Asoka* tree; the *Campaka* tree; red *Amaranth*; (ā), f. a woman beloved by her husband; a favourite wife; an honoured or honourable mother; a kind of wild jasmine; turmeric; holy basil; various other plants, &c., = *kaivartī*; = *sāla-purā*; = *nīla-dūrva*; = *prīyangu*; = *kastūri*; = *suvarṇa-kadalī*; (am), n. good fortune. — *Su-bhagan-karaṇa*, as, i, am, making prosperous. — *Su-bhaga-tva*, as, n. prosperity.

— *Su-bhagu-mānīn*, ī, īnī, ī, fancying or considering one's self fortunate or pleasing. — *Su-bhagam-bhaviṣṭu*, us, us, u, or *subhagam-bhāvika*, as, ī, am, becoming happy or prosperous or pleasing. — *Su-bhagam-manyā*, as, ā, am, thinking one's self fortunate or pleasing, fancying one's self a favourite; vain, a self-flatterer. — *Su-bhagammanyā-bhāva*, as, m. the state of supposing one's self pleasing or a favourite, self-conceit, vanity. — *Su-bhaga-suta*, as, m. the son of a favourite or much-loved wife; the son of an honoured or honourable mother. — *Su-bhagodaya* ('ga-ud'), as, m. 'rise of prosperity,' N. of a work. — *Su-bhanga*, as, ā, am, breaking easily; (as), m. the cocoa-nut tree. — *Su-bhaṭa*, as, m. a great warrior, champion; N. of the author of the *Dūtān-gada*. — *Su-bhaṭṭa*, as, m. a very learned man; a distinguished warrior (in this sense probably for *subhāṭa*, q.v.). — *Su-bhadra*, as, ā, am, very propitious or auspicious, very happy or fortunate; (as), m., N. of Vishnu; of a particular king; (ā), f., N. of the sister of Krishna and wife of Arjuna, (she was forcibly seized and carried off by Arjuna from *Dvārakā* after obtaining Krishna's leave, as described in *Mahā-bh. Ādi-parvan*, chap. 219, 220; her image is carried in procession with those of *Jagan-nātha* and *Bala-rāma* at the *Ratha-yātrā*); the creeper *Ecchites Frutescens*; a particular plant (= *ghrita-mandā*); another plant (= *kāśmari*). — *Su-bhadra*, as, m. a car or vehicle of a god or for carrying the image of a god in procession (also *am*, n. according to some); the *Vilva* tree; a species of the *Ati-śakkarī* metre (according to some). — *Su-bhadraṇī*, f. a kind of medicinal plant (= *trāyamāṇā*). — *Su-bhadra-haraṇa-parvan*, a, n. 'the section relating to the seizure of Subhadra,' see above under *su-bhadra*. — *Su-bhadrikā*, f., Ved. the wicked *Su-bhadra*; a particular metre. — *Su-bhadreśa* ('rā-īśa'), as, m. 'husband of *Su-bhadra*, epithet of Arjuna. — *Su-bhara*, as, ā, am, bearing well, well burdened; easy to be borne. — *Su-bhasattarā*, f., Ved. = *atīśayena* *subhagā*, Sāy. on Rīg-veda X. 86. 6. — *Su-bhānu*, us, m., N. of the seventeenth (or fifty-first) year of Jupiter's cycle of sixty years. — *Su-bhāshita*, as, ā, am, spoken well or eloquently; speaking or discoursing well, eloquent; (as), m. a particular Buddha or Buddha sage; (am), n. a fine speech, eloquence. — *Su-bhāshita-rasāśvāda-jāta-romāṇa-kañchuka* ('sa-ās', 'ma-an'), as, ā, am, having (as it were) a coat of mail consisting of bristling hairs produced by tasting the flavour of delightful words. — *Su-bhāsa*, as, m., N. of a king. — *Su-bhikṣa*, as, m. n. good alms, successful begging; abundance of food (especially that given as alms), an abundant supply of provisions, plenty [cf. *dur-bhikṣa*]; (as, ā, am), having good food or an abundant supply of provisions; (ā), f. the tree *Grislea Tomentosa*. — *Su-bhishak-tama*, as, ā, am, Ved. healing best, curing most effectually, a most excellent physician. — *Su-bhishaj*, k, k, k, healing well, a good physician. — *Su-bhiraka*, as, m. the *Palāsa* tree, *Butea Frondosa*. — *Su-bhū*, is, f. a good or illustrious birth, (in Rīg-veda VI. 66. 3. *su-bhū*, 'for an illustrious birth,' is explained by Sāy. to mean *nṛpīṇam samyak bhavanāya*, 'entirely for the benefit of men'); (is, is, u), Ved. (*subhū*, nom. pl. masc., Rīg-veda VII. 67. 8), being good or excellent; having an excellent birth; beautiful, excellent; (*bhūva*), pl. (= *nadyak*, Rīg-veda I. 52. 4; = *stolārāh*, I. 52. 1). — *Su-bhūtika*, as, m. the *Vilva* tree. — *Su-bhūma*, as, m., N. of Kārtavīrya (as the eighth Jaina *Cakra-vartin* or universal emperor). — *Su-bhūmi*, is, m., N. of a son of *Ugra-sena*. — *Su-bhṛita*, as, ā, am, well borne or maintained, well cherished or protected. — *Su-bhṛīsa*, as, ā, am, very much, exceeding; (am), ind. very much, exceedingly. — *Su-bheshaja*, as, m., N. of a Rishi. — *Su-bhā-rava*, as, ī, am, very fearful, terrific. — *Su-bhogina*, as, ā, am, very fit to be enjoyed, very desirable. — *Su-bhṛāj*, f, f, f, shining brightly. — *Su-bhṛātrī*, tā, m. a good brother. — *Su-bhṛu*, us, us, u, = *su-bhṛū*. — *Su-bhṛū*, is, is, u (acc. sing.

-bhruvām, dat. *-bhruve* or *-bhruvai*, abl. *-bhruvas* or *-bhruvās*, gen. pl. *-bhruvām* or *-bhruvām*, voc. sing. *-bhru* or *-bhru*, the latter form of voc. occurring once in the *Bhāṭṭi-kāvya*, lovely-browed, having beautiful eyebrows; (*ās*), f. a woman. — *Su-bhru-nāsākṣhi-keśānta* (*śā-ak*), as, ā, am, having handsome brows, nose, eyes, and hair. — *Su-makha*, as, ā, am, abounding in sacrifices; much adored; (*Sāy.*) = *śobhana-yajña*, having worthy oblations or sacrifices. — *Su-mangala*, as, ā, or ī, am, very auspicious, bringing good fortune; abounding in sacrifices; (*ā*), f., N. of a river in the district of Kāmakhyā; a kind of medicinal root (= *kākoli*); N. of one of the mothers of the twenty-four Arhats (according to some); (*ī*), f., Ved. a woman who brings good luck. — *Su-mata*, *sumad-anṣu*, &c., see p. 1128. — *Su-mata*, as, ā, am, well or kindly disposed, friendly. — *Su-mati*, īs, f. a good mind or disposition, benevolence, kindness, friendship; favour of the gods, favour, blessing, gift; a hymn, prayer, desire, wish; (*is*, īs, ī), very wise; (*is*), m., N. of a son of Ranti-bhāra; of a son of Bharata; of a son of Janam-ejaya; of a son of Sūta and teacher of the Purāṇas; of several other persons; the fifth Arhat of the present era; one of the Arhats of the past era; (*is*), f., N. of the wife of Sagara (mother of 60,000 sons); of the wife of Viṣṇu-yaśas and mother of Kalki, q.v. — *Sumati-vridh*, t, ī, t (for *sumati-vridh*), Ved. augmenting blessings, increasing favour. — *Su-mada*, as, ā, am, very drunk, mad or impassioned. — *Su-madana*, as, m. 'greatly delighting,' the Mango tree. — *Sumadātmajā* (*'da-ā'*), f. 'daughter of intoxication or passion,' an Apsaras or courtesan of Indra's heaven. — *Su-madram*, ind. excessive prosperity of the Madras. (Pāp. II. 1, 6.) — *Su-madhura*, as, ā, am, very sweet or saccharine, very sweet or pleasing, very gentle or soothing; (*as*), m. a kind of pot-herb, = *jīva-tāka*; (*am*), n. very soothing or gentle speech, &c.; (*am*), ind. very sweetly. — *Su-madhya*, as, ā, am, having a beautiful waist, slender-waisted. — *Su-madhyama*, as, ā, am, slender-waisted; (*ā*), f. a graceful woman. — *Su-mana*, as, ā, am, very charming, beautiful, handsome; (*as*), m. wheat; the thorn-apple; (*ā*), f. great-flowered jasmine. — *Sumanah-patrickā*, f. (probably) the outer skin of the nutmeg. — *Sumanah-phala*, as, m. elephant or wood-apple, *Feronia Elephantum*; (*am*), n. nutmeg. — *Su-manas*, ās, ās, as, good-minded, well-disposed, benevolent, happy; well pleased, satisfied; (*ās*), m. a god, divinity; a learned man or teacher; a student of the Vedas, &c.; wheat; the Nimb tree; other plants (= *pūti-karaija*; = *māhā-karaija*); N. of a son of Uru; of a son of Hary-āśva; (*asas*), m. pl., N. of a class of deities; (*ās*), f., f. n. a flower; (*asas*), f. pl. (with a singular meaning), a flower; (*ās*), f. great-flowered jasmine; other plants (= *mālati*; = *sata-patrickā*). — *Su-manasyamāna*, as, ā, am, being in good spirits, cheerful, being of a cheerful disposition; regarding with favour. — *Su-manā*, f. a kind of plant (= *jāti-pushpa*). — *Su-manāya*, Nom. A. *-manāyate*, &c., to become happy. — *Sumanī-krī*, cl. 8. P. *-karoti*, &c., to make of good mind, make well-disposed. — *Sumanī-bhū*, cl. 1. P. *-bha-* *-vati*, &c., to be of good mind. — *Sumano-bhara*, as, ā, am, possessing or ornamented with flowers. — *Sumano-rajaa*, as, n. the pollen of a flower. — *Su-manohara*, as, ā, am, or *su-manoharaṇa*, as, ī, am, very captivating or agreeable, very charming or pleasing, beautiful. — *Su-mantu*, us, us, u, advising well; very faulty, very blamable; (*us*), m. excellent praise (Ved.); a good adviser; N. of a Muni and lawyer, said to have been a pupil of Veda-vyāsa and to have been taught by him the Atharva-veda, originally handed down by tradition from Brāhma; N. of a king; of a son of Jahnu (or, according to some, of Purū-ravas). — *Su-mantra*, as, m., N. of the elder brother of Kalki, q.v.; of the charioteer and minister of king Daśa-ratha, (see Rāmāyaṇa II. 14, 30); of a preceptor. — *Su-mantra-jña*, as, ā, am, well versed in sacred texts.

— *Su-mantrita*, as, ā, am, well or wisely counselled, well advised, wisely planned. — *Su-mandadhī*, īs, īs, ī, very dull of understanding. — *Su-manda-buddhi*, īs, īs, ī, very dull-witted; much disheartened. — *Su-mandabhāj*, k, k, k, very unfortunate. — *Su-manman*, ā, ā, a, Ved. having good understanding, very wise or intelligent. — *Su-mariṭikā*, f., scil. *tushṭi*, epithet of one of the five kinds of external acquiescence (in the Sāṅkhya phil.; cf. *su-pārū*). — *Su-marshana*, as, ā, am, easy to be borne. — *Su-mahat*, ān, atī, at, very great, very large or abundant; (*at*), ind. very greatly, mightily. — *Su-mahas*, ās, ās, as, Ved. beautifully shining. — *Su-mahā-kaksha*, as, m. a very great gate; a large court-yard. — *Su-mahā-tapas*, ās, ās, as, one who has practised very great religious austerities, very pious. — *Su-mahātman*, ā, ā, a, most magnanimous. — *Su-mahātyaya* (*'hā-ā'*), as, ā, am, causing very great evil or destruction, very pernicious. — *Su-mahā-bala*, as, ā, am, of very great strength, very strong or powerful. — *Su-mahā-bāhu*, us, us, u, having very long arms, very powerful. — *Su-mahā-śrama*, as, m. 'very loud-sounding,' epithet of Siva. — *Su-māya*, as, ā, am, abounding in illusions, very wise. — *Su-mārdava*, am, n. beautiful softness. — *Su-mālī*, īs, īs, ī, well-garlanded. — *Su-mālīn*, ī, īnī, ī, well-garlanded; (*ī*), m., N. of a son of Veda-māli. — *Su-mālyā*, as, m., N. of a son of Mahā-pādma or Nanda. — *Su-mitra*, as, m. 'good friend,' N. of the father of the twentieth Arhat of the present era; of the author of Rīg-veda X. 105 (having the patronymic Kautsa); of the author of Rīg-veda X. 69, 70 (having the patronymic Vādhryāśva); N. of a son of Vṛṣṇi; of a descendant of Vṛjhad-bala (last of the race of Ikṣvāku); (*ā*), f., N. of one of the wives of Daśa-ratha (mother of Lakṣhmaṇa and Satru-gṇa); of the mother of Mārkaṇḍeya. — *Sumitrā-bhū*, īs, m., N. of Sagara (as one of the Jaina Cakra-vartins); of the twentieth Arhat of the present era. — *Sumitrā-bhū*, ās, or *sumitrā-tanaya*, as, m., N. of Lakṣhmaṇa. — *Su-mīlha*, as, m., Ved. a proper N. — *Su-mukha*, am, n. a good or beautiful mouth; a handsome face; (*as*, ā or ī, am), having a good or beautiful mouth, (according to Vopadeva the fem. is ā when used in a metaphorical sense, e.g. *sumukhā sālū*, a hall with a good entrance); handsome-faced, lovely; pleasing, agreeable; (*as*), m. a learned man or teacher; N. of a Muni; of Garuḍa; of the son of Garuḍa; of Gaṇeśa; of Siva; of one of the serpents of Pātāla; a kind of pot-herb; other plants, = *sītār-jaka*; = *vana-varavrikā*; = *varvara*; (*ā*, ī), f. a handsome woman; a mirror; (*ī*), f. a species of the Tri-śṭubh metre; (*am*), n. the mark or scratch of a finger-nail. — *Su-mukha-sū*, īs, m. 'the father of Sumukha,' epithet of Garuḍa. — *Su-mushṭi*, īs, m. a kind of shrub (= *viśha-mushṭi*). — *Su-mū*, ās, ās, u, binding well. — *Su-mūla*, as, ā, am, having a good root; (*as*), m. the white Sigu tree; (*ā*), f. a kind of plant (= *sāla-parṇi*; = *prīṣṇi-parṇi*). — *Su-mūlaka*, am, n. a carrot. — *Su-mṛidika*, as, ā, am, Ved. making very happy; very bountiful. — *Su-mṛiṣṭha*, as, ā, am, well rubbed or purified, well brushed, very smooth or glossy, very fine. — *Su-mṛiṣṭa-pushpādhyā* (*'pa-ādhī'*), as, ā, am, abounding in bright flowers. — *Sumṛiṣṭha-vesha*, as, ā, am, dressed in well-brushed clothes. — *Su-mēka*, as, ā, am, Ved. (perhaps) well-formed, of a beautiful shape. (*Sāy.* *su-mēka* = *su-rūpa*, Rīg-veda III. 6, 10; = *su-dīpta*, shining beautifully, Rīg-veda IV. 6, 3; *su-mēka* = *śobhana-karmāṇau* or *śobhana-mekana*, well acting or well nourishing, Rīg-veda I. 146, 3.) — *Su-mekhalā*, as, ā, am, possessing a good girdle, well girdled; (*as*), m. the Muñja grass (which forms the Brāhmanical girdle). — *Su-medhas*, ās, ās, as, having a good understanding, sensible, intelligent; (*ās*), m. a wise man; N. of a Muni; of a son of Veda-mitra; (*ās*), f. heart-pea. — *Su-meru*, us, m. the sacred mountain Meru, q.v.; N. of Siva; (*us*, us, u), very exalted, excellent. — *Su-yata*, as, ā, am, well restrained or

governed. — *Su-yantrita*, as, ā, am, well curbed or governed, well restrained or bound, well regulated; one who governs his passions completely. — *Su-yantrita-tva*, am, n. the being well or firmly restrained or bound. — *Su-yabhya*, ī, f., Ved. to be well embraced (sexually). — *Su-yama*, as, ā, am, Ved. well restraining; well traversing. (*Sāy.* = *śobhana-niyamana*, i. e. *śāntāra*, Rīg-veda I. 180, 1.) — *Su-yavasa*, am, n. beautiful grass, good pasture; (*as*, ā, am), having good pasture, abounding in grass; (*as*), m. a proper N. — *Su-yavasin*, ī, īnī, ī, having excellent grass, abounding in pasture. — *Su-yaśa*, as, ā, am, = *su-yaśas* below; (*ā*), f., N. of a wife of Parikṣit. — *Su-yaśas*, ās, ās, as, very famous or renowned; (*ās*), m., N. of a king (belonging to the Maurya dynasty). — *Su-yāmuna*, as, m., N. of Viṣṇu; of a king of Kośāmbi, (also called Vata); a palace; a mountain; a kind of cloud. — *Su-yāśu-tarā*, ī, f., Ved. (a female) who has excessive sexual embraces, (Rīg-veda X. 86, 6.) — *Su-yukta*, as, ā, am, well joined, harmoniously combined; (*as*), m. epithet of Siva. — *Su-yukti*, īs, f. good appliance or contrivance. — *Su-yuj*, k, k, k, Ved. well joined, well yoked. — *Su-yuta*, as, ā, am, well accompanied by, well furnished or provided with. — *Su-yuddha*, am, n. a well-fought war or battle. — *Su-yoga*, as, m. a favourable juncture, good opportunity. — *Su-yodhana*, as, m. 'fighting well,' epithet of Dur-yodhana, q.v. — *Su-rakta*, as, ā, am, well coloured, deeply dyed; deep red, crimson; strongly affected or impassioned; well or kindly affected. — *Su-raktaka*, as, m. a sort of red or golden chalk; a kind of Mango tree (apparently one bearing a small red fruit). — *Su-raksha*, as, m. 'good-protector,' N. of a Muni. — *Su-rakṣaṇa*, am, n. careful protection, protecting or preserving well. — *Su-rakṣhita*, as, ā, am, well preserved or protected, carefully guarded. — *Su-rakṣhya*, as, ā, am, easy to be preserved. — *Su-ranga*, as, m. a good colour, good dye; 'bright-coloured,' the orange; a hole cut in a house; (*ā*), f. a hole cut in a wall for the purpose of breaking into a house, &c., (probably for *su-rungā*, q.v.); a kind of fragrant grass; crystal; (*ī*), f. a kind of plant (= *kāka-nāśū*); a kind of red Sobhāṇjana; (*am*), n. red sanders; vermilion. — *Suranga-dā*, am, n. 'yielding a good colour,' red sanders. — *Suranga-dhātu*, us, m. red chalk. — *Suranga-yuj*, k, m. a house-breaker, (see *su-ranga*.) — *Surarigikā*, f. the Mūrva plant. — *Su-rajah-phala*, as, m. the jack-fruit tree. — *Su-rajani*, f. night. — *Su-rajaa*, ās, ās, as, very dusty. — *Su-rajaya*, Nom. A. *surajayate*, &c., to become very dusty. — *Su-rajiana*, as, m. the betel-nut tree *Areca Fausel* or *Catechu*. — *Su-ṛaṇa*, am, n., Ved. a pleasant sound. (*Sāy.* = *śobhana-gītādī-dhvanī*, the sound of pleasant hymns, or *su-ramāṇyam*, ind. very pleasantly; pleasure, enjoyment (according to some); (*as*, ā, am), giving forth pleasant sounds (said of Agni or fire). — *Su-rata*, as, ā, am, much sported or dallied, playful; much enjoyed; compassionate, tender; (*am*), n. great delight or enjoyment; amorous pleasure, the union of the sexes, sexual intercourse, coition. — *Surata-tālī*, f. a female messenger, go-between; a chaplet, garland for the head. — *Surata-prasanga*, as, m. addition to amorous pleasures. — *Surata-prasāṅgī*, ī, īnī, ī, devoted or addicted to amorous pleasures. — *Surata-viśeṣa*, as, m. a kind of sexual intercourse. — *Su-rati*, īs, f. great enjoyment or delight. — *Suratī-mītra*, as, m., N. of the author of the *Alaṅkāra-mālā*. — *Su-ratha*, as, m., N. of a king of the lunar race; of a son of Jahnu; of a son of Caitra; of a son of Adhiratha. — *Suratha-vijaya*, as, m., N. of the seventy-ninth chapter of the Pātāla-khaṇḍa of the *Padma-Purāṇa*. — *Su-rabhi*, *surabhita*, &c., see p. 1129. — *Su-rasa*, as, ā, am, well flavoured, juicy, sapid, savoury; sweet; elegant (as a composition); (*as*), m. a kind of plant (= *sindhū-vāra*); a particular resin, = *moḍu-raea*; (*ā*, am), f. n. sacred basil; (*ā*), f., N. of Durgā; of the mother of the Nāgas; of a daughter of Dakṣa and wife of Kāśyapa; of an Apsaras; a

kind of plant (= *rāṣṇā*); other plants (= *mīśreyā*; = *brāhmī*; = *mahā-satāvārī*); a species of the Atidhriti metre; N. of a river; (am), n. gum-myrrh, Cassia bark; fragrant grass. — *Surasāshṭa* (= *sa-aśṭ*), as, m, a class of eight plants (viz. Nirguṇṭhi, Tulasi, Brāhmī, Vrihati, Kaṇṭha-kavikā, Punar-javā, &c.). — *Su-rājaka*, as, m, a kind of plant (= *dhṛīṅga-rāja*). — *Su-rājan*, ā, m, a good king; a divinity. — *Su-rāti*, is, is, i, Ved. rich in gifts, (Sāy. = *su-dāna*). — *Su-rātri*, is, f, a fine night. — *Su-rādhas*, ās, ās, Ved. having beautiful gifts; granting good things, very rich; having great power; (ās), m, N. of a Vedic Rishi (having the patronymic Vārshagira, q. v.). — *Su-rāshṭra*, am, n. (sometimes also ā, f.), 'good country', N. of a country on the western side of India, (commonly called Surat). — *Su-rāshṭra-jā*, as, ā, am, born or produced in Surat; (as), m, a sort of pulse (= *kṛishṇa-mudga*); a sort of poison; (ā), f, a sort of fragrant earth; (am), n. the fragrant earth Tuvārī. — *Su-rāshṭra-brahma*, as, m, a Brahman of Su-rāshṭra, (Pāṇ. V. 4, 104). — *Su-rukma*, as, ā, am, Ved. shining beautifully. — *Su-ruṭ*, k, k, k, Ved. brightly shining. — *Su-ruṭi*, is, m, a proper N. — *Su-ruja*, as, ā, am, very sick, unwell. — *Su-rūḍha*, as, ā, am, standing well up or out, very prominent or projecting. — *Su-rūpa*, as, ā, am, well-formed, handsome; wise, learned; (as), m, epithet of Śiva; (ās), m, pl., N. of a class of deities; (ā), f, the shrub Śāla-parvī; (am), n. = *tūla*. — *Su-rūpa-kṛīṇu*, us, us, u, Ved. accomplishing excellent actions. — *Su-rūhaka*, as, m, 'easily mounted,' a horse resembling an ass (= *garḍabhā-bhāṣva*). — *Su-rekpa*, ās, ās, Ved. having beautiful property, rich in possessions. — *Su-reṇu*, us, m, a sort of atom, (also u, n., according to some, cf. *trasa-reṇu*, *hema-reṇu*); (us), f, 'having beautiful sand', N. of a river, sometimes regarded as one of the seven Sarasvatīs. — *Su-rebha*, as, ā, am (for 2. *surebha* see p. 1129, col. 2), fine-sounding, fine-voiced, (Kīrāt. XV. 16); (am), n. tin. — *Su-revaṭa*, as, m, a species of small Areca tree (= *rāma-pūga*). — *Su-rāi*, rās, rās, rī, very rich; (rās), m, f, an opulent person. — *Su-roḍṭa*, is, m, N. of a son of Vasishṭha. — *Su-lakshana*, am, n, the act of observing or examining carefully, looking well into, ascertaining, determining; a good mark or characteristic, auspicious mark; (as, ā, am), having beautiful or auspicious marks, having an auspicious name, fortunate; (ā), f, N. of one of Durgā's female companions; epithet of one of Kṛishṇa's wives. — *Su-lakshita*, as, ā, am, well examined, well determined or ascertained. — *Su-langhita*, as, ā, am, one who has been caused to fast properly, (see *rt. langh*). — *Su-labha*, as, ā, am, easy to be obtained or effected, easy of acquisition or attainment, easy of access, attainable, feasible, easy; (ā), f, a kind of shrub (= *māsha-parvī*); N. of a female mendicant. — *Sulabhāvakāśa* (= *bha-aś*), as, ā, am, easily gaining room or admission. — *Su-lalāta*, as, ā, am, having a beautiful forehead. — *Su-lalita*, as, ā, am, sporting gracefully; greatly pleased or happy; very delicate or dainty; (am), ind. very sportively or wantonly, with delight, easily. — *Su-lābhika*, f, = *sobhana-lābhā* (according to Sāy. on Rīg-veda X. 86, 7). — *Su-lū*, ūs, ūs, u, one who cuts well. — *Su-loḍana*, as, ā, am, fine-eyed, having beautiful eyes; (as), m, a deer; epithet of Duryodhana (according to some); N. of a son of Dhṛita-rāshṭra; (ā), f, a handsome woman; N. of the wife of king Mādhava. — *Su-loma*, as, ā, am, fine-haired, having beautiful hair or down; (ā), f, a kind of plant (= *tāmra-vallī*); another plant (= *māṇsa-cchadī*). — *Su-loman*, ā, ā, a, = *su-loma*. — *Su-lomaśa*, as, ā, am, having good hair or down, very hairy or downy; (ā), f, a kind of plant (= *kāka-janghā*). — *Su-lohaka*, am, n, 'good metal', brass. — *Su-lohita*, as, m, a beautiful red colour; (as, ā or *hīni*, am), very red; (ā), f, epithet of one of the seven tongues of fire. — *Su-vaktra*, am, n, a good mouth or face; correct utterance or intonation; (as, ā, am), handsome-mouthed; handsome-faced; (as), m, epithet

of Śiva; a kind of plant (= *vana-varvari*). — *Su-vaksha*, ās, ās, as, having a handsome breast. — *Su-vaṇana*, am, n, the act of speaking well, good speech, eloquence; (ī), f, N. of a goddess. — *Su-vaṇas*, ās, ās, as, speaking much or well, discoursing eloquently. — *Su-vaṇasā*, f, Ved. sweet praise, an excellent hymn. — *Su-vajra*, as, ā, am, Ved. having an excellent thunderbolt. — *Su-vaṇana*, as, ā, am, having a beautiful face, beautiful; (ā), f, a particular metre. — *Su-vayas*, ās, m, (probably) N. of a plant. — *Su-varatra*, as, ā, am, Ved. having good things. — *Su-varūtha*, as, ā, am, having a good protecting ledge (said of a chariot; see *varūtha*). — *Su-varga*, as, m, Ved. having good society, (for 2. *suvarga*, *searga*). — *Su-varṇaka*, as, m, natron, alkali; N. of an ancient sage. — *Su-varṇala*, as, m, N. of a country; (ā), f, N. of a wife of the Sun; of a wife of Rudra; linseed, *Linum Usitatissimum*; other plants (= *sūrya-mukhi*; = *āditya-bhaktā*; = *brāhmī*). — *Su-varṇas*, ās, ās, as, very bright, very glorious; (ās), m, N. of a son of Dhṛita-rāshṭra. — *Su-varṇasa*, as, ā, am, having great splendor; (as), m, epithet of Śiva. — *Su-varṇasin*, i, m, epithet of Śiva. — *Su-varṇika*, as, ā, m, f, natron, alkali. — *Su-varṇin*, i, m, natron. — *Su-varṇa*, &c., see p. 1129. — *Su-varman*, ā, m, 'having good armour', N. of a son of Dhṛita-rāshṭra. — *Su-vallī*, is, or *su-vallī*, f, the shrub *Serratala Anthelmintica* (= *soma-rājī*). — *Su-vas*, as, ās, as, covering or clothing well. — *Su-vasana*, as, ā, am, Ved. well dressed, elegantly attired. — *Su-vasanta*, as, m, a beautiful vernal season; the day of full moon in the month Caitra; a festival in honour of Kāma-deva celebrated in that month. — *Su-vasantaka*, as, m, a kind of large creeper, *Gartnera Racemosa*; a festival in honour of Kāma-deva in the month Caitra. — *Su-vaha*, as, ā, am, bearing well, conveying pleasantly; patient, enduring; easy to be borne; (ā), f, the plant *Nyctanthes Tristis*; the shrub *Mimosa Octandra*; the plant *Rāsnā*; the shrub *Cissus Pedata*; the gum olibanum tree, *Boswellia Thurifera*; the plant *Tri-vit* or *Convolvulus Turpethum*; other plants (= *rudra-jalā*). — *Su-hapsa-padi*; = *ganḍha-nākulī*; = *musali*; = *nīla-sindhuvāra*; a Viṇā or lute. — *Su-vāc*, k, k, k, Ved. speaking well; sounding beautifully; making a loud noise; (k), m, N. of a son of Dhṛita-rāshṭra. — *Su-vācya*, as, ā, am, easy to be read. — *Su-vāmā*, f, N. of a river. — *Su-vār*, r, r, r, having beautiful water. — *Su-vārtā*, f, good news. — *Su-vāsa*, as, m, an agreeable perfume. — *Su-vāsa*, as, m, a pleasant dwelling. — *Su-vāsa*, as, ā, am, well clad; (as), m, epithet of Śiva. — *Su-vāsa*, ās, ās, as, Ved. having beautiful garments, well dressed. — *Su-vāṣita*, as, ā, am, well scented or perfumed. — *Su-vāṣin*, i, inī, f, dwelling in a comfortable or respectable abode; (inī), f, a woman married or single who resides in her father's house; a term of courtesy for a respectable woman whose husband is alive. — *Su-vāstu*, N. of a river. — *Su-vāhana*, as, m, N. of a Muni. — *Su-vikrama*, as, m, prowess, valour. — *Su-vikrānta*, as, ā, am, very valiant or heroic, bold, chivalrous; (as), m, a hero; (am), n, heroism. — *Su-vicākshana*, as, ā, am, very clever, well discerning, sensible, proficient, skillful. — *Su-vicāra*, as, m, good or deliberate consideration; a proper N. — *Su-vicārīta*, as, ā, am, well weighed, deliberately considered. — *Su-vicārya*, ind. having well deliberated, having carefully investigated or discussed. — *Su-vicārya-kārin*, i, inī, f, acting after due deliberation, discreet. — *Su-vijñāna*, as, ā, am, very wise. — *Su-vijñeya*, as, m, 'easily discernible', epithet of Śiva. — *Su-vitta*, as, m, a proper N. — *Su-ultrasta*, as, ā, am, greatly scared, terrified, affrighted. — *Su-vid*, t, m, a learned man; (t), f, a shrewd or clever woman. — *Su-vida*, as, m, an attendant on the women's apartments; [cf. *sau-vidā*]. — *Su-vidat*, t, m, a king. — *Su-vidatra*, as, ā, am, well-disposed, gracious; having good possessions, (Sāy. = *su-pratijña* or *su-dhana*, Rīg-veda II. 9, 6; according to Yāska = *kalyāṇa-vidya*,

cf. *dur-vidatra*); related, of kin, a kinsman, &c.; (am), n, wealth, riches, property, (Sāy. = *dhana*); a household, family. — *Su-vidatriya*, as, ā, am, Ved. well-disposed, gracious, worthy of knowledge or wealth, (Sāy. = *jñānārha* or *ghanārha*, Rīg-veda X. 17, 4). — *Su-vidalla*, am, n, the women's apartments; (ā), f, a married woman. — *Su-vidita*, as, ā, am, well known or understood. — *Su-vidirṇa*, as, ā, am, much torn or split, greatly expanded. — *Su-vidyut*, t, m, N. of an Asura. — *Su-vidha*, as, ā, am, of a good kind, in a good or easy way; (am), ind. easily. — *Su-vidhi*, is, m, a good rule or ordinance; the ninth Arhat of the present age (with Jains). — *Su-vinila*, as, ā, am, well trained, properly behaved, very modest; (ā), f, a tractable cow. — *Su-vipula*, as, ā, am, very great, very spacious, very ample or roomy; very loud. — *Su-vibhakta*, as, ā, am, well divided, well proportioned. — *Su-vibhakta-gātra*, as, i, am, having well divided or symmetrical limbs. — *Su-vibhāta*, as, ā, am, shining splendidly, very bright. — *Su-vibhishana*, as, ā, am, very frightful. — *Su-vibhu*, us, m, N. of a king. — *Su-vilaya*, as, ā, am, easily fusible, liquefying. — *Su-vivrita*, as, ā, am, Ved. very extensive or extended, everywhere abundant. — *Su-viśrabdha*, as, ā, am, very confident. — *Su-viśvasta*, as, ā, am, very confiding; very trusty, confidential. — *Su-vishāṇa*, as, ā, am, very sorrowful. — *Su-vistaram*, ind. very diffusely or fully, at length. — *Su-vistīrṇa*, as, ā, am, well spread or laid out; very broad. — *Su-vismita*, as, ā, am, very astonished. — *Su-vihita*, as, ā, am, well placed or deposited; well furnished or appointed, well provided, well arranged, well supplied; well done, well performed. — *Su-vija*, am, n, good seed; (as, ā, am), having good seed; (as), m, epithet of Śiva; the poppy (= *khaskhasa*). — *Su-vira*, as, ā, am, Ved. having many heroes; having excellent offspring; (as), m, N. of a son of Śiva; of a son of Kshemya; (ās), m, pl., N. of a people. — *Su-viraka*, am, n, a collyrium prepared from the Amomum Anthorhizon (= *sauvirājanā*). — *Su-virāmla* (= *ra-am*), am, n, sour rice-gruel. — *Su-virya*, am, n, great vigour, heroism; abundance of heroes; (as, ā, am), having great vigour or power; of heroic strength; having good essence or seed; (ā), f, wild cotton; (am), n, the fruit of the jujube. — *Su-vrikiti*, is, is, i, Ved. well trimmed, having excellent purity; (is), f, a pure offering; a hymn of praise, hymn. — *Su-vrit*, t, i, t, Ved. easy rolling, well turning; well built (said of a chariot; Sāy. = *sobhana-vartana* or *su-ākra*, Rīg-veda I. 111, 1). — *Su-vritta*, as, ā, am, virtuous, good; well rounded, beautifully globular or round; a kind of plant, = *śūraṇa*; (ā), f, a kind of plant (= *śata-patṛī*); a sort of grape (= *kākalī-drākshā*); a particular metre. — *Su-vritti*, is, f, a good way of living. — *Su-vridha*, as, ā, am, full-grown; (as), m, a proper N. — *Su-vridh*, t, t, t, or *su-vridha*, as, ā, am, Ved. well increasing, full-grown. — *Su-vriś*, vrit, f, t, cutting well, (Vopa-deva III. 148). — *Su-vriṣṭa*, am, n, beautiful rain. — *Su-vegā*, f, a kind of plant (= *mahā-jyotishmā*). — *Su-vedana*, as, ā, am, Ved. easy to be found. — *Su-vedas*, ās, m, N. of the author of the hymn Rīg-veda X. 147 (having the patronymic Śairishi). — *Su-vema*, as, m, a good loom. — *Su-vela*, as, ā, am, bowed or stooping greatly; humble, quiet; (as), m, N. of a mountain (= *tri-kūṭa*). — *Su-veśa* or *su-vesha*, as, ā, am, well dressed, well clad; (as), m, a kind of sugar-cane (= *svetākhu*). — *Su-vesin*, i, inī, i, well dressed, well ornamented or decorated. — *Su-vyakta*, as, ā, am, very plain, manifest; (am), ind. very evidently or clearly, most distinctly. — *Su-vyasta*, as, ā, am, greatly dispersed, much scattered, straggling (said of an army). — *Su-vrata*, as, ā, am, strict in observing a religious vow or obligation, strictly religious or virtuous; (as), m, a religious student; N. of a king; of the twentieth Arhat of the present Avasarpī, (also called Muni-suvrata); of the eleventh Arhat of the future Utasarpī; (ā), f, a virtuous wife; a cow easily milked or one of

tractable disposition; N. of the mother of the fifteenth Jina of the present age. — *Su-śaṁsa*, *as, ā, am*, having praise, enjoying good report, well spoken of, praiseworthy, glorious. — *Su-śaka*, *as, ā, am*, capable of being easily done. — *Su-śakti*, *is, ī, i*, Ved. displaying great prowess. — *Su-śamī*, *m*, Ved. one who does mighty deeds; sacrificing well; (ī), ind. for the sake of an auspicious rite (= *su-karma-tvāya*, Rīg-veda V. 87, 9). — *Su-śaraṇa*, *as, am*, m. n., Ved. a good protector, a noble refuge. — *Su-śarman*, *ā, ā, a*, well destroying (enemies); protecting well, sheltering; enjoying great happiness or prosperity, very happy; (ā), m., N. of a king; of a wicked Brāhman. — *Su-śalya*, *as, m*, the Khadira tree. — *Su-śavi*, *f*, the gourd Momordica Charantia; a sort of black cumin, Nigella Indica (= *kṛishṇa-jiraka*). — *Su-śasti*, *is, f*, Ved. a good hymn, hymn of praise. — *Su-śāka*, *as, m*, 'good herb,' epithet of various plants, = *śādu*; = *bhīṇḍa*; = *tan-dulīya*; (am), n. undried ginger. — *Su-śānta*, *as, ā, am*, very placid; (ā), f., N. of the wife of king Śaśi-dhvaja. — *Su-śānta-toya*, *as, ā, am*, having very placid water. — *Su-śānti*, *is, m*, N. of the Indra of the third Manv-antara; of a king. — *Su-śārada*, *as, m*, N. of a preceptor; epithet of Śiva. — *Su-śāsana*, *am*, n. good government. — *Su-śāśita*, *as, ā, am*, well-governed or regulated, kept under good discipline. — *Su-śikṣita*, *as, ā, am*, well trained or taught, disciplined. — *Su-śikha*, *as, ā, am*, having beautiful points or crests; (as), m. 'possessing beautiful flames,' N. of Agni or fire; (ā), f. a peacock's crest; cock's comb. — *Su-śīpra*, *as, ā, am*, or *su-śīprin*, *i, ī, i*, Ved. having a handsome chin; having beautiful cheeks. — *Su-śīras*, *ās, ās, as*, having a fine head. — *Su-śīvi*, *is, ī, i*, Ved. much enlarged. (Sāy.) = *sush(hu pravardhita*, Rīg-veda I. 65, 2). — *Su-śīṣṭa*, *as, ā, am*, governing well; (as), m. a faithful minister or counsellor. — *Su-śīta*, *as, ā, am*, very cold or cooling; (as), m. a kind of dwarf Plaksha tree; (ā), f. a particular plant, = *śata-patṛi*; (am), n. great coldness; a kind of fragrant yellow sandal-wood. — *Su-śītala*, *as, ā, am*, very cold or cooling, frigid, freezing; (am), n. a sort of fragrant grass (= *gandha-trīṇa*). — *Su-śīma*, *as, ā, am*, easy to be attained, (according to a commentator = *su-prāpa*; cf. *duḥ-śīma*); well-disposed (for *su-śīla*, according to some); cold, frigid [cf. *su-śīma*]; (as), m. cold, coldness. — *Su-śīla*, *as, ā, am*, well-disposed, good tempered, having an amiable disposition; well conducted, well made, well shaped; (as), m. epithet of king Cola; (ā), f. epithet of Yama's wife; of one of Kṛishṇa's eight wives; of a daughter of Hari-svāmin. — *Su-śīla-tā*, *f*, or *su-śīla-tva*, *am*, n. excellence of temper or disposition, good morals, natural amiability. — *Su-śīlā*, *f*, a kind of bulbous root or plant (= *vārāhi-kanda*). — *Su-śuk-tan*, *ā, āri, a*, Ved. shining brightly, brilliant. — *Su-śeva*, *as, ā, am*, possessing good fortune, blessed; granting prosperity, auspicious, propitious, favourable. — *Su-śoka*, *as, ā, am*, Ved. shining brightly, (said of Agni); Sāy. = *śobhana-dīpti*, Rīg-veda I. 70, 1. — *Su-śāndra*, *as, ā, am* (for *śāndra*), beautifully shining. — *Su-śrāvāsa*, *ās, ās, as*, Ved. abounding in glory, famous; prosperous; having good oblations; (ās), m., N. of a Prajā-pati; of a preceptor. — *Su-śrāvya*, *as, ā, am*, distinctly audible; pleasing to the ear. — *Su-śrī*, *is, ī, i*, Ved. abounding in good fortune or prosperity. — *Su-śrīka*, *as, ā, am*, possessing good fortune or great prosperity, greatly blessed or happy; (ā), f. the gum olibanum tree. — *Su-śrūpa*, *as, ā, am*, Ved. very famous, (Sāy.) = *su-prasiddha*. — *Su-śrūt*, *t, t, i*, Ved. hearing well; having a good reputation, (Sāy.) = *su-śrāvāsa*. — *Su-śrūta*, *as, ā, am*, well heard; versed in the Vedas; (as), m., N. of a king; of an author of a system of medicine (son of Viśvā-mitra and descendant of Dhanvan-tari; his work with that of Caraka, another older medical authority, is held in great esteem, and consists of six books); (am), n. 'may it be well heard!' an exclamation used at a Śraddha; [cf. *śrausṭa*]. — *Su-śrūta-samhitā*, *f*,

Su-śrūta's system of medicine. — *Su-śroṇi*, *is, ī, i* or *i, ī*, having beautiful hips, *καλλίπυγος*; (is), f., N. of a goddess. — *Su-śroṇu*, *us, u, u*, Ved. well or altogether hearing, (Sāy.) = *śamyak śroṇi*, Rīg-veda I. 122, 6. — *Su-ślakṣṇa*, *as, ā, am*, very smooth. — *Su-śliṣṭa*, *as, ā, am*, closely united or adhering. — *Su-śleṣa*, *as, m*, close or intimate union; a close embrace. — *Su-śamsad*, *t, t, i*, Ved. having a good meeting; [cf. *su-samsad*]. — *Su-śakhi*, *kṣā, m*, Ved. a good friend. — *Su-śāpa*, *as, ā, am*, Ved. easy to be acquired; to be liberally distributed. — *Su-śāpana*, *as, ā, am*, Ved. having beautiful gifts; liberally distributed. — *Su-śadman*, *ā, m*, a proper N. — *Su-śama*, *as, ā, am*, very even, very beautiful or handsome, very pleasing; same, all; (ā), f. exquisite beauty; a particular Jaina division of time, (the second Ara or spoke of a time-wheel containing six such divisions; it is supposed to be a period in which steady happiness is enjoyed by mankind; sometimes written *su-khamā*). — *Su-śamadh*, *t, m*, Ved. 'lighting or igniting well,' epithet of Agni. — *Su-śamiddha*, *as, ā, am*, beautifully kindled or lighted. — *Su-śavi*, *f*, a sort of gourd, Mō-mordica Charantia (or a small species); black cumin, Nigella Indica; cumin-seed; [cf. *su-śavi*]. — *Su-śaha*, *as, ā, am*, Ved. having excellent strength. — *Su-śāḍha*, *as, m*, epithet of Śiva. — *Su-śāman*, *ā, ā, a*, having good conciliation, sweet or kindly spoken; N. of a king, (Rīg-veda VIII. 26, 2). — *Su-śārathi*, *is, m*, Ved. a good charioteer. — *Su-śhima*, *as, ā, am*, cold, frigid; pleasant, agreeable; (as), m. cold; a sort of snake; the Candrakānta or moon gem. — *Su-śhuta*, *as, ā, am*, Ved. beautifully pressed (said of Soma). — *Su-śhupta*, *as, ā, am*, fast asleep; (am), n. deep or profound sleep. — *Su-śhupta-vat*, *ind*, like one who is fast asleep. — *Su-śhūpti*, *f*, deep sleep, profound repose; (in phil.) entire insensibility (or spiritual ignorance (= *satva-pradhānam ajñānam* and, according to Sabda-k., equivalent to *kāraṇa-śarira* and *ānanda-maya-kosha*, q. v. v.). — *Su-śhumat*, *ān, atī, at*, Ved. very beautiful. — *Su-śhumna*, *as, ā, am*, Ved. rich in pleasure or happiness, highly blessed; (as), m., N. of one of the seven principal rays of the sun (supposed to supply heat to the moon); (ā), f. a particular artery or vessel of the body lying between the vessels called *idā* and *pingalā*, and supposed to be one of the passages for the breath or spirit, (see *brahma-ran-dhra*). — *Su-śhūtama*, *as, ā, am* (i. e. *su-śūtama* = *su-sūtātama*) = *atīśayena su-suta*, (Vājasaneyi-s. VI. 30). — *Su-śhena*, *as, m* (i. e. *su + senā*), 'having beautiful clusters,' the Kara-marda tree; a cane or reed, the ratan; 'having a good army,' epithet of Vishnu; N. of a son of Dhṛita-rāshṭra; of a son of Vasu-deva; of a son of Vṛishṇi-mat; of a son of Kṛishṇa; of a monkey-chief, son of Varuṇa, (see *hanu-mat*); (ī), f. the plant Convolvulus Turpethum (= *tri-vṛit*). — *Su-śhenikā*, *f*, a kind of dark Tri-vṛit or Convolvulus Turpethum. — *Su-śhomā*, *f*, N. of a river. — *Su-śhūta*, *as, ā, am*, Ved. well praised. — *Su-śhūti*, *is, f*, a beautiful hymn, excellent praise; (is, ī, i), having a beautiful hymn. — *Su-śhūbh*, *p, p, p*, Ved. praising well, lauding, extolling. — *Su-śamyata*, *as, ā, am*, well restrained, well composed. — *Su-śamrabha*, *as, ā, am*, very angry, greatly enraged or agitated. — *Su-śamvita*, *as, ā, am*, well clothed or dressed. — *Su-śamvrita*, *as, ā, am*, well covered or veiled, well wrapped up. — *Su-śamsita*, *as, ā, am*, very sharp. — *Su-śamsad*, *t, t, i*, Ved. having a good company or assembly. — *Su-śamskrita*, *as, ā, am*, well perfected or completed, well polished, highly finished; highly seasoned, well-cooked. — *Su-śanskritopaskara* ('ta-up'), *as, ā, am*, one who carefully polishes or cleanses the household utensils. — *Su-śamthita*, *as, ā, am*, well situated; standing firmly, doing well; well brought together, circumscribed. — *Su-śamhata*, *as, ā, am*, well compacted, well knit together. — *Su-śamhita*, *as, ā, am*, well united. — *Su-śamhita-pramāṇa*, *as, ā, am*, having well united principals or chiefs,

— *Su-śaktha*, *su-śakthi*, see Vopa-deva VI. 25. — *Su-śankṣa*, *as, ā, am*, Ved. having a beautiful appearance, fair, handsome. — *Su-śankṣhepa*, *as, m*, epithet of Śiva. — *Su-śangrihita*, *as, ā, am*, well kept or preserved; well abridged. — *Su-śatkrīta*, *as, ā, am*, well or hospitably received, highly honoured, treated with great hospitality. — *Su-śatyā*, *f*, N. of the wife of king Janaka. — *Su-śadrīṣa*, *as, ī, i*, am, very like. — *Su-śamītri*, *tā, m*, a liberal giver, generous benefactor. — *Su-śantrasta*, *as, ā, am*, greatly alarmed. — *Su-śandṛīṣ*, *k, k, k*, having a pleasing aspect, agreeable to look at. — *Su-śandhi*, *is, m*, N. of a king. — *Su-śandhita*, *as, ā, am*, well reconciled. — *Su-śannata*, *as, ā, am*, well directed (said of an arrow). — *Su-śamāhita*, *as, ā, am*, very intent or attentive, having the mind intently fixed or absorbed on a subject or object. — *Su-śamid-dha*, *as, ā, am*, Ved. thoroughly well kindled, well lighted (said of Agni). — *Su-śamūddha*, *as, ā, am*, Ved. much contracted or shriveled up, much shrunk. — *Su-śamrid-dha*, *as, ā, am*, Ved. very prosperous; quite perfect. — *Su-śampad*, *t, f*, good fortune, prosperity. — *Su-śampṣṭa*, *as, ā, am*, much crushed or shattered. — *Su-śambandha*, *as, ā, am*, well joined. — *Su-śambhrama*, *as, m*, great haste, confusion; great respect or reverence. — *Su-śambhrānta*, *as, ā, am*, greatly bewildered. — *Su-śammata*, *as, ā, am*, much honoured, highly approved. — *Su-śammāṣṭa*, *as, ā, am*, Ved. well rubbed, well cleaned (said of horses). — *Su-śaraya*, *as, m*, epithet of Śiva. — *Su-śartī*, *ū, f*, Ved. N. of a river. — *Su-śara*, *as, ā, am*, Ved. quite complete. — *Su-śavi*, *f*, = *su-śavi*. — *Su-śaha*, *as, ā, am*, easy to be borne or suffered; bearing or enduring well; (as), m. epithet of Śiva. — *Su-śāman*, *a, n*, good negotiation. — *Su-śāra*, *as, m*, good essence, good sap, good substance; competence; (as, ā, am), having good essence or sap; (as), m. the red-flowering Khadira, Mimosa Catechu. — *Su-śāra-vat*, *ān, atī, at*, having good essence or substance; (atī), n. crystal. — *Su-śikatā*, *f*, good sand; gravel; sugar. — *Su-śiddhārtha* ('dha-ar'), *as, ā, am*, one whose object is completely effected, completely supplied with. — *Su-śimā*, *f*, a good boundary; good conduct; N. of the mother of the sixth Arhat. — *Su-śukham*, *ind*, very happily. — *Su-śūkṣma*, *as, ā, am*, very subtle or minute, very small, very delicate. — *Su-śevita*, *as, ā, am*, well served, much addicted to. — *Su-śtri*, *f*, a good wife. — *Su-śtha*, *as, ā, am*, well situated, being well or in good condition, in health, healthy, faring well, prosperous, well off, in good circumstances, happy. — *Su-śtha-tā*, *f*, or *sustha-tva*, *am*, n. the being well or well-established, health, welfare, happiness, good or easy circumstances. — *Susthaya*, *Nom. P. susthayati*, &c., to establish or settle well. — *Susthayat*, *an, antī, at*, settling well, settling at rest, appeasing. — *Su-śthā-vati*, *f*, N. of a particular scale in music. — *Su-śthita*, *as, ā, am*, well-established, being well or in good condition, in good health; living well or happily. — *Susthita-manas*, *ās, ās, as*, being in a happy frame of mind, contented. — *Susthitam-manyā*, *as, ā, am*, fancying one's self prosperous or well off. — *Su-śthiti*, *is, f*, a good condition, good circumstances or position, well-being, welfare; health, convalescence. — *Su-śthira*, *as, ā, am*, very firm or steady, stable; resolute, cool. — *Su-śnā* (perhaps more properly written *śusnā*), a kind of pulse, Lathyrus Sativus. — *Su-śnāta*, *as, ā, am*, well bathed (sometimes used as a benedictory term addressed to a person about to bathe); one who has duly performed his ablutions, a student who has performed his ablutions in preparation for or after a sacrifice. — *Su-śnigdha-gambhīra*, *as, ā, am*, very soft and deep-toned. — *Su-śmita*, *as, ā, am*, pleasantly smiling; (ā), f. a woman with a pleasing or smiling countenance. — *Su-śvapna*, *as, m*, a good or lucky dream; 'having good dreams,' epithet of Śiva. — *Su-śvara*, *as, ā, am*, well-sounding, harmonious, melodious; having a loud voice, loud; (am), ind. in a loud voice. — *Su-śvara*, *us, us, u*, Ved. going

well; well praised, (Sāy. = *sobhana-gamana* or *sobhana-stutika*, Rīg-veda V. 44, 5.) — *Su-svānta*, *as, ā, am*, having a good or happy mind, well-disposed. — *Su-hana*, *as, ā, am*, Ved. easy to be killed, to be killed gloriously. — *Su-hantu*, Ved. 'killing easily', a thunderbolt, (Sāy. *su-hantu* = *suhantunā vajrena*, Rīg-veda VII. 19, 4.) — *Su-hava*, *as, ā, am*, Ved. well or easily invoked, to be well invoked. — *Su-havis*, *is, īs, ī, Ved.* having or offering beautiful oblations, devout, pious. — *Su-hasāna* ('*sān*'), *as, ā, am*, having a cheerful smiling face. — *Su-hasta*, *as, ā, am*, Ved. having beautiful or skilful hands, skilful-handed, clever; (*as*), m., N. of a son of Dhṛita-rāshtra. — *Su-hastin*, *ī, m.* (also written *su-hasti* according to some), one of the Jaina saints called Dasa-pūrvins; [cf. *mahā-giri, vajra*.] — *Su-hastya*, *as, ā, am*, Ved. having beautiful hands; skilful-handed, clever, skilful, (in Rīg-veda I. 64, 1. *su-hastya* = *kṛtānjali*, having folded hands) (*as*), m., N. of the author of the hymn Rīg-veda X. 41 (having the patronymic Ghaṭheya). — *Su-hārd*, m., Ved. = *su-hrid*, a friend, (see Atharva-veda III. 28, 5, 6; VI. 120, 3.) — *Su-hins*, *hin, n, n*, one who strikes well. — *Su-hita*, *as, ā, am*, very fit or suitable; salutary, beneficial, good; very friendly, affectionate; satiated, satisfied; (*ā*), f. one of the tongues of Agni or fire. — *Su-hiranya*, *as, ā, am*, Ved. having beautiful gold, abounding in gold. — *Su-hriḥ* (*choka-vivardhana*, *as, ā, am*), augmenting the grief of a friend. — *Su-hrijana*, *as, m.* a friendly person, friend. — *Su-hrit-kula*, *am, n.* a company or family of friends. — *Su-hrit-tama*, *as, ā, am*, very friendly or cordial, kind, affectionate. — *Su-hrit-tā*, f. or *su-hrit-tva*, *am, n.* friendship, friendliness, affection. — *Su-hrit-tyāga*, *as, m.* the desertion of a friend. — *Su-hrid*, *t, t, t*, having a kind heart, cordial, friendly, affectionate, loving; (*t*), m. a friend, (*kim-suhrid*, a bad friend); an ally; N. of the fourth Lagna, (see *lagna*.) — *Su-hrida*, a friend, (see the next). — *Su-hrida-druḥ*, *-dhruk* or *-dhrut*, injuring a friend, one who smites a friend secretly. — *Su-hridaya*, *as, ā, am*, good-hearted, well-disposed, affectionate. — *Su-hrid-bala*, *am, n.* the army of an ally. — *Su-hrid-bheda*, *as, m.* the separation of friends; N. of the second book of the Rītupadeśa. — *Su-hrid-vadha*, *as, m.* killing a friend, (Manu XI. 56.) — *Su-hrid-vākya*, *am, n.* the speech of a friend; a friend's advice. — *Su-hrit-tingadhara*, *as, ā, am*, having the mere appearance of a friend. — *Su-hotri*, *tā, tri, tri*, Ved. abounding in priests; (*tā*), m., N. of one of the five sons of Vitatha. — *Su-hotra*, *as, m.*, N. of the author of the hymns Rīg-veda VI. 31, 32 (having the patronymic Bhārad-vāja); N. of a son of King Vṛihad-īshu of the lunar race; of a son of Kāñcana; of a son of Bhumanyu; of several other persons; (*ās*), m. pl., N. of a sect of fire-worshippers. — *Sūkta* (*su-uk*'), *as, ā, am*, well spoken, well or properly said; (*ā*), f. a kind of bird, the Śārikā, q.v.; (*am*), n. a Vedic metrical prayer or hymn, (the Sūkta is properly a whole hymn as distinguished from a Rīc or single verse of a Vedic hymn, the term Mantra, q.v., being still more comprehensive; but many other words are loosely used for hymns of the Veda, e.g. *arka, uktha, rīc, gir, dhī, nītha, ni-rid, mati, stotra, stoma, vāc, vacas*, &c.) — *Sūktadarśi-tva*, *am, n.* the seeing or composing of Vedic hymns, the being a seer or Rishi. — *Sūktadarśin*, *ī, m.* or *sūkta-draśtri*, *tā, m.* a hymn-seer, the author of a Sūkta or Vedic hymn, a Rishi (to whom a Sūkta is revealed). — *Sūktabhāj*, *k, k, k*, one who has a hymn or hymns (of the Veda addressed to his honour). — *Sūktavāka*, *as, m.*, Ved. praise-speaking, a hymn; a particular ceremony. — *Sūktavāc*, *k, f.* a word of praise, praise, hymn. — *Sūktāśi* ('*tā-ast*'), *is, m.* the sword of pleasant speech. — *Sūktī* (*su-uk*'), *is, f.* good speech, friendly speech. — *Sūktī-sahasra*, N. of a work. — *Sūktara* (*su-ut*'), *as, ā, am*, very superior; well towards the north, northern. — *Sūthāna* (*su-ut*'), *am, n.* good effort or exertion, active effort; (*as, ā, am*), making good effort,

clever. — *Sū-nyāta*, see s.v. — *Sūnmada* or *sūnmāda* (*su-un*'), *as, ā, am*, quite mad. — *Sūpatirtha* (*su-up*'), *as, ā, am*, having good steps for bathing. — *Sūpavanāna* (*su-up*'), *as, ā, am*, Ved. easily deceiving. — *Sūpasadana* (*su-up*'), *as, ā, am*, easy to be approached. — *Sūpaskara* (*su-up*'), *as, ā, am*, furnished with good instruments. — *Sūpastha* (*su-up*'), *as, ā, am*, Ved. granting good help, rich in help. — *Sūpāyana* (*su-up*'), *as, ā, am*, Ved. having easy approach, easy of access. — *Sūbhara*, see s.v. — *Sū-yavasa*, *am, n.*, Ved. = *su-yavasa*, a good pasture; (*as*), m., N. of a son of Ajigarta. — *Sūyavasād* ('*sa-ad*'), *t, t, t*, Ved. eating abundance of grass or fodder. — *Sū-yavasin*, *ī, inī, ī*, Ved. having good pasturage. — *ī. sūrmī* (*su-ūr*'), *is, īs, ī* (for *2. sūrmī*, see s.v.), Ved. having mighty waves, billowy, surging. — *Sū-aksha*, *as, ā* or *ī, am*, handsome-eyed; having good or keen organs, acute; (*ās*), m. pl., N. of a people. — *Sū-agnī*, *is, īs, ī*, having a good fire. — *Sū-anga*, *am, n.* a good or handsome limb; (*as, ī, am*), hand-some-limbed, well-shaped, handsome. — *Sū-anguri*, *is, īs, ī*, Ved. handsome-fingered. — *Sū-ācha*, *as, ā, am*, very transparent or clear, pellucid, crystalline; white; pure, stainless; healthy, sound, convalescent; (*as*), m. crystal; (*ā*), f. white Dūrva grass; (*am*), n. a pearl; pure chalk, &c. (= *vimaloparasa*). — *Sv-ācchaka*, *as, ikā*, *am*, = *sv-āccha* above. — *Sv-āccha-tā*, f. or *sv-āccha-tva*, *am, n.* great transparency or purity. — *Sv-āccha-dratya*, *am, n.* the crystalline humour. — *Sv-āccha-pattra*, *am, n.* 'transparent leaf', talc. — *Sv-āccha-bāluka*, *am, n.* pure chalk, &c. (= *vimaloparasa*). — *Sv-āccha-maṇi*, *is, m.* 'clear-gem', crystal. — *Sv-āc*, *am, &c.*, Ved. going well, gracefully moving, stepping well (said of horses), swift, rapid, (in Nirukta V. 7. *sv-āc* occurs.) — *1. sv-adita*, *as, ā, am*, well eaten, (see *2. sv-adita*). — *Sv-adhishtāna*, *as, ā, am*, having a solid foundation or framework (said of a chariot &c.). — *Sv-adhita*, *as, ā, am*, well read, well versed in or conversant with. — *Sv-adhvāra*, *as, ā, am*, quite uninjured; having beautiful sacrifices, propitious for sacrifice (Ved.). — *Sv-anika*, *as, ā, am*, Ved. having beautiful lustre, very radiant (said of Agni). — *Sv-anugupta*, *as, ā, am*, well guarded, well secured, well hidden. — *Sv-anuripa*, *as, ā, am*, well suited. — *Sv-anu-shīta*, *as, ā, am*, well observed, duly practised or performed. — *Sv-anta*, *as, ā, am*, having a good end, terminating well. — *1. sv-ap*, see Vopa-deva III. 168, (for rt. 2. *svap* see s.v.). — *Sv-apatya*, *as, ā, am*, Ved. having many descendants, prolific. — *Sv-aparādha*, *as, ā, am*, very faulty. — *Sv-apas*, *ās, ās, as, Ved.* accomplishing excellent works, skilful, energetic. — *Sv-apaś-tama*, *as, ā, am*, Ved. most skilful. — *Sv-apaśyā*, f., Ved. desire of performing a good work, wish to do good. — *Sv-apivāta*, *as, ā, am*, Ved. easy to be gained or obtained, (see rt. 2. *vat*). — *Sv-abhishī*, *is, īs, ī*, Ved. having good protection, (Sāy. = *sobhanābhigamana*, Rīg-veda I. 51, 2.) — *Sv-abhīśu*, *us, us, u*, Ved. having beautiful reins or bridles. — *Sv-ārakṛita*, *as, ā, am*, Ved. well ordered, well arranged. — *Sv-aritra*, *as, ā, am*, Ved. having good oars, well rowed. — *Sv-arka*, *as, ā, am*, Ved. flashing beautifully; rich in praise, resounding with beautiful songs. — *Sv-alakṣita*, *as, ā, am*, altogether unseen, not thoroughly observed. — *Sv-alankṛita*, *as, ā, am*, well adorned, highly decorated. — *Sv-alankṛitya*, ind. having well adorned. — *Sv-alpa*, *as, ā, am*, see s.v. — *1. sv-avas*, *as, n.*, Ved. good protection; (*ās, ās, as*), well protecting, affording favourable assistance. — *Sv-aveksha*, *as, ā, am*, well considered; well cared for. — *Sv-asva*, *as, ā, am*, Ved. possessing excellent horses; (*as*), m., Ved. N. of a king (said to have been the father of Sūrya, Rīg-veda I. 61, 15). — *Sv-asvayū*, *us, us, u*, Ved. desiring beautiful horses, fond of good horses, (Sāy. = *kalyāṇam asvām icchan*, Rīg-veda VIII. 45, 7). — *Sv-asvya*, *as, ā, am*, Ved. consisting of beautiful horses. — *Sv-asitayata-locana* ('*tā-ay*'), *as, ā, am*, having very black and long eyes. — *Sv-asti*, *svastika*, &c., see s.v. — *Sv-ākāra*, *as, ā, am*, well formed, well

shaped, handsome. — *1. sv-āgata*, *am, n.* (for *2. sv-āgata* see s.v.), welcome, salutation; (*ā*), f. a species of the Trishubh metre. — *Sv-āgata-vācāna*, *am, n.* the uttering of welcome, the word welcome. — *Sv-āgati-kṛitya*, ind. having made into a welcome, giving (to a cry) the sound of 'welcome.' — *Sv-ācāra*, *as, ā, am*, well-behaved. — *Sv-ājīrya*, *as, ā, am*, yielding an easy subsistence. — *Sv-ādāna*, *am, n.* the act of taking anything justly or properly, (Manu VIII. 172.) — *Sv-ādhi*, *is, īs, ī*, Ved. well-minded [cf. *dur-ādhi*]; thoughtful, contemplative, meditating, (according to Sāy. on Rīg-veda X. 61, 7. *sv-ādhiya* = *sv-dhyanā* or *sv-karmāṇa*). — *Sv-āpi*, *is, m.*, Ved. a good ally or relation, (perhaps for *sv-āpi*). — *Sv-ābhāsa*, *as, ā, am*, very illustrious or splendid, (Kīrat. XV. 22.) — *Sv-ābhū*, *is, īs, u*, Ved. being well or beautifully present, being happily near at hand. — *Sv-āyasa*, *as, ī, am*, Ved. made of good iron. — *Sv-āyuj*, see s.v. — *Sv-āyudha*, *as, ā, am*, Ved. having good weapons. — *Sv-ārādhitā*, *as, ā, am*, well or easily propitiated, made very propitious. — *Sv-ārādhyā*, *as, ā, am*, easy to be propitiated. — *Sv-āsita*, *as, ā, am*, well fed, well eaten. — *Sv-āsīs*, *is, &c.*, Ved. having beautiful prayers. — *Sv-āśish*, cl. 4. P. *-śishyati*, &c., to embrace firmly or closely, (Manu XI. 103.) — *Sv-āsina*, *as, ā, am*, sitting at ease, comfortably seated. — *Sv-āstirna*, *as, ā, am*, well spread. — *Sv-āhāra*, *as, m.* good food; (*as, ā, am*), easy to be brought or procured. — *1. sv-āhuta*, *as, ā, am*, Ved. well honoured (by offerings &c.). — *2. sv-āhuta*, *as, ā, am* (see rt. hve), well or properly invoked. — *Sv-īdhma*, *as, ā, am*, Ved. bright-faced, bright-edged (said of a hatchet; Sāy. = *su-diptāsyā* or *sūrya-kīraṇaṇi* *su-dipta*, Rīg-veda I. 121, 7). — *Sv-īshu*, *us, us, u*, having excellent arrows. — *Sv-īshṭa*, *as, ā, am*, well or properly sacrificed, completely sacrificed. — *Svishṭa-kṛit*, *t, m.* 'causing good sacrifice', a form of Fire, (Manu III. 86); epithet of particular sacred texts. — *Sv-aupāsa*, *as, ā, am* (*aupāsa* = *opāsa*), Ved. having beautiful locks of hair.

Sukam, ind. = *5. su*, (Naigh. III. 12.)

Sushṭhu, ind. (fr. *su* + *sthū* fr. rt. 1. *sthā*; according to some *shṭhu* = *stu* is merely an affix), well, excellently, beautifully; much, very, exceedingly; truly. — *Sushṭhu-vah* or *sushṭhu-vāh*, *-vāḥ, t, t, f*, Ved. carrying well, bearing along rapidly (said of horses).

सुख *sukh* (perhaps to be regarded as a Nominal fr. *sukha* below), cl. 10. 4. P. *sukhayati*, *sukhyati*, &c., to make happy, please, delight, rejoice, comfort.

Sukha, *am, n.* (said to be fr. *5. su* + *3. kha*, q.v., cf. *duḥkha*), happiness, pleasure, delight, joy, comfort; prosperity; ease, alleviation; easiness; heaven, paradise; water (in Naigh. I. 12. enumerated among the *udaka-nāmāni*); epithet of the fourth astrological house; the drug or medicinal root called Vṛiddhi; (*as, ā, am*), happy, joyful, delighted; agreeable, sweet; virtuous, pious; easy, practicable; meet, suitable; (*as*), m., N. of a son of Dharmā; (*ā*), f. the capital of Varuṇa; (*am*), ind. happily, joyfully; well, (*sukham āstām bhavān*, may your honour be well I farewell I); placidly; willingly, rather (followed by *na punar*); comfortably; easily; (*ena*), ind. with pleasure, pleasantly, joyfully; easily; [cf. Hib. *soḡh*, 'prosperity, ease, pleasure.']. — *Sukha-kāra*, *as, ī, am*, causing happiness or pleasure; doing anything easily, done easily. — *Sukha-kāra* = *sukha-kāra* above. — *Sukha-ga*, *as, ā, am*, or *sukha-gāmin*, *ī, inī, ī*, going easily. — *Sukha-grāhya*, *as, ā, am*, easy to be grasped; easy to be comprehended or understood. — *Sukha-grāhya-nibandhana*, *am, n.* a composition or construction easy to be comprehended, easily intelligible language. — *Sukhan-kāra*, *as, ī, am*, causing happiness or pleasure; (*ī*), f. the plant Jivanti. — *Sukha-cāra*, *as, ī, am*, going or moving easily; (*as*), m. a particular Grāma. — *Sukha-cāra*, *as, m.* 'going' easily, a good horse. — *Sukha-cchedya*, *as, ā, am*, easy to be cut; easily destroyed. — *Sukha-jāta*, *as, ā, am*, born or pro-

duced easily; conscious of pleasure, feeling pleasure, happy. — *Sukha-tama*, as, ā, am, most happy, very pleasant or agreeable. — *Sukha-da*, as, ā, am, giving or affording pleasure, &c.; (as), m, epithet of Vishnu; a particular kind of musical time or measure; (ā), f. the river Ganges; a courtesan of Indra's heaven (= *svarga-vesyā*); the Sami tree; (am), n. the seat of Vishnu. — *Sukha-duhkha*, e, n. du. pleasure and pain. — *Sukhadukhātma* ('kha-āt'), as, ikā, am, consisting of pleasure and pain. — *Sukha-dohyā*, f. a cow easily milked; [cf. *sukha-sandohyā*.] — *Sukha-punyāha-ghoṣa*, as, m. the proclamation of a happy holiday. — *Sukhapratibandhī-tā*, f. the prevention or interruption of happiness. — *Sukha-pratibandhin*, ī, inī, ī, obstructing or interrupting happiness. — *Sukha-pratikṣha*, as, ā, am, looking for or expecting happiness, hoping for pleasure. — *Sukha-prabodhaka*, as, ikā, am, easy to understand. — *Sukha-prāpta*, as, ā, am, one who has attained happiness. — *Sukha-prāpya*, as, ā, am, easily attainable. — *Sukha-bodha*, as, m. perception or sensation of pleasure; easy teaching, easy knowledge. — *Sukha-bhāga*, as, m. a happy lot or portion, good fortune. — *Sukhabhāgin*, ī, inī, ī, having a happy lot or portion, happy, prosperous. — *Sukha-bhāj*, k, k, k, possessing or enjoying happiness; embracing a loved object (= *inkha-parishvanga*). — *Sukha-bheda*, as, ā, am, easily broken or disunited, fragile, brittle. — *Sukha-bhoga*, as, m. the enjoyment of pleasure. — *Sukha-bhoga*, ī, inī, ī, enjoying pleasure. — *Sukha-maya*, as, ī, am, consisting of happiness, full of joy or pleasure. — *Sukha-modā*, f. the gum olibanum tree. — *Sukha-rāja*, as, m. a proper N. — *Sukha-rātri*, is, or *sukha-rātrikā*, f. a particular night of new moon (when there is a festival in honour of Lakṣmi, celebrated with lighted lamps); a night when a wife may be legally approached; [cf. *Manu* III. 47.] — *Sukha-lakṣya*, as, ā, am, easy to be seen or known, easily recognised. — *Sukha-lipsā*, f. desire of attaining pleasure or happiness. — *Sukha-leśa*, as, m. a little pleasure, (see *leśa*). — *Sukha-varāka*, as, or *sukha-varāsa*, ās, m. 'having a pleasant lustre', natron, alkali. — *Sukha-varman*, ā, m. a proper N. — *Sukha-vāsa*, as, m. a water-melon. — *Sukha-vāsana*, as, m. 'pleasantly-perfuming', a perfume for the mouth. — *Sukha-vedana*, am, n. the consciousness of pleasure. — *Sukha-sayana*, am, n. pleasant sleep, sleeping well. — *Sukha-sobhātham*, ind. for the sake of comfort and honour. — *Sukha-śrava*, as, ā, am, having a sweet sound, sweetly sounding. — *Sukha-śruti*, is, is, ī, agreeable or pleasant to the ear. — *Sukha-saṃvitti*, is, f. consciousness of happiness, enjoyment or experience of happiness. — *Sukha-saṅga*, as, m. attachment to pleasure. — *Sukha-saṅgin*, ī, inī, ī, attached to pleasure. — *Sukha-sañjñā*, f. the term 'ease'. — *Sukha-sandohyā* or *sukha-sandohyā*, f. 'easily milked', a tractable and gentle cow; [cf. *sukha-dohyā*, *duhkha-dohyā*.] — *Sukha-sāgara*, as, m. an ocean of pleasure. — *Sukha-sādhana*, am, n. a means of obtaining pleasure. — *Sukha-sādhya*, as, ā, am, easy to be accomplished or attained; easy to be cured; easy to be conquered or subdued. — *Sukha-supta*, as, ā, am, sweetly sleeping, comfortably asleep. — *Sukha-stha*, as, ā, am, living happily, happy. — *Sukha-sparsa*, as, ā, am, agreeable to the touch, pleasant to the feelings, gratifying. — *Sukha-kṛi*, cl. 8. P. -karoti, &c., to make happy, gladden, please. — *Sukhajātu* ('kha-āj'), as, m. epithet of Śiva. — *Sukhātma* ('kha-āt'), as, ikā, am, consisting of pleasure. — *Sukhād-apeta* or *sukhāpeta* ('kha-ap'), as, ā, am, a little removed from or deprived of pleasure, (see *Pān*. II. 1, 38.) — *Sukhādharma* ('kha-ād'), as, m. a receptacle of pleasure or delight; 'pleasure-location', Indra's heaven, paradise. — *Sukhānanda* ('kha-an'), as, m. the joy of happiness. — *Sukhānubhava* ('kha-an'), as, m. 'perception of pleasure', anticipation or consciousness of pleasure. — *Sukhānta* ('kha-an'), as, ā, am, ending in happiness; friendly; subver-

sive of happiness. — *Sukhānvita* ('kha-an'), as, ā, am, attended with happiness, happy. — *Sukhāpanna* ('kha-ap'), as, ā, am, one who has attained or gained happiness. — *Sukhāplava* ('kha-ap'), as, ā, am, convenient for bathing. — *Sukhābhijyaya* ('kha-abh'), as, ā, am, easily assailable. — *Sukhābhilāsha* ('kha-abh'), as, m. longing for pleasure, desire of pleasure. — *Sukhāyata* ('kha-ay'), as, m. 'easily restrained or guided', a well-trained horse. — *Sukhāyana* ('kha-ay'), as, m. 'going easily or pleasantly', a good horse. — *Sukhārohana* ('kha-ār'), as, ā, am, of easy ascent. — *Sukhārohana-sopāna*, as, ā, am, having stairs of easy ascent. — *Sukhārta* ('kha-rita'), as, ā, am (see *Gram*. 38. d), affected by joy. — *Sukhārtham* ('kha-ar'), ind. for the sake of ease or happiness, &c. — *Sukhārthīn* ('kha-ar'), ī, inī, ī, seeking or wishing for happiness. — *Sukhārha* ('kha-ar'), as, ā, am, deserving of happiness. — *Sukhālōka* ('kha-āl'), as, ā, am, pleasant-looking, charming. — *Sukhāvagāha* ('kha-av'), as, ā, am, easy to penetrate, easily seen through. — *Sukhāvati-deva*, ās, m. pl. N. of particular deities. — *Sukhāvati-vyūha*, N. of a Buddhist work. — *Sukhāvatisāra* ('ti-is'), as, m. a particular Buddha. — *Sukhāvaha* ('kha-av'), as, ā, am, bringing or conferring pleasure, delighting, pleasing. — *Sukhāsa* ('kha-āsa'), as, m. eating with pleasure; pleasant food; N. of Varuṇa; a cucumber, Cucumis Sativus. — *Sukhāsāla* ('kha-ās'), as, m. a cucumber. — *Sukhāsaya* ('kha-ās'), as, ā, am, aiming at or expecting pleasure; feeling happy. — *Sukhāsakta* ('kha-ās'), as, m. 'devoted to happiness', epithet of Śiva. — *Sukhāsina* ('kha-ās'), as, ā, am, seated or sitting at ease, comfortably seated. — *Sukhāsparsa* ('kha-ās'), as, ā, am, = *sukha-sparsa*. — *Sukhāsvāda* ('kha-ās'), as, ā, am, pleasantly flavoured; delightful, agreeable; (as), m. pleasant flavour; enjoyment. — *Sukhāhara* ('kha-āh'), as, ā, am, bringing or conferring pleasure, agreeable, delightful. — *Sukhāhara* ('kha-āh'), am, n. ease and food. — *Sukhēdhā* ('kha-ēd'), f. hope or desire of happiness. — *Sukhetara* ('kha-ēt'), as, ā, am, other than happy, unhappy, unfortunate. — *Sukhepsu* ('kha-ēp'), us, us, u, desirous of ease. — *Sukhaikāyātana* ('kha-ēka-ay'), am, n. sole abode of joy. — *Sukhaishin* ('kha-ēsh'), ī, inī, ī, one who seeks happiness, desiring happiness; seeking another's happiness, wishing well to. — *Sukhēdheyā* ('kha-ēd'), as, ā, am, to be cut up or destroyed with ease, to be exterminated easily. — *Sukhotsava* ('kha-ēd'), as, m. a pleasure-festival, merry-making, jubilee, occasion of joy; a husband. — *Sukhodaka* ('kha-ud'), am, n. 'pleasant water', warm water. — *Sukhodaya* ('kha-ud'), as, ā, am, following or resulting from pleasure; (as), m. realization or occurrence of pleasure. — *Sukhodarka* ('kha-ud'), as, ā, am, 'having happiness as a consequence', leading to or resulting in happiness or pleasure, causing happiness. — *Sukhodya* ('kha-ud'), as, ā, am, to be uttered easily or agreeably. — *Sukhopaviṣṭa* ('kha-up'), as, ā, am, seated comfortably or at ease. — *Sukhopasarpya* ('kha-up'), as, ā, am, to be approached easily, easy of access. — *Sukhorjika* ('kha-ūr'), as, m. natron (= *sarjikā-kṣhāra*). — *Sukhoshita* ('kha-ush'), as, ā, am, pleasantly lodged. — *Sukhoshya* ('kha-ush'), am, n. warm water.

Sukhāya, Nom. A. *sukhāyati*, &c., to be happy or pleased; to be glad; to rejoice.

Sukhita, as, ā, am, pleased, delighted, comforted, happy; (am), n. happiness.

Sukhin, ī, inī, ī, possessing happiness or pleasure, happy, joyful, pleasant, comfortable, easy; (ī), m. a religious ascetic. — *Sukhi-tā*, f. happiness. — *Sukhi-svabhāva*, as, m. a happy or contented disposition.

Sukhi, is, m. f. one who loves pleasure, (see *Vopadeva* III. 61.)

Sukhībala or *sukhivāla*, as, m., N. of a king, (also read *sukhinala*.)

1. *sukhya*, as, ā, am, belonging to pleasure, pleasurable.

2. *sukhya*, Nom. P. *sukhyati*, -yitum, to render happy.

सुखगुण *sukhanghuna*, as, m. (perhaps fr. *sukham* + *ghuna*, 'easily brandished'), a kind of staff with a skull at the top considered as a weapon of Śiva (= *khaṭvāṅga*, q. v.).

सुगन्ध *su-gandha*, &c. See p. 1119, col. 1.

सुगृह *su-griha*. See p. 1119, col. 2.

सुगम्य *su-gmya*. See p. 1119, col. 2.

सुगल *su-gla*. See p. 1119, col. 2.

सुच्छत्र *su-cchattrā*, &c. See p. 1119, col. 3.

सुट *suṭ*, (in grammar) a Pratyāhāra used as a technical expression for the first five inflections (i. e. nom. sing. du. pl., acc. sing. du., also called *earvānāma-sthāna*, q. v., for masc. and fem. nouns).

सुट *suṭ*, cl. 10. P. *suṭayati*, *asushuṭat*, to slight, disregard, despise; to be small, to be low or shallow.

सुणहसफ *suṇahāsapha*, N. of a place.

सुत *suta*, &c. See p. 1117, col. 3.

सुतप *su-tapa*, *su-tapas*. See p. 1120, col. 1.

सुतारक *su-tāraka*. See p. 1120, col. 1.

सुतो *suti*. See p. 1118, col. 1.

Sutyā. See p. 1118, col. 1.

सुवन् *sutvan*. See under *rt*. 3. *su*, p. 1117.

सुदास *su-dās*. See p. 1120, col. 2.

सुदि *sudi*, ind. (probably a contraction for *su-dīna*), in the light fortnight or light half of the lunar month; [cf. *vadi*.]

सुधा *su-dhā*, f. (in some senses fr. 5. *su* with *rt*. 1. *dhā*, 'to hold or sustain'; in others probably fr. 5. *su* with *rt*. *dhe*, 'to drink'), well-being, welfare, happiness, ease, comfort (Ved.); the beverage of the gods, nectar [cf. 2. *dhātu*, p. 453]; the nectar or honey of flowers; juice; water; N. of the Ganges; whitewash, plaster, mortar; a brick; lightning; the milk-hedge plant (= *enuhi*); the plant *Aletris Hyacinthoides*; *Emblica Myrobalan*; yellow *Myrobalan*; a particular metre. — *Sudhāṃsu* ('dhā-an'), us, m. 'nectar-rayed', the moon (as the supposed repository of nectar); camphor. — *Sudhāṃsu-taila*, am, n. camphorated oil. — *Sudhāṃsu-ratna*, am, n. 'moon-jewel', a pearl. — *Sudhākāra* ('dhā-āk'), as, m. 'mine of nectar', the moon, (see *sudhāṃsu*); N. of a grammarian. — *Sudhāṅga* ('dhā-an'), as, m. 'whose body is nectar', the moon. — *Sudhā-jivin*, ī, m. 'living by plaster', a plasterer, bricklayer. — 1. *sudhā-drava*, as, m. a nectar-like fluid. — 2. *sudhādrava*, Nom. P. *dravati*, to flow like nectar. — *Sudhā-dhavalita*, as, ā, am, whitewashed, plastered, stuccoed. — *Sudhādhara* ('dhā-ād'), as, m. 'nectar-receptacle', the moon. — *Sudhā-nidhi*, ī, m. = *sudhādhara*. — *Sudhā-pānī*, ī, m. 'bearing nectar in his hands', epithet of Dhānavantī (physician of the gods, see *Dhānavantī*). — *Sudhā-bhavana*, am, n. a plastered or stuccoed house. — *Sudhā-bhitti*, ī, f. a plastered wall; a brick wall; the fifth Muhūrta or hour after noon. — *Sudhā-bhuj*, k, m. 'nectar-enjoying', a god, deity. — *Sudhā-bhṛt*, ī, m. 'nectar-bearing', the moon; sacrifice, oblation. — *Sudhā-maya*, as, ī, am, consisting of nectar; made of plaster, &c.; (as), m. a brick or stone building; a palace, mansion. — *Sudhā-modaka*, as, m. a kind of sugar made from *Yavāsa*. — *Sudhāmodaka-ja*, as, m. a sort of hard sugar prepared from the preceding. — *Sudhā-varsha*, as, m. a shower of nectar. — *Sudhā-varshin*, ī, m. 'raining nectar', epithet of Brahmā; a particular Buddha. — *Sudhāvāsa* ('dhā-āv'), as, m. 'abode of nectar', the moon; (ā), f. a kind of cucumber (= *trapushi*). — *Sudhā-vṛṣṭi*,

is, f. a shower of nectar. — *Sudhā-sravā*, f. = *su-dhā-sravā*, q. v. — *Sudhā-sita*, as, ā, am, white as mortar; bright as nectar; bound by nectar, (Kīrāt. XV. 45.) — *Sudhā-sindhu*, us, m. the ocean of nectar. — *Sudhā-sūti*, is, m. 'producing nectar,' the moon; sacrifice, oblation; a lotus. — *Sudhā-syanda*, as, ī, am, shedding or distilling nectar. — *Sudhā-syandīn*, ī, īnī, ī, flowing with nectar. — *Sudhā-sravā*, f. 'water-distilling,' the uvula or soft palate; the shrub Rudatī. — *Sudhā-hara*, as, m. 'nectar-stealer,' epithet of Garuḍa (fabled to have stolen the moon's nectar for the serpent children of Kadru, wife of Kaśyapa, in return for which his mother Vinatā, also one of the wives of Kaśyapa, was to be released from a state of subjection to Kadru). — *Sudhā-hrit*, t, m. = *sudhā-hara* above. — *Sudhodaya* ('dhā-ud'), as, m. 'nectar-production,' N. of a work by Hari-vallabha. — *Sudhodbhava* ('dhā-ud'), as, m. 'nectar-source,' epithet of Dhanvantari, (see *dhanvan-tari*); (ā), f. = *haritaki*.

सुधेश *sudhesha*, N. of a country.

सुनन्द *su-nanda*, &c. See p. 1121, col. 1.

सुनफा *sunaphā*, f. (= Gr. *συναφή*; cf. *anaphā*), a particular conjunction of the planets. — *Sunaphā-yoga*, as, m. the above conjunction.

सुनाकृत *sunākṛita*, as, m. zedoary, Curcuma Zerumbet (= *karpūrakā*).

सुनाभ *su-nābha*. See p. 1121, col. 1.

सुनार *sunāra*, as, m. the udder of a bitch; the egg of a snake; a sparrow.

सुनालक *su-nālaka*. See p. 1121, col. 1.

सुनाशीर *sunāśira* or *sunāsira*, as, m., N. of Indra; [cf. *sunāsira*].

सुन. See *su-nau*, p. 1121, col. 2.

सुन्द *śunda*, as, m., N. of a Daitya and brother of Upa-sunda; N. of a v. of Ni-sunda. — *Sundopasunda* ('da-up'), au, m. dūra or ape. Daityas Sunda and Upa-sunda.

Sundara, as, ī, am (said to be fr. 5. *su* with *und*), beautiful, handsome, lovely, charming, agreeable; right; (as), m., N. of Kāma-deva; of a king; of an author who lived in the beginning of the seventeenth century, (he composed the Abhirāma-māpi drama, the Dvādaśa-māsa-varṇana, and the Sundara-śringāra); (ī), f. a beautiful woman; N. of a daughter of Vaiśvānara; N. of a deity, (*Tripura-sundarī* is apparently a form of Durgā); the tree Heritiera Minor; turmeric; a kind of metre (= *vi-yoginī*); a particular Yoginī. — *Sundara-kāṇḍa*, N. of the fifth book of the Adhyātma-rāmāyaṇa; of the fifth book of the Rāmāyaṇa. — *Sundara-taram*, ind. very well. — *Sundara-tva*, am, n. beauty. — *Sundara-pura-māhātmya*, am, n., N. of a part of the Brahmāṇḍa-Purāṇa. — *Sundaramanya*, as, ā, am, thinking one's self handsome or beautiful. — *Sundara-sukla*, as, m., N. of the author of the Mauna-mantrābodha. — *Sundara-śringāra*, N. of a work on rhetoric by Sundara. — *Sundarī-tāpini*, f., N. of an Upa-nishad belonging to the Atharva-veda. — *Sundarī-bhavana*, am, n., N. of a temple.

Sundaraka, as, m. a proper N.

सुन्वत् *sunvat*. See under rt. 3. *su*.

सुप *sup*, (in grammar) the technical expression for the termination of the locative case plural; a Pratyāhara used as a technical expression for all the twenty-one case-terminations; a term for any one of these case-endings. — *Sub-anta*, am, n. a technical expression for an inflected noun as ending with a case-termination.

सुषार्ध *su-pārśva*. See p. 1121, col. 3.

सुप्त *supta*, as, ā, am (fr. rt. *svap*), slept; sleeping, asleep; paralyzed, numbed, insensible; (am), n. sleep, deep or sound sleep. — *Supta-ghātaka*, as, ī, am, 'killing a sleeping person,' murderous. — *Supta-jāna*, as, m. a sleeping person; 'having every person asleep,' midnight. — *Supta-jana-prāya*, as, ā, am, having almost every person asleep. — *Supta-jāna*, am, n. 'sleep-knowledge,' a dream, dreaming. — *Supta-tva*, k, k, k, 'having the skin numb,' paralytic. — *Supta-vijāna*, am, n. 'sleep-knowledge,' a dream, dreaming. — *Suptotthīta* ('ta-ud'), as, ā, am, arisen from sleep, just arisen after sleep.

Suṭi, is, f. sleep, sleepiness, drowsiness; numbness, insensibility, paralysis; trust, confidence.

सुपन् *suplan*, m., N. of a person (having the patronymic Sārījaya).

सुपालिह *suphāliha* or *suphāliha*, N. of a place.

सुभ *subh* or *sunbh* = rt. 3. *śubh*, q. v.

सुभद्र *su-bhadra*, &c. See p. 1122, col. 3.

सुभाञ्जन *subhāñjana*, as, m. the tree Hy-peranthera Morunga, (also read *subhāñjana*).

सुम *suma*, as, m. (probably fr. 5. *su* + 4. *ma*, see rt. 3. *mā*), the moon; the sky, atmosphere, = *nabha* (am), n. a flower.

सुमङ्गा *sumangā*, f., N. of a river.

सुमत् *su-mat*, ind. (probably fr. 5. *su*, but in some senses connected with *eva* and *svayam*), Ved. 'well,' gladly, easily; naturally, of one's self, of itself, (Śāy. = *svayam*, Rīg-veda I. 162, 7, Nirukta VI. 22; see also Śāy. on Rīg-veda I. 142, 7.) — *Sumaj-jāni*, is, m., Ved. 'born by his own power, self-born,' or 'having a very pleasing wife,' epithet of Viṣṇu, (Rīg-veda I. 156, 2.) — *Sumad-anṣu*, us, u, Ved. having natural height, naturally high, (Śāy. = *svataḥ prāṇsu*, Rīg-veda I. 100, 16.) — *Sumad-ratha*, as, ā, am, Ved. having a beautiful carriage, (Śāy. = *kalyāṇa-ratha*, Rīg-veda VIII. 45, 39.)

सुमन्तु *su-mantu*. See p. 1123, col. 1.

सुम्ना *sumna*, am, n. (perhaps fr. 5. *su* + *mna*, pines (= *fr. nī*, cf. rt. *mnā*), a hymn; joy, happiness, sacrifice, (Vēḥa, Naigh. III. 6); favour, protection; *Sumnaya*, *usumnyā* = *sumnyā*.)

Sumnaya (Ved.), u, one who desires (another's) *Sumnyā*, Nom. us), m. a chanter of hymns. *Sumnāyat*, an, P. *sumnāyati*, &c., to sing hymns. *Sumnāyati*, at, Ved. desiring happiness;

Sumnāvari, f., epithet of Ushas, Ved. 'having or imparting joy,'

सुमन्तुल *sum* Curcuma Zerumbet *alunṭha*, as, m. zedoary,

सुम्भ *sumbh* = rt. *subh*.

सुम्भ *sumbha*, m., N. of a country.

सुष्य *suṣya*, as proper N. — *Suṣy*, m. a proper N.; (ā), f. a village. — *Suṣyābhā-kundala*, am, n., N. of a called *Suṣyā*. — *Uḥāna* ('yā-abh'), as, ā, am,

सुर *sur* (probably connected with *sura* sora), asorīt, son. 6. P. *surati*, *sushora* (or supreme or superhūm, to rule, govern, possess *surayati*, &c., = *ritman* power; to shine; cl. 10. P.

सुर *sura*, as, s, var, to find fault, blame. II. 24. fr. rt. 3. m. (according to Uṇādi-s. juice, but, according *su*, 'to pour out or extract formed fr. *asura* to some, in the masc. sense p. 105, col. 3; according *sita* fr. *asita*, see 2. *asita*, according to others, more probably

to be connected with 2. *svar*, heaven; cf. rt. *sur*, col. 2), a god, divinity, deity; a symbolical expression for the number thirty-three, (see *tri-daśa*, p. 389); a sage, learned man [cf. *sūra*]; the sun, (in this sense fr. 2. *svar* or perhaps fr. rt. 4. *su*; cf. *sūra*); (ā, ī), f. spirituous or vinous liquor, wine; Wine or Spirituous Liquor (personified as a nymph produced at the churning of the ocean); water, (in Naigh. I. 12. *surā* is enumerated among the *udaka-nāmāni*); a drinking vessel; a snake. — *Sura-karin*, ī, m. an elephant of the gods. — *Sura-karindra-darpāpahā*, f. 'taking away the pride of the chief elephant of the gods,' epithet of the Ganges. — *Sura-kāru*, us, m. 'the artificer of the gods,' epithet of Viśva-karman. — *Sura-kārmuka*, am, n. the bow of the gods, rainbow. — *Sura-kṛitā*, f. a kind of shrub (= *guḍūci*). — *Sura-khaṇḍanikā*, f. a kind of Vīṇā or lute, (also read *sura-maṇḍalīkā*). — *Sura-gaṇa*, as, m. an elephant of the gods; Indra's elephant. — *Sura-gaṇa*, as, m. a class or company of divinities, (see *gaṇa-devatā*); a host of gods; epithet of Siva. — *Sura-gaṇḍa*, as, m. a kind of ailment (described as a boil on the stomach). — *Sura-garbhā*, as, m. the child of a god. — *Sura-garbhābha* ('bha-abh'), as, ā, am, like the sons of the gods. — *Sura-guru*, us, m. 'preceptor of the gods,' epithet of Vīṇhas-pati. — *Sura-grā-maṇī*, is, m. 'chief of the gods,' epithet of Indra. — *Sura-jyeshtha*, as, m. 'oldest of the gods,' epithet of Brahmā. — *Sura-taru*, us, m. a tree of the gods, tree of paradise. — *Sura-tā*, f. godhead, divinity. — *Sura-toshaka*, as, m. 'god-pleasing,' the jewel Kaustubha (worn by Kṛiṣṇa on his breast). — *Sura-dāru*, u, n. the Deva-dāru pine, Pinus Deodora. — *Sura-dīrghikā*, f. the celestial Ganges. — *Sura-dundubhī*, f. sacred basil. — *Sura-druma*, as, m. 'tree of the gods,' the Deva-dāru pine; a kind of reed (= *deva-nala*). — *Sura-dvīpa*, as, m. an elephant of the gods; an elephant of one of the quarters of the sky, (see *dīk-karin*); Indra's elephant. — *Sura-dvīsh*, ī, m. a god-bater, enemy of the gods; an Asura, demon. — *Sura-dhanus*, us, n. the bow of the gods, rainbow. — *Sura-dhūpa*, as, m. resin, turpentine (= *rāla*). — *Sura-nadī*, f. or *sura-nimnagā*, f. 'river of the gods,' the celestial Ganges. — *Sura-nandā*, f. 'joy of the gods,' N. of a particular river. — *Sura-nāla*, as, m. a kind of reed (= *deva-nala*). — *Sura-pati*, is, m. 'lord of the gods,' epithet of Indra. — *Surapati-tanaya*, as, m. 'Indra's son,' epithet of Arjuna. — *Sura-patha*, am, n. 'path of the gods,' the sky, heaven. — *Sura-parṇa*, as, m. a kind of medicinal plant (= *māci-patṭra*, described as pungent, bitter, stomachic, and a remover of worms and phlegm). — *Sura-parṇika*, as, m. a kind of Pun-nāga tree (= *sura-punnāga*). — *Sura-parṇikā*, f. the tree Rottleria Tinctoria (= *pun-nāga*). — *Sura-parṇi*, f. a kind of plant (= *palāśi*). — *Sura-parvata*, as, m. 'mountain of the gods,' the mountain Meru. — *Sura-pādapa*, as, m. a tree of the gods, the Kalpa tree, (see *kalpa-taru*). — *Sura-pāṇi*, as, m., N. of the author of the Vīkṣhāyur-veda. — *Sura-punnāga*, as, m. a kind of Pun-nāga tree. — *Sura-purī*, f. 'city of the gods,' the capital of Indra (= *amarā-vatī*). — *Sura-priya*, as, ā, am, loved by the gods, dear to the gods; (as), m. epithet of Indra; of Vīṇhas-pati; the Elaeagnus; another plant, = *agastya-pushpa*; (ā), f. a kind of jasmine (= *jāti*); another plant. — *Sura-bhūya*, am, n. the becoming a deity, deification, apotheosis. — *Sura-bhūruha*, as, m. the Deva-dāru tree. — *Sura-maṇḍalīkā*, f. = *sura-khaṇḍanikā*, q. v. — *Sura-mṛitīkā*, f. a sort of fragrant earth (= *tu-varī*). — *Sura-medā*, f. a kind of plant (= *mahā-medā*). — *Sura-yuvati*, is, f. a youthful goddess, celestial maiden. — *Sura-rāja*, as, m. 'king of the gods,' epithet of Indra. — *Sura-rāja*, am, n. the government or dominion over the gods. — *Surarshī* ('ra-rishī'), is, m. a Devarshi or Rishi of the divine order, a divine sage, (see *rishī*, *devarshī*). — *Sura-latā*, f. a kind of plant (= *mahā-jyotiṣhmati*).

—*Sura-lāsikā*, f. a flute, pipe, fife. —*Sura-loka*, *as*, m. the world of the gods, heaven of Indra. —*Suraloka-sundarī*, f. a celestial woman; N. of Durgā. —*Sura-vartman*, a, n. 'road of the gods'; heaven, sky, ether, atmosphere. —*Sura-vallabhā*, f. white Dūrvā grass. —*Sura-vallī*, f. sacred basil. —*Sura-vidvish*, f, m. a god-hater, enemy of the gods, demon, Asura. —*Sura-vilāsinī*, f. a heavenly nymph, Apsaras; a proper N. —*Sura-vithī*, f. the way of the gods. —*Sura-vairin*, ī, or *sura-satru*, *us*, m. an enemy of the gods, demon, Asura. —*Sura-sākhin*, ī, m. a tree of the gods; the Kalpa tree. —*Sura-sreṣṭhā*, f. a particular plant (= *brāhmī*). —*Sura-saṅgha*, *as*, m. a company or assemblage of gods. —*Sura-sattama*, *as*, m. the best of the gods. —*Sura-sadman*, a, n. the abode of the gods, heaven of Indra. —*Sura-sama*, *as*, ā, *am*, equal to the gods. —*Sura-samī*, īs, f. an assemblage of gods. —*Sura-sambhāv*, f. a kind of plant (= *āditya-bhaktā*). —*Sura-sarīt*, t, or *sura-sindhu*, *us*, f. 'river of the gods,' the Ganges. —*Sura-sarshapaka*, *as*, m. a kind of mustard (= *deva-sarshapa*). —*Sura-suta*, *as*, m. a son of a god; (ā), f. a daughter of a god. —*Sura-sutopama* ('*ta-up*'), *as*, ā, *am*, similar to the children of the gods. —*Sura-sundarī*, f. a woman of the gods, lovely celestial female, Apsaras; N. of Durgā; a particular Yoginī. —*Sura-stri*, f. a celestial nymph, Apsaras. —*Sura-sthāna*, *am*, n. the place or abode of a god; a temple. —*Sura-sura-kara*, *as*, m. 'liquor-maker,' the cocoa-nut tree. —*2. surā-karā* ('*rā-āk*'), *as*, m. 'mine of spirituous liquor,' a distillery. —*Sura-graha*, *as*, m. a vessel for taking up or holding spirituous liquor. —*Surānganā* ('*ra-an*'), f. a celestial woman, nymph, Apsaras. —*Surādārya* ('*ra-ād*'), *as*, m. 'preceptor of the gods,' epithet of Vṛihaspati. —*Surājiva*, *as*, or *surājivin* ('*ra-āj*'), ī, m. 'living by spirituous liquor,' a distiller. —*Surādhipa* ('*ra-adh*'), *as*, m. 'sovereign of the gods,' Indra. —*Surādhyakṣa* ('*ra-adh*'), *as*, m. 'superintendent of the gods,' epithet of Śiva. —*Surādhyakṣa*, *as*, m. 'liquor-sign,' a flag or sign hung outside a tavern or public-house. —*Surā-pa*, *as*, ā (or according to some ī), *am*, a spirit-drinker, dram-drinker (fr. *surā* + *2. pa*); wise, sage (perhaps fr. *surā* + *3. pa* with ā); pleasant, agreeable; a preserver of spirituous liquor (fr. *surā* + *3. pa*). —*Surāpāyā* ('*ra-ap*'), f. 'divine river,' the Ganges. —*Surā-pāna*, *am*, n. (also written *surā-pāna*), the drinking of wine or spirituous liquor; (ās), m. pl., N. of the inhabitants of eastern India (so called from their drinking spirituous liquors); eating anything to excite thirst and promote drinking (in this sense written *surā-pāna*). —*Surāpāna-parikṣhiva*, drunk with wine-drinking. —*Surāpāna-prāyascitta*, *am*, n. a particular penance for drinking spirits. —*Surāpin*, ī, īnī, ī, possessing wine-drinkers. —*Surā-pita*, *as*, ā, *am*, drinking wine or spirituous liquor. —*Surā-bhāga*, *as*, m. 'a portion of spirituous liquor,' yeast, barm. —*Surā-bhājana*, *am*, n. a wine cup. —*Surā-maṇḍa*, *as*, m. the scum or froth of vinous liquor during fermentation, yeast, barm. —*Surārī* ('*ra-ari*'), īs, m. an enemy of the gods, demon, Asura; the chirp of a cricket. —*Surārī-sambhava*, *as*, ā, *am*, caused by an enemy of the gods. —*Surārī-han*, *hā*, m. 'destroyer of the enemies of the gods,' epithet of Śiva. —*Surārī-hantrī*, tā, m. 'demon-killer,' epithet of Viṣṇu. —*Surārēna* ('*ra-ar*'), *am*, n. the act of worshipping the gods, worship. —*Surārā* ('*ra-ar*'), *am*, n. 'worthy of the gods'; gold; saffron. —*Surālaya* ('*ra-āl*' and '*rā-āl*'), *as*, m. 'abode of the gods,' epithet of the mountain Meru, q. v.; heaven, paradise; a place for selling spirituous liquor, a tavern. —*Surā-val*, ān, ātī, āt, having wine, drinking wine. —*Surā-śu*, *us*, *us*, v, Ved. (see 1. *śu*), swollen with wine, wine-drinking, wine-swilling, (Sāy. *surā-śvaḥ* = *surayā* *eriddhāḥ*, Rīg-veda VIII. 21, 14); growing up in drinking; (*us*), m. a drunkard; a heretic. —*Surā-saṃprishṭa*, *as*, ā, *am*, touched by spirituous liquor, (Manu XI. 171.). —*Surā-sandhāna*, *am*, n.

the distilling of spirituous liquor. —*Surāsava* ('*rā-ās*'), *am*, n. spirituous liquor. —*Surāsura* ('*ra-as*'), *am*, n., ās, m. pl. gods and demons. —*Surā-sura-vimardā*, *as*, m. a conflict or war between the gods and demons. —*Surāhva* ('*ra-āh*'), *am*, n. 'called divine,' the Deva-dāru pine tree; other plants (= *hari-dru*; = *maruvaka*). —*Surejya* ('*ra-ij*'), *as*, m. 'preceptor of the gods,' epithet of Vṛihaspati; (ā), f. the sacred basil. —*Surendra* ('*ra-in*'), *as*, m. 'chief of gods,' Indra; N. of a king of Kāśmīra. —*Surendra-gopa*, *as*, m. cochineal; [cf. *indra-gopa*]. —*Surendra-jit*, t, m. 'conqueror of Indra,' epithet of Garuḍa. —*Surendra-loka*, *as*, m. Indra's heaven. —*Surendra-pati*, f. a proper N. —*2. surebha* ('*ra-ibha*'), *as*, m. a celestial elephant; (for 1. *su-rebha* see p. 1124.). —*Suresvara* ('*ra-īś*'), *as*, m. the lord of the gods; epithet of Indra; of Śiva (as one of the eleven Rudras); N. of a pupil of Sankarācārya (the author of the Taittiriya-bhāṣya-vārttika, the Pañcīkaraṇa-vārttika, and the Vṛihadāraṇyaka-bhāṣya-vārttika); (ī), f. the celestial Ganges; Durgā. —*Suresvara-vārttika-tikā*, f., N. of a commentary by Anantānanda-giri on the Vṛihadāraṇyaka-bhāṣya-vārttika. —*Suresvarācārya* ('*ra-ād*'), *as*, m. a proper N. —*Suresvari-khetra*, *am*, n., N. of a district. —*Sureshta* ('*ra-īś*'), *as*, ā, *am*, beloved or desired by the gods; (*as*), m. the tree Sebana Grandiflora; the Śāl tree (= *sāla*); another tree (= *sura-punnāga*); (ā), f. the moon-plant Asclepias Acidia. —*Surottama* ('*ra-ut*'), *as*, ā, *am*, best or most excellent of the gods; (*as*), m. the sun. —*Surottara* ('*ra-ut*'), *as*, m. 'superior to gods,' sandal-wood. —*Suroda* ('*rā-uda*'), *as*, m. the sea of spirituous liquor.

Suralā, f., N. of the Ganges; of another river.

सुरण *su-raṇa*. See p. 1123, col. 3.

सुरन्दला *surandalā*, f., N. of a river.

सुरभि *su-rabhi*, īs, īs or ī, ī, sweet-smelling, fragrant; agreeable, charming, pleasing; handsome; beloved; friendly; celebrated, famous; wise, learned; good, virtuous; (īs), m. a fragrance, perfume, any sweet-smelling substance; nutmeg; the resin of Shorea Robusta; the Campaka tree; the Samī tree; the Kadamba tree; a particular plant (= *kana-guggulu*); a kind of fragrant grass (= *gandha-trīṇa*); other fragrant plants; the season of spring; the month Caitra, q. v.; (īs), f. the gum olibanum tree (= *śallakī*); sacred basil; jasmine; a kind of creeper (= *rudra-jatā*); other plants (= *vana-mālīkā*; = *pāct*); a sort of fragrant plant or perfume (= *murā*); spirituous liquor (= *surā* which some read for *murā* above); the earth; a cow; N. of the fabulous cow of plenty; N. of one of the Mātṛis, (see *mātṛi*); N. of a daughter of Dakṣa and wife of Kaśyapa; (ī), f. gum olibanum; N. of the cow of plenty; (ī), n. a fragrant smell, fragrance; sulphur; gold. —*Surabhi-kandara*, *as*, m., N. of a mountain. —*Surabhi-gandhī*, īs, īs, ī, sweet-smelling, fragrant. —*Surabhi-ghrita*, *am*, n. fragrant butter, well-seasoned ghee. —*Surabhi-triphalā*, f. nutmeg; Areca nut; cloves. —*Surabhi-ivaḥ*, k, n. large cardamoms. —*Surabhi-dāru*, *us*, m. 'having fragrant wood,' a kind of pine tree (= *sarala*). —*Surabhi-patrā*, f. = *surabhi-patrā* below. —*Surabhi-mat*, ān, m. epithet of Agnī. —*Surabhi-māsa*, *as*, m. the fragrant month, season of sweet scents, spring. —*Surabhi-mukha*, *am*, n. the opening or commencement of spring. —*Surabhi-valkala*, *am*, n. the Laurus Cassia or its bark. —*Surabhi-vāṇa*, *as*, m. 'having fragrant arrows,' epithet of Kāma (whose five arrows are tipped with flowers). —*Surabhi-srag-dhara*, *as*, ā, *am*, wearing fragrant garlands. —*Surabhi-sravā*, f. the gum olibanum tree. —*Surabhi-patrā*, f. 'fragrant-leaved,' the rose-apple (= *jambū*); a kind of Jambū (= *rāja-jambū*). —*Surabhi-rasā*, f. the gum olibanum tree.

Surabhikā, f. a sort of plantain (= *suvarṇa-kadalī*).

Surabhita, *as*, ā, *am*, rendered fragrant, perfumed, scented.

Surabhīn, ī, īnī, ī, Ved. fragrant.

सुरला *suralā*. See col. 2.

सुरीक *surika*, *as*, m., N. of a poet.

सुरुङ्ग *surunga*, *as*, m. a kind of tree, Hypanthera Morunga; (ā), f. (probably from Gr. *σῦρις*), a hole made underground for military purposes, a hole dug through the walls of a building for the purpose of house-breaking; a mine, excavation, breach, subterraneous passage; [cf. *su-rangā*]. —*Surungāhi* ('*gā-ahi*'), īs, m. a house-breaker.

सुल्लण *sullaṇa*, *as*, m., N. of a commentator.

सुल्हण *sulhaṇa*, *as*, m., N. of a poet.

सुवन *suvana*, *as*, m. (in Uṇādi-s. II. 80. said to be fr. rt. 3. *sū* = rt. 4. *su*), the sun; fire; the moon.

सुवर् *suvar*, Ved. = 2. *svar*, heaven.

2. *suvar-ga* (for *svarga*, q. v.; for 1. *su-varga* see p. 1124, col. 2), Ved. heavenly, (*suvarṇa-loka* = *svarga-loka*, the world of heaven or the heavenly world, Taittiriya-s. I. 7, 1, 3.)

सुवर्ण *su-varṇa*, *as*, ā, *am*, of a good or beautiful colour, brilliant in hue, bright, golden, yellow; of a good tribe or caste; (*as*), m. a good colour; a good tribe or class; the tree Cassia Fistula; the thorn-apple; a kind of plant (= *kana-guggulu*); a sort of sacrifice; epithet of Śiva; N. of a king; (*as*, *am*), m. n. a particular weight of gold (= 1 Karṣa = 16 Māśas = 80 Raktikās, = about 175 grains troy); a gold coin; (ā), f. epithet of one of the seven tongues of fire; black aloe wood; turmeric; colocynth or bitter gourd; the plant *Svarṇa-kshīrī*; the plant Sida Cordifolia; (ī), f. the plant *Salvinia Cucullata*; (*am*), n. gold (of which fifty-seven synonyms are given); money, wealth, property, riches; a sort of yellow sandal-wood; a kind of red chalk; a kind of tree with fragrant blossoms (= *nāga-keśara*). —*Suvarṇa-kakṣhya*, *as*, ā, *am*, having a golden girth or girdle. —*Suvarṇa-kadalī*, f. 'golden plantain,' a kind of plantain with a bright yellow fruit. —*Suvarṇa-kartī*, tā or *suvarṇa-kāra*, *as*, or *suvarṇa-kṛt*, t, m. a gold-worker, goldsmith. —*Suvarṇa-karṣa*, *as*, m. a Karṣa weight of gold. —*Suvarṇa-gaṇika*, *am*, n. computation of gold (of its weight and fineness); a particular method of calculation in arithmetic (said to be the same as medial alligation). —*Suvarṇa-gairika*, *am*, n. a kind of red chalk or golden ochre. —*Suvarṇa-granthī*, īs, f. a knot made for keeping gold. —*Suvarṇa-dāra*, *as*, m. a stealer of gold. —*Suvarṇa-dāna*, *am*, n. a gift of gold. —*Suvarṇa-dvipa*, 'golden island,' N. of a place. —*Suvarṇa-dhenu*, *us*, f. an offering of gold (in the shape of a cow). —*Suvarṇa-nukūṭi*, f. the plant Mahā-jyotiṣmatī. —*Suvarṇa-nābha*, *as*, m., N. of the author of the Sāmpayogikādhikaraṇa. —*Suvarṇa-pura*, *am*, n., N. of a city. —*Suvarṇa-pushpa*, *as*, m. 'golden-flowered,' the globe-amaranth. —*Suvarṇa-pushpita*, *as*, ā, *am*, having gold instead of flowers, abounding in gold. —*Suvarṇa-prishṭha*, *as*, ā, *am*, having a golden surface, overlaid with gold, gilded. —*Suvarṇa-prasava*, *am*, n. a particular drug, &c. (= *elavāluka*). —*Suvarṇa-bañjī*, k, m. 'gold-merchant,' a particular mixed caste, the son of a Vaiśya woman by an Amba-shtha. —*Suvarṇa-maya*, *as*, ī, *am*, made of gold, golden. —*Suvarṇa-māksṣhika*, *am*, n. a mineral substance of a bright yellow colour (thought to be the common pyritic iron ore). —*Suvarṇa-mālīkā*, f. 'gold-garlanded,' epithet of a goddess. —*Suvarṇa-mukhārī*, f., N. of a river. —*Suvarṇa-yūthī*, f. yellow jasmine. —*Suvarṇa-rūpyaka*, *as*, ā, *am*, abounding in gold and silver. —*Suvarṇa-retas*, ās, m. 'having golden semen,' epithet of Śiva. —*Suvarṇa-roman*,

ā, ā, α, having golden wool; golden-haired, having beautiful hair; (ā), m., N. of a king. — 1. *suvarṇa-vat*, ā, ā, α, having gold, golden; beautiful, handsome; (ā), f., N. of a city. — 2. *suvarṇa-vat*, ind. like gold. — *Suvarṇa-varṇa*, α, ā, am, golden coloured; (as), m. epithet of Viṣṇu; (ā), f., turmeric. — *Suvarṇa-vastrādī* ('ra-ādi'), n. money, clothes, &c. — *Suvarṇa-vindu*, us, m. 'gold-spotted,' epithet of Viṣṇu. — *Suvarṇa-śīleśvara-tirtha*, am, n., N. of a Tirtha. — *Suvarṇa-śhivīn*, ī, m., a proper N. — *Suvarṇa-siddha*, as, m. an adept who has acquired gold by magical means. — *Suvarṇa-sūtra*, am, n. a string of gold. — *Suvarṇa-steya*, am, n. the stealing of gold (regarded as one of the five Mahā-pātakas or great crimes; see *mahā-pātaka*). — *Suvarṇa-steyin*, ī, m. a stealer of gold (one of the five heinous offenders). — *Suvarṇākṣa* ('ṇa-ak'), as, m. 'golden-eyed,' epithet of Śiva. — *Suvarṇākṣya* ('ṇa-ak'), as, m. the tree Nāga-keśara, q.v.; the thorn-apple. — *Suvarṇābhīśheka* ('ṇa-ak'), as, m. the sprinkling of the bride and bridegroom with water into which a piece of gold has been dropped. — *Suvarṇi-bhū*, cl. I. P. -bhavati, &c., to become gold, turn into gold.

Suvarṇaka, α, ā, am, of a good or beautiful colour; (as), m. the tree Cassia Fistula; (am), n. brass, bell-metal (= *pittala*); lead (according to some).

सुवित *suviṭa*, α, ā, am (apparently referred by some to rt. 4. *su*, perhaps connected with 5. *su*), Ved. prosperous, prospering, (Sāy. = *svikha-kara*, Rīg-veda IV. 55. 4); (am), n., Ved. welfare, blessing; riches; sacrifice.

सुविद *su-vida*, &c. See p. 1124, col. 2.

सुशिविका *suśivikā*, f. a sort of yam.

सुष *sush* = rt. *sush*, p. 1016.

Suśi, īs, f. (for *suśhi*, q.v.), drying; a hole, cavity; a tube, pipe; (īs), m. an opening, aperture; [cf. *deva-s*].

Suśira, α, ā, am (for *suśhira*, q.v.), full of holes, perforated, hollow, &c.; having spaces; slow in articulation, = *vilambita*; (ā), f., Ved. an abyss; (am), n. a hole, cavity.

सुशिलिका *sushilikā*, f., Ved. a kind of bird.

सुशुप्सु *sushupvas*, *sushupsu*. See under rt. *evap*.

सुशुम्ण *su-shuṃṇa*. See p. 1125, col. 2.

सुशेण *su-shēṇa*, &c. See p. 1125, col. 2.

सुशु *sushu*. See p. 1126, col. 3.

सुस *sushma*, am, n. a rope, cord.

सुश्वि *sushvi*. See under rt. 3. *su*.

सुसना *susnā*. See *su-snā*, p. 1125.

सुसुर्ममाण *sumśuramāṇa*, α, ā, am (fr. Desid. of rt. *emṛi*), wishing or trying to recollect.

सुह *suh* [cf. rts. 3. 1. *sah*], cl. 4. P. *suhyati*, *suśoha*, *sohitum*, to satisfy, make glad, gladden; to be glad, rejoice; to bear, endure, sustain, support.

सुहणमुख *suhaṇamukha*, N. of a place.

सुहृद् *su-hṛd*, &c. See p. 1126, col. 1.

सुस *suhma*, α, m., N. of a son of Bali and Su-deśhā; of a district in the west of Bengal; (ā), m. pl., N. of a people.

सु 1. *sū*, cl. 6. P. *sunati*, *sushāva*, *savi-shyati*, *asvāt*, *savitum*, to excite, incite, impel, send, throw; to discharge; to remit (debts &c.): Caus. *sāvayati*, *yitum*, Aor. *asvishavat*, to excite, hasten on: Desid. *susūshatī*: Intens. *so-shūyate*.

2. *sū*, ās, f. impelling, sending, dispatching, throwing.

Sūka, αs, m. an arrow; air, wind; a lotus.

2. *sūta*, αs, ā, am (for 1. see p. 1118), impelled, sent, dispatched; gone, departed; drank (a doubtful sense perhaps referable to rt. 3. *su*)! (as), m. a charioteer, driver; a man of a mixed caste (the son of a Kshatriya father and Brāhman mother; his occupation is managing horses and driving cars); a bard, encomiast; a carpenter [cf. *sūtra-dhara*]; N. of a pupil of Vyāsa (to whose teaching the Itihāsas and Purāṇas are said to have been entrusted by his preceptor), a teacher of the Purāṇas; (ī), f. the wife of a Sūta; a female bard. — *Sūta-ja* or *sūta-tanaya*, αs, m. the son of a charioteer; epithet of Karṇa, q.v. — *Sūta-tva*, αm, n. the business of a charioteer. — *Sūta-nandana*, αs, m. a charioteer's joy; the son of a charioteer. — *Sūta-putra* or *sūta-putra*, αs, m. a charioteer's son; epithet of Karṇa, q.v. — *Sūta-vyasanin*, ī, īnī, f., suffering from the unskillfulness of a charioteer. — *Sūta-samhitā*, f., N. of part of the Skanda-Purāṇa.

Sūti. See under 2. *sūta* above.

सु 3. *sū* = rt. 4. *su*, q.v.

4. *sū*, ās, f. child-bearing, parturition [cf. *śhū*]; (ās, ās, u), bringing forth, bearing, producing (often in comp., cf. *virā-sū*).

सु 5. *sū*, ind., Ved. = 5. *su*, well, &c.

सुकर *sūkara*, αs, m. (probably fr. *sū* + *kara*, 'making the noise *sū*;' = *sūkara*, q.v.), a hog, pig; a sort of deer (the hog-deer); a potter; (ī), f. a sow; a sort of moss, Lycopodium Imbricatum; [cf. Gr. *σῦς*, īs; Lat. *sus*; Angl. Sax. *suga*; Old Germ. *sū*; Mod. Germ. *sau*.] — *Sūkara-kanda*, αs, m., N. of a plant.

सूक्त *sūkta*. See p. 1126, col. 1.

सूक्तक *sūktaka* (incorrect for *śuktaka*, q.v.).

सूक्ष्ण *sūkṣhṇa*, αm, n. (for *sūrksṇa*, q.v.), disregard, disrespect.

सूक्ष्म *sūkṣhma*, αs, ā, am (according to Upādi-s. IV. 176. fr. rt. *sūc*, cf. *sūci*, col. 3; thought by some to be a contraction of 5. *su* + *kṣhāma*), subtle, minute, atomic; little, small; thin, fine, attenuated, delicate, exquisite, refined; nice; sharp, acute; subtle, crafty, artful, sly, ingenious; exact, precise, accurate, correct; (as), m. an atom; the Kataka or clearing-not plant; epithet of Śiva; (ā), f. a kind of jasmine, Jasminum Auriculatum; a particular perfume (described as a substance in small grains, = *elavālu*); small cardamoms; = *karṇi*; = *bālukā*; (am), n. the subtle all-pervading spirit, the Supreme Soul; subtlety, minuteness; one of the three kinds of power attainable by an ascetic (see *sāvadya*); slyness, craft, ingenuity; fraud, cheating; fine thread, &c.; a particular figure of rhetoric (described as the delicate or subtle expression of an intended act). — *Sūkṣhma-kṛishṇa-phalā*, f. a particular plant (= *madhya-jambu-vriksha*). — *Sūkṣhma-jātaka*, N. of a work by Varāha-mihira (= *svalpa-jātaka*). — *Sūkṣhma-taṇḍula*, αs, m. 'having small seeds,' the poppy; (ā), f. long pepper; a sort of grass, Andropogon Muricatus. — *Sūkṣhma-tā*, f. or *sūkṣhma-tva*, αm, n. minuteness, subtlety or subtlety, fineness. — *Sūkṣhma-darsī-tā*, f. quick-sightedness, acuteness, wisdom. — *Sūkṣhma-darsin*, ī, īnī, ī, or *sūkṣhma-dṛśhī*, īs, īs, ī, sharp-sighted, eagle-eyed; of acute discernment; acute, quick, intelligent. — *Sūkṣhma-dāru*, u, n. a thin plank of wood, a board. — *Sūkṣhma-deha*, αs, αm, m. n. = *sūkṣhma-śarīra*, q.v. — *Sūkṣhma-patra*, αs, αm, 'small-leaved,' coriander seed; a kind of wild cumin; a sort of mustard (= *deva-sarshapa*); a sort of red sugar-cane; the gum-arabic tree, Mimosa Arabica; other plants and trees (according to Sabda-k. = *laghu-badara*; = *sura-parṇa*; = *vana-varvari*; = *kukkūṭa-dru*; = *avāla*). — *Sūkṣhma-patirikā*,

f. 'small-leaved,' epithet of various plants and trees (= *śata-pushpā*; = *śatavari*; = *laghu-brāhmī*; = *kṣudropadikā*; = *dur-ālabhā*; = *ākāśu-mānsī*). — *Sūkṣhma-parṇa*, αs, ā, am, small-leaved, having sharp leaves; (ā), f., N. of two plants, = *jirṇa-phaiji*; = *dodi*; (ī), f. a kind of basil (= *rāma-dūti*). — *Sūkṣhma-pippalī*, f. wild pepper. — *Sūkṣhma-pushpa*, αs, ī, am, small-flowered, having small blossoms; (ī), f. a kind of plant (= *yava-tiktā*). — *Sūkṣhma-phala*, αs, ā, am, having small fruit; (as), m. the plant Cordia Myxa; (ā), f. the plant Flacourtia Cataphracta. — *Sūkṣhma-badārī*, f. a kind of jujube (= *bhū-badārī*). — *Sūkṣhma-budhī*, īs, f. sharp wit, acute intellect, mental acumen; (īs, īs, ī), sharp-witted, acute, shrewd, intelligent. — *Sūkṣhma-bhūta*, ānī, n. pl. the subtle elements (= *tan-mātra*). — *Sūkṣhma-makṣhika*, αs, ā, m. f. a small fly, musquito, gnat. — *Sūkṣhma-māna*, αm, n. minute or exact measurement, precise computation. — *Sūkṣhma-mūla*, αs, ā, am, having a small root; (ā), f. a kind of plant (= *jayanti*). — *Sūkṣhma-vallī*, f. a medicinal plant (= *tāmra-vallī*). — *Sūkṣhma-vastra* or *sūkṣhma-vastraka*, αm, n. fine cloth. — *Sūkṣhma-vīja*, αs, m. 'having small seeds,' the poppy. — *Sūkṣhma-śarīra*, αm, n. (in phil.) the subtle body which is invested by and the archetype or pattern of the grosser material frame, = *linga-śarīra*, q.v.; (ānī), n. pl. the six subtle principles from which the grosser elements are evolved (viz. Ahaṅkāra and the five Tan-mātras, see Manu I. 17; according to other systems seventeen subtle principles exist of the five organs of sense, five organs of action, five elements, Buddhi and Manas). — *Sūkṣhma-śarkarā*, f. small gravel, sand. — *Sūkṣhma-śākha*, αs, m. 'having small branches,' a kind of plant (= *jāla-varvira*). — *Sūkṣhma-sālī*, īs, m. a kind of fine rice. — *Sūkṣhma-śaṭcarāna*, αs, m. 'small insect,' a sort of tick or louse (said to breed at the roots of the eye-lashes). — *Sūkṣhmātman* ('ma-āt'), ā, m. 'subtle-soul,' epithet of Śiva. — *Sūkṣhmī-kṛī*, cl. 8. P. -karoti, &c., to make thin or fine, subtilize, refine. — *Sūkṣhmī-kṛita*, αs, ā, am, subtilized, made thin or minute. — *Sūkṣhmī-bhūta*, αs, ā, am, become subtle or fine, minute. — *Sūkṣhma-lā* ('ma-elā'), f. small cardamoms.

सूच *sūc* (thought by some to be properly a Nom. fr. *sūci*), cl. 10. P. *sūcayati*, *asūcūṭ*, *sūcayitum*, to pierce; to point out, indicate, show, prove, make manifest; to betray, reveal, inform against, inform; to indicate by gesture, gesticulate, communicate by signs, declare, relate, tell; to trace out, ascertain, spy out, espy: Pass. *sūcyate*, Aor. *asūci*: Intens. *sosūcyate*.

Sūca, αs, m. a pointed shoot or blade of Kusā grass [cf. *sūkṣhma*]; (ā), f. piercing; making signs; gesticulation; spying out, sight, seeing.

Sūcaka, αs, īkā, am, indicative, indicating, proving, making manifest; betraying, informing; (as), m. a piercer; a needle, any implement for perforating or sewing; a pointer out; an informer, tale-bearer, traducer, spy; a narrator, teacher, instructor; the manager or chief actor of a company; a Buddha; a Siddha; a villain, scoundrel; a demon, imp; a dog; a crow; a cat; a kind of fine rice. — *Sūcaka-vākya*, αm, n. the information given by an informer.

Sūcana, αm, ā, n. f. the act of piercing or perforating, perforation; pointing out, indicating, indication, intimation; informing against, traducing, betraying; indicating by signs or gesture, gesticulation; hinting, hint; information, informing; teaching, showing, describing; spying out, espying, seeing; villainy, wickedness.

Sūcāniya, αs, ā, am, to be pointed out or indicated, to be made known or communicated, to be informed.

Sūci, īs, or *sūci*, f. piercing, perforating [cf. *sūkṣhma*]; a needle; the point of a blade of grass, point of a bud, sharp point of anything; a kind of military array (according to Kullōka on Manu VII.

r87. placing the sharpest and most active soldiers in front), a sharp file or column; a triangle formed by the sides of a trapezium produced till they meet; a cone, pyramid; indication by gesture, making signs, gesticulation; a particular mode of gesticulating or dancing; dramatic action; an index, table of contents, catalogue, (see *sūci-pattra*); (in astronomy) the earth's disc in computing eclipses (or corrected diameter of the earth).—*Sūci-khāta*, *as*, *m*, a sharp pyramid or pyramidal excavation, an excavation of a conical form, a pyramid, cone.—*Sūci-tā*, *f*, needle-work.—*Sūci-pattra*, *as*, *m*, 'having pointed leaves,' the pot-herb *Marsilea Quadrifolia* (= *sitāvara*).—*Sūci-pushpa*, *as*, *m*, the Ketaka tree, *Pandanus Odoratisimus*.—*Sūci-bhinna*, *as*, *ā*, *am*, divided into needles, split or bursting open at the points of the buds.—*Sūci-roman*, *ā*, *m*, 'having needle-like or sharp bristles,' a hog.—*Sūci-vat*, *ān*, *atī*, *at*, having a needle; having a pointed beak, &c., pointed; (*ān*), *m*, epithet of Garuḍa.—*Sūci-vadana*, *as*, *ā*, *am*, needle-faced; having a pointed mouth or beak; (*as*), *m*, the mungoose; a musquito.—*Sūci-sālī*, *is*, *m*, a kind of fine rice.—*Sūci-kaṭāha-nyāya*, *as*, *m*, the rule of the needle and the boiler, (a phrase used to denote that when two matters, one easy and the other more difficult and important, require to be done at once, the more simple should be despatched first).—*Sūci-karman*, *a*, *n*, needle-work.—*Sūci-dala*, *as*, *m*, a kind of pot-herb (= *sitāvara*).—*Sūci-pattra*, *am*, *n*, 'indicatory-leaf,' an index, table of contents, catalogue; (*as*, *ā*, *am*), having pointed leaves; (*ā*), *f*, a kind of *Dūrva* grass (= *ganḍa-dūrva*).—*Sūci-pushpa*, *as*, *m*, = *sūci-pushpa*.—*Sūci-bheda*, *as*, *ā*, *am*, to be pierced or penetrated by a needle; gross, thick, dense; palpable, tangible.—*Sūci-mukha*, *as*, *ī*, *am*, needle-mouthed, having a pointed beak or proboscis, pointed; (*as*), *m*, a bird; white *Kuśa* grass; a particular position of the hands; (*ī*), *f*, a female bird; (*am*), *n*, a diamond.—*Sūci-roman*, *ā*, *m*, a hog.—*Sūci-agra*, *am*, *n*, the point of a needle; (*as*, *ā*, *am*), needle-pointed, having a needle-like point, acuminate; pointed.—*Sūci-agra-shūlaka*, *as*, *m*, a sort of grass, *Saccharum Cylindricum*.—*Sūci-āśya*, *as*, *ā*, *am*, needle-faced, having a pointed beak or mouth; (*as*), *m*, a rat; a particular position of the hands.—*Sūci-āhva*, *as*, *m*, a kind of pot-herb (= *sitāvara*).

Sūcika, *as*, *m*, any one who lives by his needle, a tailor, &c. [cf. *saucika*]; (*ā*), *f*, an elephant's trunk or proboscis; a needle [cf. *sūcaka*, p. 1130].—*Sūcika-dhara*, *as*, *m*, 'having a trunk,' an elephant.—*Sūcika-bhavaṇa* ('*kā-ābhī*?), *am*, *n*, a particular drug or medicament, (apparently used as a remedy for the bite of a serpent).—*Sūcika-mukha*, *as*, *ī*, *am*, having a pointed mouth or head; having a needle-shaped point or end; (*am*), *n*, a shell, the conch shell.

Sūcīta, *as*, *ā*, *am*, pierced, perforated; pointed out, indicated, intimated, hinted; made known, indicated by signs or gestures, communicated, told, revealed; ascertained, known.

Sūcītarya, *as*, *ā*, *am*, = *sūcya*.

Sūcīn, *i*, *inī*, *ī*, piercing, perforating; pointing out, indicating; informing against, informing; spying out; (*ī*), *m*, a spy, informer; (*inī*), *f*, a needle; night.

Sūci, *f*, a needle; an index, &c. See *sūci* above.

Sūcya, *as*, *ā*, *am*, to be indicated or pointed out, to be made known, communicable.

सूत *sūt*, ind. an imitative sound.—*Sūt-kāra*, *as*, *am*, *m*, *n*, making the sound *sūt* or any sound expressive of impatience or aversion; snorting, snoring; roaring.

सूत *sūta*, &c. See p. 1118, col. 1.

सूति 3. *sūti*, *is*, *f*, (for *syūti*, fr. rt. *sv*; for 1. *sūti* see p. 1117, col. 3; for 2. see p. 1118), sewing.

सूत *sūta*, *as*, *ā*, *am* (contracted fr. *su-daita*, q. v.), well given, entirely given.

सूतर *sūttara*. See p. 1126, col. 1.

सूत्थान *sūthāna*. See p. 1126, col. 1.

सूत्पर *sūtpara*, *am*, *n*, the distilling of spirituous liquor (= *sura-sandhāna*).

सूत्या *sūtyā*. See under rt. 3. *su*, p. 1117.

सूत्र *sūtr* (probably to be regarded as a Nom. fr. *sūtra* below; see *sūtraya*, col. 3), cl. 10. P. *sūtrayati*, *sūtrāpayati*, &c., to tie, bind, thread, string; to unbind, relax: Intens. *sosūtryate*.

Sūtra, *am*, *n*, (fr. rt. *sv*, 'to sew,' but said to be connected with rt. *sūtr* above), a thread, string, line, cord; fibre, wire; a collection of threads; the sacred thread or cord worn by the first three classes, (see *yajñopavita*, p. 804); the string or wire of a puppet or doll; a short rule or precept, axiom, aphorism (in morals, religion, or science; *iti sūtreṇa*, according to such an aphorism); a short and technical sentence or metrical line used as a memorial rule to aid in the acquirement of any system (and hence generally expressed in brief and obscure and sometimes symbolical language, intelligible only to those who possess the key to its interpretation, this key being sometimes given in separate Sūtras called *Paribhāṣās*, and the right understanding of a whole series or chain of rules depending on a knowledge of the *Adhikāra* or heading-rule and its influence [*anuvṛtī*] on those that follow; these short sentences and aphoristic rules, the use of which constitutes a most curious feature in the literary history of the Hindūs, appear to have been often mere aids to the memory of teachers—mere hints to guide lecturers in their oral explanations; they were also especially useful in this way to the priests who had the management of a complicated ritual; any work or manual consisting of strings or long lines of the above aphoristic rules and sentences hanging together like threads, (though the term *sūtra* may possibly indicate not so much a line or series of rules as rules written on leaves which were kept together by strings; these Sūtra works form a sort of groundwork or foundation of teaching, not only in all religious ritual, but in philosophy, in grammar, and in the collateral subjects of accent, euphony, etymology, and prosody: thus in religion and ritual there are first the *Srauta-sūtras*, and among them principally the *Kalpa-sūtras*, founded directly on *Śruti*, q. v., and treating especially of ritual; they form a kind of rubric or directory to Vedic ceremonial, or in other words, a complete systematized guide to the rambling discursive *Brahmaṇa* as distinct from the Mantra portion of the Veda [see *brahmaṇa*], giving concise rules for the performance of every kind of sacrifice; there are Sūtras of this kind by *Āśvalāyana* and *Sāṅkhyāna* for the *Rig-veda*; by *Kātyāyana* for the *White Yajur-veda*; by *Āpastamba*, *Baudhāyana*, and the *Mānavas* for the *Black Yajur-veda*; by *Lātyāyana*, *Drahyāyana*, *Maśaka*, and *Gobhila* for the *Sāma-veda*; and by *Kuśika* for the *Atharva-veda*; there are also two other kinds of Sūtras connected with ceremonial, viz. the *Grihya-sūtras* and *Sāmāyācārika* or *Dharma-sūtras* [often by the same authors, with special reference also to each separate Veda, and even placed by some, like the *Kalpa*, under the head of Sūtras founded on *Śruti*], which are really 'rules for domestic ceremonies and conventional customs,' and are sometimes called collectively *Smārta-sūtras* [as founded on *smṛiti* or 'tradition,' see *smārta*]; these led to the later *Dharma-śāstras* or 'law-books' attributed to *Manu*, *Yājñavalkya*, *Parāśara*, &c., the names of the authors of the Sūtras and of the law-books being often identical; in philosophy each system has its regular text-book of aphorisms written in Sūtras by its supposed founder, see *vedānta-sūtra*, *nyāya-s*,

sāṅkhya-s, *mīmāṃsā-s*, *vaiśeṣika-s*, *yoga-s*; in *Vyākaraṇa* or grammar there are the celebrated Sūtras of *Pāṇini* in eight books, which are the groundwork of a vast grammatical literature, besides the *Uṇādi-sūtras* on certain affixes; in Vedic accent and phonetics there are the *Prātiśākhya* [see *prātiśākhya*] and the *Phit-sūtras* of *Sāntānava*; in etymology there are strings of Vedic words, and in prosody there are the Sūtras of *Pingala-nāga* on *Chandas*, including both Vedic and non-Vedic metres, and the *Nidāna-sūtra* on the metres of the *Sāma-veda* and Vedic metres generally: it should be borne in mind that the mixture of *Slokas* in some of the *Prātiśākhya*s and in some more recent Sūtra works, though depriving them of the brevity strictly necessary to constitute Sūtras, does not prevent their being regarded as collections of aphoristic and memorial rules: with regard to grammatical Sūtras it is necessary to remember that all connecting words used as prepositions, however necessary to the sense, are omitted; thus, a word in the genitive case requires *sthāne*, 'instead of,' to be supplied; a word in the ablative requires *param*, 'after'; a word in the instrumental requires *saha*, 'together with'; a word in the locative, though sometimes to be translated in the ordinary way by prefixing 'in,' may often be used as a locative absolute, and *pare* must then be supplied, the sense being 'on such an affix or word coming after or following'; the word *vā* is equivalent to 'optionally' or 'alternative'; any rule, law, canon, decree (in law &c.).—*Sūtra-kaṇṭha*, *as*, *m*, 'having Sūtras in the throat or mouth ready to be repeated,' a *Brāhman*; 'having lines on the throat,' a pigeon, dove; a wagtail.—*Sūtra-karman*, *a*, *n*, 'rule-work,' carpentry.—*Sūtra-kāra*, *as*, *m*, the author or composer of Sūtras.—*Sūtra-kṛt*, *t*, *m*, 'Sūtra-maker,' the author of an aphorism or set of aphorisms.—*Sūtra-koṇa* or *sūtra-koṇaka*, *as*, *m*, a small drum shaped like an hour-glass and struck by a string and button (= *ḍamaru*).—*Sūtra-gaṇḍikā*, *f*, a kind of stick used by weavers in spinning threads.—*Sūtra-graha*, *as*, *ā*, *am*, holding a thread.—*Sūtra-grāha*, *as*, *ī*, *am*, taking a thread.—*Sūtra-daraṇa*, *N*, of a class of *Caraṇas* or Vedic schools who introduced various Sūtra works.—*Sūtra-lantu*, *us*, *m*, a thread, string, line.—*Sūtra-tarkuṣi*, *f*, a distaff, spindle.—*Sūtra-dhara*, *as*, *m*, = *sūtra-dhāra*.—*Sūtra-dhāra*, *as*, *m*, 'rule-holder, thread-holder,' a stage-manager, a director or principal actor who arranges the plot of a drama and takes a leading part in the prelude; a carpenter; the author of a set of rules or aphorisms; epithet of *Indra*.—*Sūtra-piṭaka*, *as*, *m*, *N*, of one of the three collections of Buddhist writings (viz. those which prescribe rules for the laity, see *tri-piṭaka*).—*Sūtra-pushpa*, *as*, *m*, 'thread-flowered,' the cotton plant.—*Sūtra-bhid*, *t*, *m*, 'thread-cutter,' a tailor.—*Sūtra-bhṛit*, *t*, *m*, = *sūtra-dhāra*.—*Sūtra-madhya-bhū*, *is*, *f*, 'born amid threads or fibres,' the resin of *Shorea Robusta*; incense.—*Sūtra-yantra*, *am*, *n*, 'thread-machine,' a shuttle; a weaver's loom.—*Sūtra-vid*, *t*, *m*, 'a Sūtra-knower,' one versed in Sūtras.—*Sūtra-viṇā*, *f*, a kind of lute (= *lāvikā*).—*Sūtra-veshṭana*, *am*, *n*, a weaver's shuttle; the act of weaving.—*Sūtrātman* ('*ra-āt*'), *ā*, *ā*, *ā*, having the nature of a string or thread; (*ā*), *m*, 'soul-thread,' intellect having for its site the collective totality of subtle bodies; the soul.—*Sūtrālī* ('*ra-ālī*'), *f*, a string of beads &c. worn round the neck, necklace.

Sūtraṇa, *am*, *n*, the act of stringing together, arranging, putting in order; arranging in aphorisms.

Sūtraya, Nom. P. *sūtrayati*, *sūtrayām-āsa*, *sūtrayitum*, to make a Sūtra or aphorism, arrange in the form of an aphorism, prescribe or declare in a Sūtra or aphorism, propound an aphorism.

Sūtrālā, *f*, a spindle, distaff.

Sūtrikā, *f*, a kind of dish or cake.

Sūtrita, *as*, *ā*, *am*, strung, arranged, methodized; ruled, directed or declared in a Sūtra; prescribed or enjoined in an aphorism, delivered in axioms.

Sūtrin, ī, īpi, ī, having threads or lines, having rules; (ī), m. a crow.

सूत्राम्न *sūtrāman*, ā, m. = *su-trāman*.

सूद 1. *sūd*, cl. I. A. *sūdate*, *sushūde*, *sūdītum*, to strike, hurt, wound, kill, destroy; to effuse, pour out; to distil, flow; to eject (according to some); to deposit (according to some); cl. 10. or Caus. *sūdayati*, *-yitum*, Aor. *asūshudat*, to strike, wound, kill, massacre; to incite, excite, urge on, animate, (according to *Sāy.* on *Rig-veda* V. 5, 2. *sushūdayati* = *sushū prarayati*; *sūdayantu* = *karmasu prarayantu*, *Rig-veda* IV. 40, 1); to cook, dress, season, prepare, purify; to preserve, (*Sāy.* *sūdayantu* = *rakshantu*, *Rig-veda* IV. 39, 1); to pour out, effuse; to eject; to assent, agree, promise; Desid. *sūsūdishate*: Intens. *sosūdyate*, *so-sūtti*; [cf. Gr. *ovē* in *nav-ovēp*, *nav-ovē*; Lett. *saidēt*, 'to destroy.']

2. *sūd*, *t*, *t*, *t*, Ved. flowing, distilling, pouring forth, dropping, (in *havya-sūd*, q. v.)

Sūda, *as*, m. destroying, destruction, massacre; a destructive weapon, (*Sāy.* = *hinsakam sastram*, *Rig-veda* X. 61, 2); pouring out, distilling, (*Sāy.* = *ksharāyitrī*, *Rig-veda* IX. 97, 44); a well, spring, (in *Naigh.* III. 25. enumerated among the *kūpa-nāmāni*); cooking, a cook [cf. *sūpa*]; sauce, soup, seasoning; anything seasoned, a made dish; split pease; mud, mire; sin, fault (= *pāpa*); the Lodhra tree; = *sārathya*, q. v.; N. of a country in Kāśmīra. — **Sūda-karman**, *a*, n. cook's work, cooking. — **Sūda-sālā**, *f*, 'cooking-room', a kitchen. — **Sūdādhyaksha** ('*da-adh*'), *as*, m. a superintendent of cooking, overseer of the kitchen.

Sūdāna, *as*, ī, *am*, destroying, destructive, a destroyer; dear, beloved; (*am*), n. the act of destroying, destruction, killing; the act of assenting to or promising (= *angī-karāṇa*); the act of ejecting or throwing away (= *nihkshepaṇa*).

Sūdayitnu, *us*, *us*, *us*, Ved. inciting, urging on, animating, exciting, (*Sāy.* = *prarayitrī*, *Rig-veda* X. 64, 9.)

Sūdīla, *as*, ā, *am*, wounded, destroyed, killed.

Sūdīrī, *tā*, *trī*, *trī*, destroying, a destroyer.

सून *sūna*, *sūnu*. See p. 1118, col. 2.

सूनर *sūnara*, *as*, m. (probably for *sunara*), Ved. a good or excellent man, (*Sāy.* = *śobhana-manushya*, *Rig-veda* V. 34, 7); 'a good leader,' epithet of Soma, (*Sāy.* = *sushū rātrīṇām netā*, *Rig-veda* VIII. 29, 1); (ī), *f*, Ved. a good or well-married or happy woman; epithet of the Dawn, (*Sāy.* = *janīnām sushū netrī*, *Rig-veda* VII. 81, 1); (*as*, ī, *am*), well-disposed, friendly (Ved.).

सूना *sūnā*, *f*, (in *Unādi-s.* III. 13. said to be fr. rt. 3. *su*), any place where animals are killed or sacrificed; any place or utensil in a house where animals are liable to be accidentally destroyed, (of five kinds, see *sūnā*, *pañca-sūnā*); a slaughter-house; killing, hurting, injuring [cf. *sūdāna*]; the sale of flesh or meat; the uvula or soft palate, (in this and the next sense perhaps connected with *sūnā*); inflammation of the glands of the neck (commonly called mumps); a zone, girdle (according to some); a ray (according to some); a river (according to some). — **Sūnā-dasha**, *as*, m. the guilt incurred by destroying animals in any of the five *Sūnās*, (see above; cf. *Manu* III. 71.)

Sūnīn, ī, m. one who keeps a slaughter-house, a butcher, flesh-seller, one who causes the death of animals, a hunter.

सूनृत *sūnrita*, *as*, ā, *am* (thought to be fr. *s. su* and rt. *r. nrī*), Ved. movable, quick, active, brisk, lively, cheerful, kind, agreeable, pleasant and at the same time true, (*sūnritā vāc* or *gir*, 'cheerful words,' or, according to some, 'kind yet sincere language,' is one of the four things with which even the poorest man is expected to greet a guest, *Manu* III. 101; the sense 'true' may have

arisen from some fancied connection with *rita*, q. v.); fortunate, auspicious; dear, beloved; (*ā*), *f*, true and agreeable speech, (*Sāy.* = *priya-kīta-vāc*); the goddess of true speech (= *vāg-devatā*, *Rig-veda* I. 40, 3, and invoked as a goddess in *X.* 141, 2); excellent song; *Naigh.* (I. 7); (*Naigh.* I. 8); food = *anna*, *Naigh.* (I. 7); N. of a wife of *Uttānapāda*; (*am*), n. true and agreeable speech, pleasant discourse; auspiciousness. — **Sūnrita-vāc**, *k*, *k*, *k*, truth-speaking, speaking politely and truthfully. — **Sūnritā-vat**, *ān*, *atī*, *at*, Ved. having a pleasant or friendly voice, having excellent songs; (*atī*), *f*, N. of *Ushas*, (*Naigh.* I. 8). — **Sūnritā-van**, *ā*, *ari*, *a*, Ved. having a pleasant voice; (*ari*), *f*, epithet of *Ushas*.

सूनद *sūnada*. See p. 1126, col. 2.

सूप *sūpa*, *as*, m. (in *Unādi-s.* III. 26. said to be fr. rt. 3. *su*, 'to distil'; cf. *sūda*), sauce, condiment; soup, broth; split pease; a cook; one who lives by cooking for *Sūdras* (*sūdra-pākopajivin*); a vessel, pot, pan; an arrow; [cf. Old Germ. *sup*, *supan*, *saufjan*; Old Norse *sup*; Angl. Sax. *suppan*.] — **Sūpa-kāra**, *as*, m. 'sauce-maker,' a cook. — **Sūpa-dhūpana or *sūpa-dhūpaka*, *am*, n. 'scenting sauce,' *Asa Fetida*. — **Sūpa-parṇī**, *f*, a sort of bean (= *mudga-parṇī*). — **Sūpa-prati**, *ind*, a little sauce or soup, (*Pān.* II. 1, 9). — **Sūpa-śreshtha**, *as*, m. 'best of sauces,' a sort of bean. — **Sūpānga** ('*pa-am*'), *am*, n. 'sauce-ingredient,' *Asa Fetida*.**

सूपस्कर *sūpaskara*, *sūpastha*. See p. 1126, col. 2.

सुभवे *sū-bharva*, *as*, ā, *am*, Ved. (for *su-bharva*; see rt. *bharv*), well-fed, having good food or pasturage, (*Sāy.* = *śobhana-bhāksha*, *Rig-veda* X. 94, 3; = *śobhana-śarāṇa*, *Rig-veda* X. 102, 5.)

सूम *sūma*, *as*, *am*, m. n. (in *Unādi-s.* I. 144. said to be fr. rt. 4. *su* or 3. *sū*), the sky, heaven; milk; water.

सूमय *sū-maya*, *as*, ī, *am* (for *su-maya*), Ved. abounding in happiness, very successful, (*Sāy.* = *su-sukha*.)

सूयवस *sū-yavasa*, &c. See p. 1126, col. 2.

सूर *sūr* = rt. *sūr*, cl. 4. A. *sūryate*, &c., to hurt, kill; to be firm; to make firm, &c., (see rt. *sūr*.)

Sūraṇa, *as*, m. = *sūraṇa*, the esculent root *Arum Campanulatum*.

Sūrṇa, *as*, ā, *am*, hurt, injured.

सूर *sūra*, *as*, m. (in *Unādi-s.* II. 24. said to be fr. rt. 4. *su* or 3. *sū*, but probably connected with 2. *svar*, originally *suvar*, from which a form *sūr* appears to have been derived, see *Rig-veda* VI. 49, 3), the sun; N. of the father of the seventeenth *Arhat* of the present *Avasarpinī*; the swallow-wort, *Calotropis Gigantea* (= *arka*); the Soma; a wise or learned man, teacher; a hero, king, (in these senses probably for *sūra*, q. v.); (ī), *f*, N. of *Kuntī* (as married to the Sun before her marriage with *Pāṇḍu*); black mustard, = *rāja-sarshapa*; [cf. *Lat. sol*; Goth. *sunna*, 'the sun'; Lith. *saule*.] — **Sūra-śakshas**, *ās*, *ās*, *as*, Ved. sun-eyed; radiant as the sun. — **Sūra-varman**, *ā*, m., N. of a poet. — **Sūra-sūta**, *as*, m. 'son of the Sun,' N. of *Saturn*; [cf. *saurī*.] — **Sūra-sūta**, *as*, m. 'charioteer of the Sun,' N. of *Arupa* (or the Dawn personified). — **Sūrāpagā** ('*ra-ap*'), *f*, 'river of the gods,' epithet of the Ganges. — **Sūrāsana-desa** ('*ra-ās*'), *as*, m., N. of a district.

Sūri, *is*, m. the sun; a learned man, sage; a priest; a worshipper, praiser, (*Sāy.* = *stotri*); a title commonly given to Jaina teachers; N. of *Kṛishna*; a kind of plant (= *bhujaṅga-ghātini*).

Sūrin, ī, īpi, ī, wise, learned; (ī), m. a wise or learned man, scholar.

Sūri, *f*, N. of the wife of *Sūrya*, (see under *sūra* above.)

Sūrya, *as*, m. (perhaps originally *suvar-ya*, or, according to some, *savar-ya*, *savar* being for *sa-van*, cf. the etymology of *sūra*, col. 2; according to *Vopadeva* fr. rt. *srī*), the Sun or its deity, (the name *Sūrya* being generally distinguished in the *Veda* from *Savitṛi*, q. v., and *Āditya*, q. v., as belonging to a distinct god; from some passages, however, it would appear that these names are intended to be interchangeable as representing various forms of one and the same divine personality; in the later mythology *Sūrya* as *Savitṛi* is reckoned as one of the twelve *Ādityas* or emblems of the Sun in the twelve months of the year; by *Yaska*, *Nirukta* VII. 5, he is regarded as one of the original Vedic triad, his place being in the sky, while that of *Agni* is on the earth, and that of *Indra* is in the atmosphere; many hymns or parts of hymns in the *Rig-veda* are in praise of *Sūrya*, e. g. I. 50, I. 115, IV. 13, VII. 60, X. 37, X. 170; sometimes he is called son of *Dyaus*, sometimes of *Aditi*; in one passage *Ushas*, the Dawn, is his wife, in another he is styled the child of the Dawns; he moves through the sky in a chariot drawn by seven ruddy horses or mares [see *saptāśva*, *harit*, *harid-āśva*, *sundhyu*]; he is described as the eye of *Mitra* and *Varuṇa*, and sometimes of *Agni*; he is all-seeing, ever beholding the good and bad deeds of mortals, the preserver of all things stationary and moving; in other passages he is represented as holding a somewhat secondary position, being made to shine or have his path prepared for him by *Mitra* and *Varuṇa*, by *Aryaman*, by *Indra*, by the Dawns, and others; the long hymn, *Atharva-veda* XIII. 2, is entirely in his praise; there is another addressed to the Sun, called *Bhānu*, in *Mahā-bhārata*, *Vana-parvan* 166, &c.; and in the *Yuddha-kāṇḍa* of the *Rāmāyana* [VI. 106, *Bombay* edit.], *Rāma*, when about to do battle with *Rāvaṇa*, is told by *Agastya* to repeat a hymn, called *Āditya-hṛidayā*, to the Sun, there called *Vivasvat*, and identified with *Āditya*, *Savitṛi*, *Sūrya*, *Pūshan*, and in fact with *Brahmā*, *Viṣṇu*, *Siva*, and all the other gods; in the later mythology the seven-horsed chariot of *Sūrya* is said to be driven by *Arupa* or the Dawn as its charioteer, who is represented without legs; the Sun, whether named *Sūrya* or *Vivasvat*, has several wives, see *sūryā* below, and cf. *sa-varṇā*, see also *Chāyā*, *sa-jñā*, *āsvini*; by *Sanjñā* he had two children, *Yama* and *Yamunā*, q. v. v.; by *Āsvini*, the two *Āsvins*; by *Kuntī*, before her marriage with *Pāṇḍu*, he had *Karṇa*, q. v.; and he is also supposed to be the father of *Manu* *Vaivasvata*, and to be the progenitor of one of the two great lines of *Hindū* kings [see *sūrya-vaṇṣa* below]; seven *Sūryas* are sometimes mentioned, which are probably the seven planets, the Sun being regarded as a planet by *Hindū* astronomers; ninety-four synonyms of *Sūrya* are commonly given, and his epithets are almost innumerable; at the end of a *Kalpa* he is called *Kāla-sūrya*; a symbolical expression for the number twelve (in allusion to the sun in the twelve signs of the zodiac); the swallow-wort (either *Calotropis* or *Asclepias Gigantea*, = *arka*); N. of the son of *Bali*; of a *Dānava*; of an astro-nomer (= *sūrya-dāsa*); epithet of *Siva*; (*ā*), *f*, the wife of *Sūrya* or the Sun, (also called *Sanjñā*, q. v.); the daughter of *Sūrya* or the Sun, (see *Rig-veda* I. 116, 17; also described as daughter of *Savitṛi* and wife of the *Āsvins*, and in other places as married to *Soma*; in *Rig-veda* I. 119, 2. she is called *Uṛjānt*, and in VI. 55, 4, VI. 58, 4. the sister of *Pūshan*, q. v., who is described as loving her, and receiving her as a gift from the gods; according to some she represents a weak manifestation of the Sun; *Sūryā Savitṛi* is regarded as the authoress of the *Sūrya-sūkta*, *Rig-veda* X. 85; in *Naigh.* I. 11. *Sūryā* is enumerated among the *vān-nāmāns*; the hymn about the marriage of *Sūryā* (= *sūryā-sūkta*, q. v.); a new bride; a drug; the colocynth or bitter gourd; [cf. Gr. *ῥῆλος*; Lat. *sol*; Goth. *sunna*, *sunno*, *sanil*; Angl. Sax. *sunna*, *sunne*, *sun*.] — **Sūrya-kamala**, *am*, n. the sunflower,

heliotrope. — *Sūrya-kānta*, *as*, m. 'sun-loved,' the sun-stone, sun-gem, sun-crystal (a kind of crystal cool to the touch and supposed to possess fabulous properties because like a glass lens it gave out heat when exposed to the rays of the sun; there is a fellow-stone in connection with the moon called *candra-kānta*, q. v.); crystal (= *śphaṭika*); the flowering shrub Hibiscus Pheniceus. — *Sūrya-kānti*, *śs*, f. sun-light, sun-shine; a particular flower (probably the China rose); the flower of sesamum (according to some). — *Sūrya-kālā*, *as*, m. 'sun-time,' day-time, day. — *Sūrya-kālānala-śakra* ('*la-an*'), *am*, n. a kind of astrological diagram for indicating good and bad fortune. — *Sūrya-gaṅgā-tīrtha*, *am*, n., N. of a Tīrtha. — *Sūrya-graha*, *as*, m. 'sun planet,' the sun; 'sun-seizure,' an eclipse of the sun; 'sun-seizer,' epithet of Rāhu and Ketu, q. v. v.; the bottom of a water-jar. — *Sūrya-grahana*, *am*, n. 'sun-seizure,' a solar eclipse. — *Sūrya-ja*, *as*, m. 'sun-born,' epithet of the monkey Sugriva; of the hero Karpā; of the planet Saturn; (ā), f. the river Yamunā (also called Aṅgū-matī, q. v.). — *Sūrya-tanaya*, *as*, m. 'son of the Sun,' epithet of the planet Saturn; of Karpā; of Sugriva; (ā), f. 'daughter of the Sun,' the river Yamunā. — *Sūrya-tejas*, *as*, n. the radiance or heat of the sun. — *Sūrya-tvaś*, *k*, *k*, *k*, or *sūrya-tvaśa*, *as*, ā, am, having skin as bright or as clear as the sun. — *Sūrya-dāsa*, *as*, m., N. of an astronomer of the sixteenth century (author of the *Rāmakṛṣṇa-kāvya*); of a son of Siva-dāsa. — *Sūrya-dhvaja*, *as*, m. 'sun-bannered,' N. of a king. — *Sūrya-nakṣatra*, *am*, n. 'sun-asterism,' that Nakṣatra (of the twenty-seven) in which the sun happens to be. — *Sūrya-nagara*, 'city of the Sun,' N. of the capital of Cashmere (commonly called Srinagar or Seri-nagar). — *Sūrya-nārāyaṇa*, *as*, m. the Sun personified; a proper N. — *Sūrya-pattra*, *as*, m. the plant Calotropis Gigantea. — *Sūrya-parvān*, *a*, n. a solar festival (on the days of the solstices, equinoxes, eclipses, &c.). — *Sūrya-putra*, *as*, m. N. of Karpā; of Sugriva; of Varuṇa; of the planet Saturn, (see *śanś*); of Yama; (ī), f. 'daughter of the Sun,' lightning; the river Yamunā. — *Sūrya-pura*, *am*, n. 'city of the Sun,' N. of a city. — *Sūrya-prajāpati*, *śs*, f., N. of a work. — *Sūrya-prabha*, *as*, m., N. of a king of Śākala (son of Candra-prabha). — *Sūrya-prabhava*, *as*, ā, am, sprung from the Sun. — *Sūrya-phani-śakra*, *am*, n. a kind of astrological diagram for indicating auspicious and inauspicious moments for doing anything. — *Sūrya-bhakta*, *as*, ā, am, worshipping the sun, one who worships the sun; (*as*), m. a particular tree (= *bandhūka-pushpa*). — *Sūrya-bhaktāśa*, *as*, m. a sun-worshipper; the tree Bandhūka-pushpa. — *Sūrya-bhā*, *śs*, śś, bright as the sun. — *Sūrya-maṇi*, *śs*, m. sun-stone, or sun-gem, (see *sūrya-kānta*); the shrub Hibiscus Pheniceus. — *Sūryamaṇi-vriksha*, *as*, m. the flowering shrub Hibiscus Pheniceus (= *pushpa-rakta*). — *Sūrya-maṇḍala*, *am*, n. the orb or disk of the sun. — *Sūrya-mukhi*, f. the plant Helianthus Annuus. — *Sūrya-yantra*, *am*, n. 'sun-machine,' a representation of the sun, instrument used in worshipping the Sun (or in taking solar observations). — *Sūrya-raśmi*, (*śs*, m. a ray of the sun, sun-beam; (*śs*, *śs*, *ī*), having the rays of Sūrya; (*śs*), m. epithet of Savitṛi. — *Sūrya-lalā*, f. the plant Cleome Viscosa or another (= *arka-bhaktā*). — *Śāntya-loka*, *as*, m. the world or heaven of the sun (a region or space supposed to exist round the sun, constituting a heaven of which the sun is regent). — *Sūrya-varṣa*, *as*, m. the family or race of the sun, the solar race of kings (i. e. the royal dynasty of Rāmacandra, king of Ayodhyā, hero of the Rāmāyaṇa, who was descended from Ikṣvāku, son of Vivasvata Manu, son of the Sun; many Rājput tribes still claim to belong to this race; it is one of the two great lines of kings, the other being called 'lunar,' see *candra-varṣa*). — *Sūrya-vaṇa*, *am*, n., N. of a forest in Kuru-kṣetra. — *Sūrya-varṣas*, *āś*, *āś*, *as*, resplendent as the sea; (*āś*), m. a proper N. — *Sūrya-varṇa*, *as*, ā, am, sun-coloured, bright as the

sun. — *Sūrya-vallī*, f. the plant *Arka-pushpikā* (or, according to some, *Cleome Pentaphyllā*). — *Sūrya-vimba*, as, am, m, n. the disk of the sun. — *Sūrya-vimba-tirtha*, am, n., N. of a Tirtha. — *Sūrya-vilokana*, am, n. the ceremony of taking a child out to see the sun when four months old. — *Sūrya-śātaka*, am, n., N. of a short poem by Mayūra (= *mayūra-śataka*). — *Sūrya-sobhā*, f. sun-shine. — *Sūrya-sankrama*, as, m. the passage of the sun from one sign to another. — *Sūrya-sankrānti*, īs, f. the sun's entrance into a new sign. — *Sūrya-saṅgīta*, am, n. saffron. — *Sūrya-sama*, as, ā, am, equal to or resembling the sun. — *Sūrya-sārathi*, īs, m. the charioteer of the Sun, i. e. Aruṇa (the Dawn personified). — *Sūrya-siddhānta*, as, m. a celebrated astronomical text-book (said to be a direct revelation from the Sun, and thought by some to be the same as the *Saura-s* or one of the five earlier works on which was founded the *Pañca-siddhāntikā* of Varāha-mihira, who lived about the beginning of the sixth century of our era; the *Sūrya-s* has been printed with Ranga-nātha's commentary, the *Gūḍhārtha-prakāśaka*). — *Sūryasiddhānta-tīkā*, f. a commentary on the *Sūrya-siddhānta*. — *Sūrya-stavana*, am, n. 'praise of the sun', N. of the 107th chapter of the *Mārkaṇḍeya-Purāṇa*. — *Sūrya-stuti*, īs, f. a hymn to the sun. — *Sūrya-stotra*, am, n. a hymn to the sun (attributed to Śāmba). — *Sūrya-hṛdaya*, am, n. 'heart of the sun', a hymn to the sun of great efficacy (also called *Āditya-h*, see under *sūrya*). — *Sūryā-śandramasau*, m. du. the sun and moon. — *Sūryātapa* ('*ya-āt*'), as, m. the heat or glare of the sun, sun-shine. — *Sūryātapa-śhina-dṛiṣṭi*, īs, īs, ī, having the sight dazzled by the sun's glare. — *Sūryātapa-parīkṣipta*, as, ā, am, darted upon or over-spread by the rays of the sun. — *Sūryā-māsa*, m. du., Ved. the sun and moon. — *Sūryārghya* ('*ya-ar*'), am, n. the presentation of an offering to the sun. — *Sūryāloka* ('*ya-āl*'), as, m. sun-shine. — *Sūryāvarta* ('*ya-āv*'), as, m. 'turning to the sun', the plant *Cleome Viscosa*; a kind of sunflower, *Helianthus Indicus*; (*ā*), f. a kind of plant (= *arka-bhaktā*). — *Sūryā-vivāha*, as, m. the marriage of Sūryā (as described in *Rig-veda* X. 85). — *Sūryāvekṣaṇa* ('*ya-aṅ*'), am, n. the act of looking at the sun. — *Sūryāsman* ('*ya-aś*'), ā, m. the sun-stone or sun-gem, (see *sūrya-kānta*). — *Sūryāśva* ('*ya-aś*'), as, m. a horse of the sun (= *harit*, q. v.). — *Sūryā-sūkta*, am, n. the hymn *Rig-veda* X. 85 (giving an account of the marriage of Sūryā; this hymn is also given with some variations in *Atharva-veda* XIV. 1). — *Sūryāsta* ('*ya-aś*'), am, n. sun-set. — *Sūryāhva* ('*ya-āh*'), as, ā, am, named after the sun; (as), m. gigantic swallow-wort; (am), n. copper. — *Sūryendu-saṅgama* ('*ya-in*'), as, m. 'conjunction of sun and moon', the day of new moon (= *amā-vāsyā*). — *Sūryodha* ('*ya-ūḍha*'), as, m. an evening guest (one who arrives after sun-set). — *Sūryottāna* ('*ya-ut*'), am, n. sun-rise, the rising of the sun. — *Sūryodaya* ('*ya-ud*'), as, m. sun-rise. — *Sūryopāśaka* ('*ya-up*'), as, m. a sun-worshipper. — *Sūryopāśanā*, f. the worship of the sun. — *Sūryaka*, as, m. N. of a king. — *Sūryāni*, f. = *sūryā*, the wife of the god Sūrya.

सूरत *sūrata*, *as*, *ā*, *am* (for *su-rata*), well disposed towards, compassionate, tender; tranquil, calm; (*ā*), f. a tractable cow.

सूरक्ष *sūrkaśh*, cl. 1. P. *sūrkaśhati*, *sushūrkaśha* (or *susūrkaśha* according to some), *sūrkaśhitum*, to respect, regard, treat with reverence; to disregard, disrespect, slight, neglect.
Sūrkaśha, *am*, n. disrespect, contumely.
Sūrkaśhya, *as*, m. a kind of bean, *Phaseolus Radix*.

सूरक्ष्य *sūrکشy*, cl. 1. P. *sūrکشyati*, *su-sūrکشya*, *sūrکشyitum*, to despise, disrespect: to envy.

सुते *sūrta*, as, ā, am, Ved. = *srita*, moving.

going, (Sāy. = *sarāṇa-sakita*); near (said of Rajas or 'the atmosphere'; cf. *a-s*^o).

सूर्य *sūrpa*, *as*, *am*, *m. n.* = *sūrpa*, a win-
nowing-basket; a measure of two Droṇas; another
measure (= *kumbha*); [cf. probably Old Germ.
swarb, *swerban*; Goth. *svairban*.] = *Sūrpa-nakhā*,
f., see *Sūrpa-nakhā*.

सूर्मि 2. *sūrmi*, is, f. (= *śūrmi*, q. v.; for 1. *śūrmi* see p. 1126, col. 2), an iron or metal image; the pillar of a house; brightness, a flame (Ved.; in this sense probably connected with *sūra* and *śūrya*).

Sūrmā, f. = 2. *sūrmā* above; (Ved.) brightness, radiance (in this sense probably connected with *sūra* and *sūrya*; *sūrmā* = *jvālāyā*, Rig-veda VII. 1. 3; according to Mahī-dhara on Vājasaneyi-s. XVII. 76. *sūrmā* = *samī-kāṣṭhā*, 'kindled wood,' or it may mean 'an iron post' or 'a burning post,' and therefore figuratively 'a flame').

Sūrmya, (probably) the fire that will consume everything at the dissolution of the universe.

सूर्य *sūrya*. See p. 1132, col. 3.

सूष *sūsh* (= rt. *śūsh*, q. v.), cl. I. P. *sū-*
shati, &c., to bring forth, bear; to beget.
Sūshapā, f. (perhaps fr. an old Desid. of rt. 3. *sū*,
without reduplication), 'one desiring to bring forth,'
a mother.

. *Sūshā*, f., Ved. = *sūshaṇā* above.

Sūshyanti, f. (a woman) desiring to bring forth,
one who is parturient.

स *sri* [cf. rt. *sal*], cl. 1. P. *sarati* (Ved.

Also 3. *P. sīarṣi*, *sīarṣhi* = *prāpaya*, Rig-veda III. 32. 5, *asāśra* (1st du. *asāśra*va, 1st pl. *asāśrīna*), *sarishatyā*, *asirshīt* or *asarat*, Prec *eriyāi*, *sartum* (Ved. Inf. *sartave*, *sartavaṇ*), to go, move, proceed; to approach; to go fast, run; to flow; to blow (as the wind): Pass. *eriyate*, Aor. *asārī*, to be gone, &c.: Caus. *sārayati*, -*yitum*, Aor. *asī-*
sarat, to cause to go, move; to extend; to push, strike, to push away, remove: Desid. *sīsrīshati* (according to some *sūsīrshati*): Intens. *sīsrīyate*, *sarsartī*, (Ved. *sarsrīte*); [cf. Zend *har*; Gr. ὀρ-μή, ὀρμα-ω, ἀφ-ορμή, ὀρη-τήριον, ὁσλος, ὁά-λα, σαλεύω, (according to some also) ἄρμα, ἄρμός, ὄρμος, ἔρμα; Lat. *salio*, *salto* (probably also *serere*); Angl. *Sal. saltian*, *serian*.]

Sara, saras, &c., see p. 1092.

Sārayat, an, anti, at, causing to go, putting in the proper place, fixing, adjusting, replacing; causing to go away, removing.

Sārayitrā, ind. having caused to move or vibrate.
Sīrat, at, atī, at, Ved. going, rapid.

Srika, as, m. air, wind; an arrow; a thunderbolt (= *vajra*, Naigh. II. 20); a lotus (= *kairava*, *padma*). — *Srikā-vin*, ī, *inī*, *i*, probably holding an arrow. — *Srikā-hasta*, as, ā, am, Ved. having an arrow in the hand.

Sṛiga, as, m. a short javelin or arrow thrown with the hand or shot through a tube (= *bhīndapāla*).

49. fr. rt. *śri* above), an enemy; the moon; (*śi*), f. a hook used to drive an elephant (also written *śrīṣi*, d. v.); a weapon (Ved.).

Sṛṇikā, f. saliva, spittle, slaver.

Srīṇī, f. = *srīṇī*, a hook for driving an elephant.
Srīṇikā, f. = *srīṇikā*, saliva.

Srīṇya, as, ā, am, skilful in weapons or arms, (according to Sāy. = *āyudha-kuśala*, and connected with *sṛiṇi* above, Rig-veda IV. 20, 5.)

Srit, t, t, t, going, running, &c.; [cf. *sva-s°*.]
Srita, as, ā, am, gone, proceeded, flowed.

Spriti, is, f. a road, path, way; gliding, going, proceeding; (according to some) hurting, injuring (perhaps to be connected with rt. *srī* = rt. *śrī*).

Srīvan, ā, ari, a, Ved. one who goes or creeps or moves, (Sāy. = *sarāṇa-sīla*); (*ā*), m. epithet of Prajā-pati; = *visarpa* = *vṛiddhi*, (these meanings are made fem. by *Sabda-k.*); (*ari*), f. a stream, river; a mother (according to *Sabda-k.* = *mātā*).

Sṛtvara, as, ī, am, going, moving, creeping, proceeding, flowing.

Sṛtvā, ind. having gone or proceeded, having approached.

Sṛdara, as, m. a snake.

Sṛdāku, us, m. (according to Uṇādi-s. III. 78. fr. rt. *sṛi* above); fire; air, wind; a deer (= *sṛi-ga*); Indra's thunderbolt; the disk or orb of the sun; (us), f. a river, stream.

Sṛimara, as, ā, am, going, going well or quickly; (as), m. a kind of animal; (according to some) a young deer.

सृकरु *sṛi-kaṇḍu*, us, f. (see *kaṇḍu*), the itch, itching.

सृकाल *sṛikāla*, as, m. (= *sṛikāla*), a jackal; [cf. *sṛigāla*.]

सृक् *sṛikka*, am, n. (probably fr. rt. 1. *sṛij* below; according to Śāy. *phenasya sṛashtri*, 'the emitter of saliva'), the corner of the mouth.

Sṛikkaṇi, f. (according to Sabda-k.) the corner of the mouth.

Sṛikkaṇa, ā, n. the corner of the mouth; (*aṇi*), n. du. the two corners of the mouth.

Sṛikkaṇi, f. = *sṛikkaṇi* above.

Sṛikkaṇi, ī, n. the corner of the mouth; (*iṇi*), n. du. the two corners of the mouth, (but according to Sabda-k. the crude form is *sṛikkaṇi*).

Sṛikka, am, n. = *sṛikka* above.

Sṛikvaṇi, f. (according to Sabda-k.) = *sṛikkaṇi* above.

Sṛikvan, ā, n. = *sṛikkaṇa* above, (in Rīg-veda I. 164. 28. and Atharva-veda IX. 10. 6. the form *sṛikvānam*, acc. masc., occurs; this is by some translated 'the mouth,' but according to Śāy. 'the corner of the mouth;' according to Yāska, Nirukta XI. 42. = *sarāṇa*); (*aṇi*), n. du. the two corners of the mouth.

Sṛikvaṇi, f. (according to Sabda-k.) = *sṛikkaṇi* above.

Sṛikvaṇi, ī, n. = *sṛikkaṇi* above; (*iṇi*), n. du. the two corners of the mouth (according to Sabda-k. the crude form is *sṛikvā*).

सृक् *sṛik-kṛi*, cl. 8. P. -*karoti*, &c., to make the inarticulate sound *sṛik*.

सृगाल *sṛigāla*, as, m. (= *sṛigāla*), a jackal; a particular Daitya or demon.

सृक् *sṛinkā*, f. a kind of garland made of jewels.

सृज् 1. *sṛij* (connected with rt. *sṛi*), cl. 6. P. *sṛijati* (Ved. and ep. also A. -*te*), *sarjā* (2nd sing. *sasarjitha* or *sasraskitha*, 1st pl. A. Ved. *sasrijmake* or *sasrigmahe*), *sṛakshyati*, *asṛakshīti*, cl. 4. A. *sṛijyate*, *sasrije*, &c., (Ved. forms *asrijgram*, *asrijgram* or *asrijgram*, *asasrijgram*, Rīg-veda X. 31. 3), *sṛashṭum*, to let go, let loose; to emit, send forth, let flow, pour out, shed, effuse; to let off, throw, cast; to create, produce, make; to procreate, beget; to put on, place on, apply; to send away, abandon, leave, quit; to be let loose or sent forth (cl. 4. A.): Pass. *sṛijyate*, Aor. *asarij*, to be made or created; to be left or abandoned: Caus. *sarjayati*, -*yitum*, Aor. *asasarijat* or *asarijat*, to cause to let loose, let go, create, &c.: Desid. *sarishkati*, -*te*: Intens. *sarisrijyate*, &c.

Sarga, *sarjā*, *sarjāna*, &c., see pp. 1093, 1094. *Sasrījāna*, as, ā, am, Ved. being let loose, let go, (Śāy. = *sṛijyamāna*, Rīg-veda VII. 8. 2); created.

2. *sṛij*, ī, f. creating, a creator.

Sṛijat, an, āti or anti, at, shedding.

Sṛijamāna, as, ā, am, Ved. creating, producing.

Sṛijāna, as, m., Ved. a kind of bird.

Sṛijāna, as, ā, am, let go, poured out.

Sṛijikā-kshāra, as, m. = *sarjikā-kshāra*, natron, alkali.

Sṛijya, as, ā, am, to be let go or emitted; to be created, &c.

Sṛijyamāna, as, ā, am, being let go, being let loose; being made or created.

Sṛishṭa, as, ā, am, let go, let loose; poured out, emitted; given away; created, made; ascertained; sent away, abandoned, deserted, left; joined, attached, connected; ornamented, adorned; abundant, much, many.

Sṛishṭavat, ān, āti, at, one who has let go or created or made.

Sṛishṭi, īs, f. letting go, letting loose, emission; giving away, gift; creation, procreation, creating; the creation of the world, (*manoratha-s*), mental creation, fiction of the imagination; nature, natural property or disposition; the existence of properties or qualities; the absence of properties. — *Sṛishṭi-kartṛi*, tā, m. a creator, maker. — *Sṛishṭi-khaṇḍa*, N. of the first book of the Padma-Purāṇa. — *Sṛishṭi-pradā*, f. 'causing procreation,' a particular shrub (= *garbha-dātri*).

Sṛishṭvā, ind. having let go; having created; having abandoned.

सृजय *sṛinjaya*, as, m., N. of a son of Deva-vāta (Ved.); N. of several kings; (*ā*), m. pl., N. of a people (said to have been allies of the Pañčālas).

सृजरी *sṛinjari*, f., N. of a wife of Bhajamāna.

सृप् *sṛip* (connected with rt. *sṛi*), cl. 1. P. *sarpati* (ep. also A. -*te*), *sasarpa* (1st du. *sasarpipa*), *sasarpayati* or *sasarpayati*, *asripat*, *asarpait* or *asarpait*, *sarpitum* or *sarpitum*, to creep, crawl; to go, move: Pass. *sarpitum*, Aor. *asarpit*: Caus. *sarpayati*, -*yitum*, Aor. *asarpit* or *asasarpit*, to cause to creep, cause to go, &c.: Desid. *sarisripati*: Intens. *sarisripate*, *sarisripiti*; [cf. Gr. *ἐρ-ω*, *ἐρ-ύ-ω*, *ἐρ-ε-ω*, *ἐρ-η-ω*], *Σαρπηδών*, (according to some also) *πέ-ω*, &c.: Lat. *serp-o*, *serp-en*(t)-s, *serp-ula*, *Pro-serp-ina* (?), *rep-o* (probably for *srep-o*): Old Germ. *slēch*, 'to creep'; (according to some also) *slif* for *slif*, 'to glide': Mod. Germ. *schleife*: Angl. Sax. *slīpan*: Lith. *slenkiu*, 'to creep'; *reptoju*, 'to creep with hands and feet': Hib. *sléagaim*, 'to sneak.']

Sarpa, &c. See p. 1094.

Sṛipta, as, ā, am, crept, crawled; gone, going.

Sṛipti, īs, f. creeping, crawling; going, moving.

Sṛiptvā, ind. having crept or crawled; having gone.

Sṛipra, as, ā, am, creeping, going, proceeding, gliding, (Śāy. = *sarpaṇa-sīla*, *prasṛita*); (as), m. the moon. — *Sṛipra-karma*, as, ā, am, Ved. one whose hands are extended or mighty, (Śāy. = *prasṛita-bāhu*). — *Sṛipra-dānu*, us, us, u, Ved. constantly giving. (Śāy. = *avīchedena dhanāni prayaśchāt*, Rīg-veda I. 96. 3); (perhaps according to some) possessed of flowing rain. — *Sṛipra-bhojas*, ās, ās, as, Ved. conferring extended enjoyment. — *Sṛipra-vandhura*, as, ā, am, Ved. (according to some) having a wide fore part.

सृपाट *sṛipāṭa*, ā, m. a kind of measure.

Sṛipātikā, f. the beak of a bird.

Sṛipāṭi, f. a kind of measure; (according to Sabda-k.) = *rakta-dhārā*.

सृबिन्द *sṛibinda*, as, m., Ved., N. of a demon (an enemy of Indra).

सृम् *sṛibh* or *sṛimbh*, cl. 1. P. *sarbhāti*, *sṛimbhāti*, &c., to kill, slay, injure; [cf. rt. *sibh*, *sṛibh*.]

सृ *sṛi* [cf. rts. *sṛi*, *svṛi*], cl. 9. P. *sṛināti*, &c., to hurt, injure, kill.

Sṛima, as, ā, am, (according to Sabda-k.) hurt, injured.

Sṛimā, īs, f. (according to Sabda-k.) injury, hurt.

सेक् *sek* (= rt. *srek*), cl. 1. A. *sekate*, &c., to go, move.

सेक *seka*, *sekti*, &c. See p. 1113, col. 2.

सेचक *secaka*, *secana*, &c. See p. 1113, col. 2.

सेदु *seḍu*, us, m. (said to be fr. rt. *siḍ*), a water-melon; a kind of cucumber, *Cucumis Madraspatanus*.

सेतिकरण *seti-karaṇa* (*sa-it*), as, ā, am, having the word *iti*, followed by *iti* (as in the Pāda text of the Rīg-veda; cf. *sahetikaṇa*).

सेतिका *setikā*, f., N. of Ayodhyā.

सेतु *setu*, us, m. (according to Uṇādi-s. I. 70. fr. rt. *si*, 'to bind'), a ridge of earth, mound, bank, causeway, dike, dam, any raised piece of ground separating fields (serving as a boundary or as a passage during inundations); a landmark; a bridge; a pass, defile, mountain road or track; a boundary, limit; a barrier or obstruction of any kind; an established institution, fixed rule or law; epithet of the Praṇava or sacred syllable Om (which is said to be *mantrāṇām setuh*); the tree Crataeva Roxburghii or Tapia Crataeva (= *varana*, *varuna*); N. of a king; of a place. — *Setu-khaṇḍa*, N. of a book of the Skanda-Purāṇa. — *Setu-bandha*, as, m. the forming of a causeway or bridge; the ridge of rocks extending from the south extremity of the Coromandel coast towards the island of Ceylon (supposed to have been formed by Hanumat as a bridge for the passage of Rāma's forces against Rāvaṇa); any causeway, bridge, dike, &c.; N. of a poem. — *Setu-bhedn*, ī, īni, ī, breaking down barriers; removing obstructions; (ī), m. the medicinal plant Danti, q.v. — *Setu-mangala-tantra*, am, n., N. of a Tantra work. — *Setu-viksha*, as, m. the tree Crataeva Roxburghii.

Setavya, as, ā, am, to be bound, to be fastened together.

Setuka, as, m. a bank, causeway, bridge, pass; the tree Crataeva Roxburghii.

Setri, tā, trī, trī, one who binds, binding, fastening; that which binds, a bond, fetter.

Setra, am, n. a bond, ligament, fetter.

Seru, us, us, u, binding, tying, fastening.

सेदिवस् *sedivas*. See p. 1055, col. 2.

सेध *sedha*, &c. See rt. 1. *sidh*.

सेन *sena* (*sa-ina*), as, ā, am, having a lord, possessing a master or leader.

सेनक *senaka*, as, m., N. of a grammarian.

सेना *senā*, f. (in Uṇādi-s. III. 10. said to be fr. rt. *si*, 'to bind'; according to some fr. *sena* above), an army, armament, armed force; an Army personified as the wife of Kārtikeya; N. of the mother of the third Arhat of the present Avastarpiṇi. — *Sena-jit*, ī, m. (for *senā-jit*), a proper N. — *Senā-kalpa*, as, m. epithet of Siva. — *Senāgra* (*ṇā-ag*), am, n. the front or van of an army. — *Senāgra-ga*, as, m. 'going at the front of an army,' the leader of an army, general. — *Senānga* (*ṇā-an*), am, n. a component part of an army (supposed to be constituted of four divisions, viz. elephants, chariots, cavalry, and infantry). — *Senā-cara*, as, ī, am, going with or accompanying an army; (as), m. a soldier; a sutler, camp-follower. — *Senā-jū*, īs, īs, u, Ved. inciting an army, outstripping a host. — *Senā-ni-veśa*, as, m. the camp of an army. — *Senā-ni*, īs, m. (acc. *senānyam*, loc. *senānyam*, see Gram. 126. d), the leader of an army, commander, general; N. of Kārtikeya (god of war); epithet of a die (the head of a host of dice); N. of one of the eleven Rudras (according to some); of a son of Dhṛita-rāshṭra. — *Senā-pati*, īs, m. 'army-chief,' a general; N. of Kārtikeya; of Siva. — *Senā-pati-tva*, am, n. generalship. — *Senā-paricṇat*, ī, ī, t, surrounded by an army. — *Senā-pura*, am, n. N. of a city. — *Senā-prishṭha*, am, n. the rear of an army. — *Senā-bhanga*, as, m. the breaking of an army, rout, disorderly flight. — *Senā-mukha*, am, n.

a division or battalion of an army, a company consisting of three Patis (or three elephants, three chariots, nine horse and fifteen foot; see *patti*); a mound or covered way in front of a city gate. — *Senā-yoga*, *as*, m. the equipment of an army. — *Senā-raksha*, *as*, m. 'army-protector,' a guard, sentinel. — *Senā-vindu*, *us*, m. N. of a king.

Senaya, Nom. P. *senayati*, &c. See *abhi-she-naya*, p. 68, col. 2.

Senya, *as*, ā, *am*, Ved. belonging to an army, resembling an army.

Saināpatya, *am*, n. (fr. *senā-pati*), the office of a general, command of an army, generalship.

Sainika, *as*, ī, *am*, relating or belonging to an army, military, martial, drawn up in martial array; (*as*), m. an army-man, soldier; a guard, sentinel; a body of forces in array.

Sainya, *as*, m. a soldier, one under arms, one drawn up in martial array; a guard, sentinel; (*am*), n. an army. — *Sainya-prishtha*, *am*, n. the rear of an army. — *Sainyādhipati* (*ya-adhī*), *is*, or *sainyādhyaksha* (*ya-adhī*), *as*, m. 'army-overseer,' a general, commander.

सेन्द्र *sendra* (*sa-in°*), *as*, ā, *am*, accompanied by Indra, together with Indra.

Sendragana (*sa-in°*), *as*, ā, *am*, together with the troops of Indra.

Sendraśāpa (*sa-in°*), *as*, ā, *am*, along with the bow of Indra.

Sendrāyudha-taḍṭi (*ra-āy°*), *t*, *t*, *t*, with a rain-bow and lightning.

Sendrāyudha-purogama, *as*, ā, *am*, preceded by the rainbow.

सेन्द्रिय *sendriya* (*sa-in°*), *as*, ā, *am*, having organs of sense, with the organs of sense.

सेफ *sepha*, *as*, m. (= *śepha*, q.v.), the penis.

सेमन्ती *semantī*, f. the Indian white rose.

Semantikā, f. = *semantī* (according to some).

सेराह *serāha*, *as*, m. a horse of a milk-white colour (= *piyūsha-varṇāśva*).

सेरु *seru*. See under *setu*, p. 1134, col. 3.

सेर्य *sershya* (*sa-ir°*), *as*, ā, *am*, full of envy or jealousy; (*am*), ind. enviously, with jealousy.

सेल *sel*, cl. i. P. *selati*, &c. = rt. *śel*, q.v.

सेलु *selu*, *us*, m. the tree *Cordia Myxa* (see *śelu*); N. of a river.

सेल्हार *selhāra*, *as*, m., N. of a family.

सेव *sev* (thought to be connected with rt. *śap*), cl. i. A. *sevate* (sometimes also P. *sevati*), *sisheva*, *sevishyate*, *asevishā*, *sevitum*, to follow, go after, seek, pursue; to wait upon, serve, honour, obey, worship, gratify; to love, attend to, devote or apply one's self to, cultivate, study, practise, perform, do; to use, enjoy; to enjoy (sexually); to frequent, dwell in, inhabit; to watch over, protect, guard: Pass. *sevayate*, to be followed or served, &c.: Caus. *sevayati*, -*yitum*, Aor. *asevheat*, to serve, honour, worship: Desid. *sevisishate*, -*ti*: Intens. *seshervate*; [cf. Gr. *εἰσέβασι*; perhaps Goth. *sai-vala*, 'soul'; Old Germ. *se-la*.]

1. *sevaka*, *as*, ā, *am* (for 2. see col. 2), serving, waiting or attending upon, worshipping; practising; servile, dependent; (*as*), m. a servant, attendant; a worshipper, votary. — *Sevakottama* (*ka-ut°*), *as*, ā, m. f. best of servants.

1. *sevama*, *am*, n. (for 2. see col. 2), the act of following, serving, service; devotion or addition to, being fond of, fondness for, using, practising, adopting, enjoying; carnal enjoyment; frequenting, dwelling in.

1. *sevaniya*, *as*, ā, *am* (for 2. see col. 2), to be followed; to be practised; to be served or waited on, to be honoured.

Sevamāna, *as*, ā, *am*, following, pursuing, serving, attending on; practising, being addicted to, using, employing, &c.

Sevā, f. service, attendance, servitude; worship, homage; devotion or addition to; use, practice, employment; resorting to, frequenting. — *Sevā-kāku*, *us*, f. change of voice in service (i.e. sometimes speaking loudly, sometimes softly, sometimes angrily, sometimes sorrowfully). — *Sevā-dharma*, *as*, m. the duty or rule of service; the functions or obligations of service. — *Sevā-bhrit*, *t*, *t*, *t*, maintaining service, doing service, serving. — *Sevāvalamba* (*vā-av°*), *as*, ā, *am*, depending on the service of another. — *Sevā-vyavahāra*, *as*, m. the practice of service.

Sevi, n. (according to Śabda-k.) the jujube (= *badara*); an apple (in this sense probably fr. Persian *seb*).

Sevikā, f. a kind of sweetmeat.

Sevita, *as*, ā, *am*, followed, pursued; served, attended on, obeyed, honoured, worshipped, adored; protected, preserved; practised, used; infested or frequented by; (*am*), n. the jujube (= *badara*); an apple (= *sevi*). — *Sevita-manmatha*, *as*, ā, *am*, addicted to love or amorous enjoyments.

Sevitavya, *as*, ā, *am*, = 1. *sevaniya*.

Sevitri, *tā*, *trī*, *trī*, serving, worshipping; a servant, attendant, worshipper; addicted or devoted to.

Sevin, ī, *inī*, *t*, following, pursuing, serving, obeying, honouring; practising, using; dwelling in, frequenting; (*i*), m. a servant. — *Sevi-tva*, *am*, n. service, obedience, devotion; the state of one who dwells in or inhabits.

Serya, *as*, ā, *am*, to be served or obeyed, to be worshipped or honoured, honourable; to be practised, to be used or employed or enjoyed; to be taken care of or guarded; (*as*), m. the *Āśvattha* tree; the Hijjala plant; (*ā*), f. the parasitical plant *Vandā*; (*am*), n. the root of *Andropogon Muricatus*. — *Serya-tā*, f. or *serya-tva*, *am*, n. the condition of being worthy of honour, honourableness, rank, eminence, worth. — *Serya-sevaka*, *au*, m. dn. served and server, master and servant.

Sevyamāna, *as*, ā, *am*, being served or waited on, being attended on.

सेवक 2. *seḍaka*, *as*, m. (fr. rt. *śiv*; for 1. *sevaka* see col. 1), one that sews, a sewer; a sack.

2. *sevana*, *am*, n. (for 1. see col. 1), the act of sewing, darning, stitching (= *śivana*); a sack; (*i*), f. a needle; a seam; (in anatomy) a suture or peculiar seam-like union of parts (of which there are seven in the body, viz. the five sutures of the cranium, the frenum of the tongue, and that of the glans penis).

2. *sevaniya*, *as*, ā, *am* (for 1. see col. 1), to be sewn or stitched together.

सेवकालु *sevakālu*, *us*, m. a kind of plant (= *nisā-bhaṅgā*, commonly called *Dugdhapeyā*).

सेवती *sevatī*, f. the Indian white rose.

सेवधि *seva-dhi*, *is*, m. (for *śeva-dhi*, q.v.), one of the nine treasures of Kuvera, a divine treasure; a treasure.

सेष्मिया *śeshmīyāna*, *as*, ā, *am* (fr. the Intens. of rt. *smi*), Ved. (according to some) smiling much, continuing to smile.

सेश्वरसाङ्ख्य *śeśvara-sāṅkhya* (*sa-śś°*), *as*, m. the theistical branch of the Sāṅkhya school of philosophy.

सेहान *sehāna*, *as*, ā, *am* (Perf. part. A. fr. rt. *śah*), one who has overcome, overcoming, conquering, (Sāy. = *abhi-bhavat*.)

सेहुद *sehunda*, *as*, m. a kind of Euphorbia (= *sihunda*).

सै *sai* [cf. rt. 3. *sā*, I. *so*], cl. i. P. *sāyati*, *sasau*, *sātum*, to waste away, decline.

सैह *sainha*, *as*, ī, *am* (fr. *sinha*), belonging to lions, leonine, lion-like.

Sainhika, *as*, ī, *am*, lion-like, leonine; (*as*), m., N. of Rāhu or the personified ascending node (= *sainhikeya* below).

Sainhikeya, *as*, m. (fr. *sinhikā*, q.v.), a metonymic of Rāhu, q.v.; (*ās*), m. pl., N. of a class of Dānavas.

सैहल *sainhala*, *as*, ī, *am* (fr. *sinhala*), belonging to Ceylon; produced or growing in Ceylon; (*i*), f. a kind of plant (= *sinha-pippalī*).

सैकत *saiyata*, *as*, ī, *am* (fr. *sikatā*), sandy, gravelly, having sandy soil; (*am*), n. a sand-bank; an island with sandy shores; any bank or shore. — *Saikata-val*, *ān*, *ātī*, *at*, possessing sand-banks. — *Saikateshja* (*ta-ish°*), *am*, n. 'loved by sandy soil,' ginger.

Saikatika, *as*, ī, *am*, belonging or relating to sand-banks; fluctuating, living in doubt and error, = *sandeha-jivin*; (*as*), m. a religious mendicant; an ascetic; (*am*), n. a thread worn round the wrist or neck to secure good fortune (= *mangala-sūtra*); = *mātri-yātrā* (according to Śabda-k.).

सैतव *saitava*, *as*, m., N. of a preceptor.

सैतवाहिनी *saitavāhīnī*, f. (fr. *sita* + *vāhīnī*), N. of the river Bāhu-dā, q.v.

सैदान्तिक *saidhāntika*, *as*, ī, *am* (fr. *sid-dhānta*), belonging or relating to a dogma or established truth; one who knows the real truth; relating to an astronomical text-book or to any scientific text-book.

सैनापत्य *saināpatya*, *sainika*. See col. 1.

सैन्धव *saindhava*, *as*, ī, *am* (fr. *sindhu*), produced or born in Sindh or in the country near the Indus; belonging to the Indus; river-born; belonging to the sea, oceanic, marine, aquatic; (*as*), m. a horse (particular one bred in Sindh); N. of a Muni; of a family; of a country; (*as*, *am*), m. n. a kind of rock-salt (found in the country near the Indus); (*i*), f. N. of one of the Rāgins or personified musical scales; (*am*), n. (in dramatic literature) a kind of song in Prākṛit words accompanied with music expressive of disappointment in the keeping of an assignation; (*ās*), m. pl. the people inhabiting Sindh or the country near the Indus. — *Saindhava-ghana*, *as*, m. a lump of salt. — *Saindhava-silā*, f. 'Sindh-rock,' a kind of rock or fossil-salt. — *Saindhavāranya* (*vā-ar°*), *as*, *am*, m. n. the jungly district of Sindhu or the Indus.

Saindhavaka, *as*, ī, *am*, belonging or relating to the Saindhavas; (*as*), m. a miserable inhabitant of Sindhu.

Saindhavāyana, *as*, m., N. of a teacher of the Atharva-veda; (*ās*), m. pl., N. of a family (supposed to have been descended from Viśvā-mitra).

सैन्धी *saindhī*, f. (according to Śabda-k.) spirituous liquor (especially that prepared from the fermented juice of the palm).

सैन्य *sainya*. See col. 1.

सैमन्तिक *saimantika*, *am*, n. (fr. *śimanta*), red-lead (so called because used to make a mark along the parting of the hair).

सैरन्ध्र *sairan-dhra*, *as*, m. (probably fr. an unused word *siran-dhra*, derived fr. *sira*, 'a plough,' + *dhra* for *dhara*, 'holding,' cf. *mahi-dhra*, *an-sa-dhri*), a kind of menial or domestic servant (employed to dress his master, and, though not a slave, required to perform various servile offices; he is employed also in the chase, and constitutes a kind of mixed tribe or caste, being originally the offspring of a Dasyu and an Ayogava female; see Manu X. 32); any menial servant or attendant; (*i*), f. a maid-

servant or female attendant in the women's apartments (= *bhujishyā*), a woman of the mixed tribe described above; an independent female artisan working in another person's house; epithet of Draupadi, wife of the Pāṇḍava princes, (when these five princes entered the service of king Virāṭa in various disguises, Draupadi became servant-maid and needlewoman in the same king's household; see *Mahā-bh. Virāṭa-parvan* 77.)

Sairindhra for *sairan-dhira* above.

Sairindhri for *sairan-dhri* above.

सैरावत् *sairāvat*, ān, atī, at (according to Śāy. connected with *śrā*, 'food'; according to others perhaps connected with *sira*), Ved. having plenty of provisions (said of a ship).

सैरिक *sairika*, as, ī, am (fr. *sira*), relating or belonging to a plough; having furrows; (as), m. a plough-ox; a ploughman.

Sairiya or *sairiyaka*, as, m. 'turned up by the plough,' the plant *Barleria Cristata*.

Saireya or *sairiyaka*, as, m. = *sairiya* above.

सैरिन्ध्र *sairindhra*. See under *sairandhra*.

सैरिभ *sairibha*, as, m. (probably connected with *śira*), a buffalo; Indra's heaven, Svarga.

सैर्य *sairya*, as, m., Ved. a kind of grass.

सैवाल *saiwāla*, am, n. (= *śaiwāla*), the aquatic plant *Vallisneria*.

सैसक *saisaka*, as, ī, am (fr. *sisa*), leaden, of lead.

सो I. *so* (usually found with prepositions, see *ava-so*, *vy-ava-so*, *adhy-ava-so*, *pary-ava-so*, &c.), cl. 4. P. *syati*, *sasau* (2nd sing. *sasītha* or *sasātha*, 1st du. *sasiva*), *sāsyati*, *asāt* or *asāsīt*, Prec. *seyāt*, *sātum*, to destroy, kill; to bring to an end, finish, complete: Pass. *siyate*, Aor. *asīyī*: Caus. *sāyayati* (or, according to some, *sāpayati*), &c.: Desid. *sīhāsati*: Intens. *seshiyate*, *sāsāti*, *sūseti*.

Sāya, as, m. end, close, &c. See p. 1109, col. 1. 3. *sīta*, as, ā, am (for 1. see under rt. *si*; for 2. see p. 1113, col. 2), destroyed, brought to an end, finished, completed, concluded; ascertained, known; (as), m. an arrow (probably for *sīta*, cf. *sāyaka*, *sāyaka*). — *Sitāgra* ('*ta-ag*'), as, m. = *sitāgra*, a thorn.

3. *sīti*, is, f. destruction; [cf. 2. *pra-sīti*.] *Seya*, as, ā, am, to be destroyed; to be completed or effected; (am), n. completion, effecting; [cf. *śata-s*.]

2. *so*, eos, f., N. of Pārvatī.

सोद *soḍha*, as, ā, am (fr. rt. 1. *sah*), borne, suffered, endured; patient, enduring; (as), m. a proper N.

Sodhavat, ān, atī, at, one who has borne or endured.

Sodhāya, Nom. A. *soḍhāyate*, &c. to bear, endure.

Sodhri, *dhā*, *dhri*, *dhri*, a bearer, one who bears or suffers, patient, enduring; able, powerful.

सोतु *sotri*. See p. 1117, col. 3.

सोत्काण्ड *sotkanṭha* (sa-ut°), as, ā, am, ardently longing, impatiently eager; regretful; bewailing, sorrowing; (am), ind. with ardent or eager longing; regretfully, sorrowfully.

सोत्कम्प *sotkampa* (sa-ut°), as, ā, am, trembling, tremulous.

सोत्पल *sotpala* (sa-ut°), as, ā, am, possessing lotuses.

सोत्पीड *sotpīḍa* (sa-ut°), as, ā, am, covered with foam or froth.

सोत्प्रास *sotprāsa* (sa-ut°), as, ā, am, having excess, excessive; exaggerated, exaggerating ironically;

ally; (as), m. violent laughter; (as, am), m. n. ironical exaggeration, sarcasm, flattering speech, sneering praise and covert censure. — *Sotprāsa-hasita*, am, n. sarcastic laughter.

सोत्त्व *sotva*. See p. 1117, col. 3.

सोत्सव *sotsava* (sa-ut°), as, ā, am, festive, making merry, joyous.

सोत्साह *sotsāha* (sa-ut°), as, ā, am, making effort, vigorous, energetic, persevering; (am), ind. energetically, carefully. — *Sotsāha-tā*, f. activity, energy.

सोत्सुक *sotsuka* (sa-ut°), as, ā, am, regretful, repining, anxious, sorrowful, languid.

सोदक *sodaka* (sa-ud°), as, ā, am, having or containing water.

सोदय *sodaya* (sa-ud°), as, ā, am, connected with the rise (of the heavenly bodies &c.), having an increase of profit, accumulated, augmented by interest; having a succession, having something coming after, followed by.

सोदर *sodara* (sa-ud°), as, ā, am, born from the same womb, co-uterine; (as), m. a co-uterine brother, brother of whole blood, own brother [cf. *sahodara*]; (ā), f. a co-uterine sister, own sister.

Sodarya (sa-ud°), as, m. an own brother (= *samānodarya*).

सोदकै *sodarka* (sa-ud°), as, ā, am, attended with results or consequences; having elevations or turrets.

सोद्योग *sodyoga* (sa-ud°), as, ā, am, making active exertion, diligent, persevering, enterprising, energetic; violent (as a disease).

सोद्विषम् *sodvāshpam* (sa-ud°), ind. with tears in the eyes.

सोद्वेग *sodvega* (sa-ud°), as, ā, am, mournful, sorrowful, anxious, fearful; (am), ind. anxiously, eagerly.

सोनह *sonaha*, as, m. garlic.

सोन्माद *sonmāda* (sa-un°), as, ā, am, mad, insane.

सोपकरण *sopakaraṇa* (sa-up°), as, ā, am, provided with every requisite instrument or implement, properly equipped.

Sopakāra (sa-up°), as, ā, am, furnished with necessary means or implements, well equipped or stocked; assisted, befriended.

Sopakāraka (sa-up°), as, ā, am, properly equipped or aided, assisted, benefited.

सोपचार *sopacāra* (sa-up°), as, ā, am, acting with politeness or civility, deferential; (am), n. politely, deferentially.

Sopacārakam (sa-up°), ind. politely, deferentially.

सोपद्रव *sopadrava* (sa-up°), as, ā, am, visited with great calamities or afflictions, dangerous.

सोपध *sopadha* (sa-up°), as, ā, am, full of fraud or deceit, fraudulent, guileful.

Sopadhi, is, is, i, fraudulent; (i), ind. deceitfully, fraudulently.

सोपनिषत् *sopanishatka* (sa-up°), as, ā, am, along with the Upanishads, (Kullūka on Manu II. 165.)

सोपप्लव *sopaplava* (sa-up°), as, ā, am, afflicted with any great calamity, overrun or attacked by enemies; eclipsed (as the sun or moon).

सोपरोध *soparodha* (sa-up°), as, ā, am, obstructed, impeded; favoured; (am), ind. obligingly, respectfully.

सोपवास *sopavāsa* or *sopavāsika* (sa-up°), as, ā, am, fasting, keeping a fast.

सोपसर्ग *sopasarga* (sa-up°), as, ā, am, afflicted with any great misfortune, visited by portents, portentous; possessed by an evil spirit; having a particle, preceded by a prepositional prefix (in grammar).

सोपहास *sopahāsa* (sa-up°), as, ā, am, accompanied with derisive laughter, sneering, jocular, sarcastic; (am), ind. with a sneer, sneeringly. — *Sopahāsotprāsa* ('*sa-ut*'), as, m. a jocular expression.

सोपाक *sopāka*, as, m. (probably another form of *śva-pāka*), a man of a degraded caste (the son of a Cāṇḍāla by a Pukkasi, and only to be employed as a public executioner, &c., see Manu X. 38).

सोपाधि *sopādhi*, is, is, i, or *sopādhika* (sa-up°), as, ī, am, restricted by some condition or limitation, limited, qualified by some particular characteristic (as liberality by the desire of receiving something in return); having some peculiar attribute or distinguishing title; special.

सोपान *sopāna*, am, n. (perhaps contracted from *śa + upāyana*), stairs, steps, a staircase, a ladder. — *Sopāna-tva*, am, n. the state or condition of stairs, the uses of a staircase. — *Sopāna-param-parā*, f. a line of steps, flight of steps.

सोपानत्क *sopānatka*, as, ā, am (fr. *sa + upānah + ka*, see *upā-nah*), with sandals, having sandals or shoes, (Manu III. 238.)

सोपासन *sopāsana* (sa-up°), as, m. having the sacred fire, (see 2. *upāsana*.)

सोभ *sobha*, am, n., Ved., N. of the city of the Gandharvas; [cf. *sambha*.]

Sobhya, as, ā, am, Ved. being in or belonging to Sobha.

सोभरि *sobhari*, is, m., N. of the author of the hymns Rīg-veda VIII. 19–22, &c. (having the patronymic Kāṇva).

सोभाञ्जन *sobhāñjana*, as, m. (= *sobhāñ-jana*), the tree *Hyperanthera Moringa*.

सोम *soma*, as, m. (according to Upādi-s. I. 139. fr. rt. 3. *su*, 'to distil or extract or sprinkle,' but connected by some with rt. 4. *su*, 'to generate,' the act of expressing the Soma juice being compared to the act of begetting), a particular climbing plant, *Sarcostema Viminalis* or *Asclepias Acida* (said to grow abundantly on the mountains of India and Persia; this celebrated plant, sometimes called 'the moon-plant' and perhaps a kind of milk-weed, was formerly a most important ingredient in sacrificial offerings, and is perpetually alluded to in Vedic literature as well as in the Persian Avesta; it was collected by moon-light on certain mountains [in Rīg-veda X. 34. 1. the mountain Mūja-vat is mentioned], stripped of its numerous leaves, and then carried to the place of sacrifice; the stalks having been there crushed between stones by the priests were sprinkled with water and placed on a sieve or strainer for purification [see *pavamāna*], whence, after further pressure, the acid juice trickled into a vessel called *Droṇa*; after which it was mixed with clarified butter, flour, &c., made to ferment, and then offered in libations to the gods or drunk by the Brāhmins, by both of whom its exhilarating or intoxicating qualities were supposed to be highly prized; it is sometimes described as having been brought from the sky by a Syena or falcon, and guarded by the Gandharvas; sometimes as having been brought by the *Gāyatrī* in the form of a bird, or by the daughter of the Sun, from a spot where it had been nourished by the rain-god *Parjanya*, who is represented in Rīg-veda IX. 82, 3. as its father, the god Soma being elsewhere described as rejoicing in the society of the waters; all the 114 hymns of the ninth Maṇḍala of

the R̥g-veda, besides many others throughout this Veda and the whole Sāma-veda, are devoted to the praise of this plant, the use of which seems now to be little known, though in some parts of India Soma sacrifices are still offered; for the connection between the Soma ceremonies and the Sāma-veda see *sāma-veda*; this Veda distinguishes two kinds of Soma, one said to be green and the other yellow, but the golden-coloured is described as most celebrated; the more modern Su-śruta, q. v., on the other hand, distinguishes twenty-four varieties of the Soma plant; the intoxicating and invigorating juice of the above plant (which, in the Vedic period, was regarded as a kind of Amṛita or nectar, conferring eternal life and vigour on the drinkers of it, whether gods or men, and was offered to the gods to propitiate them and make them accede to the petitions of their worshippers, see above); the above plant or its juice personified (and constantly deified in the Veda, and in its character of a god represented as primeval, all-powerful, all-pervading, healing all diseases, lord of all other gods, and identified with the very supreme Being himself; this worship of Soma by the Hindus of the Vedic age is thought to possess great community of character with that of Dionysus and Bacchus by the Greeks and Romans; Soma is regarded as the author of R̥g-veda X. 124, 1, 5-9); nectar, the beverage of the gods; water; the moon or its deity (to whom the name Soma, which first belonged to the plant only, came to be applied in Post-vedic mythology, traces of this application being also observable in R̥g-veda X. 85, in Atharva-veda XI. 6, 7, and in several passages of the Satapatha-Brahmaṇa; in the Vishnu-Purāṇa I. 22, Brahmā is said to have appointed Soma or the moon to be the 'monarch of planets, of plants, of sacrifices, and penances,' and one of the names of the moon is Oshadhī-pati or Oshadhīśa, 'lord of herbs,' again, at the churning of the ocean, as described in the Purāṇas, after all sorts of medicinal plants and healing herbs &c. are thrown in, three of the precious things said to be produced are Soma, 'the moon,' Amṛita, 'nectar,' and Surā, 'spirituous liquor,' and in other legends this nectar is said to be preserved in the body of the moon; in Manu V. 96, Soma is called one of the eight Loka-pālas or guardians of the world); a ray of light (= *diḥiti*, according to Sabda-k.); air, wind; camphor; a particular drug of supposed magical properties; a particular mountain or mountainous range, (according to some) the mountains of the moon; a particular class of Pitṛis, (probably for *soma-pā*); N. of a monkey chief; of Kuvera; of Yama; of one of the Vasus, (see *vasu*); of Siva; of the author of a law-book; of the author of the R̥gā-vibodha; (*ā*), f., N. of an Apsaras; (*am*), n. rice-water, rice-gruel; heaven, sky, ether. — *Soma-kavi*, *ī*, m., N. of a poet. — *Soma-kānta*, *as*, *ā*, *am*, moon-beloved; lovely as the moon; (*as*), m. the moon-gem, moon-stone (= *chandra-kānta*, q. v.); N. of a king of Saurāṣṭra. — *Soma-kāma*, *as*, *ā*, *am*, Ved. delighting in Soma. — *Soma-kirtti*, *ī*, m., N. of a son of Dhṛita-rāshṭra. — *Soma-kshaya*, *as*, m. disappearance of the moon, new moon. — *Soma-garbha*, *as*, m., N. of Vishnu. — *Soma-giri*, *ī*, m. 'moon-mountain,' N. of a mythical mountain. — *Soma-gopā*, *ās*, *ās*, *am*, having Soma as protector. — *Soma-graha*, *as*, m. a vessel for taking up the Soma. — *Soma-ja*, *as*, *ā*, *am*, moon-produced, moon-born; (*as*), m. epithet of the planet Mercury or Budha; (*am*), n. milk. — *Soma-tirtha*, *am*, n., N. of a place of pilgrimage in the west of India (= *prabhāsa*, q. v.). — *Soma-datta*, *as*, m., N. of a king of Vaiśālī; (*ā*), f., N. of the wife of Yajña-soma. — *Soma-deva*, *as*, m., N. of the author of the Kathā-sarit-sāgara. — *Soma-daivatya*, *as*, *ā*, *am*, having Soma as a deity, presided over by Soma. — *Soma-dhāna*, *as*, *ā*, *am*, Ved. holding or containing Soma (as a bowl). — *Soma-dhārā*, f. 'Soma-holding,' the sky, heaven. — *Soma-nandīśvara* ('*di-īś*'), N. of a Linga. — *Soma-nātha*, *as*, m. 'Soma's lord, the

divinity set up by Soma,' N. of a celebrated Linga, i. e. columnar emblem of Siva or of the place or temple where it was set up, (this temple was established in the town described below, and was one of the twelve celebrated Linga temples which in various parts of India are held in especial veneration; the legend relates that the god Soma or the moon propitiated Siva by performing great austerities on the spot, whereupon Siva granted him a boon, and Soma in return set up a Linga on the place where he had done penance; the temple built there was so famed for its splendor and enormous wealth that it attracted the celebrated Mahmūd of Ghazni, A. D. 1024, who, under pretext of destroying its idols, carried off its treasures along with its renowned gates); N. of several persons. — *Somanātha-tirtha*, N. of a Tirtha. — *Somanātha-pattana*, *am*, n., N. of a town on the western coast of India (commonly called Somnath Pattan in the peninsula of Kattywar and province of Guzerat; it was celebrated for the temple of Siva above described). — *Soma-pa*, *as*, m. one who drinks the Soma juice (especially at a sacrifice); a Soma sacrificer; a class of Pitṛis, (see *soma-pā*). — *Soma-pati*, *ī*, m., Ved. 'lord of Soma,' epithet of Indra. — *Soma-patra*, *as*, m. a sort of grass, Saccharum Cylindricum. — *Soma-parvan*, *a*, n., Ved. the time for preparing the Soma. — *Soma-pā*, *ās*, m. (acc. pl. *soma-pas*, dat. sing. *soma-pe*, see Gram. 108, a), a drinker of Soma juice (especially at a sacrifice); a Soma sacrificer; the performer of a sacrifice; a Pitṛi of a particular class (said to be especially the progenitors of the Brahmins). — *Somapā-tama*, *as*, *ā*, *am*, Ved. drinking much Soma, very fond of Soma. — *Soma-pāna*, *am*, n. the drinking of the Soma juice. — *Soma-pāla*, *as*, m. a preserver of Soma, (probably) a provider or seller of the Soma plant; (*ās*), m. pl. epithet of the Gandharvas (as keeping especial guard over the Soma). — *Soma-pāvan*, *ā*, m., Ved. a Soma drinker. — *Soma-piti*, *ī*, f. drinking Soma, a draught of Soma; a Soma sacrifice. — *Soma-pitin*, *ī*, m. a drinker of the Soma juice. — *Soma-pitha*, *as*, m., Ved. a draught of Soma; [*cf. go-pitha*]. — *Soma-pithin*, *ī*, m. a Soma drinker. — *Soma-pivin*, *ī*, m. (doubtful), a Soma drinker. — *Soma-putra*, *as*, m. 'son of the moon,' the planet Mercury. — *Soma-prāsthā*, *as*, *ā*, *am*, Ved. touching Soma, sprinkling Soma, (Śay. = *soma-sprasthī*, *sonābhi-shava-kartrī*, R̥g-veda VIII. 63, 2.). — *Soma-peya*, *as*, m., Ved. a sacrifice in which Soma is drunk, a Soma libation. — *Soma-pratika*, *as*, *ā*, *am*, Ved. having Soma at the head. — *Soma-prabhā*, *f*, N. of a female. — *Soma-prayoga*, *as*, m., N. of a treatise. — *Soma-pravāka*, *as*, m. 'Soma-sacrifice-announcer,' a person commissioned to engage Srotiyyas or sacrificial priests for a Soma sacrifice. — *Soma-bandhu*, *us*, m. 'friend of the moon,' the white escent water-lily (as expanding at night). — *Soma-bhava*, *as*, m. a proper N. — *Soma-bhū*, *ūs*, *ūs*, *u*, Soma-born, belonging to the family of the moon; (*ūs*), m. 'son of Soma,' epithet of Budha (regent of the planet Mercury and supposed founder of the lunar dynasty); one of the persons called Vāsudevas by the Jains. — *Soma-yajña*, *as*, m. a Soma sacrifice, an offering or libation of the juice of the acid Asclepias. — *Soma-yāga*, *as*, m. a great triennial sacrifice in which the Soma juice is drunk. — *Soma-yājīn*, *ī*, m. a Soma-yāga sacrificer (who also drinks the Soma juice at the ceremony). — *Soma-yogin*, *ī*, *inī*, *f*, being in conjunction with the moon. — *Soma-yoni*, *ī*, m. a sort of yellow and very fragrant sandal. — *Soma-rasa*, *as*, m. the juice of the Soma plant. — *Soma-rājaki*, *ayas*, m. pl., N. of a Gotra. — *Soma-rājan*, *ā*, *-jñi*, *ā*, having the Soma plant as king (Atharva-veda VIII. 1, 17); (*ā*), m., N. of a Muni. — *Soma-rājikā*, *f*. = *soma-rājīn* below. — *Soma-rājīn*, *ī*, m. the medicinal plant Serratala or Vernonia Anthelmintica. — *Soma-rājī*, *f*. = *soma-rājīn* above; a particular metre consisting of six syllables. — *Soma-rāshṭra*, *am*, n., N. of a place. — *Soma-roga*, *as*, m. a particular disease incident

to women. — *Soma-raudra*, *am*, n., N. of a sacred text; [*cf. somā-raudra*]. — *Soma-latā*, *f*. the moon-plant Sarcostema Viminalis, (see *soma*, col. 1); N. of the river Godāvarī. — *Soma-latikā*, *f*. a particular shrub (= *guḍāci*). — *Soma-vanśa*, *as*, m. 'the family or race of the moon,' the lunar dynasty or line of kings supposed to be descended from Soma, 'the moon,' and his son Budha, (in this line came Puru, Yadu, Dushyanta, Kṛishṇa, Bharata, Kuru, Dhṛita-rāshṭra, and Pāṇḍu, see *chandra-vanśa*; it was one of the two great lines of ancient Hindī kings, the other being called Solar, see *sūrya-vanśa*); N. of Yudhi-shthira (as belonging to this line). — *Soma-vanśin*, *ī*, m. a prince or king of the lunar dynasty. — *Soma-vat*, *ān*, *atī*, *at*, possessing Soma (said of the Himalāya district), having Soma juice; having the moon, lunar. — *Soma-vat*, *ind*. like the moon. — *Soma-valka*, *as*, m. a kind of white Khadira, Mimosa Catechu; a medicinal plant (commonly called Kāyaphal, = *kaṭ-phala*); the plant Karāḥja; another kind (= *ri(hā-karāḥja)*). — *Soma-vallari*, *ī*, *or*, *soma-vallari*, *f*. the moon-plant Sarcostema Viminalis; a kind of vegetable (= *brahmī*). — *Soma-vallikā*, *f*. the moon-plant; the plant Vernonia Anthelmintica. — *Soma-valli*, *f*. the moon-plant, (see *soma* above); the shrub Coccilus Cordifolius (= *yajña-valli*); the medicinal plant Vernonia Anthelmintica; other plants (= *brahmī*); = *pātāla-garudī* = *su-darsanā*). — *Soma-vahni-prakāśa*, *as*, *ā*, *am*, bright as the fire of the moon. — *Soma-vāmin*, *ī*, m. 'Soma-vomiter,' a priest who has drunk so much Soma juice that he is obliged to vomit it out of his mouth. — *Soma-vāra*, *as*, m. 'moon-day,' Monday. — *Somavāra-vrata*, *am*, n. a kind of religious observance performed in the evening and consisting of the worship of Siva and Durgā preceded by fasting every Monday. — *Soma-vikrayin*, *ī*, m. a vendor of Soma juice. — *Soma-vṛkṣha*, *as*, m. the medicinal plant Kaṭ-phala; the white Khadira; Vernonia Anthelmintica. — *Soma-sakalā*, *f*. 'resembling a portion of the moon,' a kind of cucumber (= *śaśāṅgulī*). — *Soma-sambhu*, *us*, m., N. of an author. — *Soma-sarman*, *ā*, m., N. of a king (belonging to the Maurya dynasty); of a Muni; of a merchant. — *Soma-sūshma*, *as*, m., N. of a Brāhman. — *Soma-srāvus*, *ās*, m., N. of a merchant. — *Soma-samsthā*, *t*, N. of the fifth division of the Jyotiṣtoma sacrifice, (seven Soma-samsthās are enumerated, viz. Agni-shtoma, Aty-agnishtoma, Ukthya, Shodaṣin, Ati-rātra, Vāja-peya, and Aptor-yāma.) — *Soma-saijña*, *am*, n. 'Soma-named,' camphor. — *Soma-sad*, *t*, m. a Pitṛi of a peculiar class (described as progenitor of the celestial beings called Sadhyas, Manu III. 195). — *Soma-sāra*, *as*, m. the white Khadira tree. — *Soma-siddhānta*, *as*, m. 'the Soma doctrine,' N. of a particular astronomical text-book; a particular Tantra doctrine or system of philosophy followed by a sect of Saivas and regarded as unorthodox, (it is personified in the Third Act of the Prabodha-chandrodaya); one who holds the above system of doctrines; a particular Buddha. — *Soma-siddhāntin*, *ī*, m. one who knows the Soma-siddhānta; a follower of the above sect of the Saivas, a rationalist of the above school. — *Soma-sindhu*, *us*, m. 'ocean of Soma,' epithet of Vishnu. — *Soma-sut*, *t*, m. a Soma-distiller, Soma-sprinkler, a priest who offers the Soma juice at a sacrifice. — *Soma-suta*, *as*, m. 'son of the moon,' epithet of Budha, q. v.; (*ā*), f. 'daughter of the moon,' the river Narmadā or Nerbudda. — *Somasut-vat*, *ān*, *atī*, *at*, possessing offerings of Soma juice (said of a hermitage, a sacrifice, &c.). — *Soma-sutran*, *ā*, m., Ved. one who offers Soma libations. — *Soma-sundara*, *as*, m., N. of a commentator. — *Soma-sūkta*, *am*, n. a hymn in honour of Soma. — *Soma-sūtra*, *am*, n. a channel for conveying water from a Siva-linga or a kind of receptacle to receive the water with which the idol has been bathed. — *Somasūtra-pradakṣhiṇā*, *f*. circumambulation around Siva's idol in such a way as that the Soma-sūtra shall not be

crossed. — *Soma-sūrya-prakāśa*, *as*, *ā*, *am*, bright as the sun and moon. — *Soma-sena*, *as*, *m*, N. of a king of Campaka-pura. — *Somākhyā* (*ma-ākh*), *am*, *n*, the red lotus. — *Somatipūta* (*ma-at*), *as*, *ā*, *am*, excessively purified by the Soma juice (which, if drunk in excess, is supposed to pass through the nose, ears, and other apertures of the body). — *Somānanda* (*ma-an*), *as*, *m*, N. of a preceptor. — *Somānanda-nātha*, *as*, *m*, N. of a preceptor. — *Somā-pūshānā*, *m*, *du*, Ved. Soma and Pūshan. — *Somābhu* (*ma-abhu*), *as*, *ā*, *am*, like the moon; (*ā*), *f*, epithet of Candrāvalī, *q. v.* — *Somābhishava* (*ma-abh*), *as*, *m*, the distilling or extracting of Soma juice. — *Somā-rudra-sūkta*, *am*, *n*, N. of a Vedic hymn, (see the next). — *Somā-raudra*, *am*, *n*, N. of the four Vedic texts beginning with or containing the word *Somā-rudra*, (these occur in *Rig-veda* VI. 74, 1-4; cf. *Atharva-veda* VII. 42, *Manu* XI. 254.) — *Somārka-pratisankāśa* (*ma-ar*), *as*, *ā*, *am*, resembling the sun and moon. — *Somākā* (*ma-āk*), *as*, *m*, 'moon-day,' Monday. — *Somāhuti* (*ma-āh*), *is*, *m*, N. of the author of the hymns *Rig-veda* II. 4-7 (having the patronymic *Bhāṭgava*). — *Somēśvara* (*ma-īś*), *as*, *m*, 'Soma's lord, the divinity set up by Soma,' N. of a celebrated representation of Śiva (supposed to have been set up by Soma at Benares) or of the place where it was established, (see *soma-nātha*); of an author; of a poet; of the author of a work on music; of the author of the *Nyāya-sūdhā* commentary; (*am*), *n*, N. of a *Linga* at Benares. — *Somotpatti* (*ma-ut*), *is*, *f*, the production or origin of Soma; N. of a *Parīśiṣṭa* of the *Rig-veda*. — *Somodbhava* (*ma-ud*), *as*, *ā*, *am*, moon-produced, sprung from the moon; (*ā*), *f*, the river *Narmadā* or modern *Nerbudda* (so called either as supposed to be descended from the moon or as the source of celestial nectar). — *Somaka*, *as*, *m*, N. of a son of *Saha-deva* and grandfather of *Drupada*; of a particular *Bhārata* or mendicant; (*ās*), *m*, *pl*, the family of *Drupada*. — *Soman*, *ā*, *m*, the moon; a Soma sacrificer, an offerer of libations (Ved.). — *Somāla*, *as*, *ā*, *am* (according to some a *Prākṛit* corruption for *su-kumāra*; cf. *komala*), resembling the moon, soft, bland, placid. — *Somin*, *i*, *inī*, *i*, offering Soma, performing the Soma sacrifice; (*i*), *m*, a performer of a Soma sacrifice; (*inī*), *f*, a proper N. — *Somya*, *as*, *ā*, *am*, worthy of Soma; offering Soma; shaped like Soma; resembling the moon, soft, good, amiable, (*somya*, *voc. c.* 'my good Sir,' used in addressing; cf. *saumya*). — *Saumika*, *saumya*. See *s. v.*

सोमिल *somila*, *as*, *m*, N. of a poet.

सोमिलक *somilaka*, *as*, *m*, a proper N.

सोराष्ट्रिक *śorāṣṭrika*, *as*, *m* = *śaurāṣṭrika*.

सोलङ्क *solanka*, *as*, *m*, N. of a family.

सोल्कालातावपोथिक *śolkālātāvapoṭhika* (*sa-ulka-alāta-av*), *as*, *ā*, *am*, with machines for hurling down fire-brands and lighted darts (on an enemy; these machines appear to have been a kind of catapult or ballista).

सोल्लुण्ठ *śolluṇṭha* (*sa-ul*), *as*, *m*, irony, sarcasm, ridicule. — *Śolluṇṭha-vācāna*, *am*, *n*, or *śolluṇṭhokti* (*ṭha-uk*), *is*, *f*, an ironical expression. — *Śolluṇṭhana*, *am*, *n*, apparent praise and covert censure, irony.

सोष्मन् *śoshman* (*sa-ush* or *sa-ūsh*), *ā*, *ā*, *q*, having heat, warm; (in grammar) having aspiration, aspirated (said of the aspirated letters *kh*, *gh*, *ch*, *jh*, *ṭh*, *ḍh*, *ṭh*, *ḍh*, *ph*, *bh*, also of the sibilants and the letter *h*); (*ā*), *m*, an aspirated letter, aspirate. — *Śoshma-tā*, *f*, the state or condition of being aspirated, aspiration. — *Śoshma-vat*, *ān*, *m*, 'having an aspirate,' an aspirated word or syllable.

सोऽहम् *so'ham*, *nom. sing. m.* I myself, (see *tad*, p. 360.)

सोहलग्राम *sohala-grāma*, *as*, *m*, N. of a village.

सौकरा *saukara*, *as*, *i*, *am* (fr. *sūkara*), belonging or relating to a hog, hoggish, swinish; (*as*), *m*, N. of a district. — *Saukara-tirtha*, *am*, *n*, N. of a Tirtha.

Saukaraka-tirtha, *am*, *n*, N. of a Tirtha. *Saukarika*, *as*, *m*, a hunter; N. of a district. 1. *saukarya*, *am*, *n*, hoggishness, swinishness.

सौकरायण *saukarāyaṇa*, *as*, *m*, N. of a teacher of the *Satapatha-Brahmaṇya*.

सौकर्य 2. *saukarya*, *am*, *n* (fr. *su-kara*), easiness of performance, practicability, feasibility, facility; adroitness; easy and extempore preparation of food or medicine.

सौकुमार्य *saukumārya*, *am*, *n* (fr. *su-kumāra*), youthfulness, tenderness, delicacy; softness, fineness.

सौकृत्य *saukritya*, *am*, *n* (fr. *su-kṛita*), strictness in performing religious acts, piety.

सौक्ष्म्य *saukshmya*, *am*, *n* (fr. *sūkṣhma*), minuteness, fineness, subtlety.

Saukshma, *as*, *m*, a kind of small animal or insect, (perhaps) a grub or maggot.

सौक्ष्मायनिक *saukṣhāyānika*, *as*, *m* (fr. *sūkṣha-sāyana*), one who asks another whether he has slept well; [cf. *śaunātika*.]

Saukṣhāyika, *as*, *m* (fr. *sūkṣha-sāyin*), = the above.

सौख्यसुप्तिक *saukhasuptika*, *as*, *m* (fr. *sukha-supti*), one who asks another whether he has slept well; a bard or minstrel whose duty is to waken kings in the morning with music and song.

सौख्य *saukhyā*, *am*, *n* (fr. *sukha*), pleasure, happiness, felicity, enjoyment.

Saukhika, *as*, *i*, *am*, relating to pleasure, pleasurable, sensual, pleasure-seeking.

Saukhiya, *as*, *i*, *am*, relating to pleasure or enjoyment.

सौगत *saugata*, *as*, *m* (fr. *su-gata*), a follower of *Su-gata*, *q. v.*; a Buddhist, (the Buddhists are said to be divided into four classes or schools, viz. *Mādhyamikas*, *Yogācāras*, *Sautrāntikas*, and *Vaiśāhikas*); N. of a son of *Daśa-ratha*.

Saugatika, *as*, *m*, a Buddhist; a Buddhist or *Brahman* mendicant; an atheist, heretic, unbeliever; (*am*), *n*, unbelief, scepticism.

सौगन्ध *saugandha*, *as*, *i*, *am* (fr. *su-gandha*), possessing a fragrant odour, sweet-scented, fragrant; (*am*), *n*, sweet-scentedness, fragrance; a particular fragrant grass (= *kat-triṇa*).

Saugandhika, *as*, *ā* or *i*, *am*, sweet-scented, fragrant; (*as*), *m*, a dealer in perfumes; sulphur; N. of a mountain; (*ā*), *f*, a kind of lotus; (*am*), *n*, the white water-lily, the blue lotus; a kind of fragrant grass (= *kat-triṇa*); a ruby.

Saugandhya, *am*, *n*, sweetness of odour, fragrance, perfume.

सौगम्य *saugamya*, *am*, *n* (fr. *su-gama*), easiness of access, easiness of attainment, facility.

सौचि *sauči*, *is*, *m* (fr. *sūci*; cf. *sūcika*), one who lives by his needle, a tailor.

Saučika, *as*, *m*, = *sauči* above.

सौचीक *saučika*, *as*, *m*, a patronymic of the Vedic *Rishi Agni*.

सौजन्य *saunjanya*, *am*, *n* (fr. *su-jana*), goodness, generosity, kindness, compassion, benevolence, clemency; friendship.

सौजात *saujāta*, *as*, *m*, (fr. *su-jāta*), N. of a *Rishi*.

सौखी *sauṇḍi*, *f*, long pepper.

सौति *sauti*, *is*, *m*, (fr. 2. *sūta*), N. of *Karna*, (so called from having been brought up by the charioteer [*sūta*] *Adhi-ratha*, see *karna*).

1. *sautya*, *am*, *n*, the office of a charioteer.

सौत्य 2. *sautya*, *as*, &c. (fr. *sutyā*), relating to Soma-pressing, sacrificial.

सौत्र *sautra*, *as*, *i*, *am* (fr. *sūtra*), belonging to a thread or string, having a thread, &c.; belonging to a *Sūtra*, mentioned or declared in *Sūtras*, according to rule or precept, preceptive, formula; (*as*), *m*, a *Brahman*; an artificial root occurring in grammatical *Sūtras* only and not capable of conversion into a verb, but used to form derivative nouns.

Sautrāntika, *ās*, *m*, *pl*, N. of one of the four great schools or systems of Buddhism, (see *saugata*); they are said to admit the authority of the Buddhist *Sūtras* but not of the *Abhi-dharma*.)

सौत्रामणी *sautrāmaṇi*, *f*, (probably fr. *su-trāman*), a particular sacrifice (one of the seven *Havir-yajñas*; it is described as a substitute for the Soma sacrifice, spirituous liquors and milk being taken instead of Soma, and both liquids placed in the Soma vessels; animals are also immolated, one to the *Asvins*, one to *Sarasvatī*, one to *Indra*, and one to *Bṛhaspati*; in *Satapatha-Brahmaṇya* XII. 8, 3. 31. it is said that every one who is consecrated by the *Sautrāmaṇi* enters among the gods and is born in the next world [*śarva-tanūḥ*] with his entire body).

सौदर्य *saudarya*, *am*, *n* (fr. *sodara*), brotherhood; (*as*, *ā*, *am*), having brotherhood with (at the end of a comp.).

सौदामनी *saudāmanī*, *f*, (fr. *su-dāman*), lightning or a particular kind of lightning; N. of an *Apsaras* of *Indra's* heaven; of part of the *Sudāman* mountain (according to some).

Saudāmtī, *f*, a particular kind of lightning; lightning (in general); N. of an *Apsaras* of *Indra's* heaven; N. of a city or country.

Saudāmanī, *f*, = *saudāmanī* above.

सौदायिक *saudāyika*, *as*, *i*, *am* (fr. *su-dāya*), that which is given to a woman at her marriage by her father or mother or any relative and which therefore becomes her own property; relating to such a present; (*am*), *n*, a nuptial gift or present (as described above).

सौदास *saudāsa*, *as*, *m* (fr. *su-dāsa*), N. of a king of the solar race (a descendant of *Ikṣvāku* and *Sagara* in the thirteenth generation, son of king *Su-dāsa*, and also called *Mitra-saha* and *Kalmāshapāda*).

सौध *saudha*, *as*, *i*, *am* (fr. *sudhā*), relating or belonging to nectar, having nectar; having plaster; plastered, stuccoed; (*as*), *m*, a kind of plant, = *dugdha-pūshāpa*; (*am*), *n*, a plastered or white-washed mansion; any great mansion or house; a palace, (also *as*, *m*, according to some); silver; opal (according to some). — *Saudha-kāra*, *as*, *m*, a plasterer, whitewasher; the builder or maker of a palace. — *Saudha-vāsa*, *as*, *m*, a palatial dwelling.

सौधन्य *saudhanya*, *as*, &c. (probably fr. *su-dhana*), epithet of certain *Dharmas* or laws.

सौधन्वन *saudhanvana*, *as*, *m* (fr. *su-dhanvan*), a son or descendant of *Su-dhanvan*.

सौधातक *saudhātaki*, *is*, *m*, (fr. *su-dhātṛi*), a patronymic, (*Pān.* IV. 1, 97); N. of a hermit (pupil of *Vālmiki*).

सौधर saudhāra, as, m. (according to some) one of the fourteen parts or divisions of a drama, (a doubtful word.)

सौधाल saudhāla, am, n. (probably to be connected with *saudha*, p. 1138), a temple of Śiva.

सौन sauna, as, ī, am (fr. *śūnā*), belonging or relating to a slaughter-house or to butchery, &c.; (*am*), n. butcher's meat; [cf. *sauna*.]

Saunadharmya, am, n. 'the law or rule of butchery,' a state of deadly hostility.

Saunika, as, m. a butcher, vender of the flesh of beasts or birds.

सौनन्द saunanda, am, n. the club of Bala-rāma.

Saunandin, ī, m. 'having Saunanda,' epithet of Bala-rāma, (see p. 675.)

सौन्दर्य saundarya, am, n. (fr. *sundara*), beauty, loveliness, handsomeness, gracefulness, elegance. — **Saundarya-lahari, f.**, N. of a mystical poem ascribed to Sankarācārya (= *ānanda-lahari*).

सौपन्थ्य saupanthya, as, ā, am (fr. *su-paṇṭha*, according to some), connected with a good road.

सौपर्ण sauparṇa, as, ī, am (fr. *su-parṇa* or *su-parṇi*, q. v.), belonging or relating to Su-parṇa or Su-parṇī; (*am*), n. dry ginger; the emerald; N. of a Vedic story which relates the transformation of the metres into birds that they might fetch the Soma from heaven; (*ī*), f. a kind of creeper (= *pātāla-garuḍī*).

Sauparṇeya, as, m. a metronymic of Garuḍa; (*ī*), f. a female descendant of Su-parṇa; (*ās*), pl. epithet of the metres (regarded as children of Su-parṇī).

सौप्तिक sauptika, as, ī, am (fr. *supta*), connected with or relating to sleep, somnolent, somniferous, &c.; (*am*), n. a nocturnal combat; a night-attack, attack on sleeping men. — **Sauptika-parvan, a, n.**, N. of the tenth book of the Mahā-bhārata (in which is described how the three surviving Kuru warriors, Aśvathāman, Kṛita-varman, and Kṛipa, after the destruction of their army, determined on attacking the camp of the Pāṇḍavas by night and murdering them while asleep; this they accordingly did, Aśvathāman entering the camp stealthily and, with the assistance of the god Śiva, slaughtering thousands, while the two others stood at the gate and killed all who attempted to escape; the whole Pāṇḍava army was thus destroyed, except the five Pāṇḍu princes themselves, with Kṛiṣṇa and Śatyaki, who were stationed at some distance from the camp; a messenger having escaped conveyed the news to Yudhiṣṭhira, who, with his brothers and Draupadī, then returned to the camp and bewailed their slaughtered kindred).

सौबल saubala, as, m. a patronymic of Sakuni (as son of Su-bala, king of Gāndhāra).

Saubalī, f. a patronymic of Gāndhārī (daughter of Su-bala and wife of Dhṛita-rāshṭra).

Saubaleyi, f., N. of Gāndhārī.

सौभ saubha, am, n. (for *śaubha*), N. of Hari-ścandra's city (suspended in mid-air); N. of a town of the Śālvas; (*ās*), m. pl., N. of a people. — **Saubha-pati, īs, or saubha-rāja, as, m.** the king of Saubha or of the Saubhas.

सौभकि saubhaki, īs, m., N. of Drupada.

सौभग saubhaga, am, n. (fr. *su-bhaga*), good luck, happiness; prosperity, riches, wealth. — **Saubhaga-tva, am, n.** a state of prosperity, happiness.

Saubhāgya, am, n. auspiciousness, good fortune, fortunateness, good luck; blessedness; beauty, grace, charm; the happy and auspicious state of wife-hood (as opposed to widowhood); affection, favour; congratulations, good wishes; the fourth of the astro-

nomical Yogas; red lead; borax (*ṭankana*). — **Saubhāgya-kāṇḍa, N.** of part of the Atharva-veda.

— **Saubhāgya-tintāmaṇi, īs, m.** a particular drug or medicine compounded of various medicaments.

— **Saubhāgya-tiṅna, am, n.** any mark of good fortune or blessedness; any sign or token of the blessed state of wife-hood (e.g. red pigment on the forehead, the marriage string, &c.). — **Saubhāgya-tantu, us, m.** the marriage string (which is cast round the neck of the bride by the bridegroom at the wedding and worn till widowhood). — **Sau-**

bhāgya-tritīyā, f. the third day of the light half of the month Bhādra. — **Saubhāgya-devatā, f.** an auspicious or tutelary deity. — **Saubhāgya-vat, ān, atī, at,** possessing good fortune or blessedness, auspicious, fortunate; (*atī*), f. a married and unwidowed woman. — **Saubhāgyavat-tā, f.** or **sau-**

bhāgyavat-tva, am, n. auspiciousness, prosperity. — **Saubhāgya-vāyana, am, n.** auspicious offerings of sweetmeats, &c. — **Saubhāgya-sundarī-tīrtha, am, n.**, N. of a chapter of the Śiva-Purāṇa.

सौभद्र saubhadra, as, ī, am (fr. *su-bhadrā*), belonging or relating to Su-bhadrā, q. v.; (*as*), m. 'son of Su-bhadrā,' epithet of Abhimanyu; (*am*), n., scil. *yuddha*, the war occasioned by the carrying off of Su-bhadrā, q. v.

Saubhadreya, as, m. a metronymic of Abhimanyu; Beleric Myrobalan (= *vibhitaka*).

सौभर saubhara, as, m. a patronymic of Kuśika (author of the hymn R̥g-veda X. 127).

सौभरि saubhari, īs, m., N. of a Muni (married to the fifty daughters of Māndhātṛi and father of 150 sons).

सौभरी saubharī, f. (fr. *sobhari*), Ved. a verse composed by Sobharī.

सौभागिनेय 1. saubhāgineya, as, m. (fr. *su-bhagā*), the son of a favourite wife or of an honoured mother.

सौभागिनेय 2. saubhāgineya, as, ī, am (fr. *su-bhāgineya*), belonging or relating to a good sister's son.

सौभाग्य saubhāgya. See col. 1.

सौभाजन saubhānjana, as, m. = *sobhānjana*, *sobhānjana*, the tree Hyperanthera Moringa.

सौभिक saubhika, as, m. (for *śaubhika*), a juggler.

सौभ्रातृ saubhrātra, am, n. (fr. *su-bhrātrī*), good brotherhood, fraternity.

सौमदत्ति saumadatti, īs, m. (fr. *soma-datta*), a patronymic.

सौमनस saumanasa, as, ā or ī, am (fr. *su-manasa*), agreeable to the feelings, pleasing; relating to flowers, floral, flowery; (*as*), m., N. of the eighth day of the civil month (= *karma-māsa*); (*ā*), f. the outer skin of the nutmeg, = *jāti-patṛī*; (*ī*), f., N. of the fifth night of the civil month; (*am*), n. benevolence, kindness; pleasure, satisfaction.

Saumanasya, am, n. satisfaction of mind, agreeableness, enjoyment; a particular offering of flowers with holy texts placed in the hands of the priest at a Śrāddha.

Saumanasyāyanī, f. the blossom of the Mālatī or great-flowering jasmine.

सौमायन saumāyana, as, m. (fr. *soma*), a patronymic of Budha; [cf. *saumya*.]

सौमिक saumika, as, ī, am (fr. *soma*), performed with Soma juice (said of an oblation or sacrifice), relating to the Soma juice; relating to Soma or the moon, lunar; (*ī*), f. a particular sacrifice performed on the day of full moon (= *dīkṣhāṇī-yeshṭī*).

सौमित saumitra, as, m. (fr. *su-mitrā*), a metronymic of Lakṣmaṇa the younger brother of Rāma.

Saumitri, īs, m. = *saumitra* above; N. of a teacher of the Sāma-veda.

सौमिल saumilla, as, m., N. of a dramatic writer (mentioned in the Mālavikāgnimitra).

सौमेचक saumēcaka, am, n. (probably fr. *su-mečaka*), gold.

सौमेधिक saumedhika, as, ī, am (fr. *ṣ. su + medhā*), possessing supernatural knowledge or wisdom; (*as*), m. a sage, seer.

सौमेरुक saumeruka, as, ī, am (fr. *su-meru*), belonging to or coming from Su-meru; (*am*), n. gold.

सौम्य saumya, as, ā or mī, am (fr. *soma*), belonging or relating to Soma or to the moon, sacred to Soma; having the nature or properties of Soma; resembling the moon; handsome, pleasing, good, mild, gentle, soft, benign, placid, (*saumya*, voc. c. 'O gentle Sir,' 'O good Sir,' used in addressing another); auspicious; (*as*), m., N. of Budha or the planet Mercury (son of Soma); N. of the Vedic Rishi Budha; a Brāhman (or the proper epithet by which he should be addressed, see Manu II. 125); N. of one of the nine Kāṇḍas or divisions of the earth or of Bharata-varsha; epithet of the forty-third (or seventeenth) year of Jupiter's cycle of sixty years; epithet of certain signs of the zodiac (viz. Taurus, Cancer, Virgo, Scorpio, Capricornus); the Uḍumbara fig-tree; the Saumya penance, (see *saumya-kṛicēthra*); (in anatomy) the blood before it becomes red, serum; the gastric juice; = *bhāsvara* (according to Śabda-k.); (*ās*), m. pl., N. of the five stars in Orion's head, (also called *śivala*, q. v.); N. of a class of Pitṛis, (Manu III. 199); (*ā*), f., N. of Durgā; a particular metre; the moon-plant, (see *soma*); various other plants, = *mallikā*; = *saṭī*; = *śāla-parṇī*; = *guṇḍī*; = *mahisha-vallī*; = *mahā-jyotiṣmatī*; = *rudra-jaṭā*; = *mahendra-vāruṇī*; (*am*), n., scil. *adbhuta*, a particular kind of omen or prodigy (occurring in the Diva or sky). — **Saumya-kṛicēthra, as, am, m. n.** a kind of religious penance (described as subsisting for five days, severally, on sesamum, the water of boiled rice, butter-milk mixed with water, water, and parched grain, and fasting on the sixth day). — **Saumya-gandhī, f.** the Indian white rose. — **Saumya-graha, as, m.** an auspicious or benign planet (such as Mercury, Jupiter, Venus, and the full moon). — **Saumya-tā, f.** or **saumya-tva, am, n.** gentleness, mildness, benignity, placidity; benevolence; beauty. — **Saumya-dhātu, us, m.** (according to Śabda-k. f.), the phlegmatic humor, phlegm. — **Saumya-nāman, ā, -mni, a,** having a soft or agreeable name (or one easily pronounced; see Manu III. 10). — **Saumya-rāpas, us, us, us,** of an agreeable form. — **Saumya-rāsa, as, m.** 'Mercury's day,' Wednesday. — **Saumya-pādāra ('ya-up'), as, m.** a mild or gentle remedy, mild measure or means of cure.

सौयवस sauyavasa, as, m. a son of Suyavasa.

Sauyavasi, īs, m. a patronymic.

सौयामि sauyāmi, īs, m. a proper N.

सौर saura, as, ī, am (in some senses fr. *śūra*, in others fr. *sura*), belonging or relating to the sun, solar; sacred to Śīrya or the sun; celestial, divine; relating to spirituous liquor; (*as*), m. a worshipper of the sun; the planet Saturn [cf. *śūra-suta*]; a solar month (consisting of thirty risings and settings of the sun or the period during which the sun is in one sign of the zodiac); a representation of a solar zodiacal sign used at marriage ceremonies; a solar day; N. of a Guru; the Tamburu plant; (*ī*), f. the wife of the sun; (*am*), n., N. of a collection of hymns addressed to Śīrya (extracted from

the Rig-veda). — *Saura-ja*, *as*, m. 'sun-born,' the Tumburu plant. — *Saura-tiritha*, *am*, n., N. of a chapter of the Siva-Purāṇa. — *Saura-divasa*, *as*, m. a solar day. — *Saura-nakṭa*, *am*, n. a particular religious observance (accompanied with ceremonial ablutions, worship of the sun, &c.). — *Saura-bhuvana*, *am*, n. = *sūrya-loka*, q. v. — *Saura-māsa*, *as*, m. a solar month. — *Saura-samvatsara*, *as*, m. a solar year. — *Saura-samhitā*, f., N. of part of the Skanda-Purāṇa. — *Saura-siddhānta*, *as*, m., N. of one of five ancient astronomical Siddhāntas or text-books, (see *siddhānta*, cf. *sūrya-s*). — *Saura-sukta*, *am*, n. a hymn addressed to Sūrya. — *Sauropapurāṇa* (= *ra-up*), *am*, n., N. of an Upa-Purāṇa.

Sauraka, *n*, N. of a town founded by Surendra. *Saurasindhava*, *as*, i, *am* (fr. *sura-sindhu*), belonging to the river Ganges, Gangetic; related to the Ganges (applicable as an epithet to Bhīṣma); (*as*), m. a horse of the Sun (in this sense compounded of *saura* and *saindhava*, q. v.).

Sauri, *is*, m., N. of the planet Saturn (as son of the Sun); the tree Asana (q. v.); the plant *Āditya-bhakti* (q. v.). — *Sauri-ratna*, *am*, n. a particular gem (sapphire).

Saurika, *as*, i, *am*, celestial; spirituous, vinous; anything (such as money) due for spirits; (*as*), m. Saturn; heaven, paradise; a vender of spirituous liquor.

Sauri, f. See above under *saura*.

Sauriya, *as*, i, *am*, solar, belonging or suitable to the sun (= *sūryāya hita*).

Sauveya or *sauveyaka*, *as*, m. the white Barleria (a shrub bearing white flowers).

Saurya, *as*, i, *am*, of or belonging to the sun, solar; (*as*), m. a patronymic of several Vedic Rishis (authors of hymns in the Rig-veda).

Saurya-yāni, *is*, or *saurya-yāni*, i, m. a descendant of Saurya.

सौरथ sauratha, *as*, m. (fr. *su-ratha*), a hero.

सौरभ saurabha, *as*, i, *am* (fr. *su-rabhi*), fragrant; (*as*), m. a proper N.; (i), f. a cow; a daughter of the cow Su-rabhi; (*am*), n. fragrance; saffron; N. of a commentary.

Saurabhaka, *am*, n. a particular metre.

Saurabhaya, *as*, i, *am*, belonging or relating to Su-rabhi; (*as*), m. an ox; (i), f. a cow; the daughter of Su-rabhi. — *Saurabhaya-tantra*, *am*, n., N. of a Tantra work.

Saurabhya, *am*, n. fragrance, sweet-scentedness, odour; pleasingness, agreeableness, beauty; good character, good reputation, fame; (*as*), m., N. of Kuvera.

सौरस saurasa, *as*, m., N. of a Vihāra founded by king Surendra.

सौरसेन saurasena, *ās*, m. pl., N. of a people or district; (i), f., scil. *bhāṣā*, the language spoken in the above district; [cf. *sauraseni*.]

सौरसेय sauraseya, *as*, m. (fr. *su-rasā*), 'off-spring of Su-rasā,' epithet of Skanda.

Saurasya, *am*, n. (fr. *su-rasa*), well-flavouredness, tastiness, savoriness.

सौराज्य saurājya, *am*, n. (fr. *su-rāja*), good government.

सौराष्ट्र saurāṣṭra, *as*, ā or i, *am* (fr. *su-rāṣṭra*), belonging or relating to the district of Surāt; (*as*), m. the district of Surāt; the resin of the plant *Boswellia Thurifera*; (*ās*), m. pl., N. of a people inhabiting part of Bhārata-varsha; (*ā*), f. a sort of fragrant earth, = *tuvāri*; (i), f. a sort of fragrant earth found in Surāt; (*am*), n. a kind of amalgam of zinc and copper, bell-metal, brass. — *Saurāṣṭra-deśa*, *as*, m. the country of Surāt. — *Saurāṣṭra-mittikā*, f. Surāt earth.

Saurāṣṭraka, *am*, n. a sort of white or bell-metal; a kind of amalgam of five metals (= *pañcāloka*).

Saurāṣṭrika, *as*, i, *am*, belonging to the district of Surāt; (*am*), n. a sort of poison, (according

to some, of a kind of snake; according to others, a vegetable or mineral.)

सौलभ saulabha, *āni*, n. pl. (fr. *su-labha*), N. of particular Brāhmaṇas.

Saulabhya, *am*, n. easiness of acquisition or attainment; feasibility, facility.

सौलव्य saulavya, *as*, m. (for *śaulvika*), a copper-smith.

सौव 1. sauva, *as*, i, *am* (fr. *sva*), relating to self or to one's own property; (*am*), n. an order, edict (according to some).

Sauvagrāmika, *as*, i, *am* (fr. *sva-grāma*), belonging or relating to one's own village.

सौव 2. sauva, *as*, i, *am* (fr. *2. svar*), belonging to heaven, being in heaven.

सौवर sauvara, *as*, i, *am* (fr. *svara*), relating to sound or to a note in music, produced or existing in a note; treating of accents.

सौवर्चल sauvarcāla, *as*, i, *am* (fr. *su-varcāla* or *su-varcalā*), belonging to Su-varcāla or Su-varcāla, coming from the country called Su-varcāla; (*am*), n. sochal salt (prepared by fusing fossil salt with myrobalan); natron, alkali.

सौवर्ण sauvārṇa, *as*, i, *am* (fr. *su-varṇa*), made or consisting of gold, golden; weighing a Su-varṇa.

Sauvarṇabhedinī, f. the plant Priyangu.

Sauvarṇika, weighing a Su-varṇa (at the end of a comp., e. g. *catuṣ-s*, weighing four Su-varṇas).

सौवत्य sauvātya, *ās*, m. pl., N. of a people (also read *sauśātya*, *sauśūtya*).

सौवश्व sauvāśva, *as*, m. (fr. *sv-aśva*), a descendant of Sv-aśva.

Sauvaśvi, *is*, m. a patronymic from Sv-aśva.

Sauvaśya, *as*, m., Ved. the son of Sv-aśva; [cf. Pāṇ. IV. 1, 171.]

सौवस्तिक sauvastika, *as*, i, *am* (fr. *svasti*), benedictive, salutatory; (*as*), m. a family Brāhmaṇ or priest.

सौवाध्ययिक sauvādhyaṇika, *as*, i, *am* (fr. *svādhyaṇya*), belonging or relating to sacred study.

सौवास्तव sauvāstava, *as*, i, *am* (fr. *su + vāstu*), having a good site, pleasantly situated.

सौविद sauvīda, *as*, m. (fr. *su-vida*), a guard or attendant on the women's apartments.

सौविदह sauvīdalla or *sauvidallaka*, *as*, m. (fr. *su-vidalla*), = *sauvida* above.

सौविष्टकृत sauvīṣṭakṛita, *as*, i, *am*, dedicated or relating to Agni Svīṣṭa-kṛit.

सौवीर sauvīra, *am*, n. (fr. *su-vīra*), the fruit of the jujube; antimony; sour gruel; (*as*), m., N. of a district or country in the west of India connected with the country along the Indus (perhaps the district now inhabited by the Suirs); (*ās*), m. pl. the people of Su-vīra; N. of a people inhabiting part of Bhārata-varsha. — *Sauvīra-rāja*, *as*, m. a king of Sauvīra. — *Sauvīra-sāra*, *am*, n. antimony. — *Sauvīrājana* (= *ra-an*), *am*, n. a kind of antimony or collyrium.

Sauviraka, *as*, i, *am*, of or belonging to Sauvīra; (*as*), m. an inhabitant of Sauvīra; a miserable Sauvīra; N. of Jayad-ratha; the jujube tree; (*am*), n. sour barley-gruel, sour wheat-gruel.

Sauvirya, *am*, n. great heroism or fortitude.

सौशील्य saūśīlyā, *am*, n. (fr. *śu-śīla*), excellence of disposition, good morals.

सौश्रवस saūśravasa, *am*, n. (fr. *su-śravas*), celebrity, renown; (*as*), m. a patronymic.

सौश्रुत saūśruta, *ās*, m. pl. (fr. *su-śruta*), N. of a family descended from Viśvā-mitra.

सौश्रमन saushadmana, *as*, m. (fr. *su-shadman*), a patronymic.

सौश्रव saushṭhava, *am*, n. (fr. *su-shṭhu*), excellence, superior goodness or beauty, extreme skillfulness, cleverness; excess (of anything); lightness, suppleness, fleetness, a particular division of dramatic composition.

सौश्रतिक sausnātika, *as*, m. (fr. *su-snāta*), one who asks whether an ablution has been successful or auspicious.

सौहार्द sauhārda, *am*, n. (fr. *su-hrid*), good-heartedness, affection, friendship, friendliness; (*as*), m. the son of a friend. — *Sauhārda-nidhi*, *is*, m. 'treasury of friendship,' epithet of Rāma.

Sauhārdya, *am*, n. friendship, affection.

Sauhrida, *am*, n. friendship, (*ku-sauhrida*, *as*, ā, *am*, one who is a bad friend); (*ās*), m. pl., N. of a people.

Sauhridaya, *am*, n. (fr. *su-hridaya*), cordial affection; friendship.

Sauhridya, *am*, n. (fr. *su-hrid*), friendship.

सौहित्य sauhitya, *am*, n. (fr. *su-hita*), satiety, satisfaction; fulness, completion; kindness, friendliness.

सौहोत्र sauhotra, *as*, m. (fr. *su-hotra*), a patronymic of the Vedic Rishi Aja-miḍha; of Puru-miḍha.

स्कन्द 1. skand = rt. *skund*, q. v.

स्कन्द 2. skand (also written *skandh*), cl. 10. P. *skandayati*, *skandāyati*, &c., to collect.

स्कन्द 3. skand (connected with rt. *skund*, q. v.), cl. 1. P. *skandati* (also A. -te), *śaskanda* (2nd sing. *śaskandītha* or *śaskantītha*), *śaskantayati*, *askandāt* or *askant-īti*, *skantim*, to leap, jump, spring; to jump or spring upwards, rise, mount, ascend; to raise (A., but in this sense regarded as a form of rt. *skund*); to jump downwards, drop, fall; to leap out, shoot out, burst out, drop out, be poured out, be spilled, ooze; to go, move, approach; to fall away; to perish (A.); to become dry: Pass. *skandya*, Perf. *śaskand* or *śaskand*, Aor. *askandī*: Caus. *skandayati*, -*yitum*, Aor. *acaskandat*, to pour out, effuse, shed, spill, emit (seminal fluid); to omit, neglect: Desid. *śiskantsati*: Intens. *śiskantayati*, *śiskantī*; [cf. Gr. *σκάνδω*-*αλο*-ν, *σκανδάλω*-*θω*-ν, *σχαστήρ*, perhaps *σκαίρω*, *σκάω* (ω); Lat. *scand*-o, *de-scend*-o, (according to some also) *scateo*; Hib. *skainnead*, 'eruption, gushing forth.']

Skanttri, *tā*, *tri*, *trī*, one who leaps, &c.; [cf. *vi-skanttri*.]

Skantītvā, ind. having jumped, &c.; having descended or fallen.

Skanda, *as*, m. leaping; flowing; quicksilver; N. of Kārttikeya (son of Siva and god of war, see *kārttikeya*); epithet of Siva; a king, prince; the body; the bank of a river; a clever or learned man [cf. *skandha*]; a kind of disease (attacking children).

— *Skanda-gupta*, *as*, m., N. of a king of the Gupta dynasty. — *Skanda-purāṇa*, *am*, n., N. of one of the eighteen Purāṇas, (see *skanda-purāṇa*). — *Skanda-mātṛī*, *tā*, f. the mother of Skanda, i. e. Durgā. — *Skanda-shashthī*, f. a festival in honour of Kārttikeya on the sixth day of the month Caitra. — *Skanda-svāmīn*, *i*, m., N. of a commentator (mentioned by Mādhavācārya; cf. *skānda-bhāṣya*). — *Skandānsuka* (= *da-an*), *as*, m. quicksilver. — *Skandesvara-tirtha* (= *da-is*), *am*, n., N. of a Tirtha. — *Skandopanishad* (= *da-up*), *t*, f., N. of an Upanishad.

the ocean; a cluster, clump, bunch (= *phala-stavaka*; cf. *stamba*).

Stimbhi, is, m. = *stibhi* above (according to some).

स्तिम् *stim* or *stīm* (connected with *rt. tim*), cl. 4. P. *stīmyati*, *stīmyati*, *tishṭema*, *tishṭima*, &c., to be or become wet or moist; to become fixed or immovable.

Stīmā, as, ā, am [cf. *tīmā*], wet, moist; still, motionless, unmoved, steady, fixed, rigid (as the eye), immovable, benumbed; tender, soft; gratified, pleased; (am), n. moisture. — *Stīmā-tva*, am, n. steadiness, fixedness, stillness, absence of motion, absorption. — *Stīmā-vāyu*, us, m. still air. — *Stīmā-samādhi-suci*, is, is, i, pure with steady meditation. — *Stīmāyātāksha* ('ta-āy', 'ta-ah'), as, i, am, one who keeps his large eyes fixed or still.

Stema, as, m. wetness, moisture.

स्तिम् *stim* = *rt. stim* above.

स्तिर्वि *stīrvi*, is, m. (according to Upādi-s. IV. 54. fr. rt. I. *stīr*), an officiating priest at a sacrifice (especially an *Adhvaryu* versed in the *Yajur-veda*); grass (= *trīṇa-jāti*); sky, atmosphere (= *nabhas*); water (= *payas*); blood (= *rudhira*); Indra (= *śakra*).

स्तु *stu*, cl. 2. P. A. *stauti* or *staviti* (1st du. *stuvās* or *stuvāvas*, 3rd pl. *stuvanti*), *stute* or *stuvite*, Impf. *astaut* or *astavīt* (1st sing. *astavam*), Impv. *stautu* or *stavitu* (2nd sing. *stuhi* or *stuvihī*), Perf. *tushṭāva* (2nd sing. *tushṭoṭha*, 1st du. *tushṭava*, 1st pl. *tushṭama*), *tushṭue*, *stoshyati*, -te, *astāvīt*, *astoshṭa*, *stotum* or (according to Vopadeva also) *stavitum* (Ved. Inf. *stushe*, *stavadhyaī*), to praise, laud, eulogize, glorify, extol, celebrate; to hymn, praise or celebrate in song, worship by hymns; cl. 1. A. *stavate* (Ved. *stave*), to be praised (Ved.); Pass. *stīyate*, &c., Aor. *astāvi*, to be praised, &c.: Caus. *stāvayati*, Aor. *astushṭavat*: Desid. *tushṭūshati*, -te: Intens. *toshṭūyate*, *toshṭoti*; [cf. perhaps Gr. *στύ-μα*, *ἔστω*, *στύ-μα*: Goth. *staua*, 'a judge'; *stauja*, 'to judge']

Stava, as, m. praising, celebrating, hymning; praise, eulogium, panegyric. — *Stava-rāja*, as, m., N. of a particular mystical prayer or incantation. — *Stavāvali*, is, or *stavāvali* ('va-āv'), f., N. of a work by Kavi-śāndra.

Stavaka, as, skā, am, praising, eulogising; (as), m. a panegyrist, praiser; praise, eulogium; a cluster of blossoms, bunch of flowers, nosegay, tuft, (in these senses said to be fr. rt. I. *sthā* according to Upādi-s. IV. 96); N. of the chapters in the *Kuśa-māñjali*; a quantity, multitude; [cf. *stoma*]. — *Stavakāśita* ('ka-āś'), as, ā, am, covered with blossoms, in blossom.

Stavakita, as, ā, am, full of blossoms.

Stavatha, as, m., Ved. praise, (Sāy. = *stotra*.)

Stavana, am, n. praising, praise; a hymn.

Stavaniya, as, ā, am, to be praised, praiseworthy, laudable.

Stavamāna, as, ā, am, lauding, praising.

Stavān, nom. c. masc., Ved. being praised or lauded, (Sāy. = *stīyamāna*, *Ṛig-veda* VI. 24. 8.)

Stavāna, as, ā, am, being praised, being lauded or glorified, (Sāy. = *stīyamāna*.)

Stavitavya, as, ā, am, to be praised, &c.

Stavitrī, tā, trī, trī, a praiser, praising.

Staveyya (according to some) = *staveyya*.

Stāva, as, ā, am, Ved. praising, one who praises, a praiser; (as), m. praise.

Stāvaka, as, m. a praiser, panegyrist, eulogiser, flatterer.

Stāvin, ī, inī, ī, praising, hymning.

Stāva, as, ā, am, Ved. to be praised, praiseworthy.

Stut, t, t, t (at the end of comps.), praising, celebrating, (see *deva-st*, *yathā-st*, *chanda-st*.)

Stuta, as, ā, am, praised, eulogised, hymned,

glorified; flattered; (as), m. epithet of Siva. — *Stuta-svāmi-khetra*, am, n., N. of a sacred place.

Stuti, is, f. praise, eulogy, commendation, adulation, flattery; N. of Durgā. — *Stuti-gīta*, am, n. a song of praise, panegyric. — *Stuti-pada*, am, n. an object of praise. — *Stuti-paryavasāyin*, ī, inī, ī, concluding or ending in praise (said of ironical *nindā* or censure). — *Stuti-pāṭhaka*, as, m. 'praise-reciter,' a panegyrist, encomiast, bard, herald (especially one who accompanies a chief or an army, = *vandin*, q. v.). — *Stuti-priya*, as, ā, am, fond of praise or adulation. — *Stuti-vāda*, as, m. a laudatory speech, panegyric. — *Stuti-vrata*, as, m. 'one whose duty is praise,' a bard, &c., (see above.)

Stutya, as, ā, am, to be praised, laudable, praiseworthy.

Stutvā, ind. having praised, having glorified.

Stuvat, an, atī, at, praising, glorifying.

Stuvāna, as, ā, am, praising, glorifying; being praised or celebrated, (Sāy. = *stīyamāna*, *Ṛig-veda* VII. 96. 3.)

Stuveyya, as, m., Ved., N. of Indra.

Stusheyya, as, ā, am, Ved. excellent, praiseworthy, (Sāy. = *stotavya*, *Ṛig-veda* X. 120. 6); (ā), n. excellence.

Stūyamāna, as, ā, am, being praised or lauded.

Stotavya, as, ā, am, to be praised, deserving praise, laudable.

Stotri, tā, trī, trī, praising, a praiser, panegyrist, flatterer.

Stotra, am, n. praise, eulogium, a hymn of praise, ode. — *Stotrārha* ('ra-ar'), as, ā, am, worthy of praise.

Stotriya, as, m. a kind of verse (used in particular ceremonies along with the *anu-rūpa*, q. v.); (ā), f. a kind of verse (= *stotriyā* below).

Stotriyā, f. a particular kind of verse consisting of eighty syllables.

Stoma, as, m. (according to Upādi-s. I. 139. fr. rt. *stu*), praise, eulogium, a hymn, (see *sūkta*); sacrifice, oblation; a Soma libation; a heap, collection, assemblage, number, multitude, quantity, mass [cf. *stavaka*, col. 1]; (am), n. the head; riches; wealth; grain, corn; an iron-pointed stick or staff or one bound with iron; (as, ā, am), crooked, bent (according to some). — *Stoma-tashṭa*, as, ā, am, Ved. composed by poets, (Sāy. = *stoma-kāribhīḥ kṛita*). — *Stoma-nāhas*, ās, ās, as, Ved. performing or offering hymns of praise.

Stomaya (referred in native lists to a *rt. stom*, but rather to be regarded as a Nom. fr. *stoma* above), Nom. or cl. 10. P. *stomayati*, *atustomat*, *stomayitum*, to praise, laud, hymn.

Stomya, as, ā, am, to be praised, praiseworthy, laudable.

सुक *stuka*, as, m. (probably another form of *stupa*, but cf. *stavaka*), a collection of hair, knot or braid of hair, (Sāy. = *kesa-sanghāta*); (ā), f. a knot or braid of hair (= *kesa-bepī*; cf. *prithu-shṭhuka*, *sahasra-s*); a curl of hair, bunch of curly hair between the horns of a bull; (according to Sāy. on *Ṛig-veda* IX. 97. 17. *stukā* = *apatya*; cf. *toka*); a hip, thigh, (according to some = *jaghana*). — *Stukā-vin*, ī, inī, ī, Ved. possessing bunches of hair, (according to Sāy. on *Ṛig-veda* VIII. 74. 13. *stukāvinaḥ* = *ūrnāyavaḥ*). — *Stukā-sargam*, ind. after the form of a curl or knot of hair (= *stukā yathā śrijyate tatāḥ*).

सुच *stuc*, cl. 1. A. *stocāte*, *tushṭue*, *stocitum*, to be bright or pellucid; to be propitious or pleased: Caus. *stocayati*, -yitum, Aor. *atushṭucat*. Desid. *tustucishate* or *tustucishate*: Intens. *toshṭucyate*, *toshṭukti*.

सुनक *stunaka*, as, m. a goat (= *chāga*).

सुप *stupa*, as, m. [cf. *stūpa*], Ved. a knot of hair, post-knot; the collection of curly hair between the horns of a bull; the horns of a bull.

स्तुभ I. *stubb* (connected in some senses identical with *rt. stumbh* below, and perhaps originally 'to stamp'), cl. 1. A. *stobhate*, *tushṭubhe*, *stobhitum*, to stop, suppress; to paralyze, stupefy; to be stupefied; cl. 1. P. *stobhati*, to praise, (in this sense probably connected with and developed out of *rt. stu*); to celebrate, worship (Ved., in Naigh. III. 14. *stobhati* is enumerated among the *arcūti-karmāṇaḥ*): Caus. *stobhayati*, &c., to praise (Ved.).

2. *stubb*, p, m., Ved. one who stops, (perhaps the words *tri-shṭubb* and *anu-shṭubb* are to be referred to this sense, the metre requiring regular stoppages or pauses); one who praises, a worshipper (= *stotri*, Naigh. III. 16).

Stubhvan, ā, m., Ved. one who praises, a praiser, (Sāy. = *stotri*.)

Stobha, as, m. stopping, obstructing; a stop, pause; disrespect, contumely; hymn, praise; a division of the *Sāma-veda*, (see *sāma-veda*, p. 1107); an insertion, anything inserted. — *Stobha-ēchalā*, f., N. of a chapter of the *Sāma-veda-ēchalā*, q. v. — *Stobha-prakṛiti*, is, f., N. of part of the *Sāma-veda*. — *Stobhānusamhāra* ('bha-am'), as, m., N. of a short treatise on *Sikhā* (one of the *Parīśiṣṭas* of the *Sāma-veda*).

Stobhana-samhāra = *stobhānusamhāra* above.

Staubhika, am, n., N. of the second portion of the *Samhitā* of the *Sāma-veda*, (see *sāma-veda*, p. 1107.)

स्तुभ *stubha*, as, m. a goat (= *chāga*).

स्तुम्भ *stumbh* (connected with *rt. stambh*, and in some senses identical with *rt. I. stubb* above; in native lists written *stumbh*), cl. 5. 9. P. *stubhnoti*, *stubhnāti*, to stop; to stupefy; to expel; [cf. Gr. *στυφ-ω*, *στυφελός*, *στυμνός*, *στυφεινός*, *τυφεινός*, probably also *τυφλός*, *τυφλός*; perhaps Old Germ. *stumpfh*, *stumbal*; Angl. Sax. *stypel*, *dumb*; Goth. *dumb*.]

स्तुवेय *stuveyya*, *stusheyya*. See col. 2:

स्तूप *stūp* (probably derived fr. *stūpa* below), cl. 4. 10. P. *stūpyati*, *stūpāyati*, &c., to heap up, pile, collect; to erect.

Stūpa, as, m. (according to Sāy. fr. rt. *stya*; according to Upādi-s. III. 25. fr. rt. *stu*), a heap or pile of earth, any heap or pile or mound; a Buddhist monument (commonly called *Tope*; it is a kind of Tumulus erected over sacred relics of the great Buddha or on spots consecrated as the scenes of his acts); a funeral pile; a heap of rays, accumulated rays (Ved., according to Sāy. *stūpaḥ* = *tapaiḥ rasmbhīḥ*, *Ṛig-veda* VII. 2. 1); (according to *Sabda-k.*) = *nishprayojana*; = *bala*.

Staupika, am, n. a kind of small broom carried by a Buddhist or Jain ascetic.

स्तृ I. *stṛi*, cl. 5. or *stṛī*, cl. 9. P. A. *stṛīnoti*, *stṛīnute*, *stṛīnāti*, *stṛīnīte*, *tastāra* (1st du. *tastariva*), *tastare*, *stārishyati* or *stārishyati*, -te (if in cl. 9), *astārishit* (according to some also *astārit*), *astṛita*, *astārishṭa* or *astārishṭa*, *astārishṭa* (if in cl. 9, Pāṇ. VII. 2. 42); Prec. *astāryāt*, *astāryāt*, *stṛishṭa*, *stārishṭa* or *stārishṭa*, *stṛishṭa* (if in cl. 9, Pāṇ. VII. 2. 42), *elartum* or *staritum* or *staritum* (Ved. Inf. *stārtavai*), to spread, spread out, expand, diffuse; to spread about, strew, scatter; to spread on or over; to cover, clothe; to kill, (in Naigh. II. 19. *stṛināti* is enumerated among the *vadha-karmāṇaḥ*): Pass. cl. 5. *stāryate*, cl. 9. *stāryate*, Aor. *astāri*, to be spread, &c.: Caus. *stārayati*, -yitum, Aor. *atastarat*, to spread; to cover: Desid. *tistīrshati*, -te, or *tistārishati*, -te, or *tistārishati*, -te: Intens. *tastāryate*, *tistāryate*, *tastārit*; [cf. Zend *star*, *star-is*: Gr. *στρό-νυ-μι*, *στοπέρ-νυ-μι*, *στρόν-νυ-μι*, *στρό-μυ*, *στρά-μνῆ*, *στρά-ρ-νυ*: Lat. *ster-n-o*, *stra-tu-s*, *stra-men*, *stra-mentu-m*, *toru-s*: Goth. *strau-ja*: Old Germ. *strao*, *betti-*

strewi, 'lectisternium': Slav. *stre-ti*, 'to extend'; *po-stla-ti*, 'to strew'; *po-stel-ja*, 'a bed': Lith. *streja*, 'a bed of straw.'

Tistirāṇa, *as*, *ā*, *am* (Perf. part. A.), Ved. one who has spread, spreading.

Stāra, *as*, *ā*, *am*, spreading, extending, covering, &c.; (*as*), m. anything spread, a layer, stratum; a bed, couch.

Stārāṇa, *am*, n. the act of spreading, strewing, scattering.

Stārāṇi, *as*, *ā*, *am*, to be spread; to be strewn or scattered.

Stariman, *ā*, m. 'that which is spread,' a bed, couch.

Starī, *is*, f. smoke, vapour; a heifer; a barren cow (acc. c. *staryam*, R̥g-veda I. 118, 20; in this sense probably connected with *sthira*, q.v.); [cf. Gr. *stēra* (for *stēra*); Lat. *sterilis*; Goth. *stairō*.]

Stariman, *ā*, m. = *stariman* above.

Stīra, *as*, *ā*, *am*, spread, covered, strewn; prepared; [cf. Gr. *stēp-v-o*.] = *Stīra-barhis*, *is*, *is*, *is*, Ved. one who has spread Kuśa grass.

2. *stīr*, spreading, covering, clothing, (Sāy. = *ād-śhādaka*, R̥g-veda I. 87, 1); a star, (R̥g-veda II. 2, 5. *stribhiḥ* = *nakshatraiḥ*, 'a star'; cf. *tāra*, 'light-strewer, light-scatterer'; in this sense thought by some to be for *astīr*, fr. rt. 2. *as* + *trī*; cf. Gr. *astērē*, *teipos*, *Æol. téppos*; Lat. *stella*; Goth. *stairno*; Angl. Sax. *steorra*.)

Stīrat, *am*, *ati*, *at*, covering, strewing, spreading over or upon.

Stīrāṇa, *as*, *ā*, *am*, Ved. spreading, strewing.

Stīra, *as*, *ā*, *am*, spread, spread out; [cf. *stīra*.]

Stīri, *is*, f. spreading, stretching out, expansion; covering, clothing.

स् 3. *stī* (= rt. *spri*, q.v.), cl. 5. P. *stī-ṇoti*, &c., to please, gratify, &c.

स् ४ *striḥ*, cl. 1. P. *striḥshati*, *tastrīksha*, &c., to go; Intens. *tarīḥstriḥshate*, &c.

स् ५ *strih* or *strih* (connected with rt. *trih*, q.v.), cl. 6. P. *strihāti*, *strihāti*, *ta-starha*, *starhitum* or *stardhum*, to strike, hurt, kill.

स् ६ *stīr*. See rt. 1. *stī* above.

स् ७ *stīh*. See rt. *stīh*.

स् ८ *sten* (more properly regarded as a Nom. fr. *stena* below; cf. rt. *stai*), cl. 10. P. *stenayati*, *atstenat*, &c., to steal, rob; [cf. Gr. *stēpōw*; Goth. *stīl-an*, 'to steal'; Angl. Sax. *stelan*, *stali*, *stalian*, *stalu*.]

Stena, *as*, m. (perhaps to be connected with a form *ste* derived fr. *stī* for rt. *stai*; cf. *styena* fr. rt. *stas*), a thief, robber; (*am*), n. thieving, stealing. = *Stena-nigraha*, *as*, m. the restraining or punishing of thieves; suppression of theft.

Steya, *am*, n. [cf. rt. *staf*], theft, robbery; anything stolen or liable to be stolen; anything clandestine or private. = *Steya-kṛit*, *i*, *t*, *t*, Ved. one who commits a theft, a thief, robber.

Steyin, *i*, m. a thief, robber; a goldsmith.

Staina, *am*, n. theft, robbery, thievery.

Stānya, *as*, m. n. theft, thievery, robbery; (*as*), m. a thief.

Stāma, *as*, m., Ved. a thief, robber, (Sāy. = *stena*, R̥g-veda VI. 66, 5.)

स्तेप *step*, cl. 1. A. *stepate*, &c., to ooze, &c. (= rt. *stip*, q.v.); cl. 10. P. *stepayati*, &c., to send, throw.

स्तेम *stema*. See under rt. *stim*.

स्तेय *steya*, *staina*. See above.

स्ते *stai*, cl. 1. P. *stāyati*, &c., to put on, adorn (= rt. *snai*); (probably also) to steal, do anything stealthily (Ved.).

Stāyat, *an*, *anti*, *at*, Ved. stealing, acting stealthily, (Atharva-veda IV. 16, 1.)

स्तेमिय *staimitya*, *am*, n. (fr. *stimita*), fixedness, rigidity, immobility, numbness.

स्तोक *stoka*, *as*, *ā*, *am*, little, small, short; few; low; (*as*), m. a small portion, drop (of water, ghee, &c.); the Cātaka bird; (*am*), ind. a little; less; [cf. Lith. *stokoju*, 'I want'.] = *Stoka-kāya*, *as*, *i*, *am*, little-bodied, small, diminutive. = *Stokanamra*, *as*, *ā*, *am*, a little bent down, slightly depressed. = *Stoka-sas*, ind. sparingly.

Stokaka, *as*, m. the Cātaka bird.

स्तोत्र *stotavya*, *stotri*, *stotra*. See p. 1143.

स्तोभ *stobha*, &c. See under rt. 1. *stubb*.

स्तोम् *stom*. See *stomaya*, p. 1143, col. 2.

स्तोम *stoma*. See p. 1143, col. 2.

स्तौपिक *staupika*. See *stūpa*, p. 1143.

स्तौभिक *staubhika*. See under rt. 1. *stubb*.

स्तौल *staula*, *as*, *ā*, *am* (for *sthaula* fr. *sthūla*), Ved. stout, robust, powerful, (Sāy. = *sthūla*, *pravṛddha*, R̥g-veda VI. 44, 7.)

स्त्यान *styāna*, *styena*. See below.

स्त्यै *styai* (also written *sh̥tyai*), cl. 1. P. *styāyati*, &c., to be collected into a heap or mass; to be spread about; to sound; [cf. according to some, probably Gr. *stēvōs*; Lat. *stipare*.]

Sti, *is*, m. (according to Sāy. fr. rt. *styai*, but cf. *upa-sti*), Ved. a house, dwelling, abode, (Sāy. = *griha*, R̥g-veda VII. 19, 11; perhaps also 'those who live in the house'.) = *Sti-pā*, *ās*, *ās*, *am*, house-protecting, (see R̥g-veda VII. 66, 3; Nirukta VI. 17.)

Stiyā, *f*, Ved. a collected mass; a mass or quantity of water, (Sāy. = *āpaḥ*, R̥g-veda VII. 5, 2; see Nirukta VI. 17.)

Styāna, *as*, *ā*, *am*, collecting into a mass; thick, bulky, gross; soft, bland, unctuous, smooth; sounding; (*am*), n. thickness, grossness, massiveness; unctuousness; nectar; idleness, sloth; echo, sound.

Styāya in *saṃ-styāya*, q.v.

Styāyana, *am*, n. collecting into a mass, aggregation, crowding together.

Styena, *as*, m. (according to Upādi-s. II. 46. fr. rt. *styai* above), nectar (= *a-mṛita*); a thief (in this sense probably for *stena*, q.v.).

स्त्री *stree*, f. (probably a contraction of *so-tri*, fem. of 2. *so-tri*, 'a bearer of children,' see p. 1118, col. 2; but according to Upādi-s. IV. 165. fr. rt. *styai*), a woman, female; a wife; the female of any animal (e.g. *sākhāmṛiga-stree*, 'a female monkey'). = *Stree-kāma*, *as*, m. desire of intercourse with women; fondness for women; desire of a wife; (*as*, *ā*, *am*), desirous of women, fond of women. = *Stree-kārya*, *am*, n. the business of women; attendance on women or the women's apartments. = *Stree-kumāra*, *am*, n. a woman and child. = *Stree-kusuma*, *am*, n. the menstrual excretion in women. = *Stree-kṛita*, *as*, *ā*, *am*, done by women. = *Stree-kshira*, *am*, n. mother's milk. = *Stree-gavi*, *f*, a milk cow. = *Stree-guru*, *us*, m. a female Guru or priestess (who teaches initiatory Mantras). = *Stree-ghosha*, *as*, m. 'marked by the sound of women,' dawn, day-break. = *Stree-ghna*, *as*, m. the murderer of a woman. = *Stree-caritra*, *am*, n. the doings of women. = *Stree-citta-hārin*, *i*, *ini*, *i*, captivating the heart of women, pleasing to the female sex; (*i*), m. the tree *Sobhānjana*. = *Stree-cikna*, *am*, n. any mark or characteristic of the female sex; the female organ, vulva or womb. = *Stree-cāura*, *as*, m. 'woman-thief,' a seducer of women, libertine. = *Stree-janani*, *f*, 'bearing females,' the mother of a daughter, a wo-

man who brings forth only daughters. = *Stree-jāti*, *is*, f. the female sex. = *Stree-jita*, *as*, m. 'wife-subdued,' a man ruled by his wife, a hen-pecked husband. = *Stree-tamā* or *stree-tamā*, *f*, a thorough woman, (Pāp. VI. 3, 44.) = *Stree-tarā* or *stree-tarā*, *f*, more thoroughly a woman, (Pāp. VI. 3, 44.) = *Stree-tā*, *f*, or *stree-tva*, *am*, n. womanhood, wife-hood; feminineness, effeminacy. = *Stree-dhana*, *am*, n. 'woman's wealth,' a wife's peculiar property or any property belonging to a woman over which she has independent control (said to be of six kinds, viz. *adhy-agnika*, a gift upon or in presence of the nuptial fire by a member of either family; *adhy-āvāhanika*, that which is taken from the father's house at the time of the bridal procession or when the bride is conducted to her husband's home; *ādhyvedanika*, a settlement on a first wife when her husband contracts a second marriage; *priti-datta*, a gift of affection; *śulka*, a kind of dower or money given to a woman to induce her to go to her husband's house; *anv-ādheya*, a gift from her own or husband's family after marriage: according to others the six kinds are, *bhartri-dāya*, *pitri-datta*, *mātri-d*, *bhrātri-d*, with the first two enumerated above: other varieties of woman's property are *bandhu-datta*, q.v., *yautuka*, q.v., *sau-dāyika*, q.v., *pūriyāya*, q.v., *lāvanyārjita*, q.v., and *pādavandanika*, the last being a gift to a wife from a husband in return for her *pāda-vandanā*, q.v., on her entering his house.) = *Stree-dharma*, *as*, m. the duty of a woman or wife; the laws concerning women; menstruation. = *Streedharma-yoga*, *as*, m. the application of laws or customs relative to women. = *Stree-dharmīni*, *f*, a woman during menstruation. = *Stree-dhava*, *as*, m. a woman's husband; a man, male. = *Stree-dhava*, *as*, m. 'having the mark of a female,' the female of any species of animal. = *Stree-nātha*, *as*, *ā*, *am*, having a woman as lord or protector, protected by a woman. = *Stree-nāman*, *ā*, *mni*, *a*, having a female name. = *Stree-nibandhana*, *am*, n. a woman's peculiar province, domestic duty, housewifery. = *Stree-paryopajivin* ('*ya-up*'), *i*, m. one who makes a living by keeping women for prostitution. = *Stree-para*, *as*, m. one who is devoted to women, a woman-lover, libertine. = *Stree-parata-dēsa*, *as*, m., N. of a district. = *Stree-parvan*, *a*, n., N. of the eleventh book of the Mahā-bhārata. = *Stree-piśāci*, *f*, a fiend-like wife. = *Stree-puṇa*, *mān*, m. a woman who has become a man. = *Stree-puṇa*, *am*, m. du. wife and husband, man and wife, the union of man and wife. = *Stree-puṇa-lakṣaṇā*, *f*, a woman who has the characteristic marks of both male and female, a hermaphrodite. = *Stree-pun-dharma*, *as*, m. the law (which regulates the duties) of man and wife, the mutual duties of husband and wife or of man and woman. = *Stree-pun-napūn-saka*, masculine, feminine, and neuter. = *Stree-pūva* or *stree-pūvaka* or *stree-pūvika*, *as*, m. or *stree-pūvin*, *i*, m. one who has been a woman formerly or in a former birth, (according to Sabda-k. *stree-pūva* = *stree-jita*, ruled by a woman.) = *Stree-pratyaya*, *as*, m. (in grammar) a feminine affix, an affix used in forming feminines from Prātipadikas. = *Stree-pramāṇa*, *as*, *ā*, *am*, having a wife for an authority, one who is ruled by a wife. = *Stree-prasanga*, *as*, m. intercourse with women. = *Stree-prasū*, *ūs*, *ūs*, *u*, bearing females, bringing forth daughters only. = *Stree-priya*, *as*, *ā*, *am*, liked or loved by women; (*as*), m. the Mango tree. = *Stree-bādhyā*, *as*, m. one who suffers himself to be distressed by a woman. = *Stree-buddhi*, *is*, f. the female understanding. = *Stree-bhṛitya*, *ās*, m. pl. women and servants. = *Stree-bhoga*, *as*, m. enjoyment of women, sexual intercourse. = *Stree-mat*, *ān*, m. a wife-possessor, a married man. = *Stree-mantra*, *as*, m. a woman's counsel, female stratagem. = *Stree-mukha-pa*, *as*, m. 'drinking the mouth of women,' the Asoka tree (= *dohālī*). = *Stree-yantra*, *am*, n. 'woman-vessel,' woman regarded as a vessel or machine, a woman who works like a machine. = *Stree-yācā-putra*, *as*, m. a son obtained through a wife's solicitations. = *Stree-ranjana*, *am*, n. 'delighting women,'

betel (which with the areca-nut is much chewed by Hindū women). — *Stri-ratna*, *am*, n. a jewel or gem of a woman, an excellent woman; N. of Lakshmi. — *Stri-rājya*, *am*, n. the kingdom of women (a country placed by some in the region of Bhutan). — *Stri-roga*, *as*, m. any disease incident to women. — *Stri-linga*, *am*, n. the female organ; the feminine gender. — *Strilinga-vartin*, *i*, *inī*, *i*, being in the feminine gender, being a feminine. — *Stri-vadha*, *as*, m. the slaying of a woman. — *Stri-vaśa*, *am*, n. subjection to women, submissiveness to a wife. — *Stri-vākyāṅkusa-prakṣuṇṇa* ('*ya-an*'), *as*, *ā*, *am*, driven or urged on by the goad of women's words. — *Stri-vidheya*, *as*, *ā*, *am*, submissive to a wife, governed by a wife, uxorious. — *Stri-viyoga*, *as*, m. separation from a wife. — *Stri-vivāha*, *as*, m. 'woman-marriage', the act of contracting marriage with a woman. — *Stri-ṛita*, *as*, *ā*, *am*, surrounded or attended by women. — *Stri-saṃsarga*, *as*, m. intercourse with women, female society. — *Stri-saṃsthāna*, *as*, *ā*, *am*, having a female shape. — *Stri-saṅga*, *as*, m. attachment or addiction to women; intercourse with a woman. — *Stri-saṅgrahaṇa*, *am*, n. the act of embracing a woman (improperly), adultery, seduction. — *Stri-sabha*, *am*, n. an assembly of women, collection of females. — *Stri-sambandha*, *as*, m. matrimonial connection with a woman; connection by marriage; relation or reference to women. — *Stri-sevā*, *f*. 'woman-service', addiction to women. — *Stri-svabhāva*, *as*, m. the nature or disposition of women; a guard of the women's apartments, eunuch. — *Stri-svarūpa*, *as*, *ā*, *am*, or *stri-svarūpa*, *at*, *ā*, *at*, or *stri-svarūpin*, *i*, *inī*, *i*, having a woman's shape or figure. — *Stri-hatyā*, *f*. the murder of a woman. — *Stri-hantrī*, *tā*, m. the murderer of a woman. — *Stri-haraṇa*, *am*, n. the carrying off or forcible abduction of a woman; rape. — *Stri-hārin*, *i*, m. the carrier off of a woman; one who commits rape, a ravisher. — *Stri-abhigamana*, *am*, n. the act of approaching a woman, sexual intercourse. — *Stri-ājiva*, *as*, m. one who lives by his wife; one who lives by keeping women for prostitution.

Strika = *stri* (at the end of an adj. comp., e.g. *sa-strika*, q.v.).

Straiṇa, *as*, *i*, *am*, female, feminine; suited or belonging to women; being among women; (*am*), n. womanhood, feminineness; the female sex; the nature of woman; a multitude of women; sexual enjoyment (Ved.). — *Straiṇa-tā*, *f*. or *straiṇa-tva*, *am*, n. effeminacy.

Strairājaka, *ās*, *f*. pl. (probably) the women of *Stri-rāja*.

Straiṣhūya. See Atharva-veda VI. 11, 3.

Stya stha. See under rt. *i*. *sthā*, col. 3.

स्यकर *sthakara* (connected with *stha* *gara* below), a betel-nut (according to some; cf. *sthaḡi*).

स्यग् *sthaḡ*, cl. I. P. *sthaḡati*, *tasthāḡa*, *asthāḡit*, &c., to cover, hide, conceal: Caus. *sthaḡayati*, &c., to cover, veil, hide, make invisible; [cf. Gr. *στῆ-ω*, *στῆ-ν*, *τέ-ν*, *στῆ-ος*, *τέ-ος*, *στε-α*, *στε-ος*; Lat. *teg-o*, *tec-tu-m*, *teg-i-men*, *teg-ula*: Old Norse *thek*, 'a roof': Old Germ. *dak-jan*: Engl. Sax. *theccan*, *thaca*: Lith. *steg-iu*, 'I cover'; *stoga-s*, 'a roof']

Sthaḡa, *as*, *ā*, *am*, fraudulent, dishonest, shameless, abandoned; (*as*), m. a rogue, cheat; (*i*), *f*. a betel box.

Sthaḡana, *am*, n. the act of covering or concealing, concealment.

Sthaḡara, a kind of plant (= *putra-jīvaka*); (perhaps) a betel-nut; [cf. *sthaḡi* above.]

Sthaḡikā, *f*. a courtesan; the office of betel-bearer.

Sthaḡita, *as*, *ā*, *am*, covered, concealed, hidden. *Sthaḡu*, *us*, m. a hump, an excrescence or protuberance on the back.

स्यखिडल *sthaḡila*, *am*, n. (according to some connected with rt. *sthal*), a piece of ground

(levelled, squared, and prepared for a sacrifice); a barren field; a heap of clods; a boundary, limit, landmark; (*as*), m. N. of a Rishi. — *Sthaḡdila-sāyin*, *i*, m. a devotee who sleeps on the bare ground or on the sacrificial *Sthaḡdila* (on account of a religious vow). — *Sthaḡdila-sitaka*, *am*, n. an altar. — *Sthaḡdile-saya*, *as*, m. an ascetic who sleeps on the bare ground or on the *Sthaḡdila*; a proper N.

Sthaḡdileya, *us*, m., N. of a king.

स्यन *sthana* (fr. rt. *i*. *as*), Ved. = *bhavatha*, (Rig-veda VIII. 18, 15.)

स्यपति *stha-pati*. See col. 3.

स्यपुट *sthaḡaḡa*, *as*, *ā*, *am*, being in contracted or difficult circumstances; unevenly raised, elevated and depressed, bent down. — *Sthaḡaḡata*, *as*, *ā*, *am*, being in contracted and uneven places, being on raised places and in hollows. — *Sthaḡaḡi-kṛita*, *as*, *ā*, *am*, made uneven, raised and depressed; (according to one commentator) covered with grass, &c.

स्थल *sthal* (connected with rt. *i*. *sthā*), cl. I. P. *sthalati*, *tasthāla*, *sthalishyati*, *asthālit*, *asthālitum*, to stand firm, be firm: Caus. *sthalāyati*, *-yitum*, Aor. *atishthalat*, to cause to stand firm, fix firmly: Desid. of Caus. *tiṣthālayishat*: Desid. *tiṣthālishat*: Intens. *tāsthalayate*, *tāsthalit*: [cf. Gr. *στῆ-α*, *ἔσθαλα*, *ἔσθαλη-ν*, *στέ-α*, *στέ-α*, *στέ-α*; Lat. *præ-stol-o-r*, *stul-tu-s*, *stol-i-du-s* (?); Old Germ. *stīl*, *stallan*, *stellan*; Lith. *stelti*, 'I appoint']

Sthala, *am*, *i*, n. f. firm or dry-ground, terra firma, dry land (as opposed to 'water'); shore, strand, beach; ground or land (in general), soil; place, spot, site; field, tract, district; station; (*am*, *ā*), n. f. a spot of dry ground artificially raised and drained; (*i*), *f*. a deity of the soil, local or tutelary divinity; (*am*), n. a piece of raised ground, mound, terrace; a topic, case, subject (of a description &c.), point under discussion; part (of a book); a tent, house of cloth; [cf. Old Germ. *stal*, 'a place'; *stulan*, *stela*, *stol*: Goth. *ga-stalds*: Engl. Sax. *stal*, *stæl*, *stillan*, *stille*: Mod. Germ. *stall*] — *Sthala-kanda*, *as*, m. a kind of plant (= *agrā-mya-kanda*). — *Sthala-kamala*, *am*, n. or *sthalakamalini*, *f*. the flowering shrub, Hibiscus *Mutabilis*. — *Sthala-kumuda*, *as*, m. the Kara-vira plant. — *Sthala-gata*, *as*, *ā*, *am*, gone or left on dry land. — *Sthala-cara*, *as*, *i*, *am*, land-going, living on dry land, not aquatic (opposed to *jala-cara*). — *Sthala-cyuta*, *as*, *ā*, *am*, fallen or removed from a place or position. — *Sthala-ja*, *as*, *ā*, *am*, land-born, terrestrial, not aquatic. — *Sthala-tas*, *ind*. from dry land, from terra firma. — *Sthala-tā*, *f*. the state of being dry ground. — *Sthala-devatā*, *f*. a local or rural deity, tutelary god presiding over some particular spot. — *Sthala-nalini*, *f*. = *sthalapadmīni* below. — *Sthala-padma*, *as*, m. = *mānaka*; (*am*), n. the shrub Hibiscus *Mutabilis*; another plant (= *chattrapaṭtra*, *tamālaka*). — *Sthala-padmīni*, *f*. the shrub Hibiscus *Mutabilis*. — *Sthala-manjari*, *f*. the plant *Achyranthes Aspera*. — *Sthala-mārga*, *as*, m. or *sthalavartman*, *a*, n. a way or road by land, (*sthalavartmanā*, *inst. c*. by land, as opposed to *jala-mārga*, *by water*). — *Sthala-vigraha*, *as*, m. a battle on level ground. — *Sthala-suddhi*, *is*, *f*. purification or clearance of a place from impurity. — *Sthala-sringāḡa* or *sthalasringāḡaka*, *as*, m. the plant *Tribulus Lanuginosus* (= *go-kshura*). — *Sthala-sīman*, *ā*, m. a land-mark, boundary. — *Sthala-stha*, *as*, *ā*, *am*, standing or being on dry ground, being on terra firma, being on shore. — *Sthalāntara* ('*la-an*'), *am*, n. another place. — *Sthalārūḡha* ('*la-ār*'), *as*, *ā*, *am*, alighted on the ground. — *Sthal-ruha*, *as*, *ā*, *am*, growing on dry ground; (*ā*), *f*. a kind of plant (= *griha-kumārī*); another plant (= *dagdḡā*). — *Sthal-sāya*, *as*, *ā*, *am*, sleeping on dry ground; (*as*), m. any amphibious animal (such as a tortoise, otter, &c.).

Sthalī, *f*. dry ground, &c.; see under *sthalā*

above. — *Sthalī-devatā*, *f*. a local divinity, deity of the soil or tutelary deity presiding over some particular spot (as a field, grove, village, &c.), a kind of faun or dryad.

Sthalīya, *as*, *ā*, *am*, relating or belonging to dry ground, terrestrial; belonging to a place, local.

Sthalēya, *us*, m., N. of a king.

स्थवि *sthaḡi*, *sthaḡira*, &c. See p. 1146.

स्थविष्ठ *sthaḡishṭha*, *as*, *ā*, *am* (superl. of *sthāla*), largest, most bulky; very big, very fat or corpulent.

Sthaḡiyas, *ān*, *asī*, *as* (compar. of *sthāla*), larger, bigger, more bulky, fatter, stronger; very fat, very corpulent.

स्था *i*. *sthā*, cl. I. P. (ep. and in some special significations also A.) *tiṣṭhati*, *-te* (*sthāt* = *tiṣṭhati*, Rig-veda II. 3, 10), *tasthau* (and sing. *tasthītha* or *tasthātha*, 1st du. *tasthītha*), *tasthe*, *sthāsyati*, *-te*, *asthāt* (3rd pl. *asthūh*), *asthīta* (3rd pl. *asthīshata*), Prec. *stheyāt*, *sthā-sishṭa*, *sthātum*, to stand (often with inst., e.g. *pādābhyām sthā*, to stand on the feet; *jānubhyām sthā*, to stand on the knees, i.e. to kneel); to stand still, stand firmly; to stay, stop, abide, dwell, remain, rest, wait; to stop, cease, desist; to rest on, depend on (sometimes A.); to be in any situation or state or position; to be, exist, live; to be at hand, be near or at the side; to abide or continue or be engaged in any act or course of action, practice, perform, behave, occupy one's self with, (sometimes with loc., e.g. *āsane sthā*, to abide in a command, i.e. to be obedient; sometimes with inst., e.g. *sāmādābhīh sthā*, to practice or continue practising conciliation, &c.; *mauna-vratena sthā*, to continue observing a vow of silence; sometimes with ind. part., especially if a habit or continuous course of action is implied, e.g. *dharmaṃ āśṛitya tiṣṭhati*, he continues practising virtue); to stand as a prostitute, give one's self up to sexual embrace, offer one's self to (A., e.g. *deva-dattāya tiṣṭhate*, she offers herself to Deva-datta, Pāp. I. 4, 34); Pass. *sthiyate*, and fut. *sthāsyate* or *sthāsyishyate*, Aor. *asthāyi*, to be stood; to be stayed or remained or abided, to be fixed or located, &c. (frequently used impersonally, e.g. *mayā sthiyātām*, let it be abided by me, i.e. I must abide); Caus. *sthāpayati*, *-te* (sometimes regarded as a nominal fr. *sthiira*), *-yitum*, Aor. *atishṭhīpat*, *-ta*, to cause to stand; to cause to stand still or firmly; to fix, settle, establish, set up, found, institute, erect, build; to place, put, locate, set, lay; to stop, arrest, restrain, hold in; to cause to be in any state or position; to cause to continue, make durable; to cause to live; to give in marriage; to make (with two acc.); to instruct in (with two acc.); Desid. *tiṣṭhātsi*, *-te*: Intens. *teshṭhiyate*, *tāsthāt*: [cf. Zend *hi-stā-mi* = Sans. *ti-shṭhā-mi*: Gr. *i-στη-μ*, *i-στη-ν*, *στά-μ*, *στά-ν*, *στά-μ*, *i-στό-μ*, *στή-μ*, *στή-λ*, *στα-τήρ*, *στα-θ*, *ερό-σ*, *στα-θ*, *μ*, *στή-θ*, *ο*, *στε-ν*, *ο*; (with the Caus. may be compared also, according to some) *στέφ-ω* (for *στη-ω*), *στέμ-μ*, *στέφ-μ*, *στέφ-α*, *στέφ-αν*, *τόπ-ο*: Lat. *st-o*, *st-i*, *st-o*, *stū-ti*, *stū-ti*, *stā-tor*, *stā-tu-s*, *stā-tu-o*, *stū-tua*, *stū-men*, *stā-bu-lum*, *stā-bi-lis*; (also with the Caus.) *stipa-re*, *stipatores*, *stipulāri*, *stapia*; (according to some also) *stup-o*, *stup-idu-s*: Old Germ. *stā-m*, *stedi*, *standa*, *stat*: Goth. *stan-dan*, 'to stand'; *stath-s*, 'a place'; *stol-s*, 'a stool, throne': Engl. Sax. *stan-dan*, *stand*, *studu*, *stund*: Slav. *stā-ti*, 'to stand': Lith. *stō-ti*, 'to stand'; *stā-tū-s*, 'standing'; *staty-ti*, 'to place'; *sto-na-s*, 'a stand, station'; *stā-kle-s*, 'a loom': Hib. *eta-d*, 'stop, delay, state, condition'; *stadaim*, 'I stand, stop']

Stā, *as*, *ā*, *am*, standing, staying, abiding, being situated, living, existing (generally found at the end of comp., e.g. *garbha-s*, *jala-s*, *dhara-s*): a place, spot, ground, = *sthalā* (according to Sabda-k.). — *Stha-pati*, *is*, m. (probably fr. *stha* + *pati*, but

according to some from the Caus. of rt. 1. *sthā*), 'ground-lord,' a sovereign, chief, king (according to Kātyāyana's Śrauta-sūtras XXII. 11, 11, &c. a Śūhpati is a Vaiśya, or even a person of lower caste, who has celebrated the Go-sava sacrifice after being chosen king); an architect; a master carpenter or mason, wheelwright; a charioteer; one who sacrifices to Vṛjhas-pati, a performer of the Vṛjhas-pati sacrifice; a guard or attendant of the women's apartments; N. of Kuvera; (*śe, śe, ś*), chief, best, principal.

Sthavi, is, m. a weaver; heaven (= *svarga*); = *jangama* (according to Śabda-k.).

Sthavira, as, ā, am, fixed, firm, steady [cf. *sthā-vira*]; old, aged, ancient, (*saptatyā sthāviraḥ*, one who is seventy years old, see *sthāvira*); (*as*), m. an old man; a beggar; epithet of Brahmā; (*ā*), f. an old woman; a kind of plant, = *mahā-śrāvāṇi*; (*am*), n. = *saileya*.

2. *sthā, ās, ās, am, Ved. standing, stationary*, (according to Say. on Rīg-veda X. 89, 4. *sthāh* = *sthā-varam vrikshādī rūpam*; see also Nirukta V. 3.)

Sthānu, us, us, u, firm, fixed, steady, stable, immovable, motionless; (*us*), m., N. of Siva; a stake, post, pile; a peg, pin, pillar; the gnomon of a dial; a spear, dart; a nest of white ants; the drug or perfume called Jṛvaka, q. v.; (*as, u*), m. n. a branchless trunk or stem, the trunk of a lopped tree or of any tree, any bare stock or stem. — *Sthānu-ścheda, as, m.* one who cuts down the trunks of trees, one who clears away timber, (Manu IX. 44.) — *Sthānu-tirtha, am, n.* N. of a Tīrtha. — *Sthānu-bhrama, as, m.* mistaking anything for a post. — *Sthānu-vat*, ind. like a post. — *Sthānu-varaukas* ('*na-oh*'), *ās, ās, as*, inhabiting Siva's forest. — *Sthānu-īśvara, as, m.* N. of a particular Siva-linga.

Sthātavya, as, ā, am, to be stood; to be stayed or remained; to be fixed.

Sthātus, n. (according to some modern scholars an old nom. sing. neut. for the later *sthātri*), Ved. anything standing or stationary (opposed to *caratha*, see Rīg-veda I. 58, 5).

Sthātri, tā, trī, trī, who or what stands or stays stationary, standing (frequently opposed to *jagat* in the phrase *sthātur jagatasā*, e. g. *viśvasya sthātur jagatasā gopāḥ*, the preserver of everything that stands and moves, Rīg-veda VII. 60, 2); [cf. Lat. *stator*.]

Sthāna, am, n. the act of standing or staying, stay, continuance, the being fixed or stationary; state, condition; a stationary state or condition, (one of the three aims or results of state policy; it is described as a kind of neutral or middle state characterized by neither loss nor gain, failure nor success); the act of standing firm so as to resist a charge, firm or calm bearing of troops, (Manu VII. 190); halt; the stamina of a kingdom, that which constitutes its chief strength or by virtue of which it exists, (regarded as consisting of four parts, viz. army, treasury, city, and territory, Manu VII. 56); the place of standing or staying, any place, spot, locality, site, situation, position, posture, station, post; office, appointment, rank, dignity, degree; proper or right place; the place or organ of utterance of any letter (which, according to Pāṇini, are eight, viz. *kaṇṭha*, the throat; *tālu*, the palate; *mūrdhan*, the top of the palate; *danta*, the teeth; *oshtha*, the lips; *kaṇṭhu-tālu*, the throat and palate; *kaṇṭhoshtha*, the throat and lips; *dantoshtha*, the teeth and lips; to which may be added *nāsikā*, which is the place of utterance for the true Anusvāra, and *uras*, the chest, which is said to be the place of Visarga); dwelling-place, abode, house; country, region, district; a town, city; a particular place or sphere assigned after death to those who do their duty or neglect it, (that of virtuous Brāhmins is called *Prajāpatya*; of Kshatriyas, *Aindra*; of Vaiśyas, *Māruta*; of Śūdras, *Gāndharva*; similarly, neglectors of duty have places of punishment assigned to them); a holy place; an altar; an open place in a town, green, plain, square; part or division of a book, section, chapter; the part or character of an actor; interval, opportunity, leisure; an object (e. g.

śulka-sth°, an object of toll, taxation; *pūjā-sth*°, object of honour; *kopa-sth*°, object of anger); a modulation of the voice, note, tone (of which, according to the Rīg-veda-Prātiśākhya, there are three; see *mandra*); likeness, resemblance; intimation; (*sthāne*), loc. c. in the right or proper place, properly, suitably, appropriately, justly, fitly, truly; at the right or appropriate moment, opportunely; sometimes; in the place of, in the room of, in lieu of, instead of (with gen.; in Pāṇini's grammar, when the gen. c. stands alone, the word *sthāne* has to be supplied, thus *hanter jaḥ* means that *ja* is to be substituted 'in place of' *han*, see Pāṇ. I. 1, 49); on account of, because of; like, resembling, similarly, as; [cf. *δύστροφος* (i. e. *δυσ-τροφος*), *ἀ-τροφος*, *ἀ-τροφ*, *ἀστροφ*, *δυστροφ*.] — *Sthāna-cāṇḍālā*, f. the plant *Ocimum Pilosum* (= *varvari*). — *Sthāna-cintaka, as, m.* an officer who superintends places of residence or official dwellings or provides quarters for an army, a kind of quarter-master. — *Sthāna-cyuta, as, ā, am*, = *sthāna-bhrashta* below. — *Sthāna-tas*, ind. according to place or station; in regard to the place or organ of utterance. — *Sthāna-tyāga, as, m.* desertion of post, leaving one's place. — *Sthāna-pāla, as, m.* 'place-protector, place-keeper,' a watchman, sentinel, policeman. — *Sthāna-pracyuta, as, ā, am*, ejected from a station or post, removed from an office, &c. — *Sthāna-bhīmī, is, f.* a dwelling-place, mansion. — *Sthāna-bhrashta, as, ā, am*, fallen or removed from any place or station, ejected from an office, displaced, out of place. — *Sthāna-māhātmya, am, n.* the greatness or glory of any place, a kind of divine virtue supposed to be inherent in a sacred spot, and to operate upon those who visit it. — *Sthāna-yoga, as, m.* assignment of suitable places, proper mode or place for preserving articles, (Manu IX. 332.) — *Sthāna-rakshaka, as, m.* = *sthāna-pāla*. — *Sthāna-vibhāga, as, m.* subdivision of a number according to the places of its figures. — *Sthāna-stha, as, ā, am*, abiding in one place, staying at home. — *Sthānādhyaksha* ('*na-adh*'), *as, m.* the superintendent of any place or post; a local governor; a watchman, police-officer. — *Sthānāntara* ('*na-an*'), *am, n.* another place. — *Sthānāntara-gata, as, ā, am*, gone to another place, gone away. — *Sthānānya-tva* ('*na-an*'), *am, n.* difference or diversity of place. — *Sthānābhāva* ('*na-abh*'), *as, m.* the want of a place or situation. — *Sthānāsana* ('*na-ās*'), *e, n. du.* standing and sitting down. — *Sthānāsana-vikāra-vat, ān, m.* (a pupil) occupying the station and seat and place of religious exercises (of his preceptor, Manu II. 248). — *Sthānāśedha* ('*na-ās*'), *as, m.* confinement to a place, imprisonment, arrest. — *Sthānēstara* ('*na-īś*'), N. of a place.

Sthānaka, am, n. a position, situation; a particular point or situation in dramatic action, (*patākā-sthānaka*, a striking situation introduced as an episode into the regular plot of a drama); a city, town; a basin or trench dug for water at the root of a tree; froth or a kind of scum on spirits or wine; a mode of recitation; a division or section of the Taittirīya branch of the Yajur-veda.

Sthānika, as, ī, am, belonging to a place or site, local; (in grammar) that which takes the place of anything else or is substituted for it; (*as*), m. any one holding an official post, a placeman, the governor of a place, superintendent of a district, manager of a temple.

Sthānīn, ī, inī, ī, having a place, having fixedness, placed, abiding, permanent; having a substitute; (*ī*), m. (in Pāṇini's grammar) the original form or primitive element (i. e. that form for which anything is substituted; the substituted form which takes its place being called *ādeśa*); that which has a place, that which has a place in a sentence or is actually expressed. — *Sthānī-bhūta, as, ā, am*, being the original or primitive form. — *Sthānī-vat*, ind. (in grammar) like the original form or primitive element, (the *ādeśa* or substituted form is said to be *sthānī-vat* when it is liable to all the rules which hold good for the primitive.) — *Sthānīvat-toa, am, n.* the state of being

like the original form or element. — *Sthānyā-āstraya, as, ā, am*, depending on the primitive form (said of a grammatical operation).

Sthāniya, as, ā, am, belonging or suitable to any place, prevailing in any place, local; (*am*), n. a town, city.

Sthāpaka, as, ā, am (fr. the Caus.), causing to stand, placing, fixing, establishing, founding, ordering, regulating; (*as*), m. the establisher or director of the stage-business, a kind of stage-manager; the founder of a temple, erector of an image.

Sthāpatya, as, m. (fr. *stha-pati*), a guard of the women's apartments; (*am*), n. architecture, building, erecting. — *Sthāpatya-veda, as, m.* 'the science of architecture,' one of the four Upa-vedas, (see *upa-veda*.)

Sthāpana, am, n. (fr. the Caus.), the act of causing to stand, placing, fixing, establishing, erecting, founding, instituting, regulating, directing, appointing; fixing the thoughts, concentration of the mind, abstraction; a dwelling, habitation; a ceremony performed when a mother perceives the first signs of living conception, = *pum-savana*; (*ā*), f. placing, fixing, establishing, regulating, arranging (as a drama &c.), stage-management; (*ī*), f. a kind of plant (= *pāṭhā*).

Sthāpaniya, as, ā, am, to be placed or fixed or established.

Sthāpayat, an, anti, at, causing to stand, fixing, placing, establishing.

Sthāpayitvā, ind. having placed or fixed, having established or erected, &c.

Sthāpita, as, ā, am, caused or made to stand, fixed, established, placed, located, deposited; set up, erected; founded, instituted, endowed, set apart; placed in any post or situation, appointed; ordered, regulated, directed, enjoined, ordained, enacted; settled, ascertained, certain; firm, steady.

Sthāpitavat, ān, atī, at, one who has placed or fixed, &c.

Sthāpya, as, ā, am, to be placed or deposited; to be fixed or established; (*am*), n. a deposit, pledge (= *nikshepa*). — *Sthāpyāpaharāṇa* ('*ya-ap*'), *am, n.* the stealing or embezzling of a deposit.

Sthāman, ā, n. strength, power, stamina; fixity, stability.

Sthāyin, ī, inī, ī, standing, staying, being, situated (often at end of comps., cf. *antara-sth*°); abiding, stopping, fixed, stationary, enduring, continuing, permanent, constant, lasting (as a feeling or state, see *sthāyi-bhāva* below); steady, firm, unchangeable, invariable; (*ī*), n. anything lasting, a permanent state or condition (opposed to *vy-abhicārin*, q. v.).

— *Sthāyi-tā, f.* or *sthāyi-tva, am, n.* permanency, steadiness, fixedness, constancy, invariableness. — *Sthāyī-bhāva, as, m.* a particular fixed or permanent condition of mind or body, lasting feeling (as forming a class of feelings or conditions which are favourite subjects of description in poetical and dramatic compositions; these *Sthāyi-bhāvas* are opposed to the *Vyabhicāri-bhāvas*, and are said in the Sāhitya-darpaṇa to be eight in number, viz. 1. *ratī*, love or desire; 2. *hāsa*, mirth; 3. *śoka*, sorrow; 4. *krodha*, resentment; 5. *utsāha*, high-mindedness or heroism; 6. *bhaya*, terror; 7. *jugupsā*, disgust or aversion; 8. *vismaya*, surprise; to which is sometimes added a ninth, viz. *śama*, quietism).

Sthāyuka, as, ā or ī, am, disposed to stay or last, apt to endure, of a steady nature, abiding, stopping, stationary, steady, firm; (*as*), m. the overseer of a village.

Sthāla, am, n. a plate or dish (generally made of some metal and used in eating); a cooking-pot, caldron or any culinary utensil. — *Sthāla-rūpa, am, n.* the form or representation of a pot.

Sthālī, f. an earthen pot or pan, cooking-pot, caldron, kettle, boiler; a particular vessel used in the preparation of Soma; the substitution of a cooked offering of rice &c. for the offering of meat at the Māṇsāśṭakā, q. v.; the trumpet-flower, *Bignonia suaveolens*. — *Sthālī-daraṇa, am, n.* the breaking of a pot. — *Sthālī-pakva, as, ā, am*, cooked or

dressed in a pot, boiled. — *Sthāli-pāka*, *as*, *m.*, Ved. a particular religious act performed by a householder, a cooked offering of rice, &c.; (*ās*), *m. pl.*, scil. *mantrāḥ*, epithet of particular Vedic hymns. — *Sthāli-purisha*, *am*, *n.* the sediment or dirt sticking to a kettle or cooking-pot. — *Sthāli-pulāka*, *as*, *m.* boiled rice in a cooking-pot; an illustration derived from the rule of boiled rice in a pot (by which all the grains are equally moistened by the heated water). — *Sthāli-vila*, *am*, *n.* the interior or hollow of a caldron or cooking-pot. — *Sthāli-viliya* or *sthāli-vilya*, *as*, *ā*, *am*, lit to be boiled or cooked in a pot. — *Sthāli-vriksha*, *as*, *m.* a kind of plant or tree (= *nandi-vriksha*, *āsvattha-bheda*).

Sthāvan, *ā*, *ari*, *a*, standing, stable, stationary. — *Sthāvara*, *as*, *ā*, *am*, standing still, not moving, not having the power of motion, not locomotive, fixed to one spot, fixed, stationary, firm, stable, immovable, (opposed to *jāngama*, *q. v.*); inert, inactive, slow (said of poison); regular, established; (*as*), *m.* a mountain; (*am*), *n.* any stationary or inanimate object (as a plant, mineral, &c.); these stationary objects constituted the seventh creation of Brahman and *taṣṭhūṣhām sarga*, see under *sarga*; cf. Manu I. 41); a bow-string; immovable property, real estate (such as land or houses); a heir-loom, family possession (such as jewels &c. which have been long preserved in a family and ought not to be sold). — *Sthāvara-tā*, *f.* fixedness, stability, the quality of being stationary, immobility; the state of a vegetable or mineral, (Manu XII. 9). — *Sthāvara-jāngama*, *am*, *n.* or *āni*, *n. pl.* things stationary and movable or inanimate and animate, (Manu I. 41). — *Sthāvara-rādi* (*ra-ādi*), *n.* the poison called Vatsa-nābha, *q. v.* — *Sthāvarasthāvara* (*ra-as*), *am*, *n.* things stationary and movable, immovable and movable property.

Sthāvira, *as*, *ā* or *i*, *am* (fr. *sthavira*), thick, firm (Ved.); (*am*), *n.* old age (described as commencing after seventy in men and after fifty in women, and ending at ninety, after which period a man is called *varshiyas*).

Sthāsaka, *as*, *m.* perfuming or smearing the body with fragrant unguents (of sandal &c.); a bubble of water or any fluid.

Sthānu, *u*, *n.* bodily strength or stamina.

Sthānu, *us*, *us*, *u*, disposed to stand, firm, stationary, immovable, fixed, stable; durable, permanent, eternal; a tree or plant (= *vriksha*; cf. *sthāvara*). — *Sthānu-tā*, *f.* firmness, stability, durability.

Sthita, *as*, *ā*, *am*, stood, stayed, remained, stopped; standing; standing up, risen; staying, resting, abiding, (*uccāvaśeshu sthita*, abiding in all things high and low); being, situated, existing, living; stood still, standing still, desisted, stopped; fixed, permanent, settled, steady, firm, immovable; steadfast, determined, resolved, decreed, established; steady or steadfast in conduct; faithful to a promise or agreement; upright, virtuous; agreed, engaged, contracted, promised; being close at hand, ready; (*am*), *n.* (in Vedic grammar), scil. *pada*, a word standing by itself (i. e. without the particle *iti* in the *Pada* text; opposed to *upa-sthita*). — *Sthitā-dhī*, *is*, *is*, *i*, steady-minded, firm-minded, firm, unmoved, calm. — *Sthitā-pāthya*, (in the drama) recitation in Prākṛit by a woman standing. — *Sthita-prajña*, *as*, *ā*, *am*, firm in judgment or wisdom, free from fancies or hallucinations, calm, contented.

— *Sthita-preman*, *ā*, *m.* 'firm in affection,' a firm or faithful friend. — *Sthitopasthita* (*ta-up*), *as*, *ā*, *am*, (a word) with and without the particle *iti* (in the *Pada* text; see *sthita* above).

Sthitavat, *ān*, *atī*, *at*, one who has stood or stayed or abided.

Sthiti, *is*, *f.* standing, staying, remaining, continuing, living, residing, abiding; stay, residence; standing still, stopping, continuance in one state; remaining stationary, stability, duration, fixedness, fixity, a firm position; stop, cessation; pause; any

situation, state, position; posture, condition, natural state, state of a case; good condition, well-doing, welfare; station, high station, rank, dignity; permanence; continuance or steadfastness in the path of duty, steadiness, correctness of conduct, propriety, good manners; consistency; establishment of good order (in a government); settled rule, sure or fixed decision, ordinance, decree, axiom, maxim; settled determination; term, limit, boundary; (in philosophy) inertia, resistance to motion; one of the three states through which the system of created things and every individual being passes, (these three states are, 1. *utpatti*, arising into being; 2. *sthiti*, continuance in life; 3. *laya*, dissolution); (in astronomy) duration of an eclipse; (in Vedic grammar) the standing of a word by itself (i. e. without the particle *iti*, see *sthita*). — *Sthiti-mat*, *ān*, *atī*, *at*, possessing firmness or stability, firm, stable; steady (in purpose or conduct), upright, firm, virtuous. — *Sthiti-sthāpaka*, *as*, *ā*, *am*, fixing in a (former or original) state or condition, capable of placing in or restoring to a (previous) form or position, having elastic properties; (*as*), *m.* (according to some also *am*, *n.*), the capability of placing in or recovering a (previous) position or condition, elasticity.

Sthitvā, *ind.* having stood or stayed or stopped, &c.

Sthira, *as*, *ā*, *am*, firm, fixed, steady, steadfast; unfluctuating, permanent, enduring, durable, settled, lasting; not moving, immovable, still, placid, calm, quiescent, cool, composed, collected, free from passion; steadfast or steady in conduct; constant, faithful, determined; certain, sure, convinced; firm, hard, solid, strong; (*as*), *m.* a deity, immortal; epithet of Siva; of Kārttikeya; a mountain; a tree; a bull; final emancipation from existence; the planet Saturn; a particular plant (= *i. dhava*); N. of a particular astronomical Yoga; of certain zodiacal signs (viz. Taurus, Leo, Scorpio, Aquarius; so called because any work done under these signs is supposed to be lasting); (*ā*), *f.* a strong-minded woman; the earth; the shrub *Sāla-pari*; a medicinal root (= *kākolī*); the silk-cotton tree; [cf. Gr. στερεός, στερόβος, στέριφος, στερίφη, στείρα, στήρ-γῆς, στήρ-ω, στελεών: Lat. *sterilis*, *stiria*, *stilla*, *stolidus*, *stultus*; Goth. *stairo*: Old Germ. *staren*, *storgen*, *stornen*, *ga-starken*, *stark-jam*, &c.: Angl. Sax. *starian*, *starc*: Lith. *styr-u*, 'to be stiff or benumbed'; *ster-na*, 'a carcass.']. — *Sthira-kūṭaka*, *as*, *m.* (in algebra) a steady pulverizer, constant multiplier, common divisor (applied to a particular kind of common divisor).

— *Sthira-gandha*, *as*, *ā*, *am*, having durable perfume, strong-scented; (*as*), *m.* the Campaka tree, *Michelia Champaka*; (*ā*), *f.* Pandanus *Odoratisimus* (= *ketaki*); the trumpet-flower (= *pālali*). — *Sthira-lakra*, *as*, *m.* a particular Jina or Bodhi-sattva (= *mañju-sri*). — *Sthira-litta*, *as*, *ā*, *am*, or *sthira-latas*, *ās*, *ās*, *as*, firm-minded, firm, resolute, constant, steady. — *Sthira-lchada*, *as*, *m.* 'firm-leaved,' the birch tree (= *bhūrja-patra*). — *Sthira-lchāya*, *as*, *m.* 'having deep shade,' a tree which gives shelter to travellers; any tree. — *Sthira-jihva*, *as*, *m.* 'firm-tongued,' a fish. — *Sthira-jivita*, *f.* 'firm-lived,' the silk-cotton tree. — *Sthira-tara*, *as*, *ā*, *am*, more firm, fixed, stationary; very firm or permanent, durable, eternal. — *Sthira-tā*, *f.* or *sthira-tva*, *am*, *n.* firmness, stability, steadiness, steadfastness; moral firmness, fortitude; fearlessness. — *Sthira-danushtra*, *as*, *m.* 'strong-toothed,' a snake; N. of Vishnu in the boar-Avatar; = *dhvani* (according to Sabda-k.). — *Sthira-dhanvan*, *ā*, *ā*, *a*, having or armed with a strong bow (said of Rudra, Rig-veda VII. 46, 1). — *Sthira-dhī*, *is*, *is*, *i*, firm-minded, resolute, persevering. — *Sthira-patra*, *as*, *m.* 'firm-leaved,' the marshy date tree. — *Sthira-pushpa*, *as*, *m.* 'firm-flowered,' the Campaka tree; the Vakula tree. — *Sthira-pushpin*, *i*, *m.* 'strong-flowered,' the Tilaka tree. — *Sthira-pratijña*, *as*, *ā*, *am*, persisting in an assertion, pertinacious; faithful to a promise.

— *Sthira-pratibandha*, *as*, *ā*, *am*, firm in resistance, pertinacious, obstinate. — *Sthira-pratishthā*, *f.* a firm resting-place, fixed residence. — *Sthira-preman*, *ā*, *ā*, *a*, firm or steady in affection, a firm friend. — *Sthira-pnu*, *us*, *us*, *u*, Ved. having constant food; [cf. *viśva-pnyu*]. — *Sthira-phala*, *f.* 'having firm fruit,' a kind of gourd (= *kush-māṇḍi*). — *Sthira-buldhi*, *is*, *is*, *i*, steady-minded, resolute, calm, dispassionate. — *Sthira-mati*, *is*, *f.* a firm mind, fixed resolution; (*is*, *is*, *i*), firm-minded, firm, steady, resolute. — *Sthira-manas*, *ās*, *ās*, *as*, firm-minded, resolute, determined, faithful. — *Sthira-yoni*, *is*, *m.* 'having a firm receptacle,' a large tree which gives shade and shelter. — *Sthira-yuvana*, *as*, *ā*, *am*, possessing constant youth, ever youthful; (*as*), *m.* a kind of good or evil genius, a fairy (= *vidya-dhara*). — *Sthira-ranga*, *f.* 'having a durable colour,' indigo; a sort of Curcuma. — *Sthira-rāgā*, *f.* a kind of Curcuma (= *dāru-haridra*). — *Sthira-locana*, *as*, *ā*, *am*, steady-eyed; (one) whose gaze is fixed. — *Sthira-śri*, *is*, *is*, *i*, having fixed or enduring prosperity. — *Sthira-savara*, *as*, *ā*, *am*, faithful to an agreement or promise, true, veracious. — *Sthira-sādhana*, *as*, *m.* the Sindu-vāra tree. — *Sthira-sāra*, *as*, *m.* 'having firm sap,' a kind of tree (= *sāka*). — *Sthira-sauhrda*, *as*, *ā*, *am*, firm in friendship; (*am*), *n.* firmness in friendship. — *Sthira-sthāyin*, *i*, *inī*, *i*, remaining firm or steady, keeping perfectly still (as in meditation). — *Sthirāṅkripa* (*ra-an*), *as*, *m.* 'durable tree,' the marshy date tree. — *Sthirātman* (*ra-ān*), *ā*, *ā*, *a*, firm-minded, resolute, unmoved, stable, steady. — *Sthirānūrāga* (*ra-an*), *as*, *ā*, *am*, constant in affection or love. — *Sthirāyus* (*ra-āy*), *us*, *us*, *us*, long-lived, long-lasting; (*us*), *m.* the silk-cotton tree, (also *sthirāyu* according to some). — *Sthirā-rambha* (*ra-ār*), *as*, *ā*, *am*, firm in undertakings, persevering. — *Sthiri-kṛi*, *cl.* 8. P. -karoti, &c., to make firm, confirm, strengthen, corroborate; to bring to a standstill, stop, make fast. — *Sthiri-bhū*, *cl.* 1. P. -bhavati, &c., to become firm or steady; to become calm.

Sthiraka, *as*, *m.*, N. of a preceptor.

Sthirāya, *Nom. P.* *sthirāyati*, &c., to remain firm or constant.

Sthura in *apa-sthū*, *q. v.*

Sthurin, *i*, *m.* = *sthirin* below.

1. *sthula* in *apa-sthū*, *vi-samsthū*, *q. v. v.*

Sthūra, *as*, *ā*, *am*, Ved. = *sthūla*, *sthavira*, strong, firm; wide, extended, (Sāy. = *visṛita*, Rig-veda VI. 29, 2); (*as*), *m.* a bull (Ved.); a man.

Sthūrikā, *f.* (probably) a barren cow, (according to some this is the more correct reading for *chūrikā* in Manu VIII. 325.)

Sthūrin, *i*, *m.* (also written *sthurin*, cf. *staurin*), a pack-horse, one carrying loads on his back; a pack-bullock; (*i*), *n.*, Ved. a cart drawn by one bull or draught animal, (Sāy. = *ekena dhuryepa yuktam anah*, Rig-veda X. 131, 3); [cf. Zend *staora*, 'a beast of burden': Gr. *taipos*: Lat. *taurus*: Umbr. *tuṛu*: Old Germ. *stūri*, 'strong'; *stur*, 'large': Goth. *stūr*: Angl. Sax. *steor*, *stor*: Engl. *steer*: Slav. *tuṛu*, 'a bull': Lith. *taura-s*, 'a wild ox.']. —

Stheman, *ām*, *m.* (according to some), firmness, stability, fixedness.

Stheya, *as*, *ā*, *am*, to be placed or fixed, to be settled or determined; (*as*), *m.* a person chosen to settle a dispute between two parties, an arbitrator, umpire, judge; a domestic priest; (*ās*), *f. pl.*, scil. *āpāḥ*, standing water (i. e. water standing in a pot used in certain nuptial ceremonies).

Sthēyas, *ān*, *asī*, *as* (compar. of *sthira*), more fixed or firm, firmer; very firm or stable; eternal, permanent; very resolute.

Stheshthā, *as*, *ā*, *am* (superl. of *sthira*), most fixed, very firm or stable, durable.

Sthātrya, *am*, *n.* (fr. *sthira*), firmness, stability, fixedness, steadiness; continuance; firmness of mind, resolution, constancy, calmness; patience; hardness, solidity.

Sthorin, *i*, m. a pack-horse or animal carrying burdens, (see *staurin*.)

Staura, *am*, n. (fr. *sthūra* = *sthūla*), firmness, strength, power; a sufficient load for a horse or ass; (*as*), m. a patronymic of the Vedic Rishi Agni-yuta or Agni-yūpa (author of the hymn Rig-veda X. 116).

Staurin, *i*, m. (see *sthūrin*, *sthorin*, *staurin*), a horse carrying burdens on his back, a pack-horse; a strong horse.

स्यागर *sthāgara*, Ved. probably connected with *stagara*, q. v.

स्यागु *sthāgu*. See p. 1146, col. 1.

स्याण्डिल *sthāṇḍila*, *as*, m. (fr. *sthaṇḍila*), a devotee who sleeps on the bare ground or on ground prepared for a sacrifice (= *sthaṇḍila-sāyin*); a mendicant, religious beggar.

स्थान *sthāna*, *sthānin*, &c. See p. 1146.

स्थापन *sthāpana*, *sthāyin*, &c. See p. 1146.

स्थाल *sthāla*, &c. See p. 1146, col. 3.

स्थावर *sthāvara*, &c. See p. 1147, col. 1.

स्थामु *sthāmu*, *sthānu*, &c. See p. 1147.

स्थिक *sthika*, *as*, m. (according to some fr. rt. *i*. *sthā*), the buttocks (= *kaṭi-protha*).

स्थित *sthita*, *sthiti*, &c. See p. 1147, col. 1.

स्थिर *sthir*, cl. I. P. *sthirati*, &c., (see Nirukta IX. 11.)

स्थिर *sthirā*, &c. See p. 1147, col. 2.

स्थिवि *sthi*, see Rig-veda X. 68, 3, (according to Śāy. *sthāvidhyah* apparently = *kusidebhyah*, but the MS. is doubtful.)

सुद *sthud* = rt. *thud*, cl. 6. P. *sthudati*, &c., to cover.

सुल 2. *sthūla*, *am*, n. (perhaps for *sthūda*, fr. rt. *sthud*, but cf. *i*. *sthūla* at p. 1147, col. 3), a sort of long tent.

स्यूणा *sthūṇā*, f. (according to Uṇādi-s. III. 15. fr. rt. *i*. *sthā*), the post or pillar of a house; any post or pillar; an iron image, statue; an anvil; a disease (according to some).

स्यूम *sthūma*, *as*, m. (according to Śabda-k.) light; the moon; [cf. *syūma*.]

स्यूर *sthūra*, *sthūrin*. See p. 1147.

स्यूल *sthūl* (rather a Nom. derived fr. *sthūla* below), cl. 10. A. *sthūlayate* (also P. *sthūlayati* according to some), *atsthūlāt*, -*ta*, to become big or stout, to become bulky, increase, grow fat.

Sthūla, *as*, *ā*, *am* (probably a later form of *sthūra* for *sthāvara*, see p. 1147, col. 3), strong, powerful; stout, bulky, big, huge; fat, corpulent; great, large, thick; clumsy, coarse, gross, rough, (opposed to *sūkṣhma*); not exact; doltish, stolid, thick-headed; stupid, dull, ignorant; (*as*), m. the jack tree; (*ā*), f. a sort of pepper (= *gaja-pippalī*); a kind of gourd or cucumber (= *ervāru*); large cardamoms; (*am*), n. a heap, quantity; = *kuṭa* (according to Śabda-k.); a tent, (probably for 2. *sthūla*). — **Sthūla-kangva**, *us*, m. a sort of wild and coarse kidney-bean (= *varaka*). — **Sthūla-kaṇṭhā**, f. the plant Nigella Indica. — **Sthūla-kaṇṭhaka**, *as*, m. 'large-thorned,' a kind of plant, = *jāla-varvīra*; (*ikā*), f. the silk-cotton tree. — **Sthūla-kaṇṭhā**, f. a kind of plant (= *brihati*). — **Sthūla-kanda**, *as*, m. 'having a large bulb,' a kind of esculent root plant with such a root (= *sārāṇa*; = *māyaka*; = *hastī-kanda*); a kind of garlic (= *rakta-lasuna*). — **Sthūla-kāya**, *as*, *ā*, *am*, large-bodied, corpulent. — **Sthūla-kāshtha-dah**, -*dhak*, or *sthūla-kāsh-thāgni* (°*tha-ag*), *is*, m. the trunk of a tree or

any thick piece of timber on fire. — **Sthūla-kṣheḍa** or *sthūla-kṣheḍa*, *as*, m. (see *kṣheḍa*), an arrow. — **Sthūla-grīva**, *as*, *ā*, *am*, thick-necked. — **Sthūla-karaṇa**, *as*, *i*, *am*, making big or large. — **Sthūla-dāridra**, *us*, m. a kind of culinary plant (= *mahā-dāridra*). — **Sthūla-dāpa**, *as*, m. (for *tūla-dāpa*), a large bowl-like instrument used in cleaning cotton. — **Sthūla-jiraka**, *as*, m. the plant Nigella Indica (called Kaloñji in Hindi). — **Sthūla-tara**, *as*, *ā*, *am*, more bulky, bigger, stouter, very large, larger. — **Sthūla-tā**, f. or *sthūla-tva*, *am*, n. bigness, stoutness, bulkiness, coarseness; dullness, stupidity. — **Sthūla-tvaḥ**, f. the marshy date tree (= *hīmtāla*). — **Sthūla-tvaḥ**, f. 'thick-barked,' a kind of plant (= *kāsmari*). — **Sthūla-dāṇḍa**, *as*, m. a sort of large reed (= *deva-nala*). — **Sthūla-darbha**, *as*, m. a kind of grass, Saccharum Munja. — **Sthūla-dalā**, f. the plant Aloe Perfoliata. — **Sthūla-deha**, *as*, *am*, m. n. = *sthūla-sarira* below. — **Sthūla-dhi**, *is*, *is*, *i*, dull-witted, stupid, ignorant. — **Sthūla-nāla**, *as*, m. a kind of large reed (= *deva-nala*). — **Sthūla-nāsa or *sthūla-nāsika*, *as*, *ā*, *am*, large-nosed, thick-nosed; (*as*), m. a hog, boar. — **Sthūla-paṭa**, *as*, *am*, m. n. coarse cloth; (*as*, *ā*, *am*), having coarse cloth or clothes. — **Sthūla-paṭṭa**, *as*, m. cotton; (*am*), n. coarse cloth (according to some). — **Sthūla-paṭṭaka**, *as*, m. coarse cloth. — **Sthūla-pāda**, *as*, *ā* or *i*, *am*, large-footed, club-footed, having swelled legs; (*as*), m. an elephant; a man with elephantiasis. — **Sthūla-pushpa**, *as*, m. 'large-flowered,' the tree *Æscynomene Grandiflora*; (*ā*), f. a sort of mountain Clitorea; (*i*), f. a kind of plant (= *yava-tikṭā*). — **Sthūla-phala**, *am*, n. the gross result of a calculation or measurement; (*as*), m. 'having large fruit,' the silk-cotton tree; (*ā*), f. the Crotalaria (= *śara-pushpi*). — **Sthūla-bāhū**, *us*, f., N. of a woman. — **Sthūla-buddhi**, *is*, *is*, *i*, dull-witted, dull, stupid. — **Sthūla-bhadra**, *as*, m., N. of one of the six Jaina Śruti-kevalins. — **Sthūla-bhūta**, *āni*, n. pl. the five grosser elements (according to the Sāṅkhya phil., see *sāṅkhya*). — **Sthūla-māricā**, *am*, n. a particular fragrant berry (= *kakkola*). — **Sthūla-māna**, *am*, n. gross or rough measure, rough computation. — **Sthūla-mūla**, *am*, n. a large root; a kind of radish (= *cāṇakya-mūlaka*). — **Sthūla-māhaviṣṇu**, *us*, *us*, *u*, or *sthūla-māhaviṣṇu*, *as*, *ā*, *am*, becoming large or stout. — **Sthūla-lakṣha** or *sthūla-lakṣya*, *as*, *ā*, *am*, 'having large aims or attributes,' munificent, liberal, generous; wise, learned; disposed to recollect both benefits and injuries; taking careless aim. — **Sthūla-lakṣya-tva**, *am*, n. munificence, liberality; aiming carelessly. — **Sthūla-vartma-kṛit**, *t*, m. a kind of shrub (= *brāhmaṇya-yashṭikā*). — **Sthūla-valkila**, *as*, m. 'thick-barked,' the red Lodhra (or Lodh tree, the bark of which is used in tanning, &c.). — **Sthūla-ṛikṣha-phala**, *as*, m. a kind of plant or tree (= *enigda-piṇḍitaka*). — **Sthūla-vaidehī**, f. a particular plant (= *gaja-pippalī*). — **Sthūla-sankhā**, f. a woman having a large vulva. — **Sthūla-sara**, *as*, m. a kind of large reed. — **Sthūla-sarira**, *am*, n. the grosser or material and perishable body with which a soul clad in its subtle body is invested, (opposed to *sūkṣhma-sarira* and *linga-sarira*, q. v. v.); (*as*, *ā*, *am*), large-bodied, huge. — **Sthūla-sāṭaka**, *as*, *akā* or *ikā*, m. f. or *sthūla-sāṭi*, *is*, m. thick or coarse cloth. — **Sthūla-sāli**, *is*, m. a kind of large rice. — **Sthūla-siras**, *as*, n. a large head or summit; (*ās*, *ās*, *as*), large-headed. — **Sthūla-sārahaka**, *as*, *ikā*, *am*, large-headed; (*ikā*), f. a small ant having a large head in proportion to its size. — **Sthūla-shaṭ-pada**, *as*, m. a large bee; wasp. — **Sthūla-shṭhūri**, *is*, m., N. of the father of a grammarian. — **Sthūla-sūkṣhma**, *as*, *ā*, *am*, mighty and subtle (as God who sustains the universe and an atom). — **Sthūla-skandha**, *as*, m. 'having a thick stem,' the Lakūca tree. — **Sthūla-hasta**, *as*, m. a large hand; the thick trunk of an elephant; (*am*), n. an elephant's trunk; (*as*, *ā*, *am*), having large hands. — **Sthūlāṅśū** (°*la-an*), f. a kind of Curcuma (= *gandha-***

patrā). — **Sthūlāntṛa** (°*la-an*), *am*, n. the larger intestine near the anus. — **Sthūlāmra** (°*la-āni*), *as*, m. the large Mango tree (= *mahārāja-cūta*). — **Sthūlāśya** (°*la-ās*), *as*, *ā*, *am*, large-faced, large-mouthed; (*as*), m. a snake. — **Sthūli-karaṇa**, *am*, n. the act of making large or bulky, enlarging, fattening. — **Sthūli-kṛita**, *as*, *ā*, *am*, made large, enlarged, fattened. — **Sthūli-bhūta**, *as*, *ā*, *am*, become large or thick, become bulky, fattened. — **Sthūlāirāṇḍa** (°*la-er*), *as*, m. the large castor-oil plant. — **Sthūlāilā** (°*la-elā*), f. large cardamoms. — **Sthūlōcāya** (°*lu-uc*), *as*, m. 'rough aggregation,' a large fragment of rock or crag fallen from a mountain and forming an irregular mound or hillock; incompleteness, deficiency, defect; the middle pace of elephants (neither quick nor slow); an eruption of pimples on the face; a hollow at the root of an elephant's tusks.

Sthūlaka, *as*, *ā*, *am*, large, bulky; (*as*), m. a sort of grass or reed (Saccharum Cylindricum, commonly called Ulu).

Sthūlin, *i*, m. a camel; [cf. *sthūrin*.]

Sthūla, *as*, *ā* or *i*, *am*, stout, robust (= *sthūla*, Rig-veda VI. 44. 7).

Sthūlākṣya, *am*, n. (fr. *sthūla-lakṣa*), the having great aims, munificence, liberality, (Manu VII. 211.)

Sthūlāsīrṣha, *as*, *i*, *am* (fr. *sthūla-sīrṣha*), having a large head or summit, large-headed.

Sthūlāśhṭhīvi, *is*, m. (sometimes written *sthaulashṭhīvi*), N. of an ancient grammarian.

Sthūlya, *am*, n. stoutness, bigness, largeness, bulk, size, thickness, coarseness, grossness, denseness, (opposed to *saukṣmya*); doltishness, density of intellect.

स्थेय *stheya*, *stheya*, *sthesṭha*. See p. 1147.

स्थैर्य *sthairya*. See p. 1147, col. 3.

स्थौण्य *sthauneya*, *am*, n. (said to be fr. *sthaṇḍā*), a sort of perfume (= *granthi-parṇa*; commonly called Gāṇḍhīlā).

Sthauneyaka, *am*, n. a kind of perfume.

स्थौर *sthaura*, *staurin*. See col. 1.

क्षपन *snapanā*, *snapita*. See below.

क्षव *snava*. See under rt. *i*. *snu*.

क्षस् *snas*, cl. 1. 4. P. *snasati*, *snasyati*, *sasnāsa*, &c., (according to some) to eject, eject from the mouth, reject (*nirāse*); to inhabit (*nirāse*, according to others); to eat (?); [cf. rt. *snus*]: Caus. *snasayati* or *snāsayati*, &c.

क्षसा *snasā*, f. a tendon, muscle, = *snāva*; [cf. perhaps, according to some, Old Germ. *snor*, *snuur*.]

क्ष्ना *snā* (probably connected with rt. *i*. *snu*), cl. 2. P. (cp. also A.) *snāti* (-*te*), Pot. P. *snāyāt* (Manu IV. 82; A. anomalous, *snāyita*, Mahā-bh. Vana-p. 7072), *sasnau*, *snāsyati*, *asnāsi*, Prec. *snāyāt* or *snayāt*, *snātum* (perhaps originally 'to float or swim,' cf. rt. *i*. *snu*, 3. *nav*, p. 518), to bathe, perform ablution; to perform the ceremony of bathing when leaving the house of a spiritual preceptor; Caus. *snāpayati* or *snāpayati* (with preps. the form *snāpayati* is more correct), to cause to bathe, wash, cleanse, bathe, wet; to bathe with tears, weep for (?); Desid. *snāsati*: Intens. *sāsnāyate*, *sāsnāti*, *sāsnēti*; [cf. Gr. *vā-ω*, *vā-mu*, *va-pó-s*, *vñ-pó-s*, *vñ-oo-s*, *vñ-ro*, *vñ-χ-ω* for *avñ-χ-ω*; Lat. *nā-re*, *nā-s* (= Sans. *snāsi*), *na-ta-re*, *na-su-s*; Goth. *nadr*; Angl. Sax. *nædre*, *nedre*; Old Germ. *nacho*; Hib. *snamhaim*, 'I swim.']

Snapanā, *as*, *i*, *am*, causing to bathe; used for bathing (as water &c.); (*am*), n. causing to bathe, bathing, ablution; washing, sprinkling, wetting.

Snapita, *as*, *ā*, *am*, bathed, washed, sprinkled, wetted, moistened.

Snāt, ān, āti or ānti, āt, bathing, performing ablution.

Snāta, as, ā, am, bathed, washed, purified by ablution, pure; (*as*), m. one whose spiritual instruction is finished; an initiated householder. — *Snātā-nulipta* ('ta-an'), *as, ā, am*, one who is both bathed and anointed.

Snātaka, as, m. a Brāhman who has performed the ceremony of ablution (cf. *ā-plava*) required on his finishing his first Āśrama or period of studentship as a Brāhma-čārin (and on becoming initiated into the second Āśrama or order of a Gṛiha-stha, q. v.); a Brāhman just returned from the house of his preceptor and become a married man or initiated householder, (three kinds of Snātakas are enumerated, 1. the Vidyā-snātaka or Brāhma-čārin, who, at the end of his period of studentship, has completed a course of study of the Vedas only; 2. the Vrata-snātaka, who has completed the prescribed Vratas or vowed observances, such as fasting, continence, &c., without becoming perfect in the Vedas; 3. the Vidyā-vrata-snātaka or Ubhaya-snātaka, who has completed both the Vedas and the Vratas; this last is of course regarded as the highest kind, see Kullūka on Manu III. 2); a Brāhman who is a Bhikṣu or asker of alms for any religious object or legitimate purpose, (nine kinds are enumerated in Manu XI. 1); any man of the first three classes who is an initiated householder.

Snātṛi, tū, trī, trī, one who bathes or washes, a bather.

Snātvā, as, ā, am, Ved. fit for ablations, capable of being used for bathing, (Sāy. *snātvāḥ* = *snānār-hāḥ*, Rīg-veda X. 71, 7.)

Snātvā (Ved. also *snātvā*), ind. having bathed or washed, having performed ablations.

Snāna, am, n. bathing, washing, ablution, dipping in water, wetting, purification by bathing, religious or ceremonial ablution, bathing in sacred waters (considered as a daily observance or as an essential part of some ceremonial); the ceremony of bathing or anointing an idol; anything used in ablution (e. g. water, perfumed powder for the body, &c.). — *Snāna-trīna*, *am, n.* 'bathing-grass,' Kusā grass. — *Snāna-dīpikā, f.*, N. of a commentary by Gopī-nātha on the Snāna-sūtra. — *Snāna-droni, f.* a bathing-tub. — *Snāna-yātrā, f.* 'bathing procession,' the festival held on the day of full moon in the month Jyeshtha (when images of Kṛishṇa as Jagannātha are carried out and bathed; in Orissa this festival is called Rathā-yātrā). — *Snānayātrika, as, ā, am*, attending the above procession at the bathing of Jagannātha. — *Snāna-vastra, am, n.* a cloth put on for bathing, a bathing-dress, wet cloth. — *Snāna-vidhī, is, m.* the rules of ablution, proper manner of bathing; N. of a Pārisiṣṭha of the Sāma-veda. — *Snāna-sīla, as, ā, am*, fond of bathing, observing or performing ablution (especially in sacred waters). — *Snāna-sūtra, am, n.*, N. of a Sūtra work (ascribed to Kātyāyana). — *Snānasūtra-paddhati, is, f.*, N. of a summary of a commentary by Hari-jivana-miśra on the Snāna-sūtra. — *Snānāgāra* ('na-ag'), *am, n.* a bath-room. — *Snānottirṇa* ('na-ut'), *as, ā, am*, rising up from a bath, one who has just completed his ablations.

Snāniya, as, ā, am, fit for bathing or ablution, suitable for bathing; (*am*), n. water or any article (such as unguents, perfumed powders, &c.) proper for bathing. — *Snāniya-vastra, am, n.* a cloth tied round the waist for bathing, a bathing dress.

Snāpaka, as, m. (fr. the Caus.), a servant who bathes his master or attends him while bathing (bringing water and pouring it over his person).

Snāpana, am, n. the act of causing to bathe or attending a person while bathing, (Manu II. 209.) — *Snāpanośchishṭa-bhojana* ('na-uo'), *e, n. du.* the act of bathing another person and eating his leavings, (Manu II. 209.)

Snāpita, as, ā, am, caused to bathe, attended on while bathing, immersed.

Snāyin, i, īti, i, bathing; (*i*), m. a bather, performer of ablations.

Snāsyat, an, āti or ānti, at, about to bathe or perform an initiatory ceremonial ablution; (*an*), m. a religious student about to become a Snātaka, (Manu II. 245.)

स्नायु snāyu, us, f. (according to some *us, m.*; said in Upādi-s. I. 1. to be fr. rt. *snā*), a sinew, tendon, muscle (described as *vāyu-vāhina-nādi*, 'a tubular vessel conveying vital air'; the string of a bow; [cf. probably Gr. *veipo-v*, *veup-ā*; Lat. *ner-vus*, *nervus*, *nervosus*; Old Germ. *snar-a*, *snar-ahha*, *snor*, *narwa*; Old Sax. *nar*; Lith. *nar-a-s*, *ner-u*.] — *Snāyu-bandhana, am, n.* a sinew-string. — *Snāyu-maya, as, i, am*, made of tendons. — *Snāyu-yuta, as, ā, am*, possessed of tendons, (Manu VI. 76.) — *Snāyu-raju, us, us, u*, having tendons for cords (said of the body). — *Snāyo-arman, a, n.* a kind of disease of the eyes.

Snāyuka = *snāyu* above.

Snāva, as, m. (the form *snāvāni*, neut. pl., occurs), a tendon, muscle; (according to some) the vascular membrane investing the bones; [cf. probably Old Germ. *senwa*; Angl. Sax. *sinu*, *sinu*, *seno*.]

Snāvan, ā, m. (according to Upādi-s. IV. 112. fr. rt. *snā*), a muscle, sinew (Ved.); = *rasika*, a lover (?).

स्निग्ध snigdha. See below.

स्निग्ध *snig, cl. 10. P. sneṣayati*, to go; to love, be in love; [cf. rt. *i. snih* below.]

स्निग्ध *i. snih, cl. 4. P. snihyati, sishṇeha, snehishyati or snekshyati, asnihat, snehitum or sneghdum or sneghum*, (probably originally) to be adhesive or sticky or viscid; to be bland; to be easily attached; to have affection for, love, regard; to be fond of (with gen.); to be kind to or pleased with; cl. 10. P. *snehayati*, &c., to be unctuous or greasy; Pass. *snihyate*, Aor. *asnehi*: Caus. *snehayati*, &c., Aor. *asishpihat*, to make unctuous, anoint, lubricate; to cause to love, &c.; to dissolve, destroy, kill, slay, (in Naigh. II. 19. *snehayati* and [according to some readings] *snehati* are enumerated amongst the *vadha-karmāṇaḥ*): Desid. *sinehishati, simehishati, sinikshati*: Intens. *seshnihyate, seshnegdhi* or *seshnegdhi*.

Snigdha, as, ā, am, oily, oleaginous, unctuous, greasy, fat, sticky, viscid, cohesive; adhesive; emollient, smooth; glossy, shining, resplendent; moist, wet; cooling; bland, kind, amiable; attached, loving, tender, affectionate, friendly, well affected; lovely, agreeable; coarse, thick, dense; (*as*), m. a friend; a sort of pine, (see *snigdha-dāru* below); the red castor-oil plant; scil. *ganḍūsha*, a particular mode of rinsing the mouth; (*ā*), f. marrow, = *medā*; (*am*), n. oil; bees'-wax; light, lustre; thickness, coarseness. — *Snigdha-jana, as, m.* an affectionate or friendly person, a friend. — *Snigdha-tarḍula, as, m.* a kind of rice of quick growth (= *shashṭika*). — *Snigdha-tā, f.* or *snigdha-tva, am, n.* unctuousness, oiliness; blandness; tenderness, kindness, affection, love. — *Snigdha-dāru, u, n.* a sort of pine, *Pinus Longifolia* (= *sarala*); another kind, *Pinus Devadaru*. — *Snigdha-patṛa, as, ā, am*, having smooth or glossy leaves; (*as, ā*), m. f. the jujube, *Zizyphus Jujuba*; (*ā*), f. a kind of plant (= *kāś-mari*); another kind (= *pālakyā*). — *Snigdha-patṛaka, as, m.* 'having smooth leaves,' a kind of grass; other plants (= *ghṛita-karaṇja*; = *guḍha-karaṇja*). — *Snigdha-piṇḍitaka, as, m.* a kind of Madana tree. — *Snigdha-phala, as, ā, am*, having unctuous fruit, having glossy fruit; (*ā*), f. the ichneumon plant (= *nākulī*). — *Snigdha-varṇa, as, ā, am*, having a glossy or bright colour; having a soft or agreeable complexion.

Snigdhwā or snihitvā, ind. becoming unctuous, becoming bland or affectionate.

2. *snih, f, t, i, or k, k, k*, loving, affectionate; one who loves.

Snidha, as, ā, am, attached, bland, tender, loving.

Snidhvā, ind. = *snigdhwā* above.

Snihiti, is, is, i, Ved. killing, slaying.

Snihiti, f., Ved. killing, slaying; malevolent, (Sāy. = *vadha-kāriṇi*, Rīg-veda I. 74. 2.)

Sneha, as, m. oiliness, unctuousness, fattiness, greasiness, lubricity, viscosity (as one of the twenty-four Gūpas of the Vaiśeṣika branch of the Nyāya phil.); moisture; blandness, tenderness, love, affection, kindness; filial love or affection; any unctuous or oleaginous substance, oil, grease, fat, an unguent; a fluid of the body; (*ās*), m. pl., N. of a caste (corresponding to the Vāisya). — *Sneha-guṇita, as, ā, am*, endowed with love or affection. — *Sneha-ścheda, as, m.* interruption of friendship, cessation or loss of regard. — *Sneha-pakva, as, ā, am*, cooked or dressed with oil. — *Sneha-pātra, am, n.* a worthy object of affection. — *Sneha-pūrvam*, ind. preceded by affection, affectionately, tenderly, fondly. — *Sneha-pravṛtti, is, f.* 'course of friendship,' affection, love. — *Sneha-priya, as, ā, am*, fond of oil; (*as*), m. a lamp. — *Sneha-bhāṇḍa, am, n.* an oil-vessel, pot of oil. — *Snehabhāṇḍa-jivī, i, m.* living by oil-vessels, an oilman. — *Sneha-bhū, ū, m.* phlegm, rheum, the phlegmatic humor. — *Sneha-bhūmi, is, f.* 'oil-ground, oil-source,' any substance yielding oil or grease; any object of affection, one worthy of love. — *Sneha-ranga, as, m.* 'oil-coloured,' sesamum. — *Sneha-vat, ān, āti, at*, unctuous, oily; possessed of affection, affectionate; (*āti*), f. = *medā* (according to Sabda-k.). — *Sneha-vastī, is, f.* a clyster or injection of oil, oily enema. — *Sneha-vid-dha, as, m.* 'pierced or impregnated with oil,' a sort of pine, *Pinus Devadaru* (according to Sabda-k. *am, n.*). — *Sneha-vimardita, as, ā, am*, rubbed or anointed with oil. — *Sneha-vija, as, ā, am*, having oily seeds, causing unctuousness, &c.; (*as*), m. the Piyālā tree. — *Sneha-vyakti, is, f.* manifestation or display of friendship. — *Sneha-samyukta, as, ā, am*, mixed with oil, dressed with ghee, (Manu V. 24.) — *Sneha-sambhāsha, as, m.* kind conversation. — *Snehākta* ('ha-ak'), *as, ā, am*, anointed with oil, oiled, greased, lubricated. — *Snehānurvṛtti* ('ha-an'), *is, f.* continuance of affection, affectionate or friendly intercourse. — *Snehāśa* ('ha-āśa'), *as, m.* 'oil-consumer,' a lamp.

Sneham, ā, m. a friend; the moon; a kind of disease.

Snehana, as, i, am, anointing, lubricating; destroying; (*as*), m. epithet of Śiva; (*am*), n. the act of anointing, unction, lubrication, rubbing or smearing with oil or unguents; unctuousness, being or becoming oily, &c.; an emollient, unguent, liniment.

Snehaniya, as, ā, am, to be anointed or lubricated; to be loved.

Snehayat, am, ānti, at, Ved. destroying, killing, murdering.

Snehitā, as, ā, am, anointed, smeared with oil; loved, beloved; kind, affectionate; (*as*), m. a loved one, friend.

Snehitārya, as, ā, am, = *snehaniya* above.

Snehitī, f., Ved. destroying, killing; [cf. *snihiti* above.]

Snehitvā, ind. = *snigdhwā, snihitvā* above.

Snehin, i, īti, i, oily, unctuous, fat; attached, affectionate, friendly; (*i*), m. an anointer, smearer; a painter; a friend.

Snehu, us, m. the moon; a kind of disease; [cf. *snehan*.]

Snaigdhyā, am, n. (fr. *snigdha*), unctuousness, oiliness, smoothness, lubricity, blandness; tenderness, fondness; affectionateness.

सु. 1. snu (probably connected with rt. *snā*), cl. 2. P. *snauti, sushnāva, snaviṣ-yati, asnāvī, snavitum*, to drip, trickle, distil, fall in drops, drop, ooze, run out, leak; to flow, stream; cl. 3. A. (Pass. reflex.) *snute, asnoshta* or *asnā-viṣhta*: Pass. *snūyate, snotā* or *snāvītā, snosh-yate* or *snāviṣhyate*, Aor. *asnāvi*, to be distilled, &c.: Caus. *snāvayati, &c.*, Aor. *asushnavat*: Desid. of Caus. *sienāvayishati* or *susnāvayishati*

स्पृश् 1. *spṛś* (cf. rt. *spars*), cl. 6. P. (ep. also A.) *spṛśati* (-te), *pasparśa* (3rd pl. *paspṛśuh*; ep. 3rd sing. A. *paspṛśe*, 3rd pl.

pasprīṣire, *sprakshyati* or *sparkshyati*, *asprā-kshit* or *asprākshit* or *asprīkshit*, Prec. *sprīṣyāt*, *sprashṭum* or *sparshṭum*, to touch, graze; to handle, take hold of, (*anyonyam hastam sprīṣa-taḥ*, they mutually touch hands, i.e. they shake hands with each other); to cleave to, cling to, come in contact with; to act upon, affect; to take, receive, accept (a sacrificial offering &c.); to reach, attain, obtain, undergo; to wash, sprinkle (e.g. *adbbis*, with water, Manu II. 60): Pass. *sprīṣyate*, Aor. *asprāsi*, to be touched; to be seized or affected by: Caus. *sparśayati*, -te, -yitum, Aor. *apaspar-sut* or *apasprīsat* (according to some *apisprīsat*), to cause to touch, make to touch (with two acc.); to offer, present, give: Desid. *pisprīkshatī*: Intens. *parisprīṣyate*, *parisprashṭi*, *parisparshṭi*, &c.; [cf. Lat. *spargo*.]

Sparśa, *as*, m. touch (= *sparśa* below; Sab-da-k.).

Sparśa, *as*, m. touching, touch, perception by touch, handling, contact; sexual union; collision, conflict, encounter (= *sam-parāya*); the quality of tangibility (which is the *Vishaya* for the skin; see *sāṅkhyā*); feeling, sensation; anything which touches or comes in contact, (eleven such *Sparśas* are enumerated, viz. 1. *uṣṇa*, hot; 2. *śīta*, cold; 3. *sukha*, pleasant; 4. *duḥkha*, painful; 5. *snigdha*, greasy; 6. *viśada*, clean; 7. *khara*, hard; 8. *mṛidu*, soft; 9. *ślakṣha*, smooth; 10. *laghu*, light; 11. *guru*, heavy); who or what affects or acts upon or influences; affection, morbid affection or influence, anything the contact or influence of which causes pain or disease, disorder, sickness, fever; air, wind; a consonant of any of the five classes of Gutturals, Palatals, Cerebrals, Dentals, and Labials (so called because the first four are pronounced by the contact of the tongue with the four places of utterance [see *sthāna*, *sprīṣṭa*], throat, palate, top of palate, and teeth; the fifth class or labials being formed by contact of the lips); contact (in astron.); presentation, gift, donation, offering, (*kāka-sparśa*, a particular ceremony on the tenth day after a death, putting out a lump of rice as an offering for the crows); a spy (probably for *spāśa*, q. v.); (ā), f. a wanton or unchaste woman. — *Sparśa-tanmātra*, *am*, n. the subtle element of tangibility, (see *sāṅkhyā*). — *Sparśa-tā*, f. a state of contact, touching. — *Sparśa-maṇi*, *is*, m. 'touch-stone,' a kind of stone (supposed to turn everything it touches to gold), the philosopher's stone. — *Sparśamant-prabhava*, *am*, n. 'touchstone-production,' gold. — *Sparśa-lajjā*, f. 'shrinking from touch,' the sensitive plant, *Mimosa Pudica*. — *Sparśa-vat*, *ān*, *atī*, *at*, having tangibility, palpable; agreeable to the touch, smooth, soft. — *Sparśa-varga*, *as*, m. a class of consonants, (see under *sparśa*). — *Sparśa-vedya*, *as*, ā, *am*, to be known or apprehended by the sense of touch. — *Sparśa-buddhā*, f. 'pure to the touch,' the plant *Asparagus Racemosus*. — *Sparśa-sukha*, *am*, n. the pleasure of touch. — *Sparśa-enāna*, *am*, n. ablation at the ingress of the sun or moon into an eclipse. — *Sparśa-syanda*, *as*, m. a frog (also written *sparśa-spanda*). — *Sparśānanda* ('*sa-an*'), f. 'touch-delighting,' N. of an *Apsara*. — *Sparśodaya* ('*śa-ud*'), *as*, ā, *am*, having a consonant succeeding, followed by a consonant.

Sparśaka, *as*, ā, *am*, touching, who or what touches or comes in contact with, a toucher.

Sparśana, *as*, ī, *am*, touching, handling; affecting, acting upon; (*as*), m. air, wind; (*am*), n. the act of touching, touch, contact; sensation, sense of touch, organ of sensation or feeling, sensitive nerve; gift, donation.

Sparśanaka, *am*, n. 'that which touches,' a term for the skin (in the *Sāṅkhyā* phil.).

Sparśaniya, *as*, ā, *am*, to be touched, perceptible by touch, tangible, sensible, palpable, to be felt, to be handled.

Sparśin, *i*, *inī*, *i*, touching, handling.

Sparśhatavya, *as*, ā, *am*, tangible, to be felt, to be handled.

Sparshṭri, *tā*, *trī*, *trī*, who or what touches or affects or acts upon; (*tā*), m. any agent or affection causing bodily pain or sickness, morbid heat, (the word *sparitri* given in *Sabda-k.* appears to be a corrupt form of this word; cf. *sparśa*.)

Sparśanapratyaksha, *am*, n. (fr. *sparśana* + *pratyaksha*), tactile perception, perception by touch or feel.

2. *sprīṣ*, *k*, *k*, *k*, a toucher, who or what touches, touching, piercing (generally in comps.; cf. *marma-sprīṣ*).

Sprīṣat, *an*, *atī* or *antī*, *at*, touching, handling, &c.

Sprīṣa, f. a kind of plant (= *bhujanga-ghātini*, commonly called *Kankālīka*).

Sprīṣi, f. the prickly nightshade, *Solanum Jacquinii*.

Sprīṣya, *as*, ā, *am*, to be touched or felt, tangible, sensible.

Sprīṣyamāna, *as*, ā, *am*, being touched, being handled.

Sprīṣṭa, *as*, ā, *am*, touched, felt with the hand, handled; formed by complete contact of the organs of utterance (as the consonants of the five classes of Gutturals, Palatals, Cerebrals, Dentals, and Labials, except the semivowels which are called *ishat-sprīṣṭa*, formed by slight contact, and the sibilants and *h* which are called *ishad-vivṛita*, formed by slight opening); defiled. — *Sprīṣṭa-mātra*, *as*, ā, *am*, merely touched. — *Sprīṣṭa-maithuna*, *as*, ā, *am*, defiled by sexual intercourse. — *Sprīṣṭa-sprīṣṭam* or *sprīṣṭa-sprīṣṭi*, ind. mutual touching, touching one another.

Sprīṣṭi, *is*, f. touch, touching, feeling, contact.

Sprīṣṭin, *i*, *inī*, *i* (?), one who has touched.

Sprīṣṭvā, ind. having touched or felt or handled.

Sprashṭavya, *as*, ā, *am*, to be touched, tangible, to be handled.

Sprashṭri, *tā*, *trī*, *trī*, = *sparshṭri* above.

सृह् *sprīh* (connected with rts. 1. *spridh*, *spardh*), cl. 10. P. A. *sprīhayati*, -te, *sprīhayām-āsa*, *sprīhayām-babhūva*, *apasprīhat*, *sprīhayitum*, to desire, wish for, long for (with dat. or gen., e.g. *rājyāya na sprīhaye*, I do not desire dominion); to envy (with dat. or gen., e.g. *na teshām sprīhayāmi*, I do not envy them; *kuverāya sprīhayati*, he envies Kuvera): Pass. *sprīhyate*, to be desired, &c.; [cf. perhaps Gr. *σπέρχομαι*; Lat. *spéro*; Old Germ. *spulgen*.]

Spārha, *as*, ī, *am* (fr. *sprīhā*), Ved. wished for, desirable, agreeable, enviable; (*am*), n., Ved. anything enviable or beautiful, (Sāy. *spārkhā* = *sprīhā* - *niyāni tejāsi*, Rīg-veda I. 135. 2.) — *Spārha-rā-dhas*, *ās*, *ās*, *as*, Ved. having or bestowing enviable wealth, (Sāy. = *sprīhāniya-dhana*, Rīg-veda IV. 16. 16.) — *Spārha-vīra*, *as*, ā, *am*, Ved. having enviable heroes or posterity.

Sprīhana, *am*, n. the act of desiring or wishing for.

Sprīhaniya, *as*, ā, *am*, to be wished or longed for, desirable, enviable. — *Sprīhaniya-tā*, f. or *sprīhaniya-tva*, *am*, n. desirableness, enviability. — *Sprīhaniya-sōbha*, *as*, ā, *am*, having desirable beauty, of enviable beauty.

Sprīhayat, *an*, *antī*, *at*, longing for, desiring, envying. — *Sprīhayad-varṇa*, *as*, ā, *am*, Ved. endowed with any form that may be desired, assuming all shapes, (Sāy. = *yādrisam varṇam yajamānaḥ* - *sprīhayati tādrisā-varṇopetaḥ*, Rīg-veda II. 10. 15.)

Sprīhayamāna, *as*, ā, *am*, desiring, wishing for, envying.

Sprīhayāyā, *as*, ā, *am*, desiring, desirable, enviable, (Sāy. = *sprīhaniya*); (*as*), m. epithet of a particular *Nakshatra*, (Uṇādi-s. III. 96.)

Sprīhayālu, *us*, *us*, *u*, disposed to be desirous or envious of, wishful, desirous, eager for, covetous, cupidinous.

Sprīhayitvā, ind. having desired or wished for.

Sprīhā, f. desire, eager desire, longing, wish, envy, covetousness.

Sprīhālu (according to some) = *sprīhayālu* above.

Sprīhita, *as*, ā, *am*, desired, wished for, longed for. *Sprīhya*, *as*, ā, *am*, to be wished for or desired, desirable; (*as*), m. the wild citron tree (= *mātu-lungaka*).

Sprīhyamāna, *as*, ā, *am*, being desired or longed for.

सृ *sprī* (also written *svrī*, *sṛī*), cl. 9. P. *sprīṇāti*, to hurt, kill.

स्फट *sprashṭri*, &c. See col. 2.

स्फट *sphaṭ* (thought to be for an original *sparī*; cf. Germ. *spalten*; Eng. *splīt*), cl. 1. P. *sphaṭati*, &c., to burst, expand, &c. (= rt. *sphul*, q. v.): Caus. or cl. 10. P. *sphaṭayati*, &c., to split open, cleave; to kill (= rt. *sphīt*).

Sphaṭa, *as*, ā, m. f. a snake's expanded hood; (i), f. alum, (see *sphaṭikāri* below.)

Sphaṭika, *as*, m. crystal, quartz; (ā), f. sulphate of alumina or alum. — *Sphaṭika-prabha*, *as*, ā, *am*, glittering like crystal, crystalline, transparent. — *Sphaṭika-maṇi-grīha*, *am*, n. a house of crystalline gems, crystal-abode. — *Sphaṭika-maya*, *as*, ī, *am*, made or consisting of crystal, crystalline. — *Sphaṭika-skambha*, *as*, m. a crystal pillar. — *Sphaṭika-har-maya*, *am*, n. a crystal palace. — *Sphaṭikācala* ('*ka-ad*'), *as*, m. 'crystal-mountain,' mount Meru. — *Sphaṭikātman* ('*ka-at*'), ā, m. crystal. — *Sphaṭikādri* ('*ka-ad*'), *is*, m. 'crystal-mountain,' the mountain *Kailāsa*. — *Sphaṭikādri-bhida*, *as*, m. 'penetrating *Kailāsa*,' camphor. — *Sphaṭikābhra* ('*ka-abh*'), *as*, m. 'crystal-cloud,' camphor. — *Sphaṭikāśman* ('*ka-aś*'), ā, m. 'crystal-stone,' crystal.

Sphaṭikāri, *is*, or *sphaṭikārikā* or *sphaṭikāri*, f. sulphate of alumina or alum (commonly corrupted into *phaṭ-kari*, *phaṭ-kāri*, *phaṭ-kiri*).

Sphaṭiki, f. (according to some) alum.

Sphaṭaka, *as*, m. a drop of water; (*am*), n. crystal.

Sphaṭika, *as*, ī, *am*, made of crystal, crystalline; (*am*), n. crystal. — *Sphaṭikopala* ('*ku-up*'), *am*, n. 'crystal-stone,' crystal.

Sphaṭita, *as*, ā, *am*, split open, expanded, made to gape, cleft.

Sphaṭika, *am*, n. crystal, quartz.

स्फाट *sphaṭ*, cl. 1. P. *sphaṭati*, &c., to burst, open, expand, &c. (= rt. *sphul*, q. v.), cl. 10. P. *sphaṭayati*, to jest or joke with (= rt. *sphaṇḍ*).

स्फाड *sphaṇḍ*, cl. 1. P. *sphaṇḍati*, &c., cl. 10. P. *sphaṇḍayati*, to jest or joke with, to laugh at.

स्फर *sphaṛ* = rt. *sphur*, and serving as the form of its Caus. *sphārayati*, &c., see *sphur*, vi-sphur.

Spharāna, *am*, n. trembling, quivering, throbbing, vibration.

1. *sphāra*, *as*, m. (for 2. see p. 1152), throbbing, quivering, vibration; twanging (of a bow-string; cf. vi-sphāra).

Sphāraṇa, *am*, n. the act of throbbing, shaking, trembling; causing to throb or vibrate (fr. the Caus.).

1. *sphārita*, *as*, ā, *am* (for 2. see p. 1152), made to quiver or vibrate [cf. vi-sphārita]; throbbing; vibrating.

स्फल् *sphal*, cl. 1. P. *sphalati*, *pasphāla*, *sphalītum*, to tremble, quiver, throb, palpitate, beat (= rt. *sphul*, q. v.): Caus. *sphālayati*, -yitum, to cause to tremble or shake, &c.; [cf. Gr. *σφάλω*, *σφάλω-ια*, *σφάλω-ης*, *σφάλω-ος*; Lat. *fall-o*, *fal-sus*, *falla*, *fallax*, *fallac-ia*; Old Germ. *fallan*; Lith. *pula*, *pultti*, 'to fall.']

Sphāla, *as*, m. throbbing, quivering, palpitation, beat, trembling, shaking.

Sphālana, *am*, n. the act of palpitating, shaking, quivering; causing to shake about or move; rubbing, friction; stroking or patting (a horse &c.).

स्फाटक *sphāṭaka*, *sphāṭika*. See above.

स्फाय *sphāy* (thought by some to be derived from a Pass. of a lost rt. *span*, *p* becoming *ph* through the influence of initial *s*; but apparently connected in some senses with *rts. sphar, sphur*), cl. 1. A. *sphāyate, pasphāye, sphāyitum*, to grow large or fat, become bulky, swell, expand, increase: Caus. *sphāvayati* (perhaps originally *sphāpayati*), -*yitum*, Aor. *apispharavat* (Pāp. VII. 3, 11), to cause to grow large, enlarge, augment, increase; [cf. Gr. *σπάω, σπάσ-μα, σπα-σμός, ἀ-σπάζομαι, ἀπατάω* (i.e. *ἀγαν-σπαω*); Lat. *spā-ti-um, patere*; Old Germ. *spannan, spannan*; Angl. Sax. *spanan, spinnan*; Goth. *spinnan*.]

Sphāta, as, ā, am, grown big, swollen, enlarged, increased.

Sphāti, is, f. swelling, intumescence, increase, growth.

2. *sphāra, as, m.* (according to Uṇādi-s. II. 13, fr. rt. *sphāy* above; perhaps also connected with rt. *sphar* and 1. *sphāra*), swelling, increase, enlargement (= *vridhī*); a bubble (in gold &c.); a protuberance [cf. Gr. *σφαῖρα*]; (*as, ā, am*), large, increased, expanded, spreading, great; abundant; loud; (*am*), n. much, abundance. — *Sphāri-bhū, cl. 1. P. -bhavati, &c.*, to become large or swollen, swell out, expand, spread out; to become manifest.

2. *sphārita, as, ā, am* (fr. 2. *sphāra* above; but perhaps also connected with *rt. sphar*), swollen out, spread out, extended, large.

Sphāvayat, av, anti, at, augmenting, increasing, enlarging.

Sphira, as, ā, am, abundant, much, many, large; swollen, expanded; vast, capacious, (Sāy. = *vridh-dha*.)

Sphita, as, ā, am, swollen, enlarged, bulky, fat, big, large, thick; much, abundant, many, numerous; successful, prosperous; affected by hereditary disease. — *Sphita-tā, f.* bulkiness, enlargement; prosperity, successful progress. — *Sphiti-kṛi, cl. 8. P. -karoti, &c.*, to enlarge, augment.

Sphiti, is, f. increase, enlargement; prosperity.

Sphayas, ān, asī, as (compar. of *sphira*), more abundant, very much or abundant.

Spheshtha, as, ā, am (superl. of *sphāra*), most abundant, very much or abundant.

स्फार *sphāra, sphāraṇa*. See p. 1151, col. 3, and above.

स्फाल *sphāla, sphālana*. See p. 1151.

स्फिक् *sphic, k, f.* (by some connected with rt. *sphāy*, 'to be fat'), a buttock, hip; (*av*), f. du. the buttocks; [cf. Old Germ. *speck*; Angl. Sax. *spic*.] — *Sphik-ghātana, as, m.* a particular plant or small tree much used in medicine (= *kaṭ-phala*, p. 196, col. 1).

Sphigi, f. Ved. the buttock, hip; (this form *sphigi* seems necessary to account for *sphigyā* = *kalyā*, Rīg-veda III. 32, 11; *sphigyam* = *kaṭi-pradeśam*, Rīg-veda VIII. 4, 8.)

Sphij, k, f. = *sphic* above.

स्फिट् *sphit, cl. 10. P. sphetayati, &c.*, to hurt, injure, kill (=rt. *sphitt*); to despise; to love (according to some); to cover (according to some).

स्फिट् *sphitt, cl. 10. P. sphittayati, &c.*, to hurt, kill (=rts. *sphiti, sphat*).

स्फिर *sphira*. See above.

स्फोत *sphita, sphiti*. See above.

स्फुट् *sphut* (connected with *rts. sphur, sphul*), cl. 6. P. *sphutati, cl. 1. P. A. sphotati, te, pusphota, pusphute, asphutat, asphutit, asphotit, sphutitum* (cl. 1. *sphutitum*), to burst or become suddenly rent asunder, burst open, split open, part asunder, break forth, expand; to blossom, blow (generally A.); to burst into view, be-

come manifested or made public, to disperse, run away; cl. 10. P. *sphutayati*, to burst, crack, break open; to burst into view: Pass. *sphutayate*, Aor. *asphoti*: Caus. *sphotayati*, to burst or rend suddenly, break, split, cleave, tear open, divide; to disclose, make clear; to hurt, destroy, kill; to winnow.

Sphuṭa, as, ā, am, burst, split open, broken, rent, torn, opened, expanded; open, blossomed, blown; clearly displayed, clear; plain, distinct, manifest, evident; well known or understood; bright; white; loud; spread, diffused; (in astronomy) apparent, true; corrected; (*ā*), f. the expanded hood of a serpent; (*am*), ind. distinctly, manifestly, evidently, certainly. — *Sphuṭa-tā, f.* openness, manifestation; perspicuity; blossoming. — *Sphuṭa-tāra, as, ā, am*, having stars clearly seen, bright with stars. — *Sphuṭa-pauruṣa, as, ā, am*, one who has displayed valour or energy. — *Sphuṭa-phala, am, n.* (in geometry) clear or precise result (of any calculation); distinct or precise area (of a triangle &c.). — *Sphuṭa-bandhanī, f.* a kind of plant, heart-pea (= *pārāvata-padi*). — *Sphuṭa-vaikālī, f.* the plant heart-pea. — *Sphuṭa-āra, as, m.* (probably) the true latitude of a star or planet. — *Sphuṭa-sūryagati, is, f.* apparent or true motion of the sun. — *Sphuṭārtha (‘ta-ar’), as, ā, am*, having a clear meaning, intelligible, obvious, significant. — *Sphuṭi-karaṇa, am, n.* the act of displaying clearly, making distinct; making true or correct, correction.

Sphuṭat, an, atī or anti, at, bursting open, parting or bursting asunder, splitting in two; blowing, blossoming; becoming manifest or clear; evolving.

Sphuṭana, am, n. the act of breaking or rending suddenly, bursting, tearing open, disruption, opening, expanding, blossoming.

Sphuṭaniya, as, ā, am, to be broken open or split.

Sphuṭi, is, or sphuṭi, f. cracking or chapping of the skin of the feet, sores or swelling of the feet; the fruit of the Karkāṣi or a sort of melon, Cucumis Momordica.

Sphuṭikā, f. (probably) a small bit broken off, little bit or piece.

Sphuṭita, as, ā, am, burst, broken open, split, cracked; budded, blown, expanded (as a flower); made clear, manifested, spread out; torn, destroyed; laughed at (= *pari-hasita*; cf. rt. *sphut*). — *Sphuṭita-caraṇa, as, ā, am*, having wide feet, splay-footed.

Sphoṭa, as, m. breaking, splitting open, bursting, disclosure, (*narma-sphoṭa* in dramatic action is explained to mean *bhāva-lesaiḥ sūcīto 'lparasah*, i.e. slight disclosures or glimpses of love); a swelling, boil, tumor; the idea or disclosure which bursts out or flashes on the mind when a sound is uttered; the eternal sound in the Pūrva-mīmāṃsā; (*ā*), f. the expanded hood of a snake. — *Sphoṭa-vāda, as, m.* a dissertation on the above philosophical Sphoṭa. — *Sphoṭa-vijaka, as, m.* 'having bursting seeds,' the marking-nut plant (= *bhālāsaka*).

Sphoṭaka, as, m. one who bursts or splits open; a swelling, boil, tumor.

Sphoṭana, as, i, am, breaking or splitting asunder, opening, making clear, disclosing, manifesting; (*as*), m. (in Vedic grammar) = *vyañjaka*, separated utterance of a close combination of consonants; (*am*), n. the act of bursting or rending suddenly, splitting, cracking; tearing; winnowing grain, &c.; cracking the finger-joints, snapping the fingers; (in grammar) the separation of the letters of a double consonant; (*i*), f. an instrument for splitting or cleaving, a gimlet, boring-tool, auger [cf. *ā-sphoṭanī, lā-sphoṭanī*].

Sphoṭāyana, as, m., N. of an ancient grammarian, (Pāp. VI. 1, 123; he is identified by some with Kakshivrat.)

Sphoṭikā, f. a kind of bird, a wagtail (= *hāpu-trikā*).

Sphoṭita, as, ā, am (fr. the Caus.), made to burst open, rent or torn asunder, disclosed.

स्फुट् *sphut, cl. 10. P. sphutayati, &c.*, to despise, disrespect.

स्फुड् *sphud, cl. 6. P. sphudati, &c.*, to cover.

स्फुराट् *sphurāt, cl. 1. P. sphurati, &c.*, to open, expand, &c. (=rt. *sphut*); cl. 10. P. *sphurayati, &c.*, to jest, joke, laugh at (=rt. *sphund*).

स्फुराड् *sphuraḍ, cl. 1. A. sphuradate, &c.*, to open, expand, &c. (=rt. *sphut*); cl. 10. P. *sphuradayati, &c.*, to jest, &c. (=rt. *sphand*).

स्फुत् *sphut*, an imitative sound; [cf. *phut*.] — *Sphut-kara, as, m.* 'making a blowing or crackling sound,' fire. — *Sphut-kāra, as, m.* making the noise *sphut*, crackling, burning.

स्फुर *sphur* (=rt. *sphar*, which appears in the Caus. and is probably the older form, see *sphar*); the rt. *sphur* is evidently connected with *rts. sphut, sphul*, cl. 6. P. *sphurati, pusphora, sphurishyati, asphurit*, Prec. *sphuryāt, sphuritum*, to tremble, palpitate, throb, vibrate, thrill, quiver, twitch, become agitated, struggle; to start, dart, spring, bound; to spring back, rebound; to spring up, shoot out, break forth, burst out plainly or visibly, start into view, be evident or manifest, appear clearly, become displayed or expanded; to flash, scintillate, twinkle, sparkle, shine, gleam, glitter; to flash on the mind, rush into the memory; to go tremulously; to bruise, destroy, (Sāy. *sphurat* = *sphurishyati* = *vādhishyati*, Rīg-veda I. 84, 8); Pass. *sphuryate*, Aor. *asphori*: Caus. *sphorayati, spharayati* (see rt. *sphar*), -*yitum*, Aor. *apusphurat, apuspharat*, to cause to vibrate; to make to shine or glitter; to cast: Desid. *pusphurishati*: Intens. *posphuryate, posphortī*; [cf. Zend *spar*; Gr. *σφαίρω, ἀ-σφαίρω*, (probably also) *σφαίρα, σφαῖρα, σφοδρός, σφύρον*; (probably) Lat. *sperno*; Angl. Sax. *spurnan, spura*; Lith. *spir-ti, spar-dyti*.]

Sphura, as, m. trembling, throbbing; swelling; coruscating; a shield.

Sphurana, am, ā, n. f. the act of trembling, throbbing, pulsation, vibration; quivering or throbbing of parts of the body (e.g. quivering of the lips, twitching of the eyes, &c., as indicating good or bad luck); springing or breaking forth, starting into view, expansion; flashing, coruscation, scintillation, twinkling, glittering; flashing on the mind.

Sphurat, an, atī or anti, at, trembling, shaking, quivering, throbbing; starting, darning; springing up, breaking forth, bursting out plainly or visibly, becoming clear or manifest; flashing, glittering; flashing vividly on the mind; swelling, expanding [cf. *sphuṭat*]; going, moving; going tremulously. — *Sphurad-adharoshtha (‘ra-osh’)* or *sphurad-oshtha, as, i, am*, having quivering lips, (*sphurad-adharoshtham*, ind. with quivering or pouting lips.) — *Sphurad-ulkā, f.* a shooting meteor, aerolite. — *Sphuradulākākriti (‘kā-āk’)*, *is, es, ē*, having the form of a shooting meteor.

Sphurita, as, ā, am, trembling, heaving, throbbing, thrilling, palpitation; shaken, agitated; flashing, glittering, gleaming, playing, unsteady; swelled, swollen; (*am*), n. a throb, throbbing, tremor, quivering or twitching of the eyelids, &c., agitation or emotion of mind. — *Sphurita-tatahrada, as, ā, am*, having flashing lightning (said of a cloud). — *Sphuritottarādhara (‘ta-ul’, ‘ra-adh’)*, *as, ā, am*, having trembling upper and under lips.

Sphūrta, as, ā, am, (according to some) throbbled, throbbing; suddenly risen into remembrance.

Sphūrti, is, f. throb, palpitation, tremor, trembling, shaking, vibration; spring, bound, start; breaking forth visibly, becoming evident or apparent, manifestation, expansion; flashing on the mind or memory. — *Sphūrti-mat, ān, atī, at*, throbbing,

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sakha, as, m. 'love's friend,' the moon. — *Smara-stambha*, as, m. 'love-column,' the male organ. — *Smara-smarya*, as, m. a donkey, ass (= *garda-bha*). — *Smara-hara*, as, m. 'love-destroyer,' epithet of Siva (see *an-āṅa*). — *Smārākula* or *smārākūḷita* ('*ra-āk*'), as, ā, am, agitated by love, love-sick. — *Smārāgāra* ('*ra-āg*'), am, n. 'love-abode,' the female organ. — *Smārāṅkusa* ('*ra-an*'), as, m. 'love-hook,' a finger-nail; a lover, lascivious person. — *Smārātura* ('*ra-āt*'), as, ā, am, love-sick, pining with love. — *Smārāṇḍha* ('*ra-an*'), as, ā, am, love-blinded, infatuated with passion. — *Smārāri* ('*ra-ari*'), is, m. 'enemy of Kāma-deva,' epithet of Siva. — *Smārārta* ('*ra-ār*'), as, ā, am, love-sick. — *Smārāsava* ('*ra-ās*'), as, m. 'love-liquid,' saliva. — *Smārātuka* ('*ra-ut*'), as, ā, am, pining or languishing with love, love-sick.

Smaraṇa, am, n. the act of remembering, remembrance, memory, recollecting, recollection, reminiscence; tradition, traditional precept, (*iti smaraṇāt*, 'from its being so mentioned in the Smṛiti,' cf. *smṛit*); mental recitation (of the name of a deity), calling upon the name of a god; regretting, remembering with regret; thinking upon, anxious thought. — *Smaraṇa-padavi*, f. 'road to mere memory,' death. — *Smaraṇānugraha* ('*ṇa-an*'), as, m. the favour of remembrance, kind remembrance. — *Smaraṇāpadya-tarpaka* ('*ṇa-ap*'), as, m. 'satisfying memory's offspring,' a turtle, tortoise. — *Smaraṇāyugapadya* ('*ṇa-ay*'), am, n. the non-simultaneity of recollections.

Smaraṇiya, as, ā, am, to be remembered, memorable, to be borne in mind.

Smarat, an, *antī*, at, remembering, recollecting, considering.

Smartavya, as, ā, am, to be remembered, memorable.

Smartṛi, tā, *tri*, *trī*, one who remembers or collects. — *Smartṛi-tva*, am, n. remembrance, recollection.

Smartyamāṇa, as, ā, am, being remembered, being mentioned in the Smṛiti.

Smāra, as, m. memory, recollection.

Smāraka, as, *lā*, am, reminding, putting in mind, instructing.

Smārāṇa, am, n. (fr. the Caus.), the act of causing to remember, reminding, calling to mind.

Smāram, ind. having remembered.

Smārta, as, ā, am (fr. the Caus.), reminded, called to mind, recalled to recollection.

Smārta, i, *ini*, ī, remembering; reminding.

Smārta, as, i, am (fr. *smṛiti*), relating to memory, memorial, remembered, coming within the range of memory; recorded in the Smṛitis, prescribed in the inspired codes of law, based on Smṛiti, q. v.; sanctioned by law, canonical, legal; following the doctrine of the law-books; domestic (applied to the domestic fire which every Brāhman is bound to keep up); (as), m. a Brāhman skilled in jurisprudence or traditional law (especially one belonging to a sect founded by Sankarācārya, whose expositions of the principle of unity, according to the Vedānta doctrine, they professedly follow, though holding Siva in especial honour; their chief establishment is at Śrīngā-giri, but they are said to be found throughout the south of India); (*an*), n. any act or rite enjoined by Smṛiti or allowed by traditional usage, a legal act. — *Smārta-karma*, a, n. a rite enjoined in the Smṛitis, one of the less important domestic rites. — *Smārta-kāla*, as, m. the period to which memory may extend (i.e. a century, according to some lawyers). — *Smārta-sūtra*, am, n. any Sūtra work based on Smṛiti (opposed to *śrauta-sūtra* or *Sūtras* based on *śruti*, see *sūtra*). — *Smārta-homa-pariśiṣṭa*, am, n., N. of a Pariśiṣṭa of the Sāma-veda.

Smārya, as, ā, am, to be remembered, memorable.

Smṛita, as, ā, am, remembered, recollected, called to mind; recorded, mentioned, said, declared, termed, styled, named; enjoined by Smṛiti or traditional law, declared or propounded in the law-books.

— *Smṛita-mātra*, as, ā, am, only remembered or thought of.

Smṛiti, is, f. remembrance, memory, reminiscence, recollection, thinking of or upon (any person or thing), calling to mind; Memory (personified as a daughter of Dakṣa and wife of Angiras); what is remembered, that which is borne in mind from the beginning, tradition, law; the institutes or body of traditional or memorial law (as handed down originally by Manu, Yājñavalkya, and other great legislators who were supposed to have been inspired, and to have based their precepts on the Veda and divine revelation, though the laws they promulgated were called Smṛiti, 'what is remembered,' in contradistinction to *śruti*, 'what is heard or revealed,' and to *Ācāra*, 'established usage'; the very essence of Smṛiti being that it was delivered memoriter by human authors, and not directly revealed, as explained in Manu II. 10, see *śruti*); in its widest acceptation Smṛiti is said to include the Vedāṅgas, the Sūtras or aphorisms both *śrauta* and *grihya*, the institutes of Manu and other inspired law-givers, the Itihāsas, such as the Rāmāyaṇa and Mahā-bhārata, and the Purāṇas, but the term Smṛiti is more usually restricted to the metrical codes of Manu, Yājñavalkya, Parāśara, &c., see *smṛiti-sāstra* below); any particular law-book or code of laws; any particular law or rule of law, canon, legal text (e.g. *anumitā smṛitiḥ pratyakṣahayā smṛityā bādhyate*, a Smṛiti which is only inferred is set aside by a visibly existing Smṛiti; *iti smṛiteḥ*, according to such a Smṛiti or legal text, according to such a traditional law); a passage in a work treating of law; pensive or loving recollection, desire, wish [cf. *smara*]; understanding. — *Smṛiti-kaumudī*, f. 'light of law,' N. of a legal work by Viśveśvara (composed under the patronage of king Madana-pāla). — *Smṛiti-kaustubha*, 'jewel of law,' N. of a work by Ananta-deva. — *Smṛiti-candrikā*, f. N. of a legal work. — *Smṛiti-tattova*, am, n. 'digest of legal truth,' N. of a work by Raghu-nandana. — *Smṛiti-darpaṇa*, 'mirror of law,' N. of a work. — *Smṛiti-pratyavamarśa*, as, m. retentiveness of memory, accuracy of recollection. — *Smṛiti-prabandha*, as, m. a Smṛiti composition, legal work. — *Smṛiti-bhāṇṣa*, as, m. loss or failure of memory. — *Smṛiti-mañjari*, f. N. of a legal work. — *Smṛiti-mat*, *an*, *ati*, at, having a good memory, remembering, recollecting. — *Smṛiti-mahārpaṇa* ('*hā-ar*'), as, m. 'ocean of law,' N. of a work. — *Smṛiti-ratnākara* ('*na-āk*'), as, m. 'jewel-mine of law,' N. of a work by Capdeśvara. — *Smṛitiratnāvalī* ('*na-āv*'), f. 'string of jewels of law,' N. of a work by Rāma-nātha. — *Smṛiti-rodha*, as, m. temporary interruption or obstruction of memory, failure of memory. — *Smṛiti-vibhrama*, as, m. confusion of memory. — *Smṛiti-viruddha*, as, ā, am, contrary to law, illegal, unjust. — *Smṛiti-virodha*, as, m. opposition to law, illegality, impropriety; disagreement between two or more codes of law or legal texts. — *Smṛiti-sāstra*, am, n. a law-book, a code, digest; legal science, (the most celebrated law-books are those of Manu, Yājñavalkya with its commentaries the Mitākṣharā, Parāśara, Hārta, Vyāsa, Vasistha, Viṣṇu, Vrihas-pati, Atri, San-kha, Likhita, Uśanas, Angiras, Yama, Āpastamba, Samvarta, Śālitapa, Kātyāyana, Dakṣa, Gautama; these authors are sometimes classed in three divisions, under the three heads of *sāttvika*, *rājasa*, and *tāmasa*, according to the tendency of their writings.) — *Smṛiti-śīla*, e, n. du. traditions and moral practices. — *Smṛiti-śeṣa*, as, ā, am, one of whom only remembrance remains, a deceased or defunct person; that of which nothing is left but remembrance. — *Smṛiti-saithilya*, am, n. temporary failure or loss of memory. — *Smṛiti-saṅgraha* or *smṛiti-samuccaya*, as, m. 'law-collection,' N. of two legal works. — *Smṛiti-sammata*, as, ā, am, approved by law. — *Smṛiti-sāgara* and *smṛiti-sāgara-saṅgraha* and *smṛiti-sāgara-sāra*, N. of various legal works. — *Smṛiti-sādhyā*, as, ā, am, capable of being proved by law. — *Smṛiti-sāra*, as, m.

'essence of law,' N. of a work by Deva-yājñika; of another work by Yādavendra; of another by Hari-nātha. — *Smṛiti-sārāvalī* ('*ra-āv*'), f. 'line of essence of law,' N. of a work. — *Smṛiti-siddha*, as, ā, am, established by law. — *Smṛiti-hārīka*, f. 'memory-seizer,' N. of a daughter of Duhsabana (described in the fifty-first chapter of the Mārkaṇḍeya-Purāṇa as exercising an evil influence on the memory). — *Smṛiti-hetu*, us, m. a cause of recollection, any mental act stirring the memory, impression on the mind, reflection, association of ideas, recollection. — *Smṛity-antara*, am, n. another law-book. — *Smṛity-apela*, as, ā, am, departed from memory, forgotten; inconsistent with Smṛiti; illegal, unjust. — *Smṛity-artha-sāgara*, as, m., N. of a work by Nṛi-siṅha. — *Smṛity-artha-sāra*, as, m. 'essence of the meaning of Smṛiti,' N. of a work on Hindu ceremonies by Śrīdhara-svāmīn. — *Smṛity-ukta*, as, ā, am, prescribed in the codes of law, enjoined by the Smṛitis, canonical.

Smṛitika, am, n. water (= *udaka*, Naigh. I. 12).

स्मेर smera, *smara-mukha*. See p. 1153.

स्य sya, am, n., Ved. a winnowing basket (= *śarpa*, q. v.).

स्यद् syad, *syada*. See below.

स्यन्द syand, cl. I. A. (in Fut., Aor., and Condit. also P., Ved. also P. in other tenses), *syandate* (-*ti*), *sasyande* (Ved. 3rd pl. Perf. P. *sishyadus*, Atharva-veda IX. 2, 20), *syandishate*, *syantsyate* (*syantsyati*), *asyandishā*, *asyanta* (*asyadat*), *syanditum*, *syantum* or *syantum* (Ved. Inf. *syandayadhya*), to trickle, ooze, drip, drop, distil, flow, ooze out, flow out; to flow with, pour forth, shed (with acc.); to run, flee (P.); (according to Naigh. II. 14), to move, rush, go: Pass. *syadyate*, Aor. *asyandi*: Caus. *syandayati*, -*te*, -*yitum*, Aor. *asisyandat*, -*ta*: Desid. *sisyandishate*, *sisyantsate*, *sisyantsati*.

Syad in *raghu-śhyad*, q. v.

Syada, as, m. rapid motion, speed, velocity, rush.

Syantavya, as, ā, am, to be flowed, &c.

Syantvā or *syantvā*, ind. having flowed; having rushed on.

Syanda, as, m. trickling; going, moving rapidly; a car, chariot.

Syandat, an, *antī*, at, moving on, rushing impetuously.

Syandana, as, ā or ī, am, flowing, going quickly; quick, expeditious, swift; (as), m. a war-chariot, chariot, car; air, wind; the tree *Dalbergia Ougeinensis* (= *tinisa*); a particular Arhat of the past era; (i), f. saliva; (according to some) the urinary passage; (am), n. the act of trickling, oozing, dropping; rushing, going or flowing swiftly; water. — *Syandana-druma*, as, m. the tree *Dalbergia Ougeinensis* (said to be so called because its wood is used to make chariot-wheels &c.). — *Syandanārūḍha* ('*na-ār*'), as, ā, am, mounted on a chariot or car. — *Syandanāroha* ('*na-ār*'), as, m. a warrior who fights mounted on a war-chariot. — *Syandanāloka-bhūta* ('*na-āl*'), as, ā, am, terrified at the sight of a chariot.

Syandani, is, m. the tree *Dalbergia Ougeinensis*.

Syandanikā, f. a drop of saliva.

Syandaniya, as, ā, am, to be flowed; to be run; to be gone.

Syandamāna, as, ā, am, trickling, flowing, moving rapidly.

Syanditṛi, tā, *tri*, *trī*, one who runs or rushes quickly.

Syanditvā, ind. having flowed; having rushed.

Syandin, i, *ini*, ī, trickling, oozing, dropping; flowing, rushing; going, moving; (*ini*), f. saliva; a cow bearing two calves at once.

Syandra, as, ā, am, Ved. rushing, impetuous; (in Naigh. II. 9. *syandrāśaḥ* is enumerated among the *bala-nāmāni*).

rotum (Ved. Inf. *sraṇitave*, *sraṇitavā*), to flow,
stream, trickle, ooze, drip, drop, distil, exude; to
move, go; to let flow, shed (with acc.); to trickle
away, slip away, waste away, perish; to flow from
(with abl.); to be diffused or spread about, trans-
pire: Caus. *sraṇayati*, -yītum, Aor. *asuraṇat* or
aśeravaṇat, to cause to flow, pour out, shed, effuse,
spill: Desid. of Caus. *suraṇayishati* or *siraṇa-*
yishati: Desid. *surashati*: Intens. *sosrūyate*,
sosroti; [cf. Gr. βέω (or ορεώ), πέσσω, ἐπύπνυ-
μι, πέσοις, πείνω, πένη, πόρη, πύσις, πένσις, πυ-
ρρός, πευρότης, πέε-δορος, πύαξ, πύνην, πυθ-

ru-s, *Ṛpūṣa*: Lat. *riu-u-s*, *Rumo*, *rumen*, *Rumina*: Old Germ. *strou-m*, *slu-mo*, 'quickly'; *slumor*, 'quicker'; Mod. Germ. *schleunig*: Lith. *srav-j-u*, 'to flow'; *srav-e*: Slav. *s-t-ru-ja*, *o-s-t-rova*, 'an island'; Hib. *sruth*, 'stream.'

Srava, *as*, *m*, flowing, streaming, dropping, trickling, oozing; a drop; a spring, fountain, torrent; (*ā*), *f*, the *Mūrva* plant. — *Srava-dranga*, *as*, *m*, 'moving town,' a fair, market, bazaar.

Sravaka, *as*, *ā* or *ikā*, *am*, flowing, dropping, &c. *Sravāṇa*, *am*, *n*, the act of flowing, streaming, trickling, oozing; sweat, perspiration; urine.

Sravat, *an*, *antī*, *at*, flowing, streaming, oozing, dripping, dropping, distilling; (*an*), *m*, Ved. a stream; (*antī*), *f*, a stream, river, (in Naigh. I. 13. *sravantiyāḥ* is enumerated among the *nadī-nā-māni*); the region of the spleen (sometimes called the left hypochondriac region); a particular drug or medicinal plant. — *Sravat-vedajala*, *as*, *ā*, *am*, streaming with perspiration, perspiring profusely. — *Sravat-garbhā*, *f*, a woman that miscarries; a cow miscarrying by accident.

Sravanta, *as*, *ā*, *am*, flowing, dropping. *Srāva*, *as*, *m*, flow, flowing, oozing, dripping. *Srāvaka*, *as*, *ikā*, *am*, causing to flow, letting flow, pouring out, shedding, exuding; (*am*), *n*, black pepper.

Srāvāṇa, *as*, *ī*, *am*, causing to flow, exuding; (*ī*), *f*, a kind of medicinal plant (= *riddhi*).

Srāvīṇ, *i*, *īpī*, *ī*, flowing, streaming, fluid. — *Srāvī-tara*, *as*, *ā*, *am*, very watery, marshy. *Srut*, *t*, *t*, flowing, &c. (at the end of comps., see *pari-srut*, *amrita-srut*, &c.).

Sruta, *as*, *ā*, *am*, flowed, trickled, flowing, dropping, dripping, fluid; (*ā*), *f*, a kind of medicinal plant (= *hingu-pattri*).

Srutī, *is*, *f*, flow, flowing, streaming, oozing, distilling; exudation, resin; a stream; (Ved.) a path, by-way, course, road, (Sāy. = *mārga*; in *Rig-veda* X. 88, 15. *dve srutī asrīṇavām pitrīṇām devānām uta* is translated, 'I have heard of two paths, that of the fathers and that of the gods.')

Sruva, *as*, *ā*, *m*, *f*, [cf. *sruc*], a wooden ladle (of a semicircular shape with a double extremity, or two oval collateral excavations, used to pour ghee on the sacrificial fire, = *2. juhū*); a Soma ladle, Soma spoon; (*ā*), *f*, the *Mūrva* plant; the tree *Boswellia Thurifera*. — *Sruva-hasta*, *as*, *m*, epithet of *Siva*. — *Sruva-vriksha*, *as*, *m*, the plant or tree *Flacourtia Sapida*.

Srū, *ūs*, *f*, a sacrificial ladle (= *sruva* above); a spring, fountain, cascade.

Srota, *as*, *m*, = *Srota* below [cf. *śushka-s*]; (*am*), *n*, a stream (= *srotas* below).

Srotas, *as*, *n*, a natural stream of water, current, flow or course of water; a rapid stream, torrent; a stream or river or spring (in general); a wave; water, (in Naigh. I. 12. enumerated among the *udaka-nāmāni*); the course or current of nutriment in the body, stream of life, (see *ūrdhva-s*, *tiryak-s*); an organ of sense; [cf. I. *srotas*]. — *Srota-īda*, *as*, *m*, 'lord of streams,' the ocean. — *Srotas-vat*, *ān*, *atī*, *at*, possessing a stream or current; (*atī*), *f*, a river. — *Srotas-vān*, *i*, *ini*, *i*, having a stream or current; (*ini*), *f*, a river. — *Sroto-java*, *as*, *m*, rapidity of current. — *Sroto-nijana*, *am*, *n*, 'stream-collyrium,' antimony (especially as a collyrium for the eyes, said to be produced in the river *Yamunā*, cf. *yāmuna*). — *Sroto-vah*, *vāt*, *f*, a river (= *sroto-vahū* below). — *Sroto-naha*, *as*, *ā*, *am*, flowing like a stream or river; (*ā*), *m*, a river in general.

Srotasya, *as*, *ā*, *am*, produced in a stream (Ved.); (*as*), *m*, N. of *Siva*; a thief.

Srotya, *as*, *ā*, *am*, Ved. produced in a stream; (*ā*), *f*, Ved. a stream, current, river, (in Naigh. I. 13. *srotyāḥ* is enumerated among the *nadī-nā-māni*).

स्रु *srughna*, *as*, *m*, N. of a country. *Srugmī*, *f*, natron, (see *srug-ghnī* under *sruc*.)

Sraughna, *as*, *ī*, *am*, of or belonging to the country of *Srugghna*, coming from *Srugghna*; suited to *Srugghna*; abounding in *Srugghna*, abiding or staying in *Srugghna*; going or leading to *Srugghna*, looking toward *Srugghna* (as a gate &c.); (*as*), *m*, an inhabitant of *Srugghna*; (*am*), *n*, the gate leading to *Srugghna*, (Pāṇ. IV. 3, 86.)

स्रु *sruc*, *k*, *f*, (connected with *rt. sru* and by some derived fr. *sru* + *anū*, cf. *sruva*, *srū*), a sort of wooden ladle used for pouring clarified butter on a sacrificial fire, (it ought to be made of *Palāśa* or *Khadira* wood.) — *Sruk-praṇālikā*, *f*, the spout of a ladle. — *Srug-ghnī*, *f*, (probably fr. *sruc* + *ghnī*; but also spelt *srugghnī*), natron, alkali. — *Srug-dāru*, *us*, *m*, the tree *Flacourtia Sapida*. — *Srug-vat*, *ān*, *atī*, *at*, having a ladle.

Srucaya, Nom. P. *srucayati* = *srugvantam ādashye* or *karoti*, (see *Vopa-deva* XXI. 14.)

Srucya, *as*, *ā*, *am*, Ved. being in a sacrificial ladle, contained in a ladle.

स्रुप *srupa*. See *stupa*.

स्रेक *srek* (also written *śrek*, *sek*, *svēk*), cl. I. A. *srekate*, *sireke*, *srekīṭum*: Caus. *srekayati*, Aor. *asīrekat*, to go, move.

स्रै *srai*, cl. 4. P. *srāyati*, &c. = *rts. śrai*, *srā*, *sai*.

स्व I. *sva*, *as*, *ā*, *am*, own, one's own, my own, thy own, his own, our own, &c. (according to the context; and in these senses frequently used at the beginning of comps.; when declined, *sva* is generally treated as a pronominal, and follows *sarva*, e.g. *svasmat* dat. c. sing., *svasmat* abl. c. sing., *svasmin* loc. c. sing., but in abl. loc. c. sing. Nom. pl. it optionally follows *siva*, e.g. *tapī svayambhūḥ āśvād aṣṭad aṣṭad*, him, the self-existent, created from his own mouth, *Manu* I. 94; when, however, *sva* is used as a substantive, meaning 'kinsman' and 'property,' it cannot be declined as a pronominal, but must necessarily follow the declension of *siva*, e.g. *svāḥ*, one's own relations, *prabhūtāḥ svāḥ*, great riches), innate, native, natural, inherent, proper, peculiar, appropriate; belonging to one's own family or tribe; (*as*), *m*, self, one's own self, self-identity; the soul; N. of *Viṣṇu*; a kinsman, relative, relation, (*Manu* II. 109); (*as*, *am*), *m*, n. property, wealth, riches; (in algebra) plus or affirmative quantity; [cf. *Zend hva*, *ga*: Gr. *ἐ*, *φε* (for *σφε*), *σφί* (ov, ol, ē), *ἐ-ός*, *ὅ-ς*, *σφ-ός*, *τ-διος*: Lat. *se*, *sui*-s: *Geol. si-k*, 'self'; *svas*, 'own'; *sveta*, 'property'; *seth-na* (for *svet-na*), *svet*, *svi* in *svi-kuntha*, 'manifest': Old Germ. *svās*, 'own': Angl. Sax. *sin*, *swa*: Lith. *sav*, *sawa-s*, *sava*: Slav. *sejje*, *sebe*, *svoi*, *svaja*, *sva*, *svobōdī*, 'free'; *svoboda*, 'liberty'.] — *Sva-kampana*, *as*, *m*, 'self-moving,' air, wind. — *Sva-karma-kṛit*, *t*, *m*, doing one's own business, an independent workman. — *Sva-karman*, *a*, n. one's own work, own business, own duty, peculiar or proper business. — *Sva-karma-vaśa*, *as*, *ā*, *am*, subject to (the consequences of) one's own acts. — *Sva-karma-stha*, *as*, *ā*, *am*, minding one's own business or duty. — *Sva-kāmin*, *ī*, *inī*, *t*, self-loving, selfish. — *Sva-kārya*, *am*, *n*, one's own business or duty or function. — *Sva-kārya-sāha*, *as*, *ā*, *am*, able to do one's duty or effect one's own business. — *Sva-kuṭumba*, *am*, *n*, one's own household. — *Sva-kula*, *am*, *n*, one's own family or race. — *Sva-kula-kshaya*, *as*, *m*, 'destroying its own family,' a fish. — *Sva-kṛita*, *as*, *ā*, *am*, self-performed, done or made by one's self. — *Sva-kshatra*, *as*, *ā*, *am*, Ved. possessing innate strength, self-powerful, innately strong. — *Sva-gata*, *as*, *ā*, *am*, 'gone to one's self,' passing in one's own mind, spoken to one's self, apart, aside; (*am*), *n*, to one's self, aside (in theatrical language). — *Sva-garbhā*, *as*, *m*, own womb; own embryo. — *Sva-guṇa-tas*, ind. from personal merit. — *Sva-guṇa-prakāśaka*, *as*, *ikā*, *am*, proclaiming one's own merits, boastful. — *Sva-gupta*, *as*, *ā*, *am*, self-defended, self-

preserved; (*ā*), *f*, cowach; the sensitive plant (= *lajjalu*). — *Sva-gūrta*, *as*, *ā*, *am*, Ved. spontaneously striving, (Sāy. = *svayam-udyata*, *Rig-veda* VI. 68, 4); self-flowing, spontaneously going (said of rivers); Sāy. = *svayam eva gāmin*, *Rig-veda* I. 140, 13). — *Sva-griha*, *am*, *n*, one's own house; (*as*), *m*, a kind of bird, *Loxia Philippensis*. — *Sva-grāma*, *as*, *m*, one's own village. — *Sva-śaraṇa-parashad*, *t*, *f*, a college or community of members of one's own *Śaraṇa* or sect. — *Sva-ēchanda*, *as*, *m*, one's own will, own choice, own fancy; independence; (*as*, *ā*, *am*), self-willed, independent, uncontrolled; spontaneous; uncultivated, wild; (*am*), ind. according to one's own will or choice or fancy, voluntarily, spontaneously, independently. — *Sva-ēchanda*, *as*, *ā*, *am*, = *sva-ēchanda* above. — *Sva-ēchanda-tārīṇi*, *f*, 'going about at will,' a harlot. — *Sva-ēchanda-tas*, ind. voluntarily. — *Sva-ēchanda-bhairava*, *N*, of a work. — *Sva-ēchanda-sāktāgama* ('*ta-āg*'), and *sva-ēchanda-saṅgraha*, *as*, *m*, N. of two works. — *Sva-ja*, *as*, *ā*, *am*, self-produced, self-born, produced in or by one's self; (*as*), *m*, a son; a daughter; (*am*), *n*, blood. — *Sva-jana*, *as*, *m*, one's own people, own kindred, own family or household; a kinsman, connection. — *Sva-janāya*, Nom. A. *svajanāyate*, *-yitum*, to become a relation. — *Sva-janāvṛita* ('*na-āv*'), *as*, *ā*, *am*, surrounded or accompanied by one's own people. — *Sva-jāti*, *is*, *f*, own cast or tribe, own kind or species. — *Sva-jātiya* or *sva-jātya*, *as*, *ā*, *am*, belonging to one's own tribe or species. — *Sva-jñātī*, *is*, *f*, one's own kindred or kin; (*is*), *m*, a kinsman. — *Svataḥ-pramāṇa*, *as*, *ā*, *am*, self-proved, self-evident. — *Svataḥ-siddha*, *as*, *ā*, *am*, self-accomplished; self-proved, self-demonstrated. — *Sva-tantra*, *as*, *ā*, *am*, self-dependent, self-reliant, independent, free, self-willed, unrestrained, uncontrolled; no longer subject to parents, of age, full grown; (*am*), *n*, N. of a mystical work. — *Sva-tantra-tā*, *f*, self-dependence, self-reliance, independence; wilfulness. — *Sva-tantra-vṛitti*, *is*, *f*, acting self-reliantly, independent action. — *Sva-tantra-sāra*, *as*, *m*, N. of a work. — *Sva-tava*, *ās*, *ās*, *as*, Ved. having power in one's self, having innate or peculiar power, very strong or powerful (said of the Maruts); having wealth in one's self, (Sāy. *sva-tavān*, nom. c. masc. = *dhana-vān*, *Rig-veda* IV. 2, 6; cf. *Pāṇini* VIII. 3, 11, VII. 1, 83); firmly rooted (said of a mountain). — *Sva-tas*, ind. by one's self, in one's self, of one's self (applicable to any person, e.g. by himself, in himself, &c., by itself, in itself, of itself, &c.); own, peculiar. — *Svatas-siddha*, see *svataḥ-siddha*. — *Sva-tā*, *f*, = *sva-tva*, q. v. — *Sva-tva*, *as*, *ā*, *am*, self-preserving; (*as*), *m*, a blind man. — *Sva-tva*, *am*, *n*, 'selfness,' self-existence, independent being or condition; the state of relation to one's self; own right or property, ownership, proprietorship, proprietary right. — *Svatra-nivṛitti*, *is*, *f*, cessation or loss of proprietary right. — *Svatra-bodhana*, *am*, *n*, declaration or proof of ownership. — *Svatra-vat*, *ān*, *atī*, *at*, having proprietary right; (*ān*), *m*, an owner. — *Svatra-vyabhiṣāri-tva*, *am*, *n*, uncertainty of ownership. — *Svatra-vyabhiṣārin*, *t*, *īpī*, *t*, departing or deviating from ownership. — *Svatra-hāni*, *is*, *f*, loss of proprietary right, forfeiture of title. — *Svatra-hetu*, *us*, *m*, ground or cause of proprietary right. — *Svavābhava* ('*va-ābh*'), *as*, *m*, non-existence of proprietary right. — *Svativāgama* ('*va-av*'), *as*, *m*, determination or ascertainment of ownership. — *Svatāspada* ('*va-ās*'), *am*, *n*, site of ownership, that in which any one has proprietorship. — *Svatāspadi-bhūta*, *as*, *ā*, *am*, become the subject of proprietary right. — *Svatatpatti* ('*va-at*'), *is*, *f*, the arising of proprietary right, origin of ownership. — *Sva-dāra*, *as*, *m*, one's own wife. — *Svadāra-nirata*, *as*, *ā*, *am*, attached to one's wife, uxorious. — *Sva-duhīrī*, *tā*, *f*, one's own daughter. — *Sva-desa*, *as*, *ā*, *am*, one's country, native country, home; one's own place, proper place. — *Svadesa-ja*, *as*, *ā*, *am*, born in one's

country, a fellow-countryman; compatriot. — *Sva-deśa-paridhi*, *is*, m. circumference of a circle of longitude in any place that has latitude. — *Svadeśa-madhya-paridhi*, *is*, m. circumference of the terrestrial equator. — *Sva-deha-dāna*, *am*, n. the gift of one's own body. — *Sva-dharma*, *as*, *am*, m. n. own right, own duty, peculiar duty or occupation, the duties of one's own class or caste (as defined in Manu I. 88-91), peculiar property, peculiarity. — *Svadharmā-tyuta*, *as*, *ā*, *am*, deprived of one's rights, fallen from or neglecting one's duty. — *Svadharmā-tyāga*, *as*, m. dereliction or neglect of one's own duty; abandoning one's religion, apostasy. — *Svadharmā-śkhalana*, *am*, n. falling from or neglect of one's own duty. — *Svadharmā-stha*, *as*, *ā*, *am*, abiding in one's peculiar duty. — *Svadharmā-śaraṇa* ('ma-āc'), *am*, n. the act of practising one's own duties. — *Svadharmā-napaga* ('ma-an'), *as*, *ā*, *am*, not swerving from one's duties. — *Svadharmā-mārtha-vinīśaya*, *as*, m. the knowing or ascertaining one's duty and interests. — *Sva-dhā*, see *s. v.* — *Sva-nagara*, *am*, n. one's own town, native city. — *Sva-nāman*, *a*, n. one's own name. — *Sva-nā-mānka* ('ma-an'), *as*, *ā*, *am*, marked with one's own name, called after one's own name. — *Sva-nāśa*, *as*, m. self-destruction. — *Sva-pakṣa*, *as*, m. one's own side, own party; 'being on one's own side,' a friend. — *Sva-para-maṇḍala*, *am*, n. one's own and an enemy's country. — *Sva-piṇḍa*, *f*, a kind of date tree (= *piṇḍa-kharjūri*). — *Sva-pitṛi*, *tā*, m. one's own father; (*taras*), m. pl. one's ancestors. — *Sva-putra-vat*, *ind*. like one's own children. — *Sva-pū*, see *s. v.* — *Sva-poṣam*, *ind*. according to the nurture or training practised by one's own kindred. — *Sva-prakāśa*, *as*, *ā*, *am*, self-resplendent, self-luminous, self-evident. — *Sva-pradhāna-tā*, *f*. one's own nature or natural condition. — *Sva-prabhū-tā*, *f*. own power or supremacy, (*sva-prabhū-tayā*, *inst. c.* by one's own power, arbitrarily.) — *Sva-prayogāt*, *ind*. through the application of one's own efforts, by means of one's own exertions. — *Sva-prayojana-vasa*, *as*, m. the force of one's own object or purpose. — *Sva-balāśraya* ('la-ās'), *as*, *ā*, *am*, depending on one's own strength. — *Sva-bādhava*, *as*, m. one's own relation. — *Sva-bāhu*, *us*, m. one's own arm. — *Sva-bāhu-bala*, *am*, n. strength of one's own arm. — *Sva-brāhmaṇya*, *f*. the text called *Sva-brāhmaṇya* (used for invoking Indra in the Jyotiṣṭoma sacrifice, Manu IX. 126). — *Sva-bhāṣa*, *as*, m. one's own warrior, body-guard. — *Sva-bhāṣana*, *am*, n. (probably for *śaḥāṣana*, *q. v.*), civility, polite greeting, welcome, adieu. — *Sva-bhānu*, *us*, *us*, *u*, Ved. self-luminous, self-shining. — *Sva-bhāva*, *as*, m. own state, essential or inherent property, innate or peculiar disposition, natural state or constitution, nature; peculiar purpose or aim. — *Sva-bhāva-ja*, *as*, *ā*, *am*, produced by natural disposition, innate, natural. — *Sva-bhāva-tas*, *ind*. from natural disposition, by nature, naturally. — *Sva-bhāva-daurjanya*, *am*, n. natural or innate wickedness. — *Sva-bhāva-dveṣa*, *as*, m. natural hatred. — *Sva-bhāva-vāda*, *as*, m. the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties. — *Sva-bhāva-vādīn*, *i*, m. one who maintains the above doctrine. — *Sva-bhāva-sūra*, *as*, *ā*, *am*, possessing natural heroes. — *Sva-bhāva-siddha*, *as*, *ā*, *am*, accomplished by one's own nature, natural, essential, spontaneous, not acquired. — *Sva-bhāvoṅka* ('va-uk'), *as*, *ā*, *am*, uttered or said naturally, declared spontaneously. — *Sva-bhāvokti* ('va-uk'), *is*, *f*. spontaneous declaration, description of natural peculiarities or properties. — *Sva-bhū*, *ūs*, m. 'self-existent,' N. of Viṣṇu; of Śiva; of Brahmā; (*ūs*), *f*. one's own land, own country. — *Sva-bhū-tyāga*, *as*, m. abandonment of one's country, abdication of one's own territory. — *Sva-bhūty-oja*, *ās*, *ās*, *as*, Ved. whose energy is derived from inherent power. — *Sva-bhūmi*, *is*, *f*. one's own land, own estate; native country, fatherland. — *Sva-māyā*, *f*. own cunning, own magical art or skill, own art. — *Sva-yata*, *as*,

ā, *am*, Ved. self-guided. — *Sva-yatna*, *as*, m. one's own exertion, own effort. — *Sva-yaśas*, *ās*, *ās*, *as*, Ved. self-famous, deriving renown from one's self, having peculiar fame. — *Svayaśas-tara*, *as*, *ā*, *am*, Ved. more renowned, very famous. — *Sva-yāvan*, *ā*, &c., Ved. self-moving, (in Rīg-veda VIII. 25, 12, the voc. c. *sva-yāvan* is applied to Sindhu or the Ocean; according to Śāy. the nom. c. is *sva-yāvān*.) — *Sva-yukti*, *is*, *is*, *i*, Ved. self-yoked, self-harnessed. — *Sva-yoni*, *is*, m. f. own womb, one's own place of birth; (*is*, *is*, *i*), nearly related, related on the mother's side; (*is*), *f*. a sister or near female relative. — *Sva-rasa*, *as*, m. natural or peculiar flavour; proper taste or sentiment in composition; a particular kind of astringent juice or decoction; the sediment of oily substances ground on a stone. — *Sva-rāj*, *f*, *f*, *f*, Ved. self-resplendent, self-luminous, shining of one's self (said of the Āsṛins, Indra, Mitra, and Varuṇa); (*f*), m. the supreme Being (Brahman); N. of one of the seven principal rays of the sun (supposed to supply heat to the planet Saturn); a kind of metre used in the Vedas (described as a stanza of three lines, two containing eight syllables each, and one ten); a variety of the same metre containing four lines (probably fem. in this sense). — *Sva-rājya*, *am*, n. Ved. independent dominion or sovereignty. — *Sva-rāśtra*, *am*, n. one's own country or kingdom; (*ās*), m. pl., N. of a people (also read *su-rāśtra*). — *Sva-ruci*, *is*, *f*. one's own taste or inclination, own wish; (*is*, *is*, *i*), following one's own likings or desires, self-willed, uncontrolled, wilful. — *Sva-ruḥ*, *f*, *f*, *f*, self-growing, self-increasing. — *Sva-rūpa*, *am*, n. one's own form or shape, natural state or condition, essential properties; natural character or appearance, true constitution or purpose; peculiar aim; nature; species, kind, sort; a particular relation (in phil., see under *eam-bandha*); (*as*, *ā* or *i*, *am*), having one's own form or character, having a like nature or character; similar, like, identical; pleasing, handsome; wise, learned; (*ā*), *f*, N. of a place. — *Svarūpa-gata*, *as*, *ā*, *am*, endowed with one's own form or nature, having a like character. — *Svarūpa-tas*, *ind*. according to one's own form, analogously, similarly, identically. — *Svarūpa-tā*, *f*. or *svarūpa-tva*, *am*, n. the having a natural form or state; identity of form or nature; handsomeness. — *Svarūpa-dhārīn*, *i*, *inī*, *i*, possessing a natural form or character, having one's own form. — *Svarūpa-sambodhana*, *am*, n. N. of a work. — *Svarūpāsiddhi* ('pa-as'), *is*, *f*. a form of A-siddhi or fallacious proof (where the nature or property alleged is not really proved to belong to the subject). — *Sva-rūpin*, *i*, *inī*, *i*, having one's own form or character; having essential properties; identical. — *Sva-roḥas*, *ās*, *ās*, *as*, or *sva-roḥis*, *is*, *is*, *is*, self-shining. — *Sva-lakṣaṇa*, *am*, n. peculiar characteristic or property. — *Sva-līna*, *as*, m. (perhaps for *sva-līna*), N. of a Dānava (mentioned in the Vāhni-Purāṇa). — *Sva-vāṣīn*, *i*, *inī*, *i*, belonging to one's own family. — *Sva-vat*, *ān*, *atī*, *at*, Ved. possessing property, wealthy, opulent, (according to some *svavān* is wrongly separated into *sva-vān*, and is rather nom. case masc. of *sv-avas*, *q. v.*; cf. Pāp. VII. 1, 83; cf. *sva-tavas*.) — *Sva-vargya*, *as*, *ā*, *am*, belonging to one's own tribe. — *Sva-vasa*, *as*, *ā*, *am*, subject to one's own will, self-subdued, self-controlled; ruled by one's free will, independent. — *Sva-vaśīn*, *f*. a kind of metre (consisting of thirty-eight syllables). — *Sva-vahita*, *as*, *ā*, *am*, self-impelled, self-moved; alert, active. — *Sva-vāñchā*, *f*. one's own desire, (*sva-vāñchayā*, according to one's own wish.) — *Sva-vārtta*, *am*, n. one's own condition or welfare. — *Sva-vāṣīnī*, *f*. a woman whether married or unmarried who continues to dwell after maturity in her father's house. — *Sva-vināśa*, *as*, m. self-destruction, suicide. — *Sva-vishaya*, *as*, m. one's own country, own home. — *Sva-vijā*, *am*, n. own seed, own cause; (*as*), m. the soul. — *Sva-virya-tas*, *ind*. according to one's power. — *Sva-vrikṣi*, *is*, *is*, *i*, Ved. self-deansing, having deansing properties; (*is*), *f*. a hymn. — *Sva-vrj*, *k*,

k, *k*, Ved. self-cutting, (Śāy. = *svayam chettrī*, Rīg-veda X. 38, 5.) — *Sva-vritta*, *am*, n. one's own business or occupation. — *Sva-vṛtti*, *is*, *f*. one's own peculiar occupation or means of subsistence; (*is*, *is*, *i*), subsisting by one's own exertions. — *Sva-vṛkṣi*, *is*, *is*, *i*, Ved. rain-appropriating, the appropriator of rain. — *Sva-sarira*, *am*, n. one's own body, own person. — *Sva-sampṛita*, *as*, *ā*, *am*, self-concealed, self-covered, self-guarded, self-secured. — *Sva-sampsthā*, *f*. self-abiding, self-staying, self-possession, absorption in one's own self. — *Sva-sadṛiśa*, *as*, *i*, *am*, like one's self. — *Sva-sara*, see *s. v.* — *Sva-sṛit*, *t*, *t*, *t*, moving or advancing by one's self, going or moving at one's own will, moving freely or independently. — *Sva-sānya*, *am*, n. one's own army. — *Sva-stha*, *as*, *ā*, *am*, self-staying, self-abiding, self-possessed, relying upon one's self, confident, resolute, firm, composed; self-sufficient, independent; contented; well, healthy, comfortable, at ease, in health; (*am*), *ind*. composedly. — *Sva-stha-tā*, *f*. self-possession, well-being, health. — *Sva-sthāna*, *am*, n. one's own place, own home. — *Sva-sthāna-stha*, *as*, *ā*, *am*, standing in or occupying one's own condition. — *Sva-svadhā*, m. pl., N. of a particular class of Manes, (see *sva-dhā*.) — *Sva-hasta*, *as*, m. one's own hand; own handwriting, autograph, signature. — *Sva-hasta-gata*, *as*, *ā*, *am*, fallen into one's own hand. — *Sva-hastikā*, *f*. (probably) an axe (also read *su-hastikā*). — *Sva-hastollikhita* ('ta-uf'), *as*, *ā*, *am*, drawn or painted by one's own hand. — *Sva-hita*, *as*, *ā*, *am*, good or advantageous for one's self; (*am*), n. one's own advantage, own benefit, own welfare. — *Sva-hitaishin* ('ta-esh'), *i*, *inī*, *i*, seeking one's own good or advantage. — *Sva-hetu*, *us*, m. one's own cause, own sake, (*sva-hetunā*, for one's own sake.) — *Svākāra* ('sva-āk'), *as*, *ā*, *am*, or *svākṛti* ('sva-āk'), *is*, *is*, *i*, having one's own form. — *Svākṣha-pāda* ('sva-āk'), *as*, m. a follower of the Nyāya system of philosophy, a Naiyāyika. — *Svākshara* ('sva-āk'), *as*, m. (according to Sabda-k.) one's own handwriting or signature. — 2. *svā-gata* ('sva-īg'), *as*, *ā*, *am*, come of one's self; (for 1. *sv-āgata* see *p. 1126*.) — *Svānga* ('sva-an'), *am*, n. a limb of the body (Vopadeva IV. 17); (*as*), a proper N. — *Svāngi*, a patronymic from Svānga, (Vopadeva VII. 1, 4.) — *Svādhikāra* ('sva-adh'), *as*, m. own office or function, peculiar station. — *Svādhipatya* ('sva-adh'), *am*, n. own supremacy, supreme sway, royalty, sovereignty. — *Svādishthāna* ('sva-adh'), *am*, n. one of the six Cakras or mystical circles of the body, (see *śakra*.) — *Svādhīna* ('sva-adh'), *as*, *ā*, *am*, self-subject, self-dependent; independent, uncontrolled; in one's own power or subjection, dependent on or belonging to one's own side or party, one's own subject or dependent, faithful. — *Svādhīna-kṛsala*, *as*, *ā*, *am*, having prosperity in one's own power. — *Svādhīna-tā*, *f*. or *svādhīna-tva*, *am*, n. self-dependence, independence; subjection to one's self. — *Svādhīna-patikā* or *svādhīna-bhartrikā*, *f*. a woman who has a husband subject to herself or dependent on herself, an independent woman. — *Svādhīyā* ('sva-adh'), *as*, m. 'going over any subject to one's self,' self-reciting, self-reading, repeating or rehearsing to one's self, inaudible reading or muttering of prayers, private prayer, (especially) repetition or study of the Vedas, sacred study; perusal of sacred books; the Veda; a day on which the resumption of sacred study is commanded after a suspension of it. — *Svādhīyā-brāhmaṇa*, *am*, n., N. of a chapter in the Taittirīyāraṇyaka (ascribed to Kātha). — *Svādhīyā-vat*, *ān*, m. a student of the Vedas. — *Svādhīyārthīn* ('ya-an'), *i*, m. one who seeks a maintenance for himself during his studentship, (Manu XI. 1.) — *Svādhīyāin*, *i*, m. one who recites or repeats to himself, (especially) a repeater or student of the Vedas; a tradesman, dealer. — *Svānubhava* ('sva-an'), *as*, m. one's own personal experience or observation. — *Svānubhūti* ('sva-an'), *is*, *f*. one's own experience; self-enjoyment. — *Svānubhūty-eka-sāra* ('sva-an'), *as*, *ā*, *am*, whose only essence consists in

self-enjoyment. — *Svānūrūpa* (*sva-an*), *as, ī, am*, 'self-conformable; natural, innate. — *I. svānta* (*sva-an*), *am, n.* (for 2. see s.v.), 'having the end in itself,' the mind (= *manas*); a cavern. — *Svānyadiya-tva* (*sva-an*), *am, n.* the state of being one's own or some one else's. — *Svānyadiyatva-bandha*, *as, m.* doubt about 'meum' and 'tuum'. — *Svayatta* (*sva-āy*), *as, ā, am*, subject to one's self; uncontrolled by others, one's own master. — *Svāyattī-kṛī*, cl. 8. P. -*karoti*, &c., to make subject to one's self. — *Svāruḥ*, *f, t, l*, Ved. = *sva-ruḥ*. — *Svārjita* (*sva-ar*), *as, ā, am*, self-acquired, acquired by one's own efforts. — *Svārtha* (*sva-ar*), *as, m.* one's own object or aim or wish, own advantage or interest, self-interest; one's own property or substance; own meaning, inherent or real meaning, true interpretation; similar meaning, a pleonasm; (according to *Sabda-k.*) = *lingārtha-rīṣha*; (*as, ā, am*), having one's own object or aim; self-interested; having or expressing [its] own inherent or true meaning, having a natural or literal meaning, having a similar meaning; pleonastic; (*am*), ind. on one's own account. — *Svārtha-panḍita*, *as, ā, am*, clever in one's own affairs. — *Svārtha-para* or *svārtha-parāyana*, *as, ā, am*, intent on one's own object or advantage, self-interested, selfish. — *Svārthopapatti* (*tha-up*), *is, f.* the gaining or accomplishing of one's own object. — *Svārtha-bhāṣin*, *ī, inī, ī*, injurious to one's own interests. — *Svārtha-lipsu*, *us, us, u*, desirous of gaining one's own object, self-seeking. — *Svārtha-vighāta*, *as, m.* the frustration of one's object. — *Svārtha-siddhi*, *is, f.* accomplishment of one's object, attainment of a wish or desire. — *Svārthānumāna* (*tha-an*), *am, n.* 'inference for one's self,' (in logic) a particular process of induction. — *Svārthika*, *as, ī, am* (fr. *svārtha*), having one's own object; having [its] own true and natural meaning, having a literal meaning; done with one's own wealth. — *Svārthīn*, *ī, inī, ī*, pursuing one's own objects, self-seeking. — *Svārthopapatti* (*tha-up*), *is, f.* the gaining or accomplishing of one's own object. — *Svāśrita* (*sva-āś*), *as, ā, am*, dependent on one's self. — *Svi-karaṇa*, &c., see col. 3. — *Svechhā* (*sva-ic*), *f.* one's own wish or will, own inclination, self-will, wilfulness. — *Svechhācāra* (*chā-āc*), *as, m.* acting as one likes, doing what is right in one's own eyes. — *Svechhā-tas*, ind. according to one's own will or inclination. — *Svechhādhina* (*chā-adh*), *as, ā, am*, dependent on one's own will or inclination. — *Svechhā-mṛityu*, *us, m.* 'dying at his own will,' epithet of Bhīṣma (who had received from his father the power of fixing the time of his own death; see *Mahā-bhārata*, *Bhīṣma-parvan* 5674). — *Svechhāhāra* (*chā-āh*), *as, ā, am*, eating anything at one's pleasure. — *Svechhāhāra-vihāra*, *as, m.* feeding and roaming about according to one's inclination. — *Svedu-haṇya* (*sva-id*), *as, ā, am*, Ved. probably = *sva-sampridha-haviṣka*, (see *Sāy.* on *Rig-veda* I. 121, 6, where the word *idū* is referred either to rt. ind or rt. indh.). — *Sveshita* (*sva-iṣh*), *as, ā, am*, self-desired, wished for. — *Svokta* (*sva-uk*), *as, ā, am*, spoken by one's self, (evoktam) *ākṣhipati*, he corrects his own previous remark. — *Svodaya* (*sva-ud*), *as, m.* the rising of a sign or any heavenly body at any particular place (determined by adding to or deducting from the *lankodaya* or time of rising at Ceylon). — *Svopadhi* (*sva-up*), *is, m.* self-support; (probably) a fixed star. — *Svopārjita* (*sva-up*), *as, ā, am*, self-gained, self-acquired (as wealth &c.). — *Svaujas* (*sva-oj*), *ās, ās, as*, having natural or peculiar energy; (*ās*), *m.* a proper N.

2. *sva*, Nom. P. *svati*, according to *Vopa-deva* XXI. 7. = *sva ivācarati*, he acts like himself, he acts like his kindred.

Svaka, *as, ā or ikā, am*, own, one's own, proper, peculiar.

Svakiya, *as, ā, am*, own, one's own; belonging to one's self, belonging to one's own family; (*ā*), *f.* one's own wife; [cf. *sviyā*]. — *Svakiya-tā*, *f.* ownership, one's own property.

Svayam, ind. self, myself, himself, herself, itself,

one's self, &c. (applicable to all persons and sometimes used emphatically with other pronouns, e.g. *aham svayam*, 'I myself;' sometimes used alone, e.g. *svayam tat kṛtavān*, I or thou or he did that himself; *svayam tat kṛtavati*, she did that herself; *svayam tat kurvanti*, they do that themselves); by one's self, spontaneously, of one's own self, of one's own accord; [cf. Hib. *fein*, 'own, self;' *sin*, 'that, there;' *stom*, 'they, them;' *Cambro-Brit. hun*, 'he himself.']. — *Svayam-vara*, *as, m.* 'self-choice,' the election of a husband by a princess or daughter of a Kshatriya at a public assembly of suitors held for the purpose; (*ā*), *f.* a maiden who thus chooses her own husband. — *Svayamvara-kathā*, *f.* the declaration of a *Svayam-vara*. — *Svayamvara-kṛta-kṣhaṇa*, *ā, f.* a maiden who has fixed the moment for a *Svayam-vara* (see above). — *Svayam-ṛita*, *as, ā, am*, self-chosen, selected by one's self. — *Svayam-sirṇa*, *as, ā, am*, self-fallen, dropped spontaneously. — *Svayam-sreshtha*, *as, m.* epithet of *Siva*. — *Svayam-hārīkā*, *f.* 'self-seizing,' N. of a daughter of *Nir-māṣṭi* (who was wife of *Duhshā*; she is described in the fifty-first chapter of the *Mārkaṇḍeya-Purāṇa* as exercising an evil influence on certain substances, by abstracting, for example, the colour from saffron and the thread from cotton). — *Svayan-kṛta*, *as, ā, am*, self-formed, self-made, natural, spontaneous; self-done, done by one's self; done to or undertaken for one's self. — *Svayan-guptā*, *f.* 'self-protected,' cowach, *Carpogon* *Puriens*. — *Svayan-graha*, *as, m.* the taking for one's self (without leave). — *Svayan-grāha*, *as, ā, am*, self-choosing, voluntary. — *Svayan-jāta*, *as, ā, am*, self-born. — *Svayan-datta*, *as, ā, am*, self-given; a child who has given himself to be adopted by adoptive parents (one of the twelve kinds of children recognised in law-books). — *Svayam-arjita*, *as, ā, am*, self-acquired, gained by one's own efforts. — *Svayam-āgata*, *as, ā, am*, come of one's own accord. — *Svayam-ukti*, *is, f.* voluntary declaration; (in law) information, deposition. — *Svayam-upasthita*, *as, ā, am*, come voluntarily or of one's own accord. — *Svayam-upāgata*, *as, ā, am*, come of one's own accord; (*as*), *m.* a child who comes and offers himself voluntarily to an adoptive parent. — *Svayam-prabha*, *as, m.* 'self-shining,' N. of the fourth Arhat of the future *Utsarpin*; (*ā*), *f.* N. of an *Apsaras*. — *Svayam-bhu*, *us, m.* 'self-existent,' *Brahmā*. — *Svayam-bhūva*, *as, m.* 'self-existing,' the first *Manu*; epithet of *Brahmā*; of *Siva*; (*ā*), *f.* a kind of shrub (= *dhūmra-patrū*). — *Svayam-bhū*, *us, m.* 'self-existing,' the Self-existent, *Brahmā*; *Vishṇu*; *Siva*; *Kāla* or time; *Kāma-deva*; a *Jaina* deified sage; N. of the third of the nine black *Vasudevas*; N. of certain plants (= *māsha-parṇi*; = *lingini*). — *Svayam-bhūta*, *as, m.* 'self-created,' epithet of *Siva*. — *Svayam-bhoja*, *as, m.* N. of a *Yādava* chief. — *Svayam-mūrta*, *as, ā, am*, Ved. self-curdled, coagulated (said of *dadhī*).

Svayu, *us, us, u*, Ved. possessed of opulence, wealthy, (*Sāy.* = *dhana-vat*, *Rig-veda* III. 45, 5).

Svāpaya (fr. *i. sva*), Nom. P. *svāpayati*, &c., (*Vopa-deva* XXI. 16).

Svāmika = *svāmin*, at the end of an adj. comp. (e.g. *pranashita-svāmika*, whose master or owner is lost or unknown, i.e. not known whether he be alive or dead).

Svāmin, *ī, inī, ī* (fr. *i. sva* with affix *mīn*), possessing proprietary rights, owning; (*ī*), *m.* a proprietor, owner; a master, lord; a sovereign, king, monarch; a husband, lover; a spiritual preceptor; a learned *Brahman*, an ascetic or religious man of the highest order (used as a title at the end of names, e.g. *śrīdhara-svāmin*); N. of *Kārtikeya*; of *Vishṇu*; of *Siva*; of the *Muni Vātsyāyana*; of *Garuḍa*; of an Arhat of the past era; of several other persons; (*inī*), *f.* a mistress, proprietress; (*svāmin* at the end of a comp. has frequently the meaning of 'a temple or shrine built by,' a temple in honour of, e.g. *dharmas-śrī, viṣṇu-s-śrī*). — *Svāmī-kārttika*, *as, m.* N. of the author of the *Rāga-mālā*. — *Svāmī-kārttikeyānuprekshā* (*ya-an*), *f.* N. of a *Jaina* work by

Jaya-āndra. — *Svāmī-kārya*, *am, n.* the business of a king or master. — *Svāmī-kāryārthīn* (*ya-ar*), *ī, inī, ī*, desirous of or seeking a master's interests. — *Svāmī-janghin*, *ī, m.* N. of *Paraśu-rāma*. — *Svāmī-tā*, *f.* or *svāmī-tva*, *am, n.* ownership, mastership; lordship, sovereignty, &c. — *Svāmī-pāla*, *au, m. du.* the owner and the tender (of cattle, *Manu* VIII. 5). — *Svāmī-pāla-vivāda*, *as, m.* a dispute between a master and the servant who tends his cattle. — *Svāmī-bhāva*, *as, m.* the state or relation of a lord or owner. — *Svāmī-mūla*, *as, ā, am*, originating in or derived from a master or lord, depending on a master or husband. — *Svāmī-vātsalya*, *am, n.* affection for a lord or husband. — *Svāmī-sad-bhāva*, *as, m.* existence of a master or owner; amiability of a master or lord. — *Svāmī-sevā*, *f.* the service of a master, respect for a master; reverence for or attention to a husband. — *Svāmy-artham*, ind. for a master's sake. — *Svāmy-asaṁmata*, *as, ā, am*, unpermitted by a master; one who has not obtained an owner's permission. — *Svāmy-upakāraka*, *as, m.* 'serviceable to an owner, benefiting a master,' a horse.

Svāmya, *am, n.* mastership, lordship, ownership; right or title to property; rule, supremacy, dominion. — *Svāmya-kūraṇa*, *am, n.* the cause of supremacy or lordship.

Svāya, Nom. A. *svāyati* according to *Vopa-deva* XXI. 7. = *sva ivācarati*, he acts like himself, he acts like his own kindred.

Svikā, *f.* See under *svaka*, col. 1.

Svin in *sata-svin*, *q. v.*

Svi-karaṇa, *am, n.* making one's own, appropriation, adopting, taking, accepting, assenting, agreeing, assent, promise. — *Svikaraṇa-karman*, *ā, ā, a*, Ved. whose function is to appropriate.

Svi-karaṇīya, *as, ā, am*, to be appropriated; to be admitted or acknowledged or accepted; to be assumed; to be assented or agreed to; to be promised.

Svi-karṭri, *tā, tri, trī*, one who appropriates or accepts or admits, &c.

Svi-kāra, *am, n.* making one's own, taking on one's self, appropriation, adopting, assuming, assumption, claiming, claim; assent, agreement, consent; promise. — *Svikāra-rahita*, *as, ā, am*, devoid of assent, not agreed to. — *Svikāraṇa* (*ra-an*), *as, ā, am*, ended or concluded by assent; agreed to.

Svi-kārya, *as, ā, am*, to be admitted, to be assumed (in argument).

Svi-kṛī, cl. 8. P. -*karoti*, &c., to make one's own, own, win, appropriate, claim; to take upon one's self; to adopt, admit, assume (in argument); to assent, agree to.

Svi-kṛta, *as, ā, am*, appropriated, owned, accepted, admitted, acknowledged, adopted, claimed, agreed, assented to, promised.

Svi-kṛitya, ind. having agreed to or promised; having satisfied.

Sviya, *as, ā, am*, own, relating or belonging to one's self, peculiar, characteristic; (*ā*), *f.* one's own wife, a faithful wife, one solely attached to her own husband; [cf. Gr. *ἑός, σφέος, σφός*]. — *Sviyākṣhara* (*ya-ak*), *as, m.* one's own handwriting or signature, autograph, (*Sabda-k.*)

Svaira, *as, ī, am* (probably fr. *sva + īra*, going; see *rt. śr, īr*), going where one likes, following one's own fancy, self-willed, wilful, wanton, unrestrained, refractory; slow, lazy; dependent on will, voluntary, optional, unimportant; (*am*), *n.* wilfulness; (*am*), ind. with one's own will or assent; of one's own accord. — *Svaira-tā*, *f.* wilfulness, independence. — *Svaira-vṛtta*, *as, ā, am*, acting or living as one likes, following one's own inclinations.

Svairin, *ī, inī, ī*, going where one likes, self-willed, wanton, uncontrolled; (*inī*), *f.* a loose or unchaste woman, an adulteress, wanton woman. — *Svairi-tā*, *f.* wilfulness.

स्वक् *svakk*. See *rt. shvakk*, p. 1034, and *Vopa-deva* VIII. 43.

सख sv-aksha, sv-agni, sv-anga. See p. 1126, col. 2.

खगाकृ svagā-kṛi, cl. 8. P. A. -karoti, kurite, &c., (said to mean) to put in its place, arrange (perhaps referable to *sva-ga*).

खङ्क svank (=rt. svank), cl. I. A. svarakate, &c., to go, move.

खङ्ग svang, cl. I. P. svangati, &c., to go, move (=rt. *svang*, p. 1023).

खच्छ sv-ātcha, svātcha-tā, &c. See p. 1126, col. 2.

खच्छद sva-čchanda. See p. 1156, col. 3.

खच् sv-ānč. See p. 1126, col. 2.

खञ्ज svanj or svaj [cf. *pari-shvanj*], cl. I. A. svajate, svasaje, sasvanje, svar-kshyate, asvankta, svanktum, &c., to embrace, clasp, encircle, twist round: Pass. *svajyate*, Aor. *asvanji*: Caus. *svainjyati*, Aor. *asishvanjati*: Desid. *sivankshate*: Intens. *sāsvajyate*, *sāsvankti*: [cf. perhaps Germ. *Schlange*, 'a snake']

Svakta, as, ā, am, embraced; [cf. *pari-shvakta*.] *Svanga*, as, m. embrace; [cf. *pari-shvanga*.] *Svajamāna*, as, ā, am, embracing. *Svajitvā*, ind. having embraced. *Svajyamāna*, as, ā, am, being embraced. *Svanjana*, am, n. the act of embracing.

खर svath (=rt. 2. *svath*), cl. 10. P. svāthayati, &c., to finish, &c.; to go.

खर svad or svād (probably formed from *g. sv + rt. ad*), cl. I. A. (in Ved. also P.)

svadate (Ved. *svadati*), *svādate*, *savāde*, *savāde*, *svaditum*, *svādītum*, to taste, relish, eat; to be sweet or pleasant to the taste, be liked; to please; to sweeten, make sweet (Ved. P., Sāy. = *svādū-kṛi*): Caus. and cl. 10. P. *svādayati*, -yitum, Aor. *asivadati* (Ved. *svādat* = *svadayatu*, *svādū-karoti*, Rīg-veda I. 188, 10), to make to taste; to taste; to sweeten, make sweet; (according to Vopadeva) to cut: Desid. of Caus. *sivādayishati*; [cf. Gr. *ἀνδ-ἀν-ω* (*ē-ad-o-v*), *ἐ-ἀδ-α*), *ῥῖδ-ο-μᾶι*, *ῥῖδ-ος*, *ῥῖδ-ο-ν*, *ῥῖδ-ός*, *ῥῖδ-ο-μᾶι*, *ῥῖδ-ο-μᾶι*, *ῥῖδ-ο-μᾶι*; Lat. *suā-vi-s* (for *suād-vi-s*), *suād-e-o*, *suād-u-s*, *suād-a*, *suād-ēla*: Goth. *suti-s*; Old Germ. *suozī*, 'sweet'; Angl. Sax. *sēte*, *sweasend*, 'food'; Lith. *sald-u-s*, 'sweet'; Slav. *slad-i-ti*, *slad-u-ku*, 'sweet']

Svādāna, am, n. the act of tasting, licking, eating.

2. *svādita*, as, ā, am, tasted, eaten; (am), n. 'may it be well tasted or eaten' an exclamation used at a Śrāddha after presenting the oblation of food to the Manes (Manu III. 251, 254; in this sense probably for *svādita*, see I. *svādita*, p. 1126; cf. *sv-śrūta*, *sva-dhā*).

Svāda, as, m. taste, flavour, savour; tasting, eating, drinking; liking, relishing, enjoyment.

Svādāt, an, antī, at, tasting, eating.

Svādāna, am, n. the act of tasting, eating, drinking; liking, relishing; sweetening, pleasing.

Svādāniya, as, ā, am, to be tasted; tasty, savory.

Svādita, as, ā, am, tasted, relished, liked, enjoyed; sweetened; pleased.

Svādīn, ī, tni, ī, tasting, drinking.

Svādīman, ā, m. savoriness, sweetness.

Svādīshīha, as, ā, am, sweetest, very sweet.

Svādīyas, ān, asi, as, sweeter, very sweet.

Svādu, us, us or vī, u, sweet, pleasant to the taste, savory, tasteful, dainty, delicate; pleasing, agreeable, desired, lovely, charming, handsome; (u), ind. sweetly; (us), m. a sweet taste or flavour, sweetness, relish; treacle, molasses; a medicinal root commonly called *Jivaka*; a particular perfume or fragrant substance, = *gandha-dhūma-jā*, *sv-dhūma-jā*; (us or vī), f. = *drākshā*, a grape; [cf. Gr. *ῥῖδός*; Lat. *suāvis* (for *suādvis*); Goth. *suti*, *sutizo*, 'sweeter'; Old Germ. *suazi*, *suozī*; Mod. Germ. *süß*; Angl.

Sax. *svet*; Eng. *sweet*.] = *Svādū-kaṇṭaka*, as, m. 'sweet-thorn,' the plant *Flacourtia Sapida*; the creeper *Tribulus Lanuginosus*; other plants (= *vi-karkata*; = *go-kshuraka*; = *vi-kaṇṭaka*). = *Svādū-kandā*, f. 'having a sweet root,' a kind of plant (= *vi-dāri*). = *Svādū-kāra*, as, ī, am, causing relish, dainty. = *Svādū-kshadman*, ā, ā, a, Ved. having dainty food, (Sāy. = *svādv-anna*, Rīg-veda I. 31, 15), providing delicacies for guests, hospitable. = *Svādū-khaṇḍa*, as, m. a piece of any sweet substance; raw sugar, molasses. = *Svādū-gandhā*, f. a species of creeper, the dark *Convolvulus Paniculatus*; other plants (= *bhūmi-kushmāṇḍa*; = *rakta-sobhānjāna*). = *Svādū-dhanvan*, ā, m. 'having a sweet bow,' epithet of Kāma-deva (whose bow is said to be made of sugar-cane). = *Svādū-parṇī*, f. 'sweet-leaved,' a kind of plant (= *duṅdhikā*). = *Svādū-pākā*, f. a kind of plant (= *kāka-māci*). = *Svādū-piṇḍā*, f. a kind of date tree. = *Svādū-pushpa*, as, m. 'having pleasing flowers,' a kind of plant (= *kaṭa-bhī*). = *Svādū-phala*, am, n. 'sweet fruit,' the fruit of the jujube; (ā), f. 'having sweet fruit,' the jujube tree. = *Svādū-majjan*, ā, m. a sort of mountain Pīlu tree. = *Svādū-māṇṣī*, f. the root *Kākoli*, q. v. = *Svādū-mūla*, am, n. 'sweet-root,' a carrot. = *Svādū-yogin*, ī, īnī, ī, connected with or possessing sweetness, sweet. = *Svādū-rasā*, f. 'having a sweet flavour,' the root *Kākoli*, q. v.; the fruit of the hog-plum; the plant *Satavari*; spirituous liquor; a grape. = *Svādū-rāsi*, īs, īs, ī, Ved. having pleasant gifts. = *Svādū-latā*, f. the plant *Vidari*. = *Svādū-sīta*, as, ā, am, sweet and cool. = *Svādū-suddha*, am, n. 'sweet and pure,' rock salt; marine salt. = *Svādū-kṛi*, cl. 8. P. -karoti, &c., to make sweet, sweeten. = *Svādū-anna*, am, n. sweet or choice food, dainties, delicacies; (as, ā, am), having or providing delicacies. = *Svādū-amla*, as, m. 'sweet and sour,' the pomegranate tree.

Svādmān, ā, a, m, n., Ved. sweetness.

खदेश sva-deśa, sva-dharma, &c. See p. 1156, 1157.

खधा sva-dhā or svadhā, f. (fr. *sva* + rt. I. *dhā*; but in *Uṇādi-s*. IV. 174. connected with rt. *svad*; cf. *svādita*), Ved. one's own condition or nature, own peculiarity or individuality; innate or inherent power or strength, (*svadhayā*, by one's own power or strength; Sāy. = *svakriyena balena*, by one's own nature or determination, spontaneously); 'self-contained, self-sustained,' N. of *Māyā* or *Prakṛiti* (as the source of the phenomenal world; in this sense *Svadhā* is sometimes translated 'Nature,' as, for example, in the celebrated hymn Rīg-veda X. 129. *ānīl avātaṃ svadhayā tad*, 'that one, i. e. the supreme Being breathed calmly along with Nature'; and in Naigh. III. 30. *svadhe*, fem. du., is enumerated among the *dyāvā-prithivī-nāmadheyāni*; manner, habit, custom, usage, (*anu svadhām*, according to one's wont or custom, as usual; according to one's own determination, according to pleasure); one's own portion or share; the sacrificial offering due to each god; the food or oblation offered to the Pitṛis or spirits of deceased ancestors (in this sense especially in later Sanskrit); the Śrāddha or funeral ceremony itself; the Food or Oblation to the Pitṛis &c. personified (as a daughter of Dakṣa and wife of the Pitṛis; also represented as a wife of Angiras, of a Rudra, and of Agni); an oblation or offering or food (in general, = *anna*, Naigh. II. 7; = *ulaka*, Naigh. I. 12); (*svadhī*), ind. an exclamation or prayer used on presenting an oblation to the gods or Manes of departed ancestors and progenitors [cf. *svāhā*, *śraushat*, *vaushat*, *vashat*], the highest form of blessing used at a Śrāddha, (*svadhāstu*, 'let there be Svadhā!') this, according to Manu III. 252, is the highest benison at a Śrāddha; [cf. according to some Gr. *θ-ος*, *ῥῖδ-ος*, *ῥῖδ-ος*, *ῥῖδ-ος*, *ῥῖδ-ος*; Lat. *suetus*; Goth. *sidus*; Angl. Sax. *sidu*, *sidod*.] = *Svadhā-kāra*, as, ī, am, offering oblations to deceased ancestors or deified progenitors, performing funeral obsequies (Manu IX.

127); (as), m. = *svadhā-kāra*. = *Svadhā-kāra*, as, m. pronouncing the exclamation or blessing *svadhā*; the formula *svadhā*. = *Svadhā-ninayana*, am, n. 'Svadhā-performing,' a sacred text used in making the oblation to the Pitṛis (Manu II. 172.). = *Svadhā-patī*, īs, m., Ved. lord of the Svadhā. = *Svadhā-priya*, as, m. 'fond of the Svadhā,' Agni or fire; black sesamum, (*tīla* or sesamum being offered to the Manes, Manu III. 267.). = *Svadhā-bhuj*, k, m. 'Svadhā-eating,' a Pitṛi, deceased or deified ancestor; a deity. = *Svadhā-vat*, ān, atī, at, having natural power, self-controlled, self-reliant, independent, powerful, (Sāy. *svadhā-vān* = *balu-vān*, Rīg-veda II. 20, 6; in Rīg-veda VII. 88, 5. *svadhāvā*, voc. case masc. O self-sustaining one, O self-dependent God, Sāy. = *annava*); having the Svadhā, rich in oblations; (ān), m. epithet of *Viśvakarman*.

Svadhāvan, ā, arī, a, Ved. abounding in food, (Sāy. *svadhāvari* = *annavatyau*, Rīg-veda VII. 31, 7); self-reliant, independent (perhaps in this sense for *sva-dhāvan*; cf. *svadhā-vat* above).

खधिति svadhiti, is, m. f. (sometimes written *svadhiti*; fr. *sva* + rt. I. *dhā*), an axe (in Naigh. II. 20. *svadhitiḥ* is enumerated among the *vajra-nāmāni*). = *Svadhiti-hetika*, as, m. 'axe-armed,' a soldier armed with an axe.

Svadhiti, f. an axe. = *Svadhiti-vat*, ān, atī, at, Ved. possessing or holding an axe, having a weapon.

खन svan, cl. I. P. svanati, svasvāna (3rd pl. *sasvanus* or *svenus*), *svanishyati*, *asvanit* or *asvanit*, *svanitum*, to sound, make a noise; to sing: Caus. *svanayati*, -yitum, Aor. *asivanat*, to cause to sound, make to resound; to sound; to adorn (in this sense also *svānayati*, &c.): Desid. *sivānishati*: Intens. *sāsvanayate*, *saṃsvanti*; [cf. Lat. *son-o*; Lith. *zvanu*, 'to sound'; Hib. *sian*, 'a voice, sound']

Svana, as, m. sound, noise; voice, speech (in Naigh. I. 11. enumerated among the *vān-nāmāni*).

= *Svana-śakra*, as, m. a particular form of sexual union. = *Svana-duh*, see Vopadeva III. 165. = *Svana-vat*, ān, atī, at, having sound, sounding, thundering. = *Svanotsāha* ('*na-ut*'), as, m. a rhinoceros (= *ganḍaka*); also read *śanotsāha*).

Svanat, an, antī, at, sounding, resounding.

Svanī, īs, m. sound, noise.

Svanika, as, ā, am, sounding (at the end of a comp., e. g. *pāpī-s*), one who claps with the hands).

Svanita, as, ā, am, sounded, sounding, making a noise; (am), n. the noise of thunder, a thunder-clap. = *Svanitāhvara* ('*ka-āh*'), as, m. a kind of pot-herb (= *tanḍulīya*).

Svāna, as, m. sound, noise.

Svānin, ī, tni, ī, Ved. noisy, turbulent.

2. *svānta*, as, ā, am (for I. *svānta* see p. 1158, col. 1), sounded, making a noise.

खनय svanaya, as, m., N. of a king (said to have given his ten daughters in marriage to the Rishi Kakshivat).

स्वप 2. *svap* (for I. *sv-ap* see p. 1126), cl. 2. P. *svapiti* (2nd sing. *svapishī*, 1st sing. *svapimī*, ep. also A. and sometimes even cl. I. P. A. *svapātī*, -te); Impf. *asvapit* or *asvapāt* (1st du. *asvapiva*); Pot. *svapyāt*; Impv. *svapiti* (2nd sing. *svapishī*, 1st sing. *svapāni*); Perf. *sushvāpa* (3rd pl. *sushvāpūh*), *svapsyati*, *asvapit*; Prec. *svapyāt*, *svaptum*, to sleep; to fall asleep; to lie down to sleep, repose, go to bed; to lie down, recline; to be dead: Pass. *svapyate*, Aor. *asvapī*: Caus. *svāpayati*, -yitum, Aor. *asivishvapat* (according to some also *asivishvapat*), to cause to sleep, make sleep, lull to rest; to kill, (Ved. *sivishvapaḥ* = *asvāpayah*, *pātītavān*, thou didst hurl down, Rīg-veda I. 121, 11): Pass. of Caus. *svāpyate*: Desid. of Caus. *sushvāpayishati*: Desid. *sushvāpī*: Intens. *sōshvāpyate*, *sāsvapī*, (according to Vopadeva also) *sāsvapīti*, *sōshvāpīti*, *sōshvāpīti*; [cf.

Zend *qap*, *qaf-na*, 'sleep.' Gr. *ὑπνο-ς* (for *σν-πο-ς*): Lat. *som-nu-s* (for *sop-nus*), *sop-or*, *sop-i-o* (= Caus. *svāpayati*): Old Norse *svēf-n*, 'sleep': Old Germ. *svēhan*: Goth. *slēpan*: Angl. Sax. *svēfian*, *svēfn*, *slāpan*: Slav. *snūti*, 'sleep'; *sūp-a-ti*, 'to sleep': Lith. *sap-na-s*, 'a dream': Cambro-Brit. *hephun*: Hib. *suain*, 'sleep'; *suaimh-neach*, 'quiet'; *suaimhneighim*, 'I rest.']

Supta, *supti*. See s. v., p. 1128.
Suptvā, ind. having slept, having gone to sleep.
Sushupāna, *as*, *ā*, *am*, Ved. sleeping, (Sāy. = *supta*.)

Sushupras, *ān*, *uahi*, *at*, one who has slept or sleeps.

Sushupu, *us*, *us*, *u*, wishing to sleep, sleepy, drowsy.

Swapat, *an*, *anti*, *at*, sleeping, asleep, reposing.
Swapana, *am*, n. the act of sleeping, dreaming, sleep.

Swapaniya, *as*, *ā*, *am*, to be slept, &c.
Swapiti-karman, *ā*, m. one who lies down to sleep (= *śayana-kartri*).

Swaptavya, *as*, *ā*, *am*, to be slept.
Swaptu-kāma, *as*, *ā*, *am*, wishing to sleep.

Swapti, *tā*, *tri*, *tri*, a sleeper, one who sleeps.
Swapna, *as*, m. sleep, sleeping; a dream, dream-

ing; sleepiness, sloth, indolence; (*ā*), f. a dream, (*jāgrat-svapnābhyām*, inst. du. by alternately waking and sleeping.) — *Swapna-kāma*, *as*, *ā*, *am*, wishing for sleep. — *Swapna-kṛit*, *t*, *t*, *t*, causing or producing sleep, somniferous, soporific, narcotic; (*ṭ*), n. the pot-herb *Marsilea Quadrifolia*. — *Swapna-griha*, *am*, n. a sleeping apartment, bed-chamber.

— *Swapna-ja*, *as*, *ā*, *am*, produced in sleep. — *Swapna-dosha*, *as*, m. 'sleep-fault', pollutio nocturna. — *Swapna-dhi-gamya*, *as*, *ā*, *am*, perceptible by the intellect (only when) in a state of sleep-like abstraction, (Manu XII. 122.) — *Swapna-nānāna*, *as*, m. sleep-doxology, (see Nirukta XII. 28.) — *Swapna-niketana*, *am*, n. a sleeping-room, bed-chamber. — *Swapna-prapañca*, *as*, m. the illusions of sleep, the world as seen in a dream. — *Swapna-bhāj*, *k*, *k*, *k*, enjoying sleep. — *Swapna-vat*, ind. like a dream. — *Swapna-vicāra*, *as*, m. interpretation of dreams. — *Swapna-vicārin*, *i*, m. an interpreter of dreams. — *Swapna-sila*, *as*, *ā*, *am*, disposed to sleep, sleepy, drowsy. — *Swapna-sṛishṭi*, *is*, f. the creation of dreams or illusions in sleep. — *Swapnādhyāya* ('*na-adh*'), *as*, m. 'a chapter on dreams', N. of a short work on the interpretation of dreams, said to be extracted from the *Brahma-vaiṣṭava-Purāṇa*. — *Swapnāvasthā* ('*na-av*'), f. state of dreaming, (applied to life as a state of illusion.) — *Swapnesvara* ('*na-is*'), *as*, m., N. of the author of a commentary on the *Sāṅkhya-sūtra*. — *Swapnopama* ('*na-up*'), *as*, *ā*, *am*, having the likeness of sleep, resembling a dream.

Swapna, *k*, *k*, *k*, sleepy, drowsy, sleeping, asleep.
Swāpa, *as*, m. sleep, sleeping; dreaming, a dream; sleepiness, sloth; paralysis, palsy, loss of sensation, ignorance; temporary or partial loss of sensation from pressure on a nerve, numbness, the sleep of a limb.

Swāpin, *i*, *inī*, *i*, causing sleep, lulling to sleep.

स्वपिवात *sv-apivāta*. See p. 1126, col. 2.

स्वप्न *svapṇ* (thought by some to be fr. an old rt. *svap*, 'to tear, pull'), Ved. (according to some) a beak, bill of a bird, (in *Rig-veda* VII. 56, 3, Sāy. explains *sva-pṇibhi* by *svakṛiyāḥ pavānāḥ sañcāraṇāḥ*, by their own pure paths); [cf. Old Germ. *snabul*, 'beak'; Mod. Germ. *Schnepfe*, 'a snipe'; Old Norse *nef*.]

स्वप्ति *svapṭi*, *i*, *inī*, *i*, Ved. (perhaps) roaring, (Sāy. = *śabdāṃ kurvat*, *Rig-veda* VIII. 33, 2.)

स्वमेक *svameka*, *as*, m. (etymology doubtful), a year (= *śamvatsara*, according to *Sabda-k.*)

स्वयम् *svayam*, *svayam-vara*, *svayam-bhū*, &c. See p. 1158.

स्व 1. *sva*, cl. 10. P. *svarayati*, &c., to find fault, blame, censure, reprove (= rt. *sur*).

स्व 2. *sva*, ind. (probably connected with rt. 4. *su* or 3. *sū*, and apparently originally written *sva*, cf. *svāra*, *svāra*; but according to some fr. a lost rt. *sva* = *sur*, 'to shine', cf. *sva*), the sun (Ved.; according to Sāy. = *svaraṇa-sila āditya*, *Rig-veda* V. 45, 1); heaven, paradise, the world of the gods, abode of the deities; the heaven of Indra and temporary abode of the virtuous after death; the sky, ether; the space above the sun or between the sun and the polar star, the region of the planets and constellations; a mystical word pronounced after *Om* and before the *Gāyatrī* by every Brāhman in commencing his daily prayers, (it is the third of the three *Vyāhṛitis*, *bhūr*, *bhuvaḥ*, *sva*, and denotes the space of the sky above described as distinguished from the earth and atmosphere, see Manu II. 76, and cf. *bhūvas*, *vy-āhṛiti*; the mystical word *sva* is represented as produced from the *Sāma-veda*, just as *bhūr* and *bhuvaḥ* are supposed to come from the *Rig-veda* and *Yajur-veda* respectively); radiance, splendor; water; (in Naigh. I. 12, enumerated among the *udaka-nāmāni*); epithet of *Siva*; [cf. Zend *svare*, 'the sun'; *garetha*, *garenan*, 'splendor'; Gr. *Σελ-πο-ς*, *Σελ*, *σελ-πο-ς*, *σελ-πο-ς*, *σελ-πο-ς*, *σελ-πο-ς*; Lat. *ser-enus*, *sol*: Goth. *saui*, 'the sun': Old Norse *sól*: Lith. *saule*: Slav. *slū-nice*, 'the sun': Hib. *speur*, 'the sky'; (perhaps) *soir*, 'the east, morning'.] — *Swah-kāmya*, Nom. P. *kāmyati*, &c., to wish for heaven. — *Swah-pati*, *i*, m., Ved. the lord of heaven. — *Swāpāgā*, f. the river of heaven, the celestial Ganges. — *Swā-ārūḥa*, *as*, *ā*, *am*, ascended to heaven. — *Swā-ālu*, *us*, m. a kind of root (= *valā*). — *Swā-gangā*, f. the celestial Ganges; the galaxy. — *Swā-gatā*, *is*, *f*, *as*, *am*, gone to heaven, dead. — *Swā-gatī*, *is*, f. or *sva-gamana*, *am*, n. going to heaven, future felicity; death. — *Swā-giri*, *is*, m. 'the heavenly mountain', *Su-meru*. — *Swā-jit*, *t*, *t*, *t*, conquering heaven; (*ṭ*), m. a proper N.; N. of a kind of sacrifice, (Manu XI. 74; cf. *svarga-jit*). — *Swā-nadi*, f. the river of heaven, the celestial Ganges; a kind of shrub (= *vrīṣṭikālī*). — *Swā-nara*, *as*, m., Ved. the lord of heaven; one who leads or is led to heaven, a pious or devotional man; all-leading, (Sāy. = *svargam prati netri* or *netavya* or *sarvasya netri*); a sacrifice (as leading the offerer to heaven). — *Swā-dṛiṣ*, *k*, *k*, *k*, Ved. looking heavenwards; (*k*), m. epithet of Indra; of Agni; of Soma. — *Swā-nadi*, f. = *svā-nadi*. — *Swā-pati*, *is*, m., Ved. the lord of heaven. — *Swā-bhāna*, *as*, m. a kind of precious stone (= *go-melaka*). — *Swā-bhānu*, *us*, m., N. of Rāhu or the personified ascending node (represented in *Rig-veda* V. 40, 9, as of the Asura race and as concealing or piercing the sun); N. of a Dānava (regarded as a son of Kaśyapa or, according to other authorities, a son of Vipraṇṇiti). — *Swā-bhānu-sūdāna*, *as*, m. 'destroyer of Rāhu', the sun. — *Swā-madhya*, *am*, n. the central point of the sky, zenith. — *Swā-miṭha*, *as*, *ā*, *am*, Ved. happiness-bestowing, (Sāy. = *sukha-sektri*); conferring heaven, (Sāy. = *sukha-miṭhesu* = *svarga-deshu* *sukhasya* *śeṣayatu*, *Rig-veda* I. 130, 8.) — *Swā-yāta*, *as*, *ā*, *am*, gone to heaven, deceased, dead. — *Swā-yātri*, *tā*, *tri*, *tri*, going to heaven, dying. — *Swā-loka*, *as*, m. the celestial region, heaven. — *Swā-vat*, *ān*, *at*, *at*, Ved. full of splendor or happiness, heavenly, celestial, (Sāy. = *sukha-yukta*, *Rig-veda* VI. 22, 3.) — *Swā-vadhū*, *is*, f. 'celestial wife', an Apsaras. — *Swā-vāpi*, f. 'heavenly lake', the Ganges. — *Swā-vid*, *t*, *t*, *t*, Ved. obtaining heaven, possessing heaven (said of the *Pitṛis*, of Indra, &c.). — *Swā-veśyā*, f. a courtesan of heaven, nymph, Apsaras (such as *Urvaśi* &c.). — *Swā-*

vidyā, *as*, m. 'physician of heaven,' either of the two *Aśvins*, (see *asvin*). — *Swā-shū*, *ās*, *ās*, *am*, Ved. granting heaven; (*ās*), m. epithet of Soma; of the thunderbolt. — *Swā-shātī*, *is*, f., Ved. the granting or gaining of heaven, anything which gains heaven; (*is*, *is*, *i*), bestowing or procuring heaven (and hence applied to 'war, battle'; according to Sāy. on *Rig-veda* X. 99, 3. *svā-shātā* = *svā-shātāu* = *svarga-lābhopete*; in IX. 88, 2 = *svarga-lābha-yukte* *sargam*, cf. *vāja-sāti*). — *Swā-taru*, *us*, m. the tree of paradise.

Swarga, *as*, m. (according to some for *su-varga*), heaven, Indra's paradise, the residence of beatified mortals and of the inferior gods (supposed to be situated on the mountain Meru); N. of a son of Bhīma. — *Swarga-kāma*, *as*, *ā*, *am*, desirous of heaven. — *Swarga-khaṇḍa*, N. of the third book of the *Padma-Purāṇa*. — *Swarga-gata*, *as*, *ā*, *am*, gone to heaven. — *Swarga-gamana*, *am*, n. going to heaven. — *Swarga-gāmin*, *i*, *inī*, *i*, going to heaven. — *Swarga-giri*, *is*, m. 'the heavenly mountain', *Su-meru*. — *Swarga-jit*, *t*, *t*, *t*, winning or obtaining paradise. — *Swarga-da*, *as*, *ā*, *am*, heaven-giving, procuring paradise. — *Swarga-dvāra*, *am*, n. heaven's gate, the door of paradise, entrance into heaven; epithet of *Siva*. — *Swarga-pati*, *is*, m. the lord of heaven, Indra. — *Swarga-para*, *as*, *ā*, *am*, intent on heaven, desirous of heaven. — *Swarga-bhartṛi*, *tā*, m. the lord of heaven, Indra. — *Swarga-mārga-dīdṛkṣu*, *us*, *us*, *u*, wishing to see the road to heaven. — *Swarga-loka*, *as*, m. the celestial region, (see *svarga*); Indra's heaven, paradise. — *Swargalokeśa* ('*ka-īśa*'), *as*, m. 'lord of the celestial world', Indra; the body (as enjoying felicity in the paradise of Indra). — *Swarga-vadhū*, *is*, f. a woman or nymph of Indra's heaven, Apsaras. — *Swarga-vāsa*, *as*, m. residence in heaven. — *Swarga-vāsin*, *i*, *inī*, *i*, inhabiting heaven. — *Swarga-sri*, *is*, f. the glory of heaven. — *Swarga-sampādāna*, *as*, *i*, *am*, effecting or procuring heaven, gaining heaven. — *Swarga-sarit*, *t*, f. the river of heaven. — *Swargasarit-varā*, f. 'best of heavenly rivers', the Ganges. — *Swarga-sādhana*, *am*, n. a means of attaining heaven. — *Swarga-sukha*, *am*, n. the joy of heaven. — *Swarga-stri*, f. a woman of paradise, Apsaras. — *Swargāpāgā* ('*ga-āp*'), f. the celestial river, the Ganges. — *Swargā-pavarga* ('*ga-ap*'), *as*, m. heaven-like emancipation. — *Swargārūḥa* ('*ga-ār*'), *as*, *ā*, *am*, ascended to heaven. — *Swargārohaṇa* ('*ga-ār*'), *am*, n. the act of ascending to heaven; N. of certain funeral ceremonies. — *Swargārohaṇa-parvan* or *svargārohaṇika-parvan*, a, n., N. of the eighteenth book of the *Mahā-bhārata* (in which is described the journey of the five *Pāṇḍava* princes towards Indra's heaven in mount Meru). — *Swargapsu* ('*ga-ip*'), *us*, *us*, *u*, desirous of obtaining heaven. — *Swargauka*s ('*ga-ok*'), *ās*, m. 'having an abode in heaven,' a god, deity.

Swargin, *i*, *inī*, *i*, belonging to heaven, being in heaven, heavenly; (*i*), m. an inhabitant of heaven, a god, deity, celestial; (in law) 'in heaven,' a dead person. — *Swargi-giri*, *is*, m. the celestial mountain, *Su-meru*. — *Swargi-vadhū*, *is*, f. a celestial woman, Apsaras.

Swargiya, *as*, *ā*, *am*, belonging or relating to *Swarga*, heavenly, celestial; conducive to heaven, leading to heaven.

Swargya, *as*, *ā*, *am*, = *swargiya* above.
Swarya, *as*, *ā*, *am*, Ved. heavenly, celestial.
Swaryu, *us*, *us*, *u*, Ved. wishing for heaven; desiring happiness.

स्वर *svara*, *svarita*, *svaritṛi*. See rt. *sr̥i*.

स्वस *sva-rasa*, *sva-rāj*, &c. See p. 1157.

स्वरु *svaru*. See p. 1163, col. 1.

स्वरूप *sva-rūpa*, &c. See p. 1157, col. 2.

स्वरेण *svareṇu*, *us*, f. (etymology doubtful), N. of a wife of the Sun (= 2. *san-jñā*).

सर्ग *svarga*, &c. See p. 1160, col. 3.

सर्जिक *svarjika*, as, m. (= *sarji*, *sarjikā*),
natron, nitrate of potash.

Svarjikā-kshāra, as, m. = *svarjika* above.

Svarji-kshāra, as, m. = *sarji-kshāra*, *svarjika*.

Svarjin, i, m. = *svarjika* above.

सर्ग *svarga*, am, n. (contracted fr. *su-*

varna, q. v.), gold; a gold coin. — *Svarṇa-kaṇa*,

as, m. a grain of gold; 'having golden grains or

seeds,' a kind of plant (= *kaṇa-guggulu*). — *Svar-*

ṇa-kaṇikā, f. a particle of gold, grain of gold.

— *Svarṇa-kadalī*, f. = *svarṇa-kadalī*. — *Svar-*

ṇa-kāya, as, ā, am, golden-bodied; (as), m. *Gaṛuḍa*,

Svarṇa-kāra, as, or *svarṇa-kṛit*, t, m. a gold-worker, goldsmith (forming a particular

caste). — *Svarṇa-ketaki*, f. a sort of Ketaki tree

with golden-coloured or yellow blossoms. — *Svarṇa-*

kshīrī, f. 'having gold-like milk or sap,' a kind of

Soma or moon-plant with yellow juice (used for

medicinal purposes and said to be brought from the

Himalaya mountains; cf. *himā-vatī*). — *Svarṇa-*

gairika, am, n. a kind of yellow ochre or red

chalk. — *Svarṇa-grāma*, N. of a country situated

to the east of Dacca. — *Svarṇa-grīvā*, f. 'golden-

necked,' N. of a river issuing from the eastern side

of the Nāṭaka mountain. — *Svarṇa-cūḍa*, as, m.

'golden-crested,' the blue jay; a cock. — *Svarṇa-ju*,

am, n. 'gold-produced,' the metal tin. — *Svarṇa-*

jivanti, f. a kind of plant (= *trīṇa-granthī*).

— *Svarṇa-dīdhi*, is, m. 'golden-rayed,' fire.

— *Svarṇa-dru*, us, m. a kind of tree with yellow

blossoms (= *ārag-badha*). — *Svarṇa-paksha*, as,

m. 'golden-winged,' *Gaṛuḍa*. — *Svarṇa-padma*, f.

'bearing golden lotuses,' the celestial Ganges. — *Svar-*

ṇa-pāṭhaka, as, m. borax (= *ṭāṇaka*). — *Svarṇa-*

pāreṇata, am, n. a kind of tree (= *mahā-pāre-*

vata). — *Svarṇa-pushpa*, as, i, am, having golden-

coloured flowers or yellow blossoms; (as), m. the

tree *Ārag-badha*; the *Campaka* tree; (ā), f. the

gum-arabic tree and other plants, = *kālī-kārī*; =

svarnūli; = *sātālā*; (ī), f. the tree *Ārag-badha*;

the golden Ketaki tree; a sort of moon-plant.

— *Svarṇa-prastha*, N. of an island. — *Svarṇa-*

phalā, f. 'having golden fruit,' a kind of plant.

— *Svarṇa-baṇī*, k, m. a gold-merchant, money-

changer. — *Svarṇa-bandha* or *svarṇa-bandhaka*,

as, m. a deposit of gold. — *Svarṇa-bhṛīṅgāra*, as,

m. a golden vase; a kind of plant (= *svarṇa-*

bhṛīṅgarāja). — *Svarṇa-mahā*, f. a particular river

(mentioned in the eighty-second chapter of the

Kālikā-Purāṇa). — *Svarṇa-māṅkshika*, am, n. a

mineral substance (= *svarṇa-m*, q. v.). — *Svarṇa-*

yūthī or *svarṇa-yūthikā*, f. yellow jasmine. — *Svar-*

ṇa-rekhā, f. a streak of gold; N. of a woman.

— *Svarṇa-latā*, f. 'golden creeper,' a kind of plant

(= *jyotiṣmatī*). — *Svarṇa-varṇa*, as, ā, am, gold-

coloured; (ā), f. turmeric. — *Svarṇa-valkala*,

as, m. 'having golden bark,' the plant *Bignonia*

Indica. — *Svarṇa-vallī*, f. a kind of plant (=

rakta-phalā). — *Svarṇa-vindu*, us, m. a spot of

yellow or gold; 'having a gold mark or dot,' epithet

of Vishṇu. — *Svarṇavindu-tīrtha*, am, n. N. of a

Tīrtha. — *Svarṇa-śṛṅga*, as, i, am, golden-horned.

— *Svarṇa-śephālīkā*, f. a kind of yellow *Sephā-*

lika; the tree *Cassia Fistula* (= *ārag-badha*).

— *Svarṇāṅga* ('*ṇa-an*'), as, m. 'golden-bodied,'

the *Ārag-badha* tree. — *Svarṇārī* ('*ṇa-arī*'), is, m.

'enemy to gold,' sulphur.

Svarṇaka, as, ā, am, golden, made of gold.

सर्वकूट *svarnakūṭha*, N. of a sacred place.

सर्वुली *svarnūli*, f. a kind of shrub (=

svarṇa-pushpā).

सर्व *svart* = rt. *svart*, p. 1030, col. 3.

सर्व *svard*, cl. i. A. *svardate*, *sasvarde*,

svarditum, to taste; to be pleasing.

सर्ष *svar-shā*, *svar-shāti*. See p. 1160.

खल *sval*, cl. i. P. *svalati*, *sasvāla*,
&c., to go (?).

खल *sv-aīpa*, as, ā, am, very small or

little, minute, trifling, insignificant; very few; (*ena*),

ind. for a very short time. — *Svalpa-kanka*, as, m.

a species of heron (= *bhū-kaka*). — *Svalpa-keśarin*,

i, m. 'having minute filaments,' the *Kovidāra* tree.

— *Svalpa-keśin*, i, m. 'having small fibres,' the

root of sweet flag. — *Svalpa-jātaka*, am, n. N. of

a work by *Varāha-mihira*; [cf. *vṛiḥaj-jātaka*].

— *Svalpa-patraka*, as, m. 'small-leaved,' a kind

of *Madhūka* or *Bassia Latifolia*. — *Svalpa-phalā*, f.

'having small fruit,' a kind of plant (= *kacchū-*

ghnt, *a-parajitā*). — *Svalpa-bala*, as, ā, am,

having very little strength, extremely weak or

feeble; attended by a very small force. — *Svalpa-*

viśaya, as, m. a very small matter, insignificant

object; a small part. — *Svalpa-vyaya*, as, m. very

little expenditure, great stinginess; (as, ā, am),

spending very little, very niggardly. — *Svalpa-vṛiḍa*,

as, ā, am, having little shame, shameless, impudent.

— *Svalpa-sarira*, as, ā, am, having a very dimi-

nutive body, small in stature. — *Svalpa-śilā*, f. a

very small stone. — *Svalpa-śilāya*, Nom. A. *-śilā-*

yate, &c., to act like a very small stone, to become

a very small stone. — *Svalpāhara* ('*pa-āh*'), as, ā,

am, eating very little, most abstemious.

Svalpaka, as, ā, am, very little, very small,

very few.

Svalpiyas, ān, as, as, much less, (Manu XI. 8.)

खवश *sva-vaśa*, *sva-vṛitti*, &c. See p. 1157.

खशुर *svaśura*. See *svaśura*.

खसर *sva-sara* (see p. 1157), am, n. (pro-

bably fr. *sva* + *sara*), Ved. 'self-moving, self-revolv-

ing,' epithet of the sun, (Sāy. = *svasarasya* = *sva-*

yam *sartur* *ādityasya*, *Rig-veda* V. 62, 2); a

day, (Sāy. = *ahan*, *Rig-veda* I. 34, 4; Naigh. I. 9);

a house, abode, nest, (Sāy. = *svasaraśat* = *svakīyāni*

nivāsa-sthānāni, *Rig-veda* II. 34, 5; in Naigh. II.

4. enumerated among the *gṛiḥa-nāmāni*); one's

own place of going.

खसृ *svasṛi*, sū, f. (according to *Uṇādi*-s.

II. 97. fr. rt. i. as with 5. *su* prefixed, and according

to some connected with *sv-astī* below, and meaning

'one who pleases or consoles,' according to others

fr. *sva* + *strī*), a sister, (*svasrām* = *svasrīnām*, *Rig-*

veda I. 65, 4); the fingers, (in Naigh. II. 5. *sva-*

sāraḥ is enumerated among the *anguli-nāmāni*);

[cf. Lat. *soror*, *con-sobrinus*; Goth. *svistar*; Old

Germ. *swēstar*; Mod. Germ. *Schwester*; Angl.

Sax. *swester*, *swuster*, *syster*; Eng. *sister*; Slav.

sestra; Lith. *sesū* (for *sestū*); Cambro-Brit.

chwaer.] *Zenā. qanhur*

Svasriya (or according to some *svasriya*), as, m.

a sister's son; (ā), f. a sister's daughter.

Svasreya, as, m. a sister's son; (ī), f. a sister's

daughter.

खस्क *svask* = rt. *shvask*, p. 1034.

खस्ति *sv-asti*, is, i, f. n. welfare, health,

prosperity, blessing (Ved.); joy, happiness, bliss;

(*svasti*), ind. may it be well with (used as a partic-

le of benediction with dat., e. g. *svasty astu te*,

may it be well with thee! may blessings rest on

thee!) hail! health! adieu! so be it! amen! (as a

term of sanction or approbation). — *Svasti-gā*, ās,

ās, am, Ved. going auspiciously. — *Svasti-dā*, as,

m. 'granting happiness,' epithet of *Siva*. — *Svasti-*

dā, ās, ās, am, Ved. conferring happiness. — *Svasti-*

devī, f. N. of a goddess (represented as wife of

Vāyu and said to have sprung from the particles

of *Prakṛiti*). — *Svasti-bhāva*, as, m. epithet of

Siva. — *Svasti-mat*, ān, at, at, prosperous, happy,

auspicious. — *Svasti-mukha*, as, m. 'beginning

with *Svasti*,' a letter, note; 'pronouncing blessings

or benedictions,' a *Brahman*; a panegyrist, bard,

encomiast. — *Svasti-vācana* or *svasti-vācana* or

svasti-vācana, am, n. a religious rite preparatory

to a sacrifice or any solemn observance (performed

by scattering boiled rice on the ground and invoking

blessings by the repetition of certain Mantras); an

offering or complimentary present (of flowers, sweet-

meats, &c. to any one with good wishes and bless-

ings to conciliate favour, = *vāyanaka*, q. v.).

— *Svasti-vācya*, am, n. invocation of blessings,

congratulation. — *Svasti-vāh*, t, t, t, Ved. bringing

welfare or happiness. — *Svasti-ayana*, am, n. a

prosperous journey (Ved.); a means of attaining

prosperity; the averting of evil by the recitation of

Mantras or performance of propitiatory rites; the

benediction of a *Brahman* after presentation of offer-

ings [cf. *kṛitā-s*]; (as, ā or i, am), bringing

blessings, producing happiness, auspicious, propitious.

— *Svasti-ātreya*, as, m. N. of the author of the

hymns *Rig-veda* V. 50, 51; (ās), m. pl., N. of a

family of *Brahmans*.

Svastaka, as, ā, am, Ved. prosperous, happy,

(*Atharva-veda* XIV. 2, 64.)

Svastika, as, m. any lucky or auspicious object,

a kind of mystical mark made on persons or things

to denote good luck, (it is shaped like a Greek cross

with the extremities of the four arms bent round in

the same direction; amongst *Jainas* it is one of the

twenty-four auspicious marks and is the emblem of

the seventh *Arhat* of the present *Ava-sarpinī*); the

crossing of the arms; the meeting of four roads; a

mansion or palace of a particular shape (described as

surrounded by a terrace or portico on the north,

west, and south sides, and having the door on the

east); a particular symbol made with ground rice and

shaped like a triangle (= *tanḍula-cūrṇa-nirmīta-*

trikoṇākārādhivāsa-dravya); it is used in fumi-

gating the image of *Durgā*, and is said to symbolize

the *Linga*; a kind of cake; a voluptuary, libertine;

garlic; (as, am), m. n. a mansion or temple of a

particular form with a portico or terrace in front; a particular

mode of sitting practised by *Yogins*; a kind of vege-

table (= *sitāvura*). — *Svastikāśana* ('*ka-āś*'), am,

n. a particular mode of sitting, (see above.)

खस्रीय *svasriya*, *svasreya*. See col. 2.

खसथ *sva-svādha*. See p. 1157.

खाकार *svākāra*. See p. 1157, col. 3.

खागत 1. *sv-āgata*. See p. 1126, col. 3.

खादिक *svānkika*, as, m. (perhaps fr. *sva*

+ *anki*, q. v.), a drummer, (according to *Sabda-k.*

= *mārdangika*.)

खान्द्य *svācchāndya*, am, n. (fr. *sva-*

cchanda), the power of following one's own will or

fancy, independence, (*svācchāndyāt*, by one's

own will, of one's own free choice, voluntarily.)

खान्द्य *sv-ājivya*. See p. 1126, col. 3.

स्वापद् svāpada, as, m. (for *śvāpada*), a wild beast.

स्वापि sv-āpi. See p. 1126, col. 3.

स्वाभाविक svābhāvika, as, i, am (fr. *sva-bhāva*), belonging to one's own nature, natural, native, peculiar, inherent; (*ā*), m. pl. a sect of Buddhist philosophers who accounted for all things by the laws of nature.

svābhāvyā, am, n. naturalness, natural state or character.

स्वामिन् svāmīn, &c. See p. 1158, col. 2.

स्वायम्भुव svāyambhuva, as, i, am (fr. *svayam-bhū*), relating to Svayam-bhū or the Self-existent; derived from the Self-existent or Brahman (*as*), m. the son of Svayam-bhū, epithet of the first Manu; (*i*), f. = *brāhmi*, (Sabda-k.) = *Syāyambhuva-manu-pitṛi*, tā, m. 'father of the Manu Svāyambhuva', Brahman.

Svāyambhū = *svāyambhuva* above.

स्वायुज either *sv-āyuj* or *svāyuj* (*sva-ay*) or *sv-ayuj*, k, k, k, Ved. easily yoked; putting themselves spontaneously to the chariot.

स्वारसिक svārasika, as, i, am (fr. *sva-rasa*), possessing inherent flavour or sweetness (said of a poem &c.).

svārasya, am, n. the possessing natural savoriness or excellence.

स्वारज svā-rāj, i, m. (fr. 2. *sva-r* + *rāj*), the ruler of heaven, i.e. Indra.

svārājya, am, n. the dominion of heaven, Indra's heaven; union with Brahman, identification with the Self-refulgent (in this sense fr. *sva-rāj*), a state of self-effulgence.

स्वारूपा svārūpā, f., N. of a place; [cf. *sva-rūpā*.]

स्वारोचिष svārociṣa, as, m. (fr. *sva-rociṣ*), N. of the second Manu.

svārociṣ, is, m. the second Manu.

स्वार्थ svārtha, svārthika, &c. See p. 1158.

स्वालक्ष्य svālakṣhya, am, n. (fr. *sva-lakṣha*), the peculiar characteristics or natural disposition, (Manu IX. 19.)

स्वाल्प svālpā, as, i, am (fr. *sva-ālpa*), little, small; few; (*am*), n. littleness; paucity.

स्वास्थ्य svāsthya, am, n. (fr. *sva-stha*), self-reliance, self-dependence, self-possession, fortitude, resoluteness, firmness; sound state, health, prosperity, happiness, comfortableness, competence; complacency, contentment, satisfaction.

स्वाहा svāhā (probably for *sv-ādā*, i.e. 5. *bu* + *rt*. *dhā* with *ā*, but cf. *sva-dhā*), 'anything good placed on the fire,' a good oblation or offering (to Agni, Indra, &c.), that part of an offering which is given to all the gods indiscriminately, (in this sense probably ind., but in the next fem.); the Oblation personified (as a wife of Agni and goddess presiding over burnt-offerings; Svāhā's body is said to consist of the four Vedas, and her limbs are the six Angas or members of the Veda; she is represented also as a wife of the Rudra Paśu-pati; cf. *sva-dhā*); a female Buddhist divinity; in Naigh. I. 11. *svāhā* is enumerated among the *vān-nāmāni*; (ind.) an exclamation used in making oblations to the gods (often used like 'Hail!' and governing a dat. case, e.g. *Agnyāy* or *Somāyā svāhā*; cf. *sv-ast*). — *svāhā-kāra*, as, m. utterance of the term Svāhā; the formula Svāhā (uttered at the end of the Yajyā verses). — *svāhā-kṛiti*, is, f., Ved. an oblation made with the Svāhā-kāra, (Rig-veda X. 110, 11. is addressed to the Svāhā-kṛiti.) — *svāhā-pati*, is, m. 'lord of the Svāhā', Agni. — *svāhā-priya*, as, m. 'fond of the Svāhā', Agni. — *svāhā-bhūj*, k, m. 'eating the Svāhā', a deity.

स्वित् svit or svīd, ind. a particle of interrogation or inquiry (often implying doubt or surprise, and translatable by 'hey?' 'what?' 'can it be that?'); an expletive (often redundant, but sometimes perhaps used disjunctively, and equivalent to 'either,' 'or').

स्विद् svīd, cl. 4. P. *svīdyati*, *sishveda*, *svetsyati*, *asvidat*, *svetum*, to sweat, perspire; cl. 1. A. *svēdate*, *sishvide*, *svēditum*, to be anointed; to be greasy or unctuous; to pour forth, shed (?); to be disturbed; Caus. *svēdayati*, *yitum*, Aor. *asivīdat*, to cause to sweat; to make warm, heat: Desid. of Caus. *sīvedayishati*: Desid. *sishvitsati*: Intens. *seshvidyate*, *seshveti*; [cf. Gr. *id-i-a*, *idos*, *id-pō-s*, *id-pō(τ)-s*, *idēpos*; Lat. *sul-ā-re*, *sud-or*, *sud-ariu-m*; Old Norse *svēit-i*; Old Germ. *svēiz*; Goth. *svēitan*; Angl. Sax. *svēatan*; Eng. *sweat*.]

Svīdita, as, ā, am, sweated, melted; sweating, perspiring.

Svinna, as, ā, am, perspired, sweated, covered with perspiration, perspiring; steeped. — *Svinnān-gulī* ("na-an"), is, is, i, having perspiring or moist fingers.

Sveda, as, ā, am, sweating, perspiring; toiling; (*as*), m. perspiration, sweat; warmth, heat; vapour. — *Sveda-cūshaka*, as, m. 'perspiration-sucker,' a cooling breeze. — *Sveda-cchid*, i, t, t, 'cutting perspiration,' absorbing or allaying perspiration, cooling. — *Sveda-ja*, as, ā, am, sweat-produced, engendered by heat and moisture, generated by warm vapour or steam (said of insects and vermin). — *Sveda-jala*, as, m. 'sweat-water,' perspiration. — *Sveda-malajjhita-dēha* ("la-uj"), as, ā, am, one whose body is freed from perspiration and impurity; (*as*), m. a Jaina of the highest order, a holy or sainted teacher of the Jainas. — *Sveda-leśa*, as, m. a little perspiration. — *Sveda-vindu*, us, m. or *svēda-viplush*, i, f. a drop of perspiration. — *Svedāñji* ("da-ai"), is, is, i, Ved. having streaming ornaments (said of the Maruts; Say. = *ksharad-ābhāra*, Rig-veda X. 67, 6). — *Svedānūvidha* ("da-an"), as, ā, am, covered or streaked with perspiration. — *Svedoda* ("da-uda") or *svēdodaka* ("da-ud"), am, n. 'sweat-water,' perspiration.

Svedana, am, n. perspiration, sweat; sweating, causing to perspire; any instrument or remedy for causing perspiration, a diaphoretic, sudorific; (*ī*), f. an iron plate or pan used as a cooking utensil, a frying-pan, saucepan.

Svedanikā, f. a boiler, saucepan, iron plate or pan used as a cooking utensil, frying-pan; a room for cooking, kitchen.

Svēdita, as, ā, am, sweated, warmed, heated, steamed.

Svēdya, as, ā, am, to be sweated or treated by sudorific means.

स्विष्ट svī-śiṣṭa, *sviṣṭa-kṛit*. See p. 1126.

स्विकरण svī-karaṇa, svī-kṛita, *sviya*, &c. See p. 1158, col. 3.

स्वर्च svīruch (= *rt*. *sphurch*, q. v.), cl. 1. P. *svīruchati*, &c., to spread, extend, expand; to forget.

स्व svī, cl. 1. P. *svarati*, *sasvāra* (3rd pl. *sasvarus*), *svarishyati*, *asvārit* or *asvār-shit*, *svartum*, *svartum*, to sound, utter, recite, (according to Say. on Rig-veda I. 88, 5. the form *sasvar* = *udāritavān*, but in VII. 60, 10. = *antar-hita*, see *sasvar*, s. v.) to praise, sing the praises of (Ved.); to pain, afflict [cf. *rt*. *svī*]; to be pained; (according to Naigh. II. 14), to go; Caus. *svārayati*, *yitum*, Aor. *asivarat*: Pass. *svaryate*, to be marked with the Svarita accent: Desid. *sivariṣhati* or *sivariṣhati*: Intens. *sāsvaryate*, *sāsvart*; [cf. Zend *gar*; Gr. *σῦρ-ιγ*, *σῦρ-ιγ-α*, *σῦρ-ιγ-μ*-s, *σῦρ-ιγ-μα*, *σῦρ-ιγ-μ*; Lat. *su-sv-rus*, *ab-su-rus*, *sur-dus*; probably Goth. *svaran*; Angl. Sax. *swan*,

swerian; Slav. *svir-a-ti*, *svir-iti*, 'a pipe'; Lith. *sur-ma*, 'a flute, pipe.']

Svara, as, m. sound, noise; voice; tone, tune, music, a primary musical sound, note of the musical scale or gamut (of which there are seven, commonly thus arranged, 1. *nishāda*, 2. *riṣabha*, 3. *gāndhāra*, 4. *śadja*, 5. *madhyama*, 6. *dhaivata*, 7. *pañcama*; these notes are described as resembling respectively the notes of an elephant, bull, goat, peacock, curlew or heron, horse, and Koil; they are designated by their initial letters or syllables thus, *nī, rī, gā, śa, mā, dha, pa*, and the order is sometimes changed, *śadja* being placed first, *pañcama* fifth, and *nishāda* last); a symbolical expression for the number seven; a vowel (either *hrasva* short, *dīrgha* long, or *pluta* prolated); an accent, tone (of which there are three, viz. *udatta*, *anudatta*, and *svarita*, see below); air breathed through the nostrils, nasal sound; snoring; (*ā*), f., N. of the chief wife of Brahman (Gāyatrī being the other). — *Svara-gatā-dhyaya* ("ka-adh"), as, m., N. of the first book of the Sangita-darpana; of the first book of the Sangita-ratnākara. — *Svara-grāma*, as, m. the musical scale, gamut. — *Svara-tattvodaya* ("va-ud"), am, n., N. of treatise on astrology by Jīva-nātha. — *Svara-pattana*, am, n. 'abode of accents,' N. of the Sāmaveda (this Veda being chanted with a peculiar rhythm, and the efficacy of its prayers depending on their proper accentuation). — *Svara-baddha*, as, ā, am, composed in musical measure (said of a song &c.). — *Svara-bhakti*, is, f. 'vowel-fracture,' (in Vedic phonetics) a vowel-sound phonetically inserted in the pronunciation of *r* or *l* when these letters are followed by a sibilant or other consonant without the intervention of a vowel (e.g. *varsha* pronounced *varishā*). — *Svara-bhanga*, as, m. interruption or indistinctness of utterance, broken articulation, cracking of the voice, hoarseness, fluttering of the voice, any defect in speaking (caused by emotion or morbid affections of the chest). — *Svara-bhāgin*, i, m. 'note-separating,' a kind of bird. — *Svara-bheda*, as, m. = *svara-bhanga* above. — *Svara-maṇḍalikā*, f. a kind of Vīṇā or stringed musical instrument (also read *sura-khaṇḍalikā*). — *Svara-lāṅkā*, f. a flute, pipe. — *Svara-vat*, ān, ātī, at, having sound, sonorous; having a voice, vocal; having an accent, accentuated. — *Svara-sūtra*, am, n. a treatise on the modulations of sound or on the passage of the air through the nostrils. — *Svara-suddha*, as, ā, am, correct in musical measure. — *Svara-sūnya*, as, ā, am, devoid of sound, without musical notes, unmelodious, unmusical. — *Svara-samyoga*, as, m. the junction of vowels. — *Svara-sankrama*, as, m. a transition or succession of sounds or notes; the musical scale, gamut. — *Svara-sandhi*, is, m. the junction or coalition of vowels. — *Svara-nāman*, ānus, m. pl. epithet of particular days in a Sattrā or sacrificial session. — *Svarāṇḍa* ("ra-an"), as, m. a half or quarter tone in music. — *Svarāntara* ("ra-an"), am, n. 'vowel-interval,' the interval between two vowels, hiatus, = *vīrīṭī*; (*e*), ind. in the middle of vowels, between two vowels. — *Svarodaya* ("ra-ud"), as, m. the arising or production of sound (thought to be connected with certain tubular vessels of the body); (*as*, am), m. n., N. of a work on that subject; an astrological dissertation on the indications which the human breath affords under particular circumstances and astral conjunctions of the duration of life and future events; (*as*, ā, am), followed by a vowel. — *Svarodaya-vivaraṇa*, N. of a work on the tubular vessels of the body (regarded as passages of air and channels of sound). — *Svaropadha* ("ra-up"), as, ā, am, preceded by a vowel.

Svaraṇa, as, ā, am, Ved. illustrious, celebrated, (Say. = *dereshu prakāśana-vat*, Rig-veda I. 18, 1.)

Svarita, as, ā, am, sounded; sounded as a note, pitched; articulated; accented; having the mixed or circumflex accent, circumflexed; (*as*), m. the third or mixed tone between high and low, which is thought to correspond with the circumflex accent, (the other two tones being called *Udatta* and *An-*

udātta, q. q. v. v. ; the Ud-ātta sound of a vowel is said to result from the employing the upper half of the organs of utterance, and the An-udātta from employing the lower half, while the Svarita represents a sustained mixed intonation neither high nor low, which is well illustrated by the expression *tiryag-gamana*, i. e. a horizontal or wavy movement of the hand as distinguished from a direct upward and downward motion; Pāṇini, however, applies the term *an-udātta*, 'non-elevated,' to the neutral accentless tone, and uses the term *sanna-tara* or *an-udātta-tara* for 'the very or proper An-udātta,' i. e. the true grave accent which precedes the Udātta; in I. 2, 31. he calls the Svarita *am-āhāra*, i. e. 'a combination' of the elevated and non-elevated tones; the Svarita accent is denoted in the R̥g-veda by a small upright stroke above the syllable, the Anudātta-tara by a horizontal mark underneath, and the Udātta is left unmarked; but the Svarita mark may denote either a dependent or an independent Svarita, i. e. one produced by an Udātta immediately preceding or a real Svarita belonging to the word itself, and commonly produced by the suppression of an Udātta syllable; again, as a word is supposed to have only one real accent, so words which have real Svaritas of their own do not have Udātta accents; they are called *adi-svarita*, *madhya-svarita*, *anta-svarita*, according as they have Svaritas on the first, middle, or last syllable; it must also be borne in mind that when a dependent Svarita is immediately followed by an Udātta, the Svarita becomes a kind of Anudātta-tara, and is so marked, see *tāhābhāvyā*; there were, doubtless, different kinds of Svarita pronunciation.) — *Svarita-tva*, *am*, n. the state of having the Svarita accent. — *Svaritopadha* ('*ta-up*'), *as*, *ā*, *am*, preceded by the Svarita; having the penultimate marked with the Svarita.

Svaritṛi, *tā*, *trī*, *trī*, one who sings, a singer (Ved.); one who pains or afflicts, a painer (= *upa-tāpayitṛi*, but perhaps to be connected with *rt. svṛi*).

Svaru, *us*, m. sunshine; a sacrifice; part of a sacrificial post (or a slip of wood from it); the sacrificial post, (Sāy. = *yūpa*); a thunderbolt; an arrow; a kind of scorpion; (*us*, *us*, *u*), Ved. (perhaps) perfect, entire, (Sāy. = *svaravaḥ* = *sva-śakalavantaḥ*, R̥g-veda III. 8, 6.)

Svarus, *us*, m. a thunderbolt (= *svaru* above).

Svaryā, *as*, *ā*, *am*, Ved. to be praised.

Svaryamāna, *as*, *ā*, *am*, being accented with the Svarita, circumflexed.

Svāra, *as*, *i*, *am*, relating to sound or accent.

सुतीक *svṛitika*, *am*, n., Ved. water (= *udaka*, Naigh. I. 12; cf. *smṛitika*).

सु *svṛi* or *svṛi* (= *rt. svṛi*; cf. *rt. svṛi*, also *rt. svṛi* in one of its senses), cl. 9. P. *svṛi-nāti*, *svṛi-nāti*, &c., to hurt, kill.

स्वेक *svek* (= *rt. srek*), cl. 1. A. *svekate*, &c., to go.

स्वेच्छा *svēcchā*, &c. See p. 1158, col. 1.

स्वेद *sveda*, *svedana*, &c. See p. 1162.

स्वेष *sveshṭa*. See p. 1158, col. 1.

स्वैतवः *svaitavaḥ*, Nom. pl. masc., Ved. going auspiciously, (according to Sāy. on R̥g-veda V. 41, 9. = *śobhana-gamanāḥ*, as if *rt. sv + aita-vaḥ*; in the Pada text the word is divided into *sva-etavaḥ*.)

स्वैर *svaira*, &c. See p. 1158, col. 3.

स्वैरिन्नी *svairindhri*, f. = *sairan-dhri* under *sairan-dhṛa*, p. 1135, col. 3.

स्वोरस *svorasa*, *as*, m. the sediment of oily substances ground with a stone.

स्वोवशीय *svovaśīya*, *am*, n. = *sva-vasi-yaśa*, happiness, prosperity.

स्वौपश *sv-āupaśa*. See p. 1126, col. 3.

ह

ह 1. ha, the thirty-third and last consonant of the Nāgarī alphabet (belonging to the guttural class, and in sound corresponding to the English *h* in *hard*). — *Ha-kāra*, *as*, m. the letter or sound *ha*. — *Ha-tva*, *am*, n. the state of the letter *ha*.

ह 2. ha, *as*, m. a form of Śiva or Bhairava, (see *nakulīśa*); water; a cipher (i. e. the arithmetical figure expressing nothing); meditation; auspiciousness; sky, heaven; paradise; blood; dying; fear; knowledge; the moon; Vishnu; war, battle; horripilation; a horse; pride; a physician; cause, motive; (according to Sabda-k.) = *pāpa-haraṇa*; = *sakopa-vāraṇa*; = *śushka*; (*ā*), f. (according to some) coition; a lute; (*am*), n. (according to some) the supreme Spirit; pleasure, delight; a weapon; the sparkling of a gem; the sound of a lute; (*as*, *ā*, *am*), mad, drunk (according to some).

ह 3. ha, ind. = Ved. 2. *gha*, an emphatic particle laying stress on the preceding word (generally equivalent to 'verily,' 'indeed,' 'manifestly,' 'evidently,' &c., e. g. *na ha*, not indeed; it is euphonicly changed to *dha*, e. g. *yad dha* = *yadā khalu*, when indeed; *kad dha*, what then? and is sometimes used without any distinct signification, often with the Perfect and Impf.; cf. Pāp. III. 2, 116); a vocative particle (corresponding to 'ho!' &c.); a particle of reproach or disdain; of laughter; [cf. Gr. *γε*; Dor. *γα*; (according to some also) Lat. *hi*, *ha*, *ho* in *hic*, *hæc*, *hoc*; Goth. prefix *ga*; Angl. Sax. *ge*.]

ह 4. ha. See under *rt. 1. han*.

ह 5. ha. See under *rt. 3. hā*.

हं ham. See *ham*.

हंस 1. haṇsa, *as*, m. (according to Uṇādi-s. III. 62. fr. *rt. 1. han*), a goose, gander, swan, duck, flamingo (or a kind of bird the description of which is rather poetical than real; perhaps a kind of mixture of any of these); the vehicle of Brahmā (represented as borne on a Haṇsa); the supreme Soul or universal Spirit (= *brahman*); according to Sāy. on R̥g-veda IV. 40, 5. in this sense derived either fr. *rt. 1. han* in the sense 'to go,' i. e. 'who goes eternally,' or resolvable into *aham sa*, 'I am that,' i. e. the supreme Being; the Jīvatman or living soul; one of the vital airs; Vishnu; Śiva; the Sun, (see *haṇsa-vatī*); a particular Mantra or mystical text [cf. *haṇsa-vatī*]; N. of Kāma-deva; an unambitious monarch; an ascetic or devotee of a particular order; a kind of horse, (in Naigh. I. 14. *haṇsāśaḥ* is enumerated among the *asva-nāmāni*); envy, malice; a spiritual preceptor; a mountain; N. of a mountain; a buffalo; a species of the *Ati-śakvati* metre; (in composition) best, excellent; pure (= *visuddha*); going before or in front; (*ās*), m. pl., N. of a caste supposed to live in Plaksha-dvīpa; (*i*), f. a female goose; N. of a courtesan; a kind of metre (said to consist of twenty-two syllables); [cf. Gr. *χην*; Lat. *ans-er*; Old Germ. *gans*; Angl. Sax. *gos*, *gandra*.] — *Haṇsakākiya*, *as*, *ā*, *am* (fr. *haṇsa-kāka*), relating to a goose and crow (said of a fable). — *Haṇsa-kākau*, m. du. a goose and crow. — *Haṇsa-kāntā*, f. 'gander-beloved,' a female goose. — *Haṇsa-kālī-tanaya*, *as*, m. a buffalo, (see *kālī-tanaya*). — *Haṇsa-kīlaka*, *as*, m. a particular form of sexual union. — *Haṇsa-kūṭa*, *as*, m. 'swan's peak,' N. of one of the peaks of the Himalaya; the hump on the shoulder of the Indian ox. — *Haṇsa-gatī*, *is*, *ās*, *i*, stalking like a swan, having a swan's gait. — *Haṇsa-gadgadā*, f. 'prattling like a swan,' a sweetly speaking woman. — *Haṇsa-gamana*, *am*, n. moving gracefully like a swan; the gait of a swan or goose. — *Haṇsa-gāmīni*, f. 'walking like a swan,' a graceful woman. — *Haṇsa-jātiya*, *as*, *ā*, *am*, be-

longing to the tribe of birds called Haṇsa, anserine. — *Haṇsa-tīrtha*, *am*, n., N. of a Tīrtha. — *Haṇsa-tūla*, *as*, *am*, m. n. 'goose-cotton,' the soft feathers or down of a goose. — *Haṇsa-dāhana*, *am*, n. 'geese-exciting,' aloe wood (= *a-guru*). — *Haṇsa-dūta*, N. of a poem by Rōpa-govāmin. — *Haṇsa-dvāra*, *am*, n., N. of a pass near Lake Mānasa. — *Haṇsa-nāda*, *as*, m. the cackling of a goose, cry of a goose or swan (as the Haṇsa serves the god Brahmā for a vehicle, this cry is thought to have something of a sacred character). — *Haṇsa-nādin*, *i*, *inī*, *i*, making a noise like a goose or swan, cackling; (*inī*), f. a graceful woman (one of the various classes into which women are divided; a woman of this class is described as having a slender waist, large hips, the gait of an elephant and voice of a Koil). — *Haṇsa-paksha*, *as*, m. epithet of a particular movement or position of the hands. — *Haṇsapadikā*, f. (fr. *haṇsa-padi*), a proper N. — *Haṇsa-padi*, f. 'goose-footed,' the creeper *Cissus Pedata*; (perhaps also) *Clitoria Ternata*. — *Haṇsa-parameśvara* ('*ma-iś*'), N. of a work. — *Haṇsa-pāda*, *as*, m. the foot of a goose; (*am*), n. vermilion; (*i*), f. a kind of *haṇsa-padi* (see above). — *Haṇsa-pādika*, f. = *haṇsa-padi* above. — *Haṇsa-mantra*, *as*, m. a particular Mantra; [cf. *haṇsa*, *haṇsa-vatī*.] — *Haṇsa-mālā*, f. 'swan-garland,' a flight of Haṇsas, flock of wild geese, &c.; a particular kind of goose or duck (= *kādamba*); a kind of metre. — *Haṇsa-māshā*, f. a kind of shrub (= *māsha-parṇi*). — *Haṇsa-māheśvara*, N. of a work. — *Haṇsa-yukta*, *as*, *ā*, *am*, drawn by swans (said of the chariot of Brahmā). — *Haṇsa-yuvan*, *ā*, m. a young goose or swan. — *Haṇsa-ratha*, *as*, m. 'whose vehicle is a Haṇsa,' Brahmā. — *Haṇsa-rāja*, *as*, m. a king of geese. — *Haṇsa-ruta*, *am*, n. a kind of metre. — *Haṇsa-lomaśa*, *am*, n. green sulphate of iron (= *kāśiśa*). — *Haṇsa-lohaka*, *am*, n. brass (= *pittala*). — *Haṇsa-rat*, *ān*, *atī*, *atī*, possessing geese, &c.; (*atī*), f. the creeper *Cissus Pedata*; (scil. *ric*) epithet of the verse R̥g-veda IV. 40, 5. (in which the sun in the type of Dadhi-kṛā, here called Haṇsa, is identified with Para-brahman or the supreme Being; this verse is also found in Vājasaneyi-s. X. 24, XII. 14, &c.). — *Haṇsa-vāraṇa-gāmīni*, f. a woman who walks like a swan or young elephant. — *Haṇsa-vāhana*, *as*, m. 'borne on a Haṇsa,' Brahmā. — *Haṇsa-vireka*, *as*, m. 'discrimination of the one Spirit,' N. of a short Vedānta poem. — *Haṇsa-vija*, *am*, n. a goose's egg. — *Haṇsa-śreṇī*, f. a line or row of geese. — *Haṇsaśūśa* ('*sa-an*'), *us*, *us*, *u*, 'swan-rayed,' swan-coloured, white. — *Haṇsaśūghri* ('*sa-ur*'), *is*, m. 'goose-footed,' vermilion. — *Haṇsādhirūdhā* ('*sa-adh*'), f. 'mounted on a swan,' epithet of Sarasvatī (wife of Brahmā). — *Haṇsābhikya* ('*sa-abh*'), *am*, n. silver. — *Haṇsārūdhā* ('*sa-ār*'), *as*, *ā*, *am*, mounted on a swan; (*as*), m. Brahmā; (*ā*), f. the wife of Brahmā. — *Haṇsa-svara-tīrtha* ('*sa-iś*'), *am*, n., N. of a Tīrtha. — *Haṇsodaka* ('*sa-ud*'), *am*, n. a kind of cordial water (described as a sort of infusion of cardamoms). — *Haṇsopanishad* ('*sa-up*'), t, f., N. of an Upanishad belonging to the Atharva-veda.

2. *haṇsa*, Nom. P. *haṇsati*, &c., to act or behave like a swan.

Haṇsaka, *as*, m. a goose, gander, flamingo; an ornament for the feet or ankles (said to be formed like a goose's foot).

Haṇsikā, f. a female goose.

Haṇsī, f. a female goose, (see *haṇsa*). — *Haṇsī-yugala*, *am*, n. a pair of geese or ducks.

हं हो hamho (i. e. *ham* + *ho*), ind. a vocative particle (corresponding to 'ho!' 'hollo!'); a particle expressing haughtiness or contempt; an interrogative particle; (in the drama) a form of address among those of the middling class used by equals to each other.

हक *hak*, ind. (imitative) the sound *hak*. — *Hak-kāra*, *as*, m. making the sound *hak*, calling, calling to.

Hakka, *as*, m. the calling of elephants (= *gaja-samāhvaṇa*).

हजदेश *haja-deśa*, *as*, m., N. of a district.

हजाज *hajāja*, N. of a place.

Hajāji, N. of a place.

हज्जा *hajjā*, ind. (in the drama) a vocative particle used in addressing a female attendant or maid-servant.

Hanje, ind. a vocative particle, (see above.)

हज्जि *hajji*, *is*, m. a sneeze, sneezing (= *kshut*).

हज्जिका *hajjikā*, f. (probably) a kind of plant (= *bhārgī*).

हर *haṭ*, cl. 1. P. *haṭati*, *jahāṭa*, *haṭitum*, to shine, be bright.

हटपणि *haṭa-parṇi*, n. (according to *Sabda-k.*) the aquatic plant *Vallisneria*; [cf. *haṭha-parṇi*.]

हट्ट *haṭṭa*, *as*, m. a market, fair; (*i*), f. a petty market or fair. — *Haṭṭa-cauraka*, *as*, m. a thief who steals from fairs and markets. — *Haṭṭa-vilāsinī*, f. 'dallying in market-places'; a wanton woman, prostitute; a sort of perfume (= *dhamani*); turmeric (= *haridrā*).

हर *haṭh*, cl. 1. P. *haṭhati*, *jahāṭha*, &c., to leap, jump; to be wicked; to treat with violence, oppress; to bind to a post.

Haṭha, *as*, m. violence, force, (*haṭhena*, by force, forcibly, violently, with precipitation, suddenly), oppression; rapine; the aquatic plant *Pistia Stratiotes* (= *prīṣṇī*). — *Haṭha-dīpikā*, f., N. of a work, (see below). — *Haṭha-parṇi*, f. the aquatic plant *Vallisneria Octandra*. — *Haṭha-pradīpikā*, f. a treatise on the *Haṭha-yoga* and asceticism by *Ātmārāma*. — *Haṭha-yoga*, *as*, m. a particular mode of *Yoga* or abstract contemplation (forcing the mind to abstain from external objects; it is treated of in the *Haṭha-pradīpikā*, and may be performed in various ways, such as standing on one leg, holding up the arms, inhaling smoke with the head inverted, &c.). — *Haṭha-vidyā*, f. the science or method of forced meditation. — *Haṭha-saṅketa-cāndrikā*, f., N. of a treatise by *Sundara-deva* on the *Haṭha-yoga*.

Haṭhāhu, *us*, m. the plant *Pistia Stratiotes*.

Haṭhā, f. the plant *Pistia Stratiotes*.

हडि *haḍi*, *is*, m. wooden fetters, a kind of stocks.

हडिक *haḍika*, *as*, m. a servant of the lowest caste, a sweeper (= *malīkarśhin*).

Haḍḍaka, *as*, m. = *haḍika* above.

Haḍḍi, *is*, or *haḍḍika*, *as*, m. = *haḍika* above.

हड्ड *haḍḍa*, *am*, n. a bone. — *Haḍḍa-ja*, *am*, n. produced from bones, marrow.

हड्डिप *haḍḍipa*, *as*, m. = *haḍika* above.

हडा *haṇḍā*, ind. a vocative particle used in addressing a female of inferior rank; (in the drama) a form of address used by equals to each other among those of the lowest class.

Haṇḍe, ind. a vocative particle, = *haṇḍā* above.

हड्डिका *haṇḍikā*, f. an earthen pot or boiler. — *Haṇḍikā-suta*, *as*, m. a small earthen pot.

Haṇḍī, f. = *haḍḍika* above.

हता *hata*, *hataka*, &c. See cols. 2, 3.

हप *hatha*. See col. 3.

हद *had*, cl. 1. A. *hadate*, *jahade*, *hatsyate*, *ahatta*, *hattum*, to evacuate, excrete or discharge excrement: Caus. *hādayati*: Desid. *jihatsate*: Intens. *jāhadyate*, *jāhatti*; [cf. *Zend zad*;

Gr. *χέω* (*hé-χōō*, *χέ-σού-μαι*), *χεεῖω*, *χόδ-o-s*, *χόδ-avo-s*; Angl. Sax. *scit-e*; Old Germ. *scit-u*.]

Hadana, *am*, n. the act of excretion, evacuation (of excrement or ordure).

Hanna, *as*, *ā*, *am*, passed (as excrement), evacuated, excreted; (*am*), n. excrement, ordure; [cf. *go-lē*.]

हहा *haddā*, f., (in astronomy) N. of a division of each zodiacal sign, (thirty such divisions are specified and distributed variously to each planet; according to some, a masc. form of this word exists.) — *Haddesa* (*ḍā-śa*), *as*, m. 'lord of a thirtieth division of a zodiacal sign, (probably) an epithet of the planets (= *trīṣāṁśa-pa*).

हन I. *han* (probably for an original *dhan*, cf. *nī-dhana*, p. 487; but some forms are fr. *ghan*, some fr. *ghat*, and others are borrowed fr. *rt. vadh* or *badh*), cl. 2. P. (ep. also A. in some forms, cf. *ā-han*), *hanti* (3rd du. *hataḥ*, 3rd pl. *ghanati*); Impf. *ahan* (3rd du. *ahatām*, 3rd pl. *aghanan*); Pot. *hanyāt*; Impv. *hantu* (2nd sing. *jahi*, 3rd sing. *hantu*, 2nd pl. *hata*, 3rd pl. *ghantu*; in Naigh. II. 14. a form *hantāt* is given as one reading); Perf. *jaghāna* (2nd sing. *jaghānitha* or *jaghānthā*, 1st du. *jaghānīva*, 3rd pl. *jaghānuḥ*, ep. A. *jaghānīre*); 2nd Fut. *hanishyati*, Aor. *avahīti* (fr. *rt. vadh* or *badh*, ep. also *ahanat*); Prec. *vadyāt*: Cond. *ahanishyat*, *hantum*, (Ved. forms, Pres. *hanatī* [as if cl. I], *jighnate* [cf. *rt. ghrā*]; Perf. *jahāḥ* = *jaghāna*, Nirukta IV. 1; Inf. *hantos*, *hantavāsi*), to strike, hit, beat; to strike down, kill, slay, destroy; to wound, hurt, injure, harass, afflict; to overcome, overthrow, overturn, conquer; to remove, take away, counteract, cure; to obstruct, stop, hinder, impede, mar; to go, move, (in Naigh. II. 14. *hanatī* is enumerated among the *gati-karmāṇah*): Pass. *hanyate*, *jaglyne*, *hantā* or *ghānitā*, *hanishyate* or *ghānishyate*, *avadhi* or *aghāni* (3rd pl. *aghāntahata* or *ahavata*, Pāp. VI. 4, 62), *ghānishishṭa*, to be struck, to be killed, &c.: Caus. *ghātayati*, *-yitum*, Aor. *ajighatati* (properly a Nom. fr. *ghāta*), to cause to be slain or killed: Desid. *jighāṁsati*, to wish to kill or slay: Intens. *jaghanyate* or *jeghniyate* (in Pāp. VII. 4, 31), *jaghantati*, (Ved. [nī-] *ghanighnate*, pres. part. dat. or according to *Sāy.* = [nī-] *hanīti*, *Rig-veda* I. 55. 5); [cf. Gr. *ἐθ-av*, *ἐθ-av-atos*, *θεί-ω*, *θνήσκω*: Lat. *fen-d-o*), *offend-o*, *defend-o*, *in-festus*: Goth. *dauhtus*, 'death': Angl. Sax. *deād*, *deadh*, *dydan*, 'to kill': Hib. *gonaim*, 'I wound'; (perhaps also) *gail*, 'slaughter'; *gaillim*, 'I hurt'.]

Ghāta, *ghātayati*, &c. See p. 307.

Ghna, *ghnat*, &c. See p. 310.

Jaghnavas, *jaghnivas*. See p. 335.

Jaghanyamāna, *as*, *ā*, *am* (fr. the Intens.), being repeatedly struck, being greatly wounded.

4. *ha* (for 5. *ha* see under *rt. 3. hā*), killing, destroying, removing, counteracting (at the end of comps., cf. *viśa-ha*).

Hata, *as*, *ā*, *am*, struck, beaten [cf. *a-h*]; struck down, killed, slain, wounded, hurt, marred, injured, spoiled, blighted, destroyed, utterly ruined, extinguished, dimmed, ended, lost; impeded, hindered, checked; counteracted, neutralized, disappointed, frustrated; repelled, driven off, avoided; deprived of, bereft of, freed from, destitute of (especially at the beginning of comps., see below); miserable, worthless; (in arithmetic) multiplied; (*am*), n. striking, killing, hurting; multiplication. — *Hata-kantaka*, *as*, *ā*, *am*, freed from thorns; one whose foes are destroyed. — *Hata-titta*, *as*, *ā*, *am*, bereft of sense, perplexed in mind, dispirited, bewildered, confounded. — *Hata-jivita*, *as*, *ā*, *am*, deprived of life or hope, overcome with despair; (*am*), n. despair of life. — *Hata-jāna*, *as*, *ā*, *am*, deprived of consciousness. — *Hatajyotiṛ-niśītha*, *as*, m. a night in which the stars are extinguished, a starless night. — *Hatajyotiḥ*, *is*, *is*, *i*, having the stars extinguished, starless, dark. — *Hata-tāpa*, *as*, *ā*, *am*, freed from heat, cooled. — *Hata-trish*, *t*, *t*, *t*, dimmed in lustre, de-

prived of light. — *Hata-dātva*, *as*, *ā*, *am*, ill-fated; ill-starred, luckless. — *Hata-dvish*, *t*, *t*, *t*, one who has slain his enemy or enemies. — *Hata-pitṛi*, *tā*, m. one whose father has been slain. — *Hata-putra*, *as*, *ā*, *am*, Ved. one whose son has been slain. — *Hata-prabhāva*, *as*, *ā*, *am*, one whose power has been destroyed, bereft of power. — *Hata-pramāda*, *as*, *ā*, *am*, driving away or avoiding negligence, freed from carelessness. — *Hata-pravira*, *as*, *ā*, *am*, whose choicest warriors are slain. — *Hata-prāya*, *as*, *ā*, *am*, almost killed. — *Hata-bāndhava*, *as*, *ā*, *am*, deprived of relations, destitute of relations. — *Hata-buddhi*, *is*, *is*, *i*, deprived of sense, destitute of sense. — *Hata-bhāgya*, *as*, *ā*, *am*, ill-starred, ill-fated. — *Hata-mātri*, *tā*, m. one whose mother has been slain. — *Hata-mūrkhā*, *as*, m. an excessive fool, a blockhead. — *Hata-medhas*, *as*, *ā*, *am*, perplexed in mind, deprived of sense or intellect. — *Hata-ratha*, *as*, m. a smitten chariot, a chariot of which the horses and charioteer are slain. — *Hata-lakṣhaṇa*, *as*, *ā*, *am*, deprived of good marks, unlucky. — *Hata-vinaya*, *as*, *ā*, *am*, lost to a sense of propriety. — *Hata-vīrya*, *as*, *ā*, *am*, one who has lost his virility or vigour. — *Hata-vrīshan*, *ā*, *nī*, a, Ved. (according to *Sāy.*) one whose obstructor has been destroyed, (applied to the waters whose obstructor is said to be *Vṛitra*, *Rig-veda* IV. 17, 3.) — *Hata-śiṣṭa*, *as*, *ā*, *am*, left remaining out of the slain, left surviving. — *Hata-śiṣṭa-jana*, *as*, m. a survivor, (see above.) — *Hata-śeṣa*, *as*, *ā*, *am*, remaining from among the killed, escaped, survived. — *Hata-śrī*, *is*, *is*, *i*, one whose prosperity is blighted; reduced to penury. — *Hata-sampada*, *as*, *ā*, *am*, one who has lost his property, reduced to poverty. — *Hata-samāda*, *as*, *ā*, *am*, one whose pleasures are destroyed or marred. — *Hata-sarva-yodha*, *as*, *ā*, *am*, having all the warriors slain. — *Hata-sādhvasa*, *as*, *ā*, *am*, freed from fear. — *Hata-sūta*, *as*, *ā*, *am*, one whose charioteer is slain. — *Haṭādhimantha* (*ṭa-adh*), *as*, *ā*, *am*, freed from disease of the eye or from loss of sight. — *Haṭā-roha* (*ṭa-ār*), *as*, *ā*, *am*, (an elephant &c.) whose riders are slain. — *Haṭāvāśeṣa* (*ṭa-av*), *as*, m. pl. those left of the slain. — *Haṭāśa* (*ṭa-ās*), *as*, *ā*, *am*, one whose hopes are destroyed, bereft of hope, hopeless, despairing, desponding; weak, powerless; barren; vile, low, infamous, wicked; cruel, merciless. — *Haṭāśva* (*ṭa-aś*), *as*, *ā*, *am*, one whose horse or horses have been killed. — *Hataujas* (*ṭa-oj*), *as*, *ā*, *am*, one whose vigour is destroyed, bereft of energy, debilitated.

Hataka, *as*, *ā*, *am*, miserable, ill-bred, bad (in general); (*as*), m. a low person, coward.

Haṭi, *is*, f. striking, a stroke, blow [cf. *hala-h*]; killing, destroying, destruction, removing, &c.; (according to *Sabda-k.*) = *apa-karṣa*; = *ullāsa*.

Haṭnu, *us*, m. a weapon; sickness, disease.

Haṭya, *am*, n. killing, slaying; [cf. *sambara-h*.]

Haṭyā, f. killing, slaying, slaughter, murder (generally applied to criminal killing, and chiefly used in comps.; cf. *brahma-h*, *go-h*).

Haṭvā, ind. having struck or killed, having slain.

Haṭvī, ind., Ved. = *haṭvā* above.

Hatha, *as*, m. a stroke, blow; killing, slaughter; death; a man dejected or in low spirits.

2. *han*, *hā*, *ghnā*, m. f. killing, slaying; a killer, slayer (at the end of comps.; cf. *brahma-han*, *vrītra-han*).

Hana, *as*, m. killing, slaying, a killer, slayer, (see *su-h*, cf. *ghana*, *ghanāghana*).

Hanana, *am*, n. the act of striking, killing, destroying; wounding, hurting, injuring; (in arithmetic) multiplication. — *Hanana-sīla*, *as*, *ā*, *am*, of a murderous disposition, cruel.

Hamanīya, *as*, *ā*, *am*, to be struck or beaten, to be killed, worthy of death.

Hanishyat, *an*, *atī* or *antī*, *at*, about to kill or slay.

Hanu, *us*, m. f. the jaw (also *hanū*, *ūs*, f. and *hanu*, *u*, n., and in the sense 'jaw,' thought to be con-

connected with rt. 2. *hā*, but according to Sāy. so called, as *hanana-sādhana*, 'an instrument of destruction'; (*us*), f. anything which destroys or injures life; a weapon; death, dying; disease, sickness; a kind of drug; a wanton woman, prostitute; [cf. Gr. *γένυ-σ*, *γέν-τι-ο-ν*, *γν-ἀθ-ο-σ*, *γν-ἀθ-μ-ο-σ*; Lat. *gen-a*; Goth. *kinnu-s*; Old Germ. *kinni*; Angl. Sax. *cinn*, *cyn.*] = *Hanu-graha*, as, m. 'jaw-seizure', locked jaw. = *Hanu-bheda*, as, m. the gaping or parting asunder of the jaws. = *Hanumaj-jayanti*, f. the day of full moon of the month Caitra (being the supposed birthday of Hanumat). = *Hanu-mat*, ān, m. 'having (large) jaws', N. of a monkey-chief (one of the most celebrated of a vast host of semi-divine apes or monkey-like beings, who, according to Rāmāyana I. 16, were created to become the allies of Rāma-āndra in his war with Rāvaṇa; the chiefs of these Simian armies were supposed to be the progeny of various gods; thus, Su-grīva, q. v., was son of the Sun, Bālī of Indra, Tāra of Vṛihas-pati, Gandhāmādana of Kuvera, Nala of Viśva-karman, Nīla of Agni, Su-sheṇa of Varuṇa, and the celebrated Hanumat of Pavana or Māruta, 'the Wind'; their character corresponds more to that of Genii than animals; they are all described as capable of supernatural feats, and Hanumat especially is fabled to have assumed any form at will, wielded rocks, removed mountains, mounted the air, seized the clouds, and rivalled Garuḍa in swiftness of flight; according to other legends, Hanumat was son of Siva; his mother's name was Anjanā, q. v.); a particular sort of monkey, Simia Sinica. = *Hanuman-nāṭaka*, am, n. the Hanumat drama (a celebrated drama in fourteen acts, supposed to have been written about the tenth or eleventh century of our era, and ascribed to Hanumat himself, who is said to have engraved it on rocks; it is emphatically called the Mahā-nāṭaka or great drama, and is, in fact, the story of the Rāmāyana dramatized, the monkey-chief Hanumat playing a very important part in the action of the piece). = *Hanu-mūla*, am, n. the root of the jaw. = *Hanustambha*, as, m. 'jaw-stoppage,' locked jaw. = *Hanumat*, ān, m. = *hanu-mat* above; N. of the mythical author of the Khaṇḍa-prasādi; of the author of the Hanuman-nāṭaka. = *Hanumat-kalpa*, N. of a work. = *Hanumat-kavaca*, am, n. 'Hanumat's breastplate,' N. of a hymn addressed to the five-headed Hanumat, (this hymn is taken from the Sudarśana-saṃhitā). = *Hanumat-paddhati*, īs, f., N. of a work in five chapters (describing the rites to be observed in the worship of Hanumat; four chapters are said to be extracted from the Sudarśana-saṃhitā, and the remaining one from the Rāmāyana). = *Hanūman-nāṭaka*, am, n. = *hanuman-nāṭaka* above.

Hanū, ūs, f. See under *hanu*.

Hanūsha, as, m. a Rākshasa, demon.

Hantavya, as, ā, am, to be struck or killed, deserving death.

Hantu, us, m. killing, death; a bull; [cf. *su-h*°]. *Hantu-mānas*, ās, ās, as (*hantu* for *hantu*), minding to kill, intending to kill.

Hantri, tā, trī, trī, one who strikes or kills, striking; destroying, removing, counteracting [cf. *viśa-h*°]; (*tā*), m. a murderer, slayer; a thief, robber; (according to some) a particular measure of food.

Hantva, as, ā, am, Ved. to be slain, (Sāy. = *hananiya*, Rīg-veda III. 30, 15.)

Hanman, a, n., Ved. anything causing death, a deadly or destructive weapon.

Hanyamāna, as, ā, am, being struck or smitten; being killed.

Hanuka, as, ī, am, killing, hurting, mischievous.

हनील hanīla, as, m. (according to Śab-da-k.) a particular tree (= *ketaki*, also written *hanīna*).

हन्त hanta, ind. an exclamation of grief, (equivalent to 'ah,' 'alas'); of pity; of joy; of surprise; of flurry or haste; an exclamation expressive of good luck or benediction, (see below); an inceptive particle. = *Hanta-kāra*, as, m. the exclamation

Hanta, a particular formula of benediction or salutation (mentioned along with *svāhā-kāra*, *vashat-kāra*, and *svādhi-kāra*); rice or other offerings to be presented to a guest (according to some). = *Hantokti* ('*ta-uk*'), īs, f. 'saying alas!' tenderness, compassion.

हपुषा hapushā, f., N. of a particular substance forming an article of trade (commonly called Habush, and said to be of a long form and black colour, and smelling like raw meat or fish; it is of two kinds).

Habushā, f. = *hapushā* above.

हबसोर habasora, N. of a place.

हम् ham, ind. an exclamation expressive of anger (= *rushokti*); of courtesy or respect.

हमीषाण hamī-āṇa, N. of a place.

हम्बा hambā, f. (onomatopoetic) the lowing of cattle.

Hambhā, f. the lowing or bellowing of cattle. = *Hambhā-rava*, as, m. the cry Hambhā, lowing of kine. = *Hambhārava-virāvin*, ī, īṇī, ī, making a lowing or bellowing sound.

Hambhāyamāna, as, ā, am, lowing, bellowing.

हम्म ham, cl. 1. P. *hammati*, *jahamma*, *hammitum*, to go.

हम्मीर hammīra, as, m., N. of a king of Śākam-bharī (patron of Rāghava-deva).

हय hay [cf. rt. 1. *hi*, in sense 'to go'], cl.

1. P. *hayati*, *jahāya*, *hayishyati*, *ahayit*, *hayitum*, to go, move, (in Naigh. II. 14. *hayantāt* is enumerated among the *gati-karmāṇah*); to revere, worship; to sound; to be weary.

हय haya, as, m. (fr. rt. 1. *hi*, but connected with rt. *hay* above), a horse; a symbolical expression for the number seven (that being the number of the horses of the Sun, see *saptāśva*); a man of a particular class; N. of Indra; of a Yādava king; the Yak or Bos Grunniens; (in prosody) a foot of four short syllables, proceleusmaticus; (*ā*), f. = *haya-gandhā* below; (*ī*), f. a female horse, mare. = *Haya-kātārā* or *haya-kātārikā*, f. a kind of plant or tree.

= *Haya-kovida*, as, ā, am, skilled in horses.

= *Haya-gandha*, am, n. a kind of medicinal salt, = *kāca-lavaya*; (*ā*), f. the plant *Physalis Flescosa*; another plant (= *aja-modū*). = *Haya-gardabhi*, īs, m. epithet of Siva. = *Haya-grīva*, as, m. 'horse-necked', N. of a form of Vishṇu (manifested, according to one legend, in order to recover the Veda carried off by two Daityas called Madhu and Kaiṭabha); N. of a Daitya (called *Brahma-veda-prahartri*, as having seized and carried off the Vedas at the dissolution of the universe caused by Brahmā's sleep at the end of the past Kalpa; in order to recover them Vishṇu became incarnate as the Matsya or fish, and slew Haya-grīva); N. of a poet; (*ā*), f., N. of Durgā. = *Hayagrīva-han*, ā, m. 'slayer of Haya-grīva', Vishṇu. = *Hayan-kasha*, as, m. 'impelling horses', a driver, charioteer; epithet of Mātali (charioteer of Indra). = *Haya-jña*, as, m. one who understands the points of a horse, a horse-dealer, groom, jockey. = *Haya-jña-tā*, f. knowledge of horses and their management, horsemanship. = *Haya-jñāna*, am, n. knowledge of horses. = *Haya-tattva-jña*, as, ā, am, acquainted with the nature of horses.

= *Haya-dvishat*, am, m. 'hating horses', the buffalo.

= *Haya-nirghosha*, as, m. the noise or clatter of a horse. = *Haya-pūccha*, as, am, m. n. a horse's tail;

(*ī*), f. the plant *Māsha-parṇi*, q. v. = *Haya-prtya*, as, m. 'dear to horses', barley; (*ā*), f. = *haya-gandhā* above; the Kharjūr tree. = *Haya-māra* or *haya-māraka*, as, m. 'horse-killer', the fragrant oleander (= *kara-vira*). = *Haya-mārāṇa*, as, m. 'horse-killing', the sacred fig-tree, *Ficus Religiosa*.

= *Haya-medha*, as, m. the horse-sacrifice, (see *asva-medha*). = *Hayamedha-yāj*, f, m. one who

performs the horse-sacrifice. = *Haya-rūpin*, ī, īṇī, ī, Ved. having the shape of a horse. = *Haya-lilā-vatī*, f., N. of a work (mentioned by Malli-nātha).

= *Haya-vāhana*, as, m. epithet of Revanta (son of the Sun); of Kuvera. = *Haya-vāhana-sankara*, as, m. red mountain-ebony or a particular tree (= *rakta-kāncāna*). = *Haya-sālā*, f. a stable for horses.

= *Haya-sūtra*, am, n. any treatise on horses, the art or science of training and managing horses.

= *Haya-sīras*, as, n. a horse's head; a mythical monster (described as vomiting forth the fire of Aurva's wrath, which was cast into the sea); (*ās*), f. 'having a horse's head,' N. of a daughter of Vṛiṣha-parvan; of a wife of Kratu. = *Haya-sīrsha*, as, m. 'having a horse's head,' a form of Vishṇu. = *Haya-sīrsha-paṇḍarātra*, N. of a work. = *Haya-sangrahaṇa*, am, n. the restraining or curbing of horses, checking horses. = *Hayādhyaksha* ('*ya-adh*'), as, m. a superintendent of horses, head-groom. = *Hayānanda* ('*ya-ān*'), as, m. 'horse's-joy,' a kind of bean, *Phaseolus Mungo*. = *Hayāyur-veda* ('*ya-āy*'), as, m. the science of medicine applied to horses, veterinary science. = *Hayārī* ('*ya-ārī*'), is, m. 'horse-foe,' the fragrant oleander, Nerium Odorum.

= *Hayārūḍha* ('*ya-ār*'), as, ā, am, mounted on a horse; (*ās*), m. a horseman, rider. = *Hayāvroha* ('*ya-ār*'), as, ā, am, mounted on horseback, a rider; (*ās*), m. horsemanship, riding. = *Hayāśanā* ('*ya-ās*'), f. 'horse-food,' the gum olibanum tree. = *Hayeśha* ('*ya-īsh*'), as, m. 'loved by horses,' barley. = *Hayottama* ('*ya-ut*'), as, m. 'best of horses,' a well-bred or excellent horse (= *ājāneya*).

Hayana, as, m. a year [cf. the more usual form *hāyana*]; (*am*), n. a covered carriage or palanquin, (also read *dayana*, q. v.)

हर hara, haraka, &c. See p. 1175.

हाराṇa haras, &c. See p. 1175.

हर्मुज haramuja, N. of a place.

हरयाण harayāṇa. See under rt. 1. *hri*.

हरवे harave, N. of a place.

हरहरा harahūrā, f. (probably for *hāra-hūrā*, q. v.), a grape.

हराक harāka, N. of a place.

हरि 1. *hari*, is, ī, ī (perhaps to be connected with *hri* and rt. 2. *hri*, q. v.; according to some an abbreviated form of *harit*, p. 1167; in Upādi-s. IV. 118. said to be fr. rt. 1. *hri*, p. 1175), green, greenish yellow, yellow; reddish brown, bay, tawny; (*is*), m. green (the colour); a yellow or golden colour; a reddish brown or tawny colour; N. of Vishṇu; of Kṛiṣṇa (regarded as identical with Vishṇu); of Siva; of Brahmā; of Indra; of Yama; a man, people, (in Naigh. II. 3. *harayaḥ* is enumerated among the *manushya-nāmāni*); N. of the Soma (so called as being *harita-varṇa*, see Nirukta IV. 19); a stone for crushing the Soma (Ved., Sāy. *harayaḥ* = *grāvāṇah*, Rīg-veda III. 44. 1); the moon; the sun; a ray of light; fire; wind, air; a horse; a bay horse, horse of Indra, (in Naigh. I. 15. *hari*, m. du., is given as 'the horses of Indra'; and in Rīg-veda I. 16. 1, 101, 10, &c., the plurals *harayaḥ* and *haribhiḥ* occur; cf. *harin*, acc. pl. 'the horses of Indra,' in Sakuntalā, Act 1); a lion; a parrot; the Koil or Indian cuckoo; a peacock; a goose; an ape; a frog; a snake; one of the nine Varshas or divisions into which the known continent is divided, (see *varsha*); N. of the poet Bhartṛhari (by which he is usually known); N. of several other authors; a species of the Aty-aṣṭī metre; [cf. Zend *zairi*, 'yellow'; *zairina*, 'yellowish' (= *harina*); Gr. *χλόη*, *χλο-ερός*, *χλω-ρός*, *χλό-ος*, *χολή*; Lat. *helus* (*holus*, *olus*), *hel-vu-s*, *hel-vu-lus*, *gilveru*; Old Germ. *grō-j-u*, *gruo-j-u*, *grō-ni*; Angl. Sax. *grovan*, *gren*, *grene*; Slav. *zel-ige*, 'vegetables'; *zel-enu*, 'green'; Lith. *zel-iu*, 'to become green'; *zol-e*, 'grass'; *zal-i-e*, 'green'; Hib. *glas*, 'green, pale.']. = *Hari-kānta*, as, ā,

am, beloved by Indra, dear to Indra; beautiful as a lion. — *Hari-kṛṣṇa*, as, m. a proper N. — *Hari-keliya*, as, m. 'sporting in Vishṇu, the country of Bengal; (as, ā, am), belonging to or dwelling in Bengal. — *Hari-keśa*, as, m. 'yellow-haired', epithet of Saṁṛiti (Ved.); N. of one of the seven principal rays of the sun (supposed to supply heat to the stars); epithet of Siva, (according to some so called as 'lord of Hari and Brahmā; cf. *hari*, 3. ka); N. of a Yaksha (who propitiated the god Siva and was made by him a leader of his troops and a guardian of fields and fruits; see *daṇḍa-pāṇi*). — *Hari-krāntā*, f. a kind of plant (= *vishṇu-krāntā*). — *Hari-kṣetra*, N. of a place. — *Hari-gaṇa*, as, m. a troop of horses; a proper N. — *Hari-gandha*, am, n. a sort of sandal (= *hari-cāndana*). — *Hari-grīha*, am, n. the abode of Hari; N. of a city and district, (also called Sambhalpur, = *śumbha-pura*, *eka-cakra*). — *Hari-cāndana*, as, am, m. n. a sort of yellow sandal-wood or sandal tree (= *taila-parṇika*, *indra-cāndana*, *mahā-gandha*); one of the five trees of paradise (the other four being called *Pārijāta*, *Man-dāra*, *Santāna*, and *Kalpa*); (am), n. saffron; moonlight; the filament of a lotus (= *padma-keśara*); the person of a lover or mistress. — *Hari-cāndana-spada* ('*na-ās*'), am, n. the site of yellow sandal-wood. — *Hari-candra*, as, m., N. of a physician (author of a commentary on the *Caraka-tantra*). — *Hari-ja*, am, n. (in astronomy) longitude (said to = *keṣiti-ja*). — *Hari-jivana-misra*, as, m., N. of the author of the *Snāna-sūtra-paddhati*. — *Hari-turāṅgama*, as, m., N. of Indra, (see *hary-aśva*). — *Hari-turāṅgamāyudha* ('*ma-āy*'), am, n. Indra's thunderbolt. — *Hari-trāta*, as, ā, am, protected by Hari. — *Hari-datta*, as, m. a proper N. — *Hari-darbha*, see *harid-garbha*. — *Hari-dāsa*, as, m. a slave or worshipper of Vishṇu; N. of a king; of the author of a commentary on the *Nyāya-kusumāñjali*; of the author of the *Le-khaka-kumtāmāni*. — *Hari-dina*, am, n. 'Hari's day,' a particular day sacred to Vishṇu. — *Hari-dikṣhita*, as, m., N. of a preceptor. — *Hari-dṛisṭvan*, ā, ari, a, see *Vopa-deva* IV. 13. — *Hari-deva*, as, m. the asterism *Śravaṇā*; a proper N. — *Hari-drava*, as, m. green fluid; (perhaps) *Soma*; a powder made from the blossoms of the *Nāga-keśara* tree. — *Hari-dru*, us, m. a kind of *Curcuma* (= *daru-haridra*, *pita-daru*); a tree (in general). — *Hari-dvāra*, am, n. 'Vishṇu's gate,' N. of a celebrated town and Tirtha or sacred bathing-place (commonly called *Haradvār* or *Hurdvār*; this is the place where the Ganges finally leaves the mountainous districts for the level plains of *Hindūstān*, whence it is sometimes called *Gangā-dvāra*; tens of thousands of pilgrims flock to this Tirtha at particular seasons and seek priority of ablution in the sacred stream, the complete purgation from sin being supposed to depend on seizing the auspicious moment laid down by astrologers; it is called 'Hari's gate,' as leading to *Vaikuṇṭha* or Vishṇu's heaven). — *Hari-dhāyas*, ās, ās, as, Ved. yellow-rayed, having golden luminaries, (in *Rig-veda* III. 44. 3. *Sāy.* explains *hari-dhāyasam* by *harito haritavarnā dhāyasā dhīrakāśaśaśmayo yasyāḥ*). — *Hari-nātha*, as, m., N. of the author of the *Smṛiti-sāra*; of the author of the *Rāma-vilāsa-kāvya*; of the author of the *Kaṇṭhābharaṇa-mārjana* and the *Kāvya-dārśa-mārjana* commentaries. — *Hari-nāman*, ā, n. the name of Hari or Vishṇu; (ā), m. the kidney-bean, *Phaseolus Mungo*. — *Hari-nāyaka*, as, m., N. of the author of a work on music. — *Hari-netra*, am, n. the eye of Vishṇu; a white lotus; an eye of a greenish colour; (as), m. 'having greenish eyes,' an owl. — *Hari-pada*, am, n. (according to some) the vernal equinox. — *Hari-parṇa*, as, ā, am, green-leaved; (am), n. a radish. — *Hari-prabodha*, N. of a work. — *Hari-priya*, as, ā, am, liked or loved by Vishṇu; (as), m. the *Kadamba* tree; other plants, &c. (= *pita-bhrīṅgarāja*; = *vishṇu-kanda*; = *kara-vira*; = *bandhūka*); a

conch-shell; a mad person; armour (= *kañchuka*); Siva; (ā), f. *Lakṣmī*; the earth; sacred basil (= *tulasi*); the twelfth day of a lunar fortnight; (am), n. a kind of dark sandal-wood; the root *Uśira*, q. v. — *Hari-bāluka*, am, n. 'yellow sand,' a kind of perfume and drug (= *elavālu*, q. v.). — *Hari-bunga-pura*, am, n., N. of a town. — *Hari-bhakta*, as, m. a worshipper of Vishṇu. — *Hari-bhaṭṭa*, as, m., N. of the author of a work on music. — *Hari-bhadra*, am, n. = *hari-bāluka*. — *Hari-bhāvinī* or *hari-bhāvinī*, f. a woman who meditates on Vishṇu. — *Hari-bhuḡ*, k, m. 'frog-eater,' a snake. — *Hari-mantha*, as, m. the tree *Premna Spinosa* (the wood of which by attrition produces flame); the chick-pea (= *caṇaka*); N. of a particular country or district. — *Hari-manthaka*, as, m. the chick-pea. — *Hari-mantha-ja*, as, m. 'produced in the district *Hari-mantha*,' the chick-pea; a sort of dark kidney-bean. — *Hari-yūpiyā*, f., Ved., N. of a city or of a river. — *Hari-yoga*, as, ā, am, Ved. having a yoke of bay horses, yoked with horses. — *Hari-yojana*, as, m., Ved. 'harnesser of the Hari steeds,' Indra; [cf. *hāriyojana*]. — *Hari-rāma*, as, m., N. of the author of the *Dharmitāvāchedakata-pratyāsati-vicāra*, the *Navina-mata-vicāra*, the *Mangala-vāda*, and the *Sāmagri-vāda*. — *Hari-rāya*, as, m., N. of the author of the *Jīcarāṇa-śiṅha-māhātmya*. — *Hari-līlā*, f., N. of *Vopadeva*'s index to the *Bhāgavata-Purāṇa*. — *Harilīlā-rīketa*, as, m., N. of a commentary by *Hemādri* on the *Hari-līlā*. — *Hari-locana*, as, ā, am, having dark-green eyes; tawny-eyed; (as), m. a crab; an owl. — *Hari-vaṇṣa*, as, m. the family of *Kṛṣṇa* (as identified with Vishṇu); N. of a celebrated poem supplementary to the *Mahābhārata* on the history and adventures of *Kṛṣṇa* and his family, (it is usually regarded as part of the greater epic, though really a comparatively modern addition to it; the poem consists of no less than 16,374 verses, comprised in three sections, called *Harivaṇṣa-parvan*, *Vishṇu-parvan*, and *Bhaviṣya-parvan*; in the first is contained a description of the creation of the world and a history of the solar and lunar races, the second gives a detailed biography of *Kṛṣṇa*, and the third an account of the future condition of the world with the corruptions about to prevail during the *Kali-yuga*). — *Hari-vaṇṣa-gosvāmin*, ī, m., N. of the author of the *Rādhā-rasa-sudhā-nidhi*. — *Hari-vat*, ān, atī, at, possessing Hari; (ām), m. 'possessing bay horses,' N. of Indra, (in *Rig-veda* VIII. 40, 9. *harivaḥ*, voc. c., occurs). — *Hari-varpas*, ās, ās, as, Ved. having a verdant form, tinted with green, green-coloured (said of the earth). — *Hari-varman*, ā, m., N. of a poet. — *Hari-varsha*, am, n. one of the nine divisions of *Jambū-dvīpa* or the known continent, (the country between the *Nishadha* and *Hema-kūṭa* mountains, see *varsha*, p. 893); (as), m., N. of a king of *Nishadha* (son of *Agnidhra*). — *Hari-vallabha*, as, m. 'beloved by Vishṇu,' N. of the author of the *Sudhodaya*; (ā), f. epithet of *Lakṣmī*; sacred basil (= *tulasi*); another plant (= *jayā*). — *Hari-vā-sara*, am, n. Vishṇu's day (the eleventh or twelfth lunar day, or according to some, the first quarter of the twelfth lunar day). — *Hari-vāhana*, as, m. 'Vishṇu-bearer,' *Garuḍa*; 'having bay horses,' Indra [cf. *hary-aśva*, *hari-haya*]. — *Hari-vija*, as, m. 'Vishṇu's seed,' yellow ornament, (see *haritāla*). — *Hari-vriṣha*, am, n. a division of the continent, (see *hari-varsha*). — *Hari-sankara*, as, m., N. of a scribe; of a place. — *Hari-sāyana*, am, n. the sleep of Vishṇu. — *Hari-sara*, as, m. 'having Vishṇu for an arrow,' epithet of Siva, (Vishṇu having served Siva as the shaft which set the cities of *Tripara* on fire). — *Hari-sarman*, ā, m., N. of a poet. — *Hari-sīra*, as, m., Ved. 'ruddy-jawed,' epithet of Indra. — *Hari-sāndira*, as, ā, am (see *candra*), Ved. having golden-coloured splendor; (as), m., N. of the twenty-eighth king of the solar dynasty in the *Tretā* age, (he was son of *Tri-sanku*, and was celebrated for his piety; according to the *Mārkaṇḍeya-Purāṇa*, which gives a most interesting legend de-

tailing the history of this prince, he gave up his whole country, sold his wife and son, and finally himself, to satisfy the demands of *Viśvā-mitra*, whom he had provoked by interfering to protect the Sciences who were becoming mastered by this intensely austere sage; after enduring incredible sufferings, *Hari-śandra* won the pity of the gods and was raised with his subjects to heaven; on the other hand, in the *Sabha-parvan* of the *Mahābhārata*, verse 489 &c., his performance of the *Rāja-sūya* sacrifice is stated to have been the cause of his elevation, and in the *Āitareya-Brahmaṇa* quite another legend is told about him, see under *śunah-sepa*, p. 1014: in later legends *Hari-śandra* is represented as insidiously induced by *Nārada* to relate his actions with unbecoming pride, whereupon he was degraded from *Svarga*, one stage at each sentence, till stopping in time and doing homage to the gods he was fixed with his capital in mid-air; his aerial city is popularly believed to be still visible in the skies at particular times; cf. *śaumbha*); (am), n., N. of a *Linga*. — *Hariśāndra-tirtha*, am, n., N. of a Tirtha. — *Hariśāndra-pura*, am, n. the city of *Hariśāndra* (= *śaumbha*, see above). — *Hari-śmaśru* or *hari-śmaśru*, us, us, u, Ved. ruddy-bearded, golden-bearded, having a yellow beard. — *Hari-śrama*, as, m. a proper N. — *Hari-śravā*, f., N. of a river. — *Hari-śrī*, īs, īs, ī, Ved. blessed with or abounding in horses. — *Hari-śhāc*, k, k, Ved. enjoying or partaking of *Soma*, (Sāy. = *somasya sambhaktrī*, *Rig-veda* X. 94. 12.). — *Hari-śheṇa*, as, m. (*śheṇa* for *senā* fr. *senā*), N. of the tenth of the *Jaina Cakra-vartins*. — *Hari-śhthā*, ās, ās, am (*śhthā* for *sthā*), Ved. one who stands over horses, a guider of horses, (Sāy. = *haryoḥ sthātrī*, *Rig-veda* VI. 17. 2.). — *Hari-sakha*, as, m. 'friend of Indra,' a *Gandharva*. — *Hari-sankīrtana*, am, n. the act of pronouncing or repeating the name of Vishṇu (supposed to possess great efficacy). — *Hari-suta*, as, m. 'son of Hari,' N. of *Arjuna*; of the tenth *Cakra-vartin*, (also called *Hari-śheṇa*). — *Hari-sūta*, am, n. a hymn addressed to Hari. — *Hari-sūnu*, us, m. 'son of Hari,' N. of *Arjuna*. — *Hari-stotra*, am, n. and *hari-stuti*, īs, f., N. of two *Vedānta* hymns (in praise of Vishṇu). — *Hari-svāmin*, ī, m., N. of a priest; of the author of a commentary on the *Satapatha-Brahmaṇa*. — *Hari-haya*, as, m. 'having bay or gold-coloured horses,' epithet of Indra; of the Sun; of *Skanda*; of *Gaṇeśa*. — *Hari-hara*, as, m. a particular form of deity consisting of Vishṇu and Siva conjoined; N. of a king; of a poet; of several other persons. — *Hari-hara-kathā*, f. the repeating of the names of Hari and Hara (i. e. of Vishṇu and Siva). — *Hari-hara-kṣetra*, am, n. 'the sacred place of Vishṇu and Siva conjoined,' N. of a particular Tirtha and place of pilgrimage. — *Hari-hara-purī*, N. of a preceptor. — *Hari-hara-bhāṣhya*, am, n., N. of a commentary. — *Hari-harātma* ('*ra-āt*'), as, ikā, am, identified with Vishṇu and Siva in their united state; (as), m. *Garuḍa*; the bull of Siva (= *śiva-ṛishā*); *Dakṣha* (according to some); (am), n. = *harihara-kṣetra*. — *Hari-heti*, īs, f. the weapon of Vishṇu, i. e. the *Cakra* or discus. — *Hari-heti-hūti*, īs, m. = *cakra-vāka*, a sort of duck. — *Hary-akṣha*, as, m. 'green-eyed, brown-eyed,' a lion; N. of *Kuvera*; of Siva; of a son of *Priṭhu*. — *Hary-arega*, as, m., N. of a king. — *Hary-aśva*, as, m. 'having bay horses called Hari,' N. of Indra; of Siva; of a son of *Drighāśva*; of several other persons; (ās), m. pl., N. of 5000 sons of *Dakṣha*. — *Hary-ātman*, ā, m. epithet of *Uttama* (one of the twenty-eight *Vyāsas*). — *Harika*, as, m. a horse of a yellowish or reddish brown colour (= *hālaka*); a thief, (in this sense evidently fr. rt. 1. *hrī*); a gambler with dice. — *Hariṇa*, as, ī, am (the fem. may equally belong to *harita*, next col.), greenish or yellowish or reddish white, pale, whitish; (as), m. yellowish or reddish white (the colour); white (the colour); a deer, antelope, fawn, stag (one of five kinds, others being called *ṛishya*, *ruru*, *prishata*, *mṛiga*); a goose; a minor division of the world; the sun; N. of Vishṇu;

of Siva; (i), f. green (the colour); yellow jasmine; a female deer, doe; a golden image; one of the four kinds of women, an excellent woman (= *citrini*), corresponding to the kind of man termed *mriga*; turmeric (= *haritā*); madder (= *man-jishthā*); a species of the Aty-ashtī metre (= *ta-rūṇi*). — *Harina-kalanaka*, *as*, m. 'deer-spotted,' epithet of the moon. — *Harina-dhāman*, *ā*, m. the moon. — *Harina-nayana*, *as*, i, *am*, deer-eyed, fawn-eyed, having eyes like a deer. — *Harina-nartaka*, *as*, m. a minstrel of Indra's heaven (= *kin-nara*). — *Harina-pluta*, *am*, ā, n. f. a kind of metre (described by some as a stanza having eleven syllables in every first and third Pāda, and twelve in every second and fourth; by others two kinds of metre are given). — *Harina-locana* = *harina-nayana*. — *Harina-hridaya*, *as*, ā, *am*, deer-hearted, faint-hearted, timid. — *Harināksha* ('*ṇa-ak'*'), *as*, i, *am*, deer-eyed, fawn-eyed; (*as*), m. epithet of Siva; (i), f. a woman with beautiful eyes; a kind of perfume (= *halla-nilāsini*). — *Harināka* ('*ṇa-an'*'), *as*, m. 'deer-marked,' the moon; [cf. *harina-kalanaka*]. — *Harināntara* ('*ṇa-an'*'), *as*, m. a species of deer (= *bhāryātika*).

Harinaka, *as*, m. a deer.
Harināya, Nom. A. *harināyate*, &c., to become a deer.

Harinī, see under *harina*. — *Harinī-vṛtta*, *am*, n. the Harinī metre.

Harit, *t*, *t*, in Unādi-s. I. 99. said to be fr. rt. *i. hrī*, perhaps for original *harat*; cf. *i. hari*, *hiri*, *hiraṇa*, green, of a green colour; greenish yellow, yellowish, golden-coloured; (*t*), m. green (the colour); a swift horse; a horse of the Sun, (in Rig-veda I. 50, 8. *sapta-haritaḥ* is explained by Sāy. as 'the seven horses of the Sun,' symbolical of *sapta rāsmayaḥ*, 'the seven rays' see also Rig-veda I. 115, 4, where *haritaḥ* is explained by 'the Sun's horses,' as well as by *vasa-harāṇa-silān rāsmiṇ*, 'the rays which take up the moisture'; the seven horses of the Sun are sometimes called mares, cf. *śundhyu*; they probably really symbolize the seven days of the week); the kidney-bean, Phaseolus Mungo; a lion; the sun; Vishnu; (*t*), m. n. grass; (*t*), f. a quarter, region; a point of the compass; turmeric; [cf. according to some, Gr. *χάρης*, *χόρος*; perhaps Lat. *viridis* (for *gvidis*); Goth. *gulth*, *gras*; Angl. Sax. *gold*, *græs*.] — *Harit-parṇa*, *as*, ā, *am*, green-leaved, having green leaves; (*am*), n. a radish; [cf. *hari-parṇa*]. — *Harid-aśva*, *as*, m. 'whose horses are called Harit,' the sun, (see *harit* above). — *Harid-garbha*, *as*, m. a green or yellowish Kuśa grass with broad leaves (= *prithu-śhada*; also read *hari-darbha*). — *Harid-varṇa*, *as*, ā, *am*, green-coloured, of a yellowish golden colour. — *Harin-manī*, *is*, m. 'green-gem,' an emerald. — *Harin-mudga*, *as*, m. a sort of kidney-bean (= *sārada*).

Harita, *as*, ā or *harinī*, *am* (connected with *harina* above; cf. its fem. *harinī*; cf. also 2. *bharita* with its fem. *bharinī*), green, of a green colour; reddish brown or tawny; grassy, verdant; dark blue; (*as*), m. green (the colour); a lion; a kind of grass (= *manthānaka*); N. of a son of Yuvanāśva; (*ās*), m. pl., N. of a Gotra; (*ā*), f. Dūrva grass; turmeric; a brown-coloured grape; other plants = *jayanti*; = *pāci*; = *nīla-dūrva*; (*am*), n. a kind of perfume (= *sthauneyaka*). — *Harita-śhada*, *as*, ā, *am*, green-leaved, having green leaves. — *Harita-trīṇa*, *am*, n. green grass. — *Harita-patrīka*, f. 'green-leaved,' a kind of creeping plant (= *pāci*). — *Harita-varṇa*, *as*, ā, *am*, green-coloured. — *Harita-sāka*, *as*, m. the Sigu plant. — *Haritaśman* ('*ta-as'*'), *a*, n. 'green-coloured stone,' an emerald; a turquoise; sulphate of copper or blue vitriol. — *Haritāśva* ('*ta-as'*'), *as*, m., N. of a son of Su-dyūma. — *Hariti-kṛita*, *as*, ā, *am*, made green, coloured green, made verdant.

Haritaka, *as*, m. a green vegetable, pot-herb.

Haritāya, Nom. A. *haritāyate*, &c., to become green or verdant.

Haritāyat, *an*, *antī*, *at*, becoming green.

Haritāla, *as*, m. a kind of pigeon of a yellowish green colour; (i), f. Dūrva grass; a streak or line in the sky (= *ākāśa-rekhā*); a sort of creeper (= *khadga-pattra*); a kind of tree (according to Sāy.); the fourth day of the light half of the month Bhādra; (*am*), n. yellow orpiment or sulphur of arsenic (described as the seed or seminal energy of Vishnu, = *harer vīryam*). — *Haritāla-janaka*, *as*, m. orpiment-producer (a word employed in modern Sanskrit to express the metal arsenic).

Haritālaka, *as*, m. a kind of pigeon of a yellowish green colour; (*am*), n. yellow orpiment; painting the person, theatrical decoration.

Haritālikā, f. Dūrva grass; the fourth day of the light half of the month Bhādra. — *Haritālikā-vrata*, *am*, n. a particular religious observance on the above day.

Haridrā, f. turmeric; the root of turmeric powdered, (forty-six synonyms of this plant are given).

— *Haridrākta* ('*rā-ak'*'), *as*, ā, *am*, smeared or stained with turmeric. — *Haridrā-gaṇapati*, *is*, or *haridrā-gaṇesa*, *as*, m. a particular form of the god Gaṇesa (in whose honour a Mantra is repeated, accompanied with offerings mixed with turmeric). — *Haridrāṅga* ('*rā-an'*'), *as*, m. 'yellow-bodied,' a kind of yellow bird (= *haritāla*). — *Haridrābha* ('*rā-abha*'), *as*, ā, *am*, resembling turmeric, of a yellow colour; (*as*), m. the plant Pita-sāla, q. v.; zedoary (= *karpūrala*). — *Haridrā-rāga* or *haridrā-rāga*, *as*, ā, *am*, turmeric-coloured; unsteady in affection or attachment, fickle, capricious (like the colour of turmeric which does not last).

i. hariman, ā, m. (for 2. see under *rt. i. hrī*), yellowness; yellowness (of the body), a kind of disease, (Rig-veda I. 50, 11, &c.); paleness.

Harīya, *as*, m. a horse of a yellowish or reddish colour.

Haritaki, f. the yellow Myrobalan tree, Terminalia Chebula, (twenty-eight synonyms and seven varieties of this are enumerated; a form *haritaka* is also found.)

हरि 2. hari, ind. alas!

हरिमन्त *harimanta*, *as*, m., N. of an Āngirasa (author of the hymn Rig-veda IX. 72).

हरिले *harile*, ind. (according to some) a vocative particle used in addressing a female slave (in theatrical language).

हरिष *harisha*, *as*, m. (a modern form of *harsha*), joy, happiness (according to Sabda-k.).

हरीपा *harishā*, f. a particular kind of seasoning or condiment.

हरेणु *hareṇu*, *us*, m. (according to Unādi-s. II. 1. fr. rt. *i. hrī*), pease, pulse; a creeper marking the boundary of a village; N. of Lankā; (*us*), f. a sort of drug or perfume (= *reṇukā*, q. v.); a respectable woman; a copper-coloured deer.

Hareṇuka, *as*, m. pease, pulse (= *kalāya*).

हर्तव्य *hartavya*, *hartṛi*, &c. See p. 1175.

हर्मन् *harman*, ā, m. (said to be fr. rt. *i. hrī*), gaping, yawning.

Harmita, *as*, ā, *am*, yawned; thrown, cast, sent; burned [cf. *gharma*].

हर्मुट *harmuṭa*, *as*, m. (according to some) the sun; a tortoise.

हर्म्य *harmya*, *am*, n. (said to be fr. rt. *i. hrī* in the sense of 'to captivate or charm the mind,' but more probably to be connected with *gharma*), a hole in the ground for cooking, a kind of pit or oven for holding fire, fire-place, hearth; a domestic hearth, home; house, building, palace, mansion, any large building or residence of a man of wealth, [cf. Zend *zairimya*; Lat. *formus*]; a fiery pit, place of torment, region of darkness, abode of evil spirits, abode of the departed, the nether world; (*as*,

ā, *am*), living in houses. — *Harmya-prishtha*, *am*, n. the roof or upper room of a palace. — *Harmya-bhāj*, *k*, *k*, *k*, living in a palace. — *Harmya-śha*, *as*, ā, *am*, Ved. standing near a hearth or fire-place; being in a house. — *Harmya-śhala*, *am*, n. the room or chamber of a mansion or palace. — *Harmyāṅgana* ('*ṇa-an'*'), *am*, n. the court of a palace.

हर् *hary*, cl. 1. P. *haryati* (sometimes also A. -te), *jaharya*, *haryishyati*, *aharyit*, *haryitum*, Ved. to desire, yearn after, love, like, be pleased with, (in Naigh. II. 6. enumerated among the *kānti-karmāṇaḥ*); to worship, pray to; to take [cf. *rt. i. hrī*]; to threaten; to be weary; to go, (in Naigh. II. 14. enumerated among the *gati-karmāṇaḥ*); Caus. *haryayati*, -*yitum*, Aor. *ajaharyat*: Desid. *jiharyishyati*: Intens. *jaharyate*, *jaharyiti*, *jāharity*; [cf. Gr. *χαίρω*, *χαρά*, *ἀ*, *χόρμα*, *χόρπ-ς*, *χαρίσμαι*, *χαρί-εις*, *γέλως*, *γέλω*; Lat. *gratu-s*, *grati-a* (Osc. *her-est*, *Herentati-s*, 'Venus'; Umbr. *heriest*): Goth. *jaihu-gair-n-s*, 'avaricious'; *gair-unt*, 'affection'; *gailjan*, *gōljan*: Old Germ. *ger*, *giri*, 'desirous'; *geri*, *giri*, 'greediness'; *gerōn*, 'to desire': Angl. Sax. *gal*, *gagol*: Lith. *gor-uti*, *gor* (?): Slav. *zel-e-ti* (?).]

Haryat, *an*, *anti*, *at*, Ved. desiring, liking, loving, (Sāy. = *kāmayaṁāna*; in Rig-veda I. 57, 2. according to Sāy. *haryataḥ* = *prepsataḥ* or *śobhanaḥ*, see the next.)

Haryata, *as*, ā, *am*, Ved. amiable, beloved, (Sāy. = *spṛhantiya*, Rig-veda III. 5, 3); agreeable, pleasant, delicious (said of Soma); (*as*), m. a horse; a steed fit for the Aśva-medha sacrifice; N. of the author of a hymn in the Rig-veda, (see *pragātha*.)

Haryamāna, *as*, ā, *am*, Ved. desiring, wishing, loving, (Sāy. = *kāmayaṁāna*.)

हर्ष *hary-aśva*. See p. 1166, col. 3.

हर्ष *harsha*, *harsha-kara*, &c. See p. 1176.

Harshapa, *harshita*, &c. See p. 1176.

हर्षीका *harshikā*, f. a kind of metre.

हल *hal*, cl. 1. P. *halati*, *jahāla*, *ahāl*, *lit*, &c., to plough, make furrows.

Hala, *am*, n. a plough; ugliness, deformity, = *vairūpya*; (*ā*), f. the earth; water; spirituous liquor, wine. — *Hala-dhara*, *as*, ā or *i*, *am*, plough-holding, having a plough; (*as*), m. a ploughman; epithet of Bala-rāma (as bearing a peculiar weapon shaped like a ploughshare; cf. *sira-pāṇi*). — *Hala-bhūti*, *is*, f. agriculture, husbandry. — *Hala-bhṛit*, *t*, *t*, *t*, plough-holding, possessing a plough; (*t*), m. a ploughman; Bala-rāma; [cf. *sira-bhṛit*]. — *Hala-bhṛit*, *is*, f. ploughing, agriculture, husbandry; (*is*), m., N. of a Muni (= *upa-varsha*, *kṛita-koṭi*, *a-yācīta*). — *Hala-mukhi*, f. a kind of metre. — *Hala-rāksha*, *am*, n. a kind of shrub (= *āhulya*). — *Hala-hati*, *is*, f. 'plough-striking,' ploughing, furrowing. — *Halāyudha* ('*la-ay*'), *as*, m. 'plough-weaponed,' Bala-rāma, (see above); N. of a poet (son of Dhanañ-jaya) of the author of the Brāhmaṇa-sarvasva; of the author of the Purāṇa-sarvasva; of the author of the Abhidhāna-ratnamālā lexicon.

Halaya, Nom. P. *halayati*, &c., to plough (= *halim* *grīhṇāti*, Vopa-deva XXI. 17).

Halāha, *as*, m. a horse of a mixed or variegated colour, (also read *hālāha*.)

Hali, *is*, m. a large plough, ploughshare (= *jityā*, Vopa-deva XXVI. 20; = *vṛhid-dhala*, q. v.); a furrow (according to some); agriculture.

Halim, *i*, m. a ploughman, agriculturist, cultivator; N. of Bala-rāma; (*ini*), f. a number of ploughs; a kind of plant (= *lāngaliki*). — *Hali-priya*, *as*, m. 'dear to agriculturists,' the Kadamba tree; (*ā*), f. spirituous liquor (= *madirā*).

Hali, f. the plant Kali-kāri, q. v.

Haliśhā, f. (probably fr. *hala* + *ishā*), = *lānga-līshā*, the handle of a plough.

Halya, *as*, ā, *am*, to be ploughed or tilled, arable; belonging to or proceeding from ugliness or

deformity, ugly; (ā), f. a multitude of ploughs; (am), n. a ploughed field, arable land; ugliness; deformity.

हल 2. hal, m. n. (in Pāṇini's system) a technical expression for all the consonants; any consonant. — *Hal-anta*, as, ā, am, ending in a consonant.

हलदी haladdī, f. turmeric (= *haridrā*).

हलहला hala-halā (an imitative sound), halloo, hallooing. — *Halahalā-sabda*, as, m. shout-ing Hala-halā, hallooing, shout, outcry, tumult.

हला halā, f. a female friend, (see also *halā* under *halā*); (*halā*), ind. a vocative particle used in addressing a female friend who is an equal (in theatrical language).

हलाहल halāhala, as, am, m. n. (= *kāla-hala*, q. v., sometimes also written *halahala*, and said to be fr. rt. i. *hal*), a sort of deadly poison [cf. *kālakūṭa* at p. 226, col. 2]; (as), m. a kind of snake (= *brahma-sarpa*); a Jaina or Bauddha sage; a sort of lizard or newt.

हलीन halina, as, m. (said to be fr. rt. i. *hal*), the Teak tree (= *sāka*).

हलीनक 1. halimaka, am, n. (probably connected with *1. hariman* at p. 1167, col. 2), a sort of jaundice, paleness or yellowness of skin.

हलुषाण haluṣaṇa or *halūṣaṇa*, N. of a place.

हल्लक hallaka, am, n. the red lotus.

हल्लन hallana, am, n. rolling or tossing about, rolling about in sleep.

हल्लीश halliśa, am, n. one of the eighteen Upa-rūpakas or minor dramatic entertainments (described as a piece in one act, consisting chiefly of singing and dancing by one male and seven, eight, or ten female performers), a ballet; a circular dance (performed by women).

Hallīśaka, as, m. dancing in a ring (as performed by women).

Hallīśa, *hallīśaka*, = *halliśa* above.

Hallīśa, *hallīśaka*, = *halliśa* above.

हव 1. hava, as, m. (fr. rt. *hu*), an oblation, burnt-offering, sacrifice.

Havanga, as, m. (probably *havaṃ + ga*), eating rice and curds from a metal cup.

1. havana, am, n. the act of offering an oblation with fire; an oblation to the gods, burnt-offering, sacrifice; (i), f. a hole made in the ground for the sacrificial fire which is to receive a burnt-oblation. — **1. havana-syada**, as, ā, am, Ved. hastening to a sacrifice. — **Havanāyus** ('na-āy'), us, m. 'having the burnt-offering for its life,' fire.

Havanīya, as, ā, am, to be offered with fire, fit for an oblation or sacrifice, sacrificial; (am), n. anything fit for an oblation; clarified butter, ghee.

Havitrī, f. a hole made in the ground for holding the sacred fire for an oblation.

Haviśya, am, n. anything fit for an oblation; clarified butter; wild rice (or any similar wild grain); rice mixed with ghee; a hymn in praise of oblations (Ved.). — **Haviśya-bhuḥ**, k, k, k, eating clarified butter; (k), m. fire. — **Haviśyāna** ('ya-ān'), am, n. food fit to be eaten during certain holy days (or during the continuance of fasts and other religious observances); any particularly pure food (as wheat, cow's milk, &c.). — **Haviśyāsin** ('ya-ās'), i, īni, i, devouring clarified butter, (Manu XI. 218); (i), m. fire.

Haviśyantīya. See under *havis*.

Havis, i, n. anything offered as an oblation with fire, clarified butter, ghee; an oblation or burnt-offering (in general); water, (in Naigh. I. 12. enumerated among the *udaka-nāmāni*); epithet of Siva. — **Haviś-sēha**, as, m. the residue of an oblation. — **Havir-āsana**, am, n. the act of devouring

clarified butter; (ae), m. 'consuming oblations,' fire. — **Havir-gandhā**, f. 'smelling like clarified butter,' the Samī tree. — **Havir-geha**, am, n. any house or chamber in which an oblation is offered, a sacrificial hall. — **Havir-dā**, ās, ās, am, Ved. a giver of oblations, (said of Rudra, R̥g-veda IV. 3, 7). — **Havir-dhāna**, am, n. Ved. 'ghee-containing,' an oblation; (e), n. du. the two receptacles or vehicles on which the Soma and other offerings are put; (as), m., N. of the author of the hymns R̥g-veda X. 11-13 (having the patronymic *Angi*). — **Havir-bhuḥ**, k, k, k, eating clarified butter; (k), m. fire; N. of the Pitr̥s of the Kshatriyas. — **Havir-bhū**, ās, f., N. of the wife of Pulastya. — **Havir-mathī**, ās, i, i, Ved. destroying or obstructing oblations, impeding sacrificial rites. — **Havir-manthā**, as, m. a kind of plant (= *ganikāri*). — **Havir-yajña**, as, m. a particular sacrifice, N. of the first book of the Sata-patha-Brahmaṇa (according to the Mādhyandina-śākhā). — **Havir-yajña-samsthā**, f. a kind of sacrifice, (seven *Havir-yajña-samsthās* are enumerated, viz. Agny-ādheya, Agni-hotra, Darśa-pūṇyamāsau, Cāturmāsyaṇi, Paśu-bandha, Sautrāmaṇi, and Paka-yajña). — **Havir-yājīn**, i, m. 'ghee-offerer,' a priest. — **Haviś-kṛt**, t, t, t, Ved. performing a sacrifice. — **Haviś-parikṛti**, i, m., Ved., scil. *yajña*, a sacrifice consisting of five oblations. — **Haviś-pati**, ās, m., Ved. the lord of a sacrifice. — **Haviś-mat**, ān, āti, at, possessed of oblations; (*antās*), m. pl., N. of a class of Pitr̥s (regarded as progenitors of Kshatriyas and as descended from Angiras; Manu III. 197, 198). — **Haviśy-antiya**, am, n., N. of nineteen Vedic texts beginning *haviśyantam*, (Manu XI. 251.)

1. havya, as, ā, am, fit to be offered in oblations, (Sāy. = *hotarya*); (as), m., N. of a son of Atri; (am), n. an oblation or offering to the gods (as distinguished fr. *kavya*, q. v.); clarified butter, ghee. — **Havya-kavya**, am, n. oblations both to the gods and to the spirits of deceased ancestors, (also *āni*, n. pl.). — **Havya-jushī**, ās, f., Ved. the favour of an oblation, an acceptable oblation, (Sāy. = *haviś-sevā*). — **Havya-dāti**, ās, f., Ved. 'oblation-giving,' a sacrificial offering; (i, ās, i), giving sacrificial offerings. — **Havya-pāka**, as, m. an oblation (of rice, barley, &c.) cooked with butter and milk for presentation to the gods; the vessel in which such an oblation is prepared. — **Havya-vāh**, f., or *havya-vāha*, as, m. 'oblation-bearer,' Agni or fire. — **Havya-vāhana**, as, i, am, bearing oblations, conveying oblations; (as), m. fire; epithet of the ninth Kalpa; N. of a son of Suci. — **Havya-vāhīn**, f. 'oblation-bearer,' N. of a goddess. — **Havya-sūd**, t, t, t, Ved. flowing with oblations, affording oblations (said of cows as affording milk that yields butter for sacrificial rites). — **Havyāśa** ('ya-āśa) or *havyāśana* ('ya-ās'), as, m. 'oblation-eater,' fire.

हव 2. hava, as, am, m. n. (fr. rt. *hve*), calling, call; invocation, prayer; order, command; challenging, defying.

2. havana, am, n. the act of calling, an invocation; challenging to battle. — **Havana-śrut**, t, t, t, Ved. listening to an invocation. — **2. havana-syada**, as, ā, am, Ved. hastening to battle.

Havas, as, n., Ved. a song of praise, hymn, prayer.

Haviman, ā, m., Ved. invocation; challenging; battle, (Sāy. = *savgrāma*, R̥g-veda VII. 83, 4.)

2. havya, as, ā, am, Ved. to be invoked, (Sāy. = *āhvātarya*.)

हवा havā or *havāva*, ind. (a term implying) undoubtedly, certainly.

हस 1. has, cl. I. P. *hasati*, *jahāsa*, *hasi-shyati*, *ahasit*, *hasitum*, to laugh, smile; to laugh at, ridicule (with acc.); to resemble, (see *hasat*): Pass. *hasyate*, Aor. *ahāsī*: Caus. *hāsyaṭi*, *zytum*, Aor. *ajīhasat*, to cause to laugh, make laugh, provoke laughter: Desid. *jīhasishati*: Intens. *jāhasyate*, *jāhasati*, to laugh immoderately; [cf. perhaps Gr. τω-θεία, τω-θάω; probably Lat. *histrio*.]

2. has, Ved. laughter, joy; brightness, brilliance. — **Has-kartṛi**, tā, trī, trī, Ved. causing joy or prosperity; making bright, (Sāy. = *viddheh kartṛi* or *prabhāsaka*, R̥g-veda IV. 7, 3). — **Has-kāra**, as, ā, am, Ved. causing brightness or radiance (said of lightning; Sāy. = *dipti-kāra*, R̥g-veda I. 23, 12). — **Has-kṛtī**, ās, f., Ved. a song of praise; (i, ās, i), causing joy, (Sāy. = *hāsa-kārin* or *harshasya sūcaka*, R̥g-veda VIII. 89, 6.)

Hasa, as, m. laughter, laughing, a laugh; derision. — **Hasā-mudau**, m. du., Ved. laughing and rejoicing.

Hasat, an, *antī*, at, laughing, smiling; resembling (i. e. smiling like, with acc., Kīrāt. VIII. 44); (*antī*), f. a portable fire-pan, small furnace, chafing-dish; Arabian jasmine; a kind of Sākinī, q. v.

Hasana, am, n. the act of laughing, laughter, a laugh; (ā), f. laughter; a joke, subject of laughter or ridicule, (R̥g-veda IX. 112, 4.)

Hasanī, f. a portable fire-place or chafing-dish. — **Hasanī-maṇi**, ās, m. 'furnace-jewel,' fire.

Hasanīyasa, as, ā, am, laughable; to be ridiculed, ridiculous.

Hasantikā, f. (fr. *hasanti*), a portable fire-place or small furnace.

Hasikā, f. laughter, derision, jesting.

Hasita, as, ā, am, laughed, laughing, smiling; expanded, blossomed, blown (as a flower); (am), n. laughter, jesting; smiling; the bow of Kāma (god of love).

Hasitrī, tā, trī, trī, one who laughs, a laughter, smiler.

Hasitvā, ind. having laughed, having smiled.

Hasra, as, ā, am, smiling; stupid, ignorant, a fool.

Hāsa, as, m. laughing, laughter; mirth, merry-making, joy; derision. — **Hāsa-kāra**, as, i, am, causing laughter, ridiculous; laughing, merry.

Hāsaka, as, m. a laughter; one who causes laughter, a buffoon, merry-andrew.

Hāsamāna, as, ā, am, Ved. laughing, being delighted, (Sāy. = *hāsam kurvat*, *harsha-yukta*.)

Hasikā, f. laughter, mirth, merry-making.

Hāsin, i, īni, i, laughing, smiling, making merry.

Hāsya, as, ā, am, to be laughed at, laughable, ridiculous; (am), n. laughter, laughing, mirth (one of the ten Rasas, see *rasa*), jest, amusement; ridicule, derision. — **Hāsya-tā**, f. laughableness, ridiculousness. — **Hāsya-padavī**, f. 'road of laughter,' ridicule, laughter, (*hāsya-padarīm yā*, to expose one's self to laughter, incur ridicule). — **Hāsya-rasa**, as, m. the sentiment of humour, sense of humour, comic vein, facetiousness (the fifth of the ten Rasas, see *rasa*). — **Hāsyaṇvara** ('ya-ān'), as, m. 'ocean of mirth,' N. of a drama by Jagad-īvara. — **Hāsya-spada** ('ya-ās'), am, n. a laughing-stock, butt for derision.

हस्त hasta, as, m. (according to Uṇādi-s. III. 86. fr. rt. i. *has*), the hand; the thirteenth asterism; (see below); the fore-arm, cubit; a measure of length from the elbow to the tip of the middle finger (= twenty-four Angulas or about eighteen inches); an elephant's trunk; (in prosody) an anapest; quantity, abundance, mass, (in this sense only at end of comps. and when compounded with words signifying 'hair'; cf. *keśa-hasta*); (ā), f. the thirteenth lunar asterism (represented by a hand and containing five stars, identified by some with part of the constellation Corvus); (am), n. a pair of leather bellows; (e), ind. in hand, in one's possession; [cf. Gr. χᾰνδ-ἄν-ω (ἐ-χᾰνδ-ov, κέ-χᾰνδ-α, χείρμαι); Lat. *pre-hend-o*, *hed-era* (?); Goth. *bi-git-an*, *handu*; Angl. Sax. *gitan* (= Eng. get), *hand*.] — **Hasta-kamala**, am, n. a lotus carried in the hand (thus when Lakṣmī was churned out of the ocean, she appeared holding a lotus). — **Hasta-kauśala**, am, n. skillfulness of hand, manual dexterity. — **Hasta-kriyā**, f. any manual performance. — **Hasta-gata**, as, ā, am, come to hand, fallen into one's possession, procured, gained, obtained, secured.

Hastin, *ṛ*, *inī*, *i*, having hands, having a trunk ;
(*ṣ*), m. an elephant, (four kinds of elephants are specified, each characterized by particular marks ; see *bhadra*, *mandra*, *mṛga*, *mīṣa* ; some give *ki-
liṅja-hastin*, a straw elephant, effigy of an elephant
made of grass) ; N. of a son of king Su-hotra (a prince
of the Lunar race, described in *Vishnu-Purāṇa* IV.
19, as founder of *Hastinā-pura*) ; a 'kind of plant, =

Hastina-pura, am, n. (fr. *hastin* + *pura*), the city of Hastin (= *hastinā-pura* below).

Hastinā-pura, am, n., N. of a city founded by

Hastinī-pura, *am*, *n.* = *hastinā-pura* above.
Hastya, *as*, *ā*, *am*, belonging to the hand, done
 with the hand, manual; given with the hand.

हस *hasra*. See p. 1168, col. 3.

हहल *hahala*, am, n. (= *hāhala*, see *hāla-hala*), a sort of deadly poison.

हहा *hahā, ās*, m. a kind of Gandharva,
q. v.; [cf. I. *hāhā, hūhū*.]

हा 1. *hā*, ind. an exclamation of pain or grief or weariness (equivalent to 'ah!' 'alas!' 'woe!' *hā hato 'emi*, ah! I am killed! it is all over with me); an exclamation of joy or surprise (oh! ha! &c.); an interjection of anger or reproach; [cf. 2. *kāhā*.]

Hātva, ind. (Pāṇ. VII. 4, 43), having gone, having moved.

Hāna, as, ā, am, gone, moved.

Hāsyamāna, as, ā, am, being about to go.

1. *heya*, *as*, *ā*, *am* (for 2. see p. 1170), to be gone.

हा 3. *hā* (connected with *rt.* 2. *hā*), cl.
 3. *P. jahāti* (1st du. *jahivas* or *jahivas*,
 3rd du. *jahātas* or *jahātas*, 3rd pl. *jahati*, Pāp.
 VI. 4, 116), Impf. *ajahāt* (1st du. *ajahāva* or
ajahāva, 3rd pl. *ajajahu*), Pot. *juhāt* (Pāp. VI.
 4, 118), Impv. *juhātu* (2nd sing. *jahihī* or *jahihī*
 or *jahāhi*, 3rd pl. *jahatu*, Pāp. VI. 4, 117), Perf.
jahau (2nd sing. *jakhitha* or *jahātha*, 1st du. *ja-*
hiva, 2nd pl. *jaha*, 3rd pl. *jahu*), *hiyati*, *ahāsi*,
 Prec. *heyāt*, *hātum*, to abandon, leave, quit, desert;
 forsake, relinquish, dismiss; to resign, forego, let go,
 lose; to fail; to omit, neglect; to avoid, shun;
 to remove: Pass. *hiyate*, Perf. *jahe* (Kirāt. XII.
 12), Aor. *ahāyi*, to be left or deserted, be forsaken;
 to be excluded from or deprived or bereft of, to lose
 (with inst. or abl., e. g. *jahe prāṇāni*, he was de-
 prived of breath or lost his life; *hiyate pati-lokāt*,
 she is excluded from the heaven of her husband);
 to be destitute of, be deficient in, be wanting in,
 fail, decrease; to be lost; to fail (in a lawsuit); to
 be left out or omitted or neglected; to become
 weary or enfeebled; to be lessened or lowered;
 Caus. *hāpayati*, -*yitum*, Aor. *ajihapat*, to cause
 to quit or abandon; to drive away, expel; to cause
 to lose or want; to neglect, omit, decline; to lose;
 Desid. *jīhāṣati*, to wish to leave, &c.: Intens. *je-*
hiyate, *jāheti*, *jāhāsi*; [cf. Gr. *χῆρ-ος*, *χῆρα*,
χῆρεῖ-ω, *χῆρῶ-ω*, *χαρῖς*, *χαρίζω*, *χῆτος*, *χατέω*].

Lat. *habeo* (?); Goth. *haba*, *habais*, *gaidv*, *giban*; Angl. Sax. *gīfan*, *gafol*, *gafel*, *gīf*; Eng. *if*.]

Jahat, *at*, *ati*, *at*, leaving, &c. See p. 343.

5. *ha*, (at the end of comps.) abandoning, leaving, quitting, avoiding; see p. 1163, col. 2.

4. *hā*, f. abandoning, leaving, relinquishing.

Hātavya, *as*, *ā*, *am*, to be abandoned or left, relinquishable.

Hāna, *am*, n. the act of abandoning, relinquishing; escaping; prowess, valour.

Hāni, *is*, f. abandonment, relinquishment, neglect, loss, want, privation, absence; decrease, deficiency, diminution, detriment, damage. — *Hāni-karā*, *as*, *i*, *am*, causing loss, prejudicial, injurious.

Hāniyit, *as*, *ā*, *am*, = *hātavya*.

Hāpana, *am*, n. the act of causing to quit or abandon, expelling.

Hāpita, *as*, *ā*, *am*, caused to be relinquished; made to give up.

1. *hāyana*, *as*, *ā* or *i*, *am* (for 2. see col. 2), quitting, leaving; passing away, (in this sense perhaps to be connected with rt. 2. *hā*; cf. 2. *hāyana*, col. 2.)

Hāyin, *i*, *ini*, *i*, leaving, abandoning, neglecting.

1. *hītvā*, ind. (for 2. see p. 1171, col. 1), having left or abandoned, having quitted or renounced, having deserted; letting alone, slighting, disregarding.

Hītvāya, ind., Ved. having abandoned, having left, having discarded, (Sāy. = *hītvā* = *parityajya*, Rīg-veda X. 14, 8.)

Hītvā, ind., Ved. = 1. *hītvā*, (Pāp. VII. 4, 44.)

Hīna, *as*, *ā*, *am*, left, forsaken, relinquished, abandoned, quitted, deserted, neglected; excluded, shut out from (with abl.); deprived of, free from, devoid of, destitute of, without, bereft of (with inst., e.g. *prāṇair hīnaḥ*, bereft of breath or life; or with abl., e.g. *mantrāt or mantrato hīnaḥ*, devoid of sacred knowledge, Manu III. 65); wasted, diminished, decayed, enfeebled, feeble; deficient, defective, faulty, inferior, insufficient; deducted, subtracted, minus; lower, less, (Manu II. 194); mean, base, vile, bad, low; (*as*), m. a faulty respondent, insufficient or defective witness, (five kinds are enumerated, viz. *anya-vādin*, *kriyā-deshin*, *nopasthāyin*, *nir-uttara*, *āhīta-prapalāyin*); subtraction (= *vy-avakalana*). — *Hīna-karman*, *ā*, *ā*, *am*, or *hīna-kriya*, *as*, *ā*, *am*, neglecting or omitting customary rites or religious acts. — *Hīna-kula*, *as*, *ā*, *am*, of low family, base-born, plebeian. — *Hīna-kula-tva*, *am*, n. lowness of birth. — *Hīna-kośa*, *as*, *ā*, *am*, having an empty treasury. — *Hīna-kraṭu*, *us*, *us*, *us*, one who neglects to sacrifice, (Manu XI. 12.) — *Hīna-ja*, *as*, *ā*, *am*, low-born. — *Hīna-jāti*, *is*, *is*, *i*, low-born, of low caste, deprived of caste, outcaste, degraded, vile. — *Hīna-tva*, *am*, n. defectiveness, deprivation, destitution, the state of being without, absence of, (generally at the end of comps., e.g. *putra-ho*, *buddhi-ho*.) — *Hīna-darśana-sāmarthya*, *as*, *ā*, *am*, destitute of the power of seeing, blind. — *Hīna-nāyaka*, *as*, *ikā*, *am*, having a low or base hero (said of a drama). — *Hīna-yāna*, *am*, n. 'the inferior or lesser vehicle', N. of a system of Buddhist teaching, (opposed to *mahā-yāna*, q.v.). — *Hīna-yoni*, *is*, *m*, f. an inferior womb, low birth or origin. — *Hīna-roman*, *ā*, *ā*, *a*, deprived of hair, bald, (Mahā-bh. Sānti-p. 13, 229.) — *Hīna-varṇa*, *as*, *ā*, *am*, of low caste, outcaste, of inferior rank, belonging to the lower orders. — *Hīna-vāda*, *as*, m. defective statement, insufficient or contradictory evidence, prevarication. — *Hīna-vādin*, *i*, *ini*, *i*, making a defective statement, insufficient or inadmissible (as a witness, see *hīna* above); contradictory, prevaricating; destitute of speech, speechless, dumb; cast in law. — *Hīna-vīrya*, *as*, *ā*, *am*, deficient in courage. — *Hīna-sakhya*, *am*, n. making friends with low people, associating with degraded persons. — *Hīna-sandhi*, *is*, *is*, *i*, destitute of peace or reconciliation. — *Hīna-sevā*, *f*, attendance on base people, serving or waiting on low persons. — *Hīnāṅga* ('*na-an*'), *as*, *i*, *am*, deficient in limb,

crippled, maimed, mutilated, imperfect, defective; (*i*), m. a small ant. — *Hināna-vastra-vesha* ('*na-an*'), *as*, m. (a Brahma-*charin*) eating less food (than his preceptor) and wearing an inferior dress, (Manu II. 194.)

Hinaka, (at the end of a comp.) = *hīna*, deprived of, &c.

Hinīta, *as*, *ā*, *am*, (according to Sabda-k.) subtracted (= *vy-avakalīta*).

Hiyamāna, *as*, *ā*, *am*, being left or deserted; being lost; sinking, giving in.

2. *heya*, *as*, *ā*, *am* (for 3. see p. 1171, col. 2), to be left or abandoned, to be avoided.

hāṅgara, *as*, m. a large fish, shark.

hātaka, *as*, *i*, *am* (fr. rt. *haṭ*), golden, made of gold; (*am*), n. gold; the thorn-apple (= *dhustūra*). — *Hātaka-maya*, *as*, *i*, *am*, made or consisting of gold, golden. — *Hātakesvara* ('*ka-ṣṭ*'), *as*, m., N. of a form of Śiva (worshipped on the banks of the Godāvarī).

hātra, *am*, n. (probably fr. rt. 1. *han*, cf. *hānta* below), injuring, killing (= *prama-thana*); death, dying (= *maraṇa*); a Rākshasa, (in this sense probably masc.); wages, hire, (in this sense probably fr. rt. 2. *hā*.)

hāna, *hāni*. See col. 1.

hānuka. See p. 1165, col. 1.

hānta, *am*, n. (according to Uṇādi-s. IV. 159. fr. rt. 1. *han*, cf. *hātra* above), death, dying.

Hāndra, *am*, n. = *hānta* above.

hāndaṇa, N. of a place.

hāputrī, *f*, a kind of wagtail.

Hāputrikā, *f*, = *hāputrī* above.

hāphikā, *f*, gaping, yawning.

hāyana 2. *hāyana*, *as*, *am*, m. n. (probably fr. *hāyana* and connected with rt. 1. *hā*, but cf. 1. *hāyana* at col. 1), a year, (at the end of an adj. comp. the fem. ends in *i*, cf. *dvī-ho*) (*as*), m. a flame, ray; a sort of rice; epithet of Takman (so called either from this disease lasting the whole year or because it returns every year).

hāyas, *as*, n., Ved. = 2. *dhāyas*, support, vigour, strength; [cf. *sarva-ho*.]

hāra, *hāra*, *hāra*. See p. 1175, col. 2.

hārayu, *hārayu*, N. of a place.

hārahūra, *as*, *am*, m. n. (according to some only masc.; probably connected with *hāra-hāra*, see under 1. *hāra*), spirituous liquor, wine; (*ā*), f. a grape.

hāri, *hāri*. See p. 1175, col. 2.

hāriṇa, *as*, *i*, *am* (fr. *hāriṇa*), belonging or relating to deer; (*i*), f. a species of the Aty-ashtī metre; (*am*), n. venison.

Hārīṇika, *as*, m. a deer-killer, hunter; (*i*), f. a species of the Aty-ashtī metre.

hārīta 1. *hārīta*, *as*, m. (fr. *harit*; for 2. *hārīta* see under rt. 1. *hri*), the colour green; the Haritāla pigeon; N. of a son of Viśvā-mitra; (*ās*), m. pl. the sons or descendants of Harita.

Hārītaka, *as*, m. [cf. *haritaka*], a green vegetable or pot-herb.

1. *hārīta*, *as*, m. (for 2. see under rt. 1. *hri*), the Haritāla pigeon; N. of a Muni and writer of a Dharma-śāstra or law-book; of a poet; of a physician.

Hārītaka, *as*, m. the Haritāla pigeon; N. of a son of Viśvā-mitra.

hāridra, *as*, *i*, *am* (fr. *haridrā*), stained or dyed with turmeric; turmeric-coloured; yellow; (*as*), m. a yellow colour; the Kadamba

tree; a kind of fever (supposed to arise from a vitiated state of the three humors of the body).

Hāridrava, Ved. the Haritāla tree, (according to Sāy. *hāridraveshu* = *haritāla-drumesu* *tādrig-varnavatsu*, Rīg-veda I. 50, 12.)

Hāridraṇin, *īṇas*, m. pl., N. of a school.

Hāridraṇiya, *ās*, m. pl., N. of a Śākhā of the Yajur-veda.

hāridrumata, *as*, m. a proper N.

hārin, *hāri*. See under rt. 1. *hri*.

hārda, *as*, *i*, *am* (fr. *hriḍ*), being in the heart; (*am*), n. affection, love; kindness; will, mind, intention, meaning.

Hārdin, *i*, *ini*, *i*, Ved. relating to the heart; (*i*), n. anything greatly desired or loved.

hārdika, *as*, m., N. of a Kuru warrior, (also called Kṛita-varman.)

hārya. See under rt. 1. *hri*.

hāla, *as*, m. (fr. rt. 1. *hal* or fr. *hala*), a plough; N. of Bala-rāma (as bearing a weapon shaped like a ploughshare, see *hala-dhara*); N. of Śālīvāhana; of a king; (*ā*), f. spirituous liquor, wine, the spirituous juice of the palm; (*i*), f. a wife's younger sister. — *Hāla-bhrīt*, m. epithet of Bala-rāma (= *hala-bhrīt*). — *Hālāsya-māhātmya* ('*la-ās*'), *am*, n., N. of a part of the Śkanda-Purāṇa.

Hālāhala, *am*, n. (= *halāhala*, q.v.), a sort of deadly poison (produced at the churning of the ocean by the gods and demons); any poison or venom.

Hālāhala, *am*, n. the above poison.

Hālāhala, *as*, m. a sort of worm or insect; a kind of lizard or newt; (*ā*), f. a small mouse; (*i*), f. spirituous liquor, wine; (*am*), n. the above deadly poison or any poison, venom; spirituous liquor. — *Hālāhala-dhara*, *as*, m. 'having venom,' a small black snake.

Hālala, *am*, n. (fr. the above with elision of *la* or *lā*), deadly poison.

Hālāla, *am*, n. the above poison.

Hālāka, *as*, *i*, *am*, belonging or relating to ploughing or a plough, agricultural; (*as*), m. a ploughman, ploughboy, agriculturist.

Hālāni, *f*, a sort of large house-lizard.

Hālu, *us*, m. (according to Uṇādi-s. I. 1, fr. rt. 1. *hal*), a tooth (= *danta*).

Hāleya, *as*, m., N. of a king.

hālaka, *as*, m. (connected with *hārika*), a horse of a yellowish brown or tawny colour.

Hālāha, *as*, m. a spotted or piebald horse (according to some).

hāva, *as*, m. (fr. rt. *hve*), calling, a call; any feminine or coquettish gesture tending to excite amorous sensations, blandishment, dalliance, the airs and arts of lovers, (in these senses perhaps a form evolved out of *bhāva*, q.v.)

Hāvaka, *as*, m. one who calls or summons; (in nuptial ceremonies) one who summons the bride, an attendant on the bridegroom.

hāsa, *hāsa*, *hāsaka*, &c. See p. 1168, col. 3.

hāsas, *ās*, m. (according to Uṇādi-s. IV. 220. fr. rt. 3. *hā*), Ved. the moon.

hāsta, *as*, *i*, *am* (fr. *hasta*), formed by the hands.

hāstika, *as*, m. (fr. *hastin*), an elephant-rider, elephant-driver, &c.; (*am*), n. a herd or collection of elephants.

Hāstina, *as*, *i*, *am*, relating or belonging to elephants, elephantine, as big as an elephant, huge; (*am*), n. the city of Hastināpura, q.v. — *Hāstina-pura*, *am*, n. = *Hastinā-pura*, q.v.

hāsyā. See p. 1168, col. 3.

हाहल hāhala. See p. 1170, col. 3.

हाहस hāhas, ās, m. a Gandharva. (See p. 281, col. 3.)

1. hāhā, ās, m. (see Gram. 108. b), a Gandharva; a particular high number, ten thousand billions, (mahā-hāhā, a hundred thousand billions.)

हाहा 2. hā-hā, ind. (an interjection of surprise or grief or pain, equivalent to) ah, al! alas, alas! —Hāhā-kāra, as, m. 'making the exclamation hāhā,' a general or great lamentation, or wailing; sound of grief or pity; the noise or uproar of battle. —Hāhā-kṛita, as, ā, am, made to resound with the uproar of battle. —Hāhā-bhūta, as, ā, am, lamented, bewailed. —Hāhā-rava, as, m. the cry or noise hāhā.

हि 1. hi (connected with rt. hinv, to which some of the forms in the examples given below are referred by Sāy.), cl. 5. P. hinoti (Ved. also A. hinute), jighāya, heshyati, ahai-shit, hetum, to send, send forth, impel. (hinvantī = prarayanā, Rīg-veda VIII. 43, 29); to discharge, throw, cast, shoot (as an arrow &c.); to urge, incite, excite; to further, promote, advance; to protect, favour, benefit, prosper (Ved.); to please, gratify, exhilarate, satisfy. (hinatre = prīṇayanti, Rīg-veda VIII. 43, 19); to go, proceed: Pass. hiyate, Aor. ahāyāḥ = Caus. hāyayati, -yitum, Aor. ajihayati: Desid. of Caus. jighāpayishati: Desid. jighishati: Intens. jeghiyate, jeghiyati, jegheti; [cf. perhaps Gr. kiō; Lat. cieo.]

Haya, hayana. See p. 1165, cols. 2, 3.

1. hīta, as, ā, am, (for 2. see p. 1172), sent, impelled; gone, proceeded.

Hiti, is, f. sending, impelling.

2. hītā, ind. (for 1. see p. 1170, col. 1), having sent; having impelled; having gone.

Hinva, as, ā, am, Ved. favouring, benefiting, (Sāy. = prīṇayati, Rīg-veda VIII. 40, 9.)

Hinvat, am, atī, at, Ved. gratifying, pleasing, (Sāy. hinvan = hinvantaḥ = prīṇayantaḥ, Rīg-veda V. 36, 2.)

Hinvāna, as, ā, am, Ved. pleasing, gratifying, exhilarating.

Hiyāna, as, ā, am, Ved. prospering, favouring, (Sāy. = samriddhiṃ gadhat, i. e. vyāpnuvat, Rīg-veda II. 4, 4.)

Heti, is, m. f. a weapon, missile; stroke, wound, injury, (Sāy. = hinsā, Rīg-veda VI. 75, 14); a ray of the sun; light, splendor; flame; (is), m., N. of the first Rākshasa king (father of Viduyt-keśa; represented as residing in the Sun's chariot in the month of Caitra or Madhu). —Heti-mat, ān, atī, at, possessed of weapons, armed with missiles (Ved.); illuminated by the sun.

Hetika = hetī (at the end of a comp., cf. śakti-h).

Hetu, us, m. (according to Upādi-s. I. 73. fr. rt. i. hī), impulse, motive; cause, reason, object, purpose (e. g. anena hetunā, for this reason; mṛtyu-hetave, in order to kill; hetur alaukikaḥ, a supernatural cause); a logical reason, the reason for an inference (constituting the second Avayava or member of the five-membered Nyāya syllogism, e. g. 1. 'this hill is fiery,' 2. 'because it smokes;' see nyāya, p. 519; 2. prati-jñā, p. 613); any logical deduction or argument, proof; reasoning, logic (in general); excuse, sophistry; means, instrument; law, condition; source, origin; a particular figure of speech, (in the drama) a brief speech giving a reason; (hetunā or hetau or hetos), ind. by reason of, because of, on account of, for the sake of, (generally after a gen. or at the end of a comp., e. g. mama hetoh or mad-dhetoh, on account of me.) —Hetu-tā, f. or hetu-tva, am, n. the state of being a hetu or cause, causation, cause, causativeness, the abstract existence of cause or motive. —Hetu-mat, ān, atī, at, having a reason or cause, proceeding from a cause (as any effect); having the Hetu (or second Avayava of a syllogism); accompanied by arguments; controverted by arguments. —Hetu-vāda, as, m. a statement of

reasons or argument, assigning a cause, disputation. —Hetu-sāstra, am, n. a rationalistic book, (Manu II. 11); any heretical or sceptical work calling in question the authority of Śruti. —Hetu-sāstrāśaya ('ra-āś'), as, m. reliance on rationalistic treatises. —Hetu-sūshṭa, (in rhetoric) combination of cause, a method of comparing two objects by using epithets common to both so as to describe similar results in each produced by similar causes. —Hetu-hetumad-bhāva, as, m. the relation subsisting between cause and effect. —Hetupanyāsa ('tu-up'), as, m. the assignment of reasons or motives, statement of an argument. —Hetu-apadeśa, the adducing or mentioning of the reason (or second member of the syllogism in logic). —Hetu-ābhāsa, as, m. (in logic) a mere appearance of a reason, fallacious semblance of an argument, fallacious middle term, fallacy (said to be of five kinds, viz. vy-ābhāsa or sa-rya-bhāsa, vi-nuddha, a-iddha, sat-pratipaksha, bādha or bādhitā), the bringing forward or stating of a Hetu (or second member of a syllogism), the assignment of a reason which can be shown to be incorrect.

Hetuka, as, m. a cause, active cause, instrument (= hetu); a logician; (as, ā, am), causal, instrumental, belonging to a motive or cause; causing, producing (at the end of comps., e. g. vishāda-h', causing dejection); N. of a poet.

Hetri, tā, tri, trī, Ved. urging on, inciting; (tā), m. an inciter.

3. heya, as, ā, am, (for 1. and 2. see pp. 1169, 1170), to be sent or impelled.

हि 2. hi, ind. (probably to be connected with rt. i. hī; cf. hetu), for, because, on account of (used enclitically so as not to stand first in a sentence, e. g. pramāṇam hi bhavān, for your honour is the authority; tathā hi, for example, for instance, accordingly); assuredly, certainly; indeed, surely, (in these senses used emphatically and, according to some, also interrogatively; but sometimes to be treated as redundant and a mere expletive); but; ah! alas! (said to be also an interjection of envy, of contempt, of hurry, &c.)

हिंस hins (by some regarded as an anomalous Desid. of rt. i. han), cl. I. 7. P. (ep. also A.) hinsati (-te), hinasti, jihinsa, hinsishyati (ep. A. hinsishyate), ahinsit, hinsitum, to strike, hit, beat; to hurt, harm, wound, injure; to kill, slay, destroy: Pass. hinsyate, Aor. ahinsāḥ = Caus. or cl. 10. hinsayati, -yitum, Aor. ajihinsat, to kill, slay: Desid. jihinsishati: Intens. jehinsyate, jehinsati; [cf. perhaps Old Germ. geisla, 'a whip'; Mod. Germ. Geissel.]

Hinsaka, as, ā, am, injurious, noxious, detrimental, mischievous, hostile, malignant, ferocious, savage; an injurer; (as), m. any savage or noxious animal, beast of prey; an enemy; a Brāhman skilled in the Atharva-veda [cf. hinsā-karman, and see the account of this Veda, p. 964, col. 1].

Hinsat, ān, atī, at, hurting, injuring, killing.

Hinsana, am, ā, n. f. the act of hurting, injuring, injury, detriment; killing; slaying.

Hinsā, f. injuring, injury, mischief, hurt, harm, wrong (said to be of three kinds, 1. mental or malice; 2. verbal or abuse; 3. personal or actual violence); killing, slaying; robbery, spoliation. —Hinsā-karman, a, n. any injurious or hostile act; magic applied to the ruin or injury of an enemy, employment of spells and mystical texts (especially those of the Atharva-veda, see veda) for injurious purposes. —Hinsātmaka ('sā-āt'), as, ā, am, of an injurious nature, naturally hurtful, destructive. —Hinsā-prāñin, i, m. a savage or noxious animal. —Hinsāprāñi-pratūra, as, ā, am, abounding in noxious animals. —Hinsā-prāya, as, ā, am, abounding in injury, generally injurious. —Hinsā-rata, as, ā, am, delighting in mischief. —Hinsā-ruṭi, is, is, i, taking pleasure in injury, having a taste for slaughter. —Hinsāruṭi-tva, am, n. the having a taste for injury or mischief. —Hinsā-vikāra, as, ā,

am, sporting in mischief, wanton in injuries, roaming about to do harm. —Hinsā-samudbhava, as, ā, am, arising from injury (i. e. from the sin of hurting any living creature).

Hinsāru, us, m. a destructive animal; a tiger. —Hinsālu, us, ue, u, disposed to injure, injurious, mischievous, hurtful, murderous.

Hinsāluka, as, ā, am, disposed to be mischievous, hurtful; (as), m. a mischievous or savage dog.

Hinsita, as, ā, am, injured, hurt; mortally wounded; (am), n. injury, hurt.

Hinsitvā, ind. having injured, having wronged.

Hinsira, as, m. a mischievous wretch, villain, a tiger.

Hinsya, as, ā, am, liable to be hurt or injured.

Hinera, as, ā, am, injurious, mischievous, hurtful, noxious, destructive, murderous; formidable, terrible; cruel, fierce, savage; (as), m. any noxious animal; a beast of prey; a destroyer; N. of Siva; of Bhīma; (ā), f. spikenard (= jaṭā-māñsi); the shrub Abrus Precatorius; a sort of grass, Coix Barbata; a vein, nerve. —Hinsra-paśu, us, m. a noxious animal, beast of prey. —Hinsra-yantra, am, n. an implement for injuring or wounding, a trap; a mystical text used for injurious purposes. —Hinsrāhinsra ('ra-ah'), am, n. noxious and harmless, wicked and good.

Hinsraka, as, m. a savage or noxious animal, beast of prey.

हिक्हि hikk, cl. 1. P. A. hikkati, -te, jihikka, jihikke, hikkishyati, -te, ahikkāt, ahikkishita, hikkittum, to make an indistinct or inarticulate sound; to hiccup; cl. 10. A. hikkayate, &c., to injure, kill (= rt. kishk, q. v.): Caus. hikkayati, -yitum, ajihikkat: Desid. jihikkishati, -te: Intens. jehikkayate, jehikkiti, jehikiti.

Hikkā, f. an indistinct or inarticulate sound; hiccup; [cf. hehikā.]

हिङ्गु hingu, cl. 8. 5. P. -karoti, -kriṇoti, &c., to make the sound him; to low (as a cow). —Hin-kāra, as, m. the sound him; a kind of low roar; a tiger (as making this sound). —Hin-kriṇvat, an, atī, at, Ved. making the sound him; roaring (as a tiger); lowing (as of a cow); Sāy. hinkriṇvati = vatam prati hinkāram kurvati, Rīg-veda I. 164, 27).

हिङ्गु hingu, us, u, m. n. (according to Upādi-s. I. 37. fr. hī, substituted for rt. i. han; according to Sabda-k. only neut.), the plant Asa Fetida (said to be so called as 'killing' or overpowering all other odours); the substance prepared from the plant (for household use). —Hingu-nāḍikā, f. the resin of a particular plant (= nāḍi-hingu). —Hingu-niryāsa, as, m. the gummy exudation or concrete juice of Asa Fetida; the Nimba tree. —Hingu-pattra, as, m. the Ingudi tree; (ī), f. a drug composed of a leaf resembling that of Asa Fetida; (am), n. the leaf of the Asa Fetida plant. —Hingu-parvī, f. a particular plant (= vanśa-pattri). —Hingu-sirātikā, f. a kind of plant (= vanśa-pattri).

Hingula, as, am, m. n. a preparation of mercury with sulphur, vermillion; (ā), f. N. of a country (mentioned in the Vāmana-Purāṇa); N. of a goddess. —Hingulā-jā, f. N. of a goddess.

Hingulī, is, m. vermillion.

Hingulikā, f. the prickly nightshade, Solanum Jacquin.

Hingulī, f. the egg-plant, Solanum Melongena.

Hingulu, us, u, m. n. vermillion.

Hingula, am, n. a kind of edible root like a potato, a sort of yam (= ālu).

हिज्ज hijja, as, m. the tree Barringtonia Acutangula (commonly called Hijjal).

Hijjala, as, m. the Hijjal tree.

हिज्जिर hijjira, as, m. a rope or chain for fastening an elephant's foot.

mountains (which bounds India on the north and separates it from Tartary, giving rise to the rivers Ganges and Indus, and containing the highest elevations in the world; in mythology personified as the husband of Menā or Menakā, by whom he had a son called Maināka, who is also a personified mountain; he was moreover the father of Durgā or Umā, who became incarnate as Pārvatī, 'daughter of the Mountain,' to captivate Siva and withdraw him from a severe penance he had undertaken to perform in the region of Himālaya; the personified Mountain is also represented as the father of Gangā, who, as the personified Ganges, is generally regarded as his eldest daughter, though sometimes identified with Pārvatī); the white Khadira tree; (ā), f. a kind of plant (= bhūmy-āmalaki). — *Himālaya-sutā*, f. 'daughter of Himālaya,' Umā or Pārvatī. — *Himā-vatī*, f. a kind of Soma or moon-plant (= *svarna-kshirī*, q. v.). — *Himāśrayā* ('ma-ās'), f. 'depending on cold,' a kind of plant (= *svarna-jivanti*). — *Himāhva* ('ma-āh'), as, m. 'called after ice,' camphor. — *Himāhwaya* ('ma-āh'), as, m. 'called after ice,' camphor; (am), n. a lotus. — *Himottarā* ('ma-ut'), f. 'following on cold,' the tawny grape. — *Himotpanna* ('ma-ut'), as, ā, am, produced by cold; (ā), f. a kind of sugar (= *yāvanāli*). — *Himodbhavā* ('ma-ut'), f. 'cold-produced,' the plant called Zedoary (= *śaṭī*). — *Himosra* ('ma-us'), as, m. 'cooled,' epithet of the moon.

Himaka, as, m. a kind of tree (= *vi-kankata*); N. of a prince or chief of Kāśmīra.

Himavala, am, n. (also read *hemavala*), a pearl.

Himā, f. See under *hima*, p. 1172.

Himāni, f. great frost, a mass of snow, collection of ice and snow (= *hima-samhatā*), snow-drift; a kind of sugar (= *yāvanāli*). — *Himāni-viśada*, as, ā, am, white as a snow-drift.

Himikā, f. hoar-frost, cold dew.

Himelu, us, us, u, chilly, suffering from cold, frozen.

Himna, as, m. (see *i. heman* and *hemnā* below), the planet Mercury.

Himya, as, ā, am, frosty, snowy, icy, dewy, cold, frigid, (in Rīg-veda I. 34, 1. *hīmā*, 'with the night,' is explained by Śāy. as *hima-yuktāyā rātrīyā*, 'with the frosty night.')

1. *heman*, ā, m. (according to Śabda-k. also a neut.), winter; cold, the cold season; the planet Mercury, (see *hima-raśmī-ja*).

Hemanta, as, am, m. n. winter, the cold season (comprising the two months Agra-hāyana and Pausa, i. e. from middle of November to middle of January).

Hemanta-nātha, as, m. 'lord of winter,' the wood-apple tree (= *kapittha*).

Hemanti, f. the winter season, cold season.

Hemavala, am, n. a pearl (= *himavala*).

Hemnā, m. (according to Śabda-k.) the planet Mercury.

हिरणु *hirangu*, us, m., N. of Rāhu (the personified ascending node).

हिरण *hiraṇa*, am, n. (connected with *hiri*, 1. *hari*, *harit*, q. v. v.); but see etymology given for *hiraṇya* below), gold; semen; a cowry.

Hiraṇin, ī, inī, ī, Ved. golden, (Śāy. = *hiraṇya-vat*).

Hiraṇ-maya, as, ī, am (*hiraṇ* for *hiraṇa*), made of gold, golden; (as), m. epithet of Brahmā, (see *hiraṇya-garbha*); (am), n. one of the nine Varshas or divisions of the continent (said to be between the mountainous ranges Sveta and Śringavat; see *varsha*, *sveta*). — *Hiraṇ-vat*, ān, m., N. of a son of Agnidhara (king of Sveta-dvīpa). — *Hiraṇ-vatī*, f., N. of a river.

Hiranya, am, n. (according to Upādi-s. V. 44. fr. rt. *hary* with substitution of *hira*), gold (crude bullion or wrought); any vessel made of gold (e. g. a golden spoon, Manu II. 29); a golden ornament (Ved.); any precious metal, silver (crude or wrought); wealth, property; substance, imperishable matter;

semen virile; a particular measure; a cowry; the Datura or thorn-apple; (ā), f. one of the seven tongues of fire. — *Hiranya-kaksha*, as, ā, am, wearing a golden girdle. — *Hiranya-kavācodbhava* ('ca-ud'), as, m. epithet of Siva. — *Hiranya-kaśipu*, us, m. 'clothed in gold,' N. of a king of the Daityas celebrated for his blasphemous impiety, (he was son of Kāśyapa and Diti, and had obtained a boon from Brahmā that he should not be slain by either god or man or animal; hence he became so powerful that he usurped the sovereignty of the three worlds, and appropriated the sacrifices made to the gods who were compelled by him to fly from their seats in heaven; when, however, his pious son Prahlāda praised Viṣṇu, the Daitya exerted all his power in vain to destroy the boy, and Viṣṇu himself appeared out of a pillar [which had been blasphemously struck by the father, saying, 'Is the deity here?'] in the form Nara-siṃha, 'half man, half lion,' and tore Hiranya-kaśipu to pieces; this was Viṣṇu's fourth Avatāra; see *pra-hlāda*, *nara-siṃha*, *viṣṇu*). — *Hiranya-kaśipu-han*, hā, m. 'slayer of Hiranya-kaśipu,' Viṣṇu. — *Hiranya-kāmadhenu*, us, f. 'a golden cow of plenty,' one of the sixteen Mahā-dānas, (see *mahā-dāna*, *tuḷā-purusha*). — *Hiranya-keśin*, ī, m., N. of the author of certain Kalpa-sūtras. — *Hiranyakeśi-sūtra*, am, n. the Kalpa-sūtras of Hiranya-keśin. — *Hiranya-keśya*, as, ā, am, Ved. golden-haired, having golden manes (said of the two horses of Indra). — *Hiranya-kosha*, as, m. wrought and unwrought gold and silver. — *Hiranya-garbha*, as, m., N. of Brahmā (so called as born from a golden egg supposed to have been formed out of the seed deposited in the waters when they were produced as the first creation of the Self-existent; according to Manu I. 9. this seed became a golden egg, resplendent as the sun, in which the Self-existent Brahma was born as Brahmā, the creator of the worlds, i. e. according to Kullūka, as Hiranya-garbha, who is therefore regarded as a manifestation of the Paramātmā or supreme Soul; in Rīg-veda X. 121. it is said Hiranya-garbha arose in the beginning; he was the one lord of existing things; he established the earth and the sky, &c.); N. of the author of the hymn Rīg-veda X. 121 (having the patronymic Prajāpatya); N. of Viṣṇu; (in phil.) the soul invested by the Sūkshma-śaitra or subtle body (= *sūtrātman*, *prāṇātman*); N. of a Linga. — *Hiranya-ākra*, as, ā, am, golden-wheeled. — *Hiranya-tvaṣṭ*, k, k, k, Ved. 'golden-skinned,' having a golden covering, coated with gold (said of a chariot). — *Hiranya-tvaṣṭa*, as, ā, am, having skin bright as gold. — *Hiranya-da*, as, ā, am, yielding gold, granting gold; (as), m. the ocean; (ā), f. the earth. — *Hiranya-dat*, an, atī, at, Ved. having golden teeth. — *Hiranya-dhanus*, us, m. 'golden-bowed,' N. of a king. — *Hiranya-nābha*, as, m. 'having a golden navel,' the mountain Maināka; N. of a pupil of Jaimini and teacher of the Sāma-veda. — *Hiranya-nirmij*, k, k, k, Ved. bright as gold. — *Hiranya-nemi*, īs, īs, ī, Ved. having golden wheels. — *Hiranya-paksha*, as, ā, am, Ved. golden-winged. — *Hiranya-pāni*, īs, īs, ī, Ved. golden-handed, golden-footed (said of the horses of the Maruts). — *Hiranya-pāva*, as, ā, am, Ved. purifying with gold. — *Hiranya-piṇḍa*, as, m. Ved. a lump of gold. — *Hiranya-pura*, am, n., N. of a town of the Asuras. — *Hiranya-peśas*, ās, ās, as, Ved. having golden lustre. — *Hiranya-prāgya*, am, n., Ved. a golden fore-part of a chariot-pole, (Rīg-veda I. 35, 5). — *Hiranya-pratipūrṇa*, as, ā, am, full of gold. — *Hiranya-bāhu*, us, m. 'golden-armed,' epithet of Siva; the river Sopa, q. v. — *Hiranya-rūpa*, as, ā, am, Ved. golden-shaped (said of Agni). — *Hiranya-retas*, ās, m. 'having golden seed,' epithet of Agni or fire; of the sun; of Siva; a kind of plant or tree (= *śātraka*); N. of a son of Priya-vrata. — *Hiranya-roman*, ā, m. 'golden-haired,' N. of a Loka-pāla (son of Marīči); of a son of Parjanya (regent of the north). — *Hiranya-vat*, ān, atī, at, abounding in gold; (ān), m.

epithet of Agni; (atī), f. a proper N. — *Hiranya-vandhura*, as, ā, am, Ved. having a framework of gold (said of a chariot of Indra and Vāyu). — *Hiranya-varṇa*, as, ā, am, golden-coloured; (ā), f. a river, (in Naigh. I. 13. *hiraṇya-varṇā* is enumerated among the *nadi-nāmāni*). — *Hiranya-varṇāni*, īs, īs, ī, Ved. having a golden path. — *Hiranya-varman*, ā, m. 'having golden armour,' a proper N. — *Hiranya-vāsimattama*, as, ā, am, Ved. most skilful wielder of the golden spear (said of Pūshan). — *Hiranya-vāha*, as, m. 'bearing gold,' the river Sopa, q. v.; epithet of Siva. — *Hiranya-vid*, t, t, t, Ved. 'knowing gold,' possessing or granting gold. — *Hiranya-vindu*, us, m. fire. — *Hiranya-sāmya*, as, ā, am, Ved. having a golden *sāmyā* or yoke. — *Hiranya-sandris*, k, k, k, Ved. resembling gold, shining like gold. — *Hiranya-etūpa*, as, m., N. of an Āṅgīraśa (author of Rīg-veda I. 31–35, IX. 4, 69; Arctāt Hairanyastūpa is the author of Rīg-veda X. 149); (āś), m. pl., N. of a family. — *Hiranya-hasta*, as, m., Ved. 'golden-handed,' epithet of Savitṛ; N. of a son of Vadhri-matī. — *Hiranyāksha* ('ya-ak'), as, m. 'golden-eyed,' N. of a celebrated Daitya, twin brother of Hiranya-kaśipu, q. v., (he was killed by Viṣṇu, in his third Avatāra, in the form of a Varāha or boar; like his brother, Hiranya-kaśipu, he had obtained a boon from Brahmā, so that no animal, except a boar, which he had omitted to mention, could hurt him; he then became very insolent and seized upon the earth, which he carried with him into the depths of the ocean, where it must have perished had not Viṣṇu become incarnate as a boar [the symbol of great strength], and having dived into the abyss, destroyed the Daitya and lifted up the recovered earth on the point of his tusks); epithet of Savitṛ (Ved.); N. of a Muni; of a place; (āś), m. pl., N. of a family (supposed to have been descended from Viśvā-mitra). — *Hiranyāṅga* ('ya-an'), as, m., N. of a Muni; (āś), m. pl., N. of a family. — *Hiranyābhīṣu* ('ya-abh'), us, us, u, Ved. having golden reins. — *Hiranyāśva* ('ya-as'), as, m. 'a golden horse,' one of the sixteen Mahā-dānas, (see *mahā-dāna*, *tuḷā-purusha*). — *Hiranyāśva-ratha*, as, m. 'golden-horsed-chariot,' one of the sixteen Mahā-dānas, (see above).

Hiranyaka, as, m., a proper N.

Hiranyaya, as, ī, am, golden, (in Rīg-veda VIII. 78, 2. *hiranyaya* = *hiranyamāni*).

Hiranyāḥ, f., Ved. desire for gold.

Hiranyayu, us, us, u, Ved. fond of gold or treasures.

Hiranyava, as, m. a divine treasure, the property of the gods (= *deva-sva*).

हिराथर *hirādhara*, as, m. a proper N.

हिरि *hiri* (see rt. 2. *hri*), apparently a Vedic form of *hari*, q. v. — *Hiri-sāpra*, as, m., Ved. epithet of Agni, (explained by Śāy. as *haraṇa-sīla-hanu*, 'one whose jaws carry away or seize,' or *diptoshnīsha*, 'having a flaming head-dress,' Rīg-veda II. 2, 5; cf. *hriṇi*). — *Hiri-smāśru*, us, m., Ved. 'golden-bearded,' epithet of Agni.

Hirimat, (in Rīg-veda X. 105, 6. according to Śāy. *hīrīmān* = *haritāśva* or *harita-varṇā*).

Hirimaśa, (in Rīg-veda X. 105, 6. according to Śāy. *hīrīmaśa* = *harita-smāśru* or *prishodarah*).

हिरुक *hiruk*, ind. concealed, hidden, (in Rīg-veda I. 164, 32. = *antar-hita*, and in Naigh. III. 25. enumerated among the *nirṇātantarhita-nāmadhēyāni*); without, except; in the midst of, amongst; near; below.

हिल *hil* (connected with rt. *hel*, q. v.), cl. 6. P. *hilāti*, *jihela*, &c., to sport amorously, dally, wanton, express amorous inclination.

Hila-moči, īs, or *hila-moči* or *hila-moṭikā*, f. the pot-herb Hinglisha Repens.

हिलीसमुद्र *hili-samudra*, N. of a place.

हिल्ल *hilla*, as, m. a kind of bird (= *śarāri*).

हिल्लोल *hillola*, as, m. (connected with *hindola*, q. v.), a wave, surge; a whim; a particular form of sexual union; one of the Rāgas or personified musical modes, (for *hindola*, q. v.)

Hillolaya, Nom. P. *hillolayanti*, &c., to swing or rock or roll about (= *hindolaya*).

हिल्लाल *hilālā*, ās, f. pl., N. of five small stars in the head of the Nakshatra Mṛiga-sīras; [cf. *ilvālās*].

हिष्क *hishk*, a various reading for *rtas*.
hikk, *kishk*.

हिहि *hihi*, ind. = *hihi*, q. v.; [cf. *hi* below.]

ही *hi*, ind. [cf. *hihi*], an exclamation or interjection of surprise (ah! ah!); of fatigue or despondence or sorrow (ah! alas!); (said to be also used in giving a reason or cause, and equivalent to 'therefore,' 'so,' 'for,' 'because,' = 2. *hi*, q. v.)

हीन *hita*, as, ā, am, Ved. = *hita* (according to some).

हीन *hina*. See p. 1170, col. 1.

हीनाल *hintāla*, as, m. = *hintāla*, the marshy date tree.

हीर *hira*, as, m. (connected with *hāra*), Indra's thunderbolt, a thunderbolt; a diamond, (see *vajra*); a snake; a necklace; a lion; N. of Siva; of the father of Harsha, q. v.; (ā), f. a sort of cockroach; an ant; N. of the goddess Lakshmi; of the wife of Darpa-nārāyaṇa; a kind of plant, = *kāśmari*; (am), n. a thunderbolt; a diamond. — *Hira-bhaṭṭa*, as, m. a proper N. — *Hirāṅga* ('ra-āṅ'), as, m. 'diamond-bodied,' Indra's thunderbolt.

Hiraka, as, m. the diamond (supposed to be presided over by Sukra or Venus).

हील *hila*, am, n. (perhaps connected with *rt. hil*), semen virile.

Hiluka, am, n. a kind of rum or spirit distilled from molasses.

हीकित *hiṭita*. See *rt. hel*.

हीही *hihi*, ind. (*hi*, q. v., repeated), ah, ha! hee, hee! (or similar sounds made in laughing or giggling).

हु *hu* (probably connected with *rt. i. dhū* = Gr. *thū*; in some forms identical with *rt. hve*), cl. 3. P. (Ved. also A.) *juhōti* (1st du. *juhuvas* or *juhvas*, 3rd pl. *juhvatī*); Impf. *ajuhot* (3rd pl. *ajuhavus*, 3rd pl. A., Ved. *ajuhvata*); Impv. *juhotu* (2nd sing. *juhudhi*, Ved. also *juhodhi*, and 2nd pl. *juhota*); Perf. *juhāva* (identical in form with Perf. of *rt. hve*; 1st du. *juhuviva*), or *juhā-vān-cākāra*, *hoshyati*, *ahaushit*, *hotum*, to offer or present (an oblation [acc.], especially with fire or to fire), make an offering to or in honour of any deity (sometimes with acc. of the deity honoured, e. g. *pāvakaṃ* or *agnīm juhudhi*, 'make oblations to fire,' but often with dat., e. g. *Somam Indrāya hu*, 'to offer Soma to Indra'); to pour or cast clarified butter &c. (acc.) into the sacred fire (loc.); to offer up anything, worship or honour with offerings or oblations; to sacrifice, perform a sacrifice; to accept or appropriate an oblation, (Sāy. = *svi-kṛi*, R̥g-veda 1. 75. 1); to eat, (according to Vopa-deva X. 1. *atane*): Pass. *hūyate* (identical in form with Pass. of *rt. hve*), Aor. *ahāvī*, to be offered (as an oblation &c.), to be poured forth (in oblation, as clarified butter &c.), to be sacrificed; Caus. *hāvayati*, -yātum, Aor. *ajāvavat*, to cause to offer oblations, make to sacrifice, cause to honour with oblations: Desid. *juhishati*: Intens. *johiyate*, *johavīti*, *johoti*; [cf. Gr. *χῆ-ω* (*χῆ-ω*), *χῆ-μα*, *χῆ-μα*, *χῆ-*

σι-ς, *χο-η*, *χῆ-ο-ς*, *χῆ-μ-ο-ς*, *χῆ-λ-ο-ς*, *χῆ-τ-ρα*; Lat. *fo-n(t)-s*, *fu-ti-s*, *ec-fu-ti-o*, *re-fu-to*, *con-fu-to*, *fu-nd-o*, *fu-ti-li-s*; Goth. *giu-t-a*; Angl. Sax. *geotan*.]
Juhvat, at, atī, at. See p. 350, col. 1.

Juhvāna, as, ā, am, sacrificing, offering, presenting; accepting (an offering, Ved.).

1. *huta*, as, ā, am (for 2. see under *rt. hve*), offered with fire, poured forth (as clarified butter in the sacred fire), burnt as an oblation, sacrificed; one to whom an oblation is offered; (as), m. epithet of Siva; (am), n. an oblation, offering, sacrifice. — *Huta-jātavedas*, ās, ās, as, one who has made an oblation to fire. — *Hutabhuk-priyā*, f. 'dear to Agni,' the wife of Agni. — *Huta-bhuj*, k, m. 'oblation-eater,' Agni or fire; epithet of a particular star. — *Huta-vaha*, as, m. 'oblation-bearer,' Agni or fire. — *Huta-samvikta*, as, ā, am, (according to some) one who has sacrificed all his individuality or blended his own will with the Universal Soul. — *Huta-homa*, as, m. a Brāhman who has offered an oblation; (am), n. an offered oblation, burnt-offering. — *Hutāgnī* ('ta-āg'), ās, m. fire with which an oblation is made, sacrificial fire. — *Hutāsa* ('ta-āsa'), as, m. 'eating the oblation,' fire or its deity Agni; fear, alarm, apprehension (= *bhaya*, according to Sabda-k.; perhaps fr. *huta* + *i. ā-sā*, but this sense is doubtless modern). — *Hutāsana* ('ta-as'), as, m. 'oblation-eating,' fire or its deity; epithet of Siva. — *Hutāsana-vat*, ān, atī, at, bearing or holding consecrated fire (said of an altar &c.). — *Hutāsana-sahāya*, as, m. epithet of Siva. — *Hutāhūti* ('ta-āh'), is, is, i, having an oblation just offered.

1. *huti*, is, f. (for 2. see under *rt. hve*), offering oblations.

Hutvā, ind. having offered (as an oblation &c.).

1. *hūyamāna*, as, ā, am (for 2. see under *rt. hve*, p. 1180), being offered in oblation.

हुकार *hun-kāra*, *hun-kṛita*. See below.

हु *hud*, cl. 6. P. *hūdāti*, &c., to collect, accumulate, heap together (= *rt. hūṇ*); to dive, sink, be submerged; cl. 1. P. *hodāti*, &c., to go (= *rt. hod*, *hūd*).

Huḍa, as, m. a ram [cf. *sa-huḍa*, *huṇḍa*]; a kind of fence or bulwark, a bastion, tower; a bar or iron stake for keeping out thieves; a club, iron club; (according to some) a place for voiding excrement.

Huḍu, us, m. a ram.

हुडुक *hudukka*, as, m. a kind of bird, Gallinula Madraspatana (= *dātūyūha*); a drunken man; a small hourglass-shaped drum; a stick or staff bound with iron; the bar or bolt of a door.

Hudḍuka, another reading for *hudukka* above.

हुडुत *hudut*, t, n. (according to Sabda-k.) the noise of a bull (= *vṛisha-sabda*).

हुडुड *hudumba*, as, m. a thunder-clap, (according to Sabda-k. = *bhrashṭa-cīpīṭa*).

हुडा *hūd*, cl. 1. A. *hūḍate*, &c., to collect, accumulate; to select, choose, take, accept (= *rt. hūṇ*, q. v.).

Hūḍa, as, m. a tiger; a village hog; a block-head; a demon, imp; a ram.

हुडिका *hūdikā*, f. (Pers. هندی), a bill of exchange, bond; assignment, order (given for the maintenance of soldiers).

Hūṇḍi, f. = *hūdikā* above.

हुम् *hum*, ind. (cf. *hūm*; an imitative sound used as a particle) expressive of remembrance, doubt, interrogation, assent, anger, aversion, reproach, fear, (see *hūm*); a mystical syllable occurring frequently in spells and incantations; (in Vedic ritual) a sacrificial exclamation used immediately before the singing of the Pratiśāva or prelude as well as during the chanting of the Prati-hāra or response. — *Hun-kāra*, as, m. the word or sound *hum*, making the sound *hum*, uttering a menacing sound; the grunting or roaring of a boar; any roaring, bellowing;

the noise or twang (of a bow). — *Hun-kāra-garbha*, as, ā, am, filled with grunting or menacing sounds. — *Hun-kāra-tīrtha*, am, n., N. of a Tīrtha. — *Hun-kṛita*, as, ā, am, uttered with a mystical sound, pronounced as an incantation; roared; (am), n. an incantation; the roar or grunt of a wild boar; the roar (of thunder); any roar. — *Hun-kṛiti*, is, f. = *hun-kāra* above. — *Hum-phat-anta*, ās, m. pl., scil. *mantrāḥ*, incantations ending in the mystical words *hum* and *phat*.

हुर्छ *hurc* (developed out of *rt. hṛi*, q. v.; cf. *riḥ*, fr. *rt. ri*), cl. 1. P. *hūrchatī*, *juhūrcha*, *hūrchitum*, to be crooked, go crookedly; to be crooked or dishonest in conduct, deceive; [cf. Gr. *λοξός*; (probably) Lat. *quercus*, obliquus; Goth. *vraigs*.]

Hūr, hūr (a Kvip formation fr. *rt. hūrcha*; gen. sing. *huras*), one who goes crookedly, a deceiver, dishonest. — *Huras-tī*, t, m. (according to Sāy. on R̥g-veda 1. 42. 3. *huras* is from a Kvip formation, the final *ch* being dropped), a deceiver, thief, (in Naigh. III. 24. = *stena*, according to Sāy. = *kauṭilyasya* or *kauṭilyena saindri*, a collector of crookedness or one who collects crookedly.)

Hūrchana, am, n. the act of going crookedly, crookedness, craft, dishonesty, cunning.

Hūrchita, as, ā, am, gone crookedly; deceived.

Hūrṇa, as, ā, am, = *hūrchita* above.

हुल *hul*, cl. 1. P. *holati*, &c., to go; to cover, conceal; to kill.

हुलहली *hulahulī*, f. inarticulate sounds made by women on joyful occasions (= *mukha-ghanṭā*, a sort of Ululatus, though expressive of happiness).

हुवान *huvāna*. See under *rt. hve*.

हुष्कपुर *hushka-pura*, am, n., N. of a town.

हुहु *huhu*, us, or *huhū*, ās, m. (probably from an anomalous Intens. of *rt. hve*), a kind of Gandharva.

हू *hū*, ind. an interjection of calling; of contempt; of pride; of grief, (oh! ah! alas! &c.). — *Hū-rava*, as, m. 'making the sound Hū,' a jackal.

हूकार *hūn-kāra*, &c. See under *hūm*.

हूङ्गरस्थान *hūngara-sthāna*, N. of a place (probably Hungary).

हुड *hūd* [cf. *rts. hrud*, *hud*, *hod*, *haud*, also A.] *hūdāti* (-te), *juhūda*, &c., *hūdītum*, to go, move.

हुण *hūṇa*, as, m. a barbarian, Hun; N. of a district; (ās), m. pl., N. of a people (living in Bhārata-varsha).

हुत *hūta*, *hūti*, &c. See under *rt. hve*.

हुन *hūna*, as, m., N. of a certain barbarous race (perhaps the Huns); a kind of gold coin current in the kingdom of Mādra, (commonly called a pagoda and worth about eight shillings.)

हूम *hūm*, ind. (cf. *om*, *hum*, an imitative sound used as a particle) expressive of doubt or consideration (equivalent to *humph!* *umph!* &c.); of interrogation (hey? indeed? eh?); of assent (yes, aye, well, exactly, so be it; see *om*, p. 189); of anger, menace, aversion, repulse (avaunt! away! begone! tush! forbear! be silent! hush!); of reproach, contempt (fie! shame!); of fear (ah! oh!); a magical or mystical monosyllable, (see *hūm*). — *Hūn-kāra*, as, m. the word or sound *hūm* (uttered disrespectfully or menacingly); uttering the sound *hūm*; roaring, grunting. — *Hūn-kṛiti*, is, f. making the sound *hūm*; grunting, groaning; a sound made in sleeping; disrespect, insult.

हृयमान hūyamāna. See p. 1174, col. 2.

हृव हū-rava. See under hū.

हृचैन hūrchana, hūrchita. See p. 1174.

हृहु hūhu, us, or hūhū, ūs, m. = hūhu, q. v.

हृ I. hri (evolved out of rt. bhri, which in Ved. often has the sense of rt. i. hṛī), cl. 1.

P. A. harati, -te, (Ved. bharatī), jahāra, jahre, (Ved. jabhāra, jabhre), harishyati, -te, ahānshī, ahṛita, (Ved. also cl. 2. Pres. 1st sing. P. harṁī, also cl. 3. P. jīhartī, in Satapatha-Brahmana X. 4, 3, 9. there is a form hārasāi, 'thou may'st have seized'), hartum, to bring, convey, carry, fetch; to carry away, carry off, take away, take off, seize, take hold of, extricate; to rob, plunder, steal; to strip off, spoil, despoil, remove, deprive of; to take, acquire, gain, obtain, hold; to captivate, charm; to accept, receive, inherit; to throw, cast (an arrow &c.); to offer: Pass. hriyate, Aor. ahāri, to be taken or seized, &c.: Caus. hārayati, -te, -yitum, Aor. ajīharat, -ta, to cause to bring or carry or seize (with acc. and inst. or with a double acc.), cause to take or take hold of; to give, give away; to permit to be carried off or plundered; to send: Desid. jīhṛishati, -te, to wish to take or carry off, wish to rob, &c.: Intens. jehriyate, jarharitī, jariharitī, jariharitī, jarharitī, jariharitī, jariharitī; [cf. Zend zar; Gr. χείρ, εὐ-χέρ-ης, χέρ-ης, χρομαί, κίχρη, (according to some also perhaps αἶρω, αἶρω (for χαίρω), ἀγείρω; Old Lat. hīr; Lat. heru-s, hera, her-e(-d)-s, (perhaps also co-hors, (according to some also perhaps gero; Goth. geiro, gairon, gairnan; Angl. Sax. georū, geornian; Eng. yare.)]

Hara, as, ā or ī, am, bringing, conveying, carrying, taking, seizing; captivating; removing, taking away, depriving of; dividing; (as), m. the act of carrying, taking, seizing; a seizer; N. of Siva; of Agni; of one of the eleven Rudras; an ass; (in arithmetic) a divisor; the denominator of a fraction, division; [cf. Lat. haeres.] — Hara-gaurī, f. one of the forms of Siva or of Siva and Pārvatī conjoined (= ardhā-nārīṣa). — Hara-cāpūropana ('pa-ā'), am, n., N. of a Nāṭaka or drama. — Hara-cūḍāmaṇi, īs, m. 'Siva's crest-gem,' the moon. — Hara-jit, īs, m. a proper N. — Hara-tejas, as, n. Siva's energy; quicksilver. — Hara-datta, as, m., N. of the author of the Pada-mahārjī; of the Mitāksharā commentary. — Haradattācārya ('ta-ā'), as, m. a proper N. — Hara-dāsa, as, m. a proper N. — Hara-netra, am, n. Siva's eye; the number three. — Hara-rūpa, as, m. 'having the form of Hara,' Siva. — Hara-vīja, am, n. 'Siva's seed,' quicksilver. — Hara-sekhurā, f. 'Siva's crest,' the Ganges. — Hara-singha, as, m., N. of a king. — Hara-dri ('ra-ā'), īs, m. 'Siva's mountain,' the mountain Kailāsa (fabled as the favourite resort of Siva).

Haraka, as, m. a conveyer, taker; a seizer; N. of Siva; a thief, rogue, cheat; (in arithmetic) a divisor; division; a reflecting or judicious person (according to some).

Harana, as, m. 'the taker,' the hand; (am), n. the act of taking, accepting, receiving; seizing, carrying off or away, removing; stealing; withholding, annulling, disregarding; a nuptial present (= yau-taka); a gift to a student at his initiation; the arm; semen virile; gold; a shell, cowry (= ka-parda); boiling water; (in arithmetic) dividing, division.

Haraniya, as, ā, am, to be taken or accepted, acceptable; to be taken away or seized; to be divided.

Harat, an, anti, at, conveying, taking away, seizing, &c.

Harayāna, as, m. (according to some) a proper N., (according to Nirukta V. 15. = haramāna-yāna; according to Śāy. on Rīg-veda VIII. 25, 22. = dā-tru-jivitaivaryadi-harāna-silo-yānu).

Haras, as, n., Ved. anger, (Śāy. = krodha; cf.

Naigh. II. 13); flame, heat, warmth, (enumerated among the jvalato nāmadheyāni, Naigh. I. 17); impetuosity, precipitation; day; water; blood; the world, (see Nirukta IV. 19.) — Haras-val, ān, atī, at, Ved. impetuous, precipitate, (Śāy. = vega-val); (atī), f., Ved. a river, (in Naigh. I. 13. harasavatyā is enumerated among the nadi-nāmāni.)

2. hariman, ā, m. (for 1. see p. 1167), time.

Harla, as, m. = hartri below.

Hartavya, as, ā, am, to be taken or accepted, to be seized, &c.

Hartri, tā, trī, trī, one who brings or conveys, one who takes or receives, a taker, receiver, seizer; a robber; taking up, absorbing; (tā), m. the sun (= sūrya).

1. hāra, as, ī, am, taking, conveying, seizing, carrying off, one who or what takes, &c.; (according to Sabda-k. fr. 1. harī), relating or belonging to Hari or Vishnu (= hari-sambandhiya); (as), m. the act of taking or conveying away, abstraction, seizing, removing, deprivation; loss, (kāla-hāra, loss of time, waste of time); a porter, carrier; war, battle; a string or garland of pearls, &c., a pearl-necklace, any necklace; (in prosody) a long syllable; (in arithmetic) a divisor, a denominator of a fraction; (ī), f. a pearl. — Hāra-guṭikā, f. the bead or pearl of a necklace. — Hāra-yashī, īs, f. a string of pearls, necklace. — Hāra-latā, f., N. of a work. — Hāra-hārā, f. a kind of tawny grape. — Hāravali ('ra-ā'), f. a string of pearls; N. of a lexicon by Purushottama.

2. hāra, Nom. P. hāratī, &c., to act like a string of pearls, be like a necklace.

Hāraka, as, ikā, am, bringing; taking, seizing; (as), m. one who seizes or takes away, a plunderer, thief; a cheat, rogue; a gambler; a kind of prose composition; a particular science; the tree Trophis Aspera; (in arithmetic) a divisor; a string of pearls.

Hārayishyat, an, atī or anti, at, about to convey or transmit.

Hārā, f. See Vopa-deva XXVI. 191.

Hāri, īs, īs, ī, captivating, charming, pleasing, beautiful; (īs), f. defeat, discomfiture; losing a game (in gambling); a traveller's progeny (= pathika-santāna); a caravan.

2. hārīta, as, ā, am (for 1. hārīta see p. 1170, col. 2), made or allowed to be taken, caused to be taken away; presented, offered; suffered to be seized, made away with, lost, relinquished; captivated, fascinated.

1. hārīn, ī, īnī, ī, taking, conveying, bringing, carrying away, seizing, robbing; obtaining, acquiring; a seizer, disturber (with gen., Manu XII. 28); captivating, charming, delighting; pleasant, agreeable.

2. hārīn, ī, īnī, ī, having a necklace, possessing a necklace or garland of pearls. — Hārī-kaṇṭha, as, ī, am, having a necklace on the throat; (as), m. 'having a ring on the throat,' the Kokila or Indian cuckoo, Koil.

Hārīyojana, as, m. (see hārī-yojana), 'harnesser of the Hari steeds,' Indra; a particular Graha or portion of an offering taken out of the Āgryāna libation.

Hārī, f. a pearl, (see hāra above.)

2. hārīta, as, m. (for 1. see p. 1170, col. 2), a thief, cheat, rogue; thieving, cheating, fraud, roguery.

Hārīya, as, ā, am, to be taken, to be taken away; (as), m. a serpent; the Vibhītaka tree; (in arithmetic) the dividend (= bhājya). — Hārīya-putra, as, m., N. of Rāma.

Hrī, t, t, t (at the end of comps.), taking away, removing, carrying off, seizing, &c.

Hrīta, as, ā, am, taken, taken away, seized; captivated; accepted; (am), n. that which is taken; a portion, share. — Hrīta-candra, as, ā, am, having the moon taken away; destitute of moon, moonless. — Hrīta-jñāna, as, ā, am, bereft of knowledge, void of knowledge. — Hrīta-dravya, as, ā, am, stripped of everything, deprived of one's property.

— Hrīta-dhana, as, ā, am, spoiled of wealth.

— Hrīta-prasāda, as, ā, am, deprived of calmness.

— Hrīta-mānasa, as, ā, am, deprived of mind, robbed of one's senses. — Hrīta-rājya, as, ā, am, stripped of a kingdom. — Hrīta-vāsa, ās, ās, as, whose dress is taken away, deprived of clothes. — Hrīta-sarvasva, as, ā, am, robbed or stripped of all personal property, entirely ruined. — Hrīta-dhikāra ('ta-adh'), as, ā, am, deprived of an office, turned out; deprived of one's right. — Hrī-tottara ('ta-u'), as, ā, am, deprived of an answer, left without a reply. — Hrītottariya ('ta-u'), as, ā, am, having the upper garments stripped off. — Hrītora ('ta-u'), as, ā, am, deprived of or devoid of snakes.

Hrīti, īs, f. taking away, seizure, robbing, robbery; destruction.

Hrītō, ind. having taken or seized, having accepted, &c.

Hrīyamāna, as, ā, am, being taken or seized; being captivated or attracted.

हृ 2. hri or hri (referred in native lists to the Nom. hriṇīya below, technically called hriṇin, but connected with rt. 1. hri, q. v., and perhaps better written hri), cl. 9. A. hriṇite, &c., Ved. originally perhaps 'to be yellow' (cf. hārī); to blush; to be ashamed, (Śāy. lajjāyām); to be angry (roshāyām), be displeased, (Śāy. hriṇite = krodhyati, Rīg-veda VII. 86, 3; hriṇīshe = krodhyati, Rīg-veda VII. 104, 14.)

Hriṇāna, as, ā, am, Ved. angry, irate, displeased, (Śāy. = hriṇīyamāna, Rīg-veda I. 25, 2.)

Hriṇī, īs, m., Ved. anger (= krodha, Naigh. II. 13); flaming, (in Naigh. I. 17. enumerated among the jvalato nāmadheyāni.)

Hriṇīyā, f. = hriṇīyā below.

Hriṇīya, Nom. A. hriṇīyate, &c., to be angry; to be ashamed; [cf. Gr. χολή; Lat. fel, bilis; Old Germ. galla; Angl. Sax. gealla.]

Hriṇīyamāna, as, ā, am, Ved. being angry. Hriṇīyā, f. censure, reproach; shame, bashfulness.

हृ hrid, t, n. (abbreviated fr. hard, but V. Sch. said by some to be connected with rt. 1. hri; 8129,

it is defective in declension, being optionally substituted for hridaya in all cases except the first five inflections or Nom. sing. du. pl., Acc. sing. du.; it is said by some to be also masc.), the heart; the mind, (hridyavedin, 'one who has no knowledge or capacity of knowledge in the mind,' applied to animals), the soul, the faculty or seat of thought and feeling; the interior of the body, breast, chest, bosom; the interior or essence of anything; [cf. Gr. κῆρ, κέαρ, καρδία, καρδίη; Lat. cor (cordis), dimin. cor-culum, cordatus, cœcor; Goth. haurt-o; Old Germ. herza; Mod. Germ. Herz; Angl. Sax. heorte; Eng. heart; Lith. širdis; Slav. sr-die.] — Hrid-chaya, as, ā, am (i.e. hrid + śaya), lying or abiding in the heart; (as), m. 'heart-dweller,' epithet of Kāma-deva (god of love), love. — Hridchaya-pidita, as, ā, am, tormented by love, love-sick. — Hridchaya-vardhana, as, ī, am, augmenting love. — Hridchayānīshita-śetana ('ya-ā'), as, ā, am, having a heart penetrated by love. — Hrid-chūla, am, n. (i.e. hrid + śūla), 'heart-pang,' any acute internal pain, pain in the chest. — Hrid-choka, as, m. (i.e. hrid + śoka), heart-ache; a pang. — Hrit-kampa, as, m. heart-throb, tremor of the heart, palpitation. — Hrit-piṇḍa, am, n. 'heart-mass,' the heart. — Hrit-stha, as, ā, am, being in the heart, seated in the heart. — Hritav-as, as, as, Ved. throwing into the heart. — Hridam-sani, īs, īs, ī, Ved. giving the heart; receiving the heart or essence of anything; receiving affection or kindness. — Hrid-āwarta, as, m. a curl or lock of hair on a horse's chest. — Hridi-aprī, k, k, k, 'touching or lying in the heart,' dear, beloved, cherished. — Hrid-gata, as, ā, am, gone to the heart, seated in the heart or mind, come to mind, conceived, designed; cherished; (am), n. anything fixed in the mind, design, meaning, intent. — Hrid-gola, as, m., N. of a mountainous district. — Hridgoliya, as, ā, am, belonging to the above

district; (ās), m. pl. the inhabitants of the Hrid-gola mountains. — *Hrid-grāha*, as, m. 'heart-seizure,' spasm of the heart. — *Hrid-grantha*, as, m. (according to Sabda-k.) a heart-wound, heart-sore (= *hrid-vrana*). — *Hrid-desa*, as, m. the region of the heart. — *Hrid-bheda-tantra*, am, n., N. of a Tantra work. — *Hrid-muj*, k, f. 'heart-disease,' grief. — *Hrid-roga*, as, m. heart-disease, heart-ache, heart-burn; sorrow, grief, anguish; love; the zodiacal sign Aquarius. — *Hrid-roga-vairin*, ī, m. 'hostile to heart-burn,' the tree Pentaptera Arjuna. — *Hrid-vanṭaka*, as, m. 'partitioning the heart or chest,' the stomach. — *Hrid-lāsa*, as, m. 'heart-sport,' hiccup; heart-disturbance, disquietude, grief. — *Hrid-lekha*, as, m. 'heart-impression,' knowledge, reasoning; 'heart-scratch,' heart-ache, heart-sorrow; (ā), f. disquietude, anxiety or regret for any absent object.

Hridaya, am, n. the mind, soul, seat or faculty of thought and feeling, (*capala-hridaya*, fickle-minded); affection, love; the heart; the interior of the body, breast, chest, bosom; the interior or centre or essence of anything; true or divine knowledge; the Veda; science; [cf. Gr. *kardia*, &c.; Hib. *croidhe*, *cruidhe*, 'the heart.']. — *Hridaya-kampa*, as, m. tremor or throb of the heart, palpitation. — *Hridaya-kampana*, am, n. throbbing of the heart; (as, ī, am), heart-stirring, heart-agitating, causing the heart to throb (with indignation &c.). — *Hridaya-granthi*, īs, m. 'heart-tie, heart-bond,' anything which binds the soul. — *Hridaya-grāhin*, ī, īnī, ī, heart-captivating, engaging the affection. — *Hridayan-gama*, as, ā, am, going to the heart, heart-stirring, thrilling, affecting, touching, moving, dear, beloved; (am), n. an apposite or appropriate speech. — *Hridaya-caura*, as, m. a heart-robber, one who steals the heart or affections. — *Hridaya-cchid*, t, t, t, heart-breaking, heart-piercing, heart-rending. — *Hridaya-daurbalya*, am, n. weakness of heart, faintheartedness. — *Hridaya-rajju*, (in geometry) a central line, the semidiameter of a circle in contact with the angles of a trapezium. — *Hridaya-lekha*, as, m. heart-impression, knowledge; 'heart-scratch,' heart-ache, anxiety, (see *hrid-lekha*). — *Hridaya-val*, ān, atī, at, having a heart, tender-hearted, kind, humane. — *Hridaya-vidh*, t, t, t (*vidh* for *vyndh*, see rt. 2. *vidh*), heart-piercing. — *Hridaya-vritti*, īs, f. disposition or inclination of the heart. — *Hridaya-vedhin*, ī, tñi, i, heart-piercing, piercing the vitals (said of an arrow). — *Hridaya-salya*, am, n. a dagger or arrow in the heart, wound in the heart. — *Hridaya-soka*, as, m. heart-sorrow, heart-ache, a pang of grief. — *Hridaya-śoṣaṇa*, as, ī, am, heart-withering. — *Hridaya-sannihita*, as, ā, am, placed or deposited in the heart, fixed or laid up in the mind. — *Hridaya-sammita*, as, ā, am, breast-high, as high as the breast. — *Hridaya-sāhi*, īs, m. a proper N. — *Hridaya-stha*, as, ā, am, being in the heart, cherished in the heart. — *Hridaya-sthāna*, am, n. 'seat of the heart,' the breast, chest, bosom. — *Hridayātman* ('*ya-āt*'), ā, m. a heron. — *Hridayāmaya* ('*ya-ām*'), as, ā, am, Ved. having sickness of heart, sickening. — *Hridayāmbuja* ('*ya-ām*'), am, n. 'heart-lotus,' a lotus-like heart. — *Hridayāvidh* ('*ya-āv*'), t, t, t, heart-piercing. — *Hridayaśu* ('*ya-iśa*) or *hridayaśvara* ('*ya-iś*'), as, m. 'heart-lord,' a husband; (ā), f. 'heart-mistress,' a wife; a mistress. — *Hridayānarka* ('*ya-ud*'), as, m. upheaving or torturing the heart; (as, ā, am), heart heaving, heart-disturbing.

Hridayātu, us, us, u, good-hearted, tender-hearted, affectionate, friendly.

Hridayāvi, (according to some) Ved. one who has a heart.

Hridayika, as, ā, am, good-hearted, tender-hearted.

Hridayitnu. See Vopa-deva XXVI. 166.

Hridayin, ī, tñi, ī, good-hearted, tender-hearted.

Hridika, as, m., N. of a Yādeva king.

Hridika, as, ā, am, hearty, cordial, proceeding from or produced in the heart; dear to the heart,

beloved, cherished, desired; affectionate, kind; grateful, pleasant, agreeable; savory; (as), m. a Vedic Mantra employed to effect the subjection or fascination of an enemy or rival; (ā), f. the medicinal root called *Vṛiddhi*; (am), n. the bark of the *Laurus Cassia*. — *Hridya-gandha*, as, m. the *Vilva* tree; (ā), f. great-flowered jasmine; (am), n. small cumia; sochal salt. — *Hridya-gandhi*, n. small cumia. — *Hridya-tā*, f. or *hridya-tva*, am, n. cordiality, heartiness, agreeableness, delightfulness.

हृत्तास हृत्-lāsa. See col. i.

हृष् hrish (originally *bhrish*), cl. 4. 1. P. *hrishyati*, *harshati* (ep. also A. *te*), *ja-harsha*, *harshishyati*, *ahrishat*, *aharshit*, *harshitum*, Aor. *ajaharshat* or *ajiharshat*, to make glad, cause to rejoice; to be glad, rejoice: Desid. *jiharshishati*: Intens. *jarishishyate*, *jarharshati*, &c., to rejoice very much, be exceedingly elated; [cf. Gr. *φρίσσω*, *φρίξ*, (perhaps also) *χέρος*, *χῆρ*; Lat. *horreo*, *Hersilia*: Old Germ. *burst*; Angl. Sax. *byrst*, *brist*, *forst*, *frost*, *frysan*, *a-griean*, *gerst*, *gyre*].

Harsha, as, m. bristling, erection (especially of the hair, but also said of other things); thrilling, thrill, rapture, delight, glee, joy, pleasure, gladness, exultation, happiness; Joy (personified as a son of Dharma); N. of a king of Kāśmīra (celebrated as a great patron of learning; he was son of Hira and was said to be himself a writer and poet, author of the *Khaṇḍana-khaṇḍa-khādyā*, the *Chanda-praśasti*, the *Nāgānanda-nāṭaka*, the *Naishadiya-carita*, the *Ratnāvalī*, &c.); (as, ā, am), happy, delighted. — *Harsha-kara*, as, ī, am, causing delight, gratifying, delighting. — *Harsha-kirtti*, īs, m., N. of the author of a commentary on the *Sruta-bodha*. — *Harsha-krodha*, au, m. du. joy and anger. — *Harsha-carita*, am, n., N. of a poem. — *Harsha-ja*, as, ā, am, arising from joy. — *Harsha-jāda*, as, ā, am, paralyzed with joy. — *Harsha-deva*, as, m. king *Harsha*, (see *harsha* above). — *Harsha-yukta*, as, ā, am, filled with joy, joyful. — *Harsha-vardhana*, as, m. 'joy-promoter,' N. of a king. — *Harsha-vivardhana*, as, ī, am, increasing or promoting joy. — *Harsha-vivardhana-sattva*, as, ā, am, one whose vigour is increased by happiness. — *Harsha-vihvala*, as, ā, am, agitated with joy, overjoyed. — *Harsha-samanvita*, as, ā, am, filled with joy. — *Harsha-svana*, as, m. a cry of joy, sound of pleasure. — *Harshānvita* ('*sha-an*'), as, ā, am, full of joy, happy. — *Harshānisha* ('*sha-āv*'), as, ā, am, penetrated or filled with joy. — *Harshotkarsha* ('*sha-ut*'), as, m. excess of happiness. — *Harshodaya* ('*sha-ud*'), as, m. rise of joy, occurrence of pleasure.

Harshaka, as, ā or *ikā*, am, delighting, gladdening, rejoicing, pleasing, delightful; (as), m., N. of a particular mountain; of a king belonging to the *Saisunāga* dynasty.

Harshana, as, ā or i, am, causing delight, delighting, gladdening, delightful, pleasurable, pleasant; (as), m. who or what delights or rejoices; 'gladdening,' epithet of one of the five arrows of *Kāma-deva*; the fourteenth of the astronomical *Yogas*; a morbid affection of the eyes; a deity presiding over *Śrāddhas*; a kind of *Śrāddha*; (am), n. the act of delighting or making glad, pleasing, making happy; rejoicing, being happy.

Harshamāna, as, ā, am, rejoicing, joyful, cheerful, happy.

Harshayat, am, anti, at, causing to rejoice, gladdening.

Harshayitnu, us, us, u, gladdening, causing delight, delighting; (us), m. a son, child; (u), n. gold.

Harshāya, Nom. A. *harshāyate*, &c., to be glad.

Harshita, as, ā, am (fr. the Caus.), made glad or happy, gladdened, delighted, happy.

Harshin, ī, īnī, ī, rejoicing, delighting; (īnī), f. a particular plant (= *vi-jayī*).

Harshu, Ved. joy, delight. — *Harshu-mat*, ān, atī, at, Ved. delighted, exulting; eager for war, (Sāy. = *harshu-yukta*, i. e. *sangrāmotsuka*, *Rig-veda* VIII. 16, 4.)

Harshula, as, ā, am, disposed to be cheerful or happy, delighted; (as), m. a deer; a lover.

Harshi, (probably) rejoicing; (ī), m. du. Agni and Soma, (according to Sabda-k. = *agni-soma*.)

— *Harshi-vat*, ān, atī, at, Ved. full of joy, glad, happy, (Sāy. = *prāpta-harsha*, *Rig-veda* II. 3, 1.)

Harshita, as, ā, am, having the hair bristling or thrilling (with joy &c.); enraptured, delighted, pleased; astonished, surprised; erect, fresh (as flowers, opposed to *māna*); disappointed, deceived; bent, bowed (= *pra-nata*); armed, accoutred (= *varmita*). — *Harshita-sraj*, k, k, k, having a fresh garland (the flowers of which are erect and unfaded).

Harshika, am, n. any organ of sense (= *indriya*).

— *Harshikeśa* ('*ka-iśa*'), as, m. 'lord of the organs of sense,' Viṣṇu or Kṛṣṇa. — *Harshikeśa-tirtha*, am, n., N. of a Tirtha.

Harsha, as, ā, am [cf. *hrishita*], having the hair of the body bristling or thrilling (with delight or rapture), enraptured, delighted, rejoiced, pleased, glad, joyous, delighted; exulting, laughing, smiling; astonished, surprised; disappointed, deceived (= *prati-hata*). — *Harsha-citta*, as, ā, am, rejoiced in heart. — *Harsha-push'a*, as, ā, am, merry and fat, happy and well-fed. — *Harsha-pushāṅga* ('*ta-an*'), as, ā, am, merry and fat in limb, happy and well nourished, frisky and fat. — *Harsha-mānasa*, as, ī, am, rejoiced in mind, glad in heart, happy. — *Harsha-rūpa*, as, ā, am, thrilling with happiness, in a happy or cheerful mood. — *Harsha-roman*, ā, ā, a, having the hair of the body bristling or thrilling (with delight or rapture). — *Harsha-vat*, ind. cheerfully. — *Harsha-vadana*, as, ā, am, merry-faced, having a cheerful countenance. — *Harsha-sankalpa*, as, ā, am, pleased in mind, contented, glad. — *Harsha-hridita*, as, ā, am, joyous-hearted, light-hearted, happy.

Harshit, īs, f. delight, pleasure, joy, happiness; pride, arrogance.

Harshitvā, ind. having rejoiced, being delighted.

हे he, ind. a vocative particle (oh! ho! &c.); a particle used in vociferating or challenging (hallo! ho there!); an interjection expressing envy or ill-will or disapprobation.

हेक्का hekkā, f. (fr. rt. *hikk*), hiccup.

हेह heḥ (according to some written *heḥ*), cl. i. A. P. *hehate*, *heḥati* (according to some *heḥati*), *jihe* (he, *heḥitum*, to be wicked; to vex, harass, obstruct; to strike, hurt, injure; d. g. P. *heḥnāti*, &c. = rt. *heḥl*: Caus. *heḥhayati*, *-yitum*, Aor. *ajihethat*).

Heḥa, as, m. vexation, harassing; hindering, preventing, hindrance, obstruction, opposition; injury, hurt.

हेद् heḍ or (in the Veda) *hel* or *heḥ* (see rt. hel), cl. i. A. *heḍate* (Ved. *helate*, *heḥate*), *jihede*, *heditum*, to disregard, slight, neglect; to be displeased or angry (Ved.; *heḥate* = *krudhyati*, Naigh. II. 12); cl. i. P. *hedatī*, *jiheda*, &c., to surround, clothe, attire: Pass. *heḍayate*, Aor. *ahidī* or *ahidī* or *ahedī*, to be surrounded or attired: Caus. *heḍayati*, *-yitum*, Aor. *ajihedat*, to cause to disregard, &c.; *hidayati*, *-yitum*, *ajihidat*, to cause to surround.

Heḍa, as, m. disregard, slight. — *Heḍa-ja*, as, m. passion, anger, displeasure.

Heḍamāna, as, ā, am, disregarding, neglecting, neglectful.

Heḍas, as, n., Ved. anger, wrath, (Sāy. = *krudha*.)

Heḥas, as, n., Ved. = *heḍas* above.

हेडावुक heḍāvukka, as, m. (= *helāvukka*, q. v.), a horse-dealer, horse-seller.

हेद् heḍh (also written *heṭh*), cl. 9. P. *heḍhāti*, &c., to be born again; to produce happiness, cause prosperity; to purify [cf. rts. *khaḍ*, *khau*].

हेति *heti*. See p. 1171, col. 1.

हेतु. See p. 1171, col. 1.

हेमन् 2. *heman*, a, n. (according to Uṇādi-s. IV. 144. fr. rt. 1. *hi*, perhaps connected with 1. *hari-man*, 'yellowness', p. 1167; cf. *pra-uga* for *prayuga*; or perhaps connected with *hima*, 1. *heman* at pp. 1172, 1173). gold; water, (in Naigh. I. 2. enumerated among the *hiranya-nāmāni*, and in I. 12. among the *udaka-nāmāni*); the thorn-apple; the Keśara flower. — *Hema-kaksha*, as, ā, am, having a golden girdle; having golden walls. — *Hema-kandala*, as, m. 'having golden shoots', coral. — *Hema-kara*, as, m. a gold-worker, goldsmith; epithet of Śiva. — *Hema-kartri*, tā, m. a goldsmith; a kind of bird. — *Hema-kānti*, is, is, i, having a golden lustre; (is), f. a kind of Curcuma (= *dāru-haridrā*). — *Hema-kāra*, as, m. a gold-worker, goldsmith. — *Hema-kijjaka*, am, n. 'having golden filaments', the Nāga-keśara flower. — *Hema-kirita-mālin*, i, ini, i, garlanded with a diadem of gold. — *Hema-kumbha*, as, m. a golden jar. — *Hema-kūṭa*, as, m. 'golden-peaked', (perhaps also connected with 1. *heman* at p. 1173, col. 1), one of the ranges of mountains dividing the known continent into nine Varshas, (supposed to be situated north of Himālaya and forming with it the boundaries of the Kinnara or Kimpurusha Varsha, see *varsha*.) — *Hema-ketaki*, f. a kind of tree (= *svarna-ketaki*). — *Hema-keli*, is, m. 'golden-sport', epithet of Agni or fire. — *Hema-keśa*, as, m. 'golden-haired', Śiva. — *Hema-kshiri*, f. the plant *Svarṇa-kshiri*, q. v. — *Hema-gandhīni*, f. the perfume *Renūkā*. — *Hema-gaura*, as, i, am, of a golden yellow colour; (as), m. the Kinkirāta tree. — *Hemagaurāṅga* ('*ra-am*'), as, ā or i, am, having limbs or a body of a golden yellow colour. — *Hema-akra*, as, ā, am, golden-wheeled, having wheels of gold. — *Hema-āndra*, as, m. a golden or golden-coloured moon; N. of a king of Vaiśālī; of a philosopher; of a celebrated lexicographer and author (son of Jaya-sigha-deva, author of the *Abhidhāna-cintāmaṇi* lexicon; of the Uṇādi-yīrti; of a Dhātupāṭha; of the *Vibhrama-sūtra*; of a *Prākṛit* grammar; of the *Chandas-āḍḍamaṇi*, &c.). — *Hema-āchanna*, as, ā, am, covered with gold; (am), n. a golden covering, golden trappings (of an elephant &c.). — *Hema-jivanti*, f. a kind of plant (= *svarna-jivanti*). — *Hema-jāla*, as, m. 'golden-flamed', fire. — *Hema-taru*, us, m. 'golden tree', the *Datura* or thorn-apple. — *Hema-tāra*, am, n. = *hema-sāra*, blue vitriol (= *tuttha*). — *Hema-dugḍha*, as, m. 'having golden or yellow juice', the glomerous fig-tree; (ā), f. the plant *Svarṇa-kshiri*; (i), f. the plant *Svarṇa-kshiri*; a kind of tree (= *yajñodumbāra*). — *Hema-dugḍhaka*, as, ikā, am, having golden or yellow juice; (as), m. = *hema-dugḍha* above. — *Hema-nābhi*, is, is, i, having a golden navel or centre. — *Hema-parvata*, as, m. 'golden-mountain', the mountain Meru. — *Hema-pīṭhadevatā* ('*thauk*'), f. the tutelary deity of a golden foot-stool, (epithet of a monarch's foot). — *Hema-pushpa*, as, m. 'bearing golden flowers', the *Campaka* tree; the *Lodhra* tree; (i), f. Bengal madder; other plants, = *svarna-jivanti*, *indra-vāruṇi*, *svarnulī*, *muśkalī*, *kanṭakārī*; (am), n. the *Asoka* flower; the flower of the China rose. — *Hema-pushpaka*, as, m. the *Campaka* tree; the *Lodhra* tree; (ikā), f. the golden or yellow jasmine. — *Hema-phala*, as, ā, am, having golden fruit; (ā), f. a kind of plantain (= *svarna-kadali*). — *Hema-maya*, as, i, am, made or consisting of gold, golden. — *Hema-mālā*, f. a golden garland; 'golden-garlanded', the wife of Yama. — *Hema-mālin*, i, ini, i, having a golden

garland, golden-crowned; (i), m. the sun. — *Hema-mṛiga*, as, m. a golden deer, (according to a popular legend, the Rākshasa Mārīcā transformed himself into a golden deer and so captivated Rāma-āndra and his wife Sītā, that the former left his cottage in the forest to pursue the beautiful animal; during his absence the Rākshasa Rāvaṇa, q. v., disguised as a mendicant, presented himself before Sītā and carried her off; the whole story is told in the third book or *Aranya-kāṇḍa* of the *Rāmāyana*.) — *Hema-yūthikā*, f. the golden or yellow jasmine. — *Hema-ratna-maya*, as, i, am, made or consisting of gold and gems. — *Hema-rāgini*, f. 'gold-coloured', turmeric. — *Hema-rāja*, as, m. a proper N. — *Hema-reṇu*, us, u, m. n. 'golden-dust', a sort of atom; [cf. *su-reṇu*, *trasa-r*]. — *Hema-latā*, f. 'golden-creeper', a kind of plant (= *svarna-jivanti*). — *Hema-lamba* or *hema-lambaka*, as, m. epithet of the fifth (or thirty-first) year of Jupiter's cycle of sixty years. — *Hema-eat*, ān, atī, at, golden. — *Hema-vyākaraṇa*, am, n., N. of a work on grammar by Hema-sūri or Hema-āndra. — *Hema-sankha*, as, m. 'having a golden conch', Vishnu. — *Hema-sikhā*, f. 'gold-crested', the plant *Svarṇa-kshiri*, q. v. — *Hema-śringa*, am, n. a golden horn; a golden peak or summit. — *Hema-śringin*, i, inī, i, golden-horned, golden-peaked. — *Hema-sāra*, am, n. blue vitriol or sulphate of copper; [cf. *hema-tāra*]. — *Hema-sūtra* or *hema-sūtraka*, am, n. 'gold-string', a kind of necklace. — *Hema-sūri*, is, m., N. of a grammarian (= *hema-āndra*). — *Hema-hasti-ratha*, as, m. 'golden-elephant-chariot', N. of one of the sixteen Mahā-dānas; [cf. *hiranyāśva-ratha*]. — *Hemāṅga* ('*ma-am*'), am, n. a golden body; (as, ā or i, am), having a golden body, golden-limbed, golden; (as), m. *Garuḍa*; a lion; the mountain *Sumeru*; *Brahmā*; *Vishnu*; the *Campaka* tree. — *Hemāṅga-da*, as, m., N. of a *Gandharva*. — *Hemādhyā* ('*ma-ādhyā*'), as, ā, am, abounding in gold. — *Hemādri* ('*ma-ād*'), is, m. 'golden-mountain', (perhaps also connected with 1. *heman* at p. 1173, col. 1), the mountain *Sumeru*; N. of a Kshatriya king, (according to *Sabda-k.* author of the *Cintāmaṇi-kāmadhenu-kalpadrumsmiti-sangraha*; also author of the *Harilila-viveka* and of a commentary on the *Aṣṭāṅga-hṛdaya-samhitā*, &c.); N. of a work. — *Hemādri-jaraṇa*, as, m. the plant *Svarṇa-kshiri*, q. v. — *Hemāmbhoja* ('*ma-am*'), am, n. a golden lotus-flower. — *Hemāhva* ('*ma-āh*'), as, m. 'called after gold', the wild *Campaka* tree; the thorn-apple; (ā), f. a kind of plant (= *svarna-jivanti*).

Hema, am, n. (abbreviated fr. 2. *heman*, col. 1), gold; (as), m. a horse of a dark or brownish colour [cf. *hariya*, p. 1167]; a particular weight of gold (= *māshaka*); N. of the father of *Su-tapas*; of a king; = *hema-āndra*, q. v.; (ā), f. a handsome woman; an *Apsaras* of *Indra's* heaven; N. of a river.

Hemaka, am, n. gold.

Hemala, as, m. a goldsmith; a chameleon, lizard; the touchstone.

Hemavala, am, n. a pearl.

Hemya, as, ā, am, golden, made of gold. — *Hemya-vat*, ān, atī, at, Ved. having golden trappings, (Sāy. = *svarna-nirmīta-kakshyavat*, having a girth made of gold, *Rig-veda* IV. 2, 8.)

हेमन् *hemanta*. See p. 1173, col. 1.

हेमवल *hemavala*. See p. 1173, col. 1.

हेय *heya*. See under rts. 2. 3. *hā*, 1. *hi*.

हेर *hera*, am, n. (perhaps fr. rt. 1. *hi*, or connected with rt. 1. *hri*), a sort of crown or tiara; turmeric; demoniacal illusion.

हेरिका, as, m. [cf. *hairika*], a spy, secret emissary or agent, (said to be also written *heraka*.)

हेरम्ब *heramba*, as, m., N. of *Gaṇeśa*; a buffalo; a boastful hero (vain of his own valour); a particular Buddha (= *heruka*). — *Heramba-janani*,

f. 'mother of *Gaṇeśa*', *Durgā*. — *Heramba-mantra*, as, m. a particular Mantra (sacred to *Gaṇeśa*). — *Heramba-haṭṭa*, as, m., N. of a country, (said to be one of the provinces of the Deccan.)

हैरम्बा, as, i, am, connected with or belonging to *Gaṇeśa*; (ās), m. pl., N. of a sect.

हेरुक *heruka*, as, m. an attendant on *Mahā-kāla* or *Siva*; (with Buddhists) an inferior Buddha.

हेल 1. *hel*. See rt. *heḍ*, p. 1176.

हेल् 2. *hel* or *hel* (connected with rt. *hil*) = rt. *heḍ*, q. v.; cl. 1. A. *helate*, &c., to disregard, slight; to be angry, &c.

हैलित, as, ā, am (according to Sāy. fr. rt. *heḍ* or *hel*), Ved. angry, displeased (= *kruddha*, *Rig-veda* I. 80, 5).

हेलानि, f. a kind of pot-herb (= *hila-moṭi*). *Helana*, am, n. the act of disregarding, slighting, disrespect, contempt [cf. *ava-helana*]; sporting amorously, wanton dalliance; [cf. rt. *hil*].

हेल, f. disrespect, contempt [cf. *ava-helā*]; wanton sport, amorous dalliance, manner or gesture of lovers, play, sport, pastime, pleasure, delight, (*helayā*, inst. c. sportively, out of mere sport or pastime, for amusement); facility, ease, (*helayā*, with the greatest ease, easily, at once); moonlight; pausing in a note or shaking as in music. — *Helā-rāja*, as, m., N. of a commentator.

1. *heli*, is, f. dalliance, wanton sport, amorous embrace.

हेलित, as, ā, am, disregarded, neglected, slighted.

हेलवुक *helāvukka*, as, m. (= *heḍāvukka*), a horse-dealer, horse-seller.

हेलि 2. *heli*, is, m. (probably borrowed fr. Gr. *ἥλιος*), the sun.

हेलु *helu*, N. of a village in *Kāśmīra*. — *Helu-grāma*, as, m. the village *Helu*. — *Heludīṇa*, as, ā, am (*dīṇa* *Prākṛit* for *datta*), presented with (the village) *Helu*, having received *Helu* as a present.

हेलस *helas*. See *heḍas*.

हेष *hesh* [cf. rt. *hresh*], cl. 1. A. *heshate*, *jihesh*, *heshitum*, to neigh (as a horse), whinny; to make any inarticulate sound, bray, rear; [cf. Gr. *γῆννος*; Lat. *hinnio* (for *hinnio*), *hinnulus*].

Hesha, as, m. neighing; a neigh, braying, roaring. — *Hesha-kṛatu*, us, us, u, Ved. making a neighing or roaring sound, roaring, (in *Rig-veda* III. 26, 5. said of lions; according to Sāy. *hesha-kṛataḥ* = *hesha-ravasya kṛatuh karāṇam yeshāy* i.)

Heshas. Ved. (probably) neighing, braying; sounding, (in *Rig-veda* X. 80. 12. Sāy. explains *heshasā* by *sabda-kārtṛyā hetijā*.)

Heshā, f. neighing (of horses), whinnying, braying.

He-hāya, Nom. A. *heshāyate*, -yitum, to neigh, whinny.

Heshita, am, n. a neigh or any similar inarticulate sound, neighing, whinnying.

Heshin, i, inī, i, neighing; (i), m. a horse.

हेहे *he-he*, ind. (*he*, q. v., repeated), a vocative particle (used in addressing, calling, or vociferating).

है *hai*, ind. a vocative particle (used in calling or vociferating).

हेतुक *haituka*, as, i, am (fr. *hetu*), causal, causative; argumentative, rationalistic; (as), m. a reasoner, arguer, logical reasoner; a follower of the *Mīmāṃsā* doctrines; one who requires a reason for everything, a rationalist, sceptic, causalist, sophist, heretic.

Haitukya, am, n. causality, causativeness, (*a-haitukya*, am, n. absence of interested motives.)

हैम 1. *haima*, *as*, *i*, *am* (fr. 1. *heman*), wintry, brumal, cold, frigid, freezing; (*am*), n. hoar-frost, dew.

1. *haimana*, *as*, *i*, *am*, winterly, cold; growing in winter, suitable to winter; (*as*), m. the month Mārgaśīrṣa (= November-December); a kind of rice which grows in winter, = *śaśhika*; (*as*, *am*), m. n. winter, the cold season, wintry weather.

Haimanta, *as*, *i*, *am* (fr. *heman*), wintry, cold; growing in winter, &c.; suitable to winter; (*as*, *am*), m. n. the winter season.

Haimantika, *as*, *i*, *am*, wintry, cold, growing in winter; (*am*), n. a kind of rice, (see *haimana* above.)

Haimala, *as*, *am*, m. n. (fr. *himala*), winter, the cold season.

Haimavata, *as*, *i*, *am* (fr. *hima-vat*), snowy, covered with snow; flowing from the snowy mountain; bred in or belonging to the Himalāya mountains; (*as*), m. a sort of poison; (*i*), f. epithet of the goddess Pārvatī; the river Ganges (which rises in the Himalāya mountains); N. of a wife of Viśva-mitra; a kind of drug or perfume (= *reṇukā*); a kind of white orris root; common flax (= *atasi*); the plant *Svarga-kshīr*; a kind of myrobalan (= *haritaki*); the tawny grape, (in some of these last senses probably to be connected with 2. *haima* below); (*am*), n. Bhārata-varsha or India. — *Haimavata-varsha*, *as*, n. India.

हैम 2. *haima*, *as*, *i*, *am* (fr. 2. *heman*), golden, made of gold; of a golden yellow colour; (*as*), m. epithet of Siva; the plant Gentiana Cheryta; (*ā* or *i*), f. yellow jasmine; (*am*), n. the lexicon of Hema-candra. — *Haima-kosha*, *as*, m. Hema-candra's lexicon. — *Haima-citra-samutsedha*, *as*, *ā*, *am*, enched with golden pictures. — *Haima-mulā* or *haima-mudrikā*, f. a golden coin. — *Haimamudrika*, *as*, *i*, *am*, having or possessing a golden coin. — *Haima-valkila*, *as*, *ā*, *am*, having bark garments set with gold, clothed in gold. — *Haimā-nekāṛtha* ('*ma-am*'), N. of a lexicon. — *Haimā-bhūta*, *as*, *ā*, *am*, become golden, turned into gold.

2. *haimana*, *as*, *i*, *am*, golden, made of gold.

हैयङ्गवीन *haiyangavina*, *am*, n. (fr. *hyas* + *go* with insertion of nasal), clarified butter prepared from yesterday's milking; butter prepared only a day before it is used, fresh butter.

हैरयगर्भ *hairanyagarbha*, *as*, *i*, *am* (fr. *hiranya-garbha*), belonging to Hiranya-garbha; (*as*), m. the offspring of Hiranya-garbha (i. e. Manu Svāyambhuva, son of Brahmā).

हैरयवासस् *hairanyavāsas*, *ās*, *ās*, *as* (fr. *hiranya* + *vāsa*), having a golden dress or covering; (*ās*), m. an arrow.

हैरयस्तूप *hairanyastūpa*, *as*, *i*, *am*, belonging to Hiranya-stūpa, q. v.; (*as*), m. a patronymic, (see *hiranya-stūpa*.)

हैरम्ब *hairamba*. See under *heramba*.

हैरिक *hairika*, *as*, m. (probably connected with rt. 1. *hrī*, cf. *harika*), a thief.

हैहय *haihaya*, *as*, m. (thought by some to be connected with *haya*, a horse), N. of a tribe of people (said to have been descendants of Yadu; they are described in the Purānas as separated into five divisions, viz. the Tāla-janghas, Viti-hotras, Āvantis, Tuṇḍikeras, and Jātas; they are said to have overrun parts of India along with the Sakas or Scythian tribes); N. of the great grandson of Yadu; of Arjuna Kārtavīrya (as ninth in descent from Haihaya or as king of the Haihayas; he is said to have had a thousand arms; see *kārtavīrya*).

Haiheya, *as*, m. Arjuna Kārtavīrya (= *haihaya*).

हो *ho*, ind. a vocative particle used in calling to a person or in challenging (ho! hallo!); also expressive of surprise.

होद् *hod* [cf. rts. *hūd*, *hūd*], cl. 1. A. *hōdāte*, *jūhōdē*, &c., to disregard, disrespect (= rt. *hed*); cl. 1. P. *hōdati*, *jūhōdā*, &c., to go.

Hōdā, *as*, m. a raft, float, boat (= *turāṇḍhu*); a title of a particular class of Kāyasthas; a title of Srotiya Brāhmins in Bengal.

होडा *hodā*, f. (according to the Laghu-kaumudī), a young girl (in the language of the Vedas).

होड़ *hodri*, *ā*, m. (said to be fr. rt. *hūd*; cf. *hur* under rt. *hurch*), a robber, foot-pad, highway-robber.

होद 1. *hōdha*, *as*, *ā*, *am* [cf. *hur* under rt. *hurch*], stolen; (*am*), n. stolen goods; [cf. 2. *sa-hōdha*, p. 1102.]

2. *hōdha*, Nom. A. *hōdhate*, *hōdhāyate*, see Vopa-deva XXI. 7.

होतृ *hotri*, *tā*, *trī*, *tri* (according to Uṇādi-s. II. 96. fr. rt. *hu*; according to others in the sense 'priest,' fr. rt. *hve*), sacrificing, offering oblations with fire, a sacrificer; (*tā*), m. an offerer of an oblation or burnt-offering (with fire); a priest who at a sacrifice invokes the gods or recites the prayers of the Rīg-veda, a priest conversant with the Rīg-veda, (one of the four kinds of officiating priest, see *ritvī*, p. 181; properly the Hotri priest has three assistants, sometimes called Purushas, viz. the Maitravaruna, Acchāvaka, and Grāva-stut; to these are sometimes added three others, making seven Hotri priests in all, viz. the Brāhmaṇacchāpsin, Agnidhra or Agnidh, and Potri, though these last are properly assigned to the Brahman priest; sometimes the Neshtri is substituted for the Grāva-stut); a sacrificing priest (in general); an epithet of Agni or fire, (in this sense fr. rt. *hu*); (*tri*), f. one of the eight Mūrtis or Tanus, i. e. material manifestations of Siva, (but this may be referred to *hotrin*, see *siva*). — *Hotā-potārau*, m. du. (nom. c.) the Hotri and Potri priests. — *Hotri-vīrya*, *as*, *ā*, *am*, Ved. (a rite) in which a priest has to be chosen. — *Hotri-shadana*, *am*, n. the Hotri's seat or place where the Hotri sits at a sacrifice, (said to be near the *uttara-vedi*). — *Hotri-samsthā-japa*, N. of a liturgical treatise. — *Hotrikāra* ('*tri-yik*' or '*trik*'), *as*, m. the mother of the Hotri (according to Vopa-deva, the letters *rī*, *lṛī*, and *lṛī* being employed as mystical formulæ by the Hotri, see *lṛī*).

Hotrika, *as*, m. a minor Hotri priest or assistant of the Hotri, (see above.)

Hotra, *am*, n. (fr. rt. *hu*), anything intended or fit for offering with fire (generally clarified butter); the clarified butter so offered (= *havis*); a burnt-offering, oblation with fire, a sacrifice, (in Rīg-veda II. 36, 1. *hotra* = *hotur yāga*). — *Hotra-vāhana*, *as*, m. 'bearer of the burnt-offering,' a proper N. — *Hotrāṇḍāsin* ('*ra-ās*'), *i*, m. 'a repeater of the Hotri verses,' a particular minor Hotri priest, (the Potri, the Neshtri, and the Agnidhra belong to this class.)

Hotraka, *as*, m., Ved. an inferior Hotri priest, (the Maitravaruna or Pra-śāstri, the Brāhmaṇacchāpsin, and the Acchāvaka belong to this class; see *hotrika*.)

Hotrā, f. an oblation, sacrifice; praise (= *stuti*); speech (= *vād*, Naigh. I. 11); N. of a Vedic goddess (said to have been the wife of Agni).

Hotrin, *i*, m. a sacrificing priest; the priest who offers the oblation.

Hotri, f. See under *hotri* above.

Hotriya, *as*, *ā*, *am*, belonging to an oblation, connected with a burnt-offering, &c.; (*as*), m. the priest who offers an oblation; (*am*), n. any place or chamber where oblations are offered, a sacrificial chamber.

Homa, *as*, m. the act of making an oblation to the Devas or gods by casting clarified butter into the fire (accompanied with prayers and invocations; this is regarded as one of the five Mahā-yajñas and called Deva-yajña, see *mahā-yajña*, *deva-yajña*); an

oblation of clarified butter, oblation with fire, burnt-offering; a sacrifice, (*ayuta-homa*, *as*, m. a sacrifice of 10,000 burnt-offerings to the planets). — *Homa-kunḍa*, *am*, n. a hole in the ground for receiving the consecrated fire for an oblation; [cf. *agnī-kunḍa*, *havani*.] — *Homa-dravya*, *am*, n. anything employed for a Homa-sacrifice or oblation. — *Homa-dravya-parimāṇa*, N. of a Pari-śiṣṭa of the Śāma-veda. — *Homa-dhāna*, *am*, n. a sacrificial chamber. — *Homa-dhānya*, *am*, n. sacrificial grain; sesamum (= *tīla*). — *Homa-dhūma*, *as*, m. the smoke of a burnt-offering or sacrificial fire. — *Homa-bhasman*, *as*, n. the ashes of a burnt-offering. — *Homa-vat*, *ān*, *atī*, *at*, one who has offered an oblation or performed sacrifice. — *Homa-velā*, f. the time for the burnt-offering. — *Homa-sālā*, f. a chamber or place for keeping the sacred fire for oblations. — *Homa-sva-rottara* ('*ra-ut*'), N. of a work. — *Homāgni* ('*ma-ag*'), *is*, m. sacrificial fire, the fire for an oblation. — *Homaka*, *as*, m. the priest who offers the oblation (= *hotri*).

Homan, *as*, n. an oblation, &c. (= *homa* above).

Homi, *is*, m. clarified butter; fire; water.

Homin, *i*, m. the priest who makes the oblation (of clarified butter &c.); an offerer of any oblation (e. g. *tīla-homin*, an offerer of sesamum).

Homiya, *as*, *ā*, *am*, relating or belonging to an oblation, fit for an oblation, belonging to a sacrifice.

— *Homiya-dravya*, *am*, n. anything used for an oblation (as clarified butter).

Homya, *as*, *ā*, *am*, belonging to or fit for an oblation; (*am*), n. clarified butter.

Hautrika, *as*, *i*, *am* (fr. *hotri*), relating or belonging to the Hotri priest, sacerdotal.

Hautra, *as*, m. (according to Uṇādi-s. IV. 105. fr. rt. *hu*), the offerer of an oblation.

Hautra, *am*, n. (fr. *hotra*), the office or function of a Hotri priest. — *Hautra-prayoga*, N. of a practical hand-book for the Hotri priests. — *Hautra-sūtra*, *am*, n., N. of certain Sūtras by Kātyāyana.

Hautraka, *am*, n., N. of a Pari-śiṣṭa of the Yajur-veda.

Hautrika, *am*, n. = *hautra-sūtra*.

Haumya, *as*, *ā* or *-mī*, *am* (fr. *homa*), belonging to or fit for a Homa or oblation; (*am*), n. clarified butter. — *Haumya-dhānya*, *am*, n. sacrificial grain, sesamum.

होरा *horā*, f. (borrowed fr. Gr. *ōpā*), the rising of a zodiacal sign; part of the duration of a sign; an hour; a mark, line; a particular scientific work or science, (probably astrological). — *Horā-phala*, *am*, n. the result or effect of the rising of a sign. — *Horā-makaranda*, N. of an astrological work. — *Horā-sūtra*, *am*, n., N. of a work by Satya. — *Horā-sāra-sudhānidhi*, N. of a work by Nārāyaṇa.

होरिलसिंह *horila-siṅha*, *as*, m. a proper N.

होलक *holaka*, *as*, m. chick-pea or pulse half parched in the pod or fried on a grass fire.

होलसिंह *hola-siṅha*, *as*, m. a proper N.

होलाक *holāka*, *as*, m. a kind of sweating (practised for the cure of certain diseases).

होलाका *holākā*, f. (perhaps fr. the sound made in singing), the spring festival held at the approach of the vernal equinox (commonly called Holi or Holī, and one of the most popular festivals in India; it is said to be dedicated to Kṛishṇa and the Gopīs, and is properly celebrated during the ten days preceding the full moon of the month Phālguna, q. v., but usually only for the last three or four days ending with the full moon; the chief observances described are sprinkling one another with red or yellow powder in sport, addressing passers-by with jokes, singing songs in praise of the young Kṛishṇa, and lighting fires around which rude frolics are practised; in Marāṭhī the name Holi is said to be applied also

to the pile prepared for the fire; in some parts of India the Holī festival corresponds to or immediately precedes the Dola-yātrā.

Holī (or according to some also *holikā*, *hūlī*), the common designation of the Holākā festival or of the song sung during the festival.

होहो *ho-hau*, ind. a vocative particle (ho ! ho there ! hallo !), an interjection used in calling or challenging.

Hau, ind. a vocative particle, = *ho-hau* above.

हौह *hauḥ*, cl. 1. P. *haudati*, &c., to go (= rt. *hūd*).

हौत्र *hautrika*, *hautna*, *hautra*. See p. 1178, col. 3.

हु *hnu*, cl. 2. A. (Ved. also P.) *hnute* (*api-hnutas* = *apalāpaṃ kurutaḥ*, Rīg-veda VIII. 31, 7), *juhnuve*, *hnoshate*, *ahnoshā*, *hnatum*, to take away, rob, abstract; to withhold, secrete, conceal; to conceal one's self, hide from any one, dissimulate or deny before any one (with dat., e.g. *Devadattāya hnute*, he hides from Devadatta, Pāṇ. I. 4, 34): Pass. *hnūyate*, Aor. *ahnāvi*: Caus. *hnūyati*, *yitum*, Aor. *ajuhnavat*: Desid. *juhnuṣhate*: Intens. *johnūyate*, *johnoti*: [cf. Gr. *áva-veivō*, *veivō*, *vuvrāzō*, *vuvōs*; Lat. *abnuo*, *nulo*, *gnaviss*, *navo*, *i-gnavis*, *se-gnis*, *niti*, *nieto*, *con-niveo*; Goth. *hneivam*, *hnaivs*; Old Germ. *hnigan*; Angl. Sax. *hneivem*, *hnigan*.]

Hnava, as, m. secreting, hiding, concealment, (*api-hnava*, as, m. a denial, = *apalāpa*; cf. *nī-hnava*.)

Hnavana, am, n. the act of secreting, concealing, dissimulating.

Hnuta, as, ā, am, taken away, withheld, secreted, hidden.

Hnuti, is, f. abstraction, concealment; denial.

Hnutvā, ind. having concealed; having dissimulated.

Hnotavya, as, ā, am, to be secreted or concealed, &c.

हल *hmal*, cl. 1. P. *hmalati*, *jahmāla*, &c., to shake, move; to go: Caus. *hmalayati* or *hmalayati* (the former when prepositions are prefixed).

ह्यस् *hyas*, ind. (perhaps fr. 5. *ha* + *dyas*), yesterday; [cf. Gr. *χθές*, *ἑ-χθές*, *χθι-δός*, *χθες-υός*; Lat. *heri*, *hes-terius*; Goth. *gietra-dagis*; Old Germ. *gester*, 'yesterday.']—*Hyo-bhava*, as, ā, am, what happened yesterday.

Hyastana, as, ī, am, hesternal, belonging to yesterday, produced or occurred yesterday.—*Hyastana-dīna*, am, n. the day just past, yesterday.

Hyastyā, as, ā, am, hesternal, of yesterday.

ह्रग *hrag* (also written *hlag*), cl. 1. P. *hragati*, *jahrāga*, *ahragit*, &c., to cover, hide, conceal: Caus. *hragayati*, &c.

ह्रणिया *hṛṇiyā*, f. (= *hṛṇiyā* at p. 1175, col. 3), censure, reproach, shame, bashfulness.

ह्रद् *hrad*, an older form of rt. *hrād*, q. v.

Hrada, as, m. a large or deep piece of water, a lake, pool; a ray of light.—*Hrada-graha*, as, m. 'lake-monster,' a crocodile, alligator.—*Hradāntara* ('*da-ant*'), am, n. another lake.

Hradini, f. a river (either as supplying or issuing from a lake); lightning [cf. *hrādini*].

ह्रप् *hrap* (= rt. *hlap*, q. v.), cl. 10. P. *hrāpayati*, &c., to speak; to sound, creak.

ह्रस् *hras* [cf. rts. *ras*, *hlas*], cl. 1. P. *hrasati* (ep. also A. -*te*), *jahrāsa*, *hrasitum*, to sound (in this sense = rt. *hlas*), to become small, be diminished or lessened: Caus. *hrāsayati*, *yitum*, Aor. *ajhrasat*, to make small or less, shorten,

lessen, decrease, diminish: Desid. *jīhrasishati*: Intens. *jāhrasyate*, *jāhrasti*.

Hrasita, as, ā, am, sounded; made little, shortened, curtailed, diminished.

Hrasīman, ā, m. smallness, shortness.

Hrasishtha, as, ā, am (superl. fr. *hrasva*), shortest, smallest; very short or small.

Hrasīyas, ān, *asī*, as (compar. fr. *hrasva*), shorter, smaller; very small or short; (*asī*), f. a variety of the Gāyatrī metre (containing two lines of six syllables and one line of seven).

Hrasva, as, ā, am, short, small, little, short in stature, dwarfish; low (as a doorway &c.); prosodically or metrically short (opposed to *dirgha*; cf. *laghu*); (as), m. a dwarf; a short vowel, a vowel containing only one Mātrā; (ā), f. a female dwarf; a sort of kidney-bean (= *mudga-parṇi*); other plants or trees, = *nāga-bālā*; = *bhūmi-jambū*; (am), n. a particular short measure; a kind of vegetable (= *gaurva-suvārṇa*); green or black sulphate of iron; [cf. Gr. *χέριον*, *χέριον*, *χέριον*; perhaps Lat. *brevis*.]—*Hrasva-kūsa*, as, m. short Kūsa grass, white Kūsa grass.—*Hrasva-garbhā*, as, m. Kūsa grass.—*Hrasva-gavedhukā*, f. the plant *Uraria Lagopodioides*.—*Hrasva-jambū*, us, m. the small Jambū tree.—*Hrasva-taṇḍula*, as, m. a kind of rice (= *rājāṇna*).—*Hrasva-tā*, f. or *hrasva-tva*, am, n. shortness.—*Hrasva-darbhā*, as, m. short Kūsa grass, white Kūsa grass.—*Hrasva-dā*, f. gum olibanum (= *sallaki*).—*Hrasva-patraka*, as, m. 'having short leaves,' a sort of mountain Madhūka or Bassia; (*ikā*), f. a particular plant or tree (= *asvatthī*).—*Hrasva-pūrva*, as, ā, am, preceded by a short vowel.—*Hrasva-plaksha*, a species of small Plaksha tree (= *pundra*).

—*Hrasva-phala*, as, ā, am, having small fruit or kernels; (ā), f. the tree *Bhūmi-jambū*.—*Hrasva-bāhuka*, as, ā, am, short-armed.—*Hrasva-mūrti*, is, is, ī, short in stature, small in figure, dwarfish.—*Hrasva-mūla*, as, ā, am, having a small root; (as), m. the red sugar-cane.—*Hrasva-roman*, ā, m. 'having short hair,' N. of a king.—*Hrasva-sākhāśīpha*, as, m. 'having short branch-roots,' a small tree, shrub.—*Hrasva-sabhā*, f. a small or narrow hall.—*Hrasvāgnī* ('*va-agnī*'), is, m. the gigantic swallow-wort (= *arka*).—*Hrasvānga* ('*va-ang*'), as, ī, am, short-bodied, dwarfish; (as), m. a dwarf; the medicinal plant and root called *Jivaka*, q. v.—*Hrasvodaya* ('*va-ud*'), as, ā, am, followed by a short vowel.—*Hrasvopadha* ('*va-up*'), as, ā, am, having a short penultimate; preceded by a short vowel.

Hrasvaka, as, ā, am, short, small, &c. = *hrasva*.

Hrāsa, as, m. sound, noise; shortening, diminution, abatement, decrease, decline, deterioration, detriment; paucity, scarcity.

Hrāsaka, as, ikā, m. shortening, diminishing, decreasing.

ह्राद् *hrād* (closely connected with rt. *hlād*; cf. rt. *hrad*), cl. 1. A. *hrādāte*, *jahrāde*, *hrādītum*, to sound (as a drum or other musical instrument); to roar (as water, thunder); [cf. Zend *srād*; Gr. *χλάζω*, *κέ-χλάδα*, probably *χάλαζα*; Lat. *grando*, *grandinat*; Goth. *grētan*; Angl. Sax. *grētan*.]

Hrāda, as, m. noise, sound; N. of a son of Hiranya-kāśipu.

Hrādini, ī, īnī, ī, sounding, making a sound or noise; (īnī), f. Indra's thunderbolt; lightning; a river [cf. *hrādini*]; the gum olibanum tree (= *sallaki*).

Hrādunī, (in Rīg-veda I. 32, 13) a weapon, the weapon of Vṛitra, a thunderbolt, (*Sāy.* = *asani*).

—*Hrādunī-vṛit* or *hrādunī-vṛit*, ī, t, t, Ved. wielding the thunderbolt, (said of the Maruts; *Sāy.* explains *hrādunī-vṛit* by *hrādunīyā asaneḥ pravartakāḥ*, Rīg-veda V. 54, 3.)

ह्रास् *hrāsa*. See above.

ह्रिण्या *hṛṇiyā* or *hṛṇiyā*, f. (= *hṛṇiyā*

at p. 1175, col. 3), reproach, censure; shame, bashfulness.

ह्रित 1. *hrita*, as, ā, am (for *hṛita* at p. 1175), taken, conveyed; taken away, seized; divided, apportioned; (am), n. a portion, share.

Hriti, is, f. (for *hṛiti*), taking, conveying; seizure.

ह्रित 2. *hrita*, as, ā, am (for *hṛita*), ashamed.

ह्रियमाण *hriyamāṇa*. See p. 1175, col. 3.

ह्रिवेर *hrivera*, am, n. a kind of drug and perfume (= *bāla*, *bālaka*).

Hrivera, am, n. = *hrivera* above.

ह्री 1. *hri* (connected with rt. 2. *hri* or *hṛi*, q. v.), cl. 3. P. *jihreti* (3rd pl. *jihriyati*), Perf. *jihṛāya* or *jihṛayān-cakṛāḥ*, *hreshyati*, *ahraishit*, *hretum*, to blush; to be ashamed, be modest; to be ashamed of (with abl. or gen., e.g. *anyonyasya jihrimaḥ*, we are ashamed of one another, Kīrāt. XI. 58): Caus. *hṛepayati*, *yitum*, Aor. *ajhṛipāt* (according to some *ajhṛipāt*), to put to shame, make to blush, confound: Desid. *jihṛishati*: Intens. *jehṛiyate*, *jehṛiyati*, *jehṛeti*; [cf. probably Old Germ. *hriuan*; Angl. Sax. *hreowan*.]

2. *hri*, is, f. shame, bashfulness, modesty: Modesty, Shame, (personified as daughter of Dakṣha and wife of Dharmā).—*Hri-jita*, as, ā, am, overcome by shame, modest, ashamed.—*Hri-nīrāsa*, as, m. abandonment of shame, shamelessness.—*Hri-nīshedha*, as, ā, am, having shame as a check, checked by modesty.—*Hri-nishēva*, as, ā, am, or *hri-nishēvin*, ī, īnī, ī, practising modesty, modest.—*Hri-mat*, ān, *atī*, at, bashful, modest, ashamed.—*Hri-yantṛaṇā*, f. the constraint or pain of bashfulness, torment of shame.—*Hri-sanna-kanṭha*, as, ī, am, having the throat choked by shame, i.e. having a feeble or broken utterance through bashfulness.

Hrikā, f. shame, bashfulness, modesty, shyness; timidity, fear, terror.

Hriku, us, us, u, ashamed, bashful, modest, shy, timid; (us), m. lac; tin.

Hriṇa, as, ā, am, ashamed, modest, bashful, shy.

Hrita, as, ā, am, ashamed, bashful, modest.

Hrepaṇa, am, n. the act of putting to shame, excelling, surpassing.

Hṛepayāt, am, *antī*, at, putting to shame, outvying, surpassing.

Hṛepita, as, ā, am, made ashamed, put to shame; excelled, surpassed.

ह्रीष् *hriṣh* (connected with rt. 1. *hṛi*), cl. 1. P. *hriśchati*, *jihriścha*, *hriśchitum*, to be ashamed or modest, to blush.

ह्रीवेल *hrivela* or *hrivelaka*, am, n. (= *hri-vera*, q. v.), a kind of perfume.

हृ *hru* (a Vedic form of rt. *hṛi*; cf. *vi-hru*, *a-vihruta*), cl. 9. P. *hṛupāti*, &c., to hurt, injure.

Hrut, ī, t, t, Ved. hurting, injuring; (t), m. an enemy; [cf. *vi-hrut*.]

Hruta, as, ā, am, hurt, injured.

हृद् *hrud* or *hrūd* (= rts. *hraud*, *hūd*), cl. 1. P. *hṛoḍatī*, *hrūdātī* (according to some also A. -*te*), &c., to go; to be drawn up or contracted; to contract.

Hṛuḍu or *hṛuḍu*, us, m., Ved. 'drawing up, contracting, convulsing,' epithet of Takman, (in Atharva-veda I. 25, 2, 3. interpreted to mean 'cramp' or 'spasm'.)

Hroḍa, as, m. contraction; [cf. *jyā-hroḍa*.]

ह्रेप् *hrep*, cl. 1. A. *hrepate*, &c., to go.

ह्रेष् *hresh* [cf. rt. *hesh*], cl. 1. A. *hreshate*, *jihreshe*, *hreshitum*, to neigh (as a horse), whinny; to creep, go [cf. rt. 1. *preshe*]: Caus. *hresha-*

yati, &c., to make to neigh, to neigh; [cf. Gr. *χρῶ-μῆ*, *χρεμέθω*, *χρεμίζω*; Old Germ. *hros*; Mod. Germ. *ross*; Angl. Sax. *hors*.]

Hreshā, f. neighing (of a horse), whinnying.

Hreshita, as, ā, am, neighed; (*am*), n. neighing.

ह्रेशुक *hreshuka*, as, m. (according to some) an instrument for digging.

ह्रौड *hraud*, cl. 1. P. *hraudati*, &c., to go (= *rts. hruḍ*, *hūḍ*, q. v. v.).

ह्रग *hlag* (= *rt. hrag*, q. v.), cl. 1. P. *hlagati*, &c., to cover, hide.

ह्रप *hlap* (also written *hrap*; cf. *rt. klap*), cl. 10. P. *hlāpayati*, &c., to speak; to sound, creak.

ह्रस *hlas* [cf. *rt. hrās*], cl. 1. P. *hlasati*, *jahlāsa*, *hlāsītum*, to sound.

ह्राद *hlād* (a later form of *rt. hrād*, q. v.), cl. 1. A. *hlādate*, *jahlāde*, *hlādītum*, (originally 'to shout with joy, raise joyful cries'), to rejoice, be glad, be delighted; to sound (as a musical instrument): Caus. *hlādayati*, -*yitum*, Aor. *ajihlādāt*, to make glad, gladden, exhilarate, delight; [cf. Gr. *κῆλαδα*, *καχλάω*, perhaps also *γῆθος*, *γηθεω*; Lat. *gaudeo*; Old Germ. *glut*; Angl. Sax. *glād*, *glād*, *glādan*; Eng. *glad*; Hib. *gairdīm*, 'I rejoice.']

Hlatti, is, f. joy, gladness, happiness; [cf. *pra-hlatti*.]

Hlanna, as, ā, am, glad, pleased, delighted, happy; [cf. *pra-hlanna*.]

Hlanni, is, f. joy, gladness, happiness; [cf. *pra-hlanni*.]

Hlāda, as, m. pleasure, joy; N. of a son of Hiranya-kāśipu.

Hlādaka, as, *ikā*, am, gladdening, rejoicing; (*ikā*), f. joy, gladness. — *Hlādikā-vat*, ān, atī, at, Ved. possessed of joy, joyful.

Hlādāna, am, n. the act of rejoicing, joy, delight.

Hlādita, as, ā, am, gladdened, delighted, happy.

Hlādini, ī, inī, i, delighting, gladdening; happy; (*inī*), f. lightning [cf. *hrādini*]; Indra's thunderbolt; the olibanum tree; N. of a river.

ह्री *hli*, another form of *rt. i. hri*, q. v.

Hlika, as, ā, am, bashful, modest; (*ā*), f. shame, modesty (= *hrikā*).

Hliku, us, us, u (= *hriku*), ashamed, modest; (*us*), m. lac (= *jatu*); tin; [cf. Gr. *χαλ-κός*; Slav. *zel-e-zo*; Lith. *gel-e-zis*.]

ह्रैष *hlesh*, another form of *rt. hresh*.

Hleshā, f. = *hreshā*, neighing, whinnying.

ह्रल *hval* [cf. *rt. hvri*], cl. 1. P. *hvalati*, *jahvāla*, &c., to move, shake, tremble; to go: Caus. *hvalayati*, *hvālayati* (the former when prepositions are prefixed), to cause to tremble; [cf. Old Germ. *wallōn*, 'to walk about'; Mod. Germ. *wallen*, *wall-fahrt*.]

Hvalat, an, anti, at, moving, shaking, trembling.

हृ *hvri* or *hvri* (originally *dhvri*, q. v.; cf. *rts. hurch*, *hru*), cl. 1. P. *hvarati*, *jahvāra*, *hvarishyati*, *ahvārshīt* (Ved. *ahvār*), *hvar-tum*, cl. 9. P. *hviripāti*, &c., to be crooked or curved, go crookedly; to be crooked in conduct, deceive; to be injured or afflicted; (according to Naigh. II. 8) to eat: Caus. *hvārayati*, &c., to make crooked, bend, curve; to hurt, injure: Desid. *juhvirshati*: Intens. *jāhvaryate*, *jāhvartī*; [cf. Gr. *κνυρός*, *κνύρεις*, *ἐπέφω*: Lat. *curvus*, *varus*: Goth. *hvair-ban*: Angl. Sax. *hwearfan*, *hwerfa*, *hwearfan*, *hwearf*, *hwearfa*: Hib. *fiar*, 'crooked'; *fiaraim*, 'I incline, bend'; *fiaras*, 'crookedness'.]

Hrut, *hruta*. See under *rt. hru*.

Hvaras, as, n., Ved. crookedness, deceit, dishonesty, fraud, (Sāy. = *kautilya*, *himsana*; in Naigh. II. 13. enumerated among the *krodha-nā-māni*.)

Hvāra, as, ā, am, Ved. dishonest, malicious, (Sāy. = *kuṭila*.)

Hvārya, as, m., Ved. 'going crookedly,' (Sāy.) a snake or an unbroken horse, (in Naigh. I. 14. enumerated among the *asva-nāmāni*.)

Hvrita, as, ā, am, carved; injured, hurt.

ह्वे *hve* (in some of its forms identical with *rt. hu* at p. 1174, and several derivatives seem to recognize another *rt. hu* or *hū* = *hve*), cl. 1.

P. A. *hwayati*, -*te*, *juhēva* (identical in form with Perf. of *rt. hu*), *juhve* (in Rīg-veda I. 48, 14. *juhve* = *juhveire*), *hwayati*, -*te*, *ahvat*, *ahvata* or *ahvāta*, Prec. *hūyāt*, *hvāishita* (Vedic forms Pres. 1st sing. *have* or *hve*, 3rd sing. *havate*, 1st pl. *havāmahe*, *hvāmahe*, *hūmahe*, *koma*, 3rd pl. *havante*; Impf. 3rd pl. *haranta*; Pot. 1st pl. *hurema*; Perf. 3rd sing. *huve*, (*ā*) *juhve*, 3rd pl. *juhure*, *juhūre*; Aor. 1st sing. *ahce*, 3rd pl. *ahūshata*), *hūtum* (Ved. Inf. *havitare*, *havadhyai*), to call; to call to; to call upon, invoke; to challenge; to name; to seek, ask, pray, beg; to emulate, vie with: Pass. *hūyate* (identical in form with Pass. of *rt. hu*), Aor. *ahvāyi*, &c., to be called, &c.: Caus. *hwayayati*, -*yitum*, Aor. *ajuhavat*: Desid. of Caus. *juhārayishati*: Desid. *juhūshati*, -*te*: Intens. *johūyate*, *johaviti*, *johoti* (Impf. *ajohavit*, 3rd pl. *ajohavuh*, Pres. part. *johavat*), to call on, invoke; [cf. according to some, Gr. *βοή*, *βοάω*, probably *āōō*, *ioh*; Lat. *re-boare*, perhaps *roceo*, *co-tum*; Goth. *vōpjan*; Old Germ. *hve-ton*, *hrōfu*, *ruafu*; Mod. Germ. *Rufe*; Angl. Sax. *hweop*, *wepan*; Old Icel. *hvía*, 'to neigh'; Slav. *zv-a-ti*, 'to call'; Hib. *guilim*, 'I bewail'.]

Hava, as, am, m. n. calling. See 2. *hava*, p. 1168.

Hāva, as, m. calling, &c. See p. 1170, col. 3.

2. *huta*, as, ā, am (for 1. see p. 1174, col. 2), called, summoned, invited.

2. *huti* = *hūti* below; [cf. 2. *ā-huti*.]

Huvāna, as, ā, am, Ved. being invoked, (according to Sāy. and Mahi-dhara = *āhūyamāna*.)

Hūta, as, ā, am, called, summoned, invited.

Hūti, is, f. calling; invocation; calling defiantly, challenging.

Hūtva, ind. having called, having challenged.

Hūya, in *deva-h*, q. v.

2. *hūyamāna*, as, ā, am (for 1. see under *rt. hu*, p. 1174), being called or invoked.

Hwayat, an, anti, at, calling out; challenging, vying with.

Hvātri, tā, trī, trī, who or what calls, a caller, challenger.

Hvāna, am, n. the act of calling; a cry, noise; [cf. *ku-hvāna*.]

Hvāniya, as, ā, am, to be called or invoked.

Hvāyīn, ī, inī, i, calling, invoking, challenging.

Hveya, as, ā, am, to be called; to be invoked.

ADDITIONS AND CORRECTIONS.

A-katham.

A-katham, ind. (fr. 3. *a* + *ī*. *kāthā*), even without telling, without further words, without any dispute.
A-kula; add—(am), n. epithet of Śiva (with Tāntrikas; cf. *kula*, p. 1183).
Akuli, f., Ved. a cat.
A-kuhaka, as, ā, am, not deceiving, free from deceit, guileless.
A-knopana, as, ī, am, not moistening, drying. See *knopana*, p. 1183.
Akra; add—as, m. (according to B. R., probably) a standard, banner; a wall, fence (= *prākāra* according to Durga on Nirukta VI. 17).
 2. *aksha*; add—the collar-bone (Ved.); a mesh (of a net).
Akshaka; add—(probably) the collar-bone.
Aksha-dhara; for 'see *sākhota*' read—see *sākhota*.
Akshan, an organ of sense.
Agastyā; correct thus — as, m. = *agasti*; and add—in Raghu-v. XIII. 36. *Agastyā* is said to be 'the cleanser of water,' as on the rising of Canopus turbid waters become clear.
Agṛāṅguli; add—the tip of the toe.
A-ghāṣaka, as, ā, am, without food or provisions.
A-ghosha; under as, m. add—'non-sonance,' absence of all sound or soft murmur, hard articulation or effort as applied to the hard consonants and Visarga.
A-ghnat; for 'anti' read *ati*.
Anka-bhāj; add—close to one's side; in one's possession, anything which is close or easy of attainment, close at hand.
Anga; add—anything inferior or secondary, anything immaterial or unessential; (in grammar) also in Pāṇini's system a term for the base in the strong cases only, (see *pada*, 2. *bha*.)
Anga-tā, f. or *anga-tva*, am, n. a state of subordination or dependence, the being of secondary importance, the being immaterial or unessential.
Angi-kṛt; add—to take or espouse the side of.
Ac; for 'carved' read *curved*.
Ac, a technical term for all the vowels.
Acchodya ('*cha-ud*'), ind. having spoken to, (Pāṇ. I. 4, 69.)
 1. *aḥ*; for '(as), m. pl.' read (*ās*), m. pl.
Aj-anta, as, ā, am, ending in a vowel.
Aj-madhya-stha, as, ā, am, being or occupying a place between two vowels.
Ajjanā; add—a kind of lizard.
Añji; add—an ornament.
Anḍa-dala, am, n. an egg-shell.
Ati-krānti, īs, f. transgression, (Kīrāt. XIV. 23.)
Ati-vāhita; read *ati-vāpika*.
Ati-rūpina; add—very impenetrable.
Atharva-vid; for 'Brāhmaṇas' read Brahman.
A-takshina; add—inexperienced, simple-minded.
 3. *a-diti*; add—*Aditi* was daughter of Dakṣa and wife of Kāśyapa.
A-dṛeṣya = *a-dṛiṣya*, invisible, &c.
Ahah-kriyā, f. = *apa-māna*, disgrace, humiliation.
Adhara-kapṭha; add—the lower part of the throat.
Adharaya, Nom. P. *adharayati*, &c., to make inferior, put under; to eclipse, excel.
Adh-nātha; add—a supreme lord, chieftain.
Adhi-ku; add—to attack, accuse.
 3. *adhvāna*; add—fumigation of a person or image with incense, &c.; fragrance, perfume; smell, odour (in general).
Adhi-vijnāna, am, n. the highest knowledge.

Apa-bhāshana.

Adhi-śrī, īs, īs, ī, having great prosperity, highly prosperous or fortunate.
Adhi-śhṭheya, as, ā, am, to be superintended or governed.
Adhi-senāpati, īs, m. 'over-general,' a commander-in-chief.
Adhi-hastī, ind. on an elephant.
Adhitin; add—occupied with the study of the Veda, studying the Vedas.
Adhina; add—resting on, situated in or on, belonging to.
Adho-nīlaya, as, m. 'lower abode,' the lower regions.
Adhy-arhāṇiya, as, ā, am, to be honoured highly, very honourable.
Adhy-avasiti, īs, f. exertion, effort, &c. (= *adhy-avasāna*).
Adhy-ā-vāhanika; the proper explanation of this word is given under *stri-dhana*.
Adhy-ūḍha, as, m.; add—the son of a woman pregnant before marriage [cf. 1. *sahodha*].
Adhyūḍha-ja, as, m. = *adhy-ūḍha* above.
Adhvaryu; add—(us), f. the wife of an *Adhvaryu* priest, (Pāṇ. IV. 1, 66.)
Anala-da, as, ā, am (see 3. *da*), destroying or quenching fire, (said of water, Kīrāt. V. 25.)
An-avakāśa; add—having no other opportunity for application, inapplicable, (Pāṇ. I. 4, 1.)
Anavakāśatvāt, abl. c. from the inapplicability (of a rule), if the (present) rule does not take effect.
Anita; read—*an-ita*, not gone to, not obtained.
Anilavājīn, ī, m. 'white-horsed,' epithet of Arjuna.
Anu-kūlana, am, n. kindness towards (with gen.).
Anu-krānta; add—mentioned or written down in the *Anukramanī*.
Anu-gaṇḍikā, f. a line of hills or a little hill.
Anu-gāya, ās, ās, as, to be hymned, (Sāy. *anu-gātavya*.)
Anu-gītā, f. an after-song; N. of part of the fourteenth book of the *Mahā-bhārata* (chaps. 16-92).
Anu-guṇaya, Nom. P. *guṇayati*, &c., to favour.
Anu-godam, ind. near the *Godāvarī*.
Anugrahi-kṛta, as, ā, am, made into a favour or benefit.
Anu-jñātri, tā, trī, trī, one who assents, giving leave or permission.
Anu-tarshula, as, ā, am, causing thirst; causing a desire or longing for.
Anu-tishṭhāsu, us, us, u, intending to do or effect anything.
Anu-darśa, as, m. remonstrance, expostulation.
Anu-deham; add—behind the body, from behind.
An-upakṣhita; add—unexhausted.
An-upadeśa, as, m. absence of reference to (anything else).
 2. *anu-pā*; add—to cherish; to watch, bide one's time, wait for, expect.
Anu-pra-yuj; add—to employ afterwards.
Anu-pravacana, am, n. the act of learning the Veda.
Anu-pravacāniya, as, ā, am, relating to or requisite for the learning of the Veda.
Anu-pravaṇa, as, ā, am, corresponding with, adequate to (at the end of a comp.).
Anu-prasāmana, am, n. the act of tranquillizing or pacifying, calming, assuaging, silencing.
Anu-badhnat, am, atī, at, following, seeking.
Anu-bandha; add—an adherent.
Anu-bandhin, ī, inī, ī; add—extending, spreading; continuous, lasting, permanent.

Anu-bhāga, as, m. a subordinate division, minor part, subdivision.
Anu-bhāshitṛi, tā, trī, trī, speaking to, saying.
 2. *anu-māna*, as, m. (fr. *anu-man*), permission, consent.
Anu-mānana, am, n. (fr. the Caus. of *anu-man*), the act of persuading, persuasion.
Anu-mṛigya, as, ā, am, to be sought after, desirable, anything desirable. Under *Anumṛigya-dāsu*, p. 37, col. 3, erase (rt. *mṛig* and *dā*).
Anu-mṛt, t, t, t, dying after.
Anu-yujjaka, as, m. one fond of censuring others, fault-finder, a jealous or envious person.
Anu-rājayat, an, antī, at, dyeing, colouring; tinging with a dark colour.
Anu-rāga; add—colour; red colour, redness.
Anurāga-rat; add—red-coloured, red.
Anu-lakshya, ind. conforming to, conformably to.
Anu-vaṇśa; add—collateral race or branch of a family; (as, ā, am), having equal birth, of the same rank.
Anu-vad; add—Pass. *anūdyate*, to be expressed correspondingly.
Anu-vartman; add—(a), n. a path trodden by others.
Anu-vākya, as, ā, am, to be recited.
Anu-vādita, as, ā, am, translated.
Anu-vāsaram, ind. day by day, every day, daily.
Anu-vimba, am, n. a corresponding image or picture, counterpart.
Anu-shatya, as, ā, am (fr. 3. *anu* + *satya*), Ved. following the truth, an observer of truth.
Anu-samyāna, am, n. visiting in succession, going from one place to another.
Anu-sampvatsarāt, abl. c. after the lapse of a year.
Anu-sarga, as, m. an after-creation, secondary creation.
Anu-sartavya, as, ā, am, to be followed or pursued.
Anu-sānu, ind. along a table-land or summit, from ridge to ridge.
Anu-sevā, f. waiting on, attendance, service.
An-ūdara (for *an-udara*), without a belly.
Anṛita-deva; add—having false gods.
Antar-anga; add—(am), n. an inner part (of the body); the heart.
Antar-giri, among hills or mountains.
Antargirya, ās, m. pl. dwellers among hills.
Antar-hatya, ind. having struck in the middle.
Antar-han, cl. 2. P. *-hanti*, &c., to strike in the middle.
Ante-sad or *ante-shada*, as, m. a pupil.
Anniya, Nom. P. *anniyati*, &c., Ved. to desire food.
Anniyat, am, antī, at, desiring food.
Anyathaya, Nom. P. (fr. *anyathā*), *anyathayati*, &c., to change, alter.
Anyā-dṛiksha; for '*anya-dṛiś*, *anya-dṛiśa*' read *anyā-d*.
Anvak; add—behind, from behind.
Apa-jya, as, ā, am, loosened from the bow-string.
Apa-jvara, as, ā, am, free from fever.
Apa-tushāra, as, ā, am, free from frost or mist.
Apatushāra-tā, f. absence of mist, departure of frost.
Apa-nidra; add—wide awake, expanded, blooming (said of a flower, see *nidrā*).
Apa-nidhi, īs, īs, ī, treasureless, poor.
Apa-bhāshana, as, m. one who speaks a barbarous language (other than Sanskrit).

Apa-mārga, *as*, m. (fr. *apa-mr̥ṣi*), wiping off, cleaning, removing.

Apa-ṛakta; add—disaffected.

Apa-rañj, Pass. *-rañjate*, to become disaffected.

Apara-vaktrā, f., p. 51, read *apara-vaktra*, *am*, n.

Apa-rusha, f., f., free from anger.

Aparokshaya; add—to have ocular proof of.

Apantu; add—(us), m. improper season, unusual time.

Apa-sūla, *as*, ā, *am*, spearless, having no spear.

Apa-śruti, *is*, *is*, f., from which the ear is turned away, unpleasant to hear.

Apa-sphur; for 'ūs, ūs, ūs' read *ūr*, *ūr*, *ūr*.

Apa-smaya, *as*, ā, *am*, free from pride or haughtiness.

Apa-harta, *as*, m. = *apa-hartri*, one who takes away, a destroyer.

Apa-hasta; add—*as*, m. the back of the hand (= *hasta-prishṭha*).

Apa-hastaya; add—to drive away (with the back of the hand).

Apā-kṛiti; add—evil conduct.

Apāntara-tamas (*apa-an*), ās, m., N. of an ancient sage (identified with Kṛishṇa-dvaipāyana).

1. *a-pāra*; correct thus—not the opposite bank, this side of a river, the near bank.

Apa-ṛittaka, *as*, ā, *am*, running away, fugitive.

Api-dhāna; add—a bolt, bar, lock.

Api-vat. See rt. 2. *vat*: [cf. *sv-api-vāta*.]

Apobdha, *as*, ā, *am*, bound.

Apombhana, *am*, n. binding, a bond, fetter.

A-prātrūpya, *am*, n. dissimilarity.

2. *abja*, Nom. P. *abjati*, &c., to become a lotus flower.

Abhi-kehatti; add—one who carves food, a host.

Abhi-grīdhna, *as*, ā, *am*, eagerly desiring, greedy for.

Abhi-devana, *am*, n. a gambling-table, dice-table.

Abhi-pāla, *as*, m. a protector, watcher.

Abhi-pālana, *am*, n. protection, watching.

Abhi-pradharsha, *am*, n. assault, ill-treatment.

Abhi-praveśa, *as*, m. entering, entrance.

Abhi-mārutam, ind. against the wind.

Abhi-mukha; add—face to face, opposed to.

Abhi-mukhaya, Nom. P. *-mukhayati*, &c., to face, encounter.

Abhi-yajña-gāthā, p. 66, to be erased.

Abhi-rāma; add—(as), m. pleasure, pleasure in.

Abhi-sañjñita, *as*, ā, *am*, called, named.

Abhi-sara; add—an assailant.

Abhy-ākarsa; add—putting on clothes, dressing.

Abhy-ucchraya, *as*, m. height.

Abhyucchraya-vat, ān, *atī*, *at*, high, lofty.

Amata-parārtha-tā, f. the having an unacceptable second meaning.

A-mānusha; add—(as, ā, *am*), destitute of men.

A-mīnat; add—not failing.

Amū-driksha; for 'ā' read *i*.

Ambarishaka, *as*, m. = *ambarisha*, a frying-pan.

Ambuja; insert—(am), n. before 'a lotus,' &c.

Ambu-muc, k, m. 'water-discharger,' a cloud.

A-yudhrin to be erased.

A-yuza; add—undivided, strong; free from destruction, (Sāy. = *marāṇa-rahita*).

A-yuvarin, *i*, *ini*, *i*, Ved. (according to B. R.) not dying in youth; [cf. *yuva-mārin*.]

Argheya, *as*, ā, *am*, = *arghya*, having a fixed price, valuable.

Arnasa, *as*, ā, *am*, Ved. watery, full of water, (Sāy. = *udaka-vat*); floating, billowy (according to B. R.).

Artu = *pitu*, a season.

Arthāntara-nyāsa; add—transition to another matter or subject, the turning aside from a narrative to introduce a moral reflection, &c.

Arthāpatti; add—a disjunctive hypothetical syllogism.

Artha-nāri, Siva and Pārvaṭi conjoined.

Armake, doubtful and probably to be erased, B. R.

Arvan; read *arvat* or *arvan*.

Arvāktana, *as*, ā or *i*, *am*, being on this side, not reaching to the other side.

Arhat; after 'a Buddha' add—who is still a candidate for Nirvāṇa.

Alambusha; for 'vomiting' read a kind of plant (= *chardana*).

Alābhu; add—(u), n. the fruit of the Alābu.

Ava-kilaka, *as*, m. a peg, nail.

Ava-cūlaka; for 'as, m.' read *am*, n.

Ava-jit, *is*, f. conquering, conquest.

Ava-dola, *as*, m. shaking, swinging.

Ava-dyat, *an*, *atī*, *at*, breaking off.

Avana; add—(as, *i*, *am*), protecting, sheltering, a protector.

Ava-pha to be erased, B. R.

Ava-moṭana; add—a place of abode.

Avara-silā to be erased, B. R.

Ava-ropana; add—the act of planting (trees).

A-varsha; for 'as, m.' read *am*, n.

Ava-lekha, f. drawing, painting.

Ava-lopa, *as*, m. breaking off, destruction.

Ava-sarpin; add—descending gradually; the Jaina *Ava-sarpin* is a 'descending cycle' divided into six stages, (viz. good-good, good, good-bad, bad-good, bad, bad-bad.)

Ava-sayaka, *as*, *ikā*, *am*, destructive, fatal, deadly.

Ava-seṣana; add—bathing; strewing, scattering.

Ava-seya; add—to be accomplished; to be ascertained.

Ava-skanda; erase—'a camp.'

Ava-hārika, *am*, n. spoil, booty, plunder.

A-vyavastha, *as*, ā, *am*, irregular, without rule.

A-vyākṛita; add—undeveloped, unexpanded.

A-vyutpanna; add—undervived.

A-sankya, *as*, ā, *am*, not to be feared or doubted.

Asanin, *i*, *ini*, *i*, having a thunderbolt.

A-sloṇa; read *a-sloṇa* [cf. *sloṇa*, *sroṇa*].

Aśva-shangava; correct thus—*aśva-shadgava*.

Aśva-sukti; read—*aśva-suktin*, *i*, m.

2. *aśti*; for 'rt. 1. *as*' read rt. 1. *aś*.

3. *aśhī*, *is*, f. (fr. rt. 2. *as*), seed (= *aśhī*).

A-sakta; add—uninterrupted; (am), ind. uninterruptedly.

A-sasṭivas; for 'as' read *at*.

A-sāra; under (am), n. add—chaff.

Asi-riddhita, *as*, ā, *am*, increased or extended by the sword (= *khadga-balena riddhim prāpita*).

Asthī-danta-maya, *as*, *i*, *am*, made of bone or of ivory, (Manu V. 121.)

A-srāma; add—not withered (Ved.).

Ahan-karapa, *am*, n. = *ahan-kāra*.

Ahan; for 'and ahan' read—*ahan*, which is the proper form of the Nominative.

Ahar-dala, mid-day.

Ahas-triyāma, *am*, n. day and night.

Ā-kekara, *as*, *i*, *am*, slightly looking askance.

Āngārīka, *as*, m. one having to do with charcoal, a charcoal-burner.

Ā-car; add—to examine (a witness).

Ānjana; add—(as, *i*, *am*), having the colour of ointment.

Ādambara; add—noise, din; bombastical language; tumult, confusion.

Ātma-santāna, *as*, m. 'own offspring,' a son.

2. *āda* or *ādaka*, *as*, ā, *am* (fr. rt. *ud*), eating (at the end of comps.).

1. *ādāya* to be erased.

Ādāra-bimbī to be erased.

Ā-dīpaka, *as*, m. one who sets fire to anything, an incendiary.

Ādhidāivika; add—proceeding from the influence of the atmosphere or planets, proceeding from divine or supernatural agencies.

Ādhina = *nadhina*, depending on (with loc.).

Ādhyātmika; add—proceeding from bodily or mental causes within one's self.

Āparapakṣhiya (fr. *apara-pakṣha*), belonging or relating to the second half of a month.

Āptor-yāma, *as*, m. = *aptor-yāma*, q. v.

Āpvan to be erased.

Āpsarasa, *as*, *i*, *am*, coming from an Apsaras.

Ā-phalaka, a fence made of planks, palisade.

Ābdam (ā-ab^o), ind. for a whole year.

Ā-bharita, *as*, ā, *am*, ornamented, adorned.

Āmisha; add—prey.

Āmisha-tā, f. the being a prey.

Ā-mṛis; add—Pass. *mṛisgate*, to be devoured or eaten (= *bhakṣhyate*, Raghu-v. V. 9).

Ā-rata; add—(am), n. a kind of coitus.

Ā-rcēin, *i*, *ini*, *i*, emptying.

Ā-rodha, *as*, m. a siege, blockade.

Ārjavin, *i*, *ini*, *i* (fr. *ārjava*), having honesty, upright, honest, straightforward.

Ārjika; 'milk' to be erased.

Ā-varjana, *am*, n. victory, conquest (= *jaya*).

Ā-vigna; add—*as*, ā, *am* (fr. *ā-vij*), terrified.

Āvir-maṇḍala, *as*, ā, *am*, manifesting the form of a circle.

Ā-vedha, *as*, m. (fr. *ā-ryadh*), shaking about.

Āsir; for 'is' read *ir*.

Āśishṭha, *as*, ā, *am* (superl. of *āśu*), quickest.

Āśiyas, ān, *aśi*, *as* (compar. of *āśu*), quicker.

Āśtāmika, *as*, *i*, *am*, taught in the eighth book (of Pāṇini).

Ā-samṛiteḥ, ind. till the end of the world, as long as the course of this world lasts.

Āśidhāra, *am*, n. (fr. *āśi-dhārā*), scil. *vratam*, a vow as difficult as standing on the edge of a sword.

Āsura; under (i), f. add—an epithet of *buddhi* in the Sāṅkhya philosophy.

Āhankārika, *as*, *i*, *am* (fr. *ahan-kāra*), belonging or relating to *Āhankāra*.

Ākṣu-sākāṣa; for 'kind' read field.

Idā; add—N. of a particular artery on the left side of the body.

Indi-vara; add—(as), m. a bee [cf. *indin-dīra*].

Indra-gopa; to (as), m. add—a fire-fly.

Indra-putrā; correct thus—'having Indra for a son,' i. e. the mother of Indra.

Indra-maha; add—(according to a commentator) a feast in honour of Indra [cf. *maha*].

Ibhya-tilvata; read *ibhya-tilvita*.

Irvārūka to be erased, B. R. [cf. *mṛigervārūka*].

Iksha, *as*, ā, *am*, looking [cf. *tiryag-iksha*]; an opening, hole, mesh, (in *kṣudrēksha*, having small meshes.)

Inkhana, *am*, n. shaking about, swinging.

Ijivas; for 'as' read *at*.

Ira, *as*, m. the wind. — *Ira-ja* or *ira-putra*, *as*, m. 'son of the wind,' Hanu-mat.

Iraṇa; add—(am), n. the act of publishing, proclaiming.

Uc-chotha (*ud-s^o*), *as*, m. (fr. rt. *svi* with *ud*), swelling, intumescence.

Uc-chvasita; add—unfastened, untied.

Uc-chvāsita; add—raised, lifted up.

Ujjh; add—to let out, discharge (water), emit.

Uñcha; add—also *as*, m.

Uñ-ādī, a class of Kṛit affixes beginning with *uñ*.

Utkāca; add—hairless; full-blown.

Utkulakāsana; add—sitting with the legs bent underneath.

Uttāna-pāṇi-dvaya, *as*, ā, *am*, having the two hands with the concave of the palms turned upwards.

Uttāyi-tea, *am*, n. effort, energy, activity.

Ut-thāyin; add—exerting one's self, active.

Ut-prabāla, *as*, ā, *am*, shooting out fresh foliage.

Ut-sarpinī; add—'ascending scale,' divided into six stages (beginning with bad-bad, and rising upwards in the reverse order to *ava-sarpinī*, q. v., col. 2).

Ut-srotas, ās, ās, *as*, having the flow of life or current of nutriment upwards (opposed to *arvāk-srotas*, q. v.).

Udāśaya (°*da-ās*), *as*, *am*, m. n. a lake, tank.

Ud-gāra; add—swelling, heaving [cf. *sāgarot-gāra*].

Ud-dīpaka; add—(as), m. a kind of bird.

Ud-dharma, *as*, m. an erroneous doctrine, heresy.

Ud-bhāvana, *am*, n. the act of raising up, elevation.

Udya, *as*, ā, *am* (fr. rt. *vad*), to be spoken, (*udya*, 'a river,' is incorrect for *uddhya*.)

Ud-yamita, *as*, ā, *am*, excited, instigated.

Ud-vij; for 'vejitum' read *vijitum*.
Un-nahana, as, ā, am, unfettered, unrestrained.
Un-nāmāta, as, ā, am, raised up.
Un-nāha; add—excess; unbridled conduct.
Un-majjana; add—(am), n. the act of emerging.
Un-mari, is, m. a jewel found on the surface of the ground (= *bahih-prakaṭa*).
Upa-krānta, as, ā, am, previously mentioned.
Upa-gāna, am, n. an accompanying song.
Upa-geya; add—(am), n. a song.
Upa-śarika, as, ā, am, serviceable, useful.
Upa-śarṇa, as, ā, am, attended; deceived (= *rañcita*).
Upa-śchanda, as, m. an implement, instrument.
Upa-janam, ind. near the people.
Upa-tirtha, am, n. steps leading down to a river.
Upa-duh, -dhuk, m. a milk-pail.
Upa-deśa; add—a name, title.
Upa-doha; correct thus—a milk-pail.
Upa-dohana, a milk-pail.
Upa-dhi; add—support.
Upa-pada; for 'as, m.' read *am*, n.; and after 'in a compound' add—but not in a *Bahu-vrīhi*.
Upa-bandha; add—a bond, rope, cord.
Upa-majjana, am, n. ablution, bathing, a bath.
Upa-mantrin; add—(i), m. a subordinate counsellor.
Upa-māt, Ved. = *upa-mit*.
Upa-mitra, am, n. a secondary or inferior friend.
Upa-mekhalam, ind. about or on the slopes or sides (of a mountain).
Upa-yat, an, aī, at (fr. *upe*), flowing into, going near, approaching, tributary (as a river).
Upa-yoga; add—engagement, compact, agreement.
Upa-vrajam, ind. near a cattle pen.
Upa-salya; add—neighbouring district, environs.
Upa-savgraha; add—a pillow, cushion, mattress.
Upa-sikta, as, ā, am, sprinkled with.
Upa-sima, ind. near the boundary (of a field).
Upa-seka, as, m. sprinkling upon, infusion.
Upa-hārya, as, ā, am, to be presented or offered; (am), n. an offering, oblation.
Upa-hita; add—good in a secondary degree, somewhat good; (am), n. a secondary good.
Upa-śirṇa, as, ā, am, deceived.
Upa-nayana, am, n. the act of leading or conducting home.
Upa-rata; add—ceasing, turning back, returning.
Upa-sad (*upa-ā*), cl. I. P. -*śidati*, &c., to approach, walk along.
Uraś-kṛi or *urasi kṛi*, cl. 8. P. -*karoti*, &c., to appropriate, make one's own.
Urāṇa, as, ā, am, Ved. making broad, (Sāy. = *urn-kureṇa*).
Urasi; add—according to some, more properly derived fr. *uru* + *rt. i. as*, to pervade, and meaning originally 'widely-spreading'.
Ulūki, f. an owl.
Ullāsa; add—increase, growth.
Uśij; add—charming, beautiful, handsome.
Rijisha; add—viscid, unctuous.
Rijead; for 'an' read *an*.
Rita-jur; for 'ur' read *ūr*.
Riddhita, as, ā, am, made to prosper, prospered.
Eka-tāla, as, ā, am, having a single palm tree.
Edi, f. a female sheep, ewe.
Epāṇka (*epa-an*), as, m. 'deer-marked,' the moon. — *Epāṇka-maṇi*, is, m. the moon-gem [cf. *candra-kūṇṭa*].
Aikagunya, am, n. (fr. *eka-guṇa*), the value of a single unit, simple unity (opposed to *dvaitagunya*).
Ādamparya, am, n. (fr. *idam + para*), 'the state of being devoted to this alone,' main or only object, chief end.
Āindanila, as, ī, am (fr. *indra-nīla*), made of sapphire.
Āśya, am, n. (fr. *īśa*), supremacy, power.
Otsuryan (*ā-ut*), ind. until the sun rises.
Ośhika-jāha; for 'ear' read *lips*.
Aurmileya, as, m. a metonymic from *Ūrmilā*.

Aurvara, as, ī, am (fr. *urvarā*), belonging to the earth, coming from the ground.
Kaṭ-phala. See under *kaṭu*, p. 196, col. 1.
Kaṇṭa. See under *kaṇṭaka*; (these words are thought by some to be for original *karṇta*, *karn-taka*, fr. *rt. 2. kṛi*, to cut.)
Kamaṇḍalu; in Ved. a form *kamaṇḍalū*, ūs, f. is allowed, (Pāṇ. IV. 1, 71.)
Kamala-nābha, as, m. 'lotus-navel,' epithet of Vishnu.
Karna-srotas, as, n. 'ear-flow,' the wax of the ear.
Kalahat, an, anti, at (fr. a Nom. *kalaha*), quarreling.
Kavayitri = *kavi*, (Kumāra-s. II. 17, Malli-nātha.)
Kastira; said to be connected with *rt. 1. kās* for *kās*, to shine.
Kāṇabhujā, as, ī, am, composed by Kāṇa-bhuj, i. e. Kāṇāda.
Kādrava, as, ī, am (fr. *kadru*), dark-yellow, of a reddish-brown colour.
Kānishṭhya, am, n. (fr. *kanishṭha*), the place or position of the youngest (opposed to *jyaishṭhya*), juniority.
Kāma-tāta, as, m. epithet of Śiva [cf. *kāma-pāla*].
Kāmākhyā; add—a district in Assam sacred to Durgā.
Kāya-daṇḍa, as, m. command over the body, control of the actions.
Kāru; for '(as)' read (*us*).
Kāla-pūga; transfer under 2. *kāla*, and correct thus—a quantity or length of time, a long time.
Kāshṭha-loshṭa-maya, as, ī, am, made of wood and clay.
Kiñcānya, am, n. (fr. *kinčana*, 'something'), possession, property.
Kin-tā, f. 'the state of whom?' any despicable state or condition, contemptibleness; *kintayā*, with meanness, contemptibly.
Kin-deva, as, m. a demi-god [cf. *kin-nara*].
Kim-prabhu, us, m. a bad master.
Kim-bhṛitya, as, m. a bad servant.
Kim-mantrin, ī, m. a bad minister.
Kirita; add—(as), m. a merchant, trader.
Kirshi-ja, as, m. a son, (Raghu-v. XV. 15.)
Ku-tantri, is or ī, f. a tail.
Kula, am, n.; add—(with Śaktas), epithet of Śakti and of the rites observed in her worship [cf. *kaula*].
Kula-dharma; add—the observances of the Kaulas.
Kula-mārga; add—the doctrine of the Kaulas.
Kula-vartman, a, n. the doctrine of the Kaulas.
Kavid, ind. where? where at all? (Sāy.) often, frequently.
Kūṛāla, as, ā, am, having a beard, bearded.
Kṛitārthayat, an, anti, at, making successful.
Kṛimi-ja, am, n.; add—silk.
Keli-kila; add—(as, ā, am), wanton, arrogant.
Kaimutika-nyāya, as, m. the rule of 'how much more' or a *fortiori*.
Koṭi, is, f. a point or side in an argument.
Kaulya; add—(am), n. noble origin, good family.
1. kauśika; add—(am), n. a silk garment.
Knopana, as, ī, am (fr. *Caus*, of *rt. knūy*), wetting, moistening.
Kṛakāṭa; under 'as, m.' add—a particular musical instrument; N. of a hell.
Kṛāṇā, ind. (according to B. R. inst. of *kṛāṇa*, 'desire, eagerness,' and probably from a form *krā* = *rt. 1. kṛi*). Ved. willingly, gladly.
Kshira-kharjūra, *kshiriki*; for 'Datura' read *Date*.
Kshetra-saṃhitā, f. any work on geometry.
Kshepiya, Nom. A. *kshēpāyate*, &c., to revile.
Kshepāyamaṇa, as, ā, am, abusing, reviling.
Kshvelana, am, n. the act of playing, sport, jest.
Kshveli, is, f. sport, jest.
Khaṇḍa-kārya, am, n.; add—a partial or minor poem (i. e. one not on any heroic or sacred subject, and having only one topic).

Kharju; for 'datura' read *date*.
Khalakhalāya, Nom. A. *khalakhalāyate*, to act knavishly.
Khalāya, Nom. A. *khalāyate*, to act roguishly.
Khoraka, as, m. a disease of the foot.
Gajin, ī, inī, f. riding on an elephant.
Gatī, f. = *gati*, going, (in Rāmāyaṇa VII. 31, 41, explained by the commentator as a Vedic lengthening of the final.)
Gatvara; for 'ā' read *i*.
Gadī, is, f. speaking, speech.
Gamaka; add—making clear or intelligible.
Garuḍa; Aruṇa is the elder (not 'younger') brother, and Garuḍāgraja should be translated 'elder brother of Garuḍa'.
Gavāśira; the base should rather be *gavāśir*, Nom. case masc. fem. *gavāśir*.
Gāla; add—(as, ī, am), produced in or from the throat, guttural.
Guṇa-yoga, as, m. the application of the secondary sense of a word.
Guṇa-vṛitti; for 'essential' read unessential: add—the secondary force of a word.
Guṇāya, Nom. A. *guṇāyate*, &c., to appear like virtues, become merits or good qualities.
Gunin; add—having a string or cord.
2. gup; add—cl. I. P. *gopāyati*.
Guru-mat; add—(ati), f. a pregnant woman.
Guru-artha, as, m.; add—one who seeks to provide a maintenance for his Guru.
Griṣṭi; under 'is, m.' add—a proper N.
Go-daryā, f. seeking pasturage or food like a cow.
Go-śarin; add—one who seeks his nourishment like a cow, seeking food with the mouth, (see *mriga-śarin*.)
Gopāya, Nom. A. *gopāyate*, to act like a herdsman.
Go-yajia; add—a sacrifice in honour of a cow.
Gauṇya; add—the being a merit, excellence; (as), m. merit, excellence:
1. gras; add—to neglect, (according to Kullūka on *Manu* VIII. 43. *graset* = *upeksheta*.)
Grāmatikā, f. (fr. *grāma*), a wretched village.
Ghaṭotakā means 'bald as a jar'.
Ghaṇṭa; probably for *hantra* as *daṇḍa* for *dantra*.
Cukra-tuṇḍa, as, m. a kind of fish (= *nalu-mina*).
Cukhvas, ān, m. an abbreviated perf. part., (according to Sāy. on *Rig-veda* II. 14, 4. either fr. *rt. caksh* or *rt. kham*, perhaps 'one who has displayed,' 'displaying,' according to B. R. perhaps 'stretching out'.)
Cavitaṅga-tva; add—the attainment of some peculiar quality or use.
2. cārya, am, n. (fr. *cara* or *cāra*), spying out, espionage, information brought by spies.
Ciccika, as, m. (onomatopoeitic), Ved. a kind of bird.
Cira-rātra, (according to Halāyudha I. 108) as, m.
Cūḍaya, Nom. P. *cūḍayati*, &c., to make anything (acc.) into a Cūḍa or top-knot.
Cūlikā, f.; add—the hinting of a matter or event by those behind the curtain (in the drama).
Caṭṭeya, as, ī, am (fr. *śela*), made of cloth.
Corāyita, as, ā, am (fr. a Nom. *corāya*), acted like a thief, playing the thief.
Channa; add—(am), n. a covering; the trap-pings (of an elephant).
Chalita-rāma; for 'as, m.' read *am*, n.
Jaḍaya, Nom. P. *jaḍayati*, &c., to make apathetic, make motionless or lifeless.
Jaḍātmaḥ, as, ā, am, or *jaḍātman* (*ḥḍa-ād*), ā, ā, a, insensible, void of sensation, calm, placid, cool (said of the moon).
Jani or *jani*; add—cf. Gr. *γυνή*.
Jala-sarkarā, f. 'water-gravel,' hail.
Jāti, f. a kind of jasmine.
Jālandhara, as, m. = *jalan-dhara*, N. of an Asura.
Jrībh or *jṛimbh*; add—to unbend or unstring a bow.

Jyotirmilin, probably for *jyotirmilin*.

Jvar; add—connected with rt. *jval*.

Jvalat; add—(an), m. fire, flame.

Jhaska-ketana; add—the sea.

Tikā, in *svarga-grāma-tikā-vilūṭhāna*, to be erased, (see *grāmātikā*, p. 1183.)

Tafāghāta (°*ta-agh*°), as, m. = *vapra-kriḍā*, the butting of elephants against banks, &c.

3. *tan*; add—to manifest, display, exhibit, show, put forth (energy &c.), make.

Tanu-madhya, am, n. middle of body, waist.

Tapar-loka = *tapo-loka*.

Tamo-gu to be erased.

Tarunaya, Nom. P. *tarunayati*, to make fresh.

Tala-vāraṇa = *tala-tra*.

Tāmyat; add—becoming distressed, becoming attenuated.

Tāvat; add—just a little.

Tiryak-srotas, for 'hurrying' read having.

Tulita; add—lifted up.

Tulyakulya, as, ā, am, belonging to the same family.

Trināvarta; add—N. of a demon killed by the infant Kṛishṇa.

Triśha, to be connected with rt. 1. *trish*; add—(originally) dry.

Tokāya, Nom. P. *tokāyati*, to be like a new-born child.

Taurangika, as, m. a horseman.

Tyājana, am, n. the act of abandonment, renunciation.

Tri-saraka, am, n. the aggregate of three spirituous liquors; drinking spirituous liquors.

Danḍa; add—probably for original *dantra*, 'the instrument of restraining.'

Danḍa-vāḍike, n. du. in *pārushye danḍa-vāḍike*, the two kinds of assault, i. e. blows and abuse.

Dadāśvas; for 'vas' read *vat*.

Dadivas; for 'vas' read *vat*.

Dadrīśvas; for 'vas' read *vat*.

Dandhvana, as, m. (fr. Intens. of rt. 2. *dhvan*), 'sounding very much,' a kind of reed or cane.

Dariman (fr. rt. *drī*), Ved. destruction.

Dāra; the meaning 'a ploughed field' to be erased; the words printed *ekake dāre* in Manu IX. 38. should be *eka-kedāre*, (see *kedāra*.)

Dālana; for 'am, n.' read *as, m.*

Dāśvas; for 'vas' read *vat*.

Dugdha-banīhaka; correct thus—as, m. the plying of milk.

Dur-adhi; add—(is), m. anxious thought, distress of mind.

Dur-upasada, as, ā, am, difficult of approach.

Daurhridinī, f. = *daurhridinī*, a pregnant woman.

Dravya; add—(one of the Padārthas or categories in grammar), a word which is the name of a single object as distinguished from a Jāti or class.

Draupadeya; for 'patronymic' read metro-nymic.

Dvairūpya, am, n. (fr. *dvi-rūpa*), duality of form, double appearance.

Dhanuh-kāṇḍa, *dhanush-kāṇḍa*; these would be better written *dhanush-kāṇḍa*, *dhanush-khāṇḍa*, (see Pāṇ. VIII. 3. 45.)

Dhuna; add—(am), n. one million billions.

2. *dhevan*; add—Pass. *dhevanate*, to be implied or signified.

Nakshatra; the order of the Nakshatras is differently given, but the following is the most usual: 1. Aśvinī; 2. Bharanī; 3. Kṛittikā; 4. Rohiṇī; 5. Mṛiga-Siras; 6. Ārdrā; 7. Punar-vasū; 8. Pushya; 9. Āśleshā; 10. Maghā; 11. Pūrva-Phalgunī; 12. Uttara-Phalgunī; 13. Hasta; 14. Citrā; 15. Svātī; 16. Viśākhā; 17. Anurādhā; 18. Jyeshthā; 19. Mūla; 20. Pūrvāshādhā; 21. Uttaraśādhā; 22. Abhijit; 23. Śravaṇa; 24. Śra-vaishthā or Dhanishthā; 25. Sata-bhishaj; 26. Pūrvā-Bhādrapadā; 27. Uttara-Bhādrapadā; 28. Revatī; sometimes the twenty-second, Abhijit, is omitted, a sidereal revolution of the moon being accomplished in little more than twenty-seven days.

Nara; in col. 2, line 3, read, the waters are called Nārā or Nārāḥ.

Nartaka; add—am, n. a kind of mythical weapon.

Narma-garbha; add—the action of the amorous hero in concealment.

Nalopakhyaṇa; read *Nalopākhyāna*.

Nāra; add—proceeding from Nara or the supreme Spirit.

Nikasha = *nikasha*, the touchstone.

Ni-gup, cl. I. P. -*gopīyati*, -*gopitum*, to conceal.

Ni-meshana; add—(am), n. the closing of the eyes.

Nirayin, ī, m. an inhabitant of hell.

Nir-ākṛanda; add—having no friend or protector, affording no refuge or protection.

Nir-āyati, is, is, ī, one who has no future, one whose end is at hand, soon to be destroyed.

Nir-oshṭhya, am, n. a verse containing no labial letter.

Nir-mārshī, is, f., N. of the wife of Duḥsaha.

Ni-lāyana, am, n. the act of hiding one's self.

Ni-sheva; add—(as), m. honouring, honour, worship, respect, esteem.

Nishpāta, as, m. rapid stroke or dash.

Nis-taksh; add—to carve out; to cut up, wound (by insults &c.).

Nis-tap, cl. I. P. -*tapati*, &c., to melt gold &c. repeatedly, (s is changed to sh, unless repeated action is intended, see *nish-tap*.)

Ni-sva, as, ā, am, without soul or spirit, spiritless, weak.

Nitha; after 'subterfuge' insert (am), n. a hymn.

Ni-rāga, as, ā, am (fr. *nis-rāgā*), without colour, colourless; without feeling or emotion, emotionless.

4. *nu*; add—(Ved. cl. I. A. *navate*).

Nutti, is, f. (fr. rt. 1. *nuḍ*), repelling, removal.

Naiḥāra, as, ā, am (fr. *ni-hāra*), produced by fog or mist or dew; misty, dewy.

Ny-aj, cl. I. A. -*ejate*, &c., to tremble, quake with fear.

Pankaya, Nom. P. *pankayati*, -*yitum*, to make muddy, bemire.

Paṇayitri, tā, trī, trī, one who buys, a purchaser.

Para; (at the end of comps.) sometimes to be translated by 'another word, another equivalent expression,' e. g. *jīva-sābdo mahat-paraḥ*, the word *jīva* is an equivalent expression or another word for *mahat*.

Parānganā (°*ra-an*°), f. the wife of another, a wife.

Parā-marśaka referring to something (before mentioned).

Parā-sedha, as, m. (fr. rt. 2. *sīdh* with *para*; cf. 2. *sedha*), restraint, confinement, imprisonment.

Parī-khaṇḍana, am, n. annihilating, humiliating.

Pari-jval, cl. I. P. -*jvalati*, &c., to shine very brightly, glow.

Parimandala-tā, whirling about or round.

Parimandalita, as, ā, am, whirled round.

Parilolita, as, ā, am, shaken about, tossed about.

2. *pari-vāsa*, as, m. fragrance, perfume.

Pari-sāntv, cl. 10. P. A. -*sāntvayati*, -*te*, &c., to console, comfort, soothe, conciliate.

Pari-śhikta, as, ā, am, sprinkled about, diffused.

Pari-hri; add—to take away, remove.

Paripṣu; add—desirous of ascertaining.

2. *parsha*, as, ā, am, = *parusha*, keen, piercing (said of the wind).

Paramārthya, am, n. (fr. *paramārtha*), the complete truth.

Pitri-mātrvartha (°*tri-ar*°), as, m. one who seeks to provide a maintenance for his father and mother.

Pitri-sadman, a, n. the abode of the Pitṛis, a cemetery.

Pisangita, as, ā, am, made brown or red, embrowned, reddened.

Piḍa-bhāj; possessing marks of pressure or wavy indentations.

Piyūsha-bhānu, as, m. the moon.

Punar-bālya, am, n. second childhood.

Pātana, as, m. a kind of evil spirit; [cf. *pātana*]

Pūrna-mukha; add—a kind of bird.

Pūrin; add—(ī), m. a particular Jaina saint.

Prithū-kṛi, cl. 8. P. -*karoti*, &c., to expand, extend, enlarge, spread out.

Paṭimaha-siddhānta. See *siddhānta*.

Pra-grahin, ī, īṣi, ī, taking the reins.

Pra-ghosha, as, m. noise, din, clamour; N. of a son of Kṛishṇa.

Pra-jvālā, f. a flame, blazing up.

Pra-tapa, as, m. heat, the heat of the sun.

Pratapa-tra, am, n. 'protecting from heat,' a parasol, umbrella.

Pra-tara, as, ā, am, crossing over, going across by boat [cf. *dush-p*°, *su-p*°]; epithet of the joints in the vertebral column.

Pra-taraṇa, as, ī, am, crossing over; bringing forward, carrying on, furthering, promoting, increasing; (am), n. the act of crossing over, passing over by boat.

Pra-tarīṭri, tā, trī, trī, Ved. one who causes progress, bringing on, advancing, lengthening, a promoter, furtherer.

Prati-tarj, cl. I. P. -*tarjati*, &c., to menace, threaten, scold at; to challenge.

Prati-dantin = *prati-niṅa*.

Prati-nāḍi, ind. at every stream.

Prati-pādapam, ind. at every tree.

Prati-śrita, am, n. a protected place, shelter.

Prati-srotam, ind. = *prati-srotas*.

Praty-aya, as, m.; add—a grammatical affix or any suffix to roots forming derivatives.

Pratyaya-lopa, as, m. elision of a grammatical affix or suffix.

Pratyaya-svara, as, m. 'suffix accent,' an accent on a suffix or affix.

Praty-āvṛitti, is, f. turning back, return.

Praty-āhvaya, as, m. 'calling in reply,' an echo.

Pra-bhāvana; add—(fr. the Caus.), causing to come forth, creating; causing to prosper.

1. *pra-mā*; the *pra* of the Nāgarī type has broken off in the printing of part of the impression.

Pramāṇa-koṭi, is, f. the point in an argument which is regarded as actual proof.

Pra-mṛiḍa, as, ā, am (fr. rt. *mṛiḍ* with *pra*), favourable, gracious.

Pra-mosha, as, m. carrying off, plundering, robbery.

Pra-vivṛiksha, us, us, u, intending to pervade or embrace.

Pra-sakta; add—occurred, happened, taken place.

Prāṇé; the meaning is 'worshipping' when the nasal is retained throughout (e. g. inst. sing. du. *prāṇicā*, *prāṇbhyām*, Gram. 176. c).

Phit-sūtra, am, n., N. of certain Sūtras on accent by Śāntanava.

Bāstika, am, n. a quantity or herd of goats.

Bāhvaṭa, as, m., N. of an author.

Bukka-mahipati; for 'bhūpāta' read *bhūpati*.

Madhu-vana; after 'cuckoo' insert (am), n.

Madhyan-dina; for 'Pushpa-pārṇa' read *Push-pārṇa*.

Mantra-kusula; read *mantra-kusala*.

Mayūra-śitṛaka; for 'Varāha-Brahmaṇa' read Varāha-mihir's Vṛhat-saṃhitā.

Mahālikā, f. a female attendant in the women's apartments.

Mahākshauhinī (°*hā-ak*°), f. a thousand million billions.

Mahā-dhuna, ten million billions.

Mahā-hāhā, a hundred thousand billions.

Māsa; for 'sūrya-māsa' read *sūryā-māsa*.

Mitāksharā-siddhānta-sangraha; transfer 'as, ā, am), speaking with caution &c., to *mitā-tha-bhāshin*.

1. *mṛjī*; add—also cl. I. 3rd sing. *mārjati*, 2nd sing. Impv. A. *mārjasa*.

Yāvat; add—*itī yivat*, such is the meaning, just so far is the sense, (an expression used by commentators.)

Ranga-da; for 'paint' read substance.

Rāgin; for 'Rāginis' read Rāginis.

Ruṭta; add—(am), n. an exclamation used at a Sraddha.

Rorudat; the nom. case sing. masc. ought rather to be like that of the 3rd cl., in which case it must be *rorudat*.

Vatuka; for 'form' read youthful manifestation.

Vatsa; add—according to some, properly 'a yearling'; [cf. *saṃ-vat*, *saṃ-vatsara*.]

Vatsara; according to Uṇādi-s. III. 71. fr. rt. 6. *vas*, to abide.

Varga; after *ya-varga*, 'the semivowels,' add—*sa-varga*, the sibilants.

Varsha-dhara or *varsha-pa*, as, or *varsha-pati*, is, or *varsha-bhuji*, k, m. the ruler of a Varsha.

Varshā-hū, ūs, f., Ved. 'calling out or croaking in the rains,' a frog (= *varshā-bhū*).

Varshu, us, us, u, Ved. sprouting in the rains.

Varshtri, fā, trī, trī, Ved. one who rains, pouring down.

Varshman; add—(ā), m., Ved. height, the highest; the highest point, crown of the head.

Vala; to as, m., Ved. add—(according to B.R.) a cave, hollow; a covering.

Valaka, as, m. a covering, cover; (am), n. a procession, B.R.

Valabhikā, f, a particular poisonous insect.

Valayin; add—(i, inī, f), having a bracelet.

Valgulikā; add—a box, chest; a kind of bat.

Valguli, f. a kind of bat.

Vasitri, tā, trī, trī, one who has a strong will, independent.

Vasiman, ā, m. the supernatural power of bringing everything under one's own will.

Vashī, is, is, f (fr. rt. *vas*), Ved. wishing for, loving.

Vasati-druma, as, m. a tree suitable for lodging under.

Vasanta-tilaka; for 'as, am, m. n.' read *am*, ā, n. f.

Vasavāna, as, m. (fr. *vasu*), Ved. an owner or holder of property.

Vasūti, aya, as, m. pl., N. of a people.

Vasātiya, belonging to the *Vasātis*; (as), m. a king of the *Vasātis*.

Vastu, us, f., Ved. the becoming light or bright, dawning, dawn, early morning. (in these senses rather to be derived fr. rt. 3. *vas*, to shine.)

Vasnaya, Nom. P. *vasnayati*, &c., Ved. to expose for sale (B.R.); to desire wealth.

Vasnayat, an, anti, at, Ved. desiring riches, (Sāy. = *ghanam icchat*, Rīg-veda VI. 47. 21.)

Vahya-svan, ā, arī, a, or *vahye-śaya*, as, ā, am, Ved. lying in a palanquin; reclining on a couch; [cf. *talpa-svan*.]

3. *vā*, (according to B.R.) a Vedic form of rt. 1. *van* (generally found in the desideratives *vivāsatī*, *vivāsate*, &c., and usually with preposition *ā* prefixed; cf. *ā-vā*, p. 131), to wish to conciliate or win, (2. *vāta*, p. 902, may be referred to this rt.)

Vācāmyama-tva, am, n. taciturnity, silence.

Vāja; add—a race, struggle for a prize; a prize or reward of a race, reward of a contest; anything gained or won, reward, prize (in general); a race-horse (especially one driven in the chariots of military heroes and gods; in the preceding senses Ved.).

Vānī-vāda, as, ā, am, uttering words, talking, talkative; (as), m. a kind of bird.

Vāta-thudā; correct thus—*Vāta-hudā*, f.

Vāta-reṭaka, as, m. a gust of wind.

Vāta-skandha, as, m. one of the regions of the wind (of which there are seven); N. of a Rishi.

Vātāya, Nom. A. *vātāyate*, -yitum, to resemble the wind.

Vātāyamāna, as, ā, am, resembling the wind, quick as the wind.

Vātika; add—uttering windy or empty words; (as), m. a datterer.

Vāṭṭarya, am, n. instrumental music.

Vādyā; add—(as, ā, am), to be played on, to be sounded; (am), n. a musical instrument.

Vādhyasva, as, m. (fr. *vadhry-asva*), a patronymic.

Vāpikā, f. an oblong tank.

Vāmanaka, as, ā, am, = *vāmana*, dwarfish, a dwarf; (as), m. epithet of a man born under a particular constellation; N. of a mountain; (*ikā*), f., N. of one of the Mātṛis attending on Skanda; (am), n. the form of a dwarf; N. of a place of pilgrimage (called after Vishnu in his dwarf-incarnation).

Vāyu-skandha, as, m. one of the regions of the wind.

1. *vāra*; add—(ā), f. a harlot, prostitute.

Vāraṇa-sālā, f. a place for keeping elephants.

Vārīya, Nom. A. *vārīyate*, &c., to be like water.

Vārūpi; add—(is), f. spirituous liquor.

Vāry-okas, ās, ās, as, living in the water—probably (*ās*), f. a leech [cf. *jālaokas*].

Vārshala, as, i, am (fr. *vriśhala*), proper for a Sūdra; (am), n. the occupation of a Sūdra.

Vārshikya, as, ā, am (fr. *vārshika*), yearly, annual; (am), n. the rainy season.

Vāla; add—(probably only a later form of 2. *vāra*).

Vāsavi, is, m. (fr. *vāsava*), 'son of Indra,' Arjuna; the ape Bālina.

Vāsaveya, as, m. (fr. *vāsavi*), a metronymic of Vyāsa.

Vāsishtha-siddhānta; see *siddhānta*.

Vāstava, perhaps for *vāsura*.

Vāstu-vidhāna, am, n. house-building.

Vāhna, as, i, am (fr. *vahni*), relating to fire.

Vinśa; add—accompanied or increased by twenty; consisting of twenty parts; (am), n. twenty, a score.

Vī-kalpaka; add—as, m. one who divides or distributes; one who prepares or arranges.

2. *vī-kāra*, as, m. the syllable *vī*.

Vī-kutsā, f. violent abuse.

Vī-kṛīḍa, as, m. a play-ground; (ā), f. play, sport, jest.

Vī-klava; add—(am), n. confusion, perplexity.

Vī-klavita, am, n. a desponding speech.

Vī-kshara, as, ā, am, flowing away, pouring out; (as), m. the flowing away; N. of Vishnu; of an Asura.

Vī-gāma; in regard to the Vedic passage correct thus—*vī-gāman*, a, n.

2. *vī-graha*, as, ā, am, free from eclipse.

Vī-āra, as, ā, am, moving away from.

Vī-āraṇa; add—a spy.

Vī-āṭana, as, i, am, causing to go away, ruining, destroying.

Vī-āṭitā, as, ā, am, doubted about, questioned.

Vī-āntana, am, n. thinking about; discernment.

Vī-āntā, f. thought, regard, care, anxiety.

Vī-āntin, i, inī, i, having no top-knot.

Vī-ārit, t, f., Ved. loosing, releasing, B.R., (Sāy. = *vimukta*).

Vī-āṭika, as, m. a particular bird.

Vī-jaya; add—(as, ā, am), conquering, victorious.

Vī-jesha, as, m., Ved. victory, conquest.

Vī-jesha-kṛit, t, t, t, Ved. causing victory.

Vī-jya, as, ā, am, unstrung; [cf. *sa-jya*.]

Vī-ḍambya, am, n. an object of derision.

Vīn-mūtra, am, n. (i.e. 3. *vish* + *mūtra*), feces and urine, (sometimes also e, neut. du.)

Vī-trishṇa, f. freedom from desire, absence of longing; excessive desire, violent longing for.

Vī-diśā; add—intermediate point of the compass.

Vī-dīpaka, as, m. a light, lamp, lantern.

Vīdyā-vrata, am, n. divine knowledge and religious vows; a particular religious observance.

Vīdyā-vrata-māta, as, m. (a Brāhman) who has completed his course of Vedic study and his religious observances.

Vī-dyota, as, ā, am, glittering, gleaming, sparkling; (as), m. glitter, gleam; a proper N.; (ā), f., N. of an Apsaras.

Vī-druma; add—in the first sense properly masc., though given neut. in the native lexicons, B.R.

Vīdvala, as, ā, am, Ved. clever, cunning, artful.

3. *vidh* (fr. rt. *vyadh*), piercing, penetrating (at the end of comp., cf. *hṛdaya-v*).

4. *vidh*, cl. 1. A. *vindhate*, &c., Ved. to be deprived of.

Vīdhura; according to B.R. fr. rt. 4. *vidh* above.

Vī-dhura, as, ā, am, without a pole or axle-peg.

Vī-dhūma, as, ā, am, free from smoke or vapour.

Vī-dhūma, as, ā, am, quite grey.

Vī-nishu, us, us, u, desirous of ruling or governing.

Vī-ninda, as, ā, am, censuring; (ā), f. abuse, slander.

Vī-nibarhuna, as, i, am, or *vī-nibarhīn*, i, inī, i, throwing down, dashing to pieces.

Vī-nībhāu, us, m. a particular kind of fighting.

Vī-nirmukti, is, f. freedom from, deliverance from.

Vī-nirmoksha, as, m. freedom from; exclusion from.

Vī-nivartana, am, n. the act of turning back, returning, return home; the coming to an end, cessation.

Vī-netra, as, m. an instructor, preceptor, teacher.

Vī-paribhrāṇa, as, m. complete failure, miscarriage; loss, ruin.

Vī-paryak, ind. inversely.

Vīpina; add—(as, ā, am), thick, dense.

Vīpīnāya, Nom. A. *vīpīnāyate*, &c., to resemble a wood, turn into a forest, be counted for a forest.

Vī-pīdam, ind. without injury, mercifully.

Vīpulaya, Nom. P. *vīpulayati*, to extend, enlarge.

Vī-prakarsha; add—dragging away, carrying off, removal; distant removal; a long interval (of time); difference, distinction, contrast.

Vī-praṇāsa, as, m. complete loss, total disappearance.

Vī-pratīpa, as, ā, am, quite contrary or opposite, obstinate, wilful, stubborn, hostile, unfriendly.

Vī-pratyaya, as, m. want of confidence.

Vī-pramāthin, i, inī, i, crushing or trampling to pieces, destroying.

Vī-pramoksha, as, m. the being free from, freedom or release from.

Vī-pramokshana, am, n. the act of liberating one's self from, liberation from.

2. *vī-pralāpa*, as, ā, am, free from talk or dispute.

Vī-pravāda, as, m. varying statement, disagreement.

Vī-prahāṇa, am, n. entire disappearance, total loss.

Vī-prekshana, am, n. the act of looking round.

2. *vī-plava*, as, ā, am, not having a vessel, without a ship.

Vī-bubbhūshā, f. wish to manifest one's self.

Vī-bubbhūshu, us, us, u, wishing to appear or manifest one's self.

Vī-bhañjanu, us, us, u, Ved. breaking to pieces, crushing, destroying, (Sāy. = *viseshena bhañjaka*, Rīg-veda IV. 17. 13.)

Vī-bhānu, us, us, u, Ved. shining forth, shining.

2. *vī-bhāva*, as, ā, am (fr. 2. *vī-bhā*), Ved. shining forth.

Vī-bhāsa, as, m., N. of one of the seven suns; of a deity.

Vī-bhīshā, f. desire of frightening, wish to alarm.

Vī-bhīman, ā, m. (perhaps) 'appearing in many forms,' epithet of Kṛishṇa.

Vībhūr-ast, i, m. 'thou art mighty,' a form of fire, B.R.

Vī-manyu; add—(us), m. excessive desire, eagerness (Ved.).

Vīmalaya, Nom. P. *vīmalayati*, &c., to make pure or clean, purify, cleanse.

1. *vī-māna*; add—(as, ā, am), without honour, dishonoured, disgraced.

Vī-mridh, t, m., Ved. an enemy, (according to Sāy. *vī-mridhaḥ* = *sangrāma-kāri*, Rīg-veda X. 152. 2.)

Vī-mṛśa, as, m. consideration, reflection, examination.

Vī-moka, as, m., Ved. unloosing, releasing, liberating.

ration, ending, completion; freedom from, release from.

Vi-moha, *as*, *m*, infatuation, bewilderment.

Vi-rātra, the passing away of night.

Vi-rāvāṇa, *as*, *i*, *am*, raising a cry or clamour.

2. *vi-ruj*, *k*, *f*, violent pain, severe sickness.

Vi-rūkṣa, *as*, *ā*, *am*, rough, harsh.

Vi-rēcaka, *as*, *ikā*, *am*, purgative, cathartic.

1. *vi-lāpana*, *as*, *i*, *am* (fr. the Caus. of *vi-lap*), causing to bewail; (*am*), *n*, the act of causing to lament; lamentation; (*as*), *m*, a proper N.

2. *vi-lāpana*, *as*, *i*, *am* (fr. the Caus. of *vi-lī*), causing to be dissolved, melting, &c.; causing to disappear, destroying; (*am*), *n*, dissolution, death;

Vīvarṣishu, *us*, *us*, *u* (fr. the Desid. of *rt. vṛish*), inclined or disposed to rain, about to rain.

Vi-vaha; add—*N*, of one of the seven winds.

Vivārayishu, *us*, *us*, *u* (fr. Desid. of Caus. of *rt. vṛi*), wishing to keep back, desirous of restraining.

Vivitsā, *f*, (fr. the Desid. of *rt. i. viḍ*), the wish to know or understand, desire of knowledge.

Vivitsu, *us*, *us*, *u*, wishing to know, desiring knowledge.

Vi-śakala, *as*, *ā*, *am*, broken to pieces, reduced to shreds and fragments.

Viśakali-kṛi, *cl*, *S*, *P*, *-karoti*, &c., to reduce to fragments, break to pieces, shatter.

Vi-śankya, *as*, *ā*, *am*, to be suspected, suspicious.

Viśana, *am*, *n*, the act of entering, entrance; penetration.

Vi-śoshin, *i*, *ipī*, *i*, drying up, becoming dry; drying, making dry.

Vi-śramaṇa, *am*, *n*, the act of reposing or taking rest after fatigue.

Viśaya-vāsin; add—one who dwells in any region or country, an inhabitant of a province.

Viśvūcina, *as*, *ā*, *am* (fr. *viśv-ānd*), going on all sides, all-pervading, extending everywhere, going asunder, (opposed to *samīcina*, *q. v.*)

Vi-saṃsarpin, *i*, *ipī*, *i*, moving about, becoming spread about or diffused.

Vi-sandārin, *i*, *ipī*, *i*, wandering about in all directions, straying.

Vi-sadrśā, *k*, *k*, *or* *vi-sadrśa*, *as*, *i*, *am*, unlike, dissimilar.

Vi-sargin, *i*, *ipī*, *i*, creating, producing; distributing, bestowing, giving.

Vi-sarman, *ā*, *ā*, *a* (fr. *vi-sri*), Ved. flowing away, transitory.

Vi-sphota; add—crashing, crash.

Vi-sphoṭana, *am*, *n*, a loud noise or crash.

Vi-sphoṭikā, *f*, a pustule, boil.

Vi-smāraka, *as*, *ikā*, *am*, causing to forget.

Vi-smārāṇa, *as*, *i*, *am*, causing to forget.

Vi-srava, *as*, *m*, a stream, flood, flow.

Vi-hartṛi; add—one who amuses himself.

2. *vi-harsha*, *as*, *ā*, *am*, joyless, mournful.

Vi-harya; add—to be invoked or invited, (in this sense fr. *hu* = *rt. hve*.)

Vihīṇa-tā, *f*, injury, hurt.

Vi-hīnsana, *am*, *n*, the act of injuring, injury.

Vi-hīṇā, *f*, injury, hurt.

Vi-hīnsa, *as*, *ā*, *am*, injurious, noxious, hurtful.

Virīṇa, *as*, *am*, *m*, *n*, the grass Andropogon Muricatus.

Viḷaya; correct—also *P. A. viḷayati*, *-te*, to make firm or strong, be strong.

Vṛita-eat; add—round; having suitable occupation.

Vṛiddha, *as*, *ā*, *am*, cut off, (see *1. vṛiddhi*.)

Vṛidhika, *as*, *m*, Ved. an increaser, prosperer.

Venavin, *i*, *inī*, *i* (fr. *veṇu*), having a flute or pipe (said of Siva).

Vepi-samhāra; add—'hair-binding,' (the name of the Drama, though connected by some with the seizing and unloosing of Draupadī's hair by Duṣṣāsana, rather refers to its being bound together again after the punishment of Duṣṣāsana.)

Veda; add—an expression for the number four.

Vedanā, *f*, pain, &c., (this may also be *am*, *n*.)

Vedas; under *as*, *n*, add—knowledge; (*Vedās*, *nom*, *m*, although given by some authorities is probably only *nom*, *pl* of *veda*.)

Vepa, *as*, *i*, *am*, swinging, moving, oscillating (Ved.); (*as*), *m*, trembling, quivering.

Vaidūrya = *vaidūrya*, *q. v.*

Vaitathya, *am*, *n*, (fr. *vi-tatha*), falsehood, untruth, untruthfulness.

Vaitastika, *as*, *i*, *am* (fr. *vi-tastī*), measuring a span.

Vaittapālya (fr. *vitta-pāla*), relating to Vitta-pāla or Kuvera.

Vaidruma, *as*, *i*, *am* (fr. *vi-druma*), made of coral.

Vainatya, *am*, *n*, (fr. *vi-nata*), submissiveness, modesty.

Vaināyaka, *as*, *i*, *am*, belonging to Gapeśa.

Vaiyāsikiya, composed by Vyāsa.

Vaiśādrīśya, *am*, *n*, (fr. *vi-sadrśa*), dissimilarity.

Vy-ākṛita, *as*, *ā*, *am*, developed, unfolded, expanded.

Vy-ānāsi; add—according to B. R. fr. *rt. I. naś* with *ā* and *vi*.

Vy-ālamba; add—hanging down, pendulous.

Vy-ālabhin, *i*, *inī*, *i*, hanging down.

Vy-āvṛitsu, *us*, *us*, *u*, wishing to separate one's self from.

Vy-āsā, *f*, an intermediate quarter of the compass.

Vy-uda or *vy-udaka*, *as*, *ā*, *am*, devoid of water.

Vy-uigranthana, *am*, *n*, the act of winding or intertwining in various ways.

Vy-unmīśra, *as*, *ā*, *am*, intermixed, commingled.

Vy-upakāra, *as*, *m*, making good, fulfilling, performance.

Vyūka, *ās*, *m*, *pl*, *N*, of a people.

Vy-ūlaba, Ved. making various sounds.

Vy-odana, Ved. having various kinds of grain or food.

Vra; in Rīg-veda I. 124, 8. *vṛāḥ* is referred by B. R. to a form *vra* fr. *rt. vṛi*, meaning 'a collection, multitude;' see *vṛā*, p. 984, col. 2.

Vraja-bhāṣā, *f*, the Braj dialect (spoken around Agra and Mathurā).

Vraṇya, *as*, *ā*, *am*, good or suitable for wounds.

Vrata-snāta = *vrata-snātaka*, see *snātaka*.

Vrata-snāna, *am*, *n*, the due performance of vowed observances.

Vratādeśa; add—enjoining a religious observance.

Vraśc, *vraś*, *t*, *t*, cutting, cutting off.

Vraśka, *as*, *ā*, *am* (at the end of comps.), cutting.

Vrādhāt; according to B. R. fr. a *rt. vrādh*, to excite, incite, provoke.

Vlag or *vlang*, a Vedic *rt*, according to Śāy. meaning 'to go,' &c.; used with prep. *abhi*, (in Rīg-veda I. 133, 1, 2. *abhi-vlagya* = *abhito gatvā* or *abhitāḥ prāpya*, having approached or come near, having laid hold of; according to B. R. perhaps 'having strangled.')

Śita-sūka; read *śita-sūka*.

Suddha-mukha, *as*, *m*, a well-trained horse.

Saunaḥśepa, *as*, *i*, *am*, relating to Sunah-śepa.

Svetā; add—alum.

Samsthānaka, *as*, *m*, *N*, of the Sakāra in the Mṛicchakaṭṭi.

Sankara; add—contamination, pollution; any contaminated object.

Sangraha, *N*, of a grammatical work by Vyādi.

Samanaga; = *vidyut*, lightning, (according to Śāy. on Rīg-veda I. 124, 8.)

Sarvānudātta ('*va-an*'), *as*, *ā*, *am*, a word which has neither Udātta nor Svarita accent.

Sahasra-bāhu; add—*N*, of Arjuna Kārtavīrya, (Raghu-v. VI. 38.)

Su-shvāpa = *su-shuṭi*, p. 1125.

Somāśraya ('*ma-āś*'), *as*, *m*, *N*, of Rudra or Siva (as bearing or supporting the moon).

Observe—In a few cases the mark distinguishing *Ṣ* from *S* has broken off in the printing.



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